

# THE HITTITE DICTIONARY

OF THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO

VOLUME Š

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# THE HITTITE DICTIONARY

OF THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO

Edited by

HANS G. GÜTERBOCK†, HARRY A. HOFFNER†,  
THEO P. J. VAN DEN HOUT, AND PETRA M. GOEDEGEBUURE



Published by

THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO  
2019

ISBN 978-1-61491-050-3

(Set 0-918986-26-5)

Library of Congress Catalog Card Number 79-53554

*The Oriental Institute*

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The preparation of this volume of the Chicago Hittite Dictionary was made possible in part by grants from the Program for Research Tools and Reference Works of the National Endowment for the Humanities, an independent Federal Agency, as well as gifts from the Salus Mundi Foundation, Tucson, AZ, Mr. Philip Elenko, New York, Mr. Howard Hallengren, Chicago, Drs. Audrius and Sigitā Plioplys, Chicago, Dr. Walter and Mrs. Susan Güterbock, Anacortes, WA, and many other donors.

Text was entered into Macintosh computers by the staff of the Hittite Dictionary  
and formatted by the staff of the Publications Office of the Oriental Institute.

CuneiformOriental and HittiteDictionary by Ecological Linguistics.

Printed and bound in the United States of America by Lake County Press, Waukegan, IL.

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In memory of Harry A. Hoffner, Jr., co-founder and Executive Editor 1975-2015



## PREFACE

With the completion of all words starting with the letter Š, we are pleased to present the Chicago Hittite Dictionary's (CHD) third full volume. The Š is the fifth and thus far largest letter of the Hittite lexicon. No major editorial changes have taken place *vis-à-vis* the P-volume. The current list of abbreviations supplants all “Additions” of the previous fascicles. There have been, however, important changes in the editorial board. In the period leading up to the publication of the first fascicle Š/1 in 2002 we sadly lost Hans Gustav Güterbock, one of the two founders of the CHD, who died on March 29, 2000. Almost exactly fifteen years later, on March 10, 2015, the other founder, Harry A. Hoffner, passed away very suddenly while working on the final installment of the Š. With them, we have lost the two *auctores intellectuales* of our project, but their names will always be associated with the CHD and we very much carry on in their spirit, as we dedicate this volume to the memory of Harry Hoffner.

In 2006, we were joined by senior editor Petra M. Goedegebuure, significantly strengthening our linguistic expertise. Another important change took place in 2007 when we moved all our file cabinets from the office of Harry Hoffner to the spacious and hallowed former premises of the Chicago Assyrian Dictionary on the third floor of the Oriental Institute.

Many institutions and people have been instrumental in the completion of the volume before you. We are deeply grateful to the University of Chicago and its previous president Don Randel and current president Robert Zimmer, and the directors of the Oriental Institute (OI) during the entire period that this volume was in preparation, Gene Gragg, Gil Stein, and current director Christopher Woods.

We are also indebted to the National Endowment for the Humanities for supporting and making possible our project from its very inception in 1976 all the way through 2007. Since then we have been fortunate to receive funding from several institutions and individual donors. We especially mention here the financial support from the Salus Mundi Foundation in Tucson, AZ, as well as the generous and loyal donations from Philip Elenko, Howard Hallengren, Audrius and Sigita Plioplys, and Walter and Susan Güterbock. Without their help and that of many Oriental Institute members the CHD would not be possible.

With deep gratitude we mention the collegial support we have received over the years from the project *Hethitische Forschungen* and the *Hethitologie-Portal* at the Akademie der Wissenschaften und der Literatur in Mainz under its directors Profs. Gernot Wilhelm and Daniel Schwemer. Especially their generosity in sharing with us the electronic card files of the KBo volumes 55–70 has made an enormous difference. Also, the field of Hittitology would not be the same without the various excellent tools offered on the *Hethitologie-Portal*.

We also express our thanks to previous and current curators and directors of the archaeological museums whose Hittite tablets we have been allowed to collate and photograph.

As always, we benefited greatly from the advice, criticism, and suggestions shared by our outside consultants Profs. Gary Beckman (Ann Arbor), H. Craig Melchert (Chapel Hill), and Gernot Wilhelm (Hochheitsveim).

Over the many years that the Š-volume was in preparation we enjoyed the assistance of Research Associates Ahmet Ünal (until 1988), Billie Jean Collins (until 1995), Hripsime Haroutunian (until 2002), and Alice Mouton (visiting 2003), as well as the following students (both undergraduate and graduate) in chronological order: Joe Baruffi, Scott Branting, Steve Thurston, Kathleen Mineck, Simrit Dhesi, Dennis Campbell, Carl Thunem, Natasha Bershadsky, Andrei Chatskov, Edward Stratford, Anna MacCourt, Seunghee Yie, Oya Topçuoğlu, Joanna Derman, Joshua Cannon, Sabrina Hsieh, Phoebe Allardice, Robert Marineau, Jane Gordon, Katherine McFarlin, Thalia Lysen, Ryan Schnell, and Antonio Cruz Uribe. We also gratefully mention the help we received from the following OI volunteers during that same period: Irv Diamond, Julia van den Hout, Kristen Fanning, Shirlee Hoffman, and Barbara Jillson.

We thank the Oriental Institute's Publications Office headed by Thomas Urban and now Charissa Johnson and their assistants for their careful work in bringing our Dictionary to press.

Without exception, the support and help of all the above institutions and individuals have been invaluable in completing the current Š-volume and it is with deeply-felt gratitude that we mention them here. As we embark on the next letter and start work on the T-volume, we express the hope that we will find the same support and goodwill to complete the next stage!

The Editors

## LIST OF ABBREVIATIONS

### 1. Texts, Authors, Literature

#/a > #/z	Inventory numbers of Boğazköy tablets excavated 1931–1967	Ai	lexical series ki.KI.KAL.bi.šè = <i>ana ittišu</i> (MSL 1)
A	lexical series á A = <i>nâqu</i>	AION	Annali dell’Istituto Universitario Orientale di Napoli — Rome, Naples
A	tablets in the collections of the Oriental Institute, University of Chicago	AIΩN	Annali del Seminario di Studi del Mondo Classico, Istituto Universitario Orientale di Napoli — Naples
A-tablet	lexical list, <i>see</i> MSL 13:10–12	AIPHOS	Annuaire de l’Institut de Philologie et d’Histoire Orientales et Slaves — Brussels
AA	Archäologischer Anzeiger — Berlin	AJA	American Journal of Archaeology — Norwood, Massachusetts, Concord, New Hampshire, New York, Boston
AAA	Annals of Archaeology and Anthropology — Liverpool	AJNES	Aramazd. Armenian Journal of Near Eastern Studies — Yerevan
AANL	Atti della Accademia Nazionale dei Lincei, Rendiconti della Classe di Scienze morali, storiche e filologiche, Serie 8 — Rome	AJPh	American Journal of Philology — Baltimore
AASF	Annales Academiae Scientiarum Fenniae — Helsinki	AJSL	American Journal of Semitic Languages and Literatures — Chicago
AASOR	Annual of the American Schools of Oriental Research — New Haven	Akal Oriente	Akal Oriente — Tres Cantos
ÄAT	Ägypten und Altes Testament — Wiesbaden	— 3	A. Bernabé and J. A. Álvarez-Pedrosa, Historia y Leyes de los Hititas: Textos del Imperio Antiguo, El Códico — 2000
AAWLM	Akademie der Wissenschaften und der Literatur, Mainz. Abhandlungen der geistes- und sozialwissenschaftlichen Klasse — Wiesbaden	— 8	A. Bernabé and J. A. Álvarez-Pedrosa, Historia y Leyes de los Hititas: Textos del Reino Medio y del Imperio Nuevo — 2004
ABAW	Abhandlungen der Bayerischen Akademie der Wissenschaften, philosophisch-historische Abteilung — Munich	— 13	J. M. González Salazar, Rituales Hititas y el Culto — 2009
ABoT	Ankara Arkeoloji Müzesinde Bulunan Boğazköy Tabletleri — Istanbul 1948	Akdoğan	<i>see</i> DBH 32
ACh	C. Virolleaud, L’Astrologie Chaldéenne — Paris 1908	Akurgal	E. Akurgal, The Art of the Hittites — London 1962
ACME	Annali della Facoltà di Filosofia e Lettere dell’Università Statale di Milano — Milan	Alakš.	Treaty of Muwatalli II with Alakšandu, ed. SV 2:42–102
AfK	Archiv für Keilschriftforschung — Berlin	ALASP	Abhandlungen zur Literatur Alt-Syrien-Palästinas und Mesopotamiens — Münster
AfO	Archiv für Orientforschung — Berlin, Graz, Horn, Vienna	AlHeth.	H. A. Hoffner, Jr., Alimenta Hethaeorum (AOS 55) — New Haven 1974
AGI	Archivio Glottologico Italiano — Turin, Florence	Alp, Beamt.	S. Alp, Untersuchungen zu den Beamtennamen im hethitischen Festzeremoniell — Leipzig 1940
AhhTxts	G. Beckman, T. Bryce, and E. Cline, The Ahhiyawa Texts (WAW 28) — Atlanta 2011	— Siegel	— Zylinder- und Stempelsiegel aus Karahöyük bei Konya (TTKYayın 5/26) — Ankara 1968
AHw	W. von Soden, Akkadisches Handwörterbuch — Wiesbaden 1958–1981		

*List of Abbreviations*

— Song	— Song, Music, and Dance of Hittites — Ankara 2000	Animal World	B. J. Collins, ed., <i>A History of the Animal World in the Ancient Near East</i> , (HbOr 1/64) — Leiden 2002
— Tempel	— Beiträge zur Erforschung des hethitischen Tempels, Kultanlagen im Lichte der Keilschrifttexte (TTKYayın 6/23) — Ankara 1983 <i>see also</i> HBM, HKM	AnOr AnSt	Analecta Orientalia — Rome Anatolian Studies (Journal of the British Institute of Archaeology at Ankara) — London
AM	A. Götze, <i>Die Annalen des Muršiliš</i> (MVAeG 38) — Leipzig 1933	Antagal	lexical series antagal = <i>šaqū</i>
AMAVY	Anadolu Medeniyetlerini Araştırma ve Tanıtma Vakfı Yayınları — Ankara	AnYayın	Ankara Üniversitesi Dil ve Tarih Coğrafya Fakültesi Yayınları — Ankara
AMMY	Anadolu Medeniyetleri Müzesi Yıllığı — Ankara	AO Ao&S Onomastik	Der Alte Orient — Leipzig M. Streck and S. Weninger, eds., <i>Altorientalische und semitische Onomastik</i> , (AOAT 296) — Münster 2002
Amurru Akk	S. Izre'el, <i>Amurru Akkadian: A Linguistic Study</i> (HSSt 40–41) — Atlanta 1991	AOAT	Alter Orient und Altes Testament — Neukirchen-Vluyn
An	lexical series An = <i>Anum</i>	AOATS	AOAT, Sonderreihe
An.	Ankara Museum, inventory numbers of tablets	AÖAW	Anzeiger der phil.-hist. Klasse der Österreichischen Akademie der Wissenschaften — Vienna
Anadolu	Anadolu. Revue des études d'archéologie et d'histoire en Turquie — Paris		
Anadolu/Anatolia	Anadolu/Anatolia. Journal of the Institute for Research in Near Eastern and Mediterranean Civilizations of the Faculty of Letters of the University of Ankara — Ankara	AoF AOS APAW	Altorientalische Forschungen — Berlin American Oriental Series — New Haven Abhandlungen der Preussischen Akademie der Wissenschaften, philosophisch-historische Klasse — Berlin
AnAn	Anatolia Antiqua — Paris		
Anat&Indog.	Anatolisch und Indogermanisch/Anatolico e indoeuropeo: Akten des Kolloquiums der Indogermanischen Gesellschaft, Pavia 22.–25. September 1998 (IBS 100) — Innsbruck 2001	Approaching Second	A. Halpern and Z. Zwicky, <i>Approaching Second: Second Position Clitics and Related Phenomena</i> (CSLI Lectures Notes No. 61) — Stanford 1996
Anatolica	Anatolica. Annuaire international pour les civilisations de l'Asie antérieure — Leiden	ArAn	Archivum Anatolicum; Anadolu Arşivleri — Ankara
Ancient Magic	M. Meyer and P. Mirecki, eds., <i>Ancient Magic and Ritual Power</i> — Leiden 1995	Ardzinba, Ritually	V. G. Ardzinba, <i>Ritualy i mify drevnej Anatoli</i> — Moscow 1982
AnDergi	Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi — Ankara	Arnaud	<i>see</i> Emar
ANEHST	M. Chavalas, ed., <i>The Ancient Near East: Historical Sources in Translation</i> — Oxford 2006	ArOr AS — 24	Archiv Orientální — Prague Assyriological Studies — Chicago H. G. Güterbock and Th. P. J. van den Hout, <i>The Hittite Instruction for the Royal Bodyguard</i> — 1991
ANEP	J. B. Pritchard, ed., <i>Ancient Near Eastern Pictures Relating to the Old Testament</i> , 2nd ed., with suppl. — Princeton 1969	— 25	G. McMahon, <i>The Hittite State Cult of the Tutelary Deities</i> — 1991
ANET	J. B. Pritchard, ed., <i>Ancient Near Eastern Texts Relating to the Old Testament</i> , 2nd ed., with suppl. — Princeton 1969 (Hittite texts tr. by A. Goetze)	— 26	H. G. Güterbock, <i>Perspectives on Hittite Civilization: Selected Writings</i> — Chicago 1997

*List of Abbreviations*

Asan, Diss.	A. Asan, Der Mythos vom erzürnten Gott (diss., Julius-Maximilians-Universität, Würzburg — 1988)	BASOR	Bulletin of the American Schools of Oriental Research — South Hadley, Massachusetts, Missoula, Ann Arbor, Philadelphia, Baltimore
—	<i>see also</i> DBH 41		
AT	D. J. Wiseman, The Alalakh Tablets (unmarked number refers to text, p. indicates page in the volume) — London 1953	Bawanyeck	<i>see</i> THeth 25
		BBVO	Berliner Beiträge zum Vorderen Orient — Berlin
Athenaeum	Athenaeum — Pavia	BCILL	Bibliothèque des Cahiers de l’Institut de Linguistique de Louvain — Louvain-la-Neuve
Atti II CIH	O. Carruba et al., eds., Atti del II Congresso Internazionale di Hittitologia. <i>see</i> StMed 9	BDB	F. Brown, S. R. Driver, and C. Briggs, A Hebrew and English Lexicon of the Old Testament — Oxford 1907
AttiAccTosc.	Atti dell’Accademia Toscana di Scienze e Lettere “La Colombaria” — Florence	Beal, Diss.	R. Beal, The Organization of the Hittite Military (diss., University of Chicago — 1986)
AU	F. Sommer, Die Aḥhījavā-Urkunden (ABAW, NF 6) — Munich 1932	—	<i>see also</i> THeth 20
AÜDTCFY	Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Yayınları — Ankara	Bechtel, -sk-	G. Bechtel, Hittite Verbs in -sk- — Ann Arbor 1936
AuOr	Aula Orientalis: Revista de estudios del Próximo Oriente Antiguo — Sabadell	—	<i>see also</i> Chrest.
Außenseiter	V. Haas, ed., Außenseiter und Randgruppen. Beiträge zu einer Sozialgeschichte des Alten Orients (Xenia 32) — Konstanz 1992	Beckman, Babilili	G. M. Beckman, The <i>babilili</i> -Ritual from Hattusa (CTH 718) (MC 19) — Winona Lake 2014
BA	Biblical Archaeologist — New Haven, Cambridge, Massachusetts, Ann Arbor, Philadelphia, Baltimore, Atlanta, Boston	— Diss.	— Hittite Birth Rituals (diss., Yale University — 1977)
Bab	Babyloniaca — Paris	—	<i>see also</i> DiplTexts, HFAC, StBoT 29
BAC	Bochumer Altertumswissenschaftliches Colloquium — Bochum	Bel Madg.	<i>BĒL MADGALTI</i> instr., ed. Dienstanw. and HittInstr
— 2	E. Neu, Der alte Orient: Mythen der Hethiter — 1990	Belleten	Türk Tarih Kurumu Belleten — Ankara
— 23	G. Binder and K. Ehlich, eds., Kommunikation durch Zeichen und Wort (Stätten und Formen der Kommunikation im Altertum 4) — Trier 1995	BeO	Bibbia e Oriente — Bornato in Franciacorta
Bachvarova, Diss.	M. Bachvarova, From Hittite to Homer: The Role of Anatolians in the Transmission of Epic and Prayer Motifs from the Near East to the Greeks (diss., University of Chicago — 2002)	Berman, Diss.	H. Berman, The Stem Formation of Hittite Nouns and Adjectives (diss., University of Chicago — 1972)
Badalı	<i>see</i> THeth 14	Bernabé, TLH	A. Bernabé, Textos literarios hetitas — Madrid 1987
Badalı/Zinko, Scientia 20	E. Badalı and Chr. Zinko, Der 16. Tag des AN.TAḪ.ŠUM-Festes, 2nd ed., Scientia: Schriftenreihe der Innsbrucker Gesellschaft zur Pflege der Einzelwissenschaften und interdisziplinären Forschung 20 — Graz 1994	BibGlHurr	Th. Richter, Bibliographisches Glossar des Hurritischen — Wiesbaden 2012
BagM	Baghdader Mitteilungen — Berlin	Bildbeschr.	C.-G. von Brandenstein, Hethitische Götter nach Bildbeschreibungen in Keilschrifttexten (MVAeG 46.2) — Leipzig 1943
Balkan, İnandık	K. Balkan, İnandık’ta 1966 Yılında Bulunan Eski Hitit Çağına Ait Bir Bağış Belgesi (AMAVY No. 1) — Ankara 1973	Bilgiç, App.	E. Bilgiç, Die einheimischen Appellativa der kappadokischen Texte — Ankara 1954
		Bin-Nun	<i>see</i> THeth 5
		BiOr	Bibliotheca Orientalis — Leiden
		Bittel, Boğazköy	K. Bittel et al., Boğazköy, I–V — Berlin 1935, 1938, 1957, 1969, 1975

*List of Abbreviations*

— Hattusha	— Hattusha: Capital of the Hittites — New York 1970	—	<i>see also</i> MZL
— Hethiter	— Die Hethiter (Universum der Kunst) — Munich 1976	Bossert, Heth.Kön.	H. T. Bossert, Ein hethitisches Königssiegel — Berlin 1944
— Yaz	— Yazılıkaya (WVDOG 61) — Leipzig 1941 (Osnabrück 1967)	BoSt	Bogazköi-Studien — Leipzig
— Yaz <sup>2</sup>	— Das hethitische Felsheiligtum Yazılıkaya (BoHa 9) — Berlin 1975	BoTU	E. Forrer, Die Bogazköi-Texte in Umschrift (WVDOG 41/42) (unmarked numbers following BoTU refer to texts published in translit. in BoTU 2; pages in BoTU 1 or 2 will be indicated by p(p).) — Leipzig 1922, 1926
BM	Bibliotheca Mesopotamica — Malibu	Boysan-Dietrich	<i>see</i> THeth 12
BM	Tablets in the collections of the British Museum	von Brandenstein	<i>see</i> Bildbeschr.
BMECCJ	Bulletin of the Middle Eastern Culture Center in Japan — Wiesbaden	von Bredow, Altanat.Goth.,	I. von Bredow, Die altanatolischen Gottheiten nach den althethitischen Texten — Sofia 1995
Bo	Inventory numbers of Boğazköy tablets excavated 1906–1912	van Brock, Dér.Nom.L	N. van Brock, Dérivés Nominaux en L du hittite et du luvite (RHA XX/71:69–168) — Paris 1962
Bo year/ ...	Inventory numbers of Boğazköy tablets excavated 1968ff.	Brosch, Diss.	C. Brosch, Zum Ausdruck von Räumlichkeit im Hethitischen aus vergleichender Sicht (diss., Freie Universität Berlin — 2011)
Boaz	<i>see</i> THeth 31	Bryce, KgHitt	T. Bryce, The Kingdom of the Hittites — Oxford 1998
BoHa	Boğazköy-Hattusa, Ergebnisse der Ausgrabungen — Berlin, Mainz	Bryce, MHT	R. Bryce, The Major Historical Texts of Early Hittite History (Asian Studies Monograph 1) — Queensland n.d.
— 14	R. M. Boehmer and H. G. Güterbock, Glyptik aus dem Stadtgebiet von Boğazköy — 1987	BSIEL	Brill's Studies in Indo-European Languages & Linguistics — Leiden
— 19	S. Herboldt, Die Prinzen-und Beamteniegel der hethitischen Grossreichszeit auf Tonbullen aus dem Nişantepe-Archiv in Hattusa — 2005	BSL	Bulletin de la Société de Linguistique de Paris
— 22	A. Dinçol and B. Dinçol, Die Prinzen- und Beamteniegel aus der Oberstadt von Boğazköy-Hattusa vom 16. Jahrhundert bis zum Ende der Grossreichszeit — 2008	Burde	<i>see</i> StBoT 19
— 23	S. Herboldt et al., Die Siegel der Grosskönige und Grossköniginnen auf Tonbullen aus dem Nişantepe — 2011	CAD	The Assyrian Dictionary of the Oriental Institute of the University of Chicago — Chicago 1956–2010
Boissier, Mant.	A. Boissier, Mantique Babylonienne et Mantique Hittite — Paris 1935	CAH	The Cambridge Ancient History, 3rd ed. — Cambridge 1970, 1971, 1973, 1975
Boley, Dynamics	J. Boley, Dynamics of Transformation in Hittite: The Hittite Particles -kan, -ašta and -šan (IBS 97) — Innsbruck, 2000	Cambi, Tempo e Aspetto	V. Cambi, Tempo e Aspetto in ittito: con particolare riferimento al suffisso -ske/a- (Memorie del Laboratorio di Linguistica della Scuola Normale Superiore di Pisa 6) — Alessandria 2007
— <i>hark-</i>	— The Hittite <i>hark-</i> - Construction (IBS 44) — Innsbruck 1984	Cammarosano	<i>see</i> Eothen 14, HLC
— Part.	— The Sentence Particles and the Place Words in Old and Middle Hittite (IBS 60) — Innsbruck 1989	CANE	J. Sasson et al., Civilizations of the Ancient Near East — New York 1995
Borger, Zeichenliste	R. Borger, Assyrisch-babylonische Zeichenliste (unmarked numbers refer to sign number) (AOAT 33, 33A) — Neukirchen-Vluyn 1978, 1981	Carruba, Pal.	O. Carruba, Beiträge zum Palaischen (PIHANS 31) — Leiden 1972

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— Part.	— Die satzeinleitenden Partikeln in den indogermanischen Sprachen Anatoliens — Rome 1969	— I/3-2	I. Wegner, Hurritische Opferlisten aus hethitischen Festbeschreibungen II: Texte für Teššub, Ḫebat und weitere Gottheiten — Rome 2002
—	<i>see also</i> StBoT 2, 10, StMed 11, 15, 18	— I/3-3	I. Wegner, Hurritische Opferlisten aus hethitischen Festbeschreibungen III: Das Glossar — 2004
Carter, Diss.	C. Carter, Hittite Cult Inventories (diss., University of Chicago — 1962)	— I/4	I. Wegner and M. Salvini, Die hethisch-hurritischen Ritualtafeln des ( <i>h</i> )išuwā-Festes — 1991
Catsanicos, Faute Vocab	J. Catsanicos, Recherches sur le Vocabulaire de la Faute (Cahiers de NABU 2) — Paris 1991	— I/5	V. Haas and I. Wegner, Die Rituale der Beschwörerinnen <sup>SAL</sup> ŠU.GI — 1988
CCT	Cuneiform Texts from Cappadocian Tablets in the British Museum — London	— I/6	M. Salvini, Die mythologischen Texte — 2004
CH	Codex Hammurabi	— I/7	S. de Martino, Die mantischen Texte — 1992
CHANE	Culture and History of the Ancient Near East — Leiden	— I/8	M.-C. Trémouille, Texte verschiedenen Inhalts — 2005
CHD	The Hittite Dictionary of the Oriental Institute of the University of Chicago — Chicago 1980ff.	— I/9	V. Haas, Die hurritischen Ritualtermini in hethitischem Kontext — 1998
CHDS	Chicago Hittite Dictionary Supplements — Chicago	— Erg. 1	G. Wilhelm, Ein Ritual des AZU-Priesters — 1995
— 1	<i>see</i> ABoT 2	CLL	H. C. Melchert, Cuneiform Luvian Lexicon (Lexica Anatolica 2) — Chapel Hill 1993
— 2	O. Soysal, Unpublished Bo-Fragments in Transliteration I (Bo 9536–Bo 9736) — Chicago 2015	Cohen, Wisdom	Y. Cohen, Wisdom from the Late Bronze Age (WAW 34) — Atlanta 2013
CHLI	Corpus of Hieroglyphic Luwian Inscriptions (Untersuchungen zur indogermanischen Sprach- und Kulturwissenschaft N.F. 8) — Berlin	—	<i>see also</i> THeth 24
— 1	J. D. Hawkins, Inscriptions of the Iron Age — 2000	Coll.Anat.	Colloquium Anatolicum — Istanbul
— 2	H. Çambel, Karatepe-Aslantaş — 1999	Collins, Diss.	B. J. Collins, The Representation of Wild Animals in Hittite Texts (diss., Yale University — 1989)
CHM	Cahiers d'Histoire Mondiale — Paris	— Virginity	“Virginity” in Hrozný and Hittite: The First Hundred Years: Prague 11–14, 2015 — forthcoming
Chrest.	E. H. Sturtevant and G. Bechtel, A Hittite Chrestomathy — Philadelphia 1935	—	<i>see also</i> Animal World
Christiansen	<i>see</i> StBoT 48, 53	Cor.Ling.	Corolla Linguistica (FsSommer) — Wiesbaden 1955
ChS	Corpus der hurritischen Sprachdenkmäler — Rome	CoS	W. W. Hallo and K. L. Younger, eds., The Context of Scripture — Leiden 1997, 2000, 2002, 2017
— I/1	V. Haas, Die Serien itkaḫi und itkalzi des AZU-Priesters, Rituale für Tašmišarri und Tatuhēpa sowie weitere Texte mit Bezug auf Tašmišarri — 1984	Coşkun, Kap İsimleri	Y. Coşkun, Boğazköy Metinlerinde Geçen Bazı Seçme Kap İsimleri (AnYayın 285) — Ankara 1979
— I/2	M. Salvini and I. Wegner, Die Rituale des AZU-Priesters — 1986	Cotticelli-Kurras	<i>see</i> THeth 18
— I/3-1	I. Wegner, Hurritische Opferlisten aus hethitischen Festbeschreibungen — Rome 1995	Couvreur, Ḫ	W. C. Couvreur, De hettitische Ḫ — Louvain 1937

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CRAIBL	Comptes Rendus de la Académie des Inscriptions et Belles-Lettres — Paris	— 8	R. Plöchl, Einführung ins Hieroglyphen-Luwische — 2003
Crisis Years	W. A. Ward and M. S. Joukowski, eds., The Crisis Years: The 12th Century B.C. From Beyond the Danube to the Tigris — Dubuque 1992	— 10 — 11	<i>see</i> GsForrer
CRRAI	Compte(s) rendu(s) de la ... Recontre Assyriologique Internationale (cited by date of congress, not date of publication), <i>see RAI</i>	— 12	D. Groddek, Hethitische Texte in Transkription KBo 39 — 2004
CT	Cuneiform Texts from Babylonian Tablets in the British Museum — London	— 13	K. K. Riemschneider†, Die akkadischen und hethitischen Omentexte aus Boğazköy — 2004
CTH	E. Laroche, Catalogue des textes hittites, 2nd ed. — Paris 1971	— 14	D. Groddek, Hethitische Texte in Transkription KUB 20 — 2004
Cult Image	N. H. Walls, ed., Cult Image and Divine Representation in the Ancient Near East (ASOR Books Series 10) — Boston 2005	— 15	— Hethitische Texte in Transkription KUB 59 — 2004
DAB	R. Campbell Thompson, Dictionary of Assyrian Botany — London 1949	— 16	— Hethitische Texte in Transkription KUB 51 — 2004
DACG	— Dictionary of Assyrian Chemistry and Geology — Oxford 1936	— 19	H. Roszkowska-Mutschler, Hethitische Texte in Transkription KBo 45 — 2005
D'Alfonso	<i>see</i> StMed 17	— 20	J. V. García Trabazo, Hethitische Texte in Transkription KUB 58 — 2005
Dardano, L'aneddoto	P. Dardano, L'aneddoto e il racconto in età antico-hittita: La cosiddetta “Cronaca di Palazzo” — Rome 1997	— 21	D. Groddek and A. Kloekhorst, Hethitische Texte in Transkription KBo 35 — 2006
—	<i>see also</i> StBoT 47	— 24	— Hethitische Texte in Transkription KUB 60 — 2006
Darga, Kadın	A. M. Darga, Eski Anadolu'da Kadın — İstanbul 1976	— 25	G. Neumann, Glossar des Lykischen — 2007
— Karahna	— Karahna Şehri Kült-Envanteri (Keilschrifturkunden aus Boghazköi XXXVIII 12) (İÜEFY 1825) — İstanbul 1973	— 28	H. Roszkowska-Mutschler, Hethitische Texte in Transkription KBo 44 — 2007
— Mimarlıkı	— Hittit Mimarlığı, I - Yapı Sanatı (İÜEFY 3221) — İstanbul 1985	— 29	<i>see</i> FsKošak
Daues	<i>see</i> StBoT 63	— 30	D. Groddek, Hethitische Texte in Transkription KBo 50 — 2008
DBH	Dresdner Beiträge zur Hethitologie — Dresden, Wiesbaden	— 31	Th. Zehnder, Die hethitischen Frauennamen: Katalog und Interpretation — 2010
— 1	A. Hagenbuchner-Dresel, Massangaben bei hethitischen Backwaren — 2002	— 32	D. Groddek, Hethitische Texte in Transkription KUB 2 — 2009
— 2	D. Groddek, Hethitische Texte in Transkription KBo 30 — 2002	— 33	— Hethitische Texte in Transkription KBo 54 — 2010
— 4	— Hethitische Texte in Transkription KUB 55 — 2002	— 34	R. Akdoğan, Hethitische Texte in Transkription ABoT 2 — 2010
— 6	— A. Hagenbuchner and I. Hoffmann, Hethitische Texte in Transkription VS NF 12 — 2002	— 35	D. Groddek, Hethitische Texte in Transkription KBo 47 — 2011
— 7	<i>reprint of</i> Oettinger, Stammbildung, <i>q.v.</i>	— 36	H. Marquardt, Hethitische Logogramme: Funktion und Verwendung — 2011
			R. Fischer et al., eds., Hethitologie in Dresden: Textbearbeitungen, Arbeiten zur Forschungs- und Schriftsgeschichte — 2011
			D. Groddek, Hethitische Texte in Transkription KBo 57 — 2011

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— 38	— Hethitische Texte in Transkription KBo 48 — 2012	—	<i>see also</i> GestaSupp, RGTC 6, RGTC 6–2
— 39	— Hethitische Texte in Transkription KBo 39 — 2012	Delaporte, Éléments	L. Delaporte, <i>Éléments de la grammaire hittite</i> — Paris 1929
— 40	— Hethitische Texte in Transkription KBo 49 — 2013	Delbrück y la sintaxis	E. Crespo and J. García Ramón, eds., Berthold Delbrück y la sintaxis indo-europea hoy. Actas del Coloquio de la Indogermanische Gesellschaft. Madrid, 21–24 de septiembre de 1994 — Madrid, Wiesbaden 1997
— 41	A. N. Asan, Der Mythos vom erzürnten Gott: Ein philologischer Beitrag zum religionshistorischen Verständnis des Telipinu-Mythos und verwandter Texte — 2014	DEP	<i>see</i> Plants
— 42	M. Maier, Hethitisch əuant- und Verwan(d)tes: Untersuchungen zur Vertretung des indogermanischen Possessivsuf- fixes *-uent- in den anatolischen Sprachen — 2013	Dergi	<i>see</i> AnDergi
— 43	İ. Taş, Hethitische Texte in Transkription: Bo 8264–8485 — 2014	DeuteroGesch	Die deuteronomistischen Geschichtswerke: Redaktions- und religionsgeschichtliche Perspektiven zur “Deuteronomismus”- Diskussion in Tora und Vorderen Propheten — Berlin 2006
— 44	D. Groddek, Hethitische Texte in Transkription KBo 59 — 2014	Devecchi	<i>see</i> StMed 16
— 45	<i>see</i> FsNowicki	DeVries, Diss.	B. DeVries, <i>The Style of Hittite Epic and Mythology</i> (diss., Brandeis University — 1967)
— 46/1	R. Akdoğan, Hethitische Texte Bo 4658-Bo 5000: vol. 1: Transkriptionen — 2016	Diakonoff, Hurr.u.Urart	I. M. Diakonoff, <i>Hurrisch und Urartäisch</i> — Munich 1971
— 46/2	— Hethitische Texte Bo 4658-Bo 5000: vol. 2: Autographien — 2016	Die Sprache	Die Sprache: Zeitschrift für Sprachwissen- schaft — Vienna, Wiesbaden
— 47	D. Groddek, Hethitische Texte in Transkription KBo 46 — 2015	Dienstanw.	E. von Schuler, <i>Hethitische Dienstanwei- sungen für höhere Hof- und Staatsbeamte</i> (AfO Beiheft 10) — Graz 1957
— 48	M. Pallavidini, Diplomazia e propaganda in epoca imperiale ittita: Forma e prassi — 2016	DiplTexts	G. Beckman, <i>Hittite Diplomatic Texts</i> (WAW 7) — Atlanta 1996
— 49	J. Tischler, Hethitische Texte in Transkription KUB 56 & 57 — 2016	DiplTexts <sup>2</sup>	— Hittite Diplomatic Texts (WAW 7), 2nd ed. — Atlanta 1999
— 50	G. Torri and Fr. G. Barsacchi, Hethitische Texte in Transkription KBo 12 — 2018	Diri	<i>lexical series</i> diri DIR <i>siāku</i> = (w) <i>atru</i>
— 51	— Hethitische Texte in Transkription KBo 13 — 2018	DLL	E. Laroche, <i>Dictionnaire de la langue lou- vite</i> — Paris 1959
de Martino, La danza	S. de Martino, La danza nella cultura ittita (Eothen 2) — Florence 1989	DMOA	Documenta et Monumenta Orientis Antiqui — Leiden
—	<i>see also</i> ChS 1/7, Eothen 5, 9, 10, 18, 19, 21, 22	DÖAW	Österreichische Akademie der Wissen- schaften, Philosophisch-Historische Klasse Denkschriften
de Roos	<i>alphabetized as</i> Roos	Domestication au tabou	B. Lion and C. Michel, eds., <i>De la domesti- cation au tabou: le cas des suidés dans le Proche-Orient ancien</i> — Paris 2006
de Vos	<i>see</i> StBoT Beih 5	Dressler, Plur.	W. Dressler, <i>Studien zur verbalen Pluralität</i> (SÖAW 259, 1) — Vienna 1968
Deimel	<i>see</i> ŠL	Drohla, Kongruenz	W. Drohla, <i>Die Kongruenz zwischen No- men und Attribut sowie zwischen Sub- jekt und Prädikat im Hethitischen</i> (diss., Philipps-Universität, Marburg — 1933; re- vised version, mimeographed — 1953)
Del Monte, L'annalistica	G. del Monte, L'annalistica ittita (TVOa 4.2) — Brescia 1993		
— Muršili- Niqmepa	— Il trattato fra Muršili II di Ḫattuša e di Ugarit (OAC 18) — Rome 1986		

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DŠ	H. G. Güterbock, The Deeds of Suppiluliuma as Told by his Son, Mursili II (JCS 10 (1956) 41–68, 75–98, 107–30)	Eothen — 1	Eothen — Florence <i>see</i> FsPugliese Carratelli
Dunkel, LIPP	G. Dunkel, Lexikon der indogermanischen Partikeln und Pronominalstämme — Heidelberg 2014	— 2 — 3 — 4	<i>see</i> de Martino, La danza <i>see</i> Polvani, Minerali
Dupp.	Treaty of Muršili II and Duppi-Tešub, ed. SV 1:1–48	— 5	F. Imparati, ed., Quattro studi ittiti — 1991 St. de Martino, L'Anatolia occidentale nel Medio Regno ittita
Ea	lexical series ea A = <i>nâqu</i>	— 6	<i>see</i> Glockner, Kuliwišna
EA	Texts from El-Amarna, numbered according to ed. of J. A. Knudtzon, Die El-Amarna-Tafeln (VAB 2) — Leipzig 1915 and tr. of W. Moran, Les Lettres d'El Amarna (LAPO 13) — Paris 1987 = The Amarna Letters — Baltimore 1992	— 7 — 9 — 10	<i>see</i> Trémouille, Ḫebat St. de Martino and F. Imparati, eds., Studi e Testi I — 1998 St. de Martino and F. Imparati, eds., Studi e Testi II — 1999
Edel, ÄHK	E. Edel, Die ägyptisch-hethitische Korrespondenz aus Boghazköi in babylonischer und hethitischer Sprache (Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften 77) — Opladen 1994	— 11 — 12 — 13	<i>see</i> Mem. Imparati Imparati, Studi sulla società e sulla religione degli ittiti — 2004
EDHIL	A. Kloekhorst, Etymological Dictionary of the Hittite Inherited Lexicon — Leiden 2007	— 14	D. Prechel, Motivation und Mechanismen des Kulturkontakte in der Späten Bronzezeit — 2005
EHGl	H. A. Hoffner, Jr., An English-Hittite Glossary (RHA XXV/80:1–99) — Paris 1967	— 15	M. Cammarosano, Il decreto antico-ittita di Pimpira — 2006
Eichner, Diss.	H. Eichner, Untersuchungen zur hethitischen Deklination (diss., Friedrich-Alexander Universität, Erlangen-Nuremberg — 1974)	— 16	M. Marizza, Dignitari ittiti del Tempo di Tuthaliya I/II, Arnuwanda I, Tuthaliya III — 2007
— IE Numerals	— “Anatoliens,” in Indo-European Numerals, ed. J. Gvozdanović (Trends in Linguistics, Studies & Monographs 57:29–96) — Berlin 1992	— 17	K. Strobel, New Perspectives on the Historical Geography and Topography of Anatolia in the II and I Millennium — 2008
Ekiz, Statuettes	H. H. Ekiz, M.Ö. 2. Bin Hittit Dönemi İnsan ve Tanrı Heykelcikleri: The God and Man Statuettes Dating to the Hittite Period (2000 BC) (Kubaba: Arkeoloji-Sanat Tarihi-Tarih Dergisi 20) — Izmir 2012	— 18 — 19	K. Strobel, Empires after the Empire: Anatolia, Syria and Assyria after Suppiluliuma II (ca. 1200–800/700 B.C.) — 2011
Emar	Mission archéologique de Meskéné-Emar. Recherches au pays d'Aštata — Paris	— 21	St. de Martino, Hurrian Personal Names in the Kingdom of Hatti — 2011
Emar VI/1-3	D. Arnaud, Textes sumériens et accadiens: textes et planches (Éditions Recherche sur les Civilisations, «Synthèse» 18) — 1985–1986	— 22	St. de Martino and J. Miller, New Results and New Questions on the Reign of Suppiluliuma I — 2013
Emar VI/4	— Textes de la bibliothèque: transcriptions et traductions (Éditions Recherche sur les Civilisations, «Synthèse» 28) — 1987	Erg. Erimḥuš Erimḥuš Bogh.	St. de Martino and A. Süel, The Third Tablet of the <i>itkalzi</i> Ritual: Essays on the Hurrian Šapinuwa Tablets I — 2015 — The “Great <i>itkalzi</i> Ritual”: Essays on the Hurrian Šapinuwa Tablets II — 2017 Ergänzungsheft, <i>see</i> HW 1.Erg. lexical series erimḥuš = <i>anantu</i> Boğazköy version of Erimḥuš
Engelhard, Diss.	D. Engelhard, Hittite Magical Practices: An Analysis (diss., Brandeis University — 1970)		

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Erman-Grapow	A. Erman and H. Grapow, <i>Wörterbuch der aegyptischen Sprache</i> — Leipzig 1925–1931 (–1955)	FsBiggs	Studies Presented to Robert D. Biggs (AS 27) — Chicago 2007
Ertem, Coğrafya	H. Ertem, <i>Boğazköy Metinlerine Geçen Coğrafya Adları Dizini</i> — Ankara 1973	FsBittel	Beiträge zur Altertumskunde Kleinasiens. Festschrift für Kurt Bittel — Mainz 1983
— Fauna	— Boğazköy Metinlerine Göre Hititler Devri Anadolu'sunun Faunası — Ankara 1965	FsÇambel	Anatolian Metal 8: Eliten—Handwerk-Prestigegüter (Der Anschnitt Beiheft 39) — Bochum 2018
— Flora	— Boğazköy Metinlerine Göre Hititler Devri Anadolu'sunun Florası — Ankara 1974	FsCarruba	Interferenze linguistici e contatti culturali in Anatolia tra II e I millennio A. C.: Studi in onore di Onofrio Carruba in occasione del suo 80° compleanno (StMed 24) — Parma 2012 <i>see</i> Linguistica 33
EVO	Egitto e Vicino Oriente — Pisa	FsCop	Mélanges Franz Cumont (AIPHOS 4) — Brussels 1936
FHG	E. Laroche, <i>Fragments hittites de Genève</i> (RA 45 (1951) 131–38, 184–94; RA 46 (1952) 42–50, 214)	FsCumont	Cinquante-Deux réflexions sur le Proche-Orient ancien: offertes en hommage à Léon De Meyer (Mesopotamian History and Environment Occasional Publications 2) — Louvain 1994
FHL	— <i>Fragments hittites du Louvre</i> , in Mém. Ataturk 73–107	FsDeMeyer	The Life and Times of Ḫattušili III and Tuthaliya IV (PIHANS 103) — Istanbul 2006
Finkelstein Mem.	M. Ellis, ed., <i>Essays on the Ancient Near East in Memory of Jacob Joel Finkelstein</i> (Memoirs of the Connecticut Academy of Arts and Sciences 19) — Hamden, Connecticut 1977	FsDeRoos	Societies and Languages of the Ancient Near East: Studies in Honour of I. M. Diakonoff — Warminster, England 1982
Forrer	<i>see</i> BoTU, Forsch.	FsDiakonoff	VITA: Festschrift in Honor of Belkıs Dinçol and Ali Dinçol — Istanbul 2007
Forsch.	E. Forrer, <i>Forschungen</i> — Berlin 1926–1929	FsDörner	Studien zur Religion und Kultur Kleinasiens: Festschrift für Friedrich Karl Dörner zum 65. Geburtstag am 28. Februar 1976 — Leiden 1978
Foster, Gilg.	B. Foster, <i>The Epic of Gilgamesh</i> — New York, 2001	FsDinçol	Go to the Land I Will Show You. Studies in Honor of Dwight W. Young — Winona Lake 1995
Francia, Avverbiali	R. Francia, <i>Le funzioni sintattiche degli elementi avverbiali di luogo ittiti anda(n), āppa(n), katta(n), katti-, peran, parā, šer, šarā</i> (Studia Asiana 1) — Rome 2002	FsDörner	The Ages of Homer: A Tribute to Emily Townsend Vermeule — Austin 1995
Freu/Mazoyer, Débuts	J. Freu and M. Mazoyer, <i>Les Débuts du Nouvel Empire Hittite: Les Hittites et leur histoire 2</i> , Collection Kubaba Series Antiquité 12 — Paris 2007	FsDYoung	<i>see</i> AoF 34
Friedrich	<i>see</i> HE, HG, HKL, HW, HW 1., 2., 3.Erg., HW <sup>2</sup> , SV	FsEvermeule	De Hattuša à Memphis — Jacques Freu in honorem — Paris 2013
Friedrich/ Kammenhuber	<i>see</i> HW <sup>2</sup>	FsFreu	Festschrift J. Friedrich zum 65. Geburtstag gewidmet — Heidelberg 1959
Frisk	H. Frisk, <i>Griechisches etymologisches Wörterbuch I–III</i> — Heidelberg 1960–1972	FsFriedrich	Semitic and Assyriological Studies Presented to Pelio Fronzaroli by Pupils and Colleagues — Wiesbaden 2003
FsAlp	Hittite and Other Anatolian and Near Eastern Studies in Honour of Sedat Alp (Anadolu Medeniyetlerini Araştırma ve Tanıtma Vakfı Yayınları 1) — Ankara 1992	FsFronzaroli	Orient and Occident: Essays Presented to Cyrus H. Gordon (AOAT 22) — Neukirchen-Vluyn 1973
FsBeckman	Beyond Hatti. A Tribute to Gary Beckman — Atlanta 2013	FsGordon	

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FsGünbattı	Cahit Günbattı'ya Armağan: Studies in Honor of Cahit Günbattı (AÜDTCFY 417) — Ankara 2015	FsLebrun 1	Antiquus Oriens: Mélanges offerts au Professeur René Lebrun (Collection Kubaba: Série Antiquité 5) — Paris 2004
FsGüterbock	Anatolian Studies Presented to Hans Gustav Güterbock on the Occasion of his 65th Birthday (PIHANS 33) — Leiden 1974	FsLebrun 2	Studia Anatolica et Varia: Mélanges offerts au Professeur René Lebrun (Collection Kubaba: Série Antiquité 6) — Paris 2004
FsGüterbock <sup>2</sup>	Kaniş̄uwar: A Tribute to Hans G. Güterbock on His Seventy-fifth Birthday May 27, 1983 (AS 23) — Chicago 1986	FsLong	“A Wise and Discerning Mind,” Essays in Honor of Burke O. Long — Providence 2000
FsHaas	Kulturgeschichten: Altorientalische Studien für Volkert Haas zum 65. Geburtstag Saarbrücken — 2001	FsMeid	Indogermanica Europaea. Festschrift für Wolfgang Meid zum 60. Geburtstag am 12. 11. 1989 (Grazer Linguistische Monographien 4) — Graz 1989
FsHallo	The Tablet and the Scroll. Near Eastern Studies in Honor of William W. Hallo — Bethesda 1993	FsMeissner	Altorientalische Studien Bruno Meissner zum 60. Geburtstag gewidmet (MAOG 4) — Leipzig 1928–1929 (1972)
FsHeger	Texte, Sätze, Wörter und Moneme. Festschrift für Klaus Heger zum 65. Geburtstag — Heidelberg 1992	FsMelchert	Ex Anatolia Lux: Anatolian and Indo-European Studies in Honor of H. Craig Melchert — Ann Arbor 2010
FsHerzenberg	Hṛdā Mānasā: Studies Presented to Professor Leonard G. Herzenberg on the Occasion of his 70-birthday — St. Petersburg 2005	FsMeriggi	Studi in onore di Piero Meriggi (Athenaeum NS 47, fasc. 1–4) — Pavia 1969
FsHoffner	Hittite Studies in Honor of Harry A. Hoffner, Jr. on the Occasion of his 65th Birthday — Winona Lake 2003	FsMeriggi <sup>2</sup>	Studia Mediterranea Piero Meriggi dicata (StMed 1–2) — Pavia 1979
FsHouwink ten Cate	Studio Historiae Ardens: Ancient Near Eastern Studies Presented to Philo H. J. Houwink ten Cate on the Occasion of his 65th Birthday (PIHANS 74) — Leiden 1995	FsMorpurgoDavies	Indo-European Perspectives: Studies in honour of Anna Morpurgo Davies — Oxford 2004
FsKantor	Essays in Ancient Civilization Presented to Helene J. Kantor (SAOC 47) — Chicago 1989	FsNeumann	Serta Indogermanica: Festschrift für Günter Neumann zum 60. Geburtstag — Innsbruck 1982
FsKnobloch	Sprachwissenschaftliche Forschungen: Festschrift für Johann Knobloch (IBK 23) — Innsbruck 1985	FsNeumann <sup>2</sup>	Novalis Indogermanica: Festschrift für Günther Neumann zum 80. Geburtstag (Grazer Vergleichende Arbeiten 17) — Graz 2002
FsKošak	Tabularia Hethaeorum: Hethitologische Beiträge Silvin Košak zum 65. Geburtstag (DBH 25) — Wiesbaden 2007	FsNeve	IM 43 — 1993
FsKraus	Zikir Šumim: Assyriological Studies Presented to F. R. Kraus on the Occasion of his Seventieth Birthday — Leiden 1982	FsNowicki	Na-wa/i-VIR.ZI/A MAGNUS.SCRIBA: Festschrift für Helmut Nowicki zum 70. Geburtstag (DBH 45) — Wiesbaden 2014
FsLacheman	Studies on the Civilization and Culture of Nuzi and the Hurrians in Honor of Ernest R. Lacheman — Winona Lake 1981	FsNÖzgütç	Aspects of Art and Iconography: Anatolia and its Neighbors. Studies in Honor of Nimet Özgütç — Ankara 1993
FsLandsberger	Studies in Honor of Benno Landsberger on his Seventy-fifth Birthday April 21, 1965 (AS 16) — 1965	FsOberhuber	Im Bannkreis des Alten Orients: Studien zur Sprach- und Kulturgeschichte des Alten Orients und seines Ausstrahlungsraumes Karl Oberhuber zum 70. Geburtstag gewidmet (IBK 24) — Innsbruck 1986
FsLaroche	Florilegium Anatolicum: Mélanges offerts à Emmanuel Laroche — Paris 1979	FsOtten	Festschrift Heinrich Otten — Wiesbaden 1973

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FsOtten <sup>2</sup>	Documentum Asiae Minoris Antiquae: Festschrift für Heinrich Otten zum 75. Geburtstag — Wiesbaden 1988	FsTischler	Anatolica et Indogermanica: Studia linguistica in honorem Johannis Tischler septuagenarii dedicatae (IBS 155) — Innsbruck 2016
FsPagliaro	Studia classica et orientalia Antonio Pagliaro oblata — Rome 1969	FsTÖzgürç	Anatolia and the Ancient Near East: Studies in Honor of Tahsin Özgürç — Ankara 1989
FsPalmer	Studies in Greek, Italic and Indo-European Linguistics Offered to L. R. Palmer — Innsbruck 1976	FsWatkins	Mír Curad: Studies in Honor of Calvert Watkins (IBS 92) — Innsbruck 1998
FsPedersen	Mélanges Linguistiques offerts à M. Holger Pedersen à l'occasion de son soixantedixième anniversaire, 7 avril 1937 (Acta Jutlandica 9/1) — Aarhus 1937	FsWilhelm	Festschrift für Gernot Wilhelm anlässlich seines 65. Geburtstages am 28. Januar 2010 — Dresden 2010
FsPope	<i>see</i> Love & Death	FuF	Forschungen und Fortschritte — Berlin
FsPopko	Silva Anatolica — Warsaw 2002	FWgesch.	Fischer Weltgeschichte: Die Altorientalischen Reiche — Frankfurt am Main 1965ff.
FsPugliese Carratelli	Studi di storia e di filologia anatolica dedicati a Giovanni Pugliese Carratelli (Eothen 1) — Florence 1988	Furniture	G. Herrmann, ed., The Furniture of Western Asia: Ancient and Traditional — Mainz 1996
FsPuhvel	Studies in Ancient Languages and Philology in Honor of Jaan Puhvel — (JIES Monograph Series 18) — Washington, D.C. 1997	GAG	W. von Soden, Grundriss der akkadischen Grammatik, with suppl. (AnOr 33/47) — Rome 1969
FsRamer	The Linguist's Linguist: A Collection of Papers in Honour of Alexis Manaster Ramer — Munich 2002	Gamkrelidze, Laryngale	T. V. Gamkrelidze, Hittite et la théorie laryngale — Tiflis 1960
FsRanoszek	Anniversary Volume Dedicated to Rudolf Ranoszek on his Eighty-Fifth Birthday (= RO 41 fasc. 2) — Warsaw 1980	Garelli, AC	P. Garelli, Les Assyriens en Cappadoce — Paris 1963
FsReiner	Language, Literature and History: Philosophical and Historical Studies Presented to Erica Reiner (AOS 67) — New Haven 1987	García Trabazo, TextosRel.	J. V. García Trabazo, Textos religiosos hititas (Biblioteca de ciencias bíblicas y orientales 6) — Madrid 2002
FsRisch	o-o-pe-ro-si: Festschrift für Ernst Risch zum 75. Geburtstag — Berlin 1986	—	<i>see also</i> DBH 18
FsRix	Indogermanica et Italica: Festschrift für Helmut Rix zum 65. Geburtstag (IBS 72) — Innsbruck 1993	Garstang/Gurney	<i>see</i> Geogr
FsSalonen	StOr 46 — 1975	Gelb, Alishar	I. J. Gelb, Inscriptions from Alishar and Vicinity (OIP 27) — Chicago 1935
FsSiegelová	Audias fabulas veteres: Anatolian Studies in Honor of Jana Součková-Siegelová (CHANE 79) — 2016	— HH	— Hittite Hieroglyphs 1–3 (SAOC 2, 14, 21) — Chicago 1931–1942
FsSinger	Pax Hethitica: Studies on the Hittites and their Neighbours in Honour of Itamar Singer (StBoT 51) — 2010	— HHM	— Hittite Hieroglyphic Monuments (OIP 45) — Chicago 1939
FsSommer	<i>see</i> Cor.Ling.	Geogr	J. Garstang and O. R. Gurney, The Geography of the Hittite Empire — London 1959
FsStreiberg	Streitberg-Festgabe — Leipzig 1924	George, GilgTr	A. R. George, The Epic of Gilgamesh — Harmondsworth 1999
FsSzemerényi	Studies in Diachronic, Synchronic, and Typological Linguistics: Festschrift for Oswald Szemerényi on the Occasion of his 65th Birthday — Amsterdam 1979	Gertz, Diss.	J. E. Gertz, The Nominative-accusative Neuter Plural in Anatolian (diss., Yale University — 1982)
		van Gessel	<i>see</i> OHP
		GestaSupp	G. Del Monte, Le Gesta di Suppiluliuma — Pisa 2009
		Gilan	<i>see</i> THeth 29

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Gilg.	Gilgameš epic	GsKretschmer	MNHMHS XAPIN: Gedenkschrift Paul Kretschmer — Vienna 1956
GLH	E. Laroche, Glossaire de la langue hourrite (RHA XXXIV–XXXV) — Paris 1976–1977, pub. 1978–1979	GsKronasser	Investigationes Philologicae et Comparativa: Gedenkschrift für Heinz Kronasser — Wiesbaden 1982
Gl.Hourrite	<i>see</i> GLH	GsNeu	Investigationes Anatolicae: Gedenkschrift für Erich Neu (StBoT 52) — 2010
Glocker, Kuliwišna	J. Glocke, Das Ritual für den Wettergott von Kuliwišna (Eothen 6) — Florence 1997	GsOtten	Saeculum: Gedenkschrift für Heinrich Otten anlässlich seines 100. Geburtstags (StBoT 58) — Wiesbaden 2015
Glotta	Glotta — Göttingen	GsPedersen	In Honorem Holger Pedersen. Kolloquium der Indogermanischen Gesellschaft vom 26. bis 28. März 1993 in Kopenhagen — Wiesbaden 1994
Goedegebuure	<i>see</i> StBoT 55		Studi Orientalistici in ricordo di Franco Pintore (StMed 4) — Pavia 1983
Goetze, Kl	A. Goetze, Kleinasiens, 2nd ed. — Munich 1957		O. R. Gurney, Hittite Prayers of Muršili II (AAA 27) — Liverpool 1941
—	<i>see also</i> AM, Ḫatt., Kizz., Madd., MSpr, NBr, Pestgeb., Tunn.		— Some Aspects of Hittite Religion (The Schweich Lectures 1976) — Oxford 1977
Gordin	<i>see</i> StBoT 59		<i>see also</i> Geogr
Gordon, UT	C. Gordon, Ugaritic Textbook (AnOr 38) Rome 1965	Gurney, AAA 27	R. Gusmani, Il lessico ittito — Naples 1968
Görke, Aštu	S. Görke, Das Ritual der Aštu (CTH 490). Rekonstruktion und Tradition eines hurritisch-hethitischen Rituals aus Boğazköy/Ḫattuša (CHANE 40) — Leiden 2010	— Schweich	— Lydisches Wörterbuch — Heidelberg 1964
Grazer Beiträge	Grazer Beiträge — Amsterdam	Güterbock, Frontiers	H. G. Güterbock, “Some Aspects of Hittite Prayers” in Frontiers of Human Knowledge (Skrifter rörande Uppsala universitet C:38: Acta Universitatis Upsaliensis) — Uppsala 1978, pp. 125–39
GrHL	H. A. Hoffner, Jr. and H. C. Melchert, A Grammar of the Hittite Language — Winona Lake 2008	—	<i>see also</i> AS, BoHa, CHD, DŠ, Kum., SBo, Ullik.
Groddek, KILAM	D. Groddek, Eine althethitische Tafel des KILAM-Festes (IJDL Supp. 1) — Munich 2004	Haas, Berggötter	V. Haas, Hethitische Berggötter und hurritische Steindämonen. Riten, Kulte, und Mythen — Mainz 1982
—	<i>see also</i> DBH <i>passim</i>	— Gesch.Relig.	— Geschichte der hethitischen Religion (HdOr 1/15) — Leiden 1994
Gröndahl	F. Gröndahl, Die Personennamen der Texte aus Ugarit (Stud. Pohl 1) — Rome 1967	— KN	— Der Kult von Nerik (Stud. Pohl 4) — Rome 1970
Grotiana	Grotiana — Assen, Leiden	— Literatur	— Die hethitische Literatur: Texte, Stilistik, Motive — Berlin 2006
GsAmmann	Sprachwissenschaft in Innsbruck (IBKS 50) — Innsbruck 1982	— Materia	— Materia Magica et Medica Hethitica — Berlin 2003
GsBökonyi	Man and the Animal World: Studies in Archaeozoology, Archaeology, Anthropology and Palaeolinguistics in memoriam Sándor Bökonyi — Berlin 1998	— Orakel	— Hethitische Orakel, Vorzeichen und Abwehrstrategien: ein Beitrag zur hethitischen Kulturgeschichte — Berlin 2008
GsBossert	Anadolu Araştırmaları (JKF) vol. II 1–2 — Istanbul 1965		<i>see also</i> ChS I/9
GsForrer	Šarnikzel — Hethitologische Studien zum Gedenken an Emil Orgetorix Forrer — Dresden 2004		
GsGüntert	Antiquitates Indogermanicae: Gedenkschrift für Hermann Güntert zur 25. Wiederkehr seines Todestages — Innsbruck 1974		

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Haas/Thiel, AOAT 31	V. Haas and H. Thiel, Die Beschwörungsrituale der Allaiturah(l)i und verwandte Texte (AOAT 31) — Neukirchen-Vluyn 1978	Held, Rel. Sent.	W. H. Held, Jr., The Hittite Relative Sentence (Lg. Diss. no. 55; Lg. 33.4 part 2 suppl.) — Baltimore 1957
Haas/Wilhelm, AOATS 3	V. Haas and G. Wilhelm, Hurritische und luwische Riten aus Kizzuwatna (AOATS 3) — Neukirchen-Vluyn 1974	Heth.u.Idg.	E. Neu and W. Meid, eds., Hethitisch und Indogermanisch: Vergleichende Studien zur historischen Grammatik und zur dialektgeographischen Stellung der indogermanischen Sprachgruppe Altkleinasiens (IBS 25) — Innsbruck 1979
Haase, Beobachtungen	R. Haase, Beobachtungen zur hethitischen Rechtssatzung — Leonberg 1995		
— THR	— Texte zum hethitischen Recht: Eine Auswahl — Wiesbaden 1984	Hethitica	Hethitica: vol. I (Travaux de la Faculté de Philosophie et Lettres de l’Université Catholique de Louvain); subsequent vols. are a subseries of BCILL — Louvain-la-Neuve
HAB	F. Sommer und A. Falkenstein, Die hethitisch-akkadische Bilingue des Ḫattušili I. (Labarna II.) (ABAW, NF 16) — Munich 1938	HethLit	M. Hutter and S. Hutter-Braunsar, eds., Hethitische Literatur: Überlieferungsprozesse, Textstrukturen, Ausdrucksformen und Nachwirken (AOAT 391) — Münster 2011
Hagenbuchner	<i>see</i> DBH 1, 6, THeth 15–16	hetkonk	<a href="http://www.orient.uni.wuerzburg.de/hetkonk/hetkonk_abfrage.html">http://www.orient.uni.wuerzburg.de/hetkonk/hetkonk_abfrage.html</a>
Hahn, Naming	E. A. Hahn, Naming Constructions in Some Indo-European Languages (Philological Monographs of the American Philological Association 27) — Cleveland 1969	Heubeck, Lyd	A. Heubeck, Lydisch (in Altkleinasiatische Sprachen, (HbOr 1.2.1/2.2, pp. 397–427) — Leiden 1969
Hatt	A. Götze, Ḫattušiliš. Der Bericht über seine Thronbesteigung nebst den Paralleltexten (MVAG 29.3) — Leipzig 1925; Ḫatt. also abbreviates Apology of Ḫattušili III, cited by col. and line in Ḫatt., NBr, Chrest., or StBoT 24 (Ḫatt. also abbreviates the royal name Ḫattušili, always followed by I, II, or III)	Heubeck, Lydiaka	— Lydiaka. Untersuchungen zu Schrift, Sprache und Götternamen der Lyder — Erlangen 1959
Hawkins	<i>see</i> HHL, StBoT Beih. 3	HFAC	G. Beckman and H. A. Hoffner, Jr., Hittite Fragments in American Collections (JCS 37/1) — Philadelphia 1985
Hazenbos, Habil.	“Wir stellten eine Orakelfrage”: Untersuchungen zu den hethitischen Orakeltexten — Leipzig 2003	HG	J. Friedrich, Die hethitischen Gesetze (DMOA 7) — Leiden 1959, 2nd ed. 1971
— Organization	— The Organization of the Anatolian Local Cults during the Thirteenth Century B.C.: An Appraisal of Hittite Cult Inventories. Cuneiform Monographs 21 — Leiden 2003	Hg.	lexical series ḪAR.gud = <i>imrâ</i> = <i>ballu</i> (MSL 5–11)
HBM	S. Alp, Hethitische Briefe aus Maşat-Höyük (Atatürk Kültür, Dil ve Tarih Yüksek Kurumu, TTKYayın VI/35) — Ankara 1991	Hhb	lexical series ḪAR.ra = <i>hubullu</i> (MSL 5–10)
HbOr	Handbuch der Orientalistik — Leiden	HHL	H.-S. Schuster, Die hattisch-hethitischen Bilinguen I/1 (DMOA 17/1), I/2–3 (DMOA 17/2) — Leiden 1974, 2002
HE	J. Friedrich, Hethitisches Elementarbuch, 2nd ed. — Heidelberg, HE 1 1960, HE 2 1967	Hh.	J. D. Hawkins, A. Morpurgo-Davies, and G. Neumann, Hittite Hieroglyphs and Luwian: New Evidence for the Connection (NAWG 1973 No. 6) — Göttingen 1974
HED	J. Puhvel, Hittite Etymological Dictionary — Berlin 1984ff.	HHT	K. Riemschneider, Hurritische und hethitische Texte — Munich 1974 (mimeographed)
HEG	J. Tischler, Hethitisches etymologisches Glossar (IBS 20) — Innsbruck 1977–2016	Hidden Futures	J.M. Bremer, Th. van den Hout, R. Peters, eds., Hidden Futures — Amsterdam 1994
Heinhold-Krahmer	<i>see</i> THeth 8, 9		

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Hipp.heth.	A. Kammenhuber, <i>Hippologia hethitica</i> — Wiesbaden 1961	—	<i>see also</i> AS 24, StBoT 38
Hit.Kongr	Papers of International Hittitological Congresses, <i>see also</i> ICH	Houwink ten Cate, Mursilis II... Karakterschets	Ph. H. J. Houwink ten Cate, Muršiliš II, de bronnen voor een Karakterschets — Leiden 1966
— 1	Uluslararası 1. Hititoloji Kongresi Bildirileri (19–21 Temmuz 1990), Çorum	—	<i>see also</i> Records
— 2	(Pavia 1993) <i>see</i> StMed 9	How Purity Is Made	P. Rösch and U. Simon, eds., <i>How Purity is Made</i> — Wiesbaden 2012
— 3	III. Uluslararası Hititoloji Kongresi Bildirileri, Çorum 16–22 Eylül 1996 — Ankara 1998	HPMM	Hethitologie Portal Mainz — Materialien — Wiesbaden
— 4	(Würzburg 1999) <i>see</i> StBoT 45	— 6	F. Fuscagni, <i>Hethitische unveröffentlichte Texte aus den Jahren 1906–1912 in der Sekundärliteratur</i> — Wiesbaden 2007
HittInstr	J. Miller, <i>Royal Hittite Instructions and Related Administrative Texts</i> (WAW 31) — Atlanta 2013	HR	History of Religions — Chicago
Hittite Myths	H. A. Hoffner, Jr., <i>Hittite Myths</i> (WAW 2) — Atlanta 1990	Hrozný, CH	B. Hrozný, <i>Code Hittite provenant de l'Asie Mineure</i> , I. — Paris 1922
Hittite Myths <sup>2</sup>	H. A. Hoffner, Jr., <i>Hittite Myths</i> (WAW 2), 2nd edition — Atlanta 1998	— HKT	— <i>Hethitische Keilschrifttexte aus Boghazköi in Umschrift, Übersetzung und Kommentar</i> (BoSt 3) — Leipzig 1919
HittitePrayers	I. Singer, <i>Hittite Prayers</i> (WAW 11) — Atlanta 2002	— IHH	— <i>Les Inscriptions Hittites Hiéroglyphiques 1–3</i> — Prague 1933–1937
HKL	J. Friedrich, <i>Hethitisches Keilschrift-Lesebuch</i> 1, 2 — Heidelberg 1960	— SH	— <i>Die Sprache der Hethiter</i> (BoSt 12) — Leipzig 1917
HKM	S. Alp, <i>Hethitische Keilschrifttafeln aus Maşat-Höyük (Atatürk Kültür, Dil ve Tarih Yüksek Kurumu, TTKYayın VI/34)</i> — Ankara 1991	— VSpr	— <i>Über die Völker und Sprachen des alten Chatti-Landes</i> (BoSt 5) — Leipzig 1920
HLC	M. Cammarosano, <i>Hittite Local Cults</i> (WAW 40) — Atlanta 2018	HS	Historische Sprachforschung, <i>see</i> KZ
Hoffmann	<i>see</i> THeth 11	HSM	Harvard Semitic Museum, inventory number
Hoffner, Diss.	H. A. Hoffner, Jr., <i>The Laws of the Hittites</i> (diss., Brandeis University — 1963)	HSSt	Harvard Semitic Studies — Atlanta
—	<i>see also</i> AlHeth, CHD, EHGl, FsGordon, FsGüterbock <sup>2</sup> , GrHL, HFAC, Hittite Myths <sup>2</sup> , LawColl, Letters, LH	HT	Hittite Texts in the Cuneiform Character in the British Museum — London 1920
Holland, Diss.	G. B. Holland, <i>Problems of Word Order Change in Selected Indo-European Languages</i> (diss., University of California at Berkeley — 1980)	HTR	H. Otten, <i>Hethitische Totenrituale</i> (VIO 37) — Berlin 1958
Holland/Zorman	<i>see</i> StMed 19.	HUCA	Hebrew Union College Annual — Cincinnati
van den Hout, Diss.	Th. P. J. van den Hout, <i>Studien zum Spätjunghethitischen: Texte der Zeit Tudhalijas IV</i> . KBo IV 10 + (CTH 106) (diss., Universiteit van Amsterdam — 1989)	Ḫuqq.	The Treaty of Šuppiluliuma I with Ḫuqqa-na, ed. SV 2:103–63
— Purity	Th. van den Hout, <i>The Purity of Kingship: An Edition of CTH 569 and Related Hittite Oracle Inquiries of Tuthaliya IV</i> (DMOA 25) — Leiden 1998	Hutter, Behexung	M. Hutter, <i>Behexung, Entzähnung und Heilung: Das Ritual der Tunnawiya für ein Königspaar aus mittelhethitischer Zeit</i> (KBo XXI 1 — KUB IX 34 — KBo XXI 6) (OBO 82) — Göttingen 1988
		HW	J. Friedrich, <i>Hethitisches Wörterbuch</i> — Heidelberg 1952(–1954)
		HW 1., 2., 3. Erg.	J. Friedrich, <i>Hethitisches Wörterbuch</i> 1.–3. Ergänzungsheft — Heidelberg 1957, 1961, 1966

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HW <sup>2</sup>	J. Friedrich and A. Kammenhuber, <i>Hethitisches Wörterbuch</i> , 2nd ed. — Heidelberg 1975ff.	IdgNomen	Indogermanisches Nomen: Derivation, Flexion und Ablaut: Akten der Arbeitstagung der Indogermanischen Gesellschaft: Freiburg, 19. bis 22. September 2001 — Bremen 2003
HWHT	O. Soysal, <i>Hattischer Wortschatz in hethitischer Textüberlieferung (HbOr I/74)</i> — Leiden 2004	Idu	lexical series Á = <i>idu</i>
HZL	Chr. Rüster and E. Neu, <i>Hethitisches Zeichenlexikon: Inventar und Interpretation der Keilschriftzeichen aus den Boğazköy-Texten (StBoT Beih. 2)</i> — 1989	IEJ	<i>Israel Exploration Journal</i> — Jerusalem
IAK	E. Ebeling, B. Meissner, and E. F. Weidner, eds., <i>Die Inschriften der altassyrischen Könige</i> — Leipzig 1926	IESt	<i>Indo-European Studies, Dept. of Linguistics, Harvard University</i> — Cambridge, Massachusetts
IBK(S)	Innsbrucker Beiträge zur Kulturwissenschaft (Sonderheft) — Innsbruck	IF	<i>Indogermanische Forschungen</i> — Strasbourg, Berlin
IBoT	İstanbul Arkeoloji Müzelerinde Bulunan Boğazköy Tabletleri(nden Seçme Metinler) — İstanbul 1944, 1947, 1954; Ankara 1988	IJDL	<i>International Journal of Diachronic Linguistics and Linguistic Reconstruction</i> — Munich
IBS	Innsbrucker Beiträge zur Sprachwissenschaft — Innsbruck	IJDL Supp. 1	<i>see Groddek, KILAM</i>
IBS-VKS	Innsbrucker Beiträge zur Sprachwissenschaft - Vorträge und Kleinere Schriften — Innsbruck	Illuy.	<i>Illuyanka myth</i>
ICH	International Congress of Hittitology	IM	<i>Istanbuler Mitteilungen</i> — Berlin
— 1	Uluslararası 1. Hititoloji Kongresi Bildirileri (19–21 Temmuz 1990) — Çorum	Imparati, Leggi	F. Imparati, <i>Le leggi ittite</i> — Rome 1964
— 2	(Pavia 1993) <i>see StMed 9</i>	—	<i>see also</i> Eothen 4, 9, 10, 11, 12
— 3	III. Uluslararası Hititoloji Kongresi Bildirileri, Çorum 16–22 Eylül 1996 — Ankara 1998	IncLing	<i>Incontri Linguistici</i> — Pisa
— 4	(Würzburg 1999) <i>see StBoT 45</i> — 2001	Inglese, Subordination	G. Inglese, <i>Subordination and Sentence Connectives in Old Hittite: A Corpus-Based Study of Clause Linkage Strategies in Hittite (LINCOM Studies in Indo-European Linguistics 49)</i> — Munich 2016
— 5	V. Uluslararası Hititoloji Kongresi Bildirileri Çorum 02–08 Eylül 2002 — Ankara 2005	IstF	<i>Istanbuler Forschungen</i> — Bamberg, Berlin, and Tübingen
— 6	(Rome 2005) <i>see SMEA 49–50</i> (2007)	IÜEFY	<i>İstanbul Üniversitesi Edebiyat Fakültesi Yayınları</i> — İstanbul
— 7	VII. Uluslararası Hititoloji Kongresi Bildirileri Çorum 25–31 Ağustos 2008 — Ankara 2010	IYKPh	Indojevropejskoje jazykoznanije i klassicheskaja filologija — St. Petersburg
— 8	Proceedings of the Eighth International Congress of Hittitology, Warsaw 4–9 September 2011 — Warsaw 2014	Izi	lexical series <i>izi</i> = <i>išātu</i> (MSL 13:154–226)
— 9	(Çorum 2014) <i>forthcoming</i>	Izi Bogh.	Boğazköy version of <i>Izi</i> (MSL 13:132–47)
— 10	(Chicago 2017) <i>forthcoming</i>	JA	<i>Journal asiatique</i> — Paris
Idg.Bibl.	Indogermanische Bibliothek — Heidelberg	Jakob-Rost, Familienzwist	L. Jakob-Rost, <i>Ein hethitisches Ritual gegen Familienzwist (MIO 1:345–79)</i> — Berlin 1953
Idg.Gr.	Indogermanische Grammatik — Heidelberg 1968ff.	—	<i>see also</i> Mašt., THeth 2
		JANES	<i>Journal of the Ancient Near Eastern Society</i> — New York
		JAOS	<i>Journal of the American Oriental Society</i> — New Haven, Ann Arbor

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JBL	Journal of Biblical Literature — New Haven, Philadelphia, Missoula, Richmond, Atlanta, Decatur	KBo	Keilschrifttexte aus Boghazköi (vols. 1–22 are a subseries of WVDOG) — Leipzig, Berlin
JCS	Journal of Cuneiform Studies — New Haven, Cambridge, Massachusetts, Philadelphia, Baltimore, Boston	Kellerman, Diss.	G. Kellerman, Recherche sur les rituels de fondation hittites (diss., University of Paris — 1980)
JEOL	Jaarbericht van het Vooraziatisch-Egyptisch Genootschap (earlier Gezelschap) “Ex Oriente Lux” — Leiden	Kempinski, ÄAT 4	A. Kempinski, Syrien und Palästina (Kanaan) in der letzten Phase der Mittelbronze IIB-Zeit (ÄAT 4) — Wiesbaden 1983
JESHO	Journal of the Economic and Social History of the Orient — Leiden	Kerns Mem.	Bono Homini Donum: Essays in Historical Linguistics in Memory of J. Alexander Kerns (Amsterdam Studies in the Theory and History of Linguistic Science 4. Current Issues in Linguistic Theory 16) — Amsterdam 1981
JIES	Journal of Indo-European Studies — Hattiesburg, Washington, DC		
Jin Jie, RetrGlos	A Complete Retrograde Glossary of the Hittite Language (PIHANS 71) — Leiden 1994	Kestemont, Diplomatique	G. Kestemont, Diplomatique et droit international en Asie occidentale (1600–1200 av. J.C.) (Publications de l’Institut Orientaliste de Louvain 9) — Louvain-la-Neuve 1974
JKF	Jahrbuch für kleinasiatische Forschungen (= Anadolu Araştırmaları) — Heidelberg, Istanbul		
JLR	Journal of Language Relationship — Moscow	Kikk.	Kikkuli text, ed. Kammenhuber, Hipp. heth., pp. 54–147
JNES	Journal of Near Eastern Studies — Chicago	King	<i>see</i> HT, STC
Josephson, Part.	F. Josephson, The Function of Sentence Particles in Old and Middle Hittite (Acta Universitatis Upsaliensis. Studia Indoeuropea Upsaliensia 2) — Uppsala 1972	Kizz.	A. Goetze, Kizzuwatna and the Problem of Hittite Geography (YOSR 22) — New Haven 1940
JRAS	Journal of the Royal Asiatic Society of Great Britain and Ireland — London	Klengel, Gesch.Syr	H. Klengel, Die Geschichte Syriens im 2. Jahrtausend — Berlin 1965, 1969, 1970
JSOR	Journal of the Society of Oriental Research — Chicago	KIF	F. Sommer and H. Ehelolf, eds., Kleinasiatische Forschungen, vol. 1 — Weimar (1927–1930)
Kagal	lexical series kagal = <i>abullu</i> (MSL 13)	Klinger	<i>see</i> StBoT 37
Kammenhuber, HbOr	A. Kammenhuber, Hethitsch, Palaisch, Luwisch, und Hieroglyphenluwisch (in Alt-kleinasiatische Sprachen, HbOr I.2.1/2.2, pp. 119–357, 428–546) — Leiden 1969	Kloekhorst, KIPauly	<i>see</i> EDHIL, StBoT 56. Der kleine Pauly: Lexikon der Antike — Stuttgart 1964ff.
—	<i>see also</i> Hipp.heth., HW <sup>2</sup> , Materialien, THeth 7, 19	Knudzon, Arz.	J. A. Knudzon, Die zwei Arzawa-Briefe: Die ältesten Urkunden in indogermanischer Sprache — Leipzig 1902 <i>see also</i> EA
Kaškäer	E. von Schuler, Die Kaškäer (UAVA 3) — Berlin 1965	—	F. W. König, Handbuch der chaldischen Inschriften (AfO Beiheft 8) — Graz 1955–1957
Kaskal	Kaskal—Rivista di storia, ambienti e culture del Vicino Oriente Antico — Pavia, Florence	König	Košak
Kassian, Zip.	A. Kassian, Two Middle Hittite Rituals mentioning ‘Ziplantawija, sister of Hittite King Tuthalija II/I — Moscow 2000	Kronasser, EHS	<i>see</i> StBoT 34, 39, THeth 10
Kassian et al., Funerary	A. Kassian, A. Korolëv, A. Sidel’tsev, Hittite Funerary Ritual <i>šalliš waštaiš</i> (AOAT 288) — Münster 2002	— VLFH	H. Kronasser, Etymologie der hethitischen Sprache — Wiesbaden 1963–1966, 1987 — Vergleichende Laut- und Formenlehre des Hethitischen — Heidelberg 1955 <i>see also</i> Schw.Goth.

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Ktèma	Ktèma: Civilisations de l'Orient, de la Grèce et de Rome Antiques — Strasbourg	— prière hittite
KUB	Keilschriftkunden aus Boghazköi — Berlin	
Kühne	<i>see</i> StBoT 16	— Rech.
Kum.	H. G. Güterbock, Kumarbi. Mythen vom churratischen Kronos (Istanbuler Schriften 16) — Zürich, New York 1946	—
Kümmel	<i>see</i> StBoT 3	LawColl
Kup.	Treaty of Muršili II with Kupanta- <sup>d</sup> LAMMA, ed. SV 1:95–181	Lebrun, Hymnes
Kupper, Nomades	J.-R. Kupper, Les nomades en Mésopotamie au temps des rois de Mari — Paris 1957	R. Lebrun, Hymnes et Prières Hittites (Homo Religiosus 4) — Louvain-la-Neuve 1980
KuSa	Kuşaklı-Sarissa—Rahden/Westf.	— Samuha
KuSa I/1	G. Wilhelm, Keilschrifttexte aus Gebäude A (KuSa I/1) — 1997	— Samuha, foyer religieux de l'empire hittite (Publications de l'institut orientaliste de Louvain 11) — Louvain-la-Neuve 1976
KuT	texts from Kuşaklı-Sarissa, published by Wilhelm, KuSa I/1 and MDOG 130 (1998) 175–187	Lehrman, Diss.
KZ	Historische Sprachforschung = Zeitschrift für Vergleichende Sprachforschung (“Kuhns Zeitschrift”) — Berlin, Gütersloh, Wiesbaden	E. Leichty, Izbu
LÄ	Lexikon der Ägyptologie — Wiesbaden 1975ff.	Lettere
Labat	R. Labat, Manuel d’Épigraphie Akkadienne (numbers refer to sign number, not page) — Paris 1976	Letters
— AkkBo	— L’Akkadien de Boghaz-Köi — Bordeaux 1932	Levitikus
Landsberger, Fauna	B. Landsberger, Die Fauna des alten Mesopotamien nach der 14. Tafel der ḪAR.RA = <i>hubullu</i> — Leipzig 1934	Lg
Lanu	lexical series <i>alam</i> = <i>lānu</i>	Lg.Diss.
LAPO	Littératures Anciennes du Proche-Orient — Paris	LH
Laroche, HH	E. Laroche, Les hiéroglyphes hittites I (unmarked number following “Laroche” refers to sign) — Paris 1960	Liddell/Scott
— Myth.	— Textes mythologiques hittites en transcription (RHA XXIII/77, XXVI/ 82) — Paris 1965, 1968	LingBalk
— Onom.	— Recueil d’onomastique hittite — Paris 1951	Linguistica
		LMI
		Love & Death
		Löw, Flora
		— La prière hittite: vocabulaire et typologie (École pratique des Hautes Études, V <sup>e</sup> section, Sciences Religieuses; Annuaire, tome 72) — Paris 1964/1965
		— Recherches sur les noms des dieux hittites (RHA VII/46) — Paris 1947
		<i>see also</i> CTH, DLL, GLH, NH
		M. Roth, Law Collections from Mesopotamia and Asia Minor (WAW 6) with a contribution [Hittite Laws] by H. A. Hoffner, Jr. — Atlanta 1995
		R. Lebrun, Hymnes et Prières Hittites (Homo Religiosus 4) — Louvain-la-Neuve 1980
		— Samuha, foyer religieux de l'empire hittite (Publications de l'institut orientaliste de Louvain 11) — Louvain-la-Neuve 1976
		A. Lehrman, Simple Thematic Imperfec-tives in Anatolian and in Indo-European (diss., Yale University — 1985)
		E. Leichty, The Omen Series Šumma Izbu (TCS 4) — Locust Valley 1970
		M. Marizza, Lettere ittite di re e dignitari: la corrispondenza interna del Medio Regno e dell’Età imperiale, TVOa 4/4 — Brescia 2009
		H. A. Hoffner, Letters from the Hittite Kingdom, WAW 15 — Atlanta 2009
		Levitikus als Buch (Bonner biblische Bei-träge 119) — Bodenheim 1999
		Language. Journal of the Linguistic Society of America — Baltimore
		Language Dissertations — Baltimore
		H. A. Hoffner, Jr., The Laws of the Hittites (DMOA 23) — Leiden 1997
		H. Liddell and R. Scott, A Greek-English Lexicon, revised by H. S. Jones — Oxford 1925–1940 (–1968)
		Linguistique Balkanique/Balkansko Ezikožnanie — Sofia
		Linguistica — Ljubljana
		F. Pecchioli Daddi, and A. M. Polvani, La mitologia ittita (TVOa 4.1) — Brescia 1990
		Love and Death in the Ancient Near East: Essays in Honor of Marvin H. Pope — Guilford, Connecticut 1987
		I. Löw, Die Flora der Juden — Vienna, Leipzig 1926–1934

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LS	K. Riemschneider, Die hethitischen Land-schenkungsurkunden (MIO 6:321–81) — Berlin 1958	MC	Mesopotamian Civilizations — Winona Lake
LSS	Leipziger Semitische Studien — Leipzig	McMahon, Diss.	J. G. McMahon, The Hittite State Cult of the Tutelary Deities (diss., University of Chicago — 1988)
LTU	H. Otten, Luvische Texte in Umschrift (VIO 17) — Berlin 1953	—	<i>see also</i> AS 25
Lu	lexical series <i>lú = ša</i> (MSL 12:87–147)	MDOG	Mitteilungen der Deutschen Orient-Gesellschaft zu Berlin — Berlin
Luraghi, Old Hittite	S. Luraghi, Old Hittite Sentence Structure — London 1990	MEE	Materiali Epigrafici di Ebla — Naples and Rome
Macqueen, The Hittites	J. G. Macqueen, The Hittites and their Contemporaries in Asia Minor, 2nd ed. — London 1986	Melchert, AHP	H. C. Melchert, Anatolian Historical Phonology (Leiden Studies in Indo-European 3) — Amsterdam, Atlanta 1994
Madd.	A. Götze, Madduwattaš (MVAeG 32.1) — Leipzig 1928	— Diss.	— Ablative and Instrumental in Hittite (diss., Harvard University — 1977)
Magic and Ritual	P. Mirecki and M. Meyer, eds., Magic and Ritual in the Ancient World (Religions in the Graeco-Roman World 141) — Leiden 2002	— Phon.	— Studies in Hittite Historical Phonology (KZ Erg. 32) — Göttingen 1984
Magic and Ritual Power	M. Meyer and P. Mirecki, eds., Ancient Magic and Ritual Power (Religions in the Graeco-Roman World 129) — Leiden 1995	—	<i>see also</i> CLL
Man.	Treaty of Muršili II with Manapa- <sup>d</sup> U, ed. SV 2:1–41	Mém. Atatürk	Mémorial Atatürk: Études d'archéologie et de philologie anatoliennes. Institut Français d'études Anatoliennes (Éditions recherche sur les civilisations: Synthèse 10) — Paris 1982
MAOG	Mitteilungen der Altorientalischen Gesellschaft — Leipzig	Mem.Black	Your Praise is Sweet: A Memorial Volume for Jeremy Black from Students, Colleagues and Friends — London 2010
Marazzi, AkkBoğaz	M. Marazzi, Beiträge zu den akkадischen Texten aus Boğazköy in althethitischer Zeit (Biblioteca di ricerche linguistiche e filologiche 18) — Rome 1986	Mem.Carter	The Asia Minor Connexion: Studies on the Pre-Greek Languages in Memory of Charles Carter (Orbis Supplementa 13) — Leuven 2000
— Il geroglifico	— Il geroglifico anatolico: problemi di analisi e prospettive di ricerca (Biblioteca di ricerche linguistiche e filologiche 24) — Rome 1990	Mem.Diakonoff	Memoriae Igor Diakonoff (Orientalia et Classica 8, Babel und Bibel 2) — Winona Lake 2005
—	<i>see also</i> Lettere and Eothen 15	Mem.Güterbock	Recent Developments in Hittite Archaeology and History: Papers in Memory of Hans G. Güterbock — Winona Lake 2002
Masson, Douze Dieux	E. Masson, Les douze dieux de l'immortalité — Paris 1989	Mem.Hurowitz	Marbah Ḥokmah: Studies in the Bible and the Ancient Near East in Loving Memory of Victor Avigdor Hurowitz — Winona Lake 2015
Mašt.	Ritual of Maštigga against family quarrels (CTH 404); 2Mašt. previously cited according to the edition of L. Rost, MIO 1 (1953) 348–367, see now StBoT 46:52–124 (I.IA)	Mem.Imparati	Anatolia Antica, Studi in Memoria di Fiorella Imparati (Eothen 11) — Florence 2002
Materialien	A. Kammhuber, Materialien zu einem hethitischen Thesaurus — Heidelberg 1973ff.	Mem.Quattordio- Moreschini	do-ra-qe pe-re: Studi in memoria di Adriana Quattordio Moreschini — Pisa 1998
MAW	S. Kramer, ed., Mythologies of the Ancient World — Garden City 1961		
Mazoyer, Télipinu	M. Mazoyer, Télipinu, le dieu au marécage (Kubaba Série Antiquité 2) — Paris 2003		

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Mem.R.Young	From Athens to Gordion: The Papers of a Memorial Symposium for Rodney S. Young, University Museum Papers 1—Philadelphia 1980	MSpr.	A. Götze and H. Pedersen, Muršilis Sprachlähmung (Det Kgl. Danske Videnskabernes Selskab, Historisk-filologiske Meddelelser 21/1) — Copenhagen 1934
Mem.Schindler	Compositiones Indogermanicae in Memoriam Jochem Schindler — Prague 1999	MSS	Münchener Studien zur Sprachwissenschaft — Munich
Meriggi, HhGl	P. Meriggi, Hieroglyphisch-hethitisches Glossar, 2nd ed. — Wiesbaden 1962	Mṣṭ	Maṣat text, cited by inventory number
—— Manuale	—— Manuale di eteo geroglifico I, II — Rome 1966–1975	Müller	<i>see</i> StBoT 60
—— Schizzo	—— Schizzo grammaticale dell’Anatolico (Atti dell’Accademia Nazionale dei Lincei, Memorie, anno 377, series 8 vol. 24 fasc. 3) — Rome 1980	Muséon	Le Muséon — Louvain
Mes.	Mesopotamia: Rivista di archeologia, epigrafia e storia orientale antica — Turin	MVAeG	Mitteilungen der Vorderasiatisch-ägyptischen Gesellschaft — Leipzig
Meskéné-Emar	D. Beyer, ed., Meskéné-Emar: Dix ans de travaux, 1972–1982 — Paris 1982	MVAG	Mitteilungen der Vorderasiatischen Gesellschaft — Leipzig
Mestieri	F. Pecchioli Daddi, Mestieri, professioni e dignità nell’Anatolia ittita (Incunabula Graeca 79) — Rome 1982	Nabnitu	<i>see</i> Laroche, Myth.
Miller	<i>see</i> HittInstr, StBoT 46	NABU	R. Borger, — Mesopotamisches Zeichenlexikon, 2nd ed. (AOAT 305) — Münster 2010
MIO	Mitteilungen des Instituts für Orientforschung — Berlin	Nakamura, Diss.	lexical series SIG,+ALAM = <i>nabnītu</i>
Moore, Thesis	G. C. Moore, The Disappearing Deity Motif in Hittite Texts: A Study in Religious History (BLitt. Thesis, Oxford University — 1975)	— Nuntarriyašha	N.A.B.U. Nouvelles Assyriologiques Brèves et Utilitaires — Paris (cited as year:pages or year/article no.)
Mora	<i>see</i> StMed 6	Natural Phenomena	M. Nakamura — Das hethitische nuntarrijašha-Fest (diss. Julius-Maximilians-Universität, Würzburg — 1993)
Moran, Amarna Letters	W. Moran, The Amarna Letters — Baltimore 1992	NAWG	— Das hethitische <i>nuntarriyašha</i> -Fest (PIHANS 94) — Leiden 2002
——	<i>see also</i> EA	NBC	D. J. W. Meijer, ed., Natural Phenomena: Their Meaning, Depiction and Description in the Ancient Near East — Amsterdam 1992
Mouton, Naissance	A. Mouton, Les rituels de naissance kizzuwatniens: un exemple de rite de passage en Anatolie hittite — Paris 2008	NBr	Nachrichten der Akademie der Wissenschaften in Göttingen, philologisch-historische Klasse — Göttingen
—— Rêves	—— Rêves hittites: Contribution à une histoire et une anthropologie du rêve en Anatolie ancienne, (CHANE 28) — Leiden 2007	NERT	Nies Babylonian Collection, Yale University
——	<i>see also</i> RMPH	Neu, Hurritische	A. Götze, Neue Bruchstücke zum großen Text des Hattušiliš und den Paralleltexten (MVAeG 34.2) — Leipzig 1930
Moyer, Diss.	J. Moyer, The Concept of Ritual Purity among the Hittites (diss., Brandeis University — 1969)	Neu, Hurritische	W. Beyerlin, ed., Near Eastern Religious Texts relating to the Old Testament — Philadelphia 1978 (= tr. of RTAT)
MRS	Mission de Ras Shamra — Paris	— Lok.	E. Neu, Das Hurritische: Eine altorientalische Sprache in neuem Licht (AAWLM 1988 no. 3) — Mainz 1988
Msk	Siglum of texts from Meskene-Emar		— Studien zum endungslosen “Lokativ” des Hethitischen (IBS-VKS 23) — Innsbruck 1980
MSL	B. Landsberger et al., Materialien zum sumerischen Lexikon — Rome		

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—	<i>see also</i> Heth.u.Idg., StBoT 5, 6, 12, 18, 21, 25, 26, 32, 35, 40, StBoT Beih. 2	—	Stammbildung	— Die Stammbildung des hethitischen Verbums (Erlanger Beiträge zur Sprach- und Kunswissenschaft 64) — Nuremberg 1979 (reprinted as DBH 7)	
Neufeld, HL	E. Neufeld, <i>The Hittite Laws</i> — London 1951	—	Offizielle Religion	<i>see also</i> StBoT 22	
Neumann, Weiterleben	G. Neumann, <i>Untersuchungen zum Weiterleben hethitischen und luwischen Sprachgutes in hellenistischer und römischer Zeit</i> — Wiesbaden 1961	OHP	M. Hutter and S. Hutter-Braunsar, eds., <i>Offizielle Religion, lokale Kulte und individuelle Religiosität</i> (AOAT 318) — Münster 2004	B. H. L. van Gessel, <i>The Onomasticon of the Hittite Pantheon</i> (HbOr I/33) — Leiden 1998–2001	
Neve, Ḫattuša	P. Neve, <i>Ḫattuša</i> — Stadt der Götter und Tempel. Neue Ausgrabungen in der Hauptstadt der Hethiter (Antike Welt. Zeitschrift für Archäologie und Kulturgeschichte. 23. Jahrgang. Sondernummer 1992) — Mainz 1992	OIP	Oriental Institute Publications — Chicago	Orientalia Lovaniensia Analecta — Louvain	
New Horizons... Syria	M. Chavalas and J. Hayes, eds., <i>New Horizons in the Study of Ancient Syria</i> (BM 25) — Malibu 1992	OLA	Orientalia Lovaniensia Periodica — Louvain	Oppenheim, Dreams A. L. Oppenheim, <i>The Interpretation of Dreams in the Ancient Near East</i> (TAPS, NS 46.3) — Philadelphia 1956	
NF	Neue Folge	OLP	Oppenheim, Dreams A. L. Oppenheim, <i>The Interpretation of Dreams in the Ancient Near East</i> (TAPS, NS 46.3) — Philadelphia 1956	Or	Orientalia — Rome
NH	E. Laroche, <i>Les noms des Hittites</i> — Paris 1966	OLZ	Or	Or. Sigmund of texts from Ortaköy-Šapinuwa	
NH Suppl.	— Les noms des Hittites: supplément, ( <i>Hethitica</i> 4:3–58) — Louvain-la-Neuve 1981	Oracles and Divination	Oracles and Divination	M. Loewe and C. Blacker, eds., <i>Oracles and Divination</i> — Boulder 1981	
NHF	G. Walser, ed., <i>Neuere Hethiterforschung</i> ( <i>Historia Einzelschriften</i> 7) — Wiesbaden 1964	Oriens	Oriens	Oriens. Journal of the International Society for Oriental Research — Leiden	
NHL	Neues Handbuch der Literaturwissenschaft	OrS	Oriens	Orientalia Suecana — Uppsala	
Nigga	lexical series nigga = <i>makküru</i> (MSL 13:91–124)	Ose, Sup.	OrS	F. Ose, <i>Supinum and Infinitiv im Hethitischen</i> (MVAeG 47.1) — Leipzig 1944	
NPN	I. J. Gelb, P. A. Purves, A. A. MacRae, <i>Nuzi Personal Names</i> (OIP 57) — Chicago 1943	OT	OT	Old Testament	
NS	Nova Series, New Series	Otten, Bronzetafel	Otten, Bronzetafel	H. Otten, <i>Die 1986 in Boğazköy gefundene Bronzetafel. Zwei Vorträge</i> (1. Ein hethitischer Staatsvertrag des 13. Jh. v. Chr.; 2. Zu den rechtlichen und religiösen Grundlagen des hethitischen Königtums) (IBS-VKS 42) — Innsbruck 1989	
NTS	Norsk Tidsskrift for Sprogvidenskap — Oslo	— Königshaus	— Königshaus	— Das hethitische Königshaus im 15. Jahrhundert v. Chr.: Zum Neufund einiger Landschenkungsurkunden in Boğazköy (AÖAW 123) — Vienna 1987	
OA	Oriens Antiquus — Rome	— Luv.	— Luv.	— Zur grammatischen und lexikalischen Bestimmung des Luvischen (VIO 19) — Berlin 1953	
OAC	Orientis antiqui collectio — Rome	— MGK	— MGK	— Mythen vom Gotte Kumarbi (VIO 3) — Berlin 1950	
OAM	Orientis Antiqui Miscellanea — Rome				
OBO	Orbis Biblicus et Orientalis — Göttingen				
— 129	B. Janowski, K. Koch, G. Wilhelm, eds., <i>Religionsgeschichtliche Beziehungen zwischen Kleinasiens, Nordsyrien und dem Alten Testament</i> (OBO 129) — Freibourg/Göttingen 1993				
OED	The Oxford English Dictionary — Oxford 1933				
Oettinger, “Indo-Hittite” -Hypothese	N. Oettinger, “Indo-Hittite”-Hypothese und Wortbildung (IBS-VKS 37) — Innsbruck 1986				

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— Puduhepa	— Puduhepa: Eine hethitische Königin in ihren Textzeugnissen (AAWLM 1975:1) — Mainz 1975	Popko, CTH 447	M. Popko, Das hethitische Ritual CTH 447 — Warsaw 2003
— Tel.	— Die Überlieferungen des Telipinu-Mythus (MVAeG 46.1) — Leipzig 1942	— Kultobjekte	— Kultobjekte in der hethitischen Religion (nach keilschriftlichen Quellen) — Warsaw 1978
—	<i>see also</i> HTR, LTU, StBoT 1, 7, 8, 11, 13, 15, 16, 17, 24, StBoT Beih. 1	— Religions	— Religions of Asia Minor — Warsaw 1995
Özgürç, İnandiktepe	T. Özgürç, İnandıktepe, An important Cult Center in the Old Hittite Period (TTKYayın 5/43) — Ankara 1988	—	<i>see also</i> StBoT 50, THeth 21
Pap.	F. Sommer and H. Ehelolf, Das hethitische Ritual des Papanikri von Komana (BoSt 10) — Leipzig 1924	POT	D. J. Wiseman, ed., Peoples of Old Testament Times — Oxford 1973
Patri	<i>see</i> StBoT 49	Potratz	H. A. Potratz, Das Pferd in der Frühzeit — Rostock 1938
PD	E. Weidner, Politische Dokumente aus Kleinasien (BoSt 8–9) — Leipzig 1923 (1968)	POTW	A. J. Hoerth, ed., Peoples of the Old Testament World — Grand Rapids 1994
PdP	Parola del Passato	Pouvoirs locaux	A. Finet, ed., Les pouvoirs locaux en Mésopotamie et dans les régions adjacents (Colloquium Jan. 28–29, 1980) — Brussels 1982
Pecchioli Daddi	<i>see</i> LMI, Mestieri, StMed 14	PP 1, 2, 3, 4	1st, 2nd, 3rd, 4th Plague Prayers of Muršili II, ed. Pestgeb.
Pedersen, Hitt.	H. Pedersen, Hittitisch und die anderen indoeuropäischen Sprachen (Det Kongelige Danske Videnskabernes Selskab, Historisk-filologiske Meddelelser 25/2) — Copenhagen 1938	Practical Vocabulary Assur	lexical text (Landsberger/Gurney, AfO 18:328–41)
— Tocharisch	H. Pedersen, Tocharisch vom Gesichtspunkt der indoeuropäischen Sprachvergleichung (Det Danske Videnskabernes Selskab: Historisk-filologiske Meddelelser 28/1) — Copenhagen 1941	Pragmatische Kategorien	Pragmatische Kategorien: Form, Funktion und Diachronie. Akten der Arbeitstagung der Indogermanischen Gesellschaft vom 24. bis 26 September 2007 im Marburg — Wiesbaden 2009
Pestgeb.	A. Götze, Die Pestgebete des Muršiliš (KIF 1:161–251) — Weimar 1930	Prechel, Išjara	D. Prechel, Die Göttin Išjara (ALASP 11) — Münster 1996
PIHANS	Publications de l’Institut historique et archéologique néerlandais de Stamboul = Uitgaven van het Nederlands Historisch-Archaeologisch Instituut te Istanbul — Leiden	Prins, Neut.Sg.	A. Prins, Hittite Neuter Singular—Neuter Plural: Some Evidence for a Connection — Leiden 1997
Plants	J. C. Th. Uphoff, Dictionary of Economic Plants — Lehre 1968	Proto-Diri	<i>see</i> Diri
Pluralismus	M. Hutter and S. Hutter-Braunsar, eds., Pluralismus und Wandel in den Religionen im vorhellenistischen Anatolien (AOAT 337) — Münster 2006	Proto-Ea	<i>see</i> Ea (MSL 2:35–94)
Poetto	<i>see</i> StMed 3, 8	Proto-Izi	lexical series (MSL 13:7–59)
Pokorny	J. Pokorny, Indogermanisches etymologisches Wörterbuch — Bern/Munich 1959, 1965–1969	Proto-Kagal	lexical series (MSL 13:63–88)
Polvani, Minerali	A. M. Polvani, La terminologia dei minerali nei testi ittiti. Parte prima (Eothen 3) — Florence 1988	Proto-Lu	lexical series (MSL 12:25–84)
		PRU	Le palais royal d’Ugarit (subseries of MRS) — Paris 1955ff.
		PSD	The Sumerian Dictionary of the University Museum of the University of Pennsylvania — Philadelphia 1984ff.
		Quattro studi ittiti	Quattro studi ittiti (Eothen 4) — Florence 1991
		RA	Revue d’Assyriologie et d’Archéologie orientale — Paris

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RAI	Rencontre Assyriologique Internationale (when a date is given it is the date of the conference, not the date of publication), <i>also CRRAI</i>	— 17	(1969, Brussels) Actes de la XVIIe Rencontre Assyriologique Internationale — Ham-sur-Heure 1970
— 1	(1950, Paris) Comptes rendus de la première Rencontre Assyriologique Internationale — Leiden 1951	— 18	(1970, Munich) Gesellschaftsklassen im Alten Zweistromland und in den angrenzenden Gebieten (ABAW NF 75) — Munich 1972
— 2	(1951, Paris) Compte rendu de la seconde Rencontre Assyriologique Internationale — Paris 1951	— 19	(1971, Paris) <i>Le Palais et la Royauté (Archéologie et Civilisation)</i> — Paris 1974
— 3	(1952, Leiden) Compte rendu de la troisième Rencontre Assyriologique Internationale, Leiden (Nederlands Instituut voor het Nabije Oosten) 1954.	— 20	(1972, Leiden) <i>Le Temple et le Culte (PIHANS 37)</i> — Leiden 1975
— 4	(1953, Paris) Le problème des Habiru à la 4e Rencontre Assyriologique Internationale ( <i>Cahiers de la Société Asiatique</i> 13) — Paris 1954	— 21	(1974, Rome) Études sur le Panthéon systématique et les Panthéons locaux, see <i>Or NS 45</i> (1976) 1–226
— 5	(1955, Paris) (no volume published)	— 22	(1975, Göttingen) (no volume published)
— 6	(1956, Paris) (no volume published)	— 23	(1976, Birmingham) Trade in the Ancient Near East, see <i>Iraq</i> 29 (1977) 1–231
— 7	(1958, Paris) <i>Gilgamesh et sa légende – Études recueillies par Paul Garelli à l'occasion de la VIIe Rencontre Assyriologique Internationale</i> (Paris – 1958) ( <i>Cahiers du Groupe François-Thureau-Dangin</i> ) — Paris 1960	— 24	(1977, Paris) Actes de la XXIVe Rencontre Assyriologique Internationale, Paris 1977 – Les Hourrites, see <i>RHA XXXVI</i> (1978)
— 8	(1959, Heidelberg) (no volume published)	— 25	(1978, Berlin) <i>Mesopotamien und seine Nachbarn. Politische und kulturelle Wechselbeziehungen im Alten Vorderasien vom 4. bis 1. Jahrtausend v. Chr. (BBVO 1)</i> — Berlin 1982
— 9	(1960, Geneva) <i>Aspects du contact suméro-akkadien</i> , Geneva, N.S. 8 (1960) 241–314.	— 26	(1979, Copenhagen) Death in Mesopotamia, XXVIIe Rencontre assyriologique internationale ( <i>Mesopotamia 8</i> ) — Copenhagen 1980
— 10	(1961, Paris) (no volume published)	— 27	(1980, Paris) <i>La Syrie au Bronze Récent, Cinquantenaire d'Ougarit – Ras Shamra (Extraits de la XXVIIe R.A.I., Paris 1980)</i> (Editions Recherche sur les civilisations, Mémoire no. 15) — Paris 1982
— 11	(1962, Leiden) Compte rendu de l'onzième Rencontre Assyriologique Internationale ( <i>Publications de l'Institut Néerlandais pour le Proche-Orient à Leiden 2</i> ) — 1964	— 28	(1981, Vienna) Vorträge gehalten auf der 28. Rencontre Assyriologique Internationale in Wien 6.–10. Juli 1981 (AfO Beiheft 19) — Horn 1982
— 12	(1963, London) Warfare in the Ancient Near East, see <i>Iraq</i> 25 (1963) 110–93.	— 29	(1982, London) XXIX Rencontre Assyriologique Internationale, London, 5th–9th July 1982, see <i>Iraq</i> 45 (1983) 1–164
— 13	(1964, Paris) <i>Vox populi</i> , see <i>RA</i> 58 (1964) 149–84	— 30	(1983, Leiden) <i>Cuneiform Archives and Libraries. Papers read at the 30e Rencontre Assyriologique Internationale Leiden, 4–8 July 1983</i> — (PIHANS 57) — Leiden 1986
— 14	(1965, Strasbourg) La divination en Mésopotamie ancienne et dans les régions voisines — Paris 1966	— 31	(1984, Leningrad) (no volume published)
— 15	(1966, Liège) <i>La civilisation de Mari, (Bibliothèque de la Faculté de Philosophie et Lettres de l'Université de Liège 182)</i> — Paris 1967		
— 16	(1967, Chicago), see <i>JNES</i> 27 (1968) 161–261		

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— 32	(1985, Münster) Keilschriftliche Literaturen. Ausgewählte Vorträge der XXXII. Rencontre Assyriologique Internationale (BBVO 6) — Berlin 1986	— 43	(1996, Prague) Intellectual Life of the Ancient Near East. Papers Presented at the 43rd Rencontre Assyriologique Internationale, Prague, July 1–5, 1996 — Prague 1998
— 33	(1986, Paris) La Femme dans le Proche-Orient antique. XXXIIIe Rencontre Assyriologique Internationale (Paris, 7–10 juillet 1986) (Editions Recherche sur les Civilisations) — Paris 1987	— 44	(1997, Venice) Landscapes, Territories, Frontiers and Horizons in the Ancient Near East. Papers Presented to the XLIV Rencontre Assyriologique Internationale Venezia, 7–11 July, 1997 (History of the Ancient Near East / Monographs 3/1–3) — Padua 1999
— 34	(1987, Istanbul) XXXIVème Rencontre Assyriologique Internationale — XXXIV. Uluslararası Assiriyoloji Kongresi (TTK-Yayın 26 Dizi Sa. 3) — Ankara 1998	— 45	(1998, Cambridge & New Haven) Proceedings of the XLVe Rencontre Assyriologique Internationale — Bethesda 2001
— 35	(1988, Philadelphia) Nippur at the Centennial. Papers Read at the 35e Rencontre Assyriologique Internationale, Philadelphia, 1988 (Occasional Publications of the Samuel Noah Kramer Fund 14) — Philadelphia 1992	— 46	(2000, Paris) Nomades et sédentaires dans le Proche-Orient ancien. Compte rendu de la XLVIE Rencontre Assyriologique Internationale, Paris, 10–13 juillet 2000 (Amurru 3, Editions Recherche sur les Civilisations) — Paris, 2004
— 36	(1989, Ghent) Mésopotamie et Elam. Actes de la XXXVIème Rencontre Assyriologique Internationale, Gand, 10–14 juillet 1989 (Mesopotamian History and Environment, Occasional Publications 1) — Ghent 1991	— 47	(2001, Helsinki & Tartu) Sex and Gender in the Ancient Near East. Proceedings of the 47th Rencontre Assyriologique Internationale, Helsinki, July 2–6, 2001 — Helsinki 2002
— 38	(1991, Paris) La circulation des biens, des personnes et des idées dans le Proche-Orient ancien. Actes de la XXXVIIIe Rencontre Assyriologique Internationale (Paris, 8–10 juillet 1991) (Editions Recherche sur les Civilisations) — Paris 1992	— 48	(2002, Leiden) Ethnicity in Ancient Mesopotamia. Papers read at the 48th Rencontre Assyriologique Internationale, Leiden, July 1–4, 2002 (PIHANS 102) — Leiden 2005
— 39	(1992, Heidelberg) Assyrien im Wandel der Zeiten. XXXIXe Rencontre Assyriologique Internationale, Heidelberg, 6.–10. Juli 1992 (Heidelberger Studien zum Alten Orient 6) — Heidelberg 1997	— 49	(2003, London) Nineveh: Papers of the XLIXe Rencontre Assyriologique Internationale, London, 7–11 July 2003 see Iraq 66 (2004) and 67/1 (2005)
— 40	(1993, Leiden) Houses and Households in Ancient Mesopotamia. Papers read at the 40th Rencontre Assyriologique Internationale, Leiden, July 5–8, 1993 (PIHANS 78) — Leiden 1996	— 50	(2004, Skukuza) RAI 50 Skukuza, South Africa 1–6 August 2004 (Tydskrif vir Semitistiek 16/3) — Pretoria 2007
— 41	(1994, Berlin) Landwirtschaft im Alten Orient. Ausgewählte Vorträge der XLI. Rencontre Assyriologique Internationale, Berlin, 4.–8.7.1994 (BBVO 18) — 1999	— 51	(2005, Chicago) Proceedings of the 51st Rencontre Assyriologique Internationale, Held at the Oriental Institute of the University of Chicago, July 18–22, 2005 (SAOC 62) — Chicago 2008
— 42	(1995, Louvain) Languages and Cultures in Contact. At the Crossroads of Civilizations in the Syro-Mesopotamian Realm. Proceedings of the 42th RAI (OLA 96) — Louvain 2001	— 52	(2006, Münster) Krieg und Frieden (AOAT 401) — Münster 2014
		— 53	(2007, Moscow & St. Petersburg) Proceedings of the 53e Rencontre Assyriologique Internationale vol. 1: Language in the Ancient Near East (Babel und Bibel 4); vol. 2: City Administration in the Ancient Near East (Babel und Bibel 5) — Winona Lake 2010

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— 54	(2008, Würzburg) Organization, Representation and Symbols of Power in the Ancient Near East — Winona Lake 2012	— 6/2	G. F. del Monte, Die Orts- und Gewässernamen der hethitischen Texte Supplement — 1992
— 55	(2009, Paris) La famille dans le Proche-Orient ancien: réalités, symbolismes et images — Winona Lake 2014	RHA	Revue hittite et asianique — Paris
— 56	(2010, Barcelona) Time and History in the Ancient Near East — Winona Lake 2013	RHR	Revue de l'histoire des religions — Paris
— 57	(2011, Rome) Tradition and Innovation in the Ancient Near East — Winona Lake 2014	Richter	<i>see BibGlHurr</i>
— 58	(2012, Leiden) Private and State in the Ancient Near East — Winona Lake 2017	RIDA	Revue internationale des droits de l'antiquité, 3rd series — Brussels
— 59	(2013, Ghent) (forthcoming)	Riedel	W. Riedel, Bemerkungen zu den hethitischen Keilschrifttafeln aus Boghazköi — Stockholm 1949 (mimeographed)
— 60	(2014, Warsaw) Fortune and Misfortune in the Ancient Near East — Winona Lake 2017	Rieken	E. Rieken, Einführung in die hethitische Sprache und Schrift (Lehrbücher orientalischer Sprache 1: Cuneiform Languages 2) — Münster 2011
— 61	(2015, Geneva & Bern) Text and Image: Proceedings of the 61e Rencontre Assyriologique Internationale, Geneva and Bern, 22–26 June 2015 (OBO Series Archaeologica 40) — Louvain 2018.	Riemenschneider, Omentexte	<i>see also</i> StBoT 44, 63 K. Riemschneider, Die hethitischen und akkadiischen Omentexte aus Boğazköy (unpub. ms. in Oriental Institute), now rearranged and published as DBH 12
— 62	(2016, Philadelphia) (forthcoming)	RIL	<i>see also</i> DBH 12, HHT, LS, StBoT 9
— 63	(2017, Marburg) (forthcoming)		Rendiconti: Istituto Lombardo Accademia di Scienze e Lettere, Classe di Lettere e Scienze Morali e Storiche — Milan
— 64	(2018, Innsbruck) (forthcoming)	RIA	Reallexikon der Assyriologie und Vorderasiatischen Archäologie — Berlin
RANT	Res Antiquae — Brussels	RMPH	A. Mouton, Rituels/Rites, Mythes et Prières Hittites (LAPO 21) — Paris 2016
RAW	S. I. Johnston, ed., Religions of the Ancient World: A Guide — Cambridge, Massachusetts 2004	RO	Rocznik Orientalistyczny — Warsaw
Records	Ph. H. J. Houwink ten Cate, The Records of the Early Hittite Empire (c. 1450–1380 B.C.) (PIHANS 26) — Leiden 1970	de Roos, Diss.	J. de Roos, Hettitische Geloften: Een tekstditie van Hettitische geloften met inleiding, vertaling en critische noten (diss., Universiteit van Amsterdam — 1984)
Relig.Bez.	B. Janowski et al., eds., Religionsgeschichtliche Beziehungen zwischen Kleinasien, Nordsyrien und dem Alten Testament am 2. und 1. vorchristlichen Jahrtausend: Akten des Internationalen Symposiums. Hamburg 17–21 März 1990 (OBO 129) — Fribourg & Göttingen 1993	Votive	— Hittite Votive Texts (PIHANS 109) — Istanbul 2007
Religions of Antiquity	Religions of Antiquity (Religion, History, and Culture. Selections from The Encyclopedia of Religion) — New York 1989	Rosenkranz, Luv.	B. Rosenkranz, Beiträge zur Erforschung des Luvischen — Wiesbaden 1952
RGTC	Répertoire Géographique des Textes Cunéiformes (Tübinger Atlas des Vorderen Orients Beihefte Reihe B7) — Wiesbaden	Rost	<i>see</i> Jakob-Rost
— 6	G. F. del Monte and J. Tischler, Die Orts- und Gewässernamen der hethitischen Texte — 1978	Roszkowska-Mutschler	<i>see</i> DBH 16, 24
		Roth	<i>see</i> LawColl
		RPO	R. Labat, ed., Les religions du Proche-Orient asiatique: Textes babyloniens, ougaritiques, hittites — Paris 1970 (Hittite texts tr. M. Vieyra)
		RS	Ras Shamra text, cited by inventory number

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RSO	Rivista degli Studi Orientali — Rome	Schrijvend Verleden	K. R. Veenhof, ed., <i>Schrijvend verleden: Documenten uit het oude Nabije Oosten vertaald en toegelicht</i> — Leiden 1983
RTAT	W. Beyerlin, ed., <i>Grundrisse zum Alten Testament 1: Religionsgeschichtliches Textbuch zum Alten Testament</i> — Göttingen 1975 (Hittite texts tr. C. Kühne)	von Schuler	<i>see</i> Dienstanw., Kaškäer
Rüster	<i>see</i> HZL, StBoT 20, 21, 35, 40, StBoT Beih. 4	Schuster	<i>see</i> HHB
S <sup>a</sup>	lexical series Syllabary A (MSL 3:3–45)	Schw.Gott.	H. Kronasser, <i>Die Umsiedelung der schwarzen Gottheit: Das hethitische Ritual KUB XXIX 4 (des Ulippi)</i> (SÖAW 241.3) — Vienna 1963
S <sup>a</sup> Voc.	lexical series Syllabary A Vocabulary (MSL 3:51–87)	Schwartz Mem.	A Linguistic Happening in Memory of Ben Schwartz — Louvain-la-Neuve 1988
Sachs Mem.	A Scientific Humanist: Studies in Memory of Abraham Sachs — Philadelphia 1988	Schwemer	<i>see</i> THeth 23
SAG 1 instr.	instructions for LÚ.MEŠ.SAG = CTH 255.2, ed. Dienstanw. 8–21	SCO	Studi Classici e Orientali — Pisa
SAG 2 instr.	instructions for princes, lords and LÚ.MEŠ. SAG CTH 255.1, ed. Dienstanw. 22–34	SEL	Studi Epigrafici e Linguistici — Verona
Sakuma, Diss.	Hethitische Vogelrakeltexte (diss. Julius-Maximilians-Universität, Würzburg — 2009)	SEV	Studi Egei e Vicinorientali — Paris
Salisbury, Diss.	D. Salisbury, Local Adverbs in Hittite (diss., University of North Carolina at Chapel Hill — 2005)	Siegelová, Eisen	J. Siegelová, “Gewinnung und Verarbeitung von Eisen im hethitischen Reich im 2. Jahrtausend v. u. Z.” (Annals of the Náprstek Museum 12, pp. 71–168) — Prague 1984
Salonen, Agric.	A Salonen, <i>Agricultura Mesopotamica nach sumerisch-akkadischen Quellen</i> (AASF B 149) — Helsinki 1968	— Verw.	— Hethitische Verwaltungspraxis im Lichte der Wirtschafts- und Inventardokumente — Prague 1986
Salvatori	<i>see</i> StMed 3	—	<i>see also</i> StBoT 14
Salvini	<i>see</i> ChS I/2	Sign. lyr.	The trilingual composition entitled <i>Signalement lyrique</i> , ed. Nougayrol, Ugar. 5 (= MRS 16) pp. 444–45, 310–19, and Laroche, Ugar. 5 pp. 773–79 — Paris 1968
SAOC	Studies in Ancient Oriental Civilization — Chicago	Silbenvokabular	lexical series
Savaş, Madencilik	S. Ö. Savaş, <i>Çivi Yazılı Belgeler Işığında Anadolu’da (I.Ö.2.Bin Yılında) Madencilik ve Maden Kullanımı</i> — Ankara 2006	Singer, Diss.	I. Singer, <i>The Hittite KILAM Festival</i> (diss., University of Tel Aviv — 1978)
S <sup>b</sup>	lexical series Syllabary B (MSL 3:96–128, 132–153)	— Muw.Pr.	— Muwatalli’s Prayer to the Assembly of Gods through the Storm-God of Lightning (CTH 381) — Atlanta 1996
SBo	H. G. Güterbock, <i>Siegel aus Boğazköy I, II</i> (AfO Beiheft 5, 7) — Berlin 1940, 1942 (1967)	SkSw	<i>see also</i> Hittite Prayers, StBoT 27, 28
SCCNH	Studies in the Culture and Civilization of Nuzi and the Hurrians — Winona Lake	ŠL	Sprachkontakt und Sprachwandel: Akten der XI. Fachtagung der Indogermanischen Gesellschaft, 17.–23. September 2000 — Wiesbaden 2005
Scheucher, Diss.	The Transmisional and Functional Context of the Lexical Lists from Ḫattuša and from the Contemporaneous Traditions in Late-Bronze-Age Syria (diss., Universiteit Leiden — 2012)	SMEA	A. Deimel, <i>Šumerisches Lexikon</i> — Rome 1925–1950
Schimmel	Ancient Art: The Norbert Schimmel Collection — Mainz 1974	SMSR	Studi micenei ed egeo-anatolici — Rome
		SÖAW	Studi e materiali di storia delle religioni — Rome
			Sitzungsberichte der österreichischen Akademie der Wissenschaft, philosophisch-historische Klasse — Vienna

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von Soden	<i>see</i> AHw, GAG, StBoT 7	— 9	
von Soden/ Röllig, Syll.	W. von Soden and W. Röllig, <i>Das akkadische Syllabar</i> , 2nd ed. with suppl. (AnOr 42/42a) — Rome 1967, 1976		Sacred Landscapes of the Hittites and Luwians: Proceedings of the International Conference in Honour of Franca Pecchioli Daddi — Florence 2015
Sommer, AS	F. Sommer, <i>Aḥhijavāfrage und Sprachwissenschaft (ABAW, NF 9)</i> — Munich 1934	— 12	F. Barsacchi, <i>Le feste ittite del tuono: Edizione critica di CTH 631</i> — Florence 2017
— Heth.	— Hethitisches 1, 2 (BoSt 4, 7) — Leipzig 1920, 1922		S. Allam et al., eds., <i>Stato, economia e lavoro nel Vicino Oriente Antico</i> — Milan 1988
— HuH	— Hethiter und Hethitisch — Stuttgart 1947	Stato, economia lavoro	Studien zu den Boğazköy Texten — Wiesbaden
—	<i>see also</i> AU	— 1	H. Otten and V. Souček, <i>Das Gelübde der Königin Puduhepa an die Göttin Lelwani</i> — 1965
Sommer/Ehelolf	<i>see</i> Pap.		O. Carruba, <i>Das Beschwörungsritual für die Göttin Wišurijanza</i> — 1966
Sommer/Falkenstein	<i>see</i> HAB		H. M. Kümmel, <i>Ersatzrituale für den hethitischen König</i> — 1967
Souček	<i>see</i> StBoT 1, 8	— 2	R. Werner, <i>Hethitische Gerichtsprotokolle</i> — 1967
Soysal, Diss.	O. Soysal, <i>Muršili I. Eine historische Studie</i> (diss., Julius-Maximilians-Universität, Würzburg — 1989)	— 3	E. Neu, <i>Interpretation der hethitischen mediopassiven Verbalformen</i> — 1968
—	<i>see also</i> HWHT	— 4	E. Neu, <i>Das hethitische Mediopassiv und seine indogermanischen Grundlagen</i> — 1968
SPAW	Sitzungsberichte der Preussischen Akademie der Wissenschaften, philosophisch-historische Klasse — Berlin	— 5	H. Otten and W. von Soden, <i>Das akkadisch-hethitische Vocabular KBo I 44 + KBo XIII 1</i> — 1968
Speiser, Intr.	E. A. Speiser, <i>Introduction to Hurrian (AASOR 20)</i> — New Haven 1941	— 6	H. Otten and V. Souček, <i>Ein althethitisches Ritual für das Königspaar</i> — 1969
Sprache	<i>see</i> Die Sprache	— 7	K. K. Riemschneider, <i>Babylonische Geburtsminima in hethitischer Übersetzung</i> — 1970
Sprache&Kultur	Sprache und Kultur der Indogermanen: Akten der X. Fachtagung der Indogermanischen Gesellschaft: Innsbruck, 22.–28. September 1996 (IBS 93) — Innsbruck 1998	— 8	O. Carruba, <i>Das Palaische: Texte, Grammatik, Lexikon</i> — 1970
Sprachkontakt& Sprachwandel	Sprachkontakt und Sprachwandel: Akten der XI. Fachtagung der Indogermanischen Gesellschaft, 17.–23. September 2000, Halle an der Saale — Wiesbaden 2005	— 9	H. Otten, <i>Sprachliche Stellung und Datierung des Madduwatta-Textes</i> — 1969
SR	Studi e Ricerche — Florence	— 10	E. Neu, <i>Ein althethitisches Gewitterritual</i> — 1970
Starke	<i>see</i> StBoT 23, 30, 31, 41	— 11	H. Otten, <i>Ein hethitisches Festritual (KBo XIX 128)</i> — 1971
StAs	Studia Asiana — Rome, Florence	— 12	J. Siegelová, <i>Appu-Märchen und Ḫedammu-Mythus</i> — 1971
— 2	<i>see</i> Torri, Magia	— 13	H. Otten, <i>Materialien zum hethitischen Lexikon</i> — 1971
— 3	F. Pecchioli Daddi and M. C. Guidotti, eds., <i>Narrare gli eventi: Atti del convegno degli egittologi e degli orientalisti italiani in margine alla mostra “La Battaglia di Qadesh”</i> — Rome 2005	— 14	C. Kühne and H. Otten, <i>Der Šaušgamuwa-Vertrag</i> — 1971
— 5	F. Pecchioli Daddi, et al., eds., <i>Central-North Anatolia in the Hittite Period: New Perspectives in Light of Recent Research: Acts of the International Conference Held at the University of Florence (7–9 February 2007)</i> — Rome 2009	— 15	
		— 16	

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— 17	H. Otten, Eine althethitische Erzählung um die Stadt Zalpa — 1973	— 39	S. Košak, Konkordanz der Keilschrifttafeln II. Die Texte der Grabung 1932 — 1995
— 18	E. Neu, Der Anitta-Text — 1974	— 40	Chr. Rüster and E. Neu, Konträr-Index der hethitischen Keilschriftzeichen — 1993
— 19	C. Burde, Hethitische medizinische Texte — 1974	— 41	F. Starke, Ausbildung und Training von Streitwagenpferden: Eine hippologisch orientierte Interpretation des Kikkuli-Textes — 1995
— 20	C. Rüster, Hethitische Keilschrift-Paläographie — 1972		E. Rieken, Untersuchungen zur nominalen Stammbildung des Hethitischen — 1999
— 21	E. Neu and C. Rüster, Hethitische Keilschrift-Paläographie II — 1975	— 44	Akten des IV. Internationalen Kongresses für Hethitologie — 2001
— 22	N. Oettinger, Die militärischen Eide der Hethiter — 1976	— 45	J. Miller, Studies in the Origins, Development and Interpretation of the Kizzuwatna Rituals — 2004
— 23	F. Starke, Die Funktionen der dimensionalen Kasus und Adverbien im Althethitischen — 1977	— 46	P. Dardano, Die hethitischen Tontafelkataloge aus Ḫattuša (CTH 276–282) — 2006
— 24	H. Otten, Die Apologie Hattusilis III. Das Bild der Überlieferung — 1981	— 47	B. Christiansen, Die Ritualtradition der Ambazzi — 2006
— 25	E. Neu, Althethitische Ritualtexte in Umschrift — 1980	— 48	S. Patri, L'alignement syntaxique dans les langues indo-européennes d'Anatolie — 2007
— 26	E. Neu, Glossar zu den althethitischen Ritualtexthen — 1983	— 49	M. Popko, Arinna, Eine heilige Stadt der Hethiter — 2009
— 27	I. Singer, The Hittite KI.LAM Festival. Part One — 1983	— 50	<i>see</i> FsSinger
— 28	I. Singer, The Hittite KI.LAM Festival. Part Two — 1984	— 51	<i>see</i> GsNeu
— 29	G. M. Beckman, Hittite Birth Rituals, 2nd revised ed. — 1983	— 52	B. Christiansen, Schicksalsbestimmende Kommunikation: Sprachliche, gesellschaftliche und religiöse Aspekte hethitischer Fluch-, Segens- und Eidesformeln
— 30	F. Starke, Die keilschrift-luwischen Texte in Umschrift — 1985	— 53	M. Weeden, Hittite Logograms and Hittite Scholarship — 2011
— 31	F. Starke, Untersuchung zur Stammbildung des keilschriftluwischen Nomens — 1990	— 54	P. Goedegebuure, The Hittite Demonstratives: Studies in Deixis, Topics and Focus — 2014
— 32	E. Neu, Das hurritische Epos der Freilassung I: Untersuchungen zu einem hurritisch-hethitischen Textensemble aus Ḫattuša — 1996	— 55	A. Kloekhorst, Accent in Hittite: A Study in Plene Spelling, Consonant Gradation, Clitics and Metrics — 2014
— 34	S. Košak, Konkordanz der Keilschrifttafeln I. Die Texte der Grabung 1931 — 1992	— 56	W. Waal, Hittite Diplomatics: Studies in Ancient Document Format and Record Management — 2015
— 35	Chr. Rüster and E. Neu, Deutsch-Sumerographisches Wörterverzeichnis — 1991	— 57	<i>see</i> GsOtten
— 36	G. Wilhelm, Medizinische Omina aus Ḫattuša in akkadischer Sprache — 1994	— 58	Sh. Gordin, Hittite Scribal Circles: Scholarly Tradition and Writing Habits — 2015
— 37	J. Klinger, Untersuchungen zur Rekonstruktion der hattischen Kultschicht — 1996	— 59	G. Müller, Liturgie oder Literatur? Die Kultrituale der Hethiter im transkulturellen Vergleich — 2016
— 38	Th. van den Hout, Der Ulmitēšub-Vertrag: Eine prosopographische Untersuchung — 1995	— 60	

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— 61	P. Taracha, Two Festivals Celebrated by a Hittite Prince (CTH 647 I & II–III): New Light on the Local Cults of North-Central Anatolia in the Second Millennium B.C. — 2017	— 9 — 11	Atti del II Congresso Internazionale di Hititologia — 1995 O. Carruba, <i>Analecta Linguistica Anatolica</i> — 1997
— 62	Ch. Steitler, The Solar Deities of Bronze Age Anatolia: Studies in Texts of the Early Hittite Kingdom — 2017	— 12 — 13	St. de Martino, <i>Annali e Res Gestae Antico Ittiti</i> — 2003 O. Carruba, <i>Anittae Res Gestae</i> — 2003
— 63	A. Daues and E. Rieken, Das persönliche Gebet bei den Hethitern: Eine textlinguistische Untersuchung — 2018	— 14 — 15	F. Pecchioli Daddi, Il vincolo per i governatori di provincia — 2003 O. Carruba, <i>Analecta Philologica Anatolica</i> — 2005
— 64	G. Wilhelm, Kleine Beiträge zum Hurritischen — 2018	— 16	E. Devecchi, Gli Annali di Ḫattušili I nella versione accadica — 2005
StBoT Beih.	Studien zu den Boğazköy-Texten. Beiheft — Wiesbaden	— 17	L. D’Alfonso, Le procedure giudiziarie ittite in Siria (XII sec. a. C.) — 2005
— 1	H. Otten, Die Bronzetafel aus Boğazköy: Ein Staatsvertrag Tuthalijas IV. — 1988	— 18	O. Carruba, Annali etei del Medio Regno — 2008
— 2	<i>see</i> HZL		G. Holland/M. Zorman, The Tale of Zalpa: Myth, Morality and Coherence in a Hittite Myth — 2007
— 3	J. D. Hawkins, The Hieroglyphic Inscription of the Sacred Pool Complex at Hattusa (SÜDBURG) — 1995	— 19	A. Rizza, I pronomi enclitici nei testi etei di traduzione dal hattico — 2007
— 4	Chr. Rüster and G. Wilhelm, Landschenkungsurkunden hethitischer Könige — 2012	— 20	M.E. Balza et al., eds., Archivi, depositi, magazzini presso gli ittiti — 2012
— 5	A. de Vos, Die Lebermodelle aus Boğazköy — 2013	— 23	<i>see</i> FsCarruba
STC	L. W. King, The Seven Tablets of Creation — London 1902	— 24	M. Stol, On Trees, Mountains and Millstones in the Ancient Near East, (Mededelingen en verhandelingen van het Vooraziatisch-Egyptisch Genootschap “Ex Oriente Lux” 21) — Leiden 1979
Stefanini, Pud.	R. Stefanini, Una lettera della regina Puduhepa al re di Alasija (KUB XXI 38) (AttiAccTosc. 29:3–69) — Florence 1964–1965	Stol, On Trees	Studia Orientalia (Societas Orientalis Fennica) — Helsinki
Steitler	<i>see</i> StBoT 62	StOr	R. Strauß, Reinigungsrituale aus Kizzuwatna — Berlin 2006
StMed	Studia Mediterranea — Pavia	Strauß, Reinigung	Studia Troica — Mainz
— 1–2	Studia Mediterranea Piero Meriggi dicata — 1979	Stud.Pohl	Studia Pohl — Rome
— 3	M. Poetto and S. Salvatori, La collezione anatolica di E. Borowski — 1981	Sturtevant, CGr	E. H. Sturtevant, A Comparative Grammar of the Hittite Language — Philadelphia 1933; 2nd ed., vol. 1 — New Haven 1951
— 4	Studi orientalistici in ricordo di Franco Pinitore — 1983	— Gl.	— A Hittite Glossary, 2nd ed. — Philadelphia 1936
— 5	D. Sürenhagen, Paritätische Staatsverträge aus hethitischer Sicht — 1985	— Suppl.	— Supplement to A Hittite Glossary — Philadelphia 1939
— 6	C. Mora, La glittica anatolica del II millennio A. C. Classificazione tipologica — 1987	—	<i>see also</i> Chrest.
— 7	Per una grammatica ittita. Towards a Hittite Grammar — 1992		
— 8	M. Poetto, L’iscrizione Luvio-Geroglifica di Yalburt — 1993		

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Süel, Direktif Metni	A. Süel, Hittit Kaynaklarında Tapınak Görevlileri İle İlgili Bir Direktif Metni (AnYayın 350) — Ankara 1985	Tel Aviv	Tel Aviv. Journal of the Tel Aviv University Institute of Archaeology — Tel Aviv
—	<i>see also</i> Eothen 21, 22	Tel.myth	Telipinu myth
Sürenhagen, Staatsv.	<i>see</i> StMed 5	Tel.pr	Telipinu proclamation
SV	J. Friedrich, Staatsverträge des Ḫatti-Reiches in hethitischer Sprache (MVAeG 31.1, 34.1) — Leipzig 1926, 1930	Temple Building	M. J. Boda and J. Novotny, eds., From the Foundations to the Crenellations: Essays on Temple Building in the Ancient Near East and the Hebrew Bible, AOAT 366 — Münster 2010
Symb.Böhl	Symbolae biblicae et Mesopotamicae Francisco Mario Theodoro de Liagre Böhl dedicatae — Leiden 1973	THeth	Texte der Hethiter — Heidelberg
Symb.Hrozný	Symbolae Hrozný. Symbolae ad studia Orientis pertinentes Fr. Hrozný dedicatae (ArOr 17–18) — Prague 1941–1950	— 1	G. Szabó, Ein hethitisches Entsühnungsritual für das Königspaar Tuthaliya und Nikalmati — 1971
Symb.Koschaker	Symbolae Koschaker, Symbolae ad iura Orientis Antiqui pertinentes P. Koschaker dedicatae — Leiden 1939	— 2	L. Jakob-Rost, Das Ritual der Malli aus Arzawa gegen Behexung (KUB 24.9 +) — 1972
Szabó	<i>see</i> THeth 1	— 3–4	A. Ünal, Ḫattušili III., Part 1: Ḫattušili bis zu seiner Thronbesteigung; vol. I: Historischer Abriss (THeth 3); vol. II: Quellen (THeth 4) — 1974
SZM	inventory number of the Szépmüveszeti Múzeum, Budapest	— 5	S. Bin-Nun, The Tawananna in the Hittite Kingdom — 1975
TAD	Türk Arkeoloji Dergisi — Ankara	— 6	A. Ünal, Ein Orakeltext über die Intrigen am hethitischen Hof (KUB XXII 70 = Bo 2011) — 1978
Taggar-Cohen	<i>see</i> THeth 26	— 7	A. Kammenhuber, Orakelpraxis, Träume und Vorzeichenschau bei den Hethitern — 1976
TAM	Tituli Asiae Minoris — Vienna	— 8	S. Heinhold-Krahmer, Arzawa: Untersuchungen zu seiner Geschichte nach den hethitischen Quellen — 1977
TAM Erg. 14	G. Dobesch and G. Rehrenböck, Die epigraphische und altertumskundliche Erforschung Kleinasiens (DÖAW 236) — Vienna 1993	— 9	S. Heinhold-Krahmer, I. Hoffmann, A. Kammenhuber, and G. Mauer, Probleme der Textdatierung in der Hethitologie — 1979
TAPA	Transactions of the American Philological Association	— 10	S. Košak, Hittite inventory texts (CTH 241–250) — 1982
TAPS	Transactions of the American Philosophical Society — Philadelphia	— 11	I. Hoffmann, Der Erlaß Telipinus — 1984
Taracha, Ersetzen	P. Taracha, Ersetzen und Entsühnen: Das mittelhethitische Ersatzritual für den Großkönig Tuthaliya (CTH *448.4) und verwandte Texte (CHANE 5) — Leiden 2000	— 12	N. Boysan-Dietrich, Das hethitische Lehmbaus aus der Sicht der Keilschriftquellen — 1987
—	<i>see also</i> StBoT 61	— 13	D. Yoshida, Die Syntax des althethitischen substantivischen Genitivs — 1987
Targ.	Treaty of Muršili II with Targašnalli, ed. SV 1:51–94	— 14	E. Badalì, Strumenti musicali, musici e musica nella celebrazione delle feste ittite — 1991
Taş	<i>see</i> DBH 43	— 15–16	A. Hagenbuchner, Die Korrespondenz der Hethiter — 1989
Taw.	Tawagalawa letter, ed. AU		
TCL	Musée du Louvre, Département des Antiquités Orientales; Textes Cunéiformes — Paris		
TCS	Texts from Cuneiform Sources — Locust Valley, New York		

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— 18	P. Cotticelli-Kurras, Das hethitische Verbum ‘sein’ — 1991	— Magia	— La similitudine nella magia analogica ittita (StAs 2) — Rome 2003
— 19	A. Kammenhuber, Kleine Schriften — 1993	—	<i>see also</i> DBH 50, 51
— 20	R. H. Beal, The Organisation of the Hittite Military — 1992	TPS	Transactions of the Philological Society (London)
— 21	M. Popko, Zippaland: Ein Kultzentrum im hethitischen Kleinasiens — 1994	Trabazo	<i>see</i> García Trabazo
— 22	D. Yoshida, Untersuchungen zu den Sonnengottheiten bei den Hethitern — 1996	Trémouille, Ḫebat	M.-Cl. Trémouille, Ḫebat: Une divinité syro-anatolienne (Eothen 7) — Florence 1997
— 23	D. Schwemer, Akkadische Rituale aus Hattusa: Die Sammeltafel KBo XXXVI 29 und verwandte Fragmente — 1998	—	<i>see also</i> ChS 1/8
— 24	Y. Cohen, Taboos and Prohibitions in Hittite Society: A Study of the Hittite Expression <i>natta ḫra</i> (“not permitted”) — 2002	TrLawCov	K. A. Kitchen and Paul J. N. Lawrence, Treaty, Law and Covenant in the Ancient Near East — Wiesbaden 2012
— 25	D. Bawanypeck, Die Rituale der Auguren — 2005	Troy & the Trojan War	M. Mellink, ed., Troy and the Trojan War: A Symposium on the Trojan War held at Bryn Mawr College October 1984 — Bryn Mawr 1986
— 26	A. Taggar-Cohen, Hittite Priesthood — 2006	TTAED	Türk Tarih, Arkeologya ve Etnografya Dergisi — Istanbul
— 27	M. Gander, Die geographischen Beziehungen der Lukka-Länder — 2010	TTK	Türk Tarih Kurumu — Ankara
— 28	F. Giusfredi, Sources for a Socio-Economic History of the Neo-Hittite States — 2010	TTKYayın	Türk Tarih Kurumu Yayınları — Ankara
— 29	A. Gilan, Formen und Inhalte althethitischer historischer Literatur — 2015	TUAT	Texte aus der Umwelt des Alten Testaments — Gütersloh
— 31	St. Boaz, The Reign of Tudhaliya II and Šuppiluliuma I: The Contribution of the Hittite Documentation to a Reconstruction of the Amarna Age — 2015	— 1.1	Rechtsbücher (Hittite texts tr. E. von Schuler) — 1982
TIES	Tocharian and Indo-European Studies — Reykjavik and Copenhagen	— 1.2	Staatsverträge (Hittite texts tr. E. von Schuler) — 1983
Tischler, Gass.	J. Tischler, Das hethitische Gebet der Gas-sulijawija (IBS 37) — Innsbruck 1981	— 1.3	Dokumente zum Rechts- und Wirtschaftsleben (Hittite text tr. E. von Schuler) — 1983
— HdW	— Hethitisch-deutsches Wörterverzeichnis (IBS 39) — Innsbruck 1982	— 1.5	Historisch-chronologische Texte II (Hittite texts tr. H. M. Kümmel) — 1985
— HHwb	— Hethitisches Handwörterbuch (IBS 102) — Innsbruck 2001	— 2.2	Rituale und Beschwörungen I (Hittite texts tr. H. M. Kümmel) — 1987
—	<i>see also</i> DBH 49, HED	— 3.4	Weisheitstexte, Mythen und Epen (Hittite texts tr. A. ünal) — 1994
Tjerkstra, Principles	F. Tjerkstra, Principles of the Relation between Local Adverb, Verb, and Sentence Particle in Hittite (Cuneiform Monographs 15) — Groningen 1999	Erg.	Ergänzungslieferung (Hittite texts tr. J. Klinger) — 2001
Toch&IESt	Tocharian and Indo European Studies — Copenhagen	Tunn.	A. Goetze, The Hittite Ritual of Tunnawi (AOS 14) — New Haven 1938
Torri, Lelwani	G. Torri, Lelwani: il culto di una dea ittita (Vicino Oriente Quaderno 2) — Rome 1999	TVOa	Testi del Vicino Oriente antico — Brescia
		— 4.1	<i>see</i> LMI
		— 4.2	<i>see</i> del Monte, L’annalistica
		— 4.4	<i>see</i> Lettere
		UAVA	Untersuchungen zur Assyriologie und Vorderasiatischen Archäologie. Ergänzungsbände zur ZA — Berlin

*List of Abbreviations*

UF	Ugarit-Forschungen — Neukirchen-Vluyn	—	<i>see also</i> StBoT 57
Ugar.	Ugaritica — Paris	Walther, HC	A. Walther, The Hittite Code (in J. M. Powis Smith, <i>The Origin and History of Hebrew Law</i> , App. IV) — Chicago 1931
Ugumu	lexical series (MSL 9:51–65)	Watkins, Dragon	C. Watkins, <i>How to Kill a Dragon: Aspects of Indo-European Poetics</i> — Oxford 1995
Ugumu Bil	lexical series (MSL 9:67–73)	— Idg.Gr	— Idg. Gr 3. I Formenlehre. Geschichte der indogermanischen Verbalflexion — Heidelberg 1969
Ullik.	Ullikummi myth, cited according to H. G. Güterbock, “The Song of Ullikummi. Revised Text of the Hittite Version of a Hurrian Myth,” <i>JCS</i> 5:135–161; 6:8–42	— IES	— Indo-European Studies, Special Report to NSF, Report HARV-LING-01-72, Dept. of Linguistics, Harvard University — Cambridge, Massachusetts 1972
Ünal, Entrikalar	A. Ünal, <i>Hittit Sarayındaki Entrikalar Hakkında Bir Fal Metni</i> (KUB XXII 70 = Bo 2011) — Ankara 1983	— IESt II	— Indo-European Studies II, Report HARV-LING-02-75, Dept. of Linguistics, Harvard University — Cambridge, Massachusetts 1975
— Hantitašu	— The Hittite Ritual of Ḫantitašu from the City of Ḫurma against Troublesome Years (TTKYayın VI/46) — Ankara 1996	WAW	Writings from the Ancient World — Atlanta
— Ortaköy	— Hittite and Hurrian Cuneiform Tablets from Ortaköy (Çorum), Central Turkey — Istanbul 1998	Wb.Myth	H. W. Haussig, ed., <i>Wörterbuch der Mythologie</i> — Stuttgart (1962–)1965
—	<i>see also</i> THeth 3, 4, 6	Webster	Webster’s New International Dictionary of the English Language, 2nd ed. unabridged — Springfield, Massachusetts 1934
Unity & Diversity	H. Goedicke and J. J. M. Roberts, eds., <i>Unity &amp; Diversity: Essays in the History, Literature, and Religion of the Ancient Near East</i> — Baltimore 1975	Weeden	<i>see</i> StBoT 54
Uruanna	lexical series uruanna = <i>maštakal</i>	Wegner, AOAT 36	I. Wegner, <i>Gestalt und Kult der Ištar-Šawuška in Kleinasien</i> (AOAT 36) — Neukirchen-Vluyn 1981
VAB	Vorderasiatische Bibliothek — Leipzig	—	— Hurritisch: <i>Einführung in die hurritische Sprache</i> — Wiesbaden 2000
van Brock	<i>alphabetized as</i> Brock	—	— Hurritisch: <i>Einführung in die hurritische Sprache</i> , 2. überarbeitete Auflage — Wiesbaden 2007
van den Hout	<i>alphabetized as</i> Hout	—	<i>see also</i> ChS
van Gessel	<i>see</i> OHP	Weidner, Studien	E. Weidner, <i>Studien zur hethitischen Sprachwissenschaft</i> (LSS 7:1/2) — Leipzig 1917
VAT	Inventory numbers of tablets in the Staatliche Museen in Berlin	—	<i>see also</i> PD
VBoT	A. Götze, <i>Verstreute Boghazköi-Texte</i> — Marburg 1930	Weitenberg, U-Stämme	J. J. S. Weitenberg, <i>Die hethitischen U-Stämme</i> — Amsterdam 1984
VDI	Vestnik Drevnei Istorii — Moscow	Werner	<i>see</i> StBoT 4
VIO	Veröffentlichungen des Instituts für Orientforschung der Deutschen Akademie der Wissenschaften — Berlin	Wilhelm	<i>see</i> ChS Erg. 1, KuSa I/1, StBoT 64, StBoT Beih. 4.
VO	Vicino Oriente — Rome	Witzel, HKU	M. Witzel, <i>Hethitische Keilschrifturkunden in Transcription und Übersetzung mit Kommentar</i> ( <i>Keilinschriftliche Studien</i> 4) — Fulda 1924
von Brandenstein	<i>alphabetized as</i> Brandenstein	WO	Die Welt des Orients — Göttingen
von Bredow	<i>alphabetized as</i> Bredow		
von Schuler	<i>alphabetized as</i> Schuler		
von Soden	<i>alphabetized as</i> Soden		
VS	Vorderasiatische Schriftdenkmäler der Staatlichen Museen zu Berlin		
Waal, Diss.	W. Waal, <i>The Source as Object. Studies in Hittite Diplomatics</i> (diss., Universiteit Leiden — 2010)		

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Wolf, Diss.	H. M. Wolf, <i>The Apology of Hattušiliš Compared with Other Political Self-justifications of the Ancient Near East</i> (diss., Brandeis University — 1967)	— Scongiuri	— Un testo ittita di scongiuri (Atti del Reale Istituto Veneto di Scienze Lettere ed Arti 96) — Venice 1937
Women in Antiquity	St. Budin and J. Turfa, eds., <i>Women in Antiquity: Real Women across the Ancient World</i> — London/New York 2016		
Wright, Disposal	D. P. Wright, <i>The Disposal of Impurity: Elimination Rites in the Bible and in Hittite and Mesopotamian Literature</i> (Society of Biblical Literature Dissertation Series 101) — Atlanta 1987	abbr.	abbreviation
WVDOG	Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft — Leipzig, Berlin	abl.	ablative
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes — Vienna	abs.	absolute, absolute
Xenia	Xenia: Konstanzer althistorische Vorträge und Forschungen — Konstanz	acc.	accusative
Yakubovich, Sociolinguistics	I. Yakubovich, <i>Sociolinguistics of the Luvian Language</i> , (BSIEL 2) — Leiden 2010	act.	active
Yaz <sup>2</sup>	Das hethitische Felsheiligtum Yazılıkaya (BoHa 9) — Berlin 1975	adj.	adjective
YBC	tablets in the Yale Babylonian Collection	adv.	adverb
YOS	Yale Oriental Series, Babylonian Texts — New Haven	Akk.	Akkadian
Yoshida, D.	<i>see</i> THeth 13	all.	allative
Yoshida, K., Mediopassive	K. Yoshida, <i>The Hittite Mediopassive Endings in -ri</i> (Untersuchungen zur indogermanischen Sprach- und Kulturwissenschaft NF 5) — Berlin 1990	ann.	annals
YOSR	Yale Oriental Series, Researches — New Haven	apod.	apodosis
ZA	Zeitschrift für Assyriologie und verwandte Gebiete — Leipzig, Weimar, Strassburg, Berlin	app.	appendix
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft — Leipzig, Wiesbaden, Stuttgart	Arn.	Arnuwanda
Zehnder	<i>see</i> DBH 29	Ašm.	Ašmunikal
Zimmern/ Friedrich, HGes	H. Zimmern and J. Friedrich, <i>Hethitische Gesetze aus dem Staatsarchiv von Boghazköi</i> (AO 23.2) — Leipzig 1922	astron.	astronomical
Zuntz, Ortsadv.	L. Zuntz, <i>Die hethitischen Ortsadverbien arha, parā, piran als selbständige Adverbien und in ihrer Verbindung mit Nomina und Verba</i> (diss., Ludwig-Maximilians-Universität, Munich — 1936)	biblio.	bibliography
		bil.	bilingual
		bk.	book
		Bogh.	Boghazköy, Boğazköy, Boğazkale
		C	any consonant
		cat.	catalogue
		caus.	causative
		cf.	compare
		chap.	chapter
		chron.	chronicle
		cm	centimeter(s)
		CLuw.	cuneiform Luwian
		col.	column
		coll.	collated, collation
		coll. ph.	collated from photo
		coll. W.	collation of Arnold Walther entered in his personal copies of KBo, KUB, etc.
		collect.	collective
		com.	common (gender)

*List of Abbreviations*

comm.	comment, commentary	frag.	fragment
comp.	compound	Fs	Festschrift
compl.	complement(ed)	gen.	genitive
conj.	conjunction	Ger.	German
corr.	correspond(s), corresponding, correspondence	gloss.	glossary
cun.	cuneiform	GN	geographical name
dat.	dative	Gr.	Greek
dem.	demonstrative	gram.	grammatical
denom.	denominative	Gs	Gedenkschrift (memorial vol.)
dep(os).	deposition (in court)	HAH	H. A. Hoffner
depon.	deponent	hapax	hapax legomenon
descr.	description	Hatt.	Hattušili
det.	determinative	HGG	H. G. Güterbock
det. annals	detailed annals	hierogl.	hieroglyph(ic)
disc.	discussion	ipp.	hippological
diss.	dissertation	hist.	historical
dittogr.	dittography	Hitt.	Hittite
d.-l.	dative-locative	HLuw.	hieroglyphic Luwian
DN	divine name	Hurr.	Hurrian
dupl(s).	duplicate(s)	ibid.	in the same place
dur.	durative	idem	the same (author, masc.)
eadem	the same (author, fem.)	i.e.	that is
ed.	edition, edited (by)	IE	Indo-European
e.g.	for example	imp.	imperative
Engl.	English	impers.	impersonal
ENS	Early New Hittite Script	incant.	incantation
eras.	erasure	incl.	including
erg.	ergative	indef.	indefinite
Erg.	Ergänzungsheft (supplement)	indir.	indirect
esp.	especially	inf.	infinitive
ess.	essive	inscr.	inscription
etc.	et cetera	inst.	instrumental
ex(x).	example(s)	instr.	instruction(s)
ext.	extispicy	interj.	interjection
f(f).	following	interrog.	interrogative
fasc.	fascicle	intrans.	intransitive
fem.	feminine	inv.	inventory
fest.	festival	invoc.	invocation

*List of Abbreviations*

iter.	iterative	OS	Old Hittite Script
Kizz.	Kizzuwatna	p(p).	page(s)
km	kilometer(s)	Pal.	Palaic
l(l).	line(s)	par(s).	parallel(s)
i.e.	left edge	part.	participle
lex.	lexical	pass.	passive
lit.	literary, literally	perf.	perfect
LNS	Late New Hittite Script	pers.	person(al)
loc.	locative	PIE	Proto-Indo-European
loc. cit.	in the place cited	pl.	plural
log.	logogram, logographic	pl. tantum	plurale tantum (plural only)
Luw.	Luwian	PN	personal name
lw.	loan word	poss.	possessive
m	meter(s)	postpos.	postposition
masc.	masculine	pr.	proclamation
med.	medical	pres.	present
MH	Middle Hittite	pret.	preterite
mid.	middle (voice)	prev.	preverb(s)
misc.	miscellaneous	prob.	probably
ming.	meaning	pron.	pronoun
MS	Middle Hittite Script	publ.	published
ms(s)	manuscript(s)	Pud.	Puduhepa
Msk	inventory numbers of Meskene tablets	purif.	purification
Murš.	Muršili	q.v.	which see
Muw.	Muwatalli	ref(s).	reference(s)
myth.	mythological	rel.	relative
n(n).	(foot)note(s), noun	resp.	respectively
n.d.	no date	rest.	restored, restoration
neut.	neuter	rev.	reverse
NH	New Hittite	rit.	ritual
no.	number	RN	royal name
nom.	nominative	rt.	right
NS	New Hittite Script	sc(il).	namely
obj.	object	sec.	section
obl.	oblique	sg.	singular
obv.	obverse	sim.	similar
OH	Old Hittite	subst.	substantive, substitution
op. cit.	in the work cited	Sum.	Sumerian
opp.	opposite	sup.	supine

*List of Abbreviations*

Šupp.	Šuppiluliuma, Šuppiluliyama	( )	in lemma encloses omissible part of the stem
suppl.	supplement(ary)	( )	in morphology encloses the line number of a partially broken example
s.v.	under the word	( )	in translation encloses words not in the Hittite but needed to make sense in English
syll.	syllable, syllabic, syllabically	( )	encloses material lost in break
synt.	syntax	[ ]	encloses material restored from a duplicate
Tel.	Telipinu	[ ( ) ]	encloses partly broken sign(s)
TOS	Typical Old Script	[ ( ) ]	omitted by scribal error
tr.	translation, translated (by)	[ ( ) ]	omitted by scribal error and restored from a duplicate
trans.	transitive	< >	to be omitted
translit.	transliteration, transliterated (by)	<( )>	end of line
Tudh.	Tudhaliya	<< >>	alternation or possibilities
uncert.	uncertain	... / ...	all known occurrences are cited
undecl.	undeclined	.../...	marking clitic boundaries; also used only in CHD L-N for division of transcribed Hittite or Akkadian word at the end of a printed line
unkn.	unknown	†	for division of transcribed Hittite or Akkadian word or Sumerogram at the end of a printed line, used in CHD P and Š
unpubl.	unpublished	‡	single- or double-wedge marker (“Glossenkeil”), see OrNS 25:113ff., used in CHD L-P/2
v.	verb	≈	single-wedge marker (“Glossenkeil”) used in CHD P/3 and Š
V	any vowel	~	double-wedge marker (“Glossenkeil”) used in CHD P/3 and Š
var(s).	variant(s)		
ver(s.).	version(s)		
viz.	namely	:	
voc.	vocative	:	
vocab.	vocabulary		
vol.	volume	ˇ	
vs.	versus	˘	
w.	with	˘	
wr.	written		
yr.	year		
×	(in transliteration) indicates an inscribed sign or ligature		Hittite abbreviations are written, e.g., <i>‘Zi.</i> or <i>ke.-eš.</i>
	(preceded by a number) times		
o	space within a lacuna for a sign		
x	illegible sign		
=	equivalences in duplicates, lexical texts and bilinguals		
§	new paragraph		
□	introduces comment in semantic section		
ø	lacking		
>	goes to		
*	unattested form		
#	any number		



# Ś

**šā-** n. com.; (mng. unkn.).†

sg. nom. ša-a-aš KBo 38.184 iv 2, [š]a-a-aš KBo 26.136 rev. 4 (OH/MS).

[...]x-lu *hazt[a ... š]a-a-aš hazt[a]* “[...] dried up [...] š. dried up” KBo 26.136 rev. 3-4 (myth, OH/MS), translit. Polvani, Eothen 4:70; cf. [...]x ša-a-aš *hazzata* “š. dried up” KBo 38.184 iv 2.

Although KBo 26.136 employs the connective šu- (š-an in obv. 8), a plene spelling of šu with the subject clitic would be unparalleled. Therefore, š. seems to be a noun. Whether it is an -a-stem or an -š-stem, can only be determined with certainty on the basis of more material.

**[šā-]** v. see šā(y)e-.

**-ša-** pron. see -ši-.

**šah-** A v.; to stop up, block, clog, stuff, fill in, plug up; from MH.†

act. pres. sg. 3 ša-a-hi KUB 39.88 i 10, KBo 17.103 obv. 15, 25 (NH); pl. 3 ša-h[a-a-an]-zi KUB 1.13 iii 22 (MH/NS), ša-a-ha-an-zi KUB 39.71 i 8 (prob. here not šanh-).

pret. sg. 3 ša-a-hi-ta KBo 11.1 obv. 40 (Muw. II).

mid. pres. sg. 3 ša-ha-a-ri KUB 13.2 ii 23 (MH/NS).

part. nom. sg. com. ša-ha-an-z[a] KUB 39.88 iv 11; acc. ša-a-ha-an-ta-an KBo 19.142 iii 24 (NH); neut. nom.-acc. ša-a-ha-an KUB 9.28 i 14 (MH/NS), KUB 43.37 iii 5, ša-ha-a-an KUB 1.13 iii 11 (MH/NS), KUB 54.85 obv. 12 (MS).

iter. act. pres. sg. 3 ša-hi-iš-ki-iz-zi KBo 10.47c:17 (NS), KUB 8.56:4.

iter. mid. pres. sg. 3 ša-a-hi-iš-kat-ta-ri KUB 31.86 ii 31 (MH/NS); pl. 3 ša-a-he-eš-kán-ta-ri KUB 31.89 ii 9 (MH/NS), ša-hi-iš-kán-ta-ri KUB 13.2 ii 3 (MH/NS).

In the Akkadian version of Gilgamesh Epic (Gilg. I iii 9) *mullū* (D-Stem of *malū* “to be/become full”) seems to be the equivalent of Hitt. šah-, see below a 2'.

a. w. acc. obj. the container or opening blocked — 1' (said of wells): (If someone has overturned a

throne of the Stormgod or a stela) *našma-kan šuppa* TÚL *kuiški ša-aḥ-ta* “or if someone has blocked a sacred spring” KBo 11.1 obv. 40 (prayer of Muw. II), ed. Houwink ten Cate/Josephson, RHA XXV/81:108, 117, cf. CHD *laknu-* 1.

2' (said of hunting pits): [nu] <sup>1</sup>Š<sup>m</sup>langašuš LÚGU[RUŠ paizzi(?) n(u)(ε)...] ANA MÁŠ. ANŠE.HI.A *zakku[šša] tarneškizzi* <sup>d</sup>E[nkuduš-]ma-šši peran] iyattari nu=k[(an) *zakkušša* SAHAR. HI.A-az] ša-hi-iš-ki-iz-z[i] “Šangašu, the young m[an, goes(?)] and] sinks hunting pit[s] (to trap) wild animals. [But] En[kidu] goes [ahead of them (the animals)] and fills [the pits with earth]” KBo 10.47c:13-17 (Gilg.), w. dupl. KUB 8.56:1-4, tr. Beckman in Foster, Gilg. 158 (“kept stopping up”), translit. Myth. 123, cf. Otten, IM 8:100f., cf. Gilg. I iii 9, ed. CAD B s.v. *būru* B 1 (“He has filled in all the pits which I dug”), George, GilgTr 6f., i 130, 157.

3' (said of drainage canals): *namma-kan U[(RU-ri) anda(?) (artahhiuš l)]ē ša-a-hi-iš-kat-ta-ri* (var. *ša-a-he-eš-kán-ta-ri*, *ša-hi-iš-kán-ta-ri*) *n=aš-kan* MU.KAM-ti MU.KAM[(-ti šarā š)]an~hiškandu “Further, [the drainage canals in (your)] to[wn] should [no]t be clogged; (therefore) let them be cleaned out annually” KUB 31.86 + KUB 40.78 ii 30-32 (*BĒL MADGALTI*), w. dupls. KUB 31.89 ii 18-20, KUB 13.2 ii 2-4 (MH/NS), ed. Dienstanw. 44, tr. McMahon, CoS 1:223 (§24); cf. similar instruction to maintain freshwater circulation for bath houses, the house of the cupbearer, and portico in KUB 13.2 ii 21-23 (*BĒL MADGALTI*), ed. Dienstanw. 45.

4' (said of the thigh of a sheep in a quasi-recipe): [...] <sup>UZ</sup>Uwallin kar-ša<-an-ta-an(?)> ša-a-ha-an-ta-an [BĒL S]ÍSKUR kuwašzi “The client kisses the thigh which has been cut open (and) stuffed” (with pomegranate and chopped meat) KBo 19.142 iii 24-25 (fest.), ed. ChS I/3.1:204, 206 (“die (mit

## šāh- A a 4'

## šahhan

der Farce) gefüllte<sup>7</sup> *karša* Keule"). This text is relevant for the semantics of šāh- because it seems that šāh- is used here instead of its well-known synonym šunna- appearing in ii 23f., cf. Ünal, Or NS 54:435f. nn. 134-135.

5' (said of cracks made air-tight by plugging them up): [n=aš IN]A É LÚIŠ anda pēhudanzi [É LÚIŠ=ma anda ša-ha-a-an "They bring [them] (sc. the horses) into the stable. Bu[t the stable] is plugged up tight on the inside" KUB 1.13 iii 10-11 (Kikkuli horse-conditioning text, MH/MS), ed. Hipp.heth. 64f. ("drinnen?! gefegt"), Puhvel, FsLaroche 301 ("The stable (is) plugged shut"), cf. Gütterbock, JAOS 84:272 n. 20 ("tightly shut in" (windows and door cracks actually being "stuffed in" with rags, hay or chaff?)); according to E. A. Nyland, Diss. 107ff. ("Culling Process Experiment B: Days 11-20: To identify respiratory problems"), who conducted a scientifically controlled replication of Kikkuli, the purpose of restricting ventilation in the stable was to force an appearance of potential respiratory problems during the culling period of the first twenty days; É LÚIŠ=ma anda ša-h[a-a-an]-zi "They plug the stable up tight" KUB 1.13 iii 22 (Kikkuli).

b. w. acc. obj. the material used to block an opening — 1' acc. obj. of finite form of verb: <sup>DUG</sup>KUKUB KÙ.BABBAR dāi n=at[=kan] wetenit šunnai aru-naš=a=kan [...] 7 <sup>NA</sup>paššiluš anda pešši[yā]zi namma=kan 1.DÙG.GA tepu anda za[ppanuzzi] šerr=a=ššan <sup>GIŠ</sup>pāin[i] ša-a-hi "She/He takes a silver pitcher and fills it with water. Into it he/she throws seven pebbles of the sea. Then he/she dri[ps] in a little fine oil. On top he/she stuffs tamarisk (leaves/branches?) (In the following lines it seems to be used as a lamp) KBo 17.103 i 13-15 (+) KUB 46.48 obv. 17-19 (rit. for Teššub, NH), ed. Trémouille, SMEA 37:83 w. n. 22, 88 ("dessus il place un (rameau de) tamaris"), cf. KBo 17.103 i 23-25; [...]x=kan LÚSANGA ANA <sup>GIŠ</sup>GANNIM AD.KI[D] [<sup>SIG</sup>k]išrin an[d]a ša-a-hi "The priest stuffs kišri-wool (or a woolen kišri-) into a wicker potstand" KUB 39.88 i 9-10 (rit. for ISTAR), cf. rev. iv 10-11.

2' subj. of passive participle (i.e., passive transformation): (An animal-shaped vessel is filled with water, small (pieces of) silver and pebbles) pūri~yaš=šaš wēlkuwan ša-a-ha-an "Grass is stuffed into its lips" KUB 9.28 i 14 (rit. for the Heptad), w. dupl.

KBo 27.49:11, cf. CHD s.v. *puri-* 2 a; 1 <sup>DUG</sup>[...] šuwāru ša-ha-a-an "One [...] jug, (in there) šuwāru is stuffed" KUB 54.85 obv. 11-12 (missing deity myth, MS), w. dupl. KBo 32.7 obv. 10-11 (NS), cf. StBoT 2:13-14 and Rüster, FsAlp 478.

Laroche, RHA IX/49 (1948-49) 16; Friedrich, HW 2. Erg. (1960) 21; Kammenhuber, Hipp.heth. (1961) 64 n. c; Gütterbock, JAOS 84 (1964) 272 n. 20; Friedrich, HW 3. Erg. (1966) 27; Kronasser, EHS 1 (1966) 423f.; Carruba, StBoT 2 (1966) 52; Berman, JAOS 92 (1972) 467; Eichner, MSS 31 (1973) 69f.; idem, Die Sprache 21 (1975) 159 n. 5; Puhvel, FsLaroche (1979) 299-301; Beckman, StBoT 29 (1983) 51.

Cf. šaheššar, šanh-, šunna-.

## šah- B see šanh-.

**šahhan** n. neut.; a kind of obligation, service, or payment due from land tenants to the real owners of the land (palace, temple, community, or individuals); from OH.

**sg. nom.-acc.** ša-ah̄-ha-an KBo 6.2 ii 43 (OS), KBo 6.5 iv 5, 6, KBo 6.3 ii 46, iii 5, 18 (both OH/NS), KUB 23.82 rev. (4) (MH/MS), HKM 52:13, 35 (MH/MS), KBo 4.10 obv. 42 (NH), KBo 6.4 iv 17, 20 (NH), ABot 57 obv. 4, KUB 26.43 obv. 58, 59 (Tudh. IV), ša-ah̄-ha-me-et KBo 6.3 ii 44 (OH/NS), ša-ah̄-ha-aš-še-et KBo 19.1 ii 16 (OS), ša-ah̄-ha-na (= šahhan-a) KBo 6.2 ii 25 (OS), KBo 6.5 iv 4, KBo 6.3 ii 39 (both OH/NS), ša-ah̄-ha-an-na Msk 73.1097:(10), 15, 23 (Laroche, Meskéné-Emar 54), KBo 6.4 iv 21 (NH).

**gen.** ša-ah̄-ha-na-aš KBo 6.5 iv 24 (OH/NS), KBo 14.89 iv 10.

**dat.-loc.** ša-ah̄-ha-a-ni KUB 26.43 rev. 8 (NH), ša-ah̄-ha-ni HKM 52:37 (MH/MS), KBo 6.29 iii 26 (Hatt. III), KUB 21.15 iv 10 (Hatt. III), KUB 26.58 obv. 13 (Hatt. III), KUB 26.50 rev. 9 (Tudh. IV), Msk 17.1097:13, 25 (Laroche, Meskéné-Emar 54), KUB 1.1 iv 85 (Hatt. III), Bronze Tablet iii 70 (Tudh. IV), KBo 12.38 iv 10 (Supp. II).

**inst.** ša-ah̄-ha-ni-it KBo 10.2 iii 18 (OH/NS), KUB 23.20:(3) (OH/NS), KUB 17.21 i 24 (MH/MS), ša-a-ah̄-ha-ni-it 1691/ii 6 (Lebrun, Hymns 134, 143).

**abl.** ša-ah̄-ha-na-za KUB 13.8 6 (MH/NS), KUB 26.12 iii 15 (NH), KUB 21.12 iii 20 (NH), ša-ah̄-ha-na-az KUB 26.58 obv. 8 (NH), KUB 26.43 rev. 8 (NH), ša-ah̄-ha-an-za KBo 14.89 iv (13) (MH/MS), KBo 29.92 ii! 5, 8, iii! 11, KBo 24.37 i (17).

**pl.(?) nom.-acc.** ša-ah̄-ha-na KBo 4.10 obv. 42 (NH), KUB 26.43 obv. 54 (NH) (for both see Prins, Neut.Sg. 117f.); ša-ah̄-ha-na KBo 6.5 iv 2 (OH/NS) (Rieken, KZ 107:51), ABot 57 obv. 20 (Hatt. III).

**pl.(?) loc.** 『ša-ah̄-ha-na-aš』 KUB 26.48:1 (NH).

**Akk.** ina šapal šamē AMA.AR.GI=šunu (= Akk. *andurār=šunu*) aštakan "Under heaven I effected their liberation" KBo

## šahhan

## šahhan a 1'

10.1 rev. 13-14 = LUGAL.GAL Tabarnaš ŠA GÉME.MEŠ=ŠU ŠU.MEŠ-uš IŠTU <sup>NA<sup>4</sup></sup>ARA<sub>5</sub> daḥhun ŠA īR.MEŠ=ya ŠU.MEŠ=ŠUNU IŠTU KIN daḥhun n=aš=kan ša-ah-ha-ni-it luzzit ara-waḥhun “I, The Great King, Tabarna, took the hands of its (scil. the country’s) maidservants from the millstone, and I took the hands of (its) manservants from the sickle(s). I exempted them from šahhan (and) corvée” KBo 10.2 iii 15-19 (annals of Ḫatt. I, OH/NS), w. dupl. KUB 23.20:1-3, cf. Saporetti and Imparati, SCO 14:52f., 79, 82, CHD s.v. *luzzi-* lex. and b 2' b', and Imparati, JESHO 25:239 n. 42. The alternation of šahhan with Akk. *ilku* in Laws §40f. is suggestive, if not proof, for the equation of šahhan with Akk. *ilku*. See Götz, NBr. 57, who advocates equivalence, and Hoffner, LH 187, who tends to agree. Imparati, JESHO 25:246 thinks the equation *ILKU* = šahhan too restrictive in view of the fact that people who render šahhan are not always designated LÚ.MEŠ *ILKI*.

a. in the legal texts — 1' laws: [takku LÚ.U<sub>19</sub>.LU-aš A.ŠÀ.HI.]A ŠA ŠANIM=MA ḥarzi nu [sa-ah-ha-ašl-še-et iššai [takku A.ŠÀ.HI.A-na tarna]i A.ŠÀ.HI.A-n=a dālai natta=an ḥapparaizzi “If (someone) holds [the land of an]other, he must perform its/his šahhan. But [if] he fails to work (lit. lets go) [the la]nd, he shall relinquish the land; he may not sell it” KBo 6.2 + KBo 19.1 ii 16-17 (Laws §39, OS), w. variant: takku [(LÚ.U<sub>19</sub>.L)U-aš *dam*]ēl A.ŠÀ.HI.A ḥarzi ša!-ah-ha-an[-na išš]āi takku [A.1 [ŠÀ.HI.A=m]a arha pešiyazi A.ŠÀ.HI.A=y[a apāš]=a dā<la>i UL[=at] ḥapparaizzi “If a person holds the land of [anot]her (person), [he must also] perform šahhan. If he rejects (working) the l[and], he too shall relinquish(!) the land. He may not sell [it]” KBo 6.3 ii 34-36 (Laws §39, OH/NS), w. dupl. KUB 29.14 iii 1-3 (NS), ed. LH 46 and 187 □ on the fluctuating gender of the collective sg. A.ŠÀ.HI.A “land” see LH 311; takku [LÚ GIŠ]l[(T)UKUL ha]rkzi (var. A + U) LÚ ILKI tittianza nu LÚ ILKI tezzi kī GIŠTUKUL[-l]i=met kī=ma ša-ah-ha-mi-it (var. ša-ah-ha-me-et) [nu=za ŠA LÚ GIŠ]TUKUL A.!ŠÀ.HI.A! (var. A: A.ŠÀ.HI.A ŠA LÚ GIŠTUKUL) anda šiy[att]ariyazi (var. A: šittariezzi) GIŠTUKUL=ya (var. A: GIŠTUKUL-li=ya) ḥarzi ša-ah-ha-na (i.e., šahhan=a, var. A: ša-ah-ha-an-na) išš[(ai)] takku GIŠTUKUL (var. L incorrectly: ša-ah-ha-an)[(=ma mi)]mmai nu A.ŠÀ.HI.A ŠA LÚ GIŠTUKUL ḥarkantan (var. LÚ GIŠTUKUL-ša! A.!ŠÀ.HI.A! harkantaš) t[(aranzi)] n=an LÚ.MEŠ URU-r[i<aš> a]nneškanzi mān LUGAL-uš (var. A: takku LUGAL-š=a) NAM. RA.HI.A! (var. A: + -an) pāi nu=šši A.ŠÀ.HI.A (var. A: nu=šše A.ŠÀ.HI.A-an) [(pia)]nzi n=aš

GIŠTUKUL kišari (var. A: *t=aš* GIŠTUKUL-li kiš[a], L: [*n=aš* GIŠTUKUL-l]i!?-iš kiša, cf. LH 48 n. 147) “If a man who has a [TUKUL-obligation [disappe]ars, (and) a man owing *ILKU*-services is assigned (in his place), and the man owing *ILKU*-services declares: ‘This is my TUKUL-obligation, and this (other) is my obligation for šahhan-services,’ he shall have land of the man having a TUKUL-obligation sealed for himself, and he shall both hold the TUKUL-obligation and perform the šahhan-services. But if he [ref]uses the TUKUL-obligation, they shall d[eclare] the land of the man having the TUKUL-obligation to be that of (such a person) who has disappeared, and the men of the town shall work it. If the king provides a person to be resettled, they shall [gi]ve the land to him, and he shall become a TUKUL-man” (or: “and it shall become a TUKUL-field,” cf. Beal, AoF 15:278 n. 44) KBo 6.3 ii 37-42 (Laws §40, OH/NS), w. dupl. KBo 6.2 + KBo 19.2 ii 18-22 (OS), KBo 12.49 iii 1-9 + KUB 29.14 iii 4-12, ed. LH 47f. □ for the LÚ GIŠTUKUL see Beal, AoF 15:269-305; cf. KBo 6.4 iii 14-21 (par. series, NH); takku LÚ ILKI ḥarkzi U LÚ GIŠTUKUL (C: GIŠTUKUL=ma, B erroneously: *nu* LÚ ILKI) tittianza (B and C: + *nu*) LÚ GIŠTUKUL tezzi kī GIŠTUKUL-li=met (C: GIŠTUKUL=<m>et) kī=ma ša-ah-ha-me-et (C: ša-ah-ha-ni-mi-it) *nu* A.ŠÀ.HI.A ŠA LÚ ILKI (B and C: *nu=za* ŠA LÚ ILKI A.ŠÀ.HI.A) anda šittariezz[(i)] (B: šiyat~tariēzzi, C: šiyattalliyazzi) GIŠTUKUL-li (B: *nu* GIŠ[TUKUL, C: *nu=za* GIŠTUKUL) ḥarzi ša-ah-ha-an-na iššai takku ša-ah-ha-na (B and C: *mān* ša-ah-ha-an) mimmai A.ŠÀ.HI.A ŠA LÚ ILKI (B and C: *nu* ŠA LÚ ILKI A.!ŠÀ.HI.A!) ANA (B and C: INA) É.GAL-LIM danzi (C: *pianzi*) ša-ah-ha-na (B: ša-ah-ha-an-na, C: ša-ah-ha-an) ḥarkz[(i)] “If a man subject to *ILKU*-obligation disappears/dies, and a TUKUL-man is assigned, and the TUKUL-man declares: ‘This is my TUKUL-obligation, but this is my šahhan,’ he shall have the land of the man subject to *ILKU*-services (i.e., šahhan-services) sealed for himself, and he shall hold the TUKUL and perform the šahhan. If he refuses (to do) the šahhan-services, they shall take for the palace the land of the man subject to *ILKU*-services, and the šahhan shall be terminated” KBo 6.2 + KBo 19.1 ii 23-26 (Laws §41, OS), w. dupl. KBo 6.3 ii 43-47 (B), KBo 6.5 iv 1-6 (C), KBo 12.49 iii 10-15 + KUB 29.14 iii 13 (L), ed. LH 49f., 187f.

## šahhan a 1'

(discussion), Otten/Souček, AfO 21:1-3, and Beal, AoF 15:277f., earlier ed. HG 28f., 97f. (comments); [(*takku URU-r*)]i A.Š[[(A.ḪI.A-an) ša-a]h-ḥa-na] (C: URU-ri ša-ah-ḥa-na-aš A.ŠA.ḪI.A, PT: A.ŠA.ḪI.A-an ša-ah-ḥa-an-na, A: *takku URU-ri A.ŠA.ḪI.A-an* and no šahhan) *iwaru kuiški ḥarzi ta*[(*kku-šše A.ŠA.*)ḪI.A *mekkiš* (*piyanza* (C: *dapian pīyan*) *luz*)]zi *karpzi takku-šši A.ŠA[(.ḪI.A-š-a tē)puš piyanza (luzz)]i UL iēzzi* (A: *karpiezzi*) *IŠTU É ABI-ŠU=ma ka[r-pianzi]* “If in a town someone holds land and šahhan-obligations (OS exemplar omits ‘and šahhan-obligations’; NS C has “land of šahhan”) as an inheritance share (*iwaru*), if [the larger part of] the land (C has “if all the land”) has been given [to him], he shall render corvée, if (only) a little land has been given to him, he shall not render corvée. [They shall render]er (it) from his father’s house” KBo 6.3 ii 59-61 (Laws §46, OH/NS), w. dupls. (A) KBo 6.2 ii 38-40 (OS), (C) KBo 6.5 iv 24-27, and (PT) KBo 6.4 iv 21-24 (late version, §XXXVIII, NH), ed. LH 54f., 190f. (comments) □ what is meant by *tepus* “a little” (cf. Laws §46, 94, 95) is the smaller of two subdivisions of the original land, the larger remaining in the father’s hands; *takku A.ŠA.ḪI.A NÍG.BA LUGAL kuiški ḥarzi ša-ah-ḥa-an* (B: Ø) *luzzi na[tta kar-piezzi]* “If anyone holds land as a royal grant, he [shall] n[ot render] šahhan (and) corvée” KBo 6.2 ii 43 (Laws §47a, OS), w. dupl. (B) KBo 6.3 ii 64 (NS), ed. LH 56, 190f. (comments); cf. KBo 6.4 iv 12-14 (Laws late version, §XXXVI, NH), ed. LH 57; *takku A.ŠA A.GĀR kuiški ŠA LÚ GIŠTUKUL ḥūmandan wāši EN A.ŠA A.GĀR!-ma-kan ḥarkzi nu-šši-ššan kuit ša-ah-ḥa-an LUGAL-uš dāi nu apāt ēššai* “If anyone buys all the land of a TUKUL-man, and the (former) owner of the land (the TUKUL-man) dies, he (i.e., the new owner) shall perform whatever šahhan the king shall impose upon him” KBo 6.4 iv 15-17 (par. series of the Laws §XXXVII, NH), ed. LH 57; the older parallel version KBo 6.2 ii 45-47 (§47B, OS), w. dupl. KBo 6.3 ii 65-68 (NS), differs, omits šahhan and refers to *luzzi*; [(*k*)]*afrū kułi*[(*š URU Arinna*)] *lÚUŠ.BAR1 k[šat (U É-SU arāwan LÚ.ME)]Š ḤA.LA=ŠU U LÚ.MEŠ NIŠU=ŠU ar[(a-wēš kinun=a É-SU-pat) ELLUM (LÚ.ME)]Š ḤA.LA=ŠU U LÚ.MEŠ NIŠU=ŠU ša-ah-ḥa-a[(n (D: Ø) luzz)i (karpianzi)]* “Formerly the house of a man who became a weaver in Arinna was exempt, also his (business) partners and his relatives were exempt (from šahhan and *luzzi*). But now only his

## šahhan a 2'

(own) house is exempt. His (business) partners and his relatives shall render šahhan (and) corvée” KBo 6.2 iii 1-3 (Laws §51, OS), w. dupls. (B) KBo 6.3 iii 3-5 (NS), (G) KBo 6.9 i 1-5 (NS), (D) KBo 6.6 i 6-10 (NS), ed. LH 62f., 192, 225f. (discussions); *karū ERÍN.É MEŠ1 MANDA ERÍN.MEŠ ŠĀLA ERÍN.MEŠ <(URU)> Tamalkiya ERÍN.MEŠ URU Ha[(t̄rāl)] ERÍN.MEŠ URU Zalpa ERÍN.MEŠ URU Tašhiniya ERÍN.MEŠ URU Hēmulwa LÚ.MEŠ GIŠBAN L[[(Ú.MEŠ NAGAR GIŠ-ŠI)] LÚ.MEŠ JŠ U LÚ.MEŠ karuhaleš=(š)mešš=a luzzi natta karp[ier] ḥa[š]-ah-ḥa-an natta īššer (vars. UL īššer1/ešer) “Formerly the Manda people, the Šala people, and the peoples from the cities Tamalki, Hatrā, Zalpa, Tašhiniya, Hemuwa, the archers, the carpenters, the chariot warriors, and their karuhalemen did not render corvée and did not perform šahhan” KBo 6.2 iii 12-15 (Laws §54, OS), w. dupls. (B) KBo 6.3 iii 15-18 (NS), (D) KBo 6.6 i 19-23 (NS), ed. LH 65f., cf. THeth 20:71-74, Collins, Or NS 56:136-41; [*takku ANA NAM.RA.Ḥ(I.A A.ŠA-LAM Š)]A LÚ GIŠTUKUL ḥALQIM* (var. d: *ḥalkin*) *pianzi / [MU.3.KAM ša-ah-ḥa-a(n UL i)]yazi* (var. d: *iyanzi*) *INA MU.4.KAM=ma / [(ša-a)h-ḥa-an (ēššūwan dāi ITT)]I LÚ.MEŠ GIŠTUKUL ḥarpzi* “[If] they give [to a person to be resettled] the land of a TUKUL-man who has disappeared (var. substitutes: (and) grain), [for three years] he shall not perform [the šahha]n. But in the fourth year he shall begin to perform the šahhan and shall join the men who have a TUKUL-obligation” KBo 6.10 i 24-26 (Laws §112, OH/NS), w. dupls. (d) KBo 6.11 i 21-23 (NS), (k) KUB 29.24:1-2 (NS), ed. LH 107f., 202 (discussion), cf. Beal, AoF 15:278, Otten, ZA 80:223f., who argues the superiority of the reading, *HALQIM*; the Akkadogram *HALQIM* would stand for *ḥarkantaš* (LH 107 n. 347, and cf. Laws §40, copy A [OS]).*

2' instructions: *našma šumēš kuiē[š] BĒLŪḪI.A DUMU.MEŠ LUGAL maniyahhiškatteni [n]I u ANA1 LÚ.MEŠ MUIRTUM kuēlqa ša-ah-ḥa-na-za ḤUL-lūešzi apāš=ma apāt memai ANA dUTU-ŠI=wa memiškimi nu-wa-mu UL išdammašzi* “Or you lords (and) princes who govern, (if) trouble arises for the subjects on account of someone’s šahhan, (but) that (person) says this (lit. that): ‘I keep complaining (lit. speaking) (about it) to His Majes-

## šahhan a 2'

ty, (but) he does not listen to me”” KUB 26.12 iii 13-17 (SAG 2 instr., NH), ed. Dienstanw. 26 (differently), cf. Otten, AfO 18:389, Goetze, JCS 13:68 (differently), cf. CHD maniyah<sub>b</sub>- 7; ša-ah-ḥa-na-za is an ablative of cause.

3' in decrees and concessions—**a'** exempting temples and royal foundations: (“Thus says Ašmu-nikal, the Great Queen: Regarding the Stone House which we established, the towns which were given to the Stone House, the men having TUKUL-obligations, ...the farmers, oxherds, shepherds...”) *n=at=kan ša-ah-ḥa-na-za luzziyaza arawēš ašandu* “let them (all) be exempt from šahhan (and) corvée” KUB 13.8:6 (decree, MH/NS), ed. Otten, HTR 106f., cf. CHD s.v *luzzi-* b 2' c'; ša-ah-ḥa-ni-ya-aš (*šahhan-i-aš*) *luzzi lē kuiški ēpz[(i)]* “Let no one hold them for šahhan (and) corvée” KUB 1.1 iv 85 (Hatt.), w. dupl. KUB 1.3 iv 6-7, ed. StBoT 24:30f. (“Zu Lehensdienst <und> Fron soll sie niemand heranziehen!”), tr. van den Hout, CoS 1:204 (“for levy (and) corvée”); “Let the temple of ISTAR of Šamuha be exempted” ša-a[h-ḥa-na-za lu]zziyaza “[from] ša[hhan] (and) co]rvée” (and from many itemized obligations) KUB 21.12 iii 20 (decree, Hatt. III), ed. NBr 48f.; *n[u=ka]n AN[A dISTAR UR]UŠamuh[a GAŠAN=Y]* / [ša-a][h-ḥ]a[ni]l luzz[i=ya l]ē kuiški tiyazz[i] “And let no one (else) approach [ISTAR of] Šamuha for payment of šahhan [and] corvée” KBo 6.29 iii 25-27 (decree, Hatt. III), ed. NBr 50f.; (“Let ISTAR favor him who keeps these words ... (and)”) É-er=ma ša-ah-ḥa-ni luzzi UL tiddanuzi “doesn’t make the house stand (liable) for šahhan (and) corvée” KUB 21.15 + 715/v iv 6-11 (decree, Hatt. III), ed. NBr. 52f., with join by Otten/Rüster, ZA 63:85; cf. KBo 6.28 rev. 22-25 (decree, Hatt. III), ed. NBr 54 (restored).

**b'** exempting villages or estates: ANA DUMU. MEŠ f.dU-manawa [...] URU.HI.A=ya ŠA f.dU-ma-nawa mNIR.GÁL-iš LUGAL.GAL ša-ah-ḥa-na-az luzziy[az UL? arawaḥta?] “Muwatalli, the Great King, [exempted (or ‘did not exempt’) the ...] for the sons of f.dU-manawa and the villages of f.dU-manawa from šahhan and corvée.” (But when Hattušili and Puduhepa ascended the throne) *n[(=ašta Š)A f(dU-manawa namma)]* ... URU.HI.A=ya šahhanaz] [l]uzziyaz uppaz IŠTU BÀD ḥaneššuwaz GIŠŠA.KAL GIŠBUB[(UTI)H(I,A)LÚ MÁŠ.GAL UDU <Q>UT)RI ...] SÍGḥuddiliyaz IŠTU ŠA UD.KAM

## šahhan a 3' d'

ELKI EN KUR-TI EN MADGALTI [(MAŠKIM URU<sup>KI</sup>) (*kuidda-z-y*)a] [ša]-ah-ḥa-a-an luzzi ŠA LUGAL *n=at=kan dapiza arawaḥhan* “the [...] and villages] of f.dU-manawa were exempted from everything: (namely) from [šahhan] and luzzi, from *uppa-*, from plastering walls, from (providing) wooden ŠA.KALs, (chariot) axles, goats (text: goatherds) and sheep, ... wool, and from the daily ILKU of the Lord of the Land, the District Governor and the City Inspector, and from whatever is the šahhan and luzzi of the king” KUB 26.43 rev. 7-13 (Šahurunuwa-estate land grant, Tudh. IV), w. dupl. KUB 26.50 rev. 1-5 + KBo 22.60 rev. 3-8, ed. Imparati, RHA XXXII:34f.; *kuiš=ma AMAT tabarna ... hul[(lai)] [na]šma=kan ANA f.dU-manawa É-er arha dāi n=at dā[medani p]āi [(na)]šma=at ša-ah-ḥa-a-ni dāi* “Whoever disputes the word(s) of the Tabarna (Hattušili III) or takes away from f.dU-manawa the house and gives it to someone else, or subjects it (i.e., the house/estate) to šahhan” (let the gods annihilate him) ibid. rev. 16-18, w. dupl. KUB 26.50 rev. 8-9, ed. Imparati, RHA XXXII:36f.

**c'** exempting a political ally: (Because Ura-Tarhunta defected to My Majesty, and I recognized [=kaniššun] him, I made him the following concessions:) *nu=šši=kan É-SU ša-ah-ḥa-na-az luzziyaz IŠTU ... arawaḥhun nu=šši=kan ša-ah-ḥa-ni luzzi KÁ-aš lē kuiški ti[yazi]* “I have exempted his house from šahhan (and) corvée, from ... . [Let] no one app[roach] his door for šahhan (and) corvée” KUB 26.58 obv. 8-13 (decree of Hatt. III).

**d'** imposing or confirming on someone a šahhan obligation toward a deity or temple: *nu=za ŠA dUTU URU A[r]inna ša-ah-ḥa-na kī=m[a eššanzi(?)]* ... *kī=pat ša-ah-ḥa-an eššandu arha=ša[m]aš=at=kan lē kuiš[ki dāi(?)]* EGIR-anda=ya=šmaš=kan tamai ša-ah-ḥa-an l[ē] kuiš<ki> dāi “[They (i.e., the above mentioned persons) supply] (only) thes[e (things)] as šahhan of the Sungoddess of Arinna”: (four sheep, one-half SŪTU of butter(?), five cheeses and five rennets, ten woolen kišris. And if the temple of the Sungoddess of Arinna should become wealthy, then ...; but if the temple of the Sungoddess of Arinna should become impoverished,) then let them supply only (-pat) this (much) šahhan. [Let] no one [take(?)] it (i.e., the

**šahhan b****šahhan a 3' d'**

limited obligation to *šahhan*) away from them. Let no one impose upon them later another *šahhan*" KUB 26.43 obv. 54-59 (Šahurunuwa-estate land grant, Tuduš IV), ed. Imparati, RHA XXXII:30f., and see Prins, Neut.Sg. 117f. (on the form *ša-ah-ha-na*), cf. ibid. rev. 26; cf. also KBo 4.10, below 4').

4' in treaties: [GIM]-an <sup>d</sup>UTU-ŠI INA <sup>URU.d</sup>U-tašša uwanun nu ŠA DINGIR-[LIM] ša-ah-ha-an išhiūl ühhun n=at daššešta UL-Γa=šši=(y)at tarhūaš x-x-x<sup>1</sup> kuwapi <sup>URU.d</sup>U-taššan DINGIR.MEŠ <sup>URU.d</sup>U-tašša=ya <sup>m</sup>NIR.GÁL iyat n=aš=kan <sup>URU</sup>Haddušaš hūmanza hantiyait kinun=ma LUGAL MUNUS. LUGAL=ya <sup>m.d</sup>LAMMA-an INA <sup>URU.d</sup>U-ta[šša] LUGAL-un iēr nu=za ŠA DINGIR-LIM ša-ah-ha-na IŠTU KUR-TI=ŠU UL tarhta nu=tta LUGAL MUNUS. LUGAL=ya kī išhiūl iēr ANŠE.KUR.RA KARAŠ=wa=šši kuit INA <sup>URU</sup>Hatti ŠA KUR <sup>íd</sup>Hu-laya É duppaš ḥarzi n=at=ši=(y)at <sup>d</sup>UTU-ŠI arha pešsiyat nu=šši ziladuwa ŠA <sup>URU</sup>Hatti laḥhiyanni 200 iyattaru ŠA É duppaš=ma=šši KARAŠ.ḤI.A lē namma ḥanhanzi apāt=ma=šši KARAŠ ŠA DINGIR-LIM ša-a[h-h]a-ni luzzi EGIR-an SUM-er "As I, My Majesty, visited the city of Tarhuntašša I saw that the *šahhan* (that is) the obligation (*išhiūl*) for the god was heavy: it was impossible for him. When Muwatalli established (lit. made) the city of Tarhuntašša and the deities of Tarhuntašša, all (the country of) Hattuša supported them. But now the king and the queen have made Kurunta king in Tarhuntašša. (Because) he could not (supply) the *šahhan* for the god from his own country (i.e., by means of the resources of his country), the king and the queen made (now) for you this (new) obligation (*išhiūl*): His Majesty has remitted for him the horses and troops, which the administration (É duppaš) of the ḥulaya River Land in Hatti had (laid down?) for him. In the future let (only) 200 men of his go on a military expedition of Hatti. Let the administration no longer seek troops from him. They have waived to him that troop (and) the *šahhan* and corvée of the divinity" KBo 4.10 obv. 40-45 (treaty of Hatt. III/Tuduš. IV w. Ulmitešub), w. pars. ABoT 57 obv. 7-21 and Bronze Tablet iii 32-36, ed. StBoT 38:34-37 and StBoT Beih. 1:22f., cf. šanb- 3; cf. Imparati, JESHO 25:245f.; for another ex. of *šahhan* owed to a deity or temple see a 3' d', above.

b. in letters from Mašat and Emar (Meskene): (in a letter from an official named ḥattušili in Hattuša, to a subordinate at Mašat named ḥimuli: "There in your district there is only one house of (my) scribe (Tarhun-miya); and others are oppressing (him) in your city") ANA <sup>LÚ.MEŠ</sup>DUB. SAR.MEŠ ša-ah-ha-an luzzi apiya=ma=at kuwat iššai kinun=a=ššan IGI.ḤI.A-wa ḥark n=an lē dammišhiškanzi "Are scribes subject to *šahhan* and corvée? Why then must he perform it there? Now keep (your) eyes on the matter, and don't let them continue to oppress him" HKM 52:13-16 (MH/MS), ed. HBM 214-217; (in a "piggy-back letter" from ḥattušili's scribe, Tarhun-miya, on the same tablet to the same ḥimuli: "My lord, keep your eyes on my house, so that they don't oppress it ...§") namma ammuk apiya ša-ah-ha-an luzzi=ya UL kuit<ki> ešta kinun=a=mu LÚ.MEŠ URU-LIM ša-ah-ha-ni luzziya tittanuer nu BĒLU LÚ.MEŠ KUR-TI=pat punuš [m]ān ammuk ša-ah-ha-an luzzi iššahhun "Furthermore, (although) I was not subject to any *šahhan* and corvée there, the men of the city have now obligated me to *šahhan* and corvée. (My) lord, just ask the men of the land if I ever performed *šahhan* and corvée!" HKM 52:34-39 (MH/MS), ed. HBM 216f., tr. Imparati, ArAn 3:212 □ for the emendation *kuit<ki>* see the following passage; (The Hittite king reports the complaint of Zu-Ba'la, an exorcist from Aštata, about the Hittite administrator Alziya-muwa, who has confiscated his estate and vineyard and wants to give them to Palluwa:) ša!-ah-ha-an-na-wa an=naz UL kuitki iššahhun kinun=ma=wa=m[u] ša-ah-ha-ni luzzi=ya kattan tīr nu=wa ša-ah-ha-an luzzin=[z?] eššahhi kinun=a=šši=kan apāt É-er GIŠKIRI<sub>6</sub>.GEŠTIN=ya ar[ha] lē kuitki tat[t]i mān=ma=at=š[i]=kan karū=ma arha tat[t]a n=at=ši EGIR-pa pā[i] [š]a-ah-ha-an-na kuit annaz UL kuitki eššiškit kinun=ma=an ša-ah-ha-ni luzzi kuwat kattan daišten kinun=ma annaz kuit eššišta kinunn=a a[pāt] eššaddu tamai=ma lē kui[tki] iyazi n=an lē kuiški da[m]mišhaizzi "I have never before performed any *šahhan*. But now they have obligated m[e] to (lit. put me to) *šahhan* and corvée. Should I perform *šahhan* [and] corvée?" [The king rules:] Now, do not (2 sg.) in any way take away that estate (and) vineyard from him. But if you (sg.) have already taken them from him, give them back to

**šahhan b****šahadara/i-**

him! Why have you (pl.) subjected him now to *šahhan* (and) corvée, since previously he was not accustomed to perform any *šahhan*? Now to let him perform (only) t[hat] which he performed previously. He shall perform noth[ing] else. No one shall oppress him (anymore)!” Msk 73.1097:10-32 (royal letter, NH), ed. Singer, CRRAI 44.2:66f., for the reading *ša-ah-ha-ni* in line 25 (Singer, *ša-ah-ha-an*) see photograph in Laroche, Meskéné-Emar 54 (*šahhan* = ‘impot’).

c. in historical texts: cf. KBo 10.2 in bil. sec.; *nu = šši = kan kuiš arha ME-i našma = at ša-ah-ha-ni tit~tanuzi* “Whoever will take (the Everlasting Peak) from him (i.e., from the domain of the statue of Tudḫ., Šupp.’s father) or subject it to *šahhan*” KBo 12.38 iv 9-11 (conquest of Alashiya, Šupp. II), ed. Güterbock, JNES 26:77f.

d. in prayers: *namma ŠA DINGIR.MEŠ SAG. GÉME.İR.MEŠ=KUNU UR[(U.DIDL.I.ḪI.A=K)]UNU ša-ah-ha-ni-it luzzit dammišhišker* “Furthermore they kept oppressing your servants and your cities, O gods, with *šahhan* (and) corvée” KUB 17.21 i 24-25 (prayer of Arn. I and Ašm., MH/MS), w. dupls. KUB 31.124 i 5, 398/u + 1945/u 28-29, ed. Kaskäer 154f., Lebrun, Hymnes 134, 143; [...] *antuḫset GUD-it ḥalkit x[...] namma = aš = kan ša-a-ah-ha-ni-it luzzit m[e-...]* “[...] with human(s), cattle, sheep, crops, (and) x[...]. Furthermore x[...] them with *šahhan* (and) corvée” 1691/u ii 5-6 (prayer of Arn. I and Ašm.), ed. Lebrun, Hymnes 134, 143.

e. a *šahhan*-festival: This festival name is attested only in [DUB].!4?!.KAM ŠA EZEN<sub>4</sub> *ša-ah-ha-na-aš* KBo 14.89 iv 10 (colophon of the cult of Ḫuwaššana). Other texts belonging to the cult of Ḫuwaššana mention in fragmentary context *šahhan išša-* KBo 29.92 ii! 5, 8, par. KBo 24.37 i 17; cf. KBo 29.92 iii! 11, KBo 29.123 rev.? 9.

Probably *šahhan* and *luzzi* were originally distinct as indicated by the choice of verbs (*šahhan iya-/ešša-* versus *luzzi karp-*, cf. Hoffner apud Roth, LawColl 245). Götze (NBr 55) pointed out that the verbs *iya-*, *ešša-* (“to do, perform,” but see KUB 26.43 obv. 54-59 above a 3’ d’ where we must translate this “supply”) and *karp-* “to lift” indicate that *šahhan* and *luzzi* concern more than simple payments, and extend to services. As to the nature of the services required,

much is unclear (Imparati, JESHO 25:246), but KUB 26.43 obv. 54-59 gives some instructive clues, see above a 3’ d’. In the case of tributary kings *šahhan* may have included payments and provisions of materials, the supplying of horses and soldiers, and sending of auxiliary troops to the overlord, see KBo 4.10 obv. 40-45 above a 4’. At an early stage *šahhan* and *luzzi* appear to have become inseparably linked.

Because of the frequent asyndetic occurrence of *šahhan luzzi* in OH and MH, Imperati, JESHO 25:244f., does not think it possible for those epochs to make a neat distinction between the two. Kestemont, OA 17:18-29, argued on the basis of passages in the Ulmi-Teššub treaty (KBo 4.10) where an earlier *šahhan* is replaced by *šahhan luzzi*, that at this late epoch there was no difference between the two.

Kestemont’s idea that *šahhan luzzi* was always rendered by individuals participating in a larger group, while *šahhan* in isolation denotes a service performed by the individual alone, was refuted by Imperati (JESHO 25:246).

*šahhan* is probably not contained in the compound word *parzahhan(n)aš, pirešhannaš* (q.v.).

Götze, NBr (1930) 54-59 (“bestimmte, am Grundbesitz haftende Lasten gegenüber dem Staat und seinen Beamten oder gegenüber den Tempelverwaltungen”; “*šahhan* ist also Lehnsdienst”; “Dienstlehen”); idem, Kl.<sup>2</sup> (1957) 104 (obligation to perform work for the lessors of land, called *ILKU* in Akk. and *šahhan* in Hittite); K. Riemschneider, ArOr 33 (1965) 333-340; Diakonoff, MIO 13 (1967) 313-366; Hoffner, POT (1973) 209; Archi, FsOtten (1973) 18 (real estate controlled by the communities/villages was A.ŠA ŠA LÚ *GIS*TUKUL which could be bought and sold; that controlled by the palace was A.ŠA ŠA LÚ *ILKI* which the holder could not buy or sell and on which he owed *šahhan* to the palace); Kestemont, OA 17 (1978) 18-29; Imperati, JESHO 25 (1982) 225-267, 326f.; eadem, “Lehenswesen” in RLA 6 Lfg. 7-8 (1983) 545; Giorgadze in Diakonov, Early Antiquity (1991) 280; Gurney, AnSt 43 (1993) 15-17; Haase, AoF 23 (1996) 284-288.

Cf. *arawa-, arawabbi-, luzzi*.

**šahadara/i-** (mng. unkn.).†

[...]x LUGAL KUR Tumanna-x [...] / [...] ha]r~kanzi / [...] -li(-?)ša-ah-da-re-eš / [...]x-ut (or: BABBAR) ēšta KuSa I/1.7:3-7 (cult inv., NH), w. comments on the context by Wilhelm, KuSa 1/1 p. 23. Possibly the preceding *li* also belongs to this word. The photograph (KuSa I/

**šahadara/i-**

1 pl. 27) shows slightly more space between *li* and *ša* than between *ša* and *ha*. A connection with *hattareš* (see Neu, Lok. 44f.) is unlikely because of the single dental in the above form.

**(GIŠ)šahi(š)-** n. com.; (a noun of Hattic origin designating an aromatic plant, tree, or the wood or fruit of such a plant); from OH.†

**sg. nom.** GIŠša-a-hi-iš KBo 12.90:8 (MH?/NS), KUB 12.53:12, KUB 17.10 ii 30 (OH/MS), ABOT 1 i 22 (NH), KBo 37.23 iv 3, GIŠša-a-hi-eš KBo 17.53 obv. 5, KBo 39.199 i 6(?), GIŠša-hi-iš KUB 33.8 iii 18 (OH/NS), KUB 33.67 iv 2 (OH/NS), KUB 33.69:10 (OH/NS), KUB 33.84:(5) (early NS), KUB 41.13 ii 22, ša-a-hi-iš KBo 25.184 ii 65, KUB 33.34 obv.? 12 (OH/NS), KUB 36.70:5.

**acc.** GIŠša-hi-in KUB 33.84 iv 4 (early NS), KBo 30.3 i (14), GIŠša-a-hi-in IBoT 2.39 rev. (21)?, KBo 27.85 rev. 16, KBo 37.1 ii 24, KBo 20.129 i 32 + KBo 40.123:5, ša-hi-in KUB 36.6 i 10.

**acc. (frozen Hattic form)** GIŠša-a-hi-iš KUB 41.7 ii 14, KUB 28.102 iii! 8 (both OH/NS), ša-a-hi-iš KUB 54.85 obv. 5 (MS).

**dat.-loc.** GIŠša-a-hi-ia KUB 58.82 iii? 3, ša-a-hi-ia KUB 15.34 i 9.

**gen.(?)** GIŠša-a-hi-i-[a-aš] VBoT 58 iv 23 (OH/NS).

**frag.** KUB 43.60 ii 14.

Cf. *ša-a-hi-ia* in Hurrian context KUB 32.50 obv. 23 which according to Haas/Wilhelm, AOATS 3:112 is a Hurrian word and different from GIŠšahi-.

(Hattic) *pala āmpušan ša-a-hi-iš lē[(-parn)]julli* KBo 37.1 i 24-25, w. dupl. KBo 37.2:5 = (Hitt.) *nu par[aiš]* GIŠša-a-hi-in GIŠparnulli=ya ibid. ii 23-24, ed. StBoT 37:642f., 680 (tr. below).

[(*nu=kan āššiya*)]*tar* GIŠša-hi-in GIŠ[*parnulli*=]*inn=a daššawaš A.HI.A-naš [(-sunniyat nu=kan A.HI.A-āš a)]ndā āššiyatar* GIŠša-a-hi-in GIŠparnulli *waršit* “(*IŠTAR*) strewed aphrodisiac(?), *šahi*-wood and *parnulli*-wood into the ‘strong’ waters. And in the waters he (*Hedammu*) smelled the aphrodisiac(?), *šahi*- and *parnulli*” (so that *Hedammu* became drowsy) KUB 33.84 + KBo 19.109:6-7 (*Hedammu*, early NS), w. dupl. KBo 19.111 obv. 4-5, ed. StBoT 14:58f., tr. Hittite Myths<sup>2</sup> 55; *namma 1 GAL GIR<sub>4</sub>, Ī.DÙG.GA ūwan da[nzi(?)]* šanizzi=ya anda kinan GI.DÙG.GA GIŠ!ša-hi-iš! GIŠhappuriyaš GIŠparnu[ll]i=ya “Next [they] take a jar made of fired clay (which) is filled with perfumed oil. The (following) fragrant things (are) mixed in(?): sweet cane, *šahi*-, *happuriya*- and *parnulli*- woods” KUB 41.13 ii 20-23 (rit.); (“One cheese, one rennet, one red nanny goat

**(GIŠ)šahi(š)-**

skin, one black nanny goat skin, one white wool (fleece), one black wool (fleece), two <sup>KUŠ</sup>*laplai*-, 1 sinew”) 3 GIŠša-a-hi-iš 3 GI.DÙG.GA ZAG-za *dāi* “three *šahi*- (and) three sweet canes she places on the right” KUB 28.102 iii! 8-9 (rit.of Ḫutuši, OH/NS), cf. CHD (<sup>KUŠ</sup>*laplai*- b; (There are breads, various drinks, honey, oil, wool) *šanezzi kinānta* GIŠša-a-hi-i[a-aš] [GIŠparnulli]yaš GI.DÙG.GA *n=at IŠTU Ī.DÙG.GA harniezzi* “assorted fragrant things: [of] *šahi*-, [parnulli]-i- (and) of sweet cane. And (the Old Woman) sprinkles them with perfumed oil” VBoT 58 iv 23-24 (missing Sun, OH/NS), translit. Myth. 26, tr. LMI 69; (“Let Telipinu’s road just now be sprinkled with perfumed oil; go on it”) GIŠša-hi-iš GIŠhapp[uriyaš] *šašza=tis nu=za=kan štēškil* “*šahi*- [and] *happ*[u~riya-] (are) your bed; sleep (on them)” KUB 33.8 iii 18-19 (Tel. Myth, OH/NS), translit. Myth. 44, cf. Otten, Tel. 26, 28; GIŠša-a-hi-iš GIŠhappuriya<> ša-aš-za!-<<an->>ti-iš ēštu “May the *šahi*- (and) *happuriya*-wood be your bed” KUB 17.10 ii 30-31 (Tel. myth, OH/MS), Goetze’s, JCS 17:62, emendation seems to be confirmed by Bo 69/1263, cf. Rüster, FsAlp 477; the text was read unemended GIŠša-a-hi-iš GIŠhappuriyašaš *hantiš ēštu* by Laroche, Myth. 33 and Neu, StBoT 5:43 n. 12; *namma ša-a-hi-iš h[(appuri)yaš ...] šunnai PĀNI DING[(IR-LIM dāi)]* “Then he fills *šahi*- and *happuriya*- [with ...] and places (them) before the deity” KUB 54.85 obv. 5-6 (missing deity myth, OH/MS), w. dupl. KBo 32.7 obv. 4-5 (OH/NS), ed. Rüster, FsAlp 476f.; ŠA EN.SÍSKUR=ī=ššan É[-ri .....] warani GIŠša-hi-iš waran[i ...] GIŠparnulli warān[i ...] GIŠERIN warāni “[In] the house of the sacrificer they(?), (namely,) [...-woods], burn, there burns *šahi*-, [there burns ...], there burns *parnulli*-, [there burns ...], there burns cedar-wood” KUB 33.67 iv 1-4 (missing deity myth, OH/NS), translit. Myth. 77, cf. StBoT 29:74f. □ in ŠA EN.SÍSKUR-iš-ša-an the vowel in -iš- is an approximation of -e (neut. pl. nom.-acc. “they” i.e., the woods); or it is the stem vowel of the *i*-stem Hittite word behind acc. sg. SÍSKUR-in in KBo 27.60:4, cf. StBoT 29:80; since KBo 39.8 i 20 has BĒL SÍSKUR-TIM, it is clear that the Hittites did not conceive of BĒL SÍSKUR as *bēl niqē*; *n=an=za* <sup>d</sup>*Kamrušepašš=ā dāš AN.BAR-āš GUNNI n=an daiš nu par[aiš]* GIŠša-a-hi-in (Hattic version [i 24]: *ša-a-hi-iš*) GIŠparnulli=ya *paraiš=ma* GI.DÙG.GA GIŠhappuriya[n] “And Kamrušepa took it, (namely,) the iron brazier; she put it (in place); she fanned the *šahi*-wood

## (GIS)šahi(š)-

## šahešnai-

and *parnulli*-wood, she fanned the sweet cane (and) *happuriya*-wood” KBo 37.1 ii 22-25 (bil. Hattic rit.), ed. StBoT 37:643, cf. 667, 677, and cf. CHD *parai-* A 2 b, Ertem, Flora 118f.; <sup>GIS</sup>ša-*hi-iš* KASKAL=KA ē[šdu] “[Le]t the šahi- be your path” KUB 33.69:10 (missing god, OH/NS), translit. Myth. 103; ša-*a-hi-iš ēšri=tti* (or *ēšri=tti<t>*) ēšd[u] “Let the šahi- be on/in your image” or “Let the šahi be your image” KUB 33.34 obv.? 12 (missing god myth, OH/NS), translit. Myth. 67; nu LÚAZU i[šk]allan <sup>GIS</sup>ER[IN …] šanizzi <sup>GIS</sup>ša-*a-hi-in* G[I.DÙG.GA] kišipzuwāi(?)=ya dāi “The exorcist takes the cracked ced[ar, …], fragrant things, šahi-, sw[eet cane] and kišipzuwāi” (and puts them into the brazier) KBo 27.85 rev. 15-17 (mouth-washing rit.); cf. KBo 17.53 obv. 2-5; I.DÙG.GA ša-*a-hi-ia anda lahū~wān* “Perfumed oil is poured into/onto šahi-wood” KUB 15.34 obv. 9 (rit. of drawing paths, MH/MS?), ed. Zuntz, Scongiuri 490f., AOATS 3:182f.; for its occurrence in a list of offering materials together with other plants and foods in KBo 37.23 iv 1-6, see CHD <sup>GIS</sup>lazzai- (as 950/c); in broken context paired with <sup>GIS</sup>parnulli: nu LÚAZU KÙ.BABBAR KÙ.GI NA<sub>4</sub> ZA.GÌN NA<sub>4</sub>[…] / <sup>NA<sub>4</sub></sup>parašhan ŠE <sup>GIS</sup>ša-*a-hi-in* <sup>GIS</sup>parn[ulli …] KBo 20.129 + KBo 40.123 (+ FHG 23) i 31-32 □ cf. <sup>GIS</sup>ERIN “cedar” in line 38.

šahi- is a loan from Hattic ša-*a-hi-iš* (KBo 37.1 i/ii 24, ed. StBoT 37:642f.). And since nothing indicates that it behaves consistently as a neut. š-stem in Hittite, the contextually acc. forms ša-*a-hi-iš* in KUB 54.85 obv. 5 and KUB 28.102 iii! 8, cited above, are probably a frozen Hattic form in -š. Forms such as šahin and šahiya are secondarily derived -i stems.

šahi- is used to create a pleasant sleeping place for deities, to make magic trails, to lure the missing gods. Its aroma can be released by cracking (*iškal-lai-*), burning (*war-*, cf. *parai-* A 2 b) or by mixing it in oils or other liquids. It frequently occurs together with other aromatic substances (cedar, etc.).

Zuntz, Scongiuri (1937) 528f. (“Brennholz”); Otten, Tel. (1942) 28f. n. 7 (not “Brennholz”); Friedrich, HW (1952) 175 (valuable kind of wood; from Hattic šahiš); Neu, StBoT 5 (1968) 43 n. 12; Haas/Wilhelm, AOATS 3 (1974) 22, 112; Ertem, Flora (1974) 139-141; Klinger, StBoT 37 (1996) 667 w. n. 146, 677; de Martino, AoF 25 (1998) 143-145.

**šahešsar** n.; fortification(?), stronghold(?); OS.†

sg. nom.-acc. ša-*hé-eš-šar* KUB 36.110 rev. 8, ša-*hé-eš-šar-<še->et* KBo 13.52 iv 15.

Labarnaš LUGAL <sup>URU</sup>Hatti ša-*hé-eš-šar=šum~m[et]* ēštu nu=za-(a)pa utniyanza humanza iškiš=(š)met anda <sup>URU</sup>Hattuša lagan har[du] § labarnaš LUGAL-uš inarauanza nu=šše=pa utniyanza hū~manza anda inarahhi “Let (the) Labarna, King of Hatti, be our fortification(?), and let the entire land keep their back bent down toward Hattuša. § (The) Labarna, the king, is vigorous, and the entire land acts vigorously(?) for him” KUB 36.110 rev. 8-12 (OS), ed. Forrer, MAOG 4:31, Starke, ZA 69:82; cf. [...]ša-*hé-eš-šar-<še->et* KBo 13.52 iv 15 (hist., OS) □ cf. Soysal, AoF 25:33 n. 31 (“mit einer Festung”); the photographs show OS: the AH in ii 7 and iii 10 (both are the HZL 332/A form), and the ME in iii 16 (either HZL 357/A or 357/1).

Two different Hittite readings have been proposed for BÀD-eššar “fortress.” Forrer proposed šaheššar, and Laroche (Syria 31:106) proposed \*kut-teššar, a form derived from kutt- “wall.” If both words exist and mean “fortress,” then Houwink ten Cate, Anatolica 11:79 n. 56, may be right in assuming that šaheššar means “enclosing earthen wall” while kutteššar means “wall made of natural stone and/or (baked) brick.” See further discussion s.v. šahešnai-.

In the one secure example of šaheššar, however, nothing requires the notion of an “enclosure.” And although Starke believes that nothing in the context describes the king as a protector of the land, the derived verb šahešnai- (q.v.) is closely allied in meaning to PAP-nuški (*palyšanuški*) “keep protecting” in KUB 23.1 i. e. 1. If the word is derived from the verb šah-, whose meaning is “to stuff, fill, stop up, block,” an area of earthen fill (a rampart) may be meant.

Forrer, MAOG 4 (1928-29) 31 w. n. 1 (“Burg”); Friedrich, HW (1952) 175 (rather to šah-?); Puhvel, FsLaroche (1979) 301 (from šah-, “stopping up, jamming > shut area > stronghold, fortress”); Starke, ZA 69 (1979) 82 n. 68 (doubts Forrer’s assumption that šaheššar means something which offers protection); Houwink ten Cate, Anatolica 11 (1984) 64-65, 79 n. 56 (with Puhvel).

Cf. šah-, šahešnai-; \*kutteššar; BÀD-eššar.

**šahešnai-** v.; to fortify(?); syll. and BÀD-ešnai-, NH.†

pret. sg. 1 BÀD-eš-na-nu-un KUB 14.15 iv 35, KUB 14.16 iv 16, KUB 19.30 i (15), BÀD-eš<sub>17</sub>-na-nu-un KUB 14.15 iv 44; sg. 3 BÀD-eš-na-i-it KUB 41.4 ii 5.

**šahešnai-**

**iter. imp. 2** *ša-he!-eš-ni-eš-ki* KUB 23.1 l. e. 1; **broken** *ša-he-eš-na-eš-ki-x[...]* 670/v:5 (StBoT 16:16).

a. syll. writing: *n=an=za=an!* *ša-he!-eš-né-eš-ki* PAP-*nuški* “Keep fortifying(?) and protecting it” KUB 23.1 l. e. 1 (Šaušgamuwa-Tudh. IV treaty), ed. StBoT 16:17 □ Götsche (in a footnote to his textcopy in KUB 23) supposed the scribe intended *ša-ki!-eš-né-eš-ki*, but no such verb is known elsewhere. Since the immediately preceding context is not preserved, we cannot be sure what the object of the two verbs was, but it is probable that it was a city.

b. logographic writing: *namma* [U]RU *Aršanin* URU *Šārauwān* URU *Impann=a wetenun n=aš BÀd-eš-na-nu-un* “Then I rebuilt the cities Aršani, Šārauwān and Impa, and fortified them” KUB 14.15 iv 35 (annals of Murš. II), ed. AM 72f.; cf. KUB 14.15 iv 44, ed. AM 72f.; KUB 19.30 i 15, ed. AM 92f.; *[nu d]UTU-uš tuēl UN-aš PAP[-nut?]* / *hūmandaš=a IM-it ši'ya[...]* / *BÀd-eš-na-i-it* “The Sungod (or: You, Sungod, have) protect[ed(?)] your people. He (or: You) fortified (them?) all with clay [and ...]” KUB 41.4 ii 3-5 (rit.).

Although Houwink ten Cate (Anatolica 11:79 n. 56) prefers the reading *\*kuttešnai-* in younger contexts, because of the determinative CHISEL/SCALPRUM (L268) used with *kutasari* which he takes to be the Hier. Luwian equivalent, we reject this solution on the following grounds (courtesy Melchert): (1) First, while it was quite acceptable for Laroche in 1953 or 1962 to think that a Luwian *kuttassar-* (sic!) matched a missing Hittite *\*kutteššar/kuttešn-*, we now know that Luwian shows exclusively animate nouns in *-assara/i-* (with “*i*-mutation”). Despite Starke (StBoT 31:348 w. n. 1232, 419-432), there is not a shred of evidence for Luwian neuter nouns in *-ssar/-ssan-*. This is in contrast to Starke’s convincing demonstration that other *r/n* stems are productive in Luwian. All evidence suggests that Luwian nouns in *-assara/i-* are substantivizations of adjectives. (2) There are also semantic problems with Houwink ten Cate’s theory. Hier. Luwian (SCALPRUM) *kutasara/i-* means “orthostat,” i.e., a vertical slab, freestanding or part of a structure, designed to bear inscriptions. Note that the determinative “chisel” indicates as much. There is no evidence that the word refers to fortification walls. On the other hand, there is no clear case where Hitt. *kutt-* refers to outer city walls.

**LÚšahtarili- a**

There are none in Puhvel’s HED K summary, where his reference to *\*kuttessar* and the Luwian are muddled. *kutt-* refers to building walls, internal and external. So while one cannot exclude a potential *\*kutteššar*, no positive evidence for such a word meaning “city walls, fortifications, rampart” exists.

Kammenhuber, MIO 2 (1954) 442; eadem, OLZ 54 (1959) 30; Kühne, StBoT 16:48; Puhvel, FSLaroche (1979) 301; Houwink ten Cate, Anatolica 11 (1984) 65, 79 n. 56.

**šahlašalluš** (Ištanuwian word, mng. unkn.); NS.†

*nu namma* LÚ.MEŠ GAL=ŠUNU [SÌR-RU] / *ša-[ah]-la-ša-al-lu-uš x[...]* “And next their chiefs [sing:] š. [...]” KBo 32.3 obv. 2-3 (fest. with singing in Ištanuwian, NS).

**LÚšahtarili-** n. com.; Hattic LW; (a type musician or singer in the official cult); wr. syll. and with Sumerogram LÚGALA; from OH/OS.

**sg. nom.** LÚGALA KUB 38.12 i 9, 14 (NH), IBoT 1.22:2.

**pl. nom.** LÚ.MEŠ *ša-ah-ta-ri-li-eš* KBo 17.74 iii 49, (54) (OH/MS), ABoT 12 iii (4), 9, 14, LÚ.MEŠ *ša-ah-ta-ri-li-e-eš* KBo 17.74 iii (14), 27, 39, 44 (OH/MS), LÚ.MEŠ *ša-ah-ta-ri-li-[i-e-eš]* KBo 17.74 ii (49), (52) (OH/MS), LÚ.MEŠ *ša-ah-ta-r[i-e-eš]* KBo 20.8 obv.? 7 (OS), *[LÚ.MEŠ ša-ah-t[a-ri-li-y(a-aš)]* KBo 25.95 i 3 (OS), w. dupl. [*(LÚ.MEŠ ša-ah-t)a-ri-li-y]a-aš* KBo 17.74 i 21 (OH/NS), LÚ.MEŠ GALA KUB 25.1 vi 26, KUB 12.8 ii 6 (OH/NS), KBo 11.28 ii 36 (MH/NS), KBo 20.67 i 7, ii 56 and passim (pre-NH/NS), KUB 30.41 v 24, 37, vi 18, 28 (OH/NS?), KUB 46.4 i 25, KUB 2.15 vi 4, KBo 10.24 iv 13 (OH/NS), IBoT 3.4 iii 3.

**pl. gen.** ŠA LÚ.MEŠ GALA KBo 17.75 iii 17 (OH/NS).

The Hattic-Hittite bil. KBo 5.11 i 12 gives the equation LÚ<sup>š</sup>*sa-ah-ta-ri-il* = LÚGALA (Laroche, RHA IX/49:13f.); the supposed equation LÚGALA = LÚ<sup>š</sup>*haliyari-* (Sommer/Ehelolf, Pap. 69 n. 1; Friedrich, HW 175) is incorrect.

a. singing (SÌR-RU or *išhamianzi*) and/or playing musical instruments, mostly in the presence of the royal couple: (“The king and queen bow in sitting position. They drink the cup of the Stormgod with (its) attachments; the king pours into a tureen, the queen does not (pour)”) *walhanzi-šan* LÚ.MEŠ *ša-ah-ta-r[i-l]i-i-eš* SÌR-RU “They play percussion instruments (lit. they beat), the šahtarili-men sing” KBo 17.74 iii 48-49 (thunder fest., OH/MS), ed. StBoT 12:28f. and often in the same text, with *išhamianzi* in ii (52), iii 27, (54); <sup>d</sup>GAL-SU *eukz[i]* / *wa[l]hanzi-žy[a]* / LÚ.MEŠ *ša-*

## LÚšahtarili- a

## LÚšahtarili-

*ah-ta-ri-[li-eš] / išhamianz[i]* “(The celebrant) drinks the (divine) Cup; and percussion instruments are played; the šahtarili-men sing” KUB 20.53 v 10-13 (lists of offerings), cf. also ibid. v 3f., 7f., 17f.; LUGAL-uš GUB-aš <sup>d</sup>UD-MAM ekuzi <sup>LÚ.MEŠ</sup>GALA SÌR-R[U] / <sup>LÚ</sup>ALAN.ZU<sub>9</sub>, memai <sup>LÚ</sup>palwattallaš pa[lwaižzi] <sup>LÚ</sup>kitaš halzāi “The king while standing drinks the (divine) Day (cf. also KBo 30.122 iii 4-5); the šahtarili-men sing, the performer ‘speaks,’ the crier cries, the *kita*-man calls out” IBoT 3.4 iii 3-5 (fest.), cf. KUB 11.13 v 18-23 and KBo 11.28 ii 34-37 (MH/NS), which add after the simple SÌR-RU the phrase: <sup>GIŠ</sup>BALAG.DI/galgaltüri walhan-niškanzi; cf. the same sequence <sup>LÚ.MEŠ</sup>GALA <sup>URU</sup>Ka-niš SÌR-RU walhanzi=ššan <sup>LÚ</sup>ALAN.ZU<sub>9</sub>, memai <sup>LÚ</sup>palwatallaš palwaižzi <sup>LÚ</sup>kitaš halzāi KUB 2.15 vi 4-7 (Nerik fest.), the <sup>LÚ.MEŠ</sup>GALA <sup>URU</sup>Kaniš are omitted in the dupls. KBo 8.115:6-7 and Bo 3786 i 3-4 (Otten/Rüster, ZA 67:61 w. n. 8); same constituents in KBo 20.67 + KBo 17.88 i 4-7, ii 1-4, 26-29, 35-38, 44-48 (EZEN<sub>4</sub> ITU, pre-NH/NS); <sup>LÚ.MEŠ</sup>GALA SÌR-RU <sup>GIŠ</sup>argami galgaltüri <sup>GIŠ</sup>ħuhupallitta hazzi-kanzi palweškanzi=ya “The š.-men sing; (some) play argami, (others) galgaltüri and ħuhupalli-instruments and (some) cry out” KUB 25.1 vi 26-30 (Nerik fest.) □ since no single š.-man could play more than one of these instruments simultaneously, the above tr. suggests that some play one kind, some the other, and some *palwai*; cf. KUB 2.5 vi 8-10 (Nerik fest.); <sup>LÚ.MEŠ</sup>GALA walhanzi=šan SÌR-RU=ma UL “(As for) the šahtarili-men, they play (percussion instruments), but they do not sing; (but the congregation [pankuš] sings in Hattic)” KUB 12.8 ii 6-7 (fest. of the city Tuhumiyara, OH/NS); [LUGAL] MUNUS.LUGAL šar[ā] / [U]ŠKENNU <sup>d</sup>UD-MA[M akuanzi] / walhanzi=šš[an] / <sup>LÚ.MEŠ</sup>GALA SÌR-RU he[un] / tarnanzi <sup>LÚ.MEŠ</sup>HU[B.BI ...] / na(over eras.)-an neyand[a] “[The king] and queen ‘bow upwards’; [they drink] the (divine) Day; percussion instruments are played; the šahtarili-men sing; they ‘release’ rain; the acrobats [...] and turn about” KBo 30.47:1-6 (fest. frag., NS), cf. par. or dupl. KUB 39.64:6-8; the =an is probably not acc. sg., but the OH particle, as exx. of this usage in *nai*- 2a all show either -ašta or -kan, as indeed do almost all exx. in *nai*- 2; [...] <sup>LÚ.MEŠ</sup>ša-ah-ta-ri]-le-e-eš išhamianzi KBo 39.76 iii 7; <sup>LÚ.MEŠ</sup>GALA MUNUS.MEŠarkam-miyaleš LUGAL-i peran EGIR-ann=a hūiyanteš <sup>GIŠ</sup>arkammi galgaltüri walhanniškanzi SÌR-RU=ma UL “The šahtarili-men (and) the female arkammi-players are processing before and behind the king;

they beat *arkammi*- (and) *galgalturi*-instruments, but do not sing” KBo 10.24 iv 13-18 (KILAM fest., NS), translit. StBoT 28:19f. Since the word šahtaril(i)- is itself a Hattic loanword, and in KUB 12.8 ii 6-11 (OH/NS), where they do not sing, but the congregation sings in Hattic, it is probable that whenever they sing, it is in Hattic, although the <sup>LÚ</sup>GALA <sup>URU</sup>Kaniš would certainly have sung in Nešite (i.e., Hittite).

b. otherwise participating in ceremonies: 1 DUG GEŠTIN ANA <sup>LÚ.MEŠ</sup>ALAN.ZU<sub>9</sub>, 1 DUG GEŠTIN ANA <sup>LÚ.MEŠ</sup>NAR! *pianzi* 1 DUG GEŠTIN ANA <sup>LÚ.MEŠ</sup>GALA *pianzi* “They give one jug of wine to the performers, one jug of wine to the singers, and one jug of wine to the šahtarili-men” KUB 30.41 vi 26-28 (fest. frag., OH/NS?); (various kinds of loaves) ANA <sup>LÚ.MEŠ</sup>GALA *pianzi* “they give (loaves of bread?) to the šahtarili-men” IBoT 1.19 rt. col. 11 (fest.); cf. KBo 25.79 i 7-9 (OS), w. dupl. Bo 3123 i 4-5 (OS), translit. StBoT 25:159; (the temple personnel of <sup>d</sup>LAMMA <sup>URU</sup>Karaḥna included:) <sup>LÚ.MEŠ</sup>GUB(??)-an=ma=as=kan <sup>LÚ</sup><sup>GIŠ</sup>SUKUR <sup>LÚ</sup>NI.DUH <sup>LÚ</sup><sup>GIŠ</sup>BANŞUR <sup>LÚ</sup>GALA <sup>LÚ</sup>palwatallaš <sup>LÚ</sup>arkammiyalaš <sup>LÚ</sup>MUŞEN. DÙ <sup>LÚ</sup>BAHAR<sub>s</sub> parā DIB-er ŠU.NÍGIN 26 <sup>LÚ.MEŠ</sup>hi~lammateš ŠÀ 1 <sup>LÚ</sup>GUDU<sub>12</sub> 11 <sup>LÚ</sup>DUB.SAR 1 <sup>LÚ</sup>DUB. SAR.GIŠ 1 <sup>LÚ</sup>HAL 2 <sup>LÚ</sup>NAR 1 <sup>LÚ</sup><sup>GIŠ</sup>BANŞUR 121 <sup>LÚ</sup>MUHALDIM 2 <sup>LÚ</sup>SAGI.A 1 <sup>LÚ</sup><sup>GIŠ</sup>SUKUR 1 <sup>LÚ</sup>NI. DUH 11 <sup>LÚ</sup>GALA 1 <sup>LÚ</sup>palwatallaš 1 <sup>LÚ</sup>arkammiyalaš 1 <sup>LÚ</sup>KÚRUN.NA 2 <sup>LÚ</sup>NINDA.DÙ.DÙ KUB 38.12 i 9-15 (cult inventory of <sup>d</sup>LAMMA of Karaḥna, NH), w. par. KUB 38.15 obv. 10-16; someone does something ŠA <sup>LÚ.MEŠ</sup>GALA *iwa*[r ...] “in the manner of the šahtarili-men” KBo 17.75 iii 17 (storm and thunder fest., OH/NS), misread as *i-wa-u*- [...] in Pecchioli Daddi, Mestieri 303; [...] / *arkiuwaz* <sup>LÚ.MEŠ</sup>ša-ah-ta-r[i-li-eš] [...] / makkizziyaš šūhhi [...] “The šahtarili-men [...] from (or: by way of) the *arkiu*- [...] to the roof of the *mak(kiz)zi*-building” KBo 20.8 obv.? 6-8 (rit., OS), translit. StBoT 25:69; Laroche (RHA IX/49:13) claimed that the š. ushered the congregation into the temple area (*ašeššar arnuanzı* “introduisent la foule”) in KUB 11.34 v 31-32, but the traces in KUB 11.34 v 31 are not <sup>LÚ.MEŠ</sup>UŠ+KU, but <sup>LÚ.MEŠ</sup>IŠ-x, and there is no compelling reason to emend. The passage is not adduced in Mestieri 301-303.

Texts refer to these functionaries in the plural and as males (LÚ.MEŠ). On the predominance of exclusively male titles among Hittite musicians see de Martino, CANE 2663. In Mesopotamian texts the

## LÚšahtarili-

## šāħur

Sum. *gala* = Akk. *kalû* is a “lamentation priest” (CAD s.v. *kalû*). When he sings, he is accompanied by the *halhallatu*-drum or the *balaggu*-harp (CAD K 93). In KUB 12.8 ii 4-11 š.-men — without singing — play percussion instruments in a context in which three men lament (*daškupānzi* line 10).

As noted above, the word is a Hattic loanword in Hittite. Laroche suggested (RHA IX/49:14) that it was originally a gentilic in Hattic. This is certainly possible, although to date no toponym \*Šahtar has occurred in published texts. It is also possible that Hattic *šahtaril* denoted a player of the \*šahtar(i) instrument (cf. Hitt. <sup>LÚ</sup>MUNUSarkammiyala-, etc.). In its badly broken context, it is impossible to determine if the word *šahatariš* (q.v.) is this instrument. In Hittite texts the *šahtarili*-men sing (*išha-mai-*, SÌR-RU), play musical instruments (*hazzike-, wally-*) including the <sup>GIŠ</sup>BALAG.DI KUB 11.13 v 19-20, the *arkammi*, *galgalturi* and *huhupalli* (see above in sect. a), and *palwai-* “cry out.” A musical instrument with a Hattic name (GIŠ <sup>d</sup>INANNA = *zinar*, GIŠ <sup>d</sup>INANNA GAL = *hun-zinar*; cf. Haas, Gesch.Relig. 682 w. n. 49) commonly used in the cult is not yet associated with the š.-musicians. Their singing liturgically accompanies the breaking of breads or ceremonial drinking. In the texts they appear together with <sup>MUNUS</sup>arkammiyala-, <sup>LÚ</sup>kita-, <sup>LÚ</sup>palwatalla-, <sup>LÚ</sup>ALAN.ZU<sub>9</sub>, DUMU.É.GAL, <sup>LÚ</sup>NAR, <sup>LÚ</sup>SAGI(.A), <sup>LÚ</sup>UBĀRU. They are attested in connection with the cities Kaniš (KUB 2.15 vi 4-7 cited above) and Karahna (KUB 38.12 i 9-15 cited above). The <sup>LÚ.MEŠ</sup>GALA (= *šahtarileš*) commonly occur in festivals where Hattian and other North Anatolian deities are worshipped and where groups sing in Hattic. This accords with the equation (Hattic) <sup>LÚ</sup>ša-ab-ta-ri-i-il = (Hittite) <sup>LÚ</sup>GALA from KBo 5.11 i 12 noted above. GAL <sup>LÚ.MEŠ</sup>GA[LA] “chief of the *šahtarili*-men” occurs (KUB 20.39 ii? 10), but in a broken context.

Laroche, RHA IX/49 (1948-49) 13-14 (š., not *hallyari*-, is the correct reading of <sup>LÚ</sup>GALA in Hittite texts); Laroche, NH (1966) 250 (on Hattic suffix *-il*); Kammenhuber, Or NS 41 (1972) 297; Otten, StBoT 17 (1973) 15 (on the <sup>LÚ.MEŠ</sup>GALA <sup>URU</sup>Kaniš); Pecchioli Daddi, Mestieri (1982) 257 (*šahtarili*-, 301-303 (<sup>LÚ</sup>GALA)).

**šahu-** v.; see *ša(n)hu-*.

**šahhu[...]** n.?; (an ornament for the body or of a garment?).†

15 *ša-ab-hu[(-)...]* KUB 42.42 ii 4 (inv.), ed. THeth 10:57 (no tr.), Siegelová, Verw. 472f. (no tr.). The suggested range of meanings is based on 1-EN GAD [...] ibid. ii 9, UNŪ[T ...] ii 10, 1-EN TÚGx[...] ii 14, 4 TÚGGU[...] ii 15.

**šahhuwa-** v.; (mng. unkn.); MH/MS.†

[... (-)]ša-ab-hu-wa-az-zi n=an=šan [...] KBo 17.105 i 20.

Its clause final position and ending *-zi* suggests that this is a verb. But it may be acephalic.

[*šahuihuiššuwali-*] “legitimate (son)” NBr 22-25, HW 175, DLL 84, CLL 184, is a ghost-word. See *hui~huiššuwali-*. Cf. Košak, AoF 23:95-97.

**šahuidaran** (Luwian) (mng. unkn.).†

[...] GIM-an <sup>š</sup>a-hu-i-da-ra-an ANDAHŠUM<sup>SAR</sup> BE GAM UL pišsizzi ŠE-ru KUB 6.2 obv. 23 (oracle question, NH).

Possibly the *šahuidaran* modifies the following ANDAHŠUM<sup>SAR</sup>. The context is too difficult for connected translation. Since there seems to be word space before BE which excludes a reading *-pát*, and neither BE = *mán* “if” nor BE = Akk. *BĒLUM* makes sense in this word order, perhaps the BE sign is used here as an abbr. for *peran*, elsewhere abbreviated as BI.

Laroche, DLL (1959) 84 (treating the word under the stem *šahui-* “regulier, normal?” and equating it with Hitt. *šaku~wašsara-*); Oettinger, KZ 92 (1978) 79 n. 21 (doubts Laroche’s suggestion); Melchert, CLL (1993) 184 (acc. sg. com., Laroche’s suggestion is “highly unlikely,” rather variant of *šahuidāla-*, whose meaning is unknown).

**šāħur** an exclamation of Hurrian(?) origin; NS.†

**Hurr. sg.?** [š]a-a-hu-ur KBo 19.130 i 22; **Hurr. pl.?** ša-hu-ur-ra KBo 42.34:4.

(As a priest goes up to the temple of Hebat, the temple personnel are standing in front of the door; and they call out [...] towards him) <sup>LÚ</sup>SANGA ANA [...] / [š]a-a-hu-ur halzāi “The priest calls out šāħur to the [...]” (Then he “goes in [...]” and the follow-

## šāhur

## šā(y)e-, šāi- A a 1' a'

ing context is broken off) KBo 19.130 i 21-22 (rit. with Hurrian sections), ed. Trémouille, Eothen 7:120f. (“crie/in-voque š.”); [...] LÚ SANGA anda memai DINGIR. MEŠ-[naš(?) Ø?] / LUGAL MUNUS.LUGAL ša-hu-ur-ra halzia[nzi] § “[...] The priest speaks concurrently. [To?] the gods [Ø?] the king and queen call out ‘š.-s’ §” KBo 42.34:3-4.

Trémouille, Eothen 7 (1997) 121 n. 382 (related to better attested Hurr. Šuhur(i)- “life”).

**GIŠšahuta-** n. com.; (a wooden implement).†

sg. abl. GIŠša-hu-ta-az KUB 44.60 iii 10.

kuiš=ma=aš=kan karšeškizzi <sup>d</sup>U-š=aš=kan  
 GIŠGIDRU[-az karšeškizzi?] / GIŠGIDRU-azzi=ya  
 GIŠkalmušati=ya / LÚ.MEŠSANGA-uš=at=kan GIŠša-hu-ta-az karšeškanzi / LÚ.MEŠtazzelliš=ma=at=kan GIŠTISKARIN-az GIŠGIDRU-az KI.MIN “But who will cull them (com. gender, i.e., the calves mentioned in line 6?)? The Stormgod will [cull] them [with] a staff — both with a staff and a crook (Luw. abl. in -ati of kalmuš). The priests will cull them (neuter!) with a (wooden) šahuta-implement” The tazzelli-men will cull them (neuter!) with boxwood (branches) (and) staff(s)” KUB 28.9 rev. rt. col. 9b-12b + KUB 44.60 iii 8-11 (Hattic-Hittite bil.). Possibly also in: 1 ša-hu-<sup>ta</sup> KÙ.BABBAR <sup>d</sup>UTU-Š[I pā]i “His Majesty gives one silver š.” KUB 48.105 rev. 39 + KBo 12.53 rev. 16 (cult inv., NH), ed. Archi/Klengel, AoF 7:146, 150 (no tr. and different reading of signs).

**šā(y)e-, šāi- A v.;** to become sullen, sulking, cross, to be(come) angry; (mid. w. -za and -kan) to quarrel with each other (reciprocal); from OH/MS.

act. pres. sg. 3 ša-a-iz-zi KBo 40.166:2; pl. 3 ša-a-an-zi KUB 31.135 obv. 14 (OH/MS), ša-an-zi KUB 31.127 i 47 (OH/NS), KBo 32.108:(4)? (NS). [ša-an-zi] KUB 27.29 i 9 is to be corrected by its duplicates ša-ap-zi KBo 23.23:56 and KUB 59.73:6-7; cf. šap-.]

pret. sg. 1 ša-a-nu-u[n] KUB 33.9 ii 13 (OH/NS); sg. 3 ša-a-it KUB 30.10 obv. 2, rev. 2 (OH/MS), KBo 9.110:3 (OH/NS?), KUB 33.24 i 39 (OH/NS), KBo 26.124 i (19) (OH/NS), KUB 33.67 i 26 (OH/NS), KBo 10.45 i 50 (MH/NS?), KUB 33.4:8 (NS), KUB 33.15:7, KUB 36.89 obv. 12 (NS or NH), ša-a-i-it KUB 17.10 i 22 (OH/MS?), ša-i-it KUB 31.131 obv. 6 (OH/NS), ša-a-iš KUB 41.8 i (31) (MH/NS), 729/t obv. 16 (cf. below a 2').

mid. pres. pl. 3 ša-a-an-ta-ti KUB 12.26 ii 3 (NH).

**part. sg. nom. com.** ša-a-an-za KBo 1.42 ii 34 (NH), KBo 10.7 iii (4), KBo 17.32 obv. 10 (MS?), KBo 26.127 obv. 3, KUB 23.87:22, KUB 30.45 ii! 18 (NH), KBo 40.159:5, 6; **acc. com.** ša-a-an-ta-an KUB 33.10 ii 8 (OH/NS); **pl. nom. com.** ša-a-an-te-eš KUB 15.32 i 46 (MH/NS), KUB 30.51 i 13 (NH); **dat.** ša-a-an-da-aš KBo 5.2 iv 59, KUB 41.11 rev. 9.

**verbal subst. nom.-acc.** ša-a-u-wa-ar KUB 17.10 iii 20, 23, 25, 27, KUB 33.1:11 (all OH/MS), KBo 15.30 ii 4 (MH/MS), ša-a-wa-ar KBo 29.194:(2), KUB 30.34 iv 9 (MH/NS), KUB 33.21 iv (21), ša-a-u-ar KUB 17.10 iii 2, 12, 16, iv 3, 7, 9, 19 (OH/MS?); **d.-l.** ša-a-u-wa-ar-ri KBo 11.1 obv. 8 (NH). For further citations and a semantic treatment see under separate entry šāwar.

(Sum.) GÚ.ŠUB.BA = (Akk.) zé-nu-ú = (Hitt.) ša-a-an-za KBo 1.42 ii 34 (Izi Bogh., NH), ed. MSL 13:136, line 108 (reading Akk. as še-nu-u).

**a. intrans.** w. -za “to be sullen, sulking, cross, be(come) angry” — **1'** w. finite verb — **a'** subj. gods: [UMMA] <sup>d</sup>Telipinu-MA ūk=wa=zz=(š)an [...(x)] / [(ša-a-nu-u)]n šumeš=a=wa=mu šašan~dan [kuwat aranutten nu=wa=mu] ša-a-an-ta-an kuwat memanutte'n [<sup>d</sup>Telipinuš] / [lela]niēttat “Telipinu [speaks as follows]: ‘I have become [...] sullen: [Why did] you [make] me [get up] (when I was) sleeping? Why did you make me talk, (when I was) sullen/sulking?’ [Telipinu] was [fur]ious” KUB 33.10 ii 6-9 (Telipinu Myth, OH/NS), w. dupl. KUB 33.9 ii 13-14 (OH/NS), ed. Otten, Tel. 32f., translit. Myth. 45, tr. ANET 127, Hittite Myths 19f., cf. lelaniya- 1 b, and memantu-; <sup>d</sup>U URUNerik=wa=za=kan ša-a-it nu=w[ar=aš=kan ... h]attešni GAM-anda pāit “The Stormgod of Nerik became sullen and descended into a hole (in the ground)” KUB 36.89 obv. 12 (sacrifice and prayer to the Stormgod, NS or NH), ed. KN 144f.; nu=za <sup>d</sup>IM-aš <sup>d</sup>Telipinun DUMU-ŠU kappūēt <sup>d</sup>Telipinuš=wa [DUM]U=YA andan NU.GÁL ša-a-i-it=war=aš=za nu=wa=zz hūman aššu pētaš “The Stormgod thought about his son, Telipinu. (He said): ‘Telipinu, my son, is no (longer) here. He has become sullen and carried off everything good (with him)’” KUB 17.10 i 21-22 (Telipinu 1st version, OH/MS?), translit. Myth. 30f., tr. ANET 126f., Hittite Myths 15 (“enraged”); the 2nd version KUB 33.4:9 + IBot 3.141 i 4, translit. Myth. 39, tr. Hittite Myths 18, adds that as a result of it “fa[mine bro]ke out in the country”; (The father of the Stormgod says:) DUMU!=YA=wa=kan [arha? pait? ša]-a-it-wa-ra-aš!(text: -an)-za nu=wa=zz hūman aš[šu ... halk]in <sup>d</sup>Immarnin šalhanti[n manni]ttin išpiyatarr=a pēdaš “My son

## šā(y)e-, šāi- A a 1' a'

[went away.] He has become [su]llen and has carried off everything go[od, ..., gra]in, <sup>d</sup>Immarni, growth(?), [mannit]ti and satiety” KUB 33.24 + KBo 26.124 i 19-21 (missing Stormgod, OH/NS), translit. Myth. 53; <sup>d</sup>IM-naš=za ša-a-it nu=wa kuitta ha[zta] nu=wa ud'nē harkta “The Stormgod became sullen, so that everything dr[ied up], the land perished” KUB 33.24 i 39-40 (missing god myth), translit. Myth. 54f.; perhaps here: [...] ſa?-an-zi=ya=at DINGIR.MEŠ-eš nu gulkumlimmaš [...] w[antiwantai naḥsaratteš=ma šameš-kanta “The gods became angry. The pantheon(?) became hot(?) / thundered(?) [...]”; the Terrors fumed(?) (both verbs hist. pres.)” KBo 32.108:4-5 (mythological, NS) □ the similarity to KUB 33.103 iii 5-6 and KUB 33.100 iii 7 (Hedammu) suggests that this fragment belongs somewhere in the Kumarbi cycle; for the *kulkulimmaš* “pantheon(?)” cf. KUB 33.120 i 6-7 (Song of Kumarbi); <sup>d</sup>An~ziliš=za ša-a-it <sup>d</sup>[Zukkiš=za ša-a-it] GÙB-lan=za KUŠ.E.SIR ZAG-naz [šarkutta ZAG-nan=za=ma KUŠ.E.SIR] GÙB-laz šarkutta “The goddess Anzili became angry; [the goddess Zukki became angry]. She [put] the left shoe on (her) right (foot), [but the right shoe] she put on (her) left (foot)” KUB 33.67 i 26-28 (missing goddess myth), ed. StBoT 29:72f., translit. Myth. 76; in her anger she becomes confused; she pins breast ornaments to the back side of her robes, she lets the rear of her veil(?) (<sup>TUG</sup>hubiki) fall down in front but the front part in back, and she leaves her abode; similarly KUB 33.15:7-9 (missing Stormgod of Ašmunikal), translit. Myth. 60.

**b'** subj. heaven and earth: (The client argues that he would not have come to the (deified) pit if something terrible had not happened, and there would not be blood, tears, oath of gods, struggle and sin in the house) nu=za šer nepiš ša-a-[(it)] GAM-an=ma=za (var. katt[a ...]) tekan ša-a-it (var. ša-a-iš) “Above, the heaven became angry, below, the earth became angry” KBo 10.45 i 49-50 (rit. for netherworld deities, MH/NS?), w. dupls. KUB 41.8 i 30-31, 729/t i 15-16, ed. Otten, ZA 54:120f. i 56-57.

**2'** with participial predicate: kiššann=a memai man=waza ša-a-an-te-eš našma=wa=šmaš=kan arha kuiški huittiyā tallian mugān harzi “And thus he (the <sup>LÚ</sup>AZU) says: ‘If you (deities) are sullen, or someone has drawn you away, evoked you and invoked you’” KUB 15.32 i 46-47 (drawing paths for Gulšeš, MH/NS), ed. Haas/Wilhelm, AOATS 3:152f., cf. Hoffner, JNES

## šā(y)e-, šāi- A b 2' a'

28:228, CHD *mugai-* a 1' a' 2"; [*išt*]amaššun LUGAL KUR *Mirā=w[a]* / [*kuit*]ki ša-a-an-za *nu=wa=za=kan* x [...] “I heard; ‘The King of Mira is [some- wh]at(?) angry, and ...’” KUB 23.87:21-22 (letter), ed. THeth 16:228.

**b.** trans. to be angry with/at someone — **1'** w. finite verb, mostly w. -za—**a'** w. acc.: *antuḥšann= a=za kuin* DINGIR.MEŠ ša-an-zi *n=a(n)=ššan arha paškuwan[zi]* *n=an āppa zik kappūwaši n=an gen~zuw[asi]* “The person at whom the gods are angry and whom they reject, you attend to him again and have mercy upon him” ABOT 44 + KUB 36.79 i 46-48 (Solar Hymn, OH/NS), ed. Lebrun, Hymnes 96, 102, cf. Güterbock, JAOS 78:240; cf. KUB 33.24 + KBo 26.124 i 19-21, above, a 1'; *antuḥša[n=a]=z kuin* DINGIR.MEŠ ša-a-an-zi *n=an=šan arha paškuwanz[i n=an] āppa zik=pat* <sup>d</sup>UTU-[u]š *genzuwaši* KUB 30.11 obv. 7-8 + KUB 31.135 obv. 14-15 (OH/MS).

**b'** w. dat.: [a]ntuḥši=ya=za=kan *kuedani* DINGIR. MEŠ ſ[a-a?-an-zi]/ſ[a-an-te-eš] “At whatever person the gods [are] a[ngry]” 544/u ii 1-2, ed. Güterbock, AnSt 30:48.

**c'** rather dat. than acc. because of presence of -šan, but without -za: [nu=mu]=ššan *kuiš* DINGIR=YA ša-i-it [nu=mu a]rha pišiyait “My (personal) god who became angry [at me] and rejected [me] — (let that very (god) take care of me [again])” ABOT 44a + KUB 31.131 ii 6-7 (Solar Hymn, OH/NS), ed. Lebrun, Hymnes 98 (lines ii 62-63), 103 (lines 6'-7'), cf. par. KUB 30.10 rev. 2 (prayer of Kantuzzili, OH/MS), ed. Lebrun, Hymnes 114, 117, tr. ANET 400.

**2'** w. participial predicate — **a'** w. person in dat.: *mān=kan UN-ši* <sup>d</sup>Hepat <sup>d</sup>Šar[rumaš <sup>d</sup>A]llan~zušš=za ša-a-an-te-eš “If Hepat, Šar[ruma and A]llanzu are angry with a mortal” KUB 30.51 i 12-13 + KUB 30.45 i! 5-6 (tablet shelf list), ed. CTH pp. 157-159 (“sont irrités contre un individu”); [našma=šši]=ššan DINGIR-LUM *ku'iški ša-a-an-za n[a...]* “[or if] some deity is angry [with him], and [...]” KUB 30.45 ii! 18, translit. CTH p. 160, line 26 (reading DINGIR-LUM-ma iš-ki-ša-a-an-za; indeed there is space between -ma-ku! and iš- as well as between -ki and ša-; it would also be possible to read DINGIR-LUM-ma <ku>iški); cf. b 1' b'.

## šā(y)e-, šāi- A b 2' b'

## šāi- B, šiye-

b' with person in dat. and *menahhanda*: DINGIR-LUM *kuiški LUGAL-i men[ahhanda]* ša-a-an-[za] “Some deity [will be] angry at the king” KBo 10.7 iii 3-4 (omen apodosis), ed. Riemschneider, Omentexte 38, 43.

c' with person in broken context: [...] DINGIR-LUM ša-a-an-za [...] KBo 40.159:6, cf. ibid. 5.

c. pl. mid. w. -za and -kan: to be angry with each other (reciprocal): <sup>d</sup>UTU-uš=wa <sup>d</sup>Kamruši~pašš=a UDU.ḪI.A kiškanzi nu=war=at=za=kan hanna<n>tati nu=war=at=za=kan ša-a-an-ta-ti “The Sungoddess and Kamrušipa were (once) combing (hist. pres.) sheep. They began to argue and became angry with each other” KUB 12.26 ii 1-3 (myth, NH), translit. Myth 108, cf. Tunn. 88 (omitting the tr. of the verb), Neu, StBoT 5:144 (“sie grollten einander”).

d. part. used as adj. “sullen, angry”: nu=za <sup>LÚ</sup>AZU NINDA.SIG gangati=ya dāi nu=tta DINGIR.MEŠ ša-a-an-da-aš *menahhanda* gangadāizzi “The exorcist takes the thin bread and *gangati*-plant and he reconciles you (sic) to the sullen gods” KBo 5.2 iv 58-59 (Ammiḥatna’s rit., MH/NS), ed. Witzel, HKU 102f., translit. HE 2:39, cf. CHD s.v. *menahhanda* 3 b; cf. KUB 33.10 ii 6-9, above a 1’.

Weidner, Studien (1917) 129 (“zornig”); Friedrich, ZA 39 (1930) 71f. n. 2 (“grollen”); Götze, NBr (1930) 80 (“grollen”); Oettinger, Stammbildung (1979) 362f. (on the forms).

Cf. šammi-, šawar.

**šai- B, šiye-** v.; 1. to impress (with a seal), to seal, 2. to put on (headgear), 3. to pitch (a tent), 4. to prick, puncture, sting, 5. to propel, shoot, hurl, throw, 6. (w. šarā) to push or thrust up/send up (shoots/branches), (w. katta) to send down (roots), 7. (mid.) to squirt, spurt, flow (subj. blood), 8. (mid.) to shoot out, spring out, sprout forth, 9. to press, 10. (part. modifying the exta or oracular materials), 11. (mng. unclear); from OH/MS.

act. pres. sg. 1 ši-ia-mi KUB 43.59 i 8 (NH), ši-am-mi HT 7 rev. 15; sg. 3 ši-i-e-ez-zi KUB 29.8 ii 9, 11 (MH/MS), KBo 9.106 iii 41 (MH/NS), KUB 7.53 iii 9 (NH), KUB 17.24 iii 4 (NH?), KBo 30.2:5 (NS), ši-e-ez-zi KUB 58.14:25, 26 (NS), ši-i-e-z[i] KBo 29.72 obv. 9, KBo 14.96 ii 12, ši-i-ia-a-iz-zi KUB 44.64 i 24, ši-i-ia-iz-zi KUB 29.1 iv 15 (OH/MS), KUB 7.53 iii 20 (NH), ši-ia-iz-zi KUB 2.3 ii 53 (OH/MS), KUB 30.53 ii 15 (NH), Giessen frag. (ZA 71:124):5, ši-ia-az-zi

KUB 44.61 rev. 29 (NH), ša-a-i KUB 54.85 obv. 10 (MS), KUB 39.9 obv. 15.

pl. 1 ši-ia-a-u-e-ni KUB 31.79:23 (MH?/MS?), ši-i-e-[u-e-ni?] KBo 10.37 ii 8 (OH/NS); pl. 3 ši-ia-an-zi 2Mašt. iv 27 (MH/MS), KUB 2.3 ii 50 (OH/NS), KBo 2.3 iv 8 (MH/NS), KBo 3.3 iv 13 (Murš. II), KUB 17.35 ii 26 (Tudh. IV), KBo 5.1 iv 18 (NH), [š]e?-ia-an-zi İzmir 1275:7 (StBoT 28:164), [ši?]-i-ia-an-zi İzmir 1270 + 71+ 72 ii 5 (StBoT 28:164).

pret. sg. 1 ši-ia-a-nu-un KUB 13.35 iv 40 (NH), ši-ia-nu-un ibid. iv 37, KUB 24.5 obv. (22) (NH), KUB 38.37 ii 26 (?); sg. 2 ši-iš-ta KBo 3.34 i 23 (OH/NS); sg. 3 ši-i-e-[e(t)] KUB 33.10 ii (5) (OH/MS), w. dupl. KUB 33.9 ii (12) (OH/NS), ši-i-e-et-ta VBoT 58 iv (1) (OH/MS), KUB 34.50:11, ši-e-et-ta KUB 33.23 i 13, ši-ia-a-it KBo 3.4 ii 17 (Murš. II), ši-ia-it KBo 16.1 iii 18 (Murš. II), KUB 21.15 i 20 (Hatt. III), KBo 13.88 i 10, ši-i-ia-i[t] KUB 40.84 rev. 6 (NH), ša-i-iš KUB 57.105 iii 8, ša-a-iš KUB 57.32 obv. 3, ša-a[-iš(?)] KUB 48.99:3.

pl. 2 ša-a-iš-tén KUB 26.82:9 (hero or imp. pl. 2).

pl. 3 ši-ia-er KBo 3.3 iv 3, 5 (Murš. II).

imp. sg. 2 ši-ia-a KUB 33.5 ii 6 (OH/MS), [š]i-i-ia-a KUB 33.9 ii 4 (OH/NS), ša-a-i KBo 2.9 i 29 (MH/NS), KUB 14.7 iv 8 (Hatt. III); pl. 2 ša-a-iš-tén KUB 26.82:9 (here or pret. pl. 2), še-iš-te-en KUB 31.74 ii 9 (OH/NS); pl. 3 ši-i-ia-an-du KUB 29.1 iv 16 (OH/NS), ši-ia-an-du KBo 6.34 ii 51 (MH/NS), KUB 13.4 ii 42, 44 (NS), KUB 33.106 iii 52, ši-l-i-ia-a-an-du KUB 55.37 iii 14.

mid. pres. sg. 3 ši-i-e-et-ta-ri KBo 25.163 v 6 (OH/NS), ši-ia-a-ri KBo 3.16 obv. 8 (NS), ši-ia-ri KUB 31.1 ii 10 (NS), ši-ia-an-da-r[i] KUB 8.1 ii 3; pret. sg. 3 ši-ia-ti KBo 17.61 rev. 7 (MH/MS), KUB 36.101 ii? 9 (OH/NS), KBo 3.16 obv. 14, 16 (NS), KBo 3.18 iii (2); pl. 3 [š]i?-ia-an-ta-at KUB 33.11 iii 22 (OH/NS).

inf. ši-ia-an-na KUB 6.44 iv 23 (Murš. II), KUB 30.39 rev. 7 (w. dupl. ši-ia-an-na<<-aš>> KBo 10.20 iv 24), ši-an-na (?) KUB 6.3:14 (NH), ši-ia-u-wa-an-zi KBo 4.14 iii 50 (Šupp. II).

verbal subst. nom.-acc. neut. ši-ia-u-wa-ar KBo 10.37 ii 32 (OH/NS), KUB 43.55 ii 20 (here?); gen. ši-ia-wa-aš KBo 15.8:9 (NH).

part. sg. com. nom. ši-ia-a-an-za KUB 13.35 iv 40 (NH), ši-ia-an-za KUB 22.60 i 14 (NH); acc. ši-ia-an-ta-an KUB 35.145 rev. 12, KUB 8.79 obv. 20 (NH); neut. nom.-acc. ši-ia-a-an KUB 31.87 ii 12 (MH/MS), KUB 13.35 iv 29, KUB 22.69:10, KUB 50.90 rev. 24 (all NH), ši-ia-a-<-an> KUB 33.5 ii 6 (OH/MS), ši-ia-an KBo 12.126 i 17, KUB 13.2 iii 22 (both MH/NS, cf. Güterbock in Symb. Koschaker 30), KBo 5.1 i 53 (NH), KUB 52.52 ii 6 (NH), KUB 52.89:4, ši-i-ia-an KUB 38.36 obv. 7, KUB 45.22 iii 9, ši-a-an (here?) KBo 13.230:2; pl. com. nom. ši-ia-an-te-eš IBot 2.131 obv. 21; pl. neut. nom.-acc. ši-i-ia-an-za KUB 31.86 iv 7 (MH/NS), ši-ia-an-za KBo 16.97 rev. 40 (early NS), KUB 30.19 iv 25 (MH?/NS), ši-ia-an-ta KBo 8.55:14 (NH).

iter. act. pres. sg. 2 ši-i-ia-e[š-ki-ši] KUB 11.5 rev. 4 (OH/NS), w. dupl. ši-i-e-l- [...] KBo 3.1 iii 53; sg. 3 ši-e-eš-kt-i[z-zi] KBo 17.44 i 6 (OH/MS), ši-ia-eš-ki-iz-zi KUB 44.4 rev. 8

## šai- B, šiye-

## šai- B, šiye- 1 c

(NH), *ši-i-ia-iš-ki-iz-zi* KUB 34.67 + KUB 39.16 i 5 (NS), *ši-ia-iš-ki-iz-zi* KUB 36.67 ii 20.

**pl. 3** *ši-eš-kán-zi* KBo 3.34 ii 33 (OH/NS), *ši-i-ia-iš-kán-zi* KUB 45.49 iv 5, *ši-ia-iš-kán-zi* ibid. 6, (8).

**pret. sg. 3** *ši-ia-eš-ki-it* KUB 13.35 i 4 (NH); **pl. 3** *ši-i-e-iš-ke-er* KUB 57.83 l. col. 5.

**imp. sg. 2** *ši-i-e-eš-ki* KBo 3.67 iii 9 (OH/NS), KBo 3.1 iii (51), (53) (OH/NS), *ši-ia-eš-ki* KUB 7.54 iii 23 (NH).

(Akk.) [šumma awī]lum mayālšu iī[tana]ssukšu “if a man’s bed throws him off repeatedly” VAT 7525 (AfO 18 pl. VI) i 33 (OB physiognomic), ed. Köcher/Oppenheim, AfO 18:64 (“his bedstead throws him off”), cf. CAD N/2 18, cf. CT 28.41b lines 12f. = (Hitt.) *takkukan* UN-an GIŠNÁ-anteš *kattan* šarā ſi-ia-an-zi n=āš-šan [GÙB-]a *lagāri* “If a bedstead (pl. tantum) pushes a man up from below (i.e., throws him out of bed), and he falls off to [the left], (anger will befall that man)” KUB 29.9 i 26-28 (*šumma ālu* omens), ed. Güterbock, AfO 18:79f., cf. Köcher/Oppenheim, AfO 18:68. An examination of the CAD *nasāku* article reveals how closely its semantic range conforms to that of Hittite *šai-*, *šiya-* “to shoot, hurl, throw.”

**1.** to impress (with a seal), to seal (cf. in general Güterbock in Symb.Koschaker 26-36) — **a. obj.** a document: *kī=ma kuit TUPP[U] ŠA DI.HI.A kinun UL ſi-ia-er* “But concerning the fact that they have not at this time sealed this tablet of the judgments — (it was because the King of Kargamiš, Dudhaliya, and Ḫalpaḥi were not before My Majesty)” *nu kī TUP~PU kinu'l apadda UL ſi-ia-er* “therefore (apadda) they have not at this time sealed this tablet — (when the King of Kargamiš, Tudhaliya, Ḫalpaḥi and Duppi-Teššub come before My Majesty and stand together before My Majesty, My Majesty will ask them about the case. I will hear the plea which someone makes (or: who makes what plea))” *nu kē TUPPU ŠA DI.HI.A apiya ſi-ia-an-zi* “and then they will seal this tablet of the judgments” KBo 3.3 iv 2-3, 5, 12-13 (Murš. II), ed. Klengel, Or NS 32:38f., 44f., tr. DiplTexts<sup>2</sup> 172f.; (“Let the lords of Ḫatti be present and observe. Let them make (a record on) a wax tablet (of) what he buys”) *n=at=kan peran ſi-ia-an-du* “and let them seal it provisionally. (Then when the king comes up to Ḫattuša, let them present it in the palace)” *n=at=ši ſi-ia-an-du* “and let them seal it (a second time) for him” KUB 13.4 ii 42, 44 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 154f.:48-51, Süel, Direktif Metni 44f., tr. McMahon, CoS 1:219, cf. Güterbock, Symb.Koschaker 29-30 □ for *peran šai-* see *peran 3 a 2'* and w. a different mng. 1 d, below; cf. *nu=wa=mu* GIŠL[E ']U ȣdušdumašš=a ſi-ia-an [ē]šta “Wax-cov-

ered wooden tablets and the manifest (cf. CLL 237) were sealed for me” KUB 13.35 i 15-16 + KUB 23.80 obv.! 1-2, ed. StBoT 4:4f., cf. s.v. *lalami-*; (“When they sent me to Babylonia”) *nu=wa=mu* GIŠLE 'U *kue ŠA ANŠE.KUR.RA ANŠE.GIR.NUN.NA.HI.A ēšta nu=war=at anda ſi-ia-nu-un* “I sealed the wax-covered wood tablets which concerned the horses and mules which I had. (But while I was going to Babylonia and back) *nu=war=at UL namma ſi-ia-a-nu-un ȣlalamiešš=a UL ſi-ia-a-an-za* “I did not again seal them, and the itemized list was not sealed” KUB 13.35 iv 36-37, 39-40, ed. StBoT 4:14f.; cf. HUR.SAG *Lihšaš GIŠ.HUR ſi-ia-an-te-eš ŠA dPirwa ḥarzi* IBoT 2.131 obv. 21 (NS), GIŠ.HUR *ſi-ia-an ēšzi* KUB 52.89:4.

**b. obj.** doors, gates, or storage bins (expressed or understood): (“Whoever becomes king after me in the future”) [(*nu halkiu(š)*) / ŠUM-a=šmit (for \**lama(n)=šmit*) ſi-i-e-eš-ki “seal the grain (stores, i.e., record the amounts of grain on a sealed document) with their (i.e., the treacherous AGRIGs’) name(s) (so that the AGRIGs should leave the storehouses to you, and not steal from them)” KBo 3.67 iii 8-9 (Tel.pr., OH/NS), w. dupls. KUB 11.5 rev. 1, KBo 3.1 iii 50-51, KUB 3.89 iv 1-2, ed. THeth 11.46f., Singer, AnSt 34:105 (ŠUM-ašmit tr. as “your name”), cf. HW<sup>2</sup> 3:54 lower rt. col.; cf. [*n*]*u* KÁ ſi-ia-wa-āš ŠIPTU [TA(MANNU)] “[You] recite a spell for the sealing of a gate” KBo 15.8:9 (rit.), w. dupl. KBo 15.11 iv 3, ed. StBoT 3:68f.; (“Open again the ancestral storehouses (É<sub>NA<sub>4</sub></sub>KIŠIB.HI.A), and let them bring the ancient seal (É<sub>NA<sub>4</sub></sub>KIŠIB) of the father”) [*n=a*]t apez EGIR-pa ſi-ia-an-du “and let them reseal them with that” KUB 33.106 iii 52 (Ullik.), ed. Güterbock, JCS 6:28f.; (“They come out, close (the door of) the temple”) *n=at anda ſi-ia-an-zi* “and seal it” KBo 2.4 i 22 (fest., NH), ed. KN 278f.; for *anda šai-* in broken context see KUB 31.86 ii 39 (BĒL MADGALTI, MH/NS); for the sealing of gates see further KBo 13.58 (MH/NS) ii 18-28 (instr. for HAZANNU), ed. Daddi Pecchioli, OA 14:102f.

**c. obj.** either something recorded on a tablet that is sealed, or items bundled together with a knot then held in place with a sealed bulla: *mān DīNU=ma kuiš* GIŠ!.HUR *tuppiaz ſi-ia-an* (var. ſi-il'al-a-an-da) *udai* “But if someone brings a lawcase, (namely) a wood tablet (taken) from a clay tablet, (and) sealed,” (let the governor of a border prov-

## šai- B, šiye- 1 c

ince judge the case well)" KUB 13.2 iii 21-23 (*BĒL MADGALTI*, MH/NS), w. dupl. KUB 31.86 iv 6-8, ed. Dienstanw. 47f.; ("Thus speaks Huzziya, the wood-tablet scribe") *UNŪTĒMEŠ=wa=mu kuit kuit ši-ia-a-an pīer nu=war=at SIG<sub>5</sub>-in arnunun <sup>NA4</sup>KIŠIB=wa UL duwarnah̄lun* "Whatever implements they gave to me under seal, I brought them intact (in good condition): I did not break the seal" KUB 13.35 iv 28-30 (depos., NH), ed. StBoT 4:12f.; ("The implements which he gave to someone") *n=at UL ši-ia-eš-ki-it* "He did not seal them (i.e., document them on a sealed record)" ("He did not have a manifest or an itemized list") ibid. i 4, ed. StBoT 4:4f.

**d.** with *peran* "to make a sealing before (someone or something)": *nu <sup>L</sup>patiliš harnāui peran ši-ia-[iz-z]i* "The *patili*-priest makes a sealing (of the chamber) before the birth stool" KUB 9.22 ii 38-39 (birth rit., NH), ed. StBoT 29:92f.; cf. ("The *patili*-priest goes in") *nu ha[rn]au peran kinu[zz]i* "He breaks it (i.e., the seal) before the birthstool" ibid ii 48-49; (After the woman leaves the inner chamber) *nu <sup>L</sup>[patil]iš É.ŠÀ <-ni?> peran ši-ia-[iz]-zi* "The *patili*-priest makes a sealing in front of the inner chamber" ibid iii 4-5, cf. ibid. iii 42 □ Beckman takes É.ŠÀ as defective writing for É.ŠÀ-ni, which would make this construction identical with *harnawi peran*. But without sufficient context we cannot eliminate the possibility that É.ŠÀ is a direct object and *peran* an adverb ("in front(?)," "provisionally"(?). On the latter see 1 a, above (KUB 13.4 ii 41-44).

**e.** with *šer* "to plug and seal": ("They pour water over the heads of the two patients and wash their hands and their eyes. Then they pour (the waste water) into an ox horn") *n=at 2 BĒL SISKUR šer ši-ia-an-zi* "The two patients seal it (the ox horn) on top. (The Old Woman says, 'When the former kings return and look after the law of the country, only then should this seal (<sup>NA4</sup>KIŠIB) be opened'") KBo 2.3 iv 8 (1Mašt.); cf. KBo 39.8 iv 27 (2Mašt., MH/MS), ed. Rost, MIO 1:364-367; (in a list of materials required for the *šeħelliški*-rituals: "two glass implements—") *n=at šer BĒL SISKUR ši-ia-an harzi* "the sacrificer has sealed(?) them (the two pieces of glassware) on top" KBo 5.1 i 52-53 (Pap., NH), ed. Pap. 4\*-5\* ("Das hat die Opfermandantin sich auf den Kopf(?) geladen(?"), i.e., mng. 2.

## šai- B, šiye- 1 f

**f.** in the expression *-z(a) karda šai-* "to take to heart, consider, reflect upon" (lit. "to press into one's own heart"): [*t(uk=ma) kī ut*]tar (var. *kāš [memiaš]*) ŠÀ-ta ši-ia-an-na *išhiull=a eš[(du)]* "But let [this] matter be for you something to be taken to heart and an obligation" KUB 6.44 iv 23 (Kup.), w. dupl. KBo 5.13 iv 32-33, ed. SV 1:138f., tr. Dipl-Texts<sup>2</sup> 79; *nu=za=kan <sup>d</sup>UTU <sup>URU</sup>TÚL-na GAŠAN=YA KUR.KUR.HI.A <sup>URU</sup>Hatti ANA dahanga anda kariyašhaš pedi ḫyašhanduwanti ŠÀ-ta ša-a-i* "O Sungoddess of Arinna, my lady, take to heart the Hatti Lands into the *dahanga*, the place of mercy, the *yašhanduwant-*" KUB 14.7 iv 6-8 (prayer of Hatt. III), ed. Sürenhagen, AoF 8:96f. ("schliesse ... in [Dein] Herz"); *<sup>d</sup>MUNUS.LUGAL-aš=war=at auš[ta] / ašša* *<sup>d</sup>Pirwa<š?> karta ša-a-[iš] § <sup>d</sup>MUNUS.LUGAL-aš=za <sup>d</sup>Pirwaš māya[š] / memiškuwan [daiš]* "The Divine Queen saw it; *Pirwa* took (it) to heart. § The Divine Queen Pirwa [began] to speak to the *maya-s(?)*" KUB 48.99:2-5 (myth), translit. Myth. 114, tr. Imparati, AoF 25:127 (rejects reading *šā[it] > šai-* A, reads *šā[kuwait]* despite spacing on tablet), cf. Otten, JKF 2:69 □ for the obscure *a-aš-ša* cf. Carruba, Part. 65-67 and HW<sup>2</sup> 1:369; ŠÀ-ta ši-ia-an-na (var. *ši-ia-an-na-aš*) "to be taken to heart/remembered: (For the *ANDAHŠUM*-festival of Zithariya, one is to go to his house, i.e., to his own temple in *Hattusa*)" KUB 30.39 rev. 7 (colophon to the outline tablet of the *ANDAHŠUM*-fest.), w. dupl. KBo 10.20 iv 24, ed. Güterbock, JNES 19:84, 87; (At the king's direction a deposed corrupt official and his successor witness at close quarters the execution of one of the deposed official's in-laws. When the replacement is brought before the king, he pleads his own innocence, saying: "'I have not yet gone; I have not yet seen.' Whereupon the king says:) *it ki=ma=z kar!*(text: *te-e)-da ši-iš-ta* "Go! You have taken this to heart"" KBo 3.34 i 23 (anecdotes, OH/NS), ed. THeth 20:530f., Dardano, L'aneddoto 32f., Soysal, Diss. 11, 84, for the emendation *kar!-da* see Houwink ten Cate apud THeth 20:533 and Soysal, Heth 7:239f. n. 180, cf. w. reading *te-e-da* Eichner, Diss. 195, Oettinger, Stammbildung 473 w. n. 35, THeth 20:530f., 533; as there is no word space between *kar!-da* and *šai-*, the terms are considered to be "univerbiert"; Beckman, StBoT 29:163 w. n. 395, suggests that the expression *karda šai-* can be found in the form of an ellipsis (i.e., *karta* with the verb *šai-* omitted) in KBo 4.12 obv. 32, KUB 6.45 iv 46, KUB 13.33 ii 12, KUB 31.77 iii 17.

## šāi- B, šiye- 2

**2.** to put on (headgear): (“A palace servant gives wreaths of *anu*-plant to the Chief of the Palace Servants. He (lifts) them up to the king and queen”) ANA DUMU.MEŠ LUGAL=ya=ššan ši-ia-an-zi § GAL DUMU.MEŠ.É.GAL=kan ANA DUMU. MEŠ.É.GAL LÚ.MEŠ MEŠEDI *haršanalli* ši-ia-iz-zi “and they (the king and queen) put (them) on (the heads of) the royal princes. The Chief of the Palace Servants puts wreaths on (the heads) of the palace servants (and) the guards” KUB 2.3 ii 49-53 (KILAM fest., OH/NS), translit. StBoT 28:65, cf. StBoT 27:79 and StBoT 28:164; (Two wax figurines are made: One is a man ...) MUNUS=ma 2 (var. 1) TÚG waššan *harzi* TÚG*kariulli*=ya=ššan ši-i-ia-an *harzi namma*=ššan IŠTU TAḪAPŠI išħuzziyanza “The woman, on the other hand, has put on 2? (var. 1) garments. She has put on a hooded cloak. Then she is girded with a belt” KUB 45.22 iii 8-10 (rit.), w. dupl. KUB 45.23 + IBoT 4.38 obv. 9-10 (rit.) □ for TÚG*kariulli*- see Goetze, Cor.Ling. 61, HED K 82; [nam]ma=at TÚG*iškallisnit* wašanteš [T]ÚG*kariülli*=ya=at=šan ši-i-ia-an *harkanzi* “furthermore they are dressed in torn garments, and they have put on hooded cloaks” KUB 58.88 iii! 4-6 + KUB 38.22 rev. 5-7 (rit., NS); (They wash a lamb and dress it in red garments) *kūpaḥin=a=šši=kan* ši-ia-an-zi “and put a *kupahi*-headdress on it” KBo 5.1 iv 17-18 (rit.), ed. Pap. 12\*f.; (“Dress them like women”) nu=šmaš=kan TÚG*kureššar* ša-a-i “and put a scarf(?) on them” KBo 2.9 i 29 (rit., MH/NS); (“Let them dress them like women”) nu=šmaš=(š)an TÚG*kureššar* ši-ia-an-du “Let them put a scarf(?) on them” KBo 6.34 ii 50-51 (soldier’s oath, MH/NS), ed. StBoT 22:10f.; (“But if it is a woman who has performed (sorcery on) him, mark her, O Sungod. And let it (i.e., the previously mentioned lid [<sup>DUGNAKTAMU</sup>]) be (her) scarf(?) (TÚG*kureššar*)”) n=at=šan INA SAG.DU=ŠU ši-ia-an *hardu* “And let her keep it worn on her head” KBo 12.126 i 17 (Alli’s rit., MH/NS), ed. THeth 2:22f.; (“I dressed this one in this [garment] of kingship”) [TÚG]*lupannin=a=wa=kan* kēdani ši-ia-n[u-u]n “and I placed on this one the *lupanni*-headwear (of kingship)” KUB 24.5 obv. 21-22 + KUB 9.13 obv. 9-10 (substitute king rit., NH), ed. StBoT 3:10f. (*lupanni*- = “Diadem”) □ questioning the tr. “cap” for *lupanni*- see now B. Dinçol, JKF 14:217-220.

**3.** to pitch (a tent): *nu* GIŠZA.LAM.GAR *apē=dani=pat* *karu* ši-ia-an “A tent is already

## šāi- B, šiye- 5 a 2'

pitched in that very place” KUB 30.24 ii 13 (MH?/NS), ed. HTR 60f.; GIŠZA.LAM.GAR=mazkan *kue* É-ri anda ši-ia-an-da “(They take away) the tents that were pitched in the house (and leave them in the propylaion(?))” KUB 30.19 iv 25 (MH?/NS), ed. HTR 46f. □ the Hittite noun underlying GIŠZA.LAM.GAR was neut. pl., allowing agreement with either *šiyan* or *šiyanda*; KUB 20.85 i 3 (spring fest at Tapala); see also *šišša-*.

**4.** to prick, puncture, sting: (“The goddess Hanahanna sent the bee, (saying) ‘Go, seek Telipinu. When you [find] him’”) n=an QĀT̄I<sup>HI.A</sup>=ŠU GİR. HI.A=ŠU ši-ia-a (par. [š]i-i-ia-a) “sting him (on) his hands (and) his feet” KUB 33.5 ii 6 (2nd vers. Tel. myth, OH/MS), w. par. KUB 33.9 ii 4 (OH/NS), translit. Myth 40, tr. Hittite Myths<sup>2</sup> 18; (“(The bee) found him in the meadow in the forest in Ližzina”) [n=an=ka]n ŠU. HI.A=ŠU GİR.HI.A=ŠU ši-i-e[-e(t)] “stung [him] on his hands (and) feet (and made him get up)” KUB 33.10 ii 5 (3rd vers. of Tel. myth, OH/MS), w. dupl. KUB 33.9 ii 12 (NS), translit. Myth 45, tr. Hittite Myths<sup>2</sup> 20; (The female patient’s mouth, eyes and nine body parts ceased to function. The practitioner treated her head) n=an UGU ši-ia-eš-ki-iz-zi “he repeatedly pricks (or ‘presses’) her on top” KUB 44.4 rev. 8 (birth rit., NH), ed. StBoT 29:176f. (“pressed her repeatedly above”), 185 (“massage”); if š. means “press” here (mng. 1?), the treatment may be massage; if it means “prick” (mng. 4), it may be to test sensation.

**5.** to propel, shoot, hurl, throw — **a.** to shoot (arrows) — **1'** “arrow” in acc., target in d.-l.: 9 GI.HI.A ša-a-i [...] “He shoots nine arrows. [...]” KUB 54.85 obv. 10 (missing deity myth, MS), w. dupl. KBo 32.7 obv. 9 (NS); ANA LÚ.KÚR=za IGI-anda *k[uin]* GI ši-ia-u-wa-an-zi UL KAR-mi “(if) I do not find s[ome] arrow to shoot against the enemy” KBo 4.14 iii 50 (instr., late NH), ed. Stefanini, AANL 20:46f., cf. menaḥhanda 1 b 13’; cf. 5 b 1’.

**2'** “arrow” in inst., target in acc.: *nu* GIŠBAN-it GI-it ši-i-e-[u-e-ni] “[We] shoot with bow (and) arrow” KBo 10.37 ii 8 (rit., OH/NS); MUNUS GIŠBAN LÚ *hartaggan* GI-it 1-ŠU ši-e-ez-zi [t]=an waštai tān=a ši-e-ez-zi [t]=an *hazziazzi* “The archeress shoots the bear-man once with an arrow and misses him. She shoots a second time and hits him.” KUB 58.14:24-27 (rit.?), ed. StBoT 18:82f., Watkins, Troy and the

## šāi- B, šiye- 5 a 2'

## šāi- B, šiye- 5 b 2' b'

Trojan War 55; note the Karatepe relief scene in Akurgal, The Hittites, pl. 147, which shows a (male) archer in the foreground and a smaller figure of a bear walking upright; (“Afterward they string the bow. They insert (lit. place) an arrow, but he pours out arrows down in front. He says”:) DINGIR-LUM=wa KUR LÚ.KÚR *kēzza IŠTU GI.Ú.TAG.GA ši-ia-eš-ki* “O god, from here shoot the enemy land with (these) arrow(s)” KUB 7.54 iii 19-23 (rit. against epidemic in the army, NH), the verb is iterative because several arrows were poured out; cf. 5 b 2’.

**3’** “arrow” not mentioned in same clause w. š.: nu EN.SÍSKUR *mān LÚ nu x[...]* *apāšila ši-i-e-ez-zi mān=aš MUNUS=ma [...]* *nu=ššan ANA GIŠBAN QĀTAM dāi LÚAZU=ma ši-i-e-ez-zi* “If the patient is a man, then [...] he himself shoots; but if it is a woman [...], she places her hand on the bow, and the exorcist shoots” KUB 29.8 ii 8-11 (MH/MS), cf. Hoffner, JBL 85:331 n. 27 □ this gesture of delegation is the same as the ritual gesture of the king, *QĀTAM dāi; mān LUGAL-waš peran ši-eš-kán-zi kuiš hazzizzi* “When they (the men learning to be chariot warriors) are shooting before the king, he who hits the mark” (is given wine to drink)” KBo 3.34 ii 33 (anecdotes, OH/NS), ed. Dardano, L’aneddoto 52f., THeth 20:536, Soysal, Diss. 14, 85; (“O gods, give him good life and long years. Give him health and valor ...”) *nu=šši išjunauwa[r] ši-ya-u-wa-a[r] pešten* “Give him the ability to use force(?) (and) to shoot” KBo 10.37 ii 32-33 (rit., OH/NS), ed. Haroutunian, FsHoffner (forthcoming), Beal, Diss. 587 w. n. 1811, Güterbock, FsAlp 239, cf. differently HED 1-2:403 (“bowshot [lit. ‘bowstring-shooting’]”; [...]AMAR.UTU-an ši-ia-an-ta-an auš̄dul “Let him see Šanta shooting(?) (active part.?)” KUB 35.145 rev. 12 (rit., NH), translit. StBoT 29:194; although normally participles of transitive verbs are passive, exceptions exist: *ištamaššant-* “hearing (ear),” *uwant-* “seeing (eye),” <sup>d</sup>Wišuriyanza “the Strangleress” (StBoT 2:49f.); (“They requested bows. They ornamented a quiver like a [...] tower. They placed them down in front of Gurparanzaḥa”) *ši-ia-iš-ki-iz-zi* <sup>m</sup>Gurpāranzaḥa[š] “Gurparanzaḥa shoots. (His arrow travels across from his bow like a bird)” 60 [LUG]AL.MEŠ 70 LÚGUR[UŠ-z]a *ši-ši-ia-u-wa-an-zi tarhta* “He defeated sixty [ki]ngs (and) seventy her[oes] in a shooting contest” KUB 36.67 ii 18-23 (legend), ed. Güterbock, ZA 44:86f. n. 3 (“vor ši noch ein getilgtes ši”), cf. Oettlinger, Stammbildung 474 (a reduplicated verb *šišie-hhi*); cf. šišiye-.

**b.** to hurl, throw—**1’** (w. acc., cf. 5 a 1’) to hurl, throw (something) — **a’** stones: (Among athletic contests and games performed in the presence of the cult statue:) (“They fight”) NA<sub>4</sub>-an *ši-ia-an-zi* “They hurl a stone” KUB 17.35 ii 26 (cult inv., Tūdž. IV), ed. Carter, Diss. 127, 141 (“The stone they throw”), Laroche, BSL 58:73 (“enfoncer une objet (en terre): une pierre”); cf. also KUB 17.36:4, KUB 44.20:12, and KUB 46.27 rev. 3, Bo 3039 iii 5?, translit. Otten/Rüster, ZA 64:49; on the contests see Helolof, SPAW 1925:267-72, Carter, JNES 47:185-187, Haas, Nikephoros 2:27-41, and de Martino, CANE 2667-2668.

**b’** meteorites(?) (perhaps originally the Storm-god’s flaming log?): (“The mighty Stormgod, my lord, showed his divine power”) *nu GIŠkalmišanan ši-ia-a-it* “He hurled a meteorite(?). (My army saw the meteorite(?); Arzawa saw it. The meteorite(?) went and struck Arzawa)” KBo 3.4 ii 16-17, ed. AM 46f., cf. Polvani, SEL 14:17-21.

**c’** thin breads: *namma=za=kan NINDA SIG EGIR-pa ši-i-e-ez-zi* “Then she hurls back(?) a thin bread. (and says: ‘Let the grain send away from behind him the evil uncleanness’)” KUB 7.53 iii 9 (rit., NH), ed. Tunn. 20f. iii 43 (“Then she throws a thin loaf away from her”), cf. NBr 78f. (“zerdrücken”); cf. ibid. iii 19-21, ed. Tunn. 20f. iii 53-55.

**2’** (w. abl./instr., cf. 5 a 2’) to hurl, throw with (something) — **a’** stones: (The men of Lallupiya stand in front of the door; however many of these men of Lallupiya there are) [*n=ar?*] GÙB-lit *kišrīt IŠTU* NA<sub>4</sub> *ši-ia-an-z[i] [...] GIŠIG.HI.A walhanzi* “With their left hands they throw [at it(?)] with stones. They hit the doors (and shout; and someone opens the doors)” KBo 29.201 ii 15-16 (Ištanuwian fest.); cf. *n=an[=kan Í]D-i anda IŠTU GIŠB[AN GIŠG]AG.Ú.TAG.GA IŠTU* NA<sub>4</sub> *walhišker* KUB 31.20 iii 4-6 + KBo 16.36 iii 7-9.

**b’** cheeses and logs (inst.): [*n]u=kan LÚ.MEŠzu~ priyalliuš LÚapiriuš GIŠkalmišnit apēnzan paḥħueni anda ši-i-ia-iš-kán-zi apē=ma GIŠkalmišnit(!) [a]pēnzan paḥħueni anda ši-ia-i-iš-kán-z[i] [na]m~mal GA.KIN.AG daškanzi nu LÚarāš LÚari [ši-i]a-i-iš-ki-iz-zi* “The torchbearers and the *apiri*-men each hurl with logs into their respective fire(s). But others (i.e., a second group) hurl with logs into their fire(s). Next they take cheeses. And one hurls (them) at the other” KUB 45.49 iv 3-8, translit. StBoT 15:29; for people

## šāi- B, šiye- 5 b 2' b'

fighting one another with cheeses in cultic dramatizations see KUB 42.91 ii 15-16 and KUB 59.34 iii 7-8, compare Akk. *nasāku* (CAD s.v. 1 b); neither the cheeses and logs thrown nor the fires at which items are thrown are accusative in this construction.

c. shoot/hurl (plague): (“The gods have protected ed Ḫurma”) *hurla=ma=ššan ḥenkan ši-ia-[er]* “But they shot/hurled the plague at the Hurrian. (and the Hurrian army began to die)” KBo 3.46 obv. 33 (hist., OH/NS), ed. Kempinski/Košak, TelAviv 9:89, 92 (“hurled”), cf. Soysal, ZA 90:97 n. 20 (“shot”).

d. unclear: (“He turned [...]”)<sup>4</sup> EN.ZU-n=a ši-i-e-et<sup>1</sup> “He shot (at) the moon(god)” (or: “he pressed(?) the Moon-god”) VBoT 58 iv 1 (missing Sun-god myth, OH/NS), cf. StBoT 5:145 n.1 (reading *ši-i-e-et-ta*); cf. [...]<sup>4</sup> EN.ZU ši-i-e-et-ta KUB 33.23 i 13 (missing god myth, OH/NS); [...]x-an parna ši-am-mi “I will shoot/hurl [...] at the house” HT 7 iv 15, translit. Houwink ten Cate, FsGüterbock 131 (reading ŠI AM MI, w. no tr.).

6. (w. šarā) to push or thrust up/send up (shoots/branches), (w. katta) to send down (roots): GIŠ GEŠTIN=wa mahhan katta šurkuš šarā=ma=wa GIŠ mahluš ši-i-ia-iz-zi (par. *ši-ia-iz-z[i]*) LUGAL-š=a MUNUS.LUGAL-š=a katta šurkuš katta=ma (dupl. *šarā=[-ma]*) GIŠ mahluš ši-i-ia-an-du (dupl. *ši-ia-an[-du]*) “Just as the grapevine thrusts down roots and thrusts up shoots/branches, so may the king and queen send down roots and send down (so text, better var. up) shoots/branches” KUB 29.1 iv 13-16 (foundation rit., OH/NS), w. dupls. HT 38 obv. 7-9, Bo 5621 iv 6-10, Bo 3612 iv 1, par. Giessen fragment (ZA 71:123-125):3-10, ed. Kellerman, Diss. 19, 31, Marazzi, VO 5:160f., CHD L-N:112; cf. šiyatar 3.

7. (mid.) to squirt, spurt, flow (subj. blood): (“The patient sacrifices one sheep to the Sungod. When the cook holds the sheep up for sacrifice”) UZU auliš ši-i-e-z[i] “the auli-artery spurts” KBo 29.72 ii 13-14 + KBo 14.96 ii 11-12 (*witaššiyaš-fest.*), ed. Kühne, ZA 76:85f., 117 (on *auli-*), HW<sup>2</sup> 1:629 (“Wenn aber der a. (hinaus?) drückt”), differently NBr 77 and EHS 1:505 (“(fest)drücken’ ... (Fleisch in die Flamme)”; cf. KBo 29.72 ii 9, KUB 17.24 iii 4 (*witaššiyaš-fest.*), KBo 29.79 rt. col. 2; (“With a spit I will stab, with a knife I will cut”) mān=šmaš=(š)t[a ešhar] ši-ia-a-ri “If [blood] spurts/squirts from them, (they are men. I will go against them)” mān=šmaš=(š)ta ešhar UL ši-ia-ri

## šāi- B, šiye- 9

“If blood does not spurt from them, (they are gods. I will not go against them.’ When the servants went, one of his servants stabbed with a spit. He cut with a knife)” [t]a=šši=šta ešhar ši-ia-ti “And blood spurted from him” KBo 3.16 obv. 6-14 + KUB 31.1 ii 7-11 (Narām-Sîn epic, OH/NS), ed. Güterbock, ZA 44:52f.; cf. KBo 3.16 ii 16.

8. (mid.) to shoot out, spring out, sprout forth: (“If the moon is eclipsed on the 15th day”) [...] UR.MAH.HI.A ši-ia-an-da-r[i] “[from the ...] lions will spring out” KUB 8.1 ii 3 (apodosis of a lunar omen, NH), ed. Riemschneider, Omentexte 104 (“hervorstürzen”), and StBoT 5:145, cf. Friedrich, JAOS 88:38 (“Löwen werden (aus dem Dickicht) hervorbrechen”), differently, EHS 1:505 (“Subjekt Löwen, die bedrängt werden??”); [mān par]ā ši-ia-ti “When, however, it sprouted forth (i.e., became spring), (the king went to the land of Arzawa)” KBo 19.90:12 (ann. of Ḫatt. I?/Murš. I?, NS), cf. Houwink ten Cate, Anatolica 11:61 (*mān parā šiyati* always begins the description of a new campaign and therefore: “As soon as (nature) sprouted forth” > “When it became spring”); cf. ŠE parā šiyannaš and also CHD *parā* 1 kk; differently Kempinski/Košak, Tel Aviv 9:90, 93:42 (“he pounces forward,” sic); cf. [mān p]arā=ma ši-ia-ti KUB 36.101 ii 9 (Zukraši, OS), and complementary *mān* [parā=ma ši]-ia-ti KBo 3.54 obv. 11; for KBo 25.163 v 4-9 and KUB 6.3:13-14 see below mngs. 9 and 11.

9. to press: (Urhi-Teššub was hostile to me. He took away from me the subjects who had been given to me to govern. The lands which had been given in subjection to me were taken from me. The land of Pala and the land of Tumanna were taken from me) [namma(?)=m]u ši-ia-it “[Furthermore(?)] he pressed(?) me” KUB 21.15 i 20 (Ḫatt. III), ed. NBr 46f. (“Und er drückte mich”); the restoration [na-aš]-mu “[and he] me (acc.)” on which the NBr tr. was based is impossible with a transitive verb; *nu* 7-an 7-an anda išhiškanz[i] / *nu* išhiyatā ANDAHŠUM<sup>SAR</sup> iyan[zi...] / namma=at anda ši-i-e-et-ta-ri [...] / *n=at* išhiyatā (uninscribed space) / *n=an=zan* NINDA.GUR<sub>4</sub>.RA ANDAHŠUM<sup>SAR</sup> halziššanzi “They tie seven and seven (AN~DAHŠUM-plants) together [...] They make a bundle (of) ANDAHŠUM-plant. ... Then it (the bundle?) is pressed together. And it (is) a bundle. And they call it a loaf of ANDAHŠUM (the -an may refer in advance to the common gender NINDA.GUR<sub>4</sub>.

## šāi- B, šiye- 9

## šak(k)-

RA)" KBo 25.163 v 4-9 (*hišuwās-fest.*), ed. StBoT 5:145 ("wird es versiegelt").

**10.** (part. modifying the exta or oracular materials): ("Let the first exta be favorable. But let the latter be unfavorable. The first exta":) SU.MEŠ *ši-ia-an EGIR-ŠU zi.* 12 ŠĀDIR. [SIG<sub>5</sub>?] "The exta are š. Afterwards the *zizahi* and 12 turns of the intestine. [(Result:) favorable] (The second exta: 'the throne' is left, (result:) unfavorable)" KUB 6.17 ii 5-7; cf. EGIR TE.<sup>MEŠ</sup> *ši-ia-a-an EGIR-ŠU zi.* SIG<sub>5</sub> KUB 22.69:10; and cf. KUB 50.90 rev. 24; KBo 2.2 iii 29; KUB 45.79 rev.? (17), translit. Haas, AoF 23:88 iii 36; KUB 46.37 obv. 33; KUB 49.94 ii 16; KUB 52.33 iv 3; KUB 52.55 rev.3; ABoT 15 obv. 7; "Should Pišeni go on (campaign)??" (Result:) *ši-ia-an-ta TĒRĀNI* [...] "They are š. The intestines [...] (or: The š.-ed intestinal coils [are ...])" KBo 34.142 i 5 + KBo 8.55:14 (MH/MS), ed. Schuol, AoF 21:123 (without join); "I will write to the lords. They will attack the roads of the scouts" (Result:) *ši-ia-an-da* "š." KBo 16.97 rev. 40 (early NS); differently Laroche, RA 64:136 ("comprimer"); [...] SISKUR GIŠTUKUL *ši-ia-an-za* KUB 22.60 i 14 (oracle question, NH).

**11.** (unclear): [...] *mi nu kiššan huekmi ne-pišaz-kan katta ši-i-e-eš-šar ši-ia-ti / [...-y]ai* "I [...] and recite an incantation as follows: Down from the sky šieššar shot/spurted(?); [...]ed" KBo 17.61 rev. 7-8 (birth rit., MH/MS), ed. Neu, StBoT 18:48 ("vom Himmel herab floß Bier"), cf. StBoT 5:145, differently Oettinger, Stammbildung 474 w. n. 36 ("von Himmel herab flog ein Geschoß"); following context seems unrelated; ("Because this was favorable for the life (of the king)") *pangur-za! parianda ši-an-na GIM-an taparti* "As you command the 'pushing' beyond of the *pangur* (family line?), (will you, O god, bring him (i.e., the king) to that time? Does it signify it?)" KUB 6.3:13-14 (oracle question, NH), cf. *pankur* 2 c.

The attested verb probably represents a conflation of two verbs, a *hi*-verb *šai-* meaning 'press, seal, put on headgear' and a *mi*-verb *šiya-/šiye-* meaning 'throw, shoot, sting' from which the compound verbs *peššiya-* and *uššiya-* were derived. But unfortunately the extent and timing of such a conflation cannot be determined from the available evidence.

Ehelolf, OLZ 29 (1926) 987f.; Götze, NBr (1930) 76-80 ("press" as basic mng.); Sommer, AU (1932) 187 n. 3; HAB (1938) 179; Güterbock, ZA 44 (1938) 88; Güterbock, Symb.Koschaker (1939) 32f.; Laroche, BSL 58 (1963) 73-76 (all mngs.); Kronasser, EHS 1 (1966) 505; Carruba, StBoT 2 (1966) 11f.; Neu, StBoT 5 (1968) 144f.; Friedrich, JAOS 88 (1968) 38; Otten, AfO 25 (1974-77) 176f.; Oettinger, Stammbildung (1979) 473f.; Güterbock, MemRYoung (1980) 51-63 (on seals); Beckman, StBoT 29 (1983) 109, 185; Houwink ten Cate, Anatolica 11 (1984) 61 (*parā šiyati*); Melchert, Phon. (1984), 46, 100.

Cf. *šiyant-*, *šiyatalliya-*, *šiyatar*, *šiyatariya-*, *šiyannaš per*, *šiešša-*, *šiša*[...].

## šaiu- n.; (an animal?); NH.†

1 *ša-a-i-ú-uš* KÙ.GI "one gold (image of a) š." KUB 12.1 iv 23 (inv. of Manninni, NH), ed. Košak, Linguistica 18:102, 105 (no tr.), Siegelová, Verw. 448f. (no tr.) □ see the 1-EN GÚ UR.MAH in the preceding line.

Ertem, Fauna (1965) 166 (under wild animals: *yabanî hayvanlar*); Košak, THeth 10 (1982) 234; Siegelová, Verw. (1986) 614 ("ein Tier?").

**šak(k)-, šekk-** v. (act.); **1.** to know (about), be aware of (something), know (something) is happening, **2.** to experience, **3.** to heed, take note of, pay attention to, **4.** to recognize, acknowledge, accept, **5.** to remember, **6.** to be expert, skilled, proficient in (w. acc. obj.), **7.** to be acquainted with (someone); wr. syll. and Akk. *idū*; from OH.

**pres. sg. 1** *ša-a-ak-hi* KUB 30.10 obv. 10 (OH/MS), *ša-a-aq-qa-a[h-hi]* KUB 31.130 rev. 6 (OH/MS), *ša-aq-qa-ah-hi* KUB 31.127 iii 30 (OH/NS), KBo 10.12 ii 35, iii 25 (NH), KUB 43.72 iii 2 (NS), KUB 23.91:16 (NH), KUB 23.45:13 (NH), *ša-qa-ab-hi* KUB 40.1 obv.! 13 (NH), HFAC 6 iii 6, *ša-ag-ga-ab-hi* KUB 1.16 iii (5), 69 (OH/NS), KBo 5.9 ii 45, KUB 21.1 iii 55 (NH), KBo 9.137 ii (14), *ša-a-ag-ga-ab-hi* KBo 18.104:8, KBo 16.63 i 7, KUB 14.8 obv. 43 (NH), *I-DI* HKM 7:23 (MH/MS), KUB 43.72 iii 2 (NS), KUB 40.88 iii 8, KUB 40.86 rev. 5, KUB 31.76 rev. 11, KUB 21.38 rev. 12, 13, 14 (NH), *I-DE*, KBo 2.11 rev. 11 (NS).

**sg. 2** *ša-a-ak-ti* KUB 36.32:9 (OH?/MS?), KBo 15.10 ii 62 (MH/MS), HKM 66:35 (MH/MS), KBo 5.3 i 15, 33 ("MH" Šupp. I/NS), *ša-ak-ti* HKM 29 rev. 8 (MH/MS), KBo 12.126 i 16 (MH/NS), KBo 2.9 i 38 (MH/NS), KBo 5.13 i 14 (Murs. II), KUB 21.38 obv. 10, 59 (Hatt. III), KUB 21.1 ii 78 (Muw. II), KUB 23.85 rev.? 9, 10 (NH), KUB 26.1 iii 27 (NH), KBo 2.2 iv 36 (NH), KUB 24.8 i 37 (NH), KUB 33.106 iii 32, 36, 39 (NH), KUB 21.27 i 43 (NH), KUB 24.7 iv 35 (NH), Bo 2810 ii 11 (Klengel, AoF 1:171), *še-ek-ti* KUB 18.67 obv.? 9 (NH), the forms *I-DI* KUB 21.38 obv. 56 (Hatt. III) and KUB 14.3 i 52 (Hatt. III or Tudh. IV) could be 2 or 3 sg.

## šak(k)-

## šak(k)-

**sg. 3** ša-a-ak-ki KUB 13.2 i 15 (MH/NS), KBo 21.17 left col. 18, KUB 43.53 ii 9 (pre-NH/NS), ša-ak-ki KBo 1.30 obv. 7, KBo 21.12:9 (MH?/NS), KBo 21.17 left col. 7, KUB 11.1 iv 23 (OH/NS), KUB 13.4 iii 81 (MH/NS), KUB 21.42 i 23 (NH), KBo 6.26 i 26 (OH/NS), KUB 49.5 i 23 (NH), *I-DI* HKM 7:23 (MH/MS), KBo 23.7 i 9, KBo 13.76 obv. 13 (NH), KBo 21.17 left col. 10, (ŠA) *I-DU-U* (i.e., subjunctive) KBo 1.30 obv. 6.

**pl. 1** še-ek-ku-e-ni KBo 11.1 rev. 15, 16 (NH), KUB 22.70 obv. 38 (NH), KUB 16.39 ii 13, 23, 35 (NH), še-ek-ku-u-e-ni KUB 49.33 i 2, KUB 5.7 obv. 26, KUB 50.89 ii 3 (all NH), še-ek-ku-ú-e-ni KUB 49.56 rev. 3 (NH), ši-ik-ku-e-ni KUB 6.4 iii 8 (NH), še-ek-ku-wa-u-e-ni KUB 22.57 rev. 11 (NH).

**pl. 2** ša-ak-te-e-ni KBo 22.1 obv. 5 (OS), ša-ak-te-ni KBo 14.99:9 + KUB 39.99 obv. 14 (MH/NS?), KUB 1.16 ii (57) (OH/NS), še-ek-te-ni KBo 19.94:5, KUB 21.42 iv 18 (NH), KUB 18.36:16 (NH), KUB 6.9 ii 3 (NH), KUB 26.1 i 14 (NH), KUB 33.106 iii 50 (NH), KBo 16.25 i 34 (MH/NS), še-ek-te-e-ni KUB 19.25 i 11 (Šupp. I), HHT 80 (Bo 6769) rev. 12.

**pl. 3** še-ek-kán-zi KUB 31.71 iii 18 (NH), KUB 22.70 rev. 58 (NH), HFAC 12:(10), KBo 11.1 obv. 23, 35 (Muw. II), KBo 17.65 rev. 42 (MH?/MS?), še-kán-zi KBo 23.93 i 29 (NS), [š]a-kán-zi KBo 3.28 ii 4 (OH/NS), [š]a-kán-zi in KUB 13.4 iv 39 (MH/NS) is to be read uš-kán-zi w. Süel, Direktif Metni 80).

**pret. sg. 1** ša-ag-ga-ah-hu-un KUB 19.20 obv. (17), (21) (Šupp. I), KBo 16.52 rev.? 8 (NH), KUB 33.106 iii 41 (NH), ša-aq-qa-ah-hu-un KUB 31.66 iv 16 (NH?/NS), KUB 40.92 rev.? (5), KUB 33.106 iii (43) (NH), ša-qa-hu-u[n?] KUB 48.90 rev.? 5 (NH), *I-DI* KUB 21.38 rev. 12 (NH).

**sg. 2** ša-ak-ki-iš KBo 3.60 i 3 (OH/NS)(or sg. 3?), ša-ak-ta KUB 14.7 i 6 (NH), KUB 21.19 + 1193/u ii 3 (NH), KBo 4.7 i 62, ša-a-ak-ta-«aš» HKM 6:14 (MH/MS).

**sg. 3** ša-ak-ta KUB 19.55 obv. 3 (NH), KUB 23.46 obv. 3, KUB 26.1 ii 61, iv 32 (NH), ša-a-ak-ta KUB 23.36 ii 15, še-ek-ta KUB 7.8 ii 15 (MH/NS), *I-DI* HKM 6:10 (MH/MS), KUB 19.29 iv 9 (Murš. II), KUB 40.1 obv. 10 (NH).

**pl. 1** še-ek-ku-e[n] 339/w obv. 1, še-ek-ku-e-en KUB 22.70 obv. 25 (NH), še-ek-ku-u-e-en KBo 26.105:15, 16 (NS).

**pl. 3** še-ek-ke-er KBo 5.8 i 6 (Murš. II), KBo 18.22 obv. 8, ſ[e]-ek-k[er] KBo 12.38 iv 13 (NH/LNS).

**imp. sg. 1** še-eg-gal-lu KBo 13.88 i 3, 5, KUB 23.88 obv. 6 (NH), ši-ig-gal-lu KBo 18.2 rev. 12 (NH).

**sg. 2** ša-a-ak HKM 46 l. e. 2 (MH/MS), ABoT 60 obv. 20 (MH/MS), KUB 34.40:7 (MH/MS), KUB 8.81 ii 8 (MH/MS), KBo 22.166 obv.? 8, 12, KUB 22.70 obv. 37 (NH), KBo 8.23:16, KUB 36.127 obv. 3 (MH/NS), KBo 18.76 obv. 8, KBo 15.25 obv. 37 (MH/NS), KBo 5.3 i 8, 11, 14 (NH), ša-ak KUB 23.103 obv. 17 (NH).

**sg. 3** ša-a-ak-ku KUB 23.77 obv. 70 (MH/MS), ša-ak-ku KUB 19.25 i 12 (Šupp. I), KUB 26.19 i 7 (MH/NS), ša-ak-du KBo 18.28 obv. 7 (NH), ša-a-ak-du KUB 14.4 iv 12, KBo 5.3 i 9 (both NH). [Apparent ša-ak-tu in KBo 34.23 obv. 10 is the Hattic mountain name Šaktunu.]

**pl. 2** še-ek-tén KBo 3.1 ii 68 (NS), KUB 17.14 obv.! 20 (MH/NS), KUB 24.5 obv. 23 (NH), KUB 43.40 iv? 6, KUB 17.18 iii 7, [š]a-ak-tén IBoT 3.147:6, ši-ik-tén KBo 12.128 right col. 12 (but see še-ek-tén ibid. 17, read IGI.GÁL-tén instead?) (NS), KUB 7.10 i 4.

**pl. 3** še-ek-kán-du KUB 36.109:7 (MH/MS).

**part. sg. nom. com.** še-ek-kán-za KBo 1.42 i 11, KUB 8.28 obv. 6, KUB 26.17 ii (8) (MH/MS), KUB 27.29 ii 11 (MH/NS), KUB 34.85:8 (MH/MS).

**acc. com.** še-ek-kán-ta-an! KBo 12.70 ii! 16, <sup>LÚ</sup>ša-ag-ga-an-ta-an KUB 26.29 + KUB 31.55 obv. 17 (MH/NS).

**nom.-acc. neut.** še-ek-kán KUB 48.119 obv.? 3.

**dat.-loc.** še-ek-kán-ti KBo 3.9 obv. 4 (OH?/NS), KUB 4.3 ii 4 (NH).

**inst.** še-ek-kán-te-et KUB 26.12 ii 15, še-ek-kán-ti-it KUB 13.4 iii 78 (MH/NS) (dupl. [...-t]e-et KUB 13.5 iii 46), KUB 21.37 obv. (52).

**pl. nom. com.** še-ek-kán-te-eš KUB 22.32:8, KUB 57.1 obv. (6), ši-ik-kán-te-eš KBo 29.124:3.

**acc. com.** še-ek-kán-du-uš KBo 23.114 obv.? 21, 23, 25, KUB 16.17 ii 2, ša-ak-kán-du-uš KUB 43.69 ii 9.

**nom.-acc. neut.** še-ek-kán-ta KBo 26.100 rev. 5, ša-ak-kán-ta KBo 12.62 rev.? 15 (MH/MS).

The vast majority of forms quoted above support a *hi*-conjugation stem šakk-. The only *mi*-conjugation form is NH: ša-(a)-ak-du (cf. imp. sg. 3). ša-ki-n[u]-un KUB 30.10 obv. 11 (OH/MS) and ša-ki-iš-ši belong to the *mi*-conjugation verb ša~kiya- q.v., always written with undoubled intervocalic velar.

The plene writing ša-a-ak-ti is older than ša-ak-ti according to Otten (FsAlp 414). The plene writings of šakk- from our exx. show the following: ša-a-aq-qa-a[*y-hi*] KUB 31.130 rev. 6 (OH/MS), ša-a-ag-ga-ah-*hi* KBo 18.104:8, KBo 16.63 i 7 (both MH/MS), ša-a-ak-*hi* KUB 30.10 obv. 10 (OH/MS); ša-a-ak-ti KUB 36.32:9 (OH?/MS?), KBo 15.10 ii 62 (MH/MS), KBo 5.3 i 15, 33; ša-a-ak-ki KUB 13.2 i 15 (MH/NS); ša-a-ak-ta-«aš» HKM 6:14 (MH/MS); ša-a-ak HKM 46 left edge 2 (MH/MS); ABoT 60 obv. 20 (MH/MS), KUB 34.40:7 (MH/MS), KUB 8.81 ii 8 (MH/MS), and passim, [š]a-a-ak-ku KUB 23.77 obv. 70 (MH/MS); and ša-a-ak-du KUB 14.4 iv 12, KBo 5.3 i 9 (Huqq.) (versus later NH ša-ak-du) from earlier texts, but also later ša-a-ag-ga-ah-*hi* KUB 14.8 obv. 43 (NH), and ša-a-<sup>l</sup>a-ak-ta KUB 23.36 ii 15 (Murš. II, AM).

Intervocalic doubling of the velar *k* is quite consistent, except in late-NH (13th century) texts, cf. ša-qa-ah-*hi* KUB 40.1 rev.13 (NH), HFAC 6 iii 6, ša-qa-hu-u[n?] KUB 48.90 rev.? 5 (NH).

(Sum.) Á.NU.GÁL = (Akk.) [*lā*] išánu = (Hitt.) <sup>Ú</sup>UL še-ek-kán-za KBo 1.42 i 11 (Izi Bog.), ed. MSL 13:133, line 21; (Sum.) [*lú*-KI.MIN-gi-nu]-zu = (syll. Sum.) lu KI.MIN ki-nu-zu = (Akk.) ša <ša>-ni-nam *lā* i-du-u “He who knows no rival” = (Hitt.) A.A-an-za kuiš U[L ša-ak-ki] “he who doesn’t experience (cf. mng. 2 below) muwa-”; (Sum.) [*lú*] KI.MIN šu.gar nu.zu = (syll. Sum.) lu KI.MIN šu.kar nu.zu = (Akk.) ša tērtam irtam *lā* i-du-u = (Hitt.) uttan-i-za kuiš arkāwar natta ša-<sup>l</sup>ak-ki

## šak(k)-

## šak(k)- 1 b 2'

"he who doesn't know an (oracular) answer to the matter/word" KBo 1.30 obv. 3, 6-7 (Lú Boğ.), ed. MSL 12:214f.; cf. (Sum.) NU.ZU, NU.ZU.A = (Akk.) *ša ... lā i-du-u* KUB 29.58 i 36, 37, iii 35, iv 3-6.

(Hattušili I observes that) (Akk.) *adi inanna MUNUS. MEŠ ŠU.GI ištanâl ul i-de* KUB 1.16 iv 67-68 "I don't know if until now she continues to consult old women" = (Hitt.) *kinun=wa=z nūwa MUNUS. MEŠ ŠU.GI[-uš] / [punuškiz]zi UL ša-agga-ah-hi* "I don't know (if) she is still consulting the Old Women" KUB 1.16 iii 68-69 (OH/NS), ed. HAB 16f. (differently: "davon will ich nicht(s) wissen").

(Akk.) (broken away) KBo 12.70 i(!) [16] = (Hitt.) *UL še-ek-kán-ta-[a]n-[i]a KASKAL-an uiya[zil]* "He will send you on an unknown road" KBo 12.70 + KUB 4.3 ii(!) 16 (Akkadian-Hittite proverbs); (Akk.) *[ana āli ša lā t]i-i-dú-u / [kalmat qēmi ubb]al=ka* KUB 4.3 i 4-5 = (Hitt.) *UL še-ek-kán-ti-it-ta URU-ri wagaiš arnuzi* "The weevil (wagaiš) will bring you to an unknown city" KUB 4.3 ii 4-5 (Akkadian-Hittite proverbs), ed. Nougarol and Laroche, Ugar. 5:279, 282, 780f., Dietrich/Keydana, UF 23:50f., 70.

**1.** to know (about), be aware of (something), know (something) is happening — **a.** absolute (or intrans.) use with unstated but implied object: ("Keep the word of my father") *takku šumeš natta ša-ak-te-e-ni* "If you do not know (are there not also old men there who can tell you my father's word?)" KBo 22.1 obv. 5 (instructions for LÚ.MEŠ DUGUD, OS), tr. CHD *miyahuwant-*, correcting Archi, FsLaroche 45f., cf. also Marazzi, FsPugliese Carratelli 122f.; *apāš=z utnē tinnut* <sup>d</sup>IM-š=z UL *ša-a-ak-k[i]* "He has paralyzed the country, and the Stormgod doesn't know" VBoT 58 i 20 (Missing Sun, OH/NS), translit. Myth. 23, tr. Hittite Myths<sup>2</sup> 28, LMI 65; *takku 2-el pedi* (var. *šaniya [pedi]*) *nu ša-ak-ki hurkil* "(But) if (it happens) in the place of the two (women) (var. in the same [place]), and he (i.e., the offender) knows (that they are mother and daughters, it is) *hurkel*" KBo 6.26 iii 35 (Laws §191, OH/NS), w. dupl. KUB 29.34 iv 16-17, ed. LH 151 w. note 536, tr. von Schuler, TUAT I/1 122, Hoffner in LawColl<sup>2</sup> 236; *ari=šši=ma=at* UL *tezzi* <sup>LÚ</sup>arašš=z UL *ša-ak-ki šup-pala=ššet pennai* "But he doesn't tell it to his colleague, so that the colleague does not know and he drives his own animals there" KBo 6.26 i 25-26 (Laws §163, OH/NS), w. dupl. KBo 6.18 iv 4-5, ed. LH 130f.; (That they sent secretly for Tanuwa) [LUGA]L-uš UL *š[a?]aq-]q[a-ah-h]u-un* "[I, the kin]g did not know (about it)" KBo 3.1 ii 26 (Tel.pr., OH/NS), ed. THeth 11:30f., tr. van den Hout, CoS 1:196; cf. also KUB 33.106 iii 30, b' 1' b',

below; cf. KUB 1.16 iii 68-69 in bil. sec., above. For the imperative of this usage see mng. 3b.

**b.** w. acc. obj. within same clause as šakk- — **1'** obj. is a human or a deity — **a'** obj. is a human: (If without bathing someone approaches the gods' sacrificial bread and libations in an impure state) [(n)]*ašma=an* <sup>LÚ</sup>araš=šiš *ša-ak-ki* "or (if) his companion knows about him (-an) (that he had done this and conceals it, but afterwards it becomes known, they both are to be put to death)" KUB 13.4 iii 81 (instr., MH/NS), w. dupl. FHL 100:6 (NS), ed. Süel, Direktif Metni 72f., tr. McMahon, CoS 1:220; *nu=za=kan* LÚ.MEŠ **DUGUD 2 pēdan 3 pēdan 4 pēdan pedi** *ša-a-ak-ki* "He (i.e., a *BĒL MADGALTI*) shall know the officers — second grade, third grade, fourth grade — by (their) rank" KUB 13.2 i 14-15 (*BĒL MADGALTI* instr., MH/NS), ed. CHD *peda-* j 2' b', cf. Josephson, Part. 81f., Dienstanw. 42, tr. McMahon, CoS 1:222 (all differently with regard to the tr. of *pedi*).

**b'** obj. is a deity: (Ea began to speak to Upel-luri): *UL=wa ša-ak-ti* <sup>d</sup>Upelluri *memiyann=za-wa=tta* *UL kuiški udaš* *UL=war=an ša-ak-ti* <sup>d</sup>Kumar~beš=wa *kuin nuttariyan* DINGIR-LIM-in DINGIR. MEŠ-aš IGI-anda šamnait "Do you not know, O Upelluri? Has no one brought you word? Do you not know him, (namely) the 'swift' god whom Kumarbi has created against the gods?" KUB 33.106 iii 30-33 (Ullik.), ed. Güterbock, JCS 6:26f.; *nu=za aši nu[tt]ariyan* DINGIR-LIM-in *UL ša-ak-ti* "Do you not know that 'swift' god?" KUB 33.106 iii 39 (Ullik.), ed. Güterbock, JCS 6:28f.; cf. ibid. iii 32-33; cf. mng. 7.

**2'** obj. is a thing: *[nu wātar māḥḥan] kuwāpi aršmi [nu pēda(n)=mit* UL *ša-aq-qa-ah-hi* "Like water wherever I flow, I do not know my place" KUB 36.75 + 1226/u iii 19-20 (prayer of Kantuzzili, OH/MS), ed. Lebrun, Hymnes 126, 130 (without join and differently), translit. Otten/Rüster, ZA 67:56; cf. KUB 31.130 rev. 5-6; *[šumeš=m]a kinuna uddār=mit hattāda=mitt=a* *[kuiēš ša-]ak-te-ni* *nu DUMU-la(n)=man hat=tahhiškiten* "But now [you, who kn]ow my words and my wisdom, you should make my son wise (in accordance with that)" KUB 1.16 ii 56-57 (Political Testament, Ḫatt. I/NS), ed. HAB 8f., Klock-Fontanille, AnAn 4:61, cf. CHD -mi- c 10'; ("So be silent and listen! The words that have been put down before mankind —

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examine them closely with wisdom, hold them with a sense of obligation") *n=at ŠA-it ši-ik-tén n=at tuliyaza pun[u]šten n=at GiŠ.HUR-za aušten* "contemplate (lit. know) them in (your) heart, investigate them by an assembly, read them from the tablet" KBo 12.128 rt. col. 12-14 (instruction or admonition?), ed. Lebrun, Hymnes 399f. ("sachez-les par coeur") □ the inst. ŠA-it can mean "in (your) heart" when the main verb is *har-* (KUB 17.10 ii 19-21, etc.); Melchert comes closest to this meaning in discussing ZI-it (Diss. 253), although he cites KUB 17.10 ii 19f. on p. 239 under inst. of means; the many ways in which the gods' wisdom is to be internalized by the worshiper reminds one of the biblical passage Deuteronomy 11:18-21; [naš]ma=kan ŠA dUTU-ŠI HUL-lu ... kuiški kue~danikki GAM-an harzi *n=at ša-ak-ki* "Or if ... someone 'holds' (i.e., entertains) with another an evil (plan) against His Majesty, and he knows about it" (and doesn't report it) KUB 21.42 i 20, 22-23 (instr. for princes, NH), ed. Dienstanw. 23 i 27, 29-30, cf. *pariyan* 3; ("It was <sup>m</sup>NU.GIŠKIRI<sub>6</sub> (who) left behind for himself *mawalli*-chariotry") ammuk=ma=an UL ša-aq-qa-ah-hu-un "but I didn't know about it (i.e., com. gender, the chariotry)" KUB 31.66 iv 15-16 (prayer of Urhitesub), ed. Houwink ten Cate, FsGüterbock 131, 133, cf. CHD s.v. *mawalli*; É KUR URU<sub>H</sub>atti=za ŠEŠ=YA GIM-an ša-ak-ti *n=at=za ammuk UL št̄a-a[l]gaga-ah-hi n=at arha wa]rnuwan É-e[r]* "As you, my brother, know (well) the palace (lit. house) of the land of Hatti — [do I] not k[now] it (too)? — [it is] a burned [down] house" KUB 21.38 obv. 10 (letter of Pud. to Ramses II), ed. Edel, ÄHK 1:216f., 2:328f. (tr. differs), Stefanini, AttiAccTosc 29:6 ("siccome la Casa di Hatti tu, mio Fratello, (ben) conosci questo a me non [devi rimproverare(?)..."], Helck, JCS 17:88, tr. DiplTexts<sup>2</sup> 132, Singer, ICH 3:537f. (restoring [arha a]rnuwan "taken away, transferred" instead of [arha wa]rnuwan); ANA ŠEŠ=YA[A] kuiš ZI[-ni ȝl]umpaštiš ammuk=man ANA ŠEŠ=YA[A] UL namma iyami [m]ān UL kuit I-DI nu ANA ŠEŠ=YA ȝlump[ašti]n apūn DÙ-mi karū=ma kuit I-DI "I would not do to my brother again that which is offensive to my brother's mind. If I did not know about something, then I might do such an offensive thing to my brother, but since I already know (or: 'but that which I already know about'), (I will not do such an offensive thing to my brother)" ibid. rev. 11-12, ed. Edel, ÄHK 1:222f., Stefanini, AttiAccTosc 29:16, Helck, JCS 17:93, tr. DiplTexts<sup>2</sup> 135, cf. CHD

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s.v. ȝlumpašti-; ("The people of Hatti always speak of my ȝannan (and) tiššan") ŠEŠ=YA=ya=an ša-ak-ti "And you know about it (-an), my brother" ibid. obv. 59, ed. Edel, ÄHK 1:220f., Stefanini, AttiAccTosc. 29:13f., Helck, JCS 17:92, tr. DiplTexts<sup>2</sup> 134 ("My brother knows this"); [ma]išta(n)=šann=a UL šekk[anzi] "And [they] do not know about his (sc. Silver's) [gl]ory" HFAC 12 i 10 (Song of Silver, MH/NS), ed. Hoffner, FsOtten<sup>2</sup> 145f. (differently), tr. Hittite Myths<sup>2</sup> 48 □ *maištan* "glory" is the acc. sg. of nom. *maišza* (< stem *maišt-*) and is related to the adj. *mišriwant-* "having glory/brilliance" (cf. StBoT 32:148 w. n. 106; CHD *mišriwant-* is to be adjusted accordingly); *karū kue uddar ši-ik-ku-e-ni ariyašeš~šanaza kue SI×SÁ-at* "the things which we already know about, (and those?) which were determined by oracle" KUB 6.4 iii 8-9 (oracle question, NH); *mān=za* DINGIR-LUM *kēda<š>-pat waškuwaš šer* TUKU. TUKU-uwanza *karū ku<-i>-uš!* (text *kuiš*) še-ek-ku-u-e-ni "If you, O deity, are angry only on account of these offences which we already know about (i.e., have already ascertained by inquiry)" (let the oracle be favorable)" KUB 5.7 obv. 26 (oracle question, NH), tr. ANET 497 ("the offences that have so far been ascertained by us"); ŠŪR ĒNI KAPPI ĒNI UL še-ek-ku-e-en "We did not know about the eyebrow (and) eyelid (of the cult statue)" KUB 22.70 obv. 25 (oracle question, NH), ed. THeth 6:60f. (differently), tr. Beckman, CoS 1:205 with lit. 206; (Šarpa, the queen's chamberlain, testifies:) *katta pāwaš uttar ša-a-ag-g[a]-ah-hi* "I know about a case of loss. (Šaušgatti took ...)" KBo 16.63 i 7 (depos., MH/MS), ed. CHD s.v. *pai-* A 5 e, differently Werner, StBoT 4:50f. (*katta pāwaš* "Mitlaufen-Lassen"); on the MH date of the copy see Klinger, ICH 2:240; *tuel=wa KA×*U-iš DINGIR.MEŠ *kui[t?] še-ek-kán-zi nu=wa šakuwašša[rit] / ZI-nit lē ȝurza~kiši* "Since the gods know (all) about your loose talk (lit. mouth), do not curse so vehemently (šaku~wašš[arit] ZI-nit)" KUB 31.71 iii 17-19 (dep., NH), ed. THeth 6:122-124 ("Da die Götter dein Mundwerk kennen, sollst du nicht mit bewußt[er] Absicht verfluchen!"), van den Hout, AoF 21:309f., 312, 317; [... *idāla*]waš *hinganaš uttar še-ek-kán-zi* "They know about the word (or 'matter') of the [evi]l death [...]" KBo 9.137 ii 16 (rit. frag.), translit. Haas, ChS I/1:210; cf. also *UL šekkant-* "unknown" referring to a road and a city in KUB 4.3 + KBo 12.70 ii! 16 above in bil. sec. For the imperative of this usage see mng. 3 a.

## šak(k)- 1 b 3' a'

3' obj. is *kuitki* “anything” (always expressed in negative) — a' *natta kuitki šak-*: [MUNUS-*a*]nza=wa=za MUNUS-nili=ya=z zik [*nu*]=wa UL *kuitki ša-ak-ti* “You are [a woman], and you are of a womanly nature; (therefore) you don't know anything” KUB 24.8 i 36-37 (Appu, pre-NH/NS), ed. StBoT 14:6f. (“Du (bist) [ein We]ib von weiblicher Art [und] verstehst (davon nichts!”), StBoT 29:3, tr. Hittite Myths<sup>2</sup> 83 (“your are a woman and think like a woman”), LMI 168; (An enemy writes to Muršili II) *zik=ma=wa=za DUMU-aš nu=wa UL kuitki ša-ak-ti* “But you are (still) a child and you don't know anything; (you do not frighten me)” KUB 19.29 iv 16 (annals, Murš. II), ed. AM 18f. (“und du verstehst nichts”), tr. del Monte, L'annalistica 74; LUGAL-š=a UL *kui[tki] ? ša-a]g-ga-ah-hi* “But I, the king, don't [kn]ow anything (about the matter)” KUB 40.65 + KUB 1.16 iii 5 (Political Testament, Ḫatt. I/NS), ed. Klock-Fontanille, AnAn 4:63, and HAB 10f. (both without the join); (“He didn't do anyth[ing.] He sinned in no way. He took nothing from anyone. (Yet) he (i.e.,) [his] m[outh], is covered with mucous; he, (i.e.,) his(!) arse is covered with šehur”) *ša-ak-ki=ya UL kuit~ki] / wemiyaz<zi>=ya=kan UL kuit[ki]* “He knows of [nothing (that he has done wrong);] and he finds nothing (in himself)” KBo 10.37 ii 25-26 (rit., OH/NS), restoration Melchert (personal communication), ed. Haroutonian, FsHoffner (forthcoming), Goetze, JCS 16:30, JCS 22:20, restored *šakki[ganiyawanza]* (“soiled with faeces”); for the context see under *šeħuganiyawant* □ for *UL=ma kuit wemiyami* in the sense of “I find nothing out (as to the cause of divine anger)” see KBo 11.1 obv. 41 (prayer of Muw. II), ed. Houwink ten Cate, RHA XXV/81:108, 117, and Lebrun, Hymnes 297, 302.

b' lē *kuitki šak-*: (If the king of a tributary state thinks/speaks as follows:) [n]ašma=war=an=zz=(š)an LÚ.KÚR tarħdu [ammuk=ma=wa lē k]uitki ša-aq-qa-ah-hi “Or, let the enemy defeat him (i.e., the Hittite king), I don't want to know (lit.: [but don't let me] know) anything about it” KBo 10.12 ii 34-35 (treaty w. Aziru), ed. Freydank, MIO 7:362, 369, tr. DiplTexts<sup>2</sup> 38; similarly ibid. iii 25; (If the enemy of the Hittite king passes through the country of the tributary king, and he, instead of fighting against him, says as follows): *it=wa walḥ nu=wa pēda ammuk=ma=wa lē kuitki ša[-ag-ga-ah-hi]* “Go strike and carry off! But I don't want to know (lit.: don't let

## šak(k)- 1 c 1' b'

me know) anything about it” KBo 5.4 rev. 48 (treaty w. Targašnalli), ed. SV 1:68f., tr. DiplTexts<sup>2</sup> 73; similar KUB 21.1 iii 54-55 (treaty w. Alakšandu), w. dupl. KBo 19.74 + KUB 21.5 iv 3, ed. SV 2:74f., tr. DiplTexts<sup>2</sup> 91; for other exx. see also KUB 33.113 i 22-24 + KUB 36.12 i 35-36 below under mng. 2 (“to experience”).

c. with logical object in an adjacent subordinate clause — 1' with relative clause— a' preceding (many exx. have a resumptive pronoun in the šak-clause): ANA <sup>m</sup>Pallā=wa *kuit ammuk peškinun nu=war=at=za* DINGIR-LIM *ša-a-ak* “Whatever I have delivered/given to Palla, take note of it, O god.” (For this matter you should hold Palla responsible) KUB 22.70 obv. 36-37 (oracle question, NH), ed. THeth 6:64f., tr. Beckman, CoS 1:206 (“take cognizance of”); *nu kāš kui[t] memai n=at zik ša-ak-ti zig=a kuit [memai]tti n=at kāš ša-ak-ki(!)* (text -ti) “You know what he says, and he(!, text: you) knows what you say” KUB 35.148 iii 12-13 (rit. of Zuwi, OH/NS), cf. CHD s.v. *maniyahha-*; (Ea says to Ubelluri:) A-ni=kan *kuiš*<sup>NA</sup>ŠU.U-zis anda miēšta UL=an *ša-ak-ti* “Don't you know about the *kunkunuzzi* which grew in the water?” KUB 33.106 iii 35-36 (Ullik. III), ed. Güterbock, JCS 6:26f.; (“[What] I have [not] brought into accord with the [u]sages o[f the gods]”) <sup>d</sup>U=[a]t EN=YA *ša-ak-ti* “you, O Tešub, my lord, know about i[t]” KBo 11.1 obv. 23 (prayer, Muw. II), ed. Houwink ten Cate, RHA XXV/81:107, 116, and Lebrun, Hymnes 296, 300; (Someone sent Kuwaggulli with a message) *memiyan=ma k[ui]n piddaiškit n=an UL ša-aq-qa-a]h-hi* “but I don't know the message that he was carrying” KUB 23.91:16 (dep.); for another ex. see KUB 21.2 + KUB 48.95 i 6-9 mng. 5 (“to remember”), below.

b' following: (“If you [Ramses II] should say: ‘The King of Babylonia is not a Great King’”) *nu=za ŠEŠ=YA KUR*<sup>URU</sup>Karanduniyaš UL I-DI *kuedani=(y)at ilišni* “Then you, my brother, do not know Babylonia, in what rank it is” KUB 21.38 obv. 56 (letter of Pud. to Ramses II), ed. Edel, ÄHK 1:220f., Stefanini, AttiAccTosc. 29:13, Helck, JCS 17:91f., tr. DiplTexts<sup>2</sup> 134 (“my brother does not know”) □ for the interpretation of *I-DI* as 2 sg. see above in morphological section; *nu UL ša-[a]q-[qal]-[h]i kuiš=aš aši* DINGIR-LIM-iš “But I don't know who that god is” KUB 33.106 iii 44 (Ullik. III), ed. Güterbock, JCS 6:28f., tr. Hittite Myths<sup>2</sup> 64, LMI 161.

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Note how when the relative clause follows the main clause, there is no need for a pronominal object in the main clause.

**2'** with a *kuit* “that” clause, following: *ša-ak-ti-mu-za kuwatqa* [<sup>d</sup>UTU-uš] DUMU-aš=mu *kuit* NU. GÁL “Do you perhaps (*kuwatqa*) know (all) about me, O Sungod, that I have no child, (and therefore you have led me here to this baby)?” KUB 24.7 iv 35-36 (Tale of the Cow and the Fisherman), tr. Hittite Myths<sup>2</sup> 86f., and LMI 176 (“Tu sai bene ... che io non ho figli”); DUMU=YA UL *ša-ak-ti kuit=mu=kan* ŠÀ KUR. KUR.MEŠ *kašza ēsta* “My son, don’t you know that a famine was in the midst of my lands?” Bo 2810 ii 11-12 (letter, NH), ed. Klengel, AoF 1:172f.

**3'** with *mān* “if, whether” clause; cf. *mān* 4 b — **a'** preceding: [m]ān ZI-anza [ēsta mān=ma=tta UL] [Z]I-anza ēšt[a n=at tuel ANA ZI DINGIR-LIM GAŠAN=YA] *kuiš anda ša-ak-ta* “Who knew [O goddess, my lady.] if [in your mind] it was your wish [or not]” (lit., “who knew in your mind, goddess, my lady, ...”) KUB 14.7 i 4-6 (Hatt. and Pud. prayer), ed. Lebrun, Hymnes 311, 318, Sürenhagen, AoF 8:90f. with restorations determined by parallel passages in the same prayer; *namma=mu mān uppāi kuiški mān=mu UL kuiški uppāi nu=mu TUPPA*<sup>Hl.[A]</sup> *haträtten nu ši-ig-gal-lu* “Furthermore, write (pl.) tablets to me so that I may know whether anyone is going to send (oil) to me or not” KBO 18.2 rev. 8-12 (letter, NH); (Whether my brother is going to do this or that) *nu=mu hat[r]āi nu še-eg-gal-lu* “Write to me so that I may know (it)” KUB 23.88 obv. 6 (letter from Šalmenezer I to Hittite king), ed. Otten, AfO Beih. 12:66; for other exx. see KUB 1.16 iii 68-69 above in bil. sec.

**b'** following: (In the days when my father attacked Egyptian lands) *ammuk=ma=z nū[wa]* TUR-aš *ešun nu UL ša-ag-ga-a[h-hu-u]n mān=za* LUGAL KUR <sup>URU</sup>Mizri ANA [ABI]=YA *edaš ANA KUR.KUR.MEŠ* *šer a[rkuwar?]* *iyat mān=za UL kuit[i iyat]* “I was sti[ll] a child, I di[d] not know if the King of Egypt pr[otest]ed (lit. made a re[ply]) to my father concerning those lands or not” KUB 31.121a ii 11-15 (prayer, Murš. II), ed. Güterbock, RHA XVIII/ 66:60f., Lebrun, Hymnes 243, 245; [ANA ŠULM]AN LUGAL Ahhiyawā=ma=mu *ku[il] TAŠPUR nu apāt kuit UL I-DE*<sub>4</sub> [LÚ TEMI=Š]U *mān udaš kuitki mān UL* “[Con]cerning [the gi]ft of the king of Ahhiya-

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wa, about which you have written to me, because I don’t know if h[is messenger] has brought anything here or not, (I have taken *BIBRU*’s from the gift of the King of Egypt and have sent that to you)” KBo 2.11 rev. 11-12 (letter, NH), ed. AU 242f.; DINGIR.MEŠ EN.MEŠ=YA *uškatte[n] UL [š]a-ag-ga-ah-hi karū kuiē[š] LUGAL.MEŠ ešer nu=kan mā[n INIM] apiy[a] kuiški anda dai[š] našma[=a]n=kan arha dāš* “O gods, my lords, look. I do not know if one of the earlier kings placed [a word] there (i.e., on the tablet) or took one (lit. it) away” KUB 31.121 ii! 10-14 (prayer of Muršili II adapted from MH archetype), ed. Güterbock, RHA XVIII/66:59f.; ABU=YA GIM-an *‘Tawan~nan[n]an* MUNUS.LUGAL *tepnut apāš=ma* GÉME DINGIR-LIM *kuit ēš[t]a [n=at tuel ANA Z]I* DINGIR-LIM GAŠAN=YA *and[a ku]iš ša-ak-ta* (followed by *mān ... mān*) “When my father demoted Tawannanna, the queen, — since (after all) she was the maidservant of the goddess, who knew what was [in your mi]nd, O goddess, my lady, (whether the demotion was your wish or not?)” KUB 21.19 i 22-24 (prayer of Hatt. III and Pud.), ed. Sürenhagen, AoF 8:88f., Lebrun, Hymnes 310, 317; (“Zida took silver and gave it to me”) [ap]āt=ma=wa UL I-DI [mā]n=war=at=ši <sup>m</sup>Kuniya-<sup>f</sup>SUM<sup>l</sup> *paiš [našm]a=war=at=za apā[š ME-aš]* “But I don’t know if Kuniya-piya gave it to him, or he [took] it for himself” KUB 40.86 rev. 5-7 (dep., NH), ed. StBoT 4:32f. (as Bo 869), similar KUB 31.76 rev. 11-12, ed. StBoT 4:26; *kui[n] ša-ag-qa-ah-hi kuin=ma UL I-DI mān=aš agganza mān=aš TI-anza* “About one I know, about the other I don’t know, whether he is a dead or a living person” KUB 43.72 iii 1-3 (ritual).

**4'** (with a *kuwapi* “where” clause) — (“(Concerning) what you wrote me as follows: ‘The enemy has just now come and besieged the city Ḫapara on the one side, and has besieged the city Kašipura on the other; and he has passed through’) *namma=ma=ma<r>=aš kuwapi pait nu=war=at!*? (text: -aš) UL I-DI § *nu apāš LÚ.KÚR alwanzaḥhanza imma ēšta n=an UL ša-a-ak-ta<<-aš>>* “Furthermore I don’t know (with unemended -aš as subj. “he didn’t know”) where he was going.’ Was that enemy perhaps bewitched (i.e., silent and invisible), that you did not know about him?” HKM 6:9-14 (MH/MS), ed. HBM 128f., cf. partial translit. and comment in de Martino/

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## šak(k)- 1 f 2'

Imparati, ICH 2:105; (If a NAM.RA comes as fugitive to the country of a tributary king, and if he doesn't seize him and extradite him to the Hittite king; instead he speaks as follows): [eħ]u=wa īt kuwapi=wa paši ammuk=ma=wa=tta lē ša-ag-ga-ah-hi “[Ju]st go! I don't want to know where you are going” KBo 5.9 ii 44-45 (treaty w. Dupp.), ed. SV 1:18f., tr. DiplTexts<sup>2</sup> 62 (“Wherever you go, I don't want to know about you”).

**5'** (with a *mahhan* “how?” clause; cf. *mahhan* mng. 3): zik <sup>d</sup>IŠTAR <sup>URU</sup>Nenuwa GAŠAN=NI UL ša-ak-ti KUR <sup>URU</sup>Hatti GIM-an dammešhan “Don't you know, IŠTAR of Nineveh, our Lady, how the country of Hatti is oppressed?” KBo 2.9 i 38-39 (prayer in a rit., MH/NS); [h]antezziuš=ma=at LUGAL.MEŠ *mahhan arha pittalāer n=at* <sup>d</sup>UTU <sup>URU</sup>TÚL-na GAŠAN=YA [š]a-ak-ti “How the earlier kings neglected it (i.e., Nerik), you, Sungoddess of Arinna, my lady, know about it” KUB 21.27 i 16-18 (prayer, NH), ed. Sürenhagen, AoF 8:108-111; cf. ibid. i 42-43.

**d.** with logical object in a preceding paratactic clause — **1'** without resumptive pronoun in the šakk- clause: (What they have given to you, the gods) *nu šumeš=pat* DINGIR.MEŠ DINGIR.MEŠ-aš *ištanž[ani]t še-ek-te-n[i]* “(That) only you, O gods, know with your divine mind” KUB 17.21 i 6 (prayer of Arn. I and Ašm., MH/MS?), ed. Lebrun, Hymnes 133, 143 (“Vous seuls, les dieux, vous savez grâce à (votre) esprit divin”), Kaškäer 152f. □ on the inst. *ištanžanit* see Melchert, Diss. 304; similarly [(*nu šumeš=pat*) DINGIR. MEŠ-aš Z]I-it *še-ek-te-ni* KUB 31.124 i 13 (prayer of Arn. I and Ašm., MH/MS?), w. dupl. KUB 31.117 ii 4-5, ed. Lebrun, Hymnes 135, 144 (“vous le savez grâce à [votre esprit divin]”), Kaškäer 154f. (w. inaccurate translit.); cf. KUB 1.16 iii 68-69 above in bil. sec.

**2'** with resumptive pronoun in the šakk- clause: (If that and that was so) *nu=kan apadd=aya ANA ZI DINGIR-LIM GAŠAN=YA anda UL kuiški ša-ak-ta* “No one knew that too (which) was in the mind of the goddess, my lady” KUB 21.19 + 1193/u ii 2-3 (prayer), cf. Sürenhagen, AoF 8:92f., Goetze, JCS 22:7 n. 6 (both differently, because without join); cf. KBo 5.9 ii 44-45 (Dupp. treaty) 1 c 4', above; *našma=at kuit imma kuit HUL-lu ŠA ZI* <sup>d</sup>UTU-ŠI *zik=ma=at ša-ak-ti* “Or whatever evil matter (concerning) the life/soul of

his Majesty (occurs), and you know it” (and you allow it) KUB 26.1 iii 26-27 (instruction, NH), ed. Dienstanw. 13.

**e.** with logical object in a following paratactic clause: *nu zik <sup>m</sup>Kupanta-<sup>d</sup>LAMMA-aš UL ša-ak-ti* (var. *ša-ak-ta*) *mān <sup>URU</sup>KÙ.BABBAR-ši kuit AWAT BAL waštai nu ABU=ŠU kuēl waštai katta=ma DUMU=ŠU UL wašdulaš=pat nu=šši=kan* É ABI=ŠU *arha danzi* “Don't you know, Kupanta-LAMMA? If (anyone) commits some sin of rebellion in Ḫattuša, even if the son whose father sinned was not also guilty, they take away the house of his father from him” KBo 5.13 i 13-16 (treaty w. Kupanta-<sup>d</sup>LAMMA), w. dupl. KBo 4.7 i 61-64, KBo 4.3 i 2-5, ed. SV 1:112-115, tr. DiplTexts<sup>2</sup> 75 (§7) (“Are you, Kupanta-Kurunta, not aware that if ...?”).

**f. šekkant-** — **1'** known: <sup>d</sup>UTU-ŠI=ya=za še-ek-kán-ta-za UL še-e[k-kán-ta-za] / IŠTU EME *arha aniyazi* “And should His Majesty counteract (the evil) by means of known (and) unknown tongues?” KUB 60.100 obv. 8-9 (oracle question, NH); [<sup>d</sup>Zawa]lliš <sup>m</sup>UrhiTešsub še-ek-kán-du-uš=pat waškuš šer TUKU.T[UKU-anza SI×SÁ-at] “[If] the zawa]lliš-deity of Urhi-Tešsub [has been determined by oracle as being] angry only because of offences (which are) known (to us)” KBo 23.114 obv.? 23 (oracle question, NH), ed. van den Hout, Purity 148f. (differently) □ one expects a loc. šekkandaš=pat waškuwaš dependent upon šer; similar ibid. obv.? 21, 25; KUB 16.17 ii 1-2 (all oracle questions); [wašku]š(?) ŠA <sup>m</sup>UrhiTešsub n=at DINGIR-LUM-za še-ek-kán-du-uš waškuš [...] / [namma=at ...] karū kuieš še-lek<sup>1</sup>-ku-e-ni “Regarding the offences of Urhi-Tešsub, are they offences known by the god [in addition to those] which we already know about?” ibid. obv.? 21-22 (oracle question, NH), ed. van den Hout, Purity 148f. (differently); cf. also *nu=šmašl* [še-e]k-kán-[t]e-eš ſeqqaēšl [...] KUB 57.1 obv. 6.

**2' UL šekkant-** “unknown”: [mān I]NA MU DINGIR-LUM kī UL še-ek-kán GIG SIG<sub>5</sub>-ahti “[If] you, O god, in (this) year will cure this unknown illness” KUB 48.119 obv.? 3 (oracle question); [mān=āš ... i]dāluš IGI.HI.A-iš idālu[š EME-aš ...] / [... šekkanz]a EME UL še-ek-kán-za E[ME taranza] / [EME U]L taranza EME “[If ... an e]vil eye, evi[l speech, ... known] speech, unknown s[peech, spo-

## šak(k)- 1 f 2'

ken speech, un]spoken speech" KUB 34.85:7-9 (rit. frag., MH/MS), it would seem that these "tongues" represent evil talk to be counteracted (cf. *lala-* mng. 4); cf. further exx. above in bilingual section.

**g. šekkantit ZI-it** "knowingly, deliberately, intentionally": (He should tell his colleague if he has had sexual intercourse, and he should bathe himself) *mān še-ek-kán-ti-it=ma* (var. *[še-ek-kán-t]e-et=ma*) *ZI-it parā dāi* "but if he deliberately postpones/omits it (i.e., a bath)" (and doesn't bathe, and in an impure state fulfills his cultic duties, he shall incur the death penalty) KUB 13.4 iii 78 (instr. for temple personnel, pre-NH/NS), w. dupl. KUB 13.5 iii 46, ed. Süel, Direktif Metni 70f., tr. McMahon, CoS 1:220; (From Azzi, Gašga, and Luqqa) *nu ZAG še-ek-kán-te-et ZI-it anda lē kuiški zāhi* "let no one deliberately attack (lit. strike) the border" KUB 26.12 ii 15-16 (instr. for lords, NH), ed. Dienstanw. 24 ("verletzte?", mit bewußter Absicht, niemand die Grenze"); cf. fragmentary KUB 21.37 obv. 52 (against Urhi-teššub), ed. THeth 4:124, 127.

**h. w. kattan**, without -za, "to foresee": *mān=ma ANA <sup>d</sup>UTU-ŠI [(DINGIR.M)]EŠ TI-tar GAM-an še-ek-te-ni TI-anza=aš* "But if you, O gods, foresee life for his Majesty, (so that) he lives" KUB 6.9 ii? 2-3 (oracle question, NH), w. dupl. KUB 18.36:8-9, ed. van den Hout, Purity 108-111, cf. German zuerkennen "allot because he has the right"; *mān=ma DINGIR.MEŠ ANA <sup>d</sup>UTU-ŠI x[AWAT??] / [MU]D? GAM-an UL kuinki še-ek-te-ni* "But if you, O gods, don't foresee any [affair of bloo]dshed for his Majesty" (i.e., If he will not be murdered during his rule) KUB 18.36:15-16 (oracle question, NH), ed. van den Hout, Purity 110f.

**i. w. peran parā**, without -za, "to know before hand": (If you hear evil words of a revolt) ... *[(me-miyan=ma)] peran parā ša-ak-ti n=an ANA <sup>d</sup>UTU-ŠI [UL h̄atrāši]]* "(if) you know (this) matter (lit. word) beforehand and you don't write it to My Majesty" KUB 21.1 ii 77-78 (treaty w. Alakš., Muw. II), w. dupl. KUB 21.5 iii 4-5, ed. SV 2:64f., tr. DiplTexts<sup>2</sup> 89.

**2. to experience (w. -za):** (All the mountains spoke to Mt. Wašitta:) *HUR.SAG Wāšitta [k]uwa[t=wa] [tu]h̄ait DUMU-annaza=wa=za tuh̄iman UL ša-[ak-ti]* "Why did you [ga]sp (in childbirth), O Wašitta? Since (your) childhood you have not experienced (the) gasping (of childbirth)!" KUB 33.118

## šak(k)- 3 a

i or iv 16-17 (myth), translit. Myth. 189; *nu=za DUMU-annaz kuit ŠA DINGIR=YA duddumar natta ša-a-ak-hi nat[ta] ḡaneš[mi] § kuita imma meš̄hati nu=z=(š)ta ŠA DINGIR=YA duddumar ḥattata hū~manta šakin[u]n* "Since (my) childhood have I not experienced the mercy(?) of my deity and (now) acknowledge (it)? § And ever since I was born I have exemplified (through my conduct) all your mercy(?) and wisdom, O my god" KUB 30.10 obv. 10-11 (prayer, MH/MS), ed. Lebrun, Hymnes 112, 115, tr. ANET 400, NERT 168, see šakiya- 3; similar KUB 36.79 ii 24-28 + FHG 1 ii 23-27, cf. *mai- 2 b; mal=wa=za tepu=ya UL [ša-a]k-ki UR.SAG-tar=ma=šši 10-pa piyan ... [nu=wa=za apē]l[la?] māl UL ša-ak-ti* "He doesn't know/experience even a little intelligence(?), but courage has been given to him tenfold ... Do you not know about (mng. 1) that one's intelligence(?)?" KUB 33.113 i 22-23, 25 + KUB 36.12 i 35-36 (Ullik., NS), ed. Güterbock, JCS 6:12f. □ on *māl* see StBoT 44:49-51 (w. lit.), cf. CHD *mal* b and KUB 49.14 iii 5; for further exx. cf. KBo 1.30 obv. 3, 6-7 (Lú Boğ.) above in lex. sec.

**3. to heed, take note of, pay attention to — a.** with acc. obj.: *KUR <sup>URU</sup>Alašiya=wa amm[e]l nu=war=at Q[ĀT]AMMA ḡša?-a-ak* "Alašiya is mine. Take note of it (or: acknowledge it, mng. 4) accordingly" KUB 14.1 rev. 88 (Madduwatta, MH/MS), ed. Madd. 38f. (reading differently, *da-a-la*), AU 338, cf. 341, tr. DiplTexts<sup>2</sup> 160 ("recognize it as such"); cf. also KBo 18.57 l. e. 3 (letter); similar HKM 46 left edge 1-2; KBo 8.23:15-16; KBo 18.76 obv. 8; and cf. KUB 22.70 obv. 36-37, in 1 c 1' a', above; (If a country, a city or troops defect from his Majesty and his Majesty writes a letter to Šunaššura saying:) *apāš=wa ammel nu=war=an ša-a-ak* "That (city) is mine. Take note of it!" KUB 8.81 ii 8 (treaty, MH/MS), ed. del Monte, OA 20:216f., tr. DiplTexts<sup>2</sup> 25 ("Acknowledge it"); *[m]ān=an [MUNUS]-z[a=m]a iyan harzi n=an zik <sup>d</sup>UTU-uš ša-ak-ti* "But if it is a woman who has performed (sorcery on) him, and you take note of her, O Sungod, (then let it (i.e., the previously mentioned lid [<sup>DUG</sup>NAKTAMU]) be a scarf(?), and let her keep it worn on her head)" KBo 12.126 i 16 (Alli's rit., MH/MS), ed. THeth 2:22f., cf. šai- B mng. 2; (They clothe a prisoner of war in royal garments and put the royal cap on him) *n[u=w]a HUL-luš ISKIM-iš manni[nku]wanteš MU.HI.A-uš mānninkuwanteš UD.HI.A[-uš kū]n ḡše-ekl-tén nu=*

## šak(k)- 3 a

*wa kē[d]ani ḫtarpalli EGIR-an [p]aitten* “Now, bad omen, short years (and) short days, take note of [thi]s (substitute); go after this substitute” KUB 24.5 i 22-24 + KUB 9.13:10-11 (royal subst. rit., NH), ed. StBoT 3:10f. (“merkt euch [diesen]!”); *kāša apēdani uddani pedi kūš tarpallēš karū arandari nu=wa=za kūš ši-ik-tén* (var. *še-ek-tén*) *apūš=wa=za namma lē še-ek-te-ni* (var. *še-ek-te-e-ni*) “On account of that matter these substitutes are already standing (here) in place. Take note of these (latter). But don’t take note of those (earlier) ones any more” KUB 7.10 i 1-5 (rit. for the Sungoddess of Earth), w. pars. KUB 42.94 + HHT 80 rev. 10-12, KBo 22.112 left col. 2-5, ed. StBoT 3:129f. (“merkt euch diese ... merkt euch fortan nicht mehr!”); cf. similar KUB 43.40 iv 4-7; cf. IBoT 3:147:5-6; *nu=mu kāš TI-anza PUH=ŠU pedi ar[taru]* *nu=šmaš UGU-ziuš DINGIR.MEŠ kūn še-ek-tén mān=mu taknaš* <sup>d</sup>UTU-uš *katte<sup>1</sup>rruš=a* DINGIR.MEŠ *kuitki* *ḪUL-lu šana* *[hten (nu=mu k)]āš šēnaš pedi ar[taru]* *[nu=šmaš taknaš* <sup>d</sup>UTU-(uš katterruš)]š=a DINGIR.MEŠ *k[(ū)n še-ek-tén]* “[Let] this living substitute st[and] in my place. You Upper World Gods, take note of this one. If you, the Sun Goddess of Earth and the Netherworld Gods, [have sought] something evil against me, [let t]his figure stand in my place, [and you, the Sun Goddess of Earth] and the Netherworld Gods, [take] note of this (person)” KUB 17.14 i! 19-23 (royal subst. rit.), w. dupl. KBo 15.9:17-21, ed. StBoT 3:58f., tr. Taracha, Ersetzen 219f. □ since the =ŠU serves no semantic purpose in this clause, we must conclude it was considered a part of the Akkadian noun *pāhu* by this scribe. This is essentially the imperative of usage 1 b 2’.

b. either with obj. in adjacent clause or with unexpressed and understood obj. or with *apeniššan* “thus, accordingly”: (A scribe in Ḫattuša writes to his colleague in Tapikka: “My brother, don’t be concerned”) *kāša=za* <sup>URU</sup>*Hattuši MAHAR* LÚ.MEŠ *TAPPI=NI* *nu ŠEŠ DÙG.GA=YA QĀTAMMA* *ša-a-ak* “I am (or perhaps: we are) presently in Ḫattuša in the presence of our colleagues. Be advised accordingly, my dear brother” HKM 36 i.e. 3-4 (letter, MH/MS), ed. HBM 186f.; *nu* <sup>d</sup>UTU-ŠI *BĒLI=YA QĀ-TAMMA* *ša-a-ak* “Your Majesty, my lord, take note accordingly” HKM 46 i.e. 1-2; HKM 47:13-14; HKM 50:11; *nu* <sup>d</sup>UTU-ŠI *BĒLI=YA* *ša-a-ak pēdan mekki nakki*

## šak(k)- 4 a

*ANA LÚ.KÚR=ya=aš arziyan* “Your Majesty, my lord, be advised: the place is very important: it is the granary(?) of the enemy” ABoT 60 obv. 20-22 (MH/MS), ed. Laroche, RHA XVIII/67:82f. (“Mon-Soleil, mon seigneur, sache-le: c’est un endroit très considérable”) □ “it” (=aš) may refer back to the common gender BĀD “fortress” in line 16; *ša-ak-wa* “Be advised of (the above stated facts)” KUB 23.103 obv. 17 (letter), ed. Otten, AfO 19:41. This is essentially the imperative of usage 1 a.

4. to recognize, acknowledge, accept (all w. -za or pl. encl. pers. pron.) — a. obj. persons: (One of the princes among his brothers has been appointed to kingship) *n=an=za* ŠEŠ.MEŠ=ŠU NIN.ḪI.A=Š[U ... p]ankuš=a LÚ.MEŠ <sup>URU</sup>*Hatti še-ek-kán-du* “Let his brothers, sisters, [...] and all the Hittites recognize him” KUB 36.109:6-7 (protocol, MH/MS), ed. Carruba, SMEA 14:89, cf. CHD s.v. *lamniya-* 4 c; *nu=za zik* <sup>m</sup>*Huqqanaš* <sup>d</sup>UTU-ŠI=pat AŠŠUM BĒLŪTIM *ša-a-ak* <sup>1</sup>DUMU=YA=ya *kuin* <sup>d</sup>UTU-ŠI *temi kūn=wa=za hūmanza* *ša-a-ak-du* *n=an=kan* *ištarna tek~kuššami* *nu=za ziqa* <sup>m</sup>*Huqqanāš apūn* *ša-a-a[k]* § *namma=ma* *kuiēš ammel* DUMU.MEŠ=YA ŠEŠ.MEŠ=ŠU *ammell=a* ŠEŠ.MEŠ[=YA] *n=aš=za ašsuli* AŠŠUM ŠEŠ-UTTIM U AŠŠUM <sup>LÚ</sup>*TAP~PUT[TIM]* *ša-a-ak namma=ma=za* *damain* BĒLAM *kuiēš=aš kuiš* [UN-aš] ANA <sup>d</sup>UTU-ŠI EGIR-an *arha lē kuinki* *ša-a-ak-ti* <sup>d</sup>UTU-ŠI-i[n=za=pat] *ša-a-ak* “Now you, Ḫuqqana, must recognize only My Majesty in regard to lordship. My son of whom I, my Majesty, will say: ‘Let everybody recognize this one’ and whom I will present — you also Ḫuqqana, must recognize him § Moreover, concerning those (other) sons of mine (who are) his brothers, and [my] brothers: recognize them in a friendly way (only) in regard to brotherhood and in regard to equality; moreover do not recognize behind My Majesty’s back any other lord — what ever kind of [a man] he may be. Recognize [only] my Majesty” KBo 5.3 i 8-16 (treaty w. Ḫuqqana, Supp. I), ed. SV 2:106-109, tr. DiplTexts<sup>2</sup> 27f.; cf. ibid. i 32-33; *[nu=za* <sup>d</sup>UTU-ŠI] *tuk=pat* <sup>m</sup>*Alakšandun* *ša-ag-ga-ah-hi* *apūn=ma=za* [UL *ša-ag-ga-ah-]hi* “I, [my Majesty,] will recognize only you, Alakšandu; but that one (i.e., the enemy) I will [not recognize]” KUB 21.5 ii 9-10 (Treaty w. Alakš., Muw. II), ed. SV 2:58f., tr. DiplTexts<sup>2</sup> 88; <sup>f</sup><sup>d</sup>UTU<sup>1</sup>-ŠI=za MUNUS.LUGAL=ya <sup>m</sup>*Telipinu[n*

## šak(k)- 4 a

*maḥhan DINGIR.MEŠ-aš LÚSANGA-anni] ḫIR-anni-ya še-ek-ku-e-ni <sup>m</sup>A[rnuwandann-a-za DUMU.LUGAL QĀTAMMA AŠŠUM EN]-UTTIM ša-ak-ku “As we, My Majesty, and the queen hereby recognize Telipinu for [the gods’ priesthood] and for servitude, [similarly] let him recognize A[rnuwanda, the prince, in the same way for lord]ship” KUB 19.25 i 10-12 (decree of Šupp. I), ed. Kizz. 13f.; *nu-šmaš AŠŠUM E[N-UT]TI tamāi[n] UN-an lē kuinkī še-ek-<sup>t</sup>tel-ni* “As to lordship do not recognize any other man” KUB 26.1 i 13-14 (instr. for eunuchs, NH), ed. Dienstanw. 9; cf. also KUB 21.42 iv 16-18 (instr. for eunuchs, NH), w. dupl. KUB 40.24 rev.! 7 (NH), ed. Dienstanw. 28; (Even though that is not determined for you [pl.] by Ḫattuša) *nu-za tuk <sup>m</sup>Huwaššanna-<sup>d</sup>LAMMA-yan UL imma ša-a-<sup>t</sup>ag-gal-ah-<sup>h</sup>[i]* “should I not nevertheless recognize you, Huwaššanna-<sup>d</sup>LAMMA-ya?” KBo 18.104 rev. 7-8 (letter), ed. THeth 16:219f. (differently);*

**b.** obj. inanimate: (“He who was [your] elder brother [co]mmanded the troops (and) chariot warriors during the lifetime of his father”) ŠA ABI-ŠU-ya-wa-za *išhiūl I-DI* “and recognized the policy(?) (or: treaty obligations?) of his father” KUB 19.29 iv 9 (annals, Murš. II), ed. AM 18f. (“auch die Politik(?) seines Vaters kannte”); *mān-za ANA KUR <sup>URU</sup>Miṣri [...] UL išhiūl nu MUNUS.LUGAL appadda-ya IDI* KUB 21.38 rev. 14 (Pub. letter to Ramses II), ed. Edel, ÄHK 1:222f., tr. DiplTexts<sup>2</sup> 135.

**5.** to remember — **a.** without prev. (occasionally w. pl. encl. pers. pron. functioning like -za): KUR <sup>URU</sup>Wiliša-za ANA KUR <sup>URU</sup>Hatti kuedani LUGAL-i awan arha tīyat nu memīyaš kui[t] ištan-tanza [n=an] UL ša-<sup>t</sup>ag-gal-a[<sup>h</sup>-hi] “Since the incident occurred long ago, I don’t remember from which Hittite king the Land of Wilusa defected” KUB 21.2 + KUB 48.95 i 6-9 (Alakš. treaty), ed. SV 2:50f. (without join piece), tr. DiplTexts<sup>2</sup> 87; (They asked the friends of Palla on account of an embezzlement and they said): *apūn-wa memian UL še-ek-ku-e-ni* “We don’t remember that matter (scil., an embezzlement)” KUB 22.70 obv. 38 (oracle question, NH), ed. THeth 6:64f., tr. Beckman, CoS 1:206; *uddār-mu [i]štamašten karūiliyaš DINGIR.MEŠ-iš karūili <<kuiēš>> uddār kuiēš [š]e-ek-te-ni* “Hear my words, O Prime-

## šak(k)- 5 c

val Deities, you who remember the former matters” KUB 33.106 iii 48-50 (Ullik.), ed. Güterbock, JCS 6:28f. w. n. 52; (As soon as the cult objects arrive at Arušna) *nu-šmaš-at LÚ.MEŠ É DINGIR-LIM GIM-an še-ek-kán-zi n=at QĀTAMMA šuppiyahhanzi* “The priests consecrate them in the same way as they remember it” KUB 22.70 rev. 58-59 (oracle question, NH), ed. THeth 6:96f.; (They go to the *dahanga*-) *nu INIM. ḤI.A talliyauwaš GIM-an še-ek-kán-zi n=at-kan QĀTAMMA anda memanzi* “And they recite the words of appealing there in the way as they remember (them)” KUB 58.11 obv. 6 (festival), ed. KN 214f. (as Bo 2710); [<sup>LÚ.M</sup>]ESNAR-za *tiyarraš SÌR SÌR-RU [k]arū-šamaš-at še-ek-kán-zi* “The musicians sing the *tiyarra*-song. They already remember it” KUB 45.49 iv 12-13 (rit.); *mānn-za maršanuwan kuitki n=at še-[e]k-kán-zi maḥhan n=at QĀTAMMA EGIR-pa šuppiya[hhanzi]* “And if something is desecrated, they will reconsecrate it in the same way that they remember it” KBo 11.1 obv. 35, ed. Houwink ten Cate, RHA XXV/81:107, 117, cf. CHD s.v. *maršanu-* 1 (“... in the way that they know”).

**b.** w. *āppan* (without -za): (From today on) [(kī)] *uttar šumāš EGIR-an še-ek-tén* “you (pl.) should remember this matter (i.e., keep it in mind)” KBo 3.1 ii 68 (Tel.pr., OH/NS), w. dupl. KUB 11.6 ii 15-16 (NS), ed. THeth 11:36f., tr. van den Hout, CoS 1:197, cf. Boley, Hethitica 6:21; (“Behold, I shall give sacrifices to Wišuriyanza, to the evil woman”) *nu-za z[i]k <sup>d</sup>UTU-uš ktruwaš ēš uizzi-at ša[nnai ku]watqa n=at EGIR-an zik nepi[šaš <sup>d</sup>UTU-u]š ša-a-ak* “You, Sungod, be a witness! The time will come when [she] will perhaps hi[de] it. Then you, [Sun-god of hea]ven, should remember it (lit. keep it in mind afterwards)” KBo 15.25 obv. 35-37 (rit. for Wišuriyanza, MH/NS), ed. StBoT 2:4f. (“dann sollst du ... es wissen”); cf. Otten, FsAlp 414.

**c.** w. *appanda*: *kuitta-ya šallin LÚŠU.GI punuš~kimi nu-kan [1-an] šaklāin EGIR-and[a GIM-an] še-ek-kán-zi n=at memanzi* “And whatever I shall ask a venerable old man, [as] they remember [one] rite, they shall tell it (to me, and I shall carry it out in accordance with it)” KBo 11.1 obv. 23-24 (prayer, Muw. II), ed. Houwink ten Cate, RHA XXV/81:107, 116, cf. Otten, FsAlp 413.

## šak(k)- 6

## šak(k)-

**6.** to be expert, skilled, or proficient in (w. acc. obj.), sometimes w. -za: [(*kui*)]š=za *haššannan ištarna alwanzatar ša-ak-ki* “Whoever among the members of the royal family is proficient in sorcery,” (seize him) KUB 11.1 iv 23 (Tel.pr., OH/NS), w. dupl. KBo 3.67 iv 11 (NS), KBo 12.7:8 (NS), ed. THeth 11:54f., tr. van den Hout, CoS 1:198 § 50 (“knows”); *ziga m.<sup>d</sup>IM-BĒLĪ-iš Gl̄s uppariyaš ŠA Ú.HI.A=ya uttar ša-a-ak-ti* “You, Adad-bēlī, are proficient in the matter of kindling(?) and (medicinal?) herbs” HKM 66:34-35 (letter, MH/MS), ed. HBM 246f. (“Du ... weisst (über) die Angelegenheit des Kienholzes(?) und der (Futter)-gräser (bescheid)”) and discussion on p. 339; the Ú.HI.A are to be reaped for the writer, <sup>m</sup>Hulla (-mu), and by comparison w. KUB 22. 61 i 14-16 cited below may be medicinal □ for *zup~pariyaš* in this context perhaps similar to Turkish *çıra?*; (The wood must be close to the *hašikka*-tree) LÚSANGA=at=za I-DI “The priest is proficient in it” KBo 23.7 i 9 (rit.); Ú *pariyauwanza kuit* DUMU. MUNUS <sup>f</sup>Nāya <sup>f</sup>Memiyaš *namma=ya* LÚ.MEŠ A.ZU *kuit še-ek-kán-z[i]* nu Ú.HI.A *kuit meggaya n=at=za ariyami* “Since a medicinal herb is to be applied and since the medicinal herbs which the daughter of Nāya, Memiya and further the physicians are proficient in applying are numerous, I will investigate it (i.e., the peculiar herb) by means of an oracle” KUB 22. 61 i 14-16 (oracle question), ed. StBoT 19:4, StBoT 29:159; <sup>SISKUR</sup>*mantalliya x[... G]IM-an še-ek-kán-zi* “As PN’s are proficient in *mantalliya*-sacrifice” KUB 16.7 rev.? 16-17 (oracle question); *kunzigan~nabiša=m[a=z LÚ.M]EŠAZU še-ek-kán-zi* “The seers are proficient in *kunziganahit-*” KBo 17.65 rev. 42 (birth rit., MH?/MS?), ed. StBoT 29:142f.; cf. ibid. obv. 32-33, w. dupl. KUB 44.59 rev. 3.

**7.** to be acquainted with (someone) (w. -za) —  
**a.** in general: (§) *tug=a=z <sup>m</sup>Kaššūn I-DI maḥjan n=ašta ANA LÚ.MEŠ URUGašg[a] kattan arha anku ŠUPUR* “And since he knows you, Kaššu, write by all means secretly to the Kaška men” HKM 7:23-25 (Maṣat letter, MH/MS), ed. HBM 130f. (differently) □ “you” is emphatic both in position and form; *BĒLU<sup>[H]I.A=za kuēš dUTU-ŠI ZI-ni GAM-an I-DI n=aš=kan arha halzāi</sup>* “The lords, whom his Majesty knows in his mind/heart, he will call away” KBo 13.76 obv. 12-14 (oracle question, NH), cf. CHD s.v. *maleškuešš-* (“has in his mind”); *nu=ddu=za kāša kāš antuwahhaš UL še-ek-ta*

“(Until now) this human has not ‘known’ you (scil. the goddess)” KUB 7.8 ii 14-15 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:273, 278, 286 (with suggestions about the special mng. of “know” here).

**b.** LÚšaggant- *antuḥa-* “acquaintance, friend?”: (Among the undesirable actions condemned by the Hittite king:) *nu=za ŠEŠ-an LÚgainan / [...]an LÚaran LÚša-ag-ga-an-ta-an [UN]-an zahliyaš pedi / [hūdāk(?) U]L ēpši UL=ma=an=kan<sup>1</sup> [ku]eš[i]* “(If) you do not [immediately(?)] seize brother, in-law, ..., friend, (or?) acquaintance in the place of battle, and you do not kill him, (but you put him on the road)” KUB 26.29 + KUB 31.55 16-18 (protocol of Arn. I, MH/NS), cf. Klengel, ZA 57:228 w. n. 24.

**c.** (negated participle) “unknown (person)” : [nu LÚhuyanza *UL(?) še-e]k-kán-za antuwahhaš KUR-e ištarna arh[a lē] / [paizzi]* “Do [not let a fugitive — an unk]nown person — [pass] through the midst of (your) land” KUB 26.17 ii 8-9 (instr.); *UL še-ek-kán-za=kan LÚ.KÚR x[...]* “An unknown enemy [will ...]” KUB 8.28 obv. 6 (apodosis to an astral omen), ed. Riemschneider, Omentexte 150, 152.

The precise function of the particle -za (or the pl. enclitic personal pron.) with šak(k)- is difficult to determine. There is a definite tendency to employ it in cases that require a particular translation, such as “to recognize, acknowledge” (mng. 4). Jus-tus prefers to see it lending a volition or intentionality to the action. But equally plausible is its serving to make a stative verb (“to be in the possession of knowledge”) into an eventive one (“to come to know”). The translations “recognize, acknowledge, accept” would fit either explanation. The alternation in the use and non-use of -za in the mngs. 1, 3, 5, and 6 seems to show the basically optional nature of the particle or the encl. personal pron. with šakk-. Its apparent regularity, on the other hand, in the mngs. 2 (“experience”), 4 (“recognize, acknowledge”) and 7 (“be acquainted with someone?”) might point at a function of the particle as stressing the degree to which a certain knowledge has been internalized (“to know deep down”).

Weidner, LSS 7/1-2 (1917) 38 (“er kennt”); Hrozný, JSOR 6 (1922) 69 n. 1; Götze, ZA 34 (1922) 184; Sommer/Falkenstein, HAB (1938) 101f.; Goetze, JCS 22 (1968-1969) 7-8;

## šak(k)-

## šagai- 1 a 1' a'

Justus, in Kammenhuber, Materialien 10 (1981); eadem, Or NS 52 (1983) 107-115.

**DUG šakkā-** n. com. (an earthen vessel used for *walhi*-beverage); OH/OS.†

(In GN Pappa distributed “troop’s bread” and *marnuwan*-drink. As a punishment for Pappa they poured salt into a cup of [*marnuw*]an-drink, and he drank it. And they broke the cup [(<sup>DUG</sup>*diššuminn-a*)] over his head. But in Ḥattusa he distributed *walhi*-drink to the troops) <sup>DUG</sup>ša-aq-qa-a-an dāer nu [(ANA SAG.DU=ŠU *tuw*)a(rn)]er “They took the š.-vessel and br[o]ke (it) over his head” KBo 3.34 i (8)-9, 10 (anecdotes, OH/NS), w. dupls. KUB 36.104 obv. 6-8 (OS), KUB 48.77:4, 6, ed. Soysal, Diss. 10, 83, Dardano, L’aneddoto 30f.

Obviously, since a vessel of metal could not be broken over someone’s head, both the *diššumi-* (= *teššumi-*) and the š. mentioned in this passage must have been pottery. But since elsewhere the *teššumi*- was metal, the šakka- could also sometimes have been metal.

Cf. šakkušša.

**šagai-** n., com.; 1. sign, omen, 2. (‘omen’ as the name of a passive token in KIN oracles), 3. miracle(?), 4. (someone who stands as an) example or warning, 5. feature, characteristic, 6. (as a designation for a malformed animal newborn, otherwise called an *IZBU*), 7. (a feature of the oracle liver), 8. symbol, model, token (in a festival dramatization); wr. syll. and ISKIM/GISKIM; from OH.

**sg. com. nom.** ša-ga-i-[i]š KBo 17.1 iv 9 (OS), ša-ga-iš KUB 31.64 iii 3 (OH/NS), KUB 8.3 obv. 5, 7, 9, KBo 13.34 iii? 13, KBo 17.90 ii 11, KBo 34.116 i 11, 13, ša-ga-a-iš KBo 16.97 rev. 31 (early NS or MS), KBo 5.1 i 17 (NH), ša-ka-i-š(a) KUB 8.2 obv. 14 + KUB 43.16:4, ša-ka-e-š-š(a) KUB 8.2 obv. 12 + KUB 43.16:2, KBo 34.116 i 7, 9, šag?(or ša?)-ga-e-š-š(a) KUB 8.2 obv. 16 + KUB 43.16:6, ISKIM-iš KBo 3.1 ii 69 (NS), KUB 24.5 obv. 22 (NH), KUB 8.21:10, 13 (NS), ISKIM KUB 18.17 ii 2.

**acc. com.** ša-ga-in KUB 3.55 ii 4, KUB 36.44 iv 17 (OH/MS?), VBoT 58 i 7 (OH/NS), KUB 32.137 ii 4 (MH/NS), ša-ga!-a-in KUB 36.51 rev. 5 (OH/NS), ša-a-ga-a-in KUB 33.17 + KBo 14.86 rev. 7, ISKIM KUB 5.1 iii 73, 94, iv 69, 81 (NH), KUB 50.30 obv. 7, KUB 50.44 ii 5, KUB 52.68 i 17, ISKIM-in KBo 13.101 i 27, 30 (NS).

**gen.** ša-ki-ya-aš KBo 10.6 i 10, 11, (14), KUB 54.1 iii 33 (NH), KUB 58.77 i 29, ša-ki-aš KBo 13.31 iii 1 and passim,

KUB 8.25 iv 4, ISKIM-aš KUB 30.42 i 15, 16 (NH), KUB 30.55 rev.? 4, and passim (NH), KBo 10.6 i 1, KUB 57.116 obv. 20.

**abl.** ša-a-ki-ia-az-z(i-ia) KBo 16.97 rev. 2 (MH?/MS?), ISKIM-a[z] RS 25.421:10, (31)(Ugar. 5:444) (NH?).

**pl. nom. com.** ša-ga-a-uš KUB 34.70:13 (NH). Cf. also KUB 8.28 rev. 12-13, where 2 ISKIM agrees with *aniyanteš*.

**pl. nom.-acc. collective(?) (or neut.?)** ša-ga-e KBo 23.55 i 13, 17, ša-ga-a-e KBo 16.46 obv.? 8, 10 (MS), [k]ē-kan ḤUL-uwa ISKIM.ḤI.A KUB 5.1 iii 17 (NH), cf. ibid. 48 (ISKIM.ḤI.A ... arpuwanta), ḤUL-lawa ISKIM.ḤI.A KUB 36.89 rev. 46, (eni) ISKIM.MEŠ IBoT 1.33:89, 95, ISKIM KUB 30.42 i 17 (cf. šanega?).

The OS spelling ša-ga-i-iš represents the earliest phase in the orthography of this word. Later spellings show plene writing of the a vowel: ša-ga-a-iš, ša-ga-a-in, etc.

(Sum.) Á.AŠ = (Akk.) *it-tù* = (Hitt.) ISKIM-iš “omen, sign” KBo 1.42 ii 8 (Izi Bogh.), ed. MSL 13:135 line 83.

AN.TA.LÙ (= Akk. *attalù* “eclipse”) KUB 4.63 ii 27 = <sup>d</sup>UTU-waš ša-ga-iš “sign of the sun” KUB 43.3 ii? 6; (syll. Sum.) ūx-āški<sup>l</sup>ma ammanku lamma<sup>l</sup> qama<sup>l</sup> gam[ur]ansum = (Akk.) ISKIM AMA-mi-ya rubuta luddin-ku = (Hitt.) 4-anna-za namma ammel ūAMA-an<sup>l</sup> ISKIM memahhi “For the fourth time I will describe my mother with a feature/characteristic (mng. 5; lit. sign)” RS 25.421:50-51 (Signalement lyrique), ed. Nougayrol, Ugar. 5:314f., 445, Laroche, Ugar. 5:774f. (“par un signe”), cf. repeating with second, third and fifth times ibid. lines 9-10 (ISKIM-a[z]), 30-31 (ISKIM-az), 67-68, the ISKIM, which in each case is used to describe the ‘mother,’ is a flattering simile or metaphor “she is finished like an ivory column, she is filled with splendor,” “she is the rain, the first water in seed-time,” “she is a fruitful harvest season,” etc.; this use of Akkadian *ittu* is found elsewhere in the passages cited in CAD *ittu* A 1 a (“feature, characteristic”).

On the possibility of Sum. Lw in Akk. (*g*)iskimmu appearing in *ki-iz-ki-im-x[...]* KBo 15.9 iii 16 see StBoT 3:64, 99, 189 and THeth 7:43.

**1. omen, sign — a. in divination texts — 1' in the query of oracle texts — a' in general:** eni-za kuit ISKIM.ḤI.A ḤUL.ḤI.A INA <sup>URU</sup>Kummahi kik~kištat nu-za apattan kuit EGIR-an ḤUL DÙ-at kinun-za namma kuit ISKIM.ḤI.A ḤUL.ḤI.A kikkištari ŠA SAG.DU <sup>d</sup>UTU-ŠI ḤUL išeħħiškanzi “As to the fact that those evil omens kept occurring in Kummaha, and that harm (ḤUL = *idālu*) subsequently occurred as a result, while now again evil omens keep occurring, do they portend harm for the person of His Majesty?” IBoT 1.33:1-4, cf. ibid. 89, 95, 111, ed. Laroche, RA 52:152-159, StBoT 5:90 □ both *eni* and *kuit* and the sg. verbs *kikkištati* and *kikkištari* show the neut.

## šagai- 1 a 1' a'

## šagai- 1 b

agreement of (collective?) ISKIM.HI.A here. Kammenhuber, THeth 7:196, claimed that neut. forms of šagai- first occurred in the 13th century. Her opinion on the dating of IBoT 1.33 to Ḫatt. III is given in THeth 7:27 n. 51; [k]ē=kan ḤUL-uwa ISKIM.HI.A DINGIR-LIM-ni=pat aššan ॥NU. SIG<sub>5</sub>l-du “Do these evil portents remain only for the deity? (Then) let (the KIN oracle) be unfavorable” KUB 5.1 iii 17 (NH), ed. THeth 4:68f., tr. Beal, Ktēma 24:49; ISKIM.HI.A=ya=za arpuwanta kikištari “and the signs repeatedly turn out unfavorable” KUB 5.1 iii 48-49 (NH), ed. THeth 4:72f., StBoT 5:90, tr. Beal, Ktēma 24:50; eni kuit ISKIM EME išiy[ahtā?] “As to the fact that the aforementioned omen pres[aged] an (evil) tongue” KUB 18.17 ii 2; (“If foreign troops will harm somewhat the people to be resettled”) UZU NÍG.GIG.HI.A=kan irhāss=a SIG<sub>5</sub>-anta ša-aki-ya-az-zi-ya-at šarā artari SIG<sub>5</sub> “will the liver and (its) border/edge be favorable, and will it (-at) present itself with an omen/sign? Favorable” KBo 16.97 rev. 2-3 (liver oracle, MH?/MS?), ed. Schuol, AoF 21:108 (“... und wird es aufgrund des Vorzeichens andauern?”), a translation considering šakiyazzi to be a pres. 3 sg. of šakiya- “will it give a sign and present itself?” cannot be ruled out □ antecedent of -at is unclear □ for šarā ar- see KUB 13.4 i 22 and AS 24:46.

**b'** solar omens referred to in the query: [nu? ... <sup>d</sup>UT]U-aš ISKIM.HI.A UL=ma kel KASKAL-aš nu KIN SIG<sub>5</sub>-ru “[Or] do the signs of the [su]n not concern this expedition?, let the KIN oracle be favorable” KUB 16.29 obv. 11; cf. ॥ISKIM<sup>l</sup>.MEŠ <sup>d</sup>UTU “the signs of the sun” KUB 6.7 iv 15.

**2'** in oracular answers: ni. UL ešzi NU.SIG<sub>5</sub> ISKIM NU.TUKU “There is no nipašuri-. Unfavorable. It does not have a portent” KUB 5.1 iv 81 (NH), ed. THeth 4:90f. (differently), tr. Beal, Ktēma 24:53, cf. Schuol, AoF 21:90; cf. (“The first exta”:) ni. NU.GÁL NU.SIG<sub>5</sub> ISKIM NU.GÁL “There is no nipašuri-. Unfavorable. There is no portent” KUB 50.90 obv. 14; (“Is it, however, the IŠTAR of his father?”) keldiš=pat ahar[riana Ø?] / ša-ga-a-iš NU.GÁL EGIR=ŠU [...] “Only the keldi- is a.-d. There is no portent. Behind, [...]” KBo 16.97 rev. 30-31 (MH?/MS?).

**3'** omen texts — **a'** birth omens: takku MUNUS-za hāši nu=fššli SAG.DU=SU ŠA MUŠ kiša ॥ŠA<sup>l</sup> [d]GIŠ<sup>l</sup>.GIM.MAŠ ša-ga-iš “If a woman gives birth

(to a child), and his head becomes (that) of a snake, (it is) the omen of Gilgameš” KBo 13.34 iii? 11-13, ed. StBoT 9:26f. For the “historical apodosis” about Gilgameš see THeth 7:73, 111.

**b'** astrological omens — **1''** solar omens: [(tak~ku <sup>d</sup>UTU-uš <sup>d</sup>ḥ)]ilāizzi n=ašta <sup>d</sup>UTU[-waš hilāš(?)] [(kuēz pēda)]z paškittari nu a[plēz [(arha par~kiyan Š)]A LUGAL KUR MAR.TU<sup>KI</sup> ša-ga-iš “If the Sun has a halo and [the halo(?) of] the Sun is raised(?) from the place from which it normally proceeds, it is the sign of the King of Amurru” KUB 34.13 obv. 4-6, w. dupl. KUB 8.17 ii 5-7, ed. Riemschneider, Omentexte 195f., THeth 7:100; cf. park-, parkiya- mng. 3; cf. <sup>d</sup>UTU-waš ša-ga-i[š] KUB 43.3 ii? 6 above in bil. sec.

**2''** lunar omens: [mān IN]A ITU.KAM ŠĀTU UD.15.KAM paizzi ša-ga-i[š-ša k]iša “[If i]n that month the fifteenth day passes [and] a sign [oc-]curs” KBo 34.116 i 11, and passim, w. par. KUB 8.2 obv. 7, 10, 12 + KUB 43.16:2 and passim, KUB 8.3 obv. 5, 7, 9, 11, 13, ed. Riemschneider, Omentexte 108, 110, cf. KBo 10.6 i 10, 1 d, below.

**c'** in the colophon of an omen tablet: DUB.1. KAM nu=ššan 2 ISKIM Š[A ...] aniyanteš “One tablet: On it two omen series o[f...] were written down” KUB 8.28 rev. 12-13, ed. Riemschneider, Omentexte 152f.; the two series were “If a cloudburst (<sup>d</sup>ningaš)” and “If [the sun/moon] is eclipsed.” Note that the gender agreement is com. pl. (aniyanteš).

**b.** in rituals: (A physician and the author of the ritual go and examine a cup of tarlipa-liquid and a brazier, and the author says:) [k]uiš ša-ga-i[-i]š kišari ta LUGAL-i MUNUS.LUGAL=ya tarweni “We will tell to the king and queen whatever sign occurs” KBo 17.1 iv 9 (rit. for royal couple, OS), ed. StBoT 8:36f., translit. StBoT 25:10; Kammenhuber, THeth 7:42 n. 91, speculates that this kind of omen was “vergleichbar etwa moderner Wahrsagerei aus dem Kaffeesatz”; [našma=šši IS]KIM-iš kuiš[(ki)] [(ḤUL-]luš<sup>l</sup> ŠA ÚŠ peran k)išar]i [nu] kī [(SISKUR=ŠU)] “[Or] if any evil sign indicating (his) death o[ccur]s before [him], this is its counter-ritual” KUB 15.2 rev. 8-9 (great subst. rit.), w. dupl. KBo 15.11 rev. 9-10, KUB 41.24 rev. (4)-5, ed. StBoT 3:70f.; cf. KUB 53.50 i 12-13 (rit. of counter-magic), w. dupl. Bo 3471 i 5-6, ed. Otten, ZA 66:98 (as Bo 2476); [kuēz]

## šagai- 1 b

*imma kuēz pēdaz watkuanzi [...] x-ru tān alilešzi našma kuiš i[(mma kuiš ISKIM-i)]š kišari* “From whatever place they leap, [...]x for the second time *alileš-* or whatever sign may occur” KUB 53.50 i 11-13, w. dupl. Bo 3471:5-7, ed. Otten, ZA 66:98; cf. SÍSKUR ŠA-ki-ya-aš KUB 58.77 i 29, translit. StBoT 18:77; *n[u=z w]a HUL-luš ISKIM-iš manninkuwanteš MU.HI. A-uš mānni[n]kluwanteš UD.HI.A-[uš kū]n šekten* “Now, O evil sign, O short years, short days, recognize [this man] (as king and pursue him)” KUB 24.5 obv. 22-23 + KUB 9.13 obv. 10-11 (royal subst. rit., NH), ed. StBoT 3:10f.; *tamaīn=zz=(š)an DINGIR-LAM HUL-lu[nn]=a ša-ga-in<<-na>> anda lē tarnatti* “Do not let enter another deity and an evil portent into (it)” KUB 32.137 ii 3-4 (foundation rit., MH/NS), ed. Kellerman, Diss. 166, 173; cf. ibid. 25-26 + KBo 15.24 ii 4-5, cf. THeth 12:60f., Haas, Gesch.Relig. 255f.; (A *patili*-priest says to a woman giving birth:) *ar[ha-wa]l=za ariya INA ēkarimmi=wa=tta=kkan kuit anda ša-ga!-a-iš kišat* “Investigate by means of oracle questions what occurred for you in the temple (as) a sign” KBo 5.1 i 15-17 (Papanikri’s rit., NH), ed. Pap. 2\*f. (different reading *šata-a-iš* “Störung???”); *n=aš EGIR-pa [IS]KIM.HI.A MAMETI paizzi [n]=aš ANA NAM.<NE.>RU arkuwar kišan DÙ-zí* “And he (i.e., the king) goes back to the portents of the oath(-deity) and makes a plea to the oath(-deity) as follows” KBo 15.7:13-14 (royal unction), ed. StBoT 3:36f. (“Dann geht er den Vorzeichen des Eid(gott)es nach”), Kummel, influenced like the ancient scribe by the NAM.RA in 15, did not correct NAM.RU (14, 19) to NAM.NE.RU = NAM.ÉRIM = MĀMĒTU “curse”; *idālušš=a ša-ga-iš GAM-an [... paiddu?]* “[Let] the evil sign [go] down [into the dark earth]” KBo 17.90 ii 11 (rit.); LU[G]AL-uš tezzi ša-ga-a-uš lāga[ndaru?] (or: *lāga[ntat?]*) “The king speaks (as follows): ‘[Let] the (evil) signs fa[ll] (or: ‘The (evil) signs [have] fal[len]’)” KUB 34.69 obv. 21 + KUB 34.70 i 13 (fest.); *[kue]dani pedi ISKIM-in iyatten kinun=a=a[t ...] / [a]pāt AŠRU išharnummauen n=at=z[a] ȝma-wa-d[-...]/[an]da tawalit wallit niñganl[u][mnen ...] / [kui]n? [IS]KIM-in GE-iš KI-aš anda [pašta(?)] / [...]x[...]x pēdaz lē nin[i]k[tari]* “In what place you (gods) have given a sign, now, we have smeared it, (namely) that place, with blood ... [We have] drenched [...] with *tawal* and *walhi*. [...] What sign the Dark Earth has [swallowed(?)] in; let it not be removed from the

## šagai- 1 d

[...] place” KBo 13.101 i 27-31 (rit., NS); cf. in the final column: *kī-ya HUL-lun ISKI[M-in ...] / nu kāš HUL-luš ISK[IM-iš ...]* “And [let] this [remove(?)] the evil omen, [and let] this evil omen [disappear(?)]” KBo 13.101 rev. 19-20 (rit., NS); *šamiyaš ša-a-ga-a-in* “omen of incense(?)” KUB 33.17 + KBo 14.86 iv 7; cf. *HUL-lauwaš ISKIM* KBo 13.96 left col. 91.

c. in prayers: (“You, O Stormgod of Nerik, have announced goodness and life for the Hittite lands”) *[harga]tar=ma=wa HUL-lauwa ISKIM.HI.A LÚ. KÚR-aš KUR.KUR.HI.A-aš tēt KUR.KUR.HI.A LÚ.KÚR=wa harkdu* “but you have announced [rui]n/[destruc]tion (namely) evil portents for the enemy countries. So let the enemy countries be destroyed” KUB 36.89 rev. 46 (prayer to the Stormgod, NH?), ed. KN 154f.; *uda=wa=mu [...] / zik=pat ša-ga!-a-in kuinki te[t]* “Bring me [...]. You yourself spoke some sign (or: Speak some sign yourself)” KUB 36.51 rev. 4-5 (myth of Inara, OH/NS), translit. Myth. 95, tr. Hittite Myths<sup>2</sup> 32 §5; cf. lex. sec.; *nu=war=at AŠAR ISKIM-aš* KUB 57.116 obv. 20 (prayer), ed. StBoT 15:19.

d. in shelf lists: DUB.1.KAM <sup>d</sup>UTU-aš ISKIM-aš *QATI* § DUB.2.KAM <sup>d</sup>UTU-waš ISKIM-aš *ša~negaš=a=kan* ISKIM EGIR-an aniyān *QATI* “One tablet (or: Tablet One): solar omen(s); finished. Two tablets (or: Tablet Two): solar omen(s); the omen of *šanega* is appended; finished” KUB 30.42 i 15-17 (NH), ed. CTH pp. 162f., cf. [DU]B.<sup>f</sup>11.KAM<sup>l</sup> ŠA <sup>d</sup>UTU *ša-ki-ya-aš* KBo 10.6 i 11 (shelf list entry, NH), ed. CTH p. 185; cf. KUB 30.55:14 (NH), ed. CTH p. 175; [DUB. x.KAM Š]A <sup>d</sup>S̄IN *ša-[k]i-ya-aš* “[The ...-nth tablet o]f the moon omens” KBo 10.6 i 10, ed. CTH p. 185; 1 *TUPPU ISKIM-aš QATI* “One tablet of (mixed) omens; finished” KUB 30.55 rev.? 4 (NH), ed. CTH pp. 174f.; 5 *TUPPU ŠA* <sup>m</sup>Kuwatalla ISKIM-aš *QATI* “Five tablets of the omens of Kuwatalla; complete” ibid. 8 (NH); 1 *TUPPU QATI* *nu=ššan ... GUD-aš ISKIM-aš ešharwa ... aniyān* “One tablet finished. On it (are) written: ..., the sign of the cow (and) ...” ibid. 10-11; 1 *TUPPU ŠA* MUŠ IS[KIM... ] “One tablet of snake ome[ns]” ibid. 2; 1 *TUPPU ŠA* MUL ISK[IM... ] “One tablet of star omens” ibid. 3; [DUB.x.KAM] *halliyaš ša-ki-y[a-aš]* “[... tablets] of the omen of *halliya-* (a small wild creature intrusive in houses)” KBo 10.6 i 14, ed. CTH p. 185.

## šagai- 1 e

## šagan

e. in an unclear passage from an instructions text: *UZUNÍG.GIG=ma kuwapi [auṭṭi]i(?) nu=ššan [mān ...] / kuitki kallar š[a-g]a-a-e kišar[i ...] / n=at UL ūhhi zig=at=kan lē wa[hnuši] / ANA UZUNÍG. GIG=ya tamāe ša-ga-a-[e]1 [... n=at] / dameuman nu kuis apeniššuwa[n iezzi] n=an kī NİŞ DINGIR. MEŠ QADU DAM=ŠU [DUMU.MEŠ=ŠU harnin~kandu] “Whenever [y]ou [examine(?)] an oracle liver; [if] upon it somehow [...] unfavorable omens occur, [...] and I (the king) do not see it, you must not ch[ange] it. And (if) [you substitute(?)] on the oracle liver other omens, [and they are] alien (*dameuman*, i.e., false) (or: [this (behavior)] is improper), (you will be punished:) for whoever [acts] in this way, [let] these oath deities [destroy] him together with his wife [(and) children]” KBo 16.46 obv.? 7-12 (MH/MS).*

2. ('omen' as the name of a passive token in KIN oracles): <sup>d</sup>UTU AN-E GUB-iš innarawatar NU.SIG<sub>5</sub>-ra ISKIM ME-aš DINGIR.MEŠ-aš NU.SIG<sub>5</sub> “The ‘Sungod of Heaven’ arose and took ‘vigor’ and a ‘bad omen.’ (They were given) to ‘the gods’” KUB 5.1 iii 94 (NH), ed. THeth 4:80f. (incorrectly), tr. Beal, Ktēma 24:52; cf. ibid. iii 73; SA<sub>5</sub> ISKIM ME-er *nu=kan* ANA GIG.GAL “They took ‘a red omen.’ (They are placed) on ‘big sickness’” KUB 50.30 obv. 7, KUB 16.21 obv. 8, KUB 16.36:15, KUB 49.89 rt. col. 11, KUB 50.44 ii 5, KUB 52.68 i 11, 17.

3. miracle(?): (“If a man is killed, [can] my sons [give him life again? If] a cow or sheep is killed, can they give it life again?”) [tue]ll=a DUMU.MEŠ=KA *kuin ša-ga-in iyanzi* “Then what miracle can your sons perform?” VBoT 58 i 7 (disappearance of Sun, OH/NS), translit. Myth. 23, tr. LMI 64 (“segno”), Hittite Myths<sup>2</sup> 27 §4; cf. KUB 36.44 iv 17, KUB 33.55 ii 4.

4. (someone who stands as an) example or warning: [(kī)] šumāš (var. šumeš) *uttar EGIR-an šekten* [(<sup>m</sup>Tanuwaš=ma <sup>m</sup>Tahurwailiš <sup>m</sup>Taru)]h~šušš=a INA PĀNI-KUNU ISKIM-iš ēš[du]1 “Remember (pl.) this matter! Let (the case of) Tanuwa, Tahurwaili and Taruhšu be a warning to (lit. before) you” KBo 3.1 (= BoTU 23A) ii 68-69 (Tel.pr., OH/NS), w. dupl. KUB 11.6 ii 16-17, KUB 11.2 + IBoT 3.84:5-7, ed. THeth 11:36f. (“Zeichen”), tr. van den Hout, CoS 1:197. See the use of the denominative verb šakiya/i- mng. 3.

5. feature, characteristic: cf. RS 421:9-10, 30-31, 50-51, 67-68 (Sign. lyr.), ed. Laroche, Ugar. 5:773, 775, in the bil. sec., above.

6. (as a designation for a malformed animal newborn, otherwise called an *IZBU*): *takku ša-ki-aš* 2 SAG.DU 4 [*ištamanesh*] / 4 GİR.HI.A=ŠU 1 KUN=SU “If a šagaiš has two heads, four [ears,] four feet, and one tail” KBo 13.31 ii 7-8, ed. StBoT 9:76f.; cf. ibid. passim, ed. StBoT 9:74-79.

7. (a feature of the oracle liver): ISKIM *haikal-lita* NU.SIG<sub>5</sub> “The Sign is toward the Palace. (Result:) Unfavorable” KBo 2.2 iii 3-4 (extispicy, NH), ed. van den Hout, Purity 132f.

8. models/symbols/tokens (in a festival dramatization): (After a description of the setting up of wooden figures of wild animals and men) [mah~han=ma?] / *apē ša-ga-e zinnanzi nu=šša[n ...] / kue šer āskizzi n=at PĀNI DINGIR-LIM ti[anzi]* “[But when] they finish (making/setting up?) those symbols, then what [...] remain on top, they place before the deity” KBo 23.55 i 12-14 (fest.); (“They take up (the figures) of the enemy, and carry them down to [...], and they burn together with the (figures of) bulls and black rams”) *nu ḫGIŠ.HI.A1-[aš š]a-ga-e šarā danzi* “Then they take up the symbols of wood” KBo 23.55 i 17 (fest.).

Sommer/Ehelolf, Pap. (1924) 99; Götze, KIF 1 (1930) 402f., 407f.; Kammenhuber, THeth 7 (1976) 14f., 42-46, 66-71, 76-78, 196; Rochberg-Halton, AfO Beih. 22 (1988) 34.

Cf. šakiya-, šakiyah̪-, šakkiyawant-.

**šagan** n. neut.; 1. oil, 2. fat; wr. syll. and ɿ; from OS.

sg. nom.-acc. ša-ga-an KBo 38.68 obv. 8 (pre-NS), ɬ-an KUB 17.10 iv 29 (OH/MS?), KBo 17.105 ii 34 (MH/MS), KBo 6.3 iv 28 (OH/NS), KBo 3.23 rev. 8 (OH/NS), VBoT 1:14 (Šupp. I), KUB 4.3 rev. 17, KUB 33.74:6, KUB 30.36 ii 1 (MH/NS), KBo 10.45 i 32 (MH/NS), KBo 2.3 ii 31; [ša-a-gán KBo 40.69:5 without adequate context could be some other word]; ɬ KUB 17.12 iii 6, 13 (NS), here? ɬ(.ŠAH) KBo 6.3 iv 27 (OH/NS).

erg. ɬ-an-za (\*šaknanza) KUB 24.2 i 10 (Murš. II), KUB 24.1 i 12 (Murš. II).

gen. ša-ak-na-a-aš KBo 21.107 ii 9, KBo 20.33 obv. 7 (OH?/MS), KBo 25.20 obv. (6) (OS), KBo 22.195 ii! 5 (OH/MS), ša-ak-na-aš KUB 10.60:1, ŠA ɬ KUB 15.1 iii 15 (NH), KBo 10.34 i 11 (NH).

## šagan

## šagan 1 b 1' b'

**loc.** *ša-ak-ni-i(a-an-kán)* KBo 32.14 iii 11, rev. 29 (MH/MS), ɿ-i KBo 32.14 iii 10, rev. 29 (MH/MS), KUB 8.67:7, ɿ-[i] KBo 19.142 iii 2.

**inst.** *ša-gán-da* KBo 22.2 obv. 2 (OS), KBo 38.202 obv. 5 (MH or MS), *ša-gán-ta* Bo 2689 ii 12 (Neu, BAC 23:37 n. 40), ɿ-it (\*šaknit) KBo 10.45 ii 15, KBo 12.96 i 9, KUB 54.49 obv. 7, KUB 60.121 obv. 10, 13, 15, *IŠTU* ɿ KUB 54.1 i 59 (NH), KBo 11.14 iii 20.

**abl.** ɿ-az (\*šaknaz) KUB 44.44:7, KUB 32.74 iii 4, ɿ-za KBo 11.32 obv. 23. [The forms written ɿ-az in KUB 59.66 iii 8, 12 and dupl. KUB 60.11 obv. 5 should probably be parsed as ɿ-a=za.]

The word's gender is neuter (Hoffner, HS 107:222), as shown by agreement with neut. sg. part. *kuššanian* in KUB 4.3 obv. 14-17 cited below in 1 b 2' c', and by the need for the erg. demonstrated below in 1 b 1'. It is assumed here that the word is an *n*-stem neuter, declining after the pattern of *lamān*, gen. *lamnāš*. The inst. form *ša-gán-da* is formed like *kiššarta* from *kiššar*, gen. *kiššaraš* and *kišraš*.

For Hurr.-Hitt. bilingual evidence see mng. 1 a, below.

**1. oil — a. wr. syllabically — 1' in general:** (Hurr.) šu-ul-lu-ú-up-ri e-er-bi-né-ěš e-ep-hé-e-ni ta-la-ah-ħu-u-um ɿ ta-la-ah-ħu-u-um e-ep-hé-e-ni ha-a-šar-ri pu-ú-zi-ħu-um ɿ pu-ú-zi-ħu-um ha-a-šar-ri na-ah-ħa-ab ú-la-a-nu-u-um “A dog pulled a šullubri-loaf out of the oven. Out of the oven he pulled it, and dipped it in oil. In oil he dipped it, and sat down, and ate it” KBo 32.14 iv 9-12 = <sup>NINDA</sup>ku~gullan UR.GI<sub>7</sub>-aš UDUN-niya peran arħa pittenu parā=an=kan huittiat UDUN-niyaz n=an=kan ɿ-i anda šūniat ša-ak-ni=an=kan anda šūniat n=aš=za ešat n=an adānna daiš “A dog whisked a kugulla-loaf away from in front of the oven. Out of the oven he pulled it, and dipped it in oil. In oil he dipped it, and sat down, and began to eat it” KBo 32.14 iii 9-12 (Hurro-Hitt. bilingual text Song of Release, MH/MS), ed. Hoffner, HS 107:223f., Neu, StBoT 32:84f., cf. 166-70; (Hurr.) ka-mé-e-né-ěš ka<sub>4</sub>-ak-ka<sub>4</sub>-ri ta-li-i-ia e-ep-hé-ni-ta-an ta-la-ah-ħu-um e-ep-hé-e-ni ha-šar-ri pu-ú-zi-ħu-um pu-ú-zi-ħu-ub ha-a-šar-ri na-ah-ħa-ab ú-la-a-nu-u-um KBo 32.14 rev 23-24 = (Hittite) gi~lušiš=kan <sup>NINDA</sup>kugullan UDUN-niyaz parā šallannai parā=an=kan UDUN-yaz huittiat [n=an=ka]n anda ɿ-i šūniat ša-ak-ni-i=a-an=kan anda šūniat n=aš=za ešat n=an adānna daiš “A giluši-animal dragged a kugulla-loaf out of the oven. Out of the oven it pulled it and dipped [it] in oil. In oil it dipped it, and then he sat down and began to eat it”

KBo 32.14 rev. 28-29, ed. Hoffner, HS 107:223f., Neu, StBoT 32:86f., cf. 178-181, tr. Hittite Myths<sup>2</sup> 71, see also Wilhelm, FsHeger 670 (Hurrian version) □ here Hitt. <sup>NINDA</sup>kugullan translates not Hurrian šullubri, but kakkari (HS 107:224, StBoT 32:167), and again the same Hurrian verb *puziħum/puziħub* is rendered by two different, although virtually synonymous Hittite verbs, *parā šallannai*- and *parā huittiya-*; [...]i ša-gān / [...]x *happina* [...] “Th[ey ...] (and) oil/fat [...] into the flame(s) [...]” KBo 38.68 obv. 8 (fest.); for pouring oil into fire/embers see below KBo 11.32 obv. 9 (1 b 2' e') and 13 (1 b 2' i'); for *šuniya-* + d.-l. of oil see 1 b 3' b'.

**2' in the collocation šaknāš paršur (= Sumerogram TU<sub>7</sub>, ɿ) “stew/soup of oil” (Hoffner, HS 107:224f.): LÚ.MEŠ GIŠBANŠUR ša-ak-na-aš par~šur LUGAL-i tianzi “The table-men place the stew (made) of oil in front of the king” KUB 10.60:1-2; [...] / TU<sub>7</sub> ša-ak-na-a-aš tianzi “[...] they set out a stew/soup of oil KBo 21.107 ii 9 (fest.) □ the word order of this example shows that, contra Otten, StBoT 17:17 n. 11, and Puhvel, FsLaroche 302, one cannot translate the other examples as “men of the table of impurity”; cf. LÚ.MEŠ GIŠBANŠUR TU<sub>7</sub>, ɿ tianzi KBo 17.88 ii 14 (monthly fest., OH/MS), KUB 1.17 iii 28 (monthly fest., OH/NS), KUB 2.5 ii 18 (ANDAHŠUM-fest.), KBo 17.75 iii 18 (thunder fest., OH/NS), KUB 25.3 iv 17 and KUB 25.9 iv 18-19 (both Great Festival of Arinna), KUB 10.21 iii 15 (fest., OH/NS) and passim; similarly [ANA?] dIM U dWašezzili LÚ.MEŠ GIŠBANŠUR ša-ak-na-a-aš (scil. *paršur*) tianzi KBo 20.33 obv. 7 (fest., OH?/MS); KBo 22.195 ii! 5 (KILAM fest., OH/MS); KBo 25.20 obv. 6 (fest., OS).**

**3' in the inst. w. išk- “to anoint”: / ɿx ša-gán-da iškan[zi] “They anoint [...] with oil” KBo 38.202 obv. 5; cf. Bo 2689 ii 12 (OH/NS), cf. Neu, BAC 23:37 n. 40.**

**b' wr. ɿ — 1' in the nom. or erg., subject of — a' arš- “to flow, run” w. nom.: nu=šmaš=kan pū<r>ħya=šmi NINDA.ɿ.E.DÉ.A namma kittaru nu!=šmaš=kan KA×U-az parā ɿ-an ar(a)šdu “Let sweet oil cake be placed again on your (pl.) lips, and let (its) oil run out of your mouth” KBo 17.105 ii 33-34 (rit., MH/MS), cf. puri- 1 a.**

**b' kallešš- “to call” w. erg.: kinun=a=tta šanez~ziš waršulaš GIŠERIN-anza ɿ-an-za kallišdu “Now let the sweet aroma, the cedar, the oil call you, (and come back into your shrine)” KUB 24.2 obv. 10-11 (prayer, Murš. II), ed. Gurney, AAA 27:16f.**

## šagan 1 b 1' c'

c' *wašš-* (mid.) “to be pleasing” w. nom.: [EG]IR-ŠU=ma Ì LÀL<sup>GIŠ</sup>PÈŠ<sup>GIŠ</sup>GEŠTIN.HÁD. DU.A [p]er[an(?)] arh]a(?) warāni nu kiššan me~mai ... Ì=ya=wa LÀL mahhan \waššari EN. SISKUR=ya=wa=kan ANA DINGIR-LIM QĀTAM~MA waššaru “Afterwards oil, honey, figs, (and) raisins burn [ou]t in [fr]o[nt](?), and he speaks as follows: ‘... And just as the oil (and) honey are pleasing, in the same way let the sacrificer also be pleasing to the deity’” KUB 17.12 iii 6-15 (healing rit., NS), ed. Güterbock, Oriens 15:350.

2' in the acc., direct object of — a' ŠÀ-it har- “hold (oil) in its interior, contain”: (As the grape holds wine in its interior) [GIŠS]ERDUM=ma=za mahhan Ì[-an ŠÀ-it harzi] “as the olive [holds] oil [in its interior]” KUB 33.69:8; cf. KUB 17.13:1-2, KUB 33.74 i 5-6; (Here lies a GIŠšamama-nut) nu GIŠš[a~mama] / [GI]M-an Ì-an ŠÀ-it harzi “as the šamama-nut holds oil in its interior” KUB 17.13:9-10, translit. Güterbock, JAOS 88:67f.=AS 26:151.

b' *hinganu-:* [ANA<sup>d</sup>...]x Ì-an hinganuzi “He makes oil bow [to ...] (and before the king they call its name ‘Kantiwāšū’)” KBo 20.28 obv. 18 (fest. frag., OH?/MS?) □ in the following paragraph *hinganuzi* takes *partauwa* as its object.

c' *išk-* “to use (oil) for anointing”: (“Don’t buy an ox in the springtime; don’t marry a karšant-girl dressed up for a festival. A bad ox looks good in springtime”) idaluš=za karšanza gallistarwanili unuwatar[i] nu=za wekantan TÚG!-an waššiya[zi] kuššanian=ma=za Ì-an iškiya[zi] “A bad karšant-girl adorns herself in a festive-manner; she dresses herself in a requested garment (i.e., one required for the occasion or perhaps borrowed?); she uses rented (*kuššanian*) oil to anoint herself” KUB 4.3 obv. 14-17 (wisdom, NH), ed. Dietrich/Keydana, UF 23:71f., Laroche, Ugar. 5:781 (“La mauvaise fille(?) se pare pour la fête. Elle se vêt d’un habit de louage; il(?) s’enduit d’une graisse d’emprunt”), cf. ibid. 783 (“unguent acquis par de l’argent”), Kümmel, UF 1:164, HED 4:23 (“a bad girl prims for a party and dresses fashionably (lit. wears in-demand dress)”; EGIR-ŠU=ma Ì-an iškanzi LUGAL-uš lēli hāššari TUŠ-aš 1-ŠU ekuzi “Afterwards, they use oil for anointing. The king, seated, drinks (to) *leli* oil once” KUB 27.1 iv 39-40 (fest., NH), ed. Lebrun, Samu-

## šagan 1 b 2' h'

ha 85, 94 (“on consacre du parfum”) □ *haššari* is Hurrian for “oil,” cf. StBoT 32:169, 181, 318f., 500; cf. also KUB 10.92 vi 12 (fest.); for anointing “with oil” see 1 a 3', above, 1 b 2' 1', b 5' and 1 b 6', below.

d' *kuššaniya-* “to hire, rent, employ”: cf. KUB 4.3 obv. 14-17 above, 1 b 2' c' (*išk-*).

e' *lahu(wa)-* “to pour”: Ì=kan<sup>GIŠ</sup>tepaza IZI-i lahu<i> “He pours oil from the *tepa*-vessel into the fire/embers” KBo 11.32 obv. 9 (fest. frag. for infernal deities, OH/NS) □ if it were not for the fact that -kan often occurs in clauses with *lahuwa-* and a locative, one would be tempted to read Ì-kán as šagan and use it as further proof for the nom.-acc. neut. form, cf. 1 a 1', above; [...] / Ì-an lāhui KBo 27.136 rev. 3 (Kizzuwatna rit. frag.); cf. HFAC 54 + KBo 29.213 obv. 22; KBo 39.8 iii 22-23 (2Mašt.); KBo 2.3 ii 31 (1Mašt., MH/NS); KUB 26.53;4? (letter frag.); nu išnaš kurdāli Ì LÀL kuwāpi lāhuwan “When oil (and) honey is poured into a *kurdali*-vessel of dough” KBo 15.10 ii 2-3 (rit.), ed. THeth 1:42f.; cf. ibid iii 47; cf. 1 b 2' f', and 3' a', below.

f' *lilhuwa-* “to pour”: nu=šši lilhuwai Ì-an SAG. DU=ši “He will pour oil on her head” VBoT 1:14 (letter from Egypt to Arzawa), ed. Rost, MIO 4:334, 336, tr. Haas in Moran, Amarna Letters 101.

g' *pai-* “to give”: nu kišduwanti NINDA-an *pai* [hurtanti(?)=ma] / Ì-an *pai* nekumanti=ma TÚG-a[n *pai*] “Give bread to the hungry, give oil [to the ...?], [give] clothes to the naked” KBo 3.23 rev. 7-8 (OH/NS?), ed. Archi, FsLaroche 41; for a similar passage and a possible restoration see KBo 32.15 ii 8-9, 11-12, 14-15, ed. StBoT 32:288-291, w. Neu, FsWatkins 509-512.

h' *šipant-* “to libate, offer”: nu Ì šipanti “And he libates/offers oil” KUB 32.137 ii 13 (rit.); see also KUB 54.55 obv. 3 below, 5'; *namma=ššan* / [ANA<sup>DUG</sup>DÍLIM. GA]L TU<sub>7</sub> BA.BA.ZA *hulleš* Ì šer šipanti “Next he offers PAPPASU-soup, a pine-cone(?), (and) oil over [the lar]ge [bowl]” KUB 45.5 iii 14-15 (libation to throne of Hebat); cf. HT 23 obv. 4-8 below, 1 b 3' a'; (They dig nine ritual pits) *namma=kan* GEŠTIN Ì anda šipanti “Then he libates wine (and) oil into (the pits), (breaks thin breads and places them around the mouths of the pits) KUB 15.31 ii 15 (evocation rit., MH/NS), ed. Haas/Wilhelm, AOATS 3:156f.

## šagan 1 b 2' ī

ī šuhhai- “to scatter, pour”: ɬ=kan memal IZI-i šuhhai “He pours oil and meal into the fire” KBo 11.32 obv. 13 (fest. frag. for infernal deities, OH/NS), cf. 1 b 2' e'.

j̄ dā- “to take”: nu=za EMŞA GA.KIN.AG ɬ-an GA dāš “She took for herself rennet, cheese, oil, (and) milk” KUB 12.63 rev. 17 (Zuwi's rit., OH/MS); nu=za namma LÚ HAL ɬ-an milit NINDA.GUR<sub>4</sub>.RA išpantuzi dāi KUB 30.36 ii 1-2 (rit., MH/NS); cf. KBo 10.45 i 32 (MH/NS), ed. Otten, ZA 54:118-120.

k̄ tarna- “to let flow(?)”: nu DINGIR-LIM-ni GİR.MEŠ-aš wātar pianzi nu [...] / [...] -a ɬ-an šer tarnai “They give to the deity water for (washing) feet, and [...] let flow(?) oil over [...] (and they wash the deity's feet)” KUB 12.5 iv 11-12 (rit. for ISTAR of Taminga, MH/ENS), ed. Wegner, ChS I/3.1:86f. (“er lässt Öl darauf”).

ī uda- “to bring”: ɬ=ya=mu GAM-an udaš GIM-an=wa=za DINGIR-LIM DÙ-ši / [kē]z=ma=wa=za IŠTU ɬ [E]GIR-anda iškiya “She brought oil to me (and said:) ‘When you worship the deity, anoint yourself afterwards with this oil’” KUB 54.1 i 58-59 (dep., NH).

3' in the d.-l. — a' w. lahuwa- “to pour”: [LÚ] MUHALDIM=kan ANA DUGDÍLIM.GAL ɬ ANA ɬ šer GEŠTIN lahuwai n=at=kan IŠTU DUGDÍLIM.GAL hašši šipanti “A cook pours wine on top of the oil in a large bowl of oil, and libates it from the large bowl onto a brazier/hearth” HT 23 obv. 4-8 (fest. celebrated by a prince, OH/NS); cf. 1 b 2' e', above.

b' w. šuniya- “to immerse, plunge, dip”: n=at=šan ɬ-i anda šuniyazzi n=at=šan hašši dāi “And dips them (sc. the anahi) in oil and puts them on a brazier” KUB 45.47 ii 14-15; cf. KBo 32.14 iii 11-12, and rev. 29 in 1 a 1', above.

c' w. dai- “to place”: [... n=a]n=kan ɬ-i tianzi “And they place it(?) in oil” KUB 8.67 iv? 7 (Hedamu, MH/NS), ed. StBoT 14:40f.; cf. n=at=kan ɬ[(-i an)da] / dāi KBo 19.142 iii 2-3 (fest., NH), w. dupl. KBo 40.314:7.

4' in the genitive case: (If you will do this, so that my husband recovers) nu=wa ANA DINGIR-LIM 3 DUGhašiyalli 1-EN ŠA ɬ 1-EN ŠA LÀL 1-EN ŠA INBI teħħi (written over erased peħħi) “I will

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deposit (over erased ‘I will give’) three hašiyalli vessels for the deity: one of oil, one of honey, and one of fruit” KUB 15.1 iii 14-16 (queen's vow, NH), ed. de Roos, Diss. 189, 329; 1 DUGDÍLIM.GAL ɬ “one large bowl of oil” KUB 53.10 obv. 1, 4 (frag. of ANDAHSUM-fest.); (“The palace attendant then holds up to the cook the bowl (of oil)”) nu=šš[an t]api[š]anaz GEŠTIN ANA DUGDÍLIM.GAL ɬ pūrin dāi “and from the tapišana-vessel of wine (the cook) sets his lip to the bowl of oil” KUB 27.69 ii 11-13 (fest. of the month), ed. Melchert, Diss. 229 (instrumental ablative; compares KBo 15.33 iii 11-12 which has a similarly used instrumental); ɬ-aš KASKAL-š[i ...] “on the path of oil” KUB 35.84 ii? 7; 6 NINDA.SIG ŠA ɬ KBo 10.34 i 11 (rit., MH/NS); cf. 1 a 2'.

5' in the inst.: EGIR-anta=ma ŠA NINDA.ɬ.E.DÉ. A talgan arħa pešsiyami n=ašta anda QĀTAM~MA=pat memahhi aiš=za=kan ɬ-it šūwanza ēš UZU ħurħurta=ma=za=kan halwamnaz šūwanza ēš “Afterwards I throw away talgan of oil-cake, and concurrently I say the same words: ‘Be filled with oil in respect to (your) mouth. In respect to (your) throat be filled with enthusiasm’” KBo 12.96 i 8-11 (rit., MH/NS), ed. Rosenkranz, Or NS 33:239, 241 (differently) □ for hal-wammar see HED 3:52; 1 NINDA.GUR<sub>4</sub>.RA ɬ-it šalkan~tan “one thick bread kneaded with oil” KUB 60.121 obv. 10, 13, 15 (rit.), ed. Popko, AoF 18:239f.; cf. [NINDA ... -i]š UPNI ɬ-it šalkanza BA.BA.[ZA ...] KUB 54.49 obv. 7 (fest. frag.?); [u]rkis=tis=wa=tta ɬ-[it] iškantiš ašan~[du] “Let your paths be anointed with oil” KUB 39.15 iv 1-2 (royal funerary rit.), ed. HTR 82f.; GIŠħattalwaš GIŠ-ru<<i>> IŠTU ɬ išk[izz]i “He/She anoints the wood of the doorbolt with oil” KBo 11.14 iii 20 (rit., MH/NS), ed. Ünal, Ḥantitassu 23 (“restoring iš-k[i-ya-an-z]i), 30 (“they lub[ricate]”); [...]x ɬ-it 3-ŠU ši[p]anti “libates/offers [...] three times with oil” KUB 54.55 obv.? 3 (rit. frag.); [nu] wappuwaš IM-an ɬ-it LÀL-it hařniyazi “and sprinkles clay from the riverbank with oil (and) honey” KBo 10.45 ii 15 (rit., MH/NS), ed. Otten, ZA 54:122.; [...] / kuit AŠRU IŠTU ɬ šunni[-...] KUB 56.15 ii 11 (vow); see other syllabically written forms ša-gán-da KBo 38.202 obv. 5 (MH or MS), ed. Haas/Wegner, OLZ 92:184, ša-gán-ta Bo 2689 ii 12 (Neu, BAC 23:37); (Mutti's wife took some oil) ɬ=ya=mu GAM-an udaš GIM-an=wa=za DINGIR-LIM DÙ-ši / [kē]z=ma=wa=za IŠTU ɬ [EG]IR-anda iškiya “She brought oil also to me (and

## šagan 1 b 5'

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said): ‘When you worship the deity, anoint yourself afterwards with this oil’” KUB 54.1 i 58-59; cf. 2 b, below.

**6'** in the abl.: [n]=ašta <sup>LÚ</sup>AZU anāhi ɻ-az [h]ū~ man šarā dāi “The exorcist takes up all the samples from the oil” KUB 44.44:7-8, cf. also perhaps KUB 32.74 iii 3-4; (w. inst. meaning) <sup>d</sup>Kumarbiš MUL-aš u[izzi] nu=za kēdanta w[(it)enit] arrattaru ɻ-a[(z iš)kid~du] NINDA-an ezašdu GEŠTIN-a[n (ekudd)u] “Kumarbi, the star, will come, and let him wash himself with this water and anoint himself with oil, let him eat bread and drink wine” KUB 59.66 iii 10-13, w. dupl. KUB 60.11 obv. 3-6, cf. KUB 59.66 iii 6-9, where the same is said of <sup>d</sup>IŠTAR; cf. KUB 54.1 i 58-59 above 1 b 2' 1'; nu=kan MÁŠ.GAL SI.HI.A ɻ-za iškanzi “They anoint the horns of a goat with oil (and sacrifice it to the male deities and Maliya)” KBo 11.32 obv. 23 (rit., OH/NS).

**7'** containers— **a'** <sup>DUG</sup>hubrušhi: KBo 29.194:11-12 (rit.).

**b'** <sup>DUG</sup>hupuwai: KBo 5.2 ii 37-38 (rit.), KBo 13.248:24-27, KBo 39.8 iii 29-30 (MH/MS), KUB 45.47 i 15-16 (for ɻ.DÙG.GA).

**c'** <sup>DUG</sup>išnura-: KBo 2.3 ii 30-31 (rit., MH/NS), KBo 39.8 iii 22-23 (MH/MS), KUB 59.53 i 5.

**d'** wakšur: 2 wakšur ɻ <sup>GIŠ</sup>SERDUM KBo 5.2 i 12 (rit., MH/NS).

**e'** <sup>DUG</sup>BUR.ZI TUR: KBo 5.2 iv 11, 17 (rit., MH/NS).

**f'** <sup>DUG</sup>DÍLIM.GAL “large bowl”: KBo 4.2 i 5, 7, 8 (pre-NH/NS), KUB 27.69 ii 12 (OH/NS).

**g'** NAMMANDUM: KUB 41.25 obv. 4, KBo 30.52 left col. 9 (for ɻ.GIŠ).

**c.** in compound Sumerograms (unclear whether pronounced with a form of šagan or not) — **1'** ɻ.DÙG.GA “fine oil”: q.v. logogram section of the dictionary.

**2'** ɻ.GIŠ “vegetable oil: in Akkadian texts ɻ.GIŠ is read either šamnu or ellu; see logogram section.

**3'** ɻ.NUN “ghee”: see logogram section.

**4'** ɻ <sup>GIŠ</sup>ŠU.ÚR.MAN “cypress oil” (a perfume): KBo 21.20 i 18 (med.), ed. StBoT 19:42f.

**5'** ɻ <sup>GIŠ</sup>SERDUM “olive oil”: see <sup>GIŠ</sup>SERDUM “olive.”

**2. fat** — **a.** in general: takku UR.GI<sub>7</sub>-aš ɻ ŠAH karāpi BĒL ɻ wimiya<z> n=an=kan kuenzi n=ašta ɻ-an šarhuwantaz=šet [KAR]-ezzi “If a dog eats up lard (and) the owner of the fat finds (it) and kills it, he shall [retrieve] the fat from its stomach” KBo 6.3 iv 27-28 (Laws §90); both the interchangeability of ɻ ŠAH and ɻ and the ability to retrieve the ɻ from the dog’s stomach indicate that a solid animal fat is meant; for the usual word for “fat” see <sup>UZU</sup>ɻ.

**b.** used for making a craft watertight, caulking(?): tuppuš ša-gán-da šunnaš “She (i.e., the queen) filled (i.e., caulked?) baskets/boxes(?) with oil/fat, (placed her sons in them, and launched them into the river)” KBo 22.2 obv. 2 (Zalpa text, OS), ed. Hoffner, HS 107:230, idem, BA 58:112f., older ed. in StBoT 17:6f. (taking š. from šakkar, w. comments pp. 16-18); cf. misgivings about šaganda < šakkar expressed by Ünal, CRRAI 32=BBVO 6:131 no. 10; for Akk. šamnu (oil) used to caulk boats see CAD Š šamnu c 1'.

**c. ɻ ŠAH** “pig fat, lard”: for KBo 6.3 iv 27-28 (Laws §90) see 2 a, above; ŠA 1 zipatta[(ni)] ɻ ŠAH 1 GÍN KÙ.BABBAR “(The price) of 1 zipattani of lard was 2 shekels silver” KBo 6.26 ii 44-45 (Laws §181), w. dupl. KUB 13.14 obv. 2, ed. LH 144f.; 1 zipattanni ɻ ŠAH DÙG.GA 5 GA.KIN.AG 5 EMŞU 5 PA. ZÍD.DA ZÍZ ANA NÍG.KASKAL daškizzi “He will take one zipattanni of good lard, five cheeses, five rennets, (and) five measures of wheat flour as provisions for the road” KBo 22.1:11-12 (OS); cf. ɻ ŠAH DÙG.GA KUB 28.102 + KUB 41.7 ii! 11 (OH/NS), w. honey, cheese, rennet, etc. in rituals KUB 29.1 iv 4-5 (rit., OH/NS) and KUB 2.2 iv 1-3, KBo 21.82 iv 9-10.

**d. UDU-aš ɻ-an/ɻ UDU** “sheep-fat/mutton-tallow”: n=ašta anda UDU-aš ɻ-an kitti “And sheep fat lies therein” KUB 17.10 iv 28-29 (Tel.myth, OH/MS?); ɻ UDU is sometimes/usually(?) read <sup>(UZU)</sup>appuzzi-q.v.; see also HW<sup>2</sup> A 193.

šaknuwant- B “having (scil. filled with) fat/oil” (q.v.) also supports the idea that there was a noun šagan, šakn- in the semantic range of NINDA.ɻ.E.DÉ.A.

If the interpretation offered here is correct, the oblique forms (šaknaš, šaknaz, šaknit, etc.) of the

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neuter nouns *šakkar* “excrement, dung” and *šagan-* “oil, fat” would have been at least partly homographs, if not homonyms. We say “partly,” because in all examples but one of *šaknaš paršur* the final syllable of *šaknaš* is written plene, contrasting with non-plene *ša-ak-na-aš* “of dung” KUB 7.5 i 9 (MH/NS). The amphikinetic pattern of stress for the “oil” word (as opposed to the acrostatic pattern of *šakkar*, *šaknaš*) accords with the pattern for *tekan*, *taknī*.

Concerning the translation “fat” the following considerations must be kept in mind. Constructions such as UDU-*aš* ī-an “sheep fat” (2 d, above) and the alternation of ī ŠAH “pig fat, lard” with simple ī (see KBo 6.3 iv 27-28 [laws §90] above 2 c) require us to recognize a use of simple ī (with or without Hittite complementation) for solid animal fat, such as can be retrieved from the stomach of a dog. And since the complementation is the same in these passages as in the others where a translation “oil” seems more appropriate, it is gratuitous (even if theoretically possible) to assume that a different Hittite word underlay ī in the sense “fat.” Of course, there might have been special technical terms for specific forms of fat such as Engl. “lard.”

Solid animal fat would have been a fitting means of waterproofing the baskets of the Queen of Kaneš (KBo 22.2 obv. 2, b 2', above). On the other hand, such constructions as ī GIŠŠU.ÚR.MAN require that we consider the ī of the evergreen tree as its “fragrant oil.” Fat and oil are both flammable.

Singer, in Heltzer/Eitam, Olive Oil in Antiquity (1987) 183-186 (logographic evidence surveyed); Hoffner, HS 107 (1994) 222-230 (identification of syll. reading of ī as \*šag(a)n-); idem, BA 58 (1995) 108-114 (survey of all textual evidence); Neu, BAC 23 (1995) 37 (concurring with Hoffner and adding syllabic instrumentals); Rieken, AoF 23 (1996) 293f.; eadem, StBoT 44 (1999) 293-294.

Cf. *šakniya-*; *šaknuwant-* B.

**šakkant-** see *šak(k)-*, *šekk-*.

**šakantama/i-** denom. adj. to \**šakkant(i)-*; decorated with appliqué(?).†

**Luw. sg. neut. (case in -ša)** (Siegelová, Verw. 444f., 615 “Nom. Sg. c.”) *ša-kán-ta-ma-an-za* KUB 12.1 iii 20, 23; **Luw. pl. nom.** *ša-kán-ta-me-en-zi* KUB 12.1 iii 18.

## šak(k)antat(t)ar

2 TÚG *mazaganniuš* KÙ.GI *ša-kán-ta-me-en-zi* “Two *mazaganni-* garments decorated with gold appliqué(?); (one had ... on it, on the other there are thirty golden pomegranates)” KUB 12.1 iii 18 (inv. of Mannini), ed. Košak, Linguistica 18:100, 104, Siegelová, Verw. 444f.; 1-EN *haranza ša-kán-ta-ma-an-za* KÙ.GI “One *h.* decorated with gold appliqué(?)” ibid. iii 20, ed. Košak, Linguistica 18:100, 104, Siegelová, Verw. 444f., cf. StBoT 31:424 (differently); ŠÀ.BA 1-EN *ša-kán-ta-ma-an-za* “Among them (i.e., the *aramni*-birds) one is decorated with appliqué(?)” ibid. iii 23.

Probably a direct denom. to \**šakkant(i)-*, an old participle “(that which is) cut (out)” (CLL 185).

Košak, THeth 10 (1982) 202; Siegelová, Verw. (1986) 615 (“in einer bestimmten Technik verziert”); Starke, StBoT 31 (1990) 515-518; Melchert, CLL (1993) 185 (“decorated with appliqué”).

Cf. *šak(k)antat(t)ar*.

## šak(k)antat(t)ar n. neut.; appliqué(?).†

**sg. nom.-acc.** *ša-kán-ta-tar* KUB 12.1 iii 17, KUB 42.42 i (10), KUB 42.69 obv. (2).

**pl. nom.-acc.** *ša-ag-ga-an-ta-at-ta-r[a]* KBo 13.61 rev. 5, *ša-kán-ta-ad-da-ra* KUB 42.78 ii 22, KUB 42.69 obv. (19), [*š*] *a-kán-ta-at-ta-ra* KUB 42.42 i 9.

[*š*] *a-kán-ta-at-ta-ra* KÙ.GI [... *ša-k*] *án-ta-tar* 1-EN *taruppenza* KUB 42.42 i 9-10 (list of containers), ed. THeth 10:57, 59, Siegelová, Verw. 470f.; 1-EN *ša-kán-ta-tar* KÙ.GI 6 AŠ.ME KÙ.GI 2 *arma[nniš ...]* / 2 TÚG *mazaganniuš* KÙ.GI *šakantamenzi* AN[A...]/ *anda* ANA 1-EN 30 *NURMU* KÙ.GI *anda* [...] KUB 12.1 iii 17-19 (inv. of Manninni), ed. Košak, Linguistica 18:100, 104; [... *ša-kán-ta-ad-da-ra*] KÙ.GI *MAŠLU* “trimmed with a golden appliqué(?)” KUB 42:69 obv. 19 (list of jewels), ed. Košak, Linguistica 18:115f.; [*š*] *a-kán-ta-tar* KÙ.GI *ŠA GAB unuwašhaš* “A gold appliqué(?) of a breast ornament” KUB 42.69 obv. 2 (list of jewels), ed. Linguistica 18:115f.; 20 *ša-ag-ga-an-ta-at-ta-r[a ...]* KBo 13.61 rev. 5 (inv.?); 2 *ša-kán-ta-ad-da-ra* *pallhi* KÙ.GI “Two broad gold appliqués(?)” KUB 42.78 ii 22 (inv. of Manninni), ed. Košak, Linguistica 18:113.

On the restoration in KBo 18.23 obv. 11-12 [... *šakan~t*] *atarša* ŠA KÙ.GI *špuharšan[nit ...]* / [... *u*] water proposed in THeth 16:322f., 324 see CHD s.v. *špuharšan*(-).

## šak(k)antat(t)ar

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Košak, THeth 10 (1982) 202 (“appliqué”); Siegelová, Verw. (1986) 615 (“ein Ornament”); Melchert, CLL (1993) 185 (“appliqué” > \*šek- “to cut,” related to šeknu-).

Cf. šakantamai-.

**Šakkar, zakkar** n. neut.; excrement, dung, faeces; from OH/OS.†

sg. nom.-acc. ša-ak-kar KUB 17.28 i 5 (OH/NS), za-ak-kar KBo 1.45 obv. 9 (NS), KUB 13.4 iii 67 (pre-NH/NS).

sg. gen. ša-ak-na-aš KUB 7.5 i 9 (MH/NS).

(Sum.) KU×ME = (Akk.) *zû* = (Hitt.) za-ak-kar “excrement” KBo 1.45 obv. 9, ed. MSL 3:59, cf. CAD Z s.v. *zû* A.

(Or a virgin was [take]n(?), and she went down to the patient’s bedroom) *nu=wa kāš tantukešnaš DUMU-aš ša-ak-na-aš šiehunaš* “but this mortal man (was just) one of faeces (and) urine (i.e., he couldn’t have intercourse with her)” KUB 7.5 i 8-9 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:272, 277 (§5), tr. ANET 349 (“all this fellow could produce was excrement and urine”); (If anyone of the temple personnel gives defiled food to the gods) *apedani=ma DINGIR. MEŠ-eš za-ak-kar ḫdūr adanna ḫakuwlanna pianzi* “to him the gods will give faeces (and) urine to eat (and) to drink” KUB 13.4 iii 67-68 (instr., pre-NH/NS), ed. Süel, Direktif Metni 68f., tr. McMahon, CoS 1:220; [...] *bat~tešni anda ŠAḪ-aš karaš [UR.BAR.R]A-aš ša-ak-kar dahhi* “[...] in the hole I take the ... of a pig and the faeces of [a wolf], (and down in it I slaughter a piglet)” KUB 17.28 i 4-5 (incant., NS), restoration after Otten, StBoT 17:17.

The noun *zašgaraiš* “anus” (KBo 17.61 rev. 14), with oblique stem *zašgariš-*, is a compound of \**zašgar* (= partially reduplicated form of *zakkar*) and *aš*, oblique stem *iš-*, “mouth” (Berman, Diss. 86).

Götze/Pedersen, MSpr. (1934) 35 n. 1; Otten, StBoT 17 (1973) 17f.; Puhvel, FsLaroche (1979) 297, 302; Josephson, Heth.u.Idg. (1979) 94; Ševoroskin, GsKronasser (1982) 211; Neu, Das Hurritische (1988) 18; Oettinger, GsPedersen (1994) 326f.

Cf. šakniya-, šaknešš-, šaknumar, šaknuwant- A, zašgaraiš. For related words see *kammarš-* “to defecate,” *šalpa/i-* “dung,” and *šeħur* “urine.”

**Šakiya/e-** v.; 1. to give a sign, an omen, 2. to make known, reveal, 3. exemplify; from OH/MS?.

pres. sg. 2 ša-ki-iš-ši KBo 19.74 iv 9 (NH).

sg. 3 ša-a-ki-ez-zi KUB 36.32:2 (OH/MS?), ša-ki-ya-az-zi KUB 26.3 iv? 3, KUB 17.28 i 1, iii 18, iv 57 (MH/NS), ša-ki-ya-zi KBo 18.23 rev. 3(!), KUB 17.28 iii 22 (MH/NS), KUB 58.83 iii 14, ša-ki-ez-zi KUB 34.45 + KBo 16.63 i 18, 19 (ENS) (uncertain if it belongs here or to some other verb, cf. Materialien 10:2, 5), [ša-a-ki-ya-az-zi] KBo 16.97 rev. 2 is prob. abl. of šagai-, q.v.]

pret. sg. 1 ša-ki-n[u]-un KUB 30.10 obv. 11 (OH/MS), [š]a?-ki-ia-nu-un KBo 18.23 obv. 12 (NH); sg. 3 ša-ki-at Bo 5804 rev.? 4, ša-a-ki!-ya-at KUB 40.80 obv. 5 (NH).

iter. pres. sg. 1 [ša-a-ki-i]š-ki-mi KUB 1.16 iii 71 (Ḫatt. I/NS); sg. 3 ša-a-ki-eš-[ki-iz-zi] KBo 17.38:4.

imp. sg. 3 ša-ki-iš-ki-id-du KUB 13.10 obv. 6.

sup. ša-a-ki-iš-ki-w[a?-an] KUB 14.4 iii 8 (Murš. II).

frag. [š]a-ki-ya[...-] KBo 3.65 rev. 7.

Note the plene writing ša-a-ki- in MS(?) texts, and see Melchert, AHP 69, for its significance. The somewhat unusual doubling of the sibilant in the 2nd sg. pres. ending of ša-ki-iš-ši (one expects either a *mi*-conjugation form to be \*ša-ki-ia-ši or \*ša-ki-ši) is paralleled only by the verb form *la-[a-]iš-ši* HKM 30:19 (MH/MS).

Perhaps to be restored: (Hattušili I addresses Haštayar: (Akk.) *šita”ili=nni šita”ili=nni u awatē=ya lū ukutanalla~makki* “Consult me! Consult me! I will always reveal my affairs (lit. words) to you” KUB 1.16 iv 69-70 = (Hitt.) EGIR-pa=mu=za punuški [nu=tta] uddār=me[t ša-a-ki-i]š-ki-mi “Always consult me! And I will always [reveal] my words [to you]” KUB 1.16 iii 70-71 (edict of Ḫatt. I, OH/NS), ed. HAB 16f., comments on 196, translit. BoTU 8 □ the old king, learning that Haštayar has been off questioning the seeresses, protests that she should interrogate *him*. He will tell her in his own words what is going to happen; more particularly, he will give and interpret his own omens.

1. to give a sign: [*mā*]n <sup>d</sup>S̄IN-aš ša-ki-ya-az-zi *nu=kan šakiašni / [šer(?)]* UN-an GUL-ahzi “[I]f the moon gives a sign and in the sign-giving it (i.e., the moon) ‘strikes’ a person, (I do as follows)” KUB 17.28 i 1-2 (incant., MH/NS), cf. šakiyaššar; *mān* <sup>d</sup>S̄IN-aš [ša]l-ki-ya-az-zi ... *nu* <sup>d</sup>[S̄]N-aš *kuedan[i]* GE<sub>6</sub>-ti ša-ki-ya-zi *nu apēdani* GE<sub>6</sub>-ti UL [kulitki ienzi] “If the Moon(-god) gives a sign, ... in the night in which the Moon(-god) gives the sign, in that night they shall not do anything” ibid. iii 18, 21-23; 6 ŠIPAT QATI *mānn=a* <sup>d</sup>S̄IN-aš ša-ki-ya-az-zi “Six incantations, (text) complete. (Including:) ‘When the Moon(-god) gives a sign’ (and others)” ibid. iv 57, cf. StBoT 29:85.

2. to make known(?), reveal(?), give an explanation(?): [GIM-an=m]a(?) *pahhur* GAM-ta ešari *nu GUNNI.MEŠ / [šarā kar]appanzi nu pahhur*

## šakiya/e- 2

*anda šēluš / [išhuw]anzi nu=šmaš=kan GUNNI. MEŠ / [...]anzi ša-ki-ia-zi=ma=za=kan kišan § [... ku]edani GUNNI waranni / [namma=an ara]h=zanda IŠTU 9 GIŠ!GAG (text: 9-ŠU GAG) ZABAR / [tarmaizz]i? § [nu=wa GIŠGAG.HI.A ar]ahzanda išgarāi “[But when] the fire dies down, they [li]ft [up] the braziers and they [pou]r embers(?), (as) heaps (?; šēluš) in, and they [...] the braziers for themselves. And she (i.e., the Old Woman) gives the following explanation(?): § ‘With nine bronze pegs all around he will [fix in place] the brazier on which [the ...] is burning, § and he will line up [the pegs] all around’” KUB 58.83 iii 11-18 (rit.), ed. Popko, AoF 18:48, 50f. (“sucht nach den Omina folgendermassen”), 53 (comments); [nu=wa] GIM-an Šanziliš [ANA MUNUS Š]JU.GI ša-a-ki!-ia-at nu=wa ANA m.DIŠSTAR-LÚ Šaplāš na[m]ma areški[t] “When Anzili made (it) known(?) [to] the Old [Woman], she (i.e., the Old Woman) again inquired by oracle for/about Šauš-ga-ziti” KUB 40.80 obv. 5-6 (dep.? NH); (The queen answers:) [...]x=war=an GIŠTUKUL-waz ša-ki-ez-zi[(long break)] / [o o ku]iš=war=a[š] nu=wa[r=an] UL ša-ki-ez-zi “He will make him known with the TUKUL; [(long break)] he will not reveal(?) who he is” KUB 34.45 + KBo 16.63 i 18-19 (dep., MH/ENS), translit. StBoT 4:52; [...] QĀTAM]MA ša-ki-iš-ki-id-du KUB 13.10 obv. 6; cf. in bil.sec.*

**3. exemplify:** *kuit=a imma miešhati nu=za=tal* ŠA DINGIR=YA duddumar hattata hūmanta ša-ki-n[u-]un “Ever since I was born I have exemplified (through my conduct) all your duddumar and wisdom, O my god” KUB 30.10 obv. 11 (prayer, OH/MS), ed. Lebrun, Hymnes 112, 115 (“j’ai reconnu”), tr. ANET 400 (differently), NERT 168 (“bore witness to”?), “experienced”?”. Perhaps here: *namma kī kuit TUPPU tuk mAla[k-šandui iya]nun n=e=tta=kkan MU.KAM-ti MU. KAM-ti peran 3=Š[U halzeššan]du n=at=za=kan zik mAlakšanduš ša-k[i-iš-ši?]* (par. ša-ki-iš-ši) “Moreover, this tablet which I have made for you, Alakšandu, let them read it three times a year in your presence. And you, Alakšandu, must exemplify it” KUB 21.1 iii 73-75 (treaty of Muw. II w. Alakš.), w. par. KBo 19.74 + KUB 21.5 iv 7-9, HT 8:1-2, ed. SV 2:76f., tr. DiplTexts<sup>2</sup> 91 (§16)(“... shall know it”). Since the word *šagai-* “omen, sign” had a secondary use with humans who were “examples” (*šagai-* mng. 4), and

## šakiyahh- a

šakiya- is a denom. of that noun, the above translation (Melchert, personal communication) has great merit.

**4. unclear:** in broken contexts: unclear if it belongs to šakiya-: [...] / hūkmāuš arha ša-a-ki-iš-ki-w[a?-an daiš] KUB 14.4 iii 7-8 (Murš. II vs Tawananna), ed. de Martino, Eothen 9:26, 35 (“[ha iniziato a] pronunciare scongiuri”), 43 (discussion), cf. HAB 196 (“Sie hob an, Be-schwörungssprüche(?) kundzugeben”); *kuitki ša-a-ki-iz-zi [...] -an ammuk ūppalanza ša-a[-ki-ez-zi?]* KUB 36.32:2, 8 (OH/MS?).

Mng. 1 is denom. from the noun *šagai-* “sign.” The oldest attested passages belong either to mng. 3 (KUB 30.10) or are unclassified (KUB 36.32). Yet in view of the relatively few examples of the verb we have it is impossible to determine if one of the two meanings derives from the other.

Götze, KIF 1 (1930) 408-413; Sommer/Falkenstein, HAB (1938) 196; Oettinger, Stammbildung (1979) 29, 255, 345; Popko, AoF 18 (1991) 53; Melchert, AHP (1994) 69 (etym.).

Cf. *šak(k)-šekk-, šagai-, šakiyahh-, šakiyaššar.*

**šakiyahh-** v.; to indicate, signal, give a sign or an omen; wr. syll. and ISKIM-ahh-; NH.

**act. pres. sg. 3** ša-ki-ya-ah-zi KUB 8.28 rev. 15 (NH), ISKIM-ah-[i] KUB 30.55 rev.? 5.

**pret. sg. 2** ISKIM-ah-ta KUB 36.94 rev. 9, KUB 24.5 obv. (9), 13.

**sg. 3** ša-ki-ya-ah-ta FHG 13 ii 26 (NH), KUB 14.4 iv 24, (25) (Murš. II), ISKIM-ah-ta KUB 9.13:20 (NH), KUB 36.93 rev. 9, KUB 6.11 + KUB 16.14 left edge 1, KUB 18.10 i 3, KUB 5.22:21, KUB 50.117 iv 4, KUB 54.62:3.

**pl.** 3 ša-ki-ya-ah-he-er KUB 16.46 i 5.

**mid. pret. sg. 3** ISKIM-ah-ta-at KUB 50.117 ii 12.

**verbal subst. nom.** ISKIM-ah-ħu-wa-ar KBo 13.96 left col. 3.

**gen.** ša-ki-ya-ah-ħu-u-wa-āš KUB 2.1 ii 29 (NH), KUB 44.16 iii (8), ISKIM-ah-ħu-u-wa[-aš] KUB 10.85:3.

**a. subj.** the sun, the moon or other heavenly bodies: *nu=mu dŠIN EN=YA išdammaš / [kī?=wa kuit (ISKI)]M-ah-ta nu=wa mān ammel HUL-lu išiahta* “Moongod, my lord, listen to me! Concerning [this sig]n [which] you gave, if it portended evil for me, (I have given these substitutes in my place)” KUB 24.5 obv. 8-9 (royal substitution rit.), w. dupl. KUB 36.92:6-7, ed. StBoT 3:8f., cf. KUB 24.5 obv. 13, w. dupl. KUB 36.93 obv. 5; *dŠIN EN=YA ISKIM-ah-ta-wa*

## šakiyahh- a

## [šakkitai-(!?)]

(var. *i-ši-ah-t[a]*) *kuit* “Moongod, my Lord! The sign which you gave (var. what you presaged/portended)” KUB 36.94 rev. 9 (royal substitution rit.), w. dupl. KUB 24.5 rev. 13; “[These] words he speaks as follows”: <sup>d</sup>UTU AN-E EN=[(YA) išdamma]š *kuit* <sup>d</sup>SÎN ISKIM-ah-ta [(nu=wa m)]ān ammel HUL-lu *išiyahh-ta* “Listen, Sungod, my Lord! Concerning the sign the Moongod gave, if it has revealed my evil fate ...” KUB 24.5 obv. 32-33 + KUB 9.13:20-21 (rit. of royal unction), w., dupl. KUB 36.93 rev. 1-3, ed. StBoT 3:10f.; [nu=wa <sup>d</sup>]EREŠ.KI.GAL GAŠAN=YA kī=wa *kuit* <sup>d</sup>SÎN-aš (var. [... ta-p]u-u-ša-za) IS[(KIM-ah-ta)] “Ereškigal, my lady, (regarding) this which the Moongod [gave] as a sig[n] (var. gave a sign [...] on the s]ide)” KUB 24.5 rev. 3-4 (rit. of royal unction), w. dupl. KUB 36.93 rev. 9, ed. StBoT 3:12f. □ presumably the variant refers to a partial eclipse; 1 *TUPPU mān* <sup>d</sup>SÎN ISKIM-ah-z[i] “One tablet: If the Moongod gives a sign” KUB 30.55 rev.? 5, ed. CTH pp. 174f.; *mān* <sup>d</sup>[SÎN-aš] / ša-ki-ya-ah-zi “If [the Moongod] gives a sign” KUB 8.28 rev. 14-15 (colophon of a tablet containing lunar omens); *nu* <sup>d</sup>UTU-uš ša-ki-ya-ah-ta MUNUS. LUGAL=ma [...] memiškit eni=wa *kuit* <sup>d</sup>UTU-uš ša-k[i-y]a-ah-ta [...] išiya]hta UL=wa ŠA LUGAL ÚŠ išiyahta “The Sun(god) gave a sign. The queen (i.e., the Tawananna, the wife of the king’s predecessor) was saying [...]: ‘That which the Sun(god) has indicated by the sign, it [portend]ed [...]. Did it not portend the king’s death?’” KUB 14.4 iv 24-26 (prayer of Murš. II), ed. de Martino, Eothen 9:30, 38f., van den Hout, Purity 42f., Huber, JAOS 121:640f., Cornelius, RIDA 22:39; [k]āšma=wa ša-ki-y[a-a]h-ta “It has just given a sign” FHG 13 ii 26 (rit. of Kuwanni); 14?1 *urkiš=ma=kan* AN-za anda ISKIM-ah-ta “4? *urki-* gave a sign from the heaven” KUB 18.10 i 3 (oracle).

**b.** other subjects: *nu MUŠEN.HI.A apā[t]* ša-ki-ya-ah-he-er *nu MUŠEN.HI.A [SI×SÁ-andū]* “Did the oracle birds indicate that? (If so,) [let] the birds [confirm it]” KUB 16.46 i 5 (question in a bird oracle), ed. van den Hout, Purity 150f.; *iparwaššišš=a* ISKIM-ah-t[a] “The *iparwašši*-bird indicated” KUB 5.22:21; [ŠA La]barna ša-ki-ya-ah-hu-u-wa-aš <sup>d</sup>LAMMA-ri “for Labarna’s tutelary deity of omen-giving” KUB 2.1 ii 29 (fest.), w. dupl. KUB 44.16 iii 8, ed. McMahon, AS 25 100f. w. note 78; cf. DUB.1.KAM *QAT[I]* / <sup>SIG</sup>*kunziya[š...]* / ISKIM-ah-hu-u-wa[-aš] “One tablet, (text) com-

plete, [of] the omen-giving [of] the woolen *kunzi*” KUB 10.85:1-3; [x x x] anda išhaħru ISKIM-ah-ta-at “[Since in the ...] tears/misfortune have been indicated by omen, ([we shall] investigate further by oracle)” KUB 50.117 ii 12 (oracle question).

Forrer, KIF 1 (1930) 273-285; Götze, KIF 1 (1930) 401-413; Kammenhuber, THeth 7 (1976) 14f., 42-45, 76, 196.

Cf. *išiyahh-*, *šagai-*, *šakiya-*.

## \*šakiyaššar n.; sign, omen; NS.†

**dat.-loc.** ša-ki-aš-ni KUB 17.28 i 1.

[mān] <sup>d</sup>SÎN-aš šakiyazzi nu=kan ša-ki-aš-ni / [o-o] UN-an GUL-ahzi “[I]f the moon gives a sign and in the sign-giving it (i.e., the moon) ‘strikes’ a person, (I do as follows)” KUB 17.28 i 1-2 (incant. of moon, NS).

Götze, KIF 1 (1930) 411.

Cf. *šagai-*, *šakiya-*, *šakiyahh-*.

## šakiyawant- adj.; giving omens, ominous.†

[...n]=aš ša-ki-ia-u-wa-an-za x[...] “and it is one giving omens(?)” KUB 8.21:5 (omen), ed. Riemenschneider, Omentexte 142f. (“und ein ‘Vorzeichen’ gibt(?!”).

Götze, KIF 1 (1930) 412; idem, NBr (1930) 34 (“?”); Sturtevant, Gl<sup>2</sup> (1936) 128 (“‘giving omens’??”); Friedrich, HW (1952) 176 (“Omen gebend(?)”); Kammenhuber, KZ 77 (1961) 67; Kronasser, EHS 1 (1966) 266 (“Omengebend” zu *šagai-/šakiya-* ‘Omen’ (oder zu *šakiya-* ‘kundtun’?)), 268; Riemenschneider, Omentexte 455 (“ein Vorzeichen gebend”); Kammenhuber, HbOr (1969) 189, 294; Oettinger, FsOtten<sup>2</sup> (1988) 275, 281, 282.

šakki[ganiyawant]- adj. “smeared with excrement(?)” KBo 10.37 ii 25, suggested by Goetze, JCS 16:30 and JCS 22:20, is based upon a faulty restoration. For a more probable restoration see above s.v. *sak(k)-/šekk* “to know.”

## šakit[-...]; (mng. unkn.).†

[...]x ša-ki-it-x[...] KBo 20.36 obv.? 4 (fest.). The sign before the break could be a -t[a-].

[šakkitai-(!?)] see *šakut(t)a(i)-*.

## šaklai- 1

## šaklai-

**šaklai-** n. com. and neut.; **1.** custom, customary behavior, rule, law, requirement, **2.** rite, ceremony, protocol, use, **3.** privilege, right, prerogative, **4.** insignia(?), symbol(?); from OH.

**sg. nom.** ša-ak-la-a-iš KUB 3.94 i 12, KBo 12.42 rev. 13, KUB 13.4 iii 21, iv 36 (MH/NS), KUB 14.4 i 12 (Murš. II), ša-ak-la-iš 2007/u:13 (Otten/Rüster, ZA 62:235), KUB 23.72 rev. 52 (MH/MS), Bronze Tablet ii 80 (Tudh. IV), ša-a-ak-la-a-iš KBo 5.3 iii 28.

**acc.** ša-ak-la-in KBo 17.65 rev. 58 (MH?/MS?), KUB 31.127 i 16 (OH/NS), KUB 13.4 iii 69 (MH/NS), KBo 13.64 obv. 18, KUB 13.5 iii 39 (NS), KBo 18.23 rev. 2, KUB 59.7:11, ša-ak-la-a-in KBo 11.1 obv. 23 (NH), KBo 2.3 iv 11 (MH/NS), ša-ak-li-in KBo 39.8 iv 29 (MH/MS), KUB 31.129 obv. 5 (OH/MS?), KUB 9.27 i 28, (29) (MH/NS), [ša-ak]-la-i?l-[in] KUB 31.129 obv. 5, ša-ak-li!(text:di)-in KUB 19.26 i 24, ša-ak-la-i-e-ma-an (for šaklain=man) KUB 31.127 iii 16 (OH/NS), ša-a-a[k-l]i-ma-an KUB 30.10 rev. 24 (OH/MS).

**dat.-loc.** ša-ak-la-i IBoT 3.101 obv. 13, KUB 5.6 i 44 (NH), ša-ak-la-a-i KBo 11.1 obv. 20 (NH), KUB 26.1 iii 29 (NH), KUB 31.113:4, 7, ša-ak-li-ya KUB 13.20 i 31 (MH/NS).

**gen.** [š]a-ak-la-a-ya-aš KBo 11.1 obv. 22 (NH).

**abl.** ša!-ak-la-ya-za KUB 26.69 vi? 8.

**pl. nom.** ša-ak-l[ā-a-eš] KBo 4.4 i 8 (NH), ša-ak-la-uš Bronze Tablet iii 66.

**acc.** ša-ak-la-uš KUB 6.45 iii 62 (NH), KUB 5.6 i 41 (NH).

The rare neut. gender is shown by the resumptive *=at* in KUB 13.20 i 31, see mng. 1.

(Sum.) [...] = (Akk.) [...] = (Hitt.) ša-ak-la-a-iš KUB 3.94 i 12 (appendix to S<sup>a</sup> vocab.?).

**1.** custom, customary behavior, rule, law, requirement: ANA [K]UR <sup>URU</sup>Hatti=ma=kan ša-a-ak-la-iš duq[(qa)]ri ŠEŠ-aš=za<sup>1</sup> NIN=SU MUNUS ān~ninniyamin UL d[(āi)] “In the country of Hatti (this) law is observed: a brother doesn’t take his sister or female cousin sexually” KBo 5.3 iii 28-29 (Huqq., Supp. I), w. dupl. KBo 19.44 rev. 16-17, ed. SV 2:124f., tr. DiplTexts<sup>2</sup> 31 (“important custom”), cf. Klinger, Xenia 32:192 w. n. 47 (for the reading ŠEŠ-aš=za); kuwapi=wa karūlēš LUGAL.MEŠ EGIR-pa uwanzi nu=wa=za KUR-yaš ša-ak-la-a-in (var. ša-ak-la-in, KU<sup>1</sup>R-e ša-ak-lil-in-na) EGIR-an kappuwanzi “When the earlier kings come back and concern themselves with the law of the country (var. with the country and law)” KBo 2.3 iv 10-12 (Maštigga’s rit., MH/NS), w. dupl. KBo 9.106 iii 42-44, KBo 39.8 iv 28-30 (MS), ed. Rost, MIO 1:366f. (“Satzungen”), old ed. Hrozný, HKT 88f. (“Gesetz?”), HW<sup>2</sup> 1:184 s.v. *apiyakku* (“Brauch”);

utniyandaš ša-ak-la-in išhiūl (var. [išhiū]l ša-ak-l[i-in]) zik=pat hanteškiši “You (Sungod) alone always establish the customs and laws of the lands” KUB 31.127 i 16-17 (solar hymn, OH/NS), w. dupl. KUB 31.129 obv. 5-6, ed. Güterbock, JAOS 78:239 (“custom and law”), Lebrun, Hymnes 94, 101 (“Les coutumes (et) les lois”); cf. [... D]JUMU <sup>d</sup>NIN.GAL [ŠA KUR.KUR.MEŠ išhiūl š[a-ak]-la-i?l-[in Ø?] / [x-x-x zik=pat hant]eškiši KUB 31.130 obv. 1-2 (OH/MS); nu=kan ŠA É.GAL-LI[M] ša-ak-la-i[š ...] kuit nakkis=aš “Because the custom of the palace [is ...], it is important” KUB 26.38 iii 19-20 + KBo 5.3 + KBo 5.12 iii 4-5 (Hukkana treaty, MH/MS), ed. SV 2:122f. (w/o join), tr. DiplTexts<sup>2</sup> 31, cf. Güterbock, RAI 19:306 w. n. 5; URU-yaš ša-ak-la-iš nakkisa [...] KUB 23.72 rev. 52 (Mita of Pahluwa, MH/MS), tr. Gurney, AAA 28:38, DiplTexts<sup>2</sup> 165; kāsa=wa=ta=kkan MUNUS-tar arha dahhun nu=wa=tta EGIR-pa LÚ-tar peh̄hun nu=wa[=za MUNUS-aš] ša-ak-li-in arha namma pesh̄iy[a]t nu=wa=za šarā LÚ-aš š[a-ak]-li-in [datta] “I have just taken femininity away from you and given you masculinity in return. You have finally (namma 1 c) cast off the customary behavior of women, [and you have taken] to yourself the customary behavior of men” KUB 9.27 obv. 26-29 + KUB 7.5 i 1-2 (Paškuwatti’s rit., MH?/NS), ed. Hoffner, AuOr 5:272, 277, tr. ANET 349 (“ways”); <sup>URU</sup>Hat<tu>ši=ma=kan kuedani kuiš ša-ak-la-a-iš šer mān LÚSANGA LÚGUDU<sub>12</sub> LÚ.MEŠhaliyatallēš kui[š kui]š tarneškizzi n=aš tarniškiddu=pat “(Concerning) the rule which exists for someone up in the city of Hattusa: if a priest (or) LÚGUDU<sub>12</sub> is in the habit of releasing watchmen, whoever he is, by all means let him continue to release them” KUB 13.4 iii 21-23 (instr. for temple personnel, MH/NS), w. dupl. KUB 26.31:3-5, ed. Chrest. 158f. (“rite”), Süel, Direktif Metni 58f. (“görev”), tr. ANET 209 (“(official) duty”), McMahon, CoS 1:219 (“rite”); we depart from the traditional interpretation of this clause, because there is neither *mān* nor *našma* to indicate that it is a condition; *nu=kan x[...]* ANA ŠA DINGIR.MEŠ ša-ak-la-a-i parā UL ari ... *nu=kan Š[A DINGIR.ME]Š* [kuit š]a-ak-la-a-ya-aš par[ā UL] arnuan harmi <sup>d</sup>U-[a]t EN=YA šakti kuittaya šallin LÚŠU.GI punuškimi *nu=kan* [1-an] Ša1-ak-la-a-in EGIR-and[a GIM-an] šekkanzi *n=at memanzi n=at ēššaḥhi=pat* “[What] does not attain to (i.e., meet) the requirement of the gods ... [That which] I have not caused to meet the require-

## šaklai- 1

ments of the gods, that you know, O Stormgod, my Lord. Whatever I shall ask a venerable old man (sg.), as they remember [one] requirement, (so) they will tell (me), and I will do it” KBo 11.1 obv. 20-24 (prayer of Muw. II), ed. Houwink ten Cate, RHA XXV/81:106f., 115f., cf. *parā* 1 b, correct “whenever” to “whatever” in *punušš-* 1 a); (You lords who command the army ... just as you value your own persons, your wives, children and estates [all datives]) LUGAL-uwaš ša-ak-li-ya genzu QĀTAMMA harten n=at SIG<sub>5</sub>-in māniyahhiškitten “You should value the king’s law (dat.-loc.) in the same way and administer it (neut.!?) well” KUB 13.20 i 31 (instructions of Tudhaliya, MH/NS), ed. Alp, Belleten XI/43:392f., 407 (“just so have affection for the rule(s) of the king”), cf. *maniyahh-* 5 d; (You are culpable, if you know something harmful to His Majesty and you spread it abroad, and you say:) kēdani=wa UD.KAM ūk kuedani ša-ak-la-a-i UL! arhaḥat nu=war=at=mu UL waštul “For what rule on this day I was not present, it is not a sin for me” (i.e., I am not accountable for a rule made on a day when I was not present) KUB 26.1 iii 29-31 (instr. for eunuchs, NH), ed. Dienstanw. 13 (differently), cf. HW<sup>2</sup> 1:198f. (“An diesem Tag — zu welchem Brauch ich nicht gestanden habe, das (ist) mir keine Sünde”), and Otten, FsBittel 434; našma[=du=za] / [Š]A LUGAL maniyahhaen našma ŠA LUGAL [š]a-ak-li!-in (text: [š]a-ak-di-in) peran tepnuzi “Or (if someone) belittles the king’s government or the king’s law before [you]” KUB 19.26 i 22-24 (decree, Šupp. I), ed. Goetze, Kizz. 14f. □ collation shows a -di- sign, as copied, CHD L-N:168a s.v. *maniyahhai-* 2 suggests emending to ŠA LUGAL [š]a-ak-li!-in “the king’s law,” which gives an appropriate and already elsewhere attested word. Reading ša-ak-di-in “care(?)” and connecting this word with šaktai- “to care for, treat” faces problems. Use of the *di* sign (instead of *ti*) after consonants other than *s*, *l*, *n*, *m*, and *r* (i.e., continuants) is extremely rare in Hittite scribal practice, while the spelling ša-ak-li- for šaklai- is well attested. The parallel with *maniyahhai-* “rule, government” suggests a meaning like “law” for this word. Although “care” can be stretched to relate to government, the only known use of the verb šaktai- is not governmental but medical and personal. These factors favor the emendation to šaklai-.

2. rite, ceremony, protocol: EGIR-az=ma ANA LUGAL GIBIL ŠA LUGAL-UTTI ša-ak-la-uš(!) [...] “Later [they carry out(?)] for the new king the

## šaklai- 2

royal ceremonies” KUB 17.31 i 21 (subst. rit.), ed. StBoT 3:62f. (“Zeremonien”), 92 (“Gemeint sind hier vielleicht die Königsweihehandlungen, die KUB XXIV 5+ Vs. 19’ff. ... nennt”); (“I will exalt the Stormgod of Lightning: the temples that I will erect for you”) ša-ak-la-uš-ša-da (var. ša-ak-la-uš-ša) kuiēš [iya]mi “and the rites that I will [perform] for you (Stormgod of Lightning, my lord, you shall rejoice in them)” KUB 6.45 + KUB 30.14 iii 62-63 (prayer, Muw. II), w. dupl. KUB 6.46 iv 31-32, ed. Singer, Muw.Pr. 24, 41; nu=wa É išhiūl ša-ak-la-in-na pahši “Keep the temple (of Ḫebat), the rules and rites” KBo 17.65 rev. 58 (birth rit., MH/? MS?), ed. StBoT 29:144f. (“command and custom”); cf. also [...] ša-ak-la-in-na-kán išhiūll=a / [...] KUB 14.4 i 14-15 (Murš. II’s prayer about Tawananna), ed. de Martino, Eothen 9:24, 37, THeth 5:188; nu=šši ŠA DINGIR.MEŠ kuit hazzui<sup>HI.A</sup> ša-ak-la-uš-ša daššauēš “because the rites and ceremonies of the gods were too onerous for him” Bronze Tablet iii 65-66, ed. StBoT Beiheft 1:24f.; nu mān haššannaš m[ē]hūni DINGIR-LIM-ni kuedanikki ša-ak-la-a-iš “If at the time of giving birth (of the animals) there is a rite for any deity” (you shall present to him either a calf, a lamb, a goat ...) KUB 13.4 iv 35-36 (instr. for temple personnel, MH/NS), ed. Süel, Direktif Metni 80f., Chrest. 164f., tr. McMahon, CoS 1:221; nu kuitman ANA LÚSANGA pānzi kuitman LÚSANGA URU Aštataza uwadanzi kuitman uwanzi ŠA DINGIR-LIM ša-ak-la-uš taninuwanzı “While they are going for the priest, while they are bringing the priest from Aštata, and while they are coming, should they be organizing the rites of the deity?” KUB 5.6 i 39-41 (oracle question, NH); (Because they brought here men of Aštata) n=aš ŠA DINGIR-LIM ša-ak-la-i punušer “they asked them (-aš) about the rite of the deity” KUB 5.6 i 44-45 (oracle question, NH); “What waters [flow] outside the city, what water is (brought) up” n=at ŠA DINGIR-LIM ša-ak-la-a-i lē dašgat[teni] [w]ātar ŠA DINGIR-LIM NINDA.GUR<sub>4</sub>.RA UMI GIŠTIR gauri[yaza] / [GIŠ][TIR] dułnariyaza piddaškitten nu ŠA DINGIR-LIM ša-ak-la-a-i apāt daškatte[n] “Don’t take it for the rite of the deity! Keep bringing water for(?) the god’s daily bread offerings from the *g.* forest and the *d.* forest; and keep taking that (water) for the god’s rite” KUB 31.113 i 4-7 (instr.), ed. KN 130f.; (“If somebody sleeps with a woman”) nu=kan maḥhan DINGIR.MEŠ-aš ša-ak-la-in (var.

## šaklai- 2

## šakna-

B: *ša-ak-la-a-[in]) aššanuzi DINGIR-LIM-ni adanna akuwanna pāi n=as ITTI MUNUS-TI QĀTAMMA paiddu* “just as he prepares the rite for deities by giving food and drink to the deity, in just such a (pure?) way he shall go to the woman” KUB 13.4 iii 69-70 (instr. for temple personnel, MH/NS), w. dupls. KUB 13.5 iii 39-40 (C), KUB 13.19:12-13 (B), ed. Süel, Direktif Metni 68f., Chrest. 160f. (“rite”), tr. McMahon, CoS 1:220 (“rite”); [(n=aš)] BA.ÚŠ *n-an=kan* [(<sup>URU</sup>*Hattuši* *p(ēter nu ŠA GIDIM.HI.)*]A *kuiēš ša-ak-l[a-a-eš n=u(š* <sup>URU</sup>*Hattuši iēr)*] “And he (*Šarri-kušuh*) died. They brought him to *Hattuša*, and whatever rite[s] of the dead there were (to be enacted), [those] they performed in *Hattuša*” KBo 4.4 i 6-8 (annals, Murš. II), w. dupls. KUB 14.29 i 28-30, KBo 10.38:6-8, ed. AM 108f., cf. Meriggi, OAC 13:67f.; obviously rites for the dead are the right or privilege of the same (hence possibly belongs under 3 a below); *nu=kan DINGIR.MEŠ-aš ša-ak-la-[...]* IBoT 3.121:3 (frag. of prayer?); *ša!-ak?-la-ya-za* KUB 26.69 vi? 8 (dep., NS), as read ed. StBoT 4:44f. (“aus Dienstpflicht”) is very uncertain and seems unlikely.

3. right, privilege, prerogative; that which rightfully belongs to someone — a. of humans: [*nu=jmu LUGAL-an āški DINGIR=YA UL aššanuwan-dan anduhšan lē išsatti nu=mu da[nduk]išnaš DUMU-li peran ša-a-a[k-l]i-ma-an lē GÙB-laħhiškiši* “Don’t make me someone unprovided for at the gate of the king. Do not destroy/overtake my right before mankind” KUB 30.10 rev. 22-24 (Kantuzili prayer, OH/MS), tr. ANET 401 (“Do not make my condition an offence to mankind!”); cf. *nu=mu DUMU.NAM.LÚ. U<sub>19</sub>.LU-UTTI peran ša-ak-la-i-e-ma-an GÙB-lahta* “In the presence of the mortals you destroyed my right” KUB 31.127 iii 15-16 (prayer to the Sungod, OH/NS), ed. Lebrun, Hymnes 99, 105 (“Devant l’humanité tu m’as rendu néfaste”); (Muršili II claims regarding Tawannanna: “I didn’t harm her or reduce her powers in any way ...”) [ANA PĀNI <sup>LÚ</sup>]MUTI=ŠU=ya=šši kuiš *ša-ak-la-a-iš / [ešta ANA PĀNI <sup>LÚ</sup>MUTI=ŠU=y]a=šši kue UL āra ešta* “What(ever) right was hers [during the reign] of her husband (*Šuppiluliuma I*), and what(ever) was denied to her [during the reign of her husband” (these things remained the same during my reign) KUB 14.4 i 12-13 (prayer of Murš. II), ed. de Martino, Eothen 9:24, 37, THeth 5:188, cf. Laroche, Ugar. 3:102; ANA <sup>GÙS</sup>ŠU.A=ma=ši RABUTTI ŠA

LUGAL KUR <sup>URU</sup>*Kargamiš išhiūl ēšdu ANA* LUGAL KUR <sup>URU.d</sup>*U-tašša=kan 1-aš* <sup>LÚ</sup>*tūlukantiš šalliš ēšdu namma=ma=šši=kan lē kuiški šalliš ŠA* LUGAL=ya *ša-ak-la-iš* (par. *iš-hi-ú-ul*) *kuiš ANA* LUGAL KUR <sup>URU</sup>*Kargamiš āra ANA* LUGAL KUR <sup>URU.d</sup>*U-tašša=ya apāš āra ēšdu* “Let the protocol of the king of the land of Kargamiš be allowed to him with respect to the Great Throne. Let only the crown prince (of *Hatti*) be greater than the king of the land of Tarḫuntaša; let no one else be greater than he. What royal prerogative/privilege (par. requirement) is allowed to the king of the land of Kargamiš, let it be allowed also to the king of the land of Tarḫuntaša” Bronze Tablet ii 79-82 (treaty, Tudh. IV), w. par. KBo 4.10 obv. 37, ed. StBoT Beih. 1:18f. (“Regelung”); *nu=wa GIBIL.MEŠ ŠA LUGAL ša-ak-la-a-i dařškinlun* “The new ones (different utensils) I used to take for the prerogative(?) /privileged use(?) of the king” KBo 16.62 + KUB 13.35 i 42 (dep., NH), ed. StBoT 4:6f. (“nahm ich ... die neuen zum <Gebrauch im> Dienst des Königs <in Empfang>”), cf. in lines 47-48: *kuit kuit imma [...] / [š]a-ak-la-a-iš* (var. *ša-ak-la-i[š]*) *nu=wa hūm[an ...] / [p]ē harweni* “Whatever [commodities(?)] (are) the (royal) prerogative, all (that) we have on hand” KBo 12.42 rev. 12-14 (epic about merchants, pre-NH/ENS), w. dupl. 2007/u:(12-)13, ed. Hoffner, JCS 22:36, translit. Otten/Rüster, ZA 62:235; cf. also KBo 4.4 i 6-8, mng. 2, above; cf. Hoffner, FsHaas (forthcoming).

b. of a deity(?): (We questioned Pallu and he said: ... They made a sacrifice in the house) *ša-ak-la-in=ma=wa=kan parā UL išhuwaer [nu=wa]=za=kan apez azzikimi* “But they didn’t pour out(?) the *šaklai*- (part of the victim reserved for the god?). Shall I eat from that?” (The following broken lines speak of brewers and *maršaštarri*-sacrifice) KBo 13.64 obv. 18-19 (oracle question, NH).

It seems likely that a deity’s rites (mng. 2) were also a deity’s prerogative (mng. 3).

Hrozný, HKT (1919) 88f. (“Gesetz(?”); Friedrich, ZA 37 (1927) 193 (“Satzung, Gebot, Vorschrift; Kultbrauch, Ritus, religiöse Zeremonie”); Kammenhuber, KZ 77 (1961) 66, 73f.; Hoffner, JCS 22 (1968) 43f.; Kammenhuber, HbOr (1969) 298, 348; Bin-Nun, THeth 5 (1975) 188.

Cf. *āra-, hazziwi-, išhiul-*.

**šakna-** see *šagan* and *šakkar*.

## šakniya-

**šakniya-** v.; to anoint, smear (with oil), oil (something); wr. syll. and ī plus verbal ending; NH.†

**pres. pl. 3** ša-ak-ni-ya-an-zi KUB 30.31 i 3, 11 (NH), ī-an-zi KUB 17.35 ii 18, iii 3 (reading ī!-an-zi), iv 8, 26 (all Tudh. IV).

**a.** obj. a stela: <sup>NA<sub>4</sub></sup>ZI.KIN NAGA-anzi ī-an-zi DINGIR-LUM PĀNI <sup>NA<sub>4</sub></sup>ZI.KIN tianzi “They wash (and) anoint the stela (and) place the deity in front of the stela” KUB 17.35 ii 18-19 (cult inv., Tudh. IV), ed. Carter, Diss. 127, 140, cf. ibid. iii 2-3 (reading ī!-an-zi), iv 8-9, 26-27; perhaps a similar context in KBo 30.176:1 □ for reading NAGA-anzi “they wash” = warpanzi see HZL 345, HW 294 (ŠE+NÁG) or as arranzi see nu paizzi ša[...] / <sup>NA<sub>4</sub></sup>ḥūwaši [...] / arranz[i] [...] KUB 10.83 vi 8-10. For Akk. exx. of anointing stelae (*narû, musarû*) with oil see AHw 843f. *pašāšu* G 3.

**b.** possible ex.: NINDA.KU<sub>7</sub> U x[...] / MUNUS. MEŠ BA.BA.ZA x[...] / šarā ī-an-z[i] [...] KBo 30.61 rev.? 2-4 (fest. frag.).

**c.** uncertain?: INA UD.<sup>16</sup>KAM *kuitman*=kan <sup>d</sup>UTU-uš nawi ūpzi nu LUGAL MUNUS. LUGAL <sup>URU</sup>Hattuši ša-ak-ni-ya-an-zi n=at=za ar~hayān ešandari mahhan=ma=kan <sup>d</sup>UTU-uš ūpzi apiya!(text: *a-pé-e*)=ma INA <sup>URU</sup>Kizzuwatna INA É <sup>d</sup>IM Éšinapšiya katmaršitti “On the sixteenth day before the sun rises they anoint the king (and) queen in Ḫattuša, and they seat themselves apart; but when the sun rises, there(?) in ‘Kizzuwatna,’ in the temple of Teššup, in the šinapši-building they (?) *k.*” KUB 30.31 i 1-6 (Kizz. rit., NH), ed. Lebrun, Hethitica 2:95, 103; and similarly ibid. 10-12, Güterbock, Oriens 10:353, followed by Puhvel, FsLaroche 303f. and HED K 37f., saw in this passage two verbs with related meanings, one šakniyanzi derived from the noun šakkar “excrement,” and the other katmarš- being a variant, Luwian according to Puhvel, of the better known Hittite word kammarš- “to defecate.” Puhvel considers katmaršitti a Luwian synonym of Hittite šakniya- and notes the appropriateness of using a Luwian word for what transpires in “Kizzuwatna.” Güterbock and Puhvel regarded the subjects of both šakniyanzi and katmaršitti as the Hittite royal couple and therefore posited a Kizzuwatna “station” somewhere in Ḫattuša or close vicinity. Another solution would be to emend *a-pí-e-ma* to *a-pí-ia!-ma* and take the Luwian verb as the indefinite plural “katmarši(n)ti” “they defecate”) or singular (“katmaršitti German “man scheisst”), referring to unnamed personnel in the temples in Kizzuwatna. Lebrun so understands the passage (“à ce moment”) and (on p. 95) simply reads the text *a-pí-ia* without noting that the copy has *a-pé-e*. Lebrun trans-

## šaknuwant- A

lates katmaršitti as “ils urinent” in contrast to his translation “vont à la selle” of šakniyanzi. However, defecation is otherwise unmentioned in festival texts. Defecating in sacred space (“in the šinapši house in the Temple of the Stormgod”) is even more unexpected. There is nothing in the remainder of this text to indicate that this is a parody of a festival. With the discovery of the word šagan “oil” from which a verb šakniya- could just as well be derived, it seems more likely in the context of a festival that the text says “they anoint the king and queen.” Moreover, katmarš- is not kammarš-, nor is it marked as Luwian by the customary marker wedges, nor is the subject or even the number of the form clear, so it seems safer to assume that it too refers to some action more appropriate to a festival.

This would be a denom. v. from šagan “oil” q.v.

Güterbock, Oriens 10 (1957) 353; Puhvel, FsLaroche (1979) 302-304; Oettinger, Stammbildung (1979) 29, 43 n. 34 (“cacare”... Denom. zu šakkar ‘Kot’”).

Cf. šagan.

## šaknešš- v.; to be(come) impure, defiled.†

**pres. sg. 3** ša-ak-né-eš-zi KBo 27.67 rev. 5, 543/s iii 1, ša-ak-né-e-e[š?-zi] KBo 21.45 i 2.

[...] / MUNUS-TUM EN.SISKUR=ma ša-ak-né-eš-zi “But [...] the woman sacrificer will become defiled” KBo 27.67 rev. 5 (birth rit.), ed. StBoT 29:218f.; INA ŠÀ É AMA=ŠU ša-ak-né-e[š-zi] “(If?) she beco[mes] defiled in the house of her mother” 543/s iii 1 (rit.), translit. Otten, KBo 27, page iv, note 7; cf. [...] ša-ak-né-e-e[š?-zi] KBo 21.45 i 2 (birth ritual frag.), ed. StBoT 29:206f.

Although this verb is derived from the noun for excrement, its limited usage suggests a much less specific meaning than “to be soiled with excrement.”

Puhvel, FsLaroche (1979) 302f.; Beckman, StBoT 29 (1983) 208 (“become soiled”).

Cf. šakkar.

## šaknuwant- A adj. (formed with -want-); having (i.e., defiled by) šakkar, impure, soiled, defiled (opp. of parkui- and šuppi-); from MH.†

**sg. nom. com.** ša-ak-nu-an-za KUB 13.4 iii 80 (MH/NS), ša-ak-nu-wa-an-za KUB 16.42 obv. 32, KUB 32.133 iv 2 (NH); **acc. com.** ša-ak-nu-wa-an-da-an KUB 5.9 obv. 4; **nom.-acc. neut.** ša-ak-nu-wa-an KUB 22.70 rev. 55 (NH); **d.-l.** ša-ak-nu-wa-an-ti KUB 18.24:17; **abl.** ša-ak-nu-wa-an-da-za KUB 22.35 iii 14.

**šaknuwant- A**

**pl. nom. com.** *ša-ak-nu-wa-an-te-eš* KUB 45.49 iv 9, (here?) KBo 39.219:3 (NS), *ša-ak-nu-an-te-eš* KBo 39.190 ii 10 (pre-NS), *ša-ak-nu-wa-an-te-eš*<sup>17</sup> KUB 22.70 rev. 52 (NH); **d.-l.** *ša-ak-nu-wa-an-da-aš* KUB 5.6 ii 61 (NH), *ša-ak-nu-wa-an-ta-aš* KUB 5.6 ii 53 (NH).

**frag.** *ša-ak-nu-w[a-...]* KUB 16.48:18, [š]a-ak-nu-an[-...] KUB 52.92 iv 5, *ša-ak-nu-[-...]* KUB 56.29 obv. 4.

**a.** modifying persons: *n=aš DINGIR.MEŠ-aš NINDA ḥarši*<sup>DUG</sup>*išpantuzzi maninkuwan ša-ak-nu-wa-an-za šāliga* “(If) he as an unclean person approaches the thick bread (and) libation bowl of the gods” KUB 13.4 iii 79-80 (instr., MS/NS), ed. Süel, Direktif Metni 70-73, tr. McMahon, CoS 1:220; *MUNUS-T[UM=y]a=wa=kan ša-ak-nu-w[a-a]n-za ŠÀ É DINGIR-LIM pait* “A woman (who was) impure (through menstruation?) went into the temple” KUB 16.42 obv. 32 (oracle question, NH); (They take cheeses and hurl them at each other) *nu GA.KIN.AG EMŠU šuppaes [az]zikanzi ša-ak-nu-wa-an-te-eš-ma* (var. *ša-ak-nu-an-te-eš*) [U]L adanzi UL āra “The consecrated/pure ones eat the cheese (and) rennet; but the impure ones do not eat; it isn’t allowed” KUB 45.49 iv 8-10, w. dupl. KBo 39.190 ii 10, translit. StBoT 15.29; *UN.MEŠ-tar=pat=kan kuit ša-ak-nu-wa-an-te-eš*<sup>17</sup> anda šalikišker “Because the above mentioned impure people intruded upon (the utensils of the deity)” KUB 22.70 rev. 51-52 (oracle question, NH), ed. THeth 6:94f.; similar *UN.MEŠ-tar=pat=kan kuit ša-ak-nu-wa-an anda šalikišker* ibid. rev. 54-55; [...] *apēda~ni GE<sub>6</sub>-anti šaknuwanza* LÚ *šankunnišš=a kuiēš MUNUSkatrišš=a ANA EN.SÍSKUR anda weriyanteš ešer* “Both the impure priest and the *katra*-women who have been summoned in that night to the client, (go off to their houses)” KUB 32.133 iv 1-3 (dividing the night goddess, NH), cf. Schw.Goth. 59f. (“der Unreine und der Priester”).

**b.** modifying gods, i.e., their images: [...] *ša-ak-nu-wa-an-ti-ya-wa-kán ANA DINGIR-LIM* [...] “and to the defiled (statue of) the deity” KUB 18.24:17 (oracle question, NH).

**c.** modifying objects: *「x-」tiššallin=wa ŠÀ MU.3.KAM ša-ak-nu-wa-an-da-an / [I]GI?*(or: ME)-uen *nu=wa=kan DUG anda 𩫔ti<š>šainta* “We saw/took an impure x-*tiššalli* of three years, and they *tiššai-ed* (it?) in the vessel” KUB 5.9 obv. 4-5 (oracle question, NH), ed. Hoffner, HS 107:226 (reading apud

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Güterbock <sup>DUG</sup>*tiššallin*), cf. Hoffmann, KZ 98:206f. (reading *titiššalli-* and citing previous proposals), del Monte, AION 35:339f.

**d. in a merism with *parkui-*:** *namma* <sup>d</sup>UTU-ŠI *ša-ak-nu-wa-an-ta-aš ANA* <sup>GIŠ</sup>BANŠUR<.HI.A> *parkuwayašš=a ANA* <sup>GIŠ</sup>BANŠUR.HI.A EGIR-an *ḥinikzi* “Then His Majesty will bow behind impure and pure tables (and make offerings in the Hittite manner)” KUB 5.6 ii 53-54 (oracle question, NH), similarly ibid. ii 61-62; *šarnikzel ANA GIDIM SUM-anzi ANA DINGIR.MEŠ* <sup>URU</sup>*Halpa=ya šarnikzel ša-ak-nu-wa-an-da-za parkuwayaza SUM-anzi* “They will give compensation to the deceased, and they will give compensation from pure and impure (tables) to the deities of Aleppo” KUB 22.35 iii 12-15 (oracle question, NH); cf. CHD P 165a s.v. *parkui-* A and van den Hout, Purity 231 (citing parallel from Arnaud, Emar VI/3:329).

For discussion see under **šaknuwant- B.**

Friedrich, ArOr 6 (1934) 365-368; Götze/Pedersen, MSpr. (1934) 35 n. 1; Moyer, Diss. (1969) 44; Puhvel, FsLaroche (1979) 302f.; Hoffner, HS 107 (1994) 222-230.

Cf. *kammarš-*, *šakniya-*, *šaknešš-*, *šaknumar*, *šejur-*.

**šaknuwant- B adj.** (formed with *-want-*); having (i.e., filled with) fat or oil (*šagan*), fatty; wr. syll. and *l-(nu-)ant-*; from MH/MS.†

**sg. com. nom.** [š]a-ak-nu-wa-an-za KUB 36.37 iii 9; **neut. nom.** *ša-ak-nu-an* KUB 33.62 iii 12 (MH/MS).

**pl. nom.** *l-an-te-eš* KBo 20.107 ii 24, (here?) [š]a-ak-nu-wa-an-te-eš KBo 39.219:3 (NS); **acc.** *l-an-te-eš-š(a)* KBo 34.46 iii 36; **d.-l.** *l-nu-an-ta-aš* KBo 23.50 iii 19.

**a.** wr. fully syllabically: (After someone has placed NINDA.Ł.E.DÉ.A on the ground and libated beer [and *limma*?] on the ground, he/she says: O male deities of the Stormgod of Kuliwišna, eat and satisfy your hunger. Drink and satisfy your thirst) [n]u=šmaš ŠÀ=KUNU ša-ak-nu-an ēštu ZI=KUNU=ma=šmaš [li?-i]m-mu-an-za ēštu “Let your stomach (lit. interior) be filled with fat/oil (i.e., with the NINDA.Ł.E.DÉ.A) and your mind be filled with [li]mma-beer” KUB 33.62 iii 12-13 (rit., MH/MS), ed. Glockner, Eothen 6:40f. (reading [kar-ti-]im-mu-an-za), Hoffner, HS 107:226 □ restoring on the basis of space and traces the word *limma* (an alcoholic beverage); the form would be

## šaknuwant- B a

## šakri-

*limm(a) + -want- “having limma” (add to CHD L-N); cf. also ī-it <sup>UZU</sup>appuzi[...] / [...] i-im-mi-it-wa-ra-at / [...] 52/q 3-4 □ on NINDA.İ.E.DÉ.A see AlHeth 196f.; [...]x LÚ-tar <sup>UZUSA</sup>.DU.\_HI.A <sup>UZU</sup>SA.\_HI.[A ...] / [...] ša-ak-nu-wa-an-za KUB 36.37 iii 8-9 (Aśertu myth); perhaps here rather than in šaknuwant- A, because of the presence of <sup>UZU</sup>SA in the near context; cf. *huršakniye-*.*

**b.** wr. semi-logographically (all from a ritual for <sup>d</sup>LAMMA <sup>KUŠ</sup>kuršaš): (The Old Woman says to the god:) <sup>d</sup>LAMMA <sup>KUŠ</sup>kuršaš BĒLI=YA galankan~za=za namma ēš kāša tuel LÚ TEMI SUR<sub>14</sub>. DÙ.A<sup>:MUŠEN</sup> appandan antuhşan ANA MUŠEN. HI.A hūmandāš haluki piyewen nu aruta mannaim~minzi <sup>UZU</sup>GAB.HI.A ī-an-te-eš MUŠEN.HI.A ı[u][w]andu “O Patron Deity of the Hunting Bag, my lord, be appeased again. We have hereby sent your messenger, the falcon, (as?) a captured person to all the birds with a message. So let the birds mannaiminzi with respect to (their) wings, oily with respect to (their) breasts, come” KBo 20.107 + KUB 23.50 ii 20-24; (Later in the ritual, they bring in TU<sub>7</sub> *hur-ti-in* NINDA.İ.E.DÉ.A TU<sub>7</sub>.GÚ.TUR taršanta UL taršanta=ya “hurti-soup, mutton-fat cake, lentil soup, dried and undried (grains)” (and place them on the foliage. Whereupon the Old Woman says:) BĒLI=YA <sup>d</sup>LAMMA <sup>KUŠ</sup>kuršaš anda=kan miuwaš ī-nu-an-ta-aš TU<sub>7</sub> *hurtas* NINDA.İ.E.DÉ.A šeš ki-i!-ma taršanta kar-aš nu EGIR-pa parna neyanza EGIR-pa neya “My lord, Patron Deity of the Hunting Bag! Spend the night (šeš-) on the pleasant, oily *hurti*-soup, (and) mutton-fat cake, but ‘cut’ these dried (grains). And as one who turns back home, turn back” ibid. iii 19-22, cf. CHD *miu-* A a 3'. This passage makes it clear that the Hittite word underlying ī-ant- was ī-nuant-, i.e., šaknuwant- B “oily, fatty.” As in KUB 33.62 iii 12 above, NINDA.İ.E.DÉ.A is present in the context, and it is this food which supplies the oil or fat which makes the use of šaknuwant- = ī-nuant- appropriate; (two paragraphs later in the same ritual text, the deity is urged to come with his brothers, the other gods of the king, and to bring with them:) MUŠEN.HI.A [...] / SIG<sub>5</sub>[...] *hūm*anduš aruta mannāimminz[a] / <sup>U</sup>[<sup>ZU</sup>GAB.HI.A] ī-an-te-eš-š=a “all the propitious birds, *aruta mannāimminz*[a], and oily with respect to [(their) breasts]” KBo 20.107 + KBo 34.46 + KBo 23.50 iii 31-33.

Uncertain whether šaknuwant- A or B: [š]a-ak-nu-wa-an-te-eš ša[-...] in broken context KBo 39.219:3.

šaknumar (verbal substantive) shows that a verb šakn(a/i/u)- existed. Verbal substantives of the type *dalumar* (< *dala-*) prove that forms in -umar do not necessarily indicate the verbal stem ended in *u*. Puhvel, FsLaroche 302f., derives šaknuwant- from \*šakn-want- “having šakkar.” This is certainly the case with šaknuwant- A, but since the meaning of KUB 33.62 iii 12 implies that the \*šakn- is associated with NINDA.İ.E.DÉ.A and certainly does not mean “defiled,” “filthy,” or the like, but rather “filled with (sweet) oil,” we posit a šaknuwant- B which means “having šagan- ‘fat, oil.’”

Hoffner, HS 107 (1994) 222-230.

Cf. šagan, šakniya-.

**šaknumar** n. neut.; defilement or defecation(?); NH.†

**verbal subst. nom.-acc.** ša-ak-nu-mar KBo 21.20 i 17 (NH).

(If the Lamaštu demoness keeps seizing someone, the practitioner does the following:) ŠA ŠAH. BABBAR ūšummanza MUNUS-aš ša-ak-nu-mar [k]inanduš h[a-] (or: K[U<sub>6</sub>.HI.A])... dāi] n=at ī GİŠSU.ŪR.MAN menahhanda išluwali “[He takes] a šummanza of a white pig, the defecation/defilement of a woman, mixed(?)/assorted(?) [...]s] and pours/scatters it (all) together with cypress oil” KBo 21.20 i 17-18 (medical rit., NH), ed. StBoT 19:42f. (“das Unreine einer Frau”).

For discussion see under šaknuwant- B.

Cf. kammarš-, šakkar-, šaknuwant- A, šehur.

[šakpirtai-(?)] see šakuttai-.

**šakri-, šekri-** n.; (mng. unkn.); from MH/NS.†

**sg. d.-l.** ša-ak-ri-i KUB 20.52 iv 6 (MH/NS), KBo 37.1 ii 31, (32) (OH/NS), ša-ak-ri-ia KUB 36.89 rev. 48 (NH); **gen.?** še-ek-ri-aš-š(a) KUB 46.54 obv. 15, še-ek-ri-ia-aš-š(a) KUB 17.16 i 6, še-ek-ri-ia-aš ibid. i 11, ša-ak-ri-ia-aš ibid. i 18.

[x-x D]INGIR-LIM=wa nakkeš kuwapi katta tianza <ŠA?> DUMU.MEŠ LÚ.U<sub>18</sub>!.LU=ma=za

## šakri-

## šakruwai- 1 a

*ša-ak-ri-ia* LUGAL-uš “When the noble [...] of] the deity is placed down, you are king in the š. <of> mortals” KUB 36.89 rev. 48 (cult of Nerik, NH), ed. KN 156f. (“ist die Menschheit im šakrija, oh(?) König”) □ because of the -za in a “to be” sentence the subject must be “I” or “you” (cf. Hoffner, JNES 28:225-230, BiOr 53:750-761); cf. Goetze, RHA XVIII/66:52f. n. 25 (“king in the ... of mankind”), Josephson, Heth.u.Idg. 93f. (“he is king for the wellbeing of mankind”); “They take one thick bread, one cheese, and one *haššuwanni*-vessel of the land” ANA <sup>íd</sup>Puruna[-kan] *ša-ak-ri-i arpuwanni = ya* DINGIR.MEŠ ŠÀ É <sup>d</sup>IM *manuziya šipandan[zi]* “They sacrifice (them) to the Euphrates River, to the realm(?), and the *arpuwanni*, (and) the gods within the temple of the Stormgod *manuziya*” KUB 20.52 iv 5-7 (*hišuwaš*-fest., MH/NS), cf. Goetze, RHA XVIII/66:52f. n. 25 (“for š. and trouble,” parallel (or opposite) to *keldiya šapliya*), HW<sup>2</sup> 1:341 (“Dem P.-Fluß libieren sie šakri a. (und) den(?) Göttern im Haus des Wettergottes von Manuzi”); *anda = at = kan we[...]* / ŠA <sup>d</sup>U AN-E *še-ek-ri-ia-aš-ša* KUR-e LUGAL-ušš=a <sup>d</sup>U <sup>URU</sup>Nerik “Therein [...] them. O Stormgod of Nerik, the land and king are of (i.e., belong to) the Stormgod of Heaven and are of the šekri-” KUB 17.16 i 5-7 (incantation, NH), ed. KN 171; <sup>d</sup>U-aš <sup>d</sup>U-aš *še-ek-ri-ia-aš* KUR-eaš LUGAL-waš / <sup>d</sup>U-ni <sup>d</sup>Allani LÚ.MEŠ-ni MUNUS.MEŠ-ni x [...] / <sup>d</sup>U-aš=ma DINGIR.MAH-ni kāri tīya ibid. i 11-13, cf. Goetze, RHA XVIII/66:52f. n. 25 (“the Stormgod, king of the ... land”); *kāša* ANA <sup>d</sup>IMIN.IMIN.BI TUKU.TUKU-t[i? ...] / ÚŠ-ni šer <sup>d</sup>U *ša-ak-ri-ia-aš* x [...] “Just now, to the Heptad i[n(?)] anger [...] on account of the plague/death the Stormgod [...] of the šakri” ibid. 17-18, ed. KN 171 (“betreffs meines Herrn, des Wettergottes des šakrija- [...]”); [... ŠA] <sup>d</sup>U AN-E *še-ek-ri-aš-ša* KUR-eaš LUGAL-uš “the king of the land of the Stormgod of Heaven and (of) the šekri [...]” KUB 46.54 obv. 15; (“She (i.e., Kamrušepa) put the [...] of the lion. She put the [...] panther”) *dāer = ma = an* TÚG(?)-an *ša-ak-ri-i*(-x[?]) *dāer = ma = an* GADA(?) *ša-a[k-ri-i]* “But they took it, i.e., the cloth on the šakri, but they took it, i.e., the linen, on the šakri” (or: *dāer = man* “They wanted to put the cloth on the šakri”) KBo 37.1 ii 31-32 (Hattic-Hittite rit., OH/NS), translit. StBoT 37:643, translit. KN 172 (*šekri-* = Hattic *eštawar*, thus = “Land”); note the Nesite personal name Sakriuman attested at Kültepe (NH no. 1083).

Goetze, RHA XVIII/66 (1960) 52f. n. 25 (*šakri-* is Luw., šekri- is Hitt., but š. is not listed in either CLL or StBoT 31 as Luwian); Laroche, NH (1966) 258 (lieu cultuel), 308 (un nom de lieu ou d’objet); Haas, KN (1970) 171f. (“Land”); Josephson, Heth.u.Idg. (1979) 93f. (“well-being, good health”).

**šakruwai-, šakuruwai-, v.; 1.** (trans.) to water (animals), **2.** (intrans. w. -za) to drink, satisfy one’s thirst(?); from MH.†

**pres. pl. 3** *ša-ak-ru-wa-an-zi* KUB 1.13 i 7, 18, 30, 50, ii (3), 8 (MH/NS), KBo 3.2 i 5, 10, 13, 15 and passim (MH/MS), *ša-ku-ru-u-fanl-z[i]* KUB 29.40 iv 2 (MH/MS), [š]a-ku-ru-u-wa-an-zi KBo 14.62 + KUB 29.49 iv 8 (MH/MS).

**pret. pl. 3** *ša-ku-ru-u-e-e[r]* KUB 29.54 iv 3, 13 (MH/MS).

**imp. sg. 3/pl. 3?** *ša-ak-ru-x[...]* KUB 39.38 i 8 (NS).

**inf.** *ša-ku-ru-u-wa-u-an-zi* KUB 29.40 ii 5, 15 (MH/MS), KUB 29.50 i 30, iv 22 (MH/MS), KBo 14.63a i 7 (MH/MS), *ša-ak-ru-ú-wa-an-[zi]* KUB 55.19:9 (NS), *ša-ku-ru-u-wa-u-wa-an-zi* KUB 29.40 ii 5 (MH/MS), KBo 10.47c:(11) (NS).

**verbal subst.** *ša-ku-ru-u-wa-u-ar* KUB 29.50 i (17), (18), iv (6) (MH/MS).

**1.** (trans.) to water (animals) — **a.** in hipp. texts: *lukkatta = ma = aš ša-ak-ru-wa-an-zi* “On the morrow, however, they water them (then they harness them)” KBo 3.2 obv. 13 (Kikk., MH/MS), ed. Hipp.heth 128f.; (He unharnesses the horses after a workout) *n = aš = kan ašnuzi ša-ak-ru-wa-an-zi = ya = aš* “He tends them; and they water them,” (and he leads them into the stable where they eat) KUB 1.13 i 7 (Kikk., MH/NS), ed. Hipp.heth 54f.; cf. similarly ibid. i 18, 30, KBo 3.2 obv. 9-10, 42-43, 49-50, etc.; (When he drives the horses back, they release them, tend them) *ša-ak-ru-wa-an-zi = ma = a[š] UL* “but they do not water them,” (and he leads them into a stable where they eat) KUB 1.13 ii 8 (Kikk., MH/NS), ed. Hipp.heth 58f.; cf. similarly ibid. ii 3, KBo 3.2 obv. 14-15, etc.; (“When they unharness them, they wash them with warm water”) *ša-ak-ru-wa-an-zi = ya = aš* “and they water them” (and lead them into the stable where they eat) KBo 3.2 obv. 5 (Kikk., MH/NS), ed. Hipp.heth 126f.; (“At noon they eat hay”) *mahhan = ma* [U]D-MU EGIR-pa 2 AMMATI wažzi *n = aš ša-ak-ru-wa-an-zi* “but when the day turns back two cubits” KUB 1.13 i 48-50 (Kikk., MH/NS), ed. Hipp.heth 56-59 □ for an interpretation of the time unit see HED K 187; (They unharness them, tend them, rub them with ointment, cover them) *n = uš ša-ku-ru-u-wa-u-an-zi haššiknuanzi* “they water them to satiation,” (put them in a stall

## šakruwai- 1 a

## šaktai-

and feed them) KBo 14.63a i 7 (MH/MS), ed. Hipp.heth 220f.; (“They unharness them and wash them with warm [water]”) *n=uš ša-ku-ru-u-wa-u-an-zi haššik-nuanzi* “water them to satiation, (cover them [with cloth] and lead them into a stall)” KUB 29.40 ii 5 (MH/MS), ed. Hipp.heth 178f.; cf. ibid. ii 15, KUB 29.50 i 30, iv 22 (MH/MS); *nu welku azzake[r ...] n=uš ša-ku-ru-u-e-e[r]* “They graze the meadow. [...] They water them” KUB 29.54 iv 2-3, cf. ibid. 13, both ed. Hipp.heth 228f.

**b.** in other texts: (Enkidu goes with the animals (MÁŠ.ANŠE.HI.A) from the place from which he goes to pasture them) *š[a-ak-r]u-u-wa-u-wa-an-zi=ya [kuez iyattari <sup>d</sup>Enk]iduš=ažmaš GAM-a[n iyat-tari]* “and [from the place where] (Enkidu) [goes to w]ater (them), Enkidu also goes with them” KBo 10.47c i 11-12 (Gilg., NS), translit. Myth. 123, tr. Beckman in Foster, Gilg. 158, restoring *š[a-ak-r]u-u-* instead of *š[a-ku-r]u-u-* because of available space and the predominance of the spelling *ša-ak-ru-* in NS; *nu UDU.HI.A [...] ... [...] -an pianzi ša-ak-ru-u-wa-an-[zi]* KUB 55.19:9 (Hurr.-hitt. rit., NS), cf. Güterbock, RHA XV/60:6 (as Bo 2437).

**2.** (intrans. w. *-za*) to water oneself > to drink, satisfy one’s thirst(?): *nu=wa=za* GUD.HI.A UDU.HI.A [ANŠ]E.KUR.RA.MEŠ ANŠE.GİR. NUN.NA.HI.A *ša-[(ak-ru-x)...]* “[May] the oxen, sheep, horses, and mules satis[fy their thirst(?)]” KUB 39.35 i 12 + KUB 30.24a i 4 (royal funerary ritual), w. dupl. KUB 39.38 i 8, cf. van den Hout, Hidden Futures 67 w. n. 122 w. previous lit. With broken context the above interpretation cannot be proven. The animals could be the object, and the *-za* “for one’s self” or the like.

Neu, FsGüterbock<sup>2</sup> 157f., points out that spellings with *ša-ku-ru-* occur in MS texts, while *ša-ak-ru-* is NS. As noted by Melchert (FsPuhvel 132), *šakruwe/a* “to water” is a denominative verb in *\*-ye/o-* with regular loss of intervocalic *\*y*.

Forrer, ZDMG 76 (1922) 252 (“putzen?”); Potratz, Pferd (1938) 182f.; Güterbock, RHA XV/60 (1957) 4-6; Kammenhuber, Hipp.heth. (1961) 43, 308, 345; Kronasser, EHS 1 (1966) 418; Oettinger, Stammbildung (1979) 335; Kammenhuber, Materialien 3/5 (*eku-*) (1975) 1; Neu, FsGüterbock<sup>2</sup> (1986) 157f. (on dating).

**šakšakila-** n. com; (mng. unkn.); pre-NH/NS.†

pl. acc. *ša-ak-ša-ki-lu-uš* KUB 24.8 i 5.

(“He (sc. some god mentioned in the lost preceding context?) who habitually vindicates just men, who repeatedly fells evil men like trees”) *ḥūwappuš=a=kan LÚ.MEŠ-aš / [tar-n]a-aš-ma* (var. *tar-na-aš-ma-an/-aš?*) *ša-ak-ša-ki-lu-uš wal-hannai* “and continually strikes evil men on their skulls (like) *šakšakil(a)-* (or: ‘strikes evil men, i.e., the š. of their skulls,’ partitive apposition), (and destroys them)” KUB 24.8 i 4-5 (Appu story, pre-NH/NS), w. dupl. KBo 7.18:3-4, ed. Friedrich, ZA 49:214f., Alp, Anatolia 2:8; Siegelová, StBoT 14:4f., Oettinger, Stammbildung 434, van Brock, RHA XX/71:104 (“les hommes méchants, sur leur gorge il frappe les *šakšakila-*”), tr. Hoffner, Unity and Diversity 139 (like *šakšakiluš*), Hittite Myths<sup>2</sup> 83 (“like ...s”), LMI 167 (“come *šakšakiluš*”), Bernabé, TLH 221 (“A los hombres malos aun inteligentes los golpea en el cráneo”), Hoffner, CoS 1:153.

The form is a (partially?) reduplicated form, but not necessarily from *šak(k)-/šekk-* “to know.”

Friedrich, ZA 49 (1950) 242 (from *šak-* “to know”??); Alp, Anatolia 2 (1957) 8 (“Nacken oder Nackenhaar”; *-il(a)* + *\*šakšaki-*, which reminds him of *šukšuka-* “Stirnhaar(?)”, Mähne”); van Brock, RHA XX/71 (1962) 104 no. 145 (“nique”); Hoffner, Tyndale Bulletin 20 (1969) 54 (“like š.”); Siegelová, StBoT 14 (1971) 19; Hoffner, Unity and Diversity (1975) 139f.; Oettinger, Stammbildung (1979) 434 n. 83 (as a u-stem noun = *gisHAŠHUR-lu-?*); Tischler, HDW (1982) 67 (“ein harter, schwerer Gegenstand”); Weitenberg, U-Stämme (1984) 455 n. 577 (rejects equation with *gisHAŠHUR-lu-*); Bernabé, TLH (1987) 221 (“aun inteligentes” < *šak-*).

**šaktai-** denom. v.; to provide sick-maintenance, to “sick-maintain”; from OS.†

pres. sg. 3 *ša-a-ak-ta-a-iz-zi* KBo 6.2 i 17 (OS), KBo 6.3 i 25 (OH/NS), *ša-ak-ta-iz-zi* KBo 6.4 obv. 23 (NH).

Wr. plene in OH. On the plene writing in both syllables cf. Melchert, AHP 178.

(“If someone batters a person and (so) makes him ill”) *nu apūn ša-a-ak-ta-a-iz-zi* “He shall provide sick-maintenance for him. (He shall give a person to work his estate until he recovers)” KBo 6.2 i 16-17 (Law §10, OS), w. dupl. KBo 6.3 i 25-26 (NS), ed. HG 18f., LH 23f., cf. 176f., tr. Hoffner in LawColl 218f.; “If someone injures a free man’s head” *ša-ak-ta-iz-zi-a-an* “He shall provide sick-maintenance for him” (He shall give a person in his place who shall work

**šaktai-****šaku(wa)- A, šakuwai- A 2**

his estate until he recovers) KBo 6.4 obv. 22-23 (Law §IX), ed. HG 50f., LH 24. A biblical parallel is Exodus 21:18-19, which has been discussed by Fensham, *Vetus Testamentum* 10:333-5 and Hoffner, *Tyndale Bulletin* 20:38f. and in POT 219.

For a general orientation in Hittite medical practices see Güterbock, *Bulletin of the History of Medicine* 36:109-113, Burde, *StBoT* 19, Ünal, *Belleten* 44/175:475-495, and Beckman in *RLA* 7:629-631.

Walther, HC (1931) 249 § 10; Burde, *StBoT* 19 (1974) 2; Watkins, IESt 2 (1975) 380f.; idem, *Ériu* 27 (1976) 21-25; Oettinger, *Stammbildung* (1979) 357, 377 (denominative of \**sok-to-* “Trockenheit” > “Krankheit”); Melchert, AHP (1994) 93.

[*šakdi-*] [*š]a-ak-di*(coll.)-*in* KUB 19.26 i 24 (decree, Šupp. I), ed. Kizz. 14f. (“care”) read *ša-ak-li!*-*in*, see *šaklai-* 1.

**šaku(wa)- A, šakuwai- A v.; 1.** (mng. unclear, a form of punishment), **2.** (mng. unclear); from OS. †

**pl. 3** *ša-ku-wa-an-zi* KBo 20.92 i 3 (MH?/NS), KUB 13.9 iii 11, 18 (MH/NS), *ša-ku-wa-an-za* KUB 13.2 iii 16 (MH/NS).

**part. sg. nom.-acc. neut.** *ša-ku-wa-a-an* KBo 6.2 ii 62 (OS), KBo 12.131 rt col. 15 (OS).

**1.** (mng. unclear, a form of punishment): (“Let no one open a royal grain storage pit (ÉSAG) on his own authority. May you men of the town seize and bring to the king’s gate the one who opens (one). But if you do not bring him, the men of the city shall (then) make compensation for the granary”) *ginut = ma = an kuiš n = an ša-ku-wa-an-zi* “They shall š. the one who opened it” KUB 13.9 iii 11 (instr. of Tudh. II, MH/NS), ed. von Schuler, FsFriedrich 448, 451 (“be-strafen(?)”) □ on the ÉSAG see Hoffner, AlHeth 34-37 (using older reading ARÀH), and archaeologically Seeher, SMEA 42:261-301; (“Whoever is silent concerning these royal words and conceals wrong doers, and subsequently the facts become known”) *n = uš 2-ila = pat ša-ku-wa-an-zi* “They shall š. both of them” KUB 13.9 iii 17-18, cf. von Schuler, FsFriedrich 448, 451 (“be-strafen(?)”), Freydank, ArOr 38:264, 266 (“einsperren(?)”), cf. AM 203 (“gefangen setzen, absetzen”), Güterbock, Or NS 52:79 (“dann wird man sie beide zur Rechenschaft ziehen”); (Whoever allows a banished criminal to return) *n = an ša-ku-wa-an-za* “They shall š. him” KUB 13.2 iii 16 (*BĒL MAD-*

*GALTI*, MH/NS), ed. Dienstanw. 47 (“wird bestraf(?)”) □ for 3rd pres. verb forms with -za instead of -zi see Melchert, AHP 97; interpreting *šakuwanza* as a part. sg. nom. com. would require emending to *na-aš!* at the beginning of the clause.

Güterbock, Or NS 52:79f., rendered the verb in the above passages “werden sie ‘ansehen’ d.h. für den ihnen entstehenden Schaden verantwortlich machen”; this would be *šakuwai-* C, *šakuwaya-*, which sometimes takes its obj. in the acc. Westbrook/Woodard, JAOS 110:643, w. comments 646-653, preferred “pursue/track down”; but tracking down or pursuing by human authorities is not a punishment; only if the gods “chase him down” *parhandu*, can this be so. If *šaku(wa)- B, šakuwai- B* “drench” could be extended to the stronger “drown,” this might provide a kind of punishment. But all these ideas are tentative. Some who think that these passages refer to imprisonment appeal to KUB 7.1 ii 38-39 + KBo 3.8 ii 4 (cf. our *šakuwai- D*) with Kronasser’s interpretation, and to several of the passages we have cited under *šaku(wa)- B, šakuwai- B*. But imprisonment in Ḫatti is unknown as a long-term punishment, as opposed to short-term temporary detention until the offender can be brought to trial (KBo 3.34 ii 17-19, KBo 3.28:14-15, KBo 10.7 ii 5-10). It is unlikely that the two passages cited here refer to a mere temporary holding until a trial can be held; rather they assume that evidence and testimony have led to a verdict.

**2.** (mng. unclear): [...] *dagān ša-ku-wa-a-an h[ar-...]* “[...] k[eep] š.-ed toward/on the ground (and sing in Hattic)” KBo 12.131 rt. col. 15 (KLAM fest., OH/NS), translit. StBoT 28:79, omitted on StBoT 27:83; *INA GIŠKIRI<sub>6</sub>.SAR[-za? 2? GIŠ]-ru ša-ku-wa-an-zi* “In a vegetable garden they š. [two(?) tr]ees. (Under each tree they place [...])” KBo 20.92 i 3 (rit., MH?/NS); *nu ape[l É=SU] kuell = a GIŠeyan* (var. *GIŠe[y]a*) *āški = šši ša-ku-wa-a-an a[peniššan]* “That one’s (i.e., the man mentioned earlier) [house] — and (the house of him) whose *eyan* is š.-ed at his gate — is li[kewise] (exempt)” KBo 6.2 ii 61-62 (Law §50, OS), w. dupl. KBo 6.3 iii 1-2 (OH/NS), ed. LH 61f. w. n. 204, p. 295 (“visible(??), erected(??), part. of *šakuwai-* ‘to see?’”), Hrozný, CH 44f. (“est enfermé”), Walther, HC 256 (“be shown”), Götze, AM 203 (“zur Ruhe gebracht” d.h. “aufgehoben ist”), Hoffner, Diss. 52f. w. n. 3 (if *eyan* = “pole” then

## šaku(wa)- A, šakuwai- A 2

“is erected,” if *eyan* = a type of tree then “seen, visible”), Stefanini, Pud. 52f. n. 2 (“custodito”), Friedrich, HG 32f. (“sichtbar(?)”), Josephson, Heth.u.Idg. 95 (“hanging”), von Schuler, TUAT 1/1:106 (“sichtbar”), Haase, THR 29 (“sichtbar”), HED E and I 253 (“is visible”), Westbrook/Woodard, JAOS 110:649 (“has been traced”).

A meaning like “to plant, fix, detain” might be behind the forms under 2, but the above passages are not sufficiently clear to prove this.

There are several stems starting in šaku(wa)- that are partially homographic and which can be difficult to assign to etymologically related groups because of the often unclear semantics. The links between all words based on šakui-/šakuwa “eye(s)” (šakuwai- C/šakuwaya-, šakuwal, šakuwatar) are obvious and need no comment except for \*šaku~wannant-. Whether šakuwai- D belongs to that group remains unclear. Likewise šaku(wa)- B/ša~kuwai- B, šakuwahh-, šakuwašara(hh)- are likely to belong together. A third group may be seen in šaku(wa)- A/šakuwai- A. From its possible second meaning “to detain(?)” the verbs šakuwantariya- “to rest, be inactive/idle, stay, be neglected” and its causative šakuwantariyanu- may be derived as well as \*šakuwannant- “neglected” or “idle” (see there).

**šaku(wa)- B, šakuwai- B** v., to moisten(?), wet(?), soak(?), drench(?); from OH.

**iter. act. pres. pl. 3** [š]a-ku-i-iš-kán-zi KBo 4.2 i 4 (pre-NH/NS).

**part. sg. com. acc.** ša-ku-wa-an-ta-an KUB 33.70 ii 5 (OH/NS); **nom.-acc. neut.** ša-ku-ú-wa-an KUB 17.10 ii 16 (OH/OS or MS), ša-a-ku-wa-an KUB 20.10 iii 5 (OH/NS), KUB 39.88 i (12), ša-ku-wa-an KUB 7.14 i 12, KUB 12.55 i 5, KUB 33.38 i 6 (OH/MS), Bo 5093 iii 4 (StBoT 15:27); **d.-l.** [ša?-ku?-wa?-a]n-ti KUB 12.57 iv 9 (NH); **pl. com. acc. (or nom.?)** ša-ku-wa-an-du-uš KUB 51.50 iii? 14.

**a.** finite forms of the verb w. obj. broken away: (“They make [...] of clay”) [n=uš Š]A(?) MUŠEN (or: [... ŠA T]I<sub>8</sub>?MUŠEN) partāunit anda [š]a-ku-i-iš-kán-zi “They moisten(?) [them] using (lit. by means of) a bird’s (or: an [...] eagle’s) feather/wing” KBo 4.2 i 4 (Huwarlu’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 8:90, 95 (neither translit. nor tr.) □ offering support for “moisten” is nu <sup>U</sup>palwattallaš TI<sub>8</sub>?MUŠEN-aš partaunit LUGAL-i menah~ handa wātar 3-ŠU papparšzi “The crier sprinkles water with an

## šaku(wa)- B, šakuwai- B b 1 b'

eagle’s wing/feather three times opposite the king” KBo 15.48 v! 5-7. See first paragraph of discussion, below.

**b.** the participle — 1’ (passive use) “soaked, drenched, moistened” — a’ modifying a torch (i.e., one made using oil-soaked woolen wrappings): (“He goes to Nerik. The chief of the barbers places a torch on the road”) ta tamai <sup>GIŠ</sup>zupparu (var. [GI]Szuppari) ša-a-ku-wa-an lukkizzi “Another, soaked torch, he lights. (He runs before the king)” KUB 20.10 iii 4-5 (fest., OH/NS), w. dupl. Bo 69/351:4 (StBoT 15:50), ed. differently AM 202 (“die ungebraucht daliegt”); (“Eighteen clay figures sta[nd]. [They place] in their hands two baskets: [They put] on this side of his shoulders one basket”) [... kēz]zi=ya 1 <sup>GIŠ</sup>zup~paru ša-ku-w[a-an tianzi] “and [they put] on the other side one soaked torch” KUB 58.74 rev. 16 (NS), translit. Popko, AfO 16:86; (“One woolen kišri-, one tarpala- of red wool, one tarpala- of blue wool, one hanišša-vessel of wine, two harzanni-s”) ša-ku-wa-an <sup>GIŠ</sup>zuppari “(and) a soaked torch (they are (or: it is) tied up with red and white wool)” Bo 5093 iii 4, translit. StBoT 15:27; (... But wine [is poured into] the DUGGIR.KÁN-vessel of the deity. The priest stuffs a woolen kišri- into the (interstices of) the wicker stand of the deity) šerr=a[=ššan] / [<sup>DUG</sup>DÍ]LIM. GAL ī dannarantan d[ai] / [IN]A(?) <sup>DUG</sup>DÍLIM. GAL ī=[ma]z-ššan [and]a ša-a-ku-w[a-an <sup>GIŠ</sup>z]uppari handaizzi “On top (of the stand) he places a large unornamented bowl of oil. He arranges a torch soaked in the bowl of oil” KUB 39.88 i 10-13 (rit. for ISTAR-Pirinkir), cf. differently Josephson, Heth.u.Idg. 95 (“hanging”); in a list of materials for a rit. to attract a god: ša-ku-wa-an <sup>GIŠ</sup>zuppari KUB 12.55 i 5, cf. KUB 7.14 i 12, w. dupl. IBoT 3.96 i! 6 (ingredients list to Puriyanni’s rit.), KBo 12.124 iii 18 (rit.); 512/s:1 (StBoT 15:43); Bo 3348 i 7 (StBoT 15:24); cf. Ehelolf, OLZ 36:3 n. 2 (“kalt, kühl” thus “nicht brennend” said of a torch); for Akkadian evidence for the use of šamnu = ī.GIŠ with torches see CAD šamnu c 2’.

**b’** modifying the (oil-producing) šammama-nut: kāša <sup>GIŠ</sup>šamamma kitta [nu? ZI=KA QĀTAMMA?] ša-ku-ú-wa-an ēštu “Here lies a šamamma-nut — let [your soul likewise(?)] be drenched (with sweet oil)” KUB 17.10 ii 15-16 (incantation in Tel. myth, OH/OS or MS), translit. Myth. 32, cf. AM 202f. (“zur Ruhe gebracht”?); Güterbock, JAOS 88:68 w. n. 10 (“conspicuous, beautiful,

**šaku(wa)- B, šakuwai- B b 1 b'**

“pleasing”??), Moore, Thesis 22 (“May [your soul(?) O Tellipinu] be protected”), cf. Gurney apud Moore, Thesis 23 n. 13 (he thinks the analogy refers to the nut protected in its shell); but no other analogy-wish for the good of the god’s soul includes being “protected”; although *ištanza* (ZI) “soul” in Hittite on rare occasions shows an abnormal neuter agreement (HED E/I 468 “gender error”), in view of the following passage it is possible that here too one should restore [INIM.MEŠ-KA *QĀTAMMA*]; perhaps here *nu* [*kāša* GIŠ<sup>š</sup>*amamma*] / *ša-ku-wa-an ki[tta .....]* / ŠA DINGIR.MAḪ *uddā[r QĀTAMMA ša-ku-wa-an]* / *ēš[du ...]* KUB 33.38 i 5-8 (rit. of missing DINGIR.MAḪ myth, OH/MS), translit. Myth. 84 □ as vegetable oil is sweet and pleasant, so if the spirit or words of a deity are “oily” it means that they are pleasant.

c’ modifying NINDA.İ.E.DÉ.A (an oily, sweet pastry, perhaps like Turkish *helva*): (“He/She places [NINDA.İ.E.DÉ.A] for the deity, libates wine, and says”): [(<sup>d</sup>UTU-*i ēt = za ȝm*)]*iūn āntan ša-ku-wa-an-ta-an* [NINDA.İ.E.DÉ.A-*a(n)*] “O Sun-god, eat the smooth/agreeable, warm, (oil- and honey-)drenched [pastry]. (Let your soul (ZI) be soothed. Drink the wine [...])” KUB 33.70 ii 4-6 (rit. of a missing god myth, OH/NS), w. dupl. KUB 46.52:4-5, cf. CHD L-N:307a s.v. :*miu-* A a 2’, Hoffner, HS 107:227, for the restoration see *nu* NINDA.İ.E.DÉ.A *adanzi* below in line ii 8.

2’ (active use) “soaking, drenching”: (“They put the Sungoddess of the Earth to bed”) [...] *ša-ku-wa-an-du-uš hemuš šiešdu*[*waš IM.MEŠ-uš...*] “the soaking rains and the [winds of] prosperity ...” KUB 51.50 iii 14 (rit.), cf. Ehelolf, OLZ 36:3 n. 2 (“kalt, kühl”).

Since (woolen) torches would be soaked in oil rather than sprinkled, and a verb *papparš-* already exists with the meaning “sprinkle,” we have suggested the more general “moisten” for this verb, with a possible intensive “drench, soak” (for steady and cumulative wetting) as an extension. This verb and *šak(u)ruwai-* “to water (horses, etc.)” may be related.

The semantic analysis adopted above is that of Hoffner, HS 107:227f. But his theory that *šakuwant-* in the above use was a -want- derivative from *šagan* “oil,” faces the difficulty of explaining the loss of the *n* which is part of the word’s stem. It is known

**šakuwahh-**

that there is some confusion between neuter *a*-stems and *n*-stems in Hittite (e.g., *eya(n)-*, *ewa(n)-*). If this had been the case with *šagan* “oil,” a derived form *šaguwant-* “having oil” would be possible. Even so, it is difficult to envisage this result, when there was already a *šaknuwant-* “having oil” in existence. For these reasons, we consider an alternative: that *šakuwant-* is a participle of a verb meaning “to moisten, drench, soak.” A verb *šakkunu(wai)-* “to drench” is also likely (cf. *šakkunuwant-*). This also produces a better translation for the soaking or drenching rains of KUB 51.50 iii 14.

For a discussion of the problems involved in sorting out the words beginning with *ša-ku-* see *šaku(wa)- A, šakuwai- A*.

Cf. *šakuwahh-*, *šakuwašsara(hh)-*.

**šakuwa-** n. see *šakui-*.

[*šakkua-*] KBo 21.90 obv. 9, read *ša-ak-ku-<nu->an*, see *šakkunuwa-*.

**šakuwahh-** v.; to complete(?); NH.†

pret. pl. 3 [*š]a-ku-wa-ah-he-er*] KUB 54.1 i 51.

[DI]NGIR.GAL = *ya = wa = mu = kan kuwapi IŠTU* É.GAL-LIM *arha dā[e]r nu = mu īR = YA EGIR-pa memišta DINGIR-LIM = wa INA UD.10.KAM ḥar~ker [nu] = war = an LÚ.MEŠKÙ.DIM SUM-er *nu = wa = kan awan arha* [*š]a-ku-wa-ah-he-er* “When they (i.e., the smiths) took away from me (the statue of) the Great God? from the palace, my servant said to me: ‘They kept the god ten days. (Then) they gave it to the silversmiths, and they completed (it) (?).’ (I said to myself: When they previously took my god away from me, were they actually seeking something good for me? Now my god do not turn toward them in favor)” KUB 54.1 i 48-51 (dep., NH), ed. Archi/Klengel, AOF 12:54, 58f. (“sie haben (sie) weiter sehen gelassen(??”)).*

Although most -ahh- verbs (Oettinger, Stammbildung 454-458) are transitive (i.e., factitives), the omission of an acc. obj. leaves open the possibility that š. is an intrans. verb (such as *innarahh-* “to act vigorously,” *iškattahh-*, *iškidahh-* “to signal by waving a lance,” or *kunnahh-* “to be successful”). With *awan*

**šakuwahh-**

*arha* the verb should stress separation or completion. The translation is based on an assumed connection to the verb *šakuwaššarahh-* “to complete(?)”. The first sign of the word could be [š]a or [t]a. For a discussion of the problems involved in sorting out the words beginning with ša-ku- see *šaku(wa)- A/šakuwai- A.*

Cf. *šaku(wa)- B/šakuwai- B, šakuwaššarahh-*.

**šakuwai- A and B** see *šaku(wa)- A and B.*

**šakuwai- C, šakuwaya- v.; 1.** to see (i.e., have the faculty of sight), (intrans., without -za), **2.** to look (intrans., without -za), **3.** (trans.) to see, regard, look upon (usu. w. -za); from OS.†

**pres. sg. 3** ša-ku-wa-i[z-zi] KUB 39.22 iii 8(!?) (may be *šakuwai- B* since the context is inconclusive); **pl. 2** ša!(text iš)-k[u-wa-ia-at-te-ni] KUB 60.157 iii 10 (MH/MS).

**pret. sg. 1** ša-[k]u?-wa-ia-nu-un KUB 17.7 ii 12; **sg. 3** ša-ku-u-wa-i-ia-at KUB 24.8 iv 23 (pre-NH/NS), ša-ku-wa-ia-at KUB 43.70a:3, KUB 24.7 iv 16 (NH), KUB 17.8 iv 32 (pre-NH/NS) (this word?), ša-ku-wa-it KUB 33.93 iv 28, ša-ku-wa-a-[it] KUB 7.57 i 4 (MH/NS), [ša-ku-wa]-a-it KUB 36.10 iii 18, [ša]-a-ku-wa-i-e-et Tel Aviv 2:91f.:6, [š]a-ku-wa-i-e-et KUB 33.32 ii 4.

**imp. sg. 2** ša-ku-wa-ia KBo 7.28 obv. 12 (OH/MS), KUB 41.23 ii 9! (OH/NS); **pl. 2** ša-ku-wa-at-te-en 942/z rev. 2 (pre-NH) (Oettinger, Stammbildung 394), KUB 41.23 ii (9) (cited after Oettinger, Stammbildung 394 but probably sg. 2).

**verbal subst. gen.** ša-ku-<wa->ia-u-wa-aš KUB 9.12 ii 4 (NH).

**iter. pres. sg. 3** ša-a-ku-iš-ki-iz-zi KBo 13.122:9 (OH?/NS), KUB 55.2 rev. 5, ša-ku-eš-ki-iz[-zi] KUB 7.41 i 11 (MH/MS or early NS), ša-<ku->iš-[ki-iz-zi] KBo 21.22 obv. 28 (OH/MS), ša-ku-iš-ki-iz-zi KUB 33.95 + KUB 36.7b iv 11, KUB 33.93 iv 28, 29, KUB 33.92 iv 21, KUB 33.120 ii 86 (pre-NH?/NS), ša-ku-uš-ki-iz-zi KBo 10.47g iii (7); **pl. 3** ša-ku-uš-kán-z[i] KBo 10.47g iii 6.

What looks like ša-ku-wa-[i]t ZI-it in KUB 26.32 i 12 is to be read ša-ku-wa-[ša]r-[i]t ZI-it.

As called to our attention by Melchert (personal communication) this verb should not have an iterative of the form *šakuške-*; but since verbs like *kappuwe/a-* with their regular *ške-* derivates in -uške- become over time verbs in -ai, it is possible that in post-OH there could have been enough confusion to produce a *šakuške-* “look at” as if from a putative \**šakuwe/a-* (though graphic confusion between IŠ and UŠ may also have played a role).

**1. to see, have sight (intrans., without -za):** (“His head is of iron. His teeth are those of a lion”)

**šakuwai- C 2 a**

šakuwa=šet=wa harrana[š] nu=wa haranili ša-ak-ku-iš-ki-iz-zi (var. ša-<ku->iš-[ki-iz-zi]) “His eyes are those of an eagle. He sees like an eagle” KUB 20.54 + KBo 13.122:8-9, w. dupls. KUB 55.2 rev. 5 and KBo 21.22:27-28 (benedictions for Labarna, OH?/NS), ed. Otten/Neu, IF 77:182; (The Old Woman says:) naḥšar~nuš<sup>1</sup>ke<r>=wa[r=an kuiēš] / uritenuške<r>=war=an kuiēš nu=wa=šmaš IGI.HI.A-[wa dašuwandaš] / datten GEŠTU.HI.A=ma=wa=šmaš duddumiyān~daš ta[tten] / GEŠTU-it=<wa> ištamašteni lē IGI-it=ma=wa ša!(text: iš)-k[u-wa-ia-at-te-ni] lē “[Those who] were(!) continually terrifying [him], those who were(!) continually frightening him, take (their) eyes from them, [(as) from blind people;] ta[ke] (their) ears from them (as) from deaf people, (saying to them,) ‘Do not hear with (your) ears; [do not] s[ee(?)] with (your) eyes’” KUB 60.157 iii 7-10 (rit., MH/MS), ed. Ehelolf, KIF 1:396 (as Bo 2490) □ note that following the translation of Ehelolf [*dašuwandaš*] and *duddumiyān* are dat. pl. in apposition to the pronoun -šmaš “from them”; alternative parsings as gen. possessivus or acc. pl. in σχῆμα fail on the basis of incorrect word order.

**2. to look (intrans., without -za) — a. w. dat.-loc. (“at” or “to”) or abl. (“from” or “through”); regularly with -kan or -ašta: (“O Sungoddess of the Earth, we keep taking this matter [...] Why does this house gasp?”) [nu=kan ...] šarā nepiši kuwat ša-ku-eš-ki-iz[-zi] “Why does it(?) continually look up to heaven (for help)” KUB 7.41 i 9-11 (rit., MH/NS), ed. Otten, ZA 54:116f.; <sup>d</sup>UTU-aš IGI.HI.A=ŠU 3 TAPAL 1-NUTUM x[...] / ša-ku-<wa->ia-u-wa-aš n=ašta LUGAL MUNUS.LUGAL š[a-ku-iš-ki-idu(?)] “The Sungod’s eyes are three pairs — one pair is [...] of looking; with (them) [let him look] at the king and queen” (one is of reconciliation, let the king and queen be reconciled to the Sungod; one pair are his eyes of governin[g] and judging) KUB 9.12 ii 3-4 (*mugawar* rit.) □ since LUGAL MUNUS. LUGAL are not marked by complements for case, it is the particle -ašta which shows that the (restored) *šakuiškiddu* is the intrans. “look,” not the trans. “see”; [(nu=kan <sup>d</sup>UTU-uš nepiša)z katta š]a-ku-wa-it (var. [ša-ku-wa]-a-it) nu=za <sup>d</sup>Ullukummin ša-ku-iš-ki-iz-zi [(<sup>d</sup>Ulluk)um~miš=a=za n(epiša)]n (var. in sg. [n]epišaš) <sup>d</sup>UTU-un ša-ku-iš-ki-iz-zi “The Sungod looked down from heaven (mng. 1). He sees (w. -za, mng. 3) Ullikummi.**

## šakuwai- C 2 a

[And] Ullikummi sees (mng. 3) the Sungod of Heaven ” KUB 33.93 iv 28-29 (Ullik. I iv 33-34), w. dupl. KUB 33.92 + KUB 36.10 iii 18-19, ed. Güterbock, JCS 5:158f., and Hoffner, JAOS 93:520-526, tr. Hittite Myths<sup>2</sup> 59 (§23); (“[When] they arrived at the heart of the mountains, the mountains [...]”) <sup>GIS</sup>ERIN =ma=šmaš ša-ku-uš-kán-z[i nu=kan <sup>HUR.SAG</sup>...-za <sup>d</sup>Huw]awais katta ša-ku-uš-ki-i[z-zí] “They see (w. “reflexive” dat. -šmaš, mng. 3) the cedars. Ḫuwawa looks down [from Mount ...]” KBo 10.47g iii 5-7 (Gilgameš), ed. Otten, IM 8:108f. (“die Zedern aber schauen sie sich an [und auf sie] schaut Ḫuwawa herab”), tr. Beckman in Foster, Gilg. 160 (“and stared at the cedars. [And] Ḫuwawa stared down [at them from ...]”; (“Brother Bad and Brother Good began to divide (the estate)”) nu=kan <sup>d</sup>UTU-uš n[(epišaz k)attā] ša-ku-u-wa-i-ia-at (var. ša-ku-wa-ia-at) “The Sungod looked down from heaven” KUB 24.8 iv 22-23 (Appu legend, pre-NH/NS), w. dupl. KUB 43.70a:3, ed. StBoT 14:12f.; cf. KUB 24.8 i 41, iv 30-31; [nu=kan ...] <sup>GIŠ</sup>lu]ttiaz ša-ku-wa-ia-at “looked through/from the [win]dow [...]” KUB 17.8 iv 32 (myth, pre-NH/NS), translit. Myth 108, tr. Hittite Myths<sup>2</sup> 33f.

**b.** without d.-l., abl., -kan and -ašta: “The exorcist recites: āššū ša-ku-wa-ia! [...] / nu labarnan āššu šūwai ‘Look favorably [...] Regard the Labarna favorably’” KUB 41.23 ii 9-10 (OH/NS), ed. Giorgieri, RIL 124:258, 261 □ Oettinger, Stammbildung, read ša-ku-wa-at[-te-en], but the final sign in the copy has a broken vertical and cannot be -at, and note that the verbs in ii 10, 11 12, 15, 16, 17 are 2 sg.; cf. 942/z rev. 3; note how the second “favorably” lacks the final plene vowel.

**c.** less certain example: [...]x ša-ku-iš-ki-iz-zi KUB 33.120 ii 86 (Song of Kumarbi, pre-NH?/NS), ed. Werner, BiOr 18:291f.

**3.** to see, regard, look upon (trans.) — **a.** w. -za: (“He sets his eye on the terrible(?) Basalt”) ša-ku-iš-ki-iz-zi =ya=an=za=an [(<sup>š</sup>apidduwan <sup>NA<sub>4</sub></sup>kunku-nuzz)]in (var. nu <sup>š</sup>apidduwan <sup>NA<sub>4</sub></sup>ŠU.U-in austā) “He sees (var. saw) the terrible Basalt” KUB 33.92 iv 21-22 (Ullik. II i 24-26), w. dupl. KUB 33.113 i 12-14, ed. Güterbock, JCS 6:12f.; cf. KUB 33.113 iv 5 + KUB 36.14:6 (Ullik. II iv 12), ed. Güterbock, JCS 6:16f.; (“Enlil lifted his eyes”) nu=za DUMU-an ša-ku-iš-ki-iz-z[i] “He sees the child” KUB 33.95 + KUB 36.7b iv 11 (Ullik. I), ed. Güterbock, JCS 5:156f.; <sup>d</sup>IM-aš=za INA É <sup>m</sup>P[irwa

## šakuwai- D

<sup>LÚ</sup>DUB.SAR ... š]a-ku-wa-i-e-et “In the house of [the scribe] Pi[rwa], the Stormgod saw [...]” (and the mist left the windows, the smoke left the house, and everything was restored to a good state) KUB 33.32 ii 3-4 (missing deity), tr. Moore, Thesis 60; cf. also KBo 10.47g iii 5-7 (Gilgameš) and KUB 33.93 iv 28-29 (Ullik.) cited above, 2.

**b.** without -za, but w. preverb (*anda* or *menah~handa*) and -kan: (A messenger set out for the Stormgod) n=an=kan menahhanda <sup>d</sup>LAMMA-aš ša-ku-wa-a-[it] “<sup>d</sup>LAMMA saw him coming (and said: Why have you come, O mortal?)” KUB 7.57 i 3-5 (rit. frag., MH/NS), cf. AM 203 (“und sie ließ der Gott KAL-aš gegenüber sich ausruhen”) □ the presence of the clitic acc. prevents us from interpreting this as “look toward” with intrans. š. and *menahhanda* and dat.-loc.; [la]barna[n=k]an LUGAL-un [...] / [a]nda āššu [š]a-k[u-wa-ia] VS 28.16 obv. 10-11 □ note how when the place word *anda* is added to the simple āššu šakuwaya- construction (seen above in 2 b), it now takes -kan; (“Turn (hither) your benevolent eyes. Lift (your) thousand eyelashes”) [nu=kan LU]GAL-un anda āššu ša-ku-wa-ia “Regard the king favorably” KBo 7.28 obv. 12 (OH/MS), ed. Friedrich, RSO 32:218, 221.

Unclear whether mng. 1 or 2, because of broken context: EN=YA=mu=kan kuit / [...]at nu=za=kan arunan / [...]=kan ša-[k]u-wa-ia-nu-un / [...<sup>d</sup>K]u=marbi DINGIR.MEŠ-aš addaš ešzi KUB 17.7 ii 10-13, cf. tr. Goetze, ANET 121.

For a discussion of the problems involved in sorting out the words beginning with ša-ku- see šaku(wa)- A, šakuwai- A.

Güterbock, Kum. (1946) 68f.; Goetze, JAOS 69 (1949) 182; Friedrich, HW (1952) 177f.; HW 2.Erg. (1961) 22; Stefanini, Pud. (1964) 52f. n. 2; Kronasser, EHS 1 (1966) 503; Hoffner, JAOS 93 (1973) 524 (use of -za as transitivity toggle); Oettinger, Stammbildung (1979) 394f.

Cf. šakui-, \*šakuwatar.

## šakuwai- D v. mid.; (mng. unclear).

mān=aš SIG<sub>5</sub>=adda=ma n=at=ši=kan arha dāi anda=ma ša-ku-wa-a-ru “But when he gets well, then (the practitioner) takes it (i.e., what was wound on his *kuttar* in line 31) away from him,

**šakuwai- D****\*šakuwannant-**

meanwhile let there be a ...-ing” KUB 7.1 ii 38-39 + KBo 3.8 ii 4 (rit.), ed. Kronasser, Die Sprache 7:150f. (“und es soll aufbewahrt werden”), cf. AM 203 (“soll aufgehoben werden”). Neu (StBoT 5:146 w. n. 2) translates the key clause as “Man soll aber zusehen,” (i.e., our šakuwai- A) and notes: “Dieser Anweisung ... würde dann die Anweisung ‘man soll von ihm (dem Kinde) wegtreten’ (Z. 42f.) gegenüberstehen.” □ Neu’s translation implies an impersonal passive, lit. “there must be watching-over” (cf. StBoT 6:73). Since normal intransitives and passive middles of transitive verbs take a 3rd person clitic subject its absence here suggests that the subj. is non-referential (“let there be...”) as implied by Neu, (cf. also StBoT 6:73). According to the same rule, in Goetze’s and Kronasser’s translations one would expect \*anda=ma=at šakuwāru with a subject clitic =at in accordance with the rules for such clitics with so-called middle decausative verbs; on this see Garrett, Approaching Second 90-93.

šakuwai- D could be the same verb as šakuwai-C, šakuwaya-. Alternatively, grouping it with ša-ku(wa)- A, šakuwai- A in its possible meaning “to detain” or šakuwantariya- “to be inactive, idle, neglected, uncelebrated” could result in a translation “let there be an interval” or “let there be inactivity, rest” for the above passage. For a discussion of the problems involved in sorting out the words beginning with ša-ku- see šaku(wa)- A, šakuwai- A.

Götze, AM (1933) 202f. (one verb, “zur Ruhe bringen” > “gefangen setzen,” “aufheben,” “ungebraucht liegen,” related to šakuwandariya- but not šakui- eye”); Güterbock, Or NS 52 (1983) 78-80 (= šakuwaya/šakuwai-A “look to a person” > “to hold him liable,” “zur Rechenschaft ziehen”); Westbrook/Woodard, JAOS 110 (1990) 646-653 (“follow, track down, pursue”).

**šakuwaya-** see šakuwai- C.

**šakuwal** n.; eye-cover; NS.†

pl. or collective nom.-acc. ša-ku-wa-a[l-l(i)] KUB 39.22 iii 8, w. dupl. KBo 25.184 ii 4.

nu=ššan / [akkantaš p]ūriyaš šer pūriyal KÙ.GI ANA IGI.HI.A-aš / [šer (ša-ku-wa-a)l-l]i KÙ.GI tianzi “They place a lip-cover of gold over the lips [of the deceased], (and) [eye-cov]ers of gold [over] the eyes” KBo 25.184 ii 2-4 (funerary rit.), w. dupl. KUB 39.22 iii 8, ed. van den Hout, StMed 9:202, 206 □ see comments ibid. 201 and in CHD P 388 s.v. *puriyal*.

We assume that šakuwal- has the same formation as *pūriyal* “lip-cover” (q.v.), *išhiyal*, *niniyal*, *tumantiyal*, *tarmal*, *winal*, and *ardal*, although a formation in -alli- (cf. *haršanalli*, *haršiyalli*, etc.) is of course also possible (van den Hout, StMed 9:201). If our analysis is correct, the *pūriyal* is singular, since one gold cover could easily cover both lips, while two separate covers were needed for the eyes.

van den Hout, StMed 9 (1993, publ. 1995) 201f. (“a gold eye ornament?/inlay?”).

Cf. šakui-.

**šakkuwal** see <sup>(URUDU)</sup>šankuwal(*li*)-.

**\*šakuwannant-** adj.; neglected(?), or idle(?); wr. IGI-wannant-; pre-NH/NS.†

sg. nom. IGI-wa-an-na-an-za KUB 13.4 i 27.

(“When a servant stands before his master, he is bathed and dressed in clean garments. He gives him (food) to eat or he gives him (something) to drink. Because he has eaten and drunk, he is relaxed in his mind/mood, ...”) mān=aš anda=ma kuwapi IGI-wa-an-na-an-za n=aš=kan UL ȝhanhaniyai “But if ever he (i.e., the master) is neglected?(?) (or: he (i.e., the servant) is idle), is he (the master) not displeased? (And is the attitude of a god any different?)” KUB 13.4 i 27 (instr. for temple personnel, pre-NH/NS), ed. differently Süel, Direktif Metni 24f. (“Ayrıca ne zaman o devamlı ihtiyam görmüşse (kölesi) suçlamaz” = Besides whenever (the servant) is continually careful, (the master) finds no fault (with his servant)), still differently Sturtevant, JAOS 54: 366f. (“If, however, he (the slave) is ever dilatory(?) and is not observant(?), there is a different disposition to him [emending to ZI-an<-za>=ši=ma w. wrong sequence of =ma=šši”]), 398 (< \*šakuwanna- v. < šakuwa- “to bring to rest, cause to stand still” + -anna-)), followed by tr. ANET 207 (“But if he (the servant) is ever remiss, (if) he is inattentive, his mind is alien to him”), cf. also in Chrest. 148f., with variations van Brock, RHA XXII/75:140f. (“mais s'il (l'esclave) est négligent, ne le blâme-t-il pas? ou bien son état d'âme est-il différent?”), McMahon, CoS 1:217 (“solicitous(?)”). For ȝhanhaniyai cf. CLL 51.

We take šakuwannant- as a “possessive -ant-” form (like *natant-* “provided with a drinking tube”) from a noun \*šakuwātar “neglect” (cf. Eichner,

## \*šakuwannant-

## šakuwantariya-

Heth.u.Idg. 56 n. 45) related to the verb šakuwantariya- “to rest, stay, be neglected, unintended, uncelebrated.” This does not affect the question of whether šakuwannaš<sup>GIŠ</sup>ŠUKUR is “spear of display” or “spear of disuse,” as there could easily be two šaku-watar-s. The spelling with IGI for šakuwa (cf. also IGI-wandariya-) is either a rebus writing like m.<sup>GIŠ</sup>GIDRU-DINGIR-LIM-iš for Ḥattušiliš or an indication that they actually thought there was an etymological connection with šakui- “eye.” Our first translation above differs from all previous ones in that we prefer the subject of the *mān* clause to be the master in order to avoid an otherwise unmarked change of subject.

Kühne’s reading ši-wa-an-na-an-za (“Wenn es sich aber nun um einen Gott handelt, sollte (d)e nicht (auch) Ekel empfinden(?) (können)? Sollte (d)e ein anderes Empfinden haben?” RTAT 202) would eliminate this entry entirely. But we find his translation of *mān=āš anda=ma kuwapi* unconvincing. Süel (Direktif Metni 24f.) understands the action of šakuwanna- as commendable (“devamlı ihtimam görmüşse”). Although we cannot agree with this interpretation since the *mān ... -ma* “but if ...” demands contrasting behavior, we follow her reading ZI DINGIR-LIM=ma (instead of ZI-an-ši-ma) in line 28 and her translation of the ZI DINGIR-LIM=ma ... clause as a rhetorical question (“And is the attitude of a god any different?”).

Cf. šaku(wa)-, šakuwantariya-.

**šak(k)u(wa)ni(ya)-** n. com.; mud-plaster(?) from a spring; from OH/NS.†

**sg. acc.** ša-ku-wa-ni-in KUB 12.57 i 4 (NH), ša-ak-ku-ni-in ibid. 9, 14, ša-ku-ni-ia-an KBo 10.45 ii 11 (NH), KBo 22.249 iii (2) (NH), ša-ku-ni-in ibid. 9; **unclear** [š]a-ak-ku-ni-i[a(-)...] KBo 19.161a:7 (OH/NS), ša-ak-ku-wa-ni-i[a(-)...] KUB 12.57 i 5.

**a.** mud-plaster(?) from a spring: (“She takes clay from the riverbank and puts sweet-oil cake, meal, and porridge in its place. She libates beer, wine, [walhi-beverage], and marnuwan-beverage”) ša-ku-ni-ia-an [šarā] dāi “She takes [up] mud-plaster(?) (and ties it on him)” KBo 10.45 ii 11-12 (rit. for underworld deities, NH), ed. Otten, ZA 54:122f.

**b.** unclear if same word as usage a: [... EG]IR-anda ša-ku-wa-ni-in dāi n=an AN[A ... nu] kiššan tezzi kāš ša-ak-ku-wa-ni-y[a(-)...] “Afterward she takes mud-plaster(?) and [places?] it on [...]. She says as follows. This mud-plaster(?) (or: this [...] in/of mud-plaster) [...]” ... namma=kan ša-ak-ku-ni-in (var. namma(eras.)=k[an ša-k]u-ni-ia-an) DUGUD-ni! ANA DUGÚTUL R[A- ... (tarnai)] “He/She then puts mud-plaster(?) for power/effectiveness into a [...] stew-pot.” ... TU<sub>7</sub> GÚ.TUR ša-ak-ku-ni-in (var. ša-ku-ni-in) šarā dā[i] “she picks up the lentil stew (and) the mud-plaster(?)” KUB 12.57 i 4-5, 9, 14 (counter-magic rit., NH), w. dupl. KBo 22.249 iii 2-3, 9; perhaps also in broken context KUB 34.106:7 (rit.), KBo 19.161a:7 (OH/NS), ed. Pecchioli Daddi, Mem. Quattordio Moreschini 309.

Only the first example is clearly a noun related to the noun šakuni- “spring” and the verb šakuniya- “to well up,” since, like the synonymous šakuniyaš purut, it occurs in context with clay from the riverbank, and in fact this word could be a shortened form of this expression. In favor of equating the words in KUB 12.57 with the šakuni- family is the fact that the verb mutai- occurs in close proximity to š. in KUB 12.57 i 8, 11? and to šakuniyaš purut in KUB 12.58 i 38-39.

Goetze, Tunn. (1938) 65.

Cf. šakuni-.

**šakuwantariya-** v.; **1.** to stay, remain, rest, **2.** to be neglected, unvisited, unintended, or uncelebrated (w. -ašta or -kan); from MH/MS.†

**act. pres. sg. 3** ša-ku-wa-an-ta-ri-ia-zi KUB 11.33 iii 14 (NS), KUB 20.26 vi 8 (MH/MS), KUB 49.88 ii 12, HFAC 58:4, [IG]I-wa-an-da-ri-ez-zi KBo 30.143 obv.? 3.

**pl. 3** ša-ku-wa-an-ta-ri-ia-an-zi KUB 25.18 iii 11 (Tudh. IV), KBo 4.13 iv (5) (NH), KBo 30.77 iv (25)(NS), IBoT 4.138:(1) (NS), IGI-wa-an-da-[(ri-ia-)]-an-zi KBo 13.143 obv.! 8 (NS), w. dupl. KUB 12.22 obv.? rt. col. 12 (NS), ša-ku-wa-an[-ta-ri-ia-an-zi] KUB 60.15:8.

**pret. sg. 1** ša-a-ku-wa-an-ta-ri-ia-nu-un KUB 19.37 iii 26, ša-ku-wa-an-ta-ri-ia-nu-un KBo 5.8 i 38, KBo 16.16 iii (18) (all Murš. II).

**iter. act. pres. sg. 3** IGI-wa-an-da-ri-iš-ki-iz-zi KUB 31.88 iii 9 (MH/MS); **pret. pl. 3** ša-ku-wa-an-da-re-eš-ke-er KBo 3.4 i 18, ša-ku-w[a-a]n-da-ri-iš-ke-er KBo 16.1 i 28 (both Murš. II). On the vocalization of the iter. suffix here cf. Melchert, Phon. 133.

## šakuwantariya- 1 a

## šakuwantariya-

**1.** to rest, stay, remain — **a.** said of the king: (I plundered Timmuḥala) § *namma-ššan INA<sup>URU</sup>Tim-muḥala šer ša-a-ku-wa-an-ta-ri-ia-nu-un* (var. *ša-ku-w[a-...]*) “Then I stayed up in Timmuḥala.” (I sent out the ŠUTI-troops, and they burned and plundered the district of Tapāpanuwa) KUB 19.37 iii 26 (Murš. II), ed. AM 174f. (“hielt ich mich ... auf”), w. dupl. KBo 16.16 iii 18, tr. del Monte, L’annalistica 123 (“Poi io restai a Timuhala”); (“I burned the lands of Takku-waḥina and Tahantattipa. Since no Hittite king had ever gone (var. come) to these lands before”) *nu-ššan šer ša-ku-wa-an-ta-ri-ia-nu-un* “I stayed up there (while the army was going elsewhere for plunder)” KBo 5.8 i 38 (Murš. II), ed. AM 150f. (“hielt ich mich länger oben auf”).

**b.** said of the deified hunting bag <sup>KUŠ</sup>*kurša-* during its travels: *lukatti=ma<sup>d.KUŠ</sup>kuršaš<sup>URU</sup>Karta-paḥa ša-ku-wa-an-ta-ri-ia-zi* “On the following day the divine hunting bag stays in Kartapaḥa” KUB 11.33 iii 13-14 (NS), ed. AM 202 (“am nächsten Tage aber ruht das göttliche Vlies(?) in K.”) □ as Goetze, AM 202; pointed out, in a context of daily travels of the <sup>KUŠ</sup>*kurša-* this probably indicated a day of rest, when the *kurša-* did not travel; cf. KBo 14.79 ii 2 and cf. in broken context KBo 13.143 obv.! 8 (royal funerary rit., NS), w. dupl. KUB 12.22 obv. rt. col. 12 (NS).

**2.** to be neglected, unvisited, untended, or uncelebrated (w. *-ašta* or *-kan*) — **a.** said of a spring (w. *anda*): (“Concerning whatever springs there are behind the city, (if) there are rituals for a spring, may they always perform them for it and visit (it). For whatever spring there are no rituals, may they keep visiting it anyway”) [*n=at=kan anda lē IGI-wa-an-da-ri-iš-ki-iz-zi*] (var. *IGI-wa-an-ta-ri-nu-uš-kán-zi*) “Let it not remain unvisited (var. may they not neglect it)” KUB 40.56 iii! 10 + KUB 31.88 iii 9 (*BĒL MADGALTI*, MH/MS), w. dupl. KUB 13.2 iii 7 (MH/NS), ed. Dienstanw. 47 (dupl: “Man soll sie [i.e., die Quelle] ‘drinnen nicht ungefeiert lassen’”) w. n. 22 (“es soll nicht ungefeiert bleiben,” either “es” impersonal or referring to “das Opfer”).

**b.** said of a festival: (“Because my father was garrisoning in Mittanni, he tarried in garrison”) ŠA<sup>d</sup>UTU<sup>URU</sup>*Arinna=ma=kan GAŠAN=YA EZEN<sub>4</sub>*. H̄I.A *ša-ku-wa-an-da-re-eš-ke-er* (var. *ša-ku-w[a-]*

*a]n-da-ri-iš-ke-er*) “The festivals of the Sungoddess of Arinna, my lady, were being neglected/not being celebrated” KBo 3.4 i 17-18 (Murš. II), w. dupl. KBo 16.1 i 27-28, ed. without dupl. AM 20f. (“ruhten”); *t=ašta mān EZEN<sub>4</sub>-NU ŠA MU.2.KAM MU.3.KAM ša-ku-wa-an-ta-ri-ia-zi* “If the festival of the second (and) third year is neglected/is not celebrated, (and they haven’t made it up)” KUB 20.26 vi 6-8 (colophon of autumn fest. for *ISTAR* of Šamuha, MH/NS), ed. Wegner, AOAT 36:118 w. n. 382; *n=ašta mān MU.H̄I.A ša-ku-wa-an-ta-ri-an-zi UL=at=kan hapušanzi* “If they (added parts of the festival) are neglected/remain uncelebrated for years, and (??) they do not make them up” KUB 25.18 iii 11-12 (*ANDAHŠUM*-fest., Tudiq. IV), cf. similarly KBo 30.77 iv 25-26 (following a section added by King Ḥattušili); *mān=kan MU.KAM.H̄I.A ša-ku-wa-an-ta-ri-ia-a[n-zi] ta=kkān GUD.H̄I.A UDU.H̄I.A hapušanzi* “If they are neglected/uncelibrated for years, they make up the cattle and sheep” KBo 4.13 iv 5-6 (*ANDAHŠUM*-fest., NH); [GI]M-an=kan MU.KAM.H̄I.A *ša-ku-wa-an-[ta-ri-ia-an-zi] / [nu=]kan NINDA.ÉRIN.MEŠ<sup>NINDA</sup>wageššar x[... hapušanzi]* KUB 60.15:8-9. In these last examples, “years” appears to be the subject since it stands alone and is unmarked. However, comparison with the previously cited KUB 20.26 shows that the subject of KUB 25.18 etc., should be a festival or portion of a festival and that the “years” means “in subsequent years” or the like. Cf. also in fest. and cult inv. frags. IBoT 4:138:(1) (NS), HFAC 58:4 (both followed by *hapuš-*), KBo 30:143 obv.? 3, KUB 50.2:4-5 (oracle question, NH).

Goetze’s original theory, AM 201-203, that all verb forms based on the stem *šakuwai-* derive their meaning from the root concept of lying at rest or idle is appealing. But attributing his meaning to several of these seems forced (for a discussion of the problems involved in sorting out the words beginning with *ša-ku-* see *šaku(wa)- A, šakuwai- A*; on the spelling with *IGI* see \**šakuwannant-*). That meaning, however, does fit the verbs *šakuwantariya-* and *šakuwantariyanu-*. But if one accepts Goetze’s proposal, one needs also to explain how this concept of rest or idleness differs from that underlying the complex of nouns and verbs with the root *\*kuliya-* (*kuliēi, kuwalii-, kuliyyah-*, etc.), on which see HED K.

**šakuwantariya-**

Götze, AM (1933) 201-203 (“ruhen”); Friedrich, HW (1952) 178 (“(von Festen) ‘ungefeiert bleiben,’” šer š. “sich oben aufhalten”); Kronasser, EHS 1 (1963-1965) 495f. (“ruhen, halt machen”).

Cf. šaku(wa)- A, šakuwai- A, \*šakuwannant-, šakuwanta~riyanu-, ištantai-.

**šaku(wa)ntar(r)iyanu-** v.; to neglect (< to make idle, inactive, or unvisited) (w. -kan); from MH/NS.†

**pres. sg. 3** ša-ku-un-tar-ri-ia-nu-zi KUB 21.17 iii 28 (NH);  
**pl. 2** ša-ku-wa-an-ta-ri-ia-nu-te-ni KUB 13.4 iv 42 (pre-NH/NS).

**part. pl. com. nom.** [š]a-ku-wa-an-ta-ri-ia-nu-wa-an-te-eš KUB 18.51 ii 17 (NH).

**iter. pres. pl. 3** IGI-wa-an-ta-ri-nu-uš-kán-zi KUB 13.2 iii 7 (MH/NS).

**iter. part. pl. com. nom.** ša-ku-wa-an-ta-ri-ia-nu-uš-kán-te-eš KUB 22.35 ii 5 (NH), ša-ku-wa-an-da-ri-i-a-[...] KUB 49.93 ii 11 (NH).

**a. (obj. a festival or ritual):** (“If there is a milk-festival for some deity, when they churn(?) milk”) n=an=kan lē ša-ku-wa-an-ta-ri-ia-nu-ut-te-ni “do not neglect it (the festival). (Perform it for him (the deity))” KUB 13.4 iv 42 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 164f. (“do not neglect it”), Süel, Directive Metni 82f. (“onu ihmal etmeyiniz”), tr. ANET 210 (“do not allow it to lapse”), tr. McMahon, CoS 1:221 (“do not put it (the festival) off”); [n(u=šmaš=kan AB)]I 1<sup>d</sup>UTU-ŠI<sup>1</sup> GIM-an SISKUR da[tiš] n=at QĀTAMMA peškiuan tiyanzi ša-ku-wa-an-ta-ri-ia-nu-uš-kán-te-eš=ma=at=kan (var. ša-ku-wa-da-ri-i-a-[...]) kuit n=aš=kan anda šarninkanzi “Just as [the fa]ther of His Majesty instituted the ritual/sacrifice [for them], they will begin to give it (i.e., the ritual/sacrifice, neut. -at). But because they (com. gender, therefore not SISKUR/malteššar) have been neglected (in the interim), should they make compensation?” KUB 22.35 ii 2-6 (oracle questions, NH), w. dupl. KUB 49.93 ii 8-13, ed. van den Hout, Purity 186f. (“uncelebrated”); EZEN<sub>4</sub>.MEŠ=ma=šmaš=[ka]n kuit [...] š]a-ku-wa-an-ta-ri-ia-nu-wa-[an]l-te-eš ešer “But because festivals for them [...] were neglected, (they will make [them] up twice(?)) over. They will begin to give [...]” KUB 18.51 ii 16-17 (oracle question, NH), cf. AM 201f.; here?: mān=ma=kan kī=ma [SISKUR?] / ša-ku-un-tar-ri-ia-nu-zi “But if he neglects this [rit-

**šakuwaššar(ra)-**

ual(?)]” KUB 21.17 iii 27-28 (Hatt. III) □ see the SISKUR mentioned in iii 18.

**b. (obj. a spring):** cf. šakuwantariya- 2 a.

Gotze, AM (1933) 201-203 (“ruhen lassen”); Friedrich, HW (1952) 178 (“(ein Fest) ungefeiert lassen”).

Cf. šaku(wa)- A/šakuwai- A, \*šakuwannant-, šakuwantariya-, ištantai-.

[šakuwap[(-)...]] Read rather: (“The exorcist recites”:) āššū ša-ku-wa-at!(text -ap)[-te-et lāk?] / nu Labarnan āššū šūwai “[Incline your] kindly eyes, and regard the Labarna favorably (... Make him young again)” KUB 41.23 ii 9-10 (frag. of incantation); for the restoration and interpretation see āššū IGI.HI.A=KA lāk LIM laplippuš karp na[-...] / LUGAL-un anda āššū šakuwaya “Incline your kindly eyes, lift (your) thousand eyelids and [...]; regard the king favorably” KBo 7.28 obv. 11-12 + KBo 8.92:9-10.

[šakuwariya-] KUB 21.38 rev. 16 as read by Stefanini, Pud. 16, 50-53, should be read šiwariya-, q.v.

[šakuwāru- n.] see šakuwai- D v.

**šakuaš** (readings, form and mng. unkn); wr. syll. and IGI-aš; from MS.†

1 IGI-aš [...] BABBAR / 2 ša-ku(or: ma)-aš 1<sup>3?</sup>1 [...]x-na KUB 41.7 ii 8-9 + KUB 28.102 ii 13-14 (list of items in Ḫutuši’s rit., OH/NS); [...] EGIR-an uit šaku(or: ma)-aš-ká[n? ...] KUB 34.63:11 (myth frag., MS).

In Ḫutuši’s ritual the šakuaš is an object in a list which contains metal items. IGI-aš is likely to be a logographic writing of this word based on homophony with šakui-/šakuwa- “eye.” It seems unlikely that šakuaš has anything to do w. eyes. Cf. šakwan~nant- and šakuwantariya-. In the myth š. may be this same object or it may be an alternate form \*šamaš of the independent pronoun šumaš.

**šakuwaššar(ra)-** adj., adv.; 1. complete, entire, full, whole, intact (adj.), 2. completely, entirely (adv.); from OS.

**sg. nom. com.** ša-ku-wa-aš-ša-ra-aš KUB 15.19 obv.? 8 (NH); asigmatic? ša-ku-wa-aš-šar KUB 23.54 obv. 10.

## šakuwaššar(ra)-

## šakuwaššar(ra)- 1 c 1'

**acc. com.** ša-ku-wa-aš-ša-ra-an KBo 6.3 iii 61, 66, 74 (OH/NS), ABoT 14 iii 14 (NH), VS 28.27 iii? 19 (NS), ša-ku-wa-aš-ša-ra-an KUB 23.101 ii 2, 9, 12, ša-ku-wa-aš-ša-ra-an KBo 6.3 iii 54 (OH/NS), ša-ku-aš-ša-ra[-an] KBo 19.1 iii 49 (OS), ša-ku-aš-ša-ra-an] VS 28.27 iii? 4 (NS).

**nom.-acc. neut.** ša-ku-wa-aš-ša KUB 14.1 obv. 41 (MH/MS) (coll. Madd. 10 n. 8), KUB 60.145 obv. 5, [š]a-ku-wa-aš-ša KUB 23.72 rev. 54 (MH/MS), KBo 19.3 iv 7, KBo 6.3 iv 42 (OH/NS), ša-ku-wa-ša KUB 14.3 i 66 (NH).

**d.-l.** ša-ku-wa-aš-ša-ri KUB 14.3 i 30 (NH), KBo 23.108 iv 6, ša-ku-wa-ša-ri 156/u obv. 4 (StBoT 16:37).

**gen.** ša-ku-wa-aš-ša-ra-aš KBo 4.14 ii 34 (NH) (HW 178 takes this form as sg. nom. com.), KBo 18.89 obv. 7, ša-ku-wa-aš-ša-ra<(-aš)> KUB 21.42 iv 16 (NH), with dupl. KUB 40.24 rev.! 5.

**abl.** ša-ku-wa-aš-ša-ra-za KBo 4.14 i 44 (NH), ša-ku-wa-aš-ša-ra-za KUB 46.42 iii 2.

**inst.** ša-ku-wa-aš-ša-ri-it KBo 10.12 ii 22, 23, KBo 5.4 rev. 29, 36, 41, KUB 19.55 + KUB 48.90 rev. 46, KUB 23.1 iv 21 (NH), KBo 12.30 ii 2, 4, KUB 13.20 i 21, 29 (MH/NS), ša-ku-wa-ša-ri-i<sup>t</sup> KUB 23.1 ii 35 (NH), ša-ku-wa-ša-ri-i<sup>t</sup> KUB 26.32 i 12 (NH), ša-ku-wa-aš-ša-ri-it KUB 5.5 iv 14, ša-ku-wa-aš-ša-ri-it KUB 13.20 i 8 (MH/NS), [š]a-ku-wa-aš-ša-ri-it KUB 60.83 rev. 8.

**pl. nom. com.** ša-ku-wa-aš-ša-ru-uš KUB 13.35 i 8 (NH).

**pl. acc. com.** [š]a-ku-wa-aš-ša-ru-<sup>t</sup>uš<sup>t</sup> KUB 23.1 ii 11 (Tudb. IV), ša-ku-wa-aš-ša-ru-uš ABoT 14 iii 1, ša-ku-wa-aš-ša-ru-uš KBo 34.144:4 (NS), ša-ku-wa-ša-ru-uš 342/f i 7 (StBoT 16:36f.).

On spellings with undoubled internal š see Kühne, StBoT 16:36f. All exx. of geminate r are CVC -šar-r<sup>o</sup>.

(Sum.) (4 entries:) ŠU.GÍD.DA, ŠU.SÙ.GÍD.DA, ŠU.SÙ.UD.DA.RI.A, ŠU.BAR.ZÉ.RI.A = (Akk.) (4 entries:) UŠ-ŠA-DU, AZ-ZI-PA-DU, A-ZA-PA-DU, AZ-ZÍ-DU = (Hitt.) [x x x] kuiš kuedani pā[i] / [nu-šši t]ezzi lē-za [ē]pši / [nu-za]r=at=mu EGIR-pa / [ša-ku-w]a-aš-ša-ra pāi “who gives [...] to someone [and] tells [him]: ‘Don’t [ke]ep (them), return them to me intact’” KBo 26.20 ii 16-19 (Erim.ḥuš Bogazkoy), ed. MSL 17:107.

**1.** complete, entire, full, whole, intact (adj.) —  
**a.** modifying *memiya(n)*- “word, matter, story”: (“Why did not you ask your messenger how I told him: ‘I will send to my brother good gifts only when the messenger of my brother reaches me’”) [m]an=man (eras.) kuitman memian ša-ku-wa-aš-ša-ri-an [nā]wi ištamaššun mān=ta peran para [hatr]ānun man=za ŠEŠ=YA duškiškit [kinun=m]a? memian kuit ša-ku-wa-aš-ša-ri-an ištamaššu[n nu=tta u]ppesšar<sup>HIL</sup>A kue uppahhun [SIG<sub>5</sub>-TIM=a]t HUL-uwa=at “If I had [wri]tten to you ahead of time, before I heard the whole (š.) story (lit. word),

would you, my brother, have been pleased? [But now] that I heard the whole (š.) story, are the gifts which I sent [to you good,] (or) are they bad?” KUB 23.101 ii 9-12 (Assyrian correspondence, NH), ed. THeth 16:278f. (“die vollständige Angelegenheit”); *ammug=an* [INA] KUR <sup>URU</sup>Iyalanda UL AKŠUD ap[ez=zaš pait] ša-ku-wa-aš-ša-ri INIM <sup>URU</sup>Iyalanda U[L=wa namma] INA <sup>URU</sup>Iyalanda pāimi “I did not meet him (i.e., Lahurzi) [in] the land of Iyalanda. [He went forth from] there in accord with (his) complete statement on Iyalanda, (namely): ‘I shall n[ot] go [again] to Iyalanda’” KUB 14.3 i 28-31 (Tawagalawa letter, NH), AU 2f.; possibly here KUB 13.35 obv. 6-8, below, 1 c 1’.

**b.** modifying EZEN<sub>4</sub> “festival”: (If the tablemen celebrate for themselves in the absence of the king the festival of the temple of Ḥalki while the king is busy with the KI.LAM festival) *nu=za* <sup>d</sup>UTU-ŠI EZEN<sub>4</sub>.MEŠ mašiyanki MU.KAM-ti iyazi *apūn=ma* EZEN<sub>4</sub> ša-ku-wa-aš-ša-ri-an=pat ēššan~zi “However many times in a year His Majesty performs festivals, they must perform that very festival completely” ABoT 14 iii 12-15 (oracle question, NH), ed. StBoT 27:134f. (“accurately”), Lebrun, Hethitica 12:49, 64 (“précisément de la façon requise”), cf. CHD L-N 207; cf. ibid. iii 1-2, w. dupl. KUB 50.34 ii 1-2; (It has been determined by oracle that some of the sacrificial materials for the Fruit Festival have not been given) *kinun=za* 1 x x EZEN<sub>4</sub> ša-ku-wa-aš-ša-ri-an pianzi “but now they will give one [...] (and) the festival completely” KBo 14.21 ii 48-49 (oracle question, NH).

**c.** modifying human beings — 1' in general: UMMA MUNUS.LUGAL=MA pāndu=wa <sup>LÚ.MEŠ</sup>IS KÙ.GI <sup>LÚ.MEŠ</sup>šalašluš MUNUS.LUGAL <sup>m</sup>GAL.<sup>d</sup>U-aš <sup>m</sup>Ukkuraš <sup>LÚ</sup>UGULA 10 ša-ku-wa-aš-ša-ru-uš INA É <sup>d</sup>Lelwani linkandu “The queen (commands) as follows: ‘Let the golden chariot fighters, the footmen(?) of the queen, <sup>m</sup>GAL-<sup>d</sup>U-aš, (and) <sup>m</sup>Ukkura, the overseer of ten, go (and) swear en masse in the temple of Lelwani” KUB 13.35 obv. 6-8 (dep., NH), ed. StBoT 4:4f. (“als aufrichtige”), cf. CHD L-N 63f. link- a and lingai- 1 a 1' □ alternatively, one could take šaku-wašaruš as a pl. acc. (scil. *memianuš* or *lingauš*) and translate “comprehensive (oaths)” (usage 1 a, above) and cf. 2 c, below.

## šakuwaššar(ra)- 1 c 2'

2' modifying ŠEŠ “brother” (cf. *negna-* a): (Protect the offspring of the king in regard to the throne succession) ŠEŠ.HI.A <sup>d</sup>UTU-ŠI=ma kuiēš [š]a-ku-wa-šar-ru-<sup>l</sup>ušl DUMU.MEŠ MUNUS.MEŠ JŠARTI=ya kuiē[š] ŠA ABI <sup>d</sup>UTU-ŠI ... nu=za apiya AŠŠUM EN-[U]TTI lē kuink i[l]aliyaši “Do not desire anyone for kingship there (of) the ones who are the full brothers of My Majesty and the sons of concubines of the father of My Majesty ...” KUB 23.1 ii 10-14 (Šaušgamuwa treaty, TdL. IV), ed. StBoT 16:8-11 (“die aber legitime Brüder Meiner Sonne sind”), 36f. (on spelling w. undoubted internal š), tr. DiplTexts<sup>2</sup> 105 (“legitimate brothers”); [ŠE]Š=ŠU ša-ku-wa-aš-šar ēšt[a] “His [brot]her was a full (brother)” KUB 23.54 obv. 10 (frag. of dep., NH); cf. DUMU.MUNUS ŠEŠ=ŠU ša-ku-w[a-aš-šar(-)...] ibid. obv. 16 □ since gender concord in KUB 23.1 ii 10-11 indicates a true adj. use, it should be so here too; perhaps this šakuwaššar is an asigmatic com. nom. sg. If so, it arose under conditions outlined by Melchert, JAC 8:105-113, on šakuwaššar(a)- see esp. pp. 107f. Cf. animate nom. and acc. sg. *huppar* and *išpantuzziašar*.

3' modifying MUNUS.LUGAL “queen”: ŠEŠ. MEŠ <sup>d</sup>UTU-ŠI=ya kuiēš ša-ku-wa-aš-ša-ra<(-aš)> ŠA (spacing coll. photograph) MUNUS.LUGAL awan GAM haššanteš “And the brothers of His Majesty who are born of the ‘full’ queen” KUB 21.42 iv 16-17 (instr., NH), w. dupl. KUB 40.24 rev.! 5-6, ed. Dienstanw. 28 (“rechtmäßig”); presumably š. is meant to include the king’s (primary) wife, i.e., the queen, and to exclude other lesser mates of the king, such as concubines, whose children could succeed to the throne if the queen was childless; these women while tied to the king with certain privileges and duties would not have had the full privileges and duties of the queen; “true/legitimate” (queen) would imply that the concubines were considered “false queens” which seems unlikely.

d. modifying divine statues: [mān] DINGIR-LUM ša-ku-wa-aš-ša-ra-aš SI×SÁ-ri n=an hališ~šiyami “[When] the entire deity is determined by oracle, I will plate him (i.e., his statue) with metal” KUB 15.19 obv.? 8 (dreams and vows, NH), ed. de Roos, Diss. 240, 378 (“Wanneer ... van de god (als) voldoende wordt vastgesteld”).

e. modifying various objects, used together with verbs *pai-*, *da-* “to give/to take something in full value”: (If a domestic animal strays into another’s

## šakuwaššar(ra)- 1 e

corral or fold) *išhaš=šiš*[ (=an we)]miyazzi n=an=za ša-ku-wa-aš-šar-an=pat (var. [ša-ku-w]a-aš-ša-ra-an=pat) *d*[(āi LÚNÍ.ZU UL)] ēpzi “and its owner finds it, he shall only(?) take it for himself in full value: he shall not seize (him as) a thief” KBo 6.3 iii 53-54 (Laws §66, OH/ENS), w. dupls. KBo 6.8:9-10, KUB 13.13 obv. 2-3, ed. LH 76f. (“in full value”), HG 38f. (“ganz richtig”), tr. ANET 192 (“the respective animal”), Hoffner, Diss. 62 (“his own rightful (animal”), LawColl. 226 (“according to the law”), LawColl<sup>2</sup> 226 (“in full”); (If someone steals an ox, a horse, a mule, or an ass) *išhaš=šiš=an ganešzi n=an=za ša-ku-wa-aš-ša-ra-an=pat dāi anda=ya=šši=kan 2!-ki pāi* “(and) its owner recognizes it, and takes it only in full value for himself, in addition he (the thief) must give him double” KBo 6.3 iii 60-61 (Laws §70, OH/ENS), w. dupl. KBo 6.2 iii 56-57 (OS), ed. LH 78f., HG 40f., tr. ANET 192, LawColl. 227, LawColl.<sup>2</sup> 227, Hoffner, Diss. 62f.; similar KBo 6.3 iii 65-66 (Laws §71, OH/ENS), w. dupl. KBo 6.2 iii 61-62 (OS), ed. LH 79f., HG 40f.; *takku GUD-un ANŠE.KUR.RA ANŠE.GİR.NUN.NA ANŠE-in kuiški tūrizzi n=aš aki našma=an UR.BAR.RA-aš karāpi našma=aš harkzi n=an ša-ku-wa-aš-ša-ra-an* (var. adds -pat) *pai* “If someone harnesses an ox, a horse, a mule (or) an ass, and it dies, or a wolf devours it, or it disappears, he must give its full value” KBo 6.3 iii 73-74 (Laws §75, OH/ENS), w. dupl. KBo 6.2 iv 1-2 (OS), ed. LH 81f. (“at fair value”), HG 42f. (“richtig”), Hoffner, Diss. 65 (“he must give (compensation for) it stipulated by law”), LawColl.<sup>2</sup> 227 (“give it in full”); [(*takk*)u] īR-iš É-er tā̄zzi ša-a-ku-wa-aš-šar=pat (var. ša-ku-wa-aš-š[ar=pat]) [(*pāi*)] “If a slave burglarizes a house, he shall give (back) the full value (and he shall pay six shekels of silver for the theft)” KBo 6.3 iv 42 (Laws §95, OH/ENS), w. dupls. KBo 6.2 iv 44 (OS), KBo 19.3 iv 12, ed. LH 93f. (“precisely in full value”), HG 46f. (“ganz richtig”), Hoffner, Diss. 73 (“according to the law”); cf. KBo 6.2 iv 40 (Law §94, OS), w. dupl. KBo 19.3 iv 6-7 (F<sub>4</sub>), KUB 29.18:2 (O), KBo 9.70:3 (T), ed. Hoffner, LH 92f. (“precisely in full”); *nu DINGIR-LUM ša-ku-wa-aš-ša-ra-an ANA EN=ŠU EGIR-pa pīēr* “They gave the deity (i.e., his statue) back to its owner in full value/intact” (Because it has been determined by oracle that the deity must be divided, they will send him to the city of Zitħara) KUB 5.6 ii 70 (oracle question, NH), cf. AU 285 □ for “divided” see Beal, Magic and Ritual 197-208 and CHD s.v. *šarra(i)-*; cf. also ex. in bil. sec.

## šakuwaššar(ra)- 1 f

## šakuwaššar(ra)- 2 c

**f.** (unexpressed noun meaning “set” of implements): *nu=šši=kan mān waqāuš nūwa ŠÀ É-TI nu mān UNŪTE<sup>H1.A</sup> meqqaya nu=kan 1 KIN ša-ku-wa-aš-šar-ra-za arha dāi* “If there are still *wagai-s* in his house and if there are many implements, he takes one utensil from the complete (set)” KUB 46.42 iii 1-2 (rit., NH) for the continuation see s.v. šakuwaš- šarrāħħ-.

**g.** in the expression šakuwaššarit ZI-it, šaku- waššaraza ZI-za “with (your) whole heart, wholeheartedly”: (If you, Targašnalli, ask My Majesty for troops, I will send you troops, or a governor of the border district will come and go against that enemy) [n]u=tta=kkan mān ša-ku-wa-aš-ša-ri-it ZI-it UL kuwatqa ‘wiwidāi nu apūn LÚ.KÚR tuēl [IŠ]TU ÉRIN.MEŠ ANŠE.KUR.RA.MEŠ U IŠTU KUR=KA karšaya UL zahhiškiši nu kiššan me~mat[ti] “If it doesn’t somehow engage (lit. press, urge) you with (your) whole heart, and you do not fight that enemy immediately with your troops, chariots and country, and you speak as follows”: (I do not care who kills whom—let it be put under divine oath) KBo 5.4 rev. 29-30 (treaty with Targ., Murš. II), ed. SV 1:64f. differently (“wenn es dir etwa nicht mit aller Kraft” ..., i.e., “mit richtiger Person”), tr. DiplTexts<sup>2</sup> 72 (“if it does not somehow completely engage you”), for ‘wiwidai’ see Melchert, KZ 93:265-268; (If there is construction work or whatsoever) *n=an ša-ku-wa-aš-ša-ri-it ZI-it KIN-eškiten* “Perform it with (your) whole heart” KUB 13.20 i 21 (instr. of Tudħ., MH/NS), ed. Alp, Belleten XI/43:392f., 406 (“Perform it with loyal heart”); (You lords ... who manage the watchpoints [aurieš]) *n=uš=šan ša-ku-wa-aš-ša-ri-it ZI-it kattan tiyan harten* “keep assisting (them) (lit. stepping to (their) side) with all (your) heart” ibid. i 29, ed. Alp, Belleten XI/43:392, 407 (“(and) the strongholds, stand by(?) with loyal heart”), cf. -šan mng. 2 f 1' f'; (If someone of the lords and princes is well-liked by the king) *n=aš ANA dUT[U-ŠI] [ša-ku-wa-aš-ša-ri-it ZI-it artari* [*n=an tamai*]š ANA LUGAL puqqanuzi “And he stands by His Maje[sty] with (his) [wh]ole heart, [and another] tries to make [him] hateful to the king” (let it be put under divine oath) KUB 26.12 iii 25-27 (SAG instr., NH), ed. Dienstanw. 27 (“mit [aufrich]tiger Absicht”), cf. CHD P 372 s.v. *puqqanu-* a 1'; [<sup>d</sup>UTU-ŠI <sup>m</sup>Šuppiluliu~ man ša-ku-wa-aš-ša-ri-it ZI-it [pah]ši katta=ma

NUMUN=YA pedi=za kuit tittanumi [*n=a*]t EN-anni ša-ku-wa-aš-ša-ri-it ZI-it pahši “[Prote]ct [My Majest]y Šuppiluliuma (II) with (your) whole heart. Protect also in respect to lordship with (your) whole heart my offspring that I install in (my) place” KBo 12.30 ii 2-4 (hist. fragment of Šupp. II), ed. Otten, BoHa 6:52 (“in loyaler Gesinnung”), cf. CHD P 5 s.v. *pahš-* 1 b 3' (“in loyalty... loyally”); (If somebody harms His Majesty, his sons, his grandchildren or his offspring) *zik=ma mān <sup>m.d</sup>IŠTAR-A.A-aš QADU DAM.<M>EŠ=KA DUMU.MEŠ=KA ÉRIN.MEŠ=KA ANŠE.KUR.RA.MEŠ=KA ša-ku-wa-šar-ri-[it] <ZI-it> UL wariššatte* “And if you, Šaušamuwa — together with your wives, sons, soldiers, (and) chariots — do not assist with (your) whole *<heart>*” KUB 23.1 ii 33-35 (treaty with Šaušamuwa, Tudħ. IV), ed. StBoT 16:10f. (“in aufrichtiger Gesinnung”), tr. DiplTexts<sup>2</sup> 105 (“wholeheartedly”); [ša-ku-wa-aš-]ša-razza ZI-za GEŠTU=ŠU parā ēpdu “Let him give ear (i.e., listen) with (his) whole heart” ABoT 56 i 23 (Šupp. II) □ for GEŠTU *parā epp-* see *parā* 3 b 1'.

**2.** completely, entirely (adv.) — **a.** w. *hatrai-* “to send, write, report”: (Whatever news [*haluka-*] the messenger of Attaršiya brings to Madduwatta) *nu=war=an lē ša[nnatti]* *nu=war=an ANA ABI dUTU-ŠI ša-[k]u-wa-aš*(coll. Götze)-šar *hat[rāi]* “Do not con[ceal] it (i.e., the news); rep[ort] (lit. write) it completely to the father of His Majesty” KUB 14.1 obv. 40-41 (Madd., MH/MS), ed. Madd. 10f. (“schreib es dem Vater der Sonne vollständig”) w. coll. n. 8, tr. DiplTexts<sup>2</sup> 155 (“write about it scrupulously”) □ since -an and šakuwaššar differ in gender, the latter must be a neut. adj. used as an adv.

**b.** w. *iya-* “to make, do; perform or celebrate (a festival): [EZE]N<sub>4</sub> ITU kuit karšnuer *n=at ša-ku-wa-aš-šar iyazi* “Concerning the fact that they have omitted the monthly festival, they must perform it completely” KUB 5.7 obv. 11 (oracle question, NH), tr. ANET 497 (“He will celebrate (it) as it should be”) □ since EZEN<sub>4</sub> is com. gender, one expects *n=an* here; the neut. antecedent is unclear.

**c.** w. *mema-* “to say, tell”: *nu=tta memian ša-ku-wa-šar memandu* “Let them tell you the story entirely” KUB 14.3 i 66-67 (Tawagalawa letter, NH), ed. AU 6f. (“loyal”); [...] š]a-a-ku-wa-aš-šar memišten “Tell

**šakuwaššar(ra)- 2 c**

the [story] entirely” KUB 23.72 rev. 54 (Mita of Paḫjuwa, MH/MS), tr. Gurney, AAA 28:38 (“Tell the strict truth”), Dipl-Texts<sup>2</sup> 165 (“Say what is accurate”).

**d.** w. *pai-* “to give”: UDU ŠA UD.KAM-MI *kuin INA UD.5.KAM karšer nu ŠA UD.5.KAM* UDU ša-ku-wa-aš-šar SUM-anzi “The daily sheep which they have omitted (to offer) for five days, they shall give (those) sheep-of-the-five-days fully” (and provide also as a penalty one sheep, various kinds of bread, and a jug of beer) KUB 5.5 i 10-11 (oracle question, NH), similarly ibid. i 21-22, ii 7-8, 18-19, iii 3-4 □ since UDU-*u* is com. gender, the acc. (and therefore neut., and not asigmatic com.) šakuwaššar shows lack of gender concord and should be adverbial.

**e.** w. *šarnink-* “to compensate”: [...] *kar]šanda n=at ŠA MU.1.KAM ša-ku-wa-aš-šar šarnikanzi* “[... were omitted.] They shall compensate for them fully for the first (or ‘for one’) year” KUB 50.44 i 8 (oracle question); cf. also KUB 60.145 obv. 5, rev.? 3; ANA EZEN<sub>4</sub>.ITU=wa 1 DUG KAŠ *l[ar?]l-x[...]* / ša-ku-wa-aš-šar šarniker KuSa I/1:3 obv. 15-16 (cult inv., NH), ed. KuSa I/1 p. 19 (“als vollwertiges Äquivalent ersetzte man”); cf. KUB 60.145 passim; and cf. further exx. in šarnink- b.

The distinction between the adj. and adv. uses of š. is subtle. Our English translations often take an adverbial form (“completely”) even when it appears that formally š. is an adj. Clues to an adverbial use of the neut. form šakuwaššar are word order and lack of gender concord. When the neut. form šakuwaššar follows a com. gender noun (mng. 2), we assume š. is an adv. When the gender matches, even if our translation sounds adverbial, we have allowed the gender concord in Hittite to decide in favor of an adjectival use (e.g., KBo 6.3 iv 42, above, 1 e). In some cases where a form šakuwaššar follows a common gender noun, if that šakuwaššar can be considered an asigmatic com. nom., it may actually be a case of full gender concord. But to be cautious we have only invoked KUB 23.54 obv. 10 (see 1 c 2’, above) as evidence for the asigmatic form.

Friedrich, SV 1 (1926) 90f.; Sommer, AU (1932) 67 (“vollständig (unversehrt), vollwertig,” “gesetzmäßig, legal”), 285 w. n. 1; Götz, AM (1933) 223 n.1; Haase, MIO 5 (1957) 34-44; Melchert, JAC 8 (1993) 107f. (“whole, integral”); Haase, Keilschriftrechtliches (1998) 10-12 (in the laws).

**\*šakuwatar**

Cf. šaku(wa)- B/šakuwai- B, šakuwahh-, šakuwaššarahh-.

**šakuwaššar(r)ahh- v.; to complete(?)†**

pres. sg. 3 ša-ku-wa-aš-šar-ra-ah-hi KUB 46.42 iii 3, 4, 9”; pl. 2 [ša-k]u-wa-aš-ša-ra-ah-te-ni KBo 20.75 rev. 12; pl. 3 ša-ku-wa-aš-ša-ra-ah-ha-an-zi KUB 58.58 obv. 16.

(“If *wagai*-s are still in the house, and if there are plenty of implements”) *nu=kan* 1 KIN šaku~waššarraza *arha dāi UNŪTE<sup>H.I.A</sup>=ma=kan hūman* *zazkitallaza* *dammelaza arha ša-ku-wa-aš-šar-ra-ah-hi* § *mān* 1 KIN GAL=ma=n=a[t?z]kan? *zazki~tallaza arha ša-ku-wa-aš-šar-ra-ah-hi* 1 KIN=ma=šši šarnik[zi] “He takes one utensil(?) away from the complete(?) (set). And he completes(?) all the (other) implements from a fresh/unused stock(?). § If it is a large utensil(?), he completes(?) it (the set) from stock(?). He gives him one utensil(?) as compensation” KUB 46.42 iii 2-5 (rit.); [...]<sup>H</sup>]UR.SAG *Hazziya ašnutteni kišari=ya=aš=za* / [... ša-k]u-wa-aš-ša-ra-ah-te-ni / [...-z]i kišan ēššūwan teħħi “[...] you (pl.) provide Mt. Hazzi [with offerings ...] will occur(?), [and ...] you will complete(?) [...] and I will begin doing [...] as follows” (following context badly broken) KBo 20.75 rev. 11-13 (frag. of Kizz. rit.); <sup>H</sup>UR.SAG *Hajarwan=kan* ANA <sup>H</sup>UR.SAG x [...] ša-ku-wa-aš-ša-ra-ah-ha-an-zi É DINGIR.[MEŠ? ...] “[They ...] Mt. Hajarwa to Mt. x[...]. They complete it. The temple[(s?) ...]” KUB 58.58 obv. 15-16, ed. Alp, Tempel 292f. (as Bo 2780, “machen sie legitim(??”)).

The use of *arha* wherever the context is preserved can be compared to that of *awan arha* with šakuwahh- “to complete.”

Cf. šaku(wa)- B/šakuwai- B, šakuwahh-, šakuwaššara-.

[šakuwašši-] see šiwašši-.

[\*šakuwatar] n. “neglect”; see \*šakuwannant-.

**\*šakuwatar** n. neut.; viewing, display(ing); from OH.†

sg. gen. ša-ku-wa-an-na-aš KBo 10.23 i 23, 30 (OH/NS), KBo 10.24 iii 24 (NS), KUB 20.4 i 22, KBo 25.171 v? 3, KBo 39.149 rev. 10 (pre-NS), [ša-k]u-wa-an-na<-aš> Bo 3769 (Alp, Tempel 298f.), ša-ku-an-na-aš KBo 23.74 ii 5.

## \*šakuwatar

## šakui-

UGULA <sup>LÚ.MEŠ</sup>SIMUG.A AN.BAR (var. AN.BAR-aš) ša-ku-wa-an-na-aš <sup>GIŠ</sup>ŠUKUR *harzi* ... § nu paizzi GAL (var. UGULA) <sup>LÚ.MEŠ</sup>SIMUG.A [(LUG)]AL-i ša-ku-wa-an-na-aš <sup>GIŠ</sup>ŠUKUR [p]āi “The overseer of the smiths holds an iron š.-spear. ... § The chief (var. correctly: overseer) of smiths goes (and) gives the š.-spear to the king” KBo 10.23 i 22-24, 29-31 (KI.LAM, OH/NS), w. dupl. KBo 10.51:8-9, 13-14, ed. Siegelová, Eisen 132f., translit. StBoT 28:10, cf. StBoT 27:58 (“ceremonial(?)”), Košak, FsGüterbock<sup>2</sup> 127; n=āsta ŠA <sup>GIŠ</sup>ŠUKUR DUMU.É.GAL LUGAL-i ša-ku-wa-an-na-aš <sup>GIŠ</sup>ŠUKUR dāi “The palace servant of the spear takes the š.-spear from the king (and gives (it) to the last palace servant)” KBo 10.24 iii 23-25 (KI.LAM, NS), ed. Siegelová, Eisen 133, translit. StBoT 28:19, cf. StBoT 27:62; “The [kin]g comes from the palace (*halentuwa-*)” [ša-k]u?-wa-an-na-<-aš> <sup>GIŠ</sup>ŠUKUR AN.BAR *harzi* “He holds an iron š. spear” Bo 3769 left col. 2-3 (fest.), ed. Alp, Tempel 298f. (“glänzende(?)”), Siegelová, Eisen 134; UGULA <sup>LÚ.MEŠ</sup>SIMUG.A-iš [LUGAL-i AN.BAR-aš] ša-ku-wa-an-na-aš *tūri pāi* “The overseer of the smiths gives [to the king] a š. lance(?) (*tūri*) [of iron]” KUB 20.4 i 21-22 (KI.LAM, MH/NS), translit. StBoT 28:77, cf. StBoT 27:82, Siegelová, Eisen 132 n. 6 (“zeremoniell”); cf. KBo 25.171 v 3, 16; and cf. LUGAL-uš AN.BAR ša-ku-an-na-aš [...] KBo 23.74 ii 5 (KI.LAM fest., MS?); LUGAL-uš AN.BAR-aš ša-ku-wa-an-na-aš <sup>GIŠ</sup>ŠU[KU]R [...] KBo 39.149 rev. 10, translit. Siegelová, Eisen 134 (as 1357/c); Bo 5341:12 (Siegelová, Eisen 132 n. 5); cf. KBo 25.9 i 1 (OS), ed. Siegelová, Eisen 135 n. 13, 139; [š]a-ku-wa-a[n-na-aš <sup>GIŠ</sup>ŠUKUR [...] KBo 38.136:1 (fest. frag., MS?); <sup>SI</sup>ša-ku-wa-a-tar KBo 20.78 i 15 (= KBo 23.97 i 23) is to be emended (cf. exclamation point in copy of KBo 20.78) and read <sup>SI</sup>ša-<ku->>wa-a-tar, q.v.

Goetze, JCS 16:29, wrote that šakuwatar reminded him of IGI.DU<sub>8</sub>.A, because IGI = šakuwa-. However, šakuwatar is so far attested referring only to spears. IGI.DU<sub>8</sub>.A, on the other hand, despite a fair number of attestations, occurs beside the word “spear” only once, unfortunately in broken context [...]<sup>G</sup>ISŠUKUR IGI.DU<sub>8</sub>.A.HI.A / [...] KUB 46.9 iv 7. Thus Goetze’s suggestion can so far not be proven.

It seems likely that a šaku(w)annaš <sup>GIŠ</sup>ŠUKUR is a “ceremonial spear,” that is, not a spear used for

hunting or combat, but only in ceremonies. Possibly, šakuwatar derives from šakuwai- C, šaku~waya- and literally means “viewing, seeing,” i.e., spears only intended for public display, not for ordinary use. Alternatively, if Goetze’s suggestion for the root meaning of šakuwai- A, šakuwai- A as “to detain” > “to make idle or unused, bring to rest” be accepted, the šakuwannaš spear could be one never used in the normal way. Spears made of iron would be luxury items, unlikely to be used in battle. For a discussion of the problems involved in sorting out the words beginning with ša-ku- see šaku(wa)- A, šakuwai- A.

Goetze, JCS 16 (1962) 29 (gen. = “ceremonial”); Laroche, RHA XXIV/79 (1966) 180 (a type of iron); Goetze, JCS 22 (1968) 20 (“display(?)”); Singer, StBoT 27 (1983) 58 w. n. 16, 91; idem, StBoT 28 (1984) 164 (“ceremony(?)”); Siegelová, Eisen (1984) 132 w. n. 5 (a type of spear [“zeremoniell”], not a type of iron).

**šakui-, šakuwa-** n. com. (with pl. attested thus far only in the collective *a*-stem šakuwa); **1.** eye (of human beings, animals and statues), **2.** hole (of a sieve or needle(?)), **3.** (šakuwa katta) face down; wr. syll. and with Sumerogram IGI(.HI.A) and Akkadogram īNU (gen. occasionally wr. E-NI); from OH.

- 1.** eye (as a body part)
  - a.** of humans
    - 1' in lists of body parts
    - 2' parts of the eye
      - a' whites of the eyes
      - b' eyelashes
      - c' eyebrows and eyelids
      - d' other
    - 3' symptoms and diseases of the eye, and medications for them
    - 4' the faculty of sight and blindness
    - 5' tears in the eyes
    - 6' before the eyes of PN, in the sight of PN
    - 7' items placed on the eye(s)
  - b.** of animals
    - 1' eagle
    - 2' puppy
    - 3' horses
    - 4' oxen
    - 5' malformed newborns (*IZBU*)
  - c.** of statues and other images
  - d.** used with different verbs in various constructions (in alphabetical order)
    - 1' with šakui- as the (nom.) subject

## šakui-

- a' *auš-*  
 1'' "to see" (intrans.)  
 2'' "to look on"
- b' *huwai-*  
 c' *nai-* (mid. w. -za)  
 d' *tapuša pai-* "to malfunction"
- 2' with šakui- as the (acc.) direct object  
 a' [arha anš-]  
 b' *arra-*  
 c' *au(š)-*  
 d' *ep(p)-*  
 1'' literal meaning: "to seize (someone's) eye(s)"  
 2'' idiomatic (inchoative of šakuwa *har(k)-?*) "to set one's eyes on, begin to concern oneself with (a task or responsibility)"
- e' *baħra(i)-*  
 f' *har(k)-* (w. a d.-l. and -šan)  
 g' *harnai-*  
 h' *idālawahħ-*  
 i' *kariya-*  
 j' *karp-*  
 k' *lak-*  
 l' (v) *lilai-*  
 m' *ma(n)z(z)-*  
 n' *munnai-*  
 o' *nai-*  
 1'' without preverb  
 2'' with preverbs
- p' *da-*  
 q' *dai-*  
 r' *tarna-*  
 s' *daš(u)wahħ-*  
 t' *tekkušnu-*  
 u' *wahnu-*  
 v' *wally-*  
 w' *wek-* "to ask for"  
 x' *zahħ-* "to strike"
- 3' with šakui/šakuwaš in the locative or genitive (with or without postpositional)  
 a' *katkattiya-*  
 b' *lalukki-*  
 c' *waššiya-* (mid.) "to be medicinal/soothing(?) or "be a covering(?)"
- 4' with šakui- in the ablative  
 a' *arš-*  
 b' *pittenu-*
- 5' with šakui- in the inst. (or abl. in inst. sense)  
 a' *au(š)-, ušk-* "to see, look"  
 b' *epp-*  
 c' *iya-* "to signal/give a sign with (one's) eye(s)"  
 d' *tittanu-* w. inst. of accompaniment  
 e' *dug(g)-* "be visible, seen"
- e. w. an adj. designating the quality of eyes  
 1' *aršananta*  
 2' *āššu-*

## šakui-

- 3' *idālu-* "evil"  
 4' *karpiwala-* "angry, furious"  
 5' *šuppi-* "sacred, holy"  
 6' *takšul-* "conciliatory, friendly"  
 7' *tarkuwant-* "furious"  
 8' *dašuwant-* "blind"
- f. with "eye(s)" in the genitive governed by a noun  
 1' *inan-* "illness"  
 2' *kammara-* "cloud, fog"  
 3' *laplipa-* "eyelash, eyelid"  
 4' *uwatar* "sight"  
 5' GAD "(linen) cloth"
2. holes  
 a. of a sieve  
 b. of a needle
3. šakuwa *katta* "face down"  
 a. w. *huwapp-*  
 b. w. *nai-*  
 c. w. *waħnu-*
- sg. nom. com. IGI.HI.A-iš KUB 34.85:7 (MH/MS).  
 nom.-acc. neut.? ša-ku-iš-ši-it KUB 17.28 i 15 (NS).  
 acc. com. IGI.HI.A-in KUB 33.113 i 11, 12, KUB 9.34 iii 34, KUB 36.14:(6).
- dat.-loc. IGI.HI.A-i KUB 33.98 iii 19.
- sg. gen. (ŠA...) IGI KBo 16.99 i 22(?), 25, ŠA IGI-NIM KUB 32.112 iv? 2 (NS), E-NI KUB 22.70 obv. 19, 20, 25, 71 (NH).
- sg. all.? ša-ku-wa KBo 3.34 i 18 (OH/NS) (cf. 1 a 6').
- pl. nom.-acc. ša-a-ku-wa KBo 17.1 i 24 (OS), KBo 19.38 rev. 49 (MH/MS), KUB 49.21 iv 7, KBo 3.7 iii 15 (OH/NS), KUB 29.1 ii 18, 53 (OH/NS), ša-ku-wa-a KBo 32.201:35 (MH/MS), ša-ku-wa KBo 3.7 iii 11, 18 (OH/NS), KBo 13.122:8 (OH/NS), [š]a?-a-ku-a-š-mi-it (= šakua-žmit) KUB 58.14 rev. left col. 20 (OH/NS), ša-ku-wa-at!(text -ap)[-te-et] KUB 41.23 ii 9, IGI.HI.A(= ŠU) KUB 33.9 ii 5 (OH/NS), KUB 23.72 rev. 58 (MH/MS), IGI.HI.A(= KA) KBo 7.28 obv. 11 (OH/MS), IGI.HI.A KUB 15.8 i 7, IGI-wa KUB 5.1 iii 86, iv 37, 76 (NH), KUB 16.29 obv. 2, (22), IGI.HI.A-wa KUB 13.1 iv 3 (MH/MS), KUB 13.2 iii 35, 37, iv 10, 24 (MH/NS), KUB 5.1 i 76 (NH), KUB 22.70 obv. 8, 78 (NH), KUB 33.113 i 17 + KUB 36.12 i 30, KUB 36.12 ii (12) (NS), KBo 15.25 obv. 11, I-NI KUB 39.11:40.
- gen. ša-ku-wa-aš KUB 41.8 ii 13 (MH/NS), KUB 44.56 obv. 13 (OH or MH/NS), ša-a-ku-wa-aš KBo 34.129:8, IGI.HI.A-wa-aš KUB 8.36 ii 18, iv 7, KUB 5.1 ii 51 (NH), KUB 24.13 ii 6, IGI.HI.A-aš KUB 18.34 obv. 5, KBo 13.76 rev. 13, KUB 49.61:9, KUB 22.48:5, KUB 27.67 ii 65 (MH/MS), KBo 9.115 obv. 5 (MH/NS), ŠA IGI.HI.A KUB 17.8 iv 12 (pre-NH/NS), and in compound logograms like GIG IGI.HI.A KUB 56.13 obv. 11.
- dat.-loc. ša-ku-wa-aš KBo 3.34 i 18 (OH/NS), KBo 12.10:7, IGI.HI.A-wa-aš KUB 22.61 iv 12, KUB 33.93 iv 20, IGI.HI.A-ša-aš KUB 43.53 i 3 (pre-NH/NS), ŠA IGI.HI.A KUB 22.61 i 19.
- abl. [ša-a-k]u-wa-za KUB 17.9 i 22, IGI.HI.A-wa-za KUB 23.91:14, KUB 8.48 i 22, IGI.HI.A-u-wa-za KUB 36.47:7,

## šakui-

IGI.HI.A-wa-az KUB 13.4 i 20 (MH/NS), KUB 13.5 ii 29 (NS), KUB 8.36 ii (10), IGI.HI.A-az KUB 13.6 ii 13, IGI.HI.A-za KUB 40.1 obv. 12, IGI-za KUB 8.33:12.

**inst.** ša-a-ku-it KBo 20.31 obv. 18 (OS), KUB 23.72 obv. 19 (MH/MS), ša-a-ku-[w]a-at ibid. rev. 15, ša-ku-<sup>i</sup>i?-l-it KBo 23.92 ii 15 (OH/MS), IGI.HI.A-it KUB 20.92 vi 12 (OH/NS), KBo 11.1 obv. 39 (Muw. II), KUB 20.76 i 28, KUB 11.16 iv 11 (OH/NS), KUB 10.3 ii 19, KBo 4.8 ii 11, IGI.HI.A-wa-it KUB 35.148 iii 36 (OH/NS), IGI-it KUB 60.157 iii 10 (MH/MS), KUB 12.21:10 (OH/NS).

**frag.** ša-a-ku-u-i [...] KBo 34.129:2 (NS).

The evidence for šakui- as the Hitt. reading behind the IGI.HI.A-i-stem has been questioned. Under *meni-* A we concluded that the reading *meni-* for IGI.HI.A-in as originally proposed by Güterbock, JCS 6:39, was “not excluded, though neither provable nor any longer necessary.” Although neuter gender seems to be the original gender of *meni-* A (cf. Starke, BiOr 46:665), this conclusion still stands in view of some attestations for common gender as well. There is no evidence for Starke’s suggestion (ibid. 665f.) to assume a Luwian reading *tawi-*. What evidence there is supports šakui- as being the most likely reading for IGI.HI.A-i-. Both the proximity of the fragmentary ša-a-ku-u-i [...] KBo 34.129:2 to IGI.HI.A-w[a ...] and ša-a-ku-wa-ăš ibid. 5 and 8 respectively (cf. Rieken, StBoT 44:61 who takes it as a possible nom.-acc. pl. neut. in -i, although a dat.-loc. is equally possible), and the form ša-ku-iš-ši-it the “eye” of a needle (cf. mng. 2 b), are suggestive of this. The *i*-stem of šakui- as opposed to the pl. neut. šakuwa may be due to a secondary spread of *i*-stem inflection modelled on the Luwian *i*-motion; for similar cases see Rieken, HS 107:48.

Laroche apud Kellerman, Diss. 12, 26, 45, suggests restoring a form in *takkū idāluš* [IGI]I-u-e-eš n=at uššetēn “Si c’est le mauvais oeil, rejetez cela!” KUB 29.1 i 45. Schwartz, Or NS 16:28f. and Carini, Athenaeum 60:490f. did not attempt a restoration. Marazzi, VO 5:150f., restored [k]u-u-e-eš (“se vi è del male, [qu]ale esso (sfa)”), which does not fit the traces in the hand copy and matches no known spelling of *kui-*. Laroche’s reading, while making sense, would find the horizontal too high and hardly enough room for a winkelhaken and vertical, if the hand copy is to be trusted; and furthermore the writing would be unprecedented for šakui- and unusual for nom. sg. -i-stems. In addition the resumptive -at is neuter. No solution is in sight.

The writing *A-NA* IGI PN at Boğazköy reflects Akkadian *ANA PĀN(I)* and probably reflects Hittite PN *menahhanda* or *peran* “in the presence of PN,” not a form of šakui-. Similarly IGI PN in lists of witnesses at the end of legal texts reflects *peran*. IGI-zi- is the ideographic writing of *hantezzi-*.

The Sumerogram IGI or IGI.HI.A has a Hittite phonetic complement, except when (1) it has an Akkadian pronominal suffix (-KA, -ŠU, etc.), or (2) when it is in a logographic genitival construction (GAD IGI.HI.A, ŠA IGI.HI.A, ŠA IGI-NIM, etc.). Exceptions to this formulation occur only in NH texts (e.g., KUB 15.8 i 7).

In later Hittite texts (NH) the sign IGI is employed as a rebus to represent the sound šakuwa in such words as šakuwan~tariya-, šakuwantariyanu- and šakuwannant-.

## šakui- 1 a 2' c'

The signs I-NI and E-NI, which sometimes represent Akk. writings of “eye,” are more commonly read as Hittite *i-ni* and *e-ni* and represent the neuter form of the demonstrative pronoun *aši*.

(Sum.) [...] = (Akk.) [i]r?- (or: [n]i-, [i]n-)za-a-nu = (Hitt.) IGI.HI.A-aš ištarn[a ...] “[...] between the eyes” KUB 3.93:11’ (erim-ḥuš), ed. MSL 17:124 F 11’.

(Hurr.) IGI-(or: ši-)i-na ḥapšaruwa KBo 32.14 i 28 = (Hitt.) š[a-ku-wa] zikkizi “He casts his eyes” ibid. ii 29; (Hurr.) [IGI-(or ši-)i-na-a-i ḥušuwa ibid. i 35 = (Hitt.) ša-a-ku-wa zikkizi ibid. ii 34-35; for a discussion of the Hurrian word for “eyes” \*šini or IGI, see Neu, StBoT 32:137f.

**1. eye (as a body part) — a. of humans — 1'** in lists of body parts: *iniri = ššit* IGI.HI.A-it / [... E]ME = ŠU UZU ZU<sub>9</sub> = šuš puriuš = šuš “his/her eyebrows with his/her(?) eyes ... his/her [to]ngue, his/her teeth, his/her lips” KUB 57.105 ii 3-4; cf. also KUB 13.4 i 29-30, KUB 33.66 ii 16-20, KBo 17.61 rev. 10-17, ed. StBoT 29:44f.; in KUB 57.34:10 among the “nine body parts” by which someone “moved” (*ninikta*) the patient; (“They made his (i.e., the king’s) form of tin. They made his head of iron”) ša-a-ku-wa-aš-ši TI<sub>8</sub><sup>MUŠEN</sup>-aš iēr “They made his eyes (those) of an eagle” KUB 29.1 ii 53 (foundation rit., OH/NS), ed. Kellerman, Diss. 15, 29 (“ils (i.e., les dieux) lui ont fait un corps d’étain”), Marazzi VO 5:156f., tr. ANET 358 (“his frame”).

**2' parts of the eye — a' whites of the eyes:** (“It became luminous on the body of the mortal. ...”) IGI.HI.A-aš ḥarki[yaš] KL.MIN (i.e., *lalukkit*) “On the white[s] of the eyes ditto (i.e., it became luminous)” KUB 33.66 ii 18 (missing deity myth), translit. Myth 70.

**b' eyebrows:** written either in Hittite as *innera-/ennera-* or as Akkadogram ŠŪR ENI (cf. mng. 1 c). It is unclear if this latter was read as šakuwaš *innera-* or simply *innera-*, that is, if the Hittite scribes’s Akk. for *innera-* was ŠŪR ENI or just ŠŪRU.

**c' eyelids and eyelashes:** ŠA IGI.HI.A=ŠU lap<li>puš “The eyelashes of his eyes” KUB 9.19:5 (rit. frag., NH); [...] IGI.HI.A-wa LIM laplipuš KUB 60.151 obv. 4; cf. KBo 7.28 obv. 11. Since Hittite lists of body parts associated with the eye contain only two distinct terms: *i/ennera-* which appears to be the eyebrow, and *laplipa-*, and since in Luwian there are also only two syllabically written terms (*kuwa~nanni-* and *lalpi-*) to cover eyebrow, eyelid and

## šakui- 1 a 2' c'

eyelash, and since furthermore the phenomenon of using the same term for the eyelid and the eyelash is known in several other IE languages, we consider it likely that in Hittite the syll. written word *laplipa-* and the Akk. *KAPPI ENI* covered both the eyelash and the eyelid. It is claimed (e.g., CAD K 187f.) that the Akk. word *kappu* B could refer to the eyebrow, the eyelid or the eyelash. Since in Hittite the *KAPPI ENI* is paired with the *ŠŪR ENI* “eyebrow,” it appears that in Hittite texts *KAPPI ENI* did not include the eyebrow (KUB 22.70 obv. 20) but did include the eyelash and eyelid.

d' other: see above in bil. sec. for a possible anatomical designation “(place?) between the eyes.”

3' symptoms and diseases of the eye (*inan-, ištark-*, etc.), and medications for them: *nu = šš[i] IGI.HI.]A-wa-az [par]ā ēšhar āršzi* “(If) blood flows from (his) [eye]s” KUB 8.36 ii 10-11 (shelf list), ed. StBoT 19:38f. (“... und ih[m] aus den [Auge]n [...] Blut fließt”), cf. KBo 13.33:3; *[m]ān = kan antuḥši IGI.HI.A-wa-aš p[eran] [KA]LAG.GA ḥarki kiša[ri]* “If be[fore] the eyes of a person there occ[urs] a [stro]ng white” KUB 8.36 ii 18-19 (shelf list), ed. StBoT 19:38f. (“[W]enn einem Menschen v[or] den Augen stark [wei]ß wird”), cf. ibid. iii 7-8; *nu = šši ŠA IGI.HI.A GIG-an piēr* “They gave him the disease of the eyes” KUB 17.8 iv 12 (incant., pre-NH/NS), translit. Myth 107; cf. KBo 20.73 iv 3-4; [*MUNUS.LUGAL ANA*] *GIG IGI.HI.A d<sup>U</sup>TU-ŠI šer IKRUB* “[The queen] vowed concerning the disease of the eyes of His Majesty” KUB 56.13 obv. 11 (vow, NH), ed. StBoT 2:31; *[m]ān an~tuḥšan IGI.HI.A = ŠU ištar[kz]* “If a man becomes diseased in his eyes” KUB 8.36 ii 17 (shelf list), ed. StBoT 19:38f., similar ibid. ii 7; KUB 8.38 iii 8-9; KUB 22.61 iv 10; KBo 22.101 rev.? 8; KBo 14.98 i 10; *nu = kan Ú ANA d<sup>U</sup>TU-ŠI ŠA IGI.HI.A apāt ḫparritti* “(The doctor determined by oracle inquiry) will apply that as herb(al medication) to His Majesty’s eyes” KUB 22.61 i 18-19 (oracle question, NH), ed. StBoT 19:4, cf. *ḥparri- v.; mān = za IŠTU GŪ.ŠEŠ IGI.HI.A-wa pašiha[nz]* “If [they] rub (his) eyes with bitter vetch” VBoT 120 ii 21 (rit. of Alliturahī), ed. Haas/Thiel, AOAT 31:140f., cf. Hoffner, AlHeth 102; for curing of eye-diseases by magical means see KUB 43.53 i 3, 20 (rit., of Zuwi); KBo 17.61 rev. 11 (birth rit.); *IGI.HI.A-wa-aš = ma = tta = kkan šuppayaza [ša-a-k]u-wa-za išhaḥru parā ārš[z]* “And (why) [do] tears flow from your holy [eyes]?” KUB 17.9 i 21-22 (Gurparanzahū, NH), ed. Güterbock, ZA 44:84-87.

## šakui- 1 a 6'

*kkan kammaran arha dandu* “Let them take the cloud of the eyes from you” KUB 24.13 ii 6 (rit.).

4' the faculty of sight and blindness: *IGI.HI.A-aš = mu uwātar pāi* “give me eyesight” KUB 27.67 ii 65 (rit., MH/NS); *[zil]g = a d<sup>W</sup>išuriyanza ANA EN. SÍS[KUR E]GIR-pa TI-tar haddulatar inn[a]ra~watar MU.HI.A GÍD.DA [IG]I.HI.A-wa<š> u[ški~w]ar GÚ-tar šarā appātar = a piški* “But you, O Wišuriyanza, keep giving back to the sacrificer life, health, vigor, a long life, eyesight, and pride(?)” KBo 15.25 obv. 9-11, cf. ibid. 23-25, ed. StBoT 2:2f.; *iyan~dan kenun* (for *genun*) *ú-wa-an-da-an IGI.HI.A-in* “the walking knee (and) the seeing eye” KUB 9.34 iii 34 (rit., MH/NS), ed. Hutter, Behexung 38f., w. comment 82f.; cf. KBo 20.73 + KBo 40.25 i 20-21, 24; <sup>m</sup>Pihinaš IGI.NU. GÁL LÚ <sup>URU</sup>Kutupitašša ... § <sup>m</sup>Himu-DINGIR-LIM LÚ <sup>URU</sup>Gamamma IGI.HI.A uškanzi “Pihina, blind, a man of Kutupitašša. ... § Himuili, man of Gamamma, the eyes see” (i.e., he is not blind) HKM 102:6, 8 (ransom list, MH/MS), ed. del Monte, OAM 2:103f. (“gli occhi vedono”), Arikan-Soysal, ArAn 4:210f. (“gözler(i) görür”); cf. ibid. 1; (The man is deaf, he cannot hear) *[IG]I.HI.A-wa = ma = war = aš dašuwanza* “He is blind (in regard to his) eyes” KUB 36.12 ii 12 (Ullik. II B), ed. Güterbock, JCS 6:14f.; *ḤUL-uwanza DU<sub>8</sub>* LÚ. KÚR IGI-wa uwatarr = a ME-aš “‘Evil’ took ‘loosing of the enemy’ and ‘eyesight’” KUB 16.29 + KUB 16.81 obv. 2 (KIN oracle, NH), similar ibid. KUB 5.1 i 76, ii 51, iii 86, iv 37, 76; KUB 16.29 + KUB 16.81 obv. 22; KUB 22.48:5; KBo 13.76 rev. 13; see other exx. below in d 5' a'; on blindness see *tašuwant-* and discussions by Alp, HBM 310, 336 and Arikan-Soysal, ArAn 4:207-224.

5' tears in the eyes: (The Stormgod sat down on the ground; his tears are flowing like streams) *nu d<sup>U</sup>aš IGI.HI.A-wa [išh]aḥruwanza memiyan me~miškizzi* “The Stormgod, tearful of eye, speaks” KUB 33.113 i 17-18 + KUB 36.12 i 30-31 (Ullik. II B), ed. Güterbock, JCS 6:12f.; (The Aranzaḥ River asks Gurparanzahū: Why are you weeping?) *nu = wa = tta = kkan šuppayaza [ša-a-k]u-wa-za išhaḥru parā ārš[z]* “And (why) [do] tears flow from your holy [eyes]?” KUB 17.9 i 21-22 (Gurparanzahū, NH), ed. Güterbock, ZA 44:84-87.

6' before the eyes of PN, in the sight of PN: cf. KUB 9.12 ii 3-4 (rit.) s.v. šakuwai- C mng. 2 a; *š = an <sup>m</sup>šar~*

## šakui- 1 a 6'

*maššūi* <sup>m</sup>*Nunnūi* =ya ša-ku-wa-aš-ma (i.e., šaku~wa = šma) *huēkta* “He slaughtered him before the eyes of Šarmaššu and Nunnū” KBo 3.34 i 17-18 (anecdotes, OH/NS), w. dupl. KBo 13.44a + KBo 12.10:6-7, ed. Kümmel, StBoT 3:162 w. n. 41, Dardano, L'aneddoto 32f. □ šakuwa = šma either an all. or emendable to loc. pl. šakuwaš = šma<š> (so Neu, FsHouwink ten Cate 230, and Dardano); for šakuwaš peran “before the eyes of” cf. below 1 d 3 a’ (*kat-kattiya-*).

7' items placed on the eye(s): cf. šakuwal-.

b. of animals —1' eagle: ša-ku-wa-še-et-wa *har-ran*[aš](sic) *nu*=wa *hāranili* šākuiškizzi “His eyes are (those) of an eagle, and he sees like an eagle” KUB 20.54 + KBo 13.122:8-9 (benediction for Labarna, OH? NS), w. dupl. KUB 55.2 rev. 4-5, ed. Otten/Neu, IF 77:182, translit. Archi, FsMeriggi<sup>2</sup> 44 n. 32; KBo 21.22:27-28; cf. KUB 29.1 ii 53 below, 1 c.

2' puppy: *kāšma* UR.TUR *maḥhan* IGI.H[(I.A-wa anda)] *damenkanza* “As (this newborn) puppy’s eye(lid)s are just now stuck together (lit. as the puppy is stuck with respect to its eyes, σχῆμα)” (so that it is not yet able to see the heavens or the earth or even its mother’s teat) HT 6 + KBo 9.125 obv. 21 (rit., NH), w. dupl. KUB 35.149 i 8 □ cf. Akk. (If a sheep gives birth to a lion,) IGI<sup>II</sup>-šu *kīma mīrāni katmā* “and its eyes are closed like a puppy’s” (CT 27.23:14 cited in CAD I-J 157 s.v. *īnu* 1e).

3' horses: cf. 1 d 2' i' (*kariya-*) and 1 d 2' s' (*dašuwahh-*).

4' oxen: cf. 1 d 2' s' (*dašuwahh-*).

5' malformed newborns (IZBU): *takku* IZBU IGI.HI.A=ŠU UR.MAH-aš GIM-a[n] “If the eyes of a malformed animal newborn (are) like the ones of a lion” KUB 34.19 i 6 (*šumma izbu*), ed. StBoT 9:54f.; *takku šakiaš* IGI.HI.A=ŠU *ukt[uri ...]* “If the eyes of a malformed animal newborn alw[ays ...]” KBo 13.31 ii 5, ed. StBoT 9:74f.; in these omen texts šagai- and IZBU seem to interchange, see s.v. šagai- 5 d; cf. also CAD I/J 155 s.v. *īnu* 1 a 2'.

c. of statues and other images: [1-E]*NNŪTUM* IGI.HI.A KÙ.BABBAR “[One] pair of eyes (made) of silver” KUB 15.8 i 7 (vow, NH), ed. de Roos, Diss. 220, 358 (“[1] paar zilveren ogen”); [1-*NŪ*]*TUM* IGI.HI.A <sup>NA<sub>4</sub></sup>Z.A.GÌN “[one pa]ir of eyes (made) of

lapis lazuli” KUB 56.13 obv. 5 □ cf. CAD I-J 157 s.v. *īnu* 1 f; ALAM LÚ AN.BAR 1 *šekan* ½ *šekanna* IGI.HI.A KÙ.GI “An iron statue of a man; (its height) 1.5 spans, the eyes (made of) gold” KUB 7.24 obv. 2-3 (cult inventory, NH), ed. Carter, Diss. 116, 119, cf. Güterbock in FsBittel 210f.; ŠŪR E-NI KAPPI E-NI ŠA NA<sub>4</sub> “Eyebrow (and) eyelid/eyelashes made of (precious) stone” KUB 22.70 obv. 20, similar 25, 71 (oracle question, NH), ed. Ünal, Entrikalar 45, 46, 50, 58, 59, 63, incorrectly THeth 6:58f., 60f., 76f., cf. 1 a 2' b'; ANA DINGIR-LIM =wa=kan 1 ŠŪR IGI *arha* *mauššan* “one eyebrow has fallen out of the (statue of the) deity” KUB 5.7 rev. 27 (oracle question, NH), translit. Helolof, ZA 43:192 with note, HW<sup>2</sup> 2:37f. s.v. *enera-*; <sup>d</sup>Ninattaš <sup>d</sup>[Ku]litt[aš] ŠA KÙ.BABBAR IGI.HI.A=ŠU [KÙ].GI GAR.RA “[The statues of) Ninatta (and) [Ku]litt[a] (are made) of silver; their (lit. its) eyes plated with [go]ld” KUB 38.2 i 14-15 (description of cult images, NH), tr. Rost, MIO 8:175; similarly ibid. ii 24, iii 13; KBo 2.1 i 38, 39; KUB 43.49 rev.? 37; KUB 38.14 obv. 2, 3; KBo 15.2 obv. 6; (statue of a male god:) IGI.HI.A *iniruš* <sup>NA<sub>4</sub></sup>KÁ.DINGIR.RA “The eyes (and) eyebrows (are made of) ‘Babylonian-stone’” KUB 38.3 ii 10 (cult inventory, NH), ed. Bildbeschr. 18f., tr. Rost, MIO 8:184, cf. Polvani, Minerali 146; ANA BIBRI *awiteyaš=kan* IGI=ŠU ŠA <sup>NA<sub>4</sub></sup>Z.A.GÌN EGIR-a[n] NU.GÁL “The lapis lazuli eye belonging to the vessel in the shape of a sphinx is missing” KUB 16.83 obv. 49-50 (oracle question, NH); UZU<sup>G</sup>A B.ÁR UZU<sup>G</sup>UBR *genuwa* A.BÁR IGI.HI.A B.ÁR ŠU.MEŠ A.BÁR “[Its, i.e., the image’s) chest is made of lead, (its) nipple(s) (and) knees are made of lead, (its) eyes are made of lead, (its) hands (or: arms) are made of lead” KUB 39.57 i 5-6 (rit. for infernal deities, NH), ed. Torri, Lelwani 47f.; *kinun=ma=za* IGI.HI.A-wa *arha ar<r>a[n<sup>2</sup>zi]* “But now [they] wa[sh(?)] off the eyes (of the Night Deity)” KBo 2.8 i 27 (cult inventory, NH); *harkanzi=ma=an* <sup>d</sup>hantašepeš *anduhšaš harša[rr]=a* <sup>GIŠ</sup>ŠUKUR.<HI>.A=ya ša-a-[kul-wa-aš-me-et išhaškanta “The hantašepe-figures hold both human heads and spears. Their (the hantašepe-figures’) eyes are bloodshot” KBo 17.1 i 22-24 (rit. for royal couple, OS), ed. StBoT 8:20f.; the =an is the OH local particle (StBoT 8:82); cf. also KUB 58.88 iii! 1-3 + KUB 38.22 iii! 2-4 and KUB 38.9:11 (ŠŪR ENI); cf. 1 a 2'.

d. used with different verbs in various constructions (in alphabetical order) — 1' with šakui- as the

## šakui- 1 d 1' a' 1''

(nom.) subject — **a'** *auš-* — **1''** “to see” (intrans.): HKM 102:1, 8, see 1 a 4', above.

**2''** “to look upon”: (Whoever committed evil) *nu = šši = šan DINGIR.MEŠ-i[š?]* (or: -š[a?]) / LÚ.MEŠ-BĒLŪTI=ya *idālu IGI.HI.A-wa uwandu* “Let both(?) the gods and the lords(?), look upon him (with) evil eyes” (lit. “Let both(?) the gods and the lords(?), that is, their evil eyes, look upon him”) KUB 17.28 ii 44-45 (incant., NS), ed. HW<sup>2</sup> A 602b.

**b'** *huwai-:* [ANA NAM.R]A.HI.A=ma *kuwapi NUMUN.HI.A anniškanzi nu auwariaš EN-aš [hu~ma]ndasš=a IGI.HI.A=ŠU ſer huyanza ēſtu* “When they sow the seed [for the reſettled people, let the provincial governor and everybody else watch (them)” (lit. “let the provincial governor and everybody else’s eye be running over (them)”) KUB 31.84 iii 60-61 (*BĒL MADGALTI*, MH/NS), ed. Dienstanw. 49, HED H 420 □ *IGI.HI.A=ŠU* is probably for the common gender sg. šakuiš.

**c'** *nai-* (mid. w. -za): (The *patili*-priest sprinkles refined oil on the king three times) *n=aš=za=kan IGI.HI.A-wa EGIR-p[a] neyari* “and he turns his eyes back (from the king) (lit. he, namely his eyes, turns himself [-za and the middle verb] back)” KBo 17.69:13 (rit.); alternatively *IGI.HI.A-wa* could be an acc. of respect w. StBoT 5:124: “He turns back, as far as his eyes are concerned.”

**d'** *tapuša pai-* “to malfunction” (lit. “to go to the side”): *nu = šši = kan KA×U-iš tapuša pait IGI.HI.A-wa KI.MIN* “Her mouth ‘went to the side’ (i.e., malfunctioned); likewise (her) eyes” KUB 44.4 rev. 7-8 (birth rit., NS), ed. StBoT 29:176f., cf. *pai-* A 1 j 27' and StBoT 29:185.

**2'** with šakui- as the (acc.) direct object — **a'** [*arha anš-:*] *nu IGI.HI.A=ŠU QATI=ŠU / [arha anš n=an park]unut* “[Wipe off] his eyes (and) his hand(s) and purify him” KUB 33.9 ii 5-6 (myth of Telipinu, 3rd vers.), translit. Myth. 45, tr. Hittite Myths<sup>2</sup> 20, LMI 86, Bernabé TLH 58.

**b'** *arra-:* *QA<<TI>>TĒMEŠ=ŠUNU=ya=za=kan IGI.HI.A=ŠUNU arranzi* “And they wash their hands (and) their eyes” KBo 2.3 iv 5-6 (Maštigga’s rit., MH/NS), w. dupls. KBo 9.106 iii 39, KBo 39.8 iv 24-25, ed.

## šakui- 1 d 2' e'

Rost, MIO 1:366f., tr. ANET 351; cf. *arha ar<r>a[nzi]* KBo 2.8 i 27 in 1 c.

**c'** *au(š)-:* (“Go! Eat and drink!”) *LUGAL-waš=a ša-a-ku-wa-me-et lē ušteni* “Do not look at my, the king’s, eyes” KBo 3.28:8-9 (anecdotes, OH/NS); *nu=war=an IGI.HI.A-wa UL uškizzi* “He does not see her eyes (lit. see her, the eyes)” KUB 26.89:10 (letter, NH), ed. THeth 16:336; cf. *tekkušnu-* in 1 d 2' t'.

**d'** *ep(p)-* — **1''** literal meaning: “to seize (someone’s) eye(s): (The hand of the Stormgod sticks to a cup. Therefore he pleads with Ḫahḫimaš) *takku=wa kušš=a GİR.MEŠ-uš ŠU.HI.A-uš [anda ēpši] IGI.HI.A-mi-ta-wa (=mit=a=wa) lē ēpši* “Even if [you seize] these feet and hands (of mine), do not, however, seize my eyes” VBoT 58 i 40-41 (myth.), tr. Moore, Diss. 168, Hittite Myths<sup>2</sup> 28; the “seizing” here is part of Ḫahḫimaš’s activity which paralyzes (*tinnu-*) nature.

**2''** idiomatic (inchoative of *šakuwa har(k)-?*) “to set one’s eyes on, begin to concern oneself with (a task or responsibility)”: (Now regarding the matter of the legal cases concerning the house of Tarhunmiya about which I wrote to you on a wooden tablet) *nu = ššan É m̄Tarhunmiya IGI.HI.A-wa ēpten namma = šši DI.HI.A hanništen n=an=kan ašnuttene* “concern yourselves with (or: set your eyes on) the house of Tarhunmiya, then judge his cases, and satisfy him” HKM 60:7-9 (letter, MH/MS), ed. HBM 234f.; (The queen cursed Ammattalla) *fAm~mat[tal]lašš=a=za=kan kuit DINGIR-LIM IGI.HI.A-wa ēpta* “because Ammat[tal]la concerned herself with (i.e., promised to serve) the deity, (but she did not frequent/serve the deity)” KUB 22.70 obv. 8 repeated in obv. 78 (oracle question, NH), ed. THeth 6:56f., 78f., tr. Beckman, CoS 1:205 □ according to Ünal, THeth 6:105f. this phrase is an idiom for “jemandem etwas vortäuschen, vorgaukeln, jemanden betrügen”; Bin-Nun, THeth 5:183 relates the eyes to the statue of the queen; (for *IGI.HI.A-wait epp*—see 1 d 5' b', below).

**e'** *hahra(i)-:* [...] NÍ.TE-aš ITTI SAG.DU=ŠU *hahreškizzi* / [...] *hahreškizzi IGI.HI.A=ŠU=ma=šši* / [...] *hahr]eškizzi* “He strokes(?) (its) body parts together with its head, he strokes(?) [...] he strokes(?) [...] its eyes” KUB 24.7 iv 29-30 (Tale of the fisherman), ed. Friedrich, ZA 49:230f., tr. Hittite Myths<sup>2</sup> 86, LMI 176 (“gli struscia gli occhi”).

## šakui- 1 d 2' f'

**f'** *har(k)-* (w. a d.-l. and -šan): [...] *hū]mante = ya* IGI.HI.A-wa *hark* “keep your eyes on everything” KUB 13.2 iv 10 (*BĒL MADGALTI*, MH/NS), ed. Dienstanw. 51 (“achte auf”); *nu = šmaš = šan wetummaš udd[an]i* IGI.HI.A-wa *hark* “Keep your eyes on them concerning the matter of construction” KUB 31.84 iii 70 (*BĒL MADGALTI*, MH/NS), ed. Dienstanw. 50; *nu = šmaš = šan hūma<n>daz* IGI.HI.A-wa *hark* “In every way keep your eyes on them (i.e., the people of Kašiya, Ḫimuwa, and Tagarama who are there)” KUB 13.2 iii 34-35 (*BĒL MADGALTI*, MH/NS); *gimmi = ya = ššan ANA GUD.MEŠ LUGAL* IGI.HI.A-wa *hardu* “And in winter let him keep his eyes on the royal cattle” KUB 13.2 iv 23-24 (*BĒL MADGALTI*, MH/NS), w. dupl. KUB 13.24:12-13, ed. Dienstanw. 51; *nu = šši = šan išhuešnit NUMUN.HI.A-it GUD UDU* IGI.HI.A-wa *hark* “Keep your eyes on him (the resettled person) with regard to firewood, grain, cattle and sheep” KUB 13.2 iii 36-37 (*BĒL MADGALTI*, MH/NS), ed. Dienstanw. 48, Melchert, Diss. 327 (“Watch out for him with ...”), tr. McMahon, CoS 1:224 (“supply”), cf. THeth 20:433; *namma = ššan ANA É = YA IG[I].HI.A-wa hark* “Moreover keep your eyes on my house” HKM 27 upper edge 24-25 (letter, MH/MS), ed. HBM 168f. (“Ferner, richte dein Augenmerk auf mein Haus”); *kinun = a = ššan IGI.HI.A-wa hark* HKM 52:15 (letter, MH/MS), ed. HBM 216f., cf. HKM 62:5-6, ed. HBM 236f.; *na[m]ma = ššan ABI DÙG.GA = YA ANA É = YA IGI.HI.A-wa hark* HKM 60:35-37 (letter, MH/MS), ed. HBM 234f. Although the syntax of *šakuwa* (acc.) *har(k)-* “hold your eyes (on someone [dat.])” and *šakuwa epp-* “set your eyes (on someone [acc.!])” is different, it seems that *šakuwa epp-* is the inchoative of *šakuwa har(k)-*.

**g'** *harnai-:* *nu = war = at* IGI.HI.A *harniya[nzi]* “[They will(?)] sprinkle it (namely, its) eyes” KUB 15.12 iv 4 (vow) in broken context, ed. de Roos, Diss. 230, 369 (“en die zullen de ogen besprenk[elen]”).

**h'** *idālawahh-:* *našma = ka[n]* KA×KAK=ŠU IGI.HI.A=Š[U] GEŠTU.HI.A=ŠU *idālawahhānzi* “Or they mutilate his nose, his eyes, (and) his ears” KUB 13.4 i 29-30 (instr. for temple officials, MH/NS), ed. Chrest. 148f., Süel, Direktif Metni 24f., tr. McMahon, CoS 1:218; cf. 1 d 2' s', below (w. *dašuwahh-*).

## šakui- 1 d 2' o' 1''

**i'** *kariya-:* IGI.HI.A=ŠUNU *anda = pat kari~yanz[i]* “They cover their (the horses’) eyes” KBo 14.63a iv 3 (hipp.), ed. Hipp.heth. 220f.

**j'** *karp-:* *nu ^[El]laluš* IGI.HI.A-wa *karpta nu = za* DUMU-an *šakuiškizzi* “Enlil lifted his eyes and saw the child” KUB 33.95 iv 11 + KUB 36.76 iv 10 + KUB 33.93 iv 5 (Ullik. I A); *nu AN[A ... (IGI.HI.A-wa)] LIM laplipuš karpten* “Lift (your) eyes (and) thousand eyelashes toward [...]” KUB 15.34 ii 10-11 (evocation rit., MH/MS), w. dupl. KUB 60.151 obv. 4, ed. (without this dupl.) Haas/Wilhelm, AOATS 3:190f.; cf. CHD s.v. *laplipa-*; for *LIM* IGI “a thousand ‘eyes’” KUB 17.10 iii 6 see below mng. 2 a; IGI.HI.A *karpten* “Lift (your) eyes” KUB 43.71 rev. 12 (frag.).

**k'** *lak-:* *ăššu* IGI.HI.A=KA *lāk* “Bend (hither) your benevolent eyes” KBo 7.28 obv. 11 (prayer, OH/MS), ed. Lebrun, Hymns 84, 86, cf. also KUB 43.63 obv. 7 (OH/NS) and CHD s.v. *lak-* 2; see another example under the *šakuwap[...]* disclaimer; cf. Oettinger, Delbrück y la sintaxis 417f.

**l'** (‘) *lilai-:* LUGAL-un = wa *liliškitten ša-a-kuwa-aš-še-et lileškitten* “Soothe the king. Soothe his eyes” KUB 29.1 ii 17-18 (foundation rit., OH/NS), w. dupl. KUB 29.2 ii 9-10, tr. ANET 357, ed. Kellerman, Diss. 13f., 27, cf. CHD s.v. (‘) *lilai-* 2.

**m'** *ma(n)z(z)-:* (“Kumarbi, Alalu’s offspring, gave battle to Anu”) <sup>d</sup>Kumarbiyaš IGI.HI.A-wa *UL namma manzazzi* <sup>d</sup>Anuš “Anu can no longer withstand the eyes (i.e., threatening gaze?) of Kumarbi” KUB 33.120 i 20-21 (myth., NH), ed. Kum. \*2, 6f., tr. ANET 120, Hittite Myths<sup>2</sup> 42.

**n'** *munnai-:* see *munnai-* a 3' a'-b'; cf. also KUB 58.88 ii! (copy “iii”) 9-10.

**o'** *nai- — 1''* without preverb: *nu = za = kan damedani* IGI.HI.A-wa *lē neyattati* “Do not turn (your) eyes toward anyone else” (i.e., do not conclude any alliance with anyone else) KBo 5.9 i 32-33 (Treaty w. Duppitesšub, Murš. II), ed. SV 1:12f., tr. DiplTexts<sup>2</sup> 60; *nu = kan kuiš* <sup>UDU</sup>*iyanza* IGI.[HI].A-wa <sup>d</sup>UTU-i *neanza* *nu = šši = kan* <sup>SIC</sup>*huttulli huittiyami* “I will pluck out a tuft of wool from the i.-sheep whose eyes are turned toward the sun” VBoT 24 iii 11-13 (rit. of Anniwyani, MH/NS), ed. Chrest. 112f., cf. also HED E-I

## šakui- 1 d 2' o' 1'

347f. (s.v. *iyant-*); *nu=za=kan* IGI.HI.A-wa *etez ANA*  
<sup>m</sup>*Pittapara neyahhat* “I turned (my) eyes from  
 there toward Pittapara” (i.e., I changed my route of  
 march) KBo 5.8 iii 18-20 (ann., Murš. II), ed. AM 156f.; (If  
 fugitives from Ḫatti come to the land of the vassal  
 king he has to extradite them, “but if you do not put  
 them on the road to Ḫatti”) *n=aš=kan* IGI.HI.A-wa  
*imma* HUR.SAG-i *naitti* “(but) you turn their eyes  
 (lit. them, i.e., their eyes) to the mountain” (i.e.,  
 you incite them to escape, you will have trans-  
 gressed your oath) KBo 5.9 iii 20 (Dupp., Murš. II), ed.  
 SV 1:20f., tr. DiplTexts<sup>2</sup> 62, similar KBo 5.13 ii 21 (Kup.);  
 KUB 23.72 rev. 58, 62 (Mita, MH/MS); cf. KBo 13.55 rev. 10-  
 11.

2'' with preverbs: *ANA LUGAL=ma=kan*  
*MUNUS.L[UGAL]* IGI.HI.A-wa *anda* [*aššuli*  
<sub>n(aišten)</sub>] “[Tu]rn (your) eyes [in favor] to the  
 king (and) que[en]” KUB 15.34 ii 2 (evocation, MH/MS),  
 dupl. KUB 13.29 i 8-9, ed. Haas/Wilhelm, AOATS 3:190f., cf.  
 ibid. iii 15-16; KBo 31.76 left col. 12-13, ed. StBoT 2:51 (as  
 637/f + 658/f); <sup>d</sup>*damnaššarušš=a wahnuwanzi n=aš=kan* IGI.HI.A-wa *LUGAL-i anda* (var. *andan*) *ne-yanzi* “They turn the domestic deities as well; they  
 turn their eyes (lit. them, i.e., their eyes) toward the  
 king (i.e., wherever the king goes, they turn the do-  
 mestic deities in that direction)” KUB 2.3 iii 25-28  
 (KILAM, OH/NS), w. dupl. KBo 25.66 i 6-8, translit. StBoT  
 28:67, cf. Melchert, JANER 1:154; (The Chief of the  
 MEŠEDI stands behind the cupbearer) IGI.HI.  
 A-wa<<-aš>>*=ma=at=kan* *LUGAL-i-pat andan*  
*neyanteš* “Their eyes (lit. they, i.e. their eyes) are  
 turned only toward the king” KUB 2.5 v 6-7 (*AN~DAHŠUM-fest.*), ed. Badalı/Zinko, Scientia 20:94f.; *nu=za=kan* IGI.HI.A-wa *kuwattan* *ANA KUR LÚ.KÚR*  
*andan* *naiškinun* *nu=mu=kan* IGI.HI.A-wa  
*LÚ.KÚR EGIR-pa UL kuiški naiš* “Wherever I  
 turned my eyes toward an enemy land, no enemy  
 could turn my eyes back” KUB 1.1 i 67-69 (hist., Ḫatt.  
 III), ed. Ḫatt. 12f., StBoT 24:8f., cf. CHD L-N 351 s.v. *nai-* 1 a  
 3' a' 2''; (They make a clay image of a donkey)  
*namma=an=kan* IGI.HI.A-wa *ANA KUR LÚ.KÚR*  
*andan* *neyanzi* “Then they turn its eyes (lit. turn it,  
 namely, the eyes) toward the enemy country” KUB  
 7.54 iii 13-14 (rit., NH), w. dupl. KUB 54.65 iii! 16-17, ed.  
 Klengel, AoF 11:175f.; *n=ašta* DINGIR.MEŠ IGI.  
 HI.A-wa EGIR-pa *neyanzi* “And they turn the eyes

## šakui- 1 d 2' q'

of the deities back (i.e., turn their statues around)”  
 KUB 15.31 iii 51 (evocation, MH/MS), ed. Haas/Wilhelm,  
 AOATS 3:164f., similar KUB 15.32 iv 23, 41, 50; *nu=za=kan* DINGIR-LUM *apāš ša-ku-wa-ši-it tapu[šaza]*  
*tamēda nāieš* “That deity turned his eyes aside else-  
 where” FHG 1 ii 9-10 (prayer, OH/NS), ed. Lebrun, Hymnes  
 96, 103 □ for the use of -za in this expression see Oettinger,  
 Delbrück y la sintaxis 417f.; cf. *nai-* 1 a 3'.

**p' āppa da-:** (The serpent defeats the Stormgod  
 and takes his heart and eyes. He instructs his son to  
 retrieve them from the serpent) *mān=wa ANA É*  
*DAM=KA pāiši nu=wa=šmaš=šta* UZUŠÀ *ša-ku-  
 wa-ya wēk* “When you go to the house of your  
 wife, ask them for (my) heart and eyes” (When he  
 came to them, he asked them to give him the heart  
 and eyes, and they gave them to him, and he  
 brought them to his father) *nu=z=(š)an* <sup>d</sup>IM-aš  
 UZUŠÀ *ša-ku-wa-aš-še-ta* EGIR-pa *dāš* “and the  
 Stormgod took (his) heart and his eyes back” KBo  
 3.7 iii 10-12, 18-19 (Illuy. myth, OH/NS), ed. Beckman,  
 JANES 14:15, 19, tr. Hittite Myths<sup>2</sup> 13, cf. 1 d 2' w', below; for  
 KUB 24.13 iii 18-26 see 1 e 7, below (*tarkuwant-*).

**q' dai-:** (Whoever transgresses the oath and be-  
 trays the Hittite king) *nu=z=(š)an* *ANA KUR*  
<sup>URU</sup>*Hatti LÚ.KÚR-li* IGI.HI.A-wa *dāi* “and sets his  
 eye on the land of Ḫatti with hostile intent” (let the  
 oaths seize him) KBo 6.34 i 36-37 (soldier's oath, MH/  
 NS), ed. StBoT 22:8f. (“und auf das land Ḫatti feindlich den  
 Blick richtet”), tr. Collins, CoS 1:165; cf. similar ibid. i 17-18,  
 ii 12-13; [ANA] <sup>d</sup>UTU-ŠI=za=kan IGI.HI.A-wa  
<sup>d</sup>*LUGAL-maš [dāi]š* [ANA MUNUS.LUGAL=za=kan?] IGI.HI.A-wa <sup>d</sup>*LUGAL-maš=pat dāiš* “Šarruma  
 [se]lt (his) eyes on the king; the same Šarruma  
 set (his) eyes [on the queen]” 615/f iv 1, 3, ed. StBoT  
 22:25; *nu=kan* *LUGAL* <sup>URU</sup>*Kummiya* IGI.HI.A-in  
*tiškizzi* *nu=wa=kan* IGI.HI.A-in *teškizzi* <sup>š</sup>apid~  
*duwa* <sup>N</sup>A<sub>4</sub>*kunkunuzzi* “(Teššub,) the King of Kum-  
 miya, sets (his) eye; he sets (his) eye on the dread-  
 ful(?) Basalt” KUB 33.113 i 11-13 + KUB 36.12 i 24-26 (=  
 Ullik. II B), ed. Güterbock, JCS 6:12f. (incorrectly interpreting  
 IGI.HI.A-in as *menin*, cf. CHD L-N 289f.), tr. Hittite Myths<sup>2</sup>  
 60, LMI 156 (“volse gli occhi,” pl.); (“They made him  
 governor over that district”) *tān=ma=šan teli-  
 pūriya ša-a-ku-wa zikkizi* “but he set (lit. sets)  
 (his) eyes on a second district” KBo 32.14 ii 34-35  
 (Song of Release, MH/MS), ed. StBoT 32:79, tr. Hittite Myths<sup>2</sup>

## šakui- 1 d 2' q'

70 □ here the implication is of aspiring to acquiring something; cf. also KBo 32.14 ii 29, above, bil. sec.

**r' arha tarna-: kardimiyattan=ma arha tarna kardimiyattaš IGI.HI.A-wa karpiwāla hanta <KI.MIN>** “But let go your anger. Likewise (let go your) furious eyes of anger” KUB 33.62 ii 11-12 (myth., MH/MS), ed. Moore, Diss. 102, 104 (“Bring under control the enraged eyes of anger!”), Glockner, Kuliwišna 36f. (“Des Zornes Augen, die wütenden, demnach!”), tr. HED K 99 (“fix(?) [your] eyes [that are] furious with anger”), cf. HW<sup>2</sup> H 162b.

**s' daš(u)wahh-: takku GUD-aš našma ANŠE. KUR.RA-aš IGI=ŠU kuiški tašuwahhī** “If anyone blinds the eye of an ox or horse” KBo 6.2 iv 8 (Laws §77b, OH/NS), ed. HG 42f., LH 83; **šiwalaza=an IG[I. H]I.A-wa tašwahhāndu** “May they blind his eyes (lit. him with respect to the eyes; σχῆμα) with the šiwal-instrument” KUB 44.4 rev. 28 + KBo 13.241 rev. 16 (birth rit.), ed. StBot 29:178f.; **aruni peran ša-a-ku-wa tašwa[hhanzi] / ištamanušš=ə kukkuraškanz[i]** “... [they] blind (his) eyes before the sea, and they mutilate (his) ears” Bo 3640 iii? 7-8 (rit.), ed. Ehelolf, KIF 1:397; it is unfortunate that Ehelolf did not give the preceding lines (1-6) in his transliteration, especially since he concedes in note 2 that it is not clear if the sentence begins here; Ehelolf called it a mythological fragment (albeit with a question mark), but from the immediately following lines given by Ertem, Flora 157f. the context appears to be a ritual. Cf. Hoffner, Eretz Israel 27 (forthcoming).

**t' tekkušnu-:** (The client reports whatever dreams he sees) **mān=ši DINGIR-LUM IGI.HI.A-wa parā tekkušnuškizz[i]** “whether the goddess shows her eyes to him (or whether the goddess sleeps with him)” KUB 7.5 iv 7-8 (rit. of Paškuwatti, MH/NS), ed. Hoffner, AuOr 5:276, 279; cf. *au(š)-* in d 2' c' □ the allusion is probably to the lifting of the bride's veil on the wedding night, depicted on the Bitik, İnandık and Yörükli vases, cf. Bittel, Hethiter pl. 140, Özgür, İnandıktepe pl. 51.1, Müze Kurtarma Kazıları Semineri 9:196 resim 9.

**u' wahnu-: nu dUTU-uš IGI.HI.A-wa wahnu[zi ...]** KBo 13.86 obv. 13; cf. KUB 7.46 rev. 7-8, below, 3 c.

**v' walh-:** (When one further year followed) **nu=mu=kan ariašeñaza IGI.HI.A walhta** “and struck me (between) the eyes with an oracle, (I ignored

## šakui- 1 d 3' c'

that too)” KUB 36.87 iii 12-13 (prayer, Ḫatt. III), ed. Werner, BiOr 14:233, KN 190f. (“und mir durch Orakel die Augen schlug”), cf. HW<sup>2</sup> 1:296b (without tr.), cf. CHD P 39 s.v. *pai-* A 5 d 2'; **nu=kan [ANA dHuwawa] IGI.HI.A-wa EGIR-pa walhi[šk]anzi** “And [they] (i.e., the winds) struck back the eyes [of Huwawa]” KUB 8.53:16-17 (Gilgameš, NH), ed. Friedrich, ZA 39:12f., Otten, IM 8:116f., translit. Myth 129, tr. Beckman in Foster, Gilg. 161.

**w' wek- “to ask for”:** (The Stormgod instructs his son;) **mān=wa ANA É DAM=KA pāiši nu=wa=šmaš=šta UZUŠÀ ša-ku-wa=ya wek** “When you go to the house of your wife, ask them for (my) heart and eyes” KBo 3.7 iii 10-12 (Illuy. myth, OH/NS), ed. Beckman, JANES 14:15, 19, tr. Hittite Myths<sup>2</sup> 13, LMI 52, tr. Gesch.Relig 105; cf. also ibid. iii 17-19, above, 1 d 2' p' □ a defeated or captured foe is blinded to prevent him from offering a further threat; on the non-mythological level see blind(ed) prisoners and hostages mentioned in HKM 58, 59, and 102, discussed by Alp, HBM 336, Hoffner, Mem.Güterbock, and CHD *dašuwant-* “blind.”

**x' zahh- “to strike”:** [... š]a?-a-ku-aš-mi-it zah~hišk[izzi] “He keeps striking their eyes” KUB 58.14 rev. left col. 20 (rit., OH/NS).

**3' with šakui/šakuwaš in the locative or genitive (with or without postposition) — a' katkattiya-: [takk]u=kan antuwahhāš INA É=ŠU andan paizzi nu=šši ša-ku-wa-aš (var. ša-a-ku-wa-aš) peran Éri=kan anda katkattiyaži “[I]f a man enters his house, and (if) it trembles in front of his eyes in the house” (a permanent curse will occur in his house)** KUB 29.9 i 4-6 (*šumma ālu* omen, OH/NS), w. dupl. KBo 34.129:7-8, ed. Güterbock, AfO 18:78f. (“... and there is a trembling in the house in front of his eyes”), ed. Neu, Linguistica 33:146.

**b' lalukki-: ša-ku-w[a-aš KI.MIN]** (i.e., *lalukkit*) **walulaššaš KI.MIN IGI.HI.A-aš harki[yaš] KI.MIN** “On his eyes ['ditto'] (i.e., it became luminous), on his *walulašša-* ditto, on the white[s] of the eyes 'ditto'" KUB 33.66 ii 17-19 (missing deity myth, OH/MS?), translit. Myth. 70; cf. 1 a 2' a' and CHD s.v. *lalukki-*

**c' waššiya- (mid.) “to be medicinal/soothing(?)” or “be a covering(?)”:** SAG.DU-i=ma=wa=šši=kan kuiš NA<sub>4</sub>-aš *walhanniškattari* *nu=*

## šakui- 1 d 3' c'

*war=aš IGI.HI.A-i* (var. *n=at IGI.HI.A-wa-aš*) *waššiyattaru* “May the stone which strikes against his head (only) be soothing(?) (or: a covering) to his eyes” KUB 33.98 iii 17-19 (Ullik. I B), w. dupl. KUB 33.95 iv 5, ed. Güterbock, JCS 5:156f., cf. Hittite Myths<sup>2</sup> 58 w. n. 21.

4' with šakui- in the ablative — a' arš-: cf. KUB 17.9 i 21-22 above in 1 a' 5'.

b' *pittenu-: nu=za UN-ann=a au ZI-aš=ta=kkan kui[(š zuwan)] IGI.HI.A-az* (var. *IGI.HI.A-wa-az*) *parā pittenuzi* “Just imagine a person who tries to whisk away (*pittenu-* b 4') your favorite food (lit. the bread of your soul/desire) from (in front of your) eyes” KUB 13.6 ii 12-13 (instruction, pre-NH/NS), w. dupl. KUB 13.4 ii 20-21, KUB 13.5 ii 28-29, ed. Chrest. 152f., Süel, Direktif Metni 40f., tr. McMahon, CoS 1:218.

5' with šakui- in the inst. (or abl. in inst. use) — a' *au(š)-, ušk-* “to see, look”: *IGI.HI.A-w[a]-za=ma=wa UL kuitki uħħun* “I did not see anything with (my) eyes” KUB 23.91:14 (dep., NH), ed. Imparati, FsPugliese Carratelli 82 n. 13; (The Old Woman says:) *nahšarnuš<sup>1</sup>ke<r>=wa[r=an kuiēš] / uritenuš~ke<r>=war=an kuiēš nu=wa=šmaš IGI.HI.A-[wa dašuwandaš] / dattēn GEŠTU.HI.A=ma=wa=šmaš duddumiyandaš ta[tten]* / *GEŠTU-it ištamašteni lē IGI-it=ma=wa ša!* (text: *iš-*-k[u-wa-at-te-ni lē] “[Those who] were(!) continually terrifying [him], those who were(!) continually frightening him, take (their) eyes from them, [(as) blind people;] *ta[ke]* (their) ears from them (as) deaf people, (saying to them,) ‘Do not hear with (your) ears; [do not] s[ee(?)] with (your) eyes” KUB 60.157 iii 7-10 (rit., MH/MS), ed. Ehelolf, KIF 1:396 (as Bo 2490), Arikān-Soysal, ArAn 4:220f. □ the crux is represented by the two parallel iterative forms which do not make sense as they stand (imp. sg. 2); the simplest solution is to assume a double scribal error, not unlikely since this scribe wrote *iš* for *uš* in the first of the two words and *iš* for *ša* in line 10; alternatively, one might assume a loss of the final *r* before the *w*, but this has no parallel; *nu=kan* <sup>d</sup>U EN=YA KUR-e *anda takšuli[t IGI.HI.A-it namma au* “O Stormgod, my lord, look again at the land with friendly eyes” KBo 11.1 obv. 30 (prayer, Muw. II), ed. Houwink ten Cate/Josephson, RHA XXV/81:107, 116, cf. analogous use of *āššawēt* IGI.HI.A-it] in 1 e 2'; *[x-x-x]* IGI.HI.A-i[t k]uitki aušta

## šakui- 1 d 5' c'

*n=at ŠU-it kuitki ēpt[a]* “He has seen [...] somehow with (his) eyes, he has seized it somehow with (his) hand” HT 6 + KBo 9.125 iv 1 (rit., NH); *nu kuit šaa-[ku!-it]* (var. *IGI-it*) *uškiš[(i)]* “What you see with your eye(s) (what you hear with your ear(s))” KBo 20.31 obv. 18 (instr., OS), w. dupl. KUB 12.21:10 (OH/NS), ed. Hoffner, FsAlp 198; *TI-anza=aš nu* <sup>d</sup>UTU ŠAMĒ *IGI.HI.A-it uškizzi* “She (i.e., the Tawananna) is alive, and continues to see the Sungod of Heaven (i.e., the physical sun in the sky) with (her) eyes” (in contrast to my wife whom she killed) KBo 4.8 ii 10-11 (affair of Tawananna), cf. ibid. ii 19, ed. Hoffner, JAOS 103:188; (O <sup>d</sup>EREŠ.KI.GAL, take the substitutes, and set me free) *nu=wa* <sup>d</sup>UTU AN-E *IGI.HI.A-it ušgal~lu* “Let me continue to see the Sun of Heaven with (my) eyes” (i.e., spare my life) KUB 24.5 rev. 8 (substitution rit., NH), w. dupl. KUB 36.94 rev. 5, ed. StBoT 3:12f.; (“My mind within me became sad”) *akkanduš kuit GE<sub>6</sub>-i* [K]I-pi *IGI.HI.A-it ušk[i]nun* “because I have seen the dead ones in the Dark Earth (i.e., Netherworld) with (my own) eyes” KBo 26.65 iv 11 (Ullik. III A), ed. Güterbock, JCS 6:30f. (as KUB 33.106 without join), Hittite Myths<sup>2</sup> 64 (§65, where one should omit redundant “seeing the dead”), LMI 162 (“I morti che sulla nera terra ho visto con i miei occhi”); *Labarnan=ma=kan TI-ni SIG<sub>5</sub>-it IGI.HI.A-it anda uški* “Look with benevolent eyes upon Labarna concerning (his) life” KUB 20.92 vi 11-12 (fest., OH/NS), ed. Archi, FsMeriggi<sup>2</sup> 28; for šakui- in nom. w. sense of inst. w. *auš-* see 1 d 1' a' 2'', above.

b' *epp-: nu=ššan UR.TUR IGI.HI.A-wa-it ēpmi* “I will fix (lit. seize) the puppy with (my) eyes” (and speak as follows) KUB 35.148 iii 36 (rit., OH/NS), ed. Collins, JCS 42:215 w. n. 19 (“Then I hold the puppy by (its) eyes”); cf. CREF 1 d 2' d', above.

c' *iya-* “to signal/give a sign with (one's) eye(s)”: *LUGAL-uš ANA LÚ MEŠEDI ša-kul-i?̄-lit iēzzi* “The king gives the *MEŠEDI* a sign with (his) eyes” KBo 23.92 ii 14-15 (fest., OH/MS); *nu LUGAL-uš IGI.HI.A-it iēzzi* “The king gives a sign with his eyes” KUB 25.1 ii 11 (ANDAHŠUM-fest., OH?/NS), w. dupl. KBo 4.9 vi 14 (OH?/NS), ed. Badalı, SEL 2:65f.; *GAL LÚ.MEŠ MEŠEDI miššā halzāi namma IGI.HI.A-it iyazzi* “The chief of the *MEŠEDI*-guards shouts *miššā*; moreover he makes a sign with (his) eyes” KUB 25.16 i 51-52 (ANDAHŠUM-fest.), ed. Alp, Tempel 46f., similar KUB 10.3 ii 18-19; *LÚhamena<š> ANA*

## šakui- 1 d 5' c'

## šakui- 1 f 4'

LÚSANGA IGI.HI.A-it *iyazi* “The chamberlain gives the priest a sign with (his) eyes” KBo 30.155 obv.? 12-13 (winter trip of hunting bag), ed. THeth 21:310f.

**d'** *tittanu-* w. inst. of accompaniment: *nu=šše GUD-un IŠTU IGI.HI.A=ŠU tittanu[zi]* “He sets a bull (later referred to as GUD.MAH) with its eyes to(ward) him(?)” KUB 12.63 obv. 7 (Zuwi's rit., OH/MS).

**e'** *dug(g)-* “be visible, seen”: (Whatsoever property they hold, cattle and men which have disappeared in the land of Išuwa, that is not important) *kuiš=ā ēšzi=ma ša-a-ku-[w]a-at-[kán]l duggari nu hūman parā pianzi* “but whoever is there — (i.e.,) is seen with the eyes — they must give over everything” KUB 23.72 rev. 15 (Mita of Paħħuwa, MH/MS), tr. Gurney, AAA 28:36 (“but any one that is left, that of course(?) matters”), tr. DiplTexts<sup>2</sup> 163, cf. Neu, StBoT 5:178 w. n. 15 (“und wer aber da ist und mit den Augen gesehen wird ...”) □ since *duggari* is sg., it is impossible to take the -at in *ša-a-ku-[w]a-at-kán* as pron. subj., which would lead to an inst. *šākuwat*.

**e.** w. an adj. designating the quality of eyes —  
**1'** *aršananta*: [n]u=ššan aršananta / [ša-a-ku-wa(?) LÚ.U<sub>19</sub>].LU-aš HUL-lun [EME-an / ...] “And [removed] the envious(?) [eyes (and) man]kind's evil [tongue]” HKM 116:32-33, ed. Güterbock, JKF 10:207, cf. 213, rest. from [...-d]a ša-a-ku-wa ar-ša-na-an-d[a ...] KUB 33.9 iii 7, translit. Myth 46.

**2'** *āššu-: andan=kan* SIG<sub>5</sub>-tit IGI.HI.A-it *au La~barnan LUGAL-un MUNUS*Tawananan MUNUS. LUGAL DUMU.MEŠ LUGAL KUR.KUR <sup>URU</sup>Hati~ti “Look at Labarna, the king, Tawananna, the queen, the princes and the lands of Hatti with your benevolent eyes” KUB 36.89 rev. 50-51 (cult of Nerik, NH), ed. KN 156f.; see KUB 20.92 vi 11-12 (fest., OH/NS) 1 d 5' a', above; *nu=kan* <sup>d</sup>U EN=YA KUR <sup>URU</sup>Kummanni aššawīt IGI.HI.A-it anda] aušzi “The Stormgod, my lord, looks upon the country of Kummanni with benevolent eyes!” KBo 11.1 rev. 18-19 (prayer of Muw. II), ed. Houwink ten Cate, RHA XXV/81:110, 119; *āššawēt* IGI.HI.A[-it uški ...] KBo 8.69:10 (OH/NS).

**3'** *idālu-* “evil”: *idāluš=wa=ššan antūwahza idāluš EME-aš idālawā* IGI.HI.A-wa <sup>Glš</sup>ḥatalkišnit katta tarmān ēšdu “Let the evil person, evil tongue, (and) the evil eyes be nailed down with (this) haw-

thorn” KUB 12.44 iii 6-9 (rit.), ed. Chrest. 121, Götze, ArOr 5:3, Haas/Thiel, AOAT 31:42 w. n. 112, Ünal, Belleten 41/163:450 n. 15; (“Let good go into the house”) *n=ašta HUL-lu ša-ku-wa-aš* (variants *ša-ku-wa*, *ša-a-ku-wa[(-)...]*) *šahdu* “Let it search out the evil of/in the eyes (var. evil eyes) (and cast it/them out)” KUB 41.8 ii 12-13 (rit. for underworld deities, MH/NS), w. dupls. KBo 10.45 ii 48, KUB 12.56 iii 2-3, ed. Otten, ZA 54:124f.; cf. *idālu* IGI.HI.A-wa KUB 32.138 obv. 3, KUB 17.28 ii 45 (MH/NS); *idālawaza* IGI.HI.A-uwaza KUB 36.47:7.

**4'** *karpiwala-* “angry, furious”: HED K 99, see 1 d 2' f'.

**5'** *šuppi-* “sacred, holy”: see KUB 17.9 i 21-22 section 1 a 5', above.

**6'** *takšul-* “conciliatory, friendly”: *nu=kan* <sup>d</sup>U EN=YA KUR-e anda takšuli[t] IGI.HI.A-it namma au “Stormgod, my lord, look again with friendly [ey]es on (our) land” KBo 11.1 obv. 30 (prayer of Muw. II), ed. Houwink ten Cate, RHA XXV/81:107, 116; *kinuna takšulit* IGI.HI.A-it anda au ibid. obv. 11, cf. ibid. obv. 15, 17 and 28.

**7'** *tarkuwant-* “furious”: ... *tarkuwanda* IGI.HI.A-wa *dah̪un pa<n>gauwaš* [m]aninkuwanda *tarkuwanda* IGI.HI.A-wa ... *tarkuwanda* [I]GI.HI.A-wa *dah̪un* “I have taken the furious eyes ... I have taken the close, furious eyes of the multitude ... I have taken the furious eyes” KUB 24.13 iii 23-26 (Allaiturahī's rit.), ed. Haas/Thiel, AOAT 31:108f. (“wütende Augen”); cf. HT 94:4, 8 □ for *tarkuwant-* see Haas/Thiel, AOAT 31:127.

**8'** *dašuwant-* “blind”: see 1 a 4', above.

**f.** with “eye(s)” in the genitive governed by a noun — **1'** *inan-* “illness”: see 1 a 3', above.

**2'** *kammara-* “cloud, fog”: see 1 a 3', above.

**3'** *laplipa-* “eyelash, eyelid”: see KUB 9.19:51, above, 1 a 2' b'.

**4'** *uwatar* “sight”: see KUB 16.29 + KUB 16.81 obv. 2 (KIN oracle, NH), cf. similar KUB 5.1 i 76, ii 51, iii 86, iv 37, 76; KUB 16.29 + KUB 16.81 obv. 22; and KUB 27.67 ii 65 (rit., MH/NS); IGI-aš IGI.LAL KUB 22.48:5 (KIN oracle, NH); IGI.HI.A-aš IGI.LAL(coll. photograph) KBo 13.76 rev. 13 (KIN oracle, NH); cf. 1 a 4', above.

## šakui- 1 f 5'

## šakui-

**5'** GAD “(linen) cloth”: 1 GAD IGI.HI.A-aš “One linen cloth for/of the eyes” KBo 15.2 obv. 10 (subst. rit.), ed. StBoT 3:56f. (“ein Linnen für die Augen”); cf. similar KUB 13.35 iii 4 (dep., NH), ed. StBoT 4:8f. (“ein Augentuch (Schleier?)”); KBo 9.115 obv. 5 (Palliya’s rit., MH/NS), w. dupl. Bo 69/630:1.

**2.** holes — **a.** of a sieve: *dāḥhun = za pattar* 1 *LIM* IGI.HI.A-wa “I have taken a sieve-basket (with its) one thousand holes (lit. eyes)” KUB 17.10 iii 6 (myth of Tel., OH/MS), translit. Myth 34, tr. ANET 127, Hittite Myths<sup>2</sup> 16 (“basket with a thousand small holes”), LMI 81 (“un setaccio (con) mille fori”) □ for “thousand” used for an incalculable high number, see the “Thousand Gods” and *LIM laplipuš*, above, 1 d 2’ j’; (The Old Woman rinses the groats with clean water; while she pours some of them back into the sieve-basket) *pattar = ma* IGI.HI.A-wa *šarā nāi* “but she turns the sieve-basket, holes (lit. eyes) upward” KUB 9.6 i 3-4 (rit.), ed. Otten, LTU 37, Oettinger, StBoT 22:43 n. 94 (“den Korb (aber) lenkt er mit der Öffnung nach oben”), cf. *pattar* B b; for the wider context see *pakkušuwant-*; cf. mng. 3 (*šakuwa katta*); cf. in Akkadian the use of *īnu* “eye” for the interstices of a net (CAD I-J *īnu* mng. 2, AHw 383b *īnu*).

**b.** of a needle(?): (I take a piglet ... and we fix the spot with several pegs. §) *šapikkustašš = a* URUDU-aš *nū = ššan atanta ša-ku-iš-ši-it n = an* *šer huinummeni* “And there is a copper needle. Its eye(?) ... and we discard(?) it” KUB 17.28 i 7-15 (rit., NS), ed. Rieken, StBoT 44:60f. (differently) □ the neuter gender of *šakui = ššit* may have arisen in analogy to the collec. neut. pl. *šakuwa = šet* □ for *atanta* possibly read *A-tanta* for *wetanta* (“filled) with water”? cf. A-e-te-ni-it KUB 41.8 iii 3; alternatively *ša-ku-iš-ši-it* could be the inst. of *šakuiššai-*, q.v., and tr. “and (there are) on (it) (*atanta*) (things ...-ed) with a *šakuiššai-*.”

**3.** *šakuwa katta* “face down”— **a.** w. *huwapp-*: *n = an = šan ištanani peran ANA* <sup>GIŠ</sup>*BANŠUR [š]a-a-ku-wa katta huwappi* “And he heaps(?) it (i.e., bread) face down on the table in front of the altar” KBo 17.88 ii 8-9 (fest., OH/MS?), cf. also ibid. 41f., 51f. □ the uncertainty of the meaning of *huwapp-* makes this expression very difficult to explain. Cf. Sturtevant, Gl. 52 (“hold, fasten”); idem, TAPA 58:21 (“gather, hold”; *anda huppanduš* = “heaped up”?); Oettinger, StBoT 22:103 (“jem. aufs Antlitz werfen”); Hoffner, FsFinkelstein 105f. (“to gather together into a pile”);

Beckman, StBoT 29:81f. (“blend, combine (ingredients), prepare (a meal)”). Taking the meanings which have been proposed by Sturtevant and Hoffner as a starting point, a meaning “to keep one’s eyes below, to keep the eyes lowered, to keep the eyes averted, to gaze fixedly at the bottom of something” would seem possible. A comparison with KBo 20.67 (+ KBo 17.88) i 10-11 demonstrates that it comes very close semantically to *šakuwa katta nai-* (cited also below, 3 b); on *šakuwa šarā nai-* cf. mng. 2 a, above; *namma = kan* GI.HI.A [(*šarā*)] *huit~tiyanzi n = aš* IGI.HI.A-wa [(*katta w*)] *ahnuwanduš tarnanzi* § [MUNUS ŠU.G(I=m)]a kiššan memai *kuiš = wa* [(ANA LUGAL MUNUS.)]LUGAL *araḥ~zenaš UN-aš* [(*HUL-lu takš*]an *harzi nu = war = ān* DINGIR.MEŠ QĀTAMMA [(IGI.HI.A-wa) *katt*]a *hūwappandu* “Then they draw up arrows, and insert them turned face down (into the [<sup>DUG</sup>KÚ].NAG). § Then the Old Woman speaks as follows: Whatever foreigner has sought to harm the king and queen, in the same way (as the arrows) let the gods heap(?) him, face (lit. eyes) down” KUB 7.46 rev. 6-12 (rit.), w. dupl. IBOT 3.114 iv 1-3, KUB 59.47 obv.? i 13-14, ed. Popko, AoF 18:49, 51, cf. Hoffner, FsFinkelstein 106 (not yet recognizing that the *katta* went with the preceding *šakuwa*).

**b.** w. *nai-:* *n = an = šan PĀNI ZAG.GAR.RA par~šiyantaš NINDA* *haršayaš ša-a-ku-wa katta neyantaš* *šer dāi* “He places it (i.e., the bread) in front of the altar, on top of the broken thick loaves (which are) turned face (lit. eyes) down” KBo 20.67 i 10-11 (fest., OH/MS?) □ *šakuwa katta* here seems to be an absolute construction in the sense of Holland, KZ 99:164f. with n. 2; see 2 a (*šakuwa šarā*), above.

**c.** w. *wahnu-:* (They draw up the arrows) *n = aš* IGI.HI.A-wa [(*katta w*)] *ahnuwanduš tarnanzi* “and they insert them turned face down” KUB 7.46 rev. 7-8 (rit.), ed. StBoT 22:43 (“Dann zückt man Pfeile und lässt sie mit den Spitzen nach unten gedreht hinab”); cf. 1 d 2’ u’ and 3 a, above.

The theory of Meriggi, RHA XVIII/67:92, followed by Friedrich, HW 2. Erg. 21, and Schmid, FsOtten<sup>2</sup> 314f., appealing to analogy with Semitic words like Hebrew ‘ayn which mean both “eye” and “spring,” that Hittite *šakui-* meant both “eye” and “spring” can claim only the support of *ša-ku-iš* KUB 12.58 i 12 which Goetze, Tunn. 6 i 36, 65 n. 231, wisely emended to *ša-*

## šakui-

*ku<-ni>-iš*. The matter is most recently discussed by Prins, Diss. 122; cf. CHD *šak(k)uni-* A.

Friedrich, IF 41 (1923) 369 n. 1; idem, SV 1 (1926) 35f.; Ehelolf, KIF 1 (1929) 397 n. 3, Friedrich, SV 2 (1930) 164; Meriggi, RHA XVIII/67 (1960) 92; Friedrich, HW<sup>2</sup> (1961) 21; Schmid, FsOtten<sup>2</sup> (1988) 314f.; Starke, BiOr. 46 (1989) 665f.; Hoffner, FsDYoung (1995) 250, 253, 254; Rieken, StBoT 44 (1999) 59-61.

Cf. šakuwai- C, šakuwaya-, šakuwal, šakuwatar.

## šakuiššai- n.; (mng. unkn.); NS.†

sg. d.-l. *ša-ku-iš-ša-i(-)* KUB 45.24 i 9 (NS), *ša-ku-i[š-š]a-i* KBo 33.37 rev.? 2 + IBoT 2.48:3 (NS), *ša-ku-x[...]* IBoT 2.47:4 (NS); inst. (here?) *ša-ku-iš-ši-it* KUB 17.28 i 15 (NS).

(“They fill a silver NAMMATU-vessel with beer and a silver ‘soul’ is placed in it”) *nu=šši=ššan ša-ku-iš-ša-i-iš-ši* (var. Ø = šši) kuit ŠA SÍG [S]A<sub>5</sub> šūiel haman<sup>gakan</sup> (var.[...-a]nkan<sup>an</sup>) nu MUNUS ŠU.GI šūi[el ...] “The Old Woman [takes?] the thre[ad] of red wool which is tied onto his/her (i.e., the ritual client’s) š.” KUB 45.24 i 9-10 (MUNUS ŠU.GI-rit., NS), w. dupl. KBo 33.37 rev.? 2-3 + IBoT 2.48:3-4 (NS), ed. ChS 1/5.1:326 (“Und den Faden aus roter Wolle, der ihm an seiner Augenpartie angebunden ist”; w. different rest. of dupl.). For the reading *ša-ku-i[š-š]a-i* in KBo 33.37 rev.? 2 + IBoT 2.48:3 see Neu apud Rieken, StBoT 44:61 n. 287; for KUB 17.28 i 15 see šakui- 2 b.

The translation “Augenpartie” (upper part of the face where the eyes are) by Haas/Wegner, ChS 1/5.1:326 and ChS 1/5.2:160, is based on faulty restoration and the similarity to šakui-/šakuwa- “eye(s)” but this cannot be substantiated, cf. Rieken, StBoT 44:61 n. 287.

## šak(k)uni- A, šakuniya- A n. com.; spring, water source; from MH?/NS.†

sg. nom. *ša-ku-<ni>-iš* KUB 12.58 i 12 (NH); acc. *ša-ak-ku-ni-in* KUB 12.57 i 9, 14, *ša-ku-ni-i[n]* KBo 22.249 iii? 9, [*ša-k]u-ni-ia-an* ibid. 2; all. *ša-ku-ni-ia* KUB 12.58 i 9, iv 3; gen. *ša-ku-ni-ia-aš* ibid. i 10, 14, 19, iv 6, KUB 17.27 ii 4 (MH?/NS), KUB 35.40 i 2, KUB 58.74 rev. 22 (StBoT 15:22).

(“Then she takes clay from the riverbank (*wap-pu-*)”) *namma=daš ša-ku-ni-ia paizzi* “then she goes to the spring. (She breaks one thin bread)” *n=at ša-ku-ni-ia-aš purut dāi* “She takes it, namely the mud of the spring” (She makes offerings, and says:) *[zik=kan] mahhan ša-ku-<ni>-iš* GE<sub>6</sub>-az KI-az

## šak(k)uni- A

*pūrut EGIR šarā šakunieškiši* “Just as you, O spring, keep gushing up silt/sludge back up from the dark earth, (in the same way remove [*arha mutāi*] evil uncleanness from the limbs (of) this person, the sacrificer)” *namma ša-ku-ni-ia-aš IM-an dāi ... § [nu MUNUS ŠU.G]I wappuwaš IM-an ša-ku-ni-ia-aš-ša IM-an apiya pēdai* “Then she takes clay of the spring” (Meanwhile they have built a reed hut beside the river) § “The Old Woman carries the clay of the riverbank and the clay of the spring there” KUB 12.58 i 9-10, 12-15, 19 (Tunn. rit., NH), ed. Tunn. 6-9 i 33-34, 36-39, 43; (She goes to the riverbank and makes offerings to Ḥannahanna of the Riverbank) *namma ša-ku-ni-ia paizzi* “Then she goes to the spring” (She makes offerings, and says: “O Sungod, my lord”) *kāša=z 12 UZUÚR ša-ku-ni-ia-aš IM-it šapianza parkunuwanza* “just now, you have been cleansed (and) purified (in) the twelve body parts by the clay of the spring” ibid. iv 3-6, ed. Tunn. 20f.; [(EGIR-ŠU=m)]a INA 7 AŠAR ša-ku-ni-ia-aš *puru[(t dāi)] / [(pedi)]-šši=ma NINDA par~šān zikkiz[zi nu kišš(an memai)]* § [*ša-k(u-n)]i-ia-aš=kan!* *mahhan pūrut GE<sub>6</sub>?[-az KI-az A-anza(?)]* / *[par]ā mutaizz[i] n=at <sup>d</sup>UTU-i [hinkzi(?)]* “Afterwards she takes mud of the spring in seven places, and puts in its place bread fragments, and says [as foll]ows: ‘Just as [water(?)] removes mud of the spring [from the] dark [earth] and [exposes (lit. presents)(?)] it to the sun’” KUB 58.74 obv. 11-14 (rit.), w. dupl. KUB 12.50:11-13, translit. Popko, AoF 16:85; *nu ša-ku-ni-ia-aš purut dāi n=at? <sup>d</sup>UTU-i / IG]I-anda iš-ħu!-u!-a-i* (text: *iš-ħa-a-i*) “She takes mud of the spring and heaps(!) [it?] up [t]oward [the sun]” KUB 17.27 ii 4-5 (rit., MH?/NS), ed. Popko, AoF 16:85, Tunn. 64 (both differently); see *menahħanda* 2 c 10' and 13' (<sup>d</sup>UTU-i menahħanda); *ša-ku-ni-ia-aš IM-aš danza* “Clay of the spring is taken” KUB 35.40 + KBo 29.8 i 2, join and translit. Otten/Rüster, ZA 62:235; [*wappuw*]aš IM-an ša-ku-ni-ia-aš-ša IM-a[n ...] KUB 58.74 rev. 22, ed. StBoT 15:22, and Popko, AoF 16:86; *namma=kan ša-ak-ku-ni-in* (var. *=k[an ša-k]u-ni-ia-an*) DUGUD-ni! (text: DUGUD.LÚ) ANA <sup>DUG</sup>ÚTUL R[A?... (tarnai UD-za=ma=a)n=k(an)] / *šarā daškanzi* ... § ... *katta=ya=šši kuiēš NINDA.GUR<sub>4</sub>.RA.HI.A paršiya* [...] / *ša-ak-ku-ni-in* (var. *ša-ku-ni-in*) *šarā dā[i]* § KUB 12.57 i 9-10, 13-14 (rit.), w. dupl. KBo 22.249 iii 2-3, 8-9.

**šak(k)uni- A**

No ex. of *šakuniya-* suggests a (man-made) well (German *Brunnen*), only a spring or water hole with a vigorous flow of water. Exx. of *wattaru*, on the other hand, indicate a structure.

Meriggi's, RHA XVIII/67:92, suggestion that *ša~kuni-* “spring” and *šakui-* “eye” were the same word is discussed and rejected above, s.v. *šakui-*. Corresponding terms in Sum. and Akk. are TÚL (also read PÚ) and *būrtu* (CAD B 338 s.v. *būrtu* A 3). *Būrtu* is unattested as an Akkadogram at Boğazköy, but *PĀNI* TÚL-TI KBo 26.182 i 9; cf. ibid 14, and KUB 51.91:10, suggests it was known to the scribes.

The question remains (not addressed in HZL pp. 178f. no. 180): What Hittite reading is to be assigned to TÚL in Hittite texts. Although the ubiquitous GN <sup>URU</sup>TÚL-na = <sup>URU</sup>Arinna, we do not assume the reading \**arinna-* for the common noun TÚL. Likewise, although the royal name Šuppiluliuma is often written <sup>m</sup>KÙ.GA-TÚL, reading TÚL as *lu~li(ya)-* “pond,” we do not assume *luli(ya)-* as the usual reading of the common noun. Aside from *šakuniya-*, other words for “spring, well” are *wattaru* (neut.) (HW 250) and a Hurrian loanword *altanni*. The former alternates in a dupl. with TÚL (KUB 12.66 iv 15). There are also rare writings TÚL-*ru* KUB 33.10 ii 9 and TÚL-*tar* “well” KUB 4.3 ii 6. Since *šakuniya-* and *altanni-* are com. and *wattaru* neut., it should be possible in some cases to determine on the basis of gender concord which examples of uncomplemented TÚL stand for *wattaru*. The exx. of TÚL that indicate grammatical gender, show neuter, that is *wattaru*: TÚL ... *n=at=kan* ... KUB 13.2 iii 6; TÚL.HI.A *hāzta* KUB 17.10 i 17; [...]x-*yauwanda=kan* TÚL.MEŠ KUB 33.13 ii 18; *našma=kan* *šuppa* TÚL *kuiški šal̥ta* KBo 11.1 obv. 40; 7 TÚL.MEŠ *iyanzi n=at witenit šunnanzi* KUB 15.34 iii 25. Furthermore an erg. TÚL-*anza* KBo 10.45 ii 23 (MH/NS) exists. On the other hand, there is an *a*-stem TÚL-aš (nom.) KBo 10.45 ii 30, which could be either *šakuniyaš* or *luliyaš*. There is also a TÚL-*ni<sup>f</sup>-x<sup>1</sup>* KUB 38.27 rev. 3, which could be a form of *šakuni-* or of *altanni-*. In Hittite the deified mountains are males, while the deified rivers and springs are females.

Forrer, RHA I/5 (1931) 147; idem, Glotta 26 (1938) 180-182 (“Quelle, Sprudel”); Goetze, Tunn. (1938) 64f. (“spring(?)”); Friedrich, HW (1952) 177 (“Quelle, Sprudel, Quellteich”); Meriggi,

**šakkunuwa-**

gi, RHA XVIII/67 (1960) 92 (*šakui-* = *šakuni-*); Friedrich, HW 2. Erg. (1961) 21 (*šakui-* = *šakuni-*); Schmid, FsOtten<sup>2</sup> (1988) 314f. (*altanni-*, *šakuni-* and *šakui-*). For TÚL (= PÚ) see Laroche in FsOtten<sup>1</sup> (1973) 180 n. 4 (TÚL = *wattaru*, *aldanni*, *luliya*, etc.).

Cf. *šakuniya-* C, *šak(k)uwaniya-*; *wattaru* (PÚ or TÚL), *lu~li(ya)-*, *altanni*.

**šak(k)uni- B** n. see *šak(k)uwani(ya)-*.

**šak(k)unni- C** n. see *šankun(n)i-*.

**šakuniya- A** n. see *šak(k)uni- A*.

**šakuniya- B** n. see *šak(k)uwani(ya)-*.

**šakuniya- C** v.; to well up (water or mud), gush up; from MH/NS.†

part. sg. neut. *ša-ku-ni-ia-an* KBo 10.45 ii 11 (MH/NS); iter. pres. sg. 2 *ša-ku-ni-eš-ki-ši* (NH) KUB 12.58 i 13.

*zik=kan mah̥an šaku<ni>iš GE<sub>6</sub>-az KI-az pū~rut EGIR šarā ša-ku-ni-eš-ki-ši* “Just as you, O spring, keep gushing silt/sludge back up from the dark earth, (in the same way remove [ar̥ha mutāi] evil uncleanness from the limbs of this person, the patient)” KUB 12.58 i 12-13 (Tunnawi’s rit., NH), ed. Tunn. 6f. i 36-37, for further context see *šakuni-*, and *purut b*; (The Old Woman takes clay from the riverbank ...) *ša-ku-ni-ia-an / [šarā d]āi n=an=šan anda išhāi* “she takes [up] welled-up mud and ties it (as a poultice) on (the patient)” KBo 10.45 ii 11-12 (MH/NS), ed. Otten, ZA 54:122f. (“Heraufgesprudeltes”).

Clearly a denominative verb from *šakuni-* “spring, gusher.”

Forrer, RHA I/5 (1931) 148; idem, Glotta 26 (1938) 181; Goetze, Tunn. (1938) 65.

Cf. *šak(k)uni- A*, *šak(k)uwani(ya)-*.

**šakuntarriyanu-** see *šakuantariyanu-*.

**šakkunuwa-** adj. or n.; (mng. unkn.); from OH/MS.†

sg. acc. *ša-ak-ku-nu-an* KBo 20.96:11, (12), 13, KBo 21.106 obv. 3, (6), *ša!-ak-ku-<nu->an* KBo 21.90 obv. 9, *ša-ak-[ku-nu-an ...]* KBo 21.104 iii 15 (all OH/MS).

(They set up tables) *nu=ššan* [...] / [...]x-*ta ša-ak-ku-nu-an lapp[inan]<sup>SAR</sup> NINDA KU<sub>7</sub>* (verb)] *nu*

## šakkunuwa-

## (翫)šakkuriya- b

LÚ GIŠGIDRU ½ NINDA KU<sub>7</sub> ša-ak-ku-n[u!?-an ... karpzi] / [...] ša-ak-ku-nu-an ŠU.KIŠ<sup>SAR</sup> x[...] KBo 20.96:10-13 (Tetešhabi fest., OH/MS); [...] NINDA KU<sub>7</sub> ša-ak-ku-nu-a[n lappinan]<sup>SAR</sup> NINDA KU<sub>7</sub> [...(verb)] nu LÚ GIŠGIDRU-aš NINDA KU<sub>7</sub> ša-a[k-ku-nu-an k]arpzi “[...] sweet cake, š., [lappina]-plant, sweet cake [...] he/she ...-s]. The scepter-bearer lifts the sweet cake (and?) š. (or: the š. sweet cake) (... the lappina-plant [he/she gives(?)] to the chief of the *hapiya-men*)” KBo 21.106 obv. 3-4 (Tetešhabi fest., OH/MS); LÚ.MEŠ GIŠBANŠUR x-x [...] ša!-ak-ku-<nu->an ŠU.KIŠ<sup>SAR</sup>-an dāi [N]JIN. DINGIR NINDA KU<sub>7</sub> paršiya KBo 21.90 obv. 8-9 (Tetešhabi fest., OH/MS), (the sign might be a very compressed ša according to the photograph); cf. [...NIND]A KU<sub>7</sub> ša-ak-[ku-nu-an ...] KBo 21.104 iii 15 (Tetešhabi fest., OH/MS), and [... kišš]araš wātar pianzi LÚ. MEŠ GIŠ[BANŠUR ...] / [...]an lappinan tianzi x[...] / [...] ša-ak-k]u!-nu-an dāi nu=ššan x[...] § KBo 20.79:13-15 (Tetešhabi fest., OH/MS).

All occurrences are from the Tetešhabi festival (CTH 738), on which see Pecchioli Daddi, Hethitica 8:361-380. As both NINDA *mitgaimi-* (= NINDA KU<sub>7</sub>) and *lappina-* appear to be common gender, š. is probably not a neut. nom.-acc. part. (i.e., from \*šakkunuant-), but either an adj. šakkunua- sg. com. acc., a noun šakkunua- sg. com. acc., or a noun šakkunuan neut. nom.-acc. The alternation of ŠU.KIŠ<sup>SAR</sup>(-an) and lappinan<sup>SAR</sup> may indicate equivalence. Pecchioli Daddi, Mem. Quattordio Moreschini 307-309, suggests that both šakkunuant- and šakkuniyan- mean something like “soaked, infused” with liquid.

[šakuri] KUB 25.44 v 11 is probably to be emended to ša-ú-ri “weapon,” see ChS I/9:184.

(翫)šakkuriya- v.; 1. (act.) to overpower, lay low, trample(?), lay prostrate, knock down flat, knock off, 2. (mid.) to be overpowered, fall flat, collapse in a heap, lie prostrate; from OH.†

**pres. sg. 1** ša-ak-ku-ri-i-e-mi KBo 32.24 ii 17 (MH/MS), KBo 32.19 ii (31) (MH/MS).

**pret. sg. 1** ša-ak-ku-ri-ia-nu-un KBo 10.2 ii 19 (OH/NS); **sg. 3** ša-ku-ri-et 140/s:5 (Oettinger, Stammbildung 351 n. 193).

**act. imp. sg. 3** ša-ak-ku-ri-e-ed<-du> KBo 32.14 ii 57 (MH/MS).

**mid. pres. sg. 3** ša-ku-ri-ia-at-ta KUB 8.3 rev. 9, ša-ak-ku-ri-at-ta KBo 13.31 i 10, ša-ak-ku-ri-ia-ta-ri KUB 8.24 obv. (1), 6, rev. 7, KUB 8.25 i (6), KBo 13.34 iv (9), KBo 34.127 obv. 2, ša-ku-ri-ia-[t]a-ri KUB 43.2 ii 6, 11, ša-ku-ri-ia-da-ri KUB 43.8 iii 5b.

**verbal subst.** ša-ak-ku-ri-ia-u-wa-ar KUB 34.22 iv 2, [š]a-ak-ku-ri-ia-w[a-ar] KUB 43.14 left col. 4.

**part. sg. nom.-acc. neut.** ša-ak-ku-ri-an KBo 9.151:2, ša-ak-ku-ri-an KUB 50.6 ii 52 (both NH).

**iter. pres. pl. 2?** ša-ak-ku-ri-iš-k[i-te-ni] KUB 23.72 rev. 55a (MH/MS).

**fragmentary** ša-ak-ku-ri-ia-an[-...] KUB 60.52:9 (NS).

(Akk.) KUR BI (*mātu ši*) BIR (*issapah*) SIG<sub>5</sub>-sá TAK<sub>4</sub>-ši “That land will be scattered; its prosperity will leave (it)” CT 27.16:13, ed. Leichty, Izbu III 13 = (Hitt.) nu=za KUR-anza aššul a[nda dala]i n=at arha ša-ak-ku-r[i-ia-t-t]a-r[i] “The land will [abandon] prosperity. It will be overpowered” KBo 13.34 iv 8-9, ed. StBoT 9.28f.; (Akk.) <sup>URU</sup>Haššuwa kīma UR. MA[ti] i[na retišu] iš-ta!-pá-ak-šu “He overpowered Haššuwa like a lion with its paws” KBo 10.1 obv. 35, ed. Saporetti, SCO 14:78, 81, tr. Houwink ten Cate, Anatolica 11:50 (“overthrew”), cf. CAD šapāku mng. 3 (“to render limp?, powerless?”) = (Hitt.) nu KUR <sup>URU</sup>Haššuwa UR.MAH GIM-an GÌR. HI.A-it arha ša-ak-ku-ri-ia-nu-un “I overpowered Haššuwa like a lion with its paws” KBo 10.2 ii 18-19, ed. Imparati, SCO 14:48f. □ it is also possible that Akk. šapāku here is a mistake for sapāhu “to scatter” due to the similarity in sound of the verbs and the possibility of contamination from the following Akk. sentence epram išta'pak, where šapāku has its far more common meaning “to pour out, pile up,” cf. also Goetze, JCS 22:20, van den Hout, Purity 226.

(Hurr.) e-el-ki sà-am-ma-la-aš-du-uš KBo 32.14 i 57 = (Hitt.) nu=šši šuppišduwariuš arha ša-ak-ku-ri-e-ed<-du> “(Let the Stormgod strike the cup.) Let him knock off (Hurr. samm=al=ašt=o=š = Hitt. arha š.) its ornaments” KBo 32.14 ii 56-60 (Song of Release, MH/MS), ed. StBoT 32:82f. (“zerschlagen”), 157f.; (Hurr.) ki-ir-hé du-ú-ti-ku-uš ti-lu-lu-uš-ta KBo 32.19 i 28 = (Hitt.) šarāzziyaš=za wahnuēššar arha huššiliyaš [iw]ar ša-ak-ku-ri-i-e-mi “I will overpower/flatten (Hurr. til=ol=ošt=au = Hitt. arha š.) [the ... of the upper [...] like a mud pit” KBo 32.24 ii 15-17 (MH/MS) (Song of Release, MH/MS), w. dupl. KBo 32.19 ii 29-31, ed. StBoT 32:382f., w. commentary ibid. 425.

**a.** done by a lion to its prey: see KBo 10.2 ii 18-19 above in bil. section.

**b.** done by soldiers to women: *nu* KASKAL-ši EGI-an DAM LÚ-LIM DUMU.MUNUS LÚ-LIM lē ša-ak-ku-ri-iš-k[i-te-ni] “On (lit. after or behind) the campaign do not overpower the wife of a man or daughter of a man. (Never steal a brother, son, daughter, man-servant, maid-servant, ox, sheep, horse, mule, ass, silver or gold, ... on the road)”

## (↖/↗)šakkuriya- b

KUB 23.72 rev. 55a (Mita, MH/MS), ed. Catsanicos, GsNeu (forthcoming), tr. DiplTexts<sup>2</sup> 165 (“violate”), cf. van den Hout, Purity 226 (“violate, rape”(?)).

**c.** (mid.) done to cities and countries: see KBo 10.2 ii 18-19 (obj. <sup>URU</sup>Haššuwa) above in bil. section; KUR-e=kan maušzi n=at arha ša-ak-ku-ri-ia-ta-ri “The land will fall and it will be knocked flat” KUB 8.16:5-6 + KUB 8.24 rev. 6-7, ed. Riemschneider, Omentexte 235, 238 iii 14-15; [...] LÚ-aš aki KUR=SU ša-ku-ri-ia-at-ta “The man (i.e., ruler) will die; his land will be knocked flat/lie prostrate” KUB 8.3 rev. 9, ed. Riemschneider, Omentexte 113, 115; cf. KUB 8.25 i 5-6 and also KBo 13.34 iv 8-9 (above in bil. section), all omen apodoses.

**d.** done to city walls (knocked down or trampled under foot): see KBo 32.24 ii 15-17 (Song of Release, MH/MS), w. dupl. KBo 32.19 ii 29-31 (MH/MS), ed. StBoT 32:382f. (“zertrampeln”), comments on p. 425, above in bil. sec.

**e.** (mid.) done to house(hold)s: É ABI=ŠU=ši ša-ku-ri-ia-da-ri “The household of his father will lie prostrate” KUB 43.8 iii 5b (omen apodosis), ed. Riemschneider, Omentexte 243, 246; [...] É-ri anda uizzi par-naš ša-ak-ku-ri-ia-u-wa-ar “[If ...] comes into the house — (this means) prostration of the house” KUB 34.22 iv 1-2 (omen), ed. Riemschneider, Omentexte 205f. (“überwältigt werden”); É-er=ši [kuit] arha ša-ak-ku-ri-an “Because her (Danuhepa’s) house is completely prostrate, (because her gods are locked up, because the estate has been handed over to others)” KUB 50.6 ii 51-52 (oracle question about Danuhepa, NH), ed. van den Hout, Purity 182f. (“dispersed”); cf. KBo 9.151:2, 8 (part of the same oracular inquiry), ed. van den Hout, Purity 176-179.

**f.** (mid.) describing comets: “If a Great Star (a comet?) in heaven becomes long (i.e., has a tail?),” [n=aš š]a-ak-ku-ri-ia-ta-ri namma=aš anda ari “and it becomes flat, and then it comes in(?) (and then in the sky it falls on the right)” KUB 8.24 obv. 6-7 (omen protasis), ed. Riemschneider, Omentexte 234, 236 (“und niedergeht und dann herbei kommt”); cf. w. arha ibid. obv. 1, w. dupl. KBo 34.127 obv. 1-2, ed. Riemschneider, Omentexte 233, 236, 265; KUB 43.2 ii 6, 11, van den Hout, Purity 226 (“and falls down”), Beckman, JAOS 119:686 (“[and] breaks into fragments”).

## šaku(t)ta(i)-

The prey of an animal, a house or a woman can be overpowered, subdued or mauled. A house, land and a comet can be knocked flat or prostrate. But finding a uniform translation for all objects of this verb is very difficult. Perhaps a translation like “to knock down flat, prostrate” would fit most objects. The most difficult one to understand is KUB 8.24 obv. 6-7 (e, above) with a star or comet as its object (subject of middle).

Friedrich, JCS 1 (1947) 290f. (“vergewaltigen, überwältigen”); idem, HW (1952) 177; idem, HW 2. Erg. (1961) 21; Goetze, JCS 16 (1962) 25 §10 (= Akk. šapāku “to send (someone) sprawling”); Imparati, SCO 14 (1965) 65 (“sopraffare”); Friedrich, HW 3. Erg. (1966) 27 (“niederstrecken, überwältigen”); Goetze, JCS 22 (1968) 20; Neu, StBoT 5 (1968) 145f.; Riemschneider, Omentexte (1973) 456 (mid. = “zugrunde gehen”); Oettinger, Stammbildung (1979) 351 n. 193; Josephson, Heth.u.Idg. (1979) 94 (“to be subdued” = Sanskrit *sakura-* “domesticated”); Ševoroškin, GsKronasser (1982) 210; van den Hout, Purity (1998) 225f. (= Akk. sapālu “to scatter, disperse, squander” in omens, but šapāku “to heap up, pour” also “to render limp(?)”, powerless(?)” in Ḫatt. I), 299 (“disperse, squander”); Vanséveren, JIES 27 (1999) 419-425 (“to grab, seize”).

## šakuruwai- v. see šakruwai-.

## šakkušša[(-)...]; (mng. unkn.); NS.†

(“[...] a pair of scales, [...] two bronze pins, one(?) [...]”) [(kēz kē)]zzi=ya ša-ak-ku-uš-ša[(-) [...] § “and on either side š. [...] §” KUB 42.45:5 (rit., NS), w. par. KUB 58.100 ii? 2, ed. THeth 10:181f. (without par. and no tr.). What is read ša-k[u-...] ibid. 10 (THeth 10:181 and index) is to be read ša-r[a-a-aš] as is shown by the copy and confirmed by <sup>GIS</sup>ša-ra-a-aš in the parallel text KUB 58.100 ii? 9.

Without enough context ša-ak-ku-uš-ša could be restored to an *a*-stem nom. sg. (cf. <sup>GIS</sup>allūššaš KUB 42.45:6, 8, KUB 58.100 ii? 4, 5), or if šakkušša is complete, an *š*-stem or *a*-stem neut. nom.-acc. pl., a com. or acc. nom. pl. šakkušš=a from šakka- (cf. DUG šaqqa-) or sg. nom. of \*šakku-.

## šaku(t)ta(i)- n.; (an animal and human body part); OH/NS.†

**collect. nom.-acc. neut.** [š]a-ku-ut-ta HHT 79:12 (NS), ša-ku-u[t-ta] ibid., ša-ku-ta-a-e KBo 10.31 ii 18 (NS), ša-ak-ut-ta-i KUB 33.57 ii 11 (OH/NS).

## šaku(t)ta(i)-

## (KUŠ)šala-

(“[He/she utters the fo]llowing conju[ration:] Let [the patient(?)] take the [head], [let him/her drop] the head” (in the same formula the eyes, shoulder, back, breast, heart, lungs, kidneys, and *auli* (neut!) follow) [š]a-ku-ut-ta dāu ša-ku-u[t-ta peššiyaddu] “Let [him/her] take the š., [let him/her drop] the š. (followed by the same formula for the knee, feet, and hands) HHT 79 (= Bo 4463):12 (rit., NS), cf. Kühne, ZA 76:103 (“Oberschenkeln”); [Š]A 12 UDU. ḤI.A UZU KARŠ[I] UZU kēnzu UZU h[apeš]šara ša-ku-ta-a-e 10 NINDA.ḤI.A 20[-iš] ANA MUNUS.MEŠ URU Kilišša[ra] ... [...]x-zi “the stomach, abdomen, limbs, š., (and) twenty [times(?)] ten breads for the women of Kilišša[ra] they(?) [...]” KBo 10.31 ii 16-21 (KI.LAM fest.), translit. StBoT 28:102, 164 (“part of the body”); [d]NIN.T]U-aš kuēlla hūitnaš ša-ak-ut-ta-i ta-a-aš [n=at an]da KUŠ kurši peššiyat šerr=a=ššan [...]x dāiš “Hannahanna took the š. of each (kind of) wildlife and dropped [them] in[to] a hunting bag. On top (of them) she placed [...]” KUB 33.57 ii 11-13 (myth of Inara, OH/NS), translit. Myth. 91 (reading ša-ak?-ta-i-ta-a-aš), tr. Moore, Thesis 157 (“she sakuttaiai-ed(??) the [...] of each animal”), Hittite Myths<sup>2</sup> 31 (“Hannahanna took the ... of every (kind of) wild animal”).

The largely top-down listing of HHT 79 suggests a body part around the waist (“rump(?), haunches(?), thigh(?), shank(?)” which seems to fit all three passages. It should be noted, however, that as opposed to all body parts mentioned (except for the ones that are regularly written without the determinative) š. is not attested with the determinative UZU. Since it is found on every kind of wildlife, it cannot be something like a tail.

We take the -ai/ae-ending as the collective marker seen in, e.g., MUNUS *hazkarai* and DINGIR *kuwanšaya* recalling *haštai/haštae* “bone(s)” (cf. Oettinger, FsStrunk 211-228, Hoffner, JCS 50:37-40). According to Melchert (personal communication) the sequence ša-ak-ut- might be an attempt to render a labiovelar (for the etymology cf. Normier apud Kühne, ZA 76:103 n. 61).

[šakuttaitai-] KUB 33.57 ii 11 as read by Moore, Thesis 157, see šaku(t)ta(i)-.

(KUŠ)šala- n.; (a leather strap); from MH/NS.†

**sg. nom.** [š]a-la-aš Bo 87/5a ii 30 (Otten in FsTÖzgüç 367), KUŠ Ša-a-la-aš KUB 27.67 ii 13, iii (18), ša-a-la-aš KBo 30.98 iii? 14; **unclear** KUŠ Ša-a-la-ša [...] KUB 27.67 i 12; here? ša-a-la KUB 45.41 iv 8.

(“A wagon pole”) x[o o o]x ša-a-la-aš a-x [...] / GAL LÚ.MEŠ AŠGAB iy[azz]i URUDU šurzi LÚ.MEŠ [E. DÉ? iyanzi(?)] / URUDU AN.NA tup[paš=pat] É-az pian[zi] “the chief of the leatherworkers ma[ke]s an a[...] of(?) šalaš. The [metal workers make(?)] [...] a (horse’s) bit. They give copper and tin only(?) from the storehouse (to make it)” KUB 30.32 i 3-5 (inv.), ed. Haas/Wäfler, UF 8:96f.; [1? š]a?-la-aš KÙ.GI NA<sub>4</sub> p[ürin/iš ...] / [ti]ttalitaimieš [...] Bo 87/5a ii 30-31, ed. Otten, FsTÖzgüç 367 (no tr. of šalaš); unclear: (“One bow of straw, with strung bowstring, three arrows of straw, in front of them are balls of dough”) GIŠ hattalu GIŠ tarzuwān peran=ma=ššan KUŠ Ša-a-la-aš haminkanza “A bolt w. attached tarzu— in front a (leather) šala- is bound. (These all are placed in a basket)” KUB 27.67 ii 12-13 (rit. of Ambazzi, MH/NS), ed. Ünal, Hantitaşsu 73 (differently), tr. ANET 348 (“with a piece of fur(?) fastened to it”), cf. Tischler, HEG T/D 251; cf. similarly ibid. i 12, iii 18.

The suggestion that a š. is a part of a harness is based on the fact that it is mentioned in close proximity to a (wagon) pole and a horse’s bit (KUB 42.28 obv. 5-8 and IBoT 1.36 iii 57). It may also be a component of the word šalaša/i-, a functionary associated with equids and cattle (KUB 13.35 ii 26). Due to the obscurity of the surrounding words in the Ambazzi ritual, it is unclear if there the šala- is part of a harness or has a more general meaning such as “strap.” Ünal takes GIŠ tarzu as “doorpost and šala- as “hinge,” i.e., a leather strip which helps the doorpost turn axially. However, a meaning “doorpost” for GIŠ tarzu does not seem likely because a GIŠ hat-talu tarzuwan is put into a basket and swung over the king (cf. CHD *pattar* B a). Hinge is not likely for KUŠ šala- either. Goetze’s suggestion (ANET 348 w. n. 4) that a šala- is a bit of fur seems to be based on his assumption that the action of the LÚ.MEŠ TÚG in cleaning SÍG *mariħši*- from the GAD (ii 25-30, iii 30-33) has to do with “scraping” the cloth (sc. the fur) and clearing the tufts. CHD L-N 186f. s.v. *mariħši* makes no connection between the šala- and the

(KUŠ)šala-

šalla(i)- A, šalliya- A

GAD “linen,” and thinks that a fuller is cleaning it and removing lint.

Goetze, ANET (1955) 348 (“piece of fur(?)”); Laroche, DLL (1959) 84 (“partie du harnais”); Weitenberg, U-Stämme (1984) 404 n. 44 (thinks that KUŠšalaš may be read kuššalaš and related to the verb *kūšalai-*); Boysan-Dietrich, THeth 12 (1987) 138f.; Beal, THeth 20 (1992) 186 (“part of a harness”); Melchert, CLL (1993) 185; Ünal, Ḥantitaşu (1996) 73.

Cf. šalašha/i-.

**šalla-** adj.; (modifying sheep and goats).†

**sg. com. nom.** šal-la-aš IBoT 3.73 i 9, KUB 35.57 i 6; **acc.** šal-la-an KUB 43.77 obv. 6.

*nu PĀNI DINGIR-LIM kuiš UDU šal-la-aš [...]* “The š.-sheep which [...]s before the deity” IBoT 3.73 i 9 (fest.); [...] AN]A dIM 1 UDU.ŠIR dUTU-i 1 MĀŠ.GAL šal-la-an ANA [...] / [o A]NA(?) DINGIR.MEŠ URU-LIM *apūn-pat* GUD *ḥū-kan[zi]* “[One ...] to the Stormgod, one ram to the Sungod, one š. billy-goat to [...] and t]o(?) the gods of the city they slaughter that very ox” KUB 43.77 obv. 6-7; [...] M]ĀŠ.GAL šal-la-an UDU.Š[IR UD]U.U<sub>10</sub> UZ<sub>6</sub> ŠAH.ḤI.A [...] “[...] š. billy-goat(s), ra[m], ewe(s), nanny-goat(s), pigs [...]” KUB 35.135 rev. 27 (Istanuwian rit.), translit. DLL 166 (differently) and StBoT 30:322; 1 MĀŠ.GAL šal-la-aš *naku[šal-x-][...]* “One š. billy-goat ... [...]” KUB 35.57 i 6 (Puriyanni’s rit.), translit. LTU 63 and StBoT 30:70.

The term seems to apply only to the males of small livestock. Probably not (with Ertem) a form of šalli- “big, large.”

Ertem, Fauna (1965) 78 (UDU šallaš = “büyük, büyümüş koyun”), 61 (MĀŠ.GAL šallaš is untranslated).

[TÚG šal-la] (a type of garment or cloth) KUB 43.31 rt. col. 6. šalla is unlikely to be a neut. pl. of šalli- “large” since TÚG takes common gender phonetic complements. Read TÚG SAL.LA = Akk. *raqqatu* “dünnes Gewand” (Borger, Zeichenliste p. 192, AHw 958a).

**šalla(i)- A, šalliya- A, šalliyē- v. mid.; to melt down; from MH/NS.†**

**pres. sg.** 3 šal-li-ia-it-ta KBo 6.34 i 44 (MH/NS), [šal-l]i-i-e-et-ta KBo 27.12 ii 3 (MH/NS), šal-la-at-ta-ri 734/v:2 (StBoT 5:146).

**imp. sg.** 3 šal-li-et-ta-ru KBo 6.34 ii 2 (MH/NS), šal-li-e-et-ta-ru KBo 27.12 ii 6 (MH/NS), šal-la-at-ta-ru KBo 16.56:(5), 8; **pl.** 3 šal-la-!an1-ta-ru KUB 7.53 ii 20 (NH).

**verbal subst.** šal-la-u-wa-ar KBo 1.45 obv.! 5 (to this word?).

(Sum.) [HAR] = (Akk.) ša-ra-ru-u = (Hitt.) šal-la-u-wa-ar KBo 1.45 obv.! 5 (Sa), so AHw 1084, differently CAD Z:73, cf. šallai- B, text ed. MSL 3:53:5 (without tr.) □ the translation “to be/become false” or “to rebel” (Götze, Ḥatt. 87, HW 178) is based on an unacceptable understanding of the Akkadian verb *sarāru* (CAD S 174: “to cheat, to be false, to be a thief”). CAD Z 73, further confuses the issue by linking *zarāru* with the hapax *zāruru* which occurs in another lexical text from Boğazköy, in both cases following *za-a-ru-u* (in the other text both are equated with *wišuriskattallaš* “strangler,” a translation perhaps effected by the Sum. GÚ.DÙ), which are then both linked by CAD with *zēru* “to hate, avoid.” Von Soden’s (AHw 1084) solution, reading the verb as *ṣarāru*, seems more likely. The meanings of CAD’s *sarāru* A “to flow, drip” (rather than B “to flash or flit”) would roughly correspond with the postulated meaning of the middle verb šallai-/šalliya- A and would not fit the contexts of šallai-/šalliya- B.

(He takes wax and mutton tallow from their hands, throws it into the flame, and says:) *kī DUḤ.* LÀL *māḥan šal-li-ia-it-ta* (var. [šal-l]i-i-e-et-ta) *l̄.UDU=ma=wa GIM-an marrietta* § ... *n=aš DUḤ.* LÀL[-aš] *iwar šal-li-et-ta-ru* (var. šal-li-e-et-ta-ru) *UZU.l̄ UDU=m[a=w]a iwar marrietta<(ru)>* “Just as this wax melts down and as mutton fat melts/dissolves § ... May he (who is deceitful to the king of Ḥatti) melt down like wax, may he melt/dissolve like mutton tallow. (And they say: ‘so be it’)” KBo 6.34 + KUB 48.76 i 43-44, ii 2-3 (soldier’s oath, MH/NS), w. dupl. KBo 27.12 ii 3, 6-7 (NS), ed. StBoT 22:8f.; (“Afterwards, she holds the statues of wax and mutton tallow over him and says: ‘Behold, now I hold (these) two magical figures. The people who have been continually defiling this person (i.e., the patient), I am besetting and plaguing this one.’ Then she melts them down (*arha šallanu-*), saying”) *idala~weš(!)=an kuiēš antuḥšiš papraḥḥiliš<k>er n=a at arha QĀTAMMA šal-la-!an1-ta-ru* “Let the evil people, who were continually defiling him, melt down in the same way”” KUB 7.53 ii 18-20 (NH), ed. Tunn. 12f. (“be flattened”); [...] *i]dālawaš antuḥ[šaš... šal-l]a-at-ta-ru n=a at wāt[ar GIM-an? ... (-)]edani ANA DUMU.LÚ.U<sub>19</sub>.LU tu[...] apēll=a idālaua[š antuḥšaš ... arha(?)] QĀTAMMA šal-la-at-ta-ru n=a[t war GIM-an(?) ...] “Let the [...] of the evil person [mel]t down, and [let] it [flow off like]*

## šalla(i)- A, šalliya- A

## šallakarta-

water (or: [become] water). [...] for [th]is(?) hu-  
man being [...] Let [the ...] of that evil [person]  
likewise melt down, and [let] it [flow off like wa-  
ter] (or: [let] it [become water]" KBo 16.56:4-8 (sim. to  
military oath), ed. Kühne, FsOtten 161-162.

Friedrich, ZA 35 (1924) 178 ("schmelzen(?")"; Götze, Madd.  
(1928) 98 n. 12 (par. to *marrie-* > *marri-*, therefore > *šalli-*);  
Goetze, Tunn. (1938) 78 ("become flat"); Laroche, RHA  
XXIV/79 (1966) 161 (w. *šallai-* (act.), mng. to be related to  
*šallannai-* "étirer, tirailler" like *pai-/piya-/piyannai-*); Kronasser,  
EHS 1 (1966) 504 ("zer-, vergehen"); Neu, StBoT 5 (1968)  
146f. ("breit werden, breit laufen, platt werden, sich dehnen,  
zergehen"); Kühne, FsOtten (1973) 163 (only "zerlaufen"), 166  
n. 17; Oettinger, Stammbildung (1979) 249, 355 ("breit werden,  
zerlaufen" < *šallie<sup>-mi</sup>* "großziehen" < *šalli-* "groß").

Cf. šallanu- B.

**šal(l)ai- B, šalliya- B** v. act.; (intrans.) "to be/  
become big(?), to grow up (?"); from OH.†

**pres. sg. 3** *ša-al-la-i* KBo 38.51:5 (OH?/pre-NS?) (here?);  
**pres. pl. 3** *šal-li-ia-an-zi* KUB 43.75 obv. 11 (OH/NS); **pret.  
sg. 3** *ša-la-i-iš* KBo 3.45 obv. 11 (OH/NS), *ša-al-la-iš-ta* KUB  
49.39 ii 8 (NH).

(We Hittites under King Muršili made the gods  
sick by taking and plundering Babylon) [*nu m]ān*  
*ša-la-i-iš attaš uttar p[eššiyat]*] § "[and w]hen he  
(Muršili) grew up(?), he di[sregarded] the words  
of his father. §" KBo 3.45 obv. 11 (OH/NS), ed. Hoffner,  
Unity and Diversity 56f. ("became rebellious"), 62 n. 69 (or  
"grew up/became great"); [...] *UL ša-al-la-iš-ta arha*  
*tarnummanzi SIXSÁ-at* "[...] did not grow big(?).  
It was determined for setting free" KUB 49.39 ii 8  
(oracle question, NH); cf. *šal-li-ia-an-zi* KUB 43.75 obv.  
11 (OH/NS) in broken context; here?: (several persons  
are running) [...] *kanza ša-al-la-i nu anda* [...] KBo 38.51:5 (OH?/pre-NS?).

The stem forms suggest this is a denom. verb  
(Oettinger, Stammbildung 365f., Melchert, FsPuhvel 131-138).

Götze, Hatt. (1925) 87 ("sich auflehnen" based on KBo 1.45  
obv.! 5 [see *šallai- A*]); Friedrich, HW (1952) 178; Laroche,  
RHA XXIV/79 (1966) 161 (w. *šallai-* (mid.), mng. to be related to  
*šallannai-* "étirer, tirailler" like *pai-/piya-/piyannai-*);  
Hoffner, Unity and Diversity (1975) 57, 62 n. 69 ("to become  
rebellious" or "to grow up, become great"); Oettinger, Stammbildung  
(1979) 73 (*šallie<sup>-bbi</sup>*?) "sich auflehnen," 249 *šallie<sup>-mi</sup>*  
"großziehen").

Cf. šallanu- A, šalli-, šallešš-.

**šalai- C** see *šallannai-*.

**NINDA šalakar** n. neut.; (a bread made of *šeppit*);  
NS.†

**sg. nom.-acc.** *ša-la-kar* KUB 7.1 ii 1 (pre-NH/NS),  
NINDA *ša-a-la-kar* KBo 23.42 i 13, KBo 27.136 rev. 5, KBo  
22.135 rev. (5), NINDA *ša-la-a-kar* KBo 23.46 rev. 7, 1331/u  
right col. 8.

**pl. nom.-acc.** NINDA *ša-la!-ak-ra* Bo 3324 i 6 (AlHeth 179).

[*n*]=*at malli šalkzi nu* 2-ŠU 7 *ša-la-kar* DUMU-  
*li iēzzi zanuzzi* "She (Old Woman) mills it (i.e.,  
*šeppit*); she kneads [*šalkzi*] (it) and prepares fourteen  
(lit. two times seven) *šalakar*-breads for the  
child (and) she bakes (them)" KUB 7.1 ii 1-2 (Wattiti's  
rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:149f.; NINDA *idu-*  
*renn=a=ššan* NINDA *ša-a-la-kar* (var. [o-o]-x-wa-  
ya) 5 NINDA *ḥar(a)špauwanduš* DUG DÍLIM.GAL  
TU<sub>7</sub>.BA.BA.ZA DUG DÍLIM.GAL TU<sub>7</sub> *gangatiaš ŠA*  
ZÀ.AH.LI DUG *kappīn ḥandanzi* KBo 23.42 i 12-15 +  
KBo 35.76 i 12-15 (Hurr.-Hitt. rit.), w. dupl. KBo 24.57 i 12-14,  
ed. ChS I/2:130f. (without KBo 35.76); [(12 NINDA *zapahi*)  
NINDA *ša-la]-kar talukan* [...] "Twelve *zapahi*-  
breads, a long *š.-bread* [...]" KUB 59.71 i 12 (Allaitu-  
rahi's rit.), w. dupl. KUB 12.53:7-8, ed. ChS I/5 p. 67, cf. ibid.  
p. 74, cf. NINDA.GUR<sub>4</sub>.RA GÍD.DA, etc.

For the inflection see *šawatar*, *šawitra*.

Hoffner, AlHeth (1974) 179.

Cf. šalk-.

**šallakarta-** n. neut.?; presumptuousness; NH.†

**pl. nom.-acc.** *šal!-la-kar-ta* KUB 15.5 iii 6; **gen.** *šal-ḥa-*  
*kar-ta-aš* KUB 56.19 ii 21.

*U=wa=kan kuit nepiši uizzi nu=wa=tta šal!-la-*  
*kar-ta lē KAR-zi* "When the Stormgod comes to  
heaven, let him not find (any) cases of presumptuousness  
on your part" KUB 15.5 iii 5-7 (king's dreams),  
ed. Güterbock, Cor.Ling. 65-68, Güterbock apud Oppenheim,  
Dreams 255 ("he should not find you to be stingy(?")", and de  
Roos, Diss. 207f.; both Güterbock and de Roos emended to *šal-*  
*la-kar-ta<-tar>*; ("Ever since my father died, the  
question (INIM = *memiaš*) of the (king's) daughter  
who is the *tapri*-woman continues to be investigated")  
*katta=ma=aš UL kuitki šal-ḥa-kar-ta-aš*  
*memini ari* "But in no way does/will it (the matter)  
amount to (lit. reach) a matter of presumptuous-

**šallakarta-**

ness” KUB 56.19 ii 20-21 (vow, NH), cf. Košak, ZA 78:146 (“Grundwort *šallakarta-* ‘Hochmut’”).

There is no longer reason to emend KUB 15.5 iii 6 in view of the genitive form *šal-la-kar-ta-aš* in KUB 56.19 ii 21.

Cf. *šallakartah-*, *šallakartai-*, (‡)šallakartatar.

**šallakartah-** v.; to offend someone through presumptuous behavior, hybris, arrogance, haughtiness; NH.†

pret. sg. 3 *šal-la-kar!-ta-ah-ta* KUB 21.19 i 17.

*kuitman ABU=YA* <sup>m</sup>*Muršiliš TI-anza ēšta nu mān DINGIR.MEŠ EN.MEŠ=YA ABU=YA šal-la-kar!-ta-ah-ta kuezqa memiyana* “If during the time my father Muršili was alive, my father offended the gods, my lords, through arrogance by any word (or: matter), (I was not in any way involved)” KUB 21.19 i 15-18 (prayer), ed. Güterbock, SBo 1:12, idem, Cor.Ling. 66, Lebrun, Hymnes 310f. and Sürenhagen, AoF 8:88f. (“ob da mein Vater die Götter, meine Herren, heraus[for]derte”).

Güterbock, Cor.Ling. (1955) 65-68.

Cf. *šallakarta-* n., *šallakartai-*, (‡)šallakartatar.

**šallakarta(i)-** v.; to offend (someone) through presumptuousness, arrogance, or haughtiness; NH.†

pret. pl. 3 *šal-la-kar-ta-a-er* KUB 21.8 iii 11.

part. sg. nom.-acc. neut. *šal-la-kar-ta-an* KBo 2.2 iii (20), 27, iv 3.

*mān=za DINGIR-LUM apaddan=pat šer kar-dimmiyauanza duwan=ta kuit parā šal-la-kar-ta-an harkun* “If, O goddess, you are angry only on account of that (matter), (namely) that I had offended you through presumptuousness heretofore” KBo 2.2 iii 24-27 (oracle question), ed. van den Hout, Purity 132f., 299 (but incorrectly identifying the verb stem as *šalla-kart-*); similarly ibid. iii 19-22; iv 2-4; *nu URU-an šal-la-kar-ta-a-er* “And they (i.e., the enemies) treated the city (of Nerik) arrogantly” KUB 21.8 iii 11 (hist., Hatt. III), ed. Cornil/Lebrun, Hethitica 1:18f. (“ils traitèrent la ville de manière inconsidérée”); KUB 56.19 ii 20-21 (vow) is probably not this verb but *šallakarta-* n., q.v.

Güterbock, Cor.Ling. (1955) 65-68.

Cf. *šallakarta-* n., *šallakartah-*, (‡)šallakartatar.

## (‡)šallakartatar

(‡)šallakartatar n. neut.; presumptuousness, arrogance, lack of concern; NH.†

sg. nom.-acc. *šal-la-kar-ta-tar* KUB 13.35 iv 43, KUB 23.80:(11).

sg. abl. *šal-la-kar-ta-na-za* KUB 5.3 i 30.

*nu=war=at=mu* *šal-la-kar-ta-tar* *kupiyatiš=ma[=war=a]š=mu* UL *kuiški parā=ya=kan* UL *ūhhun* “It (was) presumptuousness on my part, it (was) not, however, an intention to defraud; and I was not inattentive” KUB 13.35 iv 43-44 (dep.), ed. StBoT 4:14f.; similar ibid. i 25 + KUB 23.80 obv.! 25 (dep.); (It was determined that the king has something to fear from a “misdeed of the horses” and that this “misdeed” will not be caused by some angry deity; leading to the following question:) *nu=za ANA* <sup>d</sup>*UTU-ŠI HITTI ANŠE.KUR.RA U[N-az=m]a šal-la-kar-ta-na-za kišari* “Or will the ‘misdeed of the horse’ happen to His Majesty because of a human lack of concern?” (answer: Yes. In a follow-up question it is asked: Should specific rules then be given to the chariot-drivers to prevent the “misdeed of the horse”?) KUB 5.3 i 30 (oracle question), tr. Beal, CoS 1:210 (“negligence”).

For *šal-la-kar-ta<-tar>* KUB 15.5 iii 6 see *šallakarta-* n.

Etymologically, this family of words is based upon the adjective *šalli-* “great” and *kard-* “heart.” But unlike Latin *magnanimus* and Greek μεγάθυμος, the resulting sense of the Hittite words is not complimentary. Güterbock (Cor.Ling. 66) pointed out the similar pejorative sense of German *Hochmut*. The Ukkura passage KUB 13.35 iv 43-44, shows that *š.*, in contrast to *kupiyati-*, is not an intention to defraud, but a presumptuous attitude which considers it unnecessary to observe all the bureaucratic details. Ukkura claims that he did not overlook the matters, but he did consider them unnecessary. It is difficult to find one English word which covers all aspects required by the contexts in which this word and its Hittite congeners occur. In most cases the verbal forms from this word family take a person (i.e., a deity) as their direct object and can be translated “to offend through presumptuousness,” in one instance, KUB 21.8 iii 11 (hist. text of Hattušili III), the object is the city of Nerik which has been “treated arrogantly.”

## (‡)šallakartatar

For KUB 15.5 iii 5-7 (king's dreams) see s.v. šallakarta- n.

Güterbock, Cor.Ling. (1955) 65-68.

Cf. šallakarta- n., šallakartai-.

[šallalitahh-] HW 178 read šallakartahh-.

**URU**šalampumena- ethnicon; person from the city Šalampa; from OS.†

**pl. com. nom.** <sup>URU</sup>Ša-lam-pu-me-né-eš KBo 2.12 ii 24, v 16, 25, 34 (OH/NS), <sup>URU</sup>Ša-lam-pu-um-n[é-eš] ibid. ii 35, <sup>URU</sup>Ša-lam-pu-u-me-né-eš KBo 20.16 obv.! 6 (OS), KBo 20.3 obv. (1), (4).

LÚ.MEŠ *ḥāpieš* LÚ.MEŠ UR.BAR.RA <sup>URU</sup>Šalam~ pumeneš in *MELQETU* lists: KBo 2.12 ii 23-24, 26-27, 34-35, v 15-16, 24-25, 33-34, KBo 20.16 obv.! 6-7, KBo 20.3 obv. 4-6; three ethnic designations: <sup>URU</sup>Šalampume~ neš, <sup>URU</sup>Kadapumeneš (from Katapa), and <sup>URU</sup>Kar~dabahumeneš (from Kartapaḥa) occur with LÚ.MEŠ *ḥāpieš* and LÚ.MEŠ UR.BAR.RA KBo 20.16 obv.! 13-17, KBo 2.12 ii 23-25, 34-37, v 30-37, KBo 20.3 obv. 1-3, ibid. 4-6.

Neu, StBoT 18 (1974) 27; del Monte/Tischler, RGTC 6 (1978) 332; del Monte, RGTC 6/2 (1992) 134.

[šallamuš] see šalli-.

**šallannai-, šalai- C, šaliya-** v.; to pull, drag; from OH and MS.†

**pres. sg. 3** šal-la-an-na-a-i KUB 12.8 iv 7 (OH/NS), šal~an-na-i KBo 32.14 rev. 28 (MH/MS), KUB 33.84:11; **pl. 3** ša-li-i-an-zi KUB 58.14 rev. left col. 24 (OH/NS), šal-la-an-ni~ia-an-zi KUB 4.3 obv. 11, KBo 10.24 i 3 (OH/NS), KBo 10.23 vi (20), (24), (27) (OH/NS), [ša]l-la-an-ni-an-zi KBo 10.23 vi 15 (OH/NS).

**iter. pres. sg. 3** šal-la-an-ni-iš-ki-iz-zi KUB 24.7 i 29.

(Akk.) *u akāša ušēšū ina NAM.ERIM* “They shall make you go out for the oath” RS 22.439 iii 9 (ed. Nougayrol, Ugar. 5:279, 282) = (Akk. par.) [...]ša-dá-i-du-ka ana māmīti “They will drag you off to the oath” = (Hitt.) *tuk=ma lingai šal-la-an-ni~ia-an-zi* KUB 4.3 i/ii 24-25 (proverbs), ed. Laroche, Ugar. 5:781 (“se trañner”); cf. *lingai-* bilingual section.

(Hurr.) *kameneš kakkari ta-lí-i-ia ephe-ni=dan tall=ahh=ō=m ephe-ne=[g]ilušiš=kan* <sup>NINDA</sup>*kugullan UDUN-niyaz parā šal-la-an-na-i parā=an=kan UDUN-yaz huittiat* “A giluši-animal dragged a kugulla-loaf out of the oven, it pulled it from the oven (and dipped it in oil)” KBo 32.14 rev. 28 (Song of Re-

## šallannai-, šalai- C, šaliya- e

lease, MH/MS), ed. StBoT 32:87, 178f., tr. Hittite Myths<sup>2</sup> 71 §21 □ š. translates here the Hurr. verb *tal=*(*i*)ya; in KBo 32.14 iii 3 Hitt. šallešta “grew up” translates Hurr. *talm=u(w)=a=b* (StBoT 32:161). Note that Hitt. *huittiat* translates the same Hurr. stem (*tal=aḥh=ō=m*) that was rendered with šallannai.

**a. obj. a person:** (“*IŠSTAR* sends (a group of her handmaids) into whatever house is hated by her. They (the house’s womenfolk) do the housework with grumbling and moaning. The young brides are at odds”) *nu=kan 1-aš 1-an SAG.DU-an šal-la-an-ni-iš-ki-iz-zi* “So that each pulls the other’s hair (lit. head). (They no longer embroider(?) [cloth] in harmony)” KUB 24.7 i 24-29 (hymn to *IŠSTAR*), ed. Güterbock, JAOS 103:156 (“one always pulls the other by the head”), Friedrich, ArOr 17/1:250 (“raufen”); cf. also KUB 4.3 i-ii 24-25 above in the bil. sec.

**b. obj. an object — 1’ a loaf of bread:** see bil. sec., above.

**2’** a model of a stag: EGIR-ŠU=ma DÀRA.MAŠ KÙ.BABBAR SI NU.GÁL LÚ.MEŠ <sup>URU</sup>Zizzimara šal-la-an-ni-ia-an-zi “Afterwards the men of Zizimara pull a silver stag without horns. (They hold torches in front of them)” KBo 10.24 i 1-5 (KI.LAM fest., OH/NS), translit. StBoT 28:16; cf. preceding parts of the fest. in KBo 10.23 vi 13-29 (š. in vi 15, 20, 27), translit. StBoT 28:15, tr. StBoT 27:60.

**3’** an oxhide: LÚ.MEŠ Kurupzina=ma KUŠ GUD *dagān šal-la-an-na-a-i* “The men of Kurupzina drag an oxhide on the ground” KUB 12.8 iv 6-7 (fest. of Tuḥumiyara, OH/NS), cf. AM 262 n. 7 (“er breitet auf die Erde”), Friedrich, ArOr 17/1 (1949) 250 (“herabzerren”).

**c. unclear:** [...]x pēdan taknaza šal-la-an-na-i “He pulls [...] a [...] place from the earth”(?) KUB 33.84 + Bo 6404:11 (Hedammu), ed. StBoT 14:60f.:13 (“an der Stelle aus der Erde zieht”).

**d. (w. prev. šarā):** (All the wolf-men go to the pond) *n=ašta UDU.HI.A-uš luliyaz [š]arā ša-li-i-an-zi* “and they drag(?) the sheep up from the pond” KUB 58.14 rev. left col. 23-24 (fest.?); cf. also par. or dupl. KBo 25.175 right col. 3-4.

**e. (w. prev. parā):** *appezziyaz=x*[...] / [...]x-izziya harkanzi n=an parā [šal]-la-an-ni-ia-an-zi hūmanza=ma=ši EGIR-an ša[z]kitta KBo 13.119 iii 13-15 (rit.).

## šallannai-, šalai- C, šaliya-

## šallanu- A 1 a

Derivation from *šalli-* “big” is semantically problematic. The action “to draw, drag” is a prolonged movement, therefore the *-anna/i-* imperfective durative suffix is fitting. *Šallannai-* is a (near) synonym of *huittiya-* “to draw, drag.”

Götze, AM (1933) 262 w. n. 7 (“breiten”); Friedrich, ArOr 17/1 (1949) 250 (“herabzernen, rauen”); Kronasser, EHS 1 (1966) 569 (follows Friedrich); Laroche, RHA XXIV/79 (1966) 161 (“ériter, tirailleur,” related to *šallai*, *šalliya*- like *pai*-, *piya*-, *piyannai*-); idem, Ugar. 5 (1968) 781 (“se traîner”), 783 (KBo 10.23 vi 15, etc., is not favorable to “tirer?, étaler?”); Oettinger, Stammbildung (1979) 355 § 247 (“in die Breite ziehen, einschmelzen,” \**šallannje<sup>bhi</sup>* < *šalli*-, also related to \**šallye<sup>mī</sup>*”).

Cf. *šallai-/šalliya-* A-B, *šalli-*.

**šalanni, šelanni** n.; (Hurr. offering term, perhaps a cult implement); from MH/MS.

*ša-la-an-ni* passim, *ša-a-la-an-ni* KUB 27.1 iii 7, KBo 22.180 iv (9), *ša!*(sign *ta*)-*la-an-ni* KUB 32.84 iv 19, *še-la-[an-ni-ia]* KUB 32.50 obv. 22.

Hurr. context also *ša-a-la-an-ni* KBo 23.42 rev. 23, *ša-la-a-an-ni* KUB 45.2 ii 8.

**a.** Hurr. stem form used as dir. obj. in Hitt. sentence: EGIR-ŠU=ma *tūni tabri* <sup>d</sup>*Hebatwena kišhi adāni nirampi ša-la-an-ni* TUŠ-aš *ekuzi* 1 NINDA. SIG *paršiya* KUB 27.8 rev. 7-8; cf. dupl. passages KUB 25.44 ii 4-6, KUB 32.84 iv 18-19, KUB 27.21:6-7, KBo 20.113 iv 1-2, KBo 20.109 rev. 5-7, w. dupl. KBo 22.180 iv 8-10, KUB 32.97 obv.? 1-3, and similarly KUB 32.93:14-15 (+) KBo 8.156 left col. 6-7, KBo 23.67 ii 9-10

**b.** Hurr. stem form used as indirect obj. in Hittite sentence: 1 NINDA.SIG *zušši tuḥheni* <sup>d</sup>*[(IŠTA)]R-wi* <sup>DUG</sup>*ahrušhi ḥubrušhi nira[(mb)]i ša-a-la-an-ni* <sup>d</sup>*IŠTAR-wi* “One thin bread for the *zušši*, *tuḥheni* of Šauška, (and) for the *ahrušhi* (censer), *hubrušhi*, *nirambi* š. of Šauška” KUB 27.1 iii 6-8 (fest. for *IŠTAR* of Šamuha, NH), w. dupl. KUB 27.3 iv 15-17, ed. Lebrun, Samuha 81, 91 (“le temple”), Wegner, AOAT 36:103 w. n. 362 (no tr.), eadem, ChS I/3:45, 48 (n. š. = “Opfertisch aus Rohrgeflecht?”), but see also Haas, ChS I/9:183, 240; cf. similarly KUB 45.47 iii 14-15, iv 18-20 (MH/MS?), KUB 15.34 iv 52-53 (MH/MS), ed. Haas/Wilhelm, AOATS 3:206f. (no tr.).

Cf. in Hurrian context (“He says in Hurrian: ...”) § *niramwi ša-la-an-ni* (var. *ša-a-la-an-ni*) *hašuliš ši*[(*rišiyani hašuleš*)] *nu* <sup>LÚ</sup>AZU ... KBo

24.57 iv 4-5 + KBo 27.175:8-9, w. dupls. KBo 23.42 rev. 23-24 and KUB 47.37:6 + 210/w:1.

Laroche, JCS 2 (1948) 130 (“temple”); idem, Ugaritica 5 (1968) 503 (obscure since “temple” = *purlī*); Haas/Wilhelm, AOATS 3 (1974) 111; Lebrun, Samuha (1976) 91 (“temple”), 104; Laroche, GLH (1979) 212 (“attribut divin”); Wegner, AOAT 36 (1981) 112 (probably a cult implement); Haas, OBO 129 (1993) 71 n. 25 (*nirambi šalanni* = <sup>GIS</sup>BANŠUR); idem, ChS I/9 (1998) 240 (“ein Kult- bzw. Tempelgerät; oft nach *nirambi*”).

**šallanu-** A v; **1.** to raise, rear, bring up (human beings, deities, plants), **2.** to exalt, magnify (a deity), **3.** to ... emphatically, **4.** (unclear); from OS.

**act. pres. sg. 1** *šal-la-nu-mi* KBo 20.75 rev. 2 (NH); **sg. 3** *ša-al-la-nu-zi* KUB 14.7 iv 12 (NH).

**pret. sg. 1** *šal-la-nu-nu-un* KUB 1.1 iv 11 (Hatt. III); **sg. 2** *ša-al-la-nu-uš* KUB 30.10 obv. 6 (OH/MS); **sg. 3** *šal-la-nu-ut* KUB 6.45 iii 29 (NH), KUB 33.95 iv 18, KUB 36.7b ii (19), KBo 12.85 + VBoT 120 ii 8 (MH/NS); **pl. 3** *šal-la-nu-e-er* KUB 33.93 iv 9.

**imp. sg. 2** *šal-la-nu-ut* KUB 12.21:9 (OH/NS), *ša-al-la-nu-ut* KBo 20.31 obv. 17, 19 (OS), *šal-la-nu-ut* KBo 32.37:16 (MH/MS); **pl. 2** *ša-al-la-nu-ut-te-en* KUB 1.16 ii 44 (OH/NS), *šal-la-nu-ut-tén* KUB 34.53 rev. 16 (MS).

**mid. pret. pl. 3** *šal-la-nu-wa-an-ta-ti* KUB 8.51 ii 11.

**part. sg. com.** *šal-la-nu-wa-an-za* KUB 6.45 iii 33 (NH).

**inf.** *šal-la-nu-ma-an-zi* KUB 31.53 obv. 12, 15, KUB 31.61 ii 5 (both Hatt. III), *šal-la-nu-um-ma-an-zi* KUB 31.53 obv. 16, ABoT 51 + 585/v obv. 5 (both Hatt. III), Bronze Tablet i 13 (Tudl. IV), *šal-la-nu-u[m?ma-an-zi]* KUB 60.61:4 (MH).

**verbal subst. nom.-acc. sg.** *šal-la-nu-mar* KBo 12.118:7 (NS), KBo 39.23:6; **abl.(?)** *šal-la-nu-mar-ra-za* KUB 26.32 i 12 (NH).

**iter. act. pres. sg. 1** *ša-al-la-nu-uš-ki-mi* KBo 17.61 obv. 7 (MH/MS); **sg. 2** *šal-la-nu-uš-ki-ši* FHG 1 ii 17 (OH/NS), KBo 20.49:8 (MH or ENS); **sg. 3** *šal-la-nu-uš-ki-iz-zi* KUB 33.98 i 6, 8; **pl. 3** *šal-la-nu-uš-kán-zi* KBo 10.47c+e i 8 (NS), KUB 8.67:6 (MH/NS); **pret. sg. 1** *šal-la-nu-uš-ki-nu-un* KUB 8.53:24 (NH); **sg. 3** *ša-al-la-nu-uš-kit<sub>9</sub>* KBo 22.2 obv. 7 (OS), *šal-la-nu-uš-ki-it* KUB 56.14 iv 2 (NH), KUB 33.117 iv 9, Bronze Tablet i 13 (Tudl. IV); **pret. pl. 3** *ša-al-la-nu-uš-ker* KBo 22.2 obv. 5 (OS), KUB 29.3 i 9, 10 (OS?), *šal-la-nu-uš-ke-er* KUB 29.1 i 27 (OH/NS).

*ša-al-* (versus *šal-*) represents an older spelling, cf. HAB 73f.

**1.** to raise, rear, bring up — **a.** obj. human beings and deities: (“The deities took the children up from the sea”) *š=uš ša-al-la-nu-uš-ker* “And they raised them” KBo 22.2 obv. 5 (Zalpa tale, OS), ed. StBoT 17:6f.; (“As the years passed the queen gave birth to thirty daughters”) *š=uš apāšila ša-al-la-nu-uš-kit<sub>9</sub>*

## šallanu- A 1 a

"She raised them herself" ibid. 7; *n=an=z=an* UR. SA[G-in LUGAL-un š]a-al-la-nu-ut-te-en "Raise (imp. pl.) him (to be) your valian[t king]" KUB 1.16 ii 44 (political testament of Ḫatt. I, OH/NS), ed. HAB 8f.; ("O my god, ever since my mother gave birth to me") *nu=mu ammēl* [DINGIR=YA] / [šal]-la-nu-uš-ki-ši "you, my [god], have been raising me" FHG 1 ii 16-17 (solar hymn, OH/NS); similar KUB 30.10 obv. 6-7 (prayer of Kantuzili, OH/MS); [n]u MUNUSÙMMEDA kuiš MUNUS.LUGAL ſKilušhepann=a [š]al-la-nu-uš-ki-it "The nurse (lit. midwife) who raised the queen and Kilušhepa" KUB 56.14 iv 1-2 (vow of Pud., NH) □ on the MUNUSÙMMEDA as a "nurse" see Hoffner, JNES 27:199-201; ("I gave a girl named Titai to Apallu in marriage") 1 DUMU.NITA <sup>m</sup>Tatiliš ŠEŠ ſTitai ANA <sup>m</sup>Apallū šal-la-nu-ma-an-zi ADDIN "One boy, Tatili, the brother of Titai — I gave to Apallu to rear" KUB 31.53 + 1320/u i 12-13 (vow of Pud., NH), ed. StBoT 1:20f. ("habe ich dem Apallū zum Aufziehen gegeben") and often ibid. i 15ff.; *annišan=pat=an* <sup>m</sup>NIR.GÁL-iš LUGAL-uš ANA ABU=YA <sup>m</sup>Hattušili šal-la-nu-um-ma-an-zi piyan harta *n=an annišan=pat* ABU=YA šal-la-nu-uš-ki-it "Already before King Muwatalli (II) had given him (Kurunta) to my father, Ḫattušili (III) to raise, and already before my father had been raising him" Bronze Tablet i 12-13 (Tudj. IV), ed. StBoT Beih. 1:10f.; [n=an MÁŠ.]ANŠE.HI.A šal-la-nu-uš[-kán-zi] "[The wild] animals were rais[ing] (pres. hist.) [him] (i.e., Enkidu)" KBo 10.47c++ i 8 (Gilgames, NS), w. dupl. KUB 17.2:6, ed. Otten, IM 8:100f., translit. Myth. 123, tr. Beckman in Foster, Gilg. 158; SIG<sub>5</sub>-inn=a=war=an šal-la-nu-ut-tén "And raise him well" KUB 34.53 rev.16 (myth. fragment); <sup>d</sup>IŠKUR Pihaššašši=ma=mu annaz dāš nu=mu šal-la-nu-ut ... § kinuna ammuk <sup>m</sup>NIR.GÁL LUGAL-uš tuedaz [IŠ]TU <sup>d</sup>IŠKUR Pihaššašši šal-la-nu-wa-an-za arkuweškimi "The Stormgod Pihaššašši took me from (the moment of my) birth and raised me ... Now I, Muwatalli, the king raised by you, O Stormgod Pihaššašši, am making a prayer (to you)" KUB 6.45 iii 28-33 (prayer, Muw. II), w. dupl. KUB 6.46 iii 69-iv 2, ed. Singer, Muw.Pr. 21, 40, 65 (Hoffner comment); cf. ibid. iii 74-75, CHD L-N:268 s.v. memmami-; mān UN-aš=pat atti anni DUMU-an šal-la-nu-zi "If a person raises a child for a father (and) mother" KUB 14.7 iv 11-12 (prayer of Ḫatt. III and Pud.), ed. Lebrun, Hymnes 315, 322, Sürenhagen, AoF 8:96f.; [...] DUMU-an

## šallanu- A 1 b

*ku]wapi andan ša-al-la-nu-uš-ki-mi* "[Wh]erever I am accustomed to raising [the child]" KBo 17.61 obv. 7 (birth rit., MH/MS), ed. StBoT 29:42f.; ("My Lord took me as a baby from my parents") *nu=mu EN=YA* [U]R.TUR GIM-an apel išgašūwantaza ɬSAḪAR-waza šal-la-nu-ut "and my lord raised me like a puppy from its own dung-filled(?) dust" KUB 26.32 i 7-8 (oath of scribe, Šupp. II), ed. Melchert, Diss. 347f., cf. earlier Laroche, RA 47:74f.; <sup>d</sup>UTU-ŠI=ma EN=YA ɬkuwayataza šal-la-nu-mar-ra-za šakuwašarit ZI-it PAP-ḥahat "I have loyally protected His Majesty, my lord, out of fear (and) out of (gratitude for his) raising (me)" ibid. i 11-12, ed. Melchert, Diss. 354 (abl. of cause), cf. Sommer, HAB 73 ("Ich habe meine Sonne ... für das Aufziehen loyal beschützt"), Laroche, RA 47:74f. ("Mon-Soleil, mon maître, à cause de toute(?) cette éducation, d'un coeur sincère j'ai protégé"); [(<sup>d</sup>UTU-ŠI=ma=w)]ar=an šal-la-nu-u[m-ma-an-zi] / [... pehh]un "I, My Majesty, [gav]e him [to ... for] rearing" KUB 60.61:4-5 (treaty frag., MH), w. dupl. KBo 16.41 i 18 (MH/MS); šal-la-nu-nu-un-wa-ra-an kuit ammuk "Since I raised him (i.e., Ḫattušili)" KUB 1.1 iv 11-12 (Apology of Ḫatt. III), ed. Ḫatt. 32f. ("weil ich ihn hochschätzte"), Chrest. 78f. ("Since I thought highly of him"), StBoT 24:24f. ("weil ich ihn groß gemacht habe").

b. obj. deity or monster: *kuiš=war=aš aši* DUMU-aš *ku[in]* namma šal-la-nu-e-er ... <sup>d</sup>Ku~marbiš=wa GIM-an <sup>d</sup>U-an šal-la-nu-ut IGI-anda=ma=wa=š[ši (k)]ān <sup>NA</sup>kunkunuz<z>in tarpanallin šal-la-[nu-ut] "Who is he, this child, wh[om] they (i.e., the deities) raised again? ... As Kumarbi raised the Stormgod, he raised against him, however, this basalt stone as (his) supplanter" KUB 33.95 + KUB 36.7b iv 14, 17-19 + KUB 33.93 iv 9, 12-14 (Ullik.), w. dupl. KUB 33.92 iii 1, 5, ed. Güterbock, JCS 5:156f.; cf. similar KUB 33.98 i 6-8 (Ullik.), w. dupl. KUB 33.96 i 6-8, ed. Güterbock, JCS 5:146f. and KUB 33.106 iii 55-55a (Ullik.), ed. Güterbock, JCS 6:28f.; (After the Stormgod asks Kumarbi "Where were you?", Kumarbi replies:) <sup>d</sup>HUR.SAG *Huršanaza=kan* x [...] / [<sup>MUŠ</sup>e]lliyan kun šal-l[a-nu-nu-un] "[I have come] from Mt. Ḥuršana, [where I have] raised a serpent (i.e., Ḥedammu)" KBo 26.79:16-17 (myth), ed. Güterbock, KBo 26 p. VI, StBoT 14:68f.; <sup>MUŠ</sup>hedammun=ma=ka[n] [...] -d]a šal-la-nu-uš-kán-zi "They raise (the serpent) Ḥedammu [...]" KUB 8.67:5-6 (Ḥedammu, MH/NS), ed. StBoT 14:40f.

## šallanu- A 1 b

c. obj. plants: *nu GIŠ.HI.A LUGAL-uš <sup>d</sup>U-ni wekzi heyaweš kuit tašnušker šal-la-nu-uš-ke-er* (var. *ša-al-la-nu-uš-ker*) “The king asks the Stormgod for the trees which the rains have made strong (and) have raised” KUB 29.1 i 26-27 (foundation rit., OH/NS), w. dupl. KUB 29.3 i 9-10 (OS), ed. Kellerman, Diss. 11, 26, tr. ANET 357; (*H*umbaba becomes infuriated, as he hears the noise from somebody cutting down his trees) *kuiš=wa u[ir] [kuiēš] ammēl šal-la-nu-wa-an-ta-t[i H]UR.SAG.MES-aš [ištarn]a nu=kan GIŠERIN [k]aršta* “Who [has c]ome and cut down the cedars, [which], (as) mine, have grown up (pl. verb) in the midst of the mountains?” KUB 8.51 ii 10-12 (Gilgameš), ed. Otten, IM 8:112f., translit. Myth. 127, tr. Beckman in Foster, Gilg. 161, cf. StBoT 5:147; *n[u]=t[(ta? <GIŠ>ERIN?.MEŠ)] [k]uiēš šal-la-nu-uš-ki-nu-un* “The cedar trees which I raised for you” KUB 8.53:23-24 (Gilgameš), w. dupl. KUB 33.123:5, ed. Otten, IM 8:116f. (restoring [H]UR.SAG.MEŠ), translit. Myth. 129.

2. to exalt, magnify (a deity): *LUGAL-uš <sup>d</sup>U-an <sup>d</sup>UTU-un* (var. <sup>d</sup>UTU-un <sup>d</sup>IM-an) *<sup>d</sup>Halkin <sup>d</sup>Miyatan[zipan]] <sup>d</sup>Pahhurr=a* (var. <sup>d</sup>Pahhur) *šal-la-nu-ut* (var. *ša-al-la-nu-ut*) “O king, magnify the Stormgod, Sungod, *Halki*, Miyatanzipa, and the Firegod” KUB 12.21:8-9 (advice to a king, OH/NS), w. dupl. KBo 20.31 obv. 16-17 (OS), ed. Hoffner, FsAlp 298, 301, cf. also Otten, OLZ 60:546.

3. to ... emphatically: *nu īt zik kē ud[dār ...] / peran memiyawanzi šal-la-nu-ut* “Go speak these words emphatically before [...]” KBo 32.37:15-16 (MH/MS), ed. StBoT 32:505, 508 (“Nun geh du (und) verleihe diesen Worten Nachdruck (eigentlich: Größe), wenn du vor [...] sprichst”) □ for an infin. + a -nu- causitive verb see KBo 32.14 iii 15, rev. 31, ed. StBoT 32:85, 87, w. discussion pp. 172f., 508, and cf. inf. + Hittite *nuntarnu-* “to do (something) hastily.”

4. unclear: [...] -yašši LÚ ELLU DŪ-mi nam-ma-an šal-la-nu-mi “I will make [...] ... a free man and moreover I will raise him up(?)” KBo 20.75 rev. 2 (rit.); (“(Bitter vetch) is like the ŠA.TŪR-snake of D[N(?)]”) GAM-an=ma=šši <sup>d</sup>Allani[n] šal-la-nu-ut parkunut “Together with it (the alkali?) it has raised up(?) (and) cleansed Allani” VBoT 120 ii 7-8 (rit., MH/NS), ed. AlHeth. 101.

## šallanu- B 2

Götze, Hatt. (1924) 33 (“hochschätzen”); Friedrich, ZA 39 (1930) 43 (“groß machen, erhöhen, verehren, großziehen, pflegen”); Sommer, HAB (1938) 35, 73; Hoffner, JNES 27 (1968) 200; Otten, StBoT 17 (1973) 22f.; Haas/Thiel, AOAT 31 (1978) 190; Hoffner, FsAlp (1992) 298, 301 (mng. 2).

Cf. *šallešš-*, *šalli-*, *šalliya-*.

šallanu- B v.; (w. *arha*) 1. to melt down (a wax figure), 2. to flatten; NH.†

pres. sg. 3 *šal-la-nu-uz-zi* KUB 7.53 ii 18 (NH), KUB 41.4 ii 20.

imp. pl. 2 *[šal-la-n]u-ut-tén* KUB 58.106 iii 14; pl. 3 *šal-la-nu-wa-an-du* KUB 59.64 ii 12.

iter. pres. sg. 3 *šal-la-n[u-u]š-ki-zi* VS 28.66 rev. 15; pl. 2 *šal-la-nu-uš-kat-te-e-ni* KUB 17.27 ii 15 (MH?/NS); *[šal-l]a-nu-uš-kat-te-ni* KUB 58.106 iii 13.

1. to melt down (a wax figure): (“The ‘Old Woman’ holds two figures made of wax and tallow over her patient and speaks as follows”: ) *kūn antuh~šan kuiēš paprahhīšker kinuna kāša alwanzenuš 2 šēnuš ḥarmi nu kāša kūn tiyaneškimi elaneškimi namma=aš arha šal-la-nu-uz-zi nu memai idala~weš=a'n kuiēš antuhīš paprahhīš<k>er n=at arha QĀTAMMA šallantaru* “Just now I hold (these) two figures (representing) the sorcerers. The people who have been continually defiling this person (i.e., the patient), I am just now besetting(?) and plaguing(?) this one.’ Then she melts them down and speaks (again): ‘The evil persons who were continually defiling him (i.e., the patient), let them melt down in the same way” KUB 7.53 ii 15-20 (rit. of Tunn., NH), ed. Tunn. 12f. (“flattens”), Puhvel, HED E/I 268f. s.v. *elaniya-* (tr. *tiyaneškimi elaneškimi* as “beset” and “plague”).

2. to flatten: *ezzatten DINGIR.MEŠ GIŠ-ruwaš sumeš DINGIR.MEŠ dapi[-... GIM-an] šal-la-nu-uš-kat-te-e-ni kell=a UN-aš HUL-lu [QĀTAMMA šallanuten]* “Eat, O gods of the trees! [As] you, the gods, are flattening the whol[e ...], [flatten in the same way] the evil of this man” KUB 17.27 ii 14-15 (rit., MH?/NS), tr. ANET 347 (differently “[Just as] ye, gods, let vanish every [trace of the dregs], even so let this man’s evil [vanish!]”); *nu=ššan Ú.HI.A TI-an* (var. *TI-ann=a*) *IM-an NINDAāntet parštuhhi dāi n=an šal-la-nu-uz-zi* “He/She places the herbs and living clay with the hot bread (and) the *parštuhhi*, and he/she flattens it” KUB 41.4 ii 19-20 (rit.), cf. Haas/Thiel, AOAT 31:190; [...]x *GIŠšiettal kuiēš / [DINGIR.MEŠ dapianteš*

## šallanu- B 2

## LÚšalašha/i- a

šal-l]a-nu-uš-kat-te-ni nu kēl [U]N-aš / [... šal-la-n]u-ut-tén “[All you gods] who are [fl]attening the šiettal [...], [fla]tten [the ...) of this person!” KUB 58.106 iii 12-14 (rit. for DINGIR.MAH and <sup>d</sup>Gulšeš) □ Starke (StBoT 31:200-205, 409) reads <sup>GIŠ</sup>ši-e-et-ri; possibly also n=aš harkdu [... URU-aš E]N-aš DAM=SU DUMU.MEŠ=ŠU [mahhan arha p]eššiyami [nu ape]ll=a URU-an URU-aš=a EN-aš [DAM=SU DUMU.MEŠ=ŠU] QĀTAMMA šal-la-nu-wa-an-du [...] ti šardiyanni uwandu “May he perish. [Just as] I expel the wife (and) children of the lord [of the city ...] may they (the gods?) similarly flatten his city and [the wife and children] of the lord of the city. May they [...] come to help” KUB 59.64 ii 8-13 (ritual), ed. Haas, OLZ 85:549 (“zerdehnen(?”).

Friedrich, ZA 39 (1930) 43 n. 3 (“langziehen” = “zerrreißen”); Zuntz, Ortsadverbien (1936) 39f. (“von der Größe befreien, kleinmachen”); Sommer, HAB (1938) 73 n. 4 (“entrößen,” d. h. durch Zusammendrücken(?) den Umfang verringern”); Goetze, Tunn. (1938) 78 (“make flat,” related to šallai-/šalliyā-); Kammenhuber, HW<sup>2</sup> 1:282 VI.6a (following Goetze, causative to šallai-, šalliyā- “schmelzen”).

Cf. šallai-/šalliyā- A, šalnuan[...].

[šalašša[(-)...]] in [...]x-aršin ša-la-aš-[ša-x] / [...] KBo 18.102 rev. 5 (letter), as translit. by Hagenbuchner, THeth 16:195, and read aršipu(-)šalašša-x by HW<sup>2</sup> 1:346, should probably be read ar-ši-in-ta!-la-aš-ša-x. The fragmentary text seems to be reporting results of bird oracles. Aršintalašša-, although also a hapax, could then be related to the bird names aršintathi- (read aršintalahi-?) and āršintara- HKM 47:33 and passim, cf. HBM 325.

LÚšalašha/i- n. com.; (an official whose duties involve equids and carriages); from OH/NS and MH/MS.†

**sg. nom.** LÚša-la-aš-ha-aš IBoT 1.36 iii 61 (MH/MS), KUB 13.35 iii 38 (NH); **d.-l.** LÚša-la-aš-hi KBo 3.42 rev. 6 (OH/NS), ANA LÚša-la-aš-ha IBoT 1.36 iii 60 (MH/MS); **gen.** LÚša-la-aš-ha-aš KUB 13.35 ii 26 (NH).

**pl. nom. com.** LÚ.MEŠša-la-aš-hi-e-eš KUB 11.2 + IBoT 3.84:4 (OH/NS), LÚ.MEŠša-la-aš-hi-ya-aš KBo 3.1 ii 67 (OH/NS), KUB 11.6 ii 15 (OH/NS), LÚ.MEŠša-a-la-aš-he-eš IBoT 1.36 i 69 (MH/MS), LÚ.MEŠša-a-la-aš-hi-iš ibid. iii 67, LÚ.MEŠša-la-aš-hi-<iš> KUB 25.27 iii 10, LÚ.MEŠša-la-aš-hu-uš KUB 13.35 i 7 (NH), KUB 31.77 ii 13, 18 (NH), KUB 55.5 iv 6; **d.-l.** ANA LÚ.MEŠša-la-aš-ha-aš KUB 52.96 obv. 10; **gen.** LÚ.MEŠša-a-

la-aš-ha-aš IBoT 1.36 ii 23 (MH/MS), LÚ.MEŠša-la-aš-ha-aš KUB 42.106 obv.? 3.

**a. in general:** [(kinun=a kēzza UD-az <sup>UR</sup>)]<sup>U</sup>Hattuši DUMU.MEŠ É.GAL LÚ.MEŠ MEŠEDI LÚ.MEŠKUŠ<sub>7</sub>. KÙ.GI [(<sup>LÚ.MEŠ</sup>SAGI LÚ.MEŠ <sup>GIŠ</sup>B)ANŠ]UR LÚ.MEŠMUHALDIM LÚ.MEŠ <sup>GIŠ</sup>GIDRU LÚ.MEŠša-la-aš-hi-ya-aš (F: ša-la-aš-hi-e-eš) [<sup>LÚ.MEŠ</sup>UGULA LÍ]M ŠĒRI (k)ī uttar šumaš (E: sumeš) EGIR-an (E: omits) šekten “Now, from this day on in Hattuša, you palace servants, royal bodyguards, gold-chariot-fighters, cupbearers, table servers, cooks, staff-bearers, š.-s, and overseers of the LÍM ŠĒRI personnel, should remember this matter” (scil. the fate of Tanuwa, Taḫurwaili, and Taruhšu) KBo 3.1 ii 66-68 (Tel.pr., OH/NS), w. dupls. E: KUB 11.6 ii 13-16, F: KUB 11.2 + IBoT 3.84:2-5, ed. THeth 11:36f. (“Kutscher?,” in n. 5 “Stallbursche?”), tr. van den Hout, CoS 1:197 (“grooms”); [...] URU Uššumnaš LÚša-la-aš-hi memahhu[n] “I spoke [...] to the š. of the [man(?)] from Ušša” KBo 3.42 rev. 6 (Hurrian wars, OH/NS); LÚ.MEŠša-a-la-aš-he-eš <sup>GIŠ</sup>hulugannin waḥnuanzi “The š.-s turn the light cart around” IBoT 1.36 i 69 (instr. for royal bodyguards, MH/MS), ed. AS 24:12f. (“grooms”); (The royal bodyguards are holding spears) n=at ANA LÚša-la-aš-ha <sup>GIŠ</sup>GU.ZA pianzi “They give them to the š. (of) the stool(?). (When the cart returns home)” LÚša-la-aš-ha-aš=ma <sup>GIŠ</sup>ŠUKUR.HI.A ANA LÚI.DU<sub>8</sub> pāi “The š. gives the spears to the door-keeper, (and he carries them up to the portico)” ibid. iii 60-62, ed. AS 24:30f.; (“The royal bodyguards and palace servants run past the rear”) LÚ.MEŠša-a-la-aš-hi-iš=ma=ššan GÙB-li ANA ANŠE.GİR.NUN.NA šer arha x [...] / n=ašta <sup>GIŠ</sup>hulugannin EGIR-pa neyanzi “The š.-s, however, [reach] over the left mule and turn the cart around” ibid. iii 66-68, ed. AS 24:30f.; pāndu=wa LÚ.MEŠKUŠ<sub>7</sub> KÙ.GI LÚ.MEŠša-la-aš-hu-uš MUNUS. LUGAL <sup>m</sup>GAL.<sup>d</sup>U-aš DUMU <sup>m</sup>Ukkuraš LÚUGULA 10 šakuwaššaruš INA É <sup>d</sup>Lelwani linkandu “Let the gold chariot fighters, the š. (of) the queen, GAL-<sup>d</sup>U son of Ukkura the overseer of ten, go (and) swear truthfully in the temple of Lelwani” KUB 13.35 i 6-8 (dep., NH), ed. StBoT 4:4f. (“die šalašha-Leute”); (A group of men swear that they have not sold, taken or harnessed for themselves any of the queen’s horses or mules) [<sup>m</sup>K]ukkuš=ma LÚša-la-aš-ha-aš arahza “Kukku, the š., however, was not included, (i.e., he did not take the oath)” ibid. iii 38, ed. StBoT 4:10f.; 3

## LÚšalašha/i- a

GUD.HI.A LÚša-la-aš-ha-aš=wa=za dahhun “I took for myself three oxen belonging to the š.” ibid. ii 26, ed. StBoT 4:8f.; 1 TÚG GUZ.ZA ANA LÚ.MEŠša-la-aš-ha-aš “One splendid garment for the š.-s” KUB 52.96 obv. 10 (lists of clothing) □ GUZ.ZA-garment = Akk. ILLUKU or I'LU; [...] ŠA ŠU LÚ.MEŠša-la-aš-ha-aš MUNUS.LUGAL [...] “[...], of the hand (under the responsibility?) of the š.-s (of) the queen” KUB 42.106 obv.? 3 (lists of clothing), ed. Siegelová, Verw. 380f., cf. 359 n. 2; (“On the morrow (the cult image of) Halputili travels”) LÚ.MEŠša-la-aš-hi<-iš>=ma=za dDAG iyanzi “The š.-s, however, worship Halmašuit: (One(?) ox, five(?) sheep, two measures of flour, two PIHU-vessels (of beer))” KUB 25.27 iii 9-10 (SAG.US-fest.); parallel: lukkatti=ma=kan dHalpu-tiliš paizzi INA É DINGIR-LIM=ma šuppa war~ pūwar LÚ.MEŠša-la-aš-hu-uš=ma=za GIŠDAG-tin IŠTU É=ŠUNU iyanzi “On the morrow (the cult image of) Halputili travels. In the temple (there) is sacred bathing. The š.-s worship Halmašuit from their house (i.e., they provide the deity with offerings from their houses)” KUB 55.5 iv? 4-7; (“[...] a priest of LAMMA, a singer”) [... LÚ.MEŠša-la-aš-ha-aš [...] “[...], shepherds, three š.-s [...] (give offerings)” KUB 54.39 i 2 (fest.); nu=wa=mu=kan UL [...] LÚ.MEŠša-la-aš-hu-uš mān UNŪT MUNUS.LUGAL [...] ran šekanzi nu=war=at anda [ap]piškanzi GAD?/GIŠ? huppiyalla=ya [...] mān kuēqa MUNUS.LUGAL kinun iyanun nu=wa apē=ya LÚ.MEŠša-la-aš-hu-uš šekanzi nu=war=at anda appiškanzi “The [...] do] not [...] me. As the š.-s know [...] the queen’s equipment, they will take possession of them. If now I, the queen, have made any huppiyalla-s, those too the š.-s know, and they will take possession of them” KUB 31.77 ii 13-19 (queen’s dream, NH), ed. de Roos, Diss., 268, 406 (“de stal-knechten”).

**b.** chief of š.: nu GIŠhuluganniya peran GAL LÚ.MEŠša-a-la-aš-ha-aš hūyanza “The chief of the š.-s is running before the carriage. (He holds a baton/staff)” IBoT 1.36 ii 22-23 (instr. for royal guards, MH/MS), ed. AS 24:16f.

The only indication of the duties of this functionary is his frequent association with equids and carriages. The word may be derived from the term (KUŠ)šala- which may be part of the harness. In no

## šalaštūri-

text, however, is the š. attested riding in a carriage or chariot, except as possibly implied in IBoT 1.36 iii 60-62, where he drives a cart transporting spears (AS 24:48). In the Tel.pr. list the š. is listed much later than the LÚ.MEŠKUŠ<sub>7</sub> KÙ.GI. Therefore it is wise not to equate the term with the LÚKUŠ<sub>7</sub> (“chariot fighter”) or KARTAPPU (“chariot/carriage driver”). In the MEŠEDI text he has custody of the stool (GIŠGU.ZA) which the guard puts down for the king to mount the chariot. The translation “groom” is not excluded, but we never read of his presence in stables or tending horses. Some of his duties seem similar to those of a footman.

Forrer, 2BoTU (1926) p. 8\* (“Saalherr?”); Friedrich, HW (1952) 179 (Palastangestellter); Jakob-Rost, MIO 11 (1965) 210, 224 (“Wagenlenker, Stallburschen” = LÚKUŠ<sub>7</sub>); Werner, StBoT 4 (1967) 15, 72 (“Stallburschen,” allenfalls ‘Wagenlenker’); Archi, OA 12 (1973) 220 (“cocchière”); Pecchioli Dadidi, Mestieri (1982) 115-116 (no tr.); Beckman, JAOS 102 (1982) 442 (“chariooteer?”); Košak, THeth 10 (1982) 139 (“coachman”); Neu, FsRisch (1986) 116 n. 29 (< šala- + išha-); Beal, Diss. (1986) 87-90 (“groom, stablehand”); Güterbock/van den Hout, AS 24 (1991) 48 (“groom”); Beal, THeth 20 (1992) 184-187 (“groom, stablehand”).

Cf. (KUŠ)šala-.

[šalašpūri-] ša-a-la-aš-pu-u-ri KBo 16.78 i 17-19 (offerings, MH?/MS?) is probably to be emended to ša-a-la-aš-tu!-u-ri[-eš] with Popko, THeth 21:142.

## šalaštūri- n.; (an implement).†

sg. gen. GIŠša-a-la-aš-tu-u-ri-aš Bo 3640 iii(?) 11, 13; collective nom. GIŠša-a-la-aš-tu-ri KUB 12.1 iv 29, GIŠša-la-aš-du-ri KUB 42.81:10; pl. nom. com. ša-a-la!-aš-tu[-u-ri-eš] KBo 2.12 ii 16 (OH/NS), ša-al-la-aš-tu!-u-ri[-eš] KBo 16.78 i 18 (MH?/MS?).

(“They blind the eyes in front of the sea. And they hack the ears. They cut off the right shoulder like an ox. They throw into a blazing fire”) an~durza GIŠša-a-la-aš-tu-u-ri-aš wašwašima[š] arah~za=ma GIŠhūppitanuit war-x-x [...] idāluš=aš GIŠša-a-la-aš-tu-u-ri-aš wašwašima[š] HUL-luš=ma=aš GIŠhūppitanuwaš war-x [...] “Inside there is a waš~wašima- of a š. While outside there is ... with a pipe(?). It is an evil wašwašima- of a š., and it is an evil ... of a pipe(?)” Bo 3640 iii? 11-14, ed. Ertem, Flora 157f. □ for the word hū(p)pit/danu- see also KUB 31.84 iii 58 and KUB 40.61 + KUB 13.28:2 (paired in both places with PA<sub>5</sub>

## šalaštūri-

## šalathīya

“canal, ditch”); 2 *tallai* KÙ.GI 1-EN *MUŠĀKILU* KÙ.GI 2 <sup>GIŠ</sup>ša-a-la-aš-tu-ri GIŠ-ŠI KÙ.GI GAR.RA ŠÀ.BA 7 SAG-SU ZU<sub>9</sub>, AM.SI “Two golden perfume containers(?), one golden *MUŠĀKILU*-implement, two š.-s of wood inlaid with gold, seven of their heads (tops?) are ivory” KUB 12.1 iv 28-29 (inv. of Manninni), ed. Košak, *Linguistica* 18:102, 106 (no tr.), Siegelová, Verw. 450f.; (following sections recording <sup>GIŠ</sup>ŠÚ.A(-hi) stools, quivers, bows, arrows and <sup>GIŠ</sup>BAR.KÍN covers/layers (Akk. *SIHPU*):) § 2? <sup>GIŠ</sup>ša-la-aš-du-ri ŠÀ.BA 1-EN *HURRI* 4 <sup>GIŠ</sup>BAR.KÍN KÙ.GI 1-EN [...] “Two š.-s one of which is Hurrian. Four gold covers/layers, one of which is [...]” KUB 42.81:10 (inv., NH), ed. THeth 10:99, Siegelová, Verw. 492f.; associated w. a *huluganni*-cart: *ta* <sup>GIŠ</sup>hu-luganni x[...] / *n=ašta* LUGAL-uš x[...] / ša-a-la-aš-tu-[u][ri...]/ / ANA GAL DUMU.MEŠ É.[GAL...] “In a carriage [...] / the king [...] a š. [...] / to the chief of the palace servants [...] /” KBo 30.98 + KBo 30.110 iii 12-15 (fest. frag.); § 5 <sup>DUG</sup>*tahašteš* 3-Š[U harpanteš(?)] / ŠA KISLAH 5 ša-a-la!-aš-tu[-u-ri-eš] / 3-ŠU harpanteš KBo 2.12 ii 15-17 (OH?/NS), for the dating cf. StBoT 25:37 (“junghethitische Niederschrift”), for the emendation cf. StBoT 27:25 n. 9, but incorrectly read as Akkadographic. StBoT 25:38 n. 104 considers possibility of reading KBo 20.16 i! 1 as <sup>[GI]</sup>ša-a-la-aš[-d/tu-ri-...]; cf. [... G]JUN.A 5 ú-e-ra-aš[...] in ibid. 2 w. KBo 2.12 ii 17-18 □ it is unclear here if the gen. ŠA KISLAH “of the threshing floor” modifies what precedes it or the following 5 š.: [...-š]iš SA<sub>5</sub> 7 LÚ.MEŠ AGRIG *ienzi* / [...] *apē=pat lahanzi* ša-a-la-aš-tu!-u-ri[-eš 3-ŠU harpan]teš “Seven administrators make red [...]s. Those same (administrators) pour out [...]. š.-s are piled in three (piles)” KBo 16.78 i 17-19 (MH?/MS?).

On the formation cf. <sup>GIŠ</sup>turi-, (<sup>URUDU</sup>)galgalturi-, <sup>GIŠ</sup>appaturi-, <sup>GIŠ</sup>gazzituri-, etc.

Košak, *Linguistica* 18 (1978) 111 (“make-up palette?”); Siegelová, Verw. (1986) 615 (an implement that can be found among weapons and toiletries).

**šallātar** n. neut.; **1.** greatness, **2.** kingship, rulership; from OH/NS.†

**sg. nom.-acc.** šal-la-a-tar KUB 34.42:6, šal-la-tar KUB 4.8 obv. 11, KUB 31.141:8 (NH), šal-la-tar-r(a-za) ibid. 7; **d.-l.** šal-la-an-ni KBo 3.21 iii 3 (OH?/NS), KBo 1.28 obv. 9 (NH).

(Akk. NB) *ḥāmimat gimir parṣī ḥāpirat agē bēlūti* “she who gathers together all the rites, she who is crowned with a tiara of lordship” STC 2 pl. 75:7 = (Akk. Boğ.) *ḥāmimat gimer parṣī lēqāt rubūti* “she who gathers all the rites, she who takes lordship” KUB 37.36:11b = (Hitt.) [šaklaus? ḥūma]nduš kuiš dāš šal-la-tar-ra-za dā[š] “she who took [a]ll [the rites], took rulership for herself” KUB 31.141 obv. 7 (hymn), ed. Reiner and Güterbock, JCS 21:258, Lebrun, Hymnes 381; the Hittite scribe translated *rubūti*; (Akk. NB) <sup>4</sup>GAŠAN šūpū nerbu-ki DINGIR-li-ka (for <sup>4</sup>LiŠ UGU *kala*) *iłi atru* “Divine lady, your fame is excellent. Your deity remains over all deities” STC 2 pl. 75:8, Boğ. KUB 37.36:12 = (Hitt.) [... š]al-la-tar kuedani *kallaran* SUM-a[n] “[...] to whom a dangerous/an ominous greatness is given” KUB 31.141 obv. 8; Güterbock, JCS 21:258, translates *kallar* “portentious”; (Sum. and Akk. broken away) = (Hitt.) *n=añ=za=an hāšer kuwapi n=ašta šal-la-tar annaz[a=pa]t* ŠÀ-taza katta udaš “When they bore him (i.e., IŠKUR-Adad), he brought with him greatness from (his) mother’s womb” KUB 4.8 obv. 10-12 (hymn to IŠKUR-Adad), ed. Laroche, RA 58:71, 74.

**1. greatness:** [n]=ašta mān ANA DINGIR.MEŠ [ammēl?] / [U?] ŠA DUMU.MEŠ LUGAL Ti-tar *ha[ddulātar ...]* MU.HI.A GÍD.DA šal-la-a-tar tarhui[latar ...] zilatiya UL wewa[kkiši] / nu=mu=ššan mān DINGIR.MEŠ [UL] / mukiškiši “If in the future you do not regularly ask the gods for life, go[od health, ...], longevity, greatness, val[or ...] [for (lit. of) me] and the princes, and if you do not regularly beseech the gods on my behalf, (let this matter be subject to your oath)” KUB 34.42:4-7 (instruction).

**2. kingship, rulership:** ANA <sup>m</sup>Piyaššili ŠEŠ. DÙG.GA=YA ANA DUMU!.M[EŠ=ŠU] DUMU.MEŠ.DUMU.MEŠ=ŠU zilati[ya] šal-la-an-ni kī išliul iyanun “I made this treaty for the future rulership of Piyaššili, my dear brother, [his] sons and his grandsons” KBo 1.28 obv. 6-10 (treaty, Arn. II), ed. Otten, MIO 4:181; [...]tar=tet=kan ašnuan šal-la-an-ni=ma=du=ššan [...] “your [...]ship is provided for, [...] you for greatness” KBo 3.21 iii 3 (hymn to IŠKUR/Adad, OH/NS), ed. Archi, Or NS 52:23, 26; see also above in bil. sec.

Sturtevant, Gl.<sup>2</sup> (1936) 131.

Cf. šalli-.

**šalathīya** Hurr. n.; (something to which offerings are made).†

1 MUŠEN *ḥūwalziy[a talahulz]iya* ša-la-at-hi-ia 1 MUŠEN x-x-[...](x-azzatihiya) ... (mu)]šun~

**šalathiya****šalli-**

*kiya ... [(wa)rnuanzi]* KUB 45.79 rev.? 5-8 (Hurr. rit.), w. dupl. KBo 27.203 iii 8-12, ed. ChS I/9:35f.; cf. [...]ya *hūwalziya* [...]š]a-la-at-*hi*<<-*hi*>>-ia [...]x-wiya *hazi*[...] 1320/v:7-9, translit. Haas/Wilhelm, AOATS 3:95, ChS I/9:180.

The form is a Hurrian essive used as a d.-l. in the Hittite sentence.

Haas/Wilhelm, AOATS 3 (1974) 95; Haas, ChS I/9 (1998) 180 (“ein Kult- bzw. Tempelgerät”).

**šalha/u?- adj./n.?**; (mng. unkn.).†

*išharnuma*[...] / <sup>GIŠ</sup>KUN<sub>5</sub> x[...] / *āpiti* [...] / *šal-hu-uš* x[...] / KUB 32.67 obv. 4-7 (Hurr. rit.). According to Wilhelm, (personal communication) if this word is Hurrian (and the preceding lines are not), it should be a resultative imperative pl. “wir/sie (depending on the pronoun which is lost) mögen erhört sein!” from *šalh-* “ hören”; cf. Wilhelm, ORNS 61:139 (Imperativ auf -o) and AoF 24:285 w. n. 41.

**šalhiyanti-, šalhanti-, šalhitti-** n. com.; growth(?), from OH/MS.†

**sg. nom.** [*šal-hi-a*]n-t[i-i]š KUB 17.10 iv 35 (OH/MS), *šal-hi-it-ti-iš* KUB 47.59 obv. 10 (NS), KUB 33.12 iv 22 (NS), KUB 47.59 obv. 16; **sg. acc.** *ša-al-hi-an-ti-en* KUB 17.10 i 11 (OH/MS), *šal-ha-an-ti-in* KUB 33.24 i (9), ii 10, *šal-hi-it-ti-in* KBo 2.9 i 23, KBo 23.3:4.

š. is always paired with *mannitti-*. For references to š. see *mannitti-*. Add also: *n=ašta anda šal-hi-it-ti-i[š mannittiš]* *n=ašta anda nūš [tumantiyas kitta]* *n=ašta anda [išpiyat tar kitta]* KUB 33.12 iv 22-24 (return of the missing god, NS), translit. Myth. 48; perhaps in a badly broken Luw. context *ša-al-ha-a-ti* KUB 35.121:7, translit. LTU 104, StBoT 30:412f., cf. DLL 85, see CLL 186.

Götze, Kl.<sup>1</sup> (1933) 135 (“Wachstum?”); Friedrich, HW (1952) 179 (“Wachstum??”); Laroche, DLL (1959) 85; Haas/Wilhelm, AOATS 3 (1974) 31 w. n. 2; Beckman, StBoT 29 (1983) 55 w. n. 149 (Luwoid, mng. unkn.); Melchert, CLL (1993) 186 (“growth” or similar).

**šalhuriya- A v.**; (mng. unkn.).†

(Sum.) [o]-x-x = (Akk.) *še-ek-ṣú* = (Hitt.) *ša-al-hu-ri-ia-uwa-ar* KBo 13.1 iv 28, ed. StBoT 7:20 and MSL 17:115.

The Akk. word *šakṣu/šiksu* is translated “böse blickend” (AHw 1141) and “wild(?)” (CAD Š/1:193). It

is lexically equated with *dabru* “fierce” (CAD D 16), *kipkipu* (= *kapkappu*) “strong” (CAD K 184), *šamru* (“violent, fierce”) (CAD Š/1:330), *akṣu* “dangerous, overbearing, terrible” (CAD A/1:280). The verb from which *šakṣu* is derived, *šakāṣu*, is translated “to be wild(?), brutal(?)” (CAD Š/1:158), and is lexically equated with *ippiru* “trouble” (CAD I/J 164) and *mānahhu* “toil” (CAD M/1:203). AHw (1235), also lists a second *šikṣu* “ein Geschwür” which StBoT 7:26 says cannot be excluded. There is also a verb *šakāṣu* “to dry out(?)” (CAD Š/1:158), from which *šaksu/šeksu* could be derived.

Otten/von Soden, StBoT 7:26.

Cf. *šalhuri(ya)-* B.

**šalhuri(ya)- B n.**; (mng. unkn., a cult place or deity?).†

[... š]a-al-hu-ri-ia-aš peran [...] KBo 17.51 obv.? 8 (fest., OS?); [...]x-na paizzi ištanān[i ...]x LUGAL-uš ša-al-hu-ri-ia-[aš ...] ibid. 10-11.

Cf. *šalhuriya-* A.

**šalli-** adj. and noun; **1.** (adj.) big, great, large, pre-eminent, important, full-grown, vast, spacious, numerous, principal, main, **2.** (nominal use) head, chief, elder of, notable, grandee; written syll., GAL and *RABŪ*; from OH.

**sg. nom. com.** *šal-li-iš* KUB 29.1 ii 23 (OH/NS), KUB 12.65 iii 9, 12, 15 (MH?/NS), KBo 1.34 obv. 3 (NH), KBo 4.2 ii 10 (pre-NH/NS), KUB 8.28 rev. 5, KUB 24.3 i 34 (Murš. II), KUB 33.98 + KUB 36.8 i 14, KUB 36.12 ii 7 (NS), KBo 3.8 iii 1 (NH), *ša-al-li-iš* KBo 3.7 iv 17 (OH/NS), KUB 12.66 iv 7 (OH/NS), KUB 43.53 i 24 (pre-NH/NS), *šal-le-eš* KUB 24.3 i 32 (Murš. II), GAL-iš KUB 12.60 i 1 (OH/NS), KUB 36.12 ii 8 (NS), KUB 43.2 ii 4, 10 (NH), GAL-TI 1380/u i 5 (Otten/Rüster, ZA 62:230)(Hatt. III), GAL KBo 5.2 iii 32 (MH/NS), KBo 4.6 i 7, 16 (Murš. II), KUB 50.52:8, KUB 32.123 ii 9 (NH), KUB 8.28 obv. 8, KUB 30.32 rev. 9 (MH or ENS), GAL.MEŠ-iš (for *šallīš*) KBo 6.1 obv. 14 = KUB 8.53 (iv!) 14 (or nom. pl. see 1 f' 2' b', below), RA-BU-Ú KUB 36.41 i 11.

**nom.-acc. neut.** *šal-li* KUB 23.11 iii 33 (MH/NS), KBo 11.1 obv. 19 (Muw. II), KUB 2.2 ii 44 (NH), KBo 25.184 ii 4, KBo 1.28 obv. 14 (Arn. II), KBo 13.56:3, GAL-li KUB 43.53 i 23 (pre-NH/NS), GAL-i VS 28:10 i 20, GAL KUB 39.14 rev. 9, KUB 35.18 i 6, GAL-TIM KUB 30.32 i 22 (MS or ENS), KUB 51.19 i 8.

**acc. com.** *šal-li-in* KUB 45.20 ii 10, KUB 36.25 iv 12, KBo 11.1 obv. 23 (Muw. II), KUB 44.64 ii 9, GAL-in KBo 26.70 i

## šalli-

## šalli-

11, KBo 2.5 iii 14, 17, 20, 21 (NH), GAL KBo 16.25 i 61 (MH/MS).

**voc.** GAL-*li* KUB 31.127 i 22 (OH/NS).

**gen.** šal-la-ia-aš KUB 46.39 iii 22, KBo 18.167 rev. 6, 7, šal-[a-i]a-š(a) KBo 14.89 iv 3 + KBo 20.112 rev. 2 (MH/MS), šal-la-aš KBo 3.1 ii 31 (OH/NS), GAL KBo 4.13 vi 25 (NH), KUB 50.35 obv.? 7, 10.

**all.** šal-la(?) KBo 24.21 l. e. 2 (MH?/MS).

**dat.-loc.** šal-la-a-i KUB 31.100 rev. 10 (MH), šal-la-i KBo 3.1 ii 49 (OH/NS), KUB 1.1 iv 65 (Hatt. III), šal-li (StBoT Beih. 1:47 n. 86) KBo 4.10 obv. 33 (NH), KUB 26.53:8, KUB 30.57 + KUB 20.59 left col. 8 (NH), GAL-*li* KUB 43.59 i 10 (NH), GAL-*li*-i 448/t:4, RA-A-BI-I KUB 26.43 obv. 27 (NH), RA-BI-I IBoT 3.1:19 (OH/NS), KUB 58.11 obv. 11, 21.

**abl.** šal-la-ia-a[z?] KUB 31.80 obv. 2, GAL-ia-az IBoT 1.36 i 60, 62, 63, 67 (MH/MS), GAL-az IBoT 1.36 iv 26 (MH/MS).

**pl. nom. com.** šal-la-e-eš KBo 1.30:10, GAL-TI/[M] KUB 30.33 i 12 (MH/NS), KUB 8.80 ii 18 (Šupp. I), šal-le-eš Msk 74.57:9, šal-la-uš KUB 8.57:7, GAL.GAL KUB 17.10 i 23 (OH/MS), KUB 30.34 iii 11 (MH/NS), GAL.GAL-TIM KBo 3.1 i 11, 19 (NS), GAL.MEŠ-iš KBo 6.1 obv. 14 = KUB 8.53 (iv!) 14 (or nom. sg. see 1 f 2' b', below).

**nom.-acc. neut.** [ša]-al-la(?) KUB 1.16 ii 66 (OH/NS), ša-al-la-ia ibid. ii 72 (Sommer, HAB 111), šal-la-i KBo 1.42 iv 24 (NH), GAL-TIM KUB 25.14 i 12 (OH?/NS), KUB 4.1 i 14, 41 (NH), GAL.HI.A-TIM KUB 36.118:6 (MH/MS), GAL.MEŠ KUB 18.41 obv. 19, KBo 5.8 iv 22.

**acc. com.** šal-la-a-i-uš KUB 57.73 iv 5, šal-la-mu-u[š] KBo 27.11 obv. 2, GAL-la-mu-uš KBo 12.89 iii 11 (MS?), GAL.MEŠ-iš KUB 8.53:14 (cf. 1 f 2' b'), GAL-TI KUB 23.92 obv. 6, RA-BU-TIM KUB 24.13 iii 21.

**gen.** šal-la-ia-aš KUB 33.93 iv 10.

**dat.-loc.** šal-la-ia-aš IBoT 1.12 i 5, šal-li-ia-aš KUB 30.31 iv 44 (NH), GAL-TIM KBo 4.14 ii 4 (NH), KBo 3.21 ii 3 (OH?/NS), RA-BU-UT-TIM KUB 10.95 iii? 7.

For the use of GAL.GAL compare: DINGIR.MEŠ GAL.GAL KUB 17.10 i 23, 36 (OH/MS?), TÚL.HI.A GAL.GAL TÚL.HI.A TUR.TU[R] KUB 30.34 iii 11, LÚ.MEŠ SANGA 1GAL.GAL 1LÚ.MEŠ SANJA TUR.TUR KUB 13.4 iii 3, LÚ.MEŠ GAL.GAL KUB 1.16 ii 41 (OH/NS), and URU.DIDLI.HI.A GAL.GAL-TIM KBo 3.1 i 19.

(Sum. pronunciation) [za-la-ag] = [UD] = (Akk.) [RA-BU-Ú] = (Hitt.) šal-li-iš KBo 1.34:3 (S<sup>a</sup> vocabulary), ed. MSL 3:61; (Sum.) LÚ.NÍG.GAL.GAL = (Akk.) ŠA RA-BÁ-A-TI = (Hitt.) šal-la-e-eš KBo 1.30:10 (LÚ Bogh), ed. MSL 12:214f.; (Sum.) [ZAG.GAL] = (Akk.) RA-BÁ-A-TÚ = (Hitt.) šal-la-i KBo 1.42 iv 24 (Izi Bogh., NH), ed. MSL 13:141.

(Akk.) <sup>d</sup>Irnini (var. Inanna) mutallati (var. mutallatum) rabât <sup>d</sup>I.GI<sub>3</sub>.GI<sub>3</sub> (var. <sup>d</sup>I.GI<sub>4</sub>.GI<sub>4</sub>) (STC ii pl. 75:3, KUB 37.36 rt. col. 7 = (Hitt.) [wa]lliškanzi kuin šal-la-ia-aš-kán DINGIR.MEŠ-aš ku-iš šal-li-iš “Whom do they praise? Who is the greatest among the great deities?” (KUB 31.141:3) (Hymn to ISTAR), ed. JCS 21:257.

1. (adj.) big, great, large, pre-eminent, important, full-grown, vast, spacious, numerous, principal, main
  - a. use with deities and creatures in mythological texts
    - 1' gods in general
    - 2' <sup>d</sup>UTU
    - 3' <sup>d</sup>UTU <sup>URU</sup>Arinna
    - 4' <sup>d</sup>U <sup>URU</sup>Nerik
    - 5' <sup>d</sup>Zašhapuna
    - 6' deified sea
    - 7' *habhima-*
  - b. use with human beings
    - 1' full-grown person
    - 2' (numerous or important) family or clan
  - c. use with abstract nouns
  - d. use with ranks or titles
  - e. use with animals
  - f. use with things
    - 1' political or topographical entities
      - a' cities
      - b' countries
      - c' mountains
      - d' pastures
      - e' roads
      - f' threshing floors
      - g' rocks
      - h' bodies of water
        - 1'' rivers
        - 2'' springs, wells
        - 3'' sea
    - 2' phenomena in nature (waves, wind, rain, lightning, cold, heat, etc.)
    - 3' heavenly bodies (stars, planets, etc.)
    - 4' buildings or other architectural units
    - 5' utensils, tools, furniture, textiles, or other objects
    - 6' foods
    - 7' body parts
    - 8' plants
    - 9' (grand) total
  - g. use with human actions or activities
    - 1' rituals and festivals
      - a' šalli anur
      - b' EZEN<sub>4</sub>
    - 2' meals
    - 3' music
    - 4' other activities
  - h. use with words of unknown meaning
    - i. in the sense of “royal”
      - 1' šalli haššatar “great family” > “royal family, royal house”
      - 2' šalli pedan “great place” > “throne” or “capital city”
        - a' “throne”
        - b' “capital city”
      - 3' šalliš waštaiš “great calamity” (lit. “big mishap”) > “death of a member of the royal family”
      - 4' šalli waštul “royal offense(?)” (designating a symbol in the KIN oracles)

## šalli-

## šalli- 1 d

2. (nominal use) head, chief, elder of, notable, grandee  
 a. head of, chief of (an occupational group)  
 b. (GAL with possessive suffix) boss, superior  
 c. grandee, great one, notable

**1.** (adj.) big, great, large, pre-eminent, important, full-grown, vast, spacious, numerous, principal, main — a. use with deities and creatures in mythological texts — **1'** gods in general: DINGIR.MEŠ GAL GAL KUB 17.10 i 23, 36 (1st vers. Tel. myth, OH/MS?); DINGIR.MEŠ GAL KUB 33.4:5; IBoT 3.141 i (5) (2nd vers. Tel. Myth, OH/NS); šal-la-ia-aš DINGIR.MEŠ-aš KUB 33.93 iv 10 (Ullik.); DINGIR.MEŠ GAL-TIM KBo 3.21 ii 3 (hymn to Adad, OH/?/NS); DINGIR-LUM RABÛ KUB 36.41 i 20 (missing god), ed. Myth 113; in the OH missing god myths usually in the pairs: DINGIR.MEŠ GAL.GAL DINGIR.MEŠ TUR KUB 17.10 i 23, 36, **1'DINGIR.MEŠ GAL<sup>1</sup>** / DINGIR.MEŠ TUR.TUR KUB 33.4:9-10 + IBoT 3.141 i 4-5; cf. above in bil. sec.

**2'** <sup>d</sup>UTU: GAL-iš=za <sup>d</sup>UTU-uš EZEN<sub>4</sub>-an iēt “The Great Sungod made a banquet” KUB 17.10 i 19 (Tel. myth, OH/MS), translit. Myth 30, tr. Hittite Myths 15, LMI 79; cf. KUB 33.24 + KBo 26.124 i 16 (myth, OH/NS), translit. Myth 53, tr. Hittite Myths 21, LMI 98; KBo 19.120 ii 4 (Gilgameš); LUGAL-uš ḪUR.SAG-i paizzi GAL-in <sup>d</sup>UTU-un karpzi “The king goes to the mountain, and ‘lifts’ the Great Sun(god)” KUB 29.1 ii 30 (OH/NS).

**3'** <sup>d</sup>UTU <sup>URU</sup>Arinna: (predicate) zik=pat <sup>d</sup>UTU <sup>URU</sup>Arinna nakiš šal-le-eš-ša-az (= šallešš=za=z) “You alone, O Sungoddess of Arinna, are important; and you are great” KUB 24.3 i 32 (prayer, NS) □ contrary to HW<sup>2</sup> 1:638b, there exists no allomorph =az of the reflexive particle, only =za and =z.

**4'** <sup>d</sup>U <sup>URU</sup>Nerik: KUB 12.66 iv 7 (Illuy., OH/NS); KUB 49.39 ii 9 (oracle question, NH).

**5'** <sup>d</sup>Zašhapuna: KBo 3.7 iv 17 (Illuy., OH/NS), cf. *pul* usage a.

**6'** deified sea: karū kuwapi GAL-iš ar[unaš ...] “Long ago when the Great Se[agod ...]” KUB 12.60 i 1 (myth, OH/NS); (“They placed a chair for the Sea to sit”) nu=za=kan šal-li-iš [arunaš] GIŠŠÚ.A-ši ešat “and the Great [Sea] sat down on his chair” KUB 12.65 iii? 12-13 (Hedammu, MH/NS), ed. StBoT 14:50f.; [nu=k]an GAL-in arunan <sup>d</sup>Ku[ma]rbi=ya=za É-

erza [...] “[They ...-ed] the Great Sea and Kumarbi (acc.) from the house” KBo 26.70 i 11 (myth.), ed. StBoT 14:38f.; the deified Sea (“the Great Sea”) appears often among the divine witnesses in the treaties: KUB 26.39 iv 25; KBo 5.3 i 59 (both Ḫuqq., Šupp. I), ed. SV 2:112f.; KUB 19.50 iv 26 (Man., Murš. II), ed. SV 2:16f.; KBo 4.10 rev. 4 (Ulmi-Teššub, NH), ed. StBoT 38:42; KUB 23.77a + KUB 13.27 obv. 9 (treaty with Kaškeans, MH/MS), translit. Kaškäer 117.

**7'** hahhima-: hahhimaš GAL-iš “Jack Frost is great” VBoT 58 i 9 (myth., OH/NS), translit. Myth 23, tr. Hittite Myths 26f.

**b.** use with human beings — **1'** full-grown person: mān DUMU.NITA=ma našma DUMU. MUNUS DINGIR-LIM-iš kišari n=aš mān karū GAL-iš “If either a son or daughter (of the king) dies, and he/she was already full-grown (at the time of death), (they perform the full funerary cult, but without the wood)” KUB 39.6 iii 14-15 (royal funerary cult), ed. HTR 50f., cf. šallešš- 1 a “to grow up.”

**2'** (numerous or important) family or clan: INA KUR <sup>URU</sup>Hatti ŠA MUNUS.LUGAL MÁŠ-TUM mekki šal-li “In the land of Hatti the queen’s family is very great” KUB 14.3 ii 73-74 (Taw., NH), ed. AU 10f.

**c.** use with abstract nouns: ŠEŠ-tar “brotherhood”: takšul šal-li ŠEŠ-tar KBo 13.56:3 (treaty frag.).

**d.** use with ranks or titles: haššu- “king”: <sup>d</sup>UTU-i GAL-li LUGAL-[u]e “O Sungod (scil. Šamaš), Great King” KUB 31.127 i 22 (hymn to Šamaš, OH/NS), ed. Güterbock, JAOS 78:239, Lebrun, Hymnes 94, 102; see also s.v. LUGAL GAL, MUNUS.LUGAL GAL (KUB 13.8:1, etc.), for LUGAL GAL, MUNUS.LUGAL GAL cf. Gonnet, Hethitica 3:104; išha- “lord”: n=aš mān BĒLU GAL našma=az appe[ziš apaš] antu~wahhaš n=aš aku=pat “Whether he is a great lord or a low-ranked individual, he shall be put to death” KUB 13.7 i 22-23 (instr., MH/NS); tuzziya=ma peran mā[n DUMU.LUGAL] / [na]šma BĒL GAL kuinki watarnaḥmi KUB 13.20 i 13-14 (instr., Tudh. II/ NS), ed. Alp, Belleten 11/43:390f., 406, del Monte, SCO 24:132f.; [nu m]ān <sup>d</sup>UTU=ŠI naš[m]a DUMU. LUGAL [na]šma BĒLU GAL / [QADU ÉRIN. M]EŠ GIŠGIGIR.MEŠ=ŠU tuk ANA [<sup>m</sup>Az]ira / [war~r]i uiyami “If I, My Majesty, send either a prince or

## šalli- 1 d

## šalli- 1 f 1' g'

a great lord to your aid, O Aziru, with troops and chariots” KBo 10.12 ii 25-27 (treaty w. Aziru, Šupp. I), tr. DiplTexts<sup>2</sup> 38 (“high ranking nobleman”); *miyaḥuwant-* “elder”: *šal-li-in* LÚ ŠU.GI “the chief elder(?)” KBo 11.1 obv. 23 (prayer of Muw. II), ed. Houwink ten Cate, RHA XXV/81:107, 116; *šal-li-iš* LÚ ŠU.GI ibid 42; *šankunni-* “priest”: <sup>LÚ.MEŠ</sup>SANGA GAL.GAL <sup>LÚ.MEŠ</sup>SANGA TUR.TUR KUB 13.4 iii 3 (instr. for temple personnel, pre-NH/NS), ed. Süel, Direktif Metni 54f., tr. McMahon, CoS 1:219, cf. *šankunni-* 1 a 5'; GE<sub>6</sub>-ti GE<sub>6</sub>-ti<sub>2</sub>ma 1 <sup>LÚ</sup>SANGA GAL LÚ.MEŠ *wehešgattallaš peran huyanza ēšdu* “Every night let one high-ranking priest be in charge of the watchmen” ibid. iii 12-13, cf. *šankunni-* 1 a 2'; GAL-iš DUMU É.GAL IBoT 1.36 i 21 (*MEŠEDI* instr., MH/MS); cf. DUMU.MUNUS GAL see Singer, UF 23:327-338. A special problem is posed by occupational names with preceding GAL (without Hittite complement), on which cf. Mestieri 626f. and cf. discussion mng. 2, below.

**e.** use with animals: *šal-li-in* [U]R.MAH-an [...] “a huge (or: full-grown) lion” KUB 36.25 iv 12 (Kumarbi), translit. Myth 188; GUD.MAH “bull”: [...] x+10 GUD.MAH GAL “10+ full-grown bulls” (in a list of animals) KBo 24.70 i 8 (rit.); ŠA KUŠ GUD GAL 1 GÍN KÙ.BABBAR “(The price) of a hide of a full-grown ox is one shekel of silver” (followed by hides of a weaned animal [*šawitištaš*]) KBo 6.26 iii 10, 15 (Laws §185, OH/NS), ed. LH 147; GUD ÁB GAL “a full-grown cow” KBo 6.26 ii 31 (Laws §178, OH/NS), ed. LH 141f.; for MUŠEN.GAL see s.v.; *aši šal-li-iš lalawišaš* “that big ant” KBo 40.346 obv. 5 (NH).

**f.** use with things — 1' political or topographical entities — a' cities: *apēll-a* ŠU-i URU.DIDLI. HI.A GAL.GAL-TIM *tittiyanteš ešer* “The large cities were assigned to his hand” KBo 3.1 i 18-19 (Tel.pr., OH/NS), ed. THeth 11:16f. i 19-20, tr. van den Hout, CoS 1:194; cf. similar ibid. i 12; URU-LUM GAL KUB 50.52:8 (oracle question, NH); URU.DIDLI.HI.A GAL-TIM HT 21 + KUB 8.80 ii 18 (Šattiwaza treaty, Šupp. I), ed. Friedrich, AfO 2:120f.

**b'** countries: KUR-e *šal-li ēšta n=at tep*[awešta] “The country was (once) vast; it, (however), has become small” KBo 11.1 obv. 19 (prayer of Muw. II), ed. Houwink ten Cate, RHA XXV/81:106, 115; *uga=šta šal-li* KUR-e KUR <sup>URU</sup>Išuwa / [...] “I [... -ed] the great

country, the country of Išuwa” KUB 23.11 iii 33-34 (ann. Tudh. III, MH/NS), ed. Carruba, SMEA 18:162f.; (“If in the seventh month a cloudburst [breaks loose]”) *kašza kišari nu* KUR GAL ANA KUR [TUR ...] / *paizzi* “There will be famine, and a big country will go to [a small(?)] country [...]” KUB 8.28 obv. 8-9 (astral omens), ed. Riemschneider, Omentexte 150, 152, cf. similarly *našma* KUR GAL ANA KUR TUR *huiš*[...] KUB 8.2 obv. 9 (lunar omen).

**c'** mountains: (The seer speaks as follows): *ḪUR.SAG.MEŠ GAL-TIM pangawēš* TUR.MEŠ-TIM *ḥāriyaš nakkīyaš kuit uwanun* “All you large and small mountains, why have I come into the impassable valleys?” KUB 30.36 ii 3-4 (purification rit., MH/NS), ed. Laroche, RHA XI/53:63 and *nakki-* A 2 a; cf. KUB 30.33 i 12; [(5 GišSUPUR)U ...] ŠÀ-BI *ḪUR.SAG RA-A-BI-I ḥuwahluwaršuwandaš* ŠÀ-BI *ḪUR.SAG Hana* “Five pens in the midst of the great mountain, (the town of) Ḫuwahluwaršuwanda in the midst of Mount Ḫana” KUB 26.43 obv. 26-27 (edict on the estate of Saḫurunuwa, NH), ed. Imparati, RHA XXXII:26f.

**d'** salt licks (*lapana-*): *mānn=a IŠTU* KUR URU.<sup>ID</sup>*Hulaya šal-li ɬapani ɬwaniya pennanzi* “If they drive to the great salt lick(?) (namely,) the rock face(?) from the country of Hulaya-river” KBo 4.10 obv. 33 (treaty w. Ulmi-Tešub, NH), ed. Watkins, FsPuvel 1:31, cf. earlier interpretations in CHD L-N *lapana-*, *lapana-li-*, StBoT 29:83, and Otten, StBoT Beih. 1:16f. ii 6 (“zur großen Alm”), pp. 46f. and notes 86-87 with collation of KBo 4.10 from a photograph, StBot 38:30f., 60 (w. coll.).

**e'** roads: *maḥhan=ma=ššan LUGAL-uš ANA KASKAL GAL parā ari* “As soon as the king arrives at the main road” KUB 10.18 i 24-25 (festival, OH/NS); ANA KASKAL *RA-BI-I=kan* <sup>LÚ</sup>UMMIAN LÚ ŠU.GI *aranta LUGAL-i UŠKENNU* “A master-craftsman (and) an elder are standing at the main road, and prostrate themselves to the king” IBoT 3.1 i 19-20 (fest., OH/NS).

**f'** threshing floors: 1 PA. *šeppit IŠTU KISLAH* GAL *peškanz[i]* “They give one PARISU of *šeppit* from the main threshing floor” KBo 13.234 + KUB 51.69 rev. 10 (cult inventory).

**g'** rocks: *nu=ka[n x x] ikunt[a] lū[li a]n[d]a / šal-li-iš<sup>NA</sup>piruna[s] kittari* “[In the] *ikunta* la[ke

## šalli- 1 f 1' g'

...] lies a huge rock” KUB 33.98 + KUB 36.8 i 13-14 (Ullik. IB), ed. Güterbock, JCS 5:146f.; [...] *pašši]lan šal-li-in* KBo 3.34 i 3 (anecdotes, OH/NS), ed. Dardano, L’aneddoto 28f.

**h'** bodies of water — **1''** rivers: (“Kamrušipa hitched her horses”) *nu INA ÍD GAL penniš nu hukkiškizzi* <sup>d</sup>Kamrušipaš GAL-in ÍD-an “and drove to the great river. Kamrušipa began to conjure the great river” KBo 3.8 iii 17-19 (rit., NH), ed. Kronasser, Die Sprache 7:157, 159, translit. Myth. 110; cf. *šal-li-iš ÍD-aš hunhumazzi=šit hami[ktat]* “The great river is bound in its flood” ibid. iii 1, ed. Kronasser, Die Sprache 7:157f.

**2''** springs, wells: (“He goes to the water and speaks to the spring as follows”): *arunaš ŠUŠÚ-aš TÚL.HI.A GAL.GAL TÚL.HI.A TUR.TU[R]* “Sea, canebrake, big springs, (and) small springs” KUB 30.34 iii 11 (rit., MH/NS), cf. Otten, ZA 54:151, cf. KUB 30.33 i 20.

**3''** sea: see 1 a 6', above.

**a'** phenomena in nature — **a'** *hunhuešna-* “wave(?)”: *šal-li-iš hunhuešnaš* (nom.) KUB 36.12 ii 7 (Ullik.), ed. Güterbock, JCS 6:14f.; cf. *GAL-iš hunhuešnaš* ibid. 8.

**b'** *huwant-* (IM) “wind”: *nu ANA* <sup>d</sup>Huwawa IM[.MEŠ-eš] / GAL.MEŠ-iš *araizzi* “The (eight) great (i.e., powerful) winds arise against Ḫuwawa” KUB 8.53:13-14 (Gilgameš), translit. Myth. 128f., ed. Otten, IM 8:116f., tr. Beckman, in Foster, Gilg. 161 (“raised up(?) the great winds”) □ 8 IM.MEŠ-aš=ši *araer* “The eight winds arose against him” KUB 8.53:16 shows that *araizzi* here means not “to halt” but “to arise”; *araizzi* itself is either an unusual -*mi* conjugation form from the usual -*hi* conjugation verb *arai-*, in which case “great winds” would be understood as collective, or *araizzi* should be emended to *a-ra-an!-zi*; on the other hand, IM GAL in the sg. in the same passage as a designation of the South Wind does not reflect *šalli-*, but is a phonetic writing of IM GÀL see Hoffner, JAOS 87:357 and Güterbock, Mem.Sachs 171f.; dissenting: HZL p. 261, but see critique of HZL in Hoffner, WZKM 83:272; *[tak]ku=za INA ITU.9.KAM x[...]* / *šal-li-iš hūwan[za arai??]* KUB 8.28 rev. 4-5 (astral sign); *šal-li huwanti* KBo 22.6 i 27 (Šar Tamjari), ed. Güterbock, MDOG 101:20.

## šalli- 1 f 4'

**3'** heavenly bodies: *haštera-* (MUL): *tiya šal-li-iš MUL-aš* “Stand, O Great Star!” KUB 29.1 ii 23 (foundation rit., OH/NS), ed. Marazzi VO 5:154f.; *[takku=ka]n nepiši ištarna GAL-iš MUL talukišzi* KUB 8.24 ii 5 (star omen, NH), cf. ibid. ii 10 + KUB 43.2 ii 1, 5, 10, all ed. Riemschneider, Omentexte 234, 236f.; KUB 8.22 ii 3 (star omen), ed. Riemschneider, Omentexte 255f.:13.

**4'** buildings or other architectural units: *šalli huššulli-* “(main) dump (for the whole city), clay pit”: *[nam]ma=kan* <sup>URU</sup>Hattuši šēr hašsuš lē [išhu~wanzi(?)] / [n]=ašta [haš]šuš katta šal-la-i huššili=pat [...-andu] “Then [let them not pour out(?)] the ashes up in Ḫattuša, but [let them pour out(?)] the ashes down in the main dump (lit. mud pit)” KUB 31.100 rev. 9-10 (instr., pre-NH/MS), cf. HED H 210; *nu=kan ZAG-za kutti anda šal-la-ia-aš huššulliyaš* [...]izz IBoT 1.12 i 4-5 (festival); *kaškaštepa-* “gate structure (a part of the KÁ.GAL; cf. AS 24:60)”: *nu=ššan GAL-az* <sup>É</sup>kaškaštepaz šarā [uwan]zi “They [come] up through the main gate building” IBoT 1.36 iv 26-27 (MEŠEDI-instr., MH/MS), ed. Jakob-Rost, MIO 11:200f., AS 24:36f.; *KÁ.GAL* “(city) gate”: <sup>LÚ.MEŠ</sup>MEŠEDÜTI=ma=kan DUMU.MEŠ É.GAL-TIM GAL-ya-az KÁ.GAL-az katta UL *paiškanda* “The members of the body guard (and) princes do not go down through the main gate” IBoT 1.36 i 60 (MEŠEDI-protocol, MH/MS), ed. Jakob-Rost, MIO 11:180f. and AS 24:10f., in lines 62 and 63 the main gate is referred to simply as GAL(-yaz); *nu GAL-ya-az* KÁ.GAL-az <sup>URUDU</sup>zakkin karpanzi “And they lift the door bolt from the main gate” IBoT 1.36 i 67, ed. Jakob-Rost, MIO 11:180f., AS 24:12f.; <sup>É</sup>karimmi- (the principal *karimmi*-temple up in the city of Kizzuwatna): probably a gen. sg. in *šal-li<ya-aš>* <sup>É</sup>ka~rimmaš ANA <sup>d</sup>IM <sup>d</sup>Hebat “to the Teššub and Ḫebat of the principal *karimmi*-temple” KUB 30.31 + KUB 32.114 iv 30-31 (Kizz. rit., NH); *šal-li-ia-aš-ša* <sup>É</sup>ka~rimmaš [...]x *pianzi* ibid. iv 44-45; cf. <sup>d</sup>Hebat <sup>URU</sup>Kum~manni ŠA É [DINGIR-LIM GAL] KUB 50.35 obv.? 5 (oracle question, NH); cf. *mān* <sup>d</sup>[Hebat Š]A É DINGIR-LIM GAL=pat ibid. obv.? 7, 10; in view of the preceding, there is plausibility to É-TIM GAL being a designation of the main temple of a city (cf. Güterbock, CRRAI 19:305; but differing: Sommer, HAB 111f., Otten, StBoT 13:22f.); *IŠTU* É-TIM GAL ABoT 1 i 9 (festival, NS); <sup>LÚ.MEŠ</sup>É-TIM GAL VBoT 110:4 (cult inventory); <sup>d</sup>U É-TIM GAL “the Stormgod of the main temple”

## šalli- 1 f 4'

## šalli- 1 f 7'

KBo 4.13 ii 18, vi 25 (*ANDAHSUM*-fest., NH); É DINGIR-LIM (= *šiunaš per*) “temple”: KUB 30.38 i 6 (Ammihat-na’s rit., NH), ed. Lebrun, *Hethitica* 3:141, 149:26 (“grande temple”); KUB 50.35 obv.? 7, 10 (oracle question, NH).

5’ utensils, tools or other objects (in alphabetical order): GIŠarkammi- “drum”: [... GIŠar-g]a-mi-in GAL 3 TAPAL galg[alturi ...] KBo 33.28:4, translit. StBoT 15.38 as 110/f; GIŠhašalli- “stool”: KBo 24.21 l. e. 2 (festival); (GIŠ)hattalla- “club”: KUB 42.36 obv.? 5 (inv.), ed. THeth 10:178; galgaltauri-: KUB 51.19 i 8 (fest.); GIŠkešhi- (GIŠŠÚ.A) “chair”: KUB 33.70 iii 4 (missing god, OH/MS), translit. Myth. 102; KUB 2.2 ii 44 (Hattic bilingual, NH); KBo 4.14 ii 4 (treaty, NH), ed. Stefanini, *AANL* 20:39; KUB 36.118:6 (protocol, MH/MS); TÚGkureššar (woman’s headwear): KBo 18.181 rev. 15 (inv.), ed. THeth 10:120, 123, Siegelová, Verw. 374f.; DUGpalhi- “p.-vessel”: KUB 42.107 iv? 5 (ration list, NH); pattar “basket”: n=at=kan GAL-li paddani tehh[i] “I put it into the big basket” KUB 43.59 i 10 (incantation, NH); šummittant- (*HAŞŞINNU*) “ax”: KBo 20.103 + KBo 21.87 ii 2 (list of offerings); GIŠtappa- “chest, box”: KUB 42.22 ii 5 (w. dupl. KBo 18.179 ii? 9), 12 (inv.), ed. THeth 10:50f., Siegelová, Verw. 40-43; AŠ.ME “sun disc”: KUB 25.14 i 12 (fest., OH?/NS); GIŠBANŠUR “table”: KBo 24.98:11 (fest.?); DUG “vessel, container”: DUG GAL. H̄I.A DUG TUR.[H̄I.A] “large containers, small containers”: KBo 3.23 obv. 12; EME.GÍR “dagger blade”: KUB 42.11 v 6 (inv.), ed. THeth 10:33, 36, Siegelová, Verw. 404; GAD “linen”: ŠA 1 GAD GAL 5 GÍN KÙ.BABBAR Š[IM=ŠU] “Five shekels is the price of 1 one large (bolt of) linen” KBo 6.26 iii 2 (Laws §182, OH/NS), ed. HG 80f., LH 145f.; GÍR “knife, dagger”: KBo 15.9 iv 21 (substitution rit.), ed. StBoT 3:66f.; GIŠ “tree, pole”: LÚ.<sup>d</sup>U GIŠmukar PĀNI GIŠ-ŠI RABI-I dāi “The Man of the Stormgod puts the GIŠmu-kar before the big tree/pole” KUB 58.11 obv. 10-11 (fest.), ed. KN 214f. (as Bo 2710), cf. ibid. obv. 21; GIŠ.<sup>d</sup>INANNA “lyre”: KBo 22.195 iii! 5, 9, 12 (KI.LAM fest., OH/MS), ed. StBoT 28:36; GIŠ.<sup>d</sup>INANNA GAL.GAL KBo 17.74 + KBo 21.25 iv 7, 20; DUGKA.DÙ “drinking vessel”: IBoT 2:52:9 (*hišuwa*-fest.); KUŠNÍG.BÀR: “curtain” KUB 30.32 i 22 (inv., MS or ENS), ed. Haas/Wäfler, UF 8:96f.; GIŠPISAN “storage basket”: KUB 42.23 i 3, 7 (inv.), ed. THeth 10:48, Siegelová, Verw. 38f.; KBo 18.179 ii! 4 (inv.), ed. Siegelová, Verw. 40f.; TÚG “cloth”: KUB 42.106 obv.? 14 (inv.), ed. THeth 10:137, Siegelová, Verw.

382f.; NBC 3842 rev. 7 (inv.), ed. Finkelstein, JCS 10:101, 104; DUGÚTUL “pot”: KUB 32.123 ii 19 (*Ištanuwa*-fest.), cf. KUB 7.53 i 21 (*Tunnawi*’s rit., NH), ed. Tunn. 6f.; ZA.HUM “pot”: KBo 7.29:16 (ritual, NH); URUDUANKU~RINU: KUB 42.11 vi 4, 5 (inv.), ed. THeth 10:34, 36, Siegelová, Verw. 408f.; NAMTULLUM (part of harness; CAD s.v. *nattullu*): KBo 16.62 + KUB 13.35 i 40 (dep., NH), ed. StBoT 4:6f.; URUDUPĀŠU “ax”: KBo 16.62 + KUB 13.35 i 45 (dep., NH), ed. StBoT 4:6f.; KBo 18.179 ii! 10 (inv.), ed. Siegelová, Verw. 40f.; 199/r + NBC 11786:8 (rit.); KUB 7.29 obv. 8 (rit. of Yarri); TUTITTUM “toggle pin”: KUB 42.21:5 (inv.), ed. THeth 10:46, Siegelová, Verw. 138f.

6’ foods: *anahi-* “sample” KUB 46.39 iii 22 (Kizzuwatna rit.); NINDAharši- (NINDA.GUR<sub>4</sub>.RA) “thick loaf”: cf. AlHeth 201; KUB 30.32 rev. 9 (inv., MS or ENS), ed. Haas/Wäfler, UF 8:98f.; KBo 16.68 ii 4 (*MELQĒTU*-list), translit. StBoT 28:100; KBo 16.71 + KBo 20.24 rev. 6 (*MELQĒTU*-list), translit. StBoT 28:108; NINDAwageššar: KUB 10.89 i 22 (fest., OH/NS); GA.KIN.AG “cheese”: KUB 30.32 rev. 9 (inv., MS or ENS), ed. Haas/Wäfler, UF 8:98f.; KBo 25.184 ii 72 (funeral rit.), ed. van den Hout, StMed. 9:204, 208.

7’ body parts: *happeššar* (UZUÚR) “limb”: KBo 15.1 i 17 (rit. of Puliša), ed. StBoT 3:112f.; KBo 4.2 ii 10 (rit., pre-NH/NS); UZUÚR-za šal-li-iš ŠA-ŠU-wa šal-li KBo 4.2 ii 10 (rit., pre-NH/NS); haršar- (SAG.DU) “head”: KUB 43.53 i 19 (Zuwi’s rit., pre-NH/NS), ed. HAB 219; KUB 43.8 ii 6a (omen); iškiš- “back”: iškiš-šet- ašta iškiši GAL-li “His/her/its back is larger than his/her/its back” KUB 43.53 i 23 (OH/NS); ker/kard- (ŠA) “heart”: ibid. i 25; IŠTU SAG.DU-ŠU-wa kā[š šal-l]i-iš UZUŠA-za-wa kāš šal-li-iš ÚR-azza-ya-wa kā[š šal-l]i-iš “This one (scil. the male captive serving as the king’s substitute) is as great (as the king) with respect to his head (or person); this one is as great (as the king) with respect to (his) heart; this one is as great (as the king) with respect to (his) member” KBo 15.1 i 16-17 (Puliša’s rit.), ed. StBoT 3:112f. □ the construction is comparative, as can be seen from the sporadic use of the abl. pro dat. in *kapru-ššet-ašta kapru(w)az* GAL-li “his *kapru* is as large as (his) *kapru*” KUB 43.53 i 22 in the sequence KUB 43.53 i 19-24, cited unpublished in HAB 219f.; cf. KBo 4.2 ii 10 (rit., pre-NH/NS); *lala-* (EME) “tongue”: KUB 43.53 i 21 (Zuwi’s rit., pre-NH/NS); *m(i)eli-*: ibid. i 22f.; *nipašuri-*: KBo 16.97 rev. 8 (liver oracle, MH?/MS?); UZUpaltana- “shoulder”:

## šalli- 1 f 7'

[*paltan*] *aš=šiš!-zašta paltani ša-al-li-iš* KUB 43.53 i 24 (Zuwi's rit., pre-NH/NS); *šakui-* (IGI.HI.A) "eye": ibid. i 20; *UZU*GAB "breast": ibid. i 24; KA×KAK "nose": ibid. i 20, ed. HAB 219.

8' plants: *šal-li-in hariyatin<sup>SAR</sup>* KUB 44.64 ii 9 (medical rit.), ed. StBoT 19:49.

9' (grand) total: ŠU.NÍGIN GAL "grand total"; [ŠU.NÍGI]N GAL KBo 18.158:1 (inv.), ed. Siegelová, Verw. 194f. ("Gesamt[summ]e").

g. use with human actions or activities — 1' rituals and festivals — a' *šalli aniur* (SISKUR) "great ritual": *mān antuḥša[n]* GAL-li aniur an[iyan]zi "When they per[form] for a person the 'great ceremony'" (lit. "when they treat/perform a person, namely the great ritual") KUB 35.18 iv 5-6; cf. KUB 32.9 + KUB 35.21 rev. 36, translit. LTU 30, StBoT 30:92; *GAL-li-pat aniur* KUB 35.18 i 6 (*šalli aniur* rit.), translit. LTU 25, StBoT 30:91; cf. similar KBo 29.3 i 3-4; KUR *URU**Kum-manni* SISKUR.MEŠ GAL KUB 46.37 obv. 15 (oracle question, NH); *nu šumāš DINGIR.MEŠ-aš URU**Hattušaš-pat handān parkui* KUR-e SÍSKUR.HI.A=az-šmaš *parkui šal-li šanezzi URU**Hattušaš-pat KUR-ya pišgaweni* "Only Ḫattuša is for you, the deities, a pure country; only in Ḫatti land we supply you with pure, great (and) tasty sacrifices" KUB 17.21 i 1-3 + 545/u i 5-7 (prayer of Arn. I and Ašm., MH/MS), ed. Lebrun, Hymnes, 133, 143, Kaškäer 152f.; *aniyatt-: mān LUGAL MUNUS.LUGAL GAL-in KIN-an* [*aniyanzi*] "When king (and) queen [perform] the great ritual(?)" VBoT 133 obv. 5 (shelf list).

b' with EZEN<sub>4</sub>: *wehattat kue KUR.KUR-TIM* EZEN<sub>4</sub>.HI.A GAL-TIM=ši *kuwapi išker* "The countries which turned (towards Zithariya) and in which they used to celebrate for him great festivals" KUB 4.1 i 14-15 (rit., MH/NS), ed. Kaškäer 168f.; *nu [p]āndu / [ap]ēl EZEN<sub>4</sub> GAL-TIM išsand[u]* "Let them proceed to celebrate continually [h]is (i.e., Zithariya's) great festivals" ibid. i 40-41, ed. Kaškäer 170f.; *nu URU**Hattuši arha uwanun nu[za] EZEN<sub>4</sub>.MEŠ GAL.MEŠ ŠA MU.6.KAM DÙ-nun* "I came home to Ḫattuša and celebrated the great festivals of six years (or: of the sixth year)" KBo 5.8 iv 21-22 (Annals of Murš. II), ed. AM 162f.; *mahhan=ma hameš-ḥanza kišat nu* EZEN<sub>4</sub> *puruliyaš kuit* GAL-in

## šalli- 1 g 2'

[EZEN<sub>4</sub>-an] ANA *dU URU**Ḫatti U ANA dU URU**Zip~pa[landa] iyanun INA ēhešti=ma ANA dLelwa[ni]* EZEN<sub>4</sub> *puruliyaš GAL-in* EZEN<sub>4</sub>-an *UL iyanun nu=kan URU**Hattuši šarā uwanun nu ANA dLelwani INA ēhešti* EZEN<sub>4</sub> *puruliyaš GAL-in* EZEN<sub>4</sub>-an *iyanun nu=kan mahhan INA ēhešti* GAL-in EZEN<sub>4</sub>-an *ašanunun* "But when it became spring — since I had celebrated the *puruli*-festival, the great [festival], for the Stormgod of Ḫatti and the Stormgod of Zippa[landa], but had not performed in the *hešta*-house the *puruli*-festival, the great festival, for Lelwa[ni] — therefore I came up to Ḫattuša and celebrated for Lelwani in the *hešta*-house the *pu~ruli*-festival, the great festival. After I had completed the great festival in the *hešta*-house, (I performed a review of the troops in Arduna)" KBo 2.5 iii 14-22 (Annals of Murš. II), ed. AM 188-191 iii 38-47; EZEN<sub>4</sub> GAL ŠA KASKAL LUGAL "The great festival of the king's expedition" KUB 58.7 ii 21 (fest.); EZEN<sub>4</sub> *šehelluš GAL.MEŠ* KUB 18.41 obv. 19 (oracle question, NH).

2' meals: *šalli ašešsar* "grand assembly, meeting, session" often abbreviated only *šalli*: in the *halentuwa*-house: KBo 10.20 i 23, 25, w. dupl. KBo 24.112 + KUB 30.39 + KBo 23.80 obv. 17, 19 (*ANDAHŠUM*-fest.), ed. Güterbock, JNES 19:80, 85; ibid. ii 9; KUB 11.27 vi 6 (*ANDAHŠUM*-fest.); KUB 10.3 i 21 (*ANDAHŠUM*-fest.); KUB 59.2 ii 6 (*nuntariyašha*-fest.), ed. Nakamura, Diss. 30, 32; KBo 22.228:4-6 (*nuntariyašha*-fest.), ed. Nakamura, Diss. 59; KUB 10.48 ii 20 (*nuntariyašha*-fest.), ed. Nakamura, Diss. 13; in the palace of the queen: KBo 10.20 ii 9 (*ANDAHŠUM*-fest.), ed. Güterbock, JNES 19:81, 85; KUB 10.94 rt. col. 4 (*ANDAHŠUM*-fest.); in the temple of Stormgod: KBo 10.20 ii 33 (*ANDAHŠUM*-fest.), ed. Güterbock, JNES 19:82, 86; in the temple of Ḫannu: KBo 10.20 ii 41 (*ANDAHŠUM*-fest.), ed. Güterbock, JNES 19:82, 86; in the temple of the Stormgod of Nerik: KUB 10.48 ii 12-14 (*nuntariyašha*-fest.), ed. Nakamura, Diss. 13; place of the assembly not mentioned: ibid. ii 16; KUB 10.45 iii 10 (enthronement fest., NH); KUB 30.57 + KUB 30.59 left col. 8 (shelf list), translit. CTH p. 156; in the *šalli ašešsar* the adjective "great" either refers to the large number of participants or to the royal or other social prominence of its members; *mištilya* (a meal?): cf. *šalla-i mištili[(-)...]* 586/t:14 (cult of Nerik) s.v. *mištilya*; *šal-li mišteli[yā halziya]* 44/u:5, ed. Alp, Tempel 320f.,

## šalli- 1 g 2'

## šalli- 2 a

translit. StBoT 8:99; KBo 25.184 ii 4 (funeral rit.), ed. van den Hout, StMed 9:202, 206 w. comment 209f. □ written only *šalli*; it possibly denotes here, as usually in funeral rituals, *mištiliya-*, q.v. a; *NAPTANU* “meal”: *nu UD.KAM-aš NAP~TANU GAL ḥalzianzi* “They announce the principal meal of the day (for the gods’ cult images)” KUB 39.14 iv 9 (funeral rit.), ed. HTR 82f.

3' songs, music: *MUNUS.MEŠzintuhešš=a maḥhan SIR GAL SIR-RU* “When the *zintuhi*-women sing the Great Song” KUB 8.69 iii 8-9 (shelf list), translit. CTH p. 186.

4' other activities: *BAL GAL* “great revolt”: *nu ŠA KUR.KUR.MEŠ=ma dapiaš BAL GAL x[...]* KUB 50.48 rev. 4 (oracle question, NH); *ER.* (= *wekuwar?*) *GAL ŠE-rù* “Let the great inquiry/request be favorable” KUB 22.53:3 (oracle question, NH) □ on *ER.* = abbr. for *ERIŠTU* see Beal, JAOS 112:129.

**h.** use with words of unknown meaning: with *škubati-* Msk 74.57:9 (oracle question, NH); with *GIštu~hupzi-* KBo 9.128 iv 9 (fest.), ed. StBoT 25:39 n. 116.

i. in the sense of “royal” (cf. *šallatar* 2) — 1' *šalli haššatar* “great family” > “royal family, royal house”: *nu šal-la-aš=pat haššannaš ešhar pan-gariyattati* “Bloodshed in (lit. of) the royal family became common” KBo 3.1 ii 31 (Tel.pr., OH/NS), ed. THeth 11:30f., tr. van den Hout, CoS 1:196; *karū=wa ešhar URU Hattuši makkešta nu=war=at=apa DINGIR. MEŠ-iš šal-la-i haššannai dāer* “Formerly bloodshed in Hatti was frequent (lit. great), and the gods held the royal family responsible for it (lit. laid it to the Great Family)” ibid. ii 48-49, ed. THeth 11:34f., tr. van den Hout, CoS 1:197.

2' *šalli pedan* “great place” > “throne” or “capital” (see *peda-* A e 10') — a' “throne”: *ŠA <sup>m</sup>Piyašili kuiš DUMU=ŠU DUMU.DUMU=ŠU našma kuiš ŠA <sup>m</sup>Piyašili NUMUN-aš INA KUR Kargamiš šal-li pedan tiyazi n=ANA <sup>d</sup>UTU=ŠI kuiš LÚ tuhkantiš [... AN]A LUGAL KUR Kargamiš [LÚ tuhkant]iš=pat 1-aš [apaš] ešdu* KBo 1.28 obv. 10-19, cf. Forsch. I/2:101, Otten, ZA 50:234; Klengel, Gesch.Syr 53f.

b' “capital city”: *n=an apiya pedi* [(LUGAL-i)]*znnanni tittanunun nu=mu <sup>d</sup>İSTAR GAŠAN=YA mašiwan [(da)]ta nu=mu šal-la-i pedi ANA KUR URU Hatti LUGAL-iznani [(ti)]ttanut* “And I in-

stalled him in that place (*apiya pedi* “there in place”) in the kingship. *İSTAR*, my Lady, how many times you took me! And you installed me in the Great Place in kingship over the land of *Hatti*” KUB 1.1 iv 63-66 (Apol. of Hatt. III), w. dupl. KBo 3.6 + KUB 19.70 iv 24-27, ed. NBr 32f., StBoT 24:28f. (“hast du ... mich auf hervorragendem Platz im Lande Hatti zur Königsherrschaft eingesetzt”); *nu=za URU.dU-šan šal[-li-in AŠR]A iyat* “And he made the city of Tarhuntašša (his) Gr[eat Plac]e” KBo 6.29 i 32 (short version of apology of Hatt. III), ed. Hatt. 46f. (“H[auptstadt]”), NBr 46f. (“und machte ... zur Residenz”).

3' *šalliš waštaiš* “great calamity (lit. big mishap)” > “the death of a member of the royal family”: *mān URU Hattuši šal-li-iš waštaiš kišari naššu=za LUGAL-uš našma MUNUS.LUGAL-aš DINGIR-LIM-iš kišari* “If the Great Calamity occurs in Hattusa: either the king or the queen dies (lit. becomes a deity)” KUB 30.16 + KUB 39.1 i 1-2 (royal funeral cult), ed. HTR 18f.; cf. also KUB 39.1 ii 15-16 (funeral rit.), w. par. KUB 12.22 ii 6, ed. HTR 20f.

4' *šalli waštuł* “royal offense(?)” (designating a symbol in the KIN oracles): *šalli waštuł* sometimes abbreviated as *šalli* KUB 5.1 i 6a, 33, 67, 82, 89, iii 91, ed. THeth 4:32f., 36f., 42f., 46f., 78f.; KUB 52.85 ii 8; KBo 2.6 ii 40; KUB 5.3 i 29, tr. Beal, CoS 1:209.

2. (nominal use) head, chief, elder of, notable, grandee — a. head of, chief of (an occupational group) (Sumerogram *GAL* in logographic noun phrases): Lists of such compounds can be found in HW 272, Pecchioli Daddi, Mestieri 626f., and in HZL 318 and 214f. no. 242. Inevitably, some have been omitted: *GAL LÚ.MEŠNI. DUH* KUB 53.59 rev. 7, 9, 16, ed. Alp, Tempel 286-289 (as Bo 1962), *GAL LÚ.MEŠKA×LI* KUB 12.61 iii! 9. In cases where it is not clear that the second word in the compound is a plural noun, e.g., *GAL NA.GADA*, it is possible that the Hittites understood *GAL* as an attributive adjective (“chief herdsman,” following Hittite word order; the correct Sumerian for this would be \*NA.GADA *GAL*) rather than as a head noun governing a plural noun in the genitive (“chief of the herdsman”). Four instances in Pecchioli Daddi’s list seem to be clear instances of the attributive adjective: *GAL-iš LÚ apišiš*, *GAL-iš LÚ SANGA* (note the Hittite complementation on *GAL-iš*), *(LÚ)GAL*

## šalik(i)-

## šalli- 2 a

SUKKAL “grand vizier,” and GAL SUHUR.LÁ. But GAL IŠ in KUB 26.43 rev. 31 with dupl. GAL LÚ.IŠ (i.e., LÚ.KUŠ<sub>7</sub>/ŠÙŠ) KUB 24.50 rev. 24 is unlikely to be šalliš. A second issue concerns the distinction between GAL LÚ.MEŠx and UGULA LÚ.MEŠx. The Akkadian reading of the former would have been *rabi* ..., of the latter (*w*)*akil* ... . In Pecchioli Daddi’s lists there are many instances of the same professional name (LÚ.MEŠx) preceded by either GAL “chief” or UGULA “overseer, superintendent”: GAL/UGULA LÚ.MEŠ *hapiya-*, *zilipuriyatalla-*, LÚ.MEŠ A.ZU, LÚ.MEŠ ALAN.ZU<sub>9</sub>, LÚ.MEŠ ASGAB, LÚ.MEŠ GIŠ BANŠUR, DUB.SAR.GIŠ, etc.; others only occur with GAL: *hurid[a-]*, *šalašhaš*, *tapri*, DUB.SAR, LÚ.MEŠ É.GAL, etc. In some cases it is clear that a GAL x is something different from an UGULA x: the GAL GEŠTIN is a very high-ranking military officer, while an UGULA GEŠTIN is non-military. A strange combination (perhaps due to scribal error) is GAL LÚ.MEŠ UGULA LIM ŠERI KBo 3.1 ii 71. After listing several GAL LÚ.MEŠx’s one text refers back to them as GAL.MEŠ “chiefs” KUB 26.43 obv. 52. The substantive GAL = Akk. *rabi* “chief of” is not used with a following number, as is UGULA: UGULA 10 ŠA KARAŠ, UGULA 70 ŠA DUMU.MEŠ É.GAL-TIM LUGAL, etc. Since we do not know the Hittite word behind this substantival use of GAL, the complete treatment will be found in the Sumerographic section of the dictionary under GAL. On analogy with the writings GAL=ŠUNU, read *hantezziaš=šmiš* (on which cf. below), it is possible that the GAL in GAL LÚ.MEŠx was also read *hanteziya-*. Against this, however, is the KILAM passage KBo 10.24 iii 27-33, where a *hanteziš* DUMU É.GAL takes an iron hammer from an *appezzis* DUMU É.GAL and gives it to the GAL DUMU. (MEŠ) É.GAL, who in turn gives it to the king. This establishes a hierarchy: *appezzis* DUMU É.GAL, *hanteziš* DUMU É.GAL, GAL DUMU (.MEŠ) É.GAL. When GAL follows such an occupational title written logographically, it is not to be understood as a noun, but the adj. šalli-: LÚ.MEŠEDI GAL “a high-ranking guard” (IBoT 1.36 i 24).

**b.** (GAL with possessive suffix) boss, superior; GAL=ŠUNU “their superior,” “their boss” KUB 23.72 rev. 32a; KBo 18.161 rev. 6, KBo 30.16:3, 9, 11, translit.

StBoT 28:98; LÚ.GAL=ŠU KUB 13.5 iii 44, etc., which we can prove from duplicates was read *ha-an-te-ezi-aš-mi-iš* KUB 56.46 ii 8 = GAL=ŠU-NU KBo 25.49 rt. col. 12. The usual logogram for *hantezzi-* was MAHRŪ.

**c.** grandee, great one, notable: LÚ.MEŠ GAL (.GAL), RABUTTIM: KBo 5.6 iii 17 (DŠ frag. 28), KUB 10.95 iii? 7 (fest.); KUB 24.13 iii 21 (rit. of Allaiturahi); KBo 12.4 iii 7 (Tel.pr.), ed. THeth 11:38f.; KBo 34.110 obv. 11, w. dupl. KUB 8.4:4; KUB 39.1 i 3 (funeral rit.), ed. HTR 18f.; KUB 39.6 rev. 15 (funeral rit.), ed. HTR 50f.; [mān T]UR-an genzu ištarkzi [naš]ma šal-li-in-pat kuinkī ištarkzi “If a child gets sick (in) the genzu or if some adult similarly gets sick” KBo 12.100 obv. 1-2 (conjuration), ed. StBoT 19:41 is perhaps to be read SAL-te!-in, Luwian *wanattin* “woman” w. StBoT 30:213; LÚ.MEŠ GAL of different cities: KUB 14.24:6, 14, 15, (17) (Annals of Murš.), ed. AM 144f.; ANA LÚ.GAL [UR]U *Lallupiya akuanna IŠTU GAL pian[z]i* KUB 35.131 + KUB 25.37 iv 7 (rit. of Lallupiya).

The adjective “large” is a relative term. What is “large” for an ant would be small for a mountain.

For LÚ.antuwašalli- (once *antu-GAL*) see HW<sup>2</sup> 1:123f. and HED A 84f. s.v.

Cf. šallakarda-, šallanu- A, šallanumar, šallatar, šallešš-.

**šaliya-** see šallannai-.

**šalliya/e-** see šal(l)ai- A and B.

**šalik(i)-, šalink-** v.; 1. to touch, have contact with, 2. to approach (as a prelude to speaking), 3. to intrude into, invade, plunge into, penetrate, enter (generally in an unwelcome or polluting manner), violate, have (illicit) sexual intercourse, 4. to reach to, 5. (broken context and unclear); from OS.

**act. pres. sg. 1** ša-lik-mi KUB 5.1 i 29 (NH); **sg. 2** ša-a-li-ik-ti KBo 13.78 obv. 10 (OH/NS), ša-li-ik-ti KBo 3.41 obv. (8) (OH/NS), KBo 2.2 ii 56 (NH), KUB 5.6 i 42 (NH); **sg. 3** ša-li-ik-zi KBo 5.2 iii 36, ša-lik-zi KUB 5.1 i 27 (NH), ša-li-ga-i KUB 26.12 iv 37 (NH); **pl. 3** [š]a-a-li-kán-zi KUB 54.9 iii 12, [š]a-li-ga-an-zi KBo 24.24 i 6, ša-li-kán-zi KUB 5.1 ii 6, 10, 54, iii 78, 98, 100 (NH), [š]a-li-in-kán-zi KBo 29.133 iii 2 (MS).

**pret. sg. 1** ša-li-ku-un KUB 60.60 right col. 16 (NH); **sg. 2** ša-li-qa-aš KBo 18.24 iv 5, 6 (NH); **sg. 3** ša-li-ka-aš ABot 60 obv. 7 (MH/MS), ša-li-qa-aš KUB 36.67 ii 31, ša-li-ga-aš

## šalik(i)-

## šalik(i)- 1 b 2'

KUB 33.120 i 23, *ša-li-ik-ta* KBo 13.68 obv. 2 (NH), KBo 13.119 ii 15 (NS), KUB 5.7 obv. 34 (NH), KUB 22.70 obv. (76) (NH), KUB 33.96 iv 16 + KUB 36.7a iv 53.

**imp. sg. 2** [š]a-li-ki KBo 21.22 rev. 46, 47, (48) (OH/MS), *ša-li-i-ik* KBo 40.13 obv. 6.

**mid. pres. sg. 3** *ša-li-i-ga* KBo 17.18 ii 17 (OS), KBo 6.26 iii 53 (OH/NS), KUB 29.37 iv (3) (OH/NS), *ša-li-ga* KBo 17.43 i 15 (OS), KUB 12.63 rev. 8 (OH/MS), KBo 21.8 iii 13 (MH/MS), KBo 6.26 iii 51 (OH/NS), Bo 4869 ii 4 (StBoT 25 p. 103), KUB 24.10 iii 24 (MH/NS), *ša-a-li-ga* KBo 17.42:7 (OS), *ša-a-li-qa* KUB 13.4 iii 65, 80 (pre-NH/NS), *ša-li-qa-ri* KUB 44.53 rev. 5, *ša-li-qa-a-ri* KBo 13.119 ii 16 (NS), KUB 44.53 rev. (9), (11), *ša-a-li-ga-ri* KBo 38.39 rev. 3, *ša-li-ga-a-r[i]* KBo 13.133:5, *ša-l-i-ga-r[i]* KBo 24.29 v 1; **pl. 1** [š]a-li-ku-wa-aš-ta-ti KBo 3.45:9 (OH/NS); **pl. 2** *ša-li-ik-tu-ma-ri* KBo 22.2 obv. 19 (OS), [ša-li-i]k-tu-ma Bo 3508:3 (Kühne, ZA 62:253); **pl. 3** *ša-li-ki-an-ta* KBo 15.33 ii 20 (MH/MS) (or part. pl. nom.-acc. neut.).

**imp. sg. 3** *ša-li-ka-ru* KUB 9.4 iii 21 (NH).

**part. sg. nom.-acc. neut.** *ša-li-ga-an* KUB 59.47 i? 5 (NS); **pl. nom.-acc. neut.** *ša-li-ki-an-ta* KBo 15.33 ii 20 (MH/MS) (or mid. pres. pl. 3).

**inf.** *ša-li-ki-u-wa-an-zi* KUB 29.53 i 10 (MH/MS).

**verbal subst.** *ša-li-ku-ar* KUB 5.1 iii 77, 97 (NH).

**iter. act. pres. sg. 3** *ša-li-ke-eš-ki-iz-zi* KBo 23.106 rev. 16 (NH); **pl. 2** *ša-li-kiš-kat-te-ni* KUB 26.12 iv 34 (MH); **pl. 3** *ša-li?-kiš-kán-zi* KUB 16.16 obv. 25 (NH); **pret. sg. 3** *ša-li-ki-iš-ki-[it]* KUB 22.70 rev. 6 (NH); **pl. 3** *ša-li-ki-iš-ker* KUB 22.70 rev. 52, 55 (NH), KUB 50.123 rev. 10 (NH).

**mid. pres. sg. 3** *ša-li-ki-iš-ki-it-ta* KBo 26.105 iv? 5.

The middle forms are common in OH and MH, including several in OS. Only two active forms, *ša-li-ka-aš* ABoT 60 obv. 7 (MH/MS) and [š]a-li-ki KBo 21.22 rev. 46, 47, (48) (OH/MS), are as early as MS. Middle forms are relatively rare in NH.

The nasalized form *ša-li-in-kán-zi* KBo 29.133 iii 2 is unexpected and associates the active forms of *šali(n)k-* with the inflectional category of verbs like *hamink-*; on this nasal see Oettinger, GsPedersen 319. *ša-li-ki-an-ta* KBo 15.33 ii 20 and inf. *ša-li-ki-u-wa-an-zi* KUB 29.53 i 10, both MH/MS, show the longer stem *šaliki-*.

**1. to touch, have contact with — a.** in a neutral or positive sense: (O Ḥalmašuitt-(?)) [... š]a-li-ki Gišmāḥli “Touch the (vine-)branch (and train (lit. bend) (it) on your back)” [... š]a-li-ki akuki “Touch the *akuka* (and take for yourself purification)” [... ša-]i-ki ANA GEŠTIN.KU<sub>7</sub> “Touch the sweet grape (and [take] its sweetness for yourself)” KBo 21.22:46-48 (benedictions for Labarna, OH/MS), ed. Kellerman, Tel Aviv 5:200, 202 (“touch”) □ in the context the *akuka-* must be a part of the vine, but a part which is properly associated with “purification”; cf. Otten, ZA 66:94 and Hoffner, BiOr 35:245; see also KUB 26.12 iv 33, below b 1’.

**b.** resulting in the transfer of pollution — 1’ without prev.: (“You who are their eunuchs”) ANA LUGAL=kan [tuekk]i šuppai ša-li-kiš-kat-te-ni “are always in contact with (or: touching [= usage a 1']) the king’s sacred body. (Be diligent(?) about your ritually pure state. If some eunuch has an evil ritually impure condition)” [ap]āšš=a ANA LUGAL NÍ.TE.MEŠ=ŠU ša-li-ga-i “And he touches the king’s person, (it is placed under the oath)” KUB 26.12 iv 33, 34-37 (SAG instr., NH), ed. Dienstanw. 28f. (“kommt nahe”), cf. Dressler, Plur. 184 (on the -šk-), cf. mar-šaštarri-; UR.GI<sub>7</sub>=šan kuit GišBANŠUR-i ša-li-ik-ta nu NINDA.GUR<sub>4</sub>.RA UD-MI karipaš “Because a dog touched the (offering-)table and devoured the daily bread (offering)” KUB 5.7 obv. 34 (oracle question, NH), tr. ANET 497 (“reached”); *nu=wa=kan mān* DUMU.NITA kuedanikki aki *nu=wa=šmaš=kan* S̄A LG.UŠL-i (coll. W.) dapianteš=pat šer ša-li?-kiš-kán-zi NINDA=ya=wa KAŠ ŠA GIDIM azziker “If the son of one (of the *dammara*-women) dies, all of them each touch the pyre, and they have eaten the bread and beer of the deceased (i.e., which was meant as an offering for the dead)” KUB 16.16 obv. 24-25 (oracle question, NH), ed. van den Hout, Purity 140f. (w. copy; “approached”), cf. Sommer, KIF 1:344, cf. HW<sup>2</sup> 2:134 s.v. ed.; *n=aš* DINGIR.MEŠ-aš NINDA harši DUGiš=pantuzzi maninkuwan šaknuanza ša-a-li-qa “And he, (while) unclean, touches the flat bread and libation vessel of the deity” KUB 13.4 iii 79-80 (instr. for temple officials, pre-NH/NS), ed. Süel, Direktif Metni 70-73 (“yaklaşır”), StBoT 5:148 (“nahekommt”), differently Chrest. 162f. (“defiles”), tr. McMahon, CoS 1:220 (“forces his way near”); [...]ši? kuēzziya GišGA.ZUM 1-ŠU ša-li-ga “The comb touches him once on each side” KBo 21.8 iii 13 (Alli’s rit., MH/MS); cf. shorter par. ANA GišGA.ZUM ša-li-ga “She touches the comb” KUB 24.10 iii 24 (MH/NS), ed. THeth 2:46f. iii 3, 6 (“An den Kamm bringt sie [die Unreinheit]”); cf. describing the movement of one of the symbols in a KIN oracle: [... AN]A NÍ.TE=ŠU ša-li-ik-ta KBo 13.68 obv. 2 (NH); (“The wife of the priest of Ḥullaši died last year, but she is not sent off”) apāš=a=wa=ššan ištanani EGIR-pa! ša-li-ke-eš-ki-iz-zi “but he keeps touching the altar again” KBo 23.106 rev. 15-16 (oracle question, pre-NH), ed. HTR 9.

**2’** with *anda* “to get into, to intrude into/amongst and pollute by touching”: UN.MEŠ-tar=

## šalik(i)- 1 b 2'

*pat=kan kuit šaknuwanteš anda ša-li-ki-iš-ker* “Because people were getting into (the utensils) in a defiled state” KUB 22.70 rev. 51-52, cf. also ibid. 55 (oracle question, NH), ed. THeth 6:94f., 96f. (“berührt haben”); (If you have any implements of wood and baked-clay) *n=ašta mān ŠAH-aš UR.GI<sub>7</sub>-aš kuwapikki anda ša-a-li-qa* (dupl. [ša-a]-li-ik-[ta]) “and if a dog or pig ever gets into (them) (and the temple official does not discard them)” KUB 13.4 iii 65 (instr. for temple personnel, pre-NH/NS), ed. Süel, Direktif Metni 68f. (“yaklaşır”), StBoT 5:148 (“in Berührung kommt”), differently Chrest. 160f. (“causes uncleanliness”), tr. McMahon, CoS 1:220 (“force its way”); for *anda šalik-* with different meanings see 3 a 2', 3 b 2', below.

**2.** to approach(?) (as prelude to speaking): *nu=kan māhhan apē TUPPA<sup>H1.A</sup> MAHAR <sup>d</sup>UTU-ŠI BĒLI=YA parā neħħu[n] § ša-li-ka-aš=ma=mu karuvariwar <sup>m</sup>Nerikkailiš LÚ <sup>URU</sup>Tabħa [nu=mu?]* memian uðaš “When I had dispatched those tablets to His Majesty, my lord, in the morning Nerikkaili, the man of Tabħa, approached(?) me, [and] brought [me] word” ABoT 60 obv. 5-9 (letter, MH/MS), ed. Laroche, RHA XVIII/67:81f. w. comment on 83 (“m'a éveillé”; claiming that the basic sense of the verb is “toucher,” developing into “s’approcher pour porter atteinte.” In this passage he said that the man touched a sleeper in order to awaken him.), THeth 16:76f. (“Es näherte sich mir ... Nerikaili ... um mir die Angelegenheit herzubringen”); ANA <sup>m</sup>Gurparan-zihu x[...] / [š]a-li-qa-aš (“Gurparanzihu’s wife) approached(?) Gurparanzihu [...] (and saying) ...” KUB 36.67 ii 30-31 (legend), ed. Güterbock, ZA 44:86f.

**3.** to intrude into, invade, to plunge into, penetrate, enter (generally in an unwelcome or polluting manner), violate, have (illicit) sexual intercourse—  
**a.** in general — 1' without prev.: (“I will destroy the land with these arrows”) *ta* (var. *t=an*) ŠA (var. *karda=šma*) ša-a-li-ik-ti (var. *ša-l[i-...]*) “You (O arrow) will plunge into (i.e., penetrate) their hearts” KBo 13.78:9-10 (legend, OH/NS), w. dupl. KBo 3.41 rev. 8 (OH/NS), ed. StBoT 23:35f. (“und du wirst in ihr Herz dringen”), Soysal, Hethitica 7:174, 179 (differently, but retracted Hethitica 14:111 w. n. 6), THeth 20:65 (“will touch them in the heart”) □ the fact that one variant omits *=an* suggests it was the OH local particle rather than an accusative object; (The Old Woman says:) *paiddu=wa=kan / É-[r]i=mi ša-li-ka-ru nu=war=aš=ši=ka[n] / ha[p~*

## šalik(i)- 3 b 1'

*par]u ŠAH.TUR ŠA <sup>d</sup>Pannu[nta]* “Let him proceed to enter(?) my house, and let the piglet of Panunta be j[oi]ned to him” KUB 9.4 iii 20-22 (rit., NS), ed. Beckman, Or NS 59:39, 47 (§23) (lines 24-26 “infiltrate”)

2' with *anda* “to plunge into, enter”: (“They place a bucket in the inner chamber of the deity”) *LÚ.MEŠNINDA.DÙ.DÙ=ma kuedani witeni QĀ~TE<sup>MEŠ</sup>=ŠUNU iššanauwanta anda ša-li-ki-an-ta n=at=kan parā UL=pat pedanzi* “The bakers do not carry out the water in which their dough-covered hands had been plunged” KBo 15.33 ii 19-20 (rit. for Stormgod of Kuliwišna, MH/MS), ed. StBoT 5:148 (“mit dem ihre teigigen Hände in Berührung kommen”), Moore, Thesis 74, 83 (“water into which the bakers plunge their dough-covered hands”), HED 1-2:383 (“bakers-water in which they immerse their doughy hands”), Haroutunian, VDI 200:121, 124 (“water in which the bakers cleaned their hands of dough”), Glockner, Eothen 6:66f. (“In welches Wasser aber die Bäcker (mit) ihre(n) mit Teig beschmierten Hände hineingehen”). Since nowhere else does *šalik-* take a direct object (acc.), it is not likely that “dough-covered hands” is the object of the verb here; while it is possible to understand *šalikanta* as mid. pl. pres. 3, “water in which they, i.e., their dough-covered hands plunge,” one would usually expect to see a sg. vb. w. the neut. pl. subj.; for *anda šalik-* with different meanings see 1 b 2', 3 b 2'.

**b.** (subj.) people into an area — 1' without preverb: *kuiš=šan Labarn[aš LUGAL-waš] NÍ.TE-aš irħa=šsa ša-li-ga[-ri]* “Whoever intrudes into the vicinity of the body of the Labarna[-king] (may the Stormgod destroy him)” IBoT 1.30:6-8 (OH?/NS), ed. Goetze, JCS 1:90f. (“comes too near to the person and the domain(?) of the labarna, the king(?)”), cf. Neu, StBoT 5:148 n. 2; AN[A É.MEŠ DINGIR-LIM=]a maninkuwan U[L 1-edani (ku)]edanikki š[a-li-ik-ta (n=aš)] ħinkatta imma (“Šuppiluliuma) did not intrude into a single one of the temples of the gods (of the conquered city in order to desecrate or damage it), but rather he even bowed down (and showed respect)” KBo 5.6 iii 36-38 (DŠ frag. 28 A), rest. and ed. Güterbock, JCS 10:95 (“did not rush close”); (“You are like the Stormgod”) [...] *nu È.A <sup>d</sup>UTU ša-li-qa-aš ... GIŠ(sic)ŠÚ.A* <sup>d</sup>UTU=ma ša-li-qa-aš “You penetrated/invaded the east. ... You penetrated/invaded the west” KBo 18.24 iv 5-6 (letter to Šalmaneser I, NH), ed. Otten, AfO 22:113 w. n. 9; GIM-an=za=kan <sup>d</sup>UTU-ŠI <sup>URU</sup>Neriqqan karpzi KARAŠ.HI.A=ma <sup>URU</sup>Piqainariša / [ša-l]i-kán-zi

## šalik(i)- 3 b 1'

## šalik(i)- 4 c

*nu=kan* <sup>URU</sup>Piqainarišaz arha <sup>URU</sup>Aštigurqa andan paizzi “(It is proposed that) when His Majesty finishes Nerik, the troops will then invade(?) Piqainareša. He will then leave Piqainareša and enter Aštigurqa” KUB 5.1 i 53-54 (oracle question, NH), ed. Ünal, THeth 4:40f. (“nähern sich”), tr. Beal, Ktēma 24:44 (“approach(?)) □ Aštigurqa in suggested campaigns in this text is always “entered” (*andan uwa-/pai-* i 59, iv 65) never attacked (*wally-*) nor šalik-ed; in the campaigns planned in i 70 and iii 23-24 they “return” to (*āppa pai-/uwa-*) Piqainareša, without mentioning any force being required; however the other exx. cited in the above paragraph show a clear mng. “invade” and not simply “approach”; here?: [...] *nepiši ša-li-ki-iš-ki-it-ta* “[...] invades(?) heaven” KBo 26.105 iv? 5 (mythological).

2' w. *anda*: (“His Majesty will go back from Nerik to Ḥahana. He will strike Ḥurna. Then he will attack Tanizila”) <sup>URU</sup>Taplena=ma=kan <sup>URU</sup>Hur~šama UL anda ša-li-kán-zi “But, they will not invade Taplena and Ḥuršama. (They will go back up Mt. Ḥaharwa)” KUB 5.1 ii 54 (oracles on royal campaigns, NH), ed. THeth 4:60f., tr. Beal, Ktēma 24:48 (“approach”); cf. ibid. i 27, 29, ii 6, 10; ŠA <sup>URU</sup>Taplena [U ŠA <sup>URU</sup>H]ur~šama kuit anda ša-li-ku-ar NU.SIG<sub>5</sub> ... UL=kan anda ša-li-kán-zi “Because invading Taplena and Ḥuršama is not propitious, ... they will not invade” ibid. iii 77-78, ed. THeth 4:76f.; ANA LÚ.MEŠ <sup>URU</sup>Tiyaš~šili=ma=kan anda ša-li-ku-ar kuēzza NU.SIG<sub>5</sub> LÚ.MEŠ <sup>URU</sup>PA=kan kuwapi anda ša-li-kán-zi “Since it is not favorable for the men of Tiyašili to invade from any direction, shall the men of Ḥatti invade somewhere?” ibid. iii 97-98, ed. THeth 4:80 (“nähern”), Beal, Ktēma 24:52 (“approach”); <sup>d</sup>UTU-ŠI=kan ANA LÚ.MEŠ <sup>URU</sup>Tizili=ma anda ša-lik-zi DINGIR.MEŠ-za=at ZI-za malān ... nu=kan UL=ma anda ša-lik-mi “(If) My Majesty will make an incursion into the men of Tizil(i), is it approved willingly by (you) gods? ... Or shall I not make an incursion?” ibid. i 27-29, ed. THeth 4:36f.; cf. also KUB 50.123 rev. 10 (oracle question, NH); for *anda šalik-* with different meanings see 1 b 2', 3 a 2', above.

c. to violate (a woman), to have (illicit?) sexual intercourse with, (lit. illicitly enter/penetrate) (“If a man sleeps with his brother’s wife, while his brother is alive, it is *hurkel*. If a man has (is married to) a free woman”) *ta* DUMU.MUNUS=ši=ya ša-li-ga

(dupl. *ša[-li]-i-ga*) “And he violates her daughter as well (it is *hurkel*. If he has (is married to) a young girl)” *ta anni=šši=a našma NIN-i=šši ša-li-i-ga* “and he violates her mother or sister as well (it is *hurkel*)” KBo 6.26 iii 51-53 (laws §195, OH/NS), w. dupl. KUB 29.37 iv 2-4 + KUB 29.34 iv 27-28, ed. LH 154 (“approaches... (sexually)”), and StBoT 23:76; (“We are taking (sc. marrying) our sisters!”) [*n*]u lē ša-li-ik-tu-mari [...UL] *ara nu k[att]i=šmi š[ešteni lē?]* “Do not violate (them). It is [not] right! [Do not sleep with them!]” KBo 22.2 obv. 19-20 (Zalpa legend, OS), ed. StBoT 17:6f. (“nicht sollt ihr einen solchen Frevel begehen”), tr. Hoffner, CoS 1:181 (“You must not go near them”).

4. to reach to — a. without prev./adv.: *ta* DUGÚTUL-ša ša-li-ga (also E, var. B: ša-li-i-ga, D: ša-a-li-ga) “He (a *hartagga*-man) reaches into the pot. (He takes out a loin and he throws it back into the pot)” KBo 17.43 i 15 (fest., OS), w. dupl. B: KBo 17.18 ii 17 (OS), C: KBo 17.99 i 7, D: KBo 17.42:7 (StBoT 25 p. 102), E: Bo 4869 ii 4 (StBoT 25 p. 103), cf. StBot 5:148 (“sich nähert” = “tritt zu”), cf. StBoT 23:35f. (“sich nähert”).

b. with *appanda* “to reach after”: (“Anu fled and went up to heaven (like) a bird”) EGIR-anda=šši ša-li-ga-as <sup>d</sup>Kumarbiš “Kumarbi reached after him, (seized his feet and pulled him down from heaven)” KUB 33.120 i 23 (Song of Kumarbi), ed. Kum. \*2, 7 (“stürzte sich”), tr. MAW 156 (“After him Kumarbi rushed”), Hittite Myths<sup>2</sup> 42 (“rushed after”).

c. with *parā* “reach out”: (“They set up(!) a stool for him to sit (but) he did not sit down”) adannaš=ma=šši <sup>GIŠ</sup>BANŠUR-un unuwer nu=kan parā UL ša-l[i-ik-t]a “They set (lit. decorated) a table for him to eat (from), (but) he did not reach out. (They gave him a cup, (but) he did not place his lips to it)” KUB 33.96 iv 16 + KUB 36.7a iv 52-53 (Ullik. I), ed. Gütterbock, JCS 5:160f.; par. *nu=ššan parā* UL ša-[lil-i-[k-ta]] KBo 19.112:6 (Hedammu), ed. StBoT 14:44f. (“sie gri[ff] nicht zu”); (“Then the *alhuitra*-woman and the house-owner bow before the moist bread”) ANA NINDA LABKI=ya=at=šan parā [(ANA <sup>NI</sup>NDA)parš]aš 3-Š[U] ša-li-ga-an-zi (par. [š]a-a-li-kán-zi) “They reach out towards the moist bread (and) to the fragments (of sour bread) three times. (Then they b[ow] three times)” KBo 29.89 iv 24-25 + KBo 24.24 iv 25-26 (*šahhan*-fest.), w. dupl. KBo

## šalik(i)- 4 c

24.37 iv 9-10, par. KUB 54.9 iii 11-12 (*witaššiyaš-fest.*), w. dupl. KUB 27.62 obv. 6-8; cf. in similar context [š]a-li-in-kánzi KBo 29.133 iii 2; *nu LÚAZU parā ša-li-ik-zi nu EN.* SÍSKUR ŠU-an ēpzi “The exorcist reaches out and takes the hand of the patient (and seats him in the chair of the Stormgod)” KBo 5.2 iii 36-37 (Ammiḥatna’s rit.); (“Concerning the fact that Pattiya stayed up in the palace”) ANA KIN É.GAL-LIM=ma parā ša-li-ki-iš-ki-[it] “And she repeatedly reached out into (i.e., intruded in) the work of the palace” KUB 22.70 rev. 6 (oracle question, NH), ed. THeth 6:82f. (“sich eingemisch[t hat]”); cf. ibid. obv. 76, differently Kronasser, EHS 1:415 (“ist zu nahe getreten” i.e., “hat gestohlen”) □ much depends on whether the KIN is simply an action noun or something concrete here; cf. KBo 19.112 rev. 6.

**d. parranda or parrianta** “to reach beyond”: *mān=ma=kan DINGIR-LUM kēdani ANA GIG* <sup>d</sup>UTU-ŠI HUL-anni parranta UL namma kuitki ša-li-ik-*ti* “If you, O deity, will not in any way reach further in a harmful way beyond this sickness of His Majesty, (let the KIN-oracle be favorable ... Favorable!)” KUB 5.6 i 41-42, ed. THeth 6:101 (“darüber hinaus näherst”), tr. partially Güterbock, ZA 44:91 n. 2 (“darüber hinaus vorgehen”), AU 276 (“über ... hinaus herfallen wirst(?)”); cf. *parranda* 1 d; *nu=kan edani memiyani zik parrianta ša-li-ik-*ti** “If you (Sungoddess of Arinna of Ḫatti) will not reach(?) beyond the aforementioned matter” KBo 2.2 ii 55-56 (both oracle questions, NH), ed. van den Hout, Purity 132f. (“press on beyond”); cf. *parrianda* (“press on(?)”).

**5. broken context and unclear — a. without preverb:** [š]a-li-ku-wa-aš-ta-ti KBo 3.45 obv. 9 (Murš. I against Babylon, OH/NS), ed. Hoffner, Unity and Diversity 56f. (“we penetrated”) w. n. 68 (or: “we reached, touched, arrived at”), Soysal, Diss. 54, 100 (“stoßen wir ein”); *nu=wa=mu=kan TÚGparnuš I[M ...]* (or perhaps: *i[mma ...]*) / *ša-li-ku-un* KUB 60.60 rt 15-16; also unclear *hal-muna=wa ša-li-ga* KUB 12.63 rev. 8 (Zuwi rit., OH/MS), ed. StBoT 5:148.

**b. with katta:** *nu=šši katta ša-li-ik-ta n=ašt[...]* *nu katta namma ša-li-qa-a-ri* (var. *ša-li-ga-a-r[i]*) KBo 13.119 ii 15-16 (rit.), w. dupl. KBo 13.133:4-5; [...] *katt]a ša-li-ki-u-a-an-zi* [...] KUB 29.53 i 10, ed. Hipp.heth. 192 i 23, 193 w. n. c.

The verb *šalik-*, whether in the middle or the active, governs its object in the allative or dative-loc-

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ative, cf. Starke, StBoT 23, numbers 38 (p. 35f.) and 111 (p. 76). KBo 15.33 ii 18-20, cited in 3 a 2', above, does not constitute an exception. The Sumerograms É.A <sup>d</sup>UTU and ŠU.A <sup>d</sup>UTU without phonetic complements in KBo 18.24 iv 5-6 must be understood as allatives, not accusatives.

Friedrich, ArOr 6 (1934) 358-365 (“unrein sein, unreines tun”); Güterbock, ZA 44 (1938) 91 n. 2 (“sich nähern, anstoßen, sich vergreifen”); Friedrich, HW (1952) 179f. (“anstoßen, sich nähern, vorgehen gegen, sich vergreifen, Unzucht treiben, (w. *parā*) die Hand ausstrecken, zulangen”); Laroche, RHA XV/61 (1957) 126 (“sens propre = ‘toucher,’ non pas ‘approcher, salir’”); Goetze, JCS 13 (1959) 68 (“touch, approach, attend to”); Laroche, RHA XVIII/67 (1960) 83 (“toucher,” by extension “s’approcher pour porter atteinte” > “éveiller”); Kammenhuber, ZA 57 (1965) 191f. w. n. 52 (“berühren”); Kronasser, EHS 1 (1966) 414f. (only “sich nähern”); Neu, StBoT 5 (1968) 147-149 (“sich nähern, berühren,” “in Berührung kommen”); Oettinger, MSS 34 (1976) 130-132; Starke, StBoT 23 (1977) 35f. (“sich nähern, vorgehen gegen”); Ünal, THeth 6 (1978) 125 (“die Hand ausstrecken, zulangen > berühren > sich eimmischen”).

**šaliman(i?)-** n.?/adv.?; (a cult place?); from OH/NS.†

**sg. d.-l. ša-li-ma-ni** KUB 57.63 i 5 (OH/NS), KBo 21.7 i 12, KUB 52.24 i (12), 16, KBo 10.45 iii 65.

(“On that day I will give instructions to my servant:”) *ša-li-ma-ni=wa šuppāi pāimi* “I am going to the sacred š. (As soon as I bathe, quickly give me my festive garment)” KUB 57.63 i 5 (OH/NS), ed. Archi, FsOtten<sup>2</sup> 16f. (“zum heiligen š.”), 25, translit. de Martino/Otten, ZA 74:299 (as Bo 2489 + Bo 4008); <sup>d</sup>UTU-i *kāša taknaš* <sup>d</sup>UTU-un *k[aruiliuš DINGIR.MEŠ-uš]* / *[n]akkimušš=a mukiškiw[eni mān?]* / *[k]arūiliyaš DINGIR.MEŠ-aš katt[a ...]* / *[š]a?-li-ma-ni-ma uwaši ka[...]* “O Sungod! W[e] are just now invoking the Sungoddess of the Netherworld, the Pr[imeval Deities], and the *nakkiu*-deities; [if/when(?)] you [...] down to/with the Primeval Deities, it will happen that you will [...] in the š.,” KBo 21.7 i 9-12 (rit.) □ the first sign in line 12 could also be read *[i]š-*; cf. § *ša-li-ma-ni=ma=aš* [...] KUB 52.24 i (12), 16 (bird-oracle question); [...] *-ahhun ša-li-ma-ni* / [...] KBo 10.45 iii 65 (rit. for underworld deities, MH/NS), ed. Otten, ZA 54:134f. (differently).

Since all four attestations are in the d.-l. and are all sentence initial, and since it is followed by its putative adjective modifier, it is also possible that

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## šallešš- 1 a

the word is an adverb. The first example might then be translated “Soon(?) I will go to the sacred (place).” But this may be less likely than the nominal interpretation.

If š. is a noun, in view of the extremely close similarity of writing, one must also consider equating this word with *iš-li-ma-ni* in *n=an iš-li-ma-ni* LÚ.MEŠNINDA.DÙ.DÙ ANA NINDA.GUR<sub>4</sub>.RA *za~numan*[zi ...]x-tallaš danzi “The bakers take it from the [...]tallaš (people) for cooking thick bread in the *išlimani* (building/room?)” KBo 15.33 ii 17-18, ed. Moore, Thesis 74, 83, Haroutunian, VDI 200:121, 124 (“oven”), Glocker, Eothen 6:66f. (“Ofen(?)”), see discussion in AlHeth 138 n. 73. On the reading of UDUN-niya, discussed there, see now the Hurrian *ēbhēni* which is translated by Hitt. UDUN-niya and UDUN-niyaz StBoT 32:84f, 516f.; [... *išl*]imanni NINDA<sub>1</sub>wageššar / ..... NINDA<sub>2</sub>ša]ramnaš hališ / [...]x 1 NINDA<sub>3</sub>piyantalliš / [...] LÚ.MEŠ x[...] / KBo 17.29 iv 1-4. If *išlimani* = šalimani, the word probably had an initial cluster /sl/.

De Martino/Otten, ZA 74 (1984) 299.

šalink- see šalik(i)-.

**šallešš-** denom. v.; **1.** to become large, great, grow up, increase in size or power, **2.** to become too big, too complicated or difficult to resolve; from OH/NS.†

**pres. sg. 3** šal-le-e-eš-zı KBo 26.96:4, šal-li-iš-zı KUB 12.46:1, šal-le-eš-zı KBo 3.3 iii 30 (Murš. II), [GAL-le]-le-e-eš-zı[i] KBo 9.96 iv 5 (according to de Roos, Diss. 287f.).

**pret. sg. 3** šal-le-eš-ta KBo 3.7 iii 6 (OH/NS), šal-li-iš-ta KBo 13.49 rt. col. 4 (NS), KUB 36.72 ii? 6; **pl. 3** šal-le-e-eš-[šer] KUB 36.2c iii 7, [ša]l-le-eš-šer KUB 24.8 iv 1 (OH?/NS), [šal-]l-e-še-er ibid. iii 17.

**imp. sg. 3** šal-le-e-eš-du KBo 10.37 ii 30 (OH/NS).

**iter. pres. sg. 3** šal-li-iš-ki-iz-zı KUB 33.95 + KUB 36.7b iv 22 (NS), šal-le-eš-ki-iz-zı KUB 33.92 iii 8 (NS), KUB 17.1 ii 20 (NH); **imp. sg. 2** šal-li-iš-ki KBo 3.8 ii 15 (OH or MH/NS).

Hurr. *teh=ešt=a=b* KBo 32.14 iv 3 = Hitt. šal-le-eš-ta=aš ibid. iii 3, ed. StBoT 32:82f., w. commentary 161f., KBo 32.14 rev. 48, 50, ed. StBoT 32:92f., w. commentary 196f.; cf. 1 a, below.

**1.** to become large, great, grow up, increase in size or power — **a.** of gods and humans: *UL teš~*

šummiš nu antuwahhaš apāš DUMU=ŠU ANA ABI=ŠU kuiš menahhaanta kūrur šal-le-eš-ta=aš n=aš mēani āraš n=ašta namma attaš=šan anda UL aužzi “This is not a cup, but a human being. It is that son who is hostile toward his father. He grew up and reached adulthood, and no longer looks at his father” KBo 32.14 iii 1-4 (Song of Release, MH/MS), ed. StBoT 32:82f. (“Heran wuchs er, und er gelangte zu Ansehen”), w. commentary 161f., tr. Hittite Myths<sup>2</sup> 70 §16; [*UL*] AN.ZA.GÀR nu antuwahhaš apāš DUMU-aš atti=šši kuiš menahhaanta LÚ.KÚR-aš n=aš šal-le-eš-ta / [n=aš e]lašna āraš n=ašta namma attaš=šan anda UL aužzi “This is not a tower, but a human being. It is that son who is hostile toward his father. He grew up and reached *elaššar*, and no longer looks at his father” KBo 32.14 rev. 50-51 (Song of Release, MH/MS), ed. StBoT 32:92f. (*elaššar* rendered “Ansehen”), w. commentary 196f., tr. Hittite Myths<sup>2</sup> 72 §27 □ Neu understands *mēyanı* and [e]lašna as near synonyms (StBoT 32:161f. n. 130-131, quoting also Starke’s rendering “er gelangte in bessere Kreise” conveyed to the author by letter); cf. Hittite Myths<sup>2</sup> 79 n. 39; (“May the gods give him (i.e., the sacrificer) goodness, life, longevity; may they give him vigor and health”) § n=aš šal-le-e-eš-du parkuešd[u] “May he grow large, may he grow tall” KBo 10.37 ii 30 (rit. against curse, OH/NS), ed. Haroutunian, FsHoffner (forthcoming) (“let him grow up (and) become tall”), cf. parkuešš- B; šal-li-iš-ki-iz-zı=ya=aš (var. šal-le-eš-ki-iz-zı=ya=aš) <sup>NA<sub>4</sub></sup>kunkunuzziš “The Basalt (i.e., Ullikummi) kept growing” KUB 33.95 + KUB 36.7b iv 22 + KUB 33.93 iv 17 (Ullik. IA), w. dupl. KUB 33.92 iii 8, ed. Güterbock, JCS 5:156f., tr. Hittite Myths<sup>2</sup> 59 §21; [...]x miyat[i ...] § šal-li-iš-ta=aš n=aš tar~huišta “[...] was bor[n ...] § He grew up and became powerful” KBo 13.49 rt. col. 3-4 (conj./myth, NS); (“LAMMA replied to Kubaba”): karuiliu[š DINGIR].MEŠ-uš šal-le-e-eš-[šer] “The Primeval Deities have become great” KBo 22.86 rt. col. 9 + KUB 36.2c iii 7 (Song of LAMMA myth), tr. Hittite Myths<sup>2</sup> 46 §6 (“are great”); (“(The Stormgod) took the daughter of a poor man as his wife. She bore him a son”) mān=aš šal-le-eš-ta=ma “and when he grew up, (he married the daughter of the Serpent)” KBo 3.7 iii 6 (Illuy., OH/NS), ed. Beckman, JANES 14:15, 19, tr. Hittite Myths<sup>2</sup> 13 §22, LMI 52 (“Quando questi fu diventato grande”); [*GIM-an*] DUMU.MEŠ <sup>m</sup>A[ppu ša]l-le-eš-šer n=aat maya~teššer n=aat LÚ-ni mehuni araer “[When] the sons

## šallešš- 1 a

of Appu grew up, [matured,] and reached manhood” KUB 24.8 iv 1-2 (Appu legend, OH?/NS), ed. StBoT 14:10f., tr. LMI 170 (“[cre]sciuti”), Hittite Myths<sup>2</sup> 84 §18, Hoffner, CoS 1:154, restored from [DUMU.MEŠ <sup>m</sup>Appu šal-*l*]i-še-e-er *n*=at mayateššer [*n*=at LÚ-ni me]*huni* erer ibid. iii 17-18; cf. šalli- 1 b 1’.

**b.** of grass: *nu welku šal-le-eš-ki-iz-zi* “The grass grew tall” KUB 17.1 ii 20 (Kešši legend, NH), ed. Friedrich, ZA 49:238f.

**2.** to become too big, too complicated or difficult to resolve: *mān DīNU=ma kuitki šal-le-eš-zi* “If a lawsuit becomes too big (for you to judge)” KBo 3.3 iii 29-30 (Syrian affairs, Murš. II), ed. Klengel, Or NS 32:38, 44 (“zu schwierig wird”).

Götze, Ḥatt. (1925) 69; Friedrich, HW (1952) 179; Kronasser, EHS 1 (1966) 402; Oettinger, Stammbildung (1979) 249.

Cf. šalli-, šal(l)ai-, šalliya- B.

[šalliškinna] The word [...]šal?-li-iš-ki-in-na KUB 7.52:8 should be read [... še-ḥ]i!-li-iš-ki-in-na. Cf. šehelliški-.

[šalīšli-] see šalwina-.

**šalk-** v.; to knead, mix together; from OS.†

**pres. sg. 1** šal-ga-mi (for \*šalkmi) KUB 24.14 i 10 (NH); **sg. 3** ša-al-ak-zi KBo 17.36 ii 8 (OS), KUB 7.1 ii 1 (pre-NH/NS), KUB 35.116 i? 8, šal-ki-iz-zi KBo 17.105 ii 27 (MH/MS); **pl. 3** šal-kán-zi KUB 15.31 i 20 (MH/NS).

**pret. sg. 1** [š]a-al-ku-un Or. 90/1694 rev. 3 (courtesy of Süel/Soysal, forthcoming), ša-al-ku-u[n] ibid 4.

**part. com. nom.** šal-kán-za KUB 54.41 rev. 5, KUB 54.49 obv. 7, šal-kán-ta-an KUB 60.121 obv. 10, 13, 15.

broken šal-kán-x[...] KUB 60.43 obv. 3.

Note that OS uses the resolved writing ša-al- in the initial syllable.

(“I mix all this together with dough (made from) barley flour”) *nu 1 UPNU karaš mallan n*=at šal-ga-mi “And one UPNU of karaš-grain is milled and I knead it (i.e., work the karaš into the dough). (And I make two images)” KUB 24.14 i 10 (Hebattarakki’s rit., NH); (šeppit-wheat) *n*=at malli ša-al-ak-zi “She mills and kneads (and she makes and cooks 14 šalakar-breads)” KUB 7.1 ii 1 (Wattiti’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:149f.; (“The Old Woman takes one small sweet-cake and crumbles it

## šalnuan[(-)...]

in her hand”) *n*=an IŠTU Ī.UDU šal-ki-iz-zi *n*=an NINDA.Ī.E.DÉ.A iēzzi “She mixes it together with tallow and makes it into a tallow-cake” KBo 17.105 ii 27-28 (rit., MH/MS), ed. HAB 172 n. 2 (“verröhrt(??”); *nu BA.BA.ZA šal-kán-zi* “They knead PAPPASU-dough (and make one *duni*-loaf, and bake it)” KUB 15.31 i 20 (evocation, MH/NS), ed. Haas/Wilhelm, AOATS 3:150f. (“röhrt Brei an”); [...]kanza (or: [...]šal-]kán-za) IŠTU LĀL šal-kán-za “kanza-cereal [dough?] is mixed together with honey (or: [...] is kn]eaded [with ...], is kneaded with honey)” KUB 54.41 rev. 5 (rit.); 1 NINDA.GUR<sub>4</sub>.RA Ī-it šal-kán-ta-an “one thick loaf mixed together with oil” KUB 60.121 obv. 10, ed. Popko, AoF 18:239f.; [...]š UPNI Ī-it šal-kán-za “[...]-iš, weighing an UPNU, is mixed together with oil” KUB 54.49 obv. 7; cf. [...]it ša-la-ak-zi KUB 35.116 i? 8; [...] tūnik ša-al-ak-zi KBo 17.36 ii 8 (fest., OS), translit. StBoT 25:122.

Friedrich, ArOr 6 (1934) 365 (“‘kneten, formen’ od. dgl.”); Sommer, HAB (1938) 172 n. 2 (“verröhren”); Kronasser, EHS 1 (1966) 413; Oettinger, Stammbildung (1979) 216 (“kneten, vermengen”); Kimball, MSS 53 (1992) 80 (etymology).

## šalkupari- n.?; (a dance step); MH/NS.†

(“The dancers danced:” ... then ... then ... (etc.)) EGIR-ŠU=ma tuwa'zza anda ḥalapitta § EGIR-ŠU=ma tuaz šal-ku-pa-re-eš “Then ḥalapitta in/inside from afar, § Then from afar š.” KUB 4.1 iv left side 41-42 (MH/NS), ed. Eothen 2:37f.; EGIR-ŠU=ma tuwaz lapatiš 1-ŠU § EGIR-ŠU=ma lapatiš šal-ku-pa-re-eš “Then from afar there is a *lapati*, once. § Then there is a *lapati* (and) š.” KUB 4.1 iv right side 33 (MH/NS), ed. Eothen 2:37f., cf. CHD *lapat(a/i)-*, correct date there.

This word could also be read as a female professional title MUNUS<sup>f</sup>ku-pa-re-eš “a *kupari*-woman.” Theoretically one could also read this word as a proper name <sup>f</sup>Kupari- (a <sup>m</sup>Kuparabi is attested KBo 5.1 iv 43). However, no other personal names are listed here, nor is the word a genitive.

## šalnuan[(-)...] (mng. unkn.).†

[...] GI(.)URU iškatta(-)ša-al-nu-a[n(-)...] KUB 43.74 obv.? 12 (glass text); cf. ibid obv. 18, ed. Riemenschneider, FsGüterbock 269 w. n. 24 (no reading). Since there is no clear word space preceding ša- it is not

## šalnuan[(-)...]

## šalwai-

even certain that š. is the entire word. A city name cannot be ruled out.

## šalpa-, šalpi- n. com.; dung(?); NH.†

**sg. nom.** šal-pí-iš KBo 1.45 rev.! 10; **sg. acc.** šal-pa-an KUB 24.14 i 4 (NH), KUB 24.15 i 22, šal-pa-aš (error for šalpa-an) KUB 24.14 i 23 (NH).

(Sum) U+KU = (Akk.) zi-in-hu “excrement” = (Hitt.) šal-pí-iš KBo 1.45 rev.! 10 (the S<sup>g</sup> vocabulary), ed. MSL 3:59.

(The Old Woman recites an incantation in which she announces to the bewitched person what she has accomplished by her ritual actions:) ... ŠA UR.GI<sub>7</sub>=ma=tta waršulan awan arha parhun ŠA UR.GI<sub>7</sub>=ma šal-pa-aš (var. better šal-pa-an) UZU UR.GI<sub>7</sub> UZU GİR.PAD.DU UR.GI<sub>7</sub>=ya šimišyanun (var. šimešēnu[n]) “I have driven away from you the odor (waršulan) of the dog; I have burned the dung(?) of the dog (the contents of its intestines?), the flesh of the dog, and the bones of the dog” KUB 24.14 i 22-24 (Hebattarakki’s rit., NH), w. dupl. KUB 24.15:21-23; (The Old Woman Hebattarakki says: “When I release a bewitched person, I seat him or her on a chair, and I take dough made of barley flour) nu UR.GI<sub>7</sub>-aš šal-pa-an menahhanda imi~yami “I mix the dung(?) of a dog into (it)” (and I take tuhheššar, the pankur of a goat, <sup>NA4IM</sup>BABBAR (= Akk. gaṣṣu “gypsum, whitewash”), various herbs and flowers, and brushwood. And I mix all of this into the dough made of barley flour, and I press it against the body of the bewitched person”) KUB 24.14 i 4 (Hebattarakki’s rit., NH), ed. Güterbock, RHA XXII/74: 102 (translating tuhheššar “incense” and pankur “milk,” but leaving šalpa- untranslated); for the inclusion of gypsum in mixtures applied magically to sufferers see CAD gaṣṣu b 3’-4’; this is the only occurrence of <sup>NA4IM</sup>BABBAR in published Hittite texts.

Whatever the precise meaning of waršula- (“odor?”), the group šalpa-, UZU, and UZU GİR.PAD.DU constitute the totality of the dog: its meat (fleshy part), its bones (skeletal part), and the contents of its stomach and intestines (šalpa-). The specific translation “dung,” however, depends on the accuracy of the Hittite translation of Akkadian šinhu and the identity of šalpa- with šalpi-, which cannot be proven.

Friedrich, HW (1952) 180 (after Landsberger, ZA 41 (1933) 223 (“(Hunde-)Kot”)).

Cf. šakkar, zakkar, kammarš-.

## xšal(-)ta-[o-]li-in(?); (mng. unkn.); NH.†

In broken context: [...] x [o] x xšal(-)ta-[o-]li-in(?) § KUB 18.58 iii 40 (KIN oracle, NH). The reading follows Friedrich, HW 333; CLL 186 erroneously reads -ti-in. As copied, the sign preceding -li- can only be a very short sign with -aš- as the most likely candidate. More serious, the copy shows clear wordspace between the sal and the ta-, as well as between the x and the sal. One could also read xMUNUS ta-[o-]li-in(?).

[šallu-] adj.; for šallamuš see šalli-.

šaluwa<sup>(MUŠEN)</sup>- A n.; (a bird); attested only in a bird oracle; from MH.†

šal-u-wa-aš=kan EGIR U[GU ...] “A š.-bird [came/went] up from behind” KBo 24.129 i 4 (NH); this word? [...(-)]šal-u-wa-aš<sup>MUŠEN</sup> gun.-i[š ...] KBo 22.263:3.(MH/MS). The šaluwa-bird may well be the same as the šalwaya- and šaluwašalwa-birds, q.v.

Cf. šaluwa- B, šaluwai(ya)-, šalwašalwa-.

## šaluwa- B n.; (mng. unclear); NS.†

2 šal-u-wa-aš ZU<sub>9</sub>.AM.SI 11 U<sup>RUDU</sup>garipa[...] “Two ivory š.-s, eleven copper garipa-s [...]” KUB 42.61 obv. 13 (inv., NS), ed. Košak, THeth 10:135 (no tr.), Siegelová, Verw. 526f. (translit. SAL-u-wa-aš, no tr.), cf. Güterbock, Anadolu 15:7 n. 12 (reading SAL-u-wa-aš(?), unclear). These may be statuettes of šaluwa-birds (cf. šaluwa- A), but nothing in the context would prove or disprove this.

## šalwai- v.; to penetrate(?), stick(?) in; NS.†

**pres. sg. 3** šal-wa-a-iz-zi KUB 58.75 rev. 11, 12; **pret. sg. 3** ūšal-wal-a-it KUB 33.114 i 8, 10 (NS).

[...(-)]iškit ŠA <sup>d</sup>LAMMA-x [(<sup>GI</sup>KAK.Ú.TAG. G)A ...]x <sup>d</sup>IŠTAR-in UZU UBU[R ... (<sup>UZU</sup>GAB-i=šši) anda?] / ūšal-wal-a-it 2-aš=ma ŠA <sup>d</sup>LAM[MA <sup>G</sup>(<sup>I</sup>KAK.Ú.TAG.GA) ...] nu=kan <sup>GI</sup>štiyarrat a?[- ...

## šalwai-

-(āhher<sup>d</sup>) [...] anda šal-wa-a-it “[...]d. The arrow of <sup>d</sup>LAMMA [...-ed] IŠTAR(’s) breasts. It penetrated(?) her chest. The second arrow of <sup>d</sup>LAMMA [...]. They [...]ed the wagon. The [...] penetrated(?) [...]” KUB 33.114 i 6-10 (mythological fragment), w. dupl. KBo 12.76 iv 10-13, translit. Myth. 146, ed. without dupl. Meriggi, Athenaeum 31:132f. (“urtare??, incalzare??”); in badly broken context: [...]x EN.SISKUR DINGIR-LUM <sup>URU</sup>Teqarama [...]anda šal-wa-a-iz-zi GIM-an-wa x x kiš[šan] [...]x-kuyali anda šal-wa-a-iz-zi [...] LUGAL-uš ŠÀ É DINGIR-LIM kuedanikki [...] kap(?)]puwaiz[zi...]x <sup>LU</sup>SANGA x-x É1 <sup>d</sup>UTU [...] KUB 58.75 rev. 10-14 (fest. frag., NS).

In all its occurrences the verb construes with the preverb *anda*.

Meriggi, Athenaeum 31 (1953) 132f. w. n. 73.

**šaluwai(ya)-(MUŠEN)** n. com.; (a bird); only attested in bird oracles; NH.†

**nom.** šal-u-wa-iš KUB 5.11 i 50, 67, ii 22, šal-wa-i-eš KUB 18.26 iii 9, šal-u-wa-ia-aš KUB 5.25 iv 40.

**acc.** šal-u-wa-in KUB 5.11 i 66, iv 34, šal-u-wa-ia-an KUB 5.17 ii 15, iii (7), KUB 49.21 i 5.

**a.** seen: šal-wa-ia-an-na gun. NIMUR “And we saw a š.-bird *gun.-li-*” KUB 5.22:26; šal-wa-ia-an *gun.-lian* NIMUR KUB 16.60 iii 11 and KUB 5.17 ii 15; šal-wa-ia-an *tar.-lian* (i.e., *tarwiyalian*) NIMUR “we saw a š.-bird *tarwiyali-*” KUB 52.75 obv. 7; KUB 5.11 iv 34.

**b.** flying, lit. going (*pai-* A): šal-wa-ia-aš=ma gun. parian *pa[it]* “The š.-bird went across *gun.-li-*” KUB 5.22:24; cf. šal-u-wa-ia-<aš> *tar.-li* (i.e., *tarwiyali*) *pa.-an* (i.e., *pariyan*) *pait* KUB 22.7 obv.? 7; šal-wa-ia-aš=kan *pe*. (i.e., *peran*) *kuš*. (i.e., *kuš-tayati*) *uit* “The š.-bird came in front *kuštayati*” KUB 5.22:38; cf. ibid. 41; KUB 5.11 i 67; šal-u-wa-ia-aš=ma=kan EGIR UGU SIG<sub>5</sub>-za [*uit*] n=aš=kan *pi.-an arha pait* “The š.-bird came up from behind on the good side. It went off in front” KUB 49.14 iii 13-14; cf. KUB 49.15 rt. col. 3-4; KUB 16.71:6-7; šal-u-wa-ia-aš=kan EGIR GAM [...] “The š.-bird [came/went] down from behind” KUB 16.52 obv. 16; šal-wa-i-eš *zi.-an* (i.e., *zilawan*) *kuš. pait* KUB 18.26 iii 9; cf. KUB 49.21 ii 11-12; *iparwaššiš=ma=kan* [šal]-u-wa-iš MUŠEN <sup>d</sup>UTU-un EGIR UGU SIG<sub>5</sub>-za [*uit*] KUB

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5.11 i 42; cf. [...]x=ma=kan šal-u-wa-ia-aš <sup>d</sup>UTU-u[n ...] KUB 16.55 i 3.

**c.** direct obj. of *IKŠUD*: nu=za GAM-an šal-u-wa-ia-an [GU]N-an IKŠUD “It (a bird) encountered a š.-bird from below GUN-an” KUB 49.21 i 5-6; cf. KUB 5.11 i 66.

Ertem, Fauna (1965) 218; Archi, SMEA 16 (1975) 143 w. notes 61-63.

Cf. šaluwa- A, šalwini-, šalwašalwa-.

**šalwan-** n. neut.; (an object made of silver); from MS.†

**nom.-acc. sg.** šal-u-wa-an-za KBo 14.96 iii 16, 18 (the latter written over onto the obv.), KBo 24.31 obv.? 10, šal-wa-an-za(-) KBo 38.184 i 7 (MS).

**broken** šal-u-wa[-...] KBo 29.107 obv. 10; possibly also šal-u-wa-a[n ...] KUB 58.24 ii? 8.

Neut. gender determined by anaphoric *na-at-kán* in KBo 24.31 obv. 10-12 + KBo 29.103 i 8-10.

[... MUNUS<sub>al</sub>]Iḥuīt̄raš šal-u-wa-an-za KÙ. BABBAR EGIR-pa ištanāni / [kitta(?)] “The alhuitra-woman’s silver š. [is placed] back on the altar” (or: The a.-woman [puts] the silver š. back on the altar) KBo 29.72 iii 18-19 + KBo 14.96 iii 16-17 (witaššiyaš-fest.); nu MUNUS<sub>al</sub>ḥuīt̄raš šal-u-wa-an-za KÙ. BAB[BAR] QATI=ŠU=pat ḥarzi “The alhuitra-woman holds the silver š. in her hands” KBo 29.72 iii 20 + KBo 14.96 iii 18; 1 šal-u-wa-an-za KÙ. BABBAR ištanān[i EG]IR-pa kitta ... n=at=kan É.ŠÀ-ni [...]x pēdai “One silver š. is put back on the altar (and a ḥuwaššannala-woman takes it down) and carries it (-at) into the inner chamber” KBo 24.31 obv.? 10-12 + KBo 29.103 i 8-10 (cult of ḥuwaššanna). Possibly also n=uš apē[z? ...] / anda IŠTU TUDI[TTIM ...] / šal-u-wa-a[n ...] KUB 58.24 ii? 6-8; [...]x-zi šal-wa-an-za-aš-ša-an / [...]te-iš-ki-it-ta KBo 38.184 i 7-8 (MS).

As a neut. sg. š. shows its Luwian origin by the final -za/-ša (van den Hout, KZ 97:60-80, Melchert, CLL p. iii).

**šalwani-** n. com.; (mng. uncertain); MH?/NS.†

**sg. acc.** Iša?-al-l-wa-ni-in KUB 43.56 ii 12; **inst.** [ša?-a]l-wa-ni-it ibid. ii 11.

(“If [he takes] it up, he [becomes pu]re(?); [but] if he does[n’t] take it up, he becomes impure. They

## šalwani-

## šalwina- d

[*kannai*- [his] m[outh(?)]]) § *kannānzi=ma=šša[n ša?-a]l-wa-ni-it / [ša?-all]-wa-ni-in=šan* [o-o]x *katta / [kuškuššanzi]* K[A×U?=ŠU=ma?] *apēz kan[nānzi]* § “but they *kannai*- with š., and they crush the š. [...] and *kannai*- [his] m[outh(?)] with that” KUB 43.56 ii 11-13 (Kuliwišna rit.) □ collation by Klengel (letter 10/31/94) confirms readings [*na-a*]š [pár?]l-ku-e-š[-zi] (ii 8) and K[A×U?=ŠU=ma?] (ii 13).

This š. seems to denote a substance which — when crushed — was used to purify. The crushing of š. eliminates the possibility that it is the šalwini-bird that was used to purify, and most likely also the šalwan- (q.v.) which is made of silver. It could, however, be related to šalwina- “mud-plaster,” which could be applied to someone’s face, and could be pounded/crushed when dry. The meaning of *kannai*- is still undetermined (Neu, IF 88:303 gives refs. without translation) but could mean something like “smear.”

[šaluwarwanzi] KUB 50.87 rev.? 9 as read by van den Hout, Purity 156 n. 106, is to be read *fUwaruwanz*. Cf. *fWarwanziš* KUB 20.40 ii 6, 33, NH 1502.

**šalwašalwa-**(MUŠEN) n. com.; (a bird); only mentioned in bird oracle texts; NH.†

šal-u-wa-šal-wa-aš=ma gun.-i[š ...] “The š.-bird [came/went] gun.-iš” KUB 22.3 iv 4; [... šal-u-wa]-šal-u-wa-aš<sup>MUŠEN</sup> gun.-i[š ...] KBo 22.263:3.

The word shows full reduplication, like the bird name *kallikalli*-, perhaps mimicking the bird’s call.

Archi, SMEA 16 (1975) 143 w. note 63.

Cf. šaluwa-(MUŠEN) A, šalwai(ya)-, šalwini-.

**šalwina-, šalwena-, šalwišana-, šal<w>išli-** n. com.; mud (plaster)(?); from OS.†

**acc.** šal-ú-e-na-an KBo 10.37 i 6 (OH/NS), šal-ú-i-na-an KUB 30.15 obv. 28 (MH?/NS), KUB 39.41 obv. 13 (NS), ša-lu-i-ša-na-an KBo 12.112 rev. 14 (MH/NS), šal-<ú/u>-i-iš-li-in KUB 30.15 + KUB 39.19 obv. 34; **gen.** šal-ú-i-na-aš KUB 9.39 i 2; **inst.** ša-lu-i-ni-it KBo 17.1 iv 18 (OS), KBo 17.3 iv 14 (OS); **pl. acc.** šal-ú-i-nu-uš KBo 22.178 iii 6.

**a.** a building/molding-material: *nu=za šal-ú-i-na-aš purut lalaušnaš purut wappuwaš* IM-an NUMUN.

HI.A *hūmanda* MUNU<sub>8</sub> BAPPIR “(They take) mud of š., mud of ants (and) riverbank clay, all seeds, malt, (and) beer-bread. (They mill them backwards and mix them into(?) the clay. I make statuettes, mouth and tongues)” KUB 43.59 + KUB 9.39 i 2-4 (Šehuzzi’s rit., NH) □ since *lalawišna*- is a living creature (“ant”), it is possible that šalwinaš *purut* also refers to mud accumulated (for a nest?) by a šalwini-bird; however the word for the bird is always written either šal-wi-<sub>7</sub>- or šal-u-; 3? GIŠ? [...]x TUR.TUR 1-EN šīnan uilnaš ša-lu-i-ni-it f-x-x-x-1-it-ta arauummi/arapmi “I a. 3? small wooden [...]s (and) one figurine of clay (*wilan*) with mud-plaster and with [...]” KBo 17.1 iv 18-19 (rit., OS); *nu=wa kuttaš ša-lu-i-ša-na-an* [GIM-an ... U]L *wemiezzi* DUMU-lann=a=wa [...QĀTAM~MA lē] *wemiezzi* “[As ...] does not find the mud-(plaster) of the wall, [so may ... not] find the child” KBo 12.112 rev. 14-16 (birth rit., MH/NS), ed. StBoT 29:68f. (“mortar”), THeth 12:16.

**b.** something of little value: (“The old woman takes (weighing) scales. On one side she places all the si]lver, gold and precious stones”) [1]-edaz=ma=ššan šal-ú-i-na-an dāi “On the other side she places š.” KUB 30.15 + KUB 39.19 obv. 28 (MH?/NS), ed. HTR 68f.; a parallel text continues: šal-ú-i-[n]a-an=wa=za (par. šal-<ú/u>-i-iš-li-in=wa=za) dahhi “I will take the š. (par. the šalwišli).” (She then breaks the scales) KUB 39.41 obv. 13 (funerary rit., NS), w. par. KUB 30.15 + KUB 39.19 obv. 34 (MH?/NS), cf. Güterbock, Oriens 10:356 □ since Hitt. possessed no glottal catch phoneme, a writing šal-i-iš-li-in would serve no purpose, whereas -ú/u-i- is the regular Hitt. representation of /wi/; writings of šalwi-words as šal-ú-i- and šalwa-words both as šal-u-wa- and šal-wa- may have led to the accidental miswriting of \*šal-ú/u-i-iš-li-in as šal-i-iš-li-in. This interpretation also has the advantage of allowing us to take ša-lu-i-ša-na-an KBo 12.112 rev. 14 at face value, with *l* and *n* interchanging.

**c.** something normally unpalatable(?): (“They (the dead who live in the Netherworld) do not eat fine food. They do not drink my good beverage”) šal-ú-i-nu-uš az[zikkanzi] “They e[at] lumps of mud” KBo 22.178 + KUB 48.109 iii 6, ed. Hoffner, Sachs Mem. 192, cf. CHD L-N 295 s.v. *mimirruš* □ perhaps the lumps or balls of š. resembled spherical loaves of bread.

**d.** unclear: *katti=š[ši? ...-m]a?-aš šal-ú-e-na-an [dā]i* “Together with it he/she [take]s(?) mud-plas-

## šalwina- d

ter of [...]” KBo 10.37 i 6, ed. Haroutunian, FsHoffner (forthcoming).

The manifold spellings of this word suggest a non-IE word, perhaps borrowed from Hattic. Cf. GN <sup>URU</sup>Zippašna/KUR <sup>HUR.SAG</sup>Zippašlā (RGTC 6:509). In Hittite the sequence *šl* is rare (*ešlut, išlimani* [for which see *šaliman(i)-*]). Whether this *šalwina-* can be connected to the bird name *šalwini-* (which shows no such alternations) is still another problem.

*šalwina-* (etc.) appears to be something used on walls, but (so far) no figurines made from it are attested. Its near synonym *purut* has a broad range of meanings (cf. CHD P 395-397). *šalwina-* ought to be something different. Although Boysan-Dietrich suggested that it refers to sun-dried bricks themselves, none of its occurrences require that interpretation.

Otten, OLZ 44 (1941) 17 (read syll.); Laroche, RA 45 (1951) 188; Güterbock apud HW (1952) 180 (“Mortel aus Lehm und Häcksel (türk. *kerpiç*)”); Güterbock, Oriens 10 (1957) 355f. (Turkish “*kerpiç*” = “mud mixed with water and chaff and used both for sun-dried bricks and as wall plaster”); Hoffner, EHGl (1967) 59 (“mortar”), 60 (“mud”), 69 (“plaster”); Beckman, StBoT 29 (1983) 294 (“mortar”); CHD L-N (1986) 295 (on KBo 22.178 + KUB 48.109 iii 6: “lumps of mud”); Boysan-Dietrich, THeth 12 (1987) 15-17 (“luftgetrocknete Lehnmziegel” = Engl. “adobe,” she speculates that <sup>URU</sup>SIG<sub>4</sub>-*nahila* is to be read \**Šalwinaḥila*-; but although no such city name is attested, <sup>URU</sup>Kalpašana*ḥila* is, which would suggest \**kalpaša-* or \**kalpašana-* as the reading of SIG<sub>4</sub>).

**šalwini-** n.; (a bird); attested in ornithomancy; from MH/MS.†

**sg. nom.** *šal-u-i-ni-iš* KUB 18.5 i 17 (NH), *šal-u-<i->ni-iš* HKM 47 rev. 43 (MH/MS), *šal-u-wi<sub>5</sub>-ni-iš* KUB 22.45 obv. 8 (NH), KUB 22.68:10 (NH), *šal-wi<sub>5</sub>-ni-iš* KUB 5.25 iii 16 (NH), *šal-wi<sub>5</sub>-ni-eš* KUB 5.24 ii 49 (NH), KUB 18.12 obv. 20, etc. (NH); **acc.** *šal-u-i-ni-in* HKM 47 rev. 42 (MH/MS), KUB 18.5 i 13 (NH), *šal-lu-u-i-ni-in* AT 454 ii 31, *šal-wi<sub>5</sub>-ni-in* KUB 22.39 iii 24 (NH), *šal-u-wi<sub>5</sub>-ni-in* KUB 5.21 obv. 6 (NH).

**pl. nom.** *šal-u-i-ni-e-eš* KUB 18.5 i 41, ii 29, 32, iii 4 (NH).

**a. obj.** of *auš-* (*NİMUR*): *šal-lu-u-i-ni-in tar.-lian NİMUR n=aš=kan EGIR GAM kuš.-za n=aš 2-an arha pait* “We observed a š.-bird *tarwiyalian*, and it (came) back down *kuštayaza* and then went off 2-an (*takšan?*)” AT 454 ii 31-32, cf. KUB 49.5 i 3, KUB 49.43 rev.? 7; *šal-wi<sub>5</sub>-ni-in gun.-lian NİMUR n=aš*

## šal&lt;w&gt;išli-

*aš=kan pi.-an kuš. u[it] n=aš pa.-an tar.-li pait* KUB 49.19 iii 32-33.

**b. subj.** of *uwa-* “to come (i.e., fly towards the observer)”): cf. KUB 18.5 ii 29-31 cited below; cf. KUB 22.68:10-11; EGIR KASKAL-NI *šal-wi<sub>5</sub>-ni-i[n ...]* / [x-x-y]an *NİMUR n=aš=kan EGIR UGU uit* KUB 16.75 ii 4-5; *pi.-an SIG<sub>5</sub>-za uit* KUB 5.21 obv.? 7; *šal-wi<sub>5</sub>-ni-eš=ma=kan EGIR GAM ku.-za uit n=aš 2-an arha pai[t]* KUB 18.12 i 20.

**c. subj.** of *pai-* “to go (i.e., to fly away from the observer)”): cf. exx. in sec. a; 2 *šal-u-i-ni-e-eš=ma pariawan taru.-an pāe[r]* “Two š.-birds went (i.e., flew away from the observer) *pariawan tarwi~yalian*” KUB 18.5 ii 34-35; often the bird is observed first “coming” and then “going”: KUB 49.19 iii 32-33 (cited above in a), *uit ... pait* KUB 22.68:10-11, *uēr ... (namma ...) uēr ... uēr ... uit ... pait ... pāer* KUB 18.5 ii 29-35, *uēr ... uēr ... erer ... pāer* KUB 18.5 iii 4-7.

**d. several š.-birds in view:** *nu=k[a]n EGIR ÍD 3 šal-u-i-ni-e-eš EGIR-an šarā x[... ]x uēr namma=at pariawan uēr [..... ÍD-an pariyan uēr* KUB 18.5 + KUB 49.13 ii 29-31; cf. ibid. ii 32, 34, iii 4; [*n=ašt*]a EGIR ÍD 4 *šal-u-i-ni-e-eš pattarpalhišš=at [o-a]n šarā aššuwaz uēr namma=at [pari]yaw[a]n uēr ÍD=ma=at=kan pariyan [o-o] erer na[m]ma=at takšan arha pāer* KUB 18.5 iii 4-7.

**e. with other birds:** š. mentioned w. a *pattar-palhi*-bird: KUB 18.5 iii 4-7 (see above); KUB 22.39 iii 24-25; w. *pattarpalhi-* and *urayanni*-birds: KUB 5.24 ii 45-51; w. a *maršanašši*-bird KUB 49.25 left edge 3-5 (in broken context); KUB 18.5 i 13-19; observed after an eagle: KUB 22.68:6-11; before an eagle: KUB 5.13 iv 7-8, w. an eagle and a *pattarpalhi*-bird: KUB 22.45 obv. 17-20.

Also attested as a male PN <sup>m</sup>*Šal-wi<sub>5</sub>-ni* KUB 13.34 iv 16, <sup>m</sup>*Šal-u-i-ni-iš* KUB 13.35 iii 44 (Goetze, Tunn. 29 n. 15; Laroche, NH 155 (no. 1090), 339 erroneously <sup>m</sup>*Šal-ú-i-ni-iš*).

Goetze, Tunn. (1938) 29 n. 15; Güterbock apud HW (1952) 180; Ertem, Fauna (1965) 218; Archi, SMEA 16 (1975) 143 w. n. 62; Alp, HBM (1991) 325 (on the Maşat references).

Cf. bird names *šaluwa-* A, *šaluwai(ya)-*, *šalwašalwa-*, etc.

**šalwišana-** see *šalwina*.

**šal<w>išli-** see *šalwina*.

## [šalumatašši-]

## šam(m)alliya-

[šalumatašši-] KUB 2.1 ii 49, as read by Güterbock, Or NS 25:128, read šalubattašši-.

**šalubattašši-** Luw. genitival adj.; (epithet of the god LAMMA).†

ša-lu-ba-at-t[a-aš-ši]-[iš] <<sup>d</sup>LAMMA-i> KI.  
MIN “<To the Tutelary Deity> of š. ditto (= of the Labarna)” KUB 2.1 ii 49 (fest. for all tutelary deities, NS), ed. AS 25:104f. w. n. 106; probably based on GNs Šaluwanta/\*Šaluwata also found in Šaluwatašši, cf. RGTC 6:337, RGTC 6/2:136.

ꝑšalupz[a(?)-...]/ꝑšaluph[a(?)-...](form and mng. unknown).†

nu=wa ꝑša-lu-up-z/b[a(?)-...] KBo 7.56:10.

Laroche, DLL (1959) 85; Melchert, CLL (1993) 186 (“?”, “Luvian status dubious”).

[šama-] n./adj.? see šakuaš.

Cf. šammaizzili- in the same text, with which this must be related.

**GIŠšamali(ya)-** n. (a tree, its wood or its fruit); OH/NS.†

sg. gen. GIŠša-ma-li-ya-aš HKM 116: 21.

[Ú.HI.A z]eantari § [.....] waššiaš MUNUS.  
LUGAL-aš / [...] GIŠalanzanan § [GIŠhatalkiš]naš  
GIŠša-ma-li-ya-aš / [lahhuwa]rnuzzi / [kalwiš]an  
tuḥhueššar šumanzan[a] / [...] <sup>NA</sup>paššuelaš šer  
šuh[ha]i HKM 116:18-24 (OH/NS), ed. Güterbock, JKF 10: 207f., cf. photograph on cover of T. Özgür, Maşat Höyük II.

GIŠša-ma-li-ya-aš / [lahhuwa]rnuzzi refers to the “greenery (i.e., foliage) of the š. tree.”

**šam(m)alliya-** v.; (mng. unkn.; some negative action or attitude); from pre-NS?.†

pres. sg. 3. ša-am-ma-al-li-ia-zi KUB 28.1 iv 37 (pre-NS?).

part. pl. nom. com. [š]a-ma-al-la-an-te-eš KBo 12.101:4 (OH/pre-NS?).

(Hatt.) tā(-)ḥā=uēt KUB 28.1 iv 35 = (Hitt.) n=aš ša-am-ma-al-li-ia-zi “and he gets/does š.” ibid. iv 37.

[...]x-eni n=aš šullēzzi / [...]eni n=aš ša-am-ma-al-li-ia-zi “We [...] and he quarrels. We [...] and he gets/does š.” KUB 28.1 iv 36-37 (bilingual incantation), see Ivanov, Kavkazsko-Bližnevostočniy Sbornik 7:82f., 169.

The context of KUB 28.1 iv 36-37 suggests a negative action or attitude. There have been attempts to connect this verb to the apple word ša~malu(want)- (Laroche, DLL 85; Oettinger, Stammbildung 245). If this is correct, the denominative šammal~liya- may go back to a quality of certain apples like bitterness, sourness or acidity (discussed by Soysal, Or NS 58:181 n. 41 and 183 n. 51); cf. Eng. noun crab (apple) and adj. crabby (said of a person). Whether [...]š]a?-ma-al-la-an-te-eš KBo 12.101:4 (OH/pre-NS) belongs here must remain uncertain in view of the broken context, the single -m- as well as the existence of he-eš-ša-ma-la-aš KBo 18.153 obv. 12 and he-eš-ša-ma-li KBo 18.172 obv. 8 (both NH).

Laroche, DLL (1959) 85 (“sens inconnu”); Kammenhuber, HbOr (1969) 514, 526; Oettinger, Stammbildung (1979) 245;

**šam(m)alliya-**

(GIŠ)šam(a)lu a 2'

Weitenberg, U-Stämme (1984) 216; Ivanov, Kavkazsko-Bližnevostočniy Sbornik 7 (1984) 82f., 169 (“is like an apple-tree”); idem, Drevnyaya Anatoliya (1985) 27, 40f.; Soysal, Or NS 58 (1989) 181 n. 41 w. bibliog.

Cf. šam(m)alešš-, šamalu-.

**šam(m)alešš-** v.; (mng. unkn.; some negative action or attitude). †

**pres. sg. 3.** ša-am-ma-al<-le>-eš-z(-ma-aš) KUB 28.1 iv 26.

**part. sg. nom.-acc. neut.** ša-ma-le-eš-ša-an KUB 18.10 iv 32 (NH).

(Hatt.) *pala ha-wit=pa úk* KUB 28.1 iv 25 = (Hitt.) [apa]šila ša-am-ma-al<-le>-eš-z(-ma-aš) “and he [him]self becomes š.” ibid. iv 26 (bilingual incantation), cf. Ivanov, Kavkazsko-Bližnevostočniy Sbornik 7:81f.

Note that in KBo 37.9 obv. 10, which is duplicate to KUB 28.1 iv 25, a Hattic transitive verbal form *a(=)an=ha=w[i]t=pa* occurs instead of intransitive *ha-wit=pa*.

[...] KUR.KUR.HI.A=ma kuit ša-ma-le-eš-ša-an İR.MEŠ=kan marleššan [...] “But because the lands are š. and the servants are demented” KUB 18.10 iv 32-33 (oracle question, NH).

Šamalešš- might be an inchoative form for the verb šam(m)alliya-, which is of unknown meaning, but which could indicate a negative action or attitude. In the above occurrence šamalešš- is accompanied by a word of negative meanings (*marleššant-*), as well. There have been attempts to connect both these verbs to šamalu(want)- “apple” (Laroche, DLL 85; Oettinger, Stammbildung 245).

According to Ivanov’s assumption in Drevnyaya Anatoliya, 40f., the Hattic counterpart of šam(m)allešzi, which is *hāwit*, may also include the Hattic word for apple, i.e., \**wit*. The same word stem might also be present in the Hattic word šawa<sub>a</sub>t (ša=wa<sub>a</sub>t) “apple-tree” in the Hattic-Hittite bilingual KUB 28.6 obv. 10a with its Hittite translation GIŠHAŠHUR (ibid. 10b).

Laroche, DLL (1959) 85 (“sens inconnu”); Kammenhuber, HbOr (1969) 514, 526; Oettinger, Stammbildung (1979) 245; Weitenberg, U-Stämme (1984) 216; Ivanov, Kavkazsko-Bližnevostočniy Sbornik 7 (1984) 81f., 169 (“is turning similar to an apple-tree”); Soysal, Or NS 58 (1989) 181 n. 41 w. bibl.

Cf. šam(m)alliya-.

[šamalki] VBoT 89 i 9-10, 16 is to be read *ta*(coll.)-ma-*fat?*-*ki* q.v.

(GIŠ)šam(a)lu n.; apple(?), apple tree(?); wr. syll. and GIŠHAŠHUR; from OS.

**nom.-acc. neut.** GIŠša-ma-lu KUB 28.8 obv. 3b (OH?/NS), [GIŠ]HAŠHUR-lu KBo 19.105:6; **erg.** ša-ma-lu-wa-an-za KUB 35.145 rev. 18 (NS); **abl.** GIŠHAŠHUR-lu-wa-an-za KBo 13.241 rev. 16 (NH), IŠTU GIŠHAŠHUR 1308/u:3 (StBoT 29:197); **erg. or abl.** ša-am-lu-wa-an-za KBo 3.46 obv. 12 (OH/NS), GIŠHAŠHUR-an-za KUB 33.9 iii 12 (OH/NS), [...]a]n-za IBoT 3.89 rev. 5, GIŠHAŠHUR-az KBo 2.37:2, 4; **inst.** GIŠHAŠHUR-it KUB 27.16 i 13; **broken** [... š]a-am-ma-lu-x[...] HFAC 24:2.

(Hattic) ša-a-wa<sub>a</sub>-at (coll. Neu) KUB 28.6 obv. 10a = (Hitt.) GIŠHAŠHUR ibid. 10b (cf. below, b 2').

**a.** a tree — **1** growing in an orchard (GIŠTIR) or vineyard (GIŠKIRI<sub>6</sub>.GEŠTIN): 5 IKU GIŠKIRI<sub>6</sub>.SAR 18 IKU GIŠTIR GIŠHAŠHUR.KUR.RA GIŠHAŠHUR GIŠSENNUR [...] / ŠA É.GAL “5 IKU of vegetable gardens, 18 IKU of orchard: (namely,) pear(?) / apricot(?) trees, apple trees, plum(?) trees, [...] belonging to the palace” SBo 1.4 obv. 13-14 (land grant, OS), ed. Riemschneider, MIO 6:362f.; (“If someone sets a fire, and it seizes a fruit-bearing vineyard/orchard (GIŠKIRI<sub>6</sub>.GEŠTIN, sim. to Turkish *bağ*)”) takku GEŠTIN-iš GIŠHAŠHUR [(našma GIŠHAŠHUR. KUR.RA) našma GIŠSENNUR warāni “if a grape-vine, an apple tree, a pear(?) / apricot(?) tree, or a plum(?) tree burns” KBo 6.12 i 18-19 (Laws §105, OH/NS), w. dupl. KUB 29.21:13-14 + KUB 29.22 i 4-5, ed. LH 101f. □ also restored in this sequence of tree-names in laws §104; (“one IKU of meadow and 3½ IKU’s of vineyard”) n=ašta anda 40 GIŠHAŠHUR 42 GIŠHAŠHUR. KUR.RA INA URUHanzušra [Š]A É <sup>m</sup>Hantapi § “and therein (i.e., in the vineyard) (are) 40 apple trees, 42 pear(?) / apricot(?) trees in Hanzušra belonging to the estate of Hantapi” KBo 5.7 rev. 32-33 (land grant, MH/MS), ed. Riemschneider, MIO 6:352f.

**2** in myths: GIŠHAŠHUR TÚL-i šer artari n=at išharuieškizzi “An apple tree stands over a spring/ well and grows blood-red; (the Sungoddess of Arinna saw it and spread her splendid garment over it)” KUB 28.6 obv. 10b-11b (Hattic-Hitt. bilingual, NS), ed. Forrer, ZDMG 76:239f. (differently) and CHD L-N 298 s.v. mišriwant- e □ for the alternative view of išharwieške- as sap flowing see HED E/I 311; for Hattic equivalent see above in

(GIS)šam(a)lu a 2'

(GIS)šam(a)lu b 5' c'

bil. sec.; “Mt. Pišaiša made <sup>d</sup>*IŠTAR* angry ...” [...] *genuwaš kattan* <sup>GIŠ</sup>**HAŠHUR** GIM-an *hal*[iyattat] “[He] bo[wed] down at her knees like an apple tree (sc. bowed under the weight of its fruits(?))” KUB 33.108 ii 14 (myth, NH), ed. Friedrich, JKF 2:148f. (“wie ein Apfel”), cf. AlHeth 115.

3' in a ritual: *nu = ššan* [INA <sup>G</sup>]ISŠU.KÁN ŠA <sup>GIŠ</sup>**HAŠHUR** *miyanta[n]* / [<sup>GIŠ</sup>*alkiš*]tanān dāi / [o-o-o]x-an SAR.HI.A dāi “He/She puts a fruit-bearing [bra]nch of an apple tree [on] his/her plate and puts herbs [...]” KBo 34.92 + ABoT 34 ii 13-15, w. par. KUB 32.116:5-6.

b. a fruit — 1' in enumerations of fruits: <sup>GIŠ</sup>*INBU hūman RATBU ŠĀBULU kuitta parā tepu* <sup>GIŠ</sup>PÈŠ <sup>GIŠ</sup>GEŠTIN.HÁD.DU.A <sup>GIŠ</sup>SERDUM *paizzinnaš warawaraš* <sup>GIŠ</sup>**HAŠHUR** <sup>GIŠ</sup>**HAŠHUR**.KUR.RA <sup>GIŠ</sup>zūpaš <sup>GIŠ</sup>dammašhuel <sup>GIŠ</sup>NU.ÚR.MA <sup>GIŠ</sup>GEŠTIN <sup>GIŠ</sup>šamama “all fresh (and) dried fruits, namely, a little of each: figs, raisins, olives, *paizzinna-*, *warawara-*, apples, pears(?)*/apricots(?)*, *zūpa*, *dammašuel*, pomegranates, grapes, *šamama-nutsl, MH/NS), tr. Güterbock, JAOS 88:69 □ Akk. *RATBU* = Hitt. *huelpi*; (figs, raisins, and olives,) *kuitta parā huielpi* <sup>GIŠ</sup>*INBI*<sup>HI.A</sup> <sup>GIŠ</sup>**HAŠHUR** <sup>GIŠ</sup>**HAŠHUR**.KUR.RA <sup>GIŠ</sup>ŠENNUR “as well as some fresh fruits: apples, pears(?)*/apricots(?)*, plums(?)” KUB 43.55 iii 18-19 (pre-NH/NS), ed. Haas, OA 27:89, 92; (If it is winter or fall) *n = at IŠTU* <sup>GIŠ</sup>*I[NB]*<sup>HI.A</sup> *huelpit* GEŠTIN-it <sup>GIŠ</sup>**HAŠHUR**-it *miya[nuanzi]* “they make it (the branch of the tree) fruit-bearing with fresh fruits: with grapes (and) with apples” KUB 27.16 i 12-13 (fest.), ed. Güterbock, Oriens 10:354, cf. CHD L-N 236b s.v. *miyanu*; cf. also KBo 27.63 obv. 3, VBoT 89 i 13, 1328/2 7-9 (Ertem, Flora 137), KUB 39.7 ii 63-65 (ed. HTR 40f.), ii 16-17.*

2' used in magic: (in punishment of sorcerers:) [kar]dimiyahhānzi=an=kan *kuiēš nu = za* <sup>NINDA</sup>*harn~antaššin* [d]andu *paštarnuwanzi*=an *kuiēš nu = za* <sup>GIŠ</sup>**HAŠHUR** [d]andu “Let those who make him angry take *harnantašši*-bread; let those who *paštarnu*-him take an apple” KUB 35.146 ii 13-15 (incant., MS), translit. StBoT 30:268; cf. <sup>GIŠ</sup>PÈŠ MUN <sup>GIŠ</sup>**HAŠHUR** <sup>NA</sup>*kapanma*[...] KUB 55.35 obv. 6 (rit.), ed. Poetto, AIΩN 1:120 n. 11.

3' *EMŠU* <sup>GIŠ</sup>**HAŠHUR** “sour apple”: (Whoever [speaks] a sour [word] to the Stormgod) [n]u=šši

<sup>d</sup>U *EMŠA* <sup>GIŠ</sup>**HAŠHUR** *pai* “O Stormgod, give him a sour apple” KUB 33.68 ii 21, translit. Myth. 69.

4' models of the fruit made of metal: 16 <sup>GIŠ</sup>**HAŠHUR** ŠÀ.BA 4 [<sup>GIŠ</sup>**HAŠHUR** ŠA KÙ.GI)] 4 <sup>GIŠ</sup>**HAŠHUR** ŠA KÙ.BABBAR 141 <sup>GIŠ</sup>**HAŠHUR** ŠA AN.BAR [(4 <sup>GIŠ</sup>**HAŠ**)]**HUR** ŠA ZAB[A]R “sixteen apples, including four apples of gold, four apples of silver, four apples of iron, and four apples of bronze” KBo 4.1 rev. 29-30 (foundation rit., NH), w. dupl. KUB 2.2 ii 33-35, ed. THeth 12:58f. (“Apfelbaum(?)”).

5' associated w. teeth in an idiom — a' in the erg.: [<sup>GIŠ</sup>**HAŠHUR**]R *aušdu* <sup>NA</sup><sub>4</sub>*duškin aušdu* [*šeħu~w*]d̪l *aušdu* *ša-ma-lu-wa-an-za=kan* ZU<sub>9</sub>.HI.A-uš *d[āu]* [EME-a]n=kan <sup>NA</sup><sub>4</sub>*duškiš kuerdu* *šeħuwāl* [IGI.HI.A-wa] *tašuwaħdu* “Let him/her see [the appl]e. Let him/her see the flint. Let him/her see the *šeħuwal*. Let the apple take the teeth. Let the flint cut the tongue. Let the *šeħuwal* blind [the eyes]” KUB 35.145 rev. 18 (NS), ed. Starke, KZ 95:153, Soysal, Or NS 58:183f., translit. StBoT 29:194, StBoT 30:232f., cf. *šiwal*.

b' in the abl.: *IŠTU* <sup>GIŠ</sup>**HAŠHUR** ZU<sub>9</sub>=ŠU da[ndu] “Let them take his teeth with an apple” 1308/u:3, translit. StBoT 29:197, Soysal, Or NS 58:188; *ħū-wandaza* <sup>NA</sup><sub>4</sub>ZÚ-in *fd?*āi GIŠ (better <sup>GIŠ</sup><**HAŠHUR**? ) *daganza* KI.MIN *ši-wa-al harzi* ... <sup>NA</sup><sub>4</sub>ZÚ!1-ħ<<-aš>>=kan EME-an *kuer'du* *šiwalaza*=an IG[I.HI.A-wa] *tašwaħħandu* <sup>GIŠ</sup>**HAŠHUR**-lu-wa-an-za=ma=an(!)=kan ZU<sub>9</sub>-uš *dandu* “She takes the flint (<sup>NA</sup><sub>4</sub>ZÚ-in) from the *ħūwant*- . Similarly the wood (better? <apple>) from the ground (*daganza*?). She holds (a) *šiwal* ... May the flint cut her tongue. May they blind her (the sorceress) eyes with a *šiwal*. May they take her teeth with an apple” KUB 44.4 rev. 26-29 + KBo 13.241 rev. 14-17 (birth rit., NH), ed. StBoT 29:178f. (differently). The *IŠTU* <sup>GIŠ</sup>**HAŠHUR** of the unpublished fragment 1308/u:3 and the parallelism of *šiwalaza* and <sup>GIŠ</sup>**HAŠHUR**-luwanza in clauses with 3 pl. imp. verbs show that <sup>GIŠ</sup>**HAŠHUR**-luwanza is a nasalized ablative (cf. StBoT 29:197) here, not the nom. of a longer stem in -ant-, as Siegelová, StBoT 14:26, Starke, KZ 95:154, and Soysal, Or NS 58:184, 186-188 thought.

c' unclear refs.: [...] *ša-am-lu-wa-an-za gakuš=šmuš* / [dāu/dandu] KBo 3.46 obv. 12 (OH/NS), ed. Kem-

## (GIS)šam(a)lu b 5' c'

## ša(m)ma(m)ma

pinski/Košak, Tel Aviv 9:89, 92 (restoring *dāu*, “May the apple [rot] their teeth”), similarly Soysal, Or NS 58:189f.; § GIS ša-ma-lu=ma=z[a?...] § KUB 28.8 obv. 3b (Hattic-Hitt. bilingual, OH?/NS), cf. StBoT 29:197 w. n. 536.

**c** unclear references: GIS HAŠHUR *mān ekunimi pe[ran ...]* KUB 8.67:9 (Hedammu), ed. StBoT 14:40f., cf. HED E/I:258 (“like an apple-tree from cold”); KUB 43.22 obv. 6; cf. KUB 33.9 iii 12-13 (Tel. myth, OH/NS), ed. Otten, Tel. 37; *nu LÚ.HUL[...]* / [GI]š HAŠHUR-*lu=ma=wa=za=kan [...]* / [n]=*an* SAG.DU-*an [...]* § “An evil man [...], but an apple (tree?) [...], and [...] his head (lit. him, namely the head)” KBo 19.105:5-7, ed. StBoT 14:14f.

The evidence for the equation of syll. šamalu- with log. GIS HAŠHUR (Laroche, OLZ 66:149) is the close similarity of the parallel passages cited in b 5'.

The botanical identification of the GIS HAŠHUR is a question which lies outside the proper sphere of the Hittitologist. Assyriologists differ in their opinions. The CAD opts for “apple” (s.v. *haššūru*), but Gelb (FsKraus 78-82) argued for “apricot.” Goetze’s doubt (JCS 10:34 n. 23) that GIS HAŠHUR is “apple” because it appears “as a dye” can be dismissed, since something can be the color of HAŠHUR without being made from HAŠHUR. Perhaps there were sweet and sour varieties of this fruit (KUB 33.68 ii 21 (c 3)).

Beckman noted the similarity between this Hittite word and the Akkadian word which appears as *samānu*, *samālu*, *šamallu*, *samullu*, or *šamullu* (StBoT 29:197 n. 537, cf. CAD S s.v. *samānu* B). However it is improbable that they are the same, since the Akkadian word never translates GIS HAŠHUR, and the CAD considers *samānu* to be “perhaps white sandalwood, originating in India.” A Palaic word *šamluwa-* has been related to Hittite šamalu- (Laroche, RHA XIII/57:75; Kammenhuber, RHA XVII/64:19, 85; Carruba, StBoT 10:68; Soysal, Or NS 58:177f.; Melchert, AHP 221), although its contexts leave room for caution.

Laroche, OLZ 66 (1971) 149 (equating šamalu w. GIS HAŠHUR); Siegelová, StBoT 14 (1971) 26; Ertem, Flora (1974) 60-64; Hoffner, AlHeth (1974) 38, 113-115; Oettinger, Stammbildung (1979) 434 n. 83 (“Identität von šakšakilu- mit GIS HAŠHUR-*lu*- ist jedoch auch nicht auszuschließen”); Beckman, StBoT 29 (1983) 197f. (GIS HAŠHUR = šamalu-, the stem šamaluwant- is

unattested); Weitenberg, U-Stämme (1984) 215-217 (*šamlu-* “apple,” \*šamluwan- “apple tree”); Soysal, Or NS 58 (1989) 171-192.

Cf. šammalliya-, šam(m)alešš-.

**ša(m)ma(m)ma** n. neut.; (a tree or its fruit; perhaps a kind of nut).

**sg. nom.-acc.** GIS ša-ma-am-ma KUB 17.10 ii 15 (OH/MS), KUB 34.80 obv. 9, GIS ša-ma-ma KUB 31.79:3 (MH?/MS?), KUB 43.60 iv 8 (OH/NS), KUB 29.1 iv 6, GIS ša-am-ma-am-ma KBo 8.98:7, KUB 33.74 i 10, GIS ša-am-ma-ma KUB 12.26 iii 14 (NH), KBo 23.48 i? 5.

**pl. nom.-acc.** GIS ša-ma-ma KBo 10.34 i 18, (24), KUB 33.68 ii 8 (OH/MS), KUB 41.13 ii 2; **Luw. pl. acc.** GIS ša-ma-am-ma-an-za KUB 39.7 ii 17.

**a.** has a shell(?) (*parštehu-*) and can be “broken/shelled” (*duwarnai-*): GIS ša-ma-ma mahhan *d[uw]arnizzi nu parštehuš arha pešziezzi* “As he breaks open šamama-nuts and throws away the shells(?)” KUB 33.68 ii 8-10 (magic incantation in rit., OH/MS), ed. Güterbock, JAOS 88:70, translit. Myth. 68 □ š. assumed to be pl. here because of the pl. *parštehuš*; in list of fruits: [GI]š ša-ma-ma *duwarnanda* GIS KÍN.HI.A *duwarnanda* “broken/shelled šamama-nuts, broken/shelled GIS KÍN-nuts” KBo 10.34 i 24, cf. šammaizzili.

**b.** is oil-bearing: *kāša* GIS ša-ma-ma GAR-ri nu GIS š[a-ma-ma] [G]IM-an ī-an ŠA-it ḥarzi “The šamama-nut is now lying here. As the š[amama-nut] holds oil in (its) heart” KUB 17.13:9-10, translit. Myth. 84, tr. Güterbock, JAOS 88:67; *kāša* GIS ša-ma-am-ma kitta [nu? ZI=KA(?) QĀTAMMA(?)]) / šakūwan ēštu “A š.-nut is lying here; let [your soul likewise] be drenched” KUB 17.10 ii 15-16 (incantation in Tel. myth, OH/MS), translit. Myth 32, translating šakūwan AM 202f. (“zur Ruhe gebracht?”), Güterbock, JAOS 88:68 w. n. 10 (“conspicuous, beautiful, pleasing”??), Moore, Thesis 22 (“May [your soul(?) O Telipinu] be protected”), cf. Gurney apud Moore, Thesis 22 n. 13 (the analogy refers to the nut in its shell); cf. šaku(wa)-B.

**c.** among foodstuffs: (“They take the following from the palace”: 1 *wakšur* ī.ŠAH 1 *wakšur* LĀL 1 GA.KIN.AG 1 EMSU SÍG BABBAR SÍG GE<sub>6</sub> 1 ŠĀTU BAPPIR 1 ŠĀTU MUNU<sub>8</sub> GIS ša-ma-ma GIS GEŠTIN.ḤÁD.DU.A GIS lēti GIS šuwaitar KUŠ. GUD MUN “one *wakšur*-measure of lard, one *wakšur*-measure of honey, one cheese, one rennet, white

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wool, black wool, one *SŪTU*-measure of ‘beer-bread,’ one *SŪTU*-measure of malt, šamama-nuts, raisins, *lēti*-nuts(?), šuwitar-nuts(?), ‘cowhide’ (i.e., fruit leather = Turk. pestil?), salt” KUB 29.1 iv 4-7 (rit.), ed. Kellerman, Diss. 18, 31 (reading GA.KU, for BAPPIR), Marazzi, VO 5:160f.; (“He puts a little soldier bread and *wageššar*-bread in a basket”) BAPPIR MUNU<sub>8</sub> GA.KIN.AG UZU.Ì GIŠSERDUM GIŠPÈŠ GIŠGEŠTIN.HÁD.DÙ.A GIŠhašikkan GIŠša-am-ma ma išhuwai “He scatters beer-bread, malt, cheese, fat, olives, figs, raisins, *hašikka*-, (and) š.-nuts” KUB 12.26 iii 11-14 (rit. near a river, NH); cf. KUB 41.13 ii 1-2 (rit.), w. dupl. IBoT 4.28:6-7; *kuišša* GIŠhašši[kkaš...]  
*kuišša* GIŠša-ma-m[a ...] *kuišša* NINDA EMŞU nu[...] *kuišša* MUNU<sub>8</sub> BAPPIR nu[...] KUB 12.64:1-4 (rit. near a river); *menahjanda*=ma GIŠINBTHI.A hūmanda G[IS]PÈŠ GIŠGEŠTIN.HÁD.DU.A GIŠS]ER~DUM GIŠša-ma-am-ma-an-za (var. GIŠša-am-ma[...]) GIŠHAŠHUR GIŠHAŠHUR.KUR.RA *kuitta*[a (parā and)a imm]iyanzi § “But facing, they mix in all fruit, including the following: [figs, raisins,] olives, š.-nuts, apples, (and) apricots(?)/pears(?)” KUB 39.7 ii 16-17, w. dupl. KUB 39.8 i 11-13, ed. HTR 36f. (“sesame”), restored from KUB 39.7 ii 63-64; can be fresh or dried: GIŠINBU hūman RAȚBU ŠĀBULU *kuitta* parā tepu GIŠPÈŠ GIŠGEŠTIN.HÁD.DU.A GIŠSERDUM paizzinnaš warawaraš GIŠHAŠHUR GIŠHAŠHUR.KUR.RA GIŠzūpa GIŠdammašhuel GIŠNU. ÚR.MA GEŠTIN ša-ma-ma § “All fresh and dried fruit, namely, a little of each: figs, raisins, olives, *paizzinna*-, *warawara*, apples, apricots(?)/pears(?), zūpa, *dammašhuel*, pomegranate, grape, š.-nut” KBo 10.34 i 15-18 (enthronement of Tuduš., MH/NS), tr. Güterbock, JAOS 88:69f.; cf. ibid. i 19-25 cited above § a; 171 GIŠša-ma-ma 7 GIŠ[...-]iša 7 GIŠGEŠTIN.HÁD.DU.A 7 šan~hūwaš “Seven š.-nuts, 7 [...]-s, 7 raisins, 7 roasted items” KUB 43.60 iv 8 (OH/NS); [...] 1 GIŠS]ERDUM 1 UDU GIŠša-[ma-ma ... GIŠ]GEŠTIN.HÁD.DU.A SER[DUM ...] “[... O]live [oil], mutton fat, š.-[nuts ...], raisins, oli[ves ...] KBo 17.53 obv. 3-4 (rit.).

**d.** other: (“Dip [the lower]. The clay will be refreshed(?). Dip the upper. The *mal* will be refreshed(?). [Dip] the middle”) [G(IŠš)]a-ma-ma=kan waršta § “the š.-nut will be refreshed(?)” KUB 33.62 ii 6, w. dupl. Bo 6472:14-16 (Güterbock, JCS 6:39), translit. CHD L-N 124 s.v. *mal* d; cf. GIŠša-ma-ma=kan

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*waršta* KUB 33.34 obv.? 8; [...] SÍGmītan GIŠša-ma-[ma ...] KBo 13.98 rev.? 8; (“Let him (i.e., the sorcerer?) become a fish and let [it ...] §”) [...] n=aš GIŠša-ma-am-ma kīšaru / [n=at ha?]lēyaru § “Let him become a š.-tree?) and let it ben[d down(?)] § [...] Let him become the Marašanta River, and let it go(?) [...]” KUB 34.80 obv. 9-10 (magic involving Te-lipinu); [...] GIŠša-ma-ma paršdui [...] “A š.-nut [...] on a twig/branch” KUB 58.52 ii 12 (fest. frag.), ed. Alp, Tempel 292f. (differently); [...] # ... AD].KID GIŠša-ma-ma n=aš upp[i] “[#] wicker [containers] of š.-nuts. Send them.” KUB 31.79:3 (letter, MH?/MS?), ed. Güterbock, JAOS 88:71 n. 24, translit. Ertem, Flora 4 (differently).

Goetze, ANET (1952) 127 (“sesame”); Otten, HTR (1958) 134 (following Goetze); Friedrich, HW 2.Erg. (1961) 22, 31; Güterbock, JAOS 88 (1968) 66-71 (not “sesame,” but a nut tree and its nut); Ertem, Flora (1974) 1-4 (= ŠE.GIŠ.Ì “susam”); Hoffner, AlHeth (1974) 38, 113, 126f. (follows Güterbock).

**ša(m)mana-** n. com.; 1. foundation(s) (pl. tantum), 2. foundation deposit; from OH/NS and MH/MS.

**sg. nom.** ša-ma-na-aš KBo 4.1 obv. 20, 21, 22 (NH), KUB 2.2 i 22, 23, 25 (NH); **acc.** ša-ma-na-an KUB 9.33:18.

**pl. acc.** ša-a-ma-nu-uš KBo 32.14 rev. 46 (MH/MS), ša-ma-nu-uš KUB 29.1 iii 21 (OH/NS), KUB 13.2 ii 17 (MH/NS), KBo 4.1 obv. 2 (NH), KUB 2.2 i 39, 43, 50 (NH), KUB 53.15 iv! 27, KUB 59.51 i (9), [š]a-am-ma-nu-uš KUB 31.91:9 (NS), ša-ma-a-nu-uš KBo 37.1 obv. 4b, ša-a-ma-a-nu-uš KBo 37.1 obv. 1; **dat.-loc.** ša-ma-na-a-š KBo 15.24 ii 43 (MH/NS), ša-a-ma-na-aš KBo 13.114 ii 14 (MH/NS), ša-ma-na-aš KBo 16.97 rev. 36 (MH?/MS?), KBo 4.1 obv. 41 (NH), KUB 59.44 obv. 7, ša-am-ma-na-aš KBo 14.13 ii 12; **gen.** ša-ma-na-aš KUB 21.27 i 8; **abl.** ša-ma-na-az KBo 6.10 ii 22, ša-am-ma-na-az KBo 26.83:3, [š]a-am-ma-a-nu-za Bo “2111” ii 10 (cf. LH 164 “cc”).

**uncertain** [š]a-ma-na-aš KUB 36.32:11.

The putative alternate stem \*šamena- cited by HW 180, and StBoT 31:416, is based on the form ša-me-nu-uš in the broken passage KUB 31.112:11, ed. Daddi Pecchioli, OA 14:108f. If correctly identified as a noun, it would be the only example of an e vocalization of the second syllable of šamana-. According to Oettinger, MSS 35:99, it is a 2 sg. pret. of the verb ša~menu-, cf. šamenu- A e.

(Hattic) eštān <sup>URU</sup>Lahzan lē=wēl ānteḥ pala āš=ta=ḥhil=ma še=munāmuna <sup>d</sup>Tāru kātte <sup>d</sup>Lēluwani kātte eštān=hu lē=wēl ān=teḥ KBo 37.1 obv. 1. c. 3a-7a = (Hitt.) <sup>d</sup>UTU-uš=wa=za <sup>d</sup>URU<sub>Lihzini</sub> wetet [nu]=war=uš=za=kan išhuwaš ša-ma-a-nu-uš <sup>d</sup>IM-aš LUGAL-uš <sup>d</sup>Lēlwaniš=a LUGAL-uš nu=za <sup>d</sup>UTU-uš

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É-er-*šet wetet* “The Sungod built (a house) for himself in Lihzina and laid (lit. poured) them, namely (the house’s) foundations. The Stormgod, the king, and Lelwani, the king, <said:> ‘The Sungod built a house for himself’” KBo 37.1 obv. rt. col. 3b-6b, ed. StBoT 37:638f. (“Und sie schütteten sie hin, die Grundsteine, der Wettergott ... und(!) Lelwani...”), THeth 12:42 (erroneous readings *ša-a-ma-nu-uš* and *LUGAL-iš*) □ Hittite tr. follows Hattic; pala indicates a continuation of subj. between the first and second sentences; *aš-* indicates a plural obj. not a pl. subj. (Süel/Soysal, Hattian/Hittite Foundation Rituals from Ortaköy I [forthcoming]); *zhu* indicates the beginning of direct speech (StBoT 37:632).

**1.** foundation(s) (pl. tantum) — **a.** abl.: (“If anyone steals bricks, however many he steals, he shall give the same amount in addition to it”) *takku ša-ma-na-az* (var. [*ša-ma-a*]n-na-za) NA<sub>4</sub>[.HI.A *kuiški t]ayē[zzi]*] ANA 2 NA<sub>4</sub> 10 NA<sub>4</sub>.HI.A *p[āi]* “If [anyone s]tea[ls] stones out of a foundation, for two stones he shall give ten stones” KBo 6.10 ii 22-23 (Laws §128, OH/NS), w. dupl. Bo “2111” ii 10, ed. LH 117, 164 (var. in cc), HG 68f. □ note that the stones are stolen “out of” an existing foundation and must have been fully prepared for use. For *taye-* “steal” in the laws w. the abl. of physical source cf. §§19a, 21, 102.

**b.** gen.: *ammuk=ma=za* <sup>t</sup>*Puduhepaš annallis* GÉME[=KA] ŠA É.GUD=du=za AMAR-uš *ša-ma-na-aš=ma=ddu=za* [N]A<sub>4</sub>-aš “I, Puduhepa, am [your] longtime maidservant. I am a calf of your cow barn. I am a sto[ne] of your foundations” KUB 21.27 i 7-8 (prayer of Pud., NH), ed. Lebrun, Hymnes 330, 337, Sürenhagen, AoF 8:108f.

**c.** obj. of *huinu-:* *walhdu=ya=an* <sup>d</sup>IM-aš AN.ZA. GÀR *nu=šsi ša-a-ma-nu-uš* *šer huinuddu / [...]ar=ši=kan kattanta amiyari maušdu* SIG<sub>4</sub>=ma=kan kat-tanta ÍD-i maušdu “Let Teššub strike the tower, let him pull up its foundations (lit. let him make the foundations run above it), let its [...] fall down into the ditch, let (its) brickwork fall down into the river” KBo 32.14 rev. 46-47 (Song of Release, MH/MS), ed. StBoT 32:91 (Hurr. version lost; Hitt.: “Ihm soll er (seine) Fundamente (nach) oben verlaufen lassen!”), 194 (differently: “Über ihm (= dem Turm) soll er (= Teššub) die Fundamente in Bewegung setzen!” d.h. Teššub soll den gigantischen Turm umstürzen, also das Unterste zuoberst kehren, so daß sich die Fundamente bzw. Grundsteine des Turmes dort befinden, wo eigentlich dessen Spitze sein sollte”), ed. LH 204f. (“let him

pull up its foundation stones”); tr. Hittite Myths<sup>2</sup> 72 (differently: “let him expose(?) its foundation stones upon it”).

**d.** obj. of *išhuwa-:* *mān=kan ša-ma-nu-uš-ma išhuwanzi* “But when they lay the foundations” KUB 29.1 iii 21 (foundation rit., OH/NS), ed. Kellerman, Diss. 16, 29, tr. ANET 358; see also KBo 37.1 obv. 4b in bil. sec., above.

**e.** obj. of *šuhha-:* *mān=ašta ša-a-ma-a-nu-uš šuhhanzi* “When they lay the foundations (lit., when they pour/heap foundation stones (in a trench))” KBo 37.1 obv. 1-2 (foundation rit., OH/NS), ed. StBoT 37:638f., THeth 12:41.

**f.** obj. of *dai-* “to deposit/lay down (foundation stones)”: DINGIR.MEŠ LÚ.MEŠ=war=at <sup>LÚ</sup>NA~GAR-az *weter ša-ma-nu-uš=ma=wa kattan* <sup>d</sup>Te~lipinus daiš “The male gods built it (i.e., the temple) as the carpenter(s); but it was Telipinu who laid down the foundations” KBo 4.1 obv. 31-32 (foundation rit., NH), w. dupl. KUB 2.2 i 38-39, ed. Kellerman, Diss. 128, 135, Darga, Mimarlığı 35, 39 (“Fakat temeltaşlarını Tanrı Telepinu alta koydu”), THeth 12:50f. (<sup>LÚ</sup>NAGAR-az “als Zimmerman”, tr. ANET 356, cf. Melchert, Diss. 390f. (on the adv. abl.).

**g.** obj. of *tekkušnu-:* (The plaster which keeps falling down must be taken away from the walls) *n=ašta ša-ma-nu-uš tekkušnuškandu* (var. [... ſ]a-am-ma-nu-uš lē *parganuškanta[ri]*) “Let them keep the foundations exposed/visible (var. let them not build the foundations too high)” KUB 13.2 ii 17-18 (BĒL MADG., MH/NS), w. par. KUB 31.91:9 (NS), ed. Dienstanw. 45 w. n. 11, THeth 12:40f. (“und man soll die Fundamentmauern zeigen,” tr. var. “Die Fundamentmauern darf man nicht (zu) hoch führen”); cf. *parganu-* c. It is possible that both versions are expressing the same requirements, as conceived s.v. *parganu-*.

**h.** loc. w. *kattan dai-* “to deposit (something) under/beside the foundations”: § *nu ša-ma-a-na-aš kattan UL=ma kuitman tiann[a]* “Or not for the time being to place (something) under/beside the foundations?” KBo 16.97 rev. 36 (oracle question, MH/MS), ed. Schuol, AoF 21:105, 110 (“Solange man sich aber nicht neben die Fundamente stellt?,” reading *ti-an-[zi]* from *tiya-* “to step”); (When they either (re)build a [ruined] temple or build new temples in an unused place) *[n]=ašta m[a]hyan ša-ma-nu-uš išhuwanzi nu ša-*

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## šammanai-

*ma-na-aš kattan kiššan tianzi* “when they lay the foundations (lit., when they pour/heap foundation stones (in a trench)), they place beneath (or: next to) the foundations the following (material)” KBo 4.1 obv. 2-3 (foundation rit., NH), ed. Kellerman, Diss. 126, 134, Darga, Mimarlıgi 33, 38, THeth 12:44f.; [1] IM.GÍD. DA NU.TIL *mān ša-ma-na-aš kattan [tianzi]* “[One] long tablet: When they place (objects) beneath/beside the foundations — (composition) not finished” KBo 4.1 rev. 31 (foundation rit., NH), w. dupl. KUB 2.2 ii 36, ed. Kellerman, Diss. 132, 137, Darga, Mimarlıgi 38, 41, THeth 12:58f.; see also KBo 4.1 obv. 41, mng. 2, below.

i. loc. pl. w. *šu(n)niya-*: EGIR-anda=ma NUMUN.HI.A *ḥalkiyaš INBI<sup>HLA</sup>* ŠA SAR NUMUN *ḥūman* Ḫ.DÙG.GA Ḫ.NUN Ḫ.GIŠ LÀL MUN DIM<sub>4</sub> BAPPIR KÙ.BABBAR KÙ.GI NA<sub>4</sub>.HI.A *zapza~gaya ša-ma-a-na-aš* (var. *ša-a-ma-na-aš*) *ḥūman~taš šunniyanzi* “Afterwards they strew(?) on all the foundations seeds of grain, fruits, all kinds of seeds of vegetables, fine oil, butter, sesame oil, honey, salt, malt, beer-bread, silver, gold, precious stones and glass/glaze” KBo 15.24 ii 41-44 (foundation rit., MH/NS), w. dupl. KBo 13.114:12-14, ed. Kellerman, Diss. 168, 176; cf. Güterbock, in Bittel, Boğazköy 1:40 w. nn. 3-4; (Unclear because of broken context:) [...]x *ša-ma-na-aš and[(a ḫū)man...]* KUB 59.44 obv. 7 (rit. frag.), w. dupl. KUB 40.23:6; [...]i]t wēš *“Telipinu / [...]x-an ša-ma-nu-uš=šuš / [...] n]iningaš* “[...] we [...] Telipinu [... sho]ok(?) its foundations ...” KUB 53.15 iv! 26-28(!) (rit. frag.) □ in the published copy lines 28 and following are erroneously numbered “30” and higher.

2. foundation deposit (free standing gen. “that of the foundation” > declinable noun “foundation deposit”): 4 *ḥalḥaltumariyaš=ma kuedan[iy]a ANA* 1 *ḥalḥaltumari kattan kiššan dāi* 1 *ša-ma-na-aš* KÙ.BABBAR 1 *ša-ma-na-aš* KÙ.GI 1 *ša-ma-na-aš* <sup>NA<sub>4</sub></sup>ZĀ.GÌN 1 *ša-ma-na-aš* <sup>NA<sub>4</sub></sup>DU<sub>8</sub>.ŠÚ.A 1 *ša-ma-na-aš* <sup>NA<sub>4</sub></sup>AŠ.NU<sub>11</sub>.GAL 1 *ša-ma-na-aš* AN.BAR 1 *ša-ma-na-aš* URUDU 1 *ša-ma-na-aš* ZABAR 1 *ša-ma-na-aš* <sup>NA<sub>4</sub></sup>kunkunuzziyaš “Beneath/Beside each of the four corners he deposits (nine stones) as follows: one foundation deposit (nom. sg. in list) of silver, one foundation deposit of gold, one foundation deposit of blue stone, one foundation deposit of DU<sub>8</sub>.ŠÚ.A-stone (quartz?), one foundation deposit of alabaster, one foundation deposit of iron,

one foundation deposit of copper, one foundation deposit of bronze, one foundation deposit of basalt” KBo 4.1 i 19-22 (foundation rit., NH), w. dupl. KUB 2.2 i 21-25, ed. Kellerman, Diss. 127, 135, Darga, Mimarlıgi 34, 39, THeth 12:48f., Polvani, Minerali 41f., tr. ANET 356 (different-ly), for a discussion of the identity of these stone types see Darga, Mimarlıgi 51-54 and Polvani, Minerali with anterior lit.; *nu kāša ša-ma-na-aš kattan ša-ma-na-an-ni* (vars. B *ša-ma-na-an*, A and C *ša-ma-nu-uš*) KÙ.GI *dāer* “Beneath/Beside the foundations they have here-with deposited gold for the foundation deposit (vars. “a gold foundation deposit” or “gold founda-tion deposits”) KBo 4.1 obv. 41 (foundation rit., NH), w. dupl. KUB 2.2 i 50 (A), KUB 9.33:18 (B), and KUB 59.51 i 9-10 (C), ed. Kellerman, Diss. 129, 135, THeth 12:52f., Darga, Mimarlıgi 35, 39, tr. ANET 356b (translating KBo 4.1 obv. 41 “beneath the foundations they have deposited gold for (firm) founding”).

In those cases where the verbs *iš̄huwa-*, *šuhha-* are used (cf. THeth 12:41f.), the *šamana*-s were proba-bly small stones strewn or dropped into the trench.

In those cases where the accusative *šamanuš* is the acc. object of *kattan + dai-*, the *kattan* is a pre-verb. When, however, *šamanaš* is loc., *kattan* is a postposition and means either “under” or “beside.”

Starke (StBoT 31:416) understands the verb *šam~nae-* (“erschaffen”) as denominative from *šamana*.

Hieroglyphic Luwian *saman* (n. neut.) “sealed document” (StBoT 31:238, 294) is unrelated to Hitt. *šamana-* “foundation.”

For archaeological information about Hittite foundations see Krause, Boğazköy Tempel V (1940) 7; R. Naumann, Architek-tur Kleinasiens (1971) 55-64, 75f.; and M. Darga, Mimarlıgi (1985), esp. 32-54. For foundation deposits in Mesopotamia see RLA 3 (1969-71) 655-661 (“Gründungsbeigaben”); and R. Ellis, YNER 2 (1968), with reference to Hittite foundation rituals on pp. 79, 92, 139.

Hrozný, CH (1922) 117 §128 (“fondement”); Laroche, BSL 58 (1963) 76-77; idem, NH (1966) 257, 307 (PNs Šupišamnuman and Šamna-niga); Kellerman, Diss. (1980) 57-59; Boysan-Dietrich, THeth 12 (1987) 40-79.

Cf. *šamanatar*, *šamnai-/šamniya-*, *šimmanata*.

šammanai- see *šamnai-*.

## [šamananni-]

## ‐šammi-

[šamananni-] n. neut., Kellerman, Diss. 145f., see ša~manatar.

\*šamanatar n. neut.; foundation deposit; NH.†

*nu kāša šamaṇaš kattan ša-ma-na-an-ni* (vars. A and C: ša-ma-nu-uš, B: ša-ma-na-an) KU.GI dāer KBo 4.1 i 41 (foundation rit., NH), w. dupl. KUB 2.2 i 50 (A), KUB 9.33:18 (B), KUB 59.51 i 9-10 (C), ed. Kellerman, Diss. 129, 135, Darga, Mimarlıği 35, 39, THeth 12:52f., tr. ANET 356f. For translation and interpretation see šamanata-2; contra Kellerman, Diss. 145f., š. is unlikely to be from a neut. noun šamananni- since nouns in -anni- are com. gender; šimmanata, q.v., is claimed by Neu, FsNeumann 216, to be a form of šamanatar.

Kammenhuber, HbOr (1969) 187; Kellerman, Diss. (1980) 145f.; Neu, FsNeumann (1982) 216.

Cf. šamana-, šamnai-/šamniya-, šimmanata.

[šamanki] VBoT 89 i 16 is probably to be read *ta(coll.)-ma-[al?]ki*.

šamankurwant- adj.; bearded; NH.†

pl. nom. ša-ma-an-ku-úr-wa-an-te-eš KBo 3.8 iii 25; acc. [ša-m]a-an-ku-úr-wa-du-uš ibid. 7.

Describing snakes: (“He bound the high mountains. He bound the deep valleys. ...”) [ša-m]a-an-ku-úr-wa-du-uš-kán MUŠ.ḪI.A-ušl anda hūla[liš~ni] ḥamikta “He bound the [b]earded snakes in the [oil]” KBo 3.8 iii 7-8 (rit., NH), ed. Kronasser, Die Sprache 7:157f.; (“The high mountains were released. The deep valleys were released. ...”) ša-ma-an-ku-úr-wa-an-te-eš MUŠ.ḪI.A [hūlališ]ni lāttat (sic) “The bearded snakes were(!) released in the [coi]l” ibid. iii 25-26, ed. Kronasser, Die Sprache 7:157, 159. For bearded snakes in Greek mythology and on Mesopotamian seals see Kronasser, Die Sprache 7:161, 169 and in Mesopotamian omens see CAD Z s.v. *ziqnu* c and AHw 1530 s.v. *ziqnu* 4 (CT 40.23:36). For Gk. πώγων “beard” designating the growth under the chin of a serpent see Liddell/Scott<sup>9</sup> 1560a.

This is a -want- derivative of the noun *zaman-gur* “beard” (Laroche, RHA XI/52:40f., Friedrich, HE 1 §49d). Note also the city name <sup>URU</sup>Ša-pa-gur-wa-an-ta-aš KUB 38.6 iv 7 (RGTC 6:346), with which compare Gk. πώγων “beard” as the name of a harbor at Troezen (Liddell/Scott<sup>9</sup> 1560a). On the sporadic variation of the initial

sibilant see Friedrich, HE 1 §27c with literature, to which add Melchert AHP 172.

Laroche, RHA IX/49 (1948-49) 18 (“doués d’un regard perçant”); idem, RHA XI/52 (1950) 40f. (retracting earlier interpretation; “barbu” < *zamankur* “barbe”); Kronasser, Die Sprache 7 (1961) 161, 169 (on bearded snakes); Laroche, RHA XIX/69 (1961) 62 (on the -want- suffix on GNs); Kronasser, EHS 1 (1966) 50, 93, 266f.; Haroutunian, Mem. Güterbock (forthcoming).

Cf. *zamankur*.

-šamaš see s.v. -šmaš.

[šamaš] see šakuaš.

šame- v. see ša(m)men-.

šami- n.; incense(?), smoke(?); OH.†

[n]u=ššan PĀNI DINGIR-LIM [kē(?)] ša-me-š[i?-ez/an-zi] / [o-o]-x ša-mi-ia-aš šāgāin x[- ...] “[He] bur[n]s (or They burn) these (things) before the deity. [...] an omen/sign of š. [...]” KUB 33.17 + KBo 14.86 iv 6-7 (rit. of missing Stormgod of Kuliwišna myth, OH/NS), ed. Glockner, Kuliwišna 38f.

The translation is based on the possibility that this word is the basis for the verbs šamišiya- and šamenu-, a possibility strengthened by the use of the former verb in the previous sentence. Smoke omens are attested for Mesopotamia, but not yet for Hatti.

Cf. šamenu- B, šamešiya-, šamešanu-.

‐šammi- adj.; Luw. part.; sullen?, hostile? (modifies the fate deity Gulše-); from OH.†

sg. nom. ‐ša-am-mi-iš KBo 20.82 ii 30, (37); acc. [‐š]a-am-mi-in ibid. 35; this word neut.? ša-am-mi KBo 20.59:7.

(“Then the gods brou[ght bac]k the old (*karūili*) Gulša-goddess”) *namma=wa=mu āppa* ‐ša-am-mi-iš <sup>d</sup>G[ulš]aš uit “Then the sullen/hostile(?) Gulša-goddess came back to me (and put a burden (*arimpan*) into my soul)” KBo 20.82 ii 30-31 (rit. OH/NS), ed. StBoT 2:28; [‐š]a-am-mi-in-na-wa <sup>d</sup>Gulšan pēḥuteši “And you lead the sullen/hostile(?) Gulša-goddess” ibid. ii 35; [...] ‐ša-a[m-mi-iš] <sup>d</sup>Gulšaš [...] ibid. 37; § [o o o]x ša-am-mi-hantezziyaš [...] § KBo 20.59:7 (myth, OH?/MS).

## \šammi-

The double -šš- of cuneiform Luw. *ušša/i-* “year”, the problem of a part. from a noun and the fact that the cuneiform Luw. verb *uša(i)-* is consistently written with ú- favor the reading \šammi- instead of \*ušammi-.

Carruba, StBoT 2 (1966) 28f. (Luw. part., either *ušammi- < uš(š)a-* “year” or \šammi- < \*ša- [= Hitt. šäye-/šāi- A].

Cf. šā(y)e-/šāi- A.

[<sup>NINDA</sup>šammi-] see <sup>NINDA</sup>šammiš.

**samehuna/e-, šemeħuna-** n. com.; (a preparation made from crushed grain; e.g., cracked wheat, bulgur/burghul, or couscous); from OS.

sg. acc. ša-me-ħu-na-an KBo 17.36 rev. rt. col. 4, 7 (OS), še-me-ħu-na-an KUB 43.30 iii 16 (OS), ša-me-ħu-u-wa-an [(-...)] KUB 17.34 iv 5 (possibly a different word).

dat.-loc. ša-me-e-ħu-ni KUB 42.107 iii? 9.

gen. še-me-ħu-na-aš KBo 16.49 iv 6, še-me-e-ħu-na-aš KBo 16.78 iv 20 (MH?/MS).

inst. še-me-ħu-ni-it KBo 20.8 rev.? 6 (OS).

a. something made from ZÍD.DA (in this case not “flour” but a coarser fraction of the grinding/crushing): 3 PA. ZÍD.DA šeppit arrantaš 5 PA. ZÍD.DA ZÍZ arrantaš 10 PA. ZÍD.DA šeppit hātan~taš ša-me-e-ħu-ni “three PARÍSU of ZÍD.DA from ‘washed’ šeppit, five PARÍSU of ZÍD.DA from ‘washed’ wheat, and ten PARÍSU of ZÍD.DA from dry (i.e., unwashed) šeppit for (making) š.” KUB 42.107 iii? 6-9 (list of edibles) □ for “washed” grain see Al-Heth 32, 34, 139; for ar-ra-an-za hal-ki-iš “washed barley” see KUB 1.13 iii 14, IBoT 2.93 rev. 7-8, translit. StBoT 25:158.

b. obj. of verb šuhha- “to pour out (dry particles)": memal še-me-ħu-na-an <sup>UZU</sup>NÍG.GI[G] / [ANA UGULA <sup>L</sup>]U.MEŠÚ.HÚB hūppi-šši šuhhanz[i] “They pour out meal, š. (and) liver into the hūppi-vessel(?) of [the overseer of] the deaf men” KUB 43.30 iii 16-17 (rit., OS), translit. StBoT 26:78 □ on hūppi- see StBoT 25:72 s.v. □ on the UGULA <sup>L</sup>U.MEŠÚ.HÚB see Mestieri 573 and Arikan-Soysal, ICH 4 (forthcoming).

c. obj. of peššiya- “to throw, drop”: see KBo 17.36 rev. rt. col. 4-8 below, d.

d. obj. of verbs išhiya- “to tie (in)” and lā- “to untie”: ANA <sup>L</sup>U.MEŠašušalaš ša-me-ħu-na-a[n] šek~nawi-šmi išhiškan[zi] § INA UD.16.KAM <sup>L</sup>U.MEŠa~

## šameħuna/e-

šušāleš AN[A ...] uwanzi nu-žkkan ša-me-ħu-na-an še[knawaz-šmit] lanzi n=an hašša peššiška[nzi] “They tie š. into the šeknu-garment of the ašušala-men. § On the 16th day the ašušala-men come to [...] and they untie the š. [from their] š[eknu-garments], and they throw it into the brazier” KBo 17.36 rev. rt. col. 4-8 (fest., OS), translit. StBoT 25:123 □ for similar objects of išhiya- “to tie” cf. halkiyaš haršār “heads of barley” KBo 17.3 iv 15 (OS), [Z(ÍZ.H)]I.A-š= a haršār “heads of wheat” ibid. 16, w. dupl. KBo 17.1 iv 20 (OS), <sup>GIŠ</sup>NU.ÚR.MA <sup>GIŠ</sup>zimrulli-ya “pomegranate(s) and zimrulli” KBo 23.10 iv 24, tuħħišar KBo 17.40 iv 11, parħuena- KBo 17.105 iii 18, ſepa-“sheaf” KUB 13.15 rev. 4, w. dupl. KBo 6.26 i 6-7 (Laws §158), <sup>DUG</sup>KA.DÙ.NAG ħ.NUN KBo 12.123:11.

e. in other constructions: (They place wageššar-bread, soldier bread, <sup>UZU</sup>ÚR of a sheep) 1 DUGDÍLIM.GAL TU<sub>7</sub> še-me-ħu-na-aš hazzilaš “(and) one bowl of stew (made) of a handful of šameħuna-” KBo 16.49 iv 6 (fest.); § še-me-e-na-aš (or: še-me-e-<-ħu>-na-aš) hūpparaš šūš [...] / n=aš=šan <sup>GIŠ</sup>pūriyaš BABBAR k[itta ...] / še-me-ħu-ni-it šūš “A full hūppara-vessel of/for šemēnaš (or šemē<ħu>naš) [...]. And it is placed on a(!) white wooden tray. [A/The ...] is full of šameħuna-” KBo 20.8 rev.? 4-6 (fest., OS); also hūpparaš še-me-e[-... ] Bo 3339 ii 2, ed. Alp, Tempel 294-297 (differently), THeth 21:148f., is considered to be from šameħunaš by Neu (StBoT 26:156).

It would appear from KUB 42.107 iii? 6-9 (usage a, above) that š. is a preparation like Turkish *bulgur*, made from crushed grain. If so, this would imply that either šeppit or ZÍZ or both were glume wheats (einkorn or emmer). Since other evidence favors identification of ZÍZ as a naked or free-threshing wheat, perhaps only the šeppit was a glume wheat. For procedures in non-commercial, traditional preparation of *bulgur* see Hillman, BSAg. 1:133-152, and in van Zeist and Casparie, *Plants and Ancient Man* (Rotterdam, 1985) pp. 1-42. Bulgur stores well, much better than flour. A whole year’s worth is often made in one batch in late summer (Hillman, BSAg 1:133).

Kammenhuber, Or NS 39 (1970) 558 (false reading as ŠE meħunaš); Hoffner, Finkelstein Mem. (1977) 109 (correcting reading, giving occurrences, determining meaning and commenting on vowel in initial syllable); Neu, FsKnobloch (1985) 263f. n. 18 (mentioning the possibility of an *n*-stem).

## šamikuš[(-)...]

## šamikuš[(-...)] mng. unkn.†

§ [o]-x *ḥūppandan* NINDA/NÍG[...] / *šer=a=*  
*ššan ša-mi-ku-uš[(-...)] / n=ašta pankunaš x[...]* /  
*aršan ša-m[i-ku-...]* / *duwarneššar [...] / KUB 60.146*  
 obv. 5-9 (Mala's rit.).

**ša(m)men-, šemen-, šame-** v; 1. to pass by/away/off, withdraw, disappear, 2. to relinquish/forfeit one's rights to; from OS.†

**pres. sg. 3** *še-me-en-zi* KUB 29.29 obv. 7 (OS), KBo 25.12 ii 16 + KBo 20.5 obv.! 4 (OS), KBo 6.2 ii (52) (OS), *ša-me-en-zi* KBo 21.68 i 3 (OS), KBo 22.224 obv. (2) (OH/MS), KBo 17.46:29 (OH/MS?), KBo 6.3 ii 15 (OH/NS), KBo 6.4 i 13 (NH), JCS 24:174 frag. 71:(3), *ša-me-in-z[i]* KUB 31.59 obv. 27 (NH), *ši-me-en-zi* KBo 22.203 obv.? left col. 2; **pl. 3** *ša-me-ia-an-zi* KBo 10.23 iii 11 (OH/NS).

**pret. sg. 3** *ša-mi-en-ta* KBo 26.136 obv. 8, (13) (MH/MS?), *ša-me-en-ta* KBo 10.25 vi 32 (OH/NS), 832/u left col. 3 (Oettinger, MSS 35:103).

**imp. sg. 3** *ša-me-en-du* KUB 11.1 iv 18 (OH/NS), *ša-m[i-in-du]* KBo 3.67 iv 6 (OH/NS), *ša-me-ed-du* KBo 41.22 rt. col. 5 (MH/MS).

[For part. pl. com. acc. *ša-am-me-na-an-du-uš* KBo 10.37 ii 10 (OH/NS) see *šamnai*-].

The vacillation of the vowel in the initial syllable suggests a pronounced \*smen-.

**1.** to pass by, withdraw, disappear: [IŠTU É d]Inar *šuppištuwāreš* [(uenzi ḫ)uit]ār *še-me-en-zi* (dupl. *ša-m[e-e]n-[zi]*) *pēreš uizzi* “The attachments (for a rhyton) come [from the temple] of Inar. The (images of) animals pass by. The *pereš* comes. (On the second day, there are no *pereš* or animals)” KBo 25.12 ii 15-16 + KBo 20.5 obv.! 3-4 (KI.LAM fest., OS), w. dupl. KBo 22.195 ii! 11-14 + KBo 22.224 obv. 1-3 (OH/MS), translit. StBoT 28:34, tr. StBoT 27:96 (“march along”?) □ for *šuppištuwareš* see StBoT 32:352; cf. [hui]tār *še-me-en-zi* KBo 21.68 i 3 (KI.LAM fest., OS), translit. StBoT 28:39; *kuitman=ma hūitār hūmanda uttanašš=a* BĒLŪ<sup>MES</sup> PĀNI LUGAL *ša-me-ia-an-zi* “While all the animals and the ‘lord of the words’ pass in front of the king, (the entertainers dance, shout, and play musical instruments)” KBo 10.23 iii 9-11 (KI.LAM fest., OH/NS), ed. Oettinger, MSS 35:98 (“verschwinden”), tr. StBoT 27:95 (“pass in review, parade”), translit. StBoT 28:12; for the form see Oettinger, MSS 35:99; <sup>d</sup>UTU-uš *ša-mi-en-ta* “The Sungod withdrew/disappeared” KBo 26.136 obv. 8,

(13) (myth, MH/MS?), cf. Goetze, JAOS 69:183 (“went down, set”), Oettinger, MSS 35:98 (“ist verschwunden”); (The Old Woman says:) [nu=wa id]ālun UD-an ku[-...]  
 DINGIR.MEŠ-aš *karpin panga[waš EME-an ...]*  
*ša-me-ed-du=war=at=kan he[š-...]* n=ašta EN.  
 SÍSKIR ŠUM=ŠU [*halzai*] “[Remove] the evil  
 ‘day,’ ... the wrath of the gods, the [tongue] of the  
 multitude, [...] let it disappear, (namely,) the [...]”  
 And [she calls] the sacrificer by his name” KBo 41.22 rt. col. 3-6 (rit., MH/MS); for *ša-me-en-zi* KBo 17.46:29 see treatment in *šamnai*- a.

**2. relinquish, forfeit one's rights to (w. -kan)** —  
**a.** w. expressed abl.: (“Let no one do business with a *hippara-man* ... Whoever does business with a *hippara-man*”) *n=aš=kan hāpparaz [še-me-e]n-zi* “shall [forfe]it (his) purchase price, (the *hippara-man* shall take back whatever he has sold)” KBo 6.2 ii 51-52 (Law §48, OS), ed. LH 58, Imparati, Leggi 66f. (“dal commercio desista”), HG 32f. (“wird von den Handel zurücktreten”), tr. Walther, HC 256 (“shall forego the business”), tr. ANET 191 (“shall forfeit the purchasing price”), cf. par. *n=aš=kan hāpparaz ša-me-en-zi* KBo 6.4 iv 39 (Law §XL, NH), ed. LH 59; (“If someone builds a stable for oxen, (the owner) shall pay (the builder) six shekels of silver. If he abandons/omits [...]”) *n=aš=kan kuššanaz še-me-en-zi* “he shall forfeit (his) fee” KUB 29.29 obv. 7 (Law §145, OS), w. dupl. KBo 6.10 iii 16 (OH/NS), ed. LH 120; (“If he orally demands a division, let them throw him out of the house”) *n=aš=kan šarranaza=pat* (var. *šarraz=pat*) *ša-me-en-du* (var. *ša-m[i-in-du]*) “and let him forfeit the aforementioned share” KUB 11.1 iv 18 (Tel. pr., OH/NS), w. dupl. KBo 3.67 iv 6 (OH/NS), ed. THeth 11:52f. (“des Anteils verlustig gehen”); [...] *mān=at hullai=ma* / [...] *ha-ap-pa-r]a-za=aš=kan ša-me-en-z[i]* § “But [if] he contests it, [...] he shall forfeit (his) [purchase pric)e” KUB 31.59 obv. 26-27 (NH).

**b.** without explicit ablative: (“If a man has not yet married (lit. taken) a girl (betrothed to him), and he refuses her”) *kūsata=ma kuit piddāit n=aš=kan ša-me-en-zi* “He shall forfeit the brideprice which he paid” KBo 6.3 ii 14-15 (Laws § 30, OH/NS), ed. LH 39f., HG 26f.; (If a man is found dead, the man who owns the land, or the nearest town within 3 DANNA pays a large compensation) *takku UL=ma*  
<sup>A.ŠA</sup>A.GĀR *dammel pēdan duwan* 3 DANNA *du~*

## ša(m)men-, šemen-, šame- 2 b

wann=a 3 DANNA nu=kan kuiš kuiš URU-aš an~da SIxSÁ-ri nu apūš=pat dāi takku URU-aš NU. GÁL n=aš=kan ša-me-en-zi “But if (the place where the dead body was found) is not cultivated land (i.e., private property), but uncultivated open country, they shall measure 3 DANNA’s in all directions, and whatever town is determined (to lie within that radius), he shall take those very (inhabitants of the town). If there is no town, (the heir of the deceased) shall forfeit (his claim)” KBo 6.4 i 11-13 (Laws §IV, late parallel to §6), ed. LH 20, 172-174 (commentary), HG 50f. (“verzichtet er”), Hrozný, CH (1922) 80f. (“s’en aller les mains vides”), tr. Walther, HC 248 (“shall go away empty”), ANET (“forfeits (his claims)”).

The form ša-am-me-na-an-du-uš KBo 10.37 ii 10 probably belongs to the verb šamnai- (q.v.).

Hrozný, CH (1922) 80f. (“s’en aller les mains vides”); Zimern/Friedrich, AO 23/2 (1922) 10 (§31) (“muß er verzichten”); Friedrich, SV 2 (1930) 146 (“leer ausgehen, zurücktreten von, verzichten auf”); Güterbock, Kum. (1946) 73f. (probably not related to šamenu-); Friedrich, HG (1959) 131 (“zurücktreten, verzichten” with -kan); Güterbock, JCS 15 (1961) 69f. (“he forfeits,” i.e., “he has to give up”); Souček, OLZ 56 (1961) 462; Kronasser, EHS 1 (1966) 458 (“entziehen,” w. *parā* and without -za); Goetze, JCS 20 (1966) 131f. w. n. 39 (“to do without, to forfeit”); Güterbock, Zeitschrift für vergleichende Rechtswissenschaft 68 (1966) 120 (rather “forfeits” than “verzichtet”); Goetze, JCS 22 (1968) 20f. (“do without, dispense with something”); Oettinger, MSS 35 (1976) 97-99 (“verschwinden, den Anspruch verlieren”); idem, Stammbildung (1979) 20f., 104; Singer, StBoT 27 (1983) 95 w. n. 21 (“pass in review, parade”); de Martino, La danza (1989) 47.

Cf. šamenu- A.

**šammenai-** see šamnai-.

**šamenqanu-** v.; (mng. unkn.).†

(“[... in] Utruna in a dream to IŠSTAR ... [...when you] sh[ow] divine guidance” [...]I?A-uš ANA dUTU-ŠI ša-me-en-qa-nu-ši “and you š [...]s for His Majesty” KBo 27.60:7 (vow frag.).

A scribal error for *ta'menqanuši* cannot be excluded; for *tamenqanu-* see HEG T/D 79.

**šament-** (mng. unkn.); NH.†

[...(-)]ša-mi-en-ta-an-zi / [...] ha]r-zi EZEN.HI.  
A=ya=wa=kan / [...] § “... [...]s. And the festival

## šamenu- A b

[... ]” KUB 52.69 rev. 13-15 (dep. in oracle question, NH). The word may be a verb act. pres. pl. 3, or a previously unattested Luw. pl. nom. noun or adj.

**šamenu- A, šaminu- A** v.; to make (something/-one) pass by, bypass, dispense with(?), do without(?), (w. *parā*) to let someone go by, to ignore (someone), (w. *parā* and -za) to make oneself scarce; from OH.†

**pres. sg. 2** ša-me-nu-ši KBo 5.3 ii 35 (Šupp. I); **sg. 3** ša-me-nu-uz-zi KBo 6.26 ii 21 (OH/NS); **pl. 2** ša-me-nu-ut-te-ni KBo 5.3 iv 11 (Šupp. I), ša-mi-nu-u[t-te]-ni ibid. 24; **pl. 3** ša-mi-nu-an-zi KBo 20.33 obv. 15 (2x), 16 (OH/MS?).

**pret. sg. 2?** ša-me-nu-uš KUB 31.112:21 (here according to Oettinger, MSS 35:99, noun according to Daddi Pecchioli, OA 14:108f.); **pl. 3** ša-mi-[nu?-er?] KBo 3.34 i 4 (OH/NS).

**part. sg. nom.-acc. neut.** ša-me-nu-an KBo 1.39 i 5.

(Sumerian column lost) = [...]kui]t(?) ku<e>dani awan / [arh]a ša-me-nu-an “for whom [somethin]g(?) has been dispensed with” KBo 1.39 i 4-5 (proto-LÚ), ed. MSL 12:218 (“for whom [...] is withheld”).

**a. to make (someone or something) pass by:** (“They bring the silver animals from the temple of the goddess Inar [to the House of the Hunting Bag??]. They pour out one *hupar*-vessel of wine to the leopard, one *hupar*-vessel of wine to the boar”) [hui]tar ša-mi-nu-an-zi pērin ša-mi-nu-an-zi [LÚ]MEŠ ALAN.ZU(sic) ša-mi-nu-an-zi “They make the (statues of the) [anim]als pass by, they make the *peri-* pass by, they make the performers pass by” KBo 20.33 obv. 15-16 (KI.LAM fest., OH/MS), translit. StBoT 28:89, tr. StBoT 27:95 (“carry along(?”), on the translation of Badalı, BeO XXVI/139:47, 49f. see the remarks of Güterbock, JNES 48:308f., cf. par. KBo 25.12 ii 15-17 + KBo 20.5 obv.! 3-5 (OS), which uses the intrans. verb šamen- q.v.

**b. to let (someone) go by or ignore (someone) (w. *parā*):** (“If some Hittite takes up evil against me, ... when you hear (about) him, if you do not tell me about him at that instant”) n=an *parā* imma ša-me-nu-ši “but you even let him go by (i.e., ignore him) (saying to yourself: ‘I am sworn. I will say nothing, I will do nothing. Let the aforementioned do as he wishes’)” KBo 5.3 ii 35 (Huqq., Šupp. I), ed. SV 2:116f. (“ihn gar noch (mir) entziebst”), tr. Beckman, DiplTexts<sup>2</sup> 30 (“cover up for him”); for further references in this text w. *parā* see below c.

## šamenu- A c

c. make oneself scarce, lit. to (make oneself) disappear, (w. *parā*, -šan and -za): (“Whosoever I write to you, if you do not hear me ... if some enemy comes for battle against me, and I write to you, if you do not immediately arrive with help”) *nu = z = (š)an p[arā] im[ma] ša-me-nu-u[t-te]-ni* “but you even make yourselves scarce,” (it is under the oath) KBo 5.3 iv 23-24 (Ḫuqq., Šupp. I), ed. SV 2:132f. (“[euch] gar noch unwissend stellt?”), 133 n. 2 (lit. “wenn ihr (meinen Brief?) verschwinden laßt”), tr. DiplTexts<sup>2</sup> 33 (“allow him to make his escape(?)”).

d. “to bypass, dispense with(?), do without(?)”: *takku GUD.MAH-aš ḥāli kuiški ša-me-nu-uz-zi DīN LUGAL ḥapparranzi* “If someone dispenses with(?) a bull corral, (it shall be) a case for the king(’s court), they shall sell (the bull)” KBo 6.26 ii 21-22 (Law §76A, OH/NS), ed. LH 140f. w. n. 487 (following Goetze, ANET 195), Hrozný, CH 134f. (“l’étable... tient secrète(?)”), tr. Friedrich, SV 2:146 (“seine Rinderhürde räumt,” (d.h. Räumungsauverkauf der nunmehr zeugungsfähigen Tiere macht)??”), tr. Walther, HC 269 (“remove(?) (a part of) the fence of a bull”), Güterbock, Kum. 73 (“im Stierpferch (zu Zauberzwecken) räuchert”), Goetze, ANET 195 (“keeps a bull outside the pen”), ed. Imparati, Leggi 160f. w. n. 1 (lit. “mette da parte, allontana, fa sparire”), 306, Goetze, JCS 20:131f. (“dispenses with the bull pen”), Friedrich, HG 78f. (“die Hürde eines Edelrindes auflöst”), Hoffner, Diss. 111 (“opens the corral of a bull (so that the animal escapes)”), tr. von Schuler, TUAT 1/1:119 (no tr.), n. 176Ab (“auflöst(?), magisch räuchert(?”), Haase, THR 43 (“die Hürde eines Stieres beseitigt(?”).

e. unclear: [...] / *kuiški IŠTU KIN arha hu[-...]* / *ša-me-nu-uš* KUB 31.112:20-21, ed. Daddi Pecchioli, OA 14:108f. Despite its final position in the clause, *ša-me-nu-uš* may be a delayed object for a verb in the break at the end of line 20. But a connection with *šamana-* “foundation stone” is problematic (cf. Daddi Pecchioli, OA 14:109), since this would be the only attested form with a vowel other than *a* in the second syllable. It is cited as the verb *šamenu-* by Oettinger, MSS 35:99. On the ending -š of the pret. sg. 2 of *mi*-conjugation verbs see Madd. 59f., and add the example: *pa-ah-ša-nu-uš* KUB 36.100 rev. 11(?) (OH?). The presence of -KA and -ta in the context argue for a pret. sg. 2. Possibly here: *š=e LÚNINDA.DÙ.DÙ hūpper kuida [IŠBAT(?) paš~ši]lan šallin š=an ḥattanner š=an ša-mi-[nu?-er?]* “They maltreated the baker, and since [he (i.e., the father of the king) had encountered] the large

## šamenu- B b

[sto]ne, they *hattannai*-ed him and [they] *šaminued him*” KBo 3.34 i 3-4 (anecdotes, OH/NS), ed. Soysal, Diss. 10, 83, Dardano, L’aneddoto 28f., 71-75 (commentary), translit. Hoffner, Finkelstein Mem. 106, all restoring [-nu-ir], cf. StBoT 5:151 top, n. 12 □ for *hup(p)-/ḥuwap(p)-* “to maltreat, do evil to” with a dat. of the person maltreated see Hoffner, Finkelstein Mem. 106, and Beckman, StBoT 29:81; differently Dardano, L’aneddoto 73f., who prefers to take *LÚNINDA.DÙ.DÙ* as an acc. object despite the subj. clitic =e.

See discussion and bibliography below under šamenu- B.

Cf. šamen-, šamenu- B.

## šamenu- B, ša(m)minu- B v.; to burn (something), make (something) into smoke/incense; NH.†

**pres. sg. 3** *ša-mi-nu-zi* KBo 21.20 i 26; **pl. 3** *ša-mi-nu-wa-an-zi* KBo 2.4 iv 26 (NH), *ša-me-nu-wa-an-zi* KUB 9.15 iii 16, IBOT 1.13 v 13; **iter. pres. pl. 3** *ša-am-mi-nu-uš-kán-zi* KUB 33.100 + KUB 36.16 iii 11.

a. without local particle: (Ea advises the gods that if they destroy mankind: “Mankind will not give sacrifices to the gods”) [(*nu = šmaš GIŠERIN = ma U*)]L *ša-am-mi-nu-uš-kán-zi* “and they will not burn cedar for you” KUB 33.100 + KUB 36.16 iii 10-11 (Hedammu), w. dupl. KUB 33.103 ii 3, ed. StBoT 14:46f.; cf. *GIŠERIN šamešiya* KBo 26.64 ii 9, ed. StBoT 5:150; *nu kī dapiān ša-mi-nu-zi* “(The woman Šuwamma) burns(?) all this (i.e., sheep fat, *pankur*, beard, human urine, cheese, and flint)” KBo 21.20 i 26 (med. rit.), ed. StBoT 19:44f. (“er räuchert?”), Polvani, Minerali 142 (“allora del tutto queste cose brucia?”), 144 (“la selce può essere scaldata fino a frantumarsi”).

b. with local particle (usually -kan): *IŠTU ŠEM. ḤI.A=ya 2 DUG.GÌR šunnanzı n=at=kan ŠÀ É.ŠÀ nathiyaš ša-mi-nu-wa-an-zi* “They fill two footed-vessels with aromatics. They burn them (i.e., the aromatics) in the bed room” KBo 2.4 iv 24-26 (NH), ed. KN 288f.; (If there is no small temple of the Storm-god in that city, but there is a building of the king back there(?), they sweep out the king’s building, repair its roof, ...) ŠEM.ḤI.A=kan EGIR-an *ša-me-nu-wa-an-zi* “(and) afterward (EGIR-an) burn aromatics” KUB 9.15 iii 15-16 (rit., NH), cf. THeth 5:149; cf. ŠEM.ḤI.A *ša-me-ša-nu-an-zi* 93/r rev. 5 (StBoT 5:149);

**šamenu- B b****šamešiya- 1 b**

(*tahtumara* is brought in, held out to the king and held by the men of the stone-house. § The overseer of the cooks and the overseer of the waiters step between the men of the Stone House and the king) *nu tahtumāra PĀNI LUGAL ša-me-nu-wa-an-zi* “They burn the *tahtumāra* before the king” IBoT 1.13 v 12-13 (KI.LAM fest.), translit. StBoT 28:50.

The references above with cedar or aromatics as the object of the verb, as well as other references in which these are the objects of the verbs *šamešanu-*/*šamešiya-* “to burn (to produce an odor)” make it likely that the word *šaminu-* had the same or a similar meaning. A derivation of *šamenu- B* from *ša~menu- A*, that is, as making materials “disappear” in smoke is possible. Alternatively, it is possible that there are two different verbs *šamenu-*, that is, *ša~menu- A* is a *nu*-causative of *šamen-*, while *šamenu- B* is a by-form of *šamešiya-/šamešnu-* which in turn is based upon a noun *šami-* “incense(?) smoke(?)”.

Friedrich, SV 2 (1930) 146 (“wegbringen, beiseite schaffen,” caus. of *šamen-*); Güterbock, Kum. (1944) 73f. (“verbrennen, räuchern,” is doubtful if *šamen-* is related); Goetze, JAOS 69 (1949) 183 (“to burn” is too narrow, better “to expend, consume, lavish”); Kronasser, EHS 1 (1966) 458 (two *šamenu-s* 1: > *šamen* “verschwinden,” 2: > \**same-* < *šamešiya-* “in Rauch aufgehen lassen”); Goetze, JCS 20 (1966) 131 w. n. 39 (“to make do without, withhold” but not “burn, transform into smoke”); idem, JCS 22 (1968) 20f. (“withhold, forfeit”); Neu, StBoT 5 (1968) 149-50; Neu, StBoT 18 (1974) 88 n. 174 (*šame-nu-/šame-š-iya-/šame-š-anu-* like *tep-aweš-/tep-š-aweš-* or *tep-nu-/tep-š-anu-*); Oettinger, MSS 35 (1976) 99 (both “als Räucherwerk verbrennen” and “verschwinden lassen”); Singer, StBoT 27 (1983) 95 w. n. 21 (“to carry along(?)” caus. of *šamen-*); Badali, BeO XXVI/139 (1984) 47-51 ([*lu]itār šami~nuanzi* KBo 20.33 obv. 15-16 “vengono incensate (le statue di animali”); Güterbock, JNES 48 (1989) 308f. (refuting Badali); de Martino, AoF 25 (1998) 150f.

Cf. *šami-* n., *šamenu- A*, *šamešiya-*, *šameš(a)nu-*.

**NINDAšammiš-** n.; (a kind of bread).†

*nu=wa fAllalla[š? ...] / NINDAša-am-mi-iš 7-an x[...]* KBo 40.218 obv.? 14-15 (myth.) □ because of the fragmentary context, case, stem, or gender of *š.* cannot be determined.

**šamešanu-** v.; to burn (something to produce an odor), make (something) into smoke; NH.†

pres. pl. 3 *ša-me-ša-nu-an-zi* 93/r rev. 5 (StBoT 5:149).

[...]x ŠEM.HI.A *ša-me-ša-nu-an-zi* “They burn aromatics” 93/r rev. 5, cf. StBoT 5:149; cf. KBo 2.4 iv 24-26 (NH), ed. KN 288f. cited in *šamenu- B b*.

Otten apud HW 3.Erg. (1966) 27; Neu, StBoT 5 (1968) 149.

Cf. *šami-* n., *šamenu- B*, *šamešiya-*.

**šamešiya-, šimešye-, šimišiya-** v.; 1. (act.) to burn (something) for fumigation, 2. (mid.) to burn for fumigation (intrans.), 3. (act.) to interrogate(?) (a person); from OH/NS.†

act. pres. sg. 3 *ša-me-ši-ia-zi* KBo 10.37 iii 53 (OH/NS), KBo 11.14 i 19 (MH/NS), *ša-me-ši-ez-zi* KUB 7.60 ii 13, *ša-mi-ši-ez-zi* KUB 36.44 iv! 6, 11 (OH/NS), *ša-me-še-ez-zi* ibid. iv 37, 41 (OH/NS), *ša-mi-ši-e-ez-zi* KUB 27.29 i 27 (MH/NS).

pret. sg. 1 *ši-me-še-e-nu-[un]* KUB 24.15 i 23 (NH), *ši-mi-ši-ia-nu-un* KUB 24.14 i 24 (NH).

mid. pres. sg. 3 *ša-mi-ši-ia* KBo 26.64 ii 9, *ša-me-ši-i-e-et-* ta 110/e obv. 29 (StBoT 5:150).

iter. pret. pl. 3 *ša-mi-ši-iš-ke-e[r]* KBo 16.59 ii 10 [coll. Klengel, letter 12/18/93].

1. (act.) to burn (something) for fumigation —

a. obj. *šanezzi: nekuz mehur=ma* <sup>DUG</sup>*pahhui'naliaz pahhur PĀNI DINGIR-LIM dā[i]* *šanezzi ša-me-še-ez-zi* “In the evening she takes fire (i.e., embers or live coals) from a fire-pan before the god, and she burns fragrant things as incense” VBoT 58 iv 36-37 (rit. in myth, OH/NS), ed. StBoT 5:150; cf. KUB 36.44 iv! 6, 11, 40-41, and cf. KUB 33.17 + KBo 14.86 iv 6; (“She takes live coals from a fire-pan (*pahhunali-*)” *nu šanez~zi kinanta hašši pišyazzi nu ša-me-ši-ez-zi* “She throws mixed(?) fragrant things into the brazier, and she burns (them) as incense” KUB 7.60 ii 12-13 (rit.), ed. StBoT 5:150 □ for the rival translations of *kinanta* see Goetze, JCS 10:36 n. 49 (“assemble, assort”), Otten, HTR 59 n. 3, and most recently Neumann, IF 81:315 (“zerkleinern”), and Košak, THeth 10:9 (“assorted, choice,” better than “worn out, shabby”).

b. obj. cedar, ghee, honey, oil, fat and wheat: (“Down on the ground before the table a clay vessel is placed. Live coals are poured into it”) *nu GISERIN Ī.NUN LÀL hūšza-x ša-me-ši-ia-zi* “She burns cedar, ghee, honey, and *hūšza*” KBo 11.14 i 19 (Hantitaššu’s rit., MH/NS), ed. StBoT 5:150; cf. [...]x *Ī.NUN Ī.GIS LÀL ša-mi-[ši-...]* KUB 51.63 obv. 5 (rit.); (“Before the foliage embers are poured out”) *nu UZU[.ī?] ZÍZ LÀL ša-me-ši-ia-zi* “He/She burns

**šamešiya- 1 b**

fa[t(?)], wheat, (and) honey” KBo 10.37 iii 53 (rit., OH/NS), ed. Haroutunian, FsHoffner (forthcoming).

**c.** *huppani-mineral(?)*: [<sup>NA4</sup>(*hūppan*)nin] ša-mi-ši-e-ez-zi “(someone) burns *huppani-mineral* (amber?)” KUB 27.29 i 27 (Allaiturahī’s rit., MH/NS), w. dupl. KUB 34.110:1, ed. Haas/Thiel, AOAT 31:136f. i 50; this word? [<sup>GIŠ</sup>E]RIN ša-m[e-...]] KUB 54.96 i 4.

**d.** dung, meat, and bones of dog: (“I have extinguished the fire in your head. I have made it burn in the head of the sorcerer. I have driven away from you the odor (*waršulan*) of the dog”) ŠA UR.GI<sub>7</sub>=ma šalpaš (dupl. šalpan) UZU UR.GI<sub>7</sub> UZU GİR. PAD.DU UR.GI<sub>7</sub>=ya ši-mi-ši-ia-nu-un (dupl. ši-me-še-e-nu-[un]) “I have burned the dung (i.e., the contents of its intestines?) of the dog, the flesh of the dog, and the bones of the dog” KUB 24.14 i 23-24 (Hebattarakki’s rit., NH), w. dupl. KUB 24.15 i 22-23, ed. Englehard, Diss. 65f. (“fumigated”).

**2.** (mid.) to burn for fumigation (intrans.): (“She went, IŠ[TAR ...]” nu <sup>GIŠ</sup>ERIN ša-mi-ši-ia “Cedar burns. (She played the BALAG.DI and gal-galturi-instruments)” KBo 26.64 ii 9 (Ullik. II), cf. StBoT 5:150, but emended by Otten apud HW 3.Erg. 28, and Oettinger, MSS 35:99 w. n. 41 into active pret. ša-mi-ši-ya<-at> “she burned incense”; (mid. impersonal use, with no formal subject required): (“She pours embers/coals out”) [... n]u ša-me-ši-i-e-et-ta “and it burns” 110/e obv. 29 (rit.), cf. StBoT 5:150.

**3.** (act.) to interrogate(?) (a person): §§ <sup>m</sup>Uli-lamuwan ša-mi-ši-iš-ke-e[r (coll. Klengel 12/18/93) ...] § “They repeatedly interrogated(?) Uli-lamuwa” KBo 16.59 rev. 10 (dep., NH), ed. StBoT 4:54f. (no tr.), cf. StBoT 5:151 n. 12. Possibly somewhat similar to the American English police expression “grilled.”

Otten apud HW 3.Erg. (1966) 27f.; Neu, StBoT 5 (1968) 149-151; Oettinger, MSS 35 (1976) 99 w. n. 41.

Cf. šami-, šamenu-, B, šamešanu-.

**✧šamlayaya- v.?**; (mng. unkn.); NH.†

**pres. sg. 2** ✧ša-am-la-ya-ya-ši KUB 14.24:18; **inf.** [✧ša-am-la-ya-]ya-u-wa-an-zi ibid. 19.

“The dignitaries of Mira [...] I swore an oath [concerning him]. [I installed] him for lord[ship]

**šamnāi- a 1'**

over] them. § [When] in Mira [the dignitar]ies of Mira ... [said(?)]:) ✧ša-am-la-ya-ya-ši [... ✧ša-am-la-ya-]ya-u-wa-an-zi EGIR-pa UL [...] “You (sg.) are š.-ing’ ... back to š.” KUB 14.24:18-19, ed. AM 144f. (no tr.).

Götze, AM (1933) 308 (s.v. šamlaia, no tr.); Laroche, DLL (1959) 85 (pres. sg. 2 of šamlaya(i)-, related to šammalleš- and šamluwant-, both of unkn. mng.); Kronasser, EHS 1 (1966) 498 (“Wenn Verbform, wohl verschriften, vgl. ša-am-ma-al-li-ya-zi, ... -ma-al-eš-zi”); Melchert, CLL (1993) 187 (“??”, grammatical analysis not assured).

Cf. šammallya-, šam(m)al(l)eš-.

**šamlu-** see <sup>(GIŠ)</sup>šam(a)lu-.**šamnāi-, šamma/enāi-, šamniye/a-, šemnai-**  
v. to create; from OH.

**act. pres. pl. 3** ša-am-na-an-zi KBo 17.46:28 (OH/MS?), ša-am-ma-na-a-an-zi Bo 3371:7, 11 (Otten/Siegelová, AfO 23:38 n. 18), še-em-na-an-zi KBo 8.102:8 (MS).

**pret. sg. 1** [š]a-am-ni-ia-nu-un KBo 10.47b:5; **sg. 2** ša-am-na-a-eš KUB 30.10 rev. 12 (OH/MS), KUB 30.11 rev. 6 (MH/MS), KUB 36.75 ii 15 (OH/MS); **sg. 3** ša-am-ni-i-et KBo 12.14 obv. 6, ša-am-ni-ia-at KBo 10.47e:3, KBo 10.47b:(4), KUB 58.108 iv 10, ša-am-na-it KUB 33.106 iii 33, ša-am-na-a-it KBo 26.78:2.

**pl. 3** ša-am-né-er KUB 8.57 obv. 4, (6), ša-am-ma-[na/e-er] KUB 12.16 iii! 4; possibly [ša?-a]m-ni-e-er KBo 34.40:4.

**mid. imp. sg. 3** ša-am-ni-ia-ta-ru VS 28.30 iv 28, v (3), ša-am-ni-!el-!el-[a]-ru ibid. 25; **pl. 3** ša-am-ni-ia-an-ta-ru KBo 17.88 iii 17 (pre-NH/NS), KBo 22.201 iv 12, VS 28.30 iv 8, KBo 20.67 iv (9), (33) (NH), ša-[a]m-ni-an-!tal-ru ibid. iv 29, ša-am-ma-ni-ia-an-ta-ru KUB 1.15 ii 9, ša-am-ni-ia-an-d[a]-ru] KBo 12.71:4, 10.

**part. sg. acc. com.** ša-am-ni-ia-an-ta-an KUB 8.57 obv. 3; **nom.-acc. neut.** ša-am-na-an KBo 3.19 rev. 20; **pl. acc. com.** ša-am-me-na-an-du-uš KBo 10.37 ii 10.

**iter. act. pres. sg. 3** ša-am-na-iš-ki-iz-zi KUB 33.106 iii 35; **pl. 3** ša-am-ma-ni-eš-kán-zi Bo 3617 i 17 (Otten/Siegelová, AfO 23:33), ša-am-ni-eš-kán-zi Bo 3078 ii? 16 (Otten/Siegelová, AfO 23:33).

**a. (active forms) — 1' obj. deities and heroes:** UL=war=an šakti <sup>d</sup>Kumarbiš=wa kuin nuttarīyan DINGIR-LIM-in DINGIR.MEŠ-aš IGI-anda ša-am-na-it “Don’t you know him — the upstart god whom Kumarbi has created against the (other) gods?” KUB 33.106 iii 32-33 (Song of Ullik., NS), ed. Güterbock, JCS 6:26f.; [nu <sup>d</sup>U-an E]GIR-pa ša-am-ma[-na/e-er] “[They (the Mother Goddesses) have] re-creat[ed the Stormgod]” (and have made him radiant)

## šamnāi- a 1'

## šamnāi- b 1'

KUB 12.61 iii! 4 (Ašertu story), translit. Myth 143, tr. Hittite Myths 70; [...] ša-am-na-a-it <sup>d</sup>U-aš ... ŠA MUŠ SAG.[DU(?)] ...] KBo 26.78:2-3 (myth. frag.) □ translit. Polvani, FsAlp 445f. (š. perhaps referring to the creation of the stone monster Ḥedammu).

2' heroes: ša-am-ni-ia-an-ta-an UR.SAG-iš <sup>d</sup>x[...] / [d]GILGAMEŠ-un ALAM-an ša-am-né-er-ma [...] / <sup>d</sup>GILGAMEŠ-un ALAM-an... ša[-am-né-er-ma] / šallauš DINGIR.MEŠ-uš <sup>d</sup>GIL~ GAMEŠ-un “The valiant <sup>d</sup>[... -ed] Gilgamesh, (his) form, (as) a created one, but [it was the ...-s who] created Gilgamesh, (his) form; ... [but] (it was) the great gods (who) cr[eated] Gilgamesh” KUB 8.57 obv. 3-7, ed. Otten, IM 8:98f., translit. Myth 122, tr. Beckman in Foster, Gilg. 158; [...] U]R.SAG-in <sup>d</sup>E[(n~kitan LÍL-ri an[da]l š)a-a]m-ni-ia-at “[...] created the valiant Enkidu in the steppe” KBo 10.47c i 6 + KBo 10.47e:3 (Gilg.), w. dupl. KUB 17.2:4, translit. Myth 123, tr. Beckman in Foster, Gilg. 158.

3' obj. ordinary human beings: šiuni=mi zik=mu iyaš zik=mu ša-am-na-a-eš “O my god, you have made (iya-) me, you have created me” KUB 30.10 rev. 11-12 (prayer of Kantuzzili, OH/MS), ed. Lebrun, Hymnes 114, 117; similar to KUB 30.11 rev. 6, KUB 36.75 ii 15-16; n=aš EGIR-pa tuk AN[(A ÍD)] [(wap)]wašš=a (var. wappūwašš=a) <sup>d</sup>Gul(a)šša DINGIR.MAH. MEŠ paiz[(zi)] [ant]uhšan kuiěš ša-am-ma-né-eš-kán-zi (var. B: ša-am-né-eš-kán-zi) “(He) go[es] back to you, O river, and to the Fate-Deities and Mothergoddesses of the Riverbank, who create man” Bo 3617 i 16-17 (incantation), w. dupl. B: Bo 3078 ii? 14-16 and KBo 13.104 + Bo 6464 ii? 11, ed. Otten/Siegelová, AfO 23:33, StBoT 29:244; [DINGIR.MEŠ-š(=a=šši)] āppa taršikanzi [...] (x-x-x) taršigawēn [...] m(a-aš ÉRIN.M)]EŠ MANDA ša-am-na-an har[we~ni?] “[The gods] replied to him ... we spoke(?) ... [we] have created the MANDA troops [...]” KBo 3.19 rev. 18-20 + KBo 3.17 rev. 3-5 (Naram-Sin, OH/NS), w. dupl. KBo 3.16 iii 14-16, ed. Güterbock, ZA 44:56-57 (no tr.), cf. Otten/Rüster, ZA 63:86.

4' obj. unexpressed or in a lacuna, in the first example possibly artifacts(?): ta LÚ.MEŠ DÉ.E (= SIMUG!) ša-am-ma-na-a-an-z[i] LÚ.DÉ.E taržzi kuiš UŠK[EN] tān pēdašš=a LÚ.DÉ.E [Ø] LUGAL-i UŠKĒN mān LÚ.MEŠ DÉ.E ša-am-ma-na-a-an-zi LUGAL-uš ANA

DUMU.MEŠ É.GAL IGI.HI.A-it iy[azi] “The smith(s) forge (as a competition(?); or “pass in review” if to ša~men-). Whatever smith wins, bo[ws]. The smith of second place bows to the king. When the smiths forge, the king signals with his eyes to the palace attendants” Bo 3371:6-12, translit. Otten/Siegelová, AfO 23:38 n. 18, Archi, RSO 52:22f., cf. also ibid. 10-12 □ we have adopted Otten/Siegelová’s reading “DÉ.E” although the sequence DÉ.E seems unusual and reminds one of KAŠ<sub>4</sub>.E (HZL no.129). See KBo 20.33 obv. 10-12 and KBo 22.195 ii! 7-8 where the persons who bring the metal animal heads are in the expected sequence E.DÉ, while the taržzi kuiš person is “DÉ.E” (i.e., KAŠ<sub>4</sub>.E?); cf. HZL nos. 102 and 187; for copperworkers and what might be this verb see: LÚ.MEŠ AN.BAR 20 [pur]puruš AN.BAR šuhhanz[i ...] LÚ.MEŠ KÙ.BABBAR 20 [pur]puruš KÙ.BABBAR šuhhan[zi ...] LÚ.MEŠ URUDU.DÍM.DÍM ša-am-na-an-zi LÚ.MEŠ [...] [...]ūlumaš šamenzi LÚ.M[EŠ ...] § “The iron-workers(?) heap up(?) 20 [b]alls of iron, the silver-workers(?) heap up(?) 20 [b]alls of silver, the coppersmiths create(?), the [...]ūlumaš pass in review(?)” KBo 17.46:26-29 + KBo 34.2:50-53 (KI.LAM fest., OH/MS?), translit. StBoT 28:91 (= lines 50-53, without join). Cf. KBo 24.56A i? 7-11, where perhaps metalworkers “created” and “made” objects. Possibly šamnai- in these examples is a homonymous verb with a meaning “compete”; (“He/She sacrifices one fattened ušantari-sheep to the Gulšaš-deities, and sacrifices one sheep to the Sungod of Heaven. And the Old Woman says: ‘I have removed [from ...] the hostile/evil Gulša-deity’”) [nu=wa kuin?] ša-am-ni-ia-at žušandariš <sup>d</sup>Gu[lšas] / [nu=war=a]n=kan kāša EGIR-pa anda api-x [...] žuš]andariš <sup>d</sup>Gulšaš hamankun “I, the ušandari Gulša-deity, have just bound back in him [whom(?)] I the ušandari Gulša-deity created” KUB 58.108 iv 10-12; cf. (“[And he says:]”) awan arha parh~ten EME.MEŠ ḤUL-l[a?-mu?-uš?...]/ ša-am-me-na-an-du-uš “Drive away the evil tongues [...] which are created [from the ...]” KBo 10.37 ii 9-10 (rit., OH/NS); possibly this is a participle of the verb šammen- “to withdraw.”

5' (unclear): 2 DUMU.MEŠ É.G[AL ... M]A~HAR ĪNIM še-em-na-an-zi KBo 8.102:7-8 (MS).

b. middle forms — 1' deities: <sup>URU</sup>Hattuši=ma DINGIR.MEŠ-naš URU-ri [(š)]imuš (var. ši-mu-uš) ša-am-ni-ia-an-ta-ru [may]anti <sup>d</sup>UTU-šummi [ta-wa-an-n]a-ni ewali [dalugau]š MU.KAM.HI. A-uš peškand[u] “In Ḥattuša, the city of the gods, may gods be created and give long years for [the

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youthful Majesty (and) for the *ewali* [Tawan-nana] VS 28.30 iv 7-11 (fest. of the month, OH/LNS), w. dupl. 731/t:5, ed. StBoT 37:366f. (“sollen sich ... aufstellen”) □ for the reading [š]i-mu-uš here see Neu, HS 111:56 w. n. 6; the reading -n]a- follows StBoT 37:366 against the copy.

2' obj. divine mountains: (O mountains, get up and run back to your fellow(mountain)s) *nu LÚ a~raš*(sic)=teš ša-am-ni-ia-an-ta-ru (vars. *LÚ.ME[š]a~raš(?)=teš ša-am-ma-ni-ia-an-ta-ru*, *araš*(sic)=teš ša-[a]m-ni-an-[ta]-ru) “Let your fellow(s) be created (var. ‘let your fellow be created’)” KBo 17.88 + KBo 24.116 iii 16-17 (fest. of month, OH/MS?), w. dupls. KUB 1.15 ii 9 (OH/NS), VS 28.30 iv 25 (see 3', below), and par. KBo 20.67 iv 29.

3' obj. years: *nu LÚ.MEš araš*(sic)=tiš ša-am-ni-*el-ta-ru* *mayałnti* dUTU-*summi tawannani ewali* *dalugauš MU.KAM.HI.A-uš ša-am-ni-ia-ta-ru* AN. BAR-aš GišDAG-ti “Let your fellows (mountains) be created, let long years be created for our youthful Majesty and the *ewali* Tawannana on the throne of iron” VS 28.30 iv 25-29 (OH/LNS), ed. StBoT 37:368f. (“sollen sich aufstellen”).

Götze apud Friedrich, ZA 39 (1930) 76 (“related to *šamana*- “Fundament”); Ehelolf apud Friedrich, ZA 39 (1930) 77 (“erhöhen, hervorragend ausstatten”); Friedrich, ZA 39 (1930) 32 (“formen, kneten, schnitzen”), 76f. (“schaffen”); idem, HW<sup>1</sup> (1952) 181 (“aufstellen; — erschaffen”); Laroche, BSL 58 (1963) 77 (“créer, procréer,” denom. of *šamana*- “foundation”); Neu, StBoT 5 (1968) 151; Otten/Siegelová, AfO 23 (1970) 38; Gonnet, FsAlp (1992) 202 n. 18 (denotes both founding city and implanting the royal couple).

Cf. *šamana*-, *šamanatar*, *šemna(i)*-, and PNs Šamna-niga and Šupi-šamnuman.

**TU<sub>7</sub>ša(m/n)pukki-** n.; (a type of stew/soup); from pre-NS.†

**sg. d.-l.** TU<sub>7</sub>ša-am-pu-uk-ki KBo 5.1 iii 19, 36 (NS), KUB 55.40 i 7.

**gen.** TU<sub>7</sub>ša-am-pu-uk-ki-ia-aš KBo 5.1 iii 11, 32 (NS).

**broken** [TU<sub>7</sub>ša-am-p[u?...]] KBo 33.108:1, TU<sub>7</sub>ša1-pu-uk-ki[...] KUB 45.77 i 6 (pre-NS), ša-an-pu-u[k-ki...]] KBo 27.151 i 9, 10 (NS), TU<sub>7</sub>ša-[anl-...] KBo 14.139 ii 1 (NS), TU<sub>7</sub>š[a...]] KBo 33.108:10.

EGIR-pa=ma=az LÚ *patiliš* 1 MUŠEN.GAL 1 DUGDÍLIM.GAL TU<sub>7</sub>ša-am-pu-uk-ki-ia-aš 3 NINDA *har~pauwanduš* 1 NINDA *laddarin* ŠA ½ UPNI dāi “After-

wards the *patili*-priest takes one ‘big bird,’ one bowl of š.-soup, 3 *haršpawant*-breads (and) one *laddari*-bread containing one half *UPNU* of flour (and sacrifices to the Stormgod *keldiya kunzagashšiya*)” KBo 5.1 iii 10-12 (rit., NH), ed. Pap. 8\*f.; (“And he crumbles *harš~pawant*-breads and an *alattari*-bread. He takes away a sample from in front”) IŠTU DUGDÍLIM.GAL =ya TU<sub>7</sub>ša-am-pu-uk-ki *anāhi dāi* “And he takes a sample (of) the š.-soup from the bowl (and throws them into the fire) ibid. 19-20, ed. Pap. 10\*f.; *nu* 5 NINDA *harš~pauwanduš* 1 NINDA *aladdarin* 1 DUGDÍLIM.GAL TU<sub>7</sub> BA.BA.ZA 1 DUGDÍLIM GAL TU<sub>7</sub>ša-am-pu-uk-ki-ia-aš dāi “He takes five *haršpawant*-breads, one *alat~tari*-bread, one bowl of porridge, (and) one bowl of š.-soup. (§ He crumbles the *haršpawant*-breads and *alattari*-bread. He takes away samples from in front)” IŠTU DUGDÍLIM.GAL TU<sub>7</sub> BA.BA.ZA IŠTU DUGDÍLIM.GAL TU<sub>7</sub>ša-am-pu-uk-ki *anāhi dāi* “He takes a sample from the bowl (of) porridge (and) from the bowl (of) š.-soup (and throws them into the fire)” ibid. 30-32, 35-36, ed. Pap. 10\*f.; cf. similarly KUB 55.40 i 7; DUGDÍLIM.GAL TU<sub>7</sub>ša1-pu-uk-k[i] KUB 45.77 i 6, ed. Haas, ChS I/9:175, who reads [ša]m-.

Sommer/Ehelolf, Pap. (1924) 89; Knobloch apud HW 1. Erg. (1957) 17 (Latin “*sambucus*” = “elder-tree”(?)).

**NA<sub>4</sub>šammura-** n. com.; (a kind of stone or mineral); NS.†

[... ka]rū zeyan[za? ...] / [...]x-x NA<sub>4</sub>ša-am-mu-ra-aš / [...]ri peššiyawen / [...]x-ti n=at NA<sub>4</sub>GUG § [...]š]i 3 MA.NA GI URU Iškūla / [...]karū zeyanza / [...]x NA<sub>4</sub>ša-am-mu-ra-aš / [...]x-rū][(-)...] (break) VS 28.73:2-9 (rit. frag., NS).

**šan** = šu + -an.

**-šan A** 3rd pers. sg. acc. sg. com. enclitic possessive, “his,” “her,” “its”; see under -ši-.

**-šan B** sentence particle; 1. indicating superposition (“over,” “upon,” “on,” etc.), 2. indicating contiguity or close proximity, 3. accompanying “for (the benefit of)” or “about, concerning,” 4. accompanying ideas of measuring or counting, 5. indicating “off, from”? (only NH), 6. unclear; from OH/OS.

## -šan B

## -šan B

## 1. Indicating superposition (“over,” “upon,” “on,” etc.)

a. with expressed šer or šarā

1' šer

- a' w. *epp-*, d.-l. and acc. “to hold (something) over”
- b' w. *huwai-* and d.-l., “to grow over”
- c' w. *huek-* and d.-l. “to utter incantations over”
- d' w. *huittiya-* “to draw”
- 1'' w. loc.
- 2'' w. unexpressed loc.
- e' w. *išhuwai-* and unexpressed loc. “to scatter (something) upon/into (something)”
- f' w. *ki-* (mid.) and d.-l. “to lie on/above”
- g' w. *kišt-* (mid.) and d.-l. “to be extinguished on/upon (the client)”
- h' w. *kuer-* and unexpressed loc. “to cut up over”
- i' w. *lahuwai-* and unexpressed loc. “to pour over”
- j' w. *peššiya-* and unexpressed loc. “to throw over”
- k' w. *dai-* “to place, put on top”
- 1'' w. d.-l.
- 2'' w. unexpressed loc. (“thereupon”)

l' w. *tarna-* and d.-l. “to release over”m' w. *wahnu-* and d.-l. “to wave over”

1'' w. šer

2'' w. šer arha

n' w. *weh-* (mid.)o' w. *zappanu-* and unexpressed loc. “to drip (something) over/upon (something)”

2' šarā “up, upward, up in(?)”

a' w. *huek-* “to utter incantations” and d.-l.b' w. *huek-* “to slaughter” and loc.c' w. *huittiya-* “to draw, drag” and dat.d' w. *ištamaš-* “to hear” and *nepiši* “in heaven”3' w. šer, “upon” in the sense of “in addition to” or even “as a replacement for, in place of” and loc. w. *happar iya-* “to transact business”

b. “over,” “upon,” etc., with unexpressed šer, šarā, etc.

1' w. *ar-* (mid.) “to stand” and loc.2' w. *ašeš-* and loc. “to cause to sit (on a chair or throne), seat, enthrone”

a' w. loc.

b' w. loc. unexpressed

3' w. *ašešanu-* “to seat (someone)” and *awan katta*4' w. *eš-* (mid.) and loc. “to sit down (eventive), take one's seat (upon something)”

a' w. loc.

b' w. loc. noun implied but unexpressed

5' w. *eš-* (act.) “to be sitting” (stative) and loc.6' w. *halai-* and loc. “to place (a baby) on (someone's knees)”7' w. *handai-* “to arrange, prepare” and loc.8' w. *har(k)-* “to have, hold”9' w. *huek-, kattanta* and loc., “to slaughter down over (a pit)”10' w. *katta hupp-*11' w. *iyannai-*12' w. *išhuwa-* “to scatter, strew”

a' w. expressed loc.

b' w. unexpressed loc.

13' w. *išpar-* “to spread”14' w. *ki-* “be placed, lie, to lie upon, be required for”15' w. *kiš-* and d.-l.16' w. *lahu(wai)-* and loc. “to pour over/on”17' w. *malai-* “to approve” w. loc. (“on his throne”)18' w. *parganu-* and loc. “to make high, elevate, lift up onto”19' w. *peššiya-* “to throw” and loc.20' w. *šeš-* and loc. “to lie upon (something)”21' w. *šipant-* “to offer (a lamb), to libate (wine over something), to sacrifice to (a deity)”22' w. *šuhha-* v. “to scatter, strew, pour” w. *anda*, and loc.23' w. *dai-* “to put, place”

a' w. expressed loc. or dat.

b' w. the loc. unexpressed

24' w. *tiya-* (act. and mid.) “to step on, stand”

a' w. acc.

b' w. loc.

25' w. *tittanu-* and loc. “to make to stand on, to place on”26' w. *arha uwa-* and abl. “to come out from under what is upon”27' w. *uwater-*, and the preverb *parā* “to lead out,” and loc. KASKAL-š[i]:28' w. *weh-* (mid.) “to walk about, roam” and loc.29' w. *wete-* and loc. “to build on”30' w. *zappanu-* “to cause to drip away”

31' w. loc. and uninfluenced by the main verb in the clause

## 2. Indicating contiguity or close proximity

a. “on” w. things attached

1' w. *hamenk-*2' w. *huittiyanza eš-* “to be drawn (tight)”3' w. *išhai-/išhiya-* “to bind something on (someone), impose”

a' w. d.-l.

b' w. unexpressed d.-l. and *anda*4' w. *išuzziya-* “to gird”5' w. *nai-* 5 and d.-l. “to wind on”6' w. *pašk-* “to stick(?), impale(?)”7' w. *tamaš-* “to press” and d.-l.

8' w. SIG-a- “to secure(?)”

9' (of parts permanently attached to the body or clothes worn on the body)

b. w. name giving (attaching a name to someone)

1' w. *eš-* “to be”2' w. *halzešša-* “to call (a name upon someone)”3' w. *dai-* “to place upon”

## -šan B

## -šan B

- c. “at” or “by”
- 1' w. *anda ar-* (mid.) “stand at/by (an object), stand to (a task)”
  - 2' w. *halihliya-* “to kneel(?)” and loc.
  - 3' w. *huek-* and loc. (at the pillar, in the place)
  - 4' w. *iya-* “to do, perform” and loc.
  - 5' w. *dai-* “to put, place”
  - 6' w. *tiya-* and loc. “to step into, enter, take up a position at”
- d. “on/at/in” (a location or place)
- 1' w. *ak-* “to die”
  - 2' w. *pedi=šši āš-* “to stay/remain in place of”
  - 3' w. loc. and verb (*eš-* “to be”) expressed or not expressed
  - 4' w. *handai-* “to arrange” and loc. *pedi* “in place”
  - 5' w. *pēdi=šši har-* “to hold (something) in its place”
  - 6' w. *harra-* “to ruin” and loc.
  - 7' w. *huiš-* “to live”
  - 8' w. *ki-* “to be placed” and loc. (the passive transformation of *dai-*)
  - 9' w. *maknu-* “to increase” and loc.
  - 10' w. *šakuwantariya-* “to tarry, stay, rest,” w. *šer* and unexpressed loc.
  - 11' w. *arha da-* “to take away a locality (direct obj.) from (dat.)”
  - 12' w. *dala-* and loc. “to leave (something) in (a place)”
  - 13' w. *tašuwahly-* “to blind,” loc. and acc. obj.
  - 14' w. *tuzziya-* “to make camp,” *šer* and loc.
  - 15' w. *wahnu-* “to turn about” and loc.
  - 16' w. loc. and uninfluenced by the main verb in the clause
- e. “at” or “to” (a goal)
- 1' w. *ar-* (act.) and loc. “to arrive at, reach, extend to”
  - 2' w. *arnu-* “to transport, bring, cause to arrive at”
    - a' w. a dat. or *katta*
    - b' w. direct obj., all., and *parā*
  - 3' w. *ehu* “come,” *anda*, and dat.-loc.
  - 4' w. *šakuwa epp-*, and acc., “to hold one’s eyes on (something else)”
  - 5' w. *šakuwa har(k)-* and loc. “to hold one’s eyes on”
  - 6' w. *hazziya-* “to hit (the mark), be on target, guess correctly”
  - 7' w. *iyannai-* “to go,” and loc.
  - 8' w. EGIR-*an ki-* (mid.) and dat.: “to keep after, pursue”
  - 9' w. *pai-* “to go” and loc. of goal
  - 10' w. *pehute-* “to lead, conduct”
    - a' w. *āppa* and expressed loc.
    - b' w. *anda* and implied loc.
  - 11' w. EGIR-*pa penna-* and loc. “to drive in turn”
  - 12' w. *piddai-* “to run” and loc.
  - 13' w. *parā šalik-* “to reach out (for food on the table)”
  - 14' w. EGIR-*pa tarna-* “to let back in” with goal-loc. and perhaps *šarā* understood
- f. “into” (a goal)
- 1' concrete goals
    - a' w. *allapahh-* “to spit” and loc.
    - b' w. *anda iya-* (mid.) “to come in” and dat.
    - c' w. *anda pai-* “to enter” and all.
    - d' w. *padda-* “dig,” postpos. *anda* and loc.
    - e' w. *tarna-* and loc.
  - 1'' w. *anda*
  - 2'' without prev./adv.
  - f' w. *tiya-* and loc. “to step into, enter, take up a position at”
- 2' achievement of goal (abstract)
- a' w. *ar-* “to arrive, reach” and implied loc. goal/term
  - b' w. *katta arnu-* in the sense of bringing an action through to a conclusion
  - c' w. *ištamašš-* “to hear, listen to” and a directional expression
  - d' w. *kikiš-* (mid.) “to become (king)”
  - e' w. *tarra-* (mid.), infinitive (of *ħanna-*) and loc.
- g. “in” (often w. *anda(n)*)
- 1' w. *anda eš-* “to be included, be in”
  - 2' w. *eš-* and loc. “to be situated in”
  - 3' w. *eš-* “to be” expressed or understood
    - a' in general
    - b' metaphorically “in” one’s heart or mind
  - 4' w. *handai-* (mid.) “to arrange,” *anda*, and loc.
  - 5' w. *harnink-*, *anda*, and dat.
  - 6' w. *hulaliya-*, *anda*, and loc. “to enclose/wrap something in something”
  - 7' w. *-za anda išħuzziya(i)-* “to gird or cinch oneself in (for service)”
  - 8' w. *ki-* (mid.) “to lie”
    - a' w. *andan* “in”
    - b' without expressed adv.
  - 9' w. *wemiyā-* “to find” and loc.
  - 10' w. *web-* and loc. “to turn (in/on its pivot)”
- h. “against”
- 1' w. *ħanna-* (mid.) “to contest” and dat.
  - 2' w. (*arha*) *paškuwai-* “to ignore, reject” and acc. (rather than dat.)
  - 3' w. *šarā pippa-* and loc.
  - 4' w. *šai-* A and dat. “to be angry at/against (someone)”
  - 5' w. *šullai-* B/*šulliya-* and dat. “to quarrel (with someone)”
  - 6' w. GÍR-*an takš-* and dat. “to draw/brandish a sword/dagger against”
  - 7' w. *idālu takš-/takkiš-* and dat. or loc. “to contrive harm against (someone)”
  - 8' w. *taštašiya-* and dat. “to whisper against”
  - 9' w. *šarā tittanu-* “to erect (a statue)”
  - 10' w. dat. and *uwa-* “to come against (someone)”

## -šan B

## -šan B

- 11' w. *walh-* and loc. “to strike against, attack,” or implied loc. of a musical instrument
- 12' w. *wer(iya)-* (act.) “to summon” and loc.
- i. “together” (often with *anda* or EGIR-*an*)
- 1' w. EGIR-*an ar-* (mid.) and loc. “to stand behind and occupy oneself with, set oneself to (a task)”
- 2' w. *epp-*
- a' w. *anda-* and loc. “to add X to Y”
- b' w. *āppan*, acc., and no loc., “to recover(?)”
- 3' w. *eš-* “to be” (unexpressed)
- 4' w. *harp-* (mid.) and dat.-loc. “to join oneself (together with someone)”
- 5' w. *kiš-* “to become” (mid.)
- 6' w. *śumumahh-* “to combine(?)”, *anda*, and loc.
- 7' w. *tiya-* and inst.
3. Accompanying the expression “for (the benefit of)” or “about, concerning”
- a. w. *śer*
- 1' “for (the sake/benefit of)”
- a' w. *halziške-* “to recite, call out” and dat.
- b' w. *haš-* “to give birth” and loc.
- c' w. *kuen-* “to kill” and dat. clitic
- d' w. *pešhiye-* and loc. “to cause to fall, drop, remit (an obligation)”
- e' w. *zahh(iya)* “to fight”
- 2' “about, concerning” with *išduwai-*
- b. w. *śer* unexpressed
- 1' “for (the sake/benefit of)”
- a' w. *epp-* “to seize” and dat.
- b' w. *iya-* “to do” and dat.-loc.
- c' w. *ki-* “to be placed, established” and dat.
- d' w. *dai-* “to put, place, establish” and dat.
- e' w. *waggar-* “to be missing, lacking absent” and dat.
- 2' “about, concerning”
- a' w. *hatrai-* “to write” and loc.
- b' w. *parā kalank-* “be fully satisfied”
- c' w. *taškupiške-* “to wail” and loc. (here??)
- d' w. loc. and *wer(iya)-* “to summon” (pass. “be summoned” > “be alert?”)
4. Accompanying ideas of measuring or counting
- a. w. *irha-* “limit” and *meyani-* “extent”
- b. w. *kappue-* “to count”
- c. w. *kutriš iya-* “to make a reckoning”
- d. w. *makkešš-* “to become too much for (someone)” and dat.
- e. w. other expressions of measuring
5. Indicating “off from”? (only NS; replacement for -*ašta*?)
- a. with the abl. and the participle of *karš-* “to cut off (from)”
- b. with dat.-loc. (ANA ...) and the verb *arha tittanu-* “to remove from, depose”
6. Unclear

Sentence particles (sometimes called Wackernagel particles) occupying the final position in the particle chain (-*an*, -*apa*, -*ašta*, -*kan*, -*śan*) have been described as relating to local features in their clauses (Götze, ArOr 5:1-38 and his followers) or as expressing verbal aspect (Josephson, Part.). Textual evidence suggests that the particles could serve either function, although usually the former (Hoffner, StMed 7:137-152). In the CHD they are referred to as “local particles.” Like other members of this class -*śan* is regularly appended to the first word of the clause and occupies the final position in a chain of clitics (HE I 148 §288.4).

Sometimes, however, a local particle is appended to a non-clause-initial word, often a noun in a local case which it most closely modifies (Carruba, Part. 19-23). Neu (Linguistica 33 137-152) has assembled evidence for the rare use of a second particle of this class occurring in the interior of a clause, usually on the word whose meaning that second particle most closely affects: *n-ašta parā šuhhi-śšan śarā DINGIR.LÚ.MEŠ-aš pē-dai nu šipanti* KBo 21.33 iv 20-21 (MH/MS), ed. Neu, Linguistica 33:138f.; *nu 1-aš 1-edani lē idālāwešzi nu-kan 1-aš 1-edā-śšan īR-iš [lū-pittiyā]ntili lē paizzi* “Let not one become angry with the other, and let not one go to the other as a servant in the manner of a fugitive” KBo 5.4 rev. 3-4 (Targ.), ed. SV 1:60f. and Neu, Linguistica 33:140.

A unique instance of writing the final portion of a Hittite word on the following line — in this case the particle -*śan* — occurs in KBo 33.167 iv 8-11: *nu MUNUŠ.MEŠ GAL.HI.A anda / GUL-anzi namma-aš / ń-śan araš ari / śer lāhui* “The women strike (their) cups together, and each pours them (-*aš*, i.e., the *teššumiš* ‘cups’) over her companion.” *śer lāhui* together with the locative *ari* requires -*śan*. The scribe ran out of space at the end of line 9 and continued the word *namma-aš-śan* on line 10. Yet since he was thinking in terms of morphological segments, his -*aš* at the end of line 9 was not just the phonetic bridge between *namma* and -*śan*, but constitutes a separate morpheme: -*aš* “them.”

vr. -*śa-an*, with the *ś* usually doubled when following a vowel. Exceptions include *wa-al-ha-an-zí-śa-an* KBo 17.74 i 21 (OS) (written out onto the edge, but *wa-al-ha-an-zí-iš-śa-an* ibid. ii 49, iii 14, 26) (2 h 11', below); [<sup>URU</sup>*Ha-at-tu-śi]i-śa-an* KUB 1.16 iii 37 (OH/NS) (2 d 7', below); *INA* <sup>URU</sup>*Zi-ig-ga-aš-ta-wa-śa-an / ... HKM 74:4* (letter, MH/MS) (2 d 3', below); *pe-di-ma-aš-śi-śa-an* KUB 13.2 iii 39 (MH/NS) (2 d 2', below); *nu-uš-śi-śa-an* ibid iii 36 (2 e 5', below); *ka-ru-ú-śa-an* KUB 13.3 iii 24 (MH/NS) (2 g 9'); *KUR-e-ya-aš-śi-śa-an* KUB 21.5 ii 10 (Muw. II) (2 g 5', below); *na-at-mu-śa-an* KUB 21.1 + Otten, MIO 5:28 ii 67 (Muw. II). -*za-śan* written -*za-an* e.g., KBo 15.36 iii 5 (OH/MS), KBo 32.13 ii 11 (MH/MS) (2 g 7', below), KUB 18.57:27 (MH/MS), KUB 29.1 iii 45 (OH/NS) (1 b 14', below), KUB 13.2 iii 25 (MH/NS) (3 b 1' b', below), KUB 23.68 obv. 8 (MH/NS), KBo 5.3 ii 18-19 (Supp. I), KBo 13.177 i 10 (NH?), KBo 12.89 iii 14 (NH).

## -šan B 1 a 1' a'

## -šan B 1 a 1' h'

**1.** indicating superposition (“over,” “upon,” “on,” etc.) — **a.** with expressed šēr or šarā (for additional exx. see šarā and šer) — 1' šer (cf. mng. 3 a, below) — **a'** w. *epp-*, d.-l., and acc. “to hold (something) over”: *namma* 1 UDU GE<sub>6</sub> *dāi n=an=ši=šsan* šer ēpzi nu MUNUS ŠU.GI šer *appannaš huk-mai* *hukzi* “Then she takes one black sheep and holds it over him, and the Old Woman recites the incantation of holding over” KUB 12.58 i 32-33 (NH), ed. Tunn. 10f. i 56-57.

**b'** w. *huwai-* and d.-l. “to grow over”: šer=a=šse=šsan *halenzu huwaš* “And the *halenzu*-plant grew over him” KUB 17.10 i 13 (Tel. myth, 1st vers., OH/MS), translit. Myth. 30, tr. ANET 126 (“fatigue overcame him”), Hittite Myths 15, Hoffner, CoS 1:151 (“spread over him”), LMI 79 (“sopra di lui crebbe l’erba”); for šer and *huwai-* but neither loc. nor -šan see KBo 8.74 + KUB 32.117 + KBo 19.156 obv.? 12.

**c'** w. *huek-* and d.-l. “to utter incantations over”: *nu=wa=ši=šsan* šer UZU *hypallaš huekdu* “Let (the Old Woman) utter incantations over his *hypallaš*” KUB 7.1 iii 11 (Ayatarša’s rit., pre-NH/NS); šer and *huek-* with neither loc. nor -šan KUB 7.1 ii 21-22 (OH/NS), KUB 12.58 i 33 (NH) (= Tunn. i 57), cf. a 1' a', above.

**d'** w. *huittiya-* “to draw” — **1''** w. loc.: (“But when they permit the filling of the *pithoi* with wheat flour”) *nu DUG išnūruš PĀNI G[AD DINGIR]-LIM ištanāni peran [...] / nu=šmaš=šan* šer *arha GAD-an huittianzi* “[they ...] the kneading troughs before the linen cloth of the deity, before the altar, and they draw the cloth over them” KBo 15.33 ii 13-14 (rit., OH/MS), ed. Haroutunian, VDI 200:121, 124, Glocker, Kuliwišna 64f., cf. *n=ašta DUG išnure[š] kueaz IŠTU GADA DINGIR-LIM kariyanteš* ibid. ii 32, cf. also KUB 27.67 ii 15-17.

**2''** w. unexpressed loc.: *mān=šan* GIS *innaššuš=ma huittianzi* “But when they draw the beams on top (of the building)” KUB 29.1 iii 27 (foundation rit., OH/NS), ed. Kellerman, Diss. 17, 30 (“Quand on pose (litt. on tire) les poutres”), tr. ANET 358 (“When they stretch the beams across”); iii 13-28 are omitted in the edition by Marazzi, VO 5:117-169 □ in OH and MH *huittiya-* usually takes the local particle -ašta (Josephson, Part. 291f.); šer *arha=ma=šsan* UZU.İ UDU *huittiyanzi* “They draw the fat over (the cooked meat)” KUB 60.121 obv. 6, ed. Popko, AoF 18:239, 241.

**e'** with *išhuwai-* and unexpressed loc. “to scatter (something) upon/into (something)": šer=a=šsan *halkin karaš išhuwahhi* “and I scatter barley (and) karaš-grain upon (it)” KUB 9.25 + KUB 27.67 i 3, cf. KUB 27.67 ii 4, iii (8); šer=a=šsan NINDA.İ.E.DÉ.A *memal [...]* *išhuwai* KBo 11.17 i 8-9; šer=a=šsan UZU NÍG.GIG [...] *išhuwai* KBo 15.36 i 7-8 (OH/MS); cf. without local particle *pūrut šer išhuwai* KUB 24.9 ii 19 (Alli’s rit., MH/NS); NINDA.<İ.>E.DÉ.A *memal šer išhuwai* KUB 12.58 i 4 (where force of -šan in preceding clause may carry over); cf. also KUB 9.25 + KUB 27.67 i 2-3, 1 b 12' a', below.

**f'** with *ki-* (mid.) and d.-l. “to lie on/above”: [ÉRIN.MEŠ]-ti=ma=šsan šer GÍR ZAB[(AR)] *kitta* “But the bronze sword is lying on the (clay models of) [soldiers]” KBo 17.1 ii 19-20 (rit., OS), ed. StBoT 8:26f. (ii 33-34), translit. StBoT 25:7; cf. KBo 20.8 rev. 5, 10-11 (OS); KBo 17.40 iv 12 (OS); *nu=za* LÚ GUDU<sub>12</sub> *mān pūl tianzi* LÚ GUDU<sub>12</sub> <sup>d</sup>Zalinun *kuiš harzi nu=š<šan> wattarwa šer* NA<sub>4</sub> ŠU.U ŠU.A *kitta n=aš=šan* *apiya ešari* “When the priests cast lots, the priest who holds “Zalinu” — a basalt throne is placed above the spring/basin — he shall sit there” KBo 3.7 iv 10-13 (Illuy., OH/NS), ed. Beckman, JANES 14:17, 20, tr. LMI 54, Hittite Myths<sup>2</sup> 14, NERT 158 □ since *nu-uš* makes no sense in the second clause, the emendation *nu-uš<-ša-an>* is obligatory; cf. VBoT 2:5-6 (MH/pre-NS); KUB 7.8 iii 16-18 (MH/NS), ed. Hoffner, AuOr 5:276, 279.

**g'** w. *kišt-* (mid.) and d.-l. “to be extinguished on/upon (the client)": [maħħ]an=kan kī kišta~nu<nu>n *idālu=ya=šsan* / [in]an ANA BĒLŪTIM šer QĀTAMMA *kištaru* “Just as I have extinguished this (burning pine cone), so may evil illness on the ‘lords’ be extinguished in the same way” KUB 27.67 iii 11-12 (Ambazzi’s rit. for <sup>d</sup>Tarpattash, MH/NS), ed. Neu, StBoT 5:99 □ the same clause occurs in KUB 9.25 + KUB 27.67 i 6-7, and ii 7-8, where -kan has replaced -šan. The causative verb *kištanu-* “to extinguish” even without an expressed or implied loc. regularly takes -kan.

**h'** w. *kuer-* and unexpressed loc. “to cut up over”: šer=a=šsan UZU NÍG.GIG *kuerzi n=at hūi~ša<wa>š šu<p>paš šer dāi* “he/she cuts up liver over (the thick bread) and places it on top of the raw meat” KUB 7.1 i 12-13 (Ayatarša’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:143f. (“da drauf schneidet er/sie die Eingeweide”) □ the force of the -šan apparently carries over to

## -šan B 1 a 1' h'

## -šan B 1 a 1' o'

the second clause (cf. *dai-* in 1 a 1' k' 1'' and *šer=a=ššan* <sup>UZU</sup>NÍG.GIG *kuran tepu dāi* KUB 11.24 i 5-6); cf. further exx. in KBo 15.25 rev. 7-8 (MH/NS), KBo 17.83 ii 8-9, 14-15 (NH), KUB 20.13 iv 5.

**i'** w. *lahuwai-* and unexpressed loc. “to pour over”: (He/She crushes herbs) *šerr=a=ššan ḥar-namma BAPPIR IŠTU KAŠ harnan lahuwai n=at anda immiyazzi* “and pours over (them) yeast (and) BAPPIR fermented with the beer, and he mixes them together” KUB 7.1 i 26-27 (Ayatarša's rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:143f. (“da drauf schüttet er sie die Hefe (und) die Bierwürze”).

**j'** w. *peššiya-* and unexpressed loc. “to throw over”: *šēr=a=ššan GAD-an peššiyemi š=uš* [(<sup>LÚ-aš</sup>) *natta aušzi* “I throw a linen cloth over (various items placed in a basket), so that no man may see them” KBo 17.1 iv 22 (rit., OS), w. dupl. KBo 17.3 iv 18-19 (OS), ed. StBoT 8:38f., translit. StBoT 25:11; cf. without local particle *kī=ma dapiān ANA ALAM.ḪI.A šer pišiezzi* KUB 24.9 ii 16 (Alli's rit., NS).

**k'** w. *dai-* “to place, put on top” — **1''** with d.-l.: *t=aš=šan* <sup>NINDA</sup>šarruwanti ÉRIN.MEŠ-*ti šer d[ā(i)]* “and he places them (scil. the cups) on top of the (model) soldiers on the šarruwant-bread” KBo 17.1 + KBo 25.3 ii 25-26 (rit., OS), w. dupl. KBo 17.6 ii 20-21 (OS), ed. StBoT 8:26f., translit. StBoT 25:8; *n=an=šan PĀNI ZAG.GAR.RA paršiyantaš* <sup>NINDA</sup>ḥaršayaš šākuwa *katta neyantaš šer dāi* “(The Chief of the Table-Men) puts it (scil. a thick bread) before the altar on top of the broken, turned-face-down thick bread” KBo 20.67 i 10-11 (OH/MS?); cf. ibid. ii 41-43; *nu=ššan KUR-e šer KUR-e teħħun* / [GUD-i=ma=ššan šer GUD-un teħħu]n “I placed land upon land, I [placed ox upon ox]” KUB 1.16 iii 15-16 (OH/NS), ed. HAB 12f., Klock-Fontanille, AnAnt 4:63 (both omitting -šan in 16); cf. UGULA <sup>LÚ.MEŠ</sup>MUBARRITI=ma=ššan 1 <sup>UZU</sup>ÚR šer *dāi* KUB 2.10 iv 20-21 (monthly fest., OH/NS), cf. ibid. iv 29-30; *šer=a=ššan* <sup>UZU</sup>NÍG.GIG <sup>UZU</sup>ŠA hūma[nda] / *tianzi* “They place all the liver and heart thereupon” KUB 53.14 ii 22-23 (fest. for Telipinu, OH/NS); cf. *šer=a=ššan* / [...] *daiš* KUB 33.57 ii 12-13 (OH/NS), translit. Myth 91, tr. Hittite Myths<sup>2</sup> 31 □ cf. the exception w. local particle -an instead of -šan: *šēr=an* (not *šēr=a=ššan!*) <sup>UZU</sup>NÍG.GIG <sup>UZU</sup>ŠA *kuran zikkizzi* KBo 9.140 iii 12-13 (OH/MS); cf. KUB 7.1 i 12-13 above under 1 a 1' h'.

**2''** w. unexpressed loc. (“thereupon”): *šer=a=ššan* 2 <sup>NA<sub>4</sub></sup>NUNUZ *dāi* “He places two beads upon (two loaves of bread broken up)” VBoT 24 ii 22 (Anni-wiyanī's rit., MH/NS), ed. Chrest. 102, 110f.

**I'** w. *tarna-* and d.-l. “to release over”: *nu=kan* <sup>PÉS</sup>gapartan šipandaš *nu=ššan ešhar ḥaršaš šer tarna<š>* “He sacrificed a gapart-mouse, and released (i.e., drained) its blood over the thick breads” KBo 15.10 iii 64-65 (rit., MH/MS), ed. THeth 1:44f.; on -šan in this text see p. 81; cf. ibid. iii 66-67; cf. similarly w. -kan: GAL <sup>LÚ.MEŠ</sup>MUŠEN.DÙ=kan [...] GÍR-it ešhar NINDA. GUR<sub>4</sub>.RA-aš šer *tarnai* “The chief of the augurs (or fowlers) with a [...] knife (to open a blood vessel) releases (i.e., drains) the blood over the thick breads” KBo 17.105 iv 12-13 (MH/MS); [n]amma=šmaš=šan BĒLŪMEŠ šer *tarnahħun* KBo 19.53 iii 7 (DŠ).

**m'** w. *wahnu-* and d.-l. “to wave over” — **1''** with *šer*: *[u]g=a=šmaš=šan* ÉRIN.MEŠ-an šē[(r)] / 3=ŠU *wahnūmi* “I wave the (clay figures of) soldiers over them (scil. the king and queen) three times” KBo 17.1 ii 17-18 (OS), w. dupl. KBo 17.6 ii 11(-12) (OS), ed. StBoT 8:26f. ii 31-32, translit. StBoT 25:7 ii 17-18; cf. w. no local particle *UL=ma=mu* <sup>GIŠ</sup>TUKUL LÚ.KÚR *ku=wapikki šer wahnut* KUB 1.1 i 41-42 (Apol. of Ḥatt. III); *tuz-zin=ma zaltaiya šummenzan* AN[A ÉRIN].MEŠ=KUNU šer *wahnuštitten* KUB 23.68 obv. 19 (MH/NS); cf. also w. -kan instead of -šan in the same construction (d.-l., *šer, wahnu-*) KUB 17.23 ii 12-13 (NS).

**2''** w. *šer arħa*: *n=at=ši=ššan šer ar[ħa]* / 3=ŠU *wahnuzi* “He waves it over him three times” KUB 43.34 + KUB 12.26 iii 15-16 (rit. for Anzili and Zukki, NS). For this construction w. -aħta see KUB 57.105 ii 22-23, w. -kan see KBo 39.8 i 38-39 (MH/MS), KUB 7.1 i 36 (OH/NS), KBo 4.2 i 64-65, ii 6 (pre-NH/NS), KUB 24.9 + JCS 24:37 ii 49, without local particle see KBo 39.8 ii 11 (MH/MS). *wahnu-* and dat.-loc. w. simple *šer* is more consistent in its use of -šan, than w. *šer arħa*.

**n'** w. *weħ-* (mid.): *namma* 1 KASKAL 3 <sup>LÚ.MEŠ</sup>NÍ. ZU-TIM *harkandu šer=ma=ššan* 3 <sup>LÚ.MEŠ</sup>DUGUD *weħandaru* “Then let three scouts ‘hold’ one road, and over (it) let three DUGUD-officers patrol” KUB 13.2 i 11-12 (*BĒL MADGALT* instr., MH/NS), ed. Dienst-anw. 41, tr. McMahon, CoS 1:222, cf. THeth 20:270, 490.

**o'** w. *zappanu-* and unexpressed loc. “to drip (something) over/upon (something)”: *wahešnaš=*

## -šan B 1 a 1' o'

šan wātar šer tēpu zappanuzzi “He drips a little water of *wahesšar* over (a mixture of herbs, yeast and BAPPIR)” KUB 7.1 i 28 (Ayatarša’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:143f., for immediately preceding context see 1 a 1' i'.

2' šarā “up, upward, up in(?)” (more commonly with -kan or no particle) — a' w. *huek-* “to utter incantations” and d.-l.: *nu=šmaš=šan šarā huk-ki<š>kanzi* “and they will repeatedly pronounce incantations up into you (scil. trees)” KUB 29.1 i 42 (OH/NS), ed. Kellerman, Diss. 12, 26 (“On fera monter des incantations vers vous”), Marazzi, VO 5:150f. (“e su di voi verranno evocate formule di scongiuro”), tr. ANET 357 (“they will pronounce charms over you,” taking šarā as equivalent to šer here). Cf. KBo 10.45 i 34-35 with a different connotation 1 b 9', below.

b' w. *huek-* “to slaughter” and loc.: (“They spread out the mats of ‘mountain-apple’”) *šerr=a=ššan* 3 NINDA.GUR<sub>4</sub>.RA *paršiyanduš tianzi* § n=ašta MÁŠ.GAL <sup>d</sup>LAMMA *innarawanti šipanti namma=an=šan* <sup>GIŠ</sup>*lahhurnuziaš šarā hukanzi* “On top of it they place three broken thick-breads. He offers a goat to the Vigorous Tutelary Deity, and then they slaughter it (with neck?) ‘upwards(?)’ on the foliage” VBoT 24 ii 33-36 (Anniwyan-ni’s rit., MH/NS), ed. Chrest. 110f., cf. Hoffner, JBL 86:399 and Gurney, Schweich 30. It is possible that the -šan is “on the foliage” and has nothing to do with the šarā.

c' w. *huittiya-* “to draw, drag” and dat.: *nu SÍG a[r]ašan dāi n=an=šan ANA BĒ[LŪ]TIM IŠTU* <sup>GIŘ</sup>*MEŠ=ŠUNU kēz kēzzi=y[a]* ANA SAG.DU=ŠU<NU> šarā *huittiayai* “She takes a woolen band draws it up over the lords on both sides from their feet to their head(s) (and back down their backs)” KUB 27.67 iii 19-21 (Ambazzi’s rit., MH/NS) □ here šarā can have its usual force of “up(ward)” with the drawing of the band, but -šan need not be conditioned by the presence of šarā, but merely shows that the woolen band lies on the lords.

d' w. *ištamašš-* “to hear” and *nepiši* “in heaven”: (“He (Tašmišu) rejoiced and cried/clapped three times”) *nu=ššan šarā / [nepi]ši DINGIR. MEŠ-muš ištamaššer* “and up in [heav]en the gods heard (the sound)” KBo 26.65 iv 16-17 (Ullik. III, NS), ed. Güterbock, JCS 6:30f. (without the join), tr. Hittite Myths 60, Hittite Myths<sup>2</sup> 64 (“up in the sky the gods heard”), LMI 162

## -šan B 1 b 2' b'

(failing to use KBo 26.65, erroneously follows Güterbock and ANET 125 in assuming two clauses “e andò su nel cielo e gli dei udirono ciò”) □ the use of šarā rather than šer might indicate the upward movement of the sound rather than the position of heaven, but since in KUB 33.121 ii 6 (2 f 2' c', below) *ištamašš-* and a directional expression (*parā ANA DAM=ŠU=pat*) shows that for the Hittites the movement in hearing was from the listener to the source of the sound (“Kešši listened only to his wife”), it is probably better to take šarā here as synonymous with šer, cf. KUB 29.1 i 42 (1 a 2' a'), VBoT 24 ii 34-36 (1 a 2' b'). Cf. šarā 2 b and KUB 12.62 obv. 8 cited there.

3' w. šer, “upon” in the sense of “in addition to” or even “as a replacement for, in place of” w. *hap~par iya-* “to transact business” and loc.: (“If someone is in the process of selling a house ..., but another (seller) goes and strikes first”) *ta=ššan [(happari) š]er happar iyezzi* “and he makes a (new) transaction in place of (the earlier) a transaction” KUB 29.29 obv. 9-10 (Laws §146, OS), w. dupl. KBo 6.10 iii 19-20 (OH/NS), ed. HG 70f., LH 120 n. 385.

b. “Over,” “upon,” etc., with unexpressed šer, šarā, etc. (Cf. also mng. 3 “for the benefit of”) — 1' w. *ar-* (mid.) “to stand” and loc.: *nu IM-aš ANŠE. KUR.RA.MEŠ tūriyanteš ANA* [<sup>GIŠ</sup>*GIGIR=m]a=ššan* 2 *antuḥšeš IM-aš arantari* “Horses (made) of clay are hitched up, and two persons (made) of clay stand on [a chariot]” KBo 15.21 + IBoT 3.93 i 7-9 (rit. of the sea, NS), ed. StBoT 3:139.

2' w. *ašeš-* “to cause to sit (on a chair or throne), seat, enthrone” — a' w. loc.: *ašašhi=ma=a(n)=šan gullanti* <sup>GIŠ</sup>*ŠÚ.A* “I seat him (i.e., the DUMU being treated) on a *gullant-* chair” KUB 7.1 i 40-41 (Ayatarša’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:144; [...]x-*aḥzi=ma kui[tk]i nu=ššan* [...] / [...] *a[s]aši* KBo 3.22:27-28 (Anitta text, OS), ed. StBoT 18:10f. □ since the lacuna is long enough for two very short clauses or one clause of medium length, it is not certain that *ašaši* and *nu=ššan* occupy the same clause; if they do, one expects a locative in the lacuna.

b' w. loc. unexpressed: [*k]ašma* <sup>m</sup>*Muršiliš DUMU=Y[A nu=z]a ap[ūn šekten nu]=ššan apūn ašešte[n]* “Muršili (I) is hereby my son. Acknowledge him and enthrone him (i.e., cause him to sit upon the throne)” KUB 1.16 ii 37-38 (Political Testament of Ḫatt. I, OH/NS), ed. HAB 6f. (“dén auf den Thron setzen”),

## -šan B 1 b 2' b'

## -šan B 1 b 7'

68, Klock-Fontanille, AnAnt 4:61; [nu=šš]an <sup>m</sup>Papahdil~mahan ašešer “(The king’s subjects) enthroned Paḥdilmaha” ibid. iii 44 □ while ašeš- “to enthrone” with or without an expressed loc. takes -šan, ašeš- “to settle (a city)” without accompanying loc. seems not to take -šan: kuiš ammel āppan LUGAL-uš kīšar[i] nu <sup>URU</sup>Hattušan āppa ašā[ši] KBo 3.22:49-50 (Anitta, OS), ed. StBoT 18:12f.

**3'** w. ašešanu- “to seat (someone) and awan katta: [ZA]G-naz=an=z=(š)an awan ̄kat̄ta ašeša~nut “He seated him below on the right” KUB 36.67 obv. 15 (Gurparanzaḥu), ed. Güterbock, ZA 44:84f.

**4'** w. eš- (mid.) and loc. “to sit down (eventive), take one’s seat (upon something)” — **a'** w. loc.: n[atta] / [A(NŠE-i)]š=miš nu=šše=ššan eškaḥ~ha “Is he not my donkey on whom (lit. on him) I regularly sit down?” KUB 31.4 + KBo 3.41:10-11 (Puḥanu text, OH/NS), w. dupl. KBo 13.78 obv. 11-12, ed. Otten, ZA 55:158f. (without dupl., unsatisfactorily rendered “Ich werde mich ihm widersetzen”), followed by Soysal, Hethitica 7:174f., 179, but cf. Neu apud Soysal 252, and Soysal, Hethitica 14:113f.; mān=šan <sup>m</sup>Telipinuš INA GIŠGU.ZA ABI=YA ešhat “When I, Telipinu, sat down on my father’s throne” KBo 3.1 ii 16 (Tel. pr., OH/NS); [mān=wa A]NA <sup>d</sup>IM <sup>URU</sup>Nerik pāiwani nu=wa=ššan kuwapit ešwaštati “When we go to the Stormgod of Nerik, where (i.e., upon what place) shall we sit down?” KBo 3.7 iv 5-7 (Illuy., OH/NS), ed. Beckman, JANES 14:16f., 20, tr. LMI 53 (“dove ci metteremo a sedere?”), Hittite Myths<sup>2</sup> 13, Beckman, CoS 1:151; cf. ibid. iv 8-9; LUGAL-uš=šan GIŠhulug[anni] / eša “The king sits down in the cart” IBoT 1.36 ii 16-17 (<sup>M</sup>EŠEDI instr., MH/MS), ed. AS 24:16f.; nu=ššan ŠA A.ŠÀ IKU ANA GIŠŠÚ.A <sup>d</sup>IM-aš par-gawan ešat “The Stormgod sat down high on a throne (whose surface measured) one IKU of field (measure)” KBo 32.13 ii 5-6 (Song of Release, MH/MS), ed. StBoT 32:221, tr. Hittite Myths<sup>2</sup> 73 □ for eš- “to sit down” with loc. but without -šan see StBoT 5:28 and HW<sup>2</sup> E 101a.

**b'** w. loc. noun implied but unexpressed: attaš=taš=wa / [GIŠŠÚ.A=ši DUMU.NITA NU.GÁL ̄]R-iš=wa=ššan ešari “[There is no son for the throne] of your father; a (mere) servant will take his seat (upon it)” KUB 1.16 ii 70-71 (Political Testament of Ḫatt. I, OH/NS), ed. HAB 10f. (“wird sich darauf setzen”), Klock-Fontanille, AnAnt 4:62; nu=ššan DINGIR.MEŠ ešantari nu=z=(š)an É-aš BĒLŪTIM (var. [nu-u]š-ša-an

pēri pēr[iaš išheš]) LUGAL-uš MUNUS.LUGAL-š=a DAM.MEŠ paḥhuwaršeš ešantari (var. [e]šan~tati) “The gods sit down. The lords of the house — the king, the queen and the paḥhuwarši-wives — sit down (var. adds “in the house”)” KUB 29.1 iii 41-43 (foundation rit., OH/NS), w. dupl. KUB 51.56:4-6, ed. w. dupl. Hoffner, HS 108:192-194, earlier ed. without dupl. Kellerman Diss. 17f., 30, Marazzi VO 5:158f.; cf. KUB 29.1 iii 45, 49 □ contrast OS exx. without loc., where there is no -šan: [mān tunnakišna=ma paizzi ap[(āš=ā)] / pērammit kunnaz ešari “But when he goes into the inner chamber, he sits down in front of me on the right-hand side” KBo 3.22:78-79 (OS), ed. StBoT 18:14f.; ta ešanda “and they take their seats” KBo 17.74 i 18, 19 (fest. of thunder, OH/MS), and LUGAL-uš MUNUS. LUGAL-š=a ešanda “The king and queen sit down” ibid. ii 34, ed. StBoT 12:12f., 20f.; cf. StBoT 5:27f. and HW<sup>2</sup> E 101a.

**5'** w. eš- (act.) “to be sitting” (stative) and loc.: NINDA šarrui=m[(a=šš]an ÉRIN.MEŠ-az ešzi “The soldier(-figurine)s are sitting on the šarruwabread” KBo 17.1 i 30 (OS), ed. StBoT 8:20f., translit. StBoT 25:6; (“You are [a ...] Sungod, but among the gods [you are ...]”) nu=ššan 8-inzu nepiši eš[ši] “and you are sitting in heaven 8-inzu” KUB 8.41 iii 9 (fest., OS), translit. StBoT 25:184 no. 109; cf. further OS refs. in StBoT 26:156f.; karū=ššan [k]a[r]ūi[liy]aš MU.HI.A-aš <sup>d</sup>Alaluš AN-ši LUGAL-uš ̄eš̄ta <sup>d</sup>Alalu=šan GIŠŠÚ.A-ki eš̄zil “Long ago in former years Alalu was king in heaven. Alalu was sitting on (his) throne” KUB 33.120 i 7-9 (Song of Kumarbi, MH/NS), cf. KUB 33.120 i 15, 16; cf. KUB 33.115 iii 16-17 (MH/NS), ed. Hoffner, FsOtten<sup>2</sup> 155f.

**6'** w. halai- and loc. “to place (a baby) on (someone’s knees)”: MUNUS[UMME]DA-aš=za DUMU.NITA-an karpta n=a<n>=šan <sup>m</sup>Appu ge~nu[w]aš halaiš “the midwife lifted the boy and placed him on Appu’s knees” KUB 24.8 + KUB 36.60 iii 5-6 (Appu story, pre-NH/NS), ed. StBoT 14:10f. (“und setzte ihn dem Appu auf die Knie”), tr. LMI 169 (“e lo pose sulle ginocchia di Appu”), Hittite Myths<sup>2</sup> 84, Hoffner, CoS 1:154; cf. KUB 24.8 iii 14, tr. Hoffner, JNES 27:199, StBoT 14:10f., which is too broken to determine if -šan was present.

**7'** w. handai- “to arrange, prepare” and loc.: EGIR-anda=ma[=kan] SILA<sub>4</sub> pittalwan markan~ta[n] udanzi [n]=an=šan ANA <sup>DUG</sup>DÍLIM.GAL katta handan[z]i n=an ANA PĀNI DINGIR-LIM

## -šan B 1 b 7'

*QĀ[TAMMA tianzi]* “Afterwards they bring a lamb that has been butchered ‘plain,’ lay it out down on/ in a bowl and [place] it before the deity in the sa[me way]” KUB 17.23 ii 25-27 (rit. for Anzili and Zukki, NS) □ cf. *mark-* remarks at the end of the article, and *pittalwa(n)* g 1'; cf. also KUB 12.58 i 27 in CHD P 242 s.v. *pattar* B a; *nu* DUGDÍLIM.GAL IZI dāħħi nu=ššan GIŠ.HI.A lūčššar katta ħandāmi šer=ma=ššan SÍG ZA.GÌN SÍG SA<sub>5</sub> teħħi nu=ššan DUGDÍLIM.GAL IZI ANA GIŠGANNIM teħħi n=at PĀNI DINGIR-LIM teħħi nu KU<sub>6</sub> huišwandan dāħħi n=an=kan ANA DINGIR-LIM šer arħa waħnumi n=an=šan INA DUGDÍLIM.GAL IZI GIŠluešni šer teħħi “I take a large incense container and arrange incense down in it, but on top I put blue and red wool and place the incense container on a stand and place it before the deity. I take a live fish, wave it around over the deity, and put it on top of the incense in the incense container” KBo 32.176 obv. 9-14 □ note how in this sequence of clauses -šan sometimes stands in a clause with a loc. and šer, sometimes in one with a loc. and the sense of “upon,” and sometimes with neither šer nor a loc., but with the same sense. Yet the clause with loc. šer arħa waħnumi here takes -kan, although in KUB 43.34 + KUB 12.26 iii 15-16 (NS) (see 1 a 1' 2', above) it takes -šan.

8' w. *har(k)-* “to have, hold”: IŠTU GÍR=ya=ššan kuiēš išħuzziyanteš GIŠBAN.HI.A-a=ššan (neut. pl.) kuiēš ħuittiyanta GIŠKAK.Ú.TAG.GA. HI.A=ya harkanzi “Those who have girded themselves with swords, who hold upon (their shoulders) strung bows and arrows” HT 1 i 32-35 (rit., NH), w. dupl. KUB 9.31 i 39-41, ed. Josephson, Part. 292 (who mistakes ħuittiyanta- for a finite verb), cf. StBoT 5:57 n. 3 (for ħuittiyanta as a part.), translit. StBoT 30.51 □ for the neut. gender of GIŠBAN cf. GIŠBAN hu-it-ti-an and [a=m]a=at=kan IBoT 1.36 ii 39, GIŠBAN ... arħa tarñān ēšdu KUB 7.54 iii 26-27; usually GIŠBAN ... ħuittiyanta- in NH (or NS) takes -kan. The -šan here is probably a relic of older usage, since -šan becomes much less common in NH. On GIŠBAN cf. Popko, Kultobjekte 105. Josephson notes (p. 292) about ħuittiyanta and -šan in NH text HT 1 i 33 that “There is no reference to the achievement of a term, but a final term is nevertheless implied.”

9' w. *huek-*, *kattanta* and loc., “to slaughter down over (a pit)": SILA<sub>4</sub>=ya ħarzi nu=ššan pat~tešni GAM-anta (var. *kattanta*) ħukzi “He/She holds a lamb and slaughters (it) down over a pit” KBo

## -šan B 1 b 12' a'

10.45 i 34-35 (rit. for infernal, MH/NS), ed. Otten, ZA 54:118-121 i 41-42 □ *kattanta* “down” locates the action relative to the actor who stoops to perform the act, while -šan “over” locates the action relative to the pit, down into which the victim is lowered. On *katta* or *šarā huek-* cf. Gurney, Schweich 30f. n. 4. The verb *huek-* “to slaughter” does not in itself require a local particle, but when it is accompanied by a local expression or implies one, a local particle can occur.

10' w. *katta ħupp-*: liliwanza=ma=ššan ēkza=teš KUR-e katta ħuppan ħarzi “But your swift net has ... down upon the land” KBo 3.21 ii 15-16 (Adad hymn, OH/?NS), ed. Archi, Or NS 52:23, 25.

11' w. *iyannai-*: nu=ššan dTelipinuš Ì.DÙG.GA-it papparšanta KASKAL-ša iyanni “Go, Telipinu, upon the path sprinkled with fine oil” KUB 17.10 ii 29-30 (OH/MS), translit. Myth 33, LMI 81, NERT 163, ANET 127, Hittite Myths 16 □ the case of *papparšanta* KASKAL-ša here is acc. collective of the way (CHD P 98, Melchert, JAOS 116:778) rather than all. (CHD P 70 s.v. *palša-* morphology), since the god walks “on” the paths, not “to” them; cf. *nu=ššan iyahħut* KUB 33.8 iii 18 perhaps with “path” understood.

12' w. *išhuwa-* “to scatter, strew” — a' w. expressed loc.: 1 UR.TUR 7 qalulupuš išnaš 7 išħah~ru išnaš n=at=šan paddani išħuwān “one puppy, seven fingers (made) of dough, seven tears (made) of dough — they are strewn on a wicker tray (or: in a basket)” KBo 15.10 i 6-7 (MH/MS) □ if the *pattar* (“basket, tray”) is a flat surface, the objects are “on” it; if it is a true container, they are “in(side)” it (mng. 2 g); (“When I worship [x and Tarpa]tašši”) *nu=ššan ANA DUGDÍLIM.GAL S[A<sub>5</sub> GIŠhu]walliš išħuwahhi šer=a=ššan hal~kin karaš išħuwahhi* “then I strew pine cone(s) over/into a red bowl, and over (that) I strew barley and karaš-grains” KUB 9.25 + KUB 27.67 i 2-3 (Ambazzi's rit.) □ DÍLIM.GAL “Schale, Schüssel” (HDL 311), “Schale” (HW 282 s.v. LIŠ.GAL = Akk. *mākaltu*. Labat 377, Deimel SL no. 377 shape of oldest form of sign is of bowl or spoon, not flat like platter); with less likely notion of superposition, fading off to “in” (mng. 2 d): [Š]A URU Gaśipura kuit GUD.HI.A datt[a] n=an=šan ŠA mE[N-t]arauwa maniyahhiya išħuwaitta “Because you(?) took the cattle of Gaśipura and scattered them in the administrative district of Mr. EN-tara-wa” HKM 5:3-6 (letter, MH/MS), ed. HBM 126f.

-šan B 1 b 12' b'

-šan B 1 b 21'

b' w. unexpressed loc.: *dahhun=za pattar* 1 LIM IGI.HI.A-wa *nu=šša[n]* *karšuš ŠA* <sup>d</sup>*Kamrušepa UDU.NITA.HI.A=ŠU išyūhhu* “I took a sieve (with) a thousand holes (lit. eyes), and I scattered *karaš* grains of Kamrušepa’s wethers upon (it)” KUB 17.10 iii 6-7 (Tel. myth, OH/NS), translit. Myth 34, tr. ANET 127, Hittite Myths 16, LMI 81, NERT 163; cf. also KUB 57.105 ii 25; [(*nu=ššan zapzagg*)]aya <sup>NA</sup>ZA.GİN <sup>NA</sup>GUG / [(<sup>NA</sup>KÁ.DINGIR.RA KÙ.BABBAR KÙ.GI *k*)]uitta *tepu išhuwan* “glazed ware, lapis, <sup>NA</sup>GUG, ‘Babylonian stone,’ silver and gold — a little bit of each — are strewn/scattered upon (the figurines made of clay, i 9-10)” KBo 15.19 i 12-13 (rit. of the sea, NS) □ there is no loc., but it is implied as with exx. of *šer=a=ššan*.

13' w. *išpar-* “to spread”: (He/She makes seven more braziers) *nu=ššan GIŠ.HI.A handaizzi ... nu=ššan GI.HI.A-an [i]špāri* “arranges pieces of wood on (them), ... and spreads reeds on (them)” KUB 9.28 i 25-27 (rit. for a divine Heptad, MH/NS).

14' w. *ki-* “to be placed, lie, lie upon, be required for”: *nu=z=(š)an* <sup>GIŠ</sup>*tuhhana kittari* KUB 29.1 iii 45-46 (foundation rit., OH/NS), ed. Kellerman, Diss. 18, 30, Marazzi, VO 5:158f.; (“A cup [*tešsumi-*] filled with water in which floats ‘bound’ *tuhhueššar*”) *n=aš=šan* [(*hašti PĀNI* <sup>d</sup>*U.GUR kitta*)] “is placed on the hearth before <sup>d</sup>*U.GUR*” KBo 17.15 rev. 17 (OS), w. dupl. KBo 17.40 iv 12, ed. Haas/Wäfler, UF 8:82f., translit. StBoT 25:74; *kāšma* <sup>m</sup>*Hašwaraš kuit ŠA* <sup>HUR.SAG</sup>*Haluna tupipi udaš nu=ššan apedani tuppiya maḥhan kittari nu QĀTAMMA iyatten* “Do just as it is written (lit. as it lies) on the tablet of Mt. Haluna that Hašwara has just brought” Or. 90/1400 (Süel, FsAlp 491) 4-9 (letter, MH/MS); *nu NINDA.HI.A-uš NA<sub>4</sub>.HI.A-aš=šan kuičš kiyantati* “and the loaves that were placed on the stones” KUB 9.28 iv 17-18 (MH/NS) □ note that -šan is attached here not to the first accented word of the clause (*nu=ššan*), but to a clause-interior word in the loc. (NA<sub>4</sub>.HI.A-aš) which it most closely modifies. Occasionally without a dative or loc., but with implied “thereupon”: *pe-ran=šešet* <sup>GIŠ</sup>*BANŠUR kitta nu=ššan* 1 NINDA *kitta* “In front of it is placed a table, thereupon (*nu=ššan*) lies a loaf of bread” KUB 9.28 i 21 (MH/NS).

15' w. *kiš-* and d.-l.: *takku=ša<n>* ANA SAG. DU KI.GUB [<sup>GIŠ</sup>TUKUL] / *kišari* “If [a ‘mace’]

occurs on the head of a ‘socle/stand’ (KI.GUB = *manzāzu*)” KBo 10.7 ii 26-27 (extispicy); cf. ibid. iv 4-5.

16' w. *laḥu(wai)-* and loc. “to pour over/on”: *n=at dāi n=at=šan tuekki=šši laḥuwai* “He/She takes it and pours it over/on his body” KUB 9.28 iv 7-8 (MH/NS); *INA SAG.DU=ŠU=ya=šši=ššan lāhui tūiggaš=a=šši=ššan hūmantāš lāhui* “He pours (the *wahešnaš wātar*) over his head and pours it over all his body parts” KUB 7.1 i 30-31 (Ayatarš’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:143f.; cf. also KUB 29.7 rev. 52-53 (cum. 61-62) cited in CHD *šarā* 1 a 11’.

17' w. *malai-* “to approve” w. loc. (“on his throne”): <sup>LÚ</sup>*TEMU pait nu=š[šan ...]* *INA* <sup>GIŠ</sup>*GU.ZA=ŠU malāit* “The messenger went (to tell the king of the gods), and [the god DN, the king,] on his throne approved” KUB 33.120 iv 18-19 (Song of Kumarbi, MH/NS), tr. Hittite Myths<sup>2</sup> 45 □ it is remarkable that in this construction the otherwise obligatory -za (cf. CHD L-N 126f.) is omitted.

18' w. *parganu-* and loc. “to make high, elevate, lift up onto”: A.ŠA 7 *tawallaš=ma=ššan* ANA <sup>GIŠ</sup>*GİR.GUB GİR.HI.A=ŠU paraknut* “He lifted his feet up onto a footstool (whose surface measured) 7 *tawalla*-field-measures” KBo 32.13 ii 7-8 (MH/MS), ed. StBoT 32:221, tr. Hittite Myths<sup>2</sup> 73, CHD P 157 s.v. *parganu*- bil. sec.

19' w. *peššiya-* “to throw” and loc.: *namma=kan LĀL Ī*.<sup>GIŠ</sup>*ya šarā kašdupaizzi n=at=šan hup~rušhiya peššiyazzi* “Next he/she *kašdupai-s* (spoons/ladles?) up honey and vegetable oil and ‘throws’ them over (or: into = 2 f) the tureen” KUB 15.42 iii 9-11 (rit., MH/NS).

20' w. *šeš-* and loc. “to lie upon (something)”: *p[ai]t=a=ššan /*<sup>[GIŠ]</sup>*NĀ-aš šarkuw[(a)]nza šeškit* “He proceeded to lie down on the bed with his shoes on” KUB 24.8 i 25-26, ed. StBoT 14:4f. (reading *š[aš]laššan*), tr. Hittite Myths<sup>2</sup> 83.

21' w. *šipant-* “to offer (a lamb),” “to libate (wine over something),” “to sacrifice to (a deity)”:  
<sup>LÚ</sup>*AZU ŠA MÁŠ.TUR GÚ=ŠU GIŠ-ruit walhzi n=an=kan kuinzi n=an anda ḥappina piššiyaizzi EGIR=ŠU=ma=ššan SILA<sub>4</sub>-an šipanti n=an=kan arkanzi* “The exorcist hits a goat kid on the neck with a piece of wood, kills it, and throws it on the

## -šan B 1 b 21'

## -šan B 1 b 24' b'

flame(?). Afterwards he sacrifices a lamb thereon (on top of the goat kid?), and they butcher it” KUB 9.28 ii 14-18 (rit. for a divine Heptad, MH/NS) □ otherwise this construction takes -kan: *nu=kan PÉŠgapartan šipantaš* “He sacrificed a *gapart*-mouse (and released its blood over the thick breads)” KBo 15.10 iii 66 (rit. for Tudḫ. and Nikalmati, MH/MS), ed. THeth 1:44f.; DINGIR.MEŠ LÚ.MEŠ=ya=ššan QĀTAMMA *šipanti* “And he sacrifices to the male deities in the same way” KUB 15.31 iii 62.

**22'** w. *šuhha-* v. “to scatter, strew, pour” [anda,] and loc.: (“The [great] Ḫapantali took [pebbles] from [a virgin(?)] place”) *n=uš=šan haš[ši]* / [*an-da šuh*]*haiš* “and [sca]ttered them [on] the braz[ier]” HKM 116:16-17 (OH/NS), rest. from KUB 7.23:5-6, ed. Güterbock, JKF 10:207f.

**23'** w. *dai-* “to put, place” — a’ with expressed loc. or dat.: *hašši=ya=[(šš)]an tianzi* “They put (it) on the brazier” KBo 17.1 + KBo 25.3 ii 35-36 (fest., OS), w. dupl. KBo 17.3 ii 6, ed. StBoT 8:28f. (ii 49-50) (OS); *k[ē]=šan hūmand[(a)]* / [*p]addanī tēħħi* “I put all these on/in the basket” KBo 17.1 iv 20-21 (OS), translit. StBoT 25:11; *n=uš=šan qāša anda LĀL-t[i]* *daiwen* “We have just now placed them (scil. the evil tongues) in honey” KBo 15.10 i 31-32 (rit., MH/MS), ed. THeth 1:16f.; *kēzi=ya=[kan] kuiēš wešeš nu=ššan apēdaš=a š[ākuwa] zikkizi* “He sets his eyes on the pastures that are on this side” KBo 32.14 ii 28-29 (MH/MS), ed. StBoT 32:79; *tān=ma=ššan telipūriya šākuwa zikkizi* “He sets his eyes on a second district” KBo 32.14 ii 34-35 (MH/MS), ed. StBoT 32:79; *nu=šši=ššan kuit šāħħan LUGAL-uš dāi nu apāt eššai* “He shall perform whatever šāħħan the king imposes (lit. places) upon him” KBo 6.4 iv 16-17 (Laws §XXXVII, NH), ed. LH 57, HG 57 (“den ihm der König festsetzt”); *n=ašta LÚAZU dIM URU* Ku[l]iwišna QADU NINDA. É[RIN.MEŠ] / *ištanānaz kattan dāi n=an=šan ŠA DINGIR-L[IM]* / *Glšlahhuri luttiya peran tianzi* “The exorcist takes the Stormgod of Kuliwišna along with the soldier bread down from the altar. They place him on the *lahhura*-stand of the deity before the window” KBo 15.33 iii 1-3 (MH/MS), ed. Haroutunian, VDI 200:122, 125, Glocker, Eothen 6:68f.; *n=an=šan Glšlahurnuzziyaš dāi* “and places it (the thick loaf) upon the greenery” KUB 27.67 ii 46 (Am-bazzi’s rit. for <sup>d</sup>Tarpatašši), tr. ANET 348; *nu=ššan kī hūman Glpaddani dāi* “and all this he places on a

tray (or: in a basket)” KUB 27.67 iii 18; cf. KUB 12.58 i 27 in CHD P 242 s.v. *pattar* B a; possibly belongs under mng. 2 f or g □ for *dai-* with a loc. in OS, taking the OH local particle -an see: *kalūlupi=šmit=šta* (var. *kalulupi=šmit=šta*) *išg[(ar)]janta dāi / [n]e<sup>2</sup>-en* (for *nu + -e* neut. pl. + -an) *kišari=šmi dāi* “With their fingers he takes away the lined-up items and places them in their hand” KBo 17.1 + IBoT 1.26 i 19-20 (rit., OS), ed. StBoT 8:20f., 82.

**b'** with the loc. unexpressed: GAL-in=ši piēr *nu=ššan pūrin UL dāiš* “They gave him a cup, and he did not put (his) lip on (it)” KUB 33.96 iv 16-17 + KUB 36.7a iv 53-54 (Ullik., NS), ed. Güterbock, JCS 5:160f.; *nu GUD pūħugarinunuēr* *[nu]=ššan dUTU-ŠI ŠU-an dāiš* “They decorated a substitute ox, and His Majesty placed his hand on (it)” KUB 43.50 + KUB 15.36 obv. 15-16 (Murš. II’s aphasia), ed. Lebrun, Hethitica 6:105, 110 □ by semantic necessity, the simple verb *dai-* “to place” virtually always associates with a loc. The most common use without a loc. is the construction with supine (...-iwan *dai-*), and interestingly enough there it lacks the local particle. Likewise with the common expression *kišaran* (usually wr. *QĀTAM*) *dāi* “He places the hand,” which lacks a local particle unless *tuwaz* “at a distance” or a locative expression is added. On the significance of this gesture see D. P. Wright, JAOS 106:440-446.

**24'** w. *tiya-* (act. and mid.) “to step on, stand” — a’ with acc.: *našma IGI.[H]I.A-it <kuitki> / [au(šta našma=šša)]n GÌR-it kuitki tiyat* “or he saw <something> with (his) eyes, or he stepped on something with (his) foot” KBo 15.19 i 23-24 (NH), w. dupl. KBo 15.21 i 20-21, cf. par. KUB 9.34 ii 15-17.

**b'** with loc.: *nu=ššan šarazziyaš u[t]n]ēaš kat~teraš=a utneyaš hūmandaš [t]uel=pat <lalukki~maš>* *dUTU-waš tiyari* “Your <illumination>, O Sungod, stands over all the upper and lower lands” KUB 31.127 + KUB 36.79 i 40-42 (hymn to Sungod, OH/NS), ed. Güterbock, JAOS 78:240, Lebrun Hymns 95, 102; *ta=ššan halmašuiti tiēzzi* “and he (sc. the king) steps onto the throne dais” KUB 43.30 ii 16 (fest., OS); *nu=ššan nepiši ti[ya]ši* “You take your stand in heaven” KUB 6.45 iii 14-15 (Muw. II), ed. Singer, Muw.Pr. 20, 39. Placing the exx. with *tiya-* here has nothing to do with heaven’s being located “above” earth, but with the fact that standing on a surface (either earthly or heavenly) involves superposition.

## -šan B 1 b 25'

## -šan B 1 b 30'

**25'** w. *tittanu-* and loc. “to make to stand on, to place on”: [nu=šš]an DINGIR-LAM āppa <sup>GIŠ</sup>*hulu~kanni titnuanzi* LÚSANGA=ŠU=ma [kattil]=šši tīēz~zi nu=ššan DINGIR-LAM pēdi=šši harzi “They stand the god again on the cart, and his priest takes a position beside him and holds the god in his place on (it)” KUB 53.14 iii 15-16 (fest. for <sup>4</sup>Telipinu, OH/MS), ed. Haas/Jakob-Rost, AoF 11:43 (reading [a]-*lrl*-iš-ši for our [kat-til-iš-ši]), 46; n=aš=šan ANA KUR URU *Hatti KASKAL-ši SIG<sub>5</sub>[ -in]* *tittanuški* “Keep putting them safely on the road to *Hatti*” KBo 13.55 rev. 5-6 (treaty frag., NH/ENS); n=an=šan URU *Hattušaš KASKAL-ši tittanutten ēpši=ma=an* [lē] “Put him on the road to *Hattuša* (lit. ‘of *Hattuša*’), but do not seize him” KUB 23.77 rev. 63 (treaty w. Kaška, MH/MS), tr. Kaškær 121; cf. also KUB 26.40 + KUB 13.27 rev. 100 (MH/MS); (If you do not fight against my enemies) n=aš=šan KASKAL-an imma *titta[nutteni]* “and you actually put them on the road” KUB 13.27 + KUB 23.77 obv. 27-28 (treaty w. Kaška, MH/MS) □ here KASKAL-an is acc. of the way, not dat.-loc., although the -šan justifies translating it as “on”; nu=ššan DINGIR-LAM *tittanuanzi* [...] DINGIR-LIM *arranzi* KUB 9.3 i 17-18; cf. -šan replaced by -kan: n=aš=šan ŠU.HI.A=ŠU GÌR.MEŠ=ŠU=ya SIG<sub>5</sub>-atten namma=aš=ka[n] ANA ANŠE.KUR.RA.HI.A *tittanutten* “Secure them (scil. prisoners) hand and foot. Then, put them on horseback, (and let an armed guard accompany them)” HKM 65:8-9 (MH/MS); and without local particle: n=an=kan i[dalawannaz] / [d]ā n=an aššawi pēdi titlta[nut] “Take him from evil and put him in a favorable spot/pleasant surroundings” KBo 7.28 obv. 13-14 (prayer to the Sungoddess of the Earth, OH/MS), ed. Friedrich, RSO 32:218, 221, Lebrun, Hymnes 84, 86; nu kuš LÚhūyandan wemiškizzi n=an appiškiddu n=an au~wariyaš išhī parā *tittanuddu* “Whoever finds a fugitive, must take him in custody and present him to the district commander” KUB 26.17 ii 4-5 (instr. of a Tdhl., MH/MS), ed. CHD P 121 parā 3 z □ *išhī* is a dative, but does not call for -šan.

**26'** w. *arha uwa-* and abl. “to come out from under what is upon”: ektaš=ma=ddu=ššan irhaz UL naḥšariyawanza *arha* UL uizzi “Even he who is unafraid will not come out from under the circle of your net” KBo 3.21 ii 17-18 (Adad hymn, OH?/NS), ed. Hoffner, Finkelstein Mem. 105, Archi, Or NS 52:23, 25 □ the conditioning factor cannot be the verb *arha uwa-*. Contrast the following exx. of *arha uwa-* where the meanings are not “out from under” and therefore there is no -šan: mān URU *Nuhayana*

*arha uwawen* “When we came away from Nuhayana” KBo 3.60 iii 10, ed. Güterbock, ZA 44:108f.; (“Whatever troops are in that land”) n=aš=kan namma *arha lē uizzi apiya=aš eštu* “don’t let them go away from there again; let them stay there” HKM 3:8-10 (MH/MS). For *arha uwa-* and its particle use see Tjerkstra, Principles 56-59. For another ex. of -šan w. the abl. see KUB 13.4 iv 59-60 cited below, mng. 5 a.

**27'** w. *uwate-*, and the preverb *parā* “to lead out,” and loc. KASKAL-š[i]: nu=ššan É[RIN.MEŠ URU] *Dalawa KASKAL-ši parā uwat[er]* “And they led the troops of Dalawa out onto the road” KUB 14.1 obv. 71 (Madd., MH/MS) □ the use of -šan with verbs of motion and the loc., all., or acc. of the way is essentially the same; cf. KUB 13.2 i 11-12 (1 a 1' n', above), KUB 17.10 ii 29-30 (1 b 11', above), KBo 13.55 rev. 5-6 (1 b 25', above).

**28'** w. *weh-* (mid.) “to walk about, roam” and loc.: (“Like a lame man I have given up running”) nu=ššan namma *dankuwai takanzipi karūliyatta UL wehahha* “and I will never again walk around (lit. turn back and forth) as in old times on the dark earth” KUB 36.75 iii 16-18 + 1226/u (prayer, OH/MS), ed. Hymnes, 126, 130, StBoT 5:197 (“und bewege mich auf der dunklen Erde nicht mehr wie früher”), translit. Otten/Rüster, ZA 67:56 □ not all occurrences of *weh-* without šer require -šan; cf. the exx. collected in StBoT 5:195f.; cf. with -kan: KBo 3.3 ii 17-18, KUB 31.66 ii 10-11, KBo 4.12 rev. 10-11, KUB 21.38 obv. 31, KUB 26.92:6; and without particle: KBo 4.6 obv. 15, KUB 26.1 iii 18.

**29'** w. *wete-* and loc. “to build on”: n=e=ššan [N]<sup>A<sub>4</sub></sup>pēruni *wetan* “It (the Labarna’s palace complex) is built upon a rock” KUB 36.110:15-16 (benedictions for Labarna, OS), ed. Archi, FsMeriggi<sup>2</sup> 50f. □ for the collective neut. pl. here see van den Hout, KZ 97:62f. w. lit.; cf. lines 17-18 *appaliyallaš= a É-[er=šet] / karaitti pēran w[etan]* which requires no -šan with *peran*.

**30'** w. *zappanu-* “to cause to drip away”: ziga=mu=ššan parā *zappanuškiši* “(By making me wait in uncertainty) you are causing me to drip away” HKM 10:30-31 (MH/MS), ed. HBM 134f., cf. *parā* 1 eee; cf. -šan ... *zapp[anu...]* KUB 39.30 rev. 1-3 (frag.). Since dripping is a downward motion in which the liquid falls “upon” or “on top of” something, the use of -šan is fitting □ cf. with -ašta instead of -šan: namma ɻ.DUG.GA 2 DUGḥakkunnauš dāi n=ašta ÍD-i anda tepu *zappanuzzi* KBo 5.2 i 49-51 (Ammihatna’s rit., MH/NS), for this scribe, the -ašta

**-šan B 1 b 30'**

due to the oil is being dripped out of the vessels apparently took precedence over the *-šan* expected due to the “dripping on.” Cf. 1 a 1’ o’, above.

**31'** w. loc. and uninfluenced by the main verb in the clause: *išpanti = mu = ššan šašti = mi šanezzis tešhaš [n]atta ēp̄lził* “At night upon my bed sweet sleep does not take hold of me” KUB 30.10 rev. 18 (OH/MS), cf. KUB 30.11 rev. 15-16 (OH/MS); *nu = ššan pāun KUR URU Piggainarešša šašti walhun* “I proceeded to attack the land of Piggainarešša while it was sleeping (-šan ... šašti, lit. upon its bed)” KBo 4.4 iii 36-37, ed. AM 128f. □ for -šan *walh-* see 2 h 11’, below.

**2.** indicating contiguity or close proximity — **a.** “on” w. things attached — **1'** w. *hamenk-*: *peran = ma = ššan KUS šalaš haminkanza* “Also in front a (leather) šala- is tied to (the bow and arrows?)” KUB 27.67 ii 12-13 (Tarpatašši’s rit., MH/NS), tr. ANET 348. Possibly also with loc. and the antonyms *hamink-* and *lā-* in KBo 3.8 iii 27-31 and related passages. But because these passages show signs of scribal confusion between act. and middle verb forms and other ambiguous features, it is difficult to know how to analyze their syntax.

**2'** w. *huittianza eš-* “to be drawn (tight)": 1 GIŠ BAN ēzzaš *nu = ššan SIG ištaggaš huittianza* 3 GI.HI.A ēzzaš “one bow of *ezzaš*, and on (it) a string drawn (up tight), (and) three arrows of *ezzaš*” KUB 27.67 ii 10-11 (Tarpatašši’s rit., MH/NS), tr. ANET 348.

**3'** w. *išhai-/išhiya-* “to bind something on (someone), impose” — **a'** with d.-l.: *nu = mu = ššan kī yugan išh[aišten]* “You have imposed this yoke on me” KBo 3.41 rev. 7 (hist., OH/NS) □ but cf. *tak!ku mek~ki tay!e[ssi mek(ki=še)] išhianzi takku tēpu tayezzi!* tēpu=ši iš[hianzi] “If he steals much, they shall impose much on him. If he steals little, [they shall impose little on him]” KBo 6.2 iv 46-47 (laws §95 A, OS), w. dupl. KBo 6.3 iv 44-45 (OH/NS), ed. LH 93f.; new compositions in NH with expressed dat. and no *anda* either employ -kan: *nu = šmaš = kan ÉRIN.MEŠ išhiaħħun* “I imposed troop(-giving) on them” KBo 3.4 iii 26, 31 (Murš. II), ed. AM 74f., or use no local particle: *nu = šši dUTU-ŠI išhiul kiššan išhiyanun* “I, My Majesty, have imposed the following treaty/regulation on him” KBo 3.3 i 18 (Murš. II).

**b'** w. unexpressed d.-l. and *anda*: (The Old Woman takes clay from the riverbank ...) *šakuni-*

**-šan B 2 a 9'**

*yan [šarā d]āi n = an = šan anda išħāi* “She takes [up] mud and ties it (as a poultice) on (the patient)” KBo 10.45 ii 11-12 (MH/NS), ed. Otten, ZA 54:122f. (“und ‘bindet’ es darauf”) □ *šakuniyan* (Otten: “Heraufgesprudeltes”) is a neut. sg. part. of *šakuniya-*. This passage preserves its MH archetype’s use of -šan.

**4'** w. *išhuzziya-* “to gird”: *IŠTU GÍR = ya = ššan kuičiš išhuzziyanteš* HT 1 i 32 (rit., NH), tr. 1 b 8’, above.

**5'** w. *nai-* 5 and d.-l. “to wind on”: *n = at = šan ANA BĒLŪTIM kunni ANA QĀTI = ŠU GÍR = ŠU nai* “(The Old Woman) winds it (a little tin wrapped in a woolen cord) on the right hand (or arm) and foot (or leg) of the sacrificers (lit. ‘lords’)” KUB 27.67 ii 35 (Ambazzi’s rit. for Tarpatašši, MH/NS), ed. CHD L-N 359 s.v. *nai-* 5 a 1’ a’, tr. ANET 348f.

**6'** w. *pašk-* “to stick(?), impale(?)": *nu = war = aš = šan lappiya[š] peran LÚ SIPA-aš GIŠ turiya pašker* “Because of the heat they impaled(?) them on a shepherd’s staff” KUB 17.8 iv 22-24 (myth and incant. of Kamrušepa, pre-NH/NS), ed. CHD P 208 s.v. *pašk-* 3, translit. Myth 107, cf. CHD P 306 s.v. *peran* 10 e.

**7'** w. *tamaš-* “to press” and d.-l.: *n = at = šan UN-ši anda tamašmi* “And I press it (scil. ingredients mixed with dough) against the person” KUB 24.14 i 16 (rit., NH).

**8'** w. *SIG<sub>5</sub>-a-* v. “to secure(?)": *n = aš = šan ŠU. HI.A = ŠU GÍR.MEŠ = ŠU = ya SIG<sub>5</sub>-atten namma = aš = ka[n] ANA ANŠE.KUR.RA.HI.A tittanutten* “Secure them (scil. prisoners) hand and foot, and then put them on horseback” HKM 65:8-9 (letter, MH/MS), ed. HBM 242f.

**9'** (of parts permanently attached to the body or clothes worn on the body): *nu = ššan [k]uedani DINGIR-LIM-ni kuit tuekki = šši anda wizz[a]pan* “Whatever is worn out (lit. old) on the body of any deity” or: “(If) something is worn out on any deity’s body” KUB 17.21 i 15-16 (prayer of Arn. I and Ašm., MH/MS), ed. Kaškäer 152f., Lebrun, Hymnes 134, 143, tr. ANET 399; *am<m>uk = wa = za duddu ḥal[zibbi ŠA AMAR = m]u = ššan 4 GÍR.MEŠ = ŠU kūn = ma = wa = za ŠA 2 GÍR.MEŠ = ŠU kuwat<sup>1</sup> hāšun* “I have a complaint: There should be four feet [on my calf]! Why have I borne this two-footed one?” KUB 24.7 iii

## -šan B 2 a 9'

## -šan B 2 c 5'

22-24 (Cow and Fisherman story, NH), ed. Friedrich, ZA 49:226-229, tr. Hoffner, CoS 1:155, Hittite Myths<sup>2</sup> 86; alternatively -šan refers to the idea of counting, as in mng. 4 below (see KUB 19.37 ii 45).

**b.** w. name giving (attaching a name to someone) — 1' w. eš- “to be”: *paidd[u=wa=šši=šš]an* <sup>d</sup>*Ullikummi ŠUM-an ēšdu* “In the future let [his] name be Ullikummi” KUB 33.93 iii left 18 + right 29 (Ullik. I A, NS), ed. Güterbock, JCS 5:152f. (correcting mis-join in copy) □ on the naming construction in Hittite see Hoffner, JNES 27:198-203, Hahn, Naming, Laroche in FsMeriggi 173, Neumann, IF 81:309-313, and Neu in Heth.u.Idg. 180-182; the formal distinction between naming forms (Laroche’s ‘cas absolu’) and vocative proposed by Luraghi, Hittite 9, 18 is invalid.

2' w. *halzešša-* “to call (a name upon someone)": [(paid)du=war=(a)]n=šan NÍG.SI.SÁ-an ŠUM-an *halzeššandu* “Henceforth may they always call him Just” (lit. call the name Just upon him”) KUB 24.8 iii 14 (Appu story, pre-NH/NS), w. dupl. KUB 36.59 ii 13, ed. StBoT 14:10f. iii 20, tr. LMI 170 (“orsù, il suo nome sia «Buono»”), Hoffner, CoS 1:154, Hittite Myths<sup>2</sup> 84 (“let his name be Right”).

3' w. *dai-* “to place upon”: <sup>URU</sup>KÁ.DINGIR. RA=ma=ššan *kuedani* URU-ri <sup>d</sup>*Anuš lāman daiš* “On what city Anu placed the name Babylon” KBo 3.21 iii 18-19 (Adad hymn, OH?/NS), ed. Archi, Or NS 52:24, 26; *nu=šši=[š]šan šanizzi laman* LÚ.HUL-lu *daiš* “(Appu) placed upon him (scil. his infant son) the fine name Idalu” KUB 24.8 iii 7 + KUB 36.60 iii 8 (Appu story, pre-NH/NS), ed. StBoT 14:10f. iii 13, tr. LMI 169, Hoffner, CoS 1:154, Hittite Myths<sup>2</sup> 84.

**c.** “at” or “by” — 1' w. *anda ar-* (mid.) “stand at/by (an object), stand to (a task)”: *āškaz=ma kuiš kuzza nu=ššan* LÚ.MEŠ ŠUKUR KÙ.GI *anda aranta* “But gold-spear-men are standing inside (the courtyard) at the outside wall” IBoT 1.36 i 16 (instr., MH/MS), ed. AS 24:6f. □ here the -šan of the main clause seems to resume in a loc. sense the *āškaz=ma kuiš kuzza* of the relative clause; contrast NH with -kan: *nu=nnas É-er kuit eššuwen [(nu)]=nnas=kan* DINGIR-LUM *anda artat* “The goddess stood by us in the house that we made for ourselves” KUB 1.1 + 1304/u (StBoT 24 pl. 1) iii 6-7 (Hatt. III), w. dupl. KBo 3.6 ii 64 + KUB 1.7 ii 2(-3), ed. StBoT 24:16f. w. pl. 7; § LÚ.NI.DU<sub>8</sub>=ma=kan ANA KÁ.GAL-TIM *anda ar~*

*tari ... [...] KBo 5.11 iv 22 (instr., MH/NS); w. no local particle: 1 <sup>LÚ.MEŠ(sic)</sup>BALAG.DI=ma ŠA DINGIR-LIM KÁ-aš anda artari KBo 15.52 v 9-10 (NH); mān KIN = [m]a kuitki našma w[edumm]ar našma kuiš imma KIN-az nu=ššan anda ardumat “If there is some work or co[nstruc]tion or some kind of task, stand to it” KUB 13.20 i 7-8 (instr., MH/NS), ed. StBoT 5:8 (“macht euch daran”), cf. ibid. i 20.*

2' w. *halihliya-* “to kneel(?)” and loc.: *n=at=šan hašši halihliyandari* “They kneel(?) at the hearth” KUB 29.1 iv 1 (foundation rit., OH/NS), ed. Kellerman, Diss. 18, 31 (“Ils s’agenouillent au foyer”), Marazzi, VO 5:160f. (“Presso il focolare si prosternano”), Archi, SMEA 1:108, StBoT 5:33 (“sie knien am Herde nieder”) □ because — in contrast to *eš-* (mid.) “to sit down” — there is nothing in the verb *h.* alone that requires -šan (no local particle occurs with *h.* in KBo 3.34 ii 21, KBo 3.23 rev. 12-13, KBo 10.7 ii 16, KUB 57.1 obv. 14-15, KUB 26.86 iii 4-5), nor of the related middle verb (*kattan*) *haliya-*, one suspects that its co-occurrence with the local expression *hašši* “at the hearth” is the determining factor.

3' w. *huek-* and loc. (at the pillar, in the place): EN É-T[IM ištarniya(?) šarhuli] *peran a-x[-x nu=š]šan a[pēdani]* šarhuli UL hukanzi ZAG-nazz[i=ya] GÜB-lazzi=ya *kuiš šarhuliš [...] nu=ššan apēdaš(!)* (text: *apēdani*) 3 AŠRA *hukan[zi]* h[uk]anz[i]ma=ššan kuwapitta 1 UDU “The Lord of the House [...] before [the central(?) pillar], (but) at that pillar they do not slaughter; what pillar is on the right as well as on the left, at those(!) two! (text: three) places they slaughter: they slaughter one sheep at each place” KUB 55.28 + Bo 7740 ii 1-6 (rit.), ed. Ünal, JCS 40:99, 101 (line 1 restored [... *kuedani šarhuli*]).

4' w. *iya-* “to do, perform” and loc.: [(*nu=ššan* ...) AN]A ZAG *arunaš Sískur iyazi* “He performs the sacrifice at the seashore” KBo 15.19 i 4 (rit., NS), w. dupl. IBoT 3.93 + KBo 15.21 i 3-4.

5' w. *dai-* “to put, place”: *nu ANA* LÚEN É-TIM GÍR.HI.A ZABAR *pianzi nu=ššan* LÚEN É-TIM ŠA UDU.ŠIR ŠA GUD.MAH=ya *auliya* GÍR ZABAR-it QĀTAM *dai* “They give a bronze knife to the lord of the house. The lord of the house places his hand holding a bronze knife at/on the *auli-* (artery?) of the ram and the bull” KBo 15.33 iii 10-12 (MH/MS) □ the knife at the *auli-* of the sacrificial animals represents the mo-

## -šan B 2 c 5'

ment of killing. In customary ritual sacrifice this is the major blood vessel in the neck (cf. Kühne, ZA 76:85-117). If so, depending on the position of the victim's neck, the knife might be placed over, under, or next to the blood vessel, but in all cases it would be "at" it. Differently HW<sup>2</sup> 1:627-631 (*auli-* "Innerer Körperteil von Menschen und Tieren, Opfertier"), HED A 229-232 (*auli-* "spleen ... inner organs"); *n=āsta IŠTU TU<sub>7</sub>.HI.A kuēzziya tepu dāi nu PĀNI ŠAH išnaš kuiš GIŠ-ru kittari n=at=šan apiya dāi* "He takes a little from each of the cooked dishes and places it by (i.e., next to) the (piece of) wood that is lying in front of the (figure of the) pig (made) of dough" KUB 17.23 i 11-13 (rit. for Anzili and Zukki, NS) □ the food is not necessarily laid on *top* of the wood. Exx. of -šan ... *dai-* in 1 b 23' above are those in which superposition is very likely.

**6'** w. *tiya-* and loc. "to step into, enter, take up a position at": ("[When] the guards [go] up (to the palace)") *n=at LÚ.MEŠNI.DU<sub>8</sub>-aš LÚ.MEŠKISAL. LUH-aš per[an pā]nzi / [n]=at=kan anda pānzi n=tat=šaln Éhilaš KÁ-[aš] tienlzi / [I]GI.HI.A=ŠU=ma=at=kan parā ney[ant]eš* "they precede the gatekeepers (and) sweepers. They enter and take their stand at the door of the courtyard with their eyes turned outwards, (so that they cover one courtyard of the palace)" IBoT 1.36 i 3-5 (instr. for the guards, MH/MS), ed. AS 24:4f.

**d.** "on/at/in" (a location or place) — **1'** w. *ak-* "to die": *UL=at āra kuiš=ma=at iezi apeniš[šu-w]an=a uttar n=at=šan* URU*Hattuši UL hūišūizzi aki=pa[t=t]an* "It is not right. He who does such a thing, in Ḫattuša he will not live. Rather he will die there" KBo 5.3 iii 30-31 (Ḫuqq. treaty, Šupp. I), ed. SV 2:124f. (w. different translit.), tr. DiplTexts<sup>2</sup> 31, cf. Ehelolf apud SV 2:170 and CHD s.v. *-pat* morphology sec. and 9 a.

**2'** w. *pedi=šši āš-* "to stay/remain in place of": *arnuwalaš=a=ta=kkan kuiš KUR-az arha uizzi pedi=ma=šši=šan kuiš āšzi* "(Sow seed for) whoever stays in the place of a resettled person who leaves your land" KUB 13.2 iii 38-39 (instr., MH/NS), ed. Dienstanw. 48, tr. McMahon, CoS 1:224 §39 □ contrast the usual complementation of *āš-* and dat. or loc. (but without *pedi*) in NS with either *-ašta* (KBo 10.2 i 26 [OH/NS]) or *-kan* (KBo 10.2 i 13, KUB 53.14 ii 30-(31), KUB 1.1 i 62, KUB 13.35 iv 46, KUB 21.38 obv. 11). And cf. *pēdi* and *-šan* with other verbs: w. *har-* KUB 53.14 iii 15-16 above, 1 b 25'; w. *tašuwahh-* HKM 14:10-14, below, d 13'.

## -šan B 2 d 6'

**3'** w. loc. and verb (*eš-* "to be") expressed or not expressed: *kēdani=wa=ššan URU-ri naššu ŠA dU kuit<ki> Ékarimmi našma tamēdaš DINGIR-LIM-aš kuitki Ékarimmi* "(If) some temple of the Stormgod (which is) in this city or some temple of other gods (is now neglected)" KUB 13.2 ii 28-30 (instr., MH/NS), ed. Dienstanw. 45, tr. ANET 210, McMahon, CoS 1:223 §29. The spatial relationship of the temples to the city is not superposition but location within its boundaries. The city is much more than the ground upon which the temple sits; cf. also implied "to be (situated)" but with *EGIR-an* "behind": *INA URUZiggašta=wa=šan tuel 20 NAPŠATU EGIR-an* HKM 74:4-5 (letter, MH/MS); *nu=ššan INA URUKappéri kuit É DINGIR-LIM ŠA dHatipunā EGIR-an n=at huldalānun n=at UL šaruwāer* "I spared(?) the temple of Ḫatipuna that was in the rear (interior?) of the city Kapperi, and they did not plunder it" KUB 19.37 iii 36-38 (ann., Murš. II), ed. AM 176f.; cf. KUB 19.37 iii 42-44, ed. AM 176f.; *IR.MEŠ DINGIR-LIM=ya=ššan kuiēš INA URUKappéri EGIR-an ešer [n]=aš arha dalahhun n=at ešer=pat* "I excluded (lit. left out) the servants of the deity that were in the rear of the city Kapperi, and they remained as before (-pat)" KUB 19.37 iii 38-40, ed. AM 176f., cf. iii 44-46; cf. KUB 13.2 iii 4-5, below, 2 d 8'.

**4'** w. *ḥandai-* "to arrange" and loc. *pedi* "in place": *LÚ.MEŠMUHALDIM=ma=ššan ́MUL-ti mēyaniaš 1 UDU.ŠIR 1 GUD.MAH=ya huikuanzi GIŠzintina pēdi ḥandānzi* "The cooks arrange the slaughtering-stand(?) in place for the slaughtering of one ram and one bull (as the offerings) of the 'year-period'" KBo 15.33 ii 37-38 (MH/MS), ed. Haroutanian, VDI 200:121f., 125, Glockner, Kuliwišna 68f., cf. *peda-* A h 1', and *šinti-/zinti-*; cf. mng. 2 g 4', below.

**5'** w. *pēdi=šši har-* "to hold (something) in its place": cf. KUB 53.14 iii 15-16, above, 1 b 25'.

**6'** w. *harra-:* "to ruin" and loc.: *[mān MU.KAM-za] harranza KUR-e=kan anda akkiškitta[ri] [nu=ššan] kuedani URU-ri EGIR-an ḥarrān [nu EN] É-TIM kiššan iyazi* "[If the year] is ruined, namely, in the land there is a continual dying, in the rear of what city (there is) a perishing(?) t[he lord] of the house does the following" KUB 9.31 i 2-4 (rit., MH/NS), ed. Schwartz, JAOS 58:334f.

## -šan B 2 d 7'

## -šan B 2 d 13'

7' w. *huiš-* “to live, remain alive”: *mān AWAT LUGAL=ma UL paῆhašnutteni / [URU]Ha-at-tu-ši!-ša-an UL huišteni nu ḥarkteni* “If you do not keep the command of the king, you will not remain alive [in Ḫattuša]. You will die” KUB 1.16 iii 36-37 (OH/NS), ed. HAB 12 (restoring [*ziladuw*]a=ššan) but cf. KBo 5.3 iii 30-31 in 2 d 1', above.

8' w. *ki-* “to be placed” and loc. (the passive transformation of *dai*-): *URU-riya=ššan kue TÚL. ḪI.A EGIR-an nu=ššan ANA TÚL SÍSKUR kittari n=at=ši eššandu* (var. *n=at šipanzakandu* [ša]rā=at=kan) *aršandu* “As to the springs behind the city, (if) a sacrifice/ritual is required for a spring, let them perform it for it (var. offer to it) and visit (it)” KUB 13.2 iii 4-5 (instr. for *BĒL MADGALTI*, MH/NS), w. dupl. KUB 40.56 iii! 6-8 + KUB 31.88 iii 5-7, ed. Dienstansw. 47.

9' w. *maknu-* “to increase”: *nu=ššan apēdani URU-ri EGIR-an IGI.DU<sub>8</sub>.ḪI.A dānna maknut* “afterwards he increased taking tribute from that city (i.e., its inhabitants)” KBo 32.14 iii 14-15 (MH/MS), ed. StBoT 32:85 (“In jener Stadt oben vermehrte er hinterher die Einnahme von Abgaben”), 172f. (“oben (-šan) in jener Stadt”) □ the Hurr. *ārdi=i=dan* (StBoT 32:173f., 470) “from his city” is an abl. In Hitt. the dat. + *da-* means to take “from” persons; Neu rightly takes the Hitt. EGIR-an not with *apēdani* URU-ri, but separately as “hinterher,” which makes good sense, although the word order is against it.

10' w. *šakuwantariya-* “to tarry, stay, rest” *šer* and unexpressed loc.: *kēdaš=ma ANA KUR.KUR. ḪI.A LUGAL URU]Hatti kuit UL kuiški pānza* (var. *uwanza*) *ěsta nu=ššan šer šakuwantariyanun* “Because no King of Ḫatti had gone (var. come) into these lands, I stayed for a while therein” KBo 5.8 i 37-38 (ann., Murš. II), ed. AM 150f.; cf. KUB 19.37 ii 4-5, ed. AM 166f.; KUB 19.37 iii 26, ed. AM 174f.

11' w. *arha da-* “to take away a locality (direct object) from (an animate dat.”): *nu=šši=ššan d<sup>4</sup>UTU-ŠI / [URU]Iyaruwa(ttan URU)]-an arha UL dahhi* “Then I, My Majesty, will not take the city of [Iyaruwa]tta away from him (scil. a son or brother of Tette)” KBo 3.3 i 31-32 (Murš. II's arbitration of Syrian disputes), ed. Klengel, Or NS 32:32, 40, tr. DipITexts<sup>2</sup> 171, for hist. situation see Bryce, KgHitt 216-219; *nu=šši=ššan*

*GIŠ hūeša[n] / [GIŠ]hūlali=ya arha dahhi* KUB 9.27 i 23-24; *TÚG GAD.DAM GE<sub>6</sub>=ya=ši=šan GÌR-az parā dāi IŠTU GEŠTU.ḪI.A K[Ù].BABBAR=ši=šan sīgehuratiš GE<sub>6</sub>-TIM arha dāi nu kiššan memai* KUB 12.58 ii 18-20 (cum. 43-45) □ *arha da-* + dative to indicate the animate indirect object is an extremely common construction (cf. Starke, StBoT 23:92), but this use of it with -šan is rare. Elsewhere this construction uses -kan: *nu=šmaš=kan GUD.MEŠ-un UDU.ḪI.A-un arha dahhun* KBo 10.2 i 23 (annals of Ḫatt. I, NS); *nu=šši=kan GIŠGIDRU arha dāi* IBoT 1.36 i 24 (MH/MS), ed. AS 24:6f.; HKM 84 i.e. a 3 (MH/MS), KBo 14.3 iii 20 (DŠ by Murš. II), KBo 5.8 iii 32-33, 36 (Murš. II), KUB 21.1 + KBo 19.73a iii 19-20 (Muw. II), [(kui)]š=ma=kan *ziladuwa NUMUN m]Hattušili 'Puduhepa [(AN)]A d<sup>4</sup>STAR īR-anni arha dāi* KUB 1.1 iv 81-82 (Ḥatt. III), w. dupl. KBo 3.6 iv 42-43; *n=at=ši=kan arha dāi* Bronze Tablet iv 17 (Tudj. IV), cf. ibid. ii 99; even without expressed indirect obj.: *URU Hat~tušan=ma kuin pē ḥarta n=an=kan arha dahhun* KBo 3.6 ii 10-11 (Ḥatt. III); occasionally without particle: *nu DUMU É.GAL ANA LÚSANGA d<sup>4</sup>LAMMA tuῆhuēššar arha dāi* KBo 4.9 ii 26-27 (OH/NS); *ta=šši* (var. *n=an=ši=kan*) *arha dāi* IBoT 2.14 obv. 6 (OH?/NS); cf. KBo 3.3 iii 11-12 (Murš. II). A different construction, in which something is taken away (*arha da-*) from a location (i.e., an inanimate object), uses the abl. and -ašta: *n=ašta GAL DUMU É.GAL 2 NINDA.GUR<sub>4</sub>.RA GIŠBANŠUR-az arha dāi* KUB 2.13 i 59-60 (fest.).

12' w. *dala-* and loc. “to leave (something) in (a place)": *nu=ššan KÙ.BABBAR KÙ.GI NA<sub>4</sub>.ḪI.A / [ANA laῆhurnuzi daier n]=at=šan pedi=šmi=pat dāler* “[They put] silver, gold and precious stones [on the (beds of) greenery] and left them in their place” KBo 15.10 ii 45-47 (MH/MS), ed. THeth 1:28f.

13' w. *tašuwahh-* “to blind,” loc. and acc. obj.: *mān UL=ma nu=šmaš=šan uwanzi apiya pēdi ta~šuwahhānzi* “If not, they will proceed to blind you there in (that) place” HKM 14:10-14 (MH/MS) (cf. also HKM 16:12-15) □ contrast other cases of *tašuwahh-* without loc. and particle: *takku LÚ.U<sub>19</sub>.LU-an ELLAM kuiški dašu~wahhī našma ZU<sub>9</sub>=ŠU lāki* KBo 6.2 i 9 (Laws §7, OS) (cf. also §VII, §8, §77); *namma=šmaš tašuw[ahhānzi] / kāša=šši IŠTU [DINGIR-LIM idālawahhānzi]* HKM 84 obv. 19-20 (MH/MS); *n=an* (var. *namma=an*) *tašuwahhānzi UL n=an MA[(HAR d<sup>4</sup>UTU-ŠI)] / UL uwatummēni* KUB 31.44 ii 11-12 (MH/NS), w. par. KUB 31.42 ii 13-14 (MH/NS); [...] ēpta n=an tašuwahh[a] KBo 16.32 iv 9.

## -šan B 2 d 14'

## -šan B 2 e 2' a'

**14'** w. *tuzziya-* “to make camp,” *šer* and loc.: *namma = ššan uwannun INA* <sup>URU</sup>*Malaziya šer tuz-* *ziyanun* “Then I proceeded to make camp up in the city Malaziya” KUB 14.20 + KBo 19.76 i 35-36 (ann. of Murš. II), ed. AM 196f. i 22-23 (without KBo 19.76); cf. also KUB 14.15 i 9, ed. AM 34f.

**15'** w. *waħnu-* “to turn about” and loc.: *nu = ššan pēdi waħnunun nu ANA* <sup>m</sup>*Pitaggatalli pāun* “I turned about on the spot (-šan pēdi) and went against Pitaggatalli” KBo 5.8 iii 20 (Murš. II), ed. AM 156f.; *pedi = ya = ššan waħnuškezzi* “(The dancer) turns around in place” KUB 25.37 i 7.

**16'** w. loc. and uninfluenced by the main verb of the clause: (When the king arrives at the city Ḫišur-la) *nu [har(puš)] / ÍD-i = ššan peran ḥarpanzi* “they make heaps at the river’s edge (lit. before the river)” KUB 9.16 i 13-14 (OH/NS), w. dupl. KBo 3.25:9-10, ed. Neu, *Linguistica* 33:149; but cf. w. -kan: *nu = kan ŠA LÚ.MEŠ* <sup>d</sup>*U ḥarpuš INA* <sup>URU</sup>*Nirħanta PĀNI* <sup>ÍD</sup> *ḥarpanzi* KUB 10.48 ii 18-19 (OH/NS) (parallel IBOT 2.8 iii 8) □ the unusual placement of the -šan on the loc. word “river” suggests that it is the loc. “at the river” that called for this -šan, rather than the “together” involved in the verb *harp-*, below, 2 i 4’; (“Afterwards he takes a ‘big-bird’”) *n = an ANA DIN[GIR-LIM] ambašši* <sup>ÍD-i = ššan peran warnu[zi]</sup> “And he burns it before the river to the god for ambašši” KUB 30.38 i 29-30, ed. Neu, *Linguistica* 33:149; for other exx. of sentence internal -šan see Neu, *Linguistica* 33:148-151.

e. “at” or “to” (a goal) — **1'** w. *ar-* (act.) and loc. “to arrive at, reach, extend to”: *n = aš = ššan ta-* *pušaš wešiyaš āraš UL ki = ma wemiet UL* “it neither arrived at the pastures on the far side nor did it find this” KBo 32.14 ii 29-30 (MH/MS), ed. StBoT 32:78f. □ but cf. in the same text: *n = aš = kan apēdani telipūriya āraš UL tān = ma telipūri wemiet UL* “So he didn’t arrive at that district, and he never achieved (lit. found/encountered) the second district” ibid. 36-38, where -kan substitutes for -šan; (“But (if) His Majesty notices the guard who goes to relieve himself”) *nu = ššan še[ħunlašš = a uttar INA* <sup>É.GAL-LIM</sup> *ari* “then even the matter of relieving oneself arrives at/reaches up to the palace” IBOT 1.36 i 46 (MH/MS), ed. AS 24:8f.; *ħantezzieš = ma [ku] ēš MADGALATI URU.DIDL.IH.A LÚ.KÚR = ššan kuedaš [ħud]āk ārškizzi* “the first watch towers (and) cities at which the enemy [qui]ckly arrives”

KUB 13.2 i 23-25 (*BĒL MADGALTI* instr., MH/MS), ed. Dienstanw. 42; *kuedani = ma = ššan URU-ri EGIR-pa ārti* “But at whatever city you arrive” KUB 13.2 iii 29 (*BĒL MADGALTI* instr., MH/MS), ed. Dienstanw. 48 □ English idiom requires “at” with “arrive,” but the thought is reaching a goal.

**2'** w. *arnu-* “to transport, bring, cause to arrive at” — a’ with a dat. or *katta*: *nu = mu = ššan ziqqa KARAŠ = pat hūdāk arnut* “You! Bring those same troops to me immediately!” HKM 71:29-31 (letter, MH/MS), ed. HBM 256f.; *nu = mu = ššan mān ÉRIN.MEŠ* <sup>URU</sup>*Garāħna ÉRIN.MEŠ* <sup>URU</sup>*Išħupitta ÉRIN.MEŠ* <sup>HUR.SAG</sup>*Šakdunu[wa] INA* <sup>URU</sup>*Ninišank[uwa]* <sup>UL</sup> *ar~n[uši]* “And if [you do] not bring the troops of Karahna, Išħupitta, and Mt. Šaktunuwa to me in Ninišankuwa” HKM 71:16-20 (letter, MH/MS), ed. HBM 254f.; *nu = šmaš takšan harninkandu* <sup>d</sup>*UTU-ŠI = ma = ššan ZI-aš arnuandu* “May (the oath-gods) utterly destroy you both and thereby bring to My Majesty (the things) of my wish” KBo 5.3 ii 8-9 (Huqq, Šupp. I), ed. SV 2:114f., tr. DiplTexts<sup>2</sup> 29 §10 (“fulfill the wishes of My Majesty”) □ for ZI-aš arnu- see HW<sup>2</sup> 1:333a (*arnu-* IV 3b); (The territory that the enemies plundered and kept for themselves when they invaded the Ḫatti land) *[n = at] [...] šumāš ANA DINGIR.MEŠ memiški~wani = pat nu = šmaš = š[an] DĪNAM arnuškiwani* “We keep telling it [...] to you gods and we keep bringing the case to you” KUB 17.21 ii 5-7 (prayer of Arn. I and Ašm., MH/MS), ed. Kaškäer 154f., Lebrun, *Hymnes* 135, 144 (“nous n’avons vraiment pas cessé de le répéter à vous, et de vous les dieux, réclamer justice”), tr. ANET 399 (“we promise ... to make them account for it”); *kinun = at = za LÚ.MEŠ* <sup>URU</sup>*Gašga daer nu LÚ.MEŠ* <sup>URU</sup>*Gašga šuller nu = za apenzan GÉŠPU haštai walliškanzi šumaš = a = za DINGIR.MEŠ tepnuer § nu kāša* <sup>d</sup>*Zithariyaš DINGIR.MEŠ-naš ħūmandaš ar~wiškizzi nu = šmaš = ššan DīNAM arnuškizzi nu = šši* DINGIR.MEŠ *ħūmanteš DīNAM ħannatten n = at ANA DINGIR.MEŠ mekki kattawatar ēšdu* “Now the Kaškaeans have taken it (scil. Hittite territory and the cult centers), and the Kaškaeans were aggressive, and are boasting of their strength and might. They have belittled you gods. § Zithariya is bowing down to all the gods, and is bringing the legal case to you. All you gods should judge his case, so that it may be much revenge for the gods” KUB

## -šan B 2 e 2' a'

## -šan B 2 e 7'

4.1 i 16-23 (rit., MH/NS), ed. Kaškáer 168f.; *nu=ššan* (var. *nu=mu=ššan*) ANŠE.KUR.RA.MEŠ *wa[(rri lam~mar arnut)]* “Move the horse(-troops) quickly to help (var. + me)” KBo 19.73a + KUB 21.1 iii 15 (Alakš., Muw. II), w. dupl. KUB 21.5 iii 29-30, KUB 21.4 i 39, ed. SV 2:68f. (without joins), tr. DiplTexts<sup>2</sup> 90; cf. *n=at=mu=ššan lam[mar arnut]* KUB 21.1 + (Otten, MIO 5:28) ii 67 (Muw. II’s treaty w. Alakš., NH), tr. DiplTexts<sup>2</sup> 89 □ exx. w. d.-l. and -kan: ANŠE.KUR.RA.HI.A-*ya=šmaš=kan kuiš anda n=an MAHAR* <sup>d</sup>UTU-ŠI INA UD.3.KAM *liliwahluwanzi arnutten* “Move the horses that are there with you quickly to My Majesty within three days” HKM 15:8-13 (letter, MH/MS); some exx. with dat.-loc., *arnu-*, with no -šan may be due to the goal (the gods’ ZI) not being a real location: (Or if you take food set up for the gods) *n=at DINGIR.MEŠ-aš ZI-ni parā UL arnuttenti* “and you do not make it arrive for the desire of the gods” KUB 13.4 i 51 (instr. for priests, pre-NH/NS); similar is: *ANA ZI-TUM DINGIR-LIM=ma=at=kan datteni n=at=ši parā=pat UL arnuttenti* KUB 13.4 i 55-56, where -ši takes the place of DINGIR.MEŠ-aš ZI-ni. Note that in MH *arnu-* with no dative-locative takes no local particle: <sup>URU</sup>*Lišipra=wa kuin ūašešjil nu=war=an=za imma* 300 É-TUM *arnumi* HKM 10:8-9 (letter, MH/MS); *nu apūš URU.DIDLI.HI.A karū arnuer* HKM 43:6-7 (letter, MH/MS); *n=at anda arnunum* HKM 68:21 (MH/MS); *n=uš=kan mān kuemi mān=uš arnumi* KBo 16.47:10 (treaty, MH/MS); 2 šēkan *arnum[mi]* KUB 12.44 iii 13 (MH/NS). Note that MH writers, while sometimes retaining -šan with d.-l. goal and simple *arnu-* (cf. HKM 71:29-31 above), employed -kan or -ašta instead of -šan in the dative + *anda*, *parā* or *šarā* + *arnu-* construction: *n=aš=kan ANA KISLAH parā arnuttenti* HKM 25:18-19 (letter, MH/MS); *n=at=kan parā arnumi* HKM 27:16 (letter, MH/MS); *n=an=kan parā arnūt* HKM 31:27-28 (letter, MH/MS); *n=aš=kan* <sup>URU</sup>*Gašipūraz šarā SIG<sub>5</sub>-in arnut* HKM 65:11-12 (letter, MH/MS); *n=ašta [urg]īn INA É.GAL-LIM ammuk [...] / parā arnumi* HKM 52:44-46 (letter, MH/MS).

b' with direct obj., all., and *parā*: [GU(D.HI.A=ŠU ētri)]škizzi [(n=uš=ša)]*n parā hamešhanda ar[(nuzi)]* “(If anyone sets fire to a shed,) he shall feed his (sc. the owner’s) cattle and bring them through to the following spring.” KBo 6.2 iv 59-61 (laws §100, OS), w. dupl. KBo 6.3 iv 60-61, ed. HG 48f., LH 97f., 198, 295f. (-šan) □ it is unclear to us why on this passage HW<sup>2</sup> A 329b remarks: “-šan rückbezogen auf das Ernähren,” since *etreski/a-* does not require -šan.

3' w. *eħu* “come,” *anda*, and dat.-loc.: (Mašhui-luwa q[uarreled] with me, but I sought no harm against him. When I arrived in Šal[lapa], I wrote to him) *anda=wa=mu=ššan [eħu]* “‘Come to me (here)’” KUB 6.41 i 39 (Kup. treaty, Murš. II); cf. 2 e 15' and 2 h 10', below.

4' w. *šakuwa epp-*, and acc., “to hold one’s eyes on (something else)”: *nu=ššan* É <sup>m</sup>Tarħunmiya IGI.HI.A-wa ēpten “Hold your eyes on the house of Tarħunmiya” HKM 60:7-8 (MH/MS), ed. HBM 234f.

5' w. *šakuwa har(k)-* and loc. “to hold one’s eyes on”: *namma=ššan ANA* É=YA IGI.HI.A-wa *hark* “And keep your eyes on my estate” HBM 27:24-25, ed. HBM 168f.; see also HKM 52:15, HKM 60:35-37; *nu=šmaš=šan hūmandaz* IGI.HI.A-wa *hark* § ... *nu=šši=šan išħuešnit* NUMUN.HI.A-it GUD UDU IGI.HI.A-wa *hark* “Keep your eyes on them in every respect, ... keep your eyes on him with respect to fire wood, seed, cattle, (and) sheep” KUB 13.2 iii 34-37 (*BĒL MADGALTI* instr., MH/NS), ed. Dienstanw. 48, tr. McMahon, CoS 1:224 (“supply with”) □ for tr. of *išħuešsar* “fire wood” see StBoT 32:320f.

6' w. *ħazzija-* “to hit (the mark), be on target, guess correctly”: *takku=wa=ššan kī ħazzizi ta=wa DINGIR-[LUM]* *takku=wa=ššan natta=ma ha[z~zizi] ta=wa antuwaħħeš* “If he guesses this correctly, he is a deity, but if he doesn’t guess correctly, he is a mortal” KBo 3.60 ii 14-17 (Cannibal story, OH/NS), ed. Güterbock, ZA 44:106f., Soysal, VO 7:113, tr. Kempinski, AAT 4:41-43 □ but cf. without particle “When they shoot before the king” *kuiš hazzizzi* “He who hits (the mark)...” KBo 3.34 ii 33 (anecdotes, OH/NS), ed. THeth 20:536, Dardano, L’aneddo 52f.

7' w. *iyannai-* “to go,” and loc.: <sup>m</sup>*Appuš [I]ŠME n=aš=za EGIR-pa parna=šša iyanniš* <sup>d</sup>UTU-iš=ma=ššan *šar[(ā nep)]iši iyanniš* “Appu heard and went back to his house; but the Sungod went up (in)to heaven” KUB 24.8 ii 10-12 (Appu story, OH?/NS) □ note the contrast: there is no -šan with the first *iyanniš*, only with *šarā nepiši iyanniš*. Since both *parna* and *nepiši* imply going to or into a goal, it is tempting to conclude that -šan was added in the second case because of going *šarā* + loc. But cf. *š=aš šarā URU-ya pait* “and he went up to the city” KBo 22.2 rev. 14 (OS).

## -šan B 2 e 8'

**8'** w. EGIR-an *ki-* (mid.) and dative: “to keep after, pursue”: *ABU=KA=wa=mu=ššan EGIR-an=pat kittari EGIR-an arha=war=aš=mu UL namma nēari* “Your father keeps after me and won’t turn away from following me” ABoT 65 rev. 9-11 (Maşat letter, MH/MS), ed. Güterbock, AnDergi 2:390f., 400 □ but also with -*kan*: *[namma]=aš=ta=kkan EGIR-an=pat kif tat1 nu=ttā [pa]rhiškit* KUB 14.1 obv. 2 (Madd., MH/MS), ed. Madd. 2f.

**9'** w. *pai-* “to go” and loc. of goal: *nu=ššan al~paš šar[ā nep]iši [pait]* “The cloud [went] up into the [sk]y” KUB 57.105 iii 8-9 (OH/NS) □ restoration based in part on [...] = *wa=ššan [šar]ā n[e]piši pait* ibid. iii 30. Note however: *nu šarā nepiši atti=šši halzaiš* “(The Stormgod’s son) called upward to heaven, to his father” KBo 3.7 iii 27-28 (Illiuy. myth, OH/NS) and both without local particle; (“When Anu finished speaking”) *n=aš=šan šarā AN-ši p[ait]* “he went up into the sky (and hid himself)” KUB 33.120 i 37 (Song of Kumarbi, MH/NS), translit. Myth. 155, tr. MAW 156, Hittite Myths<sup>2</sup> 43, LMI 115-30; cf. CHD P 34 s.v. *pai-* A 1 j 25’ d’; see exx. s.v. *pai-* A 1 j 25’ d’; cf. without local particle *š=aš šarā URU-ya pait* “and he went up to the city” KBo 22.2 rev. 14 (OS); for *šarā pait* w. -*ašta*, -*kan*, or Ø see *pai-* A 1 j 25’ a’-c’; [<sup>m</sup>K]eššiš ITU.3.KAM-aš ḤUR. SAG.MEŠ-aš *anda weħhatta EGIR-pa=ma=ššan URU-SU / [š]annapiliš nūman paizzi kaštī kaninti* “Kešši wandered around in the mountains for three months but did not want to return to his town empty-handed in hunger and thirst” KUB 33.121 ii 15-16 (Kešši story), ed. Friedrich, ZA 49:234f., tr. Hittite Myths<sup>2</sup> 88; *aliya[nan]=za apel tuegga[z=šet]* / ḤUR.SAG-aš *awan arha šuwet nu=šša[n]* / *aliyaš parā tamēdani ḤUR.SAG-i p[ait]* “A mountain drove a deer out from its own ‘body,’ and the deer went over to another mountain” KBo 32.14 ii 1-3 (MH/MS), ed. StBoT 32:75 (“und der Rehbock ging hin auf einen anderen Berg”), 102f. □ *parā* here, as indicated by its word order, functions not as a preverb with *pai-* (pace StBoT 32:102), but with immediately following *tamēdani ḤUR.SAG-i*; cf. CHD P 122f. s.v. *parā* 4 d.

**10'** w. *peħute-* “to lead, conduct” — **a'** w. *āppa* and expressed loc.: *n=an=šan [...]* / INA <sup>U[R]U</sup>Ta~ḥazzimuna EGIR-pa *pēħut[e]r* “They led her back (in)to Taḥazzimuna” HKM 36:46-48 (letter, MH/MS), ed. HBM 186f. □ no ex. w. -*šan* in Josephson, Part. 139-141.

**b'** w. *anda* and implied locative: <sup>m</sup>DUMU. <sup>d</sup>EN.LÍL-in *pararaħhiš ša[r]ā URU-ya pēħute[t]*

## -šan B 2 e 15'

ÉRIN.MEŠ-a<n>=šann=a anta=ššan pēħutet “He (Kaniu) chased DUMU.<sup>d</sup>EN.LÍL (and) led (him) up to the city, and he also led his soldiers in” KBo 3.60 ii 9-11 (cannibal tale, OH/NS), ed. Güterbock, ZA 44:106f., cf. *pararaħħiš*- □ it is probable that since the first word already had an attached -*šan* (the enclitic pronoun), the scribe decided to put the other -*šan* (the local particle) on the second word. The first *pēħute-* up to a city did not need a -*šan* since the *šarā* was present. The second *pēħute-* sentence was felt to need the -*šan* since the *šarā* was understood (carrying over from the previous sentence). Alternatively, the -*šan* could have been used to indicate “into” (usage 2 f).

**11'** w. EGIR-pa *penna-* and loc.: *kuedani=ma=ššan URU-ri auriyaš EN-aš EGIR-pa pennai* “But to whatever city the governor of the border province drives in turn” KUB 13.2 ii 26 (*BĒL MADGALTI* instr., MH/MS), ed. Dienstanw. 45.

**12'** w. *piddai-* “to run” and loc.: (Attariššiya would have killed you) *nu=š[ša]n zik <sup>m</sup>M<sup>f</sup>ad~dluwat[t]aš anda ANA AB[I <sup>d</sup>UTU-ŠI pi]ddaiš* “but you, Madduwatta, fled to the father of My Majesty, (and the father of My Majesty saved you from death)” KUB 14.1 obv. 3 (MH/MS), ed. Madd. 2f., tr. Dipl-Texts<sup>2</sup> 154, cf. CHD P 354 s.v. *piddai-* A 2.

**13'** w. *parā šalik-* “to reach out (for food on the table)”: *[adanna=ma=šši] / [GIŠBANŠUR-un u]nuer nu=ššan* (var. [...]x-kán) *parā UL šali[kta]* “They prepared [a table for her to eat on], but she (scil. ISTAR) [did] not reach out” KBo 19.112 rev. 5-6 (Hedammu), w. dupl. KBo 19.112:4-5, ed. StBoT 14:44f. □ cf. also w. -*kan*: *adanna=ma=šši GIŠBANŠUR-un unuēr nu=kan parā UL šali[kt]a* KUB 33.96 iv 15-16 + KUB 36.7a iv 52-53 (Ullik.), and without particle: *nu <sup>LÚ</sup>AZU parā šalikzi* KBo 5.2 iii 36.

**14'** w. EGIR-pa *tarna-* “to let back in” with goal-locative and perhaps *šarā* understood: *n=a(n)=šan EGIR-pa lē kuiški tarnai kuiš=an=šan EGIR-pa tarnai n=an šakuwanza* “No one should let him (scil. a banished man) back in(to the city); whoever lets him back in, they will ... him” KUB 13.2 iii 15-16 (*BĒL MADGALTI* instr., MH/MS), ed. Dienstanw. 47, tr. McMahon, CoS 1:224 □ the goal expression URU-riya “into the city” is understood here.

**15'** w. *šarā uwa-* “to come up” and unexpressed goal: *nu=ššan GAL-az ēkaškaštepaz šarā [uwa]nzi*

## -šan B 2 e 15'

## -šan B 2 f 1' f'

"They [come] up through the main gate building (and throw the bolt)" IBoT 1.36 iv 26-27 (instr. for royal guards, MH/MS), ed. AS 24:36f. □ contrast examples of *šarā uwa-* with -*ašta*: *nu azzikkiddu [ak]kuškid[du mān=aš aššuš]* / *n=ašta šarā uiškittlaru* KUB 1.16 ii 33-34 (Political Testament of Ḥatt. I, OH/NS), ed. HAB 6f.; *n=ašta MUŠIlluyankaš QADU* [DUMU.MEŠ=ŠU] / *šarā uēr* KUB 17.5 i 9-10 (Illiuy. myth, OH/NS); and with -*kan*: HKM 24:15 (MH/MS), IBoT 1.36 i 22, iv 14-17 (MH/MS), KBo 4.4 iii 18, KBo 15.33 ii 34.

**f.** "into" (a goal) — 1' concrete goals — a' w. *al-lapahh-* "to spit" and loc.: *nu=šši=ššan INA KA×U=ŠU anda 2-ŠU allapa<ḥ>* KBo 3.8 ii 35 (Ayatarša rit., NH), ed. Kronasser, Die Sprache 7:140f.

**b'** w. *anda iya-* (mid.) "to come in" and dative: LÚ.MEŠ <sup>URU</sup>*Qašga=ya=mu=ššan kuiēš anda iyan~tat nu=mu namma ka[tt]an UL kuiški uizzi* "And the Kaškaean (fugitive)s who used to come into my (land) — no one comes into my presence any longer" ABoT 60 rev. 5-7 (letter, MH/MS), ed. Laroche, RHA XVIII/67:82f. □ that these are fugitives seems likely from the par. *namma=ta=kkan ŠA KUR* <sup>URU</sup>*Hatti kuiēš LÚ.MEŠ pitteyanteš anda iya[ntat]* KUB 14.1 rev. 34 (Madd., MH/MS), ed. Madd. 28f.

**c'** w. *anda pai-* "to enter" and allative: *[(takku LÚ-)]an [(ELLAM ta)]pešni appanzi anda=š[a(n parna nāwi paizzi)] ... [(takku)] īR-an tapešni ap~panzi [and(a=ššan parna nāwi)] 'paizzi'* "If they seize a free man at the outset, that is, before he enters the house ... If they seize a slave at the outset, before he enters the house" KBo 6.2 iv 37-39 (laws §93, OS), w. dupl. KBo 6.3 iv 35-37 (OH/NS), ed. HG 46f., Hoffner, LH 91, 296 (s.v. -*šan*); LUGAL-uš=šan <sup>d</sup>U-aš <sup>NA</sup>*ḥūwašiya anda paizzi* "The king goes in(to the enclosure) to the stela of the Stormgod" KUB 2.3 ii 32-33, ed. Carter, Diss. 40 n. 3 □ Carter's understanding as "into the *ḥuwaši*" was refuted by Gurney, Schweich 40f., and by Güterbock/van den Hout, AS 24:63.

**d'** w. *padda-* "dig," postpos. *anda* and loc.: *namma=ššan BĀD-ešni anda lē kuiški [(padda)i] / anda=ya=kan lē kuiški warnuzzi* "Let no one dig in(to) a city wall, and let no one set a fire against it" KUB 31.86 + 1203/u ii 22-23 (*BĒL MADGALTI* instr., MH/NS), w. dupl. KUB 31.89 ii 11, ed. Dienstanw. 43 ("Dann soll niemand in der Festung ..."), translit. StBoT 15:45 (+1203/u), tr. McMahon, CoS 1:223 §23' ("allow no one to dig in the city

wall"), cf. CHD P 236 s.v. *padda-* A 1 b, *šaheššar*, and *kut~teššar* □ -*šan* does not usually accompany the verb *padda-* "to dig," only when (as here) there is a noun in the loc., and even then not always.

**e'** w. *tarna-* and loc. — 1'' w. *anda*: ("If a person in a dream eats *ururā*-plants or pork") *našma=š[an] parā handānni=ma ANA UZU ŠAH anda tar~nattari našma=kan INA É DINGIR-LIM anda parā handānni ANA SAR.[HI.A] ūrurān<sup>SAR</sup> anda wemi~yēzzi* "or if on the other hand (-*ma*) by chance he comes into contact with swine flesh, or if by chance in a temple he touches (lit. finds, encounters) an *urura*-plant among (other) plants" KBo 32.176 obv. 2-5 (Walkui's rit., MS), ed. Lebrun, ArOr 67:602, 604 □ *parā han~danni* stresses that the event was not due to the person's own intention, but caused by fate or divine power; cf. CHD P 132f.; *purutti=ya=ššan* (var. *puruttiešn[i]*) GUD UDU ANŠE.KUR.RA ANŠE.GİR.NUN.NA ANŠE *anda lē tarniškanzi* "Let them not allow the cattle, sheep, horses, mules, and asses into the (area of) wet mud-bricks" KUB 31.86 + 1203/u ii 24-25 (*BĒL MADGALTI* instr., MH/NS), w. dupl. KUB 31.89:12-13, ed. Dienstanw. 43 ("In das Gemäuer(?) lasse man ... nicht hinein"), tr. McMahon, CoS 1:223 §23' ("must not let ... near the plaster (of the city wall)"), cf. CHD P 396 s.v. *purut-* d ("Let them not drive the livestock ... to the (area of) wet mudbricks").

**2''** without prev./adv.: *n=an ḥattanzi nu=ššan ešhar IM-aš ḥūpri* (var. *huppari*) *tarnai* "They cut its throat and it lets (its) blood flow into a ceramic *huppar-* vessel" KUB 41.8 iii 4-5 (rit. to purify a house), w. dupl. KBo 10.45 iii 12-13, ed. Otten, ZA 54:128f.; *nu=ššan ḥinkan kurur gaštan* (var. *kaštan*) *idālun tapaššan ANA KUR* <sup>URU</sup>*Mittanni* (var. *ANA KUR* <sup>URU</sup>*Kizzuwatni*) *U ANA KUR* <sup>URU</sup>*Arzauwa tarnatten* "Make (this) plague, hostility, famine and evil fever(?) enter into the lands of Mittanni (var. Kizzuwatna), and Arzawa" KUB 24.3 ii 32-34 (prayer, NH), ed. Gurney, AAA 27:28f., Lebrun, Hymnes 161, 169 ("Laissez aller ... au Mitanni ..."), tr. ANET 396.

**f'** w. *tiya-* and loc. "to step into, enter, take up a position at": (You lords ... who manage the watchpoints [*auriuš*]) *nu=ššan šakuwaššarit ZI-it kattan tiyan harten* "keep assisting (them) (lit. stepping to (their) side) with all (your) heart" KUB 13.20 i 29 (Tudh. II's instr. for military, MH/NS), ed. Alp, Belleten XI/

**-šan B 2 f 1' f'**

43:392f. (“sadikane bir yürekle orada bulunun(?)”), 407 (“(and) the strongholds, stand by(?) with loyal heart”); *nu = mu = ššan INA URU Palhuišša EGIR-an* <sup>LÚ</sup>KÚR <sup>URU</sup>Pilšhuruš MÈ-ya tiyat “The Pišhuruan enemy stepped into battle against me at the rear of Palhuišša” KBo 3.4 ii 2-3 (Murš. II), ed. AM 44f., translit. BoTU 48.

**2'** achievement of goal (abstract) — **a'** w. *ar-* “to arrive, reach” and an implied loc. goal/term: *kāša = wa = ššan halki<sup>HI.A</sup>-aš karū aranteš* “The crops have already ripened (for harvesting)” HKM 19:5-6 (letter, MH/MS), ed. HBM 150f. □ this is an ex. of -šan modifying a participial predicate rather than a finite verb form. Note that *halkiaš* is nom. pl. common here. Josephson, Part. 176f., notes the regularity with which *ar-* “arrive” co-occurs with either -šan or -kan. This situation seems to begin in MH. But we cannot accept his claim (p. 177) that “In the passages that show -šan there is no reference to an arrival at the goal nor to a specific moment of effectuation.” Crops that have ripened have indeed arrived at their goal; *nu = ššan mān halkieš aran-teš n = aš = kan arha waršten n = aš = kan ANA KISLAH parā arnutten n = aš LÚ.KÚR lē dammešhāizzi* “If the crops are ripe, harvest them and bring them to the threshing floor; the enemy shall not damage them” HKM 25:15-21 (letter, MH/MS), ed. HBM 164f.; cf. also HKM 37:13-18.

**b'** w. *katta arnu-* in the sense of bringing an action through to a conclusion: *namma auriyaš EN-aš LÚMAŠKIM.URU<sup>KI</sup> LÚ.MEŠ ŠU.GI DÍNĀTIM SIG<sub>5</sub>-in haššikandu nu = ššan katta arnuškandu* “Then the governor of the border province, the magistrate, (and) the elders should always judge legal cases properly and bring (them) to a conclusion (lit. down)” KUB 13.2 iii 9-10 (*BĒL MADGALTI* instr., MH/MS), ed. Dienstanw. 47, tr. McMahon, CoS 1:224 (“and carry out (their decisions)”) □ possibly the conditioning factor here is not *katta* but an implied dative pronoun.

**c'** w. *ištamašš-* “to hear, listen to” and a directional expression: *nu = ššan <sup>m</sup>Keššiš parā ANA DAM = ŠU = pat IŠ[ME]* “Kešši fully listened only to his wife” KUB 33.121 ii 6 (Kešši) and ibid. ii 8, ed. Friedrich, ZA 49:234f., tr. Hittite Myths<sup>2</sup> 88; cf. KBo 26.65 iv 16-17 above, 1 a 2' d', and cf. CHD P 126 s.v. *parā* 7 a.

**d'** w. *kikkiš-* (mid.) “to become (king)”: *LUGAL-uš = ššan* (or: *LUGAL-uš = an* local part.)

**-šan B 2 g 1'**

*hantezziyaš = pat DUMU.LUGAL DUMU-RU kik~k[(iš)]taru* “Let only a prince of a first-rank (wife) — a son — become king” KBo 3.1 ii 36 (Tel.pr., OH/NS), w. dupl. KBo 7.15 ii 11 + KBo 12.4 ii 5, ed. THeth 11:32f., tr. van den Hout, CoS 1:196f.; but cf. similar without -šan (unless -šan carries over from the preceding clause) *nu = šši = ššan LÚ antiyantan appāndu nu LUGAL-uš apāš kiš[(aru)]* KBo 3.1 ii 39 (OH/NS), w. dupl. KBo 12.4 ii 8-9, ed. THeth 11:32f., cited 3 b 1' a' below.

**e'** w. *tarra-* (mid.), infinitive (of *hanna-*) and loc.: <sup>d</sup>UTU-ŠI = wa anzel [...] *BĒLI = NI LÚlahhi = yalaš [z]ik nu = wa = šša[n] hannešnanni [ha]n~nuwanzi UL tarratta* “(Because) you, our lord, are a (vigorous) campaigner, you are unable to bring legal disputes to a (satisfactory) conclusion” KUB 13.9 + KUB 40.62 i 6-8 □ *tarra-* alone does not require a particle: *n = aš UL tarraddat n = aš = ši EGIR-an UL ti[(yat)]* KUB 6.44 i 10—not even with an accompanying infinitive: *nu kinun kuit arha aniyauwanzi UL tarrahari* KUB 15.1 ii 14-15; nor do the middle forms of *hanna-* require it: KUB 31.127 + KUB 36.79 i 42-43 (OH/NS), or the MH/NS and NH actives: KUB 13.20 i 32; KBo 3.4 ii 13-14.

**g.** “in” (often w. *anda(n)*) — **1'** w. *anda eš-* “to be included, be in”: <sup>URU</sup>KÙ.BABBAR-aš = ma = za EN.MEŠ ÉRIN.MEŠ ANŠE.KUR.RA.MEŠ = ya kuin NAM.RA GUD UDU *uwatet n = aš = ššan UL anda ešta* “(The number of) the civilian captives and livestock that the lords of Hatti, the infantry and horse troops, brought home (from the campaign) was not included (here)” KBo 3.4 iv 42-43, ed. AM 136f. (“was die Heeren ... herführten, das war nicht dabei”). The positive counterpart of *n = aš = ššan UL anda ešta* was *n = aš 3 LIM NAM.RA ešta* “it was 3,000 civilian captives” ibid. iv 41; *DUMU.MEŠ LUGAL = ma = za BĒLŪ<sup>MEŠ</sup> = ya kue KUR.KUR LÚ.KÚR tarhešker n = at = ššan UL anda* “(likewise the number of) the enemy lands that the (Hittite) princes and lords were conquering is not in (the present document)” KBo 3.4 iv 46-47, ed. AM 136f. (“die sind nicht dabei”) □ although we have translated “(counting)” here, these exx. are included here because the local adv. *anda* is employed and most likely the idea is that the total numbers were not included in the document. Although we say “on the tablet” in English, not “in the tablet,” no ex. exists in Hittite of *šer* “upon” governing *TUPPU*, while *INA TUPPI* and *ANA TUPPI* are both attested describing the written contents of tablets. Cf. also [*awate<sup>M</sup>ES annīti [... ša] ina libbi tuppi*

## -šan B 2 g 1'

[*annīti šatrat*] “These words which are written in the midst of this tablet” KBo 5.9 iv 27-29 (Murš. II’s treaty with Tuppiti-Tesšub of Amurru) restored from *ibid.* iv 21-22. The place word in the present clause is *anda* “in,” which has no attested use for “upon” or “over.” In Akk. *eli tuppi* “upon the tablet” would not refer to the writing inscribed in its surface, but some other object lying upon it; cf. also Or. 90/1400 obv. 6-9 mng. 2 g 8' b', below.

**2'** w. *eš-* and loc. “to be situated in”: URU-aš ŠUM-an=šet <sup>URU</sup>[Šu]dul <sup>URU</sup>Lulluwayaš=š[an] KUR-e aruni ZAG=ši ešzi “There was a city named Šudul; it was (lit. is) situated on the sea-coast (lit. at the sea, namely at its border) in the land of Lulluwa” KUB 24.8 i 7-9 (Appu, pre-NH/NS), ed. StBoT 14:4f. (“und das Lulluwa-Land ist (gelegen) am Meere, an seinem Ufer”), tr. LMI 167 (“nel paese di Lulluwa, che è posto sulla riva del mare,” i.e., the land was coastal, not necessarily the city); our tr. follows Hittite Myths<sup>1</sup> 63; this is a phrase giving location “in/on” comparable to those with *pedi* (cf. 2 d 4' and 5').

**3'** w. *eš-* “to be” expressed or understood — a' in general: *nu=ššan DINGIR-LUM apāš mān ne[(piši)] mān=aš taknī* “whether that deity is (up) in heaven or he/she is in earth” KUB 36.75 ii 10-11 (prayer, OH/MS), w. dupl. KUB 30.11 rev. 3-4, ed. Lebrun, Hymnes 123f., 129 (“au ciel ou sur la terre”) □ the -šan in the first clause continues its force into the following symmetrical clause: ŠEŠ-aš=ma=tta <sup>d</sup>U-aš / [(n=aš=šan nepiši) LUGAL-u]š n=aš KUR-eanti L[UGAL-u]š “Your brother is the Stormgod; he is king (up) in heaven, and he is (also) king in the land” KUB 36.18 ii 12-13 (Song of Silver, CTH 364.2B), ed. Hoffner in FsOtten<sup>2</sup> 152, 154, tr. Hittite Myths<sup>2</sup> 49 □ note the minimal contrast: the construction is syntactically identical in the adjacent clauses; apparently the force of the -šan in the first clause carries over to the second. Such carry-over of the force of particles cannot be assumed for just any set of adjacent clauses, but only for those with a parallel structure. Cf. KUB 17.10 iii 16-19, where in a pair of such sets *natta* is carried over from clauses 1 and 3 to 2 and 4 (cf. CHD L-N 416 *natta* e); alternatively, the clause w. -šan belongs in usage 1 b (with šer unexpressed).

**b'** metaphorically “in” one’s heart or mind: DUMU-la<š>-maš=šan [tuel] / kuit kardi nu=za apāt ešši “what(ever) is in [your] heart, O my son, that you should do” KUB 1.16 iii 62-63 (Political Testa-

## -šan B 2 g 6'

ment of Ḫatt. I, OH/NS), ed. HAB 16f. (“Was, mein Sohn, in dein Herz (*gelegt*) ist”), Laroche, RHA XXIII/76:38, Klock-Fontanille, AnAnt 4:65 (“ce qui est dans [ton] coeur”) □ cf. substituting -kan: *kuit=ma=š<maš>=kan kardi=šmi anda n=at uššitten* KUB 29.1 i 43 (OH/NS); and cf. where no local particle occurs: *mān ... kardi=tta* KUB 1.16 iii 29-31, and also [ta]ku ilaš kardi=šmi naššu=ma <sup>d</sup>UTU-waš [i]štarningaiš kar-di=šmi n=at=kan šarā šáhten KUB 29.1 i 46-48; these latter exx. may be explained by the tendency of conditional *takku* (and *mān* standing for *takku* in OH/NS copies?) to fail to employ local particles (cf. Friedrich, HE §298,2).

**4'** w. *handai-* (mid.) “to arrange,” *anda*, and loc.: (They take these from the palace ...) *mašwan=šan hašši anda handaittari* § ... *kē hūman ŠAPAL GUNNI zikkanzi* § ... *nu GUNNI-i šipantanzi* “however much is arranged in/on the brazier/hearth (or: “determined for the brazier/hearth”). § (Other things) they place below the brazier/hearth. § (And still others) they offer at (or “to”) the brazier/hearth” KUB 29.1 iv 7-8, 26, 28 (OH??/NS), ed. Kellerman, Diss. 18f., 31 (“est rangé sur le foyer”), cf. CHD *mašwan* c 2' □ without loc. noun this verb requires no local particle: cf. exx. in StBoT 5:40-44 (but cf. counter ex. KUB 9.28 i 25 in 1 b 13'); mng. 1 b 7', 2 d 4'.

**5'** w. *harnink-*, *anda*, and dative: [*nu=za <sup>d</sup>UTU-ŠI tuk=pat* <sup>m</sup>Alakšandun šaggahhi apūn=ma=za / [UL šaggah]hi KUR-e=ya=šši=šan anda harnikmi “I, [My Majesty] will recognize only you, Alakšandu. I will not recognize him. I will destroy his country” KUB 21.5 ii 9-10 (Muw. II), ed. SV 2:58f., tr. Dipl-Texts<sup>2</sup> 88.

**6'** w. *hulaliya-*, *anda*, and loc. “to enclose/wrap something in something”: *nu=ššan AN.NA tepu sÍg ištaggai anda hūlaliezzi n=at=šan ANA BĒLŪ~TIM kunni ANA QĀTI=ŠU GÌR=ŠU nāi* “(The Old Woman) wraps a little tin in a woolen cord and winds it on the right hand (or arm) (and) foot (or leg) of the sacrificers (lit. ‘lords’)” KUB 27.67 ii 34-35 (Ambazzi’s rit. for Tarpatashi, MH/NS), ed. CHD L-N 359f. s.v. *nai*- 5 a 1' a', tr. ANET 348 (“She wraps up a small piece of tin in the bowstring and attaches it to the sacrificers’ right hands (and) feet”); cf. *ibid.* i 34 □ elsewhere *anda hulaliya-* + acc. is construed with the inst.: *nu SÍG GE<sub>6</sub> dāi n=at UZU.Ì.UDU-it anda hūlaliyazi* KUB 12.34 i 5 (Maštigga’s rit., MH/NS).

**-šan B 2 g 7'**

**7'** w. *-za anda išhuzziya(i)-* “to gird or cinch oneself in (for service)”: <sup>d</sup>IM-aš-kan <sup>d</sup>Šuwaliyaz-zašš-a kattanta tankuwai taknī iyannier nu-za- (š)an anda išhuziyait taknāš <sup>d</sup>UTU-uš n-aš ANA <sup>d</sup>IM peran weħatta “Teššub and Šuwaliyatt went down to the Netherworld, and the Sungoddess of the Netherworld girded herself and walked back and forth before Teššub (i.e., served him)” KBo 32.13 ii 9-12 (Song of Release, MH/MS), ed. StBoT 32.221.

**8'** w. *ki-* (mid.) “to lie” — a’ with *andan* “in”: [(*tarm*)]aš-šan 9-an andan kitta “A nonad (set of nine) of pegs is lying in (the bowl)” KBo 17.1 i 9 (fest., OS), w. dupl. KBo 17.3 i 4 (OS), ed. StBoT 8:18f., translit. StBoT 25:5 no. 3 □ *tarmaš* is probably a genitive preceding the neuter 9-an; cf. *anda ŠA KÙ.GI 9-an iē[r]* KBo 20.59:15 (myth. frag.).

**b'** without expressed adv.: (“Since Hašwara has just brought the tablet of Mt. Haluna”) *nu=ššan apēdani tuppiya mahhan kittari nu QĀTAMMA iyatten* “do as it is specified in that letter (lit. tablet)” Or. 90/1400 obv. 6-9 (Ortaköy letter), ed. Süel in FsAlp 491 □ we have cited no ex. of -šan ... *dai-* “to put into/inside of.” Yet in view of -šan andan ki- one expects the similar construction w. *dai-*. For *dai-* without a loc. in OS, taking no local particle, see *tuppuš šakanda šunnaš nu DUMU.MEŠ=ŠU andan zikēt* “She filled (the cracks in) the baskets with grease and placed the baby boys inside” KBo 22.2 obv. 2-3 (Zalpa story, OS), ed. StBoT 17:6f., tr. Hittite Myths<sup>2</sup> 81, Hoffner, CoS 1:181. In a third ex. there is no place word *andan*, and there is a clitic dat. pronoun, but the use of *dair* “put” rather than *pier* “gave” suggested a locative idea “inside them,” yet without -šan: *nu=šmaš DINGIR.DIDL-iš tamañ karātan daīr nu AMA=ŠUNU / [DUMU.NITA.MEŠ=Š]A natta ganeži* “And the gods put another *karāt-* in them, so that their mother did not recognize her [sons]” KBo 22.2 obv. 16-17.

**9'** w. *wemiyā-* “to find” and loc.: *karū=šan LUGAL-uš INA URUŠanaħuitta ŠÀ URUDUÁ×A* ( $DU_{10} \times A$ ?) *tēdanān wemiyānun* “Formerly in Šanaħuitta I, the king, found a hair in the wash basin” KUB 13.3 iii 24-5 (instr., MH/NS), ed. Friedrich, MAOG 4:47, 50, tr. ANET 207 □ it is most probably the *ištarna* or *anda* which underlies the ŠÀ in this clause which required the -šan. Similarly in *nu=kan ABU=YA kuin LÚ.KÚR URU Gaġġan INA ŠÀ KUR-TI IKŠUD* KBo 14.3 iii 15-16 (DŠ, Murš. II) it is the loc. behind *INA ŠÀ KUR-TI* that requires the -kan (cf. also

**-šan B 2 h 3'**

KBo 6.2 i 54-55 (Laws §24) w. loc. *haššī*). In itself the verb *wemiyā-* without preverb or w. *anda* requires no local particle: *kuit wemiezzi apašš-a [par]na=šša pittaizzi* “What(ever) he finds he carries off to his house” KBo 3.34 i 12 (anecdotes, OH/NS), *ta waħtauš wemier* “and they discovered sins” ibid. ii 24, *māħħan=ta kāš tuppianza anda wemiyazzi* “When this tablet reaches (lit. finds) you” HKM 14:3-5 (MH/MS) □ KBo 22.2 obv. 14 (OS) is not to be read *kuin=wa šanhiškiweni UMMA=NIN=šan wemiyawen*, but *kuin=wa šanhiškiweni UMMA=NIN š-an wemiyawen*.

**10'** w. *weħ-* and loc. “to turn (in/on its pivot)”: *nu=wa=ššan* <sup>GIŠIG</sup> GIM-an / [... *weħ*]atta DUMU-lašš-a=wa=ššan anni=šši / [*andan QĀTAMMA w]eħhattaru* “As the door turns [in its pivot,] may the child [likewise] turn in its mother” KBo 12.112 rev. 11-13 (birth rit., MH/NS), ed. StBoT 29:68f. □ otherwise, whenever a clause with the verb *weħ-* takes a local particle (such as -kan), there is always an implied local phrase: see exx. in StBoT 5:195-199.

**h.** “against” — **1'** w. *hanna-* (mid.) “to contest” and dat.: *damēdani=at warwalani lē kuedanikki pāi hannari=ya=šši=ššan* (par. =kan) *lē kuiški* “Let him not give it to another offspring (lit. seed); and let no one contest (it) against him” Bronze Tablet iv 24-25 (Tudħ. IV), ed. StBoT Beih. 1:26f., w. par. KBo 4.10 rev. 23 (Tudħ. IV-Ulmi-Tešub), ed. StBoT 38:46f., 73.

**2'** w. (*arħa*) *paškuwai-* “to ignore, reject” and acc. (rather than dat.): *lē=ma=mu=ššan paškuitta* “Do not ignore me” KUB 1.16 iii 65 (Political Testament of Ḥatt. I, OH/NS), ed. HAB 16f. (“Möchtest du dich mir doch nicht entgegen stellen!”), Klock-Fontanille, AnAn4:66, cf. CHD P 209 s.v. *pašku(wai)-* bil. sec.; cf. also KUB 1.16 iii 69-70; (“The person at whom the gods are angry”) *n=a(n)=ššan arħa paškuwa[nzi]* “and (whom) they reject” KUB 31.127 + KUB 36.79 i 46-47 (prayer, OH/NS), cf. KUB 30.10 rev. 2-3 (MH/MS), both cited in CHD *pašku(wai)-* 1 □ in NH (KBo 4.2 iii 44 and KBo 9.85 3-4) this verb takes -kan. The use of -šan in the above three exx. is probably due to the influence of the OS archetype. Since *pašku(wai)-* is a hostile act, the use of -šan is related to its connotation “against.” What is unusual here is the use of the acc. rather than the dat. as the obj. of “against.”

**3'** w. *šarā pippa-* and loc.: *nu=ššan* <sup>TÚG</sup> šek~*nu(n)=ššan kēdaš parnaš* [*šarā p(ippāš)*] “And he has turned [up] (his) šeknu-garment against these

## -šan B 2 h 3'

## -šan B 2 h 11'

houses” KUB 7.41 obv. 13 (rit.), w. dupl. KBo 10.45 i 2-3 (rit., MH/NS), ed. Otten, ZA 54:116f., and KUB 30.36 i 1-4 cited 2 h 12', below, cf. CHD *pippa*- 2 a.

**4'** w. *šai*- A and dat. “to be angry at/against (someone)": [an]tušši=ya=za=kan kuedani DINGIR. MEŠ š[a(-a?)-an-zil] “At whatever person the gods [are] a[ngr]y” 544/u ii 1, ed. Güterbock, AnSt 30:48; [nu=mu]=ššan kuiš DINGIR=YA ſaīt [nu=mu a]rha piš~ ſiyait “My (personal) god who became angry [at me] and rejected [me] — (let that very (god) take care of me [again])” ABoT 44a + KUB 31.131 ii 6-7 (Solar Hymn, OH/NS), ed. Lebrun, Hymnes 98 (as lines ii 64-65), 105 (as lines ii 6'-7') □ as noted in *šai*- A b 1' b', -šan associates with *šai*- A only when the personal object of the anger is in the dat. case, not when it is in the accusative.

**5'** w. *šullai*- B/šulliya- and dat. “to quarrel (with someone)": n=at=mu=ššan šullier nu=mu namma ÉRIN. MEŠ UL pešker “And they quarreled with me, and no longer gave me troops” KBo 5.8 iv 9-10 (ann. of Murš. II), ed. AM 160f.; <sup>m</sup>PÍŠ.TUR-waš=ma=mu=ššan šulliet “But Mašhuila quarreled with me” KUB 6.41 i 32 (Kup. treaty, Murš. II) □ the English prepositional complement of “to quarrel” is “with,” but the thought of hostility and opposition expressed by “against” is always present. When without dat. complement *šullai*-/šulliya-takes no local particle. With dat. complement it can take -šan, -kan or (rarely) no particle. Cf. *šullai*- B/šulliya-.

**6'** w. GÍR-an takš- and dat. “to draw/brandish a sword/dagger against”: kitpadalaz <sup>URU</sup>Hattuši haš~ šannaš DUMU-an idalu lē kuiški iyazi nu=šši=šan GÍR-an takkešzi “From now on in Hatti let no one harm a son of the (Great) Family and brandish(?) a sword against him” KBo 3.1 ii 34-35 (Tel.pr., OH/NS), ed. THeth 11:30f., tr. van den Hout, CoS 1:196.

**7'** w. (*idālu*) takš-/takkišš- and dat. or loc. “to contrive harm against (someone)": ANA É=ŠU=ma=šši=ššan U ANA DUMU.MEŠ=ŠU *idālu lē takkiššanzi* “But let them not contrive harm against his house and his children” KBo 3.1 ii 55-56 (Tel. pr., OH/NS), ed. THeth 11:34f., tr. van den Hout, CoS 1:197; cf. ibid. ii 34-35, 64-65 □ but in the same composition see exx. with -kan: ii 14-15, and some without any local particle: ii 60; these constructions were influenced by the NH language of the NH scribe and do not reflect OH usage; [nu=š]ši=ššan *idālu lē takkišteni* “Do not contrive harm against

him” KUB 23.77a rev. 12 (Kaška treaty, MH/MS), tr. Kaškäer 124; nu=ššan ANA LUGAL MUNUS.LUGAL ANA DUMU.MEŠ LUGAL HUL-lu takkišzi “And he contrives harm against the king, queen and princes” KBo 6.34 ii 35-36 (soldiers’ oath, MH/NS), tr. StBoT 22:10f.; even in the supine + *dāi*- construction: nu=ššan EGIR-pa URU-ri *idālu takkiškiwan daiš* “He began to plot evil against his city” KBo 32.14 ii 20 (Song of Release, MH/MS), ed. StBoT 32:77 □ NH w. -kan: in the diplomatic documents of Muw. II and his successors: *tuk=ma=kan* *URU*Haddus[as] HUL-lu U]L t[(akkešz)]i “Hatti will not contrive harm against you” KUB 21.1 iii 79 (Muw. II w. Alakš.), cf. KUB 14.3 ii 63 (Taw., Hatt. III); and in older documents recopied at that time: *idālu=ma=šmaš=kan lē ku[itki] taggašši* KBo 3.1 ii 14-15 (OH/NS); nu=ššan ANA ŠEŠ=ŠU / [ku]fe<sup>l</sup> takkiškit “[The thi]ngs he was plotting against his brother” KBo 15.10 i 25-7 (MH/MS), ed. THeth 1:16f.; cf. ibid. ii 20-21.

**8'** w. taštašiya- and dative “to whisper against”: išhāš=a=šmaš=šan [t]aštašeškiwan dāer “They began to conspire (lit. whisper) against their lords(?)” KBo 3.1 i 21 (Tel.pr., OH/NS), ed. THeth 11:16f. (“gegen ihre Herren begannen sie sich ... zu verschwören”), tr. van den Hout, CoS 1:194 □ assuming that *išhāš* is dat. pl. here.

**9'** w. ſarā tittanu- “to erect (a statue)": [(nu=mu=ššan mān DINGIR-LA)]M kuiški ŠA KUR LÚ. KÚR / [ſ(arā tittanu)]wan ḥarzi “And if someone from an enemy land has erected (the statue of) a deity against me” KBo 15.19 i 22-23 (rit. of the sea), w. dupl. KBo 15.21 i 18-19.

**10'** with dat. and *uwa*- “to come against (someone)": (If you don’t institute a debt release in the city of Ebla) [nu=wa=š]šan ammuk šumāš *tue*[g~gaš=šam]aš uwami “I will come against you (pl.), (that is,) against your bodies” KBo 32.19 ii 22-23 (Song of Release, MH/MS), ed. StBoT 32:381, cf. ibid. iii 47-48.

**11'** w. walh- and loc. “to strike against, attack,” or implied loc. of a musical instrument: [... <sup>LÚ</sup>ki]taš ḥalzāi GAL <sup>d</sup>IM akuanzi walhanzi=šan “The *kita*-shouts; they drink the cup of the Stormgod; (and) they beat on (percussion instruments)” KBo 17.74 + ABoT 9 i 21 (fest. of thunder, OS), ed. StBoT 12:12f.; walhanzi=šan ibid. ii 49, iii 14, 26, 38, ed. StBoT 12:22f., 26f., 28f., comment on p. 60; but also in KBo 20.33:19 (OS), translit. StBoT 25:54; KBo 20.5 + KBo 25.12 + ABoT 5 ii 32

## -šan B 2 h 11'

(KILAM fest., OS); SAG.DU=ma=šši=ššan / [(kuiš NA<sub>4</sub>-aš *walhi*)]škittari “Whatever stone struck(?) its head” KUB 33.93 iv 19-20 (Ullik. I A), w. dupl. KUB 33.92 + KUB 36.10 iii 10-11, ed. Güterbock, JCS 5:156f. (differently), tr. Hittite Myths<sup>2</sup> 59 □ the lack of Hittite ending or Akk. preposition (e.g., *INA*) w. SAG.DU renders its grammatical case obscure: it could be an unmarked d.-l. “against his head,” or an acc. like the acc. objects of *paškuwai-* (cf. 2 h 2’, above). Since *walhi-* often occurs without -šan (or any local particle), the conditioning factor influencing its use of -šan must be sought in the presence (or implication) of a local expression. In KUB 33.93 iv 19-20 (Ullik.) perhaps it is rather unexpressed šer (upon his head). In *walhanzi=ššan* the implied object is the musical instrument, which would be in the accusative. The function of -šan in the *walhanzi=ššan* construction is unclear, but it is noteworthy that the -šan seems to be omitted when the direct object is expressed: [a]rgami *walhanzi* KBo 20.40 v 11, KBo 20.32 iii 11, ANA *kupti=ma kī walhanzi* KUB 9.2 i 4 and sometimes when it is unexpressed: KBo 34.15 + KBo 23.91 i 17. With a ‘place word’ or a noun in a local case *walhi-* sometimes takes -kan: *namma=man=ši EGIR-an KASKAL.MEŠ-TI I[SBAT] mān=an=kan EGIR-anta walha* KUB 14.1 rev. 27 (MH/MS); ÉRIN.MEŠ ŠUTE=ma *pangarit anda ar[i] nu=šši=kan ANA KARAŠ GE<sub>6</sub>=za anda GUL-aḥ[zi]* KBo 5.6 ii 1-2; (Supp. I); *nu INA KUR.UGU-TI pāun nu=kan URU*<sup>URU</sup>*Kathaidd[uwan] / [... GUL-u]n* KUB 14.16 i 26-27 (Murš. II); [(*takku É-er našma URU*)-y]an <sup>GIS</sup>KIRI<sub>6</sub> *našma wešin kuiški ušneš[(katta)] / [(ta)maiš=(a pai)]zzi ta=kkan pē~ran walhi* (var. [GU]L-aḥzi) *ta=ššan / [(happari) š]er happar iēzzi* (var. [iy]azi) “If someone is in the process of selling a house, a village, a garden or a pasture, but another (seller) goes and strikes first(?), and makes a sale of his own instead” KUB 29.29 obv. 8-11 (Laws §146/35, OS), w. dupl. KBo 6.10 iii 17-20 (OH/NS), ed. LH 120f. w. comments on 207 □ *nu uēr URU*<sup>URU</sup>*KÙ.BABBAR-šan GUL-her* KBo 3.4 iii 59-60 obviously does not contain -šan, but <sup>URU</sup>*Hattušan*.

12’ w. *wer(iya)-* (act.) “to summon” and loc.: *mān=šan [antuḥš]aš ANA LÚTAPPI=ŠU TÚGšeknun [šarā pi]ppāi nu=šši=ššan DINGIR.MEŠ [we]ri=yazi nu=šši kī SISKUR=ŠU* “If [a perso]n turns up his šeknu-garment against his colleague and summons the gods against him, this is the ritual (to counteract) him” KUB 30.36 i 1-4 (MH/NS); [*mān an~tuḥši LÚTAPP=ŠU lālan karpz*] *našma=šši=ššan*

## -šan B 2 i 1’

DINGIR.MEŠ-uš *weriyazzi* “If his colleague ‘lifts’ (his) tongue against a person, and summons the gods against him” KUB 17.28 ii 33-34 □ note that *lālan karp-* (cf. CHD L-N 25 s.v. *lala-* 8) does not require -šan, although in English translation “against” is appropriate □ exx. of *weriya-* w. -ašta, without a d.-l., and without the connotation “against”: KUB 11.30 iii 5-6; KBo 22.6 i 19-20; KUB 27.67 ii 1-2 (rit.); cf. KUB 17.21 iii 12-13; with -kan, but without the connotation “against” w. dat. “for (the sake of)”: *nu=mu=kan* <sup>U</sup>NIR.GÁL *BĒLI=YA* <sup>Hašammilin</sup> *BĒLI=YA weriyan harta* “The mighty(?) Stormgod, my lord, had summoned for me Hašammili, my lord” KBo 4.4 iii 33-34, ed. AM 126f., cf. also KUB 19.37 iii 16; [(n)=an ANA <sup>UTU-ŠI</sup> U[(L h)]atrāši [nu=k]an apedani [an]tuḥši and[a weriya]tta“ and you do not write to My Majesty, but you allow yourself to be summoned to/for that person (scil. my enemy)” KBo 4.7 iii 27-28, w. dupl. KUB 6.41 iii 66, ed. SV 1:130f.; with other meanings: <sup>m</sup>Sipa-L[(Ú-š=a=šši DUMU <sup>m</sup>Armatarḥunta GAM-a)]n ēšta n=an=kan ANA ÉRIN.MEŠ ŠA K[(UR UGU-TI)] [ni]ninkūanzi (vars. A and B Ø) *weriat* “Sipa-ziti, the son of Arma-Tarḥunta, was with him (scil. Urḥi-Teššub), and (Urḥi-Teššub) had summoned him to mobilize the troops of the Upper Land” KUB 1.9 iii 10-12 (Apol. of Ḥatt. III), w. dupl. A: KUB 1.1 iv 3-4, B: KUB 26.45:48-49 + KUB 1.4 rev. 35-36 + 674/v (StBoT 24 Taf. III) iii 48-49 □ the dat. (ANA) indicates the obj. of the inf. *ninink-*; MUNUS.LUGAL <sup>1</sup>Puduhepaš=kan kuwapi <sup>m</sup>UR.MAH.LÚ-in GAL DUB.SAR.MEŠ <sup>URU</sup>*Hattuši ANA TUPPA*<sup>HLA</sup><sub>URU</sub>*Kizzu-watna šanḥūanzi* <sup>1</sup>wleriyat “When Queen Puduhepa commissioned (lit. summoned) Walwa-ziti, the chief of the scribes, to search in Ḥatti for tablets of Kizzuwatna” KBo 15.52 vi 39-43 (*hišuwaš-fest.*) □ the -kan is called for by *weriya-* and the locative <sup>URU</sup>*Hattuši*; cf. *šanḥ- 1 b*; contrast exx. of *weriya-* without local particle: ANA LÚ.MEŠ <sup>URU</sup>*Mirā=ma=wa=za / [anda lē] weriyanza perann=a=wa=šmaš lē werianniškiši* KUB 14.15 iv 48-49 (ann. of Murš. II), ed. AM 74f., cf. CHD *peran* 2 l; no -šan is required without the loc. Cf. KBo 4.4 ii 2, KUB 21.5 iii 10-11, KUB 21.29 iii 44-47, KUB 23.1 iii 6-7, KUB 26.32 i 12-13, etc.

i. “together” (often with *anda* or *EGIR-an*) — 1’ w. *EGIR-an ar-* (mid.) and loc. “to stand behind and occupy oneself with, set oneself to (a task)": *gemiyaš=šan* (var. *nu gimmandas*) *aniyattha[š* BURU<sub>14</sub>-aš=a *aniyatthaš]* / *EGIR-an arḥut* “Occupy yourself with (lit. stand behind) the tasks of winter [and the tasks of harvest-season]" KUB 13.1 iv 12-13 (*BĒL MADGALTI*-instr., MH/NS), w. dupl. KUB 13.2 iv 24, ed.

## -šan B 2 i 1'

## -šan B 2 i 7'

Dienstanw. 51 (differently) □ also without local particle in this idiom: *nu KI[N.HI].A-aš uddanī EGIR-an ar[but]* KUB 31.84 iii 72-76 (MH/NS); with similar wording but meant literally, not in this idiom and without a local particle: *IŠTU DUMU.MEŠ É.GAL-TIM=ma GAL DUMU.MEŠ É.GAL arta EGIR-ann=a=šši 2 DUMU.MEŠ É.GAL āranta* IBoT 1.36 iii 12-13 (instructions for guard, MH/MS), ed. AS 24:24f.; ibid. iii 14-15, 18, KBo 5.2 ii 55-56, KUB 10.78 i 12, KBo 10.23 iv 9-10.

**2'** w. *epp-* — **a'** w. *anda-* and loc. “to add X to Y”: *nu=ššan NAPŠĀTU ANA NAPŠĀTI anda ēp n=at=mu uppi* “Add people to people (or: combine people with people) and send them to me” HKM 19 edge 1-3 □ contrast *anda epp-* with single acc. obj. “to take prisoner,” no d.-l. or sense “to add X to Y” and no -šan: *U ŠA ḫTelipinu karpin kardimiyattan wašdul šawar anda ēpdu n=at āppa lē uizzi* “And let it capture Telipinu’s wrath, anger, ‘sin’ and sullenness, and let them (lit. it) not come back” KUB 17.10 iv 18-19 (Tel.myth, OH/MS); KBo 12.4 iii 5 (Tel.pr., OH/NS); HKM 18 i.e. 4 (letter, MH/MS); KBo 4.4 iii 38 (ann., Murš. II), ed. AM 128f. NH exx. of *anda epp-* without loc. but w. -kan: *nu=kan antuḥšātar kuit INA URU.DIDL.I.HI.A=ŠUNU EGIR-pa pān ēšta nu=šmaš=at=kan anda ēpper* “They (scil. the Kaškaeans) captured for themselves the people who had gone back into their cities” KBo 5.6 i 19-20 (DS 28A); *nu=kan kuit kuunner kuit=ma=za=kan anda ēpper* KBo 5.6 i 21 (Šupp. I); here the -šmaš or -za is reflexive: “seized them for themselves” and -kan is required because of the “for ...” idea.

**b'** w. *āppan*, acc., and no loc., “to recover (?): (“Concerning the fact that you took the cattle of <sup>URU</sup>Gašpura, and scattered them in the district of <sup>m</sup>Entarawa: You must not muster old troops and auxiliary troops from the district of Entarawa!”) *nu=ššan apūn GUD.[H]I.A EGIR-an ēpdu n=aš=kan KIN-az lē šamēzzi* “Let him recover(?) those cattle, and let him not be held back from (lit. withdraw from) his work” HKM 5:11-14 (letter, MH/MS), ed. HBM 126f. (“hinterher nehmen”), 304 □ recovering the cattle is a gathering “together” of the previously scattered (*išluwait-* ta) cattle.

**3'** w. *eš-* “to be” (unexpressed): *perann=a=ššan išnaš pūrpūriēš* <sup>GIŠ</sup>*hattalu* <sup>GIŠ</sup>*tarzuwān* “and/ but in front (are) dough balls, a *hattalu* and a *tarzuwān*” KUB 27.67 ii 11-12.

**4'** w. *harp-* (mid.) and dat.-loc. “to join oneself (together with someone)”: *UMMA ḫInar* <sup>m</sup>*Hūpa~*

*šiya kāša=wa kī=ya kī=ya uttar iyami nu=wa=mu=ššan zikka har(a)p̄hut* “Inara said to Hupaşıya: ‘I am about to do this-and-that; so you join with me’” KBo 3.7 i 21-23 (OH/NS), ed. Beckman, JANES 14:13, 18, tr. Hittite Myths<sup>2</sup> 12 □ most likely -šan was the particle of choice for this construction in OH; examples with -kan in OH/ NS texts represent NH innovations: cf. w. -kan: *appezzian=at=kan naššu idālawēššanzi našma=at=kan ḫarpantari* “but (if) afterwards either they become estranged or they each find a new (marriage) partner (lit. they re-associate)” KBo 6.3 ii 18-19 (laws §31, OH/NS), ed. LH 40; no OS exemplar is preserved for this passage; *nu=mu=kan āššawaš antuḥšāš anda zik=pat* [DINGIR=YA] *harpta* “You, [my god], associate me with good people” KUB 30.10 obv. 7-8 (OH/MS), ed. Lebrun, Hymns 112, 115, tr. ANET 400; but cf. without local particle in OS: *takku ANŠE.KUR.RA MUNUS.AL-aš ḫalieaš harpta* “If a mare strays into (lit. associates herself with) (another) corral” KBo 6.2 + KBo 19.1 iii 47-48 (laws §66, OS), ed. LH 76f. □ Friedrich, HE 1 § 92.2, has noted that in the laws the particles are often omitted on *takku*; cf. act. *ḥarpus* *ḥarp-* “to make heaps, gather items into heaps” w. loc. and atypical, clause-internal -šan (cf. Neu, Linguistica 33:137-152), above, 2 d 14’.

**5'** w. *kiš-* (mid.): *LÚ.MEŠ* <sup>URU</sup>*Pakarr[ipa=ma]* *EGIR-pa wahnuer nu=šmaš=šan ŠA* [<sup>URU</sup>*Ḫatti*] *kišantat* “The men of Pakarripa changed sides and joined [the land of Ḫatti] (lit. became (partisans) of [the land of Ḫatti])” HT 21 + KUB 8.80 + 1472/u:5-6 (treaty of Šupp. I w. Šattiwaza of Mitanni), ed. Beckman, ZA 87:98 □ for *kiš-* in this sense see StBoT 5:96 (6a); -šmaš is not an error for -naš “us” here (contra Beckman, FsHal 55a), but functions like -za with *kiš-* “They became (allies) of [Ḫatti]” (so correctly in ZA 87:98); for *kiš-* “to occur” w. -šan see KBo 10.7 ii 26-27, in 1 b 15’, above..

**6'** w. *šumumah-* “to combine(?),” *anda*, and loc.: *kenupi=ma=ššan anda ŠA UR.MAH šiešai paršanaš* <sup>UZU</sup>*šišai šumumah n=at hark* “But combine(?) the šišai of a lion and the šišai of a panther together in a bowl(?), hold them (there), (and make them one)” KUB 29.1 ii 42-43 (foundation rit., OH/ NS), ed. Kellermann, Diss. 15, 28, Marazzi, VO 5:154f., Rieken, HS 113:117.

**7'** w. *tiya-* and inst.: *ta*<sup>k</sup>*ku=ššan GIDIM-it!* *tiezi* “If he/she has sex with (a forbidden partner as) a deceased person” KBo 6.26 iii 29 (Laws §190 p., OH/NS), ed. HG 82f., LH 150 □ var. in the pl. *ta*<sup>k</sup>*ku=ššan ak~*

## -šan B 2 i 7'

*kantit tianzi* KUB 29.34 iv 11 (y, OH/NS). See now HL 150 and especially commentary on p. 225 (citing KBo 17.65 obv. 5 ITTI DAM=ŠU ... tiy[azzi]).

**3.** Accompanying the expression “for (the benefit of)” or “about, concerning” — **a.** w. šer — **1'** “for (the benefit of), for (the sake of)” — **a'** w. *halziške-* “to recite, call out” and dat.: [nu=šm]aš=šan KUR.KUR.HI.A *niwallan šer halziš[kaweni]* “We shall recite (call out) for you (gods) the innocent lands” (followed by a list of cities) KUB 23.115 iii 7 (prayer, Arn. I/NS), ed. Kaškär 160f., Lebrun, Hymnes 139, 146.

**b'** w. *haš-* “to give birth” and loc.: (When Mt. Wašitta begins to wail in birth pain, the other mountains ask her why, and they note: “The fate deities did not decree it for you”) *UL=ma=an=[ta]=kk[an]* / [AM]A-aš šer hašta “Neither did your mother give birth to it for [you]” (Then Wasitta answers all the mountains:) DUMU-an[naza]l=wa=z tuḥhiman *UL IDI UL=an=mu=kan* <sup>d</sup>Gulšeš *gulšer UL=ma=an=mu=ššan* AMA=YA šer hāšta “From childhood I did not know birth pain. The fate-deities did not decree it for me. Neither did my mother give birth to it for me, (but ever since [...] like a stranger slept with me, I began to have the pain)” KUB 33.118 left col. 18-22 (Kumarbi and Mt. Wašitta), translit. Myth. 189, ed. Friedrich, JKF 2:151f., tr. GeschRel 89, cf. Gonnet, RHA XXVI/83:151 w. lit. □ unlike Hittite mountain gods, Mt. Wašitta was female (so von Schuler, WbMyth 208 and Haas, GeschRel 89 ‘sie’). Although in other myths of the Kumarbi cycle males also become pregnant (cf. Kumarbi himself in the Song of Kumarbi!), the story of her impregnation by a LÚUBĀRU points to her own female sex. Line 22 cannot be translated “Die Mutter hat dich nicht dazu geboren!” (pace GeschRel 89), since the direct obj. of *haš-* is -an referring to the *tuḥhiman*, and -mu (like -ta in 18) goes with šer. It is highly unlikely that the scribe erred with his -an in both lines 18 and 22.

**c'** w. *kuen-* “to kill” and dat. clitic: *nu=mu* [(DINGIR.MEŠ ABI=YA peran hūyer)] / *nu=šši=ššan* LÚ.KÚR šer ku[(enun)] “The gods of my father ran before me, so that I killed the enemy for him (scil. Mašhuiluwa)” KUB 6.41:14-15 (Kup. treaty, Murš. II), ed. SV 1:108f. (“ich schlug für ihn”), tr. DiplTexts<sup>2</sup> 74.

**d'** w. *peššiye-* and loc. “to cause to fall, drop, remit (an obligation)”: (“So Mēgi cleared his city

## -šan B 3 b 1' c'

from its debts”) <sup>URU</sup>Eb[lai=š]an URU-ri šer waš~tul<sup>HI.A</sup> peššiēt “For the sake of the city of Ebla he remitted (all) debts(?) (owed to him as the ruler)” KBo 32.15 iii 20 (MH/MS), ed. StBoT 32:297 (“Zugunsten der Stadt hat er die Verfehlungen verworfen”), tr. Hittite Myths<sup>2</sup> 76 □ perhaps the mng. is *peššiya-* 6.

**e'** w. *zahh(iya)-* “to fight”: *nu=ššan ANA* <sup>m</sup>[M]adduwatta kuit šer zah[h]er [ma]n=kan šer ANA <sup>m</sup>Madduwatta kuener “Because they fought for the sake of Madduwatta, they would have killed for his sake” KUB 14.1 obv. 59 (Madd., MH/MS) □ note how the scribe fluctuates between -šan and -kan in these two consecutive clauses with dat.-loc. plus šer; probably in the second clause the usual -kan with *kuen-* prevails.

**2'** “about, concerning” with *išduwai-:* *nu=mu=ššan* šer aššul natta *išduwari* “Goodness will not become known about me” KUB 30.10 rev. 19 (prayer, OH/MS), ed. Lebrun, Hymnes 115, 117 (“A cause de moi, le bonheur ne se manifeste pas”), tr. ANET 401 (“good tidings do not come to me”); *namma=mu=ššan lamni=mi šer aššu[I]* / [U]L *išduwari* “goodness will not become known about (lit. upon) my name” KUB 30.11 rev. 16-17 (OH/MS), ed. Lebrun, Hymnes 124, 129 (misreading as: *namma=ma=ššan* DI<sup>hi</sup>-mi šer “à cause de mon jugement”).

**b.** w. šer unexpressed — **1'** “for (the benefit/sake of)” — **a'** w. *epp-* “to seize” and dat.: *nu=šši=ššan* <sup>LÚ</sup>antiyantan appāndu nu LUGAL-uš apāš kiša[(ru)] “Let them seize a husband-marrying-in for her (the princess), and let him become king” KBo 3.1 ii 39 (Tel. pr., OH/NS), w. dupl. KBo 12.4 ii 8-9, ed. THeth 11:32f., tr. van den Hout, CoS 1:197.

**b'** w. *iya-* “to do” and dat.-loc.: *ANA BĒLI=ma=at=šan* (var. -kan) lē iēzzi *ANA ŠEŠ=ya=at=z=(š)an* NIN=SU <sup>LÚ</sup>ari=ši=ya lē iyazi “Let him not do it for the sake of (his) lord, and let him not do it for the sake of (his) own brother, his sister, and his colleague” KUB 13.2 iii 25-26 (*BĒL MADGALTI* instr., MH/NS), w. dupl. KUB 31.86 iv 11-12, ed. Dienstanw. 48.

**c'** w. *ki-* “to be placed, established” and dat.: *namma=ššan* (var. Ø) *ANA* <sup>LÚ.MEŠ</sup>SANGA ... *nahšarraz kittaru* “Furthermore, let reverence be required (lit. established) for priests ...” KUB 13.2 iii 19-20 (*BĒL MADGALTI* instr., MH/NS), w. dupl. KUB 31.86 iv 3-4, ed. Dienstanw. 47, cf. CHD L-N 344 s.v *nahšaratt-* 2.

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## -šan B 3 b 2' d'

**d'** w. *dai-* “to put, place, establish” and dat.: *nu=ššan šumāš DINGIR.MEŠ-aš nahšarattan URU Hattušaš=pat KUR-ya zikkiwani* “Only in the land of Hatti do we establish reverence for you gods (i.e., for your benefit)” KUB 17.21 i 3-5 + 545/u i 7-9 (prayer of Arn. I and Ašm., MH/MS), ed. Kaškäer 152f.; *namma=šmaš=ša[n SÍ]SKUR.HI.A-aš* (var. *maltešnaš*) *parkuyannaš uddanī nahšarattan kiššan UL kuiški tiyan harta* “No one had established such respect for you (gods) in the matter of making purification rituals” ibid. i 19-20, w. dupl. 398/u + 1945/u i 5-6, ed. Kaškäer 152f., Lebrun, Hymnes 134, 143 (“personne n'avait ainsi témoigné du scrupule à l'occasion de la purification des [of]frandes votives”), tr. ANET 399, cf. CHD L-N 136 and 344 s.v. *maltešar* 3 and *nahšaratt-* 2, and CHD P 167 s.v. *parkuyatar*; *DINGIR.MEŠ-aš=šan SÍSKUR zik=pat z[(ikkiš)]i karuiliyaš=šan [DINGIR.ME]Š-naš HI.A LA[=ŠUNU z]ik=pat zikkiši* “You alone place (i.e., determine) the offerings for (the benefit of) the gods; you alone place (i.e., determine) the portions for (the benefit of) the primeval gods” ABoT 44 + KUB 36.79 i 26-27 (hymn to the Sungod, OH/NS), tr. Güterbock, JAOS 78:240 □ although formally [DINGIR.ME]Š-naš could be a gen. rather than dat., the combination of -šan and *dai-* would be strange without a d.-l. complement, and the construction gen. + head noun + resumptive poss. pron. required by space considerations is according to Garrett in FsWatkins 155-163 appropriate only for body parts and inalienables. Note that *maltešar*, a reading of SISKUR, appears among nouns taking the simple rather than the split gen. (ibid. p. 160). If offerings have to be determined and allotted, they are clearly not inalienable. Thus we favor taking [DINGIR.ME]Š-naš as dat.; cf. also KUB 12.26 ii 3-5, KUB 29.1 i 40-41, KUB 43.60 i 5-8, 12-15, KUB 53.14 ii 4-5 (fest. for <sup>d</sup>Telipinu, OH/MS), KUB 57.105 iii 5-6; [(*namma=š*]an É DINGIR-LIM=K[(A BIB~RI)]<sup>HI.A</sup>=KA [(GAL.HI.A=KA)] UNUTE<sup>MEŠ</sup>=KA *nah[šaraz]a tiyanza* “Moreover, reverence is shown for (the benefit of) your temple, your [animal-shaped vessels, your cups,] (and) your utensils” KUB 24.1 ii 16-17 (prayer, Murš. II), restored from KUB 24.1 ii 1, KUB 24.2 ii 6 and KUB 24.3 iii 2, ed. Gurney, AAA 27:20f., Lebrun, Hymnes 182, 186, tr. ANET 397.

**e'** w. *waggar-* “to be missing, lacking absent” and dat.: [*nu=wa=m*]u=ššan 1-an *uttar waqq[ar(i* [DUMU.NITA<sup>1</sup> D)UMU.(MUNUS-ašš)]=a NU. GÁL “One thing is lacking for me: I have no son or

daughter” KUB 24.8 ii 3-4 (Appu story, OH/NS), w. dupl. KUB 36.59 i 3, ed. StBoT 14:6f., tr. LMI 168, Hittite Myths<sup>2</sup> 83, Hoffner, CoS 1:154; but cf. similar passage in the same text w. -apa: *nu=šši=pa UL kuitk[i w]aqqari nu=šši=pa 1!-an uttar waqq[a]ri* KUB 24.8 i 15-16; NINDA-aš=ši wātar nu *ḥūman šarā artari UL-a=šši=ššan kuitki waggāri* “She has bread and water. Everything is available. Nothing is lacking for her” KBo 4.8 ii 9-10 (prayer, Murš. II), ed. Hoffner, JAOS 103:188 □ but already in the same text see NH substitution of -kan: *nu=šši É-er ADDIN nu=šši=kan ZI-ni UL kuitki waqqāri* KBo 4.8 ii 7-8 (prayer, Murš. II), ed. Hoffner, JAOS 103:188; KUB 13.2 i 3-4, despite ed. Dienstanw. 60, is probably not an example of -šan waggar-, but rather, as can be seen from the duplicate KUB 13.1:37-38, two sentences together (see Goetze, JCS 14:71); in NH constructions with or without the dat.-loc. complement could either be marked with -kan (KUB 42.100 iii 25, KBo 18.79 rev. 32-33 (letter, NH)) or with no particle ([...] MA.NA URUDU=ma=šši waq[a]r[i] KUB 42.29 ii 9); for exx. of *wakkār-* with no local particle see KUB 42.83 iii (11), KUB 42.29 ii 9, KUB 42.28 obv. rt. col. 12, 16, KUB 8.69 iii 13 (all NH).

**2'** “about, concerning” — **a'** w. *hatrai-* “to write” and loc.: *n=aš=šan kue[dani]* / *uddanī hatr[ai]* “Concerning what matter he wrote” HKM 39:4-5 (letter, MH/MS), ed. HBM 190f. It is very doubtful if -šan is conditioned by *hatrai-* and dat. complements, since this verb occurs with dative complements often without any local particle: cf. e.g., HKM 1:4-7, HKM 19:4-5, HKM 27:23.

**b'** w. *parā kalank-* “be fully satisfied”: *nu=ššan parā kal[an][kan]za ēš* “Be completely satisfied with (the offerings)” KUB 24.1 i 15 (prayer, Murš. II), ed. Gurney, AAA 27:16f. (line 13), Lebrun, Hymnes 181, 185 (“sois donc pleinement rassasié”), tr. ANET 396, cf. CHD P 126 s.v. *parā* 7 b □ note also the pre-NH lack of -za in this “to be” clause with 2nd sg. subj., due to the MH archetype re-used by Murš. II.

**c'** w. *taškupiške-* “to wail” and loc.: UD.KAM-at UD.KAM-at=ma=ššan [...] / ANA SAG.DU. HI.A=ŠUNU šer [...] / UD.KAM-at UD.KAM-at=ma=ššan [...] / *taškupiškizz[i]* “Day by day [...] on account of their heads [...]”; day by day he/she wails [...]” KUB 33.97 i 17-20 (frag. from cycle about Baal or Teššub).

**d'** with loc. and *wer(iya)-* “to summon” (pass. “be summoned” > “be alert?”): *nu=ššan apē[d]ani*

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*uddanī weranza = pat ēš nu* LÚ.MEŠ šapašalliu[š] pi~yeya nu SIG<sub>5</sub>-in šapašiyandu “Be summoned(?) / alerted(??) concerning that matter, and dispatch scouts to scout thoroughly” HKM 7 obv. 9-11 (letter, MH/MS), ed. HBM 130f. (“Über jene Angelegenheit sei auch noch beauftragt”) □ this is an ex. of the local particle evoked by a participial predicate rather than a finite verb form (cf. HKM 19:5-6, mng. 2 f 2' a'); note also the lack of -z(a) or equivalent dat. clitic pron. of subj. (cf. Hoffner, JNES 28:225-230, idem, BiOr 53:750-761).

**4.** Accompanying ideas of measuring or counting (also KUB 24.7 iii 22-24 in 2 a 9', above) — **a.** w. *irha-* “limit” and *meyani-* “extent”: (“What captives and livestock the Hittite infantry and chariotry brought home”) *nu = ššan irhaš miyanaš* NU.GÁL ē[šta] “there was no limit (or) extent (placed) upon (them)” KUB 19.37 ii 45, ed. AM 170f., cf. CHD L-N 233 s.v. *meya(n)ni-* c.

**b.** w. *kappue-* “to count”: (“What captives the Hittite lords, infantry and chariotry brought home”) *nu = ššan kappuwauwar* NU.GÁL ēšta “there was no counting” KBo 3.4 ii 43-44, ed. AM 56f., cf. ibid. iii 35, but cf. also w. -kan ibid. iii 54.

**c.** w. *kutriš iya-* “to make a reckoning”: MU.KAM.HI.A = šaš = šan *kutriš UL iēr* “They made no reckoning of his years” KUB 29.1 iii 7-8 (OH/NS), ed. Kellerman, Diss. 16, 29, Marazzi, VO 5:156f., tr. ANET 358 □ since there is nothing about the verb *iya-* “to do, make” which requires the presence of -šan, we must conclude that the influencing factor is the counting/measuring expression *kutriš*, on which cf. Laroche, Annuaire du Collège de France 1979-80:546, Oettinger KZ 108:47f., HED K 298.

**d.** w. *makkešš* and dat.-loc. “to become too much for (someone)": *kinun = a = mu = ššan inan pit-tuliyašš = a makkešta* “But now (my) illness and fear have become too much for me (to bear)” KUB 30.10 rev. 16-17 (prayer, OH/MS), ed. Lebrun, Hymnes 114, 117; *nu = mu = ššan inan makkešta* [a?] KUB 30.11 rev. 13 (prayer, OH/MS), ed. Lebrun, Hymnes 124, 129, cf. CHD 121 s.v. *makkešš*- 2. The verb *makkešš*- itself does not require a local particle, but as can be seen from contrasting its other occurrences with the last three exx. cited s.v. *makkešš*- 2, it is when the dative clitics -mu and -ši “for me/him” are added that either -šan or -kan become necessary.

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**e.** w. other expressions of measuring: [*nu = ššan appanti kunanti = ya* / [*mekki ēšta*] “[There were many] captives and slain” KBo 3.4 iv 20-21, AM 122f. □ *appanti* and *kunanti* are not datives, but nom. collectives, which look like neut. pls. in -i as understood by Götze, AM 233f., but d.-l. according to HW<sup>2</sup> E 86b.

**5.** Indicating “off from”? (only NS; replacement for -ašta ?) — **a.** with the abl. and the participle of *karš-* “to cut off (from)": *n = at = šan haliyaz ašau~ naz mahhan karšan n = at = kan* DINGIR.MEŠ-aš *QĀTAMMA anda arnuwandum* “And as it has been removed from the corral (or) pen, just so let them bring it in to the gods” KUB 13.4 iv 59-60 (instr. for priests, pre-NH/NS), ed. Süel, Direktif Metni 86f., tr. ANET 210, McMahon, CoS 1:221 §19 (“as it (was) selected from the enclosure (and) the fold”), cf. HED K 103 (“when it has been removed from the corral [or] fold”) □ as can be seen from the documentation of this article, it is highly unusual for -šan to accompany the abl., whereas -kan often does (cf. -kan + abl. + šamen-); another rare ex. is KBo 3.21 ii 17-18 (Adad hymn, OH?/NS) cited above in section 1 b 26'.

**b.** with dat.-loc. (ANA ...) and the verb *arha tit~tanu-* “to remove from, depose”: [...] = ššan ANA MUNUS AMA.DINGIR-LIM-UTTI kuit / [arha t(itta)]nunun “But because I removed [Tawannanna] from the status of high priestess” KBo 4.8 iii 5-6 (prayer, Murš. II), w. dupl. 1206/u 2-3, ed. Hoffner, JAOS 103:189 □ note how -šan is replaced by -kan in KBo 4.8 ii 5-6, and note MH (Neu, FsGüterbock<sup>2</sup> 151-164) exx. with -kan from the hippological texts: KBo 16.91 obv. left col. (13), and perhaps KUB 29.55 ii (4), KUB 29.48 iii (28-29). In general, however, in NH this construction can omit the local particle: KBo 4.8 ii 15 (Murš. II prayer), KUB 21.15 + 715/v (ZA 63:85) iv 7-9 (Ḫatt. III), Bronze Tablet i 8, 14, ii 44 (Tudḫ. IV), KUB 5.24 i 56 (oracle text, late NH), KUB 36.2d iii 38 (myth, NS); similarly w. *awan arha tittanu-* and no particle: KBo 4.6 i 17, KUB 24.14 i 18, KUB 10.72 ii 11-13, KUB 56.19 i 23, but perhaps once w. -kan: KUB 56.19 ii (33).

**6.** Unclear: *nu = ššan parā lē autti* “You should not ignore it” KBo 5.13 iii 8 (Kup. treaty, Murš. II), tr. DiplTexts<sup>2</sup> 77; *nu = ššan apedaš kuwatqa antuhšaš parā* [uškilši] “But you somehow ignore (the actions of) these men” ibid. iii 27-28, tr. DiplTexts<sup>2</sup> 78. The frequency with which -šan co-occurs with *parā* should not be overlooked: KUB 14.1 obv. 71 (Madd., MH/MS), KBo 6.2 iv (60) (Laws

## -šan B 6

§100, OS), w. dupl. KBo 6.3 iv 60-61 (OH/NS), KBo 32.14 ii 3-4 (MH/MS), KUB 33.121 ii 6, 8, KBo 19.112 rev. 6 (Hedammu), KUB 24.1 i 15 (prayer of Murš. II); (Ašduwarae, whom they hold there in <sup>URU</sup>Piššunupašši) [nu=]šmaš=šan (so Alp, HBM 398) <sup>d</sup>UTU-ŠI kuit EGIR-pa maniyah̄ta “since His Majesty has allotted him to you (pl.), (why don’t you give him back?)” HKM 58:20-21, ed. HBM 230f., should probably be analyzed as [nu=]šmaš=an “him to you”; on the order of enclitics here see Hoffner in FsGüterbock<sup>2</sup> 93-94; contrast other exx. of āppa maniyah̄- without local particle (CHD L-N 167), but compare -kan idālawanni katta maniyah̄- (NH or NS, ibid.).

As a principle of correct syntactic analysis, the verbal component in a clause normally only influences the occurrence of a local particle when it is a finite form. Participles, infinitives, etc., that are not predicates but satellite to a finite verbal predicate generally play no role. We have noted several exx. of predicative participles that influence the occurrence of the particle (e.g., weranza=pat HKM 7 obv. 9-11, above, 3 b 2' d', aranteš HKM 19:5-6, above, 2 f 2' a', išluwan KBo 15.10 i 7, above, 1 b 12' a', huittiyanza in KUB 27.67 ii 10-11, above, 2 a 2', išhuzziyanteš 2 a 4').

It would appear that -šan suggests or implies an unexpressed dative-locative in clauses with verbs that can or regularly do take locatives. -šan also occurs in clauses with expressed locatives, perhaps to reinforce them. But it is clear from the evidence gathered and presented above that, when the locative is explicit in the clause, the -šan is ommissible. This situation is parallel to what has been observed about the non-co-occurrence in OH of the local particle -ašta and ablative nouns. In OH, wherever the abl. was expressed there was no need for -ašta: it was ommissible. It is also clear that contractions that required -šan in OH or early MH were often replaced in late MH and NH either by -kan or by zero (i.e., no local particle).

The danger of using idioms or phrasal verbs from our own languages to determine the local relationships in these Hittite exx. is illustrated by several exx. where the co-occurrence of šer in the clause seems to have been the determining factor calling for -šan, but where in English we would have translated “in” (not “above” or “upon”). And

in āppan ar- (mid.) or āppan tiya- meaning something like “get behind (a task),” where in English we might find “set oneself to (the task)” the more usual expression.

The common feature of these (usually concrete local, but occasionally only extended or abstract) relations is direct contiguity, either coming into effect (eventive) or already effected (stative). The most prominent subset is that in which the subject is in superpositional contact with the predicate (mng. 1).

In OH/OS, OH/MS, and MH/MS most clauses with šer or šarā contain -šan, but a minority do not, and may not even have any local particle. In late MH and early NH many of the constructions that took -šan in OH (OS and MS) and MH/MS began to take -kan instead. In late NH (Muw. II and later copies, even of earlier archetypes), as -šan apparently ceased to be used in speech and in new, non-traditional compositions, clauses with šer increasingly lack a local particle. Cf. UL=ma=mu ... šer wahnut KUB 1.1 i 41-42 (Ḫatt. III); nu=mu DINGIR-LUM ... šer tiyat KUB 1.1 i 51-52 (Ḫatt. III); nu=šši ... palahšan šer ēpta KUB 31.20 + KBo 16.36 iii 9-10 (Ḫatt. III); nu ANA DUMU.MEŠ <sup>m</sup>Middan<sup>aŋ</sup>namūwa šer memiyah̄hat KBo 4.12 obv. 26-27; zaršiya=ma šer kī arnunun KUB 14.3 ii 64 (Taw., Ḫatt. III). For the reign of Tudh. IV -šan is attested in the Bronze Tablet iv 25, cf. StBoT 38:17, 73, and in two cult inventories KUB 7.14 rev. 8, KBo 20.90:5 only. In texts dated to his successors no -šan has yet been found.

Götze, ArOr 5 (1933) 1-38; Carruba, Or NS 33 (1964) 427, 429, 430; Güterbock, RHA XXII/74 (1964) 95-113; Carruba, Part. (1969) 35-37; Josephson, Part. (1972) 353-356, 395f., 407-410, 416f.; Carruba in B. Schlerath and V. Rittner, eds., Grammatische Kategorien. Funktion und Geschichte. Akten der VII. Fachtagung der Indogermanischen Gesellschaft, Berlin, 20.-25. Februar 1983 (Berlin 1985) 79-98; H. Wagner, Das Hethitische vom Standpunkte der typologischen Sprachgeographie (Pisa 1985) 33-35; Boley, Part. (1989) 32-50, 126-129, 132f., 338f.; Boley, StMed 7 (1992) 9-11, 23-26; Neu, Linguistica 33 (1993) 148-151 (sentence internal -šan); Boley, Dynamics (2000).

LÚšāna- n. com.; local person(?); MS.†

pl. acc. com. <sup>LÚ.MEŠ</sup>ša-a-nu-uš KBo 24.88:14 (MS), KBo 23.64 ii y+1 (preserved on rev.)(MS).

LÚ.MEŠ *UBĀRŪTIM* LÚ.MEŠ ša-a-nu-uš *hant[in ašešanzi]* “The foreign guests and the locals(?) they seat separately” KBo 24.88:14 (MS), w. restoration from its join piece KBo 23.64 ii y+1 (written on rev.); cf. THeth 22:176 and Mestieri 259.

**šanna-** v.; to hide, conceal; from OH/MS.

**pres. sg. 1** ša-an-na-aḥ-*hi* KBo 10.37 i 34 (OH/NS); **sg. 2** ša-an-na-at-ti KUB 14.1 obv. 35, (38) (MH/MS), KBo 5.3 i 28, ii (53), 65 (Šupp. I), KBo 19.43 ii 55 (Šupp. I), KBo 5.9 ii 49 (Murš. II), KBo 4.14 iii 70 (late NH); **sg. 3** ša-an-na-a-i KUB 13.4 iii 82 (pre-NH/NS), KUB 21.37 obv. 49 (NH), KUB 26.1 iv 40, 41; **pl. 2** ša-a-na-at-te-e-ni KUB 13.3 iii 18 (MH/NS), ša-an-na-at-te-e-ni KBo 12.39 rev. 17 (late NH), ša-an-na-at-te-ni KUB 13.4 iv 19 (pre-NH/NS), KUB 26.55 rev. 5; **pl. 3** ša-an-na-an-zi KUB 14.3 i 65 (NH).

**pret. sg. 2** ša-an-na-aš KUB 6.3:22 (NH); **sg. 3** ša-an-né-*eš-ta* KUB 14.4 iii 10, iv 35 (Murš. II), KUB 19.55 obv. 18 (NH), ša-an-ni-iš-ta KBo 9.144:2 (NH); **pl. 3** ša-an-né-*er* KUB 16.83 obv. 45 (NH).

**mid. pres. sg. 3** ša-an-na-at-ta KUB 36.127 rev. 10, 13 (MH/NS).

**part. neut. sg. nom.-acc.** ša-an-na-an KUB 60.43 obv. 3.

**verbal subst.** ša-an-nu-um-mar KUB 26.1 iv 19 (NH).

**iter. pres. sg. 2** ša-an-na-aš-ki-*ši* KUB 14.1 rev. 17 (MH/MS), ša-an-ni-iš-ki-*ši* IBoT 1.33:102 (NH).

**a.** obj. a person — **1'** w. dat. and -kan: (“Or if there is some kind of evil matter, and you hear about it”) *n=at=mu=kan mā[n ša-a]n-na-at-ti n=at=mu UL mematti [nu=m]u=kan apūn antuḥšan ša-an-na-at-ti n=an=mu U[L mema]tti n=an anda imma munnāši* “If you conceal it from me and do not tell me about it, and you conceal that person [from me] and do not [tell] me about him and you even hide him, (these matters are placed under the oath for you)” KBo 5.3 + KBo 19.43 ii 53-56 (Huqq., Šupp. I), ed. without join SV 2:118f., tr. DiplTexts<sup>2</sup> 30; cf. ibid. i 28, below, b 1' a'; *kuiš ŠA KUR URU Hatti NAM.RA.HI.A parā UL p[(āi n=)an=k(an ANA ZAG.HI.A)] / [š]a-an-na-a-i* “Whoever doesn’t give up Hittite persons used for resettling, but conceals them within (your) borders, (seize him, O Huqqana)” KBo 5.3 iii 69-70 (Huqq.), w. dupl. KBo 19.44 rev. 53-54, ed. without dupl. SV 2:130f., tr. DiplTexts<sup>2</sup> 32; perhaps also KUB 40.44 ii 5-6 (treaty frag.); (“If someone brings to you evil GÙB-tar [neut.] against the king”) *zik=ma=an=kan LUGAL-i lē ša-an-na-at-ti EGIR-zinn=a=mu memiški* “You, for your part, must not conceal him (com.) from the king. Always tell me about even a

low-ranking person” KBo 4.14 iii 70-71 (treaty, late NH); (w. accidental scribal omission of -kan) (“If someone brings before you, Duppi-Tešub, evil words (*idālauwa AWATE<sup>MEŠ</sup>*) about the king or the land of Ḫatti”) *zik=an<=kan> ANA LUGAL lē ša-an-na-at-ti* “Do not conceal him from the king” KBo 5.9 ii 48-49 (Dupp., Murš. II), ed. SV 1:18f., tr. DiplTexts<sup>2</sup> 62 □ since “words/matters” is neut. pl. *uddār*, the antecedent of *šan-na-*’s com. sg. pronominal object must be *kuiški* “someone.”

**2'** without dat. and -kan: *idālunn=a=wa=tta memian [kuiš peran mema[i] ... z[ik=a]=wlar=an lē [ša-an]-[na-at]-ti nu=wa mem[iyan] ANA dUTU-ŠI h[a]trāi antuḥšann=a=wa ēp nu=war=[an ANA] ABI dUTU-ŠI upp[i]* “Whoever speaks an evil word before you ... You, for your part, must not [conc]eal him/it, but write the matter to My Majesty; seize the person and send him [to] the father of His Majesty” KUB 14.1 obv. 38-39 (Madduwatta, MH/MS), ed. Madd. 10f. (“den sollst du nicht verheimlichen”), tr. DiplTexts<sup>2</sup> 155 (“You shall not [conceal the person who ...]”) □ probably usage a since the inclusion of *memiyan* in the following sentence rather, than another pronoun -an, may indicate a change of obj.; (If a fugitive of the land of Ḫatti goes to the land of Kizzuwatna, [Šunašsura] must capture [him] and give him back to My Majesty) § *[mān=an LÚELL]U=ma ša-an-na-at-ta n=an ANA É=ŠU andan wemiyani / [nu 12 SAG.DU pāi] mān 12 SAG.DU UL wemiēzzi nu=kan apūn=pat ku~nanzi ... § [mān 1R=ma LÚpittea]ndan ša-an-na-at-ta [n]=an munnāizzi* “But [if a free man] conceals [him], and they find him in his house, [he (i.e., the free man) must give twelve persons;] if he can’t find twelve persons, they will kill that same (person). ... § [But if a slave] conceals [a fugiti]ve and harbors him, (his master shall give compensation for him)” KUB 36.127 rev. 10-11, 13 (Šunašsura treaty, MH/NS), tr. DiplTexts<sup>2</sup> 123 n. 4, w. variations to the wording in the parallel KUB 8.81 ii 13-15, ed. Petschow, ZA 55:244f., StBoT 5:152 (rest. too much), del Monte, OA 20:215f. (“[Se qualcuno] però nasconde il [fuggiasco] e lo si trova dentro la sua casa”), tr. DiplTexts<sup>2</sup> 25 □ all cited authors translate šannatta as a dynamic middle. Syn. *munnai-*, on the other hand, is intr./pass. in the mid. (cf. CHD *munnai- d-e*); uncertain: *[nu=war=an] ša-an-na-at-ti=ya lē mu[nn]iāši=y[a=w]ar=an lē* “Neither conceal [him]; nor hide him” KUB 14.1 obv. 35 (Madduwatta, MH/MS), ed. Madd. 8f., tr. DiplTexts<sup>2</sup> 155.

šanna- b 1' a'

šanna-

**b.** obj. a matter — 1' w. dat. and -kan — a' without local adv.: (“If you hear evil concerning My Majesty”) *n=at=mu=kan mān ša-an-na-at-te-ni* “and you conceal it from me” KBo 5.3 i 28 (Huqq., Šupp. I), ed. SV 2:108f., tr. DiplTexts<sup>2</sup> 28; (“If someone, (a subject) of My Majesty, speaks an evil word before you, Alakšandu”) *zik=ma=an=kan ANA <sup>d</sup>UTU-ŠI ša-an-na-at-ti* “and, on your part, you conceal it/him from My Majesty” KUB 21.1 iii 27-28 (Alakš., Muw. II), ed. SV 2:70f., tr. DiplTexts<sup>2</sup> 90; (“If (some Hittite) recalls to you something defamatory pertaining to My Majesty, or he subjects My Majesty to abuse (before) you in some way”) *nu=kan INIM-an ANA <sup>d</sup>UTU-ŠI lē ša-[an-n]a-at-ti ANA <sup>d</sup>UTU-ŠI=an memi* “do not conceal the matter from My Majesty. Tell it to My Majesty” KUB 23.1 iii 16-17 (treaty w. Šaušgamuwa, TUDH. IV), ed. StBoT 16:12f., tr. DiplTexts<sup>2</sup> 106, cf. CHD L-N 167a s.v. *maniyahh-* 7; (“Considering that all this was favorable. If his time is near”) *nu=nnaš=kan DINGIR-LUM HUL-lu ša-an-na-aš* “and you, O god, have hidden the evil from us (then let the KIN oracle be unfavorable)” KUB 6.3:22 (oracle question, NH); (“If you foresee the destruction of the person of His Majesty”) *DINGIR-LUM=ma=at=ši=kan ša-an-ni-iš-ki-ši* “and you, on your part, are concealing it from him, O god” IBOT 1.33:101-102 (oracle question, NH), ed. Laroche, RA 52:155, 159; [*nu=wa=kan ANA ABI <sup>d</sup>UTU-ŠI*] *lē kuitki ša-an-na-aš-ki-ši nu=wa=mu hūman hateški* “Do not conceal anything [from the father of My Majesty] and write always everything to me” KUB 14.1 rev. 17 (Madduwatta, MH/MS), ed. Madd. 24f. (fails to restore -kan), tr. DiplTexts<sup>2</sup> 157; *kuit memian ANA DAM=YA awan katt[a memišta kuit=kan] memian ANA MUNUS.LUGAL ša-an-né-eš-ta* “What matter you secretly [spoke] to my wife, [what] matter you concealed from the (dowager) Queen” KUB 14.4 iii 9-10, ed. de Martino, Eothen 9:26, 35 (w. different rest.).

**b'** w. local adv. *anda*: (“If it is only a spoken word and nothing else”) *anda=ššamaš=kan UL kuitki ša-an-né-er* “and they did not conceal anything from them/you therein, (let the exta be favorable)” KUB 16.83 obv. 45 (oracle question, NH).

**2'** without dat. and -kan: (If you royal chariot builders use leather other than that from the king's kitchens, as long as you tell the king, it is no crime)

*takku ša-a-na-at-te-e-ni=ma* “But if you conceal (it), (and later it comes to light, they will give you, your wives and your children an evil death)” KUB 13.3 iii 18-20 (instr. for king's purity, MH?/NS); (“If there is some matter (*memiyaš*), either something confidential(?) or about a woman, and I, My Majesty, ask you (about it)”) [(*n=a*)]*n lē ša-an-na-at-ti ... [Z]I-aš=ma ša-an-nu-um-mar lē ešzi* “Do not conceal it. (Be a witness before the king ...) Let there be no conscious concealment” KUB 26.1 iv 14, 19 (SAG I instr., NH), w. dupl. KUB 26.8 iv 2, ed. Dienstanw. 15; cf. KUB 26.1 iv 23, 40, w. dupl. KUB 26.8 iv 11; (If a friend takes pity on a temple official, who by not bathing, defiles the offerings) [*ta]k[ku]* *ša-an-na-a-i EGIR-zian=ma=at išduwāri* “If he conceals (it), and later it comes to light (it is a capital crime for them, let them both die)” KUB 13.4 iii 82 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 162f., Süel, Direktif Metni 72f., tr. McMahon, CoS 1:220; [*memi]yann=a=wa=[tta=kkan kui]n hatra[eškizi]l nu=war=an lē ša[-an-na-at-ti]*] KUB 14.1 obv. 40 (Madduwatta, MH/MS), ed. Madd. 10f. w. n. 6, tr. DiplTexts<sup>2</sup> 155; cf. broken KUB 14.4 iv 35.

**c.** obj. a thing, w. dat. or -za equivalent, and -kan, and prev. *anda*: (Perhaps when you, the deities' farmers, fill the deity's storage bins with the harvest) *nu takšan šarran mematteni takšan šar~ran=ma=za=kan anda ša-an-na-at-te-ni* “you declare half, and you conceal (the other) half for yourselves” KUB 13.4 iv 18-19 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 162f., Süel, Direktif Metni 76f., tr. McMahon, CoS 1:220.

The rule for the use of -kan seems to be the same as with the syn. *munnai-*: when a dat. indicating the person from whom something is hidden occurs, -kan is employed. Datives or reflexives as equivalent of dative in other usages also seem to require -kan, KBo 5.3 iii 69-70, w. dupl. KBo 19.43 ii 53-56 (usage a', above) and KUB 13.4 iv 18-19 (usage c, above).

For *ša-an-na-a-at-ta-ya* KUB 31.84 iii 66 see *dan-natta-*. *ša-an-na-i-ia* in the copy KBo 21.90 rev. 48 (OH/MS), is probably to be read *n=ašta <sup>GIŠ</sup>BANŠUR parā ša-an-na-piʔ-la?* ú-da-i.

Because in the treaties š. constitutes a breach of the vassal's oath, in those contexts it must be a culpable, even if not deliberate act. Because one text

## šannapi

## šanna-

speaks of ZI-aš šannumar “conscious concealment” (cf. KUB 26.1 iv 19, below, b 2’), it is implied that there could be šannumar that was not ZI-aš, i.e., unintended. Yet, unlike its near synonym *munnai-*, š. is never used of a positive or good action, such as a god hiding the Hittite armies in battle (cf. *munnai-* a 1’ b’ and c’). This suggests that š. primarily denotes a failure to disclose something. This can be culpable, as in the case of tributaries and officials addressed in treaties and instructions, or not, as in the case of gods addressed in oracle questions, who know of impending danger and choose not to warn those whom it will befall. If *munnai-*, on the other hand, entailed deliberate positive measures, it would account for the use of *imma* “even” with *munnai-*, and its absence so far with š. It would also agree with the existence of a reflexive construction “hide oneself” for *munnai-* (s.v. c and d) and its nonexistence for š.

Hrozný, SH (1917) 122 (“verschweigen(?”); Friedrich, SV 1 (1926) 43; Neu, StBoT 5 (1968) 152; Oettinger, Stammbildung (1979) 159f. (etymology and forms).

**šanak(k)uk(k)ulla-(<sup>SAR</sup>)**, šanakukkalla- n.  
com.; (a plant).†

**nom.** ša-a!-na-ku-uk-ku-ul-la-aš KUB 7.1 i 22 (pre-NH/NS), [ša]-a-na-ku-<ku->ul-la-aš<sup>SAR</sup> KBo 11.19 obv. 12; **acc.** ša-na-ak-ku-uk-ku-la-an-n(-a)<sup>SAR</sup> KUB 51.18 obv. 16, ša-a-na-ku-gul-la-an<sup>SAR</sup> KBo 11.19 obv. 3 (NS), ša-a-na-ku-uk-ku-ul-la-an KUB 7.1 i 37 (pre-NH/NS), ša-ı-na-kul-uk-kal-la-an KBo 19.142 ii 18 (NH).

(“[I] pour a little barley flour into a bowl”) [...] / ša-a-na-ku-gul-la-an<sup>SAR</sup> šarārmi<sup>SAR</sup> a[šieba hurpi [...] “[I take] š.-plant, šarārmi-plant, a[šieba-substance, (and) *hurpi*] (and I mix it/them together with the barley flour)” KBo 11.19 obv. 2-3 (Šalašu’s rit., NS), ed. ChS I/5:218; (“Barley flour which with water [...]”) [...] ša-]a-na-ku-<ku->ul-la-aš<sup>SAR</sup> šarār~mi<sup>SAR</sup> ašieba *hurpi imiyan* / [n=at (ZAG-it GÜB-litt=a k)]iššarit haššungammi “š.-plant, šarārmi-plant, ašieba-substance and *hurpi* are mixed, and I cull(?) [them] with (my) [right and left] hand” ibid. 11-13, w. par. KBo 19.141:4-6, ed. ChS I/5:220, 224; EGIR-anda=ma ša-a-na-ku-uk-ku-ul-la-an *lakkarwan* Į.UDU anda *tarnai n=at anda kinaizzi* § ... n=an *tuikkus išgahhi* “Afterwards she combines š.-plant, *lakkarwan*-plant (and) tallow and mixes them to-

gether. § ... She anoints him (scil. the sick child, namely his) body parts” KUB 7.1 i 37-38, 40 (Ayatarša’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:144f., and cf. Stefanini, AGI 54:150; earlier in the same text in a long list beginning “all the plants of the garden” ša-a!-na-ku-uk-ku-ul-la-aš ibid. i 22, translit. Ertem, Flora 38 (incorrectly ša-a!-na ku-uk-ku-ul-la-aš); (Then branches of [...]anza-trees, branches of *harauwa*-trees, brushwood (of) the gate,) *lakkarwan*, *artartin*, ša-ı-na-kul-uk-kal-la-an *auwallan* (“shanks”?) (She places these all around the *it[ma]riyaš*) KBo 19.142 ii 17-18, ed. ChS I/3.1:202f.; in a medical text at the end of a rather long list of herbs and parts of plants: [...]un ša-na-ak-ku-uk-ku-ul-la-an-na<sup>SAR</sup> pár-aš[-du-uš?] / [...(-)a]nda *tarnai n=at kināizz[i]* “He/ She combines (all the herbs and plants including) also lea[ves, ...] šanakkukkullan, and mixes them together” KUB 51.18 obv. 16-17 (medical).

The writing with -ak- in KUB 51.18 obv. 16 insures that this is one word, not two (see also HW<sup>2</sup> A 635a). It is unclear whether this word is a composite of \*šana- and kukkulla-.

Ertem, Flora (1974) 46 (s.v. *kugulla*<sup>SAR</sup>), 163 (s.v. šana(-)?kuk~kallan).

**šannapi** n. loc.; in various separated places, scattered here and there; pre-NH/NS.†

(“When it becomes night, let a fire which remains in a hearth be thoroughly extinguished with water”) mān INIM [I]ZI=ma ša-an-na-pí ša-an-na-pí *kuitki* [h]adan=ma GIŠ-ru “But if there are some glowing embers scattered here and there, and dry wood (is present)” (or: “and/but the wood is dry”) KUB 13.4 iii 46-48 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 158-161 (“here and there”), Süel, Direktif Metni 64f. (“surda burda”), tr. McMahon, CoS 1:220.

Although the two signs KA.NE can be read as INIM IZI and interpreted as *pahhunaš uttar* “a matter of fire,” there are examples of <sup>UZU</sup>KA.NE with the “flesh” determinative, which may mean “roasted meat,” e.g., KBo 11.44 iii (4) and which do not allow the reading “INIM.IZI.” Contextually, it is fairly certain that what is meant are glowing embers which pose a danger if there is also dry wood in the vicinity.

## šannapi

## šannapili- A 1 a 1'

The repeated *šannapi* *šannapi* is probably distributive. But the repeated word could be either an adverb (compare *kuwapi* *kuwapi* and *kuwapit* *kuwapit*) or the locative of a declinable noun (*ilani* *ilani*, *gipešni* *gipešni*, *lammar* *lammar*, ITU-*mi* ITU-*mi*, UD-*at* UD-*at*, etc.). The translations of Sturtevant, Süel, and Friedrich, HW 181 (“vereinzelt, verstreut, hier und da”), reflect the first view. They also fit the theory of Goetze, Language 11:189f., ArOr 17/1:291-293, that *šannapi*, *šannapili-*, *šannapilahh-*, and *šannapilešš-* are derived from a supposed \**šanna-* meaning “one.” Goetze’s translations of *šannapili-* (“single”), *šannapilahh-* (“single out, give special attention to”), and *šannapilešš-* have been shown to be wrong (Friedrich, ZA 49:254 “leeren, ausräumen”), and his derivation from “one” never won wide acceptance and was expressly rejected by Eichner, IE Numerals 45f., on whose observations the following account is largely, but not entirely, dependent. It is possible that *šannapi* and *šannapili-* derive from PIE \**senh₂-* (the laryngeal accounting for the geminate *n* in the Hittite forms), which in the daughter languages yielded words for “separated, isolated” and “deprived of, without” (cf. Latin *sine*) (see also Oettinger, Stammbildung 159 w. refs.). The former would fit *šannapi* and the latter *šannapili-* “empty.” Melchert (personal communication) offers French *privé* “private” (“isolated/separated off for oneself”) and “deprived of” as a semantic parallel.

Cf. *šannapili-* A/B, *šannapilahh-*, *šannapilešš-*.

## šannapilahh- v.; to empty; NH.†

**pres. sg. 3** *ša-an-na-[pí-la-ah-hi]* KUB 43.37 iii 7; **pl. 3** *ša-an-na-pí-[l]a-ah-[h]a-a[n-z]i* KBo 14.21 ii 46 (NH).

**part. sg. nom.-acc. neut.** *ša-na-pí-la-ah-ha-an* KUB 31.71 iv 19; **pl. com. nom.** *ša-an-na-pí-la-ah-ha-an-te-eš* ibid. 11.

**a.** opp. of *šunna-* “to fill”: [<sup>KUŠ</sup>*lag*]gaš~du<<š>>un *šunna*[i ...] / [... <sup>KUŠ</sup>*la*]ggašdun *ša-an-na-[pí-la-ah-hi]* “He fills a bag [...]; he empties a bag” KUB 43.37 iii 6-7 (rit.).

**b.** w. preverb *šarā*: *eniš=ma=wa=kan* ÉSAG. HI.A *karū mān šarā ša-an-na-pí-la-ah-ha-an-te-eš* “But the aforementioned silos/storage bins were as if already completely emptied out” KUB 31.71 iii? 10-11 (dream of the queen, NH), ed. CHD L-N 146 1 d (tr. differs), Werner, FsOtten<sup>1</sup> 327f., van den Hout, AoF 21:310, 313;

cf. *eni=wa=kan kuit ŠÀ* ÉSAG *e?[-x-]x / nu=war=at=kan kāšma karū šarā ša-na-pí-la-ah-ha-an* “That which [was ...] in the silos/storage bin(s) has long since been emptied out” ibid. iii? 17-19, ed. van den Hout, AoF 21:310f. (reading ŠÀ ÉSAG *k[a-ru]-tú*).

**c.** perhaps also in broken passages: *nu=war=an ša-an-na-pí-[la-ah]-h[a-an-z]i* KBo 14.21 ii 46 (oracle question, NH); *[n]u=wa memieškizzi [...] / zik=wa=kan ku-x[...]* / *[š]a-an-na-pí-l[a(-)]...* KUB 60.95:10-12 (dream report, NH) □ the preceding context of the dream report mentions <sup>DUG</sup>*palhi* and <sup>DUG</sup>*išpanduzzi*.

Goetze, ArOr 17/1 (1949) 295f. (“single out, give special attention to”); Friedrich, ZA 49 (1950) 254 (“leeren, ausräumen”); Werner, FsOtten<sup>1</sup> (1973) 329.

Cf. *šannapi*, *šannapili-*, *šannapilešš-*.

šannapili- A adj.; 1. empty, 2. empty-handed, 3. not pregnant, 4. (modifying hay) plain(?) ; wr. syll. and Akk. *RÍQU*; from OS.

**sg. com. nom.** *ša-an-na-pí-li-iš* KBo 17.62 i 20 (MH or NH/NS), KUB 5.7 rev. 16 (NH), KBo 16.42 obv. 20, *ša-an-na-pí-liš* KUB 33.121 ii 16 (NH), *ša-na-pí-lišš* KUB 36.63 rt. col. 8 (NH); **sg. com. acc.** *ša-an-na-pí-li-in* KUB 12.11 iv 1 (MH/NS), KUB 31.68:40 (NH), KUB 23.93 iii (9); **sg. d.-l.** *ša-an-na-pí-li* KBo 3.5 ii 33 (NH); **sg. inst.** *ša-an-na-pí-li-it* KUB 30.41 v 4, 15, 25 (OH/NS), KUB 11.34 ii (1) (pre-NH/MS?), HT 7 iv 11.

**pl. nom.-acc. neut.** *ša-an-na-pí-la* KBo 25.157:9 (OH/NS), KUB 39.14 ii 4, *ša-an-na-pí-li* KBo 21.103 rev. 24 (OH), KBo 21.91:2 (OH); **com. acc.** *[šannapí-l]i?*-uš Bo 3568 rev. 5 (StBoT 28:83), perhaps *[ša-an-n]a-pí-la-a-uš* KBo 24.89:5.

**Akk. for Hitt. sg. com. nom.** *RÍQU* KUB 30.41 vi 18, 22 (OH/NS), *RÍ-QU* ibid. 41, *RÍ-QA-QA* 453/t iv 10; **for sg. com. acc.** *RÍ-QA-AM* KBo 25.34 rev. 8 (OH/MS?), *RÍ-IQ-QA*[...] KUB 45.46:7; **for sg. inst.? (or acc.?)** *RÍ-!QÁ!* KUB 2.3 i 29 (OH/NS), KUB 2.10 v 42 (OH/NS), KUB 10.24 vi 14, *RÍ-IQ-QÍ* KBo 30.14 i 13, KUB 27.69 i 11; **for pl. nom.-acc. neut.** *RÍ-QÚ-TIM* KBo 16.78 iv 3 (MH?/MS?), *RÍ-IQ-QÚ-TÙ* KBo 11.11 iii 6 (NH/ENS), here? KUB 6.38 rev. 9 (NH); **for pl. com. acc.** *[RÍ-Q]Ú-UT-TIM* KBo 10.28 v 5 (OH/NS); **for pl. inst.** *RÍ-QÚ-TI* KBo 10.25 i 21 (OH/NS), KBo 27.42 iii 56; **for pl. case?** *RÍ-IQ-QÚ-T[(IM)]* KUB 43.58 i 23, w. dupl. KUB 15.42 i (22); **unclear** *RÍ-QA-A-TUM* KBo 20.4 iv 11 (OS), KBo 20.2:8 (OS), KBo 17.14:6 (OS), KBo 9.128:(6) (OH), *RÍ-QU* KUB 43.58 i 39 (MH/MS), ABoT 54 left col. 4.

**1. empty — a. modifying containers — 1'** (<sup>DUG</sup>)GAL GIR<sub>4</sub> “clay cup”: *nu <sup>L</sup>[U]AZ]U*? 1 GAL. GIR<sub>4</sub> *ša-an-na-pí-li-in* ANA EN.SÍSKUR pāi

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LÚAZU<sub>2</sub>=ma=z 1 DUGKUKUB GEŠTIN dāi nu=šši=kan GAL GIR<sub>4</sub> kišsarī GEŠTIN-it anda šunnai “The e[xorcis]t(?) gives one empty clay cup to the patient. The exorcist takes a pitcher of wine and fills the clay cup in his (the patient’s) hand with wine” KUB 12.11 iv? 1-4 (hišuwa-fest., MH/NS); cf. KBo 38.207:5-6, KBo 40.63 rev. 4-5; nu LÚAZU dam[āi]n GAL-AM ša-an-n[a-pí-l]i-[in] dāi n=an A[NA] EN SÍSKUR pāi “The exorcist takes an[oth]er emp[ty] cup and gives it to the sacrificer” KBo 23.15 iv 7-8.

2' DUG(.HI.A): [... na]mma DUG.HI.A KAŠ / [DUG.HI.A GEŠTIN] DUG.HI.A tawal / [DUG.HI.A wa]lhi ša-an-na-pí-la / [... šart]uliyā / [du-warniy]anzi § “They s[mash(?)] empty beer vessels, [wine vessels], tawal-beverage vessels, wa[l~hi]-beverage] vessels ... §” KUB 39.14 ii 2-6, ed. HTR 80f.; [... R]I-QA-AM DUG-in ḥarz[i] “He holds an empty vessel” KBo 25.34 rev. 8 (fest. for Teteš̄api, OS), translit. StBoT 25.90; [1 DUG GEŠTIN 1 DUG mar~nuwan / [# DUG]hānišaš walāḥhiaš / [RI-Q]U-UT-TIM (var. [ša-an-na-pí-l]i?-uš) ANA LÚ.MEŠSANGA URU Arinna / [o]-x maniyahhi “He hands over to the priests of Arinna one wine vessel, one marnuwan vessel, [one?] hāniša-vessel of walhi-, (all) empty” KBo 10.28 v 3-6 (KI.LAM fest., OH/NS), w. dupl. Bo 3568 rev. 3-6, translit. StBoT 28:83, 86.

3' DUGhāniššanni: ... 4 DUGhāniššanni RI-IQ-QÚ-TŪ ... KBo 11.11 iii 6 (Uruwanda’s rit., NH/ENS); DUGKUKUB RI-Q[A(-)...] KBo 29.6 i 15 (rit. w. Luw.), translit. StBoT 30:129.

4' DUGharšiyalli: IBoT 2.131 obv. 20 (cult inv.).

5' [DUG]hupparan(ni) RI-IQ-QA[(-)...] KUB 45.46:7 (cult of Šauška); cf. KBo 20.2 i 8.

6' išgaruhi(t)-: (“The king libates into a ḥup-par-vessel. The queen does not libate §”) LÚSAGI. A-aš išgaruhit (var. išgaruḥ[(-)...]) KÙ.GI RI-QÚ-TI (var. RI-IQ-QÍ) šer ēp[(z)]i “The cupbearer intercepts(?) (it?) with an empty gold išgaruḥ-vessel” KBo 10.25 i 20-21 (KI.LAM fest., OH/NS), w. dupl. KBo 30.14 i 12-13, translit. StBoT 28:47; cf. KBo 27.42 iii 56; cf. (“The king and queen sitting drink Zababa from a gold rhyton”) [išq]aruḥ RI-QÁ šer ēpzi KUB 10.24 vi 14 (fest. of month); išgaruhit ša-an-na-pí-li-it 2-ŠU šer ēpzi KUB 30.41 v 4-5 (fest., OH/NS); išgaruhit ša-an-na-

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pí-li-it anda ēpzi “He intercepts (it?) with an empty išgaruḥ-vessel” KUB 30.41 v 24-25 (fest., OH/NS); iš~qaruḥ RI-QÁ anda ēpzi KUB 2.3 i 29 (KI.LAM fest., OH/NS); (“The king and queen, sitting, [drin]k the Stormgod and the Stormgod of Zippalanda”) iš~qaruḥ RI-IQ-QA 453/t iv 10 (fest.); cf. išgaruḥ RI-QÚ KUB 30.41 vi 18, 22; RI-QU ibid. 41.

7' [... išpa]nduzziyaššar RI-QÚ-TIM KBo 16.78 iv 3 (village offerings, MH/MS), ed. Popko, THeth 21:142f.

8' PURSĪTI: [# DU]G A 1 DUGtaggapištaš A [3] DUGGAL 3 PURSĪTI RI-IQ-QÚ-T[(IM)] “[# ves-s]els of water, one taggapišta-vessel of water, three cups, three empty PURSĪTU-vessels” KUB 43.58 i 23 (list in rit., MH/MS), w. dupl. KUB 15.42 i 21-22 (NS).

9' MÁ.URU.URU<sub>6</sub> “quiver”: (“Total 5”) ŠÀ 1 TUR šūwan 5 MÁ.URU.URU<sub>6</sub> RI-QÚ-T[IM(?)...] “among which one is small (and) filled, five empty quivers [...]” KBo 18.172 obv. 4 (cult inv., NH); cf. Akk. išpātu riqūtu CAD R 371b s.v. *riqu* 1 a.

b. modifying tables (<sup>GIŠ</sup>BANŠUR) and altars (ištanana-/ZAG.GAR.RA): kuit=ma DINGIR. MEŠ <sup>URU.d</sup>U-aššaz šarā ūter<sup>1</sup> [...] / nu ZAG.GAR. RA ZAG.GAR.RA ša-an-na-pí-li-iš “But because they brought up the (statues of the) gods from Tar-huntašša, [...] altar after altar is empty. (Are you, deity, angry on this account?)” KUB 5.7 rev. 15-16 (oracle question, NH), tr. ANET 498 (“individual cult stands became separated(?”); (The NIN.DINGIR priestess crumbles bread and places it on the table) [...] x irħāizzi ta=kan <sup>GIŠ</sup>BANŠUR.HI.A arħa e[šħuwai] (var. B: išħuwāi) [n=aš]ta (var. Ø) <sup>GIŠ</sup>BANŠUR. HI.A (var. <sup>GIŠ</sup>BANŠUR.HI.A=kan) parā ša-an-na-pí-la (var. B: [š]a-an-na-pí-li) ud[(ai)] “She makes the rounds. She scatters (things from) the tables and carries the tables out empty” KBo 25.157:8-9 (OH/NS), w. dupls. B: KBo 21.103 rev. 23-24, C: KBo 21.91:2; [... peran ḥ]uwai n=ašta <sup>GIŠ</sup>BANŠUR parā ša-an-na-pí?-la? udai § KBo 21.90 rev. 48 (OH/MS) □ since <sup>GIŠ</sup>BANŠUR is a common gender noun, the neut. forms šan~napili and šannapila must be adverbial, not attributive adjectives.

c. modifying buildings: [...] / auriš ša-an-na-pí-li-iš “[...] the watch tower is unmanned(?)” KBo 16.42 obv. 19-20 (hist., ENS); cf. <sup>m</sup>Halpa-LÚ-in=wa É

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IN.NU.DA *ša-an-na-pí-li-in* [GIM?-an? DÙ?]-*weni* “We will [treat(?)] Halpaziti [like(?)] an empty straw barn” KUB 31.68:40 (dep., NH).

**d.** modifying oracular sheep intestinal coils: [...] *ša-an-na-pí-la* NU S[IG<sub>5</sub>] “The intestinal coils are ‘empty.’ (Outcome:) unfavorable” KUB 6.38 rev. 9 (extispicy, NH). In Standard Babylonian extispicy text KAR 423 i 24 (cited in CAD R s.v. *rīqu* 1c) *tīrānu rīqu* is the opp. of *dama malū* “filled with blood” (CAD T page proofs of *tīrānu*).

**2.** empty-handed: (“Kešši wandered in the mountains for three months”) EGIR-*pa=ma=šasan* URU-*līyal* [*ša-an-na-pí-liš nūman paizzi kāšti kaninti* “He did not want to go back to (his home) town empty-handed in hunger and in thirst” KUB 33.121 ii 15-16 (Kešši legend, NH), ed. Friedrich, ZA 49:234f., cf. Hoffner, GsKronasser 41 w. n. 18; cf. [...] *ša-na-pí-lišiš* URU-*pé-e[-ri ...]* KUB 36.63 rt. col. 8 (NH). Cf. Akk. usage of *rīqu* 1 f “empty-handed” in CAD R 372, and *rīqūtu* 1 b in CAD R 373f.

**3.** not pregnant (of a female whose womb is empty) (opp. to *armawant-* “pregnant”): UDU.U<sub>10</sub> *kuiš handānza mān armauwa[nza] mān ša-an-na-pí-li-iš* “A ewe, whether pregnant or not pregnant, which has been prepared (they drive into the inner chamber)” KBo 17.62 i 19-20 (birth rit., MH or NH/NS), ed. StBoT 29:32f., HED H 101 (“diagnosed as ... devoid of foetus”). Cf. Akk. ÁB.AL *rīqātum* denoting non-pregnant cows (immediately following 56 ÁB.AL *eritum* “56 pregnant cows”) in UET 5.823:4 (Old Babylonian) cited in CAD R 372 s.v. *rīqu* 1 d.

**4.** plain(?), unmixed with other grains or grasses(?) (modifying hay): (“When midday arrives”) *nu=šmaš uzuhrin HÁD.DU.A ša-an-na-pí-li* 1 UPNA *pianzi* “They give them (the horses) one handful of hay š.” KBo 3.5 ii 32-34 (Kikk., NH), ed. Hipp.heth 90f. w. note b (“leer Heu”); Kammenhuber’s tr. assumes either an emendation (-*li<-in>*) or a lack of concord between adj. and noun (*uzuhrin* is com. acc.); her understanding (p. 91 note b) “d.h. Heu ohne Beimischung von Kraftfutter.”

The extended meanings of š. (mngs. 2, 3) are nicely paralleled in Akkadian *rīqu* “empty.” For discussion of the sources of *šannapi*, *šannapili-*, *šannapilešš-*, and *šannapilahh-* see closing paragraph of *šannapi*.

**šannapili- B a 1'**

Goetze, Language 11 (1935) 185-190 (“solus” > “one and the same,” “solely,” “lonely” > “left alone” > “left empty” > “empty,” derived from *šanna-* “one”); Potratz, Pferd (1938) 210 (“allein” but not from *šanna-* “one”); Sommer, HAB (1938) 77 (no tr., but rejects “solus”); von Brandenstein, Bildbeschr. (1943) 29 n. 1 (“*šannapili-* = *dannara-*”); Goetze, ArOr 17/1 (1949) 292-297; Riedel, Bemerkungen (1949) 14 (= Akk. *rīqu* “leer”).

Cf. *šannapi*.

**šannapili- B** n.; emptiness, empty (place), void; wr. syll. and SUD; NS.

**erg.** SUD-*li<sub>12</sub>-an-za* KUB 49.79 i 17, KUB 5.1 iii 69; abbreviated erg. (?) SUD-*li<sub>12</sub>-za* ibid. ii 58, iii 27, 75, iv 10, 30, IBoT 1.32 obv. 22, KUB 50.14 i 4 (all NH).

**sg. loc.** *ša-an-na-pí-l[i]* KBo 14.21 ii 73, SUD-*li* KUB 5.24 i 22 (NH), KUB 16.8 rev. 9, KUB 50.89 ii 13, IBoT 3.116:5, SUD-*li<sub>12</sub>* KUB 5.1 i 18, 42, and passim, KUB 5.3 iv 8 and passim, KUB 5.4 i 14, etc., KUB 18.11 obv. 7, KUB 5.20 i 14, KUB 5.5 ii 6, 16, 36, KBo 14.21 ii 37, and passim in KIN oracles.

**a.** (in KIN oracles, all NH) — 1' in erg. (as an active token): [INA U]D.3.KAM SUD-*li<sub>12</sub>-an-za* ŠA LÚ.KÚR DU<sub>8</sub>.HÍ.A ME-aš “On the third day, ‘the void’ took ‘the releases of the enemy’” KUB 49.79 i 17; 2 SUD-*li<sub>12</sub>-an-za* *tarnumar* KASKAL LÚ.KÚR-*ya* ME-aš *n=aš=kan* LÚ.KÚR ŠÀ KUR-TI GAR-ri “(Oracle number) two: ‘The void’ took ‘the release’ (and) the ‘road of the enemy,’ and it is (i.e., they are) placed ‘in the land of the enemy’” KUB 5.1 iii 69; in abbreviated writing: cf. ŠA LÚ. KÚR-*za* SUD-*li-za* *tarnumar* ME-aš (with strange word order) KUB 5.1 iii 75; 3-ŠU SUD-*li<sub>12</sub>-za* DU<sub>8</sub> LÚ.KÚR ŠA MÈ-*ya harkan* ME-aš *nu=kan anda* SIG<sub>5</sub>-ui “Thirdly ‘the void’ took ‘the release of the enemy’ and ‘the destruction of battle.’ Into ‘favor’” ibid. iii 27; 2 SUD-*li<sub>12</sub>-za* DU<sub>8</sub> LÚ.KÚR ME-aš “(Oracle number) two: ‘The void’ took ‘the release of the enemy’ (and gave it back)” ibid. ii 58; cf. ibid. iv 10, 30; 3-ŠU SUD-*li<sub>12</sub>-za* DU<sub>8</sub> LÚ.KÚR KASKAL ME-aš “Thirdly, ‘the void’ took ‘the release of the enemy’ (and) ‘the road/campaign’ (it was given back to ‘the enemy’)” IBoT 1.32 obv. 22; INA UD.2. KAM SUD-*li<sub>12</sub>-za* KUR LÚ.KÚR x [...] “On the second day, ‘the void’ [took] ‘the land of the enemy’ [...]” KUB 50.14 i 4. The first two examples seem to be ergatives. The others are less sure. Since such nouns derived from adjectives are usually

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neuter, šannapili- is probably neuter. Since an ergative is expected when a neuter noun is the subject of a transitive verb, the other examples are probably abbreviated ergatives, rather than neuters (cf. e.g., LUGAL-uš=za ... ME-aš KBo 22.264 i 18 but GIG.GAL ... ME-aš KUB 5.1 iii 21). Less likely one could understand šannapili- as a common gender noun and read SUD-liš=za (nom.) with -za going with the verb *da*. The third example is probably also an abbreviated writing of an ergative, however, considering the tortured syntax, the -za may simply be a mistake.

**2'** in dat.-loc., (as a receptor): [...] IZI ME-aš *nu=kan anda ša-an-na-píl-l[i] ...* “[...] took fire, and (it is put) into the void” KBo 14.21 ii 73; (“On the second day the god took ‘anger’”) *nu=kan anda SUD-li<sub>12</sub>* “Into the void” KUB 5.11 iv 29; SIG<sub>5</sub> dān *nu=kan anda SUD-li* NU.SIG<sub>5</sub> “‘Wellbeing’ was taken (and is put) into the void. (Outcome:) unfavorable” KUB 5.24 i 21-22; (“The deity took the ‘entire will (ZI)’”) [nu=k]an anda SUD-li<sub>12</sub> “and (put it) into the void. (Outcome: Unfavorable)” KUB 16.28 obv. 12-13; (“‘The Stormgod’ arose and took ‘life,’ ‘brightness,’ and ‘favor of the gods’”) *nu=kan anda SU[D]-li<sub>12</sub>* “and (put them) into the void. (Outcome: Unfavorable)” KUB 5.13 i 10; (“On the third day ‘the dead’ took ‘anger’ away from behind”) *nu=kan anda SUD-li<sub>12</sub>* “And (put it) into the void” (outcome: favorable”) KUB 5.5 i 20; (“On the third day ‘evil’ was taken”) *nu=kan anda SUD-li<sub>12</sub>* “And (is put) into the void. (Outcome: favorable)” KBo 24.126 rev.17-18; and passim in KIN oracles; (“[...] took ‘the release of the enemy,’ ‘fire,’ ‘battle,’ (and) ‘the enemy’”) *nu=kan ŠÀ SUD-li<sub>12</sub>* KUB 16.80 obv. 10, KUB 5.1 i 18, 58, (without *nu=kan*) IBoT 1.32 obv. 32; cf. KUB 16.18:9; KUB 18.43 rev. 4; KUB 49.91 obv. 10.

**b.** cf. outside of divination texts: *n=at=kan parā ēhilamni IZI(?)*[...] / [a]nda ša-an-na-pí-li pah̄ur wa[rnu-.....] “[...] it forth [with?] fire to/in the gatehouse. In an empty place(?) [...] lights a fire” KUB 39.48:7-8 (rit. frag., NS).

Ünal, THeth 4 (1974) 95f. (on SUD-li<sub>12</sub> w. no tr.); Archi, OA 13 (1974) 140f. n. 102.

**šan(na)pilešš-** v.; to be emptied, deprived of; from MH/NS.†

pres. sg. 3 ša-an-pí-le-eš-zi KBo 34.136 rev. 4; pret. sg. 3 ša-an-na-pí-le-eš-ta KBo 6.34 iii 33 (MH/NS); imp. sg. 3 ša-an-na-pí-le-eš-du KBo 6.34 iii 35.

*kāš mah̄an ša-an-na-pí-le-eš-ta n=ašta kuiš kūš Nīš DINGIR.MEŠ šarrezzu nu apel É=SU IS TU DUMU.LU.U<sub>19</sub>.LU GUD.HI.A-ŠU UDU.HI.A-ŠU QĀTAMMA ša-an-na-pí-le-eš-du* “As this was empty, let the house of whoever transgresses these oaths be emptied of people, his cattle, (and) his sheep in the same way.” KBo 6.34 iii 32-35 (military oath, MH/NS), ed. StBoT 22:12f.; [...] *tarpiš ša-an-pí-le-eš-zi* “The storeroom is emptied” KBo 34.136 rev. 4 (omen), ed. StBoT 7:31 (as 795/c).

Goetze, Language 11 (1935) 188, 190 (“to become isolated, become deprived of”); idem, ArOr 17/1 (1949) 295; Friedrich, ZA 49 (1950) 254 (“leer werden”).

Cf. šannapi.

**[šannāttaya]** KUB 31.84 iii 66 so read, following copy, by Laroche, RA 43:73, von Schuler, Dienstanw. 50, Marazzi, VO 2:83f., and cf. Neu, StBoT 5:152 n. 2, read however *ta'n~nātta-*, q.v., with Alp, JKF 1:121, and Beal, Diss. 162f. w. n. 529 = idem, AoF 15:283 n. 75.

**[šanatti-(?) adj.]** KUB 31.84 iii 66 as understood by Neu, StBoT 5:152, see however *dannatta-*.

**šanh-, šah-** **B** v., **1.** to seek, look for, try to locate (generally without local particle), **2.** to investigate, inquire about, seek to determine, **3.** to seek, wish to acquire (without local particle), **4.** to seek, attempt, try, wish, plot (without local particle), **5.** to avenge, punish (an offence or crime), **6.** (w. āppan) to look after, take care of (without local particle), **7.** to search through, scour, comb (with -kan, -ašta), **8.** to clean, sweep clean (with -kan, -ašta), **9.** (idiomatic uses), **10.** (with preverbs); from OH/OS.

pres. sg. 1 ša-an-ah̄-mi KUB 14.3 i 22, KUB 21.23:(5), KBo 23.113 iv 4 (all NH), ša-an-ha-mi KUB 21.10 left col. 7 (Murš. II), ša-ah̄-mi KBo 17.61 obv. 13, 15 (MH/MS).

sg. 2 ša-an-ha-ši KUB 26.22 ii 10 (MS or ENS), ša-an-ah̄-ti KBo 10.12 iv (25) (Šupp. I), KBo 4.3 iv 12 (Murš. II), KBo

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11.1 obv. 39 (Muw. II), KUB 50.89 iii 7 (late NH), *ša-an-ha-ti* KBo 5.4 rev. 41 (Murš. II), *ša-an-ha-at-ti* KUB 26.38 iii 15 (Šupp. I), [ša-an]-*ha-at-ti* KUB 6.41 ii 38 (Murš. II), *ša-na-ah-*ti KBo 4.14 ii 37, 61, 65, 71, 81 (Tudh. IV or Šupp. II).

**sg. 3** *ša-ah-zi* KBo 22.1 obv. 17 (OS), KBo 24.1 i 17 (MH/MS), KUB 24.6 obv. (5) (pre-NH/MS), KUB 41.4 ii 7 (NH), *ša-an-ah-zi* KUB 21.47:18 + KUB 23.82 rev. 23 (MH/MS), KBo 3.1 ii 46 (NS), KBo 6.29 iii 39 (Hatt. III), *ša-an-ha-zi* KBo 3.3 ii 16 (Murš. II), KUB 25.37 iii 27 (NS), KUB 21.1 iii 38 (NH), *ša-an-ha-az-zi* KUB 29.1 iii 10 (OH/NS), *ša-an-zi* KUB 27.29 i 9 (MH/MS).

**pl. 2** *ša-an-ah-te-ni* KUB 22.40 ii 12 (NH), *ša-an-ha-at-te-ni* KUB 26.34 rev. 7, *ša-an-ha-te-ni* KUB 21.5 ii 19 (NH), KUB 14.14 rev. (9) (NH/LS), *ša-ah-te-[ni]?* KBo 16.45 obv. 6 (MH/MS).

**pl. 3** *ša-an-ha-an-zi* KUB 9.1 ii 14 (pre-NH/NS), KBo 4.10 obv. 44 (NH), KBo 5.4 obv. 41, KBo 3.3 ii 22 (both Murš. II), *ša-an-ha-a-an-zi* KBo 14.21 ii 46 (NH), *ša-ha-an-zi* KBo 17.65 rev. 36 (MH?/MS?), *ša-a-ha-an-zi* KUB 39.71 i 8, *ša-an-ah-ha-an-zi* KUB 54.10 ii 18, *ša-an-zi* KBo 23.23 rev. 61 (perhaps scribal error).

**pret. sg. 1** *ša-an-hu-un* KBo 21.19 iii 38, KUB 33.13 ii 15, (17), 19 (OH/NS), KUB 33.24 i 27 (OH/NS), KUB 19.37 ii 12 (Murš. II), *ša-an-ah-hu-un* KBo 5.9 i 14 (Murš. II), *ša-ah-hu-un* KBo 5.9 i 20 (Murš. II).

**sg. 2** [cf. KUB 43.33 obv. 4, 5 (OS) under pret. sg. 3], *ša-an-ah-ta* KUB 22.70 obv. 55, 64, rev. 40 (NH), KUB 5.6 i 26 (NH), KUB 16.66 obv. 10 (NH), KUB 22.65 iv 10 (NH), *ša-an-na-ah-ta* KUB 5.7 obv. 31 (NH), *ša-na-ah-ta* KUB 24.5 i 14 (NH), KBo 10.12 iii (38) (Šupp. I).

**sg. 3** *ša-ah-ta* KUB 43.33 obv. 4, 5 (OS) [broken context, possibly pret. sg. 2], KUB 33.10 ii 2 (OH/MS), KUB 33.5 ii (1) (OH/NS), KUB 7.8 ii 16, 17 (MH/NS), KBo 3.8 ii 30 (NS), [ša-ah-ta] in KBo 11.1 obv. 40 (Muw. II) is the verb *šab-* “to clog”, *ša-an-ah-ta* KBo 3.67 ii 4 (OH/NS), KBo 14.45:5 (Hatt. III), KBo 3.6 iii 19 (Hatt. III), *ša-na-ah-ta* KUB 19.67 ii 10 (Hatt. III), *ša-an-ah-d[al]?* KUB 33.120 ii 41 (pre-NH?/NS), *ša-an-ha-ta* KUB 33.33:11 (OH/NS), IBoT 3.141 i 8 (NS), *ša-a-an-ah-ta* KUB 33.9 ii 7 (NS).

**pl. 1** *ša-an-hu-u-i-en* KBo 38:257:19.

**pl. 2** *ša-an-ah-tén* KUB 17.14 obv.! 18 (NS).

**pl. 3** *ša-an-he-er* KBo 3.67 ii 12 (OH/NS), KUB 11.1 ii 5 (OH/NS), KUB 33.41 ii (8), (9), (10) (OH/NS), KUB 26.87:7 (OH/NS).

**imp. sg. 2** *ša-a-ah* KUB 17.10 i 25, 26 (OH/MS), *ša-an-ha* KUB 17.10 i 31, 35, KUB 33.5 ii 5 (both OH/MS), KUB 33.24 i 24, 25 (OH/NS), KBo 26.135:3, KBo 3.23 i 9 (OH/NS), KUB 31.115:12, 13 (OH/NS), *ša-an-ah* KUB 33.2 i 16 (OH/MS), KBo 11.1 rev. 14 (Muw. II), *ša-an-hi* KBo 11.1 obv. 38 (Muw. II), KBo 26.88 i (5) (NS).

**sg. 3** *ša-an-a[h-d]u* KUB 56.48 i 18, *ša-ah-du* KBo 10.45 ii (49) (MH/LS), KBo 3.8 ii 30 (MH/MS).

**pl. 2** *ša-an-ha-at-tén* KUB 14.14 obv. 34 (NH/LS), *ša-an-ah-tén* KUB 17.14 obv.! 18 (MH/NS), [š]a-a-ah-te-en KUB 29.1 i 48 (OH/NS), *ša-na-ah-tén* KUB 41.21 i 7 (NH), KBo 2.32 obv. (1).

**pl. 3** *ša-an-ha-an-du* KBo 22.44:5 (MH/NS), KUB 13.2 ii 23 (MH/NS), KBo 11.1 rev. 17 (NH), *ša-an-ha-du* KUB 13.1 i 30 (MH/MS).

**inf.** *ša-an-hu-u-wa-an-zi* KBo 15.52 vi 42 (MH/NS), KBo 15.60 vi 7, *ša-an-hu-wa-an-zi* KBo 12.140 rev. 4, KBo 40.65:4, *ša-an-hu-u-an-zi* KBo 33.178 rev. 6.

**part. sg. nom.-acc. neut.** *ša-an-ha-an* KBo 22.227 obv. 1, *ša-an-ha-[an]* KBo 3.23 obv. (10) (OH/NS) restored from dupl. KBo 40.371 left 2, KUB 13.4 i (19), iii 60 (pre-NH/NS).

**pl. nom. com.** [ša-an-ha-an-*t*]e-š KUB 31.84 iii 59 (MH/NS).

**iter. pres. sg. 1** *ša-ah-hi-iš-ki-mi* KUB 12.58 iii 2 (NH).

**sg. 2** *ša-an-he-eš-ki-ši* KBo 4.6 i 11, KUB 50.89 iii 6, KUB 14.3 i 17 (NH), KUB 16.77 iii 6, 8 (NH), *ša-an-hi-iš-ki-ši* KUB 22.70 obv. 65, rev. 41 (NH), KUB 22.65 ii 38 (NH), VBoT 2:8.

**sg. 3** *ša-an-he-eš-ki-iz-zi* KUB 8.79 obv. 24 (NH), KUB 4.1 iv 21 (MH/NS), KUB 33.106 iii 34 (NH), *ša-an-hi-iš-ki-iz-zi* KUB 12.62 obv. 9 (pre-NH/NS), KUB 7.5 i 13 (MH/NS).

**pl. 1** *ša-an-hi-iš-ki-u-e-ni* KBo 22.2 obv. 14 (OS), *ša-an-he-eš-ki-u-e-ni* KUB 9.34 iii 33 (NH/LS).

**pl. 2** *ša-an-he-eš-kat-te-ni* KBo 3.3 iii 11 (Murš. II) *ša-an-hi-iš-kat-te-ni* KBo 22.1 obv. 25 (OS).

**pl. 3** *ša-an-hi-iš-kán-zi* KUB 26.62 iv? 13, KUB 24.2 iv 7 (Murš. II), KUB 24.3 iii (3) (Murš. II), KUB 22.70 rev. 60 (NH), *ša-an-he-eš-kán-zi* KUB 13.4 ii 67, iii 4 (pre-MH/MS).

**pret. sg. 1** *ša-an-he-eš-ki-nu-un* KUB 14.17 ii 16 (Murš. II).

**sg. 3** *ša-an-he-eš-ki-it* KUB 31.14:10, [š]a-an-hi-iš-ki-l-it KUB 14.1 obv. 2 (MH/MS).

**pl. 1** [š]a-an-hi-iš-ga-u-en KBo 11.17 ii 7 (NH).

**pl. 3** *ša-an-hi-iš-ke-er* KUB 17.10 i 36 (OH/MS), KUB 33.5 ii 11 (OH/MS), KUB 54.1 i 53 (NH).

**imp. sg. 2** [š]a-an-he-eš-ki KBo 26.88 i 6 (NS).

**sg. 3** *ša-an-hi-iš-ki-id-du* KUB 32.121 ii 15.

**pl. 2** *ša-an-hi-iš-ki-it-tén* KUB 21.29 iv 12 (Hatt. III)

**imp. pl. 3** [š]a-an-hi-iš-ki-kán-du KUB 31.86 ii 32 + KUB 40.78:6 (MH/NS), *ša-an-he-eš-kán-du* KUB 31.89 ii 20 (MH/MS).

**sup.** *ša-an-hi-iš-ki-u-wa-an* KUB 17.10 i 23, 32 (OH/MS), *ša-an-hi-iš-ki-u-an* KBo 3.4 i 25, *ša-an-he-eš-ki-u-wa-an* KUB 33.2:17 (OH/MS).

**[inf. ša-an-he-eš-ki-[-u-an-zi]]** KUB 1.16 ii 22 (OH/NS) according to Sommer, HAB 5. But since iter. infinitives do not exist elsewhere, this rest. must be considered unlikely. See below in bilingual section.]

Warning: Some of the forms written *ša-ah-* (+ ending) in damaged contexts, especially in post-OH texts, may belong to the verb *šab-* A “to stop up, clog.” Additionally, the form of the infin. is identical to the pres. pl. 3 form of the verb *šanh-*.

(Akk.) *mišri*(coll.) = *kunu la tū-bá-*? (sign *ah*)-a KBo 1.1 rev. 23 (ed. PD 24f. w. coll.) = Hitt. [ZAG.MEŠ? *anda?* lē] *ša-an-ha-at-te-ni* KUB 26.34 rev. 6-7 (treaty w. Šattiwaza), (i.e.,

## šanħ- 2 a

## šanħ-

Akk. *bu'û* (D-stem) “to look for, search for, seek” = Hitt. šanħ(-), tr. Dipl.Texts<sup>2</sup> 46.

(Akk.) *gimillam [a]na turri iṭeħħi* “He will approach in order to take vengeance” KUB 1.16 i 21 = (Hitt.) (His mother is a snake. He [will] come (and) listen only to the words [of his mother, brothers and sisters] *[n-ašta maninkuwaħħi]* *[k]at-tawatar ša-an-he-eš-ki[-u-an dāi]* “[He will approach. And he will begin] to take vengeance” i 21-22 (bilingual of Ḥatt. I), ed. HAB 4f. (differently), cf. Ose, Sup. 56 n. 1; similarly KUB 13.7 i 17 (w. -za), cf. Melchert, KZ 93:268-271.

**1.** to seek, look for, try to locate (generally without local particle, see Hoffner, StMed 7:140-145) —

**a.** object a deity or human being — **1'** without pre-verb: DINGIR.MEŠ GAL.GAL DINGIR.MEŠ TUR *ᵈTelipinun ša-an-hi-iš-ki-u-wa-an daīr* “The great (and) small gods began to search for Telipinu” (but they could not find him) KUB 17.10 i 23 (Tel. myth, 1st version, OH/MS), translit. Myth. 31, tr. Hittite Myths<sup>2</sup> 15; cf. also KUB 17.10 i 36-37 (OH/MS) and KUB 33.24 + KBo 26.124 i 22 (OH/NS); (DINGIR.MAH says to the Stormgod: “Do something, O Stormgod!”) *nu īt ḏTelipinun zikila ša-an-ha* (par. ša-an-ah) “Go (and) search for Telipinu yourself!” KUB 17.10 i 31 (Tel. myth, 1st version, OH/MS), w. par. KUB 33.2 i 16 (OH/MS), translit. Myth. 31, tr. Hittite Myths<sup>2</sup> 15; (“The Stormgod sent for the Sungod (with the words)”) *ītten-wa ḏUTU-un uwatet[ten] / [p]āer ḏUTU-un ša-an-he-eš-kán-zi n-an UL wemiyā[nzi]* “Go (and) bring the Sungod!” They went (and) searched (pres.) for the Sungod everywhere, (but) they [did] (pres.) not find him” VBoT 58 i 21-22 (missing Sungod, OH/NS), translit. Myth. 23, tr. Hittite Myths<sup>2</sup> 28; *[wa]p~puwaš DINGIR.MAH-aš kāša=tta ḥsal-an-hi-iš-ga-u-en kinuna=tta wemiyawen* “O DINGIR.MAH of the (river) [ba]nk! We have just (*kāša*) been looking for you, and now we have found you” KBo 11.17 ii 6-8 (rit. for DINGIR.MAH, NH/NS) □ *[wa]ppuwaš DINGIR.MAH-aš* is a rare case of nominative in the place of the true voc. (cf. Hoffner, JCS 50:40-43); *nu=zza* DUMU. NITA.MEŠ *karti=šmi peran mēmir kuin=wa ša-an-hi-iš-ki-u-e-ni UMMA=NI š-an wemiyawen* “And the boys spoke to themselves: ‘We have found our mother whom we were looking for’” KBo 22.2 obv. 13-14 (Zalpa legend, OS), ed. Starke, StBoT 23:172, Otten, StBoT 17:6f. (differently); (“If a commander of an army says to you (as follows): ‘A man [has escaped] from me’”) *[nu mā]n šakuwaššarit ZI-it UL*

*wizzai n-an UL ša-an-ha-ti n-an parā U[L pešti]* “[If you are not wholeheartedly moved, and you do not look for him and do not [deliver] him” KBo 5.4 rev. 41 (Targ. treaty, Murš. II), ed. SV 1:66f., tr. DiplTexts<sup>2</sup> 73 (“if it does not somehow completely engage you, so that you search for him”) □ for the verb *wizza*- cf. Melchert, KZ 93:265-268; *nu=šši UL / [namma E]GIR-anda pāun n-an UL ša-an-hu-un* “I no [longer] went after it (i.e., the city of Timmuħala, i.e., its population), nor did I look for them (lit. it)” KUB 19.37 ii 11-12 (ann., Murš. II), ed. AM 168f.

**2'** w. preverb *āppan* and no local particle: (“But now he has come to you on his knees for help”) *nu=tta DINGIR-LUM DINGIR-LIM-anni EGIR-an ša-an-hi-iš-ki-iz-zi* “and is seeking you, O goddess, for the sake of your divinity” KUB 9.27 + KUB 7.8 i 39-40 (Paškuwatti’s rit., MH?/NS), ed. Hoffner, AuOr 5:273, 277; cf. KUB 7.8 ii 15-17.

**b.** object a thing: MUNUS.LUGAL *ᶠPuduhe~paš=kan kuwapi ḡUR.MAH.LÚ-in GAL DUB.SAR. MEŠ ḡURU ḡattuši ANA ḡUPPA ḡLA U[RU] Kizzuwatna ša-an-hu-u-wa-an-zi weriyat* “When Puduhepa, the queen, charged UR.MAH-ziti, chief of the scribes, to look in ḡatti-land for cuneiform tablets of Kizzuwatna” KBo 15.52 vi 39-43 (*hišuwaš-fest.*, MH?/NS), w. par. KUB 20.74 vi 12-16, KUB 40.102 vi 24-27, KBo 15.60 vi 3-7, KBo 41.66:2-6; the local particle *-kan* is called for in this case by the combination of the main verb *weriya-*, inf. and local expression *ḡattuši*, not by the inf. *šanħuwanzi*. This passage does not belong under mng. 7, since there is no good evidence that the local particle is conditioned by an infinitive rather than by the main (finite) verb of the clause.

**2.** to investigate, inquire about, seek to determine (w. and without local particle) — **a.** without prev.: *mān ABI tuliyāš halzai nu=šmaš gullakkuwan ša-ah-zi* “When my father summons to the assembly, he will investigate your corrupt behaviour” KBo 22.1 obv. 16-17 (instr., OS), ed. Archi, FsLaroche 46f. (“Il recherche en vous le scandale”), cf. Beckman, JAOS 102:441 (“When my father summoned to assembly and took vengeance upon you for displeasing activity”) □ for *gullakkuwa-* cf. Laroche, FsOtten 186 (“dégoûtant”), Moyer, Diss. 43f., (“defiled, polluted”), Puhvel, HS 109:167 (“harmful”); *kī=šmaš=kan kuit ANA DINGIR-LIM ḡURU Arušna ZI-an ša-an-hi-iš-kán-zi* “Concerning the fact that they are seeking to deter-

## šanh- 2 a

mine (or: inquiring about) the wish of the deity of Arušna” KUB 22.70 rev. 60 (oracle question, NH), ed. THeth 6:96f. (“Was das betrifft, daß man für sich den Willen der Gottheit von Arušna (unter)sucht”).

**b.** w. *āppan* and without local particle: *mān* <sup>m</sup>*Hantiliš MUNUS.LUGAL* <sup>URU</sup>*Šukz[iya U DUMU. MEŠ=ŠU] EGIR-an ša-an-ah-ta* “When Ḫantili inquired about the queen of Šukz[iya and her sons] (saying, ‘Who killed them?’)” KBo 3.67 ii 3-4 (Tel.pr., OH/NS), ed. THeth 11:22f. i 58-59, tr. van den Hout, CoS 1:195.

**3.** to seek, wish to acquire (without local particle): *nu mān handān ammel DUMU.MUNUS-YA ša-an-hi-iš-ki-ši nu=utta UL imma peļhi* “If you are really seeking my daughter (in marriage), will I perhaps not give (her) to you?” VBoT 2:7-8 (letter of Tarhunataradu to Amenhotep), ed. Rost, MIO 4:329, tr. Haas apud Moran, Amarna Letters 103 (“desire”), cf. Melchert, KZ 98:185; (The Hittite king has cancelled the obligation from the king of Tarhuntaša, concerning the horses and troops) ŠA É *dappaš=ma=šši KARAŠ. HI.A lē namma ša-an-ha-an-zi* “Let the administration no longer seek troops from him” KBo 4.10 obv. 44-45 (treaty, Ḫatt. III), w. dupl. ABoT 57 obv. 18-19, ed. StBoT 38:36f., and cf. Bronze Tablet iii 36 (Tudh. IV); *mān=za DINGIR-LUM ALAM MUNUS-TI markiya[ši]* DINGIR-LUM ALAM LÚ=pat *ša-an-he-eš-ki-ši* ALAM MUNUS-TI=ma UL *ša-an-ah-ti* “If you, O god, are refusing the statue of a woman (and) are seeking, O god, only the statue of a man, but (if) you do not seek the statue of a woman” (then let the SU oracle be favorable) KUB 50.89 iii 5-7 (oracle question, NH), cf. *markiya-* 1 a 2'; *nu DINGIR-LIM=ma TÚGtermaz=ma kuitki ša-an-ah-ta* “Or did you, O god, seek something in the nature of finery(?)?” KUB 22.70 obv. 55 (oracle question, NH), ed. THeth 6:72f., cf. rev. 8 □ lines rev. 10-12 suggest that <sup>TÚG</sup>*terma-* consisted of various kinds of luxury garments, hence our “finery(?)”; cf. further oracle questions concern the gods “seeking” SISKUR *mantallia-* KBo 2.6 iii 20-22, festivals KUB 5.6 i 25-26, KUB 5.7 obv. 30-31, ritual procedures KUB 5.6 i 8-9, 18-19, fines (*zankilatar*) KUB 22.70 obv. 64, rev. 36-37 and passim, compensation (*šarnikzel*) KUB 22.70 rev. 7, 8, and the delivering of cattle KUB 16.66 obv. 8-10; [*nu Š]A KUR* <sup>URU</sup>*Wiluša LUGAL-iznatar ša-an-ha-an-zi* “[and] they seek the kingship over

## šanh- 4 a 1' b'

the country of Wiluša” KUB 21.5 ii 6 (treaty w. Alakš., Muw. II), w. dupl. KUB 21.1 i 80-81, ed. SV 2:56f., tr. DiplTexts<sup>2</sup> 88; (“I wrote to him (as follows)”) *mān=wa ammel EN-UTTA ša-an-he-eš-ki-ši* “If you seek my overlordship” KUB 14.3 i 17 (Tawagalawa letter, Ḫatt. III), ed. AU 2f.; (Concerning the men of Amurru who are living in the land of Ḫatti — whether he is a lord or a slave of Aziru’s land) *n=an mān ANA LUGAL KUR* <sup>URU</sup>*Hatti [ša-n]a-ah-ta* “if you have sought him from the king of Ḫatti, (then if the king gives him, take him)” KBo 10.12 iii 38 (treaty w. Aziru, Supp. I), tr. DiplTexts<sup>2</sup> 39; *nu=za ammuk DUMU AMILUTTI ešun nu=kan ŠA DUMU AMILUTTI NÍG.TUKU-ti anda UL dariyanun nu NÍG.TUKU-an UL ša-an-hu-un* “(Although) I was a human being, I never wore myself out for the riches of human beings; nor did I seek wealth, (but rather I [...]ed for the land of your son, O goddess)” KUB 21.19 + 1193/u iii 35-38 (prayer of Ḫatt. III), ed. Lebrun, Hymns 314, Sürenhagen, AoF 8:96f. (both editions without 1193/u — consequently different tr.), 1193/u join courtesy of J. O’Rear.

**4.** to seek, attempt, try, wish, plot (without local particle)— **a.** to seek, attempt, try, wish (to do) evil (*idalu/idalawatar*) against someone, seek to harm or kill — **1'** personal object in the dative — **a'** *idalu šanh-:* (“If a <sup>LÚ</sup>*zipuriāš* treats an evil man”) *kuiš LUGAL-i* <sup>URU</sup>*Hattuši=ya idālu ša-an-ha-zi* “who seeks to do evil against the king and Ḫatti” KUB 30.69:4-7 (label), tr. CTH no. 283; *nu=mu mān UGU-azziš DINGIR.MEŠ kuitki HUL-lu ša-an-ah-tén* (var. *ša-na-ah-te-ni*) *nu=mu UD.HI.A ITU.HI.A MU.HI.A=ya maninkuwaḥten* “If you, O Upper Gods, have sought (var. are seeing) to do some evil against me and you have shortened (my) days, months and years” KUB 17.14 ii! 17-19 (substitution rit., MH), w. par. KBo 15.9 i 15-16, ed. StBoT 3:56-59, cf. KUB 29.1 iii 10 and the change *HUL-lu ša-an-ah-zi* IBoT 3.114 iv 2 in par. text KUB 7.46 iv 11 [(*HUL-lu*) *takš]an harzi*].

**b'** *idālu/idalawatar šanh-* w. *menahhanda* and person in dat.: *nu=šmaš menahhanda idālu lē [ša-] an-ah-ti* (var. *[ša-an-]ha-at-ti*) “Do not try to do evil against them” KBo 4.3 i 44-45 (treaty w. Kup., Murš. II), w. dupl. KUB 6.41 ii 38, ed. SV 1:120f., tr. DiplTexts<sup>2</sup> 76 (“you shall not seek to harm them”); *nu=dU-ni IGI-anda idālawatar ša-an[-hi-iš-ki-iz-zi]* (var. *nu=za dU-ni menahhanda HUL-tar daškizzi*) “And against the

## šan̪- 4 a 1' b'

Stormgod he (i.e., Kumarbi) plans evil' KUB 33.96 obv. 7 (Ullik.), w. par. KUB 33.98 obv. 6-7, ed. Güterbock, JCS 5:146f.

c' *idālu šan̪-* w. *ITTI* + obj.: ("If you, Kupanta-<sup>d</sup>LAMMA, commit any sin against My Majesty") *nu ITTI* <sup>d</sup>UTU-ŠI *HUL-lu ša-an-ah-ti* "and you try to do evil against My Majesty" KBo 4.3 iv 12 (treaty w. Kup., Murš. II), ed. SV 1:144f., tr. DiplTexts<sup>2</sup> 80 ("attempt to harm").

2' gen. + *idālu šan̪-*: *namma kuiša LUGAL-uš kišari nu ŠEŠ-aš NIN-aš idālu ša-an-ah-zí* "Moreover, whoever becomes king and seeks evil against (his) sister (and) brother" KBo 3.1 ii 46 (Tel.pr., OH/NS), ed. THeth 11:34f.; *nu mān DINGIR-LIM EN=YA ammel kuitki Š[A DUMU.MUNUS GAL] HUL-lu ša-an-he!-eš-ki-ši* 'If you, O god, my lord, are seeking always some evil against me, [the great daughter]" KBo 4.6 i 10-11 (prayer, NH), ed. Tischler, Gass. 12f.

3' personal object in acc., and word for "evil" in the dat.-loc. (no local particle): *nu mān <sup>m</sup>Kupanta-<sup>d</sup>LAMMA-an kuiški HUL-lauwanni* (var. *HUL-lawaḥzi*) *ša-an-ha-zí* "If someone seeks to harm Kupanta-<sup>d</sup>LAMMA (lit. seeks K. for evil)" (you, Alakšandu, should help him) KUB 21.5 iii 53 (treaty Alakš., Muw. II), w. dupl. KUB 21.1 iii 37-38, ed. SV 2:72f., tr. DiplTexts<sup>2</sup> 90 ("plots evil"); and passim in treaties; *kuwat-pat=wa [šer z]ik <sup>d</sup>Kumarbiš DUMU.LÚ.U<sub>18</sub>.LU-UTTI idālauwani ša-an-hi-iš-[ki-ši]* "Why [are] you seeking to harm mankind, O Kumarbi?" KUB 33.103 ii 9-10 (Hedammu), ed. StBoT 14:46f. ("Warum denn suchst du, Kumarbi, die Menschheit im Bösen heim?"), tr. Hittite Myths<sup>2</sup> 52 (§6.2); cf. KBo 3.3 ii 16, 20-22, 24-26, 30-31, and passim.

b. to seek/plan (to do) good (*āššu*) for someone w. personal object in dative: *[k]arū=wa=mu=kan kuwapi ammel DINGIR-LUM arha dāer [nu=w]a ammuk āššu imma kuitki ša-an-hi-iš-ke-er* "As they earlier have taken away my god from me, were they really planning to do something good for me? (Now, do not turn in favor toward these (men), O god, my lord)," KUB 54.1 obv. 52-53 (deposition of <sup>m.d</sup>IŠTAR-LÚ, NH), ed. Archi/Klengel, AoF 12:54, 59 (taking it not as a question: "[Fr]üher, wenn sie mir meine Gottheit nahmen, [d]a planten sie wahrhaftig mir etwas Gutes!").

## šan̪- 4 f

c. to plot an affair (*uttar*) + gen. of a verbal noun: *našma ANA <sup>d</sup>UTU-ŠI kuiški waggariyawaš uttar menaḥḥanda ša-an-ha-zí* "Or (if) someone plans an affair of rebellion against His Majesty" KBo 5.13 ii 17-18 (treaty w. Kupanta-<sup>d</sup>LAMMA), ed. SV 1:122f. ("einen Aufruhr plant"), tr. DiplTexts<sup>2</sup> 77 ("plots a matter"), similarly KUB 21.1 ii 49-50 (treaty w. Alakšandu).

d. obj. is deverbal noun of action — 1' w. *me~nah̪anda* + dat.: (Upelluri does not know, what a swift god Kumarbi has created against the gods) *nu <sup>d</sup>Kumarbiš ārušuwaru=pat kuit <sup>d</sup>U-ni IGI-anda ag-gatar ša-an-he-eš-ki-iz-zí* "and that Kumarbi is seriously(?) seeking the death of the Stormgod" (lit. against the Stormgod) KUB 33.106 iii 33-34 (Ullik.), ed. Güterbock, JCS 6:26f.

2' w. gen.: *nu tuēl ŠA <sup>m</sup>Ma[dduw]att[a HUL-lu] hinkan ša-an-hi-iš-ki-it* "He (i.e., Attariššiya) has always been seeking your [painful] death, Ma[dduwa]tta" KUB 14.1 obv. 2 (Madd., MH/MS), ed. Madd. 2f., tr. DiplTexts<sup>2</sup> 154; see KUB 1.16 ii 21-22 above in the bil. sec.; cf. also 4 a 1' b'.

e. obj. verbal substantive: *zik=ma ḫallallā pāu-war 1-edā tiyauwar pedi=kan wašdumar lē ša!-na-ah-ti* "Do not try to commit treason, to be independent (of me), (or) to commit evil deeds in (your present) position" KBo 4.14 ii 59-61 (treaty, Tudh. IV or Šupp. II), ed. Stefanini, AANL 20:42f. ("tu non cercare di tradire (= passare al nemico), né di trarti in disparte, né di commettere scelleratezze (restando) al (tuo) posto (= dalla tua posizione and privilegio e di comando), repeated in ii 63-65, 70-71; *arr[uš]al pāuw[ar] ša-an-ah-zí lē kuiški* "Let no one seek to defect (lit. go astray)" KUB 26.12 ii 16-17 (SAG 2 instr., Tudh. IV), ed. Dienstanw. 24f. ("abseits(?) gehen").

f. used w. inf.: (The king speaks to the Moon-god:) *[nu=wa mān ... ammel(?)] tuḥḥūwain IGI. H1.A-it uwanna ša-na-ah-ti[a ...] ... [... k]el <tuḥ~huwain> au nu=wa kūš akkandu* 'If you (O god) have sought to see [my (funeral pyre?)] smoke with (your) eyes ... (rather) see <the smoke> of these (substitutes). Let them die" KUB 24.5 i 14-16 (substitution ritual), ed. StBoT 3:8f., *apāš=ma=mu ḫar=kanna [(IŠTU AWAT DINGIR-LIM)] U IŠTU INIM LÚ ša-an-ah-ta* (var. *ša-na!-ah-ta*) "But he (i.e., Urhiteššub) sought to destroy me at the com-

## šanh- 4 f

mand of god and the suggestion of man” KUB 1.6 iii 9-10 (Apology of Ḫattušili III), w. dupl. KUB 19.67 ii 9, ed. Ḥatt. 28f., StBoT 24:22f. (“Jener aber suchte mich auf göttliches Geheim und auf Menschenwort hin zu vernichten”); (Attariššiya, the man of Aḥhiya came) *nu EGIR-an tuk=pat* <sup>m</sup>*Madduwattan kunanna ša-an-ḥ[i-iš-ki-i]t* “and later he tr[ied constantly] to kill you (or: “he went looking for you, to kill you”), O Madduwatta” KUB 14.1 obv. 60 (Madd., MH/MS), ed. Madd. 14f., tr. DiplTexts<sup>2</sup> 156 (“was plotting”); cf. similar KBo 10.12 iii 15 (Aziru treaty), tr. DiplTexts<sup>2</sup> 39; KBo 5.4 obv. 41, rev. 5; cf. CHD s.v. *lawarr-*; [mān Š]A <sup>m</sup>*Piyaššili U ŠA* <sup>m</sup>*Ḫaitili [ešhar]* *šarninkūwanzi ša-an-ḥe-eš-ki-ši* “[If] you, (O god,) desire that they make compensation [for the blood] of Piyaššili and Ḫaitili” KUB 16.77 iii 5-6 (oracle question), ed. van den Hout, Purity 248f.; cf. ibid. iii 8; *nu=wa tuel ŠA* <sup>d</sup>UTU URU Arinna GAŠAN=YA ZAG. ḤI.A *danna ša-an-ḥi-iš-ki-u-an dāer* “They (i.e., the enemies) began to seek to take your territories, O Sungoddess of Arinna, my lady” KBo 3.4 i 24-25 (ann., Murš. II), ed. AM 22f.; cf. KUB 24.2 rev. 9-10, par. KUB 24.3 iii 2-3, 7-8; cf. KBo 6.29 iii 38-39; *kuiēš=ma=aš=za* A.ŠĀ A.GĀR.ḤI.A=KUNU <sup>giš</sup>KIRI<sub>6</sub>.MEŠ. GEŠ[TIN=K]UNU <sup>giš</sup>TIR.MEŠ=KUNU *tannattau-wanzi ša-an-ḥi-iš-kán-zi* “Some of them (i.e., enemies) try to lay waste your field and fallow, your vineyards, (and) your groves” KUB 24.3 iii 4-6 (Prayer to Sungoddess of Arinna, Murš. II), ed. Gurney, AAA 27:34f., Lebrun, Hymnes 164, 170; [*nu=m]u tepnumanzi ša-an-a[ḥ-ta]*] “[And he] tri[ed] to demote me” KUB 21.15 i 14 (Hattušili III-Urhiteššub conflict), ed. NBr. 46f. □ for *tep-nu-* without -za see Hoffner, JCS 29:152-154; *mān=mu ida~lauwanni=ya kuiš waggariy[awa]nzi ša-an-ḥa-zi* ‘And if someone — with evil intention — tries to rebel against me’ KUB 21.47 rev.! 18 + KUB 23.82 rev. 23 (instr., MH/MS).

**g.** other: (I wish that province would turn, or those lords would defect and take me with them”) *n=at lē ša-na-ah̄-ti* “Do not attempt it (i.e., such a conspiracy)!” KBo 4.14 ii 81 (treaty of Tudh. or Šupp. II), ed. Stefanini, AANL 20:43f., cf. *man a 1' a'*.

**5.** to avenge, punish (an offence or crime) — **a.** obj. the matter (*uttar*) of Tudhaliya the Younger’s death (w. *anda*, dat. and *-kan*): *nu=kan uwatten DINGIR.M[EŠ EN.MEŠ=YA] apūn* (coll.) AWAT <sup>m</sup>*Tudhaliya TUR-RI ANA ABI=YA kinun appez~*

## šanh- 5 c 3'

*z[iyaz] anda ša-an-ha-at-tén* “You came, O god[s, my lords], and now at last avenged that affair of Tudhaliya the Younger on my father” KUB 14.14 obv. 32-34 (Plague prayer of Muršili), ed. Götze, KIF 1:168f. (w. coll. n. 10), tr. Beckman, CoS 1:156.

**b.** obj. an offence or provocation (w. *anda* and *-kan*): (If somebody provokes the soul of the god) *n=at=kan DINGIR-LIM apēdani=[pat 1-e]dani anda š[a-an-ah̄-z]i UL=at=kan ANA DAM=ŠU* [DUMU=ŠU N]UMUN=ŠU MÁŠ=ŠU ḤR.MEŠ=ŠU GÉME.MEŠ=ŠU [G]UD.ḤI.A=ŠU UDU.MEŠ=ŠU *ḥalkitt=za a[nda ša-a]n-ah̄-zi* “does the god avenge it [on]ly on him? Does he not avenge it on his wife, [his children], his descendants, his family, his male (and) female slaves, his [ca]ttle, his sheep, (and) [his] crops (and destroy him totally?)” KUB 13.4 i 35-37 (instr. for temple officials, MH/NS), ed. Chrest. 148f., Suel, Direktif Metni 26f., tr. McMahon, CoS 1:218 §3, cf. ibid. ii 66-67; (“If any city or any house offends [you, O Stormgod, my lord]”) *n=at=kan DINGIR-LUM apēdani ANA 1-EN URU-LIM 1-EN É-TI anda ša-an-ḥi nu apat x[...]* ANA KUR-TI=ma=at=kan *lē anda ša-an-ah̄-ti* “then, O god, avenge it on that one city (or) on that one house and that [...], but do not avenge it on the (whole) country” KBo 11.1 obv. 38-39 (prayer, Muw. II), ed. Houwink ten Cate, RHA XXV/81:108, 117.

**c.** blood(shed) (*ešhar šanh-*) — **1'** w. local particle -(a)pa: *n=apa DINGIR.MEŠ at[(taš=saš <sup>m</sup>Zi=dantaš)] ešhar=šet ša-an-ḥe-er* “The gods avenged the death (lit. blood) of Zidanta, his father” KUB 11.1 ii 4-5 (Tel.pr., OH/NS), w. dupl. KUB 11.6 i 3-4, and passim, ed. Theth 11:24f. i 69-70, tr. van den Hout, CoS 1:195.

**2'** without local particle: *ziga SAG.GÉME. ḤR.MEŠ ešhar=šemit ša-an-ḥa* “Avenge the death (lit. blood) of (your) subjects!” KBo 3.23 i 9 (Pimpirit frag., OH/NS?), w. dupl. KUB 31.115:12 (NS), ed. Archi, FsLaroche 41 (“Toi, venge le sang des serfs!”); cf. KBo 22.1:24-25 (OS), ed. Archi, FsLaroche 46f.

**3'** w. preverb EGIR-an: *nu=za ŠA ABI=ŠU [eš~har(?) EG]IR-an ša-an-ah̄-ta* (var. *ša-na-ah̄-ta*) “And he (i.e., Muršili I) avenged [the death (lit. blood)] of his father” KBo 3.57 obv. 10-11 (Muršili against Aleppo), w. dupl. KUB 26.72:5-6, ed. Kempinski, ÄAT 4:50f., translit. BoTU 20 (w. restoration); DINGIR.MEŠ

## šanb- 5 c 3'

*BĒLŪ<sup>MEŠ</sup>=YA ŠA <sup>m</sup>Dudħaliya kuit ēšhar EGIR-an ša-an-ha-a[t-te-ni]* “O gods, my lords! Why are you still avenging the blood of Tudħaliya?”(His murder has already been expiated) KUB 14.14 rev. 9 (PP1), ed. Götze, KIF 1:172f., Lebrun, Hymnes 196, 201.

d. obj. words: (“If any of our words [offended you]”) *n=at<sup>1</sup>* DINGIR.MEŠ <sup>d</sup>A.NUN.NA.KI<sub>4</sub> GE<sub>6</sub>-i KI-pi ša-an-ha-an-du “let the Anunnaki gods avenge them (i.e., the words) in the dark nether-world” KBo 11.1 rev. 17 (prayer, Muw. II), ed. Houwink ten Cate, RHA XXV/81:110,119 (tr. differently “take vengeance for them on the dark earth”).

6. (w. *āppan*) to look after, take care of (without local particle): *nu tuk mahhan=ma* <sup>d</sup>UTU-ŠI IŠTU AWAT ABI[=K]A EGIR-an ša-ah-hu-un *nu=tta* ANA AŠAR ABI=KA *titta[nu]nun* “As I, My Majesty, took care of you in accordance with the recommendation of your father, I seated you in the place of your father” KBo 5.9 i 19-20 (treaty w. Duppi-Teššub), ed. SV 1:10-13, tr. DiplTexts<sup>2</sup> 60; and passim in treaties; *kinu~na mān apuš NAM.RA.MEŠ <sup>m</sup>Aziraš ANA* <sup>d</sup>UTU-ŠI EGIR-pa UL *paiš mān=aš* EGIR-an *kuwapi ša-an-ah-hu-un mān=aš* <sup>d</sup>UTU-ŠI EGIR-an ša-an-hu-un (var. [ša]-an-ah-hu-un) *mān=aš=za* <sup>d</sup>UTU-ŠI *dāh~hun* “Now, if Aziru would not have given those NAM.RA’s back to My Majesty, anyhow, I would have taken care of them. If I, My Majesty, would have taken care of them, I, My Majesty, would have taken them for myself. (Why do you take them (now) consciously?)” KBo 3.3 iii 20-24 (Syrian affairs, Murš. II), w. dupl. KUB 19.41 iii 20-24, ed. Klengel, Or NS 32:38, 43f.; *ammel=wa* ȽR.MEŠ [*ukila EGI*]R-[*an*] ša-an-ah-mi “I [on my own] shall take care of my subjects” KUB 14.3 i 21-22 (Tawagalawa letter, NH), ed. AU 2f. For EGIR-an šanb- with a different mng. see KUB 9.27 + KUB 7.8 i 39-40 cited 1 a 2’, above and KUB 14.14 rev. 9-10 and KBo 3.57 obv. 10-11 cited 5 c 3’, above.

7. to search through, scour, comb (w. *-kan/-ašta*): (“The Sungod sent the swiftly flying eagle”) *it=war=ašta pargamuš* ȽUR.SAG.DIDL. HI.A ša-a-ah (var. [ša-an-]ha) § *hārīuš=kan hal~lu[wam]uš ša-a-ah* (var. KI.MIN) *huwanhueššar=kan kuwāliu ša-a-ah* (var. KI.MIN) [*hāraš*<sup>MUŠEN</sup> *pait n=an* UL *wemiyat* “Go, search the high mountains, § search the deep valleys, search the watery

## šanb- 8 a 2’

depth. The eagle went, but he could not find him” KUB 17.10 i 24-27 (Tel. myth, OH/MS), w. par. KUB 33.2 i 10-12 (OH/MS), translit. Myth. 31, tr. ANET 127, Hittite Myths<sup>2</sup> 15; and passim in missing god myths, mentioning rivers, lakes, forests, places; *nu* <sup>LÚ.MEŠ</sup>NÍ.ZU ŠA KASKAL GÍD.DA *au[ri]ēš ēpdu n=ašta* <sup>LÚ.MEŠ</sup>[...] URU-az *katta kuranna ša-a[n-hu-wa-a(n-z)i (ū)]Inniyandu* *n=ašta kurannan š[a-a(n-ha-an-du)]* “[Let] the scouts [take up] the pos[ts] on the long distance roads [and let the watchmen(?) drive down from the city to the perimeter to search and let them search the perimeter” KUB 13.1 + 885/z i 12-14 (THeth 20:269 n. 1006) (*BĒL MADGALTI*, MH/MS), w. dupl. KUB 31.108 i 10-12 (NS), ed. Dienstanw. 59f. (without the join), THeth 20:269 n. 1006; cf. ibid. i 9 and i 30 w. dupl. KBo 22.44:5, KUB 40.58:6-9, KUB 31.108 i 7.

8. to clean, cleanse, sweep clean, w. *-kan/-ašta* — a. a building— 1’ without preverb: *INA* É <sup>LÚ</sup>NINDA.DÙ.DÙ=ma=aš=kan *kuedaš andan ēš~šanzi n=at=kan* [*ša-an*]-ha-an *harnuwan ēšdu* “Let the bakery in which they prepare them (i.e., bake the loaves) be swept (and) sprinkled” KUB 13.4 i 18-20 (instr. for temple officials, pre-NH/NS), ed. Chrest. 148f., Suel, Direktif Metni 22f., tr. McMahon, CoS 1:217 §2; (They bring a goat and wash it) *n=an=kan* ŠA É.GAL-LIM É.MEŠ *kuedaš anda pennanzi n=at=kan* ša-an-ah-an-zi *namma=at* *harnuwanzi* “They sweep the rooms of the palace through which they drive it (i.e., the goat). Then they sprinkle them” KBo 13.179 ii 7-10 (renewing of Hunting Bag), ed. McMahon, AS 25:165f.; on *harnuwai-* and *harnai-* cf. ibid. 246f.; EGIR-anda=ma=kan É <sup>d</sup>ZABABA<sub>4</sub> ša-an-ah-an-zi “But afterwards they clean the temple of ZABABA” KBo 4.9 i 11-12 (ANDAHŠUM-fest., OH?/NS); *n=ašta* DINGIR-LAM *kuedaš ANA* É-TIM Éhilamni=kan *anda ēš~šanzi n=at arunaš u<e>tenit papparaššanzi* [na]m~ma=at=kan ša-an-ah-an-zi “The temple(s) (and) the portico in which they worship the deity they sprinkle with seawater and then sweep them” KBo 13.164 i 5-7 (rit., OH/NS); [*n=ašta* ša-an-ah-an-zi [*n=ašta* SAHAR.HI.A-uš *parā išħuwānzi* “They sweep up, and they throw away the dust/dirt” KUB 7.49:2-3 (fest., NS); cf. KBo 24.57 i 6-8, below 8 c.

2’ w. *anda*: (“On the sixth day when they open (the building) (and) pull the curtain, the king leaves”) *anda ša-an-h[a-an-]zi* “(And) they sweep

## šanħ- 8 a 2'

up there” KBo 20.10 i 3 (fest., OS), translit. StBoT 25:131; cf. frag. ša-*ha-an-zi* KBo 17.65 rev. 36, ed. StBoT 29:142f. (where the emendation ša-<an->ha-an-zi is unnecessary).

**3'** w. *parā*: (All temple officials take a bath) DINGIR.MEŠ=ya warappanzi É.MEŠ DINGIR. MEŠ=kan *parā* ša-an-*ha-an-zi* ḥarnyanzi “and they wash (the statues of) the gods. They clean/sweep (and) sprinkle the temples” KUB 41.30 iii 9, ed. THeth 21:270f.; cf. similar KUB 31.113:12-13, KUB 9.15 iii 5, 11-12, 19-20, KUB 56.48 i 18 □ the reading *ḥarnai-* instead of *ḥurnai-* is taken from KUB 56.48 i 18 which reads *ḥa-ar-ni-ya-dū*, cf. Neu, StBoT 26:55 n. 261.

**b.** a kitchen (*paršuraš pedan*): *nu=šmaš=kan paršuraš pēdan ša-an-ḥa-an [(harn)]uwān [(ēš)]du* “Let the (soup) kitchen be swept (and) sprinkled by you (sc. the kitchen workers)” KUB 13.4 iii 59-60 (instr. for temple officials, pre-NH/NS), w. dupl. KUB 31.95 iii 10 + KUB 13.5 iii 30 (pre-NH/NS), ed. Chrest. 160f., Süel, Direktif Metni 66f., tr. McMahon, CoS 1:220 §14; cf. *paršur* 2 c, *peda-* A d 1' m'.

**c.** tents: *n=ašta MUNUS ŠU.GI EN.SISKUR kuedaš* <sup>GIŠ</sup>Z.A.LAM.GAR-aš *anda aniyat n=ašta ša-an-ḥa-an-zi* (var. [...]ša-an-zi) *papparšanzi=ya* “They sweep and sprinkle the tents in which the Old Woman has treated the client” KUB 27.29 i 16-17 (Alliturāji's rit., MH/NS), w. dupl. KBo 23.23 rev. 60-61 (MH/MS), ed. Haas/Thiel, AOAT 31:136f.

**d.** the floor, ground: *nu LUGAL-uš IGI.HI.A-it iyazi n=ašta* <sup>LÚ.MEŠ</sup>ŠU.I *daganzipuš / [(š)]a-an-ḥa-an-zi* “The king makes (a signal) with (his) eyes, and the barbers sweep the floors” KUB 56.42 vi 3-6 (KI.LAM fest., NS), w. dupls. KBo 27.42 iii 24-26, KBo 11.38 vi 17-20, ed. StBoT 28:59; (When he finishes breaking the *taparpašu*-loaves) *n=ašta* <sup>LÚ.MEŠ</sup>ŠU.I *tagan~zipuš ša-an-ḥa-an-zi* “the barbers sweep the floors” KUB 10.89 i 17-18 (Fest. of the Month, OH/NS), cf. KBo 4.9 vi 14-15 (OH?/NS), KBo 11.26 obv. 10-11, KUB 10.99 i 5-6, KUB 40.102 i 8 (NH), IBOT 3.1:66 (NS), KBo 30.69 iii 20-21 (subj. the cooks); *namma=kan ALA[M wagann]a pē~dan[zi] mahhan=ma* UD.KAM-az SIG<sub>5</sub>l-ri *n=ašta ša-an-ḥa-an[-zi]* “Next [they] bring out the statu[e for a light meal]. But when the day becomes propitious, they sweep up (and the main meal is held)” KUB 30.25 obv. 14-15 + KUB 39.4 obv. 22-23 (royal funeral ritual), ed. HTR 26f., cf. ibid. rev. 11.

## šanħ- 8 h

**e. tables:** (“They take away the crumbled thick breads (from the tables)”) *n=ašta* <sup>GIŠ</sup>BANŠUR. HI.A [a]rha ša-an-*ḥa-an-zi* É-r=a=kan PĀNI DINGIR-LIM [š]a-an-*ḥa-an-zi* “and they wipe off the tables. They sweep also the house in front of the deity (i.e., they clean the place in front of the god)” KBo 24.57 i 6-8 (rit. of *šarrāš*), w. dupl. KBo 23.42 i 6-7 (NH), ed. ChS I/2:149, 130.

**f. obj. spring, fountain, ditch, channel, pipes, w. prev. *šarā*:** ŠA É.DU<sub>10</sub>(coll.).Ú.SA=ya ŠA É <sup>LÚ</sup>SAGI Éḥilamnašš=a ārtahiuš wehandaru *n=aš uškandu kuiš=a=kan wetenaza šahāri n=an=kan* *šarā ša-an-ḥa-an-du* “Let them patrol the water pipes of the bath house, of the house of the cup-bearer and of the portico, and inspect them. Let them clean out whatever one is clogged with (dirty) water” KUB 13.2 ii 21-23 (*BĒL MADGALTI* instr., MH/NS), ed. Dienstanw. 45, tr. McMahon, ChS 1:223; (“Moreover, the water pipes (*artahhiuš*) in (your) [tow]n should [no]t be clogged”) *n=aš=kan* [MU.KAM-ti] MU.KAM-ti *šarā ša-an-ḥe-eš-kándu* (var. [š]a-an-ḥi-iš-kán-du) ‘Therefore let them clean them out annually’ KUB 31.89 ii 19-20 (*BĒL MADGALTI* instr., MH/NS), w. dupl. KUB 31.86 ii 31-32 + KUB 40.78:5-6 (MH/NS), ed. Dienstanw. 44, tr. McMahon, ChS 1:223, cf. *šah-* a 2; [n]amma=kan *huppi\dalnuēš* PA<sub>5</sub>.HI.[A]-š=a *šarā* [ša-an-ḥa-an-t]e-eš ašandu “Further, let the *huppidanu*-s and the water channels be [c]ea ned out” KUB 31.84 iii 58-59 (*BĒL MADGALTI* instr.), ed. Dienstanw. 49 (differently), cf. Hoffner apud THeth 20:44 n. 172; (“When they celebrate for the great fountain the festival of the spring (season), he/she washes (her/himself). The priest [washes himself too]. He/She washes (the statue of) the deity”) TÚL=kan *šarā ša-an-ḥa-an-zi* “They clean the fountain out” (i.e., they remove mud or dirt that had fallen in) (and bring the statue of the deity to the fountain) KUB 17.35 iii 25 (cult inventory, NH), ed. Carter, Diss. 130, 144.

**g. obj. statue:** *nu=kan ALAM.HI.A ša-an-hu-u[n]* “And I cleaned the statues” KBo 15.10 iii 45 (exorcising gods, MH/MS), ed. THeth 1:40f. (“Die Statuen wischt[e] ich ab”), cf. ibid. ii 76.

**h. obj. a goblet (GAL):** *n=ašta GAL DINGIR-LIM ša-an-ḥa-an-zi* “They clean out the goblet of

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the deity (and fill it with beer)” KUB 17.24 iii 12 (fest., NS).

i. obj. drinking horn (*šawatar*): *nu mahhan ša-w[atar] šarā danzi n=at=kan wetena[z] arha ša-an-ha-an-z* “When they pick up the drinking horn, they clean it out with water. (Then they pour the water in a line along the front of a *huwaši*-stela)” KUB 25.37 iii 20-21 (tablet of Lalupiya, OH?/NS), ed. Güterbock, FsHouwink ten Cate 69, DLL 173, cf. iii 26-27.

j. obj. human beings, w. -ašta: *mahhan=ma lukatta [n]=ašta DUMU ša-an-ha-an-z* “When morning comes, they cleanse the child” KBo 5.1 iv 31-32 (Papanikri’s rit., NH), ed. Pap. 12f.; *[m]ahhan=ma ITU.3.KAM t[iyazzi n]=ašta DUMU.NITA kunziga<<zi>>an~n[ahitaz ša]-an-ha-an-z* *kunzigannahi=šam[aš LÚ.M]EŠAZU šekkanzi* “But when the third month a[rives], they [cl]eanse the male child with *kunzi~ganna*[hit]. The exorcists know the *kunzigannahi*” KBo 17.65 rev. 41-42 (birth rit., MH?/NS), ed. StBoT 29:142f., cf. ibid. obv. 3, rev. 36, 43-44, ABoT 21 obv. 3-4, ABoT 25 obv. 10; frag. *namma IŠT[U ...] / MUNUS-TUM ša-an-ha-an-z* KUB 16.17 iii 10-11 (oracle question, NH).

k. obj. body parts, w. -kan: (The Old Woman speaks as follows:) *kāša=kan NÍ.TE hūmanda ša-ah-hi-iš-ki-mi* “I am just now cleansing each body part of him/it (of the client or effigy?). (Let the evil uncleanness be combed down from him”) KUB 12.58 iii 2 (Tunnawi’s rit., NH), ed. Tunn. 14f.; DUMU. MUNUS=ya=wa=kan SAG.DU-an zazzitaz ša-an-ha-an[-zi] “And they cleanse the head (or: person?) of the female child from/with *zazzita*” KUB 56.19 ii 10 (birth ritual), ed. StBoT 29:256f.; <sup>MUNUS</sup>*hašawan pēhu~te[hhi n=aš paiddu n=an=kan E]ME=ŠU ša-ah-du* *nu* <sup>MUNUS</sup>*hašauwaš pa[it n=an=kan] EME=ŠU ša-ah-ta* “I am bring[ing] the Old Woman. [Let her go, and] let her cleanse his tongue.”) Then the Old Woman w[ent], and she cleansed his tongue” KBo 3.8 ii 29-30 (incant. ritual), cf. StBoT 29:51; *nu=mu mān* DUMU-an parā pianzi / *[nu kī iyami mā]n=an=kan KA×*U=ŠU ša-ah-mi n=aš mān / *[huišwannaš n=an haddul]ahhi* “And when they hand the child over to me, [I do the following: when] I cleanse his mouth, if [he is going to live, then] I give [him health(?)]” KBo 17.61 obv. 12-14 (birth rit.), ed. Berman, JAOS 92:466 (differently: “... I stop his mouth”), StBoT 29:42f.; (The Old

Woman takes away the clothes which the client put on, and [takes a bunch of grass]. She calls it ‘herb of sun’) *nu=kan ANA BĒL SÍSKUR tuēkkuš ša-ah-zi namma MUNUS ŠU.GI kiššan memai [ka]tta=war=a=takkan waršan ēstu* “She sweeps/brushes (with this bunch of grass) the limbs of the client. Then the Old Woman speaks as follows: ‘Let it (i.e., the hostile words) be wiped [d]own (*katta waršan*) from you’” KBo 24.1 obv. 16-18 (3Mašt., MH/MS), cf. KBo 2.3 iii 41 (1Mašt., MH/NS), and KBo 39.8 iv 18 (2Mašt., MH/MS), w. dupl. KBo 9.106 iii 33 (NS) which use *warš-* instead of *šanḥ-*; *[ta]kku ilaš kardi=šmi naššu=ma* <sup>d</sup>UTU-waš *[i]ištariningaiš kardi=šmi n=at=kan šarā [ša]-a-ah-te-en* “If weakness is in your heart, or the ailment of the Sungod is in your heart, clean it (i.e., your heart) out” KUB 29.1 i 46-48 (foundation rit., OH/NS), ed. Kellerman, Diss. 12, 27 (“Si un *ila-* est dans votre coeur ou si le mal du soleil est dans votre coeur, chasse-les!”), cf. ANET 357, Puhvel, FsLaroche 300 □ the grammatical obj. is the neuter pronoun *-at*, which agrees with neuter *ker*, but not with common gender *ila-* or *ištariningai-*. In KUB 41.21 i 7, w. dupl. VBoT 132 ii 9 (Allaiturahī’s rit.) one should read *ša-na-ah-té-nat* [*Š*]A <sup>m</sup>Šuppiluliyama LUGA[L ...] (not N[Í.TE.MEŠ] as AOAT 31:276f., “Reinigt sie, des Suppilulumia Kö[r]perteile”).

l. obj. indicated only indirectly: (The prince tells the queen in the dream: ““What w[as] inside that grain-storage pit/jar has already been emptied””) *nu=wa=kan parā parkunuwand[u?] n=ašta parā ša-an-he-er par[kunuer]* ““(So) let them clean (it) out.’ (So) they swept (it) out and cleaned (it) out” KUB 31.71 iii! 20-21 (dream, NH), ed. Werner, FsOtten 328f. (“Sie hatten <ihn> eben ausgeräumt <und> gesäubert”), van den Hout, AoF 21:311, 313 □ for ÉSAG “grain storage pit/jar” see AlHeth 34-37; (in one-word sentence:) § *ša-an-ha-an?-zi-kán* “They clean up (the locality of ritual)” KBo 19.161 i 14, ii 10 (fest. of Teteshapi); *n=ašta ša-an-ha-an-z* (obj. not mentioned) KUB 34.68 rev. 5.

9. (idiomatic usages) — a. obj. *idālu šaku~wa(?)*: *É-ri=kan anda āššu paiddu n=ašta* <sup>HUL</sup>-lu šakuwaš (sic; var. correctly šakuwa) *ša-ah-du n=at=kan parā pešsiyaddu* “Let (only) the good enter into the house, and let it seek the evil eyes and throw them out” ” KUB 41.8 ii 12-13 (rit. of underworld deities, MH/NS), w. dupl. KBo 10.45 ii 48-49 (NS), ed. Otten, ZA 54:124f. (“Ins Haus möge das Gute eintreten! Das Böse moge es (mit den) Augen suchen und es hinauswerfen!”).

## šanh- 9 a

## šanh-

**b.** obj. tears: [...] *iššahru ša-an-ha-an-d[u]* “Let them seek (i.e., wipe away?) tears” KUB 54.1 iv 3 (deposition of <sup>m</sup>IŠTAR-LÚ, NH), ed. Archi/Klengel, AoF 12:57, 60 (“[Und meine T]ränen sollen sie abwische[n”), cf. other idioms with tears in the same text i 39-40, ii 42-43; *mān iš~tam[aššun apāš DUMU].MEŠ URU Hatti UŠM[IT] / iššahru=šm[it=ašta(?) ša-a]n-ḥu-un takku=man=a<s>ta UL=ma ša-an[-ḥu-un GAM-an(?) šar]ā=mmu lālit ēpten* “When [I] hear[d]: ‘she ki[lled the son]s of Hatti, I [w]iped away(??) yo[ur] (i.e., the relatives of the killed persons) tears. But if [I] had not wip[ed] (them) away(??), you wou]d have [sl]andered me (lit. seized me from top to bottom with the tongue)” (saying what a cold-hearted king I was) KUB 1.16 + KUB 40.65 iii 6-9 (edict, Ḫatt. I/NS), ed. HAB 10f. (without join piece KUB 40.65), Kühne, ZA 62:257, cf. CHD s.v. *lala-* 1 a 1' and -*ma* f 2' a' 2'' b''. The space necessary to accommodate the likely restorations in lines 4-8 is large enough to allow *iš-ha-ah-ru-uš-m[i-it-aš-ta ša-a]n-ḥu-un* in line 7, which in turn makes the proposed emendation in line 8 likely. In this usage šanh- took a local particle. The above remarks show how difficult it is to tell if the construction was normally marked by a local particle. A determination is important for ascertaining the meaning, since “to clean, sweep out” (with local particle) regularly has the place from which the impurities are removed as the direct object. Since the tears would be what was removed, one would not expect a local particle, if “wipe away” is the correct meaning.

**c.** obj. a brazier (GUNNI): DINGIR.MEŠ=wa GU[NNI] *daer nu=war=an [NA<sup>4</sup>ku]nnanit hūraier n=an AN.BAR-it ša-an[-he-]er nu=ššan DINGIR. MEŠ ešantari* “The gods placed a br[azier]. They ...-ed it with [b]ead(s) and ...-ed it with iron. Now the gods sit on it” KUB 29.1 iii 39-41 (foundation rit., OH/NS), ed. Kellerman, Diss. 17, 30 (reading *ša-an-[ni-i?]-ir*, i.e., *šanna-* “to hide” which is not attested in a similar context and tr. “ils l’ont couvert de fer”), Siegelová, Eisen 85 w. n. 36 (reads according to Kellerman, but finds her reading just as problematic as šanh-), Marazzi, VO 5:158f. (reads *ša-a[n-hi-]ir* “con ferro lo hanno rifinito(?)”). Puhvel, HED H 397 s.v. *hurai(i)-* alleges (unconvincingly) that šanh- is a “technical term of metallurgy” for “flush.” šanh- in the sense of “sweep, wipe away” is always a dry action.

**10.** (with preverbs) — **a.** *anda šanh-:* to seek territory: see bil. sec.; (w. -kan) to avenge/punish (offences, crimes, provocations): cf. 5 a and 5 b; to sweep/clean up: cf. 8 a 2'.

**b.** *āppan šanh-:* (without local particle) to seek a goddess for her divinity: cf. 1 a 2'; (without local particle) inquire about: cf. 2 b; (without local particle) to avenge, punish: cf. 5 c 3'; (without local particle) to look after, take care of: cf. mng. 6.

**c.** *appanda:* in KBo 4.9 i 11-12 is not preverb, but adverb “afterwards.”

**d.** *arha šanh- (w. local particle)* to wipe off (tables), rinse out (a drinking horn): cf. 8 e, i.

**e.** *menahhanda + dat.:* cf. 4 d.

**f.** *parā šanh- (w. local particle)* to clean out (buildings, grain-storage pits): cf. 8 a 3', 8 l.

**g.** *šarā šanh- (w. local particle)* to clean out (water pipes, fountains, someone’s heart): cf. 8 f, 8 k.

The basic meaning of the verb is “to seek.” The individual nuances reflected by English translations are largely determined by context. One objectively marked distinction — “to look through (an area in search of something)” (mng. 7) versus “to look for (something)” (mng. 1) — is rather consistently marked by the presence or absence of local particles (see Hoffner in StMed 7:137-152). Growing out of mng. 7, where the accusative object is the area searched, is mng. 8 (also marked by local particles) in which the area or object cleaned is the direct object. The idea is that the area or object cleaned is “searched” for the impurities, which are then removed.

Sommer, BoSt. 7 (1922) 45-56; Ehelolf, KIF 1 (1930) 146-149; Friedrich, SV 2 (1930) 22 (for inf. + šanh-); Götze, NBr. (1930) 28-32 (for inf. + šanh-); Pedersen, Hitt. (1938) 185; Carruba, Or NS 33 (1964) 431f. (w. local particles); Kronasser, EHS 1 (1966) 423f.; Berman, JAOS 92 (1972) 467; Ünal, THeth 6 (1978) 117; Puhvel, FsLaroche (1979) 299; Oettinger, Stammbildung (1979) 182 (two homonyms); Ünal, Entrikalar (1983) 92 (to pret. sg. 2 and 3); Beckman, StBoT 29 (1983) 51f.; Hoffner, StMed 7 (1992) 140-145 (on the lexical implications of local particles w. šanh-).

Cf. *šah-, parkunu-*.

## ša(n)hu-

**ša(n)hu-** v.; to roast; from MH.†

**act. pres. sg.** 3 ša-an-hu-uz-zi KBo 17.105 iii 3 (MH/MS);  
**pl.** 3 ša-an-hu-an-[zi] KBo 15.10 ii 76 (MH/MS), ša-an-hu-wa-an-zi KUB 9.25 obv. 4 (MH/NS), KUB 27.67 ii 5 (MH/NS), ša-an-hu-un-zi KBo 4.2 i 11 (pre-NH/NS), ša-an-hu!(text -ha)-an-zi VBoT 24 i 5 (MH/NS).

**imp. pl.** 3 ša-an-hu-u-wa-an-du KUB 23.68 rev. 29 (MH/NS).

**mid. pres. sg.** 3 ša-an-hu-ta KBo 4.2 i 62 (pre-NH/NS) differently Oettinger, Stammbildung 216 (part. nom.-acc. neut. "mit Synkope und Nasalreduktion")

**part. sg. com. nom.** ša-an-hu-wa-an-za Or. 95/3 (ed. Süel/Soysal, FsHoffner [forthcoming]) obv.? ii 6, 8 (MH/MS), [š]a-an-hu-u-wa-an-za 335/w:4; **nom.-acc. neut.** ša-hu-wa-an KUB 29.1 iii 46; **pl. com. nom.** ša-an-hu-u-wa-an-te-eš 1328/z:11 (Ertem, Flora 137); **nom.-acc. neut.** ša-a-an-hu-u-wa-an-ta KBo 4.2 ii 29, ša-an-hu-wa-an-ta KBo 12.96 i (2), 4 (MH/NS), with syncope ša-an-hu-un-da VBoT 24 i 17, ii 8 (MH/NS), [ša-a]n-hu-un-ta KBo 10.34 i 22 (MH/NS).

Perhaps ša-an!-hu-w[a- ...] KUB 48.90 rev. 5.

Wr. without -w- glide in oldest attestation (KBo 15.10 ii 76, MH/MS). Although Friedrich's HW lists this verb as šan~huwāi-, Oettinger, Stammbildung 216 correctly remarks: "Ein Ansatz \*šanhuwae- ist durch nichts zu rechtfertigen." Although the forms ša-an-hu-un-zi, ša-an-hu-un-da, and ša-an-hu-ta (showing syncope and nasal reduction) are unusual in Hittite, as opposed to Luwian, nothing else speaks for a Luwian origin of this verb. All attested syncopated forms are from NS texts.

Note that the pres. pl. 3 form ša-an-hu-wa-an-zi of the verb šanhu- is identical to one of the writings of the infin. of the verb šanh-.

**a. w. obj.** grains and seeds — 1' action done *pahhunit* "with fire": nu kar-aš ŠE 'AM *tepu dāi n=at=kan pahhunit* ša-an-hu-uz-zi "She takes a bit of *karaš*-grain and barley, and roasts them on a fire (lit. with fire)" KBo 17.105 iii 2-3 (incant. for <sup>d</sup>LAMMA and the Divine Heptad, MH/MS), cf. *pahhur* 1 e 1'; NUMUN. HI.A *kue hūman ša-an-hu-ta* "All the seeds which are roasted" (and various other foodstuffs they wave over the patient) KBo 4.2 i 62 (incant. rit. of Ḫuwarlu, NH), ed. Kronasser, Die Sprache 8:93, 97.

2' other exx.: (The Old Woman places a pine cone in a red bowl) šer=a=ššan *ḥalkin karaš iš~hūwāi n=at=kan ša-an-hu-wa-an-zi* "Over (it) she pours barley and *karaš*-grain. They roast them. (She extinguishes the pine cone with water)" KUB 27.67 ii 4-5 (Ambazzi's rit. for Tarpatashi, MH/NS), tr. ANET 348; cf. KUB 27.67 + KUB 9.25 i 3-5; ("I take white wool, red wool, barley, *karaš*-grain, (and) corian-

der") *n=at=kan ša-an-hu!*(text -ha)-an-zi "and they roast them" VBoT 24 i 5 (Anniwyani's rit., MH/NS); ("They make a [...] of tallow. They put it into a greased pan. Over it they place a(nother) greased pan. Wheat, autumn barley, *haššarnanza* barley, *šeppit*-grain, *karaš*-grain, *parhüena-*, *ewan*-grain, lentils, chick peas, broad beans") *nu=kan kī* NUMUN.HI.A *hūmanda ŠE.LÚ.SAR=ya IŠTU* DUGDÍLIM.GAL ša-an-hu-un-zi "They roast all these seeds and coriander in (lit. with) the pan. (On top they extinguish the fire with water)" KBo 4.2 i 10-11 (incant. of Ḫuwarlu, pre-NH/NS), ed. Kronasser, Die Sprache 8:90, 95.

**b.** participle modifying seeds (NUMUN.HI.A) and grains: [... <sup>Gl</sup>patt]anī šer *karaš ša-an-hu-wa-a[n]* (or: *karaš ša-an-hu-wa-a[n-ta-ia]*) / [šu]h=bah[hi nam]ma 1 *taluppin* IM *dahhi n=an=ka[n]* / [and]a *tamašmil* ša-an-hu-wa-an-ta-ia-a=šši=kan šer arha / [wa]lnumi "Over the reed basket I scatter roasted *karaš* (or: *kar-aš* [and] roasted (grains), usage c), then I take one strip of clay and press it on and wave the roasted (grains, usage c) over him (i.e., the patient?)" KBo 12.96 i 2-5 (rit. for <sup>d</sup>LAMMA KUŠkuršaš, MH/NS), ed. Rosenkranz, Or NS 33:239, 241; cf. (following mention of various fruits and nuts, a full [...] and a wicker bowl,) [...] ša-an-hu-u-wa-an-te-eš(-)ma[...] (followed by mention of BA.BA.ZA of different grains) 1328/z:11 (rit.), translit. Ertem, Flora 137; *nu=kan* NUMUN.HI.A *kue ša-a-an-hu-u-wa-an-ta* NINDA.GUR<sub>4</sub>.RA.HI.A NUMUN.HI.[A] *pūr~pūriyaš ašaran n=at arha šuniy[anzi]* <sup>Gl</sup>paddani=ma arha peštyanzi "What roasted seeds, thick breads, (unroasted) seeds, and string of balls (are there) — them [they] scatter(?) and throw (them) into a reed basket" KBo 4.2 ii 29-31 (incant. rit. of Ḫuwarlu, NH), ed. Kronasser, Die Sprache 8:93, 97, cf. *purpura*- e.

**c. substantivized participle** ("roasted items"): see KBo 12.96 i 2-5, usage b, above; ("compot(?) composed of a bit of apple, of fig, of raisin, of pomegranate, of hawthorne, (and) of *ewan*-grain") *me~mal ŠA* <sup>Gl</sup>INBI § [ša-a]n-hu-un-ta *kuitta parā tepu* [harš]aniliš *euwan parhüenaš* GÚ.GAL.GAL [GÚ.GAL/TUR <sup>Gl</sup>]šamama duwarnanda <sup>Gl</sup>KÍN du~warnanda [...] *š]ammaizziliš* (or: *šane'zziliš*) *šūwanza* "mashed(?) fruit (lit. meal of fruit), roasted (items) consisting of a bit (of) *haršanili*, *ewan*-

## ša(n)hu- c

## šani- a

grain, *parhuena-*, broad-beans, [chick peas/lentils], cracked šamama-nuts, cracked GIŠKÍN-nuts, (and) filled šammaizzili-” KBo 10.34 i 21-25 (enthronement rit. of Tudḫ., MH/NS), cf. Güterbock, JAOS 88:69f. (n. 14 argues against the emendation *-am-ma-* to *-ne-*); (“She ties the white wool on the patient, and in exactly the same way she ties it on his chariot, his bow, his quiver. § Afterwards she ties the red wool in the same way”) *namma=ššan ša-an-hu-un-da NINDA.GUR<sub>4</sub>.RA. ḪI.A UNŪT GIR<sub>4</sub> GIŠKAK.ḪI.A=ya MUŠEN.ḪI. A=ya ŠA IM DUGKUKUBI<sup>ḪI.A</sup> TUR-TIM katta pad-danī handāizzi* “Then she arranges the roasted (grains), the thick breads, the implements of fired clay, and the pegs, and the clay birds, (and) the small pitchers in a basket” VBoT 24 i 17-20 (Anniwyanī’s rit., MH/NS), ed. Chrest. 106f., cf. Hoffner, AlHeth 200 (taking the š. as modifying the following NINDA.GUR<sub>4</sub>.RA. ḪI.A); *ša-an-hu-un-da=ma arha šuhhai* “She pours out the roasted (grain).” ibid. ii 8, ed. Chrest. 108f.; here?: (“The daughters of the house sit down. The wooden *ta/uḥħana-s* are put on (top)”) *kattan=ma=šmaš ša-hu-wa-an kittari nu memal kitta* “while the roasted item is put beneath them. Meal is put down. (And the hearth says: ‘That pleases me’)” KUB 29.1 iii 46-47 (palace foundation rit., OH/NS), ed. Kellerman, Diss. 18, 30 (no tr.), Marazzi, VO 5:158f. (no tr.).

**d.** as part of a curse formula: [...]x=ŠU ša-an-hu-u-wa-an-du “May they (the gods) roast [...] his [...]” KUB 23.68 rev. 29 (instr. for people of Išmerika, MH/NS), ed. Kempinski/Košak, WO 5:198f., tr. DiplTexts<sup>2</sup> 17.

All finite forms take *-kan*, even though no local expression accompanies it.

Friedrich, ZA 37 (1927) 188; Güterbock, JAOS 88 (1968) 70 (šanħuna “roasted items”); Hoffner, AlHeth (1973) 127, 200; Güterbock, FsOtten (1973) 84; Oettinger, Stammbildung (1979) 216.

Cf. šanħuna-.

## šanħuwa- n. com.(?); (a food); OH/NS.†

pl. nom. ša-an-hu-u-wa-aš KUB 43.60 iv 8.

§ 7? GIŠšamama 7 GIŠx-x-i-ša 7 GIŠGEŠTIN. ḪÁD.DU.A 7 ša-an-hu-u-wa-aš *n=at=kan A[N]A* 1 GIŠtīpi šuhħanteš “seven šamama-nuts, seven ..., seven raisins, seven š., and they are poured into one

wooden *tīpa*-vessel” KUB 43.60 iv 8-9 (incantations and myths, OH/NS).

From the stem šanħu- “to roast” one might expect a gen. of a verbal subst. written \*ša-an-hu-maš, as with the *nu*-causative verbs. Interpretation of šanħuwaš here as a form of the verb šanħ- is contextually unlikely, as well as because of the plene writing of the *hū* syllable. Although Haas, KN 290f., suggested that this form is a variant of the term šanħuna-, q.v., šanħuna- is measured by the UPNU, whereas šanħuwaš is numbered. If this is not a free-standing gen., in view of the resumptive *n=at* ... šuhħanteš it would appear to be common gender.

Cf. šanħu-, šanħuna-.

## šanħuna- n.; (a food); NH.†

(“One ..., one *kappi*-vessel of honey”) ZÍZ! (text: IGI) ša-an-hu!(text -ri)-na-aš!(text -ni) ½ UPNI “one-half UPNU of wheat šanħuna-. (They pour it out onto a wicker plate or bowl)” KBo 2.4 ii 1-2 (fest. of month, NH), ed. Haas, KN 280f.; the word is found in similar surroundings in ZÍZ! ša-an-hu-na-aš ½ UPNI KBo 2.4 iii 36, cf. KUB 56.48 ii 25; 1 GIŠDÍLIM.GAL AD.KID ša-an-hu-na-aš ½ UPNI KBo 2.4 iv 11; ZÍZ! ša-an-hu-na-aš tarnaš KBo 2.4 ii 30-31; and ZÍZ ša-an-hu-na-aš KUB 56.49 rev. 3, ed. Haas, KN 294f. (as Bo 3481); [(1 GIŠ)]DÍLIM.GAL AD.KID ZÍZ ša-an-hu-na-aš warnaš KUB 56.48 iii 40.

All cited occurrences are found in the monthly festival of Nerik (CTH 672).

Haas, KN 290f., suggested that this is the same word as the foodstuff šanħuwa- (q.v.), but whereas šanħuna- is measured in UPNUs, šanħuwa-s are counted. š. is probably based upon the verb šanħu- “to roast” (q.v.).

Cf. šanħu-, šanħuwa-.

## šani- adj.; the same, one and the same; from OH.†

**d.-l.** ša-ni-ia KBo 3.22:10, 60 (OS), KUB 29.34 iv 16 (OH/NS), KuT 50:50 (MH/MS), KUB 58.74 obv. 10, ſa-ni-iā<sup>l</sup> KUB 36.98b obv. 7 (OH/NS), ša-ni-e KUB 12.50:10, ša-ni-i KUB 49.11 iii 9 (NH).

**a.** the same year: [nu <sup>m</sup>Pi]thānaš attaš=maš āppan ša-ni-ia witti [h]ullanzan hullanun “After

## šani- a

## šani-

my father Pitħana('s death), in the same year, I suppressed a revolt" KBo 3.22:10-11 (Anitta, OS), ed. StBoT 18:10f.

**b.** the same day: *nu māltahhun nu [(hū-war)nuwanzi pāun] ša-ni-ia šiwaṭ [(2 UR.MAH 70 ŠAḤ].HI.A 1 ŠAḤ GIŠ.GI!)]* 120 AZ.HI.A ...  
*URU Nēš[(a ANA URU=YA udahhun)]* "I made a vow and [went] hu[nting]. On the same day I brought back to my city Neša two lions, seventy pigs, one wild boar (lit. pig of the canebrake), 120 wild animals (including leopards, lions, and ibex)" KBo 3.22:59-63 (OS), w. dupl. KUB 26.71 i 7-10 (OH/NS), ed. StBoT 18:14f. (differently); *A[N]A URU Šarešša=ma=kan peran [ša-ni]-ia UD.KAM-ti LÚ.MEŠ KÙ.* DIM KASKAL-NI [x x x]-anzi "On the same day before the city of Šarešša the silversmiths [...] on the road" KuSa I/1:1 i 9-11 (spring fest. in Šarešša, NS), ed. Wilhelm, MDOG 127:38, and KuSa I/1 p. 17, w. photograph on plate 19.

**c.** the same place: ("If a free man has sexual intercourse with free sisters of the same mother and their mother, one in one land and the other in another land, it is not a crime (*haratar*)") *takku ša-ni-ya* (late var. 2-el) [(*pedi nu šakki*)] *hurkel* "If it is in the same place (var. in the place of the two <women>), and he knows (about their kinship), it is *hurkel*" KUB 29.34 iv 16-17 (Laws §191, OH/NS), w. dupl. KBo 6.26 iii 35 (OH/NS), ed. Hoffner, LH 151 w. n. 536, cf. Güterbock, JCS 15:72, Neu, StBoT 18:20. The scribe of KBo 6.26, whose many erasures in laws §§191-194 show he was not very alert, apparently was uncomfortable with the archaic word *šaniya* and so replaced it with an equivalent genitival construction which meant the same thing. This is not evidence that he thought Hittite *šaniya* was Akkadian *ŠANĒ*. 2-el never appears to represent an ordinal number "second," but always either "of the two" or "the two (of them)": *nu KÙ.GI ašušieš hinkuwaš MAHAR BĒLI=YA kuit ešzi n=at EGIR-pa ūppi n=at ša-ni-ia pēta zanuzzi* "Send back whatever gold — (i.e.,) *ašuša*-vessels, gifts of honor — is in the presence of my lord, and (Wal-walli) will melt it (scil. the gold) down in one place (or: refine it to the same grade?)" KuT 50:48-51 (letter, MH/MS), ed. Wilhelm, MDOG 130:183-186 w. n. 33 (Neu: "auf denselben Rang hin," allative) □ since neither the GAL KÙ.GI (line 44) nor the *ašušieš* are neuter, the -at in line 50 must refer to the gold of these *ašušieš*; the Hitt. word under-

lying KÙ.GI "gold" is neuter (KBo 4.1 i 41-43); [...] *dāi n=uš ſal-ni-ia* (var. *ša-ni-e*) *pedi x[...](x-ai)* EGIR-p]a (var. EGIR=ŠU=ma) INA 7 (var. 9) ASAR *šakuniyaš puru[(t dāi)]* "He/She takes [...-s] and [...]s them in one and the same place; afterwards in seven (var. nine) places he/she takes mud of a spring" KUB 58.74 obv. 10-11 (rit. for netherworld deities), w. dupl. KUB 12.50:10-11, translit. Popko, AoF 16:85 □ the contrast w. "in seven/nine places" suggests a tr. "in one place" here; *šuppa hūešu ŠA GUD.MAH ŠA GUDÁB.HI.A ŠA UDU.HI.A U ŠA MÁŠ.GAL.HI.A ištanani pe-ran PĀNI DINGIR-LIM ša-ni-i pedi tianzi* "They place raw meat of bull(s), cows, sheep, and goats before the altar before the deity in one and the same place" KBo 4.9 i 12-15 (ANDAHSUM-fest., OH?/NS); several of the above are considered to be Akk. by Neu, StBoT 18:21.

**d.** the name of a token in a KIN oracle: [...] *ME-er n=at=kan ša-ni-i* (or: *ŠA-NI-I?*) MÈ [...] "They took [...] and placed/gave(?) them/it to 'the same battle' (or: to 'another battle'?)" KUB 49.11 iii 9 (KIN oracle, NH) □ what is being described is the maneuvering of the tokens, one of which was *šanī* MÈ. Possibly this is to be read *ŠA-NI-I* MÈ despite the lack of the customary preceding INA or ANA.

The same spelling, but clearly Akk.: *ANA ŠA-NI-I GUNNI=ma* KUB 56.45 ii 22; *n=an=kan INA ŠA-NI-I KUR-TI parranda lē t[arn]aši* "Don't let him cross into another land" KUB 19.49 i 56-57 (Man.), ed. SV 2:8f., tr. DiplTexts<sup>2</sup> 83 □ the Akk. nom. form *ŠANŪ* is also attested in KUB 31.54:7 and KUB 14.10 ii 1.

The Hittite word *šani-* is easily confused with forms of the Akk. adj. *šanū* "another, a second," but one can see from KUB 19.49 i 56-57 and KUB 56.45 ii 22 that scribes using the Akkadogram *ŠANŪ* for "in the second ..." prefixed to it Akkadian *INA* or *ANA* to remove ambiguity and used *ŠANŪ* to modify nouns written with Akkadograms or Sumerograms, not syllabically written Hittite nouns. There is no reason to be skeptical about the examples without Akkadian prepositions cited above. Neu, StBoT 18:21, having assumed the interpretation *ŠA-NI-I pedi* for KBo 4.9 i 15, wished to compare it semantically with *dammili pedi*. But *dammili pedi* does not mean "to/in a second/other

## šani-

place,” but rather “to/in an uncultivated place,” as Güterbock, RHA XXII/74:103-105 has shown.

Since this word has an *i*-theme and is always written with single *n*, it has nothing to do with the element \*šanna- in šannapi and šannapili-.

The form ša-a-ni-ta KBo 2.3 iii 18 (1Mašt.), listed as an inst. of this word by Friedrich, HW 182, and translated “at one and the same spot” by Goetze, ArOr 17/1:291, probably does not exist, since dupls. KUB 10.76:6 + KUB 12.59 iii 8, and Bo 68/11 iii 28 (Neu, StBoT 18:21) and par. KBo 9.106 iii “16” all have ta-a-ni-ta.

Hrozný, ArOr 1 (1929) 281-284 (=? Akk. šanû); Goetze, Lg. 11 (1935) 185-90 (šannapili = “in this single place” therefore šana- = “one”); idem, ArOr 17/1 (1949) 288-297 (better arguments for šana- = “one”); Neu, StBoT 18 (1974) 20f. (šani- vs ŠANŪ; šanita); Eichner in Indo-European Numerals (1992) 45f. (“one of the same, a single one”); Wilhelm, StBoT 36 (1994) 101.

## šanega- n.; (a type of omen); NH.†

DUB.1.KAM <sup>d</sup>UTU-aš ISKIM-aš QATI § DUB. 2.KAM <sup>d</sup>UTU-waš ISKIM-aš ša-ne-ga-ša-kán ISKIM EGIR-an aniyān QATI § “One tablet (or: Tablet One) of solar omen(s); finished. Two tablets (or: Tablet Two) of solar omen(s); omens of šanega are appended; (the latter composition is) finished (on that tablet)” KUB 30.42 i 15-17 (shelf list, NH), ed. CTH pp. 162f., cf. šagai- 1 d □ given the fact šagai- is a common gender word with a possible collective neut. pl. (cf. šagai- s.v.) the neuter gender of aniyān here points to ISKIM standing for such a collective. For the strange alignment of the first ŠA-sign see the photograph in Otten, Das Altertum 1:75.

## NINDA šaniddu- n., neut.?; (a bread or pastry); MH.†

(When the woman comes out of the temple) 1 NINDA ša?-n[i?-i]d-du gazmin p[ianz]i “they g[iv]e one š.-bread/pastry (and one) gazmi-bread/pastry” KBo 17.65 rev. 22 (birth rit., MH?/MS?), ed. StBoT 29:140f. □ for the kaz(za)mi-bread see AlHeth 168.

Beckman, StBoT 29 (1983) 171; Weitenberg, U-Stämme (1984) 45 (“Morphologische Verbindung mit šanizzi- dürfte schwierig zu spezifizieren sein”).

## šanezzi-

NINDA šaniwali- n. com.; (a bread or pastry); MH.†

(“[...] they offer”) 1 MUŠEN.GAL 1 NINDA ša-ni-wa-li-iš BA.B[A.ZA ...] “one ‘big bird,’ one š.-bread/pastry (made) of por[ridge, ...]” KBo 17.65 l. e. 1-2 (birth rit., MH?/MS?), ed. StBoT 29:146f. (tr. differently).

Hoffner, AlHeth (1974) 179.

šanezzi-, šanizzi- adj., n. and adv.(?); 1. pleasant (to the physical senses and/or mental faculties), tasty, fragrant, 2. first quality, fine, excellent, outstanding, one of a kind, illustrious(?), famous(?), 3. (nominal usage) pleasant things, fragrant things, tasty/delicious things, 4. (adverbial usage); from OH/MS.

**sg. nom. com.** ša-ni-iz-zi-iš KUB 30.11 rev. 15 (MH/MS), ABoT 44a ii 5 (OH/NS), KUB 60.98 obv. 14, ša-a-ne-ez-zi-iš KUB 30.10 rev. 18 (OH/MS), ša-ne-ez-zi-iš KUB 24.2 obv. 10 (NH).

**acc. com.** ša-ni-iz-zi-in KBo 32.13 ii 13 (MH/MS), KUB 36.90 obv. 4 (NH), ša-ne-ez-zi-in KUB 13.4 iv 67, 71 (pre-MH/NS), KUB 33.93 iii (31).

**nom.-acc. neut.** ša-ne-ez-zi KUB 12.53:12, KUB 33.93 iii 14, KUB 33.120 i 20 (MH/NS), ša-ni-iz-zi KUB 24.8 iii 7 + KUB 36.60 iii 8 (pre-NH/NS), KUB 33.71 iii 11, 14 (OH/NS), KUB 27.29 ii 14, 16, 19 (MH/NS), KUB 60.33 rev. 11, KUB 43.58 ii 6 (MH/MS), ša-ni-i-iz-zi KUB 15.31 i 25 (MH/NS).

**inst.** ša-ni-iz-zi-it KUB 33.88 rev. 10 (MH/NS?).

**abl.** ša-ni-iz-zi-ia-az KUB 48.109 iii 2, 3 (Arn. I), KUB 41.29 iii 2 (OH/NS), [ša-n]e-ez-zi-ia-[az] KUB 36.62:2 (NH).

**pl. nom. com.** ša-ni-iz-zi-uš KUB 36.89 rev. 57 (NH).

**nom.-acc. neut.** ša-ni-iz-zi KUB 41.13 ii 21, KBo 8.86 obv. 4, 545/u (Kaškär 152, 164) obv. 6 (MH/MS), KBo 15.30 iii 7, KUB 15.32 i 52 (MH/NS), IBot 2.39 rev. 21, 28 (MH/MS?), ša-ne-ez-zi KBo 15.34 ii 6 (MH/NS), VBoT 58 iv 33 (OH/NS), KUB 33.8 iii 15 (OH/NS), KUB 53.20 rev. ? 8.

Lacking a plene writing of the second syllable in most cases, and given the fact that the sign NI is often read né from OH and later, an interpretation /sanezzi/ is possible for occurrences of ša-NI-IZ-zi-. The single occurrence of ša-ni-i-iz-zi KUB 15.31 i 25 (MH/NS), on the other hand, would seem to require a ni reading of NI.

In unidentified vocabulary with Sum. and Akk. columns lost, Hittite sequence of entries: hu-šu-wa-an-da, [tá]k-ku-u-wa-ar, LUŠU.GI-an-za, GIŠle-e!(text: PUR)-du, ša-ni-iz-zi, e-ku-ni-ma-aš KUB 3.110:4-9, ed. Tunn. 60 (who restores the Sumerian and Akkadian columns as Sum. IGI+ÉRIN = SIG<sub>5</sub> = Akk. *damqum*).

(Sum.) [...] = (syll. Sum.) da-aš-g[ur a(?)]-ki-i-[t]ù i-k[i-dub-i] hu(?) u[š(?)]-ša(?) -a = (Akk.) [...] ša ana dagāli “She

(my mother) is (like) the *akītu*-ritual which is pleasant to watch” = (Hitt.) [...] <sup>URU</sup>Akitumaš(sic)=ma=as SISKUR-ešsar anda=kan uškiyauwanzi kuit ša-ni-iz-zi “She (my mother) is (like) the ritual of the person of Akitu-town, which is pleasant to watch” RS 25.421:54-56 (Sign. lyr.), Sum./Akk. ed. Nougayrol, Ugar. 5:445, 314f., Hitt. ed. Laroche, Ugar. 5:774f. (“Elle est une offrande de l’*Akitum*(?), qui est unique à contempler”).

Hurr. *wa-aḥ-rū-ša* KBo 32.13 i 12 = Hitt. ša-ni-iz-zi-in ii 13 (StBoT 32:252), describing a banquet or party (Hurr. *ela*, Hitt. EZEN<sub>4</sub>), see 1 b 3', below.

**1.** pleasant (to the physical senses and/or mental faculties), tasty, fragrant — **a.** to the physical faculties (taste, smell, hearing, sight) — **1'** to the taste — **a'** with *milit-* “honey”: *uddar=ma=št[a] kue KA×*U-az *parā iyattari n=at LĀL-it iwar ša-ni-iz-zi ēšdu* “Whatever words proceed from (his/her) mouth, let them be tasty as honey” KUB 27.29 ii 17-19 (Allaiturahī’s rit., MH/NS), ed. Haas/Thiel, AOATS 31:142f. □ note that *iwar* here does not construe with preceding gen., as is usual (cf. Hoffner, IM 43:39-51).

**b'** with GA.KIN.AG “cheese”: *kī=ma* GA.KI[N. A]G x[.....] / GIM-an ša-ni-iz-zi [...] / “As this cheese [...] is tasty” KUB 33.71 iii 10-11 (missing god, OH/NS), translit. Myth. 101 □ GA.KIN.AG shows neut. agreement (Hoffner, JAOS 86:29).

**c'** with *zuwa-* “bread, food”: DINGIR.MEŠ-aš=kan ZI-aš=šaš ša-ne-ez-zi-in Ɂzūwan dāer “They have taken the tasty food of the gods’ desire” KUB 13.4 iv 67 (instr. for temple personnel, MH/NS), ed. Chrest. 166f. (“They have taken the best meat(?) of the god’s desire”); Süel, Direktif Metni 86f. (“tatlı yiyecek” = “tasty food”), tr. McMahon, CoS 1:221, similarly ibid. iv 71-72.

**2'** to the smell (cf. also 3 a) — **a'** with Ɂ.DÙG.GA “perfumed oil”: [(TA Ɂ.DÙG.G)]A=ma=za ša-ni-iz-zi-it iškit “She (i.e., <sup>d</sup>IŠTAR) anointed herself with fragrant (*šanizzit*) perfumed oil” KUB 33.88:10 (Hedammu myth), w. dupl. IBoT 2.135 obv. 8-9, ed. StBoT 14:54f. (“salbte sich mit feinem Parfum”), tr. Hoffner, Hittite Myths<sup>2</sup> 54 (§11.2); *kī=ma mah̄han Ɂ.DÙG.G[A ša]-ni-iz-zi n=at=kan* DINGIR.M[EŠ]-aš aššiyan anduḥ~šašš=[a]t=kan [aš]šiyan “As this perfumed oil is fragrant, and it is well-liked by the gods and humans, (let the king and queen and land of Ḫatti be well-liked by the gods in the same way)” KUB 15.34 ii 29-30 (evocation, MH/MS?), ed. Haas/Wilhelm, AOATS 3:192f.; cf. KUB 15.32 i 26-27 (NS), below, 3 a.

**b'** used with *waršula-* “odor”: *kinun=a=tta ša-ne-ez-zi-iš waršulaš* <sup>GIS</sup>ERIN-anza Ɂ-anza kallišdu “Let the fragrant odor, (namely) the cedar and oil summon you” KUB 24.2 i 10-11 (hymn and prayer of Murš. II), ed. Gurney, AAA 27:16f. (“Now let the exquisite refreshment (arising) from cedar (and) oil invite thee”), Lebrun, Hymnes 181, 185 (“le délicieux arôme”); [...] / ša-ni-iz-zi-iš waršulaš [...] KUB 17.10 ii 6-7 (Tel.myth, OH/MS?), translit. Myth. 32; cf. KUB 33.89 + KUB 36.21:12-14 below, 1 b 2'.

**b.** to both physical and mental faculties — **1'** sleep and dreams: *išpanti=mu=ššan šašti=mi ša-a-ne-ez-zi-iš tešhaš [na]tta ēp[zi]* “At night pleasant sleep does not overcome (lit. seize) me on my bed” KUB 30.10 rev. 18 (prayer of Kantuzzili, OH/MS), tr. ANET 401, similar KUB 30.11 rev. 15-16 (OH/MS); KUB 36.79a iii 22-23 + KUB 31.127 iii 5-6 (OH/NS?); <sup>d</sup>*Tesimi=wa=kan aššiyanti genuwa ša-ni-iz-zi-uš tešhuš šuppariyan~za ēšta* “On the lap of (your) beloved Tešimi you were dreaming (lit. sleeping) pleasant dreams” KUB 36.89 rev. 56-57 (cult of Nerik, NH), ed. KN 156f. (“schliefest du süße Träume”), cf. Ehelolf, OLZ 36:4f. □ note the archaic syntax without -za (cf. Hoffner, JNES 28:225-30); (The priest of the Stormgod speaks as follows:) *arāi* <sup>d</sup>U <sup>URU</sup>Zipl[anta] / [š]a-ni-iz-zi-ya-az tešhaz “Stormgod of Zipl[anta], arise from (your) pleasant sleep” KUB 41.29 iii 1-2 (fest., OH/NS); cf. also KUB 36.90 obv. 6 below, 1 b 2'; <sup>m</sup>*Kiššiš [ša-n(e-ez-z)]i-ya-az šaštaž!* *arāiš* “Kešši arose from (his) pleasant sleep” KUB 17.1 ii 14-15 (tale of Kešši, NH), w. dupl. KUB 36.62:2, ed. Friedrich, ZA 49:238f.; cf. šašta- and tešha-.

**2'** a message heard and understood: *nu=kan ANA* <sup>d</sup>U <sup>URU</sup>Nerik / [...]x anda MUŠEN GIM-an ša-ni-iz-zi-in [(ḥalu)]gan ḥalzāu nu=kan <sup>d</sup>U <sup>URU</sup>Ne~rik / [ša]-ni-iz-zi-ia-az tešhaz šarā / [a]rnuddu “Like a bird let him sing (lit. call out) a pleasant [mes]sage [...] to the Stormgod of Nerik, and let him arouse the Stormgod of Nerik (lit. bring him up) from pleasant sleep (cf. 1 b 1', above)” KUB 36.90 obv. 3-7 (prayer, NH), ed. KN 176f., Lebrun, Hymnes 364f., 369, rest. from KBo 12.88:10; *nu=tta hūmant[i=ya]* / [hal]ugaš=tis ša-ni-iz-zi-iš “Your [me]ssage is pleasant to you [and] to everyone” ABoT 44a ii 4-5 (prayer, OH/NS), ed. Lebrun, Hymnes 98 ii 62-63, 105 (differently); [...] ša-ne-ez-zi-in ḥalugan UL [*ištamaš*]šanzi <sup>GIS</sup>ERIN-aš=ma ša-ni-iz-zi-in / [waršulan(?)] UL

## šanezzi- 1 b 2'

*ištaħħanzi* “They cannot [he]ar the pleasant message, they cannot smell the pleasant/fragrant [odor] of the cedar” KUB 33.89 + KUB 36.21:12-14 (myth); *ša-ni-iz-zi-iš haluga[š]* KBo 12.88:10, (6), (8) (myth. frag.); cf. *miuš halugaš* s.v. *miu-* c. For *šanezziyahh-* based upon this meaning (“sweet sounding, pleasant to the ear”) of *šanezzi*, cf. KUB 52.19 i 17-19 s.v. *šanezziyahh-*; *nu āššu ša-ni-iz-zi uddār memiški* “Speak good (and) pleasant words” KBo 15.30 iii 7 (*mugawar*); *ša-ne-ez-zi uttar* in broken context KUB 33.120 + KUB 33.119 iv 20 (myth, MH/NS), translit. Myth. 161; cf. w. *uddār* in KUB 27.29 ii 17-19 in 1 a 1' a', above.

3' SISKUR(-eššar) “sacrifice” and EZEN<sub>4</sub> “festival”: SÍSKUR-*ya=wa=šmaš ša-ni-iz-zi parkui pešgaweni* “We always give you tasty (or: first quality = mng. 2) (and) pure sacrifices” KUB 15.32 i 51-52 (evocation, MH/NS), ed. Haas/Wilhelm, AOATS 3:152f.; *nu šumāš DINGIR.MEŠ-aš* <sup>URU</sup>*Hattušaš=pat handān parkui KUR-e SÍSKUR.HI.A=a=šmaš parkui šalli ša-ne-ez-zi* <sup>URU</sup>*Hattušaš=pat KUR-ya pišgaweni* “Only the land of Hattuša is for you, O deities, a truely pure country; only in the land of Hattuša do we supply you with pure, great (and) tasty (or: first quality = mng. 2) sacrifices” KUB 17.21 i 1-3 + 545/u i 5-7 (prayer of Arn. I and Ašm., MH/MS), ed. Kaskäer 152f.; cf. RS 25.421:54-56, in bil. sec., above; *nu ša-ni-iz-zi-in EZEN<sub>4</sub>-an iēt taknāš hattalwaš taknāš* <sup>d</sup>UTU-*uš* “The Sungoddess of the Netherworld made a tasty (or: first quality = mng. 2) feast at the Bolts of the Netherworld” KBo 32.13 ii 13-14 (Song of Release, MH/MS), ed. StBoT 32:221, 252f., cf. bil. sec.

2. first quality, fine, excellent, outstanding, one of a kind, illustrious(?), famous(?) — a. with items of furniture such as *teššummi-* (GAL) “cup,” <sup>GIŠ</sup>BANŠUR “table,” and *hapšalli-* “stool”: [*ša-ni-i*]z-zi-ia-a[z-ká]n <sup>GIŠ</sup>BANSUR-az / [U]L adanzi [*ša-n*]i-iz-zi-ia-az-kán *hapš[alliaz]* / [U]L adanzi [*ša-n*]i-iz-zi-ia-az-kán GAL-az / UL akwanzi [āš-š]u adatar UL adanz[i] / āššu akuwatar=mi[t U]L akwanzi “(The dead) do not eat from a fi[ne] table; they do not eat [from a fi]ne sto[ol], do not drink from a [f]ine cup; they do not eat [goo]d things or drink my good drink” KBo 22.178 + KUB 48.109 iii 1-5, ed. Hoffner in Sachs Mem. 192 w. comments on 197 w. n. 44 (where the use of *aššu-* modifying the food in the same passage is noted), cf. *mimirruš*.

## šanezzi- 3 a

b. epithet of Silver: [*i*]šhamiħhi-*ya=an* KÙ. BABBAR-an *ša-ni-iz-z[i-in]* “I sing of him, Silver the Excellent (= illustrious?)” HFAC 12:7 (Song of Silver), ed. Hoffner in FsOtten<sup>2</sup> 144f.

c. used with cities: *nu=wa=kan* <sup>URU</sup>*Kummiyan URU[-an ša-n]e-ez-zi-in* GAM *tamašdu* “Let him press down Kummiya, the [f]ine (= illustrious?) city” KUB 33.93 left iii 20 + right iii 31 (Ullik.), ed. Güterbock, JCS 5:152f.

d. used with *lamān* in name-giving formulas: *nu=šši=šan ša-ni-iz-zi laman* LÚ.HUL-lu *dāiš* “and he gave him the ‘fine’ name Idālu (= Evil One)” KUB 24.8 iii 7 + KUB 36.60 iii 8 (Appu story, pre-NH/NS), ed. StBoT 14:10:13f., tr. differently CHD *lamān* c 1' a'; note that *šanizzī* is not employed in the naming of Ḥandanza “Just One” ibid. 13-14; *nu ša-ne-ez-zi ŠUM-an* [TUR-li(?) *p]eškiuwan daiš* “And he (Kumarbi) undertook to bestow [on the child] a ‘fine’ name (Ullikummi)” KUB 33.93 left iii 14 + right iii 25 (Ullik.), ed. Güterbock, JCS 5:152f.; on this stereotypical, perhaps even ironical, usage cf. especially Hoffner, JNES 27:198-203 (name-giving in the myths); alternatively perhaps *šanezzi* in these passages should be translated “fitting”; one would then have to argue that the expression was not used in the case of Ḥandanza because its force carried over from the preceding naming of Idālu.

3. (nominal usage) pleasant things, fragrant things, tasty/delicious things — a. “fragrant” (olfactory pleasantness): (“They take a baked-clay cup filled with perfumed oil”) *ša-ni-iz-zi-ya anda kinan* (var. *ṭkinlānda*) GI.DÜG.GA <sup>GIŠ</sup>*šaṭhišl* <sup>GIŠ</sup>*hap~puriyaš* <sup>GIŠ</sup>*parnulli(!)=ya* “And fragrant things are mixed in — (namely) ‘sweet reed,’ *ṣahi*-wood, *hap*puriya-wood, and *parnulli*-wood” KUB 41.13 ii 21-23 (rit.), w. par. KUB 58.37 rt. col. 4; cf. KUB 33.67 i 22 (myth., OH/NS), ed. StBoT 29:72f. (crushed delicacies); (“They take one *wakšur* of perfumed oil for this [DN] and one *wakšur* of perfumed oil for that Stormgod”) [(*namma =šš*)an *ša-ni-iz-zi* [*y*]ašši *išhuwāi* “Then he/she scatters fragrant things onto the brazier” KBo 8.86 obv. 4 (rit. for Mt. Ḥazzi), w. dupl. KBo 8.88 obv. 6-7, ed. Haas/Wilhelm, AOATS 3:260f.; *ša-ni-iz-zi-ia-aš-š[a-an ... i]šhuwāi* *nu=ššan* šer LÀL I.GIŠ [*l]āhui* IBoT 2.39 rev. 28-29 (mouth-washing rit., MH/MS?); cf. also KBo 17.93:9-10 (rit.); *nu* <sup>DUG</sup>*pahħunaliyaza pahħuwar* *dai nu ša-ne-ez-zi kinanta hašši pišyazi*

“He/She takes embers/coal from the fire-pan and throws mixed fragrant things into the brazier” KUB 7.60 ii 11-13 (ritual, NS), translit. StBoT 29:79; *ša-ne-ez-zi kinanda kī hūma'[nda ...]* “mixed/assorted fragrant things; al[!] these [...]” VBoT 58 iv 33 (rit. of the missing Sungod, OH/NS), w. dupl. KUB 53.20 rev.? 6-8, translit. Myth. 26, tr. LMI 70 w. n. 38 (differently); cf. VBoT 58 i 25 □ LMI rightly corrects Laroche’s reading *hu-u-pa-i[z-zī]* on the basis of the new dupl. But in addition they construe *kinanta* with the following *kī hūman[ta]* rather than with its customary partner, the immediately preceding šanezzi; their tr. runs “una coppa di grasso di pecora di prima qualità: tutt[e] queste cose assortite”; *nekuz mehur=ma*<sup>DUG</sup>*pahhun'naliaz* (var. [...-n]al~*liyaz PĀNI DINGIR-LIM dā[i]* *ša-ne-ez-zi šamešezezi* ... *mān lakkatta BĒL DINGIR-LIM PĀNI DINGIR-LIM paizzi ša-ne-ez-zi šamešezezi* “In the evening he/she places embers in (lit. by means of) the fire-pan in front of the deity. (In it) he/she burns fragrant things. ... On the morrow the ‘lord of the deity’ proceeds in front of the deity (and) burns fragrant things” VBoT 58 iv 36-37, 40-41 (missing Sungod, OH/NS), w. dupl. KUB 53.20 rev.? 11, 14, translit. Myth. 27; similarly KUB 36.44 i 11; *nu LŪAZU i[šk]allan*<sup>GIŠ</sup>*E[RIN ...]* / *ša-ni-iz-zi*<sup>GIŠ</sup>*šāhin G[I.DŪG.GA ...]* “The exorcist [takes(?)] b[ro]ken ce[dar, ...], fragrant things, *šahi*-wood, [sweet(?)] ca[ne, ...]” KBo 27.85 rev. 15-16 (mouth-washing rit.) in view of the lack of gender concord, not attributive adj. modifying *šahi*- here, cf. *šahi*-; (after a long list of wood/tree-names, including broken cedar and *GIŠ**eya*-) *ša-ni-iz-zi hūmanda* “all the fragrant (woods)” IBoT 2.39 rev. 21 (mouth-washing rit.); <sup>SIG</sup>*hut~tuliš galaktar ša-[n]e-ez-zi*<sup>[G]IŠ</sup>*maršeqlaš*<sup>GIŠ</sup>*[h]a~talkišnaš* “a tuft of wool, poppy(?), fragrant (woods), *maršeqlaš*, hawthorn” KBo 18.193 obv. 9-11 (inv., NS), ed. Werner, Symb.Böhl 394 (“süsse”); cf. KUB 12.53:12 (rit.); *nu=ššan ša-ni-i-iz-zi* (var. adds: ī *šer*) *išhuwāi* “He/She scatters fragrant things on top (var. adds: over oil)” KUB 15.31 i 25 (rit. of drawing paths, MH/NS), w. dupl. KUB 15.32 i 26-27 (NS), ed. Haas/Wilhelm, AOATS 3:150f., the dupl. could also be understood as “He/She scatters fragrant oil on top” cf. usage a 1 a 2’ a’, above; see also [...] / *ša-ni-iz-zi waršta* “he smelled the sweet things [...]” KUB 27.29 ii 15-16 (MH/NS); for the adj. see 1 a 2’, above.

**b.** “tasty, delicious” (palatal pleasantness): DINGIR LÚ.MEŠ-aš *adanna ša-ne-ez-zi pišten*

“Give to the male gods tasty things to eat” KBo 15.34 ii 6 (incantation, MH/NS), ed. Glover, Kuliwišna 46f.; *nu=za ēd ša-ne-ez-zi eku=ma ša-ne-ez-z[i]* “Eat tasty things, drink tasty things” KUB 33.8 iii 15 (myth of Te-lipinu, OH/NS), translit. Myth. 44; for the adj. see 1 a 1’, above.

**4.** (adverbial use of neut. sg., together with *aššuli*): (“What [he] gives to you”) *n=at=ši=kan arha ša-ni-iz-zi aššuli* [...] *dušgaranni=ya daškit~ten* “accept it from him pleasantly, graciously, ... and joyfully” KUB 43.58 ii 6-7 (rit., MH/MS), w. dupls. KBo 22.126 obv. 4-8, KUB 59.50 iii 6-7.

In most cases š. does not mean “sweet,” as often translated; *miliddu-*, *maliddu-*, and *mitgaimi-* have this meaning. Note, however, its usage with *milit-*(LĀL) in KUB 27.29 ii 19 (1 a 1’ a’, above); *miliddu-*, *maliddu-* (cf. also the derived verb *militesš-* “be(come) sweet”), in addition the literal meaning “sweet” when modifying figs, honey, milk, and the like, has an extended meaning “sweet, pleasant” to describe a person’s mood or disposition, thus overlapping with šanezzi-; *mitgaimi-* has so far no exx. of an extended application to moods, sounds, or smells. In addition the Sumerogram KU<sub>7</sub> (or replicated KU<sub>7</sub>.KU<sub>7</sub>) “sweet” (opp. of *EMŠU* “bitter, sour”) describes foodstuffs such as breads. It has been assumed in CHD L-N 305f. that the logographic KU<sub>7</sub>(.KU<sub>7</sub>) examples when modifying NINDA belong under *mitgaimi-*. Cases of KU<sub>7</sub>(.KU<sub>7</sub>) modifying items other than NINDA (such as GEŠTIN KU<sub>7</sub> “sweet wine,” GA.KU<sub>7</sub> “sweet milk” versus GEŠTIN MARRI “sour wine”) were not cited under *mitgaimi-*.

Ehelolf, OLZ 36 (1933) 4f. (on the Tešimi passage); Friedrich, HW (1952) 181f. (“süß, wohlschmeckend, wohlriechend; — erstklassig, fein”); Hoffner, JNES 27 (1968) 201f. (in name-giving); Neu, StBoT 18 (1974) 98 n. 210, 108f. n. 247; Beckman, StBoT 29 (1983) 79 (“first-class, desirable” = “delicious”); Hoffner, FsOtten<sup>2</sup> (1988) 145 n. 27 (“fine, distinctive, one of a kind” or “first class”); Hoffner, Sachs Mem. (1988) 197 (with food and furniture); Eichner in IE Numerals (1992) 46 (š. and *šannapi*, *šannapili*, etc., are rightly separated from *šani(ya)*-, perhaps it derived from the same PIE \*senh<sub>2</sub>- “on its own, separated” we suggested for *šannapi*); Oettinger, *Analecta Indoeuropaea Cracoviensia*, vol. II: Kurylowicz Memorial Volume, Part One (1995) 181-185 (argues that all the adjectives in -e/izzi(ya)- result from anaptyxis and have accented and lengthened -e, but derives it from *šan-* “earlier”).

Cf. šanezzešš-, šanezziyahh-.

## šanizziyahh-

## šanku-

**šanizziyahh-** v.; 1. (without -za) to make pleasant, 2. (w. -za) to put oneself into a pleasant state, enjoy oneself, indulge oneself (replacing -za *išpiya*); OH.†

pres. imp. 2 [ša-n]i-iz-z-i-ia-ah KUB 43.63 obv. 10, 16 (NS), ša-ne-ez-z-i-[a?-ah] KUB 43.61 i 10 (NS).

iter. pres. pl. 3? ša-ni-iz-z-i-ia-ah-hi-iš[-kán-z?] KUB 52.19 i 19.

1. to make pleasant: § [n]u=tta ša-ni-iz-z-i-[n ...] § <sup>LÚ.MEŠ</sup>kinartalleš [...] ša-ni-iz-z-i-ia-ah-hi-iš-[kán-z?] § “[The ...-s ...] for you a pleasant [...]. § The lyre-players make [the music(?) / lyre(?)] pleasant §” KUB 52.19 i 17-19 □ on <sup>LÚ.MEŠ</sup>kinar-talleš see Neu, IF 88:306; cf. šanezzi- 1 b 2’.

2. (w. -za) to put oneself into a pleasant state, enjoy oneself, indulge oneself: [(ēd=za nu ša)-n]i-iz-z-i-ah (dupl. nu ša-ne-ez-z-i-[a?-ah]) eku nu=za nīk “Eat and enjoy yourself. Drink and satisfy yourself” KUB 43.63 obv. 10, 16 (incantation, OH/NS), w. dupl. KUB 43.61 i 10 (NS) □ the force of the -za continues from the short first clause; normally the verb form -za *išpiya*- (“be satisfied, sat(iat)ed,” cf. HED 2:429f.) would occupy the position filled here by šanezziyahh-, cf. nink-.

Ehelolf, OLZ 36 (1933) 5 (“sich gütlich tun, sich sättigen); Kronasser, EHS 1 (1966) 428 (“iß und laß (es) dir wohlschmeckend sein!”).

Cf. šanezzi-.

**šanezzi(e)šš-** v.; to become pleasant/pleasing (to the taste); NS.†

pret. sg. 3 ša-ne-ez-z-i-š̄-ta KUB 36.12 i 11, ša-ni-iz-z-i-eš̄-ta ibid.12; imp. sg. 3 [š]a-ni-iz-z-i-š̄-du KUB 36.12 + KUB 33.87 i 5, ša-ne-ez-z-i-š̄-du ibid. 6.

[<sup>GIŠ</sup>BANŠUR-i=wa=kan NINDA anda š]a-ni-iz-z-i-š̄-du nu=wa=za ēzza [<sup>DUG</sup>GAL-i=ma=wa=kan GEŠTIN.K]U<sub>7</sub> anda ša-ne-ez-z-i-š̄-du nu=wa [eku] [ēzza=wa nu=wa=za i]š̄piya eku=ma=wa nu=wa=za haššik ... [<sup>GIŠ</sup>BANŠUR-i=kan NINDA-aš and]a ša-ne-ez-z-i-š̄-ta [nu=za ē]zzatt[a] [<sup>DUG</sup>GAL-i=ma=kan GEŠTIN-aš and]a ša-ni-iz-z-i-eš̄-ta nu e[ku]tta “Let [the bread on the table] become pleasant. Eat. Let [the wine in the cup] become pleasant. [Drink. Eat] and satisfy your hunger. Drink and satisfy your thirst. ... [The bread on

the table] became pleasant, [and] he ate. [The wine in the cup] became pleasant, and he drank” KUB 36.12 + KUB 33.87 + KBo 26.64 i 5-7, 11-12 (Ullik. II), ed. Güterbock, JCS 6:10f. (without KBo 26.64).

HW (1952) 181 (“wohlschmeckend werden”).

Cf. šanezzi-.

**šangari-** n. or adj., (mng. unkn.); NH.†

In a vocabulary fragment the Sumerian and/or Akkadian columns of which are broken away: § (Akk.) [...] = (Hitt.) *dudduwanza* / (Akk.) [...] = (Hitt.) ša-an-ga-ri-iš / (Akk.) [...] = (Hitt.) [x-kán] ŠU.MEŠ-uš [x] [...] KBo 1.54:11-13.

**šanku-** n.; (a type of flower?); OH/MS.†

nu ša-an-ku-uš alil mahhan parkiyat tuell=a ŠA <sup>dU</sup>ZI=KA alil parktaru “Just as the šanku-flower grew (or: just as the š. grew like a flower), (so) may your soul, O Stormgod, grow (like) a flower” KUB 33.68 ii 1-2 (myth., OH/MS), ed. StBoT 5:138 (“wie eine bunte(?) Blume sich erhoben hat”), translit. Myth. 68, tr. HW<sup>2</sup> 1:59 (“wie der šankuš als *alil* wächst”); for discussion see under park-.

Cf. PN <sup>m</sup>Ša-an-ku-uš/un NH no. 1095 = KUB 26.77 i 3, 7, 15.

Since *alil* is neut. gender (cf. *alil* *hūman* KUB 46.30:33 and IBoT 2.39 rev. 22, and clear instances of acc. sg. *alil* forms KUB 4.4 ii 8 (direct obj. of *eš̄atti*) and KUB 39.6 obv. 15 (obj. of *udanzi*), cf. Kammenhuber, HW<sup>2</sup> 1:58f., Puhvel, HED A 32f., and Rieken, StBoT 44:490f., but considered com. by Melchert, JAC 8:108, JAOS 117:713), in order for šankuš to be an adjective modifying it (so HW and StBoT 5:138), šankuš would have to be a neut. nom.-acc. of an š-stem adj. \*šankuš-. But since the personal name Šankuš (with acc. <sup>m</sup>Šankun) is clearly a *u*-stem, šankuš is also probably a *u*-stem nom. noun rather than an š-stem adj., and the following *alil* is in apposition.

Friedrich, ZA 49 (1950) 248 n. 1 (“bunt”?); Laroche, NH (1966) p. 336 (“épithète de ‘fleur,’ ‘rose’?”); Berman, Diss. (1972) 65 (adj. only if *alil* is com., “perhaps š. is the name of a flower”); Kammenhuber, HW<sup>2</sup> 1 (1975) 59 (assumed to be a noun); Weitenberg, U-Stämme (1984) 45 (“kaum adjektivisches Attribut zu *alil* ‘Blume,’ tr. ‘die sanku-Blume,’ or gen. sg. ‘die Blume des sanku-’”).

## šankuwai-, šankui-

**šankuwai-, šankui-** n. com. w. collec. forms; 1. fingernail, toenail, 2. (a unit of linear measure); wr. syll. and w. Sumerogram UMBIN; from OH.

**sg. nom.** *ša-an-ku-wa-a[-iš]* KBo 13.31 iii 10 (OH/MS), *ša-an-ku-wa-ia-aš* KUB 9.4 i 26 (NH), *ša-an-ku-i-ša* KUB 24.13 ii 19 (MH/NS); **sg. erg.** *ša-an-ku-wa-ia-an-za* KUB 9.4 i 35 (NH).

**pl. nom.** *ša-an-ku-wa-i-š(a)* KUB 33.66 ii 5 (OH/MS); **collec. nom.-acc. neut.** UMBIN.HI.A KUB 13.5 iii 33 (pre-NH/NS), UMBIN.MEŠ KUB 13.4 i (16), iii 62 (pre-NH/NS), [*ša-a]n-ku-wa-a-i*] KBo 9.127 i 5 (pre-NS), *ša-an-ku-wa-i* KUB 4.47 obv. 14, KBo 40.339 ii 8; **d.-l.** *ša-an-ku-wa-ia-aš* KUB 9.4 i 8 (NH), KUB 33.66 ii 4 (OH/MS); **pl. gen.** *ša-an-[kul-wa-<ia->aš]* KUB 9.4 i 26 (NH), UMBIN-aš KBo 22.120:8, 10 (NS).

The oldest attestation *ša-an-ku-wa-i-š(a)* (OH/MS) establishes the word as common gender and its stem as *šankuwai-*. The nom. [*ša-a]n-ku-wa-a-i*] is a collective from which the -ant-derivative *ša-an-ku-wa-ia-an-za* may be a secondary ergative (see Hoffner, JCS 50:37-40). Alternatively, it can be an -ant-formation on the common gender stem *šankuwai-* comparable to <sup>LÚ</sup>*Sankunniyant-*. The form *ša-an-ku-i-ša-at-kán* KUB 24.13 ii 19 is corrupt and stands for an expected abl.

**1. fingernail, toenail — a. in general:** GÙB<sup>lašš=a</sup> ŠU.MEŠ-aš GÌR.MEŠ-aš=ša-an-ku-wa-i dāi “And he (the barber) trims (lit. takes) the nail(s) of the left hands and feet” KUB 4.47 i 13-14 (rit., NH), ed. Meyer, ZA 45:196f., Güterbock in CAD G 15a (s.v. *gallābu* a 3’); *namma=šmaš=kan išħeniuš* UMBIN.MEŠ=ya (var. UMBIN.HI.A) dān ēšdu “Then let their (of those who make the daily bread for the gods) hair and nails be trimmed (lit. taken)” KUB 13.4 iii 62-63 (instr., MH/NS), w. dupl. KUB 13.5 iii 33, ed. Chrest. 160f., Süel, Direktif Metni 68f., tr. McMahon, CoS 1:220; similarly ibid. i 15-16; [*ša-an-ku-wa-ia-aš-káj*] *n-ša-an-ku-wa-ia-aš* KI.[MIN] (i.e., *handanza*) “[The fingernails] are ditto (i.e., matched) to the fingernails” KUB 9.4 i 8, similarly ibid. ii 28 which has a collective pl. UMBIN.HI.A; *ša-an-[kul-wa-ia-aš ša-an-ku-wa-<ia->aš* GIG-an karpzi “The fingernail removes (lit. lifts) the disease of the fingernail” KUB 9.4 i 26 (rit., NH), ed. Beckman, Or NS 59:36, 45; *ša-an-ku-wa-ia-an-za* [šal-an-ku-w[a-ia-aš GIG-an karpzi] “The toenail [removes (lit. lifts) the disease of] the toenail” KUB 9.4 i 35 (rit., NH), ed. Beckman, Or NS 59:37, 45 (“toes”), the sequence of body parts from upper to lower body indicates that in line 26 (Beckman 27) it is the fingernails and in 35 (Beckman 36) the toenails; *harganawiš=at ka-*

## šankuwai-, šankui-

*lul[upaš pīér] kalulupiš=at ša-an-ku-wa-ia-a[š pīér] ša-an-ku-wa-i-ša-at dankuwai t[aganzipi] pīér* “The soles of the feet [gave it to] the toes, the toes [gave] it to the toenails; the toenails gave it to the dark e[arth]” KUB 33.66 ii 3-6 (myth, OH/MS?), translit. Myth. 70, tr. differently Wegner, MDOG 113:114 (“Das Handgelenk? [gab] es den Fingern, die Finger [gaben] es den ‘Fingernägeln,’ die ‘Fingernägel’ gaben es der dunklen Er[de]”); although *harganau-* can denote either palm of the hand or sole of the foot (cf. HED 3 s.v.) and *kalulupa-* either finger or toe, and *šankuwai(a)-* either “fingernail” or “toenail,” because the nails give the evil to the earth, it is likely that toes and toenails are meant here; *ša-an-ku-i-ša-at-kán pap~rannaza anšan ēšdu* “Let it (i.e., sorcery) be wiped from(!) (your) fingernail together with impurity” KUB 24.13 ii 19-20 (Allaiturahī’s rit., MH/NS), ed. Haas/Thiel, AOAT 31:104f., ChS 1/5:110 □ the text is clearly corrupt here and the translation is based on the similar clauses in the sequence on either side; *nu=šši=kan / [KUŠE.SIR-az ... ša?-a]n?-ku-wa-a-i arħa w[a]tkutta* “His [to]enails protrude (lit. jump out) [from his shoe]” KBo 9.127 left col. 4-5 (myth, pre-NS), translit. Myth 112, cf. DLL 159, restored on the basis of join piece KUB 36.41 i 16-20, translit. Myth 113 i 25-29; *parā=[m]a* 1 NINDA.GUR<sub>4</sub>.RA ANA [UMBIN] <sup>d</sup>*Hebat paršiya* “Furthermore he/she breaks one thick bread for the nail of Hebat” KBo 30.71 iii 22-23 (*hišuwaš-fest.*); for making offerings to body parts of deities see 125/r, ed. Güterbock, FsAlp 238.

**b. NINDA UMBIN “fingernail-shaped(?) bread”:** 18 NINDA UMBIN.HI.A ZÍD.DA ZÍZ TUR KBo 21.1 i 10-11 (perhaps supporting the translation is KBo 30.71 iii 22-23 cited above). For similarly named (and shaped?) breads see NINDA ZU<sub>9</sub>, NINDA EME, and <sup>NINDA</sup>*hazzizzi-* and possibly NINDA ŠU.SI “finger bread,” cf. AlHeth 205-208. NINDA UMBIN could just as well be understood as “wheel-shaped breads” (and cf. <sup>NINDA</sup>*kakkari-).*

**2. (a unit of linear measure):** *pargašti=ya=at 1 UPNU 3 ŠU.SI 1 UM[BIN]* “Its (sc. the statue’s) height is one handbreadth, three fingers and one nail[!].” KUB 38.19 obv. 10 (description of deities), ed. Rost, MIO 8:203, cf. van den Hout, RLA 7:518.

UMBIN (without determinative) “(finger-/toe-)nail” is distinguished from <sup>GIŠ</sup>UMBIN “wheel.” For the Assyriological evidence see *supru* “finger-/toe-nail” in the Akkadian dictionaries.

## šankuwai-, šankui-

## šankun(n)i-

Goetze, Tunn. (1938) 42 n. 126, 120 (*šankuwaya-* “(finger)nail”); Friedrich, HW (1952) 183; Alp, Anatolica 2 (1957) 4; Haas/Thiel, AOAT 31 (1978) 104, 355; Beckman, Or NS 59 (1990) 50.

(URUDU) **šankuwal(li)-, šakkuwal** n. neut.; (a metal implement for care of the nails(?)); OH/NS.†

sg. nom.-acc. neut. or pl. collec. neut. <sup>URUDU</sup>ša-an-ku-wa-al-li KBo 6.10 iii 6 (OH/NS), [š]a-an-ku-wa-al[-li] 188/s:2, w. dupl. [...-k]u-wa-al-li KBo 25.184 ii 59, [š]a?-a-ak-ku-wa-al KBo 20.49:6 (MS); inst. [ša-a-a]k?-ku-wa-li-it KBo 42.88:14 (MS).

*takku* LÚ *ELLAM* <sup>URUDU</sup>zina[lli] <sup>URUDU</sup>... ] URUDUša-an-ku-wa-al-li *kuišk[i taiezzi]* “If a free man [steals] (a) copper *zina*[lli], a copper ... (or) (a) copper š., (he shall pay 6 shekels of silver)” KBo 6.10 iii 5-6 (Laws §143), ed. LH 119, HG 68f. (no tr.), tr. TUAT 1/1:115 (“Nagelreiniger(?)”), Hoffner, in LawColl 232 (“nail file(?)”); (“He kisses the [d]eceased (i.e., the effigy)”) [... š(a-an-k)]u-wa-al-li KÙ.GI *dāi* “[and a] š. of gold he takes/places (... , in a man’s hand [they give/place] a bow [and arrows] but if it is a [wom]an [they give/place] a distaff [and spindle in her hand])” KBo 25.184 ii 59, w. dupl. 188/s:2, ed. (without dupl.) van den Hout, StMed. 9:204, 206; 188/s by courtesy of G. Wilhelm; here?: [... š]a?-a-ak-ku-wa-al *wātar=kan kui[t? ... ]-atti n=at huišnuški[ši ... ]* KBo 20.49:6 (rit., MS); [... ša-a-a]k?-ku-wa-li-it *pattešni* 3-Š[U ... nu ud]dār *apē=pat memianzi* “Three ti[mes] in the pit with an š.[... and] those same [wo]rds they say” KBo 42.88:14-15 (MS) □ for the double -kk- in relation to a -nk- see Melchert, AHP 124; the -kk- does not favor linking šakkuwal to šakuwal “eye cover.”

Hrozný, CH (1922) §143; Friedrich, HW (1952) 183; Alp, Anatolia 2 (1957) 4 n. 3 (“Schneidewerkzeug für Fingernagel”); Friedrich, HG (1959) 107 (“Fingerhut?”); Hoffner, Diss. (1963) 90 n. 2 (“a nail file, nail clipper, or thimble”); Imparati, Leggi (1964) 139 n. 4; Hoffner, LH (1997) 206 (a derivative in -alli- from šankui-/šankuwai- “finger or toe nail”).

**šankui-** n. see šankuwai-.

**šankun(n)i-, šak(k)unni-** C, LÚSANGA-a-n.; 1. (w. det. LÚ) priest, 2. (w. det. MUNUS) priestess, 3. an actor/agent token in a KIN oracle, 4. a recipient token in a KIN oracle; wr. syll. and (LÚ)SANGA, <sup>MUNUS</sup>SANGA; from OS.

1. (w. det. LÚ) priest
  - a. types of priests
    - 1' GAL LÚ.MEŠSANGA “chief priest”
    - 2' LÚSANGA GAL “high-ranking priest”
    - 3' šuppi- LÚSANGA “the consecrated/pure priest”
    - 4' LÚSANGA *kurutauwanza* “priest wearing the horned headdress(?)”
    - a' differ from ordinary priests
    - b' of various deities
    - c' of a particular place
    - d' acting in a festival
    - e' having festivals named after them
    - 5' LÚSANGA TUR “minor priest”
    - 6' DUMU SANGA “novice(?) / junior(?) priest”
    - 7' šuppi- DUMU SANGA “consecrated novice or junior priest”
    - 8' divine priest
  - b. duties, activities and privileges
    - 1' selected for or serving in a temple
    - 2' in charge of a deity’s *huwaši*- stela
    - 3' daily routine
    - 4' religious duties and activities
      - a' must maintain ritual purity
      - b' functioning in rituals
        - 1'' in various rituals
        - 2'' in the ritual for *IŠTAR-Pirinkir*
      - c' functioning in the cult
        - 1'' performing an offering (SISKUR) (as part of the cult)
        - 2'' bathing
        - 3'' washing the deity
        - 4'' consecrating/purifying (šuppiyahh-) something
        - 5'' making offerings/sacrificing/consecrating (*šipant-*)
        - 6'' breaking sacrificial loaves (*paršiya-*)
        - 7'' carrying the statue of the deity
        - 8'' conversing with the deity
        - 9'' reciting and/or singing
        - 10'' kissing and/or shaking hands
        - 11'' being signaled by other participants
        - 12'' striking others with staves/branches
        - 13'' manipulating torches
        - 14'' serving wine to the celebrants
        - 15'' being served food or drink
        - 16'' receiving animals used in a festival
        - 17'' eating the leftovers
        - 18'' other
      - d' author of a ritual text
      - e' undergoing oracular-incubation(?)
    - 5' administrative duties and privileges
      - a' overseeing the temple watch
      - b' administrator of the deity’s lands
      - c' responsible for the deity’s implements
      - d' administratively responsible for the performance of festivals

## šankun(n)i-

- e' responsible for maintaining order in the temple during a festival
- f' overseen by the provincial governor
- g' exempt from corvée
- c. attire
- d. other attributes of priests:
  - 1' LÚSANGA GIBIL "new priest"
  - 2' LÚSANGA LIBIR.RA "old priest" (opp. of "new priest")
  - 3' LÚSANGA ŠU.GI "old, aged (opp. young) priest"
- e. priests of
  - 1' cities/towns/villages
  - 2' other places
    - a' in general
    - b' the *hešta*-house
  - 3' deities
    - a' unnamed deities
    - b' named deities
- f. É LÚSANGA "the priest's house/household"
  - 1' in general
  - 2' supplying items for sacrifice from his house
  - 3' household of a priest
  - 4' priest's mother
  - 5' priest's wife
  - 6' priest's children
- g. associates
  - 1' partners (LÚHA.LA)
  - 2' serving in the House of the Craftsmen (Sum. É GIŠ.KIN.TI, Akk. *BĪT KIŠKATTI*)
  - 3' mentioned alongside other temple personnel
    - a' identified as LÚ.MEŠ *hilammattēš*
    - b' without the use of this term
- h. bearers of the title
  - 1' the Great King
  - 2' a royal prince
  - 3' the title of the Hittite ruler of the appanage state of Kizzuwatna
    - a' Telipinu
    - b' Kantuzili
  - 4' named people so identified
  - 5' unnamed people so identified
- 2. (w. det. MUNUS) priestess
  - a. discussion
  - b. types of priestesses
    - 1' MUNUS SANGA GAL "high-ranking priestess"
    - 2' UGULA MUNUS.MEŠ SANGA (?) "supervisor of priestesses"
  - c. activities
    - 1' in procession
    - 2' kissing and bowing
    - 3' bathing
    - 4' carrying the cult statue
    - 5' bathing the cult statue
    - 6' other
  - d. DUMU MUNUS SANGA "child of the priestess"
- 3. name of an actor/agent token in a KIN oracle (the question of which concerns a priest)
- 4. name of a recipient token in a KIN oracle

## šankun(n)i-

**sg. nom.** LÚša-an-ku-ni-iš KUB 1.2 i 15 (Hatt. III), LÚša-an-ku-un-ni-iš KUB 1.1 i (16) (Hatt. III), KUB 32.1 iv 4, 7, 11, v 4, (9) (NH), KUB 39.83:(6), 7, (12), KUB 39.71 iv (9), (14), LÚša-an-ku-un-ni-eš KUB 39.69 rev.? 2, LÚša-ku-ni-eš KUB 39.71 ii 30, 31, 58, LÚša-ku-un-ni-eš KUB 39.71 ii (14), 41, iii 8, 11, 20, 21, 28, 38, 39, LÚša-ku-ni-iš ibid. iii 12, LÚša-ku-un-ni-iš KUB 39.71 iii 15, 18, 23, 30, 33, 46, 48, 49, LÚša-an-ku-ni-iš HT 5:9, 11, LÚša-ku-ú-ni-eš KUB 39.71 i (33), iii 8, LÚSANGA-iš KUB 39.75 iii 1, KUB 53.17 iii 23, KBo 7.29:16 (NH), LÚSANGA-niš KUB 39.79:2, 4, 7, 10, KUB 32.1 ii 11, LÚSANGA-eš KBo 6.2 ii 59 (OS), KBo 25.24:10 (OS), KBo 25.142 obv.? 6 (OS), LÚSANGA-š(a) KBo 6.26 iv 25 (OH/NH), KBo 11.29 obv. 3, 14 (pre-NH/NS), KUB 20.87 i 11, LÚSANGA-aš KBo 7.44 obv. 15, KBo 20.4 iv! 6, KBo 22.66 iv 11, SANGA KBo 25.68 i 2 (OS); for KUB 44.60 iii 5 read not SANGA but ŚID (cf. Güterbock, RHA XXV/81:146-48).

**acc.** LÚSANGA-an KBo 13.175 obv. 9 (OS), KBo 13.137:7 (OS), FHL 32:6, LÚSANGA KUB 42.100 iii 33, 34.

**erg.** LÚša-an-ku-un-ni-ia-an-za KUB 1.1 i 19 (Hatt. III), LÚšak-ku-ni-an-za KBo 16.83 iii 3, LÚSANGA-an-za KBo 3.6 i 16, KUB 1.2 i 17 (both Hatt. III), KBo 20.77 i 9. Pecchioli Daddi, Mestieri 345 lists several attestations for spellings LÚSANGA-za and LÚSANGA-az; but all exx. can/must be analysed as LÚSANGA + the particle -z(a).

**d.-l.** LÚSANGA-ni KBo 13.175 rev. 3 (OH/MS?), KBo 11.29 obv. 4 (pre-NH/NS), FHL 32:2, LÚSANGA-i KBo 13.216 i 2, KUB 20.43:15, KUB 28.104 v 14, VBoT 127:5, IBoT 3:1:31, LÚSANGA-ia KBo 14.21 i 14 (NH), ANA LÚSANGA-i(a-š) KUB 19.26 i 18 (Supp. I).

**gen.** ŠA LÚSANGA-aš KUB 9.34 iv 10 (NH), LÚSANGA-aš KUB 13.4 i 42 (pre-NH/NS), KBo 2.31 rev.! 7, and probably KBo 25.33 i 20 (OS) w. dupl. KUB 58.54 iv? 2, ŠA LÚSANGA passim, (DUMU.NITA) SANGA KUB 45.47 i 41, ii 6, 10, iii 25 (MS?).

**pl. nom.** LÚ.MEŠ šak-ku-ni-iš KBo 19.28 obv. 2, LÚ.MEŠ ša-ku-ni-e-š KUB 39.71 i 5, LÚ.MEŠ ša-an-ku-un-ni-iš[š] KUB 39.84 obv. 6, LÚ.MEŠ SANGA-eš KBo 25.68 i 6 (OS), KBo 25.67:9, LÚSANGA-eš KUB 60.41 obv. 7 (OS), SANGA-eš KBo 20.33 rev. 6 (OH/MS?); **acc.** (?) LÚ.MEŠ SANGA-uš KUB 44.60 ii 6, 7, 9 (2x), 10 (2x); **d.-l.** ANA LÚ.MEŠ SANGA KUB 25.36 ii 13 (OH/?MS?), ANA LÚ.MEŠ SANGA-TIM ibid. ii 8; **gen.** (?) LÚSANGA-n(a) KUB 59.19 v 7 (OS); **pl. case unmarked** LÚ.MEŠ SANGA KBo 25.23 obv 9, rev. 2 (OS), KBo 2.4 iii 9 (NH), and passim in other texts, LÚSANGA.HI.A Montserrat 2:8, (Güterbock, FsLaroche 139), LÚ.MEŠ SANGA.MEŠ KBo 25.68 rev. 12 (OS), LÚ.MEŠ SANGA.HI.A KBo 8.112 i 14.

MUNUS SANGA see mng. 2, below, for all references.

The syllabic value šag/k of the SAG sign (HZL #192) is attested with this word in LÚšak-ku-ni-an-za KBo 16.83 iii 3, and LÚ.MEŠ šak-ku-ni-iš KBo 19.28 obv. 2. The a-stem form, attested in sg. nom. LÚSANGA-aš and sg. acc. LÚSANGA-an KBo 13.175 obv. 9 (OS), KBo 13.137:7 (OS), FHL 32:6, is not yet attested in a full syll. writing. It is remotely possible that the LÚSANGA-kumra- of KUB 59.60 ii 8, 9 is the a-stem noun behind LÚSANGA-a. kumra- would appear to be the same Kulturwort

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as Old Assyrian *kumru*, Aramaic *kumra*, and biblical Hebrew *komer*. On this see Otten, ICH 1:37-39 and Hoffner, WZKM 86:151-154. HZL (#231) lists a <sup>LÚ.MEŠ</sup>SANGA NITA, but it seems preferable to read <sup>LÚ.MEŠ</sup>SANGA-*uš*, see mng. 1 b 4' b' 1'', below.

**1.** <sup>LÚ</sup>SANGA “priest”—**a.** types of priests — **1'** GAL <sup>LÚ.MEŠ</sup>SANGA or <sup>LÚ</sup>GAL SANGA “chief priest” (not attested in the plur.): [...]LUGAL MUNU]S. LUGAL DUMU.MEŠ.LUGAL GAL <sup>LÚ.MEŠ</sup>SANGA [...] “[...the king, the queen], the royal princes, the chief priest [...]” KUB 34.61:8, cf. ibid. 6; INIM <sup>m</sup>Kan-tuzzi[li GAL <sup>LÚ.MEŠ</sup>]SANGA DUMU.LUGAL “The words of Kantuzzili, the [Chief] Priest and royal prince” KUB 30.56 iii 7, ed. CTH pp. 181f.; [...] GAL <sup>LÚ.MEŠ</sup>SANGA = ŠU ... “his chief priest” KBo 12.19 i 4; 1 MUNUS.SIR ŠA <sup>LÚ</sup>GAL SANGA “One female singer of the chief priest” HT 2 i 1 (list of women); GAL <sup>LÚ</sup>SANGA KBo 12.140 left edge 2 (cult inv.); KBo 14.21 ii 22 (divination).

**2'** <sup>LÚ</sup>SANGA GAL “high-ranking priest”: *kuiš=aš kuiš LÚ É DINGIR-LIM* <sup>LÚ.MEŠ</sup>SANGA [GAL]. [GAL] <sup>[LÚ]</sup>MEŠSANGA TUR.TUR <sup>LÚ.MEŠ</sup>GUDU<sub>12</sub> *hūmanteš kuiš=pat=kan imma* <sup>l</sup>*kuiš DINGIR. MEŠ-aš GIŠkattaluzzi šarreškizzi* “Whatever man of the temple, all high-ranking (and) low-ranking priests, (and) GUDU<sub>12</sub>-priests, whoever regularly crosses the god’s threshhold” KUB 13.4 iii 3-5 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 156f. (“opens the temple door”), Süel, Direktif Metni 54f., tr. McMahon, CoS 1:219; GE<sub>6</sub>-ti GE<sub>6</sub>-ti=ma 1 <sup>LÚ</sup>SANGA GAL <sup>LÚ.MEŠ</sup>ue~ *hešgattallaš peran hūyanza ēšdu* “Nightly let one high-ranking priest be in charge of the patrolmen” KUB 13.4 iii 12-13 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 156f., Süel, Direktif Metni 56f., tr. THeth 20:253, McMahon, CoS 1:219; [2 <sup>LÚ.MEŠ</sup>]SANGA GAL <sup>LÚ</sup>araš <sup>LÚ</sup>aran ZAG-a[n ŠU-an] KA×U=ŠUNU=ya *ku~waššanzi* “[Two] high-ranking priests kiss each other’s right [hands] and mouths. (Two [high-ranking] priestesses kiss each other’s right hands and mouths)” KUB 20.88 i 1-2 (fest. celebrated by a prince), restored from par. KUB 34.128 rev. 2-3 and 11-12, w. dupl. IBoT 3.25:5-6, ed. Kühne, Eothen 10:90f., for more context see 1 b 4' c' 10', below; GAL-iš <sup>LÚ</sup>SANGA [...] KBo 11.29 rev. 7.

**3'** *šuppi-* <sup>LÚ</sup>SANGA/<sup>LÚ</sup>SANGA *šuppi-* “consecrated (or pure) priest”—**a'** distinct from ordinary priests: (The Kaškeans divided up and enslaved)

<sup>LÚ.MEŠ</sup>SANGA *šuppaesz=aza* (dupl. *šuppaesz=aza=za*) <sup>LÚ.MEŠ</sup>SANGA MUNUS.MEŠAMA.DINGIR-LIM <sup>LÚ.MEŠ</sup>GUDU<sub>12</sub> “the consecrated priests, priests, ‘mothers-of-the-deity’ priestesses, GUDU<sub>12</sub>-priests, (musicians, singers, cooks, bakers, farmers, gardeners)” KUB 17.21 iii 4 (prayer, Arn. I and Ašm./MS), ed. Kaškäer 156f.; cf. ibid. ii 10-11, iii 18-19; <sup>LÚ</sup>SANGA <sup>d</sup>LAMMA *šuppin* <sup>LÚ</sup>SANGA <sup>d</sup>[...] *pēhutez[zi]* “The priest of LAMMA leads the consecrated priest of [...]” KUB 10.1 i 25-27 (KI.LAM fest., NS), translit. StBoT 28:23, cf. StBoT 27:63 (“holy-priest”); DINGIR.MEŠ-*aš=za hilamni* <sup>LÚ</sup>SANGA <sup>d</sup>LAMMA *šuppin* <sup>LÚ</sup>SANGA <sup>d</sup>LAMMA *hantezzi harzi* “At the portico of the gods the priest of <sup>d</sup>LAMMA lets the consecrated priest of <sup>d</sup>LAMMA go in front” KBo 10.23 iv 15-17 + KBo 11.67:1 (KI.LAM, NS), translit. StBoT 28:13, cf. StBoT 27:60 (“holy priest”); <sup>LÚ.MEŠ</sup>SANGA TUR-TIM *šuppaesz* § <sup>LÚ</sup>SANGA ŠA <sup>d</sup>U URU *Halab* MUNUSAMA. DINGIR-LIM *Halkias* “The consecrated low-ranking priests, the priest of the Stormgod of Aleppo, the ‘mother-of-the-god’ priestess of *Halki*” KBo 11.46 v 15-17 (*ANDAHŠUM* for Ea).

**b'** of various deities: *LÚ GIŠGIDRU peran hū~wāi šuppa<uš>=ma* <sup>LÚ.MEŠ</sup>SANGA *ašashi* <sup>LÚ</sup>SANGA <sup>d</sup>U <sup>LÚ</sup>SANGA <sup>d</sup>LAMMA <sup>LÚ</sup>SANGA <sup>d</sup>Z.A.BA<sub>4</sub>.BA<sub>4</sub> <sup>LÚ</sup>SANGA <sup>d</sup>Lelwani=ya “The staff-carrier goes in front, he seats the consecrated priests, (i.e.) the priest of the Stormgod, the priest of LAMMA, the priest of Z.A.BA<sub>4</sub>.BA<sub>4</sub> and the priest of Lelwani” KUB 25.9 ii 6-10 (great fest. of Arinna); consecrated priest of the Stormgod of Aleppo KBo 11.46 v 15, cf. 1 a 3' a', above; of the Tutelary Deity KBo 10.23 iv 15-17 + KBo 11.67:1, see 1 a 3' a', above; cf. KUB 10.1 i 25-27, translit. StBoT 28:23; <sup>LÚ</sup>SANGA <sup>d</sup>U *šupp[iš]* *iyatta* KBo 10.24 ii 2-3 (OH/NS), translit. StBoT 28:16.

**c'** of a particular place: **3** <sup>LÚ.MEŠ</sup>SANGA ŠA <sup>URU</sup>Arinna *šuppaesz* U <sup>LÚ.MEŠ</sup>SAGI.A=ŠUNU <sup>LÚ</sup>SANGA <sup>URU</sup>Zippalanda <sup>LÚ</sup>tazzelliš U <sup>LÚ.MEŠ</sup>SAGI. A=ŠUNU GAL.HI.A=ŠUNU *harkanzi* “Three consecrated priests of Arinna and their cupbearers, the priest of Zippalanda, the *tazili*-priest and their cupbearers hold their cups” KBo 10.26 i 36-41 (KI.LAM fest., OH/NS), translit. StBoT 28:43, cf. StBoT 27:72, cf. 1 g 3' b', below; cf. KBo 27.42 ii 38-41; *nu=kan šuppiš* <sup>LÚ</sup>SANGA ŠA <sup>É</sup>heštā U 3 <sup>LÚ.MEŠ</sup>Éheštā šarāzziya <sup>É</sup>hi-lamni *ištarni pedi anda tianzi* “The consecrated

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priest of the *hešta*-house and three men of the *hešta*-house step to the middle of the upper portico” vs 28.5 i 11-16, ed. Otten, OLZ 50:390 n. 2; GAL MEŠEDI zāu KÙ.BABBAR ŠA LÚSANGA šuppayaš ŠA URUZip~palanda udai “The chief of the royal bodyguards brings the silver *zau* of the consecrated priest of Zippalanda” KBo 10.26 i 28-31 (KI.LAM fest., OH/NS), translit. StBoT 28:42, cf. StBoT 27:72; cf. 1 e 2', below.

d' acting in a festival: (“The staff-bearer goes forth”) *n=aš ANA LÚSANGA KÙ.GA* (dupl. *ANA LÚ.MEŠSANGA šuppayaš EN URUHatti MUNUSAMA. DINGIR-LIM* (dups. *=ya*) *Ḫalkiaš* (dupl. *ŠA É Ḫalki*) *peran hūwai* “He runs before the consecrated priest (dupl. priests), the lord of Hatti and the ‘mother-of-the-god’ priestess (dupl. of the temple) of Ḫalki. (He seats them)” KBo 4.9 v 25-26 (*ANDAHŠUM*-fest., OH?/NS), w. dupl. KUB 25.1 i 23-25; similarly KBo 27.42 ii 49-51 (KI.LAM fest.), and probably KUB 34.69 obv. 6-7 (fest. at the *hešta*-house); (“The supervisor of cooks gives (the king) yeast and the king throws it into the hearth three times”) LÚ É<sup>1</sup>*hešti šuppa* LÚSANGA-i *harnešsar peškizzi* LÚSANGA GUNNI-i 3-ŠU *pešsezzi* “A mausoleum employee gives *harnešsar* to the consecrated priest. The priest throws it into the brazier three times” IBoT 3.1:30-32 (fest. of the *hešta*-house, OH/NS), ed. Haas/Wäfler, UF 8:90f., and similarly in KBo 13.216 i 1-4 (fest. for infernal gods); cf. LÚSANGA KÙ.GA KBo 23.79 ii 6, 8 (fest.); 4 LÚ.MEŠSANGA šuppaēš GUB-laz KÁ.GAL ŠA É *tappaš peran* [...] “Four consecrated priests [stand(?)] to the left before the gate of the store-house” KUB 52.95 iv 5-7; cf. IBoT 2.89 ii 3-4 (fest. of haste); *mān zēni šuppiš* LÚSANGA [...]x-anda MU-ti MU<-ti> INA É=ŠU [<sup>DUG</sup>ḥarṣiyall]i *kinumanzi nannai* “When in the autumn the consecrated priest [...] drives yearly(!?) to his house to open the storage vessels” KBo 14.70 i 17-19 (shelf list), ed. CTH pp. 155f., THeth 21:190f.

e' having a festival named after them: EZEN<sub>4</sub>. MEŠ šuppayaš LÚSANGA-aš KUB 13.4 i 42 (list of festivals in instr. for temple personnel, pre-NH/NS), ed. Chrest. 150f., Süel, Direktif Metni 28f., McMahon, CoS 1:218 (“holy priest”).

4' LÚSANGA *kurutauwanza* “The priest wearing the horned headdress(?) (*kuruta/i*)”: (The GUDU<sub>12</sub>

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priests of Arinna and Zippalanta bow to the king, but) LÚSANGA URUArinna LÚSANGA URUZippalan~da=ya kūrudauwanza aranta imma UŠKENNU=ma UL “the priest of Arinna and the priest of Zippalanta, wearing a horned headdress (singular!), just remain standing, they do not bow” KUB 10.1 i 17-21 (KI.LAM), translit. StBoT 28:23; is listed first in LÚSANGA *kuru~tauwanza* (dupl. omits) LÚtazzelliš LÚhamenaš LÚGUDU<sub>12</sub> LÚ.MEŠ É DINGIR-LIM hūmanteš warappanzi ... § *mān lukkatta* LÚSANGA *kurutau~wanza* (dupl. prob. omits) LÚtazzelliš LÚhamenaš LÚGUDU<sub>12</sub> LÚ.MEŠ É DINGIR-LIM=ya hūmanteš šarā INA É DINGIR-LIM *uwanzi* “The priest wearing a horned headdress(?), the *tazzelli*-official, the *hamena*-priest, the *GUDU*<sub>12</sub>-priest, (and) all the temple personnel bathe. (They bathe the gods. They sweep out the temples and sprinkle them.) § When it is morning, the priest wearing a horned headdress(?), the *tazzelli*-official, the *hamena*-priest, the *GUDU*<sub>12</sub>-priest and all the temple personnel come up to the temple” KUB 41.30 iii 2-6, 10-15 (NS), w. dupl. KUB 51.37 obv. 9-14, 18 (NS), ed. THeth 21:270f. Since elsewhere *ku~rutawant-* describes the dress of deities, van den Hout (Tudhalija Kosmokrator 32-40, BiOr 52:565-569) has suggested that this priest wears the pointed, horned headdress of deities and that he is a very high-ranking person.

5' LÚSANGA TUR “low-ranking priest”: see KUB 13.4 iii 3 cited above under LÚSANGA GAL; LÚ.MEŠSANGA TUR-TIM šuppaēš LÚSANGA ŠA dU URUHalap MUNUSAMA.DINGIR-LIM *Halkiaš* “The low-ranking priests, the consecrated priests of the Stormgod of Aleppo, the ‘mother-of-the-god’ priestess of Ḫalki” KBo 11.46 v 15-17 (*ANDAHŠUM*-fest. for Ea); cf. probably KBo 22.210 rev. 2.

6' DUMU SANGA “junior(?) priest”: § *kāš kuiš* <sup>m</sup>Kaštanda īR LÚDUMU.SANGA URUUrišta ēšzi nu=za=kan MUNUS URUGašša(!) wašta ... § *kinun=a=kan kāš[a]* <sup>m</sup>Kaštandan īR LÚDUMU. SANGA katti=šummi parā neħlun “§ This Kaštanda who is a slave of the junior(?) priest of Urišta bought a woman of Gašša. (Himmuili and Tarħūmūwa ... took her away from him.) § I have just now sent Kaštanda, slave of the junior(?) priest with them” HKM 57:10-13, 18-22 (letter, MH/MS), ed. HBM 226-229; cf. *nu=ššan ŠA DUMU SANGA tar~*

## šankun(n)i- 1 a 6'

*pāl[lin ...]* KBo 10.36 rev. 9 (fest.); DUMU SANGA=ya=z kuit š[u-...]<sup>z</sup> ibid. rev. 18; *nu* DUMU.MEŠ SANGA INA É LUGAL [*p*]ēhudanzi “They lead junior(?) priests into the king’s house. (They seat them ... When the palace servant calls”) DUMU. MEŠ SANGA AŠAR=ŠUNU=pat harkanzi “The junior(?) priests hold/keep their own places” KBo 25.109 iii 17-18, 22 (OS or MS); cf. similarly ibid. ii 20; and cf. ibid. iii 15; (“The fired clay cups which were placed therein, he [...-s]”) *n=uš ANA* DUMU.MEŠ SANGA-TIM parā appiškizi “and keeps holding them out to the junior(?) priests” KBo 21.47 iii! 12 (fest. for the Stormgod of the Meadow, OH/MS); cf. *akuan-na* LÚ.MEŠ SAGI DUMU.MEŠ S[ANGA ...] ibid. ii! 16; perhaps also KBo 18.69 rev.? 7; ŠĀ.BA 1 DUMU. NITA SANGA [...] “Including one junior(?) priest [...]” KBo 30.83 i 15 (fest.); DUMU.NITA (LÚ)SANGA KBo 20.62 i 11 and passim in KUB 45.47. Since there is usually no LÚ determinative, one suspects that DUMU SANGA is on the same level as LÚSANGA, meaning a young priest or novice; whether this is the same or a different title than LÚSANGA TUR (1 a 5', above) is not clear; perhaps here DUMU LÚSANGA, see 1 f 6' below.

7' šuppi- DUMU SANGA “consecrated junior priest(?)” (or: “consecrated son of the priest”): [...] šu]ppauš DUMU.MEŠ SANGA šarā x-x [...] KBo 21.47 ii! 5 (fest. for the Stormgod of the Meadow, OH/MS); cf. šuppi- LÚSANGA “consecrated priest,” 1 a 3'.

8' a divine priest named <sup>d</sup>Tenu: (“Afterwards one flat bread to LAMMA of Ḫatti ...”) <sup>d</sup>Iršappa damkiraši <sup>d</sup>Tēnu <sup>d</sup>Teššuppi LÚSANGA ahrušhi huprušhi KI.MIN “to (the god) Rašap, the *damkiraši*, to (the god) Tēnu, Teššub’s priest, to the *ahrushti*-vessel and *huprushti*-vessel ditto” KUB 34.102 ii 13-15.

b. duties, activities and privileges — 1' selected for or serving in a temple: AŠŠUM LÚSAN[GAUTT]I=ma=šši <sup>m</sup>Armatallin arišker n=aš UL SI×SÁ-at “But, they repeatedly made oracular inquiries concerning Armatalli with regard to his prie[stshi]p, but he was not determined by oracle. (... When His Majesty is well, he himself will come and make the sacrifice in the Hittite manner)” LÚSANGA nawi zennanza “(The question of) the priest is not yet settled” KUB 5.6 iii 3-4, 7 (oracle

## šankun(n)i- 1 b 4' a'

question, NH); (“The Stormgod of the Army and AMAR.UTU...”) É DINGIR-LIM GIBIL=šamaš DÙ-uen LÚSANGA tiy[awen] “We made a new temple for them. [We] instal[led] a priest” KUB 38.1 i 3 (cult inv., NH), ed. Bildbeschr. 10f.; (“Zababa of Taram<me>qa”) É DINGIR-LIM GIBIL=ši LÚSANGA DÙ-uen “We made a new temple (and) a priest for him” ibid. i 9; (“[W]e? made a new temple for him”) LÚSANGA=ši annallīš LÚGUDU<sub>12</sub>=ši LÚ GÍŠSUKUR=š[i ...] “He has a priest from before; for him a GUDU<sub>12</sub>-priest and a spearman [...]” KUB 38.3 i 8 (cult inv., NH), ed. Bildbeschr. 16f.; cf. KUB 38.1 iv 22 (NH); 1 É. DINGIR-LIM wetan LÚSANGA=kan watku “One temple is built, (but) the priest has run away” KBo 2.1 ii 30-31, ii 38-39 (cult inv., NH), ed. Carter, Diss. 54, 64; (“One temple is built”) LÚSANGA=ma=šši nawi “but it does not yet have a priest” ibid. iii 6, cf. ibid 12, 19, 42.

2' in charge of a deity’s *huwaši*-stela: <sup>d</sup>Yarriš NA<sub>4</sub>ZI.KIN <sup>m</sup>Harwa-LÚ-tiš LÚSANGA 1 UDU 6 NINDA.GUR<sub>4</sub>.RA 1 DUG KAŠ ANA EZEN<sub>4</sub> TĒŠI “The god Yarri (in the form of) a stela, Ḥarwa-ziti is (his) priest, one sheep, six thick-breads, one vessel of beer for a spring festival” KUB 12.2 i 22-23 (list of stelas), ed. Carter, Diss. 75, 82 (differs); similarly for other stelas, ibid. i (10), (12?), (14?), (16?), 18, 20, 24, iv 8, 12, 14, 18, 20, 22, and similarly KUB 51.3 obv. 6; one stela with divine name lost has a MUNUSAMA.DINGIR-LIM rather than a LÚSANGA KUB 12.2 i 26-27.

3' daily routine: (Concerning His Majesty’s daily thick-bread offering) *nu* šummaš LÚ.MEŠSANGA kiššan eššešten GIM-an LÚ.MEŠSANGA LÚHAL=ya kariwariwa[r] PĀNI É DINGIR-LIM pānzi “You priests proceed as follows: When in the morning the priests and the diviner/exorcist go before the temple, (they take away the thick-bread[s] from before the deity. They sweep out and sprinkle the temple. They shall place the thick bread[s]. When it becomes night, he shall take a lamp and close the temple)” LÚSANGA=ma=kan LÚHAL=ya PĀNI KÁ-aš šešanzi “However, a priest and an exorcist/diviner shall sleep before the door” KUB 31.113:9-11, 16-17 (instr.), ed. KN 130f., cf. *peran* 1 c 2' d'.

4' religious duties and activities — a' must maintain ritual purity: (“If someone has sexual in-

## šankun(n)i- 1 b 4' a'

## šankun(n)i- 1 b 4' b' 1''

tercourse (lit. sins) with a horse or mule, it is not a crime. (But) he may not approach the king") LÚ.SANGA-š=a (dupl. LÚ.SANGA-aš) UL kīša "and he may not become a priest" KBo 6.26 iv 25 (Law §200A, OH/NS), w. dupl. KBo 22.66 iv 11; cf. also šuppi-LÚ.SANGA "pure/consecrated priest" 1 a 3', above.

b' functioning in rituals — 1'' in various rituals: n=as̊ta LÚ.SANGA 2 BIBRU DINGIR-LIM IŠTU É DINGIR-LIM parā udai "The priest brings two rhyta of the deity out of the temple (and carries them outside)" KBo 23.1 i 9-10 + ABoT 29 i 6-7 (Am-mihaṭna's rit., NH), cf. ABoT 28 ii 15-16; nu=za apāš EN. SÍSKUR LÚ.SANGA MUNUS.MEŠkatrešš=a parā UD-an warpanzi "That sacrificer, the priest and the katra-women wash on the following day" KUB 29.4 i 53-54 (dividing the night goddess, NH), ed. Schw.Goth. 12f. (differs), cf. parā 5 b 1'; nu EN.SÍSKUR DINGIR-LAM LÚ.SANGA [MUNUS.MEŠ]katrešš=a piyanāizzi "The client rewards the god, the priest, and the katra-women. (The sacrificer bows and goes outside. The fourth day is finished)" ibid. iii 9-10, ed. Schw.Goth. 22f. (differently); cf. KUB 41.28 ii 14, cf. piyanāi- d; [...] apēdani GE<sub>6</sub>-anti šaknuwanza LÚ.ša-an-ku-un-<sup>1</sup>ni<sup>2</sup>iš-ša kuiēš MUNUSkatrišš=a ANA EN.SÍSKUR anda weriyanteš ešer "The impure(-one) and the priest and the katra-women who have been summoned in that night to the sacrificer, (go off to their houses)" KUB 32.133 iv 1-3 (dividing the night goddess, NH), cf. Schw.Goth. 59f. ("der Unreine und der Priester"); namma apēdani=pat UD-ti LÚ.SANGA DINGIR-LIM GE<sub>6</sub> nekuz meħur šehelliyaš widār dāi "Then on that day, at night time, the priest of the deity of the night takes purification water" KUB 29.7 + KBo 21.41 obv. 58 (rit. of Šamuha, MH/MS), ed. Lebrun, Samuha 120, 128; nu LÚ.SANGA 1 NINDA.SIG 1 DUGtallai 1. DÙG.GA 1 halwanin KAŠ.GEŠTIN PĀNI dTeyapanti dāi § nu LÚ.SANGA 1.DÙG.GA ANA dTiyapanti menahhanda papparšzi "The priest places one thin bread, 1 tallai-vessel of fine oil (and) one halwani-vessel of wine-beer before Teyapanti. § The priest sprinkles the fine oil before Tiyapanti. (He crumbles one thin bread and places it before Tiyapanti. He libates the wine-beer)" KBo 7.44 obv. 8-12 (rit. for Teššub, NH), ed. Trémouille, Eothen 7:210 n. 739; n=an 2 LÚ.MEŠSANGA paršianta "Two priests

break it (scil., freshly baked bread)" KBo 17.36 ii 12 (OS), translit. StBoT 25:122 line 21; kuiš=ma=aš=kan karšeškizzi dU-š=aš=kan GIŠGIDRU[-az karšiškizzi?] § GIŠGIDRU-azzi=ya GIŠkalmušati=ya § LÚ.MEŠSANGA-uš=at=kan GIŠšahutaz karšeškanzi LÚ.MEŠtazzelliūš=ma=at=kan GIŠTIŠKARIN-az GIŠGIDRU-az KI. MIN "But who will separate them (i.e., the calves mentioned in line 6?)? The Stormgod will [separate] them [with] a staff — both with a staff and a crook. The priests will separate them (neuter!) with a (wooden) šahuta-implement. The tazzelli-priests will separate them (neuter!) with boxwood (branches) (and) with staff(s)" KUB 28.9 + KUB 44.60 rev. 8b-10b! (Hattic-Hittite bil. rit.) □ HZL reads LÚ.MEŠSANGA.NITA, but LÚ.MEŠtazzelliūš (subj.) in the next sentence suggests reading -uš rather than NITA □ kalmušati = Luw. abl. of kalmuš; [EGIR-Š]U=ma LÚ.SANGA INA É=ŠU [a]rha ari nu=kan LÚ.SANGA ŠA É=ŠU 1 UDU ANA dU URUZipalan~da taknašš=a dUTU-i šipanti 1 UDU=ma=kan ANA DINGIR.MEŠ É=ŠU šipanti "[Nex]t the priest arrives at his house, he sacrifices within his house one sheep to the Stormgod of Zipalanda and to the Sungoddess of the Netherworld. One sheep he also sacrifices to the gods of his house" KUB 55.21 i 3-8 (rit.); ANA GIŠNÁ LÚ.SANGA taknaš dUTU-aš Éħeli išparranzi n=aš apiya šeškeškizzi "They spread (it?) out for the bed of the priest in the courtyard of the Sungoddess of the Earth. There he continually sleeps" KUB 55.21 vi 1-3 (rit.), ed. Ünal, BiOr 44:481; [...]ma NINDA.GUR<sub>4</sub>.RA LÚ.SANGA hūmantiya arha šarrizzi "The priest apportions the thick bread to each person" KBo 13.164 iv 8 (rit., OH/NS); [...] LÚ.SANGA namma dTelkiyan TUŠ-aš 3-ŠU ekuzi LÚ.SAGI.A akuwanna ANA LÚ.SANGA=pat hudak pāi [nu m]ahhan LÚ.SANGA IŠTU GAL ANA DINGIR-LIM šipanti "The priest, sitting, then drinks dTelkiya three times. The cupbearer promptly gives the same priest (something) to drink. As the priest libates to the deity from the cup, (so they give to the sacrificer and to everyone else (something) to drink)" ibid. 10-12; kē=ma uddār LÚ.SANGA ŠA dUTU URUArinna šuhhi=ššan šer ŠA É dUTU kiš~š[a]n memiškizzi "The Priest of the Sungoddess of Arinna speaks these words on the roof of the temple of the Sungoddess as follows" KUB 57.63 iii 21-25 (rit., NS), ed. Archi, FsOtten<sup>2</sup> 24f., Neu, Linguistica 33:149;

## šankun(n)i- 1 b 4' b' 1''

Pecchioli Daddi, Mestieri 350-356, lists SANGAs appearing in rituals of “Hatto-Hittite,” “Kizzuwatnan,” “Hurro-Hittite,” and “Luwian” origin.

2'' in the ritual for *IŠTAR*-Pirinkir: [...] -eš (var. <sup>LÚ</sup>*ša-an-ku-un-ni-iš*) <sup>URU</sup>*Bābilili kiššan [memai]* (a passage in Akkadian follows) § [*ma(hhan=ma* <sup>LÚ</sup>)*ša-ku-un-ni-eš* (var. <sup>LÚ</sup>*ša-an-ku-u[n-ni-iš]*) *INIM.MEŠ* <sup>URU</sup>*Bābilili [me(miyauan)]zi zinnai* [<sup>LÚ</sup>*ša-an-ku-un-ni-eš* *ZA.HUM KÙ.BABBAR ŠA* *KAŠ šūwandan* *[dāi] n=a[n=ša]n ANA EN* *SISKUR ŠU-i dāi* “The priest [speaks] as follows in Akkadian.” (passage in Akkadian) § “But when the priest finishes reciting words in Akkadian, he takes a silver *ZA.HUM*-pitcher full of beer and places it in the hands of the sacrificer” KUB 39.71 ii 11-12, 14-17, w. dupl. KUB 39.85:4, 6-8, cf. Beckman, (forthcoming); (“But when the singer finishes reciting words in Babylonian”) *nu=za* <sup>LÚ</sup>*ša-ku-ni-eš* *BAL-uw[anz]i ēpzi nu=za* <sup>LÚ</sup>*ša-ku-ni-eš* *NINDA* [o *dāi*] “the priest begins to sacrifice. The priest [takes]es [...] bread, (crumbles it up, and places it on the *lueššar*)” ibid. ii 30-32; (“Then he takes salted thin bread out of the reed *kuršaš* (hunting bag/basket) and places a knife on it. They bring in a sheep”) *nu=za* <sup>LÚ</sup>*ša-an-ku-niš* (dupl. A: <sup>LÚ</sup>*ša-ku-un-ni-eš*, B: <sup>LÚ</sup>*SANGA-niš*) [(*ZA.HUM KÙ.BAB*)]*BAR ŠA* *A dāi ... ANA EN.SISKUR=ya=kan apez=pat* [(<sup>LÚ</sup>*SANG*)]*A-niš ZA.HUM KÙ.BABBAR ŠU*. *MEŠ-aš wātar parā lāhuwai* § [*nu* (A: <sup>LÚ</sup>*ša-ku-ú-ni-eš*) (<sup>URU</sup>*B*)]*abilili MIŠI ŠU.MEŠ=KI memai* “The priest takes a silver *ZA.HUM*-pitcher of water. (He holds out the salted thin bread and the knife. He holds out to the goddess water for her hands using the silver *ZA.HUM*-pitcher. He sprinkles it over the sheep.) Then the priest pours out the hand(-washing) water of the *ZA.HUM*-pitcher for the sacrificer. § (The priest) says in Akkadian ‘wash your hands, (O goddess)’” HT 5:9-10, 13-15, w. dupl. A: KUB 39.71 iii 1-2, 5-8, B: KUB 39.70 + KUB 32.1 i 17, ii 2-5; [... <sup>LÚ</sup>*ša-an-ku-un-ni-iš* *GIŠMÁ KÙ.BABBAR GAR*. *RA* [*dāi?*] “The priest [takes(?)] a boat inlaid with silver” KUB 39.71 iv 9; [... <sup>LÚ</sup>*ša-a]n-ku-un-ni-iš* *GIŠMÁ šarā dāi* “The priest picks up the boat” (carries it down into the river, and recites some lines concerning the analogic nature of the act) ibid. iv 14.

## šankun(n)i- 1 b 4' c' 5''

c' functioning in the cult — 1'' performing an offering (SISKUR) as part of the cult: *nu EN* <sup>URU</sup>*Ne~riqqa* <sup>LÚ.MEŠ</sup>*SANGA PĀNI* É <sup>dU</sup> <sup>URU</sup>*Nerik pānzi nu* *ANA* <sup>dU</sup> <sup>URU</sup>*Neriqqa SISKUR kiššan pianzi* “The lord of Nerik (and) the priests go before the temple of the Stormgod of Nerik and do (lit. give) the following offering to the Stormgod of Nerik. (They sacrifice one sheep to the Stormgod of Nerik. They place the raw meat — breast and shoulder)” KBo 2.4 iii 8-11 (NH), ed. KN 284f.

2'' bathing: (“When autumn arrives, in the eighth month of the year [...] On the next day which is for bathing”) <sup>LÚ</sup>*SANGA=za* <sup>LÚ.MEŠ</sup> É *DINGIR-LIM* *Š[E+NAGA?]* “the priest (and) the temple personnel b[athe(?)]. (The temple personnel sweep, sprinkle the courtyard and wa[sh] the deity)” KUB 38.32 obv. 9 (cult inv., NH); cf. KUB 17.35 i 17, below, 1 b 4' c' 3'' and KUB 41.30 iii 2-6 (cited 1 a 4' and cf. 1 g 3' b').

3'' washing the deity: <sup>LÚ</sup>*SANGA=za* *ŠE+NÁG-zi* *DINGIR-LUM* *ŠE+NÁG-zi* “The priest bathes himself. He (then) bathes the deity” KUB 17.35 i 17 (cult inv., Tudh IV), ed. Carter, Diss. 124, 137.

4'' consecrating/purifying (*šuppiyahh-*): something: (“While they have not yet [given] to eat”) [...] *x-x ašga ANA KÁ* É *MUHALDIM* <sup>LÚ</sup>*taziliš* <sup>LÚ.MEŠ</sup>*SANGA šup[piya]yb[anz]i* “Outside the door of the kitchen, the *tazili*-priest (and) the priests consecrate/purify [...]” IBoT 1.29 obv. 25-26 (MH/MS?).

5'' making offerings/sacrificing/consecrating (*šipant-*): *kuetaš ANA* É.*MEŠ DINGIR.MEŠ LUGAL MUNUS.LUGAL peran EGIR-pa iyantari* *kuetaš-a[(t)] ANA* É.*MEŠ DINGIR.MEŠ peran EGIR-pa UL iyantari n=aš* <sup>LÚ.MEŠ</sup>*SANGA šip~panzakanzi* “The priests sacrifice to the gods whose temples the king and queen frequent, and whose temples they do not frequent” (namely, the male and female deities and various numinous entities) KUB 6.45 iii 6-9 (prayer, Muw. II), w. dupl. KUB 6.46 iii 44-47, ed. Lebrun, Hymnes 265f., 280, Singer, MuwPr 19, 39 (both differently), tr. ANET 398 (very freely “ye in whose temples king and queen worship officiating as priests”); 2 <sup>LÚ.MEŠ</sup>*SANGA UDU.NÍTA MÁŠ.GAL šipanta[nzi]* “Two priests sacrifice a wether and a billy-goat” KBo 17.36 iii 9 (OS); *nu=kan* <sup>LÚ</sup>*SANGA 1 GUD 1*

## šankun(n)i- 1 b 4' c' 5''

## šankun(n)i- 1 b 4' c' 10''

UDU ANA <sup>d</sup>UTU <ŠA>ME BAL-anti “The priest sacrifices one ox (and) one sheep to the Sungod of Heaven” KUB 17.35 ii 19 (cult inv., NH), ed. Carter, Diss. 127, 141 (differently); (“They place the god before the stela”) nu=kan <sup>l</sup>LÚSANGA<sup>l</sup> 1 UDU [o?] <sup>l</sup>dYaril<sup>l</sup> 1 UDU <sup>d</sup>IMIN.IMIN.BI BAL-anti “The priest sacrifices one sheep to Yarri, and one sheep to the Hep-tad” ibid. iii 3-4, ed. Carter, Diss. 129, 142f.; cf. KUB 44.42 obv. 10 (NS); nu <sup>MUNUS</sup>SANGA <sup>d</sup>Hepat U LÚSANGA <sup>d</sup>U šarā tianzi “The priestess of Hepat and the priest of the Stormgod (Tešub) step up (and bow and go forth § When it becomes night)” n=ašta 1 [MÁŠ.GAL] LÚSANGA <sup>d</sup>U IŠTU KAŠ ANA <sup>d</sup>KASKAL.KUR šipanti § 1 MÁŠ.GAL=ma=kan ANA <sup>d</sup>Hepat šipanti MÁŠ.GAL PĀNI <sup>d</sup>KASKAL.KUR=pai warnuan[zi] “The priest of the Stormgod consecrates one [billy-goat] with beer to the divine Underground-River. § One billy-goat he consecrates to Hepat. They burn the billy-goat before that same divine Underground-River” KUB 25.44 ii 23, 25-28 (offerings to Hurrian deities); (“And the king consecrates a bull. The chief of the guard calls the bull by name. The chief of the guard tells the staff-carriers”) UGULA LÚ.MEŠ GIŠ.GIDRU ANA LÚSANGA tezzi U LÚGUDU<sub>12</sub> išpantuzzesšar ŠA DINGIR-LIM ANA LÚSANGA pāi LÚSANGA-š=a GUD.MAH šipanti “The supervisor of the staff-carriers tells the priest, and the GUDU<sub>12</sub>-priest gives a libation-vessel of the god to the priest, and the priest consecrates the bull. (He hits it with an iron rod and goes (off). They (the others) go after him. § When the bull goes through the gate, they slaughter (it) at the gate)” KUB 20.87 i 9-12 (fest. of Tułumiyara).

6'' breaking sacrificial loaves (*paršiya-*): LÚSANGA 3 NINDA.GUR<sub>4</sub>.RA *paršiya* “The priest breaks 3 thick-breads. (He places them before the deity)” KBo 2.14 iii 8 (NS), also 13; LÚSANGA *parši-yann[a]i* KUB 58.71 i 18; LÚSANGA=ma 1 NINDA SIG LUGAL-i *parā ē[(pzi)]* nu=ššan LUGAL-uš QĀTAM tūw[a]za dāi LÚSANGA=ma=at *paršiya* “The priest, however, holds out one thin bread to the king. The king puts his hand on it from afar. The priest then breaks it” KUB 32.65 ii 19-21 (*hišuwaš-fest.*), w. dupl. KUB 25.42 + KBo 15.47 ii 9-11 (MH/NS).

7'' carrying the statue of the deity: nu=kan LÚSANGA DINGIR-LUM ŠA GIŠZA.LAM.GĀR

*pēdai* “The priest carries the deity into the tent” KUB 11.32 iv 20-21 (fest. for Tetešhani, OH?/NS); cf. ibid. iv 1-3; cf. KUB 17.35 iii 2 (cult inv., Tudh. IV).

8'' conversing with a deity: LÚSANGA=ma=kan LUGAL-un ANA DINGIR-LIM parranda ašsuli memāi “But the priest mentions the king in a favorable way to the deity, (saying ‘Let the Stormgod keep the king and queen, together with their children and grandchildren, well’)” KUB 30.40 iii 2-4 (*hišuwaš-fest.*).

9'' reciting and/or singing: UMMA LÚ.MEŠSANGA “Thus (speak) the priests” KUB 43.33 obv. 9 (OS); [memian=k]an anda memai lukatti=wa=za <sup>d</sup>U ŠE+NÁG-zi nu=wa=za=kan watarnaḥhaza ēš “(The priest [cf. iv 4]) says his [lines]: ‘Tomorrow morning the Stormgod will bathe. Be advised’” KUB 17.35 iv 6 (cult inv., Tudh. IV), ed. Carter, Diss. 132, 146; reciting a text in Hurrian: KBo 15.48 iii 11-24 (*hišuwa* fest, MH/NS), ed. ChS I/4:32f., translit. Dinçol, Belleten 53/206:16f.; LÚSANGA <sup>d</sup>IM URU Zahaluqqa paizzi ANA <sup>d</sup>IM UŠKĒN QĀ~TE<sup>MEŠ!</sup>=ŠU arha ēp[zi] ta hattili mali “The priest of the Stormgod of Zahaluqqa goes, bows to the Stormgod, holds his hands ‘away’ and recites in Hattic” KUB 25.36 v 15-17 (OH?/MS?); nu=za LÚ.MEŠSANGA kī SÌR-RU “The priests sing this”: (Luwian follows) KUB 25.39 i 25-27 (Ištanuwan chant).

10'' kissing and/or shaking hands: [LÚ.MEŠ]SAN~GA GAL LÚaraš LÚaran ZAG-a[n ŠU-an] KA×U=ŠUNU kuwaššanzi 2 <sup>MUNUS.MEŠ</sup>SANGA [GAL] araš aran ZAG-an ŠU-an KA×U=ŠUNU=ya kuwaššanzi § LÚSANGA <sup>d</sup>IM ANA LÚSANGA <sup>d</sup>Telipinu Š[U-an 3-ŠU] pāi namma=aš UŠKĒN nu ANA LÚSANGA <sup>d</sup>[Kataḥha] kišširan 3-ŠU pāi namma=aš UŠK[ĒN] § ANA <sup>MUNUS</sup>SANGA <sup>d</sup>Telipinu ŠU-an 3-ŠU pā[i nam~ma=aš] UŠKĒN ANA <sup>MUNUS</sup>SANGA <sup>d</sup>Kataḥha ŠU-a[n 3-ŠU] pāi namma=aš UŠKĒN n=aš EGIR-pa tīe[zz]i namma tamaiš LÚSANGA <sup>d</sup>IM uizzi nu [...] apāšša kuedaniya ŠU-an 3-ŠU pāi [namma=aš] UŠKĒN n=aš EGIR-pa tīe[zz]i § “The high-ranking priests kiss one another’s right [hands] (and) mouths. Two [high-ranking] priestesses kiss one another’s right hands and mouths. § The priest of the Stormgod gives his ha[nd three times] to the priest of Telipinu. Then he bows and gives his hand three times to the priest of [Kataḥha]. Then he bo[ws]. § He gives his

## šankun(n)i- 1 b 4' c' 10''

hand three times to the priestess of Telipinu. [Then he] bows and gives his hand [three times] to the priestess of Kataḥha. Then he bows and st[eps] back. Then another priest of the Stormgod comes. [...] He, too, gives his hand three times to each person. [Then he] bows and steps back" (This procedure is repeated with the priest of Šepitta (<sup>d</sup>IMIN.IMIN.BI) taking the place of the priest of the Stormgod) KUB 20.88 i 1-13 (fest. celebrated by a prince), ed. Kühne, Eothen 10:90-92; see further 2 b 2', below; <sup>LÚ</sup>SANGA=ma LUGAL-i QĀTAM pāi "The priest gives his hand to the king" KUB 41.46 iii 9 (fest.).

**11''** being signaled by other participants: <sup>LÚ</sup>ha~mena ANA <sup>LÚ</sup>SANGA IGI.HI.A-it iyazi <sup>LÚ</sup>SANGA <sup>LÚ</sup>tazzili[...] UŠKENNU "The hamenaš-official signals the šankunni-priest with his eyes. The šankunni-priest and the tazzili-priest bow. (Afterwards, the hamena-priest, the GUDU<sub>12</sub>-priest and the [...] -priest bow to the deity)" KBo 30.155 obv.? 12-14 (winter trip of the divine hunting bag), ed. THeth 21:310f.; ("The king signals with his eyes") <sup>LÚ</sup>SANGA eša "The priest sits down. (The king sits down)" KBo 9.132 iii 7-8.

**12''** striking others with staves/branches: <sup>L[</sup>(<sup>Ú</sup>SANG)]A <sup>GIŠ</sup>GIDRU.HI.A DINGIR-LIM anda hūlal[i]yanda=pat dāi ... <sup>LÚ</sup>SANGA=ya=an IŠTU <sup>GIŠ</sup>GIDRU.HI.A DINGIR-LIM iškiša 3-ŠU walħzi ... "The priest takes the wrapped-together staves of the deity. (The king bows three times to the deity.) The priest strikes him (the king) on the back with the staves of the deity three times. (Then the king kisses the staves and sits down) § <sup>LÚ</sup>SANGA ... IŠTU <sup>GIŠ</sup>GIDRU.HI.A=ya=aš iškiša walħannai namma <sup>GIŠ</sup>GIDRU.HI.A kuwaškanzi "The priest ... beats them on the back with staves. They kiss the staves" KBo 15.37 v 1-2, 4-5, 8, 14-16 (*hišuwaš-fest.*, MH/NS), ed. Kühne, Eothen 10:114f., 116.

**13''** manipulating torches: <sup>LÚ</sup>SANGA=ma=ššan <sup>GIŠ</sup>zuppari waran katta ANA <sup>DUG</sup>DÍLIM.GAL danaranti dāi "The priest, however, puts a burning torch down into an empty bowl. (And he lights another torch made of bound together red ali-wool)" KBo 15.48 v! 10-15 (*hišuwaš-fest.*, MH/NS), cf. StBoT 15 s.v. *zuppari-*.

## šankun(n)i- 1 b 4' c' 17''

**14''** serving wine to the celebrants: ("They place a silver GÌR.KÁN-vessel before the deity. They pour in a *hanišša*-vessel of wine. Then they mix it with water") <sup>LÚ</sup>SANGA IŠTU PĀNI DINGIR-LIM 1 GAL ZABAR dāi n=ašta IŠTU GÌR.GÁN KÙ. BABBAR GEŠTIN takšan hāni n=aš=šan ANA GAL LUGAL lāhuwai n=at LUGAL-i pāi ... <sup>LÚ</sup>SANGA=ma=kan IŠTU GÌR.KÁN KÙ. BABBAR GEŠTIN haneškizzi=pat ... n=ašta <sup>LÚ</sup>SANGA nam~ma IŠTU BIBRI DINGIR-LIM hāni "The priest takes a bronze cup from before the deity. He ladles the mixed wine from the silver GÌR.KÁN-vessel and pours it into the king's cup and gives it to the king ... The priest, however, continues to ladle wine from the silver GÌR.KÁN (and pours it down into other cups. He gives them to drink in the fragrance ...). The priest then ladles with the animal-shaped vessel of the deity (and pours (it) into the king's cup and gives (it) to the king)" KBo 15.37 iv 47-50, v 8-9, 19-20 (*hišuwaš-fest.*, MH/NS).

**15''** being served food or drink: *nu* ANA DUMU. LUGAL <sup>LÚ.MEŠ</sup>SANGA hūmanteš peran=šet ešan~dari § adanna=ma INA É <sup>LÚ</sup>MUHALDIM halziyat~tari nu=ššan <sup>NINDA</sup>šaramna ANA <sup>GIŠ</sup>BANŠUR. HI.A <sup>LÚ.MEŠ</sup>SANGA tianzi "All the priests sit before the royal prince. § They are called to eat in the kitchen. They place the šaramna-breads on the tables of the priests" IBoT 1.29 obv. 53-55 (*haššumaš-fest.*, MH?/MS?); [...] <sup>LÚ</sup>SAGI ANA DUMU.LUGAL U ANA <sup>LÚ.MEŠ</sup>SANGA akuwān[na pāi] IBoT 2.88:8.

**16''** receiving animals used in a festival: ("The MU<PAR>RIDU-officials take twenty sheep for butchering") ... 2 ME 30 UDU.HI.A 10(?) GUD. HI.A <sup>LÚ.MEŠ</sup>SANGA URUKašha [<sup>LÚ</sup>BĒL É <sup>d</sup>Hanħana] QĀTAMMA šarranzi 2 GUD 74(?) UDU.HI.A <sup>LÚ.MEŠ</sup>SANGA danzi "230 sheep (and) ten(?) oxen the priests of Kašha [and the lord of the house of Hanħana] divide up in the same way. Two oxen and 74(?) sheep the priests take. [...] the lord of the house of Hanħana takes) KUB 53.4 rev. 17-18 (fest. for Telipinu), ed. Haas/Jakob-Rost, AoF 11:75, 78; cf. KUB 9.3 iv 9-10 (fest. for Telipinu, early NS).

**17''** eating the leftovers of the sacrifice: UZU <sup>HI.A</sup>šuppa<sup>kue</sup> ZAG.GAR.RA-aš peran kittat n=e=z lukkata <sup>LÚ.MEŠ</sup>SANGA danzi "On the morrow

## šankun(n)i- 1 b 4' c' 17'

the priests take the meats which were placed before the altar” KUB 53.14 ii 3-4 (OH/MS), ed. Haas/Jakob-Rost, AoF 11:75, 78; cf. ibid. ii 29-30.

**18''** other: (The queen comes from the inner chamber to the propylaion. The palace servants [give] her hand washing water) **LÚ.SANGA GAD-an pāi** “The priest gives her a cloth. (She wipes her hands)” KUB 25.14 i 21 (*nuntariyašha*-fest., OH?/NS), ed. Nakamura, Diss. 191f.; **LÚ.MEŠ.SANGA=ma LUGAL-i UŠKENNU** “The priest<s> bow to the king. (They g[o] behind the king and go with the royal bodyguards)” KUB 28.99:8 (Nerik fest.); **LÚ Éhešti LÚ.SANGA Éhešti-ya šarazi Éhilam aranta** “The man of the *hešti*-house and the priest of the *hešti*-house stand at the upper propylaion” IBoT 3.1:10-11 (*hešti*-house fest., OH/NS), ed. Haas/Wäfler, UF 8:90f.; **LÚ.MEŠ.SANGA EGIR LUGAL-i panz[i]** “The priests go behind the king” KBo 22.213 iv 7; **[nu LÚ.SANGA ašaši** “He seats the priest” KUB 35.133 ii 20 (Ištanuwian fest.), translit. LTU 110, StBoT 30:280.

**d'** author of a ritual text: [(DU)]B 3.KAM INIM <sup>m</sup>Ilimābi LÚ.SANGA <sup>d</sup>U[...] <sup>U</sup>Arzākīti MUNUS<sup>katraš</sup> “third tablet of the words of Ilimabi, the priest of the Stormgod [...] and of Arzākīti, the *katra-woman*” KBo 12.116 rev. 2-3 (colophon), w. dupl. KUB 8.71:10-11 (shelf list); **UMMA <sup>m</sup>Ammiħatna LÚ x[...]** LÚ.SANGA <sup>d</sup>Išħara KBo 27.130 i 1-2; cf. [... <sup>m</sup>Ammiħatna LÚ.SANGA <sup>d</sup>[...]] KUB 7.52:1; (“First tablet, (text) not complete”) INIM <sup>m</sup>NÍG.B[A-<sup>d</sup>U LÚ... U <sup>m</sup>U]lippi LÚ.SANGA DINGIR. GE<sub>6</sub> [...] “Words of NÍG.BA-<sup>d</sup>U [the ... and U]lippi the priest of DINGIR.GE<sub>6</sub>” KUB 8.71:16-17 (shelf list), ed. CTH pp. 187f.; cf. **UMMA LÚ.SANGA DUMU.LUGAL=ma** KBo 31.144 i 1, translit. StBoT 5:159 n. 7 as 822/f.

**e'** undergoing oracular-incubation (?): (“If for some other reason there is plague, either let me see it in a dream, or let it be determined by oracle, or let an ecstatic speak it”) *našma ANA LÚ.MEŠ.SANGA kuit [h]ūmandaš watarnahħun n=at=za* (A: *=šmaš*) *šuppa* (A: + *ya*) [*(šešk)*]iškanzi “Or because I commanded all the priests, let them sleep in a holy way” KUB 14.10 iv 12-14 (PP2, Murš. II), w. dupls. A: KUB 14.8 rev. 43-44, B: KUB 14:11 iv 15-17, ed. Götze, KIF 1:218f.:3, cf. p. 234 □ *šuppa* and *šuppaya* = nom.-acc. neut. pl.

## šankun(n)i- 1 b 5' b'

used adverbially; **UMMA LÚ.SANGA <sup>d</sup>Zinduheš GIM-an=wa=za GAM-ta šeškun nu=wa=kan** **šardiš** UGU *išparzaš nu=wa naħšarinun nu=wa=kan* UGU *[i]šparzahħun* “Thus the priest of Zinduheš: ‘When I laid down, a **šardiš** sprang up. I was afraid. I sprang up’” KUB 52.91 ii 3-7 (quotation in oracular inquiry, NH).

**5'** administrative duties and privileges — **a'** overseeing the temple watch: *namma=ma kuiēš LÚ.MEŠ.SANGA nu=za kuišša* (!, text: *kuiš ŠA*, with word space) **[K]Á É DINGIR-LIM ēšdu** “(Nightly) let each of those who are priests occupy a temple [do]or. (Let the temple be protected)” KUB 13.4 iii 13-14 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 156f., Süel, Direktif Metni 56f., tr. THeth 20:253, McMahon, ChS 1:219 (all differently) □ this is the usage of *eš*- discussed in HW<sup>2</sup> 2:110b s.v. *eš*-<sup>2</sup> III 10 (transitive act. w. acc. and -za); to take *ēšdu* from *eš*-<sup>1</sup> “to be,” as all other translations have done, violates the rule about -za; **URU Hat<tu>ši=ma=kan** *kuedani kuiš šaklāiš šer mān LÚ.SANGA LÚ.GUDU*<sub>12</sub> **LÚ.MEŠ.ħaliyattallēš kuiš [kuiš] tarneškizzi n=aš tarneškiddu=pat** “(Concerning) the rule which exists for someone up in the city of Ḥattuša: if a priest (or) a GUDU<sub>12</sub> is in the habit of releasing watchmen, whoever he is, by all means let him continue to release them” KUB 13.4 iii 21-23 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 158f. (differs), Süel, Direktif Metni 58f. (differs), tr. THeth 20:253 (“if some priest or GUDU-priest allows watchmen (to go”), McMahon, ChS 1:219 (“if someone normally admits a priest ...”); cf. KUB 31.113:16-17 (instr.) above under 1 b 3'.

**b'** administrator of the deity's lands: (A case of misreporting to the priest-administrator: Furthermore, when you farmers of the temple lands are sowing grain) *nu=šmaš mān LÚ.SANGA ANA NUMUN aniyauanzi UN-an EGIR-an UL uiyazi* “If a/the priest does not send you a person to sow the seed, (and he (coll.) entrusts it to you for sowing, and you sow much)” **ANA LÚ.SANGA=ma=at peran** (dupl. **ANA PĀNI LÚ.SANGA=ma=at** [...]) *tepu mematteni* “but you report it as little before the priest ...” KUB 13.4 iv 12-13, 15 (instr. for temple personnel, pre-NH/NS), w. dupl. KUB 40.63 iv 8-9, ed. Chrest. 162f., Süel, Direktif Metni 76f. (differently), tr. McMahon, ChS 1:220, cf. *maniyahħ- 2, mema- 4b, peran 1 c 1' c' 5*; (“Since an omission has been determined”) **nu LÚ.SAN[GA]**

## šankun(n)i- 1 b 5' b'

*punušš[uen]* “we asked the priest. (He said: ‘[...] cultivates the garden of the deity’)” KBo 14.21 iii 55-56 (oracle inquiry, NH); *kīšma URU.DIDLH.I.A ŠA MUNUS ENTI U ŠA LÚ.SANGA kar[uiliuš ...] ... [ANAS MUNUS ENTI] U ANA LÚ.SANGA EGIR-pa AD~DIN* “But these villages belonged since anc[ient times] to the *ENTU*-priestess and the priest. ... I gave them back [to the *ENTU*-priestess] and to the priest” KUB 40.2 obv. 35, rev. 10-11 (confirmation of a Kizzuwatnean grant), ed. Kizz. 62-65 □ cf. HW<sup>2</sup> 2:42a for a discussion of the NIN.DINGIR, <sup>MUNUS</sup>*ENTUM*, and <sup>MUNUS</sup>*entanni*.

‘ responsible for the deity’s implements: (“If some animal-shaped vessel of the Stormgod or an implement of some other deity is missing”) *n=at LÚ.MEŠSANGA LÚ.MEŠGUDU<sub>12</sub> MUNUS.MEŠAMA.* <*DINGIR-LIM>=ya EGIR-pa iyandu* “Let the priests, GUDU<sub>12</sub>-priests, and ‘mother-of-the-deity’ priestesses replace it (lit. re-make it)” KUB 13.2 ii 41 (*BĒL MADGALTI*, MH/NS), ed. Dienstanw. 46, tr. McMahon, ChS 1:223 (differently); (“Thus said Lupakki: ‘In the old days I did not hold the [priesthood of the Stormgod of Heaven]. He who held it in the days of (King) Muwatalli (II)’”) *nu=war=āš INA URU.Ūtruna ANA dU Nerik LÚ.SANGA DÙ-anza [k]uit=ma=wa ammuk LÚ.SANGA iēr nu=wa=mu UNŪTE<sup>MEŠ</sup> [k]ue EGIR-pa maniyahher nu=war= at tittiyān* § “has (now) been made priest of the Stormgod of Nerik in Utruna. But since they made me the priest, the implements, which were entrusted to me, are in place” KUB 42.100 iii 33-35 (testimony in a cult inv.), ed. del Monte, OA 17:184, 187.

‘ administratively responsible for the performance of festivals: (“If the right time for doing a festival has arrived, and the one who makes (i.e., pays for) it”) *n=aš šumaš ANA LÚ.MEŠSANGA LÚ.MEŠGUDU<sub>12</sub> MUNUS.MEŠAMA.DINGIR-LIM nu=š<maš> ANA LÚ.MEŠ É [DINGIR-LIM] uizzi nu=šmaš=za gēnuššuš ēpzi* “comes to you priests, GUDU<sub>12</sub>-priests, ‘mothers-of-the-deity’ priestesses, to you te[mple] personnel, and falls to his knees before you, (saying ‘the harvest is upon me,’ or ‘a brideprice’ or ‘a (business) trip’ or some other matter, (saying) ‘let me off until this thing passes for me. As soon as this matter passes for me, then I shall do the festival.’ Do not do this for the wish of a man” KUB 13.4 ii 56-58 (instr. for temple personnel, pre-

## šankun(n)i- 1 b 5' f'

NH/NS), ed. Süel, Direktif Metni 48f., Chrest. 154f., tr. McMahon, CoS 1:219.

‘ responsible for maintaining order in the temple during festivals: *and[a]=ma=za [n]am[m]a š[um]eš LÚ.MEŠSANGA LÚ.MEŠGUDU<sub>12</sub> MUNUS.MEŠAMA. DINGIR-LIM LÚ.MEŠ É DINGIR-LIM našma tamēdani Ékarimme kuiš~ki nikzi n=aš=kan mān ŠÀ É DINGIR-LIM niniktari nu hal[l]ūwāin iyazi n=ašta EZEN<sub>4</sub> zahzi n=an za~hand[u nu namm]a apūn EZEN<sub>4</sub> QADU GUD UDU NINDA KAŠ šarā tiyandan iyaddu* “Furthermore you who are šankunni-priests, GUDU<sub>12</sub>-priests, ‘mother-of-the-deity’ priestesses, and temple personnel [...] ..., [if] someone gets drunk in a temple or some other sacred building, if he becomes disorderly in the temple, causes a quarrel and disrupts (lit. beats) the festival, let them beat him. Then let him pay for that festival (completely) set up, including the ox, sheep, bread and beer” KUB 13.4 iii 35-40 (instr. for temple personnel, pre-NH/NS), ed. Süel, Direktif Metni 60-63, Chrest. 158f., tr. McMahon, ChS 1:220, cf. *ninink-* 4, *nink-* 2, *šiwanzanna-* f.

‘ overseen by the provincial governor: *kue~dani=ma=ššan URU-ri auriyaš EN-aš EGIR-pa pennai nu=za LÚ.MEŠŠU.GI LÚ.MEŠSANGA LÚ.MEŠGUDU<sub>12</sub> MUNUS.MEŠAMA.DINGIR<-LIM> kappuiddu nu=šmaš kiššan memau kēdani=wa=ššan URU-ri naššu ŠA dU kuit Ékarimmi našma tamēdaš DINGIR-LIM-aš kuitki Ékarimmi kinun=a=at katta mut'ān n=at arħa harkan* § *LÚ.MEŠSANGA=at=za MUNUS.MEŠšiwanzanniš LÚ.MEŠGUDU<sub>12</sub> EGIR-an UL kappūanza* “Whatever city a district commander visits on his rounds, let him keep account of the elders, priests, GUDU<sub>12</sub>-priests, (and) ‘mother-of-the-deity’ priestesses. And he should ask them: ‘In this city, is some cult sanctuary of the Stormgod or some cult sanctuary of some other deity now neglected and/or is it ruined? Are the priests, ‘mother-of-the-deity’ priestesses and GUDU<sub>12</sub>-priests not accounted for? (Now, keep track of them. Let them redo it. As it was formerly built, let them rebuild it)” KUB 13.2 ii 26-32 (*BĒL MADGALTI*, MH/NS), ed. Dienstanw. 45, tr. McMahon, CoS 1:223; *kuedani=ma ANA DINGIR-LIM LÚ.SANGA MUNUS!AMA.<DINGIR-LIM> LÚGUDU<sub>12</sub> NU.GÁL* “But (if) some god is lacking a SANGA-priest, ‘mother-of-the-deity’ priestess, or

## šankun(n)i- 1 b 5' f'

GUDU<sub>12</sub>-priest, (let them quickly install a new one)" ibid. ii 45, ed. Dienstanw. 46, cf. LÚSANGA=kan watkut "The priest has run off" KBo 2.1 ii 31, 1 b 1', above.

g' exempted from corvée (*luzzi*): kuiš URU A[rin-na] kuiš URU Ziplanti LÚSANGA-eš INA URU. DIDLI hūmant[i] É1.HI.A=ŠUNU ELLU U LÚ. MEŠ ḤALA=ŠUNU *luzzi kar*[piyanzi] "He who is a priest in A[rinna] (or) Ziplanta — their houses are exempt in every city; but their partners render corvée" KBo 6.2 ii 58-60 (Law §50, OS), ed. LH 61, HG 32f., cf. Imparati, JESHO 25:232, 236f., 265; and cf. *per 4 d.*

c. attire: *nu* 3 LÚ.MEŠ SANGA URU Durmitta IŠTU TÚG.HI.A dān pēdaš PĀNI GAL DUMU.MEŠ É.GAL wašsanzi ta kuedaniya 1-ŠU *pianzi* "In the presence of the chief of the palace servants, they dress three priests of Durmitta in second-quality garments, and they give one to each of them" KUB 56.34 iv 12-15 (fest. frag.); *anda=ma* 78 LÚ.MEŠ SANGA KUR.KUR-TIM TÚG BÁR-it wašsanzi "Next, they clothe 78 priests of the lands in sackcloth" KBo 30.152 rt. col. 2-3 + KBo 20.74 ii 7-8; MUNUS.MEŠ *haziqara* GURUN udai DINGIR-LUM GILIM-anzi LÚSANGA=ya GILIM-anzi "The *hazikara*-women bring (sg.!) fruit; they wreath the goddess, and they wreath the priest" KUB 17.35 ii 24-25 (cult inv.), ed. Carter, Diss. 127, 141, cf. HED 3:187 s.v. *haršanallai*-; ANA LÚSANGA 1 TÚG *hante*[zzin] *pianzi* LÚtazze[lli] 1 TÚG dān pēdan p[ianzi] LÚhaminai 1 TÚG dān pēdan *pianzi* "To the šankunni-priest they give one garment of fir[st quality], to the *tazze*[lli]-priest [they] gi[ve] one garment of second quality, to the LÚhamina-priest they give one garment of second quality" KUB 10.13 iii 4-8 (fest., OH?/NS), w. dupl. KBo 25.176 rev. 8-10 (OH?/NS), cf. *peda(n)*- noun j 2' a' 3'' b''; LÚSANGA URU Arinna LÚSANGA URU Zippalanda=ya kūrudauwanza aranta "The priest of Arinna and the priest of Zippalanda wearing-a-horned-head-dress(?) stand up" KUB 10.1 i 17-20 (KI.LAM fest.) □ for tr. of *kurudauwanza* see van den Hout, BiOr 52:567; cf. 1 a 4', above; ANA LÚSANGA=ma UGULA LÚ.MEŠ DAM. GÀR INA MU.3?.[KAM ...] / 2 TÚG GAD.HI.A 3 TÚG BÁR 1 DUG ZABAR 1 URUDU ŠEN [...] "Every third(?) year, the supervisor of the merchants [gives] the priest the following: [...] two linen garments, three sackcloths, one bronze pot, one copper pipe [...]" KUB 40.2 rev. 31-32, ed. Kizz. 66f. (line count

## šankun(n)i- 1 d 1'

72-73 "two bales of linen"); *nu=za iwar* LÚSANGA waš~šiyazi "He dresses like a priest" KUB 44.21 ii 12 (fest. frag.).

d. other attributes of priests — 1' LÚSANGA GIBIL "new priest": *nu* LÚSANGA GIBIL 1 UDU [IŠTU ...]x unuwanzi nu UDU unuwantan INA É DINGIR-LIM ŠA LÚSANGA LIBIR.RA [*penn*]anzı LÚSANGA GIBIL MUNUS.MEŠ *haziqaraya* ANA UDU EGIR-an iyatari [namma=]aš LÚSANGA LIBIR.RA 3-ŠU *pennanzi* INA 3 KASKAL-NI=ma=za LÚSANGA GIBIL [PĀNI] LÚSANGA LIBIR-RU šarā ešari *nu=šmaš* KÚ-zi NAG-zi ... LÚSANGA GIBIL MUNUS.MEŠ *haziqara* ANA DINGIR-LIM EGIR-an GIN-ri [mā]n DINGIR-LUM INA É DINGIR-LIM LÚSANGA GIBIL *ari* nu LÚSANGA GIBIL [ANA DINGIR-LIM] GIŠBANŠUR TA NINDA. GUR<sub>4</sub>.RA [IGI]-anda ME-i DINGIR-LUM INA É DINGIR-LIM ŠA LÚSANGA GIBIL *anda pedanzi* ... [ŠU.NÍGIN] 1 UDU 1 PA. 2 BÁN ZÍD.DA 5 DUG KAŠ ANA EZEN<sub>4</sub> *pulaš* LÚSANGA GIBIL pāi "The new priest decorates(pl.!) one sheep [with ...]. They drive the ornamented sheep to the temple of the old priest. The new priest and the *haziqara*-women walk(sg.!) behind the sheep. [Then,] they drive them three times (around(?)) the old priest. On the third time, however, the new priest takes a seat up before the old priest. They eat and drink. ... The new priest and the *haziqara*-women go behind the god. When the god arrives in the temple of the new priest, the new priest places a table with thick bread for the god. They carry the god into the temple of the new priest. ... [Total] one sheep, one measure and two SŪTU's of flour, five vessels of beer for the lot-festival (EZEN<sub>4</sub> *pulaš*) the new priest gives" KUB 17.35 i 23-27, 29-31, 37 (cult inv., Tudh. IV), ed. Carter, Diss. 124f., 138f. (differently); *lukatti=ma=za* LÚSANGA GIBIL GIŠZAG.GAR.RA šuppiyah~hūwaš EZEN<sub>4</sub> DÙ-zi *nu=kan* LÚGUDU<sub>12</sub> 1 UDU ANA d'U BAL-anti "But in the morning the new priest performs the festival of the purification of the altar. The GUDU<sub>12</sub>-priest sacrifices one sheep to the Stormgod" KUB 44.21 ii 2-3 (fest.); *kuitman=ma=za* LÚSANGA GIBIL [...]x URU-aš=ma=kan ŠÀ É LÚSANGA GIBIL KÚ-zi "But while the new priest [...] the city eats in the house of the new priest" ibid. ii 10-11; cf. KUB 44.48:8, 13; IBoT 3.88:3, (8).

## šankun(n)i- 1 d 2'

**2'** <sup>LÚ</sup>SANGA LIBIR.RA “old priest” (opp. of “new priest”): cf. KBo 26.207:7, KBo 26.217:5, and cf. KUB 17.35 i 24, 26, 27 in 1 d 1’, above.

**3'** <sup>LÚ</sup>SANGA ŠU.GI “old, aged (vs. young) priest”: EGIR-anda-*ma uizzi* <sup>LÚ</sup>SANGA ŠU.GI ŠA <sup>d</sup>LAMMA *kūn EZEN<sub>4</sub>-an apel INA É-ŠU URU Hat-tuši zēni ANA* <sup>d</sup>LAMMA *kiššan ieži* “Furthermore, the old priest of <sup>d</sup>LAMMA performs this festival for <sup>d</sup>LAMMA in the autumn in his house in Ḫattuša in this way” KUB 10.93 iv 3-6, ed. AS 25:226f.; *mān ANA* <sup>d</sup>Z.A.BA<sub>4</sub>.BA<sub>4</sub> <sup>LÚ</sup>SANGA ŠU.GI EZEN<sub>4</sub> *zēnandaš IŠTU* É-ŠU *iyazi* “When the old priest performs the autumn festival for Z.A.BA<sub>4</sub>.BA<sub>4</sub> from his house” KUB 12.4 iv 2-3 (cult inv.).

e. priests of — 1’ named cities, towns, or villages: Arihziya: KUB 53.4 rev. 33; Arinna: 3 URUDU KUL <sup>LÚ.MEŠ</sup>SANGA URU TÚL-na KBo 9.91 rev. B1 (list); KUB 10.1 i 17-20 (KI.LAM fest.); KUB 10.52 i 5; KBo 10.28 v 5 (OH/NS); KBo 10.26 i 36 (OH/NS); Ḫattuša/Ḫatti: LÚ.MEŠSANGA-*uš-za* URU *Hattušumnieš* KUB 44.60 ii 9; Ištami[-...]: KUB 43.33 obv. 1 (OS); Ištanuwa: KUB 25.39 i 23 (Ištanuwan chant); Kašha: KUB 53.4 rev. 17; KUB 53.3 v 1, w. dupl. 917/u iv 10 (Otten/Rüster, ZA 68:274) (all fest. for Telipinu); Kaštama: KBo 21.79 iv 10; Kilišša[r]a: KBo 10.31 ii 9-10 (*tarnattaš* tablet, OH/NS); Nerik: KUB 44.60 ii (11); *Ta-a-fal-x-ol*: KUB 19.55 rev. 6; Urišta: HKM 57:11; Watniya-x[...]: KBo 13.173:3; Zahaluk: KUB 54.64 obv. 19; see also <sup>d</sup>Zahaluk and <sup>d</sup>IM/<sup>d</sup>U of Zahaluk-ka; Zippalanda: KUB 10.52 i 6; KBo 10.26 i 38; cf. 1 a 3’ c’.

2’ other places — a’ in general, <sup>LÚ.MEŠ</sup>SANGA KUR.KUR priests of the lands”: <sup>LÚ.MEŠ</sup>SANGA MUNUS.MEŠAMA.DINGIR-LIM <sup>LÚ.MEŠ</sup>SANGA KUR.KUR *peran ešanda* “The priests, ‘mothers-of-the-deity’ priestesses and priests of the lands sit in front (of the prince)” KUB 53.17 iii 21-22 (fest. celebrated by a prince); KUB 43.29 iii 9 (OS); KBo 20.74 ii 7 (cf. 1 c, above); cf. StBot 27:166 w. n. 44.

b’ the *hešta*-house(?): [...] <sup>LÚ</sup>SANGA ŠA É-*heš-ta*[...] KUB 54.38:13 (fest.); cf. 1 a 3’ c’.

3’ deities — a’ unnamed deities: <sup>LÚ</sup>SANGA DINGIR-LIM “the priest of the deity” KUB 32.125:7 (*witaššiyaš*-fest.).

b’ named deities: Anzili [and Zukki]: IBot 1.29 obv. 21 (MH?/MS?); Āuwa: KUB 45.55 rev. 4; DINGIR.

## šankun(n)i- 1 e 3’ b’

GE<sub>6</sub>; [<sup>m</sup>U]*lippi* <sup>LÚ</sup>SANGA DINGIR.GE<sub>6</sub> KUB 8.71:17 (co-author in shelf list), w. pars. KUB 30.64 rev. 2 (shelf list), KUB 29.4 i 2, 3, iv 42 (NH), KBo 15.29 i 1; KUB 29.7 + KBo 21.41 obv. 58 (Šamuha rit., MH/MS); DINGIR.MEŠ LÚ.MEŠ *alpaš*: KUB 12.2 i 16; Ḫalipinu: KUB 25.36 v 18, 30, KBo 11.45 iii 9-11, 19-20 (both fest. celebrated by a prince, OH/NS); Ḫalki: KBo 25.67:8 (fest. celebrated by a prince); IBot 1.29 obv. 20 (in a list of priests in EZEN<sub>4</sub> *haššu-maš*, MH?/MS?); Ḫalmašuit: KUB 58.54 iv? 2 (NIN. DINGIR festival), w. dupl. KBo 25.33 i (20) (OS), translit. StBot 25:88; IBot 1.29 obv. 21 (in a list of priests in the *haššumaš*-fest., MH?/MS?); Ḫašammili: IBot 1.29 obv. 22 (in a list of priests in the *haššumaš*-fest., MH?/MS?); Ḫašgalá: see Kammamma, below; Ḫebat: KUB 25.44 ii 23 (offerings to Hurr. deities); Ḫulla: KUB 52.95 i 7 (fest.); Ḫullasi: KBo 23.106 rev. 14 (testimony in an oracle question, NH); Ḫur[-...]: KUB 46.21 rev. 2; Iyaya KUB 38.1 iv 7 (cult inv., NH); Yarri: KUB 12.2 i 22; <sup>d</sup>IM: IBot 1.29 obv. 19 (list of priests in the *haššumaš*-fest., MH?/MS?); IBot 2.121 obv. 17 (OS); KBo 20.113 ii 7, iii 2 (fest. for Teššub); KBo 22.231 rev. 5 (fest.) KBo 25.87:5 (fest.); KUB 20.88 i? 5 (see below s.v. Telipinu); *namma tamaiš* <sup>LÚ</sup>SANGA <sup>d</sup>IM *uizzi* “Then another priest of the Stormgod comes” ibid. i? 11 (fest. celebrated by a prince); KBo 30.93 obv.? 10; <sup>d</sup>IM-*unnaš* <sup>LÚ</sup>S[ANGA] KUB 20.43:4 (fest.); see also <sup>d</sup>U; <sup>d</sup>IM *manuzi*: KBo 23.28 i 54 (*hišuwaš*-fest., NS); <sup>d</sup>IM ŠAMÈ (the Stormgod of Heaven): Bo 3649 iii 6 (KN 80); <sup>d</sup>IM of Zahaluqqa: KUB 25.36 v 15 (OH?/MS?); cf. ibid. i (15), (19), v 15, 27, 31; IMIN.IMIN.BI: see Šep(p)itta; Inar: KBo 10.31 iii 21 (KI.LAM fest., OH/NS); perhaps also KUB 51.54 rev.? 5; Išħara: KBo 5.2 i 1 (Am-miħatna’s rit.); ISTAR: KBo 23.92 iii 11 (fest.); ISTAR (of Lawazantiya): Pentipšarri father of Queen Puduhepa KBo 6.29 i 17-18 (Ḫatt. III); Kallen: KBo 13.128:4 (*ANDAHŠUM*-fest.); Kammamma and Ḫašgalá: KUB 55.18 ii 6-7 (fest.); Kampivuit: KUB 34.86 ii 4 (*MELQĒTU* list); Kattalħha: (pl.) KUB 53.4 rev. 4 (fest. for Telipinu); (sg.) KUB 20.88 i 9 (fest. celebrated by a prince); KUŠkurša- “the deified hunter’s bag”: IBot 3.43 left col. 7; see also LAMMA of the Hunter’s Bag; <sup>d</sup>LAMMA: <sup>LÚ</sup>SANGA <sup>d</sup>LAMMA *INA* É <sup>d</sup>U *pa[izzi]* “The priest of <sup>d</sup>LAMMA goes into the temple of the Stormgod (and brings out the Stormgod from the temple)” Bo 5005 obv. 1 (KI.LAM fest.), translit. StBot 28:30; cf. KUB 20.80 iii? 14-15 (fest. celebrated by a prince); KUB 20.7 obv. 2; KUB 10.1 i 25 (KI.LAM fest.); KBo 10.23 iv 15-16 (KI.LAM, NS); cf. ibid. y+3, v 9; KBo 10.24 ii 7 (KI.LAM fest.,

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NS); KBo 4.9 ii 13, 14, 20, 26, 28 (*ANDAHŠUM*-fest., OH?/NS); KBo 25.180 rev. 5, 7 (KILAM fest.); KUB 10.25:6; KUB 10.90:9; KUB 10.93 i 8 (fest.); KUB 25.9 ii 8 (great fest. of Arinna), ed. above s.v. *Lelwani*; KUB 44.32:12; KUB 54.39 i 1 (fest.); KBo 24.89:11; KBo 24.91 i 5; KBo 30.87 obv. 12; KUB 53.16 i 7; IBoT 2.66 obv. 6; IBoT 4.76 iii 2, 4, 5, 7 (*AN-DAHŠUM*-fest.); <sup>d</sup>LAMMA <sup>URU</sup>Ḫatti: KUB 53.11 i 6, ii 7, iii 24 (fest. for <sup>d</sup>LAMMA); KUB 53.11 ii 29; <sup>d</sup>LAMMA of Karaḫna: KUB 38.12 ii 1 (cult inv.); <sup>d</sup>LAMMA <sup>KUŠ</sup>*kurša* “The Protective God of the Hunter’s Bag”: KUB 28.103 vi 6 (fest. frag.); see also <sup>d</sup>KUŠ*kurša*; <sup>d</sup>LAMMA <sup>GIŠ</sup>TIR “The Protective God of the Woods”: KUB 38.12 ii 2; Lelwani: KUB 25.9 ii 10; Melku: <sup>d</sup>Mel<sup>el</sup>-ku-uš KUB 12.2 i 20; Pentaruḫši: KUB 12.2 i 12; Šanta (<sup>d</sup>AMAR.UTU): KUB 38.1 i 1; Šē(p)pitta: IBoT 1.10 iii 13, 17 (fest. celebrated by a prince), KBo 30.120 left col. 4 (fest.); IMIN.IMIN-*ta* ibid. 5; IMIN.IMIN.BI KUB 20.45 iv 17, 18, KUB 20.88 i 14, IBoT 1.10 iii 5, 9 (all fest. celebrated by a prince); KUB 44.1 rev. 12 (fest. for the Stormgod of Ḫulaššiya); IMIN.IMIN KBo 21.86 ii? 7; Šu[...] KBo 13.175 obv. 2; Tašmedu: IBoT 1.29 obv. (20) (MH?/MS?), w. dupl. KUB 51.57 obv. 24 and Bo 3228:10 (EZEN<sub>4</sub> *haššumaš* in a list of priests); Tatta: perhaps KBo 21.86 ii? 12, cf. <sup>LÚ</sup>SANGA <sup>d</sup>H[a/Z[a-...]] in 14; Tazuwaši: KUB 44.5:4; KUB 53.13 iii 15; Telipinu: KUB 20.88 i 5, 8, 15, 19, 23; KUB 25.31 obv. 6, 12 (village offerings); KUB 53.8 obv. 4 (fest. for Telipinu); KBo 22.197 i (4), 8; KBo 24.98:6, 9, w. dupl. KBo 19.138 obv. 9, (12); KBo 23.92 iii 10; KBo 25.155 i 6; KUB 53.16 i 8; KUB 53.18 iii 4 (all fest.); <sup>d</sup>Telipinuwaš <sup>LÚ</sup>SAN[GA ...] KUB 20.43:7; Tetešħawi: VBoT 32 i 4 (‘oldish script’), KBo 20.96:15; KBo 21.98 ii 6, KBo 25.48 ii 10 (all fest.); Titiwatti: KUB 7.19 obv. 3, (4), w. dupl. KBo 23.97 obv. 6, 7 (NS), KUB 2.3 ii 21 (OH/NS), cf. Singer, StBoT 27:78f. w. n. 59, who asserts that this <sup>LÚ</sup>SANGA <sup>d</sup>Titiwatti is the same as the <sup>MUNUS</sup>AMA. DINGIR-LIM <sup>d</sup>Titiwatti appearing in the same passage. But just because a Hittite scribe could total males and females of the same profession and use the male determinative for the mixed group does not mean that the term for a male profession would be used to refer to a member of a different, female profession; <sup>d</sup>U: co-author: Ilimabi, priest of the Stormgod KBo 12.116 rev. 2; KUB 25.44 ii 23 (offerings to Hurrian deities); KUB 25.9 ii 8; KUB 54.64 obv. 22; KBo 10.24 ii 2, 4 (KILAM fest.); KBo 30.164 iv 2; see also <sup>d</sup>IM; <sup>d</sup>U <sup>URU</sup>Aššur KUB 12.2 i 10; <sup>d</sup>U <sup>URU</sup>Ḫayaša KUB 12.2 i 24; <sup>d</sup>U <sup>URU</sup>Ḫalpa: KBo 11.46 v 16 (*ANDAHŠUM*-fest. for Ea); <sup>d</sup>U *haršiḥarši*: KUB 12.2 i 14, iv 16; <sup>d</sup>U AN-E (Stormgod of Heaven):

Bo 3315 rev. 11 (KN 277) (spring fest. in Nerik); <sup>d</sup>U <sup>URU</sup>Iptalai[m]: KUB 3.87:14 (Akk.); <sup>d</sup>U <sup>URU</sup>Karaḫna: KUB 38.12 ii (1) (cult inv., NH); <sup>d</sup>U KARAŠ: KUB 38.1 i 1-3 (cult inv., NH); <sup>d</sup>U <sup>URU</sup>Kumma: KUB 3.87:11 (Akk.); <sup>d</sup>U *miyannaš*: KUB 12.2 iv 14; <sup>d</sup>U <sup>URU</sup>Nerik: KUB 9.24:5; 1429/u obv. 3 (Haas, KN 312) (Nerik cult); <sup>d</sup>U *pīhaimi*: KUB 12.2 i 18 (not *pīhašši* with Mestieri 360); <sup>d</sup>U <sup>URU</sup>Tappareššiya: KUB 38.10 iii 10 (cult inv.); <sup>d</sup>U <sup>URU</sup>Tarmaliya: KUB 12.2 iv 10; <sup>d</sup>U <sup>URU</sup>Tiliura <sup>URU</sup>Ližzina: KUB 38.3 i 1-8 (NH); <sup>d</sup>U <sup>URU</sup>Zaḥaluqa: <sup>[LJ]</sup>SANGA <sup>d</sup>Tazzuwaši <sup>[LJ]</sup>SANGA <sup>d</sup>U <sup>URU</sup>Zaḥaluqqa <sup>LÚ</sup>SANGA <sup>d</sup>ZABABA ANA <sup>d</sup>U <sup>URU</sup>Nerik TUŠ-aš *akuwanzi* “The priest of Tazzuwaši, the priest of the Stormgod of Zahaluqqa and the priest of ZABABA drink sitting to the Stormgod of Nerik” KUB 53.13 iii 16 (fest. celebrated by a prince); KUB 27.68 i 6 (Nerik fest.); <sup>d</sup>U.GUR: KUB 53.16 i 7; <sup>d</sup>UTU: KBo 25.68 i 8 (OS); KUB 53.3 vi 19; <sup>d</sup>UTU <sup>URU</sup>Arinna — title of the Great King: Tabarna, LUGAL.GAL [Š]A <sup>d</sup>UTU <sup>URU</sup>TÚL-na <sup>LÚ</sup>SANGA “The Tabarna, the Great King, the priest of the Sungoddess of Arinna” KBo 12.38 i 11-12 (Alašiya conquest, Šupp. II), ed. Güterbock, JNES 26:75, 77; KUB 41.29 iii 4-5 (fest.); <sup>d</sup>ZABABA: IBoT 1.29 obv. 20 (in a list of priests in the *haššumaš*-fest., MH?/MS?); KUB 25.31 obv. 13 (village offerings); KUB 25.9 ii 9; KUB 53.13 iii 17; Zahaluqqa: <sup>LÚ</sup>SANGA <sup>d</sup>Zahaluqqa ANA <sup>d</sup>ZABABA: UŠKĒN “The priest of Zahaluqqa bows to ZABABA” KBo 11.45 iii 16-17 (fest. celebrated by a prince, OH/NS); KUB 54.64 obv. 19 (cult of Nerik); cf. <sup>d</sup>IM of Zahaluqqa and <sup>URU</sup>Zahaluqqa; Zaḥpunā: Bo 3315 rev. 6, 12, 15 (Haas, KN 277); 1429/u obv. 5 (Haas, KN 311); Zilipuri: KBo 16.73:2 (*MELQĒTU* list); KBo 23.92 iii (11) (fest.); Zinduheši: KUB 52.91 ii 3; Zulumma: (“The king arrives at the temple of Zulumma. [?] priests stand up”) ŠĀ.[BA] 1 <sup>LÚ</sup>SANGA <sup>d</sup>Zulumma 1 MU[NUS]SAN[GA] ŠĀ DINGIR.MAH “These include one priest of Zulumma and one priestess of Ḫannahanna” KUB 57.95 iii 14-15, ed. Otten, ZA 53:176f.; Zuwaši: perhaps KBo 17.28:4 (OS). Pecchioli Daddi, Mestieri 358-360 omits some of the above and adds others which we feel are doubtful.

**f.** É <sup>LÚ</sup>SANGA “the priest’s house, household” cf. also *per/parn-* 4 h 3’ — 1’ in general: <sup>LÚ</sup>SANGA *par-našša paizzi* “The priest goes to his house” KUB 53.17 iii 15-16 (fest. celebrated by a prince); ŠĀ É <sup>LÚ</sup>SANGA KUB 38.10 iv 12 (cult inv.); cf. KUB 38.35 rev. 5.

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2' supplying items for sacrifice from his house: *kinun-ma-šši* 12 EZEN<sub>4</sub> ITU.KAM 1 EZEN<sub>4</sub> *zēni* EZEN<sub>4</sub> *hamešhi* LÚ.SANGA IŠTU É-ŠU ēšsai ... § ŠU.NÍGIN 2 UDU 11 PA. 4? BÁN *taršan mallan* ANA 12 EZEN<sub>4</sub> ITU.KAM U ANA 2 EZEN<sub>4</sub>.MEŠ LÚ.SANGA TA É[-ŠU] *peškizzi* § “But, now the priest provides for him (the deity) twelve monthly festivals, one autumn festival, (and) one spring festival from his house ... § The priest gives from his house a total of two sheep, 11 measures and 4? *SŪTU*-measures dried?/roasted(?) and milled (grain) for the twelve monthly festivals and the two festivals (i.e., fall and spring) §” KUB 42.100 iv 22-23, 27-29 (cult inv., TUDH. IV), ed. del Monte, OA 17:185, 187; cf. ibid. iii 13-21; w. the GUDU<sub>12</sub> similarly (?) ibid. i 15; cf. KBo 25.183 rt. col. 8-9; (“We asked the priest (and he said)”) ... *nu-wa* LÚ.SANGA IŠTU É-ŠU 1 UDU 2 GUD *pešta* “The priest gave one sheep and two oxen from his house” KBo 14.21 ii 47 (oracle question, NH); cf. KUB 22.27 iv 21 (oracle question, NH); ANA <sup>d</sup>*Zit~hariya* EZEN<sub>4</sub> GAL LÚ.SANGA IŠTU É-ŠU *iyazi* “The priest performs the Great Festival for Zithariya from (with the resources of) his house. (Five sheep, two measures of flour and two PIHU-vessels of beer)” KUB 25.27 ii 18-19 (SAG.UŠ-fest., NH); *lukatti~ma* <ŠA> LÚ.SANGA INA É-ŠU ANA <sup>HUR.SAG</sup>*Hal~wanna* EZEN<sub>4</sub> TĒŠI [I]ŠTU É-ŠU *iyanzi* “In the morning they perform a spring festival for mount Halwanna in the house of the priest from (the resources of) his house” KUB 25.23 i 26-27 (cult inv., TUDH. IV), ed. Carter, Diss. 155, 165f.; 1 UDU-*kan* ŠA É LÚ.SANGA BAL-*anzi* KUB 25.24 ii 10; [...] NINDA. GUR<sub>4</sub>.RA-*ya* ŠA É LÚ.SANGA EZEN<sub>4</sub> *b[amešhi...]* ibid. ii 5.

3' household of a priest: LÚ.SANGA <sup>m</sup>*Galliliš* 1 LÚ 1 MUNUS-TUM 1 DUMU.NITA 1 DUMU. MUNUS 4 SAG.DU.MEŠ ÌR.MEŠ <sup>d</sup>*Telipinu* “(This is the household of) Gallili the priest: one man, one woman, one boy, one girl: (total) four persons, servants of Telipinu” KUB 42.100 iv 30-31 (cult inv., TUDH. IV), ed. del Monte, OA 17:185, 187; cf. ibid. iii 39-40; LÚ.SANGA <sup>m,d</sup>UTU-LÚ-*es* 7 LÚ.MEŠ 2 TUR.NITA [...] ŠU.NÍGIN 17 SAG.DU.MEŠ “The priest UTU-ziti, seven men, two boys [...], total 17 persons” ibid. iii 9-10 (cult inv., TUDH. IV), ed. del Monte, OA 17:183, 186; (“In Uwalma His Majesty es-

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tablished the following for the gods ... . One house including ten resettled persons, servants of “Innara”) 1 É-TUM ŠÀ 4 NAM.RA.MEŠ ŠA LÚ.SANGA “One house including four resettled persons belonging to the priest” KUB 48.105 obv. 33, ed. Klengel/Archi, AOF 7:144, 148; (“His Majesty established the following in Piddaniyaša for Pirwa”):) ... [1] É-TUM ŠÀ NAM.RA.MEŠ LÚ.SANGA *annallaš* “[One] house, including resettled persons of a former priest” ibid. 40; *katta* 40 NINDA 30-*iš* ANA ÌR.MEŠ LÚ.MEŠ SANGA URU *Arinna piyanzi* “Besides, they give forty breads of 30 measures to the servants of the priests of Arinna” KBo 11.36 v 13-15 (cult inv. of the *hešta*-house, OH?/NS).

4' “priest’s mother”: KASKAL-*ši=ma* MUNUS AMA ŠA LÚ.SANGA ÌR.MEŠ LUGAL LÚ.AGRIG URU *Ankuwa* U LÚ.AGRIG URU *Šanāhuitta* LUGAL-i *hīnkanta* “The Mother of the Priest, the royal servants, the storehouse keeper of Ankuwa, and the storehouse keeper of Šanāhuitta bow to the king on the road” Bo 2689 v 15-19 (fest.), ed. Alp, Tempel 358f.; cf. [...]x MUNUS AMA LÚ.SANGA / [...] KBo 20.3 rev. 16-17 (OS), cf. HW<sup>2</sup> 1:70a, followed by Pecchioli Daddi, Mestieri 408.

5' priest’s wife: 10 DAM.MEŠ ŠA LÚ.MEŠ SANGA “ten wives of priests” KBo 20.1 ii 5 (OS), translit. StBoT 25:152; ANA LÚ.SANGA <sup>d</sup>*Hullaši-kan* MU.IM.MA DAM-*SU BA*.ÚŠ “Last year the wife of the priest of the god Hullashi died” KBo 23.106 rev. 14 (testimony in an oracle question, pre-NS).

6' priest’s children: “[One tablet], series complete”: *mān* DUMU LÚ.SANGA [*taknaš*] <sup>d</sup>UTU-i *tarpalin* [pā]i “When a son of the priest [give]s a substitute to the Sungoddess of [the Netherwor]ld” KBo 31.4 vi 31-33 (shelf list), translit. CTH p. 168 (as 1963/c); this may belong under 1 a 6' or alternatively those DUMU SANGA cited there may belong here; *nu* <sup>d</sup>*Halkiyaš* DUMU.MUNUS SAN[GA ...] KBo 24.85 i 6 could be translated “The daughter of the priest of Halki” and so could belong here, but it could also be translated “the novice priestess of Halki-” or as *nu* <sup>d</sup>*Halkiyaš* DUMU MUNUS SAN[GA ...] “the son of the priestess of Halki-.”

g. priest’s associates — 1' partners (<sup>LÚ</sup>HA.LA): Law §50 see above, 1 b 5' g'.

## šankun(n)i- 1 g 2'

2' those listed in the personnel of the House of the Craftsmen (Sum. É GIŠ.KIN.TI, Akk. *BĪT KIŠKATTI*): ŠU.NÍGIN 2 ME 5 DUMU.HI.A É. GIŠ.KIN.TI ŠÀ 18 LÚ.MEŠšak-ku-ni-iš 29 MUNUS.MEŠkatraš 19 LÚ.MEŠDUB.SAR “Total 205 members of the House of the Craftsmen, including 18 priests, 29 *katra*-women, 19 scribes, (of whom 10 are present, but 9 they did not give, 33 wood-tablet-scribes, 35 exorcists/diviners, 10 singers of Hurrian [...])” KBo 19.28 obv. 1-4.

3' those listed among the temple personnel — a identified as LÚ.MEŠhilammattēš: (“They built two new cult sanctuary complexes for the Stormgod of Heaven and the Sungoddess of Arinna”) ... 6 LÚ.MEŠhilam[madduš(?)] LÚSANGA LÚHAL LÚDUB.SAR LÚNAR LÚNINDA.DÙ.DÙ LÚKÚRUN.NA GAL LÚDUB.SAR.MEŠ lamniyat “The chief of scribes named/appointed six cult functionaries: a priest, an exorcist, a scribe, a singer, a baker, and a brewer” KUB 38.12 ii 19-21 (cult inv., NH); ŠU.NÍGIN GAL 7 ME 85 LÚ.MEŠhilammattēš QADU LÚSANGA MUNUSAMA.DINGIR-LIM “Grand total: 785 cult functionaries including the priest(s) and ‘mother-of-the-god’ priestess(es). (Those of Ḥurma and Kumma are not included)” ibid. iv 16-17.

b' without use of this term: 3 LÚ.MEŠSANGA URUArinna šuppaēš U LÚ.MEŠSAGI.A-ŠUNU LÚSANGA URUZippalanda LÚtazzelliš U LÚ.MEŠSAGI.A-ŠUNU GAL.HI.A-ŠUNU harkanzi “Three consecrated priests of Arinna and their cupbearers, the priest of Zippalanda, the *tazzelli* and their cupbearers hold their cups” KBo 10.26 i 36-41 (KI.LAM fest., OH/NS), translit. StBoT 28:43, cf. StBoT 27:72; LÚ.MEŠSANGA šuppaēš=za LÚ.MEŠSANGA MUNUS.MEŠAMA.DINGIR-LIM LÚ.MEŠGUDJU<sub>12</sub> LÚ.MEŠNAR LÚ.MEŠišhamatal<<li>>luš LÚ.MEŠMUHALDIM LÚ.MEŠNINDA]. DÙ.DÙ LÚ.MEŠAPIN.LÁ LÚ.MEŠNU.GIŠKIRI<sub>6</sub> arha [(šarre)]r n=uš=za īR-naħher “They (the Kaška) divided up and enslaved the consecrated priests, priests, ‘mother-of-the-deity’ priestesses, [GUD]U<sub>12</sub>-priest[s], musicians, singers, cooks, bakers, farmers, gardeners (of you gods)” KUB 17.21 iii 4-7 (prayer of Arn. I and Ašm., MS), ed. Kaškāer 156f.; and cf. ibid. iii 18-20; [LÚSANGA MUNUSAMA.DINGIR-LIM =ya adanna [...] KUB 53.30 obv. 5 (rit.), cf. ibid. 10, cf. KBo 30.74 ii 12; 2 LÚ[SANGA] 1 LÚMUHALDIM 1 LÚNINDA.DÙ.

## šankun(n)i- 1 g 3' b'

DÙ 1 L[Ú...] “Two priests, one cook, one baker, one [...]man KBo 12.56 i 10; [...] LÚSANGA MUNUSAMA. DINGIR-LIM [LÚt]azelenn=a ... KUB 25.2 vi 16-17 (spring fest. at Zippalanda, OH/NS); LÚSANGA LÚtazel LÚGUDU<sub>12</sub> LÚham[enašš=a ...]-it piyananzi KUB 41.28 ii 12-14 (fest.); cf. also KUB 41.30 iii 2-6; LÚSANGA BĒL É-TIM DUMU.MEŠ=ŠU=y[a ...] KBo 29.207:4; DUMU-li LÚSANGA=ya LÚ.MEŠhazui[eš] peran hūiyanzi KUB 53.17 iii 25-26 (fest. celebrated by a prince); [...]x-wai LÚkantikipiš LÚSANGA [...] KBo 22.213 iv 6 (fest.); LÚSANGA dLAMMA-ri U 3 LÚ.MEŠtāhiyaleš [...] IBoT 2.91 iii 11-12; [...] MUNUS]ENTU LÚSANGA=ya adanna ešantari “The ENTU-priestess and the priest sit to eat” KUB 20.1 ii 11 (fest. for ISTAR, NH); (“They seat the palace servants”) GAL LÚ.MEŠhapiya LÚtanpe[daš] / [LÚ G]§GIDRU LÚparašanaš LÚSANGA dTetešħawi[... LÚ GÍR] [LÚmen]iyan LÚšerħalan ašešanz[i] “They seat the chief of the hapiya-men, the second-in-command(?)-man, the staff-bearer, the leopard-man, the priest of Tetešħawi, [the sword-swallowing,] the meniya-man, (and) the šerħala-man” KBo 25.48 ii 9-11 (fest. of Tetešħapi, OH?/MS?), cf. CHD P 188 s.v. LÚparšna; rest. from KBo 19.163 i 20-22 (OH/NS) and KBo 21.98 ii 6-7; (“But when nighttime arrives”) nu=kan LÚ.MEŠSANGA LÚHAL katta pānzi “The priests and diviner/exorcist go down” KUB 56.49 obv. 7, ed. KN 292f. (as Bo 3481); EN URUNeriqqa LÚ.MEŠSANGA KBo 2.4 iii 8-9; [...] L]Ú.MEŠSANGA KUR.KUR-[T]IM LÚ.MEŠ dIM [...] “The priests of the lands and the Men of the Stormgod” KBo 16.68 i 21; [...] LÚ.MEŠSANGA LÚ.MEŠGUDU<sub>12</sub> BĒLŪHI.A ELLŪTI=ya [...] KUB 25.23 i 10; [LÚ.MEŠS]ANGA LÚ.MEŠ dU KUB 17.29 ii 13; (“When in the kitchen the prince wants something to eat”) [(nu per)]an 12 LÚSANGA (dupl. [...]š LÚ.MEŠSANGA) ešanda “Twelve priests sit in front.” (A list of priests of various gods follows) IBoT 1.29 obv. 18-19 (hašsumaš-fest., MH?/MS?), w. dupls. KUB 51.57 obv. 22; (a ritual is designed to ward off the slander of the palace servant, the GUDU<sub>12</sub>-priest) ŠA LÚSANGA-aš EME-an KI.MIN (= mutaiddu) “Let it uproot the slander of the priest” (of the ‘mother-of-the-deity’ priestess, troops of the army camp, opponent at law, the assembly, etc.) KUB 9.34 iv 10 (Old Woman rit., NH), ed. Hutter, Behexung 40f.; U LÚMUHALDIM DINGIR-LIM ANA LÚ.MEŠSANGA-TIM hūmand[aš] ANA LÚ.MEŠ URUHuršama

## šankun(n)i- 1 g 3' b'

## šankun(n)i- 1 h 2'

MUNUS.MEŠ AMA.DINGIR.MEŠ *hazqarayaš pangae*  
TU<sub>7</sub> UZU *pittalwan NINDA.HI.A paršulli pianzi* §  
LUGAL-i *akuwanna marnuan pianzi ANA*  
LÚ.MEŠ SANGA LÚ.MEŠ URU *Huršama pangaeuya*  
*marnuandaš DUGtahgappiuš ŠA GEŠTIN DUGtahgappiuš pianzi* “The cook(s) of the god give plain meat stew and bread crumbs to all the priests, the men of Ḫuršama, the ‘mothers-of-the-deities’ priestesses, the *hazqarai*-women, to the (whole) group. § They give *marnuan*-beverage to the king to divide. They give a *tahgappi*-vessel of *marnuan*-beverage and a *tahgappi*-vessel of wine to the priests, the men of Ḫuršama, and to the group. (They drink)” KUB 25.36 ii 8-15 (fest., OH?/MS?); [...] LÚ.SANGA MUNUS *palwatallaš=a* KBo 9.129 obv. 2, cf. rev. 10-11 (rit.); [...] LÚ.MU]SEN.DÙ LÚ.SANGA=ya aška parā [...] KBo 17.105 ii 2 (MH/MS); along with MUNUS.MEŠ *katraš*, LÚ.MEŠ DUB.SAR.GIŠ, LÚ.MEŠ HAL, LÚ.MEŠ NAR (+ *HURRI*), etc., cf. KBo 19.28 obv. 2, above, 1 g 2', cf. KUB 13.2 ii 26-32, 45, above, 1 b 5' f'; (“When they worship the gods ...”) *namma=šsan ANA* LÚ.MEŠ SANGA LÚ.MEŠ UMMIYANŪTIM LÚ.MEŠ GUDU<sub>12</sub> MUNUS.MEŠ AMA.DINGIR-LIM *nahšarraz kittaru* LÚ.MEŠ SANGA LÚ.MEŠ GUDU<sub>12</sub> MUNUS.MEŠ AMA.< DINGIR-LIM>=ya ANA DINGIR. MEŠ *nahhanteš ašandu* “Then let respect be established for the priests, master craftsmen, GUDU<sub>12</sub>-priests, ‘mother-of-the-deity’ priestesses. Let the priests, GUDU<sub>12</sub>-priests, and ‘mother-of-the-deity’ priestesses be respectful to the gods” ibid. iii 19-21, cf. *nahšaratt-* 2; see also the more comprehensive list of Pecchioli Daddi, Mestieri 360-364.

**h.** bearers of the title — 1' the Great King: *kāša=šmaš* <sup>m</sup>*Murši-DINGIR-LIM-[iš īR=KUNU]* LÚ.SANGA=KUNU *arwānun* “I, Muršili, [your servant,] your priest, have hereby done reverence to you” KUB 14.13 i 17-18 (PP4), restored from KUB 14.14 obv. 6 (PP1); (“In the time of my father and in the time of my brother there was a dying”) *kuitt=aya=wa=z ammuk ANA DINGIR.MEŠ* LÚ.SANGA *kišhat nu=wa kinunna ammuk peran akkiškittari* “And because I became priest to the gods, there has now been a dying in my time” KUB 14.10 i 10-12 (PP2); *ki-nuna=mu DINGIR.MEŠ ammel ŠA* LÚ.SANGA=KUNU īR=KUNU *memian arkuwar ištamašten* “Now, O gods, hear the words (and) prayer of me,

your priest, your servant” KUB 6.45 i 20-21 (prayer of Muw. II to <sup>d</sup>U *pihaššašši*), ed. Singer, Muw.Pr. 8, 32, Lebrun, Hymnes 257, 274, tr. ANET 398; *nu kāša ammuk* <sup>m</sup>*NIR.GÁL LUGAL-uš* LÚ.SANGA ŠA <sup>d</sup>UTU URU TÚL-na U DINGIR.MEŠ *ḥūmandaš nepišaš* <sup>d</sup>UTU-i *arkuiškimi* “Now, I, Muwatalli, the king, the priest of the Sungoddess of Arinna and of all the gods, I am making a plea to the Sungod of Heaven” ibid. iii 18-19; cf. ibid. iii 29-31; (“The Sungoddess of Arinna and all the gods, lords of Ḫatti”) LÚ.SANGA=a=z *kuedaš* “to whom I am also a priest, (who promised me lordship over Ḫatti in every way)” ibid. i 18, ed. Singer, Muw.Pr. 8, 31, Lebrun, Hymnes 257, 274, tr. ANET 398 □ a nominal sentence with -z(a), cf. Hoffner, JNES 28:225-230; cf. KUB 1.1 iv 14-15 s.v. \*šankunniyat; *labar[n]an LÚ.SANGA=KA* MUNUS *ta-wan[n]annan=dan šiwanza[nn]an=dan* “Labarna, your priest, and your Tawannanna, your ‘Mother-of-God’ priestess” KUB 57.63 ii 20-22, ed. Archi in Fs Otten<sup>2</sup> 18f.; (“[The ‘Man of] the Stormgod” says: ‘Arise from pleasant sleep, Stormgod of Ziplanta’”) *kāša=wa=tta tabarnaš* LUGAL-uš ŠA AMA=KA ŠA <sup>d</sup>UTU URU *Arinna* LÚ.SANGA INA HUR.SAG *Dāha tuēl dššiyanti* <pedi?> *pēdai* “Tabarna, the king, the priest of your mother, the Sungoddess of Arinna, is about to bring you (i.e., your statue) to Mt. Dāha, your beloved <place>” KUB 41.29 iii 3-6 (fest., NS), partially ed. Otten, ZA 61:235, cf. *peda-* B 1 a 1' a'. In the bulk of the festival texts the king functions as priest.

2' a royal prince: (*IŠTAR* came to Muršili II in a dream, saying that his son Ḫattušili was “not (destined) for life. Give him to me”) *nu=war=āš=mu* LÚ.[ša-a]n-ku-un-ni-iš (dupl. LÚ.ša-an-ku-ni-iš) *ēšdu* “Let him be my priest, (and he will live)” KBo 3.6 i 14 (Apol. of Ḫatt. III), w. dupl. KUB 1.2 i 15, ed. StBo T 24:4f. i 16, cf. Güterbock apud Oppenheim, Dreams 198, 254, Wolf, Diss. 36-40 and THeth 3:45f. w. n. 39; (“When my brother, Muwatalli sat on the throne of my father, I governed lands during the reign of my brother”) *nu=mu* INA URU *Hakpišša* ANA <sup>d</sup>U URU *Nerik* LÚ.SANGA *iyat* “He made me priest of the Stormgod of Nerik in Ḥakpiš. (He gave me Ḥakpis, Ištahara, etc. ... I governed all these lands during his reign)” KBo 6.29 i 25-26 (Ḫatt. III), ed. Ḫatt. 46f., KN 15; ANA <sup>d</sup>U URU *Neri*[*qqa=za kui(t* LÚ.SANG)]A *ešun*

## šankun(n)i- 1 h 2'

"Since I was priest of the Stormgod of Nerik, (for this reason he did not tak[e] it away from me)" KUB 19.70 iii 27 + KBo 3.6 iii 16 (Apol. of Ḫatt. III), w. dupl. KUB 1.6 iii 7, ed. StBoT 24:20, 23; [...]x-x LÚSANGA DUMU.LUGAL KUB 27.42 rev. 28 (colophon of rit.); UMMA LÚSANGA DUMU.LUGAL=MA KBo 31.144 i 1, translit. StBoT 5:159 n. 7 (as 822/f).

**3'** Hittite ruler of the appanage state of Kizzuwatna—**a'** Telipinu son of Šuppiluliuma I: ("We (Šuppiluliuma, Ḫenti, and Arnuwanda) have given his (i.e., Šuppiluliuma's) son Telipinu for service in Kizzuwatna to Teššub, Ḫebat and Šarrumma") nu=tta LÚSANGA iyaw[en] "[We] have made you a priest" KUB 19.25 i 5 (appointment of Telipinu), ed. Kizz. 13 (w. bibl.); cf. Laroche, Syria 40:287f.; ("Someone who sins against the king, queen, or royal prince") nu=kan [ap]ūn antuḥšan LÚSANGA našma katta DUMU LÚSANGA [a]ššuli anda lē huittiyanzi "May neither the Priest nor a son of the Priest draw that person in for friendship" KUB 19.26 i 8-10 (appointment of Telipinu), ed. Kizz. 14f.; cf. ibid. 13, 18, 23, iv 4, 13, cf. "because you are a great lord" ibid. i 19; nu=kan LÚSANGA <>nu=kan> ŠEŠ=YA INA KUR URU Murmuriga 6! ME ÉRIN.MEŠ ANŠE.KUR.RA. MEŠ <sup>m</sup>Lupakkinn=a LÚUGULA 10 ŠA KARAŠ tālešta LÚSANGA=ma URU Hattuši ITTI ABIYA uit "So the Priest, my brother, left six hundred men and chariots and Lupakki, the commander of ten of the army, in the country of Murmuriga, (while) the Priest came to Ḫattuša to meet my father" KBo 5.6 ii 10-13 (DŠ Frag. 28), ed. Güterbock, JCS 10:92, cf. THeth 20:409; LÚ.MEŠ URU HURRI=ma=kan maḥhan LÚSANGA EGIR-anda awēr "When the Hurrians saw the Priest was gone, (the infantry and horse-troops of Ḫurri attacked ... and surrounded Murmuriga)" ibid. ii 15; [<sup>m</sup>Tel]ipinu LÚSANGA "Telipinu, the Priest" KUB 11.8 v 15 (list of royalty), translit. Otten, MDOG 83:69; cf. Otten, AAWLM 1968/3:125; Beal, Or NS 55:435 w. bibliog.; see Mestieri 346.

**b'** Kantuzzili: INIM <sup>m</sup>Kantuzzi[li] GAL LÚ.MJES SANGA DUMU LUGAL KUB 30.56 iii 7 (shelf list), ed. CTH p. 181; cf. Beal, Or NS 55:435f. w. n. 59 (w. bibliog.).

**4'** named people so identified: <sup>m</sup>Pentipšarri LÚSANGA, the father of Queen Puduhepa: KUB 1.1

## šankun(n)i- 2 b 2'

+ 1304/u iii 1, ed. StBoT 24:16f.; <sup>m</sup>Ilimabi LÚSANGA <sup>d</sup>U [...] KBo 12.116 rev. 2, dupl. is KUB 8.71:10 and parallel DUB.5.KAM AWAT <sup>m</sup>Ilimabi LÚ[SANGA <sup>d</sup>U] KUB 56.55 iv 3; <sup>m</sup>Hešni LÚSANGA ... <sup>m</sup>Hūtarli LÚSANGA ... KUB 38.37 iii? 5, 8 (dep.); <sup>m</sup>Halpa-LÚ-iš LÚSANGA [...] KUB 60.129:7; see also those listed as authors of texts 1 b 4' d', above, and the more thorough list of Peccioli Daddi, Mestieri 357.

**5'** unnamed people so identified: <sup>f</sup>Harkut MUNUS <sup>m</sup>Nattiš DUMU.MUNUS LÚSANGA "the woman Ḫarkut, wife of Natti, daughter of the priest" (listed among singers) HT 2 iii 7-8; 2 MUNUS.MEŠ SIR URU Kartapaḥa ŠA LÚSANGA "2 female singers from Kartapaḥa belonging to the priest" ibid. ii 20-21; 1 MUNUSSIR ŠA É LÚSANGA=aš "One female singer—she is of the priest's house" KBo 2.31 rev. 1 7; UMMA LÚSANGA <sup>d</sup>Zinduheš KUB 52.91 ii 3 (statement in an oracular inquiry, NH); 1 TUPPU INIM LÚSANGA mān DIN[(GIR.MEŠ)...] KUB 30.51 i 7 (shelf list), w. dupl. KBo 14.68 i 2, ed. CTH pp. 157f.; UMMA LÚSANGA ANA <sup>m</sup>Kaššu QIBI=MA HKM 74:1-2 (letter, MH/MS), cf. Klinger, ZA 85:93-99.

**2.** MUNUS SANGA "priestess" (only in fest. and one Hurr. rit.) — **a.** discussion: cf. Darga, Kadın 71, 77. We interpret this logogram as \*šankunni- instead of \*šankunniššara- on analogy of ānniniyami- "cousin," palwattalla-, har(u)want-, tapriya-, huwaššan~nalli-, and other words denoting persons of either sex (on which both LÚ and MUNUS det. are attested).

**b.** types of priestesses — **1'** MUNUSSANGA GAL "high/high-ranking priestess": 2 MUNUS.MEŠ SANGA [GAL] araš aran ZAG-an ŠU-an KA×U=ŠUNU=ya kuwaššanzi "Two high-ranking/high priestesses kiss each other's right hands and mouths" KUB 20.88 i 2-4, ed. Kühne, Eothen 10:90f.; rest. from 2 MUNUS.MEŠ SANGA GAL ŠU-an QĀTAM[MA...] KUB 34.128 rev. 7 (both fest. celebrated by a prince), ed. de Martino, FsPugliese Carratelli 58 with full discussion (57-65) of the kiss in the cult; cf. 2 a 2', above.

**2'** UGULA MUNUS.MEŠ SANGA "supervisor of priestesses": KBo 24.115 ii 3, 14. This reading is postulated by Peccioli Daddi, Mestieri 426. The trace read as SANGA could be an UŠ (thus the equally unattested UGULA MUNUS.MEŠ UŠ.BAR) or perhaps some other sign.

## šankun(n)i- 2 c 1'

c. activities — 1' in procession: <sup>MUNUS</sup>SANGA <sup>d</sup>U ANA LUGAL EGIR-an *hūwāi* “The priestess of the Stormgod runs behind the king. (The priest of Hulla takes her by the hand) KUB 52.95 i 5-6.

2' kissing and bowing: (“The high-ranking priests kiss each other’s right hands and mouths”) 2 <sup>MUNUS.MEŠ</sup>SANGA[GAL?] *araš aran ZAG-an ŠU-an KA×U=ŠUNU=ya kuwaššanzi* “Two [high-ranking?] priestesses kiss each other’s right hands and mouths. (§ The priest of the Stormgod gives his ha[nd three times] to the priest of Telipinu. Then he bows. He gives his hand three times to the priest of [the Kattahha]. Then he bo[ws]. §)” ANA <sup>MUNUS</sup>SANGA <sup>d</sup>Telipinu ŠU-an 3-ŠU *pā[i namma=aš] UŠKĒN* ANA <sup>MUNUS</sup>SANGA <sup>d</sup>Kattahha ŠU-a[n 3-ŠU] *pāi namma=aš UŠKĒN* “He gives his hand three times to the priestess of Telipinu. [Then he bows. He gives his hand [three times] to the priestess of Kattahha. Then he bows. (He steps back. Then another priest of the Stormgod comes. He, too, gives his hand to each three times. [Then he bows and steps back. The priest of the Divine Heptad comes in and bows and goes. The priest of Telipinu kisses his right hand and mouth. He goes back and bows. <He kisses> the right hand and mouth of the priest of Kattahha. § He comes back. He bows and goes)” <sup>MUNUS</sup>SANGA <sup>d</sup>Telipinu *ZAG-an ŠU-an KA×U=ŠU=ya [kuwašzi]* “[He kisses] the right hand and mouth of the priestess of Telipinu. (He comes back and bows and goes)” <sup>MUNUS</sup>SANGA <sup>d</sup>Kattahha *ZAG-an ŠU-an KA×U=ŠU[=ya kuwašzi]* “[He kisses] the right hand and mouth of the priestess of Kattahha. (He steps back)” KUB 20.88 i? 2-4, 8-10, 19, 21 (fest. celebrated by a prince), ed. Kühne, Eothen 10:90-92; see further 1 b 4' c' 10', above.

3' bathing: <sup>LÚ</sup>SANGA *IŠTU NAGA ni[triaz] warapzi* <sup>MUNUS</sup>SANGA <sup>d</sup>Hepat=ma a[rri?]} “The priest washes with na[tron] soap. The priestess of Hepat also b[athes?]}” KBo 38.265 i 6-7.

4' carrying the cult statue of a goddess: (When the statue of the divine Mt. Išdaharunuwa nears the city) *nu=šši=kan* <sup>MUNUS</sup>SANGA <sup>d</sup>Hatepinun *me-nahhanda pēdai* <sup>MUNUS</sup>SANGA ANA <sup>HUR.SAC</sup>*Iš-daharunuwa UŠKENU*(sic) “The priestess carries

## šankun(n)i- 2 c 6'

Hatepinu out to meet him. The priestess bows toward Mt. Išdaharunuwa. (She holds out her hand to him and says: ‘You tarried on the trip’)” KUB 60.147 iii 16-18 (fest.), cf. *peda-* 1 a 1' b' 15”.

5' bathing the cult statue: (“The diviner/exorcist takes the goddess …”) *nu* <sup>MUNUS</sup>SANGA DINGIR-L[AM] *apēz wetenaz ārri* “The priestess washes the goddess with that water” KUB 27.16 i 23-24.

6' other: <sup>MUNUS.MEŠ</sup>SANGA 3 <sup>LÚ.MEŠ</sup>SANGA 2 GUDU<sub>12</sub> <sup>MUNUS.MEŠ</sup>*zentu<h>eš EN GIŠMA.SÁ.AB* “There are the priestesses, three priests, two GUDU<sub>12</sub>-priests, *zentuhi*-women, (and) the owner of the basket. (They go into the temple of Zentuhi and take their places)” KBo 30.164 iii 16-17; (“Two wolf-men dance before the deity. The prostitutes [also] dance in front”) GAL <sup>MUNUS.MEŠ</sup>KAR.KID <sup>MUNUS</sup>SANGA <sup>d</sup>T[etewatti ...] *peran=pa[(t)]* *[hū~yanteš* “The chief of the prostitutes and the priestess of Tetewati are leading. (They dance. When they are finished dancing § the virgin of Titiwatti has lifted up a red garment from [...] ...)” <sup>MUNUS</sup>SANGA-š=a ŠA <sup>d</sup>Tetewatti GAL <sup>MUNUS.MEŠ</sup>KAR. KID <sup>MUNUS.MEŠ</sup>KAR.KID[-ya] *iyandari* “The priestess of Titiwatti, the chief of the prostitutes [and] the prostitutes go. (Before them run two wolf-men. They chase them off)” KBo 23.97 i 9-10, 15-16 (fest. for Titiwatti, NS), w. dupl. KUB 7.19 obv. 6-7, 12-13 (NS), ed. de Martino, La danza 74; 2 <sup>LÚ.MEŠ</sup> U GAL DUB. SAR.GIŠ ANA 3 <sup>MUNUS.MEŠ</sup>SANGA 3 TÚG 3 TAPAL TUDITTUM KÙ.BABBAR *pianzi* “Two men and the chief of the wood tablet scribes give the three priestesses three garments and three silver pectorals” KBo 9.132 iv 9-12; (“The king arrives in the temple of Zulumma”) [2? <sup>LÚ.MEŠ</sup>SANGA *aranda* ŠA. [BA] 1 <sup>LÚ</sup>SANGA <sup>d</sup>Zulumma 1 MU[NUS]SAN]GA ŠA DINGIR.MAH “[Two?] priests are standing. These inc[lude] one priest of Zulumma and one [prie]stess of Ḫannaḥanna” KUB 57.95 iii 13-15, ed. Otten, ZA 53:176f.; *nu* 2 <sup>MUNUS.MEŠ</sup>SANGA [2 <sup>LÚ</sup>.MEŠ]SANGA 1 <sup>MUNUS</sup>SANGA <sup>d</sup>U x [...] <sup>LÚ.MEŠ</sup>SANGA ARKŪTIM 1 <sup>LÚ</sup> 1 <sup>MUNUS</sup>arzanalaš [MUNUS.MEŠ]zin<<en>>*tuhēš hūmanteš* [<sup>LÚ.MEŠ</sup>]GUDU<sub>12</sub> *ašanzi* “Two priestesses, [2?] priests, one priestess of the Stormgod [...], bottom rung priests, one male and one female innkeeper, all the *zintuhi*-women, (and) the GUDU<sub>12</sub>-priests are sitting” KUB 44.13 iv! 14 + KBo 30.164 iv 2-5,

## šankun(n)i- 2 c 6'

## \*šankunniyatar

partially in Otten, ZA 71:219 (as 174/t); *nu MUNUS SANGA*  
<sup>d</sup>*Hepat U LÚ SANGA dU šarā tianz[i]* “The priestess  
 of Hepat and the priest of Tešub proceed upward.  
 (They bow and go forth)” KUB 25.44 ii 23; (“The  
 king, in the temple of the Sungoddess, goes up  
 to the roof”) UGULA <sup>LÚ.MEŠ</sup>MUHALDIM ANA 2  
<sup>MUNUS.MEŠ</sup>SANGA IM-an arha d[ai] “The supervisor  
 of cooks takes clay away from the two priestesses”  
 KUB 10.99 vi 5-6; cf. [...] LÚSANGA <sup>MUNUS</sup>SANGA  
 [...] KBo 17.34 i? 2 (Hurr. rit.); cf. in broken context KBo  
 23.91 rev. 2 (OH/MS), KBo 23.92 ii 5 (OH/MS), KBo 25.14 i  
 2 (MH/MS), KBo 8.122:9 and dupl. KBo 23.82 obv. 2, KBo  
 13.218:(2), KBo 20.113 ii 9, 19, iii 1, KBo 24.73 obv. 3, KBo  
 30.87 obv. 12, KUB 44.13 iii 14, IBoT 2.4 rev. 3, KBo 23.92 ii  
 5, KBo 23.91 iv 2; cf. also 2 <sup>LÚ.MEŠ</sup>SANGA arantari  
 ŠA.BA 1 DUMU.NITA 1 DUMU.MUNUS-TUM  
 “Two priests stand; these include one young man  
 and one young woman” KBo 10.35 i 7-8 (fest.). Pecchioli  
 Daddi, Mestieri 425, notes that <sup>MUNUS</sup>SANGAs participated  
 in festivals of Hatto-Hittite and Hurro-Hittite origin.

**d.** DUMU <sup>MUNUS</sup>SANGA “child of the priestess”: KBo 24.85:6 (MS); KuT 49:4, 14, 22, 23 (letter, MS), ed. Wilhelm, MDOG 130:178f. (“Sohn der Priesterin(?)”), w. n. 10 (disc.) or read DUMU.MUNUS SANGA “daughter of the priest” q.v. 1 f 6’.

**3.** name of an actor/agent token in a KIN oracle (the question concerns a priest): (“The deity took ‘every will’ and ‘life’ and <gave it> to ‘long years.’ On the second day, ‘favors of the gods’ was taken and given to ‘Hannahanna’”) INA UD.3.KAM LÚSANGA EGIR-an arha waštul ME-aš “On the third day ‘the priest’ took ‘secret sin’ (and gave it to ‘the Sungod of Heaven’. [Ø?] favorable”) KBo 14.21 ii 53-54 (oracle, NH); [INA U]D.3. KAM LÚSANGA=za ZAG-tar SISKUR-iš ME-aš nu=kan DINGIR.MEŠ-aš SIG<sub>5</sub> “[On] the third day — the ‘priest’ took ‘rightness’ and ‘the ritual’ and <gave them> to ‘the gods.’ Favorable” ibid. i 60; LÚSANGA=za GÙB-tar ME-aš SISKUR=ya ME-aš “The ‘priest’ took ‘sinisterness’ and took the ‘ritual’” ibid. ii 25; cf. ibid. ii 62, 74.

**4.** name of a recipient token in a KIN oracle: ANA LÚSANGA piyan “was given to the ‘priest’” ibid. i 6.

Götze, Ḥatt. (1925) 59f.; Laroche, RHA XXXV (1977) 214;  
 Pecchioli Daddi, Mestieri (1982) 257-59 (šankunni-), 343-69  
 (LÚSANGA), 425-26 (<sup>MUNUS</sup>SANGA).

Cf. \*šankunniyatar.

**\*šankunniyatar** n. neut.; priestly status, priestly office, priesthood, priesthood; wr. <sup>LÚ</sup>SANGA-UTTUM, etc.; from MH/MS(?).†

*kinuna=ya=war=an karpni nu=war=an ANA*  
<sup>d</sup>*UTU URUTÚL-na AŠŠUM LÚSANGA-UT-TIM* (var. LÚSANGA-UT-TI) *tittanumi* “And now I (Šaušga of Šamuha) will elevate him (Ḥattušili, King of Ḥakpiš) and install him in the office of priest of the Sungoddess of Arinna (i.e., make him Great King)” KUB 1.1 iv 14-15 (Apology of Ḥatt. III), w. dupl. 674/v + Bo 69/256 + KBo 3.6 iii 58, ed. StBoT 24:24f. w. pl. iii, tr. Güterbock in Oppenheim, Dreams 254; *nu kūn kuin* DUMU-an AŠŠU[M LÚ]SANGA-UT-TIM É-err=a ANA <sup>d</sup>*IŠSTAR* [URU]Šam]uha ḫR-anni [pehhu]n n=at katta DUMU=ŠU DUMU.[D(UMU=ŠU hašš)]a hanzašša ammel NUMUN-anza [<sup>LÚ</sup>SA(NGA-U)]T-TA ANA <sup>d</sup>*IŠSTAR* URUŠa[m]uha har[d]u=pat “This son whom I [gav]e for priesthood and a house (I gave) for the service of Šaušga of [Šam]uha, let him, with his son, his grandson, and his descendants, my seed, hold it (=at) (as) the priestly office for Šaušga of Šamuha” KUB 23.127 iii 9-13 (Ḥatt. III), w. dupl. 186/v + KUB 21.15 iii 5-9, ed. NBr 48f., translit. Otten/Rüster, ZA 63:84f., partially tr. AM 209; DUMU. NITA=ma kuin [ANA] <sup>d</sup>*IŠSTAR* URUŠamu<ha> AŠŠUM LÚSANGA-UT-[TI] tita<nu>mi KBo 6.29 iii 31-32 + Bo 2026b:1-2 (KUB 1 pl. 8), ed. NBr 50f.; cf. KUB 23.127 iii 15; *nu* DUMU=YA ... *IŠTU* LÚSANGA-UT-TIM ŠA <sup>d</sup>*IŠSTAR* URUŠamuha arha UL ti[ttanuzi] KUB 21.15 + 715/v iv 7-9 (Ḥatt. III), translit. Otten/Rüster, ZA 63:85; *kuiš=ma* ŠA DUMU=YA [DUMU.DUMU=YA hašša] hanzašša LÚSANGA-UTTA ŠA <sup>d</sup>[IŠSTAR] URUŠamuha ḫullāi] *nu dame[l]* NUMUN-aš [ANA <sup>d</sup>*IŠSTAR* URUŠamuha AŠŠUM LÚSANGA-UTTI tit~tanuzi] “Whoever opposes/rejects the (claim) of my son and [my grandson, to the third] and fourth generations to the office of priest of [Šauška] of Šamuha and [appoints] (someone) of another seed [to the priesthood of Šauška of Šamuha]” KBo 6.29 iii 41-43, iv 1-2; AŠŠUM LÚSAN[GA-UT-T]I=ma=šši <sup>m</sup>Ar~matallin arišker n=aš U[L S]IxSÁ-at “But they repeatedly made oracular inquiries concerning Ar-

## \*šankunniyatar

## šapp- 1

matalli with regard to his prie[stshi]p, but he was not determined by oracle” KUB 5.6 iii 3-4 (oracle question, NH); cf. LÚSANGA-UT-TA=ya apiy[a t(iyanzi)] / kuiš SI×SÁ-ri “They will [f]ound a priesthood the[re] (and install) whoever will be ascertained” KUB 16.32 ii 12-13 (oracle question, NH), w. dupl. KUB 50.6 ii 13, ed. van den Hout, Purity 179f.; (“In the morning come to your festival of the day”) lukkatta=aš=kan UD.KAM-ti <sup>m</sup>Dudhaliyan tuedaš ûššiyantaš pēdaš URUHakmiš URUNerik AŠŠUM LÚSANGA-UT-TIM iškanzi “In the morning they will anoint Tudhaliya to the priesthood in your beloved places, Ḫakmiš and Nerik” KUB 36.90 obv. 15-18 (prayer to the Stormgod of Nerik, NH), ed. KN 176-179, cf. *peda(n)*- noun a 3' b'; cf. in broken context [... ANA] LÚSANGA-UT-TIM / [...] ienzi KUB 17.22 iv 4 (rit., MH/MS?); n=uš ANA DUMU.MEŠ SANGA-TIM parā appiškizi “He holds them out to the members of the priesthood (= Akk. *mārū šangūtum*)” KBo 21.47 iii! 12 (rit., MH/MS) □ alternatively, this example may be a case of the scribe mistakenly adding an Akk. adjectival plural ending in an attempt to pluralize a noun: “to the children of the priests.”

Cf. *šankunni-*.

[\*šankunnieššar] SANGA-eššar is to be read ŠID-eššar (= *kappueššar*), cf. Güterbock, RHA XXV/81:146-148.

**šanpilišš-** v. see *šannapilešš*.

(TU<sub>7</sub>)**šanpukki-** n. see <sup>(TU<sub>7</sub>)</sup>ša(m/n)pukki-.

\*šantuhammar n.; (mng. unkn.).†

LÚ.MEŠ GIŠBANŠUR ANA É <sup>m</sup>Hannu katteri ANA 5 GIŠBANŠUR NINDA-muš arpanda=ya dan~zi n=at=šan ša-an-tu-u-ha-am-na-aš šer tianzi namma=at IŠTU GAD anda karianzi [...N]INDA-u(š)=šmuš katta ša-an-tu-u-ha-am-na-aš tianzi “The waiters take in breads and arpanda for five tables to the lower house of Hannu. They place them over the šantuhammar-s. Then they cover them with a cloth. ... They place their breads down on the šantuhammar-s.” Bo 3542 ii 6-9, 13, partially ed. Alp, Tempel 296f., partially translit. Otten, ZA 71:217 w. n. 10.

ˇsanduri(ša?) - Luw. adj.?; (mng. unkn.); NH.†

(“Then I pulled up the wolf which was [...] therein”) [mā]n=ma aši UR.BAR.RA TI-anza mānn=a(?) [o-o-o]x ˇša-an-du-ri-[š]a mān [UL TI-a]nza ... [...] kuit [v?]ša-an-du-ri-ša [...] “Whether this aformentioned wolf is alive, or [...] is š., or whether (the wolf?) is [not ali]ve ... (My father kept saying, ‘I pulled it up [from the water(?)].) [...] what/since š., [...]” KUB 31.77 i 19-21, 25 (queen’s dreams, NH), ed. de Roos, Diss. 266f., 405 (“En die wolf was ḫ in leven, ḫ [...] šanduriša, ḫ [niet leve]nd [...] omdat/welke...šanduriša”).

If ˇsanduriša is taken as an adjective (predicate adj. modifying wolf and parallel to *huišwanza* in the nominal sentences on either side), its form in both Hittite and Luwian is very strange for a sg. com. nom. It could however be a Luw. neut. sg. in -ša modifying something neuter in the break which immediately precedes it.

De Roos, Diss. (1984) 408 n. 5 (“bewusteloos,” “half-levend”).

**šanu-** v.; to make angry(?).†

[...] parā ša-nu-nu-un [...] “I made [...] exceedingly angry” KBo 18.55 obv. 9 (letter), translit. THeth 16:142. Alternatively, one could read *parāšanu-* q.v. for discussion.

Cf. šā(y)e/šāi- A.

**šapp-** v., 1. to hit, 2. to churn (milk); from OH/MS.†

pres. sg. 3 ša-ap-zi KUB 25.36 i 9, (13), v 13, 25 (OH/? MS?), KBo 23.23:56 (MH/MS?), HFAC 49:3, ša-ap!(copy an)-zi KUB 27:29 i 9 (MH/NS); pl. 3 š[ap-pa-a]n-zi KUB 39.45 obv. 10.

verbal subst. šap-pu-wa-aš KUB 39.45 obv. 11.

iter. pres. pl. 3 šap-pé-eš-kán-zi KUB 13.4 iv 42 (pre-NH/NS), KUB 13.17 iv 5 (pre-NH/NS); ša-ap-pí-iš[-...] KUB 42.75 obv. 13 (NH).

1. to hit: [...].LUGAL GIŠGIDRU-it ša-ap-zi “He hits/scrapes [...] with a stick” HFAC 49:3 (festivals celebrated by a prince), tr. Güterbock, RHA XXV/81:141f. (“hits the prince with a stick”) □ the exact purpose of this action seems unclear; (“When the GUDU<sub>12</sub>-priest finishes the recitation”) LUGAL-un QĀTĒMEŠ=ŠU ša-ap-zi “He slaps the king(’s) hands” KUB 25.36 v 24-

## šapp- 1

## šappai-

25 (fest., OH/MS), cf. ibid. i 13, (27), v 3 (fest. celebrated by a prince), tr. Güterbock, RHA XXV/81:141 (“hits”), Friedrich, JAOS 88:38 (“abwisch”); (“I released the bewitched man at the gate. I took away the sorcery from him with the aid of Šaušga, the word, command and tongue. I took them away from him. The words are those of Šaušga, but the incantations are of a mortal. ...”) KUB 27.29 i 3-8) § (a paragraph of Hurrian follows in KBo 23.23 but not in its duplicates) § [(*n=an* MUNUS ŠU.G)]I ša-ap-zi (var. ša-ap!(copy -an)-zi) “The ‘Old Woman’ slaps him, (and she goes to the bath-house)” KBo 23.23:56 (MH/MS?), w. dupl. KUB 27.29 i 9 (MH/NS), ed. Haas/Thiel, AOAT 31:134f. (“säubert”).

2. to churn (milk): (“Or if for some god there is a milk festival”) GA *kuwapi šap-pé-eš-kán-zi* “when they churn milk, (do not make it (the festival) inactive/uncelebrated)” KUB 13.4 iv 41-42 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 164f. (“when they clean the cup,” reading DUG for GA), Süel, Direktif Metni 82f., tr. McMahon, CoS 1:221 (“scraping (the cream off?) the milk”), n. 25 (“to churn”) □ for the improved reading GA see Güterbock, RHA XXV/81:141; *INA UD.9.KAM GA š[ap-pa-a]n-zi makkuya[n] šap-pu-wa-aš GIŠ-r[u # AŠR]A IŠTU KÙ.BABBAR hali[šiyan]* “On the ninth day they c[hur]n milk. The churn and dasher are inlaid in [x] places with silver” KUB 39.45 obv. 10-11 (funerary rit.), ed. *makkuya* w. lit.

Friedrich, JAOS 88:38, suggested that the stems *šapp-*, *šappai-*, *šippai-*, and *šapiya-* all belong to the same verb. If this is so, then it is possible that the base meaning was “to hit,” but the verb was specialized to denote a kind of striking used to remove peels, rind, scales, and surface dirt on one hand and used to churn milk on the other. Or, the basic meaning could have been “to scrape, to rub off/peel off/knock off (unwanted evils, branches, or husks)” > “to skim (the cream off milk).” Alternatively, if the base meaning was something like “to clean,” the use with churning milk might have arisen from the notion that churning “cleaned” the whole milk of its butter, leaving the pure buttermilk. Along with this variety of verbal stems one could also associate the deverbal noun *šappu-*, which regardless of its precise identification is something with which an animal “hits” (*walh-*). Perhaps even *šappišarahh-* is etymologically relat-

ed. The difficulty arises from our inadequate understanding of several of the key passages in their contexts. In view of the multiplicity of stems and the possibility of sorting them by meanings, it seems preferable for now to keep separate the three verbs: *šapp-*, *šappai-/šippai-*, and *šapiya-*. Since most who have written on the subject have considered these three stems and *šapiyai-* (listed under its own lemma) together, the bibliography printed below serves all three verbs.

Forrer, RHA I/5 (1931) 147 (“abseifen”); von Brandenstein, Or NS 8 (1939) 73 w. n. 1 (“rein halten”); Goetze, JCS 1 (1947) 319 n. 71 (*šappa*, *šippa*- “to peel”; *šap-* is different verb); Friedrich, HW (1952) 183 (“abschaben(?)”, säubern(?), “(gefällte Baumstämme) von der Rinde befreien(?”); Laroche, DLL (1959) 85 (Hitt. *šippai*- = Luw. *šappa*- = “écorcer”; *šapiyai*- = “recurer”); Güterbock, RHA XXV/81 (1967) 141f. (“hit, churn, trim by knocking off the branches, crush”; Tunn. iv 27 perhaps different; no mention of *šipp*-); Friedrich, JAOS 88 (1968) 38 (all from one verb, (“Unreinheit von einem Gegenstande) abkratzen, abschaben,” (“Baumstämme) von Rinde befreien,” (“allgemein) abwischen, säubern”); Oettinger, Stammbildung (1979) 11, 216, 377, 382f., 385; Süel, Direktif Metni (1985) 151 (“çarpmak, dögmek”); Melchert, CLL (1993) 187f. (Hitt. *šippā(i)*- and Luw. *šapp(a)*- = “to peel,” no connection to *šapp(a)*- “to churn, nor to *šapzi* in KUB 25.36 i 13, nor to *šapiya(i)*- “(some kind of cleaning action”); McMahon, CoS 1 (1997) 221 w. n. 25 (“scrape (the cream off?) the milk” > “churn”).

Cf. *šappai-/šippai-*, *šapantalli-*, *šapiya-*, *šappišarahh-*, *šapšap[-...]*, *šappu-*.

**šappai-, šippai-, šappa-** v.; to peel, trim, scrape.†

pres. sg. 3 *ša-ap-pa-a-iz-zi* KUB 44.63 ii 11, *ši-ip-pa-an-zi* KUB 51.15 rev. 3

pret. sg. 1 *ši-ip-pa-nu-un* KUB 29.7 rev. 31 (MH/MS); Luw. pret. sg. 3 *ššap-pa-at-ta* KUB 8.50 iii 16.

imp. sg. 3 *ši-ip-pa-id-du* KUB 29.7 rev. 32. (MH/MS).

“Gilgameš (intending to cross the river of death) held his ax in his hand ... he cut down [trees] of 50 cubits (ca. 25 meters)” (Akk.) *ikpurma ištakan tūla ūbilma* [ANA GIŠMÁ] “He trimmed them and furnished them each with a boss/knob, and carried them [to the boat]” Gilg. X iii 46, tr. George, GilgTr 82 (w. different restoration) = (Hitt.) *n=at ššap-pa-at-ta špiš[...]* *n=at=kan ANA GIŠMÁ šarā daiš* “He trimmed them, ... [...] and placed them up on the boat” KUB 8.50 iii 16-17, ed. Friedrich, ZA 39:24f. (no tr.), tr. Beckman in Foster, Gilg. 165 (“stripped and [trimmed(?)]”), cf. Goetze, JCS 1:319 n. 71 (“peel off (the bark”); Güterbock, RHA XXV/81:141f. (“be-hauen, trim by knocking the branches off”).

## šappai- a

## šap(p)(a)ra-

**a.** obj. an onion/clove of garlic: *kinun = a kāša kūn šup[piw]ašhar<sup>SAR</sup> arha ši-ip-pa-nu-un ... idālua uttar Nīš DINGIR-[LIM hu]rtaiš(sic) papratar ANA DINGIR-[LIM pera]n arha QĀTAMMA ši-ip-pa-id-du* “Now I have just peeled away this onion/clove of garlic; ... so likewise let him/it peel away evil words, oath, curse, defilement from(?) [be]fore the god” KUB 29.7 rev. 30-32 (Šamuha rit., MH/MS), ed. AlHeth 108, Lebrun, Samuha 123, 131:39-41, tr. ANET 346 (“pick apart”).

**b.** obj. trees (i.e., their trunks or branches): see lex. sec.

**c.** obj. a *gapanu* (part of a tree, perhaps its trunk): *gapanu = ya = šši = kan arha dāi namma = at ša-ap-pa-a-iz-zi* “He takes the *gapanu* away from him and peels it” KUB 44.63 ii 10-11 (med. rit., NH), ed. StBoT 19:28f. (“säubert(?)”) □ for *GAPANU* “bulb” see StBoT 19:22; *gapanu* (neut. by agreement) may be a syllabic writing of a Hitt. or Luw. word, not an Akkadogram, as assumed in StBoT 19, cf. Weitenberg, U-Stämme 256f.

**d.** a battering ram(?): [o-o-o-]x-ma INA É LÚ IŠ GUD SI<.DILI?> parā ši-ip-pa-an-zi KUB 51.15 rev. 3 (fest.), see discussion *parā* 1 oo.

LUGAL-uš *tiya<<ŋ>>zi ta=kkan ši-ip-pa-an-zi* 1 GUD ... 1 MÁŠ.GAL ... KUB 2.8 ii 34 (NS), is a mistake for *ši-ip-pa-an<-tan<sub>x</sub>>-zi*, with objects of the verb following.

It is not clear whether or not this verb should be kept separate from *šapp-* and *šapiya-* (q.v.). Since these three can be separated by form and to some extent by meaning, it seems best, for the time being to keep them separated. See discussion under *šapp-*.

For bibliography see the *šapp-* article.

## šapantalli- adj.; (mng. unkn.).†

(“Thirty-two tablets of the *puruliya*-festival of Nerik—(text) complete”) *ša-pa-an-ta-al-la = ma DUB.1.KAM.HI.A anda UL handa<nda>* “The first š. tablets have not been put in order” KUB 30.42 i 5-7 (cat., NH), ed. CTH p. 162 (“de libation?”).

Laroche, ArOr 17/2 (1941) 16 n. 25; van Brock, RHA XX/71 (1962) 128; Laroche, CTH (1971) p. 162 (“de libation?”).

Cf. *šapp-*, *šipant-*(??).

## ‡šapar[-....] Luw. LW; (mng. unkn.).†

[... GÍR.ZAB]AR LÚ MUHALDIM ša-pár[-...] KBo 13.138:5. A connection of this glossed word with the Luwian noun *šapartara-*, q.v., cannot be excluded, but the contexts are quite different.

## šap(p)(a)ra-, šipart(a?)- n.; (mng. uncertain); from OH/MS.†

**sg. nom.** *ša-pa-ra-aš* KUB 42.59 obv.? 11-14, *ša-ap-pa-ra-aš* KBo 17.100 i 10, 11 (OH/MS), *ša-ap-ra-aš* KBo 30.26 rev. 2; **inst.** *ša-ap-pa-ri-it* KBo 12.96 i 18 (MH/NS); **pl. nom.** *ša-łapł-pár-e-eš* (note the unusual syllabification) KBo 23.74 ii 13 (OH/MS), *ši-pár-ti-iš* KUB 2.3 ii 23.

*išħuzziyanteš = ma = at = kan ša-ap-pa-ri-it* “They (the augurs) are girded with a š.” KBo 12.96 i 18 (rit. for “LAMMA of the hunting bag”) □ cf. *IŠTU GÍR = ya = ššan kuięš išħuzziyanteš* HT 1 i 32; [...]ak-kán ša-łapł-pár-e-eš (var. *peran = ši = kan ši-pár-ti-iš*) *ħaminkanteš* (var. *ħaminka[nz]i*) “[...] š. are attached” KBo 23.74 ii 13 (KI.LAM, OH/MS), w. dupl. KUB 2.3 ii 23-24 (OH/NS), dupl. translit. StBoT 28:64 (reading *ha-mi-in-ká[(n-t)]e-e[š]* against traces in copy), cf. StBoT 27:79; *ša-ap-pa-ra-aš* TÚG.GÚ.È.[A ...] *ša-ap-pa-ra-aš ištēpan ši[-...]* KBo 17.100 i 10-11, ed. THeth 21:140f., translit. Siegelová, Verw. 339 n. 4; 1 TÚG<sub>1</sub> *kaparzu* 1 *ša-pa-[r]a-aš* 1 TÚG<sub>1</sub> *pengi* 13 *pengi* [...] § 1 GAD ZAG MAŠLU 1 *ša-pa-ra-aš* 1 TÚG<sub>1</sub> *ipuli* 13 *pen[gi]* [...] § 1 TÚG PAD-meš 1 *ša-[p]a-ra-aš* 13! *pengi* KÚ.BABBAR MUNUS [...] § 1 GAD ZAG HAŠMANNI 1 *ša-pa-ra-aš* 13 *pengi* [...] § “One *kaparzu*-garment, one š., one i. (cord?), thirteen knobs (buttons??) [...] § One decorated linen shoulder(?)garment, one š., one i., thirteen knobs (buttons??) [...] § One PAD-garment, one š., thirteen gold knobs (buttons??), for a woman [...] § One blue-green shoulder(?)garment, one š., thirteen silver knobs (buttons??)” [...] KUB 42.59 obv.? 11-14 (inv.), ed. Siegelová, Verw. 338f. (“Kleidungsstück”), translit. THeth 10:132f., 235 (“a garment”); [LÚ]UG.TUR *uizzi ša-ap-ra-aš* [...] “A leopard-man comes in. š. [...]. (He wears a [...])” KBo 30.26 rev. 2-3 (pre-NS), translit. StBoT 26:364 (as 327/b + 330/b).

Oettinger, MSS 58:96-98, proposes the meaning “knife,” which he derives from the verbal base *šapp-/šippae-* “to shave, peel.” He derives both *šappara-* from \**sop-ro-*, and *šiparta-* from \**sep-ro-*

**šap(p)(a)ra-**

tó-, and proposes *šappu-* “hoof(?)” as another derivative of this root. However, it is unclear whether the various forms grouped by him all belong to a single word. The contexts for š. point at a part of a person’s garment.

Siegelová, Verw. (1986) 339 n. 4 (“Kleidungsstück”); Oettinger, MSS 58 (1998) 95-99 (“Messer”).

Cf. *šapartara-*.

**šapartara-** n. Luw.; (a class of underworld demon?); NS.†

Luw. pl. nom. *ša-p[ár-t]a-ra-an-zi* KUB 35.145 obv. 1, [*ša-pár-d*] *a-ra-an-zi* KUB 35.143:9; acc. *ša-pár-ta-ra-an-za* KUB 35.145 obv. 14.

[*n=(a)š(ta anda hūšti)*] *nzi ša-p[ár-t]a-ra-an-zi* (dupl. [*ša-pár-d*] *a-ra-an-zi*) *u[ranta n=ašt(a anda taħħa)]ranzi malwaranzi ura[nta n=ašta anda i]š~ħarnuwanza* <sup>d</sup>U.GUR *uranta [n=ašta anda]* *šarki~waliyaš nakkiyaš uran[ta]* § ... [*n=ašta anda h]ūš~tinza ša-pár-ta-ra-an-za* KI.MIN (= *kištanunun*) *n=ašta anda [taħħaranza]* *malwaranza* KI.MIN *n=ašta anda išħarnuwandan* [<sup>d</sup>U.GUR KI.MIN *n=ašta šarkiwalis* *nakkiyl[yāš* KI.MIN] “There-in the *hūšti-* š.-s are bu[rning]. There-in the *taħħara-malwara-s* are burning. [There-in] the bloody <sup>d</sup>U.GUR is burning. [There-in] the *šarkiwalis* *nakkiu-s* are burning. § ... [There-in] I extinguished the *hūšti-* š.-s. There in I extinguished the [*taħħara-malwara-s*. [I extinguished] the bloody [<sup>d</sup>U.GUR. I extinguished] the *šarkiwalis* *nakkiu-s*” KUB 35.145 obv. 1-4, 14-16 (conj., NH), w. dupl. KUB 35.143:8-12, translit. StBoT 30:230f. □ for *nakkiyaš* see CHD *nakkiu-*; cf. in Luw. context [...] *ħūštinzi ša-pá[r-ta-ra-an-zi]* KUB 35.108 iv? 4, translit. StBoT 30:239.

The noun formation appears to be *šapar(t)-* + (*t*)*ara-*; cf. *weštara-*.

Cf. the PN <sup>m</sup>Šaparta (HBM 92).

Laroche, DLL (1959) 85 (no tr.); Melchert, CLL (1993) 188 (“?”); Oettinger, MSS 58 (1998) 97f. (“Kleingeschrittenes”).

Cf. Šapar[-...], *šap(p)(a)ra-/šipart(a?)*-.

**LÚšapašalli-** n. com.; scout, lookout; MH/MS.†

sg. nom. <sup>LÚ</sup>*ša-pa-a-ša-al-li-iš* KUB 14.1 rev. 12.

**šapašiya-**

pl. nom. <sup>LÚ.MEŠ</sup>*ša-p[a-ša-al-li-e-eš]* KBo 40.16:17; acc. <sup>LÚ.MEŠ</sup>*ša-pa-ša-al-li-e-eš* HKM 6:19, HKM 7:4, <sup>LÚ.MEŠ</sup>*ša-pa-ša-al-li-u[š]* HKM 7:10.

a. alone: *kāša=wa* <sup>LÚ.MEŠ</sup>*ša-pa-ša-al-li-e-eš* [...] *pīenun nu=wa pāer* <sup>URU</sup>*Taggašt[an]* <sup>URU</sup>*Ukuduipu~nann=a šapašiyaua[n dāer]* ... § *nu=ššan apēdani uddanī weranza=pat ēš nu* <sup>LÚ.MEŠ</sup>*ša-pa-ša-al-li-u[š]* *pīeya nu SIG<sub>5</sub>-in ša-pa-ši-ia-an-du* “I have just sent the scouts. So they have [begun] scouting the cities Taggašta and Ukuduipuna. ... § In this matter be called upon as before: Send out scouts, and let them scout well” HKM 7:4-6, 9-11 (letter, MH/MS), ed. HBM 128-131, tr. THeth 20:266; *kāša=wa* <sup>LÚ.MEŠ</sup>*ša-pa-ša-al-li-e-eš* *AŠPUR nu=wa* <sup>URU</sup>*Malazzian* <sup>URU</sup>*Tag~gaštann=a šapa*(coll. photograph)*šiyar* “I just sent scouts, and they scouted Malazziya and Taggašta” HKM 6:18-22 (letter, MH/MS), ed. HBM 128f., tr. THeth 20:266f. □ on the 3. pl. pret. ending -ar see Neu, KZ 102:16-20.

b. paired w. similar professions — 1' w. *auriya~la-*: (“When [the father] of My Majesty gave into your possession the Šiyanta River Land”) *zik=ma* <sup>m</sup>*Madduwa[tt]aš ANA KUR.KUR.HI.A* LÚ.KÚR <sup>LÚ</sup>*auriyalaš* <sup>LÚ</sup>*ša-pa-a-ša-al-li-iš* [ēsta] “You, Madduwatta, were an outpost man and a scout/lookout against the enemy lands” KUB 14.1 rev. 12(-13) (MH/MS), ed. Madd. 22-24, tr. DipITexts<sup>2</sup> 157; cf. ibid. 16. The same text in similar context pairs the *auriyala-* “outpost-man” with the *uškišgatalla-* “watchman,” ibid. obv. 23.

2' w. <sup>LÚ</sup>*HĀ'ITU* “watchman”: [...] <sup>LÚ.MEŠ</sup>*DUGUD* <sup>LÚ.MEŠ</sup>*IŠ KÙ.GI* [...] / [...] <sup>LÚ.MEŠ</sup>*HĀ'I~TUM* <sup>LÚ.MEŠ</sup>*ša-p[a-ša-al-li-eš* ...] / [...] *pa]nkuš* <sup>URU</sup>*Hattuš[aš* ...] [...] *l]inkanteš* KBo 40.16:16-19 (MH/MS) □ cf. Akk. *muha~iṣu* “spy” (AHw 667, = <sup>LÚ</sup>*ša dagilti* AHw 150, cf. CAD D 25 s.v. *dagiltu*).

Götze, Madd. (1928) 22-24, 134 (“Wächter(?”); van Brock, RHA XX/71 (1962) 115; Kronasser, EHS 1 (1966) 214 (“etwa ‘Kommandant der Wache, Großwächter’?”; suffix -šalli- = GAL); Berman, Diss. (1972) 131; Beal, Diss. (1986) 327f.; Alp, FsOtten<sup>2</sup> (1988) 1-4; Alp, HBM (1991) 304, 398; Beal, THeth 20 (1992) 266-268, 274.

Cf. *šapašiya-* v.

**šapašiya-** v., to scout, reconnoiter; MH/MS.†

pret. 3 pl. *ša-pa*(coll. photograph)-*ši-ia-ar* HKM 6 rev. 22. imp. 3. pl. *ša-pa-ši-ia-an-du* HKM 7 obv. 11, [*ša-pa-ši-an-du*] HKM 87:4.

## šapašiya-

## šapiya- B

sup. ša-pa-ši-ia-u-a[n] HKM 7 obv. 6.

inf. ša-pa-ši-ia-u-an-z[i] HKM 17 obv. 17.

*kiššan = ma = mu kuit ḥatrāeš kāša = wa* LÚ.MEŠ ša~pašallieš AŠPUR nu = wa URU Malazzian URU Tag~gaštann = a ša-pa(coll. photograph)-ši-ia-ar “Concerning that you wrote to me as follows: ‘I just sent scouts, and they scouted Malazziya and Taggašta” HKM 6:18-22 (letter, MH/MS), ed. HBM 128f., 304 □ Hoffner’s photograph shows clearly that a perfectly normal PA sign has been impressed over a partially erased sign; the extraneous wedge heads appearing in HKM 6 are all remnants of the underlying erased sign.; for pret. 3 pl. in -(a)r see Neu, KZ 102:16-20, and Alp, HBM 304 w. lit.; *kiššan = mu kuit ḥat~rāeš kāša = wa* LÚ.MEŠ ša-pašallieš piyenun nu = wa pāer URU Taggašt[an] URU Ukuđipunan = a ša-pa-ši-ia-u-a[n dāer] ... § nu = ššan apē[d]ani uddanī wer~anza = pat eš nu LÚ.MEŠ ša-pašalliu[š] piyeyu nu SIG<sub>5</sub>-in ša-pa-ši-ia-an-du HKM 7 obv. 3-6, 9-11 (letter, MH/MS), ed. HBM 128-131, (rest. as inf. ša-pa-ši-ia-u-a[n-zi dāir]), for tr. see ša-pašalli- a, tr. THeth 20:266; LÚ.KÚR=wa URU Marešta paizzi nu = wa = kan ... <sup>m</sup>Pipitahin ša-pa-ši-ia-u-an-z[i par]ā neħħun “The enemy is going to Marešta ... I have dispatched Pipitahin to reconnoiter” HKM 17 obv. 15-17 (letter, MH/MS), ed. HBM 142-145.

Alp, FsOtten<sup>2</sup> (1988) 1-4; idem, HBM (1991) 304, 399.

Cf. ša-pašalli-.

**šaphali** n. Hurr.; left (opp. of *w/pandani* “right”); from MH/MS.†

(“Afterwards in the same way he sacrifices one ‘big bird’ to the right anterior foot (of the throne). Afterwards in the same way he sacrifices one ‘big bird’ to the right posterior foot”) EGIR-anda = ma 1 MUŠEN.GAL ANA ukri ša-ap-ḥa-li aw<sub>a</sub>āndalli QĀTAMMA šipanti EGIR-anda = ma 1 MUŠEN. GAL ANA ukri ša-ap-ḥa-li uruntalli QĀTAMMA šip[a]nti “Afterwards in the same way he sacrifices one ‘big bird’ to the left anterior foot. Afterwards in the same way he sacrifices one ‘big bird’ to the left posterior foot” KUB 32.49a iii 1-7 + KBo 21.33 iii 11-16 (libation to the throne of Ḥebat, MH/MS), ed. ChS 1/2:58f. iii 49-52, translit. Laroche, RA 54:191; [...] ārrunni šūi pandani šūi šap-ḥa-l[i] šūi šūinipi = ma šet̪hi TUŠ-aš KI.MIN “Ditto (= He sacrifices) sitting to ev-

erything posterior, everything right, everything left — a šet̪hi of the entirety” KUB 27.1 ii 13-14 (fest. of ISTAR of Šamuha, NH), translit. Lebrun, Samuha 78; the term also occurs in purely Hurrian context see GLH s.v.; cf. šapħaldi “left side (part of the body)” Wegner, ZA 85:124.

Cf. Hebrew *sm'l* “left(hand).”

von Brandenstein, ZA 46 (1940) 101f.; Laroche, GLH (1977-79) 214; Wegner, ZA 85 (1995) 124.

(`)(DUG)šapia- A n.; (a vessel); from OH/NS.†

nom.? ša-pí-aš KBo 18.172 rev. 7 (NH), DUG ša-pí-aš KBo 8.103:7, `ša-pí-ya-aš 128/r:4.

acc. ša-pí-ia-an KUB 33.70 iii 10 (OH/NS).

abl. ša-pí-ia-za 714/t ii 9.

[.....]-lu? šunnahhi U ša-pí-ia-an MUN / [...] unnahhi n = uš = kan šer IM-aš! [ištappulli]t(?) ištaphi “I fill [a ... with ...], and I fill a š.-vessel (with) salt, and I stop them up on top with [stoppers(?)] of clay” KUB 33.70 iii 10-12 (rit., OH/NS), cf. Güterbock, RHA XXV/81:142 (“crushed”); [...] 1 ša-p]í-aš KÙ.BABBAR 1 ša-pí-aš [KÙ.GI(?)] “[one] silver š., one [gold(?)] š.” KBo 18.172 rev. 7 (cult inv., NH); [...] DUG ša-pí-aš anda [...] KBo 8.103:7 (rit. frag.); šer = ma = wa = kan `ša-pí-ya-aš x [...] 128/r:4; [...] x-an parkui DINGIR.MEŠ LUGAL=ya QĀTAMMA par[kuwa]eš [...] § [...] x-an ša-pí-ia-za uwān DINGIR.MEŠ LU[GAL=ya ...]x [...] AN]A? SISKUR QĀTAMMA uwāndu “[As ...] is pure, let the gods and the king likewise be pure. [...] § [As ...] is coming from(?) a š.-vessel, let the gods [and] the ki[ng] come [... fo]r(?) the ritual” 714/t ii 7-10.

š.-vessels could be made of silver and possibly of gold, had mouths on top that could be stopped up with stoppers, and were used for containing salt and other granular items.

**šapiya- B** v.; to scrub(?), rub(?); NH.†

imp. sg. 2 ša-pí-ia-i KUB 12.58 i 8 (NH).

part. sg. com. nom. ša-pí-i-ia-an[-za] KUB 12.58 iv 3 (NH), ša-pí-a-an-za ibid. 6, ša-a-pí-[ia-an-za] ibid. 27.

(“You, Ḥannahanna of the Riverbank from whatever riverbank this clay is taken, take (the clay) in your hand”) nu kūn EN.SISKUR apez ša-pí-ya-i n = an 12 UZU ÚR parkunut “Scrub/rub this

**šapiya-**

patient with it (the clay) and purify his twelve body parts” KUB 12.58 i 6-9 (rit., NH), ed. Tunn. 6f. i 30-32 (“cleanse”), cf. Güterbock, RHA XXV/81:142 (“hit”), Friedrich, JAOS 88:38 (“säubere”); (“She says: ‘O Ḥannahanna of the Riverbank’”) *kāša=za* 12 <sup>UZU</sup>UR *paprannanza tuēl* ŠU-it *ša-pí-i-ia-an-za parkunuwanza* “Now the twelve body parts are scrubbed from defilement by your hand (and) purified” (offerings are made to the spring) (“She says: ‘O Sungod my lord’”) *kāša=z* 12 <sup>UZU</sup>UR *šakuniyaš IM-it ša-pí-a-an-za parkunuwanza* “Now the twelve body parts are scrubbed (from impurity and) purified by means of mud from the spring” ibid. iv 1-3, 5-6, ed. Tunn. 20f.; *kāša=z* [12 <sup>UZU</sup>UR *kuez paprannanza tuēl*] <sup>d</sup>UTU-aš *uddananza ša-a-pí-[ya-an-za parkunuwanza]* “Now [the twelve body parts are] scrubbed [(and) purified from whatever impurity] by your words O Sungod” ibid. iv 26-27, ed. Tunn. 22f., cf. Güterbock, RHA XXV/81:142 (if properly restored, must be a different word from “hit, beat”).

It is unclear whether or not this word is related to *šapp-* and/or *šappai-/šippai-* qqv. Due to the singly written *-p-* and some difference in meaning, it seems best, for the moment, to keep this verb separate. See discussion under *šapp-*.

For bibliography see the *šapp-* article.

**šapikkušta-** see *šepikkušta-*.**šappišarahh-** v.; to make into a cleansed(?) person; MH/NS.†

(“And I wash <sup>d</sup>Wišuriyanza with [mud] of the riverbank and with *šuwaru*. I say as follows”) *kāš[a=wa]=tta parkununun nu=wa=tta k[att]a ša-ap-pí-ša-ra-ah-hu-un* “Now I’ve purified you, I’ve made you a cleansed(?) person. (O Wišuriyanza, give back life, health, vigor, [long years], sight, and muscle strength to the sacrificer in the future)” KBo 15.25 obv. 7-11 (*Ḥatiya*’s rit. against <sup>d</sup>Wišuriyanza, MH/NS), ed. StBoT 2:2f. □ Carruba, StBoT 2:16, compares *nu kūn* EN. SISKUR *apez šapiyai n=an* 12 <sup>UZU</sup>UR *parkunut* KUB 12.58 i 8-9, *n=an parkunut n=an šup<pi>yah* KUB 33.5 ii 8.

Carruba, StBoT 2 (1966) 16-18 (= *šuppišara-* + *ahh-*).

Cf. *šapp-*, *šappai-/šippai-*, *šapiya-*.

**šapli-****(ꝝ)šap(p)idduwa-** adj.; dreadful(?); NS.†

**sg. acc. com.** *ꝝša-pí-id-du-wa-an* KUB 33.113 i 13; **d.-l.** *ꝝša-pí-id-du-wa* ibid. i 12 + KUB 36.12 i 25, *ša-ap-pí-id-du-wa* KUB 33.92 iv 20.

(“The king of Kummiya (i.e., Tešsub) sets his eye”) *nu=wa=kan* IGI.HI.A-in *teškizzi ꝝša-pí-id-du-wa* (var. *ša-ap-pí-id-du-wa*) <sup>NA<sub>4</sub></sup>*kunkunuzzi nu ꝝša-pí-id-du-wa-an* <sup>NA<sub>4</sub></sup>*ŠU.U-in aušta* “He sets his eye on the dreadful(?) Basalt (monster, i.e., Ullikummi). He saw the dreadful(?) Basalt (monster) ... (He sat down on the ground, and his tears flowed forth like streams)” KUB 33.113 i 11-14 + KUB 36.12 i 24-27 (= Ullik. II B i 24-30), w. dupl. KUB 33.92 iv 20, ed. Güterbock, JCS 6:12f., cf. CHD L-N 289, tr. Hittite Myths<sup>2</sup> 60, LMI 156 (“terribile diorite”), Bernabé, TLH 187 (“la pavorosa diorita”), HED K 252 (“the s. Rock”).

*ša(p)pidduwa-* is a qualification of the mythical monster Ullikummi, whose body consists of the particular mineral *kunkunuzzi* (basalt, diorite, cf. Polvani, Minerali 38-46). The conventional translation “dreadful” is a guess based entirely upon the Ullikummi context and must be regarded as tentative. The marker wedges may indicate *š.* is a Luwian loan word, but — although listed in DLL and CLL — it is not yet attested in Luwian texts. In view of the existence of a city name <sup>URU</sup>Šapidduwa RGTC 6:349, RGTC 6/2:140, and the use of the term (<sup>URU</sup>)*Hu~piňaš* NA<sub>4</sub>-aš (“the stone of Kybistra”) for “alabaster,” it is worth considering that *kunkunuzzi* stone was associated with the area where the city Šapidduwa was located. If so, one would translate the epithet of Ullikummi as “the Šapiddawan(?) Basalt (monster).”

Güterbock, Kum. (1946) 71 (“schrecklich”); Friedrich, HW<sup>1</sup> (1952) 183 and 333 (“schrecklich(?)”); Melchert, CLL (1993) 188 (no tr.).

**šapli-** n. Hurr.; year(?); from MH/NS.†

**d.-l.** *ša-ap-li-ia* KBo 15.37 iii 32, 37 (MH/NS), KUB 45.78 ii? 6, KBo 34.101 ii (2), (7), (9), iii (6), *šap-li-ia* KUB 45.78 iii? 5, VBoT 89 iv 6.

*n=ašta LUGAL-uš 1 GUD 1 UDU=ya ANA*  
*<sup>d</sup>Hilašši keldiya ša-ap-li-ia* <sup>GlS</sup>*ERIN-za šipanti ... §*  
*EGIR-ŠU=ma=kan ŠA NINDA.GUR<sub>4</sub>.RA 1 UDU*  
*ANA* <sup>d</sup>*Hilašši=pat namma keldiya ša-ap-li-ia*

## šapli-

## šapšama-

<sup>GIŠ</sup>ERIN-za šipanti “The king sacrifices one ox and one sheep with cedar to Hilašši, for well-being (and) the year(?). (They give them from the queen’s palace.) § Afterwards (the sacrifice) of the thick-bread: He sacrifices one sheep with cedar to the aforementioned Hilašši, for well-being (and) the year(?)” KBo 15.37 iii 30-38 (*hišuwaš-fest.*, MH/NS), translit. Haas/Wilhelm, AOATS 3:86; *nu DINGIR.MEŠ-aš hūmand[aš] keldiya ša-ap-li-ia [...] šipandanzi*(!) “They sacrifice to all the gods, for well-being (and) the year(?)” KUB 20.52 iv 11-13 (*hišuwaš-fest.*, MH/NS); cf. KBo 24.14 v (8)? (*hišuwaš-fest.*); *INA É dMāliya keldiya ša-ap-li-ia šipandanzi* KBo 24.40 obv.? rt. col. 4-5; § *keltiya=ma [š]ap-li-ia ANA [d...]* *šipandanzi* VBoT 89 iv 6-7 (*hišuwaš-fest.*, MH?/NS); [...] *itarkiya ša-ap-li-ia ke[ldiya](?) ...] šippanti* KUB 32.60:6. For the term in Hurrian context see Haas/Wilhelm, AOATS 3:95.

Wilhelm (personal communication) suggests that the word is probably equivalent to *šab/vla/i*, *šab/vala/i* “year.” The writing with *-p-* is attested in Hurrian context in KBo 32.20 obv. 5 (essive), 11 (directive in *-ni*). It is sometimes preceded by numbers, see Giorgieri, SCCNH 9:89-91.

Haas/Wilhelm, AOATS 3 (1974) 95; Giorgieri, SCCNH 9 (1999) 89-91.

**šapra-** see *šap(p)(a)ra-*.

**šapšama-** n.; (an oil-producing plant and/or its seeds); wr. syll., *ŠAMŠAMMŪ*, or *ŠE.GIŠ.Ì*; from OH.†

a. wr. syll.: (“§ six *haršpawant*-breads/pastries, six thin breads (made with) oil, five breads/pastries melted/glazed on top, five *ampanzi*-breads/pastries”) NINDA.LÀL *kuišša parā ŠA ZÍZ haršanilaš euwanaš parḥüenaš ŠA GÚ.TUR ŠA GÚ.GAL. GAL šamaiznaš* <sup>GIŠ</sup>*haššiggaš ša-ap-ša-ma-aš* § “Honey cake, each in turn of wheat, *haršanila-*, *ewan*-grain, *parḥuena*-, lentil, broad bean, *šamaiz-*na-, *haššigga*-, and š.” KBo 10.34 i 11-14 (MH/NS), cf. Güterbock, JAOS 88:69.

b. wr. *ŠE.GIŠ.Ì*: [(1 NINDA.L)]ÀL GÚ.GAL. GAL *mallantaš* 1 NINDA.LÀL <sup>[GIŠ]</sup>*haššiggaš* 1 NINDA.LÀL NU.ÚR.MA UDUN-an (dupl.

UDUN-aš) 1 NINDA.LÀL ŠE.Ì.GIŠ (dupl. ŠE. GIŠ.Ì) 1 NINDA.LÀL *sepittaš kuišša parā* <sup>1/2</sup> UPNI *kittari* “1 honey-cake of milled broad beans, one honey-cake of *haššigga*-, one honey-cake of baked(?) pomegranate, one honey-cake of š., one honey-cake of *šeppit*-grain, each of <sup>1/2</sup> handful, are placed” KUB 45.58 iv 6-9 (*hišuwaš-fest.*, MH/NS), w. dupl. KUB 44.49 rev.? 5-7; 2 ŠĀTU AZANNU[...] Š]ĀTU ŠE. GIŠ.Ì KUB 60.161 iii 7; 1 NINDA ŠE.GIŠ.Ì [...] KBo 8.89 obv. 12; (“Five flat breads, one *madu*[...]-bread”) *[š]er=ma=ššan ŠE.GIŠ.Ì išhwān* [...] “On top š. is scattered” KBo 8.91 rev. 3-4 (Kizzuwatnan rit.); similarly KBo 21.34 ii 20; 3 PA. INBU 1 PA. 3 BÁN Ì.GIŠ 3 BÁN LÀL 3 BÁN AZZA[NNU<sup>SAR</sup>] 3? BÁN ŠE.GIŠ.Ì 50? NU.LUH.HA EN KUR URUZallara [M]U-tili ANA <sup>dU</sup> URUHalap <sup>URU</sup>Zallaraza pešker “Three portions of fruit, one portion 3 SŪTU of vegetable-oil, 3 SŪTU of honey, 3 SŪTU of bitter-garlic, 3? SŪTU of š., 50 *asa foetida* the lord of Zallara brings yearly from Zallara for the Stormgod of Aleppo” KBo 14.142 iii 31-34 (cult of the Stormgod of Aleppo, NH); 3 BÁN ŠE.GIŠ.Ì “3 SŪTU of š.” KUB 50.42 left col. 21; 1 ŠĀTU ŠE.GIŠ.Ì “One SŪTU of š.” KBo 22.156 i 19; [...] ŠE.GIŠ.Ì *tepu duwarranzı* “They crush a bit of š.” KBo 13.146 i 17 (rit. of Zuwi, OH/NS).

c. wr. *ŠAMŠAMMU*: [...] Ì.GIŠ Ì ŠA-AM-ŠA-AM-MI Ì [...] KBo 13.248 i 27.

The botanical identity of (Sum.) ŠE.GIŠ.Ì = (Akk.) *šamaššamū* is still being vigorously debated, with no end to the controversy in sight. Cases have been made for sesame, linseed and flax. As of this writing evidence from Hittite texts is inconclusive.

Güterbock, JAOS 88 (1968) 66-70 (evidence that ŠE.GIŠ.Ì is Hitt. *šapšama-* not <sup>GIŠ</sup>*šammamma-*); Kraus, JAOS 88 (1968) 112-114 (Akk. *šamaššamū* and Sum. ŠE.GIŠ.Ì = sesame); Hoffner, AlHeth (1974) 126-27 (Hittite evidence); Ertem, Flora (1974) 1, 7, 72f.; Dalley, Iraq 42 (1980) 56 n. 16 (Akk. *šamaššamū* = “linseed”); von Soden, AHw (1981) 1155 (“Sesam”); van Zeist, BSAg 2 (1985) 33-38 (oil plants); Charles, BSAg 2 (1985) 45-49 (oil plants); Renfrew, BSAg 2 (1985) 63-65 (botanical description of sesame and linseed); Stol, BSAg 2 (1985) 119-122 (evidence that Akk. š. is sesame); Bedigian, BSAg 2 (1985) 159-171 (textual, botanical arguments for sesame); CAD Š/1 (1989) 301-307 (probably flax and its seed); Powell, AuOr 9 [FsCivil] (1991) 155-164 (argues for sesame and against linseed).

**šapšap[...]****šapšap[...]** (mng. unkn.).†

ANA UDU=ma=kan e[-...] UZUšarnumašša[...] zanuwanzi UZ[...] / nu GUD UDU ANA x[...] / ša-ap-ša-ap-x[...] / UZUmuhrain [...] / mān šuppa [...] “But for the sheep [...] šarnumašša-meat [...] they cook [...], and ox and sheep to [...] š. [and ...] the muhrai-body part [...]. If the meat [...]” KBo 23.21:20-26 (fest. celebrated by the queen) □ the trace, two parallel horizontals, could be š[a, t[a, p[a, or p[t.

Although this could be a reduplicated form of šap(p)-, the context is insufficient to determine its meaning.

**šapši-, šepši-** n. Hurr.; (mng. unkn.).†

acc. šap-ši KUB 32.95 obv. 9 (MH/MS), KUB 27.30:5, KBo 24.73 rev. 5, KBo 14.140 iii? 5, KBo 15.42 i 19, ša-ap-ši KUB 32.84 iv 23, KBo 23.67 ii 13 (MH/NS), ša-ap-še KBo 14.127 iv 12; **d.l.** še-ep-ši-ia KUB 45.77 i 13, 15, [š]i-ip-ši-ia KUB 44.58 ii 11, [š]ap-ši-ia KUB 45.80:9, [š]a!-ap-ši-ia IBoT 4.33 obv. 2, <sup>d</sup>še-ep-ši KBo 21.87 iii 13.

**a.** in general: EGIR-anda=ma āḥrušhi hup[(rušhi)] zurri šukūi šap-ši [(hišammi, var. Ø)] daki dakitti <sup>d</sup>Hepatw[(i-na TUŠ-aš ekuzi)] “Afterwards, sitting, he drinks the a., h., z., š., šapši, [(hišammi)], daki, (and) dakitti of Hepat. (They crumble a thin bread)” KUB 32.95 obv. 8-11 (MH/MS), w. dupls. KUB 25.44 ii 18-20, KUB 27.30:4-6 + KUB 54.80:6-8; cf. KBo 15.42 i 18-20; cf. similarly § [EGIR-anda=m]a zurri šukūi KI.MIN § [EGIR-anda=m]a šap-ši hišammi KI.MIN § [EGIR-anda=m]a daki dakitti <sup>d</sup>Hepatwe<sub>e</sub>na KI.M[IN] KBo 24.73 rev. 4-6; cf. KBo 14.140 iii 5-6; [EGIR-a]n[d]a=ma šap-ši (var. ša-ap-ši) hišammi (var. hišapmi) [(A)]LAM <sup>d</sup>NIN.É. GAL <sup>d</sup>U.GUR šumatān[(i z)]ūšši tūeni <sup>d</sup>U-uppina (var. <sup>d</sup>Tešsuppina) [(KI.MIN, var. GUB-aš ekuzi 1 NINDA.SI[G paršiya KI.MIN])] KUB 45.50 ii 5-7, w. par. KBo 23.67 ii 13-15 (MH/NS), KUB 32.84 iv 23-25; 1 MUŠEN še-ep-ši-ya heššamiya warnuw[anzi] “They burn one bird to š., h.” KUB 45.77 i 15; [...]x še-ep-ši-ia heššamiya 1-itte and[a ...] ibid. 13; cf. IBoT 4.290:(10), IBoT 4.33 obv.2, KUB 45.80:9; KUB 44.58 ii 11.

**b.** w. divine det.: [...]P]ĀNI <sup>d</sup>še-ep-ši <sup>d</sup>heššammi <sup>d</sup>harni <sup>d</sup>x [...] KBo 21.87 iii 13.

Note also the occurrence of this word in a personal name Ar-šapši AT 194:8. The word also occurs in Hurrian context, see Haas/Wilhelm, AOATS 3:96.

**šaptamenzu**

Laroche links this word to the word *ašapšiya* because of 1 MUŠEN *a-ša-ap-ši-ia hiššammišya warnuanzi* “They burn one bird to *ašapši* (and) *hiššammiši*” KUB 15.34 iv 46-47 (evocation rit., MH/MS), ed. Haas/Wilhelm, AOATS 3:206f., and above references where *šapši(ya)* occurs beside *hiššammi(ya)*. However, outside of this passage, *ašapšiya* occurs surrounded by words (e.g., *magantihiya* and *enumaššiya*) differing from those surrounding *ša/epši(ya)*.

Haas/Wilhelm, AOATS 3 (1974) 96; Laroche, GLH (1977/79) 215.

**šaptamenzu** adj.?; sevenfold, septaplex; OH/NS.†

(“Let Telipinu come and open the storehouse”) *nu GEŠTIN-an udau* 9 ša-ap-ta-mi-en-zu “and let him bring out wine, nine sevenfold (offerings?)” KUB 29.1 iii 1-2 (founding a new palace, OH/NS), ed. Kellerman, Diss. 15, 29 (“neuf fois sept fois”), Marazzi, VO 5:156f. (“9 š.-misure”), tr. ANET 358 (“casks”).

šaptam is probably the Luw. equivalent of Hittite \*šiptam (cf. šiptamiya- which alternates with 7-miya-), cf. Luw. *mawa-* and Hitt. *miu-* “four.” A form šappatammimmati “sevenfold??,” a participle of a denominative verb \*šap(pa)tammiya- is attested in Luwian context (CLL 188). Cf. PN at Kaneš Šaptamaniga (NH 1111), perhaps “Seventh Sister” (Neumann, GsGüntert 279). Thus, šaptamenzu may contain the numeral “7” + the ending -enzu. This ending is also found in the word 8-inzu, a term only occurring in the phrase *nu-ššan* 8-inzu nepiši ēšši “In heaven you are eightfold” in texts praising various deities and their names/positions in heaven and earth (for references see StBoT 26:288).

Numerals with -enzu endings have been equated with numerals with -su endings in Hierogl. Luw. and Lycian which mean “so-and-so many times” (Weitenberg, U-Stamme 64, cf. Neu, StBoT 26:288 n. 14). However Kellerman’s translation “neuf fois sept fois” seems unlikely; for this translation one would have expected \*9-ŠU šaptamenzu. Rather š. appears to be something that is counted. Goetze’s suggestion that it is a cask of a certain value (“a seven times (bigger)” or “seven-times-filled”)

## šaptamenu

## šappu-

makes good sense but the lack of a DUG determinative makes this doubtful. Alternatively, if one assumes a broader divergence or a divorce of the meaning of *-enzu* from the meaning “x-times” of the Hierogl.-Luwian and Lycian *-su*, perhaps a šap~tamenzu was a vessel made up of seven parts (a septaplex vessel). This works well with Laroche’s original translation of 8-*inzu*, “octuplex, octad” (JCS 1:205, followed by Friedrich, HW 303 (“achtfach?”), Kronasser, EHS 1:363). Again, however, the lack of a DUG weakens the argument. Perhaps then it was not the vessel holding the wine that is septaplex, but rather the number of offerings to be made, “nine sevenfold (offerings).”

Neumann, GsGüntert (1973) 279 (Šaptamaniga = “siebente Schwester”); Starke, StBoT 23 (1977) 50 (ein Hohlmaß); Kellerman, Diss. (1980) 54 (“sept fois”); Neu, StBoT 26 (1983) 288 n. 14; Weitenberg, U-Stämme (1984) 45; not mentioned in Eichner, IE Numerals (1992) 83-85 (8-*in-zu* declared “not clear” on p. 86).

Cf. šiptamai-, šiptami-; 7; 8-*inzu*.

**šappu-** n.; (body part of certain animals); from OH/NS.†

sg. loc. or nom.-acc.? ša-ap-pu-i KUB 55.35 obv. 7 (NS).  
inst. ša-ap-pu-it KUB 43.60 i 18 (OH/NS), KUB 60.75:6.

a. body part of a billy goat: MÁŠ.GAL-š=an ša-ap-pu-it wal̄du UDU-ušš=an SI.HI.A anda wal̄du “Let the billy goat hit him/it (i.e., an animal(?) mentioned as [...]išepa in i 5) with (its) š.; let the sheep hit him/it (with its) horns. (Let the mother sheep hit him/it with her tittita-)” KUB 43.60 i 18-19 (myth.?, OH/NS), ed. Poetto, AIQN 1:117f. (“zoccolo”), Hawkins/Morpurgo Davies, FsGüterbock<sup>2</sup> 72 (no tr. of š., but reading UDU.NITA-ša-an for UDU-ušš=an, while noting that one would expect UDU.NÍTA-ša-an).

b. body part of a *harziyalla-* “salamander(?) / lizard(?) / snail(?)”: BIL.ZA.ZA=at iššit (dupl. [KA×U1-za] [(dai)...] katta pašzi har[(ziyallašš=at)] ša-ap-pu-it [...] § [n=at1=kan BI[(L.ZA.ZA hallūwaš) ... Í(D=at aruni pedai)] “The frog takes it with its mouth [...] and swallows [it] down. The *harziyalla*-animal [...] it with (its) šappu- § The frog [...] it to the deep [...]s. The river carries it to the sea” KUB 60.75:4-8 (ritual), w. dupl. KBo 13.131 obv.

15-18, ed. StBoT 14:72f. □ for *harziyalla-* see Friedrich HW 61 (“Eidechse”), Watkins, Kerns Mem. 345-48 followed by Puhvel, HED 3:209 (“snail”), and Siegelová, StBoT 14:41, 59 followed by Collins, Diss. 265-268 (“salamander”), Miller, JCS 54:87-89 (“gecko, salamander”).

c. part of an unknown animal or object: (In a list of materials subsequently used by the exorcist in a ritual:) lakarwan GIŠhatramiel [...] / GIŠPÈŠ MUN GIŠHAŠHUR NA<sup>4</sup>ZÚ panku[r...] / ANŠE-aš (or: GIŘ-aš) ša-ap-pu-i tepu lipš[anza] / 1-EN TÚG-TUM 1-ENNÚTUM KUŠNÍG.BÀ[R...] “la-karwan, hatramiel, [...], figs, salt, apples, flint(?), panku[r], (a model of?) a donkey (or: foot) a little bit scratched on the šappu-, one garment, one set of curtains” KUB 55.35 obv. 5-8 (ritual, NS), ed. Poetto, AIQN 1:120 □ we read ANŠE-aš instead of GIŘ-aš since as a piece of equipment grouped with foodstuffs and garments to be used in a ritual a disembodied “foot” seems unlikely, whereas a real donkey or an image of one might well have been used.

Weitenberg, U-Stämme 171, reads šappu in the following passage and reasons from it that the word must be a *u*-stem neuter. We prefer to read the crucial word as an Akkadogram zappu(m) “tuft of hair, bristle”: [...] (GA)]B=ŠU warḥuiš parā=ma SI.HI.A warḥuiš [ZA?] -AP-PU-UM-ši-it (var. [Z]A-AP-PU-ši-it) warḥuiš “Its (scil. a wether’s) breast is shaggy. Further (its) horns are rough, its mane(?) is shaggy/rough” KUB 41.32 obv. 3-4 (incantation), w. dupl. KUB 41.33 obv. 5-6; cf. Weitenberg, U-Stämme 171. Our reading not only accounts for the -UM as mimation of the underlying Akk. word (Weitenberg proposes a possible *n*-stem neut. \*šappun=šit > \*šappum=šit citing gimzu and genzu), but also fits semantically the notion of warḥui-“shaggy.” Since the reading [š]a-ap-pu-ši-it from the copy’s traces is not more convincing than [Z]A-AP-PU-ši-it, the passage therefore offers no certain evidence for the stem or meaning of šappu(i)-.

šappu- is not the normal word for an animal’s horn (SI = karawar). The meaning “hoof” proposed by Poetto is impossible since none of the various animals suggested for the *harziyal(l)a-* has hooves. Its etymological connection with the verb šapp- “to slap, hit” or with šappai- “to peel, trim, scrape” is also doubtful.

Poetto, AIQN 1 (1979) 117-121 (“zoccolo” [hoof], hierogl. Luw. *kiput(a)*- > šapp- “colpire, battere” + *u*, thus “l’organo per colpire,” “il batente”); Watkins, Kerns Mem. (1981) 346 (“kind

## šappu-

of spiky horns"); Weitenberg, U-Stämme (1984) 152 ("ein Körperteil," "zu šapp- 'schlagen' sehr fraglich"), 171f.; Miller, JCS 54 (2002) 88; Francia, Or NS 73 (2004) 402 ("zampa" = paw, claw).

**šapuhita** n.; (a feature of the exta; prob. a Hurr. word); NH.†

IGI-zi TE.<sup>MEŠ</sup> n[i. ...] / ši. ša-pu-hi-ta [...] / zi. GAR-ri 12 <sup>šA</sup>D[I.R. .... § "The first exta: the *nipa*-[*suri* ...] the *šintahi*, š. [...] the *zizahi* is placed. Twelve coils of the intestine [...]" § KBo 22.264 ii 3-5 (oracle, NH), ed. Heinhold-Krahmer, AoF 35:102 ("Bedeutung unklar"); [...]x ša-pu-hi-ta *kiruhita* ki. EGIR ki. [...] KBo 24.126 obv. 35.

Wilhelm (pers. comm.) notes that the word can go back to either an adj. in *-he/i-* from a root šab- or a noun in *-i* from the same root with an extension *-ūh-* (šab=ūh=i; cf. šab=ūh=ātt(a)=ān "?" Mittani Letter i 95).

TU šapukki- see TU ša(m/n)pukki-.

(GIŠ)šarā- A n.; (a wooden object); NS.†

GIŠ ša-ra-a-a-aš KUB 58.100 ii? 9, ša-r[a-...]] KUB 42.45:10.

In an enumeration of materials: ("One small (i.e., miniature?) chariot, two *mad[nanu]*-wagons, one ...], one small (i.e., miniature?) wagon, two small (i.e., miniature?) beds ... [...]" 2 GIŠ GA. ZUM<sup>I</sup> ŠA GIŠ TAŠKARIN 2 GIŠ ša-ra-a-a-aš (var. ša-r[a-...]) [...] "Two combs of boxwood, two š." KUB 58.100 ii? 9 (rit., NS), w. dupl./par. KUB 42.45:10, ed. THeth 10:181f. (only KUB 42.45 and reading "ša-k[u-]").

Despite the fact that GIŠ šarā- and GIŠ šarra- (q.v.) occur in lists following combs, the writing of one with a single *r* and the other with a double, and the writing of this with a double plene *a* and the other without plene, make it seem likely that there are two separate words.

Cf. (GIŠ)šarra- A.

**šarā B** preverb, postposition, local adverb; 1. up, upwards, 2. above, upon, over, on top, 3. (idiom-

## šarā B 1 a 2'

atically) available, at hand, at one's disposal, stand ready, 4. (idiomatically, indicating completeness); wr. syll. and UGU; from OS.

Almost always written ša-ra-a, for example — OS from rituals and festivals listed in StBoT 26:158; KBo 22.2 obv. 5 (Zalpa tale, OS), KBo 7.28:40 (OH/MS), KUB 1.16 ii 34, 36, iii 35, 47, 51 (Political Testament, Ḫatt. I/NS), KBo 3.34 i 7, 13 (anecdotes, OH/NS), in HKM 24:15 (Maṣat letter, MH/MS) and passim see glossary in HBM 399, KUB 31.88 iii 8 (MH/MS), KUB 19.20 obv. 10 (Šupp. I), KUB 14.4 iii 5 (Murš. II), KUB 6.45 i 9 (Muw. II), KUB 31.66 ii 6 (Murš. III?), KUB 1.1 i 17 (Ḫatt. III), Bronze Tablet ii 8 (Tudh. IV), wr. UGU KUB 21.17 i 10 (Ḫatt. III), KUB 5.1 i 24, 32, 46 (Ḫatt. III?), KBo 4.14 iii 39, 40, KUB 26.1 iii 39 (Tudh. IV), KUB 26.32 i 3, 16 (Šupp. II).

Written "short" (ša-ra-) in ša-ra!-ma[(-wa)] KUB 60.113:5, w. dupl. ša-ra-a-ma-wa KUB 29.1 iv 14; kat-ta!(text ša)-ša-ra-(at-kan) KBo 21.22:37; ša-ra-am-mu for šarā=mu KUB 31.4 obv. 7, w. var. ša-ra-a-mu KBo 12.22 i 10.

šarā written as UGU: UGU does not occur in OS. In MH/MS it is used only for šarazzi in KUR.UGU. In NH it is used for both šarā and šer.

(Akk.) u É SIG<sub>5</sub>?.[HI.A] umtalli = (Hitt.) nu É-er=mit āššawīt ša-ra-a šunnahūn "I filled up my house with goods" Akk.: KBo 10.1 obv. 10, ed. Saporetti, SCO 14:77, 80, Hitt.: KBo 10.2 i 20-21 (ann. of Ḫatt. I, NS), ed. Imparati, SCO 14:44f., St-Med. 12:36f.; (Akk.) [li-te-el-]i (< elā) KUB 1.16 i 33 = (Hitt.) ša-ra-a ú-fiš-ki-[i]t-ta-ru ibid. ii 34, cf. HAB 64.

(Hurr.) [i]š'piyadi=ł aššū-i alē=ū=ł b ḥawurūnni = (Hitt.) [...-]ulludduš=ma ša-ra-a nepiši maninkuwaḥyaš "and he made the [...-]ulludduš reach up to heaven" KBo 32.14 rev. 36 (Hurr.) = rev. 42 (Hitt., MH/MS), ed. StBoT 32:88f. For Hurr. aššu- (= Hitt. šarā) as a noun "upper side, top" (with possessive -i) see Neu, StBoT 32:186-188.

1. up, upwards — a. prev. 1' š. allapaḥḥ- and -kan "to spit up": KA[XU]=kan parā allapaḥḥaš K[A]XU-[alli ...] anda immiyan <sup>d</sup>Kumarbiš=kan kuit ša-ra-a al[lapaḥḥaš] "Out of his mouth he spat spittle [and semen?] mixed together; that which Kumarbi s[pat] up, (...)" KUB 33.120 i 39-40 (Song of Kumarbi, MH/NS), ed. Kum. \*3, 7, Hittite Myths<sup>2</sup> 43, LMI 130.

2' š. ar- act. "to come up to, arrive up at": māḥhan=x[...] ša-ra-a ārti KUB 23.77:66 (treaty w. Kaška, MH/MS), tr. Kaškäer 121; [nu k]uedani ANA TÚL SÍSKUR ēšzi n=at šipanzakandu [ša-r]a-a=at=kan ārškandu kuedani=ma [AN]A TÚL SÍSKUR NU.GÁL n=at=kan ša-ra-a imma ārškandu "Let them keep libating to and let them keep coming [u]p to [w]hatever spring has a ritual. Let them even keep coming up to whatever spring doesn't have a ritual;

## šarā B 1 a 2'

(let them not leave it without cultic celebrations)” KUB 40.56 iii! 7-9 + KUB 31.88 iii 6-8 (*BĒL MADGALTI* instr., MH/MS), w. dupl. KUB 13.2 iii 4-7 (MH/NS), ed. St-Med 14:144-147 (“e la si visiti”), Dienstanw. 47 (“soll man erst recht häufig aufsuchen”), tr. McMahon, CoS 1:224 (“they must definitely attend to”) □ note that the dupl. KUB 13.2 iii 4-5 has a different wording leaving out the šarā in line 5: *n=at=ši ēššandu arškandu* “They must celebrate it for it (i.e., the spring) (and) keep coming (to it)” while retaining it in lines 6-7: *n=at=kan ša-ra-a imma arškandu*; GIM-*an=ma=at* É *hilamni ša-ra-a aranzi* “when they arrive up at the gate structure” VS 28.5 i 10 (fest., LNS); cf. in frag. context [... š]a-ra-a *ari* KBo 25.184 iii 12 (rit., NS); the prev. šarā w. v. *ar-* “arrive” is quite rare. It is more common with the -*nu*-causative šarā *arnu-* (see below).

**3'** š. *arai-* “to stand up, arise”: *n=aš=kan* <sup>GIŠŠU</sup>. *A-az* (var. φ) *ša-ra-a* (var. UGU) [(*hūdak araiš*)] “He arose immediately from (his) chair” KUB 33.96 i 12 (Ullik., NH), w. dupl. KUB 33.98:10a, ed. Güterbock, JCS 5:146f., tr. Hittite Myths<sup>2</sup> 57, LMI 151; cf. KUB 33.106 ii 28; cf. also [n]=aš *ša-ra-a hūdak araiš* KUB 33.106 ii 2 (Ullik., NH), ed. Güterbock, JCS 6:20f.; cf. also KUB 12.65 iii 10 (Hedammu, NH) and KUB 36.24 ii 5; *n=at* UGU *nūman arianzi iyannianz[i]* “They do not want to rise and be on their way” KUB 56.17 obv. 16 (dream report, NH), ed. Klengel, FsPugliese Carratelli (differently), cf. s.v. *nūman*; since the simplex *arai-* already means “to arise,” its combination with šarā is rare. Its use in the Kumarbi cycle may be due to the formal and formulaic nature of Hurr. poetry. This construction takes -*kan* w. abl., but when no local expression is present it takes no local particle.

**4'** š. *ark-* mid. “to climb up”: (“The lion used to lie down under you [i.e., trees]; the leopard used to lie down under you”) *hartaggaš=ma=šma[š] ša-ra-a arkiskitta* “and the bear was climbing up you” KUB 29.1 i 29-30 (foundation rit., OH/NS), ed. Kellerman, Diss. 11, 26, Marazzi, VO 5:150f., Collins, Diss. 51; since *ark-* mid. itself construed with an acc. means “to climb (something)” (KUB 55.28 + Bo 7740 iii 4, 7, ed. Ünal, JCS 40:99, 101, discussion 106), the use of the prev. šarā is rare with it.

**5'** š. *arnu-* — **a'** (literally) “to bring up(wards)": (Pišeni reports to the king that people are saying:) *māḥhan L[Ú.MEŠ <sup>U</sup>]RU Gašg[a uwan]zi nu=wa=k[an par]ā EG[IR-anda pai]wani nu=w[ar=a]t ša-ra-[a arn]u[m]eni* “As soon as the Kaška come, we will

## šara B 1 a 7'

go after (them) and bring them up” HKM 24:8-10 (letter, MH/MS), ed. HBM 158f.; (Make the two captives secure hand and foot and place them on horses, and let troops accompany them) *n=aš=kan* <sup>URU</sup>*Gašipūraz ša-ra-a SIG<sub>5</sub>=in arnut* “bring them up from Kašipura safely” HKM 65:11-12 (letter, MH/MS), ed. HBM 244f.; [GIM-]*an=ma=aš=kan* <sup>URU</sup>*Hattuši / [š]a-ra-a arnuwanzi* “When they bring them up to Hattuša” VS 28.42:6-7 (NS); *uni=ma marruwašjan ša-r[a-a]* <sup>URU</sup>*Alašiyaz a[rnuan]zi* “But [t]hey b[ring] that mar-rwašha- up from Alašiya (i.e., Cyprus)” KUB 44.63 iii 3 + KUB 8.38 iii 11 (med., NH), ed. StBoT 19:30 (without rest.).

**b'** (figuratively) “to bring up from sleep” > “to wake (someone) up”: *nu=kan* <sup>dU</sup> <sup>URU</sup>*Nerik / [ša]nizziyaz tešhaz ša-ra-a / [a]rnuddu* “Let him wake up the Stormgod of Nerik from sweet dreams” KUB 36.90:5-7 (prayer, Tudj. IV), ed. KN 176f., Lebrun, Hymns 364f., 369.

**6'** š. *aruwai-* “to bow, pay homage upward”: *LUGAL-uš ša-ra-a aruwāzzi* “the king pays homage upwards” KBo 17.75 i 37 (festival, OH/NS); *LUGAL-uš 4 irħāzzi dUTU dU dMezzula dHulla* § *LUGAL-uš ša-ra-a UŠKĒN* “The king worships four deities in sequence: Sungod, Stormgod, Mezzulla and Hullu; the king pays homage upward” KUB 11.26 ii 14-17 (festival fragment, OH/NS); this was probably some gesture or movement upwards which showed adoration, cf. Otten, ZA 53:177 (“erweist durch Handerheben ... seine Reverenz”), HW<sup>2</sup> A 359a (“sich nach oben verneigen’ d.h. indem er nach oben blickt”).

**7'** š. *ašeš-* and *ašešanu-* “to set upright”: (They will do thus: They will dispel the living Šaušgatti’s complaint against a dead woman before the [royal] deities) *GIDIM=ya ša-ra-a ašešanuwanzi* “they will also set (the image of) the deceased upright, (and they will take compensation and give it to the dead woman)” KBo 2.6 iii 44-45 (oracle question, NH), ed. Moore, JNES 40:50f. (“raise up”), van den Hout, Purity 210f.; cf. ibid. 61; cf. in broken context KUB 8.27 rev. 5, KUB 16.77 iii 10, 38; Puhvel, HED 1:210, notes the KBo 2.6 exx. and translates “they make the dead person lie in state”(?), although there is no suggestion in the context that she needed such a physical step, nor why šarā would be appropriate to such an idea; cf. *nu ANA* <sup>dIM</sup>*Manuzi ša-ra-a ašešuwaš SISKUR šipandanzi*

## šarā B 1 a 7'

"and they perform for the Stormgod of Manuzi the ritual of setting up" KBo 15.37 i 10-11 (*hišuwaš-fest.*), ed. van den Hout, Purity 236; *nu 2 NINDAzipinni n=uz ŠA dIM dHebat=ya ša-ra-a ašešanzi* "(They take) two sets of *zipinni*-breads, and set them up as (offerings) of Tešub and Hebat" KBo 5.1 ii 16-17 (rit., NS), ed. Pap. 6\*<sup>f</sup>. ("holen sie hoch") □ contrast the *zinnipi-* and *nahhiti*-breads which "lie" (*kitta, kianta*) in the next clauses.

**8'** š. *au(š)-* "to look up at, experience above" (w. and without *-za*): *nu=za=[(kan dGILGAMEŠ-uš)] dUTU ŠAMĒ [(x) ... (x-an š)]a-ra-a aušta* "Gilgameš looked up at the Sun (lit. the Sungod of the Sky) [from the] f[orest(?)]" KBo 10.47c:28-29 + KBo 10.47h:4-5 (Gilg., NS), w. dupls. KUB 36.73:10-11, KUB 8.53 iv! 3, HT 10:14-15, translit. Myth. 128, tr. Beckman, in Foster, Gilg. 161; *n=at SIG<sub>5</sub>-in [i]ya nu=ddu[=za tuel ŠA DINGIR-LIM] / [DINGIR-LIM-]tar ša-ra-a aušdu* [...] "[M]ake it right. May he experience your [div]inity above, [O goddess]" KUB 7.8 ii 22-23 (Paškuvatti's rit., MH/NS), ed. Hoffner, AuOr 5:274, 278 ("experience (lit. look up at)"); [<sup>LÚ.MEŠ</sup>MUŠE]N.DÙ=ma=kan ÍD-az *ša-ra-a uškanzi* "The augurs look up from (or: in the direction of) the river" KUB 49.3 ii 6 (rit., NS); cf. KUB 31.101:33-34 □ for the use of *-za* see Hoffner, JAOS 93:524.

**9'** š. *ehu* "come up!, get up!": (*IŠTAR* calls out to the drunken and sleeping Ḥedammu) *ša-ra-a=kan namma e[hu]* "G[et] up at last!" KUB 33.84 iv 9 (Hedammu, NS), ed. StBoT 14:60f. iv 11 ("K[omm] wieder herauf!"); cf. KUB 33.122 ii 5 (Hedammu, NS); cf. w. *uwa-*, below, 1 a 54'.

**10'** š. *epp- — a'* "to hold up, expose": *nu ANA dUTU URU Arinna GAŠAN=YA ŠU-an ša-ra-a ēppun nu kiššan AQBI* "I held up my hand to the Sungoddess of Arinna, my lady, and spoke as follows (followed by a short prayer for divine aid)" KBo 3.4 i 22-23, ed. AM 20f. ("erhob ich die Hand"); perhaps influenced by Akk. *nīš qāti* ("hand raising" a kind of prayer); *nu=wa ANA dIŠTAR URU Samuha GAŠAN=YA ŠU-an ša-ra-a ēppun nu=mu dIŠTAR URU Samuha GAŠAN=YA warriššišta* "I held up my hand to *IŠTAR* of Šamuha, my lady, and *IŠTAR* of Šamuha, my lady, helped me" KBo 6.29 ii 9-11 (hist., Ḥatt. III), ed. Ḥatt. 48f.; *ŠU.MEŠ=ŠUNU=ya ša-ra-a appiškanzi palwiškan-zi=ya* "They hold their hands up and continually cry out" KBo 10.23 iii 4-6 (KI.LAM fest., OH/NS), translit.

## šara B 1 a 10' a'

StBoT 28:12; EGIR-ŠU=ma EN-LUM KÙ.BABBAR ŠA 3 GÍN ša-ra-a ēpzi nu=ššan IŠTU NAMMATUM KÙ.BABBAR TUR ŠA 3 GÍN wātar lāhui "Afterwards, the lord holds up (a piece of) silver of three shekels weight, and over (it) he pours water from a small silver measuring cup of three shekels weight" KUB 29.7 rev. 61-62 (rit. of Šamuha, MH/MS), ed. Lebrun, Samuha 125, 132; *n=an=za=an=kan A-az išluziyal[š pe]di ša-ra-a ēpta* "(The goddess *IŠTAR* of Šamuha) held him up from the water at his belt-line (lit. at the place of the belt)" KUB 31.20 iii 2-4 + KBo 16.36 iii 5-7 (hist., NH), ed. Alp, Belleten 41/164:644f.; *dIŠTAR-i[š ANA MUŠHed(ammu IGI-anda)] / NÍ.TE. MEŠ nekumanta ša-ra-[a]* (var. *pa-ra-a*) *((ēpta))* [...] "*IŠTAR* exposed (lit. held up, var. held out) her nude body [before the serpent Ḥed]ammu" KUB 33.86 ii 9-10 (Ḥedammu myth, NS), w. dupl. KUB 36.56 iii? 5-6, ed. StBoT 14:54f. ("emporhielt"), tr. Hittite Myths<sup>2</sup> 54 §12.2; GÚ UGU lē ēpti karū kuwapi <sup>m</sup>PU.LUGAL-aš BA.ÚŠ zik=ma GÚ UGU IŠBAT "Do not hold up your neck (i.e., be willful)! Formerly, when PU.LUGAL died, you held up your neck" KBo 4.14 iii 39-40 (treaty, Tudh. IV(?)), ed. Stefanini, AANL 20:46, tr. Meriggi, WZKM 58:87 □ for the historical setting of this document see Singer, ZA 75:100-123; *n=ašta DUGišnur[eš k]ueaz* (sic) *IŠTU GAD DINGIR-LIM kariyanteš n=at PĀNI LÚEN É-TIM ša-ra-a appanzi nu DUGišnuruš aušzi* "They hold up before the 'owner of the house' the linen cloth of the deity with which the kneading troughs had been covered; he looks at the kneading troughs ((to see) whether the leftovers have risen)" KBo 15.33 ii 32-34 (rit. for <sup>d</sup>U of Kuliwiša, MH/MS), ed. Glocker, Kuliwiša 66-69; LÚ GIŠBANŠUR tūwaz ša-ra-a ēpzi "The waiter held (it, i.e., the *kaluhi*) up at a distance" KBo 30.54 i 8-9 (ANDAHŠUM-fest., OH/NS); LÚ GIŠBANŠUR-aš [<sup>KUŠ</sup>k]alūb[at] / [tūwaz š]a-ra-a ēpzi KBo 34.159 obv. 8-9 (fest., MS); *ta LUGAL-waš LÚhinkulaš paizzi ta NINDA.GUR<sub>4</sub>.RA ša-ra-a ēpzi t=an paršiya n=an=kan ANA(?) GIŠBANŠUR katta d[ai]* "The *hinkulaš*-man of the king goes and holds up a thick bread, breaks it, and l[ays] it down on the table" KUB 2.7 ii 8-12 (fest. of haste, OH/NS), ed. Nakamura, *Nuntarrijašha-150f.*; cf. *ša-ra-a appatar* KBo 15.25 obv. 11, 24 (MH/NS); UGU *appatar* KUB 24.5 obv. 5, 28 (NH), KUB 9.13:14 (NH); *ŠA MUŠEN=ya=(var. + an=)za=kan memian p[(eran)] ša-ra-a lē ēpti* (var. *ēpsi*) "Do not take a bird oracle (about it) beforehand for yourself" or

## šarā B 1 a 10' a'

## šara B 1 a 17'

"Do not use a bird oracle as an excuse (lit. do not hold up the word of a bird in front of yourself)" KBo 4.3 + KBo 19.64 ii 13-14 (Kup., Murš. II), w. dupls. KBo 5.13 iii 18-19, KUB 6.41 iii 37, ed. SV 1:126f. ("hole(?) auch kein Vogelrakel ein(?")", tr. DiplTexts<sup>2</sup> 78 ("You shall not first take a bird oracle about it"); cf. ŠA MUŠEN=ma=za=kan uttar peran š[=a-ra-a] / [lē kuit]ki ēpti KUB 21.1 ii 73-74 (Alakš., Muw. II), ed. SV 2:64f., tr. DiplTexts<sup>2</sup> 89; [n=at] / peran ša-ra-a ēpdu n=at [MAHAR dUTU-ŠI uppau]" KUB 13.1 iv (8-)9 (*BĒL MADGALTI* instr., MH/MS), ed. StMed 14:179f.:304 ("porti la cosa alla luce"), translit. Dienstanw. 62, StMed 14:277 iv 23-24.

**b'** "to claim(?)": nu=šmaš=kan kui[n] arkam~ man ša-ra-a ēpmi n=an ANA dIŠTAR <sup>URU</sup>Ša[m]uha GAŠAN=YA pē harkanzi "Whatever tribute I claim(?) from them (i.e., from the sons to whom he gave conquered lands), they shall present it to *IŠTAR* of Šamuha, my lady" KUB 23.127 iii 6-8 (hist., Ḫatt. III), ed. NBR 48f. ("ich ... beanspruche"); cf. HW<sup>2</sup> and HED s.v. *epp-* and cf. in a similar mng. without šarā Bronze Tablet ii 23-24, ed. StBoT Beih. 1:16f.

**11'** š. eš- mid. "to take a seat above, sit down above": [nu <sup>í</sup>]DAranzaḥaš TI<sub>8</sub><sup>MUŠEN</sup>-aš GIM-an tar~ naš [n=a]š <sup>URU</sup>Aggade andan pait [n]=aš=za KUŠ<sup>NA!</sup>-DU (text: <sup>URU</sup>Nu-u-a-du) DŪ-at n=aš=za= kan INA GIŠKUN<sub>5</sub> ša-ra-a ešat "The Tigris River took flight like an eagle, and went into the city Aggade. It became a ... and sat down above on a ladder/stair" KUB 17.9 i 14-17 (Gurparanzaḥu and the Tigris River, NH), tr. Landsberger/Güterbock, AfO 12:56 ("setzte sich oben auf das GIŠKUN<sub>5</sub>").

**12'** w. ed- "to eat up": našma=kan ÉSAG.HI.A kuiški ša-ra-a adān harzi "or if someone has eaten up (the contents of) the storage pits" KUB 13.2 iv 18-19 (*BĒL MADGALTI* instr., MH/MS), ed. StMed 14:182f. ("o (se) qualcuno ha prelevato cibo dai granai"), Dienstanw. 51 ("Ob ... jemand Speicher aufgezehrt hat"), tr. McMahon, CoS 1:225 ("or eaten (from) the granaries"); although both English ("eat up") and German ("aufessen, aufzehren") have idioms using "up" in a non-literal sense, the situation here is complicated by the fact that the ÉSAGs are literally underground; cf. Hoffner, AlHeth 34-37, and see now archaeologically Seher, SMEA 42:261-301; cf. also šarā šannapilahly- also with ÉSAGs (below, 4 d). Furthermore, the usual Hittite equivalent of "eat up" = "eat completely" is arha ed-.

**13'** š. halzai- "to call up(wards), shout up(wards)" (opp. kattanda): U DUMU dIM MUŠ<sup>Illu~</sup> yankaš katta nu ša-ra-a [n]epiši atti=šši halzaiš "And the son of the Stormgod was with the Serpent, and (the son of the Stormgod) called up to heaven, to his father" KBo 3.7 iii 25-28 (Illuy. myth, OH/NS), ed. Beckman, JANES 14:16, 19, tr. LMI 53, Hittite Myths<sup>2</sup> 13; nu=ššan ša-ra-a n[(epi)šaš] / [(DINGIR<sup>1</sup>.MEŠ-n)]aš iyauwa halzaiš "He called iyawa up to the deities of heaven" KUB 39.104 iv 9-10 (rit., NS), w. dupl. KUB 30.34 iv 31-32; dĀlaš ša-ra-a halziyau[(waš ŠA Labarna)] "Āla of Labarna's shouting up (i.e., the divine Āla who assists the Labarna to invoke the gods? or "of the calling up of the Labarna")" KUB 40.108 v 4 (fest. of all the patron deities), w. dupl. KUB 2.1 iv 8-9 (NH), ed. McMahon, AS 25:126f., cf. 110f. □ there may be a relation with the funerary rite of KUB 39.49:20-25 (cf. van den Hout in Hidden Futures 45), for which compare also KUB 30.28 rev. 1-12, w. dupl. KBo 34.80:1-8, ed. HTR 96f.; cf. similar combinations in the neighboring entries parā hantantannaš (KUB 40.108 v 2) and šarā appannaš (KUB 2.1 iv 12); (cf. šarā w. kallišš- and mema- 1 a 23' and 30', below).

**14'** š. han- "to dip up, scoop up, ladle up": [...]x-az KAŠ.GEŠTIN ša-ra-a hāniš[kizzi] "S/he keeps dipping up 'beer-wine' from the [...]" KUB 47.62:10 (rit., NS).

**15'** š. handai-: (Because you, gatekeeper, did not see me carrying my spear down from the citadel) mān=wa[=ka]n ša-ra-a=ma kuiš antūwahhaš handāizzi nu=war=an kuwapi autti "But if some person ...-s up, when/where would you see him?" IBoT 1.36 i 57 (instr. for palace guards, MH/MS), ed. Jakob-Rost, MIO 11:180f. ("Wenn sich aber irgendein Mensch hin aufbegibt"), AS 24:10f. ("if some man should attempt to go up"); possibly active used for middle; for a different usage see HKM 24:53-56 in 3 c, below.

**16'** š. har(k)- "to hold up": n=at LUGAL-i tapušza aranta nu ŠU.MEŠ-uš ša-ra-a harkanzi "They stand beside the king and hold up their hands" KBo 4.9 i 47-48 (*ANDAHŠUM*-fest. for Zababa, OH?/NS), ed. Badalī/Zinko, Scientia 20:24f., de Martino, Danza 63f.

**17'** š. huek- "to pronounce incantations upwards": nu=šma<š>=šan ša-ra-a hukki<š>kanzi "They will pronounce incantations up into you

## šarā B 1 a 17'

(trees)” KUB 29.1 i 42 (foundation rit., OH/NS), ed. Kellerman, Diss. 12, 26 (“on fera monter des incantations vers vous”), Marazzi, VO 5:150f. (“su di voi”).

**18'** š. *huitiya-* “to pull up, draw up”: *mahhan-ma ŠA.GAL=ŠUNU zinnanzi n=aš=kan ANA GIŠKAK ša-ra-a huitiēzzi* “When (the horses) finish (eating) their fodder, he draws them (i.e., their heads) up to the (tethering) peg” KUB 1.13 i 11-12 (Kikkuli, MH/NS), ed. Hipp.heth. 54f.; *nu SIGarašan dāi n=an=šan ANA BĒL[Ū]TIM IŠTU GÌR.MEŠ=ŠUNU kēz kēzzi=y[ā] ANA SAG.DU=ŠU<NU>* ša-ra-a *huitiyai* “She takes a woolen band and draws it up over the lords on both sides from their feet to their head(s) (and back down their backs)” KUB 27.67 iii 19-21 (Ambazzi’s rit, MH/NS), cf. par. w. correct *SIGašaran* and without *šarā* ibid. ii 15-17, tr. ANET 348; [...] ša-ra-a *huitiyawar IŠTU LUGAL ien[zi]* KBo 21.41 rev. 3-4 (rit. of Šamuha, MH/MS), ed. Lebrun, Samuha 122, 129; ša-ra-a *huitiyawar dupšaḥinn=a QĀTAMMA=pat [iēzzi]* ibid. rev. 16 + KUB 29.7 rev. 7 (ritual of Šamuha, MH/MS); *n=aš EGIR SISKUR ša-ra-a(-)huitiyawaš tiyazi n=ašta LÚSANGA DINGIR-LAM āpitaz ša-ra-a 7-ŠU huitiyazzi EN.SÍSKUR=ya=kan 7-ŠU ša-ra-a huitiyazzi* “He (i.e., the patient) takes care of the ritual of pulling-up. The priest pulls the deity up from the pit seven times and the patient pulls (him) up seven times” KUB 29.4 ii 18-21 (rit., MH/NS), ed. StBoT 46:281 (“evoking upwards”), Schw.Goth. 16f., tr. Collins, CoS 1:174; *nu=za ANA PĀNI EN=YA kuit ša-ra-a huitiyān ḥarku[n]* “Given the fact that I had pulled up myself before my lord” KUB 19.23 (letter, NH), ed. THeth 16:27f.

**19'** š. *iya-* mid. “to go up”: (When you go to Ḫayaša, you must not take your brother’s women or your sister [sexually], that is not allowed) [(*kē*)*z=ma=kan INA É.GAL-LÌ=YA ša-ra-a iy[a]ttati* (var. *iyattari*) “And (when) you travel from there (lit. here) up to my palace, (that matter is also not allowed)” KBo 5.3 + KUB 40.35 iii 61 (Ḫuqq., Šupp. I), w. dupl. KBo 19.44 + KBo 22.40 rev. 46, ed. SV 2.128f. (without the join and dupl.), StBoT 5:66, tr. DiplTexts<sup>2</sup> 32; [*mān=at=k]an ANA URU.DIDL.HI.A=KA ša-ra-a iyanta[ri]* / [*n=aš pa]hši n=aš išhašsarwahheški* “[When] they (i.e., Hittite troops) go up into your cities, [ca]re for [them] and treat them courteously(?)” KBo 10.12 iii 8-9 (treaty with Aziru of Amurru, Šupp. I), ed. Freydank, MIO

## šara B 1 a 20'

7:363, 370, tr. DiplTexts<sup>2</sup> 39 (“[Because] they will go up to your cities”); cf. KBo 5.9 ii 31-32 (Dupp.); *nu=kan LÚUKU.UŠ LÚQARTAPPU=ya ŠA LÚ.MEŠ URUKašga URU-ri ša-ra-a lē iyantari* “Let no warrior or chariot driver of the Kaška go up to the city” KUB 21.29 ii 6-8 (decree relative to people of Tiliura, Ḫatt. III), ed. González Salazar, AuOr 12:161, 167, tr. Kaškäer 146; (“And however many days are ascertained for it”) *n=aš=kan UGU DU-ri EGIR-pa=ia=aš=kan šešuanzi GAM DU-ri* “He (i.e., His Majesty) will go up and he will go back down to sleep” KUB 5.1 i 61 (oracle question, NH), ed. THeth 4:42f., tr. Beal, Ktèma 24:44f.; cf. without *-kan* KUB 22.70 obv. 77, rev. 36 (oracle questions, NH); (I became afraid, and speech became small in my mouth) *nu=mu=kan memiaš tepu kuitki ša-ra-a iyattat* “my speech came up somewhat limited” KBo 4.2 iii 43-44 (Muršili II’s Speech Loss), ed. MSpr. 4f., Lebrun, Hethitica 6:104, 109 (obv. 4-5); for *memiya-* as subj. of another verb w. prev. *šarā* cf. [*namma=kan mān IŠTU KUR URUHatti kuiški HUL-luš*] *memiaš ŠA BAL ša-ra-a / [išparzazi]* KUB 21.1 ii 58(-59) (Alakš., Muw. II); cf. KBo 5.13 ii 26-27, ed. 1 a 21’ c’ (*išpart-*), below.

**20'** š. *iyannai-* “to go up”: *mAppuš [(I)]ŠME n=aš=za EGIR-pa parna=šša iyann[i]š dUTU-iš=ma=ššan ša-r[(a-a nep)]iši iyanniš* “Appu heard and went back to his house; but the Sungod went up (in)to heaven” KUB 24.8 ii 10-12 (Appu story, OH?/NS), w. dupls. KUB 36.59 i 8-9, KBo 26.84:1-2, ed. StBoT 14:8f., -šan mng. 2 e 7'; cf. KUB 24.7 iii 61-62; *n=aš=k[(an x) ... š]a-ra-a iyanneš n=aš dU-ni GAM-an iyanneš* KBo 26.58 iv 42-43 (Ullik., NH), w. dupl. KBo 26.59:28-29, ed. Güterbock, JCS 5:158f.; (w. *awan šarā*) *nu=mu=kan GUD-i GIM-an huitiyauwanzi harpiyahhut dU-nili=ma=mu awan ša-ra-a iyanni* “Team up with me as with an ox in order to pull (a wagon); go up alongside me in true Stormgod fashion” KUB 6.45 + KUB 30.14 iii 71-73 (Muw. II prayer to *dU Pihaššašši*), ed. Singer, MuwPr 24, 42 (“Ascend with me”), tr. ANET 398 (“walk by my side”) □ although it has sometimes been claimed (cf. HED A, s.v.) that *awan* never occurs outside of a combination with a second pre-verb and merely strengthens the latter, in the present combination *awan* seems to relate to the dat. *-mu* “together with me” and the *šarā* to the verb; *nu=kan dKumarb[i(š arunazza)] ša-ra-a iyanneš* “Kumarbi came up out of the sea” KBo 26.79:8-9 (myth, NS), w. dupl. KBo 26.109:7, ed. StBoT 14:68f. (as 1313/u + 1378/u).

## šarā B 1 a 21'

## šara B 1 a 25'

**21'** š. *išpart-* “to emerge, arise, spring up” — a’ subj. a human being: *[m]lahan=ma=kan ABA ABI=YA mŠ[up]piluluma LUGAL.G]AL UR.SAG ša-ra-a išparzašta [nu=]za=kan ANA GiŠŠÚ.A LUGAL-UTTI eša[t ...] “When my grandfather Š[u]ppiluluma, Great K]ing, Hero, emerged (lit. arose, sprang up) [and] sa[t] on the seat of kingship” KBo 6.28 obv. 16-17 (edict of Ḫatt. III), cf. Ḫatt. 105; *ša-ra-a=ma[=wa kui]š kuiš LUGAL-uš išparzazi* “[What]ever king emerges” KUB 31.66 ii 6-7 (dep., NH); *kuišš=a=kan ȝziladuwa DUMU=ŠU DUMU.DUMU=ŠU ŠÀ.BAL.BAL [(ȝ)]ziladuwa ŠA mHattušili fPuduhepa ša-ra-a išparzazi n=aš=kan ŠÀ DINGIR.MEŠ ANA dIŠTAR URUŠamu[(ha)] naḥhanza ēšdu* “Whatever son, grandson, or descendant of Ḫattušili (and) Puduhepa arises (comes to the throne) in the future, let him be especially reverent among the gods to *IŠTAR* of Šamuha” KUB 1.1 iv 86-89 (Ḫatt. III), w. dupls. KBo 3.6 + Bo 68/76 + Bo 68/85 iv 46-48 (StBoT 24 pl. II), KUB 1.3 iv 8-12, ed. StBoT 24:30f.*

**b’** subj. a deity: *dIŠTAR-iš [...] ša-ra-a išparzazi* KUB 33.108 rt. col. 6-7 (myth frag., NS).

**c’** subj. an utterance: *KUR-TUM=ya=šši kuit hūman n=at=ši hūman=pat kuit hanteziuš auriuš nu=kan mān AWAT NĀRĀRI kuwapi ša-ra-a išparzazi* “Concerning the fact that the entire land belongs to him and that as a whole it forms his front line of border posts — if now a call for help arises from somewhere” Bronze Tablet iii 43-45, ed. StBoT Beih. 1:22f., tr. Hoffner in CoS 2:105; *namma=kan mān IŠTU KUR URUHatti kuiški idaluš memiyaš ŠA BAL ša-ra-a išparzazi* “If then from the land of Ḫatti some evil word of rebellion springs up” KBo 5.13 ii 26-27 (Treaty with Kupanta-dLAMMA, Murš. II), ed. SV 1:124f., tr. DiplTexts<sup>2</sup> 77; cf. [n]ašma INIM BAL UGU išparzazi KBo 7.20 ii 6 (treaty frag., NH); cf. w. *AWAT LÚ.KUR* KBo 5.4 obv. 18, and KBo 4.7 iii 31-32 (both treaties, Murš. II) □ for a similar usage of *uttar* w. š. *watku-* see below 1 a 60’.

**d’** other subj.: *mān=ma=kan kēdaš UD.HI.* A.KAM *markištauwar UL kuitki UGU išparzai* “If in these days unexpected events (lit. taking (someone) by surprise) will in no way arise” KBo 41.201 ii 3-5 (oracle question, NH).

**22’** š. *it* (sg.), š. *ītten* (pl.) “go up!”: (“If (a guard) steps (there) at random, then the gatekeeper

will angrily say to him”) *naššu=wa=kan ša-ra-a īt našma=wa=kan katta=ma īt* “Either go up (to the acropolis) or else go down” IBoT 1.36 i 49-50 (*MEŠEDI* instr., MH/MS), ed. AS 24:10f.; [...]x *ša-ra-a INA KUR. UGU īt* “Go up into the Upper Country [...]” HKM 96 rev. 4 (letter, MH/MS), ed. HBM 300f.; *kinun=a=kan kēz KUR-eaz ša-ra-a ītten dU-aš=(š)maš LUGAL-i maniahta* “But now, go up from this country, the Stormgod has handed you over to the king” KUB 29.1 i 39-40 (rit., OH/NS), ed. Kellerman, Diss 12, 26 (“Maintenant montez de ce pays!”), Marazzi VO 5:150f., tr. ANET 357, cf. *maniaħħ- 2, 3, pai- A; [n]u=šši peran ša-ra-a KASKAL-ši ītten* “Go up before him on the road” KUB 23.77:18 (treaty w. Kaška, MH/MS), tr. Kaškäer 119 □ the *peran* is postpos. governing the -ši, while the *ša-ra-a* is a preverb; cf. 1 a 33’ (*pai-*), below.

**23’** š. *kallišš-* “to call up”: *dInlaraš=a=zz unut=tat n=ašta MUŠIlluyanka[n] hantešnaz ša-ra-a kal-lišta* “Inara dressed herself up and called the Serpent up out of the hole (in the ground)” KUB 17.5 i 4-6 (Illuy. myth, OH/NS), ed. Beckman, JANES 14:13, 18, tr. LMI 51, Hittite Myths<sup>2</sup> 12; cf. *šarā w. ȝhalzai- 1 a 13’, above and mema- 1 a 30’, below.*

**24’** š. *karp-* “to lift up”: *nu mahhan kī hūman handānzi nu GiŠBANŠUR.HI.A ša-ra-a karpanzi n=aš=kan KÁ.GAL-TIM ŠA URU Tawiniya katta pēdanzi* “And when they arrange all this, they lift up tables and carry them down to the Tawiniya Gate” KUB 15.31 i 12-14 (evocation rit., MH/NS), ed. Haas/Wilhelm, AOATS 3:150f., cf. scenes on the İnandık vase, T.Özgür, TTKYayın V/43:94-95, Fig. 64 nos. 28, 29; *nu DINGIR-LUM ša-ra-a karpanzi n=an INA É DINGIR-LIM arha pedanzi* “They lift up (the statue of) the deity and carry it home to the temple (from the *hūwaši* stone, where it had been entertained)” KUB 17.35 iii 15-16 (cult inv., NH), ed. Carter, Diss. 130, 143.

**25’** š. *kašdupai-* “to spoon/ladle? up”: *namma=kan LÀL ȳ.GIŠ=ya ša-ra-a kašdupaizzi n=at=šan ȝuprušhiya peššiyazzi* “Next s/he spoons/ladles(?) up honey and vegetable oil and drops them on/in the *ȝuprušhi*” KUB 15.42 iii 9-11 (rit., MH/NS); cf. KBo 23.46 rev. 9; [...] *šer papparšzi šer=a=š[šan ...] / [... š]a-ra-a kašdupanda šer [...]* “He/she sprinkles [...] on top; and on top [he/she ...-s ...] The things which had been *kašdupai*-ed (spooned/ladled?) up [he/she ...-s] on top” KBo 12.122:8-9 (rit. frag., NS).

## šarā B 1 a 26'

**26'** š. *lahhiyai-* “to go up (against someone) on a campaign”: *mānn=a=šši LUGAL KUR <sup>URU</sup>Hatti ša-ra-a lahhiyai*zzi “And if the king of Hatti goes up against him on a campaign” Bronze Tablet i 62 (no parallel to this line in KBo 4.10), ed. StBoT Beih. 1:12f. (“gegen die(se) hinauf zu Felde zieht”); this passage should be added to CHD *lahhiyai-* (p. 9) as a unique ex. w. prev. šarā.

**27'** š. *leššai-* “to gather up(wards)": (He digs) EGIR-ŠU=ma=za <sup>GIŠ</sup>šatta <sup>GIŠ</sup>MAR <sup>GIŠ</sup>hūpparann=a dāi *nu=kan ša-ra-a līšaizzi* “Afterwards he takes a šatta, a spade and a hūppara-vessel, and he gathers up (the loose soil, stones, etc. from the holes)” KUB 15.31 ii 13-15 (evocation rit., MH/NS), ed. Haas/Wilhelm, AOATS 3:156f., cf. *leššai-* b.

**28'** š. *lukke-* “to ignite”: [... š]a-ra-a *lukit* Bo 6405 ii 8 (rit. of Alliturahī), translit. ChS 1/5:172, Haas/Thiel, AOAT 31:292 □ an idiomatic usage (see below 4) for š. *lukke-* “to burn up” is possible as well.

**29'** š. *mannikuwahh-* “to make reach up to”: see KBo 32.14 rev. 42 (myth, MH/MS) in bil. sec. above.

**30'** š. *mema-* “to speak up(wards)” (opp. of *kattanda*); cf. šarā w. *halzai-* (1 a 13') and *kalliš-* (1 a 23') above: (In a funerary ritual:) *nu=kan šuh[h]az kattanda* 6-ŠU *memai ša-ra-a=kan* 6-ŠU *mem[ai]* “(one) speaks six times down from a roof, and (another) speaks (back) up (to him) six times” KUB 30.28 rev. 8-9 (rit. for Ḥamrišhara, pre-NS), ed. HTR 96f.; cf. w. *kattan šarā*, 1 c 4' b', below.

**31'** š. *nai-* “to turn upward”: *pattar=ma* IGI. ḤI.A-wa *ša-ra-a nai* “But the basket she turns holes (lit. eyes) upward” KUB 9.6 i 3-4 (rit., MH/NS), translit. Otten, LTU 37, see *nai-* 1 a 8', 2 b 3', and cf. 1 b; for turning the horn of the moon upward to heaven KUB 29.11 ii 9 see *nai-* 2 c 2'; for KBo 30.61 rev.? 3-4 (fest. frag.) see š. *šakniya-* 1 a 42'. For a different usage see 2 m, below.

**32'** š. *ninink-* “to get moving up(wards)": obj. workers, cattle, sheep and equids: [(*n=a*)*t=kan* URU-*ri*] *ša-ra-a nininkan[du]* “Let them move the[m] up [into the city]” KUB 13.1 i (21-)22 (*BĒL MADGALTI*, MH/MS), w. dupl. KUB 40.57 i 6, ed. StMed. 14:76f., THeth 20:255 n. 966, tr. McMahon, CoS 1:222, cf. *ninink-* 2 a 2'.

## šara B 1 a 35'

**33'** š. *pai-* “to go up”: *nu INA <sup>URU</sup>Zippašna pāun nu=kan <sup>URU</sup>Zippašnan GE<sub>6</sub>-az=pat ša-ra-a pāun* “I went to Zippašna and I went up Zippašna that same night” KBo 10.2 ii 48-50 (annals, Ḥatt. I/NS), ed. StMed 12:62f., Imparati, SCO 14:50f. (Akk. verb — probably a form of *elū* — is in lacuna in KBo 10.1 obv. 47-48); *mān <sup>LÚ</sup>UBĀRUM=ma kuedani uizzi [(n=aš mān) INA] É.DINGIR-LIM ša-ra-a pāuwaš* “If a foreigner comes to someone, and if he is entitled to go up t[o] the temple (lit. he is one of going up)” KUB 13.5 ii 11-12 (instr. for temple officials, pre-NH/NS), w. dupl. KUB 40.63 i 17, ed. Süel, Direktif Metni 34f.; *nu=kan INA ḤUR.SAG A[rinn]anda GİR-it ša-ra-a pāun* “I went up onto Mt. Arinnanda on foot” KUB 14.16 iii 13-14, ed. AM 54f. iii 44; *man=kan ḤUR.SAG Tehšinan ša[-ra-a] pāun* “I would have gone u[p] Mt. Tehšina” KUB 19.37 iii 49, ed. AM 176f.; cf. also ibid. iii 52-53, ed. AM 178f.; *nu=kan LUGAL-uš šuhhi ša-ra-a paizzi* “The king goes up to the roof” KUB 6.45 i 9 (prayer to Tešub of Kummanni, Muw. II), ed. Singer, MuwPr 7, 31; (When Anu finished speaking) *n=aš=šan ša-ra-a AN-ši p[ait]* “he fl[ew] (lit. went) up to heaven” KUB 33.120 i 37 (Song of Kumarbi, NH), ed. Kum. \*3, 7, tr. Hittite Myths<sup>2</sup> 43, LMI 130; *LUGAL-uš=šan / [halm]aššuitti ša-ra-a paizzi* “The king goes up onto the throne dais” VS 28.10 i 8-9; cf. *pai-* A 1 e 4'-5', j 25'-26', cf. also 1 a 22'.

**34'** š. *paddai-* “to dig up”: *daganzipušš=a ša-ra-a paddānz[i]* “They dig up the dirt floors (lit. grounds)” KBo 24.93 iii 19 (fest. frag., NS), ed. *padda-* A 1 a, THeth 12:31f.; *taknaz=kan kuit ša-ra-a padd[ait] n=at=kan ābiya anda] peššikzizzi nu kiššan mema[i]* “What she [has] dug up from the earth, she throws [into the pit] and says as follows”: KUB 17.27 ii 6-7 (rit., MH?/NS), tr. ANET 347 (differently); [...] / *ša-ra-a paddāi* KUB 59.59 iii 8-9 (rit. frag.).

**35'** š. *pē ḥar-* “to deliver up into”: *IŠTU NINDA KAŠ.GEŠTIN INA É.DINGIR-LIM hūman ša-ra-a pē ḥarten* “Deliver everything up into the temple including the bread (and) beer(-)wine” KUB 13.4 i 60 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 150f. (“Of the bread, beer, (and) wine carry everything up into the temple”), AlHeth 218 (“keep everything in readiness up in the temple”), Süel, Direktif Metni 32f. (“tapinakta ... sununuz”), tr. McMahon, CoS 1:218 (“keep all ... up in the temple”).

## śarā B 1 a 36'

## śarā B 1 a 41' b'

**36'** š. *pēhute-* “to lead up”: <sup>m</sup>DUMU-MAH. LÍL!-*in pararahhiš ša[-ra]-[a]* URU-ya *pēhute[t]* “He chased DUMU-MAH.LÍL (and) led (him) up to the city” KBo 3.60 ii 9-10 (cannibal tale, OH/NS), ed. Güterbock, ZA 44:106f., Soysal, VO 7:118 n. 38, cf. *pararahhiš; nu=kan* LÚ.MEŠ IGI.NU.GÁL.HI.A *hūmantes* URUŠ*Šapinuwa ša-ra-a pēhuter* “They led all the blind men up to Šapinuwa” HKM 58:6-7 (letter, MH/MS), ed. HBM 230f.; cf. HKM 24:50, ed. HBM 158-63; *BĒLI=Ni=wa=nnaš lē harniki nu=wa=nnaš=za B[(ĒLI)]=Ni* īR-anni dā *nu=wa=nnaš=kan* URU*Hattuši ša-ra-a pēhute* “Our lord, do not destroy us! Take us, our lord, into your service and lead us up to Hattuša” KUB 14.16 iii 17-18 (ann., Murš. II), w. dupl. KUB 14.15 iii 47-48, ed. AM 56f.; cf. KBo 5.4 rev. 51 (Targ.).

**37'** š. *penna-* “to drive up”: [nu=za m]ahhan ABU=YA wa[l]uwār aušzi [nu=kan INA] <sup>URU</sup>Tu~wanuwa ša-r[a]-a pennai “[And w]hen my father saw the a[tt]ack, he drove up [to] the city Tuwanuwa (hist. pres.)” KBo 14.3 iv 39-40 (DŠ), ed. Güterbock, JCS 10:77; aši=ma <sup>HUR.SA[G]ARI</sup>nnandaš mekki nakkiš ... namma=aš me[k]lki parkuš warhuišš=aš nam~ma=aš <sup>NA</sup>pērunanz[(a nu=kan I)]ŠTU ANŠE.KUR.RA.MEŠ ša-ra-a pennumanzi UL kišat (var. DÙ-ri) “That Mt. Arinnanda is very steep ... furthermore, it is very high, it is densely forested, and furthermore it is rocky. Driving up with chariots (lit. horses) was impossible” KUB 14.16 iii 7-10, w. dupl. KUB 14.15 iii 39-41, ed. AM 54f.; *nu=kan* IŠTU [(ANŠE.KUR.R)JA. MEŠ kuit ša-ra-a pennumanzi UL kišat KUB 14.16 iii 11-12, w. dupl. KUB 14.15 iii 42-43, ed. AM 54f.; [<sup>d</sup>UT]U BĒL=YA kī GIŠ-ru mahhan waš[ān] / [n=at mahly]an ša-ra-a GIŠtarša pennian har[zi] “[O Su]ngod, my lord, just as this tree is cover[ed and ju]st as [it] has driven up shoots(?)” KUB 12.58 iv 17-18 (Tunnawi’s rit., NH), ed. Tunn. 22f.

**38'** š. *pippa-* “to turn over (upon/on top of)": [...]aštan ša-ra-a pippanzi “They turn over the bedding” KBo 24.26 overrun from the obv. written between iii 18 and 19 (festival fragment, MS); *nu=d'du=ššan idalu-watar kuiš ša-ra-a pippaš* “Who turned evil over upon you, (now I will draw it away from you and throw it away, I will throw it (back) upon the man who caused the sorcery)” KUB 24.14 i 25 (rit., NH), ed. StBoT 3:145 n. 23; (“The cook takes up plain stew (TU<sub>7</sub> pittalwan) from the pot and places it in front

of the priest”) *n=ašta* <sup>UZU</sup>I ša-ra-a *pippai n=at=šan katta ANA* <sup>DUG</sup>DÍLIM.GAL MUŠEN *hand[aizzi]* “He turns animal fat over (on top of the stew) and arrang[es] it (i.e., the stew, with the fat on top) down on a bowl (in the shape of) a bird. § (Temple personnel are standing there; they eat before the god; but no one else eats)” KBo 23.67 iii 8-9 (Hurr. rit., NS); cf. KBo 23.23 obv. 26 (Alliturahji’s rit., MH/MS), ed. Haas/Thiel, AOAT 31:206f. (“stülpst sie [hoc]h”); for the idiom (<sup>TÚG</sup>)*šeknun* šarā *pippa-* (a gesture with legal implications) see *pippa-* 2, *šeknu-* j and Prechel, FsPopko 281.

**39'** š. *peda-* “to carry up”: (The guards give the spears which they are holding to the šalašha-man of the chair; when the light cart returns home, the šalašha-man gives the spears to the gatekeeper) *n=at=kan* Éhilamni ša-ra-a *pēdai* “and he carries them up to the portico” IBoT 1.36 iii 62 (instr. for *MEŠEDI-*guards, MH/MS), ed. AS 24:30f.; *n=at* *išpantaz* ša-ra-a šuhha *pēdai* “At night he carries them (sc. a spindle whorl and the stem of a reed) up to the roof” KUB 7.1 ii 18-19 (Wattiti’s rit., NH), ed. Kronasser, Die Sprache 7:149, 151; <sup>d</sup>ninattanniš=ma=kan TUR.TUR-TIM GIŠ-rui ša-ra-a *pēdanzi* “But the small breads (in the shape) of Ninatta (and Kulitta) they carry up to the woods/tree” KUB 10.63 vi 5-6 (winter fest. for *IŠSTAR* of Nineveh, MH?/NS), ed. <sup>d</sup>ninattanni- a; cf. *peda-* B 1 a 1' b' 21’.

**40'** š. *pittenu-* “to whisk (something) up and away”: [... <sup>LÚ.M</sup>EŠKISAL.LUH ša-ra-a *pitten[u...]*] KUB 16.6:9 (oracle question, NH).

**41'** š. *šai-/šiye/a- — a'* “to thrust/send up branches”: GIŠGEŠTIN=wa mahhan katta šürkuš ša-ra-a=ma=wa GIŠmahluš šiyyaizzi LUGAL-š=a MUNUS.LUGAL-š=a katta šürkuš katta=ma (dupl. ša-ra-a[=ma]) GIŠmahluš šiyanu “Just as the grape-vine sends down roots and sends up shoots/branches, so may the king and queen send down roots and send down (var. better: up) shoots/branches” KUB 29.1 iv 13-16 (foundation rit., OH/NS), w. dupl. Bo 3612 iv 1, ed. Kellerman, Diss. 19, 31, Marazzi, VO 5:160f., cf. (<sup>GIŠ</sup>)*mahla-*b, šāi- B 6.

**b'** “to put headgear up on”: (“A palace servant gives garlands of *anu*-plant to the chief of the palace servants”) *n=at* LUGAL-i MUNUS.LUGAL=ya ša-

## šarā B 1 a 41' b'

## šara B 1 a 47' c'

*ra-a ANA DUMU.MEŠ LUGAL=ya=ššan šiyanzi* “and they put them up on (the heads of) the king, the queen, and on the royal princes” KUB 2.3 ii 48-50 (KILAM fest., OH/NS), translit. StBoT 28:65, cf. StBoT 27:79.

**42'** š. šakniya- “to anoint upwards(?)”: [...] / ša-ra-a ī-anzi [...] KBo 30.61 rev.? 3-4 (fest. frag., MS), translit. DBH 2:86; cf. šakniya- b; or is this *ni-an-zि* from *nai-*, so Wegner, ChS I/3-1:145 (only translit.)?, cf. 1 a 31', above.

**43'** š. šakuwai-/šakuwaya- “to look up(wards)": ("O Sungoddess of the Earth, we keep taking this ma[tter ... ]") kī É-er kuwat tuḥ̄aitt[...] ša-ra-a nepiši kuwat šakueškiz[zi] “Why does this house gasp? Why does it(?) continually look up to heaven (for help?)?” KUB 7.41 obv. 10-11 (rit., MH/MS or early NS), ed. Otten, ZA 54:116f., šakuwai- C 2 a.

**44'** š. šakuniya- “to well/bubble up”: zik=kan maḥjan šaku<ŋ>iš GE<sub>6</sub>-az KI-az purut EGIR ša-ra-a šakunieškiši “As you, O spring, keep welling up mud back from the Dark Earth, (in the same way remove evil uncleanness from the limbs of this person, the patient)” KUB 12.58 i 12-13 (Tunnawi's rit, NH), ed. Tunn. 6-9 i 36-37, for further context see *mudai-* 2 and *šak(k)uni-* A/šakuniya- A.

**45'** š. šalai-, šaliya- “to drag up”: (The bear-men go to the pond) n=ašta UDU.ḤI.A-uš luliyaz [š]a-ra-a šaliyanzi “and drag the sheep up from the pond” KUB 58.14 rev. left col. 23-24 (OH/NS); cf. šallannai-/šalai- C/šaliya- d.

**46'** š. šunna- “to fill up”: (“[He] picks [up] a silver libation vessel and libates three times before the šura-s and three times before the stones §”) UGULA LÚ.MEŠ GIŠBANŠUR kaluhit (var. kaluhat) ša-ra-a šunnai LÚGUDU<sub>12</sub> QĀTAMMA šipanti LÚ GIŠBANŠUR kaluhat ša-ra-a šunnai LÚGUDU<sub>12</sub> QĀTAMMA šipanti “The overseer of the table men fills up a (leather) kaluhat, the GUDU<sub>12</sub>-priest libates in the same way, the table man fills up a kaluhat, and the GUDU<sub>12</sub>-priest libates in the same way” KBo 30.54 i 5-8 (autumn fest.), w. dupl. ABoT 13 vi 11-15; cf. KBo 10.2 i 20-21 above, bil. sec.; cf. also KUB 8.80 ii 15. □ the usage of š. šunna- could also be listed as idiomatic under 4.

**47'** š. dā- — a’ “to take up, pick up”: ta āppa ša-ra-a / [(dāi)] nu LUGAL-un šuppiya[hhi] “He

picks up (the pine cone) again (from the water) and sanctifies the king (with it)” KUB 34.123 i 10-11 + KBo 21.25 i 40-41 (rit., OH/MS), w. dupl. KBo 17.11 i 24 + KBo 30.29:3-4 (OS), ed. StBoT 12:14f., for the dupl. cf. StBoT 25:65, Alp, Tempel 210f.; EGIR-az=ma=za LÚ.KÚR URU Gasgaš GIŠTUKUL dān namma ša-ra-a dāš “But behind (my back) the Kaškaean enemy took up (his) weapon once again” KUB 19.10 i 16-17 (DŠ frag. 13), ed. Güterbock, JCS 10:65; [(āg)]gatiuš=ma=wa kuiē[š išpariškimi] / [(a)]pāš=ma (var. + =war)= aš ša-ra-a d[āi] (nu=war=aš=kan) ÍD-i anda] / išhūwaiškizzi “He takes up the hunting nets that I (the hunter) spread and casts them [into the river]” KBo 10.47c i 24-26 (Gilg., NH), w. dupl. KUB 8.56:12-14, rest. from KBo 10.47c i 17, w. dupl. KUB 8.56:4-5, both translit. Myths 123, tr. Beckman, in Foster, Gilg. 158; (“The river carried them (the children) to the sea in the land of Zalpuwa”) [DING]IR.DIDL-š=a DUMU.MEŠ-uš A.AB.BA-az ša-ra-a dāer “And the deities took the children up from the sea (and raised them)” KBo 22.2 obv. 4-5 (Zalpa tale, OS), ed. StBoT 17:6f.; (“I went to Zalpa and destroyed it”) nu=šši DINGIR.MEŠ=ŠU ša-ra-a dahyun “and I took up its gods. (I gave three MADNANU-chariots to the Sungoddess of Arinna)” KBo 10.2 i 10 (ann., Ḫatt. I/NS), ed. StMed 12:32f., Imparati, SCO 14:44f.; cf. ibid. iii 4-5; (“I destroyed these lands”) aššu=ma=šši ša-ra-a dahyun “I took up their (lit. its) goods (and filled up my house with goods)” KBo 10.2 i 19-20, ed. StMed 12:36f.; cf. ibid. iii 8-9.

**b'** “to take (control) over”: (The Hittite king writes to the Assyrian king: “You approached the east and made Mt. [...] your boundary; you approached the west”) nu=za ŠA mŠuppiluliuma GIŠTUKUL tarhan[duš] ŠA DINGIR-LIM arkam~manaš URU.DIDL.ḤI.A ša-ra-a datta “and you took over the cities of the god's tribute, (those formerly) vanquished (by) the weapon of Šuppiluliuma; (now what more will you write?)” KBo 18.24 iv 7-9 (letter, NH), ed. Heinhold-Krahmer, AfO 35:100, THeth 16:242f. (both reading *tarhan* as complete).

**c'** “to elevate politically”: nu=mu ABU=YA DUMU-an ša-ra-a dāš nu=mu ANA DINGIR-LIM īR-anni pešta “Then my father took me up (as) a child and gave me to the goddess for service” KBo 3.6 i 15-16 (Apology of Ḫatt. III), ed. StBoT 24:4f. i 17-18; (Since at this time my brother had no son

## šarā B 1 a 47' c'

## šara B 1 a 52' c'

qualified to succeed)  $[(nu\ mU)]rhi\text{-d}U\text{-an}$  DUMU<sub>M</sub>[<sup>UNUS</sup>(EŠERTI)] ša-ra-<sup>a</sup>l dahhu[n (n=an I)N(A KUR URU<sup>KÙ</sup>.BABBAR-ti)] EN-anni [(t)ittanunun] “I took up Urhi-Teššub, the son of a secondary wife, and i[nstalled] him in rulership in Ḫatti” KUB 19.64 i 13-15 (Apology of Ḫatt. III), w. dupl. 1194/v:10-11 (StBoT 24 Taf. IV) + KUB 19.68 iii 2-3 + KUB 19.65 iii 2-3, ed. StBoT 24:20f.

**48'** š. *dai-* “to place up on”: (The Stormgod has handed you [trees] over to the king) *nu=šmaš=šan ša-ra-a KIN-ti tianzi šumašš=a šer hūinuzzi* “and they will place the symbols of rule(?) on you, and he (i.e., the king) will make you run (across) above (as rafters), (and they will pronounce spells up into you)” KUB 29.1 i 40-41 (foundation rit., OH/NS), ed. (differently) Kellerman, Diss. 12, 26, Marazzi, VO 5:150f. □ *KIN-ti* probably = *aniyatti* “regalia” a collective in -i rather than a loc.; even interpreting *KIN-ti* as collective acc., one could translate *aniyatti* as “equipment (for harvesting the timber)” here.

**49'** š. *tamašš-* “to press, push up”: *nu=za URUDUŠU.A [... š]a-ra-a tamāšdu* “Let him/her push up(?) [...] the chair” KUB 33.66 i 15-16 (OH?/MS), ed. Groddek, ZA 89:37, 39 (“Und [den] Stuhl [...h]inauf bedränge er!”); because of the length of line 16 there may have been two sentences here.

**50'** š. *tarna-* “to let (come/go) up”: (Himuli of Tapikka wrote to the king:) 100 ÉRIN.MEŠ GIBIL=wa=kan INA <sup>URU</sup>Gašipura ša-ra-a *tarnaḥḥun* “I have let 100 new troops (go) up to Gašipura” HKM 31:5-7 (MH/MS), ed. HBM 174f. (“habe ich nach Gašipura hinauf gelassen”); cf. HKM 36:32-33, HKM 45:16-17 (*šarā tarnaddu*); cf. HKM 43:3 below, 1 a 55’ (s.v. *uwate-*); (If ...,) *nu=za=kan* URU-ri ša-ra-a *apūn tarnai* “and (if) he lets that (person) (come) up into his city” KUB 23.72 obv. 34 (Mita, MH/MS), ed. Catsanicos, GsNeu (forthcoming), tr. Gurney, AAA 28:34, Beckman, DiplTexts<sup>2</sup> 162; cf. *nu=wa URUDUzakkiuš karpu* *nu=wa=kan* MUNUS ŠU.GI ša-ra-a *tarnaṭu* “Let him lift the bolts and allow the Old Woman (to come) up” KUB 34.45 + KBo 16.63 obv. 9 (dep., MS), ed. StBoT 4:50f.; cf. KUB 13.1 i 27-28; *n=aš=kan* (var. *nu=ššan*) ša-ra-a (var. UGU) *tarni* “And let them (i.e., netherworld deities) come up” KBo 10.45 i 45 (rit. for infernal deities, MH/NS), w. dupl. KUB 41.8 i 27 (NS), ed. Otten, ZA 54:120f.

**51'** š. *taškupai-* “to raise a cry”: [...]šan ša-ra-a taškupi[škitten...] “Raise a cry (and send messengers to me)” KUB 31.105:20 (treaty, MH/MS), tr. Kaškær 139 (“empor Geschr[ei(?)]”).

**52'** š. *tiya-* “to stand/get up, arise, step up” (see also 4 i, below) — a’ literal “to stand/get up, arise”: LUGAL-uš MUNUS.LUGAL-ašš=a ša-ra-a *tienzi* “The king and queen stand up” KBo 17.74 i 19 (thunder fest., OH/MS), ed. StBoT 12:12f.; *n=e ša-ra-a tīlēn̄lzi nu āppa tienzi n=e aranda* “They stand up, step back, and (then) they remain standing” KBo 20.12 i 6 (OS), w. dupl. KBo 17.74 i 5 + ABoT 9 i 6 (OH/MS), ed. StBoT 12:10f.; *nu LÚSAGI.A kuiš hašši tapuža paršnan harzi t=aš ša-ra-a tiyazi* “The cupbearer who has been squatting next to the brazier, stands up” KUB 25.1 vi 11-14 (ANDAHŠUM-fest., NS), ed. Badali/Zinko, Scientia 20:98f.; LUGAL-uš 1 NINDA.GUR<sub>4</sub>.RA *paršiya* § ašeššar ša-ra-a *tiyanzi* “The king breaks one thick loaf. The assembly stands up” KUB 11.13 v 24-25 (ANDAHŠUM-fest., NS); *sumeš=a=šši peran ša-ra[-a tiy]atteni* “You shall rise up before him (to oppose him)” KUB 13.27 obv.! 16 + KUB 23.77:5 (Kaška treaty, MH/MS), tr. Kaškær 118; dIŠTAR-iš=kan [(w)alliw(alliyaš tiyat nu AN)]A ŠEŠ=ŠU (var. 2 A[THUTI=Š]U) *peran ša-ra-a tiyat* (var. *uiyat*) “And boldly(?) IŠTAR took a stand, and before her brother (var. two b[rothers]) she stood up (var. sent)” KUB 33.92 iv 10-11 (Song of Ullik., NH), w. dupl. KUB 33.113 i 7-9 + KUB 36.12 i 20-22, ed. Güterbock, JCS 6:10-13 w. nn. d and 19, cf. š. *uiya-*, below, 1 a 56’.

b’ “to step up”: MUNUS.LUGAL=šan <sup>GIŠ</sup>DAG-ti ša-ra-a *tiēzzi* “The queen steps up onto the dais” KUB 27.69 ii 20-21 (fest. of the month, NS) □ the -šan is due to the <sup>GIŠ</sup>DAG-ti.

c’ “to set out”: <sup>m</sup>Aziraš=ma LUGAL K[UR] U[RU]Amurr*i* IŠT[U ZA]G ŠA<sup>1</sup> [KU]R <sup>URU</sup>Mizri ša-ra-a *tiyat n=[aš=za AN]*A dUTU=ŠI LU[GAL KUR URU<sup>H</sup>]atti ḪR-nahtat “Aziru, king of Amurru set out from the borderlands of Egypt and subjugated [himself t]o My Majesty, ki[ng of Ḫ]atti” KBo 10.12 i 18-19 (Aziru treaty, Supp. I), ed. Freydank, MIO 7:359f., 367 (“machte sich von der [Gren]ze ... auf”), tr. DiplTexts<sup>2</sup> 37 (“came up from the gate of Egyptian territory”); *mān KUR-TUM kuitki našma LÚMUNNABTUM ša-ra-a tiēzzi n=at INA KUR URU* Ḫatti iyattari “If any land or fugitive sets out and comes to the Land of Ḫatti” KBo 5.9 iii 12-14

## šarā B 1 a 52' c'

(Dupp., NH), ed. SV 1:20f. (“Wenn irgendein Land oder ein Flüchtling sich aufmacht”), tr. DiplTexts<sup>2</sup> 62 (“If some population or fugitive sets out”); *nu=wa ša-ra-a tīya nu=wa INA KUR Ḫatti arha īt* “Set out and go off to the land of Ḫatti” KUB 14.3 iii 64-65 (Tawagalawa letter, NH), ed. AU 14f. (“mach dich auf”).

**53'** š. *tittanu-* (see also 4 j. below) — **a'** “to erect”: *n=at ša-ra-a tittanuandu* “Let them erect it (i.e., an old stela which has fallen down)” KUB 13.2 iii 2 (*BĒL MADGALTI* instr., MH/NS), ed. StMed 14:144f., Dienstanw. 46, tr. McMahon, CoS 1:224.

**b'** “to make (someone(?)) stand up”: *mān[=an wem]yaši n=an QĀTI<sup>HI.A</sup>=ŠU GİR.<sup>HI.A</sup>=ŠU šiyā n=aš* (error for *n=an*) *ša-r[a-d] tittanut* “When you [fi]nd [him], sting him on his hands (and) feet and make him(!) stand up” KUB 33.5 ii 5-7 (Tel. myth, version 2, OH/MS), ed. Mazoyer, Télipinu 54, 81, translit. Myth. 39f., tr. Hittite Myths<sup>2</sup> 18 □ alternatively without ! “make them stand up” with the “them” referring to the hands and feet, indicating that they should start moving almost against Telipinu’s will.

**c'** to put up on/in: *takku<sup>GIŠ!</sup>APIN-an LÚ ELLUM kuiški tāi[ēzzi (išħāš=šiš=an] wem)iezzi x=ŠU(?)<sup>GIŠ</sup>appalašša<sup>f</sup>šl ša-ra-a tittanuzzi t[(a G)UD.<sup>HI.(A</sup>]it x...)* “If some free man steals a plow, and its owner finds it, (the owner) shall put [his ...] up on/in the *appalašša-*, and he shall [pull?] with the oxen (or: the m[an shall die] with the oxen)” KBo 6.14 i 11-12 (Laws §121, OH/NS), w. dupl. KUB 29.25:8-9 (OS), ed. LH 110f., cf. Güterbock, JCS 15:70, JCS 16:18, 23 (x cannot be *a*, but perhaps *h[u-it-ti-ia-z]* or L[Ú-aš-a-ki]) □ *GUD.HI.A-it* = comitative inst., apparently some sort of humiliation may have been intended (cf. KBo 10.2 iii 41-42), if not execution as in Law § 166, cf. LH 203 comments. Since the nature of <sup>GIŠ</sup>appalašša- is unknown, the true sense of š. is difficult to determine.

**54'** š. *uwa-* “to come up” — **a'** in general: (Ḫatušili I says regarding his son:) [*mān=aš aššuš*] *n=ašta ša-ra-a ui[škit]taru mā[n=ma=aš pugga]nza tīēzzi ... n=aš=kan ša-ra-a lē ui[šk]litta n[=aš É-ri=ši ēš]du* “[If he behaves himself,] let him come up (to the palace) regularly. But if he misbehaves, ... let him stop coming up. Let him [stay home]” KUB 1.16 ii 33-36 (political testament of Ḫatt. I, OH/NS), ed. HAB 6f., tr. Beckman, CoS 2:79 □ for the inhibitive use of *lē* + “iterative” (-*ske-*) see Hoffner/Melchert, Mem.Imparati 381 §7.1;

## šara B 1 a 55'

(Mursili says: “When I had set Kargamiš in order”) *nu=kan IŠTU KUR<sup>URU</sup>Kargamiš ša-ra-a uwanun nu INA KUR<sup>URU</sup>Tegaramma andan uwanun* “I came up from the land of Kargamiš and came into the land of Tegaramma” KBo 4.4 iii 18-19, ed. AM 124f.; *kue=ma=mu AWATE<sup>MEŠ</sup> UL ištamašteni ammuk=ma=za=at ANA DINGIR.MEŠ arkuwar iyami=pat n=at=mu=kan UN-az* (B: *antuhšaš*) *KA×U-az ša-ra-a uizzi=pat* “What words of mine you do not hear, I will nevertheless make as a petition to the gods, and they will come up from my mortal mouth” KUB 6.45 i 29-31 (prayer, Muw. II), w. dupl. KUB 6.46 i 30-32, ed. Singer, Muw.Pr. 9, 32 (“they merely emerge”); *ša-ra-a=kan uwaši nepišaš dUTU-uš arunaz* “You come up, O Sungod of Heaven, from the sea” ibid. iii 13-14, ed. Singer, Muw.Pr. 20, 39; (“Down in the Dark Earth stand bronze cauldrons. Their lids are of lead and their latches are of iron”) *kuit andan paizzi n=ašta namma ša-ra-a UL uizzi* “What goes in does not come out (lit. up) again. (It perishes therein)” KUB 17.10 iv 16-17 (Tel. myth, OH/MS), ed. Mazoyer, Télipinu 51, 79, tr. Hittite Myths 17; cf. similar KUB 33.8 iii 8-9 (OH/NS); w. *uwa-* ellipsed: *n=ašta pattarpalhiš ÍD-az ša-ra-a taru.-iš* “The (bird named) ‘broadwing’ <came> up from the river *tarwiyyalli-*” KUB 18.5 ii 15 (bird oracle, NH); cf. ibid. iii 8; cf. Archi, SMEA 16:161; cf. also 1 c 2', below; *INA KUR<sup>URU</sup>Tūmmanna=ya kuwapi iyahhat nu=mu namma LÚ.MEŠ ŠU.GI=ya peran ša-ra-a UL uēr* “When I marched to the land of Tummannा, even the elders did not come up before me again” (or “no longer came up before me”) KBo 5.8 iv 10-12 (ann., Murš. II), ed. AM 160f., cf. 1 a 9', above.

**b'** “to rise (dough)”: (“They hold up before the ‘owner of the house’ the linen cloth of the deity with which the kneading troughs had been covered”) *nu<sup>DUG</sup>išnuruš aužsi mān=kan ÍB.TAK<sub>4</sub> ša-ra-a uwan* “he looks at the kneading troughs (to see) whether the leftovers have risen” KBo 15.33 ii 33-34 (rit. of Storm-god of Kulišna, MH/MS), ed. AlHeth 136, 145f., HED 1-2:384, Glocker, Kulišna 68f., cf. *putkiya-*.

**55'** š. *uwate-* “to bring up”: *ABI LUGAL IŠPUR š=an ša-ra-a uwate* “The father of the king sent (word), and they brought him (sc. the miscreant) up (to the palace)” KBo 3.34 i 13-14 (anecdotes, OH/NS), ed. Dardano, L’aneddoti 32f., Soysal, Diss. 11, 83; *ÉRIN.MEŠ GIBIL mahhan ša-ra-a uwate* “When they brought

## šarā B 1 a 55'

up the new troops” HKM 43:3 (letter, MH/MS), ed. HBM 194f.; cf. ibid. 8-10, 13; cf. HKM 31:5-7, above, 1 a 50’; cf. also KUB 14.15 ii 9, ed. AM 48f., KBo 5.8 iv 19-20, ed. AM 162f.

**56'** š. *uiya-* “to chase/send up”: *nu LÚ.KÚR hullanun n=an=kan INA ḪUR.SAG Elluriya ša-ra-a uiyanun n=an=kan kuwaškinun* “I defeated the enemy, chased him up onto Mt. Elluriya, and started killing them (-ške-form)” KBo 5.8 iii 29-31 (ann., Murš. II), ed. AM 158f.; cf. KUB 33.113 i 7-9 + KUB 36.12 i 20-22 with dupl. KUB 33.92 iv 10-11, and cf. KUB 13.27 obv.! 16 + KUB 23.77:5, both above, 1 a 52’ a’.

**57'** š. *ūnh-* “to suck up(wards)": (The queen saw in a dream someone like her father again alive) *nu=wa=kan \šaruntin mān kuin[kil annallin ŠA ABI ABI=YA* (eras.)«KUR» *ša-ra-a ūnheškizzi nu=war=an=kan ūhta* “He was as it were sucking up some ancient spring of my grandfather, and he sucked it” KUB 31.77 i 10-12 (dream and vow text, NH), ed. de Roos, Diss. 266, 404 (“...wekte hij tot leven, en hij voerde hem als het ware”), 408 n. 3.

**58'** š. *up-* “to rise”: *mān=ašta karūwarwar dUTU-uš nepišaz ša-ra-a ūpzi* “When early in the morning the sun rises through the sky” KUB 31.127 + KUB 36.79 i 39-40 (prayer, OH/NS), ed. Güterbock, JAOS 78:240 □ for the perative abl., see Melchert, Diss. 157, 208f., 292-295, 315-317, 361, 387f.; cf. also *dUTU-uš ša-ra-a ūpta* KUB 31.147 ii 18; cf. also KUB 10.92 vi 14 and KUB 13.4 iii 71-72 (below, b), where *ūpzi* is perhaps ellipsed.

**59'** š. *uda-* “to bring”: *nu=kan URU NeriqqaN URU-an NA<sub>a</sub>!-ku-un GIM-[an] ħalluwaz witaz ša-ra-a udahlu[n]* “I brought the city of Nerik up like an *aku*-stone(?) from deep waters” KUB 21.19 iii 16-17 + 1303/u rev. 11-12 (prayer of Hatt. III and Pud. to Sungoddess of Arinna), ed. Sürenhagen AoF 8:94f., tr. Hittite Prayers 99; *nu mān uwatteni n=ašta[ ūtšu] ša-[ral]-a udatten* “And when you (gods whom I have invoked) come (up from the netherworld), bring up good things” KBo 7.28:40 (prayer to the Sungoddess of the Earth, OH/MS); *[LÍL-ri]l=ma=kan weši iya[ta=yla hamešhanza UGU udai* “But spring brings up pasture-grass and luxuriance in the countryside” KBo 12.73 obv.? 3-4 (hymn to Adad, NH), ed. Laroche, RA 58:73, 75 (=18-19), cf. Goetze, JCS 18:91.

## šara B 1 c 2'

**60'** š. *watku-* “to leap”: *dU-aš=kan GIŠtiyaridaš ša-ra-a gagaštiyaš mān watku* “The Stormgod leaped up into the chariot like a *gagaštiya-*” KBo 26.65 = KUB 33.106 iv 21 (Ullik., NH), ed. Güterbock, JCS 6:30f.; *[mā]n UN-ši ŠÀ-ŠU ša-ra-a watkuitta* “if a man’s heart/innards leap up” KUB 30.67:6 (shelf list, NH), ed. CTH pp. 171f., StBoT 5:194; cf. [...] *u]ttar kuitki [š]a-ra-a watkutta* HKM 64:13-15 (letter, MH/MS), ed. HBM 240-243 □ for a similar usage w. INIM see š. *išpart-* 1 a 21’ c’.

**61'** š. *widai-* “to bring up(wards)": *fAmmattallan kuit DUMU.MUNUS GAL INA É.GAL-LIM karuššiyantili ša-ra-a widāit* “Because the Great Daughter secretly brought Ammattalla up (in)to the palace” KUB 22.70 obv. 72 (oracle question, NH), ed. THeth 6:76f.

It will be noted that *šarā* as a preverb w. verbs of movement often associates with locations customarily “up,” such as heaven (*iyannai-* KUB 24.8 ii 10-12, *mannikuwaḥḥ-* KBo 32.14 rev. 42), mountains (*pai-* KUB 14.16 iii 13-14, *penna-* KUB 14.16 iii 7-10), roof tops (*pai-* KUB 6.45 i 9, *peda-* KUB 7.1 ii 18-19), and cities (built on mounds) (*iya-* KBo 10.12 iii 8, KBo 5.3 + KUB 40.35 iii 61, KUB 21.29 ii 6-8, *ninink-* KUB 13.1 i 21-22, *pehute-* KBo 3.60 ii 9-10, HKM 58:6-7, *penna-* KBo 14.3 iv 39-40, *tarna-* KUB 23.72 obv. 34).

**b.** adverb: *nu=ššan KASKAL.MEŠ ša-ra-a [ø] / [arpūwa]nteš namma=at warḥūiš* “The roads up (the mountain to Timmuḥala) are [ste]ep(?) and furthermore they are rough” KUB 19.37 ii 5-6 (ann., Murš. II), ed. AM 166f., rest. from KUB 19.37 iii 50, ed. AM 176f.

**c.** in combination with another preverb/adverb — **1'** *āppa šarā* “back up”: (“We will go up”) [(U G)IŠUKUR ZAB]AR *āppa ša-ra-a pētumeri* “and we will carry the bro[nze spear] back up” KBo 17.1 iii 16 (rit., OS), w. dupl. KBo 17.3 iii 16 (OS), ed. StBoT 8:30f.

**2'** *āppan šarā* “up behind, up from behind”: *mān tarwiyalliš tiyazi mān=kan EGIR-an ša-ra-a aššuaz uizzi n=at gimri arahza pānzi* “If it (a bird) appears/approaches(?) *tarwiyalli*, if it comes up from behind from the ‘good’ direction, they go outside to the countryside” KBo 4.2 ii 27-28 (Huwar-lu’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 8:93, 97;

## šarā B 1 c 2'

<sup>URU</sup>Kuwaršauwantaz =ma=šši=kan EGIR-an ša-ra-a (var. <sup>URU</sup>Kuršawantaš[coll.]=ma=kan EGIR UGU) UR.GI<sub>7</sub>-aš <sup>NA</sup>ḥūwaši ZAG-aš “Up behind in the direction of Kuwaršawanta his border is the Stela of the Dog” Bronze Tablet i 31 (treaty, Tudž. IV), w. parallel KBo 4.10 obv. 20-21, ed. StBoT Beih. 1:12f. w. comments on p. 34, translit. Garstang/Gurney, Geogr. 66, w. par. ed. StBoT 38:26f.; cf. *pai-* A 1 e 5', j 26'; (“And on this side, toward Kazzapa, the fort of the father of My Majesty is the border for it”) *edizza=ma=šši* <sup>URU</sup>Tapapanuwaz nu=kan MŪLŪ parkuin kuwapi EGIR-an ša-ra-a uwaši nu šarāzziyat arḥaš “While on that side, in the direction of Tapapanuwa — when you climb up the Bare Peak from behind — the height is its border” KUB 19.37 ii 29-31 (ann., Murš. II), ed. AM 170f.; (“He will kill you”) našma=wa=ddu=za=kan [E]GIR. KASKAL-NI MUNUS.LUGAL kuinkī EGIR-an ša-ra-a tittanuzi “Or, on the return journey the queen will put someone on your tail (lit. set someone up behind you) (and they will kill you)” KUB 54.1 i 28-29 (NH), ed. Archi/Klengel, AoF 12:53f., 58; našma=šši=kan DINGIR.MEŠ UGU DINGIR.MEŠ ŠAPLITI kuiški ḪUL-uwanni EGIR-an ša-ra-a tiyan ḥarzi “If someone has put heavenly deities or underworld deities on his tail for evil purposes” KUB 21.27 + 676/v iii 19-20 (prayer, Ḥatt. III), ed. Sürenhagen, AoF 8:114f. (“oder ob sich ihm irgendeiner der Oberen und Unteren Götter hinter dem Übel aufgestellt hat”), Lebrun, Hymnes 333, 339 (“ou si quelque dieu céleste [ou infer]nal est entré en hostilité envers lui”); n=aš=kan 1-aš 1-edani kunanna EGIR-an ša-ra-a lē kuiški dāi “Let no one put them (i.e., the others) on the other person’s tail to kill (him)” KBo 5.4 rev. 13 (Targ.), ed. SV 1:62f. (“hinterm Rücken ... zu töten unternehmen”), tr. DiplTexts<sup>2</sup> 72 (“secretly try to kill”).

3' awan šarā: (“[When] the entire deity is ascertained, I will plate him (i.e., the statue) all the way (*ank[u]*) [when i]t(?) (i.e., the statue grammatically?), however, is not ascertained”) «nu ANA <sup>d</sup>> nu ANA <sup>d</sup>Šaumatar[i ...] / [...] ḥališšianda awan ša-ra-a DÙ-mi “then for Šaumatar[i] I will make [...-s] plated from the sides up(?)” KUB 15.19 obv.? 9-10 (dreams and vows, NH), ed. de Roos, Diss. 240, 378 (“beroemd maken”), 380 note 3, for preceding context see šakwaššar(a) 1 d; cf. KUB 6.45 + KUB 30.14 iii 71-73, cited 1 a 20', above.

4' kattan šarā — a’ “from bottom to top”: (“Let the moat (Akk. *ḤI'RĪTUM*) be six gipeššar deep

## šara B 1 c 4' c'

and four gipeššar wide. Before it runs full(?) of water”) [GAM?] ša-ra-a IŠTU NA<sub>4</sub> (eras., coll.) *talḥāndu* “let them pave [it from bottom] to top with stones” KUB 31.86 ii 12 (*BĒL MADGALT* instr., MH/NS), ed. StMed 14:110f.:103 (restoring [n=at] rather than [GAM], translit. Laroche, RHA XV/61:127 (differently), tr. Goetze, JCS 13:69 (differently), McMahon, CoS 1:223 (no tr. of [GAM?] šarā), cf. Košak, Linguistica 33:110 (w. coll., against CHD *patalḥai-*), for ibid. ii 11 see HW<sup>2</sup> s.v. *arnu-* 335a □ for *hirēti* as Akk. Iw. in Hur., perhaps in the meaning required here see KBo 32.14 rev. 35, ed. StBoT 32:88f. (= Hitt. *hūtanuš* rev. 41; cf. KUB 31.86 ii 6-7); *kat-ta!-ša-ra-at=kan* NA<sub>4</sub>-ta *wedan* “It was built with stone from bottom to top” KBo 21.22:37 (benedictions for Labarna, OH/MS), ed. Kellerman, Tel Aviv 5:200, 202; (Down in front of the statue of the deity a practitioner opens an *ābi*-pit with a knife) n=an=kan *witenaz* [*kattan?*] ša-ra-a ārrīēzzī “and he washes(?) it (common gender: the deity or the pit?) from [bottom] to top with water (and pours into the pit beer, wine and sweet oil)” KBo 17.94 iii 23-24 (rit., NH).

b’ “up from below”: *takku=kan* UN-an <sup>GIŠ</sup>NÁ-anteš *kattan* ḫša-ra-a šiyanzi n=aš=šan [GÙB-l]a *lagāri* “If the bed-clothes poke a man upwards from below, and he falls out on the left, (that man will become angry)” KUB 29.9 i 26-28 (*summa alu* omens, NH), ed. Güterbock, AoO 18:79f.; *nu=wa=kan* ANA <sup>d</sup>Kuma[rbi ...] / [...] ÍD-za takn]aza GAM-an ša-ra-a eb[u] “Come up from below, [from the river,] from the ea[rth], to Kumarbi” KUB 33.122 ii 4-5 (fragment of the Kumarbi Cycle, MH?/NS), ed. HW<sup>2</sup> E 19f., StBoT 14:50f.; n=aš=kan DINGIR.MEŠ-aš *kuedaš* [...] *namma anda nu kattan ša-ra-a apuš taran[zi]* “And those deities with whom he is, answer (lit. speak) up from below” KUB 30.28 rev. 5-6, ed. Otten, HTR 96f.; cf. w. *mema*-ibid. 7-8, 10-11; cf. also 1 a 30', above; cf. w. *ḥalzai-* KUB 39.49:21, ed. van den Hout, Hidden Futures 43, cf. 1 a 13'.

c’ (figuratively): [nu] <sup>m</sup>[Z]idanta[š A]NA <sup>m</sup>Hantili [katt]an [(ša-ra)]-a ulešta nu ḪUL-lu utt[ar iē]r “Zidanta allied himself with Ḫantili (lit. up from below), and they [did] the evil thing (i.e., regicide)” KBo 3.1 i 31-32 (Tel.pr., OH/NS), w. dupl. KUB 11.1 i 33, ed. THeth 11:18f., tr. van den Hout, CoS 1:195 (differently); n=an=kan GAM UGU=ma lahiyaizzi DINGIR-LUM=an piešti “Shall he attack it (lit. up from below) and will you, O god, give it to him?”

## šarā B 1 c 4' c'

## šara B 2 e

KUB 5.1 i 68 (oracle question, NH), ed. THeth 4:44f. (“von unten nach oben”), tr. Beal, Ktēma 24:45 (“from above and below”).

**d'** (idiomatic) *kattan šarā epp-*“to slander, defame”: see *lala-* 1 a 1' citing (Sum.) ŠÀ.GAR.RA = (Akk.) A-KÍL KAR-ŠÍ = (Hitt.) GAM-an ša-ra-a *kuiš appeškizi* KBo 13.1 iv 19 (lex.), and KUB 40.65 + KUB 1.16 iii 8-9 (political testament of Ḫatt. I, NS); possibly the same as the mng. in 1 c 4' c'; *nu=war=an=kan DINGIR-LIM EN=YA [E]GIR-an [iy(ahhut)] nu=wa=za=kan apēl* (var. *apēlla*) !Él-er GAM-an ša-ra-a ēpdu “Go after him (the offender), O god, my lord! And may he defame/disgrace his house” KUB 13.4 i 65-66 (instr. for temple officials, pre-NH/NS), w. dupl. KUB 40.63 i 12(-13), ed. Chrest. 150-153 (without dupl.), Süel, Direktif Metni 32f. (“altını üstüne getirsin”), 128 (comments), tr. McMahon, CoS 1:218 (“May he seize his house from bottom to top”) □ our restoration *iyaḥhut* based upon KUB 22.70 obv. 37 and limited space in break.

**5'** *peran šarā*: this is not a real double preverb/adverb; rather *peran* and *šarā* operate separately from one another, the former usually as a postposition; cf. w. *ar-* (mid.) KUB 13.4 i 22, below, 3 a; w. *epp-* KBo 4.3 + KBo 19.64 ii 13-14, KUB 21.1 ii 73-74 and KUB 13.1 iv 9, all 1 a 10' a', above; w. *it* KUB 23.77:18, above 1 a 22'; w. *tiya-* KUB 13.27 obv.! 16 + KUB 23.77:5 and KUB 33.92 iv 10-11, above, 1 a 52' a'; w. *uiya-* KUB 33.113 i 7-9 + KUB 36.12 i 20-22; w. *uwa-* KBo 5.8 iv 10-12; or occasionally as a separate adverb; cf. KUB 21.1 iii 50-52 (Alakš., Muw. II), w. dupl. KUB 21.5 iii 66-69, 3 d below; cf. *peran* 3 c, 1 c 1' a', 12 h.

**6'** *šarā katta=ya* “up and down(?)” or “above and below(?)”: KUB 33.120 ii 70 (Song of Kumarbi, MH/NS), tr. Hittite Myths<sup>2</sup> 44.

**7'** *šarā peran (aššuwaz/kuštayaz)*: *n=ašta* TI<sub>8</sub><sup>MUŠEN!</sup> ÍD-az ša-ra-a *peran aššuwaz uit n=aš=kan* ÍD-an āppa *uit* “An eagle came up from the river in front on the good side. And it came back towards the river” KUB 18.5 ii 12-13 (bird oracle, NH); cf. ibid. + KUB 49.13 ii 24-25, 32-33, 36-37, and passim; *namma=aš=kan* ÍD-az ša-ra-a *peran kuš. uit* “Then it came up from the river in front on the *kuštaya-side*” ibid. iii 14; see similarly *n=ašta* ÍD-az ša-ra-a *kalmušiš ḥarranīšš-a peran aššuwaz uēr n=at=kan* ÍD-an āppa *uēr* “A *kalmuši*-bird and an eagle came

up from the river in front on the good side. And they came back towards the river” ibid. ii 44-45 □ ÍD-an is an acc. of direction. Although that usage was no longer productive in NH it was carried over as a technical expression (cf. in MS in KUB 31.101:18).

**2.** above, upon, over, on top (apparently more or less synonomous w. šer)—**a.** w. š. *allappaḥh-* and -kan “to spit on” w. d.-l.: *n=aš=kan ANA ANŠE*. ḤI.A *anda neyanzi nu=šma<š>=kan EN*. SISKUR ša-ra-a *allappaḥhi* “They wind them (i.e., silver beads) about the donkeys, and the sacrificer spits on them” KUB 24.12 ii 8-9 (*taknaš* dUTU rit., NS), ed. Taracha, Ersetzen 88f., see *nai-* 5 a 2' for reading ANŠE.ḤI.A rather than GÌR.ḤI.A, and correct the reading at *lala-* n. 2 c.

**b.** w. *eš-* “to be up”: *kuitman=ma=kan* dUTU-uš *nūa ša-ra-a nu* GIŠnathita išparanzi “While the sun is still up, they spread the beds” KUB 10.92 vi 14-15 (fest. for Teššub, NS); *n=ašta kuitma<n>* dUTU-uš ša-ra-a *nu=za* [hūdāk] war[pd]u “While the sun is up, let him promptly ba[th]e himself. (Let him promptly arrive in the morning at the time the gods eat)” KUB 13.4 iii 71-72 (instr. for temple officials, pre-NH/NS), ed. Chrest. 160f., Süel, Direktif Metni 70f., tr. McMahon, CoS 1:220; (“The water which is outside the city, [do not use(?)] it?”) ša-ra-a=kan *kuit wātar n=at l[ē ...]* “What water is up, do not [use(?)] it (... Bring water for the god’s daily bread only from the Gaurya and Dunnariya forests)” KUB 31.113:3 (instr. frag.?, NS), ed. KN 130f. (“dort oben (in der Stadt ist)”), cf. šaklai- 2.

**c.** w. *eš-* “to take a seat above, sit down above”: INA 3 KASKAL-NI=ma=za LÚSANGA GIBIL [ANA?] LÚSANGA LIBIR-RU ša-ra-a *ešari nu=šmaš* KÚ-zi NAG-zi “On the third time the new priest takes his seat above the old priest. They eat and drink” KUB 17.35 i 26-27 (cult inv., NH), ed. Carter, Diss. 124f., 138 (“sit up”).

**d.** w. *hat-* “to dry up”: ša-ra-a=ma GIŠ-ru *hazašta* “Above, the tree dried up” KUB 12.62 obv. 8 (myth, pre-NH/NS).

**e.** w. *huek-* “to slaughter over”: (“They spread out ... foliage...”) *namma=an=šan* GIŠlahhurnuziaš ša-ra-a *ḥukanzi* “Then they slaughter it over the foliage” VBoT 24 ii 35-36 (Anniwyani’s rit., MH/NS), ed. Chrest. 110f. □ on the hypothesis that this means with the neck turned

## šarā B 2 e

upwards see Hoffner, JBL 86:399, and Gurney, Schweich 30; *nu=ššan* MÁŠ.GAL.ŠIR <sup>GIŠ</sup>*laḥhurnuziyaš ša-ra-a ḥūkanzi* KBo 17.105 iii 28 (MH/MS); cf. (<sup>GIŠ</sup>)*laḥ(h)urnuz(z)i*-f, where *šarā* immediately following the locative is taken as equivalent to *šer* “on top of”; [*nu=ššan* (var. *[n]=ašta*) 1 GUD.MAḪ 1 UDU.NÍTA=ya ŠA <sup>d</sup>*Ziparwa ištanani* <sup>GIŠ</sup>*eyani ša-ra-a ḥūkanzi* “One bull and one wether they slaughter on the altar of Ziparwa at the eya-tree” VS 28.20 i 6-10 (rit. for Ziparwa, NS), w. dupl. KUB 25.33 i 6-8 (NS), cf. van den Hout, BiOr 56:146.

**f.** w. *ḥuinu-* “to make run above”: KUR-e LÚ.KÚR-uš-ša (var. *nu* LÚ.MEŠ KÚR-aš) *ḥuit[arr=za katta ḥarnamniškiz(z)]* *šarāzzi kattirr[i huinuškizz(i katterra-ma)] ša-ra-a* (var. *še-[e]-[er]*) *huinuškizz[i]* “He [stirs(?)] up the lands of the enemy [and the w]ild animals: he makes the upper (things) [ru]n below, and makes the lower (things) run above” KUB 33.115 ii 5-7 (Song of Silver, MH/NS), w. dupl. KUB 36.18 ii 16-18, ed. Hoffner in FsOtten<sup>2</sup> 153f. w. nn. 68-70, tr. Hittite Myths<sup>2</sup> 49 (differently) □ in this text *šarā ḥuinu-* and *še ḥuinu-* appear to be interchangeable; cf. also KBo 32.14 rev. 46, ed. StBoT 32:91 where obj. is *šamanuš*, cf. *šam(m)ana-* 1 c; and KUB 29.1 i 41 where trees are the obj.

**g.** w. *iya-* act. “to inflict on”: [*k(uwa)]t ša-ra-am-mu* (var. *ša-ra-a-mu*, *ta-ra-mu*) *kiššan iyatten nu=mu=ššan kī yukan išhai[(še)n]* “Why have you (pl.) inflicted (lit. made) on me the following and imposed this yoke on me?” KUB 31.4 obv. 7 + KBo 3.41:6 (OH/NS), w. dupls. KBo 12.22 i 10-11, KBo 13.78 obv. 7-8, ed. Otten, ZA 55:158f. (“brachte ihr solches über mich” without rest. *kuwat*), Soysal, Hethitica 7:174, 179 (“[W]arum handelte ihr so an mir”), tr. Hoffner, CoS 1:184.

**h.** w. *ištamašš-* “to hear up above”: (Tašmišu cried out three times) *nu=ššan ša-ra-a [nepi]ši DINGIR.MEŠ-muš ištama[š]šeर* “and up in [heaven] the gods heard (the sound)” KBo 26.65 iv 16-17 (Ullik., NH), ed. Güterbock, JCS 6:30f. (as KUB 33.106, without the join), tr. Hittite Myths<sup>2</sup> 64 (“up in heaven the gods heard”), LMI 162 (without KBo 26.65, erroneously follows Güterbock and ANET 125 in assuming two clauses “e andò su nel cielo e gli dei udirono ciò”), cf. -san B 1 a 2' d'; since in *nu=ššan <sup>m</sup>Keššiš parā ANA DAM=ŠU=pat iš[tamašta]* KUB 33.121 ii 6 (cf. -san B 2 f 2' c') *ištamašš-* and a directional expression show that for the Hittites the movement in hearing was from the hearer to the source of the sound (“Kešši listened only to his wife”), it is probably better to take *šarā* here as synonymous with *šeर*.

## šara B 2 n

**i.** w. *ištantai-* “to tarry up above”: <sup>f</sup>*Pattiyaš=wa=kan kuit INA É.[G]AL-LIM ša-ra-a ištatāit* “Because Pattiya tarried up in the palace” KUB 22.70 obv. 44 (oracles on cult of the god of Arušna, NH), ed. THeth 6:66f.; cf. ibid. rev. 4, 6, ed. THeth 6:82f.

**j.** w. *laḥuwai-* “to pour over”: *nu MUNUS ŠU.GI wātar GAL-az našma hūpparaz ANA 2 BĒL SÍSKUR parā ēpzi <sup>NA</sup>nitri=ya=kan anda šuhhan nu=za=kan 2 BĒL SÍSKUR wātar INA SAG.DU=ŠUNU ša-ra-a lāhuwanzi ŠU.HI.A=ya=za=kan IGI.HI.A arranzi* “The Old Woman holds out water to the two sacrificers in either a cup or a *huppar*-vessel, and natron has been poured into (the water); the two sacrificers pour the water over their heads and wash their hands (and) eyes” KBo 39.8 iv 21-25 (2Mašt., MH/MS), ed. StBoT 46:104f., Rost, MIO 1:364-367.

**k.** <sup>NINDA</sup>*šarā marrant-*: q.v., here?

**l.** w. *maušš-* “to fall upon/on top of”: [...] / GAM *pittāer x[...]* / EGIR-an *pittā[er ...]* / [...] / *ša-ra-a maušše[r...]* KBo 19.80 rt. 9-12 (hist., NH), cf. *maušš-* b' and *piddai-* B 5 k. Since one does not “fall upwards,” it is hard to see how this can be mng. 1.

**m.** w. *nai-* “to divert (an irrigation canal) from upstream”: KBo 6.26 i 18-21 (Laws §162, OH/NS) see *nai-* 1 a'. For a different usage of š. *nai-* see 1 a 31', above.

**n.** w. *papparš-* “to pour over”: GIM-*an=ma=as=kan* <sup>ÍD</sup>-*an tap[uš]a ari nu=šmaš=kan wātar ša-ra-a papparškanzi* “But when it (the army?) reaches the side of the river, they pour water on them” KUB 17.28 iv 53-55 (rit., MH/NS), ed. StBoT 3:151 (“über”), tr. Beal, Magic and Ritual Power 74 (“splash them”); *nu MUNUS ŠU.GI wātar išnann=ā dāi nu![(=šmaš=kan) wātar]* *ša-ra-a papparšzi* “The Old Woman takes water and dough, and pours water on them (i.e., the sacrificers and consecrates them. Then she swings the dough over (*šeर arha*) them)” KBo 39.8 ii 21-22 (2Mašt., MH/MS), w. emendation and restoration following KBo 2.3 i 34-35 (1Mašt., MH/NS), ed. StBoT 46:73, Rost, MIO 1:354f.; <sup>f</sup>*nu=kan MUNUS ŠU.GI ANA 1 2 BĒL SÍSKUR wātar ša-ra-a papparšzi n=aš parkunuzi* “The Old Woman pours water on the two sacrificers and purifies them” KBo 39.8 iii 20-21, ed. StBoT 46:85, Rost, MIO 1:358f.

## šarā B 2 o

## šara B 3 a

**o.** w. *peššiya-* “to toss over/upon”: (He who brought evil upon you, now I am drawing it away from you) *n=at arha peššiškimi n=at=šan ša-ra-a alwanzeni UN-ši peššiškimi* “I am throwing it away, and tossing it upon the sorcerer” KUB 24.14 i 27-28 (Hebattarakki’s rit., NH); (“Then the Old Woman takes [the blue wool] and the red wool and unravels(?) it”) *tuēqqaš ša-ra-a pe[šš]lezzī* “She tosses it over/upon the body (of the sacrificer)” KUB 12.58 i 32 (Tunnawi’s rit., NH), ed. Tunn. 10f. (= i 56) (“throws it over”), cf. *partai-*; *nu=za MUNUS.LUGAL 1 GIŠmārin dāi nu ḫ.UDU GIŠmārita[z]* (coll.) *dāi nu=ššan ANA 4 halhaltumariyaš ša!-ra-a peššiyazi* “The queen takes one spear and with the spear takes sheep fat and tosses (it) upon the four corners” KUB 43.56 ii 15-18 (Kuliwišna rit., MH?/NS).

**p.** w. *šeħuriya-* “to urinate on”: (In a dream of the queen: “The chariot drivers mock me. They even led those small(?) horses away from me”) *taršitta=ya=wa=mu UL kuiški ša-ra-a=ya=mu=kan UL kuiški šeħuriy[a]t* “None trampled(?) on me; none urinated on me” KUB 31.71 ii! 9-11 (NH), ed. van den Hout, AoF 21:309, 312, THeth 6:122-124, Entrikalar 97f., THeth 20:188f. w. n. 699. It is difficult to see how “upwards” would be implied by š. with this verb.

**q.** w. *šeš-* “to sleep up above”: (“Let him quickly come up to spend the night in the temple ...”) *nu 1-aš 1-aš INA É.DINGIR-LIM ša-ra-a šešūwanzi lē=pat karštari* “Not a single person shall neglect to sleep up in the temple” KUB 13.4 iii 5-6 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 156f., Suel, Direktif Metni 54f., tr. McMahon, CoS 1:219; cf. also KUB 13.4 iii 30.

**r.** w. *dai-* “to place on”: *nu ZAG-za kuit harzi n=at ištan[ani] ša-ra-a GIŠilani dāi* “What he holds on/to the right he places on the step of the alt[ar] (lit. on the alt[ar] on the step)” KUB 41.53 iv 7-8 (fest. of haste, LNS).

**s.** w. *wemiya-* “to detect above”: *nu tezzi [kāš=wa] / [šak]uwayanza(?)* (coll. photo H. A. Hoffner) *[eš]ta nu ša-ra-a n[(epeš)] wemiškit* “He says: [‘This one w]as [se]eing(?), he could detect the sky above, (but now he has been blinded)’” KBo 6.34 i 11-13 (soldiers’ oath, MH/NS), w. dupl. KUB 40.13 rev.! 1, ed. StBoT 22:6f. i 17-19 w. differing coll. on p. 23 ([kui]t

*TI-anza); cf. nu ša-ra-a d<sup>U</sup>TU d<sup>S</sup>IN wemi[-...] / [ša]-ra-a nepišaš MUL.HI.A-uš we[mi-...].* KBo 26.105 iv? 12-13 (myth, NS); cf. w. UGU (prob. = šarā) KUB 13.28 + KUB 40.61:6-7 (NH).

**t.** other: perhaps here 1 c 3’.

It is often difficult to decide whether a particular usage belongs under mng. 1 or mng. 2. For example usage 2 e has been understood by Hoffner and Gurney as “to slaughter (w. neck?) upwards (mng. 1).” Usage 2 n may just as well mean “splash” > lit. “sprinkle upwards (mng. 1)” as understood by Beal (cf. also 4 h). Similarly, one could imagine spitting upwards (mng. 1 rather than 2 a), and urinating upwards (mng. 1 rather than 2 p), although the latter is difficult to picture in the only example. With *lahuwai-* (2 j) perhaps the author thought of moving the vessel of water from hand level up to head level (mng. 1) before dumping it. Even with *peššiya-* (2 o) one might imagine a throw with a big arc (“to toss over/up on”) being the reason for using šarā rather than šer. However, all of these usages make easier sense as “on/above” and there are a number of usages in mng. 2 that are hard to explain with any other meaning.

**3.** (idiomatically) available, at hand, at one’s disposal — **a.** š. *ar-* mid. “to be at hand, be available, be/stand at one’s disposal, stand ready”: (You [pl.] must keep my royal words) *nu URU Hattušaš ša-ra-a arta* “then Hatti will be at your disposal, (and you will [keep your land pacified])” KUB 1.16 iii 47 (edict, ḫatt. I/NS), ed. HAB 14f. (“*ragend dastehen*”); cf. also ibid. iii 33-36; (But you must be reverent toward the word of the gods:) *nu NINDA.GUR<sub>4</sub>.RA.HI. A=ŠU<NU> išpanduzzi=šme[t] / [paršu]r=šemet=a memal=šemet ša-ra-a artaru* “Let thick bread, libation wine, stew, and groats be at their disposal” ibid. iii 50-51, ed. HAB 14f.; *mān* 12 LÚ.MEŠ MEŠEDI=ma ša-ra-a *UL arta* “But if twelve guards are not available” IBoT 1.36 i 11-12 (instr. for MEŠEDI-guards, MH/MS), ed. AS 24:6f., cf. 46; *NINDA-aš=ši wātar nu hūman ša-ra-a artari UL=aš=ši=ššan kuitki waggāri* “She has bread and water; everything is at (her) disposal; she lacks nothing” KBo 4.8 ii 9-10 (prayer, Murš. II), ed. Hoffner, JAOS 103:188; cf. HW<sup>2</sup> and HED s.v.; cf. also Güterbock’s remarks (AfO 38-39:132-137) about the library

## šarā B 3 a

catalogue entries; (“Are men and gods different? No. Their disposition is quite the same”) *İR=ŠU kuwapi ANA EN=ŠU peran ša-ra-a artari* “When a slave is standing ready (lit. upright) before his master” KUB 13.4 i 22 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 148f. (“stands before”), Süel, Direktif Metni 22f. (“huzuruna çıktıgı zaman” lit. “önünde ayakta durduğu zaman”), tr. McMahon, CoS 1:217 (“stands before”).

**b.** š. *eš-* act. “to remain at hand”: *[3?1 URU-LUM andurza KÙ.BABBAR arahza [...] / [š]a-ra-a ašanzi* “three(?) (models of) cities, silver on the inside, [...] on the outside, remain at hand” KUB 42.84 obv. 1-2 (description of metal objects), ed. THeth 10:154f. (“are on top”), Siegelová, Verw. 126f. with n. 1 (who reads *ŠÚ-LUM* “Broschen” [brooches, pins], instead of *URU-LUM*) □ for Hittite models of cities in gold and silver in votive texts see Hoffner, IEJ 19:178-180; compare the statements at the end of the following paragraphs (lines 4, 8, 10, 14, 22, 27) about the whereabouts of listed objects.

**c.** š. *ḥandāi-* “to make available, lay up”: *namma apūn ÉRIN.MEŠ <sup>URU</sup>Kašepūra EGIR-an=pat tiya nu=za <sup>NINDA</sup>tūmatin ša-ra-a mekki ḥandāiddu ŠA MU=za=kan anku <sup>NINDA</sup>tūmatin ša-ra-a ḥandāiddu* “Then support that army of <sup>URU</sup>Kašepura, and let it lay(?) up for itself much *tūmati*-bread; let it lay(?) up for itself even a year’s supply of *tūmati*-bread” HKM 24:53-56 (letter, MH/MS), ed. HBM 162f. (“zurüsten,” “aufbereiten”); for a different usage of *šarā ḥandai*- IBoT 1.36 i 57 in 1 a 15’, above.

**d.** š. *warišša-* “to come to help”: *našma LÚ.KÚR GUL-ahzi nu pē ḥarzi zik=ma peran ša-ra-a UL wa[(rrišš)]atti nu LÚ.KÚR UL zaḥhiyaši* “Or (if) an enemy attacks and holds (his gains), but you do not show up in advance available with help and you do not fight the enemy” KUB 21.1 iii 50-52 (Alakš., Muw. II), w. dupl. KUB 21.5 iii 66-69, ed. SV 2:74f., tr. DiplTexts<sup>2</sup> 91 (“lend assistance in advance”); cf. š. 1 c 5’, above.

**4.** (idiomatically, indicating completeness) — **a.** š. *anš-* “to wipe up”: *[mar]ihšiwalit=ma=at SÍG-nit UGU ānšan ēšdu* “But let it (the evil sorcery) be wiped up with uncarded(?) wool” KUB 24.11 iii 11-12 (Alli’s rit., MH/NS), ed. THeth 2:44f. iii 25-26 (differently) □ for *mariḥšiwalī-*, a Luw. adj., see <sup>(SÍG)</sup>*mariḥši-* where the Luw. form *maraḥšiwalī-* is cited from KUB 25.39 iv 5. When *anš-* takes a prev., it is usually *arha*, less often *katta*; use w. *šarā* is rare.

## šara B 4 g

**b.** š. *ed-*: see 1 a 12’ above.

**c.** š. *lukke-*: see 1 a 28’ above.

**d.** š. *šannapilahh-* “to empty (completely) out”: *nu=wa=kan imma ÉSAG.HI.A kuiēšqa ḥalluš eniuš=ma=wa=kan ÉSAG.HI.A karū mān ša-ra-a šannapilahhanteš* “Some storage pits were quite deep; and these storage pits were as if already emptied out” KUB 31.71 iii! 8-11 (dream of the queen, NH), ed. Werner, FsOtten<sup>1</sup> 327f., van den Hout, AoF 21:310, 318, cf. *mān* 1 d and *šannapilahh-* □ since the ÉSAG silos are dug into the ground (AlHeth 34-37, Seeher, SMEA 42:261-301) emptying them out entailed bringing things up, so this could just as well be *šarā* mng. 1.

**e.** š. *šanh-* “to clean (completely) out”: *[t]akku ilāš kardi=šmi naššu=ma <sup>d</sup>UTU-waš [i]štariningaiš kardi=šmi n=at=kan ša-ra-a [š]āhten* “If weakness is in your heart, or the ailment of the Sungod is in your heart, clean it (i.e., your heart) out” KUB 29.1 i 46-48 (foundation ritual, OH/NS), ed. Kellerman, Diss. 12, 27, Marazzi, VO 5:152f.; (“Moreover, the water pipes (*artahhiuš*) [in (your) to]wn should [no]t be clogged”) *n=aš=kan [(MU.KAM-ti)] MU.KAM-ti ša-ra-a šanheškandu* “Therefore let them be cleaned out annually” KUB 31.89 ii 19-20 (*BĒL MADGALTI* instr., MH/NS), w. dupl. KUB 31.86 ii 31-32 + KUB 40.78:5-6, ed. StMed 14:122f., Dienstanw. 44, tr. McMahon, CoS 1:223; (“Let them patrol the water pipes (*artahhiš*) of the bath house, of the house of the cupbearer and of the portico, and inspect them”) *kuiš=a=kan wetenaza šahāri n=an=kan ša-ra-a šanhandu* “Let them clean out whatever one is clogged with (dirty) water” KUB 13.2 ii 22-23 (*BĒL MADGALTI* instr., MH/NS), ed. StMed 14:132-135, Dienstanw. 45, tr. McMahon, CoS 1:223; cf. *šanh-*; cf. also VS 28.111 rev. 4.

**f.** š. *šart-* “to smear”: *<sup>m</sup>Pappan=a LÚuriannin ša-ra-a [(šarter)]* “And (as a penalty) they smeared up Pappa, the *urianni*-man” KBo 3.34 i 7 (anecdotes, OH/NS), w. dupl. KUB 48.77:3, ed. Dardano, L’aneddoto 30f. w. n. 9 (“sciacquaroni verso l’alto”), 78, Soysal, Diss. 10, 83 (“schleiften sie hinauf”), cf. StBoT 23:143 (“‘spülte’ man nach oben”), Mestieri 267 (“sopra spalmarono”), Melchert, JAOS 122:327 (“slap about the face, rough up”), Ünal, FsHoffner 397f.; cf. *šart-* a.

**g.** š. *šunna-*: see 1 a 46’ above.

## šarā B 4 h

**h.** š. *šuppiyahhi*- “to consecrate completely, perform the consecration completely”: *haššan-kan peran d[āi]* UGULA LÚ<sup>GIŠ</sup>BANŠUR ša-ra-a šu[ppiyahhi] “(Someone) pl[aces] the brazier in front. The foreman of the table-men conse[crates] (it) completely” (or: splashes holy water upward (mng. 1) at it?) KBo 23.75 rev. 5-6 (fest. frag.); UGULA LÚ.MEŠMUHALDIM *hašši* 3[-ŠU] (*šipanti*) UGULA LÚ.MEŠ<sup>GIŠ</sup>BA)NŠ]UR ša-ra-a *šuppiyahhi* KUB 43.30 ii 2-3 (fest., OS), w. dupl. KBo 21.88 iii 4, translit. StBoT 25:76; UGULA LÚ.MEŠ<sup>GIŠ</sup>BANŠUR ša-ra-a *šuppiyahhi* KUB 43.30 ii 10 (fest., OS); cf. ibid. 3, 14, translit. StBoT 25 p. 77.

**i.** š. *tiya-* — 1’ “to be completed, covered (w. units of space)": (“Then he drives back. He makes them run 10 IKUS”) [nu 3 DAN]NA ša-ra-a *tīēzzi* “[and three DAN]NA’s are completed (by the horses)” KBo 3.5 iv 4 (Kikk. II, MH/NS), ed. Hipp.heth. 98f., w. n. 116 (cf. also ibid. 348, where a mistake for š. *tittanu-* is assumed); this would seem to be the intransitive counterpart of šarā *tittanu-* cf. 4 j. below. For a different mng. see 1 a 52', above.

**2'** š. *tiyant-* “completely, (fully) provided”: [mān] tuk ANA DINGIR-LIM kūn EZEN<sub>4</sub>.ITU. KAM ša-ra-a *tiyantan* īēššlanzi katta-kan UL *kuitki dāliškanzi* n[u] KIN SIG<sub>5</sub>-ru “If they should perform this monthly festival for you, O god, completely, and not leave out anything, then let the KIN-oracle be favorable” KBo 14.21 i 25-27 (oracle question, NH), for [mān] cf. i 51; n=aš mān IŠTU GUD.HI.A UDU. HI.A NINDA KAŠ U IŠTU GEŠTIN *hūmandaz* ša-ra-a *tiyanta* UL īēšsatteni “If you do not perform them (the festivals) fully provided with all the oxen, sheep, bread, beer, and wine” KUB 13.4 i 46-47 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 150f. (“you do not perform them set up with”), Sūel, Direktif Metni 28f. (“kurban masasının üstüne konmuş ... kutlamazsanız”), tr. McMahon, CoS 1:218 (“set up”); cf. ibid. i 50; nu m[ān] [...] ANA DINGIR-LIM EZEN<sub>4</sub> taršaš ša-ra-a *tiya[n]ta[n]* īēššanzi “If they should perform for the deity the festival of taršaš [...] fully provided(?)” KBo 14.21 iii 51-53 (oracle question, NH); cf. EZEN<sub>4</sub> KA×IM [...]x=za=ma=aš ša-ra-a *tiyanteš* īēššanzi KUB 58.15 i 5-6; šarā *tiyant-* could be the passive part. of šarā *dai-* “to place up” or it could be the active part. of šarā *tiya-*

## šara B 4 j 1' b'

lit. “to step up” used as passive to šarā *tittanu-*; cf. approximate synonym šakuwaššar 1 b.

**j.** š. *tittanu-* (see also 1 a 53', above) — 1’ “to finish, complete” — a’ in general: *nu=šmaš* UD-aš ITU-aš MU-ti meyaniyaš SÍSKUR.HI.A EZEN<sub>4</sub>.HI.A *kiššan ša-ra-a UL kuiški tittanuwān harta* “No one finished the daily, monthly and annual rituals and festivals for you (pl.) (as we have)” KUB 17.21 i 21-23 (prayer of Arn. I and Ašm., MH/NS), ed. Kaškär 152f. (“hat dargebracht”), Lebrun, Hymnes 134, 143 (“avait fait monter”), tr. ANET 399.

**b'** w. inf. “to finish (doing something), to (do something) completely”: *nu tuel ŠA dUTU URU Arinna himmuš* SÍSKUR.HI.A EZEN<sub>4</sub>.HI.A *iyauwanzi ša-ra-a tittanuškanzi* “They finish worshipping your images, performing/celebrating your rituals and festivals, O Sungoddess of Arinna” KUB 24.3 i 23-25 (hymn and prayer of Murš. II), ed. Gurney, AAA 27:20f. (= ii 12-14) (“they continually carry out”), Lebrun, Hymnes 158, 167 (“on assure constamment la célébration”); LÚ.MEŠSIMUG. A=ma DINGIR-LAM KÙ.GI ienzi ANA DINGIR-LIM=ma aniuř=šet mahhan n=an aniyauwanzi QĀTAMMA ša-ra-a tittanuwanzi EGIR-an išga~ranta=ya=šši<sup>NA</sup>kunnanašmahhan ŠA KÙ.BABBAR KÙ.GI ... AŠ.ME.HI.A ... n=aš iyauanzı QĀTAM~MA ša-ra-a tittanuwanzi “The smiths make the god (of) gold. They finish making him (the god) according to the god’s (ritual) protocol. And they finish making the solar disks (etc.) in the same way as the things stuck on the back of it made of silver, gold, (and various precious stones)” KUB 29.4 i 6-9, 11-12 (rit. for dividing the Night Deity, NH), ed. StBoT 46:273f. (“they set up to fashion her new image ... they set up to do likewise”), Schw.Goth. 6f. (“bemühen sie sich, dieses (Götterbild) auszuführen ... diese herzustellen, sind sie ebenso bemüht”), tr. Collins, CoS 1:173 (“they treat it for celebrating ... they proceed to make in the same way”); *nu=fšlmaš* 1 ŠĀTU memal [and]a immiyanda pi[a]nzi ŠA ḥA.LA=ŠU=ya ha[l]kin ša-ra-a tittanuanzi “They g[i]ve them one ŠĀTU-measure of meal mixed [i]n and they finish making their gra[i]n ration” KUB 1.11 i 34-36 (Kikk. III, MH/NS), ed. Hipp.heth. 108f.; cf. Goetze, JCS 16:33. This usage is similar to inf. + zinna- or aš(ša)nu- and is the opposite of inf. + epp- or sup. + dai-/tiya-.

## (GIS)šarrā- A

## šarā B 4 j 2'

**2'** (w. units of time and space) “complete, fulfill, finish, cover” — **a'** (w. units of space) “to cover (a distance)”: (“In one day he drives two and a half DANNA. He makes them run in (*anda*) seven IKU. But when he drives them back, he makes them run in ten IKU”) *nu* 3 DANNA ša-ra-a *tittuananzi* “They cover three DANNA” IBoT 2.136 iv 46 (Kikk. II, MH/NS), ed. Hipp.heth. 102f.; cf. KUB 2.12c i 7 (Kikk. I, MH/NS), ed. Hipp.heth. 56f. i 41-42; KUB 1.11 i 41 (Kikk. III, MH/NS), ed. Hipp.heth. 110f.; KBo 3.2 obv.! 3 (Kikk. IV, MH/NS), ed. Hipp.heth. 126f.; on this usage see Goetze, JCS 16:33 and Güterbock, JAOS 84:271; cf. 4 i, above; see also Melchert JCS 32:53-56.

**b'** (with obj. units of time) “to complete, finish, fulfill”: *tepawewa=wa=mu pedi pau[wanzi ...] kuitman=wa=šši MU.KAM.HI.A kuičš daranteš nu=war=aš=za ša-ra-[a] tittanuzi* “[The Stormgod told me to] go to the *tepu pedan* until he shall fulfill (or: finish) the years which were decreed for him” KUB 33.106 ii 5-7 (Ullik., NH), ed. Güterbock, JCS 6:20f., tr. Hittite Myths<sup>2</sup> 62; (“For eight nights they bring them (i.e., the horses) up for driving six DANNA ...”) *nu kuitman* 8 MŪŠU ša-ra-a *tittuananzi* “While they are completing the eight nights, (they continue to eat their rations)” KBo 3.5 i 61 (Kikkuli II, MH/NS), ed. Hipp.heth 84f.; (“If a woman is seated on the birth-stool and [...]”) ITU.HI.A=ya karū ša-ra-a *tittanuzi* “And she has already completed the months” KBo 27.67 rev. 2 (birth rit., NS), ed. StBoT 29:218f. (“piled up (i.e., completed)”), 220 (comments).

**k. š. warišša-** see 3 d above.

šarā “upwards” appears to be a fossilized allative (case in *-a*) of an old ablauting noun, of which šēr “above” is the bare stem locative showing the e-grade of the root. Cf. *tēgan/tagnā* and *pēr/parna*.

Hrozný, SH (1917) 183 (“auf, über, hinüber” = Sum. UGU); Götze, Hatt. (1925) 70f. (“auf, hinauf,” answers the question “whither?,” not “where?”; list of exx. as preverb w. verbs of motion); Pedersen, ArOr 5 (1933) 180-182; Güterbock, JAOS 84 (1964) 271 (šarā *tittanu-* “cover a distance”); Otten/Souček, StBoT 8 (1969) 49, 86; Beckman, StBoT 29 (1983) 220 (šarā *tittanu-*, temporal); Hoffner in FsGüterbock<sup>2</sup> (1986) 88 (as a preverb, negated).

Cf. <sup>NINDA</sup>šarā *marrant-*, šarazzi(ya)- A, šarazziyahh-, šarazziyatar, šarazziyaz, šarazeške-, šēr.

(GIS)šarrā- A n. com.; (an item of toiletry); NH.†

**sg. nom.** <sup>GIS</sup>šar-ra-aš KUB 7.53 i 19 (NH), šar-ra-aš KUB 42.33:4 (NH); **acc.** <sup>GIS</sup>šar-ra-an KUB 12.58 iii 6, 12 (NH).

(“If it is a man, a set of black tunics, a set of black leggings(?) (are used). They plug his ears with black wool. Nine small combs of boxwood”) 1 <sup>GIS</sup>šar-ra-aš ŠA <sup>GIS</sup>TAŠKARIN TUR “one small š. of boxwood, (two black *TIYADUS*, nine soldier-breads ...)” KUB 7.53 i 19 (rit., NH), ed. Tunn. 4f. (“brush??”); *kāša* <sup>GIS</sup>šar-ra-an *harmi* “Now I hold a š. (Whoever was disabling (*arha* šarrā- lit. “separating off”; cf. šarrā- D 2 a 1’) for himself each of the (his) twelve body parts using an evil impurity, now I am separating off from each of your twelve body parts the evil impurity, sorcery, *āštayaratār*, anger of the gods, and fear of the dead. May they be separated off from him (sc. the patient))” [*nu*=]kan <sup>GIS</sup>GA. ZUM.HI.A <sup>GIS</sup>šar-ra-an *pattar* TÚGGÚ.È.[A GE<sub>6</sub> TÚGGAD.DA]M GE<sub>6</sub> *kuit=ši=ššan kuit anda ēš[ta n=a]t EGIR-an ÍD-i tarnai* “The combs, the š., the basket, the [black] tuni[c], the black [leg]gings(?), whatever wa[s] on him, she consigns [i]t to the river” KUB 12.58 iii 6, 12-14 (rit., NH), ed. Tunn. 16f.; [...] / 6 šar-ra-aš [...] ŠUŠI 8 GA.ZUM SÍG Z[U<sub>9</sub>.AM.SI] “six š.-s, [...] 68 i[vory] combs (for) wool, [...]” KUB 42.33:4-5 (inv., NH), ed. Siegelová, Verw. 68f. w. n. 3 (“Schaber” = scraper), translit. THeth 10:176f. (“spatula”).

Since the word occurs with “comb” (GA. ZUM), Goetze guessed that it might have meant “brush.” However, because of a possible relation to the verb šarrā/e- “to separate off,” the suggestion of Sommer, HAB 89f. (“ein Instrument zum Ausreißen von Haaren (Pinzette)”), that š. is an instrument with which things can be removed from a body, like tweezers or a scraper (cf. Košak, THeth 10:176f.; Siegelová, Verw. 69 w. n. 3) cannot be excluded.

Goetze, Tunn. (1938) 52 (an article of toiletry made at least partially of wood, perhaps “brush”); Sommer, HAB (1938) 89f. (“ein Instrument zum Ausreißen von Haaren (Pinzette)”; Güterbock, apud HW (1952) 184; id., Oriens 10 (1957) 356 (perhaps “spatula”); Siegelová, Verw. (1986) 69 n. 3 (“Schaber, Schabernesser?”)).

Cf. šarrā- D/šarre- v., šarrā- B n., <sup>(GIS)</sup>šarā- A.

## šarra- B

## šarra- B 2

**šarra- B, šarran-** n. com.; 1. portion, share, 2. (*takšan šarra-*) half part, half, 3. division, factional strife, dissension, alienation; from OH.

**nom.** šar-ra-aš KBo 10.7 ii 33 (NS), KBo 10.50:(4) (NS), KUB 48.119 rev.? 16, 17 (Tudh. IV), šar-ra-aš KBo 10.7 ii 37 (NS).

**acc.** šar-ra-an KUB 13.4 i 57, iv 18, 19 (pre-NH/NS), KUB 19.67 i 26 (Hatt. III), KUB 21.17 ii 2, 3 (Hatt. III), KUB 17.35 iii 10 (Tudh. IV), šar-ra-(ma-aš-ma-aš) KUB 17.35 iii 11 (Tudh. IV).

**gen.?** šar-ra-na-a[š] KUB 11.1 iv 16 (Tel./NS), šar-ra-aš KUB 13.4 i 56 (pre-NH/NS).

**abl.** šar-ra-az KBo 3.67 iv 6 (Tel./NS), KUB 21.19 i 12 (Hatt. III), šar-ra-na-za KUB 11.1 iv 18 (Tel./NS), šar-ra-an-za KUB 21.17 ii 2 (Hatt. III).

The *n*-stem forms come from KUB 11.1 (Tel. pr., NS) and KUB 21.17 ii 2 (Hatt. III). For šar-ra-na-za KUB 11.1 iv 8 the dupl. KBo 3.67 iv 6 offers šar-ra-az (see 1 a, below).

Given the lack of wordspace in [...š]A dU(-)šar-ra-an KUB 10.92 vi 17 (colophon, NS), we suppose it to be a divine name followed by a (Hurrian?) epithet (thus van Gessel, OHP 790) or a compound name.

**1.** portion, share: ANA DINGIR.MEŠ = za menahanda KUR.KUR.HI.A URU Hatti šar-ra-az ŠA dU URUNerik dU URU Zippalanda DUMU = KA nakki~ yanni handa datta “You, (Sungoddess of Arinna,) as opposed to the (other) gods, took the Hatti lands as a share (abl. “sharewise”?) befitting the dignity of the Stormgod of Nerik (and) the Stormgod of Zippalanda, your son(s?)” KUB 21.19 i 11-13 (prayer to the Sungoddess of Arinna, Hatt. III), ed. Sürenhagen, AoF 8:88f. (“vom Anteil”), Lebrun, Hymnes 310, 317 (“comme part”), cf. Friedrich, HW 184 (“zu gleichen Teilen, halb und halb”), Haas, KN 108 (“zu gleichen Teilen”), Melchert, Diss. 368 (lists this passage under “adverbial ablatives” and translates “as your portion”); [ša]r-ra-aš 2 ZA.HUM KÙ.BABBAR ŠA dU [...] / [ša]r-ra-aš 10 ZA.HUM KÙ.BABBAR ŠA dU [...] / ŠA m[ša]rpa-dLAMMA § [š]ar-r[a-aš] dPirwaš ŠA LUG[AL ...] šar-ra-aš dU É-TIM GAL ŠA x [...] U ŠA LUGAL URU Tummann[a ...] / “[A p]ortion (consisting of) two silver jugs belonging to the Stormgod [...], [a po]rtion (consisting of) ten silver jugs belonging to the Stormgod [...] of [ša]rpa-LAMMA. § [A p]ort[ion] belonging to Pirwa of the Kin[g ...] / A portion (belonging to) the Stormgod of the Palace (lit. big house) of [...] and of the King of Tummann[a...] VBoT 108 i 16-21

(inv., NS); (“Concerning the fact that (the oracle) was unfavorable”) [...] ŠA DINGIR-LIM šar-ra-aš ŠA DIN[GIR-LIM ...] UL SI×SÁ-at The portion of the deity (and) the [...] of the deity was not ascertained” KUB 18.40 rev. 6-8 (oracle question, NH).

**2.** *takšan šarra-* “half part, half”: (“Those who are lords of the army walk apart into two groups”) nu = kan takšan šar-ra-aš ANA mŠahurunuwa EGIR-anda tiyazi takšan šar-ra-aš = ma = kan ANA mLUGAL-dLAMMA EGIR-anda tiyazi “Half step behind Šahurunuwa, and half step behind LUGAL-aš-LAMMA” KUB 48.119 rev.? 16-18 (Tudh. IV), ed. del Monte, OA 17:180f., de Roos, Diss. 298, 438; (“They divide the young men into two (groups) (*takšan arha šarra-*) and name them”) nu = šmaš takšan šar-ra-an LÚ.MEŠ URU Hatti halzešsanzi takšan šar-ra = ma = šmaš LÚ.MEŠ URU Māša halzišanzi “They call half of them ‘Men of Hatti’ and they call (the other) half of them ‘Men of Maša’ (... They fight)” KUB 17.35 iii 10-11 (cult inv., Tudh. IV), ed. Carter, Diss. 129, 143; (“I attacked those which were the chief towns of the Kaška, Ḫalilas and Dudduška”) n = aš IŠTU NAM. RA GUD.HI.A UDU.HI.A [š]a-ra-a dahhun n = aš URUKÙ.BABBAR-ši arha udahhun “I took them up with their civilians to be resettled, cattle and sheep and brought them off to Ḫattuša” KBo 3.4 i 33-34 (ann., Murš. II), ed. AM 22f.; cf. ibid. iv 31-32, ed. AM 128-131; (“I did not take [it all]”) «[n] = at = za» takšan / šar-ra-an = za dahhun takšan šar-ra-an = ma ANA m-dSIN-dU EGIR-pa pehhun “I took half of it, and I gave back half to Arma-Tarhunta” KUB 21.17 ii 1-4 (Hatt. III), ed. THeth 4:22f. □ emending to šar-ra-an<<-za>> is possible as well; (“When you farmers of the deity bring in the harvest”) nu takšan šar-ra-an mematteni takšan šar-ra-an = ma = za = kan anda šannatteni “you declare half, but (the other) half you conceal. (And later you proceed to divide it up among yourselves)” KUB 13.4 iv 18-20 (instr. for temple personnel, pre-NH/NS), ed. Süel, Direktif Metni 76f., tr. McMahon, CoS 1:220; (If you temple personnel do not carry forth to the gods the things that you are required to) n = at takšan šar-ra-aš takšan šar-ra-an (var. šar-ra-aš) pešteni “(And) you give half of half (var. by halves) of it/them (-at)” KUB 13.4 i 56-57 (instr. for temple personnel, pre-NH/NS), w. dupl. KUB 40.63 i 5, ed. Chrest. 150f. (“share by share”), Süel, Direktif Metni 30f. (“yarım yarımlı”), tr. McM-

**šarra- B 2**

hon, CoS 1:218 (“(divided) into several portions”); cf. *takšan šar-ra-an peškanzi* KBo 14.21 i 80; KUB 16.31 iii 7; *2-an šar-ra-aš* IBoT 4.42 obv. 10, KUB 16.53 obv.? (7) (all oracle questions, NH), KUB 26.69 vi 10, 14 (depos., NH), ed. StBoT 4:44f.; broken in KUB 31.76 i (2), and restorable in KUB 24.8 iv 23-25, w. dupls. KUB 43.70a:4-5 and KBo 26.85:3-4 (Appu), ed. StBoT 14:12f.

**3.** division, factional strife, dissension: *ANA DUMU.M[EŠ ...] ištarna šar-ra-aš kīšari* “There will be division among the children [...]” KBo 10.7 ii 32-33 (omen apodosis, NS), ed. DBH 12:27, 30 (“Zwist(?”), 258; *šar-ra-a-aš=kan* (var. [šar-r]a-aš=kan) *KUR-ya* (var. *KUR-e*) *an<(d)a> paizzi* “Fractional strife will enter the land” KBo 10.7 ii 37 (omen apodosis, NS), w. dupl. KBo 10.50 ii? 4, ed. DBH 12:27, 30, 258; *mān UN-ši šar-ra-aš nak[kešzi] ... [...] šar-ra-an arha dānzi* “If dissension haunts a man ... [...] They take away the dissension [from him?]” KUB 46.42 iii 5”, 8” (rit., LNS); cf. ibid. 13; for a possible attestation of “division (of a god)” see KUB 46.40 obv. 1-3, s.v. šarra- D 2 a 3’ b.

Götze, NBr (1930) 21-23; Friedrich, HW (1952) 184; Sürenhagen, AoF 8 (1981) 100f.

Cf. šarra- C, šarra- D, ZITTU, ḪA.LA.

**šarra- C in SISKUR šarraš n.; (mng. unkn.).†**

**sg. gen.** *šar-ra-aš* KBo 33.20 i 1, KBo 23.42 rev. 29 (MH/ENS).

*mān=za ANA dU kuiš SISKUR šar-ra-aš šipanti* “If someone offers the sacrifice of š. to the Stormgod” KBo 33.20 i 1 (rit., MH/NS), ed. ChS I/2:125; cf. KBo 23.42 rev. 29 (rit., colophon of seventh tablet SISKUR šarraš, MH/ENS), ed. ChS 1/2:143’.

There are too many possibilities to be certain about this word. š. could be šarra- A (the implement), šarra- B/šarran- “portion, share,” or šarra- B “dissension” in an objective gen. (“ritual against ... ”). It is also possible that the Hurrian SISKUR šarrašši- “ritual of kingship” was considered by some Hittite scribes to be a Luwian genitival adjective and converted to a normal Hittite genitive.

**šarra- D**

Salvini/Wegner, ChS I/2/I (1986) 8 (“Ritual mit unklarer Benennung”); idem, ChS I/2/II: 93 (“Bezeichnung eines Rituals”).

Cf. šarra- A, B, D, šarrašši- B, C.

**šarra- D, šarre-, šarriya/e-** v., **1.** to divide (up), distribute, apportion (to, w. d.-l.), to split up (act and mid.), **2.** to divide by splitting off > to split, divide, separate (something, acc.) off, cut off, withhold (something) from (someone), **3.** to cross, traverse, pass through, transgress (command, oath, etc.); from OS.

**pres. sg. 2** *šar-ra-at-ti* KBo 10.12 ii 39, 46, iii 34 (Šupp. I), KBo 4.3 i 23, 32, 34 (Murš. II), KBo 4.10 obv. 15 (Tudh. IV).

**sg. 3** *šar-ra-a-i* KUB 13.4 i 59 (pre-NH/NS), KBo 10.2 iii 16 (Šupp. I), KUB 40.13 obv.! 8, *šar-ra-i* KBo 5.9 ii 37 (Murš. II), KUB 27.68 i 11, *ša-a-ar-ri* KBo 29.133 iii 12 (MS), KUB 20.16 i (14) (MS), w. dupl. KBo 29.86 obv. (14) (MS), KUB 54.10 iii 14 (NS), *šar-ri* KUB 54.10 i 2, iii 3 (NS), KBo 29.116:6 (NS), *ša-ar-ri* KUB 35.4 iii 7, *šar-re-e-ez-zi* KBo 6.34 i 45 (MH/NS), *šar-re-ez-zi* KBo 6.34 ii 46, iii 20, 40, iv 7, KBo 21.10 i 6 (MH/NS), KBo 13.164 iv 8 (NS), KUB 30.24 ii 2 (NS), *šar-ri-ia-zi* KUB 5.6 iii 27 (NS), *šar-ri-ia-iz-zi* KUB 39.17 ii 2 (NS).

**pl. 1** *šar-ra-u-e-ni* KUB 24.8 iv 5 (pre-NH/NS).

**pl. 2** *šar-ra-at-te-ni* KUB 13.4 i 58, iv 20 (pre-NH/NS).

**pl. 3** *šar-ra-an-zi* KBo 6.2 iii 8, 10, 11 (OS), KBo 6.3 ii 19, iii 10, 12, 13 (OH/NS), KUB 1.17 iii 29, 43 (OH/NS), KUB 17.21 iv 17 (MH/MS), KBo 16.27 ii (7), (12) (MH/MS), KUB 20.52 iv 11 (MH/NS), KUB 43.56 ii 26 (MH/NS?), KUB 17.35 iii 9 (Tudh. IV), KUB 49.101 i 9 (NH).

**pret. sg. 1** *šar-ra-ab-hu-un* KUB 21.17 ii 6 (Hatt. III).

**sg. 3** *šar-re-et* KUB 36.106 rev. 5 (OS), KBo 2.5 iii 32 (Murš. II), *šar-ri-i-e-et* KUB 32.133 i 3 (Murš. II), *šar-ra-aš* KUB 23.72 rev. 3 (MH/MS), KUB 26.43 obv. (4), w. dupl. KBo 22.55 obv. (5) (Tudh. IV), *ša-a-ar-aš* SBo 1 Text 15:6, Bo 90/732:62 (OS).

**pl. 1** *šar-ru-me-en* KUB 31.76 obv. 10 (NH), *šar-ru-um-me-en* ibid. 6, KUB 40.86 obv. 7 (NS), KUB 40.87:(2) (NS), KUB 40.91 iii 10 (NS).

**pl. 3** *šar-re-er* KUB 17.21 iii 3, 8, 10 (MH/MS), KUB 31.124 ii (18) (MH/MS), Bo 69/673 obv.? 6 (Soysal, ZA 95:133f., OH/NS), KBo 22.6 iv (11) (OH?/NS), KUB 31.59 iii 12, KUB 33.98 iii 7, Bo 3617 i 9 (Otten/Siegelová, AfO 23:32, 34), *šar-ri-i-e-er* KUB 14.8 obv. 19, 36 (Murš. II), KBo 2.5 iv (13) (Murš. II), *šar-ri-e-er* 650/u + KUB 14.11 ii 6 (courtesy of Wilhelm., Murš. II), KUB 14.14 obv. (22) (Murš. II), Bo 3078 ii (8) (AfO 23:32f., 35)

**imp. sg. 2** *šar-ri* KUB 29.4 iii 27 (NH), KUB 24.7 iii (66) (NS).

**mid. pres. sg. 2** *šar-ra-at-ta* KBo 16.47:14 (MH/MS), KUB 14.1 obv. 42 (MH/MS), KBo 11.72 ii 38 (MH?/NS).

**sg. 3** *šar-ra-at-ta-ri* KUB 26.62 i 42 (MS), KUB 13.7 i 8 (MH/NS), KBo 5.6 i 23 (Murš. II), KUB 25.3 iii 22 (NS), Bo

## šarra- D

## šarra- D 1 a 1'

4897 iv 14 (Alp, Tempel 82), šar-ra-ta-ri KUB 10.21 ii 18 (OH/NS), šar-ra-at-ta KUB 1.16 ii 50 (OH/NS), KUB 23.68 rev. 27 (MH/NS), KUB 40.13 rev.! (13) (MH/NS), šar-ra-ad-da KBo 6.34 ii 11, 24 (MH/NS).

**pl. 2** šar-ra-ad-du-ma KBo 8.35 ii 16, 22 (MH/MS), KUB 26.87:9 (OH/NS), šar-ra-at-tu-ma KBo 3.28 ii 21 (OH/NS), KBo 3.27 obv. 25 (OH/NS).

**pl. 3** šar-ra-an-ta KBo 25.192 obv. 6 (MS), šar-ra-an-ta-ri IBoT 1.14:5, KBo 27.42 iii (4) (NS), IBoT 4.66 obv. 3 (NS).

**pret. sg. 1** šar-ra-ab-ha-at KUB 30.10 obv. 12 (OH/MS); **sg. 3** šar-ra-at-ta-at KUB 14.1 rev. 20 (MH/MS), KUB 23.11 obv. 14 (MH/MS), KUB 23.72 obv. 14 (MH/MS), KUB 12.65 iii 11 (pre-NH/NS); **pl. 3** šar-ra-an-ta-ti KUB 30.12 obv. 18 (MH/MS), šar-ra-an-da-at KBo 3.4 ii 53 (Murš. II), KUB 14.15 iii 30 (Murš. II), KBo 16.34:(9) (ENS?).

**inf.** šar-ru-ma-an-zi KUB 10.89 i 16 (pre-NH/NS), KUB 20.40 rt. col. 9 (pre-NH/NS), KUB 25.9 iv 33 (NS), KUB 41.42 iii 6! (NS), šar-ra-an-[n]a KUB 11.1 iv 17 (Tel./NS).

**verbal subst. nom.-acc.** šar-ru-mar KUB 2.8 ii 46, v 28 (OH/NS), KUB 10.81:9; **gen.** šar-ru-ma-aš KUB 13.4 i 57 (pre-NH/NS), KUB 42.16 ii? 9 (NS).

**supine** ša[(r-ri)-i]a-u-wa-an KUB 11.1 iv 14 (Tel., NS), w. dupl. KBo 3.67 iv 1 (NS), šar-ri-ia-u-an KUB 43.70a:2 (NS).

**part. sg. com. nom.** šar-ra-an-za KUB 50.93 iv 12 (NH), KUB 46.40 obv. 1 (NH).

**neut. nom.-acc.** šar-ra-an KBo 16.25 i 34 (MH/MS), KBo 5.7 rev. (8), 22, (23), 25, KUB 13.4 iii 18 (pre-NH/NS), KUB 31.76 i 2 (NH), šar-ra-a<-an> KBo 5.7 rev. 9 (MS).

**pl. nom.-acc.** šar!?-ra-an-ta KBo 11.32 rev. 58 (NS).

**broken** šar-ri-ia-u-w[a...] KBo 22.120:9 (NS), w. dupl. šar-ra-u-w[a...] KBo 20.49:17 (MS), šar-ri-ia-an[-...] KBo 10.7 ii 40 (NS).

**imperf. pres. sg. 1** šar-ri-iš-ki-mi KUB 12.58 iii 10 (NH); **sg. 2** šar-re-eš-ki-ši KUB 31.127 + KUB 36.79 i 31 (OH/NS); **sg. 3** šar-re-eš-ki-iz-zi KUB 13.4 iii 5 (pre-NH/NS), šar-ri-iš-ki-iz-zi Hulin, AnSt 20:156:5.

**pl. 3** [ša]r-ri-iš-kán-zi KBo 10.18 rt. col. 6 (NS), šar-ra-aš-kán-zi KBo 32.13 iii 2 (MH/MS), KUB 11.34 iv (10) (MS or ENS), šar-re-eš-kán-zi KBo 15.69 i (7) (MH/NS), KUB 20.40 rt. col. 7, KBo 25.184 ii 15 (NS).

**pret. sg. 2** šar-ri-[iš]-ki-it KUB 12.58 iii 7 (NH); **sg. 3** šar-ra-aš-ki-it KUB 23.72 obv. 37 (MH/MS).

**pl. 3** šar-ri-iš-ker KBo 4.4 ii 9 (Murš. II), [šar-r]e-eš-ker KBo 4.4 i 46 (Murš. II).

**mid. pres. sg. 2** šar-ra-aš-ki-it-ta KUB 36.75 + Bo 4696 i 8 (OH/MS) (Otten/Rüster, ZA 62:231f.), KUB 31.133:(11) (OH/NS), KUB 31.134:(4) (OH/MS), [ša]r-ri-iš-ki-it-ta KUB 24.3 i 55 (Murš. II); **sg. 3** šar-ra-aš-ki-it-ta KUB 13.5 ii 13 (pre-NH/NS), šar-re-eš-kat-ta KUB 13.5 iii 31 (pre-NH/NS), KUB 13.4 iii 61 (pre-NH/NS), [šar-re]-eš-kat-ta!-ri KUB 13.6 iii 12 (all pre-NH/NS).

**pl. 2** šar-ra-aš-ki-it-tum-ma KUB 34.75:5 (MS); **pl. 3** šar-ri-iš-kán-ta-ri KUB 43.22 iv 7.

**verbal subst. nom.-acc.** šar-ra-aš-ki-u-wa-ar KBo 13.2 rev. 6 (NS).

The oldest texts show a root thematic class verb, *mi*-conjugation with diagnostic forms šarrezzi, šarranzi, šarret, šarrer, šarratta, šarra/eške- (Oettinger, Stammbildung 287).

NS forms presupposing a stem šarr(i)ye-: šar-ri-i-e-et KUB 32.133 i 3 (Murš. II), šar-ri-i-e-er KUB 14.8 obv. 19, 36, KBo 2.5 iv (13), šar-ri-i-e-er 650/u + KUB 14.11 ii 6, KUB 14.14 obv. (22) (all Murš. II), ša[(r-ri)-i]a-u-wa-an KUB 11.1 iv 14, w. dupl. KBo 3.67 iv 1 (both Tel./NS), KUB 43.70a:2, as well as the broken šar-ri-ia-an[-...] KBo 10.7 ii 40.

All *hi*-conjugation forms (šuhja-class II 2 a and lāg- class II 1 b) are secondary and belong to the late MH and NH periods (for II 2 a forms see Stammbildung 287f. and for II 1 b forms see Stammbildung 425 and ša-a-ar-ri, above).

(Sum.) [NAM.TAG.MU] = (Akk.) [se-er-ti]i = (Hitt.) šar-ra-aš-ki-u-wa-ar KBo 13.2 rev. 6, for restorations see MSL 13 pp. 47, 221.

(Akk.) ištu riksī=kunu lā te-ti-qá-ma “You must not overstep your regulations” KBo 1.1 rev. 23 (Šattiwaza treaty), ed. Weidner, PD 24f. = (Hitt.) nu=kan išhiu[l=šemet ?] / [lē šar-ra-a]t-te-ni “You [must not transgres]s [your(?)] treaty” KUB 26.34 rev. 5-6, ed. Laroche, Ugar. 6:369f.

**1.** to divide (up), distribute, apportion, split up (act. and mid.) — **a.** w. obj. of act.subj. in mid.) (no particles) — **1'** act.: (“There remain, however, twelve oxen and 300 sheep”) *n=an huišwanda* šar-ra-an-zi “They divide them up (into groups) alive” KUB 9.3 iv 8-9 (fest. for Telipinu, MS), ed. Haas/Jakob-Rost, AoF 11:61f.; cf. KUB 53.17 ii 17 (fest. for a prince, NS); cf. KUB 53.4 rev. 15-18 (fest. for Telipinu, NS); cf. also Law § 53 quoted below 1 c 1'; (“Thus speak the goldsmiths: ‘[Wh]en(?) they brought out the silver cups and the ... andāuwandana’”) [Éar]zanaš GAL.HI.A andāuwantann=a [an]zāš LÚ.MEŠKÙ.DÍM šar-ru-me-en “we goldsmiths divided up the cups (and) andāuwantanna of the arzana-house” KUB 31.76 obv. 9-10 (dep., NH), ed. StBoT 4:22f. (differently); cf. KUB 40.86 obv. 7; (“The haliyami-men place a taparwašu-bread beside the brazier”) *t=an šar-ra-an-zi* § kuitman=ma NINDA<sup>A</sup>taparwašu[n] šar-re-eš-kán-zi LÚ.MEŠGAL[A SÌR-RU?] § mahhan=ma NINDA<sup>A</sup>taparwašu šar-ru-ma-an-zi tarup[tari] “and they divide it (up). § While they are dividing up the taparwašu-bread, the lamentation-priests [sing]. § But when the dividing up of the taparwašu-bread is finished, (the barbers sweep the ground)” KUB 20.40 rt. col. 5-9 (monthly fest., NS), ed. StBoT 37:520f., w. rest. after par. KUB 10.89 i 16-17; GAL LÚ.MEŠMEŠEDI LUGAL-i tarkummiyaizzi NINDA<sup>A</sup>taparwašuš waššūwanzi NINDA<sup>A</sup>wagatašš= a šar-ru-ma-an-zi “The chief of the bodyguards an-

## šarra- D 1 a 1'

nounces to the king the covering of the *taparwašu*-breads and the dividing of the *wagata*-breads” KUB 25.9 iv 31-33 (fest. at Arinna, NS), ed. Gonnet, Mém. Atatürk 64f.; NINDA.GUR<sub>4</sub>.R[A] *paršiya t=an šar-ra-a[n-zi]* KBo 30.153 iii 5-6 (fest. naming NIN.DINGIR, NS); [...] NINDA.ZU<sub>9</sub>.HI.A *šar-ra-an-zi* KBo 20.61 ii 15 (storm fest., OS?); [NINDA Ȑ.E.D]É.A *šar-ra-an-zi* VBoT 34 rev. 6 (*ANDAHŠUM*-fest.); *nu ikunan UZU.Ȑ šar-ra-an-zi* “They divide up cold (solidified?) fat” KBo 4.9 v 47 (*ANDAHŠUM*-fest., OH?/NS), ed. Badali/Zinko, Scientia 20:54f.; [(LÚ.MEŠ KAŠ.LĀL)] KAŠ.LĀL *šar-ra-an-zi* “The mead(?)men apportion the mead(?)” KBo 22.195 ii 5-6 (OH/MS), w. dupl. KBo 25.12 ii 8f. (OS), ed. StBoT 28:34, StBoT 27:75 (“The mead men distribute mead”); [(m)]ān=aš (var. C: *mān*) *attiš TI-išwanteš šar-ra-na-a[š? šer?]* / [*kuw*]atqa *weriezzi kuit=ašta!* (text: *kuit=ašša*, var. A -ašta) *šar-ra-an-[n]a KA×*U-az *weriezzi n=ašta* É-erza *parā peššiyandu n=aš=kan* *šar-ra-na-za=pat* (var. *šar-ra-az=pat*) *šamendu* “If he calls on them, his living ‘fathers’ (i.e., parents?) at some point (*kuwatqa*) concerning a share (of the patrimony), whatever he orally asks to divide up (or: to be divided up), let them expel (him) from the household. Let him forfeit the aforementioned share” KUB 11.1 iv 16-18 (Tel. pr., OH/NS), w. dupl. KBo 12.7:1-3 (A), KBo 3.67 iv 3-6 (C), ed. THeth 11:52f., tr. van den Hout, CoS 1:198 □ alternatively, following the variant reading *mān* and reading *šaran=ašta* one can also translate “If (his) parents are (still) alive and he demands (his) share [...] at some point”; uncertain because broken [...]x GIŠ *warlušdu šar-ra-an-zi* KUB 55.5 iv 25 (*nuntarriyašha*-fest., NS), ed. Nakamura, *Nuntarriyašha-* 51, 53, translit. StBoT 15:20; *namma=kan GEŠTIN IŠTU* É <sup>d</sup>M[(aliya)] ŠA 3 DUG *GEŠTIN šar-ra-an-zi* “Then they divide up wine from the temple of Maliya from (lit. of) three wine vessels (and they carry it to five temples in different vessels)” KUB 20.49 i 1-2 (*hišuwaš*-fest., MH/NS) □ the particle is probably because of the ablative noun phrase; cf also 1 a 6', below.

2' mid. used as passive: (Everyone is seated for the banquet) TU<sub>7</sub>.HI.A *takšan šar-ra-at-ta-ri* “The stews are divided in half (... The stews are finished)” KUB 20.76 i 15 (fest., NS), ed. Gonnet, Mém. Atatürk 48f. (“est répartie”); TU<sub>7</sub>.HI.A 2-an *šar-ra-ta-ri* KUB 10.21 ii 17-18 (fest., OH/NS), ed. Alp, Tempel 83f.; for other exx. see StBoT 5:153 §4; [GIM-an=m(a TU<sub>7</sub>.HI.A

## šarra- D 1 a 6'

*h)]anti šar-ra-an-ta-ri* “And [when] the stews are divided into separate portions” IBoT 4.66 obv. 3 (winter fest., NS), w. dupl. KUB 20.68 i 4.

3' middle — a' w. *arha*: (“Uḥha-ziti died in the midst of the sea”) DUMU.MEŠ-ŠU<*NU*>-ma=za *arha šar-ra-an-da-at* “His sons, however, split up. (One was still in the midst of the sea, while the other, Tapalazunauli, came away from the sea)” KBo 3.4 ii 52-53, ed. AM 60f.; (“The enemy arrives at night”) *namma=aš arha šar-ra-at-ta-ri* “and then splits up (i.e., deploys)” KBo 5.6 i 22-23 (DŠ frag. 28), ed. Güterbock, JCS 10:91 (“deploy”); cf. [... LÚ.M]EŠ URU *Hušutila arha šar-ra-an-t[a-at]* KBo 16.34:9 (hist., pre-NS/ENS?).

b' w. *hanti*: (“I went [...]”) ÉRIN.MEŠ-az=miš=a *hanti šar-ra-at-ta-ti* “But my troops split up into separate (groups)” KUB 58.48 iv 15-16 (KI.LAM fest., OH/NS), ed. van den Hout, JNES 50:194, 196; ÉRIN. MEŠ-az *panku[š] handi šar-ra-at-ta-ri* “All the troops will split up into separate (groups). (People will sell their own children)” KUB 34.14 + KBo 34.122 iii 11-12 (omen apodosis, NS), ed. DBH 12:122 (“wird zweigeteilt werden”); cf. 1 a 2'.

4' verbal noun: [... TÚGik]*kuwanaya šar-ru-ma-aš* “[so-many garments] of the city of Ikuwanaya for distribution” KUB 42.16 ii? 9 (inv.), ed. THeth 10:39, 41 (“divided”), Siegelová, Verw. 408f. (“der Teilung”), cf. Neu, GsKronasser 133.

5' w. *takšan arha/arha takšan* “divide into half/into two (groups): LÚ.MEŠ GURUŠ *takšan arha šar-ra-an-zi* “They divide the young men into two (groups) (They name them. Half (*takšan šarran*) of them they call the ‘Men of Ḫatti’ and half of them they call the ‘Men of Maša’)” KUB 17.35 iii 9 (cult inv., NH), ed. Ehelolf, SPAW 1925:270, Carter, Diss. 129, 143; cf. KUB 29.45 i 7, ed. Hipp. heth. 170f.

6' w. *hanti*: (After bringing wine from the temple of Maliya to various temples of other deities) NINDA=ya=kan *IŠTU* É <sup>d</sup>Māliya=pat ANA GIŠ *BANŠUR.HI.A=ŠUNU=šan* Ékarimni Ékarimni *hantī šar-ra-an-zi* “And the bread from the same temple of Maliya they divide up individually temple by temple for their tables” KBo 20.114 vi 20-24 (*hišuwaš*-fest., MH/NS) □ for the particle -kan see 1 a 1' last ex., above.

## šarra- D 1 a 7'

7' w. *arha hanti* (mng. uncertain): [(*nu=šša*)]*n*  
 MUNUS*tarpašganaš pēdi* [*w*]ahnuškiwan dā[i] §  
 [mā(n?)<sub>MUNUS</sub>*tar*]pašganaš waḥnumanzi KASKAL-  
 an a[(*rha hanti ša-a-*)]ar-ri “A *tarpašgana-wom-*  
 an begins to dance (lit. turn or whirl) in place. §  
 When(?) the *tarpašgana-woman* ... (?)’s the path  
 for dancing (lit. turning), (they give her a bronze  
 cup)” KBo 29.86 obv. 12-14 (cult of Ḥuwāšanna, MS), w.  
 dupl. KBo 20.16 i 13-14 (MS) □ is she ‘cutting’ a path in the  
 crowd for her to dance?; (“Or the enemy will strike”)  
 [...] (*arha*) *hanti šar-ri-ia-an[-...]* KBo 10.7 ii 39-40  
 (omen apodosis, NS), w. dupl. KBo 10.50 ii 7, ed. DBH 12:27,  
 30 (“[das Heer(?)] wird zweigeteilt(?) werden”).

b. w. dir. obj. (expressed or implied) in acc.  
 and noun or pronoun as indirect obj. in d.-l. — 1'  
 without *arha*: [<sup>m</sup>Š]*ahurunuwaš-za* GAL NA.GADA  
 ANA DUMU.MEŠ=ŠU É=SU *kišan šar-[r(a-aš)]* “Šahurunuwa, the chief NA.GADA, divided his  
 own estate among his children as follows” KUB 26.43  
 obv. 4 (confirmation of a will, TUDH. IV), w. dupl. KBo 22.55  
 obv. 5, ed. Imparati, RHA XXXII 24f., 207 n. 1 □ -za has possesive value (“own”); ŠA <sup>m</sup>*Happuwaššu* GAL DUMU.  
 MEŠ.É.GAL ANA DUMU.MEŠ=ŠU *ša-a-ar-aš* LUGAL.GAL *ISSI=MA* ANA *Labarna* DUMU.  
 LUGAL *IDDIN* “The great king has appropriated  
 what *Happuwaššu*, the chief of palace attendants  
 had divided among his sons, and assigned (it) to  
*Labarna*, the prince” Bo 90/732:62-63 (land deed, OS)  
 (courtesy G. Wilhelm); cf. similarly SBo 1 Text 15:6, translit.  
 LS 342 □ for broken spellings (-VC-VC-) to write intervocalical  
 double consonants see Hoffner/Melchert, grammar forthcoming;  
*apāt=ma hūman* (i.e., five GUZ.ZA cloths) ANA  
 É.GIŠ.KIN.TI *šar-ra-an-zi* “But they apportion all  
 that to the workshop” KUB 52.96 obv. 7-8 (inv., NS), ed.  
 Siegelová, Verw. 358f. (“verteilt man an die Werkstatt”), tr.  
 Archi, KUB 52 Inhaltsübersicht no. 96; (“They put down  
 soldier-breads, but they pick these up (again) and  
 carry them out”) «MUNUS.MEŠI» MUNUS.MEŠ*taptari šar-*  
*re-eš-kán-zi* “They apportion (them) to the female  
 mourners” KBo 25.184 ii 15 (funerary rit., NS), ed. van den  
 Hout, ICH 2:202, 207 (differently); (“He breaks one thick  
 bread”) *n=an* [DINGIR.MEŠ-aš] *hazziwiaš pēdaš*  
*šar-ra-i* “He apportions it to the cult places [of the  
 gods]” KUB 27.68 i 10 (fest. of Nerik, NS), ed. Haas, KN  
 300f. (“und zerteilt es”); cf. also *peda-* A d 1' e'; *ta* LÚ.MEŠ  
 GIŠBANSUR TU<sub>7</sub> I *tianzi ta hūmanti šar-ra-an-zi*

## šarra- D 1 c 1'

“And the table-servers set out oily stew/soup. And  
 they apportion (it) to every person” KUB 25.9 iv 18-20  
 (fest. at Arinna, NS), ed. Gonnet, MémAtatürk 62f.; cf. IBoT  
 1.14:4-5, ed. Alp, Tempel 77f.; (“The table-servers put  
 down tooth-bread, cheese and fruit [...]”) É*hilamni*  
*pera[n] hūmanti=ya šar-ra-an-zi* “They apportion  
 (it) in front of the portico also to everyone” KBo  
 17.75 iv 15 (storm fest., OH/NS); cf. IBoT 1.29 rev. 10-13  
 (fest. of procreation, MH?/MS?); *nu walhi ANA DUMU*.  
 MEŠ É.GAL <sup>LÚ</sup>*MEŠEDI*<sup>HI.A</sup> *hūmandāš ašešni=ya*  
*hūmanti šar-ra-an-zi* “They apportion *walhi*-beverage  
 to all the palace servants, royal bodyguards, and  
 to the entire congregation” KUB 1.17 iii 40-43 (fest. of  
 the month, OH/NS), ed. StBoT 37:430f.

2' w. *arha*: (Concerning the following provi-  
 sions which are prepared ...) *nu hūmanti* [«*ar*]*ha* (partially erased)  
*arha šar-ra-an-zi* “They divide  
 (them) up for each (participant)” KUB 32.123 ii 41-42  
 (Istanuvian fest., NS); cf. KBo 24.28 + KBo 29.70 iv 13-14;  
 KBo 13.164 iv 8; KBo 29.133 + KBo 34.222 iii 11-12; KAK.  
 HI.A=ŠUNU=ma=šši šer *arha šar-ra-an-du* “Let  
 them divide(?) their pegs(?) over him/it” KUB 24.7 iii  
 69, ed. Friedrich, ZA 49:230f. (“Sie sollen aber ihre Pflöcke über  
 ihm abbrechen”), tr. Hittite Myths 66 (“Let them ... their pegs  
 away from over him”); cf. Hoffner, FsLacheman 193 (no tr.).

c. w. obj. and -za or a corresponding clitic pron.  
 co-referential with the subj. of the verb — 1' without  
*arha*: (“If a man having a GIŠTUKUL-obligation  
 and his associate live together, if they have a falling  
 out”) [(*t*)*a=* É=SUNU *šar-ra-an-zi* “and they  
 divide their household among themselves, (if there  
 are ten persons (lit. heads) on his land, the man having  
 a GIŠTUKUL obligation takes seven, and the as-  
 sociate takes three)” GUD.HI.A UDU.HI.A *gimra=*  
*šaš Q[(ATAMMA)] / šar-ra-an-zi* “They divide the  
 cattle and sheep on his land in the same way. (If  
 someone holds a royal grant by tablet)” *mān=za*  
 A.ŠA.HI.A-*n=a* (var. *mān=za=an* A.ŠA.HI.A-*an*)  
*k[(arūlin)] šar-ra-an-zi* “(or) if they divide old  
 (i.e., inherited?) land among themselves (then the  
 man having a GIŠTUKUL obligation takes 2/3 (lit.  
 two parts/shares), and the associate takes 1/3 (lit.  
 one part))” KBo 6.2 iii 8-11 (Law §53, OS), w. dupls KBo 6.3  
 iii 10-13 (OH/NS), KBo 6.6 i 13-17 (OH/NS), ed. LH 64f., HG  
 34f.; (“When the sons of Appu grew up, ... the evil  
 brother spoke to the just brother”) [weš]=*a=wa=za*

## šarra- D 1 c 1'

šar-ra-u-e-ni nu=wa=nnaš a[rhayan e]šuwaštati ... [n]u=za LÚ.HUL-aš LÚ.NÍG.SI.SÁ-ašš=[(a) š(ar-ri-ia-u-an)] dāer ... nu=z[a takšan šarran] LÚ.HUL-aš ŠEŠ-aš dā[(š) nu takšan ša]rran <ANA> LÚ.NÍG.S[I.S(Á ŠEŠ-iš)-š(i pāiš)] “Let us divide (our estate) among ourselves and live se[parately]. ... Evil and Just began dividing among themselves. ... Brother Evil took [a half-part] for himself and gave [a half-p]art to his brother Just” KUB 24.8 iv 5-6, 21-25 (Appu myth, pre-NH/NS), w. dupls. KBo 26.85:1-4, KUB 43.70a:2-5, ed. StBoT 14:12f., tr. LMI 170f., Hittite Myths<sup>2</sup> 84; cf. KUB 11.1 iv 14, w. dupl. KBo 3.67 iv 1 (Tel.pr. OH/NS), ed. THeth 11:52f.; and cf. KUB 11.1 iv 16-18, w. dupl. KBo 3.67 iv 3-6, cited 1 a 1', above.

**2' w. arha:** (“When the gods established heaven and earth”) [(nu=za DINGIR.MEŠ)] arha šar-re-er (dupl. [šar-r]i-e-er) “the gods divided (them) up among themselves, (the heavenly gods took heaven and the underworld gods took the earth and the underworld. So each took something for himself)” Bo 3617 i 8-12 (mythology in rit.), w. dupl. Bo 3078 ii 9 and KBo 13.104 + Bo 6464 ii 5, ed. Otten/Siegelová, AfO 23:32, 34-35; namma=šmaš ḥāli arha šar-ra-an ēšdu “Then let the watch be divided up among you” KUB 13.4 iii 18 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 158f., Süel, Direktif Metni 56f., tr. McMahon, CoS 1:219; (“Or when you fill (the god’s granary with) grain, half you declare, but half you conceal”) nu=šmaš=an uwatteni EGIR-zian arha šar-ra-at-te-ni “Later you proceed to divide it up among yourselves” KUB 13.4 iv 20, ed. Süel, Direktif Metni 76f., tr. McMahon, CoS 1:220; (“They (i.e., the Kaška) plundered the silver, gold, rhyta, cups of silver, gold, and copper, your bronze implements and your garments”) n=at=za arha šar-re-er § LÚ.MEŠ SANGA šuppaeš=a=za ... LÚ.MEŠ APIN. LAL LÚ.MEŠ NU.KIRI<sub>6</sub> arha [(šar-re-e)]r nu=uš=za īR-naħher § GUD.HI.A=KUNU=y[(a=šmaš UDU. HI.A=K)]UNU arha šar-re-er A.ŠĀ A.GĀR.HI.A=K[(UNU=ma=z NINDAḥars)]ayaš GIŠKIRI<sub>6</sub>.GESTIN. HI.A DUGišpant[(uzziyaš)] arha šar-re-er “They divided them up among themselves. § Also the consecrated priests, ... the farmers (and) the gardeners they divided up among themselves, and enslaved them. § Your cattle (and) your sheep they divided up for themselves. And your fields and meadows, thick breads, vineyards, (and) offering vessels they

divided up among themselves. (The Kaškeans took them for themselves)” KUB 17.21 iii 3-4, 6-10 (prayer of Arn. and Ašm., MH/MS), w. dupl. KUB 31.124 ii 15-21, KUB 48.108 iii 1-4, ed. Kaškær 156-159 (“haben ... unter sich aufgeteilt”), Lebrun, Hymnes 137, 145 (“ils se sont partagé”), differently Goetze, Tunn. 45 (“took possession of”), ANET 399 (“They shared out these things among themselves”); (“The singers and the temple men take for themselves (-za da-) the [dough(?)] of the kneading trough (and) cheese”) UZUšuppa=z huišu arha šar-ra-an-zi “They divide up the raw meat among themselves” KUB 17.24 ii 7 (witašiaš-fest., pre-NH?/NS); (“In the time of the father of His Majesty we stole two cups of mitešna-silver”) nu=war=aš=za mŠEŠ-anza, m3-ašša-x [...] ammuk mMudareš arha šar-ru-um-men “and we — Nananza, 3-ašša[...] and I, Mudari — divided them up among ourselves. (For each of the three shares (lit. places) there were twenty shekels, that was a total of one mina twenty shekels. I sold mine to Karpani, the merchant)” KUB 40.91 iii 9-10 (dep., NH), ed. StBoT 4:30; cf. KUB 31.76 obv. 5-6 (dep., NH), ed. StBoT 4:22f.; (“Then before Ḥebat they libate two cups filled with wine. They hand them (the cups) over. Those who carry the gods (i.e., their statuettes”) n=an=za arha šar-ra-an-zi “divide it (i.e., the wine) up among themselves” KBo 21.34 i 54 (fest., MH/NS); cf. KUB 12.58 iii 6-11, above, 1 b 2’.

**3' w. takšan:** (If a free man and a slave girl are single, and they live together and have children, but later become estranged or each finds a new partner ...) nu=za É-er takšan šar-ra-an-zi “They shall divide up the house(hold) equally among themselves. (And the man shall take the children, with the woman taking one child)” KBo 6.3 ii 19 (Law §31, OH/NS), ed. LH 40, 184f. □ for šieleš “single” see Hoffner, FsdeRoos (forthcoming).

**4' w. arha takšan: n=at=za MUNUS huwaššanale[š / LÚ.MEŠ(?)]** [É.DINGIR-LIM=ya arha takšan šar-ra-an-zi “The huwaššanalli-women and the temple [personnel] divide them (i.e., the tables) into two (groups)” KUB 54.13 obv. 10-11 (cult of Ḥuwaššanna, NS), translit. StBoT 15:24; cf. KBo 29.141 rt. col. 9 (NS), w. dupl. KBo 29.142:5 (MS).

**2. to divide by splitting off > to split, divide, separate (something, acc.) off, to cut off, withhold**

## šarra- D 2

## šarra- D 2 a 1'

## šarra- D 2 a 3' a'

(something, acc.) from (someone, d.-l.) — **a.** to split, separate (something, acc.) off (usu. w. *-ašta* or *-kan*, sometimes w. *arha*) — **1'** in general: (As soon as she finishes [her spell]) *nu šenuš namma [o-o-o-o]-zi n=aš=kan mān šar-ra-ad-da-ri* “she again [...]s the images, and when she separates them off, (she places some on the left and some on the right)” KUB 24.13 iii 6-7 (Alliturahī’s rit., MH/NS), ed. Goetze, Tunn. 72f. (“departs”), Haas/Thiel, AOAT 31:106f. (“aufteilt”), tr. Kronasser, EHS 1:504 (“entfernt sich(?)”); *nu=kan apāt kuit arha kariū šar-ra-an namma=yaz=kan EGIR-an x[...]* <sup>NA</sup>NUNUZ *arha šar-ra-an-zi* KI<.MIN> “Regarding that which has been already separated off, they will later even further separate off the bead(s)(?). ‘Ditto’ (meaning repetition of the question: Is the god angry on this account?)” KUB 49.101 i 8-9 (oracle question, NH); *naššu LÚ-ni našma MUNUS-ni paprannaš uddananza* <sup>UZU</sup>UR. HI.A-ša *arha šar-ra-an* §... *kāša* <sup>GIŠ</sup>sarran harmi *nu=za kuiš* 12 <sup>UZU</sup>[UR] *idalauwaz paprannaz arha šar-ri-[iš]-ki-it kinuna=tta IŠTU* 12 <sup>UZU</sup>UR *idalu papratar alwazatar āštayaratar* DINGIR.MEŠ-aš *karpin aggandaš hatugatar awan arha šar-ri-iš-ki-mi [n=a]t=ši awan arha šar-ra-an ēšdu* “Or (if) a man’s or a woman’s bodyparts are disabled (lit. separated off) with a word/words of impurity. §... Now I am holding a šarra-. Whoever was disabling (lit. separating off) each (-ške-) of (his) twelve body parts using an evil impurity, now I am separating off from each of your twelve body parts the evil impurity, sorcery, āštayaratar, anger of the gods, and fear of the dead. May they be separated off from him (sc. the patient)” KUB 7.53 i 5-6 followed KUB 12.58 iii 6-11 as part of the same tablet (rit., NH), ed. Tunn. 4f. and 16f. (“who disabled,” “am breaking clear,” “be broken clear”), but cf. HAB 89f. (“reissen”), differently Kronasser, EHS 1:504 (“entfernen”); cf. KUB 7.53 i 6, ed. Tunn. 4f. □ Goetze’s tr. “disabled” is understandable if a person’s limbs are separated from his/her control. The person affected is indicated either by *-za* (if identical to the subject of the clause), an enclitic pronoun (*-tta*, *-ši*) or a dat.-loc. of a noun (LÚ-ni, MUNUS-ni). Word associations help magic work: <sup>GIŠ</sup>šarra- q.v. alternates with the verb š.

**2'** (from something) w. abl. and *-ašta* or *-kan*: (“15 ½ IKU of field”) INA KASKAL <sup>URU</sup>Hatti=kan ZAG-az 28 IKU UŠALLUM RĒT GUD.HI.A

[*IŠTU*] É <sup>LÚ</sup>urianni=kan ZAG-az šar-ra-an 18 IKU A.ŠÀ *IŠTU* É <sup>d</sup>Halara=ka[n š]ar-ra-an 2 ½ IKU 3 *gipeššar* <sup>GIŠ</sup>TIR n=ašta anda 3 ME 25 GIŠ. HI.A 1-NUTIM É.HI.A ŠA É <sup>m</sup>Karpani É <sup>f</sup>Zithariya *kuit n=ašta apēz šar-ra-an* “on the Ḫattuša road, on the right. Twenty-eight IKU of field, meadow for pasturing cattle, split off(?) from the estate of the *urianni*-official, on the right. Eighteen IKU of field split off/separated from the temple (lands) of Halara. Two and a half IKU three *gipeššar* of orchard, in which there are three hundred twenty-five trees. One building complex, which belongs to the estates of Karpani and Zithari, split off/separated from those” KBo 5.7 rev. 21-25 (LSU 1, MH/MS), ed. Riemenschneider, MIO 6:350f. (“getrennt, abgetrennt”); cf. ibid. 8, 9.

**3'** to split off a deity by creating a duplicate cult statue, temple and cult for the deity elsewhere — **a'** act., w. and without abl., w. *-kan* and sometimes *-za*: DINGIR-LIM-niyatar=ma=za=kan šar-ri “Divide off your divinity. (Come to those new temples)” KUB 29.4 iii 26-27 (rit. for the division of the deity of the night), ed. StBoT 46:289f., SchwGoth 24f. (“Nimm dein Götterbild in Besitz”), tr. Collins, CoS 1:175 (“divide your divinity”), cf. Kronasser, EHS 1:505, and cf. Oettinger, Stammbildung 290 n. 65 (“verlass”), Goetze, Tunn. 45 (“show possession”); ABBA=YA=za=kan kuwapi <sup>m</sup>Dudjaliyaš LUGAL.GAL DINGIR GE<sub>6</sub> *IŠTU* É DINGIR GE<sub>6</sub> <sup>URU</sup>Kizzuwatni *arha šar-ri-i-e-et* “When my ancestor, Tudjaliya, the Great King, divided the Deity of the Night off from the temple of the Deity of the Night in Kizzuwatna (and worshipped her separately in a temple in Šamuha)” KUB 32.133 i 2-3 (Murš. II’s division of the deity of the night), ed. THeth 46:312, SchwGoth 58, cf. Kronasser, EHS 1:504f. (“brachte weg, siedelte um”); DINGIR-LIM=ma=kan kuiš *arha šar-ru-m[a-an-z]i* SI×SÁ-at “The god who was determined for division (and for transportation to the town Zithara)” KUB 5.6 ii 70-71 (oracle question, NH), cf. AU 285 (“abgebrochen”), retracted in HAB 89f., 243, differently Kronasser, EHS 1:532 (“zum Wegbringen”); *namma=za=kan* <sup>d</sup>LIŠ <sup>URU</sup>Šamuhi ANA PĀN ŠEŠ=YA šar-ra-ah-hu-un nu=šši É.MEŠ DINGIR.MEŠ INA <sup>URU</sup>Urikina iyanun “Then during the reign of my brother (Muwatalli II) I divided Šausga in Šamuha, and I made (new) temples for her in Urikina” KUB 21.17 ii 5-6 (Hatt. III), cf. Kronasser, EHS 1:532, differently Goetze, Tunn. 45 (“took possession”);

## šarra- D 2 a 3' a'

cf. KUB 50.93 iv 12 (oracle question, NH); cf. KUB 5.6 iii 27 (oracle question, NH), reading after Friedrich, HW 184 and Oettinger, Stammbildung 284, different tr. Kronasser, EHS 1:532 (“transportieren”). It seems unlikely that Ḥattušili would have been allowed to remove the chief deity of an important Hittite city to another city. Also, it seems in keeping with šarra-’s usual meaning “to divide” that he divided the divinity’s cult, leaving the original statue and cult in Šamuha, while starting a new cult for the same deity in Urikina. See Beal, Magic and Ritual 197-208.

**b'** participle: BE!-an=kan UN-ši DINGIR šar-a-an=za UN-an=ma [...] / [n]=at=za DÙ-zì n=at BE-an TA ŠUTI an[da] aranna SI×SÁ-ri nu [...] / BE-an=ši šarraš=ma TA IKRIBI anda aranna UL SI×SÁ-ri “If for a person a deity is to be divided but/and [...] the person (obj.), he will worship it (i.e., the divine statue(?), or: he will make it his own(?)). If it (i.e., the statue(?)) is ascertained to be attained (by him, lit.: to come to him) through a dream (Akk. šuttu), then [...], but if the division is not ascertained to be attained by him (lit.: to come to him) because of a vow, then [...]” KUB 46.40 obv. 1-3 (NS) □ the translation given here is tentative only; the opposition between the alternatives mentioned may be in the fact that dreams were often followed up by vows which may have been mentioned in the break at the end of line 2.

**b.** to cut off, withhold (something, acc.) from (someone, dat.-loc.): kunn=a=wa=šši Ú.SAL-LAM dUTU-uš āra iyan hark nu=war=a(n)=ši=ššan šar-re-ez-zi hannari lē kuiški “O Sungod, keep making this meadow proper for him. Let no one withhold it from him (or) contest (his right to it)” KUB 30.24 ii 1-2, ed. Kassian et al., Funerary 384f. (“take it away from him”), HTR 60f. (“und niemand soll sie ihm entreissen <oder> gerichtlich anfechten”), cf. Kronasser, EHS 1:504f. (from verb šarraye-) □ the parallel passage KUB 30.24a i 10, ed. HTR 58f., where both verbs are used in two separate clauses shows that the use of -šan is not just due to influence from *hannari* which usually has -kan or -šan in this construction; (“If a man marries a virgin”) [nu] apēdani <ANA> MUNUS-TI haššatar ar[mahatarr=a(?)] šar?-ri-iš-kán-ta-ri “and abilities to give birth [and even] to co[nceive](?) are withheld from that woman” KUB 43.22 iv 6-7 (NS), translit. Ünal, AoF 25:116 (w. different restorations), cf. 115 (“von ihrer paternalen Sippe getrennt wird”) □ one would expect the verb to be in the singular with the two neut. subjects; (If

## šarra- D 3 b

you ever take for yourselves the food intended for the god’s festival and do not bring it to him) n=at takšan šarraš takšan šarran (var. šarraš) pešteni nu=šmaš kī šar-ru-ma-aš uttar SAG.DU-az GAM-an kittaru n=at=kan lē šar-ra-at-te-ni kuiš=at=kan šar-ra-a-i=ma n=aš aku “but rather you give it (to the god) as half of a half (var. by halves). Let this action of withholding (it) be a capital offense for you. Do not withhold it. Whoever withholds it, will be put to death” KUB 13.4 i 56-59 (instr. for temple personnel, pre-NH/NS), ed. Süel, Direktif Metni 30f., tr. McMahon, CoS 1:218; .

**3.** to cross, traverse, pass through, transgress (a command, oath, etc.) (generally w. -ašta or -kan when a real or metaphorical boundary is crossed) — **a.** to cross (a threshold): (You, your wives, your children, and your servants should eat and drink the god’s leftovers on the day they are offered or at most over three days. But if a privileged foreigner visits someone, [(if he)] has the privilege of going up to the temple) DINGIR.MEŠ-naš=kan LUGAL-ašš=a [(kattaluz)i] šar-ra-aš-ki-it-ta “and he is accustomed to crossing the gods’ and the king’s threshold, (let [(hi)]m [escort] him up. Let him eat and drink)” KUB 13.5 ii 12-13 (instr. for temple personnel, pre-NH/NS), w. dupls. KUB 40.63 i 18-19 (H), KUB 13.4 ii 1-2 (A), ed. Süel, Direktif Metni 34-37 (“eşigiden geçerse”), differently Chrest. 152f. (“opens the door”), tr. McMahon, CoS 1:218; kuiš=pat=kan imma kuiš DINGIR.MEŠ-aš GIškattaluzzi šar-re-eš-ki-iz-zi (var. šar-ri-iš-ki-iz-zi) “Whoever customarily crosses the god’s threshold” KUB 13.4 iii 4-5 (instr. for temple personnel, pre-NH/NS), w. dupl. AnSt 20:156, line 5’, ed. Chrest. 156f., Süel, Direktif Metni 54f., tr. McMahon, CoS 1:219; n=ašta ŠAH-aš UR.GI<sub>7</sub>-aš GIškattaluzzi lē šar-re-eš-kat-ta (dupl. [šar-re]-ješ-kat-ta!-ri) “May a pig (or) dog never cross the threshold (of the god’s kitchen)” KUB 13.4 iii 60-61, w. dupl. KUB 13.6 iii 12 (+) KUB 13.19 obv. 3, ed. Süel, Direktif Metni 185, tr. McMahon, CoS 1:220; restored by Laroche, Myth 132, into KUB 8.48 i 21 (Gilg.).

**b.** to pass through (a doorway): nu=k[(an n)]epišaš KÁ-aš [zik=pat aššanu]wanza dUTU-uš šar-re-eš-ki-ši (dupls. [(ša)]r-ra-aš-ki-it-ta) “[You alone, O establish]ed Sungod, pass through the gate of heaven” KUB 31.127 + KUB 36.79 i 30-31 (solar hymn, OH/NS), w. dupls. KUB 31.134:4 (OH/MS), KUB 31.133:11

## šarra- D 3 b

(NS), ed. Güterbock, JAOS 78:240; cf. *n=ašta nepišaš KÁ-uš zik=pat [aššanuw]anza* dUTU-uš šar-ra-aš-ki-it-ta KUB 36.75 + Bo 4696 i 7-8 (OH/MS), translit. Otten/Rüster, ZA 62:231f.; similarly KUB 24.3 i 54-55 (prayer, Murš. II); LUGAL-uš GUB-aš *andurza ... tepu pēdan EME-aš hantānza annariš tarpiš SIPPUSIPPU šar-ru-mar ... ekuzi* “The king standing inside drinks (several gods and) the ‘Small Place,’ the ‘True Tongue,’ the *annari-* and *tarpi-*demons, and ‘Passing Through the Doorway’ (i.e., death?)” KUB 2.8 v 17, 25-28, 30 (ANDAHŠUM for LAMMA of Tauriša, NH?/NS), and similar lists in KUB 10.81:1-11, KBo 4.13 vi 31-38 + KUB 10.82:3-10, KBo 13.176:1-12, and also KUB 2.8 i 24-28, ii 8-14, 44-46 □ *SIPPUSIPPU (SÍ-PU)* = Akk. “doorframe, doorjambs” (cf. CAD *sippu* 1 a 1’); since Hebrew *saf* (< \**sipp-*) means “threshold” *SÍ-PU* may stand for Hitt. *kattaluzzi-*.

**c. to transgress (borders):** (Do not covet any Hittite territory, do not take for yourself any Hittite territory) ... *zik=ma=kan ZAG-an šar-ra-at-ti* “But (if) you transgress the boundary (and you take something, this is a crime against the oath gods. You transgress (šarra- D 3 d 1’) the oath of the gods)” KBo 4.3 i 32 (Kup., Murš. II), ed. SV 1:118f. (“verletzest”), tr. DiplTexts<sup>2</sup> 76; (“transgress”) (“Protect the land and borders which I gave to you”) *lē=aš=kan šar-ra-at-ti* “Do not transgress them” KBo 4.10 obv. 15 (Ulmi-Tešub treaty, Tudh. IV), ed. StBoT 38:24f. (“überschreite sie nicht”).

**d. to transgress/violate (an oath) — 1’ (act.):** (“(The Kaškeans) come and take the gifts, then they swear (oaths), but when they arrive back (home)”) *n=ašta lingāuš šar-ra-an-zi* “They transgress the oaths” KUB 17.21 iv 16-17 (prayer of Arn. and Ašm., MH/MS), ed. Kaškäer 160f. (“die Eide brechen”), Lebrun, Hymnes 140, 147 (“ils rompront ... l'accord”), tr. ANET 399f.; *kuedani=kan UD-ti NİŞ DINGIR-LIM šar-ra-an-z[i]* “On whatever day they transgress the oath” KBo 16.27 ii 12 (treaty, MH/MS), translit. Kaškäer 136; cf. ibid. ii 7; *n=ašta kuiš kūš NİŞ DINGIR-LIM šar-re-ez-zi* “Whoever transgresses these oaths” KBo 6.34 ii 46 (Soldiers’ Oath, MH/MS), ed. StBoT 22:10f. (“übertritt”), cf. p. 112 (“übertreten (geistig)”; cf. ibid. iii 39-40, ed. StBoT 22:14f.; and passim in this text; cf. *kuiš=kan kūšš=a NİŞ DINGIR.MEŠ šar-re-ez-zi* (dupl. [ša]r-ra-at-ta) ibid. i 34, w. dupl. KUB 40.13 rev.! 13; perhaps cf. KUB 31.103:21-22 (MH/MS); (“Because the Hittites and Egyptians were sworn by the Stormgod of Ḫatti and it happened that the

## šarra- D 3 e

Hittites turned around”) *nu=kan NİŞ DINGIR-LIM LÜ.MEŠ URU Hatti hūdāk šar-ri-i-e-er* (var. *šar-ri-i-e-er*) “and suddenly the Hittites transgressed the oath” KUB 14.8 obv. 18-19 (PP2), w. dupl. KUB 14.11 + 650/u ii 3-4, ed. Götze, KIF 1:208f. (“brechen”), Lebrun, Hymnes 205, 211 (“avaient violé le serment”), tr. ANET 395, Beckman, CoS 1:158; *kinuna=kan lingauš kuit šar-ri-iš-ker* “Because now they (i.e., the people of Kinza) had transgressed the oaths” KBo 4.4 ii 9, ed. AM 112f.; cf. KBo 4.3 i 23 (Kup., Murš. II), ed. SV 1:116f.:35; KBo 5.13 iii 12, 15, 20-21 (Kup.), ed. SV 1:126-129; *nu=ššan MĀMĒTU šar-ra-i* “He (Duppi-Tešub) will be transgressing the oath” KBo 5.9 ii 37 (Dupp. treaty), ed. SV 1:18f.

**2’ (mid.):** *lingainn=ašta UL kuššanka šar-ra-ah-ha-at* “I never transgressed an oath” KUB 30.10 obv. 12 (prayer of Kantuzzili, OH/MS), ed. Lebrun, Hymnes 112, 116 (“je n’ai transgressé de serment”), tr. ANET 400, Hittite Prayers 32; *mān=ašta kūš=a lingāuš šar-ra-ad-du-ma* “But if you transgress these oaths” KBo 8.35 ii 16 (treaty w. Kaška, MH/MS), tr. Kaškäer 111 (“brecht”); cf. *nu=kan mān linga[u]š šar-ra-ad-du-ma* ibid. ii 22; (“If, however, you do not fight him”) *nu=kan kāšma NİŞ DINGIR-LIM zik šar-ra-at-ta* “right then you transgress the oath” KBo 16.47:13-14 (treaty, MH/MS), ed. Otten, IM 17:56f.; cf. also KBo 6.34 ii 10-11 (Soldiers’ Oath, MH/MS), ed. StBoT 22:8f., tr. Collins, CoS 1:165; *kuiš=a=kan kē NİŞ DINGIR.MEŠ šar-ra-ad-da* ibid. ii 23-24; and cf. *n=ašta NİŞ D[(INGI)]R.MEŠ šar-ra-an-ta-ti* (dupl. *šar-r[i-...]*) KUB 24.4 + KUB 30.12 obv. 18 (prayer, Murš. II), w. dupl. KUB 24.3 ii 29; *n=ašta lingaen šar-ra-at[-ta/ti]* KUB 36.108 obv. 10 (Pilliya treaty, Zidanta II/OS), ed. Otten, JCS 5:129. The equivalent in Boğazköy Akkadian treaties of this phrase is *nīš ilāni etēqu*, *ištū māmīti etēqu*, and *ištū riksī etēqu*; see *lingai-* 1 f., Goetze, Tunn. 46 n. 142; cf. also above in the bil. sec.

**e. transgress (words) [... t]uppiash uttar šar-re-et** “He transgressed the words of the [t]ablet” KUB 36.106 rev. 5 (treaty w. Ḫapiru, OS), ed. Otten, ZA 52:218; cf. KBo 3.27 obv. 24-25 (edict, Ḫatt. I/NS); *n=ašta uttar [lē k]uiški šar-ra-at-ta* “Let [no o]ne transgress the words” KUB 1.16 ii 49-50 (edict, Ḫatt. I/NS), ed. HAB 8f. (“Gebot ... übertreten”), tr. Beckman, CoS 2:80 (“transgress”); (“The words which were set down [for him]”) *apāš=at=kan hūmanta šar-ra-aš* “He transgressed them all” KUB 23.72 rev. 3 (Mita, MH/MS), tr. Gurney, AAA 28:36 (“violated”), DiplTexts<sup>2</sup> 162 (“transgressed”); cf. KBo

## šarai-

## šarra- D 3 e

22.6 iv 10-13 (Šar Tamħari, OH?/NS), ed. Güterbock, MDOG 101:21, 23; *memiyan=ma=kan LÚ.MEŠ URU Hatti=pat hūdāk šar-ri-i-e-er* “But the men of Hatti themselves suddenly transgressed the word” KUB 14.8 obv. 36 (PP2, Murš. II), ed. Lebrun, Hymnes 206, 212 (“ont violé”), tr. Hittite Prayers 59, Beckman, Cos 1:152; *nu=kan mān zi[k m]Alakšand]uš kī tuppiyaš [A]WATĒ<sup>MEŠ</sup> šar-ra-at-[ti kuit=kan k]edani ANA TUPPI kittari* “If yo[u Alakšand]u transgress these [w]ords of the tablet, [whatever] is placed on [t]his tablet” KUB 21.1 iv 31-33 (Alakš., Muw. II), ed. SV 2:80f. (“brich[st]”), tr. DiplTexts<sup>2</sup> 92; (My father did not let evil-doers live during his reign) *kinun=a LUGAL-uš idalu mekki übhun ta LUGAL-wa<š> uddārr=a=met lē šar-ra-at-tu-ma* “But now I, the King, have seen much evil. Do not transgress the words of me, the king, either” KBo 3.28:20-21 (anecdotes, OH/NS), ed. Soysal, Diss. 32, 91.

**f.** transgress (oath/words—from context): *mān=at=kan taknaš dUTU-uš šar-ra-at-ta=ma* “But if you, O Sungoddess of the Earth, transgress it (... Let the oath gods of this ritual come and seize you)” KBo 11.72 ii 38 (rit. for Sungoddess of the Earth, MS); *lahhiyauwaš=za / [uttar] UL imma šek[t]eni šer=ašta kuitki šar-ra-an* “Do you actually not know [the matter] of campaigning: that something concerning (it) has been transgressed?” KBo 16.25 i 33-34 (instr., MH/MS), ed. Rizzi Mellini, FsMeriggi<sup>2</sup> 522f.:45 (“in qualche modo c’è trasgressione”) □ due to the presence of the -ašta this is assumed to refer to the “transgressing” of an oath rather than the “dividing up” of rations; perhaps also KUB 13.4 i 58-59 cited 2 b above.

**g.** (w. 1-anki and 1-ŠU) to cross (a section of territory) all at once (without an object, and therefore without local particle): (“When the Irširra-deities heard the words, they hurried; they sped; they arose from their stools”) [(n=at)] 1-anki šar-re-er “They crossed all at once. (They arrived at Kumarbi’s)” KUB 33.98 iii 7 (Ullik. I, NH), w. dupl. KBo 26.61 iii 16-17, ed. Güterbock, JCS 5:154f. (“at once they covered the way”), cf. Goetze, JAOS 69:180 (“they traveled without interruption”); cf. KUB 33.106 ii 29 (Ullik. III A, NH); *n=aš=kan taknaš ÍD-ašš=a KASKAL-an GAM-an arha [pait]* 1-anki=ya=aš šar-ra-at-ta-at “He (i.e., the Great Sea) [traversed] the path of the Netherworld and (its) river. He crossed (the distance) in one (stage)” KUB 12.65 iii 10-11 (Hedammu, NS), ed. StBoT 14:50f. (“Es

legte (die Strecke) auf einmal zurück”), tr. Hittite Myths<sup>2</sup> 53 (differently); cf. HAB 90 (“es schritt mit einem Schritt?? hinüber”); cf. KUB 33.115 iii 14 (Song of Silver, MH/NS), ed. Hoffner, FsOtten<sup>2</sup> 155f., Hittite Myths<sup>2</sup> 50 §5.3.

Hrozný, SH (1917) 16 (“(Schwure) brechen”); Sommer, OLZ 24 (1921) 197; Friedrich, ZA 35 (1923) 172; Friedrich, ZA 36 (1925) 50 (“Grundbed. ‘trennen’”); Götze, AM (1933) 309 (w. -kan “übertreten, überschreiten,” mid. w. -za “sich trennen”); Sturtevant, JAOS 54 (1934) 400 (“to open (double doors)” < “divide, break”); Sommer and Falkenstein, HAB (1938) 87-90, 243 (“(Schwelle, Grenze) überschreiten” < “trennen, teilen”; not “brechen,” 1-anki š. “schreiten mit einem Schritt(??) hinüber,” use of -ašta, -kan); Goetze, Tunn. (1938) 45-48 (“break off, split off, separate, w. -za to split off for oneself, take possession of, usurp; divide; distribute; our mng. 2 “break off, upset,” not “transgress, cross”); Gurney, AAA 27 (1940) 83 (“pass through (a gate); violate (a pledge)”; Güterbock, JCS 5 (1951) 154f. (tr. of 1-anki š.); Kronasser, SchwGotth. (1963) 53; Carruba, Or NS 33 (1964) 414 (on -ašta); Kronasser, EHS 1 (1966) 504, 531-33 (three verbs: šarra- “durch-, überschreiten” [our mng. 3], šarra- “teilen, ver-, austeilen” [our mng. 1], šarraye-/šarriya- “entfernen, amovere” [approx. our mng. 2]; Neu, StBoT 5 (1968) 152-154 nos. 1-2 (“(Eid, Gebot, Worte) brechen, übertreten, verletzen,” “(Tore, Schwelle) überschreiten, durchschreiten”); Oettinger, Stammbildung (1979) 284-290 (OH, MH mid. largely = (“Eid) übertreten,” act. usually “teilen,” NH act. usually both, mid. is reflexive, reciprocal, and passive); CHD L-N (1980) 67f.; Beal, Magic and Ritual (2002) 197-208 (with deities).

Cf. GIŠšarra- A, šarra- B, C, TŪGšarriwašpa-, takšan šarra-.

## šarra- E (mng. unkn.).†

[...] ſa'luliš šar-ra tar-ru artari “The auli- (i.e., the throat, or a blood offering) will stand widely š.” KBo 9.49 obv.? 14 (medicine), ed. StBoT 36:48, 50.

## šarai- v.; to unravel(?).†

pres. sg. 3 ša-ra-a-an-zi KBo 5.1 iii 53 (pre-NH/NS), KUB 48.124 obv. 14 (NH).

verbal subst. gen. ša-ra-a-u-wa-aš KUB 36.2b ii 11 (NS); here?.

inf. ša-ra-a-u-an-zi KBo 5.1 iii 54 (pre-NH/NS).

(“The *katra*-woman takes the BALAG-instrument. She calls in the gods. The sacrificer and the *patili*-men sit down to eat. They eat and drink. But when the seven large bowls (<sup>DUG</sup>DÍLIM.GAL) arrive”) *nu MUNUS.MEŠkatrēš TÚG-an ša-ra-a-an-zi* § *mahhan=ma TÚG-an ša-ra-a-u-an-zi zinnanzi* “The *katra*-women unravel(?) cloth. § When they

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finish unraveling(?) the cloth (they collect the red wool and place it on the cloth, and they make a *šurita*)” KBo 5.1 iii 52-55 (pre-NH/NS), ed. Pap. 10\*-13\* (“zupfen(??)”), StBoT 29:118f. (“unravel(?) (thereby fashioning a ball of yarn(??))”), HW<sup>2</sup> A 211a (“zerreißen die *k.* das Gewand”); here?: (“[...] <sup>d</sup>LAMMA in heaven [...], in those years [...] there were no wolves[...]”) *ša-ra-a-u-wa-aš* [...] “[...] of *š.* [...]” KUB 36.2b ii 11 (Kingship of <sup>d</sup>LAMMA myth, NS), translit. Myth. 33, tr. Hittite Myths<sup>2</sup> 46 (“of weaving(?) / woven cloth(?)”). Cf. *šariya-*, below.

Cf. *šurita*.

**šarak(k)u(i)-** v.; to water(?), give water to(?); from OH/NS.†

**part. pl. nom. com.** *ša-ra-ku-wa-an-te-eš* KUB 35.148 iii 39 (OH/NS).

**imperf. imp. pl. 3** *ša-ra-ak-ku-uš-kán-du* KBo 3.8 ii 8 (NH), *ša-ra-ak-ku-iš-kán-du* Bo 4010:2 (NH) (Oettinger, Stammbildung 336).

(“I will fix the puppy with (my eyes) ... and say as follows: § ‘It is treated, it is treated’ (or: ‘The livestock, the livestock’ (cf. UDU *iyant-*)) ”) *dakkudakuwan[teš] iyanzi ša-ra-ku-wa-an-te-eš iyan[zi]* “They make (them) sheltered, they make (them) watered(?). (They have sheltered the oxen in the *kizzumiya*-building. They have sheltered ...-s in the pens. They [have sheltered] the dogs in the kennel(??)” KUB 35.148 iii 38-39 (Zuwi rit., OH/NS), ed. Collins, JCS 42:215; (“He says: ”) «*kuiš=wa*» *kuiēš=wa hatešta'nteš [karāt]iš nu kī ša-ra-ak-ku-uš-kán-du* “Whatever [inner par]ts are dried up, may they continually water(?) this/these. (May they not [appr]oach the child. May they stand entirely away from it)” KBo 3.8 ii 8-10 (Wattiti’s rit., NH), ed. Kronasser, Die Sprache 7:150f. (no tr.).

The word is considered by Oettinger, Stammbildung 336, to belong to the verb *šarkuwe-/šarkuya-*. As there are no known verbs of dressing or undressing nor articles of clothing in either context, it seems better for the time being to keep *šarak(k)u(i)-* apart from *šarkuwe-*, q.v. and to follow Melchert, AHP 169, linking it to *šakruwai-* q.v.

NINDA šaraman, (NINDA) šaramman-, (NINDA) šaramn-, (NINDA) šaram(m)a- n. neut.; bread allotment(?); from OS.

**sg. nom.-acc.** NINDA *ša-ra-a-ma-an* KBo 30.82 i 12 (NS).

**dat.-loc.** *ša-ra-am-ni* KUB 31.91:2 (MH/NS), NINDA *ša-ra-am-ni* KUB 49.95 i 5 (NS), NINDA *ša-ra-am-ma-ni* KBo 11.36 v 17 (OH?/NS), ANA 1 NINDA *ša-ra-a-ma* KBo 20.67 + KBo 40.60 iii 17 (MS).

**gen.** NINDA *ša-ra-am-na-aš* KBo 25.15 i 7 (OS), *ša-ra-am-na-aš* KUB 7.17:9, 16 (NS), KUB 31.57 iv 9 (OH/NS), ŠA 1 NINDA *ša-ra-a-ma* KBo 20.1 iii? 1 (OS).

**inst.** NINDA *ša-ra-am-ni-it* KBo 17.29 + KBo 20.1 ii 10 (OS), KUB 53.4 obv. 30 (NH?/NS?), *ša-ra-am-ni-it* HKM 36 rev. 36 (MH/MS), KUB 13.2 ii 12 (MH/NS).

**abl.** [NIN]DA *ša-ra-am-na-az* KBo 25.106:9 (OS), *ša-ra-am-na-az* KBo 3.4 ii 69, 73 (NH), *ša-ra-am-na-za* KBo 16.1 iv 29 (NH), *ša-ra-am-ma-na-az* KBo 19.53 iii? 5 (MS?), *ša-ra-am-ma-az* KUB 32.123 ii 44 (OH/NS).

**collec./pl. nom.-acc.** NINDA *ša-ra-a-ma* KBo 20.3 iii 12 (OS), KBo 25.23 rev. 1, 2 (OS), KBo 25.31 iii 9 (OS), KBo 16.68 ii 15 (MS), KBo 20.67 + KBo 40.60 iii 15, 17 (OH/MS), KBo 25.109 ii 14, iii 12, 16 (MS), KBo 10.30 + KBo 16.77 iii 3, 8, 12, 28 (NS), NINDA *ša-ra-ma* KBo 20.10 i 6 (OS), KUB 11.34 v 33 (MS?), NINDA *ša-ra-am-na* KUB 39.7 ii 5 (NS), KUB 25.12 v 9 (NS), *ša-ra-ma* KBo 20.10 i 6 (OS), NINDA *ša-ra-am-ma* KUB 30.24 ii 18 (NS), KUB 25.17 vi 9 (NS), KUB 10.88 i 12 (NS), NINDA *ša-ra-a-ma-ma* KUB 39.13 iii 43 (NS), NINDA *ša-ra-am-ma-na* KUB 25.12 v 21 (NS).

**nom.-acc. sg. or pl.** NINDA *ša-ra-am-ma* KUB 30.41 iii 11 (OH/NS).

**pl. dat.-loc.** NINDA *ša-ra-a-ma-aš* KBo 20.27 rev. 10 (OS), NINDA *ša-ra-am-ma-aš* KUB 20.28 ii 5, 10 (OH/NS), NINDA *ša-ra-am-na-aš* KUB 11.24 vi 9, 14 (OH/NS), KBo 4.9 i 24, iv 20, 42, v 1, 7 (OH?/NS), NINDA *ša-ra-am-ma-na-aš* KBo 4.9 iv 13, 48 (OH?/NS), KUB 11.29 v 20 (NS).

**pl. or sg. gen.** NINDA *ša-ra-am-na-aš* KBo 25.15 i? 7.

The restoration *[ša-r]a?-am??-na-az*, KBo 3.38 obv. 18 (Tale of Zalpa, OH/NS), suggested by Eichner, Die Sprache 20:185, has to be rejected after photo collation (see photo StBoT 17 pl. IV).

This noun is an ablauting neuter *n*-stem with sg. nom.-acc. *šarāman*, archaic pl. nom.-acc. *šarāma*, and oblique stem *šaram(m)n-* also with assimilation *šaramm-*. The archaic pl. nom.-acc. *šarāma* is replaced by regular *šaramna/šaramma*. See Melchert, Die Sprache 29:2-3, but for *šarāma*, Gertz, Diss. 28-29.

**a.** as nom. subj. of mid. v. or acc. obj. of act. v.  
— **1'** subj. of mid. *halzai-* “to be summoned, to be announced”: (At the *mīšili*-time the king proceeds to the inner chamber) [NIN]DA *ša-ra-a-ma halziya* “bread allotment(?) is announced” KBo 17.74 iv 36 (thunder fest., OH/MS), ed. StBoT 12:34, similarly ibid. ii 26, iv

## NINDAšaraman a 1'

33; NINDAša-ra-am-ma <sup>NA</sup>huwašiy[a] / peran halziya “The bread allotment(?) is announced before the stela” KUB 30.41 iii 11-12 (fest., OH/NS?); cf. KBo 20.10 i 6 (OS), KUB 56.52 obv. 32 (MS), KUB 58.19 rev. 12 (NS), KBo 30.82 i 10-12 (NS).

2' obj. of *handai-* “to arrange, to lay out, to prepare”: NINDAša-ra-am-ma GIM-an ŠA LUGAL MUNUS.LUGAL U ŠA DUMU.MEŠ LUGAL LÚ.MEŠ DUGUD *n=at QĀTAMMA handānzi* “Just as the bread allotments(?) of the king, queen, and of the princes (and) dignitaries are (arranged on their eighteen tables), they arrange them (i.e., the bread allotments(?) on the forty-three tables of the countries) in the same way” KUB 10.88 i 12-14 (fest., NS), ed. Archi, TTKYayin IX/8:204.

3' obj. of *pai-* “to give, supply”: nu UD.KAM-aš NAPTANU GAL halziya pangawi <sup>MUNUS.MEŠ</sup>tap-dara[š] NINDAša-ra-am-ma pianzi “The main meal of the day is announced. They give bread allotments(?) to the congregation (that is,) to the tapdara-women (or: to the congregation (and) the tapdara-women)” KUB 30.24 ii 17-18 (funeral rit., NS), ed. HTR 60f., tr. Alp, Song 64 (*tapdara*-women are subject of sentence); 15 NINDAša-ra-a-ma LÚAGRIG URUWattaruwa ANA LÚ.MEŠ URUAngulla pāi “The administrator of the city of Wattaruwa supplies fifteen bread allotments(?) to the men of the city of Angulla” KBo 10.30 iii 3-5 (*MELQĒTU*-list, NS), ed. StBoT 28:106, similarly ibid. iii 8-10, 12-14, KBo 16.77 obv. 14-16 (OH/NS); 1 UDU 20 NINDA.HI.A 20-iš 2 NINDA<sup>wag[eššar</sup> 15-i]š 2 DUG marn[uan] 15 NINDAša-ra-a-ma LÚAGRIG URU<sup>K[ara]</sup>na ANA LÚ.MEŠ URU<sup>A[ngulla]</sup> pāi “The administrator of K[ar]ahna supplies one sheep, twenty loaves weighing twenty (measures), two wa[geššar]-breads weighing [fifteen] measures, two jugs of *marnuan*, (and) fifteen bread allotments(?) to the men of (the city of) A[ngulla]” KBo 16.68 + KBo 38.10 ii 4-6 (*MELQĒTU*-list, OH/MS), ed. StBoT 28:111; similarly KBo 16.68 ii 14-16 + KBo 16.79:6-8 (OH/MS?); *n=aš ašešanzi nu=šmaš* NINDAša-ra-a-ma [pian]zi *akuwanna=ya=šmaš* pianzi “They seat them, [giv]e them bread allotments(?) and give them something to drink” VS 28.7 i 13-14 (*mugawar*, Murš. II), ed. Pecchioli Daddi, AoF 27:345, 347.

## NINDAšaraman a 6'

4' obj. of *peda-* “to carry (away)": ŠA DUMU.MEŠ LUGAL DUMU.MEŠ É.GAL LÚ.MEŠ MEŠEDI=ya NINDAša-ra-am-ma danzi *n=at=kan pēdanzi* “They take the bread allotments(?) of the princes, palace attendants and the bodyguards and they carry them (away)” KUB 2.15 vi 10-12 (fest., NS).

5' obj. of *da-* “to take”: (“The cupbearer who has been squatting near the hearth gets up, bows to the king”) *ta=z* NINDAša-ra-am-ma *dāi t=ašta pēdai* “And he takes a bread allotment(?) for himself and carries (it) away” KUB 25.1 vi 15-17 (*ANDAHŠUM*-fest., OH/NS), ed. Badali/Zinko, Scientia 20:98f.; ŠA DUMU.MEŠ LUGAL NINDAša-ra-am-ma-na danzi *n=at parā pēdanzi* “They take the bread allotments(?) of the princes and carry them away” KUB 25.12 v 21-23 (fest. of haste, NS), ed. Nakamura, *Nuntarriyašha* 244f.; cf. KUB 2.15 vi 10-12 cited above; NAPTANIM LÚ.MEŠ DUGUD arnuwanzi ŠA DUMU.MEŠ É.GAL LÚ.MEŠ MEŠEDI NINDAša-ra-am-ma danzi “The dignitaries bring the meal; they take the bread allotments(?) of the palace attendants (and) the bodyguards” KBo 11.28 iv 10-12 (autumn fest., NS), ed. Lebrun, Samuha 155, 161 (differently); *mān nenkunatar kiša nu* NINDAša-ra-a-ma [*dāi nu* DUG<sup>QULL</sup>]U šiēšnit šunnanzi *n=at ANA LÚ*<sup>dIM</sup> pianzi “When satiation (*nenkunatar*) occurs, [he takes] a bread allotment(?), (and) they fill [a *QULL*]U [-container] with beer and give it to the Man of the Stormgod” KBo 25.109 iii 12-13 (rit., MS), ed. Neu, NABU 1997:131f.; similarly ibid. ii 18-19, iii 16-17.

6' obj. of *dai-* “to place, to put”: DUMU-aš Éarzana waganna eša NINDAša-ra-am-ma tiyanzi “The son/prince sits down to eat in the arzana-house. They serve (lit. place) bread allotments(?) (for him)” KUB 53.17 iii 19-20 (fest., NS); *adanna=ma INA* É LÚMUHALDIM halziyattari *nu=ššan* NINDAša-ra-am-na ANA GIŠBANŠUR.HI.A LÚ.MEŠ SANGA tianzi “The meal (lit. to eat) is announced in the House of the Cook. They place bread allotments(?) on the tables of the priests” IBoT 1.29 obv. 54-55 (fest. of procreation, MH?/MS?); *andan* GIŠZA.LAM.GAR-aš ANA LÚ.MEŠ UBĀRI NINDAša-ra-a-ma 5.ĀM MIŠLAM tianz[i] “Inside in the tent they place for the guests five half bread allotments(?) each” KBo 20.74 ii? 11-12 + KBo 30.152 rt. col. 6-7 (fest., MS).

NINDAš**saraman a** 7'NINDAš**saraman c** 4'

7' obj. of *uda-* “to bring”: [(1)]5 NINDAš*a-ra-a-ma* (var. NINDAš*a-ra-am-ma*) LU.MEŠ GIŠBANŠUR *udanzi* “The table servers bring fifteen bread allotments(?)” KBo 25.31 iii 9 (fest., OS), w. dupls. KBo 20.32 ii 1-2, KUB 56.46 ii 26 (both OH/NS).

b. in abl. and inst. — 1' abl. meaning “from”: *nu kī ḥalkueššar kuit ḥandan ... § ḥantezzi=ma UD-ti šarā danzi INA UD.2.KAM=ma ša-ra-am-ma-a-z danzi GA.KIN.AG.HI.A=ma EMŞU apē=pat EGIR-pa danzi* “This provision for the cult which has been prepared ... § On the first day they take (it) up. On the second day, however, they take (it) from the bread allotment(?). But those same (people) take back the cheeses (and) rennet” KUB 32.123 ii 38, 43-45 (Ištanuwa fest., OH/NS), ed. Badalı/Zeilfelder, HS 104:73f. (“von oben”), translit. StBoT 30:308 □ š. is very difficult to explain as a comitative. Perhaps a partitive abl.: “takes some of the bread allotment(?)”.

2' as comitative inst. or abl. — a' w. *arnu-* “to move, transport”: [... URU]*Hurš]anašša ša-ra-am-ma-na-a-z arnunun* “I brought [... Hurš]anašša together with the bread allotment(?)” KBo 19.53 iii? 5 (ann., Šupp. I).

b' w. *eš-* (mid.) “to sit down”: [k]ī PĀNI DUMU.LUGAL NINDAš*a-ra-am-ni-i[t tiyanzi n=at]* NINDAš*a-ra-am-ni-it ešanta* “These (sc. the functionaries enumerated in obv. 24-28) [take their stand] together with the bread allotments(?) in front of the prince, [and] they sit down together with the bread allotments(?)” KUB 53.4 obv. 29-30 (fest. for Telipinu, NH?/NS?), ed. Haas/Jakob-Rost, AoF 11:74, 77 (differently).

c' w. *-za peran ḥuinu-* “to take charge of (someone)": (although without det., still bread provisions): (As Muršili II besieged the city of Puranda; Tapalazunauli, who was in that city, fled at night from Puranda because he was afraid) DAM=SU=ya=wa=z[(a DUMU.MEŠ=ŠU NAM.RA.MEŠ=zy)]*a ša-ra-a-am-na-za peran ḥu*[(*inut nu=wa*)]*r=an=kan katta pēhutet* “He took charge of his wife, children, and persons available for resettlement, together with (their) bread allotments(?), and led them (collect. sg.) down” KBo 16.1 iv 29-30 (AM), w. dupl. KBo 3.4 ii 72-73, ed. AM 64f.; cf. KBo 16.1 iv 24-25, w. dupl. KBo 3.4 ii 69-70, ed. AM 62f. (“ließ er ... von ihrem Zufluchtsort(?) ab-

marschieren”), Grélois, Hethitica 9:63, 81 (“fait sortir [devant] ... de la citadelle”) □ alternatively, *-za peran ḥuinu-* could be taken lit. “to cause someone to run before oneself” with š. as adv. *šaramnaz* (q.v.) “form above” (“He made his wife ...run before him from above”) as per Melchert, Die Sprache 29:1f.

d' w. *da-* “to take”: *kūn=ma=wa namma ÉRIN.[M]EŠ ša-ra-am-ni-it dah̄hun nu=war=an=kan INA URU**Išaš parā nehhun* “Then I took this troop together with (their) bread allotment(?) and sent it to the city of Išaš” HKM 36 rev. 34-36 (letter, MH/MS), ed. Alp, FsMeriggi<sup>2</sup> 21, HBM 184f. (“aus dem Palast”).

e' w. *dai-* “to put, place, deposit”: (Let the firewood be sealed; thereafter annually let an inventory of the firewood be made) *nu ša-ra-am-ni-it* (var. d.-l. *ša-ra-am-ni*) *katta zikkiddu* “And let him keep depositing (the firewood) together with the bread allotments(?)” KUB 13.2 ii 12 (*BĒL MADGALTI*, MH/NS), w. dupl. KUB 31.91:2 ed. StMed 14:126f. (“e lo ponga col sopra sotto”), Dienstanw. 44 (“und wieder mit dem Behälter(?) hinlegen”), tr. McMahon, CoS 1:223 (“and deposit it with the šaramna-”).

c. in loc. — 1' w. *iškar-* “to line up”: (They say *tališa*) LU.MEŠ *ḥalyamiēš* NINDAš*a-ra-am-ma išgaranzi* § LU.MEŠ MUHALDIM=ma=ššan UZU.İ *zeyanta* NINDAš*a-ra-am-na-aš šer arha išgaranzi* “(and) the *ḥalyami*-men line up bread allotments(?); the cooks line up cooked (broiled) fat (pieces) all over the bread allotments(?)” KBo 4.9 i 21-24 (ANDAHŠUM-fest., OH?/NS).

2' w. *paršnai-* “to crouch, to squat”: (The bodyguards who stand at the right side of the table come back) *n=at apēl* NINDAš*a-ra-am-na-aš šer paršnanzı* “And they squat (each) over his own bread allotment(?)” KBo 4.9 v 1-2 (ANDAHŠUM-fest., OH??/NS), ed. Badalı, SEL 2:63f.; similarly ibid. v 7-8; (Three body guards come in) *tā GÙB-laza* NINDAš*a-ra-am-ma-aš* (var. NINDAš*a-ra-am-na-aš*) *awan* (var. Ø) *katta* (var. *kattan*) *parašnanzı* “And they squat on the left alongside the bread allotments(?)” KUB 20.28 ii 9-11 (spring fest., OH/NS), w. dupl. KUB 11.24 vi 14-15.

3' w. *dai-*: see above b'c'.

4' w. *tiya-* “to take up a position”: *n=aš ŠA* DUMU.MEŠ É.GAL NINDAš*a-ra-am-ma-na-aš* (var. NINDAš*a-ra-am-ma-aš*) *šer tiyazi* “He takes up a po-

sition over the bread allotments(?) of the palace attendants” KBo 4.9 iv 12-13 (*ANDAHŠUM*-fest., OH?/NS), w. dupl. KUB 11.29 iv 14-15 + KUB 41.52 rev.! 15-16, ed. Badalı/Zinko, Scientia 20:39f., Badalı, SEL 2:60, 62; cf. ibid. iv 19-20, 42, 48-49; KUB 25.16 i 47 (*ANDAHŠUM*-fest., OH/NS); KUB 10.3 ii 2, 31 (*ANDAHŠUM*-fest.); KUB 25.3 ii 9-10 (fest.). □ šer correctly as “over” by Goetze, JCS 1:85 n. 18; Archi, VIII. TTKongr 202f. renders NINDAšaramnaš šer in KUB 10.3 ii 3, 14 and 31 as “für die šaramma-Brote”; GAL DUMU.MEŠ É.GAL paizzi NINDAša-ra-am-ma-aš (var. NINDAša-ra-am-na-aš) šer tapušza (var. Ø) tiyazi “The chief of the palace servants goes (and) takes his stand on the side over the bread allotments(?)” KUB 20.28 ii 5-6 (NS), w. dupl. KUB 11.24 vi 8-9, ed. Archi, VIII. Türk Tarih Kongresi 203 (“stellt sich daneben für die šaramma-Brote”); IBoT 4.61 ii 2-3 (fest., OH/NS).

d. in lists (mostly in gen.): [1] LIM NINDA.HI.A 25-iš 1 ME NINDA.wageššar 10-iš 1 ME NINDA.HI.A GIŠBANŠUR-aš NINDAḥāliš 15-iš 1 LIM NINDA.HI.A ša-ra-am-na-aš NINDAḥāliš 16-iš 1 LIM NINDA.HI.A NINDAḥāliš ŠA ÉRIN.MEŠ 20-iš 3 ME NINDA.ZI.HAR.HAR-aš 20-iš 3 ME NINDA.ÉRIN.MEŠ 30-iš “1,000 loaves of 25 measures, 100 wageššar-breads of 10 measures, 100 loaves of ḥāli-bread of the table of 15 measures, 1,000 loaves of ḥāli-bread of bread allotments(?) of 16 measures, 1,000 loaves of ḥāli-bread of soldiers of 20 measures, 300 ZI.HAR.HAR breads of 20 measures, 300 soldier-breads of 30 measures” KUB 31.57 iv 6-13 (list of allocations, NS), ed. Haas, KN 118f. □ except for the first item (25), the size of the measure increases as the list continues (10, 15, 16, 20, 20, 30). Bread allotments(?) are among the smaller items and are higher in numbers. The wageššar breads (crackers?) are the smallest, followed by the two ḥāli-s, of which that of Š. is one; 1 NINDAtunik 40-iš 1 NINDAšluhān 90-iš 1 NINDAkaharez 70-iš 1 ša-ra-am-na-aš ḥāliš 1 UZU.HA.LA 1 hūpparaš šemeħ[unit šūš] KU<sub>6</sub>.HI.A-an ḥāl[iš ...] 3=ŠU MAHI[S] KUB 7.17:13-19 (list of allocations, NS) □ here the size of the bread allotment(?) is not given, the three preceding breads being rather large; [...]<sup>LÚ</sup>]arnālaš 20 NINDAša-r[a-am-n]a-aš ḥāliš 10¹ [...] ḥāliš 15-iš 10 [NINDAtunik [...] KBo 17.14 i! 3-4 + KBo 20.4 i! 1-2 + KBo 20.16 i! 18 (*MELQĒTU*-list, OS), translit. StBoT 25:38f.; [...-i]t <sup>LÚ</sup>ḥamīni 20 NINDAša-ra-am-na-aš ḥā[liš ...] KBo 25.15 i 7 + KBo 20.2 i 6 (*MELQĒTU*-list, OS), translit. StBoT 25:47; § [L]<sup>U</sup>.MEŠ GIŠBAN[ŠUR ...] / 5

NINDAša-r[a-a-ma danzi] / [p]ataš=šma[š=at=kan] / [i]šparranzi [<sup>LÚ.MEŠ</sup>damšatalleš(?)] / [k]uwapitta NINDAša-ra-a-ma] / 1 UZU HA.LA tianz[i] “The table men [... take] five bread allotments(?) and spread [them] out at their feet. [The *damšatallemen*] place a bread [allotment(?)] (and) one meat portion in each place” KUB 54.75 obv. 1-6 (frag. of fest., NS), w. restorations based on KBo 20.32 ii 1-7 (OH/NS); <sup>LÚ</sup>SAGI.A DINGIR-LIM <sup>LÚ</sup>MUHALDIM DINGIR-LIM NINDAša-r[a-a-ma ...] / ŠA 1 NINDAša-ra-a-ma-ma 1 NINDApiyantali[liš ...] / 3 NINDA MIŠLU 20-iš ½ NINDAZI.HAR.HAR 20-iš [...] / [20?]iš 5-ŠU MAHIS “The cupbearer of the deity (and) the cook of the deity [...] š. One *piyantalli*-bread of one š. [...] three half breads of 20 measures, one half ZI.HAR.HAR-bread containing 20 measures, [...-bread] of [20?] measures, kneaded (lit. beaten) five times” 665/u rt. col. 8-11, ed. Alp, Tempel 204f., THeth 21:134f. □ in this listing one *piyantalli*-bread is made from a bread allotment(?); *piyantalli*- bread (q.v.) is eaten by priests, but not allowed to their family and dependents. It must be a high quality confection; cf. AlHeth 179.

Goetze drew the conclusion from several passages that š. could denote a bread container, and he was later followed in this view by Popko (for lit. see below). But since the determinative NINDA regularly indicates breads and cakes, and there is no parallel known to us of the determinative referring to what the noun holds, and since no passage explicitly demonstrates that šaramma(n) is a container for bread, we judge that in all its occurrences it denotes a type of bread or cake.

While the abl. šarammanaz with the verb *arnu-* in KBo 19.53 iii? 5 might mean “from the š.,” the verbal expression -za peran *huinu-* “to take charge of (someone)” in KBo 16.1 iv 29-30 does not favor this understanding. Since the inst. and abl. cases have comitative uses (“together with”), one could apply that interpretation to the abl. and inst. examples treated above. *peran huinu-* (in KBo 16.1 iv 29-30) always takes human objects, but this need not apply also to the comitative term. Thus, “he took charge of (the people) together with (their) bread allotments(?)” in KBo 16.1 iv 29-30.

**NINDAšaraman****šara(p)p-**

Alp (FsMerigg<sup>2</sup> 17-25) argued for *šarāma(n)* “palace” and <sup>NINDA</sup>*šarāmna-* “palace bread.” He was at least partially followed by Neu (StBoT 26:159f. n. 471), who, however, did not attempt to argue the case.

Neu (StBoT 26:159 n. 469, NABU 1997:132) also saw a collective force in some occurrences of *šaramma*, identifying the final *-a* as the collective ending. For this reason and because this collective form is sometimes accompanied by the numeral 1, he used quotation marks around the label “Pl.,” intending collective.

Götze, AM (1933) 220 n. 1 (“Behälter” oder “Zufluchtsort”); Alp, Beamtennamen (1940) 18 n. 5; idem, AnDergi 2 (1944) 791f.; Goetze, JCS 1 (1947) 83-85 (receptacles, baskets or plates, “bread basket”); Alp, Belleten XVIII/72 (1954) 456-458 (“Up town(?), acropolis(?), above(?))”, 458 (“a pastry which came from above, that is from the acropolis(?))”; Forssman, KZ 79 (1965) 20-23 (“oben befindlich”); Friedrich, HW 3. Erg. (1966) 28 (reporting Forssman’s “oben befindlich”); Hoffner, AlHeth (1974) 179-181 (not a container for bread, but the bread itself, as the det. indicates; it might have received its name by virtue of its being a type of provisions laid by against siege in the acropolis. He further compares it w. Akk. ŠA BIRTI “provisions of the citadel”); Alp, FsMerigg<sup>2</sup> (1979) 17-25 (without det. “Palast”; w. det. “Palastgebäck”); idem, Belleten XLIII/170 (1979) 273-280 (“saray; saray böregi(?)); Archi, VIII. Türk Tarih Kongresi I = TTKYayın IX/8 (1979) 202-205 (served to the royal family and guests in the cult meal of festivals); Oettinger, FsKronasser (1982) 172 n. 42 (adj.: *šarā + mna* “oben befindlich”); Melchert, Sprache 29 (1983) 1-3 (*šaramnaz* with inst. abl., *šaramnit* is an adverb “(down) from above”; <sup>(NINDA)</sup>*šaram(m)a-/šaramna-* is bread “used for the top layer” of sandwiches or layer-cakes); Neu, StBoT 26 (1983) 159f. nn. 468-472 (*šaramma*- without det. “Palast,” following Alp; <sup>(NINDA)</sup>*šarama(n)-* “Brotsoorte” without commitment to Alp’s “Palastbrot”); Oettinger, IBS-VKS 37 (1986) 35 n. 123 (not an adj. “oben befindlich,” but *šaramnaz* and *šaramnit < šaram(m)an-* “oberer Teil,” “Burg,” “Oberteil des Sandwich”); Popko, AoF 23 (1996) 99f. (“Behälter für Brot”); Neu, NABU 1997:131f. #143 (š. is not a waterproof container for bread); Popko NABU 1998:53 # 51; Pecchioli Daddi, StMed 14 (2003) 127 n. 334.

**NINDAšarā marrant-** (a bread/pastry with something melted/glazed(?) on top); from MH/NS.†

**sg. nom. com.** <sup>NINDA</sup>*ša-ra-a mar-ra-an-te-eš* KBo 10.34 i 11 (MH?/NS), Bo 4999 iv 21 (AlHeth 181), [*ša-ra-a*] *mar-ra-an-te-eš* Bo 3465 i 13 (Taracha, Ersetzung 30 w. n. 45).

(“Six loaves of *haršpawant*-bread, six [loaves of] thin [bread] of (i.e., made with) oil”) 5 <sup>NINDA</sup>*ša-*

*ra-a mar-ra-an-te-eš* “five breads/pastries melted?/glazed(?) on top” KBo 10.34 i 11 (enthronement rit., MH?/NS); ... TU<sub>7</sub> *haršpawan[teš* TU<sub>7</sub> *ša-ra-a (mar-ra-an-te-eš)* TU<sub>7</sub> (BA.BA.ZA)] TU<sub>7</sub> *memal* ... “soups (made of) *haršpawant*-bread, [soups (made of)] melted[-on-top] pastry, porridge, soups (made of) meal ...” Bo 3648 i 20-21, w. dupls. Bo 3465 i 13-14, KUB 12.16 i 12 (NS), ed. Taracha, Ersetzen 30ff., cf. 244. Broken <sup>NINDA</sup>*ša-ra(-a)-x[...]* is probably the more common <sup>NINDA</sup>*šaraman-*, q.v. See discussion s.v. *marra-* 1 e.

Hoffner, Or NS 35 (1966) 394f.; id., AlHeth (1974) 181; Taracha, Ersetzen (2000) 106f.

Cf. *marra-*; *šarā*; <sup>NINDA</sup>*šermarranteš*.

**šarāmnaz** adv.; from above.†

*ša-ra-a-am-na-az* KBo 5.2 ii 19 (MH/NS), [*ša*]-*ra-a-am-na-za* KUB 45.12 ii 5 (NS), KBo 14.116 iv (9) (NS).

(The exorcist breaks a *mulati*-bread next to the water and places it down on the ground) *memall-a* *ša-ra-a-am-na-az ar̥ha iš̥uwāi ša-ra-a-am-na-az=ma=kan* (var. *ša-ra-a-am-na-za=ma=kan*) ANA <sup>NINDA</sup>*mulāti šer šuhhāi* “And he pours out meal from above; from above he pours (it) on top of the *mulāti*-bread” KBo 5.2 ii 18-20 (rit. of Ammiyatna, MH/NS), w. dupl. KUB 45.12 ii 4-6, cf. *memal* c 1' b' 1'' b''; (In fragmentary context) *nu* <sup>NINDA</sup>*miumiuda [IŠTU]* É <sup>LÚ</sup><sup>NINDA</sup>. DÙ.DÙ *udanzi* [n=at *ša-r*]a-am-na-az *paršianzi* “They bring sweet breads [from] the bakery and crumble [them] from above” KBo 14.116 iv 7-9 (fest., NS), cf. Neu, NABU 1997:132 (comitative abl., “zusammen mit *šarāman*-Brot”), Popko, NABU 1998:53 (differently).

š. is an adverbial abl. from an adj. \**šaraman-*/\**šaramn-* “(being) on top/above.”

**šarran-** see *šarra-* B n. or partic. of *šarra-* D v.

**šara(p)p-, šarip-** v.; to sip; from MS.†

**pres. sg. 3** *ša-ra-pí* KUB 27.29 iii 9 (MH/NS), *ša-a-ra-pí* KUB 34.97:15 (pre-NS).

**inf.** *ša-ri-pu-u-wa-a[n-zí]* KBo 24.27:11 (NS), KUB 27.58 i 6 (NS), [*ša-ri-pu-u-wa-an-zi*] KBo 29.131:3 (NS), KBo 14.94 iii (22)(NS), [*ša-r*]i-pu-wa-an-zi KBo 29.144:7 (MS), perhaps FHL 4 rt. col. 4.

## šara(p)p-

**verbal subst. gen.** *ša-ra-ap-pu-wa-aš* VBoT 24 iii 17 (MH/NS), *ša-ri-pu-wa-aš* KUB 17.23 i 10, 15 (NS), *š[a]-ri-pu-u-wa-aš* KUB 17.23 ii 43 (NS).

**imperf. pres. sg. 3** *ša-a-ra-pé-eš-ki-iz-zi* KUB 34.97:17 (pre-NS).

The attestation *ša-ri-ip-pu-w[a...]* KUB 32.19 iv 47 (cf. Oettinger, Stammbildung 54) is a Hurrian word in a Hurr. context, see GLH 216, ChS I/1:232.

(“The sacrificer piles (them) up seven times”) [...] *ša-ra-pí nu pāši* 7-ŠU “He sips and swallows seven times” KUB 27.29 iii 9 (Allaiturāhi’s rit., MH/NS), ed. ChS I/5:137; [...] K]UKUB *arha ša-a-ra-pí* “He sips out [of] a/the pitcher” KUB 34.97:15 (rit., pre-NS); [...BĒ]LTI É-TIM *ša-a-ra-pé-eš-ki-iz-zi* “[The la]dy of the house repeatedly sips [...]” ibid. 17; (“9 dishes consisting of:”) TU<sub>7</sub> UZU TU<sub>7</sub> *harki ša-ra-ap-pu-wa-aš* TU<sub>7</sub> GÚ.TUR “meat stew, white soup for sipping, lentil soup, (chick pea soup, porridge(?), sweet cake, honeyed meal, sweet milk)” VBoT 24 iii 17 (MH/NS), ed. Chrest. 112f., translit. AlHeth 98; (“Afterwards nine stews are made: ...”) GA KU<sub>7</sub> *ša-ri-pu-wa-aš* “sweet milk for sipping” KUB 17.23 i 9-10 (*mugawar*, NS); [EGIR-Š]U=ma=kan MĒ GA *ša-ri-pu-wa-aš* ŠU.KIŠ<sup>SAR</sup> [...] *anda udanzi* “Afterwards they bring in whey(?) for sipping, ŠU.KIŠ-vegetable, [and ...]” KUB 17.23 i 15-16 (*mugawar*, NS); cf. A GA *š[a]-ri-pu-u-wa-aš* ibid. ii 43; [...] MUNUS *alh]uitra* EN.SISKUR dT[unapi] / [...] *ha]nitezzi ša-ri-pu-u-wa[-aš(?)]* / [ŠU.KIŠ]<sup>SAR</sup> *tianzi* “[The *alh]uitra*-woman (and) the sacrificer place [...] f]irst for sipping (and) ŠU.KIŠ-vegetable for T[unapi]” KUB 27.58 i 5-7 (Cult of Ḫuwaššanna, NS), similarly KBo 24.27:11, KBo 29.131:3, KBo 29.144:7 (all cult of Ḫuwaššanna).

The immediate context with *paš-* “to swallow” strongly suggests the meaning “to sip.” Doubtless onomatopoetic; compare English “slurp” and “sip.” The twice attested plene spelling in the first syllable suggests that the first vowel was real.

Meriggi, RHA XVIII/67 (1960) 103f. (“nippen(?), buvoter, siroter”); Friedrich, HW 2.Erg. (1961) 22; Kronasser, EHS 1 (1966) 304, 520; Poetto, JIES 2 (1974) 435-438 (<*srap-*>); Oettinger, Stammbildung (1979) 54, 426 (*šarāp-/šarēp-*); Eichner, GsKronasser (1982) 25; Neu, GsKronasser (1982) 137.

Cf. *šarupp-*.

## šarašši- A

šarārmi<sup>SAR</sup> n. neut.; (a plant); from MS.†

**nom.-acc.** *ša-ra-a-ar-mi*<sup>SAR</sup> KBo 11.19 obv. 3, 12 (NS), *ša-a-ra-a-ar-mi*<sup>SAR</sup> KBo 19.141:5.

**Hurr. abs.** *ša-ra-ar-mi* KBo 2.21:9 (MH/MS?); **essive?** *ša-ra-a-ar-ma* KBo 20.129 iii 9 (MH/MS); **frag.** KBo 19.141:9.

(“[I] pour a little barley flour into a bowl”) [...] *šānakugullan*<sup>SAR</sup> *ša-ra-a-ar-mi*<sup>SAR</sup> *aš[īeba hurpi* [...] “[I take] šānakugullan-plant, š.-plant, *aš[īeba*-substance, (and) *hurpi*] (and I mix it/them together with the barley flour)” KBo 11.19 obv. 3 (Šalašu’s rit., NS), ed. ChS I/5:218; (“Barley flour which with water [...]”) [...] *šānakuk<k>ullaš*<sup>SAR</sup> *ša-ra-a-ar-mi*<sup>SAR</sup> *ašieba hurpi imiyan* “[...] šānakukkullaš-plant, š.-plant, *ašieba*-substance and *hurpi* are mixed together KBo 11.19 obv. 12, w. par. KBo 19.141:4-6 (pre-NS?), ed. ChS I/5:220, 224.

For further discussion see the remarks on these passages under *šanak(k)uk(k)ulla*<sup>(SAR)</sup>.

Haas/Wilhelm, Or NS 41 (1972) 6; Ertem, Flora (1974) 49.

## šarašši- A adj. or n.; (mng. unkn.); NH.†

**sg. nom.** *ša-ra-a-aš-ši-iš* KBo 24.56A i 6 (NS), *ša-ra-aš-ši-iš* KUB 60.5:4.

Both attestations occur in broken context. Nothing in the fragments points to Hurrian context and/or a connection with Hurr. *šarrasše-* “kingship.” Note also the single *-r-* as opposed to the consistently double *-rr-* in the latter. KBo 24.56 (translit. StBoT 30, 375f.) has been interpreted so far as a fragment with Luwianisms of which the word in question probably because of the *-ašši*-extension would be one; cf. Melchert, CLL 189 (“?”) and Hajnal, 125 Jahre Indogermanistik Graz 167 (“zu GW [adv.] *kluw. šarra*, heth. *šarā?*”). However, 1 *ša-ra-aš-ši-iš* ZABAR in KUB 60.5:4 (cf. van den Hout, BiOr. 51:121, for par. KBo 22.142 rev. 3-7; misread as “*ša-ra-na-iš*” by Popko, Or NS 61:470) in a list of further metal objects. This seems to be a noun rather than an adj., although it might be a substantivized adj. It could be the same object as the alleged Luwian adj. *šarāššiš* of KBo 24.56 where we find smiths mentioned in the two following lines: <sup>LÚ.MEŠ</sup>SIMUG. A-*aš* i 7 and <sup>LÚ.MEŠ</sup>KÙ.DIM-*aš* i 8.

## šarrašši- B

**šarrašši- B** Luw. adj.; of kingship; from MH/MS.†

Luw. sg. nom.-acc. neut. *šar-ra-aš-ši-an-[za]* KUB 11.31 vi (1), 3 (Tudh. III/MS), [*ša-r]a-aš-ši-ia-an-za*] KUB 30.43 iii 15 (NS).

[DU]B.3.KAM SÍSKUR *šar-ra-[aš-ši-an-za m]ān=za* LUGAL-uš AN[A dU / SÍSKUR *šar-ra-aš-ši-an[-za DÙ-zí / EGIR?]-ma=z* ANA d[*Hebat / SÍSKUR*] *allaššiyanz[a DÙ-zí]*] “Third tablet, ritual of kingship: When the king [performs] the kingship ritual for [the Stormgod] and [later(?)] the queenship ritual for [Hebat]. (§ [When] Tudhaliya, the great king, son of Arnuwa[nda sat down] on the throne of his father, the[n] they [performed] this ritual)” KUB 11.31 vi 1-6 (colophon, rit., MH/MS?), ed. Laroche, Anadolu O.S. 2:9, StBoT 3:47, for the dating see StBoT 21:12 □ for the restoration of the Luw. neut. in -ša/-za see the following quote; DUB.3.KAM Š[A SÍSKUR *ša-r]a-aš-ši-ia-an-za* “Third tablet o[f the ritual(s) of ki]ngship” KUB 30.43 iii 15 (shelf list, NH/NS), ed. CTH pp. 177f.

For this form see Haas/Wilhelm, AOATS 3:125, and van den Hout, KZ 97:71f. Its relation to šarrašše/i- (see below) is that of *purulliyašši-* to *purulli-* A/B (q.v.).

## šarrašše/i- C n.; kingship; Hurr.; from MH.†

d.-l. (or Hurr. essive) *šar-ra-aš-ši-ia* KUB 9.28 iv 20 (MH/NS), KBo 15.43 obv. 7 (MH/NS); gen. *šar-ra-aš-ši-ia-aš* KBo 8.86 obv. 5 (MH/MS), KBo 10.34 i 2, (10) (Tudh. III/NS), *šar-ra-aš-ši-ia-aš* KBo 10.34 iv 13 (Tudh. III/NS), KBo 8.88 obv. 8 (MH/MS?).

stem form or Hurr. absolute *šar-ra-aš-ši* KBo 8.86 obv. 16 (MH/MS).

a. ritual of kingship: (When the king sits down for kingship) [nu] ANA dU SÍSKUR *šar-ra-aš-ši-ia-aš U ANA d[Hebat SÍSKUR] allāššiyaš šipanti nu ANA SÍSKUR ša[r-ra-aš-ši-ia] kī dan[zi]* “he offers the kingship ritual to the Stormgod (i.e., Teššub) and the Queenship ritual to Hebat. They take the following for the kingship ritual” KBo 10.34 i 2-4 (rit., Tudh. III/NS), ed. StBoT 3:47f.; [DU]B.1.KAM SÍSKUR *šar-ra-aš-ši-ia[-aš]* <sup>m</sup>Dudhaliyaš=za=kan DUMU <sup>m</sup>Arnuwand[a] LUGAL.GAL kuwapi ANA GIŠŠÚ. A ABI=ŠU eša[t] nu kī SÍSKUR *šar-ra-aš-ši-ia-aš apiya iēr* “First tablet, ritual of kingship: When

## šarrašše/i- C

Tudhaliya, son of Arnuwanda, the Great King, sat down on the throne of his father, then they performed this kingship ritual” KBo 10.34 iv 10-14 (colophon of rit., Tudh. III/NS), ed. StBoT 3:48.

b. song of kingship: <sup>LÚ.MEŠ</sup>NAR *šar-ra-aš-ši-ia-aš* [(SÍR)] SÍR-RU “The singers sing the song of kingship” KBo 8.88 obv. 8-9 (rit., MH/MS?), w. dupl. KBo 8.86 obv. 5 (MH/MS), ed. Haas/Wilhelm, AOATS 3:260f., translit. ChS I/9:171.

c. other: *mān dU-ni d[U]TU-i=ya šar-ra-aš-ši-ia šipanti* “When they sacrifice to the Stormgod and to the Sungoddess for kingship, (they sacrifice one bull and one lamb and they burn them)” KUB 9.28 iv 20 (rit. for Heptad, MH/NS); [...]x ANA dU *šar-ra-aš-ši-ia [... ANA d[Heba]t allaššiya šipanti* “He sacrifices [...] to the Stormgod for kingship and [...] to Heba]t for queenship” KBo 15.43 obv. 7-8 + KBo 35.212 obv. 1 (rit. of Palliya, MH/NS), translit. Haas/Wilhelm, AOATS 3:251, without the join piece for which see Groddek, Hethitica 14:32; cf. KUB 45.76 obv. 16 and 800/w obv. 10-11 (StBoT 3:49); cf. [...] *šar-ra-aš-š[i]-ia šippanduwanzi* [(?) *šar]ā karpanzi* KUB 45.77 i? 9-10 (MH/MS); (“Afterwards they sacrifice the following in the temple of Hebat: One [sheep], one bird for burning in front”) 1 UDUL *šar-ra-aš-ši-ia allaššiya kipuššiya* “One sheep for kingship, queenship, (and) *kibuššiya*” IBOT 3.148 ii 17-18 (evocation rit., NS), ed. Haas/Wilhelm, AOATS 3:216f.; [...]x-šiya *šar-ra-aš-ši-ia lāršiya* [...] KBo 24.40 rev.? rt. col. 7 (*hišuwa* fest., NS); cf. also KUB 42.90 obv. 7 (*hišuwa-fest.*), KUB 15.20 iii 5 (vow, NH); 1 SILA<sub>4</sub> 1 NI[NDA.GUR<sub>4</sub>.RA o-]x-*huzi* (or -u]zzi) *kipini dU-uppi hanumāši uš[ašši o-]x-rešši kammirši šar-ra-aš-ši mali nan[ki ...]* KBo 8.86 obv. 14-16 (rit. for Mt. Hazzi, MH/MS), translit. ChS I/9:172; cf. similar 1 NINDA SIG *dHanumanzi uš'tanzi* x[...] *gamerši šar-ra-aš-ši mali nanki e[rši ...]* KUB 27.1 ii 2-3 (fest. for *IŠTAR* of Samuha, NH), ed. ChS I/3-1:38f., 42; cf. in Hurr. context KUB 27.28 iv 4.

Hurrian abstract formation in -a-šše from Hurr. *šarri* “king,” which was borrowed in turn from Akk. *šarru*.

Goetze, RHA V/39 (1940) 194 n. 6; Laroche, Anadolu O.S. 2 (1955) 9 n. 2; idem., RA 54 (1960) 193 w. n. 3; Kümmel, StBoT 3 (1967) 48f.; Haas/Wilhelm, AOATS 3 (1974) 68, 125; Laroche, GLH (1977-79) 216f.

**šaratar**

**šaratar** n. neut.; (mng. unkn.).†

sg. nom.-acc. *ša-ra-ta-ar* KUB 36.20:7 (NS), less likely (see below) *ša-ra-a-tar* KBo 8.19 obv. 9.

In a broken context of a historical fragment, transliterated following the spacing of the published copy: *n=aš GÁN-i nu[...]* / *[š]a-ra-a-tar a[n?...]* / [x] É *gurda-x[...]* KBo 8.19 obv. 8-10 (hist., NH). Considering the historical context, the different spelling of *šaratar* and photo collation (S. Košák), it seems more likely that we should ignore the rather irregular horizontal spacings in this fragment and read: *n=aš=kan IN[A ...]* / *[š]a-ra-a-tar-n[a?...]*, in which case this is obviously not an occurrence of *šaratar*.

In a broken context near words for ornaments (*unuwašhuš* line 6) and a diadem (*KILILU* line 8): [...] *nuwašhuš anda dÉ.A[...]* / [...] *al ša-ra-ta-ar=še[t ...]* / [...]x *KILILU-wašša=wa iš-x[...]* KUB 36.20:6-8 (frag. of Kumarbi cycle myth, NS), translit. Myth. 168.

With its context of adornments and headwear *š.* might fit a meaning “its embroidery, sewn on decorations” for *ša-ra-ta-ar=še[t]*, which would make possible a connection with the verb *šariya-* B.

Cf. *šariya-* B.

**šarawar** n.; (mng. unkn., perhaps unfavorable weather conditions such as a violent storm or a blizzard); from OS.†

sg. erg. (or abl.) *ša-ra-u-na-an-za* KUB 18.11 obv. 5 (NH); nom.-acc. *ša-ra-a-u-wa-ar* KUB 32.117 obv.! 3 (OS), KUB 35.164 rev.! + KBo 25.139 rev. 4 (MS?), KUB 7.13 obv. 30 (NS), *ša-ra-u-wa-ar* KUB 8.66 rt. col. 5 (NS); broken: *ša-a-ta-a-u-wa-[...]* Bo 7247:3 (StBoT 14:75).

If the erg. *šaraunanza* belongs here *š.* is a noun of the *ašawar*, *ašaun-* type. For the gen. *šarāwaš* see *šarai-*.

a. in context with other meteorological phenomena: (“When we [go bac]k on the second day I bow. He bows to the [go]d. I take the waters and [...] him in [...]”) [...] *na]ššu ša-ra-a-u-wa-ar n[a]ššu=ma haršiharši [...]*x *hēyaueš=ə* “[...] either *š.* or thunderstorm [...] and rains” KUB 32.117 obv.! 3-4 + KBo 19.156 obv. 11 (Palaic rit., OS), translit. StBoT 25:221, StBoT 30:39, for the date see Groddek, AoF 25:240f.; [...]x *šēr ú-i-[t]e-ni ša-ra-a-u-wa-ar [...]*x *umēni mān haršiharši našma [...]*x *kiša n=an anni parānta umēni* “above

**šarawar**

in the water we see *š.* [and ...]. If a thunderstorm or a [...] happens, we will see it across there(?)” KBo 30.39 + KBo 25.139 rev. 4-6 + KUB 35.164 rev.! 1-3 (Palaic rit., OH/MS), translit. without KBo 30.39 in StBoT 25:226, for the date of the manuscripts see Groddek, AoF 25:240f.

b. in a literary simile: (Hedammu spoke to *IŠTAR*: ‘What kind of a woman are you?’ *IŠTAR* replied:) *ammuk=za MUNUSKI.SIKIL hart[a-/g[a-(coll. photo)...]* *nu=mu ša-ra-u-wa-ar GIM-an HUR.SAG. MEŠ-uš laḥhurnuzz[i ...]* “I am a ... maiden. Foliage [covers?] mountains like a *š.* for me” (*IŠTAR* continued talking. She flattered Hedammu, and tried to seduce him(?).) KUB 8.66 rt. col. 4-5 + KUB 33.86 iii 3-4 (Hedammu myth, NS), ed. StBoT 14:56f. (“Ich bin das zor[nige] Mädchen und mich (überkommt) Groll, wie die Berge Bewuchs [überzieht”], Friedrich, ArOr 17/1:240f. (“sie [gab?] mir wie eine Aufgabe(?) die Berge zum Opfertisch(?)”), 253 (“sie [gab?] mir wie eine Tagesaufgabe(?) die Berge als Arbeits-tisch(?)”, tr. Hittite Myths 51 (“The mountains [spread out(?)] their greenery for me like a woven cloth(?)”), tr. LMI 142 (“e mi (invade) l’ira come il fogliame (invade) le montagne”) □ the word order renders unlikely those interpretations which take *š.* as the subject of the verb in the lacuna. Followed by postpos. *GIM-an*, *š.* appears rather to be the comparison “like a *š.*” If the verb to be restored is “cover,” the subj. is the foliage; if “spread out,” the mountains.

c. with terms for the Stormgod’s anger and its manifestations: [...]-(*wa kāša*)]*dU-aš karpin kartimmiattan naḥš[ar(attan werit)eman]* *ša-ra-a-u-wa-ar tarmānun mitānun* “Now I have nailed down and secured with red wool the Stormgod’s wrath, anger, fearsomeness, terror, and *š.*” KUB 7.13 obv. 29-30 (rit., NS), w. dupl. KUB 46.56 obv.? 15-16 (NS), ed. (SÍG)*mitai-* (= *šawar* “sullenness”).

d. unclear: (“Concerning the fact that [you have approved (celebrating) the *pu]rulli*-[festival] not at the (appropriate) time”) [...] *kuit ša-ra-u-na-an-za [k]arū harzi* “[and] that *š.* already holds [...] (have you, O deity, approved (celebrating) the *purulli*-festival [...]?)” KUB 18.11 obv. 5-6 (oracle question, NH).

Since *š.* occurs in a chain with *haršiharši* “thunderstorm,” it is also likely to be a meteorological phenomenon. In the chain with various terms for anger and fright, one might suspect that *šarawar* is

## šarawar

## šaraz(z)i(ya)- A 1 a 3'

merely a mistake for *šawar* “sullenness.” However, since all of these are undesirable attributes of the Stormgod, one could imagine how a scribe could have thought of *šarawar* “(a violent storm).” If *laḥhurnuzzi* is covering the mountains like š. (covers a mountain), then perhaps š. means “blizzard” or “storm clouds.” Unfortunately the passages are too broken to postulate a translation with any confidence. There appears to be no relationship between this word and *šarai-*, although in the Ḥedammu passage (see b) there could be word play, if the foliage covers the mountains like a š. (sounds like an “embroidered garment”).

Götze/Pedersen, MSpR (1934) 31 (= *šawar* “Groll”); Friedrich, ArOr 17 (1949) 240f. (“Aufgabe(?”), 253 (“Tagesaufgabe(?”) < *šarai-*); Friedrich, HW (1952) 184 (> *šarai-*); Kronasser, EHS 1 (1966) 68 (= *šawar* “Groll”), 504 n. 3; Siegelová, StBoT 14 (1971) 75 (“Groll, Zorn” = *šawar*); Neu, StBoT 26 (1983) 158f. n. 467; Hoffner, Hittite Myths (1990) 51 (“a woven cloth(?”).

**šaraz(z)i(ya)- A** adj. and adv.; **1.** (adj.) upper, superior, upperworld, **2.** (adj., figuratively) superior, **3.** (adv.) above; opposite of *kattera-*; from OH; written syll. and UGU-(*az*)*zi*.

**sg. nom. com.** *ša-ra-a-az-zi-iš* KBo 34.34:11 (OH/NS), *ša-ra-a-az-zi-*<iš>** KUB 33.68 iii 7 (OH/MS), *ša-ra-a-az-zi-iš* KBo 15.9 i 14 (NS), KBo 6.29 ii 7 (NH), UGU-*zi-iš* KUB 17.14 obv.! 16, KUB 53.53 iii 2 (NS), UGU-*az-zi-iš* KBo 15.2 i 23.

**acc. com.(?)** *ša-ra-a-az-zi-ia-an* KUB 33.62 ii 4 (MH/MS).

**nom.-acc. neut.** *ša-ra-a-az-zi* KUB 10.18 i 13 (OH/NS), KBo 4.2 i 30, 43 (pre-NH/NS), *ša-ra-a-az-zi* KUB 13.20 i 34 (MH/NS), KUB 26.9 i 6 (MH/NS), KBo 22.80 right col. 4 (NS), *ša-ra-zi* KBo 10.2 iii 23 (OH/NS), UGU-*zi* KUB 3.95:5 (NH).

**dat.-loc. (and allative)** *ša-ra-a-az-zi* KUB 33.70 ii 7 (OH/ENS), KBo 20.51 i 12 (MS), KBo 34.280 iii 5 (NH), *ša-ra-a-az-zi* Bo 69/1256 + KBo 4.2 i 35 (pre-NH/NS), IBoT 1.36 iv 16 (MH/MS), KBo 5.6 iii 33 (Murš. II), VS 28:5 i 13 (LNS), *ša-ra-zi* IBoT 3.1:10 (OH/NS), *ša-ra-a-az-zi-ia* KUB 52.95 iv 4 (NS), KBo 19.138 obv. 7 (pre-NH/NS), KUB 12.5 i 2, iv 18 (MH/NS).

**gen.** *ša-ra-a-az-zi-aš* KUB 33.68 iii 9 (OH/MS), *ša-ra-a-az-zi-ia-aš* KUB 31.127 + KUB 36.79 i 40 (OH/NS), KBo 34.34:11 (OH/NS), UGU-*aš* KUB 34.71 i 5 (NS).

**abl.** *ša-ra-a-az-zi-ia-az* KUB 25.37 obv. 25 (NS), *ša-ra-a-az-ia-az* KBo 16.56:14 (MS?); see also lemma *šarazziyaz*.

**pl. nom. com.** *ša-ra-a-az-zi-iš* KUB 33.68 iii 9 (OH/MS), KBo 34.34:13 (OH/NS), UGU-*zi-iš* KBo 15.9 i 18 (NS), UGU-*az-zi-iš* KUB 17.14 obv.! 17 (NS), KBo 15.2 i 25 (NS), UGU-*zi-uš* KUB 17.14 obv.! 20 (NS), KUB 24.12 iii 8, 10 (MH/NS), UGU-*az-zi-uš* KUB 17.14 rev.! 17 (NS).

**nom.-acc. neut.** *ša-ra-a-az-zi* KUB 13.2 iii 27 (MH/NS), KBo 6.29 ii 11 (NH).

UGU or UGU-*TI* standing for š. always occurs in combination with KUR (URU)UGU-(*TIM*) KBo 4.4 ii 16, KUB 14.16 i 26, KBo 3.4 iii 69, 70 (all AM), Ḥatt. i 26, 27, iv 3, 4, etc.; cf. [KUR URU]UGU-*TI* KBo 11.40 vi 5 = [KU]R URU-*I-LI-TI* KUB 40.107 rev. 20 (fest. for <sup>d</sup>LAMMA, both NS), ed. AS 25:130f.

(Sum.) [NIM] = (Akk.) [elū] = (Hitt.) *ša-ra-zi* KUB 3.94 i 14; (Sum.) [BAL] = (Akk.) [*e-lu*-ú] = (Hitt.) UGU-*zi* KUB 3.95:5, MSL 3.79.

The *a*-stem, unambiguously attested in the sg. acc. *šarazziyan* only, is the original stem that later switched to an *i*-stem.

**1.** (adj.) upper, superior, upperworld — used in connection with — **a.** physical location, etc.— **1'** a gate: LUGAL-*uš ša-ra-a-az-zi-ia* KÁ.GA[L] *šarā ari* “The king arrives up at the upper gate” KUB 52.95 iv 4-5 (ANDAḤŠUM-fest., NS); *mān 2 ēhila[mmar=ma] n=at=kan kattera KÁ.GAL-TIM šarā uwanzi ša-ra-a-az-zi=ma=at=kan KÁ.GAL šarā UL uwanzi* “But if there are two portico[es], they (i.e., spear-men) come up to the lower gate; however, they shall not come up to the upper gate” IBoT 1.36 iv 15-17 (MEŠEDI instr., MH/MS), ed. AS 24:34f., Rost, MIO 11:198f.; *maḥḥan=ma kē hūitar ša-ra-a-az-zi[-ia-az] ēkašgaštīpaz KÁ.GAL-az katta ari* “But when these wild animal(-figurines) arrive down from the upper main gate” KBo 10.24 i 10-13 (KI.LAM fest., OH/NS), translit. StBoT 28:16, cf. StBoT 27:61 □ for *kašgaštīpa-* see StBoT 27:115f.

**2'** a window: *n=as ša-ra-a-az-zi* Gl̄SAB-ya *tapušza tiyazzi* “And she (i.e., the queen) steps to the side of the upper window” KUB 27.69 v 4-5 (fest., OH/NS), ed. StBoT 37:530f.; cf. also KBo 19.138 obv. 7 (pre-NH/NS); KBo 30.60:9.

**3'** a portico: *nu=kan šuppiš LÚSANGA ŠA ēheštā U 3 LÚ.MEŠ ēheštā ša-ra-a-az-zi-ia ēhilamni ištarni pedi anda tianzi* “The holy priest of the *heštā*-house and three men of the *heštā*-house step into the middle of the upper portico” VS 28.5 i 11-14 (fest., NS), ed. Otten, OLZ 50:390 n. 2; cf. IBoT 3.1:10-11 (ANDAḤŠUM-fest., OH/NS), ed. Alp, Tempel 284f., Haas/Wäfler, UF 9:120 (both w. different line numbering).

## šaraz(z)i(ya)- A 1 a 4'

**4'** a building: *mān=za MUNUS.LUGAL INA ŪRŪŠamūha É ABI ABI dUTU-ŠI ša-ra-a-az-zi-ia=ššan ANA É-TI šer dIŠTAR ŪRŪTamininqa MU-ti! mēya[n]il iēzzi* “When the queen worships *IŠTAR* of Tameninqa in Šamuha in the house of the grandfather of His Majesty up in the upper building/chamber in the course of the year” KUB 12.5 iv 17-20 (fest., MH/NS), ed. Dammanville, RHA XX/70:53f., similarly ibid. i 1-3, cf. *meya(n)ni a 2' a 1'*; *Éheštā ša-ra-az-zi kattēr kuwapi w[(etešnaš)] GIŠ-ru* “Wherever in the upper (or) lower *hešta*-house there is construction(?) timber” KUB 30.32 i 11-12 (inv., MS?), w. dupl. KBo 18.190:6, cf. *luri-*, Haas/Wäfler, UF 8:96f. (differently).

**5'** a citadel (*gurta*): *[(n)]u ša-ra-a-az-zi* (var. *ša-ra-az-zi*) *gurti ŠA d[Kubaba (U ŠA)] dLAMMA ma[(n)inkuwan] UL kuinki tarnaš* “On the upper citadel he let no one in[to the presence(?) of Kubaba] (and) LAMMA” KBo 5.6 iii 33-35 (Deeds of Šupp. I), w. dupl. KBo 39.280 iii 5-7, ed. DŠ 95.

**6'** a stela: *ta šarā ša-ra-az-zi NA<sub>4</sub>ZI.KIN paizzi* “And he (i.e., the king) goes up to the upper stela” KUB 10.18 i 13-14 (fest., OH/NS).

**7'** a road: *[...]=šan ša-ra-az-zi KASKAL-ši tiya* “Step onto the upper road” KUB 33.70 ii 7 (missing god, OH/ENS), translit. Myth. 101.

**8'** lands: (“In the morning when the Sun(god) rises through the sky”) *nu=ššan ša-ra-a-a[(z-z)]i-ia-aš u[m]ēaš* (var. *KUR-e<sup>H1.A</sup>*) *katterašš=ə utneyaš hūmandas [(t)]uel=pat dUTU-waš <(lalukkimaš)> tiyari* “<(the radiance)> of you alone, O Sun(god), appears on all the upper and lower lands” KUB 31.127 + KUB 36.79 i 40-42 (prayer to the Sungod, OH/NS), w. dupl. KUB 31.133:19-20, ed. Güterbock, JAOS 78:240, emended from similar KUB 30.11 obv. 1-2 + KUB 31.135 obv. 9-10 + KBo 34.22 obv.? 8-9, ed. *lalukkima-*; cf. The Upper Land province: *KUR UGU* KBo 3.4 iii 69, 70 (AM); Ḥatt. passim; KBo 13.76 rev. 9; *KUR ŪRŪUGU* KBo 4.4 ii 16 (AM); *KUR ŪRŪUGU-TIM* KUB 14.16 i 36 (AM); *KUR ŪRŪUGU-TI* Ḥatt. passim; cf. bil. sec., RGTC 6:293f. (“Oberes Land”), RGTC 6/2:117, RLA s.v. Oberes Land.

**9'** a leg of a bed: *n=an ša-ra-az-zi ANA GÌR GIŠNÁ [...-]an katta tianzi* “They put it (bread) down [...] at the upper leg of the bed” KBo 20.51 i 12-13 (cult of Ḥuwaššana, MS) □ the “upper leg” presumably means “the

## šaraz(z)i(ya)- A 1 b 2'

leg at the head of the bed”; one should probably restore [EGIR]-*an* “behind” or [*per*]an “before” or [*aw*]an.

**10'** a door socket: *āp[pa=ma 1 NINDA.SIG ... wawarkimi ša-]ra-a-az-zi katter[i o-]x takku dagān[ipi ...]* “Ne[xt one thin bread ...] at the upper [door socket], at the lower [door socket ...], on the Dark Ear[th]” KBo 24.71:10-11 (rit., NS), ed. ChS I/5:348 (restoring *kattere[zz]i*), cf. also THeth 12:128f. (restoring [DINGI]JR.MEŠ) □ our restoration requires atypical word order; it is preferable to restoring *katere[zz]i* since this would be the only instance of this adj., and it is against the traces seen in the copy; the restoration [DINGI]JR.MEŠ fits the traces, but one expects such a d.-l. to have either *A-NA* preceding or *-aš* phonetic complement.

**11'** a musical instrument: *[n]=ašta mān ša-ra-a-az-zi-ia-az [GIŠhuhupa]laz arḥaya laḥūwāri n=at=kan katta ape[z katt]erri GIŠhuhupali laḥūwāri* “And if it (sc. the *marnuwān*) flows out of the upper [*huhupa*]l, then it flows down from that into the [lower *huhupal*]” KUB 25.37 i 25-27 (Lalupiya rit., NS), ed. Melchert, HS 101:230, Güterbock, FsHouwink ten Cate 65.

**12'** a lip: *[... š]a(?)-ra-az-ia-az pūriyaz* “From the upper lip” KBo 16.56:14 (rit., MS?), ed. Kühne, FsOtten 162f., cf. *puri*- A where we emended <-zi->.

**b.** deities or humans belonging to the upper-world versus the netherworld — **1'** deities: *nu=šmaš UGU-zi-uš* (var. *UGU-zi-iš*, *UGU-az-z[i-...]*) DINGIR.MEŠ *kūn šekten* “You should recognize this one (i.e., the substitute king), O upper-world gods” KUB 17.14 obv.! 20 (subst. rit., NS), w. dupl. KBo 15.9 i 18, (KBo 15.2 +) Bo 8033 i 28 (Otten/Rüster, ZA 68:152), ed. StBoT 3:58f. (“ihr oberen Götter, merkt euch den!”); [DINGIR.MEŠ] KU[R-T]I DINGIR.MEŠ ŪRŪ-LIM ḤUR.SAG.MEŠ ÍD.MEŠ DINGIR.MEŠ ABI A[MA] [DINGIR.MEŠ] LÚ.MEŠ DINGIR.MEŠ dapiante[š] “[The god]s of the country, the gods of the city, mountains, rivers, the gods of father (and) mother, the male (and) female [god]s, all the upper-world gods” KUB 17.14 rev.! 16-17 (subst. rit., NS), ed. StBoT 3:60f.; cf. *UGU-zi-uš* DINGIR.MEŠ KUB 24.12 iii 8-9, 10 (rit., MH?/NS).

**2'** a human being (who serves as a substitute for the king): (The king speaks as follows): *kāš=*

## šaraz(z)i(ya)- A 1 b 2'

## KUŠšarazzi- B

*wa=mu UGU-zi-iš* (vars. *ša-ra-az-zi-iš*, *UGU-az-zi-iš*) *TI-anza PŪHŠU kāš=ma=wa=mu šē[naš]* *katterraš PŪHŠU* “This one (i.e., the living prisoner of war) is an upper-world living substitute for me, while this figur[ine] is a netherworld substitute for me” KUB 17.14 obv.! 16-17 (subst. rit., NS), w. dupl. KBo 15.2 i 23-24, KBo 15.9 i 14-15, ed. StBoT 3:56f. (“Dieser (ist) der lebendige oberirdische Ersatz für mich, dieses Ersatzbild aber (ist) der unterirdische Ersatz für mich”) □ for *PŪHŠU* for Akk. *pūhu* see StBoT 3:81.

2. (adj., figuratively) superior — a. a legal case or claim: *DİNAM ša-ra-az-zi katterahhi lē katterra šaraz<zi>yahi lē kuit handan apāt ūša* “He (i.e., the governor) must not make superior cases lose; he must not make inferior ones win. You, do what is just” KUB 13.2 iii 27-28 (*BĒL MADGALTI*, MH/NS), ed. Dienstanw. 48, StMed 14:154f., tr. McMahon, CoS 1:224; similarly KUB 13.20 i 34-35 (instr. of *Tudḫ*, MH/NS), ed. *šarazziyahh-* b; (Let us bring our lawsuit to the gods) *nu=wa=za mān zik DI-ešnaza ša-ra-az<-z(i)>-iš nu=wa tuk šarazziyahhhandu mān=ma=wa=za ammuk=ma DI-ešnaza ša-ra-az-zi-iš nu=wa ammuk šarazziahhhandu* § *nu=wa ANA dIŠTAR URUŠamuha GAŠAN=YA ŠU-an šarā ēppun nu=mu dIŠTAR URUŠamuha GAŠAN=YA warriššišta nu ša-ra-az-zi katteraž-ya anda \maruwāit* “If you have the superior case in the litigation, let them declare you as the winner; if, however, I have the superior case in the litigation, let them declare me as the winner. I held up my hand to my lady *IŠTAR* of *Šamuha*, and my lady *IŠTAR* of *Šamuha* helped me, and she ... *maruwai-ed above and below*” KBo 6.29 ii 4-12 (shorter version of *Hatt.*), w. dupl. 509/u (Otten/Rüster, ZA 63:84) + KUB 21.15 ii 8-13, ed. *Hatt.* 48f. (“.... Und *IŠTAR*, meine Herrin, kam mir zu Hilfe, und zwischen dem, der die Oberhand bekommt, und dem, der unterliegt, schied sie, und Himmel und Erde übergoß sie”).

b. designating “words”(?): *tarahhun=at=za UH<sub>7</sub>-naš uddār [ku]e ḫuddār<sup>1</sup> [ša-ra-]jaz-zi n=at=za ammel uddanāntēš tar[ahh]er* “I have vanquished them, the words of sorcery. [Wh]ich words are [supe]rior? My words van[qui]shed them” KUB 17.27 iii 8-9 (rit., MH/NS), ed. ChS I/5:194 (w. different restorations), tr. ANET 347.

3. adv. “above” (opp. *kattera-*): *nu ša-ra-a-az-zi nepi[š]aš DINGIR.MEŠ-aš piddāši kattanda dankui taknī kar[uiliyaš] DINGIR.MEŠ-aš piddāši* “Above, you make an allotment to the cele[s]tial gods, below, in the netherworld, you make an allotment to the pri[meval] gods” KUB 31.127 ii 1-3 (prayer, OH/NS), ed. Lebrun, Hymnes 96, 103, cf. *piddai- C; kuttann=za kattan ša-ra-zi!-ia IŠTU KÙ.BABBAR hališšyanun* “And I plated the wall below and above with silver” KBo 10.2 iii 23-24 (annals of *Hatt.* I, NS), ed. StMed 12:70f. (“dal basso all’alto”), Imparati, SCO 14:52f. (translit. *ša-ra É-še-ja*), tr. TUAT I/5:463 (“(von) unten (bis) oben”); *nu ša-ra-a-az-[z]i kattirriž-ya kuwapi URUHattuši LÚ.MEŠEN.NU.UN BÀD tar[n]anzi* “Whenever in *Hattuša* above and below (i.e., in the upper and lower cities) they station wall watchmen” (let them not place them without consulting you, the city-governor) Bo 69/1256 + KUB 26.9 i 6-7 (*HAZANNU* instr., MH/NS), ed. Otten, Or NS 52:134f. □ tr. thus rather than “in upper and lower *Hattuša*” (mng. 1) due to the position of *kuwapi*; *ANA 4 ḫalhāltumari-ya-ššan ŠA É-TIM [KÁ-š]a GIŠkattaluzzi GIŠhattalwaš GIŠ-ru<i> katteri ša-ra-az-zi [SÍG]ašāran kuwapiya 2-ŠU hamanki* “In the four corners of the house, at the threshold [of the door], on the wood of the door bolt, below and above, everywhere two times, he binds strings [of wool]” KBo 4.2 i 29-31 (incant., pre-NH/NS), ed. Kronasser, Die Sprache 8:90, 96, similar ibid. 34-36, 42-44.

Friedrich, ZA 35 (1924) 16 (“der obere”); Götze, *Hatt.* (1925) 91; Lohmann, IF 51 (1933) 319-326; Otten, Or NS 52 (1983) 139.

Cf. *šarā, šaraz(z)iyahh-, šarazziyatar, šaraziyaz, šarazeške-*.

(KUŠ)šarazzi- B n.; (mng. unkn.); from OH.†

inst. <sup>KUŠ</sup>ša-ra-az-zi-it KBo 17.43 i 12 (OS), ša-ra-a-az-zi-it ibid. i (9), KBo 17.18 ii (14) (OS).

LÚNAR-šiyaš=aba arāi ta ganenantaš tarukzi ša-ra-a-az[-zi-i(t)] papparškizzi ... LÚmenean <sup>KUŠ</sup>ša-ra-az-zi-it (var. [ša-ra]-ṭal-az-zi-it) walžzi “The singer(?) gets up and whirls around, crouching. He sprinkles using a (leather) š.... He hits the archer(?) with the š., (when he goes forward, he strikes the LÚ.MEŠALAN.ZU<sub>9</sub>)” KBo 17.43 i 9-10, 12 (OS), w. dupl. KBo 17.18 ii 10-11, 14 (OS), ed. de Martino, La danza 69f., translit. StBoT 15:104f., cf. Watkins, in Mellink, Troy and the

## KUŠšarazzi- B

Trojan War 55f. (“He asperses with a leather water bottle”), cf. <sup>LÚ</sup>*meneya-* a □ for the grammatical form of *ganenantaš* (gen.) cf. *arandaš* s.v. *ar-* and *ašandaš* s.v. *eš-* □ for the reading *-aba* see Neu, StBoT 26:112 n. 392, 257 □ for the reading <sup>LÚ</sup>NAR rather than <sup>LÚ</sup>LUL in KBo 17.43 and <sup>LÚ</sup>HUŠ in KBo 17.18 see Güterbock, FsKraus 88, and note that both signs are broken in such a way that both may actually have had the horizontal of a NAR in front. See also Soysal, BiOr 61:373, who argues that <sup>LÚ</sup>LUL-*šiya-* = <sup>LÚ</sup>*tarašiya-* should not be translated “singer/musician” (<sup>LÚ</sup>NAR = <sup>LÚ</sup>*hazinirtalla-* and <sup>LÚ</sup>*kinirtalla-*). Cf. <sup>LÚ</sup>*tarašiya-*.

E. Masson, RHR 213 (1996) 36f. (“lanière en peau de bête”).

**šaraz(z)iyahh-** v.; to make (a litigant or a legal case) prevail or win (in a lawsuit), rule in favor (of a litigant or legal case) (opp. of *katterrahh-* “to make lose, rule against”); from OH/NS.

**pres. sg. 3** *ša-ra-az-ia-hi* KUB 13.2 iii 28 (MH/NS); **pl. 2** *ša-ra-a-az-zि-ia-ah-te-ni* KUB 13.20 i 35 (Tudh. II/NS).

**pret. sg. 1** *ša-r[a-azziyahhun(?)]* KBo 22.81 rev.? 5 (OH/NS); **sg. 3** *ša-ra-a-az-z[(i-i)]a-ah-ta* KUB 1.1 iii 23, w. dupl. KUB 1.7 ii 18, *ša-ra-a-zi-ia-ah-[a]* KUB 19.67 i 15 (both Ḥatt. III).

**imp. pl. 3** *ša-ra-az-zi-ia-ah-ha-an-du* KBo 6.29 ii 5 (Ḥatt. III), *ša-ra-az-zि-ah-ha-an-du* KBo 6.29 ii 8.

**a.** w. obj. a litigant and abl. *hannešnaz*: *nu=mu ŠEŠ-YA kuit[ ANA mdS̄N]-dIM DINGIR[-LIM-it] DI-ešnaz ša-ra-a-zi-ia-ah-t[(a)]* (dupl. *ša-ra-a-az-z[i-i]a-ah-ta*) “Because my brother [with (the help of)] the deity ruled in my favor over Arma-Tarhunta in a legal case, (I never again fell victim to his malice)” KUB 19.67 i 14-15 (Apology of Ḥatt. III), w. dupl. KUB 1.1 iii 22-23, ed. StBoT 24:18f.; (Ḥattušili, King of Ḥakpiš, says to his nephew, the emperor Muršili III: “You are a Great King, and I only a petty king. Come, let us stand in court before the Stormgod, my lord, and *IŠSTAR* of Šamuha, my lady”) *nu=wa=za mān zik DI-ešnaza šaraziš nu=wa tuk ša-ra-a-az-zi-ia-ah-ha-an-du mān=ma=wa=za ammuk=ma DI-ešnaza šarazziš nu=wa ammuk ša-ra-a-az-zi-ah-ha-an-du* “If you have the superior case in the litigation, let them rule in your favor; if, however, I have the superior case in the litigation, let them rule in my favor” KBo 6.29 ii 4-8 (hist., Ḥatt. III), ed. Ḥatt. 48f.

**b.** w. obj. a lawsuit, case, or claim, acc. *hanneššar*: *nu šarazzi DI-šar lē katterrahtēni katterra=ma hanneššar lē ša-ra-a-az-zi-ia-ah-te-ni*

## šarazziyaz

“Do not rule against superior legal cases, and do not rule in favor of inferior legal cases” KUB 13.20 i 34-35 (instr., Tudh. II/NS), ed. Alp, Beleten XI/43:394f., 407; *DİNAM šarazzi katterahhi lē katerra ša-ra-az<-zi>-ia-hi lē kuit hanan apāt išša* “He (i.e., the governor) must not make winning cases lose; he must not make losing ones win. You, do what is just” KUB 13.2 iii 27-28 (*BĒL MADGALT* instr., MH/NS), ed. StMed 14:154f., Dienstanw. 48 (“Eine gute Rechtssache soll er nicht unterliegen lassen, eine schlechte nicht obsiegen lassen”), tr. McMahon, CoS 1:224; *nu DINU kuitki ša-r[a-azziyahhun]* KBo 22.81 rev.? 5 (prayer, OH/NS), cf. [...*katte*]rraḥhun in line 7.

Friedrich, ZA 35 (1924) 16; Götze, Ḥatt. (1925) 91; Kronasser, EHS 1 (1966) 428; Oettinger, Stammbildung (1979) 250, 252.

Cf. *šaraz(z)i(ya)- A.*

**šarāzziyatar** n. neut.; uppermost point, summit, high ground; Murš. II.†

**sg. nom.-acc.** *ša-ra-a-az-zि-ia-tar* KUB 19.37 ii 31.

*nu=kan MŪLŪ parkuin kuwapi EGIR-an šarā uwaši nu ša-ra-a-az-zि-ia-tar* (written over eras., var. [MU]-LU-U) *irḥāš parā=ma A.ŞĀ A.GĀR ŠA URU Timmuḥala wemiyasi nu MŪLŪ irḥāš* “When you climb up the Bare Peak from behind, the summit (var. hill) is the border. Further on you reach the fields of Timmuḥala, the hill is the border” KUB 19.37 ii 30-33 (ann., Murš. II), w. par. KUB 31.39 rev. 7, ed. AM 170f. Since *MŪLŪ* agrees with common gender *parkuin*, and so appears to be com., it is probably not the Akkadogram for *šarraziyatar*, but a near synonym.

For “height” as a dimension see *pargatar*, *parkuwatar*.

Götze, AM (1933) 263.

Cf. *šaraz(z)i(ya)- A.*

**šarazziyaz** adv.; **1.** on the upper side, **2.** upstream; from MS.†

*ša-ra-a-az-zি-ia-az* KBo 23.27 ii 35, iii 11 (MS), [*ša-r[a-az-z]-ia-az*] ibid. iii 28 (MS), KUB 12.58 iii 20 (pre-NH/NS), *ša-ra-a-az-zি-az* KBo 10.27 iii 6 (NS).

## šarazziyaz 1

## šarhanuwami-

**1.** on the upper side: MUNUS.ŠU.GI=ma GIŠZA.LAM.GAR-aš [peran ša-ra]-az-zi-ia-az GIŠhattalkešnaš [KÁ.GAL-aš iyazi] “The Old Woman, however, [makes a gate(?)] of hawthorne on the upper side [before] the tent” KUB 12.58 iii 19-21 (rit., pre-NH/NS), ed. Tunn. 16-19 □ rest. KÁ.GAL somewhat doubtful because it is resumed in next clause by -at (neut.); cf. in broken context KBo 10.27 iii 6 (fest., NS); here or adj.? again in broken context Babyloniaca 4:227 no. 5 obv. 6.

**2.** upstream (opp. of *katteraz* “downstream”): (“They do not draw water from the place where the Red River mingles with the Maraššanda”) *kattirazi=ya* UL *hananzi* (scribal error for *hananzi*) ... § *nu wātar apēdani pēdi dann=ə UL hānanzi ANA ȝdMaraššanti-pa!-ta-at* (=pat=at) *ša-ra-a-az-zi-ia-az* [*h*]āniyanzi “Downstream they do not draw. ... § They do not draw water also a second time in that place. They draw it from the same Maraššanta upstream” KBo 23.27 ii 30-31, 33-35 (rit., MS), ed. Ünal, Ortaköy 90, 95 (differently), translit. Trémouille, Eothen 10:209; cf. in broken context ibid. iii 11, 28; cf. Hittite Laws §162 (Hoffner, LH 128f., 212, and Melchert, JCS 31:59-62) for the use of the terms *šarā* and *šer* for taking water upstream, etc.

Cf. *šarā*, *šaraz(z)i(ya)-* A, *šarazziyatar*, *šarazeške-*.

**šarazeške-** v. imperf.; to prevail (in legal cases); Tudḫ. IV.†

**imperf. pres. pl. 3** *ša-ra-ze-eš-kán-zi* KBo 4.14 iv 59 (Tudḫ. IV?).

(“You shall not say”) [...] *n]u ANA LUGAL. MEŠ DI-za UL ša-ra-ze-eš-kán-zi* “... And they do not prevail over kings in judgment” (or: “Do they not prevail ...?”) KBo 4.14 iv 59 (instr., Tudḫ. IV?), ed. van den Hout, Diss. 301f. □ negated -ške- forms are rare. From the relatively few attestations it is not clear that they mean “never” as opposed to “not regularly,” “not repeatedly” or “no longer.” In [DUMU.LÚ.U<sub>18</sub>-LU-UTT]I / [(ANA DINGIR)].MEŠ SISKUR *UL peškanzi* KUB 33.103 ii 9-10 we must translate “[mortals]ls(?) will no longer give sacrifice to the gods,” since until that point sacrifices were in fact being made. Because of this uncertainty we translate more generally here, not seeking to bring out a special force to the -ške- verb. A negative rhetorical question is formally possible also.

Kronasser, EHS 1 (1966) 402 (“überlegen werden,” stem either *šarazeš-* or denominal *šaraziya-*); Oettinger, Stammbildung (1979) 250, 253 (stem = *šarazziesš-*).

Cf. *šaraz(z)i(ya)-* A.

[*šarh-*] HW 185 see *šarhiya-*.

**šarhanān** n. neut.; (probably a vessel); NS.†

**sg. nom.-acc.** *šar-ha-na-a-an* IBoT 3.70 rt. col. 4 (NS), KBo 45.4:10 (NS), *šar-ha-na-an* KUB 27.69 ii (3), 7 (NS).

(“The cook holds [...] behind the hearth. Bowl and oil [...]”) *nu=ššan šar-ha-na[(-a-an) o-o] lāhuwan / nu=kan ma[(ḥhan)]* / NINDA.GUR<sub>4</sub>.RA ANA LÚ.MEŠMUHALDIM / *ḥandāizzi n=ašta šar-ha-na-an ḥaššī=kan* (dupl. either [...] (verb) *nu=kan*] *ḥaššī* or omits *=kan*) / *anda lāhuwāi* “And a š. is poured/emptied (in/on it). When he prepares thick bread for the cooks, he pours/empties the š. on the hearth” KUB 27.69 ii 3-8 (month fest., NS), w. dupl. IBoT 3.70 rt. col. 3-8 (NS) □ for clause internal -kan see Neu, Linguistica 33:137-152; *[nu]=ššan šar-ha-na-a-an* [GAR]ri “š. lies/is laid on it” KBo 45.4:10 (fest. of month, NS), ed. Neu, Linguistica 33:139 n. 15 (as 420/s:10).

Since a š. can be “placed/laid down” or “emptied/poured out” it is probably a vessel (cf. s.v. *laḥuwai-* 2). The plene writing in the final syllable, common enough w. neut. participles (e.g., *arān*, *ḥandān*, *irḥān*, *mutān*, *nahḥān*, *dammiṣḥān*, *tiyān*, etc.) and less common with *a*-stem nouns, could point to a substantivized part. for š.; cf. (DUG)*kattakurant-*.

Possibly an ablaut variant of the stem found in *šerha-* and LÚ<sup>1</sup>*šerhala-* q.v.

Neu, Linguistica 33 (1993) 139 w. n. 15 (“eine Flüssigkeit?”).

Cf. *šarhanuwami-*, *šerha-*, LÚ<sup>1</sup>*šerhala-*.

**šarhanuwami-** Luw. passive part.; (“....ed,” a quality of wool?); NH.†

**sg. nom. com.** *šar-ha-nu-wa-me<-eš>* (or: [-eš]?) KUB 42.56:10 (NH), *šar-ha-nu-wa-mi-iš* KUB 42.15 left col. 5 (NH).

7 MA.NA SÍG *šar-ha-nu-wa-me-<eš>* (or: [-eš]?) “7 minas of š.-wool” KUB 42.56:10 (inv., NH),

## šarhanuwami-

ed. Siegelová, Verw. 522 (<-eš>), 524, translit. THeth 10:131; [...] SÍG HAŠARTUM šar-ha-nu-wa-mi-iš [...] “(yellow-)green wool (that has been) š.-ed” KUB 42.15 left col. 5 (inv., NH), ed. Siegelová, Verw. 420f., translit. THeth. 10:23 □ parsing as sg. nom. com. based upon known gender of SÍG = *ḥulana-/ḥulya-* “wool.”

The word appears to be a Luw. part. in *-mi-* from a causative verb in *-nuwa-*, which could have been derived from the possible verbal stem present in *šarhanān*, q.v.

Košak, THeth 10 (1982) 23 (“kind of wool”); Siegelová, Verw. (1986) 616 (“eine Wollqualität”); Melchert, CLL (1993) 189 (“?”).

## šarhiya- v.; to press upon(?), maul(?).†

**pres. pl. 2** šar-*hi-e[t-te-ni?]* FHL 2:9 (NS); **imp. sg. 3** šar-*hi-i-e-ed-du* KBo 16.24 i 15 (MH/MS); **imperf. pret. sg. 3** šar-*hi-iš-ki-it* KUB 24.3 ii 45 (Murš. II).

**mid. pres. sg. 3** šar-*hi-ia-at[...?]* KUB 44.4 rev. 27 (NS), KBo 18.132:5 (or act. pret. sg. 3, MS); **imp. sg. 2** šar-*hi-ia-ah-ḥu-ut* KUB 60.98 rev. 16 (NS).

**a.** w. d.-l.: *karū=ma/yā?* (dupl. *nu karū*) [(KUR) <sup>U</sup>] <sup>R</sup>U.KÙ.BABBAR-*ti* *IŠTU* <sup>d</sup>UTU <sup>URU</sup>Arinna arahzenaš (var. *arahzena*) <sup>l</sup>ANAl (dupl. omits) KUR.KUR.ḤI.A-TIM (dupl. KUR-*e*) UR.MAḤ *mān šar-ḥi-iš-ki-it* (var. *a[raškit]*) “Formerly, however, with the aid of the Sungoddess of Arinna the land of Hatti continually mauled(?) (var. i[nvaded]) the foreign lands like a lion” KUB 24.3 ii 44-45 (prayer, Murš. II), w. dupl. KUB 24.4 + KUB 30.12 rev. 2-3, ed. Gurney, AAA 27:105, Lebrun, Hymnes 162, 170, Trabazo, TextosRel. 300f., tr. Hittite Prayers 53.

**b.** w. acc. and *-za=kan*: [GIM-*an*(?)]*=ma=z=kan* *zahhiy[awanzi ēpzi nu LÚ.KÚ]R*(?)-*aš* (or: [tuzz]iaš) *hantezzian* šar-*hi-i-e-ed-du* “[When it (i.e., the army) begins to join] battle(?)”, let it maul(?)/press(?) the first (rank) of [the enemy](?) (or: of [the (opposing) army]”) KBo 16.25 i 4 + KBo 16.24 i 15 (instr., MH/MS), ed. Rizzi Mellini, FsMeriggi<sup>2</sup> 518f. (differently, “alla prima occasione stia all’erta” (lett. salti su”); *nu=za* DINGIR-LUM *kī* <sup>UZU</sup>NÍG.GI[G... <sup>U</sup>]<sup>ZU</sup>ŠÀ<sup>z</sup> ŠU *lē šar-ḥi-e[t-te-ni? ...]* “May(?) the deity [...] this liv[er] for him/her self [...]. May y[ou (pl.) not press(?) [...] his heart” FHL 2:8-9 (rit., NS); *nu=wa=za=kan* *kūš*(!) EME.MES *šar-ḥi-ia-ah-ḥu-ut*

## šarhiya-

“Press(?) these (evil?) tongues” KUB 60.98 rev. 16, ed. StBoT 5:154 as Bo 1706 rev. 17; IGI-anda<sup>z</sup>za<sup>z</sup>aš<sup>z</sup>kan šar-*hi-ia-at* [m]anniš MUNUS-iš<sup>MUNUS</sup>ŠÀ.ZU “She presses(?) them against herself, [the m]anniš woman, the midwife” KUB 44.4 rev. 27 + KBo 13.241 rev. 15 (birth rit., NH), ed. StBoT 29:178f., translit. StBoT 30:236 □ š. is read as *šarhiyat*, pret. sg. 3, by Oettinger, Stammbildung 288 n. 57 and StBoT 30:236 which is indeed all that the available space allows. Moreover, a pret. is not surprising. The entire passage 1-18 is a combination of some presents of the ritual scenario (e.g., *ḥukzi* in 18), many preterites that are part of a narrative and some presents that are part of direct speech within the narrative. It is not impossible that *šarhiyat* is a last preterite of the narrative part. The Hitt. word “woman” should be written MUNUS-za in the nom. sg. For Luw. *manna/i*- see StBoT 31:397 n. 1431 and CLL 137. There are many other Luwian words and forms in this text, although most are marked with gloss wedges. The order of clitics *-za-aš-* is irregular but not unprecedented for later NH; cf. Kühne, FsOtten<sup>2</sup> 215 n. 46.

**c. unclear:** (“Because Your Majesty [wrote] to me: ‘Hurry’”) [...] šar-*hi-ia-at*[(-...)] “... [...] The exta [...]” KBo 18.132:5 (letter, MH/MS), ed. THeth 16:67, cf. Klinger, ZA 85:91 (dating and provenance) □ it is unclear whether the verb is mid. pres. or act. pret., nor is it clear where the quotation of the king’s letter ended. An inf. *šarhuwanzi* of š. in *šar-ḥu[-wa-an-z?]* SAG.DU<sup>z</sup>ŠU?] restored in KUB 24.7 iii 25-26 (Tale of the Cow and the Fisherman, NS) by Friedrich, ZA 49.228f. (“[um] anzug[reifen(?)]”), w. comm. 251, followed by LMI 175 (“la vacca mosse [la sua testa] come un’onda per dar[gli addosso]”) is unlikely, see *šarhuwant-*.

For a possible Cuneiform Luwian cognate see StBoT 31:393 n. 1416, CLL 189.

Götze, apud Sturtevant, Gl<sup>2</sup> (1936) (“treat in the manner of a lion”); Gurney, AAA 27 (1940) 105 (“behave in the manner of a lion”); Friedrich, ZA 49 (1950) 251 (“herfallen (über)”; idem, HW (1952) 185; Kronasser, EHS 1 (1966) 424 (“sich aufstürzen”); StBoT 5 (1968) 154 (no tr., related to *šarhula/i?*); Oettinger, Stammbildung (1979) 288f. w. n. 57 (“überfallen, losschlagen,” connected with *šarra-*); Rizzi Mellini, FsMeriggi<sup>2</sup> (1979) 542 (= *šark-* “saltare su”); Beckman, StBoT 29 (1983) 196 (based upon KUB 44.4 rev. 27 + KBo 13.241 rev. 15, the unclear birth ritual passage: “press, push (down or out), oppress”); Lehrmann, Indo-Hittite Redux (1998) 127 (not connected with *šarra-*); Trabazo, TextosRel. 301 w. n. 117 (“caer”); Hoffmann, HS 113 (2000) 180 (following Friedrich, “herfallen (über)” with deverbal noun *šarhuli-*).

Cf. *šarhuntalli-*.

## šar̄huwant-

## šar̄huwant- 2

**šar̄huwant-** n. com.; 1. belly (both of humans and animals), 2. foetus, unborn child, 3. innards, afterbirth(?), or udder(?); written ŠA ŠÀ-BI-ŠA; from OS.†

sg. acc. šar̄-hu-wa-an-da-an KBo 6.34 iii 18 (MH/NS),  
uzu šar̄-hu-u-wa-an-ta-an KUB 27.67 ii 56 (MH/NS).

dat.-loc. šar̄-hu-wa-an-ti KUB 36.55 ii 37 (MS).

abl. šar̄-hu-wa-an-ta-az KBo 6.3 iv 28 (OH/NS), šar̄-hu-u-wa-an-da-az KUB 13.4 i 13 (pre-NH/NS), [šar̄-hu]-wa-an-da-az KBo 13.99 rev.? 9 (NS), šar<-hu>-wa-an-ta-za KBo 6.7:13 (NS).

inst. uzu šar̄-hu-wa-an-ti-it Bo 6404 iv 17 + KUB 33.84 iv 15 (NS), [...]šar̄-hu-wa-an-ti-((a-a]) KBo 17.17 i? 11 (OS).

pl. acc. šar̄-hu-wa-an-du-uš KBo 6.3 i 40, 43 (OH/NS).

collective pl. nom.-acc. uzu šar̄-hu-u-wa-an-da KUB 7.53 i 5 (NH), šar̄-hu-u-wa-an-da KBo 6.5 i 20, 23 (OH/NS), šar̄-hu-wa-an-da KBo 6.3 iii 78, 80 (OH/NS), ŠA ŠÀ-BI-ŠA KBo 6.2 iv 6, 7 (OS).

**unclear case:** šar̄-hu-u-wa-an-da-aš KBo 33.216 i 11, 12 (LNS), šar̄-hu-u-wa-an-da KUB 32.74 iv 6, šar-[h]u-wa-an-ta-x[...] KUB 16.61:13 (NH), uzu šar̄-hu-u-w[a-...] KBo 13.146 ii 17 (NS), uzu šar̄-hu-w[a-...] KUB 7.38 obv. 27, uzu šar̄-hu-wa-an(-x)[...] 662/u:6 (StBoT 22:43 n. 92), šar̄-hu-[...] KUB 24.7 iii 25, 56 (NS).

1. belly (both of humans and animals) (apparently exclusively the sg. form): (“If a dog eats (some) lard, and the owner of the lard finds it, kills it”) *n=ašta ī-an šar̄-hu-wa-an-ta-az=šet* (dupl. šar<-hu>-wa-an-ta-za=šet) K[A]R-izzi (var. *dāi*) “and retrieves the lard from its belly (there is no compensation)” KBo 6.3 iv 28 (Laws §90, OH/NS), w. dupl. KBo 6.7:13, ed. LH 90; (“He places in their hands a figure with its interior full of water, and thus he says: ‘Who is this? Did he not swear? He swore before the gods, then he transgressed the oath, and the oath gods seized him’”) *n=aš=šan ŠÀ=ŠU šuttati nu=za šar̄-hu-wa-an-da-an QĀTI=ŠU peran UGU-a karpan ḥarzi* “With respect to his interior he is filled (with water). His hand has lifted his belly up in front. (May these oath gods seize whoever transgresses these oaths. May his innards (ŠÀ=ŠU) fill. Inside in his innards (ŠÀ=ŠU) may the child(ren?) of Išhara [dwell] and may they devour him)” KBo 6.34 iii 12-13, 17-19 (soldiers’ oath, MH/NS), ed. StBoT 22:12f., cf. StBot 5:159 (“das Gedärm”) □ on the “children of Išhara” and Išhara herself as agents of illness see Prechel, Išhara 129-133, Otten, HTR 100f., Burde, StBoT 19:14f., and RLA 5:177f. s.v. Išhara; on the statuette being described see Börker-Klähn in FsAlp 69-72; (in a sequence of parts of a slaughtered

goat that are offered:) ZAG-an [U]Z[U]GEŠ]TU?-an ... uzu NÍG.GIG ... uzu ZAG.UDU... uzu KURŠINNU ... ½ SAG.DU ... [U]ZU šar̄-hu-u-wa-an-ta-an KUB 27.67 ii 48-56 (Tarpatašši’s rit., MH/NS), ed. Trabazo, Textos-Rel. 396f.; (“[...] from the [...]tiya, from the neck, fr[om] the breast, [...], from [...]”)[...-a]z ŠÀ-az NÍG.GIG-az [...] šar̄-hu]-wa-an-da-az genzu[waz(?)] ... genjuwaz GÌR-az “from the [...], from the heart, from the exta, [...] from the [be]llly, [from] the genitals, [...], from the [kn]ee, from the foot, ([...] from the [...] he chased it)” KBo 13.99 rev.? 8-10 (rit., NH); also beside ŠÀ 662/u:4-6 (StBoT 22:43 n. 92.); (“His, i.e., Hedammu’s, manhood starts springing up. His manhood [...]. He repeatedly starts to impregnate [...]-s. He [...]ed 130 cities [with ...]”) uzu šar̄-hu-wa-an-ti-it 70 URU.DIDLI.HI.A [...] “[He ...-ed] 70 cities with (his?) belly” Bo 6404 iv 17 + KUB 33.84 iv 15 (Hedammu, NS), ed. StBoT 14:60f. (“Bauch”).

2. foetus, unborn child of humans and animals (exclusively using pl. or collective): [(takk)]u MUNUS-aš ELLI šar̄-hu-wa-an-du-uš=šuš (dupl. šar̄-hu-u-wa-an-da) kuiški p[(e)]š[(šiyy)]zi “If someone causes a free woman to miscarry (lit. causes a free woman’s foetus to drop), (if it is the tenth month, he pays ten shekels, if it is the fifth month, he pays five shekels)...” § takku GÉME-aš šar̄-hu-wa-an-[du-u]š=šuš (dupl. GÉME-an šar̄-hu-u-wa-an-da) kuiški pe[(ššiy)]azi “If someone causes a slave woman to miscarry ...” KBo 6.3 i 40, 43 (Law §§ 17-18, OH/NS), w. dupl. KBo 6.5 i 20-21, 23, ed. LH 28f., 178f. (= Akk. *ša libbiša* “that of her womb”); (“If someone strikes a pregnant cow”) ŠA ŠÀ-BI=ŠA (dupl. nu šar̄-hu-wa-an-da) peššiezzi “and causes her to miscarry, (he gives two shekels. If someone strikes a pregnant mare)” ŠA ŠÀ-BI=ŠA (dupl. nu šar̄-hu-wa-an-da) peššiezzi “and causes her to miscarry (he shall pay two shekels of silver)” KBo 6.2 iv 6, 7 (Law § 77a, OS), w. dupl. KBo 6.3 iii 78-79, 80 (OH/NS), ed. LH 83; (“Or if a woman’s infants keep dying”) našma=šši=kan uzu šar̄-hu-u-wa-an-da=ma mauskizzi “Or (if) she continually miscarries” KUB 7.53 i 4-5 (Tunn. rit., NH), ed. Tunn. 4f. □ since the OS copy KBo 6.2 always uses the logogram ŠA ŠÀ-BI=ŠA (Akk. *ša libbiša*), while the NH manuscripts KBo 6.3 and 6.5 alternate between the collective šar̄huwantā and the regular plural šar̄huwanduš, we cannot yet determine which of the two forms was used for mng. 2 in OH.

(GIS)šarhuli-

## šarhuwant- 3

3. uncertain: (The Sungod mates with a cow. When the cow comes to term, she complains to the Sungod: “A calf has four legs, why have I borne this two legged one?” The cow opened her mouth like a lion and went to eat the calf) GUD-uš=za šar-hu-[wandan?] huwanhuešar mān halluwanut “The cow lowered (lit. made deep) (her) afte[rbirth(?)] like a flood(?) (and went to the calf [to eat?])” KUB 24.7 iii 25-26 (Tale of the Cow and the Fisherman, NS), ed. Hoffner, FsLacheman 192 (“Like a wave she released her aft[erbirth?”]), Beal, OrNS 57:176 (“the cow dropped (her) [udd]er (lit. [bel]ly) like a *h*.”), HW<sup>2</sup> H 88a (“Die Kuh machte den Bau[ch] tief wie eine Woge”), tr. Hittite Myths<sup>2</sup> 86 (“the cow made her ... as deep as the Deep Blue”) □ Friedrich, ZA 49:228 w. comm. 251 restored šar-hu[-wa-an-zi? SAG.DU=ŠU?], taking šarhu[wanzl] as an infinitive of the verb šarh(iya)- (ZA 49:229 “[um] anzug[reifen(?)]”), a tr. followed by LMI 175 (“la vacca mosse [la sua testa] come un’onda per dar[gli addosso]”); however, with HW<sup>2</sup> H 88 there is insufficient room for this restoration, and we would have to assume an inf. of an unattested verbal stem; *n=ašta* É x[ o o ]-*ešl*(-)ša[ o -*h*]i? *dameda[ni]* šar-hu-u-wa-an-da-az lē harn[ik(t)]eni “do not des[t]roy [...] for another from/by means of a *š*.” KUB 13.4 i 13 (instr. for temple personnel, pre-NH/NS), w. dupl. KUB 13.6 i 11, ed. Süel, Direktif Metni 20f. (“diğer bir canlinin embriyonundan (bir sey?)”).

Zimmern, OLZ 25 (1922) 298 (“das Innere, Leibesfrucht, Embryo, Fötus”); Friedrich, ZA 35 (1923) 185 (“Inhalt, Leibesfrucht, Embryo, Leibesinneres, Bauch”); von Schuler, Kaškäer (1965) 116 (= UZUŠĀ); Oettinger, StBoT 22 (1976) 42f. (“belly > swollen belly > what is in the belly, foetus,” not UZUŠĀ but ŠĀ ŠĀ-BI-ŠĀ); Beal, OrNS 57 (1988) 176 (“udder” in KUB 24.7).

## šarhuwar n.; (mng. unkn.); OH.†

**sg. nom.-acc.** šar-hu-wa-ar KUB 58.90 iii 5 (pre-NS?); **d.-l.** šar-hu-u-ni KBo 17.99 iv 6 (OH/MS).

§ LÚ.MEŠ GIS BANŠUR *adann[a ...]* / šar-hu-u-ni=šan MUN-x [...] KBo 17.99 iv? 5-6 (rit. containing Hattic, OH/MS); § [...]x-zi šar-hu-wa-ar=wa=kan [...]x *idālu tarkiyauwar* [...] [d?]UTU-uš=wa ANA DUMU.LÚ.U<sub>19</sub>.LU [...] § KUB 58.90 iii 5-8 (rit., pre-NS?) □ for the hapax *tarkiyauwar* see HEG T,D 177; perhaps to be read <*iš*->*tar-ki-ia-u-wa-ar*.

## šarhula- adj.; pillared; MH?/NS.†

abl. šar-hu-la-az KUB 12.65 iii? 11 (MH?/NS).

*n=aš=kan* šarā hūdak arāiš *n=aš=kan* taknaš ÍD-aš= a KASKAL-an GAM-an arha [iyattar] 1-anki(y)=aš šarrattat *n=aš=kan* ANA <sup>4</sup>Kumarbi šar-hu-la-az taknaza GIS ŠU.A-i[-šši] kattan šarā uit “He (i.e., the great Sea) suddenly got up and [he went] the path of the ground and of the river (i.e., the river in the Netherworld). He crossed all at once. He came up from below through the ‘Pillared Earth’ to Kumarbi on his throne” KUB 12.65 iii? 10-12 (Hedammu, MH?/NS), ed. Kum. \*31, 32 (“Fluß”), StBoT 14:50f. (“aus *š*.”) n. 45 (“einem bautechnischen Terminus”), tr. Hittite Myths<sup>2</sup> 53 (“from/by ...”), LMI 141 (“da sotto il šarhula’ dalla terra, presso il [suo] sedile”), cf. Ünal, JCS 40:103 and idem, Belleten LII/205:1480 (“one or more poles supporting the throne or seat of Kumarbi, a construction like a trellis, bower (Turkish *çardak*), or a hunting stand (German *Anstand*”); cf. KBo 26.80.2 using GIS DÌM -az (cf. StBoT 14:68f. as 1515/u). Note the expression *taknaš hattalwaš* “bars/bolts of the earth” as an expression of Allani’s underworld palace KBo 32.13 ii 12-13 (Hurr.-Hitt. bil. rit. of release, MH/MS). A similar expression is found in the Hebrew Bible (Jonah 2:6). The Bible also mentions “pillars” in connection with the underworld: “He shakes the earth from its place and makes its pillars tremble” Job 9:6; and “When the earth and all its people quake, it is I who hold its pillars firm” Psalms 75:3. The ablative form šar-hu-la-az (periative use) could only be derived from šarhuli, if the latter were a Luwian noun showing *i*-mutation (šarhula/i-), but the *i*-forms in the oblique cases of šarhuli- exclude that assumption. And since the word order suggests that *š*. here is an adjective rather than the noun šarhuli-, and it is impossible to derive an *a*-stem adj. šarhula- from the noun šarhuli-, it is better to derive the *i*-stem noun from an *a*-stem adjective as is common: cf. *dannatti-* “desolation” from *dannatta-* “desolate.”

Cf. (GIS)šarhuli-, šarhuliya-.

## (GIS)šarhuli- n. com.; pillar(?); wr. syll. and GIS DÌM; from OS.

**sg. nom.** šar-hu-li-iš KUB 55.28 ii 3 (NS), šar-hu-u-li-iš 445/w rev. 6.

**acc.** šar-hu-l-[i-in?] KUB 36.90 rev. 43 (NS).

**loc.** šar-hu-li KBo 17.13 i! 2 (OS), KUB 7.2 i 13 (NH), KBo 13.185:2 (NS), HT 79 rt.col. 2 (NS), GIS šar-hu-li VS 28.33 ii 1 (NS), GIS šar-hu-li-i KBo 11.47 i 5 (NS), šar-hu-u-li KUB

## (GIŠ)šarhuli-

## (GIŠ)šarhuli- a 4'

10.83 i 3 (NS), <sup>GIŠ</sup>šar-*hu-u-li* KBo 24.109 + KBo 15.24 iii 4 (MH/NS), KBo 13.114 ii 22 (MH/NS), <sup>GIŠ</sup>šar-*hu-li-ia* KBo 30.182 i 14 (NS).

**gen.** [šar-*hu*-*u*-*li*-*ia*-*aš* 445/w rev. 2 (NS), <sup>GIŠ</sup>šar-*hu*-*li*-*aš* KBo 15.24 ii 30 (MH/NS), šar-*hu*-*li*-*aš* KBo 44.92 rev. 4 (MS), šar-*hu*-*li*-*ia*-*aš* KBo 17.15 rev. 13 (OS), w. dupl. KBo 17.40 rev. 7 (OH/MS), KBo 22.261 i 3, <sup>GIŠ</sup>DIM-*aš* KUB 58.58 i 8 (NS).

**abl.** <sup>GIŠ</sup>DIM-*az* KBo 26.80:2.

**pl. acc.** šar!-*hu*-*li*-*uš* KUB 2.2 iii 38 (OH/NS), šar-*hu*-*li*-*uš* Or. 90/422 rev. 2 (HHWT 981).

**dat.** šar-*hu*-*li*-*ia*-*aš* KUB 55.28 ii 7, 11, 15 (NS), KUB 33.59 ii 4(?) (OH/MS).

**frag.** šar-*hu*-*li*-[(-...)] KUB 33.59 ii? 4 (OS), šar-*hu*-*u*-[i(-...)] KBo 46.25:5.

**logographic (without Hitt. phonetic compl.):** <sup>GIŠ</sup>DIM KUB 41.3 obv. 18, IBoT 4.14 obv. 7, KUB 27.70 iii 18, 20 (NH), <sup>GIŠ</sup>DIM-TI<sub>4</sub> KBo 23.56 iv 6.

There is no evidence for a neuter noun \*šarhul- (cf. KN 180, Lebrun, Hymnes 365 for KUB 36.90 rev. 43 and Tischler, HHwb 145). The only form possibly pointing at an *l*-stem is the abl. šarhulaz for which see šarhula-. For the suggestion that šalhuri- q.v. might be a variant of š. see Tischler, HdW 71.

(Hattic) *tu-u-hu-ul tuwahši te=kip!* (copy wrongly -dip) KUB 2.2 ii 35 = (Hitt.) 4-aš šar-*hu*-*li*-*uš* / *[kuišša=wa=za]* kuttan paḫšaru “Let everyone protect/guard the four pillars and the wall (of this house)” ibid. iii 38-39 (foundation rit., OH/NS), ed. Schuster, HHB I 73 (differently, “die 4 Brunnen?”); the reading *kuišša=wa=za* is taken from Or. 90/132 + Or. 90/292 iii 2 and Or. 90/995 + Or. 90/1750 ii 2 (Süel/Soysal, forthcoming). For the equation *tūhul* = 4-aš šarhuliuš see Soysal, HWHT 316, 829.

**a. pillar — 1'** place in front of which cult personnel stand: DAM <sup>LÚ</sup>GUDU<sub>12</sub> *andan šiunaš É-ri ša[(r-h)]u-[(l)]i-ia-aš per[an a(rta katti=šši=ma)]* <sup>LÚ</sup>hištā arta “The wife of the GUDU<sub>12</sub>-priest [s]tands inside in the temple in fro[nt] of the pillar; and the man of *hešta*-house stands next to her” KBo 17.15 rev.! 13-14 (OS), w. dupl. KBo 17.40 iv 7-8 (fest., OH/MS), ed. Haas/Wäfler, UF 8:82f., 88f., translit. StBoT 25:73; (“The NIN.DINGIR-priestess [comes fro]m the ... structure”) *n=aš* <sup>GIŠ</sup>šar-*hu*-*li*-*i* *peran ti[y]az[zi]* “and takes up a position in front of the pillar” KBo 11.47 i 5 (fest., NS).

**2'** serves as a place in front of (*PĀNI*) or opposite (*menahhanda*) which statues of gods and cult furniture can be placed: (They bring (the statue of) Tūnapi) *n=an PĀNI šar-*hu*-*li* tittanuwanzı* “and stand it in front of the pillar (and set out a table and food)” KBo 20.68 i 11 (*šahhan*-fest., MH/MS), w. dupl. KBo

20.112 + KBo 14.89 i 7 (MH/MS); 10 *hazizi* ŠA NINDA iyan 1 <sup>GIŠ</sup>BANŠUR GIŠ *ištarna pēdi* <sup>GIŠ</sup>šar-*hu*-*u*-*li*-*kan menaḥhanta ANA* dÉ.A *dai* “Ten *hazizi* are made of bread. (S)he puts one wooden table for Ea in the middle, opposite the pillar” KBo 24.109 + KBo 15.24 iii 3-4 (foundation rit., pre-NH/NS), w. dupl. KBo 13.114 ii 21-22 (pre-NH/NS), ed. Kellerman, Diss. 169, 176 (“contre le poteau”), Neu, Linguistica 33:146f. (“dem Pfeiler gegenüber”); cf. KBo 30.182 i 14 (fest.).

**3'** receives sacrifices: EN É-T[IM *kuedani šar-*hu*-*li**] *peran ašeššanz[a]* šar-*hu*-*li* UL *hukanzi* ZAG-naz=m[a] GÙB-lazzi=ya *kuiš šar-*hu*-*li*-iš nu=ššan apēdani* 3 AŠRA *hukan[zi]* *h[uk]anzi=ma=ššan kuwapitta* 1 UDU § ... 2 šar-*hu*-*li*-*ia*-*aš*-*ša* *peran kuwapitta* 3-ŠU *šipanti* “They don’t slaughter (any sheep) before [that pillar] in front of which the owner of the house has been seated. But to the pillars (sg.) which are on the right and left, to those (sg.) they slaughter in three (different) places. Each time/ In each place they sl[au]ghter one sheep. § ... They also libate three times before each of the two pillars” (In the following they place different body parts of the sacrificed animals before these two pillars and finally libate three times before all three pillars) Bo 7740 ii 1-5 + KUB 55.28 ii 1-5, 7-8 (foundation rit., NS), ed. Ünal, JCS 40:99-101 ii 1-6, 8-9, idem, Belleten, LII/205:1475, 1478; šar-*hu*-*u*-*li* ZAG[-*az* ...] KUB 10.83 i 3 (fest. frag., NS); § šar-*hu*-*li* *pera[n ... dai/tianzi]* “[S)he places (or they place) ...] in front of the pillar” HT 79 rt. col. 2-5 (fest. frag., NS); cf. similarly KBo 30.182 i 14 (NS); 1 UDU ANA dT[elipin]u(?) <sup>GIŠ</sup>DIM *hukanzi* “They slaughter one sheep for T[elipin]u(?) at the pillar” KBo 39.154 iii 51 + KUB 27.70 iii 18 (fest. of Karahna, OH/NS), ed. AS 25:74f.; [...] *aulin* <sup>GIŠ</sup>šar-*hu*-*li* / [šar]ā(?) karappanzi *kuitman=ma* / [...] *nzi* <sup>LÚ</sup>NAR URUKaneš / [SÍR-RU *nu?* *a*uliš tarupta “They lift the victim(’s neck) [...] at the pillar. While they [slaughter (it)], the singer of Kaneš [sings and] the victim(’s slaughtering) finishes” VS 28.33 ii 1-4 (fest., NS), ed. Hoffmann, HS 113:178f., translit. Otten, IM 19/20:90 □ for *auli-* in this context see Kühne, ZA 76:109, 112; cf. frag. KBo 23.56 left col. 6 (NS), IBoT 4.137 ii 3 (all fest.).

**4'** as a locality of a magic ritual: [(HUL-*lu*)*nn=a* UN-an ALAM IM *ienzi* DINGIR.MEŠ=ŠU=ya=ši [(IR.MEŠ=Š)]U ANŠE.KUR.RA.MEŠ <sup>GIŠ</sup>GIGIR. MEŠ=ŠU ŠA IM=pat *ienzi* [(n=an=ka)]*n* ŠA É šar-

## (GIS)šarhuli- a 4'

*hu-li* (par. ANA <sup>GIS</sup>DÌM) *tapušza tianzi* “They form a figure of the evil man out of clay; they also form the figures of his (personal) deities, his subjects, horses and chariots out of clay as well and they place them (sg.) in (his) house next to the pillar” KUB 7.2 i 11-13 (rit. of Pupuwanni, pre-NH/NS), w. dupls. KBo 7.51:5-7, Bo 4288, and par. KUB 41.3 obv. 15-18 (NS), w. dupl. IBoT 4.14 obv. 4-7 (NS), ed. Hoffmann, HS 113:176f., translit. Prechel, FsPopko 284f.

5' the place (or location) of the pillar: *n=an* <sup>GIS</sup>šar-hu-li-aš *pēdi k[atta ti]anz[i]* “And they p[ut] it (i.e., the figure of bull) down in the place of the pillar (i.e., as a foundation deposit)” KBo 15.24 ii 30 (foundation rit., MH/NS), ed. Kellerman, Diss. 168, 175 (ii 51), cf. *peda-* A d 1' o'; [... *peda*]aš *humandaš kattanta walhzi* [...]x *šar-hu-li-aš* 3 AŠAR GUNNI 3 AŠAR KÁ-aš [3 AŠAR] “[ ... ] he/she hammers down at all [pla]ces [ ... ] ... (at?) three places of the pillar, three places of the hearth, [three places] of the gate” KBo 44.92 rev. 3-4 (MS).

6' plea for its protection: see bil. sec.

b. epithet of the Stormgod: <sup>dU</sup> <sup>GIS</sup>DÌM-aš “Stormgod of the Pillar” KUB 58.58 i 8 (cult inv., NS), ed. Alp, Tempel 290f.; perhaps also KUB 27.70 iii 18 + KBo 39.154 iii 51 above 3'.

The interchange *šar-hu-li* KUB 7.2 i 13 w. dupls. with <sup>GIS</sup>DÌM KUB 41.3 obv. 18, w. dupl. Bo 3360 obv. 7 suggests the equating of both words (HW 3. Erg. 17; Otten, IM 19/20:85-91). The similar context <sup>GIS</sup>DÌM *hukanzi* in KUB 25.32 + KUB 27.70 iii 51 seems to confirm this equation (Otten, IM 19/20:89 n. 8). There are no semantic challenges, even though another phonetic reading of <sup>GIS</sup>DÌM could be <sup>(GIS)</sup>kurakki- (Akk. *makūtu*) “column” (Otten, IM 19/20:90 w. lit.). Given the equation Akk. *makūtu* = <sup>(GIS)</sup>kurakki- “column, pillar” in the *signalement lyrique* Otten supposed that <sup>GIS</sup>DÌM covers both Hitt. words. Supporting this, in the snake oracle KUB 49.2 *kurakki-* is a regular feature and thus the <sup>GIS</sup>DÌM in KUB 49.1 i 23 is more likely to stand for *kurakki-*. Although Hoffmann, HS 113:176-180, is right, that the texts KUB 7.2 (w. dupls.) and KUB 41.3 (w. dupl.) are parallel versions rather than duplicates, the passage in which dat.-loc. *šarhuli* (KUB 7.2 i 13) and ANA <sup>GIS</sup>DÌM (KUB 41.3 obv. 18)

## (GIS)šarhuli-

occur respectively (see above a 4'), match like normal duplicates including the inversion of ANŠE. KUR.RA.MEŠ and <sup>GIS</sup>GIGIR.MEŠ=ŠU (KUB 7.2 i 12 = KUB 41.3 obv. 16). Otten's equation *š.* = <sup>GIS</sup>DÌM therefore still stands. Hoffmann's proposed meaning “Becken, Holzbottich” faces the difficulty that *š.* is determined by <sup>GIS</sup> “wood” only and never by any determinative for metals, and that libations are only done in front of but never in it. Similarly, when animals are slaughtered, this happens in front of or at the *š.* but there is no indication for the latter as a receptacle for the victim's blood. The passage VS 28.33 ii 1-2 (see above a 3') where an *aulin* is “lifted” at or in front of a *š.*, recalls the scene on the İnandık vase, third register (cf. Özgür, İnandiktepe fig. 64, pl. 46.1) where in front of a pillar or pedestal with a bull statue on it, a servant pulls back the head of a bovid enabling another servant to slash its throat. The *š.* could be such a pillar, although the placing of objects on it is not attested (the figure in a 5' is deposited under the *š.*). A similar construction might be depicted on the Boston fist-shaped cup (cf. Güterbock/Kendall, FsVermeule 52 Fig. 3.7) where a Stormgod is shown standing in front of a rectangular structure: for placing cult statues in front of a *š.* see above a 2'; for a Stormgod of the *š.* see b. Both *š.* and <sup>(GIS)</sup>kurakki- “column, pillar” could be square or rectangular having corners (for *š.* see KBo 47.303:2 (NS), for <sup>(GIS)</sup>kurakki- cf. KBo 24.45 obv. 10); <sup>(GIS)</sup>kurakki- could also serve as a pedestal (cf. *park-*, *parkiya-* 1 a 2'). However, unlike <sup>(GIS)</sup>kurakki- which is mentioned in direct connection with roof beams (KUB 15.42 iii 23f.), there is no evidence for *š.* as a building support. Since <sup>GIS</sup>DÌM appears to cover both *kurakki-* and *šarhuli-*, all uncertain <sup>GIS</sup>DÌM-s will be treated in the future Sumerographic section.

Güterbock, Kum. (1946) 83 (“*šarhula-* “Fluß”); Laroche, apud Friedrich, HW (1952) 185 (“Fluß”); Friedrich, HW (1952) 185 (“Örtlichkeit im Hause; Ausguß”); Jakob-Rost, MIO 9 (1963) 201; Friedrich, HW 1. Erg. (1957) 17; Otten, IM 19/20 (1969/70 [1971]) 85-91; Neve, FsOtten (1973) 271f.; Popko, Kultobjekte (1978) 39f. (“(Wand)pfeiler”); Kellerman, Diss. (1980) 142f.; Beckman, StBoT 29 (1983) 196; Ünal, JCS 40 (1988) 102-104; idem, Belleten, LII/205 (1988) 1479-1481; Hoffmann, HS 113 (2000) 176-180.

Cf. *šarhula-*, *šarhuliyā-*.

## šarḥuliya-

## šariya- B

**šarḥuliya-** adj.; “pillared(?), having (a) pillar(s)(?)”; NH.†

sg. acc. com. ša[r-ḥ]u-li-ia-an KUB 27.13 iv 21 (NH).

TÚL<sub>k</sub>uwannaniyan ša[r-ḥ]u-li-ia-an luliyan ... ēšsanzi “(Several groups of people) celebrate the kuwannaniya-spring, that has (a) pillar(s) (and) a pool ...” KUB 27.13 iv 21-23 (cult of the Stormgod and Ḥebat of Aleppo, NH), key word coll. Akdoğan, ed. del Monte, OA 19:224f. (reading šar-[ ]-li-ia-an), previously read “šar-[d]i??-li-ia-an” by Forrer, Glotta 26:184 (“hilfreichen?? (Quell)-teich”... “vielleicht galt er als heilkräftig”), cf. luli-/luliya- 2 a.

Cf. šarḥula-, šarḥuli-.

**šarḥuntalli-** adj. or n.; attacking(?), posing a threat(?); NH.†

(Sum.) [Š]U!.ŠÚR! (text [Á]Š.SAG) = (Akk.) *alpu* = (Hitt.) šar-ḥu-un-ta-al-liš KBo 13.1 i 43 (vocab., NH), ed. StBoT 7:10, MSL 17:103.

Akk. *alpu* occurs only in lexical lists. Akk. synonym lists equate *alpu* and *ardadu* with *saru* (= *sarru*) “false, criminal, a criminal.” AHw relates *alpu* “rafferisch” to *alāpu* I (mng. unkn.) rather than *alāpu* II/*elēpu* “sprießen” (to sprout, grow). CAD A/1 364 relates *alpu* to a verb *elēpu* which combines AHw’s *alāpu* I and *alāpu* II/*elēpu*, and has the meanings “to send forth shoots, lengthen, stretch forth (the arm, hand, etc)” (CAD E 86-88). CAD translates *alpu* as “threatening(?),” i.e., with hands stretched out to threaten.

The Hittite word is a hapax. It could be an adj. in -want- (for this formation see Kronasser, EHS 1:267f. § 150.5) + -alli- from the verb šarhiya-/\*šarḥ-. (Neumann, IF 76:262, followed by Oettinger, Stammbildung 289, argue that it is derived from šarhiya- via an adj. \*šarḥu- + -ant- + -alli- cf. Weitenberg, U-Stämme 133f.). Several of the suggested meanings for šarhiya- have a sense of predation. Otten and von Soden, StBoT 7:13, Neumann, IF 76:262, and Oettinger, Stammbildung 289, primarily based on their understanding of the Akkadian and supported by their understanding of šarḥ(iya)- translate šarḥuntalli- as “räuberisch.” Güterbock, in MSL 17:103, suggests an adjective in -alli- from the noun šarhuwant- “belly, foetus, unborn child” (cf. DUG<sup>D</sup>lelḥuntalli- > lelḥuwai-, thus presupposing a verb \*šarḥuwai-), a derivation which Otten and von Soden had said was “indiskutabel.”

Cf. šarhiya-.

**šarre-** see šarra- D.

**šariya-** A n.; file, column; MH.†

sg. nom. ša-a-ri-i-a-aš IBoT 1.36 ii 37 (MH/MS), ša-a-r[i-i-a-aš] ibid. iv (8); pl. nom. ša-a-ri-i-e-eš ibid. ii 36, 37.

“When the MEŠEDI-guards go, two guards go in front holding spears. They are lined up (in a rank). To their left goes a palace attendant holding a crook (*kalmuš*). He too is lined up (in a rank) with the two g[uards]. The three of them are lined up with each other (in a rank)” [...] LÚ.M[ES]MEŠEDI DUMU.MEŠ [É.GAL-T]IM 3 ša-a-ri-i-e-eš iyanta ŠA LÚ.MEŠMEŠEDI 2! ša-a-ri-i-e-eš ŠA DUMU.MEŠ É.GAL=ya 1 ša-a-ri-i-a-aš ANA ḥuluganni=ma=at EGIR-pa 1 IKU ḥiyalnta “Three files of MEŠEDI-guards and palace attendants, go — two files of MEŠEDI-guards and one file of palace attendants. They go one IKU behind the (king’s) carriage” IBoT 1.36 ii 36-38 (instr. for MEŠEDI, MH/MS), ed. AS 24:18f., Jakob-Rost, MIO 11:184f.; [ŠA] LÚ.MEŠ ŠUKUR māḥḥan ḥilammar arha takšan ša-a-r[i-i-a-aš=]pat paizzi “When only half of the file of spearmen has passed the portico” ibid. iv 8.

This noun is probably related to the verb šariya-B, q.v.

Jakob-Rost, MIO 11 (1966) 213 (a type of military formation or unit, “Haufen, Schlachtordnung, Aufstellung”); Beal, Diss. (1986) 273-274 (“representative?” or “champion?”); Güterbock/van den Hout, AS 24 (1991) 52, 83 (“file”); Beal, THeth 20 (1992) 216f.

Cf. šariya- B.

**šariya-** B v.; 1. to embroider(?), sew on(?), decorate (cloth) w. attached jewels(?), 2. to truss(?)/sew(?) up; from OS.†

pres. sg. 3 ša-ri-ez-zi KBo 25.85:5 (OS); pl. 3 ša-a-ri-i-a-an-zi KUB 24.7 i 30 (NS), ša-ri-i-a-an-zi Bo 4097:7 (Alp, Tempel 300), ša-ri-i-a-an-zi KBo 11.32:27, 50 (NS).

imp. sg. 3 ša-ri-i-a-ad-du KBo 13.101 rev. 10 (NS).

mid. pres./pret. pl. 3 ša-ri-i-a-an-zi[a(-)...] KUB 43.27 i 7 (OS).

part. sg. nom. com. ša-ri-i-a-an-za KUB 12.1 iii 37 (NH), ša-ri-i-a-an-za KUB 42.59 rev. 9 (NH); nom.-acc. neut. ša-ri-i-a-an Bo 3778:5 (Siegelová, Verw. 476); pl. nom. com. ša-ri-i-a-an-te-eš KUB 42.69 obv. 11 (NH); nom.-acc. neut. ša-ri-i-a-an KUB 42.38 obv. 22 (NH).

## šariya- B

## šāriya- B 2

**imperf. pres. pl. 3** ša-ri-iš-kán-zi KUB 24.7 i 20 (NS).  
**broken** KUB 42.78 ii 18.

The form in the Mašat letter HKM 55:31 read by Alp (HBM 224, 335, 399) as š[a?]-ri-ia-an-zi and translated “werden überheblich(?)” is to be read <sup>t</sup>al-ri-ia-an-zi “are tiring themselves” (sarcasm) according to a 1997 photo by H. A. Hoffner.

**1. to embroider(?) — a.** modifying TÚG or items with a TÚG determinative: (When *IŠTAR* was favorable) *ḥantaer = ma* MUNUS.MEŠÉ.GI<sub>4</sub>.A-uš nu TÚG-an ša-ri-iš-kán-zi “The brides were harmonious, and so they kept embroidering(?) cloth. (The sons of the house also were harmonious, and so they kept plowing the field by the IKU)” KUB 24.7 i 19-20 (Hymn to *IŠTAR*, NS), ed. Güterbock, JAOS 103:156 (“keep weaving”), Archi, OA 16:305, 308 (“esse tessono”), Wegner, AOAT 36:50 w. n. 193 (“weben”), Wilhelm, Hymnen der alten Welt in Kulturvergleich 71 (“weben”), cf. Götsche, AM 262 (“weben(?);”) (When *IŠTAR* was unfavorable, the brides were at odds: one pulls the other’s head) *nu namma ḥant[anteš](?) TÚG-an] UL ša-a-ri-ia-an-zi* “Then they no longer embroider(?) [cloth] in har[mony]. (The brothers became enemies: they no longer plow the field [by the IKU])” KUB 24.7 i 29-30; other examples of šarai-ing cloth with gold and beads below, 1 c.

**b.** modifying a headband or cap (Akk. *KILILU*, Hitt. *lupanni*): [#] *KILILU ša-ri-an-da* KÙ.GI “[#] headbands embroidered(?) (with) gold” KUB 42.38 obv. 22 (inv., NH), ed. THeth 10:148 (“plaited”), Siegelová, Verw. 498f. (“s.(-gearbeitet)”; 1 TÚG *lupanniš HAŠMANNI huliš ša-ri-an-za* “One cap: *HAŠMANNI*-colored, *huliš*, and embroidered(?)” KUB 42.59 rev. 9 (inv., NH), translit. THeth 10:133, differently Siegelová, Verw. 340f. (reads our *hu-liš ša-ri-an-za* as *hu-ut!-ta-ri-an-za*).

**c.** done with silver and/or gold: 12 *hantiš* KÙ.GI NA<sub>4</sub> ša-[a?]-ri-ia-an[ ...] “12 *hantiš* decorated(?) / beaded(?) with gold and stones/jewels” KUB 42.78 ii 18 (inv.), ed. Košak, Linguistica 18:112f., Siegelová, Verw. 462f. □ whether there was room for a sign in the break after the ša- remains uncertain (cf. Siegelová, Verw. 464 n. 1); the mng. of *hantiš* is unclear (Siegelová, Verw. 463 “Frontteile,” THeth 10:211 “front, frontlet,” HED H 90 “frontlets,” HW<sup>2</sup> H 160b “Stirnen”); also it is unclear if a “frontlet” is conceived as made of a textile; (in the following instances the object on which the action is done is lost in a break:) [...] *IŠTU(?)* KÙ.GI NA<sub>4</sub> ša-ri-ia-an-te-eš “[...] decorated(?) / beaded(?) with gold and stones/beads”

KUB 42.69 obv. 11 (inv., NH), ed. Košak, Linguistica 18:115f., Siegelová, Verw. 456f.; 2 TÚGE.ÍB SA<sub>5</sub> KÙ.GI NA<sub>4</sub>.NUNU[Z ...] / *kinzalpaš* KÙ.GI 2 U[R.]MA[H ...] / 1-EN KÙ.GI ša-ri-ia-an-za “Two red E.ÍB-garments, with gold and bea[ds(?), ...] a gold *kinzalpaš*-ornament, two li[ons? ...], one (lion?) embroidered(?) / decorated(?) with gold” KUB 12.1 iii 35-37 (inv. of Manninni, NH), ed. Košak, Linguistica 18:101, 104 (“woven(?”), Siegelová, Verw. 444f. (no tr.).

**d. obj. broken:** [n=]at <sup>d</sup>Gulše<š> DINGIR[. MAH?.MEŠ?... ] / [š]a-ra-a-an-zi namm[a ...] / *parā išuwanta[ri](?)* [...] “The fate goddesses (and) [the grandmother]-goddess[es] embroider(?) it/them [...] then [...] they pour out(?) [...] KUB 48.124 obv. 13-15 (dream/vow text, NH), ed. de Roos, Diss. 310, 449 (“zij weven”) □ the broken context makes confident translating impossible, but it is suggestive that the fate goddesses, who in KUB 29.1 and dupl. spin the king’s years, are mentioned in the line immediately before the verb; for § 1-EN ša-ri-ia- [...] KUB 42.36 obv.? 2 (inv., NH), see šariyanni-.

**2. to truss(?) / sew(?) up, obj. meat:** (“They anoint a goat’s horns with oil and he (the king?) offers it to the Male Deities (and) Maliya”) GUNNI=kan parā KIN-anzi genzu=še! =kan la[-x] / LÚ. HÚB *arahza«da» udai* MUN-zi / ša-ri-an-zi duwan duwanna 3=ŠU *tarnai* “At the brazier they prepare (the goat’s meat) (or: they fully prepare the brazier). [He detaches(?)] the *genzu* from it (or: its loins/genitals [are detached(?)]). The deaf man brings (it, i.e., the goat) outside; they salt (it), truss/ sew (it) up(?), and he *tarna-s* (it) three times on this side and that” KBo 11.32 obv. 25-27 (fest. for infernal deities, NS), cf. Kronasser, EHS 1:504 n. 2, who argues that the goat mentioned in obv. 23 is the implied obj. of š., and the word does not mean “weben” but “(sein Fell) aufgezupft(?)”; for braziers of a deaf man outside and associated with a slaughtered goat see KUB 56.45 ii 9-18; SILA<sub>4</sub> GE<sub>6</sub>=kan BAL!-ti <GU>NNI-i(text: IZI-i) *paIrāl* [K]IN?-anzi MUN-anzi ša-ri-an-[z]i “He offers a black lamb. They ‘fully [pre]pare(?)’ (the goat meat?) at/on the brazier(!) (text: in/at the fire). They salt (it) and truss/ sew (it) up(?)” KBo 11.32 rev. 48-50 □ the emendation is based on the similar passage earlier in the same text, see above; uncertain [...] GUDÁB.HI.A ša-ra-an-t[a(-)...] “the cows are trussed/sewn up(?) [...]” KUB 43.27 i 7 (OS), translit. StBoT 25:199, cited in StBoT 26:158 (< šarai- “zup-

## šāriya- B 2

## šariyanni-

fen?”); broken and unclear, here or mng. 1?: [...]x ša?-ri-ia-ad-du [...] KBo 13.101 rev. 10 (rit., NS).

This verb is likely related to the noun šariya- “file, line,” since embroidering involves lines or rows of fabric/yarn/thread, and possibly to <sub>NINDA</sub>šarāman. Probably it is derived from the same PIE root as Latin *serō* and Greek εἴρω. š. is an action done to cloth or animals. In the first case it is a domestic task typically performed by females. Since it occurs frequently with gold and precious stones (see 1 a, b, c, above), it is not likely to be “to weave” but rather “to embroider” and/or “sew on.” For Hitt. *wep-* “to weave”(?) see Neu, HS 111:59 n. 17. In the passages where an animal’s meat is the object, it might be the “trussing, sewing together” after the animal has been butchered, gutted, and salted on the inside. Until better contexts are found for this verb, the suggested meanings can only be considered tentative. Cf. šarai-, above.

Sommer/Ehelolf, Pap. (1924) 70f. (š. is not related to šarra/e-, takes time to do, could mean “zupfen,” but not a total “zerzupfen”); Götze, AM (1933) 262 (“weben(?);”); Friedrich, HW (1952) 184; Kronasser, EHS 1 (1966) 504 w. n. 2 (“zupfen, aufzupfen”); Oettinger, Stammbildung (1979) 477 (“zupfen”); Košak, THeth 10 (1982) 236 (“weave, twist, twine”); Siegelová, Verw. (1986) 616 (“in einer Verzierungstechnik bearbeiten”); Beal, THeth 20 (1992) 151 n. 549 (“embroider”).

Cf. šaratar, šariya- A.

**šarriya/e-** see šarra- D/šarre-/šarriya/e-.

**NA<sub>4</sub>šariyani-** n.; (a type of stone); NH.†

(“One well of iron weighing 90 minas”) 1 ME <sub>NA<sub>4</sub></sub>ša-ri-[i]a-ni-iš ŠÀ 10 KÙ.GI 20=ma KÙ.BABBAR 20=ma NA<sub>4</sub> KÁ.D[INGIR].RA 20=ma <sub>NA<sub>4</sub></sub>x [...]x 20=ma NA<sub>4</sub> KUR Hū[p]išna 1 SAG [...] NA<sub>4</sub> KUR Hūpišna UNŪT(?) x [...] 10 ŠA d'Ala “One hundred šariyani-stones, among which ten are gold(-plated?), twenty are silver(-plated?), twenty are Babylon stone, twenty are [...]stone, and twenty are Hūpišna stone, one head(?) of(?) Hūpišna stone, an implement(?) [...] (and) ten are of (the deity) Āla” KUB 38.1 ii 22-26 (cult inv., NH), translit. Rost, MIO 8:180f.

Evidence cited s.v. <sup>NA<sub>4</sub></sup>šariyanuwant- might show that šariyani-stones occur naturally on road beds. If so, their characterization here as gold, silver, Babylon stone and Hūpišna stone would refer to some kind of decoration or treatment of the stones (overlaying, etc.?). On the other hand, š. may be a word like paššila- “pebble,” which denotes the shape and size of the stone, rather than its mineralogical composition. This would also explain how twenty šariyani-stones can be Hūpišna-stone (alabaster?). But note the other possible interpretation of <sup>NA<sub>4</sub></sup>šariyanuwand[uš] KASKAL.HI.A] given s.v. <sub>NA<sub>4</sub></sub>šariyanuwant-.

No relationship can be seen between this word and the Hurrian word šariyanni > Akk. *sariam* “a coat of scale armor” (see šariyanni-).

Cf. <sup>NA<sub>4</sub></sup>šariyanuwant-.

**šariyanni-** n.; a coat of scale armor; Hurr. Iw.†

This word is clearly attested at Boğazköy in Hurrian context in KUB 27.1 ii 9 (*ša-ri-ia-an-ni*), iii 49 (*šar-ia-ni*), w. dupl. KUB 27.6 i 18 (*[šar]l-[ia]-ni*), both ed. Popko, Kultobjekte 104f. (“Pan[zerhe]md(?)”) and ChS I/3-1:47,49 (“Panzerhemd”), 70, a list of the war equipment of Śaušga. Its Akk. cognate, *sariam*, occurs at Boğazköy in two Akkadian texts, KBo 1.3 obv. 32 (*sà-ri-am*) and KBo 1.14:25 ([*sà-ri-ia-ma-a-ti*]), see CAD S s.v. *siriam*.

šariyanni may be attested in Hittite context in an inventory which reads § 1-EN *ša-ri-ia[-an?-ni?* [...] § KUB 42.36.2 (NH). While lines 3-4 deal with pins, lines 5-11 deal with *hattalla*-axes. Since this is the first word of the section, this is unlikely to be a form of the adjective šariyant- “embroidered(?)”, sewn on(?) decorated w. attached jewels(?) (against Košak, THeth 10:178 and Siegelová, Verw. 616) as in these inventories šariyant- typically follows the object so described (see THeth 20:151 n. 549). Therefore this text might be a reference to a suit of scale armor (šariyanni-) since it lacks the NA<sub>4</sub> determinative of šariyani-.

Von Brandenstein, ZA 46 (1940) 104f.; Laroche, GLH (1976-77) 215f.; Popko, Kultobjekte (1978) 104f.; Wegner, AOAT 36 (1981) 97; Beal, Diss. (1986) 632-640; idem, THeth 20 (1992) 150-153.

<sup>NA</sup>šāriyanuwant-

## \*šarikuwar a 2'

<sup>NA</sup>šāriyanuwant- adj.; having šariyani-stones; NS.†

pl. acc.(?) <sup>NA</sup>ša-a-ri-ia-nu-wa-an-d[u-uš] KBo 34.89 i 6 (NS).

*nu = ššan namma [...] hahallauwandaš*  
K[ASKAL.HI.A ...] <sup>NA</sup>ša-a-ri-ia-nu-wa-an-d[u-uš]  
KASKAL.HI.A-uš [...] [hūm]anteš <sup>NA</sup>pašsilē[š ...]  
... [nu = šša]n TÚGkušišyaš KASKAL-ši KBo 34.89 i 4-8 (Kizzuwatna rit., NS).

Although, given the broken condition of this passage, it is difficult to give a connected translation, the two terms *hahallauwandaš* “(roads) covered/strewn with brushwood (*hahhal*)” and <sup>NA</sup>šariyanuwand[uš] “(roads) covered/strewn with šariyani-stones” may well be parallel. Furthermore the mention of “pebbles” (<sup>NA</sup>pašsilē[š]) also fits the context of the description of a roadway. This could be evidence that šariyani-stones occur naturally on roadways and are not products of human manufacture. But cf. TÚGkušišyaš KASKAL-ši “on a road/pathway (consisting) of kušiši-garment(s)” in line 8, which might suggest that the šariyani-stones did not occur naturally on roads, but pathways for the gods were made by scattering these.

For the elision of the theme vowel (*i*) before the suffix *-want-* compare *nata/i-* “reed” and *naduwant-* “reedy.” For other derived adjs. in *-want-* describing roads see *arpulant-*, *innarawant-*, *ha(h)hallawant-*.

Cf. <sup>NA</sup>šariyani-.

## šarikant- part.(?); (mng. unkn.); OH.†

ša-ri-kán-za=ma GAL [(x) ...] in broken military context KUB 40.5 ii? 9 (Syrian wars, OH/NS), w. dupl. KUB 40.4 ii? 4.

Kronasser, EHS 1 (1966) 338 (mng. unkn., base of ÉRIN.MEŠ šarikuwaš).

Cf. \*šarikuwar.

\*šarikuwar, (LÚ.MEŠ/ÉRIN.MEŠ)šari(ku)wa-  
n.; (a kind of troops); from OH.†

sg. nom. ÉRIN.MEŠša-ri-ku-wa-aš KUB 21.41 iv 6 (Šupp. I/NS), KUB 26.57 i 3 (Šupp. I/NS), KUB 26.24 iv (3) (MH/NS),

LÚ.MEŠša-ri-ku-wa-aš KUB 13.9 i 11 (Tudh. II, NS), ÉRIN.MEŠša-a-ri-ku-wa-aš KUB 14.16 iii 21 (Murš. II), ÉRIN.MEŠLÚ.MEŠša-ri-k[u-wa-aš] KUB 31.44 i 26 (MH/NS).

acc. ÉRIN.MEŠša-ri-ku-wa-an KUB 34.127 rev. 1 (OH/NS), ÉRIN.MEŠša-ri-wa-an KUB 38.12 i 7 (NH), KUB 13.34 iv 10 (NH), ša-ri-ku-wa-an VAS 28.30 iii 16 (NS), KUB 60.83 rev. 5.

abl. LÚ.MEŠša-ri-wa-za(-kán) KUB 13.8:4 (Arn. I/NS).

Akkadographie: (contextually dat.-loc.) (ŠÀ) ÉRIN.MEŠša-ri-ku-wa KBo 18.54 obv. 4 (Šupp. I/ENS), KBo 18.53:4 (NH), KUB 5.3 i 54 (NH), KUB 5.4 ii 44 (NH), KBo 16.98 i 1 (NH).

unclear (gen.?) ša-re-e-ku-aš KUB 39.9 obv. 10 (NS); broken ša-ri-ku-wa(-)x [...] KUB 51.57 obv. 8 (pre-NH?/NS).

All writings indicate that the word was formally a sg. with collective meaning. The predicates *danteš* and *piyanteš* are ad sensum.

a. in context w. (other) military personnel — 1’ sharing in the plunder: [...] <sup>U</sup>RUKÙ.BABBAR-šaš hūmanza [L]Ú.MEŠša-ri-ku-w[a-aš tu]zzišš=a hūmanza kuin unn[er] “The [...] which all of Hattuša, the š., and the entire army brought back, (and the ... cattle and sheep which I took, are not specified)” KUB 23.63:4-6 (ann. frag., NS), translit. Carruba, SMEA 18:164, tr. THeth 20:45; (King Muršili II wrote: “I personally brought back 15,500 NAM.RA-persons”) URUKÙHattušaš=ma=za [(ÉRIN.MEŠ ANŠE.KUR.RA.ME)]Š ÉRIN.MEŠša-a-ri-ku-wa-aš-š=a NAM.RA kuin uwatet nu=š[(šan kappūwa)]uwär NU.GÁL ēšta “Whereas the NAM.RA whom the Hittite infantry, horse troops and šarikuwa-troops brought back were countless” KUB 14.16 iii 21-22, w. dupl. KUB 14.15 iii 51-52, ed. AM 56f.

2’ concern for their health: MAHAR dUTU-ŠI MUNUS.LUGAL aš

š
ul kuit mahhan ŠÀ ÉRIN.MEŠša-ri-ku-wa=ya=kan U ŠÀ ÉRIN.MEŠUKU.UŠ hattulannaza kuit mahhan nu=mu EN=YA EGIR-pa ŠUPUR “May my lord write back to me concerning the welfare of Your Majesty (and) the Queen and how it is healthwise among the š.-troops and UKU. UŠ-troops” KBo 18.54 obv. 3-6 (letter, Šupp. I/ENS), ed. mahhan 1 b 1’ b’, THeth 16:57f.; [...] *kul*t EN=YA [kiššan TAŠP]UR kāša=wa [ŠÀ ÉRIN.MEŠš]a-ri-ku-wa U ŠÀ ÉRIN.MEŠUKU.UŠ [hūm]an SIG<sub>5</sub>-in “Concerning that [you] my lord [wro]te [thus]: ‘Now [al]l is well [among] the š.-[troops] and the UKU.UŠ-troops,’ (I am very happy at the word of my lord that all is well in the presence of my lord)” KBo 18.53 obv. 2-5 (letter, NH), ed. THeth 16:55f., partially ed. Rosi, SMEA 24:116, tr.

**\*šarikuwar a 2'**

THeth 20:37f.; (wintering with the king:) (“This year His Majesty will winter in Ḫattuša. If while His Majesty is up in Ḫattuša, if a general plague will not break out (lit. happen) among the [š.]-troops nor among the UKU.UŠ-troops ... let the oracle be favorable. Result: unfavorable. § ... §”) *kī=kan kuit*  
<sub>URU</sub>KÙ.BABBAR-ši šer ŠÀ ÉRIN.MEŠša-ri-ku-wa U  
 ŠÀ ÉRIN.MEŠUKU.UŠ ÚŠ-an SI×SÁ-at “Concerning that a plague among the š.-troops and among the UKU.UŠ-troops up in Ḫatti was ascertained”

KUB 5.3 i 54-55 (oracle on the king's winter activities, NH), tr. Beal, CoS 1:210; cf. in similar context KUB 5.4 ii 44, KBo 16.98 i 1 (both NH); and cf. [...] ÉRIN.MEŠša-ri-ku-wa-aš  
 ÉRIN.MEŠUK[U.UŠ ...] VBoT 115 rev. 4.

**3'** other: *kāša KUR* <sub>URU</sub>Hatti *ḥ[ūma]nza*  
*BĒLŪME[š ÉRIN.MEŠ G̃išGIGIR]* ÉRIN.MEŠ G̃IR-  
*PÍ* ÉRIN.MEŠša-ri-k[u-wa-a]š *ḥūmanza* [...] “Just now all of Ḫatti, the lords, [the chariot troops?], the foot soldiers and all the šarik[uw]a-troops” KUB 26.24 iv 2-3 (instr. for DUGUDs, MH/NS), ed. von Schuler, OrNS 25:228, 231, THeth 20:46 w. n. 181, cf. AM 230f.; *sumeš=a x*[...] ÉRIN.MEŠša-ri-ku-wa-aš ÉRIN.MEŠ ANŠE.KUR.RA[.MEŠ/HI.A ...] “But you [...] š.-troops, infantry, and horse troops [...]” KUB 21.41 iv 5-6 (instr., Supp. I/NS), ed. THeth 20:45f. w. n. 179; [ÉRIN.MEŠ ANŠE.KUR.RA.M]EŠ ÉRIN.MEŠša-ri-ku-wa-aš [...] *tuzziš hūmanza* “[The infantry, horse troop]s, the šarikuwa-troops [...] the entire [ar]my” KUB 26.57 i 3-4 (instr., Supp. I/NS), ed. Laroche, RHA XV/61:125; *kāša KUR* <sub>URU</sub>Hatt[i ... ÉRIN.M]EŠ ANŠE.KUR.RA.MEŠ ÉRIN.MEŠ LÚ.MEŠša-ri-k[u-wa-a]š *ḥūmanza* [...] “Now, the land of Ḫatti, [... the infant]ry, horse troops and š.-troops, [each of them ...]” KUB 31.44 i 25-26 (instr. for DUGUDs, Arn. I/NS), ed. von Schuler, OrNS 25:225, 229; cf. [...]HI.A *upāti<sup>HI.A</sup> U*  
 LÚ.MEŠša-ri-ku-wa-aš KUB 13.9 i 11 (instr., TUDL. II/NS); [...] ša-ri-wa-an *ḥūma[n(-)]* KBo 22.36:6 (NS).

**b.** participating in festivals: *nu=kan EN.ÉRIN.MEŠ* ÉRIN.MEŠša-ri-ku-wa-an anda uwatez[zi] “A ‘lord of troops’ leads the š.-troops in. (The one who runs in front bows to the king)” KUB 34.127 rev. 1 (fest. of the month, OH/NS), ed. StBoT 37:410f.; (“The chief of the bodyguards gives the ‘lord of the troops’ a sign with his eyes ...”) *n=ašta EN.ÉRIN.MEŠ ša-ri-ku-wa-an 1-an 1-an anda tarniškizzi* “And the ‘lord of the troops’ lets the š. in one by one” VAS 28.30 iii

16-17 (fest. of the month, NS), ed. StBoT 37:366f. as VAT 7481 (differently) □ for the discrepancies between handcopy and ed. see van den Hout, BiOr 56:147, and Groddek, OLZ 94:197; [...] LÚ.MEŠDUGUD-TIM ÉRIN.MEŠša-r[i-ku-wa(-)...] KBo 20.61 ii 14 (storm fest., OH/ pre-NS); [...] <sup>L</sup>Ú.MEŠDUGUD ša-re-e-ku-aš KUB 39.9 obv. 10, ed. HTR 54f., Kassian et al., Funerary 304, w. commentary 312f.; perhaps also KUB 51.57 obv. 7-8 (fest. of procreation, NS), w. dupl. 556/u:5-6 (NS) and IBoT 1.29 obv. 6-7 (MH?/MS?), translit. Otten/Rüster, ZA 72:161.

**c.** given to sanctuaries: (“That which we made into (the property of) a great mausoleum (lit. stone-house), that is, the towns/villages which were given to the mausoleum, the craftsmen (*BĒL QĀTI*) who were given, the farmers, the oxherds, (and) shepherds who were given”) LÚ.MEŠša-ri-wa-za=kan  
*kuiēš danteš n=at QADU* É.MEŠ=ŠUNU URU.  
 HI.A=ŠUNU ANA É.NA<sub>4</sub> *piyanteš* “Those taken from among the šarikuwa-men and given with their houses, and towns/villages to the mausoleum (... let them be free from *ṣahhan* and *luzzi*-taxes and duties)” KUB 13.8:1-5 (edict of Ašm. for the mausoleum, MH/NS), ed. HTR 106f.; 8 É-TUM=ma × ÉRIN.MEŠša-ri-wa-an *kinun IŠTU* É.GAL-LIM EGIR-anda SUM-er “But now eight houses (and?) š.-troops were subsequently given by the palace” KUB 38.12 i 7-8 (cult inventory of <sup>d</sup>LAMMA of <sub>URU</sub>Karaḫna, NH), translit. Mestieri 210f., tr. Rosi, SMEA 24:128, THeth 20:48 □ the × sign indicates that the scribe was unable to read the sign(s) in the text from which KUB 38.12 was copied.

**d.** in an instr. for the induction of children into palace service(?): [...] LÚ/ÉRIN.MEŠša-ri-ku-wa-aš LÚ.MEŠBĒL QĀT[(I LÚ.MEŠ)...] “šarikuwa-[men/troops], craftsmen, [...] men [...] (Always wash your children. Let each one always exemplify? [...] Then install them in the palace)” KUB 13.10 obv. 4-7 (instr., MS), w. dupl. 919/v:5-7 (NS), translit. Otten/Rüster, ZA 68:151, cf. Beal, THeth 20:49.

**e.** in unclear context: [...] *mān=aš DAM BĒLĪ*  
 DUMU] BĒLĪ *mān=aš* É[RIN.MEŠ UKU.UŠ *mān=aš* ÉRIN.MEŠ/LÚ.MEŠša-r]i-ku-wa-aš *mān=aš* [...] *mān=aš* <sup>L</sup>ÚELLUM *[mān=aš ... ] / [... mān=aš* ÉRIN.MEŠ x [...] “[Whether it is the wife or son] of a lord, or [an UKU.UŠ-soldier or a šar]ikuwa-soldier, or a [slave], or a free man, or [...], or a [...] -soldier

## \*šarikuwar e

## (LÚ.MEŠ)šari(ku)wai-

KBo 22.37:10-13 (rit. against slander, NS), ed. THeth 20:49f. w. n. 192, rest. from [...*mā*]n=aš DAM *BĒLĪ* DUMU *BĒLĪ* m[ān=aš / ... *mān=aš* ÉRIN/LÚ.]MEŠ ša-ri-ku-wa-aš / [*mān=aš tamaiš ant]uwaḥhaš mān=aš*[š ... / ...] KBo 19.60:4-6 (NS), translit. THeth 20:50 w. n. 192; [...] ÉRIN/LÚ.]MEŠ ša-ri-ku-wa-aš *kuiš kuiš imma* [...] followed by a list of palace(?) professions including waiters, bread makers, *walli*-beverage makers, thick-bread makers, and torchbearers 558/u + 1968/u:4-8 (MS), translit. StBoT 15:44; cf. also, in broken context, KBo 27.29:6, KBo 26.191:3, KUB 13.34 iv 10, KBo 18.12 obv.? 3, KBo 22.35:6 (NS), KUB 60.83 rev. 5.

References above in the first section show that šarikuwa-troops went on campaigns with the king and could receive a share of the booty. Like the UKU.UŠ-troops with whom they are frequently associated in texts, the šarikuwa- spent the winter in garrison. This shows that they were both likely to have been standing army troops. The concern for the health of just these two types of troops expressed in letter greeting formulae and in the oracle questions shows (contrary to some previous studies, see below) that these were an important part of the Hittite army. It thus appears (contra Götze) that little weight should be put on the order of the list of potential slanderers (see the adj. LÚ.MEŠ šari(ku)wai-). The šarikuwa- appear in texts side by side with “infantry and horse troops” and “foot soldiers” and “chariot soldiers,” but it is unclear what category they were. There is no evidence regarding the armament of the šarikuwa-. The king could give šarikuwa-troops to temples and mausoleums (sec. c). This does not make them a social class (contra Götze) since people of many different occupations are listed in parallel with šarikuwa-. Unlike the rest of these who were simply “given,” in one text individuals were taken from among the šarikuwa- and then “given.” Perhaps this indicates some sort of status change — “taken” from their units as šarikuwa-soldiers on active duty and “given” to the temple or mausoleum as guards or in honorable retirement as temple or mausoleum personnel. It is not clear whether or not they continued to be called š. after they were given to the temple or mausoleum.

Perhaps the word began as a gen. of a verbal substantive: “the troops/people of šarik-ing”

(\*šarikuwar > šarikuwaš) and later developed into an -a- stem noun; cf. *tayazila*. Assuming šarikuwaš originally is the gen. of a verbal noun (cf. šari-kant-), the acc. forms šari(ku)wan and the abl. šariwaza (see c, above) are a form of hypostasis (cf. Neu, GsKronasser 121 who does not discuss šarikuwa-), and one might compare forms like šarninkuweš (cf. ibid. Neu, 124f.). In the two acc. quoted (KUB 34.127 and KUB 28.12) the ÉRIN.MEŠ has become a determinative (contra Kassian, et. al., Funerary 313, who prefer a partitive apposition). That the only three cases without determinative of š. are the acc. sg. šarikuwan and the abl. šariwaza is in accordance with this.

Götze, AM (1933) 230-232 (“keine sehr hochstehende <soziale Klasse>,” = LÚ GIŠTUKUL); Friedrich, HW (1952) 185 (“niedere Bevölkerungs- und Soldatenklasse”); Laroche, RHA XV/61 (1957) 125 (“les forces de police(?)”); Otten, HTR (1958) 54f.:10 (“Geringen(?)”), 149 (“niedere soziale Klasse”); Werner, StBoT 4 (1967) 42 (“Sappeure”); Christmann-Franck, RHA XXIX (1971) (“génitif de l’infinitif du verbe šarik-”) Cornil/Lebrun, Hethitica 1 (1972) 1, 5 (“fantassins ordinaires”), 9; Archi, RAI 25 (1978) = BBVO 1 (1982) 285f.:43f. (“Leichtbewaffneten”); Pecchioli Daddi, Mestieri (1982) 462-464; Rosi, SMEA 24 (1984) 109-129 (a numerous group of laborers employed by a palace or cultural foundation); Beal, Diss. (1986) 117-119, 124-132 (a type of soldier in the standing army); Beckman, Or NS 59 (1990) 53 (“group of relatively low-ranking persons performing either military tasks or civilian work ... squad”); Beal, THeth 20 (1992) 37-41, 44-52, Kassian et al., Funerary (2002) 312f.; Pecchioli Daddi, Or NS 73 (2004) 452f.

Cf. šarikant-, LÚ.MEŠ šari(ku)wai-.

(LÚ.MEŠ)šari(ku)wai- adj.; of šarikuwa-troops; NH.†

LÚ.MEŠ ša-ri-ku-wa-in KUB 7.42:3, KUB 9.4 iv 15 (NH), [ša-ri-w]a-i-in KUB 9.34 iv 17 (NH), LÚ.MEŠ ša-a-ri-wa-in HT 6 obv. 20 (NH).

(Occurring at the end of a long list of potential slanderers whose slander is being warded off in a ritual:) [(LÚ.MEŠ ša-ri-ku-w)]a-i-in EME-an mudaiddu (var. KI.MIN) “Uproot (var. ‘ditto’) the slander of the šarikuwa-” KUB 9.34 iv 17 (Tunawiya’s rit., MH/NS), ed. Hutter, Behexung 42f. (“das Gerede [der Sarik]uwa-Leute”), Rosi, SMEA 24:127f. w. n. 79, w. dupls. and par. KUB 7.42:3, KUB 9.4 iv 15 and HT 6 obv. 20, ed. Beckman, OrNS 59:40, 42, 48 (“of the š.-squads”), photo collation shows that in KUB 9.34 iv 17 there is room only for [ša-ri-w]a-.

## (LÚ.MEŠ)šari(ku)wai-

## TÚGšarriwašpa-

Given the three instances of this word and the one plene-spelled ending *-i-in*, this word is not to be emended away as a scribal error. With šariwa- as the Luwian counterpart of šarikuwa-, the plene spelled acc. sg. com. *-īn* points to a \*-iyo- adj. as described by Carruba, FsNeumann 35-51, and Melchert, HS 103:198-207 (esp. 200-202). If so, the Hittite form šarikuwain (instead of \*šarikuwayan) must be due to Luwian influence.

Beckman, OrNS 59 (1990) 53 (“erroneous”); Kassian et al., Funerary (2002) 313 n. 8 (“quite obscure”).

Cf. ÉRIN.MEŠšari(ku)wa-.

## (d)šarrena n. pl. Hurr.; the kings; from MH.†

Hurr. pl. dat. <sup>d</sup>šar-re-na-ša KUB 27.16 iv 10.

Hurr. pl. absolute used as Hitt. d.-l.: šar-re-e-na KUB 29.8 i 56 (MH/MS).

Hurr. pl. directive used as Hitt. d.-l. <sup>d</sup>šar-re-na-aš-ta KUB 10.27 iv 9.

a. without divine determinative: (I make figurines out of wool) *n=uš=za šar-re-e-n[a] halziššanzi* “They call them ‘the kings’” KUB 27.38 i 23 (rit., MH/MS), ed. ChS 1/5:386, Tunn. 74f., tr. Güterbock, ZA 44:82; cf. in the same text <sup>d</sup>Šarrināše DN ibid. i 1-7 and cf. šarrēna without det. in Hurr. context ibid. iii 14; (“The hearth which is on the left”) *n-an <sup>d</sup>IŠTAR-gapina šar-re-e-na šuntinna IŠTU MUŠEN.GAL šipanti* “He libates it with a ‘big-bird’ to the kings and šunti-s (or to the šunti- kings) of Šaušga” KUB 29.8 i 56-57 (mouth-washing rit., MH/MS), ed. ChS 1/1:89, Wegner, AOAT 36:89; cf. similarly in Hurr. context KBo 24.43 i 6, translit. ChS 1/2:410.

b. with divine determinative: EGIR-pa=ma 1 NINDA.SIG <sup>d</sup>Šar-re-na-aš-ta paršiya “Thereafter he crumbles a thin-bread to ‘the Kings’” KUB 10.27 iv 8-10 (the form is Hurr. pl. directive šarri-na=aš=ta); cf. EGIR-ŠU=ma 1 NINDA.SIG ANA <sup>d</sup>Šar-re-na-ša paršiya KUB 27.16 iv 10 (the form is Hurr. pl. dat. šarri-na=aš=(v)a; for a complete listing of examples with divine determinative see OHP 1:373f.

At Nuzi offerings are given for the šarri=n(a)=aš=fa (pl. dat.) HSS 14.78:8.

Güterbock, ZA 44 (1938) 81-83 (deified kings); von Brandenstein, AfO 13 (1939-41) 59 w. n. 9 (> Hurr. šarri = Akk. Košak, THeth 10:8 (“cloak”).

šarru); Kilmer, JBL 76 (1957) 216-224; Haas/Thiel, AOAT 31 (1978) 34f. (“Könige” = deified former kings), 239 (= either Hitt. šargawęš or LUGAL.MEŠ); Menzel, Assyrische Tempel = StPohl 10 (1981) 55\*f. n. 685 (= Assyrian <sup>d</sup>GISsarrānu); Wegner, AOAT 36 (1981) 88-89 (“(ein Art Kultfiguren”).

## šarip- v. see šarap-.

EZEN<sub>4</sub>šariša n.; (a festival associated with the city/mountain of Šarišša?); NH.†

GIM-an=ma=kan EZEN<sub>4</sub>ša-ri-ša / [o-o-o-o] DÜ-i “But when (s)he/they perform(s) the š.-festival [...]” KUB 46.37 rev. 28-29 (oracle question, NH). The name of the festival could be derived from the GN <sup>URU</sup>Šarišša and/or <sup>HUR.SAG</sup>Šarišša (cf. RGTC 6:351f.), but the single š in the festival name and the double š in the GN cause some uncertainty. For the festival celebrated in Šarešša see CTH 636 (“Fête à Saressa(?)”), and Wilhelm, KuSa 1/1:9-15 and VS 28.113 rev. 10f.

## šarrišnili- adj. see šarnišnili-.

ÉRIN.MEŠ/LÚ.MEŠšariwa- see \*šarikuwar.

LÚ.MEŠšariwai- see (LÚ.MEŠ)šari(ku)wai-.

TÚGšarriwašpa- n. (upper or outer garment); NH.†

nom. TÚGšar-ri-wa-aš-pa-aš IBoT 1.31 obv. 7 (NH).

In an inventory of garments contained in a chest (<sup>GI</sup>GÁ): 3 TÚGšar-ri-wa-aš-pa-aš IBoT 1.31 obv. 7 (inv., NH), ed. Siegelová, Verw. 80f. (“Jacke”), Košak, THeth 10:4, 6 (“cloak”), translit. Goetze, JCS 10:32; here? 2? TÚGšar[-...], KBo 40.114:11 (NS).

Goetze, JCS 10 (1956) 36 n. 42 (mng. unkn.; šarri- + wašpa- “garment”); Laroche, RA 52 (1958) 188 (< Hitt. šarra- “taille”; = TÚG<sup>E</sup>.ÍB?); Hoffner apud Friedrich, HW 3. Erg. (1966) 28 (“Jacke (Oberkörper)-Kleid,” < Luw. šarri- “oben”); Kronasser, EHS 1 (1963) 125 (originally “Königs-Kleid” < Hurr. šarri- “König”), 184 (“leichte Tunika”?); Hoffner, OrNS 35 (1966) 385 (“above-garment,” “light tunic”); Carruba, apud Hoffner, OrNS 35 (1966) 385 n. 2 (“Oberhemd, Oberkleid”); Košak, THeth 10:8 (“cloak”).

**šargan(n)iya-****šark- A**

**šark- A** v.; (mng. unkn.); NH.†

act. pres. sg. 3 šar-ki-iž-zí KBo 26.20 ii 32.

(Sum.) zú.g[á]l.ta.a = (Akk.) ši-í-it-lu-u = (Hitt.) ́šar-l-ki-iž-zí kuiš “(S)he who š.-s” KBo 13.1 ii 22 + (Erimḥuš Bogh.), ed. MSL 17:108.

The šar sign is not entirely clear. Hoffner, apud MSL 17:108 n. suggested reading ́hur-za1-ki-iž-zí kuiš “One who continually curses.” CAD lists the Akkadian under šitlū, a hapax of unknown meaning.

**šark- B** v. see šarkiške-.

**šarkaliya-** v. see šargan(n)iya-.

**šarqanae-** v. see šargan(n)iya-.

**šarqanaza;** (mng. unkn.); NH.†

uncertain: šar-qa-na-za KUB 18.17 i 4 (NH).

[...]x NA<sub>4</sub>(?) šar-qa-na-za UL D[Ù?-r]i? KUB 18.17 i 4 (oracle question, NH). The NA<sub>4</sub> sign in the copy resembles ̄IR.

Cf. šargan(n)iya-, šarganuwant-.

**šargan(n)iya-, šarqanae-, šarkaliya-** v.; (sometimes w. arha) to tear apart(?), destroy(?); NS.†

act. pres. sg. 2 [ša]r?-̄ga-nīl-ia-ši KBo 12.70 ii! 18 + KUB 4.3 ii 4 (NS).

pret. sg. 3 šar-ga-an-ni-it KBo 26.65 i 16 (NS).

mid. pres. sg. 3 [šar?-̄]ga-li-ia-at-ta-ri KUB 43.37 iii 17 (NS); pl. 2 šar-ka-li-ia-tu-ma-ri KUB 1.16 ii 49 (OH/NS).

pret. sg. 3 šar-ga-ni-ia-at-ta-at KUB 33.114 i 17 (NS).

imperf. act. pres. pl. 2 šar-qa-na-eš-kat-te-e-ni 957/v:5 (StBoT 5:155, no context given).

a. (tr. as act. and pass.): (“He made heaven shudder. He [struck [heaven]]” nepiš x-x[... d]annaran TÚG-an mā[n a]rha šar-ga-an-ni-it “He tore(?) heaven apart [...] like an empty garment. (The Basalt rose up [...]. Its height was nineteen hundred DANNA)” KBo 26.65 i 15-16 (Ullik. III A, NS), ed. Güterbock, JCS 6:18f., tr. Hittite Myths 57 (“shook out”); restored from par. nu nepiš GUL-̄hta nu n[epiš dannaraš TÚG-aš mān arha] šar-ga-ni-ia-at-ta-at “He struck heaven, and h[eaven] was torn(?) (or:

h[eaven] tore(??)) [like an empty garment]” KUB 33.114 i 16-17 (Kingship of dLAMMA, NS), translit. Myth. 146, tr. Hittite Myths 43 (restored nu d[annaran TÚG-an mān arha] šar-ga-ni-ia-at-ta-at, taking the mid. as transitive); for the literary topoi of rending/tearing the sky, see the Hebrew expression in Isaiah 64:1 lū qāra‘tā šāmayim “(Addressing God:) O that you would tear the heavens (and come down, that the mountains would tremble before you)”; Hebr. qāra‘ is used for tearing garments, like Hitt. iškallai; [a]zzikiši[=m]a-za kuwapi nu UN-an lē [ša]r?-̄ga-nīl-ia-ši UL šekkanti=tta URU-ri wagāiš arnuzi “While you are [e]ating(?), do not [t]ear(?) a person [apart]. A wagai- will transport you to an unknown city” KBo 12.70 ii! 17-18 + KUB 4.3 ii 3-5 (bil. proverbs, NS), ed. Laroche, Ugar. 5:780f. (no tr.), Keydana, UF 23:70 (“erhebe nicht einen Menschen”), the Akk. (ibid. i 3-5, and dupl. RS 22.439 iii 3-4, ed. Dietrich, UF 23:50f.) does not preserve the central line.

b. (tr. as mid.): ( “Let your clan be unified like a wolf pack. § ... You are matched, having the same entrails, the same lungs, the same [...]”) [lē=ma] šar-ka-li-ia-tu-ma-ri “Do [not] tear(?) each other apart. (or: tear apart from each other). (Let no one be hostile. Let no one transgress my command)” KUB 1.16 ii 49 (edict, Hatt. I), ed. HAB 8f. (“sich überheben”), tr. Bryce, MHT 102 (“be presumptuous”), Beckman, CoS 2:80 (“[Don’t] vie with one another for preeminence”); broken and uncertain: [...] ker=tet karāpi / [...] šar-]ga-li-ia-at-ta-ri “[...] will devour your [h]eart, [...] will be [t]orn apart(?)” KUB 43.37 iii 16-17 (rit. frag., NS), alternatively read [...tag]galiyattari; possibly also KUB 33.114 i 16-17, cited under a, above.

KBo 12.70 ii! 18 + KUB 4.3 ii 4, if correctly restored, together with KBo 26.65 i 15-16, shows that š. at least in the active is a transitive verb. The simile in the Ullikummi passage (KBo 26.65 i 15-16) shows that it is an action that can be done to an empty (or perhaps unornamented) garment. The other occurrences, if they are not too broken to determine, show that the action is directed against a person and is hostile, perhaps also destructive. So far as their contexts go, these latter passages do not exclude that the action is verbal (like slander or accusations). If the concrete action performed on a fabric were something like “tear apart,” it is easy to see how tearing another person up verbally would be a kind of slander or accusation. If wagai- (<

## šargan(n)iya-

## šarkanti-

*wak-*) could indicate something like a grain weevil (lit. “biter,” cf. Hoffner, BiOr 34:75), it might even make sense that in the proverb (KBo 12.70 ii! 17-18 + KUB 4.3 ii 3-5) the thought would be “Don’t use your mouth for eating and chewing another person out at the same time!” The punishment is that the “biter” will carry you off to an unknown city. However, the relation of Hitt. *wagaiš* to the LÚ? ZÍD.DA in the Akk. version remains obscure (cf. Keydana, UF 23:70 n. 7). The unity among the royal clan that is the goal of Ḫattušili I’s edict would be destroyed by backbiting (KUB 1.16 ii 48-50).

Since all other evidence points to a stem in -iya-, the unique imperfective for šarqanaeškattēni may represent a false back-formation from a stem \*šarkaneške-.

The *n/l* alternation in šarkaniya- and šarkaliya- is paralleled by *irmaliya-* and *irmaniya-*, and supposes an *n*-stem base noun \*šarkan-, for which cf. perhaps šarqanaza and šarganuwant.

Sommer HAB (1938) 8f. (“sich überheben”), 86f.; Friedrich, HW (1952) 186 (“sich erheben(??)”; Neu, StBoT 5 (1968) 154f. (“sich erheben(?), sich überheben(?)= šarkaliya- šarganiya-); Oettinger, Stammbildung (1979) 245, 529; Weitenberg, U-Stämme (1984) 134-136.

**šargawatar** n.; eminence, high standing; from MH?/MS.†

**sg. nom.-acc.** šar-ga-wa-tar Bo 6405 rev. 4 (Haas/Thiel, AOAT 31:292), [š]ar-ga-u-wa-tar KBo 13.116 obv. 3 (NS), šar-g[a-u-wa-tar] KUB 34.53 rev. 17(?) (MS); **sg. dat.-loc.** šar-ga-wa-an-ni KBo 3.21 ii 12 (MH?/MS).

<sup>d</sup>Anuš=ma=tta <sup>d</sup>Enlilašš=a šar-ga-wa-an-ni handa ANA LÚ.MEŠ KÚR=ŠUNU wemiyauwanzi tuk wātarnaḥher “Anu and Enlil commissioned you, on account of your eminence to find their enemies” KBo 3.21 ii 12-13 (MH?/MS), ed. Archi, OrNS 52:23, 25 (“Erhabenheit”); [...] innarauwatar MU.HI.A GÍD.DA šar-g[a-u-wa-tar ...] x-x-x-naš āššiyawar “[... Give him ...], vigor, long years, emi[nence, ...] the love of [...]” KUB 34.53 rev. 17-18 (myth frag., MS) □ one expects the traces preceding āššiyawar to be šiunaš/DINGIR. MEŠ-naš (thus HW<sup>2</sup> A 403b) but the hand copy does not favor such a reading; in frag. context: šar-ga-wa-tar=šet [...] Bo 6405 rev. 4 (Allaituraḥi), translit. Haas/Thiel, AOAT 31:292, ChS 1/5:172.

Sommer, AU (1932) 91 n. 3 (d.-l. of verbal abstract related to šarku- adj.?); Götze, AM (1933) 222 (“Machtstellung”); Ose, Sup. (1944) 39 (“Machtstellung”); Friedrich, HW (1952) 186 (“Hoheit, Erhabenheit”); Laroche, RHA XXVIII (1970) 37 (“vaillance”); Weitenberg, U-Stämme (1984) 134 w. n. 275.

Cf. šarku- A.

**šarkanti-** n.; petitioner, litigant, person seeking redress; MH/MS.†

**sg. nom.** šar-kán-ti-iš IBoT 1.36 iii 31; **acc.** šar-kán-ti-in ibid. i 61, ii (68), iii 13, 17, 20, 21, 32, 52; **d.-l.** šar-kán-ti ibid. iii 18, šar-kán-ti-i ibid. iii 22.

**pl. nom.** šar-kán-te-eš ibid. iii 51; **acc.** šar-kán-ti-i-uš ibid. 9, šar-kán-ti-uš ibid. iii 53, šar-kán-du-uš ibid. iii 1 (all MH/MS). For the deviating pl. acc. šarkanduš see Rieken, HS 107:50.

[mā]n [šar]-[kán-ti-in]=ma uwadanzi [...] [...] § [LÚMEŠ]EDI kuiš šar-kán-du-uš [widaizzi] n=aš ANA LÚ.ŠUKUR.KÙ.GI EGIR-an [tiezzi mahhan=ma] LUGAL-uš DÍNAM wēkzi “But [whe]n they bring in a petitioner, [...] [...] § “[The bo]dyguard who brings in the petitioners [steps] behind the man of the golden spear. [When] the king asks for a legal suit (the guard [picks] it [out] and places it in the hands of the king. He tells the chief of the guards [what] the case is and the chief of the guards [tells the king])” § .... nu šar-kán-ti-i-uš kuiš LÚMEŠEDI widāizz[i] n=aš EGIR-pa=pat piddāi “The bodyguard who brings in the petitioners runs back again (and goes and stands with the man of the golden spear. Then they pick out the next legal case)” § ... māḥhan=ma šar-kán-ti-in arha tarnanzi “But when they release a petitioner, (the chief of the guards keeps his place, but the two lords – whether lords or guards – who stand behind him go back and join the guards again)” ... arahz=iya=z kuiš LÚMEŠEDI harzi māḥhan=ma šar-kán-ti-in tamain uwatezzi § nu ANA GAL MEŠEDI kuiēš 2 BĒLŪTI EGIR-an aranta n=at šar-kán-ti andurza tapuša iyanta arahza=ma=z kuiš LÚMEŠEDI harzi n=ašta māḥhan šar-kán-ti-in ANA LÚ.MEŠMEŠEDŪTIM ḥandānzi apaš=a=kan šar-kán-ti-in EGIR-an arha paizzi n=aš šar-kán-ti-i arahza ZAG-az iyannai “When the guard who holds the outside brings in another petitioner, § the two lords who stand behind the chief (of the) guard(s) go on the inside beside the petitioner. But the guard who holds the outside

## šarkanti-

## ✓/✗šargašam(m)i-

passes behind the petitioner (at the moment when) they bring the petitioner in line with the guards, but he then walks on the outside of the petitioner, (that is,) on (his) right” ... § *m[ā]n šar-kán-ti-iš=ma arta ANA LÚMEŠEDI=ma našma ANA DUMU.* É.GAL [DÍ]NU *n=aš=kan šar-kán-ti-in peran arha UL paizzi EGIR-an(-)arha=aš=kan paizzi nu=za arahza kuiš harzi n=aš paizzi apēdani kattan tiyazzi* “If a petitioner is standing there, but the case is against a guard or palace servant, he does not pass in front of the petitioner. (Rather) he passes behind (him) and goes (and) takes his stand next to that (guard) who holds the outside” § ... § *mān šar-kán-te-eš=ma zinnantari nu appezzian kui[n] šar-kán-ti-in peħutanzi n=aš māħħan peran arha paizzi nu LÚMEŠEDI kuiš šar-kán-ti-uš widāizzi* “When the petitioners are finished and when the last petitioner, whom they lead out, passes in front, the guard who leads in petitioners (says to the chief of the guards ...: ‘it is wrapped up’)” IBoT 1.36 ii 68, iii 1-3, 9-10, 13-14, 16-22, 31-34, 51-53 (instr. for MEŠEDI-guards, MH/MS), ed. Jakob-Rost, MIO 11:188-197, AS 24:22-29 (“defendant”), cf. Melchert, JNES 55:135 (“petitioner”); (“The guards and the palace servants shall not go down by way of the main gate; they shall go down by way of the postern”) *nu 1 LÚMEŠEDI kuiš šar-kán-ti-in widāizzi* “The one guard who brings a petitioner, (or someone whom the overseer of messengers dispatches, he goes down by way of the great <gate>)” ibid. i 61-62; *šar-ga-...* KUB 36.67 ii 6, contra Jakob-Rost, MIO 11:209, is probably to be restored *šargaeš* as in ii 14.

This word belongs to the same semantic field as *hanni(t)talwana-* and *hannešhaš išha-* (*BĒL DĪNI*), all of which refer to persons seeking justice or redress in the courts.

Jakob-Rost, MIO 11 (1966) 209 (“Kläger?, Zeuge?, Ge-sandte?”); Houwink ten Cate, Schrijvend Verleden (1983) 164-166 (“gezant”) 169 n. g; Güterbock/van den Hout, AS 24 (1991) 48, 83; (“defendant”); Melchert, JNES 55 (1996) 135 (“petitioner, people seeking redress,” related to *šarnik-* “to make restitution”).

Cf. ✗šarqatt-, šargašam(m)i-, šarkiwalī-, šarnink-.

**šarganuwant-** (mng. uncertain); NH.†

**sg. nom. com.** *šar-ga-nu-wa-an-za* KUB 52.73 obv. 7 (NH).

In a small fragment with almost no usable context: § [...] *k]u?-it šar-ga-nu-wa-an-za SI×S[Á-at ...] / [...]x LUGAL šarrui EGIR-a[n ...] / [...]=ma=kan šuri[š ...]* § “Because [...] was] determined to be š., ...” KUB 52.73 obv. 7-9 (oracle question, NH).

This is perhaps a part. sg. nom. com. of a verb \*šarganu-. Further evidence for the existence of this causative verb might perhaps be seen in *šar<ga>nu-*, for which see šarnu-. Alternatively šarganuwant- could be an -want- formation on a nominal stem \*šarkan(a)-; cf. šarqanaza.

✓/✗šargašam(m)i- adj.; vengeful(?), seeking redress(?); NH.†

**sg. nom. com.** ✗*ša-ar-ga!*(copy *ša*)-*ša-mi-iš* KUB 5.24 ii 43 (Tudh. IV?), ✗*ša-ar-ga*(over eras.)-*ša-mi-iš* ibid. 44, ✗*šar-ga-ša-am-mi-iš* KUB 16.31 iv 6 (Tudh. IV?), ✗*šar-ga?-x-[...]* KUB 6.6 iv 3.

The form is a Luw. adj. in -ammi- to an š-stem noun \*šargaš-.

<sup>d</sup>UTU URUTÚL-na=mu=kan kuit kēdani MU-ti ✗*ša-ar-ga!*-*ša-mi-iš* ēšta *n=aš=mu=k[a]n mān kēz IŠTU INIM* <sup>m</sup>Kur. ✗*ša-ar-ga-ša-mi-iš* ēšta *nu MUŠEN.HI.A SI×SÁ-a[nd]u* “Concerning the fact that the Sungoddess of Arinna was vengeful(?) toward me this year — if she was vengeful(?) toward me because of that matter of <sup>m</sup>Kur., let the birds confirm (it)” KUB 5.24 ii 42-45 (oracle question, Tudh. IV?), ed. StBoT 38:258f. (no tr.); (“I will remove <sup>m</sup>Kur. from that place”) *mā[n]=mu=za=kan DINGIR-LUM kuit ✗šar-ga-ša-am-mi-iš IN[IM?-ni?]=mu=kan DINGIR-LUM kinun andan aššuli n[eya]tati* “If you O deity are somehow vengeful(?) toward me and you will now turn in favor to me [in the mat]ter(?), (let the first exta be favorable and the second unfavorable)” ibid. iv 8-10 + KUB 16.31 iv 6-8, ed. StBoT 38:264f. iv 15-17 (no tr.).

Friedrich, HW (1952) 333 (no tr.); Laroche, BSL 53 (1957-58) 195 (part. of šargaša-; cf. Hitt. šarkišk-, mng. unkn.); idem, DLL (1959) 86 (no tr.); Weitenberg, U-Stämme 136 (related to šarku-family); Melchert, CLL (1993) 190 (“?”).

Cf. šarkanti-, ✗šarqatt-, šarkiwalī-, šarnink-.

## (KANJI) šarqatt-

## šarkiwali-

(KANJI) **šarqatt-** n. com.; retribution(?), redress(?); NH.†

**sg. nom.** 𒂗šar-qa-za KUB 52.34 obv. 9 (NH), šar-qa-za ibid. obv. 5.

(“[Concerning that] ... was unfavorable”) DINGIR.ME-aš (or .MEŠ!) šar-qa-za NU.ŠE-du “(If it is) the retribution(?) of the gods (or: (If it is) due to the retribution(?) of the gods), let the oracle be unfavorable” KUB 52.34 obv. 5 (oracle question, NH); the same request, but written 𒂗šar-qa-za is repeated in ibid. 9.

Considering the fact that a previous unfavorable answer caused them to ask about “š. of the gods” and that an unfavorable outcome is asked for, it seems that “š. of the gods” is a bad thing.

Assuming that šarqaza is the nom. of šarkatt- (cf. *kardimiyatt-*) and means something like “retribution, redress” (nomen actionis from verb \*šark(a)-), we may connect it to šargašammi- “vengeful(?), seeking redress(?).” Whether šar-x-an in [...]x-ši šar-x-an NU.ŠE-du KUB 52.34 obv. 3 is from this verb is unclear.

Cf. šarkanti-, šargašam(m)i-, šarkiwali-, šarnink-.

**šargawatar** n.; eminence, high standing; from MH?/MS.†

**sg. nom.-acc.** šar-ga-wa-tar Bo 6405 rev. 4 (Haas/Thiel, AOAT 31:292), [š]ar-ga-u-wa-tar KBo 13.116 obv. 3 (NS), šar-g[a-u-wa-tar] KUB 34.53 rev. 17(?) (MS); **dat.-loc.** šar-ga-wa-an-ni KBo 3.21 ii 12 (MH?/MS).

<sup>d</sup>Anuš=ma=tta <sup>d</sup>Enlilašš=a šar-ga-wa-an-ni handa ANA LÚ.MEŠ KÚR=ŠUNU wemiyauwanzi tuk wātarnaḥher “Anu and Enlil commissioned you, on account of your eminence, to find their enemies” KBo 3.21 ii 12-13 (MH?/MS), ed. Archi, Or NS 52:23, 25 (“Erhabenheit”); [...] innarauwatar MU.HI.A GÍD. DA šar-g[a-u-wa-tar ...] x-x-x-naš ḫššiyawar “[... Give him ...], vigor, long years, emi[nence, ...], the love of [...]” KUB 34.53 rev. 17-18 (myth frag., MS) □ one expects the traces preceding ḫššiyawar to be DINGIR.MEŠ-naš/šiunaš (thus HW<sup>2</sup> A 403b) but the hand copy does not favor such a reading; in frag. context: šar-ga-wa-tar=šet [...] Bo 6405 rev. 4 (Allaiturahī), translit. Haas/Thiel, AOAT 31:292, ChS 1/5:172.

Sommer, AU (1932) 91 n. 3 (d.-l. of verbal abstract related to šarku- adj.?); Götze, AM (1933) 222 (“Machtstellung”); Ose, Sup. (1944) 39 (“Machtstellung”); Friedrich, HW (1952) 186 (“Hoheit, Erhabenheit”), Laroche, RHA XXVIII (1970) 37 (“vaillance”); Weitenberg, U-Stämme (1984) 134 w. n. 275.

Cf. šarku- A.

**šarkiyawar** n.; (mng. unkn.); NH.†

[... ša]r?-ki-ia-u-wa-ar / DINGIR.M[EŠ...] KUB 41.21 i 4-5 (Allaiturahī’s rit., NH), ed. Haas/Thiel, AOAT 31:276f. (no tr.), translit. ChS 1/5:161. Haas/Thiel, AOAT 31:286, suggest this paragraph concerns “ein Unheilsbegriff.” They relate the word to šarkiwali, q.v. Since this is a hapax and since there are other possibilities ([IGI.HI.A-aš u]š-ki-ia-u-wa-ar, G. Wilhelm pers. comm.) for reading the broken first sign, it is not entirely clear that a noun šarkiyawar exists.

Haas/Thiel, AOAT 31 (1976) 286; Weitenberg, U-Stämme (1984) 135f. (to \*šarkiya- v. imperf. šarkiške-, related to šarku-adj.).

Cf. šarku- A adj., šarkiške-, šarkiwali-, šarnink-.

**šarkiške-** v. to ascend(?).†

[... ]x=ma MUŠEN HURRI<sup>HI.A</sup> araiškanzi / [... ]x šar-kiš-kán-zi n=zat nepiši [...] “The shelducks, however, fly up(?), [...] ascend(?) and they [...] into(?) the sky” KUB 24.7 iv 25-26 (Tale of the Fisherman, NS), tr. Hittite Myths 66.

The meaning is based on the context and on the supposed link to šarku- “high, eminent” q.v.

Sommer, HAB (1938) 86 (“immer höher steigen” < \*šark-); Friedrich, HW (1952) 185 (“steigen(?), sich erheben(??”); Laroche, BSL 53 (1958) 195 (“sens inconnu”); idem, RHA XVI/63 (1958) 90 (“monter”); Oettinger, Stammbildung (1979) 245 (> \*šarkešš- “hoch, erhaben werden”); Weitenberg, U-Stämme (1984) 134f. (“sich erheben”).

Cf. šarku- A.

**šarkiwali-** adj.; vengeful(?), seeking retribution(?); from OH/MS.†

**sg. nom. com.** šar-ki-wa-li-iš KUB 20.96 iv 10 (OH/NS).

**pl. nom. com.** šar-ki-wa-li-ia-aš KUB 35.145 obv. 4 (NS); **acc.** šar-ki-wa-li-e-eš KBo 17.54 i 13 (MH/MS), šar-ki-wa-li-i-

**šarku- A****šarkiwali-**

*e-eš* IBoT 3.102:2 (MH/NS), *šar-ki-u-wa-li-i-e-eš* KUB 9.4 iii 41 (MH/NS), *šar-ki-wa-li-iš* KUB 35.145 obv. 16 (NS), *šar-ki-<sup>d</sup>u-wa-li<sup>1</sup>-ia-aš* KUB 9.34 iv 1 (NS), *šar-ki-wa-li-aš* KUB 17.15 iii 4, *šar-ki-w[a...]* HT 6 obv. (6) (NH), *šar-ki[...]* KUB 9.34 i 25 (MH/NS).

**pl. nom.-acc. neut.** [šar?]-*ki-wa-la* KBo 29.194:3.

**a.** said of the stormgod: *mān=wa=za<sup>d</sup>U<sup>URU</sup>Zipa-landa kuitki šar-ki-wa-li-iš šiunaš hanza=tit šarāx[...]* “If you, O Stormgod of Zipalanda, are somehow vengeful(?), (and) your forehead, O god, is [...] up(wards), (just now we have burned your anger and [...] off your divine forehead, O Stormgod of Zippalanda)” KUB 20.96 iv 9-11 (fest. of Zippalanda, OH/NS), ed. Weitenberg, Le Muséon 90:474 (“quand, dieu de l’orage de Zippalanda, le šarkiwali [a] ra[nimé] de quelque manière ta colère divine”), THeth 21:194f. (“Wenn (du), Wettergott von Zipalanda, aus irgendeinem Grund erzürnt(?) bist (und) deine göttliche Stirn nach oben g[erunzelt(?) ist]”), cf. *nakkiu-*.

**b. w. nakkiu-:** *markištauwaš hinkan šar-ki-u-wa-li-i-e-eš nakkiueš* KI.MIN *išharnuwanda<n>* *šar-ku-un* *meiliyaš pahur šātar mu<sup>d</sup>āizzi* “Ditto (i.e., let the pig remove) sudden death, (and) vengeful(?) *nakkiu*-demons; ditto (i.e., let it remove) bloodied U.GUR; it will carry away the fever (and) irritation(?) of the flesh(?)” KUB 9.4 iii 41-44 (Old Woman rit., MH/NS), ed. Beckman, OrNS 59:39, 47 (no tr.), cf. also *mīlūli*, par. KUB 9.34 i 25-26, iv 1, ed. Hutter, Behexung 26f., 40f. (“die schweren Krankheitsdämonen”); (“The bloodied U.GUR will (pl.!) burn”) [*n=ašta anda*] *šar-ki-wa-li-ia-aš nakki<u?>yaš ura[nta]* “The vengeful(?) *nakkiu*-demons will burn” KUB 35.145 obv. 3-4 (incant., NS), translit. StBoT 30:230; (“I extinguished the bloodied [U.GUR] §”) [*n=ašta a]nda šar-ki-wa-li-aš [nakkiuy]aš kištanunu[n]* “I extinguished the vengeful(?) *nakkiu*-demons.” KUB 17.15 iii 4-5 (conj., NS), translit. StBoT 30:233; cf. similarly KUB 17.15 ii 11-12, w. dupl. KUB 35.145 ii 16; (“Let it ditto (i.e., release) [sudden] death”) *šar-ki-wa-li-e-eš [nakkiueš] lāu* “Let it loosen the vengeful(?) *nakkiu*-demons. (Let it ditto (i.e., loosen) the bloodied U.GUR)” KBo 17.54 i 13-14 (incant., MH/MS), ed. Haas, OrNS 40:419 (no tr.).

The anger of the god or demon described by š. is not just a trivially motivated pique, but is rather

the determination to avenge crimes. It is that quality possessed by the Roman Furies. The adj. šarkiwali-, unequivocally attested in KUB 20.96 iv 10 (above, a) is derived from the verb \*šark(a)-, on which are also built šarkanti-, šarnink- (and its derivatives), and šarkatt- and šargašammi-, q.v. The one instance (KUB 9.34 iv 1) where š. seems to be determined by a <sup>d</sup> might point to a further substantivized use and to the combination š. *nakkiu*- as two closely related groups of deities.

Van Brock, RHA XX/71 (1972) 117 (adj., epithet together w. *nakki-* of “god,” cf. šarku- group); Laroche, RHA XXIII/76 (1965) 42 (“éminent,” Luw. equivalent to šarku-); Weitenberg, Le Muséon 90 (1977) 474f. (š. and *nakkiu*- two nouns in asyndeton); Haas/Thiel, AOAT 31 (1978) 286 (“eine Krankheit”); Eichner, Heth.u.Idg. (1979) 61 (š. “beleidigt, gekränkt” < šarku- etc.), Oettinger, Stammbildung (1979) 251 n. 26 (adj. “aufgebracht” < \*šark(-?) “sich erheben”); Weitenberg, U-Stämme (1984) 135f. (š. a noun); Hutter, Behexung (1988) 70-72 (“schadenbringende Dämonen” w. š. a noun).

Cf. šarkanti-, šarkatt-, šargašammi-, šarnink-.

**šarku- A** adj. and n.; **1.** adj. high in rank or stature, eminent, outstanding, illustrious, powerful, **2.** (substantivized) an eminent, outstanding or powerful person; from OH.

**sg. nom. com.** *šar-ku-uš* KBo 3.34 ii 11 (OH/NS), KUB 26.74 i 7 (OH/NS?), KUB 23.21 rev. 3 (MH/NS), KUB 14.3 i 74 (NH), KUB 31.141:5 (NS), KUB 58.85 iii 8 (NS); **acc.** *šar-ku-un* KBo 22.169:5 (NS); **voc.** *šar-ku* KUB 31.127 i 18, 58 (OH/NS), *šar-ku-i* KUB 31.127 i 15 (OH/NS); **dat.-loc.** *šar-ga-u-i* KBo 53.63:2 (NS).

**pl. nom. com.** *šar-ga-u-e-eš* KUB 45.20 ii 9 (MH/NS), VBoT 120 i 4, ii 14 (MH/NS), KUB 24.7 i 9 (NS), KUB 17.9 i 18 (NS), KUB 36.67 ii 14 (NS), *šar-ga-a-u-e-eš* KUB 8.20 i 8 (pre-NS?); **acc.** *šar-ga-mu-uš* KUB 57.66 iii 17 (NS); **dat.-loc.** *šar-ga-u-wa-aš* VBoT 120 ii 18 (MH/NS).

**unclear** *šar-ku* KBo 3.17 ii 8 (pre-NH/NS).

(Sum.) GÚ.TUKU = (Akk.) *ašarēdu* = (Hitt.) *šar-ku-uš* KBo 1.42 ii 20 (Izi Bogh.), ed. MSL 13:135:95.

(NB Akk.) *attī=ma nannarat AN-e u KI-tim mārat <sup>d</sup>Sīn qa-rit-ti* “Indeed you are the luminary of heaven and earth, heroic daughter of Sīn” = (Bogh. Akk.) *attī=ma nannarat AN-e DUMU.MUNUS <sup>d</sup>Sīn te-li-tum <sup>d</sup>GAŠAN* “Indeed you, exalted Lady, are the luminary of heaven, daughter of Sīn” = (Hitt.) [*ziq]qa=za <sup>d</sup>SīN-aš nepišaš DUMU.MUNUS-aš šar-ku-uš <sup>d</sup>IŠSTAR-iš* “You, eminent IŠSTAR, are the celestial daughter of the Moongod” NB = STC 2 pl. 75:5, Bogh. Akk. = KUB 37.36 rt. col. 8-9 (similarly ŠĀ.ZI.GA 28:25), Hitt. = KUB 31.141:5 (NS), ed. Reiner/Güterbock, JCS 21:258 (“mighty”).

## šarku- A

(Akk.) L[UGA(L)] ŠÚ! (= *šar kišati*) ŠÈ KUR (= *ina māti*) TUKU-*ši* (= *ibbašši*) § ... [LUGAL (Š)]JÚ ŠÈ KUR TUKU-*ši=ma* KUR *u!*-ZÁH “There will come into being a king of the world in the land § ... There will come into being a king of the world in the land, and he will destroy the land” KUB 4.63 i 25, 27, w. dupl. KUB 37.154:8, 10, ed. DBH 12:48, 51f. = (Hitt.) [KUR-e anda šar-k]u-uš LUGAL-uš *k[iš(ari)]* § ... [KUR-e andan šar-[ku-uš LUGAL-(uš) kišari?]] KUR-e=kan! *harni[kzi]* “[There will] come [into existence a migh]ty king [in the land.] § ... In [the lan]d [there will come into existence] a mi[gthy king.] He will destroy the land” KUB 8.23:(4)-5, 7-8, w. dupl. KUB 8.20 i 1, 4, ed. DBH 12:91 (“einen starken König”); LUGAL ME.EŠ gāmiru itebb[(am)]a [LUG]AL KUR LÚ *u*-ZÁH “Effective kings will arise (and) a [ki]ng will destroy a man’s land” KUB 4.63 i 29-30, w. dupl. KUB 37.151:8-9, ed. DBH 12:48, 52, CAD G 34a (“effective”) = (Hitt.) [ša]r-ga-a-u-e-eš / [LUGAL MEŠ ... (-a]nda x x)...]x-aššaš [...] KUB 8.20 i 8-9 (pre-NS?), w. dupl. KUB 8.23:11 (pre-NS?), ed. DBH 12:91; similarly šar-ga-u-e-eš LUGAL.MEŠ KUR-e] tianzi n=ašta L[U]GAL ...]x KUR-e *harnikz[i]* KUB 8.15 obv. 5-7, ed. DBH 12:84; cf. Laroche, RA 59:85 and DBH 12:258f.; on the possible OB date of the Akk. original KUB 4.63 see Koch-Westenholz in Galter, Die Rolle der Astronomie 235 w. n. 18.

**1.** adj. — **a.** referring to deities: *karuiliyašš=a=kan* DINGIR.MEŠ-naš *ištarna* dUTU-uš šar-ku-uš “And you, O Sungod, are the most eminent among the ancient gods” KUB 31.127 + ABoT 44 + KUB 36.79 i 25-26 (solar hymn, OH/NS); cf. ibid. i 15, 18; *dTelipinuš šar-ku-uš nakkis* DINGIR-uš *zik* “You, Telipinu, are an eminent/powerful, important god” KUB 24.2 i 3 (prayer to Telipinu, Murš. II), ed. Gurney, AAA 27:16f. (“mighty and honored”), Lebrun, Hymnes 181, 184 (“tout puissant”), tr. ANET 396 (“mighty (and) noble”), Hittite Prayers 54 (“mighty and honored”); [...] d]U-aš šar-ku-uš KBo 3.21 iii 8 (hymn to Adad, OH?NS), ed. Archi, Or NS 52:20-30; d]U URU KU.BABBAR-TI šar-ku-uš AMAR-uš “Stormgod of Ḫatti, eminent/powerful calf” KUB 6.45 i 50 (prayer to the Stormgod Pihaššašiš, Muw. II), ed. Singer, Muw. Pr. 11, 33 (“prominent”), tr. ANET 398, Hittite Prayers 88; cf. KBo 22.169:5; *handan=wa aši* DINGIR-LIM šar-ku-uš UR.SAG-iš *parā handa*[(nza DINGIR)-L]UM “Truly, that god is an outstanding hero, a rightly guided deity” KUB 6.45 iii 57-58, ed. Singer, Muw.Pr. 23, 41 (“a mighty hero, a rightly guiding god”), tr. ANET 398 (“a strong, valiant and glorious god”), Hittite Prayers 92; [*mān=ma*] <sup>URU</sup> *Kummiya*[š] šar-ku-u[š] LUGAL-uš(?) *memiyauwanzi* zinnit “[When] the eminent/powerful [king(?)] of Kummiya (i.e., the god Kumarbi) finished [speaking]” KBo 19.121:5-7 (myth, NS).

## šarku- A 1 e

**b.** referring to kings — **1'** said of Hittite Great Kings: (“[After Ḫattušil]i the king, Muršili, his son, became king”) [apašš=a] šar-ku-uš LUGAL-uš ēšta “[He too] was an eminent/powerful king. (He continually [defeat]ed the enemy lands. He carried [...] off all the lands to Ḫattuša. He filled Ḫattuša up)” KBo 3.57 ii 5 (OH/NS), tr. Kempinski, ÄÄT 5:50f. (“heldenhafter König”); cf. KUB 26.74 i 7-8 (OH/NS) and KUB 31.14:6-7 (hist.?, NH), ed. Haas, KN 8 n. 5; (“When my brother, Muwatalli, [became king]”) *n=aš šar-ku-uš* L[U]GAL-uš ēšta “He was an eminent/powerful king. ([Due to] ISTAR, he always vanquished [all of his enemies])” KBo 22.11 i 3 (hist., Hatt. III); cf. also KUB 21.24:9 (hist., NH).

**2'** said of kings under the Hittite emperor: (“Previously Kuruntiya was here and he drove to meet you, O Great King”) *UL=aš šarkuš* LUGAL-uš ēšta “Was he not an eminent/powerful king?” KUB 14.3 i 74 (Taw., NH), ed. AU 6f. (“großmächtiger”), Singer, AnSt 33:212 (“powerful”), Heinhold-Krahmer, OrNS 55:54f. (“mächtiger”), cf. Güterbock, Or NS 59:160 (“powerful”).

**3'** other kings: only in foreign literature translated into Hittite; cf. above in bil. sec. and see also for LUGAL ŠÚ in a Hittite tr. of an Akk. omen apodosis KUB 8.24 rev. 10, ed. DBH 12:145, 147 iii 18.

**c.** said of soldiers: *ammel=ma* ÉRIN.MEŠ. HI.A=YA šar-ga-u-e-eš ašandu “May my soldiers be outstanding/powerful” KUB 45.20 ii 9 (Ummaya’s rit., MH/NS); šar-ku-uš ÉRIN.MEŠ-az (in broken context) KUB 58.85 iii 8 (rit. frag., NS).

**d.** said of [heroes?]: (“On what side are [...-s], and they sit [...] by the pillar”) šar-ga-u-e-eš=ma kuezza [UR.SAG?].MEŠ “But on what other side are eminent/powerful [hero]es(?), (they always win in battle)” KUB 24.7 i 9-10 (hymn to ISTAR, NS), ed. Archi, OA 16:305, 307 (“gli eccelsi”), Güterbock, JAOS 103:156 (“mighty [heroes]”), THeth 12:82 “die erhabene [...].”

**e.** said of other mortals: (“Aškaliya was lord in Hurma and he was a man in every respect. They defamed(?) him to my father. So he transferred him ... and made him an administrator [<sup>LÚ</sup>AGRIG] in Ankuwa”) šar-ku-uš LÚ-eš<sub>17</sub> ēšta “He was an eminent/powerful man, (but he died in diminished

**šarku- A 1 e**

circumstances)" KBo 3.34 ii 11 (anecdotes, OH/NS), ed. Dardano, L'aneddoto 46f. ("potente"), Soysal, Diss. 13, 84 ("hervorragend"), cf. *paknu-*.

**2. (substantivized):** [... ŠU]ŠI LUGAL.MEŠ 70 šar-ga-u-e-eš andan pa[er] "Sixty kings (and) seventy eminent people came in" KUB 36.67 ii 14 (Gurparanzah legend, NS), ed. Güterbock, ZA 44:84f. ("Helden"); cf. 60 [LUGA]L.MEŠ 70 LÚ.GURUŠ šišiyawanzi tar̄ta "He defeated sixty kings (and) seventy eminent men shooting" ibid. 23; ("The kings arrived") nu šar-ga-u-e-eš pittuliēr "The eminent ones worried" ... šar-ga-u-wa-aš=ma=za peran išhaššarwanza [ešdul] "Let him be well-behaved(?) in the presence of eminent ones" VBoT 120 ii 14, 18 (Allaitrahī, MH/NS), ed. Haas/Thiel, AOAT 31:140f. ("Held") □ the many grammatical errors in this passage (esp. in lines 17-18) inspire little confidence in translating or understanding it; nu=za <sup>m</sup>Gurparanzahuš alalamniškizzi šar-ga-u-e-eš=ši kattan ar̄kuliskanzi "Gurparanzahu begins to lament. The eminent ones accompanied him" (The Tigris said to Gurparanzahu: 'Why do you cry out (wēškiši)?') KUB 17.9 i 17-19 (Gurparanzah legend, late NS).

The term is a positive attribute of gods, great kings, subordinate kings, governors, and soldiers. It appears, however, that the attribute is not inherent in these positions, but is an additional quality. Since subordinate kings can be š., the word cannot mean "paramount." A translation such as "brave" can be ruled out since importance, not bravery, is the issue in the Tawagalawa letter and the Aškaliya anecdote. In most contexts the translations "powerful," "outstanding" or "eminent" are appropriate. Often it appears that it is the fame and importance of the individual which is highlighted by this word. If the suggested translation for šarkiške- "to rise, move upward" is correct, and if that word is related, then presumably š. means "high (in esteem, power), eminent, illustrious, powerful." Since as an adj. š. once modifies the noun UR.SAG (KUB 6.45 iii 58), it is not itself the Hittite reading of that logogram, which is so often translated "hero."

Sommer, AU (1932) 91f. (an "Epitheton ornans" such as "mächtig, hervorragend, erlaucht"); Laroche, RA 59 (1965) 85; Riemschneider, Omentexte 461f.; Weitenberg, U-Stämme (1984) 134-136; Riemschneider, DBH 12 (2004) 258f.

Cf. šargawatar, šarkiške-, <sup>NINDA</sup>šarku-, šarkuešš-.

**šarku- C****\*šarku- B n.; shoe; wr. <sup>KUŠ</sup>E.SIR.**

A word šarku- meaning shoe was postulated by Eichner, Die Sprache 19 Idg. Chron. 19b no. 99 and Hoffner, AlHeth 181, following Goetze, Cor.Ling. 61, who suggested that the word for shoe was likely to be found in the word šarkuwa(i)- (šarkui-) "to put on shoes." Eichner pointed to <sup>KUŠ</sup>E.SIR-u=ma=at=ši ešdu "May it be a shoe for her" (KBo 12.126 i 19) as evidence for a neuter *u*-stem word underlying the word for "shoe." But since all other cases in which the gender of "shoe" is ascertainable, it is common gender, Weitenberg, U-Stämme 135 § 307, thinks rather that the scribe in KBo 12.126 wrote E.ŞIR (= E.MUŠ) rather than E.SIR. This is perhaps a hearing error or perhaps an ordinary mistake since the signs only differ by one winkelhaken. For discussion, see Weitenberg, U-Stämme 135 § 307. Hoffner pointed to <sup>NINDA</sup>šarkuš, which he thought might be bread in the form of a shoe (see šarku- C). Neumann apud Oettinger, Stammbildung 335 w. n. 159 accepted šarku- as the reading of "shoe" and suggested that the word was related to the adj. šarku- and means "hoher Schuh." On the other hand, it has been claimed that the Hitt. word behind <sup>KUŠ</sup>E.SIR is an *a*-stem on the basis of [ZAG-an <sup>KUŠ</sup>E.SIR-a]n in KUB 33.17 obv. 2 (so Otten, Tel. 50, Weitenberg, U-Stämme 135, 427 n. 282, ed. Glockner, Eothen 6:26f.:12), but the order can also be [<sup>KUŠ</sup>E.SIR ZAG-a]n as in [<sup>KUŠ</sup>E.SIR] ZAG-an GÜB-li šarkui in KBo 32.7 obv. 13-14, ed. Rüster, FsAlp 476, 478. The acc. pl. <sup>KUŠ</sup>E.SIR.HI.A-uš (e.g., KUB 33.102 ii 34) is, contra Otten, Tel. 50 n. 5, inconclusive in this respect since an acc. pl. in -uš is possible for all common gender nouns. Of course more than one word could underlie the Sumerogram.

Cf. šarku- A, <sup>NINDA</sup>šarku- C, šarkuwe-.

**NINDAšarku- C n.; (a type of bread/pastry).†**

sg.? nom. com.? <sup>NINDA</sup>šar-ku-uš KUB 35.142 iv 9.

3-ŠU 9 <sup>NINDA</sup>šar-ku-uš "Three times nine š.-breads" KUB 35.142 iv 9 (ištanuwian fest., NS), translit. StBoT 30:323.

Hoffner, AlHeth (1974) 181, suggested that this was a pastry in the form of a shoe. See discussion šarku- B. A connection with šarku- A adj. cannot be excluded.

Although this form could be a NH pl. nom. in -uš, and would not have to be a *u*-stem, the other Hitt. or Luw. items in the same paragraph point to sg. nom.: 9 <sup>NINDA</sup>wantiliš, 3 pūtiš, 9 <sup>SIG</sup>kišriš (iv 10, 14, 15).

Hoffner, AlHeth (1974) 181; Weitenberg, U-Stämme (1984) 135.

Cf. šarku- A, \*šarku- B.

## šarkuwe-

## šarkuwe- b

**šarkuwe-, šarkuya-** v.; to put on footwear; from OH/MS.

**pres. sg. 3** šar-ku-i-ia-zi KBo 10.51:4 (OH/NS), [šar-k]u-e-ia-zi KUB 58.33 iii 31 (NS), šar-ku-e-ez-zi KUB 20.4 i 8 (OH/NS), KBo 23.59 iv (4) (MS), šar-ku-ez-zi KUB 34.118 rt. col. 7 (MS), KUB 57.76 i 8 (NS), šar-ku-u-z-i KBo 11.43 i 16 (NS), šar-ku-z-i IBoT 2.134 rev. 12 (NS), KUB 56.35 i 2 (NS), for possible šar-ku-e-ez-za KBo 25.196:4 (OS) see šarkuezza; **pl. 3** šar-ku-u-wa-an-zi Bo 10291 rev. 8 (Oettinger, Stammbildung 335).

**pret. sg. 3** šar-ku-it KBo 9.110:4 (OH/NS?), KUB 33.106 ii 4 (NH), šar-ku-ut-ta KUB 33.67 i 28 (OH/NS).

**imp. sg. 2** šar-ku-i KUB 33.102 ii 34 (NH), šar-ku KUB 24.7 iii 66; **sg. 3** šar-ku-ud-du KBo 12.126 i 19 (MH/NS), šar-ku-ia-ad-du KUB 24.11 iii 7 (MH/NS).

**part. sg. nom. com.** šar-[k](u-w)a-an-za KUB 24.8 i 26 (pre-NH/NS), w. dupl. KBo 19.107:1; **nom.-acc. neut.** šar-ku-wa-an KUB 45.22 iii 7, 11 (NS), KUB 45.23 i 7 (NS), KBo 24.96:6 (NS).

For the -ške-verbs ša-ra-ak-ku-uš-kán-du and ša-ra-ak-ku-iš-kán-du, considered by Oettinger, Stammbildung 336, to belong to this verb, see šarak(k)u(i)-.

**a. w. -za** “to put on one’s own shoes/footwear”: (“The king goes into the inner chamber and puts on his robes. § He puts on a white garment of the Subarian(?) type and a rough garment § which they call a šepahi-garment or šepahiyā §”) ՚HUB.BI KÙ.GI=a=z[zi] [(dāi)] ՚KUŠE[.SI]R GE<sub>6</sub>-TIM šar-ku-i-ia-zi “And he takes his gold earrings (and) puts on his black shoes” KBo 10.51:2-4 (KILAM fest., OH/NS), w. dupl. KBo 10.23 i 15-17, ed. van den Hout, BiOr. 52:551f. w. n. 26, translit. StBoT 28:9 □ the force of -za at the beginning of 1.2 carries over into the next clause; KUŠE.SIR BABBAR lānzi [... -za] / KUŠE.SIR GE<sub>6</sub> šar-ku-ez-z[i] “They (two palace servants and one ...-man) take off white shoes. [...] He (the king?) puts on black shoes” KUB 34.118 rt. col. 6-7 (fest., MS); (The goddess was upset) GÙB-lan=za KUŠE.SIR ZAG-naz [šarkutta] ZAG-nan=ma=za KUŠE.SIR GÙB-laz šar-ku-ut-ta “[The goddess put] her left shoe on the right, and she put her [right shoe] on the left” KUB 33.67 i 27-28 (missing deity myth, OH/NS), ed. StBoT 29:72f.; cf. [ZAG-an=ma=za] KUŠE.SIR GÙB-laz [šarkutta] KUB 33.15:9 (MH/NS) and [KUŠE.SIR ZAG-a]n GÙB-li šar-ku-[ut-ta] KUB 33.17 obv. 2 (missing Stormgod of Kulwišna, OH/NS), ed. Glockner, Kulwišna 26f. □ for the restoration in the break see \*šarku- B; (“Kumarbi quickly arose”) GAM-an KUŠE.SIR.HI.A-uš šar-ku-it “Below, he put on his shoes (and departed from the city of Urkiš)” KUB 33.98 i 11

(Ullik. IB, NH), ed. Güterbock, JCS 5:146f. w. n. 22 □ the lack of the particle -za here is probably due to the extensive erasures and corrections in this part of the tablet; (Kumarbi said to Impaluri “Take a staff in your hand”) I[N]A [GÌR. MEŠ=K]A!-ma=za KUŠE.SIR.HI.A-uš liliwanduš IM.MEŠ-uš šar-ku[-i] “Put swift winds on [yo]ur [feet] as shoes” KUB 36.7a iii 40-41 + KUB 17.7 iii 11-12 (Ullik. IA, NH), ed. Güterbock, JCS 5:154f.; cf. KUB 33.106 + KBo 26.65 i 31-32, ii 3-4 (Ullik. IIIA, NH), ed. Güterbock, JCS 6:20f., cf. pata- 1 a; cf. also KUB 24.7 iii 65-66 (Tale of the Cow and the Fisherman, NH), ed. Friedrich, ZA 49:230f., tr. Hittite Myths 86; (“But if it is a woman who has performed (sorcery) on him, mark her, O Sungod. And let it (i.e., the sorcery) be (her) scarf. Let her keep it worn on her head”) KUŠE.SIR!-ma=at=ši ēšdu n=at=za šar-ku-ud-du “Let it be shoe(s) for her. May she put it on herself” KBo 12.126 i 19 (Alli’s rit., MH/NS), ed. THeth 2:22f. □ for the reading SIR! see \*šarku- B. Since there is no evidence for the Hitt. word(s) behind KUŠE.SIR being neuter, the -at refers both times to the sorcery (to be corrected in šai- B 2 and šak(k)- 3 a).

**b. without -za** “to put shoes/footwear on another person”: (said of a statue of the king) [...] KUŠE.SIR hattil[(i šar-ku-wa-an harz)i] “He has put shoes on (it) of the Hattian type” KBo 15.15 iii? 7 (rit., MS), w. dupl. KBo 24.96:6 (NS), ed. Taracha, Ersetzen 46f.; (“Two statues (šeneš) of wax are made. One is male”) TÚG.GÚ.È.A waššan harzi TÚG. ÍB.LÁ putalli’ya<(n)> harzi nu=ššan TAHAPŠI išhuzziyan harzi KUŠE.SIR.HI.A=ya TÚG.GAD. DAM šar-ku-wa-an harzi MUNUS=ma 2? (var. 1) TÚG waššan harzi TÚGkariulliya(n)=ššan šiyan harzi namma=ššan IŠTU TAHAPŠI išhuzziyanza KUŠE.SIR.HI.A TÚG.GAD.DAM šar-ku-wa-an harzi “(S)he has dressed (it) in a tunic. (S)he has tied on a sash (TÚG.ÍB.LÁ), put on a belt and has put on shoes (and) leggings(?) (TÚG.GAD.DAM). (The other) one is a woman. (S)he has dressed (it) in a garment. (S)he has put on a head-covering, (s)he then girt (it) with a belt (and) has put on shoes (and) leggings(?)” KUB 45.22 iii 4-11 (rit., NS), w. dupl. KUB 45.23 + IBoT 4:38 obv. 6-10 (NS), ed. Goetze, Cor.Ling. 48f. nn. 10, 26; (“She seats the person before the Sun-god. The Old Woman holds out the wax statues to him and says: ‘Whoever has been making (this) sorcery, now they have treated these. They stand

**‡šar-l[a...]****šarkuwe- b**

right before you.' The mortal says: 'We invoked(?) (them).' Then the statues say: 'Bring (it). We will carry (it) away.' Let the man dress (them?)") *n=at=šamaš=apa šar-ku-ia-ad-du* "and let him put it (i.e., the sorcery?) on their feet. (Let him keep it. Let him carry it away)" KUB 24.11 + 987/v iii 7 (Alli's rit., MH/NS), ed. THeth 2:44f. (based on dupl. KUB 24.9, "es soll Euch(?) dann eine Fußbekleidung angezogen [sein]"), for 987/v see Otten/Rüster, ZA 63:89.

c. part. ("(Appu) went home") *p[ai]t=a=ššan* [GIŠ]NÁ-aš šar-ku-w[(a-a)]n-za šeškit "and there-upon he lay down on his bed with his shoes on" KUB 24.8 i 25-26 (Appu, pre-NH/NS), w. dupl. KBo 19.107:1, ed. StBoT 14:4f. (reading ſ[aš]aššan for *p[ai]t=a=ššan*), tr. Hittite Myths 83, cf. -šan B 1 b 20'.

Antonym is *la-/lai-* 3 q.v.

Ehelolf apud Sommer, HAB (1938) 86 ("die Fußbekleidung anziehen < am Fuß (Bein) hochziehen," i.e., < adj. šarku-); Otten, Tel. (1942) 50 w. n. 5; Goetze, Cor.Ling. (1955) 61 (de-nominative from the word for shoe); Watkins, Eriu 27 (1967) 117 (agreeing w. Ehelolf and Sommer); Eichner, Die Sprache 19 (1973) IC 19b no. 99 (< šarku- "shoe"); Hoffner, AlHeth (1974) 181; Josephson, Heth.u.Idg. (1979) 95 (opp. of *arha lā-*, therefore actually means "to join, bind"); Oettinger, Stammbildung (1979) 335-337; Weitenberg, U-Stämme (1984) 134-135 (šarku- "shoe" may not exist, possibly to šarku- "high").

Cf. šarku- A, šarku- B, šarkuiwant-.

**šarkuiwant-** adj.; having shoes on(?); from pre-NH.†

sg. nom. com. šar-ku-i-wa-an-za KBo 10.11 i 6 (pre-NS).

š. is a deverbal adj. in -want- (cf. *naḥšariyawant*, *paršnawant-*) to the innovative stem šarkuya- q.v.

Cf. šarkuwe-/šarkuya-.

**šarkuešš-** v.; to become mighty, illustrious(?); MS.†

pres. sg. 3 šar-ku-e-e[š-zı] KBo 13.31 ii 3 (MS).

LUGAL-uš šar-ku-e-e[š-zı] KUR=ŠU] SIG<sub>5</sub>-*atta* "A king will become emin[ent]/power[ful. His land] will prosper" KBo 13.31 ii 3-4 (omen apodosis, MS), ed. StBoT 9:74f. ("wird erstarken").

For the formation of the verb see *parkuešš-* B.

Riemschneider, StBoT 9 (1970) 81 ("erstarken"); Oettinger, Stammbildung (1979) 246 ("mächtig werden," stem possibly based on a back formation from the voc. of šarku- adj.).

Cf. šarku- A.

**šarkuezza;** (mng. unkn.); OS.†

[...] šar-ku-e-ez-za x [...] KBo 25.196:4 (OS). This might be an act. pres. 3 sg. from šarkuwe-/šarkuya-with ending -za for expected -zi, for which see Melchert, AHP 183. The preterites in the immediate context (lines 2, 3) call for caution, however.

Weitenberg, U-Stämme (1984) 427 n. 284 ("unklar").

**šarkumaššan;** (mng. unkn.); OS.†

pl. gen. or sg. acc. šar-ku-ma-aš-ša-an KBo 17.23 obv.? 3 (OS).

§ [URU]ngulla=ma šar-ku-ma-aš-ša-an DUMU-aš INA [...] / [URU?]x-eni GUD-uš ušiētta DUMU-š=[a ...] KBo 17.23 obv.? 3-4 (OS), partially ed. StBoT 5.201.

Since the occurrence of the particle -šan in this position is unlikely, we are dealing with either a noun šarkumašša- or a noun šarkuma- and the suffixed poss. pron. -šan "his, her, its," i.e., \*šarkuman=šan. š. could be an acc. sg. "The child [...-s] the š." or a gen. pl. "the child of the š.-s [...]" Theoretically, a noun šarkuma- could be an old -ma derivation (cf. Oettinger, StBoT 45:469f.) of either šarku-A or B. The fragmentary context does not allow an interpretation.

[šarkuzza] KBo 22.222 iii 15, Weitenberg, U-Stämme (1984) 427 n. 284, read ne-ku-uz-za me-h[u-ni].

**‡šar-l[a...]** (mng. unkn.); NH.†

KUB 31.26:5 (dep.? mentioning Armatarjunta, NH), ed. van den Hout, Purity 63f. □ for Luwian \*šarli-/šarlai- and derivatives see CLL 191. Since š. is likely to start a new sentence it probably belongs to one of the nouns or adjectives starting with šarl-.

## šarlai-

## šarlai- 2

**šarlai-** v. act.; 1. to exalt, praise, 2. let prevail, 3. lift off, remove; from OH.

**pres. sg. 1** šar-la-a-mi KBo 32.19 ii 15, iii 40 (MH/MS), KUB 6.45 iii 61 (NH); **sg. 3** šar-la-a-iz-zi KBo 24.48 iii 5 (NS), KBo 24.49 ii 7 = KBo 34.72 obv. 9 (MS?), KUB 29.7 rev. 62 (MH/MS), šar-la-iz-zi KBo 29.104 rev. 10 (NS); **pl. 3** šar-la-an-zi KUB 6.45 iii 47 (NH).

**pret. sg. 3** šar-la-a-it KBo 16.25 iv 13, 14 (MH/MS), KUB 14.11 ii 23 (Murš. II), šar-la-it VS 28.132:5 (NS); **pl. 2** šar-la-u-e-en IBoT 3.148 iv 41 (NS), w. dupl. š[ar-l]a-a-u-e[n] KUB 58.73 iii 9 (NS).

**imp. sg. 2** šar-la-a-i KUB 33.70 ii? 8 (OH/ENS).

**verbal subst. gen.** šar-lu-ma-aš KUB 30.16 + KUB 39.1 i 7 (NS), šar-lu-u-ma-aš KBo 20.92 iv! 21 + KBo 34.170:3 (MH/MS).

**part. sg. nom. com.** šar-la-a-an-za KBo 39.8 iii 53 (MH/MS), KUB 41.12 iii 4 + IBoT 4.12 iii 7 (MH/MS), KUB 58.73 iii 11 (NS), šar-la-an-za KUB 39.90:7 (NS), IBoT 3.148 iv 44 (MH/?NS); **sg. dat.-loc.** šar-la-an-ti KBo 20.72 iii! 14, 16 (MS?).

**imperf. pres. sg. 1** šar-li-iš-ki-mi KUB 6.45 iii 44 (NH); **sg. 2** šar-[l]i-iš-ki-ši KUB 31.127 i 10 (OH/NS), [ša]r-le-eš-ki-ši KUB 24.3 i 42 (Murš. II); **sg. 3** [šar-l]i-iš-ki-iz-zi KUB 24.8 i 3 (pre-NH/NS), w. dupl. šar-[...] KBo 7.18:1.

**1.** to exalt, praise — **a.** in general: *nu dU [(pihaša)]ššin EN=YA šar-la-a-mi* “I will exalt the Stormgod *pihašašši*, my lord” KUB 6.45 iii 61 (prayer, Muw. II), w. dupl. KUB 6.46 iv 30, ed. Singer, Muw.Pr. 23, 41, tr. Bernabé, TLH 292 (“alabo”); *[(šar-l)]a-a-an-za-wa dUTU-i* (var. *dUTU-uš*) “O exalted Sungoddess” KBo 2.3 iii 9 (1Mašt., MH/NS), w. dupl. KUB 41.12 iii 4 + IBoT 4.12 iii 7 (MH/MS), w. par. KBo 39.8 iii 53 (2Mašt., MH/MS), ed. THeth 46:95-97, Rost, MIO 1:362f. (“Geprisesener Sonnengott”) □ the function of the part. šarlant- here equals the Luw. part. šarlaim(m)i-, q.v.; *nu=za=kan MUNUS.LUGAL šar-la-an-ti dZA.BA<sub>4</sub>.BA<sub>4</sub> warapzi nu namma INA GIŠ TIR paizzi n=ašta 1 UDU U 1 MÁŠ.GAL šar-la-an-ti ANA dZA.BA<sub>4</sub>.BA<sub>4</sub> šipanti* “The queen bathes for the exalted Zababa. Then she goes to the grove and (there) she offers a sheep and a goat to the exalted Zababa” KBo 20.72 iii! 14-17 (cult of Ḫuwašana, MS?), ed. Lombardi, SMEA 41:237:16-19, 240 (“il sublime Zababa”); (“As they are performing the šarlatta-sacrifice in which oxen and sheep are sacrificed, they say ...”) *nu=wa=tta kāša LUGAL-uš hūdak [ša]r-la-a-it ... nu=tta apēdani memini šer [(šar-l)]a-a-u-en* (var. šar-la-u-e-en) *mānn=a=wa LUGAL-i LÚ.KÚR kattawatnališ kuiški ešzi nu=wa=za kāša IŠTU ŠA LÚ.KÚR* (var. LUGAL) *hūdak šar-la-a-*

*an-za* (var. [ša]r-la-an-za) ANA LÚ.KÚR=[(ma=wa)] GEŠTU-an lē parā epti “Right now the king has promptly praised you. (Do not listen to that (other) man’s (words). Do not harm the king and (his) people. If you have handed over a vengeful enemy to the king at some point), on account of that matter we have praised/exalted you, and if the king has any vengeful enemy, and just now you are being promptly praised by (the words) of the enemy, do not listen to (that) enemy” KUB 58.73 iii 6, 9-12 (evocation rit., NS), w. dupl. IBoT 3.148 iv 36(-37), 41-45 (NS), ed. Otten, ZA 65:300f. (differently: “haben wir dich angerufen”).

**b.** (verbal subst. gen.) “fit for praising”: (If a king or queen becomes a god at Ḫattuša) 1 GUD. APIN.LÁL šar-lu-ma-aš=kan apel ZI-ni šipandanzı “They sacrifice a plow ox fit for praising to his/her soul” KUB 30.16 + KUB 39.1 obv. i 7-8 (funeral rit., NS), ed. HTR 18f., 122 (“Weihe-Rind(?”), Kassian et al., Funeral 46f. (“for extolling”); cf. frag. 1 UDU.NITA 1 GUD šar-lu-ma-aš KBo 20.92 iv! 21 + KBo 34.170:3 (MH/MS).

**2.** to let prevail: *[h]a[ndan]duš LÚ.MEŠ-uš kuiš [(šar)-l]i-iš-ki-iz-zi* “(You are the one) who always lets ju[st] men prevail (who cuts down evil men like a tree)” KUB 24.8 i 1 (tale of Appu, NS), w. dupl. KBo 7.18:2-3, ed. StBoT 14:4f. (“erhöht”), tr. Bernabé, TLH 221 (“que levanta a los hombres rectos”), Hoffner, CoS 1:153, Hittite Myths<sup>2</sup> 83 (“exonerates”); (“O Sungod ... step onto the upper (šarazzi) road”) *[(nu LUGAL MUNUS.LUGAL)] DUMU.MEŠ LUGAL šar-la-a-i* “(Sungod), let the king, queen, (and) princes prevail” KUB 33.70 ii 8 (missing deity myth, OH/ENS), w. dupl. KUB 46.52 obv. 6-7, translit. Myth 101; *handanza=kan a[nt]uhšaš tuk=pat āšuš n=an zik=pat šar-[l]i-iš-ki-ši dUTU-uš šuwaru mayanza* DUMU dN[I]N.GAL “The just person is dear only to you, and you alone let him prevail, O Sungod, fully grown-up son of Ningal” KUB 31.127 i 8-11 (prayer, OH/NS), ed. Güterbock, JAOS 78:239 (“and thou art letting him win”), idem, AnSt 30:44 (“and you let him prevail”), Lebrun, Hymns 94, 101 (“et toi seul l’exh[a]ltes” (sic)), Hittite Prayers 36 (“you are exalting him”); *nu apiya=ya dIM URU Ḫatti BĒLI=YA ABA=Y[A]* (var. *attas=min*) *hannešnit* (var. *hannišnit*) *šar-la-a-[(it)]* “Even then, the Stormgod of Ḫatti, my lord, let my father prevail through a lawsuit (i.e., trial by battle) (so that the Hittites were victorious over the Egyptians)” KUB 14.8 obv. 25 (PP2, Murš. II), w. dupl. KUB 14.11

## šarlai- 2

ii 21-23, ed. Götze, KIF 1:210f. □ š. is here synonymous with (*hannešnaz*) šarazziyah<sub>-</sub>, q.v.; cf. also šarazzi(ya)- A 2; for š. as a Luwianism for the latter terms see Melchert apud Singer, Muw.Pr. 66; *parā handanzaš-a-kan antuhwahhaš tuk-pat ANA* <sup>d</sup>UTU [UR] <sup>U</sup>*Arinna aššiyanza n-an zik-pat* <sup>d</sup>UTU <sup>URU</sup>*Arinna [ša]r-le-eš-ki-ši* “The just man is dear to you alone, O Sungoddess of Arinna; only you [allow] him to prevail, O Sungoddess of Arinna” KUB 24.3 i 40-42 (prayer of Murš. II), ed. Gurney, AAA 27:24f. (“The uplifted man is dear to thee, Sungoddess of Arinna, and thou, Sungoddess of Arinna, [exal]test him”), Lebrun, Hymnes 158, 168, tr. Hittite Prayers 51 (“exalt”).

**3.** lift off(?) — remove(?) — **a.** without -za: [...]  
 1 *dupšahi[n nakku]waš linkiyaš EME-i ANA UNŪT* [MUNUS.LUGAL(?) IŠTU NINDA.GUR<sub>4</sub>.RA GA.KIN.]AG TUR=ya ša[r-la-a-iz-z]i 1 *dupšahin=ma nakkuwaš l[inkiyaš EME-i ANA UNŪT MUNUS. LUGAL(?) IŠTU NINDA.GUR<sub>4</sub>.RA G]A.KI[N.AG TUR=y]a šar-la-a-iz-z* “For the tongue of the oath of [the *nakku-*] (and) for the [queen’s(?)] regalia (s)he l[ift]s one *dupšahi-* [with(?) thick bread] and small [che]ese, one (other) *dupšahi-* (s)he lifts(?) [for the tongue of the] o[ath] of the *nakku-* [(and) for the queen’s(?)] regalia with(?) thick bread an]d [small ch]ee[se], (yet one other *dupšahi-* (s)he [...]])” KBo 34.72 obv. 7-9 (rit. of Šamuha(?), MS?); cf. similarly KBo 24.48 iii (NS) and w. -za below b; *nu=mu=kan kuiš idaluš memiaš ZI-ni anda n-an-mu DINGIR. MEŠ EGIR-pa SIG<sub>5</sub>-ahhanzi šar-la-an-zi* “Whatever unpleasant matter is in my mind the gods will make it right again for me (and) they will lift it from me” KUB 6.45 iii 46-47 (prayer, Muw. II), ed. Singer, Muw.Pr. 22, 41 (“and lift it from me”).

**b.** w. -za : (“Whatever evil word, oath, curse and contamination were made before the deity, let these substitutes carry away from before the deity. Let the deity and the offerant be free from these words”) EGIR = ŠU=ma=za EN.SÍSKUR IŠTU NINDA.GUR<sub>4</sub>.RA TUR GA.KIN.AG TUR=ya šar-la-a-iz-z<sub>i</sub> § “Then the sacrificer lifts (the evils) off himself (-za) with a small thick bread and a small cheese §” KUB 29.7 rev. 62 (rit., MH/MS), ed. Lebrun, Samuha 125, 132 (“rend hommage”), Trabazo, TextosRel. 568f. (“ensalza a la divinidad”), tr. ANET 346 (differently: “to recite a hymn”); cf. KBo 24.48 iii 5; for this mng. see also the suggestion of Haas, AoF 23:91 n. 54.

## šarlaim(m)i-

This verb, a loanword from Luwian, is derived from the adjective \*šarla/i- “high superior” (attested in the Hittite adj. šarli-, q.v.). It shows both the concrete sense “to lift, remove” and figurative sense “to exalt, praise,” both from “to raise, make high.”

Götze, KIF 1 (1930) 226f. (“heben” > “beheben, beseitigen” and > “erheben, erhöhen, verherrlichen”); Laroche, RA 48 (1954) 47 (“sacrifier, consacrer”); idem, FsFriedrich (1959) 291f. (“ex-alter”), 296; idem, DLL (1959) 86 (“exalter”); Gütterbock, AnSt 30 (1980) 44 (mng. 2: “let prevail”); Kellerman, Numen 30 (1983) 275 (“ennobliront”); de Martino, Eothen 4 (1991) 10 n. 39 (“sollevare” > “rimuovere, eliminare”); Singer, Muw.Pr. (1996) 66 (mng. 3); Haas, Or NS 67 (1998) 138f.; Lombardi, SMEA 41 (1999) 224 n. 21.

Cf. šarā, šarlaim(m)i-, šarlamiš-, šarlannai-, šarlatt-, šarlattant-, šarlattašši-, šer.

## šarlaim(m)i- adj. (used as epithet of deities); exalted; from MH/MS.

**sg. nom. com.** (only attested as a toponym/divine name:) <sup>HUR.SAG</sup>šar-la-i-mi-iš KUB 6.45 ii 16 (Muw. II), <sup>HUR.SAG</sup>šar-la-im-mi-iš KUB 6.46 ii 57 (Muw. II), KBo 4.10 obv. 28 (NH), Bo 86/299 i 48 (Tudh. IV).

**acc. com.** šar-la-im-mi-in KUB 1.1 iv 74 (Hatt. III), KUB 27.65 i 5 (NS), KBo 29.82 iii 8, iv 8 (NS), šar-la-i-mi-in KBo 29.99 i 12 (MS), KUB 48.122 iv 8 (NH), šar-la-i-me-en KUB 27.66 ii 22 (NS), šar-la-a-i-mi-in KBo 29.132 rev. 2.

**gen.** šar-la-i-mi-ia-aš KUB 27.49 iii 11 (NS), šar-la-i-mi-aš KBo 29.65 iv 19 (MS or ENS?), KBo 24.35:5, 11, KBo 20.68 i 7, w. dupl. KBo 14.89 i 2, šar-la-im-mi-ia-aš KBo 29.172:7, šar-la-i<-mi>-aš KUB 54.33 iii 4, cf. <sup>HUR.SAG</sup>šar-la-a-i-ma-aš KBo 24.36:9.

**broken:** <sup>d</sup>šar-la-a-i-m[i(-)...] KBo 17.57 obv. 3.

As epithet of ISTAR and Zababa: *nu=šmaš=(š)an d*ISTAR šar-la-im-mi-in [š]ipanzakanzi “They shall start libating for themselves the exalted ISTAR” KUB 1.1 iv 74-75 (apol. of Hattušili III), ed. StBoT 24:28f.; EGIR-pa=ma <sup>d</sup>LAMMA šar-la-i-me-en (var. ...-m]i-in) <sup>d</sup>Z.A.BA<sub>4</sub>.BA<sub>4</sub> TUŠ-aš *ekuzi* “Afterwards he drinks seated the exalted LAMMA (and) Zababa” KUB 27.66 ii 22 (NS), w. dupl. KBo 29.69:22 (*witaššiyaš-fest.*, MS or ENS?) □ it is uncertain whether or not š. also extends to Zababa, who is otherwise never accompanied by š.; *nu ANA LÚ.MEŠ BĒL DINGIR.MEŠ=ya LÚ.MEŠ É DINGIR-LIM LÚ.MEŠ hūwaššanalaš LÚ.MEŠ É d*LAMMA šar-la-i-mi-ia-aš LÚ.MEŠNAR LÚ.MEŠSAGI. A INA GAL <sup>d</sup>Kupilla kuedaniya NAG-na 1-ŠU pianzi “They also give each of the lords of the gods,

## šarlaim(m)i-

## (SISKUR)šarlatta- 2 a

temple servants, *hūwaššanalla*-men, priests of the temple of the exalted LAMMA, singers, cup-bearers once in a cup of the god Kupilla to drink” KUB 27.49 iii 10-12 (*witaššiyaš*-fest., NS); 1 <sup>GIŠ</sup>BANSUR ANA «É» LÚ.MEŠ É <sup>dL</sup>[AM]MA šar-la-i-mi-aš *tianzi* “They place one table for the priests of the temple of the exalted LAMMA” KBo 29.65 iv 19 (cult of Huwaššanna, MS or ENS?).

š. is originally the Luw. part. of the v. šarlai-, and matches the Hitt. part. šarlant- as a divine epithet. Except for the gen. sg. of the mountain name, it is attested only as an *i*-stem in Hitt. contexts. Mount Š. is traditionally identified with the Bolkar Dağ southeast of Ereğli. However, Dinçol/Yakar/Taffet, Anatolica 26:13, propose to equate it with the Karaca Dağ, west of Ereğli.

Götze, KIF 1 (1930) 227; Laroche, FsFriedrich (1959) 293, 296; idem, DLL (1959) 86; del Monte/Tischler, RGTC 6/1 (1978) s.v.; Melchert, CLL (1993) 191; Lombardi, Eothen 9 (1998) 65-84 (<sup>d</sup>LAMMA š. = <sup>HUR.SAG</sup>š.); Dinçol/Yakar/Taffet, Anatolica 26 (2000) 13.

Cf. šarlai-.

## šarlamiš- n. neut.; glory; from MH/MS.†

**sg. nom.-acc.** šar-la-mi-iš-ša KUB 15.34 ii 22 (MH/MS), šar-la-mi-iš[(-)...] KUB 32.5 + KUB 32.8 iv 31 (MH?/NS).

*ištarna = kan aššiyauwar [ta]kšuwar DINGIR.* MEŠ-aš aššiya[uwa]r DINGIR.MEŠ-aš mīumar DINGIR.MEŠ-aš šar-la-mi-iš-ša antuḥšaš šar-l[am-i]š-ša tarhuiłatar parā neyantan <sup>GIŠ</sup>TUKUL KUR-yaš miyā[tar] šišduwar DUMU.LÚ.U<sub>19</sub>.LU-aš GUD.HI.A-aš UDU.HI.A-aš halkiyaš GEŠTIN-aš miyatatar piškitten “In the midst (of the land) keep giving love, harmony, divine lov[e], divine kindliness, the glory of the gods (and) the glory of men, power, battle-ready weapon(s), growth (and) prosperity in the country, growth of humans, cattle, sheep, crops, (and) vines” KUB 15.34 ii 20-24 (evocation rit., MH/MS?), ed. Haas/Wilhelm, AOATS 3:190f. (“Erhebung vor den Göttern und Erhebung vor den Menschen”), Trabazo, TextosRel. 590-593 (“altura de ánimo”), tr. ANET 353 (“high spirits in god (and) high spirits in man”) □ for [ta]kšuwar see Neu, StBoT 18.17; in broken context [...]šar-l-la-mi-iš[(-)...] KUB 32.5:13 (rit., MH/NS), translit. StBoT 30:120.

In light of the many surrounding neuter abstracts in -ar in KUB 15.34 ii 20-24, Neu, FsNeumann 210 w. n. 23, hesitated to interpret š. as a noun in -eššar with the final -r dropped, and suggested an *s*-stem noun instead. In this he was followed by Starke, StBoT 31:119, and Melchert, CLL 191. The final -a can either be -a/-ia or due to the Luwian nom.-acc. sg. neut. ending -ša.

Götze, KIF 1 (1930) 227; Sturtevant, Gl<sup>1</sup> (1931) (“honor??”); Zuntz, Sconguri (1937) 539; Laroche, FsFriedrich (1959) 292 (“exaltation”); idem, DLL (1959) 86 (šarlami- + -eššar “exaltation”); Neu, FsNeumann (1982) 210 (“Erhabenheit”); Starke, StBoT 31 (1990) 119; Melchert, CLL (1993) 191 (“exaltation”).

Cf. šarlai-.

## (SISKUR/SÍSKUR)šarlatta-(SISKUR) n. neut.; 1. exaltation(?), 2. praise offering; from MH/MS.†

**sg. nom.-acc.** šar-la-at-ta-an<sup>SISKUR</sup> KUB 17.16 iv 8 (NH). **d.-l.** šar-la-at-ti KUB 29.4 ii 26 (MH/NS), <sup>SÍSKUR</sup>šar-la-at-ti KUB 29.4 ii 10 (MH/NS), KBo 8.90 ii (14), 22 (MH/NS), <sup>SISKUR</sup>šar-la-at-ti KUB 29.4 ii 35 (MH/NS), KBo 8.90 ii (14) (MH/NS).

**gen.** šar-la-at-ta-aš KUB 39.90:4 (NS), FHG 3 ii 20 (NS), KUB 2.1 iii 12 (Tudj. IV), KBo 29.3 i 6 (NS), šar-la-at!-ta-aš KUB 32.3 rev. 1 (NS), šar-la-a-at-ta-aš KUB 35.18 i 11 (MH/MS).

**pl. nom.-acc.** šar-la-at-ta ABoT 25 rev. 11 (MH/MS), IBoT 3.148 iv 48 (NS), <sup>SÍSKUR</sup>šar-la-at-ta KUB 29.4 ii 35 (MH/NS), <sup>SISKUR</sup>šar-la-at-ta KUB 58.73 iii 15 (NS), IBoT 3.148 iv 26, 29 (NS).

**Luw. sg. nom.-acc.** šar-la-at-ta-an-za KUB 29.4 iii 57 (MH/NS), <sup>SISKUR</sup>šar-la-at-ta-an-za ibid. iv 7.

**broken:** šar-la-a-at-[...] KBo 29.6 obv. 5 (ENS), šar-la-at-ta(-)[...] KUB 17.8 iii 2 (pre-NH/NS), šar-la-at-t[a-] KUB 35.92 rev. 26 (NH), KUB 32.5:11 (MH/NS).

**1. exaltation(?)**: ŠA La[bara]n! šar-la-[at-ta-aš]<sup>1</sup> <sup>d</sup>LAMMA-[il] “(offering) to the tutelary deity of exaltation(?) of the Labarna” KUB 2.1 iii 11-12 (fest. for all <sup>d</sup>LAMMAs, Tudj. IV), ed. McMahon, AS 25:106f., translit. Archi, SMEA 16:110.

**2. praise offering — a. general:** *namma mān peran parā* <sup>SISKUR</sup>šar-la-at-ta iyawanzi ḥantattari nu kuitman nāwi ́kuitlki DÙ-anzi nu hūdak <sup>SISKUR</sup>[š]ar-la-[at-ta kiš]an DÙ-anzi 1 GUD 1 UDU-ya ANA <sup>dU</sup> ́DINGIR.MEŠ! LÚ.MEŠ-ya 1 UDU <sup>dU</sup> ḥamri 1 UDU ANA [<sup>d</sup>...] <sup>dI'</sup>šu “Furthermore, if it is ascertained to perform the praise

## (SISKUR)šarlatta- 2 a

## (SISKUR)šarlatta- 2 c 1'

offerings in advance, then before they do anything (else), they promptly perform the praise offerings in the following way: one ox and one sheep for the Stormgod and the male deities, one sheep for the Stormgod of the *hamri*-(sanctuary), one sheep for [...] (and) for the deity Išu” IBoT 3.148 iv 26-31 (rit. of tracing the paths, NS), ed. Haas/Wilhelm, AOATS 3:230f., ChS I/9:124f.; (“For the king, however, you must take an ox, a sheep, thick bread …”) *l̄mānn=a=za ANA DINGIR-LIM kuiš* (var. *kuiš!*) SISKUR(var. Ø)šar-la-at-ta peran parā iyazi n=at ANA DINGIR-LIM anda UL ueriyantari “And if someone performs praise offerings for the deity beforehand, they (i.e., the things to be offered) will not be called in for the deity” KUB 58.73 iii 14-16 (rit. of tracing the paths, NS), w. dupl. IBoT 3.148 iv 48-50 (NS), ed. Haas/Wilhelm, AOATS 3:230f., ChS I/9:126f., cf. Otten, ZA 65:301 □ Beckman, StBoT 29:169, 295 interprets the form šarlatta as an uninflected pl. acc. com., and cites *ku-uš šar-la-at-ta* in IBoT 3.148 iv 48 in support. However, as *ku-iš* in the dupl. KUB 58.73 iii 15 shows, *ku-uš* is just a scribal or copyist’s error; *nu kuiš DINGIR-LUM ÚŠ-ni šer SI×SÁ-ri nu=šši LUGAL-uš KARAŠ.* H̄I.A=ya šar-la-at-ta-an<sup>SISKUR</sup> pianzi kuit LUGAL-i ANA BĒLŪ<sup>H̄I.A</sup> KARAŠ UGULA LÚ.MEŠ L̄[M] ZI-za nu apāt pianzi “The king and the troops give a praise offering to whatever deity is ascertained in connection with the plague. Whatever the king, the commanders of the army and the chiefs of a thousand wish (to give), that they give” KUB 17.16 iv 6-10 (incant., NH), cf. Beal, in Ancient Magic and Ritual Power 73; [*mahhan(?)=m]a=šši [apē]l ŠA DINGIR-LIM šar-la-at-ta keldiya[=y]a peran [nu=za=kan]* [h]ūman [iyaz]i “[B]ut [when(?)] the praise [a]nd well-being( offerings) of [tha]t deity are before her, then [a]ll (this) she [does]” (If for her certain offerings of the *šinapši*-house are established, then these things she performs as well) KBo 17.65 rev. 14-15 + ABoT 25 rev. 11 (rit. “when a woman conceives,” MH/MS), ed. StBoT 29:140f.; 1 *huštit waḥnuwanzi EGIR!-ŠU=ma* *šeħelliyy[as]* *uidār papparšanzi namma šar-la-at-ta(-)*[...] “First(?) they shake (it) with *h*.(-mineral). Next they sprinkle waters [of] purification. Then [they perform(?)] the praise (offerings)” KUB 17.8 iii 1-2 (incantation rit., pre-NH/NS), cf. Haas/Wilhelm, AOATS 3:42, Haas, AoF 23:92, both restoring šar-la-at-ta-[an i-ja-an-zı]; SISKUR<sup>zurkiya<š></sup> SISKUR<sup>šar-la-at-ta-an-</sup>za=ya NU.GÁL nu=za EN.SISKUR<sup>1</sup> arba paizzi

“There is no blood offering and praise offering, and the sacrificer leaves” KUB 29.4 iv 6-7 (dividing the Goddess of the Night, MH/NS), ed. StBoT 46:294 (“praise-ritual”), Schw.Goth. 28f., tr. Collins, CoS 1:176.

**b.** š.-offering mentioned with its specific sacrificial items: 5 NINDA.SIG.MEŠ 3 <sup>NINDA</sup>*mūlatiš* ŠA ½ UPNI 1 NAMMANTUM GEŠTIN 1 UDU ANA SISKURšar-la-at-ti danzi “Five thin breads, three *mūlati*-breads of half an *UPNU*-measure, one *NAMMANTUM*-measure of wine, one sheep they take for the praise offering” KUB 29.4 ii 9-10 (dividing the Goddess of the Night, MH/NS), ed. StBoT 46:280, Schw. Goth. 14f., tr. Collins, CoS 1:174; (They take one *mūlati*-bread for the *dupšahi*-offering) *āžzi=ma=kan kuiš* 1 <sup>NINDA</sup>*mūlatiš* *n=an EGIR* SISKUR<sup>dupšahitī</sup> (var. *dupšahi*) šar-la-at-ti danzi “but they take back again for the *dupšahi*- (and) praise offering the one *mūlati*-bread which remains” KUB 29.4 ii 25-26, w. dupl. KBo 8.90 ii 13-14 (MH/NS), ed. StBoT 46:281f., Schw.Goth. 16f., tr. Collins, CoS 1:175; *n=aš EGIR* SISKURšar-la-at-ti *tiyaz[i]* *nu* SISKURšar-la-at-ta IŠTU UDU *šipandanzi* “He (i.e., the sacrificer) tends to the praise offering, and they make the praise offerings with a sheep” KUB 29.4 ii 35-36, w. dupl. KBo 8.90 ii 22-23, ed. StBoT 46:283, Schw.Goth. 16-19, tr. Collins, CoS 1:175; *nu* SISKUR<sup>zurkiyaš</sup> IŠTU MÁŠ.TUR *šipandanzi* EGIR=ŠU=ma šar-la-at-ta-an-za IŠTU SILA<sub>4</sub> *šipandanzi* “They make the blood offering with a kid, but afterwards they make the praise offering with a lamb” KUB 29.4 iii 56-57, ed. StBoT 46:293, Schw.Goth. 26f., tr. Collins, CoS 1:176 □ due to the context šarlattanza is not a Hittite sg. nom., but a Luwian nom.-acc. neut. in -ša/-za; cf. Melchert, Luwians 186, 183.

**c.** offerings specified as intended for š.-offerings — 1’ “sheep” mentioned among the sacrificial animals: [... UDU.H̄I.A U 1 MÁŠ.GAL ŠÀ-B]A 2 UDU.H̄I.A *aniuraš BABBAR GE<sub>6</sub>=ya* / [2 UDU. H̄I.A *ikkunattaš*] 1 UDU šar-la-at-ta-aš (par. šar-la-a-at-ta-aš) 1 UDU. SÍG+MUNUS *títanta[š]* “[... sheep and one billy goat. Among (them) two sheep of the ritual (that are) white and black, [two sheep of i., one] sheep of the praise offering, one ewe of the suckli[ng( offering)]” KBo 29.3 i 5-6 (*šalli aniur* rit., NS), w. par. KUB 35.18 i 9-11 (MH/MS), translit. StBoT 30:99, 91 □ for the meaning of *titanta*- here see Tischler, HEG 3:384: “säugend,” restoring *ti-i-ta-an-ta[-an]*; cf. also KUB 32.5:11 (rit., MH/NS), translit. StBoT 30:120.

## (SISKUR) Šarlatta- 2 c 2'

šarli-

2' “bread-loaf” offered to the god: [...]x NIN-DA.GUR<sub>4</sub>.RA šar-la-at-ta-aš (var. ŠA x[...]) dāi / [...]x-kan ANA DINGIR-LIM menahhanda (var. menahhanta) ēpz[i] / [...] arha paršiyazzi “He (i.e., the priest) takes [...] bread-loaf of the praise offering, [and] hold[s] it toward the deity. [And] breaks off [the bread-loaf (?)]” KUB 39.90:4-6 (rit. for IŠTAR-Pirinkir, NS), w. dupl. KBo 7.29 ii? 2-3 (NS).

The assumption of a -t-stem (šarlatt-) or -nt-stem (šarlattant-) in the earlier days of Hittitology is no longer called for. All Hittite and Luwian attestations point to an originally Luwian neut. action noun in -tta- (cf. Starke, StBoT 31:119, 537, Melchert, CLL 191).

Götze, KIF 1 (1930) 227 (\*šarlat- adj. “Lob-, Dank-,” subst. “Lob, Dank”); Friedrich, HW (1952) 186 (šarlatt- “Lob, Lobeserhebung(?); Dank(?)”; SISKUR.SISKUR šarlattant- “Lobes-, Dankopfer(?);”); Laroche, FsFriedrich (1959) 293f., 296; idem, DLL (1959) 86; Kronasser, Schw.Goth. (1963) 47f.; Haas/Wilhelm AOATS 3 (1974) 42, 125; Otten, ZA 65 (1975) 301 (“Anrufungs-Opfer”); Beckman, StBoT 29 (1983) 169, 295 (“encomium(-offering)”); Starke, StBoT 31 (1990) 119, 537, 539 (“Erhebung, Lobpreis”); Melchert, CLL (1993) 191 (“exaltation, worship”); Haas, AoF 23 (1996) 91 n. 54 (“Lösungsritual”); Rieken, StBoT 44 (1999) 125f. w. n. 576 (“Erhebung, Lobpreis”).

Cf. šarlai-.

[šarlattant-] n. com.; praise offering KUB 29.4 iii 57, iv 7 (HW 186) does not exist. šarlattanza is the Luw. nom.-acc. sg. neut. of šarlatta- q.v.

**šarlat(t)ašši-** Luw. genitival adj.; related to, of praise/exaltation; from MH/MS.†

**sg. nom. com.** šar-la-da-aš-ši-iš KBo 12.60:6 (NS), šar-la-ad-da-aš-ši-iš KUB 17.12 iii 23 (NH), šar-lal-at-ta-aš-ši-iš KUB 2.1 iv 2 (Tudh. IV), [šar-la-at-ta]-aš-ši-iš KUB 44.16 iv? 6 (Tudh. IV).

**acc. com.** [šar-la-a]t-ta-aš-ši-in KUB 32.8 iv 3 (MH/NS), [šar-la-at-ta-aš-ši-in] KBo 9.143 obv. 5 (MH/MS), [šar-l]a-a-at-t[a-aš-ši-in] KUB 35.14 i 18.

**a. describing a deity:** <sup>d</sup>Ālaš walliy[a(nnaš)] <sup>d</sup>Ālaš šar-[lal-at-ta-aš-ši-iš] / <sup>d</sup>Ālaš ŠA <sup>GIŠ</sup>BAN <sup>d</sup>Ālaš[(š)] ŠA <sup>KUŠ</sup>MĀ.URU.URU<sub>5</sub> “The deity Āla of glo[r]y, Āla of praise, Āla of the bow, Āla of the quiver, (etc.)” KUB 2.1 iv 1-4 (fest. for all <sup>d</sup>LAMMAs,

Tudh. IV), w. dupl. KUB 44.16 iv? 5-7, ed. McMahon, AS 25:110f., translit. Archi, SMEA 16:111; 1 <sup>NINDA</sup>tuhurai 1 <sup>UZU</sup>danh[asti ŠA Labarna] / šar-la-da-aš-ši-iš <sup>d</sup>LAM[MA-i] “One tuhurai-bread, one double [bone(?) to] the Tutel[ary] Deity of praise [of the Labarna]” KBo 12.60:5-6 (fest., NS), ed. McMahon, AS 25:124f. □ note the failure of concord: one expects \*šar-la-da-aš-ši (or: -aš-ša-an) <sup>d</sup>LAM[MA-i].

**b. describing offerings:** (“[After]wards, he breaks three thick breads for the deity”): [1 NINDA. G]UR<sub>4</sub>.RA šar-la-ad-da-aš-ši-iš / [1 NINDA. GU]R<sub>4</sub>.RA pihaddaššiš / [1 NINDA.GUR<sub>4</sub>.R]A kuwanzuwa'naššiš “[One t]hick [bread] of exaltation, [one th]ick [bread] of splendor(?), (and) [one thic]k [bread] of heaviness(?)” KUB 17.12 iii 23-25 (rit., NS), ed. AlHeth 169.

Götze, KIF 1 (1930) 227 (“zum Dank gehörig”); Friedrich, HW (1952) 186 (“zum Lobe (Danke) gehörig”); Laroche, FsFriedrich (1959) 293, 296; idem, DLL (1959) 86; Melchert, CLL (1993) 191.

Cf. šarlai-, šarlatta-.

**NA<sub>4</sub>šarlawiti-** n. com.; (a type of stone or object made of stone); from MS.†

**sg. acc.** <sup>NA<sub>4</sub></sup>šar-la-a-ú-i-ti-in KBo 21.21 ii (12), 15; **unclear** <sup>[N]A<sub>4</sub></sup>šar-la-ú-i-t[i(-)...] ibid. 7.

Only in broken context: [...] <sup>NA<sub>4</sub></sup>šar-la-a-ú-i-ti-i[n ...] / [...] NINDA.Ì].E.DÉ.A tepu mem[al ...] / [...]i § [...] <sup>NA<sub>4</sub></sup>šar-la-a-ú-i-ti-i[n ...] / [...] p]aršiya n=an=ša[n ...] / [...] -ir NINDA.Ì].E.DÉ.A mem[al ...] KBo 21.21 ii 12-17 (rit., MS), cf. StBoT 19:37; *mahjan* <sup>NA<sub>4</sub></sup>ša[r-lawiti-...] KBo 7.52 obv.? 4 (rit., NS).

**šarli-** adj.; upper(most), superior; from MH/NS.†

**sg. acc. com.** <sup>NINDA</sup>šar-li-in-n(a) VBoT 24 iii 24 (MH/NS), šar-li-in HT 35 rev. 5 (NS).

**pl. nom.-acc. neut.** šar-li-ia VBoT 24 iii 8 (MH/NS).

**[nu]** EN.SISKUR NA<sub>4</sub>.ARA<sub>5</sub> šar(over erasure)-li-in EGIR-pa parza [mallizzi/mallai] “The worshiper [mills?] the upper millstone backwards” HT 35 rev. 5 (rit., NS), ed. Tunn. 93 (reading *li-li-in* and relating this to *liliwahh-* etc. and so translating “moving”) □ for the restoration cf. [EGI]R-pa parza malla'nun in line 7; cf. *malla/i-* d

## LÚšarmeya- B

## šarli-

and *malk-* 2, and eliminate the possibility of reading here *āppa parza malk-* suggested s.v. *paršza a* 2'; ("One soldier-bread, one *wagešsar*-bread, seven small thin breads(?)") DUG*išnuraš=a=kan šūniyanzi n=ašta šar-li-ia šer arha dahhi n=an NINDA-an iyami* "they put (the dough for them) in the kneading troughs. I take away from on top the upper (pieces) and make it into a (*šarli-*)bread" VBoT 24 iii 7-9 (Anniwiyani's rit., MH/NS), ed. Chrest. 112f. ("spoon"); ("I put a table in the inner chamber. I hang a *kurešsar*-cloth down from (it)") *šer=ma=ššan NINDA.ÉRIN.MEŠ NINDA wagešsar NINDA šar-li-in-na teħħi* "I put soldier-bread, *wagešsar*-bread, and "top(?)"-bread (bread made from the pieces taken from on top of the kneading trough) on top (of it)" VBoT 24 iii 21-24 (Anniwiyani's rit., MH/NS) □ for a cloth hanging down from a table compare the two altars depicted on the Fraktin relief.

Sturtevant/Bechtel, Chrest. (1935) 123 ("spoon, 'spoon(?) loaf > *šarla(e)*-/*šarliya*'); Friedrich, HW (1952) 186 ("Teigfetzzen(?) (und daraus gemachtes Brot)"; Laroche, FsFriedrich (1959) 295f. ("supérieur" (qualité), related to *šarlai-* and Hierogl. SUPER+ra/i-li (\**sar(a)li-*) = Phoenician *'dr* "éminent, majestueux"); Kronasser, EHS 1 (1966) 479 (rejects Laroche's postulating of an adj. *šarla/i-*); Hoffner, AlHeth (1974) 181f. (rejects Friedrich's tr., skeptical of Sturtevant's); Haas/Wilhelm, AOATS 3 (1974) 16 ("hervorragend" = Luw. adj.); Hawkins, AnSt 25 (1975) 127, 149; Starke, StBoT 31 (1990) 366 n. 1311, 398 n. 1434; Hawkins, CHLI I/1 (2000) 65.

Cf. *šarlai-*.

## šarmiya- A n. com.; (a wild animal); MH.†

**sg. nom.** *šar-mi-ia-aš* HKM 48 obv. 12 (MH/MS); **acc.?** *šar-me-an* KUB 8.10 rev. 6; **pl. acc.?** [...]ša[r?]-mi-u[š] HKM 83 rev. 2.

("They willingly gathered birds for us. §") nu=nnaš=kan UR.MAH *paršanaš šar-mi-ia-aš kūralaš=a anda UL appanteš* "but lion, leopard, š. and *kūrala-* were not caught for us" HKM 48:11-13 (letter, MH/MS), ed. HBM 208f. (differently), Hoffner, FsPuhvel 6; here? [...] / *anda šar-me-an* [...] KUB 8.10 rev. 6 (apodosis of lunar eclipse omen, NS), ed. HBM 326, translit. DPS 12:78

Alp, HBM (1991) 326-332 ("dog"); Hoffner, FsPuhvel (1997) 11f. ("a wild animal in the same general category as the lion and the leopard"); Pecchioli Daddi, AoF 27 (2000) 349f. ("cane selvatico, non addomesticato," but possibly also denoting a wild boar *vel sim.*).

Cf. LÚšarmi/e-.

## LÚšarmeya- B n. com.; (a professional designation); from MH?/NS.†

**sg. nom.** LÚšar-me-ia-aš VBoT 108 iv 8 (NH), LÚšar-mi-ia-aš KUB 13.34 iv 21 (NH).

**pl. nom.** LÚ.MEŠšar-me-e-eš KUB 51.57 obv. 27 (MH?/NS), LÚ.MEŠšar-mi-e!-eš IBoT 1.29 obv. 23 (MH?/MS?), LÚ.MEŠšar-mi-i-el-[eš] KBo 30.129 ii? 8 (NS); **acc.** LÚšar-me-u-uš Bo 5027:7 (HBM 328); **gen.** LÚ.MEŠšar-mi-ia-aš VS 28.7 i 11 (NH).

**pl. unclear** LÚ.MEŠšar(coll.)-me-ia-aš KUB 38.29 obv. 2 (NH).

**uncertain** [...]ša[r?]-mi-ia-aš KUB 10.93 i 9 (NS), LÚšar-m[e-...]- Bo 5027:6 (HBM 328).

nu=kan LÚ.MEŠ URU*Hatti hūma[n teš]* LÚ.MEŠUGULA LÍMTIM GAL LÚ.MEŠASIRŪTIM [...] GAL LÚ.MEŠšar-mi-ia-aš GAL LÚ.MEŠKÁ.GAL UR.GI<sub>7</sub> [...] IŠTU IGI.DU<sub>8</sub>.A.HI.A-TIM *hinkanzi* "All the men of Hatti, the overseers of a thousand, the chief of the captives(?), the chief of the š.-men, the chief of the men of the dog gate(?) bow with presents. (They seat them and give them *šarāma*-bread and (something) to drink)" VS 28.7 i 9-12 (fest., NH/ENS), ed. StBoT 18:115f., Pecchioli Daddi, AoF 27:345, 347, Groddek, Hethitica 15:87f., 82, translit. Güterbock, RAI 18:96 n. 15; ("When the prince comes to the kitchen to eat, twelve priests sit before him: the priest of ... (etc.), one scepter-bearer, one spearman, one [..., two?] courtyard-sweepers") 2 LÚ.MEŠšar-mi-e!-eš (dupls. LÚ.MEŠšar-me-e-eš) "two š.-men (one cupbearer, one waiter, one baker, one crier(?), one smith of the deity, three men of the temple, (and) one farmer. These sit before the prince to eat)" IBoT 1.29 obv. 23 (procreation fest., MH?/MS?), w. dupls. KUB 51.57 obv. 27 (NS), Bo 3228:12, ed. HBM 329f.; *nu ANA LÚSANGA dLAMMA LÚ.MEŠtahiya[liyaš] / [ANA(?) LÚ.MEŠša]r?-mi-ia-aš LÚ.MEŠKISAL.LUH EN. É.GAL / [o-o] ANA MUNUS URU*Hatti* MUNUS* ENSI *kalliššū[wanzi] / [u]ieanzī* "When they [...] calling to the priest of LAMMA, to the barbers(?), to the š.-men, to the courtyard-sweepers (of?) the 'master-of-the-house' [and?] to the Hittite-woman, the seeress. (They come and sit down to eat)" KUB 10.93 i 8-11 (fest., NS), ed. AS 25:224f.; cf. KBo 30.129 ii? 8 (NS), ed. HBM 330f., translit. DBH 2:186; [...]DU]<sup>G</sup>KA. DÙ LÚ.MEŠšar-me-ia-aš [...] KUB 38.29 obv. 2 (cult inv., NH), ed. HBM 327, cf. Jakob-Rost, MIO 9:189; § 1 šittar

## LÚšarmeya- B

## šarnikzil-

KÙ.BABBAR[ ...] / LÚšar-me-ia-aš [...] § “One silver šittar [...] š.-man [...]” VBoT 108 iv 7-8 (inv. of cult objects, NH), ed. HBM 328; [mPN] LÚšar-mi-ia-aš KUB 13.34 iv 21 (dep., NH), ed. StBoT 4:40f. (no tr.).

Given šarmiya- A as a wild animal, Alp, HBM 326-332, tentatively equated LÚš. with LÚ UR.GI<sub>7</sub> and was followed by Pecchioli Daddi, AoF 27:349f., who compares Italian “mastino,” indicating both the dog and a person acting as a watchdog. However, Hoffner, FsPuhvel 11f., shows that Alp’s proposal is not compelling and perhaps even unlikely in view of VS 28.7 i 11, where the š.-men occur right next to the “chief of the men of the dog gate.” The relation of the LÚš. to šarmiya- A therefore remains obscure.

Pecchioli Daddi, Mestieri (1982) 146f.; Alp, HBM (1991) 326-332 (LÚš. = LÚ UR.GI<sub>7</sub>); Hoffner, FsPuhvel (1997) 11f.; Pecchioli Daddi, AoF 27 (2000) 349f.; Groddek, Hethitica 15 (2002) 83 (probably not “dog(man)”).

Cf. šarmiya- A.

**UZUšarnanta** n., collec.; afterbirth(?), wr. syll. and UZUŠALĪTU; NH.†

collec. UZUšar-na-an-ta KUB 5.5 i 21, iv 13 (NH).

a. wr. syll.: SILA<sub>4</sub>.HI.A kuit UZUšar-na-an-ta GA<sub>a</sub>taraškann=a karšer n=at šakuwaššar SUM-anzi GAM-ann=a zankilatar NINDA KAŠ SUM-anzi “Because they omitted (karš-) the (giving of) lambs, afterbirth(?) and taraškan-milk, they will give them in full. Alongside they will give bread and beer as a penalty” KUB 5.5 i 21-23 (oracle question, NH); cf. [SIL]A<sub>4</sub> UZUšar-na-an-ta GA<sub>a</sub>tarašgann=a kuit [MU?].IM!. MA(coll. W) karšer n=aš šakuwaššarit SUM-anzi [GAM-a]nn=a 1 SILA<sub>4</sub> zankilanni SUM-anzi “Because [the preceding]ing(?) [year] they omitted the (giving of) [lam]b(s)(?), afterbirth(?) and taraškan-milk, shall they give them in full, and [alo]ng with them give one lamb as a penalty?” ibid. iv 13-15.

b. wr. Akkadographically: LÚA.ÍL=wa NU.GÁL nu=w[a G]IDIM.MEŠ INA É DU<sub>10</sub>.Ú[S.S]A UL pē harkanzi UZUHAKKURRĀTU=wa UZUŠA-LI-TŪ GA NINDA GIBIL.MEŠ=ya kāš MU.3.KAM kuit=at karšanteš EZEN<sub>4</sub> GA RA-naš EZEN šeliašš=a kāš MU.3.KAM kuit=at karšanteš GIDIM.MEŠ=za kēdaš waškuwaš šer TUKU-wanteš “There

is no water carrier. They do not make presentations to the ghosts in the bath house. (As for) the HAKKURRĀTU and afterbirth, milk, and new breads — this is year three that they have been omitted — the festival of churning milk and the festival of sheaves. This is year three that they have been omitted. Are you ghosts angry on account of these misdeeds?” KUB 18.16 ii 1-6 (oracle question, NH); nu mān hašannaš mēhūni DINGIR-LIM-ni kuedanikki šaklaiš nu=šši naššu AMAR SILA<sub>4</sub> MÁŠ.TUR našma UZUŠA-LI-TE<sup>MEŠ</sup> HAK[KUR]RĀTE<sup>MEŠ</sup> pē harteni n=at lē ištantanuškatteni mēhūnaš=at mehuni pē harten “And when at the time of (domestic animals’) giving birth, some deity has a prerogative (i.e., is owed some offering), and you present to him/her either a calf, lamb or goat kid, or afterbirth (and) HAKKURRĀTU, do not delay them, present them on time” KUB 13.4 iv 35-38, ed. Suel, Direktif Metni 80f. (no tr.), tr. McMahon, CoS 1:221 (no tr.); nu EN K[UUR?]-TI x[-x SIL]A<sub>4</sub> 1(?) MAŠ. TUR UZUŠA-LI-T[U] UZUHAKKURRĀTU udai(?) nu ANA dU URU Atalhaziya EZEN<sub>4</sub> nu[-... iyazi(?)] SILA<sub>4</sub> MÁŠ.TUR=kan ANA dU URU Atalhaz[iya ... šipanti] n=aš palzaḥanzi n=aš PĀNI DINGIR-LIM ŠALM[ŪTIM ...] tianzi GAM-an=ma UZUŠA-LI-TŪ UZUHA[KKURRĀTU ½ BÁN ZÍD.DA 1 DUGħupparāš KAŠ ZAG.GAR.RA-ni (coll. photo) [pianzi(?)] “And the lord of the district [brings(?)] one(?) lam]b(?), one(?) goat kid, afterbirt[h, HAKKURRĀTU ...], [performs] the festival of nu[-...] for the Stormgod of Atalhaziya, and [dedicates] a lamb (and ) goat kid to the Stormgod of Atalhaz[iya ...], they stretch them (i.e., the young animals) out (on a flat surface) and place them in front of the deity [...] whol[e]. Along with (them) [they give(?)] afterbirth and HAKKURRĀTU, one half BÁN of flour, (and) one ħuppar-vessel of beer on the offering table” KBo 22.222 iii 1-6.

Von Brandenstein, OrNS 8 (1939) 72 n. 2 (ŠALĪTU = SILĪTU/ŠILĪTU); Hoffner, FsLebrun (2004) 337-358 (šarnanta = ŠALĪTU).

**šarnik-** see šarni(n)k-.

**šarnikzil-** n. com. and neut.; compensation, compensatory damages, replacement; from OH/OS.

## šarnikzil-

## šarnikzil- a

**sg. nom. com.** šar-ni-ik-zi-il KBo 6.2 i 47, ii 11, 53 (OS), KBo 6.3 i 55, ii 33 (OH/NS), KBo 6.26 i 27 (OH/NS), šar-ni-ik-*<zi>*il KUB 22.70 obv. 77 (NH), šar-ni-ik-ze-el KUB 14.8 rev. 30 (Murš. II), KUB 46.42 iv 4 (NS), šar-ni-ik-zi-i-il KBo 6.3 iii 50 (OH/NS).

**nom.-acc. neut.** šar-ni-ik-zi-il KUB 36.127 rev. 12 (MH/MS), KUB 13.9 ii 3 (MH/NS), šar-ni-ik-ze-el KUB 13.9 ii 9, 17 (MH/NS), KUB 14.8 rev. 35 (Murš. II), KUB 22.70 obv. (45), rev. 7, 8, 20, 29 (NH), KBo 2.6 i 34, iii 45 (NH), KUB 16.77 iii 19 (NH).

**gen.** šar-ni-ik-zi-la-aš KUB 13.35 ii 7 (NH), KUB 22.70 rev. 13 (NH), KUB 46.42 iv 7 (NS).

**dat.-loc.** šar-ni-ik-zi-li KBo 44.223 rev.? 6 (NH).

**abl.** šar-ni-ik-zi-la-az KUB 14.14 rev. 13 (Murš. II).

**pl. acc. com.** [ša]r-ni-ik-zi-lu-uš KUB 46.42 iv 6 (NS), KUB 46.38 i 7, 10 (NH); **nom.-acc. neut.** [šar-]ni-ik-ze!-el<sup>MES</sup> KUB 50.6 iii 50 (NH), [šar-ni-]ik-ze-el<sup>RH.A</sup> 10/v:4 (NH) (van den Hout, Purity 198).

Following Melchert in Carruba/Meid, Anatolisch 263-274, š. was originally com. gender and synchronically reinterpreted as neut. The earliest datable example for the latter is KUB 36.127 rev. 12 (MH/MS). In view of *mān šarnikzel kuiš* KUB 14.8 rev. 30 and *šarnikzel kuitki* ibid. 35 both genders could be used in the same text.

**a.** in legal texts: *mān ešhanašša kuiški šarni-ik-zi-il piyan harzi nu=z=šta* SAG.DU=SU wašta naššu A.ŠÀ-LAM našma LÚ.U<sub>19</sub>.LU n=ašta parā UL kuiški tarnai mān=aš=za QADU DAM. MEŠ=ŠU DUMU.MEŠ=ŠU dān harzi n=an=ši=šta parā tarnai mān taizzilašša kuiški šar-ni-ik-ze-el piyan harzi nu mān A.ŠÀ n=ašta parā UL tarnanzi mān ÌR=ma dayat n=an taiazzilanni harzi n=aš mān tašuwahhanza n=an=ši=šta parā UL tarnanzi mān=aš UL tašuwahhanza n=an=ši=šta parā tarnanzi takku ELLUM=ma kuiški daiyazi nu daiyazilaš šar-ni-ik-ze-el [...] “And if somebody has given compensation for murder, either a field or person(s) — and (thereby) has redeemed his own person — nobody shall hand him over. If he (i.e., the injured party) has taken them (i.e., the field or person(s)) together with his (i.e., the offender’s) wives (and) children, he (i.e., the injured party) shall hand them (i.e., the wives and children) to him (i.e., the offender). And if somebody has given compensation for theft and if it is a field, they shall not hand (him, i.e., the offender) over. But if an unfree person has stolen and he (i.e., the injured party) holds him for theft, if he has been blinded, they shall not hand him over to him. If he has not been blinded, they shall hand him over to him. § If some free person steals,

and [has given ...] compensation for the theft [...]” KUB 13.9 ii 3-17 (protocol, MH/NS), ed. von Schuler, FsFriedrich 447, 449f., Freydank, ArOr 38:258f., Westbrook/Woodard, JAOS 110:643, Catsanicos, Vocab.Faute 14f. (all differently), tr. Haase, THR 56f. (differently), de Martino/Imparati, ICH 3:395-400 □ the particle sequence =z=šta with the verb *waš-* “to buy, redeem” is exceptional; for the use of either -kan or -za with this verb cf. Neu, WO 11:78; *takku* ÌR LÚ URULūiumnaš IŠTU KUR URULūiyaz kuiški tāiezzi n=an ANA KUR URULūhatti uwatezzi išhaš=šiš=an ganešzi nu=z=za ÌR=SU=pat dāi šar-ni-ik-zi-!il NU.GÁL “If anyone steals the slave of a Luwian from the land of Luwiya and brings him to Ḫatti, and (if afterwards) his owner recognizes him, he shall take only his slave; there shall be no compensation” KBo 6.2 i 45-47 (Laws § 21, OS), ed. LH 31; *takku* MUNUS-an kuiški pittinuzzi n[u=kan šard]ješ āppanda pā[n]z[i] takku 3 LÚ.MEŠ na[šma] 2 LÚ.MEŠ ak[(kanzi)] šar-ni-ik-zi-il NU.GÁL “If someone elopes with a woman and a group of ‘helpers’ goes after them — if three or two men are killed (in the ensuing struggle), there shall be no compensation” KBo 6.2 ii 10-12 (Laws § 37, OS), w. dupl. KBo 6.3 ii 29-30 (OH/NS), ed. LH 44; [takk]u LÚ[h]ipparaš tāiezzi šar-ni-ik-zi-il NU.GÁL “[I]f a [h]ippara-man steals, there shall be no compensation” KBo 6.2 ii 53 (Laws § 49, OS), ed. LH 59f.; *takku* MÁŠ.GAL enandan takku DÀRA. MAŠ annanuḥhan takku UDU.KUR.RA enandan kuiški dāiezzi mahhan ŠA MÁŠ.GAL šar-ni-ik-zi-il (var. šar-ni-ik-ze-el) apēll=a QĀTAMMA=pat “If anyone steals a trained billy goat or a tamed(?) / trained(?) mountain goat or a trained wild sheep, (their) compensation shall be the same as the one of a billy goat” KBo 6.3 iii 49-50 (Laws § 65, OH/NS), w. dupl. KBo 6.2 iii 44-46 (OS), KBo 6.8:3-5 (NS), ed. LH 75f. □ for *enant-* and *annanuḥhan-* see LH 193; *takku* UR.GI<sub>7</sub>-aš Ì ŠAH karāpi B[Ē]L Ì uimiya<zi> n=an=kan kuenzi n=ašta ì-an šarḥuwantaz=šet K[A]R-izzi šar-ni-ik-zi-il (var. [šar-ni-i]k-zi-el) NU.GÁL “If a dog devours pig’s lard, and the owner of the lard finds (it) and kills it and re[trieves] the lard from its stomach, there is no compensation (for the dog)” KBo 6.3 iv 27-28 (Laws § 90, OH/NS), w. dupl. KBo 6.7:11-14 (NS), ed. LH 90; *takku* šuppala=ššet kuēlqa šieuniahta t=at parkunuzi n=at arħa pennāi išuwanalli=ma=kan išuwan dāi ari=šši=ma=at UL tezzi LÚarašš=za UL šakki šuppala=ššet pennāi n=at aki šar-ni-ik-zi-il

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(var. [šar-ni-ik]-ze-el) “If someone’s animals are smitten (with disease) by a god and he (ritually) purifies them and drives them back home, and he puts the refuse(?) (from the ritual) on a refuse dump, but he does not tell his colleague about it, (so that) the colleague doesn’t know and drives his animals (near that dump), and they die, there shall be compensation” KBo 6.26 i 22-27 (Laws § 163, OH/NS), w. dupl. KBo 31.66 iv 6 (NS), ed. LH 130f., cf. Güterbock, JCS 15:70f.; (The defendant says: I am supposed to distribute mules from the palace among various people. I keep those of the palace for myself and replace them with mules of my own or of someone else) *tamēdani=ma=wa kuedani ANŠE.GİR.NUN.NA šar-ni-ik-ze-la-aš EGIR-pa pehhi nu=wa=šmaš SIG<sub>5</sub>-anduš UL=pat pehhi* “But to whatever other person I give a mule as (lit. of) compensation, I never give good ones to them” KUB 13.35 ii 5-8 (dep., NH), ed. StBoT 4:6f. (“Ersatz-Maulesel”).

**b.** in prayers: *našma=kan mān [amm]uk=ma kuitki šar-ni-ik-ze-el hanti išhiyattēni [n=a]t=mu tešhaz memiešten nu=šmaš=at pehhi* “Or if you want to impose some separate (i.e., special) compensation upon [m]e, tell me about it by means of a dream, and I will give it to you” KUB 14.8 rev. 34-36 (PP2), ed. Götze, KIF 1:216f. (“besonders eine Entschädigung”), Lebrun, Hymnes 209, 214 (“réparation”), tr. Hittite Prayers 60 (“some additional restitution”); *ammu[k=m]a šumāš ANA DINGIR.MEŠ EN.MEŠ-Y[A] šar-ni-ik-ze-el maškann=a KUR-e Ú[Š?-n]i šer šarninkiškimi* “But I will compensate you, O gods, my lords, with compensation and a propitiatory gift for the land concerning the p[lag]ue(?)” KUB 14.14 rev. 7-8 (PP1), ed. Götze, KIF 1:172f., Lebrun, Hymnes 196, 201, tr. Hittite Prayers 63; *n=at ammuqq=a IŠTU É-TI=YA šar-ni-ik-zi-la-az maškanna[z=iya] šarnenkiškimi* “I too will begin to make compensation for it (i.e., the bloodguilt for Tudḫaliya) with compensation and a propitiatory gift from my own household” KUB 14.14 rev. 13-14 (PP1), ed. Götze, KIF 1:172f., Lebrun, Hymnes 196, 201, CHD s. v. *maškan* (“together with my household”), tr. Hittite Prayers 63.

**c.** in divination texts: *nu=war=an ANA DINGIR-LIM kuwapi pianzi nu=wa=šši=šan šar-ni-ik-ze-el* 2 MUNUS.MEŠ *anda tiyandu* “When they give her (i.e., Pattiya) to the deity, let two women

enter (i.e., be included) with her as compensation” KUB 22.70 obv. 45 (oracle question, NH), ed. THeth. 6:68f.; *fPattiyaš kuit ANA KIN É.GAL-LIM parā šali[kta] nu apadda šer šar-ni-ik-<zi->il SI×SÁ-at* “Since Pattiya intrud[ed] into the business of the palace, therefore compensation has been determined by oracle” KUB 22.70 obv. 76-77, ed. THeth. 6:78f., cf. *šalik(i)-* 4 c; cf. ibid. rev. 8, 13, 29; *nu mān DINGIR-LIM apadda šer šar-ni-ik-ze-el UL kuitki šanhta* “and if you, O god, have sought no compensation on that account” KUB 22.70 rev. 7, ed. Ünal, 82f.; *dUTU-ŠI=ya=z parkunuzzi šar-ni-ik-ze-el-la* (var. [šar-ni]-ik-ze-el<sup>H1.A</sup>) ŠA É-TI ME-anzi *nu kuit dannmeli pedi tianzi kuit=ma ANA GIDIM SUM-anzi* “His Majesty will purify himself and they will take the compensation for (his) house. They will place some of it in an uncultivated place, and they will give some of it to the deceased” KBo 2.6 i 34-36 (oracle question, NH), w. summary 10/v:4-5, ed. van den Hout, Purity 198f.; cf. ibid. iii 42-46; *šar-ni-ik-ze-el ANA GIDIM SUM-anzi ANA DINGIR. MEŠ URUHalpa=ya šar-ni-ik-ze-el šaknuwandaza parkuwayaza SUM-anzi* “And they will give compensation to the deceased, and they will give compensation from the unclean (and) the clean to the deities of Aleppo” KUB 22.35 iii 12-15 (oracle question, NH), and par. KUB 52.92 iv 4-5, ed. van den Hout, AoF 25:70f. and Purity 192f., cf. also *parkui-* A 2 e.

**d.** in rituals: (Someone makes wooden images of a man and a woman and a city of earthenware with silver and gold) 1 GUD 1 UDU *šar-ni-ik-ze-el EG[IR-pa m]aniyahhūwaš* § [ ...U]RU-LUM *ISSH GAM-an hanidanzi nu=kan [GA]L? GIR<sub>4?</sub>.H1.A KÙ.BABBAR KÙ.GI [...]=kan ANA URU-LIM ISSI anda dāi [ša]r-ni-ik-zi-lu-uš-š=ā=kan [... d]āi GUD=ya=šmaš UDU *šar-ni-ik-zi-[la]l-aš EGIR-pa maniyahzi* “One ox (and) one sheep for delivery as compensation. § They prepare together with [...] a city of wood and baked clay(?) cu]ps (with?) silver (and) gold [...] On the city of wood he places [...] and as [c]ompensations he [p]laces on the [...] for the ...-s] and to them he delivers the ox (and) sheep of compensation” KUB 46.42 iv 4-7 (rit., NH).*

Goetze, KIF 1 (1930) 190f.; Haase, Beobachtungen (1995) 24f.

Cf. *šarnikzileške-, šarni(n)k-*.

**šarnikzileške-****šarni(n)k- a 1'**

**šarnikzileške-** v.; to pay/make compensation, make amends(?); NH.†

**imperf. pres. sg. 1** šar-ni-ik-zi-!le-e-eš-ki-m[i] KUB 14.14 rev. 20 (Murš. II).

*nu=za kāša ANA KUR-TI hingani šer šu[m]ēš ANA DINGIR.MEŠ [EN.H]I.A=YA maškan peškimi šar-ni-ik-zi-!le-e-eš-ki-m[i n]u=šmaš maškan [šarni]kzell=a šarnin[k]eškimi “I am just now giving to you, the gods, my [lord]s, a gift for the country on account of the plague. I will start paying compensation and I will start making to you a propitiatory gift and [compe]nsation” KUB 14.14 rev. 19-21 (PP1, Murš. II), ed. Goetze, KIF 1:174f.*

Goetze, KIF 1 (1930) 198.

Cf. šarni(n)k-, šarnikzel-.

**šarni(n)k-** v.; to compensate, make/pay compensation for, replace, make restitution for, make up for, make good (claims); from OH/OS.

**pres. sg. 1** šar-ni-ik-mi KBo 6.2 iv 48 (OS), KBo 6.3 iv 46 (OH/NS), KUB 14.4 iii 27 (Murš. II), IBoT 3.122:8 (Murš. III), KUB 31.58 rev. 10 (Hatt. III), KBo 12.58 rev. 7 (Tudh. IV), KUB 26.69 viii 6 (NS); **sg. 3** šar-ni-ik-zi KBo 6.2 i 5 (OS), KUB 36.127 rev. 14 (MH/MS), KUB 8.81 iii 5, 6 (MH/MS), KUB 13.7 i 13 (MH/NS), KBo 27.16 obv. 7 (MH/NS), KUB 13.35 ii 44 (Hatt. III), KBo 14.21 i 37 (NH), KUB 39.54 rev.? 5 (NS).

**pl. 1** šar-ni-in-ku-e-ni KUB 22.57 obv. 4 (NH), šar-ni-in-ku-u-e-[ni] KBo 24.123 obv.? 2 (NS); **pl. 2** šar-ni-ik-te-ni KUB 26.19 ii 26 (MH/MS), KUB 26.40:(108) (MH/MS), KUB 13.4 iv 31 (pre-NH/NS); **pl. 3** šar-ni-in-kán-zi KBo 11.32 obv. 14 (OH/NS), KUB 13.9 iii 10 (MH/NS), KUB 16.39 ii 15, 16 (NH), šar-né-en-kán-zi KBo 6.5 ii 13 (OH/NS), šar-ni-kán-zi KBo 11.32 obv. 8, 47 (OH/NS), KUB 50.44 i 8 (NH), KBo 13.72 rev. 6 (NH/LNS), KuSa 1.9 rev. 6 (LNS).

**pret. sg. 1** šar-ni-in-ku-un KUB 13.35 i 34, ii 40 (NH); **sg. 3** šar-ni-ik-ta KUB 14.8 rev. 32 (Murš. II), KUB 14.14 rev. 12 (Murš. II), KUB 31.73:7 (Hatt. III); **pl. 1** [š]ar-ni-in-ku-en FHL 2:11; **pl. 3** šar-ni-ke-er KuSa 1.3 obv. 16 (MH?), šar-ni-in-ker KBo 16.61 rev.? 5 (NH), KUB 14.14 rev. (10) (NH).

**imp. sg. 3** šar-ni-ik-du KBo 3.1 ii 52, 55, 59 (OH/NS), KUB 11.1 iv 21 (OH/NS), šar-ni-ik-tu KBo 16.45 obv. 14 (MS), KBo 22.52 ii 4, 5 (LNS); **pl. 3** [š]ar-ni-in-kán-du KBo 16.61 obv.? 12 (MS).

**inf.** šar-ni-in-ku-u-wa-an-zi KUB 16.77 iii 6 (NH), šar-ni-in-ku-wa-an-zi KUB 16.77 iii 8 (NH).

**verbal subst. gen.** šar-ni-in-ku-wa-aš KBo 2.2 iii 33, 35 (NH), šar-ni-in-ku-u-wa-aš ibid. 40 (all coll. W, apud Kammenhuber, MIO 3:346 n. 6, NH); **pl. nom.** šar-ni-in-ku-e-eš KBo 2.2 iv 8 (NH).

**part. sg. nom. com.** šar-ni-in-kán-za KUB 14.29 i 6 (Murš. II), KBo 16.6 ii 4 (Murš. II), KUB 16.66 obv. 16 (NH); **sg. nom.-acc. neut.** šar-ni-in-kán KUB 21.27 iv 36 (Puduhepa).

**imperf. pres. sg. 1** šar-ni-in-[k]e-eš-ki-mi KUB 14.14 rev. 21 (Murš. II), šar-ni-ke-eš-ki-mi KBo 6.28 rev. 17 (Hatt. III), šar-ni-in-ki-iš-ki-mi KUB 14.14 rev. 8, 21 (Murš. II), Bronze Tablet ii 75 (Tudh. IV), šar-ni-en-ki-iš-ki-mi KUB 14.14 rev. 14 (Murš. II); **sg. 2** šar-ni-in-ki-iš-ki-ši KBo 34.22 obv.? 7 + KUB 31.135:6 (OH/MS), ABoT 44 i 38 (OH/NS), KUB 31.133:17 (OH/NS).

**pl. 1** šar-ni-in-ke-eš-ki-u-e-ni KUB 23.72 obv. 28 (MH/MS).

**imp. sg. 2** šar-ni-in-ki-iš-ki KBo 3.1 iii 75 (OH/NS); **sg. 3** šar-ni-in-ki-iš-ki-id-du KBo 6.28 rev. 21 (Hatt. III), Bronze Tablet ii 77 (Tudh. IV).

For the alleged part. [šar-ni-i]n-kán-za followed by the sentence particle -an in KBo 6.2 ii 54, see LH 59 n. 194.

**a.** in the legal and juridical texts — 1' in the laws: (If someone kills a merchant in Luwiya or Pala) 1 ME MA.NA KÙ.BABBAR pāi āššu=ššett=a šar-ni-ik-zi “He shall pay 100 minas of silver and replace his wares” KBo 6.2 i 4-5 (Laws §5, OS), w. par. āššu=ya 3-ŠU šar-ni-ik-zi KBo 6.4 i 5 (NH), ed. LH 19f.; (“If a girl has been promised to a man but another man runs off with her …”) nu hanteziyaš LÚ-aš kuit kuit p[lešta] ta=še šar-ni-ik-zi (var. šar-né-en-kán-[z]i) attaš=a annaš UL šar-ni-in-kán[-zi] (var. šar-ni-ik-zi) “He shall compensate the first man for whatever he [has] g[iven] and (her) father and mother shall not make compensation” KBo 6.3 ii 6-7 (Laws §28, OH/NS), w. dupl. KBo 6.5 ii 12-14 (OH/NS), ed. LH 37f.; (“If a girl has been betrothed to a man, and he brings a brideprice for her, but subsequently the father and mother contest the betrothal, they may separate her from the man”) kūšata=ma 2-ŠU šar-ni-in-kán-zi (var. šar-ni-ik-zi) “but they shall compensate for the brideprice double” KBo 6.3 ii 13 (Laws §29, OH/NS), w. dupl. KBo 6.5 iii 10 (NS), ed. LH 39, KBo 6.2 (OS) omits this §; (“If a *hipparas*-man steals, there is no compensation …”) nu tuekkanza=šiš=pat šar-ni-ik-zi “Only his body shall give compensation” KBo 6.2 ii 54 (Laws §49, OS), ed. LH 59f.; (“If a slave burglarizes a house and his owner says”:) šēr=šit=wa šar-ni-ik-mi nu šar-ni-ik-zi “I will make compensation for him,’ he shall make compensation” KBo 6.2 iv 47 (Laws §95, OS), ed. LH 93f.; (“If a free man sets fire to a house, he shall rebuild the house. Whatever

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perishes in the house—whether it is a human being, cattle or sheep") *nakkuš UL šar-ni-ik-zi* (var. *n=at [šar-ni-ik]-za*) “it (is) damage(?), he shall not replace it (var. he shall replace it)” KBo 6.3 iv 54 (Laws §98, OH/NS), w. dupl. KBo 6.2 iv 54-55 (OS), ed. LH 95f., cf. *nakkuš* w. discussion and LH 197; [(*takk*)]*u* ĪR-aš Ē-er *lukkezzi išhāš=šiš=[(a šer)=ši]t šar-ni-ik-zi* ĪR-n=a? KIR<sub>14</sub>=ŠU UZNĀ=ŠU *kukkur[(aškanzi n=an EG)JIR-]pa1 išhi=šši [(pi)an]zi takku natta=ma šar-ni-ik[(-zi nu apūn=pat šūi)]zzi* “If a slave sets fire to a house, and his master makes compensation for him, they shall cut off the slave’s nose (and) ears and shall give him back to his master. If he (i.e., the master) does not make compensation for him, he will forfeit that same (slave)” KBo 6.2 iv 56-58 (Laws §99, OS), w. dupls. KBo 6.3 iv 55-58 (OH/NS), KBo 19.5:1-3 (OH/NS), ed. LH 96f.; (“If someone steals a door out of maliciousness”) *kuit kuit* (var. [*kui*]*t kuit* Ē-ri *andan*) *harkzi t=at šar-ni-ik-zi* “Whatever is lost (var. adds: in the house), he shall replace” KBo 6.10 ii 18 (Laws §127, OH/NS), w. dupl. KUB 29.28:8 (OS), ed. LH 116 □ on *sullannaz* “maliciousness” see Melchert (forthcoming); (If somebody finds utensils and animals, he shall return them to the owner. If he cannot find the owner, he shall secure witnesses. But if he does not secure witnesses, and the owner finds them afterward) *n=aš LÚ.NÍ.ZU kišari 3-ŠU šar-ni-ik-zi* “he becomes a thief; he shall make threefold compensation” KBo 6.4 iv 11 (Laws §XXXV, NH), ed. LH 54.

2' in other legal texts: (“If someone commits murder, only that which the ‘lord of the blood’ says, will happen”:) *takku tezzi aku=war=aš n=aš* *aku takku tezzi=ma šar-ni-ik-du=wa* *nu šar-ni-ik-du* “If he says: ‘Let him die,’ he shall die. If, however, he says ‘Let him make compensation,’ he shall make compensation” KUB 11.1 iv 20-21 (Tel.pr., OH/NS), ed. THeth 11:52f., tr. van den Hout, CoS 1:198; (“Whoever does evil among his brothers and sisters and looks [in a hostile way?] at the person (lit. head) of the king, convoke the assembly!”) *mān=apa uttar=š[e]t paizzi* *nu SAG.DU-naz šar-ni-ik-du* “If h[i]s case goes (against him), he shall make compensation with his person (lit. head)” KBo 3.1 ii 51-52 (Tel.pr., OH/NS), ed. THeth 11:34f., tr. van den Hout, CoS 1:197; cf. ibid. ii 55, 59; *n=apa* GIŠTUKUL.HI.A *šar-ni-in-ki-iš-ki* “Start replacing the weapons” KBo 3.1 iii 75 (Tel.

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pr., OH/NS), ed. THeth 11:48f., tr. van den Hout, CoS 1:198f. □ normally the simplex *šarnink-* does not have any sentence particle and the presence of *-apa* here is unique; (“Five donkeys died”) *nu=war=aš parnaza šar-ni-in-ku-un* “I have replaced them from (my own) house/estate (cf. *per 4 h 3’*)” ... *nu=war=aš nawi šar-ni-ik-zi* “He has not yet replaced them (i.e., the lost animals)” KUB 13.35 ii 40, 44 (dep., NH), ed. StBoT 4:8f.; cf. ibid. i 33-34; (If somebody breaks open a royal silo on his own authority, you men of the town must apprehend him and deliver him to the king’s gate. If you do not bring him) *nu* [ÉS]AG-an LÚ.MEŠ URU-LIM *šar-ni-in-kán-zi* (dupl. *šar!-ni-in!-kán-zi*) “The men of the town shall replace the [si]lo (i.e., its contents)” KUB 13.9 iii 10 (protocol, MH/NS), w. dupl. KBo 27.16 rev. 1, ed. Westbrook/Woodard, JAOS 110:643, translit. Otten, Fs-Laroche 274; (If one of various palace or military officials commits a certain offence against the king) *n=an arha parhanzi DI!-NAM IŠTU É=ŠU šar-ni-ik-zi* “They shall expel him, and he shall pay from his estate the judgement of the court as compensation” KUB 13.7 i 12-13 (legal text of Tudh., MH/NS), cf. *per 4 h 3’*; (Marašša spoke as follows: ... I seized ... for His Majesty) *nu=za dUTU-ŠI mimma[š pāndu=wa] / [ša]r-ni-in-kán-du* “But His Majesty refus[ed] (and said:) ‘[From now on] let them replace (it)’” KBo 16.61 obv.? 11-12 (dep., MH) □ for the tr. of *pāndu* as “henceforth, from now on” see Hoffner, JNES 27:202 w. n. 42; *UMMA mŠamūha-LÚ ŠA KUŠ.HI.A šāšaš x[...]* / *kuin šar-ni-in-ker n=ašta mMarashšāš [...]* / *karšta* KBo 16.61 rev.? 4-6 (dep., MH), ed. StBoT 4:60f.; [*nu*] *mān īR LÚ pitteyan tan munnaizzi* [*nu*]=šše=ššan *mān BĒL=ŠU šer UL* [*š]ar-ni-ik-zi* *nu* 12 SAG.DU.HI. A *UL pāi* “If a slave conceals a fugitive, and his owner does not give [c]ompensation on his behalf, and he does not give twelve persons (lit. heads)” (he will lose his slave) KUB 8.81 iii 3-5 (Šunaššura treaty, MH/MS), ed. Petschow, ZA 55:243, del Monte, OA 20:217f, tr. DiplTexts<sup>2</sup> 25f.; cf. ibid. iii 6-7; KUB 36.127 rev. 14 (Šunaššura treaty, MH/MS); (“Since you are friends, cattle (and) sheep of Hatti and Gašga are mixed and cowherds and shepherds work together. But if an enemy attacks we will hold you alone responsible”) *mān=ašta kunanzi=ya kuinki naššu* 1 LÚ *našma* 1 [GUD 1 UDU] *nu apūšš=a šar-ni-ik-te-ni* ŠA KUR URUHatti=ya GUD[.HI.A UDU.HI.A *šar-ni-ik-te-ni*] ANA 1 LÚ EGIR-an 3 LÚ.MEŠ *piškatteni*

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ANA 1 GUD<sup>2</sup>ya [3 GUD *piškatteni*] IŠTU 1 UDU 3 UDU<sup>2</sup>*pat pišteni* “and if they kill someone, either one man, or one [ox (or) one sheep], you shall replace them too, and [you shall replace] the cattle [and sheep] of the Hittites. You shall give three men for one man and [you shall also give three oxen] for one ox (and) three sheep for one sheep” KUB 26.19 ii 25-28 (treaty, MH/MS), tr. Kaškär 131f., for the dating see Neu, FsBittel 398.

b. in oracle texts: [mān Š]A <sup>m</sup>Piyaššili U <sup>m</sup>Haitili [ēšhar] šar-ni-in-ku-u-wa-an-zi šanheškiši [nu KIN(?) N]U.SIG<sub>5</sub>-du NU.SIG<sub>5</sub> § [nu DINGIR-LU]M ešhar = pat šar-ni-in-ku-wa-an-zi šanheškiši “[If] you, (O deity), keep seeking to get compensation for [the murder] of Piyaššili and Ḥaitili, let [the KIN(?) oracle] be unfavorable. Unfavorable. § [(If), O go]d you keep seeking to get compensation for the murder only” KUB 16.77 iii 5-8 (oracle question, NH), ed. van den Hout, Purity 248f.; (“They are taking the beef and mutton from your mouth, O deity. They shall purify themselves”) nu GUD IŠT[U GUD] šar-ni-in-kán-zi [UDU=ma IŠTU UD]U šar-ni-in-kán-zi “They shall replace ox wit[h ox]. They shall replace [sheep with shee]p” KUB 16.39 ii 15-16 (oracle question, NH), ed. del Monte, AION 35:331, 333; cf. ibid. ii 37-38, 42-43; (They will ask His Majesty) kuiš IKRIBU šar-ni-in-ku-wa-aš(coll.) n=an šar-ni-in-kán-zi UL=ma kuiš šar-ni-in-ku-wa-aš(?, coll.) nu=šši zankila[tar SUM-anzi] “what vow is subject to compensation, and they will pay compensation for it. And what vow is not subject to compensation, [they shall pay] a penalty to her” KBo 2.2 iii 33-36 (oracle question, NH), ed. van den Hout, Purity 134f., coll. Walther, apud Ḥatt. 140 and Kammenhuber, MIO 3:346 n. 61; nu IKRIBI<sup>Hl.A</sup>=ma kuiěš šarninkueš n=aš šar-ni-in-kán-zi kattann=a zankilatar SUM-anzi maškann=a=kan BAL-anzi “Or, they shall give compensation for the vows that are subject to compensation. Additionally they shall pay a penalty and they will offer a gift” ibid. iv 7-10 (oracle question, NH); cf. ibid. iii 39-42; [...] š]akuwaššarr=a=(a)t šar-ni-in-kán-zi “And they shall make full compensation for it” KUB 52.101 ii 6 (oracle question, NH); cf. ibid. ii 3, iii 3, 6; cf. Ehelolf, ZA 43:191 n. 3, 192 n. 1; n=at ŠA MU.1.KAM šakuwaššar šar-ni-kán-zi “They shall compensate for it fully for the first (or

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‘for one’) year” KUB 50.44 i 8 (oracle question, NH), ed. šakuwaššar(*ra*)- 2 e.

c. in prayers: kurim[m]aš dannm[(i)]šhandaš antuḥšaš kattawātar zik=[(p)]at <sup>d</sup>UTU-uš šar-ni-in-ki-iš-ki-[((s))]i “Only you, Sungod, make compensation for the grievances of the orphaned (and) oppressed person” ABoT 44 + KUB 36.79 i 36-38 (prayer, OH/NS), w. dupls. KUB 31.133:16-17 and KUB 31.134:11-12, ed. Güterbock, JAOS 78:240, tr. Hittite Prayers 37 (“restore the claims”); cf. similar KBo 34.22 obv.? 6-7 + KUB 31.135:5-6; (“Since you, O deities, my lords, seek vengeance for the murder of Tudḫaliya, the persons who have killed Tudḫaliya”) nu ēšhar apūš šar-ni-i[n-ke-er] nu KUR <sup>URU</sup>Hatti=ya apāš išhananza arha namma zinni[šta] n=at KUR <sup>URU</sup>Hatti=ya karū šar-ni-ik-ta kinuna=ya=at=kan [k]uit [a]mmu[k] araš n=at ammuqqa IŠTU É-TI=YA šarnikzilaz maškanna[z] šar-né-en-ki-iš-ki-mi “[They have give]n compensation for the bloodshed. That bloodshed further finished off the Land of Ḥatti as well so that the Land of Ḥatti too made compensation for it. But now that it has also come upon (lit. reached) me, I too will make compensation for it from my own household, with compensation and propitiatory gift” KUB 14.14 rev. 10-14 (PP1), ed. Götze, KIF 1:172f., Lebrun, Hymnes 196, 201, tr. Beckman, CoS 1:157, Hittite Prayers 63; kui[t] <sup>URU</sup>Hattušaš h[i]nganaz šar-ni-ik-ta n=at 20-anki [UL k]arū (or: [n=at k]arū) apēniššan kišari “What Ḥattušaš gave as compensation by means of the plague, is[n’t] it thus happening twentyfold(?) already?” (or: “[And it] is happening twentyfold(?) already”) KUB 14.8 rev. 32-33 (PP 2), ed. Götze, KIF 1:216f., Lebrun, Hymnes 209, 214, Singer, Prayers 60 (all differently).

d. in other texts: [...] / PŪH=ŠU šar-ni-ik-d[u ...] / šar-ni-ik-du “Let his/her substitute give compensation(?) [for ...], let [...] give [...] compensation” KBo 22.52 ii? 5-6 (NS); [<sup>UZU</sup>NÍG.GI]G=wa <sup>UZU</sup>NÍG.GIG-az šar-ni-ik-ta “He replaced [visce]ra with viscera” KBo 24.1 i 33 + KUB 32.113 left col. 11 (3Mašt., MH/MS), ed. StBoT 46:128f.

e. with preverbs—1' w. *anda* and -kan: šakuwan~tariyanuškanteš=ma=at=kan kuit n=aš=kan anda šar-ni-in-kán-zi “But because they (i.e., festivals) have remained neglected, should they make up for them?” KUB 22.35 ii 5-6 (oracle question, NH), ed. van

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den Hout, Purity 186f.; *uqq = a mahhan* m-dLAMMA-an *pahhašhi nu = šši = kan mān wakšiyazi kuitki n = an = kan anda šar-né-en-ki-iš-ki-mi mānn = a* ANA NUMUN m-dLAMMA *nakkišzi kuitki n = an = kan DUMU = YA DUMU.DUMU = YA QĀTAMMA anda šar-ni-in-ki-iš-ki-id-du* “And just as I protect Kuruntiya and keep compensating him for anything lost by him, so if it becomes difficult for the seed of Kuruntiya, let my son (and) my grandson keep compensating him in the same way” Bronze Tablet ii 74-77 (treaty w. Tarhuntašša, Tdḥ. IV), ed. StBoT Beih. 1:18f. (“entschädigen”); (In a household one person has died because of the plague) [(*n = at punušmi*) *n = at = kan anda šar-ni-ik-mi*] “I will investigate it and make restitution for it” KUB 31.58 rev. 10 (vow of Puduhepa), w. dupl. KUB 31.51 rev. 6, ed. StBoT 1:30f.; (“For whatever god there is no ‘man of the god’”) [...]x=kan *IŠTU É.DINGIR-LIM anda šar-ni-kán-zi* “they shall replace [...] from the temple” KBo 13.72 rev. 6 (vow, NH), ed. de Roos, Diss. 290, 429.

2' w. *appa*: (Palla requisitioned and killed two wethers that had already been anointed for the yearly festival. It is suggested that another priest return (EGIR-pa *pāi*) two wethers, but the god rejects the suggestion) *nu pān<zi>* m*Pallašš = a* 2 UDU.NITA ANA DINGIR-LIM EGIR-pa *šar-ni-ik-zi kattann = a* zankilatar *IŠTU NINDA KAŠ pāi duddu[nuw]anzi = an* “Should they go (and) should Palla too give back compensation to the deity for the two wethers? Should he also give a penalty of bread and beer along with it? Should they pardon him?” KBo 14.21 i 36-38 (oracle question, NH); cf. also KUB 23.72 obv. 28.

3' w. *arha*: *paimi = wa = za ŠA ABI = YA šešši-x-x arha šar-ni-ik-mi* “Then I will completely make up for the š. of my father” KUB 14.4 iii 26-27 (prayer, Murš. II), ed. Forrer, Forsch. 2, de Martino, Eothen 9:28, 36 w. n. 134 (“adempiere”); cf. *HUL-lu uttar U[L ...] / arha šar-ni-in-k[án-...]* KBo 22.117 rt. col. 6-7 (rit. frag., NS); cf. also ibid. 4; [...] *IŠTU KÙ.BABBAR KÙ.GI A.ŠĀ.A.GĀR GIŠKIRI₆, GEŠTIN arha šar-ni<-ik>-zi* KBo 20.75 rev. 6 (Kizzuwatna rit., NS); cf. ibid. 1.

4' w. *parā*: EGIR = ŠU DUG KUKUBI<sup>HL.A</sup> *parā šar-ni-kán-zi* “Afterwards they will fully replace the pitchers” KBo 11.32 obv. 8 (fest., OH/NS); cf. *šar-ni-in-kán-zi* ibid. 14; cf. also frag. ibid. 46; [*n*]u EZEN<sub>4</sub>.MEŠ

*karšanduš parā šar-ni-in-ku-e-ni* “We shall fully make up for the festivals which have been neglected” KUB 22.57 obv. 4 (oracle question, NH); *mān = ma = aš parā šar-ni-in-kán-za* “If it (i.e., the festival) is, however, fully made up for” KUB 16.66 obv. 16, 30 (oracle question, NH); (Whatever evil deeds the person has committed) *n = at IŠTU SAG.D[U = Š]U karū parā šar-ni-ik-ta* “he has already fully compensated for it with his head” KUB 21.19 ii 15 (prayer, Ḥatt. III), ed. Sürenhagen, AoF 8:92f.; cf. KUB 21.27 iv 36 (prayer, Puduhepa); (“If I defeat the enemy, and when I return from the campaign, I will come up to Mt. Tagurka”) [*n*]*u = tta LİM<sup>HL.A</sup> [...] pehhi parā šar-ni-ik-mi* “and I will give you thousands [...], I will give full compensation” KBo 13.162 rev. 14 + KBo 12.58 rev. 6-7 (prayer, Tdḥ. IV), ed. Lombardi, Mem.Imparati 499f.; cf. *parā* 7 d.

5' w. *šer*: see Laws §§ 95 and 99, above, a 1' and KUB 8.81 iii 3-5, above, a 2'.

The verb *šarnink-* without preverbs is a three-place verb in its fullest extension:

absolute	to give compensation	cf. a 1' <i>nu</i> šarnikzi LH §95
+ acc.	to compensate for something/make up for something	cf. a 1' passim
(+ acc.) + abl.	to compensate (for something) with something	cf. a 2' several exx.
+ dat. + acc.	to compensate someone for something	cf. a 1' LH §28, c (first quote)

The predicative participles agree with this: it is the object compensated for that turns into the subject (but see below). The theoretically possible construction: + dat. + acc. + abl. “to compensate someone for something with something” does not seem to be attested—not surprising since Hittite usually avoids such complicated syntax. The dat. can be reinforced by *šer* (LH §§ 95, 99) or be expressed with the OH combination of *šer* + poss. pron.

Deviating from this pattern is the syntagm *=kan anda šarnink-* in the Bronze Tablet, where the person compensated appears in the acc. (instead of the dat.): see section e. However, the first and third ex. under e have the acc. again for that for which compensation is given, just like with the simplex

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*šarnink-*. So, syntactically, *=kan anda šarnink-* seems to behave in two ways.

If the part. in the unpubl. (see Neu apud Haase, GsKronasser 34 without further reference) *šarninkanza = wa = za eš* is to be taken as passive (“You shall be compensated”) it follows the syntax in the Bronze Tablet. However, it could also be taken as act. as Haase does (“Sei ein Schadensersatzpflichtiger!”).

The Hittites conceived of their relationship to their gods in legal and juridical terms. When they spoke of praying, they often used terms for presenting an argument in court (*arkuwai-, arkuwar*, etc.). Some of the prayer types, e.g., the so-called “Plague Prayers,” were extended arguments of self-exoneration. When the gods were offended by human actions, they required compensation (*šarnikzil*) for their injuries and levied punitive fines (*zankilatar*). Bribes to judges and legitimate propitiatory gifts to the gods shared the same term (*maškan*). In battles the gods acted as judges and rendered decisions by giving the victory to the side in the right (*šarazziyahh-, šarlai-*). For this reason, we do not propose to use a different translation for *šarnink-* or *šarnikzil* when it occurs in a religious context (*šarni(n)k- b-c, šarnikzil b-d*), as opposed to a purely juridical one (*šarni(n)k- a, šarnikzil a*).

Goetze, KIF 1 (1930) 190-192; Petschow, ZA 55 (1963) 248; Neu, GsKronasser (1982) 124; Haase, Beobachtungen (1995) 21-24.

Cf. *šarkanti-, šargašam(m)i-, (x)šarqatt-, šarkiwali-, šarnikzel-, šarnikzileške-; hapuš-, zankila-, zankilatar*.

**[šarninkuwa-] adj.**

Since the form *šar-ni-in-ku-e-eš* KBo 2.2 iv 8 (NH) remains the sole example thus far of an inflected gerundival form derived from the gen. of the verbal noun *šarninkuwaš* and could also be a mistake brought on by the preceding *kuiēš*, it seems preferable to not yet posit a stem \**šarninkuwa-*. The passage is discussed under *šarnink- b*.

**šarnišnili-, šarrišnili- adj.; (describes bread/cake); from OH.†**

**pl. acc. com.** *šar-né-eš-ni-li-uš* KUB 34.86 rev. 5 (MS), *šar-ri-iš-ni-le-eš* KUB 10.39 iii 4 (NS); **broken** *šar-ni-iš-ni-*

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*li-...]* KUB 34.86 rev. 3 (OH/MS), *šar-ri-iš-ni-l[i-...]* 758/u:14 (StBoT 28:112 n. 21, NS).

LÚ.MEŠ É.GAL LÚ<sup>ABUBĪTI</sup> 3 NINDA.GUR<sub>4</sub>. RA *šar-ri-iš-ni-le-eš udanzi* “The palace servants (and) the intendant bring three š. thick-breads” KUB 10.39 iii 3-5 (NS); 1 <sup>NINDA</sup> [...] 1 <sup>NINDA</sup> *m[ūriy]alaš šarni-iš-n[i-li-uš]* LÚ AG[RIG URU<sup>Hatti</sup>] ANA LÚ SANGA <sup>d</sup>Kampiw[(ūuit pāi)] § 130?1 [NINDA.GUR<sub>4</sub>.RA GAL] *šar-né-eš-ni-li-uš* <sup>d</sup>IM-aš <sup>N</sup>[(<sup>A</sup>huwašiya)] “One [...] bread, [...] (and) one š. *mūriyala*-bread the (storehouse-)admini[strator of <sup>Hatti</sup>] gives to the priest of Kampiwuit. § Thirty(?) š. [big thick-breads(?) ...] to the stela of the Stormgod” KUB 34.86 rev. 2-5 + KBo 16.68 iii! 23-27 (*MELQĒTU* lists, OH/MS), w. dupl. KBo 30.19 rev. 2-3, translit. StBoT 28:112; cf. 30 NINDA.GUR<sub>4</sub>.RA GAL *šar-ri-iš-ni-l[i-...]* 758/u:14, translit. StBoT 28:112 n. 21 □ for the *mūriyala*-bread as a bread or pastry in the form of a cluster of fruit see CHD s.v.

Hoffner, AlHeth (1974) 182 (related to the city name Šarišša?).

**šarnu- v.; (mng. unkn.).†**

[...] *harapašun šar-nu-ut šargamuš / [...]* KUB 57.66 iii 17 (rit?, NS).

š. can be either an imp. sg. 2 (cf. the imperatives iii 12, 14, 15) or a pret. sg. 3 (cf. iii 16, 18, 19). Given the likely verbal status of š., the hapax *harapašun* (cf. HW<sup>2</sup> H s.v.) is probably an sg. acc. com. Considering the presence of the adjective *šarku-* in the immediate context, one cannot rule out emending to *šar<-ga>-nu-ut*.

Cf. *šarganuwant-?*, <sup>UZU</sup>šarnum(m)ar.

**UZU šarnum(m)ar** n. neut.; (a body part which grows wool); wr. syll. and <sup>UZU</sup>MAŠ.GIM; from OH/MS.†

**nom.-acc.** <sup>[UZU]</sup>šar-nu-um-mar KBo 20.116 obv.? 13 (NS), <sup>UZU</sup>šar-nu-mar KUB 43.54 v 18 (NS); **acc.?** <sup>UZU</sup>šar-nu-ma-<sup>lan</sup> KUB 33.52 iii 5 (OH/NS); **d-l.** *šar-nu-um-ni* Tel Aviv 2:91:22, <sup>[UZU]</sup>šar-nu-um-ni KBo 13.13 obv. 12 (MS); **gen.** <sup>UZU</sup>šar-nu-um-ma-aš KBo 8.91 obv. 4 (MS), <sup>UZU</sup>šar-nu-ma-aš KBo 23.21:21 (MS/ENS?), 942/z rev.? 5 (StBoT 44:370), <sup>UZU</sup>šar-nu-um-<ma>-s(a) KUB 44.15 i 9 (NS); **broken** *šar-nu-um[-...]* KUB 12.63 obv. 4 (OH/MS).

For the inflection of š. as a regular -mar/-m(a)n- noun see Melchert, Die Sprache 29:13. It cannot be determined wheth-

UZU<sup>x</sup>**sarnum(m)ar**(GIŠ/KUŠ)<sup>x</sup>**šarpa-** A

er the form *šarnuman* is an endingless locative to the regular -*mar/-m(a)n-* stem or nom.-acc. of a pure *n*-stem. The gen. sg. *šarnum(m)aš* shows assimilation of -*m(m)n-* to -*mm-*, for which cf. *NINDAšaramm-* beside *NINDAšaram(m)n-*.

(“(S)he takes one thick-bread. (S)he puts cedar-oil and [...]”) ANA GEŠTU UDU *tepu* [k]uerzi UZU<sup>x</sup>*šar-nu-um-<ma->š=a* [(SÍG BABBAR t)]*jeput* kuerzi “(S)he cuts a little from the sheep’s ear. She cuts a little of white wool of the š. (and dumps them into the hearth with the thick-bread)” KUB 44.15 i 8-10 (fest. for *IŠTAR* of Nineveh, NS), w. dupl. Bo 3727, cf. Otten/Rüster, ZA 64:48; cf. in malformed newborn (*IZBU*) omens [*takku IZBU ...*<sup>UZ</sup>]<sup>U</sup>*šar-nu-um-ni=šši* [*kittari(?)*] KBo 13.13 obv. 12 (omens, MS? or NS?), ed. StBoT 9:60f., for the date see Neu, FsNeumann 207f., Soysal, JANER 4:102; (They sacrifice various breads, cheese, stew and pulp to *Išvara*) *šerr=a=ššan* <sup>UZ</sup><sup>U</sup>*šar-nu-um-mar dāi* “And on top (s)he places a š.” KBo 20.116 obv.? 12-13 (*hišuwa*-fest., NS); (“While the liver cooks beside the temple of Ḥebat, the priest goes to the side of the temple of Teššub. [...]”) *nu=kan* UZU<sup>x</sup>GABA UZU<sup>x</sup>UR UZU<sup>x</sup>MAŠ. GIM *QADU* UZU<sup>x</sup>ELLAG.GÙN.A *danzi* “They take breast, loin, š., along with the ‘speckled kidneys.’ (The liver and heart they [...] and place them before Teššub. § The priest crumbles one thin-bread, one [...]bread and one ]barley-thick-bread. On top he places cut up liver and heart. He sacrifices the breast with wine and places it before Teššub)” [<sup>UZU</sup>U]<sup>R</sup> UZU<sup>x</sup>*šar-nu-mar-r=a ITTI* UZU<sup>x</sup>GABA *dāi* “He places [lo]in and š. with the breast” KUB 43.54 v 7-18 (fest. for Teššub, NS); cf. similarly KUB 41.48 iv 19-23 (NS); *n=ašta* UZU<sup>x</sup>*suppa hūišu danz[i...?]* UZU<sup>x</sup>GABA UZU<sup>x</sup>UR UZU<sup>x</sup>MAŠ.GIM *QADU* UZU<sup>x</sup>ELLAG.GÙN.<sup>F</sup>A<sup>1</sup> [*danzi*] UZU<sup>x</sup>NÍG.GIG=ma UZU<sup>x</sup>ŠÀ *happinit zanuanz[i]* “They take fresh meat. [They take] breast, loin, š. together with ‘speckled kidneys,’ while they cook the liver and heart over an open flame. (The priest crumbles one thin-bread. On top he places fresh breast (and) cut up liver and heart. He sacrifices the breast with wine. Then he places it back before Ḥebat. He libates wine. §)” UZU<sup>x</sup>UR=ma UZU<sup>x</sup>MAŠ.GIM *QADU* UZU<sup>x</sup>ELLAG.GÙN.A ANA UZU<sup>x</sup>GABA *awan katta dāi* “He puts down loin, š. (UZU<sup>x</sup>MAŠ.GIM) together with ‘speckled kidneys’ on the breast” KBo 22.180 i 9-11, 17-18 (fest., NS); cf. similarly KBo 3.14:5-6 (NS), KBo 20.109 i 11 (NS), KBo 8.93 i 15; [...]x UZU<sup>x</sup>MAŠ.

GIM *PĀNI* [...] ibid. 21 (rit., MS?); EGIR=ŠU=ma 1 NINDA.GUR<sub>4</sub>.RA *at[t]aš DINGIR.[MEŠ] parš[iya ...]* / UZU<sup>x</sup>*šar-nu-um-ma-aš* <sup>1/2</sup> UZ[USA]G?.DU GÙB-lašš=a UZU<sup>x</sup>*kudur* [dā]i n[-a]t=š[an ištanāni] EGIR-pa *dāi* “Then [(s)he] bre[aks] one thick bread for the ancestor gods, takes [...] of š., half the [he]ad and a left shank and puts [th]em back [on the altar]” KBo 21.37 obv. 13-14 + KBo 8.91 obv. 4-5 (Kizzuwatna rit., MS), translit. Trémouille, Mem.Imparati 847 (ll. 14-15) □ depending on what is to be restored after *parš[iya ...]*, UZU<sup>x</sup>*šarnummaš* could be dependent on a noun in the break as above, or alternatively dependent on the following noun (“half a [he]ad of š.”), or a free standing gen. (“that of the š.”).

All known occurrences of š./UZU<sup>x</sup>MAŠ.GIM refer to animals only. Especially frequent is the sequence “breast, loin, š. with the kidneys.” The fact that it can have (white) wool speaks for an outer part of the body. The collocation with breast, loin and kidney points, as Riemschneider, StBoT 9:65, saw, to the belly area. It is not clear why š. *QADU* UZU<sup>x</sup>ELLAG GÙN.A “š. with ‘speckled’ kidneys” should be identical to š. alone, as Haas/Wegner, AoF 28:121, suggest, nor why š. should be “hip (meat).”

Riemschneider, StBoT 9 (1970) 65 (“einen Körperteil oder eine Körperstelle am Bauch des Tieres oder in der Nähe der Geschlechtsteile” = UZU<sup>x</sup>MAŠ.GIM); Neu, GsKronasser (1982) 148 n. 84; Melchert, Die Sprache 29 (1983) 13; Rieken, StBoT 44 (1999) 370f.; Haas/Wegner, AoF 28 (2001) 121 (“Hüftfleisch mit bunter Niere (= Niere im Fettmantel”).

Cf. *šarnu-*.

(GIŠ/KUŠ)<sup>x</sup>**šarpa-** A n. com.; (an object on which one can sit), a cross-legged chair(?); from OH/MS.†

sg. nom. KUŠ<sup>x</sup>*šar-pa-aš* KBo 5.2 i 31 (MH/NS); collec. nom.-acc. GIŠ<sup>x</sup>*šar-pa* KBo 18.172 obv. 10, 17 (NH), KUB 42.21 i 9 (NH), *šar-pa* VBoT 1:36 (MH/MS), GIŠ<sup>x</sup>*šar-pa* 1883/u:3 (Neu, StMed. 7:204, NS).

pl. (or collec.?) d.-l. GIŠ<sup>x</sup>*šar-pa-aš* KUB 33.21 iii 2, KUB 33.19 iii (1) (both OH?/NS), KUB 52.96 obv. 5 (NH).

[... GIŠ][*šar-pa-aš e-ša-at!*[ ...] “[the returning god] sat down on a cross-legged chair(?) (... the cloud released [the door] and [window]. [The smoke] released [the house]. Nature returned to normal” KUB 33.19 iii 1 (missing deity of Ḥarapsili, OH?/NS), translit. Myth. 63, tr. Hittite Myths<sup>2</sup> 25 (no tr. of š.), Moore, Thesis 53 (“sat (down) [under(?)] the šarpa-trees”) □ note that *šar-pa-aš*, if locative, is a plural collective; cf. [...] *PĀNI DINGIR-LIM* / GIŠ<sup>x</sup>*šar-pa-aš eš[at ...]* KUB 33.21 iii

## (GIŠ/KUŠ)šarpa- A

1-2, translit. Myth. 60, tr. Hittite Myths<sup>2</sup> 25 (“sat down on a wooden sarpas-chair”) □ the det. GIŠ was later added by the scribe before the beginning of the line in the intercolumnium; [1-NU?] GIŠšar-pa KÙ.GI GAR.RA 1-NU GIŠGÌR. GUB KÙ.GI GAR.RA “[One] cross-legged chair(?) inlaid with gold, one footstool inlaid with gold” KUB 42.21 obv. 9 (inv., NH), ed. Siegelová, Verw. 138f., translit. THeth 10:47; 1-NU GIŠšar-pa GIŠESI KÙ.GI tiyan[ta?] “one š. of ebony inlai[d] with gold” KBo 18.172 obv. 17 (cult inv., NH); cf. [1]-NUTUM GIŠšar-pa GIŠx [...] 1883/u:3 (Neu, StMed 7:204, NS); 2-ta GIŠšar-pa TUR. TUR ŠÀ.BA 1 GIŠESI “Two small cross-legged chairs(?), one of which is ebony” ibid. 10, ed. Eichner, IE Numerals 52; 2 GAD GIŠšar-pa-aš “two cloths for a cross-legged chair(?)” KBo 18.186 i.e. 3 (inv., NH), translit. THeth 10:170, Siegelová, Verw. 379; 1 TÚG GUZ.ZA! iškallanzi ANA 2 GIŠšar-pa-aš “They tear apart one GUZ.ZA-cloth for two cross-legged chairs(?)” KUB 52.96 obv. 5 (NH), ed. Siegelová, Verw. 358f.; 3 GIŠGU.ZA GIŠESI šar-pa BAN[Â KÙ.G]I(coll.) GAR.RA 10 GIŠGU.ZA ŠA GIŠESI IŠTU ZU<sub>9</sub> A[M.SI] UHHUZ “Three thrones of ebony, (i.e.) beautiful cross-legged chairs(?), inlaid [with go]ld, ten thrones of ebony inlaid with ivo[ry]” VBoT 1 (= EA 31):36-38 (letter of Amenhotep III to Tarhundaradu of Arzawa, MH/MS), ed. Rost, MIO 4:335f., tr. Haas apud Moran, Amarna Letters 101 (“overlaid with beautiful šarpa [and gol]d”), cf. Güterbock, Oriens 10:356f., 362, coll. by E. Gordon, apud Moran, Amarna Letters p. 103 n. 12; cf. KUŠšarpašši-; 1 GIŠŠÚ.A 1 GIŠGÌR. GUB 1 KUŠšar-pa-aš 1-NUTIM TÚGNÍG.LÁM.MEŠ 1 TÚG TÚG.GÚ.È.A HURRI ... n=at ANA dU tianzi “One chair, one foot-stool, one cross-legged chair(?), one set of festive robes, one Hurrian style tunic ... They place them before the Stormgod” KBo 5.2 i 31-32, 34 (Ammihaṭna’s rit., MH/MS).

Our understanding of this word derives from Forlanini’s, Hethitica 7:76f., suggestion equating Mt. Šarpa with the hierogl. DEUS.MONS.THRONUS of the Emirgazi altars and seeing the THRONUS sign as one of the cross-legged chairs often depicted in Hittite art, sometimes covered with a cloth or drape (see Symington, Furniture 120f.); cf. Hawkins, AnSt 20:86f. (differently).

For bibliography see GIŠšarpa- B.

Cf. šarpašši- A, KUŠ/GIŠšarpašši- B.

## (GIŠ)šarpa- B 1 b

(GIŠ)šarpa- B n. com.; 1. (sharp) point, 2. harrow; from MH/MS.†

sg. acc. GIŠšar-pa-an KUB 10.92 v 13 (NS), ChS Erg 1 iv 32 (ENS), KBo 38.210 obv. 3 (here?).

gen. GIŠšar-pa-aš VBoT 24 iii 14, 30 (MH/NS).

abl. GIŠšar-pa-az KUB 24.4 obv. 13 (MH/MS), KUB 24.3 ii 23 (Murš. II), KUB 14.11 iv 24 (Murš. II), Bo 4371:17, GIŠšar-pa-az-za KUB 53.58:7 (MH/MS).

**a.** in general: (“We have placed here now on the spot these substitutes for all those evil sins of the king ... ”) [nu=war=aš? URUD(UZI.)KIN.BAR-aš GIŠšar-pa-az (var. [GIŠša]r-[pal-az-za]) šekūēn “[and] we have sewn(?) [them] with the point of a ne[edle]. (You, O Sungoddess of the Earth, take note of these substitutes)” Bo 4371:17 (subst. ritual, MH/NS), w. dupls. KUB 42.94 rev. 23 (MH/NS) and KUB 53.58:7 (MH/MS), ed. Taracha, Ersetzen 52f., 69, 72, w. disc. 130-136, idem., ArOr 67:676, 681 (differently) □ for šekūēn see šekuwa-.

**b.** (in the phrase šeppikuštaš šarpaz kunk- describing a predicament) “to dangle/sway from the point of a pin/needle”: (“Whatever sins you gods see, let an ecstatic come and tell about them, or let oracle priestesses (and) priests ascertain them, or let them come to a mortal in a dream”) n=ašta URUDUšeppikuštaš (var. URUDUZI.KIN.BAR) GIŠšar-pa-az kunku[eni] “W[e are] dangling from the point of a needle (and let the gods then have mercy on Hatti)” KUB 24.4 obv. 13 (prayer to the Sungoddess of Arinna, MH/MS), w. dupl. KUB 24.3 ii 23 (Murš. II), ed. Gurney, AAA 27:28f., disc. 90-93 (idiomatic expression drawn from ordinary life meaning “we will make amends”), Lebrun, Hymnes 161, 169 (“Alors, [nous] suspen[drons] des bracelets en bois šarpa”), 175 (objet en bois), tr. Hittite Prayers 52 (“We shall stroke(?) by means of the thorns(?) /pins(?) of a šarpa”), Bernabé, TLH 269 (“luego colgaremos prendedores de madera de šarpa”), HED K 248 (“We shake [copper] spikes from the [wooden] harrow” ... “this was apparently a metaphor for ‘defanging death’”), Ünal, TUAT II/6:806 w. n. 23a (“(so daß) [wir] (es) mit dem Kratzer der Spange putzen können” = “völlig bereinigen”), Kühne, NERT 174 w. n. v (“We will hang the bronze clasp(?) from the šarpa wood.” “an obscure practice (a pendulum oracle?”); (“It must be found out why there is dying”) nu=kan URUDUZ[I.K]IN.BAR-aš [(G)]IŠšar-pa-az kunku[eni] “We are dangling from the point of a needle. (May the Stormgod of Hatti, my lord, save me and re-

## (GIŠ)šarpa- B 1 b

## šarpašši- A

move the plague then from Hatti)" KUB 14.10 iv 19-20 (PP2), w. dupl. KUB 14.8 rev. 48, KUB 14.11 iv 24, ed. Forrer, Forsch. 2:18 ("Dann reißen(?) wir die Nägel aus dem Kerbholz"), Götze, KIF 1:218f. (no tr.), 234f. ("Wahrscheinlich ... eine religiöse Handlung an einem heiligen Symbol"), Lebrun, Hymnes 210, 215 ("Nous suspendrons des broches en bronze de šarpa"), tr. Hittite Prayers 60 ("We shall stroke(?) by means of the pins(?) of a šarpa"), 68 n. 5 (disc. w. lit.), Ünal, TUAT 2:806 ("wir es mit dem Kratzer der Spange putzen können"); cf. also KBo 22.78:6-7.

**2. harrow:** <sup>A.ŠA</sup>terippiaš GIŠšarpa-aš hašduir 9 NA<sub>4</sub>paššilaš <sup>A.ŠA</sup>terippiaš "Brush of the harrow (i.e., gathered up by the harrow) of a harrowed field (and) nine pebbles of a harrowed field (... They bring nine pebbles and brushwood to be removed from the harrowed field and scatter the pebbles into the hearth)" šer=a=ššan GIŠšarpa-aš hašduir merranda warnuzi "On top he burns the brush of the harrow that was removed" VBoT 24 iii 14-15, 29-31 (Anniwyanni's rit., MH/NS), ed. Chrest. 112-13 ("brushwood"), CHD merr- a 2' a' (no tr. of š.); ("Afterwards, standing [they drink?] the Protective Deity") EGIR-ŠU GIŠAPIN GIŠšarpa-an G[UB-aš akuanzi?] "Afterwards, st[anding they drink?] the plow (and) the harrow" KUB 10.92 v 13 (offerings in fest., NS), cf. Gurney, Prayers 90, Güterbock, Oriens 10:357 (the plow and "the cushion or upholstered seat," as symbols of work and rest), Taracha, Ersetzen 135 ("Acker und Ödland"); nu LÚAZU 1 GIŠAPIN-an 1 GIŠšarpa-an 1 GIŠiugan 1 GIŠišhawar IŠTU Ī.DÙG.GA iškizzi "The exorcist anoints one plow, one (wooden) harrow, one yoke, (and) one išhawar with fine oil" ChS Erg 1 iv 32-33, ed. ibid. 7, 19.

The newly discovered text ChS Erg. 1 iv 32-33 indicates that a GIŠš. is some kind of an agricultural tool. Two other newly available and duplicating texts Bo 4371:17 and KUB 53.58:7 employ the verb šekuwa- "to sew" with a š. This text further leads one to the conclusion that šeppikuštaš is a genitive dependent on š., thus "š. of a pin/needle." It thus appears that in mng. 1 š. means "a point." The use of the det. GIŠ with mng. 1 may indicate that the original mng. of this word was "thorn." A harrow is an agricultural implement characterized by a number of points, a characteristic which allows a connection between mngs. 1 and 2. These meanings, if correct, appear

to create an insurmountable difficulty in connecting GIŠ/KUŠšarpa- A with GIŠšarpa- B.

For the alleged GIŠšarpa in KUB 26.50 obv. 1 (estate of Šahrunuwa, NH), w. dupl. š[ar-...] KUB 26.43 obv. 12, now read GIŠKIRI<sub>6</sub>.GEŠTIN "vineyard" see Imparati, RHA XXXII:49f.

Note PNs mŠarpa and mŠarpa-dLAMMA Noms 1128-1129 and Noms Suppl. 1129, Herbordt, BoHs 19 no. 363.

Forrer, Forschungen 2 (1926) 18 ("Kerbholz"); Götze, KIF 1 (1930) 234f. (a religious symbol); Sturtevant, Chrest. (1935) 123f. ("brushwood" related to Latin *sarmentum* "brushwood," *sarpo* "trim, prune"); Gurney, AAA 27 (1941) 90-92 (a manufactured object generally for secular usage); Friedrich, HW (1952) 187 (GIŠšarpa- "ein Baum und sein Holz?," GIŠšarpa- "Gerät, vergöttlicht neben dem Pfluge," KUŠšarpa- "Kissen, Polster(?) (aus Leder)"); Sommer, apud HW (1952) 187 ("Zypressse"); Rost, MIO 4 (1956) 338-340 (not a type of wood); Güterbock, Oriens 10 (1957) 356f. (not a tree, (1) "cushion, bolster," (2) an implement [Anniwyanni]); Laroche, Noms (1966) p. 340 ("un outil"); Ivanov, Etymologija 1976 (1978) 159f. ("sickle, scythe"); Popko, Kultobjekte (1978) 129; Kühne, NERT (1978) 174 w. n. v; Košak, THeth 10 (1982) 47 ("a kind of seat"); Forlanini, Hethitica 7 (1987) 76f. (identifies the DEUS.MONS.THRONUS with Mount Šarpa); Ünal, TUAT 2 (1991) 806 w. n. 23a ("Kratzer"); Siegelová, RIA 8 (1995) 333 ("eine feste Konstruktion (wohl Sitzgelegenheit) aus Holz (...) oder weich aus Leder"); Symington, Furniture (1996) 114; Taracha, ArOr 67 (1999) 676-681; idem, Ersetzen (2000) 133-136 (two homonyms: GIŠš. "Dorn(strauch), Stachel, Spitze, Stift" and "Hocker mit Polster aus zottigem Fell"); Oettinger, Mem. Imparati (2002) 613-615 (one word, compares Latin *sorbus* "sorb(-tree)"); Savaş, Mem.Imparati (2002) 707 ("sandalye, iskemle"); Singer, Hittite Prayers (2002) 68.

**šarpašši- A** adj., Luw. l.w.; of/belonging to a cross-legged chair(?); from MH/MS.†

sg. nom. com. šar-pa-aš-ši-iš KBo 15.32 i 10 (MS), [...]šar-pa-aš-ši-iš KUB 51.22 i? 9 (NS).

1 GIŠŠÚ.A=ma 1 GADA 1 KUŠNÍG.BĀR šarpa-aš-ši-iš [...] / [(I)]TTI DINGIR-LIM=pat kittari "One stool, one cloth, one (leather) drape belonging to a cross-legged chair(?) [...] lies right next to the deity" KBo 38.251:3-4 + KBo 15.32 i 10-11 (Kuliwišna rit., MH/MS), w. dupl. KBo 38.224 i 8-9, ed. Glockner, Kuliwišna 18f. (differently); [ANA dU] URU<sup>1</sup>Kuliwišna 1 GIŠŠÚ. A=ŠU [...]šar-pa-aš-ši-iš "[For the Stormgod] of Kuliwišna one stool, [...] belonging to a cross-

## šarpašši- A

## šart- c

legged chair [...]” KUB 51.22 i? 8-9 (Kuliwišna rit., NS), ed. Glocke, Kuliwišna 20f.

The word is a Luw. gen. adj. in *-ašši-* of šarpa- A, q.v.

For bibliography see <sup>GIŠ/KUŠ</sup>šarpa- A.

Cf. <sup>GIŠ/KUŠ</sup>šarpa- A, <sup>KUŠ/GIŠ</sup>šarpašši- B.

**KUŠ/GIŠ**šarpašši- B n. com.; a drape, chair-cover; from MS.†

**sg. nom.** <sup>KUŠ</sup>šar-pa-aš-ši-iš KUB 30.29 obv. 2 (MS), <sup>GIŠ</sup>šar-pa-aš-ši-iš ibid. 3.

**pl. acc.** <sup>KUŠ</sup>šar-pa-aš-ši-š(a-kán) ibid. 4.

(When a woman is giving birth, the midwife prepares the following) [2 <sup>GIŠ</sup>kupp]iš 3 <sup>KUŠ</sup>šar-pa-aš-ši-iš nu=ššan kuedaniya [ANA] 1-EN <sup>GIŠ</sup>kuppišni 1-EN <sup>GIŠ</sup>šar-pa-aš-ši-iš kitta § [1]-EN <sup>KUŠ</sup>šar-pa-aš-ši-š=a=ka[n] <sup>GIŠ</sup>kuppišnaš ištarna tagān išparanzi “[two stools and three drapes. On each stool is placed one drape. § And they spread out [on]e drape between the stools on the ground. (When the child begins to fall (i.e., be born), [then] the woman seats herself on the stools. And the midwife holds the receiving blanket with her hand)” KUB 30.29 obv. 2-5 (MS), ed. StBoT 29:22f. □ for the form of *kuppiš* see Melchert, AHP 150f., StBoT 44:396f.

š. may be attested twice in Akk. texts from Emar: 2 *uttallu* Z[ABA]R ša šar-ba-aš-ši Huehnergard, RA 77:22-25 Text 4:20 (“two b[ronz]e *uttallu*'s of cushion shape(?”), w. comm. 34 (“šar-ba-aš-ši ... may be Hittite šarpašši- ‘cushion’”); 1 *uttallu* ZABAR ša šar-ba-aš-ši J. Westenholz, Cuneiform Inscriptions in the Collection of the Bible Lands Museum: The Emar Texts (Cuneiform Monographs 13) 14:10 (“1 bronze *uttallu*-vessel of šarbašši”). Unfortunately the meaning of Akk. *uttallu*, listed in inventories and inheritance records remains unknown.

The word is a derivative in *-ašši-* from <sup>GIŠ/KUŠ</sup>šarpa-, q.v. The det. KUŠ “leather” refers to the drape itself, while the det. GIŠ “wood” is a hold-over from the word šarpa- “cross-legged chair(?)” with which it is used. Note that the Hieroglyphic Luwian sign THRONUS (see <sup>GIŠ/KUŠ</sup>šarpa- A, end) is often depicted covered with a drape.

For bibliography see <sup>GIŠ</sup>šarpa- B.

Cf. <sup>GIŠ/KUŠ</sup>šarpa- A, šarpašši- A.

[<sup>š</sup>aršašami-] KUB 5.24 ii 43 see šargašam(m)i-.

**šart-, šartai-, šartiya- C** v.; to smear(?), to wipe; from OS.

**pres. sg. 3.** šar-ta-i KBo 17.43 i 14 (OH/NS?), KBo 17.42 vi 4, šar-ta-iz-zi KBo 21.20 obv. 11 (NH), [šar]-da-a-iz-zi Bo 4869 ii 3 (StBoT 25:103).

**pret. sg. 1** šar-ti-ia-nu-un VBoT 120 iii 10 (MH/NS); **pl. 3** šar-te-er KUB 36.104 obv. 5 (OS), KBo 13.44 + 44a i 7, šar-ti-er KUB 48.77:3.

**imp. sg. 3** šar-ta-a-id-du KBo 3.8 ii 32 (NS).

**verbal noun gen.** šar-ta-u-wa-aš KUB 46.32 rev. 5 (NH).

**a.** performed on a person: (“Pappa was an *urianni*-man. In [Taru]kka he embezzled soldier breads and *marnuan*-beer. [They squashed(?)] šarr[uwa-]breads”) <sup>m</sup>Pappan = a <sup>LÚ</sup>*uriannin* šarā š[(ar)]-te-er (var. šar-ti-er) [AN]A GAL m[arn(uandaš)] MUN-an šuhhaer š=an=ašta eukta “And they smeared Pappa, the *urianni*-man up. Into a cup of m[arn]uan they poured out salt and he drank it up” KUB 36.104 obv. 5-6 (anecdotes, OS), w. dupl. KBo 13.44 i 7 (NS), KBo 3.34 i 6-8 (NS), KUB 48.77:3-4, ed. Dardano, L'aneddo 30f. (differently), Soysal, Diss. 10, 83, tr. Ünal, FsHoffner 379 □ Ünal's tentative restoration (“[...squashed]”) in KUB 36.104 obv. 4 and the resulting literal rendering of š. is to be preferred over all previous interpretations; cf. Pecchioli Daddi, Mestieri 267 (“sopra spalmarono”), StBoT 23:143 (“spülte man nach oben”), Melchert, JAOS 122:327.

**b.** performed on feet: [(<sup>LÚ</sup>hartag)]aš LÚ.MEŠ ALAN.ZU,-an GİR.HI.A=ŠUNU šerḥit šarta-i (var. [šar]-da-a-iz-zi) ta namma tarukzi “The man (with) a bear mask (lit. bear man) wipes the feet of the performers with šerḥa-cloth(?); then he dances” KBo 17.43 i 14 (fest., OS), w. dupl. KBo 17.99 i 5-6 (MS), KBo 17.18 ii 16 (OS), KBo 17.42:3-5 (OH/NS), Bo 4869 ii 1-2, translit. StBoT 25:105.

**c.** performed on a tongue: nu=za <sup>MUNUS</sup>hašauwaš [B]A[PP]IR dāu n=an=kan EME=ŠU šar-ta-a-id-du EGIR=ŠU!-ma=an IŠTU ḥ.NUN iškiddu namma=an IŠTU LÀL!-it EME=ŠU arḥa ānšdu “Let the hašawa-woman take [beer w]ort(?) and smear his tongue. Then let her anoint it with butter. Then let

## šart- c

## xšardi- A

her wife off his tongue with honey” KBo 3.8 ii 31-34 (incant., NS), ed. Kronasser, Die Sprache 7:155f., AlHeth 21.

**d.** performed on an unknown body part: *n=aš kuwapi=pat SA<sub>5</sub>-ešzi nu k[ēl](?) [...] menahhanda IŠTU DUGÚTUL zanu[zzi ...] šer waŋnuzzi n=at kuwapi [...] GAM-ta šar-ta-iz-zí* “And when it (i.e., the herb) becomes red, this(?) [...] opposite he cooks [...] in a kettle. He waves [...] over [...] And when/where it [...], he smears [...] down” KBo 21.20 i 8-11 (med. rit., NH), ed. StBoT 19:42f.

**e.** object fine oil: (“When the patient washes himself. The Old Woman says: ‘I washed myself with water on the road. Wash yourself with rain-water. I stepped on a flint, but in the house [...]’”) *nu=kan ŠA É.GAL-LIM <(šuhhi)> ̄.DÙG.GA šer [šarl-ti-ia-nu-fun]* “‘And I have smeared the fine oil <on the roof> of the palace’ (She calls the patient by name)” VBoT 120 iii 9-10 (Allaiturahî’s rit., MH/NS), w. dupl. KBo 33.119:12 (NS), ed. ChS I/5:139 (“habe ich ... gestrichen”).

**f.** performed on a house by a flood: (“The fool’s house is built in the path of the flood”) *karaīz lāh[uanza] n=at parā šar-ta-i n=a[t=kan] aruna [pedai]* “The flood will flow, wash (lit. wipe) it away and [carry] it to the sea” KUB 36.110 iii 19-21 (benediction of Labarna, OS), ed. *parā* 1 nn, Hoffner, AlHeth 20f. (no tr.), StBoT 23:143 (“spült es nun hinaus”), Archi, Fs-Meriggii<sup>2</sup> 50f. (“la spazzano via”).

**g.** as a name of a festival: 1 EZEN<sub>4</sub> ēšhar šart-a-u-wa-aš “One festival of smearing/wiping (of blood)” KUB 46.32 rev. 5 (cult inventory, NH), cf. Neu, GsKronasser 126 (“Fest des Blutspülens(?”) □ unfortunately the context provides no clue whether the blood is the substance smeared or stands for the substance to be wiped away.

Normally, the person or object that is being smeared(?) stands in the acc. The substance or instrument with which one “smears” in that construction is expressed with an instr. only once (b). Only in usage e does the substance function as the obj. with a dat.-loc. for the place where it is being applied. In general, the verb seems to denote the application of a viscous liquid substance or emulsion.

Hoffner, AlHeth (1974) 20f. (“sprinkle, rub”); Starke, StBoT 23 (1977) 143 (“spülen”); Oettinger, Stammbildung (1979)

476 (“bestreichen, umspülen”); Neu, StBoT 26 (1983) 161 (“bestreichen, umspülen”); Pecchioli Daddi, Hethitica 8 (1987) 365 (“enduire, graisser, belayer, frotter, effacer”); Dardano, L’aneddoto (1997) 78; Melchert, JAOS 122 (2002) 326f. (“to wipe, smear” but also more violently “to slap”).

Cf. URUDU šartal.

**URUDU xšartal** n. neut.; a trowel(?), spatula(?); ENS?.<sup>†</sup>

**nom.-acc.** URUDU šar-ta-al KBo 22.142 iv 11 (pre-NS/ENS).

(“1 bronze knife/sword, [...] bronze [...], one large bronze ax, one small bronze ax, [...] wrapped together, 1 leather *halzäßi-* of a leatherworker”) [...] *šiwa]n* (dupl. [...]x URUDU šiwal) *daššu* 1 *šiwan* (dupl. šiwal) SIG 1 URUDU šar-ta-al § “[One?] heavy [aw]l/punch, one thin (i.e., light?) awl/punch, one trowel(?)” KBo 22.142 iv 11 (pre-NS/ENS?), w. dupl. KBo 46.15:10 + HFAC 13:3 (NS), ed. StBoT 44:450.

The paragraph contains no exclusively military implements (i.e., weapons) since GÍR “sword, knife” and PĀŠU-axes, although used in battle, are also domestic tools. For *šiwan/l* see below, s.v. The mention of the KUŠ *halzäßi-* of a leatherworker seems to indicate that this is a list of tools, some sharp. If this word is related to the verb *šartai-* then perhaps this is a tool that spreads or smears, i.e., a trowel or spatula.

For the derived nouns in -al see van Brock, RHA XX/71:67-168, Oettinger, “Indo-Hittite” Hypothese 16f., Starke, StBoT 31:317-336.

Cf. *huhupal, išhiyal, Gišniniyal, puriyal, Gištarmal*, etc.

Soysal, Or NS 58 (1989) 185 n. 54 (“vielleicht ... eine Hieb- und Stichwaffe”); Melchert, JAOS 122 (2002) 327 (“either a kind of ‘scraper’ or a tool used to apply some substance”).

Cf. šart-/šartai-/šartiya-.

**xšardi- A** n. com.; (mng. unkn.).<sup>†</sup>

**sg. nom.** xšar-di-iš KUB 52.91 ii 5 (NH).

(“Thus spoke the priest of Zinduhî: ‘When I laid down to sleep’”) *nu=wa=kan xšar-di-iš UGU išparzaš nu=wa naḥšarinun nu=wa=kan UGU išparzahhun x x x EGIR-pa šuppariyanun* “A š.

## ✧šardi- A

jumped up. I became afraid and I jumped up. [...] I fell asleep again” KUB 52.91 ii 5-iii 1 (oracle question, NH), ed. Soysal, JANER 4:76 n. 4 (“the support” (of the bed)), tr. Archi, KUB 52 iv.

This could be an example of šardiya- “ally” (as Archi, KUB 52 iv, suggests w. his tr. “Gefährte,” see also StBoT 18:56 n. 61). However, due to its marker wedges and the lack of *-ia-* in the stem and because it makes little sense to be afraid of an ally, it has, for the time being been kept separate.

Soysal, JANER 4 (2004) 76 n. 4 (“the support (= a mounting or frame of the bed?”).

Cf. šardi- B, (LÚ)šardiya- A, šardiyatar.

## šardi- B n.; help; from MH/MS.†

**d.-l. šar-di-ia** KUB 14.1 obv. 53, 68 (MH/MS), KBo 16.27 i 20 (MH/MS), KUB 31.45 left col. 20 (MH/MS), KUB 36.127 obv. (12) (MH/MS), HKM 65:10 (MH/MS), KUB 19.13 ii (37) (Murš. II), 573:s:4 (StBoT 18:56, NS), šar-ti-ia KBo 16.44:13 (MS), KUB 40.2 obv. 6 (NS).

Theoretically these forms could also be an allative from an *-a*-stem šardiya-.

(“And if the king of Mittanni begins hostilities with Kizzuwatna, and [if it pleases His Majesty] (Akk.) <sup>d</sup>UTU-ši ištu ÉRIN.MEŠ[*h*]uradiya ana ti-il-lu-ti-ka allak “My Majesty will go to your aid with my soldiers” KBo 1.5 iii 4-5 (Akk. Šunaššura treaty), ed. PD 100f. = (Hitt.) *n=aš ANA mŠ[un]aššu[ra šar]-di-ia paizzi* “He will go to Šunaššura to help” KUB 36.127 obv. 11-12 (Hitt. Šunaššura treaty, MH/MS), ed. del Monte, OA 20:219 (“in appoggio”).

(Madduwatta, the tributary ruler of Zippašla was defeated and fled with only a few of his supporters. “Wh[en the father] of My Majesty [heard]”) [nu] <sup>m</sup>Pišenin [GAL LÚ.MEŠ]o IŠ]T[U] ÉRIN.[MEŠ] ANŠE.KUR.RA.HI.A ANA <sup>m</sup>Madduwatta šar-di-ia IŠPUR “He sent Pišeni, [the chief of the ...], to Madduwatta [with] infantry and horse troops to help” KUB 14.1 obv. 53 (MH/MS), ed. Madd. 14f., tr. DiplTexts<sup>2</sup> 156; (“Dalawa began hostilities. Madduwatta wrote to Kišnapili suggesting: ‘I will go attack Dalawa. You (pl.) go to Hinduwa. I will attack Dalawa’) *nu=wa namma* ÉRIN.MEŠ <sup>URU</sup>Dalauwa ANA <sup>URU</sup>Hinduwa šar-di-ia UL uizz[i] “And after that the troops of Dalawa will not come to Hinduwa to help. (You (pl.) can destroy Hinduwa” KUB

## (LÚ)šardiya- A

14.1 obv. 67-68, ed. Madd. 16f., tr. DiplTexts<sup>2</sup> 156; cf. [...] LÚ.KÚR-ya šar-di-ia lē uwa[tteni] “Do not come to the enemy to help” KUB 13.27 obv.! 13 (treaty w. Kaška, MH/MS), tr. Kaškäer 118 (“zu Hilfe”); cf. [...š]ar-di-ia=ma ANA <sup>d</sup>UTU-ŠI [...] KBo 8.35 i 16 (treaty, MH/MS); (“Regarding the two Malazziyan men—Pišišihli and Naištuwarri—whom <you hold> captive: Secure(?) them hands and feet, then mount them on horses”) ÉRIN.MEŠ =ya =šmaš šar-di-ia tiyaddu “and let a troop stand ready to help you (pl.)” HKM 65:10 (letter, MH/MS), ed. HBM 242f. (“Ihnen soll auch die Fusstruppe zu Hilfe treten”); (“When the king (lit. man) of Assyria [heard], he [came] with his infantry and horse troops and he [...-d] in Taidi”) [n]=aš ANA <sup>m</sup>Šuttarna šar[-di-ia uit] “He [came] to Šuttarna (ruler of Mittanni) to he[lp]” KUB 19.13 + KUB 19.14 ii 35-37 (DŠ frag. 35), ed. Güterbock, JCS 10:111 (“to the help”), tr. del Monte, L’annualistica 141 (“[andò] a Taita in aiuto di Šuttarna”); *nu=wa kūš DINGIR.MEŠ dMu[wanuš dMuwattalliš U DINGIR GIBIL] dIM-ni šar-ti-i[a ...]* “These gods: Mu[wanu, Muwattalli and the ‘new’ god, ...] to the Stormgod to help” KUB 40.2 obv. 5-6 (cult of Išħara in Kizzuwatna, NS), ed. Kizz. 60f. (“came to the Stormgod’s rescue”); *nu=tta šar-di-ia=ma x[...]* KUB 31.45 left col. 20 (MH/MS); probably here [...]-ši=kan šar-ti-i[a...] KUB 48.87:6 (hist., NS); [...] šar-di-ia lē x [...] KBo 16.27 i 20 (treaty w. Kaška, Arn. I/MS), translit. Kaškäer 135; *sumeš=a=šši šar-ti-ia / [...-te]ni* “You will [...] to help him” KBo 16.44:13 (treaty frag., MS); *n=aš dU-ni šar-di-ia tiēt* “He went to the Stormgod to help (and the Stormgod defeated his enemy)” KUB 31.147 ii 25-26 (rit., MH/MS); cf. par. KUB 41.4 iii 2-3.

The translation of the dative expression with the English infinitive is solely due to the necessities of English.

Ungnad, OLZ 26 (1923) 572 n. 3 (“Helfer”); Friedrich, SV 1 (1926) 167 (also “Hilfe, Hilfsheer”?); Neu, StBoT 18 (1974) 56 (“Hilfe” > “(der Mann) der Hilfe” > “Helper”(?)); Beal, THeth 20 (1992) 117-127 (“ally,” “helper from outside” = ÉRIN.MEŠ *TILLATU* “troops sent by one ally/tributary to another”).

Cf. (LÚ)šardiya- A; warri-.

## (LÚ)šardiya- A n.; com.; ally, supporter, helper; written syll.; from OS.†

**sg. nom.** šar-di-ia-aš KBo 6.3 ii 29 (OH/ENS), KBo 13.31 iv 10 (MS), KBo 5.13 ii 9, 10, 12, 16 (Murš. II), KUB 21.1 iii

## (LÚ)šardiya- A

39, 43 (Muw. II), KUB 21.5 iii 59 (Muw. II), <sup>LÚ</sup>šar-di-aš KUB 37.223 obv. C2 (OS), šar-ti-ia-aš Hrozný, CH pl. V = LH pl. 1a ii 13 (OS), KBo 26.20 iii 21 (NS); **acc.** šar-ti-an Hrozný, CH pl. V = LH pl. 1a ii 14 (OS), šar-di-aš(-ša-an) (for šardian=šan) KBo 3.22:37 (OS) [claimed as a gen. by some; see below], šar-di-ia-an KBo 6.3 ii 32 (OH/NS).

**pl. nom.** [šar-d]i-i-eš Hrozný, CH pl. V = LH pl. 1a ii 10 (OS), [<sup>LÚ, MEŠ</sup>]šar-te-e-eš KBo 8.37 rev. 10 (MH/NS); [**gen.** (see comments on KBo 3.22:37, usage a, below)].

**broken** šar-ti-i[a(-) ...] KUB 48.87:6, š[ar?-...] KBo 6.4 iii 29 (NH).

According to Neu, StBoT 18:56 n. 61, the sg. nom. <sup>š</sup>šar-di-*iš* belongs here as a syncopated variant of šardiyāš (cf. hantezziš/ hantezziyaš). For this word see <sup>š</sup>šardi- A.

(Sum.) [É]RIN.KASKAL.KUR.LÁ = (Akk.) *ti-el-la-tù* = (Hitt.) [ša]r-ti-ia-aš KBo 26.20 iii 21, ed. MSL 17:111, cf. Del Monte, OA 20:210 n. 16 and Beal, THeth 20:117; there is no advantage to “ILLAT.LÁ” instead of MSL 17’s purely descriptive writing KASKAL.KUR.LÁ since the function of the LÁ, which is not attested in the Mesopotamian writings, is by no means clear. Perhaps KASKAL.KUR had a TIL<sub>x</sub> reading, cf. Akk. *tillatu*.

**a.** in military context: (“For a second time Piyūsti, king of Ḫatti came”) šar-di-aš-ša-an-na kuin uwatet š=uš <sup>URU</sup>Šal[(amp)i ...] “and in Šalampa [I/he ...-d] his ally whom he had brought” KBo 3.22:37 (Anitta, OS), w. dupl. KUB 36.98a:6-7 (NS), ed. StBoT 18:12f., StMed. 13:32f. □ we cannot follow Neu, StBoT 18:13, 56, 142, D. Yoshida, THeth 13:88, Beal, THeth 20:117 and Carruba, StMed. 13:32f., 146, who interpret šardiašanna (< šardian=šan=a) as an OH genitive in -an, a partitive genitive dependent upon *kuin*; see doubts expressed by Houwink ten Cate, Anatolica 11:79 n. 51; ANA LÚ <sup>LÚ</sup>šar-di-aš *edi nea* “An ally will desert the Man (i.e., the king). (They will overthrow the cities. The enemy will defeat the Man)” etc. KUB 37.223 obv. C2 (omen apodosis, OS), ed. *nai-* 3 b' 2', DBH 12:139f., Güterbock, FsReiner 152 (“the man’s helper will turn away”), StBoT 9:78f. (“sein Bundesgenosse”); [...] šar-di-ia-aš=šiš kiša “[... ] will become his ally” KBo 13.31 iv 10 (omen apodosis, MS); [...]x Mizran PAP-ši <sup>URU</sup>M[izr-...] / [<sup>LÚ, MEŠ</sup>]šar-te-e-eš ēštu KBo 8.37 rev. 9-10 (Kuruštama treaty, MH/NS) □ the lack of agreement between the plur. š. and the sing. ēštu may be due to an ad sensum construction in which “the allies” are perceived as a collective; *n=aš=šan ŠU.HI.A=ŠU GİR. MEŠ=ŠU=ya SIG<sub>5</sub>-atten namma=aš=ka[n] ANA ANŠE.KUR.RA.HI.A tittanutten* ÉRIN.MEŠ=ya=

## (LÚ)šardiya- A c

šmaš šar-di-ia tiyaddu “Secure them (i.e., prisoners) hands and feet, then put them on horseback, and let a troop accompany them for help (i.e., as an escort)” HKM 65:8-10 (letter, MH/MS), ed. HBM 242f.; for ÉRIN.MEŠ *TILLATU* see THeth 20:117-127.

**b.** (in treaties) one person to another: *nu=za* ANA <sup>d</sup>UTU-ŠI warriš GÉŠPU-ašš=za šar-di-ia-aš eš katta=ma=za ANA DUMU.MEŠ <sup>d</sup>UTU-ŠI NĀRĀRUM šar-di-ia-aš GÉŠPU-ašš=za eš § katta=ma tuel ŠA <sup>m</sup>Kupanta-<sup>d</sup>LAMMA DUMU.MEŠ=KA hašša hanzašša NĀRĀRU GÉŠPU šar-di-ia-aš-ša ašandu § ... nu=šmaš=za UL warriš UL=<š>maš=za GÉŠPU šar-di-ia-aš “Be a help and a force (and) an ally for His Majesty. And later be a help, ally and force for the children of His Majesty. § Later may your children, all future generations, O Kupanta-LAMMA, be a help, a force and an ally §” (If in the future you Kupanta-LAMMA do not protect His Majesty (and) the children of His Majesty for lordship, and you step aside) “and you are not a help for them; and you are not a force (and) ally to them” KBo 5.13 ii 8-12, 15-16 (Kupanta-LAMMA treaty, Murš. II), ed. SV 1:122f., tr. DiplTexts<sup>2</sup> 77 (“effective and strong helper”); *nu=za zik* <sup>m</sup>Alakšanduš ANA <sup>m</sup>Kupanta-<sup>d</sup>LAMMA NĀRĀRUM (var. *nawi*) šar-di-aš (var. šar-di-ia-aš) GÉŠPU-ašš=za eš ... *nu 1-aš 1-edani warriš* (var. *warri*) šar-di-ia-aš GÉŠPU-ašš=za ēšdu “You, Alakšandu, be a help, ally and force for Kupanta-LAMMA. (Protect him and let him protect you. ...) Let one be a help, ally and force to the other” KUB 21.5 iii 54-55, 58-59 (Alakš. treaty, Muw. II), w. dupl. KUB 21.1 iii 38-39, 43, ed. SV 2:72f., tr. DiplTexts<sup>2</sup> 90f. (“effective and strong helper”), cf. Hagenbuchner, BMECCJ 7:101f. (GÉŠPU-aš š. “‘starker Helfer’ (wörtl.: Helfer der Stärke)”) □ the interpretation of GÉŠPU-aš as gen. founders on the various sequences of the three terms and of the placement of -ya.

**c.** (in the laws): (“If someone elopes with a woman (lit.: causes a woman to run away)”) *n[u=k]an šar-d]i-i-eš āppan anda pā[n]zi* (var. EGIR-anda=m[a=šmaš]=k[an [ša]r-[dil]-ia-aš paizzi) “and supporters (of the parents) go after (var. a group of supporters goes after) them, (if two or three men die, there is no compensation)” KBo 6.2 + Hrozný CH pl. V = LH pl. 1a ii 10 (Laws § 37, OS), w. dupl. KBo 6.3 ii 29-30 (ENS), ed. LH 44; *takku LÚ.U<sub>19</sub>.LU.MEŠ* <sup>1</sup>hannešni appā[nt]eš nu (var. *nu=šmaš*) šar-ti-ia-aš (var. šar-

## (LÚ)šardiyā- A c

## šartū

*di-ia-aš) kuiški p[(aizzi)] takku hannešnaš išhāš lē[la]niatta* (var. *n=ašta [hann]ittalwaš kartimmi~yantari*) [ o ]x? šar-ti-an-n[a (var. šar-di-ia-an) (*walhz*)i] “If people are engaged in a lawsuit and some supporter (of one of them) goes (var. adds: to them), if (one) party to the lawsuit becomes enraged and strikes the supporter (so that he dies, there shall be no compensation)” KBo 6.2 + Hrozný, CH pl. V = LH pl. 1a ii 13-17 (Laws § 38, OS), w. dupl. KBo 6.3 ii 31-33 (ENS), ed. LH 44f. (“supporter”); similarly KBo 6.4 iii 28-30 (Laws § XXXII, NH).

d. other: in broken context: [...] / šar-di-aš-ša [x x<sup>1</sup> (?) pár-ga[-...]] KBo 22.129 obv. 14 (MS); unclear if here or šarti- B: [páhh]aššanuwan arnut šar-d[i-...] KUB 26.7 i 5 (protocol, MS).

One other ex., mostly broken away, was proposed by Beckman, JAOS 118:592: [...] <sup>LÚ.MEŠ</sup>šar-di]-ú-uš ēšten KUB 26.29 obv. 13 (protocol, MH?/NS), ed. Klengel, ZA 57:227, de Martino, Eothen 5:77f. (both reading -ú-uš, without restoration or tr.) □ there would seem no reason for a plene writing -ú-uš on šardiya-.

With Neu, this word perhaps began as a free-standing genitive of the word šardi(ya?) - “he of help” and became a declinable noun. Cf. tayazzilaš “(he) of theft” > tayazzila- “thief.” Alternatively, it could be a -ya- derivation on the stem šardi-, with the same semantic development.

Ungnad, OLZ 26 (1923) 572 n. 3 (“Helfer”); Friedrich, SV 1 (1926) 167 (“Hilfe, Hilfsheer”); Sommer, AU (1932) 180f. n. 3 (“Helfer, Beistand”); Riemschneider, StBoT 9 (1970) 82 (= Akk. *rīṣu* “Bundesgenosse”); Neu, StBoT 18 (1974) 56 (“Hilfe” > “(der Mann) der Hilfe” > “Helfer”(?)); Beal, THeth 20 (1992) 117-127 (“ally,” “helper from outside,” ÉRIN.MEŠ TILLATU “troops sent by one ally/tributary to another”); Hagenbuchner, BMECCJ 7 (1993) 101f., 105 (on expressions of help in treaties); Haase, WO 34 (2004) 51f. (“rescuer, Befreier”).

Cf. šardi- A(?), šardi- B, šardiyatar.

šardiyā- B n. see šardi- B.

šartiya- C v. see šart-.

## šardiyatar n. neut.; alliance, help.†

nom.-acc. šar-di-i[a-tar] KBo 1.33:1.  
d.-l. šar-di-ia-an-ni KUB 59.64 ii 13, [šar-di]-an-ni KBo 10.2 ii 15.

(Sum.) [NAM].Á.DAH = (Akk.) [...] = (Hitt.) šar-di-i[a-tar] KBo 1.33:1, ed. MSL 13.145.

ERÍN.MEŠ=ya=šmaš ŠA KUR <sup>URU</sup>[*Halpa šar-di]-an-ni kattan ēšta* “And the troops of Aleppo were with them in alliance” KBo 10.2 ii 14-15 (ann., Hatt. I/NS), ed. Güterbock, JCS 18:3 (“for help”), Imparati, SCO 14:48f. (“[per aiut]o”), StMed 12:52f. (“in alleanza”); [...]x-ti šar-di-ia-an-ni uwandu “and let them come [...] in alliance/for help [to ...]” KUB 59.64 ii 13 (rit., NS), cf. StBoT 18:56 as Bo 3090.

The word means “the state of being an ally/supporter” rather than “a contract for support,” for which see *takšul* and *išhiul*.

Neu, StBoT 18 (1974) 56 (“Hilfe”).

## šartū n.?; (a dance step); MH/NS.†

(“The dancers dance: ...” §) EGIR=ŠU=ma tūwaza šar-tu-u 1=ŠU § EGIR=ŠU=ma tūwaza šar-tu-u ānki § EGIR=ŠU=ma pedi=ši šar-tu-u 1-anki § EGIR=ŠU=ma laħšanili § EGIR=ŠU=ma ħuppiššanili § “Next, far apart, š. once. § Next, far apart, š. x-times. § Next, on the spot, š. once. § Next, on the spot, š. x-times. § Then, in the manner of (the town of) Laħšan (= <sup>URU</sup>Liħz/šina/<sup>URU</sup>Laħzina). § Then, in the manner of (the town of) Ħupišna. §” KUB 4.1 iv left col. 35-40 (MH/NS), ed. Eothen 2:36-38; cf. § EGIR=ŠU=ma lapatiš šal'kupariš § EGIR=ŠU=ma tūwaz šar-tu-u šupanni § EGIR=ŠU=ma kallipari § ibid. iv right col. 33-35 □ Puhvel, HED 1-2:73, de Martino, Eothen 2:39, and Eichner, IE Numerals 42f., consider *a-an-ki* to be equivalent to 1-anki = 1-ŠU. However, this would make the first and second sentences identical to one another, and the third and fourth identical to one another. The *a* is unlikely to be a miswritten 2 since it occurs twice, and the text is otherwise carefully written.

De Martino, Eothen 2:38, suggests that š. is an Akkadian noun derived from *sāru* “to whirl, circle, dance” (cf. CAD S s.v.), which is semantically appealing, but problematic from a morphological point of

## šartū

## šartuliyalli-

view: as a middle *u* verb the noun should be and is attested as *súrtu* (cf. CAD S s.v.). Apart from that the plene writing of the final vowel would be hard to explain. We therefore take it as “Hittite” (perhaps a Hattic *Iw.*) until shown otherwise.

## GIŠšartuliya- A n. com.; (mng. unkn.); pre-NH/NS.†

**sg. nom.** [GIŠša]r-tu-li-ia-aš KUB 39.41 rev. 12 (pre-NH/NS); **sg. acc.** GIŠšar-tu-li-ia-an KUB 39.41 rev. 11.

GIŠšar-tu-li-ia-an kuw[api tiyanzi(?)] / [GIŠša]r-tu-li-ia-aš=wa ā[ra ešdu] “Wh[en they place(?)] the š., [the Old Woman(?)] says: [‘Let] the š. be p[ermitted ... ]’” KUB 39.41 rev. 11-12 (funerary rit., pre-NH/NS), ed. Kassian et al., Funerary 648f., Otten, OLZ 57:231f. □ for the restoration *āra ešdu* see lines 14 and 17, which restore each other; for *tiyanzi* see line 1 (THeth 24:36f. n. 158); on ll. 13f. see THeth 24:36f. n. 158. š. must be nom. in l. 12 on analogy with *šelin* (l. 10) and *šeliš* (l. 13). Since the words are uttered simultaneously w. the actions, *kuwapi* must be temporal.

For discussion and lit. see šartuliya- B, šartu~liyalli-.

## šartuliya- B v.; (an action performed at the threshing floor); pre-NH/NS.†

**pres. pl. 3** [ša]r-tu-li-ia-an-zi KUB 39.43:4 (pre-NH/NS), šar-[tu-li-ia-an-zi] KUB 39.45 obv. 14 (pre-NH/NS), [šar-tu-li-i]a-an-zi KUB 39.6 ii 12 (pre-NH/NS).

§ [IN]A UD.10.KAM=ma ŠA GIŠA[(PIN UD-az KISLAH-i) (ša)]r-tu-li-ia-an-zi [(GE<sub>6</sub>-ti=ma=an x-x) ...] § “The tenth day — the day of the plow: They š. on the threshing floor. At night, however, [...] it/him” KUB 39.43:3-4 (funerary rit. outline, pre-NH/NS), w. dupl. KUB 39.6 ii 11-12, KUB 39.45 obv. 14, ed. HTR 48f., Kassian et al., Funerary 628f., 634f., tr. Christmann-Franck, RHA XXIX:73 (no tr.).

The fact that this action is done on the threshing floor might point to the word meaning “to thresh” or “to winnow.”

Cf. GIŠšartuliya- A, šartuliyalli-.

## šartuliyalli- n. neut.; (mng. unkn.); pre-NH/NS.†

**nom.-acc.** šar-tu-li-ia-al-li KUB 39.14 iv 1; **nom.-acc. or sg. loc.(?)** šar-tu-li-ia-li KBo 40.311 obv. 1 + KUB 39.14 ii 5, šar-tu-[li-ia-li] ibid. iii 1.

broken: šar-du-li-i[a-...] KBo 46.289:5 here?, so according to Haas, OLZ 100:61.

[... na]mma DUG.HI.A KAŠ [DUG.HI.A GEŠTIN] DUG.HI.A tawal [DUG.HI.A w]alhi šannapila / [o-x] šar-tu-li-ia-li [du]warniyanzi “Then they [s]mash empty beer jugs, [wine jugs], tawal jugs, [w]alhi [jugs ...] and/on the š.” KUB 39.14 ii 2-6 + KBo 40.311 obv. 1-2 (10th day, funerary rit.), ed. Otten, HTR 80f. (no tr.), Kassian et al., Funerary 456f. (no tr.), 465 (suggesting to restore [IŠTU] before š. (“they break empty vessels with the help of the š. object”), tr. Christmann-Franck, RHA XXIX:73 (acc., no tr.); šar-tu-[li-ia-li]-ša-an / [x-x][o o (?)-]leš!zi(?) nu x[o o o (?)]x apāš dāi / GUD.HI.A =ma kuiēš [t]ūriyanteš n=uš had[dan]zi “(on?) the š., [...]s and [...] (s)he takes/places, while they sla[ugh]ter the oxen which are harnessed” KUB 39.14 iii 1-4 + KBo 40.311 rev. 1-2, ed. Kassian et al., Funerary 458f. (“[(The person) w]h[o ...] š.-obj[ect?]” reading [k]u-i[s?] at the beginning of line 2); šar-tu-li-ia-al-li=ya=wa=šši=šan <šarrezz> lē kuiški hānnari=ya lē kuiški “Let no one <withdraw> the š. from him, and let no one legally contest (his right to it)” KUB 39.14 iv 1-2, ed. HTR 82f., Kassian et al., Funerary 462f. (both no tr.) □ for the emendation see the similar passage in a funerary rit. in šarra- D 2 b. The construction with šarre- and -šan “to withdraw something from someone” has the person to be deprived in the dat.(-loc.) and that which he should be deprived of in the acc. Thus šartuliyalli- in KUB 39.14 iv 1 should be an acc., and as a consequence š. should be neuter. The form šartuliyal(l)i- may be either sg. or pl./coll. In the first two passages š. might be either nom.-acc. or dat.-loc. It is probably derived from GIŠšartuliya- q.v. For derivatives in -al(l)i- with single and double spelling of the -l- as Luw. loanwords or Luwian influenced nouns see Rieken, HS 107:42-53.

A possible tr. “threshing sledge(?)” is based on the existence of a verb and noun šartuliya-, and on the fact that 1) the verb’s action is performed on the threshing floor, 2) no verb “to thresh” is yet attested in Hittite (unless it is *huek-* with AlHeth 31), 3) the action is done on day ten of the royal funerary ritual which is called “the day of the plow,” 4) the context

## šāru- B

## šartuliya-

of KUB 39.14 iii 1-4 which suggests that oxen were harnessed to it, and oxen often are used for pulling threshing sledges. Although threshing is only done at harvest time, whereas the funerary ritual presumably occurred soon after a death that could occur in any time of year, an acted-out, symbolic plowing or threshing might have accompanied the king's funeral. Kronasser's EHS 1:212f. translation "(rechtlicher Begriff; Art Servitut)" seems unlikely since the ending *-alli-* is not generally used to form abstracts.

Kronasser, EHS 1 (1966) 212f. (neut., "(rechtlicher Begriff; Art Servitut oder Symbol dafür?)"); Cassian et al., Funerary (2002) 465f. ("probably nomen instrumenti" derived from <sup>GIS</sup>šartuliya-, or a substantivized adj. from an original stem in *-alla-*); Stefanini, apud Cassian et al., Funerary (2002) 465 n. 5 ("cudgel"?).

Cf. <sup>GIS</sup>šartuliya- A, šartuliya- B .

[<sup>GIS?</sup>]šartūpa- n.; (mng. unkn.); pre-NH/NS.†

KBo 17.58 i 3 (rit., pre-NH/NS); it could also be read [n]etūpa-, q.v.

šāru A n. neut.; booty, plunder; from MS.†

**sg. nom.-acc.** ša-a-ru KBo 5.8 iii 37, iv 13 (Murš. II), KUB 8.34 iii 12, 20 (NS); **dat.-loc.** ša-a-ru-i KBo 5.8 i 39 (Murš. II), ša-a-ru-ú-i KBo 4.4 iv 13 (Murš. II); **pl. nom.-acc.** ša-a-ru-wa KUB 26.73:4, ša-a-ru-w[a?] KUB 34.26 iv 11 = KBo 14.3 iv 36 (Šupp. I).

For nom.-acc. neut. šāru KBo 34.29:12, 13(?) (MS), KBo 34.25:4, 5 (MS?), see šāru B. For ša-a-ru-un KUB 34.23 ii 29, sg. acc. com according to HW 187, read ša-a-ru-un-t[i-eš(?)] with Güterbock, DŠ 85 (frag. 26) and Weitenberg, U-Stämme 440 n. 416 for which see šaruwe-/šaruwai-. For gen. šarwaš KBo 34.29:12 (MS), KBo 34.25:4 (MS?), KBo 34.27:5 (MS) see šāru- C.

[nu]-kan <sup>URU</sup>Aripšān zaḥḥiyaz katta! (text: UL) dahhun [n]-an <sup>URU</sup>Hattuši ḥūmantī ša-a-ru-ú-i maniyahhun "I took the city A. in battle, and turned it over to all the Hittites for plunder" KBo 4.4 iv 12-13, ed. AM 134f. □ for its passive counterpart ("to be plundered") compare the inf. I šārūwauwanzi of the v. šaruwai- q.v. in KBo 4.4 iv 21, 24; nu KARAŠ.HI.A ša-a-ru-i tamedaz pan ēšta [nu]-za halkin GEŠTIN-ya daškit "The army had gone for booty elsewhere [and] started taking grain and wine" KBo 5.8 i 39, ed. AM 150f.; maḥhan-ma EGIR-pa uwanun nu ša-a-ru kuit NAM.RA GUD UDU AKŠUD LÚ.MEŠŠU.DIB-ya kuin epper n-an

INA <sup>URU</sup>Altanna arha dalahhun "As I came back, I left in the city of Altanna, the booty—people to be resettled, cattle (and) sheep—which I found (there) and the prisoners of war whom they (i.e., Hittite soldiers) had seized (and I advanced to Mount Kaššu)" KBo 5.8 iii 37-39, ed. AM 158f.; nu-mu-kan ša-a-ru kuit NAM.RA GUD UDU mekki makkiššan ēšta nu-kan namma ammuk IŠTU KARAŠ arha UL pāun "And because the booty—people to be resettled, cattle, (and) sheep—had become far too numerous for me, I no longer set out with the army" KBo 5.8 iv 13-15, ed. AM 160-163; nu m[ahha]n LÚ.KÚR ša-a-ru-w[a(-)...] išhuwaiš "[When] the enemy had cast (away) the boot[y(pl.)], ([he] fled)" KBo 14.3 iv 36 + KBo 40.293:10 (DŠ), ed. Güterbock, JCS 10:76 (without KBo 40.293), translit. Groddek, NABU 1998:84; (In the apodeses of omen texts) zahhiya LÚ.KÚR ḥull[ami nu?] ša-a-ru udumeni "[I will] defeat the enemy in battle [and] we shall bring back booty" KUB 8.34 iii 11-12 (sign of KI.GUB, NS), ed. DBH 12:100, 102 (differently); cf. ibid. 20; [...ḥā]ršta šar-wa-aš ša-a-ru[(-...)] KBo 34.29 rev. 12.

Weitenberg, U-Stämme (1984) 172.

Cf. šaruwe-/šaruwai-, šarusa-.

šāru B n. neut.; (an evil force); MS(?)†

**nom.-acc.** ša-a-ru KBo 34.25:4, 5 (MS?), KBo 34.29 rev.? 12, (13) (MS?), KBo 34.27 i 5 (MS?).

[... išh]anāš ša-a-ru kištāti šarwaš š[a-a-ru] / [kiš]atī halhaltaniyaš ša-a-ru kištā[ti] "[...;] the š. of the [bl]ood was extinguished; the š. of the šarwaš was [ex]tinguished; the š. of the halhaltani(ya)-[was] extinguished" KBo 34.25:4-5 (rit., MS?); [... ša-a-ru ḥā]ršta šarwaš ša-a-ru [ḥaršta] / [halhaltaniyaš?] ša-a-ru ḥaršta [...] KBo 34.29 rev.? 12 (MS?); [š]arwaš ša-a-r[u ...] / <sup>GIS</sup>w̄arpin[(-...)] / par̄hta lalān [...] "[She ...-ed] the š. of the šarwa-, she expelled the wooden warpin[(-...)]; [she ...-ed] the tongue" KBo 34.27 i 5-7 (MS?) □ the ša signs were collated from the photograph by Košak (pers. comm.). For the joining of the three fragments see StBoT 39:21 and hetkonk under 214/b, 224/b and 826/c. [... iš?-ḥ]a?-na-a-aš shows the plene writing of the final syllable found in some OH (KBo 17.1 iv 8, OS) and MH texts (KBo 15.10 i 1, 20, 32, etc., MH/MS).

**šāru- B****NINDAšarruwant-**

We have attributed these occurrences to a šāru B and distinguished it from šāru A “plunder” or (NINDA)šarwa-. šāru B in its contexts denotes an evil force (like *papratar*, *pahhur*, etc.) which must be broken up like hard ground(?) (*harš-*), or extinguished (*kišt-*).

**šāru- C** n.; (an anatomical term); MS(?).†

**gen.** šar-wa-aš KBo 34.25:4 (MS?), KBo 34.29 rev.? 12 (MS?), KBo 34.27 i 5 (MS?).

For transliteration and translation of the exx. see šāru B. Two out of the three genitive nouns dependent upon šāru B in these exx. are parts of the human body (*ešhar*, *halhaltani(ya)-*); on the latter cf. HW<sup>2</sup> H 27 (“Körperteil möglich”). Note also the presence of the tongue in KBo 34.27 i 7. The third dependent genitive, šar-wa-aš, might belong to šāru A “plunder” or to (NINDA)šarwa-. But considering the meaning of the other genitives, it is more likely that it too is a previously unattested anatomical term, šāru- C.

**NINDAšarwa-**, **NINDAšarruwa-** n. com.; (a type of bread or pastry); from OS.†

**sg. nom.** NINDAšar-wa-aš KBo 25.81 obv. 2 (MS), KBo 24.90:2, 7 (NS); **acc.** NINDAšar-wa-an KBo 26.190 iii 4 (NS), NINDAšar-ru-wa-an KBo 20.94:4 (MS), NINDAšar-r[u-...] BoTU 12A i 6 = KBo 3.34 i 6, NINDAša[r-...] KUB 36.104 obv. 4 (OS); **dat.-loc.** NINDAšar-ru-i KBo 17.1 i 30 (OS), šar-ru-i KUB 52.73 obv. 8 (NH).

**pl. nom.** NINDAšar-ru-ú-e-eš KBo 21.90 obv. 5 (OH/MS).

(“Pappa was an *urianni*-official. In [Taru]kka he embezzled soldier-bread and *marnuwan*-beer”) NINDAšar-r[u-an(?)] markta(?) “[He embezzled(?)] š.-bread” BoTU 12 A i 6 (anecdotes, OH/NS), ed. Dardano, L’aneddoto 30f. (“sottrase ... il pane šarr[uwa-]”), Soysal, Diss. 10, 83 □ the reading follows Dardano 30, 78 and traces copied by Forrer, BoTU 12A. The photo, Das Altertum 33:119 seems to support Forrer, but the traces copied by Figulla in KBo 3 look more like -r[i-]; NINDAšar-ru-i=m[(a=šš)]an ÉRIN. MEŠ-az ēšzi “The troops are sitting on the š.-bread” KBo 17.1 i 30 +ABoT 4a obv. 15 (fest., OS), w. dupl. KBo 17.3 i 24, ed. StBoT 8:20f.; 5 NINDAšar-wa-aš 30-iš ŠA.[BA [...] KBo 24.90:7 (fest. frag., NS); cf. ibid. 2, translit. StBoT 8:99 (as 159/k); [...] 50 NINDAšar-ru-wa-an 50 NINDAkah[ari-...] KBo 20.94:4 (fest. frag., MS); NINDAšar-ru-ú-e-eš

kuiṭēlš x [...] KBo 21.90 obv. 5 (OH/MS), translit. StBoT 8:99 (as 483/c); in a list of items: 10 NINDAšar-wa-aš KBo 25.81:2 (MS); [...]x LUGAL šar-ru-i EGIR-an [...] KUB 52.73 obv. 8 (NH).

Otten/Souček, StBoT 8 (1969) 99f.; Hoffner, AlHeth (1974) 182; Neu, StBoT 26 (1983) 161.

Cf. NINDAšarruwant-.

**šaruwai-** see šaruwe-.

**NINDAšarruwant-** n; a type of bread or pastry; OS.†

**dat.-loc.** NINDAšar-ru-wa-an-ti KBo 17.1 ii 7, 26 (OS).

(“When they have caught a live eagle, they bring it while I make soldiers out of clay”) *n=a(n)=ššan* NINDAšar-ru-wa-an-ti *t[e?-ehhi]* “I p[ut] them on the š.-bread/pastry” KBo 17.1 ii 7 (rit., OS), ed. StBoT 8:24f.; (“A palace-servant takes the cup (*teššummi-*) from the hands of the king and queen; he takes those from the throne and hearth as well”) *t=a(n)=ššan* NINDAšar-ru-wa-an-ti ÉRIN.MEŠ-ti *sēr d[ā(i)]* “He puts them on top of the troops on the šarruwa-bread. (He carries the troops and cups and the bronze-spear to the inner-chamber)” KBo 17.1 + KBo 25.3 ii 25-26 (OS), w. dupl. KBo 17.6 ii 21 (OS), translit. StBoT 25:8, ed. StBoT 8:26f. (without KBo 25.3).

According to Otten/Souček, StBoT 8:99f., š. in KBo 17.1 + KBo 25.3 ii 26 (= StBoT 8 ii 40) is an adj. in -ant-derived from NINDAšarwa-, NINDAšarru(w)a- (q.v.) modifying ÉRIN.MEŠ-ti: “on the troops of/that belong to the šarwa-/šarru(w)a-bread.” These are the troops and the š.-bread mentioned earlier in ii 6-7 (= StBoT 8 ii 20-21). If one reads NINDAšar-ru-wa-an-ti É[RIN.MEŠ-ti tēhhi] in the latter passage this would imply that troops of clay were placed on “troops of šarwa-/šarru(w)a-bread.” Since in the immediate sequel before the second mention of the š.-bread in ii 26 troops are referred to several times (ii 12, 17, 18, 19, 20 = StBoT 8 ii 26, 31, 32, 33, 34 respectively) without any further specification, it would be unclear which of the groups of troops were meant. If, however, in ii 6-7 one does not restore É[RIN.MEŠ-ti] but, for instance *t[e-e-eh-hi]*, the preceding š. is likely to be a noun, as would be by extension the same form in

## NINDAšarruwant-

ii 26. Pending the publication of further attestations we therefore prefer to see š. as a noun with Hoffner, AlHeth. 182. For nouns of identical meaning with and without -ant- (apart from the erg. or personifying suffix) see Oettinger, Anatolisch und Indogermanisch 303-305.

Otten/Souček, StBoT 8 (1969) 99f. (“zum šarruwanta-Brot gehörig”); Hoffner, AlHeth (1974) 182 (variant of NINDAšar(ru)wa-); Neu, StBoT 26 (1983) 161 n. 477 (prefers Otten’s interpretation as adj. because of join piece KBo 25.3).

**šaruwe-, šaruwai-** v.; to plunder/loot (something), to take (something) as plunder/loot; from MH.

**pret. sg. 3** ša-ru-u-wa-it KBo 14.20 i 24 (Murš. II), KUB 34.34:2, 6 (Murš. II), KBo 14.19 ii 31 (Murš. II), ša-ru-wa-it KBo 16.42 rev. 21 (MS), KUB 34.34:4 (Murš. II), KBo 14.19 ii 13 (Murš. II), ša-ru-wa-a-it KUB 19.37 iii 30 (Murš. II), KBo 2.5 ii 13 (Murš. II), šar-wa-it KUB 23.21 obv. 30 (MH/NS).

**pl. 3** ša-ru-wa-er KUB 26.69 vi? 9, ša-ru-wa-a-er KUB 19.37 iii 38, 44 (Murš. II), ša-ru-u-wa-er KUB 17.21 ii 5, iii 3 (MH/MS), ša-ar-wa!-er KBo 12.132 obv. 3 (NS).

**inf.** ša-a-ru-wa-u-wa-an-zi KBo 4.4 iv 21 (Murš. II), [ša]-a-ru-u-wa-u-wa-an-zi KBo 4.4 iv 24 (Murš. II).

**part. pl. nom. com. ?** ša-a-ru-un-t[i-eš] KUB 34.23 ii 29 (NH).

For the stem šaruwe- see the MS pret. plur. 3.

**a. to plunder/loot (something):** nu KUR URU Tapāpanuwa arha warnuer IŠTU NAM. RA.MEŠ=ma=at (var. =ma=an) GUD UDU URU Hattusaš ša-ru-wa-a-it “They (i.e., ŠUTI-troops) burned down the land of Tapāpanuwa and (the men of) Hattusa plundered it, including people to be resettled, cattle, (and) sheep” KUB 19.37 iii 29-30 (ann., Murš. II), w. dupl. KBo 16.16 iii 22, ed. AM 174f., tr. del Monte, L’annalistica 123 (“fecero bottino della popolazione (e) il bestiame bovino (ed) ovino”) □ the =at of KUB 19.37 resumes neut. KUR, while the =an of the dupl. KBo 16.16 resumes com. URU; cf. similar KBo 7.17 + KBo 16.13 i 7-9 (ann., Murš. II), ed. Houwink ten Cate, JNES 25:171, 180, similar KBo 14.20 + KUB 34.33 + KUB 34.34 i 24, 27, 29, 31, 33, 35 (ann., Murš. II) (line count according to ed. Houwink ten Cate, JNES 25:170, 178f.); KBo 14.19 ii 13, 27, 31 (ann. Murš. II), ed. Houwink ten Cate, JNES 25:174f., 182f.; KUB 19.37 iv 13-15 (ann., Murš. II), ed. AM 178f.; n=at huldalānun n=at UL ša-ru-wa-a-er “I spared it (i.e., the enemy town); so they (my troops) did not plunder it” KUB 19.37 iii 37-38 (ann., Murš. II), ed. AM 176f., similar ibid. iii 43-44;

(“I defeated the enemy and killed him”) nu=šši=kan NAM.RA.HI.A GUD UDU arha dahūn n=an tuzziaš=miš ša-ru-wa-a-it “I took from him people to be resettled, cattle, (and) sheep and my army has plundered him” KBo 2.5 ii 12-13 (ann., Murš. II), ed. AM 182f., tr. del Monte, L’annalistica 126 (“ne fece bottino”); (The enemies beseeched Muršili II as follows:) BĒLI=NI=wa=nnaš ŠA URU Aripšā iwar URU Hattuši ša-a-ru-wa-u-wa-an-zi lē maniyahti … nu namma dUTU-ŠI URU Dukkama URU-an [ša]-a-ru-u-wa-wa-u-wa-an-zi UL tarnahūn “Our lord, do not turn us over to the Hittites to be plundered like the city of Aripša!” … So, then I, My Majesty, did not allow the city of Dukkama to be plundered” KBo 4.4 iv 20-21, 23-24 (ann., Murš. II), ed. AM 136f. □ for a similar construction with the dat.-loc. šarūi of the noun šāru- A “booty,” q.v., compare KBo 4.4 iv 12-13; LÚ.KÚR.M[EŠ]=ma māhhan KUR URU Hatti [GUL-ahher] KUR-e ša-ru-u-e-er n=at=za dāer “How the enemies [struck] Hatti land, plundered the country and took it (that we want to tell you, O gods)” KUB 17.21 ii 4-5 (prayer of Arn. I and Ašm., MS), ed. Kaškäer 154f., Lebrun, Hymnes 135, 144, tr. Hittite Prayers 41; here? kuięš URU.DIDLI. HI.A x [...] ša-a-ru-un-t[i-eš(?)] “The towns which were loot[ed by ...]” KUB 34.23 ii 28-29 (DŠ), ed. Güterbock, JCS 10:85, alternatively a form of ‘šarunta/i-, q.v.

**b. to take (something) as plunder/loot:** (“We defeated the enemy”) NAM.RA.MEŠ=ma GUD. HI.A UDU.HI.A [tu]zziyanza šar-wa-it “But the [a]rmy took as plunder people to be resettled, cattle, (and) sheep” KUB 23.21 obv. 29-30 (ann., Arn. I, MH/NS), ed. Carruba, SMEA 18:168f. (“erbeutete ... das Heer”), tr. de Martino, Eothen 5:42 (“[l’esar]cito predò”); nu=za KÙ.BABBAR KÙ.GI BIBR<sup>HI.A</sup> GAL<sup>1.HI.A</sup> ŠA KÙ.BABBAR KÙ.GI [kunnanaš] UNŪTE<sup>MES=</sup> KUNU=ya ŠA ZABAR TÙG.HI.A=KUNU ša-ru-u-e-er n=at=za arha šarrer “They (i.e., the Kaškeans) took as plunder silver, gold, rhyta, cups of silver, gold, and copper, as well as your implements made of bronze (and) your clothes and divided them among themselves” KUB 31.124 ii 13-15, (prayer of Arn. I and Ašm., MS), w. dupl. KUB 17.21 iii 1-3 (MH/MS), ed. Kaškäer 156f., Lebrun, Hymnes 137, 145, tr. Hittite Prayers 42 □ this passage is the only one where š. is attested with the particle -za, reinforcing the notion that they take the items mentioned “for themselves.”

## šaruwe- c

c. broken, this word?: <sup>m</sup>Kumarb[i-...-]an hatrāit [...] anda uw[a- ... š]a?-ru-wa-it <sup>GIŠ</sup>patalha [...] ANA <sup>m</sup>Uw[a- ...] uwanun KBo 16.42 rev. 20-22 (hist. frag., MS) □ restored as ūruwait s.v. <sup>(GIŠ)</sup>patalha-.

Cf. šaru A, ūšarušša-.

## (‘)šarupa-

The determinative TÚL of KUB 29.4 iii 46 confirms the reading ūšarunti- previously read as ūšarunti- (so Otten and de Roos). The change between *a*- and *i*-stem reflects the Luwian *i*-motion for which cf. Rieken, HS 107:42-53.

Otten, Puduhepa (1975) 13f. (“Brunnen?”); De Roos, Diss. 407 (“bron?”) (both translit. *u-ša-ru-un-ti-in*).

## (‘)šarunta/i- n. com.; spring; NH.†

sg. acc. ūša-ru-un-ti-in KUB 31.77 i 10 (NH).  
abl. <sup>TÚL</sup>ša-ru-un-ta-az KUB 29.4 iii 46.

(“In a dream there was someone like my father, even come to life again”) nu=wa=kan ūša-ru-un-ti-in mān kuinkī annallin ŠA ABI ABI-YA (eras.) ūšarā ūnheškizzi nu=war=an=kan ūhta mān nu=wa=kan wātar mān ūšarā ūittiyanneškizzi “He was, as it were, sucking up the old spring of my grandfather. He seemed to suck it (dry) while he was, as it were, continually drawing up water” KUB 31.77 i 8-14 (dreams, NH), ed. Otten, Pud. 13f. w. n. 24 (“Wie im Traume mein Vater wieder am Leben (war) und wie er einen alten — (aus den Tagen) meines Großvaters (datierenden) — Brunnen? aushebt?, wie er ihn freilegte, wie er nun Wasser heraufzieht”), de Roos, Diss. 266, 404 (“in de droom was mijn vader op een of andere manier weer in leven en een of andere bron? van vroeger, van mijn grootvader, wekte hij tot leven en hij voerde hem als het ware, en hij haalde een soort water omhoog”) □ for this use of *mān* see *mān* 1 d; perhaps here KUB 34.23 ii 27-30 (DŠ frag. 26), ed. Güterbock, JCS 10:85, rather than ūšaruwai- a, q.v.; *nu DINGIR-LAM* <sup>URU</sup>Āggataz <sup>URU</sup>KÁ.DINGIR.RA-az / <sup>URU</sup>Šūsaz <sup>URU</sup>Elamtaz <sup>URU</sup>HUR.SAG.KALAM.MA-az / *INA* <sup>URU</sup>LIM ŠA TARAMMI HUR.SAG-az ÍD-az / arunaz hāriyaz welluwaz <sup>TÚL</sup>ša-ru-un-ta-az / nepišaz taknaz IŠTU 7 KASKAL.MEŠ U IŠTU 7 KA.GİR=ya / ūittiyanzi EN.SÍSKUR EGIR-an iyattari § “They draw the deity from Akkade, from Babylon, from Susa, from Elam, from Hursagkalamma, in the city that you love, from the mountain, from the river, from the sea, from the valley, from the meadow, from the spring, from the sky, from the earth, from the 7 roads and from the 7 paths. The sacrificer goes along behind” KUB 29.4 iii 43-48, ed. Kronasser, SchwGoth. 26f. (misread as ūšaruntaz but translated as “Quelle”; similarly Tischler, HHwb 188), StBoT 46:292, tr. Collins, CoS I:176 (no translit.).

## šarupp- v.; (mng. unkn.).†

inf. ūša-ru-up-pu-wa-an-z[i] KBo 10.36 rev. 11 (NS).  
verbal subst. gen. [ša-ru-]up-pu-u-wa-aš KUB 12.16 i? 13 (MH/NS), ūša-r[u-...] Bo 3465 i 14 (coll. Akdoğan).

EGIR-anda=ma ūša-ru-up-pu-wa-an-z[i ...] / TU<sub>7</sub>.HI.A hūl[mando] ANA ALAM t[ianzi ...] “Afterwards [they] p[ut down] for ūš-ing a[ll] the stews for the statue” KBo 10.36 rev. 11-12 (rit., NS), ed. Taracha, Ersetzen 84f. (“zu schlürfen”); (in a list of ingredients for a ritual:) TU<sub>7</sub> BA.BA.ZA [(TU<sub>7</sub> memal) TU<sub>7</sub>.HI.A ūša-r-u-]up-pu-u-wa-aš “porridge, meal soup(?)”, soups for ūš-ing” KUB 12.16 i? 12-13 (substitution rit., MH/NS), w. dupls. Bo 3648 obv. 21 (MH/MS), Bo 3465 i 14 (MH/NS), ed. Taracha, Ersetzen 30f. (reading ūša-r- in dupl. Bo 3465, but coll. by Akdoğan shows it to be ūša-r[u-...]).

Taracha, Ersetzen 108, takes ūšarupp- as a further variant of the verb ūšara(p)p-, ūšarip- “to sip,” q.v. Since we assume the latter to be an onomatopoeic formation (cf. Engl. slurp, Ger. schlürfen), adding a third form may be possible. However, the lack of similar vowel alternation suggests caution and leaves open the possibility of a separate verb.

Cf. ūšara(p)p-/ūšarip-.

## (‘)šarupa n.? neut.?; (mng. unkn.); NH.†

ūša-ru-pa KBo 5.4 obv. 31 (Murš. II), KUB 6.44 iv 25 (Murš. II), KUB 21.1 iii 23, ūša-ru-ú-pa KBo 5.4 rev. 16 (Murš. II), KUB 6.41 iv 23 (Murš. II), ūša-r[u-...] KBo 5.4 rev. 20 (Murš. II), ūša-r[u-pa] KBo 10.8:6 (Murš. II).

(“Furthermore, since humans are deceitful, if rumors circulate and thereupon someone whispers to you ... You must meanwhile write that matter to My Majesty, and if it is true, when I write back to you”) zig=a lē nuntarnuši nu īarpa ūša-ru-pa (var. ūša-r[u-...]) l[ē] iyaši nu ITT]I dUTU=SI idālu lē iyaši

## (‘)šarupa-

“Don’t act rashly. [Do]n’t [do] *h.* *š.* Don’t do evil toward My Majesty. (If you act rashly and do evil toward My Majesty, you thus transgress the treaty)”

KBo 5.4 obv. 31-33 (Targ., Murš. II), w. dupl. KBo 10.8:6; ed. SV 1:56f. (“feindlichen Zwist”), tr. DiplTexts<sup>2</sup> 70 (no tr.); similarly ibid. rev. 16-17, KUB 6.44 iv 25 (Kup.); *nu-šmaš-kuit DīNU nu-šmaš=at* <sup>d</sup>UTU-ŠI / [punu]šmi *nu-šmaš=kan IŠTU DīNI KASKAL-ši teħħi šumāš=ma lē nuntarnuttēni* *nu harpu ša-r[u-pa]* / [l]ē iyattēni *nu-kan lē idalāu-štēni* “And whatever lawsuit you will have, I, My Majesty, will ask you about it and I will set you on a path by means of the lawsuit. Do not act rashly, don’t do *h.* *š.* and do not become evil” KBo 5.4 rev. 19-21 (Targ., Murš. II), ed. SV 1:62f., tr. DiplTexts<sup>2</sup> 72 (no tr.).

The translation by Friedrich, HW 188, “Zwist(?), Streit(?)” is based on the assumption that the word *harpu* that occurs in pair with *šarupa* is the same word as the *harpuš* that occurs in the soldiers’ oath KBo 6.34 i 27, which HW translates “feindlich, uneinig, abtrünnig” and a link with the noun *harpanalli* “enemy, adversary”; so too Beckman, BiOr 42:139f. However, the *harpuš* in the soldiers’ oath is pl. acc. from *harpa-* “pile” (see StBoT 22:26) and the connection of *harpanalli-* to other *harp-* words is very speculative, see HED H 182. We are left with the above context for both *h.* and *š.* Doing *h.* *š.* is something disapproved by the Hittite king. It could be an intensification of “acting rashly” or of “doing evil” or something similar. Kammenhuber, KZ 77:169 n. 3, followed by Weitenberg, U-Stämme 100f., suggests that *h.* may yet be derived (“*harpu-* ‘feindlich’ zu *harp-* ‘absondern’”) from the verb *harp-*. Weitenberg’s translation of *h.* *š.*, “gesondertes Benehmen(??),” could fit the context, but depends on the disputed meaning of the alleged adj. *harpū* and is much less specific for *š.* For further thoughts on the verb *harp-* see Melchert, GsNeu (forthcoming). Puhvel, HED H 180, suggest analyzing *š.* as *šaru-* “booty” + the particle -(*a*)*pa* and translates *harpu šarupa* as “piled spoils, heaped-up booty,” seeing the combination as “figuratively adverbial for something like ‘helter skelter.’” The position of the alleged particle, however, makes this impossible.

Friedrich, SV 1 (1926) 83f. (“Zwist, Streit, Kampf”); Kammenhuber, KZ 77 (1961) 169 n. 3; Weitenberg, U-Stämme (1984)

## `šarušša

100f. (*h.* *š.* = “gesondertes Benehmen(??)’’); Beckman, BiOr 42 (1985) 139f.; Puhvel, HED H (1991) 180.

Cf. [šaruppašiya-].

## [šaruppašiya-]

§ [A]NA <sup>LÚ.MEŠ</sup>SAG=kan x [...] / [š]a?-ru-up-pa-ši-ia-a[š...] / [m<sup>x</sup>.]SAG-iš <sup>m-d</sup>S̄IN-<sup>f d</sup>[IM?...] / [m<sup>LUGA</sup>]L-<sup>d</sup>S̄IN <sup>m</sup>Piy[a-... ] § KUB 52.31 i 16-19 (oracle question, NH). The reading of the key term follows Beckman, BiOr 42:139f., but is read by Archi, KUB 52 v [m<sup>T</sup>]aruppašiya. Beckman considers the term to be *šarupa* + -ašši-, and using HW’s meaning for *šarupa* comes up with a translation “party to a dispute(?)”. Since HW’s meaning for *šarupa* is very unsure (see CHD s.v.), Beckman’s translation of *šaruppašiya-* is even more so. Also this word has a double *p* while *šarupa* does not, which casts further doubt on the equation. In view of the PN-s in the lines following, Archi’s view seems more likely. For the PN compare also <sup>m</sup>Ta-ru-up-ši-ia-aš KUB 54.67 rev. 9; for a DN <sup>d</sup>Tarup(pa)šani- see van Gessel, OHP 1:452f.

Cf. (‘)šarupa-.

## šarūpi (mng. unkn.); MS.†

In broken context [...(-)š]a-ru-ú-pí URUDU ŠA <sup>LÚ.MEŠ</sup>hāpieš KBo 16.68 i 16 (KI.LAM fest., MS), ed. StBoT 28:113, 166 (“a (metal) ornament”); perhaps the end of a longer word.

## `šarušša n. neut. (mng. unkn. “booty”?); NH.†

Luw. sg. nom.-acc. `ša-ru-uš-ša.

(“[If] the first [*uriy*]anni-bird [comes/goes] across *tarwiayalli* [...] not(?). Let the king go. [...] and [the troops?] will be well. He/They will defeat the enemy”) [...-z]i `ša-ru-uš-ša-ia [...-a]zzi “He(?) will [...]. *š.* [...] will [...]. (But if it (the bird) [goes/comes] across [...])” KUB 18.1 rev.? 9-13 (bird omens), translit. Archi, SMEA 16:126, cf. also idem, BBVO 1:293 n. 47. Since the word probably begins a sentence, one could interpret it as *šarrušša=ya* “and the *š.*,” that is, as a sg. nom.-acc. neut. from a root *šarruš-* “booty(?)” as was done by Starke, StBoT 31:118, followed by Melchert, CLL 192. The meaning fits the context well since the term probably has something to do with the army: apodoses refer to the king defeating the enemy (5) or vice versa (8), and to the troops being well (6).

Cf. *šaru-* A.

[šaš]

šāša- A c

[šaš] = šu + -aš qq.v.

šāš- v. see šeš-.

**šāša-** A, šāšša- n. com.; (a wild member of the goat family); from OH/MS.†

**sg. nom.** ša-a-aš-ša-aš KBo 21.103 rev. 27 (OH/MS), ša-a-aš-ša<-aš> KBo 21.90 rev. 51 (OH/MS); **nom. sg. or pl?** ša-a-ša-aš KUB 29.1 iii 43 (OH/NS); **acc.** ša-a-ša-an KBo 3.8 iii 12 (pre-NH?/NS); **gen.** ša-a-ša-aš KBo 16.61 rev.? 4, 14 (MS), KUB 41.23 ii 15 (OH/NS), KUB 9.31 i 9 (MH/NS), KBo 9.105:(9) (NS), ša-ša-aš KBo 3.8 iii 13, (31) (pre-NH?/NS), KBo 22.170:5 (OH/NS), 503/s:6 (StBoT 4:62, NS).

**pl. nom.** ša-a-ša-aš KUB 29.1 iii 43 (OH/NS), [ša]-a!-še-eš Or. 90/1325 obv.? 8 (OH/MS, courtesy A. Süel via Soysal).

**Luw. pl. nom. com.?** ša-ša-an-zi KUB 42.78 ii? 17 (NH). **here?** ša-a-aš-ša-x [...] HFAC 113:4.

ša-a-ša-an in KBo 22.231:4, 8 seems to be synonymous with ša(-a)-ša-an-na-an “lamp,” q.v. and therefore does not belong here.

**a.** characteristic behavior expressed by the verb *kunk-*: (“The ‘lords of the house,’ i.e., the king and queen (and) the secondary wives sit down”) *n=at=za=kan* ša-a-ša-aš (var. Ortaköy [ša]-a!-še-eš) *mahjan kunkiškantari* “They are swaying(?) like š.-animals (or: like a š.-animal) §” KUB 29.1 iii 43-44 (rit. for a new palace, OH/NS), w. dupls. KUB 51.56:7 (cf. Hoffner, HS 108:192f.) and Or. 90/1325 obv.? 8 (courtesy Süel via Soysal), ed. Kellerman, Diss. 18, 30 (“Ils sautillent(?) comme des cerfs(?)”), Marazzi, VO 5:158f. (“e a mo’ di šaša si sistemanò/prendono posizione”), CHD *mahjan* 1 a 1’ b’ (“They set themselves in order(?) like the š.-animal”), StBoT 5:102 (“wie š. richten sie sich auf”), Collins, JAC 5:43f. (no tr.), HED K 249 (“they sway like mountain goats”) □ for the tentative meaning “to sway” for the verb *kunk-* cf. HED K 248-250 and above (GIS)šarpa- B 1 b. If šāšaš is a pl. nom. like šāšeš the ending -aš is to be attributed to the NH copyist. A sg., however, is equally possible.

**b.** tied to the *huratti* and producing milk: (“‘Bearded’ snakes were bound in the coil (*hulališni*). § The stag (DÀRA.MAŠ) was bound under the *eya*-tree. The leopard was bound in the strong place. The wolf was bound in the high (place). The lion was bound in the *zamni*-”) ša-a-ša-an *hūratti=šan hamikta* ša-a-ša-aš GA *hamikta* “The š. was bound in the *huratti*. The š.’s milk was

bound. (The throne of dLAMMA was bound. ... The ‘bearded’ snakes were released in the coil. The stag was released under the *eya*-tree. The leopard was released in the strong place. The wolf was released in the high (place). The lion was released in the *zamni*-(den?)” [ša-a-š]a-aš *hūratti=šan lāttat* [ša-a]-ša-aš GA *lāttat* “The š. was released at/in the *huratti* (its characteristic abode(?)). The milk of the š. was released. (The throne of dLAMMA was released)” KBo 3.8 iii 12-13, 30-31 (rit., pre-NH?/NS), ed. Kronasser, Die Sprache 7:157, 159 (no tr. of key words), Collins, JAC 5:39f. (no tr.), Oettinger, AOAT 318:349f. (“Wildziege (o.ä.”), tr. Archi, Eothen 1:36 (š. *hūrattišan* “antilope élégante”) □ despite its irregular placement we take -šan following *huratti*- as the sentence particle -šan (see also -šan B 2 a) with Melchert, CLL 76. For Starke’s interpretation (StBoT 31:39) as sg. dat.-loc. of a Luw. gen. adj. in -ašša-i- see CLL 76. Kellerman’s suggestion (Hethitica 7:140f.) that it is a sg. acc. \**hūrattin=šan* is unlikely because of the single -š-; compare in the same text UZU *pantūha(n)=šan* (KBo 3.8 +) KUB 7.1 iii 6, and UZU *arra(n)=šan* ibid. 7.

**c.** associated with lambs (SILA<sub>4</sub>): (“He stands by night, he stands by day”) SILA<sub>4</sub>-aš *ištanzanan* dā ša-a-ša-aš (dupl. ša-ša-aš) *ha[(lu)kan dā]* “Take the ‘mind/soul’ of the lamb; take the ‘message’ of the š.” KUB 41.23 ii 15 (incant., OH/NS), w. dupl. KBo 22.170:5 (OH/NS), ed. Collins, JAC 5:42 (differently), Giorgieri, RIL 124:259, 261 (“il mes[saggio] della capra selvatica!!”) □ we attribute this passage to š. A instead of B both because of the pairing with the lamb and because of the plene spelling of the first syllable; cf. SILA<sub>4</sub>-aš *mīuš halugaš* “the gentle *haluga-* of a lamb” KUB 17.10 iv 32 (Tel. myth, OH/MS), translit. Myth. 38, tr. Hittite Myths<sup>2</sup> 18 §30; (The NIN.DINGIR(?) priestess goes to the inn and says:) [(šerr)]-a-wa-ššan *hankuriya* ša-a-aš-ša-aš (dupl. ša-a-aš-ša-<aš>) SILA<sub>4</sub> [(nu-wa-ššan mān pāi)]mi *nahi=mu par<(š)>ni* UR.BAR.RA-ni “Above, on the *hankuri-* (are) a š. (and) a lamb (or: is the lamb of a š.). When I go up there (-šan), it frightens me with respect to the leopard (and) the wolf” KBo 21.103 rev. 27-28 (fest. of Tetešabi, OH/MS), w. dupl. KBo 21.90 rev. 51-52 (OH/MS), ed. Collins, JAC 5:42, Archi, Eothen 1:34 (“bouquetin”), CHD *nah(h)-* a 1’ c’ (all interpreting the *nahi* clause differently) □ the double š is odd, but the association with the lamb and the plene spelling of the first syllable, similar to the previous example, leads us to list this example here; for the impersonal construction compare German

## šāša- A c

## šāša- A

*mich fürchtet*, Latin *me veretur*, and cf. Hoffner/Melchert, Hittite Grammar [forthcoming]).

**d.** a festival was named after it: EZEN<sub>4</sub> ša-ša-aš 503/s:6 (NS) (StBoT 4:62, Carruba, Kadmos 6:90 n. 7) □ animals after which festivals were named include: GUD.MAH “bull” KBo 41.129 obv 3, UDU “sheep” KUB 16.16 obv 14, ŠAH “boar/pig” KUB 55.5 iv 13, AYALU “stag” KUB 13.4 i 39, SILA<sub>4</sub> “lamb” KUB 25.27 i 25, MĀŠ “goat” KUB 38.25 i 11; cf. list in Hoffner, EHGl 39-41.

**e.** unclear passages: ŠA KUŠ.HI.A ša-a-ša-aš “of the hides of š.-animals” (or “š. of the pelts,” i.e., š. intended to be slaughtered for their pelts?) KBo 16.61 rev.? 4 (dep., NH); ŠA KUŠ ša-a-ša-aš KBo 16.61 rev.? 14 (dep., NH), ed. StBoT 4:60f. (“Das šāša-Tier <zur> Fell(gewinnung?)”), Collins, JAC 5:41 (“pelts of the šāša-”) □ note the mention of shepherds (<sup>LÚ.MEŠ</sup>SI[PA...]) in KBo 16.61 rev.? 15 and cattle (GUD.HI.A) rev.? 2, 8, 9, 10, (11), 12, from which Collins suspects the š. “may have been maintained in herds”; [LÚ.MEŠ?] UR.GI<sub>7</sub> / [ne?]kummanteš / [tar'k]u<sup>?</sup>wanzi § [nu=ka]n!?! 7(!, text 5) UZUNÍG. GIG.HI.A / [p]a?rā appanzi / [Š]A? PÌRIG.TUR [U]R.MAH / [Š]AH.GIŠ.GI AZ / [-l]i-i[-a-n]a-aš / [ša-]a-ša-aš DÀRA.MA[Š] § “The ‘Dog men’, [da]nce(?) [na]ked(?). § They present seven(!) liverers: [o]lf(?) a leopard, a lion, a wild boar, a bear, a deer, a š., (and) a stag §” KBo 9.105:1-9 (fest. frag., NS) □ the enumeration of wild animals, and especially the close pairing of stag and š., is reminiscent of the group depicted on the Kastamonu bowl, cf. Emre/Çınaroglu, FsNÖzgüt 684-703 w. figs. 23-24. Note the presence of what the authors identify as stags, does, and ibexes in the frieze of the fourth zone (685f., 693f.); (“The house[owner] does as follows. § I hang up a [...] kēlu-. Its *huppali* is bronze. Its [...]lli is of shaggy lion’s pelt. Its stool is of basalt. And its *hazziul* is of lapis lazuli. (Its?) šišai is the strong šišai of a bear”) [SAG?].KI=ma ša-a-ša-aš § (“(Its) fore[head(?)], however, is (that) of a š.”) KUB 9.31 i 9 (Zarpiya’s rit., MH/NS), ed. Schwartz, JAOS 58:334f. (differently), Collins, JAC 5:43 (“But he [hangs the ...] of a šāša-,” restoring [ga-an-]ki), translit. Otten/Rüster, ZA 68:276; if we translate line 8 as above and not “(Its) šišai is strong (like) a bear’s šišai,” this composite object would actually be using parts of animals, and the broken noun [x-x-]ki in line 9 would denote a part of the *kelu-* that is actually made from a part of the š. animal similarly named (“Its x is (the x) of a š.”); here? Luw. pl. nom. com.? ša-ša-an-zı NUNUZ KÙ.GI “š. of

pearl(?) and gold” KUB 42.78 ii? 1 (NH) 7, ed. Siegelová, Verw. 462f.; cf. also CLL 192.

Prior to the publication of the Maşat letter HKM 44 (cf. šāšā- B) there was no evidence that the word š. might indicate a bird. With this new evidence it becomes necessary to distinguish two near homographs, šāša- A (which appears to be a wild mammal of the goat family) and šāšā- B (a bird). The names of these two are near, but not complete homographs: clear examples of the bird have a plene writing in the second syllable, while clear examples of the mammal have plene writing of the first syllable. Writings with no plene writing must be assigned according to the context in which they appear. Since deer, leopards, wolves, and lions are all mammals and so produce milk, but yet KBo 3.8 (cf. b, above) does not mention that their milk was “bound” and “released,” this text seems to indicate that the milk-producing properties of the š.-animal were one of its primary characteristics. Thus one thinks of female animals known for milk producing, many of which in Hittite were *a*-stems: cows (usually written ÁB(-a-)), and nanny goats (usu. UZ<sub>6</sub>(-a-)), and perhaps ewes (<sup>UDU</sup>U<sub>10</sub>(-a-)), and mares (usu. ANŠE.KUR.RA.MUNUS.AL-(a-)). (Note that GUD, UDU and ANŠE.KUR.RA when undifferentiated by biological gender are usually *u*-stems, only rarely *i*-.) This, as well as the reference to the š. at the beginning of a paragraph in KBo 16.61 that also refers to shepherds (cf. e, above), leads one to agree with Collins that the š. is probably kept. The characteristic behavior of the šāša- denoted by the obscure verb *kunk-* cannot be determined since that verb’s meaning is still controversial. If the hieroglyph *sā* is supposed to depict the head of a šāša-, it might be a gazelle, as Hawkins’ Latin name for the sign GAZELLA would indicate.

Ehelolf, ZA 45 (1939) 72; Gurney, AAA 27 (1940) 104 n. 2 (an animal which produces milk); Schwartz, OrNS 16 (1947) 44 (“figure, figurine, plaything (doll!?)”); Friedrich, HW (1952) 188 (“ein Säugetier”); Sommer, apud Friedrich, HW (1952) 188 (“Hase”); Laroche, Syria 31 (1954) 109 n. 45 (“Antilope” = UDU KUR.RA, based on HH 104 = *sā*/GAZELLA); Kronasser, Sprache 7 (1961) 161 (“kaum ‘Hase’, eher ‘Antilope’”); Goetze, JCS 16 (1962) 29 w. n. 12 (= DARÀ “mountain goat”); Ertem, Fauna (1965) 167f. (= LU.LIM “deer”); Carruba, Kadmos 6 (1967) 90 w. n. 7 (“Hirsch?”); Werner, StBoT 4 (1967) 62

**šašā- A**

(“weder ‘Antilope’ noch ‘Hase’, sondern eher eine Haustierart”); Neu, StBoT 5 (1968) 102 (doubts both hare and antelope); Kellerman, Diss. (1980) 66 (“un mammifère ongulé ruminant ... traduction provisoire ‘cerf’”); Collins, Diss. (1989) 274-280; eadem, JAC 5 (1990) 39-48 (“*Capra aegragrus* = bezoar goat”); Trémouille, SMEA 37 (1996) 96.

**šašā- B** n. com; (an oracle bird); from MH/MS.<sup>†</sup>

**sg. nom.** [š]a-ša-a-aš HKM 47:40 (MH/MS); **acc.** [š]a-ša-a-an HKM 47:35 (MH/MS); **gen.** ša-ša-a-aš KUB 44.6 obv. 5.

**a.** in augury (together with eagles, šalwini- and āršintara-birds): *n=ašta* [š]a-ša-a-aš āršintarašš=a peran SIG<sub>5</sub>-az zilawan SIG<sub>5</sub>-az nu šaluinin TI<sub>8</sub><sup>MUŠEN</sup>-ya taru.-an aumen “and a š. bird (came) in front from a favorable (direction) and we observed a šalwini-bird and an eagle *taryallian*” HKM 47:31-42 (report of augury in a letter, MH/MS), ed. HBM 204-207.

**b.** as an animal-shaped vessel (*BIBRU*): [B]IBRU ŠAH ZABAR x[...] / [B]IBRU ša-ša-a-aš ZABA[R] “A bronze rhyton of a pig [...], a br[onze] rhyton of a š. [...]” KUB 44.6 obv. 4-5 (NS) □ we tentatively put this ref. here under š. B because of the plene writing of the last syllable; Trémouille, SMEA 37:83, 88 w. comment 96, suggests that we understand [... <sup>DUG</sup>KUKUB KÙ.BABBAR-ya ša-ša-an(-)n[a-...]] KUB 46.48 obv. 19 (in cumulative line count obv. 35) as “le récipient KUKUP en argent en forme d’antilope ...,” but the -a/-ya after š. argues against taking ša-ša-an(-)n[a-...]] as a gen. dependent upon what precedes, and there is also the fact that there are no other examples of animal-shaped *KUKUB*-vessels.

**c.** as a statue?: ALAM ša-ša[-a-aš] KUB 38.29 obv. 11 (NH), ed. Jakob-Rost, MIO 9:189 (suggesting restoration with a form of šašant- “concubine”), StBoT 4:62; however this restoration as well as the interpretation of the passage is very unsure.

š. is not the only Hittite bird name not marked with the determinative MUŠEN (cf. *aršintara-*, *kakkapa-*, *pattarpalhi-*). For a partial listing of Hittite bird names see Hoffner, EHGI 22-23. For discussion and bibliography see above under šašā- A.

**šašā- C** see <sup>DUG</sup>šašan(n)a-.

**LÚšašalpatalla-**

**LÚšašalpatalla-** n. com.; (a cultic functionary?); from OH?/NS.<sup>†</sup>

**sg. nom.** LÚša-šal-pa-tal-la-aš KUB 10.69 ii 5 (NS), [LÚša-a]-l-pa-tal-[a-aš] KBo 41.86 i 1.

**unclear** LÚša-šal-pa-ta[l-la-...] KUB 28.101 iii? 6 (OH?/NS).

§ [...] LÚša-šal-pa-tal-la-aš / [anda uizz]i nu=kan DAM.MEŠ / [LÚ.MEŠALA]N.ZU<sub>9</sub> šalpāzzi / [...]x pānzi § “The š.-man [enter]s and šalpai-s the wives of(?) the performers. [Then] they leave” KUB 10.69 ii 5-8 (fest. frag., NS); this enables us to restore the following: [LÚša-ša-a]l-pa-tal-l[a-aš anda uizz] / [n=ašt]a DAM.MEŠ LÚALAN.ZU<sub>9</sub>.H1.A [šalpāzzi] “A š.-man [enters and šalpai-]s the wives of the performers” KBo 41.86 i 1-3 (fest. frag.) □ the trace in line 1, a vertical wedge, ensures the reading [LÚša-ša-a]l-pa-tal-l[a-aš] rather than [LÚša-ša]l-pa-tal-l[a-aš]; § UGULA LÚ.MEŠ ALAN.Z[U<sub>9</sub> ...] / t=aš lūli[ya paršnān harzi] § ŠAH.TUR-ya har[zi .....] / LÚša-šal-pa-ta[l-la-...] § 3 LÚ.MEŠ AL[AN.ZU<sub>9</sub> ...] / paršdu[n ...] / šarā[ ...] “The chief of the performers [...-s]. He [is crouched in] a vat § and holds a piglet. [...] A š.-man [...-s]. § Three per[formers ...] a bud [and ...] up [...]” KUB 28.101 iii? 3-9 (fest. frag., OH?/NS).

The word is apparently a noun in -(a)talla- (cf. Sturtevant, CGr<sup>2</sup> 77f.; Götze in FsPedersen 488-495; Berman, Diss. 158f.; van Brock, RHA XX/71 67-168; Oettinger, KZ 99:43-47) derived from a reduplicated form of the verb šalpai- (cf. addendum at end of CHD Š volume). The š. performs this action on the wives of the performers. Tischler, HdW 69, followed by Jin Jie, RetrGlos 11 also lists with no reference an unreduplicated šalpatalla-. We cannot locate such a form. The only other reduplicated deverbal -(a)talla- noun attested is built to a -ške- base: wiwiškatalla-.

Melchert (pers. comm.) notes the possibility that this word is etymologically related to the PIE source of English “salve” (German *salben*). Since Hittite had another verb (*išk-*) in the same general semantic range, it is possible that the latter was specialized for official (installation of kings, priests) and ritual anointings, while š. was confined to cosmetic actions suitable for women. The LÚšašalpatalla- would then have been something like a “makeup person.”

## LÚšašalpatalla-

## (DUG)šašan(n)a-

Laroche, RA 48 (1954) 47 (“nom d’agent en *-talla-*,” < šalpai-); Friedrich, HW 1.Erg. (1957) 18 (“Kultischer Funktionär?”); van Brock, RHA XX/71 (1962) 81; Kronasser, EHS 1 (1966) 120, 176, 570; Peccioli Daddi, Mestieri (1982) 259.

Cf. šalpai-.

(DUG)šašan(n)a-, šaša- C n. com.; lamp; written syll., Sum. <sup>DUG</sup>IZI.GAR and Akk. <sup>(DUG)</sup>NŪRU; from MS.

**sg. nom.** <sup>DUG</sup>NU-U-RU Bo 4207 obv. 6 (Ehelolf, ZA 43:193).

**acc.** <sup>DUG</sup>ša-ša-an-na-an KUB 5.5 ii 27, 28 (NH), ša-ša-an-na-an KUB 20.61 vi 2 (NS), KUB 38.25 i 25 (NS), <sup>DUG</sup>IZI.GAR KUB 18.14 iii 10 (NH), IZI.GAR KUB 60.93:3 (NH), NU-U-RU KUB 42.91 ii 19 (NH), ša-a-ša-an KBo 22.231:4, 8 (NS).

**pl. nom.** [<sup>DUG</sup>]ša-ša-an-ni-iš KBo 24.5:14 (pre-NH/NS).

**acc.** ša-a-ša-nu-uš KBo 30.160:3 (MS), ša-ša-nu-uš KBo 8.82 obv.? 7, 8, 9 (MH/MS), KUB 39.54 obv.? 10, 17 (NS), KBo 45.140 obv.? 2 (NS), KUB 17.37 i 14 (NS), ša-ša-an-nu-uš KBo 2.13 rev. 9 (NH), <sup>DUG</sup>ša-ša-nu-uš Bo 5230:11 (Ehelolf, ZA 43:191), <sup>DUG</sup>ša-ša-an-nu-uš KUB 46.16 obv.? 4, rev.? 2 (NS), ša-ša-an-na-aš KUB 31.113:15 (NS), <sup>DUG</sup>NU-U-RU<sup>H1[A]</sup> KuSa I/1.4:4 (LNS).

**d.-l.** ša-ša-an-na-aš KUB 44.4 obv. 3 (NH).

**broken:** [ša-a?-š]a-na-aš KBo 24.6 obv.? 8 (MS), w. dupl. [...] -[an?-na-aš] KBo 24.5 obv.? 15 (pre-NH/NS).

Note that all MS attestations have a single writing of the *-n-*, which is sometimes continued into the NS manuscripts. Until a Hurr. n. \*<sup>DUG</sup>nuriši- (so Wilhelm, KuSa I/1 p. 21) for either a vase or a drink has been established with certainty, we prefer to read KuSa I/1.4:4 as the Akk. pl. acc. *NŪR*<sup>H1[A]</sup>.

*mahhan=ma i[š]panz[a kišar]i [INA] É.ŠÀ ša-a-ša-nu-uš tianzi* “When it [becom]es night, they set up lamps [in] the inner chamber” KBo 30.160 + KBo 23.29 rev. 2-3 (MS), translit. Groddek, AoF 21:335; GIM-an=ma GE<sub>6</sub>-za DÙ-ri ša-ša-an!-na-an=kan tianzi “As soon as it becomes night they set up a lamp” KUB 38.25 i 25 (cult of Nerik, NS); (“They entertain the deity and the singers sing”) GIM-an=ma GE<sub>6</sub>-za DÙ-ri ša-ša-nu-uš tianzi GAM-an išhuwauwaš GAM-an išhuwanzi “But when it becomes night, they set up lamps. What has to be poured out(?) underneath(?), they pour out(?) underneath(?). (The next morning ...)” KUB 55.60 iv 12-13 (cult inventory, NH), ed. Ehelolf, ZA 43:191 (as Bo 2351) □ for the expression *kattan išhuwa-* as possibly having to do with the hearth being made ready for the night see Neu, GsKronasser 141f.; GIM-an nekuzza meħur kišar[i] nu=kan ša-ša-an-na-aš dāi “When

it become[s] evening, he sets up the lamps (They close up the temple. The priest and the diviner/exorcist sleep before the door)” KUB 31.113:14-15 (instruction?, NS), ed. Haas, KN 130f., Ehelolf, ZA 43:191 (as Bo 5455); GE<sub>6</sub>-za DÙ-ri ša-ša-nu-uš tianzi “At nightfall they set up the lamps” KUB 17.37 i 14 (cult inventory, NH); (At dawn they carry the statues of deities to Mt. Pišqarana and offer them different offerings) ša-ša-an-nu-uš tianzi “They set up the lamps” (end of text) KBo 2.13 rev. 9 (cult inventory, NH), ed. Carter, Diss. 108, 114; ša-ša-an-nu-uš tianzi § lukatti=ma ... “They set up lamps. § But in the morning ...” KUB 17.35 iii 17-18 (cult inventory, Tudh. IV), ed. Carter, Diss. 130, 143, similarly ibid. i 34 (<-uš>), iv 15, 37, ed. Carter, Diss. 125, 133, 135, 138f., 147, 149; cf. also KUB 20.61 vi 2; <sup>DUG</sup>IZI.GAR=wa INA É.ŠÀ tiešker “They used to set up a lamp in the inner chamber” KUB 18.14 iii 10 (oracle question, NH); (“They put them (i.e., the bones) on a spread out bed”) ša-ša-an-n[a-an] / Š[A x+?]1 GÍN IŠTU Ī.DÙG.GA haštiyaš peran tiyanzi “They set up a lamp of [x] shekels (filled) with fine oil in front of the bones” KUB 39.11 obv. 49-50 + KBo 41.26 i 1 (pre-NH/NS), ed. HTR 68f., Kassian et al., Funerary 272f.; NU-U-RU tiyanzi “They set up a lamp” KUB 42.91 ii 19; <sup>DUG</sup>NU-U-RU artari “A lamp is set up (lit. stands)” Bo 4207 obv. 6 (Ehelolf, ZA 43:193); (list of items concluding with:) 2 <sup>DUG</sup>NAMMANDU Ī.NUN ša-ša-an-na-aš [...] [ANA?] É.GAL šiyannaš pianzi “They give [to] the seal house ... (and) two measuring vessels of ghee for lamps” KUB 44.4 obv. 3 (cult inv., NH); cf. KUB 46.30:11 (cult inventory, NH); <sup>DUG</sup>ša-ša-an-na-an kuit INA MU.2-TI karšer nu=kan 1 <sup>DUG</sup>ša-ša-an-na-an Ḵgallaranni tianzi “Concerning the fact that they have omitted (setting up) a lamp for two years (or: in the second year), they shall set up one lamp against (lit. for) the unfavorableness” KUB 5.5 ii 27-29 (oracle question, NH), cf. StBoT 31:358 n. 1267; 2 ša-ša-nu-uš ZABAR in fragmentary context KBo 8.82 obv.? 8, 9 (rit., MH/MS); cf. also ibid. 5, 7; (“Then they sing and they stay awake overnight [...]”) [<sup>DUG</sup>]ša-ša-an-ni-iš=šan kiya[nt]a [...] [...] -[an?-na-aš]-ma (var. [ša-š]a-na-aš-ma) 1 NAMMA<N>D[(U Ī)...] “The lamps are set up, [and they give] one measure of oil (or: gh[ee]) for (lit. of) the lamps” KBo 24.5 obv.? 14-15 (rit., pre-NH/NS), w. dupl. KBo 24.6 obv.? 8 (MS); (§ [When it becomes night(?)]) [...] -[an?-na-aš]-ma tianzi / [ o o o <sup>L</sup>]ŠANGA dIM=ya UŠK[ENN] /

## (DUG)šašan(n)a-

## šašnu- 1 a

[*n=at=k*]an parā pānz[...] § [kui]tman UD.7.KAM pa[izzi] / [*n=aš*]ta ša-a-ša-an [pēdanzi?] / [NINDA. SI]G NINDAšiluwān [...] / [*n=aš*] PĀNI GIŠNÁ t[ianzi] § mahhan=ma UD.7.[KAM ...] / nu GIŠNÁ šar[ā ...] / [*n=at*] EGIR-pa [...] “They place the [l]amp. [...]. [The ...] and the priest of the Stormgod bow and leave. § While the seventh day passes, [they carry(?)] out the lamp. [They ...] a th[in-bread and] a šiluwā-bread. They p[lace(?)] them before the bed. § When the seventh day [is complete, they pick] up the bed and [carry] it back [...] §” KBo 22.231:4-13 (fest. frag.).

Ehelolf, ZA 43 (1936) 190-194; Kronasser, EHS 1 (1966) 139, 183.

## šašant- n. com.; concubine; from OS.†

**nom.** ša-ša-an-za KBo 3.7 iv 19 (OH/NS), KUB 17.6 iv (16) (NS); **acc.** ša-ša-an-da-n(a-x[...]) KBo 8.69:4 (NS); **d.-l.** ša-ša-an-ti KUB 8.41 ii 7 (OS), [ša-š]a-[a]n-di VBoT 124 ii 10 (OS).

kuit=a [(<sup>d</sup>Zalinui)]šaš DAM=SU <sup>d</sup>Ta[(zzu~waši)]ša ša-ša-an-za (dupl. + -aššiš) ... “But although Zalinuiša is his (i.e., Zašapuna’s) wife, Tazzuwaši is his concubine, ...” KBo 3.7 iv 18-19 (Illuy, OH/NS), w. dupl. KUB 17.6 iv 15-16 (NS), ed. Beckman, JANES 14:17, 20, tr. Hittite Myths<sup>2</sup> 14, LMI 54; *mān* DUMU-aš <sup>d</sup>IM-naš ša-ša-an-ti-i=šši (par. [ša-š]a-[a]n-di-i=šši) huekzi “When the prince (lit. child) recites an incantation to the concubine of the Stormgod. (The singer recites: ‘To mankind you are *Tašimmeti*, among the gods *IŠTAR*, the Queen’)” KUB 8.41 ii 7 (OS), w. par. VBoT 124 ii 10 (OS), ed. Laroche, JCS 1:187f., translit. StBoT 25:183, 189.

This word is a substantivized participle of the verb šeš- “to sleep/lie down,” q.v.

Neu, StBoT 26 (1983) 161 n. 478.

Cf. šeš-.

## šaššanu- see šašnu-.

[<sup>GAD</sup>šašara] in <sup>GAD</sup>ša-ša-ra-at=kán NA<sub>4</sub>-ta wedan KBo 21.22:37 (Benedictions for Labarna, OH/MS) read, with Kellerman, Tel Aviv 5:200, 202, *kat-ta!-ša-ra-at=kán* NA<sub>4</sub>-ta wedan “It was built with stone from top to bottom.”

šašha- see šešha-.

## šašsiyatar n. neut.; (mng. unkn.)†

**nom.-acc.** ša-a-ši-ia-tar 1055/u:6 (StBoT 32:301, cited without its broken context, NS).

## šašie- v.?; (mng. unkn.); NS.†

**pres. sg.** 3? ša-a-ši-e-e[z?-zi?] KUB 8.40:8, ša-ši-e-[...] HT 39 obv. 4 (NS).

§ *mān* LÚ x[...] / ša-a-ši-e-e[z?-zi? ...] / <sup>d</sup>EN. ZU=ma [...] / *našma* MUNUS-i a[...] / KUB 8.40:7-10 (rit. outline?); [(§) ... (x É LÚ.MEŠ) ...] / GAL? MUNUS.MEŠ[zintuheš ...] / 1-edani [...(x GÙB-laz ...) / *nu* MUNUS.MEŠzi[(ntuhēš) ...] / arha ša-ši-e-[...-(t)eš] ...] / 6 MUNUS.MEŠzintu[(hēš) ...] / ZAG-az ešan[ta ...] / GÙB-la[(zziy)]a 6 MUNUS.M[ES]zintuh(eš)] / eša[nt]a (dupl. ašanzi) § HT 39 obv. 1-8 (fest. frag., NS), w. dupl. KUB 25.11 i 11-16.

**šašnu-, šaššanu-** v.; **1.** to make (someone) lie down, to put to bed, (w. *kattan*) to cause (someone) to have sexual intercourse with (someone), **2.** make (someone) fall asleep, (šašnumaš SÌR = lullaby); from OS.†

**pres. sg. 2** ša-a-š-nu-ši KUB 48.123 iii 20 (Hatt. III).

**pl. 3** ša-a-š-nu-an-zi KBo 17.36 rev. rt. col. 2 (OS), KBo 13.120:14 (MS), ša-a-š-ša-nu-an-zi IBoT 1.29 rev. 51 (MH?/MS?), KUB 25.37 iv 19 (OH/ENS), ša-a-š-nu-wa-an-z[i] IBoT 4.15 obv. 5 (NS).

**pret. sg. 3** ša-a-š-nu-ut KUB 33.118:24 (NS).

**verbal subst.** ša-a-š-nu-ma-aš 371/v:6 (NS), KUB 12.5 iv (9) (MH/MS).

**imperf. pres. pl. 2** ša-a-š-nu-uš-ga-at-te-ni KBo 7.28 obv. 24 (OH/MS); **pl. 3** ša-a-š-nu-uš-kán-zi KUB 25.37 iii 9 (OH/ENS), ša-a-š-ša-nu-uš-kán-z[i] KUB 51.50 iii? 13 (LNS).

**brokeen:** ša-a-š-nu-[...] KBo 9.139 obv. 6 (pre-NS).

**1.** to make (someone) lie down, to put to bed, (w. *kattan*) to cause (someone) to have sexual intercourse with (someone) — **a.** to make (someone) lie down: (The prince goes to the inn. “That night they purify the prince in the same way”) [namma]-an ša-a-š-ša-nu-an-zi “[Then] they make him lie down. (They place two thick-breads on either side of his head and on either side of his feet and draw a circle around him with beer and they bring in the prostitutes)” IBoT 1.29 rev. 51 (fest. of begetting, MH?/MS?), ed.

(TÚG)šašt(a)-

## šašnu- 1 a

Güterbock, Midwest AOS (1969) 103, 101 = AS 26:112f.; [(n=a)n ... išta]nani peran ša-aš-nu-an-zi “They make him lie down in front of the altar” KBo 13.120:14 (rit., MS), w. dupl. KBo 13.119 iii 33 (“archaic”/NS); *duwaddu taknāš dUTU-waš ĪR.MEŠ=ŠU ša-aš-nu-uš-ga-at-te-ni=za[n kuiēš] / 1x]-aš-nu-uš-ki-it-ta-ni=ya=an kuiēš ki=ma šumenzan eš[tu ...]* “Mercy! O servants of the Sungoddess of the Netherworld—you [who] put her to bed, you who ... her, let this be yours” KBo 7.28 i 24-25 (prayer, OH/MS), ed. Friedrich, RSO 32:219, 221 (“Gnade, (ihr) Diener der Sonnengöttin der Erde, die ihr [sie] zu Bett bringt, (und) aufweckt(?)”, understanding the second v. as a previously unknown v.), tr. Hittite Prayers 23 (following Friedrich), cf. Kronasser, EHS 1:380 (reading the second verb [š]a-aš-nu-uš-ki-it-ta-ni yielding: “You [who] put her to bed, you who put her to bed”), Hoffner, NABU (forthcoming) (suggesting that this is a rhyming construction in which the second word is made up and has no independent meaning); *“taknāš dUTU-un ša-aš-ša-nu-uš-kán-z[i]* “They put the Sungoddess of the Earth to bed” KUB 51.50 obv.? iii? 13 (rit., NS); [...] šarā tit[(tanuanz)i ... ...-]x-anza nu=kan šašta[(š GIŠparlai)ai ... ]x-an=kan GIŠparlai še[r (ša-aš-nu-wa-an-z)i n=zaš]a IŠTU TÚG kariya[(nzi)] “They set up [... And ... is] ...-ed. [They ...] the wooden *parlai-* of the bed. They cause [(someone)] to lie down on the *parlai-*. [They] cover (him) with a cloth” 482/u:2-5 (IBoT 4 p. xxvi) (rit., NS), w. dupl. IBoT 4:15:3-6 (NS); [...]x=šan GIŠ.NÁ-aš ša-aš-ša-nu-x[...] KBo 8.72 obv.? 6 (rit., NS); mānn=za=mu=kan DINGIR-LUM GAŠAN=Y[A ...] GIŠ.NÁ-aš ša-aš-nu-ši nu [...] nu=kan É.ŠA GIŠnath[it]a išparranzi “And if you, O goddess, my lady, make me lie down in bed [...] and [...] and [they will] spr[ead] the bed in the inner chamber” KUB 48.123 iii 19-21 + KUB 15.28 iii! 1 (vow of Pud. to ISTAR of Lawazantiya), ed. de Roos, Diss. 306, 445f., cf. also (GIŠ)nathi(t)- b 1’ □ it is unclear whether šašnu- is the verb of the *mān* clause or whether it belongs to a separate clause.

**b.** (w. *kattan*) to cause (someone) to have sexual intercourse with (someone): [...] HUR. SAG.MEŠ-aš ištarn[a] LÚUBĀRUM mān [...] n]u=mu=za katti=šši ša-aš-nu-ut “He [...]ed] among the mountains like a guest-stranger. He caused me to have sexual intercourse with him. (... The 9th month passed and the 10th month arrived)” KUB 33.118:23-24 (Kumarbi and Mt. Wašitta, NS), ed. Friedrich, JKF

2:151f., translit. Myth. 189, tr. GeschRel 89, cf. Gonnet, RHA XXVI/82:151 w. lit.; cf. Friedrich, JCS 1:302; here?? [...]tan ša-aš-nu-[...] KBo 21.21 ii 9 (medical text, MS), translit. StBoT 19:37.

**2. cause (someone) to fall asleep — a.** in general: here?: [...]a]n(?) LÚNAR ša-aš-nu-[uz-zi(?)]) “The singer causes [...] to fall asleep” KBo 9.139 obv. 6 (fest. for Ḫuwašanna?, pre-NS?) (possibly to be restored differently, perhaps [...]x LÚNAR ša-aš-nu-[ma-aš SÌR SÌR-RU] “the singer [sings a lullaby] see 2b); possibly also KUB 48.123 iii 19-21 + KUB 15.28 iii! 1, see 1, above.

**b.** šašnumaš SÌR “lullaby”: nu LÚNAR ŠA DINGIR-LIM ša-aš-nu-m[a(?)-aš SÌR ....] KUB 12.5 iv 9 (ISTAR of Taminika rit., MH/MS); cf. / ša-aš-nu-ma-aš SÌR [...] 371/v:6 (NS).

Friedrich, JCS 1 (1947) 302; Hoffner, JNES 31 (1972) 31 (šašnu- tends to be older, šaššanu- newer).

Cf. šeš-.

(TÚG)šašt(a)- n. com.; **1.** lying down, sleep, reclining, **2.** bedding, bedroll, bed, place for lying down/sleep; from OH/MS.

**sg. nom.** ša-aš-za KUB 33.8 iii 19 (OH/NS), KBo 22.84:7 (NS), ša-aš-ta-aš KUB 50.90 obv. 4, 8, 12, rev. 27 (NH), KUB 16.40 obv.? 5 (NH), KBo 12.90:7 (MH?/NS).

**acc.** ša-aš-ta-an KBo 5.11 iv 10 (MH?/NS), KUB 16.9 ii 5 (NH), KUB 24.8 ii 8 (NH), ABoT 17 ii 8 (NH?), KUB 16.40 obv.? 12 (NH), KUB 20.2 iv 28 (NH), ša-aš-da-an KUB 36.59 i 7 (NH), KBo 12.70 ii! 12 (NS).

**dat.-loc.** ša-aš-ti KUB 30.10 rev. 18 (OH/MS), KUB 30.11 rev. 15 (OH? or MH/MS), KUB 29.40 ii 19 (MH/MS), KBo 4.4 iii 36 (Murs. II), KUB 36.67 ii 24, 25, 28 (NS), KUB 30.23 ii 14, 21 (NS), VBoT 111:12 (NS), ša-aš-te KUB 31.127 iii 5 (OH/NS), KBo 34.105 i 2 (NS), TÚGša-aš-ti KBo 29.87 rev. 7 (MS), KUB 31.118:4.

**gen.** ša-aš-ta-aš KUB 15.42 iii 29 (pre-NH/NS), KUB 22.57 rev. 5 (NH), Bo 3790:7 (Alp, Tempel 368), IBoT 4.15:4 (NS).

**abl.** TÚGša-aš-ta-az KBo 29.87 rev. 14 + KBo 7.39 rev.? 7 (MS), ša-aš-ta-az KBo 34.186:4 (NS), KBo 42.30 obv.? 9 (NS), ša-aš-ta-za KUB 41.1 iii 11 (MH/NS).

**pl. acc.** ša-aš-du-uš KUB 29.51 iv 3 (MH/MS), KUB 29.52 i 4, iv 6 (MH/MS), KBo 5.11 rev. 20 (MH?/NS), ša-aš-du-uš KBo 5.8 ii 28 (NH), ša-aš-du-š=za KUB 29.50 i 35, 42 (MH?/MS), KUB 29.40 ii (18) (MH/MS).

**dat.-loc.** ša-aš-ta-aš KUB 42.94 i 4 (NS).

The form [š]a-aš-da(sic)-an-(ta) KUB 36.59 i 7 is taken as an all. (“in dein Bett”) and emended to ša-aš-da«-an»(-ta) by

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(TÚG)šašt(a)- 2 b

Rieken, StBoT 44:130 w. n. 598, because the all. would be the lectio difficilior for the NH copyist instead of an acc. of direction as proposed by Siegelová, StBoT 14:7 n. 26. Since the acc. of direction in the NH period was as little productive as the all, and the latter requires an emendation, we have listed the form as an acc. followed by the 2 sg. clitic pers. pron.

**1.** lying down, sleep, reclining — **a.** in figura etymologica: *nu=za* (dupl. adds ITTI) DAM=KA *āššu ša-aš-ta-an* (dupl. *ša-aš-da-an*) šeški *našma*(sic)=*ta* (dupl. *ša-aš-da-an-ta*) DINGIR. MEŠ-aš *pianzi* 1-an DUMU.NITA-an “Sleep well the sleep with your wife; and the gods will give you one son (dupl. adds: into the bed)” KUB 24.8 ii 7-9 (Tale of Appu, NH), w. dupl. KUB 36.59 i 6-7, ed. StBoT 14:6f. (uses dupl. *šašdan=ta* = “ins Bett”), tr. Hittite Myths 64; šuppin *ša-aš-ta-an* EGIR-pa šešzi “He sleeps again a holy(?) sleep” KUB 16.9 ii 5 (oracle question, NH); perhaps this figura etymologica means instead of “to sleep a sleep” rather “to sleep a bed (i.e., in a bed)”; outside figura etymologica perhaps KUB 17.1 ii 14-15 (Tale of Kešši, NH), w. dupl. KUB 36.62:1-2, see below 2 a.

**b.** in “bed” oracles (see Hoffner, FsHal 116-119 for discussion of the genre): IGI-ziš UDU-iš IGI-z[i] *ḥāli* IGI-ziš *ša-aš-ta-aš* ZAG-aš EGIR-p[a] *kamzuriti pakmariti=ma=za arha pippaš* “The first ram in the first pen — its first reclining was right-hand. Afterwards (it) was at *kamzuriti*; but at the *pakmariti* it rolled over” (A liver oracle follows) KUB 50.90 obv. 4-5 (NH), ed. Hoffner, FsHal 117 □ for UDU-*iš* standing for UDU.ŠIR-*iš* see Hoffner, FsHal 117; IGI-ziš UDU-iš IGI-zi *ḥāli* IGI-zeš *ša-aš-ta-aš* GÙB-aš EGIR-ann=a=za ZAG-*an hui'l nut kamzuriti pakmariti UL kuitki iyat* “The first ram in the first pen—its first reclining was left-hand. Later it changed to the right. At the *kamzuriti* (and) *pakmariti* it did nothing” (a liver oracle follows) KUB 18.11 rev. 4-5 (NH); EGIR UDU-eš IGI-zi *ḥāli* IGI-zi *ša-aš-ta-aš* GÙB-aš EGIR-ann=a=za ZAG-*an arnut kamzuriti=kan EME ZAG-za parā udaš n=an waqaš EGIR-pa=ma=an=kan UL namma pēdaš* “The last ram in the first pen — its reclining was at first left-hand. Later it changed to the right. At the *kamzuriti* it stuck out (its) tongue on the right and bit it. But it did not stick it out any longer. (It did nothing, however, at the *pakmariti*)” (a liver oracle follows) ibid. rev. 7-9; cf. ibid. 13-14, 15-17; KUB 50.90 obv. 7-8, 12-13, rev. 27-28; KUB 6.27:8-9 (NH); KUB 16.40 obv.? 5-6 (NH); *ša-aš-ta-*

*an=kan ištarna arha ariue[n]* “We have investigated the reclining throughout” ibid. 12 (sort of colophon ending a “bed” and exta oracle text).

**2.** bedding, bed, place for lying down/sleep — **a.** in general: *nu=ššan pāun KUR* <sup>URU</sup>Pigga~inarešša *ša-aš-ti walahjūn* “I went (and) struck the land of Piggainarešša in (their) bed” KBo 4.4 iii 36-37 (ann., Muršili II), ed. AM 128f. (“während er schließt” w. n. a: “Wörtlich: auf dem Bett”); *išpanti=mu=ššan ša-aš-ti-mi* (par. *ša-aš-te-mi*) *šānezzīš tešhaš [n]atta ēpzi* “At night in my bed pleasant sleep does [n]ot come to me” KUB 30.10 rev. 18 (prayer of Kantuzzili, OH/MS), w. par. KUB 36.79a iii 22-23 + KUB 31.127 iii 5-6 (OH/NS), ed. Lebrun, Hymns 115, 117 (“lit”), tr. Hittite Prayers 33 (“bed”); *n[u GIM-an l]ukkatta* <sup>d</sup>UTU-uš=kan kalmaraz uit <sup>m</sup>Kiššiš [šanezz]iyaz *ša-aš-ta-az!* (text -aš) *arāiš* “The next day, as the sun came in its radiance, Kešši rose from (his) pleasant bed (or: sleep). (He proceeded to tell the dreams of night to his mother)” KUB 17.1 ii 14-15 (Tale of Kešši, NH), w. dupl. KUB 36.62:1-2 (NH), ed. Friedrich, ZA 49:238f. (“vom [sü]ßen Lager”), tr. Hittite Myths<sup>2</sup> 88 (“from a sound sleep”); <sup>m</sup>Impākruš *ša-aš-ti pait n=aš=za* <sup>t</sup>kattal šešta <sup>m</sup>Gurparanzaḥaš=za *ša-aš-ti pait ... n=aš=kan ša-aš-ti šer* IŠTU <sup>GIŠ</sup>KUN<sub>5</sub> *pai[t]* “Impakru went to bed and laid down to sleep. Gurparanzaḥa too went to bed. (They sprinkled fine oil in front of him. They laid ‘roads’ made of cloth. In the [inner?]-chamber ...]). By stairs he went up onto the top of the bed” KUB 36.67 ii 24-25, 28 (Gurparanzaḥa), ed. Güterbock, ZA 44:86f., cf. StBoT 44:130; [o-]x ŠÀ É.ŠÀ KÙ.GA zilaš <sup>GIŠ</sup>i-x [...] [IN]IM *ša-aš-ta-aš=pat* DINGIR-LUM=ma namma dam[mai ...] “Within the pure inner chamber, the oracular outcome [...] (If it is) only the [ma]tter of the bed, and you O deity [nothing] fur[ther ...]” KUB 22.57 rev. 4-5 (oracle question, NH); cf. KUB 24.8 ii 7-9, above, 1 a; cf. also 482/u:2-5 (NS), w. dupl. IBoT 4.15:3-6 s.v. *šašnu*- 1.

**b.** for sexual intercourse: <sup>d</sup>Elkuniršaš DAM=ŠU=ya <sup>TÚG</sup>ša-aš-ti=šši <sup>t</sup>e lrir *nu=šmaš=at katta šeš[er]* “Elkunirša and his wife came to her bed and slept together” KUB 36.37 ii 8-9 + KUB 31.118:4 (Ašertu, NS), ed. Otten, MIO 1:142f., tr. Hoffner, RHA XXIII/76:10, Hittite Myths<sup>2</sup> 91, translit. Myth 141 (Otten and Laroche read the det. as GIŠ, otherwise unattested with this word, but the copy has TÚG); *nu=tta tarrun ša-aš-da-an uēk[z]i* <sup>t</sup>MUNUSKAR??KID?l-dann=a=ta uēlkzi<sup>l</sup> “And (if)

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he seeks a spread/stretched-out(?) bed(-roll) from you and he seeks a whore(?) from you, (give her the price. But (if) you do not give her a price, [...] she will send you on an unknown road)" KBo 12.70 ii! 12-13 (wisdom), ed. Laroche, Ugar. 5:780, Keydana, UF 28:70 □ for *tarru-* see StBoT 5:134 n. 3, Weitenberg, U-Stämme 141, HEG T/D 237; cf. Bo 3790:6-7 below f and cf. KUB 24.8 ii 7-9, above, 1 a.

**c.** grouped with other domestic furniture (for magical purposes): *nu ŠA MUNUS-TI GIŠŠÚ.A GIŠBANŠUR ša-aš-ta-an* (dupl. [ša-aš-d]u!-uš or [GIŠN]Á!-uš) [(GIŠGANNU)M] *ḥarnaūn MUNUS-ya* (dupl. adds: [LÚp]ātiliš) *IŠTU MUŠEN HURRI-wahnu[zzi]* "The *patili*-priest wave[s] with a shelduck over the chair, the table, the bed, the pot-stand, (and) birth-stool of the woman and the woman herself" ABot 17 ii 8-9 (birth rit., NH), w. dupl. KUB 9.22 ii 12-14, ed. StBoT 29:90f. □ Siegelová, RIA 8:333, points to the sequence *GIŠŠÚ.A GIŠBANŠUR GIŠNÁ* in KUB 32.113:5 (rit., MS) for the partial overlap of *šašta-* and *GIŠNÁ*; ("But the table from which I was accustomed to eat as well as the cup from which I was accustomed to drink") *ša-aš-ti=ya=zza=kan kuedani šeškeškinun* "and the bed in which I was accustomed to sleep, (and the basin from which I was accustomed to wash myself, ... nothing was taken)" KBo 4.2 iv 30-31 (aphasia of Murš. II), ed. MSpr. 10f. (rev. 18), Lebrun, Hethitica 6:107, 111; cf. also KUB 20.2 iv 27-29 (fest. frag., NS), ed. AS 25:29; [... *I*]ŠTU SAG.DU-ŠU RAMĀNI-*I*ŠU1 [... GIŠZ]A. LAM.GAR-az GIŠNÁ-az *ša-aš-ta-a[z ...]* "[Remove the sorcery f]rom his head, from his body (lit. self) [...] from [the t]ent, from the bed, [from] the bed roll [...]" KBo 19.145 iii 9-10 (rit., MH/MS), translit. ChS I/5:212, cf. StBoT 14:20; cf. KUB 24.10 ii 3-28 below 2 d'.

**d.** describing a type of bed — 1' a bedroll on or low to the ground and portable: ("When they say '*halinduwa*' (i.e., 'to the palace complex'), the royal bodyguard calls out '*kazzue*' (i.e., 'the cup(?') to [the gatekeeper(?)]') *nu ša-aš-ta-an šarā dāi n=an=kan katta pēdai* "And he picks up the bedroll and carries it down" KBo 5.11 iv 10 (instr. for gatekeeper, MH?/NS), ed. Alp, Tempel 110f. □ for the Hattic *kazzue* see Soysal, Kratyllos 44:164f.; cf. *nu ša-aš-du-uš ša[rā] danzi n=aš ANA LÚ.MEŠŠU.I* (dupl. LÚŠU.I) *pianzi* "They pick u[p] (their) bedrolls and give them to the barbers (var. barber)" KBo 5.11 iv 20-21 (instr. for gatekeeper,

MH?/NS), w. dupl. KUB 26.28 iv 5-6; [*dag(an)*] *ša-aš-ta-an išparranzi* [nu] [(1?)] *[TA][(PAL KUŠNÍG.BÁR)]* *IŠTU 4.TA.ĀM ŠAPU* [išpar(ranzi)] *šerr=a=ššan* 2 TÚG.BÁR *išp[a(rranzi)] ta=aš=za=kan ša-aš-ti halie[zi]* (var. *ḥāliyari*) "They spread out a bedroll [on the grou]nd. They [spr]ead out one set of curtains, with each four thick(?). On top they spread out two rough cloths. He falls down on the bedroll" KBo 13.106 i 3-6 (Ḥutuši's rit., OH/NS), w. dupl. KUB 28.82 i 2-6 (NS), partially ed. StBoT 5:35 w. n. 6.

2' a bed roll that lies atop a bedframe (<sup>GIŠ</sup>NÁ): ("*karaš*-wheat, barley, bread crumbs, a bow and three arrows she places in a basket") *n=at* <sup>GIŠ</sup>NÁ-*aš kat[(tan dāi n=a)t=š(i kattan šešzi* <sup>GIŠ</sup>NÁ-*s=a=šš)]an* <sup>GIŠ</sup>ešaran [(kitkarza <sup>GIŠ</sup>padumma)]*zzi=ya* (dupl. *U INA RAPŠI*) *ḥamank[(i)]* § [(INA UD.2.KAM m)]ān lukkatta (dupls. add: *nu*) *pattar* <sup>GI</sup>[(<sup>GIŠ</sup>NÁ-az kattan a)]*rha dāi ... n=ašta* <sup>GIŠ</sup>NÁ-az <sup>GIŠ</sup>ašaran [(tuḥša)i ... § ... §§ 1 <sup>DUG</sup>DÍLIM.GAL MUŠEN QADU ALAM.HI.A DU[H.LÀL] <sup>GIŠ</sup>NÁ-*aš kitkarza ME-i* 2 <sup>DUG</sup>D[ÍLIM.GAL...] <sup>GIŠ</sup>NÁ-*aš kēz kezzi=ya* [(d)āi] *n=at* <sup>GE</sup>6-*ti* <sup>GIŠ</sup>NÁ-*aš kattan šeš[(zi)]* ... (dupl. §) *kē=š[ši](=kan SAG.DU-za)* *karpandu kē=ma=šši=ka*[(n ša-aš-ta-za)] *karpandu* "She places it below the bed and it passes the night below it. She binds a wool string at the head and foot(?) of (dupl. across(?), lit. in the 'wide'(sic) of) the bed(frame). § When it is morning on the second day, she takes away the basket from below the bed(frame). (She waves it over the person saying ... give this sorcery back to the sorcerer. ...) She cut[s] the wool-string off the bed(frame). ... § ... §§ On the third day...) One bowl in the shape of a bird together with the wax statues she places at the head of the bed(frame). Two [...]bowls [she places] on either side of the bed(frame). During the night they sleep (sg.) below the bed(frame). (She says: Let them lift this from here for it/him (the bed/patient). Let them lift this from that for it/him (the bed/patient)) § Let them lift this from its (i.e., the bed's)/his (the patient's) head and let them lift that from its/his bedroll" KUB 24.10 ii 3-7, 10, 21-24, 26-28 (Alli's rit., MH/NS), w. dupl. KUB 24.11 ii 24-28, 31 (MH/NS), KUB 41.1 iii 5-7, 10-11 (MH/NS), KBo 10.41 3-7, 11 (MH/NS), ed. THeth 2:38-43 (ii 45-iii 1b) □ a reason for translating "its (the bed's) head/bedding" rather than "his (the patient's) head/bed-

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ding” is that the “head” (*kitkarza*) of the bed(frame) (<sup>GIŠ</sup>NÁ) had strings tied to it then cut off, magically removing the sorcery from it. A basket was placed and then removed from beside the bed, presumably having the same effect on the lower part of the bed. Vessels were placed and removed from the head and sides of the bed as well. Considering the sudden change of words, <sup>GIŠ</sup>NÁ to šašta-, one suspects that the ritual of the third day was designed to get rid of sorcery specifically from the man’s head(-board) and bedroll (cf. KBo 19.145 iii 10 above 2 c). If this is the case then it would appear that the difference between <sup>GIŠ</sup>NÁ and šašta- was that the former was the wooden frame, while the latter usually referred to the bedroll/bedding that lay on top; [...] ANA 6 TAPAL <sup>GIŠ</sup>NÁ.HI.A [o-]x išparranzi [o-o-o-o-]x.HI.A ša-aš-ta-aš išparranzi “They spread [...] on six beds. They spread [...]s on the bedrolls” KUB 42.94 i 3-4 (rit., NS).

**e.** for laying out/displaying a corpse: (“The cupbearer takes a gold cup, and, in the room in which the deceased lies, he gives it to a palace servant. Then the palace servant holds it out to the deceased”) n[amma=a]n=kan ša-aš-ti peran katta ANA GAL.GIR<sub>4</sub> lā[(*huwai*)] “He pours it into the terracotta vessel down in front of the bed” KBo 40.348 rt. col. 1 (+?) KUB 30.23 ii? 14 (funerary rit., pre-NH/NS), w. dupl. KUB 39.27 ii 9, ed. HTR 74f., Kassian et al., Funeral 162f.; cf. KBo 25.184 ii 8-9.

**f.** šaštaš tunnakiš(n)- “bedroom”: MAYĀLU (var. TÚG MAYĀLU, TÚG MAİL<sub>U</sub>)=ma=šši ša-aš-ta-aš É.ŠÀ-ni išparranz[a] “A bedding is spread out for him in the bedroom. (The lords who accompanied (lit.: were taken with) him keep watch over him during the night)” KUB 17.31 i? 24 (royal subst. rit.), w. dupls. KBo 15.2 iv 24, KBo 15.9 ii 17, ed. StBoT 3:62f.; (He puts *kangati* in the hearth, at the door-bolt, and beside the hearth) EGIR-ŠU=ma kangati ANA É.ŠÀ ša-aš-ta-aš (over erasure) x[...] “Afterwards he [...-s] kangati in the bedroom” KUB 15.42 iii 29 (rit., MH/NS), ed. StBoT 14:21 (reading the traces as ša-aš-ta-an); n=ašta LÚHADĀNU DUMU.MUNUS=ya [...] ša-aš-ta-aš É.ŠÀ-ni anda pānzi “The son-in-law and the daughter go into the bedroom” Bo 3790:6-7, ed. Alp, Tempel 368.

**g.** hideout (lit. sleeping place): (“Hudupianza protected Palā. He had no army at his disposal”) nu=za=kan HUR.SAG.MEŠ-aš anda ša-a-aš-du-uš

ēššešta “So he created hideouts (lit. sleeping places) for himself (and the few men he had at his disposal) in the mountains” KBo 5.8 ii 28, ed. AM 154f. (“Schlupfwinkel”), tr. del Monte, L’annalistica 109 (“giacigli”).

**h.** bed(ding) for people/gods made of foliage: nu=ššan iyahhut <sup>GIŠ</sup>šahiš <sup>GIŠ</sup>happ[uriyaš] ša-aš-za=tis nu=za=kan šeški “Go on (it)! šahiš- and happ[uriya-]woods are your bed (i.e., it is made of š. and h.-branches). Lie down on it” KUB 33.8 iii 18-19 (Tel. myth, second vers., OH/NS), translit. Myth. 44, tr. Hittite Myths 19 □ the added value of the -ške- suffix here is inceptive, for which see Hoffner/Melchert, GsImparati 384f.; cf. KUB 17.10 ii 30-31 (Tel. myth, first vers., OH/MS), for disc. see (<sup>GIŠ</sup>šahiš)-; nu=waz=kan haħħallaš ša-aš-ti UH<sub>7</sub>-aš šešd[u] “Let the sorcerer sleep in a bed of under-brush” VBoT 111:12 (rit.), ed. HW<sup>2</sup> H 4b.

**i.** bedding for animals, litter: [š]a-aš-du-š=za=šmaš ŠA IN.NU katta[n iyanzi](?) [...]x [...na]mma=šmaš ša-aš-ti katta [...]anzı “They put down for them (i.e., the horses) straw beddings ... Then they [...] for them down in/on the bedding” KUB 29.40 ii 18-19 (hipp., MH/MS), ed. Hipp.heth. 180f., cf. StBoT 44:130; ša-aš-d[u-š=za=šmaš ŠA IN.NU] kattan iyan[zi] nu GE<sub>6</sub>-an hūmandan azzikk]a[nzi] šeškiškanzi=ya=at=za “They put down [for them (i.e., the horses) straw] beddings. They e[at all night] and sleep” KUB 29.40 iv 24-25 + KBo 16.92:9-10 (hipp., MH/MS); cf. Hipp.heth. 188f., and cf. par. KUB 29.50 i 42-43, ed. Hipp.heth. 210f.; nu=šmaš ša-aš-du-uš kattanarha(sic) ḫanzi<sup>1</sup> “They pick up their bedding” KUB 29.52 iv 6 (hipp., MH/MS), ed. Hipp. heth. 196f.; [...]x 5 ša-aš-ta-aš UDU. HI.A kar-x [...] KUB 16.53 obv.? 9 (oracle question, NH); perhaps here mān ša-aš-ta-aš UR.MAH hū[...] KBo 22.84:7 (myth frag., NS).

With Rieken, StBoT 44:130f., we take “lying down, sleep, reclining” as the original meaning of š. from which its secondary meaning “bedding, bedroll, bed, place for lying down/sleep” developed. š., <sup>GIŠ/TÚG</sup>NÁ, and <sup>TÚG</sup>MAYĀLU all appear to have been used at Boğazköy to mean “bed, sleeping place.” š. is attested without determinative, or rarely with TÚG. NÁ usually bears the determinative <sup>GIŠ</sup>, but is occasionally preceded by TÚG. MAYĀLU in Akkadian means “sleeping place, bed.” All four could be “spread” (išparre-). š. and <sup>GIŠ</sup>NÁ were equated

## (TÚG)šašt(a)-

by Ehelolf in 1926 and thus entered into HW. However Siegelová, StBoT 14:20f., pointed out that the two terms occur side by side (KBo 19.145 iii 10, above 2 c), while admitting, RIA 8:333, the possibility of a partial overlap. Normally GIŠNÁ appears to be neuter (cf. GIŠ[N]Á= [m]a=kan parā udanzi n=at GIŠZA.LAM. GAR-aš É.ŠA-ni išparranzi “They carry the bed out and spread it out in the tent’s inner chamber” IBoT 3.148 i 31-32, NS) and pl. *tantum* (cf. nu=war=aš=kan apētaš=pat GIŠNÁ-aš šeškeškit “He used to sleep in that bed” KUB 16.83 obv. 28 (oracle question, NH)) and cf. the erg. pl. (*takku=kan* UN-an GIŠNÁ-anteš *kattan* šarā šiyanzi “If a bed pushes a person up from below” KUB 29.9 i 26-27 (omen, NS) but an exception in sg. is GIŠNÁ?-i in KBo 29.83 i 10 unless one wishes to emend -i to TUR. On the other hand š. has both singular and plural forms and is common gender (cf. šašza=tiš KUB 33.8 iii 19 (OH/NS); š. taken up by -an KBo 5.11 iv 10-11 (NH) and the acc. pl. šašduš.) MAYĀLU occurs beside GIŠNÁ (KBo 21.12:11, KBo 18.175 v 13-16 ed. s.v. GAD/TÚG *lakkušanzani-* a), and in close proximity to š. in another text (KUB 17.31 i? 24, above, 2 f). Also GIŠnathi(t)- (q.v.) occurs next to GIŠNÁ. (GIŠ)nathi(t)- sometimes is attested in a pair with (d)nam(m)ulli- (q.v.) “couch.” Therefore we seem to have four or even five closely related but different words for bed or sleeping place in Hittite. It is likely that GIŠNÁ (note the GIŠ determinative, and phrases such as “1 ivory GIŠNÁ, 4 lion-feet plated with gold” KBo 18.175 v 13-14 and “one bed of boxwood” KUB 42.43 obv. 12) was the bed-frame, while šašta-, especially when used in connection w. GIŠNÁ, was a sort of bedroll/mattress that could be placed on top of this or used by itself on the ground, but could also stand for “bed, sleeping place” in general.

A Hittite bed/couch can be seen depicted in the second register of the İinandık vase, see T.Özgür, İinandık pl. 51.1.

Friedrich, ZA 36 (1925) 277f.; Ehelolf, OLZ 29 (1926) 988 (= GIŠNÁ, “Bett, Lager(stelle), Schlafe” < šeš-/šešd-); Friedrich, ZA 39 (1930) 73f.; Götz/Pedersen, MSpr. (1934) 66f.; Siegelová, StBoT 14 (1971) 20f. (šašta- = “Bettzeug,” GIŠNÁ = “Bettgestell,” TÚG (ŠA) GIŠNÁ = “Tuch des Bettens,” MAYĀLU = “Bett(zeug)”; eadem, RIA 8 (1995) 333 (Hittite beds); Symington, Furniture (1996) 126-128 (on beds as part of Hittite furniture); Rieken, StBoT 44 (1999) 129-131 (orthography and

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stem formation; gives reasons why š. and GIŠNÁ are to be kept apart as separate words); Schuster, HHB 2 (2002) 223-225.

Cf. šašant-, šaš(ša)nu-, šeš-; GAD/TÚG *lakkušanzani-*, (GIŠ)nathi(t)-, GIŠNÁ.

[šašu] in [1 A.ŠA] ša-a-šu mApanuw[a ...] / IŠTU GÍD.DA 30[+20?...]/ IŠTU DAGAL=ma=šš[i ...] KBo 19.12:4-6. Since Akk. šašu “that” makes no sense, the passage is probably to be read [1 A.ŠA] ŠA ÍD ... “One field along the river” in spite of the lack of word space between ŠA and ÍD, compare KUB 8.75 i 16, 59, 68, iii 6-26, ed. Souček, ArOr 27:10f., 14-17.

## ↖šaššūmāi- v.; to make (someone) sorry/contrite(?); NH.†

**imp. sg. 2** ḫa-a-š-šu-u-ma-a-i KUB 36.35 i 20 (NH).

(Ašerdu propositions Ba‘al who refuses and tells her husband Elkunirša. The latter tells Ba‘al:) īt=war=an ḫa-a-š-šu-u-ma-a-i ḫ?x-x[... / <sup>d</sup>Ašerdun DA]M=[YA] n[u=w]ar=an lūriyah “Go and make her sorry/contrite(?) [...] (= imp. vb.)] my [wife] [Ašerdu], (or: Go and make her sorry/contrite, (viz.) my [...] (= adj.) wife [Ašerdu]) and humiliate her” (Whereupon the Stormgod reports to her that he has killed all her sons) KUB 36.35 i 20-21 (Ašertu myth, NH), ed. Otten, MIO 1:126f. (“Um mit ihr zu schlafen”), translit. Myth. 140, tr. Hoffner, RHA XXXIII/76:8 (“sleep with”), Hittite Myths<sup>2</sup> 91 (“threaten(?)”), cf. Hoffner, Unity&Diversity 141f.

The translation of this hapax is very uncertain. Güterbock apud Otten, reasonably, suggested that the word was related to Hittite šeš- and that Elkunirša was suggesting that Ba‘al humiliate Ašertu by sleeping with her. CHD s.v. *luriyah*- noting that Ba‘al immediately after conferring with Elkunirša announces to her that he has killed her children, suggested that Elkunirša told him “to bereave” her. Hoffner has several times suggested that Ba‘al was “to threaten” her. But since killing her children or saying that he had done so is not directly “threatening” her, perhaps he was told to “make her contrite/sorry” for her adulterous proposition.

Güterbock apud Otten, MIO 1 (1953) 132f. (Luw. cognate of Hitt. šeš-/šaš-); Laroche, DLL (1959) 87 (s.v. šašsa(i)-“coucher, reposer,” imp. 2 is šašsa, while š. is considered

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“forme incertaine”); Hoffner, RHA XXIII/76 (1965) 8f. w. n. 21 (“sleep with”); idem, Unity & Diversity (1975) 141f. (“sleep with(?)”, or perhaps not related to *šeš*- but rather “threaten, reprimand(?)”); Morpurgo Davies, FsSzemerényi<sup>1</sup> (1979) 579 (š. in discussion of Luw. forms in *-ai* as pres. 3 sg.); CHD (1980) s.v. *luriyahh-* (“bereave(?)”, based on Ba’al’s subsequent words to Ašertu); Hoffner, Hittite Myths (1990) 69 (“threaten(?)”); Melchert, CLL (1993) 192 (“?,” “beschläfe” is mere guess and difficult formally”).

**šašza** see *šašt(a)-*.

**\*šat-** see *šazke-*. For *ša-ta-a-an* KUB 53.1 i 12 see discussion under *šeš-*.

(GIŠ) **šatta-** n. neut.; 1. shovel(?) or bucket(?), 2. (a body-part); from MH.†

sg. nom.-acc. GIŠ *ša-at-ta-an* KUB 30.35 i 4 (MH/NS), KUB 39.102:5 (MH/NS), KUB 15.32 ii (8) (MH/ENS).

pl. nom.-acc. GIŠ *ša-at-ta* KUB 15.31 ii 14 (MH/NS).  
abl. *ša-at-ta-za* KUB 24.13 ii 16 (NS).

1. a shovel(?) or bucket(?): (During a purification ritual to clean a settlement of blood, oath and slander they use the following tools and ingredients) GIŠ AL ZABAR GIŠ MAR ZABAR GIŠ *ša-at-ta-an* ZABAR I LÀL NINDA.SIG.MEŠ “A bronze hoe, a bronze spade, a bronze š., oil, honey, (and) thin breads” KUB 30.35:4-5 (Iriya’s rit., MH/NS), w. dupl. KUB 39.102 i 4-5, ed. Francia, Or NS 73:394; (They dig out 9 offering pits on the ground using 5 different tools) *hūdāk = ma = za* GIŠ AL *dāi nu paddāi* EGIR = ŠU = *ma = za* TUDITTUM *dāi apēz paddāi* EGIR = ŠU = *ma = za* GIŠ *ša-at-ta* (var. [...] *ša-at-ta-an*) GIŠ MAR GIŠ *hūpparann = a dāi nu = kan* *šarā lišaizzi* “He then promptly takes a hoe and digs (with it). Then he takes a clothing-pin and digs with it. Then he takes a š., a spade, and a *huppar-* container, and he clears out (the pit with them)” KUB 15.31 ii 12-15 (rit. of drawing paths, MH/NS), w. dupl. KUB 15.32 ii 6-9 (MH/ENS), ed. Haas/Wilhelm, AOATS 3:156f. (no tr.), tr. Collins, Magic and Ritual 227 (no tr.), see also *leššai-* b. The š. could be either another digging tool like the spade or another soil container like the *huppar-*.

2. a body part: *alwanzenaš kue uddār ēšta arha = ta = kkan anšan ēšdu alwanzatar MUNUS-annaza haššannaza* UZU ÚR-za *genuwaz kattan = ma = ta = kkan ša-at-ta-za anšan ēšdu alwanzatar*

EGIR-*anta = ta = kkan* UZU-naz *pēran = ma = ta = kkan* I ŠU. SI-az *anšan ēšdu alwanzatar šankuiš = at = kan* *paprannaza anšan ēšdu* GÌR.MEŠ = at = kan *anšan ēšdu patalhaz = at = kan anšan ēšdu* HUL-lu I *alwanzatar* “Concerning the words of (i.e., spoken by) the sorcerer, let the sorcery be wiped off from your female reproductive powers, male reproductive powers, sexual parts and loins. Under you may the sorcery be wiped from your š.; behind from your limbs; and in front of you may it be wiped from your finger. Let it be wiped from (your) nails together with impurity. Let it be wiped from (your) feet. Let the evil sorcery be wiped from the soles of (your) feet” KUB 24.13 ii 13-22 (Allaiturahî’s rit., NS), ed. Haas/Thiel, AOAT 31:104f. (no tr.), ChS 1/5:110 (no tr.) □ for the reading ÚR in line 15 see HZL no. 213, for *šankuiš = at = kan* see *šankuwai- /šankui-* 1 a. Although *kattan* in line 16 is likely to be used parallel to the following EGIR-*anta* and *pēran*, it does not necessarily imply that š. is a lower body part since it could also mean “let the sorcery be wiped from under your š.” Haas/Thiel incorrectly read MUNUS *annaza* and considered all the items in the preceding sentence to be kinship terms or euphemisms for kinship terms.

Sommer/Falkenstein, HAB (1938) 102 n. 2 (“nach dem Kontext wohl Körperteil”); Rosenkranz, JEOL 19 (1967) 504f. (compares etymologically with *šai-/šiya-*); Haas/Wilhelm, AOATS 3 (1974) 177 (“Gerät zur Bodenbearbeitung(?)”); Haas/Thiel, AOAT 31 (1978) 123 (“Bedeutung unklar”).

Cf. GIŠ *šādu-*.

[*šatai-* n.] KBo 5.1 i 17, cf. Pap. 2\*f., 89, emend to *sagai-* so already Pap. 99; cf. *šagai-* 1 b.

**šādayan** n. neut.; (a garden plant or flower); from MH/MS.†

sg. nom.-acc. *ša-a-da-ia-an* KUB 7.1 i 24 (pre-NH/NS).  
Luw. neut. sg. in -*ša* *ša-a-ta-ia-an-za* KBo 34.108:4 (MH/MS), [ša?] -la? -ta-ia-an-za Or. 95/3 obv.? i/ii 21 (MH/MS).

The -*za* in the two MH/MS examples is the Luwian case in -*ša*.

(In a long list beginning:) (“All the plants of the garden”) ... *ša-a-da-ia-an* ... KUB 7.1 i 24 (Ayatarša’s rit., pre-NH/NS), translit. Kronasser, Die Sprache 7:143, Ertem, Flora 38, Haas, FsOtten<sup>2</sup> 126; [...] x ŠĀDU I MUN x x

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x x<sup>1</sup> / [...] <sup>GIŠ</sup>*al*]anzaš paršduš § / [...] *tuh*]huišar tariyatariya / [...] <sup>GIŠ</sup>*tapa*]lkušdaniš ša-a-ta-ia-an-za / [...]š *halkinanza* welluwaš hašte[rza(?)] § KBo 34.108:1-5 (rit., MH/MS); in a botanical lexical list from Ortaköy: (Sum.) [...] = (Hitt.) [ša?-]i<sup>a?</sup>-ta-ia-an-za Or.95/3 obv.? i/ii 21 (MH/MS), ed. Süel/Soysal, FsHoffner 353 (without rest.).

Ertem, Flora (1974) 163; Neumann, HS 112 (1999) 277 n. 16; Neumann, Würzburger Jahrbücher für die Altertumswissenschaft 23 (1999) 18 (considers a link with Gk. σατάνετος, a kind of medlar).

**šadandi/e-** n. Hurr.; (mng. unkn.); from MH/MS.†

sg. d.-l. or Hurr. essive ša-ta-an-ti-ia KUB 15.34 iv 23 (MH/MS?), KUB 15.31 iii 4, 31 (MH/NS), KUB 47.42 iv 6 (MH/MS?), KUB 32.50 obv. 13 (MH/MS), ša-ta-an-te-ia KUB 15.33a iv 9 (MH/NS?).

nu 8 (var. 7) MUŠEN.HI.A *wa'rnuanzi* ŠÀ.BA 1 MUŠEN [...(-teya)] 1 MUŠEN ša-ta-an-ti-ia (var. ša-ta-an-te-ia=ya (or «ya»)) 1 MUŠEN *hūwa[lziya dal(ahulziya)]* 1 MUŠEN *hāriya* 1 MUŠEN *hazziz[ziya* 1 MUŠEN *aš(apšiya)*] 1 MUŠEN *enumaššiya warnuan[zi]* “They burn eight (var. seven) birds. Of these they burn one bird for [...]te, one bird for š., one bird for *hūwalzi*, (and) *dalaḥulzi*, one bird for *hāri*, one bird for *hazziz[zi]*, one bird for *aš]apši*, one bird for *enumašši*” KUB 15.34 iv 22-25 (evocation rit., MH/MS?), w. dupl. KUB 15.33a iv 8-11 (MH/NS?), ed. Haas/Wilhelm, AOATS 3:204f., translit. ChS I/9:45; [1 MUŠEN=ma *h]āriya*] *hāziziya unihiya* [1 MUŠEN=ma ...-*h]iy[a š]a-ta-an-ti-ia* [...] *dāriy]a* [*dupur]puriya* KUB 15.31 iii 30-32 (evocation rit., MH/NS), ed. Haas/Wilhelm, AOATS 3:162-65, translit. ChS I/9:40; [(1 MUŠEN=m)]a *hēliliya* [(*dapihiya* 1 MUŠEN=m)]a ša-ta-an-ti-ia *unalziya* [1 (MUŠEN=ma *ananišh]iya* *unihiya* KUB 15.31 iii 3-5 (evocation rit., MH/NS), w. dupl. 1321/u:4-6 (NS), ed. Haas/Wilhelm, AOATS 3:160-163, translit. ChS I/9:40; [...]iya ša-ta-an-ti-ia 1 MU[ŠEN ...] KUB 47.42 iv 6 (Kizzuwatnean rit., MH/MS?); ... *hāriya hāziziya aga*[... ša]-ta!-an-ti-ia *utuḥulziya kišarinniya daliya pahm[iya ...]* KUB 32.50 obv. 12-13 (Kizzuwatnean rit., MH/MS), translit. Haas/Wilhelm, AOATS 3:245; Laroche, Ugar. 5:501 and Haas/Wilhelm, AOATS 3:96, report that the term appears in Ugaritic alphabetic texts as *tdndy* KTU 1.116:4.

š. is a Hurrian noun, probably derived from the root šad- for which Wilhelm, FsNeve 102 n. 78, suggests a meaning “to give back, replace, compensate” and which would be attested in the Hittite royal PN Šadanduhepa, possibly Tašmišarri/Tudḫaliya III/II’s first queen. For the interpretation of such Hurrian offering terms in -ya as Hitt. d.-l. or Hurrian essive see Janowski/Wilhelm, Religionsgeschichtliche Beziehungen (OBO 129) 147-151.

Haas/Wilhelm, AOATS 3 (1974) 96 (listed under “Heilsbegiffe”); Laroche, GLH (1977-79) 211 (“lieu ou objet cultuel”); Haas, ChS I/9 (1998) 241 (“ein Vokationsterminus”).

**šātar** n. neut.; irritation(?); from OH/MS.†

nom.-acc. ša-a-tar KBo 17.54 i 15 (OH/MS), KUB 9.4 iii 44 (NH), KUB 9.34 i 27, iv 3 (MH/LNS), IBoT 3.102:4 (MH/NS), ša-a-tar VBoT 88 rev. 8, 9; unclear ša-a-t[a...]] KUB 44.61 obv. 1 (NS).

a. an undesirable condition removed from a sick individual by ritual magic: <sup>UZU</sup>*mei<lu>liyaš* (var. *mīlul[iyaš]*) *pahhur ša-a-tar mu!dāizzi* (text *píd-da-a-iz-zí*, cf. *mudai*- 2) “She removes (text: “carries off”) the fever (and) irritation(?) of the flesh(?)” KUB 9.4 iii 43-44 (NH), w. par. HT 6 obv. 7 (NH), ed. *mīluli-* (“m.’s fire (and) anger”), Beckman, Or NS 59:39, 47 (“the burning of skin? and anger”); [...] *pa]h̄hur ša-a-tar mutaizzi* “She removes the [fe]ver (and) irritation(?) [of the flesh]” KUB 9.34 iv 3; similarly ibid. i 27 and KBo 17.54 i 15 (OH/MS); [...] *a]ndurza inanaš ša-a-t[a- ...]* “[If ...] on the inside, [the ... of(?)] illness [and] of irrita[tion...]] (and he cannot/does not eat)” KUB 44.61 obv. 1, ed. StBoT 19:18f. (“[Wenn ... d]rinnen (Krankheit) von *inan* (und) šātar(?)[...]]”, cf. Josephson, Heth. u.Idg. 93 (“When inside [a man?] the *sādar* of illness [...]”)).

b. a condition deliberately induced by medical means as a stage in the curing of a patient: (“He/she crushes white herbs and [...]s them] with beer or with wine [...]” [...] ša-a-a-tar *tiēzzi* § [mān a-pé-e-e]z(?) ša-a-a-tar *UL* [*tiēzzi*] “irritation(?) will appear. § [But if] as a result of [that] irritation(?) [does(?)] not [appear]” VBoT 88:8-9 (medical text).

Josephson’s translation “pain(?)” and Ševořoškin’s “Leid” were based on both contextual and etymological considerations. However, with the semantic progression “anger” > “flushed appearance,

## šātar

## šatlašša-

inflammation” attested in other languages, a derivation from ša- “to be sullen > to be angry,” is more likely. Especially suggestive is the pairing of *širiltu* “anger; inflammation” and IZI (Akk. *išātu* “fire”; Akk. *ummu* “fever”) in Akkadian medical texts (cf. CAD § 207 s.v. *širiltu* A). Deliberately inducing blisters in the skin in order to cure a patient (cf. b) is known as “counter-irritation.” A translation “irritation” for š. would be closer to the original meaning of šā(y)e- “to be sullen.” Friedrich’s, HW 2.Erg. 23, meaning “Übel der Weichteile” is based on the combination of š. with <sup>UZU</sup>*miluli* “skin(?), flesh(?), soft tissue(?)”, but there is no indication that *miluli* refers to the genitals. Scholars who assume this (Ünal and Erginöz) may have been misled by the second meaning of Goetze’s German “Weichteile” (Tunn. 77), by which he meant only “flesh” (Tunn. 115).

Kammenhuber, MIO 2 (1954) 52 (“Beziehung(???) zu šā- mit šāuwār “Groll, Zorn””), 412 n. 26; Friedrich, HW 2.Erg. (1961) 23 (“Übel der Weichteile”); Josephson, Heth.u.Idg. (1979) 93 (“an evil,” a symptom of illness; cf. Avestan *sādra-* “pain”); Ünal, Belleten XLIV/175 (1980) 491 w. n. 100 (“Cinsiyet uzuvlarındaki belirsiz bir rahatsızlık” referring to HW 2.Erg.); Ševoroškin, GsKronasser (1982) 210 (compares Old Irish *sāe-thar* “Leid” < IE *sai-* “Schmerz, Krankheit”); Hutter, Behexung (1988) 72f.; Erginöz, Anatomi (1999) 140f. (“Cinsi uzuvlardaki bir hastalık?”); Rieken, StBoT 44 (1999) 380 n. 1913 (“Schmerzen, Wüten’ (zu šā- ‘wüten’”).

Cf. šā(y)e-/šai- A.

(<sup>1</sup>)**šattawartanna** adv., derived from Indic; (in) seven turns(?); MH.†

ša-at-ta-wa-ar-ta-an-na KBo 3.2 rev.! 8 (MH/NS), <sup>1</sup>ša-at-ta-wa-ar-ta-an-na ibid. obv.! 18, ša-at-<*ta*->wa-ar-ta-an-na KUB 1.11 ii 43 (MH/NS).

parhai=ma 1 DANNA anda ša-at-<*ta*->wa-ar-ta-an-na šittanna halziššanzi=ma 7 uwah'nuwar “He makes (them, i.e., the horses) gallop one double-hour’s distance (in) seven turns(?) (Hurr.) seven, that is to say seven turns” KUB 1.11 ii 42-44 (Kikk. 3rd tabl., MH/NS), ed. Potratz, 138f. w. n. 38, Hipp.heth. 114f. (no tr.), tr. Masson, L’art de soigner 87 (“sept tours”) □ *šittanna* = Hurr. \**šitta-* assimilated variant of *šinda/i* “7” + -nna (Potratz 208, Hipp.heth. 19f., 365, and StBoT 41:74f. n. 171, and w. less certainty, GLH 237). Wilhelm, pers. comm., says the -nna could be: 1) a word ending in -ni + “article” pl. -na, or 2) a word with the suffix -nni in the essive case, or 3) an “associative”-form

(-nni) in the essive case, or 4) the enclitic pronoun sg. 3 -nna; cf. *parhai=ma=aš* 1 DANNA <sup>1</sup>ša-at-ta-wa-ar-ta-an-na auzumiewa<sub>a</sub>š uwahnuwar=ma 7 halziššanzi KBo 3.2 obv.! 18-19 (Kikk. 4th tabl., MH/NS), ed. Hipp.heth. 128f. (“Siebener-Runde”), tr. Masson, L’art de soigner 98; *n=aš auzumiewa<sub>a</sub>* ša-at-ta-wa-ar-ta-an-na 1 DANNA *parhai uwahnuwar=ma 7 halziššanzi* ibid. rev.! 8-9, ed Hipp.heth. 136f. (“Siebener-Runde”), tr. Masson, L’art de soigner 103 □ *auzumiewa* seems to be Hurrian *auz-* (cf. perhaps in a Nuzi personal name, Auzana, HSS 16.456:24 [Wilhelm, pers. comm., apud Lacheman manuscript correction] + *me* (word building suffix; cf. *purame* “slave”) + dat.; cf. also ibid. rev.! 61.

Jensen, SPAW 1919:367-372 (> old Indic *saptá* “sieben” + *vāra* “-mal” + Akk. -*tāna/i*); Hrozný, BoSt 3 (1919) XIIf. (> *saptá* “sieben” + *vártanam* “das Drehen”); Sommer, BoSt 4 (1920) 2-4; Forrer, ZDMG 76 (1922) 258-260; Potratz, Hipp. (1938) 205-208; Kammenhuber, Hipp.heth. (1961) 19f., 114 n. 40 (-*wartanna* > old Iranian \**wart-* “drehen, wenden” = heth. *wahnumar*); Mayrhofer, Indo-Arier (1966) 15f. (*saptá* + Vedic *vartaná* “Weg, Bahn, Lauf”); Kammenhuber, Die Arier (1968) 200ff., 204f. (follows Mayrhofer); Starke, StBoT 41 (1995) 63-65, 75-77.

**šatti-** n. com.; (mng. unkn.); NS.†

sg. acc. ša-at-ti-in KUB 20.75 ii 10 (NS).  
unclear ša-a-at-te-[...] KUB 12.17:9.

[MUNUS.MEŠ<sup>2</sup>] *hušanallīš ša-at-ti-in SIR-RU* “The *hušanalli*-[women/woman] sing(s) a song(?) (or: sing(s) a š.-song)” KUB 20.75 ii 10 (cult of *Huwaššanna*, NS); here? [...] *kjurkuričezi kuiša ša-a-at-te-...*] KUB 12.17:9 (rit., NS).

The verb *išhamai-* (SIR-RU) takes as an acc. the word “song” and as an acc. the subject of a song (i.e., a deity); there is no case where a musical instrument is the object of (as opposed to the subject of an intransitive) *išhamai-* see Kümmel, FsOtten 172f. Cf. Cun. Luw. šatti- CLL 193 s.v.

**šatlašša-, šatlisa-** n.; (mng. unkn., always modifying EZEN<sub>4</sub> “festival”); from MS.†

gen. ša-at-la-aš-ša-aš KUB 46.47 obv. 26 (MH/ENS), KUB 13.4 i 41 (pre-NH/NS), KUB 31.92:9 (pre-NH/NS), KBo 22.246 iii 22 (NH), KBo 26.156 rev. (3) (NH), Bo 6251 obv. 16, Bo 7832 rt. col. 2, 7 (both Souček/Siegelová, ArOr 42:51 n. 32), ša-at-li-ša-aš KBo 8.82 rev. 13 (MS).

[(*nu=za ui*)*zzi* EZEN<sub>4</sub>] ša-at-li-ša-aš *iyazi* [(EGIR=ŠU=ma=za DINGIR-LAM) ...] “(S)He

**šatlašša-**

proceeds to perform [the festival] of š. Next [(s)he/they ... ] the deity” KBo 8.82 rev. 13 (Kizzuwatnean rit., MS), w. dupl. KBo 38.110:11-12 (NS); [(an)da-m]a EZEN<sub>4</sub> ITU.KAM EZEN<sub>4</sub> MU-TI EZEN<sub>4</sub> AYALI EZEN<sub>4</sub> zen[and]aš EZEN<sub>4</sub> hamešhandaš EZEN<sub>4</sub> tethesnaš [(EZ)]EN<sub>4</sub> hiyaraš EZEN<sub>4</sub> pūdahaš EZEN<sub>4</sub> išuwaš EZEN<sub>4</sub> [š]a-at-la-aš-ša-aš EZEN<sub>4</sub> BIBRI EZEN<sub>4</sub>.MEŠ šuppayaš LÚSANGA-aš EZEN<sub>4</sub>.MEŠ LÚ.MEŠ ŠU.GI EZEN<sub>4</sub>.MEŠ MUNUS.MEŠ AMA.DINGIR-L[IM] EZEN<sub>4</sub> dahiyas EZEN<sub>4</sub>.MEŠ LÚ.MEŠ ubatiyaš EZEN<sub>4</sub>.MEŠ pūlaš EZEN<sub>4</sub>.MEŠ hařrannaš našma-aš kuiš imma kuiš EZEN<sub>4</sub>-aš URU<sup>Hattuši=kan</sup> šer “Furth[erm]ore, the festival of the month, the festival of the year, the festival of the stag, the festival of the autumn, the festival of the spring, the festival of thunder, the hiyara-festival, the pudaha-festival, the (h)išuwa-festival, the š.-festival, the rhyton festival, the festivals of pure priests, the festivals of the elders, the festivals of the ‘mother-of-god’ priestesses, the dahiyas-festival, the festivals of the ubati-men, the festivals of the lot, the festivals of hařratar, whatever (other) festival there is up in Ḫattusa, (if you do not perform them correctly, you will cause the offerings to fall short of the gods’ will)” KUB 13.4 i 39-45 (instr. for temple officials, pre-NH/NS), w. dupls. KUB 31.92:8-11 (NS), KUB 13.17 i 11-14 (NS), ed. Süel, Direktif Metni 26-29, tr. McMahon, CoS 1:218, cf. Souček/Siegelová, ArOr 42:51; (“There are thirteen festivals for the Stormgod of Aleppo”) ŠĀ.BA EZEN<sub>4</sub> p[ud]aḥaš] EZEN<sub>4</sub> hiyaraš EZEN<sub>4</sub> ša-at-la-aš-ša-aš EZEN<sub>4</sub> na[...] 1 EZEN<sub>4</sub> GURUN EZEN<sub>4</sub> TÚL-TI EZEN<sub>4</sub> HUR.SAG Tatta [...] EZEN<sub>4</sub> Tēnu 2 EZEN<sub>4</sub> šēnaš ašešanumanz[i] “Including a p[ud]aḥa-festival, a hiyara-festival, a festival of š., a n. festival, a festival of fruit, a festival of the spring, a festival of Mt. Tatta [...], a festival of Tenu, two festivals of seating/installing the (god’s) image” KBo 22.246 iii 21-24 (fest. for Tešub and Ḥebat, NH), w. dupl. KBo 26.156 rev. 2-5 (NH), ed. Trémouille, Eothen 7:93 n. 319.

Souček/Siegelová, ArOr 42 (1974) 51 w. n. 32; Süel, Direktif Metni (1985) 112; Trémouille, Eothen 7 (1997) 93f.

**GIŠšādu** n.; (an agricultural implement); NS.†

1 GIŠša-a-du <1?> GIŠmūl 1 GIŠhaḥ[haraš ...] “One š. (and) <one>? m.-implement, one ra[ke ...]”

**MUNUSšātuhe-**

KUB 42.97:2 (rit., NS) □ other occurrences of (GIŠ)muil(a)- (q.v.) show that it is an implement and not a material.

The Akkadian words resembling this are (GIŠ)saddu “sign, signal” and GIŠšaddu “a chest or container” see CAD s.v. It might also be the vessel from which the measure is derived (correct Akk. sātu, pl. of sūtu), the singular of which the Hittites often write 1 ša-a-du. There is thus a good chance that this is actually an Akkadogram.

Cf. GIŠšatta-.

**GIŠšaddu(wa?)**- (a type of tree/woody plant); from MH/MS.†

sg. nom. GIŠša-ad-d[u(-)...] KBo 24.114:(3); gen. GIŠša-ad-du-wa-aš KBo 5.7 rev. 1 (Arn. I/MS).

/ [o-(o) GEŠTIN 10 GU[N ...] / 10 GUN GIŠša-ad-d[u(-)...] / hūman INA É d[M ...] § “[...] grapes(?) / wine(?), ten talents of [...], ten talents of š.-timber [...], all [...] into the temple of the S[torm]god” KBo 24.114:2-4; [o IKU] A.ŠĀ GIŠša-ad-du-wa-aš 14 IKU wēllu 4 IKU 3 gipessar GIŠKIRI<sub>6</sub>[. GEŠTIN ...] “[#] IKU of field containing š.-trees, fourteen IKU of meadow, four IKU three gipessar of vineyard [...]” KBo 5.7 rev. 1 (land grant to Kuwatalla, Arn. I/MS), ed. Riemschneider, MIO 6:348f. □ for the measures see van den Hout, RIA 7:521f. The appearance of ten talents of š.-wood suggests that the š. in this context is timber.

Laroche, Onom. (1951) 114 (“nom d’arbre”); Friedrich, HW (1952) 188 (“eine Nutzpflanze?”); Laroche, RHA XIX/69 (1961) 86 (“nom de plante potagère”).

**MUNUSšātuhe-** n. com.; (a disrespectable category of women); NH.†

sg. acc. MUNUSša-a-tu-he-en KUB 4.3 iii 4 (NH).

MUNUSša-a-tu-he-en = za MUNUS-an! lē ME-t[i] “Do not take as a wife (lit. woman) a. š.-woman” KUB 4.3 iii 4 (bilingual wisdom, NH), ed. Laroche, Ugar. 5:781 (no tr). The Akk. col. has [...]x ana kuštarīti (emend to anaku ištarīti?) lūpulka / [...]ta u kabtūtka / [...]a bīt abika nabū šumka ibid. iv 4-6. The Akkadian is unclear. It is also unclear whether or not the Hittite is a translation just of Akk. iv 4 or a paraphrase of iv 4-6, or for that matter, whether the

Hittite scribe understood the Akkadian at all. No Akk. word *\*kuštarītu* is attested. The emendation has the advantage of perhaps linking the *šātuhe-* with the *ištarītu*, one of the categories of women that a man is not to marry according to a different Mesopotamian wisdom text: “Do not marry a prostitute, whose husbands are legion. Do not marry an *ištarītu* who is dedicated to a deity. Do not marry a *kulmašītu* whose contacts are many” BWL 102f.:72-74.

The word is possibly Hurrian since the *-uhe* ending could be explained as the ubiquitous adjectival ending *=he* following the derivative vowel *-o-* which replaces *-i* or *-e/i* stems. The lexeme should be a noun *\*šadi* or possibly *\*šatti*. *\*šadi* would be derived from *šad-* “to give back, replace, compensate” (Fincke apud Dinçol/Dinçol/Hawkins/Wilhelm, IM 43:102 n. 78, see also *šadandi/e-*, above), so a MUNUS *šātuhe* would literally be “a woman who pertains to repaying, compensating.” On the other hand *\*šatti* would be derived from *šatt-* = Akk. *šabātu* “to take, seize” (Ugarit trilingual, André-Salvini/Salvini, SCNNH 9:15) so in this case a MUNUS *šātuhe* would literally be “a woman who pertains to taking” (Wilhelm, pers. comm.).

Laroche, DLL (1959) 87 (pl. acc. or dat.(?) of *\*šatuhi-* = Hitt. SAL<sub>z</sub>*intuhi*); idem, RHA XXIII/76 (1965) 48; idem, Ugar. 5 (1968) 783 (withdraws DLL’s Luw. interpretation).

[*šadupšāhi-*] KBo 2.18 rev. 25 (MSpr 43, HW 188), read ŠA *dupšāhi* (Laroche, RA 48:47, Friedrich, 1.Erg. 18).

**šawayai-** v.; (mng. unkn.); pre-NH/NS.†

pret. sg. 3 Ša-wa-ia-it KUB 44.56 obv. 11 (pre-NH/NS).

[... a]nda Ša-wa-ia-it x[...] KUB 44.56 obv. 11 (pre-NH/NS); note 3 pret. verb *tamašta* in obv. 9.

[GAD Šawalga-] among other linen items in a list of presents (to be?) sent by Amenhotep III of Egypt to Tarhunitaradu of Arzawa, EA 31 (= VBoT 1):33 (MH/MS). Thus translit. by Rost, MIO 4:335f., Friedrich, HKL no. 7a, and Haas apud Moran, Amarna Letters 101. However, Knudzon, Arz. 37 n. 29 (repeated verbatim in EA p. 273 n. t) transliterated “1 me *kitūan-wa-al-ga-an*” and remarked in a footnote after the AN sign: “Hier ist ein kleiner Zwischenraum; es befindet sich aber in ihm ein gestrichener Kopf eines senkrechten Keils.

Auch das folgende *wa* ist über etwas anderes geschrieben.” Despite the space, Bugge, Arz. 81f., took *anwalgan* as one word and suspected a sg. acc. neut. of a compound consisting of *an-* privativum and *\*walga-* “feucht”: “nicht feuchtes (Kleid), wasserdichtes (Kleid).” Photos of the lower edge on which line 33 is written confirm Knudzon’s reading. After GAD there is an unmistakable AN followed by a small space, the size of a usual word space, in which the remains of what seems to have been a vertical wedge is visible. This results in a reading 1 ME GAD-an wa-al-ga-an. *walgan* is probably the sg. nom.-acc. neut. part. of the v. *walg-* q.v.

[*ša<sup>2</sup>uwaniyawant-*] KUB 33.120 i 42, thus read by Güterbock, Kum. \*3, 36, followed by HW 188, Myth 155; but read *i<sup>2</sup>-ya<sup>2</sup>-u-wa-ni-ia-u-an-za* by Forrer, FsCumont 694, followed by Dressler, Plur. 235 and HED 1-2:353; but read *šia*(col. photo)-*u-wa-ni-ia-u-an-za* and cf. *iyawaniyawant-*.

**Šawant-** in [(<sup>d</sup>a)]*ldanniš Ša-wa-an-ta-aš* TÚL Šaniyaš ... KUB 38.6 iv 9-10 (cult inv., NH), w. dupl. KUB 38.10 Zusatz 8, translit. Rost, MIO 8:187, is the name(?) of a spring (*aldanni-*) following Jakob-Rost, MIO 9:224 and Tischler, RGTC 6:547. Since it does not have a TÚL determinative but is preceded by written out *aldanni-*, it is possible that this is a real word used as a name. The form of the nom. (-antaš, not -anza) suggests that a poss. adj. in *-ant-/want-* has been given a *a*-stem as is common with place names cf. URUŠapagurwanta < Šamankur + *-want-*).

**šāwar** (verbal subst. of the verb *šā(y)e-/šai-* A); sullenness, anger; from OH.

**sg. nom.-acc.** Ša-a-u-wa-ar KUB 17.10 iii 20, 23, 25, 27 (OH/MS), KUB 33.1:11 (OH/MS), KUB 33.3:10 (OH/MS), KBo 17.105 ii 32, iv 10 (MH/MS), KBo 12.78:3 (OH/MS), KUB 33.8 iii 4, 11 (OH/MS), KBo 26.130 ii 7 (pre-NS), KBo 15.30 ii 4 (NS), KUB 33.28 iii 12 (OH/MS), KUB 33.34 rev.? 5 (OH/MS), KUB 33.49 ii 4 (OH/MS), KUB 33.54 ii 9, 11 (OH/MS), KUB 33.65 ii 7 (OH/MS), KUB 34.76 i 11 (NS), KUB 39.103 rev. 7 (MH/MS), KUB 43.34:13 (NS), VBoT 24 iii 41, 44, iv 5 (MH/MS), IBOT 3.141 iv (2), 4, (6) (OH/MS), HKM 116:6, (11), 31 (NS), Ša-a-wa-ar KBo 29.94:2 (MS), KUB 30.34 iv 9 (MH/MS), KUB 33.21 iv 21 (NS), Ša-a-u-ar KUB 17.10 iii 2, 12, 16, iv 3, 7, 9, 19 (OH/MS), KUB 33.30 iii 4 (OH/MS).

## šāwar

## šāwar a

**coll. nom.-acc. or dat.-loc.** ša-a-u-wa-ar-ri KBo 11.1 obv. 8 (NH).

a. last in a series of divine angers: (“Telipinu came in anger, he thunders together with lightning. Below he strikes the Dark Earth. Kamrušepa saw him and moved (for) herself [with(?)] the eagle’s wing”) *n=an ar[āit] karpiš n=an arāit kardimiy[az n=at wašdul(?)]* *arāit ša-a-u-ar arāit* “And she st[opped] it, namely, the anger, she stopped it, namely the wrat[h], she stopped [it, namely, sin], she stopped sullenness” KUB 17.10 ii 36-iii 2 (Tel. Myth 1st version, OH/MS), ed. Trabazo, TextosRel. 128f. (“el rencor, (lo) detuvo”), Mazoyer, Télipinu 47, 76 (“la rancœur”), translit. Myth. 94, tr. Moore, Thesis 23 (“The hate ceased to move (him)”) (all differently), Hittite Myths 16 (“she [Kamrušepa] stopped sullenness”) □ in the overall context it is the goddess Kamrušepa that put an end to Telipinu’s angry behavior. We therefore assume that *karpiš* and *kardimiy[az]* are right-dislocated objects in the nom.; for a left-dislocated object in the nom. cf. <sup>m</sup>Huidudduwalliš *n=an* <sup>URU</sup>Šallašna ašašer “as for Huidudduwalli, they settled him in Šallašna” HKM 113:14-15, ed. del Monte, OAM 2:131f.; <sup>d</sup>Telipinuš *karpin tarna kardimiy[tarnan tarna]* ša-a-u-wa-ar *tarna* “Let rage go, Telipinu, [let] ang[er go], let sullenness go” KUB 17.10 iii 24-25 (Tel. Myth 1st version, OH/MS), ed. Trabazo, TextosRel. 130f., (“abandona la rabia!”), Mazoyer, Télipinu 49, 77 (“laisse (ta) rancœur”), translit. Myth. 95, tr. Moore, Thesis 24 (“Let go hate!”), Hittite Myths 16; cf. par. IBoT 3.141 iv 3-4 (Tel. 2nd vers., OH/MS), VBoT 24 iii 40-41 (Anniwyanī’s rit., MH/NS), ed. Chrest. 114f. (w. *arha tarna-*); *n=dšta d*Telipinui *tuggaz=šet idālu=šsit dāhluun uš[d]ul=šet dāhluun karpi(n)=ššan dāhluun kardimiyatta(n)=ššan dāhluun ḫwarku(n)=ššan dāhluun ša-a-u-ar dah[hun]* “From Telipinu’s body I took his evil, I took his offense, I took his rage, I took his anger, I took his pique(?), (and) [I] took (his) sullenness” KUB 17.10 iii 9-12 (Tel. Myth, OH/MS), ed. Trabazo, TextosRel. 128f. (“he tomado su rencor”), Mazoyer, Télipinu 48, 77 (“la rancœur j’ai ôté”), translit. Myth. 94, tr. Hittite Myths 16; cf. par. KUB 33.1:9-12 (Tel. Myth 1st version, OH/MS), translit. Myth. 96 which instead of ḫwarku- uses [*idālun*] EME-an; *idālun kardimiyattan ša-a-u-wa-ar arha namma pešsiyatēn* “Throw the evil anger (and) sullenness away again” KBo 17.105 ii 32-33 (incant. for <sup>d</sup>KAL and <sup>d</sup>IMIN.İMİN.BI, MH/MS); *paiddu d*Telipinuwaš *karpiš kardimiyaz wašdul ša-a-u-ar parnanz=at tarnau ... miyantili<=at?>* A.ŠA-ni <sup>GIŠ</sup>KIRI<sub>6</sub>-ni <sup>GIŠ</sup>TIR-ni

*lē paizzi taknaš=at* <sup>d</sup>UTU-aš KASKAL-an *paiddu* “Let the rage, anger, offense, (and) sullenness of Telipinu go away. May the house let them go. ... Let them not go into a crop-bearing field, a garden or a grove. Let them go on the road of the Sungoddess of the Earth” KUB 17.10 iv 8-13 (Tel. Myth, OH/MS), ed. Trabazo, TextosRel. 134f. (“;Que se vayan ... la rabia!”), Mazoyer, Télipinu 50f., 79 (“Que ... la rancœur ... s’en ail-ent”), translit. Myth. 97, tr. Moore, Thesis 25f. (“hate”), Hittite Myths 17; cf. KUB 33.8 iii 3-4 (Tel. Myth 2nd version, OH/NS), translit. Myth.103; *ḥašta LÚI.DU<sub>8</sub> 7 GIŠIG āppa huittiyat 7 GIŠhattalu kattan dankui taknī ZABAR palhi arta ištappulli=šmet A.BÁR-aš zakki(š)=šmeš AN.BAR-aš kuit andan paizzi *n=ašta namma šarā UL uizzi anda=ad=an ḥarkzi U ŠA d*Telipinu *karpin kardimiyattan wašdul ša-a-u-ar* (var. [š]a-a-u-wa-ar) *anda ēpdu n=at āppa lē uizzi* “The doorkeeper opened the seven doors, he pulled back the seven bolts. Down in the Dark Earth stand bronze storage vessels. Their lids are made of lead; their latches are made of iron. Whatever goes into (them) does not come up again; it perishes therein. May they also hold the rage, anger, offense, (and) sullenness of Telipinu therein, (so that) they may not come back” KUB 17.10 iv 14-19 (Tel. Myth, OH/MS), w. dupl. KUB 33.3:5-11, ed. Trabazo, TextosRel. 134-137 (“Que encierren, ... la furia”), Mazoyer, Télipinu 51, 79 (“Que (les chaudrons) prennent ... la rancœur”), translit. Myth. 97, tr. Moore, Thesis 26 (“hate”), Hittite Myths 17; similarly with small variants the same passage occurs in KUB 33.8 iii 7-14 (Tel. myth 2nd ver., OH/NS), translit. Myth. 103f., KUB 33.54 ii 5-9 (missing DINGIR. MAH, OH/NS), translit. Myth. 139 and Bo 7615:2-8 (missing god), ed. Otten, JCS 4:130f.; (“It (i.e., the šūrašūwa-bird) either sat down on the roof of the palace, or it sat down on the roof of the temple. But now, purify the palace and the temple. (or: But now it purified the palace and the temple.) Wherever this sickness, blood, and perjury go, you (sg.) šūrašūwa-bird go (pl.) there”) *nu ēšhananza linkiyaz Éhalinduwa É.DINGIR.MEŠ lē ēpzi* § *nu kartimmiyaz lē kuitki nu ša-a-wa-ar* (par. ša-a-u-wa-ar) *lē kuitki* “And let blood (and) perjury not seize the palace (and) temple. Do not let the anger (seize) anything; do not let the sullenness (seize) anything” KUB 30.34 iv 7-10 (rit. for purification of a town, MH/NS), w. par. KUB 39.103 rev. 4-7; (“Just as they have burned these sticks of brushwood”) <sup>d</sup>Telipinuwašš=a *karpi[š] kardimiyaz**

## šāwar a

## (SI) šawatar a 2'

*waštul ša-a-u-ar QĀTAMMA warā[nu]* “Let Telipinu’s rage, anger, offense, (and) sullenness likewise burn up” KUB 17.10 iii 15-16 (Tel. Myth, OH/NS), ed. Trabazo, TextosRel. 130f., Mazoyer, Télipinu 48, 77, translit. Myth. 94f., tr. Moore, Thesis 24, Hittite Myths 16; cf. KUB 3.49 iii 6-12 (missing DINGIR.MAH, OH/NS), translit. Myth. 143, KUB 33.28 iii 8-12 (missing Stormgod, OH/NS), translit. Myth. 117; (“Just as this fire [is extinguished]”) *karpīš-a kardimiyaz ša-a-u-ar QĀTAMM[A kištaru]* “Let the rage, anger, (and) sullenness similarly be extinguished” KUB 17.10 iii 23 (Tel. Myth, OH/NS), ed. Trabazo, TextosRel. 130f., Mazoyer, Télipinu 49, 77, translit. Myth. 95, tr. Moore, Diss. 24, Hittite Myths 17; cf. similarly IBoT 3.141 iv 1-2 (Tel. myth), translit. Myth. 103; cf. HKM 116:5-6 (Tel. Myth, OH/NS), ed. Güterbock, Anadolu Araştırmaları 10:206, 208; cf. KBo 15.30 ii 3-4 (frag. of *mugawar*, NS); (“Just as malt is [ineffective...]”) <sup>d</sup>Telipinuwašš-a *karpi[š kardimiyaz]* *wašdul ša-a-u-wa-ar QĀTAMMA tepšauēš[du]* “In the same way may Telipinu’s rage, [anger,] offense, (and) sullenness be ineffective” KUB 17.10 iii 19-20 (Tel. Myth, OH/NS), ed. Trabazo, TextosRel. 130f., Mazoyer, Télipinu 48, 77, translit. Myth. 94f., tr. Moore, Thesis 24, Hittite Myths 17; HKM 116: 7-11 (Tel. Myth, OH/NS), ed. Güterbock, Anadolu Araştırmaları 10:206f., 208; (“Just as (the water in) a drainpipe does not flow backward”) <sup>d</sup>Telipinuwašš-a [*karpiš kardimiyaz*] *ša-a-u-wa-ar āppa QĀTAMMA lē u[izzi]* “In the same way let [the rage, anger,] (and) sullenness not c[ome] back” KUB 17.10 iii 26-27 (Tel. Myth, OH/MS), ed. Trabazo, TextosRel. 130f., Mazoyer, Télipinu 49, 78, translit. Myth. 95, tr. Moore, Thesis 24, Hittite Myth. 17, LMI 81f. (“la furia”); cf. IBoT 3.141 iv 4-7 (Tel. myth 2nd ver., OH/NS), ed. Myth. 103; [*na*]mma-ya ammel ŠA DUMU.LÚ.U<sub>19</sub>.LU.MEŠ uttanānteš <sup>d</sup>Telipinui *karpin kardimiyattan ša-a-u-ar QĀTAMMA arandu* “In addition, may the words of me, a mortal, likewise stop Telipinu’s rage, anger, sullenness” KUB 17.10 iv 6-7 (Tel. Myth, OH/NS), ed. Trabazo, TextosRel. 134f., Mazoyer, Télipinu 50, 79, translit. Myth. 96, tr. Moore, Thesis 25, Hittite Myths 17, LMI 83; cf. similarly KUB 33.21 iv 20-23 (missing god of Ašmunikal, NS), translit. Myth. 122, KUB 33.65 ii 3-8 (missing Stormgod of Kuliwišna), ed. Eothen 6:28f. (“den Groll”); for a comparison with withered branches (*hašduir*) see VBoT 24 iii 42-45 (rit. of Anniwyani, MH/NS), ed. Chrest. 114f., cf. *merr-* 1 a 2' a'; for a comparison involving hawthorns pulling out tufts of hair see KUB 34.76 obv. 1-16 + KBo 40.21:1-7 (missing DINGIR.MAH), w. par. KUB 33.54 + KUB 33.47 ii 13-19, translit. Myth.

139; cf. also the analogic magic using a cart KUB 33.49 iii 1-5 (missing DINGIR.MAH, OH/NS), translit. Myth. 143.

**b.** other attestations: *n-aš ANA ŠA dU ša-a-u-wa-ar-ri EGIR-pa lānni ku[tr]luwanni artar[i.....]* “And he (i.e., the Sungod) stands to witness the dispelling of the Stormgod’s sullenness” KBo 11.1 obv. 8 (prayer of Muw. II), ed. Houwink ten Cate/Josephson, RHA XXV/81:105, 114, tr. Hittite Prayers 82 □ although we took *šauwarri* as a sg. d.-l. s.v. *šā(y)e-/šāi-* A (q.v.), a collec. (nom.)-acc. obj. of the verbal noun *lānni*- seems equally possible.

Cf. *šā(y)e-/šāi-* A, *šarauwar*; *haršalant-*, *karpi-*, *kartimmiyatt-*.

(SI) šawatar, (SI) sawitra- n. neut.; horn (a musical instrument), horn (a drinking vessel), (as opposed to *karawar* “horn (of animals)”), wr. syll. and SI; from OH.

**sg. nom.-acc.** *ša-a-ú-i-it-ra-an* KBo 20.20 obv.? 4 (OS), [*š*]a-ú-i-it-ra-an KBo 20.56 obv. 10 (NH), *ša-wa-[tar]* KUB 25.37 iii 20 (NS), <sup>SI</sup>ša-wa-tar KUB 38.1 i 34 (NH), *ša-a-wa-tar* KBo 15.69 i 2 (NS), KBo 20.60:1 (NS), *ša-wa-a-tar* KBo 15.52 v 10 (MH?/NS), IBoT 3.48:5 (NS), *ša-a-wa-a-tar* KUB 35.163 iii 18 (OH/NS), *ša-ú-wa-tar* KBo 15.52 i 3 (MH?/NS), KBo 15.58 v 4 (MH?/NS), KBo 24.106:22 (NS), *ša-ú-wa-a-tar* KUB 45.53 iv 7 (NS), *ša-a-ú-wa-tar* KBo 15.69 i 10 (MH/NS), IBoT 4.88:1 (NS).

**Luw. sg. nom.-acc.** *ša-a-ú-wa-tar-ša* KUB 25.37 iii 26 (NS), <sup>SI</sup>š[wa-tar-š]a KUB 25.37 iii 18 (NS).

**gen.** *ša-a-wa-a-tar-aš* KUB 34.119:7 = KBo 17.1 i 35 (OS), *ša-a-wa-ta-ra-š=* KBo 17.1 i 37 (OS), <sup>SI</sup>[š]a-ú-i-it-ra-aš KUB 35.135 rev. 15 (NS).

**inst.** *SI-it* KBo 2.14 iii 11, 15, *IŠTU SI-it* ibid. iv 17, 23 (OH/NS).

**abl.** *SI-az* KUB 20.42 v 15 (NS).

**pl. nom.-acc.** *ša-ú-i-it-ra* KBo 25.138:1 (NS), <sup>SI</sup>ša-wiš-it-ra KBo 4.11:25 (NS), KUB 55.38 iii 4 (NS), <sup>SI</sup>ša-a-ú-i-it-ra KUB 25.39 i 25 (NS).

**a.** horn (a musical instrument) — **1'** described:  
1 <sup>SI</sup>ša-wa-tar 2 AŠRU KÙ.BABBAR GAR.RA “One horn, silver plated in two places” KUB 38.1 i 34 (inventory, NH), ed. Bildbeschr. 12f., tr. Rost, MIO 8:179.

**2'** blown: 1 LÚ.MEŠBALAG.DI=ma=kan ŠA DINGIR-LIM KÁ-aš *anda artari ša-wa-a-tar pariparāi* “But one lyre player(!) stands at the gate of the deity (and) blows the horn” KBo 15.52 v 9-10 (*hišuwa*-fest., MH?/NS), ed. Polvani, SEL 6:17; nu LÚ.MEŠBALAG.DI *ša-a-ú-wa-tar* 2-ŠU *par[anzi]* “The lyre players bl[ow] the horn two times” KBo

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15.69 i 10 (*hišuwa*-fest., MH/NS); cf. KBo 24.106 ii 22 (MH/NS); *nu=kan* MUNUS.ŠU.GI *parā paizzi nu=kan* É<sup>h</sup>*ili ša-a-wa-a-tar pariparāi* “The Old Woman goes forth and blows the horn in the courtyard” KUB 35.163 iii 17-18 (rit. containing Palaic, OH/NS), ed. Kammenhuber, RHA XVII/64:68f.; <sup>LÚ.MEŠ</sup>ALAN.ZU<sub>9</sub> *lūliyaz ariyan[z]i ša-wa-tar-r=a* 3-ŠU *pariyanzi* “The performers rise from the vat and blow the horn three times” KUB 2.3 ii 28-30 (KILAM-fest., OH/NS), translit. StBoT 28:64; EGIR-ŠU=ma <sup>SI</sup>ša-wi-it-ra *šuhhi parriyanzi* “Afterwards they blow the horns on the roof” KBo 4.11:25 (Ištanuwa rit., NS), translit. DLL 164, StBoT 30:340; cf. *parai-*A 1, *pariparai-* □ the reduplicated form *pariparai-* is never used when numbers of times (e.g., 2-ŠU) are indicated.

3' held: [...]ša-a-ú-i-it-ra-an (var. ša-ú-i-it-ra) *huhpall=a harkanz[i]* “They hold the horn and the *huhpal*-instrument” KBo 20.20 obv. 4 + KBo 25.54 i 10 (fest., OS), ed. Eothen 2:57 (“corno”), translit. StBoT 25:120.

b. (the one) of the horn = a horn player — 1' wr. syll.: LUGAL-un=kan 3-ŠU x[...]-zi MUNUS. LUGAL-ann=a ša-a-wa-a-tar-aš *halzai* “He [...]s the king three times and the horn player calls the queen” KBo 17.1 i 35 (rit. for royal couple, OS), ed. StBoT 8:20f., translit. StBoT 25:6; cf. ša-a-wa-ta-ra-š=a *hal-za-*!a-i! ibid. 37.

2' wr. <sup>LÚ</sup>SI.BÚN?: <sup>LÚ.MEŠ</sup>SI.BÚN *pa-ap-ri-an-zi* (or: *pa-<ap->ri-an-zi*) “The horn players blow” IBoT 2.103 iv 12 (cult inv., NH), cf. *papriya-*.

c. horn (a drinking vessel)— 1' wr. syll.: *nu=kan* <sup>SI</sup>š[a-wa-tar-š]a *akuanzi halziššanzi=ma kiššan w[in]iyandan winiyandan eku[zil] nu maḥhan ša-[wal]-[tar] šarā danzi n=at=kan wetan[az] arha sanhanzi* “They drink (from) the h[orn]. They shout as follows: “The w[in]e, he drinks the wine!” When they pick up the ho[rn], they clean it out with water (and pour the water out in front of the stela)” KUB 25.37 iii 18-20 (Lallupiya rit., NS), ed. Güterbock, FsHouwink ten Cate 69, translit. DLL 173, StBoT 30:347 □ for the possibility of haplography for ša-[wal]-[tar]-<ša> before ša-ra-a see Neu apud Oettinger, Heth.u.Idg. 199 n. 15.

2' wr. SI?: LUGAL-uš ... SI-az *ekuzi* “The king drinks (deities) from a drinking horn KUB 20.42 v 13-15 (ANDAHŠUM-fest.); EGIR-ŠU=ma <sup>d</sup>UTU-un GUB-aš 3-ŠU SI-it *akuwanzi* “Afterwards, stand-

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ing, they drink the Sungod three times with a drinking horn” KBo 2.14 iii 10-11 (fest., OH/NS); cf. ibid. iii 15-16; cf. EGIR-ŠU=ma <sup>d</sup>UTU GUB-aš 3-ŠU *İŞTU SI-it* *akuwanzi* ibid. iv 22-23; cf. ibid. iv 15-18.

d. attribute of a deity: (The king and queen drink) <sup>SI</sup>[š]a-ú-i-it-ra-aš <sup>d</sup>Māliya[n] “Māliya of the horn” KUB 35.135 rev. 15 (Ištanuwan rit., NS), ed. Oettinger, Heth.u.Idg. 198 (differently), translit. DLL 165f., StBoT 30:322.

The horn seems not to be depicted on surviving scenes of music-making (cf. İnandık vase etc.). The earliest exx. we have are from Neo-Hittite Kargamış (cf. Alp, Song 32). Drinking cups with stag and ox protomes are shown, Bittel, Die Hethiter pl. 169, 178, but not actual horn shaped vessels.

Von Brandenstein, Bildbeschr. (1943) 50-52; Otten/Souček, StBoT 8 (1969) 61f.; Kümmel, RIA 4 (1975) 469f.; Gurney, Schweich (1977) 34; Oettinger, Heth.u.Idg. (1979) 197-203; Starke, KZ 95 (1981) 142 n. 2, 157; Neu, StBoT 26 (1983) 162 nn. 479-480; idem, HZL (1989) p. 134; Polvani, SEL 6 (1989) 15-21; Melchert, JAC 8 (1993) 105-113; idem, AHP (1994) 88; de Martino, RIA 8 (1997) 483-488.

## šawitišt-, šaudišt- n. com.; weanling; from OS.†

sg. nom. ša-ú-di-iš-za KBo 6.2 iii 23, 26, 27, (30), 34, 36, (52) (OS), KUB 29.16:4, 8, 10 (OS), [ša]-!al-ú-te-eš-za KBo 19.3 i 21, ša-a-ú-ti-eš[-za] KUB 13.13 ii 6 (OH/NS), ša-ú-di-iš<-za> KBo 19.1 iii 41 (OS), ša-ú-i-ti-iš-za KBo 6.3 iii 26, 30, 38, 42, 47, ša-a-ú-i-ti-iš-za KBo 6.3 iii 29 (OH/NS), ša-a-ú-i-ti-iš!-za KBo 6.3 iii 33 (OH/NS), ša-a-ú-i-te-eš-za KBo 6.6 i 33, 37, 40 (OH/NS), KBo 19.3 i (7), 14 (OH/NS), ša-a-ú-i-ti-eš-za KBo 6.6 i 45 (OH/NS).

gen. ša-ú-i-ti-iš-ta-aš KBo 6.26 ii 32, 42, iii 10 (OH/NS), ša-a-ú[-i-ti]-iš-ta-aš KUB 30.47 + KBo 31.25 iv 10 (NS).

pl. gen. ša-ú-i-ti-iš-ta-aš KBo 6.26 iii 17 (OH/NS).

Note that the spelling ša-ú-di-i is attested in OS only.

(“If someone steals a bull”) *takku* GUD ša-ú-di-iš-za (var. B: ša-ú-i-ti-iš-za, D: ša-a-ú-i-te-eš-za) *natta* GU[(D.MAḪ)]-aš [(takk)]u GUD *yulglāš natta* GUD.MAḪ-aš *takku* GUD *tāyugaš apaš* GUD.ḪMAḪ-aš “If it is a weanling, it is not ‘a bull’; if it is a one year old, it is not ‘a bull’; if it is a two year old, that is ‘a bull.’” (In compensation, the thief shall give fifteen oxen:) 5 GUD *tāyugaš* [(5 GUD *yugaš* 5 GU)]D ša-ú-di-iš-za (var. B: ša-a-ú-i-ti-iš-za, D: ša-a-ú-i-te-eš-za) *pāi* “He shall

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give five two year-old oxen, five yearling oxen, and five weanling oxen” KBo 6.2 iii 23-26 (Laws § 57, OS), w. dupls. B: KBo 6.3 iii 26-29 (OH/NS), D: KBo 6.6 i 33-37 (OH/NS), ed. LH 68f. (“weanling”); similarly concerning stallions KBo 6.2 iii 27-30 (Laws § 58), ed. LH 69f.; (“If someone finds a stallion and castrates it. (When) its owner recognizes (and claims) it, he (the finder) shall give seven horses”:) [(2 ANŠE.K)]UR.RA MU.2 3 (vars. B & F add: ANŠE.KUR.RA) MU.1 2 (var. F adds: ANŠE.KUR.RA) ša-ú-di-iš-za (var. B: ša-ú-i-ti-iš-za) pāi “He shall give two two-year-old horses, three one-year-olds, two weanlings” KBo 6.2 iii 36 (Laws § 61, OS), w. dupls. KBo 6.3 iii 41-42 (OH/NS) and KBo 19.3 i 14 (OH/NS), ed. LH 72f.; similarly concerning the castrating of a bull KBo 6.2 iii 33-34 (Laws § 60), ed. LH 71f., and concerning the theft of a plow ox KBo 6.2 + KBo 19.1 iii 40-42 (Law § 63), ed. LH 74f., or cow KBo 6.2 iii 51-52 (Law § 67), ed. LH 77; (“The price of a plow ox is twelve shekels of silver; the price of a bull is ten shekels of silver; the price of a cow is seven shekels of silver; the price of a yearling plow ox or cow is five shekels silver”) nu ŠA 1 GUD ša-ú-i-ti-iš-ta-aš 4 GÍN KÙ.BABBAR pāi “He shall give four shekels of silver, (the price) of one weanling ox” (... while the price of a calf is two (var. three) shekels”) KBo 6.26 ii 32-33 (Law § 178, OH/NS), ed. LH 141f.; cf. for the price of a colt or filly KBo 6.26 ii 42-43 (Law § 181); (“The price of the hide of a large ox is one shekel of silver”) ŠA 5 KUŠ GUD ša-ú-i-ti-iš-ta-aš 1 GÍN KÙ.BABBAR “(The price) of five hides of weanling-oxen is one shekel” KBo 6.26 iii 10-11 (Law § 185), ed. LH 147; (“The buyer of the meat of two yearling oxen pays one sheep”) 5 GUD ša-ú-i-ti-iš-ta-aš UZU[=ŠUN]U kuiš waši 1 UDU pāi “The buyer of the meat of five weanling-oxen pays one sheep. (The buyer of the meat of ten calves pays one sheep)” KBo 6.26 iii 17 (Law § 186), ed. LH 147f.

It is quite clear from the above examples that a š.-ox is an ox that is younger than a (*yuga-/MU.1-ox*) but older than a calf (AMAR). If the *yuga-/MU.1-ox* is a yearling, then the AMAR (calf) can be assumed to be the suckling animal and the š. the weanling. š. can also describe the young of other animals. Starke, StBoT 41:24-26, discussing horses, argues that *yuga-/daiyuga-* means “of the first/second year under the yoke” (fifth/sixth years from birth),

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and that a š. horse is one in its preparatory year before being yoked (its fourth from birth). Starke’s suggestion would then give no clear meaning to the verb šawitištai-, which otherwise makes good sense as “to wean.”

Hrozný, SH (1917) 93 n. 2 (“halbjährig”); Zimmern/Friedrich, HGes (1922) 15 w. n. 3 (“unter einem Jahr” or (“noch) saugend”); Goetze, ANET<sup>1</sup> (1950) §181 (“weaned”); Friedrich, HG (1959) 131 (“Säugling (d.h. saugendes Jungtier”); Gütterbock, JCS 15 (1961) 74 (“weanling”); Melchert, AHP (1994) 168, 173 (“of the same year” > “of this year, new-born”); Starke, StBoT 41 (1995) 24-26 (š. = the preparatory (year) of a horse (i.e., its fourth), before they start being yoked).

Cf. šawitištai-.

## šawitištai- v.; to wean; NH.†

pres. sg. 3 ša-ú-i-ti-iš-ta-iz-zi KUB 30.67 left col. 5 (NH).  
verbal subst. gen. ša-a-ú-ti-iš-ta-a-u-w[a-aš] KUB 30.47 iv 9 (NH).

(“[One tablet: the w]ords of Ninallā, wife of Tazzitta”:) mān DUMU-an [...] ša-ú-i-ti-iš-ta-iz-zi “If [the mother(?)] weans a child (this is the ritual: complete)” KUB 30.67 left col. 4-5 (shelf list, NH), ed. CTH pp. 171f. (“Quand [...] sèvre(?) un enfant”); “[DUB.1.BI GU]D [ša]-a-ú-ti-iš-ta-a-u-w[a-aš] [m]lān-kan [ø?] / [...kiša?]-ri nu GUD ša-a-ú-[i-ti]-iš-ta-aš [hun[e?-...]] / [...] -ta lāmi[uš] tepu kuerzi “[One tablet] of weaning an ox, when [...] take[s] [place(?)] and the ... of the weanling ox [...] (s)he cuts off a little of (its) lāmi-s” KUB 30.47 + KBo 31.25 iv 9-10 (shelf list, NH), ed. CTH p. 184 (without KBo 31 join).

Cf. šawitišt-.

## (SI)šawitra- see (SI)šawatar

šaummatar n.? Hurr.; (a recipient of offerings); NH.†

ša-um-ma-ta-ar KUB 27.1 i 63 (NH).

1 NINDA.SIG <sup>d</sup>Nupatik 1 NINDA.SIG <sup>d</sup>U.GUR (dupl. adds: KI.MIN [1 NINDA SIG]) ša-um-ma-ta-ar TUŠ-aš KI.MIN “Sitting they ditto (sc. break) one flat-bread to Nupatik, one flat-bread to <sup>d</sup>U.GUR (and/the?) š.” KUB 27.1 i 62-63 (fest. of Šaušga of Šamuža, NH), ed. ChS 1/3-1:34, 38 (no tr.), w. dupl. KUB 47.64 ii 33-34 (NH), translit. ChS 1/3-1:57, Lebrun, Šamuža 77, 88 □ for

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## šaummatar

Ugurun as the Hurr. reading of <sup>d</sup>U.GUR see Laroche, CRAIBL 1989:1:11.

š. is probably identical to the divine name <sup>d</sup>Šau-mat/dari-; cf. e.g., <sup>d</sup>Ša-ú-ma-ta-ri <sup>URU</sup>Kaittana “Š. of Kaittana” KUB 15.19 obv. (3), 9, 11, 13 (dream/vow, NH), ed. de Roos, Diss. 240, 378; for further attestations see van Gessel, OHP 1:383 w. lit.

Von Brandenstein, ZDMG 91 (1937) 565 w. n. 2 (epithet of Nergal); Laroche, GLH (1977-79) 219 (“nom divin, ou epithète divine”).

Cf. šum(m)atani.

## šauri- n. Hurr.; weapon; from MH/MS.†

**Hurr. abs. sg.** ša-ú-ri KUB 27.1 i 45 (ša-úl-ri), iv 2, 4 (NH), KUB 27.18:5, KUB 28.7 iv (7), ša-a-ú-ri KUB 34.102 ii 25 (MH/MS), KUB 32.84 iv 5 (MH/MS), <sup>d</sup>ša-a-ú-ri KUB 27.16 iv 13 (NS), <sup>d</sup>ša-ú-ri KUB 27.16 iv 29 (NS), KUB 10.27 iv 16 (NS); **abs. pl.** ša-a-úr-ra KBo 8.86 obv. 18 (MH/MS).

In Hittite context the -i forms could be interpreted as sg. nom.-acc. neut. (cf. KUB 27.1 iv 2, 4) or sg. dat.-loc. (cf. KUB 27.1 i 45).

**EGIR = ŠU = ma** LUGAL-uš GUB-aš <sup>d</sup>IŠTAR LÍL <sup>d</sup>Ninatta <sup>d</sup>Kulita pantani ša-ú-ri <sup>d</sup>IŠTAR-pi 3-ŠU ekuzi KI.MIN (= 1 NINDA.SIG paršiya) § **EGIR = ŠU = ma** LUGAL-uš <sup>d</sup>IŠTAR LÍL <sup>d</sup>Ninatta <sup>d</sup>Kulitta pātani ša-ú-ri <sup>d</sup>IŠTAR-pi <sup>d</sup>U = ya GUB-aš 2-ŠU ekuzi 1 NINDA.SIG parš[iy]a “Afterwards the king, standing, drinks three times Šaušga of the Steppe, Ninatta, Kulita, (and) Šaušga’s right-side weapon. Ditto (= He crumbles one thin bread). § Afterwards the king, standing, drinks twice Šaušga of the Steppe, Ninatta, Kulitta, Šaušga’s right-side weapon and Tešub. He crumbles one thin bread” KUB 27.1 iv 1-5 (fest. of Šaušga of Šamuha, NH), ed. ChS 1/3-1:50, 52f. (“die rechte Waffe”), Wegner, AOAT 36:78f.; 1 NINDA.SIG wa<sub>a</sub>ndanni ša-úl-ri (dupl. [ša]-ú-ri) <sup>d</sup>GAŠAN-wi<sub>i</sub> paršiya KI.MIN n=at <sup>L</sup>[ÚAZ]U PĀNI <sup>GIŠ</sup>TUKUL.HI.A ZAG-az <(dāi)> “He (i.e., the exorcist) crumbles one thin bread to the right-side weapon of the Divine-Lady. Ditto. The exorcist places it on the right before the weapons” KUB 27.1 i 45-46 (fest. of Šaušga of Šamuha, NH), w. dupl. KUB 47.64 ii 14-15 (NH), ed. ChS 1/3-1:33, 37 (“die rechte Waffe”), Wegner, AOAT 36:96 w. n. 337 □ on the basis of the dupl. and because the Hurrian absolute case cannot have the “article” we emend

to ša-úl-ri (pers. comm. G. Wilhelm); cf. patani š[(a-ú-ri)] ibid. iii 41, ed. ChS 1/3-1:47, 49, w. dupl. KUB 27.6 i 10 (NH), translit. ChS 1/3-1:70; EGIR-anda = ma 1 NINDA SIG ša-a-ú-ri wer[i] <sup>d</sup>Tešuppina KI.MIN “Next he ditto (= crumbles) one thin bread to the weapon, swor[d(?)] of Tešub” KUB 34.102 ii 25-26 (offerings to Hurr. deities, MH/MS), translit. ChS 1/9:181; cf. in Hurr. context KBo 8.86 obv. 18 (rit. for Mt. Hazzi, MH/MS), ed. Haas/Wilhelm, AOATS 3:262f., translit. ChS 1/9:172; 1 NINDA SIG <sup>d</sup>Ša-a-ú-ri abūbi paršiya “He crumbles one thin bread to the deified weapon of the deluge” KUB 27.16 iv 13 (NS); cf. <sup>d</sup>Ša-a-ú-ri ibid. iv 29; for further attestations of š. with a divine det. see van Gessel, OHP 1:383f.

Laroche, JCS 2 (1948) 119 (= <sup>GIŠ</sup>TUKUL); Diakonoff, Epigrafika Vostoka 6 (1952) 106-111 (on Urartian šuri-); Benedict, Urartian Phonology and Morphology (1963) 123 n. 9; Haas, OA 11 (1972) 233 (“Waffe” = Urartian šuri- and Sum. ša.ur [the latter apparently a misreading by Haas of Sum. <sup>d</sup>šá.r.ur<sub>(4)</sub>, see Frankena, Tākultu 113]); Laroche, GLH (1977-79) 219f. (= <sup>GIŠ</sup>TUKUL); Popko, Kultobjekte (1978) 103 (= <sup>GIŠ</sup>TUKUL); Wegner, AOAT 36 (1981) 24 (repeating Haas and = Kurdish šur “sword”).

## šaudišt- see šawitišt-.

## šazziya- v.; (mng. unkn.); MS.†

**inf. or verbal subst.** ša-az-zí-ia-u-w[a...] KBo 8.18 rev. 11; **broken** ša-az-z[i-...] ibid. rev. 12.

“(The men of Durmitta, however, [...] / [be]came very bad [...]”) / kuit ša-az-zí-ia-u-w[a...] / [n]u=ššan ša-az-z[i-...] “Because ... [...] and ... [...] ([...] of Your Majesty only)” KBo 8.18 rev. 11-12 (letter to the king), translit. THeth 16:47.

Cf. šazke-.

## šazke- imperf. v. mid.; push(?), shove(?); OH/NS.†

**mid. pret. sg. 3** ša-az-ki-it-ta KUB 1.16 ii 58, (59), KBo 13.119 iii 15 (both OH/NS).

**a.** with acc. obj.: § [lē = ma = šši = za = k]an kāš kūn EGIR-pan ša-az-ki-it-ta kāš = a = za = kan kūn / [peran = šit ša-az-k]i-it-ta “One [should not] shove(?) the other from behind. One should not [pu]sh(?) the other [from the front]” KUB 1.16 ii

## šazke- a

-še, -ši A c 1' c'

58-59 (edict, Ḫatt. I/NS), ed. HAB 8f. (“zurückdrängen(?) ... Vorschub leisten(?)”), StBoT 5:155, Oettinger, Stammbildung 329 (“zurücksetzen ... nach vorne setzen (protegieren)”) □ coll. photo in HAB shows space for two more signs in the break than the copy would allow for lines in 58-62.

**b.** with d.-l.: *n=an parā / [parā šal]lanniy[a]n<sup>2</sup>zi hūmanza=ma=šši EGIR-an ša-a[z?]-ki-it-ta / [...]x* § “They [dr]ag(?) him forward, and everyone pushes(?) behind him” KBo 13.119 iii 14-15a (rit., OH/NS), translit. šallannai-šalai- C mng. c (without tr.) □ coll. photo shows possible additional line before §.

HAB (1938) 102f.; Neu, StBoT 5 (1968) 155; Oettinger, Stammbildung (1979) 329.

Cf. *šazziya-*.

**-še, -ši A** (enclitic pron. of the third person singular dative); to him/her/it, for him/her/it, from him/her/it; from OS.

(Akk.) *u ina kutalli=šu [as]anahhar=šu* KUB 1.16 i 4-5 = (Hitt.) *nu=šši āppan huwaišk[inun]* “and I was looking after him” KUB 1.16 ii 5 (Testament of Ḫatt. I, NS), ed. HAB 2f., tr. Beckman, CoS 2:79.

(Hurr.) *fabni hāš=i=m=ai p/far=u ištan(i)=i=da* “Hearing (this, i.e., the curse of the deer) the mountain became sad at heart” KBo 32.14 i 8 = (Hitt.) *ḪUR.SAG.MEŠ-ašš-a maḫhan ištamašta nu=šši=kan ŠA-ŠU anda ištarakkiat* “And when the mountain heard (this), it became sick in its heart” KBo 32.14 ii 9-10 (Hurr.-Hitt bil., MH/MS), ed. StBoT 32:74f., tr. Hittite Myths<sup>2</sup> 69 □ Hitt. -ši has no equivalent in the Hurr. version. Hurrian has no clitic dat. pron. of the third person, neither is a dat. sg. attested for the free-standing pers. pron. *man(n)i/e-* “he, she, it, they.”

**a.** writing: The writing -še is OH only; the writing -ši is found throughout from OS onwards. When a vowel precedes -še/-ši, the š is most often doubled.

**b.** position in the chain of sentence particles is the same as for the other dative enclitics — 1' -še/-ši always precludes the occurrence of other enclitics that can have the value of a dative (-mu, -ta/-du, -naš, -šmaš) in the same chain.

**2'** It can be preceded in the sentence enclitic chain by -a/-ya, -a/-ma, -wa(r-), -aš, -at, -e, -an, and -uš.

**3'** It can be followed in the chain by the reflexive -z(a), and the particles -an, -ašta, -šan, and -kan. Forms of the enclitic pron. -a- (see 2') may follow only if they have already preceded -ši, see Hoffner, FsGüterbock<sup>2</sup> 93.

**4'** irregular position: *mān=ma=ši(y)=at=kan* KUB 14.3 iii 60 (Tawagalawa, NH); *nu-uš-aš-ši* in KUB 10.13 iii 18 is a scribal error for *nu-uš-ši*. For the sequence =še=ya (wr. -še-e-a) in the Laws (see below c 1' a') see Güterbock, Or NS 52:75, and Hoffner, LH 269 s.v. *anda* adv. (*anda=še=ya*).

**c.** use — 1' w. intransitive verbs — a' in OH: [*dH(annaḥannaš)*]=*[a]=še* (var. =še) *āppa tezz[i]* “And Ḫannahanna speaks to him” KUB 43.25:9 (myth of Inara, OS), w. dupl. KUB 33.60 rev. 9 (OH/NS), translit. Myth. 94, tr. Hittite Myths<sup>2</sup> 32; *Labarnaš LUGAL-uš inarawanza nu=še=pa utniyanza hūmanza anda inarahhi* “The Labarna, the King, is full of vigor; the entire populace is invigorated in union with him” KUB 36.110 iii 11-12 (benedictions for Labarna, OS), ed. Archi, StMed 1:50f.

**b'** in MH: *nu=šši kūrura kuiēš KUR.KUR-TIM* (var. *nu=šši KUR.ḪI.A-TIM [kuiēš k]ūru[a]š*) *nu=še apē=a gēnuwaššan* (i.e., *genuwan=šan*) *kattan uiddu* “Those countries which are hostile to him, let them (sg.) too come down to his knees for him (i.e., the king)” KBo 11.72 ii 35-36 (rit., MH/MS), w. dupl. KBo 11.10 ii 31-32 (MH/NS), ed. Popko, CTH 447:25, 36 w. n. 2 (“Und auch die Länder, die ihm feindlich (sind)”) □ for a discussion of *kūrura* as either a pl. neut. or as *kūrur=a* see Neu, FsMeriggi<sup>2</sup> 421, Starke, StBoT 31:356f. n. 1264 and Popko, CTH 477:48; *nu=še apāš tīē[t]* “and he stepped up to him” (saying) KBo 8.42 rev. 8 (OH/MS).

**c'** in NH: 8 IM.MEŠ-aš=ši arāer *nu=kan* [ANA *dHuwa*] IGI.ḪI.A-wa EGIR-pa *walhi[šk]anzi* *nu=še UL parā i[y]anniyauwa[nzi]* «UL (eras.)» *kišari UL=ma=še EGIR-pa ti[(y)auwanzi]* *kišari* “The eight winds arose against him and they struck Huwawa’s eyes. He was not able to move forward nor was he able to s[tep] back” KUB 8.53:16-20 (Gilg.), w. dupl. KUB 33.123:2, ed. Friedrich, ZA 39:12f., tr. Beckman, in Foster, Gilg. 161; *[a]mmuk=ma=wa=še UL memahhun* “I did not tell him” KUB 48.118 i 15 (dream of Pud.?), ed. de Roos, Diss. 295, 434; ANA *GIŠTUKUL=ma=še*

-še, -ši A c 1' c'

LÚNINDA.DÙ.DÙ *artar[i]* “A baker is available to him as a GIŠTUKUL” KUB 56.1 i 14 (vow of Pud.), ed. StBoT 1:30f. (“Für die Dienstleistungen steht ihm? aber ein Brotbäcker zur Verfügung(?)”), cf. Beal, AoF 15:286f.

2' with transitive verbs — a' in general — 1" in OH: *nu=šše* 6 GÍN KÙ.BABBAR *pāi* “He shall pay him six shekels of silver” KBo 6.2 i 19 (Laws §10, OS), ed. LH 23f.; *takku mekki ta[(izzi me)]kki=še išhianzi takku tēpu taiz[(zi)] tēpu=še* (dupl. B: *tepu=šši*, O: *[t]epu=šše*) *išhiyanz[i]* “If he steals much, they impose much on him, if he steals little, they impose little on him” KBo 6.2 iv 42-43 (Laws §94, OS), w. dupls. KBo 6.3 iv 40-41 (OH/ENS), KUB 29.18:4-6 (OH/NS), ed. LH 92f.; *ūk=war=an=ši* d<sup>4</sup>LAMMA *maniyahūn* “I, the tutelary-deity administered it for him” KBo 9.114:10 (OH/MS?); *nu hantezziyaš* LÚ-aš *kuit kuit p[ešta] ta=šše šarnikzi* “(For) whatever the first man has paid, he shall pay compensation to him” KBo 6.3 ii 6-7 (Laws §28a, OH/ENS), ed. LH 37f.; *henkan=še lē takkišši* “Do not seek death for him” KBo 3.28:15 (anecdotes, OH/NS), ed. Laroche, FsOtten 187 (“Ne lui forge pas la mort”).

2" in MH: *nu=šši kuin URU-an* LÚBĒL MAD~GALTI [(maniyahži nu=za happar apiya iē)zzij] “Let him conduct trade there in the city which the Governor of the Border Province assigns to him” KUB 13.27 rev.! 16-17 + KUB 23.77:87 (treaty, MH/MS), tr. Kaškær 122; *nam[ma=š]ši ar[kamm]an piddānniwan dāer* “and they began to render him tribute” KUB 14.1 obv. 74 (Madd., MH/MS), ed. Madd. 18f., tr. DiplTexts<sup>2</sup> 157; *nu=war=an=ši āppa pe[hl]i* “I will give them (collec.: the people to be resettled) back to him” KUB 14.1 rev. 89, ed. Madd. 38f., tr. DiplTexts<sup>2</sup> 160.

3" in NH: *nu=šši KUR* URU*Kalāšma maniyahūwanzi peh̄hun* “I gave him the land of Kalašma to govern” KBo 16.17 iii 26-27 (ann., Murš. II), ed. Otten, MIO 3:172-174 (as 1041/f); *apāt=ši parā peh̄hun* “I have handed it (i.e., the property of Arma-Tarhunta) to her (i.e., Šaušga)” KUB 1.1 iv 68 (apology, Ḥatt. III), ed. StBoT 24:28f., tr. van den Hout, CoS 1:204; DINGIR.MEŠ=war=aš=ši=kan *anda lē tarnanzi* “May the gods not let them in to him” KUB 31.71 iii 23-24 (queen's dream, NH), ed. van den Hout, AoF 21:310, 312 □ for the referents of -aš and -ši see van den Hout, AoF 21:317; *namma=šši SISKUR peh̄hi* “I will give him (i.e., the Zawalli-deity) an offering” KUB 22.67:3 (oracle question, NH).

-še, -ši A c 3' c'

b' w. -še with verbs expressing the person from whom something is taken, sought, etc.: [n]u=šše *harātar a[rha]l dā* “Take away the crime from him” KBo 41.21 obv. 15 (rit. frag., MS); *nu=šši=kan ɬapanalianza lē danzi* “They shall not take from him that which pertains to the salt lick” Bronze Tablet ii 6-7 (Tudh. IV), ed. StBoT Beih. 1:16f.

3' in nominal sentences — a' in OH: *takku=šše* T.A.ŠÀ1.H[(I.A)-aš mekkiš] *piyanza* “If t[he larger part of] the land has been given to him/her” KBo 6.2 ii 38-39 (Laws § 46, OS), w. dupl. KBo 6.5 iv 25 (OH/NS), ed. LH 54f. □ rest. from KBo 6.2 ii 46 (§ 47B); *man=at=ši natta kattawatar* “Would it not be a grievance for him?” KUB 30.10 obv. 23 (Kantuzzili's prayer, OH/MS), tr. Hittite Prayers 32.

b' in MH: *mān=ši UL=ma aššu n=aš UL uizzi* “But if it does not please him, he does not come” KUB 36.127 obv.? 10 (Šunaššura treaty, MH/MS), ed. del Monte, OA 20:219, tr. DiplTexts<sup>2</sup> 26; *mān ANA* LÚBĒL É-TIM=ma ZAG-an ... *mān=ši UL=ma ZAG-an* “If it is good for the house owner ... but if it is not good for him” KUB 12.19 ii 15 (rit., MH/MS), w. dupl. KBo 15.34 ii 17, 19 (MH/NS), ed. Eothen 6:48f., Moore, Thesis 94, 98; cf. KUB 27.29 ii 20-iii 1-2 below 4' b'; see also c 1' b', above.

c' in NH: KUR-TUM=ya=šši *kuit hūman n=at=ši hūman=pat kuit hantezziš auriuš* “And since the whole country belongs to him (i.e., Kuruntiya, usage 4') and since it constitutes, as a whole, for him the foremost watch post” (let no one mobilize levies from there) Bronze Tablet iii 43-44 (Tudh. IV), ed. StBoT Beih. 1:22f.; *nu=šši apāt BĀD.KARAŠ irhāš* [ed]iz=ma=šši URU*Tašma[(h)]az* URU*Ziyantiškaš irhāš edizza=ma=šši Kazzapaz BĀD.KARAŠ ŠA ABI* dUTU-ŠI *irhāš edizza=ma=šši* URU*Tapapanuwaz nu=kan MULŪ parkuin EGIR-an šarā uwaši* nu šarāzziyatar *irhāš* “That fortress is the boundary for it. On this side toward Tašmaža Ziyantiška is the boundary for it. And on that side toward Kazzapa, the fort of the father of My Majesty is the boundary for it. And on the far side toward Tapapanuwa —when you climb up the Bare Peak from behind — the summit is the boundary for it” KUB 19.37 ii 26-33, w. par. KUB 31.39 rev. 4-7, ed. AM 168-71; (“1 field of river land in the direction of Taqqapašuwa”) 3 PA. NUMUN=ŠU ... IŠTU GÍD.DA 1 ME 50 KI.MIN

-še, -ši A c 3' c'

-še, -ši A c 5' c'

[*IŠ*]TU DAGAL =ma=šši 15 KI.MIN “Three measures are its seed. ... On the long side (it is) one hundred fifty ditto (= *gipessar*). On its broad side there are for it fifteen ditto (= *gipešsar*)” KUB 8.75 i 68-71 (field list, NH), ed. Souček, ArOr 27:10f.

**4'** dat. of possession — **a'** in OH: *takku LÚ-aš [(MAHAR DAM ŠEŠ=ŠU šeškizzi)] ŠEŠ-aš=ma=šši* (var. *ŠEŠ=ŠU=ma*) [*(hūšwanza)*] “If a man has intercourse with his brother’s wife when his brother is living” KUB 29.33 iii 1-2 (Laws §195A, OH/NS), w. dupl. KBo 6.26 iii 49-50, ed. LH 153f.

**b'** in MH: *nu=šši NIN.MEŠ=ŠU ŠA MÁŠ=ŠU ŠA NUMUN=ŠU meqqaēš ašanzi* “She has many sisters of her own family (and) of her extended family” KBo 5.3 iii 26 (Huqq., Supp. I/NS), ed. SV 2:124f., tr. DiplTexts<sup>2</sup> 31; *nu=šši=kan kuit dUTU-ŠI t[uzzin] kišsari teħħi* “Because I, My Majesty, put the troops in his hand” KUB 13.20 i 17-18 (instr., MH/NS); *nu=šši=kan išši anda allapahhanzi* “They spit into its (i.e., the sheep’s) mouth” KBo 39.8 ii 29-30 (Mašt. rit., MH/MS), ed. StBoT 46:73f., Rost, MIO 1:354f.; *UL-a=šši kuiš annaš ... UL=ma=šši kuiš addaš ... UL=[ma]=šši kuiš ŠEŠ-aš* ... “She who is not his mother ... he who is not his father ... he who is not his brother ...” KUB 27.29 ii 20-22, iii 1 (Allaituraḥi’s rit., MH/NS), ed. Haas/Thiel, AOAT 31:142f., ChS I/5:136.

**c'** in NH: *ABI<sup>MEŠ</sup>=ŠU=ya=šši meqqaēš* “He (i.e., His Majesty) has many forefathers” KUB 26.1 i 9-10 (instr., Tudj. IV), ed. Dienstanw. 9; *nu=šši zilatiya ŠA KUR URU Hatti laħħiyanni 1 ME ÉRIN.MEŠ GÌR iyattaru IŠTU É tappaš=ma=šši KARAŠ lē šanhanzi nu=šši KARAŠ kuwapi nininkanzi nu=šši 1 ME ÉRIN.MEŠ nininkiškandu ANŠE. KUR.RA.MEŠ=ma=šši UL ēšzi* “In the future let one hundred of his foot soldiers go on a Hittite campaign. From the storehouse they shall not seek troops from him (usage b). When they mobilize his troops, let them mobilize one hundred soldiers; he does not give horses/horse troops” Bronze Tablet iii 35-38 (Tudj. IV), ed. StBoT Beih. 1: 22f.; for ibid. iii 43-44 see above 3' c'; *mān=ši* (par. omits -ši) *NUMUN DUMU. NITA=ma UL ēšzi* “If he doesn’t have a son” Bronze Tablet iii 17, ed. StBoT Beih. 1:20f., w. par. KBo 4.10 obv. 12, ed. StBoT 38:24f.; *nu=šši=[ššan LÚHUL-l]u ŠUM-an ēšdu* “Let his name be ‘Bad’” KUB 24.8 iii 11 (Appu

myth, NS) ed. StBoT 14:10f.; [n]u=šši ḫdušdumiš *UL ēšta ḫlalame=šši UL ēšta* “He did not have a *dušdumi*, he did not have an itemized list” KUB 13.35 i 5-6 (dep. of Ukkura, NH), ed. StBoT 4:4f., tr. Hoffner, CoS 3:57.

**5'** dat. governed by local adv. — **a'** in OH: *[takk]u lBĒL=ŠU tezzi šer=wa=šši* (var. A: *šer=šit=wa*, P: *šer=še<t>=wa*) *šarnikm[(i)]* “If his (i.e., the slave’s) owner says: ‘I will make compensation for him’” KBo 6.3 iv 46 (Laws §95, OH/ENS), w. dupl. A: KBo 6.2 iv 47-48 (OS), P: KUB 29.19:(5-)6 (NS), ed. LH 93f.; (The *zintuhi*-woman sings in the following way) [1-aš h]alzāi ulīwā ulin apē=ma=šše *QĀTAMMA[=pat kattan] arkuwanzi* “[One of them] calls out ‘ulīwā ulin’ and the others (lit. they) recite the [very] same way [along with] her” KBo 20.26 + KBo 25.34 obv. 14-15 (rit., OS), ed. Melchert, JCS 50:47 (“arku- [just] the same [along with] her”), translit. StBoT 25:89; *zigg=a=šši dUTU-uš katte=šši pāiši* “And you, Sungod, will walk together with him” FHG ii 13 (prayer, OH/NS), ed. Lebrun, Hymns 97, 103, tr. Hittite Prayers 37 (“you, O Sun-god, shall go to him”); cf. par. *zig=a dUTU-uš katti=ši pāiši* KUB 30.10 obv. 4 (prayer of Kantuzzili, MH/MS), tr. Hittite Prayers 32 (“to him”).

**b'** in MH: *[nu]=šše=ššan mān BĒL=ŠU šer UL [š]arnikzi* “[And] if his owner does not pay compensation for him” KUB 8.81 iii 4-5 (Šunaššura treaty, MH/MS), ed. šarnink- a 2'; *peran=a=šše LÚSANGA huyanza* “A priest is going in front of him” KBo 23.74 ii 12 (KI.LAM fest., MS), translit. StBoT 28:70; *nu=šši kuiš LÚ[MEŠE]DI pera(n)=ššit artari nu=šši tezzi* “He tells the guard who stands in front of him (i.e., his immediate superior?)” IBoT 1.36 i 35-36 (instr. for *MEŠEDI*-guards, MH/MS), ed. AS 24:8f.; *mān=ši peran=ma kuwapi KASKAL-iš ḥatkuš* “If anywhere in front of them (i.e., soldiers, collective sg.) the road is narrow” IBoT 1.36 ii 63, ed. AS 24:22f.; (“She places it (i.e., a basket) beneath/below the bed”) *l n̄l=at=ši kattan šešzi* “and it spends the night under it (or: with him (i.e., the patient))” KUB 24.9 ii 46 (Alli’s rit., MH/NS), ed. THeth 2:38f.; *n=aš=ši katti=ši šešzi* “and (if) she (the goddess) sleeps with him (i.e., the patient)” KUB 7.5 iv 4 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:276, 279.

**c'** in NH: *nu=šši DUMU.LUGAL EGIR-an paizzzi* “The palace servant goes behind him” KUB

**-ši- B, -ša-****-še, -ši A c 5' c'**

9.16 i 5 (*nuntarriyašha*-fest., NS), w. dupl. IBoT 4.81:5 (NS), ed. Nakamura, *Nuntarriyašha*- 17, 19; *nu=šši EGIR-an tiyanun* [(*nu=š*)]*ši EGIR-an pāūn* “I backed him and supported him” KBo 4.7 i 12-13 (Kup.), w. dupl. KUB 6.41 i 14, ed. SV 1:108f., tr. DiplTexts<sup>2</sup> 74; [*NINDA-an=ši perjan azzikker wātarr=a=šši peran akkušk[er]* “They were eating [bread in front] of her and they were drinking water in front of her” KUB 26.89:13 (letter, NS), ed. THeth 16: 336f. □ for -ši as possibly referring to Ḫattušili III’s daughter, married to the Babylonian king Kudur-Enlil see Houwink ten Cate, AoF 23:56; *īt=wa=šši KUR=K[A p]eran paḥšanuwan ḥark* “Go and keep your land protected before him” KBo 2.5 iii 3 + KBo 16.17 iii 33 (ann., Murš. II), ed. AM 188f., Otten, MIO 3:173f. (reading KUR-TU[M] with hand copy of KBo 2.5 but contrary to translit. in KBo 16.17); *nu=šši KUR 𒌨 Hatti hūman peran SIG<sub>5</sub>-in iyanneš nu=šši [...] GUD UDU peran makkešta* “In his time, the whole of Ḫatti was doing (lit. going) well. In his time, [people], cattle and sheep became numerous” KUB 14.14 obv. 30-31 (PP1), ed. Götze, KIF 1:168f., Lebrun, Hymnes 194, 199; *nu=šši menahhanda linkta* “He swore to him” KBo 4.3 ii 28 (Kup.), ed. SV 1:128f., tr. DiplTexts<sup>2</sup> 78, CHD s.v. *menahhanda* 3 c; *nu=mu DINGIR.MEŠ ABI-YA peran hūiēr* [(*nu=š*)]*ši=ššan LÚ.KÚR šer kuenun* “And the gods of my father ran before me, and I killed the enemy on his behalf” KBo 4.7 i 13-14 (Kup.), w. dupl. KUB 6.41 i 15, ed. SV 1:108f., tr. DiplTexts<sup>2</sup> 74; *namma=šši awan arha tiyat* “Then he deserted him” KBo 4.3 iv 13 (Kup.), ed. SV 1:144f., tr. DiplTexts<sup>2</sup> 80; <sup>m</sup>*Šipa-LÚ-š-a=šši DUMU m.d ŠIN-dU GAM-an ēsta* “And Šipaziti, son of Armatarhunta, was with him” KUB 1.1 iv 3-4 (apology, Ḫatt. III), ed. StBoT 24:22f.; *nu=šši INA 𒌨 Šamuha ukila kattan pāūn* “I myself went to him in Šamuha” KBo 6.29 ii 28-29 (hist., Ḫatt. III), ed. Ḫatt. 50f. Hrozný, MDOG 56 (1915) 36 w. n. 6; idem, SH (1917) 132; Götze/Pedersen, MSpr (1934) 67; Güterbock, Or NS 52 (1983) 75-77.

**-ši- B, -ša-** enclitic poss. pron.; his, her, its; from OS; wr. syll., and Akkadographically -ŠU (masc., wr. -ŠU, ŠÚ, -SÚ), -ŠA (fem., -ŠA, -SÀ).

**sg. nom. com.** -šiš, -šaš: (Vš)-ši-iš: KBo 6.2 iv 14 (OS), KBo 21.22 rev. 43 (OH/MS), KBo 7.28 obv. 6, 9, 20, (31), 35 (OH?/MS), KBo 13.13 obv. 13 (MH/MS), KUB 13.4 iii 81 (MH/NS), (C)-ši-iš KBo 17.15 rev.! 5, 9 (OS), KUB 33.5 iii 6 (OH/MS), KUB 57.63 ii 28 (OH/NS), KBo 13.13 obv. 13, rev.

10 (MH/MS), KUB 48.76 i 7 (MH/NS), KUB 39.41 obv. 11 (pre-NH/NS), (Vš)-še-eš KUB 34.91:8 (pre-NH/NS), (C)-še-iš HKM 116:2 (pre-NH/NS), (Vš)-ši-š(V) KBo 6.2 + KBo 19.1 i 43, 46, 54, iii 33, 35, 38, 49, iv 56 (OS), KUB 29.30:5 (OS), KBo 6.3 i 63, iii 53, 61, 65, iv 4 (OH/NS), (Vš)-še-š(V) KBo 6.3 iv 55 (OH/NS), KUB 29.34 iv 13 (OH?/NS), (V)-ši-iš KBo 6.2 ii 54 (OS), KBo 27.16 rev. 4 (MH/NS), KUB 13.9 iii 13 (MH/NS), (V)-ši-š(V) KBo 6.2 iii 49, 56, iv 11 (OS), KUB 43.53 i 24 (-ša!-; OH/NS), uncertain (Vš)-ša-aš KBo 25.72 rt. col. 16 (OS).

**acc. com.** -šan, -šin: (Vš)-ša-an < (Vn)-šan KUB 36.104 i 15 (OS) = KBo 3.34 i 17 (OH/NS), KUB 17.10 iii 11, 12 (OH/MS), KBo 6.3 i 37, 39 (OH/NS), KBo 32.14 iii 4 (MH/MS), KUB 7.1 iii 6, 7, 18 (pre-NH/NS), (-Vn)-ša-an KUB 2.5 v 11 (OH?/NS), (Sum.)-ša-an KUB 36.110 iii 5 (OS), KUB 41.7 i 6 (OH?/NS), (Vš)-ši-in < (Vn)-šin KUB 34.19 iv 8 (pre-NH/NS), (Sum.)-ši-in KBo 6.4 iv 6 («-iš»-ši-in; cf. LH 54 n. 168) (NS), uncertain KUB 17.18 iii 14 (NS).

**sg. nom.-acc. neut.** -še/it: (C)-še-et KBo 17.1 i 15, 16 (OS), KBo 6.2 i 38 (OS), KBo 38.206 obv. 8 (MH?/MS), KUB 9.28 iv 14 (MH/NS), (V)-še-et KBo 21.22:25 (OH/MS), KBo 6.3 ii 2 (OH/NS), KUB 57.105 iv 2 (OH/NS), KBo 13.13 obv. 2, 3 (MH/MS), KUB 9.28 i 17 (MH/NS), (V)-še-et KUB 36.99 rev. 5 (OS), KUB 17.10 i 38 (OH/MS), KBo 10.2 i 5 (OH/NS), (-Vn)-še-et KBo 6.3 ii 50 (OH/NS), KUB 13.15 rev. 3, 6 (OH/NS), (V)-še-et < (Vn)-še-set KBo 6.2 iv 5 (OS) = KBo 6.3 iii 77 (OH/NS), KBo 42.4 obv. 11, 13, 15 (MS), (V)-še-t(V) KUB 36.110:6 (OS), KBo 3.7 iii 18 (OH/NS), KUB 43.53 i 22 (OH/NS), (Vš)-še-t(V) KUB 43.53 i 21, (V)-še-t(V) KBo 17.3 iv 32 (OS), KBo 6.3 ii 2 (OH/NS), SBo 1.6 obv. 8 (MH/MS), (V)-še-d(V) KBo 6.2 iii 43 (OS), KBo 21.22:38 (OH/MS), KBo 18.151 obv. 8 (pre-NS), (C)-še-t(V) KBo 13.49 rt. col. 7 (pre-NH/NS), (C)-še-d(V) KBo 19.1 iii 43 (OS), (Sum.)-še-et KBo 6.2 i 24 (OS) = KBo 6.3 i 33 (OH/NS), (C)-ši-it KBo 6.2 iv 47 (OS), KBo 7.28 obv. 4 (OH/MS?), KUB 11.1 ii 2 (OH/NS), KBo 15.68 iii 10, 14, iv 7 (MH/NS), (V)-ši-it KBo 6.5 ii 9 (OH/NS), KUB 28.98 iii 5 (OH?/NS), (V)-ši-it KUB 17.10 iii 10 (OH/MS), KBo 24.11 obv.? 7 (MH?/MS), KUB 8.30 rev. 15 (NS), (Vš)-ši-it < (Vn)-šeit KBo 17.3 i 26 (OS), KBo 38.70 ii 5 + KBo 30.137:7 (OS? or MS?), KBo 27.42 i 17 (pre-NH/ENS?), (C)-ši-t(V) KUB 43.53 i 4 (OH/NS), (Sum.)-ši-it KUB 23.40:7 (pre-NS), KUB 41.19 rev. 13 (MH/NS).

**sg. gen.** -šaš: (Vš)-ša-aš KBo 6.2 iii 8, 9 (OS), KBo 21.22:14 (OH/MS), KBo 3.1 i 2, 24, ii 41 (OH/NS), KBo 3.34 ii 25 (OH/NS), KBo 19.58:14 (MH/MS), KUB 36.49 i 8, 9 (MS?), KUB 13.4 iv 67 (MH/NS), ABot 58 rev. 7, 8 (MH/NS), (C)-ša-aš(V) KBo 6.3 ii 3 (OH/NS), (V)-ša-aš KBo 6.26 iii 26 (pre-NH/NS).

**sg. dat.-loc.** -ši/e: (V)-ši-ši KBo 3.22:48 (OS), KBo 6.2 i 17, ii 62, iv 5, 13, 45, 57 (OS), KUB 36.44 i! 8 (OH/MS), KBo 3.27:12 (OH/NS), KBo 25.109 ii 3, iii 7, 21 (MS), KUB 13.4 iii 77 (MH/NS), KBo 3.4 iii 25, 30 (Murš. II), KUB 23.45:5 (NH), (V)-še KUB 33.121 iii 6? (pre-NH/NS), (V)-ši KBo 6.5 i 6 (OH/NS), KBo 31.74:6 (MH/MS); *katti=ši=ia*, but previous two lines have -iš-ši- in same form, likewise ibid. 9, 11), KUB 13.2 iii 26 (MH/NS), KUB 13.17 iv 24 (MH/NS), dupl. KUB 13.4

**-ši- B, -ša-****-ši- B, -ša-**

iv 65 -šš-), KUB 5.6 iii 32 (NH), KUB 50.113 i 7 (NH), (V)-še KUB 13.30:6 (OH/NS), (Sum.)-ši KUB 29.36 rev. 9 (OS), KUB 13.4 iii 32 (MH/NS), KUB 33.121 iii 11 (pre-NH/NS), RS 25.421 rev. 66 (NS), KUB 41.21 iv 4, 9, 15 (Supp. II).

**sg. all.** -ša: (V)š-ša KBo 22.1:28 (OS?), KUB 17.10 iv 20 (OH/MS), KBo 26.136 obv. 18(?) (OH/MS), KBo 3.34 i 12 (OH/NS), KBo 12.49 ii 14 (OH/NS), KBo 25.109 iii 21 (MS), IBoT 1.36 iii 61 (MH/MS), KUB 24.8 i 24, ii 6, 10 (pre-NH/NS).

**abl.-inst.** -ši/et: (-az)-še-et KBo 25.12 ii 12 (OS), KBo 22.195 ii! 9 (OH/MS), KBo 6.3 iv 28 (OH/NS), (-az)-še-e-et KUB 17.10 iii 10 (OH/MS), (-za)-ši-it KBo 6.7:13 (OH/NS).

**pl. nom. com.** -še/iš: (Vš)-še-eš KBo 3.67 i 3 (OH/NS), KBo 12.4 ii 11 (OH/NS), KBo 32.13 ii 30 (MH/MS), (Vš)-še-š(V) KBo 3.60 i 9 (OH/NS), (Vš)-ši-eš KUB 34.89 rev. 3 (MS), KUB 36.109:8 (OH/MS), (Vš)-ši-iš KBo 3.1 i 24, ii 41 (OH/NS), (Vš)-še-iš KUB 11.1 i 13 (OH/NS), (Vš)-ši-š(V) KBo 3.1 i 13 (OH/NS), (Sum.)-še-eš KBo 17.22 iii 9 (OS), KBo 37.48 rev.! 5 (OH/NS), KBo 21.14 obv. 26 (MS).

**pl. acc. com.** -šuš: (Vš)-šu-uš KBo 3.35:8 (OH/NS), KUB 43.75 obv. 19 (OH/NS), KUB 57.105 ii 2, 8 (OH/NS), KBo 16.47:33 (MH/MS), KBo 38.57:9 (MH/MS), KUB 35.61:4 (NS), (V)-šu-uš KBo 13.34 iv? 15 (MH/MS), (Sum.)-šu-uš KBo 25.20 obv. 9 (OS), KUB 57.105 ii 3, 5 (OH/NS).

**coll./pl. nom.-acc. neut.** -še/it: (V)š-še-et KBo 6.2 i 5 (OS), KBo 6.18 iv 1 (OH/NS?), (C)-še-et KBo 32.16 ii 9 (MH/MS), (V)-še-et KUB 43.26 iv 20 (OS), KBo 17.74 i 31, iv 27 (OH/MS), KBo 6.3 i 12 (OH/NS), KBo 13.34 v 1 (MH/?MS), KUB 33.115 i 6 (pre-NH/NS), (V)-ši-it KBo 6.26 i 2, 4, 5, 9, 12, 15, 17 (OH/NS), (V)-ši-it FHG 1:9 (OH/NS), uncertain (-i)-ši-it KUB 5.7 obv. 21 (NH, see below g).

**pl. dat.-loc.** (Vš)-ša-aš KBo 17.15 rev.! 10 (OS), KUB 39.8 iii 26 (pre-NH/NS), (Sum.)-ša-aš KUB 43.53 i 3 (OH/NS).

In the above overview of all possible spellings not only the vocalism of the poss. pron. is accounted for but also the writing of the initial sibilant as well as final stop if applicable; C stands for all obstruents other than /s/, for the assimilation of -nš- > -šš- see below. For the original vocalism of the sg. and coll./pl. nom.-acc. neut. -še/it (and pl. -šmet “their”) vs. the abl.-inst. -ši/et (and pl. -šmit “their”) see Melchert, Phon. 122-126, and Francia, VO 10:213-216; cf. however the abl.-instr. -še-et KBo 25.12 ii 12 (OS). The relevant forms in the morphological section have been arranged accordingly. Secondarily restored sequences -nš- in the sg. acc. com. (e.g., TÜGšiknunšan “his robe” vs. TÜGšeknuššan; cf. below c 2') and sg. nom.-acc. neut. (e.g., peranšet “in front of him/her/it” vs. perašset) are attested in OH/NS manuscripts only (cf. Melchert, AHP 109). This pattern is also seen with -šmi- “your, their” and -šummi” “our.” In the morphological section a distinction has been made between original -šš- (e.g., ašš=šet “his/her/its mouth” or aššu=ššet “his/her/its good”) and -šš- < -nš-. Unlike the d.-l. -še of the clitic pers. pron. -ši “for him/her/it” (q.v.) the writing -še for the d.-l. of the poss. pron. is not attested in OS. With Güterbock, Or NS 52:75 n. 10, MDOG 101:24, 26, both may be considered “false archaizing.” The vocalization in the sg. acc. com. -šin is attested in NS only. The only ex. of -šaš

for the sg. nom. com. is old but not certain. Likewise uncertain is mi-u-ri-še![... ] KBo 17.17 obv.! 4 (translit. StBoT 25:24; cf. StBoT 26:122, where it is interpreted as miureš=šeš “his/her/its miuras”). All attestations in NH compositions are frozen forms: see below g.

Akk. masc. -ŠU and fem. -ŠA are already attested in OS; for -ŠU see below a 1', 4', and 11'. For -SU compare [LUGA]L-<sup>u</sup>šl TÚG-SÚ dāi “[The kin]g takes his cloth” KBo 20.10 ii 3 (rit. OS), translit. StBoT 25:132, tr. von Bredow, Altanat.Goth. 37; for other OS attestations see StBoT 26:302. For MH/MS compare mān=kan ABU DUMU[-R]U=ya našma MUTU DAM-SÚ=ya naššu=ma ŠEŠ NIN=ya hallūwanzi “If a father and son or a husband and his wife or a brother and sister quarrel” KBo 39.8 iv 33-34 (Maštigga rit., MH/MS), ed. StBoT 46:106, 108. The Akk. fem. poss. pron. ŠA is rare: see below a 2' (OS), c 2' (OH/NS) and d 2' (MH/MS); the -Š[A] of KUB 29.32:1 (cf. LH 136) is very uncertain. Note LÚMUSSAŠU “her husband” where Hittite misunderstanding of Akk. LÚmutu “husband” + ša “her” > LÚmussa resulted in Hittites writing it with two possessive pronouns LÚMUSSAŠU “her husband” LÚMU-SÀ-ŠU KBo 17.65 obv. 20 (MH/MS), KUB 9.4 iii 15 (NH), [LÚMU-U]S-SÀ-ŠU KBo 9.116 obv. 3 (MS).

(Sum.) ki-bi lu-na-me in-pa-a-da KUB 4.5 ii 9-10 = (Akk.) [a]šar=šu mamman ul uwadda “No one assigns (him) his place” KBo 12.72:9-10 = (Hitt.) nu=šši LÚ-tar-ši-i[t] UL kuiški ši[šhai(?)] “No one as[signs] him his manhood (LÚtar=šit)” KUB 4.5 iii 9-10 (NS), ed. Laroche, RA 58:72, 74, translit. pišnatar bil. sec. □ although the Hitt. scribe obviously misunderstood the Sum. and Akk. entries (cf. Laroche, RA 58:77) the poss. -šit probably reflects the Sum. poss. -bi and the Akk. -ŠU.

(Hurr.) at-ta-i a-mu-u-lu-tu-u-um (= attai=i am=ol=u=d=z o=m) KBo 32.14 iv 4 = n=ašta namma at-ta-aš-ša-an anda UL aušzi “He no longer looks at his father (attan=šan)” KBo 32.14 iii 4 (Hurr.-Hitt. bil., MH/MS), ed. StBoT 32:82f. □ although the Hurr. poss. morpheme -i for the 3rd pers. sg. merges with the stem vowel of attai- “father,” its presence may be assumed (cf. StBoT 32:164); the Hitt. abl. tu-e-eg-ga-a[z-še/it] HUR.SAG-aš KBo 32.14 ii 1-2 (Hurr.-Hitt. bil., MH/MS), ed. StBoT 32:74f., restored on the basis of the alleged Hurr. i-te[-e-]i<sup>l</sup>-nē-eš papa-an-ni-iš KBo 32.14 i 1 with suffix doubling in the following papanniš (paban=ne=ž) is grammatically impossible because the ablative -ne does not trigger suffix doubling. It is better to restore a gen. in both languages: (Hurr.) i-te[-i-wi]<sub>i</sub>-nē-eš papa-an-ni-iš (ide=i wi=ne=ž paban=ne=ž) = (Hitt.) tu-e-eg-ga-aš[-ša-aš?] HUR.SAG-aš “the mountain of his body” (i.e., “his personal mountain”) (pers. comm. G. Wilhelm).

(Hatt.) eš-ta-a-an-ħu le-e-we<sub>e</sub>-e-el a-an-te-eħ KBo 37.1 i 6-7 = nu=za dUTU-uš É-er-še-et wetet “The Sungod built himself a house (lit. his house, É-er=še)” KBo 37.1 ii 6, ed. StBoT 37:638f., HHB 2:156f. □ for the Hatt. poss. prefixes l(e/i)- and š(e/i)- see Soysal, HWHT 228f., 238f., and GsForrer 613f., 624-626; tu-ú-[mi-iš] / [ta]-ba-ar-na le-e-li-i-iš ta-ba-ar-n[a-an] / [li]-i<sup>l</sup>-li-iš te-wuu-u-ti-ia te-e-ha-a-ar-ki-m[a-ah-ha] KBo

**-ši- B, -ša-****-ši- B, -ša- a 5'**

37.49 rev. 14-16 = *nu=za laba[(rnaš LUGAL-uš) ...]* MU.HI.A-*š=a=z / talugauš d[(aš nu laba)rn]aš* MU.HI.A-*še-eš ta!lugaēš / palhaēš aš[andu]* “And Labarna, the king, ... took himself long years. [Let] the years of Laba[rn]a be long (and) wide” KBo 37.48(+)<sup>KUB</sup> 28.8 rev. rt. col. 4-6 (Hatt.-Hitt. bil., OH/NS), w. dupl. KBo 17.22 iii 5-7 (OS), ed. Girbal, AoF 27:367-369, Klinger, MemCarter 158-160, see also below a’.

(Sum.) á-bi-šē = (Akk.) *a-na i-ti-šú* = (Hitt.) *ku-uš-ša-ni-iš-ši* “for his wage” KBo 1.42 i 25 (Izi Boğazköy A, NS), ed. MSL 13:133.

**a.** in OS — 1' sg. nom.com. -ši/eš, -šaš(?): (“If someone (i.e., a herdsman) causes a wolf to drop a sheep(’s carcass)”) *iš-ha-aš-ši-iš* UZU.İ *dāi apāš=a* KUŠ UDU *dāi* “its owner (*išhaš=šiš*) shall take the meat while the aforementioned takes the sheepskin” KBo 6.2 iv 14-15 (Laws §80, OS), ed. LH 85, CHD *peš(š)iya/e-8c*, Schwemer, WO 30:189; uncertain LÚ.MEŠ ALAN. ZU<sub>9</sub> *pūriy[an](?) ... / t=an a-ra-aš-ša-aš* LÚ ALAN.ZU<sub>9</sub>-ti INA GÚ=ŠU *n[a-? ... / pēdai n=an* ANA LÚ.MEŠ HUB.BI [...] “The performers [...] a *pūriya-*. His partner (*araš=šaš*) *t[urns](?)* it onto (another) performer’s neck [and] he carries [it] and [brings(?)] it to the dancers” KBo 25.72 ii 15-17 (KI.LAM fest., OS? or MS?) □ according to Košak, StBoT 42:27 (368/c+) this frag. is MS while hetkonk. (0.6) identifies it as OS; for the ascription to the KI.LAM fest. see Groddek, AoF 26:42f.; for a spelling -ši-s(a-) see below c 1’.

2' sg. acc. com. -šan: (“They led Šarmaššu and Nunnū off to Mount Taḥaya and harnessed them like oxen”) [(<sup>m</sup>Nunnūšš=a)] LÚ *ga-i-na-aš-ša-an ēpper* “and they seized Nunnū’s in-law (LÚ *gaina(n)=šan*) (and he (i.e., the Man of the Gold Spear) slaughtered him before Šarmaššu’s and Nunnū’s eyes)” KUB 36.104 obv. 15 (anecdotes, OS), w. dupl. KBo 3.34 i 16-17 (OH/NS), ed. Dardano, L’aneddo 32f., Soysal, Diss. 11, 18, 83, Garrett, FsWatkins 155, see also Neu, FsHouwink ten Cate 231; [(n)]*u?* *a-a-an-da-aš-ša-an* [(*pi*)*škimi*] “and I will give his equal (or: substitute, *āndan=šan*)” KBo 17.17 obv.! 7 (rit. of substitution, OS), w. dupl. KUB 43.53 i 18 (OH/NS), ed. Goedegebuure, JANER 2:64, 70; [*t*]akku <sup>GUD</sup>ÁB *arnuandan kuiški walahzi* ŠA ŠÀ-BI=ŠA *pešiezzi* “[I]f someone strikes a pregnant cow causing her to miscarry (lit. (and) she drops (that) of her (-ŠA) inside)” KBo 6.2 iv 6 (laws §77, OS), w. dupl. KBo 6.3 iii 78 (OH/NS), ed. LH 83 □ the dupl. has *šarhuwanda* (q.v.) omitting the poss. pron. For another OS ex. see below a 3’.

3' sg. nom.-acc. neut. -še/it: [*laba*]rnaš LUGAL-aš NINDA-šan *adu[e]l[ni / wa-a-t]ar-še-ta* *akueni* “W[e] eat the [Laba]rna’s, the king’s bread (lit. of the king his bread, NINDA=šan) while we drink his [wat]er ([*wāt*]ar=šet)” KUB 36.110 rev. 5-6 (OS), ed. Archi, FsMeriggī<sup>2</sup> 50f., Starke, ZA 69:82; (“The palace attendant hands the king and queen pure water”) LUGAL-uš 3-ŠU *a-i-iš-še-et ārri* [(*t=a*)]*t* [*hurtiyāl*][(*liy*)]*a lāhui* MUNUS.LUGAL-š=a 3-ŠU *a-i-iš-še-et* [(*ā*)*rrni n=at hurtiyaliya lāhui* “The king washes his mouth (*aīš=šet*) three times and pours it into the bowl(?) and the queen washes her mouth (*aīš=šet*) three times and pours it into the bowl(?)” KBo 17.1 i 15-17 (rit. for the royal couple, OS), w. dupl. KBo 17.3 i 10-12 (OS), ed. StBoT 8:18f., translit. StBoT 25:5, 12; [ÉRIN].MEŠ-*n=an kuiš anda pētai* DUMU. É.GAL-š=a *pé-e-ra-aš-še-et* (var. -ši-it) [*GIŠzupāri*] *harzi* “The palace attendant holds a torch in front of the one (<*pēran=šet*) who brings in the troops. (Then he brings in the troops)” KBo 17.1 i 32-33 (rit. for the royal couple, OS), w. dupl. KBo 17.3 i 26 (OS), ed. StBoT 8:20f., translit. StBoT 25:6, 13 □ given the fact that the person bringing in the figurines symbolizing the troops is already holding something, it seems most likely that the palace attendant holds the torch in front of that person; for the possibility of the poss. pron. referring to the palace attendant see StBoT 8:72, HW<sup>2</sup> A 152a; *takku* LÚ.U<sub>19</sub>.LU-aš *ELLAM-aš KIR<sub>14</sub>-še-et kuiški wāki* “If someone bites off a free person’s nose (lit. of a free person his nose, *KIR<sub>14</sub>=šet*)” KBo 6.2 i 24 (Laws §13, OS), w. dupl. KBo 6.3 i 33 (NS), KBo 6.5 i 12 (NS), ed. LH 26.

4' sg. gen. -šaš: (“If a *GIŠTUKUL*-man and his partner live together, if they have a falling out, they shall divide their household.”) *takku gi-im-ra-aš-ša-aš* 10 SAG.DU 7 SA[(G.DU LÚ *GIŠTUKUL dāi*)] *Ü* 3 SAG.DU LÚ *HA.LA=ŠU dāi GUD.HI.A* UDU.HI.A *gi-im-ra-aš-ša-aš* (var. LÍL-aš-ša-aš) *Q[(ĀTAMMA)] šarranzi* “If ten persons belong to (lit. are of) his land (*gimraš=šaš*), then the *GIŠTUKUL*-man shall take seven persons and his partner shall take three persons. They shall divide the cattle and sheep of his land in the same way” KBo 6.2 iii 8-10 (Laws §53, OS), w. dupl. KBo 6.6 i 14-16 (OH/NS), ed. LH 64f.

5' sg. dat.-loc. -ši: *š=an išpandi nakkit dāhjun* *pé-e-di-iš-ši-ma* ZÀ.AH.LI-an *anie[nun]* “I took

**-ši- B, -ša- a 5'**

it (i.e., the city of Hattusa) at night by force and sow[ed] cress on its place (*pēdi = šši*)” KBo 3.22 rev. 47-48 (Anitta text, OS), ed. StBoT 18:12f., StMed. 13:36f., CHD *peda-* A g, tr. Hoffner, CoS 1:183; (“If a (free) man has a free woman (in marriage)”) [(ta)] DUMU. MUNUS-*ši = ya šaliga ḫurkil* “and he has sexual intercourse with her daughter (DUMU.MUNUS = *ši*) as well, it is an offence” KUB 29.36:9 + KUB 29.35 iv 10 (Laws, OS), ed. LH 153f.

**6'** sg. all. -*ša*: (“You do not question his (i.e., the rich man’s oppressed) provision carriers. Rather you act in the interest of the rich:”) *pár-na-aš-ša* *paiši ēzši eukši* “you go to his (i.e., the rich man’s) house (*parna = šša*), you eat (and) drink (and he rewards you)” KBo 22.1:28 (instr., OS), ed. Archi, FsLaroche 46f., tr. Marazzi, FsPuglieseCarratelli 128, Hoffner, CANE 561.

**7'** abl.-inst. -*šet*: (“The silversmiths bri[ng] two silver ox heads.”) [LÚK]AŠ<sub>4</sub>.E [(taružzi kui)] Š<sub>1</sub> Š<sub>2</sub> NINDA *wagataš* 1<sup>1</sup> MA.[NA KÙ.BABBA]R [LUGAL]-*waš* [(ki-iš-šar-ra-az-)] Š<sub>3</sub>-*et* dā[i] “The runner who wins, receives (lit. takes) two wagata-breads (and) one [silver]r mi[na] out of the king’s hand (lit. out of his, the king’s hand, *kiššaraz = šet*)” KBo 25.12 ii 10-12 (OS), w. dupl. KBo 22.195 ii! 8-9 (OH/MS), ed. Tischler, HEG 3:157, translit. StBoT 25:32, StBoT 28:34, tr. von Bredow, Altanat. Gotth. 15; cf. also StBoT 27:75.

**8'** pl. nom. com. -*šeš*: (“The labarna, the king [has taken the land for himself], he has taken long years for himself”) *nu laba[rn(aš MU.HI.A-še-eš)] talugaēš palhāēš aš[andu ...] māḥhanda talugaš p[(alhiš)] labarnaš = a MU.HI.A-še-eš Q[(ĀTAMMA ta!lugaēš palhāēš) aša(ndu)]” “[May] the laba[rn]a’s years (lit. of the labarna his years, MU.HI.A = *šeš*) be long (and) wide [and] just as [...] is long (and) wide, may of the labarna his years likewise be long (and) wide!” KBo 17.22 iii 6-9 (Hattic-Hitt. prayer for the labarna, OS), w. dupl. KUB 28.8 rev. 3b-6b + KBo 37.48 rev.! 5-8 (NS), ed. Girbal, AoF 27:367-369, Klinger, GsCarter 158-160, translit. StBoT 25:208 (without KBo 37.48), see also bil. sec..*

**9'** pl. acc. com. -*šuš*: attested only in frag. context [...] x *GISZA.LAM.GAR-šu-uš* [...] “[...] his tent [...]” KBo 25.20:9 (rit., OS), translit. StBoT 25:58.

**10'** coll./pl. nom.-acc. neut. -*šet*: [LUGAL]-*u[š = za a-ni-i]a[-at-t]a-še-[et]* [/ dāi] “[The kin]g

[puts on] his [r]o[be]s (*aniyatta = šet*)” KBo 17.11 iv 1 + KUB 43.26 iv 20 (rit., OS), translit. StBoT 25:68, restored after the identical phrase KBo 17.11 i 16 (-še-e)t dāi), translit. StBoT 25:65 (= i 32), w. dupl. KBo 17.74 i 31 + KBo 34.10 i 32 (MS), ed. StBoT 12:14f.

**11'** pl. dat.-loc. -*šaš*: (“One mare and its foal, provided with *annanuzzi-*, eight leather cords have been placed around [their ...]”) 1<sup>1</sup> GUDÁB *pa-ta-a-aš-ša-aš* [(4<sup>1</sup> *KUŠišh*) *imāneš*] *nēanteš* 1<sup>1</sup> *KUŠišhimāš* *INA SAG.DU = ŠU nēanza* “One cow, four leather c[ords] have been placed around its feet (*patāš = šaš*), one leather cord has been placed around its head” KBo 17.15 rev.! 10-11 (fest., OS), w. dupl. KBo 17.40 iv 3 (MS), ed. Haas/Wäfler, UF 8:88f., translit. StBoT 25:73, tr. von Bredow, Altanat. Gotth. 64.

**b.** in OH/MS — **1'** sg. nom. com. -*šiš*: (“The Stormgod’s spring they make. ...”) *n = ašta* <sup>dIM</sup>-*naš tān an-na-a[š-š]i-iš* [*katt*] *anta pait n = at = za ešat* <sup>dIM</sup>-*ni = aš* *AMA = ŠU* [*lab*] *arni = ma = aš išhešša = ššit* “The Stormgod’s mother (lit. of the Stormgod his mother, *annaš = šiš*) went down a second time and she(!) sat down. For the Stormgod she is his mother but for the Labarna she is (the source of) his mandate(?)” KBo 21.22 rev. 43-45 (benedictions for the labarna, OH/MS), ed. Kellerman, Tel Aviv 5:200, 202, Archi, FsMeriggi<sup>2</sup> 47, Melchert, Schwartz Mem. 220, Haas, AoF 28:123 □ for *išhešša = ššit* see below b 10'; [*takku = an*] *ABU = ŠU* *AMA = ŠU* *ŠEŠ = ŠU* *NIN = SU* LÚ *ga-i-na-aš-ši-iš* LÚ *a-ra-aš-ši-iš* *kušduwāizzi* “[If] his father, his mother, his brother, his sister, his in-law (LÚ *gainaš = šiš*), his friend (LÚ *araš = šiš*) slanders [him]” KBo 7.28 obv. 19-21 (OH?/MS), ed. Lebrun, Hymns 84, 87, tr. Ünal, TUAT II/6, 794.

**2'** sg. acc. com. -*šan*: *kar-pí-iš-ša-an dāḥhun kar-di-mi-ia-at-ta-aš-ša-an dāḥhun ḫwa-ar-ku-uş-ša-an dāḥhun* “I have taken his (i.e., the god Telipinu’s) wrath, I have taken his anger, I have taken his *warku(i)*” KUB 17.10 iii 11-12 (disappearing deity myth, OH/MS), ed. Mazoyer, Télipinu 48, 77 (poss. not translated), translit. Laroche, Myth. 34, tr. Moore, Diss. 24, Hoffner, Hittite Myths 16 □ in all three instances the sg. acc. ending -*n* (*karpi(n) = šan*, *kardimiyatta(n) = šan*, *warku(n) = šan*) assimilated to the following sibilant of the poss. pron.

## -ši- B, -ša- b 3'

## -ši- B, -ša- c 6'

**3'** sg. nom.-acc. neut. -še/it: *tuggaz=šēt i-da-a-lu-uš-ši-it dāħħun uš[-d]u?-ul-še-et dāħħun* “From his body I have taken his evil (*idālu=šsit*), I have taken his s[i]n (*ušdul=šet*)” KUB 17.10 iii 10-11 (OH/MS), ed. Mazoyer, Télipinu 48, 77 (poss. not translated), translit. Laroche, Myth. 34, tr. Moore, Diss. 24, Hoffner, Hittite Myths 16.

**4'** sg. gen. -šaš: *nu=za kuit labarnaš* LUGAL-uš iš-ta-an-za-na-aš-ša-aš [ŠA-aš-š]a-aš ilāliškizzi n=at=ši arān ēstu “What of his soul (*ištanzaš=šaš*) (and) of [his heart] (*ŠA-aš=šaš*) the labarna, king desires, let it have reached him!” KBo 21.22 obv. 14-15, ed. Kellerman, Tel Aviv 5:199, 201, Archi, FsMeriggī<sup>2</sup> 45, 47.

**5'** sg. dat.-loc.: *nu=za arunaš* DUGHAB.HAB.a[n?] / [...] x *hal-hal-da-a-ni-iš-ši daiš* “And the Sea placed the HAB.HAB-vessel [...] on his *halhaldana-*” KUB 36.44 i! 7-8 (myth, OH/MS), translit. Myth. 22, tr. Hittite Myths 26, see also Neu, FsNeumann<sup>2</sup> 322.

**6'** sg. all. -ša: <sup>d</sup>*Telipinuš āppa pár-na-aš-ša uit* “Telipinu came back home (lit. to his house, *parna=šša*)” KUB 17.10 iv 20 (OH/MS), ed. Mazoyer, Télipinu 51, 79, translit. Laroche, Myth. 37, tr. Moore, Diss. 26, Hoffner, Hittite Myths 17.

**7'** abl.-inst. -šet: for *ki-iš-šar-ra-az-še-et* KBo 22.195 ii! 8-9 (OH/MS), w. dupl. KBo 25.12 ii 11-12 (OS), see above a 7'; see also -še-e-et in (*tu-ug-ga-az=šēt*) KUB 17.10 iii 10 above b 3'.

**8'-9'** pl. nom. and acc. com.: not attested.

**10'** coll./pl. nom.-acc. neut. -še/it: *a-ni-ia-atta-še-et* KBo 17.74 i 31 + KBo 34.10 i 32 (OH/MS), ed. StBoT 12:14f., see above a 10'; *iš-he-eš-ša-aš-ši-it* KBo 21.22 rev. 45 (benedictions for the labarna, OH/MS), see above b 1' □ for the latter form as coll./pl.neut. see Melchert, Schwartz Mem. 219f.

**11'** pl. dat.-loc.: not attested.

**c.** in OH/NS — **1'** sg. nom. com. -šiš: (“If a plow ox, a draft horse, a cow, or a mare strays into (another) corral, ...”) *iš-ha-aš-ši-š[(a-an (var. iš-ha-ši-ša-an) w)]emiyazzi* “(and) its owner (*išha(š)=šiš*) finds it, (he shall take it (back) in full value)”

KBo 6.3 iii 53 (Laws §66, OH/NS), w. dupl. KBo 6.2 + KBo 19.1 iii 49 (OS), ed. LH 76f.

**2'** sg. acc. com. -šan: *ta GAL* <sup>LÚ</sup>MEŠEDI LÚSAGI.A <sup>TÚG</sup>ši-ik-nu-un-ša-an (var. <sup>TÚG</sup>še-ek-nu-uš-ša-an) *arha tarnāi* “And the chief guard lets go of the cupbearer’s (lit. his) robe (<sup>TÚG</sup>šeknun=šan)” KUB 2.5 v 10-12 (ANDAḪŠUM-fest., OH?/NS), w. dupl. KUB 25.1 v 45-46 (NS), ed. Badali/Zinko, Scientia 20:94f. (differently); see also KBo 3.34 i 16-17 (OH/NS), above a 2'; *takku* DUMU.MUNUS-SÀ *harzi* “If he (i.e., a free man) has her (i.e., a free woman’s) daughter (in marriage)” KBo 6.26 iii 52 (laws §195c, OH/NS), w. dupl. KUB 29.34 iv 28 (OH/NS), ed. LH 154 □ for the continuation see below c 5'.

**3'** sg. nom.-acc. neut. -še/it: see KBo 6.3 i 33 (NS), KBo 6.5 i 12 (NS), ed. LH 26, both above a 3'.

**4'** sg. gen. -šaš: (“They elevated a barber’s chair for Šuppíuman and Marašša”) *apūn ú-ba-ti-ia-aš-ša-aš peran ašešer apūnn=a ubatiyaš<=šaš> peran ašešer* “One they seated before his regiment(?) (*ubatiyaš=šaš*) and the other they seated before <his> regiment(?)” KBo 3.34 ii 25-26 (anecdotes, OH/NS), ed. Dardano, L’aneddoto 50f., Soysal, Diss. 13f., 85; see also KBo 6.6 i 14-16 (OH/NS), ed. LH 64f., above a 4'; see also below *haššannaš=šaš* KBo 3.1 ii 41 (Tel.pr., OH/NS) c 8' and *takkaniaš=šaš* KBo 3.35 i 8 (anecdotes, OH/NS) c 9'.

**5'** sg. dat.-loc. -ši: (“Whoever does evil among both his brothers and sisters, ...”) É-ri-iš-ši-iš-ši ANA DAM=ŠU DUMU.MEŠ=ŠU *idālu lē takkišanzi* “do not let them contrive evil against his estate (lit. to his estate to him, É-ri=šši=šši), his wife, (and) his children” KBo 3.1 ii 54 (Tel.pr., OH/NS), ed. THeth 11:34f.; (If a free man has a free woman’s daughter in marriage) [(ta a)]*n-na-še=ia na*[(šma NIN-iš-ši šalīga)] *hūrkél* “and he violates also her mother (*anna=še*) and sister (NIN-i=šši), it is *hūrkél*” KUB 13.30:6-7 + KBo 6.13 iii 8 (Laws §195c, OH/NS), w. dupl. KBo 6.26 iii 52-53, ed. LH 153f. □ like the writing -še (cf. the discussion after the morphology sec.) the all. *anna* may be a false archaism by the New Hitt. scribe. The NS dupl. KBo 6.26 iii 52 has the expected dat. *anni=šši*.

**6'** sg. all. -ša: (“He does not bring the gold and silver”) *kuit uemiezzi apaš=a* (var. [ap]aš=a) [(pár)]-na-aš-ša *pittaizzi* “(Instead), he brings to

## -ši- B, -ša- c 6'

## -ši- B, -ša- d 5'

his house (*parna=šša*) whatever he finds” KBo 3.34 i 12 (anecdotes, OH/NS), w. dupl. KUB 36.104 obv. 10 (OS), ed. Dardano, L’aneddoto 32f., Soysal, Diss. 11, 83.

7' abl.-inst. -še/it: (“If a dog devours lard and the owner of the lard finds (the dog), kills it”) *n=asta ī-an šar-hu-wa-an-ta-az-še-et* (var. *šar<-hu>-wa-an-ta-za-ši-it*) K[A]R-izzi “and retrieves the lard from its stomach (*šarhuwantaz=šet*) (there will be no compensation (for the dog))” KBo 6.3 iv 28 (Laws §90, OH/NS), w. dupl. KBo 6.7:13 (OH/NS), ed. LH 90.

8' pl. nom. com. -še/iš: (“Who in the future will become king after me”) *n=apa ŠEŠ.MEŠ=ŠU DUMU.MEŠ=ŠU LÚ.MEŠga-e-na-aš-ši-iš* (var. [LÚ.MEŠga-e]-na-aš-še-eš) LÚ.MEŠ *haššannaš=šaš* U ÉRIN.MEŠ=ŠU *taruppanteš ašandu* “and may his brothers, his sons, his in-laws (LÚ.MEŠgaenaš=šiš), his further family members (lit. men of his family) and his troops be united” KBo 3.1 ii 40-42 (Tel. pr., OH/NS), w. dupl. KBo 12.4 ii 11 (NS), ed. THeth 11:32f., tr. van den Hout, CoS 1:197; see also above a 8' for KBo 37.48 rev.! 5 (OH/NS).

9' pl. acc. com. -šuš: [ŠA] AHI=YA *takkaniaš=šaš pár-hu-uš-šu-uš* [ ... ] “my brother’s chest’s nipples(?) (lit. [of] my brother of his chest his nipples(?), *parhuš=šuš*)” KBo 3.35 i 8 (anecdotes, OH/NS), ed. Dardano, L’aneddoto 38f., Soysal, Diss. 21, 87, CHD P 147a; GÍR=ŠU *hūittiyati* GIŠwa-ar-ša-mu-uš-šu-uš [ ...?]/[w]alhiškit “He (i.e., <sup>d</sup>LAMMA) drew his dagger (and) his sticks (of wood) (GIŠwaršamuš=šuš) [ ...?] he started to hit” KUB 43.75 obv. 19-20 (hist. frag., OH/NS), ed. Soysal, Diss. 73, 107 □ the referent of the poss. pron. -šuš is unclear. For GIŠwarša(m)ma- as “stick (of wood)” see Watkins, Mem.Imparati 881f.

10' coll./pl. nom.-acc. neut. -še/it: *nu=za=kan* DINGIR-LUM *apāš řa-ku-wa-ši-it tapu[šza]* tamēda nāieš “That deity turned his eyes (*šakuwa=šit*) asi[de] elsewhere” FHG 1:9-10 (prayer, OH/NS), ed. CHD Š 72b.

11' pl. dat.-loc. -šaš: (“His (i.e., the patient’s) head corresponds to his (i.e., the substitute’s) head ...”) [IGI.HI.A=Š]U ANA IGI.HI.A-ša-aš dākki “[h]is [eyes] correspond to his eyes (IGI.HI.A=šaš)” KUB 43.53 i 3 (OH/NS), translit. StBoT 25:25.

d. in MH/MS — 1' sg. nom. com. -šiš: *a-an-za-aš-ši-iš nakkuššiezi* “and his equal (i.e., his substitute, *ānz(a)=šiš*) will be the scapegoat” KBo 13.13 obv. 13 (*šumma izbu* omen, MH?/MS), ed. Soysal, JANER 4:102, translit. StBoT 9:60f. (no tr.), cf. *nakkuššeš-* □ for *ānt-equal* see Goedegebuure, JANER 2:64-68, Soysal, JANER 4:99-105.

2' sg. acc. com. -šan: see *attaššan* < \**attan=šan* in bil. section above; (“The king has taken”) [ANA] f[Tum]-[ ... ] ... [ANA] NÍG.BA=ŠA IDDI[N] “(and) to Tum[- ... ] ... he has giv[en] as her gift” SBo 7:9, 11, ed. Riemschneider, MIO 6:366f. (incorrectly transliterating -ŠU).

3' sg. nom.-acc. neut. -še/it: (describing a landed property:) IŠTU ḥUR.SAGŠithāna A[DI] ... ] *hula-le-e-eš-šar-še-et* [ ... ] “From Mount Šithāna t[o ... ] its circumference (*hulalēššar=šet*) [is ... ]” LS 4 obv. 5-6 = SBo 1:4 (land deed, MH/MS), ed. Riemschneider, MIO 6:360f.; *mān=za* MUNUS-za *hāši nu kī ut-tar-še-et* “When a woman gives birth, this is her procedure (*uttar=šet*)” KBo 17.60 rev. 12 (colophon to birth rit., MH?/MS), ed. StBoT 29:60f.

4' sg. gen. -šaš: *namma=z uit ABI* <sup>d</sup>UTU-ŠI *[tuk] mMadduwattan [i-i]n-ki-ia-aš-ša-aš iēt* “Then the father of My Majesty came (and) made you, Madduwatta, his sworn ally (lit. (man) of his oath, *linkiyas=šaš*)” KUB 14.1 obv. 13 (indictment of Madduwatta, MH/MS), ed. Madd. 4f., tr. DiplTexts<sup>2</sup> 154; (“If your commander speaks favorably of My Majesty in your presence, then listen to him!”) *mān=šmaš=kan kiššuwan=ma* [ ... ] / [wa-a]g-ga-a-ri-ya-aš-ša-aš *uttar peran pēhutezzi* “but if he brings before you such [ ...?] a message of his rebellion (*waggāriyaš=šaš*), ( ... )” KBo 19.58:13-14 (MH/MS), ed. Košak, JAC 5:80, 82 w. commentary 83.

5' sg. dat.-loc.: ANA DUMU.LÚ.U<sub>19</sub>.LU=ma *tu-ek-ki-iš-ši* [a]ndan latukkit *ħar-ša-ni-iš<-ši>* [KI. MIN]<sup>1</sup> *šaku*<sup>1</sup> *wālaš=šaš* KI.MIN *wālulaš=šaš* KI.MIN IGI.HI.A-aš *ħark[ia]š* dankuwayaš KI.MIN *ħa-anti-iš-ši* KI.MIN *eneraš=šaš* KI.MIN *laplipaš=ša<š>* KI.MIN “It became luminous on the mortal’s body (lit. on the mortal, on his body, *tuekki=šši*), on his head (*ħaršani=šši*) ditto, on his eyes ditto, on his pupils(?) ditto, on the white (and) dark of the

## -ši- B, -ša- d 5'

## -ši- B, -ša- e 4'

eyes ditto, on his forehead (*hanti=šši*) ditto, on his brows ditto, on his lashes ditto” KUB 33.66 ii 16-20 + KBo 40.333 ii 4-8 (missing deity myth, MH?/MS), ed. Groddek, ZA 89:38, 40 □ for the meaning “pupil” of *walula-* see Poetto, Heth.u.Idg. 206f., for the tentative dating of this text as MH/MS see Groddek, ZA 89: 47; (in a frag. listing of men and troops) [ ... ]x *kat-ti-iš-ši-ia* [ ... ] *kat-ti-iš-ši-ia* [ ... ]x (= *hu/ar*)-*ri kat-ti-<iš->ši-ia* 5 LÚ.MEŠ <sup>URU</sup>*La*[... ] “and with him (*katti=šši*) [there are x men from the town of ... ] and with him [there are x men from the town of ... ] ... and with him there are five men from the town of La[- ... ]” KBo 31.74:4-6 (list, MH/MS) □ for the script and appurtenance of the fragment see Neu, FsBittel 393 (as 457/e).

6' sg. all. -ša: *māḥhan* <sup>GIŠ</sup>*huluganniš pár-na-aš-ša paizzi* <sup>LÚ</sup>*šalašhaš=ma* <sup>GIŠ</sup>**SUKUR.HI.A ANA** <sup>LÚ</sup>**I.DUH pāi** “When the cart goes home (lit. to his house, *parna=šša*), the *šalašha*-man hands the spears to the gatekeeper” IBoT 1.36 iii 61-62 (instr., MH/MS), ed. AS 24:30f.; in broken context [**ŠAH-aš(?)** <sup>É</sup>*hu-u-um-ma-aš-ša*] [*pa*]*itta* “[The pig(?) w]ent to it[s] sty (*hūmma=šša*)” KBo 26.136 obv. 18 (MH/MS?), ed. Polvani, Eothen 4:70, 72 □ another instance of the all. -ša may be in the next l. 19 ([UDU-uš a-ša-ú-n]a[-aš]-ša *pait[ta]* “[The sheep] wen[t] to its [pen]”).

7' abl.-inst.: not attested but for a restored ex. see KBo 32.14 ii 1 (*tu-e-eg-ga-a[z-še-et] or -ši-it]*) in the bil. section.

8' pl. nom. com. -šeš: *kišraš=ma=šši ga-lu-lu-pé-e-š-še-eš talugaē[š]* “Her fingers of her hand are long” KBo 32.13 ii 30 (Hurr.-Hitt. bil., MH/MS), ed. StBoT 32:225, tr. Hittite Myths 73; *kinun=a=wa ANA* <sup>f</sup>*Zi. ad-de-eš-še-eš paljhāēš* [*tu-]l[e-ekl-ke-e-eš-še-eš* SIG<sub>5</sub>-anteš *mišriwanteš* “Now Zi(plantawiya)’s *adda-s* (lit. her *addeš*) are wide, her [l]imbs ([*tu*]ēkkeš=šeš) are goodly (and) glorious” KBo 15.10 i 16-17 (rit., MH/MS), ed. THeth. 1:14f.

9' pl. acc. com. -šuš: isolated in fragmentary contexts [ ... *h]a-lu-ga-tal-lu-uš-šu-uš* [ ... ] “his envoys (*halugatalluš=šuš*)” KBo 16.47:33 (treaty, MH/MS), ed. Otten, IM 17:57, de Martino, Eothen 5:70, 72; [ ... ] / *pa-a-aš-du-uš-šu-uš namma-x*[ ... ] “its trims(?) (*pāšduš=šuš*). Further [ ... ]” KBo 38.57:9 (MH/MS).

10' coll./pl. nom.-acc. neut.: (“Zāzalla is a great speaker”) [(*nu=šši*) *tul]iyaš pēdi ud-da-a-ar-še-*

*et [U(L kui)]ški tarahzi* “In the assembly nobody surpasses his words (*uddār=šet*)” KBo 32.16 ii 9-10 (Hurr.-Hitt. bil., MH/MS), w. dupl. KBo 32.54:8-9 (MH/MS), ed StBoT 32:275; [*nu Š]A fZi. al-wa-an-za-tar-še-et idālu ud-da-a-ar-še-et QĀTAMMA* [*hara*]kdu n=at=apa EGIR-pa lē uizzi “May Zi(plantawiya)’s evil sorcery (lit. of Z. her evil sorcery, *alwanzatar=šet*) (and) her words likewise [per]ish and may they not return!” KBo 15.10 ii 15-16 (rit., MH/MS), ed. THeth. 1:22f.

11' pl. dat.-loc. -šaš: [*nu=šši=š]šan DUMU-an gi-nu-wa-aš-ša-aš teħħi* “[and] I place the child on her(?) knees (*ginuwaš=šaš*)” KBo 17.61 obv. 22 (rit. of birth, MH?/MS), ed. StBoT 29:42f.; for a series of nouns + =šaš (all written -aš-ša-aš) see KUB 33.66 ii 16-20 + KBo 40.333 ii 4-8 (missing deity myth, MH?/MS), d 5' above.

e. in MH/NS — 1' sg. nom. com. -šiš: (If a temple servant in an unclean state handles the gods’ offerings) [(n)]*ašma-an* <sup>LÚ</sup>*a-ra-aš-ši-iš šakki* “or his colleague (<sup>LÚ</sup>*araš=šiš*) knows about him” (it is a capital offence and the two shall die) KUB 13.4 iii 81 (instr. for temple personnel, MH/NS), w. dupl. KUB 13.5 iii 48 (NS), ed. Süel, Direktif Metni 72f., tr. McMahon, CoS 1:220, Klinger, TUAT Erg. 79; cf. in obscure context <sup>LÚ</sup>*a-ra-ši-iš* “his colleague/accomplice(?, <sup>LÚ</sup>*ara(s)=šiš*)” KBo 27.16 rev. 4 (MH/NS), translit. CHD L-N 169a.

2' sg. acc. com.: not attested.

3' sg. nom.-acc. neut. -še/it: (A statue of Ištar is made: “She is dressed in a robe, she holds extended a small silver skewer, she wears a blue woollen girdle”) SÍG.SA<sub>5</sub> *i-pu-ul-li-še-et* “her *ipulli*- is of red wool” KUB 9.28 i 16-17 (rit. for Heptad, MH/NS), ed. Vieyra, RA 51:132, 136, Wegner, AOAT 36:39f.; cf. in the same text *še-er-še-et* KUB 9.28 iv 14 □ it remains uncertain if *ipulli* is sg.

4' sg. gen. -šaš: *nu=za kāša šumeš* LÚ.MEŠ <sup>URU</sup>*Išmirika hūmanteš IT[TI dUTU-]Š[I l]i[-in-k]i-ia-aš-ša-aš nu* LUGAL MUNUS.LUGAL DUMU.MEŠ.[LUGAL] Ù KUR <sup>URU</sup>*Hatti EGIR. UD.KAM pajhāsten katta=ma šume[nzan* DUMU. MEŠ *IT]TI* DUMU.MEŠ.LUGAL *li-in-ki-ia-aš-ša-a[š]* DUMU.DUMU.MEŠ=*KUNU=ma=šmaš ITTI* DUMU.DUMU.MEŠ.LUGAL *linkiyaš=pat* “Now, all you men of the country Išmirika, you are sworn allies (lit. men of his oath, *linkiyaš=*

## -ši- B, -ša- e 4'

## -ši- B, -ša- f 6'

šaš) of [My Majest]y and you in the future you must protect the king, queen, prin[ces], and Hatti Land while later you[r sons] will be sworn allies (lit. men of his(!) oath) of the princes, and your grandchildren will likewise be sworn allies of (my) royal grandchildren” KUB 23.68 + ABoT 58 rev. 7-9, ed. Kempinski/Košak, WO 5:196f., L-N *lingai-* 1 c 5’ □ note the disagreement in number between the second instance of *linkiyaš-šaš* and its likely plur. referent [DUMU.MEŠ] restored on the basis of DUMU.DUMU.MEŠ in line 9. In the third clause no poss. was added (*linkiyaš-pat*).

**5'** sg. dat.-loc. -ši: ANA *BĒLI=ma=at=šan lē iēzzi ŠEŠ=ya=at=z=šan DAM=ŠU* <sup>LÚ</sup>*al-ri-ši-ia lē iyazi* “He should not handle it (i.e., a lawsuit) for a superior and he should neither handle it for (his) brother, his wife and his colleague (<sup>LÚ</sup>*ari=ši*)” KUB 13.2 iii 25-26 (instr. for the *BĒL MADGALTI*, MH/NS), ed. Dienstanw. 48, StMed. 14:152-155, tr. Haase, THR 59, McMahon, CoS 1:224.

**6'-11'** sg. all., abl. and inst., pl. nom. and acc. com. and neut.: not attested.

**f.** in pre-NH/NS — **1'** sg. nom. com. -šiš: [nu] MUNUS ŠU.GI MUNUS *are=ši menahhanda kišan tezzi ...* [MUNUS]<sup>I</sup>*al-ra-aš-ši-ša tezzi ...* [ap]āšš=ə tezzi ... *a-ra-aš-ši-š[a t]ezzi* “The Old Woman says as follows to her colleague ... then her colleague (MUNUS *araš=šiš*) says ... and [t]hat one (i.e., the Old Woman) says ... [then] her colleague (*araš=šiš*) [says]” KUB 30.15 + KUB 39.19 obv. 29, 31, 32 (funerary rit., pre-NH/NS), ed. HTR 68f., Kassian et al., Funerary, 266f.; cf. MUNUS *a-ra-aš-ši-iš-ša* in the par. text KUB 39.41 i 11 (pre-NH/NS), ed. Kassian et al., Funerary 644f.; an isolated *tu-ek-ke-eš-še-eš* “his/her/its body (*tuekkeš-šeš*)” is attested KUB 34.91:8 (missing deity myth, pre-NH/NS) in fragmentary context, for the immediately preceding context see *marras*- 1 d; [ŠA DING]IR-<sup>I</sup>LUM<sup>I</sup> TUKU.TUKU-uanza ZI=ŠU *[ka-r]a-az-še-iš ḫaran paḥhur lapta* “[The deity’s angry soul (and) his [fi]gure (?), *karaz=šeš*] glowed (like) a burning fire” HKM 116 obv. 1-2 (missing deity myth, pre-NH/NS), ed. Güterbock, FsAlkm 206, 208.

**2'** sg. acc. com. -šan, -šin: *n=aš* <sup>UZU</sup>*pa-an-tu-u-ha-aš-ša-an ḫamiktat n=aš* <sup>UZU</sup>*ar-ra-aš-ša-an ḫamiktat* “He (i.e., the patient) was bound with

respect to his bladder(?, <sup>UZU</sup>*pantūha(n)=ššan*), he was bound with respect to his arse” KUB 7.1 iii 6-7 (rit., pre-NH/NS), ed. Alp, Anatolia 2:42f., Kronasser, Die Sprache 7:158f.; cf. <sup>UZU</sup>*panduha-*; (“If a malformed fetus’ penis ...”) [...] / *at-ta-aš-ši-in kuna[nzi?]* ‘[they will] kill its father (*atta(n)=ššin*)” KUB 34.19 iv 8 (pre-NH/NS), ed. StBoT 9:56f.; uncertain is *la-at-ti-en-š[i?-in?]* KUB 17.18 iii 14, ed. s.v. *latti*- 1 c.

**3'** sg. nom.-acc. neut. -še/it: (“Words of Wattī<ti>, woman from the town of Kunašsarwa: If someone devours an adult’s or a child’s innards”) [nu] *kišan ut-tar-še-et* “this is her procedure (*uttar=še*)” KUB 30.49 iv? 25 (shelf list, pre-NH/NS), translit. CTH p. 166; cf. the par. listing in KUB 7.1 iv 10-12 (*ut-tar-še-it*) (rit., pre-NH/NS) which may be the tablet the shelf list refers to □ although the shelf list itself may be a NH product the entries listed often refer to or are copied from older compositions; (“If a *lešsalla-* (i.e., a celestial phenomenon) appears”) *nu=šši=kan ḫa-ap-pár-nu-wa-tar-še-et pará mekki lalukešzi* “and its radiance(?, *happarnuwatar=še*) glows very brightly (then the king of the world will die)” KUB 8.16:8-9 + KUB 8.24 rev. 8-9, ed. DBH 12:145, 147, see also <sup>MUL</sup>*lešsalla-*.

**4'** sg. gen. -šaš: [(*takku LÚ*)-i]š *apē[(l=pa)]t an-na-ša-aš katta waštai* “If a man sins with his own mother (*anna(s)=šaš*) (it is an unpermitted sexual pairing)” KBo 6.26 iii 26 (pre-NH/NS), w. dupl. KUB 29.34 iv 8 (NS), ed. LH 149; possibly [DINGI]IR-LIM-ša-aš “of his [deity]” KBo 13.143 rev. 7 (funerary rit., NS) in isolated fragmentary context see Kassian et al., Funerary 76f.

**5'** sg. dat.-loc. -ši: (If a temple servant has slept with a woman, he should tell his superior or if he does not dare to tell him) *nu* <sup>LÚ</sup>*ari-iš-ši memāu* “he should tell his colleague (<sup>LÚ</sup>*ari=šši*)” KUB 13.4 iii 77 (instr. for temple personnel, MH/NS), ed. Süel, Direktif Metni 70f., tr. McMahon, CoS 1:220, Klinger, TUAT Erg. 79; MUNUS *a-re-eš-ši* “to her colleague” KUB 30.15 obv. 29 (funerary rit., pre-NH/NS) see f 1’, above.

**6'** sg. all. -ša: *n=aš=za* EGIR-pa pár-na-aš-ša *iyanniš* “and he (i.e., Appu) went back home (lit. to his house, *parna=šša*)” KUB 24.8 ii 10-11 (Appu myth, pre-NH/NS), ed. StBoT 14:8f., tr. Hittite Myths 64; cf. also ibid. i 24, ii 6.

## -ši- B, -ša- f 7'

**7'-9'** abl., inst., pl. nom. and acc. com.: not attested.

**10'** coll./pl. nom.-acc. neut. -šet: in fragmentary context [ ... ] IGI.HI.A-wa-še-da (or -et) “his/her/its eyes (*šakuwa*=*šed*/*šet*)” KUB 33.115 i 6 (Song of Silver, pre-NH/NS), ed. Hoffner, FsOtten<sup>2</sup> 148.

**11'** pl. dat.-loc. -šaš: (“Next they take the soldier bread”) *n=an=šan AN[A ALAM] ge-e-nu-wa-aš-ša-aš šer tianzi* “and they put it on the statue’s lap (lit. on the statue, on its knees, *gēnuwaš=šaš*)” KUB 39.8 + KBo 34.58 iii 25-26 (funerary rit., pre-NH/NS), ed. HTR 44f., Kassian et al., Funerary 572f.

**g. in NH** — Unequivocal examples of the poss. pron. -š. in NH compositions other than the frozen form *pidi=šši* (see *peda-* A h-i) seem to be lacking. Uncertain are: (“Next we questioned the temple personnel and they said: ‘The monthly festival ... [ ... was sk]ipped.’”) ZAG.GAR.RA=wa 『ši₁-it-ta-ri-iš-it ULunuwanza “The altar’s sun disks (lit. the altar, that is, its sun disks, *šittari=šit*) were not decorated” KUB 5.7 obv. 20-21, ed. Hazenbos, Habil. 143, 149 (emending thus but translating differently), Tognon, Kaskal 1:62, 67 (not emending but not translating a poss. pron. either) □ although a writing -VC-VC is relatively rare, it does not necessarily need emending. However, if the text is emended one might also emend to *ši-it-ta-ri<-iš>-it* “The altar is not decorated with sundisks”; [ ... ] *Jahhūn* ÉRIN.MEŠ LÚ UKU.UŠ-!še-eš! [ ... ] “I [ ... ]-ed. His(?) UKU. UŠ-troops [ ... ]” KBo 18.50 obv. 12 (Šupp. I?, ENS?), ed. THeth. 16:96f. □ Hagenbuchner, THeth. 16:99, suggests taking -šeš as phonetic compl. rather than the poss. since the latter could probably be excluded for chronological reasons. Although this is circular reasoning, the possibility of a phonetic compl. is real. The fragment KBo 14.18 with the pl. acc. *tu-uz-zi-uš-šu-uš* “his troops” which was tentatively included by Güterbock as frag. 51 in the DŠ, is now generally attributed to the MH period; cf. Otten, Königshaus 32, Carruba, X. TTKongresi = TTKYayın IX543.

The several instances of the poss. pron. in the NH revision (PT) of the laws, KBo 6.4 (cf. ŠU-aš-še-et i 2, *pé-di-iš-ši* i 23, É-er-ši i 23, KIR<sub>14</sub>-še-et i 33, 35,

## -ši- B, -ša-

*pár-na-aš-še-e-a* i 34, EN-*iš-ši* iv 5, EN<*-iš*>-*ši-in* iv 6) are obvious archaisms taken over from the older copies the NH scribe Hanikuili used.

With Eichner, Heth.u.Idg. 41-61, we consider the forms *genušši*, *genuššin*, and *genuššuš* as case forms of a noun *genušša/i-* and therefore as not containing the poss. pron.; cf. differently, however, Puhvel, HED K 151.

The form *iškišitti* in *n=an iš-ki-ši-it-ti* [I]SBAT “He seized his back (lit. him, his back)” KBo 12.33 iii 8 (Arn. II, but see differently Korolëv, SL 2:290f.), ed. HW<sup>2</sup> E 60b; cf. also HED I 425 (both differently), may be a mistake for *iški(iš)=šit*; for the expected acc. see *n=an x[ o o ]-an* ISBAT ibid. 7.

For general remarks on the expression of poss. relationships in Hitt. and the chronological development of the poss. prons. see s.v. *-mi-*, *-ma-* “my, mine”; for the so-called split genitive construction see Garrett, FsWatkins 155-163. The attestations of the poss. pron. -ši-/ša- run fully parallel to those of the 1. sg. poss. pron. and suggest that it was lost relatively early. The fact that the corpus of texts from Maşat Höyük (Level III) dating to the early fourteenth century B.C. contains exx. of the poss. pron. in combination with the adv. *katti-* only (*katti=mi*, *katti=ti*, *katti=šummi*; cf. Hoffner, GsNeu forthcoming) suggests that its productive period was already over by this time. Forms kept being written, however, in NS redactions of earlier compositions. Forms like LÚ.MEŠ *haššanaššiš* “men of his clan/family” KBo 3.1 i 13 (Tel. pr., OH/NS) (correctly dupl. LÚ.MEŠ *haššannaššaš=šaš* KUB 11.1 i 13, NS) and *haššannašan* KBo 3.1 ii 45 (Tel. pr., OH/NS) show that sometimes such forms were no longer correctly understood and reinterpreted (here as the pl. nom. and sg. acc. respectively of a new word *hašša(n)našša-* com. “family member”).

Friedrich, HE (1960) 64-66, 133f.; Güterbock, MDOG 101 (1969) 24; id., Or NS 52 (1983) 75 n. 10. 26; Melchert, Phon. (1984) 122-126; Starke, StBoT 31 (1990) 79-82; Francia, VO 10 (1996) 209-259; Garrett, FsWatkins (1998) 155-163.

Cf. *-mi-/ma-*, *-šmi-/šma-*, *-šummi-/šumma-*, *-ti-/ta-*.

**še** read šu + -e. See also Sum. ŠE s.v. *halki-*.

**šia-** A cardinal number; one, (the) only (one), single, alone, on one's own; wr. syll. and 1 w. complement; from OS.

**sg. nom. com.** 1-aš KUB 43.23 rev. 21 (OS), KBo 10.2 i 26 (OH/NS), KUB 13.4 iii 5 (MH/NS), KUB 28.107 i 9, 11, 13, 15 (pre-NH/NS), KBo 5.13 iii 5 (2x) (Murš. II), 1-EN-aš KUB 7.1 ii 4 (pre-NH?/NS; here or **pl. acc. com.?**); **acc. com.** 1-an KBo 17.1 iv 17 (OS), HKM 85 rev. 4 (or neut.?; MH/MS), Bronze Tablet ii 34, 47, iii 75, iv 20 (Tudḫ. IV); **nom.-acc. neut.** 1-an KUB 14.3 iii 63 (NH), KUB 24.8 i 16, ii 3 (pre-NH/NS), HT 1 iii 11 (MH/NS), w. dupls. KUB 9.31 iii 21 (MH/NS) and KUB 9.32 obv. 8 (MH/NS).

**gen.** ši-i-e-el KUB 1.16 ii 47 (OH/NS), 1-e-el KUB 23.103 rev. 5 (Tudḫ. IV), 1-el KBo 37.97 rev. 3, 8, 12 (NS).

**d.-l.** ši-e-da-ni KBo 32.14 ii 33 (MH/MS), Bo 3752:7 (MS?, cf. StBoT 25:179), ši-e-ta-ni KUB 14.1 rev. 36 (MH/MS), 1-e-da-ni KBo 23.10 iv? 8 (MS), KBo 5.13 iii 4 (Murš. II), KUB 15.3 iv 12 (NS), KBo 5.4 rev. 3 (Murš. II; or all. 1-e-da?, see below c), 1-da-n[i?] KBo 29.94 iv 10 (MS).

**all. (or inst.)** ši-e-ta-ni KUB 14.17 ii 36 (Murš. II), 1-e-et-ta KBo 3.4 iii 33 (Murš. II), KUB 21.42 ii 6 (Tudḫ. IV), KUB 57.115 rt. col. 8 (NS), 1-et-ta KUB 45.77 rt. col.? 13 (NS), 1-e-da KBo 4.14 ii 60, 64, 70 (Tudḫ. IV), KUB 26.1 iii 54 (Tudḫ. IV), KBo 5.4 rev. 3 (Murš. II; or 1-e-da-[ni]?, see below c).

**abl.** ši-i-e-ez KUB 9.31 i 14 (MH/NS), 1-e-ez KBo 47.96:6 (MS), KUB 46.48 rev. 18 (NS, 2x), KBo 41.139:(5)? (NS), 1-e-az KUB 14.1 rev. 25 (MH/MS), KUB 30.15 obv. 27 (pre-NH/NS), 1-e-da-az KBo 14.20 ii 14 (Murš. II), 1-e-da-za KBo 18.54 rev. 25 (MH/MS).

**inst.** ši-e-et KBo 22.1:29 (OS), 1-e-ta-[a]n-da KBo 22.203 obv.? 1 (OH/NS).

**pl. acc. com.?** 1-EN-aš KUB 7.1 ii 4 (pre-NH?/NS; here or sg. nom. com.?).

**here?** še-e-za KBo 2.1 iv 14 (NH).

For forms that either do not obviously belong to *šia-* (1-i-, (1-)anki) or are ambiguous (1-e, 1-ant-, 1-li) see Eichner, IE Numerals 32-46 and the numerals section; on 1-li see also StBoT 25:51 n. 181. Eichner, IE Numerals 40, adduces 1-at-ta (1-att=a) in KBo 17.104 ii 7 as the sg. nom.-acc. neut. of 1-a-. It occurs in a repetition of sentences where it allegedly interchanges with KI.MIN “ditto.” However, both the -a/-ia- and 1-at-ta-a-a[n] in KBo 55.36:9 (indirectly joining KBo 17.104) (cf. Ünal, Hantitaššu 21 n. 57) make the equation difficult and the possibility of a PN <sup>m</sup>Attā (thus Ünal, Hantitaššu 56-60, Miller, StBoT 46:450 n. 727) cannot be ruled out. For the forms in -etta as allatives see Melchert, FsKortlandt 372f. For the inst. 1-etanda see 2-i-ta-an-ta KBo 25.35 ii 9 (OS).

(Sum.) <sup>f</sup>x<sup>1</sup>.GA = (Akk.) 1-EN = (Hitt.) 1-aš “one” KBo 13.1 i 53, ed. StBoT 7:11, MSL 17:104; (Sum.) [ZAG.AŠ(?)] = (Akk.) i-di-ik-ku = (Hitt.) 1-aš “alone” KBo 1.42 iv 27, ed.

MSL 13:141, AHw 186 s.v. ēdēnu; for (Sum.) [x?G]A.GA = (Akk.) ēdēnu = (Hitt.) 1-elaš KBo 13.1 i 54 see *šiela-*.

(Akk.) KUR.ḪI.A kalušunu ittiya ittakru URU-lum <sup>URU</sup>KÙ. BABBAR-ti 1-en irtēha “all countries rebelled against me and the city Ḫattuša remained alone” KBo 10.1 obv. 12 (annals, Hatt. I/NS), ed. StMed 16:38-39, tr. Kümmel, TUAT I/5:456 = (Hitt.) nu=mu KUR.KUR.MEŠ hūmanda menahhanda kururiaħher n=ašta <sup>URU</sup>Hattušaš=pat URU-riaš 1-aš ašta “all lands became hostile towards me and it was the city Ḫattuša that alone remained” KBo 10.2 i 25-26 (ann. Hatt. I, OH/NS), ed. StMed 12:36-39, tr. Kümmel, TUAT I/5:460 (“als einzige”).

(Hurr.) (“But it is not a deer, it is a human being!”) [halzu]pla manni ewreš nahelei [šu-ug-]ga-an-ni halzeni halzubla [nah]edu šinzi halzi taheneš hušuwa “[As district] commander his lord has installed (him) and they have installed (him) in one district (but) the man casts his eyes on another (lit. second) district” KBo 32.14 i 32-35 = (Hitt.) apāš LÚ-aš BĒL=ŠU kuin auriaš išyān iezi n=an ši-e-da-ni telipūriya auriaš išyān iēr tān=ma=ššan telipūriya šākuwa zikkizi “He is the man whom his lord installs as district commander and they have made him district commander in one district but he is casting eyes on another (lit. second) district” KBo 32.14 ii 32-35 (song of release, MH/MS), ed. StBoT 32:78f., Goedegebuure, FsDeRoos 171f., Giorgieri, FsWilhelm 145, tr. Hittite Myths<sup>2</sup> 70 □ for the restoration to [šug]ganni in the Hurrian version see Giorgieri, FsWilhelm 145.

**a.** not correlating or in otherwise contrastive use — **1'** used substantively: (“The queen gives me five small thread(s): one white, one black, one red, [one] green and one blue”) ta GIŠ-ru kattan 1-EN 5 alkištaš=[šiš] [ta]=kkan [g]āpinan kuwāpitta 1-an gāngahhi “Next (to her?) there is one tree, its branches are five, [and] I hang the thread(s), one on every (branch)” KBo 17.1 iv 16-17 (OS), ed. StBot 8:36f., translit. StBoT 25:11; (“Even if only a temple burns down through somebody’s carelessness”) kue[š]=at=kan kuiēš imma ŠĀ É.DINGIR-LIM nu 1-aš-š=a TI-numaš UL ēšzi “not even a single one of those (working) in the temple shall be allowed to live! (They shall all die together with their descendants!)” KUB 13.4 iii 52-53 (instr. for temple personnel, MH/NS), ed. THeth 26:60, 80, Süel, Direktif Metni 64f., tr. McMahon, CoS 1:220 □ for 1-ašš=a cf. also KUB 43.23 rev. 20-22, below 2'; EGIR KASKAL-NI=ma=kan 3 TI<sub>8</sub><sup>MUŠEN</sup> EGIR UGU SIG<sub>5</sub>-za u[ē]l nu=kan 1-aš pi.-an SIG<sub>5</sub>-za u[i] n=aš 2-an arha pait 2 TI<sub>8</sub><sup>[M]UŠEN</sup>=ma=kan EGI[R? G]AM kuš.-za uēr “Behind the road three eagles came up behind in the favorable (direction). One ca[me] in front in the favorable (direction) and went through the center while two (other) eagles

## šia- A a 1'

came [d]own behi[nd] in the *kuš(tayati-direction)*" IBoT 1.32 obv. 7-8 (bird oracle, NH); ("And the dancers, whether ten or more (lit. many,) stand behind the wagon of *nanankalta/i-*") *nu=šmaš=kan 1-aš ištarna nekummanza nu=kan LÚHUB.BÍ 1-ŠU neya* "One among them is naked and (that) dancer turns once" KBo 10.23 iv 11-14 (KI.LAM fest., NS), translit., StBoT 28:13; *1-aš halzai antiya antiya tūwāma apē=ma=šši GAM-an arkuwanzi* "One calls out 'antiya antiya tūwāma' while the others (lit. those) intone along with him/her" KUB 28.107 i 11-12 (pre-NH/NS); (When the king gets into trouble) *zik=ma ḥallallā pāuwar 1-e-da tiyauwar pedi=kan wašdumar lē šanahti hinkan=ta ZAG-aš ešdu* "do not seek to defect (lit. go *allallā*), to go it alone (lit. step to one side)(or) to fail on the spot! Let death be the end for you!" KBo 4.14 ii 59-61 (treaty w. unkn. partner, Tudh. IV?), ed. van den Hout, Diss. 288f. ("selbständig zu werden"), Stefanini, AANL 20:42f. ("trarti in disparte"), cf. the same sequence KBo 4.14 ii 63-65, 69-71; ("Since I made those of you, SAG-men, who were here at the very moment, swear an oath, ... § But those of you who were not here") *nu=kan 1-e-da lenkten* "you have sworn an oath on your own" KUB 26.1 iii 54 (SAG 1 instr., Tudh. IV), ed. Dienstanw. 14 ("zusammen"), tr. Otten, AfO 18:388 ("(jeder) für sich allein!"); ("Whatever army commanders are all (there), each one provides a ram. As for the ram, it is not important whether they are white or black") *nu šuel SÍG.BABBAR SÍG.SA<sub>5</sub> SÍG.SIG<sub>7</sub>. SIG<sub>7</sub> anda tarnahhi n=at 1-an anda tarappaizzi* "I put together strands of white, red, and yellow wool and he (i.e., each of the army commanders) braids them into one" HT 1 iii 9-11 (ritual of Ašhella, MH/NS), ed. A. Dinçol, Belleten XLIX/193:12, 23, tr. Kümmel, TUAT II/2:286 □ 1-an in this passage may also be interpreted as the sg. nom.-acc. n. of \*šiyant- A (q.v.).

2' used adjectivally: ("Just as one sow gives birth to many piglets") *kēll=a=z ŠA GIŠKIRI<sub>6</sub>.G[EŠTIN] 1-ašš=a GIŠmāhlaš SAH-aš iwar mūriuš mekkuš haškiddu* "may also from this v[in)e]yard even a single vine branch like a sow begin to bear many grape clusters" KUB 43.23 rev. 20-22 (OS), ed. Archi, FsMeriggi<sup>2</sup> 34, CHD L-N 112a s.v. (GIŠ)māhla-, Haas, FsOtten<sup>2</sup> 134f. □ instead of an inchoative interpretation of the -ške-form ("begin to") a distributive one is also possible ("may even each single branch bear ..."). With

## šia- A a 2'

the translation of the second -a/-ia- as "even" there is no need to posit with Eichner, IE Numerals 41, for this passage as well as for KUB 13.4 iii 52 (see above a 1') a separate distributive 1-ašš=a "each single one" parallel to *kuiša* "each"; [*nu=šmaš*] *wētnaš mān pankur=šme[t 1-EN] 1-šdu* [o o o (o?)-n]uwān ēšdu ši-i-e-el ÌR.MEŠ=ŠU [ŠA 1 AM]A *haššanteš* "You[r] clan(?) must be [one] like (that) of a wetna-animal, let it be [ ...-]ed, its servants (are) of one, born [of one moth]er!" KUB 1.16 ii 46-47 (edict, Hatt.I /NS), ed. HAB 8f., Goedegebuure, FsDeRoos 179f., tr. Beckman, CoS 2:80 □ perhaps a participle of a *nu*-causative like [*pahhašn*]uwān "stable, enduring" is to be restored; Goedegebuure takes š. here basically as a substantivized ordinal "The subjects of the chief/the number one (wolf)" and follows HAB in restoring [INA 1 AM]A; for the gen. [ŠA AM]A instead of INA compare KUB 21.42 iv 16-17 (instr., NH), ed. šakuwašsar(ra)- 1 c 3' (cf. also KUB 23.103 rev. 4); (Appu is a wealthy man) *nu=šši=pa UL kuitki waqqari nu=šši=pa 1!-an uttar waqq[ar]i* "He lacks nothing except for one thing (lit. he lacks one thing)" KUB 24.8 i 15-16 (Tale of Appu, pre-NH/NS), ed. StBoT 14:4f. □ for the almost identical phrase with an unmended numeral see ii 3; *ÚR-an 1-el UDU-aš LU[GAL?-i parā] appanzi* "They hand the ki[ng?] the body part of one sheep" KBo 37.97 rev. 8 (frags. w. Hattic incantations, NS) □ our tr. is tentative only, because of the unusual following gen.; *nu LÚ.KÚR ḥullanun n=an=kan INA HUR.SAG Elluriya šarā uyanun n=an=kan kuwaškinun nu=mu=kan* <sup>m</sup>Pittaggatalliš=pat 1-aš išparzašta "I fought the enemy and chased him up to Mount Elluriya. I killed each and every one of them. Pittaggatalli was the only one who escaped from me" KBo 5.8 iii 29-32 (ann., Murš. II), ed. AM 158f., tr. del Monte, L'annalistica 111 ("il solo Pitagatalli"); ("But when I, My Majesty, write to you: 'Have your troops and chariots run in front and bring them immediately to my rescue!', then you must make your troops and chariots run in front and bring them immediately to My Majesty") *mān tuk=ma 1-e-da-ni ḥatrāmi zik=wa 1-aš ūnni nu zik 1-aš ūnni* "But when I write to you alone: 'You must ride alone!', then you must ride alone" KBo 5.13 iii 4-5 (Kup., Murš. II), ed. SV 1:126f., tr. DiplTexts<sup>2</sup> 77; ANA LUGAL KUR <sup>URU.d</sup>U-tašša=kan 1-aš LÚtūhukantiš šalliš ēšdu namma=ma=šši=kan lē kuiški šalliš "Only the tūhukanti shall be higher in rank than the king of Tarhuntaša but no one shall be higher than he" Bronze Tablet ii 80-81 (treaty w. Kuruntiya, Tudh.

## šia- A a 2'

## šia- A a 3' c'

IV), ed. StBoT Beih. 1:18f.; (Certain cult provisions have been neglected because of groups of people having gone away) 1-aš=ma=wa=kan kuičš(sic) ēšta nu=wa tepauwaza peškit “But the one who was (left) on his own, was giving in (too) small an amount. (Are you, O deity, angry because of this matter?)” KUB 16.16 rev. 8 (oracle question, NH), ed. van den Hout, Purity 142f. (taking *kuičš* collectively: “The group that was (left?) alone”); *nu=šši ŠEŠ=YA apāt 1-an [hatrāi]* “My Brother, write him that one (thing)” KUB 14.3 iii 63 (letter, NH), ed. Letters 310, AhhTxts 114f., AU 14f. (“wenigstens das”); *ammel kāš=pat 1-aš dammešhaš kī=ia=an* (or: *kī=an*) 1-an *dammešhanunun* “Mine (i.e., coming from me) is only this one punishment: I punished her (i.e., Muršili II’s stepmother) in this one respect (that I banished her from the palace)” KBo 4.8 ii 12-13 (prayer, Murš. II), ed. Hoffner, JAOS 103:188; [...] I]ŠTU GAL 1-e-da-az akkuškanzi “They drink from one cup” KUB 16.83 obv. 33 (oracle question, NH).

3' used adverbially — a' abl.: (An AZU-priest has sprinkled fine oil on a statue of the Sungod and recites Hurrian §) *nu LÚAZU ī.DÙG.GA pēdai nu ŠA GIŠ.*<sup>d1</sup>[INANNA šūtarin peran(?)] ši-e-ez *tepu iškizzi* “(Then) the AZU-priest takes the fine oil and on one (side?) [in front(?)] lightly anoints [the šūtarī] of the [INANNA]-instrument (while saying in Hurrian: ...)” KBo 35.84 iv 14-15 (rit., MH/NS), ed. Goedegebuure, FsDeRoos 180f., translit. ChS I/2:169f. □ for the alleged *peran arha* in the par. KBo 23.42 + KBo 35.76 iv 24-25 + KBo 38.280 left col. 7 (ed. ChS I/2:142f. but without the join pieces) see Goedegebuure, FsDeRoos 180 n. 26; (“But the Kurušta-peak was very st[EEP...]. Moreover, [it was very high and inaccessible] on either side”) *nu=šši=kan KASKAL-aš 1-e-da-az=pat š[a'rā ... ]* “so that the path [goes?] u[p] to it (i.e., the peak) only on one side” KBo 14.20 ii 14 (ann., Murš. II), ed. Houwink ten Cate, JNES 25:173f., 182; ANA KUR <sup>URU</sup>Hapälla=wa=tta 1-e-az *tiyami* “I will approach the country of Hapälla for you on one (side). (So [let] me through! (and say:) ‘Go, destroy Hapälla!’)” KUB 14.1 rev. 25 (indictment against Madduwatta, MH/MS), ed. Madd. 26f. (“will ich mich mit dir zusammentun,” “Wörtlich: dem Lande H. will ich mit dir in eins treten”), tr. DiplTexts 158 □ Eichner, IE Numerals 32, suggests 1-eaz is a mistake for 1-edaz. Note, however, another attestation of 1-eaz in KUB 30.15 obv. 27 (see below b 1').

b' all. (*šiētta*) and/or inst. (*šiētt=a*): cf. GrHL § 9.7 w. n. 7; in case of an analysis as instr. + -a-ya, we have added “even” or “also” to the tr.; [n]u=[ka]n l̄aši<sup>m</sup>Piḥuniyaš [UL ŠA <sup>UR</sup>]U Gašg[a(?)] iwa[r(?)] taparta <sup>URU</sup>Gašgan=zał=kan [...] x x [...] ši-e-et-ta [ney][at] “Said Piḥuniya did [not] reign [lik]e a Gašgaean(?); he (even) turn[ed] the Gašga [country] into a unity (lit. one)” KUB 14.17 ii 34-36, ed. AM 88f., Goedegebuure, FsDeRoos 173 □ for the restorations see AM 88 with n. d; for exx. written 1-e-et-t=a w. the verb *nai-* see *nai-* 8; MUNUS-za=ma=tta kuiš [...] / n=an arha pešši[yā n=an lē?] / tat[ti] § MUNUS-za=ma=tta kuiš UL [Ø?] / dudduwanza n=ašt[a ...] / UL kaniniyanza [Ø?] / [n]=an 1-e-et-ta peššiya?] “If a woman is [...] to you, rejec[t] her [and don’t] tak[e her back(?)] § If a woman is not [Ø?] submissive to you and [Ø?] not bowing, cas[t] her aside (lit. to one (side) (also)?)” KUB 57.115 rt. col. 2-8 (NS), ed. HAB 182 n. 2, Goedegebuure, FsDeRoos 182f.; (“You (pl.) do not question his (i.e., Mr. Tā’s) provision carriers, instead you behave like a rich man”) *parna=šša paisi ēzši eukši piyanazzi=a=tta LÚašiwanan=a ši-e-et dātti DīN=ŠU natta punušši* “You go to his (i.e., the poor man’s) house, eat (and) drink while he gives you presents but you ignore(?) (lit. take to one (side)?) the poor man. You do not investigate his cause” KBo 22.1:28-30 (instr., OS), ed. HW<sup>2</sup> A 406a, Melchert, Diss. 172f., Archi, FsLaroche 46f., Goedegebuure, FsDeRoos 181f., tr. Marazzi, FsPuglieseCarratelli 128, Hoffner, CANE 561b, Klinger, TUAT Erg. 72, Beal, AoF 15:281 (all differently); *n=ašta DUMU.É.GAL DUGDÍLIM.GAL parā Éhili pēdai n=an 1-e-et-ta dāi* “The palace attendant takes the bowl out to the courtyard and takes (or: places) it aside (lit. to one side) (also)” KUB 48.10 ii 13-15 (fest. frag., NS), ed. Goedegebuure, FsDeRoos 183, translit. Pecciali Daddi, Offizielle Religion 361.

c' uncertain: (following a list of required tribute:) <sup>d</sup>UTU-ŠI ME-iš URU-aš še-e-za SUM-zi “His Majesty has decreed (it). The city shall give (it) in one (i.e., not in increments?)” KBo 2.1 iv 14-15 (cult inv., NH), ed. Carter, Diss. 58, 69, and comm. 72 (differently), Goedegebuure, FsDeRoos 175, tr. Hoffner, CoS 3:64 (differently) □ both the preceding word space (see photo hetkonk.), the spelling še-e(-) as well as the lack of the particle =za in similar contexts (cf. ibid. ii 29 URU-aš SUM-zi) plead against an interpretation as clitic sequence =ši=za

## šia- A a 3' c'

## šia- A c

"to him" (thus Carter, Diss.). On the other hand, the spelling še-e- would be the only one attested thus far for š.

**b.** correlating — 1' šia- ... šia-: ("The 'Old Woman' takes a pair of scales") *nu=ššan 1-e-az KÙ.BABBAR KÙ.GI [NA₄.HI]₂.A=¹yal hūmanduš dāi [1-]¹e¹-da-az=ma=ššan šalwinan dāi* "On one (side) she puts all silver, gold, and (precious) stones while she puts dirt on the [o]ther (side)" KUB 30.15 + KUB 39.19 obv. 27-28 (pre-NH/NS), ed. Kassian et al., *Funerary 266f.*, HTR 68f. □ both Otten and Kassian et al. emend to 1-e-<-da>-az but note another attestation of the writing 1-e-az in KUB 14.1 rev. 25 (see above a' 3' a').

2' šia- ... kā-: (The ritual practitioner hangs things on a peg of apricot wood(?) and one of cornel wood §) *perann= a hantezziyaz IN[(A K)]Á GIŠGAG ŠENNUR ši-i-e-ez wal̩zi n=ašta ŠA ZÍD. DA ŠE [(ku)kk]ullan zanuwandan hariyantešš=a [ZÍD!].[DA ŠE ku]kkulan 1 DUGKUKUB GEŠTIN ganki kēz=ma K[(Á-az) GIŠGAG G]ŠMA.NU wal̩zi n=ašta ŠA ZÍD.DA ŠE ku[(kkullan)] zanuwantan hariyantiyašš=[(a k)]ukkulan U 1 DUGKUKUB GEŠTIN ganki* "And beforehand in front of the gate on one side he hammers the peg of apricot wood(?) and hangs (from it) a boiled *ku[kk]ula-* of barley flour and a *[ku]kulla-* of(!) *hariyant-* (and) barley flour and one pitcher of wine. On the other side of the gate he hammers [the peg of] cornel wood and hangs (from it) boiled *kukkula-* of barley flour and a *kukkula-* of *hariyant-* and one pitcher of wine" KUB 9.31 i 14-20 (Zarpiya's rit., MH/NS), w. dupls. HT 1 i 7-13 (MH/NS), KUB 35.10 i 2-6 (MH/MS), KUB 56.59 iv 11-15 (MH/NS), ed. Goedegebuure, FsDeRoos 177. As explained by Goedegebuure, FsDeRoos 178, the combination š... kēz(=ma) may be a conflation of more regular kēz... kēz "on this side ... on that side" and 1-edaz... 1-edaz "on one side ... on the other side"; for a possible ex. of kēzza ... š. see below e.

**c.** reciprocal šia- ... šia-: *[k]uiš=pat=kan imma kuiš¹ DINGIR.MEŠ-aš GIŠkattaluzzi šarreškizzi nu 1-aš 1-aš INA É.DINGIR-LIM šarā šešūwanzi lē=pat karaštari* "Whoever crosses the threshold of the gods, do not let them one after the other neglect to sleep up in the temple" KUB 13.4 iii 4-6 (instr. for temple personnel, MH/NS), ed. THeth 26:55, 77f. ("each one of them"), Suel, Direktif Metni 54f. ("birer birer"),

McMahon, CoS 1:219 ("each"); *nu 1-aš 1-edani warriš šardiyaš GÉŠPU-ašš=a ešdu nu 1-aš 1-an pahšaru* "Let one be a help, ally and force to the other. Let one protect the other" KUB 21.5 iii 58-60 (treaty w. Alakš., Muw. II), ed. SV 2:72f., tr. DiplTexts<sup>2</sup> 91; *ammuk=man INA KUR=ŠU iyahhat NINDA-an=man 1-aš 1-e-el ¹e¹[zzatta]* "I would have gone to his (i.e., the Assyrian king Šalmaneser's) country, one would have e[aten] the other's bread. (But your lord has died)" KUB 23.103 rev. 5 (letter, Tudh. IV), ed. Otten, AfO 19:42f., THeth 16:252, 256; ("[ ... ] two clay cups that are on the small(?) table [ ... ] are lying there filled") [ ... *nu?=ššan 1-EN 1-da-n[i?]*] *šer tianzi* "[ ... and] they place one on top of the othe[r]" KBo 29.94 iv 10 (festival for Ḥuwaššanna, MS); *nu 1-aš 1-e-dani lē idalāuēšzi nu=kan 1-aš 1-e-da-[ni]l=šan ˇR-iš [LÚpittiy]antili lē paizzi* "Let no one be evil to the other and let not one go to the other as a subject the way [fugi]tives do" KBo 5.4 rev. 3-4 (treaty w. Targašnalli, Murš. II), ed. SV 1:60f. ("einer zu den anderen"), Eichner, IE Numerals 35 ("one is not to seek his refuge ... with the other [i.e., with one of the others]"), Neu, Linguistica 33:140 ("einer ... zu dem anderen"), tr. Beckman, DiplTexts<sup>2</sup> 71 ("one ... to another") □ since three persons (Targašnalli, Mašhuiluwa, and Kupanta-Kuruntiya) are addressed here, Friedrich and Eichner have read 1-edaz=šan as a pl. d.-l. But since the preceding sentence has 1-edani in the sg., since the pl. 1-edas would be the only attested pl. d.-l. and the alleged AŠ sign is damaged and thus allows a reading NI, we now tentatively read 1-edani=šan with single writing of the local particle (cf. -šan 129b). For the specific form of NI with a real horizontal lower wedge instead of a slanted one compare rev. 15. Reading 1-edaz=šan with Neu as an all. 1-edaz is possible as well; ("Furthermore, [they] shall [read] this tablet that I [made] for you, Ala[kšandu], out loud to you three tim[es] a year and you, Alakšandu, shall know it by heart") *kī=ma AWĀTE<sup>MEŠ</sup> UL kuitk[i] ¹¹-e-da-az 1-e-da-az IŠTU KUR URU Hatti=at* "These stipulations are in no way from one side to the other: they are from Hatti-Land!" KUB 21.1 iii 76-77 (treaty w. Alakšandu, Muw. II), ed. SV 2:76f. ("Diese Abmachungen aber beruhen keineswegs auf Gegenseitigkeit"), Eichner, IE Numerals 35 ("are in no way mutually [binding]"), tr. DiplTexts<sup>2</sup> 91 ("are by no means reciprocal"); ("The commander of ten guards goes and takes up position on the place of the chief guard next to the guards") *n=ašta [EN.ÉRIN]<sup>1</sup>.MEŠ šarikuwan 1-an 1-an an[(d)]a tarniškizzi* "and the

## šia- A c

## šiya- B

army commander lets the šarikuwa-troops in one by one” VS 28.30 iii 16-17 (festival of the month, pre-NH/NS), w. dupl. VS 28.29 i 10-11 (pre-NH/NS), ed. StBoT 37:366f.

**d. antithetical šia- ... tamai-:** (You, Madduwatta have accepted Hittite fugitives but have not extradited them when asked) [nu=tt]a mān ši-e-ta-ni uddanī ā[ppa ha]trāuni zig=a=nnaš namma uddanī āppa arkuwar U[L iyaši nu=k]an tamāi kuēkki uddār [ o o o n]u=nnaš EGIR-pa tamāi uddār ḥatreški[ši] “[and] when we [wr]ite b[ack to y]ou in one matter, you do no[t answer] our request in the matter, (instead) you [bring up(?)] some other matters and keep writing us back about the other matters” KUB 14.1 rev. 36-37 (Madd., MH/MS), ed. Madd. 28f., Goedegebuure, FsDeRoos 178f., tr. Dip!Texts<sup>2</sup> 158, Akal Oriente 8:46 (both differently).

**e. problematic case:** (“If you, my lord, say as follows: ‘Why does it (i.e., the siege of the city) not succeed?’, (this is) because in the middle of the fortification there is one wall of four šekan, and another of three šekan”) kēzza=ma=kan epureššarra 1-e-da-za ANA HIRITI [? katt]a (or kattand]a) pait “On either side (lit. on this side ... on one side?) ramps [?] went [dow]n into a moat. ( ... That is why we did not succeed)” KBo 18.54 rev. 25-26 (letter, MH/MS), ed. Pecchioli Daddi, Mesopotamia 13-14:204, 207 (differently), THeth 16:58f. (differently), Singer, FsEphal 260f. □ contrary to Pecchioli Daddi, Mesopotamia 13-14:204 n. 16, the handcopy does not show any traces before the vertical wedge read here as “1” nor does the vertical Randleiste curving inwards as shown on the photo (cf. Neve, MDOG 97:13) seem to leave any room for such traces. After HIRITI the text continues on the left edge and we tentatively follow Singer in taking pait as the verb of the sentence but it is not quite clear how much is missing before the text resumes.

For āšma, formerly translated as “first(ly),” as a dissociative adv. (both spatial and temporal) see Hoffner, Die Sprache 43:80-87. Strictly taken, the sg. neut. 1-an can belong both to š. and to \*šiyant-/1-ant- (q.v.).

Eichner, IE Numerals (1992) 32-46; Tischler, HEG S (2006) 1026-1029 (“er, sie”); Goedegebuure, FsDeRoos (2006) 165-188; Hoffner, FsDeRoos (2006) 189-197; Kloekhorst, EDHIL (2008) 750-751 (ši-).

Cf. šiyant- A.

**šiya- B** n.; Hurr. lw; river; wr. syll. and ÍD; from MH.

**Hurr. sg. essive** ši-ia KUB 32.95 obv.? 7 (MH), KBo 15.45:3, 4 (MH), KUB 40.103 i? 28 (NH), ši-i-ia KBo 15.55:5, 7, 9 (MH?), KBo 17.98 v 28 (NH).

**Hurr. pl. absol.** še-e-na KBo 35.144 i 22 (NH), ÍD.MES-na KUB 45.55 obv. 3 (MH/MS or ENS), IBOT 3.148 iv 22 (MH?/NS); **unclear form:** ši-un-na KBo 15.55:(1), 3, (11)(NS).

For the interchange between š. and ÍD compare [HUR. S]AG-an-na ši-i-[...] KBo 27.199:8 (Hurr. god list, NS?) and its par. HUR.SAG.MEŠ ÍD.MEŠ KBo 11.5 i 22 (Muwalanni's rit., MH/NS).

§ EGIR=ŠU=ma HUR.SAG Agulliri HUR.SAG Kalliš ši-ia TÚL Šamura ši-ia Šitarpu TUŠ-aš ekuzi [(1 N)] NINDA.SIG paršiya KI.MIN § “Afterwards he drinks sitting (to) Mt. Agulliri, Mt. Kalliš, the river of the Šamura-spring, the river Šitarpu. He breaks [one] thin bread. Ditto” KUB 25.44 ii 15-17 (offerings to Hurrian deities, MH/NS), translit. ChS I/3-2:165, w. dupl. KUB 32.95 obv.? 5-7 (MH/MS); cf. similar but w. Hurr. “mountain” (favani) written out: KBo 35.136 + KBo 15.40 iii 3-6 (offerings to Hurrian deities, MH/MS), w. dupl. KBo 20.113 iv 11-13 (MH/NS), translit. ChS I/3-2:119; (“Afterwards standing [he drinks once] earth (and) heaven (and) heaven. The singer sings in Hurrian. He cru[mbles] one thick bread”) EGIR=ŠU wāwānni še-e-na [GUBL-[aš 1-ŠU ekuzi]] LÚNAR URU HURRI SÌR-RU 1 NINDA.[GUR<sub>4</sub>].[RA paršiya] “Afterwards standing [he drinks once] the mountains and the rivers. The singer sings in Hurrian. [He crumbles] one thi[ck] bread” KBo 35.144 i 22-23 (offerings to Hurrian deities, NS), translit. ChS I/3-2:100; (“One bird (and) three thin breads to Ea and Damkina”) 1 MUŠEN 3 NINDA.SIG ši-i-ia (var. ši-ia) Pūrana 1 MUŠEN 3 NINDA.SIG DINGIR.MEŠ-na heyarunn[a] š[(ippandanzi)] “They offer one bird (and) three thin breads to the River Euphrates, and one bird (and) three thin breads to all the gods” KBo 17.98 v 28-29 (hišuwa fest., NS), w. dupl. KUB 40.103 i? 9-10 (NS), translit. ChS I/3-2:265; EGIR=ŠU=ma ši-i-un-na [(Takarpa šip)] an[(ti)] 1 NINDA. GUR<sub>4</sub>.RA paršiya n=an [(PĀNI DINGIR-LIM)] tian[(zi)] § EGIR=ŠU=ma ši-un-na Āmmā[(la)] .... § EGIR=ŠU=ma ši-i-ia Uepaišl[i]... § EGIR-ŠU=ma ši-i-ia Kalilap[u] ... § EGIR=ŠU=ma ši-i-ia Uštala[(pau)] ... § [E]GIR=ŠU=ma ūši-un-na [(Tarmaziya ...) § “Afterwards he offers (to)

**šiya- B**

the Rivers Takarpa (or: the Takarpa Waters). He crumbles one thick bread and places it before the Stormgod. § Afterwards (to) the Rivers Āmmala (or: the Āmmala Waters) ... § Afterwards (to) the River Wepaišl[i] ... § Afterwards (to) the River Kalilapu ... § Afterwards (to) the River Uštalapau ... § Afterwards (to) the River Tarmaziya ... § KBo 15.55:1-11 (+) KBo 35.256 ii 6-17 + KBo 33.196:1-10 (*hišuwa*-fest., NS), w. dupl. KBo 38.20:7-18 + KBo 15.67:3-14 (NS) □ for the join between KBo 15.55 and KBo 35.256 see Trémouille, SMEA 40:265, 260; for the list of rivers see Groddek, SMEA 39:180-184.

The word also means “water” in Hurr. contexts.

GLH (1977-79) 230f.

**šiya- C** v. see *šai-* B.

**šiyamana-** n. com.; festival?; wr. syll. and? EZEN<sub>4</sub>; OH/NS.

sg. acc. com. *ši-i-ia-ma-na-an* KUB 20.4 vi 2 (MH/NS).

[DUB.1.KAM? *han]tezziya šiwat* [...] GAL-*in ši-i-ia-ma-na-an* [*mān LUGAL-uš*] KI.LAM-*ni 3-ŠU eša* KUB 20.4 vi 1-3 (KI.LAM fest. colophon, OH/NS), translit. StBoT 28:77; cf. [DUB x.KAM EZEN<sub>4</sub>.GAL] ŠA KI.LAM *mān LUGAL-uš* KI.LAM-*ni [3-ŠU e]ša* KUB 30.68 obv. 3 (shelf list, OH/NS) and cf. EZEN<sub>4</sub>.GAL *éhištā mān LUGAL-[uš ...]* ibid. obv. 8 and EZEN<sub>4</sub>.GAL *pūr[uli ...]* ibid. rev. 2.

Due to the uncertainty of the equation of *š.* with EZEN<sub>4</sub> we shall postpone discussion of the latter to the Sumerogram section.

Singer, StBoT 27 (1983) 45; idem, StBoT 28 (1984) 167; Oettinger, KZ 97 (1984) 46 n. 8; Tischler, HEG S (2006) 1029.

(TU<sub>7</sub>)**šiyam(m)i-** n.; (a kind of stew made of meat); NH.†

sg. nom.-acc. TU<sub>7</sub>*ši-ia-mi* KUB 17.35 i 35, ii 30, iii 18 (Tudh. IV), KUB 51.7 obv. 7 (NH), KUB 56.39 iv 23, KUB 60.27 rev. 9, (10) (NH), TU<sub>7</sub>*ši-ia-am-mi* KBo 2.7 obv. 15 (NH).

complete?: *ši-ia-am-mi(-)[...]* KBo 2.7 obv. 29 (NH).

*lukatti = ma* UD.KAM UZU<sup>NÍG.GIG</sup> *šuppa* UZU TU<sub>7</sub>*ši-ia-mi* DÙ<sub>zi</sub> PĀNI DINGIR-LIM *tianzi* “The

**\*šiyant- A**

next day is the day of the liver. (S)He/They make(s) the meat into a *š.-meat stew* (and) place (it) in front of the deity” KUB 17.35 ii 30-31 (cult inv., Tudh. IV), ed. Carter, Diss. 128, 141; cf. similar KUB 56.39 iv 23; *nu UZU<sup>NÍG.GIG</sup> TU<sub>7</sub>ši-ia-mi* [DÙ<sub>1-a[nzi]</sub>] “[They] make the liver into a *š.-stew*” KUB 51.7 obv. 7 (cult inv., NH); in similar contexts: KUB 17.35 i 35, iii 18-19, KBo 2.7 obv. 15; [*I]ukatti = ma* UD.KAM *ši-ia-am-mi(-)[...]* “The next day is the day of the *šiyammi-* (offering)” KBo 2.7 obv. 29 (cult inv., NH), ed. Carter, Diss. 92, 98 □ *šiyammi(-)[...]*, if not complete in this form, can also be restored with the ending of a genitive case (cf. Carter, Diss. 98 “the day of the *šiyammi-dish*”). The absence of the determinative TU<sub>7</sub> (= KAM) may very well be due to haplography after UD.KAM.

With Kronasser, EHS 1:219 the *-m(m)i* of *šiyam(m)i-* points to a Luw. pass. part. Cf. *šāi-* B/ *šiye-* 9.

Laroche, RHA XIII/57 (1955) 75 (“nom d’un mets ou d’un plat”); Friedrich, HW 1. Erg. (1957) 18 (“ein Topfgericht”); Kronasser, EHS 1 (1966) 219; Tischler, HEG S (2006) 1029-1030.

Cf. *šāi-* B/ *šiye-*.

[*še-a-na-an*] Götze, Ḫatt. iv 80, read *škarnan* following Otten, StBoT 24 iv 80 and CHD s.v. *šmarnan* B.

**\*šiyant- A** cardinal number used with collective nouns; one; MH/NS.

collec. nom.-acc. neut. 1-an-ta KBo 17.1 iv (28)(OS), KBo 17.3 iv 25 (2x, OS).

GIŠ<sup>š</sup>*harpa = ma* 1-an-ta LUGAL-aš GÌR-*ši kitta* MUNUS.LUGAL-*š = a* 1-an-ta *kitta* “As for woodpiles, one (set) lies at the king’s feet and one (set) lies at the queen’s (feet)” KBo 17.3 iv 25-26 (rit., OS), w. dupl. KBo 17.1 iv 28, ed. StBoT 8:38f., translit. StBoT 25:11, 17, cf. also Melchert, Tocharian and Indo-European Studies 9:59f.

For 1-NUTUM (= Akk. *ištenūtu(m)*) as the Akkadographic writing of 1-*ant-* see Melchert, Tocharian and Indo-European Studies 9:60, and the Akkadograms section.

Melchert, Tocharian and Indo-European Studies 9 (2000) 53-75; Hoffner/Melchert, GrHL (2008) §9.29 (“Examples of number ending ...”).

## \*šiyant- A

## GIŠšiyat(t)al a

Cf. *šia-* A, *šiela-*.

## šiyant- B n. or adj.; sealed(?); NH.†

sg. acc. com. *ši-ia-an-ta-an* KUB 8.79 obv. 20 (NH),  
*ši-ia-an-ta-a[n]* KUB 14.3 ii 62 (NH).

(“[I] a[lready gave] a safe-conduct (*šaršyan*) to Piyamaradu — In Ḫatti a safe-conduct is as follows”: *mān NINDA* (or *NÍG*) *ši-ia-an-ta-a[n]* *kuedani uppanzi nu=ši=kan ḪUL UL takkišsanzi šaršiya=ma šer kī arnunun* “When they send a sealed bread (or: something sealed) to someone, they will not harm him. Concerning the safe-conduct, I urged the following: (‘Come, submit a plea to me and I will satisfy you (lit. place you on the road)’” KUB 14.3 ii 62-64 (Taw., NH), ed. AhhTxts 110 (“*ši-ia-an-ta-y[a?]* = ‘beer(?)’], AU 10f.; (in a context of swearing oaths, safe-conducts (rev. 4, 14), treason, and assassination) [(*nu=mu NINDA/NÍG-an*)] *ši-ya-an-ta-an uppešta* “You/He sent [me] a sealed [bread] (or: [something] sealed)” KUB 8.79 obv. 20 (letter discussing Bentésina, NH), w. dupl. KBo 50.85:8, translit. THeth 16:399 (without KBo 50 and restoring [*ma*]šiyantan).

The restoration *-a[n]* in KUB 14.3 is based on the assumption that KUB 8.79 has the same phrase. The trace, a long horizontal with no preserved head(s) seen in Götze’s collations (KUB 14 p. iv) was also seen by Walther who indicates an erasure as well. The photo shows clear word-space between *NINDA/NÍG* and *š.*, so we do not have a bread-name compound, but two words, perhaps a noun (acc. com.) and participial adj. (com. acc.). If a bread, it is not clear whether we should understand this as a sealed package of bread or a bread made from dough into which the royal seal was impressed.

Forrer, Forsch. 1 (1926) 164 (“Salz”); Sommer, AU (1932) 10-11 (“Rauschtrank(???”), 132; Friedrich, HW (1952) 192 (follows Sommer); Tischler, HEG S (2006) 1030-1031 (“ein alkoholisches Getränk, Art Rauschtrank”); Kloekhorst, EDHIL (2008) 753 (“alcoholic beverage?”).

Cf. *šai-* B/*šiye-*.

GIŠšiyat(t)al, GIŠšiettal n. neut.; javelin; wr. syll. and GIŠŠU.I; NS.

sg. nom.-acc. GIŠši-ia-tal KUB 33.93 iii rt. side 28 (NS), KUB 33.95 iv 2 (NS), KUB 33.92 iii 13 (NS), KBo 26.65 i 21 (NS), KBo 40.372:10 (NS), GIŠši-ia-at-tal KBo 26.65 iv 15 (NS), KUB 33.106 iii 47 (NS), KUB 33.115 iv (10) (NS), KUB 36.95 iii 8 (NS), GIŠši-e-et-tal KUB 58.106 ii! 12 (NS).

Because of a convincing historical morphological analysis (see Melchert, AHP 88) and the otherwise resulting numerous defective writings we maintain the traditional reading of this word with *-tal* instead of *-ri* as advocated by Starke, StBoT 31:200-205.

a. in myths: (Kumarbi asks himself “What name shall I give to the child whom the Fate Goddesses and the Grandmother Goddesses gave me?”) *nu=war=š=kan* NÍ.TE-az *arha* GIŠši-ia-tal *mān watkut* “— he sprang out of (my) body like a javelin — (Let his name from now on be Ullikummi (i.e., ‘destroyer of Kummi(ya)’)” KUB 33.93 iii left 17-18 + right 28 (Ullik. IA, NS), ed. Güterbock, JCS 5:152f., tr. Hittite Myths<sup>2</sup> 58 (“like a shaft”), Güterbock, NHL 238 (“wie ein Speer(?”)”, Trabazo, TextosRel. 193 (“como una cuchillo,” Haas, Gesch.Relig. 90 (“wie ein Pfahl(?”), LMI 152 (“come una lama(?”); cf. similarly KUB 36.95 iii 8; (“Take him to the underworld. ... ”) *nu=war=an=kan ANA d'Upelluri ZAG-ni UZUZAG.LU-ni* GIŠŠU.I (var. [GI]šši-ia-tal) *tiyatten* “Put him as a javelin on Upelluri’s right shoulder” KUB 33.98 iii 13-14 (Ullik. IB), w. dupl. KUB 33.95 iv 2 (NS), ed. Güterbock, JCS 5:154f.; cf. KUB 33.95 + KUB 36.7b iv 21 + KUB 33.93 iv 16 (Ullik. IA, NS); *nu=kan NA šU.U-iš d'Upeluriy[aš ZAG-ni] UZUZAG.LU-ni* GIŠši-ia-at-tal *mahhan artat* “The basalt stood on Upelluri’s right shoulder like a javelin” KUB 33.106 iii 46-47 (Ullik. IIIA, NS), ed. Güterbock, JCS 6:28f., Hittite Myths<sup>2</sup> 64; (“When the fifteenth day arrived, the stone (Ullikummi) had become tall”) *n=aš=kan* [(*aruni*)] *ginuwāš* GIŠši-ia-tal *G[IM-an arta(t)]* “It [stood] I[ike] a javelin in the sea up to (its) knees (He rose (lit. came) out of the water)” KUB 33.92 + KUB 36.10 iii 12-13 (Ullik. ID, NS), w. dupl. KUB 33.93 iv 22-23 (NS), ed. Güterbock, JCS 5:156f., tr. Hittite Myths<sup>2</sup> 59; *n=aš=kan* *URU Kummiya* GIŠKÁ.GAL-aš *peraš* GIŠši-ia-tal *mān tiyat* “In Kummiya he (Ullikummi) took a stand before the gate like a javelin” KBo 26.65 i 21-22 (Ullik. IIIA, NS), ed. Güterbock, JCS 6:18f., Hittite Myths<sup>2</sup> 62 □ the writing *peraš* instead of *peran* before the following *šiyatal* could be due to sandhi and point to dictation without the determinative; [...]x-*šaš=kan* (or [...]x-*š=āš=kan*) GIŠKÁ.GAL-aš *a[nd]a* GIŠši-ia-at-tal *lē namma artari* “In the gates of [...] no longer stand as a javelin” KBo 26.65 iv 15

**GIŠšiyat(t)al a****\*šiyat(t)alliya- B**

(Ullik., NS), ed. Güterbock, JCS 6:30f., tr. Hittite Myths<sup>2</sup> 64 □ for the subj. clitic w. the verb *ar-* see GrHL § 18.14; cf. KUB 33.115 iv 10 (myth of Silver) in broken context.

**b.** in other texts: [...]aš GIŠši-e-et-tal kuiēš / [...]šall]anuškitteni nu kēl [U]N-aš / [HUL-lu šallan]utten “You [O gods(?)] who (normally) [flat]ten(?) the javelin of(?) [...], now [flatt]en(?) this person’s evil” KUB 58.106 ii! 12-14 (NS), ed. šallanu- B 2 □ although both the preceding paragraphs with the join piece KUB 58.74 (cf. Popko, AoF 16:84f., Taracha, OLZ 86:49) and the following paragraphs clearly parallel KUB 17.27 ii 4-22, the lines quoted here differ more extensively, making restorations after the par. text less than certain; [...]x GIŠši-ia-tal GIM-an HUR. SA[G ...] “[...] like a javelin, a/the mountain [...]” KBo 40:372:10 (myth?, NS), ed. Güterbock, JCS 6:36, Hoffner, JCS 49:107.

The translation “javelin” for š. satisfies most of the demands posed by the several Hitt. contexts as well as those of word formation. The comparison of the stone monster Ullikummi (a) and mountains (b) along with the Akk. parallels for describing mountains as “standing up like the sharpened blades of swords” or “spear-heads” as pointed out by Güterbock, JCS 6:36, fits that meaning without any problem and makes it preferable to “arrow.” The derivation from šai- B, šiye- is morphologically impeccable and its meanings “to prick, puncture, sting” (4), “to propel, shoot, hurl, throw” (5) are very appropriate for a weapon of the spear type (for the various terms spear, lance, pike, javelin in English see s.v. (GIŠ)māri-, GIŠmārit-). In fact, the essential difference vis-à-vis the GIŠŠUKUR or the (GIŠ)mari(t)- may have been the fact that this weapon was hurled (šai- B, šiye- mng. 5). The derived verb šiyat(t)alliške-, šigattalliške- (q.v.) is twice used in asyndetic combination with *hu(wa)rniške-* “to hunt.” For a spear used in hunting see the scene on the lower register of the Kınık bowl see Emre/Çınaroğlu, FsNÖzgütç 684-703 w. pls. 23-24.

The connection of the Sumerogram GIŠŠU.I to the LÚŠU.I “barber” remains problematic. His range of functions in both Hittite (see Mestieri 195-198) and Akkadian texts (see CAD s.v. *gallabu*) is difficult to reconcile with the meaning “javelin” or a hurling weapon in general.

Forrer, Forsch. (1926) 197 (“Pfeil, Geschoss” > šai-); Güterbock, Kum. (1946) 63 (“Pfahl(?)”), 67 (= GIŠŠU.I); Laroche, RHA VIII/47 (1947-1948) 22f. (“flèche”); Otten, Kum. (1950) 13 n. 4; Güterbock, JCS 6 (1952) 36 (“blade,” not related to šai-/šiya-); van Brock, Dér.Nom.L (1962) 144 (“lame” or “épieu(?)”); Kronasser, EHS 1 (1966) 324 (“Ohne Grundwort, ‘Klinge(?)’”); Hoffner, EHGl (1967) 19 nn. 3-4; Güterbock, NHL (1978) 238, 240 (“Speer(?)”); Hoffner, Hittite Myths (1990) 54 (“shaft”); Melchert, AHP (1994) 88 (“spear”); Tischler, HEG S (2006) 1031-1032; Kloekhorst, EDHIL (2008) 753 (“spear(?)”).

Cf. šai- B/šiya-, šiyatalliške-.

**šiyattalliya- A v.; to get something sealed; OH/NS.†**

pres. sg. 3 ši-ia-at-tal-li-ia-az-zi KBo 6.5 iv 3 (OH/NS).

(If a GIŠTUKUL-man wishes to take over the vacated field of an ILKU-man, he must agree to do the taxes and services required of both his own and the new field) *nu=za <ŠA> LÚILKI A.ŠÀ.HI.A anda ši-ia-at-tal-li-ia-az-zi* “he shall get for himself a sealed document concerning the fields of the ILKU-man” KBo 6.5 iv 3 (Laws §41, OH/NS), ed. LH 49f., cf. 298. The duplicate texts KBo 19.1 ii 24 (OS) and KBo 6.3 ii 45 have ši-et-ta-ri-ez-zi and ši-ia-at-ta-ri-i-e-ez-zi from the verb šiyattariya-. Sommer, ZA 46:47-50, esp. 49 n. 3, followed by Kronasser, EHS 1:498f., suggested that both verbs mean essentially the same thing; that šiyattariya- goes back to šai-/šiya- “to seal” via the word \*šiyatar “seal, seal-impression” and that šiyattalliya- goes back to šai-/šiya- via \*šiyatalla/i- “person who puts on a seal.” Ehelolf, apud Otten, Kum. 34, suggested that šiyattariya- does not really exist; all references are really ši-ia-at-tatal-ia- > šiyattalliya- > šiyatal = GIŠŠU.I “blade.” Starke, StBoT 31:203-205, sees only one verb covering our lemmata šiyattalliya- A, šiyattalliya- B and šiyattariya- and suggests it goes back to šiyatri- (his reading of our šiyattal), which he understands to mean “spear.” Tischler, HEG S 1032, argues that šiyattalliya- in KBo 6.5 only is “sicherlich nicht sprachwirklich” and should be emended to ši-ia-at-ri-<<li->>ia-az-zi, a form of šiyattariya-, q.v.

Cf. šai- B/šiye-, \*šiyatar, šiyattariya-.

**\*šiyat(t)alliya- B** see šiyat(t)alliške-.

**šiyat(t)alliške-****\*šiyatar**

**šiyat(t)alliške-, šigattalliške-** v.; to spear hunt, (i.e., to hunt using a javelin or spear); OS? and TUDH. IV.

pres. sg. 1 (here if properly restored) [ši-ia-tal-]i-iš-ki-mi KBo 7.14 obv. 6 (OS).

sg. 3 ši-ia-tal-li-iš-ke-ez-zi KUB 2.1 vi 6, 8, 19 (TUDH. IV), KUB 40.107 iv 18, (20), 26, (30) (TUDH. IV), KBo 12.59 i 3, 6 (TUDH. IV), ši-ia-at-tal-li-iš-ke-ez-zi KBo 11.40 vi 3 (TUDH. IV), [ši-ia-a]-ta-al-li-iš-ke-ez-zi KBo 11.40 vi 6 (TUDH. IV), ši-ga-at-tal-li-<iš->ke-ez-zi KBo 11.40 vi 12 (TUDH. IV), [...]le-eš-ke-ez-zi KBo 11.40 vi 22 (TUDH. IV).

For *šigattallike-* as a real form instead of a scribal mistake (*šigattalliške-/-ške-*) see Melchert, AHP 213.

ŠA KUR <sup>URU</sup>Hatti HUR.SAG.HI.A hūmantāš KUR-eaš hūmantāš <sup>d</sup>UTU-ŠI <sup>m</sup>Tudhaliyaš kuēš laħħiyaiškezzi HUR.SAG hūmantāš ŠA KUR <sup>URU</sup>Hatti <sup>d</sup>UTU-ŠI <sup>m</sup>Tudhaliyaš LUGAL.GAL kuēš ši-ia-tal-li-iš-ke-ez-zi HUR.SAG.HI.A hūmantāš ŠA KUR. UGU-TI <sup>d</sup>UTU-ŠI kuēš ši-ia-tal-li-iš-ke-ez-zi “To all the mountains (and) all the lands of Hatti which His Majesty Tudhaliya traverses, to all the mountains of Hatti in which His Majesty Tudhaliya, the Great King, spear hunts, all the mountains of the Upper Land in which His Majesty spear hunts” KUB 2.1 vi 1-8 (fest. for <sup>d</sup>LAMMA, TUDH. IV), ed. AS 25:114f. (“hunts”), tr. Hawkins, FsDeRoos 53; [1 <sup>NINDA</sup>tuhur(a)]i 1 <sup>UZU</sup>harpiš HUR.SAG.MEŠ hūmantāš [<sup>d</sup>UTU-Š(I ku)]iēš ši-ia-at-tal-li-iš-ke-ez-zi (var. ši-ia-tal-li-iš-ke-ez[-zi]) [1 <sup>NINDA</sup>t(uħ)]urai 1 <sup>UZU</sup>harpiš HUR.SAG.MEŠ hūmantāš [ŠA KU(R <sup>UR</sup>)]<sup>U</sup>UGU-TI <sup>d</sup>UTU-ŠI kuiēš [(ši-i)a-a]t-ta-al-li-iš-ke-ez-zi ... HUR.SAG.MEŠ hūmantāš [ÍD.HI.A h]ūmantāš ŠA KUR <sup>URU</sup>Hurri [<sup>d</sup>UTU-ŠI] kuiēš ši-ga-at-tal-li-<iš->ke-ez-zi ... [ŠA KUR <sup>UR</sup>]<sup>U</sup>Arzauwa <sup>d</sup>UTU-ŠI kuiēš [ši-ga-ta]l-li-iš-ke-ez-zi ... [ŠA KUR <sup>UR</sup>]<sup>U</sup>Māša <sup>d</sup>UTU-ŠI kuiēš [(ši-i)]a-tal-li-iš-ke-ez-zi ... [ŠA KUR <sup>UR</sup>]<sup>U</sup>Luqqā <sup>d</sup>UTU-ŠI kuiēš [ši-ga-tal-]le-eš-ke-ez-zi “[One tuħur]ai bread (and) one harpi-meat — all the mountains in which [His Majes]ty spear hunts; [one] tuħurai- [bread] (and) one harpi-meat — all the mountains [of the] Upper [La]nd in which His Majesty spear hunts; ... — all the mountains and [rivers] of Hurri Land in which [His Majesty] spear hunts ... [of] Arzawa ...in which His Majesty [spear hunt]s; ... [of] Māša in which His Majesty spear hunts; ... [of] Luqqā in which His Majesty [spear hun]ts” KBo 11.40 vi 2-6, 10-12, 15-16, 18-19, 21-22

(fest. for <sup>d</sup>LAMMA, TUDH. IV), w. dupl. KUB 40.107 rev. 17-20, 24-30, ed. AS 25:130f., tr. Hawkins, FsDeRoos 53; [MÁŠ. GAL]-aš 1-an Šaluwanta HUR.SAG-i <sup>m</sup>T[udhaliyaš LUGAL-uš kuin ši-ia-tal-li-iš-ke-ez-zi hur[niškezzi] § [MÁŠ.G]AL-aš 1-an Ḥalenzuwa ÍD-i <sup>m</sup>Tudhali[yāš LUGAL-uš kui]n laħħiškezzi Kumra ÍD-i Ke[lla ÍD-i <sup>m</sup>]Tudhaliyaš LUGAL-uš kuiēš ši-ia-tal-li-[iš-k]e-ez-zi [h]ūwarniškezzi “[A billy-goat] once to Šaluwanta the mountain, in which T[udhaliya the kin]g spear hunts (and) hu[nts]. § [A billy-g]oat once to Ḥalenzuwa the river, [whic]h Tudhali[yā the king] traverses; to Kumra the river and Ke[lla the river], in which Tudhaliya the king spear hunts (and) hunts” KBo 12.59 i 2-7 (fest. for <sup>d</sup>LAMMA, TUDH. IV), ed. AS 25:132f., Archi, SMEA 16:116f., tr. Hawkins, FsDeRoos 54; here if properly restored: nu=tta hartakkan mān [ši-ia-tal-]i?-iš-ki-mi nu tuħħiyattit ākti “and I will be [spear hunt]ing you like a bear and you will die of asphyxiation” KBo 7.14 obv. 5-6 (Zukraši text, OS), ed. w. rest. StMed 12:110f. w. n. 300.

For hunting in Hitt. cuneiform and second millennium Hier. Luw. sources and iconography see Hawkins, FsDeRoos 49-76.

Ehelolf apud Otten, Kum. (1950) 34 (*šiyatariya-* doesn’t exist but belongs here > *šiyattal*); Friedrich, HW (1952) 192f. (“besitzen” > “mit Brief und Siegel erwerben(?)”, i.e., *šiyatariya-/šiyattaliya-* B); Laroche, OLZ 58 (1963) 247 (“‘chasser’ au sens propre et au sens militaire, il s’agit de régions où le grand roi du Hatti a l’habitude de diriger des ‘promenades’ pacifiques ou guerrières et non pas de provinces qu’il a en sa possession,” not from *šiyatar* “sceau,” but *šiyatal* “lame” or better *\*šiyatalla/i-* “chasseur”); Kammenhuber, ZA 66 (1976) 73 (“siegeln”); StBoT 31 (1990) 203-205; McMahon, AS 25 (1991) 115 n. 159; Melchert, AHP (1994) 213 (on *šigattallike-/-ške-*); Tischler, HEG S (2006) 1032; Hawkins, FsDeRoos (2007) 49-76.

Cf. šai- B/šiye-, GIŠšiyattal.

**\*šiyatar** n. neut.; 1. a seal, signet, 2. seal impression, sealing, a closure on which a seal impression has been made, 3. in *šiyannaš* per storeroom, storehouse, 4. sprouting forth; written syll. and <sup>NA</sup>KIŠIB; from OS.

sg. gen. ši-ia-an-na-aš KBo 5.2 i 38 (MH/NS), KUB 12.4 i 5 (NS), KUB 25.27 iii 6 (NH), KUB 55.5 iv 2, 16, 18 (NS), ši-an-na-aš KUB 43.76 rev. 22 (NS).

## \*šiyatar 1

**1.** seal, signet (cf. šai- B/šiye- 1): (“Reopen the old fatherly, grandfatherly storehouses (lit. seal houses, É<sup>NA<sub>4</sub></sup>KIŠIB.HI.A)”) nu karūiliyaš addaš<sup>NA<sub>4</sub></sup>KIŠIB udandu [n]=<sup>f</sup>at<sup>1</sup> apez EGIR-pa šiyandu “Let them bring the seal of the ancient fathers. Let them reseal them with that” KUB 33.106 iii 51-52 (Ullik., NS), ed. Güterbock, JCS 6:28f., tr. HittiteMyths<sup>2</sup> 59, LMI 162, cf. also below 3b □ for sealed É<sup>NA<sub>4</sub></sup>KIŠIBs see also below 3; kī=ma TUPPA<sup>HI.A</sup> DUB.7.KAM iyan n=at IŠTU<sup>NA<sub>4</sub></sup>KIŠIB d<sup>U</sup>UTU URU Arinna U IŠTU<sup>NA<sub>4</sub></sup>KIŠIB d<sup>U</sup>URU Hatti šiyān “The following tablets have been made in seven copies and they have been sealed with the seal of the Sungoddess of Arinna and with the seal of the Stormgod of Hatti. (One tablet is deposited before the Sungoddess of Arinna, one tablet before ... etc.)” Bronze Tablet iv 44-45 (treaty Tudh. IV), ed. StBoT Beih. 1:28f., tr. Beckman, CoS 2:106, DiplTexts<sup>2</sup> 123, Hoffner, ANEHST 270 (all differently); cf. NA<sub>4</sub>KIŠIB KÙ.GI LUGAL “The king’s gold seal” KUB 40.84 obv. 28, (29, 36) (dep., NH), ed. StBoT 4:38f.; [...]G]AL-li<sup>NA<sub>4</sub></sup>KIŠIB x[...] “a/the great seal” KBo 7.30 rev. 5 (Tale of Zalpa, OH/NS); [...] mān parnaš išhī BĒL<sup>NA<sub>4</sub></sup>KIŠI[B ...] “If the owner/lord(?) of the seal [...]s] to the owner of the house” KBo 16.45 obv. 11 (MH?/MS?); here? kāša tuk EN<sup>N</sup>[A<sub>4</sub>]KIŠIB kī] išhiulaš linkiyašš=a[tuppi iyanun?] “Now [I have made(?)] for you, lord of the [seal, this tablet(?)] of treaty [and] oath” KUB 26.10 obv. 2-3 (MH/NS), translit. Pecchioli Daddi, FsPopko 262 □ for this “lord(?) of the seal” as a manager of royal goods and properties see Pecchioli Daddi, FsPopko 263.

**2.** seal (impression), sealing, closure on which a seal impression has been made (< šai- B/šiye- 1)

— **a.** seal (impression) — **1'** on a tablet bearing a seal impression: <sup>NA<sub>4</sub></sup>KIŠIB Tabarna LUGAL GAL “Seal impression of the Tabarna, the Great King” İnandık obv. 1 (land grant, OS), ed. Balkan, İnandık; cf. SBo 1.2:1, SBo 1.9:1, SBo 1.10:1.

**2'** as part of the wording on a seal impression: <sup>NA<sub>4</sub></sup>KIŠIB LUGAL.GAL Tabarna Alluwamna “Seal of the Tabarna, Alluwamna, Great King” SBo 1.86A = WVDOG 76 no. 146a; <sup>NA<sub>4</sub></sup>KIŠIB Tabarna LUGAL.GAL Huzziya SBo 1.85 = WVDOG 76 no. 147; <sup>NA<sub>4</sub></sup>KIŠIB MUNUS Tawananna MUNUS.LUGAL.GAL “Seal of the Tawananna, the Great Queen” SBo 1.78 = WVDOG 76 no. 154; <sup>NA<sub>4</sub></sup>KIŠIB <sup>m</sup>Ini-d<sup>U</sup>-up LUGAL

## \*šiyatar 2 b

KUR Kargamiš “Seal of Ini-Teššub, King of the Land of Kargamiš” RS 17.59 (Ugar. 3.32); and passim.

**b.** sealing, closure on which a seal impression has been made: (“When it dawns ... send your son or your servant ... ”) n=āšta mahhan ANA KÁ.GAL<sup>NA<sub>4</sub></sup>KIŠIB wēhzi EGIR=ŠU=ma kuiš BĒLU URU Hatti naššu LÚUGULA LIM našma kuiš imma BĒLU handaittari n=āšta<sup>NA<sub>4</sub></sup>KIŠIB ANA KÁ.GAL takšan katta uwandu nu KÁ.GAL QĀTAMMA hēšandu “When he (i.e., the son or servant) removes the seal at the gate, then let some lord of Hatti, either an overseer-of-a-thousand or whatever other lord is on duty, jointly inspect the sealing on the gate. This is how they should open the gate” KBo 13.58 ii 21-26 (instr. for the mayor, MH/NS), ed. CHD L-N 397, Daddi Pecchioli, OA 14:102f. (somewhat differently), Otten, IM 33:50f. w. n. 35 (“entfernt wird(?)”), Houwink ten Cate, Schrijvend Verleden 164 (“verwijderd wordt”); (Arlawizzi says: “Whatever objects Ebri-Šarruma handed over to me I brought here and handed over to GAL-d<sup>U</sup>. If I ripped the container”) našma=wa<sup>NA<sub>4</sub></sup>KIŠIB duwarnahhun “or broke the sealing, (or took something)” ... § Huzziya says:) UNŪTE<sup>MES</sup>=wa=mu kuit kuit šiyān pīer nu=war=at SIG<sub>5</sub>-in arnunun<sup>NA<sub>4</sub></sup>KIŠIB=wa UL duwarnahhun ““Whatever objects they gave to me sealed, I transferred in good condition. I did not break the sealing. (I did not break open the box)”” KUB 13.35 iv 24-25, 28-30 (dep., NH), ed. StBoT 4:12f., cf. CHD maniyahh- 6; (“They pour the water (of the ritual) into an oxhorn. The two patients seal it on top. The old woman speaks as follows: ‘When the former kings return to look over the customs of the land’”) kī=<sup>f</sup>ya=wal<sup>NA<sub>4</sub></sup>KIŠIB apiyakku ninikta<sup>f</sup>ru<sup>l</sup> “And only at that time let this sealing budge” KBo 39.8 iv 30-31 (2Mašt., MH/MS), ed. StBoT 46:105f., Rost, MIO 1:364f.; cf. w. kinu- lit. “to open” par. kī=a=wa<sup>NA<sub>4</sub></sup>KIŠIB apiyakku kinuttaru KBo 2.3 iv 12-13 (1Mašt., MH/NS), ed. StBoT 46:105f., Güterbock, Symb.Koschaker 28f.; (“They (i.e., the Kaškaeans) come, accept gifts, then swear an oath (of loyalty). But when they arrive back home, they transgress the oaths, they belittle your words, O gods”) nu ŠA d<sup>IM</sup> linkiyaš<sup>NA<sub>4</sub></sup>KIŠIB arha hullanzi “and they deface/violate the sealing of the oaths of the Stormgod” KUB 17.21 iv 18-19 (prayer, Arn. I/MS), ed. Kaškäer 160f., Lebrun, Hymnes 140, 147, CHD L-N 66, HED L 86 (“smash the seal”); NA<sub>4</sub>.

**\*šiyatar 2 b**

HI.A *IŠTU* <sup>NA<sub>4</sub></sup>KIŠIB MUNUS.LU[GAL *šiyan*(?)] “Stones [sealed(?)] with the seal of the qu[een]” KUB 42.66 rev. 4 (inv., NH), ed. Siegelová, Verw. 92f., translit. THeth 10:136 □ since apparently provided with the seal of the queen the stones mentioned may refer to stone weights (so tentatively Siegelová, Verw. 93) rather than gems.

**3. šiyannaš** per “storehouse, storeroom” — **a.** part of the state administration: [...UR]U.DIDLI. HI.A ŠA É.MEŠ <sup>NA<sub>4</sub></sup>KIŠI[B ...] (a list of cities) ŠU.NIGIN 1 ŠUŠ[I ... URU.DIDLI.HI.A É.HI].A <sup>NA<sub>4</sub></sup>KIŠIB [Š]E § [...] (a further list of cities) [(ŠU.NIGIN 34 URU.DIDLI.HI.A)] *IÉ1* <sup>NA<sub>4</sub></sup>KIŠIB *imiul[aš]* § “[... Ci]ties with storehouses”: (a list of cities) “Total sixty [+?... cities with] grain store[houses]. § [...] (a further list of cities) “Total, thirty-four cities with fodder storehouses. §” KBo 3.1 iii 21, 33-34, 43 + KBo 3.68 iii 7 (= BoTU 23A), w. dupls. KUB 11.1 iii 7 (= BoTU 23B) and KUB 31.17:4 (Tel.pr., OH/NS), ed. THeth 11:40-45, tr. van den Hout, CoS 1:198; cf. Singer, AnSt 34:103f. □ the [Š]E, necessary to complete the parallel with *imiul-*, is visible in BoTU; (“Whoever in the future becomes king after me”) *nu halk[iu(š ŠUM-ašmit štēški k)]dāšma=du=za* <sup>LÚ.MEŠ</sup>AGRIG É <sup>NA<sub>4</sub></sup>KIŠIB [(dāliyanzi)] “always seal the crops with their names. The administrators of the storehouse will leave you (in peace)”” KUB 11.5 rev. 1-2 (Tel.pr., OH/NS), w. dupl. KBo 3.67 iii 8-10 (NS), ed. THeth 11:46f., Singer, AnSt 34:105, tr. van den Hout, CoS 1:198; cf. [É N]<sup>NA<sub>4</sub></sup>KIŠIB <sup>LÚ.MEŠ</sup>AGRIG [...] KUB 3.89 iv 12 (Akk. Tel.pr.); cf. also [(<sup>LÚ</sup>AGRIG)]G ŠA É <sup>NA<sub>4</sub></sup>KIŠIB KBo 24.95 rev.? 12 (fest., NS), w. dupl. Bo 4801 iii 2 (KBo 24 p. vii n. 3), and par. KBo 24.95 rev.? 2 (fest., NS); É.MEŠ L[(UGAL É.MEŠ G)]UD É <sup>NA<sub>4</sub></sup>KIŠIB.HI.A (var. É.M[EŠ <sup>NA<sub>4</sub></sup>KIŠIB]) <sup>E</sup>tarnūeš kue karū[(il)]i “The royal residences, cattle barns, storehouses, (and) bathhouses which are older, (let them scrape them and again re-plaster (them) with new plaster. Let them renovate them”) KUB 13.2 ii 13 (instr. for governors of border provinces, MH/NS), w. dupls. KUB 31.87 ii 14 (MH/MS), KUB 31.91:3, ed. StMed 14:126f., Dienstanw. 44f., tr. McMahon CoS 1:223; (“If on the inside some doorbolt is not lifted”) *našma* É <sup>NA<sub>4</sub></sup>KIŠIB *kuitki haššanzi* “or they (intend to) open some storehouse” IBoT 1.36 i 20 (instr. for *MEŠEDI*-guards, MH/MS), ed. AS 24:4f.; cf. [L]Ú.MEŠ[S]IPA ŠA É <sup>NA<sub>4</sub></sup>KIŠ[IB ...] *karza harkanzi* “Shepherds of the storehouse [of ...] hold a weaver’s

**\*šiyatar 3 c**

tool” IBoT 4.131:9 (fest. frag., NS); cf. Archi, FsOtten (1973) 22; for storehouses and AGRIGs see Singer, AnSt 34:111-113 □ according to Seher, SMEA 42:296f., and Hagenbuchner-Dresel, FsKošak 361 n. 54, the ÉSAG-silos at Ḫattuša may have been such sealed É <sup>NA<sub>4</sub></sup>KIŠIBs.

**b.** belonging to the gods (in myths): EGIR-pa=at *hešten annalla attalla hūhadalla* *IÉ1* <sup>NA<sub>4</sub></sup>KIŠIB.HI.A *nu karūiliyaš addaš* <sup>NA<sub>4</sub></sup>KIŠIB *udandu* [n]=*at*<sup>1</sup> *apez* EGIR-pa *šiyandu* “Let them open up the ancient (or: motherly) fatherly, grandfatherly storehouses. Let them bring the seal of the ancient fathers. With that let them reseal them” KUB 33.106 iii 50-52 (Ullik., NS), ed. Güterbock, JCS 6:28f., tr. HittiteMyths<sup>2</sup> 59, LMI 162, cf. also 1, above.

**c.** contents: (“[...] gold, ebony, [...] two caps with gold ornament, [...] a lion skin with gold ornament. §§ Second tablet, (series) not complete”) ŠA <sup>m</sup>Arnuwand[a] *hatiwiš UNŪT* É <sup>NA<sub>4</sub></sup>KIŠIB “Inventory of Arnuwanda of the things of the storehouse” VBoT 87 iv 4-5 (inv., NS), ed. Siegelová, Verw. 453; *UNŪT* É <sup>NA<sub>4</sub></sup>KIŠIB <sup>URU</sup>Partiya=wa=mu *kuit EGIR-pa pešker nu=wa=za ki dahyun* “I took for myself the things of the storehouse of (the town of) Partiya which they had returned to me: (two bolts of Palaic linen, one copper *kukulla-* GAL-d<sup>4</sup>U sent to his father. I took for myself ten copper implements: i.e., one spear, one hand-washing basin, one copper measuring vessel, one copper *AŠHALU*-vessel, one large hatchet and a chariot with *TAHAPŠI*-covering)” KUB 13.35 ii 11-12 (dep., NH), ed. StBoT 4:6f.; *UNŪT* É <sup>NA<sub>4</sub></sup>KIŠIB 2 GADA 2 PAD URUDU 6 <sup>GIŠ</sup>BAN 100 <sup>GI</sup>GAG.TAG.GA 2 É.IB ZABAR 1 GADA IGI. HI.A-waš 1 <sup>URUDU</sup>*dammūrinn=a dahyun* “I took the things of the storehouse: two (pieces of) linen, two copper ingots, six bows, one hundred arrows, two suits of bronze armor, one eye-cloth, and one copper *dammuri-*” KUB 13.35 iii 3-4 (dep., NH), ed. StBoT 4:8f.; (“One large red box with lion feet, the tribute of Ankuwa, pipe and cloth, noted on a writing board. Thus says the Queen”:) GIM-an=ma=wa ŠÀ É <sup>NA<sub>4</sub></sup>KIŠIB *teḥhi* ‘When I place (things) into the storehouse, (they note them on a tablet”’) IBoT 1.31 obv. 14 (inv., NH), ed. Siegelová, Verw. 82f. (“Schatzhaus”); cf. KUB 42.22 left col. 4, rt. col. 6, 9 (inv., NH), ed. Siegelová, Verw. 38f., 42f., THeth 10:50f. (“treasury”); KUB 42.23 i 2, 4, 8, 14 (inv., NH), ed. Siegelová, Verw. 38f., translit. THeth

## \*šiyatar 3 c

10:48f.; KUB 42.27:3, 5 (inv., NH), ed. Siegelová, Verw. 36f., translit. THeth 10:54; (“As this malt has no progeny, and they do not carry it into the field and use it as seed, nor do they make it into bread”) *n=an INA* É <sup>NA<sub>4</sub></sup>KIŠIB *tianzi* “and place it into the storeroom” KBo 6.34 ii 34 (soldiers’ oath, MH/NS), ed. StBoT 22:10f.; cf. the same sequence in KUB 17.10 iii 17-19 (rit. in Tel.myth), translit. Myth. 35, tr. Hittite Myths<sup>2</sup> 16; (“The king places them (i.e., limbs of slaughtered animals) in his wardrobe chest, which they will never [o]pen(?)”) *n=an(var. -at)=šan INA* É <sup>NA<sub>4</sub></sup>KIŠIB *anda tianzi* “They place it in a storehouse. (No one will open (it) again)” KUB 43.57 iv 16-17 (Hantitašu’s rit., MH/NS), w. dupl. KBo 11.14 iv 18-19 (MH/NS), ed. Ünal, Hantitašu 25, 32; [... *k]ašza kiša <É>* <sup>NA<sub>4</sub></sup>KIŠIB *hāti* “There will be famine. The storehouse will dry up(?) (i.e., be empty(?)” KUB 8.3 obv. 12 (omen, NS), ed. DBH 12:72f. (without restoration of É: “das Siegel(?) wird trocknen”).

**d.** Queen of the Storehouse: MUNUS.LUGAL É *ši-ia-an-na-ašl-š[=a=za]* <sup>LÚ.MEŠ</sup>[*t*] *awalaš* URU *Harlti iyanzi* UD.15.KAM § ... <UGULA/GAL> LÚ.MEŠ <sup>ŠA</sup>.TAM MUNUS.LUGAL = *ma=za* MUNUS.LUGAL É *ši-ya-an-na-aš* *IŠTU* É=ŠU *iyazi* UD.18. KAM § *lukkatti=ma* *INA* É <sup>LÚ.MEŠ</sup>MUHALDIM *āškaz* *šalli <ašešsar>* [MUN]US.LUGAL É *ši-ia-an-na-aš=ma=za* LUGAL-*uš* <sup>LÚ.MEŠ</sup> *walhiyal* *ēšl* [*iy*] *anzi* “And the *tawal*-men of Ḫatti celebrate the Queen of the Storehouse. (This is) the fifteenth day. § ... The <overseer of> chamberlains of the queen worships the Queen of the Storehouse from his own house. (This is) the 18th day. § Next day outside at the kitchen there is a big <assembly>. The king (and) the *walhi*-men worship the [Qu]een of the Storehouse” KUB 55.5 iv? 2-3, 15-19 (fest. of haste, NS), ed. Nakamura, Nuntarriyaša 51-53, Houwink ten Cate, FsOtten<sup>2</sup> 174f., 177f.; ŠA LÚ.MEŠ *walhiyaš kuiš* MUNUS.LUGAL É *ši-ia-an-na-aš n=an* LÚ.MEŠ É.GAL ABUBĪTI GÙB-*laš eššanzi* ... § MUNUS.LUGAL É *ši-ia-an-na-aš kuiš* ŠA É MUNUS.LUGAL *n=an GAL* <sup>LÚ.MEŠ</sup>[*o o*] MUNUS.LUGAL *eššai* “The men of the palace of the major domo of the left worship her who is the Queen of the Storehouse of the *walhi*-men ... § The chief of the [...] worships her who is Queen of the Storehouse of the estate of the queen” ABot 1.14 iv 17-20, 23-25 (oracles about festivals, NH), ed. Lebrun, Hethitica 12: 52, 65f.; for <sup>d</sup>MUNUS.LUGAL É <sup>NA<sub>4</sub></sup>KIŠIB w.

divine det. see KBo 30.125 iii 10, translit. DBH 2:178 and KBo 30.45 rev.? 5, translit. DBH 2:56; <sup>LÚ.MEŠ</sup>*tałwališ=a=za* MUNUS.LUGAL <É> *ši-ya-an-na-aš iyanzi* “The *tawal*-men worship the Queen of the Storehouse” KUB 25.27 iii 6-7 (NH).

**e.** É <sup>NA<sub>4</sub></sup>KIŠIB GÍD.DA and É.GAL É <sup>NA<sub>4</sub></sup>KIŠIB GÍD.DA “(royal) long storeroom/storehouse”: (“[x] copper ingot(s) Ari-Šimigaš the [..., PN] the goldsmith; two copper ingots Ur[-..., the ...; x copper ingots <sup>f</sup>PN] the woman from Ḫuwarniyā [...] broke up [...]” É <sup>NA<sub>4</sub></sup>KIŠIB GÍD.DA “in/from(?) the long storeroom/-house” KBo 31.50 iii 6 (inv., NS), ed. Siegelová, Verw. 274f., Košak, THeth 10:191; [x GÍ]N SÍG SA<sub>5</sub> <sup>GIŠ</sup>ŠU.TAG.GA 3 *TAPA[L ...]* É.GAL É <sup>NA<sub>4</sub></sup>KIŠIB GÍD.DA § “[x shek]els of red wool, ..., thre[e ...]; long royal storeroom/-house” KUB 42.48 obv. 7-8 (NS), ed. Siegelová, Verw. 244f., translit. THeth 10.126.

**f.** É.GAL *šiyannas* “storehouse-palace”: (“For the Stormgod of Ḫatti there is a festival of Ku/Malella: three oxen”) ŠÀ.BA 1-EN ŠA É.GAL *ši-ia-an-na-aš* “including one belonging to the storehouse-palace. (Two oxen (and) thirty sheep belonging to the palace of Ḫattuša)” KUB 12.4 i 5 (cult inv., NS); (“One female singer of the chief priest, one female singer of the palace of His Majesty, one female singer of the palace of the grandfather”) 1 MUNUSSIR ŠA É.GAL *ši-ia-an-na-aš* “one female singer of the storehouse-palace, (one female singer of the *karupaḥa*-palace § Total: five of the town of Katapa)” HT 2 i 4 (list, NS), translit. Mestieri 426, tr. Rutherford, AOAT 318:386 (reading š., *ħuhha* and *karupaḥa* as GNs).

**4. parā šiyatar** “sprouting” (cf. šai- B/šiye-mngs. 6, 8): (In a list of ingredients for a ritual) ŠE *parā ši-ia-an-na-aš* “grain of sprouting” (i.e., either “sprouting grain” or “seed grain ready for sprouting”) KBo 5.2 i 38 (Ammihatna’s rit., NS), ed. Strauß, Reinigung 222, 235 (“keimfähige Gerste”), cf. Laroche, BSL 58:75 (“grain de plantation”), Kronasser, EHS 1:505 (“Getreide des Vorwärtstreibens,’ d.i. Keimfähige Gerste?”), Kloekhorst, EDHIL 754 (“grain that has spouted forth”).

Although there are no clear occurrences of syllabically written š. in the meaning “seal” it can be assumed that this is the primary reading underlying the Sumerogram <sup>NA<sub>4</sub></sup>KIŠIB, since agreement shows an

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underlying neuter word (KBo 7.30 rev. 5) and because š. is derived from the verb “to seal” (*šai-* B/*šiye-*), and the verb “to get something recorded on an official sealed document” (*šiyattariya-* q.v.) is derived from this noun. If <sup>NA<sub>4</sub></sup>KIŠIB in [DINGIR.M(EŠ GAL. GAL DINGIR).MEŠ TUR.TUR *ku(tru)*]ēš ašandu [...]x <sup>d</sup>U-ašš=a <sup>NA<sub>4</sub></sup>KIŠIB-an [...] -(ēzzi)] “Let the Great [God]s and Minor God[s] be [wit]nesses. He will [...] the seal (sg. acc. com.) [of ...] and of the Stormgod” KUB 43.68 rev. 14-16 (prayer, pre-NH/NS), w. dupls. KUB 60.156 rev. 18-i.e. 1 (NS) and KBo 59.5 rev. 13-14, is read correctly, it shows that there was also a common gender noun sometimes underlying <sup>NA<sub>4</sub></sup>KIŠIB. However, a reading <sup>NA<sub>4</sub></sup>KIŠIB.DINGIR “seal of a god, divine seal” (cf. Bronze Tablet iv 44-45) or even <sup>NA<sub>4</sub></sup>MUL “sternförmiger Stein?” (thus HZL 101) cannot be excluded.

For seals and sealing practices see Güterbock, Symb.Koschaker 26-36, MemYoung 51-63, and Herbordt, BoHa 19:25-73; for *šiyannaš per* as possible calque of Akk. *bē/īt kunukkim* see Schwemer, AfO 51:228.

Ehelolf, OLZ 29 (1926) 987f.; Güterbock, FsKoschaker (1939) 26f.; Kronasser, EHS 1 (1966) 125, 335, 498f. 505; Tischler, HEG S/2 (2006) 1033f.

Cf. *šai-* B/*šiye-*; (*šiyannaš*) *per*; *šiyattariya-*.

**šiyattariya-, šiyattariye-, šiettariye-** v.; (w. *anda*) to have (something) recorded on a sealed document; from OS.†

**pres. sg. 3** *ši-et-ta-ri-ez-zi* KBo 19.1 ii 19, 24 (OS), *ši-ia-at-ta-ri-i-e-ez-zi* KBo 6.3 ii 45 (OH/NS), *ši-ia-[at-]a-ri-ia-zi* KBo 6.3 ii 39 (OH/NS), *ši-e-[ettariezzi]* KBo 6.4 iii 17, (25) (NH).

**pret. sg. 3** *ši-et-ta-ri-i-et* KBo 6.2 iii 19 (OS), KBo 6.3 iii 22 (OH/NS), *ši-e-[et-]t[a-ri-i-et]* KBo 6.6 i 29 (OH/NS); **here? broken:** *ši-ia-at-ta[...]* KUB 43.60 iii 22 (NS).

For *ši-ia-at-ri-<<li>>-ia-az-zi* KBo 6.5 iv 3 (OH/NS) (Tischler, HEG S 1030) see *šiyattaliya-*, above.

(A <sup>GIŠ</sup>TUKUL-man may take over the abandoned field of an *ILKU*-man, provided he agrees to do the prerequisite services for his own and the new field) *nu A.ŠÀ.HI.A ŠA LÚ ILKI anda ši-et-ta-ri-ez-z[(i)]* (vars. B: *ši-ia-[at-]ta-ri-i-e-ez-zi*, C: *ši-ia-at-tal-li-ia-az-zi*) “He shall have (his possession of) the fields of the *ILKU*-man recorded for himself on a sealed document” KBo 19.1 ii 24 (OS), w. dupls. B: KBo

6.3 ii 44-45, C: KBo 6.5 iv 3 (Laws §41), ed. LH 49f. (“secure for himself a sealed deed”), HG 28f. (“sich verbriefen läßt”), Beal, AoF 15:278 (“acquire under seal”), Imparati, Leggi 58f. (“si procura sotto sigillo”); cf. the converse KBo 6.2 + KBo 19.1 ii 19 (Laws §40, OS), w. dupl. KBo 6.3 ii 38-39 (OH/NS); (“The *ILKU*-men of Ḫatti complained to the father of the king that they weren’t being paid with the excuse that they were *ILKU*-men. The father of the king [steppe]d in (or: su[mmon]ed to) the assembly”) *nu=uš* (vars. Ø -uš) *anda ši-et-ta-ri-i-et* (var. *ši-e-[et-]t[a-ri-i-et]*) “he had them recorded on an official sealed document ((saying) go! You too must do like your colleagues)” KBo 6.2 iii 19 + KBo 22.62 iii 22 (Laws §55, OS), w. dupls. B: KBo 6.3 iii 22, D: KBo 6.6 i 28, ed. LH 67f. (“instructed(?) them under his seal”), HG 36f. w. n. 1 (“ordnete an,” w. note “Wörtlich ‘siegelte dabei, gab darüber eine gesiegelte Urkunde’”), tr. Hoffner, LawColl<sup>2</sup> 226, and CoS 2:112 (both: “declared under his seal”), Imparati, Leggi 72f. (“dichiarò sotto sigillo”).

Sommer, ZA 46 (1940) 47-50; Güterbock, Kumarbi (1946) 128; Otten, Kumarbi (1950) 34; Tischler, HEG S/2 (2006) 1034-35; Kloekhorst, EDHIL (2008) 762f. (“to seal”).

Cf. *šai-* B/*šiye-*, \**šiyatar*, *šiyatalliya-*.

[**šiyatrit**] Starke, StBoT 31:200-205, see <sup>GIŠ</sup>šiyat(t)al.

**šeħ-** v.; (mng. unkn.); OH.†

**pret. pl. 1?** *še-hu-we(?)*-en KBo 1.11 rev.! 15 (OH); **part. sg. nom.-acc. neut.** *še-e-ha-an* KBo 39.23:15 (rit., pre-NS).

Hitt. in Akk. context: KISLAḪ *laħnit še-hu-we*(?, = WA)-en “We š-d the threshing-floor with *lahna*-substance” KBo 1.11 rev.! 15 (Siege of Uršu, OH), ed. Beckman, JCS 47:25f. (variant of *šah-* “to clog”: “We have clogged(?) the threshing floor with a *lahni!*”), cf. Marazzi, AkkBoaZ 36f. (w. doubt about the reading), Haas, Gesch.Relig. 364 (“den Dreschplatz besprengen(sic) wir mit einer Flasche”); same word? *še-e-ha-an* KBo 39.23:15 (rit., pre-NS) in fragmentary context.

The first passage remains a problem. Reading the WA sign with a WE value (cf. Kempinski, ÄAT 4:40f.) at least provides a verb. There is no reason to take *lahni-* as a variant of *laha(n)ni-* “bottle” as suggested in HED s.v., nor to take *šeħ-* as a variant of the verb *šah-* “to stop up, clog.” The latter has its

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own part. with an *a* vocalization, *šahant-*. Moreover, it is difficult to understand how one could “clog” a threshing floor. Reading the WA sign with its usual WA value, it would be possible to emend to *še-hu-wa-<u>-en*, yielding a verbal stem *šehuwa-*. This stem could then be the base of the noun *šeħur*, and the passage might mean something like “we soiled/defiled the threshing floor.” The same interpretation could apply to the reading with the value WE. For activities at the threshing floor see AlHeth 30-32 and Hoffner, ICH 4:204-206. In that case the part. *šeħan* would remain the only evidence for the stem. š.

**šeħel(l)i-, šeħi(l)li-, šeħilli- A** adj.; Hurr. lw; purifying; from MH.

**pl. nom.-acc. neut.** *še-he-el-li* KBo 9.119A i 5 (NS), *še-e-he-el-li-ia* KUB 29.8 ii 15 (MH/MS), *še-he-el-li-ia* KBo 24.45 obv. 32 (MH/MS or ENS), KUB 7.20 obv. 4 (MH/NS), *še-he-el<<-el>-li-ia* KUB 29.4 iv 11 (NS), *še-hi-il-li-ia* KBo 9.115 obv. 3 (MH/NS), KBo 23.2 ii 9 (NS), *še-hé-el-li-ia* KBo 24.45 rev. 6 (MH/MS or ENS), *še-he-li-ia* KBo 22.108:4 (LNS).

**d.-l.** *še-he-el-li-aš* KUB 29.8 iii 56 (MH/MS), *še-he-el-li-ia-aš* KUB 7.20 obv. 6 (MH/NS), KBo 9.115 obv. 11 (MH/NS), *še-hi-li-ia-aš* KBo 9.115 obv. 4 (MH/NS), *še-hé-e[[-l]i-ia-aš* KBo 24.45 rev. 3 (MH/MS or ENS), *še-eh-hi-il-[i]-ia-aš* KBo 39.71 i 24 (MH/NS).

**abl.-inst.** *še-he-li-ia-az* KBo 22.108:8 (LNS), *še-he-el-li-ia-az* KUB 30.31 iv 39 (NH).

**broken:** *še-hi-il-li-ia-az* [...] KBo 22.161 rev. rt. col. 9 (NS).

(Sum.) in.dadag = (Hurr.) *ša-ha-la-šu* (= Hb ii 152; *ubbib*) / in.dadag.e.mes = MIN-ša-[la] (= Hb ii 153 *ubbabu*) RS voc. ii 31-32 (Thureau-Dangin, Syria 12:239, w. pl. 50); (Sum.) [EL] = (Akk.) [*ellu*] = (Hurr.) *ši-ha-la-e* = (Ugar.) *tu-ú-r[u]* RS 20.149 + RS 20.426G+201G iii 19 (Nougayrol, Ugar. 5:234f.); (Sum.) [KÙ] = (Akk.) [*ellu*] = (Hurr.) [*ši-ha-al-e*] = (Ugar.) *tu-ú-ru* (RS 20.123++) ii 1 (Nougayrol, Ugar. 5:242f.).

*nekuz=ma še-he-li-ia A.HI.A-ar danzi* § ... *še-he-li-ia-az A-nit p̄lapparšanzi* “At night they take purifying waters. § (In the morning, they circle the temple with an eagle, a falcon, a *hapupi*-bird, a shelduck, a lamb, a goat, (and) *hušti*-.) They sprinkle (it/them) with purifying waters” KBo 22.108 ii 4-5, 8-9 (rit., NS); (“When they finish, the patient goes to bathe and he bathes himself. But when they finish bathing themselves”) *nu LÚAZU kuiš še-e-he-el-li-ia widār arħayan harzi* “the exorcist who holds the purifying-water(s) separate, (brings it into the tent of bathing; when the patient finishes bathing

## šeħel(l)i- A

§ they pour that w[ater in]to an empty wash basin, either copper or bronze” KUB 29.8 ii 14-16 (mouth-washing rit., MH/MS), ed. ChS 1/1:90f.; EGIR-ŠU=ma=kan KÙ.BABBAR *kuit še-he-el-li-aš witenas anda kittari n=at=za=kan EN.SÍSKU[R] anda waħnuzi* “Afterwards, the patient circles the silver which is placed in the purifying-waters” KUB 29.8 iii 56-58, ed. ChS 1/1:97; IŠTU 7 TÚL.HI.A *še-hi-il-li-ia* (vars. *še-he-el-li-ia*) *uedār ŠA* <sup>URU</sup>*Lawazantiya dāš nu še-hi-il-li-ia-aš* (vars. *še-he-el-li-ia-aš*) A-a[š] (var. *witenas*) [(kī dā)i] § ... § *mahhan=ma=at šeħelliyaš uitenit EGIR-pa u[(wanzi)]* ... nu *še-he-el-li-ia-aš* A.HI.A-aš *šipandanzi* ... § *lukkatta=ma* INA UD.2.KAM <sup>d</sup>U-an *še-he-el-li-i]a-az* IŠT[U MÈ] *warpanzi* “He took purifying-waters of Lawazantiya from seven wells/springs. In the purifying-waters he puts the following: § ... § When they come back with the water(s) of purification (*šeħelli-* B n., q.v.) ... they offer (various items) into the purifying waters. ... § In the morning, on the second day, they bathe the Stormgod with the puri[fy]ing [waters]” KBo 9.115 obv. 3-4, 8, 11-13 (Palliya of Kizzuwatna’s rit., MH/NS), w. dupls. KUB 7.20 obv. 4-6, 10-11, 13-16 (NS), KBo 14.125 + KBo 40.26 i 3-5 (NS); P1 (apud Vieyra, RA 57:152):2, 4-5; *še-he-el-li-ia-az witenaz šuppiyahħanzi* “They consecrate with purifying waters” KUB 30.31 iv 39-40 + KUB 32.114 rev. 8 (Kizzuwatna rit., ENS), ed. Lebrun, Hethitica 2:102, 109; [neku]z(?) *meħur* 14 TAPAL *še-he-el-li-ia uidār danzi* “At nighttime they take fourteen portions of purifying water” KBo 24.45 obv. 32, cf. ibid. rev. 1, 2, 3, 6 (MH/MS or ENS), ed. Lebrun, OLP 14:105f., 108.

Although the gen. noun *šeħelliyaš* of *šeħelli-* B (q.v.) takes both the sg. and pl. forms of *wātar/widār*, the adj. *šeħelli-* always takes the plural “waters” including the ex. w. the archaic form of the adj. w. zero ending *šeħelli* A.HI.A KBo 9.119A i 5, cf. *parkui-*.

Goetze, RHA V/35 (1939) 106; von Brandenstein, AfO 13 (1939-41) 58 (Hurr. < Sum. *sikil*; *šeħelliyaš watar* = *šuppi watar*); idem, ZA 46 (1940) 93; Laroche, Ugar. 5 (1968) 452 (š. < \**šeħeli-ni*); Moyer, Diss. (1969) 34; Lebrun, Hethitica 2 (1977) 113 (š. “pur” = Hitt. *šuppi-*); Laroche, GLH (1977-79) 221f. (*šeħelli-* “pur” = Hitt. *parkui-*, as opposed to Hurr. *itki* = Hitt. *šuppi-* “sacré, tabou”; references in Hurr. contexts; not related to Sum. *sikil*); Lebrun, Hethitica 3 (1979) 158 (š. “exprime ... la notion du sacré”); idem, OLP 14 (1983) 110 (following Laroche’s analysis); Wegner, Hurritische (2000) 45f.

## šēhel(l)i- A

(SISKUR/EZEN<sub>4</sub>) šēhel(l)i/a- B 2

Cf. (SISKUR/EZEN<sub>4</sub>) šēhel(l)i- B; šēhellit-; šēhelliški-.

(SISKUR/EZEN<sub>4</sub>) **šēhel(l)i/a-, šihil(l)i/a-, šihel(l)i-**  
B n.; 1. purification, 2. purification ritual/festival;  
from MH.

**sg. acc.** še-he-el-in-n(a) KBo 17.65 obv. (9), rev. 9 (MH/MS), [SISKUR] še-he-el-li-in KBo 47.45 obv.? 2 (NS).

**gen.** še-hé-el-li-ia-aš KUB 29.7 obv. 58 (MH/MS), še-he-el-li-ia-aš KUB 12.40 ii 6 (NS), KUB 7.20 obv. 10 (MH/NS), KBo 9.115 obv. 8 (MH/NS), KUB 29.4 i 63, ii 16, (44) (NS), še-he-el-li-ia-aš KUB 29.4 i 58, iv 10 (NS), še-hi-il-li-ia-aš KUB 29.4 i 59 (NS), ši-i-hi-il-la-aš KBo 5.2 i 20 (MH/NS), ši-he-el-li-ia-aš KUB 30.26 i 13 (NS), KUB 10.27 i 28 (MH/NS), KBo 5.2 iv 39, 43 (MH/NS), ši-hé-il-li-ia-aš KBo 5.2 iii 55 (MH/NS), ši-hi-il-li-ia-aš KBo 5.2 iii 52, 59, iv 23, 36 (MH/NS), ši-hi-i-il-ia-aš KBo 5.2 iii 42 (MH/NS), ši-i-hi-il-ia-aš KBo 5.2 iii 47 (MH/NS), ši-hi-il-ia-aš KBo 15.9 iv 23 (NS).

**pl. acc.** EZEN<sub>4</sub> še-he-el-lu-uš KUB 18.41 obv. 18, 19 (NS), SISKUR! še-he-el-lu-uš ibid. 26 (NH); **Luw. pl. acc.** EZEN<sub>4</sub> še-he-el-li-in-zि IBoT 2.129 obv. 23 (NH).

**1. purification** (modifying “water” — “water of purification”): *namma apēdani = pat* [UD<sup>1</sup>-ti LÚ SANGA DINGIR-LIM GE<sub>6</sub> nekuz mehur še-hé-el-li-ia-aš uidār dāi “Then, on that same day, at night time, the priest of the Deity of the Night takes waters of purification” KUB 29.7 + KBo 21.41 obv. 58 (MH/MS), ed. Lebrun, Samuha 120, 128; *nu ši-he-el-li-ia-aš kuit wātar n=at IŠTU DUG* KUKUBI udanzi “What water of purification (there is) they bring in by means of a pitcher” KUB 10.27 i 28-30 (fest. of Ištar of Nineveh, MH/NS), ed. Vieyra, RA 51:86, 93, translit. ChS I/3-1:161; 1 DUG A ši-he-el-li-ia-aš KUB 30.26 i 13 (Zelliya’s rit., NS), ed. HTR 102f.; 14 DUG MĒ ši-i-hi-il-la-aš witēni “Fourteen water vessels for water of purification” KBo 5.2 i 20 (in a list in Ammiyatna’s rit., MH/NS); *nu PĀNI KÁ.GAL ZAG-az ši-hi-i-il-ia-aš widār IŠTU GAL artari* “Before the gate, to the right, waters of purification stand by means of a cup. (Tamarisk-wood is placed in it, while on the left a pitcher of sweet milk stands and olive is placed into that)” KBo 5.2 iii 42-43 (Ammiyatna’s rit., MH/NS), ed. Strauß, Reinigung 229, 241, tr. Trémouille, Magie 86; cf. ibid. 46-49; (“When the patient comes out of the reed gate”) LÚ AZU=ma=šši=kan GA.KU<sub>7</sub> ši-hi-il-li-ia-aš-ša widār šarā papparšanzi “The exorcist sprinkles sweet milk and waters of purification over him” KBo 5.2 iii 51-52, ed. Strauß, Reinigung 229, 242, tr.

Trémouille, Magie 86; *n= ašta ši-hé-il-li-ia-aš wātar IŠTU DUG MĒ šer arha lāhui nu* DUGGAL šunnai ... *nu=za ši-hi-il-li-ia-aš uitenit ārri* “He pours water of purification out from the top of a water jar, and fills a cup. (He carries it to his house (and) throws off his clothes.) He washes himself with water of purification” (and the exorcist takes the clothes) ibid. iii 55-59; cf. KBo 5.2 iii 55-57, 59, iv 23-24, 36-40, 43-44; EGIR-anda=ma DINGIR-LAM še-he-el-li-i[a]-aš wetenit šuppiyahhanzi “Afterwards they consecrate the deity with water(s) of purification” IBoT 2.113 + ABOT 1.29 (= KBo 23.1) ii 4-5 (Ammiyatna’s rit., NS), ed. Strauß, Reinigung 262, 268, Lebrun, Hethitica 3:143, 151; *n=at še-he-el-li-ia-aš A.A.HI.A-aš hanumanzi pānzi nu še-hi-il-li-ia-aš A.A.HI.A-ar haniyanzi* “They go to draw the waters of purification, and they draw the waters of purification” KUB 29.4 i 58-60 (transfer of the goddess of the night, NS), cf. ibid. 63, ii 16-17, 43-45, iv 10-13, ed. StBoT 46:278f., 281, 283, 294f., Schw.Goth. 12f., tr. Collins, CoS 1:174-76; *n= ašta 1-NUTUM ši-he-el-li-ia-aš A.MEŠ-ar anda pēdanzi n=at=kan* LUGAL-i NÍ.TE.MEŠ-ši lab[uwa]nzi “They bring in one unit of waters of purification and p[ou]r it over the king’s body” KBo 11.5 vi 27-29 (Muwalanni’s rit., NS); 7 TAPAL še-he-el-li-ia-aš wi[dār(?)] ...] KUB 54.41 obv. 5 (inv., NH).

**2. purification ritual/festival:** <sup>d</sup>UTU-ŠI=ya=kan kuwapi ŠÀ-BI É.DINGIR-LIM uizzi nu IŠTU É.GAL-L[IM] EZEN<sub>4</sub> še-he-el-li-in-zि pešker “(For) when His Majesty comes into the temple, they used to give purification-festivals from the palace. (Now they have cut them off)” IBoT 2.129 obv. 23 (oracle question, NH), ed. Hazenbos, Habil. 162, 164; [...] EZE]<sub>N<sub>4</sub></sub> še-he-el-lu-uš INA É <sup>d</sup>Helpat pianzi [...]x EZEN<sub>4</sub> še-he-el-lu-uš GAL.MEŠ ANA É DINGIR.MEŠ [o-o-]x pianzi “They will give [festiva]ls? of purification in the temple of Ḥebat [...] they will give great festivals of purification for the temples [...] KUB 18.41 obv. 18-20 (oracle question, NH); (The pregnant woman performs a number of offerings) še-he-el-in-na pianzi “And they give a purification(-ceremony)” KBo 17.65 rev. 9 (6th?) month of pregnancy/birth rit., MH/MS), ed. StBoT 29:138f. (“bestow purity”), cf. also [šehelli?]-in-na? obv. 9, ed. StBoT 29:132f.; [...]x SISKUR! še-he-el-lu-uš [...] KUB 18.41 obv. 26 (oracle question, NH) □ the Glossenkeil preceding SISKUR may indicate indentation of the line.

(SISKUR/EZEN<sub>4</sub>) šeħel(l)i/a- B 2

## šeħel(l)iški-

The basic Hurrian lexeme is *šeħl-* (cf. Wegner, Hurritisch 45f.). The double *-ll-* should be the result of suffixing *-li-*, which forms agent nouns (e.g., *keb = li* “hunter” and all the profession terms in *-uh(u)li*, cf. Wilhelm, SMEA 29:239-244). Therefore *šeħl = li =* should mean in Hurrian “the purifier” (Wilhelm, personal communication).

For bibliography see *šeħelli-* A.

Cf. *šeħel(l)i- A; šeħellit-; šeħelliški-.*

**šeħel(l)iški-, šeħliški-** n. com.; Hurr. Iw; purification ritual; from MH.†

**sg. nom.** *še-he-el-l-[i-iš-ki]-iš* KUB 30.31 iv 25 (NH), [*še-hé]-el-li-iš-ki-iš*] KBo 24.45 obv. 27 (MH/MS or ENS).

**acc.** *še-he-li-iš-ki-in* KUB 30.38 i 37 + KBo 23.1 i 57 (NH), *še-hé-el-li-iš-ki-in* KBo 24.45 obv. 27 (MH/MS or ENS), *še-hi-il-li-iš-ki-in* KBo 23.2 ii 7 (NH), [*še-e]y-li-iš-ki-in*] KUB 7.52 obv. 8 (NS).

**gen.** ŠA *še-he-el-li-iš-ki* KBo 5.1 i 49 (NH), here? [*še]-hi-li-iš-ki-aš*] Bo 9577:4 (NS); **d.-l.** *še-hé-el-li-iš-ki* KBo 24.45 obv. 28, 29(?) (MH/MS or ENS).

**pl. nom.** *še-he-el-li-iš-ki-eš* KUB 30.31 iv 34 (NH); **acc.** *še-he-el-li-iš-ki-uš* KBo 5.1 i 49 (NH); **d.-l.** *še-he-el-li-iš-ki-aš* KUB 30.31 iv 31 (NH).

*nekuz meħur = ma šinapšiyaš šer 2 še-he-el-li-iš-ki-uš pāi* ŠA *še-he-el-li-iš-ki = ma MELQĒSSU kiššan* “At night-time, he gives two purification rituals for the *šinapši*-(house). But the inventory for the purification ritual is as follows: (two wool *kišri*-s, four scarves, two *tarpāla*-s of red wool, two *tarpala*-s of blue wool, two shekels of silver, two *zapzagaiya*-s ... two bowls of fine oil, two pitchers of vegetable oil, two pitchers of honey, forty thin-breads, two warm-breads, two *huppar*-vessels of wine, and two tureens of bread-stew)” KBo 5.1 i 48-50 (rit., NH), ed. Strauß, Reinigung 288, 297, Trémouille, SMEA 38:92, Pap. 4\*f.; *nekuza m[ehur apēd]ani = pat* UD-ti GE<sub>6</sub>-az INA É dIM É d*Hepa[t ...]* É *šinapši še-he-el-li-iš-ki-uš*] *pianzi* INA É dU *hamriya* d*Hebat hurti*[šš]i U ANA d*Hebat hāriya* *še-he-el-li-iš-ki-uš* p*ianzi* d*Hilaššitiya mān* *še-he-el-l[i-iš-k]i-iš ežzi nu = šši pianzi mān [UL] = ma nu = šši UL pianzi* § INA UR<sup>U</sup>Adaniy[a n]ekuza meħur apēdani = pat UD-ti *še-he-el-li-iš-ki-uš*] *pianzi* UD.21.KAM QATI § lukkatta = ma INA UD.22.KAM INA UR<sup>U</sup>Kizzuwatni šer šalli É karimmaš ANA dIM d*Hebat še-he-el-li-iš-*

*ki-ia-aš EGIR-anda [t]uħalzin šipandanzi namma = ya k[ue]daš kuedaš ANA É DING[IR.MEŠ] še-he-el-li-iš-ki-eš piyanteš nu tuħalzi[n] šipandanzi UD.22. KAM QATI “On the evening on that same day after dark in the temple of the Stormgod, in the temple of Ḥebat, [in ...], (and) in/for the *šinapši*-building they give purification-ritual[s]. In the temple of the Stormgod *hamriya* they give purification ritual[s] to Ḥebat *hurti*[šš]i and to Ḥebat-the-Road. If there is any purification-ritual for Ḥilaššitiya, they give (it) to him. If, however, there [isn’t] any, they don’t give (it) to him. § In the evening, on the very same day, they give purification-ritual[s] in Adaniya. Twenty-first day finished § In the morning on the twenty-second day up in Kizzuwatna in the great (place?) in the temples they offer a *tuħalzi* after the purification offering to the Stormgod (and) Ḥebat, and then, in whatever temples purification-rituals are given, they offer a *tuħalzi*. Twenty-second day finished” KUB 30.31 iv 20-35 + KUB 32.114 rev. 1-3 (Kizzuwatna rit.), ed. Trémouille, SMEA 38:90f., Lebrun, Hethitica 2:101f., 109 (differently), cf. StBoT 29:129; (“In the morning in the temple they make a sacrifice with a lamb to that deity and to the gods for ... and *uziya*”) *namma mān apēdani DINGIR-LIM-ni [še-hé]-el-li-iš-ki-iš pianna ežzi nu nekuza meħur še-hé-el-li-iš-ki-in pianzi* UD.3.KAM QATI § [lu]kkatta = ma *še-hé-el-li-iš-ki EGIR-anda tuħalzin šipandanzi* UD.4.KAM QATI § [lu]kkatta = ma *gangāti parā appanzi gangāti = ma še-hé-el-li-iš-ki mahħan* [EGIR-a]nd*a* *parā appiškanzi n = at QĀTAMMA parā appanzi* UD.5.KAM QATI “Then, if a [pur]ification-ritual is to be given to that deity, they give the purification-ritual in the evening. Third day finished. § [In the m]orning they sacrifice a *tuħalzi* after the purification-ritual. Fourth day finished. § [In the m]orning they present a *gangāti* They present it in the same way as they customarily present a *gangāti* after a purification-ritual. Fifth day finished” KBo 24.45 obv. 27-30 (Kizzuwatna rit., MH/MS or ENS), ed. Trémouille, SMEA 38:89f., Lebrun, OLP 14:105, 108 (differently); INA UD.2.KAM = ma *uziya zurkiya šipand[(anzi)] išpanti = ma še-hi-li-iš-ki-in* (dupl. *še-hi-il-li-iš-ki-in*) *pian[zi]* “On the second day they offer for *uzi* (flesh) and *zurki* (blood) offerings, but at night th[ey] give a purification-offering” KUB 30.38 i 36-37 + KBo 23.1 i 56-57 (Ammiħatna’s rit., NH), w. dupl. KBo 23.2*

**šehe(l)iški-****šehuwal**

ii 5-7 (NH), ed. Strauß, Reinigung 262, 267, Trémouille, SMEA 38:87, Lebrun, Hethitica 3:143, 151 (differently), translit. ChS I/9:81, w. par. KBo 23.1 iv 12-15; cf. IBoT 3.108:5 (NS); cf. *nu=za arnammitti [še-hi-li]-iš-ki-in-na pāi* Bo 4951 rev.? 12-13, ed. StBoT 29:126f.; [...] <sup>LÚ</sup>A]ZU *danzi nu uziya z[urkiya] / [šipandanzi ... še-e]h-li-iš-ki-in-na 2=ŠU pian[zi]* “The [...] and] the exorcist take [...] They offer [...] for the *uzi* (flesh) and *zurki* (blood) offerings and they give twice purification rituals” KUB 7.52:7-8, translit. Trémouille, SMEA 38:89.

The traditional view, that the š. is a type of container, appears to be very weakly based. Beckman’s argument, StBoT 29:129, that “if there is a š. for DN” means that š.-s could be used up is possible but not compelling. That a thing is sacrificed *še-he-el-li-iš-ki-ia-aš EGIR-anda can* (so Lebrun, Hethitica 2:109 and Trémouille, SMEA 38:78 (both “derrière”)) be used to show that a š. is an object, with *appanda* meaning “behind” (local). However, nothing is ever put in a š. or removed from one. The only action performed on a š. is that it is “given.” The interpretation of *[n]u(-)šu-wa-na še-hi-il-li-iš-hi* KBo 27.136 ii 2, ed. Trémouille, SMEA 38:85, 88 (“[e]t on pré[lève?] aussi le *šeheilišhi* rempli”) as Hittite by Trémouille is questionable on several grounds; cf. the Hurrian reading in ChS I/2:419. The *MELQĒTU* of a š. appears to be the items used in a ritual/offering. This would mean that a š. was a ritual/offering. Note that an action commonly performed for example on *mukeššar* rituals is that they are given. Considering the obvious derivation of *šeheiliški-* from *šehelli-* “purifying, purification,” then *šeheiliški-* seems likely to be “a purification offering.” This may be the same as the <sup>EZEN<sub>4</sub>/SISKUR</sup>*šehelli-* (see s.v. *šehelli-* B). For a possible Hurr. suffix -Vski see Giorgieri, PdP 55:201 n. 85.

Sommer/Ehelolf, Pap. (1923) 33f. (“Mulde” oder “Korb”); von Brandenstein, AfO 13 (1939-41) 58 (= \**šeheilišhi-* from *šehelli-*); Vieyra, RA 51 (1957) 96f. (variant of *šehelli-* “purity”); Lebrun, Hethitica 2 (1977) 112 (“un récipient destiné à contenir les biens d’une personne à purifier”); Laroche, GLH (1977-79) 223 (“objet du culte contenant des tissus, sorte d’écritin”; from *šehelli-*); Lebrun, OLP 14 (1983) 110 (“un panier ou un écritin contenant des tissus qui était utilisé dans les cérémonies d’évocation et de purification”); Beckman, StBoT 29 (1983) 129 (“appears to be an exhaustible material e.g., contents of a container”); Trémouille, SMEA 38 (1996) 73-93; Giorgieri,

PdP 55 (2000) 201 n. 85; Tischler, HEG S (2006) 970f. (“(Art Weihegefäß, bes. für im Kult verwendetes Wasser”).

Cf. *šehelli-* A-B.

**šehellita-** n. com.; Hurr. Iw.; a purification vessel(?); MH/MS.†

sg. nom. *še-he-el-li-t/d[a-aš]* KBo 25.190 obv. 20; d.-l. *še-he-el-li-ti* KBo 25.190 obv. (21), 24, (31), rev. 5, 28, l. e. 2.

*[(nu)]-ššan še-he-el-li-t/d[a-aš] KÙ.BABBAR tapr]iti witenit šuw[anz]a kitta [...] [(ŠU.)]HI.A=ŠU ANA še-he-el-l[i-ti] KÙ.BABBAR and]a(?) šuppiyahhi “The [silver] purification vessel(?) fill[e]d with water has been placed [on the stool and the stool-man] purifies/consecrates his hands in the [silver] purific[ation vessel](?).” (He then takes various breads from the table of the sun deity, breaks them for Hebat and puts them back) *[nu Š]U.HI.A=ŠU namma [ANA] [x? še-he-e]l-li-ti šuppiyahhi* “Then he purifies/consecrates his [ha]nds in a [purific]ation vessel(?). (He breaks breads for other deities. § Several containers are put on a table and filled) §” *[nu LÚtapri]yaš ŠU.MEŠ=ŠU ANA še-he-el-li-ti KÙ.BABBAR š[uppiyahhi(?)]* “[The stool]-man p[urifies(?)]/c[onsecrates(?)]] his hands in a silver purification vessel(?)” KBo 25.190 obv. 20-21, 24, rev. 5 + KBo 40.38 obv. 9-10 (Hurr. rit., MH/MS), w. dupl. KBo 27.160:18-19, 21 (NS), translit. ChS I/2:425-28 without join; cf. *[nu] kuitman LÚtapr[iyaš ... / še-he-e]l-li-ti KÙ.BABBAR=kan* [...] KBo 25.190 rev. 28.*

To take this simply as a form of *šehelli-* A “for purification” is contradicted by the stem and the occurrence of this term with KÙ.BABBAR “silver” and possible combination with the word *and]a*. For the borrowing of Luw. neut. -it/id- stems as com. gender -it/da- stems in Hittite see Starke, StBoT 31:151-153.

Cf. *šehelli-*.

**šeheiliški-** see *šehe(l)iški-*.

**šeheuwa-** KBo 1.11 rev.! 15 (OH), see *šehe-*.

**šeheuwal** see *šeheuwal*.

**šeħuwar**

**šeħuwar** see *šeħur*.

**šeħuganiyawant-** adj.; having (=want-) liquid excrement/meconium (on it), covered with liquid excrement/meconium; from OH/NS.†

**sg. nom.** *še-e-ħu-ga-ni-ia-u-wa-an-za* KBo 10.37 ii 25, iii 49 (OH/NS).

**pl. nom.** *[še-e-ħu-ga-ni-ia-u-wa-a]n-te-eš* KBo 13.156 rev. 3 (OH/NS).

(“He hasn’t done anything. He sinned in no way. He took nothing from anyone”) *kaliliyanza* DUMU-*aš aiš=mit taršganiya[wan]za [a]rrisš=a* *še-e-ħu-ga-ni-ia-u-wa-an-za* “the swaddled(?) child — Its(!) mouth is covered with colostrum(?); and (its) anus(!) is covered with meconium(?)” KBo 10.37 iii 48-49 (rit., OH/NS), cf. Hoffner, FsLebrun 342f., HW<sup>2</sup> A 234b, cf. Goetze, JCS 16:30, Puhvel, FsLaroche 297 (“their mouth ... and anus dirty with urine”); [...] *taršganiyauwanza arrišme[1]* *še-e-ħu-ga-ni-ia-u-wa-an-za* “[...] is covered with clostrum(?), his/its(!) anus is covered with meconium(?)” KBo 10.37 ii 24-25 (OH/NS), cf. Goetze, JCS 16:30, Puhvel, FsLaroche 297 (“their(?) anus dirty with urine”) and *šak(k)-* 1 b 3’ a’ □ for *taršganiyawant-* see Hoffner, FsLebrun 242-44. For an explanation of the pl. forms *aiš=šmit* and *arišš=a* see Hoffner, FsLebrun 343f.; cf. in similar context: KBo 13.156 rev. 2-3, cf. Hoffner, FsLebrun 343.

With the identification of <sup>GA</sup>*tarašgan* as the base of *tarašganiyawant-* it is necessary to identify a parallel noun \**šeħugan* (not simply *šeħur*) as the base of *šeħuganiyawant-*. Furthermore, both noun stems have been enlarged by -(i)ya-, cf. *kartimmiyawant-* and *nahšariyawant-*, where the -(i)ya- may form denominative verbs.

Goetze, JCS 16 (1962) 30; Puhvel, FsLaroche (1979) 297 w. n. 3 (*šeħu(r)-/šeħu(n)-* + \**ganiya-* “to daub, smear” + deverbalive -want-); Rieken, StBoT 44 (1999) 341-343; Hoffner, FsLebrun (2005) 337-358 (<sup>GA</sup>*tarašgan* “colostrum”; \**šeħugan-* “meconium”); Tischler, HEG S (2006) 972 (“mit Urin befleckt”).

Cf. *šeħur*.

**šeħun-** see *šeħur*.

**šeħunza** n.; (a garden plant).†

**šeħur 1 a**

**sg. nom.** *še-ħu-un-za* KUB 7.1 i 23 (pre-NH/NS).

**še-ħu-un-za** KUB 7.1 i 23 (Ayatarša’s rit., pre-NH/NS), ed. Haas, Materia 110 w. n. 503, appears in a long list introduced by ŠA GIŠKIRI<sub>6</sub> SAR.HI.A *ħuman* “all the herbs/vegetables of the garden” (i 9). The stem is not clear. Since the words in the list are given as nominatives, the stem could end in -nt-, but a non-IE substrate word or a Luw. neut. sg. in -za cannot be ruled out.

Haas, Materia (2003) 357; Tischler, HEG S (2006) 972 (nom. com. of root *šeħunt-*).

**šeħur, šeħuwar(?), šeħun-, šieħun-** n.; 1. urine, liquid excrement, 2. latrine; from MH/MS.†

**sg. erg.** *še-e-ħu-na-an-za* IBoT 1.36 i 34 (MH/MS).

**nom.-acc.** *še-e-ħur* KBo 10.45 iv 37 (OH or MH/NS), KUB 9.28 iii 17 (MH/NS), KUB 22.33 obv.? 9 (NH), *še-e-ħu-ur* KBo 23.37:17 (MH/MS), KBo 21.20 i 25 (NH), KUB 34.83:7 (NS), *še-ħu-[ur]* KBo 12.124:12 (NS) (alternatively UZ[-NA?-ŠU?]), [*ʃ*]e-e-ħu-wa-ar KUB 60.116:11, (12?) (NS).

**gen.** *še-e-ħul-na-aš* IBoT 1.36 i 46 (MH/MS), *še-e-ħu-na-aš* KUB 7.5 i 9 (MH/NS).

**d.-l.** *še-e-ħu-ni* KUB 35.132 iii 7 (NS), *še-ħu-ni* KBo 45.244:2 (NS).

**all.** *še-e-ħu-na* IBoT 1.36 i 44 (MH/MS), *še-ħu-na* IBoT 1.36 i 45 (MH/MS).

**inst.** *še-ħu-ni-it* KBo 16.89:4 (MS), [*ʃ*]e-e-ħu-ni-it KBo 12.111:7 (NS).

**1.** urine, liquid excrement — **a.** of human beings: (“A MEŠEDI-guard may not go to the gate on his own authority”) *mān=an=za=kan še-e-ħu-na-an-za=pat tamāžzi* “If he only has to urinate (lit. urine alone oppresses him), (he runs behind all the MEŠEDI-guards and says to the guard who stands in front of him, ‘I shall go to the pot.’ That man will pass the word to another guard and that one will pass it on to the man of third rank and the man of third rank will tell it to the one of second rank § and the man of second rank will tell the commander-of-ten-of-guards. If the Chief-of-the-Guards is present in the courtyard, the commander-of-ten-of-guards tells him: ‘He will go to the pot.’ The Chief-of-the-Guards says: ‘Let him go’ §”) *mān=za=kan gamaršuwanza=ma kuin tamažzi nu araš ari tezzi nu=ššan apatt=a ANA GAL MEŠEDI ari še-e-ħu-na=war=aš paizzi nu GAL MEŠEDI tezzi paiddu=war=aš LÚ MEŠEDI=ma kuiš še-ħu-*

## šeħur 1 a

## šeħuriya- a

*na paizzi <sup>d</sup>UTU-ŠI-š=an=za kappūezzi nu=ššan še-[e-ħu]-na-aš-š=a uttar INA É.GAL-LIM ari* “If, however, diarrhea(?) oppresses someone, one will tell another and that (matter) too — ‘he is going to the latrine’ — will reach the Chief-of-the-Guards. And the Chief-of-the-Guards will say: ‘Let him go.’ (If?) His Majesty takes account of the guard who goes to the latrine then even the matter of liquid excrement reaches the palace” IBoT 1.36 i 33-34, 43-46 (instr. for MEŠEDI-guards, MH/MS), ed. AS 24:8f. □ it is difficult to understand why a simple matter of urination or defecation needs to be brought to the king’s attention, unless Hittite *kammarš-* (as opposed to Luw. *katmarš-* “to defecate”) indicates a more serious condition like diarrhea, see AS 24:47. This would find support both in the “liquid excrement” of the eagle (1b), and the meaning “meconium” for \*šeħugan.

**b.** of birds: *TI<sub>8</sub><sup>MUŠEN</sup>=ma GUN-an še-e-ħur tar-naš* “The eagle released liquid excrement GUN-an” KUB 22.33 obv.? 9 (bird oracle, NH); cf. [...]eħur arħa tar-naš KBo 24.131 obv. 22 (bird oracle, NH).

**c.** polluting cities: *karizz=a=kan GIM-an URU-az še-e-ħur IM-an ārri* “As a downpour(?) (lit. flood) washes urine (and) dirt from the city” KBo 10.45 iv 37-38 (OH or MH/NS), ed. Otten, ZA 54:138f., Haas, AoF 16:183 n. 7.

**d.** used in magic: *INA <sup>DUG</sup>GAL še-e-ħur laħ[ū]wān* “Urine is poured into a cup” KUB 9.28 iii 16-17 (rit. for the Heptad, MH/NS), w. dupl. KBo 19.132 rev.? 6 (NS), ed. Boley, Die Sprache 36:137, translit. Haas, AoF 16:184; [Š]A MÁŠ.GAL MÁŠ Ī.UDU *pankur zamankur UN-aš še-e-ħu-u[r ...G]A.KIN.AG-pat* NA<sub>4</sub>ZÚ nu kī *dapian šaminuzi* “The tallow of billy-goat (and) nanny-goat, *pankur*, beard-hair, human urine, [...], cheese, and obsidian — all this she burns(?)” KBo 21.20 i 25-26 (Šuwamma’s rit., NH), ed. StBoT 19:44f., Beal/Collins, AoF 23:310 (differently); cf. [...] UN-aš še-ħu-ni [...] KBo 45.244:2 (NS), translit. DBH 16:299; perhaps [...]z=at LÚ.U<sub>19</sub>.LU še-ħu[-ur...] (alternatively UZ[-NA=ŠU]) KBo 12.124 iii 12 (rit.?, NS); cf. [...] / ſ]e-e-ħu-ni-it ūwan [...] “filled with urine” KBo 12.111:7 (rit., NS); [...]x še-e-ħu-ur wašši dāi “He puts urine in the ointment/he takes urine (and/as) salve” KBo 23.37:17 (Hurr. rit., MH/MS); [...]x-antiš še-e-ħu-u[r ...] KUB 34.83:7 (rit., NS).

**e.** in the phrase *šaknaš šehunaš* “impotent”: (“He went down on her loins(?)”) *nu-wa kāš tandukešnaš DUMU-aš šaknaš ši-e-ħu-na-aš* “But this human-being (lit. son of mankind) (is only) of excrement (and) urine (i.e., is impotent, excretes only these things, not semen)” KUB 7.5 i 8-9 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:272, 277 §5, discussion p. 284, Melchert, StBoT 45:407f., cf. Miller, JANER 10:86f.

**2.** latrine: IBoT 1.36 i 44-45, see a, above; cf. [...]x-ki še-e-ħu-ni anku paizzi KUB 35.132 iii 7 (Lallupiyan rit., NS), translit. StBoT 30:346.

Sturtevant, Lg. 12 (1936) 182f.; Friedrich, JCS 1 (1947) 276 w. n. 4 (*šeħuna/i* *pai-* “pissen gehen,” lit. “zum Urin gehen”); Puhvel, FsLaroche (1979) 301-303; Haas, AoF 16 (1989) 182-184; Güterbock/van den Hout, AS 24 (1991) 47; Rieken, StBoT 44 (1999) 340-343; Haas, Materia (2003) 531, 568f.; Tischler, HEG S (2006) 973-977.

Cf. šeħ-, šeħuganiyawant-, šeħuriya-; dūr.

**šeħuriya-, šeħurai-(?)** v.; to urinate; from MH/MS.†

pres. sg. 3 *še-ħu-ri-e-ez-z[i]* KBo 23.23 obv. 29 (MH/MS); pret. sg. 3 *še-ħu-ri-ia-[a]t* KUB 31.71 iii 11 (NH); imp. [še]l(coll.)-ħur-re-eš-ke-ed-du KUB 17.27 iii 12 (MH?/NS); inf. [eš?]eħ-ħu-ra-u-wa-an-zi KUB 60.116:6 (NS).

**a.** without prev.: *nu=š[m]aš=kan šer allapahħun n=at anda GİR-[i]t išparraħħun n=at=kan ANŠE-aš [še]l(coll.)-ħur-re-eš-ke-ed-du* *n=a[t]=kan* GUD-uš *kammaršeħkeddu* DUMU.LÚ.U<sub>19</sub>.LU-uš-šan kui[š] šer arħa iyattari *nu=ššan šer a[ll]appahħiškiddu* “I have spit upon [th]em (i.e., the sorceries), and I have trampled them wi[th (my)feet]. Let the ass urinate (on) them; let the ox defecate (on) them; let the man [who] walks all over (them) spit on (them)” KUB 40.67 rt. col. 3-8 + KUB 17.27 iii 11-16 (Allaiturahji’s rit., MH?/NS), ed. ChS I/5:194, Trabazo, TextosRel. 552f., Haas, AoF 34:17, 27, Kloekhorst, EDHIL 409, 743, tr. Goetze, ANET 347, Trémouille, RANT 1:164, for the join see Lorenz/Taş, ZA 102:120; *nu=za(s)an* MUNUS.ŠU.GI *INA QATI=ŠU še-ħu-ri-e-ez-z[i]* “The Old Woman urinates on her hand. (She sprinkles a little [...] from a Z]A.HUM vessel. The Old Woman washes with water)” KBo 23.23:29 (similar to Allaiturahji’s rit., MH/MS), ed. ChS I/5:57, Haas/Thiel, AOAT 31:206f. (no tr.).

## šeħuriya- b

**b.** with šarā: (“The chariot-drivers were laughing at me. They even led those horses away from me”) ɻtaršitta=ya=wa=mu UL kuiški šarā=ya=mu=kan UL kuiški še-e-hu-ri-ya-[a]t “(so that none (of the horses) ...-ed on me; none urinated upon me” KUB 31.71 ii! 9-11 (dream of the queen, NH), ed. van den Hout, AoF 21:309, 312, THeth 6:122,123f., THeth 20:188f. w. n. 699, cf. Eichner, Die Sprache 25:202, Friedrich, HW 189 (“darauf urinieren(?), jem. anpissem”), Puhvel, FsLaroche 297.

Friedrich, HW (1952) 189; Haas, AoF 16 (1989) 182-84; Tischler, HEG S/2 (2006) 977.

Cf. šeħur.

## sieħun- see šeħur.

**šiela-** adj.; **1.** single, unmarried, **2.** of one mind(?), agreed(?), **3.** of one sort or consistency(?); wr. syll., 1-ela- and EDĒNU; from MH/MS.†

**sg. nom. com.** 1-e-la-aš KBo 13.1 i 54 (NH), E-DE<sub>4</sub>-NU KUB 56.1 i 13 (NH); **neut.-collec.** 1-e-la KUB 45.77 i 7 (NS); **pl. com. nom.** ši-e-le-eš KBo 6.3 ii 16 (NS), E-DE<sub>4</sub>-NU-TIM KBo 5.7 obv 24 (Arn. I/MS).

(Sum.) A?GA.GA = (Akk.) E-DE<sub>4</sub>-NU = (Hitt.) 1-e-la-aš “single” KBo 13.1 i 54 (NH), ed. StBoT 7:11, 17 and MSL 17:104.

**1.** single, unmarried: KBo 13.1 i 54 see above in lex.; 1 MUNUS-TUM=ma=šši E-DE<sub>4</sub>-NU EGIR-an-da piyan[(za)] “but one unattached woman is afterward given to her” KUB 56.1 i 13 (vow of Pud.), w. dupl. KBo 52.108:6 (StBoT 1:IX), ed. StBoT 1:30f. (w. dupl. as 1340/u); 6 E-DE<sub>4</sub>-NU-TIM “six unmarried individuals” KBo 5.7 obv 24 (land grant for Kuwattalla, Arn. I/MS), translit. Riemschneider, MIO 6:345 □ such persons are not called EDĒNU because they live alone, for they are included here within family groups. Rather the word means “unattached, unmarried, single.”

**2.** of one mind(?), agreed(?): takku LÚ-aš ELLUM GÉME-ašš=a ši-e-le-eš n=at anda aranzi n=an=za ANA DAM=ŠU dāi nu=za É-er U DUMU.MEŠ ienzi appezzian=at=kán naššu idālauēššanzi našma=at=kan harpantari nu=za É-er takšan šarranzi “If a free man and a female slave are of one mind (or: single (mng. 1)), and they come together, and he takes her as his wife, and they make a house and children, but afterwards

either they become estranged or they each find a new marriage partner, they shall divide the house” KBo 6.3 ii 16-17 (Law §31, OH/NS), ed. Hoffner, FsDeRoos 190, LH 40 (“are lovers(?”), cf. 184f. for an overview of previous opinions; laws §§29-31 are lacking in the OS copy, so this law may have been added later.

**3. of one sort:** In a list of foods: [...] 2 NINDA. GUR<sub>4</sub>.RA ŠÀ.BA 1 NINDA.GUR<sub>4</sub>.RA [...] 3 DUGDÍLIM.GAL ŠÀ.BA 1 DUGDÍLIM.GAL [...] TU<sub>7</sub> g]angati 1 DUGDÍLIM.GAL TU<sub>7</sub> š[a]pukk[i...] zannita 1-ela ŠA ½ UPNI [... ke]ldiya šipanti KUB 45.77 i 4-8 (NS), translit. Hoffner, FsDeRoos 193 □ since zannita is a pl. neut., and there is no possibility in this context that the a at the end of 1-e-la is a conjunction, we can view 1-ela as the pl. neut. \*šiela. The plural entity zannita is thus described as “of one (sort or consistency).”

šiela- is a degenitival adjective, i.e., one derived from the gen. sg. of a pronoun or numeral (Hoffner, FsDeRoos 189-197). In this case the numeral is šia-“one.” Hoffner identified two further examples in Hittite: 2-ela- and apella-. These are the Hittite equivalents of the Luwian “genitival adjectives” in -ašši/a-, which are a-stems with i- motion.

Hoffner, FsDeRoos (2006) 189-197 (with citations from all anterior lit.).

Cf. šia- A.

## sienā- see šīna-/šēna/i- A&amp;B.

## šientahi- see šintahi-.

**GIŠšientin-, (GIŠ)zinti(ya)n** n. neut.?; (an implement involved in slaughtering); from OH/MS.†

**sg. nom.-acc.** GIŠši-en-ti-in KUB 30.41 i 15, 21 (OH/NS), KBo 11.26 obv. 6 (NS), zi-in-ti-ia-an KBo 21.25 i 43, 45 (OH/MS); **pl. nom-acc.** GIŠzi-in-ti-na KBo 15.33 ii 38 (MH/MS).

LÚ.MEŠMUHALDIM N<sup>A</sup>luwaši peran GIŠši-en-ti-in tianzi ... § LÚ.MEŠMUHALDIM GIŠši-en-ti-in šarā danzi “The cooks place a š. before the stela. (They hang up a gold bow and a hunting bag. They remove the gold horns from the bull. They slaughter 23 sheep and they slaughter the bull. The king sits down.) § The cooks pick up the š. (and the cooks

## GIŠšientin-

slaughter two sheep to Šuwaliyatti)" KUB 30.41 i 15-16, 21 (fest., OH/NS), tr. Kühne, Relig.Bez. 239 n. 68; ("The overseer of cooks consecrates a sheep and an ox on the altar. They take the deities down from the altar") LÚ.MEŠMUHALDIM GIŠ ši-en-ti-in tianzi "The cooks put the š. in place. (They slaughter at the altar. They slaughter at the altar of Telipinu. The singers of Kaniš sing") KBo 11.26 obv. 6 (fest., NS); [LÚ.MEŠMUHALDIM] zi-in-ti-ia-an ud[(a)]nzi ta tianzi ... [...] zi-in-ti-ia-an danzi t=ašta parā pedanzi "The cooks bring a z. and place (it). (The king [sits down(?)] on the throne. The cooks begin the slaughtering. They slaughter nine black sheep at the wall) [...] take the z. and carry (it) out" KBo 21.25 i 43, 45 + KUB 34.123 i 13, 15 (Thunder fest., OH/MS), w. dupl. KUB 43.26 i 1 + KBo 30.29:5 (OS), ed. Alp, Tempel 212f., translit. StBoT 25:65; LÚ.MEŠMUHALDIM=ma=ššan 1 MU-ti mēyaniaš 1 UDU.ŠIR 1 GUD.MAH=ya huekuanzi GIŠzi-in-ti-na pēdi handānzi § "The cooks prepare the z.-s on the spot (in order) to slaughter a ram (and) a bull as the yearly (offering) §" KBo 15.33 ii 37-38 (Stormgod of Kulwišna, MH/MS), ed. Eothen 6:68f. ("ein zinti-Gerät").

Alp is certainly right that a š./z. always occurs near the verb *huek-* "to slaughter." However, his case for it being a knife is weakened because the word does not occur in the instrumental in the same sentence as *huek-* and because one would not expect a GIŠ determinative on a word for "knife." Furthermore, the z. is put in place (*dai-*) prior to slaughtering and taken up (*šarā da-*) afterward. Kühne, Relig.Bez. 240 (and more cautiously ZA 76:98f.), assumes that the gold bow and hunting bag of KUB 30.41 were hung on the š./z. for which there is no evidence either. The explanation of *zakkar* vs. *šakkar* Melchert AHP 121f., GrHL §179 does not fit *šientin-/zinti(ya)n-*. Nor can we explain the opposition of -ie- and -i- or the different inflection. Perhaps the word is a foreign loanword.

Hoffner, JAOS 87 (1967) 357 ("An implement used by the LÚMUHALDIM"); Laroche, GLH (1976-77) 235 (> Hurr. *sinti-*); Alp, Tempel (1983) 213 n. 203a ("das Schlachtmesser"); Neu, StBoT 26 (1983) 220 ("Gegenstand aus Holz ..., der beim Schlachten von Opfertieren Verwendung findet"); Kühne, ZA 76 (1986) 98-99 n. 51a (possibly served as "Gestell"); idem, Relig.Bez. (1993) 233, 240 ("š/zenti-Gestell"); Siegelová, RIA

8 (1995) 331; Tischler, HEG S (2006) 990 (as GIŠ*senti-* "(ein Gerät im Ritual)").

šiešša- see šišša-.

šiešai- see (UZU)šišai-.

**šieššar** n. neut.; 1. beer, 2. (uncertain); wr. syll. and KAŠ; from OS.

sg. nom.-acc. neut. ši-e-eš-šar KUB 43.30 iii 19 (OS), KUB 41.23 ii 6, 18 (OH/NS), ši-i-eš-šar KUB 43.33 obv. 7, 11 (OS), KBo 20.49:20 (MS), ši-i-e-eš-šar KBo 16.27 ii 11 (MH/MS), KBo 17.61 rev. 7 (MH/MS), KBo 38.176:9 (OH/? pre-NS), KUB 7.1 iii 35 (pre-NH/NS), KBo 19.132 rev. 14 (MH/NS), KBo 29.65 i 17 (NS), KAŠ-eš-šar KUB 33.102 ii 26 (NS), KBo 21.20 rev. 12 (NS), KBo 13.64 obv. 12 (NH), KBo 21.76:16 (NS), KBo 10.16 iv 7 (NS), KUB 41.23 iii 9, 13 (OH/NS), KAŠ-šar KUB 30.17 obv. 14 (NS).

gen. KAŠ-eš-na[-aš] KBo 13.229 iii 6 (NS), KAŠ-aš KUB 27.49 iii 36 (pre-NH/NS), KBo 44.13:3(?)

inst. ši-i-e-eš-ni-it KUB 33.5 iii 11 (OH/MS), KBo 21.18:16 (MS), KUB 53.11 iii 4 (pre-NH/ENS?), ši-e-eš-ni-it KUB 33.7 iii 9 (OH/MS), KBo 25.109 ii 16, iii 13 (OH/MS), ši-i-e-eš-ša-ni-it KBo 20.34 obv. 12 (OH/MS), ši-eš-ša-ni-it IBoT 1.29 rev. 54 (MH?/MS?), ši-i-e-<eš->-ni-it KBo 15.34 ii 8 (MH/NS), KAŠ-it KUB 32.87 rev. 5 + KBo 23.72 rev. 16 (OH/MS), KBo 15.33 ii (31) (MH/MS), KUB 11.26 ii 3 (OH/NS), KUB 46.30:30 (NH), KUB 59.44 obv. 18 (NS), KAŠ-e[š-ni-it?] KBo 31.76 rt. col. 1 (OH/NS).

abl.? ši-i-e-<eš->-na-az KBo 30.125 ii? 8 (NS), KAŠ-za KBo 22.141:11 (NS).

pl. KAŠ.ḪI.A KUB 41.37 i 3 (NS), KUB 41.33 obv. 16 (OH/NS), KBo 10.24 v (12) (OH/NS), w. dupl. KBo 30.6:2 (MS?).

**1. beer — a. characteristics — 1' for drinking:** [(*akuwa*)]nnaš ši-i-e-eš-šar "beer for drinking" KBo 19.132 rev.? 14 (rit. for the Heptad, MH/NS), w. dupl. KUB 9.28 iii 27 (pre-NH/NS); [...]-(*yaš*) ši-e-eš-ni-it (dupl. ši-i-e-eš-ni-it, KAŠ-e[š-ni-it?]) [(*kardimiyauwandan*) *antuḫš(an)* *n*]inganuwanzi [(*nu=šše=šta kardimiyaza*) *arha me*]rzi "They get an angry [pers]on drunk with beer of [...], and his anger [disapp]ears" KUB 33.7 iii 9-11 (Tel.myth, OH/MS), w. dupl. KUB 33.5 iii 11-13 (OH/MS), KBo 31.76 rt. col. 1 (OH/NS), ed. Mazoyer, Télipinu 58, 84, translit. Myth. 42f. (combined ed.), tr. Hittite Myths<sup>2</sup> 19, LMI 85f., Bernabé, TLH 57.

**2' has flavor or aroma (*waršula-*):** [(*nu* GIM-an MUŠhedammuš x) *wars]ulan* KAŠ ištahta "When

## šieššar 1 a 2'

Hedammu tasted the flavor of the beer, ([sweet] sleep overcame the mind of the valiant Hedammu)" KUB 33.84:6 (Hedammu myth, pre-NH/NS), w. dupl. KBo 19.111 obv. 5 (pre-NH/NS), ed. StBoT 14:58f., tr. Hittite Myths<sup>2</sup> 55 ("had tasted the aroma, namely, the beer").

**3'** ingredients: *nu harnammar BAPPIR IŠTU KAŠ arha tarnanzi SAR.HI.A hūman kuaškuašzi šerr-a=ššan harnamma BAPPIR IŠTU KAŠ harnān lāhūwāi* "They skim off (lit. release) the yeast (and) beer-bread from the beer. He/She crushes all the herbs and pours on top the yeast (and) the beer-bread fermented with the beer" KUB 7.1 i 25-27 (Ayatarša's rit., pre-NH/NS), ed. Kronasser, Die Sprache, 7:143f., Madd. 72.

**4'** cools heated objects or extinguishes fires: [*n=ašta N<sup>A<sub>4</sub></sup>*paššiluš IŠTU KAŠ kištanumi] "I cool off the stones with beer" VBoT 24 iv 1 (Anniwyamni's rit., MH/NS), ed. THeth 25:62f., Chrest. 114f.; *nu=kan IZI-hur IŠTU GEŠTIN KAŠ kiš[tanuanzi]* "[They] extinguish the fire with wine (and) beer" KUB 58.58 obv. 14, ed. Alp, Tempel 292f.

**5'** drunk through a straw: ("I went to the brewers and I bathed. [...]")<sup>3</sup> *Glummiyazi=ya=wa kuēz KAŠ-eššar huittieškemi nu=war=an=kan ANA GAL anda walheškemi Glumm[ia]n=ma=wa harkun=pat nu=wa akuanna apez peškemi* "And the straw through which I draw the beer, and which I strike (against) the inside of a/the cup (to empty out particulates), I held onto (that) straw, and with that I am giving (others) to drink. (or: And the straw through which I always draw beer, I always strike it (against) the inside of a/the cup. However, I simply (-pat) held onto the straw, and I have been giving (others) to drink with that one (instead of another one).) (Are you, O god angry because of this sacrilege?)" KBo 13.64 obv. 12-14 (testimony in an oracle question, NH).

**6'** dipped/ladled out (*han-*): [...]x DUG GÌR.GÁN KAŠ *hāni* "He dips/ladles beer [out of/with?] the GÌR.GAN-vessel" KBo 22.182:15 (fest. frag., NS), ed. HW<sup>2</sup> H 135a.

**7'** poured: ("They make seven holes and fill them with water") *namma=kan tāwal walhi KAŠ GEŠTIN KU<sub>7</sub> GEŠTIN karši hapuštiyan LÀL Ì.DÙG. GA Ì.NUN GA KU<sub>7</sub> anda lahūwanzi* "Then they pour in *tawal*-wine, *walhi*-beer, (ordinary) beer,

## šieššar 1 c 1'

sweet-wine, *karši*-wine, *hapuštiya-*, honey, fine oil, ghee (and) sweet milk" KUB 15.34 iii 26-27 (MH/ENS), ed. Haas/Wilhelm, AOATS 3:196f.

**b.** as a basic staple — **1'** for mankind: ("The whole city will hear and they will say the following: 'The fisherman's wife has borne a child'") *nu=nnaš kuiš NINDA-an kuiš=ma=nna<š> KAŠ-eššar kuiš=ma=nnaš UZU.Ì udai* "One will bring us bread, another will bring us beer and still another will bring us fat-meat" KUB 24.7 iv 48-49 (Sungod, Cow and Fisherman myth, NS), ed. Friedrich, ZA 49:232f., tr. Hoffner, CoS 1:155f., Hittite Myths<sup>2</sup> 87, LMI 176, Bernabé, TLH 227; cf. ibid. iv 58; as rations? [*namma kuiš LÚKJUŠ<sub>7</sub> KÙ.GI ŠA LÚKUŠ<sub>7</sub>=ya ANŠE.KUR.RA.HI.A* [*nu=šmaš=š]an NINDA KAŠ lē tianzi*] "[Furthermore, as far as the] 'gold' chariot fighter (and) the chariots of the chariot fighter [are concerned], let (others) not provide [them] bread (and) beer" KUB 40.56 iv 10-11 (*BĒL MADGALTI*, MH/MS), ed. StMed 14:172f., cf. n. 454 (w. alternate tr.), Dienstanw. 50; ("Decide well the land's legal cases that you judge") *n=at=za=kan ... ŠA NINDA KAŠ māniyahhiyatti lē kuiški iyazi* "Let no one do it (make a judgment) ... out of consideration for an allotment of bread and beer" KUB 13.20 i 32, 34 (instr., MH/NS), ed. Alp, Belleten XI/43:392-395, 407, 413, CHD L-N 169b.

**2'** for gods: (The Sea said: "put a stool and table before Kumarbi") *adanna=wa=šš[i a]kuwanna udandu KAŠ-eššar=ma=wa=šš[(i a)]kuwanna udandu* "Let them bring him (something) to eat and drink. And let them bring him beer to drink." (The cooks brought in stews, while the cupbearer brought him sweet wine to drink)" KUB 33.102 ii 25-26 (Ullik. IB, NS), w. dupl. KUB 33.98 ii 21-22 (NS), ed. Güterbock, JCS 5:150f., tr. Hittite Myths<sup>2</sup> 57, LMI 152.

**c.** mentioned with other beverages — **1'** with many others: [5? DUG H<sub>A</sub>]B.HAB.HI.A ŠÀ.BA 1 *marnuan 1 ši-e-eššar 1 w[alhi] / [1 o-o] 1 GEŠTIN DUMU.É.GAL ANA GAL DUMU.MEŠ.É.GAL piškiz[i]* "The palace servant gives the chief of the palace servants [five] H.-vessels including one (of) *marnuan*-beer, one (of regular) beer, one (of) *w[alhi]*-beer, [one ...], one (of) wine" KUB 43.30 iii 19-20 (fest. for underworld deities, OS), translit. StBoT 25:78, tr. von Bredow, Altanat. Gotth. 57 □ Neu, StBoT

## šieššar 1 c 1'

25:78, followed by von Bredow, Altanat.Goth. 57 (“eines mit šieššar-Bier, ...[eines mit Bier]”) restores [1 KAŠ] in the break before 1 GEŠTIN, which is too short and unlikely in view of š. in the preceding line; EGIR=ŠU=ma tauwal GEŠTIN [Ø?] ši-i-e-eš-šar PĀNI DINGIR-LIM kuitta 3-ŠU šipanti “Afterwards, he libates *tawal*-wine, (ordinary) wine, [...], (and) beer before the deity each three times” KBo 17.83 ii 12-13 (fest. for the Stormgod of Ḫišaššapa, NS); [EGIR=ŠU... t]auwalit walhit KAŠ-it GEŠTIN-it irħāizzi “[Afterwards,] he makes the rounds with *tawal*-wine, *walhi*-beer, (ordinary) beer, (and) wine” KUB 32.87 rev. 5 + KBo 23.72 rev. 16 (OH/MS); KAŠ-it=ma=za GEŠTIN-it limm[*it tawalit*] walhit ninkanteš ēšten “Be satiated with beer, wine, *limm[a-beverage, tawal-wine]*, (and) *walhi*-beer” KUB 59.44 obv. 18-19 (rit., NS), ed. Ehelolf, KIF 1:138 (as Bo 3158); 7 DUG GEŠTIN.KU<sub>7</sub> 7 DUG KAŠ 7 DUG marnuwan x?Ø? 7 DUG walhi 7 DUG KA.DÙ.A (followed by various foods) KUB 35.142 i! 8-9 (Ištanuwan fest., pre-NH/NS), translit. StBoT 31:323; cf. KBo 13.114 ii 16-18 (foundation rit., MH/NS), and cf. KUB 15.34 iii 26-27, above, a 7’.

2' w. “wine-beer” (KAŠ.GEŠTIN): 2 UDU.ḪI.A 2 BÁN BA.BA.ZA 3 <sup>DUG</sup>ha. KAŠ 1 DUG KAŠ. GEŠTIN zankilanni pé.-an SUM-anzi “They will give at first(?) two sheep, two SŪTU-measures of porridge, three *hanešša*-vessels of beer, one vessel of ‘wine-beer’ as reparation” Msk. 74.57:10-11 (oracle question, NH), ed. Salvini/Trémouille, SMEA 45:233, 235, Giorgieri, RIL 259, 262 □ for <sup>DUG</sup>ha. in Emar texts see Salvini/Trémouille, SMEA 45:237.

3' w. *marnuwa(nt)*-beer (“O Sungod of the Gods”) marnuwan mān ši-e-eš-šar-ra an<da> kulammati ištazanaš=šmiš karaz=(š)miš=a! 1-iš kišat “As *marnuwan*-beer and (regular) beer have blended, (and) their mind and innards have become one, (let the mind and innards of the Sungod of the Gods and of Labarna become one)” KUB 41.23 ii 18-20 (rit. OH/NS), ed. Ehelolf, ZA 43:176, CHD s.v. *marnuwa(nt)*-b, van den Hout, BiOr 52:560.

4' w. milk (GA): IBoT 1.29 rev. 48 (fest., MH?/MS?).

5' w. sweet milk (GA.KU<sub>7</sub>): KUB 51.32:3-4 (fest., NS), VBoT 24 iii 19-20 (MH/NS).

## šieššar 1 d 9'

6' w. water: KUB 4.47 i 42 (NS), KUB 39.71 iii 33-34 (rit. for *IŠTAR*-Pirinkir, NS).

7' w. wine (GEŠTIN): Msk. 74.58:16 (oracle question, NH), KUB 39.101 iii 19 (rit., pre-NH/NS).

8' w. KA.DÙ.NAG (inferior beer): KUB 46.30:12 (cult inv., NH).

d. containers holding beer — 1' DUG: KBo 24.24 iii 20 (*šahhan* fest., MS); KUB 12.37 left col. 5 (list of foods, NS); and passim.

2' *aššuzeri*-: KUB 27.13 i 13, 14 (cult of Teššub and Ḥebat of Aleppo, NS).

3' *BIBRU* “rhyton”: KUB 16.16 obv. 19-20 (oracle question, NH), KUB 59.32 iii? 16 (fest., NS); *BIBRA* KÙ.GI KUB 54.10 ii 8 (cult of Ḫuwaššanna, NS).

4' (DUG)GAL “cup”: KUB 33.62 iii 8 (rit., MH/MS); KUB 55.54 i 22, 23 (rit., NS); GAL DINGIR-LIM “cup of the deity”: *n=ašta* GAL DINGIR-LIM šanhanzi *n=an* IŠTU KAŠ šunnanzi *n=an* LÚ.É.DINGIR-LIM ANA DINGIR-LIM parā ēpzi namma=an EGIR-pa udai nu=kan uizzi apāt GAL DINGIR-LIM KAŠ ANA MUNUS *alhuitra* EN.SISKUR=ya katta lāhui “They wipe off the cup of the deity and fill it with beer. The man of the temple holds it out to the deity. Then he brings it back. Then he proceeds to pour that deity’s cup of beer down for the *alhuitra*-woman and the ritual patron” KUB 17.24 iii 12-16 (witašiyaś fest., pre-NH/NS); GAL.GIR<sub>4</sub> “ceramic cup”: KUB 20.75 ii 7 (fest., NS).

5' DUG GÌR.KÁN: KUB 42.85:14 (NH).

6' DUG *GULLU*: KBo 25.109 ii 16 (MS).

7' DUG *HAB.HAB*: KUB 9.28 iii 22 (rit. for the Heptad, MH/NS).

8' DUG *hanišša*-: KUB 29.4 iii 13 (<sup>d</sup>GE<sub>6</sub> rit., NS), KUB 38.14 obv. 6 (cult inv., NH) and passim esp. in cult inv.; abbreviated <sup>DUG</sup>ha.: Msk. 74.57 + 98 obv. 10, 18 (oracle question, NH), see above c 2'; Msk. 78.58 +126 +114 obv. 16 (oracle question, NH); Msk. 74.92 +102 +110 + private collection obv. 10, rev. 35 (oracle question, NH).

9' DUG *huppar*: IBoT 1.29 rev. 48 (*hašsumaš* fest., MH?/MS?), KUB 17.35 iv 10 (cult inv., Tudh. IV), KUB 47.35 i 2 (Hurr. rit., NS), KUB 5.5 i 3, 13 (oracle question, NH).

## šieššar 1 d 10'

**10'** *išqaruḥ*: KUB 20.25 i 8 + KUB 10.78 i 3 (winter trip of the hunting-bag, OH?/NS).

**11'** <sup>DUG</sup>*išpanduwa*: KUB 39.1 iii 12-13, w. dupl. KBo 13.143 rev.! 2(-3) (royal funerary rit., NS).

**12'** <sup>URUDU</sup>*kantašuwalli-*: KUB 55.38 ii 9 (Išanuwan fest., pre-NH/NS).

**13'** <sup>DUG</sup>*kappi-?*: KUB 46.73 ii 3 (fest. frag., NS).

**14'** <sup>DUG</sup>*KUKUBU*: KUB 7.1 iii 35 (pre-NH/NS), KUB 7.37:8 (Hurr. rit., NS), and passim.

**15'** *NAMMANDU*: KUB 45.24 i 7-8 (Hurr. rit., NS).

**16'** <sup>DUG</sup>*dalaimi-*: KBo 2.4 i 3, 9, 15 (monthly fest., NH), KBo 11.40 i 3, and passim (fest. for <sup>d</sup>LAMMAs, NS).

**17'** <sup>DUG</sup>*tapišana*-bowl: KUB 27.13 i 11 (cult of Teššub and Ḫebat of Aleppo).

**18'** <sup>DUG</sup>*tuhgapiša-*: KBo 21.1 ii 5 (rit. for Sungoddess of the Earth, MH/NS).

**19'** <sup>DUG</sup>*UTÚL* “stew-pot”: KUB 33.120 iii 71 (myth, NS).

**20'** <sup>ZA.</sup>*HUM*: KUB 27.13 i 12, 14, 27 (cult of Teššub and Ḫebat of Aleppo, NS), KUB 39.71 iii 33, 48 (rit. for *IŠTAR*-Pirinkir, NS).

**21'** [*eruhi-(?)*]: the reading 1 *eruhin* KAŠ(?) or *pí-*) x [...] KBo 20.8 rev.? 15 (fest., OS), thus translit. StBoT 25:71 w. n. 264 is disputed. According to Melchert, AHP 170, *eruhin* is a metathesized form of *erhuiṇ* followed by *INBI*.

e. offerings — 1' in general: ŠA U<sub>4</sub>-*MI* *kuit* KAŠ *INA UD.3.KAM karṣer nu ŠA U<sub>4</sub>-*MI* KAŠ šakuwaššar SUM-anzi* “Because they skipped the daily beer on the third day (or: for three days), they shall give the daily beer fully, (and with it as a penalty, ...) KUB 5.5 ii 7-8 (oracle question, NH), ed. Hazenbos, Habil. 171, 175, cf. also *šakuwaššar(ra)-* 2 d; (“The god) Yarri — a stela — Ḫarwaziti is the priest”) 1 *UDU 6 NINDA.GUR<sub>4</sub>.RA 1 DUG KAŠ ANA EZEN<sub>4</sub> Dīšī* “One sheep, six thick-breads, one vessel of beer for the spring festival” KUB 12.2 i 22-23 (cult inv.), ed. Carter, Diss. 75, 82, and passim in this text; (The priest of <sup>d</sup>LAMMA of Ḫatti takes a pitcher with *tawal*-wine and libates before the

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altar, Kappariyamu, the inside of the hearth, the throne, the window, the door-bolt, the hearth and puts the vessel down) *nu=za* <sup>DUG</sup>*KUKUB KAŠ dāi nu tāuwali[t GIM-an] irhāit ši-i-e-eš-ni-it-t(a) QĀTAMMA irh[aizzi]* *nu* <sup>DUG</sup>*KUKUB KAŠ katta dāi* “He takes the pitcher of beer, and [just as] he made the rounds with *tawal*-wine, in the same way [he makes the r]ounds with beer too and puts the pitcher of beer down” KUB 53.11 iii 3-5 (fest. for LAMMA, pre-NH/ENS?), ed. AS 25:242f., translit. Ehelolf, ZA 43:183 (as Bo 2309); EGIR-ŠU NINDA *dannašit memalit KAŠ-it GEŠTIN-it AŠRI<sup>HLA</sup> irhānzi* “Afterwards they make the rounds of the (sacred-)places with *dannaš*-bread, groats, beer, (and) wine” KUB 2.8 i 34-35 (*ANDAHŠUM* for LAMMA of Tauriša, NS); <sup>LÚ</sup>AZU *kūš DINGIR.MEŠ tawalaz ši-i-e-<eš->na=za* <sup>DUG</sup>*haršiyall[iya]zzi=e* GEŠTIN-az *QĀTAMMA irhāizzi* “The exorcist makes the rounds of these gods with *tawal*-wine, beer, and with a *haršiyalli*-vessel of wine” KBo 30.125 + KBo 40.134 iii! 7-9, ed. HW<sup>2</sup> H 373a (not emending: “mit *tawal*-Getränk, mit Figuren-(Brot) und mit Wein aus dem Vorratsgefäß”), translit. Groddek, AoF 26:307 (also without emendation) □ because of the surrounding liquids and the lack of unequivocal examples of *še/ina-* “figurine” (q.v.) written *ši-i-e-nº* we suggest emending as above; (Whatever festivals are (performed) up in Ḫattuša) *n=aš mān IŠTU GUD.HI.A UDU.HI.A NINDA KAŠ U IŠTU GEŠTIN hūmandaz šarā tiyanta UL eššatteni* “If you do not perform them fully provided with all the oxen, sheep, bread, beer and wine (... you will cause them to fall short of the will of the gods)” KUB 13.4 i 46-47 (instr. for temple personnel, pre-NH/NS), ed. THeth 26:43f., 72, Suel, Direktif Metni 28f., Chrest. 150f., tr. McMahon, CoS 1:218; cf. ibid. iii 39-40; *IŠTU NINDA KAŠ GEŠTIN INA É DINGIR-LIM hūman šarā pē harten ... KAŠ=ma=kan GEŠTIN IŠTU GAL-ya šer arha lē kuiški lāhūi* “Keep on hand in the temple everything including bread, beer (and) wine. ... Let no one skim beer (or) wine from a cup” KUB 13.4 i 60, 62 (instr. for temple personnel, pre-NH/NS), ed. THeth 26:45, 73, Suel, Direktif Metni 32f., Chrest. 150f. (differently), tr. McMahon, CoS 1:218 □ the dupl./par. KUB 40.63 i 9 has [KAŠ=ma=kan] <sup>DUG</sup>*išpanduziya šer a[r̥ha]* showing that GAL-ya is probably a dat.-loc. sg. in spite of the preceding *IŠTU; peškanzi=ma=šši kī 1 GUD 1 UDU=ya IŠTU NINDA KAŠ=ya* “And they will give him this: one ox and one sheep, with bread and beer” ABoT 1.14

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## šieššar 1 j

iv 21-22 (oracle report about fest., NH); *nu LÚ[SANGA?] IŠTU NINDA.HI.A KA[Š(?)=ya(?)] GIŠMAR.GÍD.DA.HI.A ta[e]štiyazi* “The priest loads the wagons with breads [and b]eer(?)” IBoT 2.131 rev. 6-7 (cult inv., NH); [1 B]ÁN ZÍD.DA 2 DUG KAŠ aššanumaš halziyari “[One S]UTU of flour (and) two vessels of beer are announced for arranging” KUB 57.97 i 12 (cult inv., NH) □ for the common phrase KAŠ aš(ša)numaš in cult inv. see HW<sup>2</sup> 1:374-76.

**2'** to the deceased: *nu akkanti KAŠ-šar IŠTU [...] “and [they give(?)] to the deceased beer with [...]”* KUB 30.17 obv. 14 (royal funerary rit., NS), ed. Cassian et al., Funerary 216f., HTR 52f.; NINDA=ya=wa KAŠ ŠA GIDIM azziker “They (i.e., the *dammara*-women) were consuming the bread (and) beer of the deceased” KUB 16.16 obv. 25 (oracle question, NH), ed. van den Hout, Purity 140f.; *ANA EZEN dāhiyaš=wa IŠTU GUD UDU NINDA KAŠ! ANA mTudhalī[ya peškanzi?] namma=wa GAM BAL-an NINDA KAŠ UZU=ya GU<sub>7</sub>-anzi* “[They are providing] for the *dāhiya*-festival for *Tudhalīya* with ox(en), sheep, bread (and) beer. Then they consume the offered bread, beer and meat” KUB 16.39 ii 4-5 (oracle questions, NH), ed. HTR 108f., del Monte, AION 35:330, 332, cf. also van den Hout, Mem. Güterbock 83f. □ *peškanzi* is restored from ii 22.

**3'** libated: (“He crumbles thick-bread...”) EGIR-ŠU=ma KAŠ BAL-anti *nu tezzi dIŠTA[R Ø?]* akkuški “Afterwards he libates beer and says, O *ISTAR* [Ø?] drink” KUB 41.4 ii 13-14 (rit., NS); 3 NINDA<sup>4</sup> *dannaš paršiya KAŠ=ya t[BAL]-anti* “He crumbles three *danna-* breads and libates beer” KUB 38.26 rev. 14 (cult inv., NH); cf. ibid. obv. 20; similarly KUB 25.23 i 13-14, 25 (cult inv., *Tudh.* IV); KUB 24.9 ii 41 (rit. to counter sorcery, MH/NS); LÚSANGA *dU IŠTU KAŠ ANA dKASKAL. KUR šipanti* “The priest of the Stormgod libates with beer to the ‘Divine Netherworld Road’(?)” KUB 25.44 ii 26 (fest. for Ḫurr. deities, ENS), translit. ChS 3-2:165; cf. KUB 32.46 obv. 13 (Hurr. rit., ENS); KUB 32.99 v 13-17 (*hišuwa* fest., NS); KBo 15.33 ii 30-31 (MH/MS).

**f.** as a reparation for a cultic offense (*zankilatar*): GAM-ann=a zankilatar IŠTU NINDA KAŠ 2 UDU=ya pāi “In addition he will pay a reparation with bread, beer and two sheep” KBo 14.21 i 69 (oracle questions concerning Pirwa, NH), translit. Imparati, OrNS 59:184; cf. KUB 16.2 iv 7 (oracle question, NH), Msk. 3:10-11, 17-19

(oracle question, NH); Msk. 4:14-17 (oracle question, NH); Msk. 5:10-11, 34-35 (oracle question, NH).

**g.** drunk in the cult: LÚSAGI-aš MUNUS<sup>5</sup> *huwaššannalli GAL KA[Š pāi] n=aš paizzi ANA DINGIR-LIM parā ēpzi n=aš tiyazi GAL KAŠ=ya harz[i] § nu ANA MUNUS alhuitra BĒL SISKUR=ya akuanna pianzi* “The cupbearer [gives] the *huwaššannalli*-woman a cup of beer. She goes (and) holds it out to the deity. She takes her place holding the cup of beer. § And they give (it) to the *alhuitra*-woman and the ritual patron to drink” KUB 32.126 ii 7-11 (*witaššiyas* fest., MS), cf. iii 6-10; *nu BĒL É-TIM 1 DUG KAŠ ANA L[Ú.MEŠ B]ĒL DINGIR.MEŠ pāi ... n=ašta DU[G KA]Š LÚ.MEŠ BĒL DINGIR.M[EŠ] parni=pat andan arha akua[nz]i* “The master of the house gives one vessel of beer to the ‘lords of the gods.’ ... The ‘lords of the gods’ drink up the vessel of beer in the same house” KBo 24.24 iii 20, 23-24 + KBo 29.90 iii 4, 7-8 (*šahhan* fest., MS), ed. Jin Jie, JAC 5:61, 68 (without KBo 29.90); KBo 30.182 iv 14 (fest., NS); cf. also e 2', above.

**h.** in medical treatments: GEŠTIN=ya našma ši-i-e-š[=šar ...] “and wine or bee[r ...]” KBo 21.21 rev. 7 (medical text, MS), translit. StBoT 19:37; cf. [...š]i-i-e-š-šar piyan[zil] “Th[ey] give bee[r ...]” KBo 22.101 rev.? 11 (medical texts, NS), translit. StBoT 19:47.

**i.** as part of a transfer rite: *namma=kan* [UDJU.ŠIR.HI.A MUNUS-TUM=ya NINDA.GUR<sub>4</sub>.RA KAŠ=ya KARAŠ [i]štarna arha pēdanzi n=aš LÍL-ri pennianzi “Then they carry the [ra]ms and the woman, thick bread and beer [th]rough the army, and drive them into the open field” HT 1 iii 37-39 (Ašhele's rit., NS), ed. A. Dinçol, Belleten 49/193:15, 24, tr. Kümmel, TUAT II/2:286.

**j.** other: *n=ašta haššan arahzanda ši-i-e-<eš->ni-it gul(a)šzi* “He marks the periphery of the brazier with beer” KBo 15.34 ii 8 (evocation, MH/NS), ed. HW<sup>2</sup> A 239b, Glockner, Kuliwišna 46f. (not emending: “Er markiert den Herd ringsum mit Figuren(!)”; cf. *nu 1 DUG KAŠ hupran haššan arahzanda ši-i-e-eš-ša-ni-it gulži* KBo 20.34 obv. 11-12 (OH/MS); IBoT 1.29 rev. 54-55 (*hašsumaš* fest., MH/?MS?); [...(ANA GAL G)]IR<sub>4</sub> ši-i-e-eš-šar katta ašzi [(n=aš=šan apāš a)r]ha ekuzi “beer remains down in the clay cup, and [...] he drinks [it] up” KBo 29.102:2-3 (fest. for Ḫuwaššanna, MS),

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## šiēt

w. dupl. KBo 42.16 iii? 3-4 (NS) □ for the dupl. see Groddek, AoF 29:98; <sup>d</sup>U-ta nu= tta kī GEŠTIN.HI.A KAŠ.HI.A [hūw]anduš hēuēš ašandu “O Tarhunta! Let these wines (and) beers be your [wi]nds (and) rains” KUB 41.33 obv. 16-17 (incantation, NS).

2. uncertain: (“I recite an incantation as follows”:) *nepišaz = kan katta ši-i-e-eš-šar ši-ia-ti* “Beer(?) squirted/spurted down from heaven” KBo 17.61 rev. 7 (birth rit., MH/MS), ed. Neu, StBoT 18:48, cf. StBoT 5:145, differently Oettinger, Stammbildung 474 w. n. 36 (“von Himmel flog ein Geschoss”), Beckman (following Starke), StBoT 29:44f. (“down from the sky it flowed”), cf. Starke, apud StBoT 29:54f. (“Guß,” *šiyēššar šiya-* is figura etymologica), Kloekhorst, EDHIL 754 (“shooting (vel.sim.)?”), cf. *šai-* B 11.

Hittites drank several types of beer. The generic word was *š*. But also known are *marnuwan(t)-*, “wine-beer” (KAŠ.GEŠTIN), “sweet beer” (KAŠ.LÀL), and “cheap beer” (KA.DÙ(.A)). Although no comprehensive description of the beer brewing process is known thus far in Hittite literature, some of its stages are referred to. After the grain has germinated and become malt (Sum. MUNU<sub>8</sub>/DIM<sub>4</sub>, Akk. *buqlu*, Hitt. *ku(k)ku(l)ai-SAR(?)*, cf. Stol, RIA s.v. Malz), it can be ground or milled to separate the husks from the grain. This is referred to in the curse formulae of the two Akkadian treaties between Šuppiluliuma I and Šattiwaza of Mittanni: *kīma bu[ql]i ištu iltišu išaddaddūkunūši* “They will draw you out like malt from its husk” KBo 1.1 rev. 61, ed. PD 32f., tr. DiplTexts<sup>2</sup> 48; cf. KBo 1.3 rev. 27, ed. PD 50f., tr. DiplTexts<sup>2</sup> 52. Malt has no reproductive power, as is mentioned in the oath-ritual for military officers: *kēdani = ma ANA MUNU<sub>8</sub> GIM-an haššatar = šet NU.GÁL UL = an A.ŠÀ-ni pēdanzi n = an NUMUN-an ienzi UL = ma = an NINDA-an ienzi n = an INA É NA<sub>4</sub>KIŠIB tianzi* “Just as this malt has no reproductive power (*haššatar*) — they do not carry it to a field and use it as seed, they do not make it into bread and put it in a storehouse” KBo 6.34 ii 31-34 (MH/NS), ed. StBoT 22:10f., Collins, CoS 1:166. The malt was then mixed with beer bread (Sum. BAPPIR, Akk. *bappiru*) made from germinated grain which was mixed with water, cooked and ground. This process is referred to in the same text: *kī = wa BAPPIR GIM-an IŠTU NA<sub>4</sub>ARA<sub>5</sub> mallanzi n = at wetenit imiyanzi n = at zanuanzi n = at ḥarranuškanzi* “Just as they mill

this beer bread with a mill, mix it with water, cook it and grind it” KBo 6.34 ii 21-23, ed. StBoT 22:10f., tr. Collins, CoS 1:166. For the remains of a Hittite brewery in Kuşaklı/Şareşşa with two sets of nine vessels of varying shapes and sizes see V. Müller-Karpe, MDOG 133:234-237.

Ehelolf apud Sommer, AU (1932) 132 n. 3; idem, ZA 43 (1936) 183f. (both w. previous suggestions); Neu, StBoT 25 (1980) xiv n. 3 (on writing *ši(y)eššar* instead of *šeššar*); del Monte, FsHouwink ten Cate (1995) 211-224; Haas, Materia (2003) 397-400 (on beer and its ingredients as used in rituals: but Hitt. *marnuwa(nt)-* is not the generic word for “beer,” but only a type of beer); Tischer, HEG S (2006) 1023-1026.

Cf. *marnuwan(t)-*, KA.DÙ(.A), KAŠ.GEŠTIN, KAŠ.LÀL, NINDA.KAŠ.

## šieššar(a)- v.; (mng. unkn.).†

pres. pl. 3 *ši-eš-šar-an-zi* KBo 21.8 iii 8 (MH/MS).

(“They [pour out] the ingredients into five baked clay vessels ...”) § *[nu=ka]n? kuitta arha ši-eš-šar-an-zi* “§ Each one they... out(?)” KBo 21.8 iii 8 (Alli’s rit., MH/MS), ed. Mouton, hethiter.net/: CTH 402 (Tx 26.02.2013) § 33 l. 239 n. 31 (“on filtre”), THeth 2:46f. □ the several “dupls.” available for this text vary considerably at this point. The verb *š*. is preserved only in the text quoted here while the pars. have other verbs: *arḥaya šarra[nzi]* “[they] divide (up)” KUB 24.9 iii 26 (NS) and *arḥayan kinaizzi* “she sifts(?), breaks up(?)” KUB 24.10 iii 19 (NS) and KUB 24.11 iii 18 (NS). Although the mngs. of *šarra-* and *kinae-* in the par. texts might be reconciled with the general semantic range of *šešariške-* “to filter, strain” q.v. (thus HED K s.v. *kinai*-179f.), these differences and the deviating spelling of *š*. vs. *šešariške-* make it advisable to keep the latter two separate.

Kronasser, EHS 1 (1966) 562 (reduplication of *šarra-* “trennen, zerteilen”); Tischler, HEG S/2 (2006) 1025f. (“abseiben, filtrieren > absondern, abtrennen”).

Cf. *šešariške-*.

šieššur see (A.ŠÀ) *šeš(š)ur*.

šiešsuriya- see *šišsuriya*.

[šiēt] n. Beal, AoF 15:281, “court fee(?)”, see *šia-* A.

**GIŠšiettal****šeklumi-**

**GIŠšiettal** see <sup>GIŠ</sup>šiyattal.

**šiettariya-** v. see šiyattariya-.

**šekk-** see šakk-.

**(DUG)šigga-** n. com. (a vessel); NS.†

sg. acc. ši-ig-ga-a-an KUB 17.28 i 26 (NS), <sup>DUG</sup>ši-ig-ga-an KUB 17.28 i 26 (NS).

「1 ši-ig<sup>1</sup>-ga-a-an [K]AŠ.GEŠTIN 1 <sup>DUG</sup>ši-ig-ga-an w[a]kšurraš ma[r]nuwan n=an=šan luttija A[N]A DINGIR.MEŠ BAL!(text *ti*)-ah-hi “One šiggā-vessel of ‘wine-[b]eer,’ one šigga-vessel of *ma[r]nuwan*-beer of a *w[a]kšur*-measure — I offer/libate it to the gods at the window” KUB 17.28 i 26-28 (rit., NS), ed. van den Hout, RIA 7:525a.

Berman, Diss. (1972) 103; Tischler, HEG S/2 (2006) 1035f.

**šekan** see p. 660.

**šiggašigga-** n. or adj.; (mng. unkn.); MH/NS.†

abl. ši-ig-ga-ši-ig-ga-az KUB 9.4 iii 26 (MH/NS); **broken:** ši-ig-ga-š[i-...]- KUB 9.4 iv 30 (MH/NS).

(The “Old Woman” treats a patient saying:) *kuiē[šš=a=a]n uter ZI-aš im[pan] NÍ.TE[-ašš=a] tašsiyatar nu=šmaš[š=an?] peh[hi] ŠAḪ TUR ŠA<sup>d</sup>Pannun[ta] ši-ig-ga-ši-ig-ga-az x x x[ ... ] “[and] those wh[o] brought [i]t, the bur[den] of the soul [and] the oppression [of] the body, to them I will give [it?.] the piglet of Pannun[ta] from/with š. [ ... ]” KUB 9.4 iii 23-26 (Kizzuwatnan rit., MH/NS), ed. Beckman, OrNS 59:39, 47 (“from the swamp?”) □ since in the par. passage in KUB 9.4 iv 29-30 š. is followed by at least one other word in the abl. ([ ... ]x-ia?-az) š. might also be an adj.*

Note the geographical names <sup>1D</sup>Ši-i-ka-aš-ši-ka-aš KBo 2.7 rev. 25 and <sup>1D</sup>Ši-ga-ši-ga-an KBo 2.13 obv. 22.

Hoffner, Gl (1967) 43; Haas, BiOr 36 (1979) 339 (“Morast, Sumpf”); Tischler, HEG S/2 (2006) 1036 (“Morast?, Sumpf?”).

**šigattalliške-** see šiyatalliške-.

[<sup>NINDA</sup>šigatašša-] Kammenhuber, OLZ 54 (1959) 30, read <sup>NINDA</sup>wagatašša-.

**šikki-/šikkiš** n.; (mng. unkn.); NS.†

ši-ik-kiš KUB 12.1 iii 13 (inv., NH).

1-EN ši-ik-kiš AN.BAR GE<sub>6</sub> GABA *lupanneš* NA<sub>4</sub>[ZA][.GÌN] “One š. (of) black iron, (its?) front, (its?) cap(?) (of) lapis la[zuli]” KUB 12.1 iii 13 (inv. of Manninni, NH), ed. Košak, Linguistica 18:100, 103 (“1 set of *sikki*”), Siegelová, Eisen 161, Verw. 442f. (“1 š.”) □ the linguistic appurtenance of š. is unknown. If it is Hitt., the word can be either a com. gender *i*-stem or a neut. š-stem, since the objects in this text are listed in the nom. Siegelová, Eisen 161 and Verw. 442, reads the word as an Akkadogram, discouraging (Eisen 161 n. 16) a link with Akk. *šikšu* since the latter is a part of chariots and boats, cf. CAD s.v. She suggests that š. is a part of a dagger or sword (Eisen 161 n. 16, Verw. 442 n. 2).

Košak, Linguistica 18 (1978) 105 (“an unknown object”); Siegelová, Verw. (1986) 442 n. 2 (“Bestandteil eines Dolches oder Schwertes?”); Tischler, HEG S/2 (2006) 1036 (“ein wertvoller Gegenstand aus Eisen”).

**šeklumi-, šiklumi-** n. com.; (a material used in magic rit. to remove evils); NS.†

sg. nom. com. še-ek-lu-mi-iš KUB 60.143 obv. 7 (NS), ši-ik-lu-mi[-iš] KUB 41.4 iii 14 (NS).

d.-l.(?) ši-ik-lu-mi KUB 60.143 obv. 5 (NS).

pl. collec. še-ek-lu-mi KUB 41.4 ii 17 (NS).

nu MUNUS.ŠU.GI Ú.ḪI.A dāi GUBRI <sup>GIŠ</sup>DÌH *hilamni* še-ek-lu-mi *kilumi* NA<sub>4</sub>ZÚ *tuppiaš* IM-an *urkiyaš* SAḪAR.ḪI.A-uš TÚG *kurešnit* dāi “The ‘old woman’ takes plants. With a scarf she takes the thorn(s) of a <sup>GIŠ</sup>DÌH-(camel-?)thornbush, a *hilamni*-, š., *kilumi*, flint, tablet clay (and) road dust” KUB 41.4 ii 16-18 (rit., NS), ed. Haas, Materia 132 w. n. 571 (takes “*ku-up-ri*” as “bitumen”); *nu ši-ik-lu-mi* / [...]š MUNUS.MEŠ *nu kūn UN-an* / [...]kāš še-ek-lu-mi-iš / [...]x n=an LÚNÍG.ÉRIM-ni UN-ši / [...]zi *kuiš=ši* ḪUL-lu *harzi* / [...]MEŠ PAP-ru “and in/on a š. [...] women [...] and [...] this person (obj.) [...] [t]his š. [...] And they [...] it (-an, the š.?) to the cursing person, who holds ill-will toward him (i.e., the client) [and] may he/it(?) protect [the ...]-s (or: may [the ...]-s protect [him/it(?)])” KUB 60.143 obv. 5-10 (rit., NS).

Haas, Materia (2003) 779.

TÚGšeknu-

TÚGšeknu- a 2'

**TÚGšeknu-, šeknu-** n. com.; (sg.) cloak, robe, (pl.) robes, clothes(?); from OH.

**sg. acc. com.** TÚGše-ek-nu-un KBo 21.85 i 8 (OH/MS), KBo 10.51:11 (NS), KBo 21.78 i 11, 15, 18 (NS), KBo 4.9 ii 14 (pre-NH/NS), KUB 35.163 iii 13 (NS), KBo 2.6 i 39, iii 49, 66 (NH), KUB 16.77 ii 2 (NH), Bo 3260 ii 8 (NS), TÚGše-ek-nu-uš-(ša-an i.e., šeknun-šan) KUB 7.41 i 13 (MH/ENS), KUB 25.1 v 46, 49, 53 (NS), TÚGši-ik-nu-un KUB 2.5 v 11 (NS), KBo 30.58 ii? 26 (NS), KBo 39.86 v 10 (NH), KUB 25.37 i 8, ii 17 (NS), KBo 44.216 ii 5 (NS), TÚGši-ik-nu-uš(š-ša-an) KBo 10.45 i 2 (MH/NS), rest. after KUB 7.41 i 13 (MH/ENS).

**dat.-loc.** TÚGše-ek-nu-i(š-ši) KBo 27.165 rev. 9 (MH/MS), še-ek-nu-i(š-ši) KBo 23.23:58 (MH/MS), še-e-ek-na-u-i KBo 17.36 iii 5 (OS), [(TÚG)ši-ik-nu-i(š-me/-ši!)] KUB 53.4 rev. 26 (MH/NS).

**gen.** possibly TÚGše-ek-nu-wa-aš see pl. d.-l., below.

**abl.** TÚGši-ik-nu-az KUB 25.37 ii 24 (NS).

**inst.** TÚGše-ek-nu-it KBo 27.165 rev. 8 (MH/MS).

**pl. nom. com.** TÚGše-ek-nu-uš KBo 13.241 rev. 9 (NH).

**acc. com.** TÚGše-ek-nu-uš KUB 27.29 i 12 (MH/MS), KBo 12.100 obv. 6 (NS), KUB 7.2 iv 7 (NS), KBo 13.241 rev. 8 (NH), TÚGši-ik-nu-uš KUB 20.90 iv 7, 15 (NS), še-ek-nu-uš KUB 26.1 iv 46 (Tudh. IV), here? TÚGše-ek-nu-uš KBo 15.1 ii 8 (MH/NS).

**collect. nom.-acc. neut.** [T]ÚGše-ek-nu VBoT 97 ii? 8 (cf. Gurney, JCS 21:94) (NS), ši-ik-nu-(=šše/it) KBo 54.123 iv 10 (NS), KUB 53.3 v 3 (NS), KUB 53.5 rev. (5) (NS), še-ku-nu-u(=šmet) KBo 3.34 i 21 (OH/NS), TÚGši-ik-nu-u(=šši) KBo 19.143:4 (NS), KUB 36.39 rt. col. 5 (NS), TÚGše-ek-nu-u(=šši) KUB 33.121 ii 21 (NS).

**d.-l. or sg. gen.** TÚGše-ek-nu-wa-aš KBo 39.8 iii 25 (MH/MS), TÚGše-ek-nu-uš KBo 2.3 ii 33 (MH/NS), for another possible syncopated pl. d.-l. see KUB 27.29 i 12 (above pl. acc.).

On the syncope in the še-iknuš forms see GrHL §1.75. For the possibility of TÚG as a Sumerogram for š. see Melchert, JCS 35:145. Comparing the Akk. expression *māmīt naḥlapti nakāsu* with *MĀMĒTUM š. pippuwar* (see below), Prechel, FsPopko 281, suggests Akk. *naḥlaptu* (TÚG.GÚ.È) as the equivalent of š. The Hittite word behind TÚG.GÚ.(.È.A) is a collect. (neut. pl.) as the numbering 1-NUTUM shows. For pl. neut. forms see KUB 12.58 ii 16-17 (Tunnawiya's rit., NH) and KUB 57.76 i 9 (fest., OH/NS); inconclusive are KUB 7.8 iii 16-18 (rit., MH/NS) and KBo 18.181 obv. 2 (inv., NH); for a different formal analysis of some exx. including assumption of a neut. š-stem see Weitenberg, U-Stämme 227-232 and especially Rieken, StBoT 44:197-201; cf. KUB 7.8 iii 16-18 (rit., MH/NS), KBo 18.181 obv. 2 (inv., NH), KUB 57.76 i 9 (fest., OH/NS).

**a. š. ep(p)- — 1' š. ep(p)-** (in partitive apposition) “to take/hold (someone) by his/her cloak” (opp. *arha tarna-*, see k below): [GAL MEŠED]I LÚkīdan še-ek-nu-u[n ēpzi]i “[The chief of the bodyguards [take]s the *kida*-man (by his

robe” private collection 12-13 (fest., NS), ed. Müller, AoF 21:373f.; UGULA LÚ.MEŠ E.DÉ.A AN.BAR šakuwannaš GIŠŠUKUR harzi nu GAL DUMU.MEŠ É.GAL GAL LÚ.MEŠ E.DÉ.A(erased -ya) TÚGše-ek-nu-un ēpzi n=an=kan anda pēhutezzi “The overseer of the smiths holds a ceremonial iron spear. The chief of the palace servants takes the chief of the smiths (by his) cloak and leads him in (to the presence of the king)” KBo 10.23 i 22-28 (KILAM fest., OH/NS), translit. StBoT 28:10; GAL LÚ.MEŠ MEŠEDI EN.ÉRIN. MEŠ TÚGše-ek-nu-un ēpzi n=an=kan LUGAL-i anda pēhutezzi ta LUGAL-i GAL-AM pāi nu EN.ÉRIN. MEŠ EGIR-pa uizzi ta LUGAL-i aruwāizzzi § [n]=an GAL LÚ.MEŠ MEŠEDI namma TÚGše-ek-nu-un [ēpzi]i n=an=kan LUGAL-i anda pēhutezzi [ta=kkan LU]GAL-i GAL-AM dāi t=aš EGIR-pa uizzi [nu(?)] GAL LÚ.MEŠ EDI GÙB-laz TÚGše-ek-nu-un [(ēpzi...) ] “The chief of the bodyguard takes the lord of the army (by his) cloak and leads him in to the king. He gives a cup to the king. The lord of the army withdraws (from the king) and prostrates himself to the king. § The chief of the bodyguards [tak]es him again (by his) cloak and leads him in to the king. He takes the cup from the [ki]ng and withdraws. [The chief of the bo]dyguard seize[s] the cloak with his left (hand). (The *haliyami*-man gives him a *wagata*-bread)” KBo 21.78 i 11-19 (NS), w. dupl. Bo 3652 ii? 11-16, ed. Klinger, SMEA 37:73f., Lebrun, Hethitica 2:144, 146f., for the dupl. see Alp, Tempel 296-299, Klinger, SMEA 37:75; GAL MEŠEDI=ma LÚSAGI TÚGše-ek-nu-un ēpzi n=an LUGAL-i parā pēhutezzi “The chief of the bodyguard takes the cupbearer (by his) cloak and leads him out to the king” KBo 21.85 i 8-9 + KBo 8.109 left col. 2-3 (OH/MS).

**2' š. kattan ep(p)-** “to hold under a cloak (d.-l.”): EGIR-anda=ma IM-aš išnūrin iyazzi n=ašta Ī-an anda lāhui SÍG SA<sub>5</sub>=ya=kan anda pešsiyazzi karaš=kan anda suhhāi n=at MUNUS ŠU.GI ANA 2 BĒL SÍSKUR TÚGše-ek-nu-wa-aš (var. TÚGše-ek-nu-uš) kattan ēpzi nu kiššan memai “Afterwards she (i.e., the Old Woman) makes a kneading trough of clay and pours oil into it. She also throws red wool into it. She strews *karaš* in it. The Old Woman holds it (i.e., the mixture) under the cloaks of the two clients and speaks as follows” KBo 39.8 iii 22-25 (2Mašt., MH/MS), w. par. KBo 2.3 ii 30-33 (1Mašt., MH/NS),

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ed. StBoT 46:86f., Rost, MIO 1:358-61, cf. Trabazo, TextosRel. 430f. (par. version).

**3' š. kattan ep(p)-** “to support” (w. š. as nom.): KUB 44.4 rev. 20-21 + KBo 13.241 rev. 9 tr. usage l, below.

**b. w. hamenk-** “to bind together with a cloak/robe”: (“In the river Mala the snakes have been bound together by their tails; the wašummaniyauli-women have been bound together by (their wool) dūtiya”) ATHŪTIM anda TÚGše-ek-nu-uš hamengantat “The brothers were bound together (by their) robes” KBo 12.100 obv. 6-7 (conjuration, NH), translit. StBoT 20:244 □ for š. and dūtiya as acc. of respect cf. the exx. in StBoT 5:38.

**c. š. har(k)-** (in partitive apposition) “to hold (someone) by his/her cloak” (cf. similar š. ep(p)-, above, a): n=an MUNUS.ŠU.GI šarā dāi DUMU.É.GAL=ma=an TÚGše-ek-nu-un harzi n=an=kan LUGAL-i anda pēhutezzi “The Old Woman takes it (i.e., the clay) up while the palace servant holds her (by the) cloak and he leads her in to the king” KUB 35.163 iii 12-14 (rit., OH/NS); EGIR-anda=ma=an tamaiš LÚ URU Lallupiya iškiša TÚGši-ik-nu-un harzi nu takšan tarwiškanzi “Afterwards another man of Lallupiya holds him by the cloak from behind, and they dance together. (They turn in place)” KUB 25.37 ii 16-18 (Lalupiya rit., NS), ed. de Martino, La Danza 76f., Güterbock, FsHouwink ten Cate 67, translit. StBoT 30:345, cf. similar ibid. i 8-9; GAL MEŠEDI LÚ.SANGA ḫLAMMA TÚGše-ek-nu-un harzi “The chief of the bodyguard holds the priest of LAMMA by the cloak” (... he takes away from him the tuhhešešar) KBo 4.9 ii 13-14 (pre-NH/NS), ed. Badalı/Zinko, Scientia 20:26f.

**d. š. āppa huittiya-** (in partitive apposition) “to pull (someone) back by the cloak”: n=an TÚGše-ek-nu-un EGIR-pa UL=pat SUD-ueni mān=ma=nnaš ŠA <sup>m</sup>Urhi-<sup>d</sup>U-up HUL-lu apez INIM-za DU<sub>g</sub>-ri HUL-lu=naš=kan É-erza parā taruptari ziladuwa=nnaš ŠA <sup>m</sup>Urhi-<sup>d</sup>U-up HUL-uanza TÚGše-ek-nu-un EGIR-pa UL namma SUD-yaz[i] “We will not pull him back by the cloak, and if the evil of Urhi-Teššub will be solved for us by that deed, will the evil be removed from our households, and will in the future the evil of Urhi-Teššub no longer pull us back (by) the cloak?” KUB 16.41 iii 12-16 + KBo 54.99 iii 57-61 (oracle question, NH), ed. van den Hout, Purity 188f.; UL-a=šši kuiš annaš n=an TÚGše-ek-nu-un EGIR-pa huittiyanni škiddu “Let the

one who is not his mother start pulling him back (by) the cloak” KUB 27.29 ii 20-21 (Allaiturahī’s rit., MH/NS), ed., ChS I/5:136, Haas/Thiel, AOAT 31:142f. (“Welche ihm nicht die Mutter ist, soll ihm den Mantel zurückziehen”); mān=ma=za DINGIR-LUM QĀTAMMA malān harti INIM MUNUS<sub>tawannana</sub>=kan apez INIM-za DU<sub>g</sub>-ri zilatia=nnaš INIM MUNUS<sub>tawannana</sub> TÚGše-ek-nu-un HUL-uanni EGIR-pa UL namma SUD-yazi “Further, if you, O god, have approved thus (and) the matter of the Tawannana will be solved by that deed, (and if) in the future the matter of the Tawannana will no longer pull us back (by) the cloak into evil/harm (let the oracle be favorable)” KUB 50.6 ii 42-46 (oracle question, NH); cf. similarly KBo 2.6 i 37-40 (oracle question, NH), ed. van den Hout, Purity 198f., Melchert, JCS 25:143f., THeth 3:106 w. n. 60; cf. ibid. iii 46-49, 63-66; KUB 16.77 ii 1-3 (oracle question, NH). This expression has been interpreted variously (see above and Ünal, Anatolia 19:180 n. 40 (“jemanden für etwas verantwortlich machen; jemanden wegen etwas am Kragen packen”)), but differently from the meaning suggested here. The first two exx. clearly show that the expression requires two accusatives, an acc. of the person whose robe is pulled and š. itself. The acc. of the person could be an acc. of respect (cf. van den Hout, Purity 224f.) but more likely a partitive apposition as with epp- and har(k)-. “Pulling someone back by the robe” is preferable and seems to indicate pulling someone back into a previous, mostly undesirable, state or situation.

**e. š. išhiya-** “to bind (something) into/onto a cloak” (i.e., “to wrap it up in a cloak”): ANA LÚ.MEŠ<sup>a</sup>šušalaš šameħuna[n Ø?] še-e-ek-na-u-i-iš-mi išhiškan[z]i § INA UD.16.KAM LÚ.MEŠ<sup>a</sup>šušalaš AN[A...] uwanzi nu =kkan šameħunan še-[e]l-[eknawaz-(š)mit] lanzi “They are binding šameħuna- into the cloak of the ašušala-men § On the 16th day the ašušala-men come to [...] and they untie the šameħuna [from their] cl[oak] (and they throw it into the brazier)” KBo 17.36 iii 4-8 (fest., OS), ed. šameħuna/e-d, Neu, FsKnobloch 260, translit. StBoT 25:123; nu apel=pat TÚGše-ek-nu-it ŠA DINGIR-[L]IM [...]x-x TÚGše-ek-nu-iš-ši išħai “and with his/her own robe [he/she ...-s] the deity’s [objects and then(?)] binds [the objects] in his/her robe (and speaks as follows)” KBo 27.165 rev. 8-9 (rit., MH/MS), ed. Neu, FsKnobloch 264 n. 19, translit. ChS I/3:95, Groddek, AoF 23:107.

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**f. š. išhuwa-** “to heap (something) into a cloak”: DUMU.LUGAL 4 LÚ.MEŠ SANGA URU *Kā[(šha)]* MUNUS *ammama* LÚ *BĒL* URU *Ha[(nħana)]* TÚGši-ik-nu-uš-še-et (var. [TÚG]ši-ik-nu-iš-me/ši!, [ši-i]k-nu-uš-ši-it, ši-ik-nu-ši-it) āški [(IŠTU GIŠMAR)] GIŠ AL KÙ.BABBAR GAR.RA *pūrut išhuiš<ħuiš>kanzi* [(n=aš=šan)] INA É DINGIR-LIM *šuhhi* š[(arā 9-ŠU!)] (var. UGU 7-ŠU) *pēdanzi ŠA* dT[(elipinuas)] *šuhhan pūru*[(ddanzi)] “At the gate, the prince, four priests from Kašha, the *ammama*-woman (and) the lord of Ḥanħana, each heap mud into his/her cloak using a silver inlaid spade (and) pickaxe, and they carry it nine times(!) (var. 7 times) to the temple up onto the roof, (and) they plaster the roof of Telipinu’s (temple) with the mud” KUB 53.3 v 1-8 (fest. for Telipinu, NS), w. dupls. KUB 53.4 rev. 25-28 (NS), KUB 53.5:4-5 (NS), KUB 53.7 iii 1-3 + 917/u iii 10-16 (NS), ed. *purut c* 2’, Haas/Jakob-Rost, AoF 11:56, 58f., 75, 78, 82, 87 □ the neut. *šeknu*=šset is a collec. acc. of direction replaced by a sg. dat.-loc. in KUB 53.4 rev. 26. Since the editors (AoF 11:75) read -ši without comment it is not clear whether the ME sign in the handcopy is genuine or the modern copyist’s mistake. If the former, one can emend to -ši (*šeknui*=šši) or segment *šeknui*=šme with -šme = -šmi, although such a writing is elsewhere unattested; *n=aš=kan dampūpi UN-ši* TÚGše-ek-nu-uš (var. še-ek-nu-iš-ši) *išħūwāi aušzi=ma=at UL kuiški n=aš=kan ÍD-i anda išħuwai* “And she (the Old Woman) scatters them (statues with twigs and bread) into the cloak of a layman(?), but no one sees it, and he scatters them into the river” KUB 27.29 i 12-14 (Allaiturahji’s rit., MH/NS), w. dupl. KBo 23.23:58 (MH/MS), ed. ChS I/5:128, Haas/Thiel, AOAT 31:210f. (both differently) □ *šeknuš* in KUB 27.29 can be taken as acc. of direction or a syncopated pl. dat.-loc. replaced by the sg. dat.-loc. in the dupl. or an error for *še-ek-nu-iš!<-ši>*.

**g. š. kariya-** “to cover with a cloak”: (A man from Lalupiya is dancing; he turns in his place. Another man joins him and he holds him by the cloak from behind (usage c) and they dance together and sing ... and when they have turned three times, the cupbearer squats down) *iš[k]iša=ma=an kuiš EGIR-an harzi n=aš=kan* TÚGši-ik-nu-az=pat anda SAG.DU-SU *kariyazi* “while the person who holds him from behind covers his (i.e., the other man’s) head with (that) same cloak” KUB 25.37 ii 23-24 (Lalupiya

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rit., NS), ed. Güterbock, FsHouwink ten Cate 68, translit. StBoT 30:345, DLL 172.

**h. š. nai-** “to turn a cloak (inwards/outwards): (Because of their disobedience Nunnu and Šarmaššu have been harnessed like oxen and have had one of their relatives killed before their eyes. As visible evidence that they have been penalized the king wants to see traces of blood in their clothes. The king inquires) TÚG-SUNU TÚGišhial=šemett=a kuit natta ešha[š]kanta UMMA LÚ.MEŠ MEŠEDI še-ku-nu-uš-me-et anda nēan nu TÚG.HI.A-uš arħa naier nu ešhar LUGAL-uš! aušta “‘Why are their clothes and their sashes not blood-spattered?’ The MEŠEDI-guards responded: ‘Their cloaks are turned inward (i.e., are closed) They turned their clothes outward (i.e., opened them) and the king saw the blood’” KBo 3.34 i 20-22 (Palace chronicle, OH/NS), ed. *nai-* 5 b 2’ (“are wrapped (around them)”), Dardano, L’aneddoto 34f. (“sono chiusi”), THeth 20:530f. (“are turned inward”), Soysal, Diss. 11, 84, Weitenberg, U-Stämme 229 (“Ihr Mantel ist nach innen gewandt” or “sie (d.h. die Gewänder) sind in ihren Mantel eingewickelt,” taking it as acc. of direction), Melchert, JCS 35:143 (“Their robes are turned in”), Eichner, Sprache 21:162 (“Ihr Mantel ist ja darüber geschlagen”). If the king expected blood on the outside of the clothes, it can hardly be wounds of their own from harness work (so Melchert), but from the slaughtered relative.

**i. š. peššiya-** “to discard a cloak”: *ašešsar arta* TÚGši-ik-nu-uš *peššiyanzi wappianzi* “The assembly is standing. They (i.e., the members of the assembly) discard (their) cloaks (and) bark” KUB 20.90 iv 15-16 (fest., NS), similarly ibid. iv 6-7, subj. *hapiya-men*, ed. Melchert, JCS 35:143.

**j. š. pippa-** (a hostile and perhaps judicial gesture): *naššu* DUMU.LÚ.U<sub>19</sub>.LU *linkatta našma ešhar i[yat]* *nu=ššan* TÚGše-ek-nu-uš-ša-an (var. TÚGši-ik-nu-uš-ša-an]) *kēdaš parnaš* [šarā (pippāš)] “If a man has either comm[itted] perjury or murder (in those houses) and has (thereby) turned/ripped up his cloak against (i.e., shown contempt for) those houses” KUB 7.41 i 12-13 (rit. for netherworld deities, MH/NS), w. dupl. KBo 10.45 i 2-3 (MH/NS), ed. Otten, ZA 54:116, cf. 143 (“eine magisch-symbolische Handlung mit dem Gewand, wodurch man eigenes Unrecht (und daraus resultierendes Unheil) auf einen anderen überträgt”), cf. Melchert, JCS 35:141-145 (“has

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## šekkuna/i-

turned up his robes at these houses” referring to self-exposure as a form of curse); for other passages containing š. (*šarā*) *pippa*- see *pippa*- 2 a; another view sees this expression as an act with legal consequences indicating a change or termination of oath relations (see Prechel, FsPopko 278-281).

**k.** š. *arha tarna-* “to release a cloak” (opposite of š. *ep(p)-* and *har(k)-*): (The chief bodyguard takes the cupbearer by his cloak ... §§) *ta GAL LÚMEŠEDI LÚSAGI TÚGši-ik-nu-un-ša-an* (var. TÚGše-ek-nu-uš-ša-an) *arha tarnai* “The chief of the bodyguard releases the cloak of the cupbearer” KUB 2.5 v 10-12 (*ANDAHŠUM* fest., pre-NH/NS), w. dupl. KUB 25.1 v 45-46 (pre-NH/NS), ed. Badalı/Zinko, Scientia 20:94f.

**l.** š. *arha ȝzalli-* “to spread out(?) a cloak”: *GIM-an šelin šunniyanzi nu=za MUNUSAMA.DINGIR-LIM TÚGše-ek-nu-uš arha ȝzallitti nu=kan mašiwan TÚGše-ek-nu-uš GAM appanzi n=at=za MUNUSAMA. DINGIR-LIM dāi* “When they store the harvest, the ‘mother-of-the-god’-priestess spreads out(?) (her) robes. The ‘mother-of-the god’-priestess takes for herself as much as (her) robes will support” KUB 44.4 obv. 26 continued on KUB 44.4 rev. 19-21 + KBo 13.241 rev. 8-9 (rit., NS), ed. StBoT 31:547 (differently), partially StBoT 44:199 (differently), translit. Otten/Rüster, ZA 64:46f. □ for ȝzalli(ya)- see CLL 275 “spread out, unfold.”

Hrozný, HKT (1919) 76 n. 8 (“klingt an lat. *sagum* “Soldatenmantel”); Goetze, apud Sturtevant, Gl. (1936) (a garment that may be put upon the head); idem, Language 15 (1939) 117 (“coat”); Alp, Beamt. (1940) 11 n. 5 (“Kleidungsstück ... vielleicht mit ‘Mantel(?)’, Rock(?)’ zu übersetzen”); Otten, ZA 54 (1961) 43; Ünal, Anatolu/Anatolia 19 (1980) 180 n. 40 (“ein unbekanntes Kleidungsstück”); Melchert, JCS 35 (1983) 141-145 (“robe”); Weitenberg, U-Stämme (1984) 227-232; Neu, FsKnobloch (1985) 260f. (“Mantel”); Melchert, CLL (1993) 185 (originally = “a cut piece of cloth” < \*šek- “to cut” cf. šakkantattar); Melchert, Tocharian and IE Studies (2000) 64; Prechel, FsPopko (2002) 278-281; Tischler, HEG S (2006) 980-984.

**šekri-** n., see šakri-.

**šeku(we)-, šikuwae-** v.; to sew, (w. *anda*) to close up(?), sew together; from MH/NS.†

pres. sg. 3 ši-ku-wa-iz-zi KUB 44.61 rev. 13 (NS); pret. pl. 1 še-ku-ú-e-en Bo 4371:17 (MH/NS) (Taracha, Ersetzen

69), še-e-ku-u-[en] KUB 53.58:7 (MH/NS); pl. 3 še-e-ku-e-er KUB 33.120 ii 74 (pre-NH/NS).

part. sg. nom. com. še-e-ku-wa-an-za KBo 22.135 i 4 (NS); broken: ši-ku-wa-a[n(-)...] KBo 61.22:2.

**a.** without prev.: (“We have placed here now on the spot these substitutes for all those evil sins of the king ...”) [nu=war=aš? URUD(<sup>U</sup>ZI.)KIN. BAR-aš G<sup>I</sup>ššarpaz še-ku-ú-e-en “[and] we have sewn(?) [them] with the point of a ne[edle]. (You, O Sungoddess of the Earth, take note of (*šāk*) these substitutes!)” Bo 4371:17 (subst. ritual, MH/NS), w. dupl. KUB 42.94 rev. 23 (MH/NS) and KUB 53.58:7 (MH/NS), ed. G<sup>I</sup>ššarpa- B 1 a, Taracha, Ersetzen 52f., 69, 72, w. comm. 130-136, ArOr 67:676-681 (differently). Although there are several forms of the verb šak(k)-/šek(k)- (q.v.) in the immediate context, the virtually consistent double -k- in šak-/šek- and the present context suggest another verb. It seems likely, though, that we have here a play on words w. šak-; § 1 G<sup>I</sup>špaħħiša 3 G<sup>I</sup>šx [...] / še-e-ku-wa-an-za n=aš [...] KBo 22.135 i 3-4 (Kizzuwatnan rit., NS).

**b. w. anda:** (“The Noble Deity (<sup>d</sup>KIR<sub>4</sub>ZAL), the valiant king, came up out of his skull... §§”) *nu tarna(n)=ššet TÚG-an] mān [o-o-o-o-o] anda še-e-ku-e-er tarnašš=an* <sup>d</sup>Kumarbin [n=ašta SIG<sub>5</sub>-az p]ēdaz UR.SAG-iš <sup>d</sup>IM-aš parā uit “They [patched(?)] (and) sewed(?) together his skull like a garment. He left him, Kumarbi, and the valiant Stormgod came forth from (or: through) [the ‘Good Place’]” KUB 33.120 ii 73-75 (Song of Kumarbi, pre-NH/NS), ed. Hoffner, Finkelstein Mem. 110 (“sewed up”), tr. Hittite Myths<sup>2</sup> 42 (“closed up”), ANET 121a (“made secure”), cf. Beckman, HethLit. 29 (“mended”); *nu=šši=kan ŠURŠĀŠU arha dā[i...]* *anda ši-ku-wa-iz-zi* “(S)he takes away the (lit. two) roots from him/it and sews [it?/them?] together” KUB 44.61 rev. 12-13 (med. rit., NS), ed. StBoT 19:20f. (no tr.).

For a tentative reading še-ku- instead of še-ba- in KUB 26.69 vi 11 see šeba- D and see ŠE.BA.

Goetze, ANET<sup>3</sup> (1969) 121a (“made secure”); Hoffner, Finkelstein Mem. (1977) 110 (“sew up, mend, seal up”); Oettinger, Stammbildung (1979) 396 w. n. 278 (no tr.); Tischler, HED S (2006) 984f. (“verschließen, einschließen” oder “verbergen”).

**šekkuna/i-** n.; (a type of terrain); MH.†

sg. d.-l. še-ek-ku-ni-[ia?] HKM 48:25 (MH/MS).

## šeli- A a

§ *kūral[an mān U]L še-ek-ku-ni-[ia? anda ša]nhueni n-an*<sup>GIŠT</sup> [IR *anda ša]nhueni nu-nna[š=* (š)an *hūdāk ḥatrā]i* “[Writ]e us [immediately if] we should seek a *kūrala*-animal [no]t in the š., but [in] the fo[rest]” HKM 48:24-27 (MH/MS), ed. Letters 183 (“meadow?”), Hoffner, FsPuhvel 3, HBM 208f. (“Quelle”).

Alp, HBM (1991) 333 (= šakuni “Quelle, Sprudel, Quellteich”); Hoffner, FsPuhvel (1997) 9 (rejects equation w. šakuni-, probably denotes a location, but possibly pres. pl. 1 from šekk-); Tischler, HEG S (2006) 894 (s.v. šekuna-, “eine Örtlichkeit, in der sich Wildtiere wie Löwe, Leopard oder Wildhund aufhalten, ‘Tränke’?”); Hoffner, Letters (2009) 183 (“meadow?”), 184 (probably a d.-l., not a Luw. pres. pl. 1 v. in -uni).

**šekunu-** see <sup>TUG</sup>šeknu-.

**šela/i- A** see šeli- and šiela-.

**šila B** (mng. unkn.); MS.†

[...]x=za hār[-...]/ [...](-)]minkūr=za hā[r-...]/ [...]x nininkeššar=za h[ār-...]/ [...]x ši-i-la UD.KAM-ašš=a hā[r-o?] / [...]x § KBo 47.309:1-5 (MS).

MUNUS šilaluhha- Mestieri 396, Tischler, HEG S/2:1037.

**šelanni** see šalanni.

**šeli-, šela- A** n. com.; harvest, harvested goods; from OH.†

**sg. nom.** še-e-li-iš KUB 39.41 rev. 14 (pre-NH/NS), KUB 54.92:1 (NH, cf. Otten, ZA 75:145), še-li-iš-š(=a) HKM 84 rev. 14 (MH/MS), KBo 56.143 left col. 6 (NS).

**acc.** še-e-li-in KUB 56.39 ii 17 (NS), še-li-in HKM 111:9 (MH/MS), KUB 30.66 i 8 (NS), KUB 30.24 iii 37 (LNS), KUB 33.103 ii 11 (MH/NS), KUB 33.100 + KUB 36.16 iii 19 (NS), KUB 39.14 iii 12 (LNS), KUB 39.41 rev. 13 (NS), KBo 37.90:8 (NS), KUB 56.39 ii (14) (NS), še-e-la-an KUB 56.39 ii 19 (NS), še-la-an KUB 56.39 ii 16, 25 (NS).

**gen.** še-e-li-ia-aš KBo 6.7:2 (OH/NS), KUB 38.12 i 20 (NH), še-li-ia-aš KUB 13.12 iii 2 (OH/NS), KUB 44.4 obv. 27 (NH), KUB 42.91 iii 10 (NH), KUB 22.18:5 (NH), še-li-aš-(š=a) KUB 18.16:4 (NH), KUB 21.17 iii 10 (NH), še-e-la-aš KUB 27.15 iv 22 (NS), še-la-aš KUB 27.15 iv 18 (NS).

**d.-l.** še-e-li-ia KBo 6.3 iv 19 (OH/NS), še-e-li KBo 6.7:1 (OH/NS), KUB 5.9 obv. 35 (NH), KUB 30.46 left col. 8, (12)

(NH), še-li-ia KUB 30.24 iii 38, 40 (LNS), še-li KBo 13.260 iii 40 (NS), KUB 55.54 iii 31 (NS).

**pl. nom.** [š]e-e-li-e-š KHM 36:19 (MH/MS), še-li-uš KHM 66:5 (MH/MS), KBo 13.260 iii 35 (NS).

**acc.** še-e-li-uš KBo 11.32 obv. 28 (OH/NS), KUB 54.92:7 (NH), še-li-uš KUB 21.17 iii 14 (NH), KUB 42.91 iii 11 (NH), še-e-lu-uš KUB 58.83 iii 12 (NS).

**d.-l.** še-li-ia-aš KUB 42.91 iii 12 (NH); **frag.** [še-e]- [...] KBo 6.2 iv 23 (OS).

**a.** delivered, deposited, brought in (usually *dai-or uda-*): (“Why are you, Kumarbi, pursuing mankind in evil?”) [UL DUMU.]LÚ.U<sub>19</sub>.LU-aš še-li-in dāi “Does [man]kind [not] deliver the harvest? (Do they not sacrifice to you, Kumarbi, right away?)” KUB 33.100 + KUB 36.16 iii 19 (Hedammu), ed. Rieken, hethiter.net/: CTH 348.I.1 (Tx 2009-09-01) § 7 1. 64 (“Getreide”), StBoT 14:46f. (“Getreidehaufen”), tr. Hittite Myths<sup>2</sup> 52 (“grain heap”), LMI 140 (“granaio”), Bernabé, TLH 164 (“el montón de [grana?]”); mān ANA <sup>d</sup>U URUŠahpi<na> EZEN<sub>4</sub> še-li-ia-aš DÙ-anzi <sup>t</sup>GIM<sub>1</sub>-an ŠA É.GAL-LIM še-li-uš tiyanzi(!) <sup>GIŠ</sup>ŠÚ.A <sup>d</sup>U=kan GAM pedanzi n= at še-li-ia-aš peran <sup>GIŠ</sup>BANŠUR-za taninuwanzi “When they perform the festival of the harvest for the Stormgod of Šahpi<na> (and) when they deliver the harvest of the palace, they carry down the throne of the Stormgod. They erect it before the harvest(ed goods) together with the table” KUB 42.91 iii 10-13 (cult inv., NH), ed. Hazenbos, Organization 113, 114f.; (“The deaf man brings (the goat’s loin) outside. They salt (it). They truss (it) up and he moves (it) three times to this side and to that”) ŠA še-e-li-uš tianzi “They deposit harvested goods in the middle. (He breaks twelve breads of one *hazila*-. He places kettle(s) on either side and calls the following gods by name: ...)” KBo 11.32 obv. 28 (fest. for infernal deities, NS); 5 PA. ZÍZ še-li-in / [...] n]u mān LÚ-iš akkan<za> nu=ššan še-li-ia / [Ø? a]nda ŠA <sup>GIŠ</sup>INBI ALAM gulšanzi mān MUNUS-za=ma / <sup>z</sup> akkanza nu=ššan ZÍZ-aš še-li-ia / <sup>z</sup> anda IŠTU <sup>GIŠ</sup>INBI “[They deliver/deposit] a harvest (made up of) 5 PARISU-measures of wheat. If a man has died, they outline an image out of fruit on the harvest(ed goods), but if a woman has died, on the harvest of wheat with fruit ...” KUB 30.24 iii 37-41, ed Kassian et al., Funerary 398f., 410 (differently), HTR 64f., cf. 140 (“Getreidehaufen”) □ the Glossenkeile mark the indentation of the last two lines; there was presumably a contrast between what is done for a man and for a woman, but since the scribe was squeezing this

## šeli- A a

into the end of col. iii and did not complete the last sentence, it is not clear what the contrast was; § *lukatti = ma = kan URU-LUM dapianza še-[lil-[in/uš?]] anda udanzi ŠA É-TI 1 PA. ZÍZ PĀNI DINGIR-LUM še-la-an tiyanzi x x x [...] GIŠPA(?) še-e-li-[in] peška[nzi] x x x? 1 UDU LÚSANGA <sup>d</sup>U BAL-anti še-e-la-an hukanzi “§ In the morning each town brings in the harvest — one PARISU of wheat per house. They place the harvest before the deity. ... They give the harvest ... The priest of the Stormgod offers one sheep (and) they thresh(?) the harvest” KUB 56.39 ii 14-19 (cult inv., NH) □ for *huek-* as “to thresh” (and not “to slaughter”) see Hoffner, ICH 4:206, HW<sup>2</sup> 629 s.v. \**huek*<sup>-3</sup>, but a mng. “to utter an incantation over” might be possible as well; *uwat duwaddu MUN[US ...] URUTapiqqaz katt[a ...] mān še-li-iš=ma ku[iški] našma kuit imma k[uit ...] ANŠE.KUR.RA.HI.A zik t[ureški n=at=mu duwān] penni* “Hurry up! [Send(?)] the [...] woman down from Tapikka. But if there are a[ny] harvested goods or any [...], you shall h[arness] horses and drive [them/it to me]” HKM 84 rev. 12-17, ed. HBM 280f.; *še-li-in kuwapi ti[yanzi... ] še-e-li-iš āra ē[šdu ...] ētriyanuški[ddu]* “When [they] deliver the harvest [...] let] the harvest b[e?] permissible [and let] it begin to feed [...]” KUB 39.41 rev. 13-15 (funerary rit., pre-NH/NS), ed. Cassian et al., *Funerary 650f.*, THeth 24:36f. n. 158..*

**b.** stored < poured out (*šunna-*): *nu mahhan MU.KAM-za meħur tiyazi «§» še-li-aš Šunnumanzi nu=kan BIBRU ŠA <sup>d</sup>LIŠ URUŠamuhi URUHattušaza katta udanzi nu <sup>DUG</sup>haršiyalli hēšanzi še-li-uš=ma šunna[nzi]* “When the time of year arrives to store the harvest(ed goods), they bring down the ‘rhyton’ of Šaušga of Šamuha from Hattuša. They open the pithoi. Then they store the harvest(ed goods)(and they fill the pithos of grain and they fill the pithos of wine)” KUB 21.17 iii 9-14 (against Arma-Tarlunga, Hatt. III), ed. Archi, UF 5:16 (“silo”), THeth 4:24-27 (“die Scheunen”); 1 UDU 1 <sup>DUG</sup>KA.A!.GAG 1 PA. ZÍD.DA LÚ.[MEŠ] <sup>É.GAL</sup><sup>1</sup> ANA EZEN<sub>4</sub> še-li-ia-aš ANA <sup>d</sup>MUNUS.LUGAL URUKātapa pianzi GIM-an še-li-in šunniyanzi ...“One sheep, one PIHU-beer vessel, 1 PARISU-measure of flour the m[e]n of the palace give to the Divine Queen of Kātapa for the festival of the harvest. When they store the harvest(ed goods), ...” KUB 44.4 obv. 27 +

## šeli- A d

KBo 13.241 obv. 11, continued on KUB 44.4 rev. 19 (fest. of Kataħha of Katapa, NH), continuation ed. in šeknu-1, translit. Otten/Rüster, ZA 64:46f.; cf. *[še]l-e-li-uš šunniyanzi ... ZÍZ išhuwanzi* KUB 54.92:7-8 (rit., NS); *še-li-in-ma ŠA ANNI MU 2 ME 3 PA. ŠE.HI.A 19 PA. 1/2 PA. šepi[t] ŠA URUWahšuwa<n>ta šepita <sup>m</sup>Pallana[š] <sup>m</sup>Nanataš šunit* “Pallana (and) Nanta have (sg.) stored the harvest, (i.e.,) last year’s two-hundred three PARISU-measures of barley, nineteen and a half PARISU-measures of šeppit-wheat (and) the šeppit-wheat of the town of Wahšua(n)ta” HKM 111:9-14 (MH/MS), ed. del Monte, OAM 2:123 (“le granaglie”), 129 (a pile of grain [mucchio] after threshing, awaiting storage).

**c.** EZEN<sub>4</sub> šeliyaš “the harvest-festival”: for KUB 42.91 iii 10-13 (cult inv.) and KUB 44.4 obv. 27 + KBo 13.241 obv. 11 (fest. of Kataħha of Katapa, NH) see above; 11 EZEN<sub>4</sub>=ši MU.KAM-aš mēyanas ŠA 1 EZEN<sub>4</sub> GAL 1 EZEN<sub>4</sub> taggantipū 1 EZEN<sub>4</sub> še-e-li-ia-aš 1 EZEN<sub>4</sub> harnayayaš<sup>SAR</sup> 1 EZEN<sub>4</sub> GIŠTIR 1 EZEN<sub>4</sub> zēnandaš... “He has eleven festivals in the course of a year, including one great festival, one taggantipū-festival, one festival of the harvest, one festival of the harnayaya-vegetable, one orchard/forest festival, one festival of the autumn” (etc.) KUB 38.12 i 19-21 (cult inv., NH), ed. Rost, MIO 8:200; 6 EZEN<sub>4</sub> 2 (var. 3) EZEN<sub>4</sub> še-e-la-aš EZEN<sub>4</sub>-NU <sup>DUG</sup>haršiyal[-...] 1 EZEN<sub>4</sub> haršiyalaš hešuwaš 1 EZEN<sub>4</sub> GIŠTIR [...] arahza=aš ēššanzi “Six festivals: two (var. three) festivals of the harvest, a pithos-festival, [...] one festival of the opening of the pithos, one orchard/forest festival [...] They perform them outside” KUB 27.15 iv 22-24 (cult of Teššub and Ḥebat of Aleppo, NS), w. dupl. KBo 13.242:5-7 (NS); mān INA URUTaptahina EZEN<sub>4</sub> še-la-aš x [...] KUB 27.15 iv 18 (cult of Teššub and Ḥebat of Aleppo, NS); cf. EZEN<sub>4</sub> GA RA-naš EZEN<sub>4</sub> še-li-as-š=a “The festival of churning milk and the festival of harvest” KUB 18.16:4 (oracle question, NH), ed. Hoffner, FsLebrun 1:338 (“piles of threshed”); cf. Bo 3251 iii 5 (Haas, KN 254).

**d.** in connection w. animals: *takku ŠAH še-e-li-ia* (vars. *[še]e-el-[-...], še-e-[l]i) našma A.ŠÀ-ni GIŠKIRI<sub>6</sub>-ni pai[zzi (ta še)]-[e]l-li-ia-aš* (vars. *[še]e-e-lil-ia-aš, še-li-ia-aš) išħaš A.ŠÀ-naš GIŠKIRI<sub>6</sub>-aš walħzi n=aš aki* “If a pig goes into harvested goods, or a field (or) a garden, and the owner of the harvested goods, the field, (or) the garden strikes

## šeli- A d

(it), and it dies” KBo 6.3 iv 19-20 (Laws §86, OH/NS), w. dupls. KBo 6.2 iv 23 (OS), KBo 6.7 i 1-2 (OH/NS), KUB 13.12 ii 1-2 (OH/NS), ed. LH 87f. (“grain-heap”); [našma]-kan TI<sub>g</sub><sup>MUŠEN</sup>-aš še-e-li ešari [našma-kan TI<sub>g</sub>?]<sup>MUŠEN</sup>-aš ḥarpali ešari [našma...]-x KISLAH-ni parā paizzi [...]x-gatni paizzi [...] ſe]-el-li paizzi “[Or if] an eagle alights on harvested goods, [or if an eagle?] alights on a pile, [or if...] goes toward a threshing-floor [or] goes to [...] or] goes to the [h]arvested goods” KUB 30.46 left col. 8-12 (shelf list, NS), translit. CTH pp. 175f., see comments on why an eagle would visit harvested goods in Hoffner, ICH 4:207.

e. (fragmentary): DUB.1.KAM mān ḥalkiš x[...] mān ḥalkiš ſeš-x[...] mān ſe-li-in a-x[...] “One tablet; If barley (subj.) [...] if barley (subj.) [...], if the harvest (obj.) [...]” KUB 30.66:6-8 (shelf list, NS), translit. CTH p. 180; (A deity said to the queen in a dream:) [...] / [TA!] ŠUŠI PA. ZÍZ 1 <sup>DUG</sup>harš[iyalli(-) ...] / iya É.MEŠ ſe-li-ia[-...] “[...] with sixty PARISU-measures of wheat one pi[thos...] make [...]. Houses [of] the harvest [...]” KBo 55.208 rev.? 7-8 (dream of the queen, NH); Š[A ... -ma=m]u k[u]it uttar ḥatrāeš ſ]e-li-e-eš=wa ÉRIN.M[EŠ ...]-x-x-ga t[u-...]-x HKM 36:18-21 (letter, MH/MS), ed. HBM 184f. (with incorrect translit.); kāša=wa=mu zak[ki(?)] ſe-li-u-š pad[danteš] karū SIG<sub>5</sub>-anteš nu=wa=kan lē kuwatqa lahlahhiyaš[i] “Now my bo[lt(?)] (and) the exca[vated] grain storage structures are already secured. Do not worry about anything” HKM 66:5-7 (letter, MH/MS), ed. Letters 220 “grain piles”, 384 n. 174, HBM 246f. (“Getreidehaufen?”).

f. (unclear): (“They took hūha-stone”) nu=warz an=kan ſe-e-li LUGAL ſer dāer “And they put it in/ on the harvest(ed goods) for the sake of the king. (They took the grain and gave it to the palace)” KUB 5.9 obv. 34-35 (oracle question, NH), ed. del Monte, AION 35:340f. (“covone”), Polvani, Minerali 15 (“covone”); [GIM-an=m]a? pahur GAM-ta ešari nu GUNNI. MEŠ [šarā kar]appanzi nu pahur anda ſe-e-lu-uš [išlūw]anzi(?) nu=šma=kan GUNNI. MEŠ [...]anzi ſakiyazi=ma=za=kan kiššan “[But when] the fire dies down, they [pi]ck [up] the braziers; and they [pour] the embers therein as (if they were?) harvested goods. They [...] braziers for themselves, and she (the old woman) gives the following explanation(?)” KUB 58.83 iii 11-14 (rit., NS), ed. ſakiya/e- 2, Popko, AoF

18:48, 50, Götze, KIF 1:408f. (no tr. of ſelus); (“He utters the following spell: § ... ‘Whatever comes for evil for some child — evil tongue (i.e., slander) (or) evil sole (i.e., behavior)/fetter — ’) nu EGIR-az all[al]lā[š h]atammiš peran=ma=šši [w]arišeyaš ſe-li-u-š aranda [p]arā=as tiyazi n=aš=kan anda alallā [ma]ušdu āppa=ma=aš tiyazi n=aš=kan anda warišyaš [p]ahhuenašš-a ſe-li [ma]uštaru “Behind (it) there is a hata-d allalla-, while in front of it stand ſ.-s of wariši-. (If) it steps backward(!), let it fall into the allalla-; (if) it steps forward(!), let it fall into the ſ.-s of wariši- and fire” KBo 13.260 iii 33-41 (incant., NS), ed. Carruba, FsWatkins 80, translit. StBoT 30:263.

Understanding ſ. as “harvest(ed goods)” satisfies most of the objections that could be raised against the various mngs. hitherto proposed for ſ.: “sheaf, (grain) pile, storage pit/structure.” A storage pit (for which we should expect ÉSAG-na-) could not be “placed” nor is the verb “to dig” ever associated with ſ. If it were a structure why does ſ. never have the É or GIŠ determinative? For smaller containers one might have expected DUG. The several verbs associated with ſ. can be combined with the mng. proposed here, however. ſ. would primarily designate the concrete goods, not so much the season or time of year, which seems to be the primary mng. of BURU<sub>14</sub>(-ant-) “harvest, summer” q.v.

Sommer apud Ose, Sup. (1944) 52 n. 1 (“Scheune(?)”); Otten, HTR (1958) 64f. (“Getreidehaufen”); Hoffner, AlHeth (1974) 33f.; Archi, UF 5 (1973) 16 (“silo”); Tischler, HEG (2006) 985-986 (“Getreidehaufen, Getreidegarbe,” “Getreidegrube, Silo”); Kloekhorst, EDHIL (2008) 743f. (“grain pile, grain storage”).

## šeli- B see ſielā-.

NINDAšiliwā-, NINDAſiluwā- n. com.; (a kind of bread or pastry); NS.†

sg. nom. com. [<sup>NINDA</sup>ſi]-li-u-wa-aš KUB 35.70 iii 4 (NS); acc. <sup>NINDA</sup>ſi-li-wa-<sup>a-an</sup> HT 27:4 (NS), <sup>NINDA</sup>ſi-lu-wa-a-an KBo 22.231:9 (NS).

[...x+(?)]20 NINDA.SIG 1 <sup>NINDA</sup>ſi-li-wa-<sup>a-an</sup> [Ø?] / [...]x paršiyazi “He breaks [...x+(?)] twenty thin breads, one <sup>NINDA</sup>ſiliwā [...] HT 27:4-5 (NS); [...]x <sup>NINDA</sup>ſi-lu-wa-a-an [...] / [n]=aš PĀNI

NINDAšiliwā-

(NINDA)šiluhā-

GIŠNÁ-[š? ...] “[... a thi]n(?) [bread], a š.-bread [...] and] he/she [...] in front of the bed” KBo 22.231:9 (fest. frag., NS); [1? NINDAši]-li-u-wa-aš ŠA ½ UPNI [1? NINDAma]hhūilaš ŠA ½ UPNI KUB 35.70 iii 4-5 (rit., NS), translit. StBoT 30:185 (without restoration); cf. Hoffmann, BiOr 45:379, Tischler, HED S 1037.

The form *ši-lu-u-i* in IBoT 3.126 i 5 is probably to be emended to *ḪUL!-u-i* (i.e., IGI+LU instead of IGI+UR), considering the fact that there is no NINDA determinative or context appropriate for breads.

Similar to NINDA.SIG “thin bread” and capable of being “broken” (*paršiya-*) š. is probably not a pulpy porridge; perhaps related to NINDAšiluhā- q.v. according to Neumann, apud Tischler, HEG S 1037.

Hoffner, AlHeth (1974) 183; Tischler, HEG S (2006) 1037.

**šilma[(-)...]** adj.(?); mng. unkn.; OH/MS.†

**broken:** ši-*il*-ma-[...] KUB 33.10 ii 9 (OH/MS).

(“Why did you wake me when I was sleeping? Why did you make me talk when I was sulking? Telipinu became furious”) *n=ašta* TÚL-RU ši-*ill-ma*[(-)...*n=ašt*]a ÍD.ḪI.A *aršaršūruš huittiy*[at] “[He ...-d] ... spring. He drew [of]f(?) the rivers (and) streams (or: the flowing rivers?)” KUB 33.10 ii 9-10 (Tel.myth, OH/MS), ed. HEG S 1038, translit. Myth 45, tr. Hittite Myths<sup>2</sup> 20.

Tischler, HEG S (2006) 1037f.

Cf. *šilmid(a/i)-?*

**šilmid(a/i)-** n.(?); mng. unkn.; NS.†

**sg. d.-l.** ši-*il*-mi-i-ti KUB 35.148 ii 6 (NS); **broken:** ši-*il*-mi-da[(-) KBo 29.61 obv.? 5 (NS)

*nu=war=aš=šan / [ ... N]Í.TE.MEŠ-šuš ši-*il*-mi-i-ti / [ ... -i]t šanhaš “and (s)he/them [ ... ] his/her limbs for/on š. [ ... wi]th(?) [ ... ] (s)he cleansed” KUB 35.148 ii 5-7 (Zuwi’s rit., NS); broken [ ... ]x ši-*il*-mi-da[(-) KBo 29.61 obv.? 5 (frags. of Luw. rituals; NS), translit. StBoT 30:393.*

Melchert, CLL (1993) 194; Haas, Materia (2003) 18 n. 104; Tischler, HEG S (2006) 1038.

Cf. *šilma[(-)...]?*

NINDAšiluwā- see NINDAšiliwā-.

(NINDA)šiluhā-, (NINDA)šeluhā- n. com.; (a type of bread/cake); from OS.

**sg. nom.** ši-lu-u-ha-a-š KBo 29.157 rev.? 9 (MS), NINDAši-lu-ha-a-š KBo 21.82 iv 13 (OH/MS), KBo 29.65 iv 15 (MS), KBo 11.36 iii 3 (OH/NS), NINDAši-l[u-ḥ]a-a-š KBo 10.28 v 14 (OH/NS).

**acc.** NINDAše-lu-ha-an KBo 17.96 i 17 (MS), KBo 24.25 i 6 (MS), NINDAši-i-lu-ha-a-an KBo 29.209 i 15 (NS), NINDAši-lu-ha-an KUB 45.34:14 (pre-NS), IBoT 2.63 v 20 (NS), NINDAši-lu-ha-a-an KUB 36.44 iv! 7 (OH/MS), KUB 7.17:14 (NS).

**pl. nom.** NINDAši-lu-ha-a-š IBoT 3.1:35 (NS).

**acc.** NINDAši-lu-ha-a-š IBoT 3.1:15 (NS), KBo 29.65 iv 16 (MS), NINDAši-lu-ha-a-š KUB 34.70 i 4 (NS), ši-lu-ha-a-š(a) KUB 34.69 obv. 11 + KUB 34.70 i 3 (NS).

**nom. or acc.** NINDAši-lu-ha-a-š KBo 21.84 iv 7 (OH/MS?), KBo 14.89 iv 4 (MS), KUB 53.2 i 13 (NS), NINDAši-lu-ha-a-š KBo 24.24 ii 6 (MS), KBo 29.172:5 (NS).

**collec.?** NINDAši-lu-ha-a KBo 25.150:2 (OS), Bo 3562 i? 9 (StBoT 26:167 n. 493).

**unclear:** NINDAši-lu-ha-a-š KBo 13.267 obv.? 13 (OH/NS), [ši]-*fil*-lu-ha-a-š KBo 29.103 i 15 (MS?), NINDAše-lu-ha-... Bo 4143 ii? 6 (AlHeth 184), NINDAši-lu-ha-x[...] KUB 53.1 i 13 (NS).

... 1 NINDA KU<sub>7</sub> 1 NINDAši-lu-ha-a-an *parši[y]a* “He crumbles one honey-bread, (and) one šiluhā-bread” KUB 36.44 iv! 7 (missing Sungod, OH/MS), ed. Groddeck, FsPopko 123, 126; ... NINDAši-lu-ha-an ANA <sup>d</sup>IŠTAR URU *Hatt[arina...]* ... *paršiya n=aš arha adanzi* “breaks [...] (and) š.-bread to Šaušga of *Hatt[arina]*, and they eat it up” KUB 45.34:14-15 (ANDAḪSUM-fest., pre-NS), translit. ChS I/3-1:132; [2 NINDAḥ]uddunutiyata 2 NINDAwalpaimanni[š ... / ... #] NINDAparšulli 1 ši-lu-u-ha-a-š *kittā[ri]* “[Two ḥ]uddunutiyata-breads, two walpaimanni-breads, [#] paršulli-breads, one šiluhā-bread are placed” KBo 29.157 rev.? 8-9 (Huwaššanna fest., MS); LÚ.MEŠ GIŠBANŠUR 16 NINDA.GUR<sub>4</sub>.RA ŠA 1 SŪTU *memal* ZÍZ U ŠA GÚ.GAL.GAL 3 NINDAši-lu-ha-a-š LÚ.MEŠMUHALDIM=ya 8 UDU GE<sub>6</sub>.ḪI.A INA ēheštī karū ḥandān harkanzi “In the heštī-house, the waiters have already readied sixteen thick breads of one SŪTU-weight, meal of wheat, and of broad-beans (and) three š.-breads; and the cooks (have already readied) eight black sheep” IBoT 3.1:14-16 (fest. of the heštī-house, NS), ed. Haas/Wäfler, UF 8:90f.; (“The wife of the GUDU<sub>12</sub>-priest <takes> meal of

(NINDA)šiluhā-

(GA)šim(m)al(l)u- 1

broad-beans from a basket") šer=a=ššan 3 NINDA ši-lu-ha-aš kianta "on top the three š.-breads are lying. (A palace servant holds it out to the king. The king crumbles it)" IBoT 3.1:35 (fest. of the *hešta*-house, NS), ed. Haas/Wäfler, UF 8:92f.; š[er=a=šš]an 1 NINDA.SIG 1 NINDA ši-i-lu-ha-a-an NINDA tuzzin dā'lil "O[n top] he/she places one thin-bread, one š.-bread (and) one soldier-bread" KUB 35.136 i 22-23 + KBo 29.209 i 15 (Istanuwani fest., NS), ed. Mouton, ZA 98:256, 260 i 48-49, translit. StBoT 30:326f. (without KBo 29.209); [...] ſi'l-lu-ha-aš ½ UPNI KUB 54.54:7 (NS); 1 NINDA wageššar [1] NINDA paršul 1 NINDA KU<sub>7</sub> 1 NINDA ši-l[u-h]a-aš 1 NINDA gaħariš 6 NINDA GIŠ BANŠUR NINDA hāliš ½ NINDA ÉRIN.MEŠ NINDA hāliš 1 NINDA x[...]-aš KBo 10.28 v 13-17 (KILAM-fest., OH/NS), translit., StBoT 28:86; 1 NINDA tunik 40-iš 1 NINDA ši-lu-ha-a-an 90-iš 1 NINDA kaħarēz 70-iš 1 saramnaš hāliš... KUB 7.17:13-16 (ration list, NS), ed. THeth 21:138f.; for a similar list see KBo 22.186 v 9-11.

Hoffner, AlHeth (1974) 183f.; Neu, StBoT 26 (1983) 167 n. 493; Hagenbuchner, DBH 1 (2002) 126; Tischler, HEG (2006) 1038-39.

Cf. NINDA šiliwa-/šiluwa-.

**šelušitašši-** adj.; (the mark/feature) of \*šelušh; NH.†

sg. nom. com. še-lu-uš-hi-ta-aš-ši-iš KBo 16.98 ii 8 (NS).

IGI-zi TE. MEŠ ni. ši. GIŠ[TUKUL Z]AG-aš ŠA dHebat GIŠ TUKUL ZAG-aš še-lu-uš-hi-ta-aš-ši-iš [GU]B-za RA-JŠ "The first exta: the *nipašuri*, šintaḥi, the [ri]ght-side [mace] of Hebat, and the right-side mace of š., damaged on the [lef]t" or: "The [mace] (is) a [ri]ghthand (one), the mace of Hebat (is) a righthand (one). The š. is damaged on the [lef]t" KBo 16.98 ii 7-8 (exta oracle, NH), ed. van den Hout, Purity 96f., cf. Schuol, AoF 21:272f.

The word is a Luw. gen. adj. of a Luw. stem in -it- on a possibly Hurr. base; see StBoT 31:210-221, 252 n. 864.

Laroche, RA 64 (1970) 136 ("Même apparence louvite que maršuḥlitašši-"); Starke, StBoT 31 (1990) 252 n. 864 (loanword in -it of Hurr. origin + Luw. -ašši-); Melchert, CLL (1993) 194 (gen. adj. from šilušhit- "? < Hurrian); Tischler, HED S (2006) 988.

(GA)šim(m)al(l)u-, NINDA?šimallu- n. neut.; 1. (a dairy product), 2. ((with NINDA det.?) a type of bread); from MH/NS.†

**sg. nom.-acc.** GA(coll.) ſi-ma-lu KBo 26.201 left col. 6 (NH), GA! ſi-ma-lu KUB 12.4 i 9 (NH), GA!(= DUG coll.) ſi-ma-lu KBo 19.126 rt. col. 16 (NH), GA? ſi-ma-lu KBo 19.126 rt. col. 13 (NH), ſi-ma-lu KUB 58.49 iii? 12 (NH), ſi-ma-al-lu KUB 9.2 i 8 (NH), GA? ſi-ma-al-lu KUB 59.6 i 13 (NS), [N]INDA? ſi-im-ma-al-lu KBo 58.70:4 (NS), GA! ſi-ma-al-lu ABoT 1.55 obv. (7), KUB 59.55 ii 8 (NS), ſi-im-ma-al-lu KBo 11.11 ii 8 (NH), Bo 3465 i 15 (Taracha, Ersetzen 30) (NS).

d.-l. GA? ſi-im-ma-al-lu KBo 5.2 ii 42 (MH/NS).

gen. [ſ]i-ma-al-lu-aš(eras.) KUB 12.16 i 14 (MH/NS). broken: ſi-im-ma-[...] KBo 53.141:2 this word?.

**1. butter milk(?)**, butter fat(?): 2 NINDA. HI.A ſerr=a=ššan GA.KIN.AG ſi-im-ma-al-lu=ya [k]itta "There are two breads. Cheese and š. are put on (them)" KBo 11.11 ii 8-9 (Uruwanda's rit., NH/NS); 1 wakšur GA ſi-ma-al-l[u] KUB 59.6 i 13 (preparation for two festivals, NS), translit. DBH 14:13 (reading DUG!); [...] N]AMMANTUM GA ſi-ma-lu "[...c]ontainer of š." KBo 26.201 left col. 6 (cult inventory, NH); n=ašta Ī GIŠ SERDUM ANA GA(coll.) ſi-im-ma-al-lu ſer lāhui "And then he pours the olive oil on the š." KBo 5.2 ii 42 (Ammiḥatna's rit., MH/NS), ed. Strauß, Reinigung 225, 238 □ for the reading GA preceding š. see Hoffner, AlHeth. 140; 2 NAMMANTUM GA?(copy DUG) ſi-ma-lu KBo 19.126 rt. col. 13 (cult inv., NH) □ for reading GA see Miller, ZA 99:149 w. n. 9; cf. (among the offering items concerning the renewal in the temple of Ḥebat §) ſi-ma-al-lu tarnaš ANA nikappi <GIŠ>BAL.TUR GIŠ GEŠTIN. ḤÁD.DU.A GIŠ PÈŠ tepu "š. of one tarna-measure on(?) a nikappi(-bowl?), a small spindle, a bit of raisin (and) fig" KUB 9.2 i 8-9 (rit. for Ḥebat, NH) □ note that ſimallu- occurs in close proximity with cheeses in i 6-7; reading BAL after photo collation (hetkonk); ſi-ma-al-lu KUB 58.49 iii? 12 (NH); 2 BÁN GA ſi-ma-lu KBo 19.126 rt. col. 16 (cult inv., NH) □ the copy has ſ instead of the GA; [(IŠTU É LÚ.MEŠ GIŠ BANŠUR TU<sub>7</sub>)] HI.A hūmarda (...) [TU<sub>7</sub>] BA.BA.ZA [(TU<sub>7</sub> memal)] TU<sub>7</sub>.[(HI.A ſar)] uppūwaš [... ſ]i-ma-al-lu-aš (var. ſi-im-ma-al-lu) [ŠA GA kašdulaš(?) Š(A GA KU<sub>7</sub> taru)ptari(?)]) "From the house of the table men all stews [are] assemb[led] ... porridge, stew (made of) coarsely ground meal, stews for sipping ... (made) of š. [of? milk of kašdula(?)]) (and) of sweet milk" KUB 12.16 i 7, 12-14 (substitution rit. for Tudḫ).

## (GA)šim(m)al(l)u- 1

## šemēna-

II/I, MH/NS), w. dupls. Bo 3648 obv. 17, 21, Bo 3465 i 15-16, ed. Taracha, Ersetzen 28-31 □ for šaruppuwaš see šarupp-; [... NAMMA]NTUM? GA!(DUG coll.)ši-ma-all[-lu] ABoT 1.55 obv. 7 (cult inv., NH); [1?] BÁN ½ BÁN GA!(DUG coll.)ši-ma-lu LÚ.MEŠ É.GAL URU *Hatti peškanz[i]* “The men of the palace of Hatti sha[ll] each give [one(?)] and a half SŪTU-measures of š.” KUB 12.4 i 9 (cult inv., NH); [... warp]iškan[z]l ammuk=ma kī / [...]x-i=kan anda GA!(copy: DUG)ši-ma-al-lu / [sunniyami(?)] menahanda=ma BA.BA.ZA šu[n]niyami “[While?] they are [bath]ing, I [do?] this: in [...] I pour] š. [...] but I pour barley-porridge (in) together” KUB 59.55 ii 7-9 (rit., NS) □ for rest. of warp- see ii 3, 5 (2x).

2. denoting a kind of bread(?): [N]INDAši-ma-lu “š.-.(topped/made with/containing(?)) [b]read” KBo 58.70:4 (cult inventory?, NS). One might also read 14 ši-ma-lal-lu “four š.-s.”

Instead of GA, sometimes DUG has been written. However, since it makes no sense to have, for instance, 1½ BÁN followed by a vessel name, since DUGš. occurs in exactly the same context as GAš., and since GA and DUG are easily confused with one another, we have emended DUG in these cases to GA, cf. Hoffner, AlHeth 140. The single form with a Glossenkeil KBo 19.126 rt. col. 16 could indicate a Luwian origin for the word or that Luwian had the same word.

š. is attested with several foodstuffs and provisions like stew, coarsely ground meal, barley-porridge, flour, clabber KUB 12.16 i ? 7-14, KBo 19.126 rt. col. 15-16 and KBo 26.201 left col. 5-9 and so should belong to the food category. It is “placed” (*ki-*, cf. KBo 11.11 ii 9), not poured, and it is measured by *wakšur* (cf. KUB 58.49 iii? 12) just like tallow (LUDU), lard (LŠAH), honey (LĀL), butter (LNUN) and clabber (GA.KALA.GA). It cannot be excluded that š. is the Hitt. reading of GA.KALA.GA. With cheese it is used as a topping on bread for which one may consider a butter-, cream- or yoghurt-like substance.

Hoffner, AlHeth (1974) 114, 118, 140; Weitenberg, U-Stämme (1984) 46, 216, 408 n. 76; Hoffner, RIA 8 (1994) 202; Tischler, HED S/2 (2006) 1039-40; Miller, ZA 99 (2009) 149.

**šimmanata(r)** n.; outer appearance, (facial) features (of a person); NS.†

pl. nom.-acc. neut. or collec. com. ši-im-ma-na-ta KBo 1.44 + KBo 13.1 iv 32 (NS).

(Sum.) [...] = (Akk.) *zim[mu]* = (Hitt.) NÍ.TE-aš “body” / (Sum.) [...] = (Akk.) *şalmu* = (Hitt.) eššari “image/stature” / (Sum.) [...] = (Akk.) *bunānū* “facial region (esp. the eyes and nose), outer appearance, figure, likeness, features” = (Hitt.) ši-im-ma-na-ta KBo 1.44 + KBo 13.1 iv 30-32 (Erimhuš Bogh.), ed. MSL 17:115 (no tr.), translit. StBoT 7:20.

Akk. *bunnannū* is a pl. tantum (CAD B 317). This suggests that š. is not a sg. -r- less form of \*šimmanatar but either the regular neut. pl. in -a of \*šimmanatar (against Neu, FsNeumann 216, HEG S 1040) or the collec. of a com. gender a-stem \*šimmanata- (Melchert, GsSchwarz 230).

Otten/von Soden, StBoT 7 (1968) 26 (= bowdlerized Akk. *simtu* or w. Neu, abstract formation of *şamnai-* > \*šimmanata(r)); Neu, FsNeumann (1982) 216 (older r-less form of \*šamanatar “Fundament”); Melchert, MemSchwarz (1988) 230 (possible -a-stem “form, shape”); id., MemSchindler (1999) 371 (collec. pl. tantum to -n-stem); Tischler, HEG S/2 (2006) 1040 (sg. r-less form, “Gestalt, Gesichtszüge, Physiognomie”).

Cf. \*šamanatar, *şamnai-/şammanai-/şemnai-*, šimnata.

**šemeħuna-** see šameħuna-.

**šemen-** v.; see ša(m)men-.

**šemēna-** n.?/adj.?; (mng. unkn.); OS.†

case? še-me-e-na-aš KBo 20.8 rev.? 4 (OS).

§ še-me-e-na-aš hūpparaš šūš [...] “§ A full *huppar*-vessel of/for š.” KBo 20.8 rev.? 4 (OS), ed. šameħuna-/šemeħuna- e, translit. StBoT 25:70; cf. [...] hūpparaš še-me-e [...] Bo 3339 ii? 2 (StBoT 26:156) (NS), ed. Alp, Tempel 294f. (differently), THeth 21:148f.

Hoffner, Finkelstein Mem. 109, followed by Neu, StBoT 26:156, and Tischler, HEG S 989, considered š. to be a form of ša/emeħuna-, q.v., which occurs several lines later in KBo 20.8 rev. 6 še-me-hu-ni-it šūš. The unpubl. Bo 3339 attestation is also restored to še-me-e- [hu-na-aš] in HPMM 6:27.

šimišiya-

šīna-, šēna/i- A 1 a 1' a'

šimišiya-, šimešiye- v.; see šamešiya-.

šemnai- see šamnāi-.

šimnata n. neut.; something belonging/relating to the body; NS.†

(Sum.) [UZU?].ŠÁR = (Sum. pron.) ša-ar = (Akk.) RI-ŠA-DU = (Hitt.) ši-im-<sup>i</sup>na<sup>l</sup>-ta KBo 26.20 iii 16 (erim.huš), ed. MSL 17:110.

The meaning of this line of the erim.huš vocabulary is more than obscure, consequently it is left untranslated in MSL 17:110. The Sumerian entry [UZU?].ŠÁR is not yet identified. Akk. ri-ša-du could represent *rēšātu*, pl. of *rēštu*, which in the plural means “top part, upper part, summit” or “first quality, choicest.” The other entries of the same vocab. section in lines 14-15 Sum. [UZU?].SU = (Akk.) *širu* = (Hitt.) UZU.Ì and (Sum.) [UZU?].ÚŠ = (Akk.) *dāmu* = (Hitt.) *ēšhar* would suggest for the entry in line 16 to be likewise an aspect of the body.

Regarding word formation, *šimnata* could be identical with the plural of the noun *šimmanata(r)* “outer appearance, (facial) features (of a person)” (q.v.), with the semantic connection provided by *šimmanata(r)* = (Akk.) *bunānū* “facial region (esp. the eyes and nose) and š. = (Akk.) *rēšātu* “top part.” Thus š. might denote the upper half of the face.

Cf. šam(ma)nāi-, *šimmanata(r)*.

šimpukki- n.; KBo 32.173: 3, 4 (frag., NS), see Tischler, HEG S 1040, see TU<sup>7</sup>šam/npuKKI.

(NINDA)šīna-, šēna/i- A n. com.; 1. anthropomorphic(?) figurine, statue(tte), effigy, image, 2. an anthropomorphic(?) bread, figurine bread; written syll.; from OS.

sg. nom. ši-i-na-aš KUB 9.7 rev. 6 (MS), KUB 59.43 obv. 9 (NS), NINDA ši-i-na-aš ABoT 1.5 iii 6 (OS), Bo 7913 i 2 (AlHeth 182), še-e-na-aš KBo 13.2 obv. 3 (NS), KUB 17.14 obv. 22 (NH), KUB 39.57 i 6 (NH), KUB 12.58 i 25, 26 (NH), NINDA še-e-na-aš KBo 5.1 ii 33 (NS), KUB 55.40:4 (NS), KBo 44.144 obv. 6 (NS), NINDA še-e-na-aš KUB 56.46 i 8 (OH/NS).

acc. ši-i-na-an KBo 17.1 i 3, 5, iv 18 (OS), KBo 17.3 iv 14, 24 (OS), KUB 35.54 ii (6), 23 (MH/MS), NINDA ši-i-na-an KBo 21.34 ii 16 (MH/NS), KBo 39.181:7 (NS), NINDA ši-i-na<-an> KBo 39.181:9 (NS), ši-e-na-an KUB 39.12 rev. 17 (pre-NH/NS), še-e-na-an KUB 12.58 ii 38 (2x) (NH), KUB 24.14 i 13, 14 (NS), KUB 39.57 i 10, 11, 14 (NH), IBoT 3.89 obv. 7 (OH/NS), NINDA še-e-na-an KBo 21.34 iii 9 (MH/NS), KUB 40.102 i 13 (NS), IBoT 3.89 obv. 7, 8 (NS), KUB 7.56 i 4 (NS), še-na-an KUB 7.2 i 22 (NH), KUB 55.3 obv. 10 (pre-NH).

d.l. ši-i-ni KBo 17.1 iv 30 (OS), še-e-ni KUB 39.57 i 10 (NH), KUB 17.14 obv. 11, 13 (NH).

gen. (sg. or pl.) ši-i-na-aš KUB 17.18 ii 13 (NS), ši-e-na-aš KUB 17.18 ii 14 (NS), še-e-na-aš KUB 46.46 ii 13 (NS).

pl. nom. ši-e-ni-eš KUB 17.18 ii 10 (NH), še-e-ni-eš KUB 45.22 iii 3 (NS), še-e-ne-eš<sub>17</sub> KUB 35.60 ii 3 (NS), NINDA še-e-ni-[eš]-eš<sub>17</sub> 1143/v:4 (AlHeth 182) (NS).

acc. še-e-nu-uš KUB 7.53 ii 1, 14, 16 (NH), KUB 24.14 i 11 (NS), KUB 27.38 i 19 (2x), 22 (MH/MS), NINDA še-e-nu-uš KBo 21.2:5 (NS), KBo 21.1 i 8, 9, ii 15 (MH/NS), KBo 39.181:(4) (NS), še-e-ni-uš KBo 12.107 rev. 13 (MH/NS), KBo 29.197:(1) (NS), še-e-ni-eš KBo 43.319 rev. 6 (MH/NS), še-e-ni-iš KBo 43.319 rev. 10 (NS), ši-i-nu-uš KBo 34.49 obv. 12 (ENS), NINDA ši-i-nu-uš<sub>1</sub> Bo 7913 i 4 (AlHeth 182), še-e-na-aš KUB 36.83 iv 9 (NS), KBo 37.23 iv 6(?) (MS).

d.l. še-e-na-aš KUB 27.13 i 25 (2x) (NS), KUB 27.15 i 5, 6 (NS).

še-e-ni KUB 7.1 ii 21 read še-e-er! with Kronasser, Die Sprache 7:149, 152.

For the primacy of the *i*-vocalism in the first syllable and its subsequent lowering to *e* see Melchert, Phon. 153-155 and Rieken, AoF 23:294-297. The spellings ši-e- are all NS and reflect an incomplete modernization to še-e-.

(Sum.) [me-dírm-mu] = (Akk.) [šalm]u = (Hitt.) še-e-na-aš=me-iš “My statue/bodily shape” KBo 13.2 obv. 3 (NS).

(Akk.) <sup>[d]</sup>LAMMA <sup>NA<sub>4</sub></sup>AŠ.NU<sub>11</sub>.GAL = (Hitt.) *Hupišna*=ma=aš <sup>NA<sub>4</sub></sup>aš še-e-na-aš “She (i.e., my mother) is a statuette (made) of alabaster (lit. stone of *Hupišna*)” RS 25.421 obv. 26 (Ugaritica 5:444). For <sup>d</sup>LAMMA “statuette, figurine” see Civil, JNES 23:3, 8, Nougayrol, Ugar. 5:317.

1. anthropomorphic(?) figurine, statue(tte), effigy, image — a. usage — 1' used in beneficial magic — a' destroyed in order to destroy a sorcerer/-ess: EGIR-ŠU= ma=šši=šan ŠA DUH.LĀL ŠA UZU.Ì. UDU še-e-nu-uš šer ēpzi nu memai kūn antuḫšan kuič̪ papraḥhišker kinuna kāša alwazenuš 2 še-e-nu-uš harmi “Afterwards he holds over him (sc. the patient) the figurines of wax (and) mutton-tallow and says: ‘Just now, I am holding as two magical figurines the sorcerers who have been defiling this person.’ (...Then he melts them and says: ‘Let these evil people who have been defiling him melt in the

## šīna-, šēna/i- A 1 a 1' a'

## šīna-, šēna/i- A 1 a 1' c'

same way’)” KUB 7.53 ii 14-17 (Tunnawi’s rit., NH), ed. šalla(i)-A, Tunn. 12f., see also RS 25.421 obv. 26 in bil. sec.

**b'** as a receptor of the patient’s ills, as a substitute: (“They run [three times] to the king and queen”) 3-kiš=a=šmaš ši-i-[na]-an [pa]rā ēpzi... LUGAL-uš [3]-iš GUD-un 1 ši-i-na-an-na allappaḥhi “And three times he holds [out] a/the figurine to them. (Three times he holds out an ox to them.) The king spits [three] times on the ox and on the one figurine” (and the queen spits on it three times) KBo 17.1 i 3-5 (royal rit., OS), ed. StBoT 8:18f., translit. StBoT 25:5; (§ “When I take away the woe, pain and distress from the king and queen”) 2? GIŠ[harp]a TUR.TUR 1-EN ši-i-na-an wilnaš šalwinī ūx-x-x-xl-itta arammi/arapmi... “I a. two(?) small [piles] (and) one figurine of clay, (made) with mud-plaster and with [...]” KBo 17.1 iv 18-19 (royal rit., OS), ed. Goedegebuure, FsKošak 309, StBoT 8:36f., translit. StBoT 25:11, cf. šalwina a: (“On the morrow (lit. when it dawns) a deaf man and I enter and we pick them (i.e., breads and beer) up. The king (and) queen are seated and I wrap the fingers of their hands with threads”) ug=a hāhhal harmi ši-i-na-an-na harmi... ta ši-i-ni tēmi “I am holding the brushwood and I am holding the figurine.... I say to the figurine: (‘Take the woe, pain and distress of the king and queen’)” KBo 17.3 iv 27, 29-30 (royal rit., OS), ed. StBoT 8:38f., translit. StBoT 25:17 □ this passage describes the ritual activities on the day following the previous quote; (“The patient goes to wash (himself)”) ... 1 še-e<sup>1</sup>-na-an IM-aš anda uppāi nu=za še-e-na-an [I]M-[aš] warpūwanzi kattan GİR.MEŠ-aš dāi nu=za šer warpzi “She (i.e., the Old Woman) sends in one clay figurine. He (i.e., the patient) places the clay figurine at his own feet for washing and he washes himself over (it)” KUB 12.58 ii 38-40 (Tunnawi’s rit., NH), ed. Tunn. 14-17 ii 63-65; (“Outside nearby there they build a *kippa*-house”) nu=kan še-e-na-an GIŠ-ŠI IGI. H̄I.A KÙ.GI [GAR.RA] [anda tianzi?] “and [they place] an effigy of wood with gold inlaid eyes”... (continued in dupl.:) nu waganda še-e-ni UD-tili pē har[(kanzi)]... n=at PĀNI še-e-ni tiška[(n)zi] “Daily they present food portions to the effigy. (But no one sees them when they present them. They cover them up) and place them (thus) before the effigy. § (“On the day on which the prisoner-of-war sends away

the king, the king says as follows”:)” kāš=wa=mu UGU-zīš TI-anza PUH=ŠU kāš=ma=wa=mu še-e-[(na-aš)] katteraš PUH=ŠU “This here is my living upperworldly substitute while this effigy is my lowerworldly substitute. (“If you upperworldly gods have sought to do something evil to me... [let] this living substitute stand in my place.... If you Sungod of the Netherworld and you Netherworld Gods have sought to do some evil to me”) [(nu=mu kā)]š še-e-na-aš pedi ar[taru] “[let] this effigy stand in my place” KBo 15.2 i 6 (substitute king rit., MH?/NS), continued in dupl. KUB 17.14 obv.! 11, 13, 16-17, 22 (MH?/NS), w. dupl. KBo 15.2 i 18, 24, ed. StBoT 3:56-59, tr. Gurney, Schweich 57 (“effigy”); 121 še-e-ni-eš=šan išnaš NINDA. GUR<sub>4</sub>.RA.H̄I.A [(ti)yanzi] n=uš<sup>d</sup>Aprittaš peran dāi nu memai kāš=wa=tta EN.SISKUR tarpa[(llēš)] uppeš[ta] § nu 2 še-e-ni-iš (var. še-e-ni-uš) išnaš PĀNI DINGIR-LIM a[rha?] paršiyanzi n=uš PĀNI DINGIR-LIM [tianzi] “[They] put two figurines of dough on thick breads. She places them before Apritta and says: ‘The ritual patron has just now sent you substitutes.’ § They break u[p] the two dough figurines before the deity and [place] them before the deity” KBo 43.319 rev. 6-11 (Maštigga’s rit. to expiate murder, MH/NS), w. dupl./par. KBo 12.107 iv 8-14 (NS), ed. StBoT 46:138f.

**c'** other or unclear function: nu ši-e-ni-eš kuiěš t[aknaš<sup>d</sup>UTU-i] tapušza ašešanteš n=aš šarā danzi n=aš [ANA EN.SÍSKUR] parā appanzi nu=šmaš=kan EN.SÍSKUR PĀNI takn[aš<sup>d</sup>UTU] anda wešuwānzi ši-i-na-aš=ma=šma'<sup><š></sup> TUPPA<sup>H̄I.A</sup> GIM-an [(kittari)] ši-e-na-aš=kan (dupl. še-e-na-aš=kan) tuppiaš memiyauš anda memiyanzi “They pick up the statuettes which are seated beside [the Sungoddess] of the E[arth] and hold them out [to the ritual patron]. They wešuwa- the ritual patron before [the Sungoddess of the] Ear[th] with(?) them and just as (it) is laid down for them on the tablets of the statuettes, they recite the words of the tablets of the statuettes” KUB 17.18 ii 10-14 (subst. rit., NS), w. dupl. KUB 46.46 ii 10-14 (NS), ed. Taracha, Ersetzen 214f. (for KUB 17.18 ii 13-14); [GIDIM-aš?] ši-e-na-an lilauwanzi harker “They held an image [of the deceased(?)] in order to pacify (him)” KUB 39.12 rev. 17 (royal funerary rit., pre-NH/NS), ed. Kassian et al., Funerary 280f., HTR 70f.; (I make a dough, and mix

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in various plants and some dog excrement) *n=at* šalgami *n=at* 2 še-e-nu-uš iyami nu anniškimi kuin UN-an nu=šši=ššan ZAG-za <sup>UZU</sup>ZAG.UDU-az 1 še-e-na-an teħhi GÙB-anzi=ya=šši=ššan 1 še-e-na-an teħħi “I knead it and I make it into two effigies, and I place one effigy on the right shoulder and one effigy on the left (shoulder) of the person I am treating. (I take the dough in which the ingredients are mixed and press it against the person and I recite the following incantation: I have removed from you...)” KUB 24.14 i 10-14 (Hebatarakki’s rit., NH), ed. Tunn. 74, cf. šalk-; [(nu=za MUNUS.ŠU.GI EGIR-anda i)]šnaš 2 še-e-nu-uš (var. ši-e[-nu]-uš) dāi [(n=aš=kan <sup>d</sup>UTU-i men)]ahħ[(a)]nda ēpzi “Afterwards the Old Woman takes two figurines of dough and holds them out toward the Sun(god). (Then she pours a libation while uttering the following incantation)” KUB 35.48 ii 8-9 (C) (Kuwatalla’s rit., MH/NS), w. dupl. KUB 35.45 ii 15-16 (B, MH/NS); (a Luwian recitation follows which mentions ALAM-ša (B ii 22), w. dupl. Luw. tarušša (C ii 16 and KBo 29.10 ii 3 [D]); again in Hittite the text continues) [(nu MUNUS.ŠU.GI)] 121 [(še)-e-nu-u]š išnaš ANA EN.SÍSKUR [(ŠAPAL GÌR.MEŠ=Š)]U dāi “The Old Woman places the two fi[gurines ]of dough at the feet of the ritual patron” KUB 35.45 ii 28-29 (MH/NS), w. dupl. KBo 9.147:4-5 (E), translit. StBoT 30:152f. (B), 155f. (C), 157f. (D), 158 (E); *nu AL[AM].HI.A* [pedi=šm]i=pat<sup>1</sup> [p]ēdumen *n=uš* dametani <sup>NA<sub>4</sub></sup> peruni kattan išqarer “We carried the statuettes to [their] own [places]. They lined them up on another rock” KBo 15.10 + KBo 20.42 ii 1-2 (rit., MH/MS), ed. Kassian, Zip. 34f., THeth 1:20f.

2' used in sorcery: [takku ši-i/še-e]-ni purut k[(uiški epāri alwanzatar)] “If someone...-s mud into a [figur]ine, it is sorcery” KUB 29.23 i 15 (Law §111, OH/NS), w. dupl. KBo 6.11 i 20 (NS), ed. LH 107 w. commentary 202, cf. Haase, FsHoffner 144.

3' representing deities as a cult image: [(1)]2 NINDA.SIG ŠĀ.BA 6 NINDA.SIG ŠA <sup>d</sup>Hebat še-e-na-aš 6 NINDA.SIG ŠA <sup>d</sup>Išħara še-e-na-aš KAŠ tapiš[(ani)t] DINGIR.MEŠ-aš hūmantas ANA AŠRI<sup>HL.A</sup> ya hūmantas peran šipantanz[i] “They sacrifice before all the deities and all the (holy) places twelve thin breads, including six thin breads to the statue(tte)s of Hebat (and) six to the statue(tte)s of Išħara, with a tapišana-vessel of beer,” KUB

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27.15 i 5-8 (fest., NS), w. dupl. KUB 27.13 i 24-26, translit. ChS I/3-2:280; cf. KBo 26.155 iii 6; cf. also 2 EZEN<sub>4</sub> še-e-na-aš ašešanumanz[i] “two festivals for seating the effigies” KBo 22.246 iii 24 (fest. for Teššub and Ḥebat, NS), translit. DBH 24:236 and sim. KBo 26.156 rev. 5 (fest. for Teššub and Ḥebat, NS), cf. Archi, FsDeRoos 159 n. 53. The Hitt. word behind ALAM, used for gods’ statues in cult inv., oracles and dreams, where knowable, appears to be ešri, rather than š., cf. KUB 50.123 rev. 9 (oracle question, NH), KUB 38.2 ii 8, 24 (cult inv., NH), KUB 15.5 ii 44-45 (dream, NH), cf. HW<sup>2</sup> E 125f.

4' unclear: (“Just as they consign ashes to the river”) BIL.ZA.ZA=ma še-e-na-aš (var. ši-i-nu-uš) IM UR.TUR QĀTAM'[MA] (i.e., ÍD-i EGIR-an tarnanzi) “Frog(s), clay statuettes, (and) a puppy likewise (i.e., they consign to the river)” KUB 36.83 iv 9 (rit., NS), w. dupl. KBo 34.49 obv.? 12 (NS), ed. THeth 25:270 □ while one could translate “a frog, a clay statuette of a puppy...” this would be the only case where a š. was not anthropomorphic and therefore this latter tr. is probably to be rejected.

**b. materials:** EGIR-anda=ma karaš še-e-nu-uš iyami “Afterwards I make wheat flour into statuettes” KBo 11.19 obv. 5 (NS), ed. ChS I/5.1:218 (“Puppen”); *nu=šši išnaš ši-i-n[a-an(?)]* “A statuette of dough [...] for him” KUB 35.54 ii 6 (Puriyanni’s rit., MH/MS), translit. StBoT 30:66; dough mixed with various plants, stones, and dog excrement KUB 24.14 i 2-11 (NH) see above 1 a 1' c'; ši-i-na-an GIŠ (or despite spacing <sup>GIŠ</sup>TAŠKARIN) “a wooden (or boxwood) statuette” KUB 35.54 ii 23 (Puriyanni’s rit., MH/MS), cf. above KBo 15.2 obv. 6 (NS); [...] še-e-nu-uš-š=a GIŠ-ŠI 1 LÚ 1 MUNUS iyazi “He/she makes [...] and wooden statuettes, one male, one female” KUB 46.42 iv 2 (rit., NS); 2 še-e-né-eš ŠA (erasure) ŠA GAB.LÀL iyanteš “And two statuettes of (erased) (and) of wax are made,” (one is male the other female and each is appropriately clad and shod) KUB 45.22 iii 3 (NS); (“While I am singing this song, I hold red, blue and white wool”) *n=uš še-e-nu-uš iššahhi še-e-nu-uš=ma kišan iššahhi SÍG SA<sub>5</sub> SÍG BABBAR=ya anda tarnaħħi ʃer=ma* ANA SAG. DU=ŠU SÍG ZA.GÌN hūlāliyami ʃu 2] še-e-nu-uš QĀTAMMA iyami *n=uš=za šarrena halziššanzi* “I make them into figurines, and I make the figurines in the following way: I twist together the red and the white wool. I wind the blue wool on top of its

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head. That is how I make the two figurines. They call them (in Hurrian) ‘the kings’” KUB 27.38 i 18-23 (rit., MH/MS), ed. Tunn. 74f.; *parl̩ulenaš* GA.KIN.AG še-e-na-an EMŞU še-na-an NINDA-aš še-e-na-aš “A figurine of *p.*(-flour/seeds?) (and) cheese, a figurine of rennet, figurines of bread” KBo 37.23 iv 4-6 (Kururu’s rit., MH/MS) □ the change from *šenan* to *šenāš* is problematic; the preceding seems to have nominatives only; provisionally we take *šenāš* here as acc. pl.

2. an anthropomorphic bread, figurine bread: 2 (var. *nu* 4) <sup>NINDA</sup>še-e-nu-uš ZÍD.DA ZÍZ ŠA 2 UPNI 4 <sup>NINDA</sup>*mariēš* ZÍD.DA ZÍZ ŠA 3 UPNI 50 <sup>NINDA</sup>še-e-nu-uš ZÍD.DA ZÍZ TUR-TIM *tarnaš* “Two (var. four) figurine breads (made of) two handfuls of wheat flour, four bread sticks(?) of three handfuls of wheat flour, fifty small figurine breads made of one *tarna*-measure of wheat flour, (forty small breadsticks(?) of wheat flour)” KBo 21.1 i 8-9 (rit., MH/NS), w. dupl. KBo 21.2 i 5-7 (MH/NS), ed. <sup>(NINDA)</sup>*mari-*, Hutter, Behexung 14f. (“Gebildbrote”); 50 <sup>NINDA</sup>še-e-nu-uš *tarnaš* 50 <sup>NINDA</sup>*mariēš* x [...] KBo 21.1 ii 15, ed. Hutter, Behexung 20f.; (“Seven wicker tables, on each side of which a sour-bread is lying”) NINDA EMŞU=ma=ššan šer 1 <sup>NINDA</sup>še-e-na-aš 1 <sup>NINDA</sup>ampūraš *kitta* “Atop the sour bread, one figurine-bread (and) one *ampūra*-bread are (lit. is) lying” KBo 5.1 ii 32-33 (rit., NS), ed. Strauß, Reinigung 290, 299, Pap. 6\*f.; (“They set up a cedar table before the pillar and place four *nahhiti*-breads weighing a handful. They seat Ḥebat on top”) *peran katta=ma=šši* <sup>NINDA</sup>še-e-na-an ZÍD. DA 1 ŠĀTI *tianzi* “Down in front of her they place a figurine-bread of flour weighing 1 SŪTU” KBo 21.34 iii 6-9 (fest., MH/NS), ed. Lebrun, Hethitica 2:122, 130 (“un pain *šena*”); cf. ibid. ii 16; (“From the city of Dankuwa six thick breads of ½ SŪTU-weight”) URU *Ališaza* 5 NINDA.GUR<sub>4</sub>.RA 1 <sup>NINDA</sup>še-e-na-aš-š[=a [...] “From the city of Ališa [...] five thick breads [and] one figurine-bread” KBo 44.144 obv. 6 (fest., NS); [...] 1 <sup>NINDA</sup>še-e-na-aš *PĀNI* d [...] “[...] one figurine bread before the deity [DN]” KUB 55.40 i 4 (fest. for Huwasšanna, NS), cf. KUB 40.102 i 11-14 (*hišuwa* fest., NS), ed. CHD s.v. <sup>NINDA</sup>*mari-*; KUB 56.46 i 8-10 (fest., OH/NS), translit. (as Bo 2599) CHD s.v. <sup>NINDA</sup>*muriyalada-*; 4 <sup>NINDA</sup>še-e-nu[-uš [...] KBo 39.181:4 (rit., NS); 1 <sup>NINDA</sup>ši-i-na-an ibid. 7; 1 <sup>NINDA</sup>ši-i-na<-an> ibid. 9.

Among the attestations for š. “statuette, figurine” no context refers to non-human forms or requires the assumption of such a form. Unless this is due to coincidence or one assumes an expansion of its meaning *in compositis*, it becomes difficult to recognize this word as the second element (“having the shape of...”) in alleged compounds like *aliyanzina-* (animal, derived from *aliyan-* “deer”), *ḥu(wa)lpanzina-* “hump,” <sup>GIŠ</sup>*kalmiša/ina-* “burning log, meteorite,” <sup>(DUG)</sup>*tapiša/ena-* (a vessel or container) as per Melchert, FsRamer 297-302.

ALAM is not a log. wr. of š. Although the Sum. ALAM sometimes shows com. gender concord (leading HW<sup>2</sup> 2:124, and Collins, Cult Image 20, to posit that ALAM is the Sumerogram for both š. (com.) and *ešri-* (neut.)), these cases are most likely to be exx. of animatization of ALAM/*ešri-*, where com. gender is used *ad sensum* referring to a person depicted. For this compare, e.g., speaking of a statue of Tudhaliya IV: *kī=ma=za* ALAM ... *ūqq=at* ... *iyanun* “This statue ..., it was I who made it” KBo 12.38 ii 4-10 vs. ALAM ... *n=an=kan* ... *n=an* ... “the statue ..., him ..., him ...” ibid. 18-21, ed. Güterbock, JNES 26:76, 78 and his comments ibid. 79, or *n=ašta* ALAM *IŠTU* <sup>GIŠ</sup>*GIGIR* *ašannaš katta danzi* ... *n=at* <sup>GIŠ</sup>ZA.LAM. GAR-aš *anda pēdanzi* *n=an=šan* ANA <sup>GIŠ</sup>GU.ZA KÙ.GI *ašešanzi mān* MUNUS-za=ma *n=an=šan* <sup>GIŠ</sup>*haššalliyaš* KÙ.GI *ašešanzi* “They take the statue down from the vehicle-to-sit-on ... they bring it (neut.) into the tent and seat him (com.) on a gold throne, if (it) is a woman however, they seat her on a gold *haššalli*.” KUB 30.34 ii 12-16, ed. Kassian et al., Funerary 386f., and comments ibid. 407f.

Götze, NBr (1930) 77f. n. 3; Güterbock, ZA 44 (1936) 81f. n. 3; Goetze, Tunn. (1938) 72-75; Friedrich, HW (1952) 190 (“Figur, Puppe; Ersatzbild”; <sup>NINDA</sup>š.: “‘gebackene Figur’ (wie unsre Lebkuchenmänner?”); Kümmel, StBoT 3 (1967) 19-22 (rejects Ersatzbild, different from *tarpalli*- “Personalersatz” and *PUHU*); Hoffner, AlHeth (1974) 182; Kammenhuber, HW<sup>2</sup> E (1988) 124 (*ešri* = ALAM vs. *šena* = ALAM); Trémouille, Eothén 7 (1997) 178 (š. related to *šinapši* (q.v.) from Hurr. *šinam-* “redoubler”); Melchert, FsRamer (2002) 297-302 (Hitt. *aliyanzina-*, *ḥuwalpanzina-*, <sup>GIŠ</sup>*kalmišina-*, <sup>(DUG)</sup>*tapiša/ana-* as compounds w. š.), Francia, Or NS 73 (2004) 401 (following Melchert), Collins, Cult Image (2005) 13-42; Tischler, HEG S (2006) 1041-45.

Cf. *ešri-*; ALAM.

**šinahha-****šēna- B**

**šēna- B** n.; (mng. unkn.); MS.†

gen.(?) *ši-e-na-aš* StBoT Beih. 4.46 obv. 4 (Muw. I/MS; courtesy G. Wilhelm).

8 IKU A.ŠÀ EGIR KISLAH 13 IKU A.ŠÀ *wattaruwaš haršanī* 15 IKU A.ŠÀ *ši-e-na-aš* “eight IKU-measures of field behind the threshing floor, thirteen IKU-measures of field at the head of the well, fifteen IKU-measures of field of(?) ᬁ.” StBoT Beih. 4.46 obv. 4 (land grant, Muw.I/MS), ed. StBoT Beih. 4 pp. 196f (“bei den Figuren(?)”82f.

Rüster/Wilhelm, StBoT Beih. 4 (2012) p. 198 n. 4 (d.-l. pl. of *šēna-* “(Ersatz)figur”).

**šēna C** Hurr. n. “the rivers” see *šiya-* “river.”

**šinahha-** v.; to set a trap, ambush; from MH/MS.†

**verbal subst.** *ši-na-ah-hu-ar* KUB 8.14 rev.! 9 (NS).

**part. sg. nom.-acc.** *ši-na-ah-ha-an* KUB 23.77:85 (MH/MS).

It is possible that some of the broken attestations listed under *šinahha-/šenahha-* belong here.

*anda=ma mān kūruraš takšula[... ÉRI]N.MEŠ URU Hatti=ma ši-na-ah-ha-an harzi n=uš walžzi* “Furthermore, if an enemy [...] an allied group, [...] but(?) he has set a trap [for] the Hittite troops and attacks them” KUB 13.27 rev.! 15 + KUB 23.77:85 (treaty w. Kaškeans, MH/MS), tr. Kaškäer 122, 130, cf. AM 251 w. nn. 1-2 (n. *šinahha-* + full verb *hark-* following), AU 64 n. 2 (part. of v.); (In an apodosis to a lunar omen) *ši-na-ah-hu-ar ki[ša]* “Ambushing will occur” KUB 8.14 rev.! 9 (omen, NS), ed. DBH 12:82f.

Ehelolf, OLZ 29 (1926) 988 n. 1; Sommer, AU (1932) 64 w. n. 2; Götze, AM (1933) 251; von Schuler, Kaškäer (1965) 130; Riemschneider, DBH 12 (2004) 260; Tischler, HEG S (2006) 1047f.

**šinahha-, šenahha-** n. neut. (or com.?) pl. tantum; “trap, ambush”; from MH/MS.†

**pl. nom.-acc.** *ši-na-ah-ha* KBo 47.59 obv. 7 (MS), *še-e-na-ah-ha* KUB 19.11 i 15, iv 4 (Murš. II), KBo 5.8 i 10, 16, 20 (Murš. II), *še-na-ah-ha* KUB 19.18 iv 21 (Murš. II), KUB 14.3 i 26 (Hatt. III), KBo 41.146 rev. 5 (NH).

**pl. d.-l.** *ši-na-ah-ha-aš* HKM 26:(6) (MH/MS), KUB 52.85 iii 7 (NH), KUB 16.47:(6) (NH), *še-na-ah-l̥hal-aš* KUB 16.13 ii 7 (NH).

**gen.** *ši-na-ah-ha[a-aš]* KUB 52.85 iii 10 (NH), *še-e-na-ah-ha-aš* KBo 4.4 iii 70 (Murš. II; coll. Sommer, AU 63 n. 4).

**broken:** *ši-i-na-a[ḥ-ḥa(-)...]* KUB 26.7 i 12 (MS), *ši-na-ah-ḥa-x* KBo 14.104 obv. 9 (NS), KBo 18.148:(3) (MH?), *še-e-n[a(-)...]* KUB 26.7 iv 6 (MS), KBo 14.3 iii 2 (Murš. II).

Note that all spellings with *še(-e)-* occur in NS mss, while all MS mss have *ši(-i)-* with the exception of KUB 26.7 iv 6 (but cf. ibid. i 12). For this *i > e* shift see Melchert, Phon. 153-155 and Rieken, AoF 23:294-297.

If *šinahhan* KUB 23.77:85 is taken as a noun, it would be the only ex. of ᬁ. in the sg. Since it can also be the part. sg. nom.-acc. neut. of the verb *šinahh-* (q.v.), the remaining pl. forms point to ᬁ. as a pl. tantum. If the pl. nom.-acc. *šenahha* is interpreted as a collective, ᬁ. might have been com.

(When the Taggaštans heard that My Majesty was coming to attack them, they came with troops to help their neighbors) *nu=mu peran še-e-na-ah-ha tiškanzi IŠTU ERÍN.MEŠ=ya=at=mu=kan menahhanda ešan harker ... nu=mu eniššan kuit LÚ.MEŠ URU Taggašta šenahha peran tieškanzi ... n=at arha parāšeššer še-e-na-ah-ha=ya=mu namma peran natta tišker* “They were setting an ambush for me and held their position with troops awaiting me. ... (When I had stepped on the road to Taggašta, I would have proceeded. But a bird stopped me,) because the men of Taggašta were lying in ambush for me in the way described before. (When I hesitated, the Taggaštans ...) dispersed and so they were no longer lying in ambush for me” KBo 5.8 i 10-11, 15-17, ed. AM 148-150 □ cf. “Birds rising in flight is a sign that the enemy is lying in ambush” Sun Tzu, The Art of War, tr. S. Griffith, Chapter 9 no. 22 (p. 119); the sudden appearance of a bird may have alerted Muršili to the presence of people in the immediate vicinity indicating a possible ambush (cf. Beal, CANE 551) or the king may have consulted a bird oracle (thus Hazenbos, Habil. 95f.) advising him to hold back; *nu ANA LÚ.KÚR še-na-ah-ha [daiš]* “[He laid] an ambush for the enemy” KUB 19.18 iv 21 (Murš. II); cf. [...] *še-e-na-ah-ha daiš* KUB 19.11 i 15, iv 4 (DŠ frags. 10, 13); <sup>m</sup>*Lahurzi=ma=mu apel ŠEŠ=ŠU še-na-ah-ha [...]* KUB 14.3 i 26 (NH), ed. AU 2f. (“eilends(?)”); (“When I My Majesty heard: ‘the men of Azzi are coming to attack the heart of your army at night,’ I My Majesty instructed my troops”:) *mahlhan UD.KAM-ti putalliyanda iyatta[ri]* GE<sub>6</sub>. KAM-az=ma=at=kan *še-e-na-ah-ha-aš QĀTAMMA ēšzi* “Just as (the troops) march battle-ready during the day, in the same manner at night they will lie

## šinahha-

(É)/(GIŠ)šinapši- a 1'

(lit. be) in ambush” KBo 4.4 iii 69-70, ed. AM 132f., 250f., the form is probably a freestanding genitive, not a com. gender nom. sg. □ for the correct reading (the handcopy shows še-e-na-ah-aš) cf. Sommer, AU 63 n. 4; [ŠA] LÚ.KÚR *kuit uttar hatrāeš LÚ.KÚR mahh[an] 30 ŠIMTI ANŠE. KUR.RA.HI.A URU Panāta ši-na-[ah-ha][ -aš dāiš]* “Concerning what you wrote me about the enemy, how the enemy [laid] thirty chariot teams in an amb[ush] at(?) Panāta ( ... I have heard it)” HKM 26:3-6 (letter, MH/MS), ed. Alp, HBM 166f. (differently), van den Hout, FsWilhelm 399; mān=kan še-na-ah-[h]a-aš AN.TA UL SÈD?-zi “If he will not spend the winter up (AN.TA) in ambush/hiding (d.-l. pl.?) ((blank line) § If the enemy will not strike at night above (blank line))” KUB 16.13 ii 7-8 (oracle question, NH), differently Cotticelli, Materialien 11 no. 8:28, reading SI×SÁ-zi; (“Concerning the fact that he will go to Papanha”) [mān]=ma=kan ši-na-ah-ha-aš anda UL kuwapikki SI×SÁ-izz[i] ... § [...] INIM ši-na-ah-h[a-aš] ...] “But [if] he will not come upon ambushes anywhere, (let the symbol-oracle be favorable. ...) § [...] matter of the ambushes [...]” KUB 52.85 iii 7-9 (oracle question, NH); cf. anda=kan ši-na-ah-h[a-aš] UL k]uwapikki handaizzi KUB 16.47:6-7 (military oracle question, NH).

Forrer, Forsch 1 (1926-29) 130 (“Hinterhalt, Überfall”); Sommer, AU (1932) 63-65 (“im Eilmarschtempo”); Götze, AM (1933) 250-52 (w. Forrer); Tischler, HEG S (2006) 1045-47.

(<sup>1</sup>)**šinahila** adj.; Hurr. 1w; **1.** second in line, **2.** second quality; NH.†

**1.** second in line: <sup>m</sup>Abirattaš=ma=za <sup>m</sup>Ir-<sup>d</sup>U-an DUMU=ŠU ANA <sup>L</sup>ÚTARTENNUTTI=ŠU (NU prob. erased) <sup>1</sup>ši-na-hi-la IŠKUN “Abiratta installed his son Ir-Tešub in his deputyship, (that is,) second ranking. (In the future, when Abiratta dies, let his kingship, his throne, his land, his house remain with his son Ir-Tešub)” KBo 3.3 ii 5-7 (edict, Murš. II), ed. Klengel, OrNS 32:35, 41, HEG S 1047 (“zu seinem zweitrangigen Kronprinzen”), tr. DiplTexts<sup>2</sup> 171 (“as their crown prince”) □ š. appears to be a gloss (cf. Souček, RIA 3:440 s.v. Glossen B), rather than an adj. modifying TARTENNUTTI, in other words he is “second” to his father, not “second ranking TARTENNU.”

**2.** second quality: 1 BÁN ZÍD ši-na-hi-lu 3 DUG HAB K[AŠ 1 DUG KAŠ.GEŠTIN] pe.-an SUM-anzi “They will give out one BÁN of second quality

flour, three jugs of b[eer, one jug of beer-wine]” Msk. 74.57 + Msk. 74.98 obv. 18-19 (NH), ed. Salvini/Trémouille, SMEA 45:233.

Speiser, JAOS 56 (1936) 404f. (“of second(ary) rank”); idem, AASOR 16 (1936) 134f.; Friedrich, HW (1952) 324; Laroche, GLH (1976/1977) 233 (“second”; gloss of Akk. *tartennu*); Wilhelm, UF 2 (1970) 277f.; von Soden, AHw (1981) 1241 (in Nuzi Akk.: “zweitklassig”); CAD Š/3 (1992) 36f. (1. “second-in-command” (OA, Bog., Nuzi), 2. “second-quality” (Nuzi, Emar)); Wilhelm, SMEA 29 (1992) 243 n. 21; Tischler, HEG S (2006) 1047.

**šinahhuwar** see šinahh-.

**sinakkuriya-** see nakkuriya-.

(É)/(GIŠ)šinapši- n. neut.; Hurr. 1w; (a sacred building); from MH/MS.

**nom.-acc.** ši-nap-ši KBo 11.1 obv. 32, 33, 36 (Muw. II), ši-na-ap-ši KBo 5.1 ii 6 (NH), Éši-nap-ši KUB 56.19 ii 5 (NS). **gen.** Éši-nap-ši-aš ABot 1.25 rev. 12 = KBo 17.65 rev. 15 (MH/MS), Éši-nap-ši-ia-aš KBo 17.69:(?), 9, (14) (NS), KUB 42.41:2 (NH), KUB 5.20 i 19, 21 (NH), KBo 31.6 iii? 6 (NS), Éši-na-ap-ši-ia-aš KUB 30.31 iii 23, 24 (ENS), ši-na-ap-ši-ia-aš KUB 9.22 iii 21 (NH), Éši-na-ap-ši-aš KUB 30.31 iii 31 (ENS).

**dat.-loc.** ši-nap-ši-ia KBo 49.56 rev. 3 (NS), ši-na-ap-ši-ia KBo 5.1 i 12, 32, 34, ii 1, iv 21 (NH), Éši-na-ap-ši-ia KUB 30.31 i 5 (ENS), KBo 5.1 iv 27 (NH), Éši-na-ap-ši KUB 25.49 iii 3 (OH/NS), Éši-nap-(text: mul)-ši KBo 17.71:3 (NS).

**stem form (gen. by context)** Éši-na-ap-ši ABot 1.25 rev. 14 + KBo 17.65 rev. (17) (MH/MS), KBo 5.1 iv 23 (NH), ši-na-ap-ši KUB 6.45 i 62 (Muw. II), GIŠši-na-ap-ši KUB 6.45 i 63 (Muw. II); (**d.-l. by context**) Éši-nap-ši ABot 1.25 rev. 16 = KBo 17.65 rev. 19 (MH/MS), Éši-na-ap-ši KUB 30.28 rev. 4 (NS), KUB 30.31 iii 31, iv 43 (ENS)

**pl. d.-l.** ši-na-ap-ši-ia-aš KBo 5.1 i 48 (NH).

For Hurrian case forms in Hurrian context see ChS I/9:267.

**a.** deities of the šinapši(-structure) — 1' w. det. É “house, structure”: mān DINGIR.MEŠ Éši-nap-ši-ia-aš kuedani menaljhandā [TUKU. TUKU-wan]teš “If the deities of the š. are [angry] at someone” KBo 31.6 iii? 6-7 (shelf list, NS), ed. StBoT 46:32f.; § DINGIR.MEŠ Éši-na-ap-ši-ia[(-aš)] DINGIR. MEŠ Éhamriya[(š)] (var. [hamr]itaš) § “The gods of the š., the gods of the hamri-structure” KBo 17.89 iv 1-2 (god list frag., MS?), w. dupl. KBo 35.240:3-4 (MS?); (“The answer is unfavorable”) <sup>d</sup>U Éši-nap-ši-ia-

(É)/(GIŠ)šinapši- a 1'

(É)/(GIŠ)šinapši- b 2'

aš-š[=a] INA <sup>URU.d</sup>U-ašša kuiški TUKU.TUKU-uanza “Is also some Stormgod of the š.-structure in Tarḫuntašša angry?” KUB 5.20 i 19-20 (oracle question, NH); (“And outside th[ey pound into the ground] two *kupti-s*”) ŠÀ.BA 1 *kuptin ANA DINGIR.MEŠ LÚ.MEŠ* Éši-nap-ši<sup>l</sup>-i[a-aš] (dupl. Éši-na-ap-ši<sup>l</sup>-ia-aš], par. Éši-na-ap-ši-ia-aš]) 1 *kuptin=ma ANA DINGIR.MEŠ MUNUS.MEŠ* Éši-nap-ši-ia[-aš] (Éši-[na]-a[p-ši-ia-aš], par. Éši-na-ap-ši-i[a-aš]) “one *kupti* of which (they pound in) for the male deities of the š.-structure and one *kupti* for the female deities of the š.” KUB 30.38 i 34-35 + KBo 23.1 i 54-55 (rit. of Ammihatna et al., NH), w. dupl. KBo 23.2 ii 2-4 (NH), par. KBo 24.50 rev. 17-19 (NH), ed. Strauß, Reinigung 261f., 267, Lebrun, Heth. 3:143, 150; EGIR-ŠU=ma ANA <sup>d</sup>U Éši-na-ap-ši-ia-aš U ANA DINGIR.MEŠ LÚ.MEŠ Éši-na-ap-ši-ia-aš hūmandāš 1 *uzianza IŠTU SILA<sub>4</sub> šipant[i]* ... § ANA <<sup>d</sup>Hebat> Éši-na-ap-ši ANA DINGIR.MEŠ MUNUS.MEŠ Éši-na-ap-ši-aš-š=a 1 *uzianza <IŠTU> SILA<sub>4</sub> šipanti* “Afterwards he sacrifices one *uzianza* with a lamb to the Stormgod of the š. and to all the male deities of the š. ... § He sacrifices one *uzianza* <with> a lamb to <Hebat> of the š. and to the female divinities of the š.” KUB 30.31 iii 23-25, 31-32 (Kizzuwatnan rit., ENS), ed. Lebrun, Hethitica 2:99-100, 107 (no tr.), for the emendation <<sup>d</sup>Hebat> see Trémouille, Eothen 7:176 w. n. 597; cf. <sup>d</sup>LUGAL-ma Éši-nap-ši-ia-aš “Šarruma of the š.” KBo 17.69:9 (rit., NS), translit. ChS I/9:75.

2' without det. or with GIŠ determinative: (“[The Stormgod] of Kummanni, Ḫebat of Kummanni”) <sup>d</sup>U ši-na-ap-ši [(<sup>d</sup>H)]ebat GIŠ ši-na-ap-ši (dupl. KI.MIN) “The Stormgod of the š., Ḫebat of the š. (the Stormgod of Mt. Manuziya, ...)” KUB 6.45 i 62-63 (prayer to the Stormgod *pihaššašši*, Muw. II), w. dupl. KUB 6.46 ii 27, ed. Singer, Muw.Pr. 12, 34; [DINGIR. MEŠ LÚ.M]EŠ ši-nap-ši-ia-aš (dupl. DINGIR. MEŠ LÚ.MEŠ GIŠ ERIN-aš) “[male deities] of the š. (dupl./par. “male deities of the cedar [lands]””) KBo 34.90:12 (rit. for the cedar-gods, MH/NS), w. dupl./par. KUB 15.34 i 48 (MH/MS), ed. Haas/Wilhelm, AOATS 3:186f., Zuntz, Scongiuri 18f. (both without KBo 34.90), cf. Otten, HTR 145 (as 970/c) (“Zedern-Haus”), Forlanini, CRRAI 44:10 w. n. 9; cf. KBo 34.90:5, w. dupl./par. KUB 15.34 i 40.

**b.** offerings made at the šinapši — 1' in general: nu AN[A] !É! <sup>d</sup>IM dupšahiyas <sup>d</sup>Hebat dupšahiyas Š[A

É]ši-na-ap-ši gangāti INA Éši-na-ap-ši pia[nzi] “In the š. th[ey] give *gangati*-vegetable of the š. to the temple of Tešub of *dupšahī* (and) Ḫebat of *dupšahī* (and they give [...] to the great *karimni*-temple)” KUB 30.31 iv 42-44 + KUB 32.114 iv 10-12 (Kizzuwatnan rit., ENS), ed. Lebrun, Hethitica 2:102, 109 (no tr.); Éši-na-ap-ši-kan menahhanda [...]x nu 1 NINDA.SIG ANA <sup>d</sup>U Éši-na-ap-ši [...] ANA DINGIR.MEŠ Éši-na-ap-ši-ia-aš paršiya “Opposite the š. [...]. And [he crumbles] one flat bread to the Stormgod of the š. [and] he crumbles [...] flat-bread] to the deities of the š.-structure” KUB 25.49 iii 3-5 (*hišuwa* fest., OH/NS).

2' in birth rituals: (If a woman in labor loses her cultic purity due to the collapse of the birth-stool, ...) *namma harnāu UNŪTE<sup>MEŠ</sup>=ya ši-na-ap-ši-ia-pēdāi n=at arahza dammili pedi dāi nu=za=kan MUNUS-TUM andan=pat hāši* “Then he (i.e., the *patili*-priest) carries the birthstool and the implements to the š. and he puts them outside in (or: takes them outside to) an uncultivated place, and the woman gives birth inside, as above (*andan=pat > andan* in i 8, i.e., in her home)” KBo 5.1 i 12-14 (Pap., pre-NH?/NS), ed. Strauß, Reinigung 287, 295, Pap. 2\*f. (no tr.); (“Then he picks up the birthstool, the mutton and the breads which he had been breaking into pieces”) *n=aš ši-na-ap-ši-ia pēdāi n=aš hūprušhiya ZAG-az dapuša dāi* § *nu ši-na-ap-ši-ia 2.TA.ÀM üzziya IŠTU 2 UDU 4 MUŠEN=ya ši-pa-an-ti* “He carries them to the šinapši and places them to the right side of the *huprušhi*. § And at the š., two for each (part), he sacrifices to/at the *uzzi-* with two sheep and four birds. (They butcher the sheep. When the fat is cooking, he sacrifices with the cooking (fat))” KBo 5.1 i 32-35 (Pap., pre-NH?/NS), ed. Strauß, Reinigung 287f., 296, Pap. 4\*f. □ the 2.TA.ÀM as well as the 2 *šeħelliškiuš* of the next quote may point to a bipartite structure for the š.; *nekuz meħur=ma ši-na-ap-ši-ia-aš šer 2 šeħelliškiuš pāi* “At night time, he gives two purification offerings for/on behalf of the š.” KBo 5.1 i 48-49 (Pap., pre-NH?/NS), ed. Strauß, Reinigung 288, 297, Pap. 4\*f.; *nu EN.MEŠ SÍSKUR ši-na-ap-ši-ia pānzi* “The ritual patrons go to the š. (They burn two birds for offence (and) sin, while they burn a lamb for *enumašše*)” KBo 5.1 ii 1; (“At night ... they ritually purify the child. ... §”) INA UD.4.KAM=ma ši-na-ap-ši šuppiyahħanzi “On the fourth day they

## (É)/(GIŠ)šinapši- b 2'

## (É)/(GIŠ)šinapši- f

sanctify the š. (They sacrifice one sheep to the gods of the fathers. At night they bring the deity inside)” KBo 5.1 ii 6, ed. Strauß, Reinigung 279, 297, Pap. 6\*f.; (They decorate a lamb) *n=an ši-na-ap-ši-ia pēdanzi § BĒL SÍSKUR EGIR-an iyaddāri mahhan=ma=at KÁ Éši-na-ap-ši aranzi ... n=ašta EN.SÍSKUR INA Éši-na-ap-ši-ya anda pānzi* “and carry it to the š. § The ritual patron walks behind. When they reach the door of the š., (she sits down. The *patili*-priest takes the lamb from her and brings it to a consecrated place ...) The ritual patron goes(!) into the š.” (She makes sacrifices, then returns to her house)” KBo 5.1 iv 21-23, 27-28 (Papanikri’s rit., pre-NH?/NS), ed. Strauß, Reinigung 294, 302f., Pap. 12\*f., StBoT 29:118-121 (no tr.); for a new mother making offerings at the šinapši-structure see also KUB 56.19 ii 4-5, ed. StBoT 29:256f. (as Bo 2469); (“When he arrives at the crossroads”) *nu 1 MÁŠ.TUR ANA [DINGI]R.LÚ.MEŠ ši-na-ap-ši-ia-aš [šip]anti* “He [sac]rifices one goat kid to the male [dei]ties of the š. ((and) he [sacrifi]ces (another) goat kid to the male deities of the city)” KUB 9.22 iii 21-22 (birth rit., NH), ed. StBoT 29:94f.; (“But [when] praise and well-being offerings to that deity are before her, she [doe]s all (this)”) *mā(n)=šši ŠA Éši-nap-ši-aš-š=a kuit [Ø?] SÍSKUR kalla[r handa]n? ēšzi nu=za=kan apātt=a [iy]azi § mahhan=ma=za=kan MUŠ[EN.HI.A wa]hnuzi(?) nu=za=kan kuit kuit ŠA Éši-na-a]p-ši uttar tešhit uwān[na uizz]i kui[tl=a=šši=kan mahhan ZI-ni and[a] nu=za apēd[a]ni uddan[i ...] I[NA] Éši-nap-ši MUŠEN.HI.A peran arha [wa]rnuzi § namma=za INA Éši-na-ap-ši[-ya keld]iya šipanti nu=za INA Éši-na-ap[-ši] ēzzazi n=ašta MUNUS-za IŠTU É.DINGIR-LIM p[arā ui]zzi “If some unfavorable ritual of the šinapši-structure also has been [ascertain]ed for her (i.e., the pregnant woman), she shall [d]o that also. § When they [spit-ro]ast(?) /[tu]rn(?) bir[ds], whatever matter of the š. [come]s to be seen in a dream, and however it is on her mind, for that matter she will burn birds i[n] the š. beforehand. § Then she will sacrifice for [‘well-b]eing’ in the š.-structure; she will eat in the š., and the woman will [come] o[ut of] the temple” KBo 17.65 rev. 15-21 (when a woman conceives, MH/MS), ed. StBoT 29:140f.*

c. associated with the dead: (“[Th]en the *patili*-priest who is up on the roof calls dow[n into] the

house; he repeatedly calls the deceased by name, ‘Wh[ere] did he go?’ The deities with whom he is, answer each time up from below”:) *INA Éši-na-ap-ši=war=aš pait* “He went to the š.” KUB 30.28 rev. 4 (rit. for Ḫamrišara, ENS), ed. HTR 96f. (“Zedern-Haus”), Haas/Wilhelm, AOATS 3:37 w. n. 5 (differently, no tr.), tr. van den Hout, Hidden Futures 42 (no tr.), Collins, Magic and Ritual 224 (no tr.).

d. together with other holy places: *mān=ma* HUR.SAG=ma kuiški našma ši-nap-ši šuppa AŠRU kuitki ḪUL-aḥhan ... URU.DIDLI.HI.A ašanduš kuiēš kuedaš ANA URU.DIDLI.HI.A ši-nap-ši ēšzi n=at weḥanzi n[=at EGIR-pa SIG<sub>5</sub>=aḥhanzi] ... mān dannadduš=ma kuiēš URU.DIDLI.HI.A ši-nap-ši kuedaš ANA URU.DIDLI.HI.A ēšzi “If some mountain or š. — sacred places — have been offended in any way (and it has pleaded with the Stormgod, n[ow] I, [My Majesty, Muwattalli,] will make it right again.) As for those towns that are inhabited in which there is a š., they will tour it and [make it right again] ... But if there are some deserted cities in which there is a š., (just a[s they treat them], so they shall begin treating those too)” KBo 11.1 obv. 32, 33, 36 (prayer of Muw. II to Teššub of Kummanni), ed. *peda-* A e 12', Houwink ten Cate/Josephson, RHA XXV/81:107f., 116f. (“pillared hall”), Lebrun, Hymnes 297, 301 (no tr.), tr. Hittite Prayers 84, 95 n. 6 (purification shrine, usually located on a mountain); cf. [...] HUR.SAG-i ši-na-ap-ši [...] KUB 44.58 rev.? 5 (rit., NS), translit. StBoT 29:216.

e. as a mountain name(?): *nu pāpan ši-na-ap[-ši] ...* “Mt. Šinap[ši] ...” KUB 32.52 iii? 4 (list of Hurr. gods, NS), ed. *papenna*; cf. also [...] A/I?] NA HUR.SAGŠi-na-ap[-ši] ...” KBo 35.141:2, ed. Haas/Wilhelm, AOATS 3:38 (as 1273/v), cf. also Archi, FsAlp 12 □ the latter two references are considered to be mountain names by Haas and Wilhelm, but are not listed in RGTC 6; cf. also references in d.

f. other: (“On the sixteenth day before the sun rises they anoint the king (and) queen in Ḫattuša, and they seat themselves apart; but when the sun rises”) *apiya'=ma INA URU Kizzuwatna INA É<sup>d</sup>IM Éši-na-ap-ši-ya katmaršitti* “there(?) in ‘Kizzuwatna’ in the temple of Teššub, in the š. they(?) k.” KUB 30.31 i 4-6 (2nd tablet Kizzuwatna rit., NH), ed. *šakniya-* c; 2 GUD ANA LÚ ši-nap-ši-i[a(-)...] KUB 54.67 obv. 12.

The š.-structure was a sacred (*šuppi-*, cf. d) place with its own deities (a, cf. van Gessel, OHP 3:60). On the combined evidence of KUB 30.31 iv 42-44+KUB 32.114 iv 10-12 (b 1'), as well as *ibid.* i 4-6 (f), and KBo 17.65 rev. 15-21 (b 2'), the š. structure was associated with <sup>d</sup>Hilašši(t)-. It may have been part of a temple rather than a separate building, most probably its entrance structure with its own gate as was already suggested by Laroche, RA 54:197f. Note that the š.-structure also seems to be the first station of the deceased in the conversation between a *patili*-priest and people inside a building in the funerary ritual passage (c). The dupl.(?) KBo 34.90 of KUB 15.34 (rit. for the cedar gods, see a 2') seems to give š. as an equivalent to “male deities of the cedar(-lands)” but its status as dupl. is not absolutely certain and with no other evidence for the equation available, it must be considered unproven. The attestation with the det. GIŠ (a 2') can simply indicate that the š. was (partly) made of wood.

The passage from the Papanikri ritual (i 32-35 and 48-49, above b 2') might allude to a bipartite structure of the š., which could support the often proposed link to Hurr. *šin(a)* “two” (see bibl.). Besides its attestation in Hurr. contexts (cf. ChS I/9:267) the identification of š. as Hurr. is otherwise primarily based on the suffix *-a/epš-*, cf. Giorgieri, PdP 55:197. In this view the <sup>HUR.SAG</sup>š. might point to a mountain with twin peaks; for Forlanini’s suggestion, CRRAI 1997:10 n. 9, that <sup>HUR.SAG</sup>š. could refer to the Amanus as cedar mountains see our remarks above about the relation of š. to the Cedar deities. If the š. was a vestibule or the like where purifications were held (cf. e.g., b 2'), the bipartite structure may have corresponded to males and females.

Whether the purifying quality of the š.-structure (so Haas/Wilhelm, AOATS 3:36-38, Beckman, StBoT 29:113, Haas, ChS I/9:267) was characteristic of the š. or just one of its many functions, remains uncertain. Note the Nuzi attestation where the inf. *šinapšumme* is used of witnesses’ depositions see AHw 1241 (“vor Gericht gehen?”), CAD Š/3:38 (“false(?), recanted(?)”), Trémouille, Eothen 7:178, Wilhelm apud Giorgieri, PdP 55:197 w. n. 70 (“cambiare”).

Sommer/Ehelolf, Pap. (1924) 11f. (a wood or an implement from which the house takes its name); Otten, HTR (1958) 145 (“Zedern-Haus” but š. itself is not “cedar”); Laroche, RA 54 (1960) 197f. (“portail de l’enceinte sacrée” = Hitt. <sup>É</sup>*hilammar*); Hayden, Diss. [= Court Procedure at Nuzi] (1962) 136, 138 (*šinabšumma épūš* = “changed his testimony”); Goetze, JCS 17 (1963) 61 (“‘portail’ is not yet fully convincing”); Houwink ten Cate/Josephson, RHA XXV/81 (1967) 123f. (combination of Otten’s and Laroche’s opinions); Haas/Wilhelm, AOATS 3 (1974) 36-38 (Hurr., exx. in Hitt. and Hurr. contexts, mng. unkn., perhaps “Entsühnungshaus”); Laroche, GLH (1977-79) 234 (“Bâtiment cultuel” = *hilammar*); Gentili Pieri, Atti Acc. Tosc. 47 (1982) 1-37; Beckman, StBoT 29 (1983) 113 (for “ritual purification”?); von Soden, AHw (1981) 1241 (on *šinapšumma epēšu*); E. Masson, Douze dieux (1989) 111-112; Negri-Scafa, SMEA 29 (1992) 189-202 (tries to reconcile š. and *šinapšumma epēšu*, the latter indicating a purification ritual in connection with an oath before court); CAD Š/3 (1992) 38 (on *šinapšumma epēšu*, concerns giving or recanting false testimony); Archi, FsAlp (1992) 12f. (on š. as a mountain and as a shrine; š. < Hurr. *šin(a)*- “two,” from the Hurr. practice of dividing deities into two groups, male and female); Melchert, CLL (1993) 194 (ex. in Luw. context); Haas, OBO 129 (1993) 70; Börker-Klähn, FsDeMeyer (1994) 362f.; Singer, Muw.Pr. (1996) 56 w. n. 202, 188 w. n. 423; Trémouille, Eothen 7 (1997) 174-179 (“cèdre,” supposes close connections with ancestor cult and Hurr. deities, esp. Hebat, and suggests a link with *šena*- “effigy”); Haas, ChS I/9 (1998) 267 (“Entsühnungshaus, Entsühnungsraum (im Tempel”); Forlanini, CRRAI 44 (1997) 10 n. 9 (š. = “cedro” and <sup>HUR.SAG</sup>š. probably = Mt. Amanus”); Giorgieri, PdP 55 (2000) 197; Singer, Hittite Prayers (2002) 95 n. 6 (“a typically Kizzuwatnan purification shrine, usually located on a mountain”); Beckman, RAW (2004) 262 (š. synonymous w. *karimmi*-); Tischler, HEG S (2006) 1048-1051; Fincke, RAI 56 (2010) forthcoming (on š. and Hurro-Akkad. expression *šinapšumma epēšu* and relation to Hurr. *šin(a)*- “two”).

**šeni A** in MUŠ <sup>URU</sup>*Zipala<nda>=kan EGIR.U*<sub>4</sub><sup>[-MI ... ŠUM-en]</sup> / *še-ni UN=ma=kan* <sup>d</sup>*IŠSTAR(?)-za*<sup>1</sup> x[...] “[We have called] the ‘snake of Zippala<nda> of(?) the futur[e ...]’ ... a man through *IŠSTAR(?)* ... [...]” KUB 49.1 i 12-13 (snake oracle, NH). Although the sequence *še-ni* could be MUŠ! as in preceding lines, it looks sufficiently different to be cautious in emending the text. š. as a nominal form at the end of a clause would, however, be unusual in this kind of text and a d.-l. of *šena*- “figurine” spelled \**še-ni* is not attested.

**šeni- B** see *šina*.

**šinišella auzamewa****šintahi- a 2'**

**šinišella auzamewa**, Hurr.; “twofold cantering.” MH/NS.

Hurr. *šiniže-lla auzamēva* KBo 3.5 i 46, (76) = (Hitt.) *2-an-ki par-ḫu-wa-ar* (var. *-hu-u-wa-ar*) KBo 3.5 i 48, 78 (Kikk., MH/NS). Hurrian technical term translated into Hittite, cf. *parh-* 4 a 1’.

Cf. Tischler, HEG S (2006) 1051.

**šintahi-, šientahi-** n. com.; (a feature of the exta); from MH/MS; wr. syll., abbr. *ši.( - )*, and probably wr. KI.GUB.

sg. nom. com. *ši-in-ta-hi-iš* KBo 16.97 obv. 29, 32, 34, and passim in this text (MH/MS), *ši-en-ta-hi-iš* KBo 8.55:(18), (21), 23, 28 (MH/MS), KBo 39.54:3, 14 (MH/MS), KBo 40.47:(9) (MH/MS), *ši.-[i]š* KUB 52.58 ii 4 (NH), *ši.* passim; **d.-l.** *ši-in-ta-a-hi* KBo 10.7 iv 9 (pre-NH?/NS); **gen.** *ši-in-ta-hi-ia-aš* KBo 10.7 iv 12 (pre-NH?/NS).

BE UGU-nu KI.GUB <sup>GIŠ</sup>TUKUL *kima IGI* “If on top of the KI.GUB there is a ‘mace’ like an eye” KBo 25.1 a1 (omen, Akk. protasis w. Hitt. apodosis, OS), ed. Gütterbock, FsReiner 153. For a close Hittite par. see b 2’.

a. in exta oracle texts — 1’ in general: ŠA LÚ.KÚR LÚ <sup>URU</sup>Ahhiya *nipašuriš ši-in-ta-hi-iš tananiš keltiš urkiš zizahiš SIG<sub>5</sub>* “(Is it the matter) of the enemy from Ahhiya? The *nipašuri*, *š.*, *tanani*, *kelti*, *urki*, (and) *zizahi* — favorable” KBo 16.97 obv. 38-39 (oracle, MH/MS), ed. Schuol, AoF 21:103, 108; (“The latter exta”:) *ni. ši. ki. ta.* 10 <sup>ŠA</sup>TIR. SIG<sub>5</sub> “The *nipašuri*, *š.*, *keldi*, *tanani*, ten convolutions of the intestines — favorable” KUB 22.70 obv. 40 (oracle, NH), ed. THeth 6:64f., cf. Beckman, CoS 1:206; *IGI-zi TE.<sup>MES</sup> ši. GIŠTUKUL ZAG-aš [...] EGIR TE.<sup>MES</sup> ši. GIŠTUKUL NU.SIG<sub>5</sub>* “The first exta: the *nipašuri*, the *š.*, the mace is of the right [...]. The second exta: the *š.*, the mace — unfavorable” KUB 16.43 rev. 7-8 □ these lines show extensive corrections by the ancient scribe; cf. KUB 49.101 i 4; in order for the <sup>GIŠ</sup>TUKUL to be a recognizable feature of the liver, it must be a feature with a specific shape and thus the generic tr. “weapon” is inappropriate; distinctively shaped weapons such as bow, spear, and sword/dagger all have their own Sumerograms; therefore it seems most likely that the Sumerogram <sup>GIŠ</sup>TUKUL had its original meaning “mace”; see Beal, Diss. 669-671; *nu TE.<sup>MES</sup> NU.SIG<sub>5</sub>-du ši. GIŠS[Ú.A-hi ...]* “Let the exta be unfavorable. The *š.*, the st[ool, ...]” KUB 52.79 iii 3; *NU.ŠE-du ši. NU.ŠE* “Let it be unfavorable. The *š.* — unfavorable”

KUB 52.4 obv.? 15; cf. KUB 22.56 rev. 16, 20 (oracle, NH), KBo 16.97 rev. 41, 42, 46 (oracle, MH/MS).

2’ accompanied by a description of its appearance: *ni. ši.-ma-kan ZAG-za* “There is a *nipašuri*, while the *š.* is on the right” KUB 22.31 obv. 13 (oracle, NH); *š[i-e]n-ta-hi-iš ZAG-za* “The *š.* is on the right” KBo 8.55:28 (oracle, MH/MS), translit. Schuol, AoF 21:123; *ši-in-ta-hi-iš ZAG-az GÙB-lazz-iya* “The *šintahi* is on the right and left” KBo 16.97 obv. 41 (oracle, MH/MS), ed. Schuol, AoF 21:103, 108; *ni. ši. UL KAR-at* “The *nipašuri* did not reach the *š.*” KUB 22.56 rev. 10 (oracle, NH); *nipašūrī kirihi[š ZA]G-az ši-in-ta-hi-iš EGIR-ŠU* “On the *nipašuri* a *kirihi*- is on the [rig]ht. The *š.* is behind it” KBo 16.97 rev. 39 (oracle, MH/MS), ed. Schuol, AoF 21:105, 110 (differently), CHD *nipašuri- a* (differently); cf. rev. 42; *ši. GÙB-za RA-IŠ* “The *š.* is ‘hit’ (flattened?) on the left” KBo 22.264 iii 13 (oracle, NH), ed. Heinhold-Krahmer, AoF 35:104, cf. also Msk. 74.92+102+110:41 (oracle, NH), ed. Salvini/Trémouille, SMEA 45:243f.; *ši. ZAG-za RA-IŠ* “The *š.* is ‘hit’ (flattened?) on the right” KUB 5.1 iv 58 (oracle, NH), tr. Beal, Ktèma 24:53; cf. KUB 5.6 iii 10; *ši. GÙB-za anšan* “The *š.* is smeared/wiped on the left” KUB 52.72 obv. 6, KUB 5.24 i 55, ed. StBoT 38:252f., KUB 6.4 iii 5 □ disagreement in gender between a part of the exta that is in form com. and the neut. part. *anšan* is also seen in KUB 5.6 iii 15 (see s.v. *nipašuri-* where com. concord is also illustrated); *ši. GÙB-za* “The *š.* is on the left” KUB 5.5 ii 30-31, KUB 16.81 obv. 31; “[The *nipašuri*:] The left hand one is in the mouth” *GÙB-aš-ma arḥayan ši. entiš GÙB-aš* “but the left *š.* is separate. The *entiš* is a left hand one” KUB 22.51 obv. 2; cf. KUB 22.70 rev. 49 (NH); *ši.-ma-kan GÙB-li pešši[at]* “But the *š.* ‘threw’ to the left” KUB 50.93 iv 6; *ši-in-ta-hi-iš UZUZÉ anda uškizzi* “The *š.* ‘looks’ (i.e., faces) toward the gallbladder” KBo 16.97 rev. 46-47 (oracle, MH/MS), ed. Schuol, AoF 21:105, 110, see below b for a similar omen; cf. *n[i. G]ÙB šer ši. dai(-)laḥuwa GÙB-aš* KUB 46.37 rev. 17; *nu ZAG-aš ši.-iš* “The *š.* is on the right” KUB 52.58 ii 4; (“Let it be unfavorable”) *ši. A[Š]AR<sup>1</sup> tarnaš NU.ŠE* “The *š.* released the place” or “it (the exta) released the place of the *š.* — unfavorable” KUB 22.56 rev. 16 □ cf. *temmeš hallūwaš A[Š]AR ḥarzi* “The *temmi*- holds the place of the deep” KUB 22.31 obv. 6 and *temmeš hallūwaš pētan IŞBAT* “The *temmi*- has seized the place of the deep” KUB 18.11 rev. 10-11; *ni. ZAG pešet*

## šintahi-

## šintahi- a 2'

Ši.-ma=kan zululkiš “The *nipašuri* ‘threw’ to the right, but there is a *zululkiš* on the š.” KUB 22.52 obv. 7 (oracle, NH).

3' described as absent: *ni.* GÙB-za Ši.-ma NU.GÁL “The *nipašuri* is on the left; however there is no š.” KUB 22.56 rev. 8 (oracle, NH); [ni.] GÙB-la pešiat ši. NU.[GAL] “The *nipašuri* ‘threw’ to the left. There [is] no š.” KUB 18.49 rev.? 13; *ni.* Ši.-ma NU.GÁL “The *nipašuri* (is present); but there is no š.” KUB 50.90 obv. 17; cf. KBo 41.134:8 (NH); *ni.* Ši. NU.GÁL “The *nipašuri* (and?) š. are not present” KUB 46.37 obv. 33, rev. 8, 11 (oracle, NH); *ni.* Ši. NU.TUKU “The *nipašuri* (and?) š. are not present” KUB 5.1 iv 66 (oracle, NH), tr. Beal, Ktèma 24:53 (differently) □ when there is no contrastive -ma the whole series is meant and both *nipašuri* and *šintahi* were missing.

b. in omen protases — 1' wr. syll.: [takku/mān-ša]n Ši-in-ta-a-hi anda [o-o-o-o] kišari “[If ...] occurs on the š.” KBo 10.7 iv 9-10 (omen, pre-NH?/NS), ed. DBH 12:28, 32; [DUB.x.KAM] Ša-ki-aš Ši-in-ta-hi-ia-aš “[x<sup>th</sup> tablet] of omens of the š.” KBo 10.7 iv 12 (omen colophon, pre-NH?/NS), ed. DBH 12:28, 32; cols. i-iii of the text have omens of the KI.GUB leading all commentators to conclude that KI.GUB is the Sumerogram for *šintahi*.

2' wr. KI.GUB: “[mān=ka]n(?) ANA KI.GUB ištarniya pēdi [<sup>UZU</sup>I t]epu kittari “[If] a little [fat] is lying in the center of the KI.GUB” KBo 10.7 i 20-21 (omen, pre-NH?/NS), ed. DBH 12:26, 29; [m]ān-šan AN[A S]AG.DU KI.GUB B[AR? mah]han kiša[r]i “If (something) [li]ke a c[ross?] occurs on the top (lit. head) of the KI.GUB” KBo 10.7 ii 11-12, ed. DBH 12:26, 30; cf. ibid. 14-15; takku-šša<n> ANA SAG.DU KI.GUB [<sup>GIŠ</sup>TUKUL] kišari “If [a mace] occurs on the top (lit. head) of the KI.GUB” KBo 10.7 ii 26-27, ed. DBH 12:26, 30; cf. ibid. 30-31; takku SAG.DU KI.GUB IŠTU GIŠTUKUL[.MEŠ] anda waħnuanza “If the top (lit. head) of the KI.GUB is surrounded by mace[s]” KBo 10.7 iii 8-9, ed. DBH 12:27, 31; cf. ibid. 5-6; takku ANA KI.GUB SAG.DU-ŠU GÙB-laz peran ḥaddarīttari “If on the KI.GUB its top (lit. head) is pierced on the front left” KBo 10.7 iii 21-22 (omen, pre-NH?/NS), ed. DBH 12:27f., 31; cf. iii 13-14; 17-18, ed. StBoT 5:53; iii 25-26; takku GIŠTUKUL KI.GUB EGIR-an kitt[a n]=ašta [and]a [ZÉ] uškizzi “If a mace

is situated behind the KI.GUB and it faces [int]o the gallbladder” KUB 8.34 ii 4-5 + KUB 43.13 ii 6 (omen, pre-NS), ed. DBH 12:99, 101; cf. ibid. 7-8 and KBo 16.97 rev. 46-47 above a 2'; takku K[I.GU]B SAG-i-šši [...] “If on the top (lit. head) of the KI.GUB [...]” KUB 8.34 ii 14 (omen, pre-NS), ed. DBH 12:100f.; takku KI.GUB GÙB-l[az] x [...] “If the KI.GUB [...] on the left” KUB 8.34 ii 17 (omen, pre-NS), ed. DBH 12:100f.; takku KI.GUB ZAG-a[z] x [...] “If the KI.GUB [...] on the right” KUB 8.34 ii 20 (omen, pre-NS), ed. DBH 12:100, 102; takku TIBI IM kitta n=ašta KI.GUB and[a ...] “If a ‘rising wind’ is situated and the KI.GUB [...] there in” KUB 8.34 iii 16 + KUB 43.13 iii 2 (omen, pre-NS), ed. DBH 12:101f. □ for TIBI IM see DBH 12:310; mān GIŠTUKUL-anza=ma KI.GUB [m]annikuwahhi “But if a mace approaches the KI.GUB” KUB 8.34 iii 18 + KUB 43.13 iii 4 (omen, pre-NS), ed. DBH 12:101f.; [(tak)]ku KI.GUB h[(andāni-šši GIŠTUKUL kitt)a] “If a mace is situated parallel(?) to the KI.GUB” KUB 8.34 iii 5 (omen, pre-NS), w. dupl. KBo 34.133 iii 1 (NS?), ed. DBH 12:100, 102; cf. iii 9; for this Sumerogram outside of omen texts see also s.v. KI.GUB.

If the *nipašuri* is mentioned the š. will always occur in second position behind it. According to Riemschneider, DBH 12:296f., the KI.GUB (= the *šintahi*) is shown on the liver models from Boğazköy as an oblong notch (Einkerbung) on the “left” lobe of the liver. It lies perpendicularly between a generally straight groove known as the “path” (*padānu*) and a notch which is arch-shaped, split four-times in the middle, and which stretches from somewhere in the middle of the liver to the “left” edge of the “left” lobe. It likely corresponds on Biggs’ drawing of a liver (RA 63:160) to “the reticular impression.”

Goetze, JCS 11 (1957) 111 (= Akk. *padānu*); Friedrich, HW 2.Erg. (1961) 23 (“Pfortader” = Akk. *padānu*); Goetze, JCS 16 (1962) 28 (not = *padānu*, but KI.GUB = *manzazu*); Laroche, OLZ 1962:28; idem, RA 56 (1962) 49 (= KI.GUB “présence”); Friedrich, HW 3.Erg. (1966) 28 (= KI.GUB “Gegenwart”); Goetze, JCS 22 (1968) 21; Riemschneider, Omentexte 465 = DBH 12:260, 206f. (“Standort (als Markierung auf der Leber),” “eine Einkerbung auf dem ‘rechten’ Leberlappen (lobus sinister)” = KI.GUB), 535-538 = DBH 12:260, 296; Laroche, RA 64 (1970) 128 w. n. 4 (“peut être dérived en -hi du thème nominal *šintahi*”), 133, 137; idem, GLH (1977-79) 235 (“Partie omineuse du foie = Sum. KI.GUB = Akk. *manzazu*); de Martino, ChS 1/7 (1992) 152-154; Schuol, AoF 21 (1994) 251f. (“Standort”); Tischler, HEG S (2006) 1051-1053.

**šintahi-****-šepa B**

Cf. <sup>GIŠ</sup>*šienti-*.

[<sup>GIŠ</sup>*šenti-*] Tischler, HEG S 990 see <sup>GIŠ</sup>*šienti-*.

**šinti[...]** (Hurr. offering term, mng. unkn.); NS.†

[1] N[INDA].S[I]G *ši-in-ti(-)x*[...] IBoT 2.59  
obv. 10 (offering list, NS), translit. ChS I/3:1-77.

**šinura/nt-** adj.; (mng. unkn.); NS.†

**sg. nom.** *ši-nu-ú-ra*[...] KBo 1.31 obv. 14 (NS).  
(Sum.) [BU.]LU.UH.ŠI.LÁ = (Akk.) *ma-ku-ú* = (Hitt.) *ši-nu-ú-ra*[...] “(a) š. (person)” / (Sum.) [Ø?] = (Akk.) *ma-ku-ú-tum* = (Hitt.) MUNUS-za [*ši-nu-ú-ra*-...] “a [š.] woman” KBo 1.31 obv. 14-15 (lex., NS), ed. MSL 13:144 (lines 15-16) (no tr.).

š. is part of and immediately follows a series of entries with Sum. *bu-lu-uḥ* rendered by Akk. *gilittu*, *galātu*, *gitallutu*, and Hitt. *weritem[maš]* “fear, fright,” *weritenum[ar]* “to frighten” respectively (KBo 1.31 obv. 11-13, ed. MSL 13:143). However, since Akk. *makû A* “poverty, want,” *makû* “to be lacking” (see CAD M s.vv.) are not easily reconcilable with the idea of fear (but see AHw 591 s.v. *makû I*, and HEG Š 1053), following CAD M 140 and PSD B 168b, we prefer to keep the Akk. *makû*, *makûtu* attested here separate and assign Hitt. š. no meaning.

Tischler, HEG S/2 (2006) 1053f.

**šipp-** v. see *šapp-*.

**šepa-** A n. com.; sheaf, bunch, bundle(?); from OS.†

**sg. nom.** *še-e-pa-aš* KUB 11.33 iii 19 (NS); **acc.** *še-ba-an* KUB 29.30 ii 16 (OS), here? [...]e?-e-pa-an HHT 75 (= Bo 4767):11 (OS) (StBoT 25:180), *še-e-pa-an* KBo 6.26 i 6 (OH/NS), KUB 13.15 rev. 4 (OH/NS).

[(*takku LÚ*)?-e]š?-pat (var. LÚ-aš) BURU<sub>14-i</sub> *kuššani* [tī]ēzzi *še-ba-an* (var. *še-e-pa-an*) *išħai* (so also n; var. p: *išħianza*) [(<sup>GIŠ</sup>MAR.GÍ)]D.DA ēpzi É IN.N[(U.DA i)]štāpi KISLAH-an [(*warš*)ianzi ITU.3.KAM 30 PARĪS[I (ŠE ku)]ššaš=šet “If (it is) a (free) man (who) in the harvest season hires himself out for wages (so that) he binds sheaves,

loads (lit. he seizes) wagons, fills(?) (lit. stops up) the barns, (and) they sweep the threshing floors, then his wages for 3 months shall be 30 measures of grain. (If it is a woman...)” KUB 29.30 ii 16-18 (Laws §158, OS), w. dupls. KUB 13.15 rev. 4-6 (n) (OH/NS), KBo 6.26 i 6-9 (p) (OH/NS), ed. LH 126f., cf. Güterbock, JCS 16:19 (on the date of KUB 29.30) □ the sg. acc. form *šepan* is used here in a collective sense; the predicate *išħianza* in the NS copy represents an archaic writing of pres. pl. 3 *išħianzi* (cf. *waršianzi*), see GrHL §11.8; (“... six jugs of beer, two *wakšur*-vessels of milk, two handfuls of groats, three *SŪTU*-measures of *šeppit*-grain”) 1 *še-e-pa-aš* ZÍZ LÚ GUDU<sub>12</sub> URU Kartapaḥa IŠTU É=ŠU pāi “(and) one sheaf of wheat — the GUDU<sub>12</sub>-priest of Kartapaḥa will give (it) from his property” KUB 11.33 iii 19-21 (list of offerings, NS), ed. THeth 21:312f. (“ein šepa-Mab”), AlHeth 66 n. 113; here? [...]e?-e-pa-an uiša-x-x[(-)...] HHT 75:11 (rit., OS), translit. Neu, StBoT 25:180 (as Bo 4767), tr. von Bredow, Altanat.Goth. 50 □ von Bredow, Altanat.Goth. suggests [...]e?-e-pa-an is the end of a DN (see -šepa B); although plene writing of the penultimate syllable is extremely rare in the DN and not yet attested in nouns ending in -šepa-, <sup>d</sup>Hu-ri-ia-an-ze-e-pa KUB 20.4 i 13 nevertheless shows that this possibility cannot be excluded; and if so, then a reading [...]e?-e-pa-an is also possible.

Hrozný, CH (1922) 125 (“gerbe”); Hoffner, AlHeth (1974) 30, 126f., 210; Josephson, Heth.u.Indg. (1979) 95; Ševoroškin, GsKronasser (1982) 211f.; van den Hout, RIA 7 (1990) 525b (as a measure); Hoffner, ICH 4 (2001) 205; Klengel, AoF 33 (2006) 9f.; Tischler, HEG S (2006) 994f. (“Garbe, Getreidebündel”).

**-šepa B, -šipa, -zipa, -zepa** com.; genius, spirit of ... (?); from OH.

**(uncertain) stem form (for nom.)** <sup>d</sup>še-e-pa KBo 11.32 obv. 34 (OH/NS).

-šepa/-šipa and its phonetic variant -zepa/-zipa (after a nasal sound) appear as the second element of composite words denoting the deified localities *taršanzipa-* “platform, stage(?)” (sometimes incorrectly read *haššanzipa-*), *daganzipa-* “ground, earth” as well as numerous deities and divine beings: <sup>d</sup>Aškaše/ipa (š. of the door) (OHP 1:51), <sup>d</sup>Hantašepa (š. of the front/forehead(?)), <sup>d</sup>Išpanzašepa (š. of the night), <sup>d</sup>Kamruše/ipa (š. of the *kamru-*), <sup>d</sup>Hu(wa)riyanze/ipa, <sup>d</sup>Huwarpazipa-, <sup>d</sup>Gulza(n)ze/ipa, <sup>d</sup>Miyatanze/ipa (z. of growth), <sup>d</sup>Šuwanze/ipa, Palaic

**-šepa B**

(TÚG)še/iphahi- a

<sup>d</sup>Hilanze/ipa (*z.* of the (court-)yard), and perhaps *zikkante/ipa-* (q.v.). Many of those meanings are merely suggestions. The question is whether -šepa is a noun in compound, or a derivational suffix (GrHL §2.54). In the latter case -šepa/-zepa can be considered a suffix personifying an inanimate object and in this sense it is, with reserve, compared by Neu, HS 102:10, with the -ant-suffix in Hittite. Laroche, Rech. 67f., described compounds with š. as being of feminine gender. So far, š. never occurs as a separate word in the meaning “spi genius” and does not seem to be related to either šepa- A “sheaf” or šipa(n) (a secretion or an infection of eyes), qqv. The only attested use of -š. as a seemingly separate word occurs in GE<sub>6</sub>!-za(-)<sup>d</sup>Še-pa KBo 11.32 obv. 34 (OH/NS) with <sup>d</sup>Iš-pa-an-za-še-pa-aš in the dupls. KUB 43.30 iii 8 (OS) and KUB 58.38 i 13 (OH/NS), for text see Neu/Otten, IF 77:184 and Carruba, GsKlíma 14.

Given the Hitt. tendency to view mountains as sacred entities -š. may also be recognized as the final element in the geographical names <sup>HUR.SAG</sup>Aškaše/ipa, <sup>KUR/HUR.SAG</sup>Halalaze/ipa. Whether it was also present in the GN <sup>URU</sup>Anaše/ipa, <sup>URU</sup>Anzipa(?) <sup>URU</sup>Iqqašipa, <sup>URU</sup>Kašipa, and <sup>URU</sup>Tinišipa is unknown. The same is true of the PN Kurkaze/ipa (from Kültepe; for text see Bayram, Belleten LV/213:300f.), <sup>f</sup>Dagaze/ipa in KBo 3.38 obv. 3 (Zalpa-Story, OH/NS; suggested by Soysal, Hethitica 7:188f.), and of <sup>m</sup>Uppatišipa in ABoT 2.121 obv. 7. It is unlikely that the name <sup>m</sup>Šip(p)a-LÚ contains -š. because of the first position and the interchange between Šipa- and Šippa-; see StBoT 17:37 and Soysal, Hethitica 7:188f.

The possibility of a relationship between -š. and Hattic -šemu/-tipu/-zimu in the DN Wuru(n)šemu, Uruntenu, Uruntipu, Urunzimu (see van Gessel, OHP 1:542, 565) from the Hattic *wur* “land, population” (see Soysal, HWHT 324f.) as the equivalent of Hitt. *daganzipa-*, as tentatively suggested by Haas, KN 161 n. 2, remains unproven and could be accidental. Note that Hattian Wurušemu KUB 28.6 left col. 12 corresponds to Hitt. <sup>URU</sup>TÚL-naš <sup>d</sup>UTU-uš “Sungoddesss of Arinna” KUB 28.6 obv. rt. col. 12 (cf. Soysal, HWHT 924).

Laroche, RHA VII/45 (1945-46) 3-9, 10 (“démon, génie, esprit”); idem, RHA VII/46 (1947) 67f.; Otten, JKF 2 (1952-53) 71 n. 14; Goetze, Lg. 29 (1953) 264-266 (adj. of appurtenance); Kammenhuber, KZ 77 (1961) 183-187 (with previous bibl.,

“Genius”); Haas, KN (1970) 161 with n. 2; Archi, SMEA 16 (1975) 92; Gurney, Schweich (1977) 16 n. 5; Neu, Loc. (1980) 13 (on *tagan* in Taganzipa-); Tischler, GsAmmann (1982) 214, 223, 224, 230 n. 10; Melchert, Die Sprache 29 (1983) 7f.; Neu, HS 102 (1989) 10 with n. 36; van Gessel, OHP (1998) (under the DNs); Tischler, Ao&S Onomastik (2002) 80f.; Tischler, HEG (2006) 990-93; Hoffner/Melchert, GrHL (2008) §2.54.

**šipa- C n.; see šipa(n)-.****šeba- D v.; (mng. unkn.); NH.†**

pret. pl. 3 še-ba-er KUB 26.69 vi 11 (NH).

(“The men of Araunna drove (off) fifty cattle (and) two hundred sheep. By right(?) the men of Araunna plundered also the city including implements (and/namely?) copper implements”) *nu 2-an šarran ak[!kan]¹ parā še-ba-er* “They š.-d off the dead half.” KUB 26.69 vi 10-11 (dep., NH), ed. Werner, StBoT 4:44f. (no tr.).

Tischler, HEG S 994, suggests that perhaps we should read še-ku-er > šeku(*we*)- “close-up, sew together,” q.v. However, there is a clear difference seen on the photograph (Hethkonk) between the *ku*-signs on line 4 and elsewhere and the *ba*-sign in this word. Riemschneider, OLZ 70:259 suggests reading ŠE.BA-er “verteilen als Rationen,” which makes adequate sense, but the Sumerogram ŠE.BA is not otherwise attested in Hittite texts as either a noun or a verb.

(TÚG)še/iphahi- n. com.; Hurr. 1w(?); (a garment typically worn by or associated with shepherds); from OH/NS.

sg. (or pl.?) nom. <sup>TÚG</sup>še-pa-hi-iš KBo 18.181 obv. 8, rev. (4) (NH); sg. acc. <sup>TÚG</sup>ši-pa-hi-in KUB 20.80 iii? 13 (NS), <sup>TÚG</sup>še-pa-hi-in KBo 10.23 i 12 (OH/NS), <sup>TÚG</sup>ši-pa-hi-in VS 28.15 ii 10 (NS); pl. nom. <sup>TÚG</sup>še-pa-he-eš KBo 18.186 rev. 7, l. e. 6 (NH), here or sg. nom.? še-pa-hi-iš KBo 18.181 rev. (4) (NH).

a. worn: (“The prince goes up to the city”) *ta=za* <sup>TÚG</sup>ši-pa-hi-in *waššiyazzi* “He puts on a š.” KUB 20.80 iii? 13 (fest., NS); (“The king goes into the inner chamber and takes his robes §”) TÚG.GÚ.È.A BABBAR-TIM SU<sup>KI</sup> TÚG-ya *war̄uin waššiyazi* § <sup>TÚG</sup>še-pa-hi-in=za <sup>TÚG</sup>GÚ.È.A TÚGše-pa-hi-ia *[kuin]* *halzišsanzi* “He puts on a white tunic in Hurrian(?) fashion and a shaggy robe § which they call a š.”

## (TÚG)še/iphāhi- a

## šipa(n)-

(or) a š.-like-tunic” KBo 10.23 i 9-14 (KILAM fest., OH/NS), ed. van den Hout, BiOr 52:551f. w. n. 26, translit. StBoT 28:9, cf. StBoT 27:58 □ for a discussion of this passage and earlier interpretations see van den Hout, BiOr 52:551f. n. 26; for *šepahiyā* see its own lemma; (“The king goes into the bath-house”) [ta=]z TÚGši-pa-hi-in ŠA LÚSIPA. UDU<-ya> [o-o]-x-an dāi “He takes a š.-garment <and> a shepherd’s [...]” VS 28.15 ii 10-11 (fest., NS), ed. Alp, Tempel 286f., THeth 21:238f., cf. Siegelová, Verw. 371 n. 7, StBoT 27:58 n. 13 (reading *še-*) □ all tr. “š.-garment of a shepherd” although the position of the gen. does not favor this; Popko’s, THeth 21:238, restoration to [U GIŠ]GIDRU-an “[and] a staff” although attractive, faces the same objection. Without the *U* (thus Beckman, FsOtten<sup>2</sup> 43 n. 65), the break seems too large.

**b.** in inv.: 1 TÚGše-pa-hi-iš 1 TÚG.GÚ *HURR*[I ...] “One š.-garment, one tunic in Hurrian style” KBo 18.181 obv. 8 (inv., NH), ed. THeth 10:118, 121 (“š.-shirt”), Siegelová, Verw. 370f.; [... še-p]a-hi-iš ŠÀ.BA 2 GAD 4 TÚG x[...] “[...] š.-garment(s), including two linen, 4 [...] -garments” KBo 18.181 rev. 4, ed. THeth 10:120, 122, Siegelová, Verw. 374f.; [...]x 2 TÚGše-pa-he-eš GIŠ(coll.photo)*karnašaš* 3 x[...] “Two š.-garments, a *karnaša-*, three [...]” KBo 18.186 l. e. 6 (inv., NH), translit. THeth 10:170 (read <sup>GAD</sup>*kar-na-ša-aš* against the copy’s differently shaped GAD in line 7), Siegelová, Verw. 379 (reading GIŠ*karnašaš*); 3 TÚGše-pa-he-eš x[...] KBo 18.186 obv. 7 (inv., NH), translit. THeth 10:169, Siegelová, Verw. 378.

Haas’s claim, Gesch. Relig. 197 n. 5, that š. is a Hurr. derivation in *-hi-* from the Sum. SIPA finds some support in the association with a shepherd in VS 28.15 ii 10-11 (above, a). For the imagery of shepherds in Hittite royal iconography see Beckman, FsOtten<sup>2</sup> 42-44.

Goetze, JCS 16 (1962) 29; Kronasser, EHS 1 (1962) 209 (“kultisches(?) Kleid”); Friedrich, 3.Erg. (1966) 28; Singer, StBoT 27 (1983) 58 n. 13; Siegelová, Verw. (1986) 371 n. 7 (garment worn by princes, kings, shepherds); Haas, Gesch. Relig. (1994) 197 w. n. 95 (š. is Hurr. derivation from SIPA); Taracha, Ersetzen (2000) 145; Tischler, HEG S (2006) 995.

(TÚG)še/iphāhiya- adj.; pertaining to a *šipahi*-garment, *šipahi*-like; NS.

sg. nom.? še-pa-hi-ia-aš KBo 18.181 obv. 28 (NH), ši-pa-hi-ia[-aš] KUB 42.60:3 (NH); stem form (or pl. nom.-acc. neut.?) TÚGše-pa-hi-ia KBo 10.23 i 13 (NH).

(“The king goes into the inner chamber and takes his robes”) TUG.GÚ.È.A BABBAR-TIM SUKI TÚG-ya warhuin waššiyazi § TÚGšepahin-za TÚG.GÚ.È.A TÚGše-pa-hi-ia ūkuin ūhalziššanzi “He puts on a white tunic in Hurrian(?) fashion and a shaggy robe § which they call a *šepahī* (or) a š.-like tunic” KBo 10.23 i 12-14 (KILAM fest., OH/NS), ed. van den Hout, BiOr 52:551f. w. n. 26, translit. StBoT 28:9, cf. StBoT 27:58; [o] TÚG.GÚ *HURRI* še-pa-hi-ia-aš [...] “[one(?)] Hurrian š.-like tunic” KBo 18.181. obv. 28 (inv., NH), ed. THeth 10:119, 122, Siegelová, Verw. 372f.; [...] 1 TÚG.GÚ BABBAR ši-ba-hi-ia-[aš] “One white š.-like tunic” KUB 42.60:3 (inv., NH), translit. THeth 10:186, Siegelová, Verw. 525.

Cf. (TÚG)še/iphāhi-

**šippai-** see *šappai*.

**šipa(n)-** n. neut.; (a secretion due to an infection of the eyes); from OH?/MS.†

sg. nom.-acc. ši-pa-an KUB 33.66 ii 14 (OH?/MS), KUB 34.91 i 5 (NS), ši?-pa-an KBo 23.4:8 (OH?/MS), ši-pa-an-n(a) KUB 44.63 iii 12 (NH), ši-i-pa-an KBo 38.191:1 (MS), Bo 3460 iv 14 (NS).

(After the practitioner applies a mixture of wine and *marruwašha*-mineral (q.v.) to the (eyes of) patient) *namma-an āndaz A-az [i]šhařru ši-pa-an-n[a]* x [...] *arha ānšzi* “Then he wipes away his [t]ears an[d] š. [from his eyes(?)] with hot water” KUB 8.38 iii! 20-21+KUB 44.63 iii 12 (medical rit., NH), ed. StBoT 19:30f. (no tr.), Soysal, FsPopko 319 n. 10 (no tr.); (“Let him [t]ake [his *tarpi*-demon, ditto] his *parninka*, ditto [his blood], ditto his *hapanzi*, [ditto his redness], let him take his [tea]rs, [let him take [his] eye [illness]]”) [ši?]l-pa-an dāu kammarān [dāu harki dāu] inan dāu “Let him take the š., [let him take] the haze, [let him take the whiteness], let him take the illness” KBo 23.4 obv. 8-9 (myth, OH?/MS), ed. Groddek, ZA 89:37, 39 □ Groddek reads [z]i-pa-an, as seems to be supported by the handcopy; but ibid. 41f. he leaves open the possibility of reading [da-a]-!ú! še-pa-an, noting, however, that it would be the only spelling of the word with *še-* instead of *ši-*. Moreover, the shape of the Ú sign in the other lines does not favor this reading, while the joining frag. KUB 33.66 ii 14 (see next quote) has *ši-pa-an*. In contrast to the handcopy, the

**šipa(n)-**

online photo (Hetkonk) might support a reading [šil]-; (“In the sea lie vessels of copper. Their lids are made of lead. She (i.e., the Sungoddess of the Earth) put [everything] in (them)”) *tarpin daiš par[ninkan] daiš ēšhar daiš hapanzi d[aiš]* § SA<sub>5</sub> *daiš išhahru daiš* IGI.[HI.]A-aš G[IG-an] *daiš ši-pa-an daiš kammara[n da]iš harki daiš inan daiš* “She put (in) the *tarpi*-demon, put (in) the *par*[ninka], put (in) the blood, p[ut] (in) the *hapanzi*, § put (in) redness, put (in) tears, put (in) the i[llness] of the eyes, put (in) the š., [p]ut (in) the haze, put (in) the whiteness(?), put (in) illness” KUB 33.66 ii 11-15 + KBo 40.333 ii 1-3 (myth of Stormgod at Lihzina, OH?/NS), ed. Groddek, ZA 89:37f., 39f., translit. Myth 70 □ most of the things put into these vessels can be related to eye diseases; for *kammara-* (lit. “fog, cloud, haze”) as an impairment of vision or disease of the eyes see the ritual of Allaituraḫi KUB 24.13 ii 6; for “white” as an eye illness, see Burde, StBoT 19:38f., possibly white spots on the pupil (see Haas, Materia 529 (“Leukom”)); if the Luw. *hapanzi* in ii 12 really belongs to *hapa-* “river” (Puhvel, HED 3:114) maybe it is to be interpreted here as “discharge (of the eyes)”; similarly in fragmentary contexts: [*hap*]anzi marratt[at SA<sub>5</sub> marrattat] *išhahru marratta[t* IGI. HI.A-aš GIG-an] marrattat *ši-pa-an ma[rattat]* § *gamarāš(?) KI.MIN harki KI.MIN in[an KI.MIN “[hap]anzi dissolve[d, redness dissolved], the tears dissolve[d, the eye illness] dissolved, š. di[ssolved].* § The haze ditto, the whiteness ditto, the ill[ness ditto]” KUB 34.91 i 3-6 (same composition as above), ed. Soysal, FsPopko 319 n. 10 (no tr.); ... GIG-an KI.MIN *ši-i-pa-an KI.MIN kammaran KI.[MIN ...]* “... The illness (acc.) ditto, š. ditto, the haze di[tto ...]” Bo 3460 iv 14-15 (NS, text cited by Burde, StBoT 19:34); [...] *karaš ši-i-pa-an k[araš? ...] / [... ka]raš inan karaš “[cu]t (off) [...; cu]t (off) the š.; [... c]ut (off) [...]; cut (off) the sickness”* KBo 38.191:1-2 (MS), translit. Groddek, ZA 89:42 n. 15.

š. appears to be a secretion of the eyes like tears. Since it occurs in a context of diseases, Burde, StBoT 19:34 and 73, plausibly suggests “pus.”

Burde, StBoT 19 (1974) 34, 73 (“eitrige Entzündung, Eiter(?)”); Josephson, Heth.u.Idg. (1979) 95 (“pus, purulent discharge”); Poetto, Heth.u.Idg. (1979) 208 (related to IE words meaning “sap; pus”); Fincke, Augenleiden (2000) 211 n. 1579 (cf. Akk. *šipu* “gelbliche ... Sekretion des Auges, wahrscheinlich ... Eiter”); Soysal, FsPopko (2002) 319 n. 10; Haas, Materia (2003) 529

**šip(p)a(n)d(a)-**

(“Eiter, eitrige Entzündung”); Tischler, HEG S (2006) 1054 (“Augenbutter, Eiter”).

**šip(p)a(n)d(a)-, išpand(a)-** v.; 1. to libate (a liquid or a liquid from a vessel), 2. to consecrate (by pouring a libation on or over), 3. to make an offering, offer; wr. syll. and BAL (and SISKUR?, see 3 e 3’); from OS.

**pres. sg. 1** *iš-pa-an-tah-hé* KBo 17.3 iv 6 (OS), *iš-pa-an-tah-hi* KBo 17.1 iii 14, iv (5), 10 (OS), KBo 17.6 iii 6 (OS), *[i]š-pa-an-da-ab-hi* KUB 28.78 i 4 (NS), KBo 46.52:(9)(NS), *ši-pa-an-tah-hi* VBoT 24 iv 8 (MH/NS), KBo 15.25 rev. 34 (MH/MS), KUB 27.67 iii 6 (MH/NS), KUB 30.48:17 (MS), *ši-ip-pa-an-tah-hi* KUB 9.27 + KUB 7.8 i 4 (MH/NS), (ibid. +) KUB 7.5 iii 2 (MH/NS), KUB 57.63 i 19 (NS), KBo 34.216 ii 10, (11?) (NS), *[š]i-ip-pa-an-da-ab-hi* KUB 30.57:4 (NS), *ši-pa-an-ta-ab-hi* KBo 12.96 iv 25 (NS), KUB 7.1 i 3, 5 (MH/NS), KBo 29.3 i 2 (MH/NS), KUB 56.12:8 (NH), *ši-pa-an-da-ab-hi* KBo 13.101 i 13, 17, 21, 24 (NS), KBo 5.2 i 9, iv 66 (MH/NS), *ši-pa-an-tah-ab-hi* KBo 16.97 obv. 27 (MH/MS), *ši-pa-tah-hi* KUB 30.48:6 (MS), *BAL-an-tah-hi* KUB 17.28 i 19 (NS), *BAL-ab-hi* KUB 17.28 i 28 (NS), KUB 15.11 iii 22 (NH), KUB 5.24 ii 8 (NH), VBoT 25 i 4 (NH), KUB 7.11 i 3 (NS), KUB 48.119 obv.? 12 (NH), *BAL-hi* KUB 7.14 i 3 (ENS?).

**sg. 2** *BAL-at-ti* KUB 60.109:14 (LNS).

**sg. 3** *iš-pa-an-ti* KBo 20.11 ii 6, iii (5)(OS), KBo 20.25:4, 6 + KBo 20.19 i 8 (OS), KBo 20.19:6 (OS), *ši-pa-an-ti* KBo 17.11 iv 4, 14 (OS), KBo 25.51 i? (6)(OS), KBo 17.50 rev.? 4, 5 (OS), KBo 17.35 iii? 17, 18, 19 (OS), KBo 20.76 rev. 8 + KBo 24.87 rev. 14 (MS), KBo 17.19 i (14), iii (4)(OS), KBo 17.19 + KBo 25.52 ii 11 (OS), *ši-pa-an-ti* KUB 43.30 ii 10, 11, 14, 15 (OS), KBo 21.80 i 16 (OH/MS), KBo 8.109 ii (4), 5 (OH/MS), VBoT 58 iv 43 (OH/NS), KBo 15.33 ii 31, 42, iii 9, 33 (MH/MS), KUB 33.62 iii 9 (MH/MS), KBo 15.10 ii 4, 7, 18, 22, iii 49 (MH/MS), VBoT 24 ii 3, 35, iv 36 (MH/NS), KUB 6.45 iv 7 (Muw. II), KUB 25.18 ii 11 and passim (Tudh. IV; note iv 32 *ši-pa-ti*), *ši-ip-pa-an-ti* KBo 21.85 iv 12 (OH/MS), KBo 10.37 iii 38, iv 9, 22 (OH/NS), KBo 19.128 i 26, 38, ii 14 (OH?/NS), KUB 17.8 iii 8 (pre-NH/NS), KUB 4.1 i 7 (MH/NS), KBo 10.45 ii 11 (MH/NS), KUB 6.45 iv 12, 17, 22, 27, 32 (Muw. II), VBoT 128 v 5 (NS), KUB 5.6 i 36, ii 10, 55 (NH), KUB 27.1 i 40 (Hatt. III), KUB 25.23 i 25 (Tudh. IV), *ši-ip-an-ti* KUB 25.33 i 5 (NS), *ši-ip-pa-ti* KUB 6.46 i 56, 60, 64 (Muw. II; all written in the intercolumnium), *BAL-pa-an-ti* KBo 45.95 left col. 5 (NS), *BAL-an-ti* KBo 10.37 iii 8, iv 6, 32, 40, 41 (OH/NS), KBo 11.32 obv. 3 (NS), KUB 41.8 iii 3, 15, 32, iv 5, 19 (MH/NS), KBo 11.14 iii 18 (NS), KBo 11.17 ii 5, 12 (NS), KUB 12.26 i 5 (NS), KUB 22.35 iii 7, 11 (Tudh. IV), KBo 2.13 obv. 4, 14 (NH), KUB 17.35 iii 4, iv 15 (Tudh. IV), *BAL-ti* KBo 11.32 obv. 10, 17, 24 (OH/NS), KUB 24.9 ii 41 (MH/NS), KUB 41.8 iii 3 (MH/NS), KUB 30.27 obv. 13, 14, and passim (NS), KUB

## šip(p)a(n)d(a)-

## šip(p)a(n)d(a)-

6.45 iv 51 (Muw. II), KUB 22.45 rev. 13 (NH), KUB 17.35 i 20, ii 29, iv 9, 20, 27 (Tudh. IV), BAL-i KUB 5.6 ii 11 (NS), KBo 16.98 ii 4, 5 (NS), KUB 39.74 obv. 11 (NS), KUB 58.62 ii 10, v 14 (NS), ši-ip-pa-an-da-a-i KUB 39.71 ii 54, iii 14, (59) (NS), ši-ip-pa-an-da-i KUB 39.83:9 (NS), HT 5:(4), 20 (NS), KUB 15.1 iii 55 (NH), ši-ip-pa-an-ta-i KUB 31.39 obv. 11 (Murš. II), ši-pa-a[-an]-da-i FHG 13a iv 8 (NS), [ši]pa-an-da-i Bo 3659:5 (AfO 25:176), ši-ip-pa-an-zi KUB 53.18 iv 5 (OH/NS) and perhaps KUB 25.23 i 14 (Tudh. IV) (cf. pl. followed by sg. *šippanti* in par. phrase in i 25), KUB 2.8 ii 34 (LUGAL-uš tīyanzi (sic) ta=kkan šippanzi), ši-pa-an-zi FHG 7 left col. 18 (MS, dupl. ši-pa-a-a[n-t]i? KBo 20.76 rev. 8 + KBo 24.87 rev. 14 (MS)).

**pl. 1** ši-pa-an-du-wa-ni KUB 31.42 ii 24 (MH/NS), w. dupls. KUB 35.18 i 3 (MS), and [(ši-pa-an-d)]u-u-e-ni Bo 4670 ii 22 (NS, apud Miller, ZA 97:130).

**pl. 3** [i]ši-pa-an-ta-an-zi KBo 17.15 obv.! 18 (OS), ši-pa-an-ta-an-zi KBo 25.56 + KBo 30.27 i 14 (OS), KBo 25.58 obv. (4), (7) (OS), KBo 21.1 iii 7 (NS), KUB 45.47 ii 7 (MS), KUB 15.34 iv 55 (MH/MS or ENS), KBo 12.96 iv 17 (MH/NS), KUB 29.1 iii 24, iv 28 (OH/NS), ši-pa-an-da-an-zi KBo 25.58 rev. (5) (OS), KBo 21.41 rev. 23 (MH/MS), ABoT 1.25 ii? 11 (MH/MS), KUB 2.2 iv 23 (OH/NS), VBoT 24 ii 31, iv 23 (MH/NS), KUB 7.20 obv. 14 (MH/NS), KUB 50.33 i 4 (NH), KUB 29.1 iii 25 (OH/NS), ši-pa-an-da<-an>-zi KUB 32.123 iii 47 (pre-NH/NS), KBo 24.18 i 3 (MS), KBo 46.257 iii 8 (NS), ši-ip-pa-an-da-an-zi KUB 4.1 i 9 (MH/NS), KBo 11.10 ii 19 (MH/NS), KUB 40.103 i? 10 (NS), ši-ip-pa-an-ta-an-zi KUB 25.23 i 43 (Tudh. IV), ši-ip-pa-an-tan<sub>x</sub>-zi KBo 4.13 v 12 (NS), perhaps ši-ip-pa-an<-da-an>-zi KUB 25.23 i 14 (Tudh. IV) (cf. above sg. 3), KUB 2.8 ii 34 (cf. above sg. 3), BAL-an-da-an-zi KBo 14.142 ii 13 (NS), BAL-an-zi KBo 11.1 rev. 14 (Muw. II), KBo 2.7 obv. 20, 27, rev. 8 (NH), KBo 2.2 iv 10 (NH), KUB 7.24 obv. 6 (Tudh. IV), KUB 25.23 i 27 (Tudh. IV), KBo 2.13 rev. 6 (NH), BAL-zi KUB 27.70 iii 4 (NH), KUB 17.16 iv 10 (NS), KBo 26.192:7 (NH), KUB 51.53 obv. rt. col. 8 (NS), KUB 51.58 rev.? 6 (NS).

**pret. sg. 1** ši-pa-an-tah-ḥu-un KBo 15.10 ii 10 (MH/MS), ši-pa-an-da-ah-ḥu-un KUB 19.37 ii 35 (Murš. II), ši-pa-an-ta-ah-ḥu-un KUB 14.11 iii (10), 11 (Murš. II), ši-pa-an-tah<sup>ab</sup>-ḥu-un KBo 13.73:12 (NH?), ši-ip-pa-an-da-ah-ḥu-un<sup>1</sup> KUB 19.37 ii 17 (Murš. II), Bo 3726 (StBoT 24:67):9(?) (Hatt. III), BAL-ah-ḥu-un KBo 3.6 i 16 (Hatt. III), KBo 10.16 iv 2 (NS), KUB 54.1 i 32 (NH), ši-ip-pa-an-du-un KUB 58.79 iv 5 (NS), here? SISKUR-ur KBo 13.73:11, 14 (see 3 e' 3').

**sg. 3** ši-pa-an-ta-aš KBo 15.10 iii 59, 66 (MH/MS), ši-pa-an-da-aš KBo 15.10 iii 64, 68 (MH/MS), KUB 40.107 obv. 6 + IBoT 2.18 ii 7 (NS), ši-pa-an-za-aš-ta KBo 8.68 iv? 5 (NS), KUB 20.59 v 6 (MH/NS).

**pl. 1** ši-pa-an-tu-u-en KUB 57.66 ii 5 (LNS), [š]i-pa-an-du-en KBo 24.130 rev. 3 (MH/NS).

**pl. 3** ši-pa-an-te-er KBo 15.10 ii 31, 38 (MH/MS), KBo 15.52 v 5 (MH?/NS), KUB 31.53 obv. 8 (Hatt. III), KUB 32.128 i 27 (NS), ši-ip-pa-an-te-er KUB 5.6 ii 69 (NH), KUB 5.7 obv. 22, 30 (NH), KBo 35.168 iv 12 (NS), ši-ip-pa-an-

ta-er KUB 5.6 ii 63 (NH), [ši]-pa-<an->te-er KUB 26.64 i 2 (Hatt. III), BAL-er KUB 22.40 iii 14 (NH).

**mid. pret. pl. 3** ši-pa-an-da-an-da-at KBo 12.62:13 (MH/MS).

**inf.** ši-pa-an-tu-u-an-ta KUB 10.21 i 1 (archaic; NS), iš-pa-an-du-wa-an-zi KBo 19.138 obv. 9 (pre-NH/NS), ši-pa-an-du-wa-an-zi KBo 13.165 ii 11 (MS), KBo 21.85 i 26 (OH/MS), KUB 25.36 v 5 (OH?/MS?), KUB 43.55 iii 3 (pre-NH/NS), KUB 7.53 i 23 (NS), KUB 47.36:13 (MH/MS), KBo 17.103 i 19 (NS), ši-pa-an-du-an-zi KBo 25.178 i 12 (OH/NS), KUB 40.102 i 20 (NS), ši-pa-an-du-u-an-zi KUB 19.37 ii 22 (Murš. II), ši-pa-an-du-u-wa-an-zi KUB 39.4 obv. 3 (pre-NH/NS), KUB 27.1 i 14 (Hatt. III), KUB 34.107 obv. 5 (NS), ši-pa-an-du-wa-a-an-zi KUB 58.71 ii 14 (NH), ši-pa-an-tu-wa-an-zi KBo 15.37 iii 56 (MH/NS), ši-pa-an-tu-u-an-zi KUB 16.83 obv. 32 (NH), ši-pa-an-tu-u-wa-an-zi KUB 39.6 rev. 19 (NS), KBo 30.54 i 19 (NS), KBo 3.6 ii 59 (Hatt. III), ši-ip-pa-an-du-wa-an-zi KBo 19.128 iii 10 (NS), KUB 5.6 ii 5 (NH), KUB 44.55 obv. 13 (NS), KUB 45.77 rt. col. 9 (NS), ši-ip-pa-an-tu-wa-an-zi KBo 24.78 iv? 7 (NS), KBo 13.136 obv. (5)? (NS), BAL-u-wa-an-zi KUB 1.1 ii 81 (Hatt. III), KBo 2.6 iii 31, 33 (Tudh. IV), BAL-u-an-zi KUB 16.32:15 (Tudh. IV), 20, KUB 16.65 i 2 (NH).

**verbal subst. nom.-acc.** ši-ip-pa-an-du-wa-ar KBo 10.45 iii 46 (MH/NS), KUB 55.47:6 (NS), ši-ip-pa-an-du-ar KBo 1.42 iv 44 (NS), [ši-p]a-an-tu-wa-ar KUB 59.18 obv.? 15 (NS), BAL-an[-du]ar KUB 41.8 iii 36 (MH/NS), BAL-u-wa-ar KUB 3.95:9 (NS), BAL-wa-ar KUB 55.54 iii? 10 (LNS); **gen.** see the noun (<sup>DUG</sup>)šipanduwa-.

**part. sg. com. nom.** ši-pa-an-ta-an-za KUB 14.1 rev. 78 (MH/MS), ši-pa-an-da-za KUB 19.37 ii 24 (Murš. II), BAL-an-za KUB 18.63 iv 12 (NH); **neut. nom.-acc.** ši-pa-an-da-an KUB 6.22 iii 15, (17) (NH), ši-pa-an-ta-an KBo 8.81 rev.? 9, 12 (MS?), Pinches, LAAA 3 pl. 28 no. 7:6 (NS), ši-ip-pa-an-da-an KUB 24.12 iii 25 (NH?/NS), ši-ip-pa-an-ta-an KBo 4.13 v 1 (NS), BAL-an KUB 16.39 ii 5, 22 (NS), KUB 16.27:8 (NS), KUB 36.87 iii 8 (NS); **pl. com. nom.** ši-pa-an-da-an-te-ěš KUB 30.40 i 19 (NS).

**imperf. act. pres. sg. 1** ši-pa-an-za-ke-m[i] KUB 32.46 obv. 13 (MS or ENS), ši-ip-pa-an-za-ke-mi KUB 38.37 iii 18 (NH), BAL-an-za-ke-mi KUB 49.50:10 (NH), BAL-ke-mi KUB 38.37 iii 12 (NH).

**sg. 3** iš-pa-an-za-aš-ke-e[z-z]i KBo 20.37 obv. 3 (OS), [š]i-pa-an-za-aš-ke-ez-z[i] KBo 34.232:8 (NS), iš-pa-an-za-ke-zi KBo 20.34 rev. 6 (OH/MS), ši-pa-an-za-ke-ez-zi KBo 15.33 iii 27 (MH/MS), KUB 29.8 i 3 (MH/MS), IBoT 1.29 rev. 45 (MH?/MS?), KUB 15.42 iii 15 (MH/NS), KUB 14.4 ii 20 (Murš. II), KUB 30.63 v? 5 (NS), KUB 50.16 ii 13 (NH), ši-pa-an-za-ke-zi IBoT 1.29 rev. 32 (MH?/MS?), KBo 23.18 obv. 3 (MS), ši-ip-pa-an-za-ke-ez-zi KUB 4.1 iii 9 (MH/NS), KUB 41.7 v 9 (NS), KUB 8.30 obv. (8), (11) (NS), BAL-an-za-ke-ez-zi KUB 17.28 iii 20 (NS), KUB 22.66 iv 10 (NH), [BA]L-ke-ez-zi IBoT 3:115 obv. 7 (MS).

**pl. 3** ši-pa-an-za-kán-zi KBo 23.27 ii 40 (MH/MS), KUB 45.47 iv 37 (MS), KBo 15.37 iii 59 (MH/NS), KUB 32.137 ii 8 (MH/NS), KUB 1.1 iv 75 (Hatt. III), KBo 2.18 rev. 5 (NS),

## šip(p)a(n)d(a)-

## šip(p)a(n)d(a)- 1 a

ši-ip-pa-an-za-kán-zi KUB 6.45 iii 9 (Muw. II), KUB 5.6 iii 8 (NH), KUB 55.65 iv 44 (NS), KUB 17.14 rev. 10 (NS), BAL-an-za-kán-zi KUB 31.32 rev.? 7 (NH), KUB 31.71 iv 25 (NH), KBo 20.75 rev. (15) (NH), [BAL]?-eš-kán-zi IBoT 2.131 obv. 8.

**pret. sg. 3** ši-ip-pa-an-za-ke-et KUB 38.37 iii 11 (NH);  
**pl. 3** BAL-an-za-ke-er KBo 2.2 iv 12 (NH), BAL-an-za-ker KBo 23.111 rev.? 6 (NH), KUB 56.19 ii 30 (NS).

**imp. pl. 3** ši-pa-an-za-kán-du KUB 31.88 iii 6 (MH/MS), KUB 13.2 iii 8 (MH/NS), ši-ip-pa-an-za-kán-du KUB 33.120 ii 65 (pre-NH/NS).

**supine** ši-ip-pa-an-za-ke-u-an KUB 33.120 ii 72 (pre-NH/NS), ši-ip-pa-za-ke-u-wa-an KUB 31.127 i 50 (OH/NS), BAL-an-za-ke-u-wa-an KBo 2.2 iv 13 (NH), BAL-eš!-ke-u-wa-an KUB 16.32 ii 7 (NH).

**broken:** ši-pa-a-an[- KBo 31.208:6, 8 (OS?).

For the unique spelling ši-pa-ip-pa-an-t[i] KBo 22.135 rev. 13 (ENS?) as a scribal mistake see Rüster, FsOtten<sup>2</sup> 305; for writings like ši-ip-an-ti see GrHL §1.12, for non-spelling of the -n- see GrHL §1.135.

(Sum.) [BAL] = (Akk.) [...-l]u?ú = (Hitt.) BAL-u-wa-ar KUB 3.95:9 (S<sup>a</sup> voc.), ed. MSL 3:79; (Sum.) DA.RÍ.AN.ŠI = (Akk.) me-ku-ú = (Hitt.) ši-ip-pa-an-du-ar KBo 1.42 iv 44 (Izi Bogh., NS), ed. MSL 13:141; for Akk. mekú “to be negligent” as probably misunderstood by the Hitt. editor as maqqú “libation bowl, pouring” see Hoffner, JAOS 87:301f.

**1. to libate (a liquid or a liquid from a vessel)**

- a.** absolute
  - 1' w. d.-l.
  - 2' w. ANA PĀNI
  - 3' w. menahhanda
- d.** w. beneficiary in acc.
- e.** w. liquid in acc. and beneficiary in d.-l.
- f.** w. liquid in acc. and goal in d.-l.
- g.** w. -za and/or beneficiary goal in d.-l.
- h.** any of the above constructions (1 a-g) with an inst. or abl. denoting the liquid or the vessel from which the libation is poured
  - 1' without local adv.
  - 2' with local adv.
    - a' w. anda
    - b' w. arahzanda
    - c' w. arha
    - d' w. kattanda
    - e' w. peran
    - f' w. šer
    - g' w. šer arha

**2. to consecrate (by pouring a libation on/over); usually w. sentence particle -(a)šta or -kan**

- a.** animal(s)
  - 1' w. explicit mention of liquid and/or vessel
  - 2' without explicit mention of liquid and/or vessel

**a'** w. obj. (acc.) only

**b'** w. obj. and d.-l. of god(s)

**c'** w. obj. and d.-l. of god(s) and adverbials of location, time, manner and/or purpose

**b. ritual food**

1' w. explicit mention of liquid and/or vessel

2' without explicit mention of liquid and/or vessel

**c. cities**

1' w. explicit mention of liquid and/or vessel

2' without explicit mention of liquid and/or vessel

**d. other**

**3. to offer, make an offering**

**a. abs.**

1' without indicated beneficiary

2' w. -za to make an offering for oneself

**b. w. beneficiary in d.-l. (or ANA or gen. + peran)**

1' without -za

2' w. -za

3' verbal noun

**c. w. beneficiary in acc.**

1' without -za

2' w. -za or encl. pron.

**d. w. dir. obj. of item(s) offered**

1' animals

**a'** w. dir. obj. (acc.) only

**b'** w. dir. obj. and d.-l.

2' meat/fat

3' vessels

4' assorted items

5' tribute

6' ritual or festival

**a'** without -za

**b'** w. -za

**e. special usages**

1' anda š. w. dat. of person “to make offerings against someone”

2' arha š. “to undo by offering”

3' unclear, w. -za and peran arha

4' unclear, medio-passive

**1. to libate (a liquid or a liquid from a vessel; without sentence particle unless a local adv. other than peran is present) — a. absolute: (“He (i.e., the king) breaks a thick bread, puts it back at the altar”) ši-pa-an-ti-ya “and he libates” KUB 7.25 i 11 (fest., NS), ed. Neu, GsBökonyi 641f., Wilhelm, KuSa 1/1:13f.; [...] i(španduz)]ziaššar GE<sub>6</sub> ŠA GEŠTIN dāi kuttaš peran [šiuni 1-i ši-pa-an-ti]i hašši 1-iš kuršaš peran 1-iš [hal]m[aššu(itti 1-ŠU lu)]ttaš 1-iš hattaluš GIŠ-i 1-iš hašš[ā(š tapušza 1-i)]š ši-pa-a-an-ti (dupl. ši-pa-an-ti) “He takes a black libation vessel of wine. He libates on[ce to the deity] before the wall, once at the hearth, once before**

## šip(p)a(n)d(a)- 1 a

## šip(p)a(n)d(a)- 1 e

the hunting bag, once at the [th]ro[n]e/[d]a[is], once at the window, once at the door-bolt, (and) he libates once beside the hearth” KBo 17.11 iv 11-14 + KBo 25.95 iv 1-2 (thunder fest., OS), w. dupl. KBo 17.74 iv 37-40 (MS), ed. StBoT 12:34f., translit. StBoT 25:68f. (ll. 30’-33’ without join); *nu* 9?-ŠU ši-ip-pa-an-ti “and he libates nine(?) times” KUB 35.133 ii 40 (Ištanuwan rit., NS), translit. StBoT 30:281.

**b.** w. liquid in acc. and no beneficiary or goal indicated: GEŠTIN-an iš-pa-an-tah-hi “I libate wine” KBo 17.1 iii 14 (fest., OS), ed. StBoT 8:30f.; *namma* KAŠ peran katta ši-pa-an-ti “Then he libates beer down in front” KBo 24.28 + KBo 29.70 i 10 (*witaššiyaš* fest., MS); *nu*-kan UDU š[(i-p)]a-an-ti (var. C: ši-ip-pa-an-ti) NINDA.GUR<sub>4</sub>.RA=ya *parsiy*[a] GEŠTIN=ya ši-pa[(-a)]n-ti (var. C: ši-ip-pa-an-ti) “She consecrates the sheep and crumbles the thick bread and libates the wine” KBo 2.3 ii 52 (2Mašt., MH/NS), w. dupls. B: KBo 39.8 iii 42 (MS) and C: KBo 53.27 iii 4-5 (NS), ed. StBoT 46:91f. □ note that -kan occurs with mng. 2, but is absent with mng. 1 in this passage.

**c.** w. beneficiary/goal in d.-l. (or *menahhanda* or ANA PĀNI/*peran*) — **1'** w. d.-l.: <sup>LÚ<<.MEŠ>></sup>GUDU<sub>12</sub> paizzi ištanāni peran 3-ŠU ši-pa-an-ti hašši 3-ŠU ši-pa-an-ti <sup>d</sup>Telipinu 3-ŠU ši-pa-an-ti GIŠ<sub>1</sub>hatalwaš GIŠ-i 1-ŠU ši-pa-an-ti “The GUDU-priest<<s>> proceeds to libate three times before the altar, he libates three times to the hearth, he libates three times to Telipinu, he libates once to the door-bolt” KUB 20.46 iv 15-20 (fest. of Arinna, ENS) □ the sequence of items offered to, including (a statue of) the deity Telipinu, makes it clear that the altar etc. are not mere locations but divine entities themselves; (“The king (and) queen [d]rink (the deity) Tappinū”) LUGAL-uš huppari [ši-i]p-pa-an-ti “The king [li]bates into a *huppar*-vessel” KUB 2.5 i 13-14 (fest. of ANTAHŠUM, NS), cf. par. KUB 25.1 ii 42-45, ed. Badalī/Zinko, Scientia 20:64f.; ŠA DINGIR-LIM=ya=kan kuit šaknuwandaš parkuuyaš=a ANA GIŠB[AN]ŠUR.HI.A tamaiš ši-ip-pa-an-da-aš “Concerning the fact that someone else libated on the god’s tables, both the defiled and pure ones” KUB 5.6 iii 4-5 (oracle question, NH), ed. Ünal, ArAn 8:65, 77.

**2'** w. ANA PĀNI: (“The exorcist takes a vessel of wine”) *nu* ANA PĀNI DINGIR-LIM ši-pa-an-ti

“and libates before the deity” KUB 12.11 ii? 23 (rit., MH/MS), ed. ChS 1/2:305f.

**3'** w. *menahhanda*: (“Then (the exorcist) takes a cup of wine. ...”) ANA DINGIR-LIM=kan menahhanda 1-ŠU ši-pa-an-[*(ti)*] “he libates once before the deity” KBo 21.33 iv 3 (libation to the throne of Ḫebat, MH/MS), w. dupl. KUB 45.5 iii 12-13 (MS), tr. Eothen 7:140 (§5).

**d.** w. beneficiary in acc.: (“The chief cupbearer gives the king a gold *tapišani*-vessel”) LUGAL-uš=a GUD.MAH ši-pa-an-ti ... <sup>LÚ</sup>SANGA-š=a GUD.MAH ši-pa-an-ti t=an AN.BAR-aš GIŠGIDRU-it GUL-ažzi ... § mān=ašta GUD. MAH-aš KÁ.GAL-az katta paizzi “and the king libates to the bull. (The chief of the MEŠEDI-guards says the bull’s name. The chief of the MEŠEDI-guards tells the staff-bearers; the supervisor of staff-bearers tells the priest. The GUDU<sub>12</sub>-priest gives the offering vessel (*išpantuzzieššar*) of the deity to the priest.) And the priest libates to the bull and taps it with an iron staff. (He (i.e., the bull) starts walking and they start walking after him and they sing along the way.) § When the bull goes down through the gate (they close the gate)” KUB 20.87 i 5-6, 11-12, 16-17 (fest. of Tułumiyara, MH/NS) □ correct the faulty tr. in šankun(n)i- 1 b 4’ c’ 5”; *namma* EGIR-anda IŠTU GAL KAŠ 3-ŠU ši-pa-an-ti ši-pa-an-za-ke-ez-zi-ma <(ŠA)> <sup>d</sup>U UR<sup>U</sup>Ištanuwa=pat <sup>d</sup>UTU-un “Then, afterwards he libates beer three times from a cup and he keeps on libating to the same (-pat) Sungoddess <of> the Stormgod of Ištanuwa” KUB 32.123 iii 41-43 (Ištanuwan fest., NS), w. dupls. KBo 8.107:22-23 (NS) and KBo 39.183:9-10, translit. StBoT 30:311 □ both dupls. have ŠA preceding the deities’ names, which should be restored in KUB 32.123 iii 43. Because the DUG after <sup>d</sup>UTU-un is followed by another DUG as the beginning of the next clause, Starke, StBoT 30:311, emends the first one away. For offerings to the Sungoddess of the Stormgod of Ištanuwa, see KUB 32.123 iii 28-29, 39-40(!), KUB 25.37 + KUB 51.9 iv 39, and KBo 8.107 + KBo 8.101 rev. 11-12; cf. Yoshida, THeth 22:251.

**e.** w. liquid in acc. and beneficiary in d.-l.: *nu* GEŠTIN *namma* ANA DINGIR.MEŠ hūmandaš peran katta ši-pa-an-ti “He again libates wine down in front for all the gods” KUB 45.50 ii 15-16 (fest., NS).

## šip(p)a(n)d(a)- 1 f

## šip(p)a(n)d(a)- 1 h 2' e'

**f.** w. liquid in acc. and goal in d.-l.: *išqaruhi-kan* GEŠTIN *lahuwan[zi]* (or: *lahuwan[za]*)] *ta* GIŠBANŠUR *peran ši-pa-a[n-ti]* (or *ši-pa-a[n-dan-an-zil]*) “They pour wine (or: wine is poured) into an *išqaruhi*-vessel and [he] libates (or: [they] libate) in front of the table” KUB 20.78 iv 5-6 (fest. of the month, pre-NH/NS), ed. StBoT 37:488f. □ Klinger, StBoT 37:496, considers the possibility of taking GEŠTIN as a neuter here w. *lahuwan* as a part., but one could also restore to *lahuwan[za]*.

**g.** w. -za and/or beneficiary/goal in d.-l.: *mān=za* ANA *₅Hebat kuiš* GIŠgeš̄eta *ši-pa-an-ti* “If someone libates for himself to Hebat to/at her throne” KBo 21.33 iv 35 (offerings to the throne of Hebat, MH/MS), ed. ChS I/2:68f. (line 71) □ GIŠgeš̄eta is a Hurr. directive standing for a Hitt. d.-l.; (“The exorcist gives another vessel of wine to the ritual patron”) *BĒL SÍSKUR=ma=z peran katta dagān ši-pa-an-ti* “The ritual patron libates down onto the ground in front of himself (or: down in front of himself)” KUB 12.11 iv 8 (*hišuwa* fest., MH/MS), ed. ChS 1/2:307f., translit. Groddek, AoF 28:244f., DBH 23:67f.

**h.** any of the above constructions (1 a-g) with an inst. or abl. denoting the liquid or the vessel from which the libation is poured — **1'** without local adv.: EGIR-ŠU=ma GEŠTIN *zizzuhiaz ši-pa-an-ti* “Next he/she libates wine from a *zizzuhi*-vessel” KUB 25.48 iv 12-13 (fest., MH/NS) □ cf. also KBo 20.114 ii 6-7, 16-17; for the *zizzuhi*-/*zizzahi*-vessel made of metal, see de Roos, Votive 98 w. lit.; *nu KAŠ GEŠTIN tāuwal walhi IŠTU* DUGKUKUBI<sup>H1.A</sup> *ši-ip-pa-an-ti*] “And he (i.e., the chief palace attendant) libates beer, wine, *tāuwal*-liquid, *walhi*-liquid from pitchers” KUB 25.15 rev. 3 (fest., MS or ENS?); (“When the sheep are gathered”) *nu UGULA LÚ.MEŠMUHALDIM kattakurantet* GEŠTIN EGIR-anda *ši-pa-an-ti* “The supervisor of cooks afterwards libates wine from a *kattakurant*-vessel” KUB 10.28 ii 6-8 (fest., NS); MUNUSUMMEDA IŠTU DUGKUKUBI *šiēšsar PĀNI* DINGIR-LIM 3-ŠU *ši-pa-an-ti* “The female attendant libates beer from a pitcher three times before the deity” KUB 7.1 iii 35-36 (rit. of Ayatarša et al., MH/NS), ed. Kronasser, Sprache 4:163 (differently); <sup>LÚ</sup>HAL KAŠ DUG*tapišanit hūmandaš* DINGIR.MEŠ-[aš] *peran ši-pa-an-ti* “The exorcist libates beer before all the gods from a *tapišana*-vessel” KUB 27.13 i 11-12 (fest. for Tešub and Hebat of Aleppo, NS); *nu* DUG*išpanduwa[z*

DUG*išnūraš peran* <sup>d</sup>IM URU *Kuliwišn[a]* <sup>d</sup>Halkinn=a mān KAŠ-i[t] <sup>l</sup>māln GEŠTIN-it *ši-pa-an-ti* “In front of the kneading trough(s), he libates (to) the Stormgod of Kuliwišna and Halki from a libation vessel, with either beer or wine” KBo 15.33 ii 30-31 (to the Stormgod of Kuliwišna, MH/MS), ed. Eothen 6:66f.

**2'** w. local adv. — **a'** w. *anda*: *nu=kan* <sup>l</sup>LÀL GEŠTIN *walhi marnuwann=a* <sup>d</sup>api *anda* BAL-an-ti “He libates oil, honey, wine, *walhi*-drink, and *marnuwann*-beer into the offering pit” KUB 41.8 iii 14-15 (rit. for netherworld deities, MH/NS), ed. Otten, ZA 54:130f.; *namma=kan* GEŠTIN <sup>l</sup>anda *ši-pa-an-ti* “Then he libates wine (and) oil therein (i.e., the nine offering pits, ii 11)” KUB 15.31 ii 15 (evocation rit. for Hannahannas and Gulšeš, pre-NH/NS), ed. Haas/Wilhelm, AOATS 3:156f., Hoffner, JBL 86:389, šagan 1 b 2' h'; *nu=kan* IŠTU 2 DUGKUKUB GEŠTIN *anda* *ši-pa-an-ti* “He libates wine in(to the river) from two pitchers” KBo 5.2 i 49 (Ammiḥatna’s rit., MH/NS), ed. Strauß, Reinigung 222, 235; GA.KU<sub>7</sub>=ya=kan ANA PÚ *anda* BAL-an-ti “sweet-milk too he libates into the well” KUB 10.91 iii 6 (NH?); cf. [...] DUG*hariulliya anda* *ši-p[a-an-ti]* “He libates [...] into a *hariulli*-vessel” KUB 41.23 ii 8 (OH/NS) □ *marnuan* and *sieššar* are mentioned in the context.

**b'** w. *arahzanda*: (“The Man of the Stormgod takes water ...”) *nu=kan* EN.SISKUR *arahzanda* 9-ŠU BAL-an[-ti] “and the ritual patron libates nine times around” KUB 12.49 i 16 (rit., NS).

**c'** w. *arha*: [(*nu=ka*)*jan* DUG*halwaniš* ANA DINGIR-LIM *per[(a)]n arha dāi n=saš=kan PĀNI* DINGIR-LIM *arha* *ši-pa-an-ti* “He removes the *halwani*-vessels from before the deity and pours (lit. libates) them (i.e., their contents) out before the deity” KBo 21.33 i 3-4 (offering to the throne of Hebat, MH/MS), w. dupl. KBo 23.44 i 2-3 (NS).

**d'** w. *kattanda*: GEŠTIN=ya=kan *kattanta* *ši-ip-pa-an-ti* “Wine too he libates down in(to the well)” KUB 39.71 i 27 (rit. for ISTAR-Pirinkir, NS), cf. KBo 11.72 ii 42-43.

**e'** w. *peran*: (“Next he pours fat bread (and) groats on the thick breads”) 1 DUGKUKUB GEŠTIN *peran* *ši-ip-pa-an-ti* (dupl. *ši-ip-pa-ti*) “One pitcher of wine he libates in front (of the offering table of the Stormgod)” KUB 6.45 iv 27 (prayer to the Stormgod

## šip(p)a(n)d(a)- 1 h 2' e'

Pihašašši, Muw. II), w. dupl. KUB 6.46 i 60, ed. Singer, Muw. Pr. 27, 43 □ the same sequence with minor variations can be found in KUB 6.45 iv 6-7, 11-12, 15-17, 20-22, 31-32, w. dupl. KUB 6.46 i 43-44, 47-48, 51-52, 55-56, 63-64. Note that KUB 6.46 consistently spells *ši-ip-pa-ti*; occasionally KUB 6.45 (iv 7, 32) omits the adv. *peran*.

**f'** w. *šer*: *šerr=aza=apa GEŠTIN-an ši-pa-an-d[aa-hu-un]* “And over (them, i.e., the images(?) of the defeated enemy troops(?) [I] libat[ed] wine” KBo 3.13 obv. 17 (Naram-Sin, OH/NS), ed. Güterbock, ZA 44:70f.; *namma=ššan ANA UZU GABA šer ši-pa-an-ti* “Then he libates over the breast” KBo 21.33 iv 5 (libation to the throne of Ḫebat, MH/MS), w. dupl. KUB 45.5 iii 14-15, tr. Eothen 7:140 (§5); *nu=ššan<sup>1</sup> LUGAL-uš IŠTU DUG KUKUB GEŠTIN ANA UZU GABA šer 1-ŠU ši-pa-an-ti* “The king libates wine from a pitcher once over the breast” KUB 12.12 v 10-12 (*hišuwa* fest., MH/NS); (The ritual patron cuts up a liver) *nu=kan IŠTU ZA.ḪUM KÙ.BABBAR KAŠ šer ši-pa-an-ti* (dupl. *[ši-]pa-an-da-a-i*) “and he libates beer from a silver ZA.ḪUM-vessel over (it)” KUB 32.1 iii 6-7 (rit. for *IŠTAR*-Pirinkir, NS), w. dupl. KUB 39.71 iii 58-59; (“The priest takes away from the ritual patron a silver ZA.ḪUM-vessel of beer”) *[nu=kan]<sup>1</sup> UZU šuppaš šer ši-pa-an-ti* “and he libates over the meat” KUB 32.1 iii 14 (rit. for *IŠTAR*-Pirinkir, NS).

**g'** w. *šer arha*: (“Afterwards the palace servant fills with wine a lapis lazuli (encrusted?) ram-shaped ‘rhyton.’ He gives it to the king”) *LUGAL-uš=šan še[r] arha ši-pa-an-ti* “The king libates all over (it)” KUB 41.26 iv 18 (fest. for Ziparwa, OH/NS), cf. iv 1-3, 8-10.

**2. to consecrate (by pouring a libation on/over); usually w. sentence particle -(a)šta or -kan — a. animal(s) — 1' w. explicit mention of liquid and/or vessel: *nu LÚ patiliš DUG KUKUB GEŠTIN ANA MUNUS pāi [al]pāš=a=šši 2 MÁŠ.TUR pa[r]ā ēpzi [n]=aš=kan MUNUS IŠTU GEŠTIN ši-pa-an-ti [n]=aš=kan LÚ patiliš parā pennai* “the *patili*-priest gives a pitcher of wine to the woman while she hands him two kids. The woman consecrates them with the wine [and] the *patili*-priest leads them away” KUB 9.22 iii 16-19 (rit. of birth, MS), ed. StBoT 29:94f., Goetze, JCS 23:88, tr. Akal Oriente 13:191; *EGIR-anda=ma=kan EN.SISKUR UDU IŠTU DUG KUKUB [Ø?] hīrutalli dUTU-i ši-pa-an-ti* “Next the ritual**

## šip(p)a(n)d(a)- 2 a 2' b'

patron consecrates with the pitcher the sheep to the Sungod of the Oath” KUB 9.6 iv 20-21 (*dupaduparša* rit., NS), ed. Goetze, JCS 23:88, translit. StBoT 30:116; (“The cupbearer gives the king a gold(?) cup of wine”) *LUGAL-uš=kan UDU.ḪI.A-un kēdaš DINGIR. MEŠ-aš ši-pa-an-ti ... (§) 1 UDU ANA dAštanu* 1 UDU *dTaparwašun* etc. “The king consecrates sheep to the following deities ... (§) One sheep to Aštanu, one sheep to Taparwašu, ...” KBo 21.85 i 10, 12 + KBo 8.109 i 5, 7, ed. Soysal, JANER 8:56 □ for the construction with the Hattic dat. case in -n see Soysal, JANER 8:45-66, and Goedegebuure, JANER 8:67-73. With the vessel and its liquid mentioned right before the sentence containing consecration, this ex. forms the transition to the next section. *UDU.ḪI.A-un* is a collective noun: cf. *MU.IM.MA-anni=ma INA URU Arzauwa pāun nu=šmaš=kán GUD.MEŠ-un UDU.ḪI.A-un arha daħħun* “In the following year I went to Arzauwa and I took from them oxen (and) sheep” KBo 10.2 i 22-23.

**2'** without explicit mention of liquid and/or vessel — **a'** w. obj. (acc.) only: (“The exorcist holds out a kid”) *n=an=kan ši-pa-an-ti § LÚ AZU-š=a MÁŠ.TUR GÚ=ŠU GIŠ-ruit walħzi n=an=kan kuenzi ... § EGIR=ŠU=ma=ššan SILA<sub>4</sub>-an ši-pa-an-ti n=an=kan arkanzi* “and (he who stands in front) consecrates it. The exorcist hits the kid on its neck with a club and kills it (and throws it into the flame) § Next, he consecrates a lamb over (it) and they cut it in pieces” KUB 9.28 ii 13-15, 17-18 (rit., MH/NS); *nu UDU dUTU-i [ħikzi] ... nu=kan UDU ši-pa-an-[(t)]i ... UDU=ma=kan UL [kun]lanzi n=an=za MUNUS.ŠU.G[(I=pat dāi)]* “She presents the sheep to the Sun-deity ... and she consecrates the sheep ... But they do not kill the sheep; the ‘Old Woman’ takes it for herself” KBo 39.8 iii 40, 42, 43 (rit., MH/MS), w. dupl. KBo 2.3 ii 49, 51, 52-53 (NS), ed. StBoT 46:91-93; (“They bring (the statue of) the Sungod do[w]n to the grove”) *n=an ANA NĀ<sub>4</sub>ZI.K[IN] t̄iłyanzi 1 GUD.NIGA 7 UDU 1 SILA<sub>4</sub> ši-pa-[an-da-an-z]i? ta NĀ<sub>4</sub>ZI.KIN-ši hūkanzi* “They place him on the *huwaši*-stone. [The]y con[secre]te one fattened ox, seven sheep (and) one lamb and they slaughter (them) at the *huwaši*-stone” KUB 25.32 ii 4-6 + KUB 27.70 ii 26-27 (fest. of Karalna, NH), ed. AS 25:66f. □ note the absence of a sentence particle here.

**b'** w. obj. and d.-l. of god(s): *n=ašta 1 UDU DINGIR.MEŠ LÚ.MEŠ-aš ši-pa-an-ti 1 MÁŠ.GAL*

## šip(p)a(n)d(a)- 2 a 2' b'

## šip(p)a(n)d(a)- 2 c 2'

DINGIR.MEŠ MUNUS.MEŠ-aš ši-pa-an-ti *n=aš=kan* *kunanzi* “He consecrates one sheep to the male deities; he offers one billy-goat to the female deities and they kill them” KUB 9.28 iv 9-11 (rit. for a Heptad, MH/NS); *n=ašta* 1 UDU.NÍTA <sup>d</sup>UTU-i BAL-an-ti *n=an* *hūkanzi* ... UDU=kan arkanzi “He consecrates one wether to the Sun-deity and they slaughter it. ... They cut the sheep into pieces” KUB 17.28 ii 53-54, iii 4 (rit., pre-NH/NS), ed. Torri, JANER 4:133f., cf. Goetze, JCS 23:89 no. 159; *n=an=kan* MUNUS.ŠU.GI *taknaš* <sup>d</sup>UTU-i ši-pa-an-ti *n=an=kan* ÉSAG-ni *kattanta hattanzi* “The Old Woman consecrates it (a billy-goat) to the Sungoddess of the Earth and they stab it down into the storage pit” KUB 55.45 ii 7-9 (rit. for Sungoddess of the Earth, NS), translit. Hutter, Behexung 64.

c' w. obj. and d.-l. of god(s) and adverbials of location, time, manner and/or purpose: 1 GUD 6 UDU.HI.A=ya *n=aš=(š)ta* GUNNI *peran* <sup>d</sup>Ariniti ši-pa-an-ti *n=aš=kan* šarā ANA NINDA.GUR<sub>4</sub>.RA.HI.A *hūkanzi* “One ox and six sheep — he consecrates them in front of the hearth to Ariniti and they slaughter them over the thick-breads” IBoT 1.29 obv. 41-42 (fest. of procreation, MH?/MS?), ed. Mouton, JANER 11:7, 14; *hantezzi=kan* UD-ti <sup>d</sup>UDU<sub>1</sub>*iyantan inanaš* <sup>d</sup>UTU-i ši-pa-an-ta-ah-hi §... § *nu=kan* <sup>d</sup>UDU<sub>1</sub>*iyantan arkanzi* “On the first day I consecrate an *iyant*-sheep to the Sungod of sickness. ... They skin and gut the *iyant*-sheep. (They take the raw meat. They place the skin of the sheep, the breast and the shoulder before the deity. Afterwards they cook the liver over a flame)” KUB 7.1 i 4-5, 9 (rit., MH/NS); *n=ašta* LÚAZU 1 UDU ANA <sup>d</sup>U *marapši* ši-pa-an-ti *n=an=kan* LÚAZU ANA <sup>d</sup>Ābi *kattanda haddāi* “The exorcist consecrates one sheep to the Stormgod *marapši* and the exorcist stabs it down into the (divine) pit” KUB 10.63 i 19-20 (winter fest. of *IŠTAR* of Nineveh, NS), ed. s.v. *marapši*; (“They drive in a wether”) *n=an!=kan* LÚEN É-TIM INA É.ŠÀ ANA <sup>d</sup>IM <sup>URU</sup>*Kuliuišna* ši-pa-an-ti *n=an* INA É LÚMUHALDIM *pennianzi* *n=an* *hattānzi* “The master of the house consecrates it in the inner chamber to the Stormgod of *Kuliuišna*. They drive it into the kitchen and they stab it” KBo 15.34 ii 26-28 (rit., MH/NS), ed. Eothen 6:48f.; (“They drive in one grain-fed cow (GUD.ĀB) and two wethers (UDU.NÍTA)”) *nu=kan* 1 UDU 1 GUD ANA <sup>d</sup>IŠTAR *keldiya zuzu[makiya]* ši-pa-an-ti 1 UDU=ma=kan

<ANA> <sup>d</sup>Nīnatta <sup>d</sup>Kuli[*tta*] ši-pa-an-ti nu ŠA GUD U ŠA 2 UDU.HI.A=ya [ Ø? ] <sup>UZU</sup>NÍG.GIG <sup>UZU</sup>ŠÀ IZI-it *zamuwanzi* “He consecrates one wether and the one cow to Ištar for well-being and *zuzu[makiya]*, while one wether he offers to Ninatta and Kulitta. Over a flame they cook the liver and hearts of the cow and two wethers” KUB 27.16 iii 18-22 (fest. of Ištar of Nineveh, MH/NS), ed. ChS I/3-1:152f.; *namma=kan* <sup>d</sup>UTU=ŠI<sup>1</sup> ANA DINGIR-LIM 1 GUD 4 UDU=ya <sup>URU</sup>KÙ.BABBAR-aš *iwar* ši-ip-pa-an-ti “Then His Majesty will consecrate to the deity one ox and four sheep in the manner of Hattusa” KUB 5.6 i 35-36 (oracle question, NH), tr. Beal, FsPopko 24; cf. ibid. ii 62-63.

b. ritual food — 1' w. explicit mention of liquid and/or vessel: *nu=kan tūruppan* GEŠTIN-it ši-pa-an-ti “He consecrates *tūrappa* with wine” KBo 15.10 ii 7 (MH/MS), ed. Kassian, Zip. 34f., cf. ibid. ii 18 □ for *tūrappa* as a dough product see Hoffner, AlHeth 188 and HEG T, D s.v.; cf. also KUB 12.11 iii 25.

2' without explicit mention of liquid and/or vessel: *ta=kkan* ANA DINGIR.MEŠ *kuedaš ši-ip-pa-a[n-]ta-an* <sup>NINDA</sup>*tawaral* <sup>UZU</sup>NÍG.GIG=ya *ku[e]daš tiyan ta hūmantas peran* *š[i-i]p-pa-an-ti* “He libates in front of all the gods for whom *tawaral*-bread is consecr[a]ted and for whom liver is placed” KBo 4.13 v 1-3 (*ANDAḪSUM* fest., NS) □ note the two different mngs. of š. due to the presence and absence of the sentence particle respectively.

c. cities — 1' w. explicit mention of liquid and/or vessel: (“When he finishes summoning the gods of the enemy city along the paths, the king ... goes”) *nu=kan* <sup>URU</sup>LIM LÚ.KÚR *naššu tapišanit* GEŠTIN *našma* <sup>DUG</sup>*išpanduwaz* *IŠTU* GEŠTIN *ši-ip-pa-an-ti* “He consecrates the enemy city using either a *tapišani*-vessel of wine or a libation vessel of wine” KUB 7.60 iii 8-11 (rit. evoking gods of the enemy, NS), ed. del Monte, MemDiakonoff 34, 41, cf. differently Haas/Wilhelm, AOATS 3:236f. (“dann libiert er (für) die Götter der Feindesstadt ...”), Lebrun, Heth. 11:106, 108 (“Il effectue une libation à la ville ennemie ...”), tr. Roszkowska-Mutschler, JAC 7:9 (“He goes and offers a libation of wine to the enemy city ...”).

2' without explicit mention of liquid and/or vessel: *nu=kan* <sup>URU</sup>*Timmuhalan* [ANA <sup>d</sup>]U EN=YA ši-ip-pa-an-da-ah-hu-un *n=an* *šuppiyahhun* ... §

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*n=ašta mahhan* <sup>URU</sup>*Timmuhalan ANA* <sup>d</sup>IM *ši-pa-an-da-ah-hu-un* “I consecrated Timmuḥala to the Stormgod, my lord. I made it sacrosanct (and laid out boundaries for it. No human being shall inhabit it.) ... § And when I had consecrated Timmuḥala to the Stormgod, ...” KUB 19.37 ii 16-17, 35 (annals., Murš. II), ed. AM 168f., 170f., tr. del Monte, Mem.Diakonoff 25f. □ on the consecration of cities and this passage see Melchert, Mem.Güterbock 140.

**d.** other: *nu=kan* <sup>d</sup>UTU *kaurī kā=ma* <sup>GIŠ</sup>BANŠUR BAL-*ah-hi* “Or should I consecrate a table to the Sungod(dess) *kaurī* here?” KUB 5.24 ii 8 (oracle question, NH), ed. StBoT 38:256f.

**3.** to offer, make an offering — **a.** abs. — **1'** without indicated beneficiary: (“The patron lays his hand on the breast (meat). The AZU-priest places it back before the deity”) *kuitman=ma* <sup>LÚ</sup>AZU ANA DINGIR-LIM *ši-pa-an-za-ke-ez-zi* <sup>LÚ</sup>NAR=ma *artari* *nu ŠA* DINGIR-LIM *išhamain* <sup>×</sup>SİR-RU “But while the AZU-priest offers to the deity the singer stands (there) and sings the deity’s song” KUB 12.11 iii 29-31 (rit., MH/MS), ed. ChS 1/2:305f. □ the gloss wedge before SİR-RU marks the indentation of the last line of the col.; *ši-pa-an-za-ke-ez-zi=ma* *QĀTAMMA=pat* “and he continues offering in the same way” IBoT 1.29 rev. 45 (fest. of procreation, MH?/MS?), ed. Mouton, JANER 11:11, 17; *mahhan=ma* LUGAL-uš *ši-pa-an-tu-u-an-ta irħāizzi* “when the king makes the rounds with libations (lit. with libating)” KUB 10.21 i 1 (fest., NS), ed. Neu, Hethitica 14:63-66 □ for *šipantūanta* as a rare and archaic inf. see Neu, Hethitica 14:63-66, GrHL §11.20, p. 185 n. 36.

**2'** w. -za to make an offering for oneself: *nu=za mān* EN.SÍSKUR LÚ *ši-pa-an-za-ke-ez-zi* “If a male patron makes an offering for himself” KUB 29.8 i 3 (mouth-washing rit., MH/MS), ed. ChS 1/1:86; (“My father had (a statue of) the Sungoddess of Arinna (in the form of) a gold disk and a silver disk of Mezzulla”) *nu=war=aš=za* INA É.DINGIR-LIM *ši-ip-pa-an-za-ke-et kinun=ma=wa=za* ūk INA É=Y A BAL-ke-mi “and he used to offer to them for himself in the temple, but now I am making offerings for myself in my house” KUB 38.37 iii? 10-12 (dep., NH), ed. StBoT 4:56f., CHD per 1 a 3'; *nu=za=kan* MUNUS É[.Š]À anda zurkiya *ši-pa-an-ti* “The woman in the inner chamber offers on her own behalf ‘for

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blood”” ABoT 1.17 ii 10-11 (birth rit. MH/NS), ed. StBoT 29:90f. (ll. 15-16), Goetze, JCS 23:80 (no. 44) □ for the particle -*kan* cf. KBo 17.65 rev. 38 + ABoT 1.25 rev. 33 + FHG 10 rev. 3 (birth rit., MH?/MS?).

**b.** w. beneficiary in d.-l. (or *ANA* or gen. + *peran*) — **1'** without -za: *nu taknaš* <sup>d</sup>UTU-i BAL-an-tah-*hi* “I make an offering to the Sungoddess of the Earth” KUB 17.28 i 18-19 (incantation of the moon, NS), tr. Mouton, Domestication au tabou 258 w. n. 19, Collins, Magic and Ritual 234 (“and I present (them) to the Sungoddess of the Earth”) □ the implied obj. are little bits of the limbs of a piglet (ŠAH TUR i 16); [*n*] *u=šši* <sup>×</sup>HUL-lun <sup>d</sup>Gulšan kišan BAL-*ah-hi* “I make offerings to the evil Fate-Goddess for him/her as follows” KUB 58.108 i 5 (rit. for Ḥannahannas and Gulšeš, NS), ed. StBoT 29:246 n. 80 quoted as Bo 2931; (“If some man has no reproductive power or is not a man vis-à-vis a woman”) *nu=šši* <sup>d</sup>Uliliyaššin *ši-ip-pa-an-t[ah]-hi* “I make offerings to Uliliyašši for him” KUB 9.27 + KUB 7.8 i 4 (Paškuwattī’s rit., MH/NS), ed. Hoffner, AuOr 5:271f., 277; (“If a child is bewitched(?) and his innards have been ‘eaten up’”) *nu=šši inanaš* <sup>d</sup>UTU-un *kiššan ši-pa-an-ta-ah-hi* (dupl. *ši-pa-tah-hi*) “I make an offering as follows to the Sundeity of Illness on its behalf” KUB 7.1 i 3 (Ayatarša’s rit., pre-NH/NS), w. dupl. label KUB 30.48:5-6 (MS); <sup>d</sup>Damnaššaran *peran* 1-ŠU *ši-pa-an-ti* “Before the household deities he (i.e., the chief of the cooks) makes an offering once” KUB 59.22 iii 30-31 (KI.LAM, OH/NS), ed. StBoT 29:81f., van den Hout, JEOL 32:114f., Melchert, FsKošak 515; <sup>LÚ</sup>SAGI.A-aš=ma *kēdaš* DINGIR.MEŠ-aš *peran* *ši-pa-an-za-ke-ez-zi* “The cupbearer starts offering to these deities” KUB 20.99 iii 5-6 (fest. in Šarešša, NS), ed. Wilhelm, KuSa 1/1 p. 12; *n[u=w]a=kan* ANA DINGIR.MEŠ *kuwapi* BAL-an-za-kán-zi “Where they make offerings to the gods, (... there too storage pits had been ...-ed)” KUB 31.71 iii! 25 (dream report, NH), ed. van den Hout, AoF 21:311, 313; (The deity is angry because of several cultic negligences) § *kī kuit namma* NU.SIG<sub>5</sub>-*ta* *nu=kan* ANA DINGIR-LIM=ya *kuit ištantan* *ši-ip-pa-an-te-er* “§ Concerning the fact that it was unfavorable again, (are you god therefore angry) because they offered to the deity also belatedly?” KUB 5.7 obv. 22-23 (oracle question, NH), ed. HED E/I 464 (mistakenly reading *ši-pa-a-* for *ši-ip-*), Trabazo, TextosRel. 608f., Hazenbos, Habil. 143, 149, tr. ANET 497.

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**2'** w. -za: (Prince Ḫattušili was sickly. The goddess Šaušga said he would live if he was made her priest) *nu=za ANA DINGIR-LIM LÚSANGA-anza BAL-ah-hu-un* (var. *ši-ip-pa-an-da-ah-hu-un*) “As a priest I offered to the goddess for myself (so that at the hand of Šaušga I experienced prosperity)” KBo 3.6 i 16 (Apol. of Ḫatt. III), w. dupl. Bo 3726:9-10, ed. StBoT 24:4f., for the dupl. see ibid. 67, tr. van den Hout, CoS 1:199, Akal Oriente 3:207, Hoffner, ANEHST 267f. (none of these authors translating -za).

**3'** verbal noun: 1 UDU=ma=kan ANA É.MEŠ. DINGIR.MEŠ U ANA <sup>m.d</sup>UTU-l[iya ...?] / BAL-war ar INA É LÚMUHALDIM kuennanzi “One sheep they kill as an offering in the house of the cook to the temples and to (Mr.) UTU-liya” KUB 55.54 iii? 9-10 (rit., NS) □ on this text see Ünal, BiOr 44:485f.

c. w. beneficiary in acc. — 1' without -za: *nu ZAG-az kuiš GUNNI n=an dUTU-kinibina niešhina IŠTU MUŠEN HURRI ši-pa-an-ti* “She (i.e., a female patron) offers (to) the hearth that is on the right with a shelduck for/to(?) the *nešhi*'s of (the Sungod) Šimigi” KUB 29.8 i 53-55 (MH/MS), ed. ChS 1/1:89; *ANA HUR.SAG.HI.A ÍD.HI.A kuedaš SÍSKUR ēšzi n=aš ši-pa-an-za-kán-du* “Let them offer to the mountains (and) rivers that have a ritual” KUB 13.2 iii 8 (*BĒL MADGALTI* instr., MH/NS), ed. StMed 14:146f. (“si facciano loro le offerte”), Dienstanw. 47, tr. McMahon, CoS 1:224 (“They must consistently sacrifice”), Akal Oriente 3:215 (“que se les ofrezca”); *mān <sup>1d</sup>LAMMA lulimin dLAMMA inrauwandann= a ši-pa-an-ti* “When she (i.e., Anniwyani) makes an offering to the *lulimi* Tutelary Deity and the *in(na)ravant-* Tutelary Deity” VBoT 24 iv 35-36 (Anniwyani's rit., colophon, MH/NS), ed. THeth 25:64f., Chrest. 116f.; [*I*]ukatti=ma LÚ.MEŠ ḪAL *dNinattanniš ši-pa-an-da-an-zi* “[The n]ext day, the exorcists offer (to) the Ninattanni's (i.e., figurines of Ninatta and Kulitta)” KBo 10.20 iii 37-38 (*ANDAHŠUM* fest., NS), ed. CHD L-N 437b; (“They brought the Zawalli-deity of Ankuwa too”) *n=an ši-ip-pa-an-te-er* “and they offered (to) him/her” KUB 5.6 ii 69 (oracle question, NH), ed. Archi, AoF 6:89 (“e a lui si è libato”), Ünal, ArAn 8:65, 76.

**2'** w. -za or encl. pron.: *nu=za pāimi dUTU-un ši-pa-an-ta-ah-hi* “I will go (and) offer to the Sun-deity for myself” KBo 12.96 iv 24-25 (rit. for LAMMA

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of the Hunting Bag, MH/NS), ed. THeth 25:76f.; (“If some god is angry with her (i.e., the pregnant woman)”) *n=an=za ši-pa-an-ti* “she offers to him for herself” KBo 5.1 i 19 (rit., pre-NH/NS), ed. Strauß, Reinigung 287, 292 (“beopfert er sie”), Pap. 2\*f., 9 (differently: “so bringt er ihr ein Gussopfer dar”); (“Thus (speaks) Warwašazi: ‘Our father had a Sungoddess of Arinna, (in the form of) a statue of a woman, and a Stormgod of Arinna, (in the form of) a statue of a man’”) *nu=war=aš=za ši-ip-pa-[a]n-za-ke-mi* “and I keep offering to them for myself” KUB 38.37 iii 18 (dep., NS); *nu=šmaš=an <sup>4</sup>IŠTAR šarlaimmin [ši]-pa-an-za-kán-zi* “People will offer for themselves to her (as) the exalted Šaušga” KUB 1.1 iv 74-75 (Apol. of Ḫatt. III), ed. StBoT 24:28f. (“sie werden sie für sich <als> die erhabene Ištar beopfern”).

**d.** w. dir. obj. of items offered — 1' animals — **a'** w. dir. obj. (acc.) only: (“On the 16th day the *ašušala*-men come to [...] and they untie the *šamehuna* [from their] robes and [they] start throwing it into the hearth”) [...] 2 LÚ.MEŠSANGA UDU.NÍTA MÁŠ.GAL *ši-pa-an-ta[-an-zi]* ... *nu=z at[(a)nzi] ūlkuwanzi* “Two priests offer a wether (and) a billy goat ... [They] eat (and) drink” KBo 17.36 iii 9-11, 12 (fest., OS), w. dupl. KBo 17.33:2, 4 (OS), ed. Goetze, JCS 23:85, translit. StBoT 25:123, 127; *mān dU-ni dUTU-i=ya šarrashšiya ši-[p]a-an-ti* 1 GUD.MAḪ 1 SILA<sub>4</sub> *ši-pa-an-ti n=uš warnuzzi* “When he offers to the Stormgod and Sungoddess for kingship he offers one bull and one lamb and burns them” KUB 9.28 iv 20-21 (MH/NS).

**b'** w. dir. obj. and d.-l.: *nu* 6 UDU 2 MÁŠ. GAL 1 GUD.MAḪ LUGAL-uš ANA DINGIR.MEŠ *ši-ip-pa-an-ti* “And the king offers six sheep, two billy-goats, one bull to the gods” KBo 19.128 i 37-38 (fest., NS), ed. StBoT 13:4f.; *keldiya=ya* 9 MUŠEN. HI.A 1 SILA<sub>4</sub>=ya *ši-pa-an-ti* “And for well-being she offers nine birds and one lamb” KUB 15.32 ii 20 (MH/ENS).

**2'** meat/fat: [(*nu* <sup>U</sup>)]<sup>Z</sup>GEŠTU *mahjan* ANA DINGIR.MEŠ *ši-pa-[an-ti]i ŠA ŠAH.TUR=ya* [...]x *QĀ!TAMMA BAL-ti EGIR-ŠU=ma* 2 <sup>UZU</sup>Z[AG] *QĀTAMMA BAL-an-ti* [...]x <sup>DUG</sup>UTÚL=ya *QĀTAMMA BAL-an-ti ŠA [(Š)A]H.TUR* <sup>UZU</sup>İ *[QĀTAM]MA ši-pa-an-ti* “Just as he/she off[er]s

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an ear to the gods, in the same way he/she offers the piglet's [...] as well. Next he/she offers likewise two shou[lders], [...] and in the same way he/she offers a bowl (and) in the same way he/she offers the piglet's fat" KBo 10.37 iv 39-42 (Ambazzi?'s rit., pre-NH/NS), w. dupl. KBo 51.36 rev. 12-14, ed. StBoT 48:208f. (w. dupl. translit. StBoT 48:213 as 389/u iv 11-13); ŠA 2 GUD.HI.A UZU.GABA.HI.A UZU.NÍG.GIG.HI.A=ya namma QĀTAMMA ši-pa-an-da-an-zi "They offer the breasts and livers of two oxen in the same way again" KUB 20.98 iii 6-8 (fest. for ISTAR, NS); cf. KUB 27.67 ii 50, 54, iii 60.

3' vessels: EGIR=ŠU=ma laħanniuš ši-pa-an-ti "Afterwards he offers laħanni-vessels" KUB 46.47 obv. 18-19, 19-20, rev. 14, 16, 20, 23-24 (*hišuwa* fest., NS), ed. HED L 7 ("libates flasks," but cf. Hoffner, JAOS 123:619), CHD L-N 420 ("pours the pitchers"), translit. ChS I/3-2:286f. □ the quoted sentence usually occurs in the text at the end of a sequence of offerings (cf., for instance, obv. 16-18) or after the cup of a deity has been filled with a *NAMMANTU*-vessel of wine (obv. 19, rev. 19). Since there is no evidence that *laħanna/i*- (q.v.) is the reading behind *NAMMANTU*, the *laħanna/i*-vessels seem to be separate entities. Only once (GEŠTIN *laħannaz šipanti* "He libates wine from/with a *laħanna*-vessel" obv. 22) are they explicitly libated from but in that case we find a different construction. It is possible that *NAMMANTU* is used as a measure rather than a name for a type of vessel but in that case too the *laħanna/i*-vessel with which the deity's cup was filled can itself be offered to the deity as well; LUGAL-uš 7-ŠU irħażżeż § [d]UTU dIM dM]eazzulan dInar dHullan [dTelipin]un dGAL.ZU *hup<sup>p</sup>par* ši-pa-an-ti "The king makes the rounds (of the following deities) seven times: (§) [The Sungod, the Stormgod, M]eazzula, Inar, Hullu [Telipin]u (and) GAL.ZU. He offers the *huppar*-vessel (or: he libates into the *huppar*-vessel)" KBo 21.80 iv 1-2 + KBo 20.44 rev. 11-13 + FHG 7:4-6 (ANDAHŠUM fest., OH/MS), ed. D. Yoshida, BMECCJ 6:132f., 139 ("Er libiert ins *huppar*-Gefäß"); here?: <sup>LÚ</sup>HAL GEŠTIN ši-[pa]-an-ti] [LUGAL-uš *huppar*] (var. *hupri*) [KÙ.GI] ši-pa-an-ti 1 NINDA.SIG wa<sub>a</sub>ndanni šauri dGAŠAN-wi<sub>i</sub> paršiya KI.MIN n=at=k[an] PĀNI GIŠTUKUL.HI.A ZAG-az <dāi> LUGAL-uš (var. om. LUGAL-uš and has GEŠTIN instead) ši-pa-an-ti LUGAL-uš *huppar* KÙ.GI ši-pa-an-ti "The exorcist libates wine. The king offers a gold *huppar*-vessel. He (i.e., the exorcist?) crumbles one

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flat bread to the right-side weapon of the Divine Lady. Ditto. And *he places* it on the right before the weapons. The king libates (var. He (i.e., the exorcist) libates wine). The king offers the gold *huppar*-vessel" KUB 27.1 i 44-46 (Šamuħa fest., NH), w. dupl./par. KUB 47.64 ii 13-16 (NH), ed. ChS I/3-1:33, 37, cf. also šauri- □ because of the var. *hupri* in KUB 47.64 ii 13 an acc. of direction ("the king libates into the gold *huppar*-vessel") for the first *huppar* cannot be excluded. The corresponding text for the second *huppar* is not preserved in KUB 47.64. If the reading of KUB 27.1 is preferred, *huppar* in the last sequence ("The king libates. The king šipanti the gold *huppar*"), taken as an acc. object, suggests that after libating with it he offers the *huppar*-vessel itself to the deity as well.

4' assorted items: nu dUTU-i NINDA-an KAŠ ši-ip-pa-za-ke-u-wa-an tiyazzi "He will begin to offer bread and beer to the Sungod" ABoT 1.44 i 50 (solar hymn, OH/NS), ed. Güterbock, AnSt. 30:48, tr. HittitePrayers 37; keldiya=ya 3 MUŠEN 9 NINDA.SIG.MEŠ=ya ši-pa-an-ti "and for well-being she offers three birds and nine thin-breads" KUB 15.31 iii 60 (MH/NS); nu ANA dUTU ŠA dUTU=šan ANA GUNNI 1 x [...] x NINDA.SIG [o NA]MMANTUM Ī.GIŠ 1 tarnaš GEŠTIN GIŠINBI<sup>H</sup>.LA hūman kuitta parā tepu keldiya īamlbašši [ši-pa]-an-ti ANA dTenu=ma 1 MUŠEN. GAL 5 NINDA.SIG keldiya ši-pa-an-ti "He [off]ers to the Sungod on the hearth of the Sungod: one [...], a thin-bread, [...] NA]MMANTUM-vessel(s) of vegetable-oil, one *tarna*-measure of wine, fruit, a bit of everything for well-being (and) ambašši. To Tenu he offers one 'big-bird' (and) five thin breads for well being" KUB 46.47 obv. 16-18 (*hišuwa* fest., NS), translit. ChS I/3-2:286 (reading ANA dUTU ŠA dUTU ŠA AN, but lack of word space favors taking the signs ŠA-AN as the sentence particle -šan (q.v.) in mid-sentence for which see Neu, FsČop 148-151); ("Afterwards the *patili* takes for himself one 'big bird,' one bowl of šampukki-soup/stew, three *haršpawant*-breads, and one *lattari*-bread of half a handful") nu ANA dIM keldiya kunzagassiya ši-pa-an-ti "He offers (them) to the Stormgod for well-being (and) kunzagasshi. (He takes out the heart from the bird and throws it into the fire. The whole (remainder) he places back before the Stormgod)" KBo 5.1 iii 13-14 (rit., NH), ed. Strauß, Reinigung 291, 300, Pap. 8\*; [EGIR-Š]U=ma ANA dIšħara [...].MEŠ 3 NINDA haršpauwanteš 4 NINDA.GUR<sub>4</sub>.RA KU<sub>7</sub> 1

## šip(p)a(n)d(a)- 3 d 4'

NINDA KU<sub>7</sub> *lattar*<sup>f</sup>ieš BA.BA.ZA 1 NINDA ān BA.BA.ZA [1]/2 ŠĀTI 1 GA.KIN.AG *kappiš*[a] 1 DÍLIM.GAL TU<sub>7</sub> BA.BA.ZA=ya QĀTAMMA=pat ši-pa-an-ti “Next he/she offers to Išhara in the same way [...]s, three *harašpauwant*-breads, four sweet thick breads, one sweet bread, *lattari*-breads (made of) porridge, one warm bread (made of) half a *sūtu* of porridge, one *kappiš*[a] cheese, and one bowl of porridge” KBo 20.116 obv. 6-12 (*hišuwa* fest., NS); (“The people of Tudhaliya’s Stone House are saying: ... ‘They [are offering] to Tudhali[ya] for the *dahiya*-festival with oxen, sheep, bread (and) wine’”) *namma=wa GAM BAL-an* NINDA KAŠ UZU=ya GU<sub>7</sub>-kanzi “Then they start eating the thereby offered bread, beer and meat” KUB 16.39 ii 5 (oracle question, NH), ed. HTR 108f. (“dann aber verzehren sie das Opfer, Brot, Bier und Fleisch”), del Monte, AION 35:330, 332 (“poi si fa l’offerta e consumano il pane, la birra e la carne”), cf. also ibid. ii 22-23 □ we assume that GAM *šipantan* refers to the foodstuff offered during the ceremony rather than a fourth item eaten (as does Otten, HTR) since the previous sentence mentions GUD UDU NINDA and KAŠ as used for the festival, the first two of which can be subsumed into UZU. Del Monte takes *namma=wa GAM BAL-an* as a separate clause but then one misses the quotative particle in the sequel.

5' tribute: nu ANA GIDIM *arkamman* BAL-ēš!-ke-u-wa-an t[i-... ] “They will begin to offer tribute to the deceased” KUB 16.32 ii 7 (oracle question, NH), ed. van den Hout, Purity 179f., cf. 222, THeth 4:104f.

6' ritual or festival — a' without -za: nu kī SÍSKUR ši-pa-an-da-ah-<sup>f</sup>hil “I offer this ritual” KBo 5.2 iv 65-66 (Ammiḥatna’s rit., MH/NS), ed. Strauß, Reinigung 233, 245 (“dann vollziehe ich dieses Ritual”), Murat, ArAn 6:96 (“ve bu kurbanları sunacağım”); see identical ibid. i 9; cf. also KUB 43.55 iii 12-13 (rit., pre-NH/NS), ed. Haas, OA 27:88, 92; <sup>f</sup>nu SÍSKUR <sup>f</sup>zurkiyaš IŠTU <sup>f</sup>KU<sub>6</sub> ši-pa-an-da-an-zi “They offer the ritual of blood with a fish” KUB 29.4 ii 32 (dividing the Goddess of the Night, MH/NS), ed. StBoT 46:282; EGIR-anda=ma < SÍSKUR > zurkiyaš UZU zēyantit ši-pa-an-ti “Afterwards he offers a <ritual> of blood with cooked meat” KUB 29.7 rev. 63 (rit. in Šamuha, MH/MS), ed. Lebrun, Samuha 125, 132 (l. 72: “Ensuite, il effectue l’offrande du zurki de viande cuite”), differently StBoT 15:12 (“Hinterher aber bringt er/sie ein Gussopfer mit gekochtem Fleisch (Fleischbrühe) zurkiyaš dar”), Trabazo, TextosRel. 568f. (“Seguidamente, realiza (la ofrenda) de zurki

## šip(p)a(n)d(a)- 3 e 1'

con carne cocida”); nu SÍSKUR šarlatta IŠTU UDU ši-pa-an-da-an-zi “They make the praise offerings with a sheep” KUB 29.4 ii 35-36 (dividing the Goddess of the Night, MH/NS), ed. šarlatta- 2 b, StBoT 46:283; nu ANA <sup>d</sup>IM Manuzi šarā ašešuwaš SÍSKUR ši-pa-an-da-an-zi “They perform for the Stormgod *Manuzi* the ritual of setting up” KBo 15.37 i 10-11 (MH/NS), ed. šarā B 1 a 7; *namma=wa=tta* SÍSKUR ši-pa-an-za-aš-ta “Then she offered rituals for you (the deity)” KBo 8.68 iv 5 (NS); 4-ta TAPAL EZEN<sub>4</sub> ITU.KAM *kuit karšan* ēšta n=at karū *kuit ši-pa-an-te-er* ... § 4 TAPAL EZEN<sub>4</sub> ITU.KAM *karū iēr zankilatar=ma* 1 UDU NINDA KAŠ *pianzi* “Concerning the fact that four monthly festivals were neglected and have already been offered, (if you, O god, have sought nothing (more), ...) § They have already performed the four monthly festivals, but shall they (also) give one sheep, bread (and) beer as a fine?” KUB 5.7 obv. 30-32 (oracle question, NH), ed. Hazenbos, Habil. 144, 150, tr. ANET 497 □ for 4-ta (= \*4-anta) as a distributive pl. to the collec. behind EZEN<sub>4</sub> ITU.KAM, see Melchert, TIES 9:60.

b' w. -za: [na]<sup>f</sup>mma=za E<sup>f</sup>[GI]R-anda ŠA LÚAZU m[ar]šaya SÍSKUR.MEŠ ši-pa-an-ti “Then, afterwards she offers the *maršaya*-rites of the exorcist for herself” KBo 17.65 rev. 7 (MH?/MS?), ed. StBoT 29:138f.; nu=za apāš antuḥšaš naššu LÚ-aš našma MUNUS-za paprannaš SÍSKUR kiššan ši-pa-an-ti “That person, whether male or female, offers a ritual against impurity for himself as follows” KUB 7.53 i 7-9 (Tunnawi’s rit., NS); <sup>f</sup><sup>d</sup>IŠSTAR-<sup>f</sup>attiš<sup>f</sup> kuit ITTI <sup>d</sup>UTU-ŠI SÍSKUR mantalliyaš BAL-u-wa-an-zi SI×SÁ-at nu=za <sup>d</sup>UTU-ŠI ITTI GIDIM SÍSKUR mantalliyaš<sup>f</sup>] BAL-an-ti “Because it was ascertained that Šaušgatti should offer a *mantalli*-ritual with His Majesty, should his majesty offer for himself a *mantalli*-ritual with the deceased?” KBo 2.6 iii 30-32 (oracle question, NH), ed. van den Hout, Purity 208f., see also (x)<sup>(SÍSKUR)</sup>mantalli-; mān=za ANA <sup>d</sup>U kuiš SÍSKUR šarraš ši-pa-an-ti “If someone offers for himself the sacrifice of šarra- to the Stormgod” KBo 33.20 obv. 1 (rit., MH/NS), ed. ChS I/2:125f., šarra- C.

e. special usages — 1' anda š. w. dat. of person “to make offerings against someone”: nu MUNUS. LUGAL ammuk DAM=YA DUMU=YA ANA <sup>d</sup>Išhara [peran h̄urza]kkit nu=nnaš=kan anda ši-pa-an-za-ke-et “The Queen kept [curs]ing me, my wife

## šip(p)a(n)d(a)- 3 e 1'

## šip(p)a(n)d(a)-

(and) my child [before] Išħara and kept making offerings against us” KUB 14.4 iv 22-23 (Murš. II prayer about his step-mother), ed. Hoffner, FsDeRoos 194 (“and kept making offerings against us”), de Martino, Eothen 9:30, 38 (“e ha continuato a fare sacrifici contro di noi”), Forrer, Forsch. 1/2:2 (“hat uns hingeopfert”) □ the particle *-kan* is probably due to the adv. *anda*.

**2' arħa š.** “to undo by offering”: ANA<sup>d</sup>UTU-ŠI kuit ANA DUMU.MEŠ<sup>m</sup>Urħi-<sup>d</sup>U-up<sup>z</sup>SISKURmantal[liy]a IGI-anda arħa BAL-u-an-zi UL SISKA-at “Concerning the fact that it was not determined by oracle that His Majesty should undo a *mantalli*-ritual vis-à-vis the sons of Urħi-Tešub by offering” KUB 16.32 ii 14-15 (oracle question, TUDH. IV), w. dupl. KUB 50.6 ii 14, ed. van den Hout, Purity 178f.; (“Concerning these oaths that have been ascertained for me and how (they were ascertained), since I am unable now to undo (*arħa aniya*-) them”) nu=kan kuitman apiya EGIR-panda kuitmann-a=aš=za arħa BAL-ah-hi “until at that point afterwards <I ...> and until I undo them by offering, (if you, O Šarruma, my lord, [ward off] evil from His Majesty)” KUB 15.1 ii 16-17 (vow, NH), ed. de Roos, Votive 91, 99f. (“as long as I am engaged in offering, until I have finished offering”), Güterbock, Oriens 10:359 (“as long as I look after that matter and until I complete the offerings”), Laroche, Syria 40:289f. (“tant que j'en aurai soin et que j'exécuterai les offrandes”); nu AWĀT NI[Š DINGI(R-LIM)] kuit hingani šer handāit[(tat) nu=za(?)] NIŠ DINGIR-LIM ANA<sup>d</sup>U URUHa[(tti) BĒLI=Y]A peran arħa ši-pa-a[(n-ta-ah-hu-un) ...]x peran arħa ši-p[(a-an-ta-ah-hu-un)] “Concerning the matter of the oath that was determined by oracle to be the cause of the plague, I undid by offering the oath before the Stormgod of Ḥatti, [my lord, and] I undid by offering in front [of ... ]” KUB 26.86 iii 11-15 (PP 2, Murš. II), w. dupl. KUB 14.11 iii 7-12, ed. PP 212f., tr. HittitePrayers 59.

**3' unclear, w. -za and peran arħa:** [...]x URU<sub>X-X</sub> uwanun nu=za peran ar[ha / šipandal-ħu-u]n INA URUZidaparħa pāun<sup>1</sup> [/ nu mahħan URU<sup>Z</sup>]iulila uwanun [/ nu=za peran arħa] SISKUR-un namma INA KUR URUGala-x[...] / [pāun/uwanun nu=za apiy]a=fyal peran arħa ši-pa-an-taħ-ah-ħu-un / [...]un namma EGIR-[p]a uwanun / [nu=za ... peran arħa SISKUR-hun “I came to the town of ... and I com[pleted(?)] an offering] before (it?). I

went to the town of Zidaparħa [and when] I came to the town of [Z]iulila, I [completed(?)] an offering [before (it?)]. Then [I went/came to the town of Gala-...] and there too I completed(?) an offering before (it?). I [...]d. Then I came back. I completed an offering be[fore ...]” KBo 13.73:8-14 (oracle?, NH) □ the interchange between *peran arħa šipantahħun* and *peran arħa* SISKUR-(*h*)un suggests that either SISKUR was used here as a Sumerogram for š. instead of the regular BAL or was considered synonymous. Note also the combination SISKUR.ḤI.A iššahħun “I conducted rituals/Performed offerings” ibid. 4 and SISKUR.ḤI.A ibid. 14. Since there is no direct object with *peran arħa š.*, this may not be the same collocation as *arħa š.* “to undo by offering” under 1 c 2', unless the particle *-za* functions as such (lit. “I offered myself away” > “I cleared myself by offering?”). Whether *peran* is to be taken as referring to a fixed location in front of the settlements as tentatively translated here or points at a libation poured over a certain distance passing before them (for this usage of combinations of various adverbs with *arħa* cf. AS 24:54) remains unclear.

**4' unclear, medio-pass.:** (“Just as what became of me when I had read the letter, let the gods destroy this Dudumi with his wife and children in the same way.” §) [kē=za]šta? kāša anduħšeš tāwana ši-pa-anda-an-da-at “Now, [these(?)] people have offered properly(?) for themselves(?)!” KBo 12.62:13 (letter, MH/MS), ed. Hittite Letters 87, Neu, Heth. 6:144f. □ for the reading *tāwana* see Hoffner, Hittite Letters 376 nn. 18 and 19 (contrary to Neu, Heth. 6:145, who read *ta-a-wa-fal* instead); for earlier interpretations see StBoT 3:159 (“Siehe, Menschen wurden getreulich geopfert”), THeth 16:120 (“Siehe! (Diese) Menschen wurden (auch noch) in *tawana*-hafter Weise ge[weicht!]”).

Hrozný, SH (1917) 239; Sommer/Ehelolf, Pap. (1924) 90; Sommer, OLZ 48 (1953) 12f. n. 2 (*išpant-* = *šipant-*); Kronasser, EHS 1 (1962) 522-525; Kronasser, Schw.Goth. (1963) 55; Neu, StBoT 5 (1968) 156; Goetze, JCS 23 (1970) 77-94 (“a religious ceremony which is mostly performed for gods and normally with beverages ... or with animals .... Its purpose is, as far as can be seen, providing the gods with nourishment,” complementing *parš-* “to crumble” (breads/cakes) and *šuhha/išhuwa-* “throw/strew about” (fat-cakes and meal)); Oettinger, Stammbildung (1979) 39-43, 416-19; Beckman, StBoT 29 (1983) 153 (on *-za*); Boley, Part. (1989) 78-79, 272-75; Boley, Sprache 36 (1994) 139, 140; Melchert, AHP (1994) 31f. (on *išpant-* vs. *šipant-*); Kassian/Yakubovich, Anatolian Languages (2002) 25, 33-35 (on *išpant-* vs. *šipant-*); Tischler, HEG S (2006) 1055-1061; Yakubovich, IYKPh 13 (2009) 545-557; Beckman, JCS 63 (2011) 100 (on the semantic development of š.).

**šip(p)a(n)d(a)-****(DUG)šip(p)anduwa-**

Cf. <sup>(DUG)</sup>šipantuwa-, šipantuwant-, <sup>(DUG)</sup>išpantuzzi-, LÚišpantuzziyala-, <sup>(DUG)</sup>išpantuzziyasšar-.

**šipantuwant-** see *šipant-*.

**(DUG)šip(p)anduwa-, (DUG)išpand/tuwa-** n.  
com.; libation vessel; from OH/MS.

**sg. nom.** <sup>DUG</sup>ši-pa-an-du-wa-aš KUB 43.58 i 21 (MH/MS), ši-pa-an-du-wa-aš KBo 35.246 obv. 21 (MS), ši-pa-an-tu-u-aš KUB 38.20 rev. 1 (NH), BAL-u-wa-aš KUB 38.1 i 31 (NH), KBo 18.170 rev. 4 (NH); **acc.** ši-ip-pa-an-du-wa-an KUB 48.122 iv 7 (Hatt. III), ši-pa-an-du-wa-an KBo 4.13 iii 33 (NS), <sup>[DUG]</sup>iš-pa-an-du-wa-an KBo 29.211 iv? 20 (NS), iš-pa-an-du-wa-an KBo 17.75 i 59 (OH/MS or ENS), KBo 34.160:7 (LNS), iš-pa-an-tu-wa-an KUB 57.95 ii 13 (NS), iš-pa-an-tu-u-wa-an IBoT 4.201:(5) (NS); **abl.** <sup>DUG</sup>iš-pa-an-du-az KBo 15.33 iii 32 (MH/MS), <sup>DUG</sup>iš-pa-an-du-wa-az KBo 15.33 ii 30 (MH/MS), KUB 7.60 iii 10 (NS), [iš-/ši-ip-]pa-an-du-wa-za KBo 13.143 obv. 2 (NS); **inst.** ši-pa-an-du- KBo 20.64 obv. 7 (MS?), iš-pa-an-du-it KBo 17.75 iii 13, 44, iv 9 (OH/MS or ENS).

**a.** in lists: ... [o] NINDA.SIG.MEŠ 1 <sup>DUG</sup>ši-pa-an-du-wa-aš (dupl. adds ŠA) GEŠTIN akuwannaš DUG KUKUB GEŠTIN dān pedaš “... [o] flat-breads, one libation vessel of drinking wine, a KUKUB-vessel of second-grade wine ...” KUB 43.58 i 21-22 (rit., MH/MS), w. dupl. KUB 15.42 i 19 (NS); [...] ZABAR 1 ši-pa-an-tu-u-aš 1 x [...] KUB 38.20 rev. 1 (cult inv., NH), ed. Rost, MIO 8:213; ... 1 BAL-u-wa-aš AN.BAR 2 ZA.HUM KÙ.BABBAR ... KUB 38.1 i 31-32 (cult inv., NH), ed. Bildbeschr. 12f. (reading *pal-u-wa-aš*), transl. Rost, MIO 8:179 (“1 (Gerät) des Libierens”); [...] ip?]ar[w]ašhaš ŠA KÙ.BABBAR 1-EN BAL-u-wa-aš K[Ù.] ... KBo 18.170 rev. 4 (inv., NH), ed. Siegelová, Verw. 488 (reading [ú-n]u?-wa-aš-ha-aš); [...] galgalčūri ZABAR 1 ši-pa-an-d[u-wa-aš] ZABAR KBo 7.46 iv 4 (rit. fr., ENS); 1 UDU ANA <sup>d</sup>LAMMA.LUGAL É.DUB.BA-aš<sup>t</sup>š=al [<sup>d</sup>DAG] / 1 UDU ši-pa-an-du-wa-an MÁŠ.GAL ŠA [...] “One sheep for the protective spirit of the king and [the throne deity] of the tablet-house; one sheep, a libation vessel, a billy-goat of [...]” KBo 4.13 iii 32-33 (ANDAHŠUM fest., NH).

**b.** in other texts: nu <sup>DUG</sup>iš-pa-an-du-wa-a[z] <sup>DUG</sup>išnūraš peran <sup>d</sup>IM URU Kuliwišn[a] <sup>d</sup>Halkinn=a mān KAŠ-i[t] <sup>t</sup>māln GEŠTIN-it šipanti “In front of the kneading trough(s) he libates from a libation vessel with either beer or wine (to) the Stormgod

of Kuliwišna and Halki” KBo 15.33 ii 30-31 (to the Stormgod of Kuliwišna, MH/MS), ed. Eothen 6:66f.; [...] ANA? <sup>d</sup>U/UTU?] ŠAMĒ ši-pa-an-du-it KÙ.BABBAR GEŠTIN-it šipanti “He libates with wine with a silver libation vessel [to the Stormgod/Sungod] of Heaven” KBo 20.64 obv. 7 (thunder fest., MS?), cf. Melchert, JIES 9:249; <sup>d</sup>LAMMA.LÍL Ù-it ANA <sup>d</sup>UTU-ŠI 1 ši-ip-pa-an-du-wa-an [ša]rlaimin [...] IR-ta “By means of a dream the Tutelary Deity of the Field [sough]t a magnificent libation vessel from the king” KUB 48.122 iv 7-8 (vow, Hatt. III), ed. de Roos, Votive 78, 87; nu iš-pa-an-du-wa-an GEŠTIN [ANA] <sup>[d]</sup>UTU URU TÚL-na lāhuwai “and he pours (out) a libation vessel of wine [for] the Sungoddess of Arinna” KBo 34.160:7-8 (fest. of nuntarriyašha, LNS), ed. Nakamura, Nuntarriyašha 148, 150; LÚSAGI.A LUGAL-i iš-pa-an-tu-wa-an <sup>[d]</sup>KÙ.BABBAR (?) [p]āi “The cupbearer [g]ives the king a silver libation vessel(?) (and the king pours (it out) before the Deity” KUB 57.95 ii 12-13 (frag. naming *hazgarai*-women, NS), translit. Otten, ZA 53:176f., cf. HED E/I 436 □ on the reading of KÙ.BABBAR see van den Hout, BiOr. 47:429; nu-kan URU-LIM LÚ.KUR naššu tapišanit GEŠTIN našma DUG iš-pa-an-du-wa-az IŠTU GEŠTIN šippanti “He offers to the enemy city with either a tapišani-vessel of wine or a libation vessel of wine” KUB 7.60 iii 8-11 (rit. evoking gods of the enemy, NS), ed. Haas/Wilhelm, AOATS 3:236f., Lebrun, Heth. 11:106, 108, tr. Roszkowska-Mutschler, JAC 7:9; (at the end of a list of vessels) 30 <sup>[DUG]</sup> (or DUG?) iš-pa-an-du-wa-aš TUR 30 DUG ta/uhgapiša IŠTU KAŠ GEŠTIN tawalaz walāhiyaz šumanzi “They fill thirty small libation vessels (and) thirty ta/uhgapiša vessels with beer, wine, *tawal* (and) *walhi*-beverage” KBo 21.1 ii 5 (Tunnawiya’s rit., MH/NS), ed. Hutter, Behexung 18f. □ the only Hitt. vessel names in the list are DUG *gangur* (ii 4) and DUG *ta/uhgapiša* which both could be neuter acc. If the DUG preceding *i.* is taken as a determinative (there is no word space in the handcopy) then *i.* is either pl. acc. (thus with question mark Hutter, Behexung 140) or a sg. nom. as it can appear in lists (GrHL §16.9). If DUG is taken as a separate Sum., however, *i.* might be gen. of the verbal noun “of libating.”

š./i. is originally the gen. *šipanduwaš/išpanduwaš* of the verbal noun of the verb *šipant-/išpant-* (q.v.) and might still be preserved as such in a few texts (see above a and KBo 21.1 ii 5 under b) depending on its interpretation as a nom. in lists or sg. gen. The other case endings show that already early (from MS) this

## (DUG)šip(p)anduwa-

## (URUDU)šepik(k)ušta- 1 a

form was reinterpreted as the sg. nom. of an *a*-stem  
ši/išpanduwa-.

Sommer, ArOr 17 (1949) 374; Kammenhuber, MIO 2 (1953) 54; Rost, MIO 8 (1963) 179 n. 77; Carruba, StBoT 2 (1966) 23 n. 35; Tischler, HEG I/K (1983) 414-415; Tischler, HEG S/2 (2006) 1061.

Cf. šipant-, <sup>DUG</sup>išpanituwa-, <sup>DUG</sup>išpantuzzi-, <sup>DUG</sup>išpantuzziyasašar.

**šipantuwant-** see šipant-.

**šiparšit(a)-** n.?; (mng. unkn.); MH/MS.†

**pl. nom.-acc. neut.?** ši-pár-ši-ta KUB 32.76:4, 9 (MH/MS).

*nu = ššan ši-pár-ši-ta x[...]* KUB 32.76:4 (rit. for Ḫebat, MH/MS); *nu GIŠŠÚ.A.ḪI.A ši-pár-ši-ta nakku[šši- ...]* “And the chairs, š., the carri[er(s) ...] KUB 32.76:9 (rit. for Ḫebat, MH/MS), cited by van Brock, RHA XVII/65:128.

If š. is an *-it*-stem, this may indicate that it was borrowed into Hittite through Luwian from a third language (cf. Starke, StBoT 31:210f.), possibly Hurrian. For šiparša in Hurr. context see KUB 47.29 obv. 5, rev. 10 (Hurr. frag., MS), ed. ChS I/8:7.

**šipart(a?)** see šap(p)(a)ra-/šipart(a?)-.  
šipartiš see šap(p)(a)ra-/šipart(a?)-.  
**šipartini(ya?)-** (mng. unkn.); MS?.†

§ [...]x GIŠHAŠHUR <sup>DUG</sup>duparmaš / [...]x 1 KI.MIN ši-pár-ti-ni-y[a-a]š(?) / [...]y]atalkišnaš / [...] KUB 27.63 obv. 3-6 (MS?) □ for <sup>DUG</sup>duparmaš see VBoT 89 i 23.

A relationship, if any, to šipart(a)- a variant of šap(p)(a)ra- q.v., is unclear.

**(URUDU)šepik(k)ušta-, šipikkushta-, šapik(k)ušta-** n.; **1.** pin, (sewing) needle, **2.** stylus; wr. syll. and <sup>URUDU</sup>ZI.KIN.BAR; from OH/NS, MH/MS.†

**sg. nom.** <sup>URUDU</sup>še-pí-ik-ku-uš-[ta-aš] KUB 17.84 i 12 (MS?), <sup>URUDU</sup>še-pí-i[k-k]u-uš-ta-aš KUB 45.47 i 13 (MS), ša-pí-ik-ku-uš-ta-aš KUB 17.28 i 14 (NS), KUB 24.3 ii 23 (Murš. II), ZI.KIN.BAR KUB 13.239 i 8 (NH).

**acc.** ša-pí-ku-uš-ta-an KBo 17.60 obv. 7 (MH/MS), [...]še-pí-ku-uš-ta-a[n] KUB 29.27:8 (OH/NS), <sup>URUDU</sup>še-pí-i[k-k]u-uš-ta-an KUB 45.47 i 20 (MS).

**d.-l.** še-pí-ku-uš-ti KBo 12.112 obv. 6 (MH/MS).

**gen.** <sup>[URUDU]</sup>še-pí-ik-ku-uš-ta-aš KUB 24.4 obv. (13) (MH/MS), KBo 22.78:6 (MS?), <sup>URUDU</sup>ZI.KIN.BAR-aš KUB 14.10 iv 19 (Murš. II).

**gen. or nom.** [ša]-[pí-k]u-uš-ta-š(a-) KBo 17.60 obv. 10 (MH/MS), [š]a-pí-ku-uš-ta-aš KUB 42.45:4 (NH), ša!-a-pí-ku-uš-ta-aš KUB 58.100 ii 1 (NH).

**pl. nom.** <sup>[URUDU]</sup>še-pí-ku-uš-te-eš KUB 41.15:6 (pre-NH/NS); **acc.** <sup>URUDU</sup>še-pí-ik-ku-uš-du-uš KBo 29.97 iv 5 (MS), KUB 42.97:9 (NS), <sup>URUDU</sup>še-pí-ik-ku-uš-tu-uš KUB 53.15 i! 19 (pre-NH/NS?), <sup>URUDU</sup>ZI.KIN.BAR.ḪI.A KUB 27.49 iii 18; **broken** <sup>[URUDU]</sup>še-pí-ik-... KBo 21.7 iv 8 (MS?), <sup>URUDU</sup>še-pí-i[k-...] KBo 40.27:4 (MS?).

It remains uncertain whether ša-mi-ku-uš[(-)...] KBo 60.146 obv. 6 (NS) belongs here. One would have to either emend to ša-pí-ku-uš[(-...)] or to assume a *p/m* interchange for which there is no evidence in Hittite.

**1.** pin, (sewing) needle — **a.** pin: [2?]  
URUDU[š]e-pí-ku-uš-te-eš n=šan šuppanti NINDA.  
KAŠ paškanteš GIŠBANŠUR-i! [dā]i! ... § mān 4!-ŠU(or 3!-ŠU) hūyanzi nu=za LÚA.ZU-aš 2 URUDUše-pí-ik-ku-uš-tu-uš dāi nu=za=kan hatta ... § pera(n)=šset kuiēš ašanzi nu=kkan apuš= a hatta kuiš aniyāezzi n=an=kan hatta “There are [two?] pins. He (the doctor(?)) [pu]ts them stuck into offered beer-bread on the table... § When they (i.e., the doctor and another man) run for the fourth (or: third) time, the doctor takes the two pins and pierces himself ... § He also pierces those that are seated before him. He pierces whoever participates” KUB 41.15:6-7, 9-10, 12-13 + KUB 53.15 i! 16, 19, 22-23 (rit., pre-NH/NS?), ed. Beckman, BiOr 42:143, DeMartino, Eothen 2:79f. (“spille”); (“One tarpāla of blue wool, one tarpāla of ...-wool, one kazzarnul-cloth”) <sup>URUDU</sup>še-pí-i[(k-k)]u-uš-ta-aš (dupl. <sup>[URUDU]</sup>še-pí-ik-ku-uš[-ta-aš]) n=ašta anda <sup>SIG</sup>ališ nēanza “a copper pin — A woolen ali- is wrapped around it” KUB 45.47 i 13-14 (rit., MS), w. dupl. KBo 17.84 i 12-13 (MS?), cf. nai- 5 b 2'; GIŠhatalkešni=ma kattan <sup>URUDU</sup>še-pí-[i[k-ku-u]š-ta-an [p]aškanzi “Beneath the hawthorn they stick the copper p[i]n” KUB 45.47 i 20-21 (rit., MS); [...]x danna<r>andan [šepikuštan dāi? ... a]nda še-pí-ku-uš-ti hamanki “[She takes] an empty (i.e., unornamented(?)) [pin]. She binds [...] onto the pin” KBo 12.112 obv. 5-6 (birth rit., MH/NS), ed. StBoT 29:66f.; cf. šer=a=ššan ša-pí-ku-uš-ta-an tannarandan [...] x-ahhi “I [...] on top an empty (i.e.,

## (URUDU)šepik(k)ušta- 1 a

## šep(p)e/it

unornamented) pin” KBo 17.60 obv. 7-8 (birth rit., MH/MS), ed. StBoT 29:60f.; 1 ZI.KIN.BAR KÙ.BABBAR 1 GÍN. GÍ[N ...] “One silver pin weighing one shekel” KBo 13.239 i 8 (cult inv., NH); (*Huwaššannalli*-women make a figurine of dough) *n=ašta ANA MUNUSÉ.GE*<sub>4.A 1</sub> TÚG<sub>4</sub> *kureššar* 1 TÚG ZA.GÍN URUDU<sub>4</sub> Z[I.K]IN.BAR. HÍ.A IŠTU SAG.DU=ŠU *arha danzi nu apūn UN-an* ŠA NINDA SAG.DU=SU *apēz-pat IŠTU* TÚG.HÍ.A QĀTAMMA *unuwanzi MUNUSÉ.G[(E<sub>4.A m</sub>)]* *[aḥḥan]* TÚG<sub>4</sub> *kurešni=ma=šši=kan andan apuš=pa[(t URUDUša-pi-ik-ku-uš-du-uš)] paškanzi* “They take away from the bride one head-shawl, one blue garment, (and) pins from her head. In the same way they adorn the head of that person (i.e., the figurine) of bread with those same garments like a bride. In its head-shawl they stick those same pins” KUB 27.49 iii 17-22 (*witaššiyāš* fest., pre-NH/NS), w. dupl. KBo 29.97 iv 1-6 (MS), tr. Güterbock, Oriens 10:357, cf. HED A 231; [...] š]a-pí-ku-uš-ta-aš ZABAR [...] “[...] bronze pin [...]” KUB 42.45:4 (rit.? frag., NS); cf. par. 3? ša!-(tablet: *ta-*a-pí-ku-uš-ta-aš ZABA[R ...] KUB 58.100 ii? 1 (NS); 9 ZI.KIN.BAR ŠÀ 1-EN x[...] KUB 42.36:3 (inv., NH), ed. Siegelová, Verw. 493f.; [...]1]-NUTUM ZI.KIN.[.BAR ...] KUB 42.39:3 (inv., NH), Siegelová, Verw. 72f.; 1 ZI.KIN.BAR KBo 18.176 v 6 (inv., NH), ed. Siegelová, Verw. 48f.; 30 URUDUša-pí-ik-ku-uš-du-uš KUB 42.97:9 (rit. frag., NS); *takku* ZI.KIN.BAR (dupl. še-pí-ku-uš-ta-a[n]) URUDU *kuiški taiēzzi* “If someone steals a copper pin/needle/stylus, (he shall give a half measure of grain)” KBo 6.10 ii 13-14 (Law §126, OH/NS), w. dupl. KUB 29.27:8 (NS), ed. LH 114-116 (“copper pin”), n. 396 (“or ‘scribe’s stylus’”), cf. 204 (commentary).

b. (sewing) needle — in general: *[nu=war=aš URUD(UZI).KIN.BAR-aš G]šarpaz* (var. [GIŠša]rpazza) šekūēn “We sewed [them] with the point of a n[eedle]” Bo 4371:17 (subst. rit., MH/NS), w. dupl. KUB 42.94 rev. 23 (MH/NS), KUB 53.58:7 (MH/NS), ed. (GIŠšarpa-) B 1 a and see discussion; ša-pí-ik-ku-uš-ta-aš-ša URUDU-aš “And there is a copper needle” KUB 17.28 i 14 (rit., OH?NS).

c. in the idiomatic phrase šeppikuštaš šarpaz kunk- “to dangle/sway from the point of a pin/needle”: see (GIŠšarpa-) B b.

2. stylus: [...] LE'E KÙ.BABBAR ZI.KIN.BAR [...] “a silver writing board (and) a [...] stylus” KUB 17.20 ii 22 (NS); cf. Gurney, AAA 27:90; 1 ZI.KIN.BAR

LÚDUB.[SAR ...] “One scribe’s stylus” KBo 18.172 rev. 13 (cult inv., NH); see perhaps KBo 6.10 ii 13-14 (Law §126), mng. 1 a, above. The tablet stylus is also written GI É.DUB. BA, e.g., HKM 71 i.e. 1-3.

The š. is distinct from the toggle pin, written *TUDITTU(M)* in Hittite texts (cf. CHD Š 97). The Akkadogram *KIRISSU(M)* denotes a large pin, one weighing nine shekels (de Roos, Votive 11 n. 43). Found at Boğazköy are needles and pins of bronze BoHa 7:79-101, BoHa 10:11-22, iron BoHa 7:148f., bone BoHa 7:189f., BoHa 10:49; and styli(?) of bronze BoHa 7:133f., BoHa 10:31, and bone BoHa 7:196f., BoHa 10:50f.

The alternate spellings with ša-, še-, ši- argue that the word began with a cluster /sp-/; cf. GrHL §1.11.

Zimmern/Friedrich, HGes (1922) 23 §23 (“kupferner Pflock”), Nachtr. 5\* (“kupfernes Bild, kupferne Figur”); Forrer, Forsch. 1/1 (1926) 18 (“Nagel”); Götze, KIF 1 (1930) 234-35 (“Spange???”); Gurney, AAA 27 (1940) 90 (“stylus???”); Friedrich, HW (1952) 190, 390 (“Spange(??),” oder “Haarnadel(?);” Goetze, JCS 11 (1957) 35 (a female head ornament, reading the KIN.BAR as KARA<sub>4</sub>); Güterbock, Oriens 10 (1957) 357; Beckman, StBoT 29 (1983) 63-65 (Ger. “Nadel,” Engl. “pin”), 63 n. 165 (rejecting KARA<sub>4</sub>); Poetto, Sprache 32 (1986) 52f. (“spillo (per capelli),’ oltreché ‘stilo’ (di scriba)??”); Hoffner, LH (1997) 204; Tischler, HEG S/2 (2006) 995-997.

## šipeški[-...]] (mng. unkn.); MH.†

broken ši-pé-eš-ki[-...]] StBoT Beih. 4.40:31 (Huzziya II/MS).

Modifying A.ŠÀ: x+2 IKU 3 *gipeššar* A.ŠÀ ši-pé-eš-ki[-...]] (or A.ŠÀ š.) “Two+IKU, three *gipeššar*-measures, field [of?] š. (or š.-field)” StBoT Beih. 4:31 lower e. 31 (land grant, Huzziya II/MS), ed. StBoT Beih. 4 pp. 182f. (no tr.).

## šep(p)e/it n. neut.; (a grain); from OS.

nom.-acc. še-ep-pí-it KUB 34.89 obv. 5 (MS), KBo 21.1 i 12, 15 (MH/MS or ENS?), KUB 20.92 vi? 3 (OH/NS), KUB 29.1 iii 9 (OH/NS), KBo 11.14 i 6 (MH/NS), KBo 15.24 ii 23 (MH/NS), še-pí-it KBo 4.2 i 9 (pre-NH/NS), KBo 10.45 iii 51 (MH/LNS), KUB 46.17 i 4, 10, iv 2 (NH), še-ep-pít KBo 16.81 i 7 (NS).  
gen. še-ep-pí-da-aš KBo 17.36 iv 5 (OS), KBo 25.56 iv 14 (OS), KUB 34.88:4 (MS), KUB 42.89 obv. 16, še-ep-pí-it-ta-aš KUB 35.126:5 + KBo 25.79 iv? 2 (OS), KBo 25.79 iv (1) (OS), KUB 34.89 obv. 2, 8 (MS), KBo 10.34 i 9 (MH/NS), KBo 2.4 ii 18, iii 22, iv 30, 33 (NS), KUB 9.2 i 14 (NS), še-pí-it-ta-aš KUB

## šep(p)e/it

## šep(p)e/it g

45.58 iv 8 (NS), še-ep-pí-ta-aš KUB 35.133 i 25 (NS), KUB 60.99 i 2, 3 (NS), KBo 45.199 i 6 (NS), še-ep-pí-id-da-aš KUB 20.66 iv 6 (NS), še-ep-pít-taš KBo 16.81 i 6 (NS), še-pí-taš KUB 58.58 i 18 (LNS), Bo 9550.5 (NS).

(Sum.) [buru<sub>14</sub> he.nun bu.munu<sub>8</sub>.ba.til.la gur<sub>5</sub>sa<sub>5</sub>] = (syll. Sum.) e.bu.za za.ar.tap.pa [o.o].na ús.sa.a = (Akk.) ebūru nuḥšu ḥuntu saltu “(My mother) is a bountiful harvest, piles of ... grain” = (Hitt.) BURU<sub>14</sub>-anza=ma=aš dammetarwa[nza] še-ep-pí-it-ta-aš=ma=aš marra[...] “She is an abundant harvest; she is cooked(?) ... of š.” Ugaritica 5 no.169:34-35, ed. Laroche, Ugar. 5:774f. (“blé”) (see CAD S 106 s.v. *saltu* A, which gives this restoration of the Sum., other variants are given in AlHeth 80). Akk. *ḥuntu* is “a quality of barley,” which might mean that š. was a type of barley. However, CHD s.v. *marra*[...] suggests that perhaps the Hittites understood it as *ḥuntu/ḥumtu* “heat” and translated it *marra[n]* “cooked.” It is thus unclear which of the two terms the Hittites translated with š. For discussion see AlHeth 79f.

**a. seeds:** [Z]ÍZ-tar še-ep-pí-it parḥūenaš ewan karaš hattar zinail=kū tiyan nu kuitta NUMUN-an arḥayan šuhhan “Emmer-wheat, š.-grain, parḥūena-grain, ewan-grain, karaš-grain, lentils and(?) chick peas are placed(?). Each (kind of) seed is poured separately” KBo 11.14 i 6-7 (Hantitašu’s rit., OH/NS), ed. Watkins, FsKnobloch 493-95, Ünal, Hantitašu 17, 27 (differently), CHD *parḥuena-* a, HED K 74 s.v. *kūtiya* (differently); *namma* NUMUN.HI.A ḥūmanta ŠE ZÍZ GÚ.TUR GÚ.GAL [GÚ.GAL.GAL] *parḥuenaš* še-ep-pí-it karaš MUNU<sub>8</sub> BAPPIR “Further, all the seeds: barley, emmer-wheat, lentils, chick peas, [broad beans], *parḥuena*-grain, š.-grain, karaš-grain; malt, beer-bread” KBo 15.24 ii 22-23 (foundation rit., MH/NS), ed. Kellerman, Diss. 168, 175 (cumulative line count ii 43-44); *nu* ZÍZ-tar ŠE zēnantaš ŠE haššarnanza še-pí-it karaš [p]arḥuenaš ewan GÚ.TUR GÚ.GAL GÚ.GAL.GAL *nu=kan* kī NUMUN.HI.A ḥūmanda ŠE.LÚSAR=ya IŠTU DUGDÍLIM.GAL ḥan̄unzi “Wheat, autumn barley, haššarnant-barley, š., karaš-grain, *parḥuena*-grain, ewan, lentils, chick peas, broad beans: all of these seeds and coriander they roast in a large bowl” KBo 4.2 i 9-11 (rit., pre-NH/NS), ed. Kronasser, Die Sprache 8:90, 95, AlHeth. 80f., 105 (no tr.), *parḥuena-* a.

**b. containers:** [KU]ŠDÙG.GAN še-ep-pí-[it(-)...] KBo 55.94:17 (rit. frag., NS), translit. Ertem, Flora 137 (as 1328/z); [zēni] 1 PA. ZÍZ 1 PA. še-e[p-p]í-ta-aš DUGḥaršiaš šuhha[nzi] “In the fall [they] pour one measure of emmer-wheat (and) one measure of š. in the storage-vessels” KUB 38.32 rev. 22 (cult inv. of Mt. Ziwan, NS), cf. AlHeth 66 n. 111; URU.KÙ.BABBAR-TI=

ya=kan DUGḥaršiya[lli] [še]l-ep-pí-[i]t-ta-aš apēdani UD-ti kinu[wanzi] “And on that day in Ḫattuša [they] open the storā[ge] vessel(s) of š.” KBo 10.20 ii 15-16 (ANDAHŠUM-fest., NS), cf. Güterbock, NHF 65.

**c. threshed:** 1 PA. še-ep-pí-it IŠTU KISLAH.GAL peškanz[i] “They customarily give one measure of š.-grain from the large-threshing floor” KBo 13.234 rev. 11 + KUB 51.69 rev.! 10 (frag. of cult inv., NH).

**d. ground:** nu še-ep-pí-it euwann=a šuhhaer nu pakkuškanzi “They have poured š.-grain and ewan-grain, and start crushing (it). (He who plots evil against the king, let the gods both abandon him to evil and crush him (like šeppit and ewan))” KUB 29.1 iii 9 (palace foundation rit., OH/NS), ed. Kellerman, Diss. 16, 29 (no tr.), Marazzi, VO 5:156f., tr. ANET 358.

**e. flour:** 1/2 PA. ZÍD.DA še-ep-pí-it-ta-aš “One-half measure of š.-flour” KUB 7.33 obv. 11 (counter-sorcery rit., NS); KUB 35.142 i! 11 (Ištanuwani rit., NS); 1 ŠĀTU ZÍD.DA DURU<sub>5</sub> še-ep-pí-it “One SŪTU of moist š. flour” KBo 21.1 i 12 (Tumnawiya’s rit., MH/MS or ENS?), ed. Hutter, Behexung 16f.; 5 PARĪSI ZÍD.DA še-ep-pí-i[t-ta-aš] / [ar]ranza 5 PARĪSI ZÍD.DA [(ZÍZ)] še-ep-pí-it-ta-aš ḥādant[as] “five measures of š.-flour, washed, five measures of dry wheat (and) š. flour” Bo 3123 (StBoT 25 p. 159) iv 2-4 (ration list, OS), w. dupl. KBo 25.79 iv? 2-3 + KUB 35.126 rev.! 5-6 (OS), translit. Groddeck, AoF 25:236; cf. par. 5 PARĪSI [ZÍD.D]A še-ep-pí-it-ta-aš arranza IBoT 2.93:7 (NS) □ the nom. part. *arranza* agrees grammatically with the measure of grain, not the grain itself.

**f. washed/dry:** 10 PA. ZÍD.DA še-ep-pí-it[-ta-aš(?)] arrantaš “ten measures of flour [of] washed š.” KUB 31.57 iv 15-16 (purif. rit.), ed. KN 118f.; 3 PA. ZÍD.DA še-ep-pí-it arrantaš 5 PA. ZÍD.DA ZÍZ arrantaš 10 PA. ZÍD.DA še-ep-pí-it ḥātantaš šameḥuni 3 PA. ZÍD.DA ZÍZ ḥātantaš KUB 42.107 iii 6-9 (list of edibles, NS); see also e. above.

**g. bread/cake from:** [...] ŠÀ.BA NINDA še-ep-pí-it-ta-aš paršiya “he crumbles [...] including a bread of š.” KUB 55.38 ii 1 (rit. of Ištanuwa, NS); 1 NINDA.GUR<sub>4</sub>.RA UPNI še-pí-it 1 NINDA.GUR<sub>4</sub>.RA UPNI ŠE [...] “One thick bread made from a handful of š.(-flour), one thick bread made from a handful of barley(-flour)” KUB 46.17 i 10 (cult inv., NH); NINDA dannaš še-ep-pí-it-ta-aš parši[ya] “He crumbles

## šep(p)e/it g

## šēr

*danna*-bread (made) of š.” KUB 10.48 ii 13 (*nuntarriyašha* fest., NS), ed. Nakamura, Nuntarriyašha 21f.; 1 NINDA.GUR<sub>4</sub>.RA še-ep-pí-it-ta-aš 1 UPNI KBo 2.4 iii 22 (fest. of month, NS), ed. KN 284f. (“Weizen”); 1 NINDAān ŠA ZÍD.DA ZÍZ tarnaš [o NIN]DAān še-ep-pí-it-ta-aš tarnaš “One warm bread of emmer-wheat flour weighing one *tarna*, [one?] warm bread of of š. weighing one *tarna*” KUB 9.2 i 13-14 (rit. for Ḥebat, NS); (“One honey-cake of milled broad-beans, one honey-cake of *hašsigga*, one honey-cake with baked pomegranate, one honey-cake of sesame/linseed”) 1 NINDA.LĀL še-pí-it-ta-aš (dupl. še-e[p-p]t- [...] ) “One honey-cake of š.” KUB 45.58 iv 8 (*hišuwa* fest., NS), w. dupl. KUB 44.49 obv.! 5-6, cf. šapšama- b; 5 NINDAḥāliš še-ep-pít-taš 20-iš 30 NINDA<sup>KUK[KU]</sup> ŠÀ 100 še-ep-pít U ŠÀ 50 NINDA TU<sub>7</sub>.I KAŠ GAR.RA [U] ŠÀ 50 NINDA GA.KIN.AG GAR.RA KBo 16.81 i 6-8 (fest., NS), cf. AlHeth 153f.; 2 NINDA.KU<sub>7</sub> 1/2 UPNI ŠÀ.BA 1 NINDA.GUR<sub>4</sub>.RA BA.BA.ZA 1 NINDA.GUR<sub>4</sub>.RA še-ep-pí-it NINDA.İ.E.DÉ.A *iyanzi* “They make two sweet cakes of half a handful, of which one is a thick-bread made of porridge, (and) one a thick-bread made from š., into an oil-cake” KUB 20.92 vi? 2-3 (fest. of the Stormgod of Zippalanda, NS), ed. THeth 21:200f.; 2 NINDA<sup>GÚG</sup> ... 1-iš=ma ŠA BA.BA.ZA še-ep-pí-it-ta-aš KBo 10.34 i 8-9 (enthronement of Tudh., MH/NS); *nu LUGAL-uš* 9 NINDAḥarzazuta [Ø?] še-ep-pí-it-ta-aš ŠÀ.BA 3 x [...] KUB 20.12:6-7 (NS); 1 NINDA<sup>wageššar</sup> še-ep-pí-it ŠA 2 UPNI KUB 11.18 iii 20 (ANDAHŠUM fest., NS).

**h.** porridge (BA.BA.ZA) from: [...] BA.BA.ZA ZÍZ BA.BA.ZA še-e[p-pí-it-ta-aš] “wheat porridge, š.-porridge” KBo 55.94 ii 12 (rit. frag., NS), translit. Ertem, Flora 137 (as 1328/z); [...]B]A.BA.ZA še-ep-pí-it-ta-aš § IBoT 2:93:5 (ration list, NS).

It remains uncertain if the city names <sup>URU</sup>Šappittaš KUB 38.6 obv. 21 and <sup>URU</sup>Šippittaš KUB 38.10 iv 29 are derived from this word. If so, the variation in the vowel of the first syllable must show a non-Hittite treatment of the vowel. The GN <sup>URU</sup>Ša/ipidduwa is best left out of the discussion because of its consistent single -*p*-.

Laroche, RHA XI/53 (1951) 68 (“céréale”), 71 n. 22; Hoffner, JAOS 87 (1967) 184 (part of the GN <sup>URU</sup>Šapduwa); Neu and Rüster, FsOtten 230 w. n. 31 (dating); Ertem, Flora (1974) 25f.; Hoffner, AlHeth (1974) 3, 77-80 (possibly “spring variety of barley”); Hutter, HS 104 (1991) 67-69 (preserved in GN Sibounda?); Oettinger, FsForssman (1999) 208 n. 7 (on GN

<sup>URU</sup>Ši/apitta and <sup>URU</sup>Ša/ipidduwa); Tischler, HEG S/2 (2006) 997-1000 (“ein Brotgetreide, Weizen oder Gerstenart”).

šepši-, šipši- (Hurr. offering term), see šapši-.

šiptamai- v.; to septuple; NS.†

pres. sg. 3 ši-ip-ta-ma-iz-zi KBo 49.56 rev. 2 (NS), 7-iz-zi KUB 51.18 obv. 10 (NS).

[...] *mān UL 7-iz-zi* “If he does not septuple [...]” KUB 51.18 obv. 10 (medical, NS), translit. DBH 15:27f.; [...] INA ŠÀ É AMA=ŠU šakne[šzi ...] 2-ŠU ši-ip-ta-ma-iz-zi “If she bec[omes] defiled in the house of her mother. [Ø?] S/He septuples [...] twice” KBo 49.56 iii 1-2 (rit., NS), translit. KBo 27 p. iv n. 7, cf. šaknešš-.

Tischler, HEG S/2 (2006) 1064 s.v. šiptamiya.

Cf. šaptamenzu, šiptami-; 7.

šiptami(ya?)- n.; heptad? or a beverage made of seven-ingredients or a septuple-strength beverage; NH.†

(§ “The day passes”) *nu ši-ip-ta-mi-ia teriyalla šipandanzi* § “They libate (or: offer) the seven-part beverage (and) three-part beverage (or: septuple-strength (and) triple-strength beverage )” KBo 5.1 iv 35-36 (Papanikri’s rit., NH), ed. Strauß, Reinigung 294, 303 (“siebenfach und dreifach opfert man”), StBoT 29:120f. (“seven-strength (and) triple-strength beer(?)”); cf. [...] 3-yalla 7-mi-ia šipantanzi Bo 4951 rev. 15 (birth rit., NH), ed. StBoT 29:126f.

Sommer/Ehelolf, Pap. (1924) 77 (they suspect “etwa den. Lok. eines späteren Zeittermins”); Ehelolf, OLZ 32 (1929) 322-327 (“7 Mal”?), “7 Tage”(?), “Mixturen (7 Bestandteilen)”(?), “siebte Güte(?)”; Sommer, SBAW 1950:7, 23 n. 1; Friedrich, HW (1952) 194 (“heth.(?) Bezeichnung einer Flüssigkeit”); idem, HE<sup>2</sup> (1960) §129 b 5; Oettinger, Stammbildung (1979) 538 (“Flüssigkeit aus 7 Substanzen”); Beckman, StBoT 29 (1983) 120f. (“seven-strength beer?”), 122 (a beverage); Eichner, IENumerals (1992) 84f. (“a drink”); Tischler, HEG S/2 (2006) 1061-1064 (“aus sieben Ingredienzien”); Hoffner/Melchert, GrHL (2008) §§2.35 (-iya-suffix), 9.3, 9.30. 9.50. 9.59.

Cf. šaptamenzu, šiptamai-.

šēr, šer adv., prev., and postpos.; 1. (local postpos., local adv.) (up)on, on top of, over (contiguous), 2.

## šēr

(local postpos.) over, above (non-contiguous), 3. (local adv., local postpos.) up there, up in, above at, 4. (preverb) up, 5. (postpos.) for/against (the benefit/sake of), on behalf of, 6. (postpos.) because of, on account of, for what reason, 7. in combination w. another adv., postpos., or prev., 8. idiomatic expressions, 9. summary and discussion; wr. syll. and UGU; from OS.

1. (local postpos., local adv.) (up)on, on top of, over (contiguous)
  - a. w. poss. pron. suffix, without loc. particle (OS)
  - b. w. gen. and -šan
    - 1' OH/MS
    - 2' MH/MS
  - c. w. the d.-l. expressed or implied, almost always w. loc. particle -šan, -kan/-ašta
    - 1' w. š. as predicate "(be) on"
    - a' w. loc.
    - b' w. loc. implied
  - 2' w. verbs of stative position
    - a' w. ar- (mid.) "to stand on"
      - 1' w. loc.
      - 2' w. implied loc.
    - b' w. epp- "to hold upon"
      - 1' w. gen.
      - 2' w. d.-l.
    - c' w. eš- (act., mid.) "to sit (down) on" w. loc.
    - d' w. ki- "to lie, be placed on"
      - 1' w. loc.
      - 2' w. loc. implied
    - e' w. nakkeš- "to become heavy"
  - 3' w. intrans. verbs of reaching a position, w. loc.
    - a' w. ar- (act.) "to arrive at/on"
    - b' w. kiš- "to come to be on < to occur on"
    - c' w. mauš- "to fall on"
    - d' w. pai- "to go up onto"
    - e' w. tiya- "to step on, alight"
    - f' w. watku- "to leap on"
  - 4' w. trans. verbs of reaching a position or state
    - a' w. allapalhy- "to spit on" w. and without loc.
    - b' w. ašeš- "to seat on"
      - 1' w. loc.
      - 2' w. loc. implied
    - c' w. ašešanu- "to seat on" w. loc.
    - d' w. išhuwai- "to scatter, pour on/over"
      - 1' w. loc.
      - 2' w. loc. implied
    - e' w. lah(h)uwai- "to pour on/over"
      - 1' w. loc.
      - 2' w. loc. implied
    - f' w. parš- "to break, crumble on" w. loc.
    - g' w. pašk- "to plant, stick on" w. loc.
    - h' w. peššiya- "to throw on/over" w. loc. implied
    - i' w. šipant- "to libate on/over"
      - 1' w. loc.

## šēr

- 2'' w. loc. implied
- j' w. šuhha- "to pour (out) on"
  - 1' w. loc.
  - 2' w. loc. implied
- k' w. šun(n)iya- "to sow on"
- l' w. šuppiyahh- "to consecrate over"
- m' w. dai-tiya- "to put, place on"
  - 1' w. loc.
  - a'' in OS, w. -šan
  - b'' in MH/MS, w. -šan/-kan
  - c'' in NH, w. -kan
  - d'' in OH/NS, without particle
- 2'' w. loc. implied
  - a'' in OS, with -šan
  - b'' in MH/MS, with -šan
  - c'' in NH, with -kan
- n' w. dalai- "to leave behind on" w. loc.
- o' w. taninu- "to set up on" w. loc.
- p' w. tamae- "to fix" w. loc. implied
- q' w. tarna- "to drain (a liquid) on" w. loc.
- r' w. tittanu- "to set up, install on" w. loc. implied
- s' w. uštarai- (mng. unclear/uncert.)
- t' w. zappanu- "to (cause to) drip on" w. loc. implied
- 5' with trans. verbs of closing, blocking
  - a' w. ištap(p)- "to block, close over (on top)"
  - 1' w. loc.
  - 2' w. loc. implied
  - b' w. kariya- "to cover over" w. loc. implied
  - c' w. šai-/šiya- "to seal over/on top" w. acc., without loc. particle
  - d' w. šutai- "to cover(?)"
- 6' with verbal action taking place on a surface or on an object lying on a surface
  - a' w. nominal predicate, w. loc.
  - b' w. auš- (fig.) "to observe" w. -za instead of loc.
  - c' w. handai- (act.) "to arrange," w. loc. and loc. particle
  - d' w. handai- (mid.) "to be put in (good) order" w. loc.
  - e' w. hašš- "to bear, give birth" w. loc.
  - f' w. huwai- "to run on top" w. loc.
  - g' w. huittiya- "to pull over" w. loc. implied
  - h' w. iya- (act.) "to make, model" w. loc.
  - i' w. išparr- "to spread out"
    - 1' w. loc.
    - 2' w. loc. implied
- j' w. išdu(wa)- "to be(come) manifest upon" w. loc.
- k' w. kiš- "to occur" w. loc.
- l' w. kišt- "to extinguish" w. loc.
- m' w. kištanu- "to extinguish" w. loc. implied
- n' w. kuer- "to cut" w. loc. implied
- o' w. lukke/a- "to light" w. loc. implied
- p' w. maršešš- "to become desecrated" w. loc.
- q' w. mema- "to speak" w. loc.
- r' w. tameenk- "to stick to" w. loc.
- s' w. tameummeš- "to become different" w. loc.
- t' w. warnu- "to burn"
  - 1' w. loc.

## šēr

## šēr

- 2' w. loc. implied  
**u'** w. *weh-* “to patrol,” with loc. implied  
**v'** w. *wete-* “to build”  
 1' w. loc.  
 2' w. loc. implied  
 w' w. *wišuriya-* “to press together” w. loc. implied
- d.** in addition
- 1' w. *halzai-* “to recite, all out”  
 2' w. *hanna-* “to judge”  
 3' w. *dai-/ti-* “to place upon > to add on”
- 2.** (local postpos.) over, above (non-contiguous), without sentence particle
- a.** w. gen. (OH)
- b.** w. poss. pron. suffix
- c.** w. d.-l. or location unexpressed
- 1' w. verbs of stative position  
 a' w. *ar-* (mid.) “to stand above”  
 1'' w. loc.  
 2'' w. loc. implied  
 b' w. *hark-* “to keep, hold above/over” w. loc.  
 c' w. *ki-* “to lie/be placed above” w. loc.
- 2' w. verbs of reaching a position over or above  
 a' w. *ar-* (act.) “to arrive above/over” w. loc.  
 b' w. *arnu-* “to bring over” w. loc.  
 c' w. *epp-* “to hold over” w. loc.  
 d' w. *huinu-* “to (let) run/stretch out over(head)” w. loc.  
 e' w. *paršnai-* “to squat over” w. loc.  
 f' w. *dai-/ti-* “to place above” w. loc.  
 g' w. *tiya-* “to take a position over/above” w. loc.
- 3' w. action taking place over or above an object  
 a' w. *arra-* “to wash” w. loc.  
 b' w. *armizziya-* “to bridge” w. loc.  
 c' w. *armuwalai-* “to wax (like the moon)” w. loc.  
 d' w. *huwai-* (fig.) “to keep (an eye) on”  
 1'' w. loc.  
 2'' w. loc. implied  
 e' w. *waḥnu-* “to let swing” w. loc.  
 f' w. *wantai-* “to shine”  
 g' w. *warp-* “to wash”
- 3.** up there, up in, above at
- a.** (adv.) “up in” with a loc. in apposition
- 1' w. š. as predicate  
 2' w. *ar-* (mid.) “to stand”  
 3' w. *eš-* (mid.) “to sit down, take a seat”  
 4' w. *šipand-* “to offer”  
 5' w. *dai-/ti-* “to place”  
 6' w. *uwai-* “to cry”  
 7' w. *wemiya-* “to find”
- b.** (postpos., adv.) “up in” w. loc. expressed or implied, usually w. particle
- 1' w. šēr as (part of nominal) predicate, “to be up in (a location or place)”  
 a' w. loc.  
 b' w. loc. implied
- 2' w. *ar-* (mid.) “to stand,” w. loc.  
 3' w. *arai-* “to block, hold in check,” w. loc. implied
- 4' w. *har(k)-* “to hold,” w. loc.  
 5' w. *iya-* “to make”  
 6' w. *-za iya-* “to celebrate, worship,” w. loc.  
 7' w. *gimmantariya-* “to (spend the) winter,” w. loc.  
 8' w. *šakuantariya-* “to stay, tarry”  
 a' w. loc.  
 b' w. loc. implied  
 9' w. *šeš-* “to sleep, spend the night”  
 a' w. loc.  
 b' w. loc. implied
- 10' w. *dalai-* “to leave behind”  
 a' w. loc.  
 b' w. loc. implied
- 11' w. *tiya-* “to step” w. loc.  
 12' w. *tuzziya-* “to make camp” w. loc.
- 13' w. *wete-* “to build”  
 a' w. loc.  
 b' w. loc. implied
- c.** adverb, “up there, up above,” without loc., usually in combination w. *katta(n)* “down there, down under”
- 1' w. *ar-* (mid.) “to stand”  
 2' w. *aruwai-* “to bow”  
 3' w. *hamenk-* “to bind, tie”  
 4' w. *huwai-* “to move, run”  
 5' w. *huek-* “to conjure”  
 6' w. *išhiya-* “to bind”  
 7' w. *kiš-* “to become”  
 8' w. *lā-* “to untie, release”  
 9' w. *šā-* “to sulk”  
 10' w. *tarḥu-/taruh-* “to conquer”  
 11' w. *wemiya-* “to find”  
 12' in nominal clause
- 4.** (preverb) “up,” sometimes with telicizing force
- a.** w. *epp-* “to hold up” without particle  
**b.** w. *hark-* “to hold up, keep up, support”  
**c.** w. *kalliss-* “to summon, evoke, call up”  
**d.** w. *šunna-* “to fill up, fill to the brim”  
**e.** w. *tinnu-* “to incapacitate(?), paralyze on the surface(?)”
- 5.** (postpos.) for/against (the benefit/sake of), on behalf of
- a.** attested w. the following verbs  
**b.** representative exx.
- 1' w. a.n. or pron.  
 a' OH  
 1'' OS  
 2'' OH/NS  
 b' MH  
 1''' MH/MS  
 2''' MH/NS  
 c' NH  
 2' w. inf. (I)
- 6.** (postpos.) because of, on account of, for what reason, w. d.-l.
- a.** attested w. the following verbs  
**b.** representative exx. w. n. or pron.
- 1' OS/NS  
 2' MH  
 a' MH/MS

## šēr

## šēr

b' MH/NS

3' NH

7. (in combination with another adv., postpos. or prev.)

a. w. *anda*

1' as separate postpos. or prev. "in(to)"

a' w. š. (mng. 1) "on (top of)"

1'' w. *haneš*(š)- "to plaster"2'' w. *huititiya*- "to draw"3'' w. *išluwai*- "to scatter, pour"b' w. š. (mng. 3) "up" and *anda išhiya*- "to wrap in, enwrap"c' w. š. (mng. 5) "for the sake of" and *auš-* "to look at/in"2' as compound postpos. š. *anda* and *epp-* "to hold in from above > to cover over"b. w. *arha*

1' as separate postpos. or prev. "away, completely"

a' w. š. (mng. 5) "for the sake of"

1'' w. *peššiya*- "to disregard, throw away"2'' w. *tarna*- "to release"3'' w. *uwate*- "to bring"b' w. š. (mng. 6) "on account of" and *parš-* B "to break, crumble"2' as compound postpos. š. *arha*

a' w. š. as starting point of the action "away/off from upon/over" w. abl. or d.-l., usually with -kan

1'' w. *harnink*- "to destroy"2'' w. *kuer*- "to cut"3'' w. *lā*- "to remove"4'' w. *lažuwai*- "to pour"5'' w. *mudai*- "to remove"6'' w. *ninink*- "to stir"7'' w. *šipand*- "to libate"8'' w. *dā*- "to take away, remove"

a'' w. d.-l.

b'' w. d.-l. retrievable from preceding clause

c'' w. -za

9'' w. *tužš*- "to cut off"

b' "across, all over"

1'' w. *es*- (act.) "to be"2'' w. *huititiya*- "to draw, pull"

a'' w. loc.

b'' w. loc. retrievable from previous context

3'' w. *hūlaliya*- "to enwrap"4'' w. *iyā*- (act.) "to make"5'' w. *iyā*- (mid.) "to go, march"6'' w. *iyannai*- "to go, march"7'' w. *iškar*- "to line up"8'' w. *išparr*- "to spread"9'' w. *papparš*- "to sprinkle"10'' w. *wahnu*- "to wave"

a'' w. -(a)šta and d.-l.

b'' w. -kan and d.-l.

c'' w. -kan and -za instead of d.-l.

d'' w. -šan and d.-l.

e'' without particle w. d.-l.

11'' w. *warnu*- "to burn"c. w. *katta*1' as separate preverb w. *luwapp*- "to throw (on)"2' as compound postpos. š. *katta* "down from above, from top to bottom"a' adv., w. *ed*- "to eat"

b' with abl. in apposition, without particle

1'' w. *epp*- "to take"2'' w. *hurnuwai*- "to spray"3'' w. *huek*- "to conjure"4'' w. *huwai*- "to run (a course)"5'' w. *karipp*- "to devour" > to raze"(?)6'' w. *pai*- B- "to give"c' as postpos. with dat. encl. pron. w. *iškalla*- "to slit"

3' unclear

a' w. šeš- "to sleep, spend the night"

b' fragmentary

d. w. *šarā* "up"(?)e. w. *tapušza* as separate adverb and *tiya*- "to step aside"

8. idiomatic expressions

a. š. *ar*- (mid.) w. dat. "to stand at the disposal of(?) < to stand (ready) for (the sake of)"b. š. *arha iya*- (med.) "to bypass"c. š. *arha pai*- A

1' "to march by, bypass"

2' (fig.) "to ignore/neglect (something)"

d. š. *karuššiya*- "to be silent about"e. š. *tiya*- "to ignore" (lit. step over)

9. summary and discussion.

še-e-er Bo 6594 iii? 2 (OS, StBoT 25:99), KBo 19.156 obv. 12, KBo 20.8 iv? 9, KBo 17.1 + KBo 25.3 ii 26, KBo 25.5:5, KBo 25.147 ii 10, KBo 34.8 ii 7, KUB 33.59 iii 8, KUB 43.29 iii 12 (all OS), KBo 25.72 ii 14 (OS?), KBo 23.92 iii! 12, KBo 25.109 ii 12, KUB 35.164 rev.! 13, KBo 40.176 obv. 6, KUB 17.10 iii 8, KUB 29.29 obv. 10, KUB 30.10 rev. 19, KUB 30.11 rev. 16, KUB 33.59 iii 8 (all OH/MS), KBo 2.12 ii 33, KBo 12.4 iv 11, KBo 37.48 obv. 2, KUB 7.1 i 36 (all OH/NS), KBo 17.61 obv. 3, 9, (15), 18, KBo 31.116:4, KBo 32.14 ii 35, KBo 32.184 rev. 10 (Zidanza II), KUB 14.1 obv. 54, 59 (all MH/MS), KBo 39.98:4 (NS?), KUB 32.8 iii 22 (NS), KUB 14.8 obv. 38 (Murš. II); [še-] e-er KBo 23.23 rev. 65 (MH?/MS).

še-er KBo 17.1 i 31, KUB 43.23 rev. 15 (both OS), KUB 31.127 iii 7 (OH/NS), KBo 32.14 iii 46, KBo 32.15 iii 20, HKM passim (cf. HBM 400), KUB 14.1 obv. 55, 59, IBoT 1.36 iii 67, KBo 39.8 passim (all MH/MS), passim in AM and Ḥatt. III, and in general in NH.

Written UGU for both šer and šarā passim in NH or NS. UGU does not occur in OH. In MH/MS UGU occurs only in the toponym KUR UGU (-TIM) (= Akk. *mātūm elītūm*) "The Upper Country," probably standing for Hitt. šarazzi utne.

With poss. pron. suffix: še-e-er-ši-it KBo 6.2 iv 47, KUB 37.223 obv. C4 (both OS), še-er-ši-it KBo 7.28 obv. 4 (OH/MS), še-er-še-et KUB 9.28 iv 14 (MH/NS), še-e-er-ša-me-et KBo 17.1 ii 16, KBo 17.1 + KBo 25.3 ii 32, KUB 43.32 iii 10 + KBo 17.4 iii 3, KBo 17.6 ii 10 (all OS), še-e-er-še-me-et KBo 17.6 ii 14 (OS),

## šēr

## šēr 1 c 1' a'

še-er-še-me-et KBo 17.1 i 31 (OS), še-er-še-mi-it KBo 25.18 rev. 11 (OH/NS), še-er-ši KUB 23.40 obv. 12 (MH/MS).

Followed by the conjunction -a: še-e-ra-... ABoT 1:35 obv. 10, KBo 17.1 iv 22, KBo 17.3 iv 18, KBo 20.1 iii 2 (all OS), KBo 30.39 rev. 15, KBo 31.78 rt. col. 3, KBo 38.45:6, KUB 17.10 i 13 (all OH/MS), KBo 10.24 iii 13, KUB 7.1 iii 20, KUB 12.8 iii 17, KUB 33.79:3 (all OH/NS), KBo 15.25 rev. 7, KBo 23.12 iv 15, KBo 39.185:7, KUB 20.88 vi 13 (all MH/MS), KBo 30.4 iii? 4 (MH/NS).

Written še-ra-... IBoT 3.1:35 (OH?/NS), KBo 15.16 ii 4, 6, KBo 16.25 i 34 (both MH/MS), KUB 9.25 i 3 (MH/NS), KBo 23.55 i 8 (NS), KUB 7.27:4, 11 (NS).

The writings še-e-er and še-e-r<sup>o</sup> mainly occur in OH and MH, although še-er is also attested. In NH the spelling is almost exclusively še-er (with the exception of še-e-er in KUB 14.8 obv. 38 (Murš. II)).

š. in clause initial position is generally followed by the contrastive conjunction -a in OH (wr. še-e-ra-...) and MH (wr. še-(e)-ra...), and -a's generalized allomorph -ma in NH (wr. še-er-ma...; for the complementary distribution of -a and -ma see GrHL §29.25). MH compositions with š.=ma are rare. In almost all cases it concerns NS mss (exceptions are še-er-ma-aš-ša-an in KBo 24.31 i 5, its join KBo 29.103 i 3, and KBo 32.176 obv. 10). The NS writing še-er-ra- usually does not represent š. with the geminating enclitic conjunction -ya “and,” but is a copyist’s misunderstanding of OH or MH še-(e)-ra- (see GrHL §29.38).

š. occurs twice in KUB 48.69:2, a text in an IE dialect closely related to Hitt., Luw. and Pal. (cf. Watkins in Mellink, ed., *Troy and the Trojan War* (Bryn Mawr 1986) 46). KUB 48.69:2 reads perhaps as še-er=šan GUD.MAH-aš nepiši piddanna še-er=war=aš=ša[n?...], with provisional translation “The bull (is) up in heaven in order to carry/bring: ‘He [...] up in/on [...].’”

(Sum.) [...] = [U.KA] = (Akk.) [e]-lu = (Hitt.) še-e[r] “above, on top of, over, on account of” KUB 3.103 rev. 8 (vocab. Diri, ENS), ed. Laroche, RHA XXIV/79:162, MSL 15:93 (Akk.), 94 (Hitt.), cf. CAD E s.v. eli.

(Akk.) BE ÉLLAG 2-ma ritku’bu “If there are two kidneys, and they lie one on top of the other” KUB 4.1 iv 25 (omen, OH/NS), ed. DBH 12:44, 46 (reading BAD KAM 2-ma ritku’bu) = (Hitt.) takl<sup>l</sup>kul<sup>l</sup> ÉLLAG 2<sup>l</sup>kiša<sup>l</sup> nu=kan<sup>l</sup> 1-aš<sup>l</sup> 1-e<sup>l</sup>dani še-er mauššanza “If there are two kidneys and one has fallen on top of the other” ibid. iv 26 (omen, OH/NS), ed. maušš- b 9, Goetze, Tunn. 41, DBH 12:44, 46 (differently).

(Hattic) <sup>l</sup>šāl<sub>u</sub><sub>a</sub>t=ma ga=ur(a) a(n)=ntī=u KUB 28.6 obv. 10a (Hattic-Hittite bilingual, NS), ed. Girbal, AoF 34:57, Goedegebuure, CRRAI 53:974, Taracha, AoF 15:62 = (Hitt.) <sup>l</sup>giš<sup>l</sup>HAŠHUR PÚ-i še-er artari “An apple-tree is standing over a spring” ibid. obv. 10b, ed. <sup>l</sup>giš<sup>l</sup>šam(a)lu a 2', Forrer, ZDMG 76:239f. (differently); (Hattic) kāp=hu zi=jah=du <sup>l</sup>Kāšku! tu=k[=zik] “The moon fell down from Heaven onto the gate building” KUB 28.4 obv. 15a (the moon that fell myth, OH/NS), w. dupls. KUB 28.3 obv. 18a, KUB 28.5 left col. 20a, ed. Goedegebuure, CRRAI 53:970 (following Soysal, BiOr 61:370), Schuster, HHH 2:388 (differently) = (Hitt.) <sup>l</sup>SÍN-aš=wa=kan nepišaz maušta n=as=kan še-er KI.LAM-ni maušta “The Moon-god fell from Heaven,

and he fell upon the gate building” ibid. obv. 16b-17b, w. dupls. KUB 28.3 obv. 17b, KUB 28.5 obv. 19b, ed. Schuster, HHH 2:389; cf. par. KUB 28.5 obv. 10a, 10b-11b □ for the equation (<sup>l</sup>)kašku = <sup>l</sup>hilamar (= KI.LAM) see Soysal, BiOr 61:370.

(Hurr.) taħē=ne=vā=l ēnzāri mād=ašt=a=b idī=i=ta “On behalf of that man the gods were wise towards his person” KBo 32.14 i 35-36 (Song of Release, MH/MS), ed. Neu, StBoT 32:78 (differently) = (Hitt.) nu=za apēdani LÚ-ni DINGIR.MEŠ še-e-er hattātar šišher “The gods chose a wise course of action for the sake of that man” KBo 32.14 ii 35-36 (Song of Release, MH/MS), ed. Neu, StBoT 32:79 (differently: “Jenem Mann wiesen die Götter Einsicht zu”), tr. Hoffner, Hittite Myths<sup>2</sup> 70 (mng. 6).

**1.** (local postpos./adv.) (up)on, on top of, over (touching or in close proximity) — **a.** w. poss. pron. suffix, without loc. particle (OS): (A palace attendant hands the king and queen a god’s figurine and a cup) NINDAšarrui=m[(a=šš)]an ERÍN.MEŠ-az ēšzi § še-er=šemet=a [G]ÍR ZABAR kitta “The troops (i.e., figurines or a symbol representing them) meanwhile are sitting on the šarruwa-bread § whereas on top of/over them a bronze dagger is placed” KBo 17.1 i 30-31 (rit. for the royal couple, OS), w. dupl. KBo 17.3 i 24 (OS), ed. StBoT 8:20f., Francia, Avverbiali 76, translit. StBoT 25:6.

**b.** w. gen. and -šan — **1'** OH/MS: (“I prepare the ritual materials, a cart of clay (and) oxen of clay”) še-e-r=a=šša[n] MAR.GÍD.DA-aš IM-aš [L]UGAL-an IM-an iyami n=aš=šan MAR.GÍD.DA-aš še-e-er art[a] “while on top of the cart of clay I model a [k]ing of clay so that he stands on top of the cart” KBo 30.39 rev. 15-16 + KUB 35.164 rev.! 12-13 (Palaic rit., OH/MS), ed. Francia, Avverbiali 78 (without join KBo 30.39), translit. DBH 2:47, StBoT 10:32 (without join) □ since (<sup>l</sup>giš)MAR.GÍD.DA can be counted by 1-NŪTUM and x TAPAL it probably was pl. tantum and it cannot therefore be excluded that the phonetic compl. -aš represents a d.-l.

**2'** MH/MS: (“He (i.e., the seer) [places] a yoke on her neck” ...) nu=za=(š)a[n] LÚAZU iškišaš še-er ešari “[and] the exorcist seats [himself] on (her) back” KBo 17.65 rev. 54 (birth rit., MH/MS), ed. StBoT 29:144f.

**c.** w. d.-l. expressed or implied, almost always w. loc. particle -šan, -kan/-ašta — **1'** w. š. as predicate “(be) on” — **a'** w. loc.: nu=ššan 2 DUMU.MEŠ=ŠU kuiš šuhhi še-er “His two children who are on top of the roof” KBo 21.37 rev.? 10 + KBo 38.260 rev.? 7 (MH/MS), translit. Trémouille, MemImparati 849 w. 845; [namm]a=kan LÚpāti<l>iš kuiš šuhhi še-er “[Nex]t, the patili-priest

## šer 1 c 1' a'

who is on top of the roof” KUB 30.28 rev. 1 (rit. for Hammīšara, NH), ed. HTR 96f., <sup>LÚ</sup>*patili* a 2'.

**b'** w. loc. implied: (“We will inspect the *šarāuwar-s* (hovering) above in the water (to see) if (they) become a thunderstorm or [a rainstor]m(?)” *n-an anni* <sup>1</sup>*pa|rānta umēni* [*mā*] *n-at=šan še-er n-e* *hudāk kiša* [*mān*] *at kattann-a huyanta nu ištantāzzī* “We will look across (it, i.e., the water) into the *anni* (or: we will look at that phenomenon(?)). If it is on top (of the water surface), then they (neuter pl., referent unclear) will occur soon, but if they move below, there will be a delay” KBo 25.139 + KBo 30.39 rev. 6-8 + KUB 35.164 rev. 3-5 (Palaic rit., OS), translit. StBoT 25:226 (without KBo 30.39) □ against *parranda* 1 e (cf. also *šarawar* a), *parānta* might also be the allative of the participle of the verb *parai-* B “to appear?, emerge?” and *anni* might be the d.-l. sg. of the demonstrative *anni-*. Note the use of the sentence particle *-an*. In later Hittite the expression “to look at something” is construed with the d.-l. of the object observed and the particle *-šan/-kan* (cf. HW<sup>2</sup> sub *au-/u-* VI. p. 612b). If our analysis is correct, the construction with all. and sentence particle *-an* would be its forerunner; GAL MEŠEDI NINDA *taparwa<sub>a</sub>šun LUGAL-i tarkummiyazizzi* NINDA *taparwa<sub>a</sub>šuš-wa* <sup>d</sup>U-aš NINDA *haršiš še-er = wa=kan* UDU.NÍTA-az 3-az <sup>[U]</sup>ZU <sup>LÚ</sup>UR-az “The Chief of the Bodyguards announces the *taparwašu*-bread to the king: ‘*taparwašu*-bread is the thick bread of the Stormgod. It is (covered) on top with three ram loins’ KUB 20.78 iii 3-7 (monthly fest., OH/NS), ed. StBoT 37:486f., HEG T 321, translit. DBH 13:135; *kattan* (written *ka-at-ta-an*) 1? NINDA <sup>1</sup>ÉRIN.MEŠ 20-i[š] *še-er-r=a=šsan* 10 MEŠLU *šaramnaš hāliš* “Below there is one(?) soldier-bread of twenty measures, and on top there are ten half *hāli*-breads of bread allotments(?)” KUB 7.17:7-9 (list of cultic rations, NH), ed. Haas, KN 122f., THeth 21:136f. (reading “60” instead of “1”); 1 <sup>GIŠ</sup>BANŠUR *še-er-r=a=kan* 1 NINDA.ERÍN.MEŠ 1 <sup>NINDA</sup>*zipenniš* 2 UPNI 1 <sup>GIŠ</sup>*eripiš=a* IŠTU SÍG. SA<sub>5</sub> SÍG.ZA.GÌN [a]nda *išhiyan* 1 SÍG *kišriš* ANA DINGIR.MEŠ [Š]APAL GÌR.MEŠ *tianzi* ŠA <sup>d</sup>Hebat “One table. On top (of it) (are) one soldier breads, one *zipenni*-bread of two handfuls and one (piece of) cedar wood wrapped in red wool (and) blue wool, one woollen *kišri*. They lay (it) at the feet of the gods. Of Hebat.” KUB 10.92 i 6-9 (fest. frag., NS), ed. HW<sup>2</sup> 92b, ChS I/3-2:228, cf. ibid. i 10.

## šer 1 c 2' b' 1''

**2'** w. verbs of stative position — **a'** w. *ar-* (mid.) “to stand on” (compare 1 b 1', above, and 2 c 1' a' below, in the meaning “stand above”) — **1''** w. loc.: EGIR-<sup>Š</sup>U-*ma* <sup>GIŠ</sup>ŠUKUR.HI.A HUR.SAG.HI.A-*šan kuwapi š[e-e]r arantari* “Next (come) the spears; they stand somewhere on *t[o]p* of the mountains” KBo 10.23 v 11-13 (KI.LAM fest., OH/NS), ed. HED A 105 (differently), translit. StBoT 28:14, Mazoyer, RANT 3:268, Fortson, FsMelchert 28; 1 <sup>LÚ</sup>*purapšiš=ma=kan kuiš šuhhi še-er artari* *nu LUGAL-i menahhanda kuwarayalla kiššan memiškizzi* “But the one *purapši*-priest who stands on the roof speaks *kuwarayalla* towards the king as follows” KBo 15.52 + KUB 34.116 v 11-13 (*hišuwaš* fest., MH/NS), w. dupl. KBo 20.60:2-4 (NS), ed. Polvani, SEL 6:17, <sup>LÚ</sup>*purapši-□* contrast the same expression without *šer* but w. *=šan* instead of *=kan*: *nu=šsan* <sup>LÚ</sup>*purapšiš unuwanza šuhhi artari* “The adorned *purapši*-priest stands on the roof” KUB 30.40 i 20 (*hišuwaš* fest., NS); (When the king arrives) *t=ašta* <sup>LÚ</sup>HAZANNU ZAG-az [(*paššu*)] *i še-er artari* “the mayor stands on the right, on top of the *paššu*- (i.e., some kind of elevation)” KUB 58.22 i 15-16 (*nuntarriyašha* fest., OH/NS), w. dupl. KUB 2.7 i 16-17 (OH/NS) and par. KBo 34.160:2-3 (OH/ LNS), ed. Nakamura, *Nuntarriyašha* 148, 150, translit. DBH 18:56, dupl. ed. Košak, Linguistica 16:57, 62, cf. *paššu*- a; <sup>d</sup>U *hēuwaš* INA <sup>URUDU<sub>6</sub></sup>-<sup>LÚ</sup>U.HÚB *=aš=kan paššūi še-er artari* “The (statue of the) Stormgod of the Rain: he stands on a *paššu*- (i.e., some kind of elevation) in the (town of) Deaf Man’s Mound” KUB 25.23 l. e. left half 1 (cult. inv., Tudh. IV), ed. Hazenbos, Organization 30-40, Carter, Diss. 163, 173, cf. *paššu*- a.

**2''** w. implied loc., retrievable from preceding clause: 2 TAPAL <sup>GIŠ</sup>MAR.GÍD.DA *nu GUD.HI.A Š[A GIŠ tūriyanteš]* *še-r=a=šsan* LÚ.MEŠ ŠA <sup>GIŠ</sup>aran[tari] “(There are) two carts. Oxen (made) o[f wood are hitched up] while men (made) of wood stand on top (of them)” KBo 15.16 ii 5-6 (rit., MH/MS), ed. StBoT 3:138, Taracha, Ersetzen 40f. (does not restore *tūriyanteš*); cf. sim. KBo 15.16 ii 4 □ cf. *=šan* B 1 b 1' for a similar passage without *šer* but w. *-šan*: *nu IM-aš ANŠE.KUR.RA.MEŠ tūriyanteš ANA* [<sup>GIŠ</sup>GIGIR-*m*] *a=šsan* 2 *antuḥšeš* IM-aš arantari “Horses (made) of clay are hitched up while on [the chariot] two persons (made) of clay are standing” KBo 15.21 + IBoT 3.93 i 7-9 (rit. of the sea, NS), ed. StBoT 3:139.

**b'** w. *epp-* “to hold upon” — **1''** w. gen: *n=a(n/š)=šsan* DUMU-aš *še-er ēpmi* “I hold it/them

šēr 1 c 2' b' 1''

upon (or: over?) the child” KUB 58.82 ii 12 (rit. frag., pre-NH/NS), translit. DBH 18:211.

**2''** w. d.-l.: *uiz[z]i=ma=za pa[r]lā tarrū šešzi n=a[n=š]i=kan i[(škiš)]aš še-er ēpzi ... [(n=aš=z)]a uizzi EGIR-pa par(a)šza* (var. šarku[- ... ]x) [šešzi *nu=šši=š]šan* (var. *nu=šša<n>*) UDU UZU GAB-i [š]e-er ēpzi “He thereupon lies on his belly (lit. forward, prone), and she holds it on (top of) his back ... He thereupon lies on his back (lit. backward), and she holds a/the sheep on (top of) his chest” KUB 9.4 ii 25-26, 29-31 (Tunnawiya’s rit., NS), w. dupl. KUB 9.34 iii 9-10, 14, ed. Hutter, Behexung 36f., Watkins, GsKronasser 257f., Haas, Materia 452 (“und sie hält ihm das Schaf auf die Brust”), translit. Glocker, Eothen 6:141.

**c'** w. *eš-* (act., mid.) w. loc. “to sit (down) on” (compare 1 b 2', above): (“And they spread out one drape between the stools on the floor”) DUMU-aš=šan *kuwapi katta maušzi* [*nu=*]z=(š)an MUNUS-za GIŠ<sup>1</sup>*kuppišnaš še-er eša* “When the child (begins to) fall down on (it) (i.e., is born), [then] the woman seats herself on the stools (while the midwife holds the receiving blanket with her hand)” KUB 30.29 i 5-6 (birth rit., MH/MS), ed. StBoT 29:22f., HED K 258, cf. KUŠ/GIŠ<sup>2</sup>*šarpašši-* B; *nu=ššan* <sup>URU</sup>*Timmūha[laš]* / [HUR. SAG.MEŠ-aš še-e]r ēšzi “Timmuha[la] sits [on to]p of [the mountains]” KUB 19.37 ii 4-5 (Ann., Murš. II), ed. AM 166f.; (Tašmišu said to Teššub:) [k]uwapi=kan *an[d]an INA* HUR.SAG<sup>3</sup>*Kandurna* (var. *nu=wa=nnaš=kan INA* HUR.SAG<sup>4</sup>*Ga[n...]*) še-er ešuwaštati [*mān?*]=kan anzāš INA HUR.SAG<sup>5</sup>*Kandurna* še-er ešuwaštati [*dam*]aiš=ma=wa=kan INA HUR.SAG<sup>6</sup>*Lalapaduwa* še-er ēšzi “Where shall we sit together, on Mount Kandurna? [If(?)] we sit on Mount Kandurna, then [someone el]se will be sitting on Mount Lalapaduwa” KUB 33.106 ii 13-15 (Uliik., NH), w. dupl. KUB 36.15:3-5 (NH), ed. Trabazo, TextosRel. 230f., Güterbock, JCS 6:20-23, Boley, Dynamics 151 (differently), tr. HittiteMyths<sup>2</sup> 62 □ for *andan* “together” see Francia, Avverbiali 217 (“insieme”).

**d'** w. *ki-* “to lie on, be placed on” (compare 1 a above, and see -šan B 1 a 1' f') — **1''** w. loc.: [ERÍN.MEŠ]-ti=ma=ššan še-e-er GÍR ZAB[(AR)] *kitta* “But on top of [the trool]ps lies a bronze dagger” KBo 17.1 ii 19-20 (rit., OS), w. dupl. KBo 17.6 ii 13 (OS), ed. StBoT 8:26f. ii 33-34, Francia, Avverbiali 76, translit. StBoT 25:7.

šēr 1 c 3' b'

**2''** w. loc. implied, retrievable from preceding clause: (“On the third day I fan seven fires on one side and seven fires on the other side. I place thick-bread, beer, wine and a libation vessel on one side and (the same) on the other side.”) 2 NINDA.HI.A še-er-r=a=ššan GA.KIN.AG šimmallu=ya [k]itta “There are two breads and on top (of them) lie cheese and šimallu” KBo 11.11 ii 8-9 (rit. of Uruwanda, OH/NS), ed. Görke, hethiter.net: CTH 411 (TX 15.12.2009, TRde 15.12.2009) (with slightly different tr.). Our translation essentially follows HEG S 1039 (“2 Brote, und auf denen liegen Käse und simallu”) □ for *ki-* “to lie upon” with -šan (with or without loc. noun) but without šer, see -šan B 1 b 14'.

**e'** w. *nakkeš-* “to become heavy”: [...] ammu]k še-er AWAT<sup>7</sup> mDutha[(liya DUM)]U-RI ŠA DUMU mD[u]thal[iya] nakkēšta “The matter of Tudhaliya ‘Junior,’ son of T[u]dhal[iya], weighed heavily on me” KUB 14.14 + KUB 19.1 obv. 10-11 (PP 1, Murš. II), w. dupl. KUB 23.3:1-9, ed. Lebrun, Hymnes 193, 198, Götz, KIF 1:164f., tr. Hittite Prayers 61; cf. [...] AWAT<sup>8</sup> mDuthaliya ANA KUR-TI še-er nakkišta KUB 14.14 rev. 2-3, ed. Lebrun, Hymnes 196, 199 rev. 14-15, Götz, KIF 1:172f., tr. Hittite Prayers 62f.

**3'** w. intrans. verbs of reaching a position, w. loc. — **a'** w. *ar-* (act.) “to arrive at/on”: GIM-an=ma=wa=kan ANA HUR.SAG Šahhupi[dd]aya še-er ārahun “When I arrived at (lit. on) the top of Mt. Šahhupi[dd]aya” KUB 54.1 i 30-31 (prayer frag., NS), ed. Archi/Klengel, AoF 12:54, 58 □ cf. -šan B 2 e 1' for *ar-* and loc. part. “to arrive at” without šer. The presence of šer provides a further specification of the goal, i.e., not simply “at the mountain” but more exactly “at/on top of the mountain.” For the equivalence of -kan ... šer + verb and -šan + verb see KUB 30.40 i 20 (cf. 1 c 2' a' 1').

**b'** w. *kiš-* without sentence particle “to come to be on < to occur on”: (“He said”): *nu=wa=šmaš* [U]l=ma BA.BA.ZA GEŠTIN=ya [arha?] u]ššiyantēš apuš=ma=šši EGIR-pa memir apā[t]=pat=w[a] SIG<sub>5</sub>=an BA.BA.ZA=wa GEŠTIN arha peššiyant[a] KI.LAM[-ni=wa]=mu UL BA.BA.ZA GEŠTIN=ya še-er kišat “And are your porridge and wine not thrown [out]? And they answered him: ‘That’s exactly right! The porridge (and) wine [are] thrown out.’ ‘And did not the porridge and wine come to be on top of me [in] the gate building?’” KUB 40.92 obv.? 5-8 (court deposition, NH) □ note the absence of a sentence particle.

## šēr 1 c 3' b'

## šēr 1 c 4' b' 2''

Also note the use of *uššiya-* “throwing towards speaker” (in this case the accuser) and *peššiya-* “throwing away from speaker” (in this case the accused ones).

**c'** w. *mauš-* “to fall on”: <sup>d</sup>S̄IN-aš=wa=kan nepišaz *maušta n=aš=kan še-er KI.LAM-ni ma[u]šta* “The Moon-god fell from Heaven, and he fell upon the gate building” KUB 28.4 obv. 16b-17b (myth, pre-NH/NS), ed. Trabazo, TextosRel 262f., HHB 2:389, translit. Myth. 15, tr. ANET 120; cf. KUB 28.5 obv. 10b-11b; *takku* [ÉLLAG 2] [kiša] [nu=kan] [1-aš] [1-el] *dani še-er mauššanza* “If there happen to be two kidneys and one has fallen on top of the other” KUB 4.1 iv 26 (omen, OH/NS), ed. DBH 12:44, 46 (instead of *nu-kán* reading [n]a?-a[t?], which is grammatically impossible) □ tr. of Akk. BE ÉLLAG 2-ma ri-it-ku<sup>l</sup>-bu “If there are two kidneys, and they lie (pl.) on each other” ibid. iv 25, cf. *maušš-* b 9'.

**d'** w. *pai-* “to go up onto”: (“Impakru went to bed (*šašti pait*) and laid down to sleep. Gurparanzaha too went to bed (*šašti pait*). They sprinkled fine oil in front of him. They laid ‘roads’ made of cloth. They [went into(?)] the [inner(?)] chamber”) *n=aš=kan* [šašti] *še-er IŠTU* <sup>GIŠ</sup>KUN<sub>5</sub> *pai[t]* “and he went up onto the bed by steps(?)” KUB 36.67 ii 28 (Gurparanzaha legend, NS), ed. Gütterbock, ZA 44:86f., (<sup>TUG</sup>)šašti(a)- 2 a, tr. Haas, Literatur 218 □ note how the two previous instances of *šašti pait* take neither š. or -kan.

**e'** w. *tiya-* “to step on, alight”: *takku=kan* [AN]A [MUL] *wannuppaštala[ ... (?)] še[-er]* [MUL] *aš tiyazi LUGAL-u[š LUGAL-i]* [kl]ūrur *hatrāiz[zi]* “If a star takes a position on/over a *wannupaštala*-star, the king will write war [to a king]” KBo 9.68 iii 12-14 + KUB 8.16 iii 1-2 + KUB 8.24 iii 1-3 + KUB 43.2 iii 9-10 (star omen, OH/NS), ed. DBH 12:145, 147 (w. different line numbering 9-11); <sup>GIŠ</sup>laħħurnuzziaš=šan *še-er* TI<sub>8</sub> MUŠEN *tiya[t]* *katta=ma=an=z=(š)an* <sup>GIŠ</sup>gapanu=šši MUŠ-aš *neyat ištarna pedi=ma=kan* NIM.LĀL ne[yat] “An eagle alighted on top of the foliage, below a snake encircled it (i.e., the tree) around its base(?), while in the midst a bee fl[ew] around” KUB 43.62 iii 5-7 (myth, pre-NH/NS), ed. Ünal, FsAlp 494, 496; [LÚ]GUDU<sub>12</sub>] GAL DUMU.MEŠ [É.G]AL=ya ANA KUŠ GUD [*še*]-er *tianzi* “The anointed priest and the chief of the palace attendants step on the cow hide” KUB 28.89 iv 3 + KUB 48.20 iv 16 (fest. frag., NS) □ note the absence of a sentence particle.

**f'** w. *watku-* “to leap on”: (“We interrogated the men of the palace and they said”:) GUD=wa=kan UN-ši *še-er watku* 1 GUD=ma=wa=kan <sup>GIŠ</sup>hurki *še-er watku* “(One) bovine leaped on top of a man, and one bovine leaped on top of a wheel.’ (If you, O Deity, have revealed only this, then let the *HURRI*-birds be unfavorable. Unfavorable)” KUB 5.9 obv. 12-13 (oracle question, NH), ed. HED E/I 410, tr. Haas, Orakel 123, cf. Soysal, NABU 2004/64:65.

**4'** w. trans. verbs of reaching a position or state — **a'** w. *allapahh-* “to spit on” w. and without loc.: *nu=š[m]aš=kan* *še-er allapahhun n=at anda* GİR-[i]t *išparrahun n=at=kan* ANŠE-aš *šeħurrešk<sup>f</sup>eddu* *n=a[t=]kan* GUD-uš *kammaršieškeddu* DUMU. LÚ.U<sub>19</sub>.LU-uš=šan *kui[š] še-er arha iyattari* *nu=ššan* *še-er a[ll]appahhiškeddu allappaħħan=war=a[t=]e]šdu?* U[H<sub>7</sub>-n]aš *uddär* UH<sub>7</sub>-našš=a UN-aš “I have spat upon th[e]m (i.e., the words of sorcery), and I have trampled them wi[th (my)] feet. Let the ass keep urinating (on) them, let the ox keep defecating (on) [them], let the man who walks all over [them] keep spitting on (them). Let them be spat [at], the words of [sorcery] and the man of sorcery!” KUB 40.67 rt. col. 3-8 + KUB 17.27 iii 11-16 (Alliturahī's rit., MH?/NS), ed. Lorenz/Taş, ZA 102:120, ChS I/5:194, Trabazo, TextosRel. 552f., Francia, StAs 1:96, Haas, AoF 34:17, 27, Kloekhorst, EDHIL 409, tr. ANET 347, Trémouille, RANT 1:164 □ cf. šarā B 2 a (šarā in the function of šer) for the similar expression -kan šarā allapahh-. For the join see Lorenz/Taş, ZA 102:120.

**b'** w. *ašeš-* “to seat on” — **1''** with loc. (*apiya* adv.): *nu=ššan* [ANA PĀNI <sup>d</sup>Gulšaš D]INGIR.MAH *kuiēš* 3 NINDA.GUR<sub>4</sub>.RA[.HI.A] ANA <sup>GIŠ</sup>BANŠUR AD.KI[D *tiyanteš* n]u=ššan DINGIR-LUM *še-er* *apiyāl ašašhi* “Regarding the three thick loaves that [were placed] on the wicker table in [front of the Fate Deities (and) the] Grandmother Goddess, I seat the deity there on top (of them)” KBo 15.25 rev. 1-3 (Hatiya's rit. against <sup>d</sup>Wišuriyanza, MH/MS?), ed. StBoT 2:4ff., HED A 207.

**2''** w. loc. implied, retrievable from preceding clause: (An incantation priest fills a *kurtal*-container with mud) *n=at ešħana<š>* DINGIR-LIM-ni GAM-an dāi *nu=ššan* DINGIR.MEŠ *še-er ašaši* “and puts it next to (the statue of) the God of Blood and (then) seats the (Annunaki) gods on top of (it)” KUB 41.8 ii 43 (rit. for infernal deities, MH/NS), w. dupl. KBo 10.45 iii 8-9 (MH/

šēr 1 c 4' b' 2"

NS), ed. Otten, ZA 54:128f., tr. Collins, CoS 1:170, Miller, TUAT NF 4:213; (The Man of the Stormgod has constructed an Ékippa) *nu=kan* *dU-an* *še-er* *ašāši* “He seats the Stormgod on top (of it)” KBo 26.152 obv. 12 (cult inv., NH), ed. StBoT 3:73.

**c'** w. *ašešanu-* and loc. (*kuwapi* adv.) “to seat on”: [(ANA ÉSAG=ma)] *taknaš* *dUTU-waš* É.[(ŠÀ-ni peran) *nam(ma)*] ÉSAG TUR-RU *paddanza uwanzi=kan takna*[(*s dUTU-un*)] *kuwapi* *še-er* *ašešanuwanzi namma=kan* ÉSAG *kuiš GAM-an arha paddanza* [(*n=ašta 1-aš*)] 1-edani ÉSAG-ni *anda neyanza n[ (= aš KASKAL-šaš i)] yanza* *nu=kan* *še-er arha* 1 TÚG SA<sub>5</sub> [(GAL 1 TÚG ZA)].GİN GAL *hūttianzi* “[In add]dition to the storage pit a small storage pit is dug in front of the inner-chamber of the Sungoddess of the Earth, whereon they proceed to seat the Sungoddess of the Earth. Concerning the one additional storage pit which is dug beside (it) — one storage pit faces the other and it is made into a path and they pull one large red cloth (and) one large blue cloth all over (it)” FHL 26 + KUB 7.44:4-10 (rit., MH/NS), w. dupls. KBo 22.111 iii 8-13 (MH/NS), KBo 53.35:2-7 (MH/NS), KUB 12.20:2-6 (MH/NS), Bo 4471:2-6 (MH/NS, photo hethiter.net/: PhotArch BF00773), translit. Miller, ZA 96:238 (join), 239 (dupl. Bo 4471); compare s. v. *nai-* 2 c 4' (now obsolete).

**d'** w. *išhuwai-* “to scatter, pour on/over” (also see -šan B 1 a 1' e'' and b 12' a') — **1''** w. loc.: (“The conjurer breaks one thin-bread for Ištar of Nineveh, and crumbles it into the spring. After that once more he breaks one thin-bread for Ištar of Nineveh”) *n=an=šan* ANA GIŠBANŠUR-i GAM-an *dai* *nu=ššan* BA.BA.ZA PĀNI GIŠBANŠUR *išhuwai* EGIR=ŠU=ma=kan *memal* ANA PÚ *anda* *išhuwai* § *namma PĀNI* GIŠBANŠUR ANA BA.BA.ZA=šan *še-er* NINDA.İ.E.DÉ.A *memal* *išhuwai* “and puts it under the table. He scatters (some) porridge (on the floor) in front of the table. After that he scatters meal into the well. § Next, he scatters sweet oil cake (and) meal over the porridge in front of the table” KBo 2.9 iv 3-7 (rit. for Ištar of Nineveh, MH/NS), ed. Neu, Linguistica 33:150 (only ll. 6-7), Fuscagni, hethiter.net/: CTH 716.1 (TX 14.02.2011, TRit 14.02.2011), tr. Collins, CoS 1:164 □ note the mid-clause position of -šan, cf. GrHL §28.44.

**2''** w. loc. implied: MUŠEN=ma=ššan hūmandan *hūprū*[*šhi hašši pi]*ššiyazzi *še-e-r=a=ššan* MUN

šēr 1 c 4' e' 1"

*išhuwā[i]* “He throws the whole bird into the *hupru*[*šhi*-vessel on the hearth] and scatters salt on top of (it)” KBo 23.12 i! 14-15 (libation to the throne of Ḥebat, MH/MS), ed. ChS I/2:42f.; (“At dawn he sets up one table”) *nu=kan* KÙ.İBABBAR! KÙ.İGIN! *še-er dāi* NINDA.İ.E.İDÉ.A=kan *memal* *še-er išhuwai* “and places silver (and) gold on top (of it). He pours fat cake(s) (and) groat(s) on top (of that)” IBoT 3.148 iii 24-25 (evocation rit., NH), ed. ChS 1/9:118f., Haas/Wilhelm, AOATS 3:224f.; (“The Old Woman picks up: five breads, one vessel of beer, a peg, soapwo[rt]. She goes outside; nearby she digs up the earth”) *nu=kan aniuraš* KIN.İ.HI.A *anda dāi pūrut* *še-er išhuwai* *nu ištalkzi* “and places the ritual materials in (it), pours mud over (them) and smoothes/levels (it)” KUB 24.9 ii 19 (Alli's rit., MH/NS), ed. THeth 2:32-35, cf. *purut*- c 1', -šan B 1 a 1' e' □ perhaps the force of -kan carries over from the preceding clause (note the asyndeton) or this is an example of the lack of a sentence particle as attested for late NH and late NH copies of older manuscripts.

**e'** w. *lah(h)uwai-* “to pour on/over” (also see -šan B 1 a 1' i', and b 16') — **1''** w. loc.: (After a sheep has been dismembered) *n=an* *arha*! *warnuwanzi* LÀLYA=šši=kan İ SERDUM *pittalwan* *še-er lāhuwanzi* “they burn it up, and they pour honey (and) virgin olive oil on it” KBo 39.8 ii 41-42 (1Mašt., MH/MS), w. dupls. KUB 58.98 ii 1 (MH/NS), KBo 2.3 i 54 (MH/NS), ed. StBoT 46:75f., Francia, Avverbiali 78; *n=ašta* İ GIŠSERDUM ANA GA(coll.)*šimmallu* *še-er lāhui* “and he pours olive oil on a *šimmallu*” KBo 5.2 ii 42 (Ammihatna's rit., MH/NS), ed. Strauß, Reinigung 225, 238; *nu* MUNUS.MEŠ GAL.İ.HI.A *anda* GUL-anzi *namma=ššan* (written over two lines: *nam-ma-aš* starting next line -ša-an) *araš* *ari* *še-er lāhui* *n=ašta* GAL.İ.HI.A *arha* *akuwlanzi* “The women clink the cups together. Then each one pours (some of the contents of her cup) over the other, and they drink the cups up” KBo 33.167 iv 8-12 (Kizz. rit., NS), ed. ChS 1/3:186f. (differently) □ taking the line boundary into account, ChS 1/3:185 parses *namma=ššan* differently (and also reads *išhuwazi* instead of *akuwanzi*): *namma=aš* ŠA DINGIR *araš* *ari* *še-er lāhui* *n=ašta* GAL.İ.HI.A *arha* *išhuwlanzi* “Ferner gießt die eine (Frau) der Gottheit sie (d.h. die Becher) auf die andere (Frau der Gottheit). Und die Becher schütten sie aus.” Since (1) *lah(h)uwai-* with šer and d.-l. usually takes a particle, (2) a ŠA DINGIR *ara-* seems otherwise unknown, and (3) the col. is very narrow, we tentatively read *nam-ma-aš-ša-an* instead of *nam-ma-*

## šēr 1 c 4' e' 1''

## šēr 1 c 4' i' 2''

aš ŠA DINGIR. It is also possible that the scribe reinterpreted his Vorlage, which had *namma=ššan*, as *namma=aš ŠA DINGIR*.

**2''** w. loc. implied: [udaš=k]an wattarwaš MUNUS.LUGAL-aš šup[pi w]ātar [n=at=š]an še-er lāhuwaš “The Queen of the Springs [brought] sacred water [and] poured [it] over (them, i.e., pebbles on a burning hearth.) (Vapor arose)” FHG 2 ii 18-19 + KUB 33.53:16 (Hannahanna myth, MH/NS), ed. Rieken et al., hethiter.net/: CTH 334.2.1 (TX 2009-09-10, TRde 2009-09-10), translit. Laroche, RA 45:133, tr. Hittite Myths<sup>2</sup> 30 (differently); ANA[DUG]kurtali=ma=ššan QADU EME.HI.A nu=ššan še-er ɿ LĀL laj[u]i “On the kurtali-vessel with the tongues, she pours oil (and) honey over (it)” KBo 15.10 i 29 (Ziplantawiya rit., MH/MS), ed. Kassian, Zip. 28f., THeth 1:16f., Görke, hethiter.net/: CTH 443 (TX 2008-03-06, TRde 2008-03-06).

**f'** w. parš- “to break, crumble on” w. loc.: nam[m]a=ššan kuedaniya ANA GIŠtułupzī še-er 9 NINDA.SIG paršiya “Then he breaks nine thin breads on top of each tułupzī” KBo 19.128 iii 2-4 (*ANDAHŠUM* fest., pre-NH/NS), ed. StBoT 13:6f; [(nu 3 NINDA.SIG)] d̄lāi [(n=at=kan ANA UZ)] U NÍG.GIG še-er paršiyazzi [(NINDA.GUR<sub>4</sub>.RA hawīy)] ašin=ma dāi n=an=kan [(UZUšuppa)] š hūišuwaš še-er paršiyazzi “He takes three thin loaves and crumbles them on top of the liver; he takes the sheep-shaped(?) thick loaf and crumbles it on top of the raw meat” KBo 41.75 + KUB 39.71 iv 1-4 (rit. for *IŠTAR*-Pirinkir, NH), w. dupl. KUB 32.1 iii 9-12, par. KBo 46.251:7 (NS).

**g'** w. pašk- “to plant, stick on” w. loc.: nu=ššan A[NA]NINDA.GUR<sub>4</sub>.RA še-er GIŠERIN pałškan ŠAP[AL] [GIŠE]RIN ma=š[š]an p[er]an SÍG.SA<sub>5</sub> išhiya[n] “A cedar (branch) (is) stuck on top of the thick loaf while bene[ath the ce]dar (branch) red wool is tied in front (of it, i.e., the thick loaf)” KUB 15.34 i 5-7 (evocation, MH/MS), ed. Haas/Wilhelm, AOATS 3:182f., Trabazo, TextosRel. 574f, cf. s. v. *pašk-* 1 d; cf. frag. KBo 24.30:3 (MS), KUB 12.18 obv. 6-7 (NS).

**h'** w. peššiya- “to throw on/over,” with loc. implied: (“... tied together, all these I place in a basket, and I place them at the heads of king and queen”) še-e-r=a=ššan GAD-an peššiyami š=ušLÚ-aš natta aušzi “I throw a linen cloth over (them), so that no man will see them” KBo 17.3 iv 18-19 (rit., OS), w.

dupl. KBo 17.1 iv 22 (OS), ed. Francia, Avverbiali 31, 77, StBoT 8:38f. (dupl.), translit. StBoT 25:17.

**i'** w. šipand- “to libate on/over” — **1''** w. loc.: EGIR=ŠU LÚHAL GIŠŠU.N[AG.NA]G KÙ.GI IŠTU GEŠTIN šunnai ta=kkān ḥ[uppa]ri še-er šippantanzi t=an=kan GIŠZAG.GAR.R[A-n]i EGIR-pa dāi “Afterwards the seer fills a golden hand-s[haped] vessel with wine, and they libate over (lit. on top of) a ḥ[uppa]r-vessel, and he puts it (i.e., the vessel) back on the altar” KBo 4.13 v 11-13 (*ANDAHŠUM* fest., NH), ed. Alp, Tempel 42, Schuol, OA 14:20, Goetze, JCS 23:80, Coşkun, Kap isimleri 66; nu=šši GIŠi[(rhui QAD)]U NINDA.GUR<sub>4</sub>.RA.MEŠ parā ēpzi nu=ššan LUGAL-uš IŠTU DUGKUKUB GEŠTIN ANA UZUGABA še-er 1-ŠU šipanti “He holds out to him the basket with thick-breads, and the king libates wine from a pitcher once on top of the breast piece” KUB 12.12 v 9-12 (*hišuwa* fest., NH), w. dupl. KBo 30.159 rev. 1-3 + KBo 33.194 rev. v 1, KUB 45.59:6-7, ed. ChS I/4:165; n=at=kan ANA DUGUTUL pišiyazzi nu=kan warpa dāi nu warpaš še-er GEŠTIN KU<sub>7</sub> šippanti “He throws them (i.e., pieces of meat) into the bowl and makes (lit. places) an enclosure. He libates sweet wine on top of the enclosure” KUB 35.133 ii 33-34 (fest. for the Stormgod and Sungoddess of Arinna, NS), ed. Kloekhorst, EDHIL 966 (without translating *warpa-*), translit. StBoT 30:280 □ note the absence of a sentence particle in the final clause.

**2''** with loc. implied, retrievable from preceding clause: NINDA.GUR<sub>4</sub>.RA.HI.A =ma ANA EN.SÍSKUR parā ēpzi § nu=ššan EN.SÍSKUR GEŠTIN še-er šipanti ANA GIŠBANŠUR! peran katta šipanti nu=ššan NINDA.GUR<sub>4</sub>.RA.HI.A ANA GIŠBANŠUR še-er dāi šipanzakizzi=ma IŠTU DUGKUKUB GEŠTIN =pat “He holds out the thick-breads to the ritual patron. § The ritual patron libates wine on top (of them), (and) libates down (onto the floor) in front of the table. (Then) he (i.e., the practitioner) places the thick-breads on the table, while he (i.e., the ritual patron) keeps libating from the same wine pitcher” KUB 15.42 iii 11-16 (NS), ed. Strauß, Reinigung 339, 348; (The ritual patron cuts up a liver) nu=kan IŠTU ZA.HUM KÙ.BABBAR KAŠ še-er šipanti “He libates beer from a silver ZA.HUM-vessel on top (of it)” KUB 32.1 iii 6-7 (rit. for *IŠTAR*-Pirinkir, NH), w. dupl. KUB 39.71 iii 58-59 (with pres.

šēr 1 c 4' ī 2"

šēr 1 c 4' m' 1" d"

3. sg. [*šip*]*pandāi*), KUB 39.70 vi 9-10; *še-er-r=a=(a)pa* GEŠTIN-an *šipand[ahhun]* “And on top (of them, i.e., the images(?)) of the defeated enemy troops(?)” [I] *libat*[ed] wine” KBo 3.13 obv. 17 (Naram-Sîn, OH/NS), ed. Güterbock, ZA 44:70f. □ the use of *-apa* with *šer* is unique.

**j'** w. *šuhha-* “to pour (out) on” — **1''** w. loc.: (He places a table on the roof, facing the Sun-deity) *nu=ššan* 1 NINDA.ERÍN.MEŠ *dāi* INA NINDA.ERÍN.MEŠ=ma=ššan *še-er* NUMUN.HI.A *hūman šuhhai* “and places one soldiers’ bread on (it). On top of the soldiers’ bread he pours all (kinds of) seeds” KBo 11.14 i 4-5 (Hantitaššu’s rit., MH/NS), ed. Ünal, Hantitaššu 17, 27; EGIR=ŠU=ma=kan *memal* NINDA.Ł.E.DÉ.A ANA NINDA.GUR<sub>4</sub>.RA.HI.A *še-er* *šuhhai* “Next, he pours meal (and) sweet oil cake on the thick breads” KUB 6.45 iv 11-12 (prayer, Muw. II), w. dupl. KUB 6.46 i 47-48 (without particle), ed. Singer, Muw.Pr. 26, 42; compare also without particle: EGIR=ŠU=ma NINDA.Ł.E.DÉ.A *memal* ANA NINDA.GUR<sub>4</sub>.RA.HI.A *še-er* *šuhhai* KUB 6.45 iv 15-16 (prayer, Muw. II), w. dupl. KUB 6.46 i 51; cf. KUB 6.45 iv 20-21, 26-27, 53-54, 57-58.

**2''** with loc. implied, retrievable from preceding clause: (“They place a table before the window, and they take the cloth away from the top. The chief of the palace attendants takes the thick loaves and gives them to the king”) *n=aš* LUGAL-uš GIŠBANŠUR-i *kēz kēzzi=ya paršiyanduš zikkezzi* *še-er=ma=ššan memal šuhhai* “The king places them, broken, on one side and the other side on the table. On top (of them) he pours meal” KUB 2.13 i 23-26 (monthly fest., OH/NS), ed. StBoT 37:546-547.

**k'** w. *šun(n)iya-* “to sow on”: *takku* NUMUN-ni *še-er* NUMUN-an *kuiški* *šüniezzi* “If someone sows seed on top of seed” KBo 6.26 i 34 (Laws §166, OH/NS), w. dupl. [*takku* ... NUMUN-ni] NUMUN-an *še-e-er kuiški* [*šüniezzi*] KBo 25.5:5 (OS), ed. LH 133 □ possibly the lack of *-san* with *šer* in the NS manuscript is a modernization according to the syntax of late NH, which does not require *-san* with *šer* for the meaning “on top of.”

**l'** w. *šuppiyahh-* “to consecrate over”: *namma=ššan* ANA GİR.GÁN KÙ.BABBAR *pankun* GEŠTIN *še-er* *tepu šuppiyahhanzi* “Then they consecrate all wine in small quantities over the silver GİR.GAN-vessel” KBo 15.37 v 17-19 (*hišuwa* fest.,

NH); cf. broken: [...]x LUGAL-i GAL-in *pāi* [...] DUGKU]KUB *še-er šuppiyahhiškizzi* KUB 55.39 iii 34-35 (fest. of month, OH/NS).

**m'** w. *dai-tiya-* “to put, place on” — **1''** w. loc. — **a''** in OS, w. *-šan*: (“The palace-attendant takes the cups from the hands of the king and queen; he takes those from the throne (and) hearth as well”) *ta=ššan* NINDA<sup>1</sup>*šarruwanti* ERÍN.MEŠ-ti *še-e-er d[ā(i)]* “and puts (them) on top of the troops on the *šarruwant*-bread. (He carries the troops and cups and the bronze-spear to the inner chamber)” KBo 17.1 + KBo 25.3 ii 25-26 (rit., OS), w. dupl. KUB 43.39:1 (OS), KBo 17.6 ii 20-21 (OS), ed. Francia, Avverbiali 76, StBoT 8:26f. (without KBo 25.3), translit. StBoT 25:8.

**b''** in MH/MS, w. *-šan/-kan*: MUŠEN=ma=ššan *šuppliyantan warḥ[uin]* A[N]A NINDA.SIG *paršiliyanti* *še-er dāi n=an dagān dāi* “He places the ritually consecrated, feather[ed] (i.e., not yet plucked) bird on top of the broken thin-bread and places it on the ground” KUB 45.47 ii 1-3 (rit. for NIN. GAL, MH/MS), ed. Bawanypeck/Görke, hethiter.net/: CTH 494 (TX 03.11.2010, TRde 03.11.2010), cf. *šuppiyant-*, for *-kan* instead of *-šan*: *n=an=kan* ANA NINDA *nahjiti še-er dāi* KUB 45.47 i 30a; (“They drink (to) Zithariya, st[anding]. The singers sing. The dog-men bark. He breaks one *takarmu*-bread”) *n=an=kan* EGIR-pa ANA DINGIR-LI[M] *iškarantaš* *še-er tianzi* “They place it back on the things lined up for the god” KUB 55.43 ii 11-12 (fest. for renewing the Hunting Bag, MH/MS), ed. AS 25:146f., translit. DBH 4:75.

**c''** in NH w. *-kan*: *šuhhi=kan* *še-er* *đUTU-i menahhanda* 2 GIŠBANŠUR AD.KID [ka]riyanda *dāi* “Up on the roof facing the Sundeity he places two [co]vered wickerwork tables” KUB 6.45 + KBo 57.18 i 4-5 (Muw. II), ed. Singer, Muw.Pr. 7, 31.

**d''** in OH/NS without particle: (“If someone sows seed upon seed”) GU=SU GIŠAPIN-an *še-er tiezzi* (OS var. [t]ianz[i]) “a plow will be placed (on) his neck. (... the man shall be put to death)” KBo 6.26 i 35 (Laws §166, OH/NS), w. dupl. KUB 29.30 iii 1 (OS), ed. LH 132f. (reversing subj. and obj.) □ possibly the lack of *-san* with *šer* in the NS manuscript is a modernization according to the syntax of late NH, which does not require *-san* with *šer* for the meaning “on top of.”

šēr 1 c 4' m' 2'' a''

šēr 1 c 4' s'

2'' w. loc. implied — a'' in OS w. -šan: 1 LÚHÚB.BI *mūriatta t-aš hapšāflīlīkliša* LÚZABAR. DAB [ Ø ] 1 DUG<sup>1</sup>*haršiš KAŠ.GEŠTIN udai ta-* ššan še-<sup>2</sup>el-<sup>3</sup>er<sup>1</sup> [d]āi UGULA LÚ.MEŠHÚB.BI [ Ø ] UŠKEN “One acrobat crouches in a contracted position and becomes a stool. The cup-bearer brings one *haršiš*-vessel of beer-wine, and puts (it) on top (of him). The overseer of the acrobats bows” KBo 25.72 ii 13-15 + KBo 25.34 ii! 3-5 (KI.LAM fest., OS?), ed. Groddek, KI.LAM 18f., id., HS 122:50f.

b'' in MH/MS w. -šan: (“They cook the liver (and) heart over an open flame. The anointed priest of Telipinu gives three sweet thick loaves of half a handful (flour-)measure (to) the prince. He breaks them”) še-e-r=a=ššan UZU<sup>1</sup>NÍG.GIG ŠALMŪTIM dāi n=at GIŠ<sup>2</sup>*halputili peran katta huišuwaš=šan* UZU<sup>3</sup>*šuppayaš še-er dāi* “and he puts the whole liver on top (of them). He places it (i.e., liver and broken bread) down in front of the *halputili*-object on top of the raw meat” KUB 20.88 vi? 13-15 (fest. celebrated by prince, MH/MS), ed. Neu, Linguistica 33:149f. (noting the clause internal particle), cf. (UZU)<sup>1</sup>*šuppa-*.

c'' in NH w. -kan: (“When they celebrate the autumn festival for Išhara, they proceed as follows”): LÚHAL 2 GIŠ<sup>1</sup>BANŠUR AD.KID dāi še-er=ma=kan 2 NINDA.ERÍN.MEŠ dāi “The seer sets up two wickerwork tables. On top (of them) he places two soldiers’ loaves” HFAC 54 + KBo 29.213 obv. 2 (cult of Išhara, NH), w. dupl. KBo 21.42 iii 3-4, ed. Prechel, Išhara 234, 240, Güterbock, FsLaroche 138, 140; (“He takes one sheep-shaped loaf, and puts the liver on (it)”) še-er=ma=kan GÍR dāi “On top (of that) he places a dagger” KUB 32.1 iii 3 (rit. for IŠTAR-Pirinkir, NH), w. dupl. KBo 40.93 + KUB 39.71 iii 56.

n' w. *dalai-* “to leave behind on” w. loc.: (“She speaks”): *kuit=ši=ššan* [...]x-āš MUNUS.Š[U].GI še-er *dališ* “Whatever the [...]... Old Woman has left behind on top of him/her/it, ...” KBo 34.49 obv.? 5-6 (rit. for the Protective Deity of the Hunting Bag, NS), w. dupl./par.? KUB 36.83 iv 3 (NS), ed. THeth 25:268f. (differently).

o' w. *taninu-* “to set up on” w. loc.: [...] šuḥhi še-er GIŠ<sup>1</sup>BANŠUR *daninuzzi* “He/she sets up a table on top the roof” KUB 25.22 lower edge of obv. 4 (cult of Nerik, Tudh. IV), ed. KN 238f.

p' w. *tarmae-* “to fix” w. loc. implied: [nu? a]nda ŠAH.TUR *haddaḥhari* § [mān] DUMU.MUNUS nu ŠAH.TUR.MUNUS *dahhi mān* DUMU.NÍTA nu ŠAH.TUR.NÍTA *dahhi še-er-r=a tarmāmi* [7] GIŠ<sup>1</sup>GAG ŠA AN.BAR 7 GIŠ<sup>2</sup>GAG ŠA ZABAR [7] GIŠ<sup>3</sup>GAG ŠA URUDU NA<sub>4</sub>-ann=a āski tummeni nu É.ŠA-naš GIŠ<sup>4</sup>IG *hinkuwani mān kuwapitt=a hāši* nu=za apūn NA<sub>4</sub>-an tumeni nu pēdan tarmiškaueni “Down in (the hole) I slaughter a piglet § — if (is it) a girl, I take a female piglet; if (it is) a boy, I take a male piglet, — and I fix over (it) seven pegs of iron, seven pegs of bronze (and) seven pegs of copper and we take a stone in the gate(way) and bow (at) the door of the inner room. When s/he opens (the door) at some time, we take that stone and hammer the place (with it)” KUB 17.28 i 6-13 (incantation against lunar omen, MH/NS), tr. Yaz<sup>2</sup> 67 □ for a very similar offering unearthed in Room D at Yazılıkaya see Yaz<sup>2</sup> 64-70; n=an šer tar-ma-a-an-[...] IBoT 3.94 obv. 5 (rit. frag., NS).

q' w. *tarna-* “to drain (a liquid) on” w. loc.: EGIR-pa=ma nepišaš<sup>1</sup>IM-ni U DINGIR.LÚ.MEŠ=ŠU 3 NINDA.GUR<sub>4</sub>.RA paršiyat nu=kan PÉŠ<sup>2</sup>gapartan šipandaš nu=ššan ēšhar [h]aršaš še-er *tarnaš* “After that (s)he crumbled three thick loaves for the Stormgod of Heaven and his male gods. (S)he sacrificed a mouse and drained (its) blood on top of the thick loaves” KBo 15.10 iii 67-69 (rit., MH/MS), ed. Kassian, Zip. 70f., THeth 1:44f., cf. KBo 15.10 iii 65, 66; nu=kan UDU.HI.A ANA PĀNI DINGIR-LIM *kunanzi* nu ZÍD. DA išhūwai nu=kan išhar ANA ZÍD.DA še-er *tarnai* “They kill the sheep (pl.) in front of the deity. He (i.e., the ritual patron) pours out flour and drains the blood on top of the flour” HFAC 54 + KBo 29.213 obv. 12-13 (fest. of Išhara, NH), ed. Prechel, Išhara 234f., 240.

r' w. *tittanu-* “to install on” w. loc. implied, retrievable from preceding clause: (“I make clay figurines of all these gods. I pull a head scarf beh[ind] them”) nu=šmaš kattan NA<sub>4</sub>.HI.A[-uš? i]škarhi apūš=a=ššan še-er *tittanum*[i] “Beneath them I [l]ine up ston[es], and I install those (i.e., the figurines) on top (of them)” KBo 17.96 i 13-14 (rit., MH/MS), ed. ChS I/5:362.

s' w. *ušantarai-* (unclear/uncertain): [...]ka]n še-er *ušantarāi* KUB 15.9 ii 4 (vow, NH), ed. de Roos, Votive

## šēr 1 c 4' s'

163f. (reads *]iz* instead of *-ká]n*; tr. “because of”), w. n. 368 □ on the meaning of *ušantarā(i)*- see EDHIL 929f. and HEG U 111f.

**t'** w. *zappanu-* “to (cause to) drip on” w. loc. implied: SAR.HI.A=ma *ḥūman kuaškuašzi še-er-r=a=ššan harnamma* BAPPIR *IŠTU KAŠ harnān lāhūwāi n=at anda immiyazzi wahešnaš=šan wātar še-er tēpu zappanuzzi* “S/he squashes all the vegetables. S/he scatters the yeast (and) barm (that has been) fermented from the beer over (it) and mixes it together. She drips a bit of the water of ‘turning’ on (it)” KUB 7.1 i 25-28 (Ayatarša’s rit., OH/NS), ed. Kronasser, Die Sprache 7:143f., Haas, Materia 110 w. n. 503 □ for OH dating see Melchert, Luwians 21 n. 23; see also KBo 10.37 iii 57 (OH/NS).

**5'** with trans. verbs of closing, blocking — **a'** w. *ištāp(p)-* and loc. particle “to block, close over (the contents), on top (of the contents)” — **1''** w. loc.: [ANŠE.GİR.NU]N.NA *appuzziyaš iyanzi n=an=kan ANA DUGDÍLIM.GAL* ī [katt]a *tianzi še-er-r=a=šši=ššan DUGDÍLIM.GAL* ī *ištappanzi* “They make a [mu]le of fat, and [d]eposit it in a bowl of oil. They close the bowl of oil over it” KBo 4.2 i 7-8 (*Ḥuwarlu’s rit., pre-NH/NS*), ed. THeth 25:22f. (restoring [ANŠE-a]n-na in i 7); compare with implied loc. KBo 4.2 i 5-6, below, 2''.

**2''** w. loc. implied: *nu=ššan LÚpatiliš DUGDÍLIM.GAL harnain ANA GIŠGAG.HI.A še-er dāi n=an=kan še-er išdapi* “The *patili*-priest puts the bowl (and) *harnai*-substance on top of the pegs, and closes it (i.e., the bowl) over (its contents)” KUB 9.22 ii 31-33 (birth ritual, MH/MS), ed. Beckman, StBoT 29:90-93; cf. 「*še-erl=ma=an=kan išdāpi* ibid. ii 43; (“I place a tile [i]n the inner chamber. I form two *šepehi*-vessels of clay, [and] place [them o]n the tile. § I fill one *šepehi*-vessel with] sheep [fat] and I fill one *šepehi*-vessel (with) salt [...].”) *n=uš=kan še-er IM-as [...]x ištaphhi* “I close them (i.e., the vessels) on top [...] on the clay” KUB 33.70 iii 11-12 (rit., OH/NS), w. dupl. KBo 41.6 i 7-8 (OH/NS), ed. del Monte, FsPopko 72f., translit. Groddek, AoF 28:108f., cf. s.v. (‘)<sup>(DUG)</sup>*šapia-* A (without dupl.); *n=ašta dĀbin še-er IŠTU NINDA.GUR<sub>4</sub>.RA ištāpi* “and he closes the Divine Pit over (its contents) with thick-bread” KUB 10.63 i 26 (fest. for *ISTAR* of Nineveh, MH/NS), ed. ChS I/3-1:165f.; *še-er-r=a=kan DUGDÍLIM.GAL* ī [*ištāp*]panzi KBo 4.2 i 5-6 (*Ḥuwarlu’s rit., pre-NH/NS*); (“They fill one silver rhyton with wine from a *dupanzaki*-vessel for the Stormgod of Manuziya ...”) *LÚSANGA DUGdupanzakin še-er*

## šēr 1 c 5' d'

*ištappi* “the priest closes the *dupanzaki* vessel on top” KUB 40.102 vi 14 (*hišuwa* fest., NH) □ note the absence of a sentence particle.

**b'** w. *kariya-* “to cover over” w. loc. implied, retrievable from preceding clause: (“In front of the Annunaki-deities he opens up a Divine Pit with a dagger, and libates oil, honey, wine, *walhi*-beverage and *marnuwan*-beverage into the Divine Pit. He also throws in one shekel of silver. He takes one hand-cloth”) *nu=kan dĀbin še-er kariyazi* “and covers the Divine Pit over (with it)” KUB 41.8 iii 16-17 (rit. for infernal deities, MH/NS), w. dupl. KBo 10.45 iii 25 (MH/NS), ed. Otten, ZA 54:130, tr. Collins, CoS 1:170, Miller, TUAT NF 4:213.

**c'** w. *šai-/šiya-* “to seal over/on top” w. acc. and without loc. particle: (“They pour water over the heads of the two ritual patrons and wash their hands (and) eyes”) *namma=kan wātar ANA SI.GUD anda lahuwanzi n=at 2 EN.SÍSKUR še-er šiyanzi* “Then they pour water into an ox horn, and the two ritual patrons seal it on top” KBo 39.8 iv 26-27 (1Mašt. rit., MH/MS), w. dupl. KBo 44.17 iv 9-10 (MS or NS), KBo 2.3 iv 7-8 (NS), ed. StBoT 46:105f. (“cover it over”), Francia, Avverbiai 38 (“sigillano sopra”), s.v. *šai-* B 1 e; *2 zapzagai=ya n=at še-er BĒL SISKUR šiyan harzi* “(There are) also two glass implements and the ritual patron has sealed them on top” KBo 5.1 i 52-53 (Papanigri’s rit., NH), ed. Strauß, Reinigung 288, 297, cf. *šai-* B 1 e □ there is not much difference with the notion “closing a container over its contents,” with the container in the acc. and the contents, if expressed, in the loc. (cf. 1 c 5'), especially when compared with *LÚSANGA DUGdupanzakin še-er ištappi* “the priest closes the *dupanzaki* vessel on top” KUB 40.102 vi 14 (*hišuwa* fest., NH), cf. 1 c 5' a' 2''. Usually however, expressions of closing and blocking still take a particle in MH.

**d'** w. *šutai-* “to cover(?)”: (“He (i.e., the practitioner) takes from the river [two times] seven pebbles. He throws seven pebbles into [one ju]g of water, and seven pebbles into [another] jug of water”) [*GIŠŠIN*]IG=ya=kan ANA 1 DUG *MĒ* [...] *anda? pe]ššiyazzi nu GIŠŠINIG* [...]x 2 DUG A *še-er šutāizzī* “He also [th]rows [a tamari]sk [...] in one jug of water. [...] the tamarisk and covers(?) over two jugs of water ...” KBo 5.2 i 59-61 (Ammiḥatna’s rit., MH/NS), ed. Strauß, Reinigung 223, 236, id. hethiter.net/: CTH 471 (TX 03.11.2010, TRde 03.11.2010), Polvani, Minerali 89.

## šēr 1 c 6'

**c'** with verbal action taking place on a surface or on an object lying on a surface — **a'** w. nominal predicate, w. loc.: *nu=wa=ššan ŠA É.MEŠ maḫan 4 halhalmariē[(š dag)]anzipi še-er uktūriēš nu=war=at=kan UL weḥandari* “Just as the four corners of the palace-complex are permanent on the earth, and do not move, (may in the future the well-being of the ritual patron likewise not move from before the gods)” KBo 4.1 i 14-15 + KBo 58.17:4-5 (foundation rit., NS), w. dupls. KUB 2.2 i 14-15, Bo 3377:6-7, ed. Kellerman, Diss. 127, 137, tr. Beckman, Temple Building 85; *nu=war=at=šan danku[(wai)] taknī še-er uktūri ēšdu* “and may it (i.e., the palace complex) be permanent on the Dark Earth” KUB 2.2 i 8-9 (foundation rit., NS), w. dupl. KBo 4.1 i 10, ed. Kellerman, Diss. 127, 134, tr. Beckman, Temple Building 85.

**b'** w. *auš-* (fig.) “to observe” w. *-za* instead of loc.: *mān=mu ištar(a)kzi kuwapi nu=za=kan ḫirmalaš=pat ŠA DINGIR-LIM ḥandandatar še-er uškenun* “Whenever I was ill, even as an ill person I kept observing the deity’s providence (hovering) over me (-*za*)” KUB 1.1 i 44-45 (Apology of Ḥatt. III), ed. StBoT 24:6f. (“dabei”), HED A 159 (“over me”), *-pat* 10 a (“on my own behalf”), Francia, Avverbiali 41 (“a riguardo”), Mouton, FsDinçol 526 n. 3, Zinko, GsForrer 683, Cambi, Tempo e aspetto 422f. □ Götze (Ḥatt. 72) took *šer uške-* as a compound verb “übersehen, deutlich sehen,” but there is no further evidence for *šer* as preverb with *auš-* (see HW<sup>2</sup> s.v. *au-/u-* VIII.6.8, p. 621b).

**c'** w. *handai-* (act.) “to arrange,” w. loc.: *še-er=ma=šši=šan MUŠEN.ḤI.A ḥandā[izzi]* “But on top of it [he] arrang[es] birds” KBo 13.71 rev. 4 (bird oracle?, NS); [(1<sup>DUG</sup> PURSĪ)]TUM *dāi še-er=ma=kan GIŠ lūeššar [(ḥantai)]zzi* “He takes one bowl and arranges *lueššar*-shrubs on (it)” KUB 39.71 iv 33-34 (rit. for *ISTAR*-Pirinkir, NH), w. dupls. KBo 45.256:3-4, KUB 39.73:2-3, and par. KUB 39.71 i 37-38; cf. *lueššar* a 1.

**d'** w. *ḥandai-* (mid.) “to be put in (good) order” w. loc.: (“Mist released the windows, [sm]oke released [the house]”) ZAG.GAR. RA-*aš* (var. [*iš*]tananaš) *ḥandat[tat]* [*še-er-ra=šš(an DINGIR.ME)*] Š *ḥantandati* § [*ḥaššaš h*][*andl*][(a)]*tta* (var. [*ha*]ndaitta[t]) *še-er-r=a=ššan GIŠ kalmieš [(ḥanda)]ntat* É *ḥili=kan anda* UDU.ḤI.A *ḥantantati* [INA É.GUD] = *kan* *anda* GUD.ḤI.A *ḥantantati* “The altar was put in (good) order, the gods (standing) on [top (of it)] were put in (good)

order. § [The hearth] was in put (good) order, and the firesticks (lying) on top (of it) were put in (good) o[rder]. Inside the courtyard the sheep were put in (good) order, inside the [cattle barn] the oxen were put in (good) order” KUB 33.19 iii 3-7 (missing god of Ḥarapšili, NS), w. dupls. KUB 33.20 iii 3-6 (LNS), KBo 8.69:14-16 (NS), ed. Rieken et al., hethiter.net/: CTH 327.1 (TX 2009-08-26, TRDe 2009-08-16), translit. Myth. 123, tr. Hittite Myths<sup>2</sup> 26, par. KBo 60.13 + KUB 33.21 iii 3-6 (MH/NS), KUB 33.32 ii (7) (NS).

**e'** w. *ḥašš-* “to bear, give birth” and loc.: *annaš DINGIR-LIM-aš išḥaḥruanza n=aš išḥaḥruit walḥanza nu=šši=ššan kue aššū 9!-andaš ḥappešnaš še-er ḥaššan n=e [w]alḥanza ēšdu* “The Mother of the God(s) is tearful, she is struck with tears. The good things that are born(?) on her nine body parts, let her(?) be struck regarding them(?)” KUB 43.60 i 21-24 (myth.?, OH/NS), ed. Watkins, GsKronasser 252, Archi, JANER 7:172, 173 (“Whatever good things are opened over the nine body parts, let her be struck (with regard to) them”), HW<sup>2</sup> s.v. *ḥappeššar* A.II.1.b (“welches Gute (pl.) [...] auf den 9 Körperteilen geboren/ erzeugt (ist)”), Puhvel, IBS 104:111 (French), 126 (English) □ the use of the acc. of respect applied to clitic prons. is uncommon and the possibility of an emendation (*n=e walḥan<<za>> ēšdu* “let them be struck”) cannot be excluded.

**f'** w. *ḥuwai-* and loc. “to run on top”: <sup>d</sup>*Telepinuš=a pait marmarri andan ulišta še-e-r=a=ššei=ššan* (i.e., *še-e-ra-aš-še-iš-ša-an*) *ḥalenzu ḥuwaiš* “But Telipinu proceeded to blend into the moor(?). And foliage(?) spread (lit. ran) on top of him” KUB 17.10 i 12-13 (Tel. myth, OH/MS?), ed. Trabazo, TextosRel. 112f., Mazoyer, Télipinu 44, 73, translit. Myth 90, tr. HittiteMyths<sup>2</sup> 15, Beckman CoS 1:151, LMI 79.

**g'** w. *ḥuitiya-* “to pull over” w. loc. implied: *nu šuppa* (followed by an erased part) SAG.DU.ḤI.A (followed by erased MUNUS?) KUŠ.ḤI.A UZU<sup>1</sup>ZAG.UDU UZU<sup>1</sup>GABA *tianzi še-r=a=ššan kardiaš* UZU<sup>1</sup>.UDU *ḥ[u]itlitan[zi]* “They serve the meat, the heads, the hides, the shoulder (and) the breast piece, and they pull the sheep-fat of the heart over (it)” KBo 20.72 iii! 18-19 (Huwašana fest. frag., MS), ed. Lombardi, SMEA 41:237, 240 □ “to pull over” is usually expressed as *šer arha ḥuitiya-*, cf. 7 b 2' b' 2'.

**h'** w. *iya-* (act.) “to make, model” w. loc.: (“[Fur]ther, he places a *naḥiti*-loaf on (a wickerwork

## šēr 1 c 6' h'

## šēr 1 c 6' n'

table")") [<sup>NINDA</sup>*n*]ahiti=ma=š[š]an še-er <sup>d</sup>S̄IN <sup>d</sup>UTU [U] MUL iyanteš “On the [n]ahiti-loaf are modeled a moon, a sun and a star” KUB 9.22 iii 9-10 (birth ritual, MH/MS), ed. StBoT 29:94f., Mouton, hethiter.net/: CTH 477 (TX 03.11.2010, TRfr 10.11.2009); (Describing a cult image:) 1 <sup>NA</sup>ZI.KIN KÙ.BABBAR <sup>d</sup>UTU<<-ŠI>> še-er=ši=kan kalmarā KÙ.BABBAR DÙ-an “One silver stela of the Sungoddess, with silver rays modeled on top of it (lit. on top of it silver rays are made)” KBo 2.1 ii 12-13 (inv., NH), ed. Carter, Diss. 54, 63, tr. Hoffner, CoS 3:63; also cf. 1 c 1' above; figuratively: (“If someone is in the process of selling a house, a village, a garden or a pasture, but someone else goes and strikes first(?)”) ta=ššan [(*happari*) še]-e-er *happar iēzzi* “and closes (lit. makes) a deal on top of (i.e., to supersede) the (earlier) deal, ...” KUB 29.29 ii 9-10 (Laws §146a, OS), w. dupl. KBo 6.10 iii 19-20 (NS), ed. LH 120f.

í w. *išparr-* “to spread out” — 1' w. loc.: nam[m]a=an=kan *ḥantezzi*[...] še-er *išparranzi* “Next, they spread it out over the first [bed (?)]” KBo 15.9 iii 7 (subst. rit., NH), ed. StBoT 3:64f.

2'' w. loc. implied: [*dag(an)*] šaštan *išparranzi* [nu] [(1?)] [TA][<sup>KUŠ</sup>NÍG.BÁR]] *IŠTU* 4.TA. ÀM ŠAPÚ [*išpar(ranzi)*] še-er-r=a=ššan 2 <sup>TÚG</sup>BÁR *išp[a(ranzi)] t=aš=za=kan* šašti *ḥalie*[z]i “They spread out a bedroll [on the grou]nd. They [spr]ead out one(?) set of curtains, with each four (layers?) thick(?). Over (it) they spread out two rough cloths, and (then) he (sc. the ritual patron) fall[s] down on the bedroll” KBo 13.106 i 3-6 (Hutuši’s rit., OH/NS), w. dupl. KUB 28.82 i 2-6 (NS), ed. (<sup>TÚG</sup>)šašti(a)- 2 d 1', translit. Haas, FsHoffner 136 n. 30.

j' w. *išdu(wa)-* “to be(come) manifest upon” w. loc.: *išpanti=mu=ššan* šašti=mi šānezzīš tešhaš [n]atta ēp[zi] nu=mu=ššan še-e-er aššul natta *išduwari* “At night in my bed sweet sleep does not overcome (lit. seize) me. (Divine) favor does not manifest itself upon me” KUB 30.10 rev. 18-19 (Kantuzzili’s prayer, OH?/MS), ed. Lebrun, Hymnes 115, 117 (“A cause de moi, le bonheur ne se manifeste pas”), Trabazo, TextosRel. 286f. (“sobre él, no me aparece el bienestar”), Francia, Avverbiali 78 (“e il divino favore non si manifesta su di me”), Kloekhorst, EDHIL 419f. (“Over me, favour has not been cast”), tr. HittitePrayers 33; cf. *namma=mu=ššan lamni=mi* še-e-er aššu[l U]L *išduwari* “(Divine) favor does no longer manifest

itself upon me, that is, upon my reputation” KUB 30.11 rev. 16-17 (prayer, OH?/MS); cf. par. KUB 31.127 iii 7 (OH/NS) □ as KUB 30.11 rev. 16-17 shows, š. governs the d.-l. -mu also in KUB 30.10 rev. 18-19 and not the bed mentioned in the preceding clause. š. can also be taken here in the sense of mng. 6 “for (the benefit of).”

k' w. *kiš-* “to occur” w. loc.: *takku* SAG.DU KI.GUB *IŠTU* <sup>GIŠ</sup>TUKUL[.MEŠ] *anda wahnuanza* ANA <sup>GIŠ</sup>TUKUL.MEŠ =ma=š[šan] še-er *hatāhiēš* *kišantar*[i] LUGAL-un *tulyaš pēdi* LÚ.MEŠ.GAL. GAL=ŠU *wakrian*[z]i “If the top (lit. head) of the Presence is surrounded by Mace[s], while on top of the Maces there occur *hatāhi*-s, (then) his grandees will revolt against the king at the place of assembly” KBo 10.7 iii 8-12 (liver omen, OH/NS), w. dupl. KBo 10.50 ii 14-16 (NS), translit. DBH 12:27, 31, ed. HW<sup>2</sup> s. v. *hatahi* (restoring -ši instead of -šan in iii 9), sim. KBo 10.7 ii 32 □ for *kiš-* as an intransitive verb of entering a position “come to be upon” see 1 c 3 b' above; for another usage of š. w. *kiš-* see 3 c 7'.

í w. *kišt-* “to extinguish” w. loc.: [*mahh*]an=kan kī *kištanun idalu=ya=ššan* [in]an ANA *BĒLŪTIM* še-er *QĀTAMMA kištaru* “[Jus]t as I have extinguished this (burning pine cone), let also the evil disease (resting) on the ritual patrons be extinguished in the same way” KUB 27.67 iii 11-12 (Ambazzi’s rit., MH/NS), ed. StBoT 48:50f., Trabazo, TextosRel. 400f., -šan B 1 a 1' g'; sim. KUB 9.25 + KUB 27.67 i 6-7, ii 7-8 (MH/NS) (both with *idalu=ya=kan* ... *kištaru*) □ just as under j' (w. *išduwa-*) above š. can also be taken here as mng. 5 “for (the benefit of).”

m' w. *kištanu-* “to extinguish” w. loc. implied: (“They roast all these seeds and coriander in the pan”) *nu=kan* IZI še-er *wetenit kištanuanzi* “They extinguish the fire with water on top (of it)” KBo 4.2 i 12 (Huwarlu’s incant. rit., NH), ed. Kronasser, Die Sprache 8:90, 95, Bawanypeck, hethiter.net/: CTH 398 (30.10.2008).

n' w. *kuer-* “to cut” w. loc. implied: (“After that they cook the liver with fire. He breaks one thick bread for the Sundeity of Disease”) še-er-r=a=ššan <sup>UZU</sup>NÍG.GIG *kuerzi n=at* *ḥuišaš suppaš* še-er *dāi* “and he cuts up the liver on top (of the bread), and places it on top of the raw meat” KUB 7.1 i 12-13 (Ayatarša’s rit., OH/NS), ed. Kronasser, Die Sprache 7:143f., cf. -šan B 1 a' 1' h'; (A festival participant breaks bread for a group of deities) še-e-r=a=ššan <sup>UZU</sup>NÍG.GIG <sup>UZU</sup>Š[À] *kuērzi*

## šēr 1 c 6' n'

## šēr 1 c 6' u'

*dāi* “On top (of the bread) he cuts (and) places liver (and) he[art]” KBo 35.246 + KBo 39.185 rev. 8 (Hurr. offering list, MH/MS), ed. van den Hout, *Hethitica* 16:193, translit. ChS I/3-1:101 □ in both examples the force of -šan carries over to the second clause.

**o'** w. *lukke/a-* “to light,” w. loc. implied: *nu = kan ANA GAL GIR<sub>4</sub> kuedani LÀL* [I] GIŠ *ZERTI lāhūwan nu = ššan* GIŠ *waršaman še-e-er lukkizzi n = at arha urāni* “and she (i.e., the Old Woman) lights a wick/ chip of firewood on top of the clay cup in which the honey and olive oil (were) poured, and it (neut., the oil and honey) burns up” KUB 32.8 iii 20-23 (frag. of *salli aniur*, MH?/NS), ed. Taracha, *Ersetzen* 210, Francia, *Avverbiali* 37 (differently: “ella accende uno stoppino alla cima (lett. ‘sopra’) ed esso brucia completamente”), *lukki/a-* c, translit. StBoT 30:119 □ Francia (*Avverbiali* 37) takes š. as the top of the GIŠ *warš(a)ma-* “wick, chip of firewood.” Both the context and the com. gender of GIŠ *warš(a)ma-*, however, suggests that the Old Woman lights the wick right on top of the clay vessel in order to burn up the oil-honey mix inside. Compare 1 c 6' m' *kištanu-* above.

**p'** w. *maršešš-* “to become desecrated” w. loc.: (“One tablet. Finished”) *mān DUMU.MUNUS tapriyaš INA tapriti še-er maršiešzi nu tapriša mahjan šuppiyahanzi* “How they consecrate the *tapri*-chair when a *tapri*-chair girl becomes desecrated/impure on top of a *tapri*-chair” KUB 30.50 v 8-10 (cat., NH), ed. StBoT 47:104f., CTH p. 167, Tischler, *HEG* III, 134, HED M 85 s.v. *maršešs-* 1 □ note the absence of a sentence particle. *tapriša* is the Luw. nom.-acc. sg. neut. in -ša; for (GIŠ)*tapri(t)-* as possibly a kind of pedestal see de Martino, Or NS 73:357, but the implication of š. “on (top of)” makes this less likely.

**q'** w. *mema-* “to speak” w. loc.: *kē = ma uddār LÚ SANGA ŠA* <sup>d</sup>UTU U[<sup>R</sup>U] A[r] *inna šuhhi = ššan* <sup>1</sup> še-er ŠA É <sup>d</sup>UTU *kī ſſlan memiškelzzi* “These words the priest of the Sun Goddess of Arinna recites (standing) on top of the roof of the temple of the Sun Goddess as follows” KUB 57.63 iii 21-25 (prayer to Sun Goddess of Arinna, NS), ed. Archi, *FsOtten*<sup>2</sup> 24f., Neu, *Linguistica* 33:149, tr. HittitePrayers 27.

**r'** w. *tamenk-* “to stick to” w. loc.: *nu 3 NINDA. GUR<sub>4</sub>.RA KU<sub>7</sub> TUR-TIM ŠÀ-BA 1 NINDA.KU<sub>7</sub> harpanza araš = šan ari še-er d[am]minkanza* “Three small sweet loaves of which one sweet loaf is piled up: each is stuck on top of the other” KBo 17.105 iii

10-11 (rit. for the Protective Deity of the Hunting Bag, MH/MS), ed. THeth 25:90f. (reading *lhal-mi-in-kán-za*, and translating “und 3 kleine süße Dickbrote, davon ist ein süßes Brot gesondert hingestellt. Das eine (der übrigen beiden Brote) ist oben auf dem anderen [ange]bunden”) □ for *harpā(i)-* as “to heap/pile (up),” and the rejection of the meaning “to separate,” see Melchert, *GsNeu* (= StBoT 52) 179-188.

**s'** w. *tameummešš-* “to become different” w. loc.: (“Tašmišu began to speak to Ea (...)”) [N]Í.TE-i = *wa = šši = kan a[nda ...].MEŠ tameummiš! [š]fan SAG.DU-i l = [ma = wa = šši = kan] še-er tēdanuš t[ameu]mmiešta!* “In his [b]ody the [...]s <have> become differ[e]nt. The hairs on [his] head have become d[iffe]rent” KUB 33.106 iv 7-8 (Ullik., NH), ed. Güterbock, JCS 6:28f., Trabazo, *TextosRel.* 244f., hethiter.net/: CTH 345.I.3.1 (TX 2009-08-31, TRde 2009-08-30), tr. HittiteMyths<sup>2</sup> 64, Goetze, *ANET* 125 (differently).

**t'** w. *warnu-* “to burn” — **1'** w. loc.: (“In the evening the priests and the diviner go down and pile up the *ambašši* in the *daḥanga*-structure. They burn up the sacrificial meat”) *am.-šin = mal IŠTU É.GAL-L[(IM)] kuin weter nu = kan apēdani še-er warnuškandu* “The *ambašši* which they constructed at the behest of the palace, let them always burn on top of that one (and no other)” KUB 56.49 i 9-10 (monthly fest. of Nerik, Tudh. IV), w. dupls. KBo 2.4 iii 3-6, KUB 56.48 ii 6-8, ed. KN 292f. (as Bo 3481, *weter* “man ... baute”), Součková, *GsNeu* 290f. (ed. of KUB 56.48), tr. HED 1:49 (takes *weter* as “they brought”).

**2'** w. loc. implied: (“They bring nine pebbles and brushwood to be removed from the harrowed field and scatter the pebbles into the hearth”) *še-er = a = ššan* GIŠ *šarpaš hašduir merranda warnuzi* “On top (of them) he burns the brush of the harrow that was removed” VBoT 24 iii 29-31 (Anniwiyani’s rit., MH/NS), ed. Bawanyeck, hethiter.net/: CTH 393 (TX 03.11.2010, TRde 03.11.2010), cf. *šarpa-* B, see also *še-er = ma = ššan* ibid. 23.

**u'** w. *weħ-* “to patrol,” w. loc. implied: *namma 1 KASKAL 3 LÚ.MEŠ NÍ.ZU-TIM harkandu še-er = ma = ššan 3 LÚ.MEŠ DUGUD weħandaru* “Furthermore, let three scouts hold one road, but let three officers patrol (it)” KUB 13.2 i 11-12 (*BĒL MADGALTI* instr., MH/NS), ed. StMed 14:92f. (“e su (tutta la zona) pattuglino i tre ufficiali responsabili”), Dienstanw. 41 (“darüber aber sollen drei ‘Würdenträger’ sich bewegen”).

## šēr 1 c 6' v' 1'

## šēr 2 a

v' w. *wete-* “to build” — 1' w. loc.: [(nu)] = z = (š)an <sup>d</sup>LAMMA-aš (var. <sup>d</sup>Inaraš) [(<sup>NA</sup>per)]uni še-er É-er <sup>l</sup>wletet I[(NA KUR <sup>URU</sup>T)]arukki “Inara built herself a house on top of a cliff, in the land of (the city of) Tarukka (and settled Ḫupašiya in the house)” KBo 12.84:1-2 (+) KBo 13.84:3-4 (Illuy., OH/NS), w. dupls. KUB 17.5 i 19-20 (NS), KUB 17.6 i 14-15 (NS), KBo 22.99:6-7 (NS), ed. Beckman, JANES 14:14, 18, Trabazo, TextosRel. 88f., Francia, Avverbiali 30 (dupl.), tr. HittiteMyths<sup>2</sup> 12, Hoffner, FsBiggs 127 (without š.), LMI 51, Ünal, TUAT III/4:810, Kühne, RTAT 179, Goetze, ANET 126; (Ubelluri spoke to Ea) *nepišan = mu = kan kuwapi daganzipann = a š[e-e]r weter nu UL kuitki šaggahhun* “When they built heaven and earth upon me, I did not notice anything” KUB 33.106 iii 40-41 (Ullik., NH), ed. Trabazo, TextosRel. 242f., Güterbock, JCS 6:28f., tr. HittiteMyths<sup>2</sup> 64, Ünal, TUAT III/4:842, Goetze, ANET 125.

2' w. loc. implied: DINGIR.MEŠ LÚ.MEŠ = war = at LÚNAGAR-az <sup>l</sup>wleter šamanuš = ma = wa katta<sup>l</sup>n<sup>l</sup> <sup>d</sup>Telipinuš daiš še-er = [(ma = šš)]an kudduš <sup>d</sup>E.A-aš <sup>h</sup>[(addannaš)] LUGAL-uš wetet “The male deities built it (i.e., the temple) as carpenter(s); Telipinu laid down the foundations. On top (of them) Ea, the king of wisdom, built the walls” KBo 4.1 i 31-33 (foundation rit., MH/NS), w. dupls. KBo 54.16:13-14 (NS), KUB 2.2 i 38-41 (NS), KUB 9.33 obv. 7-9 (NS), ed. Kellerman, Diss. 128, 135, Görke, hethiter.net/: CTH 413 (TX 05.10.2010, TRDe 03.11.2010), Goetze, JCS 17:100, cf. purut- c 1', ša(m)mana- 1 f.

w' w. *wišuriya-* “to press together” w. loc. implied: [š]e-r = a = ššan <sup>GIŠ</sup>kalmišan[iš wišuriyatati] “The logs upon (the hearth) [became pressed together]” KUB 33.16:7 (Storm-god of Queen Ašmunikkal, MH/NS), tr. Hittite Myths<sup>2</sup> 24f., LMI 104 □ restoration of the verb is based on par. KUB 33.16:4, 5 and KUB 17.10 i 6; the tr. of *wišuriya* “to press together” follows Melchert, AOS Chicago 2011.

d. in addition — 1' w. *halzai-* “to recite, call out”: 3 <sup>l</sup>NINDA walgeššar še-er-r = a = ššan GA.KIN.AK kitta <sup>l</sup>1 šig<sup>l</sup>gān KAŠ.GESTIN 1 <sup>DUG</sup>šiggan [wa]kšurraš marnuwan n = an = šan luttiya A[NA] DINGIR.MEŠ BAL-ahhi hukmiyaš = šan še-er [(t)]uš halziḥhi “(There are) three wageššar-breads. On top (of them) there lies cheese. (There are) one šiggā-vessel of ‘beer-wine’ (and) one šiggā-vessel of a [wa]kšur-measure of marnuwan-beverage. I libate it (i.e., the liquids) on the window t[o] the gods. In addition to

the conjurations I call out ‘tuš!’” KUB 17.28 i 25-29 (rit., MH/NS), w. dupl. KBo 37.10 obv. 5 (NS).

2' w. *hanna-* “to judge”: (Tawannana has dedicated the estate of Šuppiluliuma to the gods and the people, not leaving anything behind) *nu* DINGIR. MEŠ UL uškattēni nu = šši apiya = ya UL kuitki memahhun apaddan = kan še-er aššuli han<sup>l</sup>nan<sup>l</sup>un “Don’t you see, o gods? Even then I did not say anything to her; in addition to that I judged (the case) favorably” KUB 14.4 ii 8-9 (prayer, Murš. II), ed. de Martino, Eothen 9:25, 33, HW<sup>2</sup> *hanna-1* II.2 (“Darüber richtete/urteilte ich in Güte”), tr. HittitePrayers 75 (“and therefore I set it aright”) □ the v. *hanna-* does not take the postposition š. to express “over someone/something;” (see the collection of attestations in HW<sup>2</sup> *hanna-1*). As causal postpos. š. does not take a sentence part. (cf. 6 and 9 b 2', below). We therefore translate *apaddan šer* either as “on top of that > in addition to that,” or as “for that (case)” (mng. 5).

3' w. *dai-/ti-* “to place upon > to add on”: [n]u = ššan <sup>l</sup>KUR<sup>l</sup>-e še-er KUR-e tehhun “I added country upon country, ([ox upon ox], yet she rejected the word of her father)” KUB 1.16 iii 15 (Bil. Testament, Hatt. I/NS), ed. HAB12f., tr. Beckman, CoS 2:81 (“And I replaced land for land”), Klinger, TUAT NF 2:145 (“und Land gab ich für Land”).

2. (local postpos.) over, above (non-contiguous), without sentence particle — a. with gen. (OH): <sup>l</sup>LÚ.MEŠ <sup>URU</sup><sup>l</sup>Hallapiya lulyaš še-e-er aranta LÚ.MEŠ ALAN.ZU<sub>9</sub> pānzi ta lulyaš še-er zaḥhanda “The men of (the city of) Hallapiya stand above the pool. The performers go and fight each other above the pool” KBo 23.92 iii! 12-14 (autumn fest. frag., OH/MS), ed. Gilan, FsHaas 121 w. n. 50 (“auf dem lulya”), *luli(ya)-*, HED L 112, translit. Alaura, SMEA 49:27; *lūliyaš še-e-er kuiuš* [(GUD.HI.A-uš)] *hukanzi* LÚ.MEŠ <sup>h</sup>āpieš LÚ.MEŠ UR.BAR.RA <sup>URU</sup>Šalampum<sup>n</sup>[ieš] <sup>URU</sup>Kātapumnieš <sup>URU</sup>Kartapaḥumnieš 1-ān <sup>UZU</sup>UR GUD ANA LÚ <sup>h</sup>ami[(ni)] *pianzi* “As for the oxen that they slaughter over the pool, the *hapi*-men (and) the wolf-men of Šalampa, Katapa (and) Kartapaḥa give one ox-loin(?) to the *hamina*-man” KBo 2.12 ii 33-39 (cult rations, OH/NS), w. dupl. KBo 20.16 obv.! 10-11 (OS), ed. THeth 21:102f.; <sup>l</sup>LÚ.MEŠ MUHALDIM-ušš = a UDU.HI.A-uš *hattanta t = uš = an lūliya peššianzi* GUD.HI.A-š = a *hattanta n = e lulyaš še-er kiłanla* “and the cooks slaughter (lit. stab the jugular vein of) the sheep, and throw them into (particle -an) the pool. They

## šēr 2 a

slaughter (lit. stab the jugular vein of) the bovines, and (then) they are placed above the pool” KUB 58.14 i? 4-7 (rit., OH/NS), w. dupl. KBo 7.37 obv. 11-13 (MS), ed. de Martino, FsHaas 74f. (“and they lie on (the banks of) the pond/spring”), translit. DBH 18:36; MUŠEN<sup>hārānan</sup> L[U GAL-aš] MUNUS.LUGAL-ašš] = a še-e<sup>1</sup>-er = š(a)met [3][ (=ŠU)] DUMU.É.GAL waḥnu[zzi] “A palace-servant waves the eagle three times over the k[ing] and [queen]” KBo 17.1 ii 16-17 (rit. for the royal couple, OS), w. dupl. KBo 17.6 ii 10 (OS), ed. StBoT 8:26f., Francia, Avverbali 76, translit. StBoT 25:7; LUGAL-aš MUNUS. LUGAL-[aš]š = a še-e-er[-ša]met wa[b]I[nuzz]i KBo 17.1 ii 31-32 + KBo 25.3:6-7 (OS); [(MUŠEN<sup>hārānan</sup>) = a LUGAL-aš MUNUS.LUGAL-ašš = a še-e-er = š(e)met [(waḥnumeni)] “We wave the eagle and the troops over the king and queen” KBo 17.6 ii 14-15 (rit. for the royal couple, OS), w. dupl. KBo 17.1 ii 20-21 (OS), ed. StBoT 8:26f., translit. StBoT 25:20.

**b.** w. poss. pron. suffix: mān = kan UDU-un MÁŠ. GAL = ya š[ip]anti nu kallikallin<sup>MUŠEN</sup> huišw[an]tan še-er = šet wahnuzzi n = an = kan arha tar[n]lāi “When he consecrates the sheep and the billy-goat, he waves a live *kallikalli*-bird over him (i.e., the ritual patron), and releases it” KUB 9.28 iv 12-15 (rit. for the Heptad, MH/NS), ed. Boley, Dynamics 284 (reading *karlikarlin* instead of *kallilallin*), translit. Haas, Materia 486.

**c.** w. d.-l. or w. location unexpressed — **1'** w. verbs of stative position — **a'** w. ar- (mid.) “to stand above” — **1''** w. loc.: cf. KUB 28.6 obv. 10b in bil. section; kuitman uizzi <sup>d</sup>Hannahannaš[-a] 3 wattaru iēt kēdani GIŠ-ippi[iaš] še-e-er arta kēdani = ma GIŠ<sup>h</sup>upparaš katta kitta kēdani = ma pahhur urāni “While she (the bee) was on her way (back), Hannahanna made three wells. Over one (well) an *ippiya*-tree is standing, besides another one a wooden *huppara*-vessel is lying, and by the third one a fire is burning” KUB 33.59 iii 6-9 (Inara myth, OS), ed. Kellerman, Heth 7:123, Collins, Diss. 240f., translit. Myth 149, tr. HittiteMyths<sup>2</sup> 30f. (“under the second a wooden *hupparas*-vessel is lying”), Ünal, TUAT III/4:824f. (differently: “In dem einen ... steht oben ..., in den anderen steht unten”) □ the local adverb *katta* only expresses allative “down to” or stative “with, alongside of,” not “below, under, beneath,” see GrHL §20.3; DUMU.<LÚ.>U<sub>19</sub>.LU-TI = ma = mu GÍR.MEŠ-aš GAM-an ka[n]inlanteš Iašandu] nu = šmaš še-er NÍ.TE-i = šši arḥaharu “Let the humans be crouched (pl.) down below at my feet, and let me stand over

## šēr 2 c 1' c'

them, over their(!) bodies(!, text twice sg.)” VBoT 120 ii 19-20 (Allaiturahji’s rit., MH/NS), ed. ChS 1/5:134 (“und auf ihnen - auf ihrem Körper - sei ich hingestellt!”), AOAT 31:140f. (“und auf ihnen - auf ihren Körpern - sei ich hingestellt!”) □ in contrast, š. ar- “to stand on” (not “over”) requires a sentence particle, cf. 1 c 2' a’.

**2''** w. loc. implied: (“O Sungod, you always see the good in the heart of man, and no one sees into your heart”) nu kuiš idālu iyat nu še-er zik <sup>d</sup>UTU-uš artat ug = a = za ammel SIG<sub>5</sub>-andan KASKAL-an iyahḥat kuišš = a = mu idālu iyat n = an zik <sup>d</sup>UTU-uš uške “He who committed evil, you, O Sungod, stood over (him). I on the other hand went my own good way and whoever committed evil against me, you, O Sungod, keep your eye on him!” KUB 17.28 ii 58-61 (emergency rit., MH/NS), w. dupl. KBo 37.10 rev. 1-3 (NS), ed. Torri, JANER 4:133f.

**b'** w. *har(k)*- “to hold/keep above/over” w. loc.: nu = mu <sup>d</sup>ISTAR = pat GAŠAN = YA *humandaza* <sup>z</sup>palahšan UGU (var. še-er) *harta humandaza* = pat = mu = kan dašket “Only ISTAR, my lady, kept her *palahša*- over me in every circumstance, and she took me (to herself, i.e., rescued me) in all those same (-pat) circumstances” KUB 1.1 i 57-58 (Apology of Ḥatt. III), ed. StBoT 24:8f.; compare 2 c 2' c' nu = šši <sup>d</sup>ISTAR URU<sup>š</sup>amuhā GAŠAN = YA palahšan še-er épta KUB 31.20 iii 6-7 + KBo 16.36 iii 9-10 (hist., Ḥatt. III) □ unless it can be proven that a *palahša*- , q.v., is an object that is usually placed upon an object instead of being held over, these examples do not seem to constitute proof of the loss of -šan with šer in late NH (contra its mention s. v. -šan p. 155b).

**c'** w. *ki*- “to lie/be placed above” w. loc.: LÚGUDU<sub>12</sub> <sup>d</sup>Zalinun kuiš harzi nu wattarwa (var. PÚ-i) še-er <sup>NA</sup>ŠU.U ŠU.A kitta n = aš = šan apiya ešari “As for the anointed priest who holds (the deity) Zalinu: above the spring there will be placed a basalt throne, and there he shall sit” KBo 3.7 iv 11-13 (Illuyanka myth, OH/NS), w. dupl. KUB 12.66 iv 14-16 (NS), KUB 17.6 iv 8-10 (NS), ed. Beckman, JANES 14:16f., 20, Trabazo, TextosRel. 98f., tr. Hittite Myths<sup>2</sup> 14, Beckman, CoS 1:151, LMI 54, Haas, Literatur 101 (differently: “dann setzt der *tazzili*-Priester, der den Zali(ya)nu hält, (ihn) auf den Diorithron nieder, der über dem Brunnen steht”) □ contra -šan B 1 a 1' f'', which emends nu-uš to nu-uš<-ša-an> in KBo 3.7 iv 12, the hand copy does not read nu-uš but nu (sim. KUB 17.6 iv 9). Emendation to nu-uš<-ša-an> is undesirable in view of the consistent absence of -šan with š. “above,

## šēr 2 c 1' c'

over” □ the form *wattarwa* is presumably a loc. of *wattaru* “source, spring” (cf. dupl. PÚ-i), not of *watar* as Trabazo’s translation “aguá” suggests (Trabazo, TextosRel. 101).

**2'** w. verbs of reaching a position over or above — **a'** w. *ar-* (act.) “to arrive above/over” w. loc.: *maḥhan=ma* LUGAL-uš *lūli še-er ari* “But when the king arrives above the spring” KUB 54.37 iii 7-8 (fest. frag., NS).

**b'** w. *arnu-* “to bring over” w. loc.: *nu=šmaš zaḥhiya anda tiyanun nu=šmaš SAḪAR.HI.A-uš! še-er arnunun* “I joined battle with them, and I brought dust over them” KBo 10.2 ii 50-52 (annals, Ḫatt. I/NS), StMed 12:62f. (“su di loro ammassai polvere”), tr. Beckman, ANE 221 (“I piled up dirt on them”), cf. ibid. ii 21 □ “bringing dust upon” requires a sentence particle. As an event that immediately follows upon the start of a battle, “bringing dust over” probably describes the fierceness of the battle during which debris and dust were kicked up.

**c'** w. *epp-* “to hold over” w. loc.: (“Then the Old Woman takes yet another pot”) *n=an ANA BĒL SÍSK[UR] ANA SAG.DU=ŠU še-er ēpzi* “and she holds it over the head of the ritual patron (and says as follows)” KBo 24.1 i 9-10 (Maštigga’s rit., MH/MS), ed. StBoT 46:126f.; (“The deity is purified on the spot. They bring it back to His Majesty, and they treat His Majesty here. And he performs that deed on His Majesty”) MÁŠ.GAL=ya=šš[i] še-er *appanzi* “and they hold a billy-goat over him. (Then he will invoke the deity on his behalf (i.e., the king))” KUB 5.6 iii 34 (oracle question, Murš. II), ed. Ünal, ArAn. 8:67, 79 (“Man h[äl]t ... auf ihn”); (“They attacked him (while he was) in the river with bows (and) arrows (and) with stones”) *nu=šši dIŠTAR URUŠamuha GAŠAN=Y* *palahšan še-er ēpta* “and *IŠTAR* of Šamuha, my lady, held (her) *palahša-* garment over him. (When he reached the other side of the river... )” KUB 31.20 iii 6-7 + KBo 16.36 iii 9-10 (hist., Ḫatt. III), ed. Riemschneider, JCS 16:112, (躞) (TÚG)*palahša-* a, GrHL §18.10; (“Afterwards the priest places the silver ZA.HUM-pitcher with beer (in it) in the hand of the ritual patron”) *nu=za LÚšakuniš NINDA.SIG[...] ŠA MUN GÍR=ya dāi n=at ANA UDU še-er DIB-zि nu=kan EN.SISKUR UDU šippandāi* “The priest takes the salted thin bread and the knife, and holds them over the sheep. The ritual patron consecrates the sheep (and the priest speaks as follows in Babylonian:)” KUB 39.71 iii 12-14 (rit. for *IŠTAR*-Pirinkir, NH).

## šēr 2 c 2' f'

**d'** w. *huinu-* “to (let) run/stretch out (something) over(head)” w. loc.: (“But now you [trees] must get up from this country: the Stormgod has handed you over to the king”) *nu=šmaš=šan šarā KIN-ti tianzi sumasš=a še-er huinuzzi nu=šmaš=an šarā hūkkikanzi* “they will place the symbols of rule(?) on you, and he (i.e., the king) will run you overhead (as rafters), and they will pronounce spells up into you” KUB 29.1 i 40-42 (foundation rit., OH/NS), ed. šarā B 1 a 48’, Kellerman, Diss. 12, 26 (“on vous étendra en haut”), Marazzi, VO 5:150f., Görke, hethiter.net/: CTH 414.1 (TX 17.02.2011, TRde 20.01.2011), Trabazo, TextosRel., 488f. (differently); (The carpenter curses the tower that has cursed him) *wal(a)hdu=ya=an dIM-aš AN.ZA.GĀR nu=šši šāmanuš še-er huinuddu [ḥarš]ār=ši=kan kattanta amiayari mausdu* “Let the Stormgod strike it, the tower, and let him stretch out its foundations over it, let its [to]p (lit. head) fall down into the moat!” KBo 32.14 iii 46-47 (Song of Release, MH/MS), ed. Neu, StBoT 32:91, 194, tr. Hittite Myths<sup>2</sup> 72 (“let him expose(?) its foundation stones upon it”); (“I make clay figurines of all these gods. I pull a *kurešsar*-scarf beh[ind] them”) *nu=šmaš kattan NA<sub>4</sub>.HI.A[-uš? i]škārhi apūš=a=ššan še-er tittanum[i še-] er=ma taknāš dUTU-un huinumi* “Beneath/Beside(?) them I [l]ine up stones, and I place those (i.e., the figurines) on top (of them). I let the Sungoddess of the Earth run over (them)” KBo 17.96 i 13-15 (rit., MH/MS), ed. ChS I/5:362.

**e'** w. *paršnai-* “to squat over” w. loc.: § *GIŠŠUKUR.HI.A=ma U GIŠGIDRU.HI.A kue harkanzi nu=šmaš=at=kan 1-aš LÚMEŠEDI arha dāi n=at paizzi ŠA GAL MEŠEDI GIŠŠUKUR KÙ.GI kattan kuttiš* (var. *kutti=ššan*) *anda dāi apāš=ma* (var. adds EGIR-pa) *apel NINDAšaramnaš še-er* (var. *kattan*) *par(a)šnaizzi* “§ One bodyguard takes away from them the spears and staffs they (i.e., the bodyguards) hold. Thereupon he places them against the wall next to the gold spear of the Chief-of-the-Bodyguards. Then he squats over (var. next to) his own bread allotment” KBo 4.9 v 3-8 (*ANDAHŠUM* fest. 16<sup>th</sup> day, NS), w. dupl. KUB 11.29 v 8-17 (NS), Badalì/Zinko, Scientia 20:44f., tr. Klinger, TUAT NF 4:202, cf. <sup>NINDA</sup>šaramnaš c 2’; compare similarly KBo 4.9 iv 51- v 2.

**f'** w. *dai-/ti-* “to place above” w. loc.: *nu ŠA SILA<sub>4</sub> UZU NÍG.GIG UZU ŠA zēā[n]da [(udanzi)] n=at apiti še-er dāi* “They bring the lamb’s liver (and)

## šēr 2 c 2' f'

heart, cooked, and s/he places them above the pit” KUB 15.34 iv 20-21 (evocation rit., MH/MS), w. dupl. KUB 15.33a iv 6-7 (MH/LNS), ed. Haas/Wilhelm, AOATS 3:202f.; GJ.R.  
**H**I.A šešann=a UL pešianzi n=at h[a(ttešni (var. pattešni)] še-er tianzi n=ašta kuēzzi (var. kuēzziya) tepu d[aškanzi n=a(t=kan)] kattanda šipandanzi “They do not throw away the feet and the tail (?) (of the sheep) but they place them above the pit. They t[ake] a little piece from each[, and] offer it down into (the pit)” KBo 11.72 ii 44-46 (rit. for the netherworld, MS?), w. dupl. KBo 11.10 iii 5-8 (NS), ed. Popko, CTH 447:26, 36; 9 NINDA.SIG.MEŠ=ya paršiya n=at ābiya[(š)] še-er ½-AM kēz ½-AM=ma kēz dāi “And s/he also breaks nine flat breads, and places them above the ritual pits, half on one side and half on the other side” KUB 15.32 ii 24-25 (evocation rit., MH/NS), w. dupl. KUB 15.31 ii 27-29 (MH/NS), ed. Fuscagni, hethiter.net/: CTH 484 (TX 16.02.2011, TRit 16.02.2011).

**g'** w. *tiya-* “to take a position above or over” w. loc.: LUGAL-uš *lūliya* še-er *tiyazi* <sup>d</sup>RZulliyan *ekuzi* “The king takes a position above the pond. He drinks to Zuliya” KUB 2.3 iii 33-35 (KILAM fest., OH/NS), translit. StBoT 28:6; for *tiya-* with š. “over” and separate adverb *tapušza* see 7 e below, for *tiya-* with š. “up in,” see 3 b 11’.

**3'** w. action taking place over or above an object — **a'** w. *arra-* “to wash” w. loc.: (While water is sprinkled at the king with a *kalwešna*-plant) [(*nu=za=kan* LUG)]AL<sup>l</sup>-uš<sup>1</sup> <sup>NA<sub>4</sub></sup>paššilaš še-<sup>l</sup>er<sup>1</sup> [(**ŠU**. MEŠ=Š)]U *arriškizzi* “the king washes his hands over the pebbles” KUB 48.10 ii 5-6 (rit. of the “Man of the Stormgod,” with Hattic incantations, NS), w. dupl. KBo 37.91:4-6 (NS), ed. Polvani, Minerali 78 (without the dupl.), Soysal, FsNeumann<sup>2</sup> 470, Haas, Materia 195, 327, Velhartická, AoF 36:330 □ the particle *-kan* does not depend on the presence of š. but is part of the expression *=za=kan* ŠU.MEŠ/GÍR.MEŠ *arra-* “wash one’s hands/feet” (cf. HW<sup>2</sup> A 226b, s.v. *arra-<sup>1</sup>* II.1 b), Boley, Dynamics 251-256.

**b'** w. *armizziya-* “to bridge” w. loc.: *nu=kan* ŠAH-an [IGI-and]a išhiyanzi n=an=kan pattešni kattanta [*tiya*]nzi namma=šši šuppiyašni ḥanda še-er [a]rmizziyanzi “They tie up a pig [facin]g (it, i.e., the tent or the pit), and they [put] it down into the pit. Next, they bridge over it for the sake of consecration” KUB 36.83 i 3-6 (rit. for the Protective Deity of the Hunting Bag, NS), ed. THeth 25:266f., HEG S/2:1184 (differently: “für ihn”)

## šēr 2 c 3' e'

□ photo coll. shows too much space for [and]a, restoration to [IGI-and]a seems preferable therefore (for IGI-anda išhai- see KUB 17.27 ii 5).

**c'** w. *armuwalai-* “to wax (like the moon)” w. loc.: *nu=mu* <sup>d</sup>U pihaššaššiš EN=YA *armuwalašhaš* iwar še-er *armuwalai nepišaš=ma=mu* <sup>d</sup>UTU-aš iwar še-er *wantai* “So wax over me like moonlight, O Stormgod of Lightning, my lord; shine over me like the heavenly sun” KUB 6.45 + KUB 30.14 iii 68-70 (prayer, Muw. II), w. dupl. KUB 6.46 iv 36-38, ed. Singer, Muw.Pr. 24, 42, Lebrun, Hymnes 268, 282, tr. Goetze, ANET 398 (“beam upon me like the full moon”), HED A 153 differently (“wax over me like the moon”).

**d'** w. *huwai-* “to run over” (fig.) and šakui- > to keep an eye on — **1'** w. loc.: [šakuiš=šiš(?)] ANA MUNUS.MEŠ zin<tu>hiyaš še-er *huyanza* “He is keeping [an eye] on the *zintuhi*-women (lit. “[his eye] is running over the *zintuhi*-women”)” KBo 19.163 iv 5 (fest. of Tetešhabi, OH/NS), w. par. ibid. ii 32-33 □ for the expression šakuiš *huwai-* see šakui- 1 d 1' b'.

**2''** w. loc. implied: (“But when they sow the seed for the resettled people”) *nu auwariaš* EN-aš [(*hūm*)]*andašš=a* IGI.HI.A=ŠU še-er *huyanza* ēstu “let the governor of the border province and everybody else keep an eye over (them, i.e., the seed) (lit. “let the eye(s) of the governor of the border province and of everybody (else) be running over (it)”)” KUB 31.84 iii 60-61 + KBo 69.170 (*BĒL MADGALTI* instr., MH/NS), w. dupl. KUB 31.108 + KBo 50.277 iii 11-12, ed. StMed 14:164f. (diff. “gli occhi del governatore della provincia siano [...] corsi proprio su tutto”), Dienstanw. 49, tr. McMahon, CoS1:224b (diff. “the margrave must keep an eye on all of them”), HED H 420 (“let everyone’s eyes be trained”); *nu še-er auwar[iy]aš=pat* EN-aš IGI.HI.A[=ŠU] *huyanza* ēstu ibid. iii 63-64 □ the translation of *humandašš=a* ... šer as “on all of them/over everything” (so Pecchioli Daddi, StMed 14:165, McMahon CoS 1:224b, CHD 217b s. v. -*pat* 2 d) disregards the enclitic word coordinator -ya, which connects the gen. *humandaš* with the preceding gen. *auwariaš* EN-aš.

**e'** w. *wahnu-* “to let swing” w. loc. (and sometimes w. particle): (“She (i.e., Šaušga) never handed me over to an evil deity, an evil lawsuit”) *UL=ma=mu* <sup>Giš</sup>TUKUL LÚ.KÚR *kuwapikki* še-er *wahnut* “and she never let the enemy’s weapon swing over me” KUB 1.1 i 41-42 (Apology of Ḥatt. III), ed. StBoT

## šēr 2 c 3' e'

24:6f. (“Nicht auch *ließ* sie jemals die Waffe eines Feindes *über mir kreisen*”); (“A palace-servant swings the eagle three times over the king and queen”) [u]g=a=šmaš=ššan ERÍN.MEŠ-an še-e-[er] 3-ŠU waḥnūmi “and I swing (the model of) the troops three times over them” KBo 17.1 ii 17-18 (OS), w. dupl. KBo 17.6 ii 11 (OS), ed. StBoT 8:26f., Francia, Avverbiali 76, translit. StBoT 25:7 □ for the first clause see 2 a (location in the gen. with poss. pron. suffix and š). Starting in MH *arha* is added to the expression part. (d.-l.) š. *waḥnu-* “to circle over someone/something, wave,” see 7 b 2' b' 10'' below.

f' w. *wantai-* “to shine”: see 2 c 3' c' for attestation.

g' w. *warp-* “to wash”: (The ritual patron goes to wash. The Old Woman sends in nine combs of boxwood. She sends in one statuette of clay) *nu=za* šēnan [I]M-[aš] waṛlpūwanzi ḫattlan GİR.MEŠ-aš dāi *nu=za* ḫeṣl-er war(a)pzi “He starts (lit. puts himself) to wash the statuette of clay down at (his) feet and he washes himself over (it)” KUB 12.58 ii 38-40 (Tunnawiya's rit., MH/NS), ed. Tunn. 14-17 ii 63-65 (differently: “and she places the figure [of clay] near her feet to wash (it), and she washes (it) above (them)”), tr. Cornil, Ktēma 24:11 □ for the interpretation of this passage as a transfer of impurity see Haas, Materia 592.

3. up there, up in, above at — a. (adverb) “up in,” with loc. in apposition — 1' w. š. as predicate: *nu=za=kan mān nakkiš* <sup>d</sup>Telipinuš še-er nepiši DINGIR. MEŠ-aš ištarna mān aruni našma ANA HUR.SAG. MEŠ *waḥanna pānza našma=za* INA KUR LÚ.KÚR zahhiya pānza “Whether you, O mighty Telipinu, (are) up in heaven among the gods or in the sea, or gone to the mountains to roam, or whether you are gone to an enemy land for battle, (now let the sweet odor, the cedar and the oil summon you)” KUB 24.2 i 7-9 (prayer, Murš. II), w. dupl. KBo 58.10 + KUB 24.1 i 8-10, ed. Lebrun, Hymnes 181, 185, *mān* 8 d, Boley, Dynamics 151, Kassian/Yakubovich, FsKošak 428, 432, 434f., tr. HittitePrayers 54.

2' w. *ar-* (mid.) “to stand”: *takkuw[(-ašta ŠA MUL) KUN] nep[(išaza katta m)]aužzi anda[n]z[šset?=ma=ššan?]* še-er n[(epiši ar)]tari LUGAL-uš aki ŠEŠ=Š[(U=ma LUGAL-ui)]zzi ēpzi “If [the tail(?)] of a star falls down from heaven, but [its] in[terior] (lit. its inside) stands up in heaven, the king will die, and his brother will seize kingship” KBo 9.68

## šēr 3 a 7'

iii 4-7 + KUB 43.2 iii 1-4 (star omen, OH/NS), w. dupl. KUB 34.15:4-7 (NS), ed. DBH 12:145f.

3' w. *eš-* (mid.) “to sit down, take a seat”: *mān lukkatta nu še-er* <sup>d</sup>IM-aš É-[ri?] LÚSANGA <sup>m</sup>tazzelliš LÚhaminaš LÚGUDU<sub>12</sub>DINGIR.MEŠ-ašš=a antuhšeš ešanta “When it dawns, the priest, the *tazelli*-priest, the *hamina-* official, the anointed priest and the ‘men of the gods’ take a seat up in the temple of the Weathergod” KUB 58.27 vi 7-9 (fest. of Zippalanda, OH/NS), ed. StBoT 23:168 (“Oben im Haus des Wettergottes”), THeth 21:122f., translit. DBH 18:69.

4' w. *šipand-* “to offer”: § *lukkatta=ma* INA U<sub>4</sub>.<sup>f</sup>221.KAM INA <sup>URU</sup>Kizzuwatni še-er šalli(-?) Ékarimmanaš ANA <sup>d</sup>IM <sup>d</sup>Hebat ḫeṣe̤lliškiyaš EGIR-anda [t]uḥalzin *šipandanzi* “§ In the morning on the 22<sup>nd</sup> day in Kizzuwatna, up in the great temples(?) they offer a *tuḥalzi* after the purification offerings to Teššub and Hebat” KUB 30.31 iv 29-35 + KUB 32.114 rev. 1-3 (Kizz. rit., NS), ed. Lebrun, Heth. 2:101f., 109 (“sur les hauteurs du Kizzuwatna”) □ in order to take *šalli* and Ékarimmanaš together one has to either emend (\**šallayaš*), assume a compound (*šalli*(-)Ékarimmanaš) or a kind of ellipsis (“in the great one of the temples” vel sim.). None of these solutions offers itself easily.

5' w. *dai-/ti-* “to place”: *še-er* <sup>d</sup>IM-aš É-ri 10 N[INDA.ÉRIN].<sup>f</sup>MEŠ 20-iš ištananaš peran tianzi ... kattan INA É<sup>f</sup>ha[l]entū 6 NINDA.ÉRIN.MEŠ 20-iš ... [kar]laš pēran tianzi “Up there (in Zippalanda), in the temple of the Weathergod they place ten s[soldier-bread]s twenty-fold before the altar (...) Below, in the palace-complex they place six soldier-breads twenty-fold (...) before the [ru]ng(s)” KUB 58.27 i 5-6, 11-12, 13-14 (fest. of Zippalanda, OH/NS), w. dupl. KBo 20.3 iii 3-4, 6-7 (OS), ed. StBoT 23:168 (dupl.), Francia, Avverbiali 24, 77 (dupl.), THeth 21:114f., translit. DBH 18:67f.

6' w. *uwai-* “to cry”: *še-e-r=a=ššan nepiši siunaleš wēškanta* “Up in heaven the divine ones are crying out” KBo 10.24 iii 13-14 (KILAM fest., OH/NS), translit. StBoT 28:18, tr. StBoT 27:61 n. 29 (“the divines are sent away”), van Brock, RHA XX/71:167 (“les divins pleurent”).

7' w. *wemiya-* “to find”: [n=aš]ta ŠA <sup>m</sup>Ma[dd]uwatt[a DAM=ŠU DUM]U.MEŠ=[š]U NAM.RA.H[I.A]=ŠUNU aššū=ya še-e-er <sup>URU</sup>Šallauwašši we[mier] [n=at=ši] āpp[apīē]r[ ŠA] <sup>d</sup>Ku[pan][t]a-d[LAMMA]-

## šēr 3 a 7'

## šēr 3 b 7'

*ya = ya = k[an DAM = ŠU DUMU.MEŠ = Š]U NAM.  
RA.HI.A = ŠU āššū = ya še-er<sup>URU</sup>Šallauwašši w[emier]* “[They] fou[nd] Ma[dd]uwatt[a]’s [wife, childr]en, their captives and goods up in the town of Šallawašši and [gave them] bac[k to him]. [They] also f[ound] Kupanta-[Kurunti]ya’s [wife, children,] captives and goods up in Šallawašši” KUB 14.1 obv. 54-56 (Madduwatta’s indictment, MH/MS), ed. Madd. 14f., Francia, Avverbiali 29, tr. DipITexts<sup>2</sup> 156.

**b.** (postposition, adverb) “up in,” w. loc. expressed or implied, usually w. particle — **1'** w. šēr as (part of nominal) predicate, “to be up in (a location or place)” — **a'** w. loc.: [*kui]tman = kan* LUGAL MUNUS.LUGAL<sup>URU</sup>*Hattuši še-er SIG<sub>5</sub>* “[As I]ong as the king (and) queen (are) up in Ḫattuša: favorable” KBo 16.97 obv. 8 (oracle question, MH/MS), ed. Schuol, AoF 21:102, 107; *nu ANA ABI = YA memian uter* ÉRIN.MEŠ = wa = kan ANŠE.KUR.RA.MEŠ *kuiš* INA<sup>URU</sup>*Murmuriqa še-er nu = war = aš = kan* LÚ.MEŠ<sup>URU</sup>*Hurri anda wahnuwan harkanzi* “They brought word to my father: ‘The Hurrians have surrounded the infantry and horse-troops that are up in Murmuriqa’” KBo 5.6 ii 23-25 (DŠ, Murš. II), ed. GestaSupp 88, 108f., Güterbock, JCS 10:93.

**b'** w. loc. implied: (“The land of Lulluwa lies on the shore of the sea”) *nu = ka[n] še-er* LÚ-aš “(There is) a man up there, (his name (is) Appu)” KUB 24.8 i 9 (Appu story, OH/NS), ed. StBoT 14:4f., Boley, Dynamics 151, tr. Hittite Myths<sup>2</sup> 83.

**2'** w. ar- (mid.) “to stand” w. loc.: [...] AN-aš<sup>d</sup>UTU-uš *apiya kuiš ANA AN-E še-er artat kinuna = ya apāš = p[at AN-aš<sup>d</sup>UTU-uš ANA AN-E še-er artari]* “The Sungod of the Sky who was standing up in the sky at that time, that s[ame Sungod of the Sky is standing up in the sky] also now” KBo 11.1 obv. 7 (prayer, Muw. II), ed. Houwink ten Cate/Josephson, RHA XXV/81:105, 114; (“[But when I] sat down on the throne of my father, [...] [I sent] Nuwanza, Chief-of-the-Wine-men [to the land of] Kargamiš [with troops and chariots]”) *[n] = aš = kan ANA* <sup>m</sup>LUGAL-<sup>d</sup>SÍN-uh [ŠEŠ = YA INA KUR<sup>URU</sup>Kargami]š še-er *ar[tat]* “and he stayed with [my brother] Šarri-Kušuḥ up [in the land of Kargami]š” KUB 14.16 i 14-15 (Ann., Murš. II), ed., AM 26f., tr. del Monte, L’annalistica 75.

**3'** w. *arai-* “to block, hold in check” w. loc. implied: (“They (the Hurrian troops) surrounded the city of Murmuriqa”) *nu = kan ŠA*<sup>URU</sup>KÙ.BABBAR-TI *kuiš* ÉRIN.MEŠ ANŠE.KUR.RA.MEŠ *n = an = kan* še-er *arānzi* “(and) the Hittite infantry and chariotry that were (there), they held (pres. hist.) them in check up there (in the city)” KBo 5.6 ii 19-20 (DŠ, Murš. II), ed. GestaSupp 87, 106f., Güterbock, JCS 10:93 (differently).

**4'** w. *har(k)-* “to hold” w. loc.: [...] 32? *PĀ[ŠU<sup>H</sup>]LA GAL* [...] <sup>URUDU</sup>GÍR.HI.A 3 <sup>KUŠ</sup>*happusie* [INA]<sup>URU</sup>*Tapingga še-er* [“<sup>m</sup>Nun]uš<sup>m</sup>Muirīš harkanzi “[Nu]nu (and) Muiri hold 32? large ax[e]s, [...] bronze daggers (and) 3 leather *happusie*(e) up [in] Tapingga” HKM 107:2-5 (inventory, MH/MS), del Monte, OAM 2:113f. □ *happusie* = *happusie* = ia? cf. <sup>URU</sup>Malazie = <sup>URU</sup>Malaziya KUB 14.20 i 22-23 + KBo 19.76 i 35-36, below 3 b 12’.

**5'** w. *iya-* “to make”: *nu = za = kan* <sup>d</sup>IŠSTAR<sup>URU</sup>*Šamuhi kuit* <sup>URU</sup>*Hattuši še-er* <sup>URU</sup>*Hattušaš iwar* É.MEŠ DINGIR.MEŠ še-er *iyānun* “Since you, IŠSTAR of Šamuha, are up in Ḫattuša, I have made temples in the manner of Ḫattuša up (there)” KUB 21.17 iii 5-9 (Arma-Tarlunga, Hatt. III), ed. Ünal, THeth 4:24f. (“Da du, Šaušga von Šamuha [ ] oben in Ḫattuša (bist), habe ich nach der Art von Ḫattuša Gotteshäuser oben (in Ḫattuša) gebaut.”), Lebrun, Samuha 146, 149 □ with de Roos, Votive 25 w. n. 119, “up there” probably refers to the temples that were built for Šaušga of Šamuha in the town of Urikina, see *nu = šši* É.MEŠ DINGIR.MEŠ INA<sup>URU</sup>*Urikina iyanun* KUB 21.17 ii 7-8.

**6'** w. -za *iya-* “to celebrate, worship,” w. loc.: (First tablet:) *mān = za* MUNUS.LUGAL INA<sup>URU</sup>*Šamūha* É ABI ABI <sup>d</sup>UTU-ŠI *šarāzziya = ššan* ANA É-TI še-e-er <sup>d</sup>IŠSTAR<sup>URU</sup>*Tamininqa MU-ti!* *mēyan[i] iēzzi* “When in the course of the year the queen worships Šaušga of Tameninqa in Šamuha in the house of the grandfather of His Majesty up in the upper building” KUB 12.5 iv 17-20 (fest., MH/MS), ed. Waal, Diss. 490, Boley, Dynamics 152, Neu, Linguistica 33:150, similarly ibid. i 1-3; cf. *meya(n)ni a 2' a' 1'*, *šaraz(z)i(ya)-* A 1 a 4'.

**7'** w. *gimmantariya-* “to (spend the) winter” w. loc.: [...] *mān LUGAL-u]š*<sup>URU</sup>*Hattuši še-e[r* *gimman]da[riyazzi]* “When the king winters up in Ḫattuša” KUB 30.39 obv. 2 (ANDAHŠUM fest., NS), ed. Güterbock, AS 26:91.

## šēr 3 b 8'

**8'** w. šakuwantariya- “to stay, tarry” — a' w. loc.: *namma=šan INA URU Timmuhalā še-er šākuwantariyanun* “Next, I stayed (for a while) up in Timmuhalā” KUB 19.37 iii 26 (Ann., Murš. II), ed. AM 174f.

**b'** w. loc. implied: (“I burnt down the lands of the towns of Takkuwahina and Tahantattipa. Now, since not one king of Ḫatti had gone to these lands”) *nu=ššan še-er šākuwantariyanun* “I tarried up there” KBo 5.8 i 38 (Ann., Murš. II), ed. AM 150f.

**9'** w. šeš- “to sleep, spend the night” — a' w. loc.: *nu INA É.GAL-LIM kuičš še-er šešanzi n=at parā tīanzi* “Those who spend the night up in the palace step forward (and the gatekeeper calls them out by title in Hattic)” KBo 5.11 i 5-6 (instr. for the gatekeeper, MH?/NS); <sup>HUR.SAG</sup>*Haharwa=kan UGU šešzi* “He spends the night up on Mt. Haharwa” KUB 5.1 iv 57 (military oracle question, NH), ed. THeth. 4:86f., tr. Beal, Ktēma 24:53.

**b'** w. loc. implied: *UGU=kan kuit šeš[m]i* “Concerning the fact that I will spend the night up (there) (i.e., on Mt. Haharwa), (will it be okay for the person of My Majesty, and will we have nothing to fear for it?)” KUB 5.1 i 101 (military oracle question, NH), ed. THeth 4:48f., tr. Beal, Ktēma 24:46; cf. similarly KUB 5.1 i 32, 43, 56, 105.

**10'** w. *dalai-* “to leave behind” — a' with loc.: *[nu=w]ar=aš=kan* (erasure) *nepiši še-er dalāu* “He must leave them behind up in heaven” KUB 36.55 ii 9-11 (myth frag., MS), ed. Archi, FsPopko 4, 7 (translating *dalai-* as an intransitive verb that takes the enclitic subject *-aš*).

**b'** with loc. implied: (After I, My Majesty, had heard this) *nu=za URU Altannan Gišza?-x[... iya]nun nu=za=kan UNŪTU še-er dalayhun* “I made the city of Altanna into my ... [...], and I left the equipment up (there)” KBo 5.8 iii 12 (Ann., Murš. II), ed. AM 156f., tr. del Monte, L’annalistica 111.

**11'** w. *tiya-* “to step” w. loc.: *n=aš=mu=kan uit INA URU Gappuppuwa=pat* <sup>HUR.SAG-i</sup> *še-er* (dupl. omits *še-er*) *parā menahhanda tiyet* “He proceeded to step forward facing me up on the mountain in that same Kappuppuwa” KBo 5.8 i 33-35 (Ann., Murš. II), w. dupl. KBo 16.8 i 10, ed. AM 150f., tr. del Monte, L’annalistica 108.

**12'** w. *tuzziya-* “to make camp,” w. loc.: *[na]mma=ššan uwannun INA URU Malazie še-er*

## šēr 3 c 2'

*tuzziyanun* “Then I proceeded to make camp up in Malaziya” KUB 14.20 i 22-23 + KBo 19.76 i 35-36 (Ann., Murš. II), ed. AM 196f. (without join KBo 19.76), Houwink ten Cate, FsLaroche 162, 164 (with join), tr. del Monte, L’annalistica 103; *namma=kan INA URU Taggašta=pat še-er tuzziyanun* “Then I made camp up in that same Taggašta” KBo 5.8 i 29 (Ann., Murš. II), ed. AM 150f., Francia, Avverbiali 29, tr. del Monte, L’annalistica 108, HEG T/D 3:504 □ contrast with *nu INA URU Kappéri tuzziyanun* KUB 19.37 iii 35, ed. AM 176f., without š. but also without sentence particle.

**13'** w. *wete-* “to build” — a' w. loc.: *pānzi=kan ANA DINGIR-LIM GIBIL É.DINGIR-LIM URU KÙ. BABBAR-ši še-er wedanzi* “Thereupon they will build a temple for the new deity up in Ḫattuša” KUB 50.89 ii 15-16 (oracle question, NH), ed. Otten, Puduhepa 13 n. 22, tr. Haas, Orakel 120.

**b'** w. loc. implied: *nu mahhan INA URU Aštata ār(ah)hun nu=kan URU Aštata URU-ri šarā pānūn nu=kan gurtan še-er wetenun* “And when I arrived in Aštata, I went up into the city of Aštata and I built a citadel up (there). (Then I occupied it with a garrison)” KBo 4.4 ii 60-62 (Ann., Murš. II), ed. AM 118-121, Francia, Avverbiali 41, HEG K 658f., HED K 275, tr. del Monte, L’annalistica 95.

**c.** adverb, “up there, up above,” without loc., usually in combination w. *katta(n)* “down there, down under” — **1'** w. *ar-* (mid.) “to stand”: (“We invoked sky and earth”:) AN *apiya k[u]it ... še-er artat] kinuna apāt=pat* AN *še-er artari KI-aš=ma kuiš apiya kattan [kittat kinuna=ya apāš=pat KI-aš kattan kittari]* “The sky t[hat was standing above ...] at that time, that same sky is (still) standing above now; and the earth that [was lying] beneath at that time, [that same earth is (still) lying beneath now]” KBo 11.1 obv. 5-6 (prayer, Muw. II), ed. Houwink ten Cate/Josephson, RHA XXV/81:105, 114, Lebrun, Hymnes 295, 299, *nepiš d*, tr. Hittite Prayers 82 □ compare 3 b 2' above.

**2'** w. *aruwai-* “to bow”: LUGAL U MUNUS. LU[GAL šarā] *tienzi še-er=pat aruwānz[i]* “The king and que[en] stand [up], and bow while being “up” (i.e., in the same upright position)” KBo 30.66 rt. col. 9 + KBo 17.74 iii 19 (rit. of thunder, OH/MS), ed. StBoT 12:26f. (“So im Stehen verneigen sie sich”), GrHL 296 (“do reverence ‘upward’”) □ “bow in upright position” is perhaps also the meaning

šēr 3 c 2'

šēr 3 c 10'

of *šarā aruwai-* (diff. cf. *šarā* B 1 a 6' with *šarā aruwai-* “to bow, pay homage upward”).

**3'** w. *hamenk-* “to bind, tie”: (In an incantation mentioning body parts, roughly from top to bottom) *n=aš UZU genu = ššit hamiktat še-er = ma = aš ŠU.HI.A = ŠU hamikta <t>* “He was bound with respect to his knee while he was bound above with respect to his hands” KUB 7.1 iii 7-8 (= KBo 3.8 + KUB 7.1 iii 41-42) (birth ritual of the “Old Woman”, MH/NS), w. dupl. KBo 22.145 + KBo 22.128 rev. 5-6 (NS), ed. Kronasser, Sprache 7:158f., Haas, Materia 538f. w. n. 9, Oettinger, Offizielle Religion 351 (the latter two following Kronasser in reading TÚG.HI.A in iii 8 instead of ŠU.HI.A), translit. Myth. 171.

**4'** w. *hūwai-* “to move, run”: [...] *mā]n? hēyawēš = a n=e mān še-e-er huyanteš [n=e? ma]nnikuwantēš mā[n=]e kattann=a huyanteš [n=at? d?]uwān* “[...] (or) i]f (there are) showers. If they are running overhead, [they are n]ear, and if they (are) running below, [it (is) f]ar” KBo 19.156 obv. 12-14 + KUB 32.117 obv.! 4-6 (Palaic rit., OS), translit. StBoT 25:221, StBoT 30:39f. (differently), Francia, Avverbiali 77 □ the restorations are based on *[mā]n=at=šan še-e-er n=e hūdāk kiša [m]ān=at kattann=a huyanta nu ištātāzzī* KBo 30.39 rev. 7-8 + KUB 35.164 rev.! 4-5 (cf. 1 c 1' b'), with *[n=e? ma]nnikuwantēš* mirroring *n=e hūdāk kiša* “they will occur immediately” and *[n=at d?]uwān* mirroring *nu ištātāzzī* “there will be a delay.”

**5'** w. *huek-* “to recite spells over”: (“Thus (says) dNIN.TU: ‘Go, bring the Old Woman’”) *nu = wa = šši = ššan še-er UZU hupallaš huekdu n=an šuppaus tētanuš huekdu* “Let her recite spells over his skull/scalp above, let her recite spells over him with respect to (his) pure hairs (etc.)” KUB 7.1 iii 11-12 (= KBo 3.8 + KUB 7.1 iii 45-46) (birth rit. of the “Old Woman”, MH/NS), ed. Kronasser, Die Sprache 7:158f., Oettinger, Offizielle Religion 351f., translit. Myth. 171; *[n=an] [(UZU g)]ēnu huekdu še-er = ma = an [(ŠU.HI.A = Š)]U huekdu* “Let her recite spells over him with respect to his knee, but let her recite spells over him above with respect to his hands” KUB 60.17:1-2 + KUB 43.52 iii 12-13 (birth rit. of the “Old Woman”, MH/NS), w. dupl. KUB 7.1 iii 19 (MH/NS) w. twice KI.MIN instead of *huekdu*, ed. Kronasser, Die Sprache 7:158f., translit. Myth. 171.

**6'** w. *išhiya-* “to bind”: *n=uš kattan GÌR.MEŠ = ŠUNU [pata] [(lit)] patalliyandu še-er-r=a=aš ŠU.MEŠ = ŠUNU išhiandu* “Let them bind their

(i.e., the oath breakers’) feet below with a puttee and let them bind their hands above” KBo 6.34 i 23-24 (military oath, MH/NS), w. dupl. KUB 40.13 rev.! 7, ed. StBoT 22:6f., Trabazo, TextosRel. 526f., tr. Collins, CoS 1:165, cf. (TÚG)pattalla- a.

**7'** w. *kiš-* “to become”: (“But if you do not decide the case of this house fairly”) *nu = šmaš [(GAM-a)]n KI-aš GUL-wannaš k[i(š)aru še-e]r = ma nepiš pakkušuar kišaru nu an/d[ ... ]x anda zahuraiddu* “May the earth below bec[ome] a mortar for you, may the sky [ab]ove become a grinder, and may it (i.e., the sky as a grinder) then pound [...] ... together!” KUB 41.8 iii 27-29 (rit. for the netherworld deities, MH/NS), w. dupl. KBo 10.45 iii 36-38 (MH/NS), ed. Otten ZA 54:130f., cf. s. v. *(GÌŠ)pakkušuwar*, tr. Collins, CoS 1:170 (“the earth below you”), Miller, TUAT NF 4:214 w. n. 144 (reading *[še-e]r-ma* in iii 28, for the shape of IR see iii 16) and 145 (reading *d[A.NUN.NA.K]E<sub>4</sub>* in iii 29).

**8'** w. *lā-* “to untie, release”: *še-e-r = an UZU hupallaš* (var. *hupalli*) *lāūn* (var. *lāū*) *n=an šuppaus* (var. *U[Z]U šuppaus[š]*) *tētanuš lāūn* “Above, I have untied him with respect to (his) skull/scalp(?), I have untied him with respect to his pure hairs” KUB 7.1 iii 20-21 (birth rit. of the “Old Woman”, MH/NS), w. dupl. KUB 60.17 obv. 3 + KUB 43.52 iii 14 (NS), ed. Kronasser, Die Sprache 7:158f., Oettinger, Offizielle Religion 351f., translit. Myth. 171; *n=an UZU gēnu lāūn še-er = ma = an ŠU.KI.!MIN!* “I have released him with respect to his knee, but above, ditto him with respect to his hands” KUB 7.1 iii 26 (birth rit. of the “Old Woman”, MH/NS), ed. Kronasser, Die Sprache 7:158, 160, Oettinger, Offizielle Religion 352, translit. Myth. 172.

**9'** w. *šā-* “to sulk”: *nu = za še-er nepiš šāi[(t)] GAM-an = ma = za tekan šāit* (var. *šāiš*) “Above, the sky sulked and below, the earth sulked” KBo 10.45 i 49-50 (rit. for the underworld deities, MH/NS), w. dupl. KUB 41.8 i 31 (MH/LNS), KBo 55.46 i 15-16 (MH/NS), ed. Otten ZA 54:120f. i 56-57, tr. Collins, CoS 1:169, Miller, TUAT NF 4:210.

**10'** w. *tarhu-/taruh-* “to conquer”: *n=an = za še-er nepišanza tarhdu kattan=a=za GE<sub>6</sub>-iš KI-aš tarhdu* “Above, let the sky conquer it (i.e., the illness), but below, let the dark earth conquer (it)” KUB 17.8 iv 9-10 (incantation, pre-NH/NS), ed. Kellerman, Heth 8:217, 219, translit. Myth. 107, tr. HittiteMyths<sup>2</sup> 33.

## šēr 3 c 11'

## šēr 4 e

**11'** w. *wemiya-* “to find”: *takkuw* = [(*ašta MU*)]<sup>L</sup>*wannuppaštal* uš še-[*(er)*] *wemiyazzi n=ašta KU[(R-a)]nti kuedani anda nanakuš(z)i nu=za lūlu aušzi* “If overhead the Sun-deity encounters planets(?), the land in which it gets dark, will experience *lūlu(t)*” KBo 9.68 iii 8-11 + KUB 43.2 iii 5-8 (star omen, NS), w. dupl. KUB 34.15:8-11 (NS), ed. DBH 12:145f., cf. also *lulu(t)*, CLL 129 s.v. *lulut-*, HED L 115 s. v. *lulu-*, HEG L-M 75, Hoffner, JAOS 123:624 □ for *wannuppaštal* “planet,” “morning star” see Riemschneider, DBH 12:279.

**12'** in nominal clause: še-er = ſi KUR <sup>URU</sup>Zallaraš ZAG-aš ē[ſta] “Up (there), Zallara w[as] the border for him” KUB 21.6a rev. 12 (Ann., Ḥatt. III), ed. Gurney, AnSt 47:130f. □ the dat. encl. pronoun -ſi expresses a possessive relationship “for him,” not a loc. expression “above it.” For similar border descriptions with -ſi but without the adverb ſ., see for example Bronze Tablet i 53, 56, 60 and *passim*. It is unclear whether this example belongs here. Because the immediately preceding context is lost, it cannot be established whether ſ. indicates a location that is mentioned before; *mān=aš parna=ma āppa uizzi nu* <sup>GIŠ</sup>eān dāi še-r=a=at warhūi [kat]tann=a=at alpu “But when she comes back to the house, she takes an *ea*-branch: at the top it is leafy, and at the bottom it is pointed” KUB 27.67 iii 67-68 (Ambazzi’s rit., MH/NS), ed. StBoT 48:54f.

**4.** (preverb) “up,” sometimes w. telicizing force (cf. ſarā B 4 indicating completeness) — **a.** w. *epp-* “to hold up” without particle: (“The cupbearer ‘of [squatt]ing’ [com]es. [The king and the qu]een, while sitting, [toas]t Zababa [with] a golden cup”) [*išq*]aruh RīQA še-er ēpzi “(the cupbearer) holds up an empty *išqaruh*-vessel (in order to catch the libation liquid)” KUB 10.24 vi 14 (fest. of the month, OH/NS), ed. StBoT 37:478f. □ ſ. *epp-* means “to keep, hold in a position high/above the ground” whereas ſarā *epp-* means “to lift towards a high(er) position,” with motion upwards (s.v. ſarā B 1 a 10’); LÚ <sup>GIŠ</sup>BANŠUR NINDA.GUR<sub>4</sub>.RA <sup>GIŠ</sup>BANŠUR-az NIN.DINGIR-i [(p)]<sup>I</sup>āli NIN.DINGIR-aš paršiya LÚ <sup>GIŠ</sup>BANŠUR NINDA.GUR<sub>4</sub>.RA še-er ēpzi [(ta)] = ſšan EGIR-pa (var. āppa) <sup>GIŠ</sup>BANŠUR dāi pangau kišrī pianzi “The table-man gives thick bread from the table to the NIN.DINGIR. The NIN.DINGIR breaks (it). The tableman holds up the thick bread and puts (it) back on the table. They give (it, i.e., the broken pieces?) into the hand(s) of the congregation” KBo 19.161 i 20-22 (fest. of Tetešhabi, OH/NS), w. dupl. KBo 34.169: 9-10 (OH/MS);

cf. ibid. i 24-25; (“[The king toast]s the Stormgod, the Sundeity [and] Wašeza[lli], (and) libates in a *huppar*-vessel”) <sup>LÚ</sup>SAGI.A išgaruh[i] LUGAL-i GEŠTIN še-er ēpz[i] “The cupbearer holds up the wine for the king with an *išqaruh*-vessel” KUB 51.84 rt. col. 3-6 (KI. LAM fest., OH/NS), translit. DBH 15:137, THeth 14:257.

**b.** w. *har(k)-* “to hold up, keep up, support”: (“Let the ritual patron be clean before you”) [nu] še-er *kuin* <sup>DUG</sup>GAL.A *harzi n=aŋ=kan parā pēdai* “He/She carries forth the cup of water that s/he holds up” KUB 43.58 i 50-51 (Kizz. purification rit., MH/MS), ed. Strauß, Reinigung 333, 343, for a similar meaning cf. 4 a above, ſ. *epp-* without particle.

**c.** w. *kallišs-* “to summon, evoke, call up”: *n=ašta taknaš* <sup>d</sup>UTU-aš *hattieššar* <sup>d</sup>Halkiyašš=a *hattieššar* še-er *gališšanzi* “And they evoke the pit of the Sungoddess of the Earth and the pit of Halki” IBoT 2.80 rev. 1-4 (fest. for deities of the netherworld, NS), ed. HED K 22 (“They evoke”), HW<sup>2</sup> H 506a (“Und oben beschwören sie”).

**d.** w. *šunna-* “to fill up, fill to the brim”: (“When Arma-Tarhunta saw the favors of Šaušga, my Lady, and of my brother to me, and given that they were not successful in any (other) way”) *nu=mu=za alwanzaḥhūwanzi namma QADUDAM=ŠUDUMU=ŠU ēpper* <sup>URU</sup>Šamuḥann=a URU-LUM DINGIR-LIM *alwanzešnaza* še-er *šunništa* “then he (text plur.!) began with his wife and son to practice sorcery on me, and he filled up Šamuḥa, the city of the goddess, with sorcery” KUB 1.1 + 1304/u ii 77-79 (Apol., Ḥatt. III), ed. StBoT 24:16f., tr. Akal Oriente 8:210, van den Hout, CoS 1:203.

**e.** w. *tinnu-* “to incapacitate(?), paralyze(?) on the surface(?):” (The Stormgod complains how Frost has paralyzed the entire land and dried up the waters. He continues:) *nu* <sup>U</sup>HI.A-an GUR<sup>UNI?</sup>[.HI.A (var. KUR!KUR.MEŠ) (GUD.HI.A UDU.HI.A UR.GI<sub>7</sub>.HI.A ŠAH.HI.A *tin*)*nut a*]ppuzzi (var. DUMU.MEŠ) *karta* = [(*šma* (or *karta*(ſ)=*šma*<ſ>, or *kartaš=ma*?) *halkiuš*] *U(L? tinnuz)*[i *takku=uš* še-e-er [*tinnuzi* (*nu=<š>maš=ſta andurza* <sup>UZU!</sup>*ap*)]*puz[zianza*] [*harzi n=uš UL tinnuzi mān kuitta humān*] *tinnuzi*] “[He] has incapacita[ted](?) the vegetation, the fruit[s], the cattle, the sheep, the dogs (and) the pigs. The fat (var. sons) of the(ir) heart, (that is?,) the crops he w[on’t](?)] incapacitate(?). If he (tries

## šēr 4 e

to) [incapacitate(?)] them on the surface(?), the fat would hold the inside (safe) for them, so that he will not incapacitate(?) them when [he incapacitates(?)] everything else (lit. each (and) all)” KBo 25.107:3-6 (Missing Sungod myth, OS), w. dupl. VBoT 58 i 12-15 (OH/NS), translit. Myth. 23 (of VBoT 58), tr. Hittite Myths<sup>2</sup> 27f., see also StBoT 44:52 n. 238, and HW<sup>2</sup> s. v. *halki-* II.2, cf. also EDHIL 469.

**5.** (postpos.) “for/against (the benefit/sake of), on behalf of” w. d.-l.—**a.** attested with the following verbs: *ak-* “to die,” *aniya-* “to work, act,” *ariya-* “to consult an oracle,” *arkuwai-* “to plead,” *aštaniya-* “to perform a sin-offering(?)”, *auš-* “to see,” *ēšša-* “to do, make,” *halzai-* “to call,” *hann(a)-* “to judge,” *haš-* “to give birth,” *-za iya-* “to perform,” *kuen-* “to kill,” *link-*, *linganu-* “to (make) swear an oath,” *mald-* “to vow,” *mema-* (mid.) “to speak up, to be an advocate,” *nah-* “to be afraid, fear,” *nahšariya-* “to become afraid,” *ñnahhuwa-* “there is a concern,” *pai-B* “to give,” *peššiya-* “to cause to fall, drop, to remit (an obligation),” *piyanai-* “to reward,” *punušš-* “to interrogate,” *šarnink-* “to pay compensation,” *šišy-* “to choose, decide,” *šuppiyahh-* “to consecrate,” *talliya-* “to draw, allure,” *dariya-B* “to exert oneself,” *tepawesš-* “to be(come) little, short,” *uppa-* “to send,” *uššaniya-* “to sell,” *uwa-* “to come,” *wallu-* “to praise,” *zahh(iya)-* “to fight.” It also occurs w. inf. (I). Since š. in this function does not semantically depend on the clause’s main verb, representative exx. are given in chronological order:

**b.** representative exx. — **1'** w. n. or pron. — **a'** OH — **1''** OS: (“If a slave burglarizes a house”) [(*takku BĒL-š*)]*U tezzi še-e-er-šit-wa* (var. [*še-er-še<t>-w*] *šarnikmi nu šarnikz[i]*] “If his owner says: ‘I will make compensation on his behalf,’ then he shall make compensation” KBo 6.2 iv 47-48 (Laws §95, OS), w. dupl. KBo 6.3 iv 46 (NS), KUB 29.19:6 (NS), ed. LH 93f., Francia, Avverbiali 43 w. n. 47, 76, cf. *šarnink-* a 1' □ replaced by *še-er-wa-šši šarnikmi* in NS dupl. KBo 6.3 iv 46. Possibly restore [*še-e-er-ši-i*]*t* in KBo 6.2 iv 56, cf. LH 96 w. n. 310.

**2''** OH/NS: [LU]GAL-un MUNUS.LUG[AL-(*an*)=na (*hāš*)ta n=uš=šan(?)] KUR-e(a)nti *h(ūmantiya-pa)*[t] *še-e-er hāšta n=uš* KU[R-e(anti LUGAL.MEŠ i)]et “[She gave] birth to the [k]ing [and] queen. She gave birth [to them(?)] for the sake of the whole [I]a[nd], and she made them lords over

## šēr 5 b 1' c'

the land” KBo 37.48 obv. 1-3 + KUB 28.8 obv.! rt. col. 1b (myth., OH/NS), w. dupl. KBo 17.22 iii 2-4 (OS), ed. Klinger, GsCarter 158 (with slightly diff. restorations).

**b' MH — 1'' MS:** *[nu-šišan ANA [mM]adduwatta kuit še-er zah[hie]r [ma]n=kan še-e-er ANA m>Adduwatta kuener* “Because they did battle for Madduwatta, they [want]ed to kill for Madduwatta” KUB 14.1 obv. 59 (Madd., MH/MS), ed. Madd. 14f. (differently: “hätte man sie auch für Madduwattaš getötet”), Boley, Dynamics 155 (“because they fought over M., they would have killed over M.,” in the sense of “on account of”), Francia, Avverbiali 48 (“avrebbero ucciso per Madduwatta”), tr. DiplTexts<sup>2</sup> 156 (differently: “they [could have] been killed for Madduwatta”) □ on the position of the second š. see above KUB 33.67 iv 20-21 in 3 a 3'.

**2'' MH/NS:** *anda=ma šumēš BĒLUMEŠ TU<sub>7</sub> hūmanteš* (followed by enumeration) LUGAL-waš ZI-ni še-er ITU-mi ITU-mi linkišketen “Furthermore, all you kitchen personnel (lit. lords of the stew), ..., you must swear monthly oaths for the soul of the king” KUB 13.3 ii 20, 25-26 (instr. to insure the king’s purity, MH/NS), ed. Pecchioli Daddi, FsCarruba 460, 465f. (“sworn to the soul of the king”), Friedrich, MAOG 4:49 (“für die Person”), tr. Hoffner, JCS 50:41 (“oaths of allegiance to the life of the king”), von Schuler, TUAT I/1:124 (“für des Königs Seele [...] einen Eid leisten”), Boley, Dynamics 328 (“swear ... on the soul of the king”), Goetze, ANET 207 (“swear an oath of loyalty to the king”).

**c' NH:** DUB.1-PU QATI LÚDUB.SAR=za GIM-an ANA LUGAL še-er PĀNI *đTelipinu UD.KAM-tili arkuwar ēššai* “Tablet 1. Complete. When the scribe presents a daily plea before Telipinu on behalf of the king” KUB 24.1 iv 19-21 (prayer, Murš. II), ed. Kassian/Yakubovich, FsKošák 432, 434, Waal, Diss. 229; *nu=mu DINGIR.MEŠ ABI-YA peran hui[(ēr)] nu=šši=ššan* LÚ.KÚR še-er *kuenun* “The gods of my father ran before me, and I killed the enemy for him (i.e., for Maš̄uiluwa)” KUB 6.44 i 13-14 (Kup. treaty, Murš. II), w. dupl. KUB 6.41 i 14-15, KBo 4.7 i 13-14, KUB 19.51 i 3, ed. SV 1:108f. (“Ich schlug für ihn”), tr. DiplTexts<sup>2</sup> 74, cf. -šan B 3 a 1' c'; *nu=tta=kkan LÚ.KÚR-KA še-er kuenun* “I killed for you your enemy” KUB 21.1 i 73 (Alakšandu treaty, Muw. II), ed. SV 2:56f., Francia, Avverbiali 50, tr. DiplTexts<sup>2</sup> 88; *kūn memian ANA ZI-YA še-er ēššaḥhun* “For the sake of my soul I repeatedly made the following remark: (‘May it in no way turn out bad for me!’)” KUB 31.66 iii 17-18 (prayer(?), Urhi-Tešub), ed. Houwink ten Cate,

## šēr 5 b 1' c'

FsGüterbock 130, 132, van den Hout, Purity 50f.; *kuitman = wa URU Neriqqañ damēdani pehhi nu = wa ANA URU Nerik še-er aggallu = pat* “I'd rather die for Nerik before I give Nerik to someone else!” KUB 21.19 + KBo 52.17 iii 34-35 (prayer, Ḫatt. III), ed. Sürenhagen, AoF 8:94, 97, Lebrun, Hymnes, 314, 321, de Roos, Schrijvend Verleden 231 (all without the join), Singer, GsImparati 741f., tr. HittitePrayers 100; <sup>m.d</sup>LAMMA = aš = ma = mu apēdani = ya mēhuni še-er akta “Also at that time Kuruntiya was willing to die for me” Bronze Tablet ii 54-55 (Kuruntiya treaty, Tudḫ. IV), ed. StBoT Beih. 1:18f., Francia, Avverbial 51.

**2'** w. inf. (I): [Š]A <sup>d</sup>UTU-ŠI = ta (var. ammel = ta) EN-anni PAP-anzi še-er aqqatar irhaš ēšdu “Let dying for the sake of protecting My Majesty's (var. my) lordship be your ultimate (goal)” KBo 12.30 ii 5-6 (Talmi-Teššub treaty, Šupp. II), w. dupl. KBo 42.60:7-8, ed. Otten, BoHa 6:52, cf. Giorgieri, GsImparati 320 (for dupl.); *nu kišan lē mematti ḫallallā pāwanzi = wa = za UGU linqanuwanza kī = ma = wa = za UL lenqanuanza* “Do not speak as follows: ‘I was made to swear an oath concerning defection; but I was not made to swear this’” KBo 4.14 ii 45-47 (treaty, Tudḫ. IV), ed. Stefanini, AANL 8/20:42, van den Hout, Diss. 286f.

**6.** (postpos.) because of, on account of, (in rel. sent.) for what reason, w. d.-l.—**a.** attested with the following verbs: *ak-* “to die,” *ariya-* “to consult an oracle,” *ēšša-* “to make (a plea),” *halzai-* “to call,” *handai-* “to establish, determine, ascertain,” *hark-* “to perish,” *harganu-* “to destroy,” *harnink-* “to destroy,” *hatrai-* “to write,” *huittiya-* “to pull,” *iya-* “to do, make,” -za *iya-* “to perform (a ritual),” *išhiulahh-* “to instruct,” *idalawess-* “to become evil,” *kariya-* (mid.) “to accommodate, go along with,” *kartimmešš-* “to become angry,” *kartimmiya-* “to be angry,” *kikkiš-* “to happen,” *kurur eš-* “to be an enemy,” *kururiyahh-* “to act hostile (towards), wage war (on),” *pai-* B “to give,” *parh-* “to pursue,” *sanh-* “to seek,” *šarlai-* “to praise, exalt,” *šarni(n)k-* “to compensate,” *uwai-* “to worry,” *zahhiya-* “to fight.” Since š. in this function does not semantically depend on the clause's main verb, representative exx. are given in chronological order:

**b.** representative exx. w. n. or pron. — **1'** OH/NS: (“But if a prince sins, he shall pay only with his head. They may not harm his house and his

## šēr 6 b 3'

children”) DUMU.MEŠ.LUGAL = ma *kuedani* [(še-e)]r *harkiškantari* UL ANA É.MEŠ = ŠUNU A.ŠÀ.HI.A = ŠUNU <sup>GIŠ</sup>KIRI<sub>6</sub>.GEŠTIN.HI.A = ŠUNU [AR]DI<sup>HI.A</sup> = ŠUNU SAG.GÉME.ARAD.MEŠ = ŠUNU GUD.HI.A = ŠUNU UDU.HI.A = ŠUNU “For what reason princes usually perish, (it will) not (affect) their estates, their fields, their vineyards, their servants (and) their slaves, their cattle (and) their sheep” KBo 3.1 ii 56-58 (edict, Telipinu/NS), w. dupl. KUB 11.6 ii 3-4, ed. THeth 11:34f., tr. van den Hout, CoS 1:197.

**2'** MH — **a'** MH/MS: <sup>m</sup>Mariyaš *kuiš ēšta n = aš kuedani uddanī BA.ÚŠ UL MUNUS SUHUR.LAL* *lilyattat apāš = a = kan anda aušzi ABI* <sup>d</sup>UTU-ŠI = *ma = kan imma* <sup>GIŠ</sup>AB-az *arha aušzi n = an waštul IŞBAT zik = wa = kan apūn anda kuwlāt aušta n = aš apēdani*<sup>1</sup> *uddanī* še-er BA.ÚŠ *nu tūwaz uwanna = ya* (var. *uwantu = y]a*) še-er LÚ-LUM *har*[(*akta*)] “Who was Mariya (or: As to Mariya), for what reason did he die? Did not a lady's maid walk by? He looks her in the eye, while the father of My Majesty just looks out of the window and catches him in the act: ‘You! Why did you look at her?’ For that reason he died. A man perished just because of looking from afar” KBo 19.44 + KBo 22.40 + KUB 19.24 rev. 38-42 (Huqqana treaty, MH/MS), w. dupl. KBo 5.3 + KUB 40.35 iii 53-58 (NS), ed. Francia, GsImparati 283f. w. n. 26, translit. Akdoğan, CollAn 8:60f., tr. DiplTexts<sup>2</sup> 32 □ note the absence of š. in *n = aš kuedani uddanī BA.ÚŠ* “For what reason did he die?”

**b'** MH/NS: (“If we ourselves have pulled away from the gods' mouth tasty food ...”) *nu = wa = nnaš zik DINGIR-LUM tuel ZI-aš ḫzūwa* (var. *ᬁzūwaš*) še-er *QADU DAM.MEŠ = NI DUMU.MEŠ = NI parheški* “May you, O god, pursue us together with our wives (and) our children on account of (that) food of your desire” KUB 13.4 iv 76-77 (instr. for temple officials, MH/NS), w. dupl. KUB 13.7 iv 34, ed. THeth 26:69, 85, Süel, Direktif Metni 88f. (“senin ruhunun yiyeceği yüzünden”), Chrest 166f., tr. Klinger, TUAT Erg. 81 (“davonjagen,” *ᬁzūwa* not translated), McMahon, CoS 1:221 (“for the sake of your special portion”).

**3'** NH: [nu] *hingani še-er kue AWATEMEŠ h*[(*andaittat*) / *n = a*] *t EGIR-pa läiškemi n = at*[ = kan anda / *ša(rni)*] *nkiškemi* “I will remove the matters that were ascertained on account of the plague, and start making restitution for them” KUB 26.86 iii 9-11 (PP2, Murš. II), w. dupl. KUB 14.11 iii 4-6, ed. Lebrun, Hymnes 207, 213,

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Trabazo, TextosRel. 320f., Götze, KIF 1:212f., tr. Hittite Prayers 59; ŠEŠ-tar = ta kuedani memini hatrāmi ŠEŠ-tar kuiš kuedani ḥatreš[kezzi]l nu = kan UL aššiyanteš kuiěš nu 1-as 1-edani ŠEŠ-tar ḥatreškezzi [tuk] = ma ŠEŠ-tar kuwatta še-er [h]atrāmi zik = za = kan ammuqq = a [1]-edani AMA-ni haššanteš “For what reason should I write to you about brotherhood? Who usually writes about brotherhood to whom? Is it not those who are on friendly terms that customarily write each other about brotherhood? Now, for what reason should I write about brotherhood to *you*? Are you and I born from one mother?” KUB 23.102 i 9-15 (letter, Muw. II or Urhi-Teššub), ed. Hittite Letters 323f., THeth 16:260f., Mora/ Giorgieri, Lettere 188, 190, tr. DiplTexts<sup>2</sup> 147, Wilhelm, TUAT NF 3:238; ŠA <sup>d</sup>UTU-ŠI kuit antuḥšaš katta GUL-aḥḥandaš še-er zankilatar SI×SĀ-at “Given that a reparation for His Majesty was determined on account of the afflicted men (... )” KUB 22.70 rev. 30 (oracle question, Ḥatt. III), ed. THeth 6:88f., cf. sim. obv. 76, 77, rev. 45 □ for *katta walhant* “being afflicted (by evil)” and its Luwian equivalent *zanta dupaimmi*- see Goedegebuure ICH 7:302f.; mān = za <sup>d</sup>UTU URU PÚ-na zik = pat DUMU!-annaš ANA IKRIBIHLA še-er kar.-uwanza “If, o Sungoddess of Arinna, it is only you of Progeny who are angry because of vows” KBo 2.2 iii 13-15 (oracle question, TUDH. IV), ed. van den Hout, Purity 132f., with verb implied KBo 2.2 iii 10-11.

7. in combination with another adv., postpos. or prev. — a. w. *anda* — 1' as separate postpos. or prev. “in(to)”— a' w. š. (mng. 1) “on (top of)”— 1'' w. *haneš*(š)- “to plaster” w. loc.: [maḥha]l n=ma=at=kan<sup>l</sup> x x [...]x-nai še-er anda haniešzi “But [when] she plasters it on top of the [...]” KBo 29.65 i 5 (rit. for Huwasšanna, MH/MS?), ed. HW<sup>2</sup> H 144a.

2'' w. *huitiya-* “to draw (into)” w. loc.: EGIR = ŠU = ma URU Tauriša = pat = kan an[(d)]a paššui = ššan še-er IŠTU ḤUR.SAG.MEŠ QĀTAMMA *huitiyanzi* “Afterwards, (standing) on a *paššu-* (i.e., an elevated structure), they likewise draw (the gods) from the mountains right into Taurisa” Bo 4677 + KUB 15.33b iii 12-13 + KUB 58.76 rev.! 11-12 (evocation, MH/NS), w. dupls. KUB 15.34 iii 48-49, KBo 13.126 rev. 1-2, ed. (for dupl. KUB 15.34) Haas/Wilhelm, AOATS 3:200f. (differently), *paššu-* a (differently), Neu, Linguistica 33:140, translit. Košak, ZA 80:149, DBH 18:197 □ both Haas/Wilhelm and CHD (s.v. *paššu-* a) assume ellipsis of the plural enclitic subject -at and the verb *pai-* in EGIR = ŠU = ma URU Tauriša = pat = kan *anda* “Afterward,

## šēr 7 a 2'

(they go back) to Tauriša itself.” However, the preceding lines do not mention that the ritual participants left Tauriša after their arrival over there (as described in KUB 15.34 iii 23). In order to avoid the ungrammaticality of the ellipsis and the contextually unlikely meaning, it is assumed here that *huitiya-* governs all local expressions. For the co-occurrence of two sentence particles in one clause, here both attached to the noun phrases upon which they bear, see Neu, Linguistica 33:138-143.

3'' w. išhuwai- “to scatter, pour” (here?): [...] še-er anda išhuwai “He pours [...] in on top [...]” KUB 44.61 rev. 10-11 (NS), ed. StBoT 19:20f.

b' w. š. (mng. 3) “up” and *išhiya-*“to wrap in, enwrap”: MUNUS.ŠU.GI = ma <sup>GIŠ</sup>Z.A.LAM. GAR-aš [peran šar]azziyaz <sup>GIŠ</sup>hattalkešnaš [KÁ. GAL-aš iyazi] n=at še-er anda IŠTU SÍG BABBAR [išhā]i “the Old Woman, however, [makes a gate] of hawthorne on [the up]per side [before] the tent, and she en[wrap}s it (i.e., the hawthorne) at the top with white wool” KUB 12.58 iii 19-21 (Tunnawiya's rit., MH/NS), ed. Tunn. 16-19, tr. Cornil, Ktēma 24:11 □ for the restorations see iii 25-26; *perann=a* KASKAL-ši GI-aš KÁ.GAL-TIM še-er anda šuwaruilit išhiyanza “And on the road in front, the gate (made of) reeds is enwrapped at the top with šuwaruilit-thread” KUB 9.28 iii 19-21 (rit. for the Heptad, MH/NS), w. dupl. KBo 19.132 rev.? 8-9 (MH/NS), ed. EDHIL 796f. (“In front of the road, up inside the gate, the reed is bound with šuwaruilit- and is layed down”), translit. Stefanini, Athenaeum NS 40:10.

c' w. š. (mng. 5) “for the sake of” and w. *auš-* “to look at/in”: [...]x SIG<sub>5</sub>-an[n]i še-er anda UL ūlhu[n] “For the sake of [your] well-being I did not look at [...]” KUB 19.55 l. e. 3 (Milawanda letter, TUDH. IV), ed. Letters 320, tr. DiplTexts<sup>2</sup> 146 (“Out of consideration for [your] well-being”).

2' as compound postpos. š. *anda* “in from above,” with š. as starting point of the action — w. *epp-* “to hold in from above > to cover over”: nu = šmaš = kan ŠAH. [(TUR še-er ar)]ha wa<ḥ>nu <<wan>>z i namma = an = kan ku[(nanzi n)]u tēkan paddan<sup>f</sup>zil n = ašta ŠAH.TUR [(kattand)]a tianzi ... nu tēkan še-er<sup>l</sup> (var. omits š.) anda appanzi “She swings the piglet over them away. Then they kill it, dig the ground, and place the piglet down in(to the pit). (They place sweet thick bread down on it, she libates wine,) and they cover over the ground (lit. seize the ground

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from above (it))” KBo 39.8 ii 50-52, 54 (1Mašt., MH/MS), w. dupls. KBo 39.10:6-8 (MS), KBo 44.18 ii 8-10, 12 (MS), KBo 2.3 ii 3-5, 6 (NS), KBo 42.15 ii 2-4, 6 (NS), KUB 12.34 ii 5-7, 9 (NS), ed. StBoT 46:77f. (“they cover over (the pit in) the ground”), Rost, MIO 1:356f. (“Dann decken sie Erde darüber”) □ note that all NS duplicates omit š.; cf. in almost similar context: *nu še-er anda appanzi/DIB-zi* KBo 39.8 ii 34 (MH/MS), w. dupl. KBo 2.3 i 46 (MH/NS), cf. KBo 10.37 iii 4 (MH/NS); (“The Old Woman holds five(?) pegs(?), nine flat breads, [one ju]g of beer”) *nu tēkan paddāi* [*nu-kan*] *hūman anda dāi nu še-er anda ēpzi* [*n-at* EG]IR-anda *tarmaizzi* *nu* [NINDA.SIG<sup>1</sup>.HI.A ANA DINGIR.MEŠ paršiya [*nu KAŠ ši*]panti«ti» “She digs the ground, [and] places everything inside. She covers over (the pit). Afterwards she fixes [it (i.e., the ground?)], breaks the flat breads for the gods, [and] libates [beer]. (They go away)” KUB 41.1 iv 5-8 (Alli’s rit., MH/NS), ed. THeth 2:50f. (“Sie faßt oben hinein”), Mouton, hethiter.net/: CTH 402 (TX 05.10.2010, TRft 05.10.2010) (“Elle recouvre (le trou”); [*nam]ma* 1 NINDA.Ì ŠALMA [*dāi*] *nu-kan hattešsar ištap[i]* / [*nam]ma*-at *še-er anda [appa]nzi* “[Ne]xt [he takes] a whole (loaf of) fat/oily bread, and plugs the pit (with it). [Th]en they [cover] it (i.e., the pit) over” KBo 15.24 + KUB 32.137 ii 27-28 (building rit., MH/NS), ed. Kellerman, Diss. 167, 174, HW<sup>2</sup> H 505a (“[Zudejm bedeckt man sie (die Grube”), Torri (ed.), hethiter.net/: CTH 415 (TX 29.08.2011, TRit 11.01.2011) (“Quindi sopra [...]”]) □ the action of š. *anda epp-* follows digging the ground (*tekan paddai-*) and placing objects in the resulting pit. When expressed, the syntactic object of š. *anda epp-* is the pit (*hattešsar* in KBo 15.24 ii 7 + KUB 32.137 ii 28, *tekan* in KBo 39.8 ii 54). The contextually derived meaning of this expression is “to cover over, smooth over (a pit, the ground),” with a more literal translation “to hold in above something.”

**b.** w. *arha* — **1'** as separate postpos. or prev. “away, completely” — **a'** w. š. (mng. 5) “for the sake of” — **1''** w. *peššiya-* “to disregard, throw away”: *nu DINGIR-LUM GAŠAN=YA apāt waštul ANA* <sup>d</sup>U URU *Ner[ik DUMU=KA]* *aššiyanti še-er arha peššiya* “Goddess, my lady, disregard that sin for the sake of the Stormgod of Nerik, [your] beloved [son]” KUB 14.7 iv 3-4 (prayer of Ḫatt. III and Pud., NH), ed. Sürenhagen, AoF 8: 96f., (“um des Wettergottes [...] willen”), Lebrun, Hymnes 315, 321, tr. HittitePrayers 100, cf. ibid. iv 11; cf. *peššiya-* 4 c.

**2''** w. *tarna-* “to release”: [(ANA MUNUS-TI-*kan* <sup>LÚ</sup>)]ŠU.DIB *še-er arha tarnanza* “For the sake of

## šēr 7 b 2' a' 2''

the woman a prisoner-of-war is released” KUB 31.61 i 11 (donation of Pud., NH), w. dupl. KUB 56.3:3, ed. StBoT 1:16f., cf. similarly i 15.

**3'** w. *uwate-* “to bring”: *mān=šan* DUMU.MEŠ URU *Hatti ÉRIN.MEŠ ANŠE.KUR.RA.MEŠ ANA* <sup>m</sup>Duppi-<sup>d</sup>U-up *še-er arha uwadanzi* “If the citizens of Ḫatti bring infantry and horsetroops for your, Duppi-Teššub’s sake” KBo 5.9 ii 30-31 (Duppi-Teššub treaty, Murš. II), ed. SV 1:16f., tr. DiplTexts<sup>2</sup> 61 (“bring you, Tuppi-Teshshup, infantry and chariots”).

**b'** w. š. (mng. 6) “on account of” — w. *parš-* B “to break, crumble”: (May the oath deities seize him who breaks the oath) *n=aš=kan inanaš še-er arha paršiyaddaru* “and may he be completely broken because of ailments” KBo 6.34 i 38 (Soldiers’ Oath, MH/NS), ed. StBoT 22:8f. (= i 44), 29, Trabazo, TextosRel. 526f., tr. Collins, CoS 1:165 (“broken up”), cf. *parš-* B 2 □ the particle is unaccounted for. The combination (*arha*) *parš-* does not need it, neither does š. + d.-l. as cause. Perhaps the combination of -*kan* and *arha* marks telicity in the sense of complete and utter destruction as discussed by Hoffner, StMed. 7:146-148.

**2'** as compound postpos. š. *arha* — **a'** with š. as starting point of the action “away/off from upon/over” w. abl. or d.-l., usually w. -*kan* — **1''** w. *harnink-* “to destroy”: *n-an=kan kūš N̄Š DINGIR.MEŠ dankuwai takni še-er QADU NUMUN=ŠU arha harnink[and]u* “May these oath deities wipe (lit. destroy) him off from the face of the dark earth (lit. away from upon the dark earth), together with his offspring” KBo 4.10 + KBo 50.60 rev. 14 (Ulmi-Teššub treaty, Ḫatt. III), ed. StBoT 38:46f., cf. ibid. 19-20 □ that *dankuwai takni* š. has ablative force and does not indicate the location on top of which the action takes place is shown by the alternative construction with ablative [*dankluyaz taknaz arha harnink-* in *nuz[tt]a=kkan* NUMUN-*KA* [*dankluyaz taknaz arha harninkandu*] “Let them destroy you (and) your descendants away from the dark earth” KUB 21.1 iv 36-37 (Alakš., Muw. II). Alternatively, š. could be explained as telicizing as per Hoffner, StMed. 7:146-148 (cf. 7 b 1' b').

**2''** w. *kuer-* “to cut”: (After the old woman has placed blue and red wool on the ritual patrons) *nu SÍG mittan dāi n-at=š<<aš>>[(ma)š=(kan I)]ŠT[(U GÍ)]R* *še-er arha kuerzi* “She takes the red wool, and with a knife she cuts it off from them (lit. away from upon them)” KBo 39.8 i 33-34 (Maštigga’s rit., MH/MS),

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w. dupl. KBo 44.17 i 33 (MH/MS), ed. Miller, StBoT 46:65f. (differently: “cuts it apart over them”), with comm. p. 113f., Rost, MIO 1:350f., Boley, Part. 195 (“and cuts it up off them”); [...] x še-er ar̥ha kuerzi KBo 10.37 iv 6.

**3''** w. lā- “to remove”: *kedani = ya = wa = kan antuḥši še-er ar̥ha lāu* “From upon this person let him remove (the following things)” KBo 17.54 i 8 (MS); see lā- b a 1' and see 3 c 8' for another use of *lā-* with š.

**4''** w. *laḥuwai-* “to pour”: KAŠ=ma=kan GEŠTIN IŠTU GAL-ya (var. DUGišpanduzziya) še-er ar̥ha lē kuiški lāhūi “Let no one pour off beer (or) wine from the top of a cup (var. a libation vessel)” KUB 13.4 i 62 (instr. for priests, pre-NH/NS), w. dupls. KUB 13.5 ii 1 (pre-NH/NS), KUB 40.63 i 9 (pre-NH/NS), ed. THeth 26:45, 73 (“Let no one pour out beer (or) wine off the libation vessel”), Suel, Direktif Metni 32f., tr. Klinger, TUAT Erg. 75 (“Keiner aber soll Bier oder Wein vom Becher abschütten”), McMahon, CoS 1:218; [n]=ašta šihilliyaš wātar IŠTU DUG MĒ še-er ar̥ha lāhui “He pours out (some) water of purification from the top of a water vessel” KBo 5.2 iii 55-56 (Ammiḥatna’s rit., MH/NS), w. dupl. KUB 45.12 ii 2-3 (MH/NS), ed. Strauß, Reinigung 229, 242 (“aus einem Wassergefäß aus”); (What vessel filled with water of purification stands ready) *nu=kan* LÚ AZU apēz ūše-er ar̥ha lāhui “from that one the AZU priest pours off the top (some water)” KBo 5.2 iv 37 (Ammiḥatna’s rit., MH/NS), w. dupl. KBo 33.211 iv 16 (MH/MS?), ed. Strauß, Reinigung 231, 244.

**5''** w. *mudai-* “to remove”: še-er ar̥ha = at = kan (var. [še-er] ar̥ha = ma = šši = ššan) müdaiddu “Let it remove (the bad things) from all over his (body parts)” KUB 9.4 iii 32-33 (Tunnaviya’s rit., NS), w. dupl. Bo 3436 rev. 4 (translit. HGG), ed. *mudai-* 1 □ the placement of the enclitics shows that šer ar̥ha was considered a combined adverb.

**6''** w. *ninink-* “to stir”: *dankuwayaz=ma=aš=kan* [takn]az še-er ar̥ha nininkandu “and may they stir you up from all over the dark earth” KBo 5.3 iv 56-57 (Ḫukkana treaty, Šupp. I), ed. SV 2:136, tr. DiplTexts<sup>2</sup> 33, cf. *ninink-* 6a.

**7''** w. *šipand-* “to libate”: (“Then the cupbearer places (his) hand on the silver (vessels in the shape of) bull-heads”) LÚ.MEŠ *dahiyališ=ma=kan* IŠTU 2 SAG.DU.MEŠ GUD KÙ.BABBAR še-er ar̥ha šipanti § “The *dahiyali*-men libate off from the top of the two silver (vessels in the shape of) bull-heads” KUB 20.83 iv 1-3 (KI.LAM fest., NS), w. dupls. KBo 45.18:4-6 (NS),

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KBo 27.42 v 16-17 (NS), translit. StBoT 28:60, DBH 13:143; (“Afterwards a palace attendant fills a lapis lazuli vessel (in the shape of a) ram with wine, and gives it to the king”) LUGAL-uš=šan še-erl ar̥ha šipanti “The king libates off from the top (of it)” KUB 41.26 iv 18 (fest. for Ziparwa, NS); cf. ibid. 3, 10, IBoT 4.115.9.

**8''** w. *dā-* “to take away, remove”—**a''** w. d.-l.: še-r=a=ššan kuwapitta 1 *hulliš dāi* [(*namma=kan* 3 GIŠERIN.....]NA DUGDÍLIM.GAL Ī.GIŠ anda šunniyazi nu=ššan *hullišaš še-er kuwapiya* [(1 GIŠERIN dāi) nu=ššan IŠTU DUGKUKUB GEŠTIN kuwapitta še-er 1-ŠU šipanti [(*n=ašta NINDA ān*] DUGišnūri še-er ar̥ha dāi “But on top of each one (i.e., three broken thin breads at the legs of the *išnura*-bowl) he places one cone. Then [he ...] three cedar[r pieces]. He pours sesame oil into a bowl. He places one cedar piece on each one of the cones. He libates wine from a pitcher once on top of each one. He takes the warm bread away from the top of the *išnura*-bowl” KBo 19.129 obv. 23-26 (Kizz. rit., MH/NS), w. dupl. KBo 23.78 i 2-7 (NS), translit. ChS I/3-2: 240 (Nr. 121, without dupl.).

**b''** w. d.-l. retrievable from preceding clause: *namma ŠA DINGIR-LIM kuiš luliš kungaliyaš nu=kan* LÚ.NIMGIR *halenzu še-er ar̥ha daškizzi* “Furthermore, what pond of a deity is overhung(?), the warden will regularly remove the overgrowth from above (it)” KBo 13.58 iii 18-20 (instr. for HAZANNU, MH/NS), ed. Pecchioli Daddi, OA 14:104f., HED H 19-20; *n=ašta GAD še-er ar̥ha danzi* “they remove the cloth from on top (of it)” KUB 2.13 i 20 (fest. of the month, NS), ed. StBoT 37: 546f., cf. also ibid. i 58; *n=ašta šarliya še-er ar̥ha dahhi* “I take away the upper (pieces) from on top (of it)” VBoT 24 iii 8 (Amniwyani’s rit., MH/NS).

**c''** w. -za: *kuedani = za = kan* UD.KAM-ti  
**d**Uruntimūš GAD-an še-er ar̥ha dāi “On which day Uruntimū removes the cloth from on top of herself” KUB 36.89 rev. 51-52 (prayer to the Stormgod of Nerik, NS), ed. Haas, KN 156f., Lebrun, Hymnes 376, 378, tr. Moore, Diss. 148.

**9''** w. *tuḥš-* “to cut off”: *nu MUNUS.ŠU.GI SÍG mitan welk[u=ya ANA BĒL SÍSKUR]* še-er ar̥ha *tuḥšuḥušzi* “The Old Woman cuts off the red wool [and] the *welk*[u-plant] from on top [of the ritual patron]” KBo 8.76:8-9 + KUB 32.113 ii 14-15 (2Mašt., MH/MS), ed. StBoT 46:130f.

## šēr 7 b 2' b' 1"

**b'** “across, all over” — **1'** w. *eš-* (act.) “to be (as copula)”: [GIM-*an*-*ma* URU-*an*] *weteškiši nu-kan hūtanue[is] GAM-anda* [#] *gip[ešsar] danteš ašandu še-er arha-ya=at=k[an]* 2 *gipe[š]šar aša[n]du kuitman* URU-*an widu[m]anz[i]* *zennai nu-kan HERITUM GAM-anda* 6 *gipeššar eš[d]u še-er arha-ya=at=kan* 4 *gipeššar ešdu* “[When] you are fortifying [a city], the *hutanu*-s must be taken down [#] *gip[ešsar]*, and they must be two *gipe[š]šar* wide (lit. across) until he has finished fortifying the city. The moat shall be six *gipeššar* deep, and it shall be four *gipeššar* [wi]de (lit. across)” KUB 31.86 ii 6-10 + Bo 69/105:1-4 (*BĒL MADGALTI* instr., MH/NS), ed. StMed 14:108f., Dienstanw. 43, tr. McMahon, CoS 1:223, rest. from par. KUB 31.84 ii 7-13 (MH/NS), w. dupl. KUB 31.108 ii 7-12 (MH/NS).

**2'** w. *huittiya-* “to draw, pull” — **a'** w. loc.: *nu-šmaš-šan še-er arha GAD-an huittianzi* “They pull a cloth all over them (i.e., the kneading troughs)” KBo 15.33 ii 14 (rit. of Stormgod of Kuliwišna, OH or MH/MS), ed. Glocker, Kuliwišna 64; *namma-kan ÉSAG kuiš GAM-an arha paddanza [(n=ašta 1-aš)] 1-edani ÉSAG-ni anda neyanza n[(=aš KASKAL-šaš i)]yanza nu-kan še-er arha 1 TÚG.SA<sub>5</sub> [(GAL)] [(1 TÚG.ZA.)]GÌN.* GAL *huittianzi ANA x[.....-ma-šš(an še-er)] arha 1 TÚGŠÀ.GA.DU<sub>4</sub> hūitt[(ianzi)]* “Concerning the additional storage pit that is dug out beside (it), one (storage pit) faces the other storage pit, so that a path is created (lit. so that it is made into a path). They pull one large red cloth (and) one large blue cloth all over (it), [but] over the [...] they pull a cloth belt all over” FHL 26 + KUB 7.44:7-11 (Tunnawiya’s rit., MH/NS), w. dupls. KBo 22.111 iii 10-14 (NS), KBo 53.35:5-8 (NS), KUB 12.20:4-7 (NS), Bo 4471:5-7 (NS) (photo hethiter.net/: PhotArch BF00773), translit. Miller, ZA 96:238 (join), 239 (dupl. Bo 4471). For more context see 1 c 4’ c’.

**b'** w. loc. retrievable from previous context: *mahišlan-ma ŠA<sup>d</sup>U šuppa hu[ešawalz nu] ŠA<sup>d</sup>Z.* BA<sub>4</sub>.BA<sub>4</sub> *šuppa QĀTAMMA tianzi še-er arha-ma-kan* UZU<sup>l</sup>.UDU *hūittianzi* “They position the meat of the god Zababa the same way as the raw meat of the Stormgod, and they pull the tallow all over (it)” KBo 11.45 iv 4-7 (fest. celebrated by prince, OH/NS), ed. KN 234f. (“zieht man das Fett darüber weg”), Mouton, Coll.Anat. 4:148 (“Mais on retire la graisse”); (“They take the raw meat, the breast piece, the sheep’s shoulder, the heads, the feet, the sheep skin, and place them in front of the

## šēr 7 b 2' b' 6"

reed table”) *še-er [(arha)]-ma-ššan* (-šan omitted in dupl.) UZ[(U)] *appuzzu huittia[(nz)]i* “They pull the tallow all over (them)” KBo 9.140 ii 19-21 (*ANDAHŠUM* fest., MH/MS), w. dupl. KUB 20.59 iii 9-16 (MH/NS), ed. Popko/Taracha, AoF 15:97, 99; (The ritual practitioner takes two reeds) *nu GI.[(HI.A)]* *[A]NA* *GIŠŠÚ.A hantezziyaz [(peran)]* KÁ.GAL [(i)] *ēzzi n=ašta SÍG āntaran še-erl [(a)]rha huittiyai* “and in front before the throne (of the Stormgod) he makes the reeds into a gate. He pulls blue wool all over (the gate)” KBo 27.131 + KBo 33.211 iii 6-8 (Ammihiatna’s rit., MH/MS?), w. dupl. KBo 5.2 iii 18-20 (MH/NS), ed. Strauß, Reinigung 227f., 240, Strauß (ed.), hethiter.net/: CTH 471 (TX 03.11.2010, TRde 03.11.2010); sim. *nu-ššan tiyamar še-er arha huittiyanzi* “they pull a cord(?) all over (it)” KUB 17.28 iv 50 (MH/NS).

**3'** w. *hūlaliya-* “to enwrap”: 1 <sup>NA</sup>*paššilaš n=aš IŠTU [...]* *anda hūlaliyanzi n[amma EGI(R-an)] SÍG.* SA<sub>5</sub> *še-er arha hūla[liyanz(i)] n=an=za=an kurkuran halzi[(ššanzi)]* “(There is) one pebble. They enwrap it (text: them) with [...]. In add[ition] they [thereaf]ter w[rap] red wool all over (it). They call it a ball” KBo 41.35 ii 1-4 (rit. frag., NS), w. dupl. KBo 41.36:1-3 (NS), ed. HW<sup>2</sup> H 695 (“darüber hinweg”).

**4'** w. *iya-* (act.) “to make”: *nu EGIR-a[(nd)]a [(MUNUS.ŠU.G)I ...] dāi nu-ššan še-er [(arha 7 EME.HI.A)] iyazzi n=aš=kan katta tarmāizzi n=aš=kan* ANA 2 *BĒL SÍSKUR še-er arha waħnuz[(i)]* “Afterwards the Old Woman takes [...], and models seven tongues all over on (it). She secures them to (it), and swings [them] over the two ritual patrons (and) away” KBo 39.8 ii 15-17 (1Mašt., MH/MS), w. dupls. KBo 2.3 i 29-31 (MH/NS), KUB 15.39 i 28-29 (MH/NS), ed. StBoT 46:72 (tr. differently), 115 (comm.); see 1 c 6’ h’ for simplex *šer iya-*.

**5'** w. *iya-* (mid.) “to go, march”: DUMU.LÚ.U<sub>19</sub>.LU-*uš-šan* [*kuiš*] *še-er arha iyattari nu-ššan še-er [all]appahhiškiddu* “Let the man [who] walks over (them, i.e., the words of sorcery) spit on (them)” KUB 17.27 iii 13-15 (Allaiturajī’s rit., MH?/NS), ed. ChS I/5:194, Trabazo, TextosRel. 552f., Francia, StAs 1:96, Haas, AoF 34:17, 27, EDHIL 409, tr. Trémouille, RANT 1:164, Goetze, ANET<sup>3</sup> 347; cf. 1 c 4’ a’ for more context; for š. *arha iya-* “bypass, march by” with path acc., see 8 b below.

**6'** w. *iyannai-* “to go, march”: *nu-šmaš kē TÚG.HI.A KASKAL.MEŠ aša[(ndu)] nu-kan kēdaš*

šēr 7 b 2' b' 6''

šēr 7 b 2' b' 10'' b''

*še-er arha iyanniyaten nu=kan ANA LUGAL ašuli anda neyatten šumel=ma ANA KUR-TI awan arha namma tiyatten* “Let these garments be paths for you. Set out across these (paths), and turn toward the king in favor. Move away from your country henceforth!” KUB 7.60 ii 28-32 (evocation rit., NS), w. dupl. KBo 43.52 i 10-14 + VBoT 67 i 13-17, ed. Haas/Wilhelm, AOATS 3:236f., Lebrun, Hethitica 11:105, 108, del Monte, GsDiakonoff: 27-45, Fuscagni, Kaskal 4:189, 202, Fuscagni (ed.), hethiter.net/: CTH 423 (TX 02.03.2011, TRit 14.02.2011).

7'' w. *iškar-* “to line up”: <sup>LÚ.MEŠ</sup>*ḥaliyamiēš* <sup>NINDA</sup>*šaramma išgaranzi* § <sup>LÚ.MEŠ</sup>*MUḤALDIM=ma=šsan UZU.Ì zeyanta* <sup>NINDA</sup>*šaramnaš še-er arha išgaranzi* “The *ḥaliyami*-men line up bread allotments(?) § while the cooks stick cooked fat (pieces) all over the bread allotments(?)” KBo 4.9 i 21-24 (*ANDAHŠUM* fest, OH?/NS).

8'' w. *išparr-* “to spread”: (After part of a storage pit is turned into a small bedroom) [(*n=ašta ḫimman*] <sup>GIŠ</sup>*NÁ.HI.A anda tian[(zi n=ašta 9 TAPAL KUŠNÍG. BĀR) ... ] 9 TÚG SA<sub>5</sub> TUR 9 TÚG HAŞARTI 9 [(TÚG SIG<sub>7</sub>.SIG<sub>7</sub> 9 TÚG ZA.GİN TUR še-er)] arha išparranzi* “They place a mo[del] bed frame inside. They spread nine pairs of curtains [...] nine small red cloths, nine green cloths, nine yellow-green cloths, (and) nine small blue cloths all over (the bed)” KBo 22.111 iii? 5-7 (Tunnawiya’s rit., MH/NS), w. dupls. KUB 7.44:1-2 (MH/NS), KBo 55.47 ii 21-23 (MH/NS), ed. Taracha, Ersetzen 115, translit. Hutter, Behexung 65, Košak, ZA 76:133, Miller, ZA 96:238f.

9'' w. *papparš-* “to sprinkle”: [(*nu=ka*)] *n MUNUS.ŠU.GI [(AN)]A 2 EN.SISKUR wātar še-er [arha] [(papparašzi)] [n=u]š parkunuz[(i)] iššanann=a=šmaš=kan [(še-e)r a[(rha waḥnu)]zi* “The ‘Old Woman’ sprinkles water all over the two clients and cleanses them, and also swings the dough all over them” KBo 2.3 ii 28-29 + IBoT 4.13 obv. 1 (1Mašt., MH/NS), w. dupls. IBoT 2.110:8 + KBo 48.91:9-11 (MH/NS), KBo 44.19 ii 19-21 (NS) (both w. *šarā papparš-* instead of *š. arha papparš-*, cf. *šarā* B 2 n), KBo 53.27 ii 33-35 (NS), ed. StBoT 46:85 (with corrections in Miller, ZA 97:137), cf. *papparš-d* 3'; *n=aš=kan PĀNI PÚ EGIR-pa tūwa SAG. DU.MEŠ=ŠU ku[r]anzi LÚ.SANGA=(š)maš=kan wātar še-er arha pappar!ašsanzi LÚ.MEŠGURUŠ=(š)maš* (or: *=ma=aš*) *PĀNI PÚ=pat arranzi watar=*

*ma=aš=kan še-er [a]rha papparšanz[i]* “Before the well, (but) far removed (*āppa tūwa*), they cut their heads. The priest(s) sprinkle water all over them. The young men wash themselves in front of the same well, while (the priests) sprinkle water all over them (or: the young men wash them in front of the same well, while sprinkling water all over them)” KUB 58.60 vi 1-10 (fest. frag., NS), translit. DBH 18:158 □ the object upon which a liquid is sprinkled is always expressed as a d.-l. (cf. *papparš-* b). The first two instances of *-ma-aš* may be taken as a writing of *-šmaš* after a logogram as per Cammarosano (forthcoming).

10'' w. *wahnu-* “to wave” — a'' w. -(a)šta and d.-l.: (“*kurtalli*-baskets are lying ready, [and] a net is spread out [over them]”) *n=ašta DUMU-an GIŠkurtaliaš [par]ā? parkunumi nu=šše=šta tarašan še-e-er arha waḥnumi* “I clean [u]p the child in the *kurtali*-baskets, and wave the *taraša*- over (and) away from him” KBo 17.61 obv. 17-18 (royal birth rit., MH/MS), ed. StBoT 29:42f., Fuscagni (ed.), hethiter.net/: CTH 430.2 (TX 13.05.2011, TRde 24.06.2011); *n=ašta ANA dLAMMA KUŠkuršaš še-er arha waḥnuzi ANA LÚ.MEŠ MUŠEN.DÙ.HI.A=ya=kan ḫumandāš še-er arha waḥnuzi* “She waves (the roasted grains) over (and) away from the Protective Deity of the Hunting Bag and swings (it) over (and) away from all the augurs” KBo 17.105 iii 4-5 (incantation for the Protective Deity of the Hunting Bag and the Heptad, MH/MS), ed. THeth 25:90f.

b'' w. *-kan* and d.-l.: (“The AZU priest takes a bird”) *n=an=kan ANA DINGIR-LIM še-er arha waḥnuzi ANA MUNUS.LUGAL=ya=an=kan U ANA DUMU.MEŠ LUGAL še-er arha waḥnuzi* “and waves it over the deity (and) away, and also waves it over (and) away from the queen and the princes” KUB 45.47 i 35-37 (rit. of the queen for <sup>d</sup>NIN.GAL, Ašm./MS), w. dupl. KBo 38.199:4-5, ed. ChS I/3-2:179, 181 (“schwenkt ... über ... hin und her”), Bawanyeck/Görke, hethiter.net/: CTH 494 (TX 03.11.2010, TRde 03.11.2010) (“über ... schwenkt ... hinweg”); [*EGIR-a]nda=ma 1 DUGNA[MM]ANDA apel=pat [h]ūprušhiyaš dāi n=an=kan ANA LUGAL [še-e]r arha waḥnuzi* “[After]wards he takes one me[as]uring cup from (lit. of) only that *huprušhi*-vessel, and swings it over (and) away from the king” KBo 17.95 ii 3-5 (netherworld rit., MH/MS), ed. ChS I/5:357 (“und schwenkt es in Bezug auf den König herum”).

šēr 7 b 2' b' 10'' c''

šēr 7 c 2' a'

**c''** w. *-kan* and *-za* instead of d.-l.: (“The *zilipuruyatalla*-man stands at the left side, and holds the stones with (his) left hand. He gives them to the palace attendant with (his) left hand”) DUMU.É.GAL=ma=aš GÙB-laz kišštraz LUGAL-i pāi n=at=aš=za=kan LUGAL-uš GÙB-laz ŠU-za še-er arha wahnuzi t=aš=kan ÍD-i anda išhūwāi “The palace attendant gives them with his left hand to the king, and the king swings them over (and) away from himself with his left hand, and scatters them into the river” KUB 58.22 i 21-24 (*Nuntarriyašha* fest., NS), w. dupl. KUB 2.7 i 7-12 (NS), ed. Nakamura, *Nuntarriyašha* 148-150, Popko AoF 13:220, translit. DBH 18:55.

**d''** w. *-šan* and d.-l.: (The ritual practitioner scatters several kinds of food over breads in a basket (*pattar*)) *n=at=ši=ššan še-er ar[ha] 3-ŠU wahnuzi* “and swings it (i.e., the basket) three times over (and) away from him (i.e., the child)” KUB 12.26 iii 15-16 (rit. near a river, NS), ed. Archi, Or NS 62:406f., Haas, Materia, 128 w. n. 560 □ contrast without sentence particle *n=at=ši=at še-er arha wahnuzi* ibid. iii 19-20.

**e''** without particle, w. d.-l. or *-za* instead of d.-l.: [*nu=za MUNUS.Š(U.GI h)]üdak ārri n=at=aš a[p(pa)]*] *tu]izzi INA É.DU<sub>10</sub>.Ú.SA ANA BĒL SÍSKUR* [(*MUNUS SUHUR.LAL hüp]pannin huštann[ (=a še)]-el-er arha wahnuzi* “[The ‘Ol]d Woman’ quickly washes [herself] and comes back. In the bath house a chamber maid swings *huppanni*-stone and amber(?) over (and) away from the ritual patron” KBo 23.23 rev. 64-65 (Alliturahī’s rit., MH/MS), w. dupls. B: KUB 27.29 i 24-26 (NS), D: KBo 23.24:8-9, ed. ChS I/5:61f., 130f. (dupl. B), 150 (dupl. D), Francia, Avverbiali 79 □ the restoration *MUNUS SUHUR.LAL* is based on the presence of *LAL* and part of *SUHUR* in KBo 23.24:9 (coll. on hethiter.net/: PhotArch N11415, pace ChS I/5:150 which reads *Jx-ŠU*) and *MUNUS.MEŠ SUHUR.LAL* in KUB 27.29 i 24; *nu=za MUNUS.ŠU.GI DUGÚTUL dannar[an] še-er arha wahnuzzi* “The ‘Old Woman’ waves the empty vessel over and away herself” KUB 35.70 ii 18-19 (rit. w. Luwian incantations, MH/NS), translit. StBoT 30:183, Haas, Materia 760; EGIR=ŠU=ma=kan *GIŠhattalu tarzuwan GI paddāni dāi n=at* LUGAL-i še-er arha BAL-zi “Afterwards he places a door bolt (and) a bolt pin in a basket and swings it over and away the king” KBo 13.109 iii 1-3 (Ambazzi’s rit. for Zarniza and Tarpatašši, NH), ed. StBoT 48:156f. □ for BAL- = *wahnu-* see Hoffner, ArAn 3:191-198; *māḥan=ma=za* *GIŠlūešnanza*

(var. *GIŠlūešsar*) *arh[a ...] n=at ANA DINGIR-LIM še-er arha wah[nuzi]* “But when the *luešsar*-incense [...] out/away, [he (i.e., the priest)] waves it over (and) away from the deity” KUB 39.71 ii 44-45 (rit. for *ISTAR*-Pirinkir, NH), w. dupl. KUB 39.70 i 3-4 (NH), ed. *(GIŠ)luešsar a*, cf. w. *-kan* ibid. ii 36 □ why *GIŠlūešnanza* shows the erg. here without a dir. obj. present is unclear but note that the dupl. has *GIŠluešsar*; the latter is an obstacle in taking it as an abl. in *-nza* (thus Melchert, Diss. 449).

The expression *š. arha wahnu-* with acc. and d.-l. and particle has always been translated as “to wave something (acc.) over something (d.-l.)” (-šan B 1 a 1' m' 2'' “waves ... over,” -šan B 1 b 7'' “wave ... around over,” HW<sup>2</sup>A 275b “oben drüben wegschwenken,” Haas, Materia 454), but Miller (StBoT 46:110f.) points out that this translation is not always realistic, for example when the ‘Old Woman’ “waves” a sheep over ritual patrons (in KBo 39.8 ii 38, KUB 35.43 ii 26). However, the use of (scale) models in Hittite society is well attested and could easily account for such cases.

**11''** w. *warnu-* “to burn”: *nu dTelepinui še-e-er arha duwan warnunun tuwan=at warnunun* “I have made a burning all over Telepinu, on this side and on that” KUB 17.10 iii 8-9 (Tel.myth, OH/MS), translit. Myth. 94, tr. Hittite Myths<sup>2</sup> 16.

**c. w. katta — 1' katta** as separate prev. w. *huwapp-* “to throw”: (“The cup bearer gives three sour thick-bread loaves to the king. The king breaks (them). The cup bearer takes the loaves of thick bread from the king and gives them to the Chief of the Table Men”) *n=aš=šan PĀNI ZAG.GAR.RA ANA GIŠB[ANŠU]R paršiyantaš ANA NINDA.GUR<sub>4</sub>.RA še-er IGI.HI.A-wa katta h[uwa]ppi* “He th[rows] them face down on the broken thick-bread loaves (lying) on the t[able] in front of the altar” KBo 20.67 + KBo 40.60 ii 51-52 (monthly fest., MS), ed. StBoT 37:312f.; similarly KBo 20.67 ii 60-61, ii 41-43 but with *dāi*, cf. *šakui-* 3 a.

**2'** as compound postpos. *š. katta* “down from above, from top to bottom,” with *š.* as starting point of the action (s.v. antonym *katta šarā* “up from below”) — **a'** adv., w. *ed-* “to eat”: (“He speaks as follows”): *še-er katta nepišaš dUTU-uš azziki É-aš attaš DINGIR.MEŠ azzikandu LIM DINGIR.MEŠ azzikkandu* “From above to below, may you eat, O

## šēr 7 c 2' a'

## šēr 7 c 2' b' 6''

Sun-god of the sky, let the father-gods of the house eat, let the thousand gods eat” HT 1 i 54-56 (Zarpiya’s rit., MH/NS), w. dupl. KUB 9.31 ii 1-3 (MH/NS), ed. Görke (ed.), hethiter.net/: CTH 757 (TX 03.11.2010, TRde 03.11.2010), translit. StBoT 30:52, tr. Collins, CoS 1:163 □ it cannot be excluded that *katta* stands for *kattan* here (“above (and) below”), in which case this would be š. mng. 3. Although É-aš is here and elsewhere understood as gen. sg. of *per* “house,” the Luwian invocation in lines ii 30-31 *uraz*<sup>d</sup>UTU-*az tatinzi* DINGIR.MEŠ-inzi<sup>d</sup>É.A-aš=ha “O Great Sungod, fatherly gods and Ea” suggests that we should emend to <sup>d</sup>É.A-aš.

b' with abl. in apposition — 1'' w. ēpp- “to take”: (“The Old Woman takes two *parneški*-s with her two hands”) *n=a[(š=ši namma)] EGIR-an iškišaz [hūwāi] [(n=an)]=za* (var. has *n=an=z=an*) *namma še-er katta haršann[(az ēpzi n=an=ši=pa namma)] UZUÚR-ni ÚR-ni anda appišk[(i)]zzi n=an arha ānši<š?>ki[(zzi)]* “then rushes behind his (i.e., the client’s) back, then holds him to her(?) downward from above, (starting) from his head. She continues to embrace him bodypart by bodypart, and wipes him off” KBo 23.23 rev. 79-77 (upside down) (Allaiturahī’s rit., MH/MS), w. dupl. KUB 24.13 iii 13-16, ed. Haas/Thiel, AOAT 31:106f., 212f., ChS I/5:63f., 112f., Haas, Materia 732 (“(von) oben (nach unten”), tr. Haas, Materia 69, Rieken, IBS 114:254, cf. *parneške-* □ against the editions of KBo 23.23 rev. 79-77 there is enough room in the breaks to fully incorporate the duplicate KUB 24.13 iii 13-16.

2'' w. *hurnuwai-* “to spray”: (“But when it concerns a male deity, the woman is not allowed to go near him. An AZU-priest will take a ritually pure strip of dough and *ali*-wool, and he will treat the temple”) *tiyazi=ma=aš=kan ŠA-BI É.DINGI[R-LIM] namma É.DINGIR-LIM še-er katta Giš huimpaz hurnuwanzi* “He steps inside the temp[le]. Next they spray the temple down from top to bottom, from the joists(?)” KBo 24.45 obv. 21-22 (Kizz. rit., MH/MS), ed. Strauß, Reinigung 314, 320, Lebrun, OLP 14:105, 108.

3'' w. *huek-* “to conjure”: (The ritual practitioner says as follows:) *še-e-er katta=at nepišaza 1 LIM MUL.HI.A hukkiškanzi n=at*<sup>d</sup>Š̄N-aš *hukkiškiddu kattera=ma=at dankuwaz taknāz taknaš*<sup>d</sup>UTU-uš *hukkiškiddu* “Down from above, from the sky, one thousand stars will conjure them (i.e., the offering materials), let the moon conjure them, but below (lit. lower, inferior) from the dark earth let the Sungoddess

of the Earth conjure them (and they will rest under the stars)” KUB 7.1 ii 21-24 (Wattiti’s rit., NS), ed. Kronasser, Die Sprache 7:149, 151 (“Von der Höhe des Himmels herab”), Vanséveren, SMEA 50:791 (“d’en haut, du ciel”), *nepiš-* a.

4'' w. *huwai-* “to run (a course)": *nu*<sup>d</sup>UTU-uš *mahhan še[-er katta (?)] nepišza huyanza n=ašta utniy[aš humandaš andan] lalukišnuwan harzi U* DINGIR.MAH A[NA MUNUS.LUGAL DUMU.MEŠ=ŠU] *INA ZI=ŠU andan QĀTAMMA lalukk[išnuddu]* “Just as the Sun-deity has run its course [down(?)] from ab[ove], from the sky, and has given light [in all] the lan[ds], [may] the Mothergoddess likewise [bring] light t[o the queen (and) her children] inside her soul” KUB 34.77 obv.? 3-6 (rit., MH/NS), ed. *lalukkešnu-*, Boley, StMed 7:41, StBoT 29:202 (“And as (the light of the) Sun-god [...] is] flowing down from heaven”), Torri, Magia 138 (“Come il sole in alto percorre il cielo”).

5'' w. *karipp-* “to devour > to raze(?)": *namma apē É.MEŠ še-er kat[ta] Giš huimbaza karipanzi namma=at ari[ranzi] daganzipušš=a šarā paddānz[i] namma kudduš Giš.HI.A Giš AB.HI.A kariipa[nzi]* “Next they raze(?) those houses down from above, from the joists(?). Next [they] scr[ape] them (i.e., remove all their plaster covering) and they dig up the dirt floors. Next [they] raze(?) the walls, timbers and windows” KBo 24.93 iii 17-20 (fest. frag., NS), ed. THeth 12:31f., *padda-* A 1 a, Kassian et al., Funerary 124 (only ll. 17-18).

6'' w. *pai-* B- “to give”: *šuhmiliš dankuiš daganzip[aš taknāšš=a(?)]*<sup>d</sup>l[UTU-uš(?)] *uwatten*<sup>d</sup>IM-naš E[ZEN-NI nu=za ēz[zatten] ekutten nu še-er katt[a] nepišza<sup>d</sup>IM-aš LUGAL-i[āššu] *huišwatar miyatār tarhūlili Gištūri piški[ddu] katta-šarā=ma taknāz šuhmiliš ta'ganzilp̄laš taknāšš=a*<sup>d</sup>UTU-uš ANA LUGAL aššu *huišwatar tarhūlili Gištūri piškiddu* “(You), firm (and) dark geniu[s] of the earth [and the Sungoddess of the Earth(?)], come to the festival of the Stormgod. Eat and drink! Dow[n] from above, from the sky [let] the Stormgod give to the king [goods,] life, growth, (and) a victorious spear. Up from below, from the earth let the firm genius of the earth and the Sungoddess of the Earth give to the king goods, life, (and) a victorious spear” KUB 43.23 rev. 13-19 (blessings on Labarna, OH/MS), ed. Archi, FsMeriggī<sup>2</sup> 34 (rev. 15f.), Haas, FsOtten<sup>2</sup> 134f., Tischler, FsKošak 665, Kloekhorst, EDHIL 775 □ the double local adverb *katta šarā*, which in OH

## šēr 7 c 2' b' 6"

represents *kattan-šarā* with assimilation of final *-n* before *s-* (see AHP 109; Melchert, FsWatkins 488), proves that the parallel phrase š. *katta* is also a double local adverb.

**c'** as postpos. with dat. encl. pron. and w. *iškalla-* “to slit”: *namma TÚG.GÚ.È.A G[E<sub>6</sub>]-TIM kue waššan ḥarzi n=at=ši=šan MUNUS.ŠU.GI še-er katta iškallaīzzi* “Next, as for the black over-clothes he is wearing, the Old Woman slits them down from top to bottom (lit. down from on top of him)” KUB 12.58 ii 16-17 (Tunnawiya’s rit., MH/NS), ed. Tunn. 14f., Hutter 1988:55f., Cornil, Ktēma 24:10 (ll. 41-42) □ word space between š. and *katta* is lacking (coll.), suggesting the double local adverb š. *katta* instead of šer with a separate adverb *katta*.

**3'** unclear — **a'** w. šeš- “to sleep, spend the night”: all in broken context: see šeš- 5.

**b'** fragmentary: še-er *katta=ya=šši k[u-...]* KBo 14.20 ii 20 (Ann., Murš. II); še-er *katta=ma=at[...]* ibid. ii 21; KBo 18.150 obv. 4 (NH).

**d.** w. šarā “up”(?): [š]uppa hūešauwaz zeyantaz pa-[.....] / [pa]ršiya še-er-ša-ra-a=ššan UZU NÍG. GIG UZU Š[À ... dāi-] KUB 7.13 obv. 41-42 (rit., NS), cf. Kammenhuber, FsGüterbock, 156 □ probably read še-er-«ša-»ra- aš-ša-an.

**e.** w. *tapušza* as separate adverb and *tiya-* “to step aside”: GAL DUMU.MEŠ É.GAL *paizzi* NINDA šaram[maš] še-er *tapušza* (var. Ø) *tiyazi* DUMU.MEŠ É.GAL=ma *hūmanteš par(a)šnanzi ta=kkan* (var. *nu=kan*) 3 LÚ.MEŠ EDI *anda uwanzi tā* (var. *nu*) GÙB-laza NINDA šarammaš awan (var. Ø) *katta* (var. *kattan*) *par(a)šnanzi* “The Chief of the Palace Servants goes (and) steps aside over the bread-allotments. The palace servants all squat. Three body guards come in, and squat on the left alongside the bread-allotments” KUB 20.28 ii 5-11 (*nuntarriyašha-fest.?*, OH/NS), w. dupl. KUB 11.24 vi 8-15, cf. Nakamura, *Nuntarriyašha* 105-107; cf. NINDA šaraman c 4’ for more examples of š. *tiya-*.

**8. idiomatic expressions — a. š. ar-** (mid.) w. dat. “to stand at the disposal of(?) < to stand (ready) for (the sake of)": [še-]lēl-er=ma=mu DUMU.É.GAL *arta mān=an=kan KA×*KA U=ŠU šahmi “But a palace attendant is standing [at] my disposal(?) when I cleanse his (i.e., the newborn’s) mouth” KBo 17.61 obv.

## šēr 8 c 1'

15 (birth ritual, MH/MS), ed. StBoT 29:42f. (differently: “stands [o]ver” in the sense of “supervise,” p. 52), Brosch, Diss. 175 (“Über mir aber ...”); ANA LÚ.MEŠ[UBĀRU] [(LÚ.MEŠ ŠU.GI)] LÚ.MEŠ DUGUD 2 LÚ.MEŠ SA[(GI.A)]-aš waššanteš še-er [(arantar)]i “Two dressed cupbearers stand at the disposal(?) of the foreigners, the elders, (and) the dignitaries” KUB 11.34 v 28-30 (*nuntarriyašha-fest.*, NS), w. dupl. IBoT 2.101 v 5-7, ed. Nakamura, *Nuntarriyašha* 233 (differently: “Oberhalb”); [(URUPU)]rušhandaš BĀD-eššar KÁ.GAL *hanti pippandu* [ešš]ari=šmet iya n=e KÁ.GAL-aš ašešħut <sup>m</sup>Nurdaħi=ma=ta [eš]šari=šit peran še[-er] artaru n=e=tta GAL-in hardu “Let them knock down the wall(s) (and) the gate of Purušhanda separately. Make their (your?) [ima]ges and seat them at the gate. But let the image of Nurdaħi stand in front at your disposal(?), and let him hold your cup” KBo 22.6 iv 23-25 (*šar tamħari* frag., NS), w. dupl. KBo 12.1 iv 4-7 (LNS), ed. Güterbock, MDOG 101:21, 23 (differently: “Nurdaħi aber soll dir vor deinem (?) [Abbi]ld (?) stehen und dich hochschätzen!”), Meriggi, FsOtten<sup>1</sup> 202, Soysal, FsWilhelm 342, Torri, AoF 36:115 (following Güterbock), tr. DBH 24:13f., Rieken, StBoT 45:579 □ on the incorrectly archaizing pron. -e in n=e=tta in the last clause see Rieken, StBoT 45:582; cf. šarā ar- “to stand at the disposal of(?)” šarā B 3 a’.

**b. š. arħa iya-** (med.) “to march by, bypass”: (“Hamnutti the Younger (the Prince?) has never before been assigned to my Lord in the field, and also, my Lord ... him”) *nu=kan kuit AŠRU paizzi=ya kuit=ma=kan AŠRU nūwa še-er ar[ħa] iyaddari nu=za apūn memi[y]an apezza UL hām[i]* “Because of that I do not trust that advice (lit. word) (of his regarding) which place one (should) go to and which place one (should) still march by” KUB 19.23 rev. 8-9 (letter, NH), ed. THeth 16:27-29 (differently), Hittite Letters, 348, 350 (comm.), Marizza, Lettere 171 (differently), StBoT 38:202 (differently: “Zu einem Ort geht er hin, während er den anderen Ort noch verläßt”).

**c. š. arħa pai- A — 1'** “to bypass”: (“While I was in the city of Tiliura, Hudupianza, who was a prince, governed the land of Pala. The land of Wāšulana became hostile against him, and I sent out Nuwanza, the Chief-of-the-Wine, with infantry and chariotry”) [n=a(t=kan ANA) <sup>m</sup>(Hūd)]upianza še-er arħa pāer [n=at ANA URUP(āšu)]lana pāer “They bypassed Hudupianza, [and] went to the city of [W]ašulana” KBo 16.6 iii 6-7 (ann., Murš. II), w. dupl. KUB 14.29 i 16-17,

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KBo 10.17 i 8, ed. AM 106f., tr. del Monte, L'annalistica 91. This passage is treated differently in *pai-* A 1 j 9' b' with š. “on behalf of.”

**2'** (fig.) “to ignore/neglect (something)” (see *pai-* A 5 d and cf. Ger. “übergehen”): (“Given that for him, his sons (i.e., of Urhiteššub) have been appeased, and also, (given that) he was ascertained because of perjury(?) and curse”) *nu=kan ABI<sup>d</sup>UTU-ŠI [ap]āt? kuitki še-er arha pait n=at=kan zāiš [apad]<sup>f</sup>d=a<sup>f</sup> SI×SÁ-at* “the father of His Majesty had somehow ignored [th]at, and he had transgressed it. [Tha]t too was ascertained” KUB 50.6 iii 35-37 (oracle question, Tudiš, IV), ed. van den Hout, Purity 186f. For more exx. see *pai-* A 5 d.

**d.** š. *karuššiya-* “to be silent about”: *namma=za=kan* [EGIR<sup>l</sup>-anda me[(mini)] še[-er l] ē [(karūšš)]iyashi (var. *karuššiyari*) “Then afterwards do not be silent about the matter” KBo 4.3 ii 36-37 (Kup., Murš. II), w. dupl. KUB 6.41 iii 59-60, ed. SV 1:130f., tr. DiplTexts<sup>2</sup> 78; *namma=aš=za=kan* (var. A: *namma=za=kan*; var. E: *namma=za=aš=kan*) EGIR-anda *memini še-er [(karušš)]yattat* (var. A: *karuššiyat*) KBo 4.3 + KUB 40.34 ii 25-26 (Kup., Murš. II), w. dupls. B: KBo 4.7 iii 8-9, E: KUB 6.41 iii 49-50, ed. SV 1:128f., tr. DiplTexts<sup>2</sup> 78; also KUB 6.41 iii 65-66 □*karuššiya-* is an intransitive verb that does not take a sentence particle in absolute use. Originally “be silent, quiet in a matter” was expressed as *karuššiya-* with the goal of the action in the d.-l., accompanied by -šan but without š.: *kuiš=zz=(š)an kēdaš LUGAL-waš uddanaš karuššiyazi* “Whoever is silent in these matters of the king” KUB 13.9 iii 12-13 (instr., MH/NS), w. dupl. KBo 27.16 rev. 3-4; as of NH -kan š. replaced -šan.

**e.** š. *tiya-* “to ignore” (lit. step over): *nu=mu DINGIR-LUM GAŠAN=YA* <sup>z</sup>*kuwayami mehuni UL kuwapikki še-er tiyat* “The goddess, my lady, never ignored me in frightful times. (She never let me down before the enemy)” KUB 1.1 i 51-52 (Apol., Ḫatt. III), ed. StBoT 24:8f. (“Über mich ging ... niemals hinweg”), Ḫatt. 10f. (“überging mich ... niemals”), tr. van den Hout, CoS 1:200 (“never passed me over”).

**9.** Summary and discussion — **a.** š. in spatial use — **1'** “on top of, over” (mng. 1) was originally expressed as gen. + š. + encl. poss. pron. or simply š. + encl. poss. pron. Already in OH this construction alternates with d.-l. (optional) + š. + sentence particle, originally -šan but later -ašta/-kan (Brosch, Diss. 172). In the latter construction the particle starts disappearing in NH (for example, KUB 40.92 obv.? 5-8 (court deposition,

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NH), KUB 28.89 iv 3 + KUB 48.20 iv 16 (fest. frag., NS), KUB 40.102 vi 14 (*hišuwa* fest., NH)).

**2'** “over, above” (mng. 2) was expressed in OH as (gen.) + š., and replaced by d.-l. (optional) + š. In this meaning š. is never attested with a particle unless verbal syntax requires one (e.g., [(*nu=za=kan LUG*)]AL<sup>f</sup>-uš<sup>l</sup> <sup>NA<sub>4</sub></sup>*paššilaš še-[er<sup>l</sup> [(ŠU.MEŠ=Š)]U arriškizzt* “the king washes his hands over the pebbles” KUB 48.10 ii 5-6, cf. 2 c 4' a'). In OH, MH and partially in NH the presence versus absence of encl. poss. pron. or particle is the distinguishing factor between mng. 1 and mng. 2. (Brosch, Diss. 130f.).

**3'** “up there, up in” (mng. 3). š. as adv. denoting a general venue “up there” (all language phases) or as adv. followed by a locative phrase in apposition “up there, in a location” (mainly OH) does not take a particle, with the exception of š. *nepiši* “up in heaven” which originally took -šan (Boley, Dynamics 150f.). Starting in MH compositions, š. “up there, up in” becomes a postposition to its locative phrase, and from that moment on is also regularly attested with a particle (originally -šan, later -kan, cf. mng. 1 “on top of”).

**4'** prev. “up” (mng. 4). š. as a prev. modifying the basic meaning of the verb is assured in those cases where a loc. is absent and not retrievable from the context, as in <sup>URU</sup>Šamuhann=ā URU-LUM DINGIR-LIM *alwanzēšnaza še-er šunništa* “he filled up Šamuha, the city of the goddess, with sorcery” (KUB 1.1 + 1304/u ii 78-79, cf. 4 d); cf. Salisbury, Diss. 162.

**5'** combinations and compounds (mng. 7). The compound adv./postpos. š.-anda (cf. 7 a 2'), š.-arha (cf. 7 b 2') and š.-katta (cf. 7 c 2') are attested as of MH/MS, with a few OH compositions in later script.

**b.** š. in non-spatial use — **1'** “for/against (the benefit/sake of)” (mng. 5). Originally, the beneficiary or malefactor could be expressed as š. with encl. possessive (OH only) or as d.-l. with -šan (in copied OH and MH, cf. -šan B 3 b 1'). Beginning in MH these expressions are replaced by the d.-l. + š. + particle -šan/-kan (s.v. -šan B 3 a, Francia, Avverbiali 48, Brosch, Diss. 132f.). During the reign of Muršili II the particle starts to disappear, until the d.-l. and š. is the only means for expressing the beneficiary or malefactor.

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**2'** “because of, on account of, for what reason,” always with d.-l. (mng. 6). Unlike š. “for the sake of” (mng. 5) š. “because of, on account of” does not take a sentence particle (Boley, Dynamics, 169). The earliest evidence for the d.-l. + š. expressing cause comes from Tudh. III/Šupp. I manuscripts.

š. also is a constituent of the compound substantival participle <sup>NINDA</sup>šermarant- (or <sup>NINDA</sup>šerkurant-, cf. <sup>NINDA</sup>kattakurant-), q.v.

Etymologically, š. belongs together with the Hittite adv. and prev. šarā. And, although the formal relationship is not entirely clear (Neu, Lok. 35f., Melchert, AHP 183, Kloekhorst, EDHIL 730), Hittite š. appears to be cognate to the Luwian adv., prev., prep. and postpos. šarri “above, over, upon” (DLL 86 w. lit., CLL 190, cf. also šarra in CLL 189). Luw. šarri apparently also exists within the Luw. loanword in Hitt. šarriwašpa- (Hoffner apud Friedrich, HW 3. Erg. 28) q.v.

Hrozný, SH (1917) 183 (šer “auf, über, vorüber; in” versus šarā “auf, über, hinüber.” Form of šer reminds of “Lok. Sg.” Lat. *per*); Sommer/Ehelfolf, Pap. (1924) 33; Götzte, Hatt. (1925) 71f. (šer “auf,” versus šarā “auf, hinauf”; šer as preverb modifying the verbal content, with loss of meaning “on”); Friedrich, SV 1 (1926) 30 (on šer “für, wegen”); Götzte, AM (1933) 309f.; Zuntz, Ortsadv. (1936) 54f. (šer arha), 83 (UGU parā); Friedrich, HW (1952) 190; Laroche, FsFriedrich (1959) 296f.; Friedrich, HE<sup>2</sup> (1960) §224 a, §230 a; Carruba, ZDMG Suppl. 1 (1969) 236 (še-e-er feature of archaic language); Laroche, RHA XXVIII (1970) 40; Kammenhuber, FsGüterbock (1974) 155f. (on combinations GAM š., š.-arha, š.-katta, š.-šarā); Starke, StBoT 23 (1977) 133 (on š. with gen. and encl. poss.pron.), 167-177 (on constructions with gen., loc., loc.-dat.); Kammenhuber/Friedrich, HW<sup>2</sup> A (1978) 169 (apaddan šer); Neu, Lok. (1980) 24f. (š. with poss. clitic), 35f. w. n. 80 (š. as endingless locative), 51 (apadda(n) šer); Carruba, KZ 95 (1981) 236 (še-e-er feature of OH); Josephson, Kratylos 26 (1981) 103f. (regarding the distinction between OH šer followed by a locative (mng. 3 b) and -šan šer as postpos. to a locative “oben in relation zu etwas” (mng. 1); -šan ... šer (ANA ... šer) “für” (mng. 5); Boley, Hethitica 6 (1985) 15f. (OH š. with noun in apposition), 17 (OH š. with gen. alternating with d.-l. and -šan), 28f. (MH š.); Boley, Part. (1989) 49f., 126f. (OH -šan and š.), 337 (MH -šan and š.); Garrett, FsWatkins (1998) 157 (OH š. as noun), 162 (OH š. as noun takes poss. encl. in -et, š. as adposition takes poss. encl. in -it); Neu, FsAlp (1992) 398 (š. corresponds w. Hurr. idita); Neu, StBoT 32 (1996) 367 (absence of -šan points at figurative meaning “für, zugunsten, um ... willen, im Interesse von”); Boley, Dynamics (2000) 150-158; Oettinger, GsCarter (2000) 185f.; Francia, Mem. Imparati (2002) 283f. (on š. expressing cause); Francia, Avverbiali (2002) 24, 26, 29f., 37f., 41, 76ff. (spatial uses), 41, 43, 48, 50f. (non-spatial uses), combinations (95f., 110f.); Salisbury, Diss.

(2005) 151-162 (New-Hittite š. as postpos., prev. and freestanding adv.), 179f. (in combination with another adverb), 183f. (in combination with another adverb); Tischler, HEG Š (2006) 1000f.; Kloekhorst, EDHIL (2008) 745; Hoffner & Melchert, GrHL (2008) 300; Brosch, Diss. (2011) 130f. (w. sentence particle “auf”), 132f., (“für, zugunsten, wegen”), 172 (without sentence particle “über”), 211, 213 (combination w. arha).

Cf. šarā, šarazzi-, šarriwašpa-, šarlai-, šermarant- (or šerkurant-), šertappila-.

**šerammi-** Hurr. n.; (item receiving offerings); NH.†

**Hurr. pl. (in Hitt. context)** še-ra-am-mi-na KUB 27.1 ii 5 (NH).

(Sum.) ZÁH = (Hurr.) <sup>d</sup>še-ra-am-mi-na Msk An no. 178 (GLH 226).

1 NINDA.SIG še-ra-am-mi-na *wu<sub>u</sub>rulla* KI.MIN “Ditto (He crumbles) one thin bread for š.-s and houses/temples” KUB 27.1 ii 5 (fest. for Šaušga of Šamuha, NH).

Laroche, GLH 226, suggests that this word is the root from which the Hurrian word for “north,” <sup>IM</sup>šerammuhhi (see CAD s.v.), is derived. Perhaps “north”/“northwind” is the destructive (cf. ZÁH) direction/wind. It is suggestive that in our text šerammi- is paired with *wurulli*- (see CHD s.v. *purulli* B), a word that may well be derived from the same root on which the word for “south,” *furuħli* is based.

For š. in Hurr. context see KUB 47.36 obv. 9 and KUB 47.11 ii 11.

Laroche, GLH (1978) 226.

**šerabihi** Hurr. n.; (item receiving offerings); from MH.†

**dat.-loc. or Hurr. essive** še-ra-bi-ħi-ia KUB 15.32 iv 62 (MH/ENS), KUB 17.8 iii 6 (pre-NH/NS), KBo 4.2 iv 8 (Murš. II), KUB 47.87 obv. 6 (NS), [š]e-[r]a-a-bi-ħi-ia KBo 19.140:4 (NS).

INA É.DINGIR-LIM =ma=kan anda 1 SILA<sub>4</sub> enumasšiya 1 MUŠEN tat[(iya)] duwarniya 1 MUŠEN ašriškiya 1 MUŠEN alumpaz[(ħiya)] 1 MUŠEN šerteħiya še-ra-bi-ħi-ia (dupl. [š]e-[r]a-a-bi-ħi-ia) warnuzi “In the temple he burns one lamb for soothing, one bird for love (and) duwarni, one bird for ašriški, one bird for alumpazħi, (and) one bird for šerteħi (and) š.” KUB 17.8 iii 4-6 (pre-NH/NS), w. dupls. KBo

## šerabihi

## šerha-

19.140:2-4 (NS), KBo 19.137 iv 2-4 (NS), translit. ChS 1/9:100; ... 1 MUŠEN *tatiya duwarniya* 1 MUŠEN šerdiliya še-ra-bi-hi-ia 1 MUŠEN anišiya [pindihiya] 1 SILA<sub>4</sub> zuzumakiya IŠ[(T)]U [IZ(I warnuma)nzi] kiššan SI×SÁ-andat “They were thus ascertained to burn with fire ... one bird for love (and) *duwarni*, one bird for šerdili (and) for š., one bird for anišhi (and) justice, (and) one lamb for *zuzumaki*” KBo 4.2 iv 7-10 (aphasia rit., Murš. II), w. dupl. B: KUB 12.31 obv. 27-29, ed. ChS 1/9:28f., Lebrun, Hethitica 6:106, 111, MSpr 8f., dupl. A KUB 15.36 obv. 28-30, reverses the first and third offerings, translit. ChS 1/9:29; cf. KUB 45.75 iii? 4-6 (Hišuwa fest., NS), translit. StBoT 15:20; (“They burn the birds for burning:”) 1 MUŠEN enumaššiya 1 (var. 2) MUŠEN še[(r)]tehiya še-ra-bi-hi-ia 1 MUŠEN=ma alumpazhiya (dupl. alummazh[iy]a) ... “One bird for soothing, one (var. two) bird(s) for šertehi (and) š., one bird too for *alumpazhi*” Bo 4170 rev. 4-6 + KUB 15.32 + KBo 54.70 iv 62-63 (evocation rit., MH/ENS), w. dupl. KUB 15.31 iv 33-34 (NS), ed. Haas/Wilhelm, AOATS 3:170f.; cf. [...]riya 1 MUŠEN šertihiya še-ra-bi-hi-[ia ...] KUB 45.79 rev.? 11 (oracle question concerning a rit., NS), translit. ChS 1/9:34 iii 30; § [1 MUŠEN o-o-]x-tihiya šertihi[y]a še-ra-bi-hi-ia § KUB 47.87 obv. 6 (NS), translit. ChS 1/9:197.

Haas/Wilhelm, AOATS 3 (1974) 96-97 (no tr.); Laroche, GLH (1977-79) 226; Haas, ChS 1/9 (1998) 241-242 (“ein Terminus des Wohlbefindens,” based on the root šir- “angenehm sein”).

**šerha-** n. com.; (mng. unkn.); from OS.†

**sg. nom.** še-er-ha-aš KUB 41.4 iii 8 (NS), KBo 22.200 rev.? (3) (NS)?; **sg. acc.** še-e-er-ha-an KBo 20.26 obv. (12) (OS), KBo 30.26 rev. 3 (OH/MS), še-er-ha-a-an KBo 19.163 ii 31 (OH/NS), še-er-ha-an KBo 37.58: 4 (OH/MS), KBo 19.163 i 23, iv (3) (OH/NS), še-er-ha-an-n(a) KBo 21.98 ii 8 (OH/NS), KBo 21.104 iii (3) (OH/MS); **inst.** še-e-er-hi-it KBo 17.43 i 14 (OS), še-er-hi-it KBo 17.18 ii 16 (OS), KUB 31.147 ii 29 (NS), KUB 41.4 iii 10 (NS), [še(-e)-e]r-hi-it KBo 17.42 vi 4 (OH/NS), here? [...]i-it KUB 60.4:5 (NS).

[(LÚ *hartag*)]aš LÚ.MEŠALAN.ZU<sub>9</sub>-an GÌR. H̄I.A=ŠUNU še-e-er-hi-it (var. še-er-hi-it) šartai “The man (with) a bear-mask (lit. bear man) wipes the feet of the performers with š. (Then he dances)” KBo 17.43 i 14 (fest. naming the NIN.DINGIR, OS), w. dupls. KBo 17.18 ii 16 (OS), KBo 17.99 i 5 (OH/MS), KBo 17.42 vi 4 (OH/NS), ed. de Martino, Eothen 2:69f., Ünal, Belleten 52/205:1494 w. n. 131, translit. StBoT 25:105, differently šart-,

šartai-, šartiya- C b, see discussion below; LÚ šerhalaš art[a] / [še-e]r-ha-an (pars. še-er-ha-a-an, še-er-ha-an-na) harzi n=apa pūriūš ān(a)škizzi “The šerhala- man remains standing. He (par. And he) holds š., and in turn(?) wipes the lips (of the other participants with it)” KBo 19.163 i 22-24 (fest. of Tetešhawi, OH/NS), w. pars. ibid. ii 30-31, iv 3, KBo 21.98 ii 7-8 (OH/NS), for the preceding context see LÚ paršna- B; [...] še-e-er-hi-it aš [haħħa]llit warħū[nuanza ēšdu] / [nu?=ššan U]N-aš [še-e-er-hi-it] (par. še-er-hi-it) išħuzzu[yanza? ēšdu] / [...]warħ]unuwaza ēšdu arħażan[ta=ma=aš] / [N<sup>A</sup>4ZÚ-it] aršanza ēšdu “[...] like š. [...], [let] it/him [be] cover[ed] with [shru]bs. [Let the pe]rson [be] gird[ed?] with š.[, and] let him be [...]cov]ered. Let him be encircled (?) [with obsidian], all around. ([Whoever ...) him, let him not be able to withstand him].” KUB 41.4 iii 8-12 (NS), w. par. KUB 31.147 ii 27-30 (NS), cf. KUB 41.4 iii 4-5, translit. ChS 1/5-1:205 (restoring GÙB-lit instead of haħħalit in KUB 41.4 iii 9); compare also possibly KUB 60.4: 5-6, translit. DBH 20: 4, restoring [išħuzz]it, also see Popko, Or NS 61:470 □ to accommodate the restored sentence particle -šan in iii 10, par. to [...]šan UN-aš še-er-hi-it in KUB 31.147 ii 29, we also restore išħuzzu[yanza ēšdu] (cf. -šan B 2 a 4'). Although the parallel text KUB 31.147 ii 30 suggests restoring [n=aš haħħallit walħ]unuwaza in iii 11, lack of space seems to render this unlikely; [...] / [še?]er-ha-aš mi-i-ú[-uš? ...] KBo 22.200 rev.? 3 (NS); [...]še-er-ha-an harzi [...] KBo 37.58: 4 (fest. of Tetešhawi, OH/MS).

The fact that someone or something can be girded or wiped with a šerha- might point at either a piece of textile (cf. s.v. šart(ai)-) or any implement used for wiping. The lack of a determinative leaves open the nature of the object. The possibility of a waxlike substance suggested in earlier lit. is only possible if išħuzzu- “to gird” can be taken metaphorically.

Neu, StBoT 26 (1983) 165 w. n. 484; Ünal, Belleten 52/205 (1988) 1494 w. n. 129 (“a liquid solution,” possible “urine of the animal”); de Martino, Eothen 2 (1989) 70-71 (“un unguento oppure un olio”).

## šerha-

## (GIS)šertappila-

Cf. LÚšerhalā-.

LÚšerhalā- n. com.; (cult functionary associated with šerha- substance or object); from OH/MS.†

**sg. nom.** LÚše-e-er-ha-la-aš KBo 19.163 iv 3 (OH/NS), LÚše-er-ha-la-aš KBo 21.98 ii (7) (OH/NS), KBo 30.172 obv. (3) (OH/MS), KBo 38.37: 3, KBo 19.163 i 22 (OH/NS); **sg. acc.** LÚše-er-ha-la-an KBo 25.48 ii 11 (OH/MS), VBoT 32 i? (5) (OH/MS); **broken** [LÚš]e-er-ha-la-x [...] KBo 20.84 rt. col. 2 (OH/MS?), LÚ [...] KBo 21.104 iii 18 (OH/MS).

(“They seat the palace attendants”) GAL LÚ.MEŠhapiya LÚ tan(-)pe[daš] / [LÚ GIS[GID]RU LÚ parašanaš LÚSANGA dTetešhawi<sub>pi</sub>] / [LÚ min]iyan LÚše-er-ha-la-an ašešanz[i] “They seat the Chief of the hapiya-men, the (hapiya-)man of second rank, the [staffb]earer, the leopard-man, the priest of Tetešhawi, the [arc]her, (and) the š.-man” KBo 25.48 ii 9-11 (fest. of Tetešhawi, OH/MS); cf. similarly VBoT 32 i? 5 (OH/MS); (“There is a summons to the inner room”) [DU]MU.MEŠ É.GAL-TIM / [GAL LÚ]MEŠhapiya LÚhapiyan ta[n] pēda[š] / [LÚ GIS]GIDRU-an LÚparašnan LÚSANGA dTetešh[awi<sub>pi</sub>] / [LÚ m]iniyan LÚ.[G]ÍR <ašešanzi> LÚše-er-ha-la-aš (par. LÚše-e-er-ha-la-aš) art[a] / [še]rhan harzi n=apa pūriūš ān(a)škizz[i] “<They seat> the palace attendants, the [Chief of] the hapiya-[men], the hapiya-man of seco[nd] ran[k], the staffbearer, the leopard-man, the priest of Tetešh[awi], the [a]rcher (and) the sword-man. The š.-man remains standing (and) holds the šerha-. He wipes (their) lips (with it)” KBo 19.163 i 19-23 (fest. of Tetešhawi, OH/MS), w. par. KBo 19.163 ii 29-31, iv 1-4, KBo 21.98 ii 6-8 (OH/MS), KBo 21.99 + KBo 21.104 iii 17-19 (OH/MS), and prob. also KBo 20.84 rt. col. 2 (OH/MS?) and KBo 30.172 obv. (3) (OH/MS), ed. GrHL §28.103, translit. DBH 2:239.

This functionary is only attested in fragmentary passages of the Festival for Tetešhawi (CTH 738). His sole function there is to wipe the lips of the higher ranked participants with šerha- (q.v.).

Pecchioli Daddi, Mestieri (1982) 260; Neu, StBoT 26 (1982), 165 n. 484; Pecchioli Daddi, Hethitica 8 (1987) 365, 375 n. 50.

Cf. šerha-.

[NINDAšerkurant-] see NINDAšermarant-.

NINDAšermarant- n. com.; (a bread/pastry with something melted/glazed(?) on top); MH?/NS.†

**pl. nom. com.** NINDAše-er-ma(coll.)-ra-an-te-eš KUB 9.2 i 19 (MH?/NS).

[6 NINDAharšauwanteš ZÍD).D]A ZÍZ! tarnaš [...(ZÍD.DA ZÍZ tar)]naš 3 NINDAše-er-ma(coll.)-ra-an-te-eš [... tarnaš] “Six loaves of haršauwant-bread of (one) tarna-measure of wheat flour, [...] of (one) tarna-measure of wheat flour, three NINDAš. [of (one) tarna-measure of ...]” KUB 9.2 i 18-20 (rit. for Ḫebat, MH?/NS), w. dupl. KBo 35.122 obv. 2 10-11, ed. Straub, Reinigungs 274f. (reading -ma instead of ZÍZ!), for translit. of dupl. see DBH 19:141 □ in view of the collation the alternative reading NINDAšerkurant- is to be rejected, even though there seems to be a parallel formation in DUGkattakurant-, q.v.

NINDAš. is a compound of the adverb šer and the participle of marra- “to melt, dissolve, etc.” (q.v.). It occurs in a similar list as its equivalent NINDAšarā marrant- (q.v.). The alternation of single vs. double -r- is rare but attested (see for example (NA<sub>4</sub>)ma(r)ruwašha-).

Hoffner, OrNS 35 (1966) 393 n. 4, 394-395 (comparing kattakurant- prefers šerkurant- over šermarant-); Hoffner, AlHeth (1973) 182 (prefers šermarant-).

Cf. marra-, NINDAšarā marrant-, šer.

## (GIS)šertappila- n.; (mng. unkn.); NH.†

**sg. acc.** GISše-er-tap-pí-la-an KBo 15.2 rev. 27 (NH), KBo 15.9 ii (21) (NH), GISše'<sub>!</sub><-er>-tap-pí-l[a-an] KUB 17.31: 26 (NH); **abl.** še-er-tap-pí-la-az KBo 38.93 rev. 4 (NH).

namma=šši LÚSAGI.A[(-aš akuwanna kuwapi pāi)] / [(nu)] ANA GAL (var. ANA GAL.GIR<sub>4</sub>) GISše-er-tap-pí-la-an (var. GISše'<sub>!</sub>(wr. kur)<-er>-tap-pí-l[a-an]) šer harkanzi “Furthermore, when the cupbearer gives him (i.e., the substitute king) to drink, they hold a š. over the cup (var. clay-fired cup)” KBo 15.2 rev. 26-27 (substitute king rit., NH), w. dupls. KBo 15.9 ii 20-21 (NH), KUB 17.31:26 (NH), ed. StBoT 3:62-63; [...] apēz NINDAharšiyaz 2 NINDAp[aršulliēš(?)paršiya...] n=aš=kan še-er-tap-pí-la-az ap[piškizzi(?) (coll.)] “[... breaks] two m[orsels] of bread from (or: with) that thick bread, [...], and t[akes (?)] them from the š.” KBo 38.93 rev. 3-4 (fest. frag., NH) □ for the restoration

## (GIŠ)šertappila-

šeš-

of <sup>NINDA</sup>*p[aršullieš]* in l. 3 see ibid. 5, or perhaps \**paršulliuš*. KBo 38.93 rev. 1-8 is parallel to KUB 51.79 obv.! 6-14, ed. AS 25:198-199, but without belonging to the festivals for the tutelary deities of the river.

The š. can be held over an object, probably to cover it like a lid, but it may also serve as a kind of tray. Formally it could be a compound of the adverb šer and an as yet unattested noun \**tappila-* (Kümmel, StBoT 3:93).

Kümmel, StBoT 3 (1967) 93 (“Eine Art Deckel” or “ein Sieb”).

Cf. šer.

**šertihi-** Hurr. n.; (item to which offerings are made); from MH/NS.†

**dat.-loc. or Hurr. essive** še-er-te-*hi-ia* KUB 15.32 iv 62 + Bo 4170 rev. 5 (MH/ENS), KUB 15.31 iv 33 (MH/NS), KUB 17.8 iii 6 (pre-NH/NS), KUB 47.88 obv. 4 (NS), še-er-ti-*hi-ia* KUB 41.48 iii 6, 27 (NS), KUB 45.75 iii? 5 (NS), KUB 45.79 rev.? 11 (NS), KUB 47.87 obv. 6 (NS), KBo 24.60 obv. (9), rev. (3) (NS), še-er-di-*hi-ia* KBo 4.2 iv 7 (Murš. II), KUB 15.36 obv. 29 (Murš. II), ši-ir-ti-*hi-i[a]* KUB 27.16 i 42 (NS).

Generally paired with and preceding šerabihi-, q.v. for contexts; without šerabihi: (“One bird, however, he consecrates for love and duwarni-”) 1 MUŠEN =ma=kan še-er-ti-*hi-ia* šipanti “One bird, however, he (i.e., the king) consecrates for š. (One bird, however, he consecrates for *alampazzi*-). And he consecrates them with wine and then he burns them”) KUB 41.48 iii 6-7 (fest. for Teššub, NS), w. par. ibid. 24.

Haas/Wilhelm, AOATS 3 (1974) 96f. (no tr.); Laroche, GLH (1977-79) 227 (root šerdi-, no tr.); Haas, ChS 1/9 (1998) 242 (“ein Terminus des Wohlbefindens,” based on root šir- “angenehm sein”).

**šerul(a-)** n.; (mng. unkn.); MH/MS.†

**pl. dat.** še-ru-la-aš KBo 31.143 obv.? 11 (MH/MS); **unclear** (gen. or pl. dat.) še-ru-la-aš KBo 31.143 obv.? 27 (MH/MS); **abl.** [še-r]u-la-az KBo 31.143 obv.? 28 (MH/MS).

(Somebody has taken a ritual patron’s contagious materials that need to be discarded) našma=at [d]annattaaš parna[š] / [...] paiš KI.MIN našma=at še-ru-la-ašpai[š] wātar=kan kuēz na[mma ...] § “Or s/he gave [...] it to the empty houses. Ditto. Or s/he gave it to the š. through which th[en] water [is poured

out(?)]? (Other places of disposal are mentioned and the gods are invoked to take the materials. § A priest(ess) takes an ākuwal implement, the ritual patron blows(?) into an offering pit and calls out to a deity. § Somebody then says:) z[i]l[g=a] še-ru-la-a[š GIŠ]ākuwal wātar=kan kuēz? parā lahuwan / [...] še-r]u-la-az wātar huittianatti n=at hušnuški[ši] ‘You (are) the š.’s GIŠākuwal [throu]gh whi[ch] water [is poured out(?)]. [...] from the š. you draw the water, and [you] sustain it.’” KBo 31.143 obv.? 10-11, KBo 31.143 obv.? 27-28 + KBo 20.49:6-7 (precursor of Allaiturahi’s ritual series, MH/MS), ed. Haas, AoF 34:29-31 (without KBo 20.49 joining), for the join see Groddek, IJDL 2, 19 □ the GIŠākuwal is further attested in KBo 31.143 obv.? 20 and possibly in KBo 42.88:14 for which see (<sup>URUDU</sup>)šankuwal(*li*)-, šakkuwal.

š. is an object or location that can be used for the disposal of ritual refuse and bodily waste such as dust from the fingers or nail clippings. It stands on a par with ruins, empty houses, canals, threshing floors, and thus seems to represent a waste area. The association with flowing water may indicate that it is part of a drainage system, a drainpipe or sewer perhaps.

Cf. šariya-, šešariya-, šešarul.

**šeš-, šaš-** v.; **1.** to rest, sleep, spend the night, stay (overnight), **2.** (post-OH, w. -za) to go to sleep, lie down, **3.** to (go to) sleep/bed with, i.e., have sexual intercourse with, **4.** to sleep for incubation, **5.** unclear; from OS.

**act. pres. sg. 1** še-eš-mi KBo 3.7 i 25 (OH/NS), KUB 5.1 i 101 (NH), KUB 50.40 obv.? 2 (NS), KBo 22.70 rev. 7 (NS); **sg. 2** še-eš-ti KBo 13.58 ii 16 (MH/NS); **sg. 3** še-eš-zı KBo 20.73 i 7 (OH or MH/MS), KUB 29.9 i 10, 13, 22 (OH/NS), KUB 33.13 ii 27 (OH/NS), KUB 7.5 ii 15, iv 1, 4, 10 (MH/NS), VBoT 24 i 21 (MH/NS), KUB 13.4 iii 15, 68, 74 (pre-NH/NS), KUB 5.1 i 43, 56, 105, ii 46, iv 57 (NS), KBo 2.7 obv. 14 (NH), KUB 25.23 ii 28 (Tudl. IV), KUB 9.34 iii 13 (NH/NS), še-e-eš-zı KBo 19.128 vi 29 (OH?/NS), še-eš-zi KUB 9.34 iii 9 (NH/NS).

**pl. 1** ša-šu-e-ni KBo 17.1 + KBo 25.3 ii 29 (OS), še-e-šu-e-ni KUB 36.56 ii 5 (pre-NH/NS); **pl. 3** ša-a-ša-an-zi KBo 23.27 ii 37, 38 (MS), ša-ša-an-zi KUB 42.78 ii 17 (NS), KUB 25.37 iv 36 (NS), KBo 20.56 obv. 11 (ENS?), še-e-ša-an-zi KBo 5.11 i 5 (MH/NS), KUB 26.23 iii 6 (MH/NS), Buenos Aires frag. 10 (StBoT 27:150 n. 19), še-ša-an-zi KUB 32.123 iv 46 (NS), KUB 31.113:17 (NS).

**pret. sg. 1** še-e-šu-un KBo 4.4 iv 16 (Murš. II), KUB 40.3 ii 4 (NS), še-šu-un KUB 43.46:7 (NS), še-e-šu-un KUB 52.91 ii 4 (NS); **sg. 3** še-e-eš-ta KUB 31.39 rev. 3 (Murš. II), še-eš-ta

## šeš- 1 a 1'

## šeš-

KBo 50.2 obv.? 7 (OH/NS), KBo 3.7 i 26 (OH/NS), KUB 19.37 ii 26 (Murš. II).

**pl. 1** [še]l-e-šu-en KBo 32.224 obv. 2 (MS); **pl. 3** še-e-š[er] KUB 36.37 ii 9 (NS), KBo 22.2 obv. (20) (OS).

**imp. sg. 2** še-e-eš KUB 36.35 i 10, (19) (NS), še-eš KBo 20.107 iii 20 (MS); **sg. 3** še-e-š-du KUB 13.4 ii 77 (MH/NS), KBo 26.101:4 (NS), VBoT 111:12 (NS), KUB 9.15 ii 16 (NH).

**inf.** ša-ša-an-na HKM 46:21 (MH/MS), KBo 10.20 ii (2), iv 10 (NS), KUB 44.39 ii 9 (NS), še-e-šu-u-an-zi KUB 13.4 iii 2, 30 (MH?/NS), še-e-šu-u-wa-an-zi KUB 13.4 iii 6 (MH?/NS), še-šu-u-wa-an-zi AnSt 20:156:6 (NS), še-šu-an-zi KUB 5.1 i 38, 61 (NH), še-šu-wa-an-zi KUB 33.108 ii 4 (NS).

**verbal subst. nom.-acc.** še-šu-wa-ar KUB 5.1 i 99 (NH); **gen.** še-e-šu-u-wa-aš KUB 26.28 iv 11 (MH/NS), še-e-šu-wa-aš KBo 5.11 iv 26 (MH/NS), še-šu-wa-aš KUB 36.12 iii 12 (pre-NH/NS); **frag.** še-e-šu-u-wa[-] KUB 15.15 i 4 (NH), KUB 15.20 ii 8 (NH) (še-e-šu-u-wa![- or še-e-šu-u-aš(-x?)].

**part. sg. com. nom.** ša-ša-an-za KUB 33.76:7 (NS), **acc.** ša-ša-an-da-an KUB 33.10 obv. 7 (OH/MS), KUB 33.34 obv.? 1 (pre-NH/NS), ša-ša-an-da-n(a) KBo 8.69:4 (NS); cf. the derived noun šašant-.

**imperf. pres. sg. 1** še-eš-ke-mi KBo 26.128:6 (MS); **sg. 3** še-eš-ke-ez-zi KBo 6.26 iii 49, iv 26 (OH/NS), KBo 20.88 i 12 (MS); **pl. 3** še-eš-kán-zi KUB 29.35 iv 6, 7 (OS), KBo 6.26 iii 46, 48 (OH/NS), KUB 29.34 iv 25, 26 (OH/NS).

**pret. sg. 3** še-eš-ke-et KUB 24.8 i 26, 30 (pre-NH/NS), še-š-ke-et KUB 29.1 i 29 (OH/NS).

**imp. sg. 2** še-e-eš-ke KUB 33.8 iii 19 (OH/NS), še-eš-ke KUB 24.8 ii 8 (pre-NH/NS), KUB 24.7 iv 46 (NS); **sg. 3** še-eš-ke-e-ed-du KUB 13.1 i 27 (MH/MS).

**mid. pres. sg. 3** še-e-eš-kit,-[a(-) ...] KUB 51.18 obv. 2 (NS), še-eš-ke-et-ta-ri KUB 32.123 i 28 (NS); **pl. 3** še-eš-kán-ta-ri KBo 12.103 obv. 8 (ENS); **imp. sg. 2** še-eš-ki-ia-ah-ħu-ut KBo 3.16 rev. 9 (NS), še-eš-ki-ah-ħu-ti KBo 3.18 rev. 13 (NS).

**verbal subst. nom.-acc.** še-eš-ki-ia-u-wa-ar KBo 13.1 i 42 (NS), KUB 3.94 ii (12)(NS).

**supinum** še-eš-ke-u-wa-an KBo 44.238:3.

**double and triple imperf. pres. sg. 3** še-eš-ke-eš<sub>15</sub>-ke-ez-zi KUB 18.34 obv. 9 (NH), še-eš-ke-eš-ke-ez-zi KUB 55.21 vi 3; **pl. 3** še-eš-ke-eš<sub>15</sub>-kán-zi KUB 29.45 i 10 (MH/MS), KUB 29.50 i 36 (MH/MS), še-eš-keš-ke-lešl-kán-zi KUB 16.16 obv. 27 (NH), še-š-ke-<eš-/eš<sub>15</sub>>->kán-zi KUB 14.11 iv 17 (Murš. II).

**pret. sg. 1** še-eš-ke-iš-ke-nu-un KUB 12.31 rev. 9 (Murš. II), še-eš-ke-eš-ke-nu-un KBo 4.2 iv 31 (Murš. II); **sg. 3** še-eš-ke-eš-ke-et KUB 16.83 obv. 28 (NS), še-eš-ke-eš<sub>15</sub>-ke-et KUB 16.16 rev. 19 (NH).

**supinum** [še-eš-k]e-eš<sub>15</sub>-ke-u-wa-an KBo 3.16 rev. 12 (NS).

(Sum.) NÁ = (Sum. pronunciation) ki.iš.na = (Akk.) ša!-la-lu-u = (Hitt.) še-eš-ki-ya-u-[ar] KUB 3.94 ii 12; (Sum.) IGI LIB.A.KÚR = (Akk.) lā šalālu = (Hitt.) UL še-eš-ki-ia-u-wa-ar KBo 13.1 i 42.

The root vocalism of š. is consistently spelled še-/še-e- with an Ablaut ša-/ša-a-; for the occasional spelling še-iš-s. GrHL §1.62. š. conjugates like *epp-/app-* see GrHL §§12.3. The form ši-iš-ki-ia-u-wa-ar KUB 55.21 vi 5 (fest., NS), so read by Ünal, BiOr.

44:481 (“his sleeping,” cf. also Mouton, JANER 3:78) is therefore more likely to be read *mar-ši-iš-ki-ia-u-wa-ar* “desecration, profanization”: (“[ ... ] on the bed they lay out the priest in the courtyard of the Sungoddess of the Earth and there he will spend the night” §) [i]šhiūl=ma=šši kī / [kiš]a(?)ru mar-ši-iš-ki-ia-u-wa-ar ā[ra] / [az]zikkizzi=za “Let the following [apply](?) to him as a [re]gulation: a profanization is per[mitted] (and) he can eat (but he will not break [bread] before the Sungoddess [of the Earth])” KUB 55.21 vi 4-6 (fest., NS) □ for the demonstrative *kī* following its head noun see GrHL §18.23.

**1. to rest, sleep, spend the night, stay (overnight)**  
**— a.** to rest, sleep — **1'** without local adv.: *takku=kan antuwahhaš* GIŠNÁ-aš še-eš-zi “If a man sleeps in bed (and saliva flows down his right cheek)” KUB 29.9 i 9-10 (“If a city...” omens, OH/NS), ed. Güterbock, AfO 18:79, cf. also 13-15, 22-24; (“A child died [...], and he/she did not subsequently burn the bed on which(?) it died”) [nu=war=aš=kan] apētaš=pat GIŠNÁ-aš še-eš-ke-eš-ke-et “but he/she had been sleeping in that very bed (and then went into the temple)” KUB 16.83 obv. 28 (oracle question, NH), tr. Beal, FsPopko 21; *nu=wa=kan hahhallaš šašti* UH<sub>7</sub>-aš še-eš-d[u] “Let the sorcerer rest on a bed of underbrush” VBoT 111 iii 12 (Zuwi's rit., NS), tr. Mouton, JANER 3:86; (The missing Telipinu, having been found and awakened by the bee, says:) ūk=wa=zza=an [(šānu)n nu šešu]n šumeš=a=wa=mu ša-ša-an-da-an [kuwat aranutten nu=wa=mu] šāntan kuwat memanutten “I was sullen, I was [sleeping. Why did] you (o gods) [make me get up] (when I was) sleeping? Why did you make [me] talk (when I was) sullen?”” KUB 33.10 ii 6-8 (Tel.myth, OH/MS), w. dupl. KUB 33.9 ii 13 (OH/NS), ed. Otten, Tel. 32f., Mazoyer, Télipinu 61, 86, šā(y)e-, šāi- A a 1' a', translit. Myth 45, tr. Hittite Myths 20, cf. KUB 33.34 obv. 1 (missing Stormgod myth); for other deities cf. KBo 20.107 + KBo 23.50 iii 19-20, ed. miu- A a 3'; (“And we carry the eagle out to the portico(?)”) ta ša-šu-e-ni “And we spend the night (there). (§ But when in the morning the king has not yet g[one(?)] outside ...)” KBo 17.1 + KBo 25.3 ii 29 (rit., OS), ed. StBoT 8:26f. (without the join and therefore with different restoration), translit. StBoT 25:8; (“He will strike (the towns of) Aštigurqa and Piš̄apuwaišša”) [š]e-eš-zi=ma URU Kapapahša [l]ukatti=ma URU Takkuptan takšuli dāi “and he will [spend] the night in Kapapahša. Then in the [m]orning he will make peace with Takkupta” KUB 40.106 ii? 3-4 (military oracle question, NH), ed. Klengel, MIO 8:15f.; *apēz=ma=aš* URU Hinariwanda še-eš-ta “and from there he (i.e., Šuppiluliuma, went and)

## šeš- 1 a 1'

## šeš- 1 a 3'

spent the night in (the town of) Hinariwanda (and the country of Hinariwanda and (the town of) Iwatallišša he burned down)" *apēz=ma=aš URUŠapidduwa še-eš-ta* "and from there he (went and) spent the night in Šapidduwa" KUB 19.13 i 36, 38 (DŠ, Murš. II), ed. Güterbock, JCS 10:110, GestaSupp 133, 138f.; ("and my father fought the enemy ...") *n=aš EGIR-pa INA URUTiwlanzana ša-ša-an-[na ú-/pa-(it)] nu ABU=YA INA URUTiwanzana še-eš-ta [luk(katti=ma=kan)]* ... "He re[turned] to Tiwanzana [to] spend the night and my father spent the night in Tiwanzana. Then in the [morning] ..." KUB 19.18 i 20-21 (DŠ, Murš. II), w. dupl. KBo 14.3 iv 24-26, ed. Güterbock, JCS 10:76, GestaSupp 21, 34f.; *namma=aš=kan ANA BÀD KARAŠ ŠA ABI dUTU-ŠI še-eš-zí* "Then he will spend the night in the fortified camp of the father of His Majesty, (but in the morning he will strike GN)" KUB 22.25 obv. 29 (oracle question, NH), ed. von Schuler, Kaškäer 178f., cf. also rev. 24; *ša-ša-an[(-na=ma) LUGAL-uš IN]A URUArinna paizzi* "[The king] goes [t]o Arinna to spend the night (but the queen goes to the queen's chambers in Ḫattuša. § In the morning ...)" KBo 10.20 ii 2-3 (*ANDAHŠUM* fest. outline, NS), w. dupl. KUB 44.39 ii 9-10 (NS), ed. Güterbock, JNES 19:81, 85; ("If the 'lord-of-the-house' wishes, he drives that day into Kuliwišna and bathes (there) but if he does not wish to do so") *n=aš še-eš-zí kuwapi nu=za=kan apiya=pat warpzi* "he will bathe right there, where he spends the night (and then the next morning he will drive into Kuliwišna)" KBo 15.34 ii 19-20 (rit. for the Stormgod of Kuliwišna, MH/NS), ed. Eothen 6:48f.; (If a priest lies down with (-za kattan š. see below 3 b) a woman, let him do so, then when the sun is not yet up, let him quickly bathe) *[n]=aš INA É.DINGIR-LIM še-e-šu-u-an-zí* (var. [...]u-wa-an-z[i]) *h[ūd(a)k š]arā uiddu ... nu 1-aš 1-aš INA É.DINGIR-LIM šarā še-e-šu-u-wa-an-zí* (var. *še-e-šu-u-wa-an-zí*) *lē=pat karštari* "Let him qui[ckly] come up to spend the (rest of the) night in the temple ... Do not let them each and everyone neglect to spend the night up in the temple" KUB 13.4 iii 2, 5-6 (instr. for temple personnel, pre-NH/NS), w. dupl. Hulin, AnSt 20:156:1, 5-6, ed. Chrest. 156f., Süel, Direktif Metni 54f., McMahon, CoS 1:219, cf. KUB 13.4 iii 30; [...] ANA GIŠNÁ LÚSANGA taknaš dUTU-aš Éhēli išparranzi *n=aš apiya še-eš-ke-eš-ke-ez-zí* "[... ] on the bed they lay out the priest in the courtyard of Sungoddess of the Earth, and he goes there to spend

the night" KUB 55.21 vi 1-3 (rit., NS), ed. Ünal, BiOr 44:481 (differently), Mouton, JANER 3:78 (differently).

**2'** w. local adv. — **a'** w. *anda* (ŠÀ): *n=aš=kan* ŠÀ URU-LIM *še-eš-du* "Let him spend the night within the city," (but he must leave before dawn) KUB 9.15 ii 16 (rit., NH), cf. *luk(k)- A a, nawi a 1' c'*; (An Old Woman ties strings of red wool on to the king and queen and in several parts of the palace) GE<sub>6</sub>-*antaz<aš>=ma=aš=kan anda=pat še-eš-zí* "She then spends the night right there. (§ In the morning ...)" KBo 4.2 i 37 (Huwarlu's rit., pre-NH/NS), ed. THeth. 25:24f. □ for the emendation see Bawanyeck, THeth. 25:24; theoretically a parsing *=aš=šmašz* ("she spends the night on them") is possible but the usual order of the clitics (cf. Hoffner, FsGüterbock<sup>2</sup> 93f., GrHL §30.19) pleads against this; *n=aš=kan anda apiya še-eš-zí* "He spends the night in there" KBo 22.235 rev. 11 (NS).

**b'** w. *katta*: ("When they are done making figurines of wax ... he goes down to the river") *n=aš=kan* GE<sub>6</sub>-*anti* *[katta še-eš-zí][i]* "and at night he sleeps (there) with (them)" KUB 24.9 iv 8 (rit. of Alli, MH/NS), ed. THeth. 2:52f. (l. 20), Götze, ArOr. 5:7 ("er bleibt ... dort").

**c'** w. *kattan*: ("Under heaven you (i.e., trees) grew green") UR.MAḪ-*aš kattan še-eš-ke-et* UG.TUR-*aš=šmaš kattan še-eš-ke-et* "The lion was resting under (you), the panther(?) was resting under you" KUB 29.1 i 28-29 (new palace rit., OH/NS), ed. Marazzi, VO 5:150f. ("veniva ad accovacciarsi," lit. "dormire" ... "veniva ad addormentarsi"), Kellerman, Diss. 11, 26 ("couchait dessous"), Oettinger, Sprachkontakt 462f. ("hat ... an euch geschlafen"), tr. Goetze, ANET 357 ("rested beneath").

**d'** w. *tapuš*? : *[takku] dŠIN tapuš še-ešl-zí* "if the moon rests on (its) side(?)?" KBo 13.20:7 (lunar omen, NS), ed. DBH 12:35f.

**3'** verbal noun *šešuwar*: *wantimaš=ma kuiš KALAG.GA=ya wanteškizzi n=an=kan še-šu-wa-aš* É.ŠÀ-naš *parā udandu* "Let them bring out of the bedroom (lit. inner room of sleeping) also the lightning bolt which is frightfully flashing" KUB 36.12 iii 11-13 (Ullik. IIB, NS), ed. JCS 6:14-17, tr. Hittite Myths<sup>2</sup> 61; *[(š)e-e-šu-[wa-aš p(e)]di* "place of sleeping" KUB 36.72 iii 4 (Gilg., NS), w. dupl. KBo 10.47g iii 1 (NS), see Neu, GsKronasser 136.

## šeš- 1 b 1

## šeš- 1 d

**b.** stay overnight (of animates) — 1' without local adverb: *nu = šši kuwapi āššu n=aš apiya še-eš-zí PĀNI dIŠTAR.LÍL=ma eša LÚ.MEŠNAR LÚ.MEŠAZU=ya GE<sub>6</sub>-an laknuwanzi* “Wherever it pleases him (i.e., the king), there he stays overnight while he sits before *IŠTAR* of the Field. The singers and exorcists stay active through the night” KUB 27.1 iv 48-50 (fest. for *IŠTAR*. LÍL of Šamuha, NH), ed. Lebrun, Samuha 85, 94, cf. also *laknu* 7.

2' (w. local adv.) — a' w. *anda* (ŠA): (“If Your Majesty, my lord, were to send some commander, the enemy would not do damage in the land”) *ammug=a=kan ŠA KASKAL GÍD.DA LÚ.MEŠNÍ.ZU-TIM HUR.SAG Hapidduini anda ša-ša-an-na pēškimi* “For my part, I am sending long-distance scouts to stay overnight on Mt. Hapidduini” HKM 46:18-21 (letter, MH/MS), ed. Alp, HBM 202f., Letters no. 48 □ whether *anda* is really a local adv. w. š. or a postposition w. Hapidduini remains unclear.

b' w. *appan*: (“Let the lookouts who [held] the to[wers] (during the day) go up to the city and lock the gates and postern[s] and let them throw the bolts. Let them arrange [troops] behind the posterns”) [*n=aš (ANA KÁ.GAL-TIM)*] *EGIR-an še-eš-ke-e-ed-du* “Let (the troops) stay overnight behind the gate” KUB 13.1 i 27 (*BĒL MADG.* instr., MH/MS), w. dupl. KUB 40.57 i 13 (NS), ed. THeth. 20:256 n. 966, StMed. 14:80f., tr. McMahon, CoS 1:222.

c' w. *peran* (*PĀNI*): *nu=kan INA URU Kaštariy[apa] paššūi peran [GAM-t]a(?) še-eš-zí* “He will stay overnight in Kaštariy[apa dow]n in front of the cliff” KUB 22.25 obv. 14-15 (oracle question, NH), ed. Kaškäer 176f. (reading “*peran[-m]a?*”), *paššu-* a; (“When it becomes night-time, he sets up the lamps, pulls the temple-(doors) closed”) *LÚSANGA=ma=kan LÚHAL=ya [(P)]ĀNI KÁ-aš še-eša-an-zí* “The priest and exorcist stay overnight before the door” KUB 31.113:16-17 (instr.?, NS) w. dupl. KUB 57.36 obv.? 4, ed. KN 130f., *peran* 1 c 2' f.; unclear KUB 10.95 iii? 14 (fest. frag., NS).

d' w. *šer* (UGU): *UGU=kan kuit še-eš-[m]i* “Concerning the fact that I will be staying overnight up there (i.e., on Mt. Haharwa), (will it be okay for the person of My Majesty, and will we have nothing to fear for it?)” KUB 5.1 i 101 (military oracle question, NH), ed. THeth 4:48f.; cf. UGU *še-šu-wa-ar* KUB 5.1 i 98; *nu INA É.GAL-LIM kuiēš šer še-e-ša-an-zí* “Those who stay

overnight up in the palace” (step forward and the gatekeeper calls them out by title in Hattic) KBo 5.11 i 5 (instr. for the gatekeeper, MH?/NS); cf. DUB.1.KAM *šer še-e-šu-wa-aš* (var. *še-e-šu-u-wa-aš*) “First tablet of staying overnight up above” KBo 5.11 iv 26, w. dupl. KUB 26.28 iv 11 (NS).

**c.** stay overnight (of inanimates) — 1' without local adverb: (“In the morning the hunting bag comes from Tawiniya”) [(*n=aš* <sup>UR</sup>] *UHiyašna še-eš-zí* “It stays overnight in Hiyašna. (The king ... § In the morning they announce the hunting bag)” KUB 30.39 obv. 22 (*ANDAHŠUM* fest. outline, NS), w. dupl. KBo 10.20 i 29, ed. Güterbock, JNES 19:81, 85 (“stays over night”); (“They keep the tables in place. They cover (them) with linen”) *pēdi=pat še-e-eš-zí* “(Everything?) stays overnight on the spot. (The king and queen are finished and they close up for the night)” KBo 19.128 vi 29 (fest., NS), ed. StBoT 13:16f. (“bleibt”); *nu šuppa PĀNI DINGIR-LIM še-eš-zí* “The meat stays overnight in front of the deity. (In the morning they pick it up and eat it)” KUB 7.1 i 17 (rit. of Ayatarša, pre-NH/NS), ed. Kronasser, Die Sprache 7:143f. (“bleiben ... über Nacht liegen”) □ the meat (*šuppa*) refers back to the sheep’s meat mentioned ibid. i 9-14. For the homophonous *šuppa* š. as a form of incubation s. below 4.

**2' w. *kattan* (ŠAPAL, ANA ŠAPAL): *n=at GE<sub>6</sub>-ti GIŠNÁ-aš kattan še-e[(š-zí)]*** “They (i.e., the figurines and bowls) stay overnight under the bed” KUB 24.10 ii 24 (Alli’s rit., MH/NS), w. dupl. KUB 41.1 iii 7 (NS); (The exorcist arranges ritual implements under the ritual patron’s bed) *n=at=ši ŠAPAL GIŠNÁ še-eš-zí* “and they stay overnight under his bed” VBoT 24 i 21 (Anniwiyani’s rit., MH/NS), ed. Chrest. 106f., cf. also Mouton, JANER 3:85; (They place the box under the stars ...) *n=at MUL.HLA-aš kattan še-eš-zí* “It stays overnight under the stars” KUB 7.1 ii 24 (Wattiti’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:149, 151 (“bleibt ... stehen”); *nu widār ANA ŠAPAL MUL.HLA še-eš-zí* “The waters stay overnight under the stars” KBo 5.2 ii 28 (Ammihatna’s rit., NS).

**d. to rest, i.e., to remain motionless/inactive:** *lamni(y)=aš še-eš-zí* “it (i.e., a *kalwešni*-plant?) rests for a moment (and (then) starts swaying to the right)” KBo 10.24 iii 9-10 (KI.LAM-fest., OH/NS), translit. StBoT 28:18, tr. StBoT 27:61 n. 29 (differs).

## šeš- 2 a 1'

## šeš- 3 a

**2.** to go to sleep, lie down (post-OH, w. -za) — **a.** to go to sleep — **1'** without local adverb: *nu = šmaš = kan GE<sub>6</sub>-an hūmandan* [...] / [...]azzikkanzi še-eš-ke-eš<sub>15</sub>-kán-zi=ya=at=za “They (i.e., horses) eat [...] all night long and go to sleep” KUB 29.45 i 9-10 (hipp., MH/MS), ed. Hipp.heth. 170f.; (“The table from which I used to eat, the cup from which I used to drink”) *šašti=ya=zza=kan kuedani še-eš-ke-eš-ke-nu-un* (var. -ki-iš-) “and the bed on which I used to go to sleep, (the basin from which I used to wash myself, these were not sent to the deity)” KBo 4.2 iv 30-31 (aphasia of Murš. II), w. dupl. KUB 12.31 rev. 9, ed. MSpr. 10f. (rev. 18), Lebrun, Hethitica 6:107, 111, tr. van den Hout, FsLebrun 363; *nu = ššan iyahħut Giššaħiġis Gišħapp[uriyaš]* šašza=tis nu=za=kan še-[eš-ke] “Go on (it)! šaħi- and ħapp[uriya-]woods are your bed. Lie down on (it)” KUB 33.8 iii 18-19 (Tel.myth, second vers. OH/NS), ed. (TÚG)šašt(a)- 2 h, (Giš)šaħi(ż)-, translit. Myth. 44; (They spread a bed for the ritual patron) *nu = za BĒL SÍSKUR še-eš-zı* “The ritual patron lies down ((to see) if in a dream he will see the deity ...)” KUB 7.5 iv 1 (Paškuwatti’s rit., MH?/NS), ed. Hoffner, AuOr 5:276, 279; [(maħħan=ma=at)] =za ninkanzi [n]=at=za še-ša-an-zi (var. še-eš-ká[n]-zi) “When they have drunk their fill they go to sleep” KBo 29.206 + KUB 32.123 iv 46 (rit. from Ištanuwa, NS), w. dupl. KUB 55.65 iv 45 (NS), translit. StBoT 30:315; [(GIM-an=ma)] a=kan LÚ <sup>d</sup>U arahza ašš[(anuzzi nu=za) apiy]a=pat še-eš-zı “When the man of the Stormgod has made arrangements outside, he will go to sleep right [ther]e. (Afterwards they [sweep?] the house(s) and floors(?) and then ... § When in the morning ...)” KUB 46.56 obv.? 19-20 (rit., NS), w. dupl. KUB 7.13 obv. 33 (NS). For exx. w. encl. pron. or mid. see below 4.

**2'** w. local adverb — **a'** w. *katta*: <sup>m</sup>Impākruš šašti pait *n=aš=za* [kat?-ta] še?l-eš-ta “Impakru went to bed and lay down” KUB 36.67 ii 24 (Gurparanzaħu, NS), ed. Güterbock, ZA 44:86f. (“schlief ein”), Peccioli Daddi, FsFronzaroli 478, 480 (“lay down”), tr. Haas, Heth.Lit. 218 (“schlieb”); (“Thus spoke the priest of Zinduhes”): GIM-an=wa=za GAM-ta še-eš-šu-un “When I lay down, (a ... sprang up and I was afraid and sprang up)” KUB 52.91 ii 3-7 (oracle question, NH), ed. Soysal, JANER 4:76, cf. ॥šardi- A; (“Take this child, go into the bedroom (lit. inner chamber)”) *nu=za=kan INA GišNÁ-aš GAM še-eš-ke* ... [*nu=za=k]an GišNÁ-aš GAM še-eš-t[a]* “Lie down in the bed, (and scream so that the

whole town will hear and they will say as follows: ‘the fisherman’s wife has borne a son’”)... She lay down in the bed” KUB 24.7 iv 45-46, 54 (myth, NS), ed. Friedrich, ZA 49:232f. (“lege dich auf dem Bette nieder”), tr. Hittite Myths<sup>2</sup> 87 (“lie down ... lay down”); *n=aš=za ITTI<sup>m</sup>Appu waššanza še-eš-ke-et* “She (i.e., Appu’s childless wife) lay down with Appu, fully dressed” KUB 24.8 i 30 (Appu, pre-NH/NS), ed. StBoT 14:6f., Melchert, ICH 3:415, tr. Hittite Myths<sup>2</sup> 83, LMI 168; <sup>d</sup>E[nkidiš=za] ANA <sup>d</sup>Gilgameš peran karFTA še-ešl-ta “E[nkidi] lay down in front of Gilgamesh” KUB 8.48 i 16-17, ed. Friedrich, ZA 39:18f., translit. Myth. 132, tr. Beckman in Foster, Gilgamesh 163.

**b'** w. *peran* (*PĀNI*): (“When it becomes night”) *nu=za BĒL SÍSKUR Giš[BA]NŠUR=pat peran še-eš-zı* “The ritual patron goes to sleep in front of that same [ta]ble” KUB 7.5 ii 15 (rit. of Paškuwatti, MH/NS), ed. Hoffner, AuOr 5:274, 278.

**b.** to lie down (and remain still): *uiž[z]i=ma=za parā tarřu še-eš-zı* ... *n=aš=za uizzi EGIR-pa parša še-eš-zı* “Then he proceeds to lie down face-downward (and she holds it (i.e., a sheep) over his back). ... Then he proceeds to lie down backside downward (and she holds the sheep over his breast)” KUB 9.4 ii 25, 29-30 (‘Old Woman’ rit., NH), ed. Beckman, Or. NS 59:38, 46, *parša* a 1’.

**3.** to (go to) sleep/bed with, sleep with, i.e., have sexual intercourse with (w. postpos. *katta(n)/ITTI/MAHAR* — **a.** without -za: [(*takku arauw*)]aniyaš *katta ATHŪ še-eš-kán-zi natta ḥaratar* [(*takku GÉME-aš našma MUNUSKAR.KID-aš kat*)]*ta attaš U DUMU=ŠU še-eš-kán-zi* [(*UL h*)]*arātar* “If brothers are sleeping with (the same) free-woman, it is not a crime. If a father and his son are sleeping with a female slave or prostitute, it is not a crime” KUB 29.36 rev. 5-7 + KUB 29.35 iv 6-8 (Law §194, OS), w. dupl. KBo 6.26 iii 45-48 (NS), LH 152f. □ the dupl. KBo 6.26 iii 45 has an acc. *arauwannin* without *katta*; for an acc. w. *katta* see the next quote; *takku arnuwalan* [*kuiški*] (var. Ø *kuiški*) *katta* (var. *kattan kuiški*) *še-eš-ke-ez-zı anna=ššan nek[a=š(ż)ann=(a wenzi)]* “If someone is sleeping with a relocated person and he has intercourse with her mother and h[er] sis[ter], (it is not a crime)” KBo 6.26 iv 25-26 (Law §200A, OH/NS), w. dupl. KUB 13.14 rev. 1-2 (NS), ed. LH 158; *takku LÚ-aš MAHAR DAM ŠEŠ=ŠU še-eš-ke-ez-zı* (dupl. *še-eš-kán-zi*) “If a man is sleeping with his brother’s wife, (while his brother is still alive)” KBo

## šeš- 3 a

6.26 iii 49 (Law §195, OH/NS), w. dupl. KUB 29.37 iv 1 + KUB 29.34 iv 26 (NS), ed. LH 153f.; (*Hupaşıya* (says) to Inar) *mā(n)=wa katti=ti še-eš-m[i n]u=wa uwami kardiaš=tas̄ iyami[n=aš kattil=ši še-eš-ta* “If I may sleep with you, I will proceed to do your heart’s desire.’ He slept with her” KBo 3.7 i 25-26 (Illuy., OH/NS), ed. Beckman, JANES 14:13, 18; *nu=war=at ITTI LÚ.MEŠ KUR Arzauwa še-eš-keš-ke-ešl-kán-zí* “(The dammara-women) are sleeping with the men of Arzawa,” (and afterwards they are called to the temple but they do not bathe themselves or clean their garments) KUB 16.16 obv. 26-27 (oracle question, NH), ed. van den Hout, Purity 140f. □ although the second EŠ sign in *šešešeškanzi* looks damaged it is unclear if this was part of an attempt to correct a possible scribal error of a triple -ške-formation.

**b. w. -za:** *nu=za* (dupl. *ITTI*) *DAM=KA āššu šaštan še-eš-ke* “Go to bed well with your wife in bed” KUB 24.8 ii 8-9 (Appu, pre-NH/NS), w. dupl. KUB 36.59 i 6-7, ed. StBoT 14:6f., tr. Hittite Myths<sup>2</sup> 83, LMI 168f. □ for the figura etymologica see *šešt(a)-* 1 a; (“If an urge for a woman bothers someone”) *n=aš=za MUNUS-nī GAM-an še-eš-du* “Let him go to bed with a woman” KUB 13.4 ii 77 (instr. for temple officials, pre-NH/NS), ed. THeth 26:55, 77, Süel, Direktif Metni 52f., tr. McMahon, CoS 1:219; *mān=ma=za ITTI MUNUS-TI kuiš še-eš-zí* “But if someone (i.e., a priest) goes to bed with a woman (... let him most definitely wash)” KUB 13.4 iii 74 (instr. for temple officials, pre-NH/NS), ed. THeth 26:62, 81, Süel, Direktif Metni 70f., tr. McMahon, CoS 1:220, cf. ibid. iii 68; (“Elkunirša and his wife arrived at her bed”) *nu=šmaš=at katta še-e-š[e-er]* “and [they] went to bed with each other” KUB 36.37 ii 8-9 (myth of Elkunirša, NS), ed. Otten, MIO 1:142f., Trabazo, TextosRel. 152f. (“dormi[eron] juntos”), tr. Hittite Myths<sup>2</sup> 91, Beckman, CoS 1:149, Haas, HethLit. 215 (“[sie] schlief[en] miteinander”); (“Ašertu sent her girls to me (with the message)”: *eħu=wa=mu=za katta še-e-e[š]* “Come, go to bed with me” KUB 36.35 i 10 (Ašertu myth, NS), ed. Otten, MIO 126f., Trabazo, TextosRel. 146f. (“acuéstate conmigo!”), tr. Hittite Myths<sup>2</sup> 91, Beckman, CoS 1:149, Haas, HethLit. 215 (“Schlafe mit mir!”); *n=aš=za=aš NĀ4p[eruni] tākattan še-eš-tal nu=šši=kan LÚ-natar and[an ... n=a]n=za=an=kan 5-ŠU dāš [namma?=an=z]a=an=kan 10-ŠU dāš* (“Kumarbi) slept with the r[ock]. [He inserted(?)] his manhood int[o] (her). He took her five times. [Then?] he took her ten times” KUB 33.98 + KUB 36.8 i

## šeš- 5

17-20 (Ullik. I), ed. Güterbock, JCS 5:148f., tr. Hittite Myths<sup>2</sup> 57, LMI 151 (“egli giacque con la roc[cia]”).

**4. šuppa š.** “to lie down in a ritually pure way (or: on a ritually pure bed),” i.e., for incubation (w. -za, encl. pron. or mid.): (“(The reason for the plague) let me see through a dream, or let it be ascertained by oracle, or let an ecstatic speak it”) *našma ANA [(LÚ.MEŠ SANGA kuit hūman)]daš watarnaḥhun n=at=š(a)maš* (dupls. *n=at=za*) *šuppaya* (dupls. *šuppa*) *še-eš-k[(e-eš<sub>15</sub>-kán-zí)]* (dupl. B: *še-eš-ke<eš<sub>15</sub>>-kán-zí*) “or because (or: with respect to what) I commanded all the priests, they shall lie down in a ritually pure way (i.e., let it be known by incubation)” KUB 14.8 rev. 43-44 (PP2), w. dupl. KUB 14.11 iv 15-17 (=B), KUB 14.10 iv 12-14, ed. Götze, KIF 1:218f. (differently), Lebrun, Hymnes 209, 215, Trabazo, TextosRel. 328f., tr. Beckman, CoS 1:159, van den Hout in Chavalas, ANE 266; (“Ištar said to him (i.e., Naram-Sin): ‘Go consecrate yourself’”) *[šup]piyaš GIŠNÁ-aš še-eš-ki-ya-ah-hu-ut* (var. *Išel-eš-ki-ah-hu-ti*) ... *šuppayaš GIŠNÁ-aš [še-eš-k]e-eš<sub>15</sub>-ke-u-wa-an dāš* “Lie down on a ritually pure bed. ... (Naram-Sin consecrated himself) and began to [lie down] on a ritually [pur]e bed” KBo 3.16 rev. 9, 11-12 (Naram-Sin legend, NS), w. dupl. KBo 3.18 rev. 13 (NS), ed. Güterbock, ZA 44:56f.; frag. *šuppa še-e-šu-u-w[a-o-x[...]]* KUB 15.15 i 4 (vow, NH), ed. de Roos, Votive 171f. (“sleeping in a clean (bed)”), and [...] *ANA INIM MUNUSSUHUR.LAL šuppa še-e-šu-u-w[a?-...]* KUB 15.20 ii? 8 (vow, NH), ed. de Roos, Votive 179f.

**5. unclear: -za šer katta(n) šeš-:** (“The temple personnel reported that someone or something entered the temple”) *[TÚG?šaš]tan(?)=[wa=za]=kan DUMU-RU šer GAM še-eš-ta* “A/The child(?) lay down on top of(?) [the be]d” KUB 16.42 obv. 32-33 (oracle question, NH); *DAM<sup>m</sup>Zulkiya=ma=wa=za=kan x[...]* *ŠA É.GAL kal<sup>l</sup>ariyaš kē[(-)...]* DUMU.NITA *šer GAM še-eš-ta* “The wife of Zulkiya [ ... ] because of(?) th[ese(?)] inauspicious [ ... ] of the palace lay down on account of(?) (her?) child” KUB 18.9 iii 4 (oracle question, NH) □ it remains unclear if the particle sequence *=za=kan* in l. 2 belongs with š; (“And the very matter of the taboo which [...]”) *LÚ GIŠBANŠUR MUNUS Ú.HÚB=wa=[za=kan][...]* *šer GAM še-eš-ta* “the waiter (and?) the deaf woman lay down on account of(?) [...]” KUB 18.40 rev. 10-11 (oracle question, NH); cf. likewise in broken context [...]x *šer GAM še-eš-ta*

## šeš- 5

## (GIŠ)šeša- B

KBo 50.2 obv.? 7 (Anum-Ḫerwa, OH/NS), translit. Otten, StBoT 17:66, Soysal, ZA 95:126. For *za-kan šer katta(n)* š. as possibly a kind of incubation see Soysal, ZA 95:128 n. 10.

The basic stem š. has the stative value “to be asleep, rest, stay overnight, remain still” at all periods. Originally, the actional sense “to fall asleep, go to sleep” was expressed by *šupp-* (q.v., and see Barton, Sprache 31:18 and 28-32). Beginning in MH, this sense was productively expressed by *-za* plus š. (cf. Tischler, HEG S/2: 1005, following already Götze, ArOr 5.5-7). For this innovative “transformative” use of *-za* compare that with *eš-* “sit” (see Boley, -za 73-76, GrHL §28.26, 30-31, where š. needs to be added). The actional sense “go to sleep” could also be expressed by use of the marked imperfective stem *šeške-* (see GrHL §24.18). It is likely that this usage is already OH and that it gradually gave way to that of *-za* plus š. Examples of *-za* plus *šeške-* in NS copies of older texts would then represent conflations of the older and later usages (KUB 24.8 i 30 (2 a 2' a') and KUB 33.8 iii 18-19 (2 a 1')). However, without an assured OS example the precise chronology of the use of *šeške-* to mean “go to sleep, lie down to rest” remains uncertain.

Sommer, Heth. 2 (1922) 25 n. 1 (“ruhen (bleiben), übernachten, (be)schlafen”); Ehelolf, OLZ 29 (1926) 988 (*šeš-* = *šešd-* > *šašta-*); Götze, KIF 1 (1930) 233f.; Götze/Pedersen, MSpr (1934) 66f. (“liegen, schlafen, liegen bleiben”); Neu, StBoT 5 (1968) 155; Oettinger, Stammbildung (1979) 18f., 116, Rieken, StBoT 44 (1999) 131, Tischler, HEG S (2006) 1005-1008.

Cf. *šašnu-*, (TÚG)šašt(a)-, *šupp-*, *šuppariya-*.

**šeša-** A n.; (body part of an animal, tail(?)); from MS?.†

**sg. acc.** *še-e-ša-an* KBo 30.69 iii 17 (NS), *še-e-ša-a-an-n(a)* KBo 11.10 iii 5 (MH?/NS), *še-ša-an-n(a)* KBo 11.72 ii 44 (MS?).

[*n*]u LÚ.MEŠ GIŠBANŠUR *ḥantezzi tianzi* [GA]L? LÚ.MEŠ MUHALDIM=ma GUD-aš *še-e-ša-an tianzi* “Waiters place the first (dish on the table), while the [chie]f(?) of the cooks places(!) the š. of an ox” KBo 30.69 iii 16-17 (ANDAḪŠUM fest., NS), ed. Kloekhorst, EDHIL 747f., translit. DBH 2:97 □ the *-ma* in the second sentence forbids restoring [*n*]u in iii 17 (contra DBH 2:97); it seems better to read [GA]L and to see the second *tianzi* as a perseveration mistake; (“They take the meat of three sheep. The liver, [heart (and)] kidneys they cook over an [open f]lame. They

bring nine thick-breads, oil-cakes [ ... ] and sacrifice them down into (the hole) but they cook the meat”) [...] GIŘ.HI.A *še-ša-an-n=a* (var. *še-e-ša-a-an-n=a*) *UL peššianzi n=a at ha[ttešni* (var. *pattešni*)] *šeš tianzi* “They do not throw away the feet and the š. but they place them over the hole” KBo 11.72 ii 44-45 (rit. for the netherworld, MS?), w. dupl. KBo 11.10 iii 5-6 (NS), ed. Popko, CTH 447:26, 36 (“Haut (oder: Schwänze?”), Kloekhorst, EDHIL 748 (no tr.).

Rieken, StBoT 44 (1999) 75 (perhaps related to *šišai-* “Gebiß” or “Tatze, Pranke”), Kloekhorst, EDHIL (2008) 747f. (body part of a cow).

Cf. (UZU)šišai-.

(GIŠ)šeša- B, šešan- n.; com. and neut.; 1. fruit, 2. fruit tree; wr. syll. and (GIŠ)INBU; from OS.

**nom.** *še-e-[ša-aš]* HT 42 rev. 15 (NS), *še-ša-aš* RS 25.421:42 (Ugar. 5:445).

**acc.** *še-e-ša-an* KUB 44.55 rev. 9 (NS), *IN-BA-AM* KBo 20.5 rev.? 8 (OS), KBo 21.68 i 6 (OS), KUB 20.11 ii 5 (OH/MS), GIŠ<sup>IN-BA-AM</sup> KBo 6.11 i 16 (OH/NS), KBo 21.68 i 6, *IN-BA* KUB 15.34 iii 44 (MH/MS), *IN-BU* KUB 29.4 iii 53 (NH), KUB 54.35 rev.? 6 (NS), *IN-BI* KBo 5.1 iii 45 (NS), GIŠ<sup>IN-BU</sup> KBo 13.62 obv. 9 (NH), GIŠ<sup>IN-BA</sup> KUB 15.34 ii 41 (MH/MS).

**d.-l.** *še-e-ši[(-)...]* KUB 44.55 rev. 11 (NS).

**gen.** GIŠ<sup>še-e-ša-na-aš</sup> KUB 24.2 rev. 14 (Murš. II), GIŠ<sup>še-e-ša-an-na-aš</sup> KUB 24.1 iv 12 (Murš. II), ŠA *IN-BI* KUB 15.1 iii 16 (NH), ŠA GIŠ<sup>IN-BI</sup> KUB 30.24 iii 39 (NS), KUB 45.58 iii 7 (NS), KBo 10.34 i 21 (MH/NS), [Š]A(?) *IN-BU* KUB 11.13 v 7.

**inst.** IŠTU *IN-BI* KUB 10.27 i 25 (MH/NS), KUB 35.133 i 28 (NS), IŠTU GIŠ<sup>IN-BI</sup> KBo 5.1 ii 36 (NH), KUB 30.24 iii 41 (NS).

**pl. collec. acc.** *IN-BI*<sup>HIL</sup>A KBo 12.91 i 8 (LNS), KBo 2.3 ii 38 (MH/LNS), KBo 15.24 ii 35, 41, 49, iii 8 (NS), KUB 39.21 i 10 (NS), KBo 55.94 ii 7, GIŠ<sup>IN-BI</sup><sup>HIL</sup>A KUB 15.34 i 38 (MH/MS), KBo 20.129 i 4, 7, 11 (MS), KBo 5.1 ii 35 (NS), KUB 39.7 ii 16 (MH?/NS), HT 1 ii 46 (NS), KBo 34.79 ii 10 (NH), GIŠ<sup>IN-PA</sup><sup>HIL</sup>A KUB 47.44:4 (NS).

**gen.** ŠA GIŠ<sup>IN-BI</sup><sup>HIL</sup>A KUB 39.11 obv. 40 (NS).

**d.-l. ANA** GIŠ<sup>IN-BI</sup><sup>HIL</sup>A KBo 23.34 rev. 5 (MS).

**inst.** IŠTU GIŠ<sup>INBI</sup><sup>HIL</sup>A KUB 58.37 rt. col. 12 (MS).

**unclear:** GIŠ<sup>IN-BÉ-E</sup> KBo 23.48 i? 4 (NS).

(Akk.) [...]x = (Hitt.) [ŠA] GIŠ<sup>GIŠIMMAR-aš</sup> *še-e-[ša-aš]* “fruit of a date-palm” HT 42 rev. 15 (S<sup>a</sup> vocab.), ed. MSL 3:2f. (reading *mu-e*[...]).

[GURUN ZAG].MU = (Sum. pron.) kurum zanku = (Akk.) *inbu ša pāna MU-ti* = (Hitt.) MU.KAM-*tiy-aš* *ḥantezz[iš]* *še-ša-aš* “She is the first fruit in the year” RS 25.421:41-42 (Ugar. 5:445), ed. Laroche, Ugar. 5:774f.; cf. Civil, JNES 23:2f., Goetze, JCS 22:115.

## (GIŠ)šēša- B 1 a

## (GIŠ)šēša- B 1 b 2'

**1.** fruit — **a.** wr. syll.: [o-o *h*]alkiyaš<sup>GIŠ</sup>GEŠTIN-aš<sup>GIŠ</sup>še-e-ša-na-aš (dupl. <sup>GIŠ</sup>še!-e-ša-an-na-aš) GUD.HI.A UDU.HI.A ... [(S)]A EGIR UD-MI miyātar piški “Grant future growth of barley, grapes, fruit, cattle, sheep, ...” KUB 24.2 rev. 14-16 (prayer, Murš. II), w. dupl. KUB 24.1 iv 12-14, ed. Kassian/Yakubovich, FsKošak 431f., 434, 453, Lebrun, Hymnes 184, 187, Kloekhorst, EDHIL 749; *nu = kan* še-e-ša-an kuit šarra[nzi] ... IŠTU? G]AL katta [l]āhuwāi nu [PĀN?] [...]x-ta [n?] = an = kan še-e-ši [...] “Because they divide up the fruit, [...]” (or: “The fruit that they divide up, [...]”) He/she pours [...] out [from(?) a c]up and [...] -s before(?) [...] and [he/she ... -s] it on the fruit” KUB 44.55 rev. 9-11 (rit., NS).

**b.** wr. w. Akk. *INBU* — **1'** in general: *IN-BI*<sup>HL.A</sup> = ya = ššan kuitta parā ANA 1 NINDA SIG dā[i] “And he place[s] (pieces of) fruit, each in turn, on one thin bread” KBo 21.33 i 10 (rit. for the throne of Ḫebat, MH/MS); *nu* NINDA EMŞA GA.KIN.AG [paršān] *IN-BA* ŠE išhuwai “He scatters sour-dough bread, crumbled cheese, fruit (and) grain” KUB 15.34 iii 44-45 (evocation rit., MH/MS), ed. Haas/Wilhelm, AOATS 3:198f.; *IN-BI*<sup>HL.A</sup> = ya = ššan šer išhuwai “And he scatters fruits over it (i.e., the hearth/brazier)” KUB 15.31 i 24 (evocation rit., MH/NS), ed. Haas/Wilhelm, AOATS 3:150f.; *nu = ššan IN-BA-AM* šuhhan “Fruit is scattered over (them, i.e., breads, cheese and figs)” KUB 9.28 i 24 (rit., MH/NS); *namma* NINDA *maļhuēllan* GIŠ *IN-BU* = ya ēzzazzi “Furthermore she is eating *maļhuēlla*-bread and fruit” KBo 13.62 obv. 9 (letter, NH), ed. NINDA *maļhue/i(l)la-*, THeth 16:22f.; *nu = ššan šeliya* [a]nda ŠA GIŠ *IN-BI* ALAM gulšanzi “On the harvested goods they outline an image (made) of fruit” KUB 30.24 iii 38-41 (funerary rit., NS), ed. šeli-, Kassian et al., Funerary 398f., HTR 64f., HED K 240 (differently); cf. *nu ini* ŠA GIŠ *IN-BI*<sup>HL.A</sup> ēšr[i ...] “That imag[e] (made) of fruit” KUB 39.11 obv. 40 (funerary rit., NS), ed. Kassian et al., Funerary 268f., HTR 68f.; and cf. *namma = aš IŠTU IN-BI* ȳ.NUN = ya gulšanzi “Then they draw (i.e., circumscribe?) them with fruit and ghee” KUB 35.133 i 28 (Ištanwan rit., NS), translit. StBoT 30:279, LTU 109; (“If it is spr[ing, he(?) cuts] branc[hes that are] fruit bear[ing] (*alk[ištanuš]* miyan[duš]), but if it is in the f[all] or [wi]nter”) *nu* GIŠ *alki<š>tānuš huelpit IŠTU IN-BI* miyanuzi “he makes the branches (look) fruit-bearing with fresh fruit (i.e., attaches fruit to the empty branches)” KUB 10.27 i 24-26 (fest., MH/NS), ed. Güterbock, Oriens 10:354 s.v. *miyanu-*, HED M 9 (implausibly different),

translit. ChS 1/3-1:161; [*namma*] GIŠ-ru *IN-BU* wašān kuwapi arta ... “[Then], where a tree stands covered (lit. dressed) in(?) fruit, ...” KUB 12.58 iv 15 (Tunnawi’s rit., NH), ed. Tunn. 22f.; *nu = kan* 3 NINDA *iyattiuš IŠTU IN-BI* GA.KIN.AG teyanteš NINDA *pullišša = ya* ME-i “He/she takes three *iyatti*-pastries studded(?) (lit. placed) with fruit (and) cheese and one *pullišša(i)*-bread” KUB 10.91 iii 15-16 (fest., NS), ed. NINDA *pulliššā(i)-*, AlHeth 165; LÚ.MEŠ GIŠ BANŠUR [I]N-BU tianzi LÚ ALAN.ZU, [S]A(?) *IN-BU* INIM.MEŠ memai “The table men place the fruit. The performer speaks the words of the fruit” KUB 11.13 v 6-8 (ANDAHŠUM fest., NS).

**2'** measured: 3 PA. *IN-BU* 1 PA. 3 BÁN ȳ.GIŠ 3 BÁN LÀL 3 BÁN AZZA[NNU<sup>SAR</sup>] 3? BÁN ŠE.GIŠ.ȳ 50? NU.LUH.HA EN KUR URU Zallara [M]U-tili ANA <sup>d</sup>U URU Halab URU Zallaraza pešker “Yearly the lord(s) of Zallara used(pl.!) to give from Zallara three PARISU-measures of fruit, one PARISU-measure three SŪTU of vegetable oil, three SŪTU of honey, three SŪTU of bitter on[ion(?)], 3? SŪTU of sesame/linseed oil, fifty(?) asafoetida to the Stormgod of Aleppo” KBo 14.142 iii 31-34 (rit. for Teššub and Ḫebat of Aleppo, LNS), cf. AlHeth 109, 127; [...] 1 BÁN *IN-BU* 1 BÁN LÀL 1 B[ÁN ...] “One SŪTU of fruit, one SŪTU of honey, one S[ŪTU of ...] KUB 59.6 obv. 3 (cult inv., NH); cf. 1 BÁN *IN-BI* KUB 59.6 obv. 18 (cult inv., NH); 1 BÁN GIŠ *IN-BU* (var. omits GIŠ) GIŠ PĒŠ [((GIŠ)S)] ERDUM GIŠ GEŠTIN.ȳ ÁD.DU.A anda immiyan “one SŪTU of fruit — figs, olives (and) raisins mixed together” KUB 7.33 + KBo 35.101 i 17-18 (Ašdu’s rit., NH), w. dupls. KUB 60.158 obv. 2-3 (NS), KBo 35.103 obv. 3 (NS), translit. ChS 1/5:253; cf. 1 ŠĀTU *IN-B[U]* KUB 40.102 i 4 (*hišuwa* fest., NS); *nu* 1 BÁN *hazilašš = a* *IN-BU* [...] “One SŪTU and a *hazila-* (of) fruit ...” KBo 26.163:4 (cult inv., NH); [...]x LÀL 2 UPNU *IN-BU* 1 na[hhaši] [...] “[...] honey, two ‘handfulls’ of fruit, one *nahhaši*-measure [of ...]” KUB 59.3 obv. 16 (cult inv., NH); cf. ... 1 GA.KIN. AG 1 EMŞU 1 UP[N(U INBU) ...] “... one cheese, one rennet, one ‘handful’ of fruit [...]” KUB 28.3 obv. left col. 5 (rit., NS), w. dupl. KUB 28.5 i.e. 6 (NS), translit. Myth. 14; cf. ... [GIŠ] *IN-BI*<sup>HL.A</sup> (var. omits GIŠ) ȳ ÁD.DU.A *kuitta parā* tepu ... “[...] dried fruit, a little bit of each (kind)...” KUB 29.6 + KBo 34.79 ii 10-11 (goddess of the night rit., NH), w. dupl. KUB 29.4 ii 63-64, ed. StBoT 46:286; *nu* ȳ.DÙG.GA tepu ȳ.GIŠ *nahziš* LÀL *nahziš* *IN-BU* *nahziš* 20 NINDA.SIG.MEŠ ... danzi “They take a bit

## (GIŠ)šeša- B 1 b 2'

## (GIŠ)šeša- B

of fine oil, a *nahzi*-measure of vegetable oil, a *nahzi*-measure of honey, a *nahzi*-measure of fruit, twenty thin-breads, ..." KUB 29.4 iii 52-55 (goddess of the night rit., MH?/NS), ed. StBoT 46:292.

3' containers: ("If my husband lives") *nu=wa ANA DINGIR-LIM 3 DUGharšiyalli 1-EN ŠA 1-EN ŠA LÀL 1-EN ŠA IN-BI teħħi* "I will deposit for the deity three storage vessels, one of oil, one of honey (and) one of fruit" KUB 15.1 iii 14-16 (vow, NH), ed. de Roos, Votive 94, 102, tr. Hoffner, CoS 3:67; *nu=ššan GIŠIN-BI<sup>H1.A</sup> išħūwan 7 GIŠariyala AD.KID=ya n=at IŠTU GIŠIN-BI ɻšūwān* "On top (of them, i.e., on seven baskets), fruit is poured out. There are seven *ariyala*-s also (made of) wickerwork. They are filled with fruit" KBo 5.1 ii 35-37 (NH), ed. Strauß, Reinigung 290, 299, Pap. 8\*f. □ the gloss wedge before *šūwān* marks the indentation of new line 37; 1 *GIŠgarkar IN-BI [ANA dM]āliya šipandan[zi]* "They offer one *garkar*-basket of fruit [to M]āliya" KBo 24.40 obv.? rt. col. 9-10 (*hišuwa* fest.), translit. ChS 1/9:167; EGIR=ŠU=ma 2 *GIŠgarkar IN-BI ŠA NINDA.LÀL hūmantaza tarnaza ħandān* "Thereafter, two *garkar*-baskets of fruit are prepared with each *tarna*-measure of honey-cake" KBo 15.37 iii 50-52 (*hišuwa* fest., MH/NS), ed. StBoT 29:175 □ for other exx. of *garkar INBI* see StBoT 29:175; 1 *ME ērhui IN-BI* "One hundred baskets of fruit" KUB 42.107 iv? 13 (ration list, NH); *nu=ššan GIŠirħūiyaš GIŠIN-BI<sup>H1.A</sup> anda immiyanda 1 UPNU išħūw[anzi]* KUB 32.128 i 3-4 (*hišuwa* fest., MH/NS); 10 *NINDA.SIG.HI.A=ya=ššan GIŠMA.SÁ.AB [I]N-BI<sup>H1.A</sup>=ya dāi* "He places ten thin breads and a basket of [f]ruit" KUB 32.49a ii 15-16 (libation to ḥebat's throne, MH/MS), ed. ChS 1/2:46f.; 1 *DÍLIM.GAL IN-BU kuitta parā GIŠPÈŠ GIŠGEŠTIN. HÁD.DU.A GIŠSERDUM* "One bowl of every kind of fruit, namely: figs, raisins, (and) olives" KBo 18.193:4-5 (rit., NS); cf. 1 *GIŠDÍLIM.GAL AD.KID IN-BU* below b'.

4' modified by an adj.: ... *GIŠPÈŠ GIŠGEŠTIN. HÁD.DU.A GIŠSERDUM kuitta parā huielpi GIŠIN-BI<sup>H1.A</sup> GIŠHAŠHUR GIŠHAŠHUR.KUR.RA GIŠSENNUR* "figs, raisins, olives, every kind of fresh fruits; namely, apples, apricots, medlar(?)" KUB 43.55 iii 17-19 (rit., pre-NH/NS), ed. Haas, OA 27:89, 92, cf. *parā* 9 b; ... *GIŠIN-BI<sup>H1.A</sup>=ya hūman hādan huēlpi kuitta parā* "... and all the fruits, each in turn dried (and) fresh. (They bring it in and place it before

the deity)" KUB 27.16 iv 6-7 (fest. for Istar of Nineveh, NS), ChS 1/3-1:154f.; § *GIŠIN-BU hūman RATBU ŠĀBULU kuitta parā tepu GIŠPÈŠ GIŠGEŠTIN.HÁD.DU.A GIŠSERDUM paizzinnnaš warawaraš GIŠHAŠHUR GIŠHAŠHUR.KUR.RA GIŠzūpa GIŠdammašuel GIŠNURMA GIŠGEŠTIN GIŠšamama* § "All the fruits — fresh (and) dried — a little of each (namely): figs, raisins, olives, *paizzinnna-*, *warawara-*, apples, apricots, *GIŠzūpa*, *GIŠdammašuel*, pomegranates, grapes, and *GIŠšamama*" KBo 10.34 i 15-18 (rit., MH/NS), ed. *paizzinna*, Haas, Materia 125 w. n. 553, cf. CAD Š/1:19; [...] x *LÀL IN-BU parkuīn* [...] "[...] honey, pure fruit [...]" KUB 54.35 rev.? 6 □ *parkui*- might mean that the piece of fruit is unblemished or peeled (i.e., freed of its skin or leaves), but could also modify what followed in the lacuna; 1 *GIŠDÍLIM. GAL AD.KID IN-BU tarwanaššiš* "One wicker bowl of tree(?) fruit" KBo 2.4 iv 12 (monthly fest., NH), ed. KN 288f.; cf. *IN-BU ɻtarwaššiš* ibid. ii 4 □ on *tarwa(na)šša/i*- adj. to *taru* "tree" (?) see StBoT 31:428f. n. 1555 and CLL 219.

5' men of the fruit, fruit men(?): ("The performers have put on trimmed(?) tunics [and(?)] they start dancing and drive(?) the dancers") [L]Ú.MES<sup>L</sup> IN-BI GIDIM.HI.A *tianzi* "The fruit-[m]en place the (images of) the dead. (The singers of Kaneš sing)" KUB 48.9 ii 8 (KILAM fest., NS), translit. StBoT 28:95, cf. also *nanna*- 2 c □ to what extent <sup>L</sup>úšesala- q.v. is the reading of <sup>L</sup>ú INBI remains unclear. Perhaps these are the men who make the image out of fruit in harvested goods (KUB 30.24 iii 37-41, cf. *šeli A a*).

2. fruit tree: *takku amiyaraza GIŠIN-IBA-AM kuiški ārgi takku 1 ME ISŞU 6 GÍN [K]Ù.BABBAR pāi* "If someone cuts fruit(-trees) off from a canal, if (there were) one-hundred trees, he shall pay six shekels of silver" KBo 6.11 i 16-17 (Laws §109, OH/NS), ed. LH 106; § *GIŠ-ru=ya kuit GIŠIN-BU hū[man(?)]* *nu ŠA GIŠIN-BI hūmandaš alkišt[aš] karšanza* "§ And of ev[ery] fruit tree (there is), a branch of every fruit tree is cut off" KUB 45.58 iii 6-7 (*hišuwa* fest., NS); cf. *nu ŠA! GIŠIN-BI hūmandaš GIŠalkištānuš d[ai]* "He/She takes branches of every fruit (tree)" KUB 17.27 ii 16 (rit. against sorcery, MH?/NS); cf. also KUB 12.58 iv 15, under 1 b 1'.

[...(-)]še-eš-ša-na-aš KBo 23.60 rev. 2, considering the double š, is probably a different word.

The only unambiguous sg. nom. com. is that of RS 25.421 (*šešaš*). The attested acc. forms (*šešan*,

## (GIŠ)šeša- B

## šišša-

šešan) are ambiguous as to gender. Besides a few exx. of pl. neut. that can be taken as coll. (KUB 32.128 i 4 [1 b 3'], KUB 43.55 iii 18-19 [1 b 4'], and possibly KUB 9.28 i 24 [1 b 1']) there are also exx. of INBU agreeing with a sg. neut. (<sup>GIŠ</sup>*INBI*<sup>HIL.A</sup> ... *hūman hādan* KUB 27.16 iv 6-7, <sup>GIŠ</sup>*INBU hūman* KBo 10.34 i 15 [both 1 b 4']). In one case *GIR.HI.A šešann-a* is taken up by *n=at* (KBo 11.72 ii 44-45) but it is not entirely certain that this word belongs to š. Finally, there is the fragmentary passage containing *nu=kan šešan kuit šarra[nzi]* (KUB 44.55 rev. 9), where it is tempting to translate “the fruit that they divide up/apportion, (he [p]ours a cup of [...] down [on it/them(?)]).” However, a translation with *kuit* as a causal conjunction cannot be ruled out.

Next to the *a*-stem forms (*šešaš*, *šešan*, *šeši*) there are two duplicating gen. <sup>GIŠ</sup>*šešanaš*/<sup>GIŠ</sup>*šešannaš* (KUB 24.2 rev. 14 and KUB 24.1 iv 12 respectively, Murš. II, cf. 1 a) pointing at either an *n*- or -(*a*)tar-stem. On the basis of these Friedrich, HW 3. Erg. s.v., postulated \**šešatar*. A close parallel, however, is offered by *memiya(n)*- that displays both com. and neut. gender, has both *a*- (*memi(y)aš*, *memi(y)an*) and *n*-stem forms (most obl. cases have *memi(ya)n*-) and shows single and double-spelled *-n*. Based on this there seems no need to assume an -(*a*)tar formation.

Gurney, AAA 27 (1940) 112f. (= ? Akk. *sirdu* = “Almond”?? or “olive”??); Friedrich, HW (1952) 191 (“Mandelbaum(?)”); Laroche, RHA XXIV/79 (1966) 161 (= Akk. *inbu* “fruit”); Hoffner, AlHeth (1973) 38 (“generic term for ‘fruit’”); Eichner, GsKronasser (1982) 26-28 w. n. 61; Tischler, HEG S/2 (2006) 1010f.

Cf. <sup>LÚ</sup>*šešala-*, *šešd-*.

**šišša-, šiešsa-** v. (imperf. to *šai-* B/*šiye-*); **1.** to seal, make a seal impression, **2.** to pitch/set up a tent, **3.** (mid.) to shoot (subj. stars); from OH/NS.†

**act. pres. sg. 1** *ši-iš-at-ti* KUB 1.16 iii 58 (OH/NS); **pl. 3** *ši-iš-ša-an-z[i]* KBo 10.16 i 3 (NS), KBo 56.157:3 (NS); **imp. pl. 3** [*ši-e-eš-ša-an-du*] KBo 3.1 iii 45 (OH/NS), [*ši-iš-ša-an-du*] KUB 11.1 iii 10 (OH/NS), *ši!(text wa)-iš-ša-an-du* KBo 3.67 iii 3! (OH/NS).

**mid. pres. pl. 3** *ši-iš-ša-an-da-ri* KUB 8.22 ii 7, iii (1) (pre-NH/NS).

**broken:** *ši-i-iš-š[a-* KBo 30.13 rev. 4 (MS).

**1.** to seal, make a seal impression — **a.** in general: (“I accumulated crops back there in the

aforementioned storehouses”) [...]x <sup>LÚ.MEŠ</sup>APIN. *LAL A.ŠÀ A.GÀR.HI.A apē-pat x[... š]i-e-eš-ša-an-du* (var. B: [... *ši-iš-ša-an-du*, C: *ši!(text wa)-iš-ša-an-du*) “The farmers, [...] fields, meadows, and even those [...] let them seal” KBo 3.1 iii 44-45 (Tel.pr., OH/NS), w. dupls. B: KUB 11.1 iii 9-10 (OH/NS), C: KBo 3.67 iii 3 (OH/NS), ed. Theth 11:46f., tr. van den Hout, CoS 1:198; [... *H]UL ši-iš-ša-an-z[i ...]* “They seal the [...] of [...] the [e]vil(?)” KBo 10.16 i 3 (rit., NS); cf. *šai-* B/*šiye-* 1.

**b.** in the expression *-za=šan karda šišša-* “to take to heart, consider, reflect upon” (lit. “to press into one’s own heart”): (“The Great King, the Labarna, began to speak to Muršili his son: ‘I have given you my words. Let them read this tablet to you monthly’) *nu=za=(š)an [udd]ār=met hatta<ta>=mett=a karta ši-iš-at-ti* “Take to heart/ Reflect upon my [wo]rds and my wisdom” KUB 1.16 iii 57-58 (testament, Hatt. I/NS), ed. HAB 14f. (emendation unnecessary); cf. *šai-* B/*šiye-* 1 f.

**2.** to pitch/set up a tent: <sup>GIŠ</sup>*ZA.LAM.GÀR-š=a ši-iš-ša-an-z[i]* “And they pitch a tent” KBo 56.157:3 (fest., NS); cf. StBoT 2:11f.; cf. *šai-* B/*šiye-* 3 □ for a Hitt. com. pl. tantum behind <sup>GIŠ</sup>*ZA.LAM.GAR* see Groddek, KI.LAM 30.

**3. (mid.) to shoot (subj. stars):** *mān=šan nepiši MUL.HI.A anda ši-iš-ša-an-da-ri n=at katta mumianzi* “If in the sky stars shoot inward (toward each other?/collide?) and crumble” KUB 8.22 ii 6-8 (omen, pre-NH/NS), ed. DBH 12:158f. (ii 16-18) (“aufblitzen”), StBoT 5:156 (“aufeinanderstossen”); cf. *mum(m)iya- b* (“collide”), HAB 179 (“sich zeigen”), Tunn. 42 n. 124 (“collide”), HW 194 (“ingeschossen werden, ineinander geschossen werden”); cf. ibid. iii 1.

This verb is derived from *šai-B/šiye-*, q.v. with imperf. suffix =šš(a)- like *halzišš(a)-* (GrHL §24.4-5). The reduplicated form is *šišiye-* q.v.

Goetze, Tunn. (1938) 42 n. 124, Sommer, HAB (1938) 179; Friedrich, HW (1952) 194; Kronasser, EHS 1 (1966) 554, 570, 572, 586 (dur., not redupl.); Neu, StBoT 5 (1968) 156; Oettinger, Stammbildung (1979) 474, 509; Tischler, HEG S (2006) 1064-1066.

Cf. *šai-* B/*šiye-*, *šišiye-*.

## (UZU)šišai-

## šešariške-

(UZU)šišai-, šiešai-(?) n., neut.; (a body part characteristic of certain animals; tail or paw?); from OH/NS.<sup>†</sup>

**nom.-acc.** ſi-e-ſa-i KUB 29.1 ii 42 (OH/NS), UZU ſi-ſa-i KUB 29.1 ii 43 (OH/NS), ſi-ſa-i KUB 9.31 i 8 (MH/NS), ſi-ſa-i KUB 56.59 iv 6 (MH/NS).

“You, eagle! Go, I have lost one thing. Go to the pyres and bring a *kenupi*” §) *kenupi = ma = ššan anda ŠA UR.MAH ſi-e-ſa-i paršanaš* UZU ſi-ſa-i ſumumah n=at hark “unite(?) the ſ. of a lion (and) ſ. of a panther in the *kenupi* and hold them. (§ Collect them, and make them one, and carry them to a man’s heart. Let the king’s soul/life be gathered/united also to his heart”) KUB 29.1 ii 42-43 (rit., OH/NS), ed. Kellerman, Diss. 15, 28, Marazzi, VO 5:154f., Starke, ZA 69:88f., Collins, Diss. 54 (all no tr.), Rieken, HS 113:171 (“Pranke/das Gebiß?”); [...] x-li = ſſit ŠA KUŠ UR.MAH warhuwayaš [(<sup>GIŠ</sup>GİR. GUB=Š)] U=ma <sup>NA</sup>kunkunuzziyaš *hazziul* = ſett = [(a ŠA <sup>NA</sup>ZA.GÌN)] ſi-ſa-i daſſu *hartaggaš* ſi-ſa-i “Its [...] is of a lion’s rough hide (pelt?), while its footstool is of basalt and its *hazziul* is of lapis. The ſ. are strong/thick, the ſ. of a bear” KUB 9.31 i 6-8 (Zarpiya’s rit., MH/NS), w. dupl. KUB 56.59 iv 4-6 (MH/NS), ed. Kloekhorst, EDHIL 757f., tr. Collins, CoS 1:162.

A ſ. is something that is powerful, heavy or thick (*daſſu*-) and characteristic of large carnivores. “Tooth” was suggested by Güterbock (based on the mistaken belief that *hartagga-* meant “snake”). We now know that the (principal?) Hittite word for tooth was *gaga-* (Laroche, RHA XXXI 90f.). The “hide, pelt” of a lion, panther or bear (Laroche *apud* Kellerman) would be valuable, but does not seem particularly characteristic of these three animals. Furthermore, a lion’s pelt is mentioned in the immediate context preceding ſ. in KUB 9.31 i 6. Of the suggested translations, “tail” or “paw, claw” seem most appropriate to the animals, although a translation “jaw(s)” cannot be ruled out. In either case, ſ. could be a collective in -i as in *kulei-* “unused land,” *haſtai* “bones” and MUNUS.MEŠ *hazgarai*, for which see Oettinger, FsStrunk 211-227, Hoffner, JCS 50:37-40, Soysal, FsSinger 346 n. 38.

Güterbock, RHA VI/43 (1942-43) 108 (“dent”); Friedrich, HW (1952) 194 (“Zahn(?)”); Goetze in ANET (1952) 358 (“tail”); Hoffner, EHGl (1967) 25 n. 19, 87 n. 158 (“tail”); Oettinger, Stammbildung (1979) 474 (“Raubtier-Zahn”); Starke, ZA 69 (1979) 89 n. 89 (“Pranke, Tatze”); Laroche *apud*

Kellerman, Diss. (1980) 53 (“peau”); Collins, Diss. (1989) 54 n. 174 (non-committal); Starke, StBoT 31 (1990) 416 (“Pranke, Tatze”); Rieken, StBoT 44 (1999) 74f.; eadem, HS 113 (2000) 171 (“Pranke/das Gebiß?”); Tischler, HHWb (2001) 152 (“Schwanz?,” “Pranke?”); Collins, Animal World (2002) 318 (“tails(?)”); Tischler, HEG S/2 (2006) 1008-1010; Kloekhorst, EDHIL (2008) 757f. (perhaps “tail, paw, teeth”).

Cf. ſeša- A.

LÚšešala- n. com.; fruit-handler; MH?/NS.<sup>†</sup>

**sg. nom. com.** [<sup>LÚ</sup>ſ]e-e-ſa-la-a-aš KUB 13.3 ii 4 (MH?/NS).

([The ..., wai]ter(?), [...], [ba]ker, [*haly*]āmi-, the [dairy]-handler, the *kipliya*[la]-, [the ...], the *tappāla*-) [<sup>LÚ</sup>ſ]e-e-ſa-la-a-aš “the fruit-handler, (the *ušħāla*-, the *[tapan]*dānili-, (and) thick-bread-handler, (and) the [...] )” KUB 13.3 ii 4 (instr. for preserving the king’s purity, MH?/NS), translit. Pecchioli Daddi, Or NS 73:459.

To what extent ſ. is the reading behind LÚ GIŠ/NBI is unclear; see (<sup>GIŠ</sup>)ſeša- B 1 b 5’.

Hoffner, AlHeth (1974) 38f.; Tischler, HEG S/2 (2006) 1011.

Cf. ſeša- B.

## ſešan(n)a- HW 191 see ſeša- A.

[ſeſšar] see ſieſšar.

ſešariške- v.; to filter, strain; MH?/NS.<sup>†</sup>

**imp. pl.** 2 ſe-ſa-ri-iš-ke-tén KUB 13.3 iii 23 (MH?/NS); **broken** ſe-ſa-r[i- ... ] KUB 13.3 iii 38 (MH?/NS)

(“Furthermore, you who are water-carriers, be very careful with their (the royal couple’s) water”) nu uwitar <sup>GIŠ</sup>ſešarulit ſe-ſa-ri-iš-ke-tén “Always strain/filter the water with a strainer/filter.” (Once, the king found a hair in the (his) washbasin and became very angry at the water-carriers) KUB 13.3 iii 23 (instr. concerning the king’s purity, MH?/NS), ed. Pecchioli Daddi, Or NS 73:461, 467 (“filter”), tr. Kloekhorst, EDHIL 748, Haase, THR 63 (“siebt”), Goetze, ANET 207; cf. ibid. iii 36-38 □ “water” is here plural (GrHL §§1.108, 3.20, 4.101 n. 226), indicating the multiple occasions the king receives water. The verb ſieſšar(a), q.v., is probably a different word.

**šišh(a)- a**

Friedrich, FsMeissner (1928-29) 55; Oettinger, Stammbildung

(1979) 351; Tischler, HEG S/2 (2006) 1026 (> šieššariya-) Kloekhorst, EDHIL (2008) 748.

Cf. šešarul-.

**šešarul** n.; filter, strainer; MH?/NS.†

inst. še-sa-ru-li-it KUB 13.3 iii 23 (MH?/NS).

("You who are water-carriers, be very careful concerning their (the royal couple's) water") *nu uwitar GIŠše-ša-ru-li-it šešarišketen* "Always strain/filter the water with a strainer/filter" (Once, the king found a hair in the (his) washbasin and became very angry at the water-carriers) KUB 13.3 iii 23 (instr. concerning the king's purity, MH?/NS), ed. Pecchioli Daddi, Or NS 73:461, 467, tr. ANET 207; cf. ibid. iii 36-38.

Friedrich, FsMeissner (1928-29) 55; Oettinger, Stammbildung (1979) 29, 351; Tischler, HEG S/2 (2006) 1026; Kloekhorst, EDHIL (2008) 748.

Cf. šešariya-.

**[š]ištattamannaš** n.; (mng. unkn.); NS.†

§ [ši?-š]a-at-ta-wa-an-na-aš GIŠtī-x [...] / [m]ahhan GIŠhīnari [...] § [š]i?-ša-at-ta-ma-an-na-š[a [...] / tawannannaš [...] § KUB 44.60 ii 12-15 (NS). The first sign could also be [w]a-.

[GIŠ šešatar] Ertem, Flora 164, HW 3.Erg. 45f., HEG S/2:1011, Kloekhorst, EDHIL 749, see GIŠšeša- B.

**šišh(a)-, šešh(a)-, šašha-** v.; to choose, designate, decide, order; from OH/NS and MH/MS.†

pres. sg. 1 še-eš-ḥa-ah-ḥi KUB 5.20 iii 26 (NH), KUB 15.11 iii 11 (NH), Bronze Tablet ii 25 (Tudh. IV), še-eš-ḥa-mi KUB 14.19:10 (Murš. II), sg. 3 še-eš-ḥa-a-i KBo 5.9 iii 6 (Murš. II); pl. 3 še-eš-ḥa-an-zı KUB 9.15 iii 19 (NH), KUB 42.91 ii 9, 21 (NH), pret. sg. 3 še-eš-ḥa-aš KUB 36.67 ii 30 (NS), KUB 33.120 ii 46 (MH/NS), še-eš-ḥa-at-ta KUB 33.114 i 13 (NS), KUB 33.120 ii 36 (MH/NS); pl. 1 [ši-i]š-ḥu-en KBo 23.106 rev. 10 (MH/MS); pl. 3 ši-iš-ḥe-er KBo 32.14 ii 36 (MH/MS); imp. sg. 2 še-eš-ḥi KBo 18.48 rev. 14 (NH); pl. 2 ša-aš-ḥa-at-téni KUB 36.51 i? 9 (OH/NS).

For the MH spelling ši-iš- vs NH še-eš- see Melchert, Phon. 153-155 and Rieken, AoF 23:294-297.

(Hurr.) taḥē-ne=vā=1 ēnzāri mād=aš=a=b idi=i=ta "On behalf of (that) man the gods were wise towards his person" KBo

32.14 i 35-36 = (Hitt.) *nu=za apēdani LÚ-ni DINGIR.MEŠ šēr hattātar ši-iš-ḥe-er* "The gods chose a wise course of action on behalf of that man" KBo 32.14 ii 35-36 (Song of Release, MH/MS), ed. Neu, StBoT 32:78-79 ("Jenem Mann wiesen die Götter Einsicht zu"), tr. Hoffner, Hittite Myths<sup>2</sup> 70.

a. w. -za or dat. pl. encl. pers. pron. functioning like -za: ("If His Majesty tells you some matters in secret (saying:) 'Perform these deeds or that deed'; which (of) these deeds cannot be carried out, make it into a plea right there instead: 'I am unable to perform this deed, so I will not carry it out'") *n=an=za=an mahhan namma LUGAL-uš še-eš-ḥa-a-i* "when the king decides again concerning it (if it is a matter that is to be carried out ...)" KBo 5.9 iii 6 (Duppi-Tešsub treaty, Murš. II), ed. SV 1:18-21 ("und (dann) <tue?> sie, wie der König alsdann bestimmt(?)"), cf. p. 45 ("anordnen"), Del Monte, Muršili-Niqmepa 170-171 ("e <fa>llo come poi disporrà il re"), tr. Beckman, DiplTexts<sup>2</sup> 62 ("And when the king again commands"), Singer, CoS 2:97 ("it (will happen) according to what the king decides"); ("He (i.e., Gurpāranziḥu) went up to bed by ladder") *DAM-SU=za fTatizuli tamai UD?-x[...] / še-eš-ḥa-aš* "His wife Tatizuli chose another day (and sa[id] to Gurpāranziḥu)" KUB 36.67 ii 29-30 (Gurparanzaḥu legend, NS), ed. Pecchioli Daddi, FsFronzaroli 479, 482 ("fixed"), tr. Ünal, TUAT III/4:852, Haas, Heth.Lit. 218 □ due to the lack of other evidence for šiwart- (UD, q.v.) as a neuter noun and because of the sign traces following the alleged UD sign, the usual interpretation "another day" reading UD-a[t] seems unlikely; *nu=za=kan ŠA URU-LIM=ma kuedanikk[i ...]* É.MEŠ EGIR-an še-eš-ḥa-ah-ḥi "(Or) shall I later designate (some) houses in the midst of some city" KUB 5.20 iii 25-26 (oracle question, NH), ed. van den Hout, StBoT 38:198 ("bestimmen") □ for *nu(=) ... =ma* indicating an alternate question see *nu A f and -ma a 1' b' 4'*; ("But if in a town there is absolutely no temple (or) royal structure") *nu=šmaš* É LÚMÁŠ.EN.KAK *kuitki še-eš-ḥa-an-zi* "they choose/ designate some poor man's house, (and they sweep it out and carry out the ritual)" KUB 9.15 iii 18-19 (instr., NH), tr. SV 1:45 ("sie weisen ihnen ... irgendein Haus eines muškēnu an (?"), ed. Souček, MIO 8:376 ("bestimmt man ihnen irgendein Haus eines muškēnum"), CHD per 1 a 3' ("requisition for themselves") □ according to Friedrich, Souček and Tischler (HEG S/2:1012) the dat. encl. pron. -šmaš refers to the priests who are conducting the ritual; but in view of the presence of -za in KUB 5.20 iii 25 in a similar setting we favor a reflexive use of -šmaš instead; *kinun=za=za mān dUTU-ŠI ŠA GUD UDU.ḤI.A kuitki AŠRU še-eš-ḥa-ah-ḥi* "But if I My Majesty now

## šišh(a)- a

## šišh(a)- d

designate/choose some location (for the provision) of cattle (and) sheep,” Bronze Tablet ii 25 (Kurunta Treaty, Tudh. IV), ed. StBoT Beih. 1:16-17 □ the alternative conditional clause with negation in Bronze Tablet ii 28 uses the verb *pai-piya-* “to give” and adds “to him”: *mān=ši AŠRU=ma UL kuitki pehhi* “But if I do not give him some location”; *nu=za ANA DINGIR-LIM kuit [... / o-o]x MUNUS allinalliš ešun / [nu=za] MUNUS.MEŠ allinalliza(!coll.) še-eš-ha-ah-hi* “Because I was an *allinalli*-woman to the goddess [...]”, I will choose the *allinalli*-women, ([and] I will give t[hem] to the goddess, my Lady)” KUB 15.11 + KBo 60.99 iii 9-11 (dream & vow of Puduhepa, NH), ed. Beal, JNES (forthcoming), de Roos, Votive 111, 114 (without join, reading (-)al-li-na-ra-liš in iii 10 and (-)al-li-na-<ra>-li-za in iii 11) □ *allinalliza* is a Luw. acc. pl. com.; an adjective *allinalliš* seems to accompany a rock-sanctuary in KUB 27.13 iv 13 (cf. HW<sup>2</sup> 59b and van den Hout, StBoT 38: 214); *luka[tti=m]a? ANA <sup>d</sup>U EZEN<sub>4</sub>.GURUN iyanzi GiŠŠÚ.A <sup>d</sup>U danzi ɬalattar=š(a)maš SIG<sub>5</sub> še-eš-ha-an-zi GiŠZAG.GAR. RA DŪ-anzi IŠTU GURUN unuwanzi GiŠŠÚ.A <sup>d</sup>U=kan ʃarā tiya[nzi]* “The following [day] they perform the Festival of the Fruit for the Stormgod. They take the seat of the Stormgod. They carefully choose a (piece of) *alattar*-fruit. They build an altar, decorate (it) with the fruit, and place the seat of the Stormgod on top (of it)” KUB 42.91 ii 8-10 (cult inv., NH), ed. Starke, StBoT 31:511 (“*alatarša* aber bestimmen sie in angemessener Weise”), Hazenbos, Organization 112, 114 (“they assign a good ... to them,” reading E-LA-LA-NU-ša-ma-aš), Tischler, HEG S/2:1012 (reading ɬalatnaša GAL SIG<sub>5</sub> “geeignetes Gefäß für das Obst”) □ for ɬalattar “fruit” (?), see Starke, StBoT 31:511 and Melchert, CLL 9; *še-eš-ha-at-ta=za <sup>d</sup>LAMMA-aš x[...]* “LAMMA chose/ordered [...]” KUB 33.114 i 13 (song of <sup>d</sup>LAMMA, NS), translit. Myth. 146, tr. Hittite Myths<sup>2</sup> 46 (“forced”); cf. also above in bil. sec.

**b.** without =za: (Thus they said:) [...] [x-*li*=wa=kan *kuitki SÍSKUR ANA <sup>d</sup>[He'] [ba]t [ši-i]š-*hu-en**

“We ordered some [...]... ritual for He[ba]t, (and it has not been performed. It was ascertained (to be a problem))” KBo 23.106 rev. 9-10 (oracle question, MH/MS), ed. Tischler, HEG S/2:1012 (differs) □ the sentence particle -kan is not accompanied by a local adverb or other local expression. The reason for its inclusion is unknown. In KUB 5.20 iii 25 (see a. above) on the other hand, the local adverb ŠA “in(side), in the middle of” triggers the use of =kan; (One of the gods inside Kumarbi is pondering how to be born: “If I

emerge from the ‘good place,’ a ...-woman will ... me upon my head(?) and [...] ... the Stormgod (acc.) ... [...]”)[*nu=war=at* (or: *[SAG.DU] andan še-eš-ha-at-ta NA<sub>4</sub>-an=war=an <sup>1</sup>GIM-an parša*] *nutarna(n)=ššan <sup>d</sup>Kumarbin nu=war=aš=ši=šta ɬarla <sup>1</sup>tarnaj(z)=ššit uit <sup>d</sup>KA.ZAL-aš UR.SAG-iš <sup>d</sup>LUGAL*][*-u*]š “Inside he chose it (or: the head). He split it like a stone, Kumarbi’s skull. The divine KA.ZAL, the valiant king, came up out of his skull” KUB 33.120 ii 36-38 (Song of Kumarbi, MH/NS), ed. Meriggi Athenaeum 31:116f. (reading [*nu=wa GiŠAB?* *andan* š. “una finestra (?) dentro è fissata”), followed by Tischler, HEG S/2:1012, translit. Myth. 157 (reading x-x-wa-ra<sup>2</sup>-at instead of *nu=wa* SAG. DU), tr. Hittite Myths<sup>2</sup> 43 (without restoration or transl. of š.), Haas, Literatur 138 (“Den Schädel bestimmte (*seshai-*) er”) □ the Luwian(?) pret. sg. 3 *šešhatta* in KUB 33.120 ii 36, which probably also occurs in KUB 33.114 i 13, is surprising in view of the regular *šešhaš* in KUB 33.120 ii 46, but is to be preferred over a mid. pres. sg. 3 which would lead to an inconsistency in the sequence of tenses.

**c.** broken: (“When they perform the festival of the shepherd for [the Stormgod of Šah]pina (?)”)  
ŠA <sup>1</sup>HUR.SAG *P[u(?)] AŠRU SIG<sub>5</sub>-in še<sup>1</sup>-e[š-]h-a-an-zi* “in the midst of Mt. [...] they choose a location carefully (or: in an appropriate way)” KUB 42.91 ii 21 (cult inv., NH), ed. StBoT 31:511 n. 1884, Hazenbos, Organization 112, 114.

**d.** unclear: *kinun=ma=at <sup>d</sup>UTU-ŠI GIM-an mu[tāmi?] LUGAL KUR Kargamiš=ya=at apiya QĀTAMMA mu[taiddu?] našma=za=kan anda še-eš-hi* “But just as I, My Majesty, now se[t] it [aside], [let(?)] then also the King of Kargamiš set it [aside] in the same way, or you must choose/decide(?) in (the matter)” KBo 18.48 rev. 12-14 (letter, NH), ed. Letters 334, THeth 16:8f. □ for the immediately preceding context see most recently Houwink ten Cate, FsDeRoos 112f.; it remains unclear what the pron. -at refers to, which makes the passage difficult to understand. Hagenbuchner, THeth 16:8, reads *še-eš-ten!* and translates “[Od]er ihr sollt (es) durch ein Traumorakel feststellen.” Such a mng. for *šeš-* “to lie down” is only attested, however, with an adv. *ʃuppa(ya)* “in a holy way” for which see *šeš-3*; (“It is not an ox, nor is it a sheep. That one is like a [...]”)  
*itten=wa MUNUSUMMEDA ša-aš-ha-at-tén* “Go, order the Female Attendant” KUB 36.51 i? 9 (OH/ NS), ed. Kellerman, Hethitica 7:121, translit. Myth. 94, tr. Hittite Myths<sup>2</sup> 32 (leaving the verb untranslated); cf. also [EGIR-an=wa]*r=aš=za še-eš-ha-mi* “I shall order them [to the rear]” KUB 14.19:10 (ann., Murš. II), ed. Houwink ten Cate,

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## šišh(a)- d

JNES 25:173, 181 (restoring [EGIR-*an=wa*]r= etc. “I shall assign them [to the rear]”).

The meaning of š. falls in the range of “to choose/ select, decide, order,” but it is not always clear which of these meanings applies. For persons of authority, such as the king, a choice or decision also implies a command, hence the translation “order” (i.e., command for something or someone to come vel sim., but not in the sense of to command someone to do something, for which Hitt. uses *watarnahh-*. q.v.), but in most cases the social status of the subject is not known. An additional problem is the use of -za. It seems that -za is used when the subject chooses or decides instead of or on behalf of someone else while letting his own interest prevail. The absence of -za (b.) seems to coincide with a choice or decision which does not involve another person in the process of choosing. Thus, the presence of -za implies a stronger, perhaps overriding involvement of the subject in the action than warranted by the action of choosing without -za.

Friedrich, SV 1 (1925) 45f. (“anordnen, anweisen”); Friedrich, RHA VIII/47 (1947-48) 9; Friedrich, HW (1952-1954) 191 (“anordnen, anordnen, bestimmen”); Meriggi, Athenaeum 31 (1953) 117 (“fissata”); Souček, MIO 8 (1961) 376 (“bestimmt”); Kronasser, EHS 1 (1966) 533 (“bestimmen, festlegen”, “jemandem zuweisen” (Haus, Termin”)); Oettinger, Stammbildung (1979) 498-99 (“anordnen, befehlen,” related to *išha-* “lord”); de Roos, Diss. (1984) 365 (“toewijzen” = “assign to”); Del Monte, Muršili-Niqmepa (1986) 171 (“disporrà”); Kellerman, Hethitica 7 (1987) 121 (“donner des ordres”); Otten, StBoT Beih. 1 (1988) 17 (“bestimme”); Ünal, TUAT III/4 (1994) 852 (“bestimmte”); Starke, StBoT 31 (1990) 511 (“bestimmen”); van den Hout, StBoT 38 (1995) 198 (“bestimmen”); Neu, StBoT 32 (1996) 79 (“wiesen ... zu”), 140 (“zuweisen”); Beckman, DiplTexts (1996) 57 (“commands”); Hoffner, Hittite Myths<sup>2</sup> (1998) 46 (“forced”); Singer, CoS 2 (2000) 97 (“decides”); Hazenbos, Organization (2003) 114 (“assign”); Pecchioli Daddi, FsFronzaroli (2003) 482 (“fixed”); Haas, Literatur (2006) 138 (“bestimmte”); Tischler, HEG S/2 (2006) 1011f. (“anordnen, anweisen, bestimmen; festmachen”); Kloekhorst, EDHIL (2008) 758 (“to decide, to appoint”).

**šišhau-** n. neut.; sweat; MH/NS.†

sg. nom.-acc. neut. *ši-i-iš-ha-u* KBo 3.2 obv.! 26 (MH/NS).

*namma=aš INA É LÚKUŠ<sub>7</sub> anda pēhudanzi É LÚKUŠ<sub>7</sub>=ma andan mekki ān mahhan=ma ANŠE. KUR.RA.MEŠ allaniyanzi ši-i-iš-ha-u arha uizzi nu=šmaš KUŠKIR<sub>4</sub>.TAB.ANŠE TÚG.HI.A=ya arha*

*danzi* “Then they lead them (i.e., the horses) into the stables. The stables (are) very warm inside. When the horses (begin to) perspire (and) sweat breaks out, they take the bridle and blankets away from them” KBo 3.2 obv.! 25-27 (Kikk., MH/NS), ed. Hipp.heth. 128-129 (*allaniya-* = “unruhig werden?”), HED A 28 (*allaniya-* = “sweat, perspire”); cf. sim. KUB 1.11 i 22 + KUB 29.57 i 5, KUB 1.11 iii 6 with Akk. (‘)ZUDU=ŠUNU=ya uizzi “and their sweat appears” following *allaniyanzi* instead of š. *arha uizzi*.

The alleged presence of a Glossenkeil before *ZUDU* in KUB 1.11 iii 6 led Kammenhuber, Hipp.heth. 129 n. 19, to the assumption that there might be a foreign loan word behind its Hitt. counterpart š. However, collation shows that we are probably dealing with a scribal mistake, not a gloss wedge. Nevertheless, based on its phonology (see Kloekhorst, EDHIL 59f.) this is likely to be a loanword although its source remains unclear.

Potratz, Pferd 208 (Hurr. Iw), Friedrich, HW (1952-1954) 194; Kammenhuber, Hipp.heth. (1961) 129 n. 19 (Hurr. Iw.); Goetze, JCS 16 (1962) 33; Kronasser, EHS 1 (1966) 251 (Hurr. Iw.?); Knobloch, FsPokorny (1967) 42; Weitenberg, U-Stämme (1984), 267f. (not a Hurr. Iw. but a Hitt. -au-stem); Tischler, HEG S/2 (2006) 1066f.; Kloekhorst, EDHIL (2008) 59f., 759 (“IE origin is very unlikely”).

[šešši-] n. com., HW 191, KUB 14.4 iii 26, see šiššiya(n)-.

**šiššiya-** see šiššiya(n)- n. and šiššiya(nt)- adj. or part.

LÚšiššiyala- n. com.; debt owner, creditor; MH/MS.†

sg. acc. LÚši-iš-ši-ia-la-an KBo 32.15 ii 18 (MH/MS).

(Hurr.) *egeł(=i?)=l=eva=š=ša (<=nna) dTeššob hinzid(i)=a ham=až=i=a=šše=dan nakk=i=uffu=š=ša (<=nna) kirenzi* “We would (certainly) save him, Teššob, from the one whom he (Teššob) owes (*hamaz-*) a debt (*hinzidi*), but we will not do it, namely a releasing (of servants for Megi)” KBo 32.15 i 18-20 = (Hitt.) *n=an=kan huišnumini dIM-an LÚši-iš-ši-ia-la-an* (followed by an erased sign) *dammišhiškizzi=an kuiš UL=man iyaueni parā tarnumar* KBo 32.15 ii 18-20, ed. StBoT 32:291 (differently), w. commentary on p. 323-328. See the discussion below.

*n=an=kan huišnumini dIM-an LÚši-iš-ši-ia-la-an<-aš?>* (partially erased) *dammišhiškizzi=an*

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## (GIŠ)šišiyam(m)a

*kuiš UL=man iyaweni parā tarnumar n=ašta tuk ANA m̄Mēki ZI=KA anda tuškizzi* “We will rescue him, the Stormgod, concerning the debt owner who is oppressing him (Hurr. *hi-in-zि-ta ha-ma-zि-ya-ši-ta-an*). We do not want to grant release. Your soul, Mēki, will <not> rejoice over (that)!” KBo 32.15 ii 18-20 (Song of Release, MH/MS), ed. StBoT 32:291, w. commentary on 323-328, tr. Masson, GsImparati 559 (“Mais celui qui l’opresse (créancier?), nous ne lui accorderons pas *kirenzi/para tarnumar*”), Hoffner, HittiteMyths<sup>2</sup> 75 (“So we will rescue him, (namely) Tessub, the debtor(?). Who (then) will oppress him? But we will make no release (of slaves)”), Bachvarova, JAOS 125:46 (“We will rescue him, Tešub, the oppressed one. (But,) who harms him, we will not make him a release”), Beckman, apud Bachvarova, JAOS 125:46 n. 3 (“Who keeps oppressing him? Shall we not institute a release?”) □ for the partially erased sign after *ši-iš-ši-ia-al-la-an* see Neu, StBoT 32:291 n. 6, 324 n. 39. š. is followed by a postposed relative sentence describing the activities of the debt owner as is made clear in the Hurrian version. The latter leaves out a word for debt owner but describes him as “the one who oppresses him concerning his debts”: cf. Wilhelm, TUAT Erg. 89.

The agent noun LÚš. is related to *šiššiyān* “debt” (q.v.) in KBo 32.15 ii 4, [ši]šišiyauwanza “indebted” (q.v.) in KBo 32.15 ii 6, and perhaps to *šiš(š)iye-* “to seal; to shoot” (q.v.). See *šiššiyān* for further discussion.

Neu, StBoT 32 (1996) 302, 324-325 (“Bedrücker, Bedräger, Nötiger,” “Peiniger”); Bachvarova, Diss. (2002) 245f. (“oppressed man”); Kloekhorst, EDHIL (2008) 759 (“needy one”).

Cf. šai-B/šiye-, šiššiya(n)-, šiššiyawant-.

(GIŠ)šišiyam(m)a n. neut. collec./pl. tantum; (an agricultural implement); from OH and MS.†

collec. nom.-acc. GIŠši-ši-a-ma KBo 6.10 ii 3 (OH/NS), GIŠši-ši-ya-am-ma KUB 12.62 rev. 7, 11 (pre-NH/NS), ši-ši-ya-am-ma KUB 12.51 i? 11 (NS), [...]ši-ia-am-ma KBo 27.147:15 (NS).  
pl. d.-l. ši-ši-ia-a[m-m]a-aš KBo 31.143 obv. 13 (MS).

[(*namma=ššan ANA GIŠBANŠ*)UR AD.KID 1-NU(coll.))T]M ši-ši-ya-am-ma URUDU *haħħaraš* [(UDUDU *muilaš*(coll.) URUDU *intaluzzi*)]š URUDU 1-NUTIM *galamma* URUDU [(1-NUTIM GIŠRIN<sub>X</sub> ZIBĀNĪT)UM] “Furthermore there are on the wicker table a copper š.-set, a copper rake(?), a copper *muila*-agricultural-implement, a copper shovel(?), a copper *galamma*-set and one set of scales” KUB 12.51 i? 11-13 (Hurr. rit., NS), w. dupl. KUB

42.99:3-5 (NS), ed. ChS 1/5:321f., cf. *muil(a)-*; [... ši]-ši-ia-am-ma URUDU *dāi* “[...] takes/places a copper š.-implement” KBo 27.147:15 (NS), translit. StBoT 15:46 (as 1926/u); Ú.SAL-i GIŠši-ši-ya-am-ma *arta kattan=ma tašwanza dudumiyanza ašanzi* “In a meadow stands a š., while beneath/beside it a blind man and a deaf man sit” KUB 12.62 rev. 7-8 (rit., pre-NH/NS), continuation in *lē e* (“š.-tree”); *takku GIŠši-ši-a-ma [kui(ški tāiēzzi 3 GÍN KÙ.BABBAR)] pāi* “If [any]one steals a š., he shall pay three shekels of silver” KBo 6.10 ii 3-4 (Laws §124, OH/NS), w. dupl. KUB 13.15 ii 3, KBo 6.19 ii? 1, KUB 29.26:3, ed. LH 112f. (tree or implement), Imparati, Leggi 130f., HG 66f. (“...-Holz”), Zimmern/Friedrich, HGes. 22 (“ein ...-Gerät”), tr. von Schuler, TUAT I/1:114 w. n. §124a (“Ein Baum oder ein aus dessen Holz hergestellter Gegenstand”), Neufeld, HL 36 w. n. 124 (a wood or tree of unknown quality), Walther, HC 265 (“(in?) a shed” (or “a trunk of sesame wood?”)).

The mention of a wooden š. in a meadow, standing near or over a blind man and a deaf man (KUB 12.62 rev. 7), or its presence in an agricultural setting (KBo 6.10 ii 3, Law §124) does not automatically imply that it is a tree. Law §124, KBo 6.10 ii 3, deals with the stealing of a wooden š. and a loaded wagon that is left in a field. Theft of agricultural tools is treated in Laws §121-125, but theft of plants in §101-103 and 108. The sequence of topics in the Laws therefore suggests that the š. is an agricultural object. The analysis of š. as an implement is further supported by its inclusion in a list of copper tools: *haħħara-* “rake?,” *muil(a)-*, *intaluzzi-* “shovel?,” *galamma* “broom?” KUB 12.51 i? 11-13.

Even though š. is a single entity, the use of a pl. adjective 1-NUTIM “one(-set)” with *šišiyamma* (and *galamma*, KUB 12.51 i? 11-12) points formally to a collec. pl. in -a. The isolated pl. d.-l. in KBo 31.143 also points in this direction. Perhaps š. is a Luw. pass. part. of the reduplicated verb *šišiye-* (q.v.), from the base šai-B (q.v.) “shoot, puncture, pitch, sting, etc.”

Zimmern/Friedrich, HGes. (1922) (“ein ...-Gerät”); Ehelolf, KIF 1 (1930) 393 w. n. 6 (“š.-Baum”); Friedrich, HW (1952) 194 (“ein Baum”); Alp, Anatolica 2 (1957) 30 n. 24 (“willow,” “poplar”); Friedrich, 2.Erg. (1961) 23 (“Weide (Baum) (?”); Kronasser, EHS 1 (1966) 181 (“ein Baum; ‘Weide’ ?”); Ertem, Flora (1974) 101f.; Hoffner, LH (1997) 113 (“tree” or “implement”); Tischler, HEG S/2 (2006) 1067f. (“ein Gerät”); Kloekhorst, EDHIL (2008) 760; Soysal, JAOS 129 (2009) 297.

## (GIŠ)šišiyam(m)a

Cf. šai- B/šiye-, šišiye-.

## šiššiya(n)-, šeššiya(n)- n.; debt; from MH/MS. †

sg. acc. ʃe-eš-šil-[ia-a]n KUB 14.4 iii 26 (NH); inst. ši-iš-ši-ia-ni-it KBo 32.15 ii 4 (MH/MS).

(Hurr.) [...] ai henni ⁹Tešob henz-ād=u KBo 32.15 i 4 = (Hitt.) [kinunn=a(?) mān (?) ⁹I]M-aš ši-iš-ši-ia-ni-it dammišhānza “[But if(?) now(?) the St]ormgod is oppressed by debt (Hurr. henz=a=dul=ad=u = Hitt. š. dammišhānza)” KBo 32.15 ii 4 (Song of Release, MH/MS), ed. StBoT 32:288f.; for discussion see below.

For the MH spelling ši-iš- vs. NH ʃe-eš- see Melchert, Phon. 153–155 and Rieken, AoF 23:294–297.

[kinun=a(?) mān(?) ⁹I]M-aš ši-iš-ši-ia-ni-it  
dammišhānza [nu(?) parā tarnumar w]ewakki mān  
⁹IM-aš [IŠTU KÙ.BABBAR? šiššiyauanza nu kuišša  
⁹IM-unni [1 GÍN KÙ.(BABBAR p)ā(i)] “[But if(?)  
now(?) the St]ormgod is oppressed by debt, [and]  
[r]equests [a release]; if the Stormgod is [in]debted  
[because of (lack of) silver(?)], then everyone will  
gi[v]e the Stormgod [one shekel of si]lver” KBo 32.15  
ii 4-6a (Song of Release, MH/MS), w. dupl. KBo 32.16 ii 17-20,  
ed. StBoT 32:289 (“Wenn der Wet]tergott durch eine Notlage  
zu Schaden gekommen (ist ...)”), w. disc. 300f., Bachvarova,  
JAOS 125:50 (“[If Teš]sub is injured by oppression”), tr. Hittite  
Myths<sup>2</sup> 75 (“[If Tessub] is oppressed by debt(?), [and as]ks(?) [for  
debt-remission]”), for Hurr. see Wilhelm, AoF 24:280 (“Ist nun  
[...] Tešob Schuldner”), StBoT 32:288 (“Wenn jetzt Tešub  
in Not geraten ist”) □ Neu, StBoT 32:301, derives šiššyanit  
from an abstract noun \*šiššiyatar despite the single -n-. For the  
present derivation compare the acc. memiyan and inst. memiyanit  
(q.v. memiya(n)-); (“But when I went to the country of  
Kummanni — my father had promised a ‘Festival of  
Summoning’ to Ḫebat of Kummanni, but he had not  
yet given it to her, and she troubled me (and not my  
father) — I went to Kizzuwatna, and said as follows”:)  
paimi=wa=za ŠA ABI=YA ʃe-eš-šil-[ia-a]n arha  
šarnikmi “I will proceed to make compensation for  
the de[b]t of my father personally” KUB 14.4 iii 26-27  
(prayer about the Tawananna, Murš. II), ed. de Martino, Eothen  
9:28, 36 w. n. 133 (“impegno (preso in maniera ufficiale”),  
Goetze, Kizz. 10 w. n. 42 (reading ʃe-eš-ši-in?-na? and transl.  
“default?”), Forrer, Forsch. 2:2 (reading ʃe-eš-ši-ia-an and tr. “die  
Schuld?”), translit. Trémouille, Eothen 7:29 n. 81 (reading ʃe-eš-  
ši-in), tr. Singer, Hittite Prayers 76 (“promise(?)”), see Tischler,  
HEG S/2:1067 (“Schuld”), šarni(n)k-e 3’, □ Friedrich, HW 191,  
utilizes Goetze’s transliteration and considers this a word šešši- acc.

## šiššiya(nt)-

com. and translates “Unterlassung(?), Vergehen(?)”; however, this leaves the =a “and, also, even” unexplained.

De Martino, Eothen 9:36 n. 133, thinks that šiššyan may be derived from the verb to šiš(š)iya- “to seal, to shoot,” q.v., reduplicated form of šai- B/šiye-, q.v., that is, “debt” in the sense of an engagement or commitment by sealed contract.

Forrer, Forsch 2 (1929) 2 (“Die Schuld?”); Goetze, Kizz. (1940) 10 w. n. 42 (“default?”); Friedrich, HW (1952) 191 (“Unterlassung? Vergehen?”); Neu, StBoT 32 (1996) 300f.; Wilhelm, AoF 24 (1997) 280 n. 12 (šiššyanit dammišhānza “von Schulden bedrängt”); de Martino, Eothen 9 (1998) 36 w. n. 133 (possibly part. of šeššiya- “to seal”: “ciò che è stato posto sotto sigillo,” thus “impegno (preso in maniera ufficiale”); Bachvarova, Diss. (2002) 246f. (“oppression”); Tischler, HEG S/2 (2006) 1013 (sessiyā- “Schuld, Unterlassung, Versäumnis”), 1067 (sessiyā uttar “unter Siegel gelegte Angelegenheit” = “Verpflichtung, Schuld”).

Cf. šai-B/šiye-, šišša-/šešša-, LÚ šiššiyala-, [ši]ššiyawant-.

## šiššiya(nt)- adj. or part.; binding(?) &gt; sealed?; from MH. †

sg. nom.-acc. neut. ši-iš-ši-ya-an KUB 29.7 rev. 56 (MH/MS).

“(“Let the evil words be sent beyond. Just as the river does not flow backwards, let it likewise carry these evil words forth, so that they do not return.” After that the ritual patron picks up (an amount of) silver of three shekels (in weight)”) nu=ššan IŠTU NAMMADUM KÙ.BABBAR-i ŠA 3 GÍN wātar lāhui anda=ma=kan kiššan memai kuiš ANA PĀNI DINGIR-LIM idālu memian harzi nu kī māḥhan wātar dankuiš taganzipaš katt[a] pašta apātt=a idālu uttar taganzipaš katta QĀTAMMA pašdu [nu (coll.) k]ē uddār parkui ši-iš-ši-ia-an-n=a ēštu DINGIR-LUM=ma EN.SÍSKUR=ya apēz [uddā]naz parkuwaēš ašan[d]u “He pours water on the silver of three shekels (in weight) by means of a measuring vessel, while speaking simultaneously as follows: ‘(If) anyone has spoken evil against the deity, then, just as the dark earth has swallowed up this water, so let the earth swallow up too that evil word. Let these words be pure and sealed (binding?), and let the deity and ritual patron be cleansed from those [wor]ds’” KUB 29.7 rev. 54-56 (rit. of Šamuha, MH/MS), ed. Haas/Wilhelm, AOATS 3:41 w. n. 1 (“rein und unbefleckt (??)”), Lebrun, Samuha 125, 132 (“purifiée et non souillée”), Bachvarova,

šišd-

## šiššiya(nt)-

Diss. 246 (“pure and compelling(?)”), Trabazo, TextosRel. 566f. (“pura e incontaminada”), Tischler, HEG S/2:1067 (“und diese Rede sei rein und unberührt”), tr. Goetze, ANET 346b (“free and *unattached*”), cf. Oettinger, Stammbildung 509 (“(ver)siegeln, unanfechtbar machen”) followed by Neu, StBoT 32:302 n. 5, de Martino, Eothen 9:36 n. 133 (“parola detta/scritta in maniera inconfutabile”). De Martino assumes this is the basis of the noun *ši/eššyan* “debt” (q.v.).

The double -šš- in this form makes it unlikely to derive it from *šišiye-* “to shoot” (q.v.), of which the one certain ex. shows no gemination. We therefore prefer to keep the two apart.

Friedrich, HW (1952) 194 (*šiššiyant-* “unberührt(?)”), HW 2. Erg. (1961) 21 (rejects stem *šišiye-*, emending the inf. to *šiyauwanzi*); Neu, StBoT 32 (1996) 302 n. 5 (*šiššiyant-*, part. of *šiššiya-* “(ver)siegeln, unanfechtbar machen”); de Martino, Eothen 9 (1998) 36 n. 133; Bachvarova, Diss. (2002) 245f.; Tischler, HEG S/2 (2006) 1067 (*šiššyan* part. of *šišiye-*, “schießen,” “versiegeln”); Kloekhorst, EDHIL (2008) 761 (“sealed” in the sense of untouched”).

**[ši]ššiyawant-** adj.; indebted, having a debt; MH/MS.†

**sg. nom.** [ši-i]š-ši-ya-u-an-za KBo 32.15 ii 6 (MH/MS).

(Hurr.) *henz=ā ižugn(i)=ai* <sup>d</sup>*Teššob* “(If) Teššub is indebted with silver” KBo 32.15 i 5 = (Hitt.) *mān* <sup>d</sup>*IM-aš* [*IŠTU* KÙ.BABBAR? *ši-i]š-ši-ia-u-an-za* “If the Stormgod is [ind]ebted [because of (lack of) silver (?)] (Hurr. *henz=ā* = Hitt. *š.*)”] KBo 32.15 ii 5-6 (Song of Release, MH/MS), ed. StBoT 32:288f. w. disc. 304f.

[*kinun=ā a(?) mān(?)* <sup>d</sup>*I]M-aš šiššyanit* *dammišhānza* [*nu(?) parā tarnumar w]ewakki mān* <sup>d</sup>*IM-aš* [*IŠTU* KÙ.BABBAR? *ši-i]š-ši-ya-u-an-za* *nu kuišša* <sup>d</sup>*IM-unni* [1 GÍN KÙ.(BABBAR *p*)*a*(*i*)] “[But if(?) now(?) the St]ormgod is oppressed by debt, [and] [r]equests [a release]; if the Stormgod is [in]debted [because of (lack of) silver(?)], then each one will gi[v]e the Stormgod [one shekel of si]lver” KBo 32.15 ii 4-6a (Song of Release, MH/MS), w. dupl. KBo 32.16 ii 17-20, ed. StBoT 32:289 (“[durch (fehlendes) Silber in N]ot geraten (ist)”), w. disc. 301f., Bachvarova, JAOS 125:50 (“If Teššub is oppressed”), tr. Hittite Myths<sup>2</sup> 75 (“If Tessub is (ever) [in de]bt [for silver]”).

Neu, StBoT 32 (1996) 301f.; Bachvarova, Diss. (2002) 245f.; Kloekhorst, EDHIL (2008) 759 (“being in need”).

Cf. *šai-* B/*šiye-*, <sup>LÚ</sup>*šiššiyala-*, *šiššiya(n)*.

**šišiye-** v., to shoot; NS.†

**inf.** *ši-ši-ya-u-wa-an-zi* KUB 36.67 ii 23 (NS).

“(They requested bows. They ornamented a quiver like a [...] tower and placed them down in front of Gurparanzaḥa”) *šiyaiškizzi* <sup>m</sup>*Gurpāranzaḥa*[šn]u=šši=kan GI-aš IŠTU <sup>GIŠ</sup>BAN *pariyan* MUŠEN-iš mān *iyattari* ŠUŠI [LUG]AL.MEŠ 70 <sup>LÚ</sup>*GUR*[US-z]a ši-ši-ia-u-wa-an-zi *taruhtu* “Gurparanzaḥa started shooting. His arrow traveled across from his bow like a bird. He defeated sixty [ki]ngs (and) seventy her[oe]s in a shooting contest” KUB 36.67 ii 20-23 (legend, NS), ed. Güterbock, ZA 44:86f., Laroche, Syria 35:262, Kimball, GsCowgill 170, Pecchioli Daddi, FsFronzaroli 478f., tr. Haas, Literatur 218, cf. Kronasser, EHS 1:572 □ in ZA 44:86f. n. 3, working from the original and photos before the publication of KUB 36, Güterbock wrote “vor *ši* noch ein getilgtes *ši*.” An examination of the photo he worked from, however, shows no conclusive indication of any partial erasure of the first *ši*.

This verb is the reduplicated form of *šai-* B/*šiye-*, q.v., and seems to compete with *šišša-/šiešša-*, q.v., the imperfective to *šai-* B/*šiye-* in NH (Oettinger, Stammbildung 509).

Friedrich, HW 2.Erg. (1961) 21 (rejects stem *šišiye-*, emending the infin. to *šiyauwanzi* from *šai-* B); Kronasser, EHS 1 (1966) 572; Oettinger, Stammbildung (1979) 474, 509 (“(ver)siegeln, unanfechtbar machen, schießen”); Neu, StBoT 32 (1996) 301 n. 4 (rejects stem *šišiye-*, emending the inf. to <*ši*>*šiyauwanzi*); Tischler, HEG S/2 (2006) 1067 (“schießen, versiegeln”).

Cf. *šai-B/šiye-, šiešša-/šišša-, šiššiyam(m)a, šiššiya(nt)-*.

[*šeššišar*] n.; negligence, Kloekhorst, EDHIL 749, see *šiššiya(n)-*.

**šiššiuriya-** see *šiššuriya*.

**šišd-, šešd-** v.; prosper; from OH/MS.†

**pres. sg.** 3 *še-eš-zi* KBo 3.7 i 7 (OH/NS).

**imp. sg.** 3 *ši-iš-du* KBo 7.28:15, 41 (OH/MS?), KUB 12.43:2, 3 (MS), KUB 24.2 rev. 18 (Murš. II), KUB 57.63 ii (8) (NS),

šišd-

(A.ŠÀ)šeš(š)ur

še-eš-du KBo 3.7 i 5 (OH/NS), KUB 14.12 rev. 14, KUB 24.1 iv 17 (both Murš. II), ši-eš-du VBoT 121 obv. 6 (Murš. II), še-iš-du KUB 24.3 iii 41 (Murš. II), KUB 57.60 iii (26) (NS), KBo 2.32 rev. (6) (Šupp. II); **pl. 2** ši-iš-te-en KBo 8.35 ii 15 (MH/MS), KUB 23.78:11 + KUB 26.6:12 (MH/MS, coll.).

**verbal subst. nom.-acc.** ši-iš-du-wa-ar KUB 15.34 ii 23 (MH/MS); **gen.** še-iš-du-wa-aš KUB 24.3 iii 39 (Murš. II), ši-eš-d[u-wa-aš] KUB 51.50 iii? 14 (NS).

For the MS spelling *ši-iš-* vs the NH *še-eš-* see Melchert, Phon. 153-155 and Rieken, AoF 23:294-297.

Although no bilingual evidence is available, Götze, KIF 240f., suggested that the Hittite sequence *māu šešdu* was matched by Akk. *lišri u lirpiš* “may it grow rich and may it grow wider” from *šerū* and *rapāšu* respectively, as attested in the treaties between Šupp. I and Šattiwaza of Mittanni (KBo 1.1 rev. 73 and KBo 1.3 rev. 20). Note, however, that the Hitt. sequence is not attested in any of the blessing formulae in Hitt. treaties, see also bil. sec. s.v. *mai-*.

**a.** in asyndeton with the verb *mai-*: *utni = wa māu še-eš-du nu = wa utnē pahšanuwan ēšdu nu mān māi še-eš-zu nu EZEN purulliyaš iyanzi* “Let the land thrive (and) prosper. Let the land be protected. And when it thrives and prospers, they will celebrate the festival of *purulli*” KBo 3.7 i 5-8 (Illuy., OH/NS), ed. Beckman, JANES 14:12, 18, Trabazo, TextosRel. 84f., tr. Beckman, CoS 1:150f., LMI 49f.; (“Now deities, my lords, have mercy on the land of Hatti once more and then expel the plague. . . ”) *n = at še-eš-du māu* “Let it (the land) prosper and thrive” KUB 14.12 rev. 14 (PP 3, Murš. II); cf. further exx. under *mai-* 1d and 5; *ištarna = kan āššiyawa[ra]kšuwar DINGIR.MEŠ-aš āššiyaya[uwar]* DINGIR. MEŠ-aš *mīumar* DINGIR. MEŠ-aš *šar[lal]mišša antuhšaš šarl[ami]šša tarhulātar parā neyantan* GIŠTUKUL KUR-yaš *miyā[tar]* ši-iš-du-wa-ar DUMU.LÚ.U<sub>19</sub>-LU-aš GUD.HI.A-aš UDU.HI.A-aš *ḥalkiyaš GEŠTIN-aš miyatatar piškitten* “(O gods) in the midst (of the land) keep giving lov[e, h]armony, divine lov[e], divine kindliness, the glory of the gods (and) the glory of men, power, battle-ready weapon(s), growth (and) prosperity of the land, growth of humans, cattle, sheep, crops (lit. grain), (and) vines” KUB 15.34 ii 20-24 (evocation rit., MH/MS), ed. Haas/Wilhelm, AOATS 3:190-93, Trabazo, TextosRel. 590-93, tr. Goetze, ANET 353; cf. [...] ŠA SILIM=za māu še-i[š-du] KBo 2.32 rev. 6 (rit., Šupp. II), ed. Haas/Thiel, AOAT 31:284f. (without restoration) □ the particle =za, if correctly parsed this way, is surprising since normally neither *māi-* nor *šešd-* seem to require its presence; note SILIM-ul-an in iv 1.

**b.** in the expression “winds of prosperity”: *nu še-iš-du-wa-a[š] IM-anteš iyandaru [... māu] še-iš-du* “Let the winds of prosperity blow (lit. go). Let [the land(?)] thrive and] prosper” KUB 24.3 iii 39-41 (prayer to the Sungoddess of Arinna, Murš. II), ed. Gurney, AAA 27:36, Lebrun, Hymnes 165, 171, tr. Hittite Prayers 53, cf. šeššauwaš IM.HI.A-uš KUB 24.1 iv 16 and [š]iššawaš hūwaduš KUB 24.2 rev. 17; (“They put the Sungoddess of the Earth to bed”) [...] šakuanduš hemuš ši-eš-d[u-wa-aš] IM.MEŠ-uš] “[...] the soaking rains, [and the winds of] prosperi[ty]” KUB 51.50 iii 13-14 (rit., NS), cf. šaku(wa)- B.

Ehelolf, OLZ 29 (1926) 988 (= šeš-, cf. šasti-); Götze, KIF (1930) 240f. (not = šeš-; par. Akk. *rapāšu* (KBo 1.3 rev. 20), therefore “sich weiten, d.h zunehmen, sich gedeihlich entwickeln”); Friedrich, HW (1952) 192 (“gedeihen, zunehmen”); Carruba, apud Friedrich, HW 3.Erg. (1961) 28 (“dauernd sitzen; ruhen, gedeihen”); Kronasser, EHS 1 (1966) 411 (“weit sein, sich weiten”); Oettinger, Stammbildung (1979) 216 (“ruhen”); Eichner, GsKronasser (1982) 26-28 (“gedeihlich zunehmen, anwachsen”; cf. šeša- “Frucht”); Tischler, HEG S/2 (2006) 1016-1018.

Cf. šeša-.

(A.ŠÀ)šeš(š)ur, šiššur, šiešsur n. neut.; irrigation or(?) irrigated field; from MS.†

**sg. nom.-acc.** [š]i-iš-ši-u-ur KBo 32.185 obv. 13, <sup>A.ŠÀ</sup>ši-šu-u-ur KBo 32.185 obv. 14.

**gen.** še-e-šu-ra-aš KUB 17.8 iv 3 (pre-NH/NS), <sup>A.ŠÀ</sup>ši-iš-šu-ú-ra-aš KBo 6.26 iii 5 (OH/NS), ši-eš-šu-ra-aš KBo 19.19:3 (NS), še-eš-šu-ra-aš RS 25.421:39; broken ši-eš-[...] KUB 42.48:7 (NS).

(Sum.) [giš-ù-suh<sub>5</sub> a-dé-a giš-še-ù-suh<sub>5</sub> šu tag-ga] (for restoration see Civil, JNES 23:2 line 36) = (syll. Sum.) a-šu-uh ši-da-a še-nu a-šu-uh ši-táq-qa = (Akk.) GIŠ-Ù.SUH<sub>5</sub> (= ašūh) ši-iq-qa-ti ša te-re-en-na-a-ti zu-<sup>2</sup>-na-at “She (sc. the mother) is (like) an irrigated fir tree (lit. of irrigation), covered with fir cones” = (Hitt.) GIŠ-šuinilaš=ma=aš GIM-an še-eš-šu-ra-aš n=aš āššuūt šūwanza “She (sc. the mother) is like a irrigated šuinila-tree (lit. of irrigation/of an irrigated field), she is filled with good things” RS 25.421 obv. 38-40 (signalement lyrique, NH), ed. (Sum. and Akk.) Nougayrol, Ugar. 5:313, 315, (Hitt.) Larocque, Ugar. 5:774, 775 (“Elle est comme le pin d’irrigation, plein de bonnes choses”), w. Sum. dupls., ed. JNES 23:36, ed. CAD Š s.v. xiqītu.

In land grants: (“x kapunu-measures [ ... ]”) ŠÀ.BA 1 *kapunu* 20 I[KU š]i-iš-ši-u-ur 1 *kapunu* 10 IKU <sup>A.ŠÀ</sup>ši-šu-u-ur “of which one *kapunu*-measure (and) twenty I[KU-measures of ir]rigated field (or: of field of irrigation), one *kapunu*-measure (and) ten IKU-measures of irrigated field (or: of field of irrigation)” KBo 32.185 obv. 13-14 (land grant, Muw. I);

## (A.ŠÀ)šeš(š)ur

## šittara/i- a

alternating with *hatanti-* “dry land”: [1 A.ŠÀ ... ŠA <sup>m</sup>Z]uwatti *hat[antiyaš]* § [1 A.Š]À ... [ŠA] <sup>m</sup>Zuwatti ši-eš-[šu-ra-aš] “[One field ... of Z]uwatti of dr[y land]. § [One fie]ld [of] Zuwatti, of irrigation (or: of irrigated field)” KUB 42.4B:2-7 (list of fields, NS), ed. Souček, ArOr 27:40-43; cf. similarly KBo 19.19:3, 6 (list of fields, NS); ŠA 1 IKU A.ŠÀši-iš-šu-ú-ra-aš 3 GÍN KÙ.BABBAR ŠIMŠU<sup>1</sup> “Three shekels is the price of one IKU of irrigated field (or: of field of irrigation)” KBo 6.26 iii 5 (Laws §183, OH/NS), ed. LH 146 □ note the exceptional spelling with ú vs otherwise u in š. and šišsuriya-; še-e-šu-ra-aš ZÍZ-tar datten “Take irrigated wheat (lit. wheat of irrigation/of an irrigated field)” KUB 17.8 iv 3-4 (pre-NH/NS), cf. nai- 5 a 1' a' □ Ertem, Flora 11, suggests that šešuraš ZÍZ-tar might be the same as ZÍZ A (= ZÍZ DURU<sub>5</sub>).

Although we transliterate Sum. A.ŠÀ “field” as a determinative and the combination <sup>A.ŠÀ</sup>šišiūr in KBo 32.185 obv. 14 pleads in favor of this, it cannot be excluded that it is a real Sumerogram with the nom.-acc. šišūr instead of a gen. (“of irrigation”) due to its appearance in a list (cf. GrHL §16.9).

Friedrich, HW (1952) 194 (“Marsch, feuchter Boden(?);”); Alp, JCS 6 (1952) 95 (“A.ŠÀ šišura- = bewässertes Feld”); Laroche, Ugar. 5 (1968) 778 (“irrigation”); Hoffner, AlHeth. (1974) 22; Rieken, StBoT 44 (1999) 329f. (“Bewässerung”); Tischler, HEG S/2 (2006) 1068f.; Dercksen, GsGarelli (2008) 143, Marazzi, SEV 4 (2008) 66 (for *hatanti-* as referring to dry(land) farming as opposed to š. as farming by irrigation).

Cf. šišsuriya-.

## šišsuriya-, šišsuriya-, šiešsuriya- v.; to irrigate; from MH/MS.†

**imperf. imp. sg. 2** ši-iš-ši-u-ri-iš-ki KUB 31.84 iii 54, 55 (MH/NS); here? **sg. 3** ši-iš-šu-re-eš-ke-ed-du KBo 26.96:6 (NS); **inf.** ši-eš(coll.)-šu-u-ri-ia-u-wa-an-z[i] KUB 31.100 ii 17 (pre-NH/NS); broken here? [ši-iš-]šu-ri-ia-a[n?(-)...] KBo 31.135:5 (NS).

(“Let the walls of the orchards(?)/gardens be well built”) [(*namma-a*)*l* uetenaza ši-iš-ši-u-ri-iš-ki [(Ú.SAL-lu=)a uete]naz ši-[i]š-ši-u-ri-iš-ki “Then irrigate them with water; also irrigate the meadows with [wat]er” KUB 31.84 iii 54-55 (*BĒL MADGALTI*, MH/NS), w. dupl. KUB 31.108 iii 3-4 (MH/NS), ed. StMed 14:162f., Dienstanw. 49, tr. McMahon, CoS 1:224; [...] ši-eš(coll.)-šu-u-ri-ya-u-wa-an-z[i...] in broken context mentioning vineyards (GÍŠKIRI<sub>6</sub> GEŠTIN)

and orchards (GÍŠtiēšsar) KUB 31.100 ii 17, cf. 14, 16 (pre-NH/MS), translit. Košak, Linguistica 33:109 □ coll. shows -eš- written over -šu-; cf. [...]x ši-iš-šu-re-eš-ke-ed-du KBo 26.96:6 (Ullik., NS).

Alp, JCS 6 (1952) 95 (“bewässern”); Friedrich, HW (1952) 194 (“bewässern”); Tischler, HEG S/2 (2006) 1069.

Cf. (A.ŠÀ)šeš(š)ur-.

## šittara/i-, šit(t)ar n.; com. and neut.; (sun) disk(?); wr. syll. and A.Š.ME(?); from OS.

**sg. acc. com.** ši-it-ta-ra-an KUB 30.32 i 7 (MS), ši-it-ta-a-ri-i[n] KUB 57.85 rt. col. 4 (NS), ši-it-tar-ri-in KUB 56.52 obv.? 12 (MS?); **nom.-acc. neut.** ši-it-tar KUB 55.15 iii? 2 (NH), KBo 2.1 iv 1 (NH), VBoT 108 iv 7 (NH), KUB 56.24 obv. 14 (2x), 15 (NH), ši-tar, Bo 5049 obv. 17 (StBoT 31:408) (NH), ši-it-tar-r(-a) KUB 10.28 i 20, KUB 11.21a vi 10, here? [...]ši-da-ar KUB 55.15 ii? 3 (NH) (cf. ši-it-tar iii? 2), A.Š.ME KUB 38.37 iii 9-10 (NH); **d.-l.?** ANA 1-EN ši-it-tar KUB 15.9 ii? 8, 9 (NH); **sg. or pl. gen. or pl. d.-l.** ši-it-tar-aš KUB 58.6 ii 5 (NH), ibid. i (14) + KUB 28.91 i (3), ši-tar<-aš> KUB 20.92 vi? 5 (NS); **inst.** ši-it-ta-ri<-iš>-it KUB 5.7 obv. 21 (NH); **abl.** ši-it-tar-ra-za KBo 2.1 i 35 (NH), ši-it-tar-az-za KBo 2.16 obv. 12 (NH), ši-it-tar-za KBo 2.1 ii 13, iii 14, 27, 35, iv 20 (NH), ši-it-tar<-za> KUB 38.23 obv. 10 (NH), IŠTU URUDUši-tar KUB 38.26 obv. 23 (NH).

**pl. nom.** ši-it-ta-re-eš KUB 29.4 i 22 (NH), ši-it-ta-ri-iš KUB 29.5 i 6 (NH), še-et-ta-ri-iš KUB 55.53 obv. 6 (ENS?), A.Š.ME. H̄I.A KUB 29.4 i 11 (MH/NS), A.Š.ME KUB 58.32 i 13 (NS); **acc.** ši-it-ta-ri-uš KUB 17.21 ii 14 (MH/MS), [š]i-it-ta-ri-e-eš KBo 51.16 + KUB 17.21 iii 22 (MH/MS), A.Š.ME. H̄I.[A] KUB 15.1 i 12 (NH); **nom.-acc.** ši-it-tar KBo 15.17:6 (NS), KUB 38.3 i 6, 13 (NH), KBo 2.1 iv 1 (NH).

**synt. function unclear** A.Š.ME KBo 25.61 ii? 2 (OS).

A mountain Šittara is mentioned in the indices to KBo 25 p. xiii, but the hand copy leaves doubt as to whether the form is complete <sup>HUR.SAG</sup>ši-it-ta-ra-aš(-)x[...] KBo 25.162 rt. col. 3 (MS/ENS?); for <sup>HUR.SAG</sup>š. as a nom. sg. see StBoT 31:202, 409, RGTC 6/2:147.

**a.** in lists and inv. of a deity’s possessions: 4! še-et-ta-ri-iš ŠÀ.BA 1-EN ŠA KÙ.GI 1-EN ŠA KÙ.BABBAR 1-EN ŠA AN.BAR 1-EN ŠA NA<sub>4</sub> “four(!) disks, including one of gold, one of silver, one of iron (and) one of (precious) stone” KUB 55.53 obv. 6-8 (fest., ENS?); 6 ši-it-ta-re-eš (var. ši-it-ta-ri-iš) ZABAR ŠÀ.BA 3 KÙ.BABBAR GAR.RA 3 KÙ.GI GAR.RA “six disks including three inlaid with silver, (and) three inlaid with gold” KUB 29.4 i 22 (items belonging to the deity of the night, MH/NS), w. dupl. KUB 29.5 i 6 (MH/NS), ed. StBoT 46:275; A.Š.ME. H̄I.A ZI-TUM

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MUL<sub>wannupaštallišš=a</sub> ŠA KÙ.BABBAR KÙ.GI “disks, a ‘soul’ and a *wannupaštalli-* of silver and gold” KUB 29.4 i 11 (goddess of the night, MH/NS), ed. StBoT 46:274, 299 n. 454; cf. 4 UD.ZAL.LI KÙ.BABBAR ŠÀ 1 KÙ.[GI] 1 ši-tar KÙ.BABBAR 1 ZI KÙ.[GI]/BABBAR] Bo 5049 obv. 16-17, translit. Sommer, ZA 46:9; [<sup>d</sup>U] URUŠanantiya 3 ši-it-tar KÙ.BABBAR ŠÀ.BA 1 ši-i[t-tar A]N.BAR “[The Stormgod] of Šanantiya: three disks of silver, including one d[isk of i]ron” KBo 2.1 iv 1 (cult inv., NH), ed. Carter, Diss. 58, 63, tr. Hoffner, CoS 3:64; [...] ši-it-tar AN.BAR 20 G[ÍN ...] KBo 55.172 rev. 3 (NS), translit. Siegelová, Eisen 118 (as 780/z); [...].HI.A ŠA LÚ.MEŠSANGA AŠ.ME=ŠUN[U ...] KBo 25.61 ii? 2 (OS), translit. StBoT 25:134, tr. von Bredow, Altanat.Goth. 27, cf. THeth 13:26; [...] 8 GI<sup>KAK.TAG</sup> 1 ašušaš KÙ.GI URUDU 1 tarzu[dan] / [...]x [1 ši-l-it-tar KÙ.GI 1 ašušaš KÙ.GI URUDU 1 tarzūda[n]] / [...]x ŠU.NIGIN 5 ŠÀ 1 TUR šūwan 5 MÁ.URU.URU<sub>5</sub> RIQU x[...] / [...]G]AR.RA 1 ši-it-tar KÙ.GI 20 AYAKKI! ŠÀ=ŠU (eras.) [...] MÁ.URU.URU<sub>5</sub> Gašga ŠÀ.BA 99 GI<sup>KAK.TAG</sup> 2 ašušaš KÙ.BABBAR 1 <sup>NA</sup>nap[-...]/ [...] 4 AŠRA hališian 1-e<sup>f</sup>dalni=ma=kan 20 GI<sup>KAK.TAG.GA!</sup> 2 ašušuš KÙ.BABBAR 15 x[...] / [...] 1 aš]ušaš KÙ.BABBAR heššama<sup>l</sup>i ši-it-tar KÙ.GI 40 x.TUR. TUR KÙ.GI GIŠBAN=ŠU 3 AŠRA KÙ.GI GAR.RA [...] “[...] eight arrows, one gold (and) copper ašuša-ornament, one tarzud-ornament [of ...], one disk of gold, one ašuša-ornament of gold (and) copper, one tarzud-ornament [of ...]. Total: five including one small full one. Five empty quivers [...] inlaid [with ...], one gold disk, twenty AYAKKI-s, including [...] Kaškean [quiv]er(s) including ninety-nine arrow(s), two silver ašuša-ornaments, one nap[-...]-stone, [...] plated in four places. In one there are twenty arrow(s), two ašuša-ornaments of silver, fifteen [..., one] silver [aš]uša-ornament, ... gold disk, forty small gold ..., its bow is inlaid in three places with gold” KBo 18.172 obv. 2-8 (cult inv., NH) □ it is unclear what items the “total five” refers to.

**b.** sought by a deity from a king or queen in a dream: <sup>d</sup>IŠSTAR URU<sup>D</sup>ūpa ANA <sup>d</sup>UTU-ŠI<sup>U</sup>-it 1 ši-it-tar KÙ.GI 16 GÍN 2 GUD 7 UDU=ya ER.-ta “IŠSTAR of Tūpa sought from His Majesty by means of a dream one gold disk (weighing) sixteen shekels, two oxen and seven sheep” KUB 48.122 iv 4-5 (dream, NH), ed. de

Roos, Votive 78, 87, Mouton, Rèves 249, 255, RGTC 6:134 s.v. Tūpa; see also KUB 15.1 i 12-13 (below, h).

**c.** owed to a deity by a king: <sup>m</sup>Ulmi-<sup>d</sup>U-ubašš=a ANA <sup>d</sup>UTU URUPÚ-na arkamma[š/n(?)] MU.KAM-li 1 ši-it-tar KÙ.GI ŠA 3 GÍN 1 ši-it-tar KÙ.BABBAR [ŠA # GÍN] 1 ši-it-tar URUDU ŠA 1 MA.NA 1 GUD 3 UDU piyan[zi(?)] “Ulmi-Teššub’s tribute to the Sungoddess of Arinna: yearly one gold disk (weighing) three shekels, one silver disk [(weighing) # shekels], one copper disk (weighing) one mana [they will(?)] give” KUB 56.24 obv. 13-15 (NH), ed. StBoT 38:96, deRoos, Votive 262, 264.

**d.** given to a deity: *t=aš* INA 1 (var. <sup>N[A<sub>4</sub>]</sup>) ZI.KIN [Š]A HUR.SAG Daha paizzi LUGAL-uš <sup>NA</sup>hūwa[šiy]a UŠKÊN LUGAL-uš 1 ši-it-tar KÙ.BABBAR Š[A] 1<sup>51</sup> GÍN.GÍN 1 GUD 1 UDU IGI.DU<sub>8</sub>.A ANA DINGIR-LI[M U]ŠKÊN “(The king) goes into the *hūwasi*-stone-sanctuary of Mt. Daha. The king bows to the *hūwasi*-stone. The king (gives) one silver disk [o]f five shekels, one ox (and) one sheep as a gift. He bows to the deity” KUB 11.30 + KUB 44.14 iv 19-22 (spring fest. at Zippalanda), ed. THeth 21:210f. (“Speerspitze”).

**e.** worn by a goddess: (in a description of a cult statue) 6 ši-it-tar KÙ.GI ŠÀ 2 KÙ.B[ABBAR ANA D]INGIR-LIM GAB=ŠU=kan anda “six gold disks, including two si[ver] — are on [the g]oddess’s breast” KUB 38.3 i 13 (cult inv., NH), ed. Bildbeschr. 16f., tr. Rost, MIO 8:183.

**f.** attached to a mace: GIŠTUKUL IŠTU URUDU UD. SAR URUDU ši-tar “A mace with copper moon crescent (and) copper sun disk” KUB 38.26 obv. 23 (cult inv.), ed. Jakob-Rost, MIO 9:183; 1 GIŠTUKUL ši-it-tar-ra-za UD.SAR-za unuwa[n]za “One mace, ornamented with sun-disk(s) (and) moon crescent(s)” KBo 2.1 i 35 (cult inv., NH), ed. Carter, Diss. 52, 62; cf. the same phrase ibid. i (9), ii 13-14, iii 14-15, 27-28, iii 35-36; KBo 2.16 obv. 12; KUB 38.23 obv. 10 (as uninfllected ši-it-tar).

**g.** attached to an altar or table: ZAG.GAR. RA=wa ši-it-tar<<-iš>>-it UL unuwanza “The altar is not ornamented with a disk” KUB 5.7 obv. 20-21 (oracle question, NH), ed. -ši- B g, tr. ANET 497; [and]a=ma <sup>d</sup>NIN.É.GAL=ya 2 AŠ.ME KÙ.GI ŠA 5 GÍN <sup>A</sup>NA GIŠBANŠUR AD.KID taninuwanteš “[Furth]ermore two gold disks (weighing) five shekels are put in

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order also for NIN.É.GAL on the wicker table” KUB 58.32 i 13-14 (NS), translit. DBH 18:80 (differently), Sommer, ZA 46:30 (as Bo 2934).

**h.** attached to a necklace(?): *Ù-it=wa=mu d'Hebat kuttanali AŠ.ME.HI.[A] NA<sub>4</sub>Z.A.GÍN=ya ER.-ta* “Hebat asked me by means of a dream for a necklace and lapis lazuli disks” KUB 15.1 i 12-13 (queen’s dream, NH), ed. de Roos, Votive 89, 98.

**i.** attached to (or near) a temple window: *t=aš wehzi takl̩naš d'UTU-i 1-ŠU KI.MIN (= t=aš wehzi) ANA d'UD.SIG<sub>5</sub> 1-ŠU dāi KI.MIN ANA GIŠAB ši-it-tar-aš 1-ŠU dāi KI.MIN hašši ištarna pedi 1-Š[U]* “He turns around. To the Sungoddess of the Earth once (he places an offering.) Ditto (i.e., And he turns around). He places once (an offering) for ‘Good-Day.’ Ditto. He places once (an offering) at the window of the disk (or: at the window (and) at the disks). Ditto. He (places) once (an offering) in the midst of the hearth” KUB 58.6 ii 3-6 (fest., NS), ed. THeth 21:242f. and cf. 24, translit. Siegelová, Eisen 118 n. 2 (as Bo 2708) □ against Sommer, ZA 46:16f., and StBoT 31:409, who consider š. to be an acc.; LÚ.haminaš 3 NINDA<sub>4</sub>harzaz[ut]a? ištanani ANA d'U URUZipl̩alnda dāi i1 § [t]=aš wēhzi ANA P[Ā]NI d'U ŠAMĒ 3-ŠU dāi t=aš wēhzi takn[al]š d'UTU-i 3-ŠU dāi § LÚ.haminaš EGIR-pa u'izzli t=aš wehzi PĀNI GIŠAB ši-it-tar-l-aš 1-ŠU dāi “The hamina-official places three harzazuit-breads on the altar for the Stormgod of Ziplanda. § He turns around. Three times he places (bread) before the Stormgod of Heaven. He turns around and places (bread) three times for the Sungoddess of the Earth. § The hamina-official comes back. He turns around and places (bread) three times before the window of the disk (or: (and) the disks)” KUB 58.6 i 9-14 + KUB 28.91 i 1-3 (fest., NS), ed. THeth 21:240-243; 1 DUGNAMMADUM Ī.GIŠ 1 DUGNAMMADUM LĀL 1 DUGNAMMADUM GEŠTIN ANA GIŠAB ši-tar<-aš?> tianzi “They put one NAMADDU-vessel of vegetable oil, one NAMADDU-vessel of honey, (and) one NAMADDU-vessel of wine at the window of the disk (or: at the window (and) at the disks)” KUB 20.92 vi 4-5 (fest. of the Stormgod of Ziplanta, OH/NS), ed. THeth 21:200f. (“bei dem Fenster, bei(?) der Speerspitze”) □ the parallel passages with an unambiguous gen. šittaraš hint at a scribal mistake with ši-tar here.

**j.** obj. of *anda(n) walh-*: *d'Zithariyan 1 KUŠkurš[an ...] 1 ši-it-[tar]* KÙ.GI 10 GÍN.GÍN *anda walher* “They affixed one hunting-ba[g ...], one gold sun di[sk] (weighing) ten shekels to Zithariya” KUB 38.35 i 4-5 (cult inv., Tudu. IV), ed. Jakob-Rost, MIO 9:195f.; ANA d'U URU<sub>1</sub>Lihzina<sub>1</sub> 10 ši-it-tar ZABAR TUR ANA GIŠZAG.GAR.RA d'U [URU<sub>1</sub>Lihzina] andan RA-an “For the Stormgod of Lihzina ten small bronze disks are affixed(?) to the altar of the Stormgod of [Lihzina]” KUB 38.3 i 5-7, ed. Bildbeschr. 16f., tr. Rost, MIO 8:182 □ In our tr. “affix” for *anda(n) walh-* we follow von Brandenstein, Bildbeschr. 17, Sommer, ZA 46:27f., Rost, MIO 8:182 and Starke, StBoT 31:412; if the acc. Zithariyan in KUB 38.35 i 4 is taken as one of the objects of *anda walh-*, the text does not specify to what the deity was affixed and what shape the deity had. KUB 38.3 i 5-7 shows that the object to which something was affixed could be expressed by a d.-l. (ANA GIŠZAG.GAR.RA); taking Zithariya, however, as an acc. of respect would resolve that problem and seems to fit the general context well. For a different mng. of *anda walh-* see mari- a 1’.

**k.** held in festivals: *nu UGULA LÚ.MEŠ GIŠBANŠUR kunzita ši-it-tar-r=a dāi* “The overseer of the waiters takes *kunzits* and a disk (and gives them to the chief of the wood-tablet scribes. The chief of the wood tablet scribes gives them to the overseer (var. chief) of the smiths)” KUB 10.28 i 19-20 (winter fest. for the Sungoddess, NS), ed. StBoT 31:408 (taking both *kunzita* and š. as neut. plurals in asyndeton); GAL LÚ.MEŠ DUB.SAR. MEŠ GIŠ GAL LÚ.MEŠ SIMUG=ya ši-it-tar harkanzi “The chief of the wood-tablet scribes and the chief of the smiths hold a disk. (... They proceed)” KUB 10.28 ii 11-12 (winter fest. for Sungoddess, NS); cf. [...]x-ya ši-it-tar armann[in] / [...]kunzi pē harkanzi “They hold a sun-disk, a moon-crescent [...] (and) a *kunzit* ready at [...]” KBo 49.104:4-5 (winter fest. for Sungoddess, NH), translit. StBoT 31:216 n. 720, 409 (as 119/t) □ reading *ku-un-zi* follows HGG field translit., StBoT 31:216 w. n. 720, 409, and coll. of photo, against copy.

**l.** as residence of a deity: (“The exorcist carries eight Sungoddesses of Arinna into the palace complex”) 3 ALAM.HI.A 5 AŠ.MEŠA.BA 3 AŠ.ME GAL-TIM [EGIR-an išg]laranteš “Three are statues (and) five disks, of which three large sun-disks fastened in back (i.e., of the statues)” (They are placed atop tables, then washed, anointed, and put back on the tables) KUB 25.14 i 12-13 (*nuntariyašhaš* fest.,

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NS), ed. Nakamura, *Nuntarriyašha* 192f., Popko, Kultobjekte 122, Sommer, ZA 46:29, 34; 1 AŠ.ME KÙ.GI ŠA 1 GÍN ŠUM=ŠU <sup>d</sup>Pirinkir “One gold disk of one shekel—its name is Pirinkir” KUB 29.4 i 13 (goddess of the night, MH/NS), ed. StBoT 46:274, Schw.Gotth. 6f.; (“Thus speaks Hütarli, the priest”) ANA ABU=Υ[A=w]a <sup>d</sup>UTU URU TÚL-na AŠ.ME KÙ.GI <sup>d</sup>Mezzulašš[=a] AŠ.ME KÙ.BABBAR ešer “My father had a Sungoddess of Arinna (in the form of) a gold disk [and] a silver disk of Mezzula. (He used to offer to them for himself in the temple, but now I am making offerings for myself in my house)” KUB 38.37 iii 8-10 (dep., NH), ed. StBoT 4:56f., Popko, Kultobjekte 122, cf. de Roos, VotiveTexts 15 n. 57; cf. KUB 38.37 iii 13-15; cf. also KUB 42.78 ii 11-12 (inv. of Manninni, NS), ed. Košak, Linguistica 18:112f.

**m.** in inv.: 37 AŠ.ME KÙ.!GIL ŠÀ 18 AŠ.ME TUR “Thirty-seven gold disks including eighteen small disks” KUB 42.42 i 13 (inv. of containers, ENS?), ed. Siegelová, Verw. 470f., THeth 10.57, 59; 1-EN AŠ.ME <sup>NA</sup>Z.A. GÌN AN.BAR GE<sub>6</sub> KÙ.GI GAR.R[A...] “One lapis disk inlaid with ‘black’-iron (and) gold” KUB 42.78 ii 13 (inv. of Manninni of cult objects, NS), ed. Košak, Linguistica 18:112f., Siegelová, Verw. 462f., cf. Maxwell-Hyslop, AnSt 30:87; cf. ibid. ii 8, 11, and cf. 1-EN *armanniš* <sup>NA</sup>Z.A. GÌN pi-x [...] “One lapis moon crescent ...” ibid. ii 15; 1-EN šakantatar KÙ.GI 6 AŠ.ME KÙ.GI 1 *arma[nnieš KÙ.GI]* KUB 12.1 iii 17 (inv. of Manninni), ed. Košak, Linguistica 18:100, 104, Siegelová, Verw. 442f.; cf. KUB 42.78 ii 4, 8 (inv. of Manninni), ed. Košak, Linguistica 18:112f., Siegelová, Verw. 462f.

**n.** looted from temples: ANA <sup>d</sup>UTU URU Arinna ši-it-ta-ri-u-š armanniušš=a ŠA KÙ.BABBAR KÙ.GI ZABAR URUDU.HI.A ... kuž arha piddāer “From some (lands) they carried away from the Sungoddess of Arinna sun disks and moon crescents of silver, gold, bronze (and) copper,” (garments, thick breads and offering vessels) KUB 17.21 ii 14-15, 17 (prayer, Arn. I & Ašm., MS), ed. Kaškäer 156f., Lebrun, Hymnes 136, 144, tr. Singer, Hittite Prayers 41; cf. ibid. + KBo 51.16 iii 21-23.

**o.** highest number: 244 ši-it-tar ZA[BAR] KUB 38.19 iii 10 (cult inv., NH); see also above.

**p.** attested materials and weights: gold: one KUB 29.4 i 13 to twenty shekels Bo 3930 rt. col. 10 (Siegelová, Eisen 119 w. n. 14); silver: two Bo 6977 rev. 11 (Siegelová, Eisen 119 w. n. 13) to twenty shekels KUB 56.13 obv. 3 (vow., NH), ed. de Roos, Votive 232, 235, KBo 55.172 rev. 3 (cult inv.,

NH), cf. Siegelová, Eisen 119 w. n. 11 (as 780/z); iron: twenty shekels KBo 55.172 rev. 3 (cult inv., NH), cf. Siegelová, Eisen 118 (as 780/z); bronze: KUB 38.3 i 6 (cult inv., NH); copper: one mana (i.e., 40 shekels) KUB 56.24 obv. 15 (NH), ed. de Roos, Votive 262, 264; see also Siegelová, Eisen 118 n. 6 (as Bo 5072); ZA.GÌN “lapis,” see h and m, above; see Siegelová, Eisen 119.

For archaeological evidence for sun-disks at Boğazköy and elsewhere in the Near East see Boehmer, BoHa 7:19-30 and BoHa 10:1.

Chronologically the com. gender stem šittara- (cf. MS šittaran KUB 30.32 i 7) and its *i*-stem variant šittari- (cf. MS šittarin KUB 56.52 obv.! 12, šittariēš(?) KBo 51.16 + KUB 17.21 iii 22, šittariuš KUB 17.21 ii 14) are attested from the Middle Hittite period onwards, the latter possibly under Luwian influence. The neut. šittar seems secondary as it is only attested for the NH period (so already Starke, StBoT 31:409). Except for the NH abl. šittarraza all sequences of the stem šittar- followed by a vowel are written with single -r-. Whether this single attestation and the one NS occurrence with a plene-written -a- (*ši-it-ta-a-ri-in* KUB 57.85 rt. col. 4) forbid positing the stem as /šitra/i-/ remains uncertain. We take all instances of a spelling ši-it-tar-ra as the neut. sg. followed by the clitic conj. -a/-ya “and” (šittarr=a).

Sommer’s observation, ZA 46:7f. (cf. also Starke, StBoT 31:410f.), that the equation š. = AŠ.ME is not proven through dupls. or parallel texts, remains valid and the mng. of š. as “sun disk” is therefore conjectural. Although the objects with which š. is listed in many of the inventories make it difficult to narrow down its mng. (so Starke, StBoT 31:411), the frequent pairing of both š. and AŠ.ME with UD.SAR = *armanni-* “moon crescent” (s. HW<sup>2</sup> A s.v.) does support the interpretation as “sun disk” (so already Sommer, ZA 46:44f.). According to CAD Š/1 s.v. šamšatu, AŠ.ME may not be restricted to daytime phenomena, which perhaps is why Miller, StBoT 46:274 translates “astral-disk.” Starke’s suggestion (StBoT 31:412-416) to see in š. any pointed object, more specifically, “spear point” (also CLL 195) is mostly based on etymological considerations and insufficient HLuw. evidence. It is also difficult to see why in inventories and similar texts a generic

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term “pointed thing” covering anything from “spindle” to “spear point” would suffice instead of a technical term more accurately describing the object in question.

Ehelolf, ZA 43 (1937) 187 n. 2; Sommer, ZA 46 (1940) 7-52; Popko, Kultobjekte (1978) 121-123; Siegelová, Eisen (1984) 117-119; Starke, StBoT 31 (1990) 408-416 (“Bezeichnung für verschiedene spitzige Gegenstände, u.a., ‘Speerspitze,’” related to *šai-/šiya-, šiyattariya-, šiyattalliya-*); Melchert, CLL (1993) 195 (“spear(-point); spindle”); Tischler, HEG S/2 (2006) 1070-1073 (“ein Kultobjekt aus Metall, vielleicht ‘Votivscheibe, Sonnenscheibe’”); Kloekhorst, EDHIL (2008) 761 (“sharp-pointed metal object, spear-point(?)”).

[*šittariya-*] v. see *šiyattariya-*.

## šitarna- (mng. unkn.).†

*IŠTU ši-tar-na-x* KuSa 1.5 obv. 15, cf. KuSa 1 p. 22.  
Tischler, HEG S/2 (2006) 1073.

## šitarni- n.; Luw.(?) Iw; (mng. unkn.); NS.†

Luw. pl. acc. *ši-tar-ni-in-za* KBo 38.209 i 3 (NS); pl. acc. or d.-l. *ši-tar-ni-ia-aš* KBo 9.111:12 (NS), KBo 47.13:3 (NS); broken AMAR(-)*ši-tar-ni-x*[...] KBo 13.208 rt. col. 5 (NS).

*mān <sup>d</sup>U.HI.A-<sup>t</sup>laš QADU <sup>GIŠ</sup>pahhišaza x[...]*  
3 <sup>GIŠ</sup>GAG.HI.A <sup>GIŠ</sup>pahhiša-ya ŠA <sup>GIŠ</sup>TAŠKARIN  
IZI/ne-[...] / nu-kan ŠA É DINGIR-LIM *ši-tar-*  
*ni-in-za IŠTU [...] EGIR-an tarnanzi namma*  
É.DINGIR-[LIM ...] § “When they [...] the  
Stormgods with *pahhiša-* [...], three pegs and  
*pahhiša-* of boxwood ... [...] They consign the  
š.-s to the temple together with [...]. Then the  
temple [...]” KBo 38.209 obv. 1-4 (rit., NS), translit.  
StBoT 31:410, Haas, Materia 742 (reading 1-*aš* after <sup>d</sup>U.HI.A);  
§ *INA UD.4.KAM=kan* <sup>LÚ</sup>*dampipi[š ... ] / anda*  
*waḥnuzzi nam[ma ... ] / UD.4.KAM [...] § INA*  
*UD.5.KAM=ma=kan* <sup>LÚ</sup>*A[ZU? ... ] / ši-tar-ni-*  
*ia-aš anda [waḥnuzzi(?)]* “On the fourth day the  
stranger(?) / layman(?) [...] encircles [...]. Then  
[...] the fourth day [is over(?)]. § Then on the fifth  
day the ex[orcist(?)] en[circles] the š.” KBo 9.111:8-12  
(rit. frag., NS).

In two fragmentary exx. š. KBo 13.208 rt. col. 5 (NS) and KBo 47.13:3 (NS) is preceded by Sum. AMAR

“calf” without obvious word space. The eds. of KBo 47 p. IV suggest that the š. of KBo 9.111:12 had an AMAR preceding it as well, although that then must have been written at the end of the previous line. There is no obvious connection with Hur. *šidarni-* “curse” (cf. GLH 229, StBoT 32:109f.).

šiu(n)-, \*šiuni- n. com.; 1. deity, god, goddess, 2. divine image, 3. symbol of a deity in oracles; wr. syll. and DINGIR (with Akk. complements -*LUM*, -*LIM*, and -*LAM*); from OS.

- 1. deity, god, goddess
  - a. identified by region or city, a numen loci
  - b. modified by adjective or genitive noun
  - c. described as “new,” i.e., a previously unknown deity
  - d. personal and patron deities
  - e. addressed
  - f. receiving vows and votive gifts
  - g. receiving gifts
  - h. receiving compensation/compensatory damages and atonement/punitive damages
  - i. in groupings
  - j. relationships among the gods
    - 1' foremost of the gods
    - 2' having dominion
    - 3' father of the gods
    - 4' mother of the god(s)
    - 5' interacting with other deities
      - a' in myths
      - b' outside of myths
    - 6' adj./epithet + šiu-
    - 7' having different names or epithets among gods than among mortals
  - k. things done for/to humans by deities
    - 1' entrusting the land to the king
    - 2' endowing the king w. long life
    - 3' running before the army
    - 4' helping
      - a' in historical texts
      - b' in treaties
      - c' in letters
      - d' in oracle questions
      - e' in hymns/prayers
      - f' in vows
      - g' in rituals
      - h' in myths/epics/legends
    - 5' listening to people
    - 6' witnessing oaths
    - 7' judging and enforcing justice
      - a' in general
      - b' court testimony given before
    - 8' watching/seeing/perceiving/foreseeing
    - 9' giving oracles

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- 10' giving approval or disapproval (by oracle)  
 11' appearing in dreams  
 12' having sexual intercourse with a mortal  
 13' making demands on people  
 14' causing harm (in general)  
 15' causing disease and death  
 16' others as mediators between gods and men  
 17' subject of the expression *tamāin karātan dai-*
- I.** having emotions  
 1' anger, sullenness  
   a' in oracle questions  
   b' as a token in KIN oracles  
   c' in rituals  
   d' in prayers  
   e' in myths  
   f' in instructions  
 2' kind(li)ness, favor  
 3' disgust, nausea
- m.** things done for/to the gods by humans  
 1' worshipped  
 2' cared for  
 3' fed  
 4' entertained  
 5' evoked, attracted (lit. drawn)  
 6' taboos and purity  
 7' bewitched
- n.** things belonging to deities  
 1' image  
 2' stele  
 3' place  
 4' house = temple  
 5' portico  
 6' gate  
 7' inner chamber  
 8' altar  
 9' table  
 10' regalia and ritual paraphernalia  
 11' textiles  
 12' scepter/staff  
 13' bow  
 14' torch  
 15' musical instrument  
 16' vehicles and boats  
 17' tent  
 18' city  
 19' lands  
 20' fields, gardens and cattle pens  
 21' threshing floor  
 22' springs, pools, ponds  
 23' roads  
 24' people  
   a' servants  
   b' employees of the gods  
   c' priests or priestesses of the gods  
   d' "men-of-god" (ecstatics?)  
 25' animals

šiu-

- a' immortal/in the divine plane  
 b' mortal/in the human plane  
 c' statuettes of  
 26' "rhyta"  
 27' precious metals and stones  
 28' substances  
 29' another deity  
 30' body parts  
 31' tears  
 32' soul, mind, will  
 33' renown, reputation (lit. ŠUMU = *lamān* "name")  
 34' customs, rites (*šaklai-*)  
 35' assessments and work requirements  
 36' words/commands  
 37' songs  
 38' other  
 o. as object (acc.) of the drinking ceremony  
 p. dividing themselves into two identical clones  
 q. "the burning of the gods"  
 r. šiuš kiš- "become a god," i.e., "to die" (said of kings)  
 s. EN/BĒL DINGIR-LIM/DINGIR.MEŠ (lit. "lord of the god(s)")
- 2.** divine image  
 a. in cultic texts  
 b. in oracle questions  
 c. in historical texts
- 3.** a symbol of a deity in oracles  
 a. as an active symbol in KIN oracles  
   1' "the gods"  
   2' "the god"  
 b. as a receptacle in KIN oracles  
   1' "the gods"  
   2' "the deity of the sky"  
   3' "to the whole soul of (lit. to) the god"  
 c. a symbol in snake oracles
- sg. nom.** ši-i-uš KBo 20.21 rev. 2 (OS), ši-i-ú-uš KUB 35.93  
 rev.! 4 (OS), DINGIR-uš KBo 25.112 ii 13 (OS?), KUB 43.33  
 obv. 4 (OS), KUB 31.130 obv. 3 (OH/MS), KBo 32.15 ii 13,  
 17 (MH/MS), KBo 20.74 iii 4 (MS), KUB 31.128 obv. 4 (OH/  
 NS), KUB 33.11 iii 18 (OH/NS), KUB 24.2 i 3 (Murš. II), IBoT  
 2.130:2 (NS), DINGIR-LIM-iš KBo 3.1 ii 4 (Tel./NS), FHG 1 ii  
 11 (OH/NS), KUB 23.27 i 2 (MH/NS), KBo 10.45 iv 11 (MH/  
 NS), KUB 24.1 i 3 (Murš. II), KBo 16.1 i 5, 11, 17, 21 (Murš. II),  
 KUB 1.1 i 22 (Hatt. III), KUB 23.1 i 41 (Tudh. IV), DINGIR-iš  
 KUB 23.94:6 (NS), KUB 31.64 i 16 (OH/NS), DINGIR-LUM  
 KUB 33.38 iv 3 (OH/MS), KUB 29.7 rev. 32 (MH/MS), KBo 3.60  
 ii (14) (OH/NS), KUB 7.5 iv 2, 7, 9 (MH/NS), KUB 1.1 i 39, 46,  
 50, 51 (Hatt. III), KBo 2.6 iii 48 (NH), DINGIR-LAM KUB 30.38  
 i 28 (NS), KUB 18.20 obv.? 5 (NH), DINGIR-LIM KUB 13.4 i  
 65 (pre-NH/NS), KUB 5.6 i 36 (NH), KBo 24.118 ii 26 (NH).  
**acc.** ši-ú-na-an or ši-ú-n=a-an (so StBot 26:168 n. 496)  
 KBo 25.51 i 8 (OS), IBoT 2.121 obv. 15 (OS or MS), ši-ú-uš!?-(-  
 ša-an) (= šiun=šan) KUB 31.64 iii 9 (OH/NS), <sup>d</sup>ši-ú-(šum-mi-  
 [in]) (= šiun=šummin) KBo 3.22:39, (41) (OS), DINGIR-LAM-an  
 KBo 55.79 obv. 3 (LNS), DINGIR-LAM KUB 17.10 i 29 (OH/

šiu-

šiu-

MS), KUB 9.3 i 14, 17 (MS), KUB 33.70 iii 3 (OH/NS), KUB 7.5 i 19 (MH/NS), KUB 24.2 i 2, 6 (Murš. II), IBoT 2.113 ii 2, 4 (NS), DINGIR-LIM-in KBo 9.133 obv. 8 (NS), DINGIR-LIM KUB 22.67:10 (NH), KBo 23.41:14, 16, 19 (NS), KUB 54.1 i 49, 58 (NH), DINGIR-LUM KBo 21.41 obv. 59 (MH/MS), VBoT 58 iv 35 (OH/NS), KUB 7.5 iv 11 (MH/NS), KUB 1.1 ii 82 (Hatt. III), KBo 16.85 i 4, 6 (MH/NS), KUB 17.35 ii 16 (Tudh. IV), ILI-YA KUB 26.83 intercolumnium (MS or ENS).

**gen.** ši-ú-na-aš KBo 17.15 obv. 3, 13 (OS), KBo 25.17 i 6 (OS), KUB 30.10 obv. 18, 19 (OH/MS), KBo 20.39 left col. 9, 10 (OH/MS), KBo 11.50 i 18 (OH/NS), KUB 20.96 iv 11, 14 (OH/NS), dši-ú-na-aš (or DINGIR-LIM-ú-na-aš) KBo 17.30 ii 7 (so StBoT 26:148, OS), KBo 21.90 obv. 12 (OH/MS), KBo 20.84 rt. col. 3 (MS?), DINGIR-LIM-na-aš KBo 20.18 obv.? 6 (OS), DINGIR-LIM-aš KBo 21.47 iii! 15 (MH/MS), KUB 43.60 i 21 (OH/NS), KUB 13.2 ii 29 (MH/NS), KUB 9.28 i 11 (MH/NS), KBo 4.4 i 8 (Murš. II), KUB 16.81 rev. 12 (NH), KUB 52.60 ii 9 (NH), DINGIR-LIM-na-š(a=at) KUB 13.4 ii 50 (pre-NH/NS), DINGIR-aš KUB 17.1 ii 5 (NS), DINGIR-LUM-aš KUB 38.27 rev. 5, ŠA DINGIR-LIM KBo 13.58 iii 18 (MH/NS), KUB 14.4 iv 18 (Murš. II), KBo 4.10 obv. 40, 42, 44 (NH), ŠA DINGIR-LAM KBo 4.6 obv. 20 (Murš. II), construct: DINGIR-LIM KBo 20.3 ii 8, 10, 11, rev. 7 (OS), KUB 19.37 iii 38, 44 (Murš. II), KBo 3.6 ii 57 (Hatt. III). For the possibility of a rare sg. gen. in -š built on the stem \*šiun- and found in the word šiwanzanna see GrHL §45.0.

**d.-l.** ši-i-ú-ni KUB 30.10 rev. 11, 17 (OH/MS), KBo 50.2 obv.? (6) (coll. photo, OH), ši-ú-ni KBo 25.51 i 2, 9 (OS), KUB 43.28 ii? 7, iii? (10) (OS), KUB 30.10 obv. 13, rev. 22 (OH/MS), KUB 20.96 iv 1 (OH/NS), KUB 36.79a iii 21 + KUB 31.127 iii 4 (OH/NS), ši-ú-ni-i-š-mi KUB 34.86 obv. 5 (OH/MS), KBo 16.68 iii 16, 22 (OH/MS), dši-i-ú-ni (or DINGIR-LIM-i-ú-ni) KBo 21.90 rev. 47 (OH/MS), dši-ú-ni or DINGIR-LIM-ú-ni KBo 21.90 obv. 30 (OH/MS), KBo 20.84 rt. col. 7 (MS?), KBo 53.214:23 (NS), DINGIR-LIM-ni KUB 17.21 i 15 (MH/MS), KBo 17.105 ii 6, iii 19 (MH/MS), KUB 1.16 iii 60 (Hatt. I/NS), KUB 31.127 iii 12 (OH/NS), KUB 13.2 ii 44 (MH/NS), KUB 32.137 ii 5, 24 (MH/NS), KBo 19.76 ii 21 (Murš. II), KUB 1.1 i 37, 40, iv 13 (Hatt. III), KUB 5.1 i 12, iii 17, 18 and passim (NH), DINGIR-ni KUB 43.33 obv. 8 (OS), KBo 17.105 iii 18 (MH/MS), KUB 46.40 obv. 7 (NH/LNS), KBo 13.68 obv. 3 (NH), KUB 52.68 i 19 (NH), DINGIR.MEŠ-ni KBo 13.76 rev. 8 (NH), KBo 14.21 i 58 (NH), ANA DINGIR-LIM KBo 17.25 obv.? 7 (OS), KUB 36.75 ii 12 (OH/MS), KBo 17.105 iii 14 (MH/MS), KBo 3.6 ii 28 (Hatt. III), ANA DINGIR-LIM<<-aš>> KUB 38.1 iv 12 (NH), ANA DINGIR-LUM KUB 15.19 obv.? 5 (NH), KUB 44.51:11 (NS).

**inst.** ši-ú-ni-it KBo 22.6 i 25 (OH?/NS), DINGIR-LIM-it KUB 30.39 rev. 9 (ENS), KUB 43.8 ii 11b, iii 8b, (NS), dši-ú-ni-it KBo 6.28 i 5 (Hatt. III), DINGIR.MEŠ-it KUB 43.8 iii 11b (NS), IŠTU DINGIR-LIM KBo 6.3 iii 75 (OH/NS), KBo 6.29 i 10 (Hatt. III), KUB 30.65 iii 7 (NH).

**abl.** ši-ú-na-az KBo 10.7 ii 17, 20 (NS), DINGIR-LIM-az KUB 13.4 i 64 (pre-NH/NS), KUB 5.22:36 (NH), DINGIR-LIM-za KUB 1.1 i 39 (Hatt. III), KUB 46.42 iii 7" (LNS).

**pl. nom.** DINGIR.DIDL-i-eš KBo 22.2 obv. 16 (OS), [DINGI]R.DIDL-i-(=a) KBo 22.2 obv. 5 (OS), DINGIR.DIDL KBo 3.28:6 (OH/NS), DINGIR.MEŠ-eš KBo 17.22 ii 3, 9, 10

(OS), KUB 17.10 iii 4, 28, 30 (OH/MS), Bo 4696 (ZA 62:232) + KUB 36.75 i 9 (OH/MS), KBo 8.35 ii 11, 14, 17 (MH/MS), KUB 17.6 iv 11 (OH/NS), KUB 13.4 iii 67 (pre-NH/NS), KBo 13.55 obv. 7 (NS), DINGIR.MEŠ-iš KBo 3.1 i 41, ii 49 (Tel./NS), KBo 3.7 iv 14 (OH/NS), KUB 56.17 obv. 14 (MH/NS), KUB 33.106 iii 49 (NS), DINGIR.MEŠ-uš KUB 12.66 iv 17 (OH/NS), KUB 19.50 iv 22 (Murš. II), KUB 8.57 i 7 (NS), DINGIR.MEŠ-aš KUB 15.42 ii 9 (MH/NS), KUB 36.60 iii 9 (pre-NH/NS), DINGIR.MEŠ-š(=a) KUB 31.135 obv. 3 (OH/MS), KUB 36.75 i 11 (OH/MS), KUB 31.127 i 34 (OH/NS), DINGIR.MEŠ-NI KUB 11.5 obv. 9 (OH/NS), KUB 52.7 iv 3 (NH), DINGIR.MEŠ-HI.A. KUB 11.5 obv. 8 (OH/NS), KBo 20.42 i 36 (MH/MS), KBo 18.15:6 (NH).

**acc.** ši-mu-uš KBo 45.3 obv. 5 (OH?/NS), w. dupl. VS 28.30 iv (8) (OH?/NS), DINGIR.MEŠ-mu-uš KBo 8.35 ii 8 (MH/MS), KBo 31.97:10, 11 (MS), KBo 12.89 iii 12 (MS), KUB 26.33 iii 20 (LNS), KBo 26.65 iv 17 (NS), DINGIR.MEŠ-uš KBo 17.96 i 6 (MH/MS), IBoT 1.29 obv. 47 (MH?/MS?), KUB 12.66 iv 4 (OH?/NS), KBo 10.45 i 40 (MH/LHS), KUB 58.94 i 8 (pre-NH/NS), DINGIR.MEŠ-iš KBo 10.16 iv 3 (NS), DINGIR.MEŠ-na-aš KBo 3.7 i 12 (OH/NS), DINGIR.MEŠ-aš KBo 10.45 i 51 (MH/LHS).

**gen.** ši-ú-na-an KBo 3.1 ii 32 (OH/NS), KUB 41.23 ii 18 (OH/NS), VS 28.30 iv 4 (NS), dši-ú-na-an KUB 41.23 ii 20 (OH/NS), DINGIR.MEŠ-na-an KBo 7.28:41 (OH/MS), KUB 43.53 i 16 (pre-NH/NS), DINGIR.MEŠ-an VBoT 58 iv 5 (OH/NS), DINGIR.MEŠ-an! VS 28.30 iv 1 (NS), DINGIR.MEŠ-na-n(=a) KUB 31.143 ii 6, 13, 20, 26, 30, 34 (OS), DINGIR.MEŠ-na-n(=a-aš) KBo 13.240:7 (NS), DINGIR-LIM-an KUB 36.89 rev. 13 (NH), DINGIR.MEŠ-na-aš KUB 33.62 ii 10, 20 (MH/MS), KBo 10.25 vi 4 (OH/NS), KBo 20.60:9 (MH?/NS), DINGIR.MEŠ-na-š(=a) KUB 8.41 ii 5, 8, 11, 15, iii 8, 18 (OS), KBo 25.112 ii 12, 19 (OS), KBo 3.21 ii 1 (OH?/NS), DINGIR.MEŠ-aš KUB 33.62 ii 10 (MH/MS), HKM 81:11, 12 (MH/MS), KUB 13.4 i 49, 51, ii 65, 69, iii 4, 79 (pre-NH/NS), KUB 13.2 ii 36 (MH/NS), KUB 21.19 iv 10 (Hatt. III), IBoT 1.33:23, 28, 41, 74, 76 (NH), [DINGIR.MEŠ]-ni-ya-aš KUB 36.89 rev. 49 (NH), DINGIR.MEŠ-š(=a) KUB 17.21 i 16, ii 12 (MH/MS), ŠA DINGIR.MEŠ KBo 17.13 obv.! 6 (OS), KUB 17.21 ii 26 (MH/MS), KUB 21.27 ii 3 (Hatt. III), ŠA DINGIR-LUM KUB 8.75 iii 63 (NH).

**d.-l.** ši-ú-na-aš KBo 17.15 obv.! (8) (OS), KUB 11.9 iv 12 (OH?/NS), KUB 41.23 ii 12 (OH/NS), ši-ú-na-š(=a-aš) KBo 22.170:1 (OH/NS), DINGIR.DIDL-i-aš KBo 22.2 rev. 13 (OS), ANA DINGIR.DIDL KUB 36.98b obv. 9 (OH/NS), DINGIR.MEŠ-na-aš KUB 17.10 iii 3 (OH/MS), KBo 3.38 rev. 30 (OH/NS), KUB 4.1 i 3, 5, 6, 11, 19 (MH/NS), DINGIR.MEŠ-aš KBo 17.17 iv? 6 (OS), KBo 19.156 ii 16 (OS), KUB 13.4 iv 57, 60 (pre-NH/NS), KUB 14.4 iii 18, 19 (Murš. II), KUB 1.1 i 7 (Hatt. III), KUB 5.1 i 31, 36 and passim (NH), KBo 4.14 i 17 (LNS), ANA DINGIR.MEŠ KUB 17.21 iv 8 (MH/MS), KUB 31.90 iii 5 (MH/NS), KUB 21.27 ii 2 (Hatt. III).

**abl.** DINGIR.MEŠ-na-az KUB 32.129 i 2 (NH), DINGIR.MEŠ-az KUB 59.59 iii 7 (ENS), KBo 4.6 obv. 26 (Murš. II), DINGIR.MEŠ-az-z(=iya) KBo 4.6 obv. 26 (Murš. II).

**inst.** DINGIR.MEŠ-it KUB 15.31 ii 8 (MH/NS), KBo 55.216:10.

## šiu-

## šiu- 1 a

For <sup>d</sup>šiu-, i.e., the use of a determinative on a word identical in meaning to the determinative itself compare <sup>NA<sup>4</sup></sup>peruna-, and discussion in -mi- a 1' and Starke, ZA 69:47-65.

The sg. nom. and acc. forms show both a stem šiu- and a stem šiuna/i- w. i-mutation (see GrHL §4.50). Gütterbock, Kum. 68, \*16, tentatively read a pl. nom. DINGIR.MEŠ-e?eš KUB 33.95 iv 23. Goetze, JAOS 69:182 suggested A.HI.A. In Ullik. 22 Gütterbock rendered the traces as x x (x?).

According to Starke, WO 16:112, KUB 11.5 obv. 9 should be read DINGIR.MEŠ-ni[-eš] with the EŠ-sign justified to the right. Since the rest of the fragment does not show evidence of such justifying and also no other exx. of a phonetic complement -ni-eš-iš seems to be attested, we take it as Akk. DINGIR.MEŠ-NI. The only unambiguous evidence for an *i*-stem comes from the logographic spelling sg. nom. DINGIR-(LIM)-iš and acc. DINGIR-LIM-in. The partially restored form [DINGIR.ME]Š-ni-ia-aš KUB 36.89 rev. 49 could likewise point to a stem \*šiuni-. The latter is supported by denom. formations šiuniyahh-, šiuniyatār and <sup>(LÚ)</sup>DINGIR-LIM-niyant- q.v. For the possibility of spellings like DINGIR-LIM-iš being purely graphic with no real Hitt. *i*-stem behind it see Weeden, StBoT 54:191, although this ignores the evidence of the denom. formations. The form šimūš presupposes a stem \*šiū- (see GrHL §4.50). The oblique cases of šiu- are built on the stem šiun- (see GrHL §4.50).

(Sum.) [o].x.kúr = (Akk.) DINGIR-lum šunāti = (Hitt.) [zašiy]aš DINGIR-LIM-iš “deity of dreams” KBo 26.20 iii 29 (Erimluš, NS), ed. MSL 17:111.

(Akk.) Innana (var. Irnini) mutallatum rabat Igigi “Supreme Innana (var. Irnini), you are greatest among the Igigi” KUB 37.36.7, w. dupl. STC 2:75ff.:3 = (Hitt.) [wall]iškanzi kuin šallayaš=kan DINGIR.MEŠ-aš kuiš šalliš “The one whom they praise, the one who is greater than the great gods” KUB 31.141:3 (NS), ed. Reiner/Gütterbock, JCS 21:257f.; (Akk.) garitti [DINGIR.ME]Š ŠEŠ. MEŠ=ša KUB 37.36.10-11 = (Hitt.) DINGIR.MEŠ-aš=kan kuiš tarhuiliš ŠEŠ[.MEŠ=ŠU] “the one who is most valiant among the gods her brothers” KUB 31.141:6 (NS), ed. Reiner/Gütterbock, JCS 21:258; cf. also GrHL § 17.17 for tr. as superlative.

(Akk.) [ki? m]Hant]eli ištib ana šimišu ill[ik] “[When Ḥant]jili got old and went to his fate” = (Hitt.) mān m]Hantilišš=a LÚŠU. GI [kiša(t n=aš DINGIR-LI)M-iš] kikkiššūwan dāiš “And when Ḥantili became old and was close to dying (lit. began to become a god)” Akk.: KBo 1.27 = KBo 4 p. 50b ii 11, Hitt. KBo 3.67 ii 8-9, w. dupl. KUB 11.5 obv. 4 (both Tel./NS).

(Hurr.) ene [...] KBo 32.15 i 12 = (Hitt.) DINGIR UŠ UN KBo 32.15 ii 13, ed. StBoT 32:290f., tr. Wilhelm, TUAT Erg. 89, Hittite Myths<sup>2</sup> 75 and 79 n. 54 □ although the function of the UŠ and UN signs following the DINGIR remains debated, the lexical equation is clear.

(Hurr.) ārdi=ve=ne=š=š(< nn)a ene=z šid=i=l=āi “(He began to disparage his city and) consequently the god of (his) city curses him” KBo 32.14 i 22 = (Hitt.) URU-yaš=an DINGIR.MEŠ luwarten ḥarkanzi “the gods of (his) city have cursed him” KBo 32.14 ii 21 (MH/MS), ed. StBoT 32:76f.; for the Hurrian verbal

form see Campbell, Diss. 348f.; (Hurr.) atta=i=ve=ne=š=š(< nn)a ene=z “the god of his father” KBo 32.14 iv 4-5, rev. 49 = (Hitt.) ŠA ABI-ŠU DINGIR.MEŠ “the gods of his father” KBo 32.14 iii 5, rev. 51, ed. StBoT 32:82f., 92f.; cf. (Hurr. collec.) ēnzāri “gods” KBo 32.14 i 36 = (Hitt.) DINGIR.MEŠ KBo 32.14 ii 35, ed. StBoT 32:78f.

(Hattic) wa<sub>a</sub>=šhap aš=pu KBo 37.1 i 21 = (Hitt.) DINGIR.MEŠ-eš=pat iyanzi “only the gods do/create” ibid. ii 20 (foundation rit., OH/NS), ed. Schuster, HHB II 158f.

(Hattic) wa<sub>a</sub>=šhap=ma eš=wu<sub>u</sub>r aš=ka=bir KUB 2.2 ii 40 = (Hitt.) DINGIR.MEŠ KUR.MEŠ maniyahher “the gods governed the lands” ibid. ii 43 (foundation rit., OH/NS), ed. Schuster, HHB I 66f.

(Hattic) ha=wa<sub>a</sub>=šshaw=i KUB 28.75 ii 22 = (Hitt.) DINGIR.MEŠ-na-n(a) (var. DINGIR.MEŠ-na-š(a)) ištarna “among the gods (you are ...)” KBo 25.112 ii 12, 19, iii 11 (invocations to Hattic deities, OS), ed. Laroche, JCS 1:197; translit. Neu, StBoT 25:191f., 194.

**1. deity, god, goddess — a.** identified by region or city, a *numen loci*: (They provide entertainment) ANA DINGIR-LIM <sup>URU</sup>Ahhiyawā=ya=kan DINGIR-LUM <sup>URU</sup>Lazpa=ya “for both the deity of Ahhiyawa and the deity of Lesbos” (in the same way for three days) KUB 5.6 ii 60 (oracle question, NH), ed. Ünal, ArAn 8:64, 76; kī kuit DINGIR-LIM <sup>URU</sup>Arušna ANA [GIG šer] TUKU.TUKU-atti SI×SÁ-at DINGIR-LIM=za=kan ŠÀ É DINGIR-LIM=KA kuitki TUKU.TUKU-uanza “Concerning the fact that in connection with the illness the Deity of Arušna was determined to be angry, are you, O deity, in any way angry (at something) in your temple?” KUB 22.70 obv. 4-5 (oracle question, NH), ed. THeth 6:54f., tr. Beckman, CoS 1:205; and passim in this text; DINGIR.MEŠ ŠA KUR <sup>URU</sup>Hatti DINGIR.MEŠ-eš ŠA KUR <sup>URU</sup>Kaška “Gods of Ḥatti-land, gods of Kaška-land” KBo 8.35 ii 11-12 (treaty, MH/MS), ed. Kaškäer 110; DINGIR.MEŠ ŠA KUR <sup>URU</sup>Mizr[i] “Gods of Egypt” KBo 18.21 obv. 3 (letter, NS?), ed. Edel, ÄHK 1:232f.; DINGIR-LIM <sup>URU</sup>Parša “The deity of Parša” Bronze Tablet iii 50 (treaty w. Kuruntiya, Tuduš. IV), ed. StBoT Beih. 1:22f.; DINGIR.MEŠ <sup>URU</sup>dU-taššaš “the gods of Tarhuntasša” Bronze Tablet iii 56 (treaty w. Kuruntiya, Tuduš. IV), ed. StBoT Beih. 1:22f.; nu=wa=mu <sup>URU</sup>Iyaruwattan URU-an dannattan purut DINGIR.MEŠ akkandušš=a EGIR-pa pāi “Give me back Iyaruwatta, the empty city, (its) mudbrick, gods and deceased ones (i.e., the deified ancestors)” KBo 3.3 i 15-17 (Murš. II), ed. Klengel, Or NS 32:33f., 39f.; [nu mā]n? DINGIR.MEŠ <sup>URU</sup>LIM LÚ.KÚR KASKAL-az talliyauwanzi zinnai “[Whe]n she (i.e., the Old

## šiu- 1 a

## šiu- 1 d

Woman) finishes alluring the gods of the enemy city along the road” KUB 7.60 iii 5-6 (rit., NS), ed. Haas/Wilhelm, AOATS 3:236f.; cf. [DINGIR.M]EŠ KU[R-T]I DINGIR. MEŠ URU-LIM “[God]s of the land, gods of the city” KUB 17.14 rev.! 16, ed. StBoT 3:60f.; see further van Gessel, OHP 2:974-977, 1018-1031.

**b.** modified by an adj. or gen. noun: 1 UDU *annali* DINGIR-LIM-*ni* [...] “one sheep to the old deity [...]” KUB 46.38 ii 17 (rit., NS); *n=at ēšhanaš* DINGIR-LIM-*ni peran katta* ME-i “He places it down before the god of blood” KUB 41.8 iii 5 (rit. for underworld deities, MH/NS), ed. Otten, ZA 54:128f.; EGIR-ŠU-*ma* UD.SIG<sub>5</sub> ēšzi EGIR-ŠU-*ma innarauwanza* DINGIR-LIM ēšzi EGIR-ŠU-*ma* <sup>d</sup>Dawiyaš ēšzi “Behind him ‘Favorable Day’ sits. Behind him the Vigorous God sits. Behind him Dawiya sits” (etc.) KUB 17.20 ii 3-4 (rit., NS); 1 UDU DINGIR-LUM GE<sub>6</sub> <sup>URU</sup>Parnašša “One sheep for the goddess of the night of Parnašša” KBo 2.8 iv 30 (cult inv., NH), ed. Hazenbos, Organization 136, 141; [...]x ANA DINGIR-LIM ŠA KASKAL-NI DÙ-mi “I make [...] for the deity of the road” KUB 50.114:7 (oracle question, NH); *parā ḥanda[(nza DINGIR)-LU]M* (var. DINGIR-LIM) “a rightly guiding god” KUB 6.45 iii 58 (prayer to the Stormgod *piḥaššaši-*, Muw. II), w. dupl. KUB 6.46 iv 27, ed. Muw.Pr. 23, 41; [...]x-x 2 DINGIR-LIM GAL KASKAL-za SUD-anzi “They attract the two great deities along the road” KUB 46.42 ii 9 (rit. against *wagaiš*, LNS), cf. ibid. 12, 14; *nu=war=at* ANA DINGIR-LIM GAL SUM-anzi nāwi “They will give them (i.e., house models of bronze) to the Great Deity. Not yet (done)” KUB 48.122 i 7-8 (vow, NH), ed. de Roos, Votive 73, 82, and passim in this text; cf. DINGIR-LUM GAL <sup>URU</sup>Aruššana-*ma* [...] “The Great Deity of Aruššana” KUB 52.60 ii 12 (oracle question, NH); [*katta šar*]ā-*ya kuiēš daššawēš walliuriš* DINGIR.MEŠ-iš ... *ištamaš[k]andu* “[Below] and [above] let the gods who are strong (and) noble ... listen” KUB 33.120 i 6-7, tr. and partial translit. Forrer, FsCumont 691, incorrect reading *wa-ak-tu-u-ri-iš* in van Gessel OHP 2:990; <sup>1</sup>A<sup>1</sup>-aš DINGIR-LIM-*ni memišta* “She spoke to the god of the water” KBo 10.45 ii 31 (rit. for netherworld deities, MH/NS), ed. Otten, ZA 54:124f.; cf. “god of dreams” in lex. sec. above; for a full listing see van Gessel, OHP 2:970-974, 978-1002.

**c.** described as “new,” i.e., a previously unknown deity: ANA ÚŠ *kuit šer ŠA* DINGIR-LIM TUKU. TUKU-za SI×SÁ-at ÚŠ-*an=kan* INA <sup>URU</sup>KÙ.

BABBAR-TI šer DINGIR-LUM GIBIL DÙ-zi ... § *mān=kan* ÚŠ-an INA <sup>URU</sup>Hatti šer DINGIR-LUM GIBIL-*pat* DÙ-zi *namma=ma tamaiš* DINGIR-LIM UL *kuiški* DÙ-zi ... § ... § *mān=kan* ÚŠ-an INA <sup>URU</sup>HATTI šer DINGIR-LUM GIBIL-*pat* DINGIR. MEŠ <sup>URU</sup>Hatti-*ya* DÙ-anzi *namma=ma* KI.MIN ... § DINGIR-LUM GIBIL *kuiš* ÚŠ-ni šer SI×SÁ-at ÚŠ-an DINGIR-LUM GIBIL LUGAL-UTTI DÙ-zi “Concerning the fact that in connection with the plague, the anger of a god was ascertained (to be the cause), will a new god cause the plague up in Hattuša?” (Answer: yes) § “If only a new god will cause the plague up in Hattuša, but further no other god will cause (it), (let the oracle be favorable; ... unfavorable) § ... § If only a new god and the gods of Hattuša will cause the plague up in Hattuša, but further ditto ... § Concerning the new god who was ascertained in connection with the plague, will a new god of kingship cause the plague?” KUB 5.3 ii 1-2, 5-6, 13-14, 19-20 (oracle questions, NH), tr. Beal, CoS 1:210; cf. KUB 50.89 ii 15, iii 9; cf. *newa-* b' b'; contrast KUB 29.4 iv 6, 30, 33 (dividing the Goddess of the Night, NH) where DINGIR-LIM GIBIL means the newly divided off version of the goddess and her new statue, cf. ed. StBoT 46:259-359, tr. Collins, CoS 1:173-177 and Beal, Magic and Ritual 197-208; and cf. in cult inv. KUB 38.23 obv. 11 where “new deity” means “new cult image” (see below, mng. 2).

**d.** personal and patron deities: *ši-ú-ni=mi=ma=mu kuit šuppi adanna natta ara n=at UL kusšanka edun* “I never ate what is not allowed for me to eat (because it is) holy to my god” KUB 30.10 obv. 13 (Kantuzzili prayer, OH?/MS), ed. Lebrun, Hymnes 112, 116, tr. Hittite Prayers 32; cf. ibid. rev. 18, 22 (cited e. below); <sup>[d!]</sup>IŠTAR DINGIR-LIM-*aš=mu* “Šaušga, she is my deity” KUB 1.1 iv 74 (apol. Ḫatt. III), ed. StBoT 24:28f.; *n=at iyatta kuiš* DINGIR-LUM ŠA SAG.DU-*YA* “It is my patron deity who was responsible for this” KUB 21.38 obv. 57 (letter of Puduhepa to Ramses II, NH), ed. Edel, ÄHK 1:220f., van den Hout, ICH 4:216, tr. DiplTexts<sup>2</sup> 134; *īt=wa* <sup>d</sup>Telipinun anzel EN-*NI* DINGIR-LAM ŠA SAG.DU-*NI mugāi* “Go, implore Telipinu, our lord, our personal god (lit. god of our head)” KUB 24.2 i 5-6 (prayer to Tel., Murš. II), ed. Kassian/Yakubovich, FsKošak 428, 432, Lebrun, Hymnes 181, 184, tr. Hittite Prayers 54; (“Let him (i.e., the ritual patron) see (i.e., experience) your power”) *nu=wa=du=za* DINGIR-LUM ŠA SAG.DU-*ŠU iyazzi* “so that he

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will make you his personal goddess” KUB 7.8 iii 12-13 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:276, 279; cf. KUB 30.10 rev. 17, 22 cited usage 1 e, below; cf. also *attāš DINGIR-LUM/MEŠ* 1 j 3’, below; *karū mŪhnaš LUGAL URU Zālpuwa dši-ú-šum-m[i-in UR]U Nēšaz URU Zālpuwa pēda[š app]ezziyan = a mAnittāš LUGAL.GAL dši-ú-šu[m-(mi-in U)R]Z]ālpuwaz āppa URU Nēša pē[tahhun]* “A long time ago Ūhna, King of Zalpuwa, carried off ‘Our God’ from Nēša to Zalpuwa but [la]ter [I], Anitta, Great King, br[ought] ‘Our God’ from [Z]alpuwa back to Nēša” KBo 3.22:39-42 (Anitta, OS), w. dupl. KUB 36.98a:8-10 (NS), ed. StBoT 18:12f., tr. Hoffner, CoS 1:183; cf. š=an *dHalmaš[uīz]* dši-i-uš-mi-iš (= dšiuš=šmiš) *parā paī* “Halmašuit, their god, handed it (Hattuš) over (to me)” KBo 3.22:46-47, w. tr. Singer, StMed 9:348, Hoffner, CoS 1:183, differently ed. StBoT 18:12f. (restoring *dHalmaš[itti]* and tr. “lieferte sie mein Gott Šiu der Throngötin Halmašuit aus”); *URU-yan ā[p(pa)] nepišaš dIM-naš É-er U É dši-líl-[na?-šu(m-!mi-in! ABNI)]* § É *dHalmašuittaš É dIM-naš [(BĒLI=YA U É dši-ú-na-šum-mi-iš ABNI)]* “Behind the city fortifications, I built the temple of the Stormgod of Heaven and the temple of our god. § I built a temple of Halmašuitt, a temple of the Stormgod, my lord, and a temple of our god” KBo 3.22:55-57 (Anitta text, OS), w. dupl. KUB 26.71 i 4-6 (OH/NS), KUB 36.98b:3-5 (OH/NS), ed. StBoT 18:12-15, tr. Hoffner, CoS 1:183 □ *dšiunašummin* and *dšiunašummiš* are probably misunderstandings by the NS scribe of the OS text’s presumed gen. sg. \**dšiunašummaš* = *šiunaš=šummaš*.

**e.** addressed: [*t*]a DING[(IR.MEŠ-aš ki)]ššan *mēmahhe tuwattu DING[(IR.MEŠ-eš)]* “I speak as follows to the gods: ‘Mercy, O gods!’” KBo 17.4 ii 4 (rit. for king & queen, OS), w. dupl. KBo 17.5 ii 9 (OS), KBo 30.33 ii 2 (OS), translit. StBoT 26:370; *kinuna ši-ú-ni=mi peran tuwaddu halzišahhi nu=mu DINGIR=YA ištamaš* “But now I am calling out for mercy before my god. Hear me my god” KUB 30.10 rev. 22 (prayer of Kantuzzili, OH?/MS), ed. Lebrun, Hymnes 115, 118, tr. Hittite Prayers 33; (“And now my illness and anguish have become too much for me (to bear)”) *n=at ši-i-ú-ni=mi tuk mēmiškimi* “so I am telling it to you, my god” KUB 30.10 rev. 17 (prayer of Kantuzzili, OH?/MS), ed. Lebrun, Hymnes 114, 117, tr. Hittite Prayers 33; *DINGIR-LIM=ya=kan ŠUM=ŠU halzāi* “and he calls the god by name” KBo 4.1 i 28-29 (foundation rit., NH), ed. Kellerman, Diss. 128, 135; LÚ. *dU DINGIR-LAM andan halzāi* “The ‘man of the

Stormgod’ calls the god in” KUB 28.92 i 4 (fest., NS), ed. Haas, KN 302f.; *U DUMU.LÚ.U<sub>19</sub>.LU [o o ] x x* (dupl. *wappuš*) *karuiliyaš DINGIR.MEŠ-aš* (var. -aš Ø) *kalleššuwan[(zi)] uwanun* “And I, a mortal, have come to the river-bank to call the former gods” KBo 10.45 i 37-38 (rit. for Netherworld Deities, MH/NS), w. dupl. KUB 41.8 i 21-22 (MH/NS), ed. Otten, ZA 54:120f.; cf. [kui]š=mu=kan *DINGIR.MEŠ-aš parranta idalāwanni memai* “[Whoever] mentions me in an evil manner to the gods” KUB 35.145 rev. 6 (rit., NS), ed. *parranda* 4 b 1’ b’, translit. StBoT 29:194; *nu īt hūmandaš DINGIR.MEŠ-aš āššu memiški* “Go keep saying good things to all the gods” KUB 27.67 iii 66 (rit. of Tarpatashši, MH/NS), ed. StBoT 48:54f.; (“If a man’s companion lifts (his) tongue against (him)”) *našma=šši=ššan DINGIR.MEŠ-uš weriyazzi* “or invokes the gods against him, (this is the ritual for it)” KUB 17.28 ii 34 (rit., MH/NS), ed. Torri, JANER 4:132, 134; cf. ibid. ii 41-42.

**f.** receiving vows and votive gifts: *nu=zz=(š)an mān LÚEN É-TIM kuitki ANA DINGIR-LIM maltan harzi* “If the owner of the house has vowed something to the deity, (be it some implement or an ox (or) sheep)” KBo 15.33 iii 16-17 (rit. for the Stormgod of Kuliwišna, MH/MS), ed. Glocker, Eothen 6:70f.; *nu=za=kan MUNUS. LUGAL ŠÀ Ù-TI ANA dHebat URU Uda kiššan IKRUB mān=wa DINGIR-LUM GAŠAN=YA dUTU-ŠI TI-nuan harti ... nu=wa ANA dHebat ALAM !KÙ!.GI iyami* “In a dream the queen vowed the following to Hebat of Uda: ‘If you, O goddess, my lady, keep His Majesty alive, ... I will make for Hebat a gold statue’” KUB 15.1 i 3-5, 7 (vow, NH), ed. de Roos, Votive 89, 97, Mouton, Rêves 261, 263; see also 1 k 4’ f’, below.

**g.** receiving gifts: (concerning various parts of defeated Arma-Tarhunta’s estate:) *n=at ANA DINGIR-LIM parā ADDIN* “I handed them over to the goddess” KUB 1.1 iv 70 (Apology of Ḫatt. III), ed. StBoT 24:28f.; cf. ibid. iv 76, 79; *nu=kan fPattiyan IŠTU É.GAL-LIM katta uiēr n=an ANA DINGIR-LIM pianzi* “They expelled Pattiya from the palace and gave her to the deity” KUB 22.70 obv. 35 (oracle question, NH), ed. THeth 6:64f.

**h.** receiving compensation/compensatory damages and atonement/punitive damages: (Since the oracle was unfavorable) *nu pān<zi> mPallašš=a 2 UDU.NITÁ ANA DINGIR-LIM EGIR-pa šarnikzi kattann=a zankilatar IŠTU NINDA KAŠ pāi* “They

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will go and Palla will pay back two wethers as compensation to the deity. Along with (them) he will give punitive damages consisting of bread and beer” KBo 14.21 i 36-38 (oracle question, NH), ed. StBoT 38:234f., šarni(n)k- e 2’.

i. in groupings: (“The Sungod held a party”) *nu = wa = z GAL-lamuš [DINGIR.MEŠ-mu-uš kall]jišta nu! = wa = z amiyanduš DINGIR.MEŠ-mu-uš [kallešta]* “He called the great [gods. He called] the minor gods” KBo 12.89 iii 11-13 (pregnancy rit., MS), ed. Moore, Thesis 187, 189; cf. DINGIR.MEŠ GAL.GAL DINGIR.MEŠ TUR KUB 17.10 i 23, 36 (Tel.myth, OH/MS), translit. Myth. 31, tr. Hittite Myths<sup>2</sup> 15; [*nu A]NA LÚGUDU*<sub>12</sub> [*hante*]zziuš DINGIR.MEŠ[-uš app]aizzian *ilér* [app]aizziušš=a *hantezziuš* DINGIR.MEŠ-uš *iér* “[F]or the GUDU<sub>12</sub>-priest they made the [forem]ost gods the [l]ast (sg.!) and they made the [l]ast the foremost gods” KUB 12.66 iv 1-4 (Illuy., OH/NS), ed. Beckman, JANES 14:16, 20, tr. Hittite Myths<sup>2</sup> 13, Beckman, CoS 1:151; *ša[mner=ma] šallauš* DINGIR.MEŠ-uš <sup>d</sup>GILGAMEŠ-un “The great gods cr[eated] Gilgameš” KUB 8.57 i 6-7 (Gilg., NS), translit. Myth 122, tr. Beckman apud Foster, Gilg. 158; (“The client turns to the left”) [(*n=aš karū*)]*iliyaš* DINGIR.MEŠ-aš *hinga* “and prostrates himself to the former gods” KUB 12.51 i? 18 (Hurr. rit., NS), w. dupl. KUB 42.99 i? 10 (NS); *nu taknaš* <sup>d</sup>UTU-uš KÁ.GAL-aš *hāšu n=ašta* *lkarūiliyaš* DINGIR.MEŠ-uš *taknašš=a* <sup>d</sup>UTU-un *taknaz šarā tarnāu* (var. *n=ašta anda karūiliēš* DINGIR.MEŠ-uš *taknaš* EN-uš [š]arā tarnāu) “Let the Sungoddess of the Earth open the gate, and may it allow the former gods and the Sungoddess of the Earth up” (var. “and may she thereby allow up the former gods, the lords of the earth” KBo 10.45 i 39-41 (rit. for netherworld deities, MH/NS), w. dupl. KUB 41.8 i 22-24, ed. Otten, ZA 54:120f.; for the former or primeval gods (*karuileš šiuneš*) see van Gessel, OHP 2:987-989 w. lit.; (Ea said) *uddār = mu ištamašten karūiliyaš* DINGIR.MEŠ-iš *karūili <<kuiēš>> uddār kuiēš šekteni* “Hear my words, O primeval gods, who know the primeval words” KUB 33.106 iii 48-50 (Ullik. 3A, NS), ed. Güterbock, JCS 6:46, tr. Hittite Myths<sup>2</sup> 64; *n=at n[(epiš)aš* (DINGIR.MEŠ *ta*)*knaš* DINGIR.MEŠ *piandu* “Let them give them (various evils) to the gods of heav[en] (and/or) to the gods of the Earth” KUB 39.104 iv 10-11 (Iriya’s rit., NS), w. dupl. KUB 30.34 iv 32-33 (NS); *mān = mu taknaš* <sup>d</sup>UTU-uš *katlterruss=a* DINGIR.MEŠ *kuitki lHUL-*

*lu šanh*[ten] “If [you] Sungoddess of the Earth and the Netherworld deities have sought some evil for me” KUB 17.14 obv.! 21-22 (rit. of substitution, NS), StBoT 3:58f.; (“He says”:) <sup>d</sup>Memešartiš AN-aš *taknašš=a* <sup>d</sup>EN.ZU-[a]š <sup>d</sup>Išharaš NİŞ DINGIR-LIM *hurtiyaš* ŪŠ-aš DINGIR.MEŠ *kuiš kišduanza kuiš kaniruwanza* DINGIR-LIM-iš “O Memešarti, Moongod of heaven and earth, Išhara, oath, gods of curses (and) death (var. plague), god who is hungry, who is thirsty” KBo 10.45 iv 9-11 (rit. for netherworld, MH/LNS), ed. Otten, ZA 54:134f.; DINGIR.MEŠ ŠA NÍ.TE=YA [DINGIR.MEŠ ŠA SAG.DU=YA <sup>d</sup>Gulšuš <sup>d</sup>MAH.HI.A-uš [DINGIR.ME]Š KU[R-T]I DINGIR.MEŠ URU-LIM HUR.SAG.MEŠ ÍD.MEŠ DINGIR.MEŠ ABI A[MA DINGIR.ME]Š LÚ.MEŠ DINGIR.MEŠ MUNUS. MEŠ UGU-azziuš DINGIR.MEŠ *dapiante[s]* “The gods of my body, [the god]s of my person (lit. head), the Fate-goddesses, the grandmother goddesses, [the god]s of the co[untr]y, the gods of the city, the mountains (and) rivers, the gods of father and mo[ther,] male [god]s, female gods, all the upper gods” KUB 17.14 rev.! 14-17 (rit. of substitution, NS), ed. StBoT 3:60f.; cf. usage 1 a, above; (“The exorcist takes two thin-breads”) *n=at [...] parnašš=a* DINGIR.MEŠ-[aš] *par*[š]iyya “and he breaks them [for...] and for the gods of the house” KBo 23.15 ii 13-14 (fest., NS); cf. DINGIR.MEŠ Éšinapšiya[š] DINGIR.MEŠ Éhamriya[š] “gods of the šinapši-house (and) gods of the hamri-house” KBo 17.89 v! 1-2 (divine list, MS?), translit. Wegner, ChS 1/3-2:304; *INA É LÚABU[(B̄ITI=m)a!]* ANA DINGIR.MEŠ ABU B̄ITI EZEN ŠA KASKAL <sup>URU</sup>Neri[k] *iyanzi* “They perform the festival of the Nerik road/journey in the house of the ABUB̄ITI for the gods of the ABUB̄ITI” KUB 10.48 ii 21-23 (*nuntarriyašha*-fest., NS), w. dupl. IBoT 2:10-12 (NS), ed. Nakamura, Nuntarriyašha 21f.; DINGIR.MEŠ *lulaḥiyaš* “gods of the mountain-dwellers(?)” KUB 20.23 iv 6 (*bišuwaš* fest., MH/NS), ed. *lulaḥi-*b, q.v. for further exx.; DINGIR.MEŠ *hapirēš* “gods of the *habiri*” Bronze Tablet iv 2 (treaty, Tudh. IV), ed. StBoT Beih. 1:26f.; DINGIR.MEŠ-NI “our gods” KUB 31.44 ii 26 (protocol, MH/NS), ed. von Schuler, OrNS 25:227, 230; (“Pazzu just now got sick”) *nu = [šši]* ŠA ABI=ŠU DINGIR.MEŠ.HI.A *nakkiškantat n=an=kan kāšma* ŠA ABI=ŠU DINGIR.MEŠ *iyawanzi parā neħħun* *nu=za mahħan* DINGIR.MEŠ *iyazzi zinnai* “The gods of his father began to trouble [him]. I have just now sent him to worship the gods of his father. When he

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finishes worshiping the gods, (may my lord quickly send him back)" KBo 18.15:6-13 (letter, NH), ed. Letters 103, THeth 16:367f.; DINGIR.MEŠ ŠA É.GAL *huḥhaš* "gods of the grandfather's palace" KUB 6.45 i 42 (prayer, Muw. II), ed. Muw.Pr. 10, 33, tr. Hittite Prayers 87; DINGIR. MEŠ *hūl̩haš-kan* [...] "the gods of grandfather [...]" KUB 6.35 rev. 2 (oracle question, NH); NINDA SIG *paršiya* KI.MIN *nu ANA* DINGIR.MEŠ ABI <sup>d</sup>U *dāi* "He breaks a thin bread, ditto, and places (it) before the gods of the father of the Stormgod" KBo 13.245 rev. 8-9 (*ANDAHŠUM* fest., NS); [DING]IR.MEŠ KARAŠ *hūmanteš* "all [the g]ods of the army" KBo 5.3 i 52-53 (Huqq., Šupp. I/NS), ed. SV 2:112f., tr. DiplTexts<sup>2</sup> 29; *ēzzatten* DINGIR.MEŠ GIŠ-ruwaš "Eat, O gods of the trees" KUB 17.27 ii 14 (rit. against sorcery, MH/NS), ed. ChS 1/5:191, Trabazo, TextosRel. 548f., tr. ANET 347; cf. DINGIR.MEŠ GIŠERIN-aš "gods of the cedar(-lands)" KBo 6.29 i 31 (hist., Ḫatt. III), ed. NBr. 46f.; DINGIR.MEŠ LUGAL-UTTI "gods of kingship" KBo 2.6 i 32 (oracle question, NH), ed. van den Hout, Purity 198f.; *nu = za* 1 LIM DINGIR. MEŠ *halzaš* "(The great Sungod) called the thousand gods" KUB 17.10 i 19 (Tel.myth, OH/MS), translit. Myth. 30, tr. Hittite Myths<sup>2</sup> 15; *nu kāša apēdani memini* LIM DINGIR. MEŠ *tuliya halziyanteš* "The thousand gods are just now called to assembly for that matter" KBo 4.10 obv. 50 (Ulmi-Teššub treaty, NH), ed. StBoT 38:38f.; cf. KBo 5.3 i 39-40 (Huqq., Šupp. I/NH); cf. DINGIR.MEŠ *pulaš* "lot deities" s.v. *pul-* c.

j. relationships among the gods — 1' foremost of the gods: *zik* <sup>d</sup>UTU-uš <sup>d</sup>U-ni <sup>d</sup>LAMMA-ri ANA DINGIR.MEŠ=ya *hantezziš* "You, the Sungod, are the foremost vis-à-vis the Stormgod, the Tutelary deity and (other) deities" KBo 10.37 iii 42-43 (rit. against curse, OH/NS), ed. StBoT 48:202f.; *dašsuš=a=šši* <sup>d</sup>Anuš DINGIR.MEŠ-aš *hantezziyaš=šmiš peran=še[t] arta* "But, weighty Anu, the foremost of the gods, was standing before him (Alalu)" KUB 33.120 i 9-10 (Song of Kumarbi), ed. Trabazo, TextosRel. 162f., tr. Hittite Myths<sup>2</sup> 42; DINGIR-LIM-yatar=ma=ta=kkan DINGIR.MEŠ-aš *ištarna nakkī* "Your divinity is mighty among the gods" KUB 24.3 i 30-31 (prayer to Sungoddess of Arinna, Murš. II), ed. Lebrun, Hymnes 158, 167, tr. Hittite Prayers 51; see also KUB 31.141:3 in bil. sec.

2' having dominion: *nu* <sup>d</sup>EN.LÍL-tar=še<sup>t</sup>  
*tuk* *paiš* DINGIR.MEŠ-naš=a *wališhiwar*  
*maniyaḥ<ha>inn=a tuk zinnit* "He gave his Enlilship

to you and completed the power and dominion over the gods for you" KBo 3.21 ii 1-2 (hymn to the Stormgod, OH?/MS), ed. HED M 50 ("empowerment[?] and domain over the gods"), Archi, OrNS 52:23, 25, tr. Güterbock, Oriens 10:359, Haas, Heth.Lit. 250 ("Verherrlichung"); cf. *šiuniyatar* and *parā handandatar*.

3' father of the gods: *halzeššai=wa=šmaš* <sup>d</sup>Kumarbiš DINGIR.MEŠ-aš *addaš* DINGIR.MEŠ-aš *parna* "Kumarbi, father of the gods, is calling you (i.e., the Irširra-deities) to the house of the gods" KUB 36.7a iii 43-44 + KUB 17.7 iii 14 (Ullik. 1A, NS), ed. Güterbock, JCS 5:154f., tr. Hittite Myths<sup>2</sup> 54; cf. *dapiy[(aš DINGIR. MEŠ)-aš (addan)]* <sup>d</sup>Kum[(arb)]in *išhamiħhi* "Of Kumarbi, father of all the gods, I shall sing" KUB 33.96 i 3-4 (proemium to Ullik., NS), w. dupl. KUB 33.98 i 3-4, ed. Güterbock, JCS 5:146f., tr. Hittite Myths<sup>2</sup> 56.

4' mother of the god(s): only attested in the compound *šiwanzanna-*<sup>MUNUS</sup> AMA.DINGIR-LIM, q.v.

5' interacting with other deities — a' in myths: ("The paths on which the winds go and come") *n[u (ammu)]k* <sup>d</sup>LAMMA-aš *nepiš[(aš LUGAL-u)š]* DINGIR.MEŠ-aš *hinkm[(i)]* "I, LAMMA, King of Heaven, allot (them) to the gods" KUB 33.112 iii 4-5 + KUB 36.2c iii 11 (Kingship of LAMMA, NS), w. dupl. KUB 33.111:1-2 (NS), tr. Hittite Myths<sup>2</sup> 47; *kuiš=war=aš [namma] uškizzi šallayaš* DINGIR.MEŠ-aš *daššauēš zaħħau[š]* "Who can [any longer] bear them, the intense struggles of the great gods" KUB 33.93 iv 10 + KUB 36.7b + KUB 33.95 iv 15-16 (Ullik. 1A, NS), Güterbock, JCS 5:156f., tr. Hittite Myths<sup>2</sup> 59; [<sup>d</sup>K]umarpiš *kuin* DINGIR. MEŠ-naš *IGI-a[(nd)]a [(t)arp]a[n]allin šall[anut]* "(Ullikummi), whom Kumarbi rai[sed] against the gods as a supplanter (of Teššub)" KUB 33.106 iii 55-55a (Ullik. 3A, NS), w. dupl. KBo 26.67:6 (NS), ed. Güterbock, JCS 6:28f., tr. Hittite Myths<sup>2</sup> 64; *nu namma* <sup>d</sup>Hepaduš DINGIR. MEŠ-aš *halugan UL ištamaži ... § ... UL=ma=wa* <sup>d</sup>Š[uwalıya]ttaš DINGIR.MEŠ-aš=a *hūmandaš haluga[n ištam]ašmi* "So that Ḫebat no longer hears the message of the gods ... § (Hebat began to speak to Takiti: 'I do not hear the important words of Teššub, my lord) I do not [hear] the news of Š[uwalıya]t and all the gods'" KBo 26.65 i 23, 26-27 (Ullik. 3A, NS), ed. Güterbock, JCS 6:18f., tr. Hittite Myths<sup>2</sup> 62; <sup>d</sup>IM-«aš»taš=a DINGIR.MEŠ-na-aš *hūma[ndu]š mūgait* "And the

## šiu- 1 j 5' a'

Stormgod entreated all of the gods ('Come together to me')” KBo 3.7 i 12-13 (Illuy., OH/NS), ed. Beckman, JANES 14:13, 18, *mugai-* a 2', translit. Myth. 6, tr. Hittite Myths<sup>2</sup> 11; (“The Stormgod came and killed the serpent”) DINGIR.MEŠ-š=a *katti=šši ešer* “And the gods were on his side” KUB 17.5 i 18 (Illuy., OH/NS), ed. Beckman, JANES 14:14, 18, tr. Hittite Myths<sup>2</sup> 12, cf. Hoffner, FsBiggs 134 w. n. 69; DINGIR.MEŠ=ma=wa=kan *hūmanduš [nepiš]az GAM MUŠEN.HI.A GIM-an išluwāu* “Let him (Ullikummi) scatter all the gods down from [the sky] like birds” KUB 33.93 iii left 24 + right 35 (Ullik. IA, NS), ed. Güterbock, JCS 5:152f., tr. Hittite Myths<sup>2</sup> 58 (“like flour”).

b' outside of myths: *sumeš=a* DINGIR.MEŠ ŠA KUR <sup>URU</sup>*Gašga šullitten n=ašta ŠA* KUR <sup>URU</sup>*Hatti* DINGIR.MEŠ KUR-az *arha šuwatten sumeš=a=za* KUR=SUNU *datten* “But you, the gods of the Kaška-land, became aggressive and drove the gods of Hatti out of (their) land. You took possession of their land.” KUB 4.1 ii 11-14, ed. Kaškäer 170f., Trabazo, TextosRel. 516f.; (“He (i.e., the oracle priest or ritual patron) says”: ) *mān=wa=kan* DINGIR-LIM *kuiški* DINGIR.MEŠ-*aš p[e]ran tiyazi n=aš=kan KA×*U-iš *kezza IŠTU* KÙ.BABBAR KÙ.GI NINDA.GUR<sub>4</sub>. RA-ya *ištappanza ēšdu n=aš=kan* DINGIR.MEŠ-*aš peran lē tiyazi* “If some god steps before the gods, let his mouth be stopped with this silver, gold and thick-bread and let him not step before the gods” IBoT 3.148 iii 49-53 (evocation rit., NS), ed. Haas/Wilhelm, AOATS 3:226f.

6' adj./epithet + šiu-: DINGIR-LUM/LIM *nuntarriya-* “swift(ly rising) god” (i.e., Ullikummi) cf. *nuntariya-* A a; *tuwāttu* <sup>d</sup>[UT]U-i d[andukešni] <sup>d</sup>UTU-uš zīk DINGIR.MEŠ-naš=a *ištarna lalu[kkiuwanza]* DINGIR-uš MUNUS.LUGAL zīk “Mercy, O [Sungodde]ss! [Among] m[ortals] you are the Sungoddess but among the gods you are a resplen[dent] deity, the queen” KBo 25.112 ii 11-13 (invoc. of Hattic deities, OS), cf. *lalukkiwant-* a; <sup>d</sup>*Anuš DINGIR.MEŠ-aš UR.SAG-iš* “Anu, the hero of the gods” KUB 32.121 ii 37 (rit. of Šalašu, NS); <sup>d</sup>*Telipinuš šarkuš nakkiš DINGIR-uš zīk* “Telipinu, you are an eminent, important god” KUB 24.2 i 3 (prayer, Murš. II), cf. *šarku-* A 1 a; [wall]*iškanzi kuin šallayaš=kan* DINGIR.MEŠ-aš *kuiš šalliš* KUB 31.141:3 (hymn, NS), see bil. sec. above; DINGIR.MEŠ-aš=kan *kuiš tarhuliš ŠEŠ[.MEŠ=ŠU]* KUB 31.141:6b (hymn, NS), see bil. sec. above.

## šiu- 1 k 4' a'

7' having different names or epithets among the gods than among mortals: *dandukišni tašimmetiš* DINGIR.MEŠ-naš=a *ištarn[a] dIŠTAR-iš* MUNUS. LUGAL-aš zīk “For mankind (you are) Tašimmeti, but among the gods you are IŠTAR, the queen” KUB 8.41 ii 8-9 (OS), ed. Laroche, JCS 1:187f., translit. StBoT 25:183; cf. KUB 31.143 iii 7-8 (OS), translit. Laroche, JCS 1:203, translit. StBoT 25:187; KBo 25.112 iii 7-8 (invocation, OS), translit. StBoT 25:192; and KUB 31.143a + VBoT 124 ii 4-5 (OS), translit. Laroche, JCS 1:203, StBoT 25:188.

k. things done for/to humans by deities — 1' entrusting the land to the king: LUGAL-i=ma=mu DINGIR.MEŠ <sup>d</sup>UTU-uš <sup>d</sup>IM-ašš=a *utnē É-er-mitt=a maniyahher* “The gods, the Sungoddess and the Stormgod entrusted the land and my house to me, the king” KUB 29.1 i 17-18 (rit. for a new palace, OH/NS), ed. Kellerman, Diss. 11, 25, Trabazo, TextosRel. 484f., tr. Goetze, ANET 357; for the gods of kingship see Hutter-Braunsar, Pluralismus 97f. w. lit.

2' endowing the king w. long life: LUGAL-e=mu DINGIR.MEŠ *mekkuš MU.KAM.HI.A-uš maniyahher ... nu=mu=za* LUGAL-un *Labarnan halzīer* “The gods handed over to me, the king, many years ... They called me king, Labarna” KUB 29.1 i 21, 24-25 (rit. for a new palace, OH/NS), ed. Kellerman, Diss. 11, 25f., Trabazo, TextosRel. 484-487, tr. ANET 357; cf. KUB 36.89 rev. 49 (rit. and prayer, NH), ed. KN 156f., below 1 n 19'.

3' running before the army: (I fought the Palhuiššan enemy) *nu=mu* <sup>d</sup>UTU <sup>URU</sup>*Arinna GAŠAN=YA* <sup>d</sup>U NIR.GÁL BĒLI=YA <sup>d</sup>Mezzullaš DINGIR.MEŠ=ya *hūmanteš peran huiēr* “And the Sungoddess of Arinna, my lady, the awe-inspiring(?) Stormgod, my lord, Mezzulla and all the gods ran before me” KBo 3.4 ii 3-4 (ann., Murš. II), ed. AM 44f., tr. Beal, CoS 2:85, and passim in Murš. annals; for further exx. see *peran 2 a 3'*.

4' helping — a' in historical texts: (“IŠTAR, my lady came to me in a dream, and through this dream she said the following to me”:) DINGIR-LIM-ni=wa=tta ammuk *tarnaljhi nu=wa lē nahti nu* DINGIR-LIM-za parkūeššun *nu=mu* DINGIR-LUM *kuit GAŠAN=YA ŠU-za hart[a]* *nu=mu* *χhūwappi* DINGIR-LIM-ni *χhūwappi* DI-ešni *parā UL kuwapikki tarnaš* “I will hand you over to a deity, don't fear.” And by

## šiu- 1 k 4' a'

the deity I was purified. And because the deity, my lady, held me by the hand, she never handed me over to a hostile deity or to a hostile court” KUB 1.1 i 37-41 (Apol., Ḫatt. III), ed. StBoT 24:6f., tr. van den Hout, CoS 1:200; cf. i 46; [(nu=za)] DUMU.MUNUS <sup>m</sup>Pentip[(ša)]rri LÚ.SANGA <sup>f</sup>Puduhepan [IŠT]U INIM DINGIR-LIM DAM-anni dah̄lun ... [nu=nn]aš DINGIR-LUM ŠA LÚ MUTI DAM aššiyatar pešta “[Accord]ding to the word of the goddess I took Puduheba, daughter of Pentipšarri the Priest as a wife ... [and] the goddess gave [u]s the love of husband (and) wife” KUB 1.1 + 1304/u iii 1-3 (Apol., Ḫatt. III), w. dupl. KBo 3.6 ii 60, ed. StBoT 24:16f.; [n]=aš=mu DINGIR.MEŠ parā piēr “The gods handed them (i.e., Kukkuli and his troops) over to me” KUB 23.11 iii 7 (ann., Tudh. II/NS), ed. Carruba, SMEA 18:160f.; cf. ii 30.

**b'** in treaties: *mah̄han=ma=mu* DINGIR-LUM dāš nu LUGAL-izziahhat “But when the deity took me up, and I became king” Bronze Tablet ii 57 (treaty w. Kuruntiya, Tudh. IV), ed. StBoT Beih. 1:18f.; *nu mān kūš lin'gāuš pah̄hašduma šumāš=a* DINGIR.MEŠ-eš pah̄sandaru “If you keep these oaths, may the gods keep you (safe)” KBo 8.35 ii 14-15 (treaty, MH/MS), tr. Kaškäer 111.

**c'** in letters: (“Let all be well with you”) *nu=tta* DINGIR.MEŠ TI-an harkandu *nu SAG.DU=KA* pah̄sandaru “May the gods keep you alive and protect your person (lit. head)” ABoT 1.65 obv. 4-5 (letter, MH/MS), ed. Letters 243, Rost, MIO 4:345f., Güterbock, AnDergi 2:390f. (Turkish), 400 (German); cf. HKM 27:21-22 (letter, MH/MS), ed. Letters 146, HBM 168f.; *nu=šmaš LIM* DINGIR.MEŠ TI-an ha[rka]ndu *nu=tta* ŠU.HI.A-uš arahzanda aššuli harkandu *nu=tt[a]* pah̄sandaru § *nu=tta* TI-tar haddulatar innarauwatar MU.HI.A G[ÍD.] DA] DINGIR.MEŠ-aš ašiyauwar DINGIR.MEŠ-aš miumar ZI-n[a]š dušgaratann=a peš[kandu] “May the thousand gods keep you (pl.) alive. May they keep (their) hands around you (sg.) in benevolence and protect you. § [May they] keep giving you life, health, vigor, l[ong]evity, the gods’ love, the gods’ kind(li)ness and the joy of spirit” HKM 81:5-13 (letter, MH/MS), ed. Letters 240f., Alp, HBM 272-275; DINGIR-LUM-ši mah̄han ŠA-er piyan harzi “How the god has given him (the new king of Assyria) a (stout) heart” KUB 23.103 rev. 10 (letter to Baba-ab-iddina, NH), ed. Letters 325, Otten, AfO 19:42f.; cf. THeth 15:67-71, 77-79.

## šiu- 1 k 4' g'

**d'** in oracle questions: (“His Majesty will attack the land of Talmaliya down from Mt. Ḥaharwa ...”) DINGIR-LUM-an pešti “Will you, O god, give it (to him)? (Let the oracle be favorable)” KUB 5.1 iii 62 (oracles on a campaign, NH), ed. THeth 4:74f., tr. Beal, Ktēma 24:51.

**e'** in hymns/prayers: *tarhūilatar zik=pat peškeši zik=pat handanza* [D]INGIR-uš genzū daškeši zik=pat mugāuwar zik=pat eššatti (var. ištamaškeši) “You alone grant valor. You alone are a just [g]od, you alone take pity. You alone act upon (var. listen to) invocations” KUB 31.127 i 3-6 (hymn, OH/NS), w. dupl. KUB 31.128 i 3-5 (OH/NS), ed. Güterbock, AnSt 30:43, Lebrun, Hymnes 94, 101, tr. Hittite Prayers 36; (“If I now had become well”) *nu tuel ši-ú-na-aš uddanta natta SIG<sub>5</sub>-aḥḥat māmman innarah̄hat=ma* nu tuel ši-ú-na-aš uddanta UL innarah̄hat “Would I not have become well because of your words, O god? If I had become strong, would I not have become strong because of your words, O god?” KUB 30.10 obv. 18-19 (Kantuzzili prayer, OH?/MS), ed. Lebrun, Hymnes 113, 116, tr. Hittite Prayers 32, Goetze, ANET 400 □ for the gen. appositional address see GrHL §16.16; *mān ammuk IŠTU DINGIR-LIM kuit* GIŠTUKUL SUM-anza ēsta “Whenever some weapon was given to me by the god” KUB 36.87 iii 6-7 (to Stormgod of Nerik, Ḫatt. III), ed. KN 190f., Lebrun Hymnes 366, 371, tr. Hittite Prayers 107 □ for *kuit* in indef. sense w. *takku/mān* see GrHL §8.1.

**f'** in vows: *mān DINGIR-LIM ANA* <sup>m</sup>Tudhaliya pe.-an h̄ueyaši *nu ANA DINGIR-LIM* TÚG.GÚ.È.A HURRI ... iyami “If you, O god, will run before Tudhaliya, I will make for the god a Hurrian style tunic ...” KUB 15.23:8-11 (NH), ed. de Roos, Votive 115f.; see also 1 f, above.

**g'** in rituals: *nu ammeyantan šallin* DUMU.NITA attaš DINGIR.MEŠ-iš pah̄santaru “May the gods of the father(s) (i.e., the family gods) protect the younger (and) the elder son” KUB 45.20 ii 10-11 (rit., NS), ed. Görke, Offizielle Religion 210; *nu LUGAL MUNUS. LUGAL DUMU.MEŠ LUGAL-ya aššuli pah̄hašten* “Benevolently protect the king, the queen and the princes” KUB 43.55 ii 4-5 (rit., NS), ed. Haas, OA 27:87. 91; DINGIR-LUM-wa KUR LÚ.KÚR kēzza IŠTU GIŪ.TAG.GA šiyeški “May you, O god, keep shooting the enemy land with these arrows” KUB 7.54 iii 22-23 (rit. vs. epidemic in the army, NH); *anzel ERÍN.MEŠ-ti piēr*

## šiu- 1 k 4' g'

## šiu- 1 k 8'

DINGIR.MEŠ LÚ-natar *walkiyauwar* “The gods have given to our troops courage (and) *walkiyauwar*” KUB 7.58 i 16-17 (rit., NS), tr. Beal, Ancient Magic 73.

**h'** in myths/epics/legends: *nu=za* (dupl. adds ITTI) DAM=KA *āššu šaštan šeški našma*(sic)=*ta* (dupl. *šaštan=ta*) DINGIR.MEŠ-*aš* *pianzi 1-an* DUMU.NITA-*an* “Lie well with your wife in bed; and the gods will give you one son (dupl. adds: into the bed)” KUB 24.8 ii 7-9 (Tale of Appu, NH), w. dupl. KUB 36.59 i 6-7 (NH), ed. StBoT 14:6f., HED A 198, tr. Hittite Myths<sup>2</sup> 83 □ *našma=ta* is a mistake for *nu=tta* or *namma=ta*; GIŠ-TUKUL. HI.A-*iš=wa=tt[a]* *ši-ú-ni-it piyanteš* “Weapons are given to you by the gods” KBo 22.6 i 24-25 (*šar tamhari* epic, OH?/NS), ed. Güterbock, MDOG 101:19, 22.

**5'** listening to people: *nu=tta kuit memiškemi nu=mu* DINGIR-LUM *ištamanan lagān hark n=at i[(št)am(aški)]* “O, god, keep your ear turned toward me and listen to what I am saying to you” KUB 24.2 i 13-14 (prayer to Telipinu, Murš. II), w. dupl. KUB 24.1 i 15-17, ed. Kassian/Yakubovich, FsKošak 429, 432, Lebrun, Hymnes 181, 185, tr. Hittite Prayers 54; cf. KUB 6.45 i 25-27 (prayer of Muw. II), ed. Singer, Muw.Pr. 9, 32.

**6'** witnessing oaths: *nu kāša lingai[n] iyawen nu DINGIR.MEŠ-muš hūmanduš tuliya daiwen ... n=at kēdani linkiya kutruweneš ašandu* “Just now we have sworn an oath. We have placed all the gods (i.e., their images) in assembly. ... Let them be witnesses to this oath” KBo 8.35 ii 8-9, 13 (treaty w. Kaška, MH/MS), tr. Kaškäer 110; cf. KBo 4.10 obv. 48-51 (Ulmi-Tesšub treaty, NH), ed. StBoT 38:38f.; KUB 60.161 ii 9 (rit. for the Sungoddess of the Netherworld, NS).

**7'** judging and enforcing justice — **a'** in general: [*n=apa* <sup>m</sup>Muršiliyaš] *ēšhar* DINGIR.MEŠ-*iš šanbi*[*[erl]*] “[And] the gods avenged the blood [of Muršili]” KBo 3.1 i 41 (Tel.pr., OH/NS), w. dupl. KBo 7.15 i 1 (OH/MS?), ed. THeth 11:20f., tr. van den Hout, CoS 1:195; cf. ibid. i 66; *karū=wa ēšhar* <sup>URU</sup>Hattuši *makkešta nu=war=at=apa* DINGIR.MEŠ-*iš šallai haššannai dāer* “Formerly bloodshed became frequent in Ḥattuša and the gods held the royal family responsible for it (lit. laid it to the Great Family)” ibid. ii 48-49, ed. THeth 11:34f., tr. van den Hout, CoS 1:197; (Zidanta murdered Pišeni) “Then Zidanta became king” [*n=apa* D(INGIR.MEŠ. HI.A)<sup>m</sup>]Piše<sup>l</sup>niyaš *išhar šanher nu=šši* [<sup>m</sup>Ammunān

DUMU-*a(n)=ššan?* (*haššan*)*t]an* DINGIR.MEŠ LÚKUR=ŠU *iēr* “[and the gods avenged the blood of Pišeni. The gods made [his] own [son, Ammunā,] his enemy, (and he killed his father Zidanta)” KBo 3.67 ii 11-13 (Tel.pr., OH/NS), w. dupl. KUB 11.5 obv. 8-10 (OH/NS), ed. THeth 11:24f., tr. van den Hout, CoS 1:195; *zik=ma=wa* DINGIR-LUM EN=YA *ammel hanni[ššar] punuški* “You, O god, my lord, investigate my legal case” KUB 54.1 ii 49-50 (dep., NH), ed. Archi/Klengel, AoF 12:56, 60, HED E/I 366f.; *nu=za* DINGIR.MEŠ *kī Dīnam peran katta dāišten* “You gods, put this legal case down before yourselves” KBo 4.8 ii 16-17 (Murš. II), ed. Hoffner, JAOS 103:188; (“Since he began the quarrel with me”) *n=an=mu* DINGIR.MEŠ DI-ešnaza [(katt)]errahher “The gods by adjudication made him lose to me” KUB 1.4 iii 44-45 + 674/v (StBoT 24 Taf. III) iii 45-46 (Apol. of Ḥatt. III), w. dupl. KUB 1.10 iii 15, ed. StBoT 24:22f.; [...] *kēdaš ANA LIM* DINGIR.ME[Š] EN DīNI=ŠU *šešdu* “Let (whoever corrupts the words of these tablets) be a legal opponent to these thousand gods” KBo 6.28 rev. 40-41 (decree for *Hekur Pirwa*, Ḥatt. III).

**b'** court testimony given before: <sup>m</sup>GAL-<sup>d</sup>U-*aš=sa=ka[n AN]A PĀNI* DINGIR-LIM *pariyan kī IQBI* “Moreover, GAL-<sup>d</sup>U gave the following statement in the presence of the god for himself”: (I took for myself the following animals) KUB 13.35 + KBo 16.62 i 35 (dep., NH), ed. StBoT 4:6f., tr. Hoffner, CoS 3:58, cf. *pariyan* 5 (differently).

**8'** watching/seeing/perceiving/foreseeing: *nu šumēš* DINGIR.MEŠ *UL uškettēni* “Do you gods not see” (how she turns all of my father’s house over to the mortuary cult?) KUB 14.4 ii 3-4 (prayer about Tawananna, Murš. II), ed. de Martino, Eothen 9:25, 33; cf. ibid. ii 8; cf. KUB 54.1 i 20 (dep., NH); DINGIR.MEŠ ANA KASKAL URU<sup>T</sup>anizila MĒ-*aš arpan uškatteni* “Do you, O gods, foresee misfortune/defeat in battle on the Tanizila campaign?” KUB 5.1 iii 48-49 (oracle question, NH), ed. THeth 4.72f., tr. Beal, Ktēma 24:50; DINGIR-LUM ŠA MĒ GÙB-tar *kuedani pedi uškeši* “(If) you, O deity, foresee an unfavorable result (lit. leftness) of battle in some place” KUB 5.1 iii 71 (oracle question, NH), ed. THeth 4:76f., tr. Beal, Ktēma 24:51; *nu=mu* DINGIR-LUM ZÁH INA MU.5.KAM=ma uškeši “(Or) do you, O deity, see my destruction in the fifth year?” KUB 6.7 iii 15 and passim in this text (oracle question, NH).

šiu- 1 k 9'

**9'** giving oracles: *āpiyaš=ma uttar DINGIR.* MEŠ-it kiššan ariyawen “We thus conducted an oracular investigation via the gods concerning the matter of the ritual pits” KUB 15.31 ii 8 (evocation rit., MH/NS), ed. Haas/Wilhelm, AOATS 3:156f.; cf. KUB 30.39 rev. 9 (ANDAHŠUM fest., NS); *nu DINGIR.MEŠ=az ariyaer* KBo 4.6 i 26 (prayer to Lelwani, Murš. II), ed. Torri, Lelwani 42f., Tischler, Gass. 14f.; *n=aš ŠA DINGIR-LIM šaklai punuššer nu memir mān=wa DINGIR-LUM UN-ši menahhanda* TUKU.TUKU-anza ištarkzi=war=an *nu=wa kuitman DINGIR-LUM ariyanzi kuitman=war=an=kan* KASKAL-ši tianzi kuitman=wa *irmalanza SIG<sub>5</sub>-ri ANA DINGIR-LIM=ma=wa peran parā MUŠEN.HI.A BIL-anzi* “They questioned them about the rite the deity, and they said: ‘If the deity is angry at a person and he falls ill, while they consult the deity by oracles, and until they satisfy him/her and until the sick-person is getting well(?), shall they burn birds for the deity in advance’” KUB 5.6 i 44-48 (oracle question, NH), partial translit. AU 277, cf. šaklai- 2.

**10'** giving approval (*malai-*, q.v.) or disapproval (*markiya-*, q.v.) (by oracle): *ANA <sup>d</sup>UTU-ŠI lahhiyatar DINGIR-LUM kēdani MU-ti ZAG KUR Durmitta malān harti* “Have you, O god, approved a campaign for His Majesty this year on the Durmitta border?” KBo 22.264 i 1 (oracle question, NH); *DINGIR-LUM-za ... markiyan harti* “If you, O god, have disapproved ...” KUB 16.65 obv. 2-3 (oracle question, NH), ed. *markiya-* 1 a 2'.

**11'** appearing in dreams: (“The ritual patron lies down”) *nu=za=kan mān DINGIR-LUM zašhiya tuēkki=šši aušzi* “If he sees the goddess on his body/in her body” KUB 7.5 iv 2-3 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:276, 279; see also above 1 k 4' a'; 1 k 13'.

**12'** having sexual intercourse with a mortal: (The ritual patron will report) *nu=šši mān DINGIR-LUM katti=šši šešzi* “whether the goddess sleeps with him” KUB 7.5 iv 9-10 (Paškuwatti’s rit. vs impotence, MH/NS), ed. Hoffner, AuOr 5:276, 279; cf. ibid. iv 2-4.

**13'** making demands on people: *mān DINGIR-LUM zankilatar IŠTU SISKUR=pat IŠTU KÙ.GI=ya šanhta* “If you, O god, have sought damages only in the form of a ritual and in the form of gold” KUB 22.70 rev. 43 (oracle question, NH), ed. THeth 6:92f.; *DINGIR-LIM URU Arušna=wa=mu kuit GILIM KÙ.GI tešhaz*

šiu- 1 k 15'

*wēkta* “Because the deity of Arušna demanded a gold headband from me through a dream” KUB 22.70 obv. 17 (oracle question), ed. THeth 6:58f., tr. Beckman, CoS 1:205.

**14'** causing harm (in general): *nu=war=an huwappi DI-ešni huwappi DINGIR-LIM-ni* (var. INIM DINGIR-LIM) *UL parā UL kuwapikki tarnahhun* “I never handed him over to a hostile court (or) to a hostile deity (var. the word of a deity), never” KUB 1.1 iv 12-13 (apol. of Ḫatt. III), w. dupl. Bo 69/256 iii 56 + KBo 3.6 iii 45, ed. StBoT 24:24f., tr. van den Hout, CoS 1:203, cf. GrHL §26.24; see also KUB 14.4 iii 18-19 (prayer. Murš. II), ed. Eothen 9:27, 36; *nu mān IŠTU AWAT DINGIR-LIM kuedanikki GÙB-lišzi* “If due to the word of a deity the situation becomes unfavorable for someone” Bronze Tablet iii 13 (treaty w. Kuruntiya, Tudh. IV), ed. StBoT Beih 1:20f., tr. DiplTexts<sup>2</sup> 119.

**15'** causing disease and death: *kuiš=mu DINGIR-LUM kī inan<<na>> paiš nu=ššan DINGIR-LUM apāš mān nep[(iši)] mān=aš taknī zig=a <sup>d</sup>UTU-uš katti=šši [(paiši)]* “You, O Sungod, go to whatever deity gave me this disease, whether that deity is in heaven or on earth” KUB 36.75 ii 9-11 (prayer, OH/MS), w. dupl. KBo 53.8 ii 9-11 (OH/NS), ed. Lebrun, Hymns 123f., 129, tr. Hittite Prayers 35; *kuiš=wa DINGIR-LUM kī ÚŠ-kan iyat* “What deity has caused this plague” KUB 9.32 obv. 13 (Ašhella’s rit., NH), ed. Dinçol, Belleten 49/193:13, 23, tr. Kümmel, TUAT II/2:285; cf. ibid. 19; *mān=kan ŠÀ KUR-TI akkiškittari n=at mān kururaš kuiški DINGIR-LUM iyan harzi* “If many are dying in the land, and if some hostile deity has caused it” HT 1 ii 17-19 (Uḫhamuwa’s rit., NS), ed. Trabazos, TextosRel. 470f., Goetze, ANET 347, cf. HED K 282 (“some god of the enemy”); *mān=wa DINGIR-LUM UN-ši menahhanda* TUKU.TUKU-anza ištarkzi=war=an “If the god is angry at a person, (so that) he becomes ill” KUB 5.6 i 45-46 (oracle question, NH), tr. AU 277 □ on the acc. see GrHL §16.31; (“Concerning the fact that a plague was ascertained (to occur) up in Ḫattuša among the standing army troops”) *ÚŠ-an=kan URUKÙ. BABBAR-ŠI šer DINGIR-LUM kuiški DÙ-zí* “Will some god cause the plague up in Ḫattuša?” KUB 5.3 i 55-56 (oracle questions on the king’s wintering, NH), tr. Beal, CoS 1:210; (“If someone harnesses an ox, a horse, a mule, or an ass and it dies, or a wolf devours it, or it gets lost ... if he says”:) *INA QĀTI DINGIR-LIM* (dupl. *IŠTU DINGIR-LIM=war=aš*) *ākkiš* “It died at the hand of a god (i.e., through no fault of mine),’ (he

šiu- 1 k 15'

šiu- 113'

shall take an oath (on this))” KBo 6.2 iv 3 (Laws §75, OS), w. dupl. KBo 6.3 iii 75, ed. LH 81f.

**16'** others as mediators between gods and men: *nu šumeš PÚ.MEŠ DINGIR.MEŠ-naš* (var. DINGIR. MEŠ-aš) *kuwapi šumeš wātar pišteni arrumanzi = ya = šmaš kuwapi pišteni n = ašta* DINGIR. MEŠ-aš (var. Ø -aš) ŠA [(LU)]GAL MUNUS.LUGAL TI-tar *haddulātar MU.HI.A GÍD.DA DUMU-latar DUMU.NITA.MEŠ DUMU.MUNUS.MEŠ hāššuš hanzaššuš wiwak<<te>>ten* “You springs, when you give water to the gods and when you give (water) to them for washing, ask the gods for life, health, long years, progeny, sons, daughters, grandchildren and great-grandchildren” KUB 15.34 iii 37-40 (evocation rit., MH/MS), w. dupl. KBo 47.37:15-17, ed. Haas/Wilhelm, AOATS 3:198f. (incorrectly), Zuntz, Scongiuri 36f.

**17'** subject of the expression *tamaīn karātan dai-*: (When the brothers and sisters went to Nēša) *nu = šmaš DINGIR.DIDL-eš tamaīn karātan daier* “The gods placed another persona(?) on them (and their mother did not recognize her children and gave her daughters to her sons. The first sons did not recognize their sisters)” KBo 22.2 obv. 16 (Zalpa legend, OS), ed. StBoT 17:6f., tr. Hoffner, CoS 1:181 (“made them look different(?)”), GrHL §15.10 (“a different appearance”).

**I.** having emotions — **1'** anger, sullenness — **a'** in oracle questions: *nu = za DINGIR-LAM apaddan šer TUKU.TUKU-ua[nza]* “Are you, O god, angry on that account?” KUB 18.20 obv.? 5 (oracle question, NH); *DINGIR-LUM = za kīdaš waškuwaš šer TUKU.TUKU-uwanza* “Are you, O goddess, angry on account of these misdeeds?” KBo 5.10 i 12 (oracle question, NH), tr. THeth 26:283; *DINGIR-LUM kuit ITTI <sup>d</sup>UTU-ŠI TUKU.TUKU-u[anza]* “Concerning the fact that the deity is angry with His Majesty” KUB 22.9 ii 11 (oracle question, NH); cf. exx. in 1 a, and 1 k 9’.

**b'** as a token in KIN oracles: *n = at = kan DINGIR.M[EŠ]-aš karpi GAR-ri* “It was placed in ‘the anger of the gods’” KUB 18.66 iii 13 (KIN oracle, NH); SIG<sub>5</sub> *dān n = at = kan DINGIR-LIM-aš(!?) karpi GAR-ri* “Good/wellbeing” is taken. It is placed in ‘anger of(!!) the god” KUB 5.24 ii 10-11 (KIN oracle, NH), ed. StBoT 38:256f.; *DINGIR-LIM-aš TUKU.TUKU-an ME-aš* “took the ‘anger of the god’” KUB 52.60 i 9 (oracle,

NH); [Š]A DINGIR.MEŠ *karpiuš ME-aš* “and took the ‘angers of the gods’” KUB 52.45 rev. 4 (oracle, NH).

**c'** in rituals: *kēdani = ya = kan ANA EN.SISKUR idalu papratar alwazatar āštaratar DINGIR.MEŠ-aš karpin Nīš DINGIR-LIM pangauwaš EME-an maninkūwandan MU-an arha QĀTAMMA īuittiya* “In the same way pull away from this ritual patron evil, uncleanliness, sorcery, trickery(?), anger of the gods, perjury, slander of the multitude (and) a short lifespan” KUB 7.53 iii 5-8 (Tunnawi’s rit., NS), ed. Tunn. 18f., [(našma = šš)]i = ššan DINGIR-LUM *kuiški šānza* “or some god is sullen toward him” KUB 30.45 ii! 18 (rit. in catalogue), w. dupl. KUB 30.44 rt. col. 15, ed. StBoT 47:130f.:26; *nu = šši mān DINGIR-LUM kuiški kartimmiyawanza* “If some god is angry at him” KBo 5.1 i 18-19 (Papanikri’s rit., NH), ed. Strauß, Reinigung 287, 295, Pap. 2\*f.

**d'** in prayers: *mān = kan <sup>d</sup>U DINGIR-LUM KUR-TI kuiški TUKU.TUKU-nut kinun = a <sup>d</sup>A.NUN. NA.KE<sub>4</sub> <sup>d</sup>U-an ANA DINGIR-LIM apēdan[i mena]hhanda takšulāndu* “If some god of the land had angered the Stormgod, may the Anunnaki-gods now reconcile the Stormgod with that god” KBo 11.1 obv. 14 (prayer, Muw. II), ed. Houwink ten Cate/Josephson, RHA XXV/81:106, 115, tr. Hittite Prayers 83.

**e'** in myths: *[nu = w]a = kan DINGIR-LUM RABŪ kardimiyattat* “The Great God became angry” KUB 36.41 i 11 (MS), ed. Groddek, FsKošak 319, 321 B i 20.

**f'** in instr.: *mān = ma = šta ZI-TUM DINGIR-LI[M kui]š TUKU.TUKU-yanuzi* “If [someo]ne angers the soul of a god” KUB 13.4 i 34 (pre-NH/NS), ed. THeth 26:42, 71, Süel, Direktif Metni 26f., tr. McMahon, CoS 1:218.

**2'** kind(li)ness, favor: (“‘The Stormgod’ arose”) *TI-tar ZALAG.GA DINGIR.MEŠ-ašš = a minumar ME-aš* “and took ‘life,’ ‘brightness’ and ‘the kind(li)-ness of the gods’” KUB 5.13 i 9-10 (KIN oracle, NH); (“[...] arose”) *DINGIR.MEŠ-aš minumar<sup>H1.A</sup> ME-aš* “and took ‘the kindnesses of the gods.’ (Into the ‘big sickness’)” KUB 52.68 i 12 (KIN oracle, NH); see further *minumar*.

**3'** disgust, nausea: *[n]epiši DINGIR.MEŠ ištarninkuen* “We (i.e., the men of Ḫatti) made the gods in heaven sick” KBo 3.45:4 (Ḫantili I on Muršili I’s raid on Babylon, OH/NS), ed. Soysal, Diss. 54, 101, Freu/Mazoyer,

## šiu- 113'

KUBABA 7:116, Hoffner, Unity and Diversity 56f., tr. Soysal, AoF 25:30.

**m.** things done for/to the gods by humans — 1 worshipped: *nu INA URU Lawazantiya ANA DINGIR-LIM BAL-uwanzi iyabhat nu=za DINGIR-LUM iyanun* “I went to Lawazantiya to bring offerings to the goddess and I worshipped the goddess” KUB 1.1 ii 80-82 + 1304/u (Hatt. III), ed. StBoT 24:16f.; *namma DINGIR.MEŠ meħunaš iššandu kuedaniya DINGIR-LIM-ni kuit meħur n=an apēdani meħuni ēſtʃałn̄l duł* “Furthermore let them worship the gods at the (appropriate) times. Let them worship each deity at the time that is (appropriate) for it” KUB 13.2 ii 43-44 (*BĒL MADGALTI*, MH/NS), ed. StMed 14:140-143, Dienstanw. 46, tr. McMahon, CoS 1:224; (The chief of the palace servants goes into the [temple?], steps into the gatehouse) *QĀTI=ŠU ā[rr]i anda=aš=kan paizzi ši-ú-na-aš UŠKĒN* “He wa[shes] his hands, goes in and prostrates himself to the deities” KUB 11.9 iv 10-12 (OH?/NS), translit. Otten, MDOG 83:68f.; *LUGAL-uš ANA DINGIR-LIM UŠKĒN* IBoT 3.1:27 (*hešta* fest., NS), ed. Haas/Wäfler, UF 8:90, cf. ibid. line 33; *LUGAL-uš URU Hattuša DINGIR.DIDLI-aš aruwanzi uēt* “The king came to Hattuša to prostrate (himself before) the gods” KBo 22.2 rev. 13 (OS), ed. StBoT 17:12f.; *nu=za maħħan URU-an taru[ħta ABU=YA=m]a=kan DINGIR.MEŠ-aš kuit naħħa[nza ēšta]* “When he had conque[red] the city, [my father], because he [was] revere[nt] toward the gods,” (he respected the temples in the upper city) KBo 5.6 iii 31-33 (DŠ Frag. 28), ed. Güterbock, JCS 10:95; *namma=ššan DINGIR.MEŠ-aš* (dupl. *ANA DINGIR.MEŠ*) *naħšaraz tiyan ēšdu ANA dU=ma=ššan naħšaraz mekki kittaru* “Then let respect for the gods be established, but let respect for the Stormgod particularly be established” KUB 13.2 ii 36 (*BĒL MADGALTI*, MH/NS), w. dupl. KUB 31.90 iii 5-6 (MH/NS), ed. StMed. 14:138f., Dienstanw. 46, tr. McMahon, CoS 1:223; *GEŠTIN-ann=a tapišanit GIR<sub>4</sub> kēdaš DINGIR.MEŠ-aš šipanti* § *LUGAL-uš UŠKĒN GAL DUMU.É.GAL tapišanan GIR<sub>4</sub> LUGAL-i pāi LUGAL-uš=kan GIŠ AB-az arħa kūš=pat DINGIR.MEŠ-aš* 13-ŠU šipanti “And he libates wine to these gods with a *tapišana*-vessel of baked clay. § The king bows. The Chief of the Palace Servants gives the *tapišana*-vessel of baked clay to the king. The king libates (to) only those gods out the window thirteen times” KUB 2.13 i

## šiu- 1 m 1'

43-48 (fest. of month, OH/NS), partial ed. Melchert, Diss. 235; *ši-ú-na-aš-ša-aš* (= *šiunašš=a=aš* or *šiunašš=aš*, dupl. *-na-ša-aš*) *tariyanza x[...]* *šiuwattey=aš tariyanza išpan[ti=aš tariyanza] šiuwattey=aš* (var. *šiuwattiy=aš*) *arta išpantiy=aš [(a)rta]* “He is the god’s toiler. [...] He is a toiler by day; [he is a toiler by] night. He stands (there) by day; he st[ands (there)] by night” KUB 41.23 ii 12-14 (incant., OH/NS), w. dupl. KBo 22.170:1-4, translit. Ehelolf, ZA 43:181f. n. 3; *nu šumāš DINGIR.MEŠ-aš URU Hattušaš=pat handān parkui KUR-e SÍSKUR. ḤI.A=šmaš parkui šalli šanezzi URU Hattušaš=pat KUR-ya pišgaueni nu=ššan šumāš DINGIR.MEŠ-aš naħšarattan URU Hattušaš=pat KUR-ya zikkuwani § nu šumeš=pat DINGIR.MEŠ-aš ištanž[an]it šektef ni karūl=za šumenzan É DINGIR.MEŠ=K[UN]U EGIR-an anzel [iwa]r UL kuiški kappūwan harta* “For you, O gods, only Hattuša is a just, pure land. Only in the land of Hattuša do we give you pure, great, tasty sacrifices. Only in the land of Hattuša do we establish respect for you, O gods. § You alone know by (your) divine mind how before no one had looked after your temples like we did” KBo 51.16 i 4-8 + KUB 17.21 i 1-8 (prayer of Arn. I & Ašm., MH/MS), ed. Lebrun, Hymns 133, 143, tr. Hittite Prayers 41, see *šanezzi* 1 b 3'; *nu wēš DINGIR.MEŠ-aš kuit na[ħħant]eš nu DINGIR.MEŠ-aš ANA EZEN<sub>4</sub>.ḤI.A EGIR-an=pat arwašta* “Because we fear the gods, we also concern ourselves with the festivals of the gods” KUB 17.21 iv 5 (prayer of Arn. I & Ašm., MH/MS), ed. Lebrun, Hymns 139, 147, tr. Hittite Prayers 43; (“He (i.e., the king) goes to Tahurpa. No one goes up to Kātapa”) *UR[(U)K]ātapi DINGIR.MEŠ-aš hažziwi NU.GÁL kuitki* (var. *hažziū EZEN<sub>4</sub>[=ya U]L kuiški*) § ... *DINGIR-LUM=ma=za UL kuinkī iyazi* “In Kātapa there are no rites (var. + nor festivals) at all for the gods. § (If, however, the king wants, he can go up to Kātapa in the same way,) but he will not worship any god” KBo 10.20 i 12, 14 (outline of *ANDAHŠUM* fest., NS), w. dupl. KUB 30.39 obv. 9, 11 (ENS), ed. Güterbock, JNES 19:80, 85; *našma mān DINGIR-LIM-ni kuedani EZEN GA ēšzi GA kuwapi šappeškanzi n=an=kan lē šakuwantariyanutteni n=an=zi iyatten mān hūel pil DINGIR.MEŠ-aš hūdāk UL udatteni* “Or if for some god there is a milk festival, when they churn milk, do not neglect it, but celebrate it for him. If you do not bring the first fruits to the gods right away (... it is a capital crime for you)” KUB 13.4 iv 41-44 (instr. for temple officials, pre-NH/NS), ed. THeth 26:66f., 83f., Süel, Direktif Metni

## šiu- 1 m 1'

## šiu- 1 m 3'

82f., tr. McMahon, CoS 1:221; <sup>URU</sup>Šappittas 23 DINGIR.  
MEŠ ... kuedaniya ANA DINGIR-LIM 2 EZEN<sub>4</sub> 1  
EZEN<sub>4</sub> zēnaš 1 [EZE]N<sub>4</sub> T[EŠI?] “There are twenty-  
three deities of Šappitta” (they are listed) “For each  
deity there are two festivals: one fall festival and one  
s[pring(?)] festival” KUB 38.6 obv. 21, 26, translit. Rost,  
MIO 8:186; EGIR-anda=ma marnuwandan DINGIR.  
MEŠ-na-aš hūmandaš kuedaniya PĀNI ZAG.GAR.  
RA 1-ŠU šipanti “Afterwards he libates marnuwant-  
beverage for all the gods once before each single altar”  
KBo 19.128 iii 5-7 (fest., OH?/NS), ed. StBoT 13:6f.; [kī=k]an  
tuppi! DUB.SAR ANA DINGIR-LIM anda UD-at  
UD!-at memiški[zzi nu? DIN]GIR-LAM walliškizzi  
“The scribe will read [this] tablet concomitantly (i.e.,  
to offerings?) to the god on a daily basis, [and] praise  
the [gold]” (A prayer of Muršili II follows) KUB 24.2  
i 1-2, ed. Kassian/Yakubovich, FsKošak 428, 432, Gurney, AAA  
27:16f. □ for *anda* see the remarks by Kassian/Yakubovich,  
FsKošak 434.

2' cared for: *nu=ššan* [ku]ledani DINGIR-LIM-ni  
kuit tuēkki=šši anda wizz[ap]an DINGIR.MEŠ-š=a  
kue UNŪTE<sup>MEŠ</sup> wizzapanta n=at anzel iwar EGIR-pa  
UL kuiški neuwahha[(n hart)]a “No one has renewed  
the worn places on the bodies of some god or the worn  
implements of the gods like we have” KUB 17.21 i 15-18  
(prayer, MH/MS), w. dupl. KBo 51.17 i 1-4 (MH/NS), ed. Lebrun,  
Hymnes 134, 143, tr. Hittite Prayers 41.

3' fed: *kuiš kišduanza kuiš kaniruwa[nza]* (var.  
kanešuwanza) DINGIR-LIM-i[š] (var. DINGIR.  
MEŠ) *nu=za uwatten ezzatten ekutten* “What god is  
(var. gods are) hungry, what (god) is thirsty — come,  
eat, drink!” KBo 10.45 iv 11-12 (rit. for netherworld deities,  
MH/NS), w. dupl. KUB 41.8 iv 10-11 (MH/NS), ed. Otten, ZA  
54:134-37; [mān GUD našma (UDU kuiš DINGIR-  
LIM-ni adanna ūnnanza) (n=asta DINGIR-LIM-ni)  
zūwan(?) ap(āt)] KA×U-it parā hūttiyatteni n=  
an=z[(a) šumel ZI-ni datteni] našma=an tamēdani  
pešteni nu kiššan [mematteni] (var. B: [nu=za=kan  
PĀNI ZI=KA anda pē]datteni) DINGIR-LIM(so C &  
A, var. B DINGIR-LUM)=war=a[š ku]it nu=wa UL  
kuitki memai nu=wa=nn[aš (UL)] kuitki iyazi ... “[If]  
some [ox or] sheep is being driven for the deity to eat  
and you draw [tha]t [food(?)] away from the deity’s  
mouth, and (if) either you [take it for] yourself or give  
it to another thinking (lit. thus you [say] (var. declare  
[to yourself])): ‘Because he is a god, he won’t say

anything and he won’t do anything to us.’ (But look at  
the person who removes food from before your eyes.  
What happens afterwards?”) KUB 13.6 ii 9-12 (C) (instr.  
for temple officials, pre-NH/NS), w. dupl. KUB 13.4 ii 16-19 (A),  
KUB 13.5 ii 17, 25-28 (B), ed. THeth 26:48f., 74, Süel, Direktif  
Metni 36-41, tr. McMahon, CoS 1:218; see also KUB 13.4 iv 43-  
44 in 1 m 1', above; [o] DUG KA.DÙ.A <sup>DUG</sup>*dupanzakin*  
[P]ĀNI DINGIR-LIM *tianzi* “They place a vessel  
of PIHU-beer (and) a *dupanzaki*-vessel before the  
deity” IBoT 4.65:8-9 (fest., NS); *nu namma* DINGIR.  
MEŠ-aš [...] NINDA.GUR<sub>4</sub>.RA *išpanduzzi* [U]L  
kuiški pāi “No one any longer gives [...] thick-bread  
and libations to the gods” KUB 36.2d iii 41-42 (Kingship  
of LAMMA, NS), tr. Hittite Myths<sup>2</sup> 47; *nu addaš* DINGIR.  
MEŠ-aš zēyantet UZU<sup>I</sup>-it *šipandanzi* “They make an  
offering with cooked meat to the gods of the fathers”  
KBo 5.1 iii 3-4 (rit., NH), ed. Strauß, Reinigung 291, 300, Pap.  
8\*f.; UGULA LÚ.MEŠ MUHALDIM LÚ GUDU<sub>12</sub>-išš=a  
ši-ú-na[-an peran kišsan tianzi] <sup>d</sup>Lēluwaniyaš *pera*[n  
ŠA 5 UDU.HI.A ... tianzi] *išpantanzi=ma na[tta]*  
“The Overseer of the Cooks and the GUDU<sub>12</sub>-priest  
[place the following before] the gods: Before Lelwani  
[they place ... of five sheep ... ]” (eight more DNs  
are treated similarly) “But they make [n]o libation”  
KBo 17.15 obv.! 8-9, 18 (fest., OS), translit. Torri, Lelwani  
10, StBoT 25:72; cf. ibid. 15f., tr. von Bredow, Altanat.Gott.  
63f.; 3 UDU=ma=kan hūmandaš DINGIR.MEŠ-aš  
*šipandanzi* “And they offer three sheep to all the  
gods” KUB 9.32 rev. 25-26 (Ašhella’s rit., pre-NH/NS), ed.  
Dingol, Belleten 49/193:21, 26; *nu=kan* 1 MUŠEN *kēdaš*  
DINGIR.MEŠ-aš BAL-anti “They offer one bird to  
these deities” KBo 12.91 i 14 (Iriya’s rit., LNS); *nu IŠTU*  
UZU<sup>TI</sup> NINDA.SIG=ya kūš DINGIR.MEŠ *kalutitti*  
“He makes the rounds of these gods with rib and thin  
bread” KBo 24.59 iv 10-11 (Hurr. fest., MS), ed. ChS 1/3-2:192f.  
(quoted as obv.?!)  
□ the gloss wedge before *kalutitti* marks the  
indentation of the line; *nu IŠTU* NINDA.SIG.MEŠ *kūš*  
DINGIR.MEŠ *kalutiškanzi* *akuwanna=ya apūš=pat*  
DINGIR.MEŠ *irhānzi* “They make the rounds of these  
gods with thin breads. They also make the rounds of  
those same gods for drinking” KUB 27.16 iv 23-24 (fest. for  
*ISTAR* of Nineveh, MH/NS), ed. ChS 1/3-1:154, 156; UGULA  
LÚ.MEŠ MUHALDIM ANDAHSUM<sup>SAR</sup> DINGIR.MEŠ-  
na-aš hūmandaš [QĀTA]MMA *irhāizzi* *memall=a*  
DINGIR.MEŠ-na-aš hūmandaš QĀTAMMA *irhāizzi*  
“The Overseer of the Cooks makes the rounds of all  
the gods with ANDAHSUM-plant [in the s]ame way,

## šiu- 1 m 3'

and he makes the rounds of all the gods with meal in the same way” KUB 41.27 iv 4-9 (11th day *ANDAHŠUM* fest., NS); *nu* 12 NINDA ˥x x<sup>1</sup> DUMU.É.GAL *kēdaš DINGIR.MEŠ-aš paršiya* “The palace servant breaks twelve ... breads for these gods” KUB 20.90 iii 1-2 (fest., NS); LÚ HAL KAŠ DUG*tapišanit hūmandaš DINGIR.ME[Š-aš] peran šipanti* “The exorcist libates beer from a *tapišana*-vessel before all the gods” KUB 27.13 i 11-12 (cult of Tešub & Ḫebat of Aleppo, NS); EGIR. KASKAL-*[NIM]-ma DINGIR-LAM UL [kui]nki šipandanzi* “After the trip they libate/offer (to) no god” KBo 59.104:4 (fest. frag., NS), translit. StBoT 15:48; 7 NINDA.GUR<sub>4</sub>.RA *memallaš INA GIŠBANŠUR AD.KID PĀNI D[INGIR-LIM] memall-a IŠTU GIŠMA.SÁ.AB INA GIŠBANŠUR AD.KID-pat PĀNI DINGIR-LIM kitta* “Seven thick-breads of coarsely ground meal (are placed) on the wicker-table before the d[eity] and coarsely ground meal from a basket is placed on that same wicker table before the god” KUB 43.56 iii 7-10 (Kuliwišna rit., MH/NS).

4' entertained: DINGIR-LUM-*<š>maš-kan duškanzi hulhuliya tianzi* NA<sub>4</sub>-an *šiyanzi* “They entertain the deity. They wrestle and shoot (i.e., throw?) a stone” KUB 17.35 ii 26 (cult inv., NH), Carter, Diss. 127, 141 □ for *dušk-* “to entertain” see Carter, Diss. 198f.; PĀNI DINGIR-LIM GEŠPÚ *hulhuli'ya tieškanzi* “They wrestle before the deity” KUB 25.23 i 21-22 (cult inv., Tudh. IV), ed. Hazenbos, Organization 32, 36; *nu walhannai DINGIR.MEŠ-ašš-a SÌR.HI.A-uš [iṣ̌]amiškezzi URU Ištanumnilī* “(S)he plays and [s]ings songs to the gods in Ištanuwān” KUB 53.15 i! 14-15 + KUB 41.15 obv.? 4-5 (NS), translit. StBoT 30:319 w. n. 117a.

5' evoked, attracted (lit. drawn): *karūlinn-a DINGIR-LAM IŠTU SÍG SA<sub>5</sub> ˥.DÙG.GA-ya IŠTU 7 KASKAL.HI.A 7 KA.GÌR.HI.A HUR.SAG-az ÍD-az wēlluwaz nepišaz taknaz «§» apēdani UD-ti huittianzi* “And on that day they draw by means of red wool and fine oil the primeval god along the seven roads along the seven paths, from the mountains, from the rivers, from the meadows, from the sky, from the earth” KUB 29.4 i 64-67 (Goddess of the Night, MH/NS), ed. StBoT 46:270f., tr. Collins, CoS 1:174f.; cf. ibid. iii 29-30, 36-37, 43-48, ed. StBoT 46:289-292.

6' taboos and purity: “(If somebody sleeps with a woman)” *nu-kan mahhan DINGIR.MEŠ-aš šaklain*

## šiu- 1 m 6'

*aššanuzi DINGIR-LIM-ni adanna akuwanna pāi n-aš ITTI MUNUS-TI QĀTAMMA paiddu ... n-aš-kan lukkatti DINGIR.MEŠ-aš [(adann)]aš mēhūni hūdāk aru ... warpzi=ma=za nāui n-aš DINGIR.MEŠ-aš NINDAharši DUG<sup>i</sup>špantuzzi maninkuwan šaknuanza šāliqa* “just as he prepares a rite for the gods by giving food and drink to the deity, in just such a (scrupulous) way he shall go to the woman. (Let him sleep with the woman. When the sun is (coming) up, let him promptly wash himself) and at day break he shall promptly arrive for the time of the gods’ eating ... (Let him certainly wash himself. ... But if he deliberately postpones/omits it (i.e., a bath),) and has not yet washed himself, and, while soiled, he approaches the thick-bread (and) libation vessels of the gods,”(he shall incur the death penalty) KUB 13.4 iii 69-70, 72-73, 79-80 (instr. for temple officials, pre-NH/NS), w. dupl. KUB 13.5 iii 39-40, 42, 47, ed. THeth 26:62f., 81, Süel, Direktif Metni 68-71, tr. McMahon, CoS 1:220; (“If vessels have been touched by a pig or a dog”) *nu apāš DINGIR.MEŠ-aš paprandaza adanna pāi* “...and that one gives to the gods (food) to eat from the unclean (vessels) ...” KUB 13.4 iii 66-67 (instr. for temple officials, pre-NH/NS), ed. THeth 26:61f., 80f., Süel, Direktif Metni 68f., tr. McMahon, CoS 1:220; (“Afterwards he takes a woolen *ali*”) *n-an DINGIR.MEŠ parā ēpzi ... šumeš-a DINGIR.MEŠ-aš idāla<(uw)>az uddānaz linkiyaz huriyaz ēšha<(n)>az iṣ̌ahruwaz QĀTAMMA parkuwaēš ēsten* “He holds it out to the gods (and says as follows: ‘As this woolen *ali* is pure and has no fuzz(?) on it) so may you, O gods, be pure from evil words, oaths, curses, bloodshed (and) tears in the same way” KUB 15.42 ii 6-7, 9-11 (purification rit., MH/NS), w. dupl. KUB 43.58 ii 18, 21-22 (MH/MS or ENS); DINGIR-LAM-*wa kuiš kuit papraħħiške[(t)] kinuna-wa-kan apāt paprātar ANA DINGIR-LIM arħa arran ēšdu* “Because someone defiled the god, now let that defilement be washed away from the god” KUB 30.38 i 25-27 (= KBo 23.1 i 45-47) + KBo 41.113 i 1-2 (Ammihatna’s rit., NS), rest. from KBo 23.1 iii 36-39, ed. Strauß, Reinigung 261, 266; (They wash all the various priests) DINGIR.MEŠ-*ya warappanzi* “and they wash the gods. (They sweep out and sprinkle the temple)” KUB 41.30 iii 6-7 (fest., NS), ed. THeth 21:270f. iii 13-14; *nu-kan DINGIR-LUM MÁŠ.GAL IZI-ya ištarna arħa pēdanzi ... nu DINGIR-LUM pedi-ši parkunuwanza* “They carry the deity through a (severed) billy-goat, and fire ... and the

## šiu- 1 m 6'

## šiu- 1 n 10'

deity is purified on the spot” KUB 5.6 ii 30-31, 32 (oracle question, NH), ed. van den Hout, Purity 4f.; *nu DINGIR-LAM šuppiyahhi* “He ritually purifies the god” KUB 45.3 i 16 (*allanuwašši-rit.*, pre-NH/MS?).

7' bewitched: *mān antuḥši DINGIR.MEŠ alwanzahhanteš* “If for a person the gods are bewitched” KUB 7.2 iv 4-5 (Pupuwanni's rit. colophon, NS), ed. THeth 25:283f.; cf. par. KUB 41.3 rev. 3 (Pupuwanni's rit., NS); *DINGIR-LUM=ma=šši alwanzahhanza apāšš=a alwanzahhanza* “But his deity is bewitched and he too is bewitched” KUB 5.6 iii 18-19 (oracle question, NH), ed. van den Hout, Purity 4f.

n. things belonging to deities — 1' image: *HUR. SAG-i šuppai pedi kuwapit [w]ātar ēšzi nu DINGIR-LIM-aš ešri iyazi* “On the mountain in a sacred place where there is water he/she makes an image of the deity” KUB 9.28 i 10-11 (rit. for the Heptad, NS), ed. HW<sup>2</sup> E 125; cf. KUB 17.21 i 15-18 (prayer of Arn. I & Ašm., MH/NS), cited usage m 2', above; cf. KUB 30.37 i 2-7 (description of the statue of Šulinkatte, NS); *nu šumenzan ŠA DINGIR. MEŠ ALAM.HI.A] arha holler* “They damaged the statues of you, O gods” KUB 31.124 ii 12 (prayer of Arn. I & Ašm., MH/MS), ed. Kaškäer 156f., Lebrun, Hymnes 137, 145, tr. Hittite Prayers 42.

2' stele: *[LUGA]L-uš=kan ši-ú-na-aš NA₄ḥūwašiy[a] [ša]rā GİR-[it] paizzi* “[The kin]g goes [u]p on foot to the stela of the god” KBo 11.50 i 18-19 (fest., OH/NS), ed. THeth 21:162f.

3' place: *ANA AŠAR DINGIR-LIM=pat awan katta GIŠGAG.HI.A walhanteš ... § AŠAR DINGIR-LIM=ma 2 KUŠkuršuš GIBIL-TIM gankanzi* “Right next to the place of the god, pegs are (already) hammered in. (They hang them (i.e., the old hunting bags) there.) § (At) the place of the deity they hang the two new hunting bags” KUB 55.43 i 9-11 (renewing the hunting bags, MS), ed. AS 25:144f. (“place of the god”), Otten, FsFriedrich 352, 354 (“Ort der Götterstatue”), 356 (“Götterbild, Götterstatue,” or “göttlicher Ort”); *nu=za BĒLTI É-TI AŠRI.HI.A ŠA DINGIR-LIM IŠTU DINGIR-LIM arha arēzzi* “The mistress of the house determines the places of the deity by oracle through the deity” KUB 17.24 ii 9-10 (witaššiyaš fest., NS); *[m]ān=kan DINGIR. MEŠ pēdaz nininkanzi* “When they move the deities from (their) places” KUB 30.56 iii 15 (cat., NS), ed. StBoT

47:214f., CTH pp. 181f.; cf. KUB 1.1 ii 52 (Apol., Ḫatt. III), ed. StBoT 24:14f.; cf. CHD s.v. *peda-* A a 2'.

4' house = temple: *[LÚSANG]A(?)-eš ši-ú-na-aš parna paizz[i]* “The priest(?) goes to the temple” KBo 13.175 obv. 5 (OS), translit. StBoT 25:112; see further *per 1 c.*

5' portico: *DINGIR.MEŠ-aš-š=a hilamni LÚSANGA dLAMMA šuppin LÚSANGA dLAMMA hantezzi harzi* “and at the portico of the gods the priest of LAMMA keeps the holy priest of LAMMA first (in line)” KBo 10.23 iv 15 + KBo 11.67:1 (KI.LAM-fest., OH/NS), translit. StBoT 28:13.

6' gate: *DINGIR.MEŠ-aš-š=a KÁ.GAL EGIR-pa haššan* “And the gate of the gods is opened” KUB 11.20 ii 19-20 (fest., NS), ed. StBoT 12:78f. (“das Tor zu den Göttern”) □ according to photo collation the ZA-sign visible after *haššan* in the hand copy and transliterated in StBoT 12:78 has been erased, rather than written over erasure.

7' inner chamber: *n=e ši-ú-na-aš É.ŠÀ-ni [...] they [go?] to the inner chamber of the deity*” KUB 58.63 ii? 8 (fest., NS), translit. StBoT 15:22; [...=st]a(?) MUNUS.LUGAL ŠA DINGIR-LIM É.ŠÀ-ni anda paizz[i] “The Queen goes into the inner chamber of the deity” KUB 32.108 obv. 10 (fest., MS); *LÚ.MEŠNINDA. DÙ.DÙ=ma=za NINDA.GUR₄.RA INA É.ŠÀ DINGIR-LIM zanumanzi appanzi* “The bakers begin baking the thick-bread in the deity's inner chamber” KBo 15.33 ii 36 (rit., MH/MS), ed. Eothen 6:68f.

8' altar: *ištananiš DINGIR.MEŠ-naš ḥandantati* “The altars were put in good order for the gods” KUB 17.10 iv 22 (Tel.myth, OH/MS), ed. Mazoyer, Télipinu 51, 79, Trabazo, TextosRel. 136f., tr. Hittite Myths<sup>2</sup> 17, Beckman, CoS 1:153.

9' table: *n=at DINGIR-LIM-aš GIŠBANŠUR-i pí-x[o]HI.A [Ø?] dāi* “He places them (i.e., cups of wine) ... on the table of the god” KBo 21.47 iii! 15 + KBo 23.49 iii 10 (rit., MS); *nu=kan [I]ŠTU GIŠBANŠUR DINGIR-LIM 1 NINDA wagata[n] dāi* “He takes one wagata-bread [f]rom the deity's table” KUB 2.6 v 37-38 (winter fest., NS).

10' regalia and ritual paraphernalia: *nu=za dši-ú-na-aš aniyatta dāi* “She (i.e., the NIN.DINGIR-priestess) takes the regalia of the god for herself” KBo 21.90 obv. 12 (OH/MS), tr. THeth 26:430; cf. KBo 21.103

šiu- 1 n 10'

rev. 20 (fest., MS); *anda = ma DINGIR.MEŠ-a[(š k)]uit KÙ.BABBAR KÙ.GI TÚG-TUM UNŪT ZABAR šumaš ḥarteni nu = za LÚ.MEŠUMMEDA = ŠUNU(!) nu = za DINGIR.MEŠ-aš KÙ.BABBAR-i* (dupl. Ø -i) KÙ.GI-i (dupl. Ø -i) TÚG-i (dupl. Ø -i) UNŪT ZABAR ēšzi NU.GÁL *kuit = kan DINGIR.MEŠ-aš parni anda NU.GÁL kuit kuit DINGIR-LIM-ni = ma = at ēšzi = pat* “Furthermore, the silver, gold, clothing (and) bronze implements of the gods which you hold, you are (only) their(!) keepers. The silver, gold, clothing, (and) bronze implements of the gods — there is none (for you). Whatever (there is) in the house of the gods, it is not (for you). Whatever (there is) is only for the god” KUB 13.4 ii 25-28 (instr. for temple personnel, pre-NH/NS), w. dupl. KUB 13.6 ii 17-20 (NS), ed. THeth 26:50f., 75, Süel, Direktif Metni 40-43, tr. McMahon, CoS 1:218 □ KÙ.BABBAR-i etc. may be collec. as described by Oettinger, FsStrunk 211-228, Hoffner, JCS 50:37-40; *našma = kan ANA dU kuiški BIBRU našma = kan tamēdaš* (var. [t]amēdani) DINGIR-LIM *kuedani UNŪTUM ḥarkan n = at LÚ.MEŠSANGA LÚ.MEŠGUDU<sub>12</sub> MUNUS.MEŠAMA.* <dingir-lim> = ya EGIR-pa iyandu § namma ŠA DINGIR-LIM UNŪTUM auwariyaš EN-aš gulšdu “Or (if) some rhyton of the Stormgod or a (cult) implement of some other god is destroyed (or: broken), let the priest, GUDU<sub>12</sub>-priest and ‘mother<-of-the-god>-priestess replace (or: repair) it. Then let the governor record the implement of the god” KUB 13.2 ii 39-42 (*BĒL MADG.*, MH/NS), w. dupl. KUB 31.90 iii 9-13 (NS), ed. StMed 14.140f., Dienstanw. 46, tr. McMahon, CoS 1:223f.; cf. DUG.GAL. H̄I.A DINGIR-LIM “cups of the deity” KBo 21.33 iv 30 (rit. for the throne of Ḫebat, MH/MS), ed. ChS 1/2-1:68f.; [na]mma = ššan ŠA DINGIR-LIM [(unuwašhu)]-š tianzi “Then they place the adornments of the deity” ABot 1.34:22-23 (rit., NS), w. dupl. KUB 32.116:10, ed. Strauß, Reinigung 355f.; [...] ŠA? ...]x dÉ.A attašš = a DINGIR.MEŠ-aš UNŪTE<sup>MEŠ!</sup> = ŠUNU danzi “They take the implements [of ...] Ea and the gods of the fathers” KBo 17.93:12 (rit., MS); cf. KUB 17.21 i 15-18 (MH/NS), usage 1 m 2', above; (“I will make a gold fibula(?) of the breast for you”) nu = war = at = za TUTITUM DINGIR-LIM ḥalziššanzi “and they will call it the toggle pin(?) of the goddess” KUB 15.1 i 11 (vow, NH), ed. de Roos, Votive 89, 97; ši-ú-na-aš lDUGKA.DÙ-aš nāltan ēpzi “He (i.e., the king) takes the drinking tube of the beer jug of the deity” KUB 58.50 iii 4-5 (rit., OH/NS);

šiu- 1 n 13'

1 LÚ MEŠEDI = ma ŠA DINGIR-LIM GIŠ *huppanta zeriyalli = ya karappanz[i]* “One guard lifts(!, text pl.) the *huppant*-s and the potstand of the deity” KUB 11.23 v 10-12 (*ANDAHŠUM* fest., NS); cf. išpantuzzesšar ŠA DINGIR-LIM “libation vessel of the deity” KUB 20.87 i 10 (fest., NS); [...] GÍR DINGIR-LIM dāi “He takes the knife of the god” (and slaughters a bull for the Stormgod) KBo 11.45 ii 4 (fest., NS).

11' textiles: *ta = z DINGIR-LIM-na-aš TÚG-an w[a?] -x-x [...] and the deity's garment [...]* KBo 20.18 + KBo 25.65 obv. 10 (OS), translit. StBoT 25:139; cf. Bo 3649 iii 1, ed. KN 80; cf. TÚG DINGIR-LIM-na!-aš = za = kan (over eras.) 2 TUDITI<sup>H̄I.A</sup> EGIR-[(pa paškit)] *nu = šši TÚG hūpiki āppezzi [(peran ḥuinut)] hantezzi = ma = za appezziaz ḥuinut* “She pinned the two toggle pins to the back of her divine garment and she made the back of her *hupiki*-garment flow in front and the front in back” KUB 33.67 i 29-31 (OH/NS), w. dupl. KUB 33.36 ii 1-3, ed. StBoT 29:74f.; *n = ašta DUG išnur[eš k]ueaz IŠTU GAD DINGIR-LIM kariyanteš n = at PĀNI LÚEN É-TIM šarā appanzi* “They hold up to the lord of the house the god's cloth with which the kneading vessels are covered” KBo 15.33 ii 32-33 (rit., MH/MS), ed. Eothen 6:66-69; [(ka)]rūlin = ma = ššan uliḥin [TÚGk]urešni SA<sub>5</sub> ŠA DINGIR-LIM GIBIL *anda hamankanzi* “They attach the old *ulihi* to the red scarf of the new goddess” KUB 29.4 iv 29-30 (dividing the Goddess of the Night, pre-NH/NS), w. dupl. KUB 29.5 iv 10 (ENS), ed. StBoT 46:296, tr. Collins, CoS 1:176.

12' scepter/staff: *ši-ú-na-aš GIŠ GIDRU-a[n ...]* “scepter/staff of the deity” KBo 17.35 i! 2 (fest. for Ziparwa, MS), translit. StBoT 25:217, Groddek, AoF 26:49; (“The king drinks it (i.e., the wine) to the (last) drop”) *namma = aš ANA DINGIR-LIM 3-ŠU UŠKÊN LÚSANGA = ya = an IŠTU GIŠ GIDRU. H̄I.A DINGIR-LIM iškiša 3-ŠU walhzi [...]* “Then he bows three times to the deity and the priest taps him three times on the back with the scepters of the deity. ([Then] the king kisses the scepters)” KBo 15.37 v 24-26 (*hišuwa*-fest., NS); cf. ibid. iii 17-21, v 33-34.

13' bow: *nu ŠA DINGIR-LIM GIŠ BAN harzi n = aš! ANA PĀNI DINGIR-LIM tiyazi* “(The miniyaman) holds the bow of the deity and steps in front of the deity” KUB 25.51 i 4-5 (fest. of Tetešhabi, LNS), ed. de Martino, La Danza 68 (differently).

šiu- 1 n 14'

šiu- 1 n 20'

**14'** torch: [(<sup>LÚ.MEŠŠU</sup>)].<sup>I</sup>I ši-ú-na-aš  
[GIŠzupp][*(āri uda)nzi*] “The barbers bring the torch of the god” KBo 25.17 i 6 (KILAM fest., OS), w. dupl. KBo 25.18 i 9-10 (OH/ENS?), translit. StBoT 28:87, cf. StBoT 27:85 (in broken context); cf. KBo 25.187 ii 3 (MS), translit. StBoT 15:33 (as 1174/c).

**15'** musical instrument: GIŠ*huhupal* DINGIR-LIM [w]*alhanneškanzi* “They play the *huhupal*-instrument of the deity” KUB 55.65:5-6 (Ištanuwan-rit., NS), translit. StBoT 30:312.

**16'** vehicles and boats: *INA UD.4.KAM mān lukkatta nu DINGIR-LIM-aš* GIŠ*hulugannin* GUD. HI.A LÚ*BĒL* É <sup>[U]</sup>URU*Hanħana turiezzi ... nu=šsan DINGIR-LAM* [*t*]ittanuanzi “When it is morning on the fourth day, the lord of the house of Hanħana harnesses the carriage (and) oxen of the god. (The lord of the house of Hanħana supplies the two plow-oxen) and they install the god on (the carriage)” KUB 53.3 i 18-20, 23 (fest. for Telipinu, NS), ed. Haas/Jakob-Rost, AoF 11:55, 58; cf. KUB 34.69 obv. 23 + KUB 34.70 i 15 (*ANDAHŠUM* fest., NS); *nu=war=at DINGIR.MEŠ-aš* GIŠ*MÁ-un DÙ-weni* “We make it the boat of the gods” KUB 56.17 obv. 11 (rit., MH/NS), translit. Klengel, FsPugliese Carratelli 102.

**17'** tent: LÚ.[M]EŠ <sup>URU</sup>Ištanuwa=m[a D]INGIR-LIM-aš GIŠZA.LAM.GAR-aš *peran arandari* “The Ištanuwans, however, stand before the tent of the deity” KUB 35.135 rev. 19-20 (rit. of Ištanuwa, NS), translit. StBoT 30:322.

**18'** city: [DING]IR.MEŠ-na-aš *piyētta piškanzi nu=za* <sup>d</sup>UTU <sup>URU</sup>Arinna [e]šat <sup>d</sup>Halmaššuizza=ma=z URU*Härpiša* KI.MIN ... [DING]IR.MAḪ=ma=kan *pēdan UL ašta nu=šsi=kan* DUMU.LÚ.U<sub>19</sub>.LU [pē]dan ašta “Allotments are given to the [go]ds. The Sungoddess [s]at down in Arinna, while Halmašsuít sat down (text: ditto) in Härpiša.” (Four other deities receive one locality each) “but for Hannahanna no place remained, mankind remained the place for her” KUB 30.29 i 9, 14-15 (birth rit., NH), ed. piētta-a, StBoT 29:22f.; *aššu=ma* KÙ.BABBAR KÙ.GI *anda* <sup>URU</sup>Hattuši URU*Arinna* (var. <sup>URU</sup>Arinni) ši-ú-na-an URU-aš *piddāndu* “But may they carry goods, silver, (and) gold in to Hattuša (and) Arinna, cities of the gods” KUB 57.63 ii 8-11 (prayer to Sungoddess of Arinna, NS), w. dupl. KUB 57.60 obv. 4-6 (NS), ed. Archi, FsOtten<sup>2</sup> 18f., StBoT

23:102; *mān=ma=za apāšila=ma kuiški* URU-aš *ešari ... kāšma* ŠA <sup>m</sup>PÍŠ.TUR-wa=pat 1-EN URU-LUM ŠA(vars. Ø) DINGIR-LIM *INA* IDŠiyanta ēšzi “§ If some city itself settles ... Just now one sacred settlement (lit. settlement of a god) belonging to Maššuila himself is situated on the Šiyanta River” KBo 4.3 i 24, 26-27 (treaty w. Kupanta-LAMMA, Murš. II), w. dupl. KBo 5.13 i 38, KUB 6.41 ii 17, ed. SV 1:116f., tr. DiplTexts<sup>2</sup> 76 □ the translation of *kāšma* as “just now” assumes that the “city” in question is a temporary(?) encampment, which seems to be supported by the first sentence; for a different interpretation of *kāšma* see Rieken, PragKat 265-273; <sup>URU</sup>Šamuħann=a URU-LUM DINGIR-LIM *alwanzešnaza* šer šunništa “And he filled up Šamuħa, city of the goddess with witchcraft” KUB 1.1 + 1304/u ii 78-79 (Apol. of Ḥatt. III), ed. StBoT 24:16f.

**19'** lands: [DINGIR.ME]Š-ni-ia-aš=ma=za KUR-eaš <sup>m</sup>Labarnan LUGAL-un *peran* LÚ*maniyahatallan* DÙ-at “But in the gods’ lands you made Labarna, the king, (to be) administrator under yourself” KUB 36.89 rev. 49 (rit. and prayer, NH), ed. KN 156f.; *šumenzan nepišaš DINGIR.MEŠ-aš kue KUR.KUR.HI.A NINDA* *haršayaš* <sup>DUG</sup>išpanuzziyaš *argamanašš=a* ēšta *arha=kan* LÚ.MEŠSANGA MUNUS.MEŠAMA.DINGIR-LIM *šuppaēš* LÚ.MEŠSAN[GA] LÚ.MEŠGUDU<sub>12</sub> LÚ.MEŠNAR LÚ.MEŠišhamatalleš *kuēz*<sup>1</sup> *iyantat* DINGIR.MEŠ-š=a=kan *argamanuš h[a]zziu=ya* *kuēz arha piddāer* “The lands of you, gods of heaven, which were responsible for (lit. of) thick breads, libations and tribute — from some the priests, mother-of-god-priestesses, holy priests, GUDU<sub>12</sub>-priests, singers, musicians have departed, while from others they (the Kaškaeans) carried off the tributes and ritual paraphernalia of the gods” KUB 17.21 ii 8-13 (prayer, Arn. I/MS), ed. Kaškäer 154f., Lebrun, Hymns 136, 144, tr. Hittite Prayers 41.

**20'** fields, gardens and cattle pens: *našma A.ŠÀ DINGIR-LIM miyanza A.ŠÀ* LÚAPIN.LAL=ma=kan *anda harkanza* *nu=za* A.ŠÀ DINGIR-LIM *šumel halziyatteni* *šumel=ma=za* A.ŠÀ A.ŠÀ DINGIR-LIM *halziyatteni* ... *n=an=kan* UN-ši *imma tātteni* *UL=an=kan* [DINGIR-LIM-ni](?) *tayatteni* “Or if the field of the deity is bearing fruit, but the field of the farmer is barren, and you call the field of the deity yours and you call your field the field of the deity ... Are you stealing it from a person? Are you not stealing

## šiu- 1 n 20'

it from a deity? (It is an offense for you)" KUB 13.4 iv 15-17, 21-22 (instr. for temple officials, pre-NH/NS), ed. THeth 26:65, 82, Süel, Direktif Metni 76-79, tr. McMahon, CoS 1:220; cf. LÚ.M[ÉŠ]APIN.L]Á(?) A.ŠÀ A.GÀR.HI.A DINGIR-LIM *kuiē[(:)] anniešker* "The [farme]rs(?) who used to work the fields (and) meadows of the goddess, (have died)" KUB 24.3 ii 6-7 (prayer to the Sungoddess of Arinna, Murš. II/ENS), w. dupl. KUB 30.13:3 (ENS), ed. Lebrun, Prières 159, 169, tr. Hittite Prayers 52; cf. KBo 14.75 i 7 (prayer, NS); (We questioned the priest and he said:) GIŠKIRI, DINGIR-LIM = *wa ešša[ħħi(:)?]* "[I(:?)] work the garden of the god" KBo 14.21 iii 56-57 (oracle question, NH); cf. 2 GUD TÙR DINGIR-LIM "two oxen of the cattle pen of the god" KUB 38.25 ii 4 (cult inv., NH), ed. Jakob-Rost, MIO 9:181 (as Bo 2311).

**21'** threshing floor: (They will take away all your grains) *n=aš=kan* DINGIR.MEŠ-aš[KISLAH]. MEŠ-aš *anda išħūwanzi* "and scatter them on the threshing floors of the gods" KUB 13.4 iv 23-24 (instr. for temple officials, pre-NH/NS), ed. THeth 26:65, 82f., Süel, Direktif Metni 78f., tr. McMahon, CoS 1:220.

**22'** springs, pools, ponds: ("The 'herald' shall furthermore remove the leaves (or water plants) from the surface of") ŠA DINGIR-LIM *kuiš luliš kungaliyaš* "the *kungaliya*-pool which belongs to the deity" KBo 13.58 iii 18-19 (*HAZANNU* instr., MH/NS), ed. Daddi Pecchioli, OA 14:104f., cf. Otten, BagM 3:94f., *luli-* 2 b.

**23'** roads: [...] DINGIR.MEŠ-aš KASKAL-an UL ēpši "you do not take the road of the gods [...]" KUB 60.49 rev. 11 (hist. frag., MS).

**24'** people — a' servants: ȆR.MEŠ DINGIR-LIM = *ya arauwahhun* "And I freed the servants of the deity" KUB 40.2 rev. 12 (reorganization of the cult of Išħara, NS), ed. THeth 26:206; ȆR.MEŠ DINGIR-LIM = *ya=ššan kuiēš INA URU* *Kappéri EGIR-an ešer* "and the servants of the deity who were in charge (i.e., of the temple of the Stormgod) in Kapperi (I left in peace)" KUB 19.37 iii 38-39 (ann., Murš. II), ed. AM 176f.; *nu=za ammuk* ȆR DINGIR-LIM [(ap)]āšša ȆR DINGIR-LIM ēšdu "I am a servant of the deity and let him be a servant of the deity too" KBo 1.1 iv 78-79 (apol., Ḥatt. III), w. dupl. KBo 3.6 iv 40, ed. StBoT 24:28f.; [(*nu=za šume*)]nzan ŠA DINGIR.MEŠ ȆR.MEŠ=KUNU GÉME.MEŠ=KUNU d[(*aškerr=a*)] "They also kept taking for themselves

## šiu- 1 n 24' c'

the man-servants and maidservants of you, O gods" KUB 17.21 i 25-26 (prayer, Arn. I & Ašm./MS), w. dupl. KBo 51.17 i 10-11, ed. Kaškäer 154f., Lebrun, Hymnes 134, 143, tr. Hittite Prayers 41; cf. ŠA DINGIR.MEŠ SAG.GÉME. ȆR.MEŠ=KUNU ibid. i 24.

b' employees of the gods: *anda=ma=za šumaš* Ȇkuilēš EN.MEŠ UTÚL DINGIR.MEŠ-aš *ħumandaš* LÚSAGI.A LÚ.GIŠBANŠUR LÚMUħALDIM LÚNINDA.DÙ.DÙ LÚKURUN.NA *nu=šmaš* DINGIR.MEŠ-aš ZI-ni menahħanda mekki nahħanteš ēšten "Furthermore, you who are the kitchen personnel of all the gods — cupbearer, waiter, cook, baker, brewer — be very careful concerning the will of the gods" KUB 13.4 iii 55-58 (instr. for temple personnel, pre-NH/NS), ed. THeth 26:60, 80, Süel, Direktif Metni 66f., tr. McMahon, CoS 1:220; DUB.1.KAM ŠA LÚ.MEŠ É.DINGIR-LIM *ħumandaš* ŠA EN.MEŠ ÚTUL DINGIR.MEŠ LÚ.MEŠ APIN.LÁ DINGIR.MEŠ U ŠA LÚ.MEŠSIPA GUD DINGIR-LIM LÚ.MEŠSIPA UDU DINGIR-LIM *išħiulaš QATI* "One tablet of the regulation of all the temple personnel, of the kitchen personnel of the gods, of the farmers of the gods, and of the oxherds of the deity (and) shepherds of the deity — (the composition) is finished" KUB 13.4 iv 78-81 (instr. for temple personnel, pre-NH/NS), ed. THeth 26:69, 85, Süel, Direktif Metni 88f., tr. McMahon, CoS 1:221; [...]ka]n 2 MUNUSUHUR.LAL DINGIR-LIM IŠTU É ȆDINGIR-LIM [Ø? par]ā? uiēr "They ous[ted fr]om the temple two lady's maids of the deity" KUB 31.67 rev.? iv 9-10 (vow, NH), ed. de Roos, Votive 200-202; cf. LÚ GIŠGIDRU DINGIR-LIM "scepterbearer of the deity" KBo 2.12 v 32 (fest. in Zippalanda, OH/NS), ed. THeth 21:108f.; cf. KUB 11.32 iv 7-8 (fest. of Teteħħabi, NS); 1 LÚ.E.DÉ.A DINGIR-LIM "one smith of the deity" IBoT 1.29 obv. 24 (*hašsumaš*-fest., MH?/MS?), ed. Mouton, JANER 11:5, 13; LÚKUŠ<sub>7</sub> DINGIR-LIM "chariot-fighter of the deity" KBo 25.61 rev.? 4 (fest., OS); for "horsemen" in KUB 7.54 ii 15-16 see 1 n 29' below.

c' priests or priestesses of the gods: *kuedani=ma ANA DINGIR-LIM* LÚSANGA MUNUSAMA.DINGIR-LIM LÚGUDU<sub>12</sub> NU.GÁL *n=an* EGIR-pa *ħudāk iyandu* "For whatever god there is no priest, 'mother-of-the-god'-priestess (or) GUDU<sub>12</sub>-priest, let them immediately restore one" KUB 13.2 ii 45-46 (*BĒL MADG.*, MH/NS), ed. StMed 14:142f., Dienstanw. 46, THeth 26:13; ANA DINGIR.MEŠ=ya=an AŠŠUM MUNUSAMA.DINGIR-LIM-TIM *arħa tittanunun* "And I removed

## šiu- 1 n 24' c'

## šiu- 1 n 29'

her (i.e., the Tawananna) from the status of ‘mother-of-the-god’-priestess for the gods” KBo 4.8 ii 15 (Murš. II/ENS), ed. Hoffner, JAOS 103:88; (“Give him (i.e., your sickly son Ḫattušili) to me and let him be my priest and he will live. So my father took me, a child, up”) *nu = mu ANA DINGIR-LIM īR-ann[(i)] pešta nu = za ANA DINGIR-LIM LÚ šankunniyanza [(B)] AL-aḥḥun* “and gave me to the goddess for servitude and I made offerings to the goddess as a priest” KUB 1.1 i 17-19 (Apol. of Ḫatt. III), w. dupl. KBo 3.6 i 15-16, ed. StBoT 24:4f., tr. Hoffner, ANEHST 268.

**d'** “men-of-the-gods” (ecstatics?): (The queen and a prince died) *nu ši-ú-na-an antuḥšiš = a taršikkanzi* “Even the men-of-the-gods (i.e., prophets, ecstatics(?)) were saying: (‘Bloodshed has now become widespread in Ḫatti’)” KBo 3.1 ii 32-33 (Tel.pr., OH/NS), ed. THeth 11:30f., tr. van den Hout, CoS 1:196; here?: *nu šer dIM-aš [É]-[ri] LÚ SANGA LÚ tazzelliš LÚ ḥaminaš LÚ GUDU<sub>12</sub> DINGIR.MEŠ-aš-š = a antuḥšeš ešanta* “Above in the temple of the Stormgod, the priest, the *tazzelli*-priest, the *ḥamina*-priest, the *GUDU<sub>12</sub>*-priest and the ‘men of the gods’ sit down” KUB 58.27 vi 7-9 (fest., NS), ed. Starke, StBoT 23:168; cf. \**šiuniyant-* (*LÚ DINGIR-LIM-niant-*).

**25'** animals — a' immortal/in the divine plane: *nu EGIR-anda ANA ANŠE.KUR.RA.MEŠ DINGIR-LIM ŠA.GAL.HI.A UZU* ī.UDU = ya *udanzi* “Afterwards they bring fodder and tallow for the horses of the god” (Let the horses eat this fodder and let the chariot be smeared with the tallow) HT 1 ii 34-35 (Uḥhamuwa's rit., NS), ed. Trabazo, TextosRel. 472f.; *kāša = wa tuk ANA DINGIR-LI[M ŠA.GA]L udaḥhun ANA UR.GI<sub>7</sub>.HI.A = KA = ma = wa = tta ētri udaḥhun* “I have just now brought [fodde]r for you, O god, and I have brought food for your dogs” KUB 41.17 i 21-22 (rit. vs epidemic in the army, ENS), ed. Souček, MIO 9:167f., 171, cf. Beal, Magic and Ritual Power 71; cf. ibid. i 31-32; see also KUB 7.54 ii 15-16 below 1 n 29'.

**b'** mortal/in the human plane: 10 UDU.HI.A Š[A] DINGIR-LIM “Ten sheep belonging to the deity” IBot 3.12 obv. 4 (fest., NS); cf. ibid. 7; cf. also KUB 38.25 ii 4 (cult inv., NH), quoted 1 n 20', above.

**c'** statuettes of: *nu DINGIR.MEŠ-na-aš [(!huūl)]itar UG.TUR KÙ.BABBAR UR.MAH KÙ.GI*

[ŠA]H.GIŠ.GI KÙ.BABBAR ŠAH.GIŠ.GI <sup>NA<sub>4</sub></sup>ZĀ. GÌN [A]Z KÙ.BABBAR *uwanzı* “The animals of the gods — a silver panther, a gold lion, a silver [b]oar, a lapis boar, a silver [b]ear — come (in)” KBo 10.25 vi 4-7 (KI.LAM fest., OH/NS), w. dupl. KBo 30.14 v 8, translit. StBoT 28:52, cf. StBoT 27:60.

**26'** “rhyta”: *namma = kan EGIR-anda DINGIR. MEŠ-aš hūmandaš BIBRU* <sup>HI.A</sup> = ŠUNU *sunnanzi* “Then afterwards they fill the ‘rhyta’ of all the gods” KUB 10.21 iv 10-12 (fest., OH/NS); *n = ašta* *LÚ SANGA 2 BIBRU DINGIR-LIM IŠTU* <sup>É</sup> *DINGIR-LIM parā udai* “The priest brings two ‘rhyta’ of the deity forth from the temple” KBo 23.1 + ABoT 1.29 i 9-10 (Ammiḥatna's rit., NS), ed. Strauß, Reinigung 258f.; cf. ibid. ii 32-33; *nu 2 BIBRU DINGIR-LIM warpan[zi]* “They wash the two ‘rhyta’ of the deity” KBo 23.1 i 41 (Ammiḥatna's rit., NS), ed. Strauß, Reinigung 260f., cf. ibid. i 28, 51, iii 28-29, iv 4-5, w. dupl. KBo 24.50 rev. 13-14 (NS); cf. Carruba, Kadmos 6:88-97, Otten, FsÖzgür 365-368.

**27'** precious metals and stones: *tuel = wa ŠA DINGIR-LIM KÙ.BABBAR kuiš harzi* “He who holds the silver of you, O god” KUB 14.4 iv 18 (prayer, Murš. II), ed. Eothen 9:30, 38; cf. KUB 38.37 iii? 15, 19 (dep., NH), ed. StBoT 4:56f.; <sup>NA<sub>4</sub></sup>NUNUZ.BABBAR = *mu = kan kuit ŠA DINGIR-LIM* <sup>UURU</sup> ī. *A*rušna DAM <sup>m</sup>Mutti arha dadda “Because the wife of Mutti took away the pearl(?) of the deity of Arušna from me, ...” KUB 54.1 i 56-57 (dep., NH), ed. Archi/Klengel, AoF 12:54, 59.

**28'** substances: *galaktar parḥuenaš ŠA DINGIR-LIM* VBoT 24 iii 10 (Anniwiyani's rit., MH/NS), ed. *parḥuena-* e; cf. *kallaktar parḥuenaš ŠA DINGIR-LIM memal* KUB 9.27 i 8-9 (Paškuwatti's rit., MH/NS), ed. Hoffner, AuOr 5:272, 277 (“groats of the deity”).

**29'** another deity: *ši-ú-na-an* <sup>d</sup>UTU-*ui* ... *kā UD!* at <sup>d</sup>ši-ú-na-an <sup>d</sup>UTU-*aš labar*[(*našš*) = a] *ištazana = šmit karaz = zamišš = a* 1-*iš kišaru* “O, Sungod(dess) of the gods ... On this day, let the gods’ Sungod(dess)’s and Labarna’s soul and character become one” KUB 41.23 ii 18, 20-21 (incantation, OH/NS), w. dupl. KUB 57.86:1-2 (NS), ed. van den Hout, BiOr 52:560, Giorgieri, RIL 259, 262 □ for the reading *kā UD!*-at see Goedegebuure, StBoT (forthcoming); *lukkata = ma = kan ANA* É *DINGIR-LIM andan apēdani DINGIR-LIM-ni U ANA DINGIR.MEŠ = ŠU* [*kuptin walhanzi*] “In the morning in the temple they

## šiu- 1 n 29'

strike the *kupti-* for that deity and for his deities” KBo 24.45 obv. 23-24 (rit., MS), ed. Strauß, Reinigung 314, 320 □ for *kupti-* see Güterbock, JNES 34:275f.; cf. ibid. 25-26; LÚ.MEŠ ANŠE.KUR.RA =wa=tta kuēš ŠA DINGIR-LIM <sup>d</sup>Iyarri “Those who are your horsemen, O god Yarri, (give this mixed-feed to the horses)” KUB 7.54 ii 15-16 (rit. of Dandanku, NS), ed. THeth. 25:138f., cf. Beal, Magic and Ritual Power 72.

**30'** body parts: (“What quickly growing deity [stands] there in the sea?”) [nu=wa=š]ši NÍ.TE. MEŠ-aš *ḥ[ūmant]a<š>* DINGIR.MEŠ-aš *UL takki* “His body is unlike that of any of the gods” KBo 26.58 iv 36 (Ullik. 1A, NS), tr. Hittite Myths<sup>2</sup> 59; *mān=wa=za* <sup>d</sup>U URUZipalanda kuitki šarkiwališ ši-ú-na-aš *ḥanza=tit* šarā x? [...] *kāša=wa=tta kar̄timmliya[tan]* warnummen *nu=wa* <sup>d</sup>U URUZipa[landa] ši-ú-na-aš *ḥanza=tit arha* [...] “If you, O Stormgod of Zipalanda, are somehow vengeful(?), (and) your divine forehead is [...] upwards, now we have burned your anger and [...] off your divine forehead, O Stormgod of Zipalanda” KUB 20.96 iv 9-14 (fest. of Zippalanda, OH/NS), ed. Weitenberg, Le Muséon 90:474 (“quand, dieu de l’orage de Zippalanda, le šarkiwali [a] ra[nimé] de quelque manière ta colère divine”), THeth 21:194f. (“Wenn (du), Wettergott von Zipalanda, aus irgendeinem Grund erzürkt(?) bist (und) deine göttliche Stirn nach oben g[erunzelt(?) ist]”), cf. šarkiwali- a-, HW<sup>2</sup> 159; *kuiēš=za* DINGIR. MEŠ-aš ZI-an NÍ.TE-ann=a [...-šk]anzi “Those who [take care of(?)] the mind and body of the gods” KUB 13.4 i 17-18 (instr. for temple personnel, MH?/NS), ed. THeth 26:41, 70, Süel, Direktif Metni 22f., tr. McMahon, CoS 1:217; *mān=wa=kan* DINGIR.MEŠ-aš *šanezzin* *ḥzūwan* KA×U-az *parā anzāš hūittiyawen* “If we have pulled for ourselves the finest food of the gods from their mouths (... then you, O god, pursue us ... on account of your favorite food)” KUB 13.4 iv 71-72 (instr. for temple personnel, MH?/NS), ed. THeth 26:69, 85, Süel, Direktif Metni 88f., tr. McMahon, CoS 1:221; cf. *nu arha ḥahhariēt* DINGIR.MEŠ-na-aš ŠA=ŠUNU KBo 37.1 ii 18-19 (Hatt.-Hitt. bil. rit., pre-NH/NS), ed. StBoT 37:641, 675f. (commentary); *nu* DINGIR.MEŠ-aš [(GÌR. ME)]Š-aš *kattan* NINDA E[(M)]ŠA GA.KIN.AG GIŠ *INBA=y[a (iš̄huwan)]zi* “They scatter sour-bread, cheese, and fruit beneath the feet of the gods” KUB 15.34 ii 41 (evocation rit., MH/MS), w. dupl. KBo 8.70 rt. col. 2-3 (MS), ed. Haas/Wilhelm, AOATS 3:192f. (differently); cf.

## šiu- 1 n 33'

eyes: *n=ašta* DINGIR.MEŠ IGI.HI.A-wa EGIR-pa neyanzi “Then the gods turn (their) eyes back” KUB 15.31 iii 51 (rit., MH/NS), ed. Haas/Wilhelm, AOATS 3:164f.; *Labarnan=ma=kan* TI-ni SIG<sub>5</sub>-it IGI.HI.A-it anda uški “May you (i.e., Stormgod of Zippalanda) look upon the Labarna with favorable eyes concerning (his) life” KUB 20.92 vi 11-12 (fest., OH/NS), ed. THeth 21:200f.; cf. ears, 1 k 5’, above; see also mng. 2, below.

**31'** tears: <sup>URU</sup>Kizzuwatni=ma=kan DINGIR. MEŠ-aš *iš̄haḥru* IŠTU ŠA LUGAL *uddanaš* EN.MEŠ *danzi* “In Kizzuwatna the lords take the tears of the gods according to the words of the king” KUB 30.31 i 12-13 (rit., NH); ANA DINGIR.MEŠ=ma=kan mahhan *iš̄haḥru danzi* *n=at hanti* DUB.2.KAM “How they take tears from the gods, that is (written) separately (on) a second tablet” KUB 30.31 i 53-54 (rit. from Kizzuwatna, ENS?), ed. Lebrun, Hethitica 2:96, 104 i 49-50.

**32'** soul, mind, will: UN-aš DINGIR.MEŠ-aš=a ZI-anza tamaiš kuiški UL *kī=pat kuit* UL ZI-anza=ma 1-aš=pat “The mind of man and gods are something different? Not even in this particular respect? No. (Their) mind is one and the same” KUB 13.4 i 21-22 (instr. for temple personnel, MH?/NS), ed. THeth 26:41, 71, Süel, Direktif Metni 22f., tr. McMahon, CoS 1:217; (If you temple officials do not perform the festival properly) DINGIR.MEŠ-aš=ma=at=kan ZI-ni *wakšiyanutteni* “you will cause it to fall short of the will of the gods” KUB 13.4 i 49 (instr. for temple personnel, MH?/NS), ed. THeth 26:44, 72, Süel, Direktif Metni 28f., tr. McMahon, CoS 1:218; and passim in KUB 13.4; *nu šumeš=pat* DINGIR.MEŠ DINGIR.MEŠ-aš *ištanz[ani]t šekteñil* “(O) gods, you yourselves know by (virtue of your) divine mind(s)” (that nobody in the past had taken care of your temples like we have) KUB 17.21 i 6 (prayer of Arn. I and Ašm., MH/MS), ed. Kaškäer 152f., Lebrun, Hymnes 133, 143; cf. also KUB 13.4 i 17-18, in usage 1 n 30’, above.

**33'** renown, reputation (lit. ŠUMU = *lamān* “name”): (“Now all the foreign lands have begun to attack the land of Ḫatti. Let this then become (a reason for) revenge for the Sungoddess of Arinna”) *nu=za* DINGIR-LUM *tuel ŠUM=KA lē tepšanuši* “O goddess, do not tarnish your reputation” KUB 24.3 ii 52-53 (prayer to the Sungoddess of Arinna, Murš. II/ENS), ed. Lebrun, Hymnes 162, 170, tr. Hittite Prayers 53.

šiu- 1 n 34'

šiu- 1 r

**34'** customs, rites: for exx. see *šaklai-*; *nu=šši ŠA DINGIR.MEŠ hazziwi<sup>HI.A</sup> šaklaušš=a daššawēš* “Because the gods’ rites and customs were (too) heavy for him” Bronze Tablet iii 65-66 (treaty w. Kuruntiya, Tudh. IV), ed. StBoT Beih. 1:24f., tr. DiplTexts<sup>2</sup> 121; cf. usage 1 k 9’, above.

**35’** assessments and work requirements: <sup>d</sup>UTU-ŠI=kan *māḥhan ŠA LUGAL KUR* <sup>d</sup>U-tašša ŠA DINGIR.MEŠ <sup>URU.</sup><sup>d</sup>U-tašša *šaḥḥan luzzi katta ūḥhun n=at daššu UL=at=ši taruhhūwaš LUGAL KUR* <sup>URU.</sup><sup>d</sup>U-tašša=kan *kuin AWAT DINGIR-LIM INA* <sup>URU.</sup><sup>d</sup>U-tašša *ḥantiyaizzi* “When I, My Majesty, examined the taxes and corvée of the king of the land of Tarhuntašša for the gods of the land of Tarhuntašša, they were (too) heavy; they were unmanagable for him. The business of the god which the king of the land of Tarhuntašša takes care of in Tarhuntašša, (corresponds to that in Ḫattuša, Arinna and Zippalanda)” Bronze Tablet iii 59-62 (Treaty w. Kuruntiya, Tudh. IV), ed. StBoT Beih. 1:24f., tr. DiplTexts<sup>2</sup> 121, Hoffner, CoS 2:105; ŠA DINGIR-LIM *arkammanaš URU.DIDLI.HI.A* *śarā datta* “You (Šalmaneser) occupied the cities of tribute of the deity” KBo 18.24 iv 8-9 (letter, NH), ed. Otten, AfO 22:113 w. n. 9, THeth 16:242f.

**36’** words/commands: *nu EGIR.UD-MI [DIN]GIR.MEŠ-na-an uddār irḥān ēštu* “In the future let the words of the gods be fulfilled” KBo 7.28:41 (prayer, OH/MS), ed. Lebrun, Hymns 85, 88, tr. Hittite Prayers 22; *GIM-an=ma ŠEŠ=YA* <sup>m</sup>NIR.GÁL *İŞTU AMAT DINGIR-LIM=ŠU INA KUR ŠAPLĪTI katta pait* “When my brother Muwattalli in accordance with the command of his god went down into the Lower Land” KUB 1.1 i 75-76 (Apol., Ḫatt. III), ed. StBoT 24:10f.; *nu=za šumenzan ŠA DINGIR.MEŠ memiyanuš tepnuwanzi* “They (i.e., the Kaškaeans) disparage your words, O gods” KUB 17.21 iv 17-18 (prayer, Arn. I & Ašm., MS), ed. Kaškäer 160f., Lebrun, Hymns 140, 147, tr. Hittite Prayers 43; *kari=ya INIM.MEŠ DINGIR.MEŠ TA* <sup>MUNUS</sup>*ENSI [...]* “And formerly the words of the gods were [...] by the divination priestess” KUB 52.68 i 16 (oracle question, NH).

**37’** songs: (“He plays (the musical instrument)”) *DINGIR.MEŠ-ašš=a SİR.HI.A-uš [išh]amiškizzi* <sup>URU</sup>*Ištanumnili* “He sings the songs of the gods in Ištanuwan” KUB 41.15:5 + KUB 53.15 i! 14-15 (rit., NS), translit. StBoT 30:319 w. n. 117a; (“The exorcist is making

libations, the singer stands”) *nu ŠA DINGIR-LIM išhamain* <sup>‘</sup>*SİR-RU* “and sings the song of the deity” KUB 12.11 ii!? 30-31 (*hišuwa*-fest., MS), ed. ChS I/2:205f. □ the gloss wedge before the SİR marks the indentation of the line.

**38’** other: *nu=ššan kuēlla DINGIR.MEŠ-aš hilištarnin a[(r̥hay)]an* <sup>GIŚ</sup>*irhūi[(t)i tianzi]* “[They place] the *hilištarni-* of each of the gods separately in a basket” KBo 24.13 iv 21-23 (*hišuwa* fest., MH/NS), w. dupls. KUB 25.48 iii 18-19 (MH/NS), KBo 24.14 + KBo 20.117 iv 18-20 (MH/NS).

**o.** as object (acc.) of the drinking ceremony: *nu LÚ HAL apūn DINGIR-LUM GUB-aš 3-ŠU ekuzi* “The exorcist, standing, drinks that god three times” KUB 10.72 v 18-19 (fest., NS); *EGIR=ŠU=ma ANA LUGAL kuiš DINGIR-LIM aššuš nu apūn ekuzi* “Afterwards the king drinks what god he likes” KUB 11.22 v 11-13 (*ANDAḤSUM* fest., NS); *nu kūš DINGIR.MEŠ irḥanzi* <sup>d</sup>UTU <sup>d</sup>U <sup>d</sup>LAMMA *taknaš* <sup>d</sup>UTU-un *kuinna arḥayan ekuzi* “They make the rounds of these gods: he drinks the Sungoddess, the Stormgod, the Tutelary Deity, the Sungoddess of the Earth each separately” KUB 39.14 iv 10-12 (funerary rit., NS), ed. Kassian et al., Funerary 462f., HTR 82f.; for disc. and lit. see HW<sup>2</sup> E 30, see further Melchert, JIES 9:245-254, Güterbock, CRRAI 34:121-129, Soysal, JANER 8:45-58, Goedegebuure, JANER 8:67-73; cf. also Hurr. in Hitt.: DINGIR.MEŠ-na arteni[*(wi,na)*] <sup>URU</sup>*Hatteniwi,[*(na DINGIR.MEŠ-na ūmmin)ewi,*na (duruhhina G)*]UB-aš ekuzi KBo 27.195 right col. 9-11 (MH/MS), w. dupl. KUB 32.84 iv? 15-17 (MS), translit. ChS I/3-2:83 and 77.

**p.** dividing themselves into two identical clones: see *šarra-* D 2 A.

**q.** “the burning of the gods”: *mān ši-ú-na-an warnum[ar(?)...]* KÙ.BABBAR-i KÙ.GI-an *ši-ú-na-aš [...]* <sup>LÚ</sup>SANGA <sup>d</sup>IM *parna=šša x[...]* “When the burning of the gods [takes place(?), ] [...] silver (and) gold, the deity’s [...] the priest of the Stormgod [...] to his house” IBoT 2.121 obv. 15-17 (purif., OS), ed. Haas, KN 134f.

**r.** *šiuš kiš-* “become a god,” i.e., “to die” (said of kings): *mān* <sup>URU</sup>*Hattuši šallīš waštāiš kiša'ri naššu=za LUGAL-uš našma MUNUS.LUGAL-aš DINGIR-LIM-iš kišari* “If in Ḫattuša the ‘Great Calamity/Loss’ occurs, (that is,) either a king or queen dies” KUB 30.16 i 1-2 (royal funerary rit., pre-NH?/NS), ed. Kassian et al., Funerary

## šiu- 1 r

## šiu- 2 a

46f., HTR 18f., cf. also *šalli-* i 3' □ these lines are the incipit and title of the Hittite royal funerary rit. and occur passim in colophons of the composition. For the same expression used for princes and princesses see KUB 39.6 iii 14-15 (royal funerary rit., pre-NH?/NS), ed. Kassian et al., Funerary 616f., HTR 50f.; for references to the death of a king by the Akk. verb “to die” see van den Hout, BiOr 52:545f. n. 1; *mān* <sup>m</sup>*Hantilišš-a* LÚ.ŠU.G[I *kiš*(*at n=aš DINGIR-LI*)*M-iš*] *kikkiš̄ šūwan dāiš* “When Ḥantili, too, [becam]e an old man and he began to become a god” KBo 3.67 ii 8-9 (Tel.pr., OH/NS), w. dupl. KUB 11.5 obv. 4 (NS), ed. THeth 11:24f. = (Akk.) [*kī?* <sup>m</sup>*Hant*]*eli ištib ana šimtišu ill[ik]* “[When Ḥant]eli became old, and we[nt] to his fate” KBo 1.27 obv. 11.

s. EN/*BĒL* DINGIR-LIM/DINGIR.MEŠ (lit. “lord of the god(s)”: (“The ritual patron, the singer and the exorcist sit down to eat in the tent”) *namma=kan tamaiš BĒL* DINGIR-LIM <sup>GIŠ</sup>ZA. LAM.GAR-aš *adanna anda UL kuiški paizzi* “Then no other ‘lord of the deity’ goes into the tent to eat” KUB 12.11 iv? 12-14 (*hišuwa*-fest., MH/NS), ed. ChS I/2:307f.; [(3? LÚ.M)]*EŠ É* <sup>d</sup>[(IM 2 L)]*U*.MEŠ <sup>d</sup>LAMMA *šarl*[(*aimiaš* 4 <sup>M</sup>)]<sup>UNUS</sup>MEŠ *ḥahhalala*[(*lleš*)] 11 LÚ.*mašsanāmi* 1 LÚ.*palašši* 1 [(*LÚwāu*)]*iš n=at* 12 LÚ.MEŠ *BĒ*[(*L DINGIR.MEŠ*)] “Three(?) men of the temple of the Stormgod, two men of the temple of the Exalted Tutelary Deity, four *ḥahhalalla*-women, one *mašsanāmi*-man, one *palašši*-man, (and) one *wāwi*-man. They are the twelve ‘lords of the gods.’ (They call them all into the house)” KBo 14.89 + KBo 20.112 i 1-4 (*šahhan* fest., MH?/MS?), w. par. KBo 20.68 i 6-9, ed. Jin Jie, JAC 5:52f., 66, translit. Otten, IM 19/20:86f., Mestieri 207 (all differently), cf. LÚ.*mašsanāmi*, LÚ.*palašši*; *nu ANA* LÚ.MEŠ *BĒL* DINGIR.MEŠ *ya* LÚ.MEŠ <sup>É</sup>DINGIR-LIM LÚ.MEŠ *hūwaššanalaš* LÚ.MEŠ <sup>d</sup>LAMMA *šarlaimiyaš* LÚ.MEŠNAR LÚ.MEŠ *SAGI.A INA GAL* <sup>d</sup>Kupilla *kuedaniya NAG-na* 1-ŠU *pianzi* § *nu BĒLTI* <sup>É-TI</sup> LÚ.MEŠEN DINGIR.MEŠ *piyanāizz* “And they also give to the ‘lords of the gods,’ the temple personnel, the *hūwaššanala*-men, the men of the temple of the Exalted Tutelary Deity, the singers, (and) the cupbearers to each once they give to drink in the cup of Kupilla. § The lady of the house rewards the ‘lords of the gods’” KUB 27.49 iii 10-13 (*witaššiyaš* fest., pre-NH/NS); [...]x *BĒL* DINGIR-LIM *hukmāuš hukz* ... § [(*mān*)] *lukkattatma* *BĒL* DINGIR-LIM *PĀNI* DINGIR-LIM *paizzi* “The ‘lord of the god’ recites

spells. (He makes the rounds three times. He closes the temple and comes out. That day he does nothing (further).) § In the morning, the ‘lord of the god’ goes before the god” (He burns incense, recites spells and puts out bread and liquid offerings) KUB 53.20 rev.? 12, 14 (missing Sungod rit., MS), w. dupl. VBoT 58 iv 40 (NS), ed. Groddek, FsPopko 122, 125 (“der Gottesherr”); (“They bring out the sheep”) *n=an=kan* LÚ.MEŠEN DINGIR.MEŠ *markanzi* “and the ‘lords of the gods’ butcher it” KUB 10.63 i 28 (fest. of winter for *IŠTAR*, NS), ed. ChS 1/3-1:165f.; *nu EN DINGIR-LIM MUNUS.ŠU.GI=ya* <sup>É</sup>*hi-[...]* “The ‘lord of the god’ and the ‘Old Woman’ [... to?] the cou[rtyard(?)]” IBoT 3.73:5 (fest., LNS). In KUB 27.49 “lords of the god(s)” are differentiated from “temple personnel.” Moore, Thesis 174-176, suggests that the term might mean the owner of the temple or statue (cf. KUB 5.6 ii 70, see 2 b, below), but in KUB 12.11 “lords of the god” (singular) seem to consist of the ritual patron, singer, and exorcist, any one of whom might have owned a statue. All three of this somewhat disparate group owning one statue seems unlikely.

2. divine image — a. in cultic texts: LÚ <sup>GIŠ</sup>GIDRU NINDA.GUR<sub>4<.RA></sub>-in EGIR <sup>d</sup>ši-i-ú-ni *dāi* “The staff-bearer sets a thick bread behind the divine image” KBo 21.90 rev. 47 (OH/MS); cf. KUB 17.21 i 15-18 (prayer, Arn. I & Ašm., MH/NS), cited usage 1 m 2', above; LÚ.MEŠ SIMUG.A=ma DINGIR-LAM (var. -LUM) KÙ.GI *ienzi* “The smiths make a golden divine image” KUB 29.4 i 6 (Goddess of the Night, MH/NS), ed. StBoT 46:273f.; *nu* [DING]IR-LUM ANA LÚ.MEŠKÙ. DÍM SUM-er *nu=wa=kan anda iēr* [...] DINGIR-LIM *ük anda iyanun* “They gave the divine image to the goldsmiths. They worked (on it) together(?) ... (Mutta said) ‘I was involved(?) in working ... on the divine image’” KUB 13.33 iv 3-4, 6 (dep., NH), ed. StBoT 4:34f., cf. KUB 54.1 i 49-50 □ the mng. of *anda* in *anda iya-* is unclear; since the smiths received an already (partially) finished statue the adv. *anda* might indicate “additional(?)” work; *nu* KÙ.GI *mahhan uktūri namma=at parkui daššu=ya n=at=šan* DINGIR.MEŠ-aš NÍ.TE-aš *uktūri n=at=kan* DINGIR.MEŠ-aš *antuḥšaš=at aššu kē=ya=kan* <sup>É</sup>DINGIR-LIM ANA DINGIR-LIM (var. DINGIR.MEŠ) *uktūri QĀTAMMA aššu ēšdu* “As gold is eternal (and) furthermore it is pure and heavy and it is eternal on the bodies of divine images, and it is pleasing to gods (mng. 1) and men also, let this

## šiu- 2 a

## šiu- 2 c

temple be likewise eternal and pleasing to the gods (mng. 1)” KBo 4.1 i 41-44 (foundation rit., NS), w. dupl. KUB 2.2 i 51-54 (NS), ed. Kellerman, Diss. 129, 135 (“éternel pour les dieux mêmes”), THeth 12:52f.; (“In the morning they lift up the Stormgod, the Sungoddess of Arinna and the Protective Deity of Mt. Pišqarana”) DINGIR.MEŠ MUNUS.MEŠ *hazqariyaza* TÚL Warwataliyanza ANA NA<sub>4</sub>ZI.KIN.HI.A *pēdanzi* DINGIR.MEŠ PĀNI NA<sub>4</sub>ZI.KIN.HI.!A<sup>1</sup> *taninu*<sup>w</sup>lanzi ... DINGIR.MEŠ *arha pēdanzi*(!) *ištanani taninuwazi* “The *hazqariyaza*-women carry the divine images from Warwataliya(-spring) to the *huwaši*-stones. They set the divine images up before the *huwaši*-stones.” (They offer sheep to the gods ...) They carry the divine images away. They(!) set (them) up on the altar” KBo 2.13 rev. 3-5, 7-8 (cult inv., NH), ed. Carter, Diss. 108, 113f.; GIM-an=ma=kan DINGIR.MEŠ <sup>1</sup>A<sup>1</sup>.ŠÀ A.GÄR-az *arha arnuwanz[i]* ... § DINGIR.MEŠ ÍD-i *arnuwanzi* “When they carry the divine images away from the fields... § They carry the divine images to the river” IBoT 3.148 iii 43, 47 (evocation rit., MH?/NS), ed. Haas/Wilhelm, AOATS 3:224-27; *nu=kan* LÚ SANGA DINGIR-LUM ŠÀ GIŠZA.LAM.GAR *pēdai* “The priest carries the divine image into the tent” KUB 11.32 iv 20-21 (fest. of Tetešabi, OH?/NS); cf. DINGIR.MEŠ-aš GIŠpalz[*ašhi*] “the pedestal of the divine images” KUB 51.50 iv? 15, cf. 20 (rit. for the Sungoddess of the Earth, NS); (“On the fourth day when it is morning”) *nu* DINGIR-LIM-aš GIŠ *hulugannin* GUD.HI.A LÚ BĒL É [U]RU Hanhana turiezzi ... *nu=ššan* DINGIR-LAM [*t*]ittuananzi “The lord of the house of Hanhana harnesses the carriage (and) bulls of the god. ... They set the divine image up (in its carriage)” KUB 53.3 i 18-20, 22-23 (fest. of Telipinu, MH/NS), ed. Haas/Jakob-Rost, AoF 11:55, 58; (later in the same festival) [*nu=šši*]fan DINGIR-LAM *appa* GIŠ *hulukanni titnuanz[i]* LÚ SANGA=ŠU=ma *katt?li=šši tīezzi* *nu=ššan* DINGIR-LAM *pēdi=šši harzi* “They set the divine image back up in the carriage. His priest takes his place beside it; he holds the divine image in place” KUB 53.14 iii 15-16 (fest. of Telipinu, MH/NS), ed. Haas/Jakob-Rost, AoF 11:43, 46; *lukkatta=ma* DINGIR-LUM *ašezanzi* “In the morning they seat the divine image” KUB 12.5 i 5 (rit. for ISTAR of Tamininka, MH/MS), ed. ChS 1/3-1:86f.; cf. *nu* DINGIR-LAM *ašisanzi* KUB 44.52:11 (Kizzuwatnan rit. frag., NS); *nu* DINGIR-LUM GIŠ *irħutī ti[anzi]* (or *ti[tanuanzi]*) “They place(?) / install(?) the divine image in the basket” KBo 24.107

rev. 18 (fest., NS); *n=ašta* DINGIR-LUM GÌR.MEŠ=ŠU *arranz[i]* “They wash the divine image’s feet” KUB 12.5 iv 13 (rit. for ISTAR of Tamininka, MH/MS), ed. ChS 1/3-1:86f.; ŠA DINGIR-LIM = ya ŠU.HI.A šuppiyahħanzi “and they purify the hands of the divine image” KBo 10.20 iii 32 (ANDAHŠUM fest., NS), ed. Güterbock, JNES 19:83, 87; *nu* IŠTU Ī.DŪG.GA DINGIR-LAM *iškanzi* “They anoint the divine image with fine oil” KBo 15.37 v 44-45 (Hišuwa fest., MH/NS); (“They bring in fruit”) DINGIR.MEŠ GILIM-anzi “They crown/wreath the divine images” KBo 2.13 obv. 18 (cult inv., NH), ed. Carter, Diss. 105f.; probably here: cf. 1 NA<sub>4</sub>ZI.KIN dU URU Ariuwa 1 NA<sub>4</sub>ZI.KIN [...] ŠU.NIGIN 2 DINGIR.MEŠ *annalaš* 1 GUD.MAH AN.BAR 1 *šekan* [...] dU URU Ariuwa 1 ALAM ... 1 GIŠTUKUL *šittar* ... ŠU.NIGIN 3 DINGIR.MEŠ GIBIL “One stela: the Stormgod of Ariuwa; one stela [...]; total two old divine images; one iron statue of a bull, one *šekan* [in height? ...]: the Stormgod of Ariuwa; one statue ... one mace, one object in the form of a solar disk ...; total three new divine images” KUB 38.23 obv. 7-9, 10, 11 (cult inv., NH), ed. Jakob-Rost, MIO 9:175f.; cf. also “image of the gods” 1 n 1’, above, and 1 m 2’ above.

b. in oracle questions: *nu* DINGIR-LUM Šakuwaššarran ANA EN=ŠU EGIR-pa *pīēr* “They gave (or: sent) the divine image, intact, back to his/her owner” KUB 5.6 ii 70 (oracle question, NH), ed. Ünal, ArAn 8:65, 77; (The temple personnel said) ANA DINGIR-LIM=wa=kan 1 ŠUR IGI *arha mauššan* “One eyebrow has fallen off the divine image” KUB 5.7 rev. 27 (oracle question, NH), ed. Hazenbos, Habil. 147, 153, tr. Goetze, ANET 498.

c. in historical texts: (I destroyed Zalpa) *nu=šši* DINGIR.MEŠ=ŠU *šarā dahħun* “and I captured its divine images” KBo 10.2 i 10 (annals, Ḥatt. I/NS), ed. StMed 12:32f., tr. Beckman, ANEHIST 219; cf. iii 4-5, 14; *nu* 7 DINGIR.MEŠ INA É dUTU URUPÚ-na [*p*]ēdahħun ... *āšser=ma=kan kuiēs* DINGIR.MEŠ *n=aš* INA É dMezzulla peħħun “I carried seven (captured) divine images into the temple of the Sungoddess of Arinna. (These included one silver ox, the goddess fKatiti, (and) Mt. Aranhapilanni.) Those divine images which remained I gave to the temple of Mezzulla” KBo 10.2 i 37-38, 39-40 (ann., Ḥatt. I/NS), ed. StMed 12:40f., tr. Beckman, ANEHIST 220, Kümmel, TUAT I/5:460.

## šiu- 3

## (URUDU)šiwal

**3.** a symbol of a deity in KIN and snake oracles — **a.** as an active symbol in KIN oracles — **1'** “the gods”: DINGIR.MEŠ GUB-er URU-LU ME-er *nu=kan anda ḤUL-ui* NU.SIG<sub>5</sub> “‘The gods’ arose and took ‘the city’ and (it is placed) with ‘evil.’ (Result:) unfavorable” KUB 5.3 iv 11-12 (oracle, NH), tr. Beal, CoS 1:211 w. n. 49; and passim.

**2'** “the god”: 2 DINGIR-LUM=za EGIR-an arha karpin SIG<sub>5</sub>=ya ME-aš DINGIR.MAH-ni SUM-za “Second: The god took from behind himself anger and good. They(!) are given to Hannahanna” KUB 5.1 i 45 (oracle, NH), ed. THeth 4:38f., tr. Beal, Ktēma 24:43; and passim □ for āppan arha karpin see Beal, FsPopko 78 w. n. 130.

**b.** as a receptacle in KIN oracles — **1'** “the gods”: (“The ‘multitude’ took for itself ‘sinisterness,’ ‘fire,’ and ‘an evocation-ritual’”) *nu=kan* DINGIR.MEŠ-aš “And (they are placed) with ‘the gods’” KUB 5.1 iii 45 (oracle, NH) and passim; (“The god took for himself the whole soul [and] the kindliness [of ...]”) *n=aš* DINGIR.MEŠ GÙB-za GAR-ri “and it is placed to the left of the gods” KBo 13.68 rev. 12 (oracle, NH); (“The Hurrian arose and took ‘his difficulty’ and took ‘destruction’ and took ‘his *ulhali-*-’”) DINGIR.MEŠ *parā petaš* “and brought (them) over to ‘the gods’” KBo 18.151 obv.? 10 (OS), ed. Soysal, ZA 90:90f., Ünal/Kammenhuber, KZ 88:164f., and passim in this text.

**2'** “the deity of heaven”: (“Hannahanna arose and took the favors of the gods”) *n=aš A[N]A* DINGIR-LIM AN-E *paiš* “and she gave them to ‘the deity of heaven’” KUB 5.3 ii 8 (oracle, NH), ed. Beal, CoS 1:210b.

**3'** “to the whole soul of (lit. to) the god”: DINGIR.MEŠ GUB-er <sup>d</sup>Gulšaš minumar ME-er *nu=kan* DINGIR-LIM-ni *dapī Zi-ni* “‘The gods’ arose and took ‘the kindliness of the Gulš-deities,’ and (they are placed) with ‘the whole soul of the god’” KUB 5.1 i 37 (oracle, NH), ed. THeth 4:38f., tr. Beal, Ktēma 24:43.

**c.** a symbol in snake oracles: *n=aš=kan* DINGIR.MEŠ-aš EZEN.MEŠ *munnait* 3 DINGIR.MEŠ-aš *išgaranaza uit* “It (i.e., the snake) hid in ‘festivals of the gods.’ Thirdly, it came from ‘the sting of the gods’” IBoT 1:33.23 (oracle, NH), ed. Laroche, RA 52:152, 156.

Ehelolf, ZA 43 (1936) 170-181; Laroche, Rech. (1946-1947) 15-17; Friedrich, HW (1952) 194f.; Otten, ZA 53 (1959) 179-181; Neu, StBoT 18 (1974) 9, 119-124, 131; Watkins, GsGüntert (1974)

101-110; Mendenhall, Interpretation (1975) 170 (ref. courtesy R. Gallery letter of Jan. 12, 1976); Starke, ZA 69 (1979) 47-65; Neu, Lok. (1980) 47f. n. 112; Oettinger, KZ 94 (1980) 62f. n. 73; Neu, StBoT 26 (1983) 168 n. 496; Haas, GHR (1994) 294-314; Singer, StMed 9 (1995) 343-349 (on šiušmiš and šiušummiš); Neu, KZ 111 (1998) 55-60 (on šimuš); Rieken, StBoT 44 (1999) 35-39; Tischler, HEG Š/2 (2006) 1073-1087; Kloekhorst, EDHIL (2008) 763-764.

Cf. šiwanzanna-, šiunala/i-, šiwanna/i- šiwandanni, šiwanzana, šiwanzanatar, šiunant-, šiuniya-, šiuniyah-, šiuniyant-, šiuniatar.

**šiwai-/šiwi-** **A** adj.; sharp?, bitter?, sour?; OS.†

**pl. acc.** ši-wa-e-eš KBo 17.4 ii 17 (OS).

[**(4)** *ha]r[šaūlš* (dupl. NINDA.GUR<sub>4</sub>.RA-uš) ši-wa-e-e[š] (dupl. EMŞŪTIM) [(ie)m(i)] “I make four sour breads” KBo 17.4 ii 17 (OS), w. dupls. KBo 17.1 ii 9 (OS), KBo 17.6 ii 3, ed. StBoT 8:24f., translit. StBoT 25:14, 7 □ although *haršaūlš* appears to be acc. pl., as we would expect here, šiwaēš seems to be nom. pl. in form and acc. pl. in function, which, as Neu StBoT 26:169 n. 503, notes, is striking in an OS text.

Since all three text witnesses are fragmentary at this point and š. is not otherwise attested so far, the caution expressed by Otten/Souček, StBoT 8:25 n. 12, and Neu, StBoT 26:169 n. 503, concerning an equation (NINDA)*harši-* š. = NINDA.GUR<sub>4</sub>.RA EMŞU “sour (dough) bread” seems justified. For the possibly related CLuw. še(h)uwai(a)- see lit. quoted below.

Neu, StBoT 26 (1983) 169 (“sauer”(?)); Starke, KZ 100 (1987) 250 n. 26 (*ši(h)uaja*(i)- “sauer”); Melchert, CLL (1993) 193 (\*ši(h)wa- “bitter, sour, sharp”); Rieken, StBoT 44 (1999) 451; Tischler, HEG Š/2 (2006) 1090; Kloekhorst, EDHIL (2008) 767.

Cf. (URUDU)šiwal/šeħuwal/šiwan, šiwanni-, šiwašši-.

**(URUDU)šiwal, šeħuwal, šiwan** n.; (a sharp prob. pointed tool); NS.†

**nom.-acc.** [še-hu-wa]-a-al KUB 35.145 rev. 18 (NS), ši-wa-al KBo 46.15:10 (NS), KBo 13.241 rev. 14 (NS); <sup>URUDU</sup>ši-wa-al HFAC 13:3 (NS), ši-wa-an KBo 22.142 rev. 11 (ENS); **erg.** še-hu-wa-a-l[a-za] KUB 35.145 rev. 19 (NS), ši-wa-la-za(=an) KUB 44.4 rev. 28 (NH).

(“May the person who bewitched me see” many horrific things, including:) [<sup>GIŠ</sup>HAŠHJU]R aušdu <sup>NA<sub>4</sub></sup>duškin aušdu [še-hu-wa]-a-al aušdu šamaluwanza=kan ZU<sub>9</sub>.HI.A-uš d[āu EME-a]n=kan <sup>NA<sub>4</sub></sup>duškiš kuerdu še-hu-wa-a-l[a-za=an] IGI.HI.A-wa] tašuwahdu

## (URUDU)šiwal

## šewan A

“May (s)he see [the apple], may (s)he see the flint, may (s)he see the š. [May] the apple t[ake] (his/her) teeth. May the flint cut out (his/her) [tongue]. May the š. blind [(his/her) eyes]” KUB 35.145 rev. 17-20 (NS), ed. Starke, KZ 95:153, Soysal, OrNS 58:183f., translit. StBoT 29:194, StBoT 30:232; cf. ȝhūwandaža <sup>NA<sub>4</sub></sup>ZÚ-in ȝd?lāi <sup>GIŠ</sup>HAŠHUR!-anza KI.MIN ši-wa-al ḥarzi ... <sup>NA<sub>4</sub></sup>ZÚ!l-š=āš=kan EME-an kuer'du ši-wa-la-za=an IG[I.H]I.A-wa tašwah<>han>du <sup>GIŠ</sup>HAŠHUR-luwanza=ma=an!=kan ZU<sub>9</sub>-uš da<<nd>>u “She takes the flint (<sup>NA<sub>4</sub></sup>ZÚ-in) from the *ḥuwant*. She takes from the apple. She holds (a) š. ... Let flint cut out her (i.e., the sorceress’, lit. them) tongue. Let the š. blind her eyes (lit., her, i.e., her eyes). Let the apple take her teeth (lit., her, i.e., her teeth)” KUB 44.4 rev. 26-29 + KBo 13.241 rev. 14-17 (NH), ed. StBoT 29:178f. (differently), Soysal, OrNS 58:184, <sup>(GIŠ)</sup>šam(a)lu b 5' b' (differently), translit. Starke, KZ 95:153, StBoT 30:235f. □ the present translation is guided by the parallelism with the sentence “Let flint cut out her tongue”; a different analysis, however, of the -a(n)za forms as abl. forms and no emendation of the verbs cannot be excluded; (“One bronze knife/sword, [...] bronze [...], one large bronze ax, one small bronze ax, [...] included, one leather *halzāšši*- of a leatherworker”) [...] ši-wa-a]n (dupl. [...]x URUDU ši-wa-al) daššu 1 ši-wa-an (dupl. [š]i-wa-al) SIG 1 URUDU šartal [...] (x ZABAR)] § “[One?] heavy/thick(?) š., one thin š., 1 trowel(?), [...] of bronze” KBo 22.142 iv 11 (ENS), w. dupl. KBo 46.15:10 + HFAC 13:3-4 (NS), ed. šartal.

The mention of the <sup>KUŠ</sup>*halzāšši*- of a leatherworker may indicate that we have here a list of tools, some sharp. Starke’s, KZ 95:152-157 proposed mng. “lamp” does not take the latter attestation into account and is based on purely etymological considerations. Melchert and Rieken make a good case for deriving both the noun and the adj. from a root meaning “sharp” (Rieken also “burning”), with the adj. having the additional connotation of “sharp” > “bitter.” Cf. Engl. “piquant.”

Starke, KZ 95 (1981) 152-57 (“Lampe”); Beckman, StBoT 29 (1983) 196 (“dagger?”); Popko, ZA 76 (1986) 145 (w. Starke not Beckman); Soysal, OrNS 58 (1989) 185 n. 54 (“eine Spitzwaffe, ein Gerät”); Melchert, CLL (1993) 194 (“stiletto” < “sharpness” < ši(h)wa- “bitter, sour, sharp”); Rieken, StBoT 44 (1999) 450-452; Tischler, HEG Š/2 (2006) 1090 (“ein Gerät oder Werkzeug aus Metall, ‘Dolch?’”).

Cf. šiwai-, šiwananna/i-, šiwašši-.

**šewan A** n. neut. or adj./part.?; (mng. unkn.); from MS.†

sg. nom.-acc. neut. še-e-u-wa-an KBo 21.74 iii? 8 (ENS), KBo 22.107 i 5 (MS), še-u-wa-an KUB 30.32 iv 6 (MS?).

(“(S)he takes this herb (Ú)”) ḥaršattanašša<sup>SA</sup>[R ... / ...] gapanu še-e-u-wa-an dāi “(S)he takes ḥaršattanašša-vegetables(?), [...] vegetable] stem(?), š.” KBo 21.74 iii? 8 (ENS), ed. StBoT 19:26 (reading ŠE(-) e-u-wa-an “...-Getreide”), translit. Berman, JCS 28:246 (“šewan modifies gapanu”) □ for gapanu (or GAPANU?) see Weitenberg, U-Stämme 256f. (“unterer Teil eines Baumes oder einer Pflanze”), i.e., “trunk” (cf. laḥurnuzzi b) or “stem”; 15 PA. ZÍD.DA [šep]pit še-e-u-wa-an 15 PAR̄ISI [ZÍD]![DA ... /] 10 PAR̄IS[I ZÍD.D]A ZÍZ hadan ŠA <sup>NINDA</sup>takarmun 1[0? ...] “Fifteen PAR̄ISU-measures of [šep]pit-wheat, š., fifteen PAR̄ISU-measures of [...] flou[r], ten PAR̄ISU-measures of ZÍZ [flou]r, dried, of takarmu bread, te[n ... ]” KUB 30.32 iv 6-7 (rit., MS?), ed. Berman, JCS 28:245 (“šeppit-flour šewan”), Haas/Wäfler, UF 8:98f. (“... tes Weizenmehl”); frag. [ o ]x URU-aš pahhur ÍD-i par[ā ... / ...] še-e-u-wa-an andan [ ... / ... ]x-uš andan išta[- ... ] KBo 22.107 i 4-6 (rit., MS).

Laroche, RHA XI/53:68 (followed by Friedrich, HW 339, Hoffner, AlHeth. 80-82, Burde, StBoT 19:26, 29) took š. following [šep]pit in KUB 30.32 as Sum. ŠE with phon. compl.: ŠE-uwan = euwan (a variety of barley). New attestations prompted Berman, JCS 28:245f. (followed by Haas/Wäfler, UF 8:98f., HW<sup>2</sup> E 141, H 357), to doubt this, and he suggested an adj. or part. modifying the preceding nouns (gapanu, [šep]pit) just like the part. *hadan* “dried” in KUB 30.32 iv 7 (see quote above). For KBo 21.74 iii? 8 and KBo 22.107 a phon. complement is no longer possible since the entire word has been spelled out but, although ŠE is not hitherto known as a det., a reading ŠEeuwan cannot be excluded. Although there is nothing at present to positively suggest a relation with šiwan (a sharp, and prob. pointed tool) q.v., a mng. “bitter” or “piquant” would make good sense in all of the above attestations. For CLuw. še-e-wa see Melchert, CLL 193, and Rieken, StBoT 44:450f.

Laroche, RHA XI/53 (1951) 68; Friedrich, HW (1952) 339; Burde, StBoT 19:26, 29; Hoffner, AlHeth. (1974) 80-82, Berman, JCS 28 (1976) 245f.; HW<sup>2</sup> E (1988) 141.

**šiwan A**

NINDA šiwandanni-

Cf. (<sup>URUDU</sup>)šiwal, šeļuwal, šiwan A.**šiwan B** n.; see šiwal.

[šiwannant-] see šakuwannant-.

**šiwanna/i-** n. com.; (mng. unkn.); from OH/MS.†

**pl. nom.** ši-i-ú-wa-an-ni-e-eš KUB 9.4 iii 9 (MH/NS), ši-wa-an-ni-e-eš KBo 20.73 iv 8 (OH/MS), ši-wa-an-ni-eš KUB 9.34 iii 45 (NH/LHS).

*arha = ma = at tarnandu kēl DUMU.LÚ.U<sub>19</sub>. LU 12 UZU ÚR.HI.A kuičš ši-wa-an-ni-e-eš kuičš *hatištantiyaš* “May those who are š. and those who are *hatištanti-* release them, i.e., the twelve body parts of this human being” KBo 20.73 iv 7-8 (OH/MS), ed. HED H 265 (“gods”), HW<sup>2</sup> H 506 (“die(jenigen) (Unheilsbegriffe) die göttlichen Ursprünge sind”); (“Furthermore Ḫannahanna looked at him. She rubbed him with *karšikarši-* before them, that is the evil gods”) *anda = ma = <(an)> = kan auēr ḪUL-uēš ši-wa-an-ni-eš* (par. ši-i-ú-wa-an-ni-e-eš) “Furthermore, the evil š.-s looked <(at)> him (<(We will treat [...])>. Cut them from the eyebrow. Cut them from the eye-lashes. Cut them from the twelve body parts)” KUB 9.34 iii 45 (rit., MH/NS), ed. Hutter, Behexung 40f. (“Götter”), w. par. KUB 9.4 iii 9 (NH), ed. Beckman, OrNS 59:38, 47 (“deities”). Cf. perhaps the name of a spring TÚL šiwanna- KBo 2.13 obv. 23.*

The double *-n-* makes it doubtful that this is simply a biform of šiu(n)-“deity” as many authors have assumed. Grammatically the *-anni-* could be the same suffix seen in nouns like *armanni-* and <sup>d</sup>Ninattanni-, yielding in this case a meaning such as “demon,” or in an adj. like *arawanni*. Alternatively, one could relate š. to Luwian ši(h)wa-“bitter, sour, sharp” since it appears in a context with “cut them.”

Ehelolf, ZA 36 (1925) 318 (Luw.: “Gott”); Götze/Pedersen, MSp (1934) 72f., 80 (“Gott”); Friedrich, HW (1952) 195 (= šiu-, šiun(i)-); Starke, KZ 100 (1987) 250 n. 26 (analyzes TÚL šiwanna- as ši(h)uāja(i)-“sauer” + possessive *-anni-*); Melchert, CLL (1993) 195 (“?,” “any relation to ši(h)wa- [“bitter, sour, sharp”] unprovable”); Tischler, HEG Š/2 (2006) 1091-1093 (“göttlich,” nominalized “Götterfrauen(schar)”).

Cf. šiu-, (<sup>URUDU</sup>)šiwal/šeļuwal/šiwan, šiwai-, šiwašši-.

NINDA šiwandanni-, NINDA šiwa(n)dan(n)anni-n. com.; (a bread/cake); from MS.

**sg. nom.** NINDA ši-wa-an-da-na-an-ni-iš KUB 27.49 iii 7 (ENS), NINDA ši-wa-an-da-an-na-an-ni-iš KBo 29.144:5 (MS), KBo 29.115 iii (8) (MS); **acc.** NINDA ši-wa-an-da-an-ni-in KBo 29.93 iv 1, 2 (MS), NINDA ši-wa-an-ta-an-ni-in KUB 27.65 i 18 (ENS), KUB 54.17 i 1, iii (11) (NS), NINDA ši-wa-an-da-an-na-an-ni-in KBo 24.26 iii 5 (MS), KBo 29.94 i 18, 19 (MS), KBo 29.115 iii 7 (MS), NINDA ši-wa-an-ta-an-na-an-ni-in KBo 23.87:7, (13) (MS), KUB 17.24 ii 19 (ENS), [<sup>NINDA</sup> ši-wa-a]n-ta-na-ni-in KUB 54.17 i 2 (NS), NINDA ši-wa-an-da-an-na-ni-in KBo 29.93 iv (6) (MS), [<sup>NINDA</sup> [ši]-wa-an-ta-an-na-ni-in] in KUB 51.60 obv. 5 (ENS).

**pl. nom.** NINDA ši-wa-!ta-an-na-ni-iš? KBo 24.24 + KBo 29.89 ii 22 (MS); **acc.** [...]ši]-wa-an-ta-an-na-an-nu-uš KUB 54.10 iii 13 (NS); **case unclear** NINDA ḪI.A ši-i-wa-an-ta-an-x[(-...)] KBo 22.229 rt. col. 5 (MS).

[...]x 35 NINDA ši-wa-an-da-an-ni-in (dupl. NINDA ši-wa-an-da-an-na-an-ni-in) udai [nu]-ššan 5 NINDA ši-wa-an-da-an-ni-in (dupl. [N]INDA ši-wa(coll.)-an-da-an-na-an-ni-[i]n) INA GIŠ BANŠUR DIN[(GIR-LIM)] dāi 5=ma=ššan INA GIŠ BANŠUR MUNUS alhuitr[(a dā)] il 5=ma=ššan INA GIŠ BANŠUR BĒL SÍSKUR dāi [namm]a(?) ANA LÚ.MEŠ BĒL DINGIR.MEŠ kuedaniya [5? NINDA] ši-wa-an-da-an-na-ni-in pianzi “[...] brings thirty-five š.-breads. Five š.-breads (s)he places on the god’s table. Five more (s)he places on the table of the *alhuitra*-woman, and five more (s)he places on the ritual patron’s table. [Furthermor]e(?) they give [five?] š.-breads to each (of the) ‘lords of the gods’” KBo 29.93 iv 1-6 (witaššiyaš-fest., MS), w. dupl. KBo 29.94 i 18-23; cf. KBo 29.115 iii 7-8 (witaššiyaš fest., MS); nu=ššan 5 NINDA ši-wa-an-da-na-an-ni-iš kuiš INA GIŠ BANŠUR DINGIR-LIM kitta n=aš BĒLTI É-TI paršiya n=aš=šan MUNUS huwaššanal[aš] paizzi INA GIŠ BANŠUR DINGIR-LIM dāi “The lady of the house breaks the five š.-breads which are sitting on the table of the god. The *huwaššanal*-woman goes and places them on the table of the god” KUB 27.49 iii 7-9 (witaššiyaš fest., ENS); NINDA ši-wa-an-ta-an-na-an-ni-in x[...] n=an EGIR-pa pēdi=šši dāi “(S)he [...-s] š.-bread and puts it back in its place” KBo 23.87:7-8 (fest. of Ḫuwaššanna of Ḫupišna, MS), tr. Trémouille, FsPopko 358 (restoring *p[aršiya]*, but the traces in the handcopy do not favor this restoration); (“When it is dawn on the second day, they take up dough from the kneading trough(s) and they begin to shape(?) (the dough)”) [(nu 1 PA.)] NINDA [(ši)]-wa-

NINDAšiwandanni-

(MUNUS)šiwanzanna- a 2'

*an-ta-an-na-ni-in tarna[ (š iy)anzi]* “They make one PARISU-measure into š.-loaves of a *tarnaš*-measure (each)” KUB 51.60 obv. 5 (fest., ENS), w. dupl. KBo 24.28 + KBo 29.70 i 26 (MS), ed. *pap(a?)*.

š. is thus far attested only within the context of the cult of the deity Huwaššanna of Hubišna in southern Anatolia (CTH 692-694).

Friedrich, BiOr 5 (1948) 51 n. 18 (possibly containing diminutive suffix -(a)nni-); Riedel, Bemerkungen (1949) 4; Friedrich, HW (1952) 195 (“Gottespeise”?); Kronasser, EHS 1 (1966) 126 (composite w. šiwanant-?, “Götter-Speise”?); Hoffner, Or NS 35 (1966) 390 (doubts Götter-Speise); Hoffner, AlHeth (1974) 184 (“etymological connection with šiu(ni)/šiwan- “god” is quite possibly only illusory”); Rosenkranz, FsOtten (1973) 288; Tischler, HEG S/2 (2006) 1093-1094 (“ein Gebäck, ‘Götterspeise’?”); Kloekhorst, EDHIL (2008) 765-766.

[LÚ?/MUNUS?]šiwanzaha/i- n.; (a profession); NS.†

**pl. nom.** [...].MEŠši-wa-an-za-he-e-eš KBo 22.235 rev. 6 (NS).

[...].x-ši=ma LÚ ALAN.ZU<sub>9</sub>, ŠA DINGIR-LIM MUNUSKAR.KID [...].MEŠši-wa-an-za-hi (coll. photo)-e-eš-ša iyantari “But the entertainer of the deity, the prostitute, [...] and the š.-[s] go to [...]” KBo 22.235 rev. 6 (NS), translit. Groddek, DBH 24:225 (reading [MUNUS].MEŠši-wa-an-za-tan<sub>x</sub>-e-eš-ša), cf. Hoffner, BiOr 33:337 (reading [LÚ?].MEŠši-wa-an-za-hi-e-eš-ša), and cf. Tischler, HEG Š/2:1094 □ no trace can be seen in the photo before the MEŠ.

Tischler, HEG Š/2 (2006) 1094 (“(ein Funktionär) ... Die Anklang an siu- ‘Gott’ wird zufällig sein”).

(MUNUS)šiwanzanna-, MUNUSšiunzanna- n. com.; (a type of priestess, lit. mother of god); wr. syll. and w. logogram (MUNUS)AMA.DINGIR(-LIM), MUNUSDINGIR(-LIM).AMA; from OS.

**sg. nom.** MUNUSši-un-za-an-na-aš KBo 20.16 iv! 7 (OS), MUNUSAMA.DINGIR-LIM ABoT 1.1 i 5 (NS), KUB 42.87 v (8) (NH), KUB 2.3 ii 17 (OH/NS), AMA.DINGIR-LIM KUB 11.32 ii 8, 25, iv 22 (NS), MUNUSAMA.<DINGIR> KUB 13.2 ii 45 (MH/NS).

**acc.** ši-wa-an-za[-an-n]a-an KUB 57.63 ii 22, MUNUSAMA.DINGIR-LIM KBo 27.42 ii 51 (OH/NS), KUB 38.1 i 24, iv 14 (NH).

**gen.** ŠA MUNUSAMA.DINGIR-LIM KUB 9.34 i 32, ii 5, iv 10 (MH/NS), AMA!.DINGIR-LIM HT 6 obv. 15 (NS).

**d.-l.** ANA MUNUSAMA.DINGIR-LIM KBo 25.59 iv 7 (OS), KUB 25.1 i 24 (NS).

**pl. nom.** MUNUS.MEŠši-wa-an-za-an-iš KUB 13.2 ii 32 (MH/NS), MUNUS.MEŠAMA.DINGIR-LIM KUB 17.21 ii 10 (MH/MS), KUB 17.21 + KBo 51.16 iii 19 (MH/MS), KUB 13.4 iii 35 (pre-NH/NS), KUB 53.17 iii 21 (NS), KUB 31.90 iii 1 (MH/NS), MUNUS.MEŠAMA.DINGIR[-o?] KUB 9.15 ii 27 (NS), MUNUS.MEŠDINGIR-LIM.AMA KBo 11.29 rev. 10 (NS).

**acc.** MUNUS.MEŠAMA.DINGIR-LIM KUB 17.21 iii 4 (MH/MS), MUNUS.MEŠAMA.DINGIR KUB 13.2 ii 27 (MH/NS), MUNUS.MEŠDINGIR-LIM.AM[A] KBo 30.28:6.

**gen.** MUNUS.MEŠAMA.DINGIR-LIM KUB 13.4 i 43 (pre-NH/NS).

**d.-l.** ANA MUNUS.MEŠAMA.DINGIR.MEŠ KUB 25.36 ii 9 (MS), ANA MUNUS.MEŠAMA.DINGIR-LIM KUB 13.4 ii 57 (pre-NH/NS), ANA MUNUS.MEŠDINGIR.AMA KBo 25.83:5 (OS).

**stem form** MUNUSši-wa-an-za-an-na IBoT 1.29 obv. 58 (MH/MS?).

**unclear** MUNUSši-wa-an-izal-[...] IBoT 1.29 rev. 12 (MH/MS?), MUNUS.MEŠši-wa-an-za-an[...] KBo 20.84 rt. col. 9; MUNUSAMA KBo 20.3 rev. 16 (OS), MUNUS!.MEŠDINGIR.AMA-L[IM?] KBo 17.13 obv? 4 (OS).

The reading AMA.DINGIR in KUB 16.32 ii 28 by Archi, SMEA 14:211, has to be abandoned in favor of GIM-an (so Ünal, THeth 4:108, van den Hout, Purity 180) on account of the shape of the sign as well as the resulting need for emendation. The writing MUNUS.MEŠDINGIR.AMA (and variants) occurs too often to be considered a mere scribal mistake. With Laroche, JCS 21:175f., and Neu, StBoT 25:144 n. 486, the order of elements in š., perceived as a compound by the Hittites, may have inspired this spelling.

**a.** part of a temple’s standard personnel — 1’ alone: ̄É.DINGIR1-LIM = ma = šmaš GIBIL DÙ-wen MUNUSAMA.DINGIR-LIM = šama[š ... tiyawen] “We built a new temple for them (i.e., the three statues) [and installed] a š. [...] for the[m]” KUB 38.1 i 23-24 (cult inv., NH), ed. Bildbeschr., 12f., tr. Rost, MIO 8:179, THeth 26:25; cf. ibid. iv 14.

**2’** w. other cult functionaries: (“Into which(ever) city the lord of the watch drives”) nu=za LÚ.MEŠŠU.GI LÚ.MEŠSANGA LÚ.MEŠGUDU<sub>12</sub> MUNUS.MEŠAMA.DINGIR kappūddu “let him keep account of the elders, priests, the GUDU<sub>12</sub>-priests and the š.-s” KUB 13.2 ii 27 (BĒL MADGALTI instr., MH/NS), ed. StMed 14:134f. (“le madri del dio”), Dienstanw. 45 (“Göttermutter”), tr. McMahon, CoS 1:223; (“In this city ... (the temple) is now neglected. It is ruined. §”) n=at=za LÚ.MEŠSANGA MUNUS.MEŠAM[A.DI]NGIR-LIM LÚ.MEŠGUDU<sub>12</sub> EGIR-an kappūwan harten n=at EGIR-pa iyandu “You, priests, š.-s, (and) GUDU<sub>12</sub>-priests, take care of it. Let one restore

(MUNUS)<sup>x</sup>**Siwanzanna- a 2'**(MUNUS)<sup>x</sup>**Siwanzanna- b 1'**

it" KUB 31.90 iii 1-2 (*BĒL MADGALDTI* instr., MH/NS), ed. StMed 14:136f., Dienstanw. 46, tr. McMahon, CoS 1:224; par. MUNUS.MEŠ ſi-wa-an-za-an-ni-iš: LÚ.MEŠ SANGA-at-za MUNUS.MEŠ ſi-wa-an-za-an-ni-iš LÚ.MEŠ GUDU<sub>12</sub> EGIR-an UL kappuwanza kinuna- at EGIR-an kappuwatten "The priests, š.-s, and GUDU<sub>12</sub>-priests, are not taking care of it (i.e., the temple). You must take care of it now" KUB 13.2 ii 32-33 (*BĒL MADGALTI* instr., MH/NS), w. dupl. KUB 31.90 iii 1, ed. StMed 14:136, Dienstanw. 45f.; for *kappuwanza* as pres. pl. 3 see GrHL §11.8; *kuedani-za-ma ANA DINGIR-LIM* LÚ.SANGA MUNUS.AMA.<dingir> LÚ.GUDU<sub>12</sub> NU.GÁL n=an EGIR-pa hūdāk iyandu "Whichever god has no priest, š., (or) GUDU<sub>12</sub>-priest, let them immediately provide one again" KUB 13.2 ii 45-46 (*BĒL MADGALTI* instr., MH/NS), ed. StMed 14:142f., Dienstanw. 46, tr. McMahon, CoS 1:224; 1 LÚ.SANGA <sup>d</sup>LAMMA URU Karahna 1 LÚ.SANGA <sup>d</sup>[...] / 1 LÚ.SANGA <sup>d</sup>LAMMA GIŠTIR 1 MUNUS.AMA.DINGIR-LIM<sup>1</sup> 15 MUNUS.MEŠ S[ANGA(?)] ŠU.NIGIN 19 LÚ.MEŠ *hazziwitašsiš* "One priest for the protective deity of Karahna, one priest [for ...], one priest for the protective deity of the forest, one š., (and) fifteen p[riestesses(?)]. Total: Nineteen ritual practitioners" KUB 38.12 ii 1-3 (cult inv., NH), tr. THeth 26:22; cf. twenty-six MUNUS.AMA.DINGIR-LIM listed ibid. iv 15; ("Let him remove) the slander of the bodyguard (and) the slander of the GUDU<sub>12</sub>-priest" )[(Š)]A LÚ.SANGA EME-an ŠA MUNUS.AMA.DINGIR-LIM [(EME-an KI.MIN)] (= *mataiddu*) "let him remove the slander of the priest (and) of the š." IBoT 3.102 + Bo 3436 i 11 (rit., MH/NS), w. dupl. KUB 9.34 i 32 (MH/NS), ed. Hutter, Behexung 28f., 50; cf. KBo 24.3 i 12-13, w. dupl. HT 6 rev. 16-17 □ the genitives are objective; the slander is not by, but against these functionaries. For an example of what may have constituted this 'slander' (EME, see *lala-*) see Hoffner, FsSinger 214-225; ("The priest carries the god into the tent") NIN.DINGIR-aš-kan AMA.DINGIR-LIM[=ya?] anda pānzi "The NIN. DINGIR-priestess [and(?)] the š. enter" KUB 11.32 iv 22-23 (fest. of Tetešhabī, NS); cf. *nu* NIN.DINGIR DUMU.MUNUS.AMA.DINGIR-LIM=ya KUB 11.32 ii 25, and ii 8-9.

3' captured by the Kaška: LÚ.MEŠ SANGA ſuppaēš=a-za LÚ.MEŠ SANGA MUNUS.MEŠ AMA.DINGIR-LIM LÚ.[(MEŠ)]GUDU<sub>12</sub> LÚ.MEŠ NAR

LÚ.MEŠ išhamatalliluš LÚ.MEŠ MUHALDIM LÚ.MEŠ NINDA.DÙ.DÙ LÚ.MEŠ APIN.LAL LÚ.MEŠ NU. GIŠKIRI<sub>6</sub> arha / [(šarre)]r nu-uš-za īR-nalhher "They (i.e., the Kaška) divided up among themselves the ritually pure priests, the priests, the š.-s, the GUDU<sub>12</sub>-priests, the musicians, the singers, the cooks, the bakers, the farmers (and) the gardeners and made them their slaves" KUB 17.21 iii 4-7 (prayer of Arn. I & Ašm., MH/MS), w. dupls. KUB 31.124 ii 16-18 (MS), ed. Kaškäer 156f., Lebrun, Hymnes 137, 145, THeth 26:10, šarra-D 1 c 2', tr. Hittite Prayers 42; cf. similarly KUB 17.21 ii 10-12 (prayer of Arn. I & Ašm., MH/MS), ed. Kaškäer 154f., Lebrun, Hymnes 136, 144, tr. Hittite Prayers 41; LÚ.MEŠ SANGA [(suppaēšš=)]a-kan LÚ.MEŠ SANGA MUNUS.MEŠ AMA.DINGIR-LIM LÚ.MEŠ NAR LÚ.MEŠ išhamata[lle]š namma arha UL kuezga uwanzi "And no longer do consecrated priests, priests, š.-s, musicians, (or) singers come to you (the gods) from anyplace" KUB 17.21 + KBo 51.16 iii 18-20 (prayer of Arn. I & Ašm., MH/MS), ed. Kaškäer 158f., Lebrun, Hymnes 138, 145, tr. Hittite Prayers 42.

b. participant in festivals and rituals — 1' receiving items: ("The meal is announced in the House of the Cook. They place bread allotments(?) on the tables of the priests. They place one *wagešsar*-bread on the table of the prince and the[y] break one *wagešsar*-bread. On the table of the *tazelli*-priest one *wa(gesšar)*-bread [ditt]o(?)") 1 NINDA.wa. GIŠBANSUR MUNUS ſi-wa-an-za-an-na 1 NINDA.wa. GIŠBANSUR LÚ ha[piya(?)] "One *wa(gesšar)*-bread on the table of the š., one *wa(gesšar)*-bread on the table of the *ha[piya(?)]*-man" IBoT 1.29 obv. 58 (*hašsumaš* fest., MH/MS?), ed. Mouton, JANER 11:8, 14, tr. THeth 26:352, cf. Ardzinba, Oikumene 5:93, cf. MUNUS ſi-wa-an-ſza[-] ibid. rev. 12; 5 (or: 6) UDU ANA MUNUS.MEŠ DINGIR.AMA "Five (or: six) sheep for the š.-s" KBo 25.83:5 (OS), translit. StBoT 25:163; *U* LÚ.MEŠ MUHALDIM DINGIR-LIM ANA LÚ.MEŠ SANGA-TIM hūmand[aš] ANA LÚ.MEŠ URU Huršama MUNUS.MEŠ AMA.DINGIR. MEŠ hazqarayaš pangawe TU-UZU pittalwan NINDA.HI.A parſulli pianzi "And the cook<s> of the god will provide a simple stew (and) *parſulli*-loaves for all the priests, for the people of Huršama, (for) the š.-s (and) for the entirety of *hazqaraya*-women" KUB 25.36 ii 8-11 (fest. celebrated by the prince, MS), ed. THeth 26:350; *nu* ANA LÚ.SANGA <sup>d</sup>LAMMA MUNUS.AMA.DING[IR-LIM ...] takšan pianzi "They give [...]

## (MUNUS)šiwanzanna- b 1'

## (MUNUS)šiwanzanna- c

to the priest of the protective deity (and to) the š. together” KUB 10.25:6 (fest. frag., NS).

**2'** taking items: *nu=za* MUNUS AMA.DINGIR-LIM TÚGšeknuš *arha* *zallitti* *nu=kan mašiwan* TÚGšeknuš GAM appanzi *n=at=za* MUNUS AMA.DINGIR-LIM *dāi* “The š. spreads-out(?) her robes. The š. takes for herself as much as (her) robes will support” KUB 44.4 + KBo 13.241 rev. 19-21 (birth rit., NH), ed. šeknu- 1, translit. Otten/Rüster, ZA 64:46f.

**3'** bringing items: *IŠTU É.GAL KISLAH* 1 PA. ZÍZ 1 PA. ŠE MUNUS AMA.[DINGIR-LIM ...?] *uppiš* MUNUS AMA.DINGIR-LIM MUNUS.MEŠ *hazziwi=ya pešk[er]* “from the threshing floor of the palace one PARÍSU-measure of wheat, (and) one PARÍSU-measure of barley, a š. (would) send (and) the š. and ritual-women used to donate (it)” KBo 2.8 i 18-19 (Deity of the Night of Parnašša, NH), ed. Hazenbos, Organization 133, 137.

**4'** inhaling a god: 5 LÚ.MEŠ SANGA 4? (var. 5) MUNUS.MEŠ AMA.DINGIR-LIM 3-ŠU *wa[rš]uli NAG-zi* *EGIR* 1-ŠU *“Zaḥpunan waršuli NAG-anzi* “Five priests (and) four(?) (var. five) š.-s drink to the (last) drop three times. Afterward, they inhale Zaḥpuna” KUB 55.60 iv 9-10 (cult frag., NS), w. dupl. KUB 58.31:22-23.

**5'** sitting, eating and drinking: [...] x MUNUS.MEŠ AMA.DINGIR-LIM *ešanta* KÚ-zi NAG-zi “[...] the š.-s sit down, eat and drink” KUB 25.24 ii 15 (cult of Nerik, NH), ed. KN 244f.

**6'** going before the prince: [L]Ú.MEŠ SANGA URU *Kaštama=ma* MUNUS.MEŠ AMA.DINGIR-L[IM] / [...] ANA PĀNI DUMU.LUGAL *iyantari* “The priests of Kaštama (and) the š.-s [of(?)] [...] walk before the prince” KBo 21.79:10-11 (fest., NS), ed. THeth 26:260f.; LÚ.MEŠ SANGA=ši LÚ.MEŠ GUDU<sub>12</sub> MUNUS.MEŠ AMA.DINGIR-LIM =ya *menahhanda* x? [...] / t=at ANA DUMU.LUGAL UŠKENNU “The priests, the GUDU<sub>12</sub>-priests, and the š.-s [...] before (or: towards) him (i.e., the prince) and they bow to the prince” KUB 20.80 iii? 9-11 (fest. celebrated by a prince, LNS), ed. THeth 26:346.

**7'** scattering bread: MUNUS A[MA.DINGIR-LIM NINDA] *huru(piš kattan išhūwai)*] “The [š.] scatters

[*huru*] *pi*-breads” KUB 28.90 i 2 (fest. celebrated by a prince, NS), w. dupl. KUB 20.81 i 10 (NS), ed. THeth 26:347 (without the dupl.); MUNUS AMA.DINGIR-LIM NINDA *hūrupiuš* LUGAL-i *kattan išh[uw]āi* “The š. scatters *hūrupi*-breads [...] before the king” KUB 41.41 v? 20-21 (fest. frag., NS).

**8'** sitting: LÚ.MEŠ SANGA MUNUS.MEŠ AMA.DINGIR-LIM LÚ.MEŠ SANGA KUR.KUR *peran ešanda* “The priests, the š.-s (and) the priests of the lands sit down in front” KUB 53.17 iii 21-22 (fest. celebrated by a prince, NS).

**9'** bathing: *nu=šmaš peran parā* LÚ.MEŠ SANGA MUNUS.MEŠ AMA.DINGIR [Ø?] *warpanzi* “The priests and š.-s bathe beforehand” KUB 9.15 ii 27-iii 1 (rit., NS), ed. THeth 26:18f.; *nu=za* LÚ.DUB.SAR MUNUS AMA.DINGIR-LIM =ya *warappanzi* “The scribe and the š. bathe” ABot 1.1 i 4-5 (fest., NS); UD.KAM MAHRU LÚ.SANGA MUNUS AMA.DINGIR-LIM MUNUS *palwatallaš* [Ø?] / *warpa<n>zi* “On the first day the priest, the š. (and) the female ‘crier’ bathe. (They go up to the temple)” KBo 2.8 i 20-21 (Deity of the Night of Parnašša, NH), ed. Hazenbos, Organization 133, 137.

**10'** celebrating festivals; (“[x] sheep, three PARÍSU-measures of flour, nine jugs of beer, and [x] *hanišša*-vessels of beer [fo]r Anzeli for the festival of autumn”) [MUNUS A]MA.DINGIR-LIM *IŠTU É=ŠU eššat* “The š. celebrates (the festival) from her house” KUB 42.87 v 8 (cult inv., NH), ed. THeth 26:358f., THeth 21:322f.

**11'** in the context of sacrificial offerings: 1 UDU / [...] x <sup>d</sup>IM-ni *hukanzi* GAL-iš LÚ.SANGA / [...] 1 UDU <sup>d</sup>Šulinkatti *hukanzi* / [...] x <sup>d</sup>Šulinkatte *dāi* 1 UDU / [...] x-ni [b]ukanzi n=an=za MUNUS.MEŠ DINGIR-LIM.AMA / [...] 1 UD]U? <sup>d</sup>Katahhī *hukanzi* / [...] <sup>d</sup>K]atahhī *dāi* “One sheep [...] they slaughter for the Stormgod. The high/senior priest [takes it(?). One sheep] they slaughter for Šulinkatte [and the pries]t(?) of Šulinkatte takes [it(?)]. They slaughter one sheep for [...] and the š.-s [take it for themselves. One sheep] they slaughter for Katahhī [and the priest of K]atahhī takes [it(?)]” KBo 11.29 rev. 6-12 (fest. frag., NS), ed. THeth 26:349f.

**c.** as name of a festival: ŠA MUNUS AMA.DINGIR-LIM =wa EZEN<sub>4</sub> UL *iyanza* “The festival of the š. has

(MUNUS)<sup>x</sup>**siwanzanna- c**

not been celebrated” KUB 5.7 rev. 21-22 (oracle question, NH), ed. Hazenbos, Habil. 147, 153, tr. ANET 498; EZEN<sub>4</sub>.MEŠ ſuppayaš<sup>1LÚ</sup>SANGA-aš EZEN<sub>4</sub>.MEŠ LÚ.MEŠŠU. GI EZEN<sub>4</sub>.MEŠ MUNUSAMA.DINGIR-L[IM] “The festivals of the ritually-pure priest, the festivals of the old men, the festivals of the š.-s” KUB 13.4 i 42-43 (instr., pre-NH/NS), ed. THeth 26:43, 72, Süel, Direktif Metni 28f., tr. McMahon, CoS 1:218.

d. as priestess of a specified deity — 1<sup>’</sup> dHalki: n=aš ANA LÚ.MEŠSANGA ſuppayaš BĒL URU Hatti MUNUSAMA.DINGIR-LIM=ya ŠA É dHalki peran hūwāi<sup>1</sup>t=uši ašāši “He (i.e., the staff-bearer) runs before the ritually-pure priests, the “lord of Hatti,” and the š. of the temple of Halki and he seats them” KUB 25.1 i 24-26 (16th day of the ANDAḤŠUM fest., NS), w. par. KBo 4.9 v 25-27 (NS), Badalı/Zinko, Scientia 20:50-52; mahlan=ma LÚ.MEŠMUHALDIM hantezzi tianzi nu ſuppauš LÚ.MEŠSANGA URU Hatti BĒL URU Hatti MUNUSAMA.DINGIR-LIM=ya dHalkiyaš ašešanzi “As soon as the cooks place the first (dishes?), they seat the ritually-pure priests of Hatti, the lord of Hatti, and the š. of Halki” KBo 27.42 ii 48-51 (KILLAM fest., OH/NS), translit. StBoT 28:58, tr. THeth 26:340; MUNUSAMA.DINGIR-LIM<<sup>d</sup>

2’ Titiutti: (“Near the hearth, in a basin of marnuan-drink there are two naked performers. They are squatting inside the basin”) MUNUSAMA.DINGIR-LIM<sup>d</sup>Titiutti UGULA MUNUS.MEŠKAR.KID marnuwandaš lūliya 3-ŠU huyanzi “The š. of Titiutti (and) the overseer of the prostitutes run three times to/around(?) the basin of marnuan” KUB 2.3 ii 17-19 (KILAM fest., OH/NS), ed. Güterbock, RHA XXII/74:96, translit. StBoT 28:64, tr. THeth 26:338, cf. luli- 3 a.

3’ dPentaruhiši: dPentaruhišiš N<sup>A</sup><sub>4</sub>ZI.KIN<sup>m</sup>Maraša[ndaš LÚSANGA] MUNUSAMA.DINGIR-LIM=ma=šši fBazāš “Pentaruhiši: a huwaši; Maraš[anda as priest;] his priestess, Bazā; (... [for the spring festival])” KUB 12.2 i 12-13 (cult inv., NH), ed. Carter, Diss. 74, 81f., cf. ibid. i 26f.

e. associated with a specific town: (Among the cult personnel of various deities of Karahna: “Grand total:”) 6<sup>’</sup>75 LÚhilammatiš QADU LÚSANGA

(MUNUS)<sup>y</sup>**siwanzanna- g**

MUNUSAMA.DINGIR-LIM “675 (or: 775) temple functionaries including a priest (and) a š.” KUB 38.12 iv 17-18 (cult inv., NH), tr. THeth 26:23.

f. receiving instructions: anda=ma=za ſnammaš ſumeš LÚ.MEŠSANGA LÚ.MEŠGUDU<sub>12</sub> MUNUS.MEŠAMA.DINGIR-LIM LÚ.MEŠ<sup>1</sup>E<sup>1</sup>.DINGIR-LIM<sup>1</sup> marrili x x-x-tuḥmeyanza ŠA É.DINGIR-LIM našma tamēdani<sup>1</sup>karimme kuiški<sup>1</sup> nikzi n=aš=kan mān ŠA É.DINGIR-LIM ſniktari nu halluwālin iyazi n=ašta EZEN<sub>4</sub> zaḥzi n=an [(z)]aḥand[u] “Furthermore, you priests, GUDU<sub>12</sub>-priests, š.-s, temple officials, (if) some [...] -tuḥmeyanza-person gets drunk in a temple or other sacred building, and if he becomes disorderly in the temple and causes a quarrel and disrupts (lit. beats) a festival, then let them beat him” KUB 13.4 iii 35-39 (instr., pre-NH/NS), ed. THeth 26:58, 79, Süel, Direktif Metni 60-63, tr. McMahon, CoS 1:220, cf. nink- 2, ninink- 4 and šankunni- 1 b 5’ e; nu mān EZEN iyawanzi mē[ḥ(una)š] mēḥūni aranza n=[an] iyazi kuiš n=aš ſumaš ANA LÚ.MEŠSANGA LÚ.MEŠGUDU<sub>12</sub> MUNUS.MEŠAMA.DINGIR-LIM nu=š<maš> ANA LÚ.MEŠ É[.DINGIR-LIM] uizzi nu=šmaš=za gēnuššuš ēpzi “If at the proper time for performing the festival, the one who is performing it comes to you, the priests, the GUDU<sub>12</sub>-priest, š.-s, and you, the temple officials, and embraces (your) knees (and begs for one reason or the other to be excused, do not excuse him)” KUB 13.4 ii 55-58 (instr., pre-NH/NS), w. dupl. KUB 13.18 ii 13, ed. THeth 26:53, 76., Süel, Direktif Metni 48f., tr. McMahon, CoS 1:219.

g. the Tawannanna as š.: labar[(n)]an LÚSANGA=KA MUNUS<sub>tawannannan=dan</sub> ši-wa-an-za[-an-n]a-an=dan (var. [MUNUSAM]A.DINGIR-LIM=KA) QADU DUMU.[(ME)]Š=ŠU DUMU. DUMU.MEŠ=ŠU appašiw[(a)]ttaz paḥši “Protect the Labarna, your priest, your Tawannanna, your š., together with his children (and) his grandchildren in the future” KUB 57.63 ii 20-25 (rit. frag., NS), w. dupl. KUB 57.60 ii 14-17 (NS); mān=ma=kan uit ŠA É.LUGAL DīNU ŠA fDan[uhepa] ŠA MUNUSAMA.DINGIR-LIM=KA kišat fDanuhepan G[IM-an tepnut] “When it happened that the trial of Danuhepa, your š., took place in the palace, w[hen he demoted] Danuhepa” KUB 14.7 i 16-17 (prayer, Hatt. III), ed. Sürenhagen, AoF 8:90f.

## (MUNUS)šiwanzanna- h

**h.** has a daughter: *nu NIN.DINGIR* [DU]MU.MUNUS AMA.DINGIR-LIM=ya paršnanzı “The NIN.DINGIR and the daughter of the š. squat” KUB 11.32 + KUB 20.17 ii 8-9 (fest. of Tetešhabi, OH?/NS), ed. THeth 26:367 □ The length of the horizontal wedge of the MUNUS sign spacing suggests this reading rather than DUMU MUNUS AMA. DINGIR-LIM “child of the š.”

The analysis of š. as a true compound consisting of a gen. šiun-š/šiwan-š “of the god” and anna- “mother” depends on the likelihood of the restriction of that gen. to the compound as opposed to the regular gen. šiunaš. This must remain uncertain and the possibility of a folk etymology should be taken into account.

The š. was a regular priestess involved in all cultic activities alongside male priests (šankunni/ LÚSANGA, LÚGUDU<sub>12</sub>). She could be assigned to specific deities and either work alone or in a group with other š.-priestesses. Hittite queens could carry the title š. The relation of š. to the MUNUS SANGA is unclear. Texts describing the cult of the goddess Titut(t)i/Titiwatti/Tatiwati suggest an overlap between the two titles (cf. van Gessel, OHP 1:521f., Taggar-Cohen, THeth 26:338f., 367f.). According to Taggar-Cohen, THeth 26:367f., š. may have been the more widely used term, with the MUNUS SANGA (originally) having been restricted to the Old Hittite Hattian tradition.

Ehelolf, ZA 36 (1925) 318; Friedrich HW (1952) 195; Kronasser, EHS 1 (1963) 125f.; Hoffner, OrNS 35 (1966) 390; Laroche, JCS 21 (1967) 175f.; Hoffner, AlHeth (1974) 184 (god's mother is possibly an ancient folk etymology); Neu, StBoT 18 (1974) 124; id., Heth.u.Idg. (1979) 186 n. 22; Canby, FST.Özgüç (1989) 54 n. 9; Tischler, HEG S/2 (2006) 1088-1090; Taggar-Cohen, THeth 26 (2006) 335-368; Kloekhorst, EDHIL (2008) 765 (šiuwanz possibly represents sg. n. of adj. \*siu(wa)nt- “divine”, thus š. “divine mother”).

Cf. \*šiwanzannatar, NIN.DINGIR, MUNUS SANGA, šiu-, anna-.

\*šiwanzannatar n. (neut.); office of šiwanzanna-priestess; wr. w. logogram MUNUS AMA.DINGIR-LÌ-(UT)TU; from NH.†

**d.-l.** MUNUS AMA.DINGIR-LÌ-UT-TIM KBo 4.8 ii 5 (Murš. II), MUNUS AMA.DINGIR-LÌ-TIM KBo 4.8 ii 15, iii 8, 13 (Murš. II), KBo 50.43 rev.? 4 (Murš. II), MUNUS AMA.DINGIR-LÌ-UT-TI KBo 4.8 iii 5 (Murš. II), KBo 50.43 rev.? (1) (Murš. II); **broken** MUNUS AMA.DINGIR-L[...] KBo 50.43 rev.? 9 (Murš. II).

(“I did not kill her at that time”) *n=an=kan ANA MUNUS AMA.DINGIR-LÌ-UT-TIM arha tittanu<n>un* “but I removed her from the office of š.” KBo 4.8 ii 5-6 (Affair of the AMA.DINGIR-LIM, Murš. II), ed. Hoffner, JAOS 103:188, Cornelius, RIDA 22:41; *IŠTU É.GAL-LIM=pat=kan kuit katta uiyanun ANA DINGIR.MEŠ=ya=an AŠŠUM MUNUS AMA.DINGIR-LÌ-TIM arha tittanunun* “because I expelled her from the palace and removed her from the office of š. to the gods” KBo 4.8 ii 14-15 (Affair of the AMA.DINGIR-LIM, Murš. II), ed. Hoffner, JAOS 103:188, Cornelius, RIDA 22:42; [...]š(am)]aš=šan ANA MUNUS AMA.DINGIR-LÌ-UT-TI kuit [...] arha t(itt)]anunun ammugg=a ANA DINGIR.MEŠ [EN. MEŠ=YA EZE(N<sub>4</sub>.HI.A E)]GIR-an arhahari nu=za DINGIR.MEŠ eššahhi [EGIR=ma=an(?)] AN(A DINGIR.MEŠ AŠ) ]ŠUM MUNUS AMA.DINGIR-LÌ-TIM lē [tittanuten(i)] “Since I deposed [the queen] from the status of š. to/for you (O gods), I myself will take care of the [festiv]als for the gods, [my lords], and I myself will worship the gods. [But] don't [re-install her] in the office of š. to the gods” KBo 4.8 iii 5-8 (Murš. II), w. dupl. KBo 50.43 rev.? 1-5, ed. Groddek, IJDL 4:38f., 40, Hoffner, JAOS 103:189, Cornelius RIDA 22:43.

We cannot be certain that š. was indeed the Hitt. word underlying MUNUS AMA.DINGIR-LÌ-(UT)TU. Compare for instance, *tuhukantaḥit-* as the abstract noun of *tuhukanti-*.

Cf. šiwanzanna-.

(‡)šiwar(r)iya-, šiwariya(i)- v.; deny(?), withhold(?); NH.†

**pres. sg. 1** ši-iwa?l-ri-ia-[w]i<sub>5</sub> KUB 19.55 lower edge 4 (NH), ši-ú-wa-ri-[wi<sub>5</sub>] KUB 40.1 rev.! 42 (LNH); **sg. 2** ši-wa-ri-eš-ši KUB 23.97 ii 13 (NH); **sg. 3(?)** ši-wa-ri-ia[...] KUB 21.38 rev. 16 (Hatt. III).

**pret. sg. 3** ši-wa-ri-ia-[i]<sup>1</sup> KUB 21.38 rev. 16 (Hatt. III); **broken** ši-wa-ri-x[...] KBo 18.23 obv. 10 (NS), ši-wa-a[r-ri-...]  
KBo 12.28:7 (NS).

[nu=mu=ka]n DINGIR-LUM kuiš kēdani pedi tittanut nu=mu=kan UL kuitki ši-wa-ri-ia[-zi/-at ... -k]an aššulan UL ši-wa-ri-ia-[i]<sup>1</sup> “The deity who installed [me] in this place deni[es/has] deni[ed] me nothing. [...] He/she has not denied [... me] favor” KUB 21.38 rev. 15-16 (letter to Ramses II, Pud.), ed. Hoffner, AfO Beih. 19:136, Edel, ÄHK 1:222f. (“hat ... vernachlässigt”)

## (��)šiwar(r)iya-

## šiwatt-

□ some authors have read *ši-wa-ri-ia-at*; for the present reading see already Güterbock, OrNS 25:124, CLL 195 and Starke apud Edel, ÄHK 2:343; (“You raised [...] for me”) *kinun=ma=wa x[...] wiēški[š]i ammuk=ma=wa EGIR-pa ši-wa-ri-es-ši ammuk=wa wiya* “but now you keep sending [...], but from me you are withholding. Send to me” KUB 23.97 ii 11-13 (letter, NH), ed. Letters 361, THeth 16:170f. (no tr.); [...] ZI-an UL 𒂗ši-ú-wa-ri-[wi<sub>5</sub>] “I will not withhold (my) opinion(?) (lit. mind)” KUB 40.1 rev.! 42 (letter, NH), ed. Letters 361, THeth 16:70, 72 (no tr.); [...]x ŠEŠ=YA DUMU.MUNUS=KA UL 𒂗ši-wa-ri-x [...] “My brother, do/did not withhold your daughter [...]” KBo 18.23 obv. 10 (letter, NH), ed. Edel, ÄHK 1:228f. (“vernachlässig[st](?)”), THeth 16:322 (no tr.); (“When previously he boasted about the city of Arinna, [he said:]”) [...] ši-[wal-ri-ia-wi<sub>5</sub>] “I will withhold [...].” (But when your father did not give me the hostages of Utima and Atriya...)” KUB 19.55 + KUB 48.90 lower edge 4 (Milawata letter, NH), ed. Hoffner, RAI 28 = AfO Beiheft 19:131f.; cf. in broken context KBo 12.28:7.

Forrer, Forsch. (1926) 260 n. 5; Sommer, AU (1932) 231; Friedrich, RHA VIII/47 (1947-48) 8; Güterbock, OrNS 25 (1956) 124; Helck, JCS 17 (1963) 93 (“verweigern”); Stefanini, Pud. (1964) 50-53 (reading IGI-wariya- = šakuwariya-, “lesinare, sottrarre”); Kronasser, EHS 1 (1966) 499 (“ehrlos behandeln, Ehre verweigern”); Hoffner, RAI 28 (1981) = AfO Beih. 19 (1982) 134 w. n. 26; Melchert, CLL (1993) 195 (“?”); Starke, apud Edel, ÄHK 2 (1994) 343; Melchert, SkSw (2005) 450 (on stem formation and Luw. origins of š.); Tischler, HEG S/2 (2006) 1094-1095 (“zurücksetzen, entehren’ o.ä.”).

**šiwašši-** n. or adj.; part of or describing a hair-clasp/pin; NH.†

2 KIRISUM KÙ.GI NA<sub>4</sub> GAR.RA 3 KIRIS[U ... (?)] ŠÀ 1 ši-wa-aš-ši-iš NA<sub>4</sub>ZÀ.GÌN 1 KIRIS[U ...] “Two gold hair-clasps/pins inlaid with (precious) stones; three hair-clasps/pins [...] including one š. of lapis-lazuli; one hair-clasp/pin [...]” KUB 42.75 obv. 8-9, ed. THeth 10:188f., Siegelová, Verw. 66f.

The reading follows eds. A reading IGI-waššiš for \*šakuwaššiš “(thing) of the eyes,” is theoretically possible, but its meaning would remain obscure. For Akk. *kirissu* see CAD s.v. and Schwemer, THeth 23:127. A connection with *šiwal* cannot be excluded.

Tischler, HEG S/2 (2006) 1095 (“(Art Schminkspachtel), Substantivierung eines luw. Adjektivums auf -assi- zu *siu-* ‘Gott(heit)’”).

Cf. šiwal-, (URUDU)šiwal, šiwanna/i-.

**šiwatt-** n. com.; day; written syll. and UD, UD.KAM, UD-MU, U<sub>4</sub>-MU (Akk. *ūmu*); from OS.

- a. daytime, day (period of sunlight)
- b. day as a unit of time (our twenty-four hours)

1' transition from one day to the next

2' subdivisions of a day

3' points within a day

a' midday

1'' UD-az *takšan*

2'' šiwatti ištarna pedi/ištarna šiwatti/šiwatti ištarna

b' evening(?)

c' end of the day

4' specific days

a' w. demonstratives, relatives and *apiya*

1' *ka-*

2' *apa-*

3' *kuedani šiwatti* ... *apedani šiwatti*

4' *apiya* UD-at

5' *kā* UD-at

6' *kuwapi* UD-at

7' *šani(ya)* šiwal/UD.KAM-ti

b' w. ordinal numbers

1'' numbered days of the month

2'' other periods or activities

c' *peran para* UD-an “the day before, the previous day”

d' *parā* UD-an “the day after, the following/next day”

e' *anišiwall-* “today”

f' w. genitives

5' repeated days, daily, (each) day, (every) day

6' multiple days, stretch of days

a' w. cardinal numbers

b' *maši-* *imma*

c' days = lifetime

1' w. *huišwannaš*

2' without *huišwannaš*

3'' “few” or “short” or “cut off” days

4'' long days, many days, long life

c. nominal idioms

1' day of (natural) death

a' general

b' day of the mother (and father)

c' UM ŠIMTI lit. “day of destiny”

2' bad or evil day

a' w. *idalu-*

b' other

3' propitious day

4' “blue day”

d. verbal idioms

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- 1' w. *kappuwant-* “numbered, i.e., few”  
 2' w. (*ištarna*) *pai-* “to pass”  
 3' w. *-kan ištarna iya-* (mid.) “to pass”  
 4' w. *kiš-* “to become”  
 5' w. *iya-* “to make”  
 6' w. *laknu-* to knock over > “go sleepless”  
 e. adverb (*šiwat šiwat*)  
 f. a divine name  
 g. symbol of a day

**sg. nom. com.** *ši-i-wa-az* KBo 17.15 obv.? 19 (OS), UD KBo 18.28 obv. 17 (NH), UD-*az* KUB 29.45 iv (2) (MH/MS), KUB 34.79:6 (MS), KBo 21.74 iii 11 (MS?), HT 1 iii 4 (MH/NS), KUB 1.13 i 46 (MH/NS), KBo 23.2 ii 8 (MH?/NS), KBo 10.20 iii 7, 36 (NS), KUB 31.113:24 (NS), UD.KAM KUB 41.26 iv 25 (OH/NS), KUB 26.1 iii 14 (NH), UD.KAM-MU KUB 56.59 ii 20 (NS), UD.KAM-*az* KBo 11.14 ii 23 (MH/NS), UD.7.KAM-*az* KBo 32.19 ii 22, iii 47 (MH/MS), UD-UM KBo 4.10 obv. 5 (NH), UD-MU KUB 12.5 iv 20 (MH/MS), KUB 1.13 i 49 (MH/NS), KBo 11.5 vi 21 (MH/NS), KUB 39.1 ii 14 (NS), KUB 41.17 i 24 (NS), KBo 3.5 iii 4 (NH), UD.KAM-*za* KUB 8.53:8 (NH), KUB 9.32 obv. 4 (MH?/NS), KUB 26.1 iii 22 (NH), KBo 9.133 obv. 4 (NS), KUB 39.49:26 (NS), UD-*za* KUB 58.62 + KUB 58.62a v 11 (NS), UD.KAM-*an-za* KUB 26.65 iii 6 (NS).

**acc.** UD-*an* KUB 1.16 iii 30 (OH/NS), KUB 51.37 obv. 8 (NS), KUB 32.123 ii 26 (MH/NS), UD.KAM-*an* KUB 9.34 ii 22 (MH/NS), KUB 9.4 i (1) (MH/NS), KUB 20.33 i 4 (NS), KBo 13.155:6 (NS), KBo 11.1 rev.17 (Muw. II), KUB 18.41 obv. 17 (NH), KUB 18.56 ii 15 (NH), KBo 4.14 iii 19 (NH), UD-MU KUB 11.22 i 12 (NS).

**gen.** UD-*aš* KUB 17.21 i 21 (MH/MS), KBo 39.8 ii 13, 19 (MH/MS), UD.KAM-*aš* KBo 20.118 ii 1 (NS), KBo 1.42 i 31 (NH), KUB 14.14 rev. 17 (Murš. II), KUB 36.90 obv. 14 (Tudh. IV), IBoT 2.110:4 (NS), ŠA UD-MI KBo 24.99 ii 14 (NS), KUB 17.21 iii 14 (MH/MS), UD-MI KUB 57.36 obv.? 1 (NS), KBo 14.142 i 41 (NH), KUB 56.51:7 (NS), ŠA UD.KAM-MI KBo 6.28 rev. 22 (Hatt. III), ŠA UD.1.KAM KBo 4.14 ii 36 (NH).

**d.-l.** *ši-wa-ti* KBo 41.64 obv. 7 (OS?), *ši-ú-wa-at-te(-)* KUB 41.23 ii 13, 14 (OH/NS), *ši-ú-wa-at-ti* KBo 22.170:3 (OH/NS), *ši-wa-at-[i]* KBo 25.171 vi? 11 (NS), *ši-wa-at-ti* KBo 3.55 obv. 3 (OH/NS), *ši-wa-at* KBo 3.22:60 (OS), *ši-i-wa-at* KBo 25.17 i 1 (OS), KUB 20.4 vi 1 (NS), *ši-wa-a-t* KBo 21.49 iv 8 (NS), UD-*ti* KUB 43.23 obv. 4 (OS), KBo 24.1 i 18 (MH/MS), KBo 7.46 iv 12 (MS or ENS), KUB 7.8 i 5 (MH/NS), KUB 7.1 i 4 (MH/NS), KBo 22.161 obv. 3 (NS), KUB 57.63 i 2, 4 (OH?/NS), KUB 33.65 iii 3 (NS), KBo 9.117 i? 6 (NS), IBoT 4.70:5 (NS), KBo 23.103 iv 18 (NS), KUB 12.41 obv. 4 (NS), KUB 58.73 iii 17 (NS), KUB 60.161 ii 44 (NS), KUB 46.13 iv 7 (NS), KBo 47.214 iv 13 (NS), KUB 32.133 i 11 (NH), UD.KAM-*ti* KUB 36.98b obv. 7 (OH/NS), KUB 30.27 obv. 10 (NS), KUB 7.5 ii 22 (MH/NS), KUB 46.38 ii 7 (NH), Bo 4951 rev.? 11 (StBoT 29:124) (early NH), KUB 16.40 rev.? 2 (NH), KBo 4.2 iii 36 (pre-NH/NS), UD-*ti* UD-*ti* KUB 58.110 iii 14 (NS), UD-*at* KBo 17.11 i 14 (OS), KUB 13.3 ii 14 (MH?/NS), KBo 23.44 iv 6 (MH/NS), KBo 15.52 vi 44 (MH/NS), KUB 45.5 iii 25 (MH/

MS), KUB 43.63 obv. 6 (OH/NS), KUB 43.61 i 4 (OH/NS), KBo 11.2 i 8 (NS), KBo 13.94:10 (NH), UD-*at* UD-*at* KUB 28.102 iv 16 (OH/NS), KUB 2.12a:4 (MH/NS), KBo 5.11 iv 12 (MH/NS), KBo 3.5 i 4 (MH/MS), KUB 24.2 i 1 (NS), KBo 15.2 iv 11 (NS), KBo 33.28:(3) (NS), KBo 30.135:6, 7 (NS), KUB 34.97:7 (MS?), INA UD-MI KBo 5.2 iv 43 (MH/NS), KUB 4.33 + Bo 3795 ii 7 (= StBoT 1 Ms. P) (NH), INA UD.KAM KBo 5.2 iv 45 (MH/NS), KBo 22.134 iv 11 (MS?), ANA UD.KAM-MI KBo 35.160:7, ANA UD-MI KUB 12.5 i 7 (MH/MS), KUB 30.31 i 6, 45 (MH/ENS), UD.!<sup>9?</sup>[.KAM]-<sup>1</sup><sub>1</sub> KUB 57.79 iv 13 (NS).

**abl.** UD-*za* KUB 57.66 ii 7 (NS), KBo 22.249 iii 3 (NS), UD.KAM-*za* KBo 16.16 iii 2 (Murš. II), KBo 3.6 iv 6 (Hatt. III), KUB 26.1 iv 35 (Tudh. IV), UD-*az-za* KUB 1.1 iv 47 (Hatt. III), *IŠTU* UD-UM KUB 19.65 + KUB 31:13:6 (Hatt. III), *IŠTU* UD-MI KUB 24.12 iii 8 (NS), UD.KAM-*az* KUB 19.37 iii 11 (Murš. II), KBo 17.97 ii? 11 (NS), KBo 5.8 i 24 (Murš. II), KUB 14.11 ii 35 (Murš. II), UD-*az* KUB 13.1 i 20 (MH/MS), IBoT 1.36 i 19 (MH/MS), KUB 39.6 ii 11 (NS), UD.5.KAM-*az* KBo 20.31:10 (OS), UD.3.KAM-*az* KUB 34.86 rev. 6, 8 (MS).

**pl. nom.** UD.KAM.ḤI.A-*uš* KUB 8.35 i 3 (pre-NH/NS), UD.KAM.ḤI.A KUB 9.15 ii 24 (NS), KBo 21.76 rt. col. 14 (NS), KUB 12.22 rt. col. 10 (NS), UD.ḤI.A KUB 5.1 i 60 (NH), UD.2.KAM-TIM KUB 25.37 iv 41 (NS), UD-MI IBoT 1.33:90 (NH).

**acc.** UD.KAM.ḤI.A-*uš* KUB 40.33 obv. 22 (NS), KUB 33.118 i? 5 (NH), UD.KAM.ḤI.A KBo 4.4 iii 31 (Murš. II), UD.ḤI.A KUB 5.1 i 88 (NH), KBo 15.2 i 26 (NS), UD.ḤI.A-*uš* KUB 36.75 iii 7 (OH/MS), KBo 4.8 ii 22 (Murš. II), UD.ḤI.A-TIM KBo 15.9 i 27 (NS), UD.KAM-*uš* KBo 12.70 obv. 15 (NH).

**gen.** UD-*aš* KBo 39.8 i 36, 42 (MH/MS), KUB 43.60 i 10, 11 (OH/NS), UD.KAM-*aš* KUB 12.34 i 10 (MH/NS).

**d.-l.** UD-*aš* KUB 40.92 obv. 7 (NH), UD.KAM-*aš* KUB 46.37 obv. 37 (NS), KBo 2.2 i 55 (NH), UD.ḤI.A-*aš* KUB 14.1 + KBo 19.38 rev. 42 (MH/MS), KBo 17.62 i 16 (MH/MS), KBo 17.65 obv. 46 (MH?/MS?), KUB 22.70 rev. 48 (NH), KUB 21.19 ii 17 (NH), UD.KAM.ḤI.A-*aš* KUB 11.1 ii 12 (OH/NS), KBo 10.2 ii 17 (OH/NS), KUB 22.59 obv. 12 (NH), KUB 57.37 obv. 6 (NS), KBo 4.6 i 22 (NH), KUB 31.121a ii (10) (Murš. II).

All spellings with UD followed by an Akk. phonetic complement (e.g., UD-UM, UD-MI) may also be read as Akk. in their entirety, by reading the UD sign as an U<sub>4</sub> (e.g., U<sub>4</sub>-UM and U<sub>4</sub>-MI). Some occurrences of *šiwaz*/UD-*az* have been translated as gen. (e.g., UD-*az* *takšan* “the middle of the day,” see below b 3' a' 1'' and b 2''). Since the gen. in -s is rare, we have listed them above as nom., but the gen. interpretation cannot be ruled out (cf. Neu, Lok. 14, Hoffner/Melchert, GrHL §3.22).

UD.KAM (without numeral) appears exclusively in post-OH copies. Note that the OS copy of Anitta has *šiwat* while the NS duplicate has UD.KAM-*ti*. KAM itself has no semantic value. The morphology includes some unusual (cf. Hoffner, FsAlp 297 n. 15) sequences of UD.(number).KAM followed by a phonetic complement in Hitt. (e.g., nom. sg. UD.7.KAM-*az*, abl. UD.3.KAM-*az*/UD.5.KAM-*az*) or Akk. (UD.2.KAM-TIM). Just like the expression *hantezzi(ya)- UD-*ti*/at* “on the first day,”

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they can be supposed to stand for an underlying ordinal followed by the required case of *š*; cf. also Neu, StBoT 32:416.

(Sum.) á-giš-gar-ra = (Akk.) iš-gágar “work assigned to be performed” (CAD I 245) = (Hitt.) UD.KAM-aš *aniyan kuiš eššai* “he who does a day’s work” KBo 1.42 i 18 (lex., NH), ed. MSL 13:133:28.

(Akk.) [u]m-me (for ūmē) ša šimmati-ka [...] “[...] the days of your fate” KBo 12.70 rev.! left col. 14 = (Hitt.) [GIM!]-an=ma=ta <sup>4</sup>Gulšaš UD.KAM-uš *tianzi* “When the Fate deities set (i.e., establish) the days for you” KBo 12.70 rev.! rt. col. 14-15 (bil. wisdom, NH), translit. Kümmel, UF 1:164.

(Hurr.) ši-in-ti šu-ú-wa-at šu-u-ú-wa “The seventh day comes” KBo 32.19 i 22 = (Hitt.) nu namma UD.7.KAM[-az] “Then there is the seventh day” KBo 32.19 ii 22 (Hurr.-Hitt. bil., MH/MS), ed. StBoT 32:380f., 394f., restored after KBo 32.19 iii 47, cf. also frag. KBo 32.30 rev.? 3. The Hurr. version may have a figura etymologica (cf. Neu’s tr. “der siebte Tag tagt”) where the Hitt. has a nominal sentence; for commentary see Neu, StBoT 32:416f.; for alternative opinions see Haas/Wegner, SCCNH 8:228, Giorgieri, SCCNH 10:234, de Martino, PdP 55:312 w. n. 94.

**a.** daytime, day (period of sunlight): *nu=mu=za* UD-ti GE<sub>6</sub>-anti *ha[liyattalles LÚ.MEŠu]škišgatallišš=za* ēšten “By day (and) by night you be my gu[ards] and sentinels” KUB 21.47 obv. 6-7 + KUB 23.82 rev. 11 (instr., MH/MS), ed. Košak, JAC 5:78, 81; *nu=mu ištamaššan kuit harker nu=šmaš=kan namma* UD.[KAM]-az GEŠPÚ-[it] EGIR-panda [UL] *pāun nu GE<sub>6</sub>-az iyahhat* “Because they had heard about me, I [no] longer went after them forcefully by day, (rather) I marched by night” KBo 5.8 i 23-25 (extensive annals Murš. II), w. dupl. KUB 19.36 i 19-21, ed. AM 148f.; *n=aš* UD-ti GE<sub>6</sub>-ti=ya ANA PĀNI DINGIR.MEŠ *artari* “Day and night she stands before the gods” KUB 14.4 ii 13, cf. also iii 18-19 (Murš. II prayer about the Tawannana), ed. de Martino, Eothen 9:25, 34, cf. *peran* 1 c 2' b'; *ši-ú-wa-at-te=ya=aš* (var. *ši-ú-wa-at-te=ya=aš*) *tariyanza išpan[(ti=ya=aš) tariyanza]* *ši-ú-wa-at-te-ya-aš arta išpanti=ya=aš [arta]* “He exerts himself by day; and he [exerts himself] at night. He stands (there) by day; and [he stands (there)] by night” KUB 41.23 ii 13-14 (incant., OH/NS), w. dupl. KBo 22.170:2-4 (NS), translit. Giorgieri, RIL 124:259, 261; cf. KUB 13.1 i 18-22 (MH/MS), KUB 19.37 iii 11-12 (Murš. II), KUB 33.124 iv 2 (NS), KBo 4.4 iii 62-63, 68-70 (Murš. II).

**b.** day as a unit of time (our twenty-four hours) — **1'** transition from one day to the next: UD.2.KAM QATI INA UD.3.KAM=ma mān lukkatta nu EN.SÍSKUR karūariwar ḥūdak INA

É DINGIR-LIM uizzi MUL.HI.A nūa aranda ... *mahhan=ma* apēdani UD-ti nekuz meħur MUL-aš watkuzzi nu EN SÍSKUR karūili INA É DINGIR-LIM uizzi ... kuitman [nekuzzi=ma apeda(ni UD)]-ti l dUTU-uš nūa artari nu LÚ.MEŠ DINGIR-L[IM kī danz] ... UD.3.KAM QATI mahhan=ma INA UD.4.KAM MUL-aš watkuzzi “The second day ends. But when the morning of the third day arrives, then immediately at dawn the ritual patron enters the temple. The stars are still out. ... But when on that day in the evening a star appears (lit. jumps), the ritual patron enters the old temple ... While [it is evening] but the Sun is still out on [that] day, then the personnel of the deity [take the following:] ... The third day is finished. When a star appears on the fourth day...” KUB 29.4 ii 13-15, 28-30, 40-41, 69-iii 1 (rit., NH), ed. StBoT 46:281-287. The phrase “third day finished. When a star comes out on the fourth day” indicates that the Hittite day begins sometime just after the sun has set.

**2'** subdivisions of the day: *ši-i-wa-az* 8 *wakšur ažzi* “eight *wakšur*-s remain to the day (lit. ‘the day, eight *wakšur*-s remain’)” KBo 17.15 rev.! 19 (protocol, OS), ed. Oettinger, BiOr 39:365, translit. StBot 25:74; *n=ašta* ANA UD-MI 4 *gipeššar ažzi* “four *gipeššar*-s remain to the day” KUB 12.5 i 7 (rit., MH/MS), ed. ChS 1/3-1:83f.; *mahhan=ma=kan* ANA UD-MI 2 1/2 *kipeššar* 5 *wakšur paizzi nu=za* LUGAL MUNUS.LUGAL warpanzi “When two and a half cubits(?) and five *wakšur*-s pass in the day, the king and queen bathe” KUB 30.31 i 6-7 (rit., NH); *[m]ahhan=ma* UD-az *takšan tīezi* [nu] *uzuhrin HÁD.DU.A* *azzikkanzi mahhan=ma* [UD1-MU EGIR-pa 2 AMMATI waħzi] “When midday arrives they eat hay. When the day has progressed two ‘cubits’ (they water them)” KUB 1.13 i 46-49 (Kikk., MH/MS), ed. Hipp. 56f.; cf. van den Hout, RIA 7:518f. (s.v. Masse u. Gewichte), cf. b 3' a' 1”, below.

**3'** points within a day, expressions for times of day — **a'** midday — **1''** UD-az *takšan*: *mahhan=ma* UD-az *takšan tīezi* “As soon as midday arrives” KUB 1.13 iii 62 (Kikk., MH?/NS), ed. Hipp. 68f.

**2''** šiwatti ištarna pedi/ištarna šiwatti/šiwatti? *ištarna*: INA UD.1.KAM=ma 3-ŠU mūgami karūwariwar UD.KAM!-ti ištarna pedi 1-ŠU nekuz meħur 1-ŠU “On the first day I entreat three

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times: (once) at dawn, once at midday, (and) once at dusk” KUB 7.5 ii 20-23 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:274, 278; *kuiuš karūwariwar paršiyannahhi ištarna UD.KAM!-ti =ma NINDA. GUR<sub>4</sub>.RA damauš paršiyannahhi nekuz meħurr =a damauš paršiyannahhi* “Some (thick loaves) I break at dawn, other thick loaves I break at midday, and (still) others I break at dusk” KUB 7.5 ii 25-28 (Paškuwatti’s rit.; MH/NS), ed. Hoffner, AuOr 5:274f., 278; [(LÚ.KÚR=mu)] [UD-t]i? *ištarna hul[liy(azi)]* “The enemy will repulse me at mid[day]” KUB 8.34 iii 6 (signs of the KI.GUB, MS), w. dupl. KBo 34.133 iii 2-3 (NS), ed. DBH 12:100, 102.

**b'** evening?: *maħhan =ma UD-az wahnuzi* “As soon as the day turns (to dusk(?))” KUB 29.40 ii 11 (horse training manual, MH/MS), ed. Hipp. 178f., w. comment on p. 271 (syn. w. *neku-* and *nekuz meħur kiš-*).

**c'** end of the day: *[MAH]RŪ UD-MU QATI* “[Fi]rst day finished” KUB 11.22 i 12 (*ANDAHŠUM* fest., OH/NS); UD.22.KAM *QATI* “Twenty-second day finished” KUB 30.31 iv 35 (Kizz. rit., NS); UD.8.KAM *zennanza* “The eighth day is finished” KBo 24.21 i.e. 3 (fest. for ɻuwašanna, NS); UD<sup>1</sup>.6.KAM *tuħlušta* “The sixth day has ended” KBo 25.109 iii 23 (frag. mentioning the LÚ<sup>d</sup>U, MS), ed. StBoT 5:176 (as 56/s); UD.KAM *ħukanittar* “The day is completed” KBo 2.7 rev. 22 (inv., NH), ed. Carter, Diss. 94, 101; LUGAL-uš=šan āppai [KU]ŠNÍG.BÀR.HI.A-an *halziya ši-wa-at-t[i]* “The king finishes: ‘(Close) the curtain(s)!’ is called for the day” KBo 25.171 vi 10-11 (OH/?NS); cf. *ta KUŠNÍG.BÀR halziya UD-ti* KUB 56.32 iii 11 (fest., NS); IBoT 3.1:6 (*ANDAHŠUM* fest., NS); UD.#.KAM is also placed at the end of a description of the day’s events (particularly in festivals) to indicate that that day is ended. The subsequent paragraph will then begin with the following day: (“In the temple of the Tutelary Deity they celebrate the *ħadauri*-festival while they celebrate the festival of ‘returning’ in the house of the majordomo”) UD.9.KAM “The ninth day” KUB 59.2 ii 11 (*nuntarriyašha*-fest., NS), ed. Nakamura, *Nuntarriyašha* 37, 39, Alp, Tempel 238f.; cf. similarly UD.11.KAM ibid. iii 12; cf. also KUB 27.70 ii 10 (fest. in Karahna, NS).

**4'** specific days — **a'** w. demonstratives and relatives — **1''** *ka-: paizzi* [<sup>d</sup>U]TU-ŠI ANA DINGIR-LIM<sup>URU</sup> *Arušna kēdaš=pat* UD.HI.A-aš *duddu halzai*

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“His Majesty will proceed to call out for mercy to the god in Arušna on precisely/only these days” KUB 22.70 rev. 48 (oracle question, NH), ed. THeth 6:94f., HW<sup>2</sup> H 101f.; *[kēdani M]U.KAM-ti kēdani ITU.KAM-mi kēdani UD.[KAM-ti kē(d)]ani GE<sub>6</sub>.KAM-anti <(kēdani)> lamni ħaltatti* “He will call in [this] year, in this month, on this day, in [th]is night, at this moment” KUB 35.145 rev. 3-4 (rit. w. Luw., NS), w. dupl. KUB 17.15 iii 14-15 (NS), cf. *lammar*, translit. StBoT 30:231; *kēdani =wa* UD.KAM ūk *kuedani šaklāi UL arħaħat nu-war=at=mu UL waħstul* “The requirement under which I did not stand on this day cannot count as a sin for me” KUB 26.1 iii 29-31 (instr., NH), ed. Dienstanw. 13; (“The ‘old woman’ says as follows”:) *[ka]tta=war=a<t>=ta=kkan waršan ēštu kēdani UD-ti kue [u]ddār aniyawen nu=wa=ta=kkan idālu uddār kattha [QĀTAM]MA waršan ēštu* “Let be wiped off from you the things we did on this day. Let the evil word [likew]ise be wiped off from you” KBo 24.1 i 18-20 (3Mašt., MH/MS), ed. StBoT 46:126f.; cf. KUB 26.1 iv 35-37 (Tudħ. IV), w. dupl. KUB 26.8 iv 22-24 (Tudħ. IV), KUB 24.12 iii 8 (NH/?NS), KUB 43.55 ii 16-17 (pre-NH/NS), KUB 6.45 iii 20-22 (Muw. II); *[(kinuna kezza UD-az UR)]<sup>U</sup>Hattuši DUMU.MEŠ É.GAL LÚ.MEŠ MEŠEDI LÚ.MEŠ KUŠ<sub>7</sub> KÙ.GI [(LÚ.MEŠ SAGI LÚ.MEŠ GIŠ B)ANŠ]UR LÚ.MEŠ MUHALDIM LÚ.MEŠ GIŠ GIDRU LÚ.MEŠ šalašħiyaš [(LÚ.MEŠ UGULA L)IM ŠĒRI (ki)] uttar šumāš EGIR-an šekten* “Now, from this day forth in Ḥattuša, you palace attendants, royal bodyguards, golden chariot-fighters, cupbearers, waiters, cooks, scepter-bearers, šalašħa-men and overseers of a field battalion should remember this matter” KBo 3.1 ii 66-68 (Tel.pr., OH/NS), w. dupls. KUB 11.6 ii 13-16, KUB 11.2 + IBoT 3.84:1-5, ed. THeth 11:36f., tr. van den Hout, CoS 1:197.

**2'' apa-:** *[nu ħūma]n mān apēdani UD-ti adanna* *akuwa[nna taruhten n=a]t ēzzaten ekkutten mān=at* *UL=ma taruht[eni n=a]t* UD.3.KAM *azzikkitten akkuškitten* “[And] if [you can] eat (and) drink[k everything] on that day, eat (and) drink it. But if [you] cannot, keep on eating and drinking [it] for three days” KUB 13.5 ii 6-8 (instr. for temple personnel, pre-NH/NS), ed. THeth 26:46, 73 (restoring *[nu ašša]n* “the remains”), Süel, Direktif Metni 34f., tr. McMahon, CoS 1:218; *namma apēdani=pat* UD<sup>1</sup>-ti LÚ.SANGA DINGIR-LIM GE<sub>6</sub> *nekuz meħur* *šeħelliyaš uidār dāi* “Then on that same day, at night time the priest of the goddess of the night takes

## šiwatt- b 4' a' 2"

## šiwatt- b 4' b' 1"

waters of purification” KUB 29.7 + KBo 21.41 obv. 58 (rit. of Šamuha, MH/MS), ed. Lebrun, Samuha 120, 128, *šehelli-* a 1'; D[UMU-aš=ma] *apēdani* ITU-mi *apēdaš* UD.HI.A-aš *miy[ari]* “The c[hild] will be b[orn] in that month, on those days” KBo 17.62 i 15-16 (rit., MH/MS), ed. StBoT 29.32f.; cf. KBo 12.5 + KBo 3.1 ii 5 (Tel./NS), w. dupl. KUB 11.1 ii 12 (Tel./NS), KUB 14.1 + KBo 19.38 rev. 42 (MH?/MS), KUB 31.121a ii 10 (Murš. II); *wašter kuiēš nu idālu iēr nu apel* UD.KAM-aš *namma UL kueški ēšzi karūw=at arha aker* “Regarding those who sinned and did evil, no one of that time (lit. day) remains any longer, they have already died off” KUB 14.14 rev. 17-18 (PP1, Murš. II), ed. Götze, KIF 1:174f., tr. Hittite Prayers 63; *nu=kan INA ŠÀ KUR Ḫatti apēzza* UD.KAM-az *akkiškittari* “Since that day people are dying in Ḫatti” KUB 14.11 ii 34-35 (PP2, Murš. II), ed. Götze, KIF 1:210f., tr. HittitePrayers 58; cf. KBo 4.6 i 22-23 (Murš. II).

3'' *kuedani šiwatti ... apedani šiwatti: n=ašta ANA LÚ.MES URU[P]aḥhuwa kuedani UD-ti kūruraš memian anda ištamašteni nu apēdan[i UD-ti anda] ārten* “On which day you hear a word of hostility among the people of [P]aḥhuwa, on tha[t (same) day] get there (to Paḥhuwa, and destroy Paḥhuwa)” KUB 23.72 rev. 27-28 (treaty, MH/MS), tr. DiplTexts<sup>2</sup> 164; <sup>d</sup>U-aš *kuedani UD-ti ḥatuga tethiškit ḥaršiḥarši=ya udaš nu TÚG.NÍG.LÁM.MEŠ kue apēdani UD-ti wašš'an harkun ANA GIŠ.GIGIR=ya=kan kuedani apēdani UD-t[(i)] ārḥaḥat nu kē TÚG.NÍG.LÁM.MEŠ anda appanda GIŠ.GIGIR=ya tūriyan apātt=a dāer* “The day on which the Stormgod had thundered frightfully and brought a storm, what clothes I had on that day and on which chariot I had stood on that day, these clothes in their entirety and the yoked chariot, that too they took” KUB 12.31+ rev. 13-17 (aphasia, Murš. II), w. dupl. KBo 4.2 iv 35-40, ed. Lebrun, Hethitica 6:107f., 112, MSpr 10f. rev. 23-27, tr. van den Hout, FsLebrun 364; cf. KBo 4.2 iii 56-57 (Murš. II), KUB 17.35 ii 13-14 (NH), KUB 30.16 + KUB 39.1 i 6-7 (pre-NH?/NS).

4'' *apiya* UD-at “on that day” (syn. w. NH *apedani šiwatti* (UD.KAM-ti), see HW<sup>2</sup> A 183): [mān LUGAL-uš šar(ā) URU-ya] *uizlzi ta api[y]a UD-[a]t natta kuit[(ki)]* “[When the king] comes [u]p to the city, on that day nothing (happens)” KBo 17.11 i 14 (rit., OS), w. dupl. KBo 17.74 i 30 (OH/MS), translit. StBoT 25:65; *n=ašta kē TUPPA<sup>HI.A</sup> ŠA EZEN<sub>4</sub> hišuwāš apiya* UD-at *a[rh]a aniyat* “These tablets of the *hišuwāš* festival were

copied on that day” KBo 15.52 vi 43-45 (fest., MH/NS), ed. ChS 1/4:40f., HW<sup>2</sup> A 83 (“damals an dem (einen) Tage”) □ for *apiya* as loc. see Neu, Lok. 52 n. 122; [(nu MUNUS ŠU.GI) AN]A? *BĒL DINGIR-LIM hukmāuš hukzi 3-Š[(U irḥāizzu É.DINGIR-L)]IM ḥat[ki n=ašta parā uizzi apiya* [U]D-[at] (var. UD-ti) U[(L kuitki iyazi)] “The old woman recites incantations (for?) the overseer of the deity. She circles three times. She closes the temple and comes out. On that day she does nothing (else)” KUB 53.20 rev.<sup>?</sup> 12-13 (disappearance of the Sun, OH/MS), w. dupl. VBoT 58 iv 37-39 (OH/NS), ed. Groddek, FsPopko 122, 125.

5'' *kā* UD-at “on this day”: *nu=za [nink]i kā UD-at labarnaš tak[šul]* [...] “[Drin]k your fill! On this day you(?), Labarna, [be?] friendly” KUB 43.61 i? 4 (conjuration, OH/NS), w. dupl. KUB 43.63 obv. 6 (OH/NS); *kā* UD!-at <sup>d</sup>Šiunan <sup>d</sup>UTU-aš *labar[našš=a] ištazana(š)=šmit karaz=zamišš=a 1-iš kišaru* “On this day let the mind and heart of the Sungod of the gods [and of] the Labar[na] become one” KUB 41.23 ii 20-21 (incantation, OH/NS); cf. šiu- 1 n 29' for discussion.

6'' *kuwapi* UD-at “on any day”: *kuwapi* UD-at LUGAL-waš ZI-za *išhizziyazi* “On any day that the king's mind is troubled” KUB 13.3 ii 14 (instr., MH?/NS), ed. Friedrich, MAOG 4:46, 48, tr. Laroche, FsOtten 185.

7'' *šani(ya)* *šiwat/UD.KAM-ti* “on the same day”: *nu māltahhun nu [(ḥūwar)nuwanzi pāun] šaniya šiwat* (var. [sa]niya UD.KAM-ti) [(2 UR.MAH 70 ŠAH.HI.A ...)] <sup>d</sup>URUNeš[(a ANA URU=YA udahhun)] “I made a vow and [I went] hun[ting], and on the same day I brought 2 lions, 70 pigs ... [...] to my city Neša” KBo 3.22 obv. 59-60, 63 (Anitta, OS), w. dupl. KUB 26.71 i 7-8, 10 (OH/NS), KUB 36.98b obv. 7 (OH/NS), ed. StMed 13:42-45, StBoT 18:14f., Hoffner, BASOR 226:78.

b' w. ordinal numbers — 1'' numbered days of the month: [m]ān INA ITU.7.KAM UD.15!.KAM <sup>d</sup>SIN-aš aki “If in the seventh month, on the fifteenth day the moon ‘dies’” KUB 8.1 ii 14 (lunar omen, OH/NS), ed. DBH 12:66f., cf. ibid. passim; GIM-an=ma ANA ITU.KAM UD.13.KAM *tiyazi nu EGIR-pa warpuar ... maḥhan=ma lukatta nu ANA ITU.KAM kuiš* UD.14.KAM ... “When the thirteenth day of the month arrives, bathing (takes place) again. ... When the morning comes, concerning the fourteenth day of the month ...” KBo 2.4 i 23-24, 27-28 (monthly fest., NH), ed. KN 280f.

## šiwatt- b 4' b' 2''

## šiwatt- b 4' f'

2'' other periods or activities: *nu DINGIR.* MEŠ *hūmanduš IŠTU NINDA.SIG hantezziya UD-at mahhan kāluttita kinunn=a=aš QĀTAMMA kālutiyyazzi* “Just as he made offerings to all the gods with thin bread on the first day, now too he makes offerings to them (-aš, acc. pl.) in the same way” KBo 21.33 iv 15-17 (fest., MH/MS); *INA UD.5.KAM=ma nūwā išpanti DUMU.LÚ.U<sub>19</sub>.LU* [(*nāwi arāi*)] “(When) on the fifth day still in the dark no person has yet arisen” KUB 12.57 i 12 (rit., NS), w. dupl. KBo 22.249 iii 6-7 (NS); *ta aniyatti KASKAL-ši 2-ŠU šešzi hantezziya=fat UD-at URUImralla šešzi* “The cultic equipment spends the night twice on the trip. On the first day it spends the night (in) Imralla” KUB 25.28 i 5-7 (trip of the cult equipment, NS); *namma=kan DUGGAL.HI.A DINGIR-LIM hantezziya UD-at mahhan šunnīt kinunn=a=aš=kan* [QĀTAMMA šun̄nai<sup>LÚ</sup> AZU=ya hūrlili QĀTAMMA me!miš!kizzi hantezziya UD-at mahhan hūrlili memiškit] “Furthermore, just as he filled the cups of the deity on the first day, now too he will fill them in the same way, and the exorcist will speak in Hurrian in the same way that he spoke in Hurrian on the first day” KBo 21.33 iv 30-33 (fest., MH/MS); cf. KBo 5.6 iii 29-31 (DŠ, Murš. II), below b 6' a'.

c' *peran parā UD-an* “the day before, the previous day” (cf. differently *peran* 3 b 3'): 5 UDU.HI.A *n=ašta* 2 UDU.HI.A *kunanzi* ŠÀ.BA 3 UDU.<sup>f</sup>HI.A *n=an=kan apāšila peran parā UD-an kunanzi* 2 UDU=ma=kan LUGAL-uš *šipanti hantezzi UD-ti* 1 UDU *lukkatta=ya* INA UD.2.KAM 1 UDU “(There are) five sheep. They kill two sheep. Among the three (other) sheep, they themselves (text: himself) kill it (i.e., one sheep) the day before, while the king sacrifices two sheep — one sheep on the first day and one sheep on the second day at dawn” KUB 32.123 ii 25-28 (Istanwan fest., NH), translit. StBoT 30:307f.; [*nu=z*]a *peran parā UD-an* [(*LÚS*)<sup>LÚ</sup>]ANGA *tazzelliš* [(*LÚh*)<sup>LÚ</sup>]aminaš<sup>LÚ</sup>GUDU<sub>12</sub> [(*LÚ.MEŠ*)<sup>f</sup>É!DINGIR-LIM=ya [(*hūma*)]nteš [(*warā*)<sup>LÚ</sup>panzi [(DINGIR.MEŠ=ya wa)]rappanzi “The previous day the priest, the tazzelli-man, the chamberlain, the GUDU<sub>12</sub>-priest, and all the servants bathe and they bathe the gods” KUB 51.37 obv. 8-14 (rit., NS), w. dupl. KUB 41.30 iii 1-7 (NS).

d' *parā UD-an* “the day after, the following/next day”: *nu=za apāš EN.SÍSKUR* <sup>LÚ</sup>SANGA

MUNUS.MEŠ *katrešš=a parā UD-an warappanzi nu apāš UD.KAM-az paizzi* “That ritual patron, the priest and the katra-women bathe the following day and that day passes” KUB 29.4 i 53-54 (deity of the night; NH), ed. StBoT 46.277f.

e' *anišiawatt-* “today”: [...]x-ai a-ni-ši-wa-at <sup>m</sup>Muršil[i-...-i]n? ŠUM-an=šet lē kuiš[ki tezzi] “[...] ... today Muršil[i...]. [Let] no one [speak] his name [...]” KBo 3.45:12-13 (annals, OH/NS), ed. HW<sup>2</sup> A 94, Hoffner, Unity and Diversity 56f. (“on that day”); *mān a-ni-UD.KAM-ti* [UD?]![KAM]-fza<sup>1</sup> SIG<sub>5</sub>-ešzi “If today the da[y](?) turns out favorable” KBo 24.126 obv. 27 (oracle question, NH), ed. StBoT 38:119f., cf. HED A 52, EDHIL 767 (differently); see further *anišiawatt-* and HW<sup>2</sup> A 94, HED A 51-55.

f' w. genitives: [*lu*]kkati=ma UZU šuppaš UD-za “The [n]ext day (is) the day of the meat offering” KUB 58.62 v 11 (fest., NS), ed. Popko, AoF 14:255, 258, and cf. ibid. ii 6 + IBoT 3.8 obv. 12-13; cf. KBo 10.20 iii 7, 36 (NS); *mān DINGIR-LUM* <sup>LÚ</sup>tapaššan ANA <sup>d</sup>UTU-ŠI ŠÀ UD.KAM *huppiallaš=kan uškiši* <sup>d</sup>UTU-ŠI <sup>LÚ</sup>tapaššaš *apēdaš=pat* UD.KAM-aš anda KAR!-yazi “If you, O Deity, see an illness for His Majesty on the day of *huppialla-*, will the illness overtake His Majesty only on those days?” KBo 2.2 i 52-55 (oracle question, NH), ed. van den Hout, Purity 128f.; [*IN(A UD.10.KAM=ma Š)*] A GIŠ APIN UD-az KISLAH-i [(*šartuli*)]yanzi GE<sub>6</sub>-ti=ma=an [...] § [*IN(A UD)*].1.KAM *hūrnuwaš* U[D-az] “But on the tenth day — the day of the plow — on the threshing floor they thresh/winnow(?), while at night [they ...] it/him. § [O]n the eleventh day, (it is) the day of hunting(?)” KUB 39.6 ii 11-12 (outline tablet, pre-NH/NS), rest. after pars. KUB 39.43:3-5 (NS), KUB 39.45:14-15 (NS), ed. Kassian et al., Funerary 612f., 628f., 634f., HTR 48f. w. n. 2; cf. KUB 11.19 iv 28-30 (funerary rit., pre-NH?/NS), ed. Kassian et al., Funerary 520f., HTR 46f.; *mān=ma lēlaš* UD.KAM. HI.A *kišandari* “When the days of conciliation arrive” KUB 9.15 ii 24 (rit., NH); cf. *INA UD.6.KAM* *lilan anda appanz[i]* “On the sixth day they include(?) the conciliation” KUB 39.45 obv. 1 (outline of royal funerary rit., pre-NH/NS), ed. Kassian et al., Funerary 632f., Otten, WO 2:477f.; *haštai=ma tūwaza kuit KUR-az udan nu kuitman* UD.KAM.HI.A *mukišnaš nu=šši* UD.KAM-tili SISKUR *kišan peškanz[i]* “During the days of invocation, they give daily offerings as follows for the bones (of the deceased) which are brought from a distant land” KUB 30.27 obv. 7-9 (funerary rit., pre-NH/NS), ed. HTR 98f.; *n=ašta* UD *Dīni*

## šiwatt- b 4' f'

*kinu[na ...]* “The day of the court case no[w...]” KBo 18.28 obv. 17 (letter, NH), ed. THeth 16:406, 408; see also c 1 b'-c', below.

5' repeated days, daily, (each) day, (every) day: *nu=šmaš UD-aš ITU-aš MU-ti meyaniyāš SÍSKUR. HI.A EZEN<sub>4</sub>.HI.A kiššan šarā UL kuiški tittanuwān harta* “No one had set up for you so (well) the rituals (and) festivals of (each) day, month (and) of the course of the year” KUB 17.21 i 21-23, cf. iii 14-16 (prayer of Arn. I and Ašm., MH/MS), ed. Kaškäer 152f., Lebrun, Hymnes 134, 143; *n=a[(šta ̄Él) f.(dU-manawa namma) Ø? Šahhanaz] luzziyaz uppaz IŠTU BĀD ḥaneššuwaz ... [SÍ]<sup>G!</sup>ḥuddulliyaz IŠTU ŠA UD.KAM ELKI EN KUR-TI EN MADGALTI [(MAŠKIM.URU<sup>K</sup>)I-ziy(a)...] ... n=at=kan dapiza arawāḥan* “and in addition, the estate of dU-manawa [from šahhan,] from *luzzi*, from *uppa*, from wall plastering ... from shearing sheep, from the daily *ELKU* services to the provincial governor, the district governor, and the city governor [...] ... — from everything — it (the estate) is exempted” KUB 26.43 rev. 10-13 (land grant of Tudh. IV), w. dupl. KUB 26.50 + KBo 22.60 rev. 2-4 (Tudh. IV), ed. Imparati, RHA XXXII:34f.; *n[at? šahhan] luzzi ŠA UD.KAM-MI ... lē kuiški peran EGIR-p[a ēpz]i* “Let no one obligate [it] (i.e., the Hegur Pirwa) for the [šahhan] (and) *luzzi* (and) the daily (tasks enumerated after this)” KBo 6.28 rev. 22, 25 (hist., Ḥatt. III), ed. NBr 54 w. n. 1; *namma=šši UD.KAM-aš NINDA kaggarin ... paršiya* “Then he breaks for her (i.e., Išbara) the daily *kuggari-bread* ...” KUB 32.128 i 11-12 (MH/NS); *nu UD.KAM-aš NAPТАNU GAL halziya* “The main meal of the day is announced” KUB 30.24 ii 17 (funerary rit., MH/NS), ed. Kassian et al., Funerary 386f.; ŠU.NIGIN ŠA NINDA.GUR<sub>4</sub>.RA UD-MI ... NINDA.GUR<sub>4</sub>.RA UD-MI *tuhhušt[a]* “Sum total of the daily bread offerings: (list of breads and other offerings follows, then:) The daily bread (offering-list) is ended” KUB 27.13 i 28-30 (cult of Tešub and Ḥebat of Aleppo, NH); ANA <sup>d</sup>*Kantipuitti NINDA.GUR<sub>4</sub>.RA UD-MI UL ēšzi* “For Kantipuitti there is no daily bread (offering)” KUB 56.51 i 7 (fest. frag., NS); [ANA DINGIR]-LIM *kuwapi ŠA UD.KAM paršyanzi* “As soon as they break the daily (bread offering) [for the deity] (they take one loaf and give it to the lord of the land)” KBo 2.4 left edge 1 (NH), w. dupl. KUB 56.48 left edge 1-2 (NS), ed. Haas, KN 290f.; UDU ŠA UD.KAM-MI *kuin INA UD.5.KAM karšer nu ŠA*

## šiwatt- b 6' a'

UD.5.KAM UDU šakuwaššar SUM-anzi “They will fully give the daily sheep (offering) of five days, which they omitted for five days” KUB 5.5 i 10-11 (oracle question, NH), ed. šakuwaššar(*ra*)- 2 d.

6' multiple days, stretch of days — a' w. cardinal numbers: *takku GUD.HI.A A.ŠÀ-ni pānzi U BĒL A.ŠÀ wemizi UD.1.KAM tūrizzi mān=ašta MUL.HI.A-eš uenzi n=us āppa išhi=šši pennai* “If cattle go into a field and the owner of the field finds (them), he may yoke them up for one day. When the stars come out then he will drive (them) back to their(!) (text “its”) owner” KBo 6.2 iv 12-13 (Laws §79, OS), w. dupl. KBo 6.3 iv 6-8 (OH/NS), ed. LH 84f.; (“But when the enemy attacks somewhere”) *nu ERÍN.MEŠ LÚ.KÚR ūrkin [UD.3.KAM]* (var. *INA UD.3.KAM*) *nannau KASKAL.HI.A-TIM UD.2.KAM* (var. *INA UD.3.KAM*) *harkandu* “Let the troops follow the track of the enemy for three days. Let them hold the road for two days (var. for three days)” KUB 13.2 i 15-17 (*BĒL MADG.*, MH/NS), w. dupl. KUB 31.86 i 14-15 (MH/NS), ed. StMed 14:96f., Dienstanw. 42; *nu kūn EZEN<sub>4</sub> mān LUGAL-uš INA UD.3.KAM tezzi n=an INA UD.3.KAM ēššanzi mān INA UD.7.KAM našm[a] UD.9.KAM=ma tezzi n=an naššu INA UD.7.KAM našma UD.9.KAM ēššanz[i]* “If the King says this festival (is) for three days, they will perform it for three days, but if he says for seven days or for nine days, then they will perform it for either seven or nine days” KUB 9.10 iii 3-11 (fest., NS), ed. StBoT 3:47 (“drei Tage lang” etc.); *n=an=kan INA UD.7.KAM anda waḥnuwan harta nu=šši INA UD.8.KAM INA UD.1.KAM zahhin paiš n=an=kan hatugayaz MÈ-az INA UD.8.KAM INA UD.[1].K[A]M x[...]* “He (i.e., Šuppiluliuma) had besieged it (i.e., Kargamiš) for seven days and on the eighth day he gave battle against it for one day, and by means of a dreadful battle [conquered(?)] it on the eighth day in [one] day” KBo 5.6 iii 28-31 (DŠ, Murš. II), ed. Gesta Supp. 114f., Güterbock, JCS 10:95; *nu 1-edani UD-ti 2 DANNA 1/2 DANNA=ya p[en]nai* “In one day he drives (them) out two and one-half double-hours” KBo 3.5 iv 43-44 (Kikk., MH/NS), ed. Hipp. 102f; (“One tablet”:) EZEN<sub>4</sub>.HI.A ANDAHŠUM<sup>S</sup>A[<sup>(R</sup> mah<sup>h</sup>)]an hantezzi aniyanteš ŠU.NIGIN IT[(U.1.K)]AM UD.8?. KAM=ya ANTAHŠUM<sup>S</sup>A=šan

šiwatt- b 6' a'

šiwatt- b 6' c' 4''

「*kuiēlš anda handānzi QATI* “How the festivals of the *ANDAHŠUM* plant are first performed. Total: One month and eight days, which they devote to the *ANDAHŠUM* festivals. (Composition) finished” KBo 10.20 iv 20-23 (fest., NS), w. dupl. KUB 30.39 rev. 4-6 (ENS), ed. Güterbock, JNES 19:84,87; *nu kūn EZEN<sub>4</sub> LUGAL-uš INA UD.4.KAM eššai šalliya INA UD.4!.KAM halziškettari LUGAL-uš=ma=kan maḥhan UD-tili šipanzakizzi nu GIŠ HUR LÚ.MEŠDUB.SAR GIŠ harkanzi INA UD.4.KAM mān lukkatta šalli UL halziya tunnakiš[na=ma ...] § kāš=ma EZEN<sub>4</sub> LUGAL-i mān INA UD.7.KAM mān INA UD.8.KAM mān INA UD.9.KAM aššuš t̄l-an INA UD.9!.KAM eššanzi “The king celebrates this festival for four days and on the fourth day a grand (assembly) is announced. The wood-scribes hold wood tablets (concerning) how the king makes daily sacrifices. If on the fourth day, when it is morning, a grand (assembly) is not announced, [rather ... to] the inner chamber. § If the king wants this festival for seven days, eight days, or nine days, they perform it for (up to) nine days” KUB 10.45 iii 8-20 (fest., NS), ed. StBoT 3:46 □ for šalli = šalli ašeššar see s.v. šalli- 1 g 2'.*

**b'** *maši- imma: nu=kan<sup>1</sup> mašieš imma UD.HI.A anda=ma SI×SĀ-ri n=aš=kan UGU GIN-ri* “He (i.e., the king) will go up there however many days are determined by oracle” KUB 5.1 i 60-61 (oracle question, NH), ed. THeth 4:42f., tr. Beal, Ktēma 24:44f.; *nu=kan mašieš imma UD.HI.A UGU pēdai* “(regardless of) how many days he will spend up there (he will come back down in front of Nerik)” KUB 5.1 i 88 (oracle question, NH), ed. THeth 4:46f., tr. Beal, Ktēma 24:45; cf. ibid. 79; *nu=eššan arirauwanzi mašieš i[mma U]D.KAM.HI.A anda handanda* “Ho[wever] many [d]ays are determined for scraping off (the walls and wood work) ...” KBo 24.93 iii 21-22 (fest., NS).

**c'** days of life = lifetime (see Hoffner, FsPope 53-55) — **1''** w. *huišwannaš* “days of life”: *kuenta=an=kan kuit nu=za=kan TI-annaš UD.HI.A-uš [ZI=YA dank]ui daganzipi kattanda [apadda šer pai]škezzi* “Because she (i.e., the Tawanana) killed her, [on account of this] (for all) the days of (my) life, [my soul] goes down into the [da]rk earth” KBo 4.8 ii 22-iii 2 (affair of the AMA.DINGIR-LIM, NH), ed. Hoffner, JAOS 103:188.

**2''** without *huišwannaš*: *nu=kan ammel MU.HI.A-u[š] UD.KAM-uš ANA m[KÙ]?[GA?.* TÚL<sub>1</sub>=*[ma?] parā ašandu* “May my years (and) days be added(?) to Šupp[iluliamā]” KUB 31.106 ii 8-9 + KUB 23.44 iii 4 (oath, Šupp. II), ed. Laroche, RA 47:72f., cf. *parā* 3 c; *nu<sup>4</sup>UTU<sup>URU</sup>Arinna GAŠAN=YA ŠA f[Danu]hepa uttar ammel UD.HI.A-aš ammuk ANA KUR<sup>URU</sup>Hatti=ya menahhanda EGIR-pa lē [h]uittiat[tari]* “O Sungoddess of Arinna, my lady, in my days, against me and against the land of Hatti do not let the matter of Danuhepa be reintroduced” KUB 21.19 + KBo 52.17 ii 16-18 (prayer, Hatt. III), ed. Lebrun, Hymnes 312, 319, Sürenhagen, AoF 8:92f., tr. HittitePrayers 98f.; cf. KBo 12.70 rev.! 14-15 in bil. sec.

**3''** “few,” “short” or “cut off” days: *mān INA ITU.5.KAM DUMU-aš miyari UD.KAM.HI.A-uš=ši maninkuēššanzi* “If a child is born in the fifth month, its days will be few” KUB 8.35 i 3 (birth month omens, pre-NH/NS), ed. Beckman, StBoT 29:14f.; *[mā]n INA UD.20. KAM<sup>4</sup>SIN-aš aki LUGAL-wa<s>* UD.KAM.HI.A *tuhušanteš KUR-eaš hargas* “[I]f on the twentieth day the moon dies, the days of the king will be cut off; (there will be) destruction of the land” KUB 8.1 iii 1-2 (lunar omen, NS), ed. DBH 12:66, 68; (“If you heavenly deities have sought some evil against me”) *nu=mu UD.HI.A ITU.HI.A MU.HI.A=ya maninkuwahten nu=mu kāš TI-anza PUH=ŠU pedi ar[taru]* “and have curtailed my days, months and years, [let] this living substitute sta[nd] in my place” KUB 17.14 obv! 18-19 (substitute king ritual, NS), ed. StBoT 3:58f., Hoffner, FsPope 54, w. n. 21; cf. *maninkuwant* 1 a 2'.

**4''** long days, many days, long life: *İR-KA m[Hattuš]ilin TI-[nuši] MU.HI.A=ši ITU.KAM. HI.A UD.HI.A dalugaēš pešti* “You [will give] life to your servant, Hattušili; you will give to him long years, months, and days” KUB 21.27 iii 37-38 (prayer, NH), cf. ii 21, iii 34-35, ed. Sürenhagen, AoF 8:116f., Lebrun, Hymnes 334, 340, tr. HittitePrayers 104; *nu=ešmaš [pi]škitten TI-tar haddulātar MU.HI.A GÍD.DA* *[UD.]KAM.HI.A GÍD.DA* “Continue to give them life, health, long years and [long] days” KUB 15.34 ii 40 (evocation rit., MH/MS?), ed. Haas/Wilhelm, AOATS 3:192f. (reading EGIR?.UD?<sup>MJ</sup>, Trabazo, TextosRel. 594f.; cf. KUB 32.121 iii 11-14 (NS); *[nu=t]Ita<sup>1</sup> MU.KAM.HI.A ITU.KAM.HI.A UD.KAM.HI.A taluqaēš ašandu* “Let the years, months and days be long for you” KUB 57.79 iv 32-33 (Hantitaššu rit., NS), translit. Ünal, Hantitaššu 94.

## šiwall- c 1' a'

c. nominal idioms — 1' day of (natural) death — a' general: *nu kuiēš I[ (ŠTU GÍŠTUKUL eker)] kuiēš UD-azza* (B iv 6 UD.KAM-za) [(eke[n=aš=z])a [(hūma)]nteš=pat GAM-an a[(rha=z)]ennahh[(un)] “Some died by the weapon, some died by natural death. Indeed, all of them I was rid of” KUB 1.1 + 1956/u iv 45-47 (Apol., Hatt. III), w. dupls. KBo 3.6 iv 5-7, KUB 19.72 iii 7-9, KUB 1.8 iv 26-27, ed. StBoT 24:26f.; *nu kuitman apēl UD.KAM-za kuitman=aš aki ŠA dUTU-ŠI=ma kuit NÍ.TE=ŠU ZI dUTU-ŠI=ya n=at=za parā lē kuiški kuedanikki memai* “until his day (comes), until he dies, no one shall divulge to anyone anything that concerns the body of His Majesty and soul/will of His Majesty” KUB 26.1 iii 21-25 (instr., TUDH. IV), ed. Dienstanw. 13, *mema-* 13 d 2' (*parā mema-*).

b' day of the mother (and father): *mān UD.KAM ABI=ŠU AMA=ŠU kuedanikki GÍD.DA-aš* “When for someone the day of his father and his mother is long (i.e., far away, when his life is long)” KUB 26.1 iii 14-15 (instr., TUDH. IV), ed. Dienstanw. 13; [GIM-an=ma] / [AN]A <sup>m</sup>Alakšandu [ŠA] AMA=KA UD-az ari “[But when] for (you), Alakšandu, the day of your mother arrives” KUB 21.1 i 64 (treaty, Muw. II), ed. SV 2:54f., tr. DiplTexts<sup>2</sup> 88; *IŠTU* 10 LÚ.MEŠ 20 LÚ.MEŠ *mān annaš UD-za kuedaš ari(?)* *mān=ma=kan* <sup>URU</sup>KÙ.BABBAR-ši šer panku ÚŠ-an UL DÙ-ri “If the day of the mother [will come] for some ten or twenty men, but a widespread plague will not break out up in Hattusa” KUB 5.3 i 45-46 (oracle question, NH), ed. SV 2:168, tr. Beal, CoS 1:210; cf. in broken contexts UD.KAM AMA KUB 52.46:7 (oracle question, NH); *annaš UD-za* KUB 5.4 ii 46 (oracle question, NH); ŠA AMA=ŠU=wa=šši UD.KAM-za KUB 39.49:26 (rit., NS); cf. also KUB 30.28 rev. 11 (rit. for Hamrišara, ENS); Puhvel, KZ 83:61-63 suggests that *annaš šiwaz* is an ellipsis for *attaš annaš šiwaz*, and refers to meeting one's ancestors; see further HTR 17, von Schuler, Dienstanw. 18f. and van den Hout, Hidden Futures 42f.

c' UM ŠIMTI “day of destiny”: *nu=ta U<sub>4</sub>-UM ŠIMTI=KA ari* “The day of your destiny will come to you” KBo 4.10 i 5 (treaty, NH), ed. StBoT 38:22f.; cf. CAD Šimtu: *ūm šimti* “dying day, day of (natural) death” (versus *ūm la šimati* “premature death”); cf. Puhvel, KZ 83:59-63, Kümmel, StBoT 3:91f., Otten, HTR 17; von Schuler, Dienstanw. 18f. and van den Hout, Hidden Futures 42f.

## šiwall- c 3'

2' bad, or evil day — a' w. *idalu*: (“Kumarbi takes wisdom into his mind”) *nu HUL-lun* (var. Ø) UD.KAM-an (dupl. + *kuiš*) LÚ.HUL-an *šalla*[(nuškezzi)] *nu* (var. *nu=za*) <sup>d</sup>U-ni IGI-anda *idalawatar šan*[hiškezzi] *nu* <sup>d</sup>U-ni (var. + *menahhanda*) ‘tarpanallin *šallanu*[(škezzi)] “and he starts raising a bad ‘day’ (in the form of) an evil being. He [is] pla[nning] evil against the Stormgod, and he is raising a supplanter against the Stormgod” KUB 33.96 i 6-8 (Ullik., NH), w. dupl. KUB 33.98 i 5-8, ed. Güterbock, JCS 5:146f., tr. LMI 150, Hittite Myths<sup>2</sup> 56f.; *ēpten HUL-lun EME-an* § *H[U]L-lun UD.KAM-un HUL-lu[n m]emian* (var. [HUL-lu]n UD-an *HUL-lun GE<sub>6</sub>-an*) “You (pl.), seize the evil tongue, § [the ev]il day, the evil word (var. the evil day, the evil night)” KBo 10.37 iii 11-12 (rit., OH/NS), w. dupl. KBo 13.121:8 (OH/NS), cf. ibid. iii 3; *nu=mu DINGIR=YA dallišg[a]nti UN-ši UD!.KAM.HI.A idalaēš GE<sub>6</sub>-uš HUL-ēš maninkuwan lē tarnatti* “My god, do not allow evil days (and) evil nights near to me, a person who constantly calls upon (the gods)” ABoT 1.44 iv 8-10 (prayer, OH/NS), ed. Lebrun, Hymns 100, 106, HEG T/D 58, tr. HittitePrayers 39; (“Then she mentions by name the [per]son whom she is treating, (continuing:)”) [*k*]ūnn=a=wa antuňš[a]n *idāluš UD-az maninkuwānza MU.HI.A-za* [DING]IR.MEŠ-aš *karpiš pa[nga]uwaš EME-aš lē kuwapikki aušzi* “Let an evil day, a short year, anger of the gods, and slander of the community (likewise) never see this person” HT 6 obv. 25-26 + KBo 9.125 obv. 10-11 (ritual, NH), ed. Beckman, Or NS 59:42, 48; *idalušš=za* UD.KAM-az EN.SISKUR *lē KAR-zi* “And may the evil day not catch up to the ritual patron” KBo 11.14 ii 23-24 (Hantitaššu's rit., MH/NS), ed. Ünal, Hantitaššu 21, 29.

3' other: *kī kuit ANA SAG.DU <sup>m</sup>Huzziya N[U. SIG<sub>5</sub>-ta] ANA SAG.DU=ŠU UD.KAM-an* ÚŠ-an *ušketteni* “Concerning that [it was] u[nfavorable] for the person of Huzziya, do you (for)see a death-day for his person?” KUB 5.20 ii 14-15 (oracle question, NH); *mānn=a hatkun UD.KAM-an kuinki LUGAL-i aut̄ti* “And if you (fore)see some troublesome (lit. narrow) day for the king” KBo 4.14 iii 19 (treaty, TUDH. IV?); cf. KUB 40.33 obv. 19 (NS), cf. *nakkešš- 3 b*; KUB 34.79:6 (NS).

3' propitious day: *mahhan=ma* UD.KAM-az SIG<sub>5</sub><sup>1</sup>-ri “But when the day is favorable” KUB 30.25

## šiwatt- c 3'

## šiwatt- e

i 15 + KUB 39.4 obv. 23 (funerary ritual, pre-NH/NS), ed. Kassian et al., Funerary 324f., HTR 26f.; cf. KUB 30.24 iii 33; *nu SIG<sub>5</sub>-andaš ANA ITU.HI.A kuedani imma ITU.KAM-mi duddu halzai nu SIG<sub>5</sub>-in INA UD.5.KAM INA UD.8.KAM INA UD.16.KAM INA UD.26.KAM INA UD.28.KAM SIG<sub>5</sub>-in* “And in whichever of the favorable months he cries for mercy, (whether) on the fifth day, on the eighth day, on the sixteenth day, on the twenty-sixth day, (or) on the twenty-eighth day, it is favorable” KUB 4.47 i 8-11 (rit. vs. insomnia, OH/NS).

**4'** “blue day”: (“Then she (i.e., the Old Woman) likewise makes blue wool into a strand and says: ‘Who has been making him blue?’”) *kinun=a=šši=kan kā[ša] / [ant]arandan UD-an* (var. UD.KAM-an) *hūmandaz tuiggaz daškimi* “Now I am taking the ‘[bl]ue day’ from his entire body (and will give it back to its owner.’ Then she winds the strand around the figurines)” KUB 24.9 i 44-45 (rit., MH/NS), w. dupl. KUB 41.1 i 4-5 (MH/NS), ed. THeth 2:28f. (= ll. 50-51), Kammenhuber, ZA 57:213.

**d. verbal idioms—1'** w. *kappuwant-* “numbered, i.e., few”: (“Life is bound up with death, while death is bound up with life”) *dandukišnaš=a DUMU-aš uktūri natta huišwanza huišwannaš UD.HI.A=ŠU kappuwantes* “A mortal does not live forever; the days of his life are numbered (i.e., few)” KUB 30.10 obv. 21 (prayer of Kantuzzili, OH/MS), ed. Lebrun, Hymnes 113, 116, tr. HittitePrayers 32, ANET 400f.; cf. KUB 36.79 ii 47 (prayer to the Sundeity, OH/NS); *nu kapp[u]wanda<š>* UD.KAM.HI.A-aš <sup>1D</sup>Pūrun[a] zehhu[n] “(With) in a few (lit. counted, numbered) days I crossed the Puruna River” KBo 10.2 ii 17-18 (annals, OH/NS), tr. Houwink ten Cate, Anatolica 11:50.

**2'** w. (*ištarna*) *pai-* “to pass”: *mān* UD.20. KAM *pait* “When the twentieth day had passed” KUB 17.6 i 23 (Illuyanka, OH/NS), ed. Beckman, JANES 14:14, 19, tr. Hittite Myths<sup>2</sup> 12; [*MUNUS-anza=ma=za hāši nu kuimta*]n UD.7.KAM *paizzi n=ašta hašš[a]ntaš māla a[p̄e]ldani* UD.7.KAM *anda / [šipandanzi]* “[But (when) the woman gives birth, and while the seventh day is passing, on that seventh day [they perform] the *māla*-offering of the newborn” KBo 17.65 rev. 38-39 (birth rit., MH/MS), ed. StBoT 29:142f.; *nu 2-ŠU* UD.7.KAM *paizzi ... mān 2-ŠU* UD.7.KAM *šarā tittanuzzi* “Two times seven days pass ... When

two times seven days are up” KUB 7.1 ii 7, 11 (rit., NS), ed. Kronasser, Sprache 7:149-151; cf. w. *ištarna*: KBo 5.1 i 57 iv 34 (MH/NS); KUB 30.38 i 38 + KBo 23.1 i 58 (NS).

**3'** w. -*kan ištarna iya-* (mid.) “to pass”: UD.KAM=ma=kan *ištarna iyattari* “The day passes” KUB 44.61 obv. 6 (med. rit., ENS), ed. Burde, StBoT 19:18f.

**4'** w. *kiš-* “to become”: DÙ-mi=ma *kiššan* GIM-an UD.KAM-za (var. UD-az) *nekuz mēhu[ni kišari]* (var. DÙ-ri) “I do as follows: When the day [becomes] evening” KUB 9.32 i 4 (Ašhella’s rit., MH/NS), w. dupl. HT 1 iii 4-5 (MH/NS), ed. Dinçol, Belleten 49/193:12, 23, tr. Kümmel, TUAT II/2:286.

**5'** w. *iya-* “to make”: (“Because Iyahrišša and Piggainarišša were hostile to me, I went to Iyahrišša”) *nu=za* UD.KAM.HI.A *išpantiuš iyanun nu KARAŠ.HI.A parhiešni huittiyanun* “I made the days nights and I led the army by forced march” KBo 4.4 iii 31-32 (extensive annals Murš. II, NH), ed. AM 126f.

**6'** w. *laknu-* “to knock over” > “go sleepless”: *pitituli[ya]š peran* UD.HI.A-uš GE<sub>6</sub>.HI[A-uš] *lakn[uški]mi* “From anxiety I go sleepless days (and) nights” KUB 36.75 iii 7-8 (prayer, MS), ed. Lebrun, Hymnes 125, 130, tr. HittitePrayers 35, cf. *laknu-* 7.

**e. endingless loc. as adverb (*šiwat šiwat*):** [kī=(ma=k)]an *tuppi* DUB.[S]AR ANA DINGIR-LIM *an[da* UD-at UD-at<sup>1</sup> *memišk[(izz)i]* “The scribe will recite [this] tablet to the god daily (and he will praise the god)” KUB 24.2 i 1 (prayer, Murš. II), w. dupl. KUB 24.1 + KBo 58.10 i 1, ed. Kassian/Yakubovich, FsKošak 428, 432 □ for a similar pragmatic situation (a scribe reciting a prayer before a deity) w. *šiwallili* see s. v. d; *nu UD-at UD-at 1-ŠU [arri]škanzi* “They [wa]sh (the horses) once daily” KUB 1.13 iii 5-6 (Kikk., MH/NS), ed. Hipp. 62f.; *namma LUGAL-uš UD-at UD-at karūwa[(riw)ar ...]* AN-aš <sup>d</sup>UTU-i *ginuššareškizz[i]* “Furthermore, the king kneels to the Sungod of Heaven [...] early every morning” KBo 15.2 iv 11-12 (substitution rit., NS), w. dupl. KBo 15.9 ii 2-3 (NS), ed. StBoT 3:62f. (“Tag für Tag in der Frühe”); *nu=šši apiya=ya EGIR.KASKAL UD-at UD-at SÍSKUR QĀTAMMA piškanzi* “For her (*IŠSTAR* of Šamuha) there too, on the return trip, they give the daily offerings in the same way (i.e., as usual)” KUB 32.130:21-22 (cult of *IŠSTAR* of Šamuha; MH?/MS?), ed. Danmanville, RHA XIV/59:42f. □ on

**šiwatt- e**

the script see StBoT 39:41 n. 2 vs. StBoT 46:385-387; cf. VBoT 24 iv 14-16 (MH/NS), KUB 39.6 iii 20 (MH?/NS); for the same basic expression SISKUR *peške-* w. šiwattili see s.v. c.

**f.** as a divine name <sup>d</sup>Šiwatt- “The deified Day”: for a complete listing w. all attestations, spellings and literature see van Gessel, OHP 1:408.

**g.** (symbol of a day): 10 UD.KAM *MUŠU* KÙ.GI 11 UD GE<sub>6</sub>=ya KÙ.BABBAR “Ten days (and) nights of gold, eleven days and nights of silver” KUB 31.53 obv. 3 (vow of Puduhepa, NH), ed. de Roos, Votive 173f., StBoT 1:18f. (= i 43), 38 w. nn. 7, 8; cf. 1 UD K[Ù.BABBAR] 1 UD KÙ[.GI] “One day of s[ilver], one day of go[ld]” KUB 15.18 ii 2 (vow) □ Laroche, RA 43:67f., suggests that these may refer to objects representing the hieroglyphic (Luwian) signs for “day” and “night.” The hieroglyphic sign for “day” (DIES) is a clepsydra, a container which may have served in a system of time measuring. For the sign see Laroche HH 358, Hawkins, CHLI I/1:26; a hier. counterpart for “night” has not been identified.

Hrozny, ArOr 1 (1929) 283f.; Götze/Pedersen, MSpr. (1934) 72f.; Friedrich, HW (1952) 195; Goetze, Language 27 (1951) 472f. (w. bibliography); Neu, StBoT 18 (1974) 59; Eichner, Heth.u.Idg. (1979) 45 n. 9; Kammenhuber, Heth.u.Idg. (1979) 121f.; Neu, Lok. (1980) 15f., 52 n. 122; Oettinger, BiOr 39 (1982) 365; Lebrun, OLP 17 (1986) 51-64 (on the terminology of time in Anatolian languages); Rieken, StBoT 44 (1999) 102-105; Puhvel, FsWinter (2003) 347-349 (“day” and “night” in Hitt.); Tischler, HEG S/2 (2006) 1095-1105.

Cf. *anišiwart*, *appašiwart-*.

**šiwar ſiwar** adv. see šiwatt- e.

NINDA šiwatannani- see NINDA šiwandanni-.

**šiwattili** adv. daily, each/every day; NS.

UD-*ti-li* KUB 6.45 iii 16 (NH), KUB 17.14 obv.! 9, (10), 11 (NS), KBo 31.47 rev.? left col. 6 (NS), KBo 14.142 i 37 (NH), KBo 15.2 i 16, 17, 18 (NH), KUB 28.3 obv. 6 (NS), KUB 12.14 i 6 (NS), KUB 10.45 iii 12 (NS), UD.KAM-*li* KUB 5.11 ii 8 (NH), KUB 6.46 iii 56 (NH), KUB 25.22 iii 11 (NH), KBo 16.52 obv.? 6 (NH), KBo 18.193:7 (NH), UD.KAM-*ti-li* KUB 30.27 obv. 9 (NS), KUB 8.57 i 12 (NS), KUB 5.6 ii 27 (NH), KUB 24.1 iv 21 (NH).

**a.** in myths: *nu=za* UD.KAM-*ti-li* ŠA <sup>URU</sup>*Uraka* LÚ.MEŠ G[URUŠ ... (*tarah*)]*hiškiwan daiš* “Daily he began to overpower the yo[ung men] of Uraka” KUB 8.57 i 12-13 (Gilg., NS), w. dupl. KBo 10.47a 3 + KBo

**šiwattili- d**

10.46:2 (NS), translit. Myth. 122, tr. Beckman in Foster, Gilgamesh 158; *nu LÚ<sup>d</sup>U UD-*ti-li* ANA<sup>d</sup>[U (*menahanda tišk*)*izzi*]*

“The man of the Stormgod takes his place daily before the Stormgod” KUB 28.3 i 6 (myth, NS), w. dupl. KUB 28.5:7 (NS), translit. Myth. 15, tr. Hittite Myths<sup>2</sup> 35.

**b.** in festivals: *nu kūn EZEN<sub>4</sub> LUGAL-uš INA* UD.4.KAM *ēššai* ... [LUGAL]-*uš=ma=kan maḫan* UD-*ti-lli* *šipanzakizzi* “For four days the king celebrates this festival ... How the king performs the daily sacrifice, (the wood scribes have a (separate) wood tablet (for that))” KUB 10.45 iii 8-9, 12-13 (fest., NS), ed. StBoT 3:46; *nu=kan* UD.KAM-*li* *BIBR<sub>1</sub>HI.A* *šunneškanzi* “They fill the rhyta daily” KUB 25.22 iii 11 (cult inv., NH), ed. Haas, KN 240f.

**c.** in rituals: *nu kuitman* UD.KAM.HI.A *mukišnaš nu=šši* UD.KAM-*ti-li* SISKUR *kišan peškanz[i]* “Meanwhile, during the days of invocation they perform the ritual for him every day as follows” KUB 30.27 obv. 8-9 (rit., NS), ed. HTR 98 □ for the same basic expression SISKUR *peške-* with reduplicated UD-*at* see šiwatt- e; *[nu]=šši* 2-ŠU 7 *etri<sup>HI.A</sup>* UD-*ti-li* *tiškanzi* [(1 UDU-*ši-ka*)]*n* UD-*ti-li* *šippanzakanzi* LUGAL-*ušš=a=za* UD-*ti*[(*-li azzi*)*k*]*kizzi* *nu waganda* *šenī* UD-*ti-li* *pē har*[(*kanzi*)] “Every day they set out two times seven meals for him, and they offer one sheep to him every day; and the king eats every day and they present bites (to eat) to the figurine every day” KUB 17.14 obv.! 9-11 (subst. rit., NS), w. dupl. KBo 15.2 i 16-18 (NS), ed. StBoT 3:56f.

**d.** in prayers: DUB.1-*PU QATI* LÚDUB.SAR-*za* GIM-an ANA LUGAL *šer PĀNI* <sup>d</sup>Telipinu UD.KAM-*ti-li* *arkuwar* *ēššai* “First tablet finished: When the scribe makes a daily prayer to Telipinu on behalf of the king” KUB 24.1 iv 19-21 (prayer, Murš. II), ed. Kassian/Yakubovich, FsKošak 432, 434, Lebrun, Hymns 184, 187, tr. HittitePrayers 56 □ for a similar pragmatic situation (a scribe reciting a prayer before a deity) w. reduplicated UD-*at* see šiwatt- e; <sup>d</sup>UTU ŠAME EN=YA ŠA DUMU.LÚ.U<sub>19</sub>.LU-TI UR.GI<sub>7</sub>-*aš*! (dupl. UR.GI<sub>7</sub>-*aš*) ŠAH-aš *gimrašš=a* *ḥuitnaš DīNAM* UD-*ti-li* *zik* <sup>d</sup>UTU-uš *ḥanneškiši* “O Sungod of Heaven, my lord, the dispute(s) of mortal man, of the dog (and) the pig, and of the animals of the steppe you, O Sungod, arbitrate daily” KUB 6.45 iii 15-17 (prayer, Muw. II), w. dupl. KUB 6.46 iii 54-56, ed. Singer, Muw.Pr. 20, 39.

**šiwattili- e****\*šiuniya-**

e. in oracles: [...] UD.KAM-*ti-li* *malliškanzi* “They grind daily” KUB 5.6 ii 27 (oracle question, NH), ed. Sommer, AU 278f.

š. is synonymous with *šiwat* *šiwat* (cf. *šiwatt*-). š. (like MU-*tili* “annually”) is always accompanied by imperfective verbs. For the -*ili* adverb forming suffix see GrHL §19.15.

Sommer, AU (1932) 432; Kronasser, EHS 1 (1966) 360; Tischler, HEG S/2 (2006) 1104.

Cf. *šiwatt*-.

**šiwi- A** adj. see *šiwai-/šiwi-*.

**šiwi- B** n. com.; (mng. unkn.); OH/NS.†

**sg. nom.** *ši-ú-iš-š(=a[n])* KUB 31.64 iii 9 (OH/NS); **acc.** *ši-ú-i-n(=a)* KUB 31.110:3 (OH/NS).

LUGAL-waš=a *parhešna*[z ... /] *pait* *ši-ú-iš-š=a-a[n ... /]* *hullanun* “[As a result of] the king’s haste [...] (s)he went and a/the š. [...-ed] *hi[m]/he[r and ... /]* I fought” KUB 31.64 iii 8-10 (hist., OH/NS), ed. *parhešsar* c (emending to *ši-ú-uš!*), StMed 12:174f. w. n. 516 (“il suo dio”, mentioning possibility of emendation to *ši-ú-uš!*), de Martino, AoF 22:288f.; [...] / <sup>d</sup>Allāni[š ... /] *ši-ú-i-n=a pa[h- ... ]* “[The goddess) Allani (subj.) [...] but a/the š. (obj.) [she(?)] pr[otected(?)]” KUB 31.110:2-3 (hist., OH/NS), ed. StMed 12:182f. (“il dio”).

Since there is no evidence for a stem \**šiwi-* “god” besides the regular *šiu(n)-*, *šiuni-* q.v. and both attestations for š. occur in the same composition it seems advisable following Rieken, StBoT 44:38 n. 162, not to assume a scribal mistake for KUB 31.64 iii 9 (so de Martino, AoF 22:288 n. 36) and to accept the possible existence of a separate noun š.

Kloekhorst, EDHIL (2008) 767 (“sow(?)).

**šiun-** see *šiu-*.

**šiunala/i-** (substantivized) adj.; divine(-one); OH/NS.†

**pl. nom. com.** *ši-ú-na-le-eš* KBo 10.24 iii 14 (OH/NS), [*ši-ú-na-l*] *i-iš* KBo 30.5 iii 4 (OH/LNS).

*šēr=azššan nepiši ši-ú-na-le-eš* (var. [...] *i-iš*) *wēškanta* (var. *wišk[anta]*) “Up in heaven the divine-ones are weeping” KBo 10.24 iii 13-14 (KI.LAM fest., OH/NS), w. dupl. KBo 30.5 iii 3-4, ed. *nepiš a*, Eichner, TAM Erg. 14:112 w. n. 63, van Brock, RHA XX/71:167 (“les divins pleurent”), translit. StBoT 28:18, tr. StBoT 27:61 n. 29 (“the divines are sent away”), EHS 1:360 (“in caelo divini”), Kloekhorst, EDHIL 764.

Werner, BiOr 18 (1961) 83 (= Lyd. *ciwvali-* “göttlich”); van Brock, RHA XX/71 (1962) 166f. (= Luw. *maššanalli-* “divin”); Laroche, NH (1966) p. 337 (“divin”, cf. Capp. PN *Šiwanala-*); Tischler, HEG S/2 (2006) 1087 (“göttlich”); Kloekhorst, EDHIL (2008) 764 (“divine one(?)).

Cf. *šiu-*.

**šiunant-** adj.(?); divine(?); MH/MS.†

**sg. voc.** *ši-ú-na-an-ti* KBo 31.143 obv.? 24 (MH/MS), KBo 20.49:3 (MH/MS).

*nu āppa [ANA] GIŠKIRI<sub>6</sub> x[...] / [nu? B]EL SÍSKUR halzišsai ši-ú-na-an-ti ši-ú-na-an-ti taknāš <sup>d</sup>UTU[-i ...] / [tarna=mu?] haršanāš tetanuš *tarna=mu[ ŠA] GİR.HI.A* *patalḥan ūrk[inn=a(?)]* / [EG]IR-pa uwauar=mit *tarna=mu ēššari=mit* TI-tar *hatul[atar]* “[...] back to the garden. [The ri]tual patron calls out: [O] divine(?), divine(?) Sungoddess of the Netherworld, [let go of] the hairs of my head, let go of the sole [and tr]ack [of] my feet (and) ‘my coming [ba]ck’, let go of my frame/form, life (and) hea[lth]” KBo 20.49:2-5 + KBo 31.143 obv.? 23-26 (precursor of Allaiturahi ritual series, MH/MS), see (<sup>GIŠ</sup>)*patalḥa*- 2, for join see Groddek, IJDL 2:19, cf. Haas, AOF 34:30f. (w. translit. of pieces separately).*

Cf. *šiu-*.

**\*šiuni-** see *šiu-*.

**\*šiuniya-** v.; to act like a god(?); wr. DINGIR. MEŠ-*niya-*; NS.†

**mid. pret. pl. 3(?)** DINGIR.MEŠ-*ni-ia-an-ta-x*[...] KBo 8.77 rev. 7 (NS).

[... *k*]uiēš DINGIR.MEŠ-*ni-ia-an-ta-x*[...] KBo 8.77 rev. 7 (NS) (alternatively to *šiuniyant*-, q.v.), translit. EDHIL 764, DBH 11:281.

## \*šiuniya-

Neu, StBoT 5:156 n. 1, originally also assigned DINGIR. MEŠ-*ni-ia-an-du* KBo 23.22:2 (MS) here as act. imp. pl. 3, but in HS 111:59 n. 15 he read DINGIR.MEŠ-*ni-ia-an-du-u*[š], which indeed seems more likely according to the photo (see Šiuniyant-).

Neu, StBoT 5 (1968) 156 n. 1; idem, HS 111 (1998) 59 n. 15; Tischler, HEG S/2 (2006) 1087 (“von Gott erfüllt sein, in Ekstase sein”); Kloekhorst, EDHIL (2008) 764 (“?”).

Cf. ſiu-.

**šiuniyahh-** v. (mid.); (to become divine >) to go crazy(?); OH/NS.†

**mid. pres. sg. 3** ſi-e-ú-ni-ah-ta KBo 6.26 i 22 (NS), ſi-ú-ni-ia-ah-ta KBo 6.15 iv? 13 (NS), [š]i-ú-ni-ah-ta KBo 6.10 iv 10 (NS), HFAC 4:(1) (NS).

**pret. sg. 3** ſi-ú-ni-ia-ah-ha-ti KUB 11.1 iv 15 (OH/NS).

takku ſuppalaš=ſet kuēlqa ſi-e-ú-ni-ah-ta (vars. c and bb; ſi-ú-ni-ah-ta, v: ſi-ú-ni-ia-ah-ta) t=at parkunuzi “If somebody’s cattle go crazy and (the owner) performs a purification ritual on them (and drives them back home, and he puts the remnants used in the ritual into the refuse pile, but doesn’t tell his colleague, so that the colleague—not knowing—drives his own animals there and they die, there will be compensation)” KBo 6.26 i 22-23 (Law §163, OH/NS), w. dupl. c: KBo 6.10 iv 10 (NS), v: KBo 6.15 iv? 13, bb: HFAC 4:(1), ed. LH 130f. (“are smitten (with disease) by a god”), tr. LawColl. 233, 239 n. 50 (“go crazy(?); [x-i]n(?) ſa[(rr)iy]auwan dāer n=e āi pappi UL x[...] [(n)]=e apadd[(a)] ſi-ú-ni-ia-ah-ha-ti “They began to divide [...] and they—heaven forbid—[were] not [...] and for that reason they went crazy” KUB 11.1 iv 14-15 (Tel.pr., OH/NS), w. dupl. KBo 3.67 iv 1-2, ed. StBoT 5:156 (“und sie wurden! deswegen von der Gottheit (mit Krankheit) geschlagen”), THeth 11:52f. (without dupl.), LH 131 n. 429, tr. van den Hout, CoS 1:198 □ for āi pappi see Beckman, JAOS 166:572 w. lit. Whether there is number disagreement between the second n=e and ſ. depends on the restoration of the preceding lacuna. If =e is taken as pl. nom. com., a mistake has to be assumed (thus THeth 11:52f., restoring n[ahhanteš]). The restoration is speculative, however, and it cannot be excluded that =e is pl. neut.

For the connection of “be(com)ing divine” and “going crazy” compare Gr. *enthousiasmos* “inspiration, enthusiasm, frenzy.”

## (LÚ)šiuniyant-

Ehelolf, ZA 43 (1936) 179f. n. 4 (“vom Gotte geschlagen sein”); Friedrich, HW (1952) 195; Goetze, ANET 195 (“are branded”); Neu, StBoT 5 (1968) 156 (“von einem Gott (mit Krankheit) geschlagen werden/sein”); Tischler, HEG S/2 (2006) 1099; Kloekhorst (2008) 764-765.

(LÚ)šiuniyant- n.; ecstatic; wr. syll. or LÚ DINGIR-LIM-*niyant-* or DINGIR.MEŠ-*niyant-*; from MH.†

**sg. nom.** LÚ ſi-ú-[ni-ia-an-za] KBo 22.78:3 (MS?), [ši?]ú-ni-an-za Bo 68/48 rev.? 6 (LNS), LÚ DINGIR-LIM-*ni-an-za* KUB 14.8 rev. 43 (Murš. II), KUB 14.10 iv 11 (Murš. II), DINGIR.MEŠ-*ni-ia-an-za* KUB 24.3 ii 20 (Murš. II).

**sg. or pl. gen.** DINGIR.MEŠ-*ni-ia-an-da-aš* KUB 36.55 iii 2 (MH/MS), here? DINGIR.MEŠ-*ni-ia-an-ta-a*[š] KBo 8.77 rev. 7 (NS), DINGIR.MEŠ-*ni-ia-x*[...] KBo 31.95:11 (MS).

**pl. acc.** DINGIR.MEŠ-*ni-ia-an-du-u*[š] KBo 23.22:2 (MS).

(“Then if for some other reason there is continual dying”) [(n=at=za=ka)]n naššu tešhit uwalli našma=at ariyašešnaz [handa(y)]attaru našma=at LÚ DINGIR-LIM-*ni-an-za=ma* memāu “Either let me see it through a dream, or let it be [determin]ed by oracle, or let an ecstatic tell it” KUB 14.8 rev. 42-43 (PP2 §11, Murš. II), w. dupl. KUB 14.10 iv 9-12, ed. Lebrun, Hymnes 209, 215 (“un divin”), Götze, KIF 1:218f. (“Gottbegeisteter”), tr. Hittite Prayers 60 (“man of god”), Beckman, CoS 1:159 (“prophet”); cf. KUB 14.8 obv. 2-3 (PP2 §2:5), ed. Trabazo, TextosRel.310f., Götze, KIF 1:206-9; nu DINGIR.MEŠ kuit waštu ušketteni nu naššu DINGIR.MEŠ-*ni-ia-an-za* uiddu n=at me[mal]u našma=at MUNUS.MEŠ ŠU.GI LÚ.MEŠ AZU LÚ.MEŠ MUŠEN.DÙ memiyalndu našma=at zašhiyaz DUMU.LÚ.U<sub>19</sub>.LU aušdu “Either let an ecstatic come and tell the misdeed that you gods see, or let ‘old women,’ diviners or bird-watchers report it, or let human beings see it through a dream” KUB 24.3 ii 19-22 + KBo 51.18b ii 26-29 (prayer, Murš. II), w. dupl. KUB 24.4 obv. 10-12, ed. without join Trabazo, TextosRel. 294f. (“uno en éxtasis divino”), Lebrun, Hymnes 160f., 169 (“homme de sacré”), tr. Hittite Prayers 52 (“man of god”); cf. naššu LÚ ſi-ú-[ni-ia-an-za] uiddu n=at memau “or [let] an ecs[tatic come] and tell it” KBo 22.78:3-4 (MS?); cf. [... ſi?]ú-ni-an-za ēšdu Bo 68/48 rev.? 6 (fest. frag.); [... -e]š DINGIR.MEŠ-aš DINGIR.MEŠ-*ni-an-da-aš* [...] “[...] of the ecstatic(s) of the gods” KUB 36.55 iii 2 (myth, MH/MS); cf. similar KBo 31.95:11, cf. KBo 31 p.

## (LÚ)šiuniyat-

## \*šiuniyatar 2

v; here? [...] ŠA?] DINGIR.MEŠ DINGIR.MEŠ-*ni-ia-an-du-u*[š] “the ecstasies [of(?)] the gods” KBo 23.22:2 (MS) alternatively to *šiuniya-* v., q.v.; [...] *k]uiēš* DINGIR.MEŠ-*ni-ia-an-ta-a*[š *məmiyaneš*(?) ...] KBo 8.77 + KBo 39.223 rev. 7 (NS) alternatively to *šiuniya-* v., q.v.

Götze, KIF 1 (1930) 233 (“Gottbegeisterter?”); Ehelolf, ZA 43 (1936) 177 (“Gottesmann”, syn. of *šiunan antuḥšaš*), 180; Tischler, HEG S/2 (2006) 1086f.

Cf. *šiu-*; *LÚmaššanāmi-*.

\***šiuniyatar** n. neut.; **1.** godhood, **2.** spirit holder, divine image **3.** deity, divinity; wr. DINGIR-LIM/MEŠ-(*niya*)tar; from OH/NS.

**sg. /pl. nom.-acc. neut.** DINGIR-LIM-*ni-ya-tar* KUB 29.4 iii 26 (NH), DINGIR-LIM-*ya-tar* KUB 24.3 i 21, 30 (Murš. II), DINGIR-LIM-*tar* KUB 7.8 iii 10 (MH/NS), KBo 12.58 obv. 15 (NS), KUB 58.58 obv. 21 (NS), DINGIR.MEŠ-*tar* KUB 24.1 ii 9 (Murš. II), IBoT 3.120 left col. 4 (Tudh. IV), KBo 13.162 obv. 11, KBo 12.58 obv. 14, KBo 12.134 rev.? 4, DINGIR.MEŠ-*tar-r*(=a) KUB 38.35 i 2 (Tudh. IV), DINGIR.MEŠ!-*tar* KUB 57.68 rev. 15 (NS).

**sg. dat.-loc.** DINGIR-LIM-*an-ni* KUB 7.5 i 12 (MH/NS), KBo 14.129 rev. 9 (MS), DINGIR-LIM-*an-ni-i*(=a-aš) KUB 33.93 iv 6 (NS), [DIN]GIR-LIM-ú-*ni-ia-an-ni* (or: <sup>1d</sup>ši-ú-*ni-ia-an-ni*, thus DBH 22:87) KBo 44.101 rev.? 4 (NS).

**1. godhood:** (“You, O Sungoddess of Arinna, are an honored deity. Your name is honored among names”) DINGIR-LIM-*ya-tar*=*ma*=*ta*=*kkan* DINGIR.MEŠ-aš *ištarna nakkī* “Your godhood is honored among the gods” KUB 24.3 i 30-31 (prayer, Murš. II, based on MH prototype), ed. Lebrun, Hymnes 158, 167 (“caractère divin”), Gurney, AAA 27:22f. (“divinity”), tr. HittitePrayers 51; cf. KUB 24.1 ii 9-10 (prayer, Murš. II); *nu tuel ŠA* <sup>URU</sup>*Arinna* DINGIR-LIM-*ya-tar* *INA KUR* <sup>URU</sup>*Hatti-pat* *nakkiyahhan* “Only in Hatti is your godhood, O Sungoddess of Arinna, honored” KUB 24.3 i 21-22; *nu=tta* DINGIR-LUM DINGIR-LIM-*an-ni* EGIR-an *šanhiškizzi* “He (i.e., the patient) is seeking you, O goddess, for the sake of your godhood” KUB 7.5 i 12-13 (Paškuwattī’s rit., MH/NS), ed. Hoffner, AuOr 5:273, 277; (“Let him take his wife; let him make children; let him make sons and daughters”) *nu=za zik* DINGIR-LUM DINGIR-LIM-*tar tekkušnut* “O goddess, show your godhood” KUB 7.8 iii 10 (Paškuwattī’s rit., MH/NS), ed. Hoffner, AuOr 5:276, 279; cf. ibid. ii (21, 23); *nakkiš=za* DINGIR-LUM

NÍ.TE=KA *pahši* DINGIR-LIM-*ni-ia-tar*=*ma*=*za*=*kan* *šarri* “Important goddess, protect your person. Divide your godhood. (Come to those new temples)” KUB 29.4 iii 26-27 (division of the Deity of the Night, NH), ed. StBoT 46:289f., Kronasser, SchwGoth. (differently), tr. Collins, CoS 1:175, cf. Beal, Magic and Ritual 197-208; (“Enlil lifted his eyes and saw the child”) DINGIR-LIM-*an-ni-i=a-aš* *pean aranza* “He was standing before (his) godhood” KUB 33.93 iv 6 (Ullik. IA, NS), ed. Trabazo, TextosRel. 200f. (“delante del dios”), Güterbock, JCS 5:156f. (“before the deity”), tr. Hittite Myths<sup>2</sup> 59 (“the god”), LMI 154 (“davanti al dio”).

**2. spirit holder, divine image:** <sup>URU</sup>*Tīura* <sup>d</sup>*Iyayaš* DINGIR-LIM-*tar* ALAM GIŠ KÙ.BABBAR GAR.RA MUNUS-TI TUŠ-an *hu'pitauwanza* ... “The city of Tīura: the goddess Iyaya. (Her) spirit holder is a statue of a woman sitting, (made of) wood, inlaid with silver, (wearing) a *hupitau*...” KUB 38.1 iv 8-9 (cult inv., NH), ed. Bildbeschr. 14f. (“Götterbild”), tr. Rost, MIO 8:181 (“Götterbild”); cf. ibid. i 10-11, 15-16, iv 1-2; <sup>URU</sup>*Taram<me>qa* <sup>d</sup>ZA.BA<sub>4</sub>.BA<sub>4</sub> DINGIR-LIM-*tar* 1 GEŠPÚ KÙ.BABBAR KI.LAL.BI 20 GÍN.GÍN “The city of Tarammeqa: the god ZA.BA<sub>4</sub>.BA<sub>4</sub>. (His) spirit holder is one silver fist weighing twenty shekels” ibid. i 4-5, tr. Güterbock, FsBittel 213 (“Gottesdarstellung”); <sup>d</sup>U <sup>URU</sup>*Lihzina* <sup>URU</sup>*Tiliura* [DI]NGIR-LIM-*tar* BIBRU GUD GIŠ 4 KI.GUB KÙ.BABBAR GAR.RA ... “The Stormgod of Lihzina (and) Tiliura: (his) divine image is a wooden “rhyton” in the form of a bull standing on all fours (and) inlaid with silver ...” KUB 38.3 i 1-2, ed. Bildbeschr. 16f., cf. Güterbock, FsBittel 213 (“Gottesdarstellung”); <sup>HUR.SAG</sup>*Malimaliyaš annalaza* DINGIR.MEŠ-*tar* UL *ēšta* <sup>d</sup>UTU-ŠI=an <sup>m</sup>Tudhaliyaš ALAM LÚ AN.BAR 1 *šekan* 1/2 *šekann=a* (eras.) IGI.HI.A KÙ.GI ANA UR.MAH AN.BAR-aš=kan artari “From of old Mt. Malimaliya had no spirit holder. His Majesty Tudhaliya <donated> it (i.e., Mt. Malimaliya) as an iron statue of a man one and a half *šekan* (high) with eyes of gold, standing on an iron lion” KUB 7.24 obv. 1-3 (Tudh. IV), tr. Güterbock, FsBittel 210 (“ein greifbares Kultobjekt”); (“The city of Halenzuwa was destroyed in [the time of] the former kings”) DINGIR.MEŠ-*tar-r*=*a* *katta pān* *ēšta* ... DINGIR.M[ES]-*tar-r*=*a* EGIR-pa *kišan iēr* “The

## LÚšizišalla-

## \*šiuniyatar 2

spirit holders were also destroyed. (His Majesty Tudhaliya rebuilt the city) [and] they remade the spirit hol[ders] as follows: (Zithariya: one hunting bag, one gold sun weighing ten shekels they inset)” KUB 38.35 i 2-4 (cult inv., Tudh. IV), ed. Hazenbos, Organization 49f. (“divine representations”), tr. Jakob-Rost, MIO 9:195f. (“Gottheiten”), cf. *pai-* A 5 e; [*mān=z*]a DINGIR.MEŠ-*ni=ma* kuitki GAM pānti šer TUKU.[TUKU-*an=z*]a(?) nu DINGIR.MEŠ-*tar* kuit GAM pait “[If you] are somehow angry on account of the spirit holder being destroyed, the spirit holder which was destroyed [...]” KBo 12.58 + KBo 13.162 obv. 11 (prayer to the Sungoddess of Arinna), ed. Lebrun, Hymnes 358f. (differently); <sup>d</sup>U URU *Lihzina* DINGIR-LIM-*tar* *kinun* EGIR-pa DÙ-er “They have now made a (or: repaired the) spirit holder for the Stormgod of Lihzina again” KUB 38.12 ii 6, cf. Güterbock, FsBittel 209-217; DINGIR-LIM-*tar* KASKAL-*anzi* DINGIR.MEŠ <sup>URU</sup>*Šapinuwai=ya udanzi* “They will dispatch the spirit holders and they will bring the gods to Šapinuwa” KUB 5.1 iii 19 (oracle question, NH), ed. THeth 4:68f. (“Götterstatue”), tr. Beal, Ktèma 24:49 (“divine statues”); <sup>d</sup>UTU-*ŠI=za* DINGIR.MEŠ-*tar* ŠA <sup>HUR</sup>SAG *Haħarwa* KASKAL-*ahzi* *zilann=a=kan* ŠA <sup>URU</sup>*Hatti* DINGIR.MEŠ-*tar* KASKAL-*ahzi* “His Majesty will dispatch the spirit holders of Mt. Haħarwa, and ... he will dispatch the spirit holder(s) of Hatti” KUB 5.1 iv 83-84 (oracle question, NH), ed. THeth 4:90f., tr. Beal Ktèma 24:54; cf. KUB 49.33 i 1 (NH); DINGIR.MAH-*aš* DINGIR-LIM-*tar annallan* x [...] KUB 58.58 obv. 21 (cult inv., NS).

3. deity, divinity: (“[...] is angry §”) DINGIR-LIM-*tar* *kuit* SI×SÁ-*at* <sup>d</sup>U URU *Neriqqa* “The divinity which was ascertained is the Stormgod of Nerik. (§ If only the Stormgod of Nerik and no further god [...] )” KUB 22.69 ii? 7-8 (oracle question, NH); (“It was ascertained by the exorcist-diviner and by the ‘old woman’ that some god has been causing a fever for His Majesty” §) DINGIR-LIM-*tar* *kuit* SI×SÁ-*at* *katta ariyauēn nu* <sup>d</sup>UTU URU *TÚL-na* SI×SÁ-*at* “We inquired further what divinity was ascertained and the Sungoddess of Arinna was ascertained” KBo 2.2 ii 21-23 (oracle question, NH), ed. van den Hout, Purity 128f.; *nu=kan* DINGIR.MEŠ-*tar=ma* *pean tiyat nu apezza* NU.SIG<sub>5</sub> “Did the deity take his/her place in front?

Is it for that reason that it was unfavorable?” KUB 5.1 iii 44 (oracle question, NH), ed THeth 4:72f., tr. Beal, Ktèma 24:50 (“The divine statues traveled in front”).

Ünal, THeth 4.181, suggests that DINGIR-LIM-*tar* and DINGIR.MEŠ-*tar* are expressions of sg. and pl., respectively. The use of DINGIR.MEŠ-*tar* in KUB 7.24 obv. 1-3 (above 2) with a single statue description seems to plead against this.

Ehelolf, ZA 43 (1936) 179f.; Friedrich, HW (1952) 195 (“Gottheit, Göttlichkeit, Götterbild”); Neu, StBoT 18 (1974) 9; Güterbock, FsBittel (1983) 209-217; Collins, Cult Image (2005) 21 (on š. as divine image); Tischler, HEG S/2 (2006) 1088; Goedegebuure, OIS 8 (2012) 418-421.

Cf. šiu-.

\*šiunili- adv.; like a god, in a godly manner; wr. DINGIR-LIM-nili; MH/NS.†

[ANA DINGIR]-LIM zeyantaz namma IŠTU UZU NINDA KAŠ [...]x-ni piyawen nu=wa=za DINGIR-LUM DINGIR-LIM-*ni-li* [e]t=za eku “Then we gave to the deity some cooked meat, bread (and) beer [...], (saying) ‘You are a god (and act) in a godly manner. Eat (and) drink’” (or w. double -za: “‘You, O god, eat (and) drink as a god’”) HT 1 iv 1-3 (Ašhella’s rit., OH/NS), ed. Dinçol, Belleten XLIX/193: 17, 24 (“ve tanrı(ler) tanrı gibi [x-x]-za içерler”, reading [x-x]-za *ekuanzi* in 1. 3), Tischler, HEG S/2:1086 (“Nun Gottheit, nach Götterart, iß und trink”), tr. Kümmel, TUAT II/2:287 (“Nun iß (du), Gottheit, nach Götterart”).

Tischler, HEG S/2 (2006) 1086.

MUNUS šiunzanna- see MUNUS šiwanzanna-.

ši-i-u-ši-a[n ... ]; (mng. unkn.); NS.†

frag. ši-i-u-ši-a[n ... ] HT 30:4 (NS).

The spelling with -u- and the difficulty in accounting for what follows preclude an interpretation based on šiu(n)-, šiuni- “god” q.v.

LÚšizišalla- KUB 46.42 iii 14, suggested s.v. LÚparlašalla-, HEG S/2:1105f., HZL 234, as a possible alternative reading of LÚIGI-ziszalla-.

**-šma/i- A****-šma/i- A j**

**-šma/i- A, -ša/e/ima/i- A, -šum(m)a/i- A**  
enclitic poss. pron.; your (pl.); from OS; wr. syll.  
and akkadographically *-KUNU*.

For the various spellings of the cluster *-šm-* after vowels and consonants including *š* and *z* see the enclitic personal pronoun *-š(a)maš* “(to/for) you” (pl. both dir. and indir. object) and “to/for them.” In contrast to *-š(a)maš*, however, both poss. prons. “your” (pl.) and “their” (s.v. *-šma/i- B*) show frequent epenthesis of the vowels *e*, *i*, and *u* (*-šemV/-šimV/-šumV*) in addition to *a*. Whereas epenthesis with *a* and *e* is well attested for OS already, the earliest evidence for *u* is MS (HKM 57:21, see below *-šma/i- B* “their” under sg. dat.-loc.); epenthesis with *i* is rare, attested only in NS and for *-šma/i- B* “their” (see under sg. nom.-acc. neut.). On the spelling of both *šuppaš-mi-it* and *š-me-et* in the same OS text (KBo 20.16 iv! 3 and 5, respectively), the latter possibly with *me* written over an earlier *mi*, see Berman, BiOr 38:654.

For the use and chronology of poss. prons. in Hittite see *-mi-/ma-* “my, mine” and *-ši- B*, *-ša-* “his, her, its” as well as GrHL Ch. 6. Indications of the unfamiliarity with these prons. in NH are their rare and often incorrect use in that period, compare, for instance, *zahhiya(d.-l.)š(a)š-mi-iš* (sg. nom. com.) KBo 22.6 i 24, for which see Gütterbock, MDOG 101:24, Rieken, StBoT 45:581, or LUGAL-*u(s)(com.)š-me-e[i](neut.)* KBo 3.38 rev. 31 (OH/NS) vs. the dupl. correctly LUGAL-*uš-mi-iš* KBo 22.2 rev. 15 (OS).

**sg. nom. com.** *-šmiš*: -Vš-*mi-iš* KBo 22.2 rev. 15 (OS), KBo 17.3 ii 13 (OS), KUB 60.156 obv. 7 (OH/NS), -Vš-*mi-š(a)* KBo 23.52 iii 6 (MS), here or pl. 3? KUB 7.58 i 7 (2×) (NS).

**sg. acc. com.** *-šman*: here? -(a)š-*ma-n(a-za-pa)* KBo 39.18 left col. 9 (MS).

**nom.-acc. neut.** -Vš-*me-e[i]* KBo 3.38 rev. 31 (OH/NS) (wrongly used with a sg. nom. com., dupl. KBo 22.2 rev. 15 (OS) correctly has *-šmiš*), here or pl. 3? -Vš-*mi-it* KUB 7.58 i 11 (NS), *-še-me-et* KBo 8.35 ii 21 (MH/MS), KBo 50.3:7 (NS), *-ša-mi-it* KUB 60.156 obv. 9 (OH/NS), here? *-šum-mi-it* KUB 24.3 ii 18 (Murš. II; or under *-šum(m)a/i- A* “our”?).

**dat.-loc.** *-šmi*: -(V)š-*mi* KBo 17.1 i 12, 13 (OS), KUB 23.77 rev. 72 (MH/MS), KUB 31.104 i 11 (MH/MS), here? KUB 31.74 ii 8 (NS).

**all. -šma**: -Vš-*ma* KBo 22.1:22 (OS).

**pl. nom. com.** *-šmeš*: -Vš-*me-eš* KBo 6.3 iii 22 (OH/NS), here? -Vš-*mi-eš* KBo 31.143 rev.? 14 (MS).

**acc. com.** *-šmuš*: -(V)š-*mu-uš* KBo 39.18 left col. 8 (MS), here? KBo 17.1 iv (40) (but see Neu, StBoT 26:169 n. 504).

**frag.** *-šum[...]* KBo 13.110 rev.? 2 (NS).

**a. sg. nom. com.** *-šmiš*: ūk-*wa* LUGAL-*u(s)š-mi-iš kišha* “I will become your king!” KBo 22.2 rev. 15 (Zalpa Tale, OS), ed. StBoT 17:12f., StMed 19:32, 40 □ note that the NS dupl. KBo 3.38 rev. 31 has the grammatical monstrum LUGAL-*uš-me-e[t]*.

**b. sg. acc. com.:** see below pl. acc. com.

**c. nom.-acc. neut.** *-šme/it*: (“If you come to attack Hatti-Land, …”) nu šumenzan-pat ker-še-me-et iškarrannian[(du)] “may they (i.e., your arrows) pierce your own heart!” KBo 8.35 ii 21 (treaty w. Kaška, MH/MS), w. dupl. KUB 26.6:19 (MH/MS), ed. StBoT 53:180f., tr. Kaškær 111.

**d. gen.:** not attested.

**e. dat.-loc.** *-šmi*: (“and I speak to the king and queen as follows”: §) [(k)]āšata-šmaš-kan utniyandan lāluš dāħħu[n (irm)]a(n)-šmaš-kan dāħħun kardi-*(i)š-mi-*(ya?*?)at-kan dāħħu[n (ħarš)]ni-*(i)š-mi-*(ya?*?)at-kan dāħħun* “Hereby I have taken from you the (evil) tongues of the people, I have taken from you illness, I have taken (both?) what is in your heart (and?) in your head” KBo 17.1 i 11-13 (rit. for the royal couple, OS), w. dupl. KBo 17.3 i 6-8 (OS), ed. StBoT 8:18f., translit. StBoT 25:5.*

**f. all.** *-šma*: mān-*š(a)maš ABI parna-*(a)*š-ma tarnai nu-šmaš mānħanda ħatreškezzi natta-*š(a)maš* LÚ.MEŠ.DUGUD-aš hazzian ħarzi “When my father lets you go home (lit. to your house/home), has he not engraved a tablet for you, dignitaries, just as he always writes to you?” KBo 22.1:21-23 (OS), ed. Archi, FsLaroche 45, 47, HittInstr 74f.*

**g.-h. abl. and inst.:** not attested.

**i. pl. nom. com.** *-šmeš*: (“He (i.e., the father of the king) had them recorded on an official sealed document (saying):”) ītten māħħanda are(*š*)-š-me-eš ū[*(mešš-a)*] apēniššan īšten “Go, do just as your peers” KBo 6.3 iii 22-23 (OH/NS), w. dupl. KBo 6.2 iii 19-20 (OS), ed. LH 67f., HW<sup>2</sup> E 94 (w. īšten as imp. 2 pl. of *eš/aš-* “to be”).

**j. acc. com.** *-šmuš*: [...]ekute]n? azzikiten [...]ūriuš-(*š*)-mu-uš [...]lala(n)-*(a)š-ma-n=a-za-pa* [...] harten “[...]you must (?) eajt (and) you must drink! [...] your [l]ips [...] while you must hold [...] your tongue” KBo 39.18 left col. 7-8 (MS), ed. Fuscagni, hethiter.net/: CTH 458.18 □ for *-šman* here as the sg. acc. com. poss. pron. and the analysis of the sequence as *lala(n)-šman=a-za-pa* see Groddek, HS 130:26;

**-šma/i- A j**

the surrounding pl. 2nd person forms make the interpretation of the two *-šma/i-* attestations as likewise pl. 2nd persons likely.

**k.-l.** nom.-acc. neut. and oblique cases: not attested.

Starke, StBoT 31 (1990) 79-82; Hoffner/Melchert, GrHL (2008) 137-141 w. previous bibliography; Groddek, HS 126 (2013) 118-122; Groddek, HS 130 (2017) 17-41.

**-šma/i- B, -ša/e/ima/i- B, -šum(m)a/i- B**  
enclitic poss. pron.; their; from OS; wr. syll. and Akkadographically *ŠUNU*.

For spellings and use see *-šma/i- A*, *-ša/e/ima/i- A*, *-šum(m)a/i- A*. The spelling *šīna(š)š-ma-an* KUB 17.18 ii 13 (thus recte vs. *šīnaš-maš-šma'*) CHD s.v. (NINDA)*šīna-*, *šēna/i-* A 1 a 1' c') is probably scribal error for *-aš-ma-aš* containing *-šmas* “for them” q.v.

**sg. nom. com.** -(V)*š-mi-iš* KBo 3.22 rev. 47 (OS), KBo 17.22 ii 14 (OS), KUB 56.46 ii 8 (OH/NS), here? KBo 8.42 rev. 7 (OS), here or pl. 2? KUB 7.58 i 7 (2x, NS), -(a)*z-mi-iš-š(a)* (<-z=šmiš) KUB 41.23 ii 19 (OH/NS), KUB 57.86:5, 7 (OH/NS), -(a)*z-za-mi-iš-š(a)* (<-z=šmiš) KUB 41.23 ii 21 (OH/NS), *-še-me-iš* KUB 56.46 ii 16 (OH/NS), *-še-mi-iš* KBo 10.31 iii 16 (NS).

**acc. com.** *-šman*: -(V)*š-ma-an* KUB 29.36:4 (OS), KBo 6.26 iii 33, 44 (OH/NS), *-ša-ma-an* KBo 3.34 ii 23 (OH/NS).

**nom.-acc. neut.** *-Vš-me-et* KBo 36.110 rev. 10 (OS), KUB 36.104 rev. 7 (OS), KBo 20.16 iv! 5 (OS), KUB 17.10 iv 15 (OH/MS), KUB 57.60 ii? 21 (OH/NS), KUB 57.63 ii 31 (OH/NS), KBo 22.6 iv 24 (pre-NH/NS), *-Vš-mi-it* KBo 17.33:5 (OS), KBo 20.22 i 11 (OS), KBo 20.16 iv! 3 (OS), KBo 3.67 iii 9 (OH/NS), KBo 12.126 i 8 (MH/NS), KUB 53.15 ii! 20 (NS), KBo 20.32 iii 14 (OH/LNS)(wrongly used with a sg. d.-l.), KUB 20.38 obv. 15 (NS), KUB 41.23 ii 21 (OH/NS) (wrongly used w. sg. nom. com.), here or pl. 2? KUB 7.58 i 11 (NS), *-ša-me-et* KBo 17.1 ii 16 (OS), KBo 17.4 ii 6 (OS), KBo 17.3 iii 11, iv 17 (OS), KBo 30.71 iii 19 (NS), VS 28.34 rev.? 3 (NS), *-ša-mi-it* KUB 36.55 ii 41, 42 (MH?/MS), KBo 25.190 obv. 27 (MS), KBo 26.100 i 6 (MS), *-še-mi-it* KBo 3.23 obv. 9 (OH/MS), KBo 25.18 rev. 11 (OH/NS), *-še-me-et* KUB 36.104 obv. 18 (OS)//KBo 3.34 i 20 (OH/NS), KBo 17.6 ii 14 (OS), KUB 31.64 ii 38 (OH?/NS), *-ši-me-et* KBo 46.138 rev. 6 (NS), *-še-me-t(a)* KBo 17.1 i 31 (OS), *-ši-mi-it* KUB 31.115:12 (OH/NS), *-šum-mi-it* KBo 3.1 i 22 (Tel./NS), *-šum-me-et* KUB 57.63 ii 35 (OH/NS), KUB 57.60 ii? 24 (OH/NS) (both wrongly used with a sg. d.-l.), uncertain if pl. 3rd pers. KUB 57.26:8 (OH/NS), <-š>*-mi-it* KBo 10.45 iv 46 (MH/NS), -(a)*z-mi-it* KBo 17.4 iii 13 (OS).

**gen.** *-šmaš*: *-Vš-ma-aš* KUB 33.66 iii 15 (OH/MS).

**d.-l.** *-šmi*: -(i)*š-mi* KBo 22.2 obv. 13, rev. 15(?) (OS), KBo 17.3 iv 28 (OS), KBo 8.35 ii 21 (MH/MS), KBo 17.105 ii

**-šma/i- B a 2'**

30 (MS), IBoT 1.36 ii 3, 7, 50, 54, 58 (MH/MS; all w. *katti*), -(a)*š-mi* KBo 17.105 ii 33 (MS), -(e)*š-mi* KBo 11.51 iv 10 (NS), *-šu-mi* HKM 57:21 (MH/MS), *-šum-mi* KUB 31.66 ii 11 (NS), KBo 14.12 iv 31, 32, 36, 39 (Murš. II), *-šu-um-me* KBo 22.58:9 (Tudh. IV), KUB 26.81 i 7, iv 9 (NS; both w. *ištarni*), <-iš>*-mi* KBo 3.23 obv. 4, rev. 6 (OH/MS).

**all.** *-šma*: *-Vš-ma* KBo 17.2 i 6, 8 (OS), KBo 3.41:8 (OH/NS), KBo 42.74:6 (NS), here? KBo 3.34 i 18 (OH/NS; or pl. d.-l. *-aš-ma<-aš>?*), KUB 24.8 i 5 (pre-NH/NS), *-šum-m[a(?)]* KBo 22.7 obv.? 5 (OH/NS).

**inst.** *-(i)z-me-et* KBo 17.1 iv 34 (OS), *-(i)z-mi-it* KBo 17.4 iv 30 (OS), *-(i)z-mi-d(a)* KBo 17.3 i 14, iv (OS), *-(i)z-mi-t(a)* KBo 17.1 i 19 (OS).

**pl. nom. com.** *-šmeš*: -(V)*š-me-eš* KBo 6.2 iii 14 (OS), KBo 6.6 i 22 (OH/NS), KBo 29.15 obv. (11) (OH/NS), -(e)*š-mi-eš* KBo 31.143 rev.? 14 (MS), *-Vš-mi-š(a)* KBo 30.20 iii 6, 12 (MS), here? *-šum-mi-iš* KBo 22.6 iv 18 (pre-NH/NS).

**acc. com.** *-šmuš*: -(V)*š-mu-uš* KBo 22.2 obv. 18 (OS), KBo 17.1 iv 31 (OS), KBo 17.3 iv 23, 27 (OS), KBo 17.15 obv.! 5 (OS), KBo 20.20 i 10 (OS), KBo 20.22 i 7 (OS), KBo 30.18 iv 4 (MS?), Bo 3542 ii 7 (<-uš>?), 13 (MS? apud Akdoğan, FsÜnal 2-6), KBo 3.34 ii 28 (OH/NS), KBo 10.31 iii 33, iv 31 (NS), KUB 43.75 obv. 17 (OH/NS), *-šu-mu-uš* KUB 31.38 iii 14 (OH/NS).

**nom.-acc. neut.** *-Vš-me-et* KBo 17.1 i 24 (OS), KBo 20.16 obv.? 5 (OS), KBo 3.34 i 21 (OH/NS), *-Vš-mi-it* KBo 20.16 obv.? 3 (OS), KBo 10.31 iii 31 (NS), *-šum-mi-it* KBo 3.45 obv. 5 (OH/NS).

**gen. -šman**: -(V)*š-ma-an* KUB 54.75 obv. 3 (OH/NS), KUB 56.46 ii (27) (OH/NS).

**dat.-loc.** *-Vš-ma-aš* KBo 3.1 i 21 (OH/NS), KUB 31.115:8 (OH/NS), KUB 36.91 i 9 (OH/NS), here? KBo 3.34 i 18 (OH/NS; see above under all.), *-ša-ma-aš* KUB 11.1 i 21 (OH/MS?), *-ma-aš* (in DUMU.MEŠ-ma-aš-š=a?) KBo 17.1 iii 10 (OS), -(a)*š-ma-š(a-pa)* KUB 41.32 obv. 6 (NS).

**a.** in OH — **1'** sg. nom. com. *-šmiš*: *mān-aš* *appezziyanza kištanziatt š-an* <sup>d</sup>*Halmaš[uiz]* <sup>d</sup>*Štuš(š)-mi-iš parā pais* “But when it (i.e., the town) later on suffered a famine, *Halmaš[uit]*, their god, handed it over” KBo 3.22 rev. 45-47 (Anitta text, OS), ed. StBoT 18:12f., Singer, ICH 2:348, tr. Hoffner, CoS 1:183; [<sup>d</sup>UT]JU-i MUNUS.LUGAL MUNUS. LUGAL-aš *ħuiš[u?- ... / DINGIR.ME]Š-naš āššuš(š)-mi-iš* [...] KBo 17.22 ii 13-14 (bil. prayer, OS), translit. StBoT 25:207.

**2' acc. com. -šman** (only in NS):  
<sup>m</sup>*Išpuðašinaran LUGAL-uš dāš* <sup>m</sup>*Šuppiuman*  
<sup>m</sup>*Maraššann-a UGULA 1! LI* <sup>LÚ.MEŠ</sup>*KUŠ*<sub>7</sub> *ešer*

**-šma/i- B a 2'****-šma/i- B a 6'**

*apūn̄-a LÚuralla(n)-š-ša-ma-an iēt* “The king took Išpudašinara – Šuppiuman and Marašša (text has Maraššan in acc.) were the chiefs of thousand chariot fighters – and made him their overseer” KBo 3.34 ii 21-23 (anecdotes, OH/NS), ed. THeth 20:535f., Dardano, L'aneddo 50f; *takku LÚ ELLUM* (erased: *arauwanniuš*) *annanekuš anna(n)-(a)š-ma-ann-a uenzi* “If a free man has intercourse with (erased: free) sisters of the same mother and with their mother” KBo 6.26 iii 32-33 (Laws, OH/NS), ed. LH 150f. (§191, see also §194).

**3'** nom.-acc. neut. -šme/it, -šumme/it (in OS, MS, NS): *nu=z=apa utniyanza hūmanza iškiš-(š)-me-et anda* <sup>URU</sup>Hattuša lagan hard[u] “and may the entire population hold their back(s) toward Hattuša” KUB 36.110 iii 9-10 (benedictions for the labarna, OS), ed. Hoffner, FsHawkins 131f. □ see the sg. nom.-acc. neut. of the pl. 1st pers. poss. pron. *šahešsaršum-me-e[t]* “our fortress” ibid. iii 8; compare similarly [...] *iški(š)=šum-me-et aššuli [Ø?]* *andan lagan ēš[-...]* IBot 3.113 rev.? 3-4 (frag. of prayer to Sungoddess of Arinna, OH/NS); LÚ.MEŠ DUGUD LÚ.MEŠ ŠUKUR ZABAR *pera(n)-š-mi-it ašanzi* “The officials (and) the bronze spearmen are seated in front of them” KBo 36.104 rev. 7 (anecdotes, OS), ed. Dardano, L'aneddo 60f., THeth 20 500f. w. n. 1848; (“Do not let the king’s servants d[ie] in oppression”) *zig=a* SAG.GÉME. İR.MEŠ *ēšhar=še-mi-it* (par. *išhar=ši-mi-it*) *šanha* “You, avenge the male and female servants’ blood (lit. the... servants, their blood!)” KBo 3.23 obv. 9 (OH/MS), ed. Eothen 14:19, 26, w. par. KUB 31.115:12 (OH/NS); [...(<sup>URU</sup>K)]Á.DINGIR.RA-aš *kue=šum-mi-it* (dupl. *kuit=*) *dā[uen]* “What of Babylon, of theirs (i.e., the gods), [we] took, ...” KBo 3.45 obv. 5 (Murš. against Babylon, OH/MS), w. dupl. KBo 22.7:2 (OH/NS), ed. Soysal, Diss. 54f., 101 (reading *ku-e-az-mi-it*), Hoffner, Unity&Diversity 56f., tr. Soysal, AoF 25:30; (The princes’ servants became corrupt) *išha[š](=a?)š-ma-aš=ššan* (dupl. -ša-ma-aš-) [(t)]*aštašeškeuwan dāer nu ēšhar=šum-mi-it ēššuwan tīēr* “They started to conspire against their masters and they began to shed their blood” KBo 3.1 i 21-22 (Tel.pr., OH/NS), w. dupl. KUB 11.1 i 21-22 (OH/MS?), ed. THeth. 11:16f., tr. Goedegebuure, ANEHST 230 □ for the problems with the analysis of *išhašašmaššan* see Groddek, HS 130:27f. Starke,

WO 16:107, considers -šummit here as pl. 1st pers., which is formally acceptable because of the -u- vocalism, but the passage requires pl. 3rd person “their” (see also GrHL 139 n. 23). -summit is either corrupt or shows an anaptytic -u- to break up the three-consonant cluster -ršm- (cf. Rieken HS 113:172 and š(u)-). Compare similarly *aruš=šu-mu-uš* “their colleagues” KBo 3.34 iii 14 (anecdotes, OS), ed. Dardano, L'aneddo 56f. or *katti=šu-mi* (*parā neħħūn*) “to you (I dispatched)” HKM 57:21 (letter, MH/MS), ed. HBM 228f. (“zu euch”), Letters 205 (“to you”), see also GrHL 139 n. 16; *kuīš=ā=āš labarnaš ḥantezziš=šiš aššuwanteš* LÚ.MEŠ GAL.GAL-ŠU ÉRIN.MEŠ-ŠU ANŠE. KUR.RA.MEŠ-ŠU *antū=š-me-et-ta apūšš=ā* <sup>d</sup>UTU-uš=pat š[(uw)]āru mayanza [(lab)]arnaš MUNUS *tawannannaš* [(kiš)]šari=šum-me-et TI-an harak “And whoever is the Labarna’s chief, his valued grandees, his troops, his chariots, may only you, fully grown Sun God, keep both their possessions and those themselves (i.e., grandees, troops and chariots) alive in the Labarna’s and Tawannanna’s (lit. their) hand” KUB 57.63 ii 29-36 (OH/NS), w. dupl. KUB 57.60 ii? 19-24 (OH/NS), KBo 54.243 ii 1-6, ed. Rieken et al., hethiter.net/: CTH 385.10 (TX 2016-11-24, TRde 2016-11-24), Archi, FsOtten<sup>2</sup> 20f.; see also KBo 3.67 iii 8-9, w. dupl. in *šai-* 1 b.

**4'** gen.: not attested.

**5'** d.-l. -šmi: *nu=z=za* DUMU.'NITA'.MEŠ *karti(i)š-mi peran mēmer* “The sons said to themselves (lit. to their heart)” KBo 22.2 obv. 13-14 (tale of Zalpa, OS), ed. StBoT 17:6f.; KBo 17.3 iv 28, for which see below 10' pl. acc. com.; *nu=š[(m)]aš=kan NİŞ* DINGIR.MEŠ DUMU.HI.A=KUNU *andan kardi(i)š-mi-pa[(t a)]zzikkandu* “May the Oath Deities eat your sons’ very hearts out! (lit. eat for you your sons right in their heart)” KBo 8.35 ii 23-24 (treaty w. Kaškaeans, MH/MS), w. dupl. KBo 16.29 (+) KUB 31.104 i 11, tr. Kaškær 111; for erroneous NS use of -šummet as dat.-loc. in KUB 57.63 ii 35, see a 3', above.

**6'** all. -šma, -šumma (only in NS): [(ta=z=za)] *utnē ḥarnikmi kīdanda natīda t=an karda=(a)š-ma* (var. ŠÀ) *šal[(ikti)]* “I will destroy the country with this arrow and you (O arrow) will plunge into their heart” KUB 31.4:9 + KBo 3.41:8 (OH/NS), w. dupl. KBo 13.78 obv. 9-10 (OH/NS), ed. šalik(i)- 3 a;

**-šma/i- B a 6'**

š=an <sup>m</sup>Šarmāšūi <sup>m</sup>Nunnūi=ya šakuwa=(a)š-ma  
huēkta “and he (i.e., the man of the gold spear)  
slaughtered him (i.e., an in-law of Nunnū) before  
Šarmašū’s and Nunnū’s eyes (lit. before Šarmašū  
and Nunnū their eyes)” KBo 3.34 i 17-18 (anecdotes,  
OH/NS), ed. Dardano, L’aneddoto 32f. (emending to -šma(š)),  
šakui- 1 a 6’, Groddek, HS 130:28; for *tarna-šma* “on their  
head” in the Appu Tale see likewise Groddek, HS 130:32; *ta  
kuera-šumm[a(?)] / [š(ā)likuwaštati]* “Thei[r] field  
we entered (unlawfully(?))” KBo 22.7 obv.? 5 (Murš. I  
and Babylon, OH/NS), w. dupl. KBo 3.45 obv. 8-9 (OH/NS),  
ed. Soysal, Diss. 54f., 100f., Hoffner, Unity & Diversity 56f.

**7’-8’** abl. and inst. -šme/it (only in OS):  
*gāpinan kalulupi(t)=z-mi-it hāhhallit mārkahhi*  
“With the *hāhhal* I separate the thread from their  
fingers” KBo 17.4 iv 30 (rit. for the royal couple, OS), ed.  
StBoT 8:38f., *mark-* 1, translit. StBoT 25:18; [D]JUMU.  
É.GAL LUGAL-waš MUNUS.LUGAL-š=a išazz  
(š)-mi-it lālan AN.BA[(R-aš) d]āi “The palace  
attendant takes the iron tongue from the king’s  
and queen’s (lit. their) mouths” KBo 17.3 i 13-14 (rit.  
for the royal couple, OS), w. dupl. KBo 17.1 i 18-19 (OS), ed.  
StBoT 8:20f., translit. StBoT 25:12.

**9’** pl. nom. com. -šmeš, -šummiš(?);  
*karū ÉRIN.MEŠ MANDA ...* <sup>LÚ.MEŠ</sup>KUŠ,  
<sup>LÚ.MEŠ</sup>*karuhaleš=(š)-me-eš-š=a luzzi natta karpe[r]*  
“Formerly, the *MANDA* troops, (other troops),  
chariot fighters and their *karuhala*-men did not  
render corvée-services” KBo 6.2 iii 12, 14-15 (Laws,  
OS), w. dupls. KBo 6.3 iii 17 (OH/NS), KBo 6.6 i 22 (OH/  
NS), KBo 29.15 obv. (11) (OH/NS), ed. LH 65f.; for KBo  
31.143 rev.? 14 see *šuku<sup>2</sup>ant-*; for -šummiš in KBo 22.6 iv 18  
see -šum(m)a- C, -šum(m)i- C.

**10’** acc. com. -šmuš (in OS and NS): *ta šīni  
tēmi dā LUGAL-aš MUNUS.LUGAL-š=a aīn wāīn  
pittiliuš=(š)-mu-uš-š=a ta hāhhallit gāpinan dāhhē  
kalulupi=(i)š-mi hulalian kuit=a anda halkiyaš=a*  
ZÍZ.HI.A-š=a *haršārr=a nu apātt=a GİR-ŠUNU*  
*kitta* “and I tell the figurine: take the king and  
queen’s pain, woe, and their fears. With the *hāhhal*  
I take the thread that is wound around their finger.  
As to the heads of both the grain and wheat,  
those, too, lie at their feet” KBo 17.3 iv 26-29 (rit. for  
the royal couple, OS), ed. StBoT 8:38f., Goedegebuure, forth-

**-šma/i- B b 1'**

coming, translit. StBoT 25:17; *kuid=a* <sup>LÚ.MEŠ</sup>KUŠ<sub>7</sub> (eras-  
ure) āmmiyantuš=(š)-mu-uš n=uš <sup>m</sup>Išpudašinaraš  
maniyahheškezzi “as far as their junior chariot  
fighters were concerned, Išpudašinara instructed  
("hist." pres.) them” KBo 3.34 ii 27-28 (anecdotes, OH/  
NS), ed. Goedegebuure, forthcoming, Dardano, L’aneddoto  
52f., THeth 20:535f. (differently) □ for the recognition that  
*kuid=a* introduces contrasting topics, see Goedegebuure, forth-  
coming.

**11’** nom.-acc. neut. -šme/it (only in OS):  
*šā'ku'wa=š-me-et išhaškanta* “Their (i.e., of the  
Hantašepa deities) eyes are blood-red” KBo 17.1 i  
24 (rit. for the royal couple, OS), ed. StBoT 8:20f., translit.  
StBoT 25:6.

**12’** gen. -šman: [(10+)]<sup>5</sup> <sup>NINDA</sup>šarāma LÚ.  
MEŠ <sup>GIŠ</sup>BANŠUR udanzi <sup>LÚ.M</sup>[<sup>(EŠ</sup>hāpiaš) p(atāš  
(š)-ma-a)n (kattan)] išparanzi “The table-men  
bring fifteen šarāma-breads (and) spread (them)  
next to the *hapi*-men’s feet (lit. the *hapi*-men, their  
feet)” KBo 25.31 iii 9-10 (OS), w. dupls. KUB 56.46 ii 26-  
28 (OH/NS), KUB 54.75 obv. 1-4 (OH/NS), KBo 20.32 ii 1-3  
(OH/NS), ed. Groddek, HS 126:118-122.

**13’** d.-l. -šmaš (only in MS and NS):  
[(n)]u=šmaš NINDA-an ŠU.MEŠ-aš-ma-aš anda  
dāi “put bread in their hands” (lit. “for them ...  
in their hands”) KUB 31.115:8 (edict of Pimpira, OH/NS),  
ed. Eothen 14:22, 28 □ compare par. *nu=šmaš=kan* NINDA-  
an kišari=mi (lit. “for them ... in my hand”) *an[da dāi]* KBo  
3.23 obv. 4 (OH/MS), emended to *kišari<-iš>-mi* “in their  
hand”; [...]m]u=ššan idālu ai!š=šmit DINGIR.M[EŠ  
...]<sup>d</sup>UTU-i <sup>d</sup>U-ni=ya pūriya(š)=š-ma-aš pidānz[i]  
“[Whoever(?) use] their evil mouths against [m]e  
[before] the gods [and] bring [...] to the Sun De-  
ity and the Stormgod on their lips, ...” KUB 43.68 i  
14-15 + KUB 36.91 i 9 + KUB 43.71 i 5 (OH/NS), ed. Rieken  
et al., hethiter.net/: CTH 389.2, tr. Singer, Prayers 24 (without  
KUB 43.71); for KBo 3.1 i 21 (Tel.pr., OH/NS) see above a 3’  
□ for the possible non-writing of the initial š of the poss. pron.  
in DUMU.MEŠ-ma-aš-ša = DUMU.MEŠ=(š)mašš=a KBo 17.1  
iii 10 (OS) “and of their children” see Groddek, HS 130:27.

**b.** in MH — **1’** nom.-acc. neut. -šme/it (only  
in NS): [(nu) ... ]x-aš KI-paš laga(n)=š-mi-it (var  
+ arha) ēp “O dark earth, restrain their (i.e., the

**-šma/i- B b 1'****-šmaš A**

evil deities) inclination!” KUB 41.8 iv 1 (rit. for netherworld deities, MH/NS), w. dupl. KBo 10.45 iv 1-2, ed. Otten, ZA 54:134f., *lagan*.

**2'** d.-l. *-šmi* (only in MS): (Kaštanda had bought a woman but two men had stolen her from him. §) *kinun=a=kan kāš[a] mKaštandan* ĪR LÚ DUMU.SANGA *katti=šu-mi parā neh̄un* “But now I have sent here Kaštanda, the male servant of the Junior Priest (or: of the Priest’s son) along with them. (You must judge his lawsuit and settle it for him)” HKM 57:18-22 (MS/MH), ed. HBM 228f. (“zu euch”), Letters 205 (“to you”), *šankun(n)i-* 1 a 6'; (Spear men are marching) GAL LÚ.MEŠ.ŠUKUR<sub>2</sub>*ya=šmaš* NIMGIR.ÉRIN.MEŠ<sub>2</sub>*ya katti=(i)š-mi iyanta* “Both their chief of the spear men and the army bailiff march with them” IBoT 1.36 ii 50 (instr. for the royal bodyguard, MH/MS), ed. AS 24:20f.; [(*ta=šsan ši*)*uni=(i)š-mi hukanzi* LUGAL-*i* UZU<sub>2</sub>NÍG.GIG [(*u*)*dan*[(*zi*)] “They slaughter (a kid) for their god. They bring the liver to the king” KBo 16.68 i! 6 + KBo 35.179 rev.? 2 and passim (KI.LAM *MELQITU*, MS but older composition?), translit. StBoT 28:108 (rest. after par. passages in same text).

**3'** pl. nom. com. *-šmiš* (only in MS): 15 ŠA UR.MAH.HI.A [ o o -]x-*da hulpazenieš(š)-miš(=a)* 'KÙ.GI U' ŠA KÙ.BABBAR “fifteen lion [...] x-s, their *hulpazena*’s of gold and silver” KBo 30.20 iii 11-12 (OH?/MS), translit. StBoT 28:116, Groddek, DBH 2:25.

**c.** in NH, d.-l. *-šummi*: (“The king that will [...] emerge will not say [to the c]ountries the (following) word: “I have made this treaty with you!””) GIM-*an=ma=nnaš=kan* HUL-*uwa AWATE*<sub>MEŠ</sub> *ištarni=šum!-mi ueħħat* “But when bad words went back and forth among them against us (I feared those words)” KUB 31.66 ii 10-11 (dep., Murš. III), ed. Houwink ten Cate, FsGüterbock<sup>1</sup> 130, 132 (“in your/their midst”), Rieken, *hethiter.net*/: CTH 387.1 (24.08.2015) (“unter ihnen”); (My father (i.e., Šuppiluliuma I) asked for the tablet that said ...) *nu=kan* <sup>d</sup>U-aš [ANA] KUR URU<sub>2</sub>*Mizri U ANA* KUR URU<sub>2</sub>*Hatti mahhan [išħ]iūl ištarni=šum-mi išħiyat uktūri=at=kan* [m]ahħan *ištarni=šum-mi aššiyanteš* “how the Stormgod imposed a [tre]aty [on] Egypt

and on Ḥatti between them (and) [h]ow they were for ever friendly between them” KBo 14.12 iv 29-32 (DŠ, Murš. II), ed. DŠ 98 □ see similarly ibid. iv 39 but note that the same combination *ištarni=šu[mmi]* in iv 37 is the pl. 1 poss. pron. because of the enclitic *nnaš* “us”; [k]arūiliyaza-wa URU<sub>2</sub>*Hattusaš* [URU<sub>2</sub>]ištarni=šum-mi aššiyanteš [e]šer kinun=a=waz-nnaš=kan kī-ya ištarni=šu[m-mi] / [kiš]at nu=wakan KUR URU<sub>2</sub>*Hatti* KUR URU<sub>2</sub>*Mizr[i-ya]* / [ukt]ūri namma ištarni=šum-mi aššiy[anteš] “In the past Ḥattusa and Egypt were on good terms with each other. But now this, too, has happened between us! The land of Hatti [and] the land of Egypt [will] again be on lasting good terms with each other” KBo 14.12 iv 35-39 (DŠ, Murš. II), ed. DŠ 98, Francia, SMEA 35:95f., GestaSupp 95, 125 □ in this NH composition, when enclitic possessives were no longer part of speakers’ own grammar, the correct sense of *ištarni=šummi* (surely taken from the earlier MH treaty) was misunderstood to mean simply ‘mutually’ (Francia, SMEA 35:96: ‘tra noi, voi, loro’), applicable to all plural persons.

Starke, StBoT 31 (1990) 79-82; Hoffner/Melchert, GrHL (2008) 137-141 w. previous bibliography; Groddek, HS 126 (2013) 118-122; Groddek, HS 130 (2017) 17-41.

**-šmaš A, -šamaš A** enclitic personal pron.; you (pl.) (dat. and acc.); from OS.

From OS onwards *-s*. is as a rule spelled *-Vš-ma-aš* after vowels and *-VC-ša-ma-aš* after consonants, logograms and some plene writings. Writing *-Vš-ma-aš* after *-a* mostly concerns the clitics *-a-ya*, *-a-ma*, *-wa* and the connective *ta* but also words ending in *-a*, e.g. *menaħħanda-šmaš* KUB 23.79 rev. 9 (myth, MS). Exx. for *-iš-ma-aš* are rare, cf. *ke-e-da-ni-iš-ma-aš* KUB 41.8 iii 7 (rit. for netherworld deities, MH/NS), for KUB 22.70 rev. 60 see below. Examples of *-uš-ma-aš* occur very frequently after the connective *nu* (*nu=šmaš*). After *-ma* the sequence *-ma-aš-ma-aš = -ma=šmaš* could haplographically be shortened to *-ma-aš*: (“They tend to them (i.e., the horses)” *wātar-ma-aš UL pāi* “but he doesn’t give them water” KUB 1.11 i 11 (Kikk., MH/MS), ed. Hipp. heth. 106f., cf. also ibid. ii 47, iv 27; LÚ.MEŠ.ŠU!.GI LÚ.MEŠ.UBĀRU šarā tianzi t<sub>2</sub>at USKĒNNU LÚ.ZABAR.DAB-ma-aš GEŠTIN *akuwanna pāi* “The ŠU.GI-priests (and) the foreigners stand up and they bow. The ZABAR.DAB-man gives them wine to drink” KUB 20.78 iii 21-25 (fest. of the month, NS), ed. StBoT 37:488f. (emending to LÚ.ZABAR.DAB<-aš>-ma-aš); (One sender to two addressees:) DINGIR.MEŠ-ma-aš TI-an *harkandu* “May the gods keep you alive” VS 28.129 obv. 5 (letter, NS), ed.

**-šmaš A, -šamaš A****-šmaš A a 1' b'**

Hagenbuchner, ZA 89:51f.; for a discussion see Cammarosano, ICH 8:144–148.

The spelling -VC-*ša-ma-aš* after consonants (e.g. *ku-it-ša-ma-aš* KBo 3.56 obv. 11 (hist. frag., OH/NS)) is found after *n*, *r*, and *t* (for *š* see below): [*k*]inun<sup>z</sup> IBoT 2.131 obv. 7 (cult inv., NH), *mahyan<sup>z</sup>* HKM 15:4, HKM 16:5, and HKM passim (letters, MH/MS), *mān<sup>z</sup>* KBo 22.1 obv. 21 (instr., OS), KUB 23.68 obv. 21 (treaty w. Išmerikka, MH/NS), KUB 31.1 ii 10 (Naramsin in Asia Minor, NS), *n=an<sup>z</sup>* KBo 8.35 ii 7 (treaty w. Kaškaeans, MS), *n=at<sup>z</sup>* KBo 41.6 rev. 6 (rit. of Mallidunna, MH/NS), cf. also dupl. *na-at-ša-ma-ša-at = n=at=šmaš=at* KBo 31.113:5 (MH/MS?), *uttar<sup>z</sup>* Bo 4171 i? 6 (rit. for Sungoddess of the Earth, NS), translit. Otten/Rüster, ZA 68:271 and HPMM 6:67, *wātar<sup>z</sup>* KUB 1.13 iv 10 et passim (Kikk., MH/NS). For logograms see ŠA.GAL<sup>z</sup> KUB 1.13 iii 61 (Kikk., MH/NS), 'UNŪTUM<sup>z</sup> KUB 13.35 + KBo 16.62 iv 16 (dep., NS).

After *š* one sibilant could serve as both the final *-š* of the preceding word and the initial sibilant of the pron. *-š*: e.g. *šu-um-me-eš-ma-aš = šummeš=(š)maš* KUB 26.1 i 6 (instr. for eunuchs, Tudh. IV), cf. similarly KUB 26.1 iii 45; see further NINDA<sup>z</sup>wagataš=(š)maš KBo 20.50:1, 7 (rit. frag., OS), *kiššaraš=(š)maš* KBo 32.176 obv. 18 (Walkui's rit., MH/MS), ANŠE. KUR.RA-eš-ma-aš KBo 31.47 ii 2 (dep., NH/NS), LÚ.MEŠ<sup>z</sup>hal-li-ia-re-e-eš-ma-aš KUB 11.13 ii 6 (ANDAHŠUM-fest., NS). Sometimes, however, the final *-š* of a word could be treated as a consonant and thus followed by -*ša-ma-aš* as seen above: *nu=uš<sup>z</sup>* KBo 16.45 rev. 4 (frag., OS); for the order of clitics see GrHL §30.19 and see below; *kuiš<sup>z</sup>* KUB 31.103:12 (treaty frag.?, MS), <sup>4</sup>*Enkiduš<sup>z</sup>* KUB 17.2:8 (Gilg., NS), <sup>4</sup>*U-aš<sup>z</sup>* KBo 10.45 iii 45 (rit. for netherworld deities, MH/NS), *kūš<sup>z</sup>* KBo 22.260 obv. 4 (oracle question, NH), *parunkuš<sup>z</sup>* KUB 44.60 iii 1 (Hattian bil., NS), correct CHD s.v. *parunka-* where -*ša-* was mistakenly left out. Although the same situation applies to *z* (= /ts/) (see spellings like *'ki-i-ša-a'-r[a-az-(me-et)] = kiššaraz=(š)met* KBo 17.3 ii 24, w. dupl. KBo 17.6 ii 19, for the poss. pron. -*šmi-a-*), such cases do not seem to be attested for -*š*. Note that in combinations of -*š* with a preceding consonant, regular assimilatory developments (-*nš-* > -*ss-*) or simplified writings (/ts/ expressed through -*z-* in combinations of /t/ or /n/ + /s/) seem to be generally avoided. Spellings like *d[a]-a-ah-hu-uš-ma[(-aš-ta)] = dahhu(n)-šmaš=(š)ta* FHG 6 iv 13 (= KBo 17.1 iv 39), w. dupl. KBo 17.3 iv 35 (rit. for the royal couple, OS) and *pé-ra-aš-ma-a[š] = pera(n)-šmaš* KUB 12.63 obv. 5 (Zuwi's rit., MH/MS) are rare.

The following spellings of -*ša-ma-aš*/šV- after a plene-written vowel are attested: *pa-ra-a-ša-ma-aš-ša-an = parā-šmaš-šan* KUB 10.93 iv 7 (fest. for tutelary deity, NS), *ki-i-ša-ma-aš-kán = kī-šmaš-kan* KUB 22.70 rev. 60 (oracle question, NH), [*k*]a-ru-ú-ša-ma-ša-at = *karū-šmaš=at* KUB 45.49 iv 13 (frag. of Hitt.-Hurr. rit., NS). The only counter ex. is *ša-ra-a-ša-ma-aš* HT 10:5 (Gilg., NS) where the par. KBo 10.47c iv 21 has *ša-ra-a-ša* = *šarā-ša* with the acc. pl. 3rd pers. clitic. The sequence *ka-a-aš-ma-aš* KUB 41.8 iii 34 (rit. for netherworld

deities, MH/NS) is to be read as *kāšma-šmaš* (see below for haplography of -*ma-aš* for -*ma-aš-ma-aš*).

The three instances of -*ša-ma-aš* after the negation *natta* (*na-at-ta-ša-ma-aš* KBo 22.1 obv. 23 (instr., OS), *Ú-UL-aš-ša-ma-aš-kán* KBo 10.45 iii 44 (rit., MH/NS), w. dupl. *Ú-UL-aš-ma-aš-ša-an* KUB 41.8 iii 34 (MH/NS)), could reflect *nattšmaš* with the shorter variant of *natta* as considered possible s.v. *natta a 1' e'* (and see also *natt(u)wa=z* ibid. a 1' a'). Note that a writing like LÚ.MEŠ<sup>z</sup>Ha-at-ti-ša-ma-aš (GÜB-tar) “(the unfavorableness) of the men of Hatti” can represent a spoken \**Hattušumm/naš-šmaš*.

If -*š*. is followed by another clitic starting in a vowel or -*Vš-ma-šV-* is written, e.g. *nu-uš-ma-ši-kán* for *nu=šmaš=(š)i-kan* KBo 20.34 rev. 7 (Hantitaššu's rit., MS); see further *nu-uš-ma-ša-at = nu=šmaš=at* KBo 38.234:8 (rit. frag., NS), KBo 41.208 obv. 16 (vow, LNS), *ut-ni-ia-aš-ma-ša-pa = utniya=šmaš=apa*, KUB 41.32 ii 6 (rit. frag., NS), *nu-uš-ma-ša-an = nu=šmaš=(š)an* KUB 30.34 iii 7 (Iriya's rit., NS).

There is no good evidence for a spelling -*šu-ma-aš*: the sequence *ta-a-aš-šu-ma-aš* KUB 2.5 iii 42 (ANDAHŠUM-fest. 16th day, NS) is probably to be taken as d.-l. pl. from *t/dašsu-* “strong, sturdy, important, hard” (differently Badali/Zinko, Scientia 20:84f., 173). Anomalous is EN.SISKUR-ia-ša-ma-aš-za KUB 46.40 obv. 10 (rit., LNS) assuming it stands for EN.SISKUR-ya=šmaš-za. The sequence 'ka?-a-ša-aš-ša-ma-aš-kán could be parsed *kāša-aš-šmaš-kan* KUB 41.22 iii 3 (rit. frag., NS) with an irregular sequence of clitic elements (instead of an expected \**ka-a-ša-aš-ma-ša-aš-kán* = \**kāša-šmaš-aš-kan*) but -*aš-ša-* shows traces of erasure.

Position in the clause. In the chain of clitic particles -*š*. comes in second place after the quotative particle -*wa(r-)* and before the clitic pron. of the third pers. sg. and pl., and of the first, second, and third pers. sg.; a second clitic pron. in the same function is excluded; see GrHL 410f. (§30.15 and 19).

**a.** (dat.) to/for/from you (pl.) — **1'** in OH — **a'** in OS: [(*k*)]āša=ta=(*a*)š-ma-aš=kan *utniyandan lāluš dāḥhun* [(*erm*)]*a(n)=š-ma-aš=kan dāḥhun kardi=šmi=at=kan dāḥhun* *[n]* / [(*harš*)]*ani=šmi=at=kan dāḥhun ta=aš-ma-aš h̄urtiya[llan / (par)]ā ēpmi “Right now I have taken from you the slander of the people, I have taken from you illness, I have taken it from your heart, I have taken it from your head and I hold out to you a *h̄urtiya[lla]-vessel(?)*” KBo 17.1 i 11-14 (rit. for the royal couple, OS), ed. StBoT 8:18f., Montuori, hethiter.net/: CTH 416, translit. StBoT 25:5 □ for the -*ta-* in *kāša=ta* see Neu, StBoT 26:4 n. 11, Rieken, Pragmatische Kategorien 270f.; see also KBo 22.1 rev. 21-23 below b 1' a'.*

**b'** in OH/MS: (not attested).

## -šmaš A a 1' c'

## -šmaš A b 2' b'

**c'** in OH/NS: [ug]ə-a-(a)š-ma-aš GIŠintaluzzit šunnaḥhi “I, however, will fill/pour for you (pl.) using a shovel” KBo 3.38 rev. 16-17 (in broken context in Zalpa story, OH/NS), ed. StMed 19:34, 42, StBoT 17:10f., Soysal, Diss. 48, 99, šunna- d; (“If someone commits evil ...”) nu-(u)š-ma-š(a)-an UZUKA×UD-it [(ka)]ripten “you must devour him with (your) teeth!” KUB 11.2:12 + IBoT 3.84:12 (+) KBo 19.97:4 (Tel. pr., OH/NS), w. dupls. KBo 3.1 ii 73 (OH/NS), KBo 12.6:3 (OH/NS), ed. THeth. 11:38f. □ for -š here as poss. dat. see -še, -ši A c 4'.

**2'** in MH — **a'** in MH/MS: (The priestess says:) aiš EME-aš gagāš qāša-(a)š-ma-š-kan parkuin mišriwantan ḥarkin GIŠGIDRU UL walhantan UDU-un šipantab̪un “O mouth, tongue (and) tooth, I have offered to you here a pure, bright, white sheep untouched by a stick” KBo 15.10 ii 8-10 (rit. for Tudh. I and Nikalmadi, MH/MS), ed. Kassian, Zip. 36f., Görke, hethiter.net/: CTH 443.1; kāšma-(a)š-ma-aš tuppi <sup>m</sup>Piše[niyaš] uppaḥhun- pat nu-(u)š-ma-š(a)-at-kan [p]eran halzi[andu] “I have hereby sent you the tablet of Mr. Piše[ni] and [let them] read it out to you” HKM 25:22-25 (letter, MH/MS), ed. HBM 164f., Letters 141; katta-(a)š-ma-aš hūman SIG<sub>5</sub>-in ēstu “May all be well with you!” HKM 57:6-7 (letter, MH/MS), ed. HBM 226f., Letters 205.

**b'** in MH/NS: (In instruction to guards of a temple:) nu-(u)š-ma-aš tešhaš lē ešzi namma-(a)š-ma-aš ḥāli arha šarran ešdu “There shall be no sleep for you! Furthermore, let the watch be divided among you” KUB 13.4 iii 17-18 (instr. for temple personnel, MH/NS), ed. THeth. 26:56, 78; mān-ša-ma-[aš]-kan idalu-ma uttar kuiški peran [t]ezzi “But if someone says an evil word in your presence” KUB 23.68 obv. 21 (treaty w. people of Išmeriga, Arn. I/NS), ed. Kempinski/Košak, WO 5:194f., tr. DiplTexts<sup>2</sup> 15; (If you and another person do not support His Majesty) nu-(u)š-ma-aš kī uttar NĪŠ DINGIR.MEŠ EGIR-an lē tarnanzi nu-(u)š-ma-ša!-at! (tablet: -at-ša) lē āra ienzi nu-(u)š-ma-aš takšan harninkandu “may the Oath Gods not condone this behavior for you, may they not make it right for you and let them destroy you both” KBo 5.3 ii 7-9 (Huqq., Šupp. I), ed. SV 114f., tr. DiplTexts<sup>2</sup> 29.

**3'** in NH: našma-kan mān [amm]uk=ma kuitki šarnikzel ḥanti išhiyattēni [n=a]t=mu tešhaz memišten nu-(u)š-ma-š(a)-at pehhi “Or if you separately impose on [m]e some compensation, tell it to me in a dream and I will give it to you” KUB 14.8 rev. 34-36 (PP2, Murš. II), ed. Pestgeb. 216f., Prayers 60; nu-(u)š-ma-aš apāš mem[(ya)]š GAM NĪŠ DINGIR-LIM GAR-ru “That matter must be subject to divine oath for you” KUB 26.12 i 10 (instr. for princes, commanders, and eunuchs, Tudh. IV), w. dupl. KUB 26.13 i (10-)11, ed. HittInstr. 284f., Dienstanw. 23.

**b.** (acc.) you — **1'** in OH — **a'** in OS: mān-ša-ma-aš ABI parna-šma tarnai nu-(u)š-ma-aš mānhanda ḥatreškezzi natta-ša-ma-aš LŪ.MEŠDUGUD tuppi ḥazzian ḥarzi “When my father lets you go home (lit. to your house/home), has he not engraved a tablet for you, dignitaries, just as he always writes to you?” KBo 22.1 rev. 21-23 (instr., OS), ed. Archi, FsLaroche 46f., HittInstr. 74f., THeth. 29:109 □ the second and third -š. are both d.-l.

**b'** in OH/MS: (not attested).

**c'** in OH/NS: [n]u-(u)š-ma-aš arha parah̪andu “May they chase you away!” KBo 12.109:13 (rit. frag., OH/NS), ed. parh- 2 a 1'.

**2'** in MH — **a'** in MH/MS: (“When this letter reaches you, drive quickly to My Majesty and bring Marruwa, the man from Gagadduwa”) mān UL=ma nu-(u)š-ma-aš-šan uwanzi apiya pēdi tašuwahhanzi “If not they will blind you over there (i.e., where you are) on the spot” HKM 14:10-14 (letter, MH/MS), ed. HBM 140f., Letters 120 □ for apiya as a second person dem., see Goedegebuure, StBoT 55:237; nu-wa-(a)š-ma-aš <sup>d</sup>SIN walhannau “May the Moongod strike you!” KUB 43.38 rev. 21 (military oath, MH/MS), ed. StBoT 22:20f., Görke, hethiter.net/: CTH 493.

**b'** in MH/NS: (in an oath ceremony: “Just as they stain this (animal) skin blood-red and its blood-red color doesn’t go away”) šumāš-za linkiyanteš anda QĀTAMMA appandu nu-(u)š-ma-š-kan arha lē paizzi “may the Oath Deities likewise seize you and may it not go away from you” KBo 6.34 iv 1-3 (MH/NS), ed. StBoT 22:14f.

**-šmaš A b 2' b'**

□ the sg. 3rd pers. *paižzi* probably refers to the “blood-red color” of the animal skin, which is what the oath takers will look like after they have transgressed the oath and angered the oath deities.

**3'** in NH: DINGIR.MEŠ-ma-aš (= *ma-šmaš*)  
TI-an *harkandu* “May the gods keep you alive!”  
VS 28.129 obv. 5 (letter, NH), ed. Hagenbuchner, ZA 89:51f.

c. standing for the particle *-za* (see GrHL §28.32)  
**— 1'** in nominal sentences w. pl. subject (only NH): *šummeš=(š)-ma-aš kuič LÚ.MEŠ SAG* “You who are eunuchs” KUB 26.1 i 6 (instr. for eunuchs, TUDL IV), ed. Hittlnstr 296f., Dienstanw. 8 *šumeš-wa=(a)š-ma-aš* IR.MEŠ AB[*I>YA (ēšten)*] “You were subjects of [my] fat[her]” KUB 14.16 iii 26 (Extensive ann. of Murš II), w. dupl. KUB 14.15 iii 56, ed. AM 58f.

**2'** w. verbs or constructions normally requiring *-za*: *nu=(u)š-ma-aš GU<sub>5</sub>-zi NAG-zi* “They eat (and) drink” KUB 17.35 i 27 (cult inv., NH), ed. HLC 168f.; *nu=(u)š-ma-aš takšan šarran LÚ.MEŠ* <sup>URU</sup>*Hatti halzeššanzi takšan šarra(n)=ma=(a)š-ma-aš LÚ.MEŠ* <sup>URU</sup>*Māša halzišanzi* “They call half (of them) ‘Men of Hatti’ while they call the other half ‘Men of Māša’” KUB 17.35 iii 10-11 (cult inv., NH), ed. *šarra-* B, *šarran-* 2, HLC 172f.

Friedrich, HE 1 (1960) 63; Tischler, HEG S/2 (2006) 1106-1109; Hoffner/Melchert, GrHL (2008) 135f.; Kloekhorst, EDHIL (2008) 115f., 770.

**-šmaš B, -šamaš B** enclitic personal pron.; to/for/from them (dat.); from OS.

For spellings of *-š*, see *-šmaš A, -šamaš A*.

a. (dat.) to/for/from them — **1'** in OH — **a'** in OS: 3-kiš=a=(a)š-ma-aš ši[n]an [pa]rā ēpzi GUD-n=a=(a)š-ma-aš 3-iš parā ēpzi “Three times she holds out to them (i.e., the king and queen) the figurine while three times she holds out to them the ox” KBo 17.1 (= FHG 6 i 2-3 + IBoT 1.26:3-4) i 3-5 (rit. for royal couple, OS), ed. StBoT 8:18f., translit. StBoT 25:5; *nu=(u)š-ma-aš akuanna pianzi* “and they give them to drink” KUB 34.115 iii 12 + KBo 30.28:13 (fest. celebrated by the prince, OS), translit. StBoT 26:372, tr. von Bredow, Altanat.Goth. 70 (mistakenly translates sg. “ihm”).

**-šmaš B a 3'**

**b'** in OH/MS: (“O male deities of the Storm-god of Kuliwišna, eat and satisfy your hunger. Drink and satisfy your thirst”) [n]u=(u)š-ma-aš ŠÀ-KUNU šaknuan ēštu ZI-KUNU=ma=(a)š-ma-aš [li?]mmuanza ēštu “Let your stomach be filled with fat/oil and your soul be filled with [li]mma-beer” KUB 33.62 iii 12-13 (rit., OH?/MS), ed. *šaknuwant-* B a, Glocke, Eothen 6:40f. (differently [*kart*]immuanza).

**c'** in OH/NS: <sup>GIŠ</sup>TUKUL.HI.A-uš=šuš=(š)ta ZAG.UDU-za *dahhun nu=(u)š-ma-aš* <sup>GIŠ</sup>ŠÙ[DUN?] *pehhun* “I took their weapons from (their) shoulders and gave them a y[oke(?)]” KBo 3.1 ii 30 (Tel.pr., OH/NS), ed. THeth. 11:30f., tr. Goedegebuure, ANEHST 232.

**2'** in MH — **a'** in MH/MS: (“The question of your opponents in court that you wrote me about, right now I have (it, i.e., your tablet(?)) or the affair under control(?))” *n=at INA É.GAL-LIM memahhi* *nu=(u)š-ma-aš antuhšaš paizzi n=aš MAHAR* <sup>d</sup>UTU-ŠI uwatezzi “I will report it to the palace and a person will go to them and bring them before His Majesty” HKM 10 rev. 49-52 (letter, MH/MS), ed. HBM 136f., tr. Letters 116 □ for the tr. of *andatiyattalla* “opponent in court” see Hoffner, Letters 116f.; Alp, HBM 137 mistakenly takes *-š*. here as 2 pl. (“zu euch”).

**b'** in MH/NS: *uktūri=ma=(a)š-ma-aš tiyuauwa[r]=pat* [É]arkiwi tapušza (Wherever the guards are,) “the aforementioned standing next to the canopy is the unchanging rule for them” IBoT 1.36 i 71-72 (instr. for the royal bodyguard, MH/NS), ed. AS 24:12f.; (“Furthermore, this sister of mine whom I have given to you as a wife has many sisters from her own family (and) from her extended family”) [(ŠA NU)MUN=K]A=at=ta<-at> apē̄ya zig=a=(a)š-ma-aš=za NIN<sub>9</sub>[(SU ku)]it harši “they belong to your extended family as well, because you have their (lit. for them her) sister” KBo 5.3 iii 27 (Huqq., Šupp. I), w. dupl. KBo 19.44 iv 16, ed. SV 124f., tr. DiplTexts<sup>2</sup> 31.

**3'** in NH: *nu* <sup>d</sup>UTU-ŠI ANA LÚ.MEŠ <sup>URU</sup>*Māša* *antuhšan uiyanun nu=(u)š-ma-aš kišan AŠPUR* “I, My Majesty, sent a man to the people of Māša and wrote to them as follows” KUB 6.41 i 45-46 (Kup.,

**-šmaš B a 3'****š(u)-**

Murš. II), ed. SV 1:112f., tr. DiplTexts<sup>2</sup> 75; *nu-(u)š-ma-aš šahhan luzzi lē ēšzi AWAT NĀRĀRI(a)š-ma-aš lē ēšzi kuit-at imma kuit šahhan luzzi nu-(u)š-ma-aš peran EGIR-pa lē kuiški paizzi* “There shall be no *šahhan* (and) corvée for them; there shall be no request for help from them. Whatever *šahhan* (and) corvée there is, nobody shall go back before them” Bronze Tablet iii 53-55 (treaty w. Kuruntiya, Tudu. IV), ed. StBoT Beih. 1:22f., tr. DiplTexts<sup>2</sup> 120; (“They take from your [mouth], O god, ox (and) [sheep] meat”) *nu-(u)š-ma-aš parkunuanzi* “Shall they cleanse themselves (and compensate an ox with [an ox and a sheep with a sh]eep?)” KUB 16.39 ii 15 (oracle question, NH), ed. HTR 108f., *parkunu-* 1 a 2' a'.

Friedrich, HE 1 (1960) 63; Tischler, HEG S/2 (2006) 1109-1113; Hoffner/Melchert, GrHL (2008) 135f.; Kloekhorst, EDHIL (2008) 115f., 770.

**-šmi-** see -šma/i- A and B.

**š(u)-**, conj.; so, for this reason, as a result, and, so that, and thus, yet; from OS.†

a. distribution and use of š.

- 1' distribution w. respect to tense
- 2' function as marker of cause and effect
- 3' distribution w. respect to clitics and subordination
- 4' alternation w. *nu*
- 5' loss of š. and its replacement w. *nu*

b. š. connecting main clauses

- 1' w. additive meaning
- a' introducing a result clause
  - 1''in OS
  - 2''in OH/NS
- b' introducing an intended result or fulfilled purpose clause
  - 1''in OS
  - 2''in OH/MS
  - 3''in OH/NS
- c' introducing an unintended (“and so”) or intended result (“so that”)
  - 1''in OS
  - 2''in OH/NS
- d' expressing a temporal sequence, in OH/NS
- 2' w. concessive meaning (“yet”), in OH/NS
- 3' meaning unclear
  - a' because of ambiguous or unclear context
    - 1''in OS
    - 2''in OH/MS
  - b' because of fragmentary context

1''in OS

2''in OH/NS

c. connecting a main clause with its preceding subordinate clause:

1' the events described in the subordinate clause provide the cause or motivation for the state of affairs of the main clause

a' following a temporal clause with *mān* “when”

1''in OS

2''in OH/NS

b' following a relative clause, in OH/NS

c' following an extra-clausal constituent (i.e., a *casus pendens*) introduced by *kuit*, in OH/NS

2' expressing temporal consecution, following a relative clause, in OH/NS

3' expressing concurrent action, following a relative clause, in OH/NS

4' meaning unclear, often in fragmentary context

a' following a relative clause

1''in OS

2''in OH/NS

b' following *mān* “just as, like”

**followed by encl. pron. sg. nom. com. -aš:** *ša-aš* KBo 8.42 rev.? 9 (OS), KBo 22.2 rev. 2, 7, 14 (OS), KUB 36.99 rev. (3)? (OS), KBo 55.8 ii 13 (OH/MS), KUB 17.10 i 34 (OH/MS), KUB 33.2 i 19 (OH/MS), KBo 3.34 ii 7, 19, iii 9 (OH/NS), KBo 3.35:15 (OH/NS), KBo 3.36:8?, 15 (OH/NS), KBo 3.38 rev. (18), 22, 31 (OH/NS), KBo 3.46 obv. 35 (OH/NS), KBo 3.53 obv. 6, 7 (OH/NS), KBo 3.54:11 (OH/NS), KBo 12.14 obv. 5 (OH/NS), KBo 19.90:12 (OH/NS), KUB 23.28:12 (OH/NS), KUB 26.71 i 15 (OH/NS), KUB 40.5 ii 4 (OH/NS), KUB 48.79 rev. 4, 9, 18 (OH/NS), KUB 48.81:1, 3 (OH/NS), KUB 48.89 obv. 7 (OH/NS), *ša<-aš>* KBo 3.56:6 (OH/NS), *ša-aš(-kán)* KBo 3.56:5 (OH/NS), KUB 36.103:11 (OH/NS).

**followed by encl. pron. sg. acc. com. -an:** *ša-an* KBo 3.22 rev. 45, 46, 47, 54 (OS), KBo 8.42 obv.? 3, rev.? 7 (OS), KBo 8.67:12 (OS), KBo 17.23 obv. 7 (OS), KBo 22.2 obv. 14, rev. 8, 9 (OS), KUB 36.99 rev. 5 (OS), KUB 36.104 obv. (11), 15 (OS), KUB 36.100 obv. 16 (OS?), KBo 25.151:4 (OH/MS), KBo 26.136 obv. 8 (OH/MS), KBo 31.77 iv! 4, 6, 11 (OH/MS), KBo 43.4 iii 6 (OH/MS), KBo 55.8 ii 13 (OH/MS), KBo 3.16 iii (2), (3), 4 (OH/NS), KBo 3.17 obv. 7(?) (OH/NS), KBo 3.18 iii 5, 6 (OH/NS), KBo 3.28 ii 19 (OH/NS), KBo 3.34 i 4 (2×), 13 (2×), 17, 25, ii 7, 10 (2×), 11, 15, 16, 17 (OH/NS), KBo 3.36:9, 10, 17 (2×), 21, 23 (OH/NS), KBo 3.38 obv. 5, rev. 24, (26) (OH/NS), KBo 3.44:8 (OH/NS), KBo 3.46 obv. (25) (?), 46 (OH/NS), KBo 3.60 ii 13, 21 (OH/NS), KBo 3.67 ii 2 (OH/NS), KBo 10.2 i 4 (OH/NS), KBo 12.3 iv 14 (OH/NS), KBo 12.8 i 8 (OH/NS), KBo 12.10:2 (OH/NS), KBo 13.44 i 4 (OH/NS), KBo 27.18:9 (OH/NS), KBo 50.8 rt. col. 2 (OH/NS), KUB 1.17 iii 38 (OH/NS), KUB 26.71 i (3) (OH/NS), KUB 31.110:11 (OH/NS, not *ša-ap*, *pace* Kammenhuber, Materialien 1/2:3), KUB 33.52 ii 7 (OH/NS), KUB 33.55 ii 14 (OH/NS), KUB 33.56 rev. (1) (OH/NS), KUB 48.81:4 (OH/NS), VBoT 33:7, 8, Bo 2896 ii 13 (OH/NS), KBo 40.18 obv.? 4(?) (NS),

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*ša-n(a-ap)* KBo 3.60 ii 3, 5, 18, iii 9 (OH/NS), *ša-n(a-aš-ta)* KUB 36.104 obv. 6 (OS), KBo 3.24 + KBo 53.275 obv. 15 (OH/NS), KBo 3.34 i 8, ii 9, 19 (OH/NS), KBo 3.36:14, (17), (24) (OH/NS), KBo 3.41 obv. 17 (OH/NS), KBo 13.44 i 8 (OH/NS), *ša-na-aš-ta!* (photo has -*ša*) KBo 3.34 ii 6 (OH/NS), *ša-n(a[-aš-ta])* KBo 3.38 obv. 18 (OH/NS), *ša-an(-kán)* KBo 31.77 iv! (14) (OH/MS), KBo 3.60 iii 9 (OH/NS), *ša-an(-za-pa)* KBo 12.18 obv. 6 (OH/NS), KBo 12.63 ii 3 (OH/NS), KUB 43.60 i 30 (OH/NS).

**followed by encl. pron. sg. nom.-acc. neut. -at:** *ša-at* KBo 14.98 i 15 (OH/MS?), KBo 24.51 obv. 2 (OH/MS?), KBo 47.309:6 (MS?), VBoT 58 iv 4 (OH/NS).

**followed by encl. pron. pl. nom. com. -e:** *še* KBo 22.2 rev. 13 (OS), KBo 3.16 ii 14 (OH/NS), KBo 3.34 i 2, 3 (OH/NS), KBo 3.60 iii 4 (OH/NS), KBo 3.67 ii 7 (OH/NS), KBo 13.44 i 2, 3 (OH/NS), KUB 31.64 ii 38 (OH/NS, not KUR, *pace* StMed 12:172), KUB 36.103:2 (OH/NS), *še(-a)* KBo 3.38 rev. 29 (OH/NS).

**followed by encl. pron. pl. nom.-acc. neut. -e:** *še-(kán)* KBo 38.188 left col. 3 (?) (OH/MS).

**followed by encl. pron. pl. acc. com. -us:** *šu-uš* KBo 3.22 obv. 37 (OS), KBo 17.1 iv 22 (OS), KBo 17.3 iv 18 (OS), KBo 22.2 obv. (3), 5, 7, rev. 12 (OS), KUB 36.99 obv. 4 (OS), KBo 3.28 ii 17 (OH/NS), KBo 3.34 ii 32 (OH/NS), KBo 3.38 obv. 16 (?) (OH/NS), KBo 3.46 obv. 17, 40 (OH/NS), KBo 3.53 obv. 10 (OH/NS), KBo 3.60 iii 6 (OH/NS), KBo 12.3 iii 22 (OH/NS), KBo 16.86 i 6 (OH/NS), KBo 22.3:6 (OH/NS), KBo 26.126:1 (OH/NS), KUB 31.5:10 (OH/NS), KUB 31.110:7 (OH/NS), KUB 36.98a:(7) (OH/NS), KUB 36.101 ii 3 (OH/NS), KUB 36.102 rt. col. 4 (OH/NS), KUB 37.148 obv. 8 (OH/NS), *šu-š(a-ap)* KBo 3.60 iii 3 (OH/NS), *šu-uš(-kán)* KBo 50.9 obv.? 10 (OS?), KBo 3.45:2, KUB 31.64 ii 39 (OH/NS). Prob. not *šu-uš* but a poss. clitic: KBo 12.4 iii 9.

**followed by encl. pron. pl. acc. com. -aš:** *ša-aš* KBo 3.13 obv. 16 (OH/NS).

**followed by encl. pron. sg. dat. -mu:** *šu-mu* KBo 3.22 rev. 75 (OS), KBo 3.28 ii 6 (OH/NS), KBo 3.43 rev. 2 (OH/NS), KBo 12.81 obv.? ii 5 (OH/NS), *šu-mu-u(z)* KBo 3.43 rev. 3 (OH/NS).

**followed by quotative particle -wa(r)-:** *šu-wa* KBo 22.2 rev. 5, 6 (OS), KBo 14.98 i 8, (9), ii 4, 5, 9, 15 (OH/MS?), KBo 3.38 rev. 21 (OH/NS), KUB 33.61 iv 3 (OH/NS), KUB 34.60:11 (OH/NS), Bo 2896 (Popko, AoF 33:155) ii 4, 6 (2×), 8, 9, iii 9, 11 (OH/NS), Bo 6660:3, 5, 8 (OH/NS), *šu-wa!* KBo 3.38 rev. 21 (OH/NS), *šu-wa-r(a-aš)* KUB 33.58:8 (OH/NS), *šu-wa-r(a-aš-ta)* KUB 33.63 rev. 6 (OH/NS), *šu-wa-r(u-uš)* Bo 2896 ii 3 (Popko, AoF 33:155) (OH/NS).

**unclear due to broken context:** *še* KUB 31.5:11 (OH/NS), *še-(pa)* KUB 36.27:2 (OH/NS), *še-e-(pa)* KUB 43.36:2, 6 (NS).

Several instances of š. are based on errors in the hand copy: (“Let the bee bring it”) *'na'*(coll. ph.)-an *pēdi-šši dāu* “and put it in its place” KUB 43.60 i 6 (myth, OH/NS), ed. Watkins, Dragon 285f., Polvani ICH 5:615f., Archi, JANER 6 (NS).

7:172f., Fuscagni (ed.), hethiter.net/: CTH 457.7.1 (TX 13.10.2014, TRde 20.12.2012) (all reading *ša-an*); *ta*(coll. ph.)-aš *INA É* <sup>d</sup>*Zinduhiya [paizz]* KBo 41.94 i 5 (cult of Arinna, NS), ed. Popko, StBoT 50:58 (reading *ta<sup>l</sup>-aš*); *ta*(coll. ph.) *appā[i]* KBo 17.101 iii 10 (fest. frag., NS); *ta*(coll. ph.)-an *parkunu[zz]* KBo 19.3 i 12 (Laws, OH/NS), w. dupl. KBo 6.2 iii 35 (OS), ed. LH 73 n. 236 (“Güterbock field transliteration: *ta*, photo ambiguous”). Other real cases of š. could be errors for *ta*, so for example *ša namma UDU-un arha palzahā[(iz)]zi*, KUB 24.14 iv 9, dupl. KUB 28.78 iv 1. Because of the minimal difference in the sign forms of ŠA and TA, there is no guarantee that any particular instance of š. followed by -aš, -an or -at indeed belongs with š. A candidate for emendation is GAL MEŠEDI peran *hūwāi təš haššt tapušza tiyazi taakkan wal(a)hhiyaš* <sup>DUG</sup>KAB.KA.DŪ-an anda udanzi *ša-an ANA GIŠ*. <sup>d</sup>INANNA.HI.A *tapušza tianzi* “The head of the body guards marches in front and steps next to the hearth. They bring in a *P̄IḪU* vessel of *walhi*-drink in order to place it next to the *GIŠ*. <sup>d</sup>INANNA-instruments” KUB 1.17 iii 32-39 (festival of months, OH/NS), ed. StBoT 37:430f. While placing the drink next to the musical instruments is the ultimate purpose of bringing the drinks inside (compare section b), *ša-an* could simply be an error for *ta-an*.

Unlike *nu* and *ta*, š. is not attested as an independent connective but is always followed by clitics. The possible exception *šu-u*, suggested to Weitenberg (StMed 7:338 n. 9) by Houwink ten Cate, occurs in a broken context (KBo 12.14 rev. 4 (OH/NS)) and is perhaps better interpreted as *šuu* “full” (s.v., b). š. is most often found with forms of the third person com. enclitic pronoun -a-, but four times (see above) with a neuter, invalidating the claims of Carruba, Part. 61, Weitenberg, St-Med 7:316, and Boley ICH 5:152 that š. only occurs with com. gender clitics.

Since š. does not occur independently as \**šu*, and is never followed immediately by clitics that start with a consonant other than *m* and *w*, its phonological shape must be different from *nu*, which does occur as *nu*, *nu-še*, *nu-šmaš*, *nu-z*, *nu-kan* etc. The vowel -u in *šu-wa* and *šu-mu* is conditioned by the *w* and *m*. In all other cases the initial vowel of the clitic immediately follows (*ša-aš*, *ša-an*, *ša-at*, *še*, and *šu-uš*). Clitics starting in a consonant can only occur after a clitic starting in a vowel: *ša-an-za* and *šu-uš-kán* are possible, but not \**šu-uz* and \**šu-kán*. The combination *ša-az?* in KUB 40.5 ii 4 (so Kammenhuber, Materialien 1/2:3; HEG S/2:1123) has to be read as *ša-aš*, providing the clause with an intransitive encl. subj.: *ša-aš āppa KASKAL-az wēħta* “and (so?) he turned back from the campaign” (ed. StBoT 17:60), cf. dupl. [*ša-*]aš EGIR-pa KASKAL-azza[ ...] KBo 12.13:5.

(Akk.) *INA URUŠahuitta allik-ma UL uħalliq* “I went against Šahuitta but did not destroy (it)” KBo 10.1 obv. 2, ed. StMed 16:34f. = (Hitt.) [(IN)A URUŠ]anauūtta pait *ša-an natta* [(ħarni)kt]a “He went to [the city of Š]anawitta, yet he did not

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## š(u)- b 1' a'

destr[oy] it” KBo 10.2 i 4-5 (OH/NS), w. dupl. KBo 10.3 i 2-3 (OH/NS), ed. StMed 12:30f., cf. b 2'.

**a.** distribution and use of š. — **1'** distribution with respect to tense: The connectives š. and *ta* (q.v.), both mainly attested in OH, are overwhelmingly in complementary distribution with respect to tense: Weitenberg (StMed 7), working with a corpus consisting of OH originals only, observed that, as a rule, š. is used with the preterite and *ta* with the present-future. There are only four assured examples of š (KBo 3.60 ii 3, 5; KBo 17.1 iv 22; KUB 33.61 iv 3) that occur with a present-future among the more than 110 examples of š. where the tense of the verb can be established (GrHL 390 n. 7).

**2'** function as marker of cause and effect: The main function of š. is to indicate a logical connection between the contents of two conjoined clauses (so Pedersen, Tocharisch (1941) 4f., Boley, IF 109:141, the latter with ref. to šu-wa and šu-mu only). In the majority of cases this connection is one of cause and effect situated in the past. The clause introduced by š. is almost always the realized result, either volitional or non-volitional, of the event or situation described in the preceding clause (cf. b 1' and 2', c 1'). In the few cases that š. occurs in a clause with a non-past verb form, it is certain that the event will be realized, irrespective of the circumstances (“I throw a cloth over them so that (šu-uš) no man shall see them” KBo 17.1 iv 22, cf. b 1' b' 1”. “Whatever person among them d[ies], (ša-n=ap) they devour him. When they see a fa[t] person, they will kill him in order to (ša-n=ap) devour him” KBo 3.60 ii 2-5, see c 1' b').

**3'** distribution w. respect to clitics and subordination: In addition to the syntactic environments described in *nu* A h (q.v.), š. never introduces a subordinate clause. š. does not occur without clitics, and cannot occur with clitics that start with a consonant (see the morphological section). In order to express a cause-effect relation in the past in these environments, *nu* is used. After preposed subordinate clauses *nu* is also by far the most frequent connective, more so than expected based on the relative frequencies of *nu*, š. and *ta* (Inglese,

Subordination 55f.). š. never appears after a conditional clause. The commitment to the realization of an event explains why š. is the only connective that cannot introduce the apodosis of a conditional clause: conditional sentences describe hypothetical situations that may never be realized.

**4'** alternation w. *nu*: The conjunction *nu* expresses cause-effect in the environments where resultative š. is prohibited, but it also expresses mere temporal consecution and concurrent action. In the Anitta text (KBo 3.22), for example, *nu* is used to express non-causality in environments where š. would formally be allowed: [nu? <sup>m</sup>Pi]thānaš attaš=maš āppan šaniya uitti [h]ullanzan hullanun <sup>d</sup>UTU-az utnē [kuit k]uit=pat araiš nu-uš (not šu-uš) hūmanduš=pat hullanun “After my father [Pi]thāna’s death), in the same year, I suppressed a revolt. Whatever country rebelled ..., I defeated them all” KBo 3.22 i 10-12 (also see KBo 3.22 i 3). Otherwise, in resultative past tense clauses and when a clitic starting with a vowel is warranted, š. is used (for the rare use of *ta* in past tense environments, see *ta*):

	Resultative	Non-resultative
past, followed by clitic w. vowel	š.	<i>nu</i>
past, other	<i>nu</i>	<i>nu</i>

**5'** loss of š. and its replacement w. *nu*: Given that *nu* occurred in more syntactic environments than š., while sharing the meaning of š. in environments where š. was prohibited, *nu* was already far more productive than š. in the earliest texts. Its higher frequency and greater semantic flexibility led to the obsolescence and ultimately the loss of š. (Inglese, Subordination 182f.). As a result, š. is sometimes replaced by or alternates with *nu* in NS copies: compare šu-uš KBo 22.2 rev. 12 (OS) and *nu-uš* KBo 3.38 rev. 29 (OH/NS); šu-wa-r(a-aš-ta) KUB 33.63 rev. 7 (OH/NS) and *nu-wa-r(a-aš-ta)* KUB 36.51 rev. 8 (OH/NS). Later copies of OH texts are therefore unreliable for determining the function of š.

**b.** š. connecting main clauses — **1'** w. additive meaning — **a'** introducing a result clause: “so, for this/that reason, as a result.” The immediately preceding clause provides the cause or reason for

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the events described in the š.-clause (compare *nu A a 1' c'*). The š.-clause in almost all cases expresses the unintended effect. The preceding clause answers the question why the event of the š.-clause has taken place: “why did the event of the š.-clause happen? Because of the event in the preceding clause” — 1” in OS: (“But [the]reafter I, Great King Anitta, carried our deity back from Zalpuwa to Neša. I brought Ḫuzziya, king of Zalpuwa, to Neša [alive]”) <sup>URU</sup>*Hattuša'š=a<sup>1</sup>* LU[GAL-uš (or: B[ÀD-eššar(?)])] <sup>1</sup>*tak'kišta ša-an tālahhun* “but the ki[ng] of Ḫattuša had put up [a fortification (?)] (or: but Ḫattuša had [bu]ilt a fo[rtification (?)]), so I left it alone” KBo 3.22 rev. 44-45 (Anitta text, OS), ed. StBoT 18:12f. (w. comm. on 27f., “der? König von Ḫattuša aber (-a)[/[fū]gte? zu”), StMed 13:36f. (“Später paktierte der König der Stadt Hattusa. Ich (ver)ließ sie.”), tr. Haas, Literatur 30 (“[ ] Später aber [paktierte] der König von Hattusa. Da ließ ich sie (die Stadt noch) in Ruhe”), differently Hoffner, CoS 1:183 (“P[iyusti] had [f]ortified Ḫattuša. So I left it alone”), Klinger, TUAT NF 2:140 (“Die Stadt Ḫattuša aber hatte P[ijušti] b[efestigt]. Und ich ließ sie (zurück)”), Beckman, ANEHST 218 (“(The city) of Ḫattuša inflicted [evil on me], and I released it”) □ Neu, StBoT 18:28, suggests LU[GAL- …], followed by Carruba, StMed 13:36, and Haas (Literatur 30), but the sign is also consistent with P[-i-, so Hoffner (CoS 1:183) and Klinger (TUAT NF 2:140); <sup>URU</sup>*Hattuša'š=a<sup>1</sup>* should then be read as acc. sg. com. <sup>URU</sup>*Hattuša'n=a<sup>1</sup>*, but that would leave the personal name without a person marker. This is otherwise not attested in this text, so we prefer either <sup>URU</sup>*Hattuša'š=a<sup>1</sup>* L[U GAL-uš] “the king of Ḫattuša” or even <sup>URU</sup>*Hattuša'š=a<sup>1</sup>* B[ÀD-eššar (?)] …] “Ḫattuša (had put up) a fortification”; (“I turned my face toward Šalatiwara”) <sup>URU</sup>*Ša<sup>1</sup>latiwarāš-a mēnahhanda* <sup>GIŠ</sup>*tūr[iu(s<sup>2</sup>) udāš]* [(u)tnia]<sup>1</sup>*z<sup>1</sup>* ÉRIN. MEŠ-ŠU *ḥuettiyati ša-an* <sup>URU</sup>*Nēš[(a pēħut)enun]* “but Šalatiwara brought (its) spears before (me). Its army withdrew from (its) c[ountry (?)], so [I] carr[ied] it (i.e., the population of Šalatiwara) off to Neša” KBo 3.22 rev. 53-54 (Anitta text, OS), w. dupl. KBo 50.1:5-7 (NS), KUB 26.71 i 2-3 (NS), KUB 36.98b obv. 1-2 (NS), ed. Soysal, ZA 95:124f. (editing the dupl. KBo 50.1 (= Bo 69/911)), translit. DBH 28:1, differently StBoT 18:12f., StMed 13:38f., tr. Hoffner, CoS 1:183, Beckman, ANEHST 218, Haas, Literatur 30, Klinger, TUAT NF 2:141 (all without the duplicate KBo 50.1); [...(<sup>URU</sup>*Kummanni EGIR-pa paizzi)*] [<sup>URU</sup>*Zalpašš-a*] IKKIR ša-aš (dupl. ta-

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*aš*) <sup>URU</sup>*1[(K)ummanniaz arħ(a pait mḤappišš=)]* a <sup>URU</sup>*Alhi'uta<sup>1</sup> [pait(?)]* “[…] went (lit. goes) back to Kummanni. But Zalpa became hostile, so he departed [from] the city of K[ummanni], while Ḥappi [went (?)] to the city of Alhiuta” KBo 22.2 rev. 1-3 (Zalpa tale, OS), w. dupl. KBo 3.38 rev. 17-19 (NS), KUB 48.79 rev. 5 (NS), ed. StBoT 17:10f., StMed 19:31, 39, 42, THeth 29:187, tr. Hoffner, CoS 1:182, Haas, Literatur 26; (“Ḥappi said to the men of Zalpa”:) <sup>1</sup>*ūk-wa a<sup>1</sup>[(tti)]-m[(i)] [natt]a* (var. UL) *āššuš šu-wa* <sup>URU</sup>*Hattuša hengani pāun U DUMU.MEŠ* <sup>URU</sup>*Zalpa katti-mmi* 1 ME ÉRIN.MEŠ-za ea natta *šu-wa kuit natta aker* “I am not in good standing with my father, so I went to Ḫattuša to die (lit. to death), and the sons of Zalpa (were) with me. (Were there) not a hundred troops there? So why didn't (anyone) die?” KBo 22.2 rev. 4-6 (Zalpa tale, OS), w. dupl. KBo 3.38 rev. 20-22 (NS), KUB 48.79 rev. 7-8 (NS), ed. StMed 19:31, 39, StBoT 17:10f. (differently, “und die Einwohner von Zalpa bei mir, (sind) das nicht einhundert Mann, die doch nicht umgekommen sind?!”), Haas, Literatur 26 (idem), THeth 29:187, tr. Hoffner, CoS 1:182 (differently) □ the last two clauses of this passage contain several grammatical difficulties. The major problem is the sequence 1 ME ÉRIN.MEŠ-za(-e-a. Not understanding this sequence, the scribe of the NS dupl. KBo 3.38 omitted -za(-e-a natta, creating a slightly different sentence 1 ME ÉRIN.MEŠ *šu-wa<sup>1</sup> kuit natta aker* (StMed 19:35 w. n. 39) while maintaining the sense of the passage “(There were) one hundred troops, so why didn't (anyone) die?” We may at least resolve some of the difficulties if we take *ea* as the as-yet-unattested place adverb “there” of the distal demonstrative *aši*, formally matching *kā* “here” and *apiya* “there” (Melchert apud Goedegebuure, StBoT 55:109, 128f.). The other difficulty resides in the nature of the combination of š. and *kuit*. We prefer a resultative translation “so why” (so also Boley, IF 109:141) over the contrastive interpretation otherwise attributed to *kuit* (“doch,” StBoT 17:11, “yet,” Hoffner, CoS 1:182), which is not attested for this conjunction; compare frag. *šu-mu kuit natta huš<sup>1</sup>gi<sup>1</sup>[t]* “so why [did] he not wait for me?” KBo 12.81 ii 5 (mythological frag., NS), cf. *nu A e; LUGAL-š=a IŠME ša-aš yanniš* <sup>URU</sup>*Harahšua-aš ārša U ÉRIN.* MEŠ <sup>URU</sup>*Zalpa menahhanda uit ša-an LUGAL-uš ḥullit* “But the king heard (about it), so he set out (for Zalpa). He arrived at the city of Ḥarahšu. The troops from Zalpa came against (him), and

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so the king fought them” KBo 22.2 rev. 7-8 (Zalpa tale, OS), w. dupl. KBo 3.38 rev. 22-24 (NS), KUB 48.79 rev. 9-10 (NS), ed. StMed 19:31, 40, StBoT 17:12f., THeth 29:188, tr. Hoffner, CoS 1:182, Haas, Literatur 26; *INA MU.3.KAM LUGAL-uš pait URUZalpan a'r'aḥzanda wetet MU.2.KAM kattan ēsta "Tabarnan Ḫappinna-katta wekta U LÚ.MEŠ URU-LIM natta pianzi šu-uš* (dupl. *nu-uš*) *tameššer še (še) aker* (dupl. *še-a eker*) “In (his) third year the king went (and) besieged the city of Zalpa. He stayed down there for two years. He asked for Tabarna and Ḫappi. The inhabitants of the city, however, would not surrender (them), so they (the Hittites) besieged them, and as a result they died” KBo 22.2 rev. 10-13 (Zalpa text, OS), w. dupl. KBo 3.38 rev. 27-29 + Bo 9511:2 (NS), KUB 48.79 rev. 13-16 (NS), ed. StBoT 17:12f., StMed 19:31, 40, THeth 29:188, tr. Hoffner, CoS 1:182 □ the scribe of KBo 3.38 either modified the text or used a different *Vorlage*, leading him to *[IN]A MU.3.KAM LUGAL-uš INA URUZalpa pait 'I[N]A URUZalpa MU.3.KAM katta [ēst]a Tabarna-š "Happin URU-a[z] katta wekta [U LÚ.]MEŠ URU-LIM UL pianzi n-uš damm[i]ššar še-a eker* “In (his) third year the king went to Zalpa. He stayed down at Zalpa for three years. Tabarna requested Ḫappi from the city. The inhabitants of the city however would not surrender (him), and they besieged them, so they died.” The sequence *še-a e-ke-er* is probably the result of erroneous parsing of the sign KIR/KER (HZL nr. 244). The beginning of the sign KER in the original sequence *še a-ker* resembles the sign E, thus leading to a sequence ŠE A E. The second half of the sign KER might have triggered the sign KI, leading to the unusual spelling of *eker* as *e-ke-er* instead of *e-ker*; (“Nunnu, the representative of the city of Hurma, stayed in Arzawa, but he does not bring the silver (and) gold”) *kuit wemizz[(i ap)]āš=a pa[r(na=šša pittaizzi)] / [(š)]a-an LÚ URUHundarā išiaħħiš [(ABI LUGAL I)ŠP(UR š-an šarā)] / [(u)]water* “What(ever) he finds he carries off to his house, so the representative of the city of Hundara denounced him. The father of the king sent (for him), so that they could bring him up (to the palace)” KUB 36.104 obv. 10-12 (anecdotes, OS), w. dupl. KBo 3.34 i 12-14 (NS), KBo 12.10:2-3 (+) KBo 13.44a i 4-5 (NS), ed. Soysal, Diss. 11, 83, Dardano, L’aneddoto 32f., THeth 29:117f., tr. Klinger, TUAT Erg. 62 □ š. in *š-an ēšši<š>ker* introduces an intended result clause, cf. b 1' b' 3'' below.

2'' in OH/NS: (“Thus (said) the Great King”): *URU Kuššari ABI LUGAL [NINDA tu]ninki paššilan IŠBAT še (še) pāer* “In the city of Kuššar the father of the king caught a pebble in [(his) *tu*]nink-[bread], so they went ((and) they fanned a fire on a mountain, in an em[pt]y (place) (?)” KBo 3.34 i 1-2 (anecdotes, OH/NS), w. dupl. KBo 13.44 i 1-2 (NS), ed. Soysal, Diss. 10, 83, Dardano, L’aneddoto 28f., THeth 29:116, tr. Klinger, TUAT Erg. 62 □ še contains the plural subject clitic pronoun -e, which means that the verb needs to be intransitive (GrHL 280). Consequently, *pāer* is an independent verb and not phraseologically used (van den Hout, Heth. 16:199, *pace* Dardano, L’aneddoto 72); (Zidi the cup-bearer has provided two members of the royal family with other wine than that approved by the king. Both complain:) *apāšš-a uit LUGAL-i tet natta apūn GEŠTIN-an piyer LUGAL-uš kuin aušta apāšš-a uit QĀTAMMA IQBI ša-na-aš-ta! (š-an-ašta) arha pēħuter š-an ēšši<š>ker ša-aš BA.ÚŠ* “One came (and) said to the king: “They did not give (us) that wine, which you, the king, have seen.” The other one came too (and) said likewise, so they led him (i.e., Zidi) off so that they could work him over, and as a result (or: so that) he died” KBo 3.34 ii 4-7 (anecdotes, OH/NS), w. dupl. KBo 3.36:13-15 (NS), ed. Soysal, Diss. 12, 85, Dardano, L’aneddoto 44f., Beal, JCS 35:123f., THeth 29:121, tr. Klinger, TUAT Erg. 63 □ š. in *š-an ēšši<š>ker* expresses the intended result of the preceding clause, cf. b 1' b' 3'' below; *man-an-kan m-Āškaliyaš kuienzi ša-an ANA ĒEN.NU.UN daiš* “Āskaliya wanted to kill him (i.e., Išpudaš-Inara), so he put him in jail” KBo 3.34 ii 17 (anecdotes, OH/NS), w. dupl. KBo 3.36:22-23 (NS), ed. Soysal, Diss. 13, 84, Dardano, L’aneddoto 48f., THeth 29:122, tr. Klinger, TUAT Erg. 63, cf. s.v. *pe(i)ye-* c and *man a 2' a'* □ note that whereas *nu* in *man ... nu* ... appears to have an adversative nuance (*man b 1'*), in this case, at least š. in *man ... š. ...* does not; also cf. *ša-an arnut* KBo 3.34 ii 10 (anecdotes, OH/NS), w. dupl. KBo 3.36:17 (NS) (cf. b 2'); *kēda-mm̄u apāš ieži šu-mu DINGIR.DIDL DUMU URUPur[ušhandumnan] kišri-mi daier* “He treats me thus, so the gods put the Pur[ušhandean] (lit. the son of P.) in my hand(s)” KBo 3.28 ii 6-7 (anecdotes, OH/NS), ed. Laroche, FsOtten<sup>1</sup>, 186f. (“C'est ainsi qu'il agit envers moi. Or, le fils, le Puru[shandien], (...)”), Soysal, Diss. 31f., 91, Dardano, OrNS 71:377 (“et de cette façon celui-ci agit à mon égard;

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alors les dieux posèrent (...)"), Marazzi (ed.), *hethiter.net/*: CTH 9.6 (TX 16.07.2012, TRde 02.10.2011), THeth 29:111; ("The men of Zalpa heard (about it)") *ša-n=a[šta .....]x-pinaz katta tarner* "so they released him [...] from [...]...-pina" KBo 3.38 obv. 18 (Zalpa tale, OH/NS), ed. StBoT 17:8f., StMed 19:33, 42, THeth 29:184, tr. Hoffner, CoS 1:181, Eichner, Die Sprache 20:185 (differently, see discussion s.v. *NINDAšaraman*); [...] š=uš=ap eter <sup>m</sup>Z[ūppaš=a QADU AMA=ŠU (?)] išparzašta še (š=e) hušuē[r] DUMU.MEŠ ŠIPRI=ŠU ŠA LUGAL URU<sup>m</sup>Hala[p] ēppuen šu-uš āppa URUHalpa<sup>K1</sup> tarnuen AMA=ŠU ŠA <sup>m</sup>Zūppa INA URUTinišipa ēpper ša-an=kan kuener š=an=ap eter "They devoured them. Zū[ppa, however(?)], escaped [together with his mother(?)], and so they stayed alive. We captured the messengers of the king of Halpa, and (so?) we let them go back to Halpa. They (i.e., the messengers?) captured Zūppa's mother in Tinišipa, and so they killed her so that they could eat her" KBo 3.60 iii 3-9 (Cannibal text, OH/NS), ed. Güterbock ZA 44:106f., THeth 29:265, cf. KBo 3.60 ii 2-5, see c 1' b' □ š. in šu-uš ... tarnuen could also simply express temporal "and then," cf. b 1' d'. š=an=ap eter expresses the intended result, cf. b 1' b'; MUNUS.LUGAL URUŠukziya=wa aku ša-an ē[pper š=an=kan (?)] QADU DUMU.MEŠ=ŠU kue(nner)] "The queen of Šukziya must die! So [they] ar[rested] her [and kil]led [her with her children]" KBo 3.67 ii 2 (Tel.pr, OH/NS), w. dupl. KBo 3.1 i 56, ed. THeth 11:22f. i 57, cf. Soysal, OrNS 59.275 □ for the readings and restorations followed here, cf. the Akk. version [...] šabta (?) MUNUS.LUGAL iqbi=m[i ...] / [...]x išbatu=šu qadu DUMU.MEŠ=šu [iduku=šu (?)] "[...] 'Arrest the queen,' he said. [...] They arrested her (and) [killed her] with her children" KBo 1.27 obv. 3-4, ed. Soysal, OrNS 59.273f.; ("The soul is great, the soul is great. Whose soul is great? The mortal soul is great") nu kuin KASKAL-an harzi uran KASKAL-an harzi marnuwalan KASKAL-an harzi ša-an=z=apa KASKAL-ši <sup>LÚ</sup>KASKAL-laš handait "And what road should it take? It should take the great road, it should take the invisible(?) road. And so the guide has prepared it for the journey" KUB 43.60 i 28-30 (myth, OH/NS), ed. Watkins, Dragon 285f., Polvani ICH 5.615f., Archi, JANER 7:172f., tr. Hittite Myths<sup>2</sup> 34; differently HEG U 87 ("Und der sich auf den Weg macht bereitet sie für sich auf den Weg vor") □ if *marnuwala-* indeed

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means 'invisible' (s.v. *marnuwala-*), the soul would require guidance, and š. can be understood as expressing a cause-effect relationship; perhaps here *ša-an nahta* "so he became afraid" KUB 33.52 ii 7 (myth of Inara, OH/NS), w. dupl. KUB 33.55 ii 14, KUB 33.56 rev. 1; [o o o-š]alit ahha'ti' ša-at UL dahhun ZAG-nit=a [UL(?)] ahhati n=apa d[ah]hun DINGIR.MEŠ-an uddār n=e=zz=a[n] [...] and]a(?) šuhhahhun aīš=mit halaš=miš hattal[u Ø?] [...]x=ma išgarakkaš n=a(t)=ššan šer tehhun uzuharš[ani=mi] "I became warm on the [l]eft side [...], so I could not take them. But I [did not(?)] become warm on the right side, so I s[ei]zed the words of the gods. I poured them [i]n(?) my [...]. My mouth (and) my skull (are) locks, while [...] (is) an *išgarakka*-stone. I placed them (i.e., the words) on [my] he[ad.] (I did not let the words of the gods perish at all)" VBoT 58 iv 4-7 (missing Sungod myth, OH/NS), ed. Rieken et al., *hethiter.net/*: CTH 323.1 (TX 2009-08-26, TRde 2009-08-26) (with partial tr.), translit. Myth. 25, tr. Moore, Thesis 169 (differs), partial tr. Hittite Myths<sup>2</sup> 28 □ Moore's, Thesis 169 n. 22, reading of *a/u/ib-ha-ti* as *uhhati*, contraction of *uwahhati*, 1st pers. sg. mid. of *auš-* "I showed myself, was visible" is not assured. Neu, StBoT 5:3 read UH-hati (with UH for regular UH<sub>7</sub>), middle of *alwanzaħħ-* 'to bewitch', followed by LMI 68 w. n. 26, and Haas, Literatur 119. As an alternative we assume that *ahhati* is the 1st pers. sg. mid. of ā- 'to be warm, hot'.

**b'** introducing an intended result or fulfilled purpose clause: "and, so that, so, and so, and thus, so ... could, so ... be able to, so ... would." The action in the preceding clause is planned to achieve the action in the š. clause. Especially verbs of transitive motion (taking, fetching, sending) tend to be followed by clauses indicating the fulfilled purpose of the action. The š.-clause answers the question of why the event of the preceding clause has taken place: "why did the event in the immediately preceding clause happen? Because of the event in the š.-clause" — **1"** in OS: šer=a=ššan GAD-an peššiemi šu-uš [(LÚ-aš)] natta aušzi "I throw a cloth over them so that no man shall see them" KBo 17.1 iv 22 (rit., OS), w. dupl. KBo 17.3 iv 18-19 (OS), ed. StBoT 8:38f.; *tuppuš šaganda šunnaš nu* DUMU.MEŠ=ŠU andan zikēt [š]u-uš ÍD-a tarnaš ÍD-ša ANA A.AB.BA KUR

š(u)- b 1' b' 1"

š(u)- b 1' b' 2"

URU *Zalpuwa pēdaš* [DING]IR.DIDL-š-a DUMU. MEŠ-uš A.AB.BA-az šarā dāer šu-uš šallanušker “She (i.e., the queen of Neša) filled baskets with grease and then placed her sons inside, so that she could launch them into the river. The river carried (them) to the sea, to the country of Zalpuwa. The gods took the boys up from the sea and raised them” KBo 22.2 obv. 2-5 (Zalpa tale, OS), w. dupl. KBo 26.126:1 (NS), ed. StBoT 17:6f., StMed 19:30, 39, THeth 29:118, tr. Hoffner, CoS 1:181; (“And the boys spoke to themselves”:) *kuin=wa šanhiškiweni UMM[A]=NI ša-an wemiyawen* “Whom have we been seeking? Our mother! And thus/so we have found her!” KBo 22.2 obv. 14 (Zalpa tale, OS), ed. StMed 19:30, 39 w. comm. 51f., Starke ZA 69:51 n. 8, THeth 29:182f., translit. DBH 24:9; tr. differently: Hoffner, CoS 1:181, Haas, Literatur 23, Watkins, FsMorpurgo Davies 70, cf. s.v. *šanhiš-* 1 a 1’ (tr. *kui-* as a relative adnominal); reading the sentence particle -šan instead of šan: StBoT 17:6f. (*UM-MA-NI-ša-an*), StBoT 54:634 □ following StMed 19: 51f., analyzing the *kui-* clause as a relative clause is ungrammatical: relative noun phrases with specific and identifiable referents (i.e., definite noun phrases) are never fronted. The sentence *kuin=wa šanhiškeweni* is therefore a question (so also StBoT 17:6f., Haas, Literatur 23, Watkins, FsMorpurgo Davies 70). The seeking is performed in order to achieve the finding, hence š. expresses fulfilled purpose; (“But the king heard (about it), so he set out (for Zalpa). He arrived at the city of Ḥarāḥšu. The troops from Zalpa came against (him), and so the king fought them”) <sup>m</sup>Hāppiš-a išparzašta <sup>m</sup>Tamnašsun-a ḥušuwantan IŞBATŪ ša-an URU *Hattuša uwatet* “Happi escaped. Tamnaššu, however, they caught alive, so that he (i.e., the king) was able to bring him to Ḥattuša” KBo 22.2 rev. 8-9 (Zalpa tale, OS), w. dupl. KBo 3.38 rev. 24-26 (NS), KUB 48.79 rev. 10-12 (NS), ed. StMed 19:31, 40, StBoT 17:12f., THeth 29:188, tr. Hoffner, CoS 1:182, Haas, Literatur 26 □ we take š. in ša-an <sup>URU</sup>*Hattuša uwatet* as introducing an intended result clause. The phrase ēpp- + acc. “seize someone” is otherwise not attested with ḥušuwant- “alive.” Since people are usually caught alive, the addition of the adjective means that they did not only catch Tamnaššu alive but also decided to keep him alive. Rather than paraphrasing “Why did he bring him to Ḥattuša? — Because they caught him alive,” the paraphrase “why did they catch Tamnaššu alive? — In order to bring him to Ḥattuša” allows for emphasis on the

intentionality of catching and keeping Tamnaššu alive, with the reason expressed in the š.-clause; (“The king returned to Ḥattuša to worship the gods”) *U LUGAL ŠU.GI apiya tāliš ša-aš šarā URU-’y'a pait* “but he left the old king there (in Zalpa) so that he could go up to the city ((with the words): ‘I will become your king’)” KBo 22.2 rev. 14 (Zalpa tale, OS), w. dupl. KBo 3.38 rev. 30-31 (NS), KUB 48.79 rev. 18 (NS), ed. StBoT 17:12f., StMed 19:31, 40, THeth 29:118f., tr. Hoffner, CoS 1:182; the dupl. reads *U LÚ.MEŠ GAL [apiya] dāliš ša-aš ANA LÚ.MEŠ URU-LIM te[t]* “while he left the dignitaries [there]. He said to the inhabitants of the city” KBo 3.38 rev. 30-31 (NS) □ the replacement of ša-aš šarā URU-’y'a pait, with correct use of the nominative clitic -aš, by means of ša-aš ANA LÚ.MEŠ URU-LIM te[t] led to the incorrect use of -aš in a transitive clause; (as punishment for embezzling *marnuan*-beer) [*AN*]’*A*’ GAL *m[arnua(ndas)]* [(M)]UN-an šuh̄haer ša-na-aš-ta (i.e., šan=ašta) *eukta diššum’mi’n=a* [(ANA SAG. DU=ŠU)] *tuwarner* “They poured salt into a cup of *marnuwan*-beer so that he drank it. The cup they smashed on his head” KUB 36.104 obv. 5-7 (anecdotes, OS), w. dupl. KBo 3.34 i 7-9 (NS), KBo 13.44 i 8 (NS), KUB 48.77:4 (NS), ed. Soysal, Diss. 17, Dardano, L’aneddoto 30f., THeth 29:117, tr. Klinger, TUAT Erg. 62; (“The father of the king sent a Gold-Spear man”) [(<sup>m</sup>Šarmāššun <sup>m</sup>Nunnun=a)] <sup>m</sup>HUR.SAG *Tahayai pehuter n=uš* [(GUD-li turer <sup>m</sup>Nunnusš-a)] <sup>LÚ</sup>*gaina(n)=šsan ēpper ša-an* [<sup>m</sup>(Šarmāššuwi <sup>m</sup>Nunnuwiz=ya šakuwa=šma)] [(h)]uēkta “They brought Šarmāššu and Nunnu to Mt. Tahaya. They yoked them like oxen and also seized a kinsman of Nunnu, and slaughtered him before the eyes of Šarmaššu and Nunnu” KUB 36.104 obv. 13-16 (anecdotes, OS), w. dupl. KBo 3.34 i 15-18 (NS), KBo 12.10:5-7 (+) KBo 13.44a i 8 (NS), ed. Soysal, Diss. 18, 83f., Dardano, L’aneddoto 32f., THeth 29:118, tr. Klinger, TUAT Erg. 62, cf. s.v. *šakui-* 1 a 6’ □ the š. clause provides the motivation, and thus the intended result, for the two preceding and probably concurrent actions: “Why did they (1) yoke them and also (2) seize the kinsman?” — “in order to (2) slaughter him, (1) in front of their eyes after they were immobilized (and humiliated).”

2” in OH/MS: (in a therapeutic ritual where a puppy licks the afflicted areas:) [...] ’*u’watet šu-wa mēnažšset* [*lipita š]u-wa ēšharžšet lipita*

š(u)- b 1' b' 2''

š(u)- b 1' b' 3''

[li]ptawā šākuwa<š?> ištarkiyauwar “she brought [a puppy(?)] so that it [lick]ed his face, licked his blood, [lick]ed the disease of(?) the eyes” KBo 14.98 i 8-10 (frag. Zuwi rit., OH/MS?), ed. s.v. *meni-* A 1, Haas, Materia 527; [...]x=at karpun ša-at pargaš peššyanun “I lifted it [...] so that I was able to throw it at the parga-s” KBo 24.51 obv. 2 + KBo 38.168 obv. 7 (Zuwi’s rit., OH/MS?), translit. Groddek, AoF 28:110.

3'' in OH/NS: (“[Behin]d them he turned into a bull, and its horns (were) a little bit crack[ed]. [So] I ask [him:] ‘why (are) its horns cracked?’ He says”:) [aruna]n mān laħħeškinun nu-nnaš HUR. SAG-aš nakkiēt kāš-a GUD.M[AH] [daššu]š ēšta mān-aš uēt nu uni HUR.SAG-an karpta ša-n-ašta [edi nā]eš arunan-a tarħuen nu kara'wa'r=šet apēda lipšan “Always when I made war on the [se]a, the mountain was an obstacle to us. But this bu[ll] was [stron]g. When it came, it lifted that mountain so that it could [tur]n it [aside], and we conquered the sea. So that is why its horns (are) cracked” KBo 3.41 + KUB 31.4 obv! 16-18 (Puħanu chronicle, OH/NS), ed. Otten, ZA 55:160f., Soysal, Hethitica 7:175, 180, Steiner, GsImparati 812, 814, THeth 29:300, tr. Hoffner, CoS 1:184f.; (“In the city of Kuššar the father of the king seized a pebble in [(his) tu]nink-[bread], so they went (and)”) HUR.SAG-i ša[nnapil]i pahhur parer še (š=e) LÚNINDA.DÙ. DÙ hūpper “they fanned a fire on a mountain, in an em[pty] (place), so they could inflict harm against the breadbaker” KBo 3.34 i 2-3 (anecdotes, OH/NS), w. dupl. KBo 13.44 i 2-3 (NS), ed. Soysal, Diss. 10, 83, Dardano, L’aneddo 28f., THeth 29:116f., tr. Klinger, TUAT Erg. 62, cf. s.v. *šamenu-* A e □ for lighting a fire in an empty place, see KUB 39.48:8. For intransitive *ħuwapp-* “to do evil against” with a dat. of the maltreated person, see the discussion under *šamenu-* A e and Melchert, FsKošak 513f. We follow Neu’s restoration of ša[nnapil]i (FsHouwink ten Cate 242). Dardano (L’aneddo 72, 112) has shown that not the adjective *šannapili* but *danatt(a/i)-* modifies localities. Thus we classify *šannapili* here as the substantive *šannapili* B “empty (place)” (s.v.); *ABI LUGAL I[ŠP]UR ša-an šarā uwater* “The father of the king sent (for him), and so they brought him up” KBo 3.34 i 13-14 (anecdotes, OH/NS); (“Šanda, a palace-attendant (and) a man from Hurma, stayed in Haššu”) *ħurlašš-a [na]ħta nu ešhe penniš ABI*

L[UGAL I]ŠPUR ša-an kukkurešker “He, however, was afraid of the Hurrians, so he drove to (his) master. The father of the k[ing] sent (for him) so that they would mutilate him” KBo 3.34 i 24-25 (anecdotes, OH/NS), w. dupl. KBo 3.35:1 (NS), ed. Dardano, L’aneddo 36f., THeth 29:119, tr. Klinger, TUAT Erg. 63; ša-an ēšši<š>ker KBo 3.34 ii 7 (anecdotes, OH/NS), cf. b 1' a' 2'' above; ša-an URU Ankui IRDI ša-an URU Ankui-pat LÚAGRIG-an iēt KBo 3.34 ii 10-11 (anecdotes, OH/NS), w. dupl. KBo 3.36:17-18 (NS), cf. b 2' below for the context □ the first š. could also be merely sequential (cf. b 1' d'); (“Išpudaš-Inara was a potter, yet Āškaliya, ruler of Hurma, took him”) ša-an INA URU Ul'lam'mi (var. Ullamma) LÚmaniaħħatallan iēt “and made him (his) administrator in Ullamma” KBo 3.34 ii 16 (anecdotes, OH/NS), w. dupl. KBo 3.36:21-22 (NS), also see b 2' below; (“Āškaliya wanted to kill him (i.e., Išpudaš-Inara), so he put him in jail”) <sup>m</sup>Āškali=ma uddār' r<sup>1</sup> arāiš <sup>m</sup>Išputašinari=ma p̄ter ša-na-aš-ta (i.e., š=an=ašta) IŠTU ÉEN.NU.UN tarner š=aš <sup>m</sup>Āškili=pat tiēt maršanza=wa zik “But affairs arose against Āškaliya. They sent for Išpudaš-Inara, and so he was released (lit. and so they released him) from jail. He stepped up to that same Āškaliya (saying): ‘It is you who are deceitful(, not me)!’” KBo 3.34 ii 18-20 (anecdotes, OH/NS), w. dupl. KBo 3.36:23-24 (NS), ed. Soysal, Diss. 13, 84, Dardano, L’aneddo 48f., THeth 29:122, tr. Klinger, TUAT Erg. 63, cf. s.v. *pe(i)ye-* c □ perhaps š. in š=aš <sup>m</sup>Āškili=pat tiēt also marks the intended result of the preceding clause: they released Išpudaš-Inara so that he could provide testimony against Āškaliya. If it is merely temporal this instance belongs under b 1' d'; *kūn apāš annanut kūšš-a ABI LUGAL ANA Nakkilit GAL* [LÚ].MEŠSAGI paš kūš <sup>m</sup>Huzzī GAL LÚ.MEŠNIMGIR kūš <sup>m</sup>Kizzui GAL LÚ.MEŠMEŠEDI paš šu-uš ulkeššarāħher “One (of the apprentice chariot fighters) he (i.e., Išpudaš-Inara) trained, and others the king gave to Nakkili, the chief of the cupbearers. (Still) others he gave to Huzzi, chief of the heralds, the rest to Kizzu, chief of the guards, so that they made them skilled” KBo 3.34 ii 30-32 (anecdotes, OH/NS), ed. Soysal, Diss. 14, 85, Dardano, L’aneddo 52f., THeth 29:123, THeth 20:535f., tr. Klinger, TUAT Erg. 64; [n=ašta(?) U]<sup>R</sup>URU Hurmaz <sup>m</sup>Lahħuerin štū[(er <sup>m</sup>Āšk)aliyan-a] / [šar]ā? uwater ša-an pedi=šš[i dai(ēr)] “They expelled Lahħueri from

**š(u)- b 1' b' 3"**

the [c]ity of Ḫurma. They brought Ašk[aliya u]p(?) (to the city) so that they could [pu]t him in hi[s] place" VBoT 33.6-7 (anecdotes, OH/NS), w. dupl. KUB 31.38 obv.? 33, KUB 36.105 rev. 4-5 (MS), ed. Dardano, L'aneddoto 66f. □ for the restoration *šarā uwate-* in VBoT 33:7, see KBo 3.34 i 13-14; (Kaniu, a local Syrian king, wants to test whether a captive member of a cannibalistic society is human or divine by giving him pork to eat. If the visitor guesses correctly that it is not human meat, he is divine, if he guesses incorrectly, he is human) <sup>m</sup>Kaniūš UZU.ŠAH zēandan dāš ša-an <sup>m</sup>DUMU.EN!.LÍL-aš peran dā'iš<sup>1</sup> "Kaniu took cooked pork and placed it before DUMU. EN!.LÍL" KBo 3.60 ii 12-13 (Cannibal text, OH/NS), ed. Güterbock, ZA 44:106f., Collins, JANER 6:167 w. n. 43, THeth 29:264f.; <sup>m</sup>DUMU.EN!.LÍL UZU.ŠAH [dāš] ša-na-ap (i.e., š=an=ap) ēzta "DUMU.EN!.LÍL [took] the pork and devoured it" KBo 3.60 ii 17-18 (Cannibal text, OH/NS), ed. Güterbock, ZA 44:106f., Collins, JANER 6:167 w. n. 43, THeth 29:264f.

**c'** introducing an unintended ("and so") or intended result ("so that") — **1"** in OS: ("But when it (i.e., Ḫattuša) afterwards became beset with famine") š=an <sup>d1</sup>Halmaš[uiz] <sup>d</sup>šīuš=(š)miš parā pais ša-an išpandi nakkit dāḥyun "their deity Halmaš[uit] gave it up, and so I took it at night by assault (or: so that I was able to take it at night by assault)" KBo 3.22 rev. 47-48 (Anitta text, OS), ed. StBoT 18:12f., StBoT 23:141, StMed 13:36f., tr. Singer, StMed 9:348, Hoffner, CoS 1:183, Beckman, ANEHST 218, Haas, Literatur 30, Klinger, TUAT NF 2:140 □ the intended result reading "so that" follows if the surrender of Ḫattuša to the enemy, i.e., Anitta, by Halmašuit is seen as divine retribution. For the first ša-an, see c 1' a' 1" below.

**2"** in OH/NS: ("When Ḥantili inquired about the queen of Šu[kziya and her sons] (asking): 'Who kill[e]d them?', the chief of the palace attendants delivered the (following) message. They had gathered her [fa]mily and [brought] them to Taga[laḥa]"') n=uš=šan hahhallaš parher še (i.e., š=še) 'a'[ker] "And they chased them into the bushes, so that (or: and so) they di[ed]" KBo 3.67 ii 7 (Tel. pr, OH/NS), ed. THeth 11:22f. i 62, Soysal, OrNS 59/2:276.

**š(u)-b 1' d'**

**d'** expressing a temporal sequence (compare *nu* A 1' b'), in OH/NS: *apašš=a* (var. *apaš=a*) *huitittu ša-aš iyanneš* "But (then) he withdrew and marched off" KUB 26.71 i 15 (Anitta text, OH/NS), w. dupl. KBo 3.22 rev. 72 (OS), ed. StBoT 18:14f., StMed 13:50f., tr. Hoffner, CoS 1:184 ("[...] he drew up and marched off"), Beckman, ANEHST 218 ("he gathered up [his treasure] and departed"); *ša-aš <sup>m</sup>Āškili-pat tiēt* KBo 3.34 ii 19 (anecdotes, OH/NS), w. dupl. KBo 3.36:24 (NS), see b 1' a' 2" above for context; [...] <sup>URU</sup>Hu]rmaz kattan arha *huittiyat* (var. *dāš*) *ša-aš* <sup>URU</sup>Šukz[(iya)] [pāit (?) *š=* aš(?) IN]A <sup>URU</sup>Šukziya *gimaniēt ša-aš akkiškiē[t]* "[...] withdrew (var. took) [...] from [the city of Hu]rmaz, and [went (?)] to the city of Šukziya. [So (?) he] wintered [i]n Šukziya, and [was] dying" KBo 19.90 + KBo 3.53 (= BoTU 2, 17Bα) obv. 6-7 (Muršili's Hurrian campaigns, OH/NS), w. dupl. KBo 3.46 obv. 35-36 (NS), ed. Kempinski/Košak, Tel Aviv 9:90, 93, De Martino, StMed 12:136f., Soysal, Diss. 44, 97; (Naramsin wants to know whether his opponents are human or divine by checking whether they bleed after being stabbed: no bleeding means divine, bleeding means human. "But when the servants went, one of his servants stabbed (one) with a spit (and) cut (him) with a dagger") [t]a=šši=šta ēšhar šiyati še (še) EGIR-pa ANA <sup>m</sup>Naram-<sup>d</sup>SÍN-na [E]N-a=šši halukan pēter (var. āppa memier) "and blood spurted from him. They brought the message back (var. they replied) to Naramsin, their(!) lord" KBo 3.16 ii 14-15 (Narām Sîn epic, OH/NS), w. dupl. KBo 3.18 iii 1, ed. Güterbock, ZA 44:52f., Boley, RANT 1:85 ("and they went back to N. and brought him the news") □ the occurrence of the encl. subj. pron. -e in this transitive clause is highly problematic, since subject clitics only occur in intransitive clauses (GrHL 280). Boley's translation suggests an emendation of the text to the intransitive clause *še* EGIR-pa ANA <sup>m</sup>Naram-<sup>d</sup>SÍN-na *paēr*, followed by [t]a=šši halukan pēter. While this would also solve the other grammatical problems (namely, the incorrect use of the allative case for persons, and of the poss. clitic =ši "his" instead of =šmi "their" (Starke, StBoT 23:44)), there does not seem to be enough space to restore [t]a at the beginning of ii 15. We therefore prefer the original restoration [E]N and accept the many grammatical errors in this passage; *[ha]ntezziya* (var. *[hantez]zi*) *palši* 18 (var. 19) SIG<sub>7</sub> ÉRIN.MEŠ [(p)]ēhutenun ša-an *hullēr* [(tān 12 SIG<sub>7</sub> ÉRIN.MEŠ p)]ēhutenun ša-

š(u)- b 1' d'

*an namma hul[(lēr) teri]yanna* (var. 3-na) 6 SIG<sub>7</sub> ÉRIN.MEŠ *pēhutenu[n]* [(ša-a)]*n namma huller* “The [fir]st time I led 180,000 troops and they defeated them. The second time I led 120,000 troops and they defeated them again. The third time I led 60,000 troops and they defeated them again” KBo 3.18 iii 4-8 (Narām Sīn epic, OH/NS), w. dupl. KBo 3.16 iii 1-4, ed. Güterbock, ZA 44:54f., cf. *palša-* 7 a; *araš apāš-a šu-w[a...dāš]* *šu-wa* GA.KIN.AG *dāš šu-wa* *marnuan dāš walhi d[āš]* (var. adds *šakan dāš*) *šu-wa* TÚG! *kurešsar dā[š]* *šu-wa* TÚG! *galuppan 'dā'[š]* “S/he got up, and [took...], and took cheese, and took *marnu*-drink, took *walhi*-drink, (var. adds: took oil,) and took a scarf, and took a *galuppa*-garment” Bo 2896 ii 5-9 (myth frag., OH/NS), w. dupl. Bo 6660:4-8, ed. Rieken et al., hethiter.net/: CTH 370.I.46 (2009sqq.), translit. Popko, AoF 33:155, w. tr. and comm. 157f.

**2'** concessive “yet” (compare *nu A a 2'*), in OH/NS: (“[Great King Tabar]na, — Ḫattušili, Great King, [King of the Land of Ḫatti, man of Kuššar— exercised [kingship] over the land of Ḫatti, (being) the son of the brother of the Tawananna”) [(IN)A URU Š]anauitta pait ša-an natta [(harn)ikt]a nu udne-ššet harnikta “He went to [the city of Š]anawitta, yet he did not destr[oy] it. He destroyed its countryside (instead)” KBo 10.2 i 4-5 (Annals of Ḫattušili I, OH/NS), w. dupl. KBo 10.3 i 2-3 (NS), ed. StMed 12:30f., tr. Beckman, ANEHST 219; <sup>m</sup>Āšgaliyaš URU *Hurmi EN-aš ēšta apāš-a kuwatta kuwatta* LÚ-eš ēšta ša-na-aš-ta (i.e., š-an-aš-ta) *atti-mi paknuer š-an arnut š-an* URU *Ankui IRDI š-an* URU *Ankui-pat* LÚAGRIG-an iēt “Āšgaliya was a lord in Ḫurma. He was a man in every respect, yet they defamed him to my father. So he (i.e., my father) had him transferred and brought to Ankuwa, and made him an administrator in Ankuwa only” KBo 3.34 ii 8-11 (anecdotes, OH/NS), w. dupl. KBo 3.36:16-18 (NS), ed. Soysal, Diss. 13, 84, Dardano, L'anedotto 46f., THeth 29:121, tr. Klinger, TUAT Erg. 63, cf. Puhvel, AJNES IV/2:81 (on *paknu*- ‘arraign (?) > nab, nail, bust’), Puhvel, StBoT 52:212, see s.v. *paknu* □ š. in š-an arnut is resultative (‘why did he transfer him? — because he was defamed’), the other two are introducing intended result clauses (a 1' b' 3”), although š. in š-an URU *Ankui IRDI* could also

š(u)- b 3' a' 1''

be sequential (a 1' d' 2’); <sup>m</sup>Išpudašinaraš LÚ *hupralaš ēšta ša-an* <sup>m</sup>Āškaliyaš LÚ URU *Hurma dāš š-an* INA URU *Ul'lam!mi* (var. *Ullamma*) LÚ *maniaħħatallan iēt* “Išpudaš-Inara was a potter, yet Āškaliya, ruler of Ḫurma, took him and made him (his) administrator in Ullamma” KBo 3.34 ii 15-16 (anecdotes, OH/NS), w. dupl. KBo 3.36:21-22 (NS), ed. Dardano, L'anedotto 48f., THeth 29:122, tr. Klinger, TUAT Erg. 63; (“Presently, if a prince offends the person of the king in any way, he shall [su]mmon the Ri[ver God] and he must go (to the river). If he becomes pure, he [shall] see your eyes. B[ut] if the River God rejects (him), he shall just remain in his house. (...) Do not take him to prison. Do not harm him: do not seek death for him, do not sel[l him (as a slave)]. (...)” §) *attaš=maš haršanī dÍD-ya mekkeš paprešker šu-uš ABI LUGAL natta huišnuškēt* <sup>m</sup>Kizzuwaš-pat ANA SAG ABI=YA<sup>1</sup> <sup>dÍD-ya papritta ša-an attaš=miš</sup> <sup>m</sup>Kizzuwan nat<ta> hu'e<š>nūt “In (the matter of offending) the person of my father many were proven guilty in the River (ordeal), yet didn't the king's father let them live? Especially Kizzuwa was proven guilty in the River (ordeal) in (the matter of offending) the person of my father, yet didn't my father let him, Kizzuwa, live?” KBo 3.28 ii 17-19 (anecdotes, OH/NS), ed. Watkins, TPS 70:79, Laroche, FsOtten<sup>1</sup> 187, Dardano, Or NS 71:365, THeth 29:112, hethiter.net/: CTH 9.6 (TX 16.07.2012, TRde 02.10.2011), cf. s.v. *papre-* 1 (all differently) □ the plene writings of the final syllables of *huišnuškēt* and *hu'e<š>nūt* are neither scribal errors nor archaisms (*pace* Kloekhorst, StBoT 56:67, 496) but indicators of interrogative intonation (for this phenomenon see GrHL 348, § 27.2). By using negative rhetorical questions the author emphasizes that the father of the king indeed let live those pronounced guilty in a river ordeal, thus reinforcing the rules of conduct stated in the preceding paragraph. For the alternative reading of ḪAR-šanī as a borrowing of Akk. *huršānu* “ordeal (by water)” (cf. CAD, s.v. *huršānu* B), see Riemschneider, JESHO 20:121f. n. 32, followed by Marazzi, FsKošak 494.

**3'** Meaning temporal, resultative, or concessive — **a'** because of ambiguous or unclear context — **1''** in OS: *mān MU.HI.A ištarna pāer nu M[UNUS.LU]GAL nam'ma<sup>1</sup> 30 MUNUS.DUMU hāšta šu-uš apašila šallanušket* “As the years went by, the q[ueen] again gave birth, to thirty daugh-

š(u)- b 3' a' 1''

š(u)- c 1' a' 1''

ters (this time) (var. thirty children), and (or: so, yet) she raised them herself (having earlier abandoned her thirty sons)” KBo 22.2 obv. 6-7 (Zalpa tale, OS), w. dupl. KBo 26.126:2 (NS), ed. StBoT 17:6f., StMed 19:30, 39, THeth 29:181f., tr. Hoffner, CoS 1:181, Haas, Literatur 23, Watkins, FsMorpurgo Davies 70 □ š. could also be resultative if the queen decided to keep the children because they were female. Alternatively, if raising the daughters was considered unexpected given that the queen abandoned her thirty sons before, then š. might even be understood as concessive “yet.”

2'' in OH/MS: (“The[reup]on the Stormgod began to search for Telipinu. He [come]s (to) the main gate in his city, but does not manage to open (it). He broke his mallet (and) his wedge, the [mighty(?)] Stormgod”) *nu=za=kan anda kariēt ša-aš ešati* <sup>d</sup>NIN.TU-aš [NIM.LĀL-an IŠP]UR *īt=wa* <sup>d</sup>*Telipinun zik šanha* “He paused among (the remains), and sat down (or: to sit down). Ḥannahanna [sen]t [a bee]: “*You go search for Telipinu!*” KUB 17.10 i 34-35 (Tel.myth, OH/MS), w. dupl. KUB 33.2 i 19-20 (OH/MS), ed. García Trabazo, TextosRel. 116f., Puhvel, HED K 82, LMI 80, differently ed. Rieken et al. (ed.), hethiter.net/: CTH 324.1 (TX 2012-06-08, TRde 2012-06-08 (“er hüllte sich (in sein Gewand) ein und setzte sich hin”), Mazoyer, Télipinu 45, 74 (“il séjourna à l’intérieur, il s’installa (dans la ville”), tr. Hittite Myths<sup>2</sup> 15 (“he wrapped himself up (in his garment) and sat down”), Beckman, CoS 1:152, Haas, Literatur 107 □ for *kariya-* “to stop, pause, rest,” see HED K 82f. It is also possible that the Stormgod paused in order to sit down, and thus that š. introduces an intended result clause, cf. a 1' b'; DUMU.MUNUS <sup>d</sup>UTU *kukk[u]i'l'nāit ša-an* <sup>d</sup>[UTU-uš] *nēpiši i[št]amašta* “The daughter of the Sungod *kukkuinai-ed*, and (so?) the [Sun]god heard her in the sky” KBo 31.78 + KBo 43.3 iii 5-7 (MH/MS), ed. StBoT 62:356f.

b' fragmentary context — 1'' in OS: *mān 'ANA (?)*<sup>1</sup> [... (*lah̥ha pāun*)] *nu* LÚ <sup>URU</sup>Purušan<sup>1</sup> [*(da katti=mi henku)uš* ...] *šu-mu* 1 <sup>GIŠ</sup>ŠU.A AN.BAR 1 PA.GAM AN.BAR [(*hengur udaš*)] “When I went on campaign t[o ...], the ruler (lit. man) of Purušanda [sent (?)] gift-bearer[s] along to me, in order to bring to me, as a gift, one iron throne and one iron scepter” KBo 3.22 rev. 73-75 (Anitta text, OS), w. dupl. KUB 26.71 obv. 16-17 (NS), KUB

36.98b rev. 3-4 (NS), ed. StBoT 18:14f., HW<sup>2</sup> H 568, tr. Haas, Literatur 31, Hoffner, CoS 1:184, Beckman, ANEHST 218 (“... [brought] ... gifts”), Klinger, TUAT NF 2:141 (“brachte ... Abgaben”), differently StMed 13:50f. (restoring *henkuni* instead of *henkumuš*), HED H 291 (idem), EDHIL 268 (idem), Inglese, Subordination 31 (restoring *henku[nit uet]* “came with gifts”) □ deriving the acc. pl. com. *henkum[uš]* from *hengur* “gift” is problematic. Formally *henkumuš* < \**henkuwuš* should be built to either an *u-* or *wa-*stem (Neu, StBoT 18:116, Weitenberg, U-Stämme 270, Rieken, StBoT 44:336). Such a stem is attested in <sup>LÚ</sup>*henkuwa-* “gift-bearer” (q.v.).

2'' in OH/NS: <sup>m</sup>*Hakipuin=a hikanni huiš'nut'* *ša-an* <sup>'A'</sup>*[BI(?) LUGAL dāš(?)]* *š=an* <sup>LÚ</sup>AGRIG-*hiš* “But he saved Ḥakipuili from death, and (or: so) the fa[ther(?)] of the king took(?) him and appointed him as a <sup>LÚ</sup>AGRIG” KBo 3.36:9-10 (anecdotes, OH/NS), ed. Soysal, Diss. 22f., 88, Dardano, L'anedotto 42f., THeth 29:120f.; [*m]ān* <sup>d</sup>UTU-waš<sup>z</sup>'a<sup>1</sup> [*per(an* *paiši*) *nu* ...] *namma lē iy[(aši hūman)* ...] *šu-wa* *paiši* *karš[i kišš('ūwan)]* *tēši kuwāpi* [*paimi nu kuit*] <sup>d</sup>UTU-uš *tezz z[(ig=a iya)]* “But when you go [be]fore the Sungod, you may no longer do [...]. Everything [...], and (or: so) you shall go (and) speak forthr[ight in this kind of] way: “Where [must I go?]” [Whatever] the Sungod says, *you will do!*” KUB 33.61 iv 1-5 (myth of Inara, OH/NS), w. dupl. KUB 33.60 rev. 2-5 (NS), KUB 43.25:1-5 (OS), ed. Tischler, HEG S/2:1123 (differently), translit. Myth. 153; perhaps here if *še-kán* is indeed *še-e=kan* and not the measure of length *šekan* s.v.: *še-kán* EGIR-an *uit* “and (so?) they came behind (it/him/her)” KBo 38.188 left col. 3 (myth frag., OH/MS), ed. Fuscagni, hethiter.net/: CTH 458.25 (TX 13.10.2014, TRde 03.09.2013) (reads *šekan* “Spanne”).

c. connecting a main clause with its preceding subordinate clause — 1' the events described in the subordinate clause provide the cause or motivation for the state of affairs of the main clause — a' following a temporal clause with *mān* “when” — 1'' in OS: <sup>'m</sup>*ān=aš 'ap'pizziyana=ka kištanziattat* *ša-an* <sup>d</sup>*Halmaš[uiz]* <sup>d</sup>*štu(š)=šmiš parā* *paiš š=an* *išpandi nakkit dāḥhun* “But when it (i.e., Ḥattuša) afterwards became beset with famine, as a result their deity Ḥalmaš[uit] gave it up, and so I took it at night by storm(?) by force(?)” KBo 3.22 rev. 45-48

## š(u)- c 1' a' 1''

## š(u)- c 3'

(Anitta text, OS), ed. StBoT 23:141 (restoring *⁴Halmaš[uiz]* and analyzing *⁴šiuš-miš* as “meine Gottheit”), Inglese, Subordination 88 (following Singer, StMed 9:348), tr. Singer, StMed 9:348 (restoring *⁴Halmaš[uiz]* and analyzing *⁴šiuš-(s)miš* as “their god”), Hoffner, CoS 1:183 (following Singer), Beckman, ANEHST 218 (idem), s.v. *šiu-* 1 d, differently ed. StBoT 18:12f. (restoring *Halmaš[uitti]* and tr. “lieferte sie mein Gott Šiu der Throngöttin Ḫalmašuit aus”), similarly StMed 13:36f., w. comm. 119f., Haas, Literatur 30 (idem), Klinger, TUAT NF 2:140 (“und der Ḫalmaš[uit] lieferte ihre Gottheit sie aus”) □ although š. could also denote mere temporal sequentiality, it is conceivable that the deity of Ḫattuša abandoned the city because she no longer received her cultic provisions. For *š-an išpandi nakkit dāḥhun* see b 1' c' 1'' above.

**2''** in OH/NS: [mān par]<sup>1</sup> ūiyati ša-aš  
<sub>URU A</sub><sup>1</sup>[(rzawiyaš utniya iyanniš)] “[When] (nature) sprouted forth (i.e., it became spring), he marched to the land of Arzawiya” KBo 19.90:12 (Hurrian campaigns, Murš. I/NS), w. dupl. KBo 3.46 obv. 42 (NS), ed. StMed 12:138f. (reading *ta-aš*), translit. THeth 8:280, cf. s.v. *šāi-* B 8, Kempinski/Košak, Tel Aviv 9:90, 93; probably here [mān parā ūiyati ša-aš  
<sub>URU</sub>Hattusa<sup>1</sup>š<sup>1</sup> [...] KBo 3.54:11 (Hurrian campaigns, Murš. I/NS), ed. StMed 12:142f.

**b'** following a relative clause, in OH/NS: kuiš ištarni-šmi antu<sup>1</sup>wahhiš<sup>1</sup> a[ki] ša-na-ap (i.e., š-an-  
<sub>ap</sub>) azzikanzi mān uwarka[ntan] antuḥšan uwanzi n=an=kan kunanzi š-an-<sub>ap</sub> atānz[i] “Whatever a person among them d[ies], they devour him. When they see a fa[t] person, they will kill him and devour him” KBo 3.60 ii 2-5 (Cannibal text, OH/NS), ed. Güterbock, ZA 44:104f., THeth 29:264, Kempinski, ÄAT 4:42, Bayun, JAC 10:22, 24, Dardano, GsForrer 244 □ the second clause with š. expresses the motivation for the action of the preceding clause, cf. b 1' b' above; LUGAL-i kuiēš [(URU. DIDLI)...(x appišker)] šu-uš LUGAL-uš harnikta [(<sub>URU</sub>Hat)tuš(aš karūil)]iyadda 'ki'ša “Those who kept taking the cities [...] from the king, the king destroyed them. Ḫattuša will become as before. (Ḫattuša will again take [its] place. The king [will begin] to conduct campaigns as of old)” KUB 37.148 obv. 7-9 (benedictions for Labarna, OH/NS?), w. dupl. KBo 16.86 i 5-7, s.v. *la(h)hiyai-* d □ the obverse of KUB 37.148 has not yet been published in hand copy, but a photo is available on hethiter.net/: PhotArch Phb11571.

**c'** following an extra-clausal constituent (i.e., a *casus pendens*) introduced by *kuit*, in OH/NS: (“The king found a pebble in his bread, so they went (and) fanned a fire on a mountain, in an em[pt]y (place), so they could inflict harm on the baker”) *kuid-a [anda(?) pašši]lan šallin ša-an ḥattanner š-an šami[nuer]* “But as for the [pebb]le [in (the bread) (?)], being large, they crushed it (lit. repeatedly hit it), and [made] it disappear” KBo 3.34 i 3-4 (anecdotes, OH/NS), w. dupl. KBo 13.44 i 3-4 (NS), KUB 36.104 obv. 2 (OS), ed. Dardano, L'anedotto 28f., 74f., Soysal, Diss. 10, 83, THeth 29:116f., HW<sup>2</sup> 486 (s.v. *hatta(i)-*), Inglese, Subordination 112, tr. Klinger, TUAT Erg. 62, cf. s.v. *šamenu-* A e (all differently) □ instead of restoring *IŠBAT* in KBo 3.34 i 3 (so, e.g., Dardano, L'anedotto 28 w. disc. 74f., and s.v. *šamenu-* A e), we prefer to restore an extra-posed constituent which only consists of *kuid-a* followed by the noun phrase [*pašši*]lan *šallin* and perhaps *anda*. This noun phrase already appears in the grammatical case in which it will be resumed in the following main clause. The function of such a construction is to (re)introduce a contrastive topic for further discussion (see Goedegebuure, StBoT 55:442 n. 476). Thus, instead of impaling or drilling holes in the baker (so Dardano, L'anedotto 29, s.v. *šamenu-* A e), the large stone is destroyed by crushing it. By breaking it into small pieces, the stone can be made to disappear, a proper act for ritually unclean objects. The punishment of the baker, on the other hand, involves the fire. š. in *š-an šami[nuer]* marks its clause as the intended result of the preceding action.

**2'** expressing temporal consecution, following a relative clause, in OH/NS: [ŠU.NIGI]N 17 LUGAL.MEŠ ANA MÈ.KALAG[.GA-YA? k]uiēš tīēr ša-aš *hulla*[nun] “[The totalit]y of seventeen kings who entered [my?] intense battle, [I] defeat[ed] them” KBo 3.13 obv. 16 (Narām Sîn epic, OH/NS), ed. Güterbock, ZA 44:70f., Soysal, FsGünbatti 258f. □ the scribe replaced the correct OH acc. pl. com. -uš with the NH acc. pl. com. -aš, thus showing that he understood ša-aš as the conjunction š. followed by the enclitic pronoun -a-.

**3'** expressing concurrent action, following a relative clause, in OH/NS: § *kuwāpit UD-at L[(UGAL-iz)nait?]* ša-an-za-pa (i.e., š-an=z=apa) aššu šuw[(at)ten (nunn=a-p)a] aššu šuwatte[n] “On any day that [he held(?)] the throne, you look[ed] at him favorably. Now, too, look at (him) favor-

## š(u)- c 3'

## š(u)-

ably” KBo 12.18 i 5-7 (Zalpa frag., OH/NS), w. dupl. KBo 50.3:10-12, KBo 12.63 obv. rt. col. 1-6 (OH/NS), ed. Corti, Mem. Imparati 172-174 (“Dove un/di giorno la re[(gali)tà (?)] e proprio lui guar[date] bene [(e lui poi) guar[date] bene [...]”], HW<sup>2</sup> H 473 (“ha[bt] ihr Gutes auf ihn zugetrieben”), Soysal, Diss. 77, 109 (without dupls., “trei[bt] ihn gut! ... treib(t) gut”) □ the translation assumes that *nunna* is *kinunn-a*. Hoffmann (THeth 11:135) suggests to emend to <*ki>nunn-a*, but perhaps we see used the bare *nun* “now,” which is subsequently combined with *ki*. Alternatively understanding *nunna* as *nu+an* > *nu+n* rather than expected *n-an* would supply the missing object of the second clause, but the gemination of the *n* would be hard to explain. *Nun* is the attested acc. of *nu(t)* “contentment” (q.v.), but this word is always written plene and does not make sense in the context.

**4'** meaning unclear, often in fragmentary context — **a'** following a relative clause — **1''** in OS: (“For a second time Piyūšti, king of Ḫatti, came”) *šardia(n)=šann-a kuin uwatet šu-uš URUŠal[(ampi)...]* “and the auxiliary troops of his which he had brought, [...] them in Šalampa” KBo 3.22 obv. 37 (Anitta, OS), w. dupl. KUB 36.98a:6-7 (NS), ed. StBoT 18:12f., StMed 13:32f., tr. Hoffner, CoS 1:183, Beckman, ANEHST 217, cf. s.v. <sup>(LÚ)</sup>*šardiya-* A a.

**2''** in OH/NS: <sup>URU</sup>*Lakkurišši-ma 3 LIM ÉRIN.MEŠ LÚ.MEŠ ḥapi[(riš)] [(LÚ-ann-a ARAD.M)]EŠ ḥarpanteš LUGAL-uš kui[u]š taru<sup>r</sup>ppun<sup>1</sup> šu-uš [(ašandulaš)] [...] nu=šsan ḥaraptati ta kū[(ttar=šset kišati)]* “But the 3,000 troops, a combination of *hapiri*-men and servants of freemen, that I, the king, had assembled in the city of Lakkurišša, [I made(?)...] them [into] the garrison [troops (?)]. They banded together, and thus (?) became its (i.e., the garrison’s) backbone” KBo 19.90 + KBo 3.53 (= BoTU 2, 17Ba) obv. 9-11 (Hurrian campaigns, Murš I/NS), w. dupl. KBo 3.46 obv. 39-41 (NS), ed. Kempinski/Košak, Tel Aviv 9:90, 93, StMed 12:136-39, Melchert, FsNeu, 180f., THeth 29:243f., translit. THeth 8:279f.; frag. (here?) [...] *kui]<sup>r</sup>ēš ešer šu-uš ēpper* KBo 3.46 obv. 17 (Hurrian campaigns, Murš I/NS).

**b'** following *mān* “just as, like”: [...]x.MEŠ *mān aker še-e-pa EGIR-pa*[...] KUB 43.36:2, [...] *mān harker še-e-pa EGIR[-pa* ...] ibid. 6.

Hrozný, SH (1917) 137 (demonstrative *ša*- < PIE \*so-); Götze, Madd. (1928) 137 (pronoun *ša*- with forms *šaš*, *šan*, *šel*, *šēz*, *šuš*, *še*, *šietani*); Delaporte, Éléments (1929) 39f. (idem); Petersen, AJPh 53 (1932) 194f. n. 4; Sturtevant, CGr (1933) 29, 200 (pronoun *sas* ‘is’, “to be identified with IE *so*, *sā*”); Petersen, AJPh 58 (1937) 307, 311, 312, 316 (demonstrative *sas* derived from PIE \*so); Sommer, HAB (1938) 78 (pronoun *šaš*, *šan* etc. does not exist; instead, “altheth. Satzeinleitungspartikel *šu*”); Pedersen, Hitt. (1938) 63-67, 196 (separation of conjunction *šu* “deshalb, und so” + -a- and pronoun *šiya*- < PIE \*si(j)o-); Pedersen, Tocharisch (1941) 4f. (conjunction “deshalb, und so”); Sturtevant, CGr<sup>2</sup> (1951) 108 (connective particle *šu*); Kronasser, VL FH (1955) 153 (conjunction *su*, from pronominal stem \*so-); Friedrich, HE (1960) 36 (§38b), 64 (§105b), 161 (§317) (“und”); Sturtevant, Language 38/2 (1962) 108 (*ta* < \*to “then, next”; *šu* < \*so “and” (used when there was no change of subject)); Watkins, Celtica 6 (1963) 14, 17 (part. *šu* corresponds with Old Irish preverb *se*); Kronasser, EHS 1 (1966) 29, 46 (“und”); Sternemann, MIO 11 (1966) 396f. (conjunction); Kammenhuber, KZ 83 (1969) 281, 282 (on *š*. as dating criterion); eadem, HbOr (1969) 137 (sentence connecting particle); Carruba, Part. (1969) 57-63 (conjunction *su* does not exist; pronoun *sa*- < PIE demonstrative \*so is non-enclitic third person pronoun with forms *sas*, *san*, *sat?*/*tat*, *siel*, *sietani*, *sīēz*, *se*, *sus/sas*, *ta*, with enclitic counterpart -a- (forms -as, -an, -at, *edani*, *edi*, *ediz/edaza*, -e/-at, -us/-as, -e/-at)); Eichner, MSS 29 (1971) 36; Werner, BiOr 29 (1972) 50; Kammenhuber, Materialien 1 (1973): *šu*, 2-16 (Old Hittite clause introducing conjunction “dann, (und) dann”; rejects < PIE \*so, \*sā, \*tod); Otten, StBoT 17 (1973) 45 n. 8, 76 (conjunction); Neu, StBoT 18 (1974) 101f. (*šu* is a paratactic conjunction expressing close connection (“engere gedankliche Verbindung”)); Carruba, Grammatische Kategorien (1983) 81f. (conjunction *su* does not exist; pronoun *sa*- derived from PIE \*so); Luraghi, Old Hittite (1990) 50, 62-70, 121 (*š*. expresses weak addition; source is IE demonstrative); Weitenberg, StMed 7 (1992) 305-353 (*šu* correlates with past tense verbs); Neu, FsHouwink ten Cate (1995) 240; Rieken, 125 Jahre Indogermanistik in Graz (2000) 411f. (on dating texts containing conjunction *šu*); Boley, IF 108 (2003) 140f. (pronoun *sas* derived from PIE \*so); eadem, RANT 1 (2004) 77-82, 98f., 109 (suggests to distinguish between rare sentence connective *su* and more common pronoun *sas*, *san*, *se* and *sus* as reflex of animate PIE \*só-); eadem, IF 109 (2004) 141 (on conjunction *su*, distinct from *sas*, expressing “causal, or perhaps resultative, bond between clauses”); eadem, GsFörster (2004) 193-199 (*šaš* < PIE proun \*só-); eadem, ICH 5 (2005) 152; Tischler, HEG S/2 (2006) 1120-1125 (paratactic conjunction *šu*); Hoffner & Melchert, GrHL (2008) 389-395 (clause-linking conjunction, in complementary distribution with *ta*); Kloekhorst, EDHIL (2008) 772, 801 (clause conjunctive particle); Brosch, HS 124 (2011) 60; Rieken, Einführung (2011) 67 (conjunction); Dunkel, LIPP (2014) 229 (*š*. < affirmative particle \*h<sub>i</sub>*su*); Kloekhorst, StBoT 56 (2014) 601-604 (*nu*, *ta*, and *šu* as proclitic conjunctions); Inglese, Subordination (2016) passim.

## š(u)-

## šū- B

Cf. *nu*, *ta*.

**šū-** A adj.; full, see *šūu-*.

**šū-** B, **šūwa-**, v.; 1. to fill, 2. to swell up (mid.), 3. to close, satisfy, be done with; from OS.

**pres. pl. 3** *šu-u-wa-an-zi* KBo 14.88 ii 16 (MH/MS), KBo 21.13 iv (2) (MH?/NS), KBo 57.113:10 + Bo 4615:(4) (Tudh. IV), KUB 13.32 obv. (4) (Tudh. IV), KUB 25.22 ii 6, iii 10 (Tudh. IV), KUB 25.23 i 6, 20, 21, 30, 46, ii (3), left edge b (2) (Tudh. IV), KBo 26.199:(3) (NH), KBo 26.227 iii 16 (NH), KUB 17.37 i 6, iv 6 (NH), KUB 38.25 i? 23 (NH), KUB 38.32 obv. (16) (NH), KUB 42.91 ii (19) (NH), KUB 44.20:5 (NH), KUB 51.33 i 7 (NH), KUB 57.102 iv (3), 13, (20) (NH), VBoT 122:7 (NH), *šu-wa-an-zi* KBo 26.211:(2) (NH), KUB 17.37 i 11 (NH), KUB 44.1 rev. 11 (NH), KUB 60.140 rev. 13 (Tudh. IV), *šu-u-an-zi* KUB 36.89 obv. 8 (NH).

**mid. pres. sg. 3** *šu-wa-at-ta-ri* KUB 13.2 iii 24 (MH/MS).

**pret. sg. 3** *šu-u-wa-at-ta-at* KUB 30.39 rev. 10 (OH/NS), *šu-wa-at-ta-at* KBo 10.20 iv (27) (OH/NS), KBo 48.30:(8) (OH/NS), *šu-ut-ta-ti* KBo 6.34 iii 17 (MH/NS).

**imp. sg. 3** *šu-ut-ta-ru* KBo 6.34 iii 21 (MH/NS).

**part. sg. nom. com.** *šu-u-an-za* KBo 15.33 ii 15 (MH/MS), KUB 58.37 rt. col. 5, 6 (MS), KUB 30.26 i 9, 10 (NS), *šu-wa-an-za* KUB 55.57 i 9 (pre-NH/NS), Bo 2810 ii 7 (NH) (Klengel, AoF 1:171-73), *šu-u-wa-an-za* HT 38 iii 3 (OH/NS), KBo 25.190 + KBo 40.38 obv. 20 (MH/MS), KUB 15.34 i 17 (MH/MS), KBo 23.18 obv. 6 (MS), KBo 5.2 i 29, iv 37, 40 (MH/NS), KBo 10.34 i 25 (MH/NS), KBo 12.96 i 10 (2×) (MH/NS), KUB 13.2 iii 40 (MH/NS), RS 25.421 obv. (29), 37, 40, rev. (53), KBo 25.184 iii 69 (pre-NH/NS), KUB 41.13 ii 23, 24 (pre-NH/NS), HFAC 8 obv.? rt. col. 3, 4 (NH), KUB 31.71 iii! 31 (NH), KBo 13.101 rev. 28 (NS), KBo 18.194:2 (NS), KBo 47.120 obv. 8 (NS), KBo 27.45:4, KBo 41.119:4, KUB 59.67 ii (14). [For [š]u?-u-an-za] KBo 48.272 i 19, so DBH 38:165, perhaps read [Š]U.U-an=za.]

**acc. com.** *šu-u-un-ta-an* IBoT 1.36 ii 41 (MH/MS), *šu-u-an-da-an* KUB 11.34 i 8 (MS), KUB 58.37 rt. col. (3) (MS), KBo 29.211 iv? 20 (NS), *šu-u-an-da<-an>* KUB 10.13 iv 14 (OH?/NS), *šu-u-wa-an-da-an* KBo 29.140 rev. 3 (MS?), KUB 20.59 i 8 (OH or MH/NS), KBo 23.15 iv (15) (MH/NS), KBo 29.211 iv? 16 (NS), KBo 39.188 rt. col. 11 (NS), KUB 39.71 ii 16 (NS), KUB 11.9 iv 23 (NH), KUB 15.5 iii 23 (Murš. III), KBo 11.22 iv 19 (NS), KBo 24.41 iv 10 (NS), KUB 41.13 ii 20 (pre-NH/NS), KUB 41.31 obv. 19 (NS), KUB 46.18 obv.? 20, KUB 51.62 obv. 17 (pre-NH/NS), KUB 54.10 ii 8 (NS), KUB 58.83 iii 7 (NS), *šu-wa-an-da-an* KBo 42.145 i 8 (NH).

**nom.-acc. neut.** *šu-u-an* KUB 12.8 ii 3 (OH/NS), KUB 15.34 i 15 (MH/MS), KUB 58.37 rt. col.12 (MS), *šu-wa-an* KUB 30.15 obv. 3 (MH/NS), KUB 26.1 i 11 (Tudh. IV), KBo 44.97 ii 9 (NS), *šu-u-wa-an* KBo 21.72 ii 8 (OH/NS), KBo 15.31 i 9 (MH/MS), KBo 24.26 iii 31 (MH/MS), KBo 20.107 i

8 (MH/MS?), KBo 5.1 ii 39, 40, 42, 43 (MH?/NS), KBo 5.2 ii 37, 38 (MH/NS), KBo 9.126:6 (pre-NH/NS), KBo 10.34 i 29, KBo 25.184 iii 60 (pre-NH/NS), KUB 6.45 + KBo 57.18 i 7, 8 (Muw. II), KBo 18.172 obv. 4 (NH), KUB 27.1 iv 48 (NH), KUB 41.13 ii 16 (pre-NH/NS), KUB 27.57 ii 16 (NS), KUB 44.44:(3) (NS), *šu-u-wa-a-an* KBo 5.1 ii 37 (MH?/NS).

**pl. nom. com.** *šu-u-wa-an-te-eš* KBo 25.190 rev. 6 (MH/MS), KBo 29.94 iv 9 (MS), KUB 9.28 iii 18 (MH/NS), KBo 38.34 obv.? 6 (NS), KUB 54.65 ii! 5 (NH), KUB 30.26 i 9 (NS), KUB 55.38 ii 10 (NS), *šu-wa-an-te-eš* KBo 55.94:10 (NS).

**acc. com.** *šu-u-wa-du-uš* KUB 29.1 ii 7 (OH/NS), *šu-u-wa-an-du-uš* KBo 21.34 i 25, 52, ii 5 (MH/NS), KBo 21.78 iii 7 (NS), KUB 54.10 ii 20 (NS), *šu-u-wa-an-du<-uš>* KBo 21.34 i 41 (MH/NS), *šu-u-wa-an-te-eš* KBo 4.9 i 17 (OH?/NS), KUB 10.95 iii? 6 (pre-NH/NS), KUB 15.11 iii 17 (Hatt. III).

**nom.-acc. neut.** *šu-u-an-ta* KBo 21.47 iii! 15 (MH/MS), *šu-u-an-da* KBo 10.34 i 27 (MH/NS), *šu-u-wa-an-da* KUB 58.34 iii 13 (NS), *šu-u-wa-an-ta* KUB 54.35 rev.? 14 (NS), *šu-wa-an-da* KBo 21.20 i 22 (NH).

**imperf. act. pres. sg. 2** *šu-uš-ke-ši* KUB 31.143 ii 22 (2×) (OS).

**pres. pl. 3** *šu-uš-kán-zi* KBo 15.33 ii (6), (10) (MH/MS).

**mid. pres. pl. 3** *šu-u-wa-e?i-[eš-kán-ta-ri?]* KUB 34.14 + KBo 34.122 iii 5-6 (NS).

The mid. *šu-ut-ta-ti* and *šu-ut-ta-ru* and the imperf. *šu-uš-k°* show that *šū-* was the original stem and *šuwa-* a secondary *-a-* stem. When written plene, *š.* “to fill” consistently shows *-u-* (hence with o-vocalism), whereas *šuwaye-* “to look (at)” and *šuve-* “to push” almost always show *ú* (u-vocalism). Confusion, however, between all these stems is possible in the absence of plene writing.

Kronasser, EHS 1:479, Oettinger, Stammbildung 295, Kloekhorst, EDHIL 797, and Tischler, HEG S/2:1217 cite *šu-wa-u-e-ni* (pres.pl.1) in KUB 12.63 obv. 29 (*UMMA ŠU=MA UL=za šuwaueni*) among the occurrences of *š.* ‘to fill’. Due to context and the reflexive particle *-za* this form rather belongs with *šuve-* “to push, shove” q.v., and the sentence there is to be translated with Friedrich, Or NS 13:209 w. n. 5 as “He (said) thus: ‘We do not push ourselves (to do it).’” Hoffmann, THeth 11:136, similarly interprets: “Wir wollen uns nicht in Bewegung setzen.”

For *šu-wa-a-id-du* as imp. sg. 3 of *šuve-* “to push” instead of “to fill,” see Kloekhorst, EDHIL 797. With the removal of this form there is no longer evidence of a stem *šuwai-* “to fill.”

In a lyric description of a mother: (Sum.) (“My mother is an alabaster statuette”) [dim-ma-zú-til-la ḥi-li šu-gir gür-ru-a] = (Akk.) *'ma'-ku-ut šinni qú-ut-tù-tù [š]a ul-ṣa ma-la-at* “a finished pillar(?) of ivory (lit. tooth) that is full of delight” = (Hitt.) *laḥpaš=ma=aš kurakkiš mā'n z'innanza n-aš* ME.LÁM-'az<sup>1</sup> *šu-u'-u'-[w]a-an-za* “she is like a finished pillar of ivory(?); she is filled with radiance” RS 25.421 obv. 28-29 (signalement

## šū- B

## šū- B 1 a 2'

lyrique), ed. Laroche, Ugar. 5:773, 775, 777 (Hitt.), Nougayrol, Ugar. 5:313, 315 (Sum. and Akk.).

(Sum.) [kiri<sub>6</sub> la-la(-me) asilal-lá s]a<sub>5</sub>! = (Sum. pronunciation) ki-ri la-li-me a-ši-l[a š]a-a = (Akk.) GIŠkirû la-le-e ša 'ri<sup>1</sup>-ša-ti ma-lu-u = “(She is) a garden of desire, full of joy” = (Hitt.) GIŠKIRI<sub>6</sub>ašmaaš GIM-an ilaliyan[za] dammetarwantit šu-u-wa-an-za “She is like a desir[ed] garden, filled with luxuriant growth” RS 25.421 obv. 36-37, ed. Laroche, Ugar. 5:774, 775 (Hitt.), Nougayrol, Ugar. 5:313, 315 (Sum. and Akk.).

(Sum.) [giš-ù-suḥ<sub>5</sub> a-dé-a giš-še-ù-suḥ<sub>5</sub> šu-tag-ga] = (Sum. pronunciation) a-šu-uh ši-da-a še-nu-a-šu-uh ši-táq-qa = (Akk.) GIŠU.SUH<sub>5</sub> (= GIŠašuh) ši-iq-qa-ti ša te-re-en-na-a-ti zu-'u-na-at “(She (i.e., the mother) is) a fir tree from an irrigated plot (Sum.: an irrigated fir tree), adorned with fir cones” = (Hitt.) GIŠšuinilaš-ma-aš GIM-an šeššuraš n=aš āššuūt š[arā?] šu-u-wa-an-za “She is like a šuinila-tree from an irrigated field; she is filled u[p](?) with good things” RS 25.421 obv. 38-40, ed. Nougayrol, Ugar. 5:313, 315 (Sum. and Akk.), Laroche, Ugar. 5:774, 775 (Hitt.), Cohen, Wisdom 70, ed. CAD Š s.v. šiqītu.

(Sum.) [ama-mu ezen siskur-re asilal-lá s]a<sub>5</sub> (for restorations see Civil, JNES 23:4) = (Sum. pronunciation) am-ma-an-ku i-ši-en d[á-aš-gu]r-ra a-ši-la [š]a-a “My mother is an offering-festival full with joy” = (Akk.) AMA-mi 'x x x x x 'sa ri-ša<sup>1</sup>-ti 'ma-lu<sup>1</sup>-u “My mother [...] full of joy” = (Hitt.) 'annaš<sup>1</sup>mišea x x x<sup>1</sup> n=aš [...]!x-x-anza<sup>1</sup> š[u-u]-w[a-an-za] RS 25.421 rev. 52-53, ed. Laroche, Ugar. 5:774f. (Hitt.), Nougayrol, Ugar. 5:314, 315 (Akk.).

(Sum.) [lú-šà-ta-h]a-la = (Sum. pronunciation) lu-ša-da-ha-la = (Akk.) em-ru “one suffering from colic” = (Hitt.) ȝsu-u-wa-an[-za...] KBo 1.39 obv. ii 3 (Proto-lú vocab., NS), ed. MSL 12:216f., Scheucher, Diss. 608f. The gloss is used in this vocab. consistently as a marker indicating that the word in question had run over its appropriate column (cf. MSL 12:217 n. 1), and š. consequently should not be taken as a “Glossen-keil” word. Possible restorations for the rest of the column are: šu-u-wa-an-za ku-iš or šu-u-wa-an-za UN-aš. For discussion on the Akk. counterpart *emru* “suffering from colic” and *emēru* “to have intestinal distress (colic or the like)” see s.v. *paparrij[a(-)]* “to suffer from colic(?), be flatulent(?)”, which is translated in this vocabulary with the same Akk. word.

**1.** to fill — **a.** as a finite verb or predicative participle, generally “to fill (containers),” with filling materials often mentioned in preceding lines (cf. šun(n)a- c) — **1'** without particle: [...] GA]L šu-u-š-ki-ši 'pal'ḥaea<sup>HI.A</sup> GAL šu-'uš-ke-ši<sup>1</sup> “(O god Telipinu), you always fill [the lar]ge [...], you always fill the large storage jars” KUB 31.143 ii 22 (invoc., OS), ed. Gertz, Diss. 17-19, Hoffmann, THeth 11:136 (differently: “die gro]ßen bewegst du immer wieder. Die breiten Wasser, die großen, bewegst du immer

wieder”), translit. StBoT 25:186, cf. StBoT 26:134 w. n. 420a, and s.v. discussion <sup>DUG</sup>palhi- B b 2'; *nu kuit[man šu-u]š-kán-zi* “Whi[le] they are [fi]lling (several containers)” KBo 15.33 ii 6 (rit. of Kuliwišna, MH/MS), ed. Glockner, Eothen 6:64f., sim. ii 10; *n=ašta ANA* 'DUG-ya<sup>1</sup> šihelliyaš wātar kuit anda nu-za apēz ā'rri<sup>1</sup> DUGGAL=ma kuiš šu-u-wa-an-za n=at AN[A] wašši<sup>HI.A</sup> dāi nu wašši<sup>HI.A</sup> kuškušanzi “As for the water of purification that is (still) in the jug, with that (water) he washes himself. As for the (earth-en) cup filled (with the water of purification from the jug), he takes it for the ingredients. They crush the ingredients” (and he drinks the solution) KBo 5.2 iv 38-41 (Ammihatna’s rit., MH/NS), ed. Strauß, Reinigung 231f., 244; cf. KBo 5.2 iv 36-38, see d 1' p'; with <sup>DUG</sup>DÍ-LIM.GAL “bowl” KUB 41.13 ii 23 (fest. frag., pre-NH/NS), w. par. KUB 58.37 rt. col. (5) (MS); <sup>DUG</sup>KUKŪB “pitcher” KBo 9.126:6; [takku] 'ITUZÍZ.'A<sup>1</sup> [AJN.TA. LÚ dUTU-aš kīšar[i] 'he'yauēš kīšantari ÍD.MEŠ šu-u-wa-'iz<sup>1</sup>[-zi] “[If] a solar eclipse occur[s] in the [e]leventh month, rains will occur, [it] will fill the rivers” KUB 34.14 + KBo 34.122 iii 5-6 (solar omen, NS), ed. Riemschneider, DBH 12:121f. □ Riemschneider, DBH 12:122, translates ÍD.MEŠ šu-u-wa-x-[...] as “die Flüsse [werden] anschwellen,” and ibid., 262, lists this occurrence s.v. šuwai- “füllen, anschwellen.” He compares this sentence with an Akkadian parallel *zunnu u mīlu* [TÚ]G-u “rain and flood will occur” in KUB 4.63 iii 23. The identification of the last broken sign in šu-u-wa-x-[...] is problematic. According to Riemschneider and confirmed by collation (photo), it is either -e- or -iz-. He prefers the reading -e- and expects a šk-formation of š. here. However, šūwaēške-, with the vowel sequence -aē-, would be a highly unusual -ške- formation. For that reason but also because the attested iter. is šuške-, we reject šu-u-wa-'e?<sup>1</sup>-[eš-k<sup>o</sup>].

**2'** with particle (mainly in the expression *BIBRI<sup>HI.A</sup>kan* š. in NH): [...] ŠA GA.KIN.AG ḥÁD.DU.A *tarnaš* 1 *wakšur* LÀL [...] ḥpitallwan *n=ašta* <sup>DUG</sup>kullita šu-u-an-da [1? <sup>DUG</sup>gu]lliša ŠA LÀL 1 <sup>DUG</sup>gulliša ŠA ḥ “[...] of dried cheese of (a) *tarna*-measure, one *wakšur* of honey, [...] *wakšur*(?) of] plain oil. And the *kulli*-vessels are filled: [one(?) *gu*]lli-vessel of honey, one *gulli*-vessel of oil” KBo 10.34 i 26-28 (enthronement rit. in the cult of Tešub and ḥebat, MH/NS) □ for the Luwianism

## šū- B 1 a 2'

## šū-B b 1' c

<sup>DUG</sup>*kulli-*, with Luwian neuter particle *-sa* and neuter plural *kullita*, see HED K, 239; (“The administrator of the city Takuppaša gives three cups for *walhi-* (and) three cups for *marnuwa-*. The cupbearers give three cups for wine”) *šuppa zeyandaza huešawaza tianzi NINDA.GUR<sub>4</sub>.RA paršyanzi BIBRI<sup>HI.A</sup>=kan šu-u-an-zı* “they place meat, (some) cooked, (some) raw. They break thick bread. They fill the rhyta” KUB 36.89 obv. 7-8 (ritual and prayer, NH), ed. Haas, KN 142f.; *BIBRI<sup>HI.A</sup>=kan* ſ. also in KUB 25.23 i 20, 30, 46 + Bo 7337:4, KBo 26.227 iii (4), KBo 57.113:10 + Bo 4615:(4), KUB 25.22 iii 10, KUB 38.25 i? 23, and passim; 1 NINDA *tarna[š]parš]yanzi* (eras.) <sup>DUG</sup>*talaimiuš=kan šu-u-wa-an-[zi]* “They [break] one bread of (a) *tarna*-measure. They fil[!] the *talaimi*-vessels” KUB 42.91 ii 18-19 (cult inv., NH), ed. Hazenbos, Organization 112, 114. Cf. similarly with *šunna-* “to fill” (see HW 200): NINDA.GUR<sub>4</sub>.RA.MEŠ *tarnaš(š)maš paršyanzi* <sup>DUG</sup>*talaimiuš=kan šunna<n>zı* “They break the thick breads of (a) *tarna*-measure for them, (and) they(!) fill the *talaimi*-vessels” KBo 2.13 obv. 20 (cult inv., NH); cf. also with <sup>DUG</sup>*tala(i)mi-* “t.-vessel” KUB 17.37 i 6 (cult. inv., NH); and with ZA.HUM KÙ.BABBAR “silver pitcher” KUB 51.33 i 7 (cult. inv., NH).

**b.** as finite verb or predicative participle, generally with mention of both the filled container and the substance (inst. or abl.), usually no particle, (cf. *šun(n)a-d*) — **1'** in MH: [...] *n>aš IŠTU<sup>GI</sup>KAK.Ú.TAG.GA šu-u-wa-an-za* “It is filled with arrows” KBo 23.18 obv. 6 (MS); 16 <sup>DUG</sup>*hupuwāi=ma IŠTU LÀL ì* <sup>GIŠ</sup>*SERTUM* <sup>GIŠ</sup>*PÈŠ* <sup>GIŠ</sup>*GEŠTIN* <sup>H</sup>ÁD. DU.A <sup>GIŠ</sup>*SERTUM* *šu-u-wa-an* “sixteen pots(?) are filled with the honey, olive oil, fig(s), raisin(s), olive(s)” KBo 5.2 ii 37-38 (Ammiḥatna’s rit., MH/NS), ed. Strauß, Reinigung 225, 238; 14 <sup>DUG</sup>*purpuriš* ŠÁ.BA 7 <sup>DUG</sup>*purpuriš* *IŠTU* <sup>l.D</sup>UG.GA *šu-u-wa-an* 7 <sup>DUG</sup>*purpuriš=ma* *IŠTU* <sup>l.G</sup>IŠ *šu-u-wa-an* “There are fourteen *purpuriš* vessels. Among them seven *purpuriš* vessels are filled with refined oil, seven *purpuriš* vessels are filled with vegetable oil” KBo 5.1 ii 41-43 (Papanikri’s rit., MH/NS), ed. Strauß, Reinigung 290, 299, Pap. 8\*f.; 7 <sup>GIŠ</sup>*GANNUM AD.KID šer=maššan* 7 <sup>GIŠ</sup>*MA.SÁ.AB kitta nu>ššan* <sup>GIŠ</sup>*INBI<sup>HI.A</sup>* *išhūwan* 7 <sup>GIŠ</sup>*ariyala* AD.KID=ya *n>at IŠTU<sup>GI</sup>INBI* <sup>šu-u-wa-a-an</sup> “There are seven stands of

wickerwork. Seven baskets are placed on them, and fruits are poured onto them. There are also seven baskets/trays(?) of wickerwork, and they are filled with fruit” KBo 5.1 ii 34-37 (Papanikri’s rit., MH/? NS), ed. Strauß, Reinigung 290, 299, Pap. 6\*f.; 7 ANŠE. KUR.RA GIR<sub>4</sub> 7 GUD GIR<sub>4</sub> 7 MUŠEN GIR<sub>4</sub> 7 <sup>DUG</sup>*pulluri(=)ya n>at IŠTU LÀL šu-u-wa-an šer=ma=at=kan IŠTU* <sup>GIŠ</sup>*PÈŠ* *ištappan* “There are seven terracotta horses, seven terracotta oxen, seven terracotta birds, seven *pulluri(ya)*-containers. They are filled with honey and covered with fig(s) on top” KBo 5.1 ii 38-40 (Papanikri’s rit., MH/?NS), ed. Strauß, Reinigung 290, 299, Pap. 8\*f.; also cf. KUB 55.57 i 7-9 (e 1’ e’); for an example with *-kan*, see d 4’.

**2'** in NH: (“He lead me then in some other palace(room)s. And there, where one makes offerings to the gods, and where one arranges the table of the god, the storage-pits were ... ”) *nu>wa=t kan A<sup>I</sup>NA 1 ÉSAG* <sup>DUG</sup>*aganniš* <sup>r</sup>*mān anda nu>war=aš* <sup>SI</sup>*giyatnaza* <sup>r</sup>*šu-u<sup>1</sup>-wa-an-za* “and in one storage-pit there was something like an *aganni*-container, and it was filled with a wealth of wool” KUB 31.71 iii! 29-31 (queen’s dream, NH), ed. van den Hout, AoF 21:311, 313, Mouton, Rêves 273, 278.

**c.** as attributive participle modifying a container or location, often accompanied by the materials (inst. or abl.) that fill the containers or locations: EGIR-anda=ma *kalti* KÙ.G[(I)] *udanzi* *nu>ššan* GEŠTIN KU<sub>7</sub> *handān ta>ššan* <sup>GIŠ</sup>DAG-tia[nzi] § <sup>DUG</sup>*GUR<sub>4</sub>.GUR<sub>4</sub>* KÙ.GI=ya *IŠTU* GEŠTIN *šu-u-an-da<-an>* *u*[(danzi)] (var. [<sup>DUG</sup>GU]<sub>4</sub>.GUR<sub>4</sub> KÙ.GI *udanzi* *IŠTU* GE[ŠTIN ...]) *n>an kaltiya kattan* [tianzi] “Thereafter they bring a golden *kalti*. Sweet wine is readied in it, and they place (the *kalti*) on the throne dais. § They bring a golden pitcher fille<d> with wine (var. “They bring a golden pitcher. [It is filled] with win[e]”), and they place it next to the *kalti*-vessel” KUB 10.13 iv 9-14 (KI.LAM fest., OH/?NS), w. dupl. KBo 25.176 rev. 26-29 (NS), translit. dupl. StBoT 28:94; *namma=kan ANA PĀNI* <sup>d</sup>IM 2 GAL.HI.A *IŠTU* GEŠTIN *šu-u-wa-an-du-uš lāhūwanzi* “then they pour in front of the Stormgod the two cups filled with wine” KBo 21.34 i 24-25 (fest. for Teššub and Ḥebat of Lawazantiya, MH/NS); DUMU-YA=ma=mu *kuin* INIM

## šū- B 1 c

GIŠMÁ TAŠPUR *ḥalkiyaza-wa* 1 ME GIŠMÁ *šu-wa-an-za uit* “Regarding the matter of the ship(s), about which you, my son, wrote to me: ‘One hundred ships loaded (lit. filled) with grain have come (to me)!’ Bo 2810 ii 6-7 (letter, NH), ed. Klengel, AoF 1:172f., Letters 363.

**d.** types of containers — 1' cups, and other vessels — **a'** *aganni*-cup or bowl: *nu-wa=tkan A'NA* 1 ÉSAG DUG *aganniš 'mān anda nu-war=as* SIG *iyatnaza 'šu-u¹-wa-an-za* “and in one storage-pit there was something like an *aganni*-container, and it was filled with a wealth of wool” KUB 31.71 iii! 29-31 (queen’s dream, NH), ed. van den Hout, AoF 21:311, 313, Mouton, Rêves 273, 278.

**b'** GIŠ *ariyala-* “basket, tray”: see KBo 5.1 ii 34-37, in b 1', above.

**c'** DUG *ḥariulli-*: [...]x *marnuan* 1 DUG *ḥariulli [ha]palzilit* *šu-u-an tianzi* “They place [...] *marnuan*-drink, one *ḥ*-vessel filled with *ḥapalzil-* meal” KUB 12.8 ii 2-3 (Tuḥumiyara fest., OH/NS).

**d'** *huppar* “bowl”: 2 *ḥuppar* KÙ.BABBAR *išpantuzziaš* GEŠTIN-it *šu-u-wa-an-te-eš* *šuppaš ZAG-naz GÙB-lazz-iya tianzi* “They place two silver bowls filled with wine from a libation vessel to the right and to the left of the meat” KBo 4.9 i 16-19 (*ANDAHŠUM* fest., OH?/NS), tr. Klinger, TUAT NF 4:198; filled with ɬ.DÙG.GA “refined oil” KUB 30.15 obv. 3 (royal funerary rit., MH/LNS).

**e'** DUG *ḥupuwai-* “pot(?): filled with KAŠ. GEŠTIN KBo 5.2 ii 36-37 (Ammihatna’s rit., MH/NS); with oil, honey, fruits KBo 5.2 ii 37-38 (see e 2' b').

**f'** *ḥutanni-*: 1 *ḥuta¹nnin* KÙ.BABBAR 1 *ḥütannin* K[Ù.GI] IŠTU ɬ.DÙG.GA *šu-u-wa-an-te-eš* “one silver and one gol[den] *ḥutanni*-vessel filled with fine oil” KUB 15.11 iii 16-17 (vow, Ḫatt. III).

**g'** *išpanduwa-* “libation vessel”: *išpanduwan* KÙ.BABBAR GEŠTIN-it *šu-u-an-da-a[n]* “silver libation vessel filled with wine” KBo 29.211 iv? 20 (NS).

## šū- B 1 d 1' n'

**h'** *kantašuwalliš*: 4 URUDU *kantašuw[a]lliš* IŠTU GEŠTIN KAŠ *marnuit walah[h]it* *šu-u-wa-an-te-eš ANA PĀNI DINGIR-LIM tianzi* “They place four *kantašuw[a]lliš*-vessels filled with wine, beer, *marnuwa-* (and) *walhi-* in front of the god” KUB 55.38 ii 9-11 (Ištanuwian fest., NS), ed. Polvani, Hethitica 9:174, translit. StBoT 31:601, DBH 4:63.

**i'** *kulli*-vessel: KBo 10.34 i 27-28 (enthronement rit. in the cult of Teššub and Ḫebat, MH/NS), see 1 a 2'.

**j'** *kurtalla/i-* “crate”: 1 GIŠ *[kurtall]aš-šan kuiš ZÍD.DA-it* *šu-u-an-za ŠAPAL* GIŠBÚGIN *kittat n=an* DUG *išnūraš awan katta tianzi* “As for the crate filled with flour that had been placed under the box, they place it next to the dough bowls” KBo 15.33 ii 14-16 (rit. of Kuliwina, MH/MS), ed. Glocke, Eothen 6:64-67; *nu* 1 GIŠ *kurtalli(!)* *šu-u-wa-an udanz[i]* *šēr=aššan* 1 NINDA LABKU *kitta [ Ø ] n=at ištanāni peran tian[zi]* “They brin[g] the filled crate. A moist/soft(?) bread is placed on it. They pu[t] it in front of the altar” KBo 24.26 iii 31-33 (cult of Ḫuwaššanna, MH/MS).

**k'** *palhi* “storage jar”: KUB 31.143 ii 22 (invoc., OS), see 1 a 1'.

**l'** DUG *purpuriš*, a globular vessel: 14 DUG *purpuriš* ŠÀ.BA 7 DUG *purpuriš* IŠTU ɬ.DÙG.GA *šu-u-wa-an* 7 DUG *purpuriš-ma* IŠTU ɬ.GIŠ *šu-u-wa-an* “There are fourteen *purpuriš* vessels. Of those, seven *purpuriš* vessels are filled with refined oil, seven *purpuriš* vessels are filled with vegetable oil” KBo 5.1 ii 41-43 (Papanikri’s rit., MH?/NS), ed. Strauß, Reinigung 290, 299, Pap. 8\*f.

**m'** DUG *tala(i)mi-* “t.-vessel”: KUB 42.91 ii 18-19 (cult. inv., NH), KUB 17.37 i 6 (cult. inv., NH).

**n'** *tapišana/i-* vessel: UGULA LÚ MUHALDIM *tapišanin* GEŠTIN-it *šu-u-wa-an-da-an dāi* LUGAL-i *pāi* “the chief cook takes a *tapišana*-vessel filled with wine, (and) gives (it) to the king” KBo 11.22 iv 17-20 (mixed festivals, NS), w. dupl. KUB 10.16 iv 5-8 (NS); GAL LÚ.MEŠ MUHALDIM *tapišanan* GIR<sub>4</sub> *marnuwantet šu-u-wa-an dāi* “The chief of the cooks takes a ceramic *tapišana*- filled with *marnuwan* (he presents it to the prince and

## šū- B 1 d 1' n'

the prince places a hand toward it") KBo 21.72 ii 7-8 + KBo 39.82 ii 14-15 (fest. celebrated by the prince, NS).

**o'** <sup>GIŠ</sup>DÍLIM.GAL “bowl”: *nu* <sup>GIŠ</sup>DÍLIM.GAL šu-u-an-za (var. šu-u-wa-an-za) 1 NAMMANTAYA [(A-it)] šu-u-an-za (var. šu-u-wa-an-za) “there is a filled bowl, and also a NAMMANTU-vessel filled with water” KUB 58.37 rt. col. 5-6 (rit. frag., MS), w. par. KUB 41.13 ii 23-24 (NS), translit. DBH 18.97, ed. dupl. ChS I/3-1:118f.; *memal-ma* <sup>DUG</sup>DÍLIM.GAL šu-u-wa-an “bowl filled (with) coarsely ground meal” KUB 6.45 + KBo 57.18 i 7-8 (prayer, Muw. II); filled (with) porridge KBo 5.2 i 29 (Ammiḥatna’s rit., MH/NS), see e 3’ a’.

**p'** DUG “jar”: ‘*nu=za*’ <sup>GIŠ</sup>GANNUM-it kuiš DUG-iš ‘*sihiliyaš* witenit’ šu-u-wa-an-za artari *nu=kan* LÚAZU apēz ‘*ser arha*’ lāhui *nu* <sup>DUG</sup>GAL. GIR<sub>4</sub> šunnai “as for the jar filled with the water of purification that stands with a stand, the exorcist pours out (the purifying water) from the top of that (jar), and fills an earthen cup (with it)” KBo 5.2 iv 36-38 (Ammiḥatna’s rit., MH/NS), ed. Strauß, Reinigung 231, 244; DUG.KAŠ “beer vessel” KUB 27.57 ii 16 (NH).

**q'** GAL “cup”: *namma=kan ANA PĀNI* <sup>dIM</sup> 2 GAL.HI.A IŠTU GEŠTIN šu-u-wa-an-du-uš lāhūwanzi “then they pour in front of the Storm-god the two cups filled with wine” KBo 21.34 i 24-25 (fest. for Teššub and Ḥebat of Lawazantiya, MH/NS), cf. ibid. i 40-41, 52-53, ii 4-5; 2 GAL IŠTU ZÍD.DA ZÍZ šu-u-wa-an-d'u-uš “two cups filled with wheat flour” KUB 54.10 ii 20 (witašiyaš-fest., NS); with DUḪ.LĀL “wax” KUB 10.95 iii ? 5 (fest. frag., pre-NH/NS), see e 3’ c’; see also GAL KÙ.BABBAR “silver cup” filled with *tawal*-wine KUB 11.34 i 7-8 (fest. of haste, pre-NH/MS), see e 1’ e’; GAL.GIR<sub>4</sub> “earthen cup” KUB 47.39 obv.? 9 (offerings on the throne of Ḥebat, NS); filled with wine KUB 11.9 iv 23, with ȳ.DŪG.GA “refined oil” KUB 41.13 ii 20 (pre-NH/NS); with KAŠ.GEŠTIN KBo 9.126.8 (Huwarlu’s rit., NS).

**r'** <sup>DUG</sup>GUR<sub>4</sub>.GUR<sub>4</sub> “pitcher”: filled with wine KUB 10.13 iv 13-14 (KI.LAM fest., OH?/NS), see c above, KBo 23.15 iv 15.

**s'** <sup>GIŠ</sup>MA.SÁ.AB “basket”: 2 <sup>GIŠ</sup>MA.SÁ.AB *halk[iyaz(?)]* šu-u-wa-an-te-eš ŠÀ.BA 1 <sup>GIŠ</sup>MA.

## šū- B 1 d 2'

SÁ.AB ZÍZ šu-u-an-za [1 <sup>GIŠ</sup>MA.SÁ.AB] ŠE šu-u-an-za “There are two baskets filled [with] grai[n(?)]. Among them there is one basket filled (with) wheat, [(and) one basket] filled (with) barley” KUB 30.26 i 8-10 (Zelliya’s rit., NS), ed. Otten, HTR 102f.; see also [<sup>GIŠ</sup>M]A.SÁ.AB IŠTU ZÍZ šu-wa-an KBo 44.97 ii 9 (Hamrišħara’s rit., NS).

**t'** <sup>DUG</sup>ÚTUL “bowl”: NINDA.ȳ.E.DÉ.A <sup>DUG</sup>ÚTUL šu-u-wa-an “pot full of NINDA.ȳ.E.DÉ.A oil cake” KUB 6.45 + KBo 57.18 i 7 (prayer, Muw. II), KUB 15.34 i 17 (MH/MS).

**u'** ZA.ḪUM “pitcher”: ZA.ḪUM KÙ.BABBAR ŠA KAŠ šu-u-wa-an-da-an KUB 39.71 ii 16 (NH), KUB 51.33 i 7 (cult. inv., NH).

**v'** BIBRU “animal shaped vessel”: BIBRI<sup>HI.A</sup> kan šu-u-an-zi KUB 36.89 obv. 7-8 (ritual and prayer, NH), see 1 a 2’, and passim; BIBRA KÙ.GI KUB 54.10 ii 8 (frag. witaššiya-fest., NS), see e 1’ c’.

**w'** <sup>DUG</sup>KUKŪBU “pitcher”: <sup>DUG</sup>KUKŪB KBo 5.1 ii 40 (NS), <sup>DUG</sup>KUKŪB KÙ.GI “golden pitcher” KUB 27.1 iv 47-48 (NH), both filled with wine; ‘x’ <sup>DUG</sup>KUKŪBI<sup>HI.A</sup> IŠTU KAŠ.GEŠTIN *dawal walhi* šu-w[a-an-...] “x pitchers fil[led] with ‘wine-beer,’ *tawal*-wine (and) *walhi*-beer” KUB 55.57 i 6 (rit. frag., NS); *nu* 2 <sup>DUG</sup>KUKŪB Š[A... ] ‘x-x-x’ *kantit* šu-u-an-[...] “two pitchers o[f ... ] filled with *kant*-grain” KUB 58.37 rt. col.15 (fest. frag., MS).

**x'** NAMMANTU: *nu* <sup>GIŠ</sup>DÍLIM.GAL šu-u-an-za (var. šu-u-wa-an-za) 1 NAMMANTAYA [(A-it)] šu-u-an-za (var. šu-u-wa-an-za) “there is a filled bowl, and also a NAMMANTU-vessel filled with water” KUB 58.37 rt. col. 5-6 (rit. frag., MS), w. dupl. KUB 41.13 ii 23-24 (NS), translit. DBH 18.97, ed. dupl. ChS I/3-1:118f.; 1 <sup>DUG</sup>NAMMANTU[M I]ŠTU GEŠTIN LĀL ȳ.DŪG.GA *anda īmīyantit* šu-u-an “one NAMMANTU-vessel filled with wine, honey and fine oil (that are) mixed together” KUB 15.34 i 14-15 (evocation rit., MH/MS), ed. Haas/Wilhelm, AOATS 3:184f.

**2'** the land of Ḥatti is filled with royal progeny: (His Majesty has many brothers. There are also many brothers of his father) KUR <sup>URU</sup>H'a'[*tti=kan?*] IŠTU NUMUN LUGAL-UTTI šu-wa-an “The

## šū- B 1 d 2'

land of Ḫa[tti] is filled [wi]th royal progeny.” (In Ḫatti the descendants of Šuppiluliuma, of Muršili, of Muwatalli and of Ḫattušili are many) KUB 26.1 i 10-11 (instr. for eunuchs, TUDH. IV), ed. Dienstanw. 9, HittInstr 296f.

**3'** the hunting-bag: [(<sup>KUŠ</sup>kurs)]an 'šu<sup>1</sup>-u-wa-an-za Labarnaš <sup>d</sup>LA[MMA-aš] “Labarna’s tut[elary] deity who fills the hunting-bag” KUB 2.1 ii 32 (fest. for all <sup>d</sup>LAMMAs, TUDH. IV), w. dupl. KUB 44.16 iii? 11, ed. McMahon, AS 25:102f. w. n. 89 (w. discussion of the syntax) □ this is a rare example of the participle of a transitive verb with an active interpretation, and exceptionally a dependent acc. For the generic interpretation of such participles, see GrHL 339 (§ 25.39).

**4'** mouth and throat: aiš=za=kan ɻ-it 'šu<sup>1</sup>-u-wa-an-za ēš <sup>UZU</sup>hurhurta=ma=za=kan halwamnaz šū-u-wa-an-za ēš “O mouth, be filled with fat, O throat, be filled with laughter” KBo 12.96 i 9-11 (rit. for <sup>d</sup>LAMMA of the hunting-bag, MH/NS), ed. Badali, Or NS 59:133, Rosenkranz, Or NS 33:239, 241, THeth 11:138 (paraphrasing, “sei einer, dessen Mund voller Öl ist”), THeth 25:73f. □ Dardano, ICH 8:254 and HW<sup>2</sup> H 644 treat aiš and *hurhurta* as acc. of respect (“with respect to the mouth be filled with fat, with respect to the throat be filled with laughter”). This requires the emendation of <sup>UZU</sup>hurhurta to <sup>UZU</sup>hurhurta<n>. Since the vocative of *a*-stems has an ending in zero (GrHL 75), we reject the emendation and take <sup>UZU</sup>hurhurta and thus also neuter aiš as vocatives.

**5'** quiver full of arrows: (One palace attendant steps forward) nu-šši LÚŠA.TAM <sup>GIŠ</sup>BAN hui<sup>1</sup>tian an[d]a=rma=at<sup>1</sup>=kan (coll.) <sup>KUŠ</sup>pardugganni tarnan 1 <sup>KUŠ</sup>É.MÁ.URU<sub>5</sub>.URU=ši!?

ŠA LÚ <sup>GIŠ</sup>ŠUK[UR o?] IŠTU 'GI<sup>1</sup>.KAK.Ú.TAG.GA šu-u-un-ta-an pāi “and the quartermaster gives him a strung bow, kept in a bowcase, and a spearman’s quiver, filled with arrow(s)” IBoT 1.36 ii 39-41 (instr. for the MEŠEDI-guards, MH/MS), ed. AS 24:18f. (w. collations), Jakob-Rost, MIO 11:184-187 □ against Laroche’s misquotation of šunnan in RHA XXXI 92, the reading šūntan is certain. The form is acc. com., contra AS 24:83. It is a contraction of the regular participle šuwant-. Also note that in the same text ii 48 a similar participle formation (*peran*) *tint-* “advanced” (beside usual *tiyan-* ibid. ii 53) is attested, see Kloekhorst, EDHIL 797; cf. also [<sup>KUŠ</sup>É.M]Á.URU<sub>5</sub> IŠTU <sup>GIŠ</sup>KAK.Ú.TAG.GA

## šū- B 1 d 9'

šu-u-wa-an-da-an KUB 15.5 iii 23 (NH); *n=aš* IŠTU <sup>GIŠ</sup>KAK.Ú.TAG.GA šu-u-wa-an-za KBo 23.18 obv. 6 (MS).

**6'** ship filled (i.e., loaded) with grain: DUMU-YA=ma=mu kuin INIM <sup>GIŠ</sup>MÁ TAŠPUR *ḥalkiyaza-wa* 1 ME <sup>GIŠ</sup>MÁ šu-wa-an-za uit nu=mu DUMU-YA kuwat iyat apeneššuwan INA UD.1.KAM-pat=aš=ta kuwat GAM-an ēšta “Regarding the matter of the ship(s), about which you, my son, wrote to me: ‘One hundred ships loaded (lit. filled) with grain have come (to me)!’ My son, why have you acted this way towards me? Why did it (i.e., the grain) remain with you even one single day? (My son, don’t you realize that there has been a famine in the midst of my lands? But now, my son, send it)” Bo 2810 ii 6-10 (letter, NH), ed. Klengel, AoF 1:172-174, Hoffner, Letters 363 □ for a brief discussion of the extremely high number of ships see Klengel, ibid. 173 nn. 39, 41.

**7'** spindles: (The eagle replies to Ḫalmašuit what deities are doing:) <sup>GIŠ</sup>hūlali *ḥarzi* <sup>GIŠ</sup>hūšuš šu-u-wa-du-uš *harkanzi* § *nu* LUGAL-waš MU.KAM. ḪI.A-uš *malkiyanzi* “(One god) holds a distaff, (others) hold full spindles. § They are spinning the years of the king” KUB 29.1 ii 6-8 (myth in rit., OH/NS), ed. Carini, Athenaeum NS 60:492f., Kellerman, Diss. 13, 27, Görke (ed.), hethiter.net/: CTH 414.1 (TX 11.06.2015, TRDe 13.03.2015); cf. also Güterbock & Hamp, RHA XIV/58:23.

**8'** filled (i.e., stuffed) *danna*(š)-breads(?): šu-u-wa-an-te-eš *dannaza* (var. [*dann*]anza) *kitta* “filled *danna*-breads (are) placed” KUB 9.28 iii 18 (rit. for the Heptad, MH/NS), w. dupl. KBo 19.132 rev.? 7 (MH/NS) □ for discussions of the form *dannaza* (it occurs in the same text in i 23 and iv 22 with determinative NINDA) and whether it is sg. or pl., and belongs with <sup>NINDA</sup>*danna*, <sup>NINDA</sup>*danna* (KBo 64.155:1) or with *dannatt(a/i)-* “empty,” see Goetze, FsPedersen 494 n.2, Kronasser, EHS 1:327f., Tischler HEG T/D 1:100.

**9'** [š]ammaizzili- “?”: [ša]nḫunta kuitta parā tepu [harš]aniliš euwan parhūenaš GÚ.GAL. GAL [GÚ.TUR <sup>G</sup>]IŠšamama duwarnanda <sup>GIŠ</sup>KÍN. ḪI.A duwarnanda [...š]ammaizziliš šu-u-wa-an-za “[Ro]asted (items), of each one a little bit: [harš]anili-, ewan-grain, parhuena-grain, broad

## šū- B 1 d 9'

beans, [lentils], shelled (lit. broken) šamama-nuts, shelled KÍN-nuts, and [...] a filled/stuffed [š]ammaizzili-” KBo 10.34 i 22-25 (enthronement rit. in the cult of Teššub and Ḥebat, MH/NS), cf. Güterbock, JAOS 88:69 w. n.14, 70, see šammaizzili-.

e. substances and objects used to fill — 1' liquids — a' *watar/A* “water”: *nu*<sup>GIŠ</sup>DÍLIM.GAL šu-u-an-za (var. šu-u-wa-an-za) 1 NAMMANTAYA [(A-it)] šu-u-an-za (var. šu-u-wa-an-za) “there is a filled bowl, and also a NAMMANTU-vessel filled with water” KUB 58.37 rt. col. 5-6 (rit. frag., MS), w. dupl. KUB 41.13 ii 23-24 (NS), translit. DBH 18:97, ed. dupl. ChS I/3-1:118f.; DINGIR-LAM=ma=kan 'ku'ēzza witenaz GİR.MEŠ=ŠU 'arri'škanzi nu 1 kiššaraš x[...]x 'we'lenit [š]u-u-wa-an ne'an 'A<sup>1</sup>NA DINGIR-[L]IM 'GÙB<sup>1</sup>-laz ti[anzi] “but the water with which they wash the deity’s feet, one [...] of the hand [f]illed with water, they pla[ce] it to the left of the deity” KUB 41.13 ii 13-16 (rit. frag., pre-NH/NS), ed. ChS I/3-1:118f.; 'nu=za<sup>1</sup> GIŠ GANNUM-it kuiš DUG-iš 'šihilliyaš witenit' šu-u-wa-an-za artari “as for the jar filled with the water of purification that stands with a stand, (the exorcist pours out (the purifying water) from the top of that (jar), and fills an earthen cup (with it))” KBo 5.2 iv 36-37 (Ammiḥatna’s rit., MH/NS), ed. Strauß, Reinigung 231, 244, and see d 1' p'.

b' GEŠTIN “wine”: [...]x GEŠTIN-it šu-u-wa-an-'zr<sup>1</sup> KBo 14.88 ii 16 (fest. frag., MH/MS); UGULA LÚ MUHALDIM *tapišanin* GEŠTIN-it šu-u-wa-an-da-an dāi LUGAL-i pāi “The chief cook takes a *tapišana*-vessel filled with wine, gives (it) to the king” KBo 11.22 iv 17-20 (mixed festivals, NS), see c 1' n'; *nammakan ANA PĀNI* <sup>d</sup>IM 2 GAL.HI.A IŠTU GEŠTIN šu-u-wa-an-du-uš lāhūwanzi “Then they pour in front of the Stormgod the two cups filled with wine” KBo 21.34 i 24-25 (fest. for Teššub and Ḥebat of Lawazantiya, MH/NS); cf. ibid. i 40-41, 52-53, ii 4-5; other containers filled with wine: *huppar* KÙ.BABBAR “silver bowl” KBo 4.9 i 16-19 (see d 1' d'); *išpanduwa-* KÙ.BABBAR “silver libation vessel” KBo 29.211 iv? 20 (NS); GAL (see d 1' q'); GAL.GIR<sub>4</sub> “earthen cup” KUB 11.9 iv 23 (NS); <sup>DUG</sup>GUR<sub>4</sub>.GUR<sub>4</sub> “pitcher” KBo 23.15 iv 15 (NS); <sup>DUG</sup>GUR<sub>4</sub>.GUR<sub>4</sub> KÙ.GI “golden pitcher” KUB 10.13 iv 9-14 (NS); <sup>DUG</sup>KUKŪB “pitcher” KBo 5.1 ii 40 (NS); <sup>DUG</sup>KUKŪB KÙ.GI “golden pitch-

## šū- B 1 e 1' e'

er” KUB 27.1 iv 47-48 (NS); <sup>NINDA</sup>takarmuwaš=ma=ššan anda <sup>DUG</sup>zalħāit GEŠTIN-it šu-u-wa-an-da dāi “he places the (containers) filled with wine by means of the *zalħai*-vessel on the *takarmu*-loaves” KUB 58.34 iii 12-13 (fest. frag., NS).

c' KAŠ “beer”: BIBRA KÙ.GI=ya=šmaš auwauwaš KAŠ-it šu-u-wa-an-da-an peran pē harkanzi “beforehand they hold ready for them a golden rhyton in the shape of an *a*-animal filled with beer” KUB 54.10 ii 8-9 (witaššiya-fest. frag., NS); cf. also KBo 29.140 rev. 3 (MS), KBo 39.62 v 16 (MS), KUB 32.125:3 (NS), KUB 39.71 ii 16 (NS).

d' oils and honey: <sup>DUG</sup>purpuriš filled with ī.DÙG.GA “refined oil” KBo 5.1 ii 41-43 (Papanikri’s rit., MH/?NS), see d 1' l'; <sup>DUG</sup>purpuriš filled with ī.GIŠ “vegetable oil” KBo 5.1 ii 41-43 (Papanikri’s rit., MH/?NS), see d 1' l'; cf. also other containers filled with ī.DÙG.GA “refined oil”: *huppar* KÙ.BABBAR “silver bowl” KUB 30.15 obv. 3 (NS); GAL.GIR<sub>4</sub> “earthen cup” KUB 41.13 ii 20 (pre-NH/NS); silver and gol[den] *ħutanni*-vessels KUB 15.11 iii 16-17 (Ḥatt. III) (see d 1' f'); <sup>DUG</sup>ħupuwāi- “pot(?)” filled with LĀL ī GIŠ SERTUM etc. “honey, olive oil (etc.)” KBo 5.2 ii 37-38 (see e 2' b').

e' other beverages or mixtures: GAL KÙ.BABBAR-ya tāuwālit šu-u-an-da-an ħarzi “he also holds a silver cup filled with *tawal*-wine” KUB 11.34 i 7-8 (fest. of haste, pre-NH/MS), w. dupl. KBo 45.8 rev. vi 10-11, ed. Nakamura, Nuntarriyašhaš 224, 226; cf. also containers filled with KAŠ.GEŠTIN: <sup>DUG</sup>ħupuwāi- “pot(?)” KBo 5.2 ii 36-37 (Ammiḥatna’s rit., MH/NS); GAL.GIR<sub>4</sub> “earthen cup” KBo 9.126:8 (Ḥuwarlu’s rit. NS); 4 <sup>URUDU</sup>kantašuw[a]lliš IŠTU GEŠTIN KAŠ marnuit walħi[h]it šu-u-wa-an-te-eš “four *kantašuw*[a]lli-vessels filled with wine, beer, *marnuwa*-beer (and) *walħi*-beer” KUB 55.38 ii 9-10 (Istanuvian fest., NS), see d 1' h'; <sup>X<sup>1</sup></sup> <sup>DUG</sup>KUKŪB<sup>H<sup>1</sup>A</sup> IŠTU KAŠ.GEŠTIN dawal walħi šu-w[a-an-... ] “x pitchers fil[led] with “wine-beer,” *tawal*-wine (and) *walħi*-beer” KUB 55.57 i 6 (rit. frag., NS); 1 <sup>DUG</sup>NAMMANTU[M I]ŠTU GEŠTIN LĀL ī.DÙG.GA anda īmmiyantit šu-u-an “one NAMMANTU-vessel filled with wine, honey and fine oil (that are) mixed together” KUB 15.34 i 14-15 (evocation rit.,

## šū- B 1 e 1' e'

## šū- B 1 e 7'

MH/MS), ed. Haas/Wilhelm, AOATS 3:184f.; a ceramic *tapišana-* filled with *marnuwan*-beer KBo 21.72 ii 7-8 + KBo 39.82 ii 14-15 (fest. celebrated by the prince), see d 1' n'.

**f'** *šeħur* “urine”: [š]ēħunit šu-u-wa-a[n...] / [DUG]GÚTUL dannarantan [...] / [...āp?p]an harkanzi “[a...?] fill[ed] with [u]rine [...], an empty pot, [...] they hold behind [...]” KBo 12.111:7-9 (rit. frag., NS).

**2'** solids — **a'** grains, seeds and their flours: crate filled with ZÍD.DA “flour” KBo 15.33 ii 14-16 (see d 1' j'); DUG*ħariulli* filled with *ħapalzil*-meal KUB 12.8 ii 2-3 (see d 1' c'); DUGDÍLIM.GAL “bowl” full of *memal* “coarsely ground meal” KUB 6.45 + KBo 57.18 i 7-8 (prayer, Muw. II); GAL “cup” filled with ZÍD.DA ZÍZ “wheat flour” KUB 54.10 ii 20 (NS); DUG*KUKŪB* filled with *kant*-grain KUB 58.37 rt. col.15 (fest. frag., MS), see d 1' w'; GIŠMA.SÁ.AB “basket” filled with ZÍZ “wheat,” ŠE “barley” KUB 30.26 i 8-10 (Zelliya's rit., NS), see d 1' s', KBo 44.97 ii 9 (NS).

**b'** fruits: 16 DUG*ħupuwāi-ma* IŠTU LÀL ɻ GIŠSERTUM GIŠPÈŠ GIŠGEŠTIN HÁD.DU.A GIŠSERTUM šu-u-wa-an “sixteen pots(?) are filled with the honey, olive oil, fig(s), raisin(s), olive(s)” KBo 5.2 ii 37-38 (Ammiħatna's rit., MH/NS); cf. KBo 5.1 ii 34-37 (see d 1' b'), KUB 58.37 rt. col. 12.

**c'** MUN “salt”: [...] IŠTU MUN šu-u-wa-an KBo 10.34 i 29.

**d'** breads and cakes: NINDA.ɻ.E.DÉ.A DUGÚTUL šu-u-wa-an “pot” full of NINDA.ɻ.E.DÉ.A “oil cake” KUB 6.45 + KBo 57.18 i 7 (prayer, Muw. II), KUB 15.34 i 17 (MH/MS).

**e'** a mix of grains and herbs: 1 DUG KA.GAG TUR ŠA 1 'UP'NI iyanza n-aš IŠTU GÚ.[ŠEŠ [...] 'tar'šandaza kantit dammelaza paššuilaza [...]nda immiyantet šu-wa-an-za “one small vessel for KA.GAG beer of 1 UPNU capacity is prepared (lit. made), and it is filled with [bitter] vetch [...], dried/roasted *kant*-grain, fresh *paššuil*, [and ...], (all) mixed [t]ogether” (and three drinking tubes are inserted into it) KUB 55.57 i 7-9 (rit. frag. pre-NH/NS), ed. *pahšuil* b, translit. DBH 4:103.

**f'** wool: nu-warzaš sīgiyatnaza 'šu-u'-wa-an-za “it was filled with a wealth of wool” KUB 31.71 iii! 30-31 (queen's dream, NH), see d 1' a'.

**g'** arrows: IBoT 1.36 ii 40 (MH/MS), KUB 15.5 iii 23 (NS), KBo 23.18 obv. 6 (MS), see d 5'.

**3'** semi-solids — **a'** TU<sub>7</sub>BA.BA.ZA “porridge”: 14 GIŠDÍLIM<sup>1</sup>.GAL SIG TU<sub>7</sub>BA.BA.ZA šu-u-wa-an-za “fourteen flat bowls filled (with) porridge” KBo 5.2 i 29 (Ammiħatna's rit., MH/NS).

**b'** ɻ “fat”: aiš=za=kan ɻ-it 'šu'-u-wa-an-za ēš “O mouth, be filled with fat” KBo 12.96 i 9-10 (rit. for <sup>4</sup>LAMMA of the hunting-bag, MH/NS), see d 4'.

**c'** DUH.LÀL “wax”: SAG.DU.MEŠ GÌR. MEŠ=ma kuedaš ANA GUNNI.MEŠ warāni nu-kan DUGGAL.HI.A DUH.LÀL-ant[et?] GEŠTIN-nit šu-u-wa-an-te-eš tian[zi?] “[they] place the cups filled wit[h] wax (honeycomb?) and wine at the hearths where the heads and feet are burning” KUB 10.95 iii? 3-6 (fest. frag., pre-NH/NS).

**4'** intangibles — **a'** laughter: (“O mouth, be filled with fat”) UZU<sub>7</sub>ħurħurta=ma=za=kan ħalwamnaz šu-u-wa-an-za ēš “O throat, be filled with laughter” KBo 12.96 i 9-11 (rit. for <sup>4</sup>LAMMA of the hunting-bag, MH/NS) □ for discussion see d 4'.

**b'** radiance, luxuriant growth, and good things: a mother RS 25.421 obv. 28-29, obv. 38-40, see lexicographic section above.

**5'** people: NUMUN “seed” in the sense of offspring KUB 26.1 i 10-11, see d 2'.

**6'** alpa- “cloud”: [...] -i]tta alpit šu-u-wa-an(-)[...] KBo 61.11 left.col.3, cf. Otten, ZA 66:99.

**7'** unclear: ahħuwatra(?) - 4 malwiš 'x [...] ahħuwatanaza šu-u-wa-an-za 1-E[N...] šu-u-wa-an-za “Four malwiš, [...] filled with ahħuwatra(?) One [...] filled [with...]]” HFAC 8 obv.? rt. col. 2-4 (inventory, NH) □ for uncertain ahħuwatra- and its stem see Košak, THeth 10:46, 206, Siegelová, Verw. 1:54 n.3.

## šū- B 1 f

**f.** w. associated preverb EGIR-*pa* (“refill”): [...] -za LÚ-LUM GIŠ *intaluzzi* KÙ.BABBAR [...] šu]nniezzi nu kiššan [...] EGIR-*pa* šu-u-wa-an ēšdu “[...] a man [takes(?)] a silver shovel for himself, [and fills [...]], and [says] thus: [...] may be filled again”” KBo 25.184 iii 58-60 (funerary rit., pre-NH/NS).

**2.** (mid.) be(come) filled > to swell up: (“He places a male figurine —its inside full of water—in their hands, and he says thus:”) [k]’ālš=wa *kuiš U[L=ma(?) l]inkiškit* [nu] DINGIR.MEŠ-aš *pera[n link]atta* [n]amma=kan NIŠ DINGIR-L[IM šarr]adda n=an *linkianteš ēpper n=aš=ša[n]* ŠÀ=ŠU šu-ut-ta-ti nu=za šarhuwandan QĀTI=ŠÚ peran UGU-a karpan *harzi n=ašta kuiš kūš NIŠ DINGIR-LIM šarrizzi* ‘n=an kē NIŠ DINGIR.MEŠ *appandu n=[a]š=šan ŠÀ=ŠU šu-ut-ta-ru* “Who is [t]his? Did he n[ot s]wear an oath? He [sw]ore an oath befo[re] the gods, [and t]hen he [transg]ressed the oat[h]. The oath gods seized him, and his inside has swollen up, his hand has lifted (his) belly up in front. Whoever transgresses these oaths, may these oath gods seize him, and may his inside swell up”” KBo 6.34 iii 14-21 (soldiers’ oath, MH/NS), ed. StBoT 22:12f. □ a person whose belly has swollen up suffers from dropsy, see the discussion s.v. šū- “full” a 1’ a’.

**3.** to close, satisfy, be done with (syn. w. aššanu-) — **a.** be done with cups: NINDA.GUR<sub>4</sub>.’RA<sup>1</sup> *paršiyanzi BIBRI*<sup>HI.A</sup>=kan šu-u-wa-an-z<sub>i</sub> *adanzi akuwanzi GAL.HI.A*=kan šu-u-wa-an-z<sub>i</sub> PĀNI DINGIR-LIM GEŠPÚ *hulhuli’ya tieškanzi duškiškanzi* “They break thick bread. They fill the rhyta. They eat (and) drink. They are done with the cups. In the presence of the god they begin boxing (and) wrestling. They entertain (the deity)” KUB 25.23 i 20-22 (cult inv., Tudh. IV), ed. Carter, Diss. 155, 165, Hazenbos, Organization 31f., 36 □ š. is used instead of the regular expression with aššanu-, see for example GAL.HI.A aššanuwanzi KUB 25.23 i 31, 47, et passim.

**b.** peasant is filled (i.e., satisfied) with fields: (“Whoever remains in place of a resettled person who leaves your province”) *nu=šši ’NUMUN*. HI.A *aniya=pat namma=aš=kan A.ŠÀ.HI.A*-it šu-u-wa-an-za ēšttu<sup>1</sup> “You yourself must sow seed

## šū- B 3 c

for him. Furthermore, he must be satisfied with regard to fields,” (so they shall promptly assign him a plot) KUB 13.2 iii 40 (*BĒL MADGALTI*, MH/NS), ed. von Schuler, Dienstanw. 48, Miller, HittInstr 230f.

**c.** (said of a legal case, affair, matter): (When someone brings a legal case) *nu auriyaš EN-aš Dīnam SIG<sub>5</sub>=in ḥannau n=at=kan aššanuddu* (var. ašnuandu) *mān=kan Dīnu=ma šu-wa-at-ta-ri n=at MAHAR* <sup>d</sup>UTU-ŠI uppau “the governor of the border province shall judge the case properly and bring (var. they will bring) it to conclusion. When the case has been closed, he shall send it to My Majesty” KUB 13.2 iii 22-24 (*BĒL MADGALTI*, MH/NS), w. dupl. KUB 31.86 iv 6-10, KBo 48.238:4-6, ed. Dienstanw. 47f., HittInstr 228f. (“becomes (too) onerous”), StBoT 5:159 (“sich aber weitet”), HEG S/2:1217 (“zu umfangreich wird”) □ the expression *mān=kan Dīnu=ma š.* is usually understood as “but when the law case becomes (too) onerous/extensive.” Such situations are indeed described in other texts, but in those cases it is always explicitly mentioned that the king will take care of the law case: *mān Dīnu=ma kuitki šallešzi n=at arha ēppuwanzi UL taruhenti n=at=kan duwān MAHAR* <sup>d</sup>UTU-ŠI parā naišten n=at <sup>d</sup>UTU-ŠI arha ēpzi “But if some judicial matter becomes (too) big, and you are not able to handle it, then send it subsequently into the presence of My Majesty, and My Majesty will handle it” KBo 3.3 iii 29-33 (join count iii 53-59) □ for *duwān* “later, subsequently” see Melchert, FsKoch 203f.; *kuitma* DI-śar šumel UL taruhētūwaš n=at LUGAL-i<sup>1</sup> ANA<sup>1</sup> BĒLI<sup>2</sup> KUNU menahhanda udatten n=at LUGAL-uš apāšila punušzi “A law case that you cannot manage yourselves, though, you must bring before the king, your lord, and the king himself will investigate it” KUB 13.20 i 36-37. For the use of š. “to fill” in the sense of “to complete, finish” compare Engl. to fulfill; ŠÀ-ta šiyanne<š> <sup>d</sup>Zithariyaš ANA EZEN<sub>4</sub> ANDAHŠUM<sup>SAR</sup> INA É=ŠU URU<sup>H</sup>attuši apēl INA Ékarimmi paškitta ariyan=ma=at DINGIR-LIM-it *uttar=kan šu-u-wa-at-ta-at* (var. *kuit uttar šu-wa-a[t-ta-at]*) “To remember: for the ANDAHŠUM festival of Zithariya one goes to his temple in Hattuša, (that is) to his own temple. It was (thus) determined by the god: the matter has been closed (var. that the matter has been closed)” KUB 30.39 rev. 7-10 (*ANDAHŠUM*- fest. outline, OH/NS), w. dupl. KBo 10.20 iv 24-27 (NS), KBo 48.30:4-8 (OH/NS), ed. Güterbock

**šū- B 3 c****šuwaye-**

JNES 19:84f., 87 (“the wording was too long”), StBoT 5:159 (“Der Text war angeschwollen”).

The verb *š.* (mng. 1) partially overlaps in meaning with *šun(n)a-* “to fill, pour” (mng. c and d) (see HW 200, HEG S/2:1217). *š.* only occurs with containers as grammatical object, never with stuff that fills a container as the object. *š.* and *šun(n)a-* therefore only alternate in the following type of context: compare NINDA.GUR<sub>4</sub>.RA.MEŠ *tarnaš=(š)maš paršyanzi* <sup>DUG</sup>*talaimiuš=kan šunna< n>zi* “They break the thick breads of (a) *tarna*-measure for them, (and) they(!) fill the *talaimi*-vessels” KBo 2.13 obv. 20 (cult inv., NH) with 1 NINDA *tarna[š]parš]yanzi* (eras.) <sup>DUG</sup>*talaimiuš=kan šu-u-wa-an-[zi]* “They [break] one bread of (a) *tarna*-measure. They fil[I] the *talaimi*-vessels” KUB 42.91 ii 18-19 (cult inv., NH), ed. Hazenbos, Organization 112, 114. *š.* as finite verb occurs mostly in the expression *BIBRI<sup>III.A</sup>=kan š.* “they fill the rhytons” and with a few other vessels, otherwise *šun(n)a-* is used. However, as the participle, *šunnant-*, is rare: we mostly find *šuwant-*, often occurring in the same text w. *šunna-*; see for example *'nu=za'* <sup>GIŠ</sup>*GANNUM-it kuiš DUG-iš 'šihilliyaš witenit'* *šu-u-wa-an-za artari ... nu* <sup>DUG</sup>*GAL.GIR<sub>4</sub> šunnai* “as for the jar filled with the water of purification that stands with a stand, ..., and fills an earthen cup (with it)” KBo 5.2 iv 36-38 (Ammihatna’s rit., MH/NS) (see d 1’ p’). For finite *š.* and the imperf. of *šun(n)a-* in the same text, see for example *BIBRI<sup>III.A</sup>=kan šu-u-wa-an-zi ... nu=kan UD.KAM-li BIBRI<sup>III.A</sup> šunneškanzi* KUB 25.22 iii 10-11 (cult of Nerik, Tudh. IV).

Hrozný, SH (1917) 139 n. 12 (on part. “gefüllt,” and perhaps “füllend”); Friedrich, ZA 35 (1924) 184 (suggests connection between mid. and *šuwaye-* “to look (at)”; Sommer/Ehelolf Pap. (1924) 55; Laroche, JCS 1 (1947) 206 (on the iter. form *šušk-*); Friedrich, HW (1952) 200 (distinguishes between stem *šuwei-* “füllen” and *šuwa-* mid. “anschwellen(?) zu umfangreich werden(?)”, 201; Goetze, Lg. 30 (1954) 403f. (on mid. belonging with *šuwa-* “to fill”); Güterbock/Hamp, RHA XIV/58 (1956) 23, 25 n. 6 (on part. *šunt-*); Kammenhuber, RHA XIV/58 (1956) 2f.; von Schuler, Dienstanw. (1957) 57 (on mid.); Kronasser, EHS 1 (1962) 479 (denominative on -aye-); Neumann, Die Sprache 8 (1962) 206 (mid. belongs with *šū-*, *šuwa-*); Neu, StBoT 5 (1968) 159 (mid. “sich füllen, sich weiten, anschwellen, voll werden”); Oettinger, StBoT 22 (1976) 114 (on mid.; takes stem as *šuwi-* “schwellen”);

Oettinger, Stammbildung (1979) 295f. (*šuwe-* “füllen”), 294 (mid. belongs with *šuwe-* “verstoßen”), 297; Hoffmann, THeth 11 (1984) 133, 138-140 (stem *šuwei-*. Merges *š.* and *šuwe-*); Tischler, HEG S/2 (2006) 1216-18 (*šuwei-* “füllen, voll machen”; mid. “anschwellen, voll werden, zu umfangreich werden”), 1219f. (part. *šuwant-*); Kloekhorst, EDHIL (2008) 797f., 798 (mid. belongs with *šuwe-* “to push”).

Cf. *šunt-*, *šun(n)a-*, *šūu*.

**šuwei- A** n. com.; abandonment, rejection.†

sg. nom. com. *šu-wa-iš* KBo 26.34 i 15 (NS).

(Sum.) [HU] = (Akk.) [ezēbu] “to abandon, desert, leave behind” = (Hitt.) *šu-wa-iš* “abandonment, rejection” KBo 26.34 i 15 (Boğazköy S<sup>a</sup> vocabulary, ed. Cohen, Mem.Black 38).

This word is commonly taken as equivalent to MUŠEN-eš “bird” of the parallel lexical list HT 42 obv. 4 (MSL 3:55) (see Otten and von Soden, StBoT 7:40). However, the HU sections of the S<sup>a</sup> vocabularies KBo 26.34 i 12-15 and HT 42 obv. 1-5 represent divergent traditions, only sharing the entry [HU] = [*naprušu*] = *watku(w)ar* “flying, fleeing” KBo 26.34 i 13, HT 42 obv. 3. Therefore, the meaning of *š.* cannot be assumed to be “bird” based on this single occurrence, cf. Cohen, Mem.Black 36, Rößle, GsForrer 545f. Instead, *š.* is best understood as the action noun “abandonment, rejection” of *šuwe-* “to shove off, push off,” q.v.

Otten/von Soden, StBoT 7 (1968) 40 w. n. 2; Rieken, StBoT 44 (1999) 24f. (“Vogel”); Rößle, GsForrer (2004) 545ff. (“Wort unbekannter Herkunft”); Tischler, HEG S/2 (2006) 1215f. (“Vogel” (?)); Kloekhorst, EDHIL (2008) 795 (“rejection,” quoting Cohen, forthcoming = Mem.Black); Cohen, Mem. Black (2010) 35f. (“abandonment, rejection”).

Cf. *šuwe-*.

**šuwei- B** v., see *šuwaye-*.**šuwei- C** v., see *šuwe-*.

**šuwaye-, šuwaya-, šuwei- B** v.; 1. (intrans.) to look (at), to look for compensation (in OH legal idioms), 2. (trans.) to regard (favorably); from OS.†

pres. sg. 2 *šu-wa-i-e-ši* VBoT 124 iii! (5) (OS), KUB 60.20 rev.? 5, 6 (OH/NS).

## šuwaye-

## šuwaye- 1 b

**sg. 3.** šu-wa-i-ez-zi KBo 6.2 i 2, 3, 10, 12, (21), 41, 44, 59, iii 26, 32, 37, (52), (57), iv 9, 17, 18, 20, 43, 50 (OS), KUB 29.16 iii (6), (11) (OS), šu-wa-a-i-ez-zi KBo 6.3 i 30, 32, 36, 38, iii 34, 62, iv 2, 12, 14, 23, 25 (OH/NS), šu-wa-a-i-e-ez-zi KBo 3.1 ii 51 (OH/NS), KBo 6.3 i 34 (OH/NS), KBo 6.4 i 34 (OH/NS), šu-wa-ya-az-zi KUB 29.28 i 9 (OS), šu-wa-ya-az-z[i?] KBo 47.217:6 (MS), šu-wa-iz-zi KBo 6.5 i 13, 15, 17 (OH/NS), KBo 31.64:4 (OH/NS), šu-wa-a-iz-zi KBo 19.3 i (11) (OH/NS), KBo 6.3 i 3, 5, 7, 9, 11, (18), (20), iii 29, 36, 39, 42, 45, 47, 59, 68, iv 30 (OH/NS), KBo 6.5 i 22 (OH/NS), KBo 6.6 i 38, (46) (OH/NS), KBo 6.10 ii 19, (32), iii (31) (OH/NS), KBo 6.11 i (3), 10, 14 (OH/NS), KBo 6.12 i 16 (OH/NS), KBo 6.20 ii 8 (OH/NS), KBo 12.48:4 (OH/NS), KUB 29.22 i 2, (6) (OH/NS), KBo 6.14 i 14 (OH/NS), KBo 12.49 ii (6) (OH/NS), šu-w[a-...?iz-zi] KUB 13.31:3 (OH/NS), šu-ú-wa-a-iz-z[i?] KUB 13.13 obv. 7 (OH/NS), [šu]-ú-wa-a-iz-[zi] KBo 19.3 iv 11 (OH/ENS), [šu]-ú-wa-a-iz-[zi] KBo 19.9:8 (OH/NS), šu-ú-wa-a-iz-zi KBo 19.3 i 18 (OH/ENS).

**pl. 3.** šu-ú-wa-i-ya-a[n-zi] KBo 31.117:7 (NS).

**pret. sg. 1.** šu-wa-ya-nu!-un KUB 29.1 ii 1 (OH/NS).

**sg. 3.** šu-wa-i-et KUB 17.6 i 24 (OH/NS), šu-wa-ya-at KBo 13.94:9 (NS).

**pl. 2** šu-w[a-at-te-en] KBo 12.18 i (6) (OH/NS), šu-u-wa-at-[te-en] KBo 12.63 obv. rt. col. 4 (OH/NS).

**imp. sg. 2.** šu-ú-wa-ya KUB 29.1 i 52 (OH/NS), šu-ú-wa-i KUB 41.23 ii 10 (OH/NS), here? šu-wa-ya (uncertain if a Hittite or Hattic word) KUB 48.13 obv. 16 (NS).

**pl. 2.** šu-wa-a-at-te-en KBo 59.183 iii (3) (OH/NS), šu-wa-at-te-[en] KBo 12.18 i 7 (OH/NS), šu-u-wa-at-[te-en] KBo 12.63 obv. rt. col. 6 (OH/NS).

**infin.** here? [š]u?-wa-u-wa-an-zi KUB 24.7 i 16 (hymn to Istar, NH), so Güterbock, JAOS 103:160 i 16 following Archi, OA 16 305-311, against expected \*šuwayawanzi. However, the trace of the sign in both photo (hethitter.net/: PhotArch N05650) and hand copy appears to end in a broken vertical.

š. originally had an alternating stem in *e/a*. Although the verb had become obsolete by MH, NH copyists treated š. like other verbs in *e/a* that shifted to -āi- stems in NH. Hence we find forms like šu-wa-a-iz-zi, šu-ú-wa-i (-āi- class) besides original šu-wa-i-ez-zi, šu-ú-wa-ya (-e/a- class). Because šuwe- ‘to push’ (s.v.) also shifted from the -e/a- class to the -āi- class in NH, and both verbs can be spelled with plene ú or occasionally u, it is not always possible to formally distinguish š. from šuwe-.

**1.** to look, w. all., dat.-loc. (“at” or “to”) or abl. (“from” or “through”) (compare šakuwai- C 2) — **a.** in OH legal idiom w. all. *parnaššeza* “to look to the (offender’s) house (to search) for it (i.e., compensation).” The agent of the act is the offended party, or, in the case of homicide, the legal representative of the deceased victim: [ta]kkū LÚDAM.GÀR (var. adds URUHatti) *kuiški kuēnzi*

1 ME MA.NA KÙ.BABBAR *pāi parnaššeza šu-wa-i-ez-zi* (var. šu-wa-a-ez-zi) “If anyone kills a (Hittite) merchant, he shall pay one hundred minas of silver, and he (i.e., victim’s representative) shall look to (his) house for it” KBo 6.2 i 3 (Laws §5, OS), w. dupl. KBo 6.3 i 10-11 (OH/NS), ed. LH 19; [(*takku* URU)]*Hattuši-pat* LÚ URU*Hatti* LÚ URU*Luīn kuiški tāzzzi* [n]an ANA KUR *Luwiya pehutezzi karū* 12 SAG.DU *pišker* [k]inun-a 6 SAG.DU *pāi parnaššeza šu-wa-i-ez-zi* (var. [...]e-ez-zi) “If a Hittite abducts a Luwian in the city of Ḫattuša itself, [and] leads him away to the land of Luwiya, formerly they used to give twenty persons (lit. heads), but [n]ow he shall give six persons, and he shall look to (his) house for it” KBo 6.2 i 39-41 (Laws §19b, OS), w. dupl. KBo 6.3 i 47-49 (OH/NS), ed. LH 30; *takku* ŠAH *hi<sup>r</sup>lan<sup>1</sup>naš kuiški tāzzzi* 6 GÍN KÙ.BABBAR *pāi parnaššeza šu-wa-i-ez-zi* (var. šu-wa-a-i-ez-z[i]) “If anyone steals a pig of the courtyard, he shall pay six shekels of silver, and he shall look to (his) house for it” KBo 6.2 iv 18 (Laws §82, OS), w. dupl. KBo 6.3 iv 13-14 (OH/NS), ed. LH 86. The offences in the Hittite Laws which result in the verdict of *parnaššeza* š.: homicide (§§1-5, see above), assault and injury of a person (§§7-8, 11-15, 17), abduction (§19b, see above, 20), burglary (§§94-97), killing or theft of domesticated animals (§82, above, §§57-65, 67-70, 72, 77, 81, 83, 84, §87-88, 91, 119), theft of or damage to crops (§§104-105, 107-108), theft (§§121-124, 127, 129-130, 143), failure to deliver (§149), defiling a pond or cistern (§25).

**b.** in non-legal texts, w. all. or dat.-loc.: (“When the king enters the house, the Throne calls the eagle.”) *ehu-ta aruna pēimi mān pāiši-ma nu uliliya* GIŠ<sup>1</sup>TIR<sup>1</sup>-na šu-ú-wa-ya *kuiēš ašanzi* § apāšša EGIR-pa tez<sup>r</sup>zi<sup>1</sup> šu-wa-ya-nu!-un-wa (var. C: šu-ú?[-...]) *nu-wa* <sup>d</sup>Išduštayaš <sup>d</sup>Papayaš katterre[š] karūeliēš DINGIR.MEŠ *kūšeš hālianteš ašanzi* “Come, I am sending you to the sea. When you go, look into the greenery (and) forest. Who are present (there)?” § (The eagle) replies: ‘I looked. Išduštaya (and) Papaya, the infernal, primordial female gods, are (there), kneeling’” KUB 29.1 i 51-ii 4 (rit. for a new palace, OH/NS), w. dupl. Bo 7388:1-5 (C), Bo 6124:4-7, ed. Kellerman,

## šuwaye- 1 b

## šuwaye- 2

Diss. 12f., 27, Carini, Athenaeum NS 60:490f., Marazzi, VO 5:152f., Güterbock, RHA XIV/58:22f. w. n. 5, García Trabazo, TextosRel. 490f., RMPH 98f. (“scrute la forêt dans la verdure! Qui sont ceux (qui s'y trouvent)?”), Görke, hethiter.net/: CTH 414.1 (TX 11.06.2015, TRDe 13.03.2015), tr. Beckman, Temple Building 73 (“When you go, spy out the grove in the steppe. Who is present (there)?”); *kuiš ŠEŠ.MEŠ-na NIN.MEŠ-na ištarna idālu iyazi nu LUGAL-waš harašsanā* (coll. photo) šu-wa-a-i-e-ez-zi nu tuliyan halzišten mān=apa uttar=šet paizzi nu SAG.DU-naz šarnikdu “Whoever commits evil among (his or her royal) brothers and sisters and sets his sight on (lit. look at) the person (lit. head) of the king, convoke the assembly. If his case goes (against him), he shall make compensation with (his) person” KBo 3.1 ii 50-52 (Tel.pr., OH/NS), ed. THeth 11:34f. w. disc. 123f., HW<sup>2</sup> H 352b (“und gegen des Königs [...] Person verstößt”), tr. van den Hout, CoS 1:197 w. nn. 54-5 (“and lays eyes on the king’s head”), for this passage see also Beckman, JAOS 102:439f., Hoffner, JAOS 102:507f., Marazzi, FsNeumann 152, Melchert, Diss. 223f., *pai-* 5 h (“He who does harm among his (royal) brothers and sisters, let him look to the head of the king. Call an assembly”) □ comparing *harašsanā* š. with *parna(šše=a)* š. “have recourse to the offender’s house,” Hoffner (JAOS 102:507f.) argues that the offender is the king, and that the offended party, i.e., one of the siblings of the king, is the subject of š.: “Whatever (king) ‘does evil’ among (his) brothers and sisters, he (the one who claims redress) shall ‘look to’ (= have recourse to) the person (lit. ‘head’) of the king (i.e., the offender in this case).” However, it is unlikely that the king is referred to as a full lexical noun phrase in the clause with š. instead of an expected clitic poss. -ša “his (all.)” while he is not overtly expressed in the preceding relative clause. It is therefore preferable to take the king as the target of the evil plans of the prince or princess. For offenses committed by the king, see KBo 3.1 ii 46-49, ed. Hoffmann, THeth 11:124; (“The singer recites thus”) [*tandukišni* <sup>d</sup>UT(U(?)*-uš zi*) *k DINGIR.MEŠ-]nan-a ištarna [...M(UNUS. LUGAL-aš)]* <sup>URU</sup>*Haškaḥaškiwa-x[...]* / [... *an?*]da lē šu-wa-i-e-ši taknaš̄ta <sup>d</sup>UTU-*uš aušzi* § [...] <sup>URU</sup>(*Šuppa*)]*l'ē[(š)n]i lē šu-wa-i-e-ši [d... au(šzi UR)]<sup>U</sup>Tahāpini pēdan=tet* “[To mankind] yo[u] are the S[ungoddess(?)]. But among [the god]s [you are ...], [q]ueen. [At(?)] the town of Haškaḥaškiwa(-)[...] do not look in[to ... ], the Sungoddess of the Earth will see you § [...] Do

not look at/into [the town of ]Šuppalešna (or: the cattle pen?). [The ...-deity (will) see you.] Your place is in the town of Tahāpina” KUB 60.20 rev.? 3-7 (invoc. to Hattic deities, OH/NS), w. dupl. VBoT 124 iii! 3-7 (OS), ed. StBoT 62:276f. w. n. 877 (differently: “the solar deity is looking to the earth”), translit. StBoT 25:189, DBH 20:18, cf. Hoffmann, THeth 11:135 (“treibe nicht hinein”), HEG S/2:1179 (“treibe [...] nicht in den Viehpferch!”) □ cf. StBoT 26:358 w. n. 5 for the reading <sup>URU</sup>Šuppalešni, but see RGTC 6/2:148 (“Fraglich ob ON”).

c. w. abl. and *arha*: (“The goddess Inara instructed Ḫupašiya: ‘When I go out to the open country, do not look out (*arha auš-*) the window. If you do look out (*arha auš-*), you will see (*auš-*) your wife and your children’”) *mān* UD.20.KAM *pait apāš=ša Gišlut<sup>1</sup>[tanza] arha šu-wa-i-et nu DAM-SU!* (text has KA) DUMU.MEŠ-[<sup>ŠU</sup>aušta] “When twenty days had passed, he peered out of the win[dow] and [saw] his wife (and) [his] children” KUB 17.6 i 23-24 (Illuyanka Myth, OH/NS), ed. Beckman, JANES 14:14, 19, Rieken et al., hethiter.net/: CTH 321 (TX 2012-06-08, TRDe 2012-06-08), tr. Hittite Myths<sup>2</sup> 12.

2. to regard (favorably), w. acc. (compare šakuwai- C 3): <sup>LÚ</sup>AZU *malti āššū šakuwa=t<sup>1</sup>[tet lāk] nu labarnan āššu šu-ú-wa-i ē[šri=ššet newāh] n-an EGIR-pa mayantaḥ* “The exorcist recites: ‘[Incline your] kind ey[es] and watch the Labarna favorably: [Renew his frame] and make him young again’” KUB 41.23 ii 9-11 (incant., OH/NS), ed. [šakuwap[(-)...]], differently: Fuscagni, hethiter.net/: CTH 458.10.1 (TX 13.10.2014, TRDe 05.02.2013) (“Fülle Labarna mit Wohl!”), Archi, FsMeriggī<sup>2</sup> 43 (“riempi” = šu-, šuwa-) □ with CHD [šakuwap[(-)...]] (against šakuwai- C 2 b), restore šakuwa=t<sup>1</sup>[tet lāk] instead of šakuwaya<sup>1</sup>, compare the phrase “incline your eyes” in the indirect join KUB 43.63 obv. 7 ([...] IGI.HI.A=KA lāk), 12 ([...-t]et lāk), and KUB 43.61 i 5 ([...] *yan=t*et lāk, dupl. of KUB 43.63 obv. 18); [...] *nu lab*]arnan āššu šu-wa-a-at-t[e-en] KBo 59.183 (+ KUB 41.23) iii 3 (incant., OH/NS), ed. Fuscagni, hethiter.net/: CTH 458.10.1 (Expl. A, 13.10.2014); cf. [...] *nu lab*]arnan āššu šu-wa[-i(a) ēšri=ššet] / [newāh] n-an EGIR-pa GURUŠ-ah Bo 3995 ii 14-15, ed. Fuscagni, hethiter.net/: CTH 458.10.3 (TX 05.02.2013, TRDe 05.02.2013); § *kuwāpit* UD-at L[(UGAL-iz)nait?] š=an=z=apa āššu šu-w[(a-at)-te-en (var. šu-u-wa-at[-te-en])

## šuwalī--

## šuwaye- 2

[(*nunn=a=p*)*a*] āššu šu-wa-at-te-[en] (var. šu-u-wa-at[-te-en]) “On any day that [he held(?)] the throne, you regarded him favorably. Now, too, regard (him) favorably” KBo 12.18 i 5-7 (Zalpa frag., OH/NS), w. dupl. KBo 50.3:10-12, KBo 12.63 obv. rt. col. 1-6 (OH/NS), ed. Corti, Mem. Imparati 172-174 (“Dove un/di giorno la re[(gali)tà (?) ] e proprio lui guar[date] bene [(e lui poi) guar[date] bene [...]”), HW<sup>2</sup> H 473 (“ha[bt] ihr Gutes auf ihn zugetrieben”), Soysal, Diss. 77, 109 (without dupls., “trei[bt] ihn gut! ... treib(t) gut”); see š(u)- c 3' for discussion □ the expression āššu š. means ‘regard favorably’, not ‘fill with favor’ or ‘push favor (to) someone’. š. was replaced in MH by šakuwai- C ‘to see’ (s.v.), cf. āššū IGI. HI.A-KA lāk LIM laplippuš karp n=ā[pa] / [L]UGAL-un anda āššu šakuwaya KBo 7.28 + KBo 8.92 obv. 11-12; uncertain [...-i]t laplilit / [...]x šu-wa-ya “wi[th ... ], with eyelashes [...] look (at) [...]!” KUB 48.13 obv.15-16 (fest. for Stormgod of Nerik, NS) □ Hoffmann, THeth 11:144, restores and interprets lines 15-16 as [*inniri*]t laplilit / [x] šuwaya “[mit der Augenbraue, mit der Wimper / [x] halte Ausschau!” One must use caution in considering all these words Hittite, since the preceding (13-14) and following lines (17) are in Hattic, and the whole paragraph seems to belong to the same recitation.

š. was only productive in OH (Starke, StBoT 23:37). š. is never used to express mere sight. Intransitive š. (mng. 1) is used if the subject is intentionally looking to find or see something, without necessarily seeing the object (compare šakuwai- C 2). Transitive š. only occurs in the expression āššu š. ‘to observe, regard favorably’ and was replaced by āššū anda šakuwai- (in MH) and SIG<sub>5</sub>-it/takšulit šakuit anda auš-/ušk- ‘regard with benevolent eyes’ (e.g., KBo 11.1 obv. 11).

Güterbock apud Friedrich, HW (1952) 200; Güterbock/Hamp, RHA XIV/58 (1956) 22-25 (“to look”); Friedrich, HW 1. Erg. (1957) 19 (“spähen, ausschauen”); Haase, BiOr 19 (1962) 121-122 (*parnašsea* š. par. to Akk. *bītam dagālu*); Starke, StBoT 23 (1977) 36-37 (“spähen, ausschauen”); Oettinger, Stammbildung (1979) 295f.; Josephson, Heth.u.Idg. (1979) 96-98; Szemerényi, FsMeriggi<sup>2</sup> (1979) 628-630; Haase, WO 11 (1980) 93-98 (“spähen”); Hoffner, JAOS 102 (1982) 507-509 (on the legal idiom š. with the allative); Marazzi, FsNeumann (1982) 151-152; Güterbock, Or NS 52 (1983) 73-80 (“blicken”); Hoffmann, THeth 11 (1984) 123-144 (š. in *parnašsea* š. “und das zu seinem Haus gehörige (als Ersatz) zur Verfügung stellen” belongs with šuwai- “in Bewegung setzen, ins Werk setzen” (= šuwe- ‘to push’, s.v.)), 143-144 (“spähen, Ausschau halten”),

176; Hoffner, LH (1997) 168-169 (w. further bibl.); Tischler, HEG S (2006) 1223-1226; Kloekhorst, EDHIL (2008) 795-796.

[šuwayazkilanza(-)] KBo 17.90 ii 12 see (GIŠ)šušiyaz(za)kel.

(GIŠ)šuwaitar n. neut.; (a fruit or other plant product); OH/NS.†

sg. nom.-acc. GIŠšu-wa-i-tar KUB 29.1 iv 7 (OH/NS).

(“They take the following from the palace: one *wakšur*-measure of lard, one *wakšur*-measure of honey, one cheese, one rennet, white wool, black wool, one *SŪTU*-measure of beer-bread, one *SŪTU*-measure of malt”) GIŠšamama GIŠGEŠTIN. HÁD.DU.A GIŠlēti GIŠšu-wa-i-tar KUŠ GUD MUN mašiwan=šan haššī anda ḥandaittari “šamama-(fruit or nut), raisin(s), lēti-(plant or nut), š., ‘cow-hide’ (i.e., fruit leather = Turk. pestil?), salt, as much as can be arranged on the hearth” KUB 29.1 iv 6-8 (rit. for the founding of a temple, OH/NS), ed. Marazzi, VO 5:160f., Kellerman, Diss. 18, 31, Haas, Materia 227.

Schwartz, Or NS 16 (1947) 45, 53 (a kind of fruit); Kronasser, EHS 1 (1966) 284 (“eine Obstpflanze”); Ertem, Flora (1974) 74 (a fruit and its tree); Kellerman, Diss. (1980) 70 (“un fruit ou une noix”); Tischler, HDW (1982) 80 (“ein Baum”); idem HHW (2001) 157; idem, HEG S/2 (2006) 1226 (“ein Baum bzw. sein Holz oder seine Frucht; vielleicht Benennung einer Art Nüsse”).

[šuwala] Hurrian deity sometimes written without divine det. appearing along with or following the goddess (d)Nabarbi; for attestations see van Gessel, OHP 418f.; cf. BibGIHurr 416. With Schwemer, Coll.Anat. 10:251, not related to the deity Šuwaliyatt or šuwali- q.v.

šuwali- n.; (mng. unkn.); NS.†

sg.? nom. šu-wa-li-i[š?] KBo 38.18 iii 39 (NS), šu-u-wa-li-iš KBo 31.175:7 (NS).

§ EGIR-ŠU-ma x[...]x x [...] šipanti [...] šu-wa-li-i[š? ...] namma GAL-i[š?...] nu LUGAL-uš x[...] memāi [...] “Then [...] he offers/sacrifices/libates [...] š. [...] then a big [...] and the king [...] he says [...] KBo 38.18 iii 37-42 (hišuwa-fest., NS); [...] DUGKUK]UB GEŠTIN 1-ŠU šipan[ti...] / [...] me]mai šu-u-wa-li-iš kilu[šte...] “[a pit]cher of

**šuwali-****\*Úšuwarit-**

wine he liba[tes] once [?] / [...sa]ys ‘š. *kilu*[stea... ]’” KBo 31.175:6-7 (*hišuwa*-fest., NS).

Haas/Wegner, OLZ 96 (2001) 702; Richter, BibGlHurr (2012) 416.

**šūwan[(-)...]**; part. of šū- B, šūwa-, s.v.

[šūwanalli-] šu-wa-na-al-li(-) KBo 6.18 iv 3 (OH/NS), see *išuwanalli*.

**šūwanaššari-** n. or adj.; mng. unkn.; MS.†

sg. acc. com. šu-u-wa-na-aš-ša-a-ri-i[n] KBo 32.163:4 (MS), [šu-u-wa-n]a-aš-ša-ri-in KBo 32.157 left col. 3 (MS), KBo 32.181a:(1) (MS).

broken, here? 'šu1-u[-...] KBo 32.158 i 9 (MS).

[...ka]<sup>1</sup>t<sup>2</sup>tan arha t[ittanu-(?)] / [...]x šu-wa-na-aš-ša-a-ri-i[n...] / [...]m]ān=aš aki=ma nu=šš[an ...] “[...]... š. [...] but [i]f (s)he dies, [...]” KBo 32.163:3-5 (frag. of unkn. nature, MS) □ the tentative restoration to *tittanu*- in line 3 is based on line 2 and the related frag. KBo 32.157 left col. 6.

**šuwanti(ya)-** n. com.; (mng. unkn.); from MS.†

sg. acc. šu-ú-wa-<sup>1</sup>an-ti<sup>1</sup>-i[n] KBo 24.110 iv 4 (MS), šu-wa-an-ti-ia-an KBo 19.145 iii 44 (NH).

broken, here? šu-wa[-...] KUB 54.67 obv. 9 (LNS).

(Hurr.) [...]ša? pi-tar-ri-wa<sub>a</sub>-ap bi-tar-ri-wa-ap ha-a-i = ? (Hitt.) nu GUD-aš šu-wa-an-ti-ia-an datten “(When you go, go to the courtyard,) and take the š. of an ox” KBo 19.145 iv 43-45, iii 43-45 (Šalašu’s rit., NH), see below.

(In a ritual against sorcery the practitioner says: “Inside the door I freed a bewitched woman from a spell, inside the door I freed a bewitched man from a spell”) [m]ān iyadduma n=ašta hī[l]i ītten nu GUD-aš šu-wa-an-ti-ia-an dätten ki[tp]andalaz išhiyandan 'l'ātten LÚGIŠ-[ruwa]ndan=ma=kan GIŠ-ruwaz [par]jā<sup>1</sup> (?) tarna[tten] “[W]hen you (pl.) go, go to the court[ya]rd, and take the š. of an ox. He[nce]forth free him who was bound, relea[se] the pe[gg]ed one from the peg” KBo 19.145 iii 43-47 (NH), ed. Haas/Thiel, AOAT 31:304f., Laroche, RHA XXVIII 60f., Wegner, FsHaas, 445, translit. ChS 1/5:215; ANA 'É<sup>1</sup> GUD šu-ú-wa-<sup>1</sup>an-ti<sup>1</sup>-i[n...] nu=wa maškiddu “[He...-s] a š. to the cattle barn [..., saying (thus):] ‘Let it disappear(?)’” KBo 24.110 iv 4-5 (rit. frag., MS), ed. Bawany-peck/Görke, FsHaas 42, 48, cf. s.v. *ma*-; perhaps this word:

4 GUD-ma=šši 30 UZ<sub>6</sub> šu-wa-[...] KUB 54.67 obv. 9 (cult inv., LNS).

Laroche, RHA XXVIII (1970) 63; Haas/Thiel, AOAT 31 (1978) 357 (“Teil eines Rindes”); Bawany-peck/Görke, FsHaas (2001) 42 n. 72 (“Pflock?”); Tischler, HEG S/2 (2006) 1231 (“Nomen u.B. in Zusammenhang mit Kuh bzw. Kuhstall”).

**šuwari-** adj., Hurr.; (mng. unkn.); NH.†

**Hurr. pl. abs. or pl. gen.** (w. anaphoric suffix -na): šu-wa-ra-še-na KUB 27.1 iii 1 (NH), [šu-w]a-ra-a-ši-na KUB 27.3 iv 10.

Among bread offerings to Hurrian deities: 1 NINDA.<sup>1</sup>SIG<sup>1</sup> DINGIR.MEŠ-na<><sup>1</sup>sina> šu-wa-ra-še-na (var. [šu-w]a-ra-a-ši-na) turahišena (var. turu[<sup>1</sup>]hena) <sup>1</sup>t<sup>2</sup>erra TUŠ-aš KI.MIN (= *paršiya*) “Seated, ditto (= he breaks) one flat bread (for) the š.-gods, male (gods), and *teri*(-gods) (or: (and) the *teri*)” KUB 27.1 iii 1-2 (fest. of Šauška of Šamuha, NH), w. dupl. KUB 27.3 left col. 10-11 (NH), ed. Lebrun, Samuha 81, 91, Wegner, ChS I/3-1:45, 48 □ the Hurrian of this passage is problematic. The form DINGIR.MEŠ-našina is pl. gen. with pl. abs. Suffixaufnahme. Expected is the pl. abs. DINGIR.MEŠ-na (cf. i 71, 72, ii 71, 72, iii 4, 5) as the recipient of the bread offering. The “gods” are modified by pl. abs. (see DINGIR.MEŠ-na *kulubadi-na* “the unnamed ... gods” iii 5, see Wegner, SMEA 36:97f.) or by gen. w. pl. abs. Suffixaufnahme (see DINGIR.MEŠ-na *omini=ve=na* URU<sup>1</sup>Hatte=ne=ve=na aštohi=na “the female gods of the land, of Ḫatti” ii 72-73). š. is therefore either pl. abs. w. derivational morpheme =a=š(š)e (šuwar(i)=a=že=na) or pl. gen. w. pl. abs. Suffixaufnahme (šuwar(i)=r(<na)=až=e=na)).

Lebrun, Samuha (1976) 103; Laroche, GLH (1979) 246 (“pl. gén.dét.”); Wegner, ChS I/3-1 (1995) 45, 48; Wegner, ChS I/3-3 (2004) 62 (“Bd. unbk.”); Richter, BibGlHurr (2012) 416.

**\*Úšuwarit-** n. neut.; (a plant); NS.†

sg. nom.-acc. Úšu-<sup>1</sup>wa-ri<sup>1</sup> KBo 21.19 i 7 (NS).

here? broken Úšu-wa-<sup>1</sup>a[-...] KUB 44.1 rev. 14 (Tudh. IV).

**Luw. gen. adj. nom. pl. com.** Úšu(over eras.)-wa-ri-ta-aš-š[i-iš?] KBo 21.19 i 9 (NS).

A-ni=kan kuit Úšu-<sup>1</sup>wa-ri<sup>1</sup> anda [...] nu=šši parašduš 'x-x<sup>1</sup>-[...]-'x<sup>1</sup>-ni takk[i ...] nu=šši(eras.)-wa-ri-ta-aš-š[i-iš?] 'paraš<sup>1</sup>dus=š(š)mi[š...] Úärnitašši[š? p]araš<sup>1</sup>duš [...] “The š.-plant which [...]s] in water, its leaf/foliage corresponds

**šuwaru A****\*Ūšuwarit-**

to [...]. The leaf/foliage of the šuwarit-plant(s) [...] the leaf/foliage of the ārnit-plant [...]” KBo 21.19 i 7-10 (medical frag., NS), translit. Burde, StBoT 19:36, <sup>(GIŠ)</sup>paršdu- b; [...] *hame]šhanza DÙ-ri nu=kan* É.DINGIR-LIM *šanhanzi nu=kan* ūšu-wa-<sup>r</sup>a<sup>1</sup>- [...] / [...] *y]ali<sup>H1.A</sup> šuppiyahānzi* “[When springtime comes they sweep the temple, and they purify the [...]s [with(?)] š.-plants” KUB 44.1 rev.14-15 (fest., Tudh. IV) □ š. at the end of line 14 is tentatively listed here, and not under šuwaru- B (a plant or plant product, q.v.); although the latter is attested as a purifier in the cult, it is not otherwise attested with the ū determinative.

A connection to šuwaru- B (a plant or plant product) and/or <sup>(GIŠ)</sup>šuwarti- cannot be ruled out.

Carruba, StBoT 2 (1966) 14 (ūšuwaritašši-); Burde, StBoT 19 (1974) 73 (ūšuwarita- c. “ein Heilkraut”); Ertem, Flora (1974) 143; Starke, StBoT 31 (1990) 209 (šuwarit-\* n. “eine Pflanze”); Melchert, CLL (1993) 198 (“a plant”); Trémouille, RANT 1 (2004) 214f. (“piante”); Soysal, FsNeumann<sup>2</sup> (2002) 473f. n. 20; Tischler, HEG S/2 (2006) 231f.

Cf. <sup>(GIŠ)</sup>šuwarti-, šuwaru- B.

[ūšuwaritašši-] KBo 21.19 i 9. The stem is \*Ūšuwarit- q.v., according to Starke, StBoT 31:209 (contra Carruba, StBoT 2:14 and Ertem, Flora 143).

**GIŠšuwarti** n.; (a wooden object); OH/NS.†

**sg./pl. nom.-acc. neut.** <sup>(GIŠ)</sup>šu-wa-ar-ti KUB 33.55 i 4 (OH/NS).

[...-š]a?̄-šmaš 3 'x x x<sup>1</sup> TUR 2 <sup>(GIŠ)</sup>šu-wa-ar-ti [...S]A<sub>5</sub>? kēz=ma=at IŠTU SÍG ZA.GÌN [...] išdanani dāi “[...] for them [...] three small ... (and?) two š. [On one side with r]ed(?), on the other with blue wool [...] he/she places it/them on the altar” KUB 33.55 i 5-7 (OH/NS), translit. Moore, Thesis 151 (reading <sup>(GIŠ)</sup>TÚG-wa-ar-ti), Rieken et al., hethiter.net/: CTH 336.1 (INTR 2009-08-12).

Tischler, HEG S/2 (2006) 1231 (same word as ūšuwaritašši-).

Cf. ūšuwarit-, šuwaru- A.

**šuwaru A** adj./adv.; full(y); from OS.†

**sg. or pl. nom.-acc. neut.** šu-wa-a-ru KBo 17.11 iv 7, 15 (OS), KBo 17.74 iv 33, 41 (OH/MS), KUB 30.10 rev. 7 (OH/MS), KUB 57.60 ii 22 (OH or MH/NS), KUB 57.63 ii (33) (NS), IBoT 4.282 obv. (6), [<sup>2</sup>?š]u-wa-ru KUB 23.85 rev.? 8 (preceded by gloss wedges? see below; NH), KUB 21.38 i 3,

(5) (NH), KUB 31.127 i 10 (OH/NS), KUB 57.107:16 (NS), (<sup>(?)</sup>šu-u-wa-ru KUB 36.2b ii 22 (NS).

[LUGAL (U MUNUS.LUGAL ešanda)] šu-wa-a-ru *kue GAL.HI.A ak!kušk<sup>1</sup>[(anzi)] / [ta (apūšpat akuan)]zi tuh<sup>1</sup>luš<sup>1</sup>[(ta)]* “[The king] and the queen sit down. They only drink those(!) cups they usually drink fully. (Festival) finished” KBo 17.11 iv 15-16 (storm & thunder fest., OS), w. dupl. KBo 17.74 + ABoT 1.9 iv 41-42 (OH/MS), ed. StBoT 12:34f., translit. StBoT 25:69, cf. [(LUG)]AL-uš eša šu-wa-a-ru *kue GAL.HI.A akkuškez<sup>1</sup>zi<sup>1</sup> [(ta apē-pat)] ekuzi* KBo 17.11 iv 7-8 (storm & thunder fest., OS), w. dupl. KBo 17.74 iv 33-34 □ in the dupl. KBo 17.74 + ABoT 1.9 iv 41-42 the com. gender dem. pron. *apūš* does not agree w. the neut. rel. pron. *kue*. The par. passage ibid. iv 33-34 has the expected *apē* referring back to the cups. An interpretation as adj. (“the full cups that [...]”) cannot be excluded; <sup>d</sup>UTU-uš šu-wa-ru mayanza DUMU <sup>d</sup>N[I]N.GAL zamakur=tet ŠA <sub>NA</sub>ZAZA.GÌN-aš “O Sun God, fully grown-up son of N[i]ngal! Your beard is of lapis lazuli” KUB 31.127 i 10-11 (prayer to Sungod, OH/NS), ed. Güterbock, JAOS 78:239 (“fully grown-up”), Lebrun, Hymnes 94, 101, tr. Hittite Prayers 36 (“most vigorous”), [<sup>d</sup>UTU-uš] šu-wa-a-ru mayanza [DUMU <sup>d</sup>EN.Z]U U <sup>d</sup>NIN.GA[L...-S]UNU zik “O Sun God, fully grown-up [son of the Moon Go]d and Ninga[!] You are their [...]” KUB 30.10 rev. 7-8 (Kantuzili’s prayer, OH/MS), ed. Lebrun, Hymnes 114, 117, tr. Hittite Prayers 32f., cf. also Güterbock, Oriens 10:358; *antu=šmett=a a[(pušša)]* <sup>d</sup>UTU-uš-pat šu-wa-a-ru<sup>1</sup> mayan[(za)] labarnaš MUNUS tawan[(nannaš)] <sup>1</sup>kiš<sup>1</sup>[(a)]ri=šumm[(e)]t TI-an *ḥ*[(arak)] “May only you, fully grown-up Sun God, keep both their possessions and those themselves (i.e., all people belonging to the Labarna) alive in the hand of Labarna and Tawannanna” KUB 57.60 ii 21-24 (rit. frag., OH or MH/NS), w. dupls. KUB 57.63 ii 32-36 (NS), KBo 54.243 ii 3-6, ed. Rieken et al., hethiter.net/: CTH 385.10 (TX 2016-11-24, TRde 2016-11-24), Archi, FsOtten<sup>2</sup> 20f.; (“You, Tattamaru, had taken the daughter of my sister in marriage. Then Fate dealt you a grievous blow (so that) she died on you. Why do people say thus:) *akkantaš=wa* LÚHADĀNU [<sup>2</sup>(?)š]u-wa-ru-pát LÚHADĀNU zik=ma=mu=za LÚHADĀNU ēsta

“An in-law of a deceased one is nevertheless fully an in-law! You were my in-law” (reproaches and perhaps admonitions/requests follow) KUB 23.85

**šuwaru A**

rev.? 7-8 (letter of queen to Tattamaru, NH), ed. Letters 365 (“A male in-law remains nevertheless fully an inlaw even if his wife dies”), Stefanini, Athenaeum NS 40:4-5, Güterbock, Oriens 10:358 □ the double gloss wedge is usually restored in order to fill the narrow space that seems left compared to the immediately preceding lines; for a possible attestation of š. with a preceding gloss wedge, which was subsequently erased, compare in broken context *n-aš x (=?) šu-u-wa-ru-pat* KUB 36.2 b ii 22, cf. Güterbock, Oriens 10:358; [ANA DA]M ŠA ŠEŠ-KA TI-tar šu-wa-ru “[For] your brother’s [wi]fe, life is full” KUB 21.38 obv. 3 (letter of Pud. to Ramses II), ed. Letters 282 (“full”), Starke apud Edel, ÄHK 1:216f. (“[(Mir), der Gemah]lin deines Bruders ist Leben (und) Unversehrtheit eigen”), Stefanini, Pud. 5 (“vita fiorente”), cf. 18 (phrase is equivalent to Akk. *šulmu*), Helck, JCS 17:87 (“besonders”), tr. DiplTexts<sup>2</sup> 132 (“enjoys full life”); *namma-mu-kan* [Š]À KUR.KUR.[MEŠ ...] / [TI-tar šu-w]a-ru “Furthermore, [life] is full within my lands, [my ... and my ...]” KUB 21.38 obv. 4-5, ed. Starke apud Edel, ÄHK 1:216f. (“(und in deinen Ländern) <sei> (ebenfalls Leben und) [Unversehrtheit !]”); possibly here, but more likely šuwaru- B is KBo 32.7 rev. 10-11 (missing deity myth, NS) see šuwaru- B d.

Güterbock, Oriens 10 (1957) 357-358 (“true, truly”); Laroche, DLL (1959) 88 (“pleinement?”); Stefanini, Athenaeum NS 40 (1962) 3-10; idem, Pud. (1964-1965) 5 (“fiorente”), 18 (TI-tar šuwaru = Akk. *šulmu*); Carruba, StBoT 2 (1966) 14 (“voll, vollständig”); Neu, StBoT 12 (1970) 34f., 91 (adverbial “voll” (?)); Puhvel, JAOS 101 (1981) 213-214 (“weighty, hefty, mighty; heavily, mightily, greatly”); Neu, StBoT 26 (1983) 177 w. n. 535; Weitenberg, U-Stämme (1984) 191-194; Archi, FsOtten<sup>2</sup> (1988) 9, 30 (*šuwaru mayant-* “vollkräftig; in voller Blüte stehend”); de Martino, Eothen 1 (1988) 60f.; Starke apud Edel, ÄHK (1994) 1:216f., 2:326-328 (“Unversehrtheit”); Soysal, FsNeumann<sup>2</sup> (2002) 471f. (discussion of š. *saḥ-* as either “stuff fully” or “stuff š.-plant”); Tischler, HEG S/2 (2006) 1232-34 (“voll, ganz,” adv. “vollständig, zur Gänze, für immer”); Kloekhorst, EDHIL (2008) 796 (does not distinguish between šuwaru A and B, only mng. “full, complete”).

**šuwaru- B** n. neut.; (a plant or plant product used for purification); from MS.†

sg. nom.-acc. ‘šu<sup>1</sup>-wa-ru KBo 27.40 obv.? 8 (NS), KBo 49.160:4 (NS), KBo 49.160:4 (NS), šu-wa-a-ru KUB 54.85 obv. 12 (MS), KBo 47.17 obv. 2 (MS), KBo 32.7 obv. 11 (NS), šu-u-wa-ru KUB 10.27 i 31 (MH/NS), KUB 35.55 iii? (12) (NS), ‘šu<sup>1</sup>-ú!-wa-ru KBo 19.144 i 12 (NH), šu-ú-wa-ru-ú KUB 12.29 i? 3.

**šuwaru- B b**

**abl.** šu-wa-ru-az KBo 19.144 i 15 (NH), šu-wa-ru-wa-[az?] KBo 27.40 obv.? 8 (NS), šu-wa-ru-wa-az?<sup>1</sup> KUB 58.60 vi 12 (NS).

**inst.** [š]u-wa-ru-ú-it KBo 15.25 obv.7 (MH/NS), ✕(erased) šu-u-wa-ru-it KUB 44.50 i? 10 (LNS).

**a.** inserted or situated in cups, vessels etc.: *nu šihelliyaš kuit wātar n=at IŠTU DUGKUKUBI udanzi anda=ma=kan šu-u-wa-ru tarnai namma DUGKUKUB I[ŠT]U GADA anda k'āriy<sup>1</sup>[a]nzi* “As for the water that is for purification, they bring it with a pitcher. (S)he inserts š. (in that pitcher). Then they cov[e]r the pitcher w[it]h linen” KUB 10.27 i 28-33 (fest. of Istar of Nineveh, MH/NS), ed. Beckman, MemHuowitz 52, 58, translit. ChS 1/3-1:161; [EGIR-and]a=ma=za GAL.GIR<sub>4</sub> wit[enaš...]/ [...]x anda=ma=kan šu-u-w[a?-ru?] / [kittar]i(?) / [tarnattar]i(?) 'MUN=ya=kan<sup>1</sup> [anda išhuwān(?)] “[Thereaft]er, an earthenware cup of wa[ter...] Therein š. [is 1yi]ng/[is insert]ed, and salt [is poured in(?)]” KUB 35.55 iii? 11-13 (Puriyanni’s rit., NS), translit. StBoT 30:71, Otten, LTU 62.

**b.** used to sprinkle (consecrated) liquids: 1 DUMU.É.GAL=ma IŠTU GAL parā watkunumaš wātar pāi ‘šu<sup>1</sup>-wa-ru=ya=kan anda nu wātar šu-wa-ru-wa-[az?] ‘1-ŠU parā išparnuzi “One palace attendant gives water in a cup for splashing (or: water for splashing in a cup), and there is also š. in (it). He sprinkles the water [with] (a?) š. once” KBo 27.40 obv.? 6-9 (fest. for deities of the netherworld, NS); nu=za MUNUSŠU.GI (over erasure) GIŠI<sup>1</sup>X<sup>1</sup>[...] ‘nu=šišan MUNUSŠU.GI ANA DUGNAMMA[NTIM...] kuit=ma=at wātar nu UL kuitki [...] / [a]nda=ma=kan ‘šu<sup>1</sup>-ú!-wa-ru ki[tari?] § [n=]aš paḥ̣huenaš e<sup>1</sup>d<sup>1</sup>ez pera[n...] / [m]aḥ̣han=ma=kan EN.SÍSKUR paḥ̣hur x [...] / [nu]=šši=kan MUNUSŠU.GI šu-wa-ru-az w[ātar...] “The Old Woman [...-s] a wooden(?) [...] and the Old Woman [...-s] into a NAMMA[NTU]-vessel. But since it is (just?) water (and?) nothin[g...], in it li[es] š. § She [...-s] in front of the fires on the other side [...] When the ritual patron [...-s] the fire(s), the Old Woman [sprinkles?] w[ater] with (a?) š. on him” KBo 19.144 i 9-15 (Hurrian rit., NH), ed. Görke, Ašdu 123f., 129; [...] LÚ] <sup>d</sup>U šu-ú-wa-ru-ú dāi [...]L]Ú <sup>d</sup>U wātar ANA EN.SÍSKUR [...]šparnuškezzi “[The man] of the

**šuwaru- B b**

Stormgod takes *š.* [... the m]an of the Stormgod [s]prinkles water on the ritual patron [...]” KUB 12.29 i 3-5 (rit. frag., NS); [...] ̄.DŪ]G.GA (xerased) *šu-u-wa-ru-it peran papparaške<sup>r</sup>z<sup>1</sup>[zi]* “(S)he sprinkles the fine oil with (a?) *š.* before [him (i.e., the ritual patron?)]” KUB 44.50 i? 10 (rit. frag., LNS).

**c.** used as purifier for divine images: *nu=ššan d<sup>1</sup>Wišuriyandan katta Í[D-i pēdahhi] nu=ššan paimi ANA PĀNI ÍD GIŠZA.LAM.G[AR tarnahh]i nu d<sup>2</sup>Wišuriyandan wappuwaš [IM-it? š]u-wa-ru-ú-it-t<sup>2</sup>a warapmi* “[I carry] the (image of) the goddess Wišuriyanza down [to the] r[iver]. I go (and) [pitc]h a ten[t] in front of the river. I wash the (image of) the goddess Wišuriyanza [with clay(?)] of the riverbank and with (a?) *š.*” KBo 15.25 obv. 5-8 (rit. for Wišuriyanza, MH/NS), ed. Carruba, StBoT 2:2f.; LÚSANGA <sup>d</sup>U U LÚSANGA <sup>d</sup>UTU [D]INGIR.MEŠ *šu-wa-ru-wa-az?* *tuhhūešnaze<sup>r</sup>iya<sup>1</sup>* [KÙ-a]<sup>r</sup>nzi<sup>1</sup> “The priest of the Stormgod and the priest of the Sungoddess [puri]fy the gods’ image) with (a?) *š.* and *tuhhūešsar*” KUB 58.60 vi 11-13 (fest., NS), translit. DBH 18:158f.

**d.** used to fill or stuff containers: 1 <sup>DUG!</sup>KUKU<B> (var. <sup>DUG</sup>GUR<sub>4</sub>.GUR<sub>4</sub>) GEŠTIN 1 <sup>1</sup>NARKABU MUN 1 <sup>DUG</sup>[...] *šu-wa-a-ru šahān PĀNI DINGIR-LIM dāi* “one pitcher of wine, one upper grindstone, salt, one [...] vessel [...] (in there) *š.* is stuffed (or “fully (*šuwaru A*) stuffed”). (S)he places (them) in front of the god” KBo 32.7 rev.10-11 (missing deity myth., NS), w. dupl. KUB 54.85 obv. 11-12 (MS), ed. *šah-* A b 2', translit. Rüster, FsAlp 476; <sup>1</sup>*šu-*<sup>1</sup>*wa-ru* / [...] *šāhi* KBo 49.160:4-5, cf. StBoT 2:14 (as 249/t); and [...] *-kan ANA DUG HABANNA TUM* [...] / [...] *šu-wa-a-ru šāhi n=aš MUNUS SUHUR.[LAL]* [...] KBo 47.17 obv.1-2 (MS), ed. StBoT 2:13f. (as 1262/v).

Götze, NBr 64 w. n. 3, pointed out the concrete nature of *š.* and took it as the phonetic equivalent of <sup>GIŠ</sup>ŠINIG “tamarisk,” based upon a textual parallelism (KUB 10.27 i 31 and KBo 5.2 iii 43). Güterbock, Oriens 10:357, rejected this identification due to insufficient evidence. He proposed distinguishing two words *š.*: one a noun, denoting a substance, and the second an adj. or adv. (see *šuwaru A*). Carruba, StBoT 2:13-15, convinc-

**šuwaruil(a/i?)-**

ingly explains the concrete *š.* as a plant substance. Despite this, Puhvel, JAOS 101:213f., tried to unify all of *š.* occurrences under *šuwaru A*. Stefanini, Athenaeum NS 40:3-10, connected both mngs. of *š.* as adj. “blooming” and nominalized “shoot, bud.” Soysal, FsNeumann<sup>2</sup> 473, tentatively upholds Goetze’s identification with <sup>GIŠ</sup>ŠINIG. The concrete nature of *š.* is certain since it is “taken” by a priest KUB 12.29 i 3 (above under b).

Although the uses of *š.* resemble those of the “tamarisk” (written log. <sup>GIŠ</sup>ŠINIG, and syll. <sup>GIŠ</sup>paini- q.v.), as laid out by Soysal, a direct identification of the two is unlikely. Note that *š.* never has the GIŠ det. A connection of *š.* with \**šuwaruil(i)-* KUB 9.28 iii 20 (MH/NS), <sup>U</sup>*šuwarit(ašši)-* KBo 21.19 i 9 (NS), <sup>GIŠ</sup>*šuwarti* KUB 33.55 i 4 (OH/NS), *šuwāruša* KUB 32.18 obv.? i 5 (Palaic) is possible but unsubstantiated.

For \**šuwaruk* (thus Haas, SMEA 14:138, Haas/Wegner, ChS I/5:301) as an incorrect reading of the abl. *šuwaruaz* see Görke, Ašdu 133.

Götze, NBr (1930) 64 w. n. 3, 86 (“Tamariske?”); Güterbock apud Friedrich, HW (1952) 201 (not “Tamariske”); Vieyra, RA 51 (1957) 98 (“une substance”); Friedrich, 1. Erg. (1957) 19 (“eine Substanz”); Güterbock, Oriens 10 (1957) 357 (a substance); Friedrich, 2. Erg. (1961) 23; Stefanini, Athenaeum NS 40 (1962) 9-10 (“germoglio, gemma,” “viticcio?, tralcio?”); Friedrich, 3. Erg. (1966) 30 (“Knospe, Sproß, Sprößling”); Carruba, StBoT 2 (1966) 13-15 (“eine holz- oder grasartige (oder aus einer Pflanze hergestellte) Substanz”), 62 (“eine seifenartige Substanz”); Stefanini, AGI 54 (1969) 157-160; Weitenberg, Anatolica 4 (1971-72) 167-169; Ertem, Flora (1974) 165; Puhvel, JAOS 101 (1981) 213-214; Weitenberg, U-Stämme (1984) 191-194; de Martino, Eothen 1 (1988) 60-61; Soysal, FsNeumann<sup>2</sup> (2002) 465-74; Tischler, HEG S/2 (2006) 1234-1236; Kloekhorst, EDHIL (2008) 796 (does not distinguish between *šuwaru A* and *B*; only mng. “full, complete”); Görke, Ašdu (2010) 133.

Cf. *šuwaru A*, *šuwarili-*, <sup>U</sup>*šuwarit-*, <sup>GIŠ</sup>*šuwarti*.

**šuwaruil(a/i?)-** n.; (mng. unkn.); MH/NS.†

inst. *šu-wa-ru-i-li-it* KUB 9.28 iii 20 (MH/NS).

*šūwanteš dannaza kitta perann-a KASKAL-ši GI-aš KÁ.GAL-TIM šer anda šu-wa-ru-i-li-it išhiyanza n=aš arha kitta* “Filled *danna(š)*-breads

**šuwaruil(a/i?)-****DUGšuwattar a**

(are) placed also in front, on the road, a gate of reed is tied together on top with š., and it is placed away (i.e., turned away, to the side?)” KUB 9.28 iii 18-21 (rit. for the Heptad, MH/NS), w. dupl. KBo 19.132 rev.? 7-9 (MH/NS), ed. Kloekhorst, EDHIL 796f. (differs), see Stefanini, Athenaeum NS 40:10, *nata-* 1 b.

According to the context š. serves to bind or tie the reed(s) to make a gate-like structure. Since šuwaru- B q.v. is a plant or plant product š. could denote some plant fiber, or a cord made of plant fiber.

Stefanini, Athenaeum NS 40 (1962) 10; Friedrich, HW 3. Erg. (1966) 30 (“Binse(?)”); Carruba, StBoT 2 (1966) 13 (“ein Bindemittel aus Vegetabilien”); Stefanini, AGI 54 (1969) 157 (“a un legame, a fibre di natura vegetale”); Weitenberg, Anatolica 4 (1971-72) 168 w. n. 31-32 (word formation); Puhvel, JAOS 101 (1981) 213, 214 n.14 (translates šuwaruilit adverbially “heavily”); Weitenberg, U-Stämme (1984) 192 (“Binse(?)”); de Martino, FsCarratelli (1988) 61 n.12; Soysal, FsNeumann<sup>2</sup> (2002) 473f. n. 20; Tischler, HEG S/2 (2006) 1236f.; Kloekhorst, EDHIL (2008) 796f.

Cf. šuwaru- B.

[\*šuwaruk] Haas, SMEA 14:138, Haas/Wegner, ChS I/5:301, read šuwaruaz, see šuwaru- B.

**šuwarzapa** (name of a town), **šuwarziya** (Hurrian name of a holy mountain); see under šurzisi- B.

**LÚšuwaššali-** n. com.; groom(?), stable man(?); NH.†

**sg. nom. com.** <sup>LÚ</sup>šu-u-wa-aš-ša-liš KBo 4.14 iii 42 (NH).

[m]<sup>r</sup>ā<sup>1</sup>nn<sup>2</sup>a LUGAL-i QĀTAMMA ȝkuwatai  
LÚšu-u-wa-aš-ša-liš=ma<sup>1</sup>n<sup>2</sup>=kán EG[IR-an(?)]  
'UL ašzi ANŠE.KUR.RA.MEŠ=man kuiš tūriyazi  
man=aš 'UL ēšzi Ē=man UL ēšzi anda=man=aš=kan  
'ku<sup>1</sup>wapi paizzi tuk=ma apedani meħuni ANA ZI  
LUGAL UGU parā namma ȝkuwayatadu “And [i]f it worries the king thus: (What) if there remained no groom(?)/stable man(?), there would be no one there who would harness the horses. (What) if there were no house, where one could go in? Then, at that time, there should be even more concern to you for the life of the king” KBo 4.14 iii 42-46 (treaty, Tudh. IV or Šupp. II), ed. Stefanini, AANL 20:46 (“un impiegato di palazzo”), van den Hout, Diss. 294f. (no tr.).

Although š. is a hapax, the context indicates that this functionary has to do with horses either as a stable man or groom. Note also a similar situation is foreseen in the following paragraph where a charioteer (<sup>LÚ</sup>KARTAPPU) abandons his chariot which would likewise mean trouble for the king (iii 47-48). š. probably contains the *-al(l)a-* (professional) suffix that often shows *i*-stem variants under Luw. influence, cf. Rieken, HS 107:49f.

Friedrich, HW (1952) 201 (“Palastangestellter”); Kronasser, EHS 1 (1966) 214; Pecciali Daddi, Mestieri (1982) 117; Tischler, GsAmmann (1982) 222 (“ein Würdenträger”); idem, HEG S/2 (2006) 1237 (“ein Palastangestellter”).

**šu(?)wa-x-a(šši?)-** (mng. and function unkn.); NS.†

*panzi ANA DINGIR-LIM x[...] nu-šši hazziw[i [...] šu?-wa-<sup>r</sup>x<sup>1</sup>-aš-ši-kán x[...] nu KIN SIG<sub>5</sub>-ru* “Shall they go (and) to the god [...] and for him a rit[e ... ]. š. ...[...], then the oracle should be favorable” KUB 52.87 iv 2-5 (oracle question, NS).

**DUGšuwattar** n. neut.; Luw. LW; (a storage jar); from MS.†

**Luw. pl. nom.-acc.** <sup>DUG</sup>šu-ú-wa-at-ra KBo 29.65 i 25 (MS?), KUB 27.59 i 9 (NS), [<sup>DUG</sup>]šu-ú-wa-at-ra<sup>H1.A</sup> KBo 29.65 i 3 (MS?) <sup>DUG</sup>šu-wa-at-ra KUB 46.51 rev.? 11 (NS), KUB 54.24 i (5) (NS), <sup>DUG</sup>šu-<sup>r</sup>wa-at<sup>r</sup>a<sup>H1.A</sup> KUB 27.59 i 19 (NS).

**Hitt. pl. nom.-acc.** [<sup>DUG</sup>šu-ú-w]a(?)-at-ri<sup>H1.A</sup> KUB 54.15:5.

**pl. dat.-loc.** <sup>DUG</sup>šu-ú-wa-at-na-aš KBo 29.65 i 16, 19, (20), 22, (23) (MS?), KBo 29.77:11 (MS).

**abl.** <sup>DUG</sup>šu-ú-wa-at-na-az KBo 29.65 i 10 (MS?).

**broken:** <sup>DUG</sup>šu-ú-wa-at-x(-)[...] KBo 29.77:10 (MS).

**a. broken open and contents utilized:** n=ašta 3  
DUGšu-ú-wa-at-ra kinuanz[i [...] MUN<sup>y</sup>[a h]<sup>r</sup>ūm'an  
šarā dāi “They brea[k] open three š.-vessels [...] an[d] he takes out [a]ll of the salt” KBo 29.65 i 25-26 (cult of Huwašanna, MS?), HEG S/2:1237 (mistakenly adds H1.A to <sup>DUG</sup>šuwatra); ma<sup>r</sup>h<sup>1</sup>han=ma=za handāuanzi zinnizi n=ašt[a [...] kīnuzi n=ašta ZÍD.DA <sup>DUG</sup>šu-ú-wa-at-na-az kuēzz[=iya [...] tepu šer arħa dāi n=uš 3 NINDA.GUR<sub>4</sub>.RA.HI.A ŠEHHERŪT[IM iēzzi ?] n=uš šarā ANA <sup>d</sup>Huwašanna ēkarēm[i...] “As soon as he finishes preparing, th[en] he breaks open [three šuwatra-vessels(?).] He takes out

**DUGšuwattar a**

a little flour from on top of each š.-vessel [...]. He [makes(?)] three small thick bread loaves from them. He [carries] them up to Ḫuwaššana's temp[le]" KBo 29.65 i 9-12 (cult of Ḫuwaššana, MS?); cf. also [...] <sup>d</sup>Ḫuwašš]anna kāša=tta [...] DUGšu-ú-w]a(?)=at-ri<sup>III.A</sup> kinummi "O Ḫuwašš]anna! I break open [...] šuw]atra-[vessels] for you now" KUB 54.15:4-5 (cult of Ḫuwaššana) □ if the restoration is correct, according to Starke, StBoT 31:465, DUGšuwatra<sup>III.A</sup> should be Hittite while the forms DUGšuwatra<sup>HLA</sup> are Luwian.

**b.** foodstuffs in the š.-vessel: ("If the alhuitra-priestess' house is outside [...], she carries three small bread loaves out on the road, and br[eaks] them. She speaks thus":) <sup>d</sup>Ḫuwaššanna [B]ĒLI=YA tiwali[ya Ø?] kāša=tta DUGšu-ú-wa-at-na-aš šītē<sup>1</sup>[ššar N]INDA.GUR<sub>4</sub>.RA n=aš=ka[n Ø?] menahhanda au "O Ḫuwaššana, my [l]ord, migh[ty one(?)!] Here in the š.-vessels there are for you be[er and thick b]read, examine them carefully" KBo 29.65 i 15-17 (cult of Ḫuwaššana., MS?); cf. DUGšu-ú-wa-at-na-aš NINDA.GUR<sub>4</sub>.RA in KBo 29.77:11 (MS).

**c.** "of the *witašša*-festival": ("The man of the temple offers beer and says thus":) kātš'a ŠA EZ[EN<sub>4</sub>] 'u'itaš[(sa)] DUGšu-<sup>1</sup>wa-at<sup>1</sup>-ra<sup>III.A</sup> (var. omits HI.A ?) d[(ahh)]un nu-mu-ššan ti[wal]iy[aš] <sup>d</sup>Ḫuwaššannaš 'anda<sup>1</sup> aššuli arħut "Here now I have taken the š.-vessels of the *witašša*-fest[ival.] O mi[gh]t[y (?)] Ḫuwaššanna, stand in benevolence with me" KUB 27.59 + KBo 29.66 i 18-20 (*witašš(iy)aš-fest.*, NS), w. dupl. KUB 54.24 i 5-7 (NS); *nu* BĒL SÍSKUR PĀNI DINGIR-LIM [...] <sup>d</sup>Ḫuwaššanna] tiwaliya kāša=tta[ a ŠA EZEN<sub>4</sub> *witašša*] DUGšu-wa-at-ra titt'an'[unun] "And the sacrificer [speaks] before the god[: 'O Ḫuwaššanna], mighty one(?), [I have] set up here for yo[u] š.-vessels [of the *witašša*-festival]" KUB 46.51 rev.? 9-11 (*witašš(iy)aš-fest.*, NS.), ed. THeth 26:301; cf. KUB 27.59 i 18 (*witašš(iy)aš-fest.*, NS); cf. also KUB 54.15:4-5.

**d.** location used in slaughtering: *nu=kan* 1 UDU DUGšu-ú-wa-at-na-aš *peran AN[A ...]* šipanti n=an=šan DUGšu-ú-wa-at-na-a[š šer(?)] hūkanzi *nu šuppa huišu* UZU GABA UZ[U ...] DUGšu-<sup>1</sup>ú-wa<sup>1</sup>-at-

**šuhha- A a**

na-aš *peran tianzi* [...] n=at=šan EGIR-pa DUGšu-ú-wa-at-n[a-aš šer ...] n=aš UŠKĒN "He sacrifices one sheep t[o (DN)?] in front of š.-vessels, and they slaughter it [over(?)] the š.-vessels. They place the raw meat, the breast meat, the [...] meat] in front of the š.-vessels. [...] And [...] them again [over(?)] the š.-vessels. And he bows." KBo 29.65 i 19-24 (cult of Ḫuwaššana, MS).

DUGš. belongs to the Luwian cult, especially that of Ḫuwaššana. This explains the Luw. forms and the retention of the -tn-sequence (cf. GrHL 42 §1.112). The (partly restored) pl. nom.-acc. neut. [DUGšu-ú-w]a(?)=at-ri<sup>III.A</sup> shows the Hitt. pl. neut. ending -i characteristic of heteroclitic r/n-stems.

Laroche, DLL (1959) 88, 177; Tischler, HDW (1982) 80 ("ein Gefäß"); Starke, StBoT 31 (1990) 465 (*šu̯attā/šu̯attu-*: "Fülle, Füllung, Vorratsgefäß"); Melchert, CLL (1993) 198 ("fullness; storage jar"); Tischler, HHwb (2001) 157 ("ein Gefäß, 'Fülle'"); idem, HEG S/2 (2006) 1237f. ("Fülle").

**šuhha- A, šuh-** n. com. and neut.; roof; from OS.

**sg. nom.-acc, neut.** šu-uḥ-ha-an KUB 56.14 iv 4 (NS).  
**acc. com.** šu-uḥ-ha-an KBo 38.184 iv 6 (MS), KUB 41.8 iv 36 (pre-NH/NS), KUB 53.4 rev. 28 (NS).

**sg. gen.?** šu-uḥ-ha-aš KBo 18.170a rev. 5 (NH).

**sg. loc.** šu-u-uh-hi KBo 20.8 obv.? 8 (OS), KBo 44.142 obv. 5 (OS), KBo 27.165 obv. 13 (MS), šu-uḥ-hi KBo 8.91 rev.! 17 (MH/MS), KBo 21.37 obv.! 10, rev.! 23 (MH/MS), KBo 11.34 i 9 (OH/NS), KUB 29.4 ii 46, 55, iv 12 (NH), KBo 11.34 i 9 (OH/NS), KBo 54.123 iii 16 (NS).

**all.** šu-u-uh-ha KUB 60.121 rev. 21 (MS), KBo 30.61 obv.? 8 (MH/MS), KUB 55.39 i 18, 19, iv 29 (OH/NS), KUB 7.1 ii 19 (pre-NH/NS), KUB 25.27 i 13 (NH).

**abl.** šu-u-uh-ha-za KBo 44.142 obv. 4 (OS), KUB 43.30 iii 18 (OS), šu-u-uh-ha-az KBo 12.123:7 (pre-NH/NS), šu-uḥ-ha-az KUB 55.39 i 11 (OH/NS), KUB 31.86 iii 4 (MH/NS), KUB 41.8 i 12 (MH/LNS), KUB 33.106 ii 8 (NH), šu-uḥ-ha-az> KUB 7.1 ii 31 (pre-NH/NS), šu-uḥ-ha-za KBo 11.32 obv. 16 (OH/NS), KUB 57.110 ii 9 (NS), šu-uḥ-ha-az(-iya) KUB 51.64:10 (NS) (here or pres. 3 pl. of šuhha- C).

**pl. acc. com.** šu-uḥ-hu-uš KUB 9.15 iii 8, 13 (NH).

**(collect.?) nom.-acc. neut.** šu-uḥ-ha KBo 10.45 iv 38 (pre-NH/NS; but see below c), 'šu<sup>1</sup>-uḥ-ha KUB 31.89 ii 7 (MH/NS).

**dat.-loc.** šu-uḥ-ha-aš KBo 20.82 iii 7 (OH/?/NS?).

**a.** in general: *nu mahhan* <sup>d</sup>Hepadduš <sup>d</sup>Tašmišun aušta *nu=kan* <sup>d</sup>Hepaduš šu-uḥ-ha-az

## šuhha- A a

## šuhha- A e 1'

*katta mauššūwanzi waqqareš* “When Ḥebat saw Tašmisu, Ḥebat almost fell down from the roof” KUB 33.106 ii 7-8 (Ullik., NH), ed. Güterbock, JCS 6:20f., Arikan, ArAn. 6:54f.; *mān-šan TI<sub>8</sub><sup>MUŠEN</sup> É.MEŠ-naš šu-uh-hi [ešari]* “If an eagle [alights] on the roof of a house complex” KBo 10.6 i 12 (cat., NH), ed. StBoT 47:82f.; *n-aš-za naššu Éḥalinduwaš šu-uh-hi ēstat našma-zz-(s)an INA É.DINGIR.MEŠ šu-uh-hi ēstat* “It (i.e., a bird) alighted either on the roof of the palace complex or it alighted on the roof of the temple buildings” KUB 30.34 iv 2-4 (rit. for purification of a town, MH/NS), ed. Arikan, ArAn. 6:42.

**b.** construction or maintenance: (“At the gate, the prince, four priests of the town of Kašha, the ammama-woman, (and) the Lord of Ḫanhanā keep heaping up the mud into their(!) (w. var. his) šeknu-garment(s) with a silver inlaid spade (and) hoe”) [(*n-aš-šan*)] *INA É.DINGIR-LIM šu-uh-hi* (var. B: Ø) *š[(arā 9-ŠU!)]* (var. C: UGU 7-ŠU) *pēdanzi ŠA <sup>d</sup>T[(elipinuaš)] šu-uh-ha-an pūru[(ddanzi)]* “They carry it (i.e., the mud) nine (var. seven) times to the temple, up to the roof, (and) they plaster the roof of Telipinu’s (temple) with (that) mud” KUB 53.3 v 6-8 (fest. for Telipinu, NS), w. dupls. KUB 53.4 rev. 27-28 (B) (NS), KBo 54.123 iv 12-15 (C) (NS), ed. purut c 2’.

**c.** exposed to the weather: *karizza-kan GIM-an URU-az šēhur* (var. *ŠĒTUM*) *IM-an ārri šu-uh-ha-ma-kan* (var. *šu-uh-ha-an-kan*) *A-az ārri n-aš-kan GAM GIŠSEN-az ār<(s)>zi kell-a URU-aš parnaš HUL-lun EME-an kāš aniyawaranza QĀTAMMA parkunuddu* “As a flood washes away the urine (and) the dirt from the city, and the water washes the roofs (var. roof) and flows down the drain, let this ritual likewise cleanse the evil tongue of the houses of this city too” KBo 10.45 iv 37-41 (ritual, pre-NH/NS), w. dupl. KUB 41.8 iv 36-39 + Bo 8139, ed. THeth 12:100, Otten, ZA 54:138f. □ in light of the var. *šuhhan* KUB 41.8 iv 36 it is also possible to take *šuhha* as sg. acc. com. w. assimilation of the -n, for which see GrHL 43 (§1.118) □ We take *ŠE-E-TUM* of the variant’s join-piece Bo 8139:2 as Akk. *štittu* (CAD *štittu* C) “excrement,” add to CHD *šeħur* 1 c; *nu É.DINGIR-LIM andurza arahza hurnyanzi šu-uh-hu-uš zappiyaz paħšanuwanzi* “They sprinkle the temple inside (and) outside and

keep the roofs from leaking” KUB 9.15 iii 7-8 (purification rit., NH), ed. THeth 26:18f., tr. Collins CoS 1:171, Miller, TUAT NF 4:217.

**d.** *šuhha warhui* “rough roof” perhaps with weeds growing up through the mud, or needing to be rolled: *BĀD-ma puruttiyauwanzi* (or *purut tiyauwanzi*) *'2?-an?¹ allā[(n ēšdu)] namma-at ištalgan ēšdu n-ašta šu-u[(h-ha lē)] war[(h)]ui zappiyattari lē* “Let the fortification wall be two(?)... in order to apply mud plaster. Then let it be smoothed over. Let the roofs not be rough. Do not let (them) leak” KBo 57.10 rt. col. 5-7 + KUB 31.86 ii 16-18 (instr. for border-governors, MH/NS), w. dupl. KUB 31.89 ii 5-7, ed. Miller, HittInstr 222f., StMed 14:114-17 (“il tetto ruvido non faccia acqua”), translit. Miller, ZA 98:125, tr. McMahon, CoS 1:223 (“a thatched roof may become leaky. Let it not (happen)”), cf. Hoffner, JCS 29:151f. and CHD s.v. *lē* (“a roof (which is) weedgrown will leak. Let it not be (so)”), *puruttai-* (“a roof (which) is rough (i.e., full of cracks?) will leak. (It) should not be!”), differently HED L 75 (“a thatched roof is leakproof,” w. dupl. “an unthatched roof is leakprone”), THeth 12:93, Carruba, SMEA 22:363 (“il tetto di sterpi non (deve) affatto perde(re)”), StBoT 5:206 (“das Gestrüpp(?)dach darf nicht undicht sein”), von Schuler, Dienstanw. 43, Kammenhuber, Hul 126 (taking *š.* as all.), Arikan, ArAn 6:20; *kī-wa GIM-an šu-uh-ha-an hamešhandaza warhui ḫištaran-ya-war-za* “As this roof is “rough” because of the spring and it is *ḥištara*” KUB 56.14 iv 4-5 (dream/vow, NH), ed. de Roos, Votive 238, 240, HW<sup>2</sup> H 615 (“Dach ... bewachsen(?) (wörtlich “rauh”) (ist)”) □ both the dem. *kī* and the following *-at* show *š.* to be neut.

**e.** used in religious rituals/festivals — **1'** the roof of a temple: *nu šehell[iya]š A.A.HI.A-ar karūili ANA É.DINGIR-LIM ped[a]nzi n-aš-šan šu-uh-hi tianzi* “They carry the waters for purification to the old temple and place them on the roof” KUB 29.4 ii 44-46 (dividing the Goddess of the Night rit., NH), ed. StBoT 46:283, 285; ... 1 <sup>DUG</sup>hūppar KAŠ 1 DUGGUR<sub>4</sub>.GUR<sub>4</sub> GEŠTIN *kī ANA <sup>d</sup>Pirinkir keldiya šu-uh-hi-ššan šer danzi* “..., one vessel of beer (and) one vessel of wine; they take this up to the roof, for the (offering of) wellbeing for Pirinkir” KUB 29.4 ii 54-56 (dividing the Goddess of the Night ritual, NH), ed. StBoT 46:284f.; (“When on the fourth day the

**šuhha- A e 1'****NINDA?šuhha- B**

star appears, the ritual patron comes to the temple and takes a stand behind Pirinkir. They make a wellbeing-offering to Pirinkir. When they finish it") *n-ašta DINGIR-LAM šu-uh-ha-az katta udanzi* "they bring the goddess down from the roof (... and carry her into the temple)" KUB 29.4 iii 5 (dividing the Goddess of the Night rit., NH), ed. StBoT 46:287; *nu šehelel>liya<š> A.A.HI.A-ar INA É.DINGIR-LIM GIBIL pēdanzi n-at-šan šu-uh-hi tianzi n-at ŠAPAL MUL.HI.A šešzi* "They bring the waters of purification to the new temple. They place them on the roof and they (i.e., the waters) spend the night beneath the stars" KUB 29.4 iv 11-13 (dividing the Goddess of the Night rit., NH), ed. StBoT 46:294f.; LUGAL-uš UŠKĒN n-aš-kan šu-uh-ha-az GAM uizzi n-aš dunnakkišna paizzi "The king bows. He comes down from the roof. He goes into the inner chamber" KUB 55.39 i 11-12 (fest., OH/NS), ed. Alp, Tempel 228f., translit. StBoT 26:366; *nu-ššan LÚpurapšiš unuwanza šu-uh-hi artari nu GIŠTUKUL kuin ḥarzi n-an-kan peran katta tarnai nu-ššan UZUkarši GUD peran hamankanzi n-an-šan šu-uh-hi šarā hūittianzi n-an-za-an apāš dāi* "The adorned purapši-priest stands on the roof. He lets down in front the mace that he holds. They bind karši-meat of an ox in front and they pull it (i.e., the mace and attached meat) up onto the roof. He takes it for himself" KUB 30.40 i 20-25 (*hišuwaš*-fest., NS), ed. Arıkan, ArAn 6:31; 1 LÚpurapšiš-ma-kan kuiš šu-uh-hi šer artari "The one purapši-priest who stands atop the roof (speaks the following *kuwarayalla* (words?) before the king: 'O king do not fear')" KBo 15.52 + KUB 34.116 v 11-12 (fest., MH/NS), ed. Groddek, RANT 7:371, 378.

**2'** the roof of other or unspecified buildings connected with religious/magical ceremonies: LUGAL-uš-kan É.ŠA-az uizzi t-aš Éḥalintui-tyazi DUMU.MEŠ É.GAL-ma-kan šuhhaz katta GIŠueran 1 DUGKUKUB GEŠTIN-ya udanzi "The king comes from the inner chamber and steps into the palace complex; the palace attendants bring down from the roof a wooden plate(?) and a vessel of wine" KUB 55.39 i 13-15 (festival, NS), ed. Alp, Tempel 228f. (as Bo 2372); *šu-uh-hi-kan šer dUTU-i menahhanda* 2 GIŠBANŠUR AD.KID [k]āriyanda

*dāi ... nu-kan LUGAL-uš šu-uh-hi šarā paizzi* "He places two covered wicker tables on the roof facing the Sungod ... The king goes up onto the roof (and bows before the Sungod of Heaven)" KUB 6.45 + KBo 57.18 i 4-5, 9 (Prayer to the Stormgod of Lightning, Muw. II), ed. Singer, Muw.Pr. 7, 31; *nu GIŠIG kuiš ḥašzi nu* (coll.) *šu-uh-ha parkiyanzi n-an šarā SUD-anzi* "As for the one who opens the door—they go up to the roof and pull him up" IBot 3.148 iii 13-14 (evocation rit., MH?/NS), ed. s.v. *park-2* a (w. biblio.), ChS 1/9:118f.; ("He goes into the šinapši-building...") *nu-kan šu-uh-[ha]-az kattanda 6-ŠU memai* "and he speaks down from the roof six times" KUB 30.28 rev. 8-9 (rit., NS), ed. Otten, HTR 96f., tr. van den Hout, Hidden Futures 42; *URU Tammelha- ma LÚišpunnala[š] parna pānzi ta=zz-kan SAG. DU.MEŠ šu-uh-hi warpanzi* "In Tammelha they go to the house of the išpunnala-man and wash their heads on the roof" KBo 11.34 i 7-9 (rit., OH/NS), ed. THeth 12:87f.; [...]x UDU.HI.A-ya šu-u-uh-ha-az peššianzi "They throw [...] and the sheep from the roof" KBo 12.123:7 (rit., NS), Arıkan, ArAn. 6:14; *n-aš-kan šu-uh-hi šer GIŠZA.LAM.GAR-aš kattan* [...] "And up on the roof beneath the tents he/she [...-s] (or: he/she [...-s] them)" KBo 8.91 obv. 17 (Kizzuwatnan rit., MH/MS), ed. Trémouille, Eothen 4:91f. ("essi sul tetto la tenda giù [...]"), translit. eadem, Eothen 11:847; [...] *šu-uh-hi šer GIŠBANŠUR daninuzzi* "He sets up a table on top the roof. (They place meat [on it]. Half a *SUTU* of flour and 1 *huppar* vessel of beer t[hey pour out])" KUB 25.22 lower edge 4 (cult of Nerik), ed. KN 238f.; cf. [...] *mākkizziyaš šu-u-uh-hi* [...] KBo 20.8 i 8 (fest., OS), ed. ēmakzi(ya)-, translit. StBoT 25:69.

Ehelolf apud Götze, KIF 1 (1930) 199f. n. 3; Friedrich, SV 2 (1930) 171; Krause, IF 11 (1940) 51; von Schuler, Dienstanw. (1957) 54; Kronasser EHS 1 (1966) 548; Naumann, Architektur Kleinasiens (1971) 153-160, 379; Boysan-Dietrich, THeth 12 (1987) 85-105; Archi, FsOtten (1988) 31; Rieken, StBoT 44 (1999) 65f.; Melchert, Toch&IES 9 (2000) 64 (pl. neut. as collect.); Arıkan, ArAn. 6 (2003) 11-57; Tischler, HEG S (2006) 1129-1130; Kloekhorst, EDHIL (2008) 772-773.

**NINDA?šuhha(?) B** n.; (a bread or pastry?).†

<sup>†</sup>NINDA?šu-uh-ha<sup>1</sup> KBo 26.196 obv. 12 (NS).

## NINDA? šuhha- B

## šuhha- C a 1' a' 3''

The reading of this very fragmentary and abraded piece of a cult inv. is very uncertain. Hazenbos, Organization 72, reads 4? *šu-uh-h[a]*. A NINDAš. is not otherwise attested (see AlHeth., DBH 1); a roof-shaped pastry or bread (see *šuhha-* A) is conceivable though.

## šuh(h)a- C v.; to pour; from OH/OS.

**pres. sg.** 1 *šu-uh-ha-ah-hi* KBo 17.25 rev.? (5) (OS), KBo 12.96 i (3) (MH/NS), KUB 51.48:7 (NS), Bo 3911:7, 8 (apud Neu, StBoT 26:172 n. 520), *šu-uh-ha-a-mi* KUB 44.15 i 5 (NS).

**sg. 3** *šu-uh-ha-i* KBo 25.29 ii? (1)? (OS), KUB 53.10 rev. 8 (OH?), KUB 32.135 iv 4 (OH/MS), KBo 10.37 iii 17, 21 (OH/NS), KBo 11.32 obv. 13, lower edge 41 (OH/NS), KUB 2.13 iii 11 (OH/NS), KBo 20.89 rev.? (11) (MS?), KBo 5.2 ii 41 (MH/NS), KUB 9.31 ii 8 (MH/NS), VBoT 24 ii 8 (MH/NS), KUB 46.25 ii 9 (pre-NH/NS), KUB 12.58 i 11 (NS), KUB 6.45 iv 7, 12, 16, 21, 27, (32), 54, 58 (Muw. II), KUB 6.46 i 43, 48, 51, 56, 60, 64 (Muw. II), KUB 12.26 ii 22 (NH), KUB 17.25 i 17 (NH), KUB 44.15 i 10 (NS), *šu-uh-ha-a-i* KBo 7.38 left col. 2, 5 (OS), KBo 21.80 i 12 (OH/MS), KUB 32.135 iv 4, 6 (OH/MS), KBo 20.71:5 (OH/MS?), KBo 34.15 rev. 4, (9) + KBo 23.91 iv 7, 12, (15) (OH/MS?), KBo 16.82 rev.! 5, 9 (OH/MS?), KUB 2.4 iv 8 (OH/NS), KUB 2.13 i 26, 42, ii 60 (OH/NS), KUB 29.1 ii 14 (OH/NS), KBo 39.8 ii (57), iii 24 (MH/MS), KUB 32.95 rev. 2 (MS), KBo 5.2 ii 20 (MH/NS), KUB 27.67 ii 62, iii 7, 13, (47), 63, iv (36) (MH/NS), KUB 33.70 ii 11 (MH/NS), KUB 10.11 iv 9, 24 (NH), KUB 11.31 i 23 (NH), KUB 44.15 i 7 (NS), *šu-ha-a-i* KBo 25.149 obv. 7 (OS), .

**pl. 1** *šu-uh-ha-u-e-[ni]* KBo 10.37 iii 25 (OH/NS).

**pl. 3** *šu-uh-ha-an-zi* KUB 43.30 iii (16), 17, (18) (OS), KBo 17.46:26, 27 + KBo 34.2:50, 51 (OH/MS?), KBo 27.165 rev. 16 (MS), KBo 47.35 rev. 9 (MS), KUB 56.40 iii 17 (NS), KUB 57.97 i 7 (NS), KUB 58.58 obv. 22 (NS), KUB 17.35 ii 9, 10 (NH), KUB 38.26 obv. 40, rev. 16 (NH), IBoT 2.103 iv 6, 9 (NH), *šu-ha-an-zi* KBo 26.182 i 14 (NH), VBoT 49.4 (NS), *šu-uh-ha-a-an-zi* KBo 2.7 obv. 6, 20 (NH).

**pret. sg. 1** *šu-uh-ha-ah-hu-un* VBoT 58 iv 6 (OH/NS).

**sg. 3** *šu-uh-ha-aš* ABot 1.44 i 53 (OH/NS), KBo 3.38 obv. (4) (OH/NS), KUB 7.23:6 (NS), KUB 59.54 obv. 6 (LNS).

**pl. 3** *šu-uh-ha-er* KUB 36.104 obv. 6 (OS), KUB 29.1 iii 9 (OH/NS), KBo 15.10 ii 12 (MH/MS), *šu-uh-ha-a-er* KBo 3.34 i 8 (OH/NS), KBo 15.10 iii 55 (MH/MS), KUB 57.39 obv.? (4) (MH).

**imp. sg. 3** here? *šu-uh-du* KBo 49.194:5 (NS).

**mid. pret. sg. 3** *šu-uh-ha-ti* Bo 6172:4 (NS; Soysal, NABU 2017:81).

**imp. sg. 3** [š]u?-uh-ha-a-ru KUB 45.20 i 12 (NS) (very doubtful whether *šuhha*-).

**verbal subst. gen.** *šu-ha-wa-aš* KBo 26.182 i 4 (NH), *šu-uh-ha-wa-aš* KUB 38.32 obv. 6 (NH), KUB 54.45 obv.? 10 (NH), *šu-uh-ha-u-wa-aš* KUB 25.23 iv 50 (NH), KUB 42.105

iii 8 (NH), VBoT 26:8 (NH), KBo 26.151 iii (17) (LNS), *šu-uh-ha-ú-wa-aš* KUB 25.23 i 37 (NH), *šu-uh-hu-wa-aš* KUB 17.35 ii 2, iv 1 (NH).

**part. sg. nom. com.** *šu-uh-ha-á-an-za* KUB 9.28 ii 11 (MH/NS); **nom.-acc. neut.** *šu-uh-ha-an* KBo 25.102 rev.? (3) (OS), KBo 39.8 iv 23 (MH/MS), KBo 2.3 iv 3 (MH/NS), KBo 11.14 i 7, 18 (MH/NS), KUB 9.28 i 24 (MH/NS), KUB 43.57 i 7, 19 (MH/NS), *šu-uh-ha-a-an* KUB 9.6 i 12, (15) (MH/NS); **pl. nom. com.** *šu-uh-ha-an-te-eš* Bo 3081 obv.? 11 (MH/MS, courtesy Soysal), KUB 58.1 i 8 (NS), KUB 58.4 v 18 (NS), KUB 17.30 iii 13 (NS), *'šu'-uh-ha-an-te-eš*<sub>17</sub> KUB 43.60 iv 9 (OH/NS).

**broken:** *šu-uh-ha-a-...* IBoT 4.160 rev. 3 (NS), *šu-uh-ha-u-á-x-...* KBo 10.37 iii 25 (OH/NS).

The existence of a 3. sg. pret. [*šu-uh-ha-i*] as read by Güterbock, JKF 10:207, is uncertain according to the sign traces in the copy, l. 17, but looks possible on the tablet photograph on the cover of T. Özgür, Maşat Höyük II.

**a.** to pour something w. acc. obj. (usually non-liquids but see a 3') — **1'** obj. dry goods (in contrast to *lāh-*, *lah(h)u-/lah(h)uwai-*, *lilhuwai-* “to pour (out) (liquids, intangibles)” q.vv.) — **a'** food-stuffs — **1"** cheese: <sup>NINDA</sup>*purpūrus* 4 GA.KIN.A[G ...] *šu-uh-ha-[a-i]* “He pours out ball breads (and) four cheeses [...]” Bo 5005 rev. 6-7, translit. StBoT 28:31, cf. KBo 19.128 iii 22-23 (OH/?NS).

**2"** fruits: <sup>GIŠ</sup>*INBI*<sup>HI.A</sup> “fruit(s)” KBo 5.2 ii 41 (MH/NS), KBo 13.177 i 9 (NH?), KUB 9.28 i 24 (MH/NS); also specific fruits: <sup>GIŠ</sup>*hašikka-* “?” KUB 29.1 ii 16 (OH/NS), KUB 29.2 ii 8 (OH/NS); <sup>GIŠ</sup>*šamama-* (a kind of nut) KUB 43.60 iv 8-9 (OH/NS); *šanhuwa-* “?” KUB 43.60 iv 8-9 (OH/NS); <sup>GIŠ</sup>*x<sup>1</sup>-iša-* KUB 43.60 iv 8-9 (OH/NS); <sup>GIŠ</sup>*GEŠTIN* <sup>HÁD.DU.A</sup> “raisin” KUB 29.1 ii 16 (OH/NS), KUB 43.60 iv 8-9 (OH/NS); <sup>GIŠ</sup>*PÈŠ* “fig” KUB 29.1 ii 14 (OH/NS), KUB 29.2 ii 6 (OH/NS, writes erroneously <sup>GIŠ</sup>*ZU*).

**3"** grains, seeds, and their products: *ewa-* KBo 11.14 i 6-7 (MH/NS), KUB 29.1 iii 9 (OH/NS); *halki-* “grain, barley” KUB 27.67 iii 13 (MH/NS), ABot 1.44 i 53 (OH/NS); *hattar* “lentils” KBo 11.14 i 6-7 (MH/NS) □ for *hattar* see Watkins, FsKnoblock 494f.; *kappani-* GE<sub>6</sub> “(roasted) black caraway seed” KBo 39.8 ii 56-57 (MH/MS); *karaš* (a wheat variety) KBo 39.8 iii 24 (MH/MS), KBo 11.14 i 6-7 (MH/NS), KUB 27.67 iii 13 (MH/NS) (roasted) KBo 12.96 i 2-3 (MH/NS); cf. also *karaš-kan anda* *šu-uh-ha-a-i* (par. *karšann=az=kan anda išhui*)

**šuhha- C a 1' a' 3"**

"She pours the *karaš*-grain in (there)" KBo 39.8 iii 24 (2Mašt., MH/MS), w. par. KBo 2.3 ii 32 (1Mašt., MH/NS), ed. StBoT 46:86; *kutiya-* KBo 11.14 i 7 (MH/NS); *memal* "coarsely ground meal" KUB 6.46 i 43, 47-48, 51, 55-56, 59-60, 63-64 (Muw. II), KBo 11.32 lower edge 41 (OH/NS), IBoT 3.1 obv. 23-25 (OH/NS) (meal of chick peas); cf. also EGIR-ŠU<sub>2</sub>-ma NINDA.Ì.E.DÉ.A *mem(m)al ANA* NINDA.GUR<sub>4</sub>.RA.Ì.I.A šer šu-uh-*ha-i* "Afterwards, he pours the oil cake (and) the coarsely ground meal on top of the thick-breads" KUB 6.46 i 43, 47-48, 51, 55-56, 59-60, 63-64 (prayer to the Storm-god of Lightning, Muw. II); *pakkušuwant-* "cracked-wheat/bulgur(?)" KUB 9.6 i 2-4, 10-12, 14-15 (MH/NS); *parhuena-* (a kind of grain) KBo 11.14 i 6-7 (MH/NS); NINDA *purpura-* (ball-shaped bread/cake) KUB 58.1 i 10-12 (NS), w. dupls. KUB 58.4 v 21-22 (NS), IBoT 4.343 obv. 6 (NS); *semeħuna-* (a grain product) KUB 43.30 iii 16-17 (OS); *šeppit-* (a grain) KBo 11.14 i 6-7 (MH/NS), KUB 29.1 iii 9 (OH/NS), KUB 38.32 rev. 22 (NH), KUB 43.57 i (5)-7 (MH/NS), KUB 58.58 obv. 18 (LNS); *zinail-* (mng. unkn.) KBo 11.14 i 7 (MH/NS), KUB 43.57 i 6-7 (MH/NS); NINDA.GUR<sub>4</sub>.RA "thick-bread" KUB 9.31 ii 7-8 (MH/NS), KBo 11.32 lower edge 41 (OH/NS); NINDA.Ì.E.DÉ.A "oil cake" KUB 6.46 i 43, 47-48, 51, 55-56, 59-60, 63-64 (Muw. II); NUMUN "seed" KBo 11.14 i 4-5, 7; ŠE.LÚ.SAR "coriander" VBoT 24 ii 8 (cf. i 4, roasted) (MH/NS); ZÍ.DA "meal" KBo 25.182:2-3 (OH/MS); also specific flours: ZÍ.DA ŠE "barley flour" KUB 41.4 ii 11 (NH), KUB 44.15 i 5 (NS); ZÍ.DA ZÍZ "wheat flour" KBo 11.14 i 20 (MH/NS); ZÍZ(-tar) "(emmer) wheat" KBo 11.14 i 6-7 (MH/NS), KUB 38.32 rev. 22 (NH), KUB 38.35 i 6 (Tudh. IV), KUB 43.57 i 5-7 (MH/NS), KUB 58.58 obv. 18 (LNS).

**4"** meat: UZU.NÍG.GIG [...] / [ANA UGULA] LÚ.MEŠ.Ú.HÚB *huppi-šši šu-uh-*ha-an-z[i]** "They pour out (pieces of?) liver [...] for the overseer of] the deaf men in his *huppa/i*-container" KUB 43.30 iii 16-17 (OS), ed. HW<sup>2</sup> H 728b, translit. StBoT 25:78; ("(S)he takes one thick-bread and places cedar oil and [...] on (it)") ANA GEŠTU UDU *tepu [k]uerzi* UZU.šarnum<*ma>*š-*a* [(SÍG BABBAR *t*)*epu kuerzi* *nu-kan* IŠTU NINDA.GUR<sub>4</sub>.RA *hašši šu-uh-*ha-i** "(S)he cuts a bit from the sheep's ear, (s)he cuts a bit of white wool of the *šarnum<ma>r* and along with the thick bread pours them onto the hearth"

**šuhha- C a 1' b' 2"**

KUB 44.15 i 9-10 (fest. for *IŠTAR* of Nineveh, NS), w. dupl. Bo 3727 (see Otten/Rüster, ZA 64:48), ed. UZU.šarnum(*m*)ar □ for the preceding context with a different spelling of š. (*šu-uh-*ha-a-i** KUB 44.15 i 7) see below a 1' b' 2" (embers).

**b' non-foodstuffs — 1" balls (*purpura-*):** [nu-*z*(*a purpu*)]*raš šu-uh-*ha-a-i** "He pours balls" KUB 33.70 ii 11 (missing god rit., OH/MS?), w. dupl. KUB 33.71 iv 3 (OH/NS), ed. *purpura-* e, Görke, hethiter.net/: CTH 403.3.1 (INTR 2015-04-15); LÚ.MEŠ AN.BAR 20 [*pur*]*puruš* AN.BAR *šu-uh-*ha-an-z[i]** LÚ.MEŠ KÙ.BABBAR 20 [*pur*]*puruš* KÙ.BABBAR *šu-uh-*ha-a[n-zi]** "The iron-men pour out 20 [b]alls of iron; the silver-men pour out 20 [b]alls of silver" KBo 17.46:26-27 + KBo 34.2:50-51 (KI.LAM fest., OH/MS?), translit. StBoT 28:91 (= lines 50-51).

**2"** embers, burning coals: (Fire complains to his mother Kamrušepa: "The embers in (my) *ginipi*-vessel have vanished." Kamrušepa answers: 'Let's [therefore] take (some) from someone!' They led him se[cretly?] to the river. They, the embers [...] on/in [...]. They stuck [the *ginipi*-vessel(?)] in front on a shepherd's staff. They held it [...], and the river glowed. They [held] it out [to] ...[...], and [the...] glowed") § [n=a]t=kan uellu pē harkanzi nu Ú.SAL warā[ni] / [n]=at=kan HUR.SAG.MEŠ pē harkanzi nu HUR.SAG. MEŠ wara[ndari] nu-kan DUMU.LÚ.U<sub>19</sub>.LU ištarna arha hāndāit n=aš=ši[=ššan] šu-uh-*ha-ti* išharwanza lappiyaš n=aš=ši=šša[n ...] lappiyaš nu iyauwaniškezzi "They present [i]t (to) the meadow, and the meadow bur[ns]. They present it (to) the mountains, and the mountains bu[rn]. A mortal had settled in the middle. They had been poured (out) over him, the blood-red embers (text sg.); they had been [...] over him, the [...] embers. He is crying" KUB 17.8 iv 27-31 + Bo 6172:1-5 (myth, NS), ed. Soysal, NABU 2017:80-82 (differently); § [...]x dāi nu-ššan paħħur šu-uh-*ha-a-i* "(S)he takes/puts [...] and pours embers on it" KUB 44.15 i 7 (fest., NS); cf. KUB 7.18:5 (NS); ("On the ground down in front of the table a baked clay cup is placed") nu-ššan IZI šu-uh-*ha-an* "Embers are poured onto (it)" KBo 11.14 i 18 (Hantitašu's rit., MH/NS), ed. Ünal, Hantitašu 18, 28, Chrzanowska, hethiter.net/: CTH 395.1 (INTR 2016-03-23); cf. KBo 41.16 obv. 28 (NS), see StBoT 5:150 (as 110/e).

## šuhha- C a 1' b' 3"

**3"** metals: KÙ.BABBAR “silver” KUB 27.67 ii 59-62, iii 61-63, iv 34-36 (MH/NS); KÙ.GI “gold” KUB 27.67 ii 59-62, iii 61-63, iv 34-36 (MH/NS); AN.BAR “iron” KUB 27.67 ii 61-62, iii 62, iv 35-36 (MH/NS); NAGGA “tin” KUB 27.67 ii 61-62, iii 62-63, iv 35-36 (MH/NS); URUDU “copper” KUB 27.67 ii 61-62, iii 62, iv 35-36 (MH/NS); ZABAR “bronze” KUB 27.67 ii 61-62, iii 63, iv 35-36 (MH/NS).

**4"** (clay) models of tongues: [nu QAD]U kurdāli idālamuš EME.É.HI.A arha šu-uh-ha-er “They poured out the evil tongues [with] the kurdali-container” KBo 15.10 ii 12 (rit., MH/MS), ed. THeth 1:22f., Görke, hethiter.net/: CTH 443.1 (INTR 2013-12-19); cf. ibid. iii 54; k[āša] HUL-la]muš EME. MEŠ A.ŠA[mariyanī] šu-uh-h[a]-i ... kinuna x[ o o -] x 'HUL<sup>1</sup>-luš EME.MEŠ-uš INA A.ŠA[mari]ya]nī šu-uh-ha-u-[e]-[ni] “(S)He now pours the evil tongues on the mariyana-field ... now we will pour [...] (and) the evil tongues on the mariyana-field” KBo 10.37 iii 21, 24-25 (rit., OH?/NS), ed. StBoT 48:200f., van den Hout, FsHawkins 238.

**5"** natron, salt: (Pappa, the *urianni*-functionary, was fraudulent in distributing loaves and beverages) [(I)N(A? GAL m)arnuw]andaš MUN-an šu-uh-ha-a-er (var.: šu-uh-ha-er) š=an=ašta [(eukta)] “[n]to a cup of m[arnuw]ant-beer they poured salt, and he drank it” KBo 3.34 i 7-8 (anecdotes, OH/NS), w. dupls. KUB 36.104 obv. 5-6 (OS), ed. Dardano, L'aneddoto 31, Soysal, Diss. 10, 83, StBoT 23:143; (“The Old Woman takes water from a cup or bowl and presents it to the two ritual patrons”) <sup>NA</sup><sub>4</sub>nitrizya=kan anda šu-uh-ha-an (3Mašt.: [(a)]nda išhuwānzi) “and natron is also poured in (3Mašt.: “they pour the natron in”)” KBo 2.3 iv 3 (1Mašt. rit., MH/NS), w. par. KBo 9.106 iii 37 (3Mašt. MH/NS), ed. StBoT 46:104 □ note that 3Mašt. uses the (near) synonym *išhuwa-* instead of *š-*; on this phenomenon in ritual texts see Marcuson/van den Hout, JANER 15:151 and passim; šerr=a=ššan ZÍD.DA ZÍZ MUN=ya šu-uh-ha-i “And he (i.e., the ritual practitioner) pours on top (of a brazier) flour of emmer wheat and salt” KBo 11.14 i 20 (Hantitaššu’s rit., NS), ed. Ünal, Hantitaššu 18, 28, Chrzanowska, hethiter.net/: CTH 395.1 (INTR 2016-03-23).

## šuhha- C a 1' b' 9"

**6"** sacrifice remainders(?) (*kuptar*): (“O Tarpatashša ... take this (i.e., mouse as a carrier) while we give you another one to eat”) nu kuptar arha šu-uh-h[a-a-]i “And (s)he pours out the remainders of the ritual” KUB 27.67 iii 47 (MH/NS), ed. StBoT 48:52f.

**7"** samples (*anahita-*): namma LÚSANGA anahita dāi [...] huprušhi parā šu-uh-ha-i “Next, the priest takes samples [...and] he pours [them(?)] out on the incense burner(?)” KUB 11.31 i 22-23 (MS).

**8"** stones: <sup>NA</sup><sub>4</sub>GUG “carnelian” KUB 27.67 ii 60-62, iii 61-63, iv 34-36 (MH/NS); <sup>NA</sup><sub>4</sub>KÁ.DINGIR.RA “Babylon-stone” KUB 27.67 ii 60-62, iii 61-63, iv 34-36 (MH/NS); <sup>NA</sup><sub>4</sub>TI “life-stone” KUB 27.67 ii 60 (MH/NS); <sup>NA</sup><sub>4</sub>ZA.GİN “lapis lazuli” KUB 27.67 iii 61-63, iv 34-36 (MH/NS); <sup>NA</sup><sub>4</sub>parašhi (a semi-precious stone) KUB 27.67 iii 62-63, iv 35 (MH/NS); <sup>NA</sup><sub>4</sub>lulluri- (a mineral) KUB 27.67 ii 60-62, iii 62-63, iv 35-36 (MH/NS); <sup>NA</sup><sub>4</sub>nitri- “natron” KBo 39.8 iv 22-23 (MH/MS), KBo 44.17 iv 5-6 (MH/MS), KBo 2.3 iv 3 (MH/NS); <sup>NA</sup><sub>4</sub>paššila- “pebble” KUB 7.23:5 (NS); šamana- “foundation stone”: mānza LUGAL-uš É.HI.A GIBIL-TIM kuwapikki [o?] jx? uetezzi mānzašta šāmānuš šu-uh-ha-an-zi ... § <sup>d</sup>UTU-uš-wazz URU Līžini uetet [nu]=war=uš=za=kan išhuwaš šamānuš “When the king builds himself a new palace (lit. houses/house complex) somewhere, (and) when they pour the foundations, (a water carrier performs the ritual and speaks the following words:) § ‘The Sungoddess built herself (a house) in Līžina and she poured them, that is, the foundations’” KBo 37.1 i-ii 1-2, ii 3b-4b (Hattian-Hittite foundation bil., NS), ed. Rizza, StMed 20:111f., Kammenhuber, RHA XX/70:2-3 (as 2121/c+), StBoT 37:638f., ša(m)mana- 1 d-e, Torri, hethiter.net/: CTH 726.1 (INTR 2017-01-12) □ the use of -(a)šta with š. is very rare; note that the Hitt. version uses *išhuwaš* (ii 4b) “poured” instead of š. in the incipit for Hattian *āštahhil* (i 4a), see Klinger, StBoT 37:652, Soysal, HWHT 388f.

**9"** tree/reed parts: GIŠ alanza(na)- “alanza(na)-wood” KUB 59.54 obv. (6) (NS), HKM 116 ii? 20-24 (NS); hašduir “brushwood” KBo 13.199:7-8(?) (NS); GIŠ hattalkišna- “hawthorn wood” KUB 59.54 obv. 5-6 (NS), HKM 116 ii? (21)-24 (NS); hulliš- “pine cone” KUB 27.67 iii 7 (MH/NS); laħħuwarnuzzu- “greenery”

**šuhha- C a 1' b' 9"**

HKM 116 ii? (22)-24 (NS); *kalwišna*-(plant) HKM 116 ii? (23)-24 (NS); <sup>GIŠ</sup>*maršikka-* “*maršikka-wood*” KUB 59.54 obv. 5-6 (NS); <sup>GIŠ</sup>*šamaliya-* “*šamaliya-wood*” KUB 59.54 obv. (5)-6 (NS), HKM 116 ii? 21-24 (NS); *šumanza(n)-* “*rush*” HKM 116 ii? 23-24 (NS); *tuhueššar* “*resin?*” HKM 116 ii? 23-24 (NS); <sup>GIŠ</sup>*ERIN* “*cedar*” KUB 41.4 ii 11-12 (NH).

**2'** intangibles: *n=apa d[ah]hun DINGIR.* MEŠ-an *uddār n=e=zz=an* [...] / [...and]a(?) *šu-uh-ha-ah-hu-un* “I s[ei]zed the words of the gods. I poured them [i]n (?) my [...]” VBoT 58 iv 5-6 (missing Sungod rit., OH/NS), ed. Rieken et al., hethiter.net/: CTH 323.1 (TX 2009-08-26, TRde 2009-08-26), translit. Myth. 25, tr. Hittite Myths<sup>2</sup> 28; see also the pouring of “evil tongues” KBo 10.37 iii 21, 24-25 cited a 1' b' 4”.

**3'** liquids (syn. *lāh-*, *lah(h)u-/lah(h)uwai-, lilhuwai-*): KAŠ GEŠTIN LĀL-it *wātar anda* GEŠTIN-aš *šu-uh-ha-¹an¹-za nu šipanti* “(There is) wine, beer, honey, (and) water, wine is poured in and he performs a libation” KUB 9.28 ii 10-11 (rit. for the Heptad, MH/NS); cf. [...]x (or: x [ o ]) LĀL *šu-uh-ha-¹a-¹i* x [...] / 'PĀ¹NI <sup>d</sup>*Hebat dāi* “[...] (s)he pours honey [...] and places [it/them?] before Hebat” KUB 32.95 rev. 1-3 (rit., MS); note also the mixed grammatical obj. *l=kan memal IZI-i šu-uh-ha-i* “(S)he pours out oil (and) coarsely-ground meal onto the fire” KBo 11.32 obv. 13 (OH/NS).

**b.** elliptical “to pour (the contents of) a container”: 1 <sup>DU[G]A]L</sup> *dāi n=an ḥappina šu-uh-ha-i U* <sup>[D]UG</sup>*GAL-AM duwarn<an>azzi* “He takes one c[u]p, pours it(s contents) into the open flame and breaks the cup” KUB 9.28 ii 7-8 (rit. for the Heptad, MH/NS); <sup>GIŠ</sup>*paddur=ma=kan apiy[a]* / *[AN]A A[.S]AMAR[iyan]I šu-uh-ha-i* “(S)he pours (the contents of) the mortar(?) ther[e ont]o the mar[iyan]i-fi[el]d” KBo 10.37 iii 16-17 (rit. against curse, OH/NS), ed. StBoT 48:198f., <sup>GIŠ</sup>*paddur*.

**c.** to pour w. something (abl.-inst.) into something (rare): GIM-an=kan 'A'NA <sup>DU</sup>*URU Guršamašša* <sup>DUG</sup>*harši šu-uh-ha-an-z[i]* ANA <sup>dUTU</sup>*MĒzya=kan* <sup>DUG</sup>*harši TA NINDA.GUR₄.RA* *šu-uh-ha-an-z[i]* “When they pour into the pithos for the Stormgod of Guršamašša, they pour with

**šuhha- C d 2' a' 2"**

thick-bread into the pithos for the Sun-deity of the Water as well” KUB 17.35 ii 9-10 (cult inv., Tudḫ. IV), ed. Carter, Diss. 126, 140 □ while *š.* is almost always construed w. dir. obj. of the substance poured, this is a rare occurrence of “pouring into something with a substance” in the abl. or inst. (TA NINDA.GUR₄.RA).

**d.** locations or objects (all. or dat.-loc.) where pouring is done — **1'** body parts: *aiš-* “mouth”: <sup>d</sup>*UTU-uš memal išša=šša šu-uh-h[a-aš...]*x x [...] *š=an ištahta* “The Sun-deity po[ured] the coarsely ground meal into her (i.e., the Earth, her daughter's) mouth [...] ... [...] and she savored it” KBo 3.38 obv. 4-5 (Zalpa text, OH/NS), ed. StMed 19:32, 40, StBoT 17.8f., *memal c 2'*; <sup>(UZU)ÚR</sup> “lap”(?): [...] <sup>UZU?</sup> <sup>J</sup>*ÚR-eši šu-uh-ha-i* EN.SISKUR *UŠ[KĒN]* “He/she pours [...] onto his lap. The ritual patron bo[ws]” KUB 58.80 obv. 3 (Alliturāji's rit., NS), translit. Popko, AoF 16:88.

**2'** vessels — **a'** <sup>DUG</sup>*harši-* — **1''** in general: [GIM-a]*n=ma zeni* DÙ-ri ANA <sup>dU</sup>*HUR.SAG Arnuwanda ANA DINGIR.MEŠ dapias* <sup>DUG</sup>*harši kišan šu-uh-ha-a[n-zi]* / [3 BÁN(?)] ZÍZ <sup>DUG</sup>*harši* <sup>dU</sup> 3 BÁN ZÍZ <sup>DUG</sup>*harši* <sup>HUR.SAG</sup>*Arnuanda* “[Whe]n it becomes fall, they pour into the pithos for the Stormgod, for the Mountain Arnuwanda (and) for all the deities in the following way: [3 BÁN(?) measure] of wheat into the pithos (for) the Stormgod, 3 BÁN measures of wheat into the pithos (for) the Mountain Arnuanda” KBo 2.13 obv. 25-26 (cult inv., NH), ed. HLC 222f., Carter, Diss. 107, 112f.; [...] *zēni* 1 PA. ZÍZ 1 PA. *šeppitaš* <sup>DUG</sup>*haršiyaš šu-uh-ha-[an-zi]* “[...] in the fall they pour one PARISU-measure of wheat (and) one PARISU-measure of šeppit-grain into the pithoi” KUB 38.32 rev. 22 (cult inv., NS) □ as Güterbock, Oriens 15:349 n. 1, pointed out, the act <sup>DUG</sup>*harši* *suḥha-*, which is made in the fall, is contrasted with “opening the jars” performed in the springtime.

**2''** in the expression <sup>DUG</sup>*harši šuh(h)a(u)waš/ suḥhuwaš*: 1 EZEN<sub>4</sub> *zeni* <sup>DUG</sup>*harši šu-uh-hu-wa-aš* “One fall festival of pouring into the pithos” KUB 17.35 iv 1 (Tudḫ. IV), ed. HLC 176f., Carter, Diss. 132, 145; cf. ibid. ii 2; 2 EZEN<sub>4</sub>=*ši* <sup>DUG</sup>*harši šu-uh-ha-wa-aš hēšu[waš] katta hamankatta* “For him/her (i.e., the deity) he mandated two feasts—of pouring into

## šuhha- C d 2' a' 2"

(and) of opening the pithos” KUB 38.32 obv. 6 (NH); cf. KBo 26.151 iii (17) (NH), KBo 26.182 i 4 (NH), KUB 25.23 i 37, iv 50 (Tudh. IV), KUB 42.105 iii 7-8 (Tudh. IV), KUB 54.45 obv. 10 (Tudh. IV), VBoT 26:8 (Tudh. IV); cf. Carter, Diss. 181, 183

**b'** other vessels: GAL.GIR<sub>4</sub> “earthen cup”: see KBo 11.14 i 17-18 (Hantitaššu’s rit., MH/NS); GAL marnuwandaš “cup of marnuan-beer” KBo 3.34 i 7-8 (OH/NS), w. dupl. KUB 36.104 obv. 5-6 (OS), see a 1' b' 5”; *ḫuprušhi-vessel*” KUB 11.31 i 23 (Tudh. IV’s enthronement) see a 1' b' 7”; <sup>DUG</sup>*ḫupuwai* (of clay) KBo 39.8 ii 55; <sup>(DUG)</sup>*išnura/i-* “kneeding trough of clay” KBo 39.8 iii 24 (2Mašt., MH/MS), w. par. KBo 2.3 ii 32 (1Mašt., MH/NS), see a 1' a' 3”.

**3'** basket (<sup>Gl</sup>pattar): [nu]ššan ḥalkin karaš <sup>Gl</sup>paddanī šu-uh-ha-a-i “(S)he pours grain (and) karaš-grain in the basket” KUB 27.67 iii 13 (MH/NS), ed. StBoT 48:50f.; cf. KBo 12.96 i 2-3 (rit., MH/NS), translit. <sup>(Gl/GI)</sup>pattar B a; also w. <sup>Gl</sup>pattar as “sieve” KUB 9.6 i 3, 11-12, 14-15 (rit., NS), ed. <sup>(Gl/GI)</sup>pattar B b, Popko, JCS 26:181.

**4'** foodstuffs: <sup>NINDA</sup>mulati-: memall-a šarāmnaz arha išhuwāi šarāmnaz-ma-kan ANA <sup>NINDA</sup>mulati šer šu-uh-ha-a-i “(The exorcist) pours out meal from above, he pours (it) from above on top of the mulati-bread” KBo 5.2 ii 18-20 (Ammiḥatna’s rit., MH/NS), w. dupl. KUB 45.12 ii 4-6 (MH/NS), ed. šarāmnaz; <sup>NINDA</sup>harši-/NINDA.GUR<sub>4</sub>.RA “thick bread” KBo 25.149 obv. 7 (OS), KUB 6.45 iv 11-12, 16, 26-27, 31+KBo 57.18:31, 54, 57-58 (Muw. II), KUB 6.46 i 43, 48, 51, 56, 60, 64 (Muw. II); NINDA.ÉRIN.MEŠ “soldier-bread” KBo 11.14 i 4-5 (MH/NS); NINDA.SIG “thin/flat bread” KBo 5.2 ii 41 (MH/NS); GA.KIN.AG “(crumbled) cheese” KBo 19.128 iii 21-23 (OH?/NS).

**5'** furniture/emplacements: *ištanana-* “altar” KUB 53.11 ii 17 (MS); <sup>Gl</sup>BANŠUR “table” KUB 9.28 i 21-24 (with other foodstuffs on it, 21-23) (MH/NS); <sup>Gl</sup>BANŠUR AD.KID “wicker table” KUB 58.1 i 5-8 (NS), w. dupl. KUB 58.4 v 15-18 (NS), translit. DBH 18:1, 12f.; <sup>Gl</sup>laḥhura- “offering table/stand” KUB 9.31 ii 8 (NH); <sup>Gl</sup>tipa- (kitchen implement) KUB 43.60 iv 9 (OH/NS).

## šuhha- C d 7'

**6'** parts of a sanctuary: *nu-kan* <sup>Gl</sup>ēr̄huy[a]z memal haššungāizzi nu-ššan iš'ta'nā'ni' 3-ŠU šu-uh-ha-a-i <sup>d</sup>Kappariyamū 1-ŠU hašši ištarna pēdi 1-ŠU <sup>Gl</sup>halmaššuitti 1-ŠU <sup>'Gl</sup>littiya 1-ŠU <sup>Gl</sup>hattaluwaš GIŠ-rui 1-ŠU namma hašši tapušza 1-ŠU šu-uh-ha-a-i “He sifts the coarsely ground meal through a basket and pours (it) on the altar three times. He (also) pours once on (an image of the god) Kappariyamu, once into the center of the hearth, once at the throne, once at the window, once on the door bolt, finally once to the side of the hearth” KUB 53.11 ii 16-21 (fest. for <sup>d</sup>LAMMA, MS), ed. McMahon, AS 25:240f.; *halmaššuit(ta)/*<sup>Gl</sup>DAG “throne” KUB 10.11 iv 14-24 (NH), KUB 11.35 ii 23-25 (OH/NS), KUB 32.135 iv 4-6 (OH/MS); *hašša-/GUNNI* “hearth, brazier” KBo 13.213 i 8-11 (NS), KBo 30.59 ii 3-7 (NS), KBo 39.90 iv? 7-9 (NS), KUB 2.4 iv (5)-8, KUB 11.35 ii 23-25 (OH/NS); the interior of the hearth KUB 10.11 iv 13-14 (NS); to the side of the hearth KUB 32.135 iv 5-6 (OH/MS), KBo 13.213 i 10-11 (NS), KUB 11.35 ii 25 (OH/NS); <sup>Gl</sup>hat(t)alwaš GIŠ(-ru) “door bolt” KBo 7.38 left col. 4-5 (OS), KBo 13.213 i 9-11 (NS), KBo 25.30:7-8 (NS), KBo 30.59 ii (5)-7 (NS), KBo 39.90 iv? (8-9) (NS), KUB 11.35 ii 24-25 (OH/NS), KUB 32.135 iv 5-6 (OH/MS); *ištanana-/ZAG.GAR.RA* “offering table, altar” KBo 13.213 i 7-11 (NS), KUB 11.35 ii 22-23 (OH/NS); *luttai-/*<sup>Gl</sup>AB “window” KBo 21.80 i 11-12 (OH/MS), KBo 39.90 iv? 5-(9) (NS), KUB 10.11 iv 15-25 (NH), KUB 11.35 ii 24-25 (OH/NS), KUB 32.135 iv 5-6 (OH/MS); *taršanzipa-* KUB 2.4 iv 7-8 (OH/NS).

**7'** images of deities, deified objects, and (deceased) kings: [AN]A ALAM <sup>m</sup><sup>Gl</sup>GIDRU. DINGIR-LIM 1-ŠU [AN]A ALAM <sup>m</sup>Duthaliya 1-ŠU <sup>'A'NA</sup> ALAM <sup>m</sup>Šuppiluliuma 1-ŠU šu-uh-ha-a-i “He pours (the coarsely ground meal) once [o]n the image of Hattušili, once [o]n the image of Duthaliya, once on the image of Šuppiluliuma” KUB 10.11 iv 21-24 (offerings to royal images, NH); <sup>d</sup>Hu[rtali(ya)] KBo 30.59 ii 2-7 (NS) (restoration follows KBo 20.100 rev.? 3, KBo 21.49 i 3, iii 11); <sup>d</sup>Kappariyamu see previous section; <sup>d</sup>Katahzipuri <sup>Gl</sup>GIDRU. H̄I.A-aš peran 1-ŠU šu-uh-ha-a-i “He pours out once for Katahzipuri before the staffs” KUB 58.44 iii ? 4-6 (NS), Bo 4998 iv 9-11 (StBoT 26:367); <sup>KU</sup>škurša- “hunting bag” KUB 32.135 iv 4 (OH/NS); (image of)

**šuhmili-****šuhha- C d 7'**

HUR.SAG.MEŠ “mountains” KBo 39.90 iv? 9 (NS); [... M]U.HI.A-aš *peran* 1-ŠU šu-uh-ha-i “(S)he pours [...] once before the ‘years’” KBo 25.30:8 (NS).

**8'** other things: *happina-* “open flame” KUB 9.28 ii 7 (MH/NS); IZI “fire” KBo 11.32:13, 41 (OH/NS); <sup>NA4</sup>pašila-/paššuela- “pebble” KUB 59.54 obv. 6 (LNS), HKM 116 ii? 24 (NS); <sup>GIŠ</sup>eya(n)-(branches?) KUB 7.18:(5) (pre-NH/NS), w. dupl. KBo 17.54 iv 17 (pre-NH/MS); <sup>A.ŚĀ</sup>mariyanī “m.-field” KBo 10.37 iii (17), 21, 24-25 (OH/NS); TÚL “pond, spring” KBo 26.182 i 14 (NH); *huppa/i- “?”*: [...] x U GAL DUMU.MEŠ É.GAL ANA UGULA LÚ.MEŠ U.HÚB<sup>1</sup> hū[ppi=šši] / [šu-uh-ha-a]n-zi memal šemeħunan UZUNÍG.GI[G ...] / [ANA UGULA LÚ.MEŠ U.HÚB huppi=šši šu-uh-ha-an-z[i]] “[The ...-man ?] and the chief of the palace attendants [pour...] into/onto the chief of the deaf men[’s] *h.* [Th]ey pour coarsely ground meal, šemeħuna-food (and) live[r...into/onto the chief] of the deaf men’s *h.*” KUB 43.30 iii 15-17 (rit., OS), translit. Neu, StBoT 25:78 □ Starke, StBoT 23:78-80, and Neu, StBoT 26:72 with n. 298, suggest *huppi-* is the same word as <sup>DUG</sup>huppi-. Neu calls it “ein Gefäß.” However, *h.* has no DUG determinative in the passage above, making this identification uncertain.

e. associated preverbs, postpositions, or adverbs — **1'** *anda*: KUB 9.28 ii 10-11 (MH/NS) (a 3'), KBo 31.216:(6) (NS?); (with -kan): KBo 2.3 iv 3 (a 1' b' 5"), KBo 39.8 ii 56-57 (2Mašt.), iii 24 (a 1' a' 3"), iv 22-23 (a 1' b' 8"), KBo 47.35 rev. 9 (MS).

**2'** *appa*: [...]a šuhza *appa* DINGIR.LÚ. MEŠ šu-u[*h*-...] KUB 43.30 iii 18 (fest., OS), translit. StBoT 25:78.

**3'** *arha*: KBo 11.14 i 7, KBo 13.199:8 (NS), KBo 15.10 ii 12, iii 54-55 (a 1' b' 4"), KUB 27.67 iii 47 (a 1' b' 6"), KUB 58.106 ii! 11 (NS), VBoT 24 ii 8 (a 1' a' 3").

**4'** *katta* (with -san): KUB 9.6 i 2-3 (a 1' a' 3").

**5'** *kattan*: IBoT 3.1 obv. 25 (OH/NS) (a 1' a' 3"), KBo 10.24 iv 27-28 (OH/NS), KBo 30.6:6 (MS?).

**6'** *GAM-anda*: KBo 26.182 i 14 (d 8').

**7'** *parā*: KUB 11.31 i 23 (a 1' b' 7").

**8'** *peran*: KBo 25.30:8 (d 7'), KBo 30.59 ii 4-7 (d 7'), KUB 10.11 iv 8-9 (d 7'), KUB 53.10 rev. 8, KUB 58.44 iii? 5-6 (d 7'), Bo 4998 iv 10-11 (StBoT 26:367) (d 7').

**9'** *peran katta*: IBoT 4.343:(7-8) (a 1' a' 3"), KUB 58.1 i 11-12 (a 1' a' 3"), KUB 58.4 v 21-22 (a 1' a' 3").

**10'** *šer*: KUB 6.45 iv 16, 21, 26-27, 54, 57-58 (d 4'), KUB 6.46 i 43, 48, 51, 56, 60, 64 (a 1' a' 3"); (w. -kan): KBo 64.164:9-10 (NS), KBo 5.2 ii 19-20 (d 4'), KUB 6.45 iv 11-12 (d 4'); (w. -šan): KBo 11.14 i 20 (a 1' a' 3"), KBo 19.128 iii 22-23 (a 1' a' 1"), KUB 2.13 i 26, 42, ii 60 (OH/NS), KUB 32.135 iv 3-4 (OH/MS), KUB 58.4 v 17-18 (d 5'); (w. ANA): KBo 5.2 ii 41 (a 1' a' 2"); (w. INA): KBo 11.14 i 4-5 (a 1' a' 3"), KUB 7.18:5 (a 1' b' 2"), KUB 9.6 i 14-15 (d 3'), KUB 59.54 obv. 6 (a 1' b' 9").

**11'** *tapušza*: KBo 13.213 i (10)-11 (d 6'), KUB 11.35 ii 25 (d 6'), KUB 32.135 iv 5-6 (d 6'), KUB 34.117:4 (NS), KUB 53.11 ii 21 (d 6').

The verb appears frequently without any particle or with -kan, or -šan, but very rarely with -ašta (KBo 37.1 obv.1-2, see a 1' a' 8").

Friedrich, HW (1952) 196 (“schütten”); Gütterbock, Oriens 15 (1962) 349 n. 1; Oettinger, Stammbildung (1979) 60f., 503 w. n. 18; Boysan-Dietrich, THeth 12 (1987) 41; Melchert, AHP (1994) 58, 169, 170 (specifies the meaning as “pour”); Tischler, HEG S (2006) 1130-1135; Kloekhorst, EDHIL (2008) 773-774 (“scatter”).

Cf. išhuwa-, šuhhuwai-.

**šuhhešhu[...]** (mng. unkn.); OS.†

šu-uh-he-eš-hu-[...] KBo 25.102 rev.? 4 (OS).

In a broken context dealing with religious matters: [š]u(?)hhan x[...] / [...]x šu-uh-he-eš-hu-[...] KBo 25.102 rev.? 3-4. Neu, StBoT 25:177 n. 594, proposes a restoration of šuhhešhu[n] or šuhhešhw[eni].

**šuhmili-** adj.; firm, rigid; from OH/MS.

**sg. nom. com.** šu-uh-mi-li-iš KUB 43.23 rev. 13, 17 (MS), KBo 10.37 iii 1 (OH/NS), KUB 9.28 iii (24) (MH/NS), KBo 38.58 rev.? (6) (NS), KBo 61.17:9 (NS), šu-u-uh-mi-li-iš KBo 19.132 rev.? 11 (MH/NS), šu-uh-mi-li!<-iš> or šu-uh-mi-<li->iš! KBo 13.156 obv. 11 (OH/NS).

## šuhmili-

## šuhmili-

**acc. com.** ? *šu-uh-mi-li-in<sup>1</sup>* (sic) KBo 10.37 ii 33 (OH/NS).

**dat.-loc.** *šu-uh-mi-li* KUB 43.23 rev. 57 (MS), KBo 10.37 iii 7 (OH/NS), KBo 13.121:(4) (OH/NS), KBo 13.156 obv. (8) (OH/NS).

**a.** referring to the earth or a deified “genius” of the earth: *šu-uh-mi-li-iš dankuiš daganzip[aš taknāšš=a(?)]* <sup>d1</sup>[UTU-uš(?)] *uwatten* <sup>dIM</sup>-naš 'EZEN<sub>4</sub>-ni nu-za ēz[zatten] ekutten nu šer katt[a] nēpišza <sup>dIM</sup>-(?)-aš LUGAL-i [āššu] huišwatar miyatar tar<sup>h</sup>uili <sup>GIŠ</sup>tūri piški[ddu] katta šarā=ma taknāž *šu-uh-mi-li-iš* ta'ganzi<sup>p</sup>aš taknāšš=a <sup>dUTU-uš</sup> ANA LUGAL āššu huišwatar tar<sup>h</sup>uili <sup>GIŠ</sup>tūri piškiddu “(You), firm (and) dark geniu[s] of the earth [and Sungoddess of the Earth(?)] come to the festival of the Stormgod. Eat, drink! Dow[n] from the sky above [let] the Stormgod(?) give to the king [goodness,] life, growth, (and) a victorious spear. Up from the earth below let the firm genius of the earth and the Sungoddess of the Earth give to the king goodness, life, (and) a victorious spear” KUB 43.23 rev. 13-22 (blessings on Labarna, MS), ed. Archi, FsMeriggi<sup>2</sup> 34, Haas, FsOtten<sup>2</sup> 134f.; cf. also [*šu-u*]y-mi-li-iš in KBo 38.58 rev.? 6 (NS; dupl. or par. to KUB 43.23 rev. 17) which is listed in KBo 38 Indices, p. xv, under “Götternamen”; 1 NINDA.GUR<sub>4</sub>.RA [*gullanten*] *šu-uh-mi-li* GE<sub>6</sub>-i KI-pi *paršiya* “He breaks one [*gullanti*]-thick bread for the firm (and) dark earth” KBo 10.37 iii 6-7 (rit. against curse, OH/NS), w. dupl. KBo 13.121:3-4 and par. KBo 13.156 obv. 8 (both OH/NS), ed. Catsanicos, BSL 81/1:128 (“bien fixée”); <sup>13</sup> NINDA.GUR<sub>4</sub>.RA <sup>gul.</sup> 1 GAL GEŠTIN 1 ŠAH.TUR ANA KI *šu-uh-mi-li taknaš* <sup>dUTU-i</sup> *pera(n)=ššitt-a kuiēš uehan<sup>r</sup>ta* “three crumbled(?) thick-breads, one cup of wine, one piglet for the firm earth (and for) the Sungoddess of the Earth and (for those) who are circling in front of her” KUB 43.23 rev. 56-61 (blessings on Labarna, MS) □ given the adj. *gullanti-* appearing with NINDA.GUR<sub>4</sub>.RA in KBo 13.156 obv. 7, 8 we provisionally take the sign GUL here as an abbreviation for *gullanti-* (cf. <sup>NINDA</sup>wa for <sup>NINDA</sup>wageššar); reading Sumerographically GUL (“broken, crumbled” for *walhant*-?) or GIR<sub>4</sub> w. Kloekhorst, EDHIL 775, seems less attractive.

**b.** referring to the knee: (The gods are asked to bestow on a child virile abilities:) *nu-šš[i]*

*'ha<sup>1</sup>š<sup>r</sup>taliy<sup>1</sup>[atar] pešten nu-šši išjunauwa<sup>r</sup>r<sup>1</sup> šiyauwa<sup>r</sup>1 pešten nu-šši šu-uh-mi-li-'in<sup>1</sup>(sic) gēnu pešten* “Give hi[m] val[or], give him shooting power (lit. power (and) shooting”), give him a firm knee” KBo 10.37 ii 31-33 (rit. against curse, OH/NS), ed. StBoT 48:194f. (“gutgefügtes/festes”), Kloekhorst, EDHIL 775 (“knee (and/with) šuhmili-”), Haroutunian, FsHoffner 154, 160 (“fir[m]”), Güterbock, FsAlp 239 (“firm”), Catsanicos, BSL 81/1:147f. (“bien fixé (> ferme),” Oettinger, MSS 35:93 (“Pfeil”) □ there seems to be a lack of gender concord between neut. noun *genu-* and com. adj. *šuhmili* (acc.); this might have been caused by indecision on the part of the scribe since *genu-* in Hittite occurs in both com. and neut. genders (compare Kloekhorst, EDHIL 467); for another explanation see Catsanicos, BSL 81/1:147 n. 154 (*šuhmili* < \*šuhmiliyan sg. nom.-acc. neut. of \*šuhmiliyan-), followed by Christiansen, StBoT 48:242.

**c.** referring to a drinking straw/tube: 2 DUGKUKUB ŠÀ.BA INA 1 <sup>DUG</sup>GUR<sub>4</sub>.GUR<sub>4</sub>-BI (var. [IN]A 1 <sup>DUG</sup>KUKUBI) *akuwannaš paršuil* šūš 1 GI [(š)]u-uh-mi-li-iš (var. *šu-u-uh-mi-li-iš*) *tarnanza* “(There are) two pitchers: among these, in one pitcher for drinking, full (of) *paršuil*, a firm (or: rigid) drinking straw is inserted” KUB 9.28 iii 22-24 (rit. for Heptad, MH/NS), w. dupl. KBo 19.132 rev.? 10-11 (MH/NS), ed. šūš- b, differently BSL 81/1:153, *paršuil* □ for the reading <sup>DUG</sup>GUR<sub>4</sub>.GUR<sub>4</sub>-BI instead of <sup>DUG</sup>HAB.HAB KAŠ, see Weeden, StBoT 54:242. Contra the interpretation of š. as “arrow” by Laroche, OLZ 57:30f., and Oettinger, Stammbildung 155 n. 42 (cf. also Oettinger, MSS 35:93), the word is not a noun but, following Hoffner, apud Güterbock, FsAlp 239f. n. 18, modifies the preceding GI “reed,” which, according to the context, means “drinking straw/tube.” Not one of the occurrences of *šuhmili-* mentioned above fits a meaning “arrow.” Laroche, OLZ 57 (1962) 30f. (“une des lectures possibles du sumérogramme GI ‘roseau, flèche’”); Kronasser, EHS 1 (1962) 213 (= GI “Rohr, Pfeil”); Friedrich, HW 3.Erg. (1966) 29 (“Rohr”); Oettinger, MSS 35 (1976) 93; idem, Stammbildung (1979) 155 n. 42, 550 (“Pfeil”); Archi, FsMeriggi<sup>2</sup> (1979) 27 n. 4 (“freccia”), 34 (“vigoroso”); Tischler, HDW (1982) 77 (“Rohr, Pfeil”); Weitenberg, U-Stämme (1984) 38 (“Pfeil”); Melchert, Anatolian Phonology (1984) 98 (“firmly planted”); Catsanicos, BSL 81/1 (1986) 121-180 (“bien fixé”); Eichner, Sprache 32 (1986) 456; Haas, FsOtten<sup>2</sup> (1988) 135 n. 56; Hoffner apud Güterbock, FsAlp (1992) 239; Tischler, HEG S/2 (2006) 1135-36 (adj. “fest” (Erde), ‘stark’ (Knie), ‘kräftig’ (Trinkrohr”)); Kloekhorst, EDHIL (2008) 774-777.

## LÚšuhpili-

## šuhunniešš[a?... ]

LÚšuhpili- n. com.; (mng. unkn., a cult functionary?).†

sg. acc. [...]šu-uh-pí-li-in KUB 51.63 rev. 6 (NS).

pl. LÚ.MEŠšu-uh-pí-[...] KUB 51.63 rev. 8 (NS).

[...]šu-uh-pí-li-in x-x[...] / [...] e]kuzi 3 NINDA.GUR<sub>4</sub>.RA par[ši-...] / [...] LÚ.MEŠšu-uh-pí-[...] KUB 51.63 rev. 6-8 (NS), translit. DBH 15:101. Because of lacking word space LÚ.MEŠ seems to function as a det.; differently, Kloekhorst, EDHIL 777, who reads G[E<sub>6</sub>] (?) in line 6 and connects š. with šuhmili- q.v. because of the combination šuhmili- dankui-/GE<sub>6</sub>-i- daganzipa- “the dark earth.”

Cf. šuhmili-.

**[šuhruhhuwatra-]** KUB 12.1 iv 9 (NH), thus read by Košak, Linguistica 18:101, 105, and Siegelová, Verw. 446f., is to be analyzed as Akk. ŠU-UH-RU (cf. CAD Š Part III 368, Siegelová, Verw. 318f.) and Luw. ah-hu-u-wa-at-ra, for which see Starke, StBoT 31:509 w. n. 1875, CLL 5, building on a suggestion by Košak, THeth 10:46.

**šuhda** (mng. unkn.); NS.†

unclear šu-uh-da KUB 43.36:7 (OH/NS).

[...]x KI.MIN šu-uh-da mahhan wa-[...] KUB 43.36:7 (myth. frag.?, OH/NS), translit. Rieken et al., heth-iter.net/: CTH370.I.76 (TX 2009-08-26). Since š. follows KI.MIN “ditto,” there is a good chance that š. is the first word of a new sentence and probably a noun. In this case, mahhan could be a postposition “like.”

**šuhhuwai-** v.; to pour; NS.†

pres. sg. 3 šu-uh-hu-wa-i KBo 30.115 ii! 5 (NS).

§ [...]hašš]<sup>rī</sup> 3-ŠU šu-uh-hu-wa-i “Three times s/he pours [...] at/on the [hearth]” KBo 30.115 ii! 5 (fest., NS), translit. DBH 2:161.

With Kloekhorst, EDHIL 773, š. could be a hybrid form of the near-synonymous verbal forms šu-uh-ha-i and iš-hu-wa-i “he/she pours”; one

could also consider influence from *la(h)huwai-*, q.v.

Kloekhorst, EDHIL 773.

Cf. šuhha- C, išhuwai-.

**šuhulzina(i)-** v.; (to have a particular symptom); NH.†

pres. sg. 3 šu-hu-ul-zí-na-a-i KUB 8.36 iii 5 (NH).

In a medicinal text mentioned in a tablet catalog š. is specified among sicknesses and physical anomalies of human beings: *mān antuḥšaš šu-hu-ul-zí-na-a-i* [...] našma-an SU'ĀLU ēpzi “If a person š.-s, or a cough sizes him” KUB 8.36 iii 5-6 (shelf list, NH), ed. StBoT 47:226f. (“Schluckauf?”), StBoT 19:38f. (“Schluckauf?”), CTH pp. 189f. (“hoquet(?)” = “hiccup”).

Because of its appearance along with Akk. SU'ĀLU “cough,” š. should describe a similar action such as “to sneeze,” “to have the hiccups” or “to snore.” The final element -zina(i) is reminiscent of the verb \*hulpanzina(i)- “to emboss(?)”, attested in the Luwian part. *hulpanzinaim/i-*, cf. Melchert, CLL 72, Puhvel, HED 3:425. The first element šuhul- could be onomatopoetic.

Laroche, CTH (1971) 189f. (“hoquet(?)”); Burde, StBoT 19 (1974) 38f. (“Schluckauf?”); Haas, OLZ 97 (2002) 509 (“Schluckauf haben”; “Abgeleitet scheint das Verbum von akkadisch *su'ālu* ‘Verschleimung, Husten’ zu sein”), idem, Materia (2003) 61; Tischler, HEG S (2006) 1138 (*suhulzina-* “an einer bestimmten Krankheit leiden, ‘Schluckauf haben’?”); Dardano, StBoT 47 (2006) 230.

**šuhunniešš[a?... ]** n., Hurr; (mng. unkn.); NS.†

unclear šu-hu-un-ni-eš-š[a?] KUB 27.7:6 (rit. frag., NS); here? šu-h[u-...] KUB 27.34 iii 11 (rit. frag., NS).

Mentioned among bread offerings: [...] 1? NINDA.GUR<sub>4</sub>.RAy]a paršiya EGIR-ŠUma x [...] / [...]x 'EGIR'-ŠUma šu-hu-un-ni-eš-š[a? ...] / [...] š]ipanti 1 NINDA.GUR<sub>4</sub>.RAy]a paršiy[a] KUB 27.7:5-7 (frag. of Kizzuwatna rit., NS); cf. also 1 NINDA. SIGma šu-h[u-...] KUB 27.34 iii 11 (NS).

Laroche, GLH 240, lists š. under šuhunni- along w. šu-hu-un-na VBoT 50:4 (NS) and šu-u-hu-un-na-ši KBo 12.80 iv 4 (LNS) which occur in pure Hurrian

## šuhunniešš[a?... ]

contexts, for which see Wegner, ChS I/3-3:61 (“*šuhni*/*šuhuni* ‘Wand, Mauer’”). For *šuhunni-* attested at Nuzi and Elam, see also CAD Š/3:210 and BibGlHurr 405.

Laroche, GLH (1979) 240.

**šuhurribi** Hurr. gen.; “of life”; (used adjectivally as an epithet of the Stormgod (Teššub) in Hitt. religious contexts); written syll., Sum. TI(-bi); NH.†

**Hurr. sg. gen.** *šu-hur-ri-bi* KUB 6.45 i 39 (Muw. II), KUB 6.46 ii (5) (Muw. II), *šu-u-hu-ur-ri-wi* KBo 30.183:6 (NS), TI-bi KBo 14.142 i 3 (NS), Bo 6030 iii 8 (apud Haas, ORNS 68:138), TI KBo 7.27:2 (NS).

**here? in Hurr. context:** *šu-ku-úr-ri-wi* KBo 20.119 vi 7 (MS?).

(Sum.) BE = (Akk.) *balātu* = (Hurr.) *šub[uri]* = (Ugar.) *hiyūma* RS Quad. 137 i 20, ed. Ugaritica 5:240f., 456f.; (Hurr.) *šuhurni* = (Ugar.) *hiyūma* RS Quad. 131:6, cf. GLH 240 s.v. *šuhur*.

<sup>d</sup>UTU ŠAMĒ <sup>d</sup>UTU URUTÚL-na <sup>d</sup>U URUTÚL-na  
*Mizzullaš* <sup>d</sup>*Hullaš* DINGIR.MUNUS *Zindu'hiyaš*  
 DINGIR.LÚ.MEŠ DINGIR.MUNUS.MEŠ HUR.  
 SAG.ME.EŠ ÍD.MEŠ ŠA <sup>URU</sup>*Arinna* <sup>d</sup>U *ehelli*  
<sup>d</sup>U *šu-hur-ri-bi* “Sungod of Heaven, Sungoddess  
 of Arinna, Stormgod of Arinna, Mizzulla, Hull,  
 Goddess Zinduhiya, male gods, female gods,  
 mountains (and) rivers of Arinna, Stormgod of  
 Salvation, Stormgod of Life” KUB 6.45 i 37-39 (prayer,  
 Muw. II), w. dupl. KUB 6.46 ii 2-5, ed. Singer, MuwPr 10, 33;  
 cf. also: [...] <sup>d?</sup>IM?¹-an *šu-u-hu-ur-ri-wi*, *irħāizz[i]*  
 / [...] LÚ.MEŠBAL]AG SIR-RU “He/she makes the  
 rounds of [...] Stormgo]d(?) of Life. [...] The play-  
 ers of the BAL]AG-instrument make music” KBo  
 30.183:6-7 (Hurr.-Hitt. rit., NS); note the divine name  
<sup>d</sup>*Šu-hu-ri-bi* “(the God) of Life” IBOT 2.58:5 (NS);  
 cf. possibly in unilingual Hurr. context: <sup>d</sup>U-*ub* *šu-ku-úr-ri-wi* KBo 20.119 vi 7 (MS?), translit. Wegner, ChS  
 I/3-2:220 □ Trémouille, AOAT 337:200 n. 23 takes -ku- as  
 scribal error for -hu-.

Laroche, GLH (1979) 240 s.v. *šuhuri* “vie”; Bawanypeck, BoHa 23 (2011) 74; Richter, BibGlHurr (2012) 402-403 s.v. *šuh-* 1.

Cf. *šubri-*, *šuburribi*.

**šu-ú-¹e¹[(-)]** KBo 3.7 ii 11 see *šu-ú-¹ga/e¹[(-)...]*.

## šuwe-

**šuwe-, šuwai- C, šuwiye-** v.; 1. to shove off, push off (physically), 2. to shove off, push off (figuratively), divorce, disown, drive out, banish, forfeit, expel, 3. to push oneself, to especially exert oneself; from OS.†

[pres. sg. 1 *šu-e-[mi]* KUB 26.77 i 11 (OH/NS), restore instead *šu-e-[et]*, for the rejection of the restoration *šu-e-[mi]* see 2 e 1'].

[pres. sg. 3 *šu-ú-ez-zi* KBo 6.2 iv 48 (OS), KBo 6.3 ii (52), iv 58 (OH/NS), KBo 16.25 iv 5 (MH/MS), *šu-ú-[ez-zi]* KUB 26.56 ii 4 (OH/MS), *šu-ú-e-ez-[zi]* KBo 19.4 iv 6 (OH/NS), *šu-ú-i-e-ez-zi* KUB 8.81 iii 7 (MH/MS), *šu-ú-i-ez-zi* KBo 6.26 ii 4 (OH/NS), *šu-wa-a-iz-zi* KBo 6.5 ii (2), iv (13) (OH/NS), KBo 6.13 i 14 (OH/NS), KBo 12.49 ii (11) (OH/NS), KUB 29.19:7 (OH/NS), *šu-ú-wa-iz-[zi]* KBo 9.69 + KBo 69.80:6 (OH/NS?), *šu-wa-ya-zi* KBo 6.5 iv 15 (OH/NS) (formally this form is similar to the pres.sg.3 of *šuwaye-* “to look”).

**pl. 1** *šu-wa-u-e-ni* KUB 12.63 obv. 29 (OH/MS).

**pl. 3** *šu-wa-an-zi* KUB 13.7 i 7 (MH/NS), KBo 13.92:13 (NS), *šu-ú-i-ya-an-zi* KUB 23.52:9 (NS).

**pret. sg. 1** *šu-wa-nu-un* KUB 24.14 i 20 (NH).

**sg. 3** *šu-ú-e-ez* KBo 32.14 ii 2 (MH/MS), *šu-e-[et]* KUB 26.77 i 11 (OH/NS), *šu-ú-et* KBo 16.25 i 68 (MH/MS), *šu-u-wa-it* KUB 18.3 left col. 19 (NH).

**pl. 2** *šu-wa-at-te-en* KUB 4.1 ii 13, 18 (MH/NS).

**pl. 3** *šu-ú-er* KUB 36.105:4 (OH/MS), VBoT 33:(6) (OH/NS), *šu-wa-a-er* KBo 22.103:2 (NS?).

**imp. sg. 3** *šu-wa-a-id-du* KUB 24.10 iii (12) (MH/NS), KBo 52.26 iii 22 (also published as KUB 24.11 iii 10) (MH/NS).

**pl. 2** [š]u-wa-at-tén KUB 41.8 iv 27 (MH/NS), *šu-wa-at-tén* KBo 10.45 iv 28 (MH/NS), *šu-u-wa-at-tén* KBo 4.2 i 15 (pre-NH/NS).

**pl. 3** *šu-u-wa-an-du* KBo 4.2 i 68, 70 (pre-NH/NS), *šu-wa-an-du* KBo 10.45 iv 1 (MH/NS), *šu-ú-wa-an-d[u?]* KBo 22.107 i 17 (NH).

**mid. pret. sg. 3** *šu-ú-wa-at-ta* KBo 42.6:3 (pre-NH/NS).

[imp. pl. 2 *šu-wa-an-du-ma-at* KBo 10.45 iv 1 (MH/NS), analyze as *šu-wa-an-du=ma-at*].

š. originally had an alternating stem in *e/a* but shifted to an *-āi-* stem in NH. Hence we find forms like *šu-wa-a-iz-zi*, *šu-u-wa-it* (*-āi-* class) besides original *šu-ú-ez-zi*, *šu-ú-e-ez* (*-e/a* class). The pres. sg. 3 *šu-wa-ya-zi* (KBo 6.5 iv 15) is probably a hypercorrection due to the collapse of *šuwaye-* “to look” (s.v.) and š. into *šuwai-/šuwā-*.

(Hurr.) *na-a-li i-te-[e]-i'-ni-eš pa-pa-an-ni-iš me-la-ah-hu-un* KBo 32.14 i 1-2 = (Hitt.) *ali'ya'n[an]za apēl tuēgga[z-šer]* HUR.SAG-aš awan arha *šu-ú-e-et* “A mountain expelled a deer from its body” KBo 32.14 ii 1-2 (Hurro-Hitt. bil. wisdom and myth, MH/MS), ed. Neu, StBoT 32:74f.

## šuwe- 1 a

## šuwe- 2 a 1 '

1. “to shove, push off (physically)” — **a.** without prev./adv.: *takku LÚ-aš GUD.HI.A ÍD-an zēnuškizzi tamāiš=za-an šu-wa-[a]-iz-zi* (var. B: *šu-'ú-[...]) nu KUN GUD ēpzi ta ÍD-an zāi nu EN GUD ÍD-aš pēdāi šu-wa-ya-zi=ma=an kuiš* (vars. A, B Ø) *nu=za apūn-pat dāi* (var. A&B: *nu=za apūn-pat dan[(zi)]*) “If a man is bringing his oxen across a river, and another man pushes him off, grasps the tail of the ox, and crosses the river, but the river carries off the owner of the ox, (the dead man’s heir) shall take that (man) who pushes(!) him off (var. A&B: They (i.e., the heirs) shall take that (man))” KBo 6.5 iv 12-15 (Laws §43, OH/NS), w. dupls. KBo 6.2 ii 30-32 (OS) (var. A), KBo 6.3 ii 52-53 (OH/NS) (var. B), ed. LH 51f. □ *šuwayazi(=ma=an kuiš)* in KBo 6.5 iv 15 is only present in the new Hittite copy and is similar to the pres. sg. 3 of the verb *šuwaye-* “to look” (s.v. *šuwaye-*). It is probably a hypercorrection due to the collapse of both verbs into *šuwai-/šuwā-*. The correct form *šuwāzzi* appears earlier in the same passage, in iv 13.

**b.** w. *āppanda* “to push from behind,” opp. of *parā huitiya-* “to pull forth”: (addressing the gods of the Underworld: “a beer-vessel(?) for drinking is emptied out for you”) *n=an*(var. *=aš>šan*) *HUL-'ui¹ papranni li[(nkiy)]a wašduli išhan¹ l̥ h'u¹rtiya ha¹pput¹ri hameinkaddu* (var. *haminkandu*) *n=at ap¹iya¹ parā hūittiyaddu šumeš=ma=at* 'EGIR-ant¹a *šu-wa-a-at-tén* (var. EGIR-and[a ſ]u-wa-at-tén) “Let them tie it as a(n ox-)harness on to evil, impurity, perjury, sin, bloodshed, curse. Let it pull them (i.e., the evils) forth to there (where you are). And you, (gods), may you push them from behind” KBo 10.45 iv 25-28 (rit. for the Underworld, MH/NS), w. dupl. KUB 41.8 iv 24-27 (MH/NS), ed. Otten, ZA 54:136f. (“ihr aber, stoßt es hinter euch”), tr. Miller, TUAT NF 4:216 (“Ihr aber sollt sie hinten anschieben”), Collins, CoS 1:171 (“and may you push them from behind”); [*n=a*]t? DINGIR.MEŠ URU-LIM x[...] 'EGI¹R-an šu-wa-an-du=ma=at nu GE₆-iš KI-aš l[(aga(n)=šmit)] arha (dupl. Ø) ēp “[Let] the gods of the city [take?] them (i.e., the evils), and let them push them from behind. O dark earth, seize their inclination(?) (and swallow up the murder, sin etc. of the house (and) city)” KBo 10.45 iii 69-iv 2 (rit. for the underworld, MH/NS), w. dupl. KUB 41.8 iv 1 (MH/NS), ed. Otten, ZA 54:134f. (*šu-wa-an-*

*du-ma-at* as a mid. imp. pl. 2 “stoßt von euch!”), Neu, StBoT 5:160 (“Fälschliche Nasalierung”; w. Otten), Tischler, HEG S/2:1222, tr. Collins CoS 1:171 (“push yourselves back!”) □ *šu-wa-an-du=ma=at* is usually analyzed as a middle, with nasal anticipation instead of *šu-wa-ad-du=ma=at*, see Melchert, AHP 172. Kronasser, EHS 1:474 w. n. 3 parsed *šuwandu=ma=at*, under the assumption that the mid. of *šuwe-* “to push” was not attested, but see now *šu-ú-wa-at-ta* in KBo 42.6:3. This would lead to “O gods of the city, hold yourselves behind [...].” However, the *-at* in KBo 10.45 iii 69 points at an enclitic object, which is incompatible with the middle. Despite the odd placement of the clitics, 'EGIR¹-an šu-wa-an-du=ma=at needs to be understood as a complete sentence; (“Then the statues say: ‘Bring (the sorcery). We will carry (it) away.’ Let the man dress (them?) and let him put it on their feet. Let him guard it. Let him carry it away”§) [(*hahhar*)]it (var. adds *=at*) EGIR-anda *hahharyaddu* [<sup>GIS</sup>[*intalu*]]zzit EGIR-anda *šu-wa-a-id-du* [*mar*]ihšiwalit=ma=at SÍG-nit UGU 'ā¹nšan ēšdu “Let him rake it with the rake from behind. Let him shove (it) with the shovel(?) from behind. Let it be wiped up with uncarded(?) wool” KBo 52.26 iii 21-24 (Alli’s rit., MH/NS), w. dupls. KBo 12.127 + KUB 24.9 iii 18-19, KBo 21.8 iii 1-2, KUB 24.10 iii 11-13 (all MH/NS), ed. THeth 2:44f. (differently: “mit der Schaufel füllen”), Mouton, FsBeckman 215, 227 (“qu’ il remplisse”), cf. HEG S/2:1220 (“mit der Schaufel soll er füllen”) □ for *šu-wa-a-id-du* as imp. sg. 3 of “to push” instead of “to fill,” see Kloekhorst, EDHIL 797. This passage describes the different ways in which the sorcery is to be collected and removed (i.e., carrying away, ſ., raking, wiping up). Treating the sorcery as a container and filling it with an unknown substance does not contribute to the sorcery’s removal. For *šūwa-* “to fill” with an *intaluzzi* “shovel,” see KBo 25.184 iii 58-60 (s.v. *šū-* B, *šūwa-* e). Cf. s.v. *šarā* B 4 for the improved reading UGU *anš-* “to wipe up.”

2. “to push off (figuratively), divorce, disown, forfeit, expel, drive out, banish — **a.** with *-za* “shove, push off from one’s own family” — **1'** without prev./adv. “to divorce (a spouse)” : [(*takku=za MUNUS-za LÚ*)]-*an¹ šu-wa-a-[iz-zi* (var. *m[immai]*) *nu=šši LÚ-aš...(pāi)*] [(*U ŠA NUMUN.HI.A-aš k*)]*uššan* [*MUNUS-za dāi*] [...] (DUMU)].MEŠ=ya=za LÚ-aš *d[āi]* “If a woman divorces (var. re[fuses]) a man, the man shall give

## šuwe- 2 a 1'

to her [...], and [the woman shall take] a wage for her offspring. [...] But the man shall take the [child]ren for himself” KBo 12.49 ii 11-13 (Laws §26a, OH/NS), w. dupl. KUB 26.56 ii 1-3 (MS), ed. LH 35; *takk[u]za LÚ-š-a MUNUS-an] šu-wa-[a]-[iz-z(i)]* (par. šu-ú-[ez-z(i)]) “I[f, on the other hand, a man] divorces a woman]” KBo 6.5 ii 2 (Laws §26c, OH/NS), w. dupl. KBo 6.3 i 71, w. restorations from par. KUB 26.56 ii 4 (§26b, MS), ed. LH 35.

**2'** w. *parā* and *-kan* “to disown (a child)”: *takku annaš DUMU.NITA-i-šši TÚG-SU edi nāi nu-za-kan DUMU-ŠU parā šu-wa-a-iz-zi* (var. šu-ú-i-ez-zi) “If a mother removes her son’s garment, she disowns her son. (If her son comes back into her house, (s)he takes her door leaf and removes it, (s)he takes her ... and ... and removes them, and places them back, she makes her son her son again)” KBo 6.13 i 13-14 (Laws §171, OH/NS), w. dupl. KBo 6.26 ii 3-4 (OH/NS), ed. LH 137 and s.v. *nai*- 9 c.

**b.** without *-za* “to expel from one’s ownership > to forfeit (a slave)” — **1'** without prev./adv. (OH): (“If a slave burglarizes a house, he shall give back precisely in full value. He shall pay six shekels of silver for the theft. He shall cut (off) the slave’s nose and ears, and they will give him back to his owner (...)”) [*takku B(ĒL-Š)]¹U te¹zzi šēr-šit-wa 'šarnik¹mi nu šarnikz[i takku mi(mmai=ma-nu)]* 'IR-an-pat¹ šu-ú-ez-zi (var. P: šu-wa-a-iz¹zi¹, Y: šu-ú-wa-iz-[zi]) “[If h]is [o]wner says ‘I will make compensation for him’ then he shall make compensation. [But if he r]efuses, he shall forfeit that aforementioned slave” KBo 6.2 iv 47-48 (Laws §95, OS), w. dupls. KBo 6.3 iv 46-47 (NS), KUB 29.19:6-7 (var. P), KBo 9.69 + KBo 69.80:5-6 (var. Y, NS), ed. LH 93f.; (“If a slave sets fire to a house, his owner shall make compensation for him, and they shall cut (off) the slave’s nose and ears and return him to his owner”) *takku U¹L¹-ma šarnikzi 'nu ap¹ūn-pat¹ šu-ú-ez¹-zi* (var. šu-ú-e-ez-[zi]) “But if (the owner) does not make compensation, he shall forfeit that aforementioned slave” KBo 6.3 iv 57-58 (Laws §99, OH/NS), w. dupls. KBo 19.4 iv 5-6 (NS), KBo 6.2 iv 58 (OS), KBo 19.5:3 (NS), ed. LH 96f.

## šuwe- 2 d

**2'** w. *parā* (MH): (“If a slave conceals a fugitive, and his owner does not give compensation for him, then he will not give twelve persons §”) *mān-ši-kan BĒL-ŠU¹ šer UL šarnikzi nu IR-pat parā šu-ú-i-e-ez-zi* “If his owner does not give compensation for him, he shall forfeit that aforementioned slave” KUB 8.81 iii 6-7 (Šunaššura treaty, MH/MS), ed. Götze, ZA 36:12f., Petschow, ZA 55:243, Del Monte, OA 20:217f., tr. DiplTexts<sup>2</sup> 25f.

**c.** w. *awan arha* “to expel from a body” (synonymous w. *parh-* 2 b, q.v.) — **1'** w. *-za*, w. abl. and without sentence particle, “expel from one’s own body”: *ali¹ya¹n[an]-za apēl tuēgga[z-šet]* HUR.SAG-aš *awan arha šu-ú-e-et* “A mountain expelled a deer from [its] own body” KBo 32.14 ii 1-2 (Hurro-Hitt. bil. wisdom and myth, MH/MS), ed. Neu, StBoT 32:75, cf. bil. sec. above.

**2'** without *-za*, w. abl. and w. *-ašta/-kan*, “expel from someone else’s body or body part”: *Agalmatin-ta awan arha tittanunun Ānnamilulin-ma-ta-kkan SAG.DU-az awan arha šu-wa-nu-un* “I have completely removed the deity Agalmati from you. I have completely expelled the deity Ānnamiluli from your head. (I have extinguished the fire on your head and ignited it on the head of the sorcerer)” KUB 24.14 i 18-20 (Hepattarakki’s rit., NH), w. dupl. KUB 24.15 obv. 17-18, ed. Engelhard, Diss. 64f., Collins, JCS 42:216 w. n. 26; frag., without prev./adv. preserved: *[n]-ašta pa[yhur...]* *[tu]¹e¹ggaz šu-ú-wa-an-d[u]* “Le[t] them expel the fi[re] from [the patient’s(?) b]ody” KBo 22.107 + KBo 40.164 i 16-17 (rit. frag., NS), ed. Fuscagni (ed.), hethiter.net/: CTH 458.73 (TX 13.10.2014, TRde 08.08.2014) (differently), translit. DBH 24:100, Ünal, FsAlp 500 (KBo 22.107), for the join see Soysal, FsPopko 322 n. 19.

**d.** w. *parā*, *-kan* and optional abl., “to expel from within a building” (synonymous w. *parh-* 2 a 2', q.v.): (“The augur and the Old Woman speak thus”): *kāša-wa-nnaš p¹īér DINGIR.MEŠ nepišaz LÚ.MEŠ GIŠGIDRU itten-wa-kan IŠTU É.GAL-LIM kallar INIM-tar parā šu-u-wa-at-tén* “The gods have just sent us the scepter-bearers from heaven (saying): ‘Go, and drive the ominous things out of the palace’” KBo 4.2 i 14-15

## šuwe- 2 d

## šuwe- 3

(Huwarlu's rit., pre-NH/NS), ed. Kronasser, Die Sprache 8:90, 95, Bawanyeck, THeth 25:22f., eadem, hethiter.net/: CTH 398 (TX 03.11.2010, TRde 10.11.2014); *kāša=wa ŠA*  
<sup>d</sup>IM LÚ.MEŠ GIŠGIDRU *uwanteš nu=wa=kan kuit kuit kalla* *idālu uttar kēdani É-ri anda nu=war=at=kan parā šu-u-wa-an-du nu=wa=kan idālu uddār parā pēdandu nu=wa=z* GIŠtūrin *kuwannanaš dandu nu=wa=kan kalla* *uttar parā šu-u-wa-an-du* “The scepterbearers of the Stormgod have just arrived. Whatever ominous, evil thing is present in this house, let them (i.e., the scepterbearers) drive it out. Let them carry out the evil things. Let them take a spear of copper and drive out the ominous thing” ibid. i 66-70, ed. Kronasser, Die Sprache 8:92, 97, Bawanyeck, THeth 25:28f.

e. w. *arha* “to banish, exile (from a location other than a building)” (synonymous w. *parh-* 2 a 1', q.v.) — 1' without sent. part. or location in the abl.: [kui?]tza šumaš=a <sup>m</sup>Alluwamna <sup>f</sup>Hara[pšekiya] / [nu=šm]aš QADU DUMU.MEŠ-KUNU *arha šu-e-[et?]* [nu=šma]š ANA URUMallitaškuri [maniya]hhiš pāntu-war=e apiya aš[antu] “But [as for(?)] you (pl.), Alluwamna [and] Har[apšeki, he] banish[ed] you along with your children. He [allo]cated you to the city of Mallitaškuri (saying) ‘Let them go (and) li[ve] there’” KUB 26.77 i 10-13 (frag. naming Alluwamna, OH/NS), ed. Bin-Nun, JCS 26:116-118 (restores *šu-e-[nu-un]*), THeth 5:223f. (idem), THeth 11:141f., cf. also Soysal, Hethitica 14:140 n. 75, cf. HEG S/2:1221, EDHIL 797, who both restore *šu-e-[mi]*, following Oettinger Stammbildung 294 and Carruba FsGüterbock 80 □ with Hoffman, THeth 11:141f., we prefer to restore a pret. sg. 3 instead of a sg. 1 in view of the following pret. sg. 3 [maniya]hhiš (or [parara]hhiš “he chased,” so Soysal), for the restoration of [kui?]tza and the observation that *kuitza* introduces contrasting topics, see Goedegebuure, forthcoming

2' with *-ašta* (and perhaps *-kan*) and location in the abl.: *sumeš=a* DINGIR.MEŠ ŠA KUR URUGašga šulletten *n-ašta* ŠA KUR URUHatti DINGIR.MEŠ KUR-az *arha šu-wa-at-te-en* *sumeš=a-za* KUR-SUNU datten § LÚ.MEŠ Gašga=ya šuller *n-ašta* ANA LÚ.MEŠ URUHatti URU.DIDL.HI.A-ŠUNU *arha datten A.ŠA* kuerazzi=ya=aš[=kan] IŠTU GIŠKIRI<sub>6</sub>.GEŠTIN.HI.A-ŠUNU *arha šu-wa-at-te-e[n]* “But you, the gods of the land

of Kaška, have become rebellious. You have expelled the gods of Hatti from (their) land, while you have taken their land for yourselves. § The Kaškaeans have also become rebellious. You have taken away from the people of Hatti their towns, and you have also expelle[d] them from (their) fields (and) their vineyards” KUB 4.1 ii 11-18 (rit. before a campaign, MH/NS), ed. Kaškäer 170f., García Trabazo, TextosRel. 516f., Melchert, FsHerzenberg 92f., tr. van den Hout, Grotiana NS 12-13:24; cf. also [...]x-an KUR-yaz arha šu-ú-et “He drove [...] away from the land. (But now you must protect [...])” KBo 16.25 i 68 (instr., MH/MS), ed. Rizzi Mellini, FsMeriggi<sup>2</sup> 526f.; *nu* LÚMÁŠDA *l[ē]* [...] *n=an=kan(?)* KUR-yaz a[rha lē šu-ú-ez-zi “Let him no[t mistreat(?)] the poor (man), [and] let him not drive [him a] way [from the land]” ibid. iv 4-5, ed. Rizzi Mellini, Fs-Meriggi<sup>2</sup> 534f.; [...] <sup>U(RU)</sup>*Hurmaz mLahhuerin*] 'šu<sup>1</sup>-ú-er <sup>m</sup>Āšk[aliyan šar(ā)] [(uwater šan pedišš)i pei]ēr apāšš=a and[uwašalliš?] / [(ēšta)] “They banished Lahhueri from the city of Hurma. They brought up Āškaliya and installed him in his place. He too was ...” KUB 36.105:4-5 (anecdotes, OH/MS), w. dupl. VBoT 33:6-8 (NS), KUB 31.38 obv. 33, ed. Soysal, Diss. 29, 90, Dardano, L'aneddoto 63f.; *[n=an=kan? IŠ]TU LÚ.MEŠ* [...] *arha šu-wa-an-zi* KUB 13.7 i 4-7 (decree of Tudh., MH/NS), ed. HittInstr 140f. n. 46, 350 (discussion of readings in break); *weš=a-kan kuwapi* ÉRIN.MEŠ! URUHarranašši IŠTU URU.DIDL.HI.A-NI *arha 'šu<sup>1</sup>-wa-ú-e-ni* “When will we expel the troops of Harranašši from our cities?” KUB 31.42 iii 9-11 (MH/NS), ed. Boley, Dynamics 160.

3' w. *arha* and w. location expressed as *-za peran* “in the subject's presence”: (regarding the interrogation of *dammarā*-women) [...] *=wa-nnaš=a-za peran arha* šu-u-wa-it “He banished [u]s from his presence” KUB 18.3 iv 19 (in testimony in oracle question, NH), ed. van den Hout, Purity 23 (differs: “he chased away in front of us”) □ there is no evidence for the use of oracle birds in this text, so there is no support for š. denoting the motion of an oracle bird (contra THeth 11:136 and HEG S/2:1220 (“und (der Orakelvogel) stieß sich vorne ab (= ‘flog weg’”))).

3. “to push oneself/to especially exert oneself”, w. *-za*: [...] LÚ.MEŠ āppa iyanner UMMA

## šuwe- 3

(SÍG/GADA) šuil- b 1'

ŠU<NU>-MA UL-za šu-wa-u-e-ni “The men came back [...]. <T>he<y> (said) thus: ‘We will not push ourselves (to perform the tasks)!’ (So they did not shorten the long ways, they did not lengthen the short ways; they did not lower the high mountains, they did not raise the low mountains)” KUB 12.63 obv. 29 (Zuwi’s rit., OH/MS), ed. Friedrich, Or NS 13:209 □ the interpretation of šuwaueni follows Hoffmann, THeth 11:136 (“Wir wollen uns nicht in Bewegung setzen”) and partly Friedrich, Or NS 13:209 w. n. 5, contra Oettinger, Stammbildung 295 and HEG S/2:1220 (“Wir können (die Aufgaben) nicht erfüllen”), who both cite it among the occurrences of šuwai- “to fill”; for the passage see also [parganula-].

Due to similar spellings in later Hittite, attribution of forms to šuwaye- “to see,” šu(wa)- “to fill” or šuwe- “to push” is sometimes problematic. In NH šuwe- “to push” was fully transferred to the *hatrai*- class. NS copies of the OH verb šuwaye- “to see” (s.v.) also sometimes show the transfer of šuwaye- to the *hatrai*- class, leading to possible conflation of both stems in NS documents. Nevertheless, the differences are generally clear. If plene writing of the first syllable occurs, šu(wa)- “to fill” (s.v.) will show *u*, except in two NH instances, whereas šuwaye- will have *ú*.

Friedrich, ZA 36 (1925) 45f.; Götze, ZA 36 (1925) 16f., 263-266; Petschow, ZA 55 (1962) 246f.; Josephson, Heth.u.Idg. (1979) 97-98; Oettinger, Stammbildung (1979) 293f. (“stoßen, verbannen”); Hoffmann, THeth 11 (1984) 133-143; Tischler, HEG S/2 (2006) 1220f.; Kloekhorst, EDHIL (2008) 797f.

Cf. šuwai- A.

[šuyant-], see šū- B, šuwa-.

[...](-)šu-u-ia-aš(-pát) (mng. unkn. or acephalic); OH/NS.†

[...]x nakk[i-... ]x(-)šu-u-ia-aš-pát nu-ššan [...]x-aħhi “[...] (is) import[ant(?)] and [...] as well (*zpat*). I do (something with it) [...]” KBo 10.37 i 5-6 (rit. against curse, OH/NS).

It is not clear if the word is acephalic. Haroutunian, FsHoffner 150, 158 reads [... pa?-a]š?-šu?-u?-ia-aš-pát “[ped]estal?”; Christiansen, StBoT 48:182f.

(n. 730 “Lesung unsicher”), 229 reads [... N]<sup>A4</sup>?ŠU.U-ja-aš-pát “Basalt?”.

šuwiye-, see šuwe-.

(SÍG/GADA) šuil-/šuel- n. neut.; thread, rope; from OH/NS and MH/MS.

**sg. nom.-acc.** <sup>SÍG</sup>šu-ú-il KBo 15.10 i 7 (MH/MS), KBo 32.15 iii 1 (MH/MS), šu-ú-il KBo 39.8 i 31, ii (5), (10) (MH/MS), KBo 44.17 i 31 (MH/MS), KBo 2.3 + KBo 45.191:(24) (MH/NS), KUB 15.39 i (23) (MH/NS), KUB 17.25 i (8), 9 (MH/NS), KUB 17.26:(9) (MH/NS), šu-i'-el<sup>1</sup> KUB 41.1 iii 13 (MH/NS), 'šu'-ú-el JCS 24:37 (no. 62) iii 5 (MH/NS), <sup>SÍG</sup>šu-i-el KUB 47.35 i 12 (NS), KUB 58.107 iv 9 (MH/NS), IBoT 2.126:6 (MH/NS), VS 28.57 iv 16 (MH/NS), šu-ú-i-el KUB 45.24 i 10 (2×) (NS), IBoT 2.48 obv. (4) (NS), šu-ú-i-il KUB 12.51 i? 8 (NS), <sup>SÍG</sup>šu-ú-i-il KUB 7.3:7, 13 (NS), <sup>SÍG</sup>šu-ú-i'-el<sup>1</sup> KBo 31.117:9 (NS), [šu-ú]-i-il KBo 10.37 i 51 (OH?/NS).

**gen.** ŠA [<sup>SÍG</sup>]šu-ú-i-il KBo 10.37 i 44 (OH/NS), ŠA <sup>GADA</sup>šu-ú-i-[l] KBo 48.43:21 (OH/NS).

**dat.-loc.** [<sup>SÍG</sup>]šu(?)'-ú-i-li KUB 9.28 iv 3 (MH/NS), <sup>SÍG</sup>šu-ú-i-li KUB 60.36:4 (NS).

**inst.** [š]u-ú-i-li-i[t] KBo 10.37 i 50 (OH?/NS), <sup>SÍG</sup>šu-ú-i-li-it KBo 11.5 vi 9 (NS).

**pl. nom.-acc.** šu-ú-e-el KUB 9.32 obv. (7) (MH/NS), HT 1 iii 9 (MH/NS), [šu]-ú'-il KUB 9.31 iii 20 (MH/NS).

**dat.-loc.** šu-ú-i-la-aš KUB 41.4 ii 21 (NH), šu-i-la-aš KUB 51.83 obv.? 4 (LNS).

**reading uncertain:** šu'-il? KBo 11.14 iii 11 (MH/NS), [š]u?-ú-i-il KUB 48.16:3 (if text is not Hattic, cf. Otten apud Kühne, ZA 70:104) (NS).

(Hurr.) pil-aħzi šil-iħa pidari-we šab-ar(i)-uš šerħ(i)-uš “A thread (*pil-aħzi*) is dense(?) like the hair of an ox” KBo 32.15 iv 1 = (Hitt.) malkianzi-ma kuit <sup>SÍG</sup>šu-ú-i-[l ...] šukšukkiš mahħan [...] “The thread they spin is [...] like the hair [of an ox]” KBo 32.15 iii 1-2 (Hurr.-Hitt. bil., MH/MS), ed. StBoT 32:294f., comm. 341-343.

**a. material:** the determinative SÍG indicates that the main material of šuel-/šuil- is wool. However, linen (GADA) is also attested: ŠA <sup>GADA</sup>šu-ú'-i-[l] KBo 48.43:21 (OH/NS), w. dupl. KBo 10.37 i 44 (OH/NS), ed. StBoT 48:188f., 211; GADA-aš 'šu'-ú-el JCS 24:37 iii 5 (MH/NS) (see c 3', below).

**b. color — 1' red (SA<sub>5</sub>):** SÍG SA<sub>5</sub> šu-ú-i-el KUB 45.24 i 9-10 (NS), ed. Görke, Aštu 112, 115, ChS 1/5:326; <sup>SÍG</sup>šu-i-el S[A<sub>5</sub>] KUB 47.35 i 12 (NS), ed. Görke, Aštu 157f., translit. ChS 1/5:481 (both reading *ka[t-ta]* for SA<sub>5</sub>).

(SÍG/GADA)šuil- b 2'

**2'** mixed colors of threads which are braided together — **a'** red and white (SA<sub>5</sub> and *harki-/BABBAR*): 1 SÍG šu-ú-i-il SA<sub>5</sub> *harki-ya anda taruppan* “One thread braided together of red and white” KUB 7.3:(7), 13-14 (NS), ed. Velhartická, AoF 36:328f.

**b'** blue and red (ZA.GÌN, SA<sub>5</sub>): *tueggaš=aš ſm[(a)š=(ka)]n* SÍG ZA.GÌN SÍG SA<sub>5</sub> *šu-ú-il anda iyazzi n=[(at=ša)]maš=kan dāi* “For thei[r] bodies she braids (lit. makes) together blue wool (and) red wool into a thread and places it on them” KBo 39.8 i 31-32 (Mašt., MH/MS), w. dupl. KBo 44.17 i 31-32 (MH/MS), ed. StBoT 46:65; see KBo 39.8 ii 5, below c 2'.

**c'** white, red and yellow-green (BABBAR, SA<sub>5</sub>, SIG<sub>7</sub>.SIG<sub>7</sub>): (“As to all army commanders, each one lines up a sheep for himself — whether they are white or black is not important —”) *nu šu-ú-e-el* (var. [šu-ú]-e-il) SÍG BABBAR SÍG SA<sub>5</sub> SÍG SIG<sub>7</sub>.SIG<sub>7</sub> *anda tarnahhi n=at 1-an anda taruppaizzi* “I add threads (of) white wool, red wool, (and) green wool and he (i.e., each army commander) braids them together into one” HT 1 iii 9-10 (Ašhella’s rit., MH/NS), w. dupl. KUB 9.31 iii 20-21 (MH/NS), ed. Dinçol, Belleten 49/193:12, 23, tr. Kümmel, TUAT 2.2:286, translit. Chrzanowska (ed.), hethiter.net/:CTH 394 (INTR 2016-07-13).

**c. use of thread in rituals — 1'** tied to body parts of animals or to figures — **a'** to the horn of a sheep: [(*nu UDU*) *ūnniyanzi nu=šši=ššan šu-ú-i[l...? (INA SI=ŠU)]*] *'ha'manki šu-ú-il=ma=kan ŠA 'SÍG¹ x x[... (alpuemar)] 'EGIR¹-pa hapuszzi* “They drive a sheep here and he/she ties a threa[d of... color] to its horn. A thread of [...] colored(?) wool replaces (i.e., blunts?) the point (and the curses and oaths are stuck to/on the wool(?)” KUB 17.25 i 7-10 (rit. to expiate murder, MH/NS), w. dupl. KUB 17.26 i 8-10 (MH/NS), KBo 55.33:1-3, ed. StBoT 46:134, Güterbock, RHA XXII/74:100, HW<sup>2</sup> H 259b (differently).

**b'** to the mouth of a deer figurine: [*nu t]aknaš dUTU-un dIšharann=a ŠÀ GÌŠKIRI=kan ZAG-za [GÌŠa]lkištanaš ašaši PA=ma=kan 'GÙB¹-laza aliyanan [(ŠA)] IM dāi nu=šši=ššan SÍG šu-i-el kuit ANA KA×U×S[(U)] / [(ham)]ankan n=at taknaš*

(SÍG/GADA)šuil- c 3'

<sup>d</sup>UTU-uš *keššarta harz*[(i)] “She seats the Sun-goddess of the [E]arth and Išhara in the garden on the right of [br]anches, while she places a deer of clay on the left of the (irrigation) canal. The Sungoddess of the Netherworld holds in her hand the rope, which is tied to its mouth” KUB 58.107 iv 7-10 (Allaiturahî’s rit., MH/NS), w. dupl. VS 28.57 iv 14-17 (MH/NS), IBoT 2.126:4-7 (MH/NS), ed. Haas, FsOtten<sup>2</sup> 129f., ChS I/5-1:81, 87f., 94.

**c'** to a *šakuš(š)a-* of “life” (figurine): ZITUM KÙ.BABBAR=ya=kan *anda kittari nu=šši=ššan šakuiššai=šši kuit ŠA SÍ[G S]A<sub>5</sub> šu-ú-i-el hamangakan nu MUNUS ŠU.GI 'šu-ú-i'-[el ...]* “The silver (symbol of) life also lies in (the pitcher). The Old Woman [takes?] the thread of [red] wool that is tied to his/its *šaku(i)šša-*” KUB 45.24 i 8-10 (frag. of Hurrian rit., NS), w. dupl. IBoT 2.47 rt. col. 3-5 (NS), IBoT 2.48 obv. 2-4 + KBo 33.37 rev? 2-3 (NS), ed. šakuiššai-, Görke, Aštu 112, 115, ChS 1/5:326; cf. Wegner, SCNNH 2:325.

**2'** attached to a human body and then cut off/ removed from it: *nu=kan ANA 2 BĒL SÍSKUR kuit SÍ[G ZA.GÌ]N SÍG SA<sub>5</sub> šu-ú-'il' tueggaš kitt... § n=at=šamaš=kan MUNUS ŠU.GI arha dāi nu=šmaš=kan [š]u-ú-il arha tuh<sup>ub</sup>šari* “The threa[d] of [blu]e (and) red wool that is placed on the bodies of two ritual patrons, ... § The Old Woman takes them (i.e., the thread and other things) away from them and cuts off the [t]hread from them” KBo 39.8 ii 5-6, 9-10 (2Mašt., MH/MS), w. par. KBo 2.3 + KBo 45.191 i 20-21, 24-25 (1Mašt., MH/NS), KUB 15.39 i 19-20, 22-23 (MH/NS), ed. StBoT 45:69f., 115; see also b 2' b'.

**3'** cut and placed on top of figurines: *'m¹ān lukkatta=ma nu* (vars. A & B add <sup>DUG</sup>DÍLIM.GAL MUŠEN) ALAM.HI.A *ka[(ttan a)]rha dāi GADA-aš 'šu¹-ú-el* (var. B: GADA-ašš=ša šu-i-'el) *tuh<sup>ub</sup>[(sa n=a)]t=šan ANA [AL]AM.HI.A ser dā[(i)]* “When it becomes morning, she removes the (vars. add: bird-shaped bowl and) figurines from under (the bed); (var. adds and) she cuts the linen thread(s) and lays it/them (i.e., the thread(s)) on top of the [fig]urines” JCS 24:37 (no. 62) rev! 4-6 (Alli’s rit., MH/NS), w. dupl. A: KUB 24.10 ii 29-31 (MH/NS) and B: KUB 41.1 iii 12-14 (MH/NS), ed. Jakob-Rost, THeth

(SÍG/GADA)šuil- c 3'

GIŠšuinila-

2:42f., Hoffner, JCS 24:84, 86, Mouton, hethiter.net/: CTH 402 (INTR 2016-03-23) □ since DÍLIM.GAL always seems to be determined by DUG or GIŠ, we follow Hoffner, JCS 24:84 in reading *ka[t-]* after ALAM.HI.A instead of DÍLIM.[GAL] as Jakob-Rost and Mouton do.

4' twisted and braided together: see b 2' a' and c'.

5' other: [SÍGšu(?)]-*ú-i-li* 6 SÍG SA<sub>5</sub> *haminkan* “To a [th]read(?) six (pieces of) red wool are tied” KUB 9.28 iv 3 (rit. for the Heptad, MH/NS); [*kin(un-)x*] *šu-ú-i-li-it* [*d*]ān *irh[ai]zzi* [*n(u=šš)an* *šu-ú-i-il*] *'kat'l[a]* SIG<sub>5</sub>-ui GIŠ*paddu[n]i* [(zik)kizzi] “[No]w (the ritual patron) ma[ke]s the rounds wit[h] a [t]hread for the [se]cond time, [a]nd pl[aces the thr]ead dow[n] in/on the good mortar(?) [...]” KBo 10.37 i 50-51 (rit. against curse, OH/? NS), ed. StBoT 48:188f., see also GIŠ*paddur*; SÍGšu-ú-i-li-it *arahzanda x[...]* “[... encircles(?) it] round about with a thread” KBo 11.5 vi 9 (Muwalanni’s rit., NS), ed. Wegner, ChS 1/3-2:213f.

Friedrich, ZA 37 (1927) 185, 202; idem, HW (1952) 196 (“Faden(?)”); Hoffner, JCS 24 (1972) 86 w. n. 4 (“thread?; ribbon?”; different from *kapina-* “yarn” and *ašara-/ešara-* “string”); Oettinger, “Indo-Hittite” Hypothese (1986) 16, 17; Rieken, StBoT 44 (1999) 478-480; Melchert, Anat&Indog. (2001) 263-272; Tischler, HEG S/2 (2006) 1138-1139 (“Faden, Band, Strick”), Kloekhorst, EDHIL (2008) 777.

GIŠšuinila-, GIŠšūnila- n. com.; Turkish/Calabrian pine(?) or Stone Pine(?); from OH/NS and MH/MS.†

**sg. nom.** GIŠšu-*i-ni-la-aš* RS 25.421 obv. 38 (NS).

**gen.** GIŠšu-ú-*ni-la-aš* VBoT 58 iv 18 (OH/NS), KBo 17.105 iv 23 (MH/MS), GIŠšu-ú-*i-[ni-la-aš(?)*] KUB 9.1 ii 24 (pre-NH/NS).

(Sum.) [gišù.suh<sub>5</sub> a.dé.a gišše.ù.suh<sub>5</sub> šu tag.ga] (for restoration see Civil, JNES 23:2) = (syll. Sum.) a-šu-uh ši-da-a še-nu a-šu-uh ši-táq-qa = (Akk.) GIŠU.SUH<sub>5</sub> ši-iq-qa-ti ša te-re-en-na-a-ti zu-’na-at “She (sc. the mother) is (like) a pine tree from an irrigated plot (Sum.: an irrigated pine tree), adorned with pine cones” = (Hitt.) GIŠšu-*i-ni-la-aš-ma-aš* GIM-an šeššuraš *n-aš* āššuūt ‘š[arā?] šūwanza “She (sc. the mother) is like a irrigated šuinila-tree (lit. of irrigation)— she is filled-u[p(?)] with possessions/good things” RS 25.421 obv. 38-40 (Signalement lyrique), ed. Laroche, Ugar. 5:774, 775 (“Elle est comme le pin d’irrigation, plein de bonnes choses”), Cohen, Wisdom 70. The Sumerian gišše-ù-suh<sub>5</sub> and Akkadian *terinnatu* “pine

cones” have a free translation in the Hittite version which is given as āššu- “goods, possessions.”

Wood used as a material: 1 GIŠ*alkištaš ip'pi'aš* GIŠ*alkištaš* [...] 1 GIŠšu-ú-*ni-la-aš* GIŠ*lahi'huraš* TUR “One branch of *ippiya*-plant, (one) branch [of ...], one small offering table/stand (made) of š.-wood” VBoT 58 iv 17-18 (missing Sun-God, OH/NS), translit. Myth 26; (The king says: “It (i.e., the wheel) will just now come and bring the destruction of the (enemy) land”) nu 1 GIŠUMBIN GIŠšu-ú-*i-[ni-la-aš(?)*] ŠA 12 *tauilaš* KI.LÁ.BI 12 GÍN [...] “[He takes?] a wheel (made) of š.-wood (which) is (the size of ?) twelve *tauila-*, its weight is twelve shekels” (Then the king grasps the wheel and sets it in motion asking the gods to roll it against the enemy Hurrian land) KUB 9.1 ii 22-25 (rit. analog to soldier oath, pre-NH/NS), cf. Beal, Ancient Magic 74; in unclear context: [k]inuna=ššan GIŠšu-ú-*ni-la-aš* [...] anda]n(?) tiya n=at=ta=kān merdu “Now, step [i]n [...] of a š.-tree. And let it vanish for you” KBo 17.105 iv 23-24 (incant. for <sup>d</sup>LAMMA and the <sup>d</sup>IMIN.IMIN.BI, MH/MS); cf. HEG S 1139 (reading *natta=kān*).

In previous paragraphs of RS 25.421 the mother is compared with the first rain at the time of sowing, a bountiful harvest providing grain, a desirable garden filled with luxuriant growth (obv. 32-37). Therefore, the šuinila-tree and its possessions (sc. cones) should be of the same useful character. According to the texts above this tree is also cultivated, thus one thinks primarily of the nut pine (*Pinus pinea*) and its fruits pine-nuts. These trees grow today in the Levant and a few coastal places in Turkey. On the other hand, if the šuinila- is the same tree as the GIŠù.suh<sub>5</sub>/ašūhu, this tree was in antiquity cultivated in southern Mesopotamia, and, as Stol, On Trees 16 n. 58 argues, the only pine so cultivated today is *Pinus brutia* (also known as *Pinus halepensis brutia*), “Turkish/Calabrian pine.” This tree makes fine timber and produces “honey dew” from which honey bees produce a particularly tasty honey. The translation “fir”/“Tanne”/*Abies* for GIŠù.suh<sub>5</sub>/ašūhu can be ruled out as these will not grow in Mesopotamia (Stol, On Trees 16 n. 58). In two further exempla in the Signalement Lyrique the Sumerian word

## GIŠšuinila-

## šukri

gišše.ù.suh<sub>5</sub> is replaced by (giš)li (Civil, JNES 23:11), which is probably “juniper.”

Laroche apud Friedrich, HW 3.Erg. (1966) 29 (“Kiefer, Föhre”); Hoffner, EHGl (1967) 91 (“fir tree”); Laroche, Ugar. 5 (1968) 775, 778 (“nom d’une espèce de ‘pin’”); Ertem, Flora (1974) 165 (“an object like GIŠlahhura-”); Stol, On Trees (1979) 5 n. 15, 18 n. 68 (*ašūhu* cannot be “fir,” rather “Calabrian Pine”); Tischler, HEG S/2 (2006) 1139-1140 (“ein Baum, dessen Holz als Bauholz verwendet wird, ‘Kiefer, Föhre, Tanne?’”); Borger, MZL<sup>2</sup> (2010) no. 731 (Ù.SUH<sub>5</sub> = *ašūhu* “Tanne”).

**šueri-** n. or adj.; (mng. unkn.); MH?/NS.†

pl. nom.-acc. neut. or sg. dat.-loc. (?) šu-u-e-ri-i-a IBoT 3.148 iii 21 (MH?/NS).

namma apēdani-pat GE<sub>6</sub>-ti 6 PA. ZÍD.DA ZÍZ A'NA' DINGIR.MEŠ 'hūmantāš' šu-u-e-ri-i-a NINDA ŠIDĪTI INA 'É.NINDA.DÙ.DÙ' šu'unni'anzi UL-an ANA PĀNI DINGIR.MEŠ ape'da šu'nī'anzi' “Then, in that same night, they pour out six PARISU-measures of wheat flour for all of the gods (as?) š. (and?) travel provision bread (or: in a š. as travel provision bread) in the bakery. (But) they do not pour it (i.e., the wheat) there in front of the gods” IBoT 3.148 iii 20-22 (rit. of drawing paths, MH?/NS), ed. ChS 1/9:119 (“Das šueri- und ziti-Gebäck füllt man in der Bäckerei”), Haas/Wilhelm, AOATS 3:222f., HEG S/2: 1129.

If š. and the following NINDA ŠIDĪTI describe the purpose of the wheat, š. can either be a noun asyndetically joined with the travel provision bread or an adj. In both cases š. is most likely pl. nom.-acc. neut. with NINDA as a collective. Alternatively, š. could denote the container in which the wheat is poured.

Haas/Wilhelm, AOATS 3 (1974) 284 (“ungedeutetes Nomen”); Haas, ChS 1/9 (1998) 291 (nom.-akk. sg. mit -ya); Tischler, HEG S/2 (2006) 1129 (“Nomen u.B., eine Örtlichkeit?,” “Dat.-Lok.”); Kloekhorst, EDHIL (2008) 772.

**šuitara-(?)** n.? com.; (mng. unkn.); LNS.†

sg. šu-i-ta-ra-an KUB 36.95 iii 4 (NS).

[...-z]i?-ir šu-i-ta-ra-an [...]x n=aš=kan ÚR=ši anda [...] KUB 36.95 iii 4-5 (Hedammu-myth, NS).

š., in broken context, can be a noun or adj. In case *n=aš(=)* in the next line contains the sg. nom. com. subject clitic one could consider a com. gender noun.

**šu-ú-'ga/e¹[(-)...]** KBo 3.7 ii 11 (myth of Illuyanka, OH/NS), unclear in frag. context, ed. Beckman, JANES 14:14 (reading -ga-), Rieken et al., hethiter.net/: CTH 321 (TR 2012-06-08) (reading -e- after photo collation).

**šukkalli** n., Hurr.; vizier; wr. syll. and LÚSUKKAL; NH.†

stem form 'šu'-uk-'kal'-li KUB 27.1 ii 18 (NS).

(Among thin bread offerings to Hurrian deities and divine beings:) '1' NINDA.SIG <sup>d</sup>Tenu <sup>d</sup>U-ubbi 'šu'-uk-'kal'-li TUŠ-aš K[I.MIN] “One thin bread to Tenu, the vizier of Tešub, sitting ditto (i.e., he breaks)” KUB 27.1 ii 18 (fest. of *ISTAR* of Šamuha, NH), ed. Lebrun, Samuha, 78, 89, Wegner, ChS 1.3-1:39, 43; see also <sup>d</sup>Tenu <sup>d</sup>Tešubbi LÚSUKKAL KUB 34.102 ii 14 (MS).

š., epithet of the god Tenu, is a loanword in Hurrian borrowed from Sumerian lúsukkal and Akkadian *sukkallu*.

von Brandenstein, AfO 13 (1939-41) 58 w. n. 11 (“Dienstgott”); Friedrich, HW (1952) 325 (“Verwalter”); Laroche, GLH (1978-79) 241 (“vizir”); Richter, BibGlHurr (2012) 408.

**šukri** n. or adj., Hurr.; (something receiving offerings); NS.†

sg. dat.-loc. or Hurr. essive šu-uk-ri KBo 33.198 ii 6 (NS?), KUB 40.102 ii 9 (NS), VBoT 116:4 (NS).

1 MÁŠ.GAL 1 NINDA.[GUR<sub>4</sub>.RA UPNI šurzi] šu-uk-ri 'tiya'[ri manuzuhi šipanti] § 1 MÁŠ.GAL 1 NINDA.GUR<sub>4</sub>[.R]A UPNI <sup>d</sup>Kušurni tiyāri m[a]nuzuhi šipanti § 1 MÁŠ.GAL 1 NINDA.GUR<sub>4</sub>[.R]A UPNI šurinni 'ti'yāri m[anuz]uhi šipanti “[He/she sacrifices] one billy goat (and) one [thick-]bread [weighing a handful to/for šurzi] š. (and?) Manuzian tiyāri. § He/She sacrifices one billy goat (and) one thick bread weighing a handful to/for the divine *kušurni* (and?) Manuzian tiyāri § He/She sacrifices one billy goat (and) one thick bread weighing a handful to/for

## šukri

## šukšuk(k)a- b

the divine standard (and?) Manuzian *tiyāri*" KBo 33.198 + KBo 64.43 ii 5-10 (*bišuwa* fest., NS), rest. from KUB 12.12 i 21-34, translit. ChS 1/4:162 and KUB 32.54:12-18, translit. ChS 1/4:170; 1 GAL KÙ.GI ANA <sup>d</sup>Šurzi šu-uk-ri [...] 1 GAL KÙ.BABBAR ANA kušurni [...] 1 GAL KÙ.BABBAR ANA šurinni [...] "One gold cup to the divine šurzi šukri [...] one silver cup to kušurni [...], one silver cup to the divine-standard [...] KUB 40.102 ii 9-11 (fest., NS); cf. [...] <sup>d</sup>Šurz]i <sup>d</sup>Šu-uk-ri [...] KBo 33.215 vi 20 (NS); [...]š]urzi šu-uk-ri <sup>d</sup>[...] VBoT 116:4 (NS).

š. is one of a series of items receiving offerings, each of which can also be divinized; for <sup>(d)</sup>š. see van Gessel, OHP s.v. For š. in Hurr. personal names see GLH 241. Whether there is a relation with Akk. šukru (CAD Š/3:226), attested only in Middle Assyrian, which appears to be part of the eye, is unclear.

Laroche, GLH (1977-79) 241; Haas, Gesch.Relig. (1994) 863 w. n. 70 ("Eine Embleme(?) šurzi šukri"); van Gessel, OHP 1 (1998) 409-410; Tischler, HEG S/2 (2006) 1140 ("hurr. Benennung eines Emblems, vielleicht ein Metallgegenstand am Zaumzeug des Pferdes"); Richter, BibGlHurr (2012) 409 ("Segen, Wunsch," "auch deifiziert," "(ein Emblem?)").

**šukšuk(k)a-/šukšukki-** n. com.; (hair or type of hair of oxen and horses); from OH/MS.†

**sg. nom.** šu-uk-šu-uk-ki-iš KBo 32.15 iii 2 (MH/MS).  
**acc.** šu-[uk-š]u-ga-an KUB 17.10 iv 1 (OH/MS), [šu-u]k-šu-uq-qa-an KUB 33.54 ii 15 (OH/NS), šu-uk-šu-[uq-qa-an] KUB 34.76 i 7 (OH/NS), [šu-ug]-šu-ug-ga-an KBo 54.35:3 (MS?), šu-uq-šu-qa-an KUB 7.53 iii 4 (NS), šu-uk-šu[uq-qa-an?] KBo 60.56:2 (NS).

**dat.-loc.?** šu-uk-šu-uk-ki-i[?] KUB 29.52 i 2 (MH/MS).

[Akk. *ab-bu-tū* = Hitt. šu-uk-š[u-ka-aš(?)] KBo 1.42 iv 50 (Izi Boğ.), thus read by Goetze, Tunn. 95, but *tub-bu-tū* = *la-az-z[i(?)-...]* q.v. by Otten, AfO 16:70 n. 6, after coll. and partly followed by MSL 13:142 l. 277, who read *ab-bu-du* = *la-az-z[i(?)-.]*

(Hurr.) *pil-ah̩-i šil-ih̩-a pidari-we šabzar(i)-uš šerhi(i)-uš* "A thread is dense(?) like the hair (*šerhi*-?) of an ox" KBo 32.15 iv 1 = (Hitt.) *malkianzi-ma kuit* <sup>sic</sup>šūl[...] šu-uk-šu-uk-ki-iš *mahhan* [...] "The thread they spin is [...] like the hair [of an ox]" KBo 32.15 iii 1-2 (Hurr.-Hitt. bil., MS), ed. StBoT 32:294f., comm. 341-343.

**a.** of an ox: (The patient passes beneath a hawthorn gate while the exorcist incants:) [UD]U-uš-

*ta=kkan kattan arha paizzi nu=š<ši>-kan* <sup>sic</sup>puttar *huit(ti)yaši* GUD-u[š]ta=kkan] kattan arha paizzi *nu=šši=kan* šu-uq-šu-qa-an *huitiyaš[i]* "The sheep passes beneath you and you pull out its hair. The ox passes beneath [you] and you pull out its š.-hair. (In the same way let it pull out evil, impurity, sorcery, *āštaratar*, divine anger, curse, slander and an early death for the patient)" KUB 7.53 iii 1-4 (Tunnawi's rit., NS), ed. Beal/Collins, AoF 23:313 n. 31, Otten, AfO 16:70, Tunn. 18f. (lines 35-38, but misjoined) □ for a reading of MUNSUB<sub>X</sub> instead of <sup>sic</sup>puttar see Beal/Collins, AoF 23:313 n. 31; for the reading *pu-ut-* (and not *pu-u-ut-*) see Neu, EHS 2:238 and photo coll.; *zig=a=az* <sup>Giš</sup>hatalkišnaš *hamiešhi=yazz* BABBAR-TIM *wašša[ši]* BURU<sub>14</sub>=ma=az *išharwand[a w]aššaši* GUD-uš=ta=kkan *katti[=ti]* arha paizzi *nu=šš[e=šta šu-u]k-šu-uq-qa-an* *huēz[ta]* UDU-u[š=m]a=ta=kkan *katti=t[i]* [(arha pa)izzi *nu=šše]=šta ešri* [huēz]ta "You are a hawthorn, and you clothe yourself in white in the spring, but in summer you clothe yourself in blood-red. The ox passes beneath you and you pull out it's š.-hair. The sheep passes beneath you and you pull out [its] wool" KUB 33.54 ii 13-17 + KUB 33.47:1-5 (rit. and myth, OH/NS), ed. Beal/Collins, AoF 23:312f.; cf. KUB 17.10 iv 1-3 (OH/MS), translit. Myth. 36, tr. Hittite Myths<sup>2</sup> 17; cf. UDU=ši=kan kattan a[rha paizzi] *nu=šši=kan* <sup>sic</sup>ešša[rri huitiyazz] GUD=ši=kan kattan ar[ha paizzi] *nu=šši=kan* šu-uk-šu[-uq-qa-an] *huitiyazz[i]* KUB 34.76 i 4-8 (OH/NS); cf. KBo 60.56:2-3 (NS).

**b.** unclear, said of horses: *n=uš=kan* šu-uk-šu-uk-ki-ia? *uite¹nit* [...] *namma=aš PĀNĒ=ŠUNU arranz[i nu=uš IŠTU Ⅰ.UDU] iškanzi* "[They...] them with water on the(ir) š. Then they wash their faces [and] rub [them with sheep fat]. ([They put] down for them bedding and install them in the stable)" KUB 29.52 i 2-4 (hipp., MH/MS), ed. Hipp.heth. 196f. □ if correctly read š. can be dat.-loc. ("on (their) š."?) or (thus Melchert pers. comm.) the neut. pl./collec. nom.-acc. of a derived and substantivized *šiya*-adj. w. a mng. virtually equivalent to the base noun š.: "They [...] their š. (parts) with water." Neu, StBoT 32:341, suggests reading sg. nom. šu-uk-šu-uk-ki-i[š] but that seems difficult to reconcile with the pl. acc. pron. *uš*.

**šulla- A****šukšuk(k)a-**

Goetze, Tunn. (1938) 95 (“shackle” = Akk. *abbutu*); Otten, AfO 16 (1952-53) 70 n. 6 (“behaarter Körperteil”); Friedrich, HW (1953) 196 (“Stirnhaar(?) (des Rindes), Mähne (des Pferdes)”; Kammenhuber, Hipp.heth (1961) 196 n. 2; Beal/Collins, AoF 23 (1996) 314 w. n. 39 (“hair or a type of hair of horses and oxen”); Neu, StBoT 32 (1996) 341-343; Tischler, HEG S/2 (2006) 1140-1141; Kloekhorst, EDHIL (2008) 778 (“hide (of cow or horse”).

**šuku?ant- part.?; (mng. unkn.); MS.†**

**pl. nom. com.** šu-ku?-an-te-eš KBo 31.143 rev.? 14 (MS).

[...m]inuanteš ēšten DINGIR.MEŠ ŠA <sup>d</sup>Abi uttar [...] / [...]ies patalheš=meš šu-ku(?)-an-te-eš ašan[du?] “[...] you, O gods, be [pl]easing! The word(s) of Abi [...],...[let?] your(?) soles(?) [be] š.” KBo 31.143 rev.? 13-14, translit. Haas, AoF 34:32 (reading *ḥu*]inuanteš and šu-ma-an-te-eš) □ since the text shows a consistent difference between the signs KU and MA (compare, for instance, rev.? 15 *ḥūman*, 17 EGIR-anda-ma, 18 *parkunum*[a-) reading šu-ku- seems preferable. For not-writing a glide cf. among other exx. *m*]inuanteš in line 13.

**šukkupugullu(?) n., Hurr.; (probably a river name); NS.†**

[1 NINDA.GUR<sub>4</sub>.RA *paršiya n]-an PĀNI* DINGIR-LIM *dāi* [EGIR-ŠU=ma šī]’u(?) šu?-uk-ku<sup>1</sup>-pu-gul-lu BAL-’ti<sup>1</sup> “[He breaks a thick-bread and] places it in front of the deity. [Thereafter,] he libates (to) the [riv]er(?) šukkupugullu” KUB 27.48 v 14-15 (*Hišuwa* fest., NS).

The readings in line 15 are not quite assured. The word [šī]’u<sup>1</sup> can be restored after line 17. If this restoration is correct, this would be the Hurr. word *šiya-/šiu-* “river,” and the following *Šukkupugullu* would be the name of a specific river, as listed in Del Monte/Tischler, RGTC 6:550.

Von Brandenstein, ZA 46 (1952) 91; Otten, ZA 59 (1969) 255; del Monte & Tischler, RGTC 6 (1978) 550.

**šukuduti** (mng. unkn.); LNS.†

**unclear:** šu-ku-du-ti KUB 10.92 vi 7 (LNS).

List of offerings to deities: [...] Í]D.MEŠ *dapiaš* GUB-aš 1-ŠU KI.MIN [...] <sup>MUNUS</sup>SU]HUR. LÁL <sup>d</sup>He-pát šu-ku-du-ti [...] GUB-aš 1-ŠU

KI.MIN “ditto (i.e., he/she offers), standing, once to all of the rivers. [...] ditto (i.e., he/she offers), standing, once [...] to the l]ady’s maid of Ḥebat š.” KUB 10.92 vi 6-8 (fest. for Teššub, LNS).

Whereas Laroche, GLH 239, includes š. as Hurrian, Wegner, ChS I/3-2:231, transliterates it as Akk. (ŠU-KU-DU-TI) listing it in her glossary (ChS I/3-3:210) under Akk. šukuttu “Ausstattung,” cf. CAD s.v. šukuttu A “jewelry.”

Laroche, GLH (1979) 239; Wegner, ChS I/3-3 (2004) 210.

**šukziy[a(-)...] (mng. unkn.); OS.†**

**unclear:** šu-uk-zí-i[a?(-)...] KBo 17.36 ii 9 (OS).

1 LÚ ašušalaš x [...] tūni<sup>r</sup>k<sup>1</sup> šalakzi 1 LÚ SA[NGA ...] tīēzzi nu 3-ŠU šu-uk-zí-i[a?(-)...] 3-ŠU *halzāi* “An ašušala-man [...] kneads (dough for) tunik-bread. One pri[est...] steps (in), and three times šukziy[a...] he calls out three times” KBo 17.36 ii 7-10 (fest., OS), translit. StBoT 30:287 ii 16-19, StBoT 25:122 □ the last sign in šu-uk-zí-i[a] can also be read “i”; see Neu, StBoT 25:122 n. 408. Theoretically, the word could also be read šu-az-zí-i[a?(-)...].

Neu, StBoT 25:122 n. 408 and StBoT 26:173, suggests that š. might be a Luwian LW. It is not listed in CLL however.

**šulla- A/šulli-** (usually preceded by LÚ or DUMU(.MUNUS)) n. com.; hostage (either adult male, child, boy or girl); from MH/MS.

**sg. nom.** LÚ šu-ul-la-aš KUB 40.76 obv. 9 (MH/MS), LÚ šu-ul-li-iš KBo 14.12 iv 11 (NH).

**acc.** DUMU šu-ul-la-an KBo 16.27 iv 25 (MH/MS), DUMU-an šu-ul-la-[an] KUB 19.49 i 68 (Murš. II), DUMU. MEŠ šu-ul-la-an KBo 16.27 + KBo 40.330 i 8, 9 (MH/MS), DUMU.MUNUS šu-ul-li-in HKM 102 rev. 16 (MS?), DUMU. MEŠ šu-ul<sup>1</sup>-li<sup>1</sup>-in KBo 43.1 obv.? 7 (MH/NS), DUMU.MEŠ šu-ul<sup>1</sup>-li<sup>1</sup>-in KUB 19.49 i 69 (NH).

**gen.** ŠA DUMU!-ŠU šu-ul-la-aš KUB 19.39 iii 9 (Murš. II).

**pl. nom.** DUMU.MEŠ šu-ul-le-e-eš KBo 16.27 i 12 (MH/MS), DUMU.MEŠ šu-ul-la-aš HKM 102 rev. 21 (MS?), DUMU.MUNUS.MEŠ šu-ul-la-aš HKM 102 obv. (9), rev. 21 (MS?), DUMU.MEŠ šu-ul-li-iš HKM 102 obv. 3 (MS?).

**acc.** DUMU.MEŠ šu-ul-lu-uš KBo 16.27 + KBo 40.330 i 10 (MH/MS), KUB 13.27 obv.! 12 (MH/MS), [...] šu-ul-lu-uš KBo 16.27 i 14 (MH/MS), [...] šu-ul-le-eš HKM 89:19 (MH/MS), DUMU.MEŠ šu-ul-li-uš KBo 16.34:4 (MS), [...]<sup>r</sup>šu-ul-

## šulla- A

## šulla- A d

*lu-u[š(-)...]* KBo 16.44:3, [...] *u-ul-lu-uš* KUB 26.29 obv. 15 (MH/NS), LÚ.MEŠ *šu-ú-ul-lu-š(a)* KBo 8.35 i 17 (MH/MS), [...] *u-ul-lu-š(a)* KUB 40.76 obv. 7 (MH/MS).

**dat.** DUMU.MEŠ *šu-ul-la-[aš]* KBo 16.27 i 13 (MH/MS).

**broken:** DUMU *šu-u[l-...]* KBo 16.27 iv 20 (MH/MS), [DU]MU.MEŠ *šu-ul-l[i-...]* KUB 6.50 ii? 3, DUMU.MEŠ *šu-[ul-...]* KBo 16.27 i 7 (MH/MS), DUMU.MEŠ *š[u-ul-...]* KUB 23.77 obv. 57 (MH/MS), LÚ *šu-u[l-...]* KUB 40.76 obv. 11 (MH/MS).

**a.** taken or seized, w. *epp-/app-*: (“I do not know if Luparrui seized the people”)...§ [k]inun=a apē antruhš<sup>1</sup>eš arha tarn[er nu=k]an <sup>m</sup>Luparrūiš peran lē [kuie]nki ēpzi ammuk=wa [...(?)] piš<sup>1</sup>k<sup>1</sup>iskemi apē=ma=wa [DUMU.MEŠ(?) š]u-ul-le-eš appiškanzi “But [n]ow they have release[d] those people. Don’t let Liparrui take [anybo]dy in advance (saying): ‘I will start [s]urrendering(?) (them), while they that are seizing those [h]ostages!”” HKM 89:15-19 (letter, MH/MS), ed. Letters 251, Alp, HBM 290f. □ Alp and Hoffner both read the traces in between lines 18-19 as [pa?-r]a?-a? and take them to immediately precede š. in l. 19. Since there seems to be no other ex. of š. without LÚ or DUMU(.MUNUS) this is what one expects in the break before š. filling the space at the beginning of the line.

**b.** given, w. *pai-* B: [...ap]<sup>1</sup>ē<sup>1</sup>l(?)=ma 'šum<sup>1</sup>ēš=a [d]amāuš DUMU.MEŠ *šu-[ul-...]* / [...DUMU.MEŠ *šu*]-<sup>r</sup>ul<sup>1</sup>-la-aš EGIR-anda=ya 5 DUMU.MEŠ *šu-ul-la-a[n...]* / [EGIR-and]a=ya 10 DUMU.MEŠ *šu-ul-la-an* pišten n[u...] § [ o o ] LÚ.MEŠ <sup>URU</sup>Kammama DUMU.MEŠ *šu-ul-lu-uš* ku[iuš(?)...] / [...]x-teni uēš LÚ.MEŠ <sup>URU</sup>Kammama nam-x[...] / [k]ā=ma kuiēš DUMU.MEŠ *šu-ul-le-e-eš* [ o?]x-i [...] / [nu m]ān apēdaš DUMU.MEŠ *šu-ul-la-[aš...]*x[...] / [DUMU.MEŠ] *šu-ul-lu-uš* p<sup>r</sup>ul<sup>1</sup>eni mān [...] / [p]īueni n=uš=kan EGIR-pa [...] “But, [if they are(?) h]is(?) then you (pl.) [must...] other ho[stages...] for [...] h[ostages] and later [you must give(?)] five more hostage[s] and [late]r you must give an additional ten hostages an[d...]. § Concerning the hostages th[at] you, the people of Kammama will [...] we [will...] the people of Kamm[ama] but the hostages [h]ere that [...], for those hostag[es...] we will either give [Ø?] hostage[s] or we will [g]ive [...] and them back/again [...]”” KBo 16.27 + KBo 40.330 i 7-15 (treaty w. Kaškaeans, MH/MS), ed. Fuscagni, hethiter.net/: CTH 137.1

(INTR 2011-08-24), Kitchen/Lawrence, TreatyLawCovenant 1:356f. (without KBo 40.330), translit. Kaškäer 135 (without KBo 40.330) □ for the agreement of a sg. acc. (twice DUMU.MEŠ *šullan*) following a number larger than 1 see GrHL §9.21-22; *ziqqa<sup>1</sup> tuē<sup>1</sup>l* DUMU-an *šu-ul-la-a[n?* U ŠA B]ELU<sup>MEŠ</sup> GAL<sup>ya</sup> DUMU.MEŠ *šu-ul-l'i<sup>1</sup>-in pāi nu ANA* <sup>d</sup>[UTU-ŠI ...] 'x x(?)' [kuwapi<sup>2</sup>]kkī ZI-anza<sup>1</sup> n=aš apiya [t]ehhi “Also, you must give both your own son as hostag[e and] also a hostage each(?) [of] the high [l]ords. [Whe]rever [I, My Majesty] desire, there I will [p]lace them” KUB 19.49 i 68-70 (treaty w. Manapa-Tarhunta, Murš. II), ed. Friedrich, SV 2:10f., Kaškäer 114, Wilhelm, hethiter.net/: CTH 69 (INTR 2012-08-09), Kitchen/Lawrence, TreatyLawCovenant 1:530f. □ the addition of “each” in the translation tries to account for the sg. acc. *šullin* after the pl. DUMU.MEŠ as distributive: each “high lord” had to give one son as a hostage.

**c.** becoming, w. *kiš-:* (Šupp. I responds to the request of the Egyptian envoy to send a son to marry the recently widowed Egyptian queen:) *nu-wa nahšarriyatten* [kuwa]tqa nu-wa=mu DUMU-YA <a>padda uekišketteni [nu-war=a]š=za LÚšu-ul-li-iš kuwapikki kišari (last two words over eras.) [LUGAL-u]n=ma=war=an=z=an UL (eras.) iyatteni “[Perha]ps you became afraid and for that reason you keep asking me for a son of mine, (but) [h]e will at some point become a hostage and you will not make him your [kin]g” KBo 14.12 iv 9-12 (DŠ frag. 28), ed. Güterbock, JCS 10:97, GestaSupp 122f. (“ostaggio”).

**d.** mentioned with captives: [...lin]kiya kattan [ki]ššan daiš LÚappanza 1 DUMU *šu-ul-la-an* x[...] GUD.HI.A ūnnai “[He] put (it) under [oa]th [as f]ollows: a captive (subj.) one hostage (obj.) ... [...] cattle he will drive” KBo 16.27 iv 24-25, (treaty w. Kaškaeans, MH/MS), ed. Fuscagni, hethiter.net/: CTH 137.1 (INTR 2011-08-24), Del Monte, OAM 2:105, Kitchen/Lawrence, TreatyLawCovenant 1:362f., translit. Kaškäer 138 □ because of the frag. state of the text it is not clear whether the verb ūnnai “he drives” has both š. and the oxen as its obj. or whether the sign trace following it should be restored to a form of *pai-* B “to give” (thus Kitchen/Lawrence, TreatyLawCovenant 1:362f., Tischler, HEG S/2:1141, and possibly also von Schuler, Kaškäer 138); Del Monte OAM 2:105 restores to p[a-ra-a pa-a-i nu x] GUD etc. For a similar but even more frag. context compare KBo 16.27 iv 19-20.

**šulla- A e**

e. in a tariff list for hostages exchanged between Hittites and Kaškaeans: ŠA <sup>m</sup>Tamitiš LÚ URU Taggašta (inserted above the line: IGI.HI.A uškanzi) ŠÁM 2 DUMU.MEŠ šu-ul-li-iš 1 LÚ § (...) § <sup>m</sup>Himu-DINGIR-LIM LÚ URU Gamamma IGI.HI.A uškanzi 2 DUMU.MUNUS.MEŠ 'šu-ul-la-aš 1 LÚ ŠÁM § (...) § <sup>m</sup>Gašaluwāš LÚ URU Malaziya 'IGI NU.GÁL<sup>1</sup> <sup>m</sup>Gapiyaš EGIR paitta 1 DUMU.MUNUS šu-ul-li-in '1? LÚ? tatta "Tamiti, man of Taggašta (above the line: sighted, lit. the eyes see): (his) price is two boy hostages (and) one man. § (...) § Himuili, the man of Gamamma, sighted: two girls as hostage (and) one man (is his) price. § (...) Gašaluwāš, man of Mala ziya, blind: Gapiya has given (him) back (and) has taken one girl as a hostage (and) one(?) man(?)<sup>2</sup> HKM 102:2-3, 8-9, 15-17 (MS?), ed. Del Monte, OAM 2:103f., Arıkan, AoF 33:146f. □ for Tamitiš as a probably mistaken nom. after the Akk. preposition ŠA compare ŠA <sup>m</sup>Kururri in l. 13 and correctly used nom. (cf. GrHL §16.9) without ŠA in ll. 6, 10, 11, 15. For the Kaškaeans mentioned by name as important tribal leaders see Siegelová, Mem.Imparati 735-737.

For the double *a/i*-stem with the *i*-stem as secondary due to Luwian influence from the MH period onwards (cf. the attestations from Maşat Höyük and KBo 16.34:4) see Rieken, HS 107:42-53. The status of Sum. LÚ or DUMU(.MUNUS) that almost always precede š. is difficult to establish: *tuēl* DUMU-an preceding šulla[n] KUB 19.49 i 68 is clearly appositional: "your own son as a hostage" with clear word space in between. In most other cases, however, the Sum. and š. are written more closely together even when the Sum. is marked as plural. The interchange between LÚ, DUMU, and DUMU.MUNUS (note the absence thus far of \*MUNUS š.) is an apparently deliberate choice as opposed to the often generic use of determinatives (cf. LÚ in MUNUS LÚ IGI.NU.GÁL LÚ U.HÚB "a blind (and) deaf woman" Bo 2731 iii 5 apud StBoT 22:12f.). To what extent there was a spoken Hittite reality behind the Sum. is impossible to say.

Friedrich, SV 2 (1930) 28f. (incorrectly connects with a non-existing noun \*šullai- "Zank; Ungnade"); Götz, AM (1933) 167 and 310 ("seines Sohnes Streit(?"); Güterbock, IF 60 (1952) 204 with n. 2 ("Geisel(?"); idem, JCS 10 (1956) 97 ("hostage"); von Schuler, Kaškäer (1965) 113-114 ("Geisel");

**šulla- B-**

Rieken, HS 107 (1994) 45; Tischler, HEG S/2 (2006) 1141-1142.

Cf. šullai- B, \*šullatar B.

**šulla- B/ſulle-, šullai- C, šulliya/e- v.**; 1. to become arrogant, presumptuous, rebellious, disrespectful, aggressive (abs., no sentence particle), 2. to be(come) presumptuous toward, disrespectful to, to disrespect (w. dat.-loc. object and w. or without particles -kan, -šan); from OH/NS (and MH/MS).

**pres. sg. 2** šu-ul-le-ši KUB 36.114 rt. col. 6 (MH/MS), šu-ul-li-ia-ši KBo 19.70:11 (Murš. II), KBo 12.70 obv.! 8 (NS).

**sg. 3** šu-ul-le-ez-zi KUB 36.114 rt. col. 14 (MH/MS), šu-ul-le-e-ez-zi KUB 28.1 iv 36 (OH/NS), šu-ul-la-iz-zi KUB 13.32 rev. 7 (NH), šu-ul-li-ia-zi KUB 14.3 iv 39 (NH), [š]u?-ul-la-a-iz-zi KBo 25.169 left col. 4 (NS).

**pl. 3** [...]šu-ul-la-a-an-zi KBo 43.77:7 (NS) (thus Oettinger, Stammbildung 291 as 38/g), here? [š]u-ul-la-an[-...]  
KBo 14.4 i (14) (Murš. II).

**pret. sg. 2** [šu-u]l-le<sup>1</sup>-e-*et*<sup>1</sup> KUB 14.17 iii 17 (coll. W., Murš. II), šu-ul-li-ia-at KUB 1.4 iii (36) (Hatt. III), KUB 19.67 + 1102/v (StBoT 24, Plate V) ii 19 (Hatt. III).

**sg. 3** šu-ul-le-*et* KBo 32.14 ii 19, iii 16, rev. 31 (MH/MS), šu-u-ul-le-e-*et* KBo 32.14 ii 4 (MH/MS), šu-ul-li-ia-at KUB 12.60 i 3 (OH/NS), šu-ul-la-a-it KBo 5.13 i 4 (Murš. II), KUB 6.41 i 47 (Murš. II), šu-ul-le-*et* KUB 6.41 i 32 (Murš. II), šu-ul-le-e-*et* KBo 16.17 iii 28 (Murš. II), KUB 24.3 ii 28 (Murš. II), KUB 1.4 + 674/v (StBoT 24 pl. III) iii 42, 44 (Hatt. III), KUB 19.67 + 1102/v (StBoT 24 pl. V) ii (30) + KUB 1.10 ii! (12) (Hatt. III), KUB 26.58 obv. 5a (Hatt. III), šu-ul-li-ia-at-ta KUB 1.10 ii! 14 (Hatt. III).

**pl. 2** šu-ul-le-*et-te-en* KUB 4.1 ii 11 (MH/NS), [šu]-ul-la-at-te-[en] KBo 64.277:2.

**pl. 3** šu-ul-le-*er* KUB 4.1 i 17, ii 15 (MH/NS), šu-ul-li-i-e-*er* KBo 5.8 iv 4 (2×), 9 (Murš. II), šu-ul-le-e-*er* KUB 31.40 obv. 10 (NS).

**pl. nom. neut.** šu-ul-la-an-da KUB 24.3 ii 34, KUB 24.4 obv. 23 (both Murš. II), šu-ul-la-an-ta KUB 24.1 iii 18 (Murš. II), here? KUB 43.37 iii 3 (NS).

**here?:** [š]u-ul-la-an[?] KBo 14.4 i 14 (Murš. II).

šu-ul-la-an-ta KUB 43.37 iii 3 (thus Tischler, HEG S/2: 1146) is to be read and restored [a-a]š-šu-ul-la-an-ta; for aššulant- as a derivation of aššul "wellbeing, welfare" see Groddek, AoF 26:40f.

(Hurr.) *wu<sub>ii</sub>/pu-ú-ru te-e-lu tap-šu-ú* KBo 32.14 i 3-4, 20, iv 16-17, rev. 26 = (Hitt.) *n=aš* (mekki) šu-u-ul-le(-e)-*et* "and he became (very) arrogant" ibid. ii 4, 19, iii 16, rev. 31 (Hurr. bil., MH/MS), ed. StBoT 32:103, cf. Giorgieri, FsHaas 132f.

(Hattic) [...]ki(-)ta-ap? KUB 28.1 iv 35 = (Hitt.) *n=aš* šu-ul-le-e-ez-zi "and he becomes arrogant" ibid. iv 36 (bil. in-

## šulla- B

## šulla- B 1 c 2'

cantation), cf. Ivanov, Kavkazsko-Blizhnevostochnyj Sbornik 7:82f., 169.

**1.** to become arrogant, presumptuous, rebellious, disrespectful, aggressive (abs., no sentence particle) — **a.** in Hurrian wisdom literature: (A deer is driven away from his home mountain and he moves to another one. There he grows fat) *n=aš šu-u-ul-le-e-et nu āppa* HUR.SAG-an *hurzakiuān daiš* “He became arrogant and began to curse the mountain in return” KBo 32.14 ii 4-5 (MH/MS), ed. StBoT 32:74f. (“er suchte Streit”), Melchert, FsHerzenberg 91, tr. Hittite Myths<sup>2</sup> 69 (“became discontented”), Ünal, TUAT 3.4:862 (“wurde er streitsüchtig”); (Similarly, a man who ran away from his home town and arrived in another one) *man-aš šu-u-ul-le-et nu-šsan EGIR-pa URU-ri idālu takkiškian daiš* “When he became arrogant, he began to do the city harm in return” KBo 32.14 ii 19-20, ed. StBoT 32:76f., tr. Hittite Myths<sup>2</sup> 69, TUAT 3/4:862, cf. Melchert, FsHerzenberg 91; (a governor considerably increased his income from a city) *n=aš mekki šu-u-ul-le-et n=ašta namma URU-an anda UL aušzi* “He became very arrogant and no longer had regard for (lit. looked at) the city.” (Complaints arose and he lost everything) KBo 32.14 iii 16-17, ed. StBoT 32:84f. (“Er suchte großen Streit”), Melchert, FsHerzenberg 91, tr. Hittite Myths<sup>2</sup> 71, Ünal, TUAT 3.4:863 (“er wurde sehr dünkelhaft”), cf. ibid. rev. 31-32.

**b.** in historical-administrative contexts: (The subjects of the king are required to be loyal to the dynasty:) *mān šu-ul-le-ši=ma nu=kka[n...]* ANA DUMU.MEŠ LÚ.MEŠ GAL.GAL *idalu k[uitki(?)] ... nu=tta parhantaru ... §...kuiš šu-ul-le-ez-zि=ma ištarn[a...]* *takkešzi...* “But if you become rebellious and [...] / [inflict] something harmful on the children of the grandees, let them chase you (away) [...]...§...But whoever becomes rebellious (and) inflicts [harm(?)...] among [...] (may this oath pursue him)” KUB 36.114 rt. col. 6-7, 14-15 (protocol of dynastic succession, MH/MS), ed. Carruba, SMEA 18:190f., Giorgieri, AoF 32:333; (“I made him (i.e., Aparru of Kalašma) a lord and gave him Kalašma to govern. And I further made him swear”) *n=aš šu-ul-le-e-et [nu=m]u kūrurriahta* “But he became disrespectful [and] became hostile to [m]e” KBo 16.17 iii 26-29

(detailed annals, Murš. II), ed. Otten, MIO 3:173f. (“begann er Streit”), Melchert, FsHerzenberg 92.

**c.** in religious contexts (prayers and rituals) —

**1'** finite verb forms: *nu kuriwan[(aš KUR.KUR-TIM k)u(e)] arahza'nda* KUR<sup>URU</sup> *Mittanni* (var. *URU Hurri*) KUR<sup>URU</sup>[(*Arzauwa*)] *nu hūmanza šu-ul-le-e-et* “And the protectorate countries which are adjacent — Mittanni (var. Hurri), Arzawa — each one has become disrespectful” KUB 24.3 ii 26-28 (prayer Murš. II to Sungoddess of Arinna, pre-NH/NS), w. dupls. KUB 30.12 obv. 16-17, KBo 7.63 rev.? 5-6, ed. Lebrun, Hymns 161, 169 (“se sont insurgés”), Melchert, FsHerzenberg 93, tr. Hittite Prayers 52 (“are in conflict”) □ for *kuriwana-* “territorial, protectorate” see HED K s.v., Melchert, FsHerzenberg 93 n. 8, Beckman, DeuteroGesch. 287; *kinun=at=za* LÚ.MEŠ<sup>URU</sup> *Gašga dāer nu* LÚ.MEŠ<sup>URU</sup> *Gašga šu-ul-le-er nu=za apenzan* GÉSPU *haštai walliškanzi šumaš=a=za* DINGIR.MEŠ *tepnuer* “Now the Kaškaeans have taken possession of them (i.e., the lands) and the Kaškaeans have become presumptuous. They are boasting of their own force (and) strength while belittling you, O Gods” KUB 4.1 i 16-18 (rit. before a campaign, MH/NS), ed. Kaškäer 168f. (“haben Streit begonnen”), García Trabazo, TextosRel. 512f., tr. Akal Oriente 13:240; *sumeš=za* DINGIR.MEŠ ŠA KUR<sup>URU</sup> *Gašga šu-ul-le-et-te-en n=ašta ŠA KUR*<sup>URU</sup> *Hatti* DINGIR.MEŠ KUR-az *arha šuwatten šumeš=a=za* KUR-SUNU *datten* § LÚ.MEŠ<sup>URU</sup> *Gašga=ya šu-ul-le-er n=ašta ANA* LÚ.MEŠ<sup>URU</sup> *Hatti* URU.DIDL.HI.A-ŠUNU *arha dattēn* A.ŠA<sup>2</sup> *kuerazz=(i)ya=aš* IŠTU<sup>3</sup> GIŠKIRI<sup>4</sup>.GEŠTIN.HI.A-ŠUNU *arha šuwatte<sup>5</sup>n* “But you, O Gods of Kaška Land, became rebellious and expelled the gods of Hatti from (their) land, while you took possession of their land. § The Kaškaeans also became rebellious. You took away from the people of Hatti their towns, and you also expelle[d] them from (their) fields (and) their vineyards” KUB 4.1 ii 11-18 (rit. before a campaign, MH/NS), ed. Kaškäer 170f., García Trabazo, TextosRel. 516f., tr. Akal Oriente 13:241.

**2'** part.: *nu KUR.KUR.HI.A LÚ.KÚR kue šu-ul-la-an-ta haršallanta kuēš=kan tuk ANA*<sup>4</sup> *Teli<sup>1</sup>pi<sup>1</sup>nu U ANA* DINGIR.MEŠ<sup>URU</sup> *Hatti UL nahhanteš* “And the enemy countries which are disrespectful (and) angry, who are not respect-

## šulla- B-

## šulla- B 1 c 2'

ful to you Telipinu and to the gods of Ḫatti” KUB 24.1 iii 18-20 (prayer of Murš. II to Telipinu), ed. Lebrun, Hymnes 183, 186 (“agités”), Gurney, AAA 27:32f. (“quarrelling”), Melchert, FsHerzenberg 93 (“disrespectful”), Kassian/Yakubovich, FsKošak 431, 434 (“arrogant”), tr. Hittite Prayers 55 (“are quarrelling”); *waršanda šu-ul-la-an-da* KUR. KUR.HI.A «ANA» KUR <sup>URU</sup>KÙ.BABBAR-*ti-ma* *tariyan* KUR-*e nu tariyandan lätten waršiyandan-* *ma tūriyat* “Rested are the aggressive lands while Ḫatti-Land is a tired land; now unhitch the tired one, but hitch up the rested one” KUB 24.3 ii 34-37 (prayer of Murš. II to Sungoddess of Arinna), w. dupl. KUB 24.4 + KUB 30.12 obv. 23-24, ed. Lebrun, Hymnes 161, 169f. (“querelleurs”), Gurney, AAA 27:28f. (“quarrelsome”), tr. Hittite Prayers 52 (“belligerent”).

2. to be(come) presumptuous toward, disrespectful to, to disrespect (w. dat.-loc. object and w. or without particles -kan, -šan) — a. in historical-administrative contexts: <sup>m</sup>PÍŠ.TUR-waš-ma-muššan šu-ul-le-et nu-mu KUR <sup>URU</sup>Pitaš[(ša LÚ.MEŠ <sup>URU</sup>Hat)ti] ḪR.MEŠ-YA kattan *harnamiyat* “But Mašhuiluwa became presumptuous toward me and stirred up the land of Pitaša, Hittites, my (own) subjects, (against) me” KUB 6.41 i 32-33 (treaty with Kupanta-<sup>d</sup>LAMMA, Murš. II), w. dupl. KUB 6.42:9-10, ed. SV 1:110f., tr. DiplTexts<sup>2</sup> 75 (“quarreled with me”); cf. also *nu-war-aš-mu-kan šu-ul-la-a-it nu-wa-mu* ḪR.MEŠ-YA kattan *harnamie[ti]* KUB 6.41 i 47 (Kup.), w. dupl. KBo 4.7 i 51 and KBo 5.13 i 4; (They used to give troops to my ancestors and to myself) *'n-at=muššan šu-ul-li-i-e-er nu-mu namma* ÉRIN.MEŠ UL *pešker* “They became presumptuous toward me and they no longer gave troops to me” KBo 5.8 iv 9-10 (extensive annals, Murš. II), w. dupl. KBo 16.8 iv 2, 7, ed. AM 160f., tr. del Monte, L’annalistica 112; LÚ-nili<sup>r</sup>šši watarnahhun šu-ul-li-ia-at-wašmu-kan ... mān-war-aš-mu-kan šu-u'l-li<sup>1</sup>-[(ia-a)]t ku'wa'pi UL m[(ān hand)]ān LUGAL.GAL ANA LUGAL ŠEHHI'R<sup>1</sup> [(katterrahhe)]r kinun-aš-mu-kan šu-ul-li-ia-at-ta (var. A: Ø -ta) k[(uit)] / [(n-an-mu DINGIR.MEŠ) ha]nnēšnaz katterrahher “I challenged him in a manly way (thus): ‘You disrespected me!’ (... and if somebody were to ask me about this I would say:) ‘If he had never been disrespectful to me, would they (i.e., the gods) have

subjected a great king to a petty king? Because he now disrespected me, the gods have subjected him to me by means of a lawsuit” KUB 19.67 + 1102/v (StBoT 24 pl. V) ii 18-19, 29-33 + KUB 1.10 ii! 11-15 (Apol., Ḫatt. III), w. dupl. KUB 1.4 + 674/v iii 35-36, 42-45, ed. StBoT 24:22f., tr. Hoffner, ANEHST 268.

b. in cult inv.: *nu ANA* <sup>LÚ</sup>SANGA [...] *kuiš šu-ul-la-iz-zi nu*[...] 3 GÍN pāi “Who is disrespectful to a priest(?) and(?) [...] he shall pay three shekels (of silver)” KUB 13.32 rev. 6-8 (inv. of sanctuaries, Tudh. IV), ed. Hazenbos, Organization 47f. □ because it is unclear how extensive the break is it is uncertain if š. is the verb of the sentence starting w. *nu ANA* <sup>LÚ</sup>SANGA [...].

c. in Babylonian wisdom literature translated in Hittite: *atti(n)=tten=ta pe[ra]n l[ē kuiški] hur'da'i AMA-aš=ma=ta x x[...]* *nu=šši=kan 'lē šu-ul-li-'ya<sup>1</sup>-ši* “Let n[o one] curse your father in fr[on]t of you. But your mother (subj.) [...] and you must not be disrespectful to her” KBo 12.70 obv.! 6-8 (Akkado-Hittite proverbs, NS), ed. Laroche, Ugar. 5:780, Keydana, UF 23:69.

Contrary to HAB 41 (see also Garrett, JCS 42:239) there is no firm evidence for a construction of š. w. dir. obj. “to disrespect someone”; for KBo 5.8 ii 2 (extensive annals, Murš. II) see šullai- B “to use as hostage.” In KUB 19.49 i 68 (Murš. II) we restore *šu-ul-la[-an]* acc. sg. of šulla-/i- “hostage” q.v. instead of *šu-ul-la[-i]* (thus SV 2:10). KUB 14.3 iv 39 is too fragmentary to be of use.

Sommer, Heth 2 (1922) 42f. (“hadern,” “Streit anfangen,” “auszanken”); idem, HAB (1938) 41 (= Akk. *šelū*); Gurney, AAA 27 (1941) 29, 96 (“scold, revile(?”); Friedrich, HW (1952) 196 (“streiten, zanken; — jem.en auszanken, zornig behandeln”); Kronasser, EHS 1 (1962) 505 (“schelten”); Oettinger, Stammbildung (1979) 291-293 (“sich aggressiv verhalten, Streit suchen, schelten”); Neu, Hurritische (1988) 8-9; Garrett, JCS 42 (1990) 239; Wilhelm, Or NS 61 (1992) 129; Ünal, TUAT 3.4 (1994) 862 (“streitsüchtig werden”), 863, 864 (“dunkelhaft werden”); Melchert, FsHerzenberg (2005) 90-98; Tischler, HEG S/2 (2006) 1144-1147 (“streiten, zanken, jemanden auszanken, zornig behandeln”); Kassian/Yakubovich, FsKošak (2007) 434 (*šullant-* “rebellious(?”); 448f. (*šullant-* “upstart and impious”); Kloekhorst, EDHIL (2008) 778f. (“to become arrogant”)).

Cf. šullatar A, šullešš-.

## šulai- A

## šulai- A d

**šulai- A** n. com.; lead; wr. syll. and A.GAR<sub>5</sub>; from OS.

**sg. nom.** šu-la-a-iš KUB 3.103 rev. 11 (NS).

**acc.** šu-la-in KUB 41.7 vi 1 (OH or pre-NH/LNS), šu-la-a-i'-[in?] KUB 17.34 iv 4 (NS).

**gen.** šu-li-i-aš KBo 17.3 iv 32 (OS), KBo 17.1 iv (37) (OS), šu-ú-li-ia-aš IBoT 3.98:9 + KUB 28.82 i 23 (OH?/NS), A.GAR<sub>5</sub>-aš KUB 17.10 iv 16 (OH/MS), KUB 33.3:7 (OH/MS), KUB 33.66 ii 10 (OH/MS?), KUB 33.8 iii 8 (OH/NS), KBo 12.87 rev. (1) (NS), Bo 7615:4 (JCS 4:131), ŠA A.GAR<sub>5</sub> KUB 9.31 iii 23 (MH/NS), KUB 9.32 obv. 9 (MH/NS), KBo 49.194:7 (NS).

**abl./inst.** IŠTU A.GAR<sub>5</sub> KUB 44.61 rev. 27 (NH).

**fragmentary** 'šu-li-ia'- [...] KBo 18.155:12 (NH).

**pure logographic uses:** A.GAR<sub>5</sub> KBo 17.95 iii 8 (2×) (MS?), KUB 43.60 iv 13 (OH/NS), KBo 15.24 ii 17 (MH/NS), KUB 39.57 i 4, 5 (2×) (NH), KBo 7.22 i 7 (NS), KBo 24.47 iii? 20 (NS), KBo 31.55:11 (NS) (cf. Güterbock, FsOtten 73), KBo 45.241:1 (NS), KBo 47.266 obv. (11) (NS), KUB 58.100 ii? 5 (NS), KUB 12.26 ii 4 (NH), KUB 24.5 obv. 25 (NH), KUB 39.41 i 4 (NH), KUB 12.24 i 12 (NS), KUB 42.38 obv. 18 (NS), KUB 42.97:10 (NS), KUB 59.67 ii 7 (NS), HT 73:3 (NS), IBoT 4.45 obv. (1), (2 coll.) (LNS), A!.GAR<sub>5</sub> KUB 41.18 ii 10 (NH), A.GAR<sub>5</sub>! KUB 46.42 iv 10 (NH/NS).

šu-ú-'li-ia'-aš IBoT 3.98:9 + KUB 28.82 i 23 (OH?/NS) alternates with 'A.GAR<sub>5</sub>-aš KBo 12.87 rev. (1) (NS) (cf. Laroche, RA 59:85).

(Sum.) [A.GAR<sub>5</sub>] = (Akk.) [a-ba-ru] = (Hitt.) šu-la-a-iš “lead” KUB 3.103 rev.11 (Diri vocab.), ed. Laroche, RHA XXIV/79:162f., MSL 15:94 (tr. incorrectly aligned). The Sumerian word for lead seems to have been A.GAR<sub>5</sub> (PSD A/1 s.v. A.GAR<sub>5</sub>), but some later scribes may have confused GAR<sub>5</sub> with the similarly shaped BÁR, perhaps influenced by the Akk. reading of A.GAR<sub>5</sub> as abāru A (CAD s.v.). Hittite scribes used a number of similar sign shapes more or less interchangeably for GAR<sub>5</sub>, GÚG, BÁR, LÚ and TÙN. See Güterbock, JCS 15:71 w. n. 23, FsOtten 71-73 and Rüster/Neu, HZL no. 220. The vocab. entry confirms š. as an *ai*-stem (as opposed to an *i*-stem, cf. HW 197, StBoT 26:173).

**a.** as ingots or as pig lead: '34 EME<sup>1</sup> A.GAR<sub>5</sub> 14 URUDU GAG 'x x<sup>1</sup> [...] “thirty-four ingots of lead, fourteen copper pegs, ...” KUB 42.97:10 (rit. frag., NS); cf. also [A]N.BAR? 7 EME A.'GAR<sub>5</sub> x<sup>1</sup> KBo 9.117 iv? 1 (Kizz. rit. frag., NS); [š]err-a-ššan šu-la-in 'dan'nantan dāi “He places the ‘empty’ (i.e., pure, unmixed?) lead [o]n it” KUB 41.7 vi 1-2 (Hutuši’s rit., OH or pre-NH/LNS) □ Tischler, HEG T/D 100 understands šulain dannantan as “lead free (from impurities)”; 'še'l-r-a-ššan 1 GÍN KÙ.BABBAR [...] 1 GÍN NAGGA 1 GÍN šu-la-a-'i'-[in?] “[He puts(?)] one shekel of

silver, [...], one shekel of tin, one shekel of lead on it” KUB 17.34 iv 3-4 (Hutuši’s rit, NS).

**b.** used as weights: (“The exorcist takes scales and approaches the king”) *nu ANA LUGAL A.GAR<sub>5</sub> pāi* (eras.) *nu-ššan LUGAL-uš A.GAR<sub>5</sub> ANA GIŠ.RÍN ZI.BA.NA dāi* “He gives the king (a piece of) lead. The king puts the lead on the scales” KBo 17.95 iii 8-9 (rit. naming infernal deities, MS?), ed. ChS 1/5:359.

**c.** used as inlay: 2 GIŠ!*allūššaš A.GAR<sub>5</sub> GAR.RA* “two (wooden) *allūšša*, inlaid with lead” KUB 58.100 ii? 5 (inv. frag., NS), ed. THeth 10:181; possibly here: 2 *TAPAL ḪUB.BI.HI.A KÙ.BABBAR ŚA.BA 1-NUTUM annutaim[a(?)]* 1-NŪTUM=ma A.GAR<sub>5</sub> [GAR.RA(?)] “two pairs of silver earrings of which one fitted with *annuta* and one [inlaid with(?)] lead” KUB 42.38 obv. 17-18 (inv. of jewels, NH), ed. THeth 10:147f., Siegelová, Verw 498f.

**d.** made into models of body parts: ZI.HI.A A.GAR<sub>5</sub> *anda uišurianteš* [...] 'x x<sup>1</sup> UZUGABA A.GAR<sub>5</sub> UZUUBUR *ginuwa A.GAR<sub>5</sub> IGI.HI.A A.GAR<sub>5</sub> ŠU.MEŠ A.GAR<sub>5</sub> [GUD.]MAH* 1 šēnaš “Souls of lead are pressed in(to a figurine). There are [a head of] lead(?), a breast (and) knees of lead, eyes of lead, hands of lead, a [bu]ll (and) one (human) figurine” KUB 39.57 i 4-6 (rit., NH), ed. Torri, Lelwani 47f., for *wišuriya*- see Melchert, FsSiegelová 217; G[I]M-an=ma=kan hantezziyaš hūprušhiyaš 1 EME [A.GAR<sub>5</sub>] 1 *lingainna*=a URUD[U] hašsi=kan anda peššiēzzi kēdaš=kan anda QĀTAMMA peššiyanneškezzi EGIR-ŠU=ma DINGIR.MEŠ ABI DINGIR.MEŠ KUR-<sup>1</sup>TIM 1 h'ūprušhiñ dāi nu=kan EME A.GAR<sub>5</sub> 1 *lin*[gainna=a]<sup>1</sup> nda<sup>1</sup> QĀTAMMA peššiya[nneškezzi] “Just as he throws one tongue of lead and one (model of an) oath of copper into the first *hūprušhi*-vessels in the hearth/brazier, in the same way he throws in for each of these (gods mentioned above). Thereafter he takes one *hūprušhi*-vessel (for) the paternal gods (and) country gods. And similarly he throws a tongue of lead [and] one (model of an) oath in [for each]” KBo 24.47 iii? 16-20 (lists of Hurrian gods, NS); cf. KUB 39.41 i 3-4 (funerary rit., NH), ed. Kassian et al., Funerary 642.

## šulai- A e

## šulai- A i 2'

e. made into a ring: *nu=kan 1-EN <sup>NA<sub>4</sub></sup>NUNUZ 1 KAMKAMMATUM AN.BAR ŠA A.GAR<sub>5</sub>=ya* (var. B substitutes ŠA <sup>NA<sub>4</sub></sup>NÍR) *anda ne'ḥ¹[hi]*] *n=at=kan ANA UDU.ŠIR.ḤI.A <sup>UZU</sup>GÚ=ŠUNU SI=ŠUNU=ya anda ḥamang[(ami)]* “I string together one bead (and) one ring of iron and of lead (var. B: of NÍR-stone) and I tie them on to the neck(s) and horn(s) of the rams” KUB 9.32 obv. 9-10 (Aṣṭella’s rit., MH/NS), w. dupls. KUB 9.31 iii 22-24 (A), HT 1 iii 11-14 (B), KUB 41.18 ii 10-12 (C), ed. Dinçol, Belleten 49/193:12f., 23, cf. *nai-* 5 a 2’.

f. made into a comb: (The Sungod and Kamrušipa began to argue with each other while they were combing sheep. Kamrušipa placed a throne of iron) *nu=wa=ššan A.GAR<sub>5</sub> <sup>GIŠ</sup>GA.ZUM SÍG dāiš nu=wa=kan šuppin ÁŠ.MUNUS.GÀR-an kišser* “and she put a lead comb for wool on (it). They combed the ritually pure female lamb (with it)” KUB 12.26 ii 4-6 (myth, NH), ed. Benedetti, SR 1:16, Archi, Or NS 62:406f., Watkins, FsMelchert 358.

g. made into lids: *kattan dankui taknī ZABAR palhi arta ištappulli=šmet A.GAR<sub>5</sub>-aš zakki(š)=šmiš AN.BAR-aš kuit andan paizzi n=ašta namma šarā UL uizzi anda=ad=an harakzi* “Down in the dark earth (i.e., netherworld) stand *palhi*-vessels of bronze. Their lids are of lead, their latches(?) are of iron. What goes into (them) can not come up again, it perishes therein” KUB 17.10 iv 15-17 (Tel. myth first vers., OH/MS), w. dupl. KUB 33.3:6-9 (OH/MS), ed. DBH 41:20, 28, Rieken et al., hethiter.net/: CTH 324.1 (INTR 2012-05-10), translit. Myth 37, tr. Hittite Myths<sup>2</sup> 17, Beckman, CoS 1:153; *aruni=ma* ‘URUDU<sup>1</sup>-aš *palhaeš kianda[ri]* *ištappulli=šmit* A.GAR<sub>5</sub>-aš “In the sea lie *palhi*-vessels of copper; their lids are of lead (they contain the following evils)” KUB 33.66 ii 9-10 (myth of Stormgod of Lihzina, OH/MS?), ed. Hoffner, JNES 27:65, Groddek, ZA 89:37, 39, translit. Myth 130; *ukt[(ūri)]ya=ššan* AN.BAR *palhi<sup>1</sup>š<sup>1</sup> kitta ištappu<sup>1</sup>l<sup>1</sup>li=ššit šu-ú-<sup>1</sup>li-ia<sup>1</sup>-aš n=at=kan ištāpu* AN.BAR-aš=šan *tarmuš walha<sup>1</sup>nd<sup>1</sup>u* “A *palhi*-vessel (made) of iron lies on the pyre; its lid is of lead. Let him close it. Let them pound iron nails into it” KUB 9.11 i 2-4 + IBoT 3.98:8-10 + KUB 28.82 i 22-24 (Ḫutuši’s rit., OH?/NS), w. dupl. KBo 13.106 i 22-25 (OH/NS) and parallels KBo 12.87 rev.1-2, KBo 13.107:5-

8; *ḥalīnaš zēri ḥarmi ta=an anda 3-iš LUGAL-uš MUNUS.LUGAL-ša zēriya allapahhanzi ištappulli=šet=a šu-li-i-aš* ‘ta iš<sup>1</sup>tāp<sup>1</sup>he<sup>1</sup>’ “I hold a cup of clay and into the cup the king and queen spit three times. Its lid is of lead, and I close (it)” KBo 17.3 iv 31-33 (rit. for the royal couple, OS), ed. StBoT 8:38f., translit. StBoT 25:18.

h. ingredient in medicine: (Describing the treatment of a penis ailment: “[If] he is not circumcised(?), he pulls his foreskin(?) back. He applies an ointment [...]” *namma=an ḥapurin parā huittiy[azi ...] / [... SIG]<sub>5</sub>-ri n=an [IŠT]U A.GAR<sub>5</sub>-pat iškeškizzi* “Then he pull[s] his foreskin(?) forward. [Until?] he get[s] [wel]l, he continues to apply the ointment [wit]h lead only” KUB 44.61 rev. 26-27 (med., NH), ed. StBoT 19:20f. □ the lead which is used for salving should be contained in the ointment.

i. listed with other metals, minerals or stones — 1' in ritual, festival and oracle texts: with NAGGA(?) KBo 15.24 ii 17 (foundation rit., MH/NS), HT 73:3 (NS); with URUDU KBo 47.266 obv. 11 (Ištanuvian fest., NS), ed. Mouton, ZA 98:255, 258; with AN.BAR(?), NAGGA KBo 45.241:1 (rit. frag., NS), translit. DBH 16:295; with NA<sub>4</sub>, KÙ.GI IBoT 4.45 obv. 1, 2 (oracle question frag., LNS); with KÙ.BABBAR, URUDU, NAGGA KUB 59.67 ii 5-7 (rit., NS); with KÙ.BABBAR, KÙ.GI, NAGGA, AN.BAR, URUDU, *lulluri* KUB 43.60 iv 12-13 (incantation and myth, OH/NS); with KÙ.BABBAR, KÙ.GI, AN.BAR, NAGGA, *lulluri*, <sup>NA<sub>4</sub></sup>ZĀ.GÌN, <sup>NA<sub>4</sub></sup>GUG, <sup>NA<sub>4</sub></sup>DUH.ŠÚ.A, <sup>NA<sub>4</sub></sup>KÁ.DINGIR.RA, <sup>NA<sub>4</sub></sup>parušha- VS 28.57 i 7-8 (Allaiturahī’s rit.), ed. ChS 1/5-1:76; with KÙ.BABBAR, KÙ.GI, URUDU, NAGGA, AN.BAR KUB 24.5 obv. 24-25 + KUB 9.13:12 (substitute king rit., NH), ed. StBoT 3:10f.; with KÙ.BABBAR, AN.BAR GE<sub>6</sub>, NAGGA, AN.BAR, URUDU, <sup>NA<sub>4</sub></sup>ZĀ.GÌN, TI-anza NA<sub>4</sub>-aš, ša-mu-<sup>1</sup>x<sup>1</sup> [...] KUB 12.24 i 8-12 (rit. for Išhara?, NS), ed. Eothen 3:162 □ could the last word be read as Akkadian *S4x-MU* and identified with NA<sub>4</sub> SĀMU “red stone, carnelian”?

2' in inventory texts: [...] GÍ]N.GÍN A.GAR<sub>5</sub> 10 <sup>NA<sub>4</sub></sup>kirnuzi “[...] minas of lead, ten *kirnuzi*-stones/minerals” KBo 31.55 rev.? 11 (glass text, NS); [1]8(?) PAD KÙ.BABBAR 38 M[A.NA KI.LÁ.BI(?)]) / [...]x 'šu-li-ia<sup>1</sup>-[...] “eight[een(?)] silver

**šulai- A i 2'****šullatar A**

bar(s), [weighing] thirty-eight m[inas] / [...] lead [...]” KBo 18.155:11-12 (inv., NH), ed. Siegelová, Verw. 188f. (reading <sup>URUŠ</sup>ja<sup>?</sup>šuliya [...] despite apparent word space before the šu), translit. THeth 10:245 (š. not listed in index).

**j.** uncertain: *urakil ŠA* A.GAR<sub>5</sub> KBo 49.194:7 (frag. of unknown nature) □ the first word is alternatively to be read *Ú-RA-KI* (to Akkadian *urāku* “ingot,” cf. HZL pp. 186 and 369). However, the following sign “ii” would remain unexplained.

Laroche, RHA XI/53 (1951) 71 n.17; Neumann, FsFriedrich (1959) 347-349 (etymology); Laroche, RA 59 (1965) 85; Laroche, RHA XXIV/79 (1966) 162-163, 181, 184 (“plomb”); Burde, StBoT 19 (1974) 25; Haas/Wäfler, UF 9 (1977) 88 n. 9 (Hattian DN Šulinkatte probably does not contain š. because it may have an IE etymology); Tischler, HEG S/2 (2006) 1142-44; Savaş, Madencilik (2006) 283-287.

**šullai- B** v.; to use as a hostage(?); NH.†

**pret. sg. 1** šu-ul-la-a-nu-un KBo 5.8 ii 2 (Murš. II).  
**here? part. sg. nom. com.** šu-ul-la-an-za<sup>1</sup> KBo 16.44:4 (MS).

*n=aš u<sup>r</sup>it<sup>r</sup> n=aš=mu GÌR<sup>r</sup>.MEŠ-aš kattan hali<sup>r</sup>yat<sup>r</sup> [o o(?)] n=aš=za ÌR-anni 'dah<sup>r</sup>hun n=aš šu-ul-la-a-nu-un namma-šmaš-kan ERÍN.MEŠ išhiaħħun nu-mu 'ERÍN.MEŠ<sup>r</sup> piškeuan dāer n=aš mu laħħi kattan paiġauwan tīr “He (i.e., the leader) came and knelt down at my feet. I took them (i.e., the people) in subjection and used them as hostages(?). Further, I imposed troops on them. So they began to give troops to me and to go with me on campaign” KBo 5.8 ii 1-5 (Extensive Annals of Murš. II.), ed. AM 152f. (“schalt”), cf. Tischler, HEG S 1144 (“beschimpfte”), tr. del Monte, Annalistica 109 (“ne feci ostaggi(?)”) □ against Götze, it is not necessary to restore the predicate as *ħaliyat[tat]* since the form *ħaliyat* does exist.*

Due to the above context and the fact that *šullai- A/šulliya-* “to be(come) presumptuous toward, disrespectful to” takes a dat.-loc. object, the verb š. is best kept separate. With Del Monte, Annalistica 109, it is most likely related to (DUMU.(MUNUS)/LÚ) *šulla/i-* “hostage.”

Götze, AM (1933) 152f. (“schelten”); Oettinger, Stammbildung (1979) 292 (“zur Stellung von Geiseln verpflichten”);

Tischler, HEG S/2 (2006) 1144 (“beschimpfen” > *šullai-/šulliya-* “streiten”).

Cf. (DUMU.(MUNUS)/LÚ) *šulla/i- A*, \**šullatar* B.

**šullai- C** v. see *šulla- B/šulle-*.

**šullatar A** n. neut.; malice, malicious act, maliciousness, (in dat.-loc. or abl.:) maliciously; from OS.

**sg. nom.-acc.** šu-ul-la-a-tar KUB 29.30 iii (14) (OS), KBo 26.19 rt. col. 12 (NS), šu-ul-la-tar KBo 6.13 i 9 (OH/NS), KBo 6.26 i 29 (OH/NS), KBo 10.45 i 48, ii (6) (MH/NS), KUB 41.8 i 33, 36 (MH/NS), here? [š]u?-ul-la-a-ta KBo 58.258:3 (NS).

**dat.-loc.** šu-ul-la-an-ni KBo 10.45 i 47 (MH/NS), KUB 41.8 i 28 (MH/NS), KUB 12.50:6 (pre-NH/NS), KUB 4.4 obv. rt. col. 6 (NH), here? šu-la-an-ni KUB 5.1 iv 40 (NH).

**abl.** šu-ul-la-an-na-az KBo 6.3 i (1), 4, KBo 6.10 ii 17 (both OH/NS), KUB 43.37 ii (5) (NS), šu-ul-la-an-na-za KBo 6.4 i 6, 14, 16 (NH); possibly KBo 4.14 iii 26 (late NH).

(Sum.) [KI.LÚ×NE](?) = (Akk.) [...]x-du KBo 26.19 left col.12 = (Hitt.) [š]u-ul-la-a<sup>r</sup>-t[ar?] ibid. rt. col. 12 (vocab. frag., Diri(?)), ed. MSL 15:97 □ the restoration in MSL 15 to [za-a]!-du (Akk. *šaltu* “quarrel”) and the alleged Sum. equivalent are highly uncertain and probably inspired by š. in the Hitt. column.

(Akk.) [ku]ss[u] ana arē / ... / ana 'sa-ba-ši<sup>r</sup> šiknat / napišti 'harpu<sup>r</sup> / ana murtam libbi ayar kīni<sup>r</sup> / tabannī attā “You create the winter for becoming pregnant, summer for the gathering in of living beings, spring for the lovers of the heart” KUB 4.4 obv. middle col. 3, 5-9 = (Hitt.) *kimmantan armahhanni hameštantan šu-ul-la-an-ni hamishandaš-ma alel āššiyanni ħandaš ēšša[tti]* “[You] make the winter for pregnancy, springtime for š., but the flower of springtime for love” ibid. rt. col. 3-9 (trilingual hymn to Stormgod, NH), ed. Laroche, RA 58:73, 75, Klinger, AoF 37:321f. □ in both the Akk. and Hitt. versions it is difficult to understand the mng. of Akk. *šabāšu* “gathering in” and its intended Hitt. rendering with š. Laroche, RA 58:78 wanted to see here the cycle of procreation and following him Melchert, FsHerzenberg 96, proposes to take š. here in its literal mng. “being/becoming swollen (with child).” This lit. mng. is, however, not otherwise attested for the verb *šulla- B/šulle-, šullai- A, šulliya/a-* (q.v.) “to become arrogant, presumptuous, rebellious, disrespectful, aggressive” or its derivate š. Also, the “becoming with child” is already expressed in the preceding *armahhanni* “pregnancy.” Was the Hittite scribe confusing *šabāšu* “to collect” with *šabāšu* “to be(come) angry”? Or was the Hitt. translator in rendering “the gathering in of living beings” perhaps thinking of *šullatar* B (q.v.) “hostage-ship”? The value of the last sign

**šullatar A**

(*tan<sub>x</sub>*, i.e., *tén/tin*) in both *kimmantan* and *ḥamešħantan* follows HZL no. 330.

**a.** maliciousness, a malicious act: (“If anyone buys a field and violates the boundary, he shall take a thick loaf and break it to the Sungod (saying):...”) <sup>d</sup>UTU-*uš* <sup>d</sup>U-*aš* *UL šu-ul-la-tar* (var.: [*šu-ul-la*]-*'a'*-*tar*) “O Sungod, O Stormgod! It was not maliciousness” KBo 6.13 i 9 (Laws §169, OH/NS), w. dupl. KUB 29.30 iii 14 (OS), VS 28.127:9 (NS), ed. Melchert, FsHerzenberg 95f., LH 135f. (“No quarrel (was intended)”), HG 76f. (“(Ob) Sonnengott (oder) Wettergott, (ist) kein Streitfall”), *takku āppatriwanzi kuišk[(i p)]aizzi ta šu-ul-la-tar* (eras. -*an-na-az*) *iēzzi* *'n'aššu NINDAḥaršin našma* <sup>GIŠ</sup>GEŠTIN *išpanduzi k[in]uzi* “If anyone goes (to someone’s house) to commandeer (something), and commits a malicious act (erased: maliciously) (and) b[re]aks open either a thick loaf or a libation vessel of wine (... )” KBo 6.26 i 28-30 (Laws §164, OH/NS), w. dupl. KBo 6.18 + KBo 31.66 iv 7-9 (OH/NS), KBo 25.5:1-2 (OS), ed. Melchert, FsHerzenberg 95, LH 131f., HG 74f.; [(*UL=m*)]*a=aš šu-ul-la-an-ni halziyau'en*<sup>i</sup> “[If] anyone kills [a (free) man o]r a woman out of malice (i.e., with malice-aforethought), [he shall bring] [him/her (to his/her relatives)] and shall give four persons, either male or female and he shall look [to (his) house for it.] § [If] anyone kills [a male o]r female slave out of malice (i.e., with malice-aforethought), he shall bring him/her (to his/her relatives) [and shall] give [two perso]ns, either male or female and he shall look to (his) house for it” KBo 6.3 i 1-5 (Laws §§1-2, OH/NS), ed. LH 17 (“in a quarrel”), Imparati, Leggi 34f. (“per una disputa”), Friedrich, HG 16f. (“infolge eines Streites”), tr. Hoffner, CoS 2:107 (“in a quarrel”), von Schuler, TUAT 1/1:97 (“infolge eines Streites”), cf. Güterbock, JCS 15:66f.=AS 26:237 (“intentional killing for motives other than robbery”);

**šullatar A**

*takku* <sup>GIŠ</sup>IG *šu-ul-la-an-na-az* (var. cc [*šu-ul-la-a*] *n-na-za*) *kui[(ški)] taiēzzi kuit kuit ḥarakzi ta=at šar'niikzi* U 1 MA.NA KÙ.BABBAR *pāi parnašše=(y)a šuwāizzzi* “If any[one] steals a door out of maliciousness, he shall replace everything that gets lost in the house, he shall pay forty shekels of silver and he shall look to (his) house for it” KBo 6.10 ii 17-19 (Laws §127, OH/NS), w. dupl. Bo “2111” ii 5” (var. cc, sic, Hrozný, CH 114f. nn. 4-8), ed. LH 116 (“as a result of a quarrel”), HG 68f.; DUMU.LÚ.U<sub>19</sub>.LU *UL 'i'nnarā uwanun UL=ma šu-ul-la-an-ni uwanun É-ri=kan anda 'ē'šhar išhahru NĒŠ DINGIR-LIM šu-ul-la-tar 'w'aštāuš kišat* “I, a human being, came (to the river) neither of my own accord nor maliciously. (I came because) in (this) house bloodshed, tears, perjury, malice (and/or) misdeed have occurred” KBo 10.45 i 45-49 (rit. for Underworld Deities, MH/NS), w. dupl. KUB 41.8 i 28-30, ed. Melchert, FsHerzenberg 95 (“in anger/wantonness”), Otten, ZA 54:120f. (“im Zorn ... Streit”), tr. Collins, CoS 1:169a (“in quarrel ... quarrel”), Miller, TUAT NF 4:210 (“im Zorn ... Zorn”).

**b.** uncertain or unclear (see also *šullatar B b*): (“Given the fact that in the past I confronted you with the following words and that you yourself had said to them: ‘May even the smallest thing become difficult for him’”) *ŠA MUNUS=ya=mu=kan kuit GIG parā appiškit šu-ul-la-an-na-za=war=a(t)=tu=za KAR-at* “And since the illness of a woman affected(?) me (you are saying thus:) ‘You found it upon yourself (-za) because of your (-tu) maliciousness’” KBo 4.14 iii 25-27 (Treaty of Tudh. IV or Šupp. II, late NH), ed. Stefanini, AANL (Serie 8) 20:45 (“la lotta waratuza trovasti”), van den Hout, Diss. 294f. (“Mit/im(?) Streit hat es dich angetroffen”) □ *šu-ul-la-an-na-za-wa-ra-tu=za* is irregular. If interpreted as *šullannaza*(abl.)*war<at*(neut. for GIG = *inan*)*>t/du*(2 sg.)*=za* w. tr. “It found you through maliciousness(?)”, the use of an enclitic pronoun as subject of a transitive verb is contrary to Watkins’ rule but the alternative analysis *šullannaza*(erg.)*=war>a* (“and”?)*>tu*(2 sg.)*=za* would have an -*a* “(and?)” out of place after -*wa(r)*. The only grammatically correct solution is to take KAR-*at* as pret. 2 sg. and -*at* as neut. obj.

Hrozný, CH (1922) 3 w. n. 10 (*šullannaz* “d’intention” or “d’inimitié”); Zimmern/Friedrich, HGes (1922) 5 (*šullannaz* “vorsätzlich”); Friedrich, AO 23/2 (1922) 1\* (“aus Zorn”);

**šullatar A****šullešš-**

Sommer, Heth. 2 (1922) 42 n. 1 (“Hader, Zorn”); Götze, Hätt (1925) 92 (“Streit”); Gurney, AAA 27 (1941) 96 w. n. 2 (“scold, revile”); Alp, JCS 6 (1952) 95 w. n. 14 (*šullannaz* “aus Feindseligkeit”); Friedrich, HW (1952) 197 (“Zank, Streit; Streitfall”); Imparati, PdP 66 (1959) 188f.; Laroche, RHA XVIII/67 (1960) 83f. (“une manifestation de mécontentement ou d’impatience”); Friedrich, HW 2. Erg. (1961) 23 (“Aufregung, Grund zur Aufregung”); Güterbock, JCS 15 (1961) 66 (*šullannaz* “because of a quarrel,” i.e., intentional (killing)); Otten, ZA 54 (1961) 121 (“Streit,” *šullanni* “im Zorn”), 147 (*šullannaz* “vorsätzlich”); Imparati, Leggi (1964) 184f.; Haase, FsVolterra, Bd. 6 (1971) 476 n. 29 (against “intention” for *šullanaz*); Hoffner, LH (1997) 166 (“quarrel,” *šullanaz* “an intentional but unpremeditated and impulsive action”); Melchert, FsHerzenberg (2005) 90-98; Tischler, HEG S/2 (2006) 1146f. (“Zank, Streit, Streitfall,” “Aufregung, Besorgtheit”); Kloekhorst, EDHIL (2008) 778 (“swollen state > reckless act”).

Cf. *šulla-* B/šule-/šulliya-, šullešš-.

**\*šullatar B** n. neut.; hostage-ship(?); MS.†

**sg. dat.** *šu-ul-la-an-ni* ABoT 1.60 obv. 9 (MS), KUB 19.39 iii 10 (Murš. II).

For *šu-ul-la-an-ni* KUB 4.4 rt. col. 3-9 (trilingual hymn to Stormgod, NH) possibly belonging here see *šullatar* A bil. section.

**a.** (The Hittite king had assigned Mašhuiluwa a place to live) *n=at=ši ŠA DUMU!=ŠU šullaš iy[anun(?) ... ] / [DUMU=K]A?=wa kuin šu-ul-la-an-ni uekun nu=w[a=... ]* “[I(?)] ma[de] it into a (place of) hostage for his son. [...] (saying:) ‘Y[our father] whom I demanded as a hostage (lit. for hostage-ship), [...]’” KUB 19.39 iii 9-10 (Extensive Annals, Murš. II), ed. AM 166f. (“den ich zum Streit forderte”), Houwink ten Cate, FsMeriggi 273f., 279f., Del Monte, L’annualistica 106f.; (“Early in the morning Neriqqailiš, man of Taphalu, approached me, with (the following) message”) *‘ku’it=wa šu-ul-la-an-ni īarmi LÚ.KÚR=wa ku’iš’ INA URU Tarittara karū anda āraš nu=war=aš 7 LIM* “What do I have in the way of hostages (lit. for hostage-ship)? The enemy that has already invaded the town of Tarittara is seven thousand (men) strong!” ABoT 1.60 obv. 9-12 (letter, MH/MS), ed. Letters 177, THeth 16:76f. (“Was das betrifft, daß ich im Streit liege (wörtlich: im Streit halte”), Laroche, RHA XVIII/67:82f. (“qui me mette en émoi”), cf. 84 (lit. “Que tiens-je pour objet de mon excitation”).

**b.** uncertain whether here or under *šullatar*  
**A:** *dUTU-ŠI=kan HUR.SAG Hah[arwa ...]x-aš(?)(-)*  
*šu-la-an-ni EGIR-an paizzi* “Will His Majesty go behind (or: later to/up?) Mt. Hah[arwa...] ...to be held hostage (lit. in hostagesship)(?)?” KUB 5.1 iv 40 (oracle on the campaigns, NH), ed. Ünal, THeth 4:84f., tr. Beal, Ktēma 24:52 □ the writing is dense with little word space but the length of the extended AŠ sign preceding š. pleads against Ünal’s reading ([...] x aš-šu-la-an-ni “in Güte”). The spelling with single -l-, however, makes the word suspect.

Götze, AM (1933) 167 (“zum Streit”); Gurney, AAA 27 (1941) 96 n.1 (“for reproof(?)”); del Monte, RGTC 6 (1978) 264 (“Geiselhaft”); Tischler, HEG S/2 (2006) 1147 (= *šullatar* A; rejects “Geiselhaft”).

Cf. *šulla* A, *šullai*- B

[*šuli-*] n., see *šulai-* A.

**šulli-** n., see *šulla-* A.

**šulle-/šulliya/e-** v., see *šulla-* B.

**šullešš-** v.; to become overbearing, arrogant; NH.

**pres. sg. 3** *šu-ul-le-eš-zi* KUB 57.2:10 (NH), *šu-ul-le-eš-zi* KUB 9.15 ii 14 (NH), *šu-ul-li-iš-zi* KUB 9.15 ii 21 (NH).  
**pret. sg. 3** *šu-ul-le-eš!-ta* KBo 9.85 i.e. 1 (NH).

*n=an=kan maliyašhaz KASKAL-ši tiyandu adanna=ma=šši akuwanna SIG<sub>5</sub>=in piyandu šu-ul-le-e-eš-zi=ma=aš lē kuitki walahzi īurdai* (eras.) *lē kuinkia ... mān=aš šu-ul-li-iš-zi=ma n=an zankilāndu LUGAL-uš=ma waštulli kattan arha artaru* “Let them set him (i.e., a visitor from the capital) on the road with approval. Let them give to him to eat (and) to drink well. But let him not become overbearing in any way. Let him not hit anything (or) curse anyone (or: do not let him in any way hit (or) curse anyone).” (He may stay in the city over night, but must leave by dawn) “But if he does become overbearing, let them fine him. Let the king not concern himself with (this) misdeed” KUB 9.15 ii 12-15, 21-23 (instr., NH), ed. Melchert, FsHerzenberg 90.

Friedrich, SV 2 (1930) 28 n. 4; idem, HW (1952) 197 (“in Streit geraten”); Oettinger, Stammbildung (1979) 293 (“streitlustig sein/werden”); Melchert, FsHerzenberg (2005) 90-98 (“to become overbearing”); Tischler, HEG S/2 (2006) 147 (“in Streit geraten, zornig werden”); Kloekhorst, EDHIL (2008) 778.

**šullešš-**

Cf. *sulle/a-* B/*šulliya-*, *šullatar* A.

[*šulešhi*] Tischler, HHwb 154 is Hurr. in Hurr. context, see GLH 242.

**šullittinniš<sup>SAR</sup>** n. neut.(?); (a vegetable, used for medicinal purposes); NH.†

**sg. nom.-acc.** *šu-ul-li-it-ti-in-ni-iš<sup>SAR</sup>* KUB 44.61 i 12, (23) (NH).

(In describing the treatment of an illness:) *mān-ma-aš apez UL 'SIG<sub>5</sub>'-ri nu-šši x[...] pāi SUM<sup>SAR</sup> gapanu GA.RAŠ<sup>SAR</sup> gapanu š[u- ...] šu-ul-li-it-ti-in-ni-iš<sup>SAR</sup> gapanu [...] dāi n=at anda tarnai* “If he does not get cured by that, he gives him ... [...]. He/she takes an onion bulb(?), leek bulb(?), a š[u- ...] bulb(?) [...], *šullittinniš* bulb(?) and he puts them in (i.e., a brew of some kind)” KUB 44.61 obv. 10-13 (med., NH), ed. StBoT 19:18f.; see *šu-ul-li-<sup>r</sup>x<sup>1</sup>-[...]* ibid. obv. 23.

Since š. is mentioned among bulbous vegetables like onion and leek, it could be of the same character. Burde, StBoT 19:22, assumes that *GAPĀNU* is Akk. (see CAD s.v. *gapnu/gupnu*: “(fruit) tree, vine,” AHw: *gapnu* “Strauch”; *gupnu* “Baum(stamm)”) and indicates the bulb (“Knolle”) of a plant, although this is not easily reconcilable with the Akkadian word. If Hitt. *gapanušši* KUB 43.62 iii 6 is related (cf. *lahhurnuzzi-* b and Weitenberg, U-Stämme 256f.) the lower part of a plant (“bulb(?), root(?))” may be meant.

The noun is probably a neuter š-stem (cf. other plant/vegetable names *ankiš*, *ḥazzuwaniš*, *zinakkiš*).

Burde, StBoT 19 (1974) 22, 73 (“ein Heilkraut”); Ertem, Flora (1974) 51 (“sap” (= stalk)); Tischler, HEG S/2 (2006) 1147.

[*šulki*[-...]]

Tischler, HHwb 154 and HED 1147 suggests that *šu-ul-ki-x* [...] KUB 12.51 ii 8 is a byform of *zulki-* (a term in extispicy), q.v. However, the text is a ritual, not extispicy, the term is in Hurrian context, and is written with a š not a z, therefore it is un-

**šulupi- a 1' a'**

likely to be the same word. GLH lists *šulki-* and *zulki-* separately.

**šulupašši-** adj.; of (the town of) Šulupašši, Šulupaššyan?; NH.†

**stem form?** *šu-lu<sup>1</sup>-pa-aš-ši* KUB 42.48 obv.? 12 (NH).

**sg. gen.** (ŠA É.GAL) *šu-lu-pa-aš-ši-ia-aš* KUB 16.27 obv. 6 (NH), here? *šu-lu-pa-aš-ši-i[a(-)...]* KBo 38.266 iii 3 (NS).

(In an inventory of tax revenue at the end of the paragraph the origin of goods is stated each time.) É.GAL *šu-lu<sup>1</sup>-pa-aš-ši* “The palace of Šulupašši” KUB 42.48 obv.? 12 (inv., NH), ed. Siegelová, Verw. 244f., translit. THeth. 10:126; (“We questioned the men of the Stone House of the God a[nd they said: ... ”) ŠA É.GAL *šu-lu-pa-aš-ši-ia-aš U Š[A...]* NINDA KAŠ *pē ḥarkanzi* “[...] of the palace of Šulupašši and of [...] they keep/provide the bread (and) beer” KUB 16.27 obv. 6-7 (NH); frag. [...]x *šu-lu-pa-aš-ši-i[a(-)...]* KBo 38.266 iii 3 (frag. Kizz. rit., NS).

In spite of the absence of any determinative, w. Starke, StBoT 31:179, 656, š. is in all likelihood a derived adj. of the GN <sup>URU</sup>Šulupašši/a, which is frequently mentioned in the Boğazköy and Kuşaklı texts along with its “palace” or storehouse; see RGTC 6:364-366, RGTC 6/2:148, and Wilhelm, KuSa 1/1:34. According to Tischler, HEG S/2:1147 s.v. *šulupi-*, the place name is a genitival adj. from the bird name *šulupi-* q.v.

**šulupi-** n. com.; (an oracle bird); NH.

**sg. nom.** *šu-lu-pí-iš* KBo 2.6 iii 57 (NH), KUB 5.25 iv 28 (NH), KUB 49.18 i 4 (NH), KUB 52.21 i (5) (NH), IBoT 1.32 obv. 25 (NH), *šu-lu-pé-eš* KBo 16.98 ii 26 (NH), KUB 18.56 iii 25 (NH), KUB 22.51 obv. 6, 9 (NH), KUB 49.58:3 (NH).

**acc.** *šu-lu-pí-in* KBo 2.6 iv 11 (NH), KBo 18.138:(11) (NH), KUB 16.63 rev. 9 (NH), KUB 40.90:10 (NH), KUB 50.100:9 (NH), IBoT 1.32 obv. 25 (NH), *šu-lu-pé-en* KUB 16.59 obv.? 3 (NH), KUB 22.17 i? 2 (NH), KUB 49.28 rt. col. 18 (NH).

**pl. nom.** *šu-lu-pí-uš* IBoT 1.32 obv. 4 (NH).

**a.** observed in bird oracles — **1'** coming (*uwa-*) or going (*pai-*) — **a'** singly: KBo 2.6 iii 57-58 (NH), ed. van den Hout, Purity 210f.; KUB 49.18 i 4 -5 (NH).

## šulupi- a 1' b'

## -šum(m)a- C

**b'** in groups: 2 *šu-lu-pí-uš pe.-an* S[IG<sub>5</sub>-za  
*uēr*] *n̄at 2-an arha pāer* “Two š.-birds [flew in] in front on the good side and they flew off though the center” IBoT 1.32 obv. 4-5 (NH), ed. Sakuma, Diss. 2:516f.

**c'** flight described as EGIR UGU SIG<sub>5</sub>-za  
*uwa-/UGU EGIR-pa* SIG<sub>5</sub>-za *uwa-*: KUB 5.25 iv 28 (NH); KUB 18.56 iii 21-22, 25-26 (NH).

**d'** flight described as EGIR GAM *kuš(tayati)*  
*uwa-*: KBo 2.6 iii 57-58 (NH), ed. van den Hout, Purity 210f.; KUB 49.18 i 4-5 (NH); KUB 49.54 rev. (13) (NH).

**e'** flight described as *pe(r)an* SIG<sub>5</sub>-za *uwa-*: KUB 22.51 obv. 5 (NH), ed. Imparati, Eothen 12:763, 765; IBoT 1.32 obv. (4?) (NH).

**f'** flight described as *gun.-li*<sub>12</sub> *zilawan uwa-*: KUB 22.51 obv. 5 (NH), ed. Imparati, Eothen 12:763, 765; IBoT 1.32 obv. (4?) (NH) □ for the hypothesis that *gun.-li* should be read as abbreviated Hittite rather than Sumerian see Sakuma, Diss. 1:106.

**g'** flight described as *pe(r)an arha pai-*: KBo 2.6 iv 11 (NH), ed. van den Hout, Purity 212f.; KUB 49.28 rt. col. (19) (NH); KUB 49.58:3-4 (NH).

**h'** flight described as *takšan/2-an arha pai-*: KUB 18.56 iii 22, 26-27 (NH); KUB 49.18 i 5 (NH); KUB 50.100:(9) (NH); IBoT 1.32 obv. 5, 25 (NH).

**2'** sitting facing(?) west(?): [...]EGIR.  
KASKAL(?)]-NI *šu-lu-pé-en* [...] *n̄aš=za(?)* *ipatarma* TUŠ-at “[Behind the road(?)] a š.-bird (obj.) [...]and it alighted (lit. sat down) towards(?) the west(?)” KUB 22.17 i? 2-3 (NH), ed. Sakuma, Diss. 2:214 (reading -e]r rather than EGIR.KASKAL]-ni) □ *ipatarma* is translated by Puhvel, HED 2:375-377, Melchert, CLL 91, Sakuma, Diss. 1:229-48 (esp. 230), as “west,” differently Güterbock, JNES 20:93 w. n. 42 (“astray”) and Starke, StBoT 31:504-509.

**3'** sitting and calling, its beak facing away in front: *šu-lu-pé-eš=ma=kan* EGIR [...] *n̄aš=za* TUŠ-at KA×UŠU=ma=za=kan *pe.-an arha nāiš* “the šulupi-bird [...] back, alighted (lit. sat down) while turning its beak in front” KUB 22.51 obv. 6-7 (NH), ed. Sakuma, Diss. 2:237 (reading *na-<sup>r</sup>a<sup>1</sup>-a-iš* although

the first -a- is the remains of a previously written but then only partially erased word).

**4'** being in a specific position: *šu-lu-pé-eš=ma kuiš gu<n>.-li*<sub>12</sub> KUB 22.51 obv. 9 (NH), ed. Sakuma, Diss. 2:237.

**5'** observed (*IMUR, NIMUR*) — **a'** singly: *tar(wiya)liyan*: KBo 2.6 iv 11; KUB 16.59 obv.? 3; KUB 16.63 rev. (9); KUB 16.72:(18); *gun.-li* KUB 49.28 rt. col. 18; KUB 50.100:9 (all NH).

**b'** in association with a *maršanašši*-bird: KUB 18.56 iii 21, 25 (NH), ed. Sakuma, Diss. 2:34-36; *šu-lu-pí-in=ma maršanaššinn=a gun.-li* *IMUR šu-lu-pí-iš 2-an arha pait* “He saw a š.-bird and a *maršanašši*-bird *gun.-li*. The š.-bird flew off through the center” IBoT 1.32 obv. 25-26 (NH), ed. Sakuma, Diss. 2:520f.

**b.** in a court protocol: *UMMA* <sup>m.d</sup>*ISTAR-ZA INIM* [...] *karaššūni anda=ma=w[a ...]* *šu-lu-pí-in=ma=wa kuwapi(-)x*[...] “Thus (speaks) Šauškazidi: ‘The matter [of ...] we ceased doing (lit. cut). Furthermore, [...] But where/when [they saw(?)] a š.-bird (obj.)’” KUB 40.90:8-10, ed. Werner, StBoT 4:67f.; each of the following two lines mentions INIM ANŠE.GİR. NUN.NA<sub>2</sub>ya “and the matter of the mule” ibid. 12 and 13.

For an understanding of the actions of the š. in bird oracles see Sakuma, Diss. š. is also the final element of the composite proper name <sup>m</sup>Halpa-šulupi (NH no. 256).

Ertem, Fauna (1965) 219; Tischler, HEG S/2 (2006) 1147-1149; Sakuma, Diss. (2009) 1:402f.

**NINDA**šum-x?[-... ] n.; (kind of bread or pastry); NS.†

**frag.** <sup>NINDA</sup>šum-x?[-o]-x-aš KBo 13.167 i 6 (*hišuwa*-fest., NS).

Another possible reading would be <sup>NINDA</sup>DÌ[M. ...] (cf. Akk. NINDA.DÌM.ME, AlHeth. 206), but no such bread is otherwise attested in Hitt.

**-šum(m)a- A and B** see -šma/i- A and B.

**-šum(m)a- C, -šum(m)i- C** enclitic poss. pron.; our; from OS; wr. syll., and Akkadographically -NI.

**-šum(m)a C****-šum(m)a C a 2' d'**

**sg. nom. com.** -šum-mi-iš KBo 22.6 i 5 (OH/NS).  
**voc.** -šum-mi KBo 40.333 iii (8) (OH/MS?), Bo 6740:3  
 (apud Starke, StBoT 31:80).

**acc. com.** -šum-ma-an KUB 43.53 i 17 (OH/MS), KUB 58.111 obv. 8 (OH/NS), -šum-mi-in KBo 3.22 obv. (39) (OS), KBo 17.88 + KBo 24.116 iii (11), 24 (OH/MS), KBo 20.67 iv (11), 17, 25 (OH/MS), KUB 40.31 rev.? 6 (MH?/MS), VS 28.30 iv 15 (OH/NS), KBo 11.33 rev.! 3 (OH/NS?), KUB 60.44:59 (NS).

**nom.-acc. neut.** -šum-me-e[t] KUB 36.110 rev. 8 (OS), -šu-me-et KUB 40.28:2 (MH/MS) (here or pl.?), -šum-mi-it KUB 24.3 ii 18 (Murš. II) (here or under -šma/i- “your”?).

**gen.** -šum-ma-aš KBo 22.201 iii 7, iv 10 (OH/NS), -šum-mi-iš (sic) (mistaken nom. for gen.) KUB 26.71 i 6 (OH/NS).

**dat.-loc.** -šum-mi KBo 17.88 iii (8), 21 (OH/MS?), VS 28.30 iv 9, 26 (OH/NS), KBo 14.12 iv 31, 32, 36, (37), 39 (NH).

**all.** -šum-ma KBo 47.7 obv. 16 (MS).

**pl. nom. com.** here or 3rd pers. pl.? -šum-mi-iš KBo 22.6 iv 18 (OH/NS).

**acc. com.** -šum-mu-uš KBo 22.2 obv. 19 (OS).

**a.** in OH — **1'** in OS — **a'** sg. nom. com.: (no exx.).

**b' voc.**: (no exx.).

**c' acc. com.** — **1''** -šummin: karū <sup>m</sup>Uḥnaš LUGAL <sup>URU</sup>Zalpuwa <sup>d</sup>Šiu=šum-m<sup>r</sup>i<sup>1</sup>-[in] [<sup>URU</sup>]U Nešaz <sup>URU</sup>Zalpuwa pēda[š app]ezziyan=za <sup>m</sup>Anittaš LUGAL.GAL <sup>d</sup>Šiu=šu[m-(<sup>r</sup>mi-in <sup>URU</sup>]Z]alpuwaz āppa <sup>URU</sup>Nē<sup>r</sup>ša<sup>1</sup> pē[tahjūn] “Previously Uḥna, king of Zalpuwa, [had] carrie[d] off ‘Ou[r] Deity’ from Neša to Zalpuwa. [L]ater, however, [I,] Anitta, Great King, bro[u]ght] ‘Our Deity’ from [Z]alpuwa back to Neša” KBo 3.22 obv. 39-42 (Anitta Proclamation, OS), w. dupl. KUB 36.98a obv. 9-10 (OH/MS), ed. StMed. 13:34f. (“euren”) w. n. 6 (“auch ‘unser’ ... ist ... möglich”), StBoT 18:12f. (“unseres”), see also GrHL §6.4 n. 9.

**2'' -NI:** kuin=wa šanhiškeweni UM'MA<sup>1</sup>=NI š=an wemiyawen “Whom have we been seeking? Our mother! And thus/so we have found her!” KBo 22.2 obv. 14 (Zalpa tale, OS), ed. š(u)- b 1' b' 1' (see there for discussion), StMed 19:30, 39, StBoT 17:6f.

**d' nom.-acc. neut.** -šummet: [L]abarnaš LUGAL <sup>URU</sup>Hatti šaheššar=šum-me-e[t] <sup>r</sup>ē<sup>r</sup>štu “Let the [L]abarna, King of Hatti, be ou[r] fortification/stronghold(?)” KUB 36.110 rev. 8-9 (Benediction

for Labarna, OS), ed. Forrer, MAOG 4:31, Starke, ZA 69:82, šaheššar.

**e' gen.**: (no exx.).

**f' dat.-loc.**: (no exx.).

**g' all.**: (no exx.).

**h' abl./inst.**: (no exx.).

**i' pl. nom. com.**: (no exx.).

**j' acc. com.** -šummuš: [k]ūš(?)=za nēku(š)<sup>r</sup> šum-mu-uš daškēwen<sup>r</sup>i<sup>1</sup> “Shall we take [th]ese our own sisters (in marriage)?” KBo 22.2 obv. 19 (Zalpa Story, OS), ed. StMed 19:31, 39, StBoT 17:6f.

**k' dat.-loc.**: (no exx.).

**l' abl./inst.**: (no exx.).

**2' in OH/MS — a' sg. nom. com.**: (no exx.).

**b' voc.** -šummi: <sup>d</sup>IM-t[a a]tta=šu[m-mi] kuwapi ēšta “O Stormgod, o[ur f]ather, where have you been?” KUB 33.66 + KBo 40.333 iii 8-9 (Stormgod in Lihzina, OH/MS?), ed. Groddek, ZA 89:38, 40.

**c' acc. com.** =šumma/in: DINGIR.MEŠ-nan <sup>d</sup>UTU-i k[(ā)]ša DINGIR.MEŠ-aš aši peškemi <sup>d</sup>UTU=šum<sup>1</sup>-ma-an Labar[(nan)] DINGIR.MEŠ-aš aši piškemi “O Sungod of the gods, hereby I give that one to the gods, Our Sun Labarna. I will give that one to the gods” KUB 43.53 i 16-18 (rit., OH/MS), w. dupls. KBo 17.17 iv? 6-7 (OS), KUB 58.111 obv. 7-8 (OH/MS), ed. Goedegebuure, JANER 2:62, Giorgieri, SMEA 29:64, 68 (š. = gen. sg. (“nostro/vostro”); aši = acc. sg. neut.), tr. GrHL 145 n. 5 (š. = acc. sg. “our”); aši = free standing sg. gen.); aššu=š=as halugaš wemiškeddu mayantan <sup>d</sup>UTU=šum-mi-in <sup>f</sup>Tawanannan AN.BAR-aš GIŠDAG-ti “Let the good message find them, (namely) the vigorous one, (that is,) Our Sun (i.e., Our Majesty) (and) the Tawananna on the throne of iron” KBo 17.88 + KBo 24.116 iii 23-25 (monthly fest., OH/MS?), ed. StBoT 37:320f.; cf. also ibid. iii (11), KBo 20.67 iv (11), 17, 25 (OH/MS).

**d' nom.-acc. neut.**: (no exx.).

-šum(m)a C a 2' e'

-šum(m)a C a 3' i' 2''

**e'** gen.: (no exx.).

**f'** dat.-loc. -šummi: *karappiya zig-a warkantaš GUD.MAH.HI.A-aš UDU.NÍTA.MEŠ-aš EGIR-pa mayantaš* <sup>d</sup>UTU-šum-mi <sup>t</sup>Tawanannai auriyalaš *piddāi* “Arise, (Mount Šarišša)! Run back to the fat bulls (and) rams, to the vigorous ones, (namely) to Our Sun (i.e., Our Majesty) (and) to the Tawananna, the sentinels” KBo 17.88 + KBo 24.116 iii 19-21 (monthly fest., OH/MS?), ed. StBoT 37:320f.; see also ibid. iii (7).

**g'** all.: (no exx.).**h'** abl./inst.: (no exx.).**i'-j'** pl. nom. and acc.: (no exx.).

**3'** in OH/NS — **a'** sg. nom. com. -šummiš: [...] *z̄i(s)šum-mi-iš ḠIR.MEŠ-uš IM-az lē ē[šz]i* “Let our troops, (that is) their feet not be muddy” KBo 22.6 i 5 (*Šar Tamhari*, OH/NS), ed. Rieken, ICH 4 = StBoT 45:478 w. n. 12; for -šummiš as a mistaken gen. see below e'.

**b'** voc.: (no exx.).

**c'** sg. acc. com. -šumma/in: for -šumman KUB 58.111 obv. 8 see a 2' c'; *āššuš-aš [halugaš] wemeškeddu*<sup>1</sup> [*mayanta*]n <sup>d</sup>UTU-šum-mi-in [(*taw*)]*annannan ewalin* [(AN.BAR-a)]<sup>t</sup> <sup>GIŠDAG-ti</sup> “Let the good [tiding] find them, our youthful Majesty (and) the *ewali* Tawananna on the iron throne” VS 28.30 iv 13-17 (monthly fest., OH/NS), w. dupl. IBot 4.51 + KUB 1.15 ii 1-2 (NS), ed. StBoT 37:366-69; [(É <sup>d</sup>Šiu)na(s)š]um-mi-in<sup>1</sup> *ABNI* “I built the house of our deity” KUB 26.71 i 5 (Anitta Proclamation, OH/NS), w. dupl. KBo 3.22 rev. 56 (OS), ed. StMed 13:40f., StBoT 18:14f. □ this form is a mistake for genitive \*-šummaš, see Neu, StBoT 18:124f.; see also immediately below under e' for the same phrase with a gen.(?) *Šiunašummiš*.

**d'** nom.-acc. neut.: *n-ašt[(a ANA DUMU. LÚ.U<sub>19</sub>.LU)] hattatar-šum-mi-it harak[(t)a]* “To mankind, our wisdom has been lost” KUB 24.3 ii 17-18 (prayer to Sungoddess of Arinna, Murš. II), w. dupls. KUB 24.4 obv. 8, KUB 30.13 obv. 10, ed. Lebrun, 160, 169 (“votre intelligence”), Rieken et al., *hethiter.net/*: CTH 376.1

(INTR 2016-01-19) (“unsere Weisheit”), tr. Hittite Prayers 52 (“our wisdom”), 68 (comm. w. lit.) both “our” and “your” (see -šma/i- 1 a) seem possible here.

**e'** gen. -šummaš: *EGIR=ma piddāi LÚma[yantaš]* <sup>d</sup>UTU-šum-ma-aš <sup>t</sup>Tawann[annašš=a] AN.BAR-aš <sup>GIŠDAG-ti</sup> “Run back to the throne of iron of our you[thful] Sun (i.e., Majesty) and of the Tawann[anna]” KBo 22.201 iv 9-11 (monthly fest., OH/NS), translit. StBoT 37:355; cf. also ibid. iii 7 □ Klinger, StBoT 37:357 and 795 tries to explain the form <sup>d</sup>UTU-šummaš as pl. dat.-loc. which would not fit this context factually since a plural use for the concept of “Majesty” is hard to imagine; É <sup>d</sup>Šiuna-šum-mi-iš *ABNI* “I built the house of our deity” KUB 26.71 i 6 (Anitta Proclamation, OH/NS) □ this form either was considered by the NS scribe to be an undeclined divine name, or is a mistake for genitive \*-šummaš, see Neu, StBoT 18:124f.; see also immediately above under c' for the same phrase with an acc. *Šiunašummin*.

**f'** dat.-loc. -šummi: <sup>t</sup>maya<sup>l</sup>nti <sup>d</sup>UTU-šum-mi *tawannani ewali dalugauš MU.KAM.HI.A-uš samniyataru* AN.BAR-aš <sup>GIŠDAG-ti</sup> “Let long years be created for our youthful Majesty and the *ewali* Tawananna on the throne of iron” VS 28.30 iv 26-29 (monthly fest., OH/NS), ed. StBoT 37:368f., *šamnāi-* b 3'; cf. also ibid. iv 9.

**g'** all.: (no exx.).**h'** abl./inst.: (no exx.).

**i'** pl. nom.(?) / acc.(?) — **1''** -šummiš: *ta-aš-za-kan* LÚ.MEŠUR.SAG-šum-mi-iš *azzikkandu* “May our heroes eat them(?)” KBo 22.6 iv 18-19 (*šar tamhari*, OH/NS), ed. Güterbock, MDOG 101:21, 23 (LÚ.MEŠUR.SAG-šummiš “eure(?) Krieger”), translit. Rieken, ICH 4 = StBoT 45:578, cf. ibid. 579, and StBoT 17:35 n. 65 (“unsere Helden (= wir Helden”)”).

**2'' -NI:** *š=uš=ka[n ...] / [LÚ(?)].MEŠURU Hatti<sup>KI</sup> ŠEŠ.MEŠ=NI x[...]* “and them [... the people(?)] of Hatti, our brothers [...]” KBo 3.45 obv. 2-3 (hist., Ḫantili I/NS), ed. Soysal, Diss. 54, 101; [DINGIR. MEŠ(?)] GUD.HI.A=NI UDU.HI.A=NI [(āppan šan)her] “[The gods(?)] looked after our cattle and sheep” KBo 22.7 obv.? 3-4 (hist., Ḫantili I/NS), w. dupl. KBo 3.45 obv. 6, ed. Soysal, Diss. 54f., 101.

**-šum(m)a C a 3' j'****-šum(m)a C c 6'**

**j'-k'** dat.-loc., abl./inst.: (no exx.).

**b.** in MH/MS and MH/NS — **1'** sg. nom.: (no exx.).

**2'** voc. -NI: *⁹UTU-ŠI BĒLI-NI* “O, Your Majesty, our lord, (reply to us soon)” HKM 48:21-22 (letter, MH/MS), ed. HBM 208f., Letters 183.

**3'** acc. com. -summin: *⁹UTU-šum-mi-inn-a pahha'š'ha* “and I will protect Our Sun (i.e., Our Majesty)” KUB 40.31 rev.? 6 (frag. of treaty, MH?/MS).

**4'** nom.-acc. neut. -šumet: *kir-šu-me-et katkatti[š...]* “our(?) heart palpitat[es(?) ...]” KUB 40.28:2 (Kuruštama treaty, MH/MS?), ed. Francia, SMEA 35:94 □ the interpretation of -šumet as “our” is based on the predicate *umēni* in pl. 1st person in line 4 of the same fragment; see also StBoT 18:66 n. 97.

**5'** gen. ŠA ...-NI: LÚ.MEŠ *TĒMI UL ŠA BĒLI-NI KUR-ya ŠA BĒLI-NI* “(Are) the messengers not of our lord? The land (is) of our lord too” HKM 55:31-33 (letter, MH/MS), ed. HBM 224f., Letters 201.

**6'** dat.-loc. ANA ...-NI: *AN'A ⁹UTU-ŠI BĒLI-NI QIB̄-MA* “to His Majesty, our lord, speak” HKM 48 obv. 1-2 (letter, MH/MS), ed. HBM 206f., Letters 183; see also HKM 49:1, 20-21 (letter, MH/MS), HKM 57 obv. 3-5 (letter, MH/MS), KUB 13.4 iv 50-51 (instr. for temple personnel, MH/MS).

**7'** all. -summa: [...] *karūiliya A.ŠA kuera-šumma* [...] *[URU]Adaniya paiwani* “[...] to our old/former field [...] in/to(?)]Adaniya we go” KBo 47.7 obv. 16-17 (frag. of conjuration rit., MS), ed. Fuscagni, hethiter.net/: CTH 458.89 (INTR 2017-01-12), translit. DBH 33:6 w. n. 18, see also Groddek, HS 126:118.

**8'** abl./inst. IŠTU ...-NI: *IŠTU ZI-NI* “by our (own) intention” KUB 40.15 ii 1 + KBo 50.266b ii 3 (MH), ed. HittInstr 200f. (“of our own volition”), Giorgieri, Diss. 222, 224 (“dalla nostra anima”).

**9'-10'** pl. nom. and acc.: (no exx.).

**11'** inst. *QADU ...-NI: nu-wa-nnaš zik DINGIR-LUM tuel ZI-aš ¹z'ūwa<š> šer QADU DAM.MEŠ-NI DUMU.MEŠ-NI parheške* “May

you, O god, chase us along with our wives and our children on account of the foods of your desire” KUB 13.4 iv 76-77 (instr. for temple personnel, MH/NS), ed. THeth 26:69, 85, Süel, Direktif Metni 88f.

**c.** in NH; syll. -summi only in *ištarni-šummi* “mutually, with each other”; otherwise all exx. Akk. -NI — **1'** sg. nom.: *anžāš-wa EN-NI [k]uiš ³Niphururiyaš ēšta nu-war-aš BA.ÚŠ* “Our lord, [w]ho was Niphururiya, died” KBo 14.12 iv 17-18 (DŠ, Murš. II), ed. Güterbock, JCS 10:98, GestaSupp 122f.

**2'** voc.: *nu-wa-nnaš BĒLI-NI DUMU-KA pāi* “O our lord, give us a son of yours” KBo 14.12 iv 24-25 (DŠ, Murš. II), ed. Güterbock, JCS 10:98, GestaSupp 122f.

**3'** acc.: *it-wa ⁹Telipinun anzel EN-NI DINGIR-LAM ŠA SAG.DU-NI mugāi* “Go, invoke Telipinu, our lord, our personal deity” KUB 24.2 obv. 5-6 (prayer, Murš. II), ed. Kassian/Yakubovich, FsKošak 428, 432, Lebrun, Hymnes 181, 184, tr. HittitePrayers 54 □ note the additional *anzel* “of us, our.”

**4'** nom.-acc. neut.: (not recognizable).

**5'** gen.: *DAM BĒLI-NI-ma-wa-nnaš [w]annummiyaš* “The wife of our lord is a widow (now)” KBo 14.12 iv 19-20 (DŠ, Murš. II), ed. Güterbock, JCS 10:98, GestaSupp 122f.

**6'** dat.-loc. -summi: *[k]arūiliyaza-wa URU Hattusaš [URU]Mizrašš-a ištarni-šum-mi aššiyanteš [e]šer kinun-a-wa-nnaš-kan kī-ya ištarni-šu[m-mi] / [kiš]at nu-wa-kan KUR URU Hatti KUR URU Mizr[i-ya] / [ukt]ūri namma ištarni-šum-mi aššiy[anteš]* “In the past Hattusa and Egypt were on good terms with each other. But now this, too, has happened between us! The land of Hatti [and] the land of Egypt [will] again be [fore]ver on good terms with each other” KBo 14.12 iv 35-39 (DŠ, Murš. II), ed. DŠ 98, Francia, SMEA 35:95f., GestaSupp 95, 125 □ in this NH composition, when enclitic possessives were no longer part of speakers’ own grammar, the correct sense of *ištarni-šummi* (probably taken from the earlier MH treaty) was misunderstood to mean simply ‘mutually’ (Francia, SMEA 35:96: ‘tra noi, voi, loro’), applicable to all plural persons. For the NH composer, it is the enclitic -naš that marks ‘(between) us,’ not the *ištarni-šummi* ‘mutually’; ANA ...-NI:

## -šum(m)a C c 6'

*ANA MUNUS-TI BĒLTI=NI=ma=war=an AŠŠUM  
‘LÚ’MUTI=ŠU wekiškeweni* “We request him (i.e., the son of the Hittite king) for our lady as her husband” KBo 14.12 iv 21-22 (DŠ, Murš. II), ed. Güterbock, JCS 10:98; GestaSupp 122f.

7' abl./inst.: (no exx.).

8'-11' pl.: (no exx.).

d. problematic/uncertain — sg. nom. com. -šummiš: DINGIR-LIM=šum-mi-iš “our deity” KUB 50.78:1 (NH), or to be read rather as DN <sup>d</sup>Ši-šum-mi-iš with van Gessel, OHP 1:406.

Due to the nature of Hitt. texts where the first person pl. is less used than the sg. or the third person (either sg. or pl.), as well as the chronological development of the poss. pron. in general, the attestation of -š. is sparing but otherwise fully parallel to, for instance, -mi-/ma- “mine” and -ši-B/-ša- q.vv. The Hittites often preferred the gen. of the independent personal pron. *anzel*, as the following lexical list shows: (Sum.) á-mu-me-en = (Akk.) *a-na i-ti-ni* = (Hitt.) *anzel kuššan* “(for) our wage” KBo 1.42 i 28 (Izi Bogh. A, NS), ed. MSL 13.133 as line 38. In the paradigm of possessives found in KBo 1.42 i 23-28 the three singular forms “my,” “your” and “his/her” are expressed by the enclitic possessives -mi-, -ti-, -ši-, while the plural forms “our,” “your,” and “their” are expressed by the genitive of the independent personal pronouns (*anzel*, šumenzan, apenzan). For a discussion of why the scribes did not use the enclitics throughout see (s.v. -mi-, -ma-. While it is possible that the Akk. suffix -NI stood for -š. in older Hitt., it is also possible that the suffixed -NI, particularly in NH, stood for the preposed *anzel*.

Otten, ZA 53 (1959) 180; Friedrich, HE I<sup>2</sup> (1960) 65 (“Ein enklitisches Possessivpronomen der 1. Person Plur. ist bisher nicht belegt”); Werner, OLZ 57 (1962) 382; Kammenhuber, HbOr (1969) 211 (“-šmi- fraglich”); Otten, StBoT 17 (1973) 35 w. nn. 64-65; Neu, StBoT 18 (1974) 65f., 119f., 128-131; Starke, StBoT 31 (1990) 79-82; Giorgieri, SMEA 29 (1992) 54 w. n. 25; Francia, SMEA 35 (1995) 93-99; Tischler, HEG S/2 (2006) 1159 (*šummi-* “gelegentliche (wohl nur graphische) Realisierung von -smi-/sma-)”; Hoffner/Melchert, GrHL

## (Ú)šum(m)anza(n)-

(2008) 138-141 w. nn. 3, 8-9; Kloekhorst, EDHIL (2008) 782f.; Groddek, HS 126 (2013) 118.

**EZEN<sub>4</sub>/EZEN<sub>4</sub>šumma[...]** D n.; (a festival); NH.†

frag. <sup>EZEN<sub>4</sub></sup>šu-um-<sup>r</sup>ma<sup>1</sup>[...] KUB 25.26 iii 5 (NS).

§ 2 <sup>UDU<sup>1</sup></sup>x [...] 4 ŠĀTU x [...] 1 <sup>DUG</sup>haniš[šaš [...] ANA EZEN<sub>4</sub><sup>EZEN<sub>4</sub></sup>šu-um-m<sup>r</sup>a<sup>1</sup>[...] zēnandaš takn[aš <sup>d</sup>UTU-i] “Two sheep, [...] four SŪTUs [of flour(?)], one hanišša-container [of beer(?)] for the š.-festival of autumn (celebrated) [for the Sungoddess of] the Earth” (followed by similar paragraphs for <sup>EZEN<sub>4</sub></sup>dašhapuna, haršialli-, hašš[umaš(?)] etc.) KUB 25.26 iii 1-5 (cult inv., NS).

**šum?maizza** (mng. unkn.); from MS?.†

unclear <sup>šum<sup>1</sup>?-ma-iz-<sup>r</sup>za<sup>1</sup></sup> KBo 13.119 iii 21 (NS), [šu]m<sup>1</sup>?-ma-iz-za KBo 13.120:5 (MS?).

In an obscure context in connection with a wagon: ... <sup>GIŠ</sup>MAR.GÍD.DA kī-<sup>r</sup>x x<sup>1</sup>[...]x-atnaš [<sup>GIŠ</sup>M(AR.GÍD).DA] <sup>šum<sup>1</sup>?-ma-iz-<sup>r</sup>za<sup>1</sup></sup> peškanzi KBo 13.119 iii 20-21 (purification rit., MS?), w. dupl. KBo 13.120:5 (ENS?).

[šummani] Tischler, HHwB 154 is Hurr. in Hurr. context.

[šum-ma-an-ma-aš] KUB 33.108 ii 21 (frag. mentioning *IŠTAR*, NS), ed. Friedrich JKF 2:148f. (without tr.) read Akkadographically as ŠUM-ma-an-ma-(šm)aš(?) “mit Namen” by Rieken et al., hethiter.net/: CTH 350.3 (TX 2009-08-31, TRde 2009-08-31).

[šumant-] see šuku<sup>?</sup>ant-.

**(Ú)šum(m)anza(n)-, šum(m)anza-, šum(m)anzana-** n. com., neut.; (bul)rush; from OS.†

**sg. nom. com.** šu-ma-an-za KBo 1.45 rev.! 2 (NH), šu-um-ma-an-za KUB 12.58 i 21 (NS), šu-um-ma-an-za-a-aš KBo 10.45 ii 29 (MH/NS).

**acc. com.** šu-ma-an-za-n[*a-an*] HKM 116 ii? 23 (OH/? MS), šu-um-ma-an-za-na-an KUB 7.53 ii 4 (NS).

**nom.-acc. neut.** šu-ma-an-za-an KBo 20.73 i 3 (OH or MH/MS), KBo 24.3 i 1, 4 (MH/MS), KBo 24.2 i (3), 6 (MH/NS), HT 6 rev. (8), (11) (MH/NS), šu-ma-an-za-an-*n(a)* KUB 7.23:9 (pre-NH/NS), KUB 59.54 obv. (6) (pre-NH/NS), šum-

## (Ú)šum(m)anza(n)-

## (Ú)šum(m)anza(n)- a 4'

*ma-a[n-za-na-an]* KUB 39.8 iv 6 (MH?/NS), [*šum-*]<sup>r</sup>*ma-an-za<sup>1</sup>-na-an* KUB 39.8 iv 2 (MH?/NS).

**gen.** *šu-ma-a-an-za-na-aš* KBo 20.26 obv. (11) (OS), KBo 30.26 rev. 1 (MS).

**dat.-loc.** *šu-ma-an-za-ni* KBo 20.8 rev.? 14 (OS), *šu-um-ma-an-za-ni* KBo 58.32:3 (NS).

**abl.** *šu-ma-an-za-na-az* KBo 24.3 + KBo 47.130 i 15, 22 (MH/MS), KBo 24.2 i (14) (MH/NS), HT 6 rev. (18) (MH/NS).

**collect. com. and pl. nom.-acc. neut.** *šu-ma-an-za* KUB 35.54 i 15 (MS), KBo 3.8 iii 6, 24 (MH/NS), KBo 11.11 i 9 (NS), KUB 59.43 i 9 (NS), *šum-ma-an-za* KBo 20.111:10 (NS), *úšum-ma-an-za* KBo 21.20 i 17 (NH).

**pl. dat.-loc.** *šu-ma-an-za-na-aš* KBo 11.11 i 2 (MH/NS), KBo 55.44 i 2 (MH/NS).

(Sum. pronunciation) [e-eš] = (Sum.) [KU] = (Akk.) *aš-lum* “cord” = (Hitt.) *šu-ma-an-za* “rush (used as a cord)” KBo 1.45 rev.! 2 (S<sup>a</sup> vocab., NS), ed. MSL 3:59 (“rope”).

For a toponym <sup>URU</sup>Šummanzana see RGTC 6:366.

**a.** in general as a plant — **1'** listed with other plants growing wild: <sup>d</sup>IM-*aš ue<sup>r</sup>l<sup>i</sup>[lu] 'ḥ'amikta n=āšta anda [šuppi] šu-ma-an-za ḥami<sup>r</sup>k<sup>i</sup>ta... <sup>d</sup>IM-*aš uellu lāntat* [n=āšt]a anda šuppi šu-ma-an-za lāttat “He (i.e., the great river) bound the meadows of the Stormgod; therein he bound the [sacred] rushes. ... The meadows of the Stormgod have been released; in it the sacred rushes have been released” (in analogy, the afflicted (lit. bound) body parts of a child are to be healed (lit. released)) KBo 3.8 iii 5-6, 23-24 (fourth ritual on the tablet, called “spell of binding,” MH/NS), ed. Fuscagni, *hethiter.net/*: CTH 390 (TX 20.03.2017), TRde 20.03.2017), Oettinger, *Offizielle Religion* 348f., 350, Kronasser, *Die Sprache* 7:157-159, translit. Myth 169f. □ for the interchange of sg. and pl. in *lāttat* and *lāntat* see Oettinger, *Offizielle Religion* 350 n. 12; in broken context with an apple (or apple tree: [<sup>GIŠ</sup>]HAŠHUR) KUB 35.54 i 14-15.*

**2'** grows in the meadow: [(*nu*) *šum-*]<sup>r</sup>*ma-an-za<sup>1</sup>-na-an udanzi n=at IŠTU 'ī'.(DÙG.GA)] iškiyazi n=at=šan hašši anda peššiyazi ZÍD.DA=ya=kan anda šunneška[nzi] MUNUS.MEŠ(sic)<sup>t</sup>aptarašš=ka kišša<(n)> alalamnešk[ezzi] mān=wa=kan Ú.SAL-un pāiši n=āšta šum-ma-a[n-za-na-an] 'l<sup>i</sup>ē hūttiyaši “They bring [bul]rush. He anoints it with fine oil and throws it into the brazier. They also pour flour in and a mourning woman lament[s] thus: ‘When you go to the meadow, don’t pull (up)*

the bulru[sh]!”” KUB 39.8 iv 2-7 (funerary rit., MH?/NS), w. dupl. KUB 30.19 iv 4-9, ed. Kassian et al., *Funerary* 588-591, Otten, HTR 44-47.

**3'** produces a fragrance when burned: (The goddess Ḫapantali has brought wood and pebbles and thrown them into a brazier) [*uda=w*]a=šši=aš (par. *uda=wa=šši=(y)at*) MUNUS.LUGAL-aš [...] <sup>GIŠ</sup>alanzanan (par. <sup>GIŠ</sup>alanzanaš) [(<sup>GIŠ</sup>hat)alkiš]naš 'x<sup>i</sup>? <sup>GIŠ</sup>ša'maliyaš [(<sup>GIŠ</sup>lahhu)wa]rnuzzi [(*kalu*)išna]n tuḥhueššar šu-ma-an-za-n[a-an] (par. *šu-ma-an-za-an-n=a*) [*n=uš=šan*] <sup>NA</sup><sub>4</sub><sup>a</sup>paššuelaš šer šu[hha]i “Bring them to him (i.e., the angry god), O Queen, [namely...], alanzana-wood, [foli]age of [hawtho]rn (and) of šamaliya-, [*kalwišna-*], tuḥhueššar [and] bulrush [...]. She po[ur]s [them] on top of the (hot) pebbles” (The “holy” water is poured over them, which sends a scent to the god to soothe him) HKM 116 ii? 19-24 (rit. in myth, NS), w. par. KUB 7.23:7-9, KUB 59.54 obv. 4-6, ed. *hethiter.net/*: CTH 335.4 (TX 2009-08-28, TRde 2009-08-28) (“Binse”) w. n. 4, 6, Güterbock, JKF 10:207f. (“string”), Haas, FsPopko 144-145; cf. also mention of brazier in KUB 39.8 iv 1-7 above in 1 a 2' □ *uda=wa=šši=(y)at* MUNUS.LUGAL-aš in par. KUB 59.54 obv. 4 makes Güterbock’s (JKF 10:208) reading *waššiyaš* MUNUS.LUGAL-aš “Queen of the Remedies” in HKM 116 ii? 19 less likely.

**4'** standing in sea water and rustling (in the wind?): [EGIR-a]ndā=ma=z šu-ma-an-za-an dāi n=a[(t=ši)]=ka[(n)] š[(er)] ar̄ha wahnuzi ḥukkiškizz[('i=ma<sup>r</sup> k)]i[(ššan)] 'aru'naš āhriyatta aruni=ma=kan 'an<sup>i</sup>da šu-ma-an-za-an daškupāit arunaz=kan šu-ma-an-za-a[(n)] huittiyami “[Afterw]ards she takes bulrush and waves it over him/her while conjuring as follows: ‘The sea is āhriya-ing (i.e., wailing(?)), and in the sea the rush rustled(?). I will pull the bulrush out of the sea’” KBo 24.3 i 1-5 (rit., MS), w. dupl. KBo 24.2 i 3-6 (pre-NH/NS), HT 6 + KBo 9.125 iv 8-11 (NS), ed. Beckman, Or NS 59.43, 49 (“rope”), Haas, *Materia* 668 (“Strick”) □ the rustling of the rushes or reeds as they stand in the shallow sea water may allude to the sound made when wind blows through reeds; if these are reeds, they would have to be of a species that grows in salty water, as in salt marshes.

## (Ú)šum(m)anza(n)- a 5'

## (Ú)šum(m)anza(n)-

**5'** wrapped in wool in a ritual: 1 *šīnaš* 3 *QĀTU* 3 EME *išnaš* 4 *šu-ma-an-za n=at* SÍG *antarit anda hūlaliyan* “one figure, three hands, three tongues of dough, four (bundles of) bulrush; they are wrapped with blue wool” KUB 59.43 i 9-10 (rit., NS), translit. DBH 14:76.

**6'** can be cut (*kuer-*) in a ritual: § *nu=ššan ANA NINDA.GUR₄.RA.HI.'A' [...] EME.HI.A šum-ma-an-za kuer[zi] (?) ...* “On the thick breads [ ... he/she] cut[s] tongues (and?) bulrush” KBo 20.111:9-10 (Kizz. rit., NS), ed. StBoT 46:142f., for cutting see also KBo 24.3 i 7.

**b.** used as a rope or cord in ritual/cultic context: *n=an=kan GÌR.MEŠ=ŠU šu-ma-[a]n-'za-na-aaz¹ aršāmi* “I immobilize(?) his feet with bulrush” KBo 24.3 + KBo 47.130 i 15 (Tunnawi’s rit., MH/MS), w. dupls. KBo 24.2 i 14 (pre-NH/NS) and par. HT 6 rev. 18 (NS) □ we follow Beckman, Or NS 59:49, 55 and CHD L-N 305a, in rendering *aršāmi* w. “immobilize”; note also *n=at=kan iš̄imanit ārašmi* “and I immobilize(?) it/them with a cord” in KBo 17.60 obv. 3 (MH/MS); *mān UN-an-dÌM.NUN.ME appiškizzi nu kišan DÙ[-mi?]* ŠA ŠAH.BABBAR Ú<sup>š</sup>um-ma-an-za MUNUS-aš *šaknumar 'ki'nanduš h[a?]...daħħi(?)* “If the Lamaštu demon keeps seizing a person, [I(?)] do as follows: [I take(?)] the bulrush of a white pig, defilement/defecation(?) of a woman, assorted [ ... -s]” KBo 21.20 i 16-17 (medical rit., NH), ed. Burde, StBoT 19:42f., Haas, Materia 668 □ the exact mng. of “bulrush of a white pig” is unclear (see also Burde, StBoT 19:46): could it refer to the bristles of a pig? For medical and ritual use of the Akkadian (Ú)ašlu(m) “rope” and “a rush” twined and as a medico-magical substance see CAD A/2:447-449 s.v. *ašlu* A and B, and AHw 81 “Binse, Seil”; here?: (“Thus speaks <sup>1</sup>Uruwandā”): *mān lalāš aniyami ta UZU SA šu-ma-an-za-na-aš=(š)ta* (var. *šu-ma-an-za-na-aš-ša*) *anda tarupiyami n=at kišarta ḥarmi n=ašta UZU SA ANA GI anda huittahħari nu=uš=šan ḥamenkeškemi namma-an arħa kuwakuwarkimi* (var. *kurašk[emi]*) *n=an=šan ḥappini peššieškemi šēr=a=ššan kiššan memieškemi* § *kāša=šta katta huittahħat idalawaš lalān alwanzinaš EME-an šu-ma-an-za GIM-an ta'rūpišta* “Whenever I treat (someone for ill effects) of slander/blasphemy, I combine a sinew with bulrushes. I hold them in (my) hand, I pull

the sinew to a reed and I start tying them. Then I cut it off (var. cut each off) and throw it into the flame. Over it I start saying thus: ‘See, I have pulled down the tongue of the evil one, the tongue of the sorcerer. Just as the bulrushes have been combined, (let [likewise] ... be [...])’” KBo 11.11 i 1-9 (Uruwanda’s rit., MH/NS), w. dupl. KBo 55.44:2-6 (MH/NS), ed. Görke, hethiter.net/: CTH 411 (TX 02.05.2012, TRDe 20.10.2011), Haas, Materia 667f. □ for *šumanzanaš-šta* in KBo 11.11 i 2 as pl. dat.-loc. w. an added -(a)šta in mid-sentence see Neu, Linguistica 33:144f.; Neu apud Tischler, HEG T/D 240 interpreted *tarupišta* as mid. pres.(!) sg. 3; (in a list of ritual ingredients:)...[SÍG andaraš t]epu SÍG *mītiš tepu nu šu-um-ma-an-za 'SÍG¹ mītišša [anda tarupp]anza ... EGIR-ŠU=ma šu-um-ma-an-za-na-an EGIR-ŠU=ma pattar dāi n=at=kan šer arħa waħnuzi* “..., [blue wool (in) s]mall quantity, red wool (in) small quantity. Bulrush and red wool are (lit. is) [combi]ned. ...Afterwards she takes the bulrush, then the feather (of an eagle) and waves them over (the patient)” KUB 12.58 i 21-22 (Tunnawi’s rit., NS), continued by join KUB 7.53 ii 4-5, ed. Tunn. 8-11, cf. also Haas, Materia 585, 668.

**c.** used to make a wreath for the head: (In a description of a statuette of *IŠTAR*) *kešarta DUG dannarantan 'har¹zi INA SAG.DU-ŠU=ma šu-um-ma-an-za-a-aš purušiya[laš ki]ttat* “In (her) hand she holds an empty vessel while on her head was [pl]aced bulrush as a wreath(?)” KBo 10.45 ii 28-29 (rit. for netherworld deities, MH/NS), ed. Otten, ZA 54:122f., Haas, AoF 17:185, Materia 609, *purušiyala-* c; in a description of dressed-up participants in a cult festival: [ ... šēr]h[a]nn-a harzi šu-ma-a-an-'za¹-[(na-aš BA²NU-x) ... ha(rzi L)ÚP(İRIG.TUR uizzi šapraš)] / [...]x-in uēšta šērh[(an) ... -t(a? ha)]¹rzi¹ “he also holds a/the šerħa-. [...] holds a crow[n(?)] of bulrush. The leopard-man comes (in). He wears a [...]garment of šapra-cloth. He holds the šerħa- [...]” KBo 20.26 + KBo 25.34 obv. 10-12 (KI.LAM, OS), w. dupl. KBo 30.26 rev. 1-4 (MS), ed. Neu, StBoT 25:89, *šerħa-*, cf. StBoT 26:364.

There are three stems, com. gender *šum(m)anza(n)-*, neut. gender *šum(m)anza-* and neut. gender *šum(m)anzan-*. Originally š. was a com. gender *n*-stem noun, with sg. nom. *šumanza*,

## (Ú)šum(m)anza(n)-

a secondary oblique stem *šumanzan-* (e.g., sg. nom. *šumanza* in KUB 12.58 i 21, followed by sg. acc. *šumanzanan* in KUB 7.53 ii 4) and a collec. *šum(m)anza*. The collec. formed the basis for a sg. neut. backformation *šum(m)anzan*, thus leading to a neut. stem *šum(m)anza-* (see Melchert, IdgNomen 129-133, GrHL § 4.79, p. 113f.). The OS and MS examples show that this word had a single *-m-* and that the NS spellings are not probative for a geminate (GrHL § 1.24). As the determinative Ú in KBo 21.21 i 17 indicates, š. was originally a kind of grass, most likely (bul)rush (see Melchert, IdgNomen 129-131). It almost exclusively appears in ritual contexts either as raw material for making cords (cf. also bil.section KBo 1.45 rev. 2) or as *materia magica* by itself.

Weidner, Studien (1917) 130 (“Strick”); Friedrich, HW (1952) 197 (“Strick”); Otten, ZA 54 (1961) 151 w. n. 307 (“Strick”); Hawkins/Morpurgo-Davies/Neumann, HHL (1973) 33 n. 121; Burde, StBoT 19 (1974) 46, 73 (“Binse(?)”); Oettinger, KZ 94 (1980) 49; Melchert, Die Sprache 29 (1983) 9-10; Neu, StBoT 26 (1983) 173 w. n. 521 (“Band”); Archi, FsPugliese Carratelli (1988) 36-37 n. 45; Beckman, Or NS 59 (1990) 55 (“rope”); Carruba, StMed 7 (1992); Weitenberg, FsHouwink ten Cate (1995) 333-344; Melchert, Toch&IESt 9 (2000) 64 w. n. 34 (“(bul)rush”); Haas, OLZ 97 (2002) 509 (“Hanf,” cf. Akk. *qu* “flax, thread” and *qunnabu* “hemp flower, seed”); Haas, Materia (2003) 314f., 667-669; Melchert, IdgNomen (2003) 129-133 (“(bul)rush”); Katz, FsMorpurgo Davies (2004) 202f.; Oettinger, Offizielle Religion (2004) 348 n. 4 (“Binse”; *šumanza* is often collec. (neut. pl.) from a com. sg. *šumanza*); Tischler, HEG T/D (2006) 1149-1152; Kloekhorst, EDHIL (2008) 780f. (rejects com. gender); Soysal, JAOS 133 (2013) 698.

## šummarā[(-)...]; (mng. unkn.); from MS.†

frag. *šum-ma-r[a-...]* KBo 24.9 obv.? 11 (MS).

§ HUR.SAG-azza-kan *ištū-x[...]* / *pēdaz šum-ma-r[a-...]* / [d]andukišnan [...] § “From the mountain ... [...] from the place ... [...] [m]ortal [...]” KBo 24.9:10-12 (MS), ed. Fuscagni, hethiter.net/: CTH 458.19 (INTR 2013-02-06) □ due to the lack of word space after *ištū-* we, with Fuscagni, have tentatively analyzed *ištū-* as Hitt. rather than Akk.

Cf. *šummarant?*

## šummarant- (mng. unkn.); NS.†

frag. *šu-um-ma-ra-an-t[e?-...]* KBo 22.6 iii 10 (NS).

## šummiyara-

§ <sup>m</sup>*Nurdahīš LUGA[L...]* / EN-i<sub>z</sub>mi *tuzz[i-...]* / *šu-um-ma-ra-an-t[e-...]* / *kišat* “Nurdahi, the kin[g ...] to/for my lord the troo[ps ...] š. [...] became/happened” KBo 22.6 iii 8-11 (Sargon Legend, NS), ed. Güterbock, MDOG 101:20, 22.

Cf. *šummarā[(-)...]*

šum(m)aš see *šum(m)eš*.šumāšila see *šumešila*.

šumātani n.?, Hurr.; (epithet of the netherworld god <sup>d</sup>U.GUR); MH.†

EGIR-anda<sub>z</sub>ma *šapši hišammi ALAM <sup>d</sup>NIN. É.GAL <sup>d</sup>U.GUR šu-u-ma-a-ta-<sup>r</sup>ni<sup>1</sup>* (dupl. *šu-ma-ta-a-n[i]* (or *-r[i]*), *zušši tūēni <sup>d</sup>Teššuppina KI.MIN* (dupl. <sup>d</sup>U-uppina) KBo 23.67 ii 13-15 (MH/MS), w. dupl. KUB 45.50 ii 5-7 (MH/NS), KBo 43.207:10-12 (NS), translit. ChS 1/3-2:76, 84, cf. von Brandenstein, ZDMG 91:565 n. 2 (reading *-r[i]*).

Von Brandenstein, ZDMG 91 (1937) 565 n. 2 (equivalent to *šaumatar*); Laroche, GLH (1977-79) 219; (following von Brandenstein); Tischler, HEG S/2 (2006) 1154; Richter, BibGlHurr (2012) 412.

Cf. *šaummatar*.

[*šumatar[i(-)...]*] von Brandenstein, ZDMG 91:565 n. 2 and Tischler, HHwb 154, see *šumātani* and *šaummatar*, cf. BibGlHurr. 412.

-šum(m)i- see -šma/i- A and B and *šum(m)a-* C.

## šummiyara- adj.; (located) on top; MS.†

pl. nom.? *šum-mi-ia-ra[-a-e-eš]* KBo 12.101:9 (MS); here? *šum-mi-ia-[ra(?)-...]* KBo 17.56 rev. 7 (MS).

§ [...] <sup>r<sup>d</sup>1</sup>UTU-waš *kunkumāti da<sup>r</sup>nkū<sup>2</sup>-x<sup>1</sup>[...]* / [...] *b<sup>2</sup>antiyarāēš šum-mi-ia-ra[-a-e-eš]* / [...] *za kūš dātten kišš[an(?)]* / [...] *ku]kkumāti harmi* § “§ [...] the Sun(god)’s dar[k?] *kunkumāti*-(plant?) [...] / [...] (located) in [f]ront (pl.) (and?) (located) on top [(pl.)...] / [...] take these for yourselves(?)! Thu[s... ] ‘I hold the [*ku]kkumāti*(-plant?).’ §” KBo 12.101:8-11 (rit. frag., MS) □ Laroche, OLZ 59:564, restores to *šummiya[raēš]* □ for *kunkumāti/kukkumāti* as possibly a plant see Otten/Souček, StBoT 8:97f., HED K 250f., but

## šummiyara-

## šum(m)eš A a 1'

compare also Luw. *kunkumā(n)*- in Melchert, CLL s.v. For *hantiyara-* see the discussion in Oettinger, FsDinçol 543–547, Hoffner, GsOtten 66–75, and HW<sup>2</sup> Ḥ s.v. Oettinger, 545 translates [ḥ]antiyarāeš šummiya[raeš] as substantivized adjectives “Vorgebirge und Hauptgebirge.” Since [ḥ]antiyarāeš š. seem to be resumed by “take these for yourselves” it is more likely to take them as adj. to objects that can be picked up. For Ḥantiyar(a) und Šummiyara as proper names of two mountains see RGTC 6:78, 366.

Oettinger, HS 114 (2001) 85, 87 (“Hohe”); idem, FsDinçol (2007) 545 (substantively used adjective “Hauptgebirge”).

### šum(m)eš A independent personal pron.; you (pl.); from OS.

**nom.** šu-me-eš KBo 6.2 iii 18 (OS), KBo 17.4 ii 7 (OS), KBo 22.1 obv. 3, 5 (OS), KBo 22.62 iii 23 (OS), KUB 12.63 rev. 32 (OH/MS), KUB 33.62 iii 10 (OH/MS), KBo 3.1 ii 47 (OH/NS), KBo 3.43 rev. 5 (OH/NS), KBo 6.3 iii 21, (22) (OH/NS), KBo 6.6 i 29 (OH/NS), KBo 8.35 ii 5 (MH/MS), KBo 15.10 iii 50 (MH/MS), KBo 53.10 ii 22 (Arn. I-Ašm., MS), HKM 17 obv. 13 (MH/MS), KUB 15.34 iii 37 (2×), 51 (MH/MS), KUB 17.21 i 6, iv 13 (MH/MS), KBo 12.127 ii 5 (MH/NS), KUB 13.4 ii 73, iii 35 (MH/NS), KUB 23.68 rev. 7 (MH/NS), KUB 41.8 iii 10 (MH/NS), KBo 5.3 iv 25, 29, 31 (Šupp. I), KBo 3.3 iii 10, 24 (Murš. II), KUB 14.16 iii 26 (Murš. II), KUB 21.1 iii 31 (Muw. II), KBo 45.272 i 58 (here?; Muw. II), KUB 21.29 iv 13 (Ḥatt. III), KUB 21.42 iv 4 (Tudh. IV), KUB 26.1 iii 11 (Tudh. IV), KUB 26.12 iv 33 (Tudh. IV), ABoT 1.56 i 9 (Šupp. II), KUB 16.39 ii 29 (here?; NS), KUB 54.1 i 20 (NS).

šu-meš KBo 10.37 iii 43, iv 33 (OH/NS), KUB 26.19 ii 21, (38) (MH/MS), KBo 52.26 ii 13 (MH/NS), KUB 30.33 i 5, 14 (here?; MH/NS), KUB 41.8 iv 26 (MH/NS), KUB 36.91 obv. i? 3, 5 (pre-NH/NS), KUB 43.68 obv.? 9 (pre-NH/NS), KUB 12.55 iv 5 (NS), KBo 45.190:(4) (sic, see ZA 63:80, and cf. dupl. šu-me-eš KUB 24.9 ii 42).

šu-me-e-eš KUB 23.72 rev. 66 (MH/MS), KUB 34.40:2, 3 (MH/MS), KUB 23.68 obv. 28 (MH/NS), KUB 13.3 ii 20, iii 3, 36 (MH?/NS), KUB 14.4 ii 3, iv 9, 13 (Murš. II), KUB 26.12 ii 12 (Tudh. IV).

šu-um-me-eš KBo 10.37 iv 34 (OH/NS), KBo 12.6:2 (OH/NS), KUB 13.20 i 30 (MH/NS), KUB 1.15 iii 10 (pre-NH/NS), KUB 17.12 ii 16 (NS), KUB 21.37:4, 40, 42, 43, 44 (Ḥatt. III), KUB 26.1 i 6 (Tudh. IV), KUB 26.13 i (4), 7, 8 (Tudh. IV), ABoT 1.56 iii 21 (Šupp. II), KUB 19.28 iii 10, KUB 21.37 obv.4 (here?; both NH).

šu-um-meš KUB 1.15 iii 6 (pre-NH/NS), KUB 31.96 i 1 (NS), šu-um-me-eš KUB 23.68 obv. 26 (MH/NS), KUB 21.8 iii (14) (NH), KUB 31.80 rev. 10 (here?; NH), šu-um-me-iš KUB 26.1 i 2 (Tudh. IV).

šu-me-š(a-) KUB 33.10 ii 7 (OH/MS), KUB 31.103 obv. 16 (pre-NH/MS)?, KUB 31.74 ii 11 (OH/NS), KUB 23.72 rev.

61 (MH/MS), KUB 31.104 rt. col. 8 (MH/MS), KUB 36.114 rt. col. 13 (MH/MS), KUB 7.41 rev. 22 (MS?), KUB 21.41 iv 5 (NH), šu-me-e-š(a) KUB 23.72 rev. 26, 64 (MH/MS), KUB 36.114 rt. col. 12 (MH/MS), KBo 51.16 ii 4 (here?; MH/MS), KUB 11.1 iv 23 (OH/NS), KUB 26.29 obv. 11, 27 (both MH/NS), KBo 5.3 iv 18 (Šupp. I).

šu-ma-aš KBo 3.1 ii 72 (OH/NS), šu-ma-a-š KUB 11.2:5 + IBoT 3:84:5 (OH/NS), here?: KBo 5.4 rev. 17, 18 (Murš. II), šu-ma-a-š(a-) IBoT 3.84:11 (OH/NS), HKM 75:22 (MH/MS), šu-um-ma-aš KUB 26.1 iii 45, 50, 61 (Tudh. IV).

**acc.** šu-me-eš KUB 26.19 ii 23 (MH/NS), KBo 5.3 iv 13, 26 (Šupp. I), KUB 14.13 i 54, iv 5 (Murš. II), šu-ma-aš KUB 13.4 ii 66, 67 (MH/NS), šu-um-ma-aš KUB 26.1 iii 32 (Tudh. IV).

**dat.-loc.** šu-ma-aš HKM 57:(27) (MH/MS), šu-ma-a-š KUB 23.77:50 (MH/MS), KUB 21.47 rev.! 14 + KUB 23.82 rev. 19 (MH/MS), šu-ma-a-š(a-) KUB 23.77:32, 33, 38 (MH/MS), šu-um-ma-aš KUB 21.42 i 6 (Tudh. IV), KUB 26.13 i 15 (Tudh. IV), KUB 26.1 i 7 (Tudh. IV), šu-me-eš KUB 16.39 ii 38 (here?; NS), šu-me-e-eš KUB 14.14 rev. 19 (Murš. II), KUB 26.12 ii 25 (Tudh. IV), šu-um-me-eš KUB 21.29 iv 14 (NS), ABoT 1.56 i 10 (Šupp. II).

**gen.** šu-me-en-za-an KBo 53.10 ii 1 (Arn. I-Ašm., MS), KUB 23.77:21, 23 (MH/MS), šu-me-en-za-n(a-) KUB 23.77:19 (MH/MS), šu-me-el KUB 13.20 i 36 (MH/NS).

**abl.** šu-me-e-da-za KBo 12.128 rt. col. 16 (OH?/NS), šu-me-e-da-az KUB 23.103 rev. 26 (Tudh. IV).

**a. you (subj.) — 1'** in nominal sentences or sentences w. expressed eš-/aš- “to be”: (“When citizens of Ḥatti who are *ILKU*-people came, t[hey] bowed to the king and said: ‘No one pays us wages. They reject u[s], saying:’”) LÚ.MEŠ *ILKI-wa šu-me-eš* ““You are *ILKU*-people!”” KBo 6.2 iii 18 (Laws §55, OS), ed. LH 67 □ note the absence of the particle -za in OS, see GrHL §28.32-41; *nu-za kāša šu-me-eš* LÚ.MEŠ KUR *URU Išmirika hūmantēš IT[TI] rdi[UTU-ŠI] 'l[in]kiyasšaš* “Now, you, people of Išmirika, are all s[w]orn t[o His Majesty] (so in the future protect the king, the queen, the princes, and the land of Ḥatti)” KUB 23.68 + ABoT 1.58 rev. 7 (Išmirika treaty, MH/NS), ed. Kempinski/Košak, WO 5:196f., tr. Dipl.Texts<sup>2</sup> 16; *anda=ma=za šu-me-eš kuiēš* LÚ.MEŠ É.DINGIR-LIM *nu-za halīy[aš] uddanī mekki pahhaššanuwanteš* “Furthermore, you who are temple personnel, be very careful in the matter of the wat[ch]” KUB 13.4 ii 73 (instr. for temple personnel, MH/NS), ed. HittInstr 256f., THeth 26:54f., 77; *šu-me-eš-wažmaš īR.MEŠ AB[I-YA (ešten)]* “You were subjects of [my] fat[her]” KUB 14.16 iii 26 (Extensive ann. of Murš. II), w. dupl. KUB 14.15 iii 56, ed. AM 58f. □ instead

**šum(m)eš A a 1'**

of the particle *-za* the clitic pron. *-šmaš* is employed, see GrHL §28.32; *šu-um-ma-aš-(š)maš kuiēš LÚ.MEŠ SAG hūdak kā ešten* “You, eunuchs, who were here immediately, ...” KUB 26.1 iii 45-46 (instr., TUDH. IV), ed. HittInstr 302f., Dienstanw. 14.

**2'** in non-nominal sentences: (The king is blaming the nobles) *šu-me-eš LÚ.MEŠ GIŠTUKUL tamešketteni 'a¹pēt'ya katta¹[n] dameškewan dāer kiššan AWAT* (eras.) *ABI-YA pahšanutten takku šu-me-eš natta šaktēni kāni LÚ.ŠU.GI-ešš-a NU.GÁL nu-šmaš memai AWAT ABI-YA* “You are oppressing the craftsmen, and they began to oppress (their subordinates). Is this the way you have kept my father’s command? If you do not remember (lit. know), are there not also old men here, one (of whom) may tell you the word of my father?” KBo 22.1 obv. 3-6 (instr., OS), ed. HittInstr 74f., Archi, FsLaroche 45f.; (“The father of the king stepped into the assembly and instructed them under his seal”:) *ītten māhanda ar[(e(š)-šmeš)] šu-me-eš-š-a* (var. C Ø -ša) *apeniššan īste[n]* “Go and act just as your comrades (with regard to *šahhan* and *luzzi*)” KBo 6.2 iii 19-20 + KBo 22.62 iii 22-23 (Laws §55, OS), with dupls. KBo 6.3 iii 22-23 (OH/NS) (var. B) and KBo 6.6 i 29 (OH/NS) (var. C), ed. LH 66-68; *nu-mu kāšma šu-me-eš-pat kuit ha¹tr'lätten* “Now, concerning the matter that you yourselves have written to me” HKM 17 obv. 13 (letter, MH/MS), ed. Letters 124, HBM 142f.; (“Had I ever concerned myself with those people to be resettled, I, My Majesty would have concerned myself and would have taken those people to be resettled and carried them off to Ḫattuša”) *šu-me-eš-ma-šmaš kuēz memiyaz EGIR-an šanhešketteni nu-šmaš šumel ZI-az arha dašketteni* “On what basis do you keep concerning yourselves and taking them for yourselves on your own authority?” KBo 3.3 iii 10-12 (Syrian affairs, Murš. II), ed. Klengel, Or. NS 32:37, 43, Miller, KASKAL 4:126, 129, tr. DiplTexts<sup>2</sup> 172; [U]MMA <sup>m</sup>Tuthaliya 'LUGAL'.GAL LUGAL-izziahhat<sup>wa</sup> [nu]-wa? *šu-um-me-iš LÚ.MEŠSAG ANA SAG.DU* <sup>d</sup>UTU-ŠI [š]er kišan linik<sup>ten</sup> “[T]hus (speaks) Tuthaliya, the Great King: ‘I became king, [and] you, eunuchs, have sworn allegiance to the person of My Majesty as follows’” KUB 26.1 + KUB 23.112 i 1-3 (instr., TUDH. IV), ed. Dienstanw. 8.

**šum(m)eš A b**

**3'** interchange between *šumeš* (pl. nom.) and *šumaš* (pl. nom.) in the same text or in duplicates — **a'** in OH/NS: *šu-me-eš-š(a)* KBo 3.1 ii 47 (Tel. pr.) but *šu-ma-a-š* ibid. ii 68, w. dupl. *šu-me-eš* KUB 11.6 ii 16 and *šu-ma-a-š-š(a)* KBo 3.1 ii 72, w. dupls. *'šu¹-um-me-eš-'š(a)*<sup>1</sup> KBo 12.6:2, *šu-ma-a-š(a)* IBoT 3.84:11 + KBo 19.97:3 and KBo 12.4 iii 5.

**b'** in MH/NS: *šu-me-eš* KUB 41.8 iii 10 (MH/NS), w. dupl. *šu-ma-a-š* KBo 10.45 iii 18 (MH/NS) □ KUB 41.8 is a little older than KBo 10.45, see Neu/Rüster, FsOtten 231, 233, 242.

**c'** in pre-NH/NS: *šu-um-meš* KUB 1.15 iii 6, *šu-um-me-eš* ibid. iii 10, dupl. *[šu-u]m?-ma-a-š* KUB 40.105 rev. 8, but *šu-um-ma-a-š* KUB 1.15 ii 7, iii 2.

**b.** you (dir. obj.): *šu-me-eš-š-a karūiliyaš DINGIR.MEŠ-aš <sup>d</sup>U-a-š LÚAZU taknaza uiyat nu-šmaš kī uttar tet* “And the Stormgod (who is) the diviner, sent you, the primordial deities, from the earth and told you these words” KBo 10.45 i 51-52 (rit. for underworld deities, MH/NS), ed. Otten, ZA 54:120f. i 58-59; *nu-mu m[ā]n INA EGIR UD.KAM šu-me-eš LÚ.M[EŠ] <sup>'URU'</sup>Hayaša aš'šul'[i] paḥhaš[t]eni ammuq-a šu-me-eš LÚ.MEŠ <sup>URU</sup>Hayaša <sup>m</sup>Mariya<sup>n</sup> LÚ.MEŠgaeneš ŠA KUR <sup>URU</sup>Hayaša ašsuli paḥhašhi KUR <sup>URU</sup>Hayaša-ya ašsuli paḥhašhi* “I[f] you (nom. pl., see above), the peop[le] of Ḫayaša, in the future benevolentl[y] protect me, then I will benevolently protect you (pl.), the people of Ḫayaša, Mariya (and) the relatives by marriage of Ḫayaša. I will also benevolently protect the land of Ḫayaša” KBo 5.3 iv 25-28 (Huqq., Šupp. I), ed. Friedrich, SV 2:134f., tr. DiplTexts<sup>2</sup> 33; (As my father did once, I also asked you by oracle) *nu šu-me-eš DINGIR. MEŠ EN.MEŠ-YA ariyašešnaz ammuqq-a UL uemiya<sup>n</sup>un* but even I could not find you, the gods, my lords, by the oracle either” KUB 14.13 i 54-55 (PP 4, Murš. II), ed. Pestgeb. 246f., tr. Hittite Prayers 65; (“Because now my house, land, troops, chariots are dying continually”) *nu šu-me-eš DINGIR. MEŠ kuēz EGIR-pa taninumi* “with what will I set you, the gods, in order again?” ibid iv 5, ed. Pestgeb. 248f., tr. Hittite Prayers 66; (“If you take payment for yourselves”) *DINGIR.MEŠ=ma=kan šu-ma-a-š*

## šum(m)eš A b

## šumeš B

*INA EGIR.UD-MI anda šanheškanzi* “the gods will pursue you till the end of days” KUB 13.4 ii 67 (instr. for temple personnel, MH/NS), ed. THeth. 26:54, 77, HittInstr 254-56.

c. to/for you (indir. obj.): *nu kuiš ammuk* LÚ. KÚR *šu-ma-a-aš-š-a-aš* LÚ. KÚR *ēšdu* “and if someone is an enemy to me (i.e., the king) then he must also be an enemy to you!” KUB 21.47 obv. 14 + KUB 23.82 obv.! 19 (instr., MH/MS), ed. HittInstr 238f., Li Xiwen (= Košak), JAC 5:79; *nu-za kāša ANA KUR-TI hingani 'ser' šu-'me¹-e-eš ANA DINGIR.MEŠ* [EN.H]I.A-YA *maškan peškemi* “Behold, because of the plague I am giving to you gods, my [lord]s, a propitiatory gift for the land” KUB 14.14 rev. 19-20 (PP 1, Murš. II), ed. Pestgeb. 174f., tr. HittitePrayers 63; (If somebody is fleeing from My Majesty and arrives at some border) *'šu¹-me-e-eš-š-aš āššu¹š' kuedanikki* “(if) he is someone’s favorite among you” KUB 26.12 ii 25 (instr., Tudh. IV), ed. Dienstanw. 25, tr. HittInstr 286f.; *mā[n] šu-me-eš-ma* LÚ.MEŠ(eras.) URU-LIM *mazzallašaduwari ku[in/f?]* *ki šu-um-me-eš-kan kuit neyari* “But i[f] you (nom., see above) men of the city tolerate/condone(?) some[one/someth]ing, what will it turn out to be for you?” KUB 21.29 iv 13-14 (treaty with Tiliura, Ḫatt. III), ed. González Salazar, AuOr 12:165, 168, tr. Kaškäer 148. □ because of the sg. 3 predicate *neyari* the subject of the final sentence cannot be *šummeš*, which must therefore be dat. “for you (all).” The different spelling of *šu-um-me-eš* against *šu-me-eš* in the previous line may distinguish the grammatical functions of both words in this passage; *nu šu-um-ma-aš BĒLŪJLA apāt [k]uwatqa kuiški memai* “Perhaps someone says to you, commanders, those (words): ...” KUB 21.42 i 6-7 (instr., Tudh. IV), ed. Dienstanw. 23, tr. HittInstr 284f. i 13-14.

d. of you, your (gen.): *šu-me-en-za-n-an-za-* (š)an *INA URU-KUNU* [ ... ]ē pišteni “[Do not allow] him (i.e., a spy) into your city, [do n]ot give [him bread]” KUB 23.77:19-20 (treaty w. Gašga, MH/MS), tr. Kaškäer 119, Kitchen/Lawrence, TreatyLawCovenant 1041.

e. with/through you (abl.): *n-za-za-kan šu-me-e-da-za x-[ o ].MEŠ-za še[k]ten* “Know them (i.e., the words) with your [...]s!” KBo 12.128 rt.

col. 16-17 (wisdom text, NS), ed. Archi, SEL 12:19, Cohen, Wisdom 202f.

Hrozný, MDOG 56 (1915) 26; idem, SH (1917) 114-119; Friedrich, HE 1<sup>2</sup> (1960) 62; Tischler, HEG S/2 (2006) 1154-1158; Hoffner/Melchert, GrHL (2008) 134; Kloekhorst, EDHIL (2008) 779-780.

Cf. -šmaš, šum(m)aš, šumāšila, šumešila.

**sumeš B** n. neut.; (a foodstuff, possibly broad bean); from OS.†

sg. nom.-acc. neut. *šu-me-eš(-ku)* KUB 42.107 iii? 11 (NH).

sg. gen. *šu-me-eš-na-aš* KBo 17.15 rev.! 14 (OS), KBo 20.125 iii? (6) (MS), *šu-me-eš-na-x* KBo 17.40 iv 8 (MS).

3 PA. ZÍD.DA ZÍZ *hā¹tant'aš* 6 PA. ŠE *SIQŪQI hattar-ku zināil-ku šu-me-eš-ku* 20 'PA.¹ ŠE[ĀM(?)] ŠA ANŠE.KUR.RA “three PARĪSU of flour (from) dried wheat, six PARĪSU of finely-ground-flour (from) barley, (in addition) either lentils(?) or chick peas(?) or broad beans(?), twenty PARĪSU of bar[ley] for horses” KUB 42.107 iii? 9-12 (ration list, NH), ed. Watkins, FsKnobloch 494f., translit. StBoT 25:160; [(*katti-šši-ma*)] LÚ<sup>hištā arta šu-me-eš-na-aš mēma[(l)]</sup> *Gišērhuit [(harz)i]* “Next to her (i.e., the wife of the GUDU<sub>12</sub>-priest) stands the man of the *hešta*. He holds the coarsely ground broad bean(?) meal in (lit. with) a basket” KBo 17.15 rev.! 13-14 (fest. for netherworld deities, OS), w. dupl. KBo 17.40 iv 8 (OH/MS?), ed. Haas/Wäfler, UF 8:82f., 88f.

Comparing KBo 17.15 rev.! 13-14 with the similar passage DAM LÚGUDU<sub>12</sub> ŠA GÚ.GAL.GAL *mēmal TA! GišMA.SÁ.AB harzi* “The wife of the anointed one holds the coarsely ground broad bean meal with a basket” IBot 3.1 obv. 23-24 (OH/NS), Otten, OLZ 50:392, suggested that \*sumešsar could be the Hittite reading of GÚ.GAL.GAL (thus also Hoffner, AlHeth. 98f.). Not referring to Otten, Berman, JCS 28:244, assumed that in the coordinated -ku ... -ku ... -ku “whether ... or ... or ...” construction KUB 42.107 iii? 10-11 the words *hattar*, *zinail* and *sumeš* modify the preceding ŠE and therefore are types of barley or barley products. Going back to Otten, Watkins, FsKnobloch, 494f., however, compared them with the series GÚ.TUR, GÚ.GAL, GÚ.GAL.GAL together in some text passages, suggesting to iden-

**sumeš B**(GIŠ/URUDU) **sum(m)ittant-** a

tify them as “lentil,” “chick pea” and “broad bean” respectively. If these equations are correct, then *sumeš* is indeed identical with GÚ.GAL.GAL “broad bean.” Watkins, FsKnobloch 494 w. n. 13, and Tischler, HEG S 1159, both assume a scribal mistake *šu-me-eš(-šar)-ku* in KUB 42.107, but this is not necessary. Neuter nouns with a nom.-acc. sg. in *-eš/-iš* and oblique forms in *-ešn/-išn-* are well attested (type *tunnakiš(n)*, cf. GrHL §4.90).

Otten, OLZ 50 ('955) 392 (*sumeššar* = GÚ.GAL.GAL); Hoffner, AlHeth (1974) 98f. (following Otten); Berman, JCS 28 (1976) 244–245 (“type of barley or barley product,” no apparent connection with *sumešnaš* (genitive) “broadbean”); Josephson, Heth.u.Idg. (1979) 96 (= GÚ.GAL.GAL “broad bean”; compares it with Gr. κύαπος and κύμα); Tischler, HDW (1982) 78 (“eine Getreideart?”); Watkins, FsKnobloch (1985) 494–495 (= GÚ.GAL.GAL “broad bean”); Rieken, StBoT 44 (1999) 393 n. 1980, 489; Soysal, FsPopko (2002) 335 w. n. 52; Tischler, HEG S/2 (2006) 1159 (a scribal error for *sumeššar*); Kloekhorst, EDHIL (2008) 782 (stem \**sumeššar*, only citing the gen.).

**sumešaya-x?[-...]** (mng. unkn.); NS.†

**frag.** *šu-mi-ša-ia(-)[...]* KUB 31.116 iv 2 (NS).

LÚ.MEŠNINDA.GUR<sub>4</sub>.RA x?[ o ] 1(?) BÁN ZÍD.D[A ...] *šu-mi-ša-ia-x?*[ o o o ]x 'za?*[-...]* KUB 31.116 iv 1-2 (NS).

[\**sumeššar*] see *sumeš* B.

**sumešila, šumāšila** emphatic personal pron.; you yourselves (pl.); from MH/MS.†

*šu-me-ši-la* HKM 42:5 (MH/MS), *šu-ma-a-ši-la* KBo 5.4 rev. 17 (Murš. II).

*n-an MAḪAR [d]UTU-ŠI] šu-me-ši-la i'liliwah[ūanzi] 'u<sup>1</sup>watetten* “You yourselves must bring it (i.e., the army?) quick[ly] before [My Majesty]” HKM 42:4-7 (letter, MH/MS), ed. Alp, HBM 194f.; *nu mān šumāš šu-ma-a-ši-la taraššawala nu šarā tiyatte[n nu-kan MA]ḪAR [d]UTU-ŠI uwatten* “If you yourselves have a resolvable dispute(?), then step up [and] come [bef]ore My Majesty” (so that I, My Majesty, can set you on the proper path by means of a judgement) KBo 5.4 rev. 17-18 (Targ., Murš. II), ed. Friedrich, SV 1:62f., HEG T/D 151 (w. discussion), Devecchi, NABU 2013/4:136f., tr. Beckman, DiplTexts<sup>2</sup>

72f. (“If you yourselves have a resolvable dispute(?)”) □ with Hoffner/Melchert, GrHL 279 (§18.7) followed by Devecchi, NABU 2013/4:136, forms in *-ila* are so far only used for reinforcing subjects. However, such an interpretation forces us to take *taraššawala* as a nominal predicate (“If you yourselves are *taraššawala*”), which seems grammatically unlikely. It is not inconceivable that *š.* next to the dat. *šumāš* occasionally came to be used to add emphasis, here with *taraššawala* as a pl. nom.-acc. neut. (“If there are *taraššawala* things to you”), which is how Friedrich, SV 1:62f., and Beckman, DiplTexts<sup>2</sup> 72, took it.

*š.* shows the same formation as *ukila*, *zikila*, *apašila*, consisting of the independent personal pron. *sumeš* “you (pl.)” and the added suffix *-ila* in order to express emphasis of some kind (GrHL §5.3 (p. 132)). The usage of *šumāš* with *šumāšila* KBo 5.4 rev. 17 would indicate a dative sense.

Sommer, Heth. 2 (1922) 48 n. 1; Sommer/Falkenstein, HAB (1938) 141 n. 3; Friedrich, HE I<sup>2</sup> (1960) 62; Puhvel, HED 1 (1984) 88; Tischler, HEG S/2 (2006) 1152, 1158; Hoffner/Melchert, GrHL (2008) 132 §5.3, 279 §18.7; Devecchi NABU 2013/4:136.

(GIŠ/URUDU) **sum(m)ittant-** n. com.; ax; from OH/MS.†

**sg. nom.** <sup>GIŠ</sup>*šum-mi-it-ta-an-za* KUB 32.123 ii 10 (OH/NS), *šu-mi-[it-ta-an-za]* KUB 59.75 i 13 (NS).

**ace.** *šu-um-mi-it-ta-an-ta-an* KUB 12.63 rev. 20 (OH/MS), <sup>[URUDU]</sup>*su-um-mi-it-ta-an-da-an-n(a)* KUB 13.35 i 46 (NH), *šum-mi-it-ta-an-ta-an* KUB 8.51 ii 4 (LNS), [...] *u-um-mi-<sup>1</sup>ti<sup>1</sup>-ta-an-da-<sup>1</sup>an<sup>1</sup>* KBo 19.144 i 5 (NS), *šu-mi-it[-...]* KBo 56.15:3 (NS).

**unclear/frag.** *šum-mi-it-ta-an-it* KBo 39.125:4 (NS) (= inst. *šum-mi-it-ta-an<-ti>-it*) Kloekhorst, EDHIL 783 suggests *šum-mi-it-ta-an-da[-...]*, *šu-mi-it[-...]* KBo 31.108 iv 6 (NS).

**a.** used for cutting down a tree: [*Enkiduš*] *šum-mi-it-ta-an-ta-an* ŠU-az *ēpt[a]* / [...] <sup>d</sup>GI]Š.GIM. MAŠ-aš(eras.)-ma GIM-an [*aušt(a?) nu*] 'a<sup>1</sup>*pušš-a* (sic, var. *apāšš-a*) ḪAŠINNU [...] *ēpta* [...] *apā(šš-a* <sup>GIŠ</sup>ERIN)] *karašta* “[Enkidu] seize[d] an ax with (his) hand. But when [Gi]lgameš [sa]w, he, too, seized an ax [with (his) hand(?) ...] and [h]e, too, cut (down) the cedar-tree” KUB 8.51 ii 4-8 (Gilgamesh, first tablet, LNS), w. dupl. KBo 10.47d iv 1-3 (NS), ed. Friedrich, ZA 39:6f., translit. Myth. 13, tr. Beckman, apud Foster, Gilg. 161.

## (GIŠ/URUDU)šum(m)ittant- b

## šumreške-

**b.** w. other tools — **1'** cutting implements: (Ukkura's testimony: "I took for myself as many of the old ones as I wished") **2** URUDU *PĀŠU* GAL=wa<sub>za</sub> [1? URU]<sup>DU</sup>šu-um-mi-it-ta-an-da-an-na daħħun "two large copper hatchets and [one? copp]er ax I took for myself" KUB 13.35 + KBo 16.62 i 45-46 (dep., NH), ed. Werner, StBoT 4:6f.; *nu<sub>za</sub>* šu-um-mi-it-ta-an-ta-an (var. šu-mi-it[-...]) *PĀŠU* Z[ABAR dāš(?)] "(The deity Andaliya) [took(?)] an ax (and) a hatchet of b[ronze]" KUB 12.63 rev. 20 (Zuwi's rit., OH/MS), w. dupl. KBo 56.15:3 (NS).

**2'** other: **1-NUTIM ŠAGĀRIL** *mān* 'x' [o]'x x x<sup>1</sup> [...] GAL ZABAR ULU RAB<sup>1</sup> ULU ŠIHIR 1 a-x [...] GIŠšum-mi-it-ta-an-za 1 kantašuwalli ZABA[R] GÍR ZABAR ŠA LÚMUHALDIM KUB 32.123 ii 8-11 (Ištanuwian fest., OH/NS); [nepe]š(?) URUDU ERŞETUM URUDU 1[-NUTIM šišiyamma URUDU] / [o GIŠha]ħħar URUDU 3 muilaš Z[ABAR intaluzziš URUDU GIŠ]kalamma URUDU 1 šu-mi-[it-ta-an-za URUDU URJUDU]BAL KUB 59.75 i 11-14 (Ašdu's rit., NS), ed. Görke, Ašdu 38, 40, ChS 1/5-1:263, (GIŠ)šišiyam(m)a.

Axes and related tools were multi-purpose instruments, used functionally and ceremonially. At least four terms are known from the Boğazköy texts: Hitt. š. and *ateš(ša)-*, Akk. *HAŠ(S)INNU*, and *PĀŠU*. There is no reason not to equate š. with Akk. *HAŠ(S)INNU* in KUB 8.51 ii 4-6 as suggested by Friedrich, ZA 39:41f., who tr. both š. and *HAŠ(S)INNU* as "Beil" ("hatchet"). Later, however, Friedrich, HW 307, tr. both as "Axt" ("ax"). The juxtaposition of š. together with *PĀŠU* "ax" or "hatchet" in KUB 12.63 and with URUDU *PĀŠU* GAL "large ax/hatchet" in KUB 13.35+KBo 16.62 i 45-46 might point at *PĀŠU/ateš(ša)-* being the smaller of the two. Archaeological finds and iconographical evidence show two types of ax among the Hittites: the shaft hole (socketed) ax and socketless ax. In his discussion on axes in Hittite Anatolia, Beal, Diss. 656-664, proposes to identify šum(m)ittant-/HAŠ(S)INNU/ulmi- with the shaft hole ax, and *ateš-/PĀŠU* with the socketless ax.

Friedrich, ZA 39 (1930) 41f. ("Beil(?"); idem, HW (1952) 197 ("Beil, Axt"), 307 (= Akk. *ħašinnu* "Axt"); Košak, THeth

10 (1982) 19 w. biblio. (Hittite word for the Akkadogram *HAŠ(S)INNU*, and etymologically related to the Germanic word for "smith"); Beal, Diss. (1986) 656-664 ("shaft hole ax"); Rieken, HS 113 (2000) 173 (on the possibility of the *u* in š. being either graphic or anaptyctic); Tischler, HEG S/2 (2006) 1162-1164; Kloekhorst, EDHIL (2008) 783 (rejecting *u* as an anaptyctic vowel).

**šumrae-** see šumreške-.

**šumreške-** v.; to become pregnant; pre-NH/NS.†

**supine** šum-re-eš-ke-wa-an KUB 24.8 iii 11, KUB 36.60 iii 2, KBo 19.106:(7) (all pre-NH/NS).

**frag.** šum-re-e<sup>1</sup>?[-...] KBo 47.150:2 (NS).

[DA]M <sup>m</sup>Appu šum-re-eš-ke-wa-an dāiš ITU.1.KAM ITU.2<sup>1</sup>.[(KAM)] [IT]U.3.KAM ITU.4.KAM ITU.5.KAM ITU.6.KAM ITU.7.KAM ITU.8.KAM ITU.9!.KAM p[ait] nu [(I)]TU.10.KAM tiyat nu<sub>za</sub> DAM <sup>m</sup>Appu DUMU.NITA-an ħašta ... § <sup>i</sup>tā<sup>1</sup>[(n<sub>za</sub> namm)a DAM] <sup>m</sup>Ap<sup>1</sup>pu šum-re-eš-ke-wa-an dāiš I[TU.10. KAM ti]<sup>i</sup>yat<sup>1</sup> nu<sub>za</sub> MUNUS-za (var. B: DAM <sup>m</sup>App[u]) DUMU.NITA-an ħašta "Appu's wife became pregnant. The first month, the second month, the third [mon]th, the fourth month, the fifth month, the sixth month, the seventh month, the eighth month, the ninth month pa[ssed], and the tenth month arrived. Appu's wife bore a son. ... § Agai[n], a second time Appu's [wife] became pregnant. The [tenth] mo[nth arri]ved, and the woman (var. Appu's wife) bore a son" KUB 36.60 iii 2-4 + KUB 24.8 iii 1-3, 11-12 (Appu story, pre-NH/NS), w. dupl. KBo 19.106:7-11 (A) and KUB 36.59 ii 1-2, 8-9 (B), ed. StBoT 14:10f., tr. Hittite Myths<sup>2</sup> 84.

The supine of š. allows three alternatives for a stem: \*šumrae-, \*šumriya- (as Friedrich, JCS 1:293, takes it), or \*šumrešš-. Although š. is attested very poorly, its mng. is clear owing to the context of the Appu story. Since Hitt. has *armaħħ-* (with -za and derived from <sup>d</sup>arma- "Moongod" and "month") for "to become pregnant" š. has been suggested to emphasize the growing-heavy of the womb of a pregnant woman. Neumann, apud Oettinger, Stammbildung 298 n. 78, suggested a connection with an unattested verb šu- "to be full" (different from but related to the adj. šūu- "full," s.v.) via \*šumar "being

**šumreške-****šunna-**

full,” regular outcome through dissimilation from \**šuwār* (also see Kimball, Hittite Historical Phonology 247, 375). Cf. the Turkish expression *yüklü* “the loaded one” = “pregnant.” Note also Hittite *šannapili-* A 3 “empty = non-pregnant.”

Friedrich, JCS 1 (1947) 293-294; idem, HW (1952) 197 (*šumrai-* “schwanger werden”); Oettinger, Stammbildung (1979) 159, 298 n. 78; Melchert, Phon. (1984) 29f. n. 62; Weitenberg, U-Stämme (1984) 138, 139; Zinko, Sprache&Kultur (1998) 193 n. 53; Kimball, Hittite Historical Phonology (1999) 247, 375; Tischler, HEG S/2 (2006) 1164f.; Kloekhorst, EDHIL (2008) 783f.; Soysal, JAOS 133 (2013) 699.

Cf. *šuu*.

**šumumah-** v.; to combine(?), unite(?); OH/NS.†

**imp. sg. 2** *šu-mu-ma-ah* KUB 29.1 ii 43 (OH/NS).

(“Go to the funeral pyres and bring a *kinupi*-vessel”) *kinupi-ma-ššan anda ŠA UR.MAḪ šiešai paršanaš* <sup>UZU</sup>*šišai šu-mu-ma-ah n-at harak* § *n-at tarup n-at* 1-EN *iya* “unite(?) the *šišai*(-body part) of a lion, (and) the *šišai*(-body part) of a panther in the *kenupi*(-vessel) and hold them. § Combine them and make them one” KUB 29.1 ii 42-44 (foundation rit., OH/NS), ed. Kellerman, Diss. 15, 28 (as verb), Marazzi, VO 5:154f. (“prepara(?”), Carini, Athenaeum 60:494f., Rieken, HS 113:171, <sup>(UZU)</sup>*šišai-*.

Since Hoffner, EHGl (RHA XXV/80) 25 w. n.19, who suggested a meaning “to braid,” a general mng. of “putting things together,” has been advocated by most scholars, although individual translations and sometimes etymological analyses differ (cf. Rieken, HS 113:171-175, Kloekhorst, EDHIL 784f., Tischler, HEG S/2:1165f. w. lit.).

Kronasser, EHS 1 (1966) 432; Hoffner, EHGl (1967) 25 (s.v. “to braid”); Oettinger, Stammbildung (1979) 456 n.135 (cites the word as *šumumahh-hhi*(?)); Starke, ZA 69 (1979) 89 w. n. 88; Collins, Diss. (1989) 54 (“braid”); Rieken, HS 113 (2000) 171-175 (“vereinigen, zu Einem machen”); Tischler, HEG S/2 (2006) 1165f. (“etwas) sorgfältig hinlegen, hinschichten, anbinden, festdrücken”); Kloekhorst, EDHIL (2008) 784f. (“to braid together(?”).

**šun(n)a-, šunni-, šun(n)iya/e- B** v.; to fill, pour; from OS.

**pres. sg. 1** *šu-un-na-ah-hi* KBo 3.38 rev. 17, KUB 33.70 iii? 10, (11) (OH/NS), KUB 43.59 i 7 (NS), *šu-<sup>l</sup>un<sup>l</sup>-ni-ia-mi* KUB 59.55 ii 9 (NS).

**sg. 2** *šu-un-na-at-t[i]* KUB 15.22:14 (NH).

**sg. 3** *šu-un-na-i* KBo 6.2 iv 50 (OS), KBo 20.37 obv. 2 (*šu-un-na-⟨i⟩?*, so Neu, StBoT 26:174) (OS), KUB 25.36 ii 23, v 8 (OH?/MS), KUB 30.41 ii 8, 11 (NS), KUB 41.26 iv 9 (OH/NS), KBo 21.69 iv 2, 5 (MS), KBo 24.29 iii 3, 10 (MS), KBo 32.15 ii 10, 11 (MH/MS), KBo 32.16 ii 24, 25 (MH/MS), KBo 17.65 rev. 49 (MH?/MS?), IBoT 1.7 iv 12 (NS), KBo 5.2 i 55, iii 57, iv 38 (MH/NS), KBo 21.34 i 8, 13, 29, 35 (MH/NS), KUB 34.75:12 (pre-NH/NS), KUB 27.1 iii 14, 15 (Hatt. III), KBo 4.13 v 12 (NS), KBo 19.142 ii 15 (NH), *šu-un-na-a-i* KUB 59.23 iii 9 (OH/NS), KBo 10.45 iii 8 (MH/NS), KBo 21.37 rev. 16 (MH?/NS), KBo 13.217 iv 5, v 3, 13 (NS), KBo 13.245 rev. 22 (NS), KUB 20.1 ii 8 (NS), KUB 41.26 iv 17 (NS), KUB 39.71 ii 60, 61 (NH), KUB 10.91 iii 7 (NH?), [*šu-u*]n-ni-ez-zi KBo 25.184 iii 59 (pre-NH/NS).

**pl. 1** *šu-un-nu-me-ni* KBo 32.15 ii 16 (MH/MS), *šu-nu-mi-ni* HKM 109:10, (16) (MH/MS), HKM 110 obv. 5 (MH/MS), *šu-nu-mi-⟨ni⟩* HKM 109:11 (MH/MS), here? [*šu-?*ú-nu-me-e-n*[i]*] KBo 51.23:7 (MS).

**pl. 2** *šu-un-na-at-te-ni* KUB 13.4 iv 18 (pre-NH/NS).

**pl. 3** *šu-un-na-an-zi* KUB 35.165 rev. 21 (OS), KBo 25.109 ii 16, iii 13 (OS? or MS?), KUB 10.21 iv 12 (OH/NS), KUB 15.34 iii 25 (MH/MS?), KUB 12.5 i 18 (MH/NS), KBo 21.37 rev. 19 (MH?/NS), KBo 15.37 iii 41, 55, v 39 (NS), KBo 11.51 iv 7 (NS), KUB 7.38 obv. 4, 9 (NS), KUB 7.24 obv. 9 (NS), KUB 17.35 i 36, ii 23, iii (6), 31, iv 11, 21 (NS), KBo 26.182 iv 3 (NS), KUB 44.21 ii 6, iii 14 (NS), KUB 44.42 obv. 14, 21, rev. 11 (NS), KUB 21.17 iii (14), (16), (17) (Hatt. III), KUB 25.23 iv 55 (Tudh. IV), *šu-un-na-⟨an⟩-zi* KBo 2.13 obv. 20 (NH), *šu-na-an-zi* KUB 55.60 iv? 17 (LNS), KUB 51.58 rev.? (7) (NS), *šu-un-an-zi* KBo 21.1 ii 6 (NS), *šu-un-ni-an-zi* KUB 46.47 obv. 15, 19, rev. 3, 18, 19 (NS), KUB 55.58 obv. 29, 31 (MH/NS), IBoT 3.148 iii 21, (22) (MH?/NS), KUB 51.89:9 (NS), KUB 9.32 obv. 40 (MH/NS), *šu-un-ni-ia-an-zi* KBo 15.24 ii 44 (MH/NS), KUB 44.4 rev. 19 (NH), KBo 15.61 i 15 (NS), KUB 53.41:8 (NS), IBoT 4.30 obv. 4 (NS), [*šu-u*]n-ni-ia-⟨an⟩-zi IBoT 4.30 obv. 5 (NS), *šu-ni-i[a-an-zi]* KBo 4.2 ii 30 (pre-NH/NS).

**pret. sg. 1** *šu-un-na-ah-ħu-un* KBo 10.2 i 21, ii (23) (OH/NS).

**sg. 3** *šu-un-na-aš* KBo 22.2 obv. 2 (OS), KBo 3.57 obv. 9, KBo 12.3 iii 15 (OH/NS), KUB 19.67 i 10 (Hatt. III), *šu-un-né-eš* KUB 8.80:15 (Šupp. I), *šu-un-ni-iš-ta* KUB 1.1 ii 79 (Hatt. III), *šu-un-ni-et* KBo 21.33 iv 31 (MH/MS), KBo 23.44 iv 4 (MH/NS), *šu-ni-et* KBo 27.144 + KBo 71.2 iii 12 (MH/NS).

**pl. 3** *šu-un-né-er* KBo 20.114 v 9 (MH/NS), KUB 18.39 obv.? 5 (NH), *šu-un-<sup>l</sup>ner<sup>l</sup>* KUB 31.65 obv. 3 (NH).

**imp. sg. 2(?)** *šu-un-na* KBo 20.37 obv. 2 (OS, or *šu-un-na-⟨i⟩* w. Neu, StBoT 26:174?), *šu-un-ni* KUB 6.45 iii 37, 43, KUB 6.46 iv 6, 12 (Muw. II).

**sg. 3** *šu-un-ni-ed-du* KUB 12.58 iv 13 (NS).

**pl. 2** *šu-u-ni-iš-tén* KUB 13.3 ii 27 (pre-NH/NS).

## šunna-

## šunna- b 1'

**pl. 3** *šu-un-na-an-du* KUB 41.32 obv. (13) (NS), KUB 41.33 obv. 13 (NS).

**inf.** *šu-un-ni-u-wa-an-zi* KBo 24.68 obv. 4 (MS), *šu-un-nu-ma-an-zi* IBoT 1.7 iv 15 (MH/NS), KUB 58.39 i 5 (NS), KUB 21.17 iii 10 (Hatt. III).

**verbal subst. nom.** *šu-nu<sup>1</sup>-mar<sup>1</sup>* KBo 15.33 ii 7, 12 (MH/MS), *šu(coll.)-un-nu-mar* KBo 1.42 iii 51 (NH), *'šu-un-nu-mar* KUB 59.67 ii 19 (NS).

**gen.** *šu-un-nu-ma-aš* KUB 59.29 iii 17 (NS).

**part. sg. nom. com.** *šu-un-na-an-za* KUB 56.48 ii 15, 18, 36, (39), iii 13 (NS), KUB 42.98 i 21 (NH), *šu-un-ni-an-za* KBo 2.4 iii 25 (NH), *šu-un-ni-ia-an-za* KBo 2.4 ii 15, 21, iii 19, iv (3) (NH).

**nom.-acc. neut.** *šu-un-na-an* KBo 10.24 iii 3 (OH/NS).

**pl. acc. com.** *[šu]-un-na-an-tu-[uš]* KBo 25.34 ii 12 (OS?).

**imperf. pres. sg. 2** *šu-un-né-eš-ke-ši* KUB 36.12 ii 11 (NS).

**sg. 3** *šu-un-né-eš-ke-ez-zi* Bo 3752 obv.? ii 5 (StBoT 25:179, OS or MS), KUB 12.58 iv 10 (NS), *šu-un-né-eš-ke-zi* KBo 11.32 obv. 7 (OH/NS), *[šu]-un-ni-iš<sup>1</sup>-ke-ez-zi<sup>1</sup>* KUB 58.14 rev.? left col. 19 (OH/NS), KBo 24.68 obv. (2) (MS), KUB 27.65 i 22 (NH), *šu-né-eš-ke-ez-zi* KUB 58.35 ii? 8 (NS).

**pl. 3** *šu-un-né-eš-kán-zi* KUB 25.22 iii 11 (LNS), KUB 39.8 iv (4) (NS).

**pret. sg. 2** *šu-un-né-eš<sup>1</sup>-gít<sup>1</sup>* KBo 12.70 rev.! iii 14 (NH).

**sg. 3** *šu-un-ni-iš<sup>1</sup>-ke-et* KUB 14.4 iv 19 (Murš. II).

**pl. 3** *šu-un-né-eš-ke-er* KUB 16.16 obv. 20 (NH).

**Luw.?** **pret. pl. 3.** *šu-ni-iš-kán-ta* HKM 109 obv. 2 (MH/MS).

**imp. sg. 2(?)** *šu<sup>1</sup>-un-ni-iš<sup>1</sup>-k[i](-)…]* KUB 55.31 rev. 3 (if not to be restored otherwise).

(Sum.) **'SI'** = (Akk.) *ma-lu-ú* = (Hitt.) *šu(coll.)-un-nu-mar* “to fill/the filling” KBo 1.42 iii 51 (Izi Bogh.), ed. MSL 13:139 (l. 191).

(Akk.) *ù É SIG<sub>5</sub>* (eras.) *um-ta-al-li* “and I filled the house (with) valuables” KBo 10.1 obv. 10 = (Hitt.) *nu É-ir<sub>2</sub> mit āššawūt šarā šu-un-na-ah-ḫu-un* “and I filled up my house with good(s)” KBo 10.2 i 20-21 (bil. ann. of Hatt. I, OH/NS), ed. (Akk.) StMed 16:36f., Saparetti, SCO 14:77, 80 (“e la casa con tesor[i](?) ho riempito”), (Hitt.) StMed 12:36f., Imparati, SCO 14:44f. (Hitt., “e la mia casa con (quei) beni empia fino all’orlo”), tr. Houwink ten Cate, Anatolica 11:48.

(Akk.) [...] *t[u]-um-ma<sup>1</sup>-al<sup>1</sup>(-li)?* *'ù* kanini>*šu* [...] “[...] you have constantly filled, and his store-rooms [...]” KBo 12.70 rev.! iv 13 = (Hitt.) *harištaniuš ḫarpūšša kuiēš ḥalkit šu-un-né-eš<sup>1</sup>-gít<sup>1</sup>* “(in regard to) the upper stories and store-rooms(?) which you have constantly filled with grain” ibid. iii 13-14 (bil. wisdom, NH), ed. Laroche, Ugar. 5:782, Dietrich, UF 23:62f. (Akk.) (differently), Keydana, ibid. 73f. (Hitt.).

(Hurr.) *zu-wa-ta-at-te i-zu-u-zi ka-ap-p[í-li-wa<sub>a</sub>-aš ...]* KBo 32.15 i 10 = (Hitt.) *ZÍZ-tar[=ši kui]šša ½ PARÍSI šu-un-*

*na-i* “each one will pour [for him] one half *PARIŠU* of wheat” KBo 32.15 ii 10 (Hurro-Hitt. bil. wisdom and myth, MH/MS), ed. StBoT 32:290f.; tr. Hittite Myths<sup>2</sup> 75.

**a.** to pour/fill (absol., no particle): [*LÚ.MEŠ*] *SIMUG<sup>1</sup>.A 2 SAG.DU GUD KÙ.BABBAR udanzi* *LÚ.MEŠ ZABAR.DAB* [*GAL.HI.*] *A KAŠ. GEŠTIN udanzi* *LUGAL-aš peran šu-un-na-an-zi* “The smith[s] bring two ox-head(-shaped vessels) of silver. The cellar masters bring wine-beer [cup]s. They pour/fill (them) in front of the king” KBo 11.51 iv 6-7 (*ANDAHŠUM*-fest., OH/NS), ed. Badali, SEL 2:71f.; (“[They] bring [...]”) *t<sub>a</sub>s LUGAL-i per[an]* *šu-un-na-an-zi* “They pour them in front of the king” KUB 20.83 iii 3-4 (*ANDAHŠUM*-fest, NS); cf. VBoT 34 obv. 4 (*ANDAHŠUM*-fest); (“The cellar masters pour out two cups of wine and carry (them) out”) *LÚSAGI.A paizzi ANA 2 MUNUS.MEŠ SANGA 3 LÚ.MEŠ SANGA* *ya šu-un-na-a-i* “Thereupon the cup-bearer pours for two priestesses and three priests” KUB 59.23 iii 7-9 (fest. frag., OH/NS), translit. DBH 14:44.

**b.** to pour (something into a container, implied or expressed, in order to fill it, usu. without particle) — **1'** foodstuffs: *URU Gašaša kuwapi arunainta<sup>1</sup> ḥalki<sup>HI.1A</sup> kuen šu<sup>1</sup>-ni-iš-kán-ta ... § ... ŠA 1 MU ḥalki<sup>HI.A</sup> šu-nu-mi-ni § INA 2 MU ḥalkin kuen šu-nu-mi<-ni> ... § ŠA 3 MU ḥalki<sup>HI.A</sup> kuin šu-nu-mi-ni ...* “The town of Gašaša where they ...-ed: (these are) the grains they poured: (list of seeds) § (list of seeds: these are) the grains of the first year we pour. § (These are) the grain(s) in the second year we pour: (list of seeds) § (These are) the grains of the third year we pour: (list of seeds)” HKM 109:1-2, 10-11, 16 (harvest inventory, MH/MS), ed. del Monte, OAM 2:122 (tr. in each case a form of *seminare*) □ for the reading *arunainta* see Melchert, Sprachkontakt&Sprachwandel 447. The first person plural form *šu-nu-mi-ni* determines the *š.* forms in this passage as the *hi*-verb *š.* and not the *mi*-verb *sun(n)iya/e-* A “to sow, dip,” despite the single *-n-*; *našma ḥalkiuš kuwapi šu-un-na-atte-ni nu takšan šarran mematteni takšan šarran-ma=za=kan anda šannatteni nu=šmaš=an uwatteni EGIR-zian arha šarrattoni* “Or, at the time when you (i.e., the deities’ farmers) pour the grains and you declare half while you conceal (the other) half

**šunna- b 1'**

for yourselves and afterwards divide it among yourselves" (that is a sin for you) KUB 13.4 iv 18-20 (instr. for temple personnel, pre-NH/NS), w. dupl. KUB 40.63 iv 11-13, ed. HittInstr 262f. ("store"), THeth 26:65, 82 ("store"), Süel, Direktif Metni 76f. ("teslim ettiğiniz, lit. (ambara) doldurduğunuz"), *śarra-* D 1 c 2'; ZÍZ-tar[=ši kui]šša ½ PARĪSI šu-un-na-i Š[E....-m]a=šši kuiš'ša¹ 1 PARĪSA šu-un-na-i "[Each] one will pour [for him] one half PARĪSU of wheat; each one will pour for him one PARĪSU of bar[ley.] (But if [Tešub] is (ever) naked, each of us will clothe him with a fine garment)" KBo 32.15 ii 10-12 (Hurro-Hitt. bil. wisdom and myth, MH/MS), ed. StBoT 32:291 ("schüttet"), tr. Hittite Myths² 75 ("heap up"); *namma apēdani-pat* GE₆-ti 6 PA. ZÍD.DA ZÍZ A'NA¹ DINGIR.MEŠ 'hūmantaš¹ šūeriya NINDA ŚIDĪTI INA 'É.NINDA.DÙ.DÙ¹ šu-¹un-ni¹-an-zi UL-an ANA PĀNI DINGIR.MEŠ *ape¹da šu-un¹-ni¹-an-zi¹* "Then, in that same night, they pour out six PARĪSU-measures of wheat flour for all of the gods (and) for the šūeri- as the ration-bread in the bakery, (but) they do not pour it there in front of the gods" IBoT 3.148 iii 20-22 (rit. of drawing paths, MH?/NS), ed. ChS 1/9:119 ("Das šueri- und ziti-Gebäck füllt man in der Bäckerei"), Haas/Wilhelm, AOATS 3:222f.; *śeliaš šu-un-nu-ma-an-zi nu-kan BIBRU ŠA* ḫLIŠ URU Śamuhi URU Ḥattušaza katta udanzi nu DUG ḥaršiyalli hēsanzi śeliš-ma šu-un¹-na-an¹-[zi] "For the pouring of the harvested goods, they bring down the animal-shaped vessel of Šaušga from Ḥattuša to Śamuha. They open the pithos. Then the[y] pour the harvested goods (and fill both the pitho[s] of grain and of wine)" KUB 21.17 iii 10-14 (against Arma-Tarhunta, Ḥatt. III), ed. Archi, UF 5:16, *śeli-, śela-* A b, also cf. c 1' c' below; EGIR-anda=ma NUMUN.HI.A ḥalkiyaš INBI.A ŠA SAR NUMUN hūman İ.DÜG.GA İ.NUN İ.GIŠ LÀL MUN MUNU<sub>8</sub> BAPPIR KÙ.BABBAR KÙ.GI NA<sub>4</sub>.HI.A zapzagaya śamānaš hūmantaš šu-un-niia-an-zi "Afterwards they pour on all the foundation stones seeds of grain, fruits, all kinds of seeds of vegetables, fine oil, butter, sesame oil, honey, salt, malt, beer-bread, silver, gold, precious stones and glass/glaze" KBo 15.24 ii 41-44 (foundation rit., MH/NS), ed. Torri, hethiter.net/: CTH 415 (INTR 2012-07-30) §19 no. 99 ("si riempiono"), THeth 12:68f. ("füllt"), Kellerman,

**šunna- c 1' c'**

Diss. 168, 176 ii 62-65 ("on verse"); cf. Güterbock, in Bittel, Boğazköy 1:40 w. nn. 3-4.

**2'** words to/in front of the gods: ("O, Storm-god *pihašašši*") *a[(mme)]l=ma ŠA* <sup>m</sup>NIR.GÁL İR=KA A'WA¹TE<sup>MEŠ</sup> ŠA EME=YA [(dā n)]<sup>r</sup>a=kan¹ ANA (var. Ø) PĀNI DINGIR.MEŠ 'šu¹-un-ni "Take the words of my tongue, (that) of Muwatalli, your servant, and pour them out in front of the gods" KUB 6.45 iii 36-37 (prayer, Muw. II), w. dupl. KUB 6.46 iv 4-6, ed. Singer, Muw.Pr. 21f., 40 ("transmit," lit. "fill"), García Trabazo, TextosRel. 346f. ("viértelas"), Lebrun, Hymnes 267, 281 ("précipite-les"), tr. Hittite Prayers 91; *nu-za ANA DINGIR.MEŠ kuit arkuwa¹r¹ iyami nu-kan AWATE<sup>MEŠ</sup> ANA DINGIR.MEŠ anda šu-un-ni n[(u)m]u 'iš¹tamaššandu nu apiyaza <sup>d</sup>U pihašaššin šarliškemi* "The plea which I make to the gods, pour (those) words into the gods, and let them listen to me. Then I shall constantly praise (you), the Stormgod *pihašašši*, too" KUB 6.45 iii 42-44 (prayer, Muw. II), w. dupl. KUB 6.46 iv 11-14, ed. Singer, Muw.Pr. 22, 41 ("emit"), García Trabazo, TextosRel. 346f. ("viértelas"), Lebrun, Hymnes 267, 281 ("imbibe"), tr. Singer, Hittite Prayers 92 ("transmit") □ Singer, ibid. 66, discusses alternative interpretations of *šunni* in the two passages above, whether it belongs with š. "to fill" (Goetze, ANET 398) or *sun(n)iya/e-* A (s.v.) "to dip, plunge" (Lebrun, Hymnes 287). He decides for the first lexeme, but with a more general meaning "to emit."

**c.** to fill (a container, dir. obj., often w. particle -(a)šta, -kan) — **1'** cups, and other vessels — **a'** *halwanti-* (a drinking vessel): *n=ašta* 1 *halwanin ŠA* KÙ.GI šu-un-na-i "He/she fills one golden *halwani*—" KBo 23.67 ii 20 (Hurr. rit., MH/NS).

**b'** DUG *hanišša-* (a container for liquids): KBo 25.190 obv. 29-30 (MS) (in broken context).

**c'** DUG *ḥaršiālli-* "storage jar": *nu m¹ā¹n EN.SÍSKUR ḥappinanza n=ašta* DUG *ḥaršiālli*[(HI.A)] *kuedani UD-ti šu-un-na-a-i EZEN<sub>4</sub>ya=pat apēda¹ni UD¹-[ti]] iyauwanzi ēpzi=pat* "[I]f the ritual patron is wealthy, on the day on which he fills the storage jars, on that day he begins to celebrate the festival as well" KUB 27.59 + KBo 45.168 i 26-28 (*witaššiyaš* fest., NS), w. dupls. A: KBo 29.68:6-7 (NS), B:

## šunna- c 1' c'

KUB 54.24 i 11-12 (NS); *šeliaš šu-un-nu-ma-an-zi nu-kan BIBRU ŠA* <sup>d</sup>LIŠ URU Šamuhi URU Hattušaza katta udanzi nu <sup>DUG</sup>haršiyalli hēšanzi šeliuš-ma šu-un-'na-an'-[zi] nu-kan <sup>DUG</sup>haršiyall[i] halkiyašš-a šu-un-na-a[n-zi] ŠA GEŠTIN=ya-kan šu-un-n[a-an-zi] “For the pouring of the harvested goods, they bring down the animal-shaped vessel of Šaušga from Hattuša to Šamuha. They open the pithos. Then the[y] pour the harvested goods and fill both the pitho[s] of grain and of wine” KUB 21.17 iii 10-17 (against Arma-Tarlunga, Ḫatt. III), ed. Archi, UF 5:16, *šeli-, šela-* A b □ note that the clause *šeliuš* ... š. with only the obj. poured has no particle, see b 1’.

**d'** <sup>DUG</sup>huppar “bowl”: in broken context, w.-*(a)šta* KUB 33.67 i 7 (NS), ed. StBoT 29:72f.

**e'** *išpantuzzi-* “libation vessel”: 2 *išpantuzi* ŠÀ 1-EN ŠA GEŠTIN 1-EN ŠA KAŠ ŠA <sup>d</sup>U URU Haštūwa É.ŠÀ-ni šu-un-na-an-zi “Two libation vessels, one for wine, one for beer, they fill in the inner chamber of the Stormgod of Haštūwa” KUB 60.147 iv? 1-3 (fest. frag., NS), translit. DBH 20:146f.

**f'** *itmari-* (a cultic vessel): *n-ašta itmariuš šu-un-na-ri* “and she fills the *itmari*-containers” KBo 19.142 ii 15 (NS), ed. Wegner, ChS I/3-1:202f.

**g'** <sup>DUG</sup>talaimi- (a vessel): (“But at night time the *hazqara*-women carry the deities’ (statues) away, they put them on the altar”) NINDA.GUR<sub>4</sub>.RA.MEŠ *tarnaš-(š)maš paršyanzi* <sup>DUG</sup>talaimiuš-kan šu-un-na-<an->zi “they break the thick breads of a *tarna*-measure for them, they fill the *talaimi*-vessels” KBo 2.13 obv. 20 (cult inv., NH), ed. Carter, Diss. 106, 112; (“Afterwards he breaks seven thick breads of cheese for the spring and crumbles the thick breads of cheese into the spring. He libates sweet milk into the spring”) *nu-kan* 3 <sup>DUG</sup>dalaimiuš KAŠ TÚL-i šu-un-na-a-i “and he fills three *dalaimi*-vessels for beer at the spring” KUB 10.91 iii 7 (fest., NH?), ed. Elicker, FsTischler 64, 66 (“füllt”).

**h'** *tapišana-* (a vessel): cf. f 7' b' (no particle).

**i'** *zuppa-* (a vessel): *namma-kan* 2 *zuppan* [KÙ.BABBAR GEŠTIN-it] šu-un-na-i 2-*at-kan wal*[hit] 2-e-*ma-kan tawalit* šu-un-na-an-zi EGIR-

## šunna- c 1' j'

*pa-kan* 4 *zūppan* KÙ.BABBAR šu-un-na-i “Then (s)he fills two [silver] *zuppa*-containers [with wine]. Two they fill with *wal*[hi-drink], two with *tawal*-drink. Next (s)he fills four silver *zuppa*-containers” KUB 30.41 ii 7-11 (fest. frag., OH/NS), ed. Poitz, DBH 35:88, 95.

**j'** <sup>(DUG)</sup>GAL “cup”: *namma-kan* <sup>DUG</sup>GAL. HI.A DINGIR-LIM *hantezzi<sup>f</sup>ya* UD-at *mabhan* šu-un-ni-et *kinunn=a-aš-kan* 'QĀTAMMA šu-un-na-i “Furthermore, just as he filled the cups of the god on the first day, now also he fills them in the same way” KBo 21.33 iv 30-31 (fest., MH/MS), w. dupl. KBo 23.44 iv 3-4 (MH/NS), ed. Salvini/Wegner, ChS I/2:68f. (lines 66-67); cf. par. KBo 27.144 iii 3-6 + KBo 71.2 iii 14-17 (MH/NS) □ note the rare -*mi* conjugation form *šunniēt*. For the other -*mi* forms see KUB 12.58 iv 13 (c 5'), KUB 59.55 ii 9 (f 4'), KBo 25.184 iii 59 (see discussion at the end of the lemma); (Wine is poured into a GÌR.KIŠ-vessel out of a storage jar. “Thereupon the anointed priest takes an earthen cup”) LÚ GÍR DINGIR-LIM *IŠTU NAMMAN<sup>N</sup>TT* GEŠTIN INA DUGGÌR.KIŠ *hāni* GAL-AM INA ŠU LÚGUDU<sub>12</sub>=*pat* šu-un-na-i “The sword swallower of the god scoops up the wine in the GÌR.KIŠ-vessel with a *NAMMANTU*-vessel and he fills the cup in the hand of that same anointed priest” KUB 53.13 iv 12-14 (fest. performed by a prince, NS); (“They bring from the city Aštuyara one *NAMMANTUM*-vessel of wine ...”) *namma-kan apēz* *IŠTU NAMMA<sup>N</sup>TUM* GEŠTIN GAL šu-un-na-i “Then he fills the cup with that *NAMMANTUM*-vessel of wine” KBo 21.34 i 12-13 (fest. for Teššub and Ḫebat of Lawazantiya, MH/NS), ed. Lebrun, Hethitica 2:117, 125; *nu-ššan* 'A<sup>1</sup>NA GAL. HI.A šu-un-nu-ma-an-zi 1 DUG *hūppa[r G]EŠTIN anda* *hantattari* “one *huppar*-vessel of wine for filling cups has been arranged on (it)” IBot 1.7 iv 15-16 + KBo 21.34 iv 37-38 (MH/NS), ed. Lebrun, Hethitica 2:125, HW<sup>2</sup> Ḫ 165a; cf. also GAL KÙ.BABBAR “silver cup”: (“He takes a *wakšur*-vase of wine”) *nu* 1 GAL KÙ.BABBAR ANA <sup>d</sup>Nupatik(-)pipithi 1 GAL KÙ.BABBAR=ma ANA <sup>d</sup>Adamma <sup>d</sup>Kupapa šu-[un]-na-an-zi “They fill a silver cup for Nupatik of p., a silver cup for Adamma (and) Kupapa” KBo 20.114 i 17-19 (*hišuwa* fest., MH/NS); cf. (w. -*kan*) KBo 15.49 iv 4, 5 (MH/NS); GAL.ZABAR “bronze cup”

## šunna- c 1' j'

## šunna- d 1' a'

(w. -(a)šta): KBo 15.37 iii 40 (MH/NS); <sup>DUG</sup>GAL.GIR<sub>4</sub> “earthen cup” (no particle): KBo 5.2 iv 38 (MH/NS), (w. -kan?): IBoT 1.7 iv 12 (MH/NS); GAL.KAŠ “beer cup”: KUB 27.50.3 (frag., NS), KUB 27.65 i 22 (frag., NS).

**k'** *BIBRU* “animal shaped vessel”: *namma-kan EGIR-anda DINGIR.MEŠ-aš hūmandas BIBRI<sup>HI.A-š</sup> ŠU<sup>NU!</sup> šu-un-na-an-zi* “Then afterwards, they fill the animal shaped vessels of all of the gods” KUB 10.21 iv 10-12 (fest. frag., OH/NS), ed. Jestin, RA 34:49, 53; cf. also *BIBRU* KÙ.GI “golden animal shaped vessel” KBo 7.46 i 11 (frag., NS), *BIBRU* KÙ.GI TUR “golden small animal shaped vessel” Bo 6575 obv. 15-16 (KBo 21 p. V n. 11; frag.).

**I'** <sup>DUG</sup>KUKŪBU “pitcher”: *namma GEŠTIN LÀL-ya anda īm[mianzi] n-ašta* <sup>DUG</sup>KUKŪB KÙ.BABBAR šu-un-na-an-zi “Furthermore, [they] mi[x] in wine and honey. They fill a silver pitcher” KUB 12.5 i 17-18 (rit. for *IŠTAR* of Tamininga, MH/NS), ed. Danmanville, RHA XX/70:51, 53.

**2'** leather bags — **a'** <sup>(KUŠ)</sup>*kaluhā/it-*: KBo 30.148:12, 15 (frag., MS), KBo 34.155 ii? 17 (MS) (no particle), KBo 34.159 obv. 5 (frag., MS), KBo 30.54 i 5, 7 (*ANDA*ŠU<sup>M</sup>-fest., NS), w. dupl. ABoT 1.13 vi 11, 13 (NS), cf. f 7' b' (no particle).

**b'** <sup>KUŠ</sup>*laggašdu-*: (list of different kinds of flour) *nu kī hūman anda arnuwanzi n-ašta* <sup>KUŠ</sup>*laggašduš šu-un-na-an-z[i]* “They bring all these (types of flour) in and they fill leather *laggašdu-s*” KBo 13.248 i 20-21 (rit. frag. NS); cf. [... <sup>KUŠ</sup>*lagg*]ašdušun(sic) šu-un-n[a-i] / [... <sup>KUŠ</sup>*la*]ggašdun šanna[pilahzi] “[s]he] fill[s] a [*lagg*]ašdu, and emp[ties] a [*la*]ggašdu” KUB 43.37 iii 6-7 (NS).

**3'** <sup>GIŠ</sup>*huhupal-* (a drum?): *'n-ašta mahjan* <sup>GIŠ</sup>*huhupal* <sup>LÚ</sup>SAG<sup>I</sup>[I.A arha ekuzi(?)] / [na]m[m]a=a=t šu-un-na-i=pat šanhazi=ma=at=k[an arha? UL?] / [nu Š]A LÚ.MEŠ <sup>URU</sup>*Lallupiya kuiš* LÚ.GAL-ŠU<sup>[NU]</sup> / [n=at] 'a'lpedani pāi nu-šši GIM-an LÚ [...] / <sup>GIŠ</sup>*huhup*]al šūw[a]'n'[d]a menahhanda ē[pzi] “When the cupbear[er drinks up(?)] the *huhupal*(-s), he just fills them [aga]i[n], and [does not(?)] wipe them [out(?)]. He gives

them to the one who is the leader of the men of Lallupiya. And when the [...] -man holds out to him the filled [*huhup*]al(-s), (he, i.e., the leader of the men of Lallupiya(?), s[ings] opposite [him] likewise, like a woman)” KUB 25.37 i 46-47 + KUB 35.131 i 6-10 (rit. of Lallupiya, NS), ed. Güterbock, FsHouwink ten Cate 66 (differently) □ the size of the sign NA in Güterbock’s restoration [n]a-at (šu-un-na-i-pát) is not sufficiently large to fill the space preceding the break. The sign remnants in KUB 25.37 i 47 (coll. ph.) do not contradict a restoration [na]m[m]a.

**4'** bread: LÚ.MEŠ <sup>GIŠ</sup>BANŠUR *adanna udanzi* NINDA.HI.A-uš [š]u-<sup>I</sup>un-na-an-tu[-uš] SAR.HI.A *hunišaš* MUN-an tiy[anzi] “The tablemen bring to eat. [They] place drenched/stuffed (lit. filled) breads, vegetables (and) salt of the *huniša-* (or: vegetables of the *huniša-* (and) salt)” KBo 25.34 + KBo 25.72 + KBo 38.21 ii 22-23 (/31-32) (KI. LAM fest., OH/OS?), w. dupl. KBo 30.177:1-3 (NS), ed. Grodeck, KILAM 18f., 37; for NINDA.GUR<sub>4</sub>.RA BA.BA.ZA KBo 2.4 ii 14 and passim, see d 1' b'.

**5'** the moon: *mān ITU GIBIL mān-aš šu-u[n-n(a-an-za mān-aš zinnanza)]* LÚ.MEŠ <sup>URU</sup>*Lalupiya=ma=za aniy[(au)w(anzi=pat appanzi)]* “Whether the moon is new, whether it is full (lit. filled), (or) whether it is finished, the men of Lallupiya just begin to work” KUB 55.65 iii 14-15 (NS), w. dupl. KUB 32.132 iii 17-20 (MS), KBo 8.107:2-3 (NS), ed. Tischler, HEG S/2:1171, translit. DBH 4:121, StBoT 30:309.

**d.** to fill (a container or something with a substance, inst., usually no particle) — **1'** w. liquids — **a'** with *watar/A* “water”: <sup>DUG</sup>GIR<sub>4</sub>-aš GAL-in uwitenit šu-u-ni-iš-tén n-an-kan <sup>d</sup>UTU-i menahhanda arha lahhūten<sup>1</sup> “You shall fill an earthen cup with water, and empty it out before the Sun(god)” KUB 13.3 ii 26-28 (instr. for palace servants, pre-NH/NS), ed. HittInstr. 80f., Pecchioli Daddi, Or NS 73:460, 466, tr. Goetze, ANET 207 □ note the unique spelling šu-u-ni- w. u instead of šu-un-ni- or occasionally šu-ni-; *namma-kan* <sup>DUG</sup>KU.KU A-nit šu-un-na-an-zi *namma apedani pedi apē kinuwanzı* “Furthermore, they fill pitcher(s) with water, then they open ritual pits in that place” KBo 2.9 iv 10-11 (rit. for *Ištar*

## šunna- d 1' a'

## šunna- d 1' e'

of Nineveh, MH/NS), ed. Fuscagni, *hethiter.net*/: CTH 716.1 (INTR 2012-03-05), tr. Collins, CoS 1:164 □ for the reading <sup>DUG</sup>KU.KU as a phonetic rendering of Sum. <sup>DUG</sup>GUR<sub>4</sub>.GUR<sub>4</sub> instead of restoring <sup>DUG</sup>KU-KU<-UB>, see Weeden, StBoT 54:241, 532; 1 NINDA.GUR<sub>4</sub>.RA BA.BA.ZA IŠTU A šu-un-ni-ia-an-za *tarnaš* “One porridge-bread loaf of a *tarna*-measure drenched (lit. filled) with water” KBo 2.4 ii 20-21 (fest. of the month, NH), ed. KN 282f., translit. Součková, GsNeu 295.

**b'** w. GEŠTIN “wine”: EGIR-anda-ma=kan 2 SI GUD ŠA <sup>d</sup>[LAMMA <sup>KUŠ</sup>*kuršaš*(?)] GEŠTIN-it šu-un-na-an-zi n=at [...] <sup>d</sup>[LAMMA <sup>KUŠ</sup>*kuršaš* dāi 1 GAL K[Ù.GI/BABBAR(?) ...] ANA EN-aš MUNUS-ni šu-un-na-i “Afterwards, they fill the two ox-horns belonging to the [Tutelary Deity of the Hunting Bag(?)] with wine, and he/she places them [in front of (?)] the Tutelary Deity of the Hunting Bag. He/she fills a gol[den/sil[ver(?)] cup [...] for the woman of the lord (i.e., of the Tutelary Deity)” KUB 7.38 obv. 8-11 (rit. for Tutelary Deity of the Hunting Bag, MH/NS); DUMU.É.GAL *namma BIBRU UDU.ŠIR* GEŠTIN-it šu-un-na-a-i n=an LUGAL-i pāi “The palace attendant again fills a ram-shaped rhyton with wine, and gives it to the king” KBo 13.217 v 12-13 (fest. for Ziparwa, pre-NH/NS); *namma LÚSANGA LUGAL-i* 1 <sup>DUG</sup>GAL pāi n=an IŠTU GEŠTIN šu-un-na-i “Furthermore, the priest gives to the king one cup, and he fills it with wine” KUB 12.12 v 17-18 (*hišuwa* fest., MH/NS), w. dupl. KBo 30.159 + KBo 33.194 v 8-9 (MH/NS), translit. ChS 1/4:165; [IŠTU] U GEŠTIN-ya 2 *tapiš[anuš]* / [*kattak*]urandušš=a šu-un-n[a-i] “He also fill[s] the two *tapiš[ana-*vessels] and the [fla]t-footed(?) vessels with wine” KUB 58.16 ii 20-21 (fest. performed by a prince, NS), translit. DBH 18:43f.; NINDA.GUR<sub>4</sub>.RA BA.BA.ZA IŠTU GEŠTIN.KU<sub>7</sub> šu-un-ni-ia-an-za (var. šu-un-na-an-za) “porridge-bread loaf drenched (lit. filled) with sweet wine” KBo 2.4 ii 14-15 (NH), w. dupl. KUB 56.48 iii 13 (NH), translit. Součková, GsNeu 295; cf. KBo 2.4 iii 18-19 (NH), KUB 56.48 ii 15, 36, iii 18-19 (NS).

**c'** w. šieššar/KAŠ “beer”: 2 <sup>DU</sup>[<sup>G</sup>QU]LLŪ šiešnit šu-un-na-an-zi “They fill two [QU]LLU-vessels with beer” KBo 25.109 ii 16 (rit. frag., OS? or MS?), ed. Bawanypeck/Görke, FsHaas 36, 45, cf. ibid, iii 13; [MUNUS.(<sup>MES</sup>h)uwašš]analles 1 GAL.GIR<sub>4</sub> KAŠ-it

šu-un-na-i “The *h[uwašš]analla-[wome]n* fills(!) an earthen cup with beer” KUB 20.75 ii 7 (fest. for Ḫuwaššanna, NS), w. dupl. KBo 29.88 iii 9 (MS); (We asked them again, and they said:) GEŠTIN-ya=wa LÚ.MEŠ É.GAL.ḤI.A UL pišker 'nu=kan UDU.ḤI.A IŠTU KAŠ 'BAL?<sup>1</sup>-ker BIBRI<sup>ḪI.A</sup>ya=wa kan IŠTU KAŠ šu-un-né-eš-ke-er “Also, the palace servants have not been giving wine, (therefore) they have been consecrating(?) the sheep with beer, and they have been filling the animal-shaped rhytons with beer” KUB 16.16 obv. 18-20 (oracle question, NH), ed. van den Hout, Purity 138f. (suggesting *iš-ki-ir* “anoointed” instead of BAL-ke-er); na[(mma IŠTU KAŠ GA)]L.ḤI.A <sup>DUG</sup>GI[(R.GÁN)] šu-un-ni-an-zi “Then they fill the cups (and) GI.R.GÁN-pitchers with beer” KUB 9.32 + CHDS 2.94 obv. 39-40 (Aškella's rit., MH?/NS), w. dupls. KUB 41.17 iii 13 (NS), FHL 95:4 (NS), ed. Dinçol, Belleten 49/193:17, 24 (without join), Chrzanowska (ed.), *hethiter.net*/: CTH 394 (TX 13.07.2016, TRde 23.03.2016).

**d'** w. oil, honey: EGIR-an<sup>r</sup>da=ma 7<sup>1</sup> <sup>DUG</sup>ḥupuwai dāi n=at=kan GEŠTIN-it I SERDUM pittalwanit LÀL šu-un-na-i “Afterwards, she takes the seven ḥupuwai-vessels, and fills them with wine, virgin olive oil (and) honey” KBo 39.8 iii 29-30 (MH/MS), ed. StBot 46:88f.; (A lead head, lead chest, lead breasts, and lead throat are filled with water. They suck out the water and pour it over the bull(-statuette) and (human-form-)statuette ...) GUD.MAH šēnann=a arha [n]eanzi apē=ma=kan EGIR-pa IŠTU I LÀL šu-un-na-an-zi [n]=at ANA <sup>d</sup>UTU AN-E EGIR-pa maniyahhanzi “They [t]urn the bull(-statuette) and the (human-form-)statuette over, they fill them (i.e., the body parts) with oil (and) honey again, [and] they deliver them back to the Sungod of Heaven” KUB 39.57 i 11-13 (rit., NH), ed. Torri, Lelwani 47f. (“cospargono”).

**e'** w. other (and mixed) beverages: (a list of cups and vessels) IŠTU KAŠ [Ø?] GEŠTIN tawalaz walḥhiyaz šu-un-<na->an-zi “They fill (them) with beer, [Ø?] wine, *tawal-* (and) *walḥi-*” KBo 21.1 ii 5-6 (Tunnawiya's rit., NS), ed. Hutter, Behexung 18f.; w. *walḥi-* and w. *tawal-* see above c 1' i' and KUB 44.50 i? 21 (NS); w. KAŠ.GEŠTIN “beer-wine” KBo 14.142 ii 10 (NS).

## šunna- d 1' f'

**f'** w. blood: [Š]AMĀHU<sub>2</sub>ma IŠTU ÚŠ šu-un-n[a-...] / [n]at<sub>2</sub>kan ANA LÚ<sub>1</sub>ŠU.DIB<sup>1</sup> GÚ-ši an[da ...] “[...] fil[l(s)] an intestine with blood [and hang(s)/place(s)] it on the neck of the captive” KBo 15.18.2-3 (rit. frag., LNS), ed. Kümmel, StBoT 3:27 □ for Akk. šammāhu see CAD S/1:314 (“large intestine”), AHw 1156, Borger, ABZ 359 (“Dickdarm”).

**2'** with solids — **a'** w. grain: KBo 12.70 iii 13-14, see lex. sec. above; <sup>1</sup>takku LÚ<sup>1</sup>-aš ELLUM ḥalkiaš ÉSAG-an t[(āīzzi ÉSAG-š)a ḥalki]n wemizzi [É]SAG-an ḥalkit šu-un-na-i “If a free man burglarizes a grain storage pit, [and] finds [the grai]n of the storage pit, (as punishment) he shall fill the [s]torage pit with grain” KBo 6.2 iv 49-50 (Laws §96, OS), w. dupl. KBo 6.3 iv 48-49 (OH/NS), ed. Hoffner, LH 94f.

**b'** w. flour: [namm]a(?) MUNUS ḥuwaššannalaš ištananan [EG]IR-p[a] šu<p>piyahhi (eras.) nu 2 GAL.GIR<sub>4</sub> IŠTU ZÍD.DA ZÍZ šu-un-<sup>r</sup>na<sup>1</sup>-i n=aš=kan EGIR-pa ištanani tittanuzi “[The]n, the ḥuwaššannala-woman consecrates the altar [ag]ain. She fills two earthen cups with wheat flour and places them back on the altar” KBo 24.29 iii 1-3 (cult of ḥuwaššanna, MS).

**c'** w. salt: [1 šapiyan ī.]JUDU šu-un-na-ah-*hi* U 1 šapiyan MUN[... š]u-un-na-ah-*hi* “I fill [one šapiya-vessel (with)] sheep [fat], and I [f]ill one šapiya-vessel (with) salt” KUB 33.70 iii 10-11 (Mallidunna’s rit., OH/NS), w. dupl. KBo 41.6 i 5-6 (OH/NS), Bo 5085 obv. 4, ed. Görke, hethiter.net/: CTH 403.2 (INTR 2015-06-08), del Monte, FsPopko 72f., translit. Groddek, AoF 28:108f., cf. s.v. šēr 1 c 5' a' 2'', <sup>(DUG)</sup>šapiya- without dupls.

**d'** w. other foodstuffs (bread, cheese, fruit, meat etc.): 1 <sup>DUG</sup>BUR.ZI-TUM IŠTU NINDA.ī.E.DÉ.A šu-un-na-an-z[a] “One sacrificial bowl is filled with oil cake” KUB 42.98 i 21 (rit. frag., NH); nu 2 <sup>GI</sup>gurdali IŠTU NINDA.ḤI.A GA.KIN.AG par<sup>r</sup>šiante<sup>1</sup>[t (šu-un)]-na-an-zi “They fill two reed baskets(?) with crumbled breads (and) cheese” KUB 39.7 ii 15 (funerary rit., MH?/NS), w. dupl. KUB 39.8 i 9-10 (NS), ed. Kassian et al., Funerary 492f., Otten, HTR 36f.; (“They butcher the entire sheep”) UZUwallin<sub>2</sub>a karša IŠTU GIŠNU.ŪR.MA<sup>1</sup>

## šunna- d 4'

karšantit<sub>2</sub>a UZU-it šu-un-na-an-zi “and they fill the shank completely(?) with pomegranate and with cut meat” KBo 19.142 ii 23-24 (fest. for IŠTA<sub>1</sub>R of Mt. Amana, NS), ed. Wegner, ChS I/3-1:202f. □ for karša see Wegner, ChS I/3-1:203 n. 460 and HED K 108 (karša = “outright”); nu<sub>2</sub>šmaš=kan hūešawaz kuiēš GAL.ḤI.A šu-un-né-er nu<sub>2</sub>šmaš=kan zeyantaz=iya šu-un-na-an-zi “They fill the cups, which they filled with raw (meat) for them (i.e., the gods), also with cooked (meat) for them” KBo 20.114 v 8-11 (hišuwa fest., MH/NS).

**e'** w. aromatic (plants): (“When they celebrate the monthly festival for the Stormgod of Nerik, they slaughter at the left wall”) IŠTU ŠEM.ḤI.A<sub>2</sub> ya 2 <sup>DUG</sup>GİR šu-un-na-an-zi n=at<sub>2</sub>kan ŠA É.ŠA nathiyāš šaminuwanzi “and they fill two footed-vessels with aromatics. They burn them (i.e., the aromatics) in the bedroom” KBo 2.4 iv 24-26 (fest. of the month, NH), w. dupl. KUB 56.48 iv 9-11 (NS), ed. KN 288f.

**f'** w. ashes: nu ALAM.ḤI.A KA<sub>2</sub>U EME.ḤI.A DÙ-mi n=r<sup>an</sup> KA<sub>2</sub>U-iš ḥaššit šu-un-na-ah-*hi* n=at IM-nit <sup>iš</sup>tappi n=at šiyami “I make figurines (having?) a mouth (and) tongues. I fill their (lit. his) mouth with ashes, I plug them with clay and seal them” KUB 43.59 + KUB 9.39 i 6-8 (Šehuzzi’s rit., NS), ed. Fuscagni, hethiter.net/: CTH 453.2 (INTR 2012-12-19).

**3'** w. fat (in order to plaster or stuff a container): (“The Queen of Kaniš bore thirty sons in a single year” ...) tuppuš šakanda šu-un-na-aš nu DUMU.MEŠ-ŠU andan zikēt 'slus ÍD-a tarñaš “She filled (the interstices of) baskets with oil/fat, placed her sons in (them), and launched them into the river” KBo 22.2 obv. 2-3 (Zalpa text, OS), ed. StMed 19:30, 39, Otten, StBoT 17:6f. w. comm. 16-18, cf. Hoffner, HS 107:222-230, BA 58:108-114; cf. frag. KUB 33.70 iii 10 (OH/NS), see d 2' c”.

**4'** w. mud: (A kurtali- container is shaped) n=at puruttit šu-un-na-i (var. šu-un-na-a-i) n=at ēšhana<sub>2</sub>s DINGIR-LIM-ni GAM-an dāi “and he (i.e., the conjuration priest) fills it with mud, and he puts it with the god of the blood” KUB 41.8 ii 42-

## šunna- d 4'

43 (rit. for netherworld deities, MH/NS), w. dupl. KBo 10.45 (MH/NS) iii 8-9, ed. Otten, ZA 54:128f.

**5'** w. living beings (in analogy): (“She (i.e., the Old Woman) says: ‘Sungod, my lord, as this cow is fertile and she is in a fertile pen’”) *nu=za=kan hāli<t>* GUD.NÍTA-it <sup>GUD</sup>ÁB-it 'šu-un-né-eš-ke-ez-zi 'k'āša EN.SISKUR *QĀTAMMA u'ša<sup>1</sup>ndariš ēšta*(sic) *nu=za=kān* É-er *IŠTU DUMU.NITA.MEŠ DUMU.MUNUS.MEŠ hašset hanzašsit [hartu]<sup>1</sup>wati<sup>1</sup>(?) hartūwa<š> h<sup>1</sup>artu<sup>1</sup>wati QĀTAMMA šu-un-ni-ed-du* “and as she will fill the pen with bulls (and) cows, now let the ritual patron here likewise be fertile; let her likewise fill the house with sons (and) daughters, with grandchildren (and) great-grandchildren, with [descendants]nts (and) successive generations of descendants” KUB 12.58 iv 9-13 (Tunnawi's rit., NS), ed. Tunn. 20-23 □ note the rare -*mi* conjugation form, for the other ones see KBo 21.33 iv 31 (b 1' j'), KUB 59.55 ii 9 (f 4'), KBo 25.184 iii 59 (see discussion at the end of the lemma).

**6'** to fill with intangibles (in metaphoric expressions) — **a'** wind: (Šaušga is told) *kuedani=wa=za menahhanda išhamiškeši kuedani=ma=wa=za menahhanda KA×U-iš IŠTU I[M.MEŠ(?)]* *šu-un-né-eš-ke-ši* “Before whom are you singing? Before whom are you filling (your) mouth with wi[nds(?)]? (The man (i.e., Ullikummi) is deaf; he cannot hear. He is blind; he cannot see)” KUB 36.12 ii 9-11 (Song of Ullik., NS), ed. Garcia Trabazo, Textos-Rel 218f. ii 17-19, Güterbock, JCS 6:14f., tr. Hoffner, Hittite Myths<sup>2</sup> 61.

**b'** sorcery: *nu URU DINGIR-LIM=YA* <sup>URU</sup>Šamuhān alwanzešnaza šu-un-na-aš “He (i.e., Arma-Tarhunta) filled Šamuha, the city of my goddess, with sorcery” KUB 19.67 i 9-10 (Apology of Ḫatt. III), ed. StBoT 24:18f. (iii 19).

**e.** to fill (a container)/pour (using a vessel, inst. or abl.): [*u*]g=a=šmaš <sup>GIŠ</sup>intaluzzit šu-un-na-ah-hi “I will fill/pour for you (pl.) using a shovel” KBo 3.38 rev. 16-17 (in broken context in Zalpa story, OH/NS), w. dupl. KUB 48.79 rev. 3, ed. StMed 19:34, 42, StBoT 17:10f., Soysal, Diss. 48, 99; *namma=kan apēz IŠTU NAMMA<N>TUM GEŠTIN GAL šu-un-na-i* KBo

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21.34 i 12-13, see c 1' j'; <sup>LÚ</sup>GUDU<sub>12</sub> *ANA dZA.BA<sub>4</sub>.BA<sub>4</sub> šipanduwa[nzi]* 3-*ŠU QĀTAMMA irhāizzi LÚ dIM-aš išpanduzziyaššari<sup>1</sup>t<sup>1</sup> šarā* 3-*ŠU QĀTAMMA šu-un-na-i* “The anointed priest makes the rounds to make offerin[gs] to the god ZA.BA<sub>4</sub>.BA<sub>4</sub> three times in the same way. The man of the Stormgod fills (i.e., the *tapišana*-vessel) up using a libation vessel three times in the same way” KUB 25.36 v 5-8 (Nerik fest., OH?/MS), ed. KN 206f., THeth 26:244; UGULA LÚ.MEŠ <sup>GIŠ</sup>BANŠUR [...]an <sup>DUG</sup>kattakurantit [ša]rā šu-un-na-i “The chief of the table-men fills [u]p a [...] (cup)? using a flat-bottomed(?) -vessel” KUB 58.55:9-11 (fest. frag., NS), translit. DBH 18:146.

**f.** associated local adverbs — **1'** *anda*: ZÍD. DA=ya=kan anda šu-un-né-eš-ká[(n-zi)] “And they are pouring in flour” KUB 39.8 iv 4 (funerary rit., pre-NH/NS), w. dupl. KBo 29.290 obv. 3, ed. Kassian et al., Funerary 590f.; *nu=šši=kan* GAL GIR<sub>4</sub> kiššarī GEŠTIN-it *anda šu-un-na-i* “He fills a baked clay cup in his hand with wine for him” KUB 12.11 iv 3-4 (*hišuwa*-fest., MH/NS), ed. ChS 1/2:307f. iii 3-4; cf. KBo 22.134 iv 14-15 (rit., NH).

**2'** *āppa: namma=at=kan EGIR-pa!* ANA ŠEN ZABAR anda laħūwāi nu ŠEN ZABAR EGIR-pa šu-un-na-i “Then (s)he pours it back into the bronze kettle so that (s)he refills the bronze kettle” KUB 44.63 ii 16-17 (medical rit., NH), ed. StBoT 19:38-40, translit. Klinger, TUAT 5:180; see also (w. -*kan*) KUB 39.57 i 12 (rit. frag., NH), see d 1' d" above; KUB 46.18 obv.? 20-21 *witaššiyaš*-fest., NS).

**3'** *arha: nu=kan NUMUN.HI.A kue šānħūwanta NINDA.GUR<sub>4</sub>.RA.HI.A NUMUN. HI.[A] pūrpūriyaš ašaran n=at arha šu-ni-y[aa-n-zi] <sup>GIŠ</sup>paddani=ma arha peššyanzi* “The seeds which are roasted, the bread loaves, the (unroasted) seed[s], a string of balls, they pour them out and they throw (them) into a reed basket” KBo 4.2 ii 29-31 (Huwarlu's incant. rit., pre-NH/NS), ed. THeth 25:30f. (“schū[tte]t(?) man] weg”), Kronasser, Sprache 8:93, 97 (no tr.).

**4'** *menahhanda: [... warp]iškan<sup>1</sup>z<sup>1</sup>i ammuk=ma kī [...x-i=kan anda <sup>GA</sup>simallu [...]* *menahhanda=ma BA.BA.ZA šu-<sup>1</sup>un<sup>1</sup>-ni-ia-mi* “[While?] they are [bath]ing, I [do?] this: in [...] I pour(?)] šimallu

## šunna- f 4'

## šunna-

(a dairy product), while together (with it) I pour porridge” KUB 59.55 ii 7-9 (rit., NS), ed. <sup>(GA)</sup>*šim(m)al(l)u*, translit. DBH 14:94.

**5' parā:** [m]ān-aš *harg'anza-ma* <sup>d</sup>IM-aš *nu-šši kuišša* <sup>1</sup>l.DÙG.GA 1 *kūpin pīweni nu-šši išhueššar parā šu-un-nu-me-ni n-an-kan pallantiyaz āppa tarnumeni* “But [i]f Tešub is hurt, each of us will give him one little flask of fine oil. We will pour out a large quantity for him, and we will bring him back from dire need” KBo 32.15 ii 14-17 (Hurro-Hitt. bil. wisdom and myth, MH/MS), ed. StBoT 32:291, tr. Hittite Myths<sup>2</sup> 75, CHD P 62a (“pour a grain heap for him”).

**6' šarā — a'** (a city): (Muršili I was an eminent king) [mān-aš] KUR.KUR.MEŠ-aš (eras.) LÚKUR [*harnink*]išket nu KUR.KUR.MEŠ-aš *hūmandas* [āššu <sup>URU</sup>[Ha]ttuši piddāit [nu āššuwit <sup>UR</sup>]U] *Hattušan šarā š[(u-u)]n-na-aš* “[When he destroyed (all of) the enemy countries, he carried off [the goods] of all of the countries to [Ha]ttuša and filled Ḫattuša up [with goods]” KBo 3.57 obv. 6-9 (Muršili I. against Aleppo, OH/NS), w. dupl. KUB 26.72:2-4 (OH/NS), ed. StMed 12:194f. (differs), Soysal, Diss., 57, 101f.; also KBo 10.2 i 20-21 (see lexical section), KUB 8.80:14-15 (Šatiwaza Treaty, Šupp. I).

**b'** (a container): LÚG[UDU<sub>12</sub>] / [t]apišan[i]n KÙ.BABBAR LUGAL-i *parā ēp[zi]* LUGAL-uš [Q]ĀTAM 'dāi' LÚGUDU<sub>12</sub> *tapišana[n]* šarā šu-un-na-a-i “The anointed priest present[s] a silver [t]apišan[i]-vessel to the king. The king lays (his) [h]and (on it). The anointed priest fills up the *tapišana*-vessel” KUB 58.41 rev.? 4-7 (fest. celebrated by prince, NS); UGULA LÚ.MEŠ <sup>GIŠ</sup>BANŠUR *kaluhit* šarā šu-un-na-a-i (var. šu-un-na-a-i) LÚGUDU<sub>12</sub> QĀTAMMA *šipanti* LÚ <sup>GIŠ</sup>BANŠUR *kaluhat* šarā šu-un-na-a-i (var. šu-un-na-a-i) LÚGUDU<sub>12</sub> QĀTAMMA *šipanti* “The overseer of the table-men fills up the *kaluhit*(-leather bottle); the anointed priest libates in the same way. A table-man fills up the *kaluhat*(-leather bottle); the anointed priest libates in the same way” KBo 30.54 i 5-8 (ANDAHŠUM-fest., NS), w. dupl. ABoT 1.13 vi 11-15 (NS).

**7' šer:** “to fill up”: (“When Arma-Tarhunta, son of Zida, saw the benevolence of Šaušga, my

Lady, and of my brother to me, and when he was in no way successful”) *nu-mu-za alwanzahhūwanzi namma QADU DAM-ŠU DUMU-ŠU ēpper URUŠamuhan-a URU-LUM DINGIR-LIM alwanzešnaza šer šu-un-ni-iš-ta* “then he began to practice witchcraft on me together with his wife and son, and he filled up Šamuha, the city of the goddess, with sorcery” KUB 1.1 + 1304/u ii 77-79 (Apology of Ḫatt. III), ed. Otten, StBoT 24:16f., tr. van den Hout, CoS 1:202.

“Filling” and “pouring” are two sides of the same activity: one pours a substance in a container, or one fills a container with a substance. š. (w. its relatively rare NH variant *šunniya-*, cf. Melchert, FsBeckman 162f. n. 17) is used as a synonym to *šūwa-* “to fill” (see Friedrich, HW 200 (s.v. *šuwai-*), Tischler, HEG S/2:1166); compare NINDA.GUR<sub>4</sub>.RA.MEŠ *tarnaš=(š)maš paršyanzi* <sup>DUG</sup>*talaimiuš-kan* šu-un-na-<an->zi “They break the thick breads of (a) *tarna*-measure for them, (and) they fill the *talaimi*-vessels” KBo 2.13 obv. 20 (cult inv., NH) and 1 NINDA *tarna[š parš]yanzi* (eras.) <sup>DUG</sup>*tala'imiuš-kan* *šūwan[zi]* “They [break] one bread of (a) *tarna*-measure, (and) they fil[l] the *talaimi*-vessels” KUB 42.91 ii 18-19 (cult inv., NH). š. and *šuwa-* may also alternate in the same text, e.g., [...]za LÚ-LUM <sup>GIŠ</sup>*intaluzzi* KÙ.BABBAR [... šu-u]n-ni-ez-zi nu kiššan [...] EGIR-pa *šūwan* ēšdu “[...] a man [takes(?)] a silver shovel for himself, [and] fills [...] and [says] thus: [...] may be filled again” KBo 25.184 iii 58-60 (funeral rit., pre-NH/NS), ed. Kassian et al., Funerary 110-113.

With Laroche, RHA XXXI 92 vs. Friedrich, HW 198, Rosenkranz, JEOL 19:502 (“eine *ja*-Erweiterung des gleichbedeutenden *šunna-*”), š. is to be kept separate from *šun(n)iya-* A “to sow; to dip” because of its almost consistent *hi*-conjugation inflection, and lack of plene writing of the first syllable.

The forms in *-um-* show that this verb originally belonged to the *tarna-* class. But like *tarna-*, it came to be influenced by the *-a/-i* class of *unni/a-* “to drive (here),” hence NH pret. 3 sg. *šunnieš* and *šunništa* and imp. 2nd pl. *šunništen*. These forms do not belong to the innovative

**šunna-****šun(n)az(z)iya- a**

*šunniya/e-* B, which is a *mi*-verb. The very few instances of *mi*-conjugation forms are NS copies, but there is one instance already in a MH/MS copy (KBo 21.33 iv 31). *šun(n)iya-* A, a *mi*-verb, is consistently spelled with plene ú and single -ni- in OS and usually in MS, but in NH original documents and NS copies of older compositions we also find spellings with double -n- and without ú. In some of those cases *šun(n)iya-* A and š. can only be distinguished based on context.

Hrozný, SH (1917) 211; Sommer/Ehelolf, Pap. (1924) 24 n. 1; Friedrich, AfO 2 (1924-25) 122; Götz, Hatt (1925) 130; idem, NBr (1930) 20; Friedrich, HW (1952) 197-198 (“füllen”; w. *anda* “hineinfüllen,” “(Worte ins Ohr) legen”; w. *šarā* “bis zum Rande füllen”; w. *šēr* “(bis) oben (hin) füllen”); Laroche, RHA XXXI (1973) 91-93 (on distinction of *šunna-* “to fill” and *šuniya-* “plonger”); Neu, StBoT 18 (1974) 91; Oettinger, StBoT 22 (1976) 39 n. 76; idem, Stammbildung (1979) 158f.; Georgiev, BalkE 26/3 (1983) 10; Weitenberg, U-Stämme (1984) 137, 138f., 428 nn. 295-298; Neu, AAWLM (1988.3) 16 n. 40; idem, StBoT 32 (1996) 308f., 310, 312, 320-22; Tischler, HEG S/2 (2006) 1166-1172 (“füllen, schütten,” “verfüllen (von Fügen), abdichten, kalfateren”); Kloekhorst, EDHIL (2008) 785-786 (“to fill”).

Cf. šū- B/šuwa-, *šun(n)az(z)iya-/šunizziya-*, *šunnummeššar*, šūu.

**šunai-** see *šun(n)iya/e-* A.

[*šunalli-*] šu-na-al-li-iš and šu!-na-al-li-in IBoT 3.148 iv 42 and 45 (so Haas/Wilhelm, AOAT 3:230 and 284) should be read with preceding signs as LÚ.KUR 'kat-ta-wa-at'-na-al-li-iš/-'in<sup>1</sup> (thus Haas, ChS I/9:126).

**šunaš̄anti-** n. com.; (a kind of personnel?); NS.†

**sg. acc.** [<sup>LÚ/MUNUS</sup>šu]-ú-na-aš-*ha-an*-<sup>1</sup>*ti*<sup>1</sup>-in VS 28.6 ii/v? 14 (NS).

**pl. nom.** [<sup>LÚ/MUNUS</sup>]MEŠšu-ú-na-aš-*ha-an*-*ti*-iš VS 28.6 ii/v? 17 (NS).

§ [ ... <sup>LÚ/MUNUS</sup>šu]-ú-na-aš-*ha-an*-<sup>1</sup>*ti*<sup>1</sup>-in [...-z]i nu<sup>2</sup>za *hūdak* [...] adanna akuwanna [...] <sup>LÚ/MUNUS</sup>]MEŠšu-ú-na-aš-*ha-an*-*ti*-iš [...]x adanna akuwanna [...] “[He/she/they(?)...] the š.-[person (= dir. obj.)] and immediately to eat (and) drink [...] The š.-persons [...]...to eat (and) drink [...]” VS 28.6 ii/v? 15-18a (fest. frag., NS), translit. DBH 6:11 □ the copyist Jakob-Rost did not allow in her line numbering

for the possibility of another line before the paragraph stroke between her lines 18 and 19. The original width of the column and therefore the space for restorations is unknown.

\***šunnatar** n. neut.; filling(?); NS.†

**abl.** šu-un-na-an-<na->az KBo 49.194:4 (NS).

[... ha]r<sup>2</sup>gayaz šu-un-na-an-<na->az x[...] “with/from white(?) filling(?)” KBo 49.194:4 (frag. of unkn. nature, NS), translit. DBH 40:121. The preceding acephalic word would appear to be an adjective modifying *šunnannaz*.

**šun(n)az(z)iya-, šunnezziya-** v.; to fill to overflowing, (mid.) become overfull; from MH/MS?.†

**imp. sg. 2** šu-na-az-zi-ia KBo 20.107 + KBo 23.50 iii 23 (MH/MS?).

**mid. pret. sg. 3** šu-un-né-ez-z<sup>1</sup>i-ia<sup>1</sup>-[at-t]a KBo 15.7 obv. 7 (NH).

**part. sg. nom. com.** šu-na-az-zi-ia-an-za KBo 20.107 + KBo 23.50 iii 22 (MH/MS?).

**pl. acc. com.** 'šu<sup>1</sup>-un-na-zi-an-te-[eš] KBo 11.1 rev. 19 (Muw. II).

**frag.** here? šu-ni-zi-[...] KBo 49.49:4 (LNS).

**a.** act. to fill to overflowing (i.e., satisfy): (“O my lord, Tutelary Deity of the Hunting Bag! Spend the night with the pleasant, oily *hurta*-stew and fat cake, but cut these toasted (grains)” *nu EGIR-pa parna* 'ne<sup>1</sup>yanza EGIR-pa ne<sup>1</sup>ya<sup>1</sup> *hāsiyamiš hāsiya* šu-na-az-zi-ia-an-za EGIR-pa šu-na-az-zi-ia ANA LUGAL tuel ARAD=KA U ANA MUNUS. LUGAL tuel GÉME=KA ANA KUR <sup>URU</sup>HATTI tuel KUR=KA É.LUGAL tuel É-KA “As one who has turned back home, turn back. As one satiated, satiate (them, i.e., the royal couple?). As one who has been filled to overflowing (with the offered foods), fill (them) again to overflowing, (all) for the king, your servant, and the queen, your servant, the land of Hatti, your land, the palace, your house” KBo 20.107 + KBo 23.50 iii 21-25 (rit. for Tutelary Deity of the Hunting Bag, MH/MS?), ed. HW<sup>2</sup> H 412a, THeth 25:112f., 119 (comm.) □pace HW<sup>2</sup> H 412a, Luw. *hāsiya-* “to satiate” w. partic. *hāsiyamiš* is not derived from Luw. *haš-* “bone” but is the cuneiform equivalent of Hieroglyphic Luw. (LINGERE)*hasi(ya)-*, denominative to (LINGERE)*hasa-* “satiety, abundance” (Melchert, FsMorpurgo Davies 376).

**šun(n)az(z)iya- a**

This noun is cognate with Palaic *haš-* “to be satiated” and Hittite *haššikk-* q.v.; <sup>d</sup>U-naš aššuli annaš <sup>UZU</sup>UBUR *maḥhan* 'šu<sup>1</sup>-un-na-zि-an-te-[eš] 'išpiya<sup>1</sup>nteš=ma-nnaš ANA MÊ KAŞI maḥhan nu <sup>d</sup>U EN=YA A [...] n=ṛ at DUMU.LÚ.U<sub>19</sub><sup>1</sup>.LU išpiyanumar ešdu “Just as the breast(s) of a mother are filled to overflowing through the grace of the Stormgod, just as we are saturated with cool water, so [may] the Stormgod, my lord, [...] water(?), and may it be saturation (for) mankind (while for the Stormgod, my lord, [may] it [be] a matter of pra[ise])” KBo 11.1 rev. 19-21 (prayer of Muw. II), ed. Houwink ten Cate/Josephson, RHA XXV/81:110, 119, Lebrun, Hymnes 298, Rieken et al., hethiter.net/: CTH 382 (TX 2016-01-05, TRde 2016-01-05) (“Wie der Wettergott uns zum Guten die Brüste der Mutter gefüllt [...]”), tr. Hittite Prayers 85 (“Just as the Stormgod fills the mother’s breast for our benefit”) □ the reading 'šu<sup>1</sup>-un-na-zि-an-te-[eš] follows Kümmel, StBoT 3:40 (also Neu, StBoT 5:157 n. 1, Tischler, HEG S/2:1174, Rieken et al., hethiter.net/: CTH 382 (Expl. A, 05.01.2016) and is preferred to Houwink ten Cate/Josephson’s šu-un-na-zि 'Te-[li-bi-... ] RHA XXV/81:110 (so also, e.g., HW<sup>2</sup> A 533b, Puhvel, HED A 55, Tischler, HEG S/2:1167). With the Stormgod as subject the plural participle š. cannot belong to the predicate (as part of the periphrastic perfect it should have been nom.-acc. neut. sg.), thus one must reject “the Stormgod [has] filled.” Either the Stormgod is not the subject, or š. is not part of the predicate. The first option requires a plural subject and <sup>d</sup>U-naš as gen.sg. (or as unmarked gen. if -naš is 1st pl. pron.): “Just as the breast(s) of a mother (or: our mother) are filled to overflowing through the grace of the Stormgod” (or similar). The second option requires a finite verb, perhaps *har(k)-* “hold” to form the expression *aššuli har(k)-* “hold in grace/benevolence,” with š. in apposition to -naš “us,” and with <sup>UZU</sup>UBUR as an unmarked dative, parallel to *ANA MÊ KAŞI*: “Just as [you], Stormgod, [kept (?)] us in benevolence, filled to the brim (at) (our) mother’s breast(s).”

**b.** mid. to be(come) overfull (i.e., a burden) for the soul: (“The king [...] a bull, [and speaks (thus)]”) [m]ān-wa MĀMĪTUM EN=ṛ YA<sup>1</sup> [...]i našm[a=wat-ta(?)] 'A'NA 'ZI<sup>1</sup> šu-un-né-ez-z<sup>1</sup>i-ia<sup>1</sup>-[at-t]a nu=wazza kāša GU[D.MAH-an(?)] 'LÚtar'pal'lin teħħun “[I]f (you), the oath deity, my lord, [...] o[r (it)] has be[come] overfull for [your (?)] soul, I have just placed a bul[l] as a sub-

**šun(n)iya/e- A**

stitute” KBo 15.7:6-8 (royal subst. rit., NH), ed. Kümmel, StBoT 3:36f.

Kümmel’s suggestion (StBoT 3:39f.) to relate the forms šunnezziya- and šunnaziya- with šun(n)a- “to fill, pour” (s.v.) also fits the forms with single -n- KBo 20.107 + KBo 23.50 iii 22, 23. The formation of š. may perhaps be compared with išhezziya- “to dominate” (from išha- “lord”), and LUGAL-ezziya- (\*haššuezziya-) (mid.) “to become king” (from haššu- “king”), both derived from substantives on -zzi- (Kümmel, StBoT 3:39, Oettinger, Stammbildung 29, Tischler, HEG S/2:1174). šun(n)az(z)iya- would be based on \*šunazzi-, the expected missing stem in -zzi- from šun(n)a-, s.v., whereas šunnezziya- would either be based on \*šunnezzi- (from the NH stem šunni-, s.v. šun(n)a-) or be modeled after haššuezziya-.

Kümmel, StBoT 3 (1967) 39 (“übergossen werden”), 221 (“übergossen machen(?”); Neu, StBoT 5 (1968) 157 n. 1 (on mid. šunnizziyatta); Oettinger, Stammbildung (1979) 29 (“übergossen sein”); Weitenberg, U-Stämme (1984) 429 n. 298; Tischler, HEG S/2 (2006) 1174-1175 (“übergossen werden”); Kloekhorst, EDHIL (2008) 786 (on šunnaziyant- “brim-full”).

Cf. šun(n)a-.

**šun(n)iya/e- A, šunai- v.**; **1.** to sow (seed), to seed (a field) (without prev. or particle), **2.** to dip (in), immerse (usu. w. anda/ŠA and particle), **3.** unclear; from OH/MS?

**pres. sg.** **1.** šu-ú-ni-e-mi KBo 32.176 obv. 15 (MH/MS), šu-ú-ni-ia-mi KUB 7.30 rt. col. 9 (pre-NH/NS).  
**sg. 3.** šu-ú-ni-i-e-zi KBo 7.36 i 8 (OH/MS), šu-ú-ni-e-ez-zi KBo 15.36 + KBo 21.61 ii (11), 17 (OH/MS?), KBo 17.105 ii 3 (MH/MS), šu-ú-ni-ez-zi KBo 15.36 ii 6 (OH/MS?), KBo 3.38 obv. 29 (OH/NS), KBo 6.26 i 34 (OH/NS), KBo 23.12 iv 21 (MH/MS), IBoT 2.45:4 (MS?), KUB 11.31 i 9 (Tudh. III), KBo 19.142 ii 29 (NH), KBo 23.1 i 16 + ABOT 1.29 i 15 (NH), KBo 27.141 rev. 5 (NS), KUB 32.42 i 10 (NS), šu-ni-e-ez-zi KBo 24.66 iii 18 (MH/MS), šu-ni-ez-zi KBo 15.47 iv? 8 (MH/NS), KBo 27.156:3 (NS), KBo 27.196 iii 16 (MH/NS), KBo 20.115:10 (NH), KBo 23.46 rev. 8, 10 (LNS), KBo 23.78 i 4 (NS), KBo 24.78 iii? 7 (NS), šu-un-ni-ez-zi KBo 15.48 iv? 38 (MH/NS), KBo 35.82:11 (NS), KBo 40.67 iii 6, iv (5) (MH/NS), KUB 51.85 rev.? 7 (NS), IBoT 4.217 obv. (2), 6, (9), (12) (NS), KUB 58.3 iii 23 (NS), š[u]-un?-ni-e-ez-zi IBoT 4.14 rev. 12 + KBo 24.4 rev.! 17 (NS), šu-ú-ni-ia-zi KUB 11.22 ii 5 (OH/NS), KUB 20.86 ii 4 (NS), šu-ú-ni-ia-az-zi KUB 45.47 i (49), 53, ii 14 (MH/MS), šu-ni-ia-zi KBo 19.129 obv. 19 (NS),

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KBo 15.48 iv! 31 (MH/NS), *šu-ni-ia-az-zi* KUB 44.61 rev. 24 (NH), *šu-un-<sup>r</sup>ni<sup>l</sup>-zi* KBo 11.32 obv. 21 (OH/NS), *šu-un-ni-ia-zi* KUB 6.45 iv (5), 9, 14, 19, 24 (Muw. II), KUB 6.46 i 41, 46, 50, 54, 58, 62 (Muw. II), KUB 46.44 rev. (7), KUB 57.110 ii 14 (NS), KBo 19.129 obv. 24 (NS), KBo 40.67 iii (15) (NS), [*šu*]-*un-ni-ia-az-zi* KUB 58.45 iii? 23 (NS), *šu-na-a-iz-zi* KBo 27.143:9 (MH/MS?), KBo 31.143 + KBo 20.49 obv. 23 (MH/MS).

**pl. 3.** *šu-ú-ni-ia-an-zi* VBoT 24 iii 7 (MH/NS), *šu-ni-ia-zi* KBo 5.1 ii 4 (MH/NS), *šu-un-ni-ia-an-zi* KUB 6.45 iv 29 (Muw. II).

**pret. sg. 1.** *šu-un-ni-ia-nu-un* KBo 10.2 i 37 (NS).

**sg. 3.** *šu-ú-ni-et* KBo 6.26 i 39 (OH/NS), *šu-ú-ni-e-et* KBo 6.26 i 44 (OH/NS), *šu-ú-ni-at* KBo 32.14 iii 11, 12, rev. 29 (2×) (MH/MS), *šu-ni-et* HKM 111:14, 18 (MH/MS), *šu-un-ni-ia-at* KBo 19.111:4 (NS).

**part. pl. nom. com.** *šu-ú-ni-ia-an-t[e-eš?]* KBo 12.101:13 (MS).

**imperf. pres. sg. 3.** *šu-ú-ni-iš-ke-ez-zi* KBo 21.33 iv 13 (MH/MS); **pl. 3.** *šu-ni-iš-kán-zi* HKM 111:23, 27 (MH/MS).

(Akk.) *ina qaqqari-šu ul itārraš-šu* “one never sowed (Gtn pret.) it (i.e., seed) in its (i.e., the town of Ulma’s) soil (again)” KBo 10.1 obv. 17 = (Hitt.) *nu-šši-škán pedi-šši* [ZĀ. AH.L]ISAR *šu-un-ni-ia-nu-un* “I seeded [wee]ds on its site” KBo 10.2 i 36-37 (bil. ann. of Ḫatt. I, NS), ed. StMed 16:40f. (Akk.: “e sul suo suolo non si è più seminato”) w. n. 100 (Hitt.: “sul suo territorio seminai erbaccia”) w. comm. pp. 63-65 and 133, Saporetti, SCO 14:77, 80 (differently), StMed. 12:40-43, Melchert, JNES 37:9f. (differently), cf. Hutter-Braunsar, Der orientalische Mensch und seine Beziehung zur Umwelt 217 n. 33.

(Hurr.) *ha-a-śar-ri pu-ú-zí-hu-um* *pu-ú-zí-hu-um* *ha-a-śar-ri* KBo 32.14 iv 11-12 = (Hitt.) *n=an=kan l-i anda šu-ú-ni-at šakni-an=kan anda šu-ú-ni-at* “He dipped it in oil. In oil he dipped it” KBo 32.14 iii 10-12 (Hurro-Hitt. bil. wisdom and myth, MH/MS), ed. StBoT 32:84f., tr. Hittite Myths<sup>2</sup> 71; cf. also KBo 32.14 rev. 23-24 (Hurr.) = 29 (Hitt.).

**1.** to sow (seed), to seed (a field) (without prev. or particle) — **a.** in the Hittite Laws: *takku NUMUN-ni šer NUMUN-an kuišk[i] šu-ú-ni-ez-zi* ... U A.ŠÀ-LAM *karū-pat kuiš šu-ú-ni-et ta-* *apāš dāi* “If anyon[e] sows seed on top of (another person’s) seed, ... (The person) who first seeded the field shall reap it for himself” KBo 6.26 i 34, 39-40 (Laws §166, OH/NS), ed. LH 133; cf. U A.ŠÀ-LAM *karū-pat kuiš šu-ú-ni-e-et* ibid. 44, ed. Hoffner, LH 134.

**b.** in agricultural texts from Mašat: *šept-a* <sup>m</sup>Pallana[š] <sup>m</sup>Nanataš *šu-ni-et* ŠE. **HI.A** <sup>m</sup>Pizuinaš <sup>m</sup>Himu-DINGIR-LIM <sup>LÚ</sup>EN MAD<sup>r</sup>GALTI<sup>r</sup> <sup>m</sup>Pippapaš <sup>m</sup>Nanataš <sup>m</sup>Uzzū *šu-ni-et* § 65 PA. ZÍZ.

**HI.A** <sup>URU</sup>Tapigta(sic) <sup>m</sup>Halpa-DINGIR-LIM! <sup>m</sup>Patiyaš <sup>m</sup>Nunnuš <sup>m</sup>Kililiš <sup>m</sup>Kukuliš *šu-ni-<sup>r</sup>iš-kán<sup>l</sup>-zi* § 28 PA. ZÍZ. **HI.A** <sup>URU</sup>Hariya <sup>m</sup>Himu-DINGIR-LIM <sup>⟨m⟩</sup>Maruwaš <sup>m</sup>Tiwa-LÚ LÚKUŠ<sub>7</sub>. KÙ[.GI] *šu-ni-iš-kán-zi* “The šepit-cereal Pallana (and) Nanata sowed. Pizuina, Ḥimuili, the provincial governor, Pippapa, Nanata (and) Uzzū sowed barley. § Sixty-five *parīsu* of wheat in (the town of) Tapigga Halpaili, Patiya, Nunnu, Kilili (and) Kukuli will sow. Twenty-eight *parīsu* of wheat in (the town of) Ḥariya Ḥimuili, Maruwa (and) Tiwaziti, the gol[den] chariot fighter will sow” HKM 111:13-27 (harvest inventory, MH/MS), ed. del Monte, OAM 2:124.

**2.** to dip (in), immerse (almost always w. *anda/ŠÀ* and -(a)šta, -kan or -šan) — **a.** pieces from sacrificial animals and from their body-parts: (“[The exorcist] takes cedar wood from the incense vessel and places it on the *ḥuprušhi* vessel at the hearth ... The ritual patron puts (his) hand on the sheep” *nu-šši-kan* <sup>LÚ</sup>AZU GÍR-it AN[A S]AG.DU-ŠU *anāhi dāi* GIŠERIN-ya-za-za(š)an *anda ēpzi* [n=a]t-šan DUGāhrušhi ɻ.GIŠ *anda šu-ni-e-ez-zi* “The exorcist takes a sample from its (i.e., of the sheeps) head with a knife, holds the cedar-wood close, [and] he dips [i]t in the incense vessel, in the vegetable oil” KBo 24.66 iii 16-18 (throne of Hebat offerings, MH/MS), ed. ChS 1/2:50f. ii 43-45; *n=ašta* <sup>LÚ</sup>AZU ANA MUŠEN. **HI.A** *anāhi dāi n=at-šan l-i anda šu-ú-ni-ia-az-zi n=at-šan hašši dāi* <sup>UZU</sup>ŠÀ-[ŠU]NU-ya-za-šma-š-kan šarā dai n=at-šan hašši ‘p’lešiyazi “The exorcist takes a sample from the birds, he dips it in oil and places it on the hearth. He picks up their hearts too, and he throws them into the hearth” KUB 45.47 ii 13-16 (fest. for NIN.GAL, MH/MS), ed. Wegner, ChS I/3-2:182f., Görke, hethiter.net/: CTH 494 (INTR 2012-05-09); [(nu)]-ššan EN.SÍSKUR ANA MUŠEN QĀTAM d[(āi nu-šši-ka)]<sup>l</sup>n <sup>LÚ</sup>AZU<sup>l</sup> [(AN)]A <sup>UZU</sup>GABA-ŠU *anāhi dāi n=a[t-šan?* (DUGāhrušhiy)]a [(AN)]A ɻ.GIŠ *anda šu-ú-ni-ez-zi* “The ritual patron puts (his) hand on the bird. The exorcist takes a sample from its (i.e., the bird’s) breast, and he dips i[t] in an incense vessel, in the vegetable oil” KUB 32.42 i 8-10 + KUB 32.43 i 13-14 (throne of Hebat offerings, NS), w. dupls. KBo 27.120 rt. col.

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10-12 (NS), KBo 27.162 + KBo 35.85 ii? 4-6 (MS?), translit. ChS I/2:234.

**b.** breads or pieces of bread — **1'** in oil: (“The priest breaks five thin-breads, he recites in Hurrian ...”) *nu-kan ANA NINDA.SIG.MEŠ anāhi dāi n=aš-kan ANA ī.GIŠ anda šu-un-ni-ez-zi* (var. *šu-ni-ez-zi*) *n=aš-kan hūprušhi hašši pešiezzi* “He takes a sample from the thin-breads and he dips it in the vegetable oil. He throws it(?) into the *hūprušhi*-vessel on the brazier” KBo 15.48 iv! 36-40 (*hišuwa* fest., MH/NS), w. dupl. KBo 27.156:2-5, ed. ChS I/4:35, 37, translit. Dinçol, Belleten 53/206:17 □ the referent of the encl. pers. pron. *-an* is unclear. Since *anāhi* is neut. it is not likely to be the referent. This would leave either the oil or the piece of bread that was taken as a sample; (“Afterwards, the exorcist crumbles one thin-bread etc.”) *anāhi=ma-kan peran arha daškezzi n=aš-kan* (var. *=kan*) *anda ANA DUG ašrūšhi ī.GIŠ šu-ú-ni-iš-ke-ez-zi* “He (i.e., the exorcist) takes a sample away from in front and he dips it in an incense vessel, in the vegetable oil” KBo 21.33 iv 12-13 (throne of Ḫebat offerings, MH/MS), w. dupl. KUB 45.5 iii 19-21 (NS), ed. ChS I/2:66f.; <sup>NINDA</sup>*kugullan UR.GI<sub>7</sub>-aš UDUN-niya peran arha pittenu* *parā-an-kan huittiat UDUN-niyaz n=aš-kan ī-i anda šu-ú-ni-at šakni-an-kan anda šu-ú-ni-at n=aš-za ešat n=an adānna daiš* “A dog ran off with a *kugulla*-bread from in front of an oven. He pulled it out of the oven and dipped it in oil. In oil he dipped it and sitting down he began to eat it” KBo 32.14 iii 9-12 (Hurro-Hitt. bil. wisdom and myth, MH/MS), ed. StBoT 32:85 (“tauchte”), tr. Hittite Myths<sup>2</sup> 71 (“dropped”), see also bil. section; cf. a *gilusi*-animal dipping *kugulla*-bread in oil KBo 32.14 rev. 28-29.

**2'** in honey, or honey and (fine) oil: *nu 3 NINDA 'x-x<sup>1</sup>-an li-x[...]* *paršiyami n=aš-kan ANA ī LĀL anda šu-ú-ni-e-mi n=aš [IN]A DUG DÍLIM. GAL IZI katta teħħi ī-ya LĀL EGIR-anda lāħumi* “I break three [...] breads and dip them in the oil (and) honey. I put them down into the bowl for embers. Also, I pour oil (and) honey afterward” KBo 32.176 obv. 14-16 (Walkui's rit., MH/MS), ed. Mouton, Rêves 166, 168 (“Je ... remplis”), Chrzanowska, hethiter. net/: CTH 496.1 (TX 04.03.2014, TRde 04.03.2014) (“ich fülle”); EGIR-ŠU=ma ANA <sup>d</sup>*Hepat* 3 NINDA.GUR<sub>4</sub>.

## šun(n)iya/e- A 2 b 5'

RA BABBAR ŠÀ.BA 1 SA<sub>5</sub> *paršiya n=aš-kan* ŠÀ-BI LÀL ī.DÙG.GA *šu-un-ni-ia-zi n=aš-kan* GIŠBANŠUR <sup>d</sup>*Hepat dāi* “Thereafter, for Ḫebat he breaks three white bread loaves, among (them) one red. He dips them in the honey (and) fine oil, and puts them on the table of Ḫebat” KUB 6.45 iv 13-15 (prayer, Muw. II), w. dupl. KUB 6.46 i 49-50, ed. Singer, Muw. Pr. 26, 43, tr. Hittite Prayers 93; see also KUB 6.45 iv 4-5, 8-10, 18-20, 23-25, 28-31; LÚSANGA 1 NINDA.GUR<sub>4</sub>. RA GA.KIN.AG *paršiya n=aš-kan ANA LÀ[L a]nda šu-un-ni-ez-zi [n]=an PĀNI DINGIR-LIM dāi* “The priest breaks one thick cheeses[e]-bread and dips it in the hone[y]. He places it in front of the god” KUB 58.3 iii 21-24 (NS), translit. DBH 18:7.

**3'** in *marħa*-stew: (“He breaks [one th]ick [bread] for the Stormgod of [Ku]liwišna, *IŠTAR*, [the protective deity, and for] all of the gods”) *n=ašta awan arha [tepu 3-ŠU] paršiyazzi n=ašta marħi anda šu-ú-ni-ez!-zi [šer-a-ša]n SAR.HI.A 3 AŠRA dāi* “[Three times] he breaks [little (pieces of it).] He dips (them) in the *marħa*-stew while putting vegetables [on to]p in three places” KBo 15.36 + KBo 21.61 ii 5-7 (Stormgod of Kuliwišna, MH/MS?) and cf. ibid. 10-12, 16-17, ed. Eothen 6:100f. (“taucht (es) in”).

**4'** in kneading troughs: 1 NINDA.ÉRIN. MEŠ 1 <sup>NINDA</sup>*wageššar* 7 NINDA.GUR<sub>4</sub>.RA TUR DUG *išnuraš-a-kan šu-ú-ni-ia-an-zi n=ašta šarliya šer arha dahhi n=an NINDA-an iyami* “One soldier-bread, one snack-bread, seven small bread loaves. They dip (them) into kneading troughs. I take away from on top the upper (pieces) and make it into bread” VBoT 24 iii 6-9 (Anniwiyani's rit., MH/NS), ed. *šarli-* (“they put”), THeth 25:60f. (“Teigschüsseln aber füllt man”), Laroche, RHA XXXI 93 (“on les plonge”), Chrest. 112f. (“fill”), Tischler, HEG S/2 (“drückt man”) □ note the absence of *anda*.

**5'** in fire: *nu NINDA.GUR<sub>4</sub>.RA.HI.A SIG arħ[a ...] nu-ššan paħħueni [anda(?)] šu-ú-ni-i-e-zi* “He [breaks(?)] thin bread loaves, and toasts (lit. dips) (them) [in] the fire” KBo 7.36 i 6-8 (fest. frag., OH/MS), cf. HEG S/2:1173 (“taucht er”), Laroche, RHA XXXI 93 (“il (les) plonge [dans] le feu”).

## šun(n)iya/e- A 2 b 6'

## šun(n)iya/e- A 3

**6'** without liquid mentioned: *nekuz meħur-ma NINDA.GUR<sub>4</sub>.RA šu-ni-ia-an-zi DUMU=ya suppiyahħanzi* “At night they dunk (lit. dip) the thick bread and consecrate the child” KBo 5.1 ii 4-5 (Papanikri’s rit., NH), ed. Strauß, Reinigung 289, 297 (“tunkt man ... ein”) □ note the absence of *anda*.

**c.** cedar in vegetable oil: (The priest pours water with a piece of cedar-wood onto the hands of the king reciting in Hurrian) *n=ašta GIŠERIN ANA ḥ.GIŠ anda šu-ni-’ez<sup>1</sup>-zi n=at-šan hūprušhi hašši peššiyazi* “He dips the cedar-wood in the vegetable oil, and he throws it into the *hūprušhi*-vessel on the hearth” KBo 15.47 rev.? 7-9 (*hišuwa* fest., MH/NS), translit. Dinçol, Belleten 53/206:20; cf. also KBo 15.48 iv! 30-32 (*hišuwa* fest., MH/NS).

**d.** a fruit cluster in fine oil: *DUMU.É.GAL-kan GIŠtepaza GIŠippiāš murin ŠÀ ḥ.DÙG.GA šu-un-’ni<sup>1</sup>-zi* “The palace attendant dips a cluster of (the fruit of) the *ippiā*-tree with a ladle(?) into the fine oil” KBo 11.32 obv. 21 (fest. for infernal deities, OH/NS), cf. also par. KUB 57.110 ii 14 (NS).

**e.** wool in fine oil: *n=ašta SÍG.SA<sub>5</sub> ANA ḥ.DÙG.GA anda šu-ú-ni-ez-zi* “He dips the red wool in the fine oil” KBo 23.1 i 16 + ABoT 1.29 i 15 (Ammiḥatna, Tulbī & Mātī’s rit., NH), ed. Strauß, Reinigung 259, 266 w. n. 145., Lebrun, Hethitica 3:141, 149.

**f.** an *ākkuwal*-implement (?) in wine and fine oil: (A priest(ess) takes an *ākkuwal* implement, the ritual patron blows into an offering pit) *EGIR-’ŠU=ma GIŠākk’[uwal?]/[pattešn]i? anda INA GEŠTIN ḥ.[DÙG].GA šu-na-a-iz-zi* “After that, she immerses the *ākk[uwal-tool(?)]* in the offering pit(?) in wine (and) f[i]ne oil” KBo 31.143 + KBo 20.49 obv. 23 (precursor of Alliturahi’s ritual series, MH/MS), for join see Groddek, IJDL 2:19, cf. Haas, AoF 34:30f. (w. translit. of pieces separately).

**g.** aromatics into water: *nu=kan ’āššiya’[(tar GIŠšahin GIŠ)parnull(inn=a dašsauaš A.HI.A-naš) anda?] šu-un-ni-ia-at nu=kan A.HI.A-aš a[(nda āššiyatar GIŠš)ahīš GIŠparnulli wa)]ršet* “(*IŠTAR*) dipped aphrodisiac(?), *šahī*-wood and [parnulli]-wood [in]to the mighty waters and the aphrodi-

siac(?), *š[ahī]*-wood and *parnulli*-wood released their essential oils (lit. made *waršula*-) in the waters. (When Ḥedammu savored a drop of the brew, a [sweet] dream gripped the soul of the powerful Ḥedammu)” KBo 19.111:3-5 (Ḥedammu, NS), w. dupl. KUB 33.84:4-5 + KBo 19.109:6-7 (NS), ed. StBoT 14:58f. (“schüttete sie”), Kloekhorst, EDHIL 973f. (“strewed”), differently *parnulli*-, *(GIŠ)šahī(š)-*, tr. Hittite Myths<sup>2</sup> 55 (“filled”) □ with Kloekhorst, EDHIL 974, we abandon the translation “to smell” for the verb *waršiya-e-* (so s.v. *parnulli*-, *(GIŠ)šahī(š)-*, Hittite Myths<sup>2</sup> 55), and translate it as “to release, produce *waršula*-.” *waršula*- “drop” (Rieken, StBoT 44:470; Tischler, HEG W 370) is a substance that can be seen and tasted, but also a vapor that can be smelled. It is produced by plants as an aroma, and by animals as sweat. As both a highly volatile substance (i.e., something that vaporizes at room temperature or below) and the defining sensory aspect of the releasing entity, *waršula*- should no longer be translated as “smell” (Güterbock, JKF 10:212), nor just “fume, haze, vapor” (Kloekhorst, EDHIL 975) but as “aromatic drop,” or “(drop of) essential oil” in the case of vegetation.

**h.** into a (heap of?) dried cress(?): [...] *ANA ZÀ.AH.LI ḥÁD.DU.A<sup>SAR</sup> anda šu-ni-ez-zi* KBo 23.46 rev. 8 (Hurr. rit., NS), ed. ChS 1/2:160f. (“streut er”) □ the object of the sentence is not preserved; it may be a kind of bread, since in the previous lines various breads are mentioned (*NINDAiduri* rev. 6, *NINDAšalākar* rev. 7). If so, the object of the dipping may have been to get the spice to adhere to the outside of the bread, enhancing its taste.

**i.** in describing the treatment of a penis ailment: *[mān] ’a’pež UL SIG<sub>5</sub>-ri n=zan EGIR-ŠU kēz waššiy’āl[z...]/[...a]nda ’šu<sup>1</sup>-ni-ia-az-zi* “[If] he does not get cured by that, [he] afterwards [treats(?)] him with this medicine: [...] / He dips [...] in [...]” (If he is circumcised(?), he [...-s] him etc.) KUB 44.61 rev. 23-24 (med., NH), ed. StBoT 19:20f. (füllt er hinein” > *sunna*).

**3.** unclear: (“When Ḥakkarpili went to Zalpa [...], he said to them (i.e., the inhabitants of Zalpa)”: “The king gave me this. He holds evil [against you]. You must start hostility!”) *nu=za x[...] šu-ú-ni-ez-zi nu katta hašša hanzašš[a...]* GÍR-anza karašdu “And [he who(?)] sows/dips [...] for himself, may the knife cut [...] (or: may

**šun(n)iya/e- A 3****šunti-**

he cut with a knife [...] down the generations” KBo 3.38 obv. 28-30 (Zalpa story, OH/NS), w. dupl. KUB 48.79 obv. 4-7 (NS), ed. StBoT 17:8f., cf. 41 (“er füllt” > *šunna-*), StMed 19:33, 42 (“fills”) □ it is tempting to understand these two clauses as the Hitt. equivalent of “you reap what you sow”; [...] 9 *h̄uwalliššin* ‘9’? [...] / [...] ŠU.GI <sup>LÚ.M</sup>[EŠ]MU]ŠEN.DÙ <sup>LÚ</sup>SANGA<sub>2</sub>ya āška *parā* [...] / [...] <sup>MUNUS</sup>ŠU<sup>1</sup>.GI *arha QĀTAMMA šu-ú-ni-e-ez-zi* “[...] nine pine cones, nine(?) [...] / [...] the old [...]”, the augurs and the priest forth to the gate [...] The Old Woman completely sows/ dips [them] in the same way” KBo 34.47 + KBo 17.105 ii 1-3 (rit. for the Tutelary Deity of the Hunting Bag, MH/MS), ed. THeth 25:86f. (“schüttet ... weg”) □ in both cases the spelling with *ú* prevents the assignment to *šun(n)a-* “to fill, pour” (s.v.).

š. is consistently spelled with plene *ú* and single *-n-* in OS and usually in MS, but in NH compositions and NS copies of older compositions we also find spellings with double *-n-* and without *ú*. For the distinction between š. and *šun(n)a-*, *šunni-*, *šun(n)iya/e-* B “to fill, pour” see the latter. š. “to dip” (mng. 2) is almost always (exceptions KBo 5.1 ii 4-5 (2 b 6') and VBoT 24 iii 7 (2 b 4')) preceded by *anda/ŠÀ(-BI)* “in” w. particles *-ašta*, *-kan*, and *-san* (from OH, e.g. KBo 7.36 i 7-8 (2 b 5')).

Hrozný, CH (1922) 129 (“säen”); Friedrich, HW (1952) 198 (“füllen (?) ; streuen(?); sprengen(?); säen; (Feld) besäen,” w. *anda* “hineinfüllen(?); Rosenkranz, JEOL 19 (1965-66) 502; Laroche, RHA XXXI (1973) 91-93 (on distinction of *šunna-* “to fill” and *šuniya-* “plonger”); Otten, StBoT 17 (1973) 41; Lebrun, Hethitica 3 (1979) 156; Oettinger, Stammbildung (1979) 159 (on distinction of *šunna-* “füllen” and *šuniya-* “eintauchen, säen”); Lebrun, Hymnes (1980) 287; Weitenberg, U-Stämme (1984) 137; del Monte, OAM 2 (1995) 125; Neu, StBoT 32 (1996) 169 nn. 143-144; Singer, Muw.Pr. (1996) 65, 66; Tischler, HEG S/2 (2006) 1172-1174 (“eintauchen, untertunken, besäen”), Kloekhorst, EDHIL (2008) 786-787 (“to dip”).

**šun(n)iya/e- B** see *šun(n)a-*.

**šu-n[i?...y]a** n.; (an object made of stone (?)); NH.†

Listed in an inventory: 1-EN *šu-n[i?...y]a* N[A<sub>4</sub> ...] “1 š. (of) sto[ne(?)]” KUB 12.1 iii 21 (inv. of

Manninni, NS), ed. Košak, Linguistica 18:100, 104; Siegelová, Verw. 444f.

**GIŠšunila-** see *GIŠšu(i)nila-*.

**šunnezziya-** see *šun(n)az(z)iya-*.

**šunt-**; filled, part. of *šū-* B, *šūwa-*, s.v.

**šunti-** n., Hurr.; (something sacred which receives offerings); from MH/MS.†

**Hurr. pl. abs.** *šu-un-ti-in-na* KUB 29.8 i 57 (MH/MS).

**Luw. pl. acc.** *šu-u-un-ti-in-na-a-an-zi* KBo 5.2 iii 29 (MH/NS), KBo 27.131 iii 17 (MH/NS).

GÙB-laz̄ma kuiš GUNNI *n-an* <sup>d</sup>IŠTAR-gapina šarrēna šu-un-ti-in-na IŠTU MUŠEN.GAL *šipanti* “He offers the hearth that is on the left with a ‘big-bird’ (for) the kings (and) the šunti- (pl.) of Šaušga” KUB 29.8 i 56-57 (mouth-washing rit., MH/MS), ed. Haas, ChS I/1:89 (“An der Herdstelle ... bringt sie ein Blutopfer für die Könige (und) die šunti ...”), cf. also Friedrich, AfO 14:332 w. n. 19, Wegner, AOAT 36:89; (After making a gate of two reeds, the ritual practitioner attaches two birds to the left and right reed, and places two *ḫuprušhi*-vessels of wood to the left and right of the gate) *nu ZAG-aš kuiš ḫuprušhi n-an-kan ŠA* <sup>d</sup>UTU *iniyannāhi šipanti* § GÙB-laz̄ma kuiš *ḫuprušhi n-an-kan ŠA* <sup>d</sup>IŠTAR *nišhinzi šu-u-un-ti-in-na-a-an-zi šipanti* “He consecrates the *ḫuprušhi*-vessel that is on the right for the *iniyannāhit* of the Sungod(dess). § He consecrates the *ḫuprušhi*-vessel that is on the left for the *nišhi-* (pl.) and the šunti- (pl.) of Šaušga” (presumably by means of the two birds) KBo 5.2 iii 28-29 (Ammihatna’s rit., MH/NS), ed. Strauß, Reinigung 228, 241 (“den *ḫubrušhi*-Räucherständer ... opfert er als/für die *nešhi* (und) šunti-”), Friedrich, AfO 14:332 (“Den Altar(?) aber, der links (steht) bespendet er (für) die *nišhi* (und) die šuntinna”), Haas/Wilhelm, AOATS 3:92 w. n. 2 (“das beopfert er für die *nešhi* (und) šunti”), Wegner, AOAT 36:89 (“Welches Räuchergefäß aber links (ist), da libiert man die *nešhi* (und) šunti der Šawuška”) □ the beneficiary of *šipant-* can occur in the acc. when the acc.-object is not offered but consecrated by means of a liquid, in this case blood (compare *nu-kan* <sup>d</sup>UTU *kaurī kā-ma* <sup>GIŠ</sup>BANŠUR BAL-*aħħi* “Or should I consecrate a

## šunti-

## šup(p)- a

table to the Sungod(dess) *kaurī* here?” KUB 5.24 ii 8 (oracle question, NH), see *šip(p)a(n)d(a)-* 2 d).

The Hurrian cultic term š. occurs in both passages in the plural. The first form is probably a Hurrian plural in *-na*, although the *-nn-* is difficult to explain. The last one is a hybrid formation having in addition a Luwian pl. ending *-nzi*, which was produced under local “Empire Luwian” dialectal influence in Ḥattuša. For discussion of this particular passage see Friedrich, AoF 14:332f.; for the phenomenon in general see Yakubovich, Sociolinguistics 26-38.

The references show that š. belongs along with *nišhi-* (pl. *nišhinzi*) and *šarri-* (pl. *šarrena*) to the goddess Šaušga and receives offerings. One of them, *šarri-* “king,” is thought to be a kind of cultic figure (see Wegner, AOAT 36:88f.), so that one may consider a š. to be something similar.

Friedrich, AoF 14 (1941-44) 332; Laroche, DLL (1959) 87f.; Haas/Wilhelm, AOATS 3 (1974) 92; Laroche, GLH (1976-79) 243; Wegner, AOAT 36 (1981) 89; Melchert, CLL (1993) 197; Strauß, Reinigung (2006) 249f.; Richter, BibGlHurr (2012) 414.

**šunnumar** see *šun(n)a-*.

**šunnummešsar** n.; filling(?); MH/NS.†

**nom.-acc.** *[šu<sup>1</sup>?-un-nu-um-me-eš-šar]* KUB 13.4 i 7 (MH/NS).

**broken:** *šu-un-nu-um-mi-eš-n[a-...]* KBo 49.194:6 (NS) (perhaps to be restored as gen. *-n[a-aš]* or abl. *-n[a-az]*).

[(*NINDA.GUR<sub>4</sub>.RA UD-MI*)] / [...] *mān ŠA 1*  
*ŠĀTI mā[n ...] / [Š]A 2 UPNI 1 UPNI ½ UPNI x[ ...] / [š]u-un-nu-um-me-eš-šar tiy[(an) ...]* “daily thick loaves [...] either of one *SŪTU* or [...] of two handfuls, one handful, half a handful [...] the filling (is) placed [...]” KUB 13.4 i 4-7 (instr. for temple personnel, MH/NS), w. dupl. KUB 13.6 i 4-6, ed. THeth 26:40, 70.

Since Sturtevant, Gl. 144, *šunnummešsar* is understood as derived from *šunna-* “to fill.” Kronasser, EHS 1:291, considers the initial *šu* uncertain and rejects a derivation of this word from *šuniyami* “ich fülle,” from which he expects \**šunešsar*. However, š. is a well-formed *-ešsar*

formation from the verbal substantive *šunnumar* (*šunna-*, q.v.) compare *weta-/wete-* “to build” with verbal substantive *wetummar* “(the act of) building” and *wetummešsar* “(a) building” derived from the latter. Thus, š. should mean “filling (of a pie, cake or bread).” Though fragmentary, the context of KUB 13.4 i 7 supports this with the presence of daily bread and dry measures (*SŪTU*, *UPNU*). For filled/stuffed breads, see *šun(n)a-* c 4'. Note also that in KBo 49.194:6 two lines before *šunnummešsar* another deverbal noun from *šunna-* appears, *šunnan<n>az* from \**šunnatar*, q.v.

Sturtevant, Gl. (1936) 144 (“a filling??”); Friedrich, HW (1952) 198 (“Füllung(??”); Kronasser, EHS 1 (1966) 291; Weitenberg, U-Stämme (1984) 429 n. 298; Tischler, HEG S/2 (2006) 1175; Kloekhorst, EDHIL (2008) 785.

Cf. *šun(n)a-*.

**šup(p)-, šuppiye-, šuppa-** C v.; to (go to) sleep, fall asleep; from OH/MS.†

**act. pres. sg. 3** *šu<sup>1</sup>-up-pí-ez-zi* KUB 12.63 rev. 4 (MS).

**imp. pl. 2** *šu-up-tén* KUB 39.31:3 (NS).

**mid. pres. sg. 3** *šu-up-pa-at-ta* KUB 43.60 i 1 (OH/NS), *šu-up-pa-<at->at-ta* KUB 43.60 i 2 (OH/NS), *šu-up-ta-a-ri* KUB 4.47 i 3 (NS), *šu-up-ta!-ri* KBo 5.4 rev. 38 (Murš. II), *šu-up-pa-ri* KUB 37.190 obv. 6.

**verbal subst.** *šu-up-pu-u-wa-ar* KBo 13.2 obv. 14 (NS).

**part. pl. com. acc.** *šu-pa-an-du-uš* KBo 12.88:19 (NS) (this word despite single p?).

**sg./pl. gen. or pl. dat.-loc.** *šu-up-pa-an-da-aš* KBo 43.27:3 (NS).

**[inf.]** *šu-pu-an-zi* KUB 18.10 iv 33, read ŠU.GÍD-an-zi, see s.v. [šu-pu]]

(Sum.) [máš-mu] = (Akk.) [šutt]i = (Hitt.) tešhaš-miš “my dream” / (Sum.) [...] = (Akk.) [...] = (Hitt.) *šu-up-pu-u-wa-ar* KBo 13.2 obv. 13-14, ed. Cohen, JNES 71:6 (lex., NS).

Neu, StBoT 5:157 n. 3 lists two other fragmentary exx. of *šuptari*: KUB 20.68 i 7 (winter fest., NS) is more likely [*ta-r]u-up-ta-ri* (see Soysal, JAOS 136:420), while *šu-up-[...]* in IBoT 2.15 i 5 (winter fest., NS) probably belongs to a more common word (*šuppa*, *šuppi-*, *šuppiyahh-*).

**a. (act.) to (go to) sleep:** (“[They say] to the temple of the Stormgod”: ) *lahhiyalaš=wa nu=war=at=ši=kan dāuwani* [...] *šu<sup>1</sup>-up-pí-ez-zi* “He is a traveler(?) / warrior(?) and we will take it (i.e., the *tarpatarpa*-plant) from him [while/when] he sleeps” KUB 12.63 rev. 2-4 (Zuwi’s rit., MS), ed.

**šup(p)- a**(UZU) **šuppa- B a**

(LÚ) *laħħiyala-*, Haas, Materia 90 w. n. 421; (“(S)he calls out”:) *šu-up-tén-wa* “‘Go to sleep!’ ([...] Afterwards (s)he calls out: ‘Get up!’)” KUB 39.31:3-4 (funerary rit., NS), ed. Kassian et al., Funerary 676f.

**b.** (mid., without -za) to (fall a)sleep: (“If a god or goddess is [angry(?)] with a person ...) *nu-šši ĥūman* [UD-ti/az(?)] KALA.GA *n-aš GE<sub>6</sub>-andaz UL šu-up-ta-a-ri* “and [by day(?)] everything is hard for him and at night he does not (fall a)sleep” KUB 4.47 i 2-3 (rit. against depression, NS), ed. Beckman, FsKošak 69, 74, Mouton, Rêves 144, 146; [...] *RĒŠ ŠĀ-ŠU ITTANANPAH* [U UŠANŠA ȝ?] *UL šu-up-pa-ri* [...] “If the top of his belly becomes repeatedly swollen/bloated [and he does not sleep, (Hitt.:) he does not (fall a)sleep” KUB 37.190 obv. 5-6 (Akk. medical text; for the ductus see Wilhelm, StBoT 36:6-9), ed. StBoT 36:41f. □ tr. of *napāħu*’s Ntn stem follows CAD; for Neu’s suggestion (StBoT 5:157) that *UL šupari* “kommt nicht zur Ruhe” is a gloss for *ITTANANPAH* “wird immer wieder entfacht” see Wilhelm, StBoT 36:46, who rather suggests that it is a gloss for *UŠANŠA* “he spends the night sleepless” (see CAD *šumšū* “to spend the night awake”); [...]x *GUD-uš 'šu-up-pa<sup>1</sup>-at-ta* *UDU-uš [šu-up-pa-a]t?-ta* *nepiš šu-up-pa-<at->at-t[a KI? šu-up-pa-a]t-ta* “[...]. . .the ox sleeps, the sheep [sleep]s(?), heaven sleeps, [earth sleep]s” KUB 43.60 i 1-3 (OH/NS), ed. Archi, JANER 7:172f., Katz, IBS 100:206, Polvani ICH 5:615f., Fuscagni, hethiter.net/: CTH 457.7 (INTR 2016-10-17).

**c.** (mid.) to fall asleep (w. -za): (“If troops and horse-troops go through [your land]”) *nu-za šu-up<sup>r</sup>-ta!-ri<sup>1</sup> kuiški* “and someone falls asleep (or someone gets sick, or ..., tell a high-ranking officer)” KBo 5.4 rev. 38 (treaty, Murš. II), ed. SV 66f. (reading *šu-up-sá-ri* “und einer marode wird(??)”), StBoT 5:157, tr. THeth. 20:418 (“falls asleep”), DiplTexts<sup>2</sup> 72 □ for soldiers falling down asleep from a column on the march and getting left behind see Beal, THeth. 20:418 n. 1566 w. lit.

The passages under a. and b. are all compatible with either “to sleep” or “to fall asleep/go to sleep,” whereas the presence of -za (c) seems to only allow the change-of-state reading. The difference between the act. (a) and mid. (b and c) is one of volitionality and/or control, with lack of the

latter associated with the mid. The subjects either are unable to sleep when they should (b; KUB 43.60 is unclear due to missing context), or they fall asleep when they should not (c).

Sturtevant, JAOS 56 (1936) 282-84 (“grow weary”); Friedrich, JCS 1 (1947) 294 (“schlafen”); HW (1954) 198; Kronasser, EHS 1 (1966) 508; Neu, StBoT 5 (1968) 157; Oettinger, MSS 34 (1976) 132; idem, Stammbildung (1979) 514; Tischler, HEG S/2 (2006) 1175f.; Klockhorst, EDHIL (2008) 787f.

**šuppa A, šuppi A** adv., see *šuppi- A e.*

(UZU) **šuppa- B** n. collec. pl. tantum; meat; from OS.

**pl. nom.-acc.** *šu-up-pa* KBo 17.11 iv 5, 10 (OS), KBo 9.140 ii 16, iii 4 (OH/MS), KBo 17.74 iv 31, (36) (OH/MS), KUB 43.61 i? 7, 8 (OH/NS?), KBo 11.45 iv 4, 5 (OH/NS), KUB 10.21 iv 6 (OH/NS), IBoT 3.1 rev. 55, 58, 60 (OH/NS), KBo 15.10 iii 69 (MH/MS), KBo 24.19 ii 14 (MS), KBo 20.72 iii! 18 (MS?), IBoT 1.29 obv. 44, rev. 20, 21, 23, 28 (MH?/MS?), KBo 11.72 ii 41 (MH/NS), KUB 17.28 iii 4 (MH/NS), KUB 7.1 i 10, 17 (pre-NH/NS), KUB 56.39 ii 19, 28, iv 23 (NS), KBo 2.8 iii 7, iv 12 (NH), KBo 2.13 obv. 14, rev. 6 (NH), KUB 27.1 i 15 (Hatt. III), KUB 7.24 obv. 7 (Tudh. IV), KUB 25.23 i 17, 25, 27, 43, iv 53, i.e. a 4 (Tudh. IV), *šu-up-pa(-e-a)* KBo 20.24 iii! 6 (OS), *UZUšu-up-pa!* KUB 35.165 rev. 11 (OS), *UZUšu-up-pa* KBo 21.82 iii 23 (OH/MS), KBo 11.45 iv 8 (OH/NS), KUB 25.32 iii 4, 18 (OH/NS), KUB 20.88 iv 8 (MS), KUB 32.49b ii 16 (MH/MS), KBo 12.96 iv 16 (MH/NS), KUB 9.28 ii 19 (MH/NS), KBo 13.167 iii 2, 7 (MH?/NS), KBo 22.116 rev. 5, 8, 9 (NS), KBo 4.13 iv 30 (NH), KBo 23.42 i 5 (NH), KUB 46.38 ii 22 (NH/LNS), KUB 25.25 i? 11 (Tudh. IV), *UZUšu-<up-> pa* KUB 25.32 iii 29, 30 (OH/NS).

**dat.-loc.** *šu-up-pa-aš* KUB 41.10 rev. 7, 9 (OH/MS?), KBo 4.9 i 17 (OH?/NS), KUB 7.1 i 13 (pre-NH/NS), *šu-up-pa-ia-aš* KBo 29.213 obv. 18 (NS), KUB 60.27 obv. 10, rev. 8 (NS), *UZUšu-up-pa-aš* KUB 32.1 iii? 11, 14 (NS), KBo 20.43 obv. 10 (NS), *UZUšu-up-pa-ia-aš* KUB 20.88 iv 15 (MS), KBo 24.66 i 29 (MH/MS), KBo 24.59 iv? 5 (MS?), KUB 39.71 iv 6 (NS).

**gen.** *šu-up-pa-aš* KUB 20.13 iv 12 (MH?/NS), *šu-up-pa-aš!* KBo 19.132 obv.? 6 (MH/NS), *šu-up-pa-ia-aš* KBo 10.20 iii 7, 36 (OH/NS), *UZUšu-<up->pa-ia-aš* KUB 21.11 rev. 4 (NS).

**pluralized** *UZUšu-up-pa-ia* KUB 39.71 iii 49 (NS), KUB 39.74 ii 4 (NS), *UZUšu-up-pa<sup>H1.A</sup>* KUB 53.14 ii 3, 29 (OH/NS?), KUB 53.4 rev. 11 (NS).

**a.** in historical, administrative contexts: [...]-(x-na)] / [(ku)] *enta ta ēšhar-šet šu-up-pa-[šet(?)] ...* / [d]āiuen ta pāiuen ta LÍL-[ra-šumma(?)] (var. *kuera-šumm[a(?)]*) / [š]ālikuwaštati “He killed [...] and its blood,

## (UZU) šuppa- B a

## (UZU) šuppa- B b 2' g'

[its?] meat [...] we [p]ut and went. Thei[r] field we entered (unlawfully(?))” KBo 3.45 obv. 7-9 (Murš. I and Babylon, OH/NS), w. dupl. KBo 22.7 obv.? 4-5 (OH/NS), ed. Soysal, Diss. 54f., 100f., Hoffner, Unity & Diversity 56f.; (“He mistreats the poor man ... ”) <sup>1</sup>*nu=ši=šta šu-up-pa arha danzi / [... IŠT]U(?)* <sup>1</sup>LÚ.MEŠ<sub>X-X'</sub> *arha šuwanzi* “They take his meat away, they drive [him alongside wi]th [...] men out (of the land?)” KUB 13.7 i 6-7 (instr., TUDH. II/NS), ed. HittInstr 140f.

**b.** in cultic contexts — **1'** raw and cooked meat: *kuitman=ma LUGAL-u[š ...] EGIR-az=ma* LÚ.MEŠ<sub>AZU ANA DINGIR.MEŠ</sub> *šu-up-pa huišawaz ziyandazzi=a tianzi* “While the king [...] the diviners place at the rear meat, raw and cooked, for the gods” KUB 10.21 iv 4-9 (fest. frag., OH/NS), ed. Jestrin, RA 34:48f., 53; 2 UDU <sup>d</sup>U 1 UDU <sup>HUR.SAG</sup>*Kilin'una'* (eras.) *BAL-anti* <sup>NA<sub>4</sub></sup>*hūwaši-aš hūkanzi 'šu'-up-pa huešauwaza 'ze'antaza tiyanzi* “He offers two sheep for the Stormgod (and) one sheep for Mount Kilinuna. At the *hūwaši*-stone they slaughter them (and) they place the meat, raw and cooked” KBo 2.13 obv. 14-15 (cult inv., NH), ed. Carter, Diss. 106, 111; 1 UDU.GE<sub>6</sub> LÚ.MEŠ <sup>URU</sup>DU<sub>6</sub> LÚ.U.HUB *piyanzi n=an=kan* LÚ <sup>d</sup>U *BAL-anti* <sup>NA<sub>4</sub>ZI.KIN-ši</sup> *hūkanzi 'šu'-up-pa huešauwaza zēantaz tiyanzi* “The men of the town of “Deaf Man’s Tell” give one black sheep, and the man of the Stormgod consecrates it. They slaughter (it) at the *hūwaši*-stone. They place the meat, raw and cooked” KUB 25.23 l. e. a3-a5 (inv. of sanctuaries, TUDH. IV), ed. Hazenbos, Organization 35, 40, Carter, Diss. 163, 173f.; the following example gives an unusual sequence of “cooked (and) raw”: *šu-up-pa zeyandaza huešawaza tianzi* “they place the meat, cooked (and) raw” KUB 36.89 obv. 7 (prayer to Stormgod of Nerik, OH?/NS), ed. Haas, KN 142f.

**2'** (raw) meat of (or taken from) slaughtered ovine and bovine animals — **a'** UDU “sheep”: *nu EZEN<sub>4</sub> ha'ta'uri iyazi nu* UDU.HI.A *hūkanzi n=kan* *[š]u-up-pa danzi n=at zanuwanzi n=at PĀNI DINGIR-LIM tianzi* “He (i.e., the prince) performs the *hatauri*-festival. They slaughter sheep, take the [m]eat and cook it and place it before the god” KBo 10.20 ii 42-45 (outline of ANDAHŠUM-fest., NS), ed. Güterbock, JNES 19:82, 86; *[nu=ka]n ANA* 3 UDU.HI.A *šu-up-pa danzi* UZU NÍG.GIG <sup>U</sup>[ZU]ŠA

UZ]<sup>U</sup>ÉLLAG.GÙN.A *[ha]ppinit zanuwanzi* “[And] they take meat from three sheep. They roast liver, [heart (and)] “multi-colored” kidney by the [open] flame” KBo 11.72 ii 41-42 (rit. for netherworld deities, MH/NS); cf. also *[ap]el=pat ŠA* UDU *šu-up-pa h[ū]ešu* [...] “the r[aw] meat of [th]at very same sheep” IBoT 2.66 obv. 7 (fest. frag., NS).

**b'** UDU.NÍTA “wether”: *nu* <sup>L</sup>[Ú.MEŠ]MU~*HALDIM* (var. + *[ANA]* SÍSKUR=ŠUNU) UZ]<sup>U</sup>šu-up-pa (var. UZU <sup>1</sup>) *hu[ešu]* ŠA 8 UDU.NÍTA U *[ŠA* (<sup>1</sup>GUD<sup>1</sup>)]<sup>ÁB.NIGA ZAG-an</sup> <sup>[UZU]ZA</sup>JG.UDU-an UZU GABA.M[EŠ SA]G.DU.MEŠ GİR.ME[Š] *ištanani peran GAM ANA* <sup>d</sup>*Aa tianzi* “[For] their ritual) t[he cooks] place ra[w] meat of eight wethers and [one] fatted [co]w — the right shoulder, the breasts, heads and feet — down before the altar of Ea” KUB 20.59 iii 9-13 (ANDAHŠUM-fest., OH/MS), w. par. KBo 9.140 ii 16-19 (OH/MS), translit. DBH 13:104.

**c'** SILA<sub>4</sub> “lamb”: *[Š]A SILA<sub>4</sub>=ma=ššan* UZU šu-up-pa [...] FHG 12 ii? 21 (*šarra*-ritual, MH/NS),, ed. ChS I/2:156f.; cf. also ibid. ii 11; EGIR-ŠU=ma=ššan SILA<sub>4</sub>-an *šipanti n=an=kan arkanzi nu=šmaš=kan* UZU šu-up-pa *[d]anzi* “Thereafter he sacrifices a lamb. They divide it up and [t]ake the meat for themselves” KUB 9.28 ii 17-19 (rit. for the Heptad, MH/NS).

**d'** MÁŠ.TUR “kid”: [M]ÁŠ.TUR-aš UZU šu-up-pa ANA <sup>[G]IŠ</sup>BANŠUR AD.KID *tiyanzi*] FHG 12 ii? 15 (*šarra*-ritual, MH/NS), w. dupl. KBo 14.130 ii! 13 (MH/NS), ed. ChS I/2:154f.; cf. also ibid. ii 8.

**e'** MÁŠ.GAL “billy goat”: *nu=kan* MÁŠ. GAL *arkanzi nu šu-up-pa hū'e'[šu]* [S]AG.DU GİR.MEŠ UZU GAB UZU ZAG.UDU *pattešni šer k[u]ranzi(?)* “They butcher a billy goat, and [cut off(?)] the ra[w] meat, the [h]ead, feet, breast (and) shoulder over the pit” KBo 13.101 i 8-9 (rit., NS); also see under i'.

**f'** GUD ÁB “cow”: *nu ŠA* GUD ÁB UZU šu-up-pa-aš *katta[n]* 1 NINDA *idurin ŠA* 2 UPNI *par[šiyanzi(?)]* “beneath cow meat [they] br[eak] an *iduri*-bread of two handfuls” KBo 20.43 obv. 10-11 (list of Hurrian gods, NS), translit. ChS I/3-2:198; also see under i'.

**g'** GUD ÁB.NIGA “fatted cow”: see under b'.

(UZU) šuppa- B b 2' h'

(UZU) šuppa- B b 4' a' 3''

**h'** GUD “ox”: ŠA GUD U ŠA UDU <sup>UZU</sup>šu-up-pa *ħūišu* <sup>U[Z]U</sup>GABA.HI.A <sup>UZU</sup>ZAG.UDU.HI.A SAG.DU.MEŠ GİR.MEŠ.HI.A *PĀNI DINGIR-LIM* 'tianzi' “They place the raw meat of ox and sheep, the breasts, shoulders, heads, feet, in front of the god” KUB 27.59 iv 16-17 + KUB 54.2 iv 17-18 (*witaššiyaš* fest, NS); [Š]A 10 GUD.HI.A ŠA 38 UDU.HI.A [š]u-up-pa-aš-mi-it <sup>UZU</sup>SAG!.DU.ME[Š] <sup>[UZ]</sup>U[GİR.MEŠ <sup>UZU</sup>GABA.HI.A-ŠUNU <sup>UZU</sup>ZAG.'UDU'.HI.A-ŠUNU <sup>[UZ]</sup>muħħarauš(š)muš <sup>[U]</sup>zUŠÀ-ŠUNU <sup>UZU</sup>ÉLLAG.GÙN.MEŠ-ŠUNU <sup>[UZU]</sup>x.HI.A-ŠUNU U <sup>UZU</sup>ġ.UDU-ŠUNU “the (text: their) meat of ten oxen and thirty-eight sheep, (namely) heads, feet, their breasts, their shoulders, their muħħarai-parts, their hearts, their multi-colored kidneys, their [...]s, and their (mutton) tallow” KBo 10.31 iii 30-35 (KI.LAM fest., OH/NS), translit. StBoT 28:103f.

**i'** GUD.MAḤ “bull”: [E]GIR-anda=ma=kan É <sup>d</sup>Z.A.BA<sub>4</sub>.BA<sub>4</sub> 's'anhanzi šu-up-pa ħuešu ŠA GUD. MAḤ ŠA GUD ÁB.HI.A ŠA UDU.HI.A U ŠA MÁŠ. GAL.HI.A istanani peran *PĀNI DINGIR-LIM* šanī pedi tianzi “But [a]fterward they clean the temple of Zababa. They place the raw meat of a bull, cows, sheep, and goats before the offering table, before the god, in the same place” KBo 4.9 i 11-15 (*ANDAħŠUM*-fest., OH?/NS).

**3'** meat of specific bodyparts: (UZU)šuppa- seems to be a generic term, which refers to a large number of meaty parts of sacrificial animals. In the lists of meat offerings, first (UZU)šuppa- is mentioned; there follow the names of specific bodyparts, e.g. UDU-aš=kan arkanzi nu šu-up-pa <sup>UZU</sup>NÍG.GIG <sup>UZU</sup>GABA SAG.DU-[S]U GİR.MEŠ *PĀNI* GIŠBANŠUR *dāi* “They cut up the sheep. The meat —liver, breast, its head and feet—he places before the table” KUB 17.28 iii 4-5 (MH/NS), cf. KBo 10.31 iii 31-35 (OH/NS), KBo 11.72 ii 41 (MH/NS), KBo 13.101 i 9-10 (NS), KBo 22.180 i 9-11 (NS), KUB 9.28 ii 18-20 (MH/NS), KUB 27.1 i 15-16 (NH), KUB 28.102 iii! 22-25 (pre-NH/NS), KUB 32.49b ii 16-18 (MH/MS), KUB 35.133 ii 31-32 (LNS), KUB 45.3 i 8-9 (pre-NH/MS), KUB 45.47 iv 1-2 (MH/MS), KUB 53.20 rev.? 20-22 (OH/MS), FHG 12 ii 8-10 (NS), VBoT 58 iv 46-47 (OH/NS). The most common bodyparts are: <sup>UZU</sup>GABA “breast,” <sup>UZU</sup>kuttar

and <sup>UZU</sup>ZAG.UDU “shoulder,” SAG.DU “head,” <sup>UZU</sup>kiššira- “hand > front hoof,” GİR.MEŠ “feet > legs(?),” <sup>UZU</sup>walla- “leg(?),” <sup>UZU</sup>wallaš *haštai-* “thigh,” <sup>UZU</sup>KURĪTU “shin,” <sup>UZU</sup>NÍG.GIG “liver,” <sup>UZU</sup>ŠÀ “heart,” <sup>UZU</sup>ÉLLAG.GÙN.A “multi-colored kidney,” <sup>UZU</sup>TI “rib”; occurring only rarely: <sup>UZU</sup>auli- “?” KUB 35.133 ii 32 (LNS), <sup>UZU</sup>[iku]na- “cold meat(?)” KUB 9.28 ii 20 (MH/NS), <sup>UZU</sup>muħħarai- KBo 10.31 iii 33 (OH/NS), *parku* i *haštai-* “pure-bone” KUB 35.133 ii 32 (LNS), <sup>UZU</sup>ġ.UDU “(mutton) tallow” KBo 10.31 iii 35 (OH/NS), <sup>UZU</sup>MAŠ.GIM “haunch(?)” KBo 22.180 i 10 (NS), <sup>UZU</sup>ÚR “loin(?)” KBo 22.180 i 10 (NS) and <sup>UZU</sup>HAŠĪ “lungs” KUB 35.133 ii 32 (LNS).

**4'** acts pertaining to meat use and preparation in the cultic sphere — **a'** meat is direct object — **1''** *epp-* (w. *anda*) “to hold against,” (w. *parā*) “to present”: *nu=kan* <sup>LÚ</sup>šankunniš <sup>UZU</sup>šu-up-[pa] *apēdani* ANA ZA.ḪUM KÙ.BABBAR *an[da]* ēpzi n=at ANA DINGIR-LIM *par[ā]* [ē]pzi “The priest holds the mea[t] ag[ainst] that pitcher of silver (which the ritual client is holding) and prese[nt]s it to the deity” KUB 39.70 vi 1-4 (rit. for Ištar-Pirinkir, NS), ed. Beckman, Babilili 29, 40 (“dunks the meat in the silver beaker”).

**2''** (*arħa*) *ed-/ad-* “to eat up”: [*l*]ukkatta DUMU.É.GAL *PĀNI* GIŠNÁ šipanti <sup>UZU</sup>šu-up-pa GAL GEŠTIN 7 NINDA.GUR<sub>4</sub>.RA šarā dāi [nu? <sup>L</sup>]U.MEŠ *hilammiēš kuiēš kuiēš warpanteš* <sup>[UZU]</sup>šu-up-pa *arħa adanzi* GAL.GEŠTIN-ya=kan *arħa* [akuw]anzi “[The] following morning the palace servant makes an offering in front of the bed. He takes up [the m]eat, wine cup and seven thick breads. Whatever (court)yard-attendants(?) have bathed, they eat up [the m]eat and [drin]k up (i.e., empty) the wine cup” KBo 20.51 i 14-18 (cult of ḥuwaššanna, MS).

**3''** *iya-* “to make (into stew)": *lukatti=ma* UD.KAM <sup>UZU</sup>NÍG.GIG šu-up-pa <sup>UZU</sup>TU<sub>7</sub> šiyami DÙ-zi *PĀNI DINGIR-LIM* tianzi “The next day is the day of the liver. They make meat into a šiyami-meat stew (and) place (it) in front of the deity” KUB 17.35 ii 30-31 (inv. of sanctuaries, Tūdhub. IV), ed. HLC 172f., Carter, Diss. 128, 141, <sup>TU</sup>šiyam(m)i-.

(UZU) šuppa- B b 4' a' 4"

(UZU) šuppa- B b 4' a' 11" a"

**4'' karp-** (w. or without *šarā*) “to lift (up)”:  
*namma* <sup>LÚ</sup>*šakunniš* <sup>UZU</sup>*šu-up-pa-ia* *hūišuwa*  
*zeyantā-ya* *IŠTU* <sup>DUG</sup>*DÍLIM.GAL* *šarā karapzi*  
“Then the priest lifts up the raw and cooked meat  
with a bowl” KUB 39.71 + KBo 40.93 iii 49-51 (rit. for  
Ištar-Pirinkir, NS), ed. Beckman, Babilili 20f., 38; *nu šu-up-*  
*pa šarā dan'zi* § *šu-up-pa karpan harkanzi* “They  
lift up the meat and hold the meat raised” (and  
they circle around the hearth) IBoT 1.29 rev. 20-21  
(*hašsumaš* fest., MH?/MS?).

**5'' maniyahh-** (w. *āppa*) “to hand over, deliver”:  
*šu-u[(p-p)]a* *hūišawaza zeyandaza* *EGIR-pa*  
*māniyahhan'zi* “They hand over meat, raw and  
cooked” KUB 24.5 rev. 8-9 (royal subst. rit., NH), w. dupl.  
KUB 36.94 rev. 5-6 (NH), ed. StBoT 3:12f.; cf. ibid. rev. 18-  
19.

**6'' ninink-** “to move, transfer”: *šu-up-pa*  
*apēdani* UD-*ti* [o-o] *nininkanzi* “That day they  
move the meat [into ...]” KUB 20.84 obv. 3-4 (fest.  
frag., NS), translit. DBH 13:145.

**7'' peššiya-** “to throw”: *n=ašta ANA* 'UDU  
<sup>UZU</sup>*šu-up-pa* <sup>UZU</sup>*GABA* <sup>UZU</sup>*ZAG.UDU* <sup>UZU</sup>*auli*  
*par'ku¹<i>* *haštāi* <sup>UZU</sup>*HĀŠI* <sup>UZU</sup>*NÍG.GIG* *n=at<sup>2</sup>kan*  
*ANA* <sup>DUG</sup>*ÚTUL piššiyazzi* “He (takes) from the  
sheep meat (to be used in a stew) breast, shoulder,  
*auli*- ‘pure-bone,’ lungs, and liver. He throws  
them into a pot” KUB 35.133 ii 31-33 (Ištanuwian rit.,  
NS), translit. StBoT 30:280, LTU 110.

**8'' peda-** “to carry” — **a''** (without prev. or  
adv.): KUB 25.32 iii 13-14, 29-30 (OH/NS), for ex. see under  
*šarā dā-* 10'' d'', below.

**b'' w. anda:** *ta parā pānzi nu<sup>2</sup>kan šu-up-pa*  
*INA* É.DU<sub>10</sub>.ÚS.SA É.ŠÀ-na *anda pēdanzi* “They  
go out and carry the meat to the washing house,  
into the inner chamber” IBoT 1.29 rev. 23-24 (*hašsumaš*  
fest., MH?/MS?).

**c'' parā:** KBo 29.213 rev. 2 (NS) (broken context).

**9'' šarra-** (with *arha*) “to divide up”:  
*maḥha[n=ma išnan(?)]* *pāpūwanzi zinnanzi nu<sup>2</sup>za*  
*ŠA* <sup>DUG</sup>*išnū[ri išnan(?)]* *GA.KIN.AG* <sup>LÚ.MEŠ</sup>*NAR*  
*LÚ.MEŠ*É.DINGIR-LIM<sub>2</sub>*ya danzi* <sup>UZU</sup>*šu-up-pa-az*

*hūišu arha šarranzi* “But when the [...] finish  
shaping(?) [the dough(?)], the singers and the tem-  
ple personnel take for themselves [the dough(?)]  
of the kneading tro[ugh] (and) the cheese and  
divide up the uncooked meat for themselves” KUB  
17.24 ii 4-7 (cult of Huwašanna, NH?).

**10'' dā-** “to take” — **a''** (without prev. or  
adverbs): *maḥhan-ma lukkatta* <sup>UZU</sup>*šu-up-pa*  
<sup>LÚ.MEŠ</sup>*MUHALDIM danzi* “When on the follow-  
ing day the cooks take the meat” KUB 60.121 rev. 13  
(rit. frag., MS), ed. Popko, AoF 18:241f.

**b'' w. arha:** [<sup>UZ</sup>] *šu-up-pa arha d'ā'i* “He  
takes away the meat” KUB 36.44 i 13 (OH/MS?).

**c'' w. peran arha:** *nu* <sup>LÚ</sup>*AZU-TIM* [(ANA)]  
DINGIR.MEŠ <sup>UZU</sup>*šu-up-pa NINDA.GUR<sub>4</sub>.RA-ya*  
*paršiyanduš* [(per)] *an arha danzi* “The diviners  
take away the meat and the broken thick breads  
from before the deities” KBo 24.57 i 4-6 (Hurr.-Hitt.  
rit., NH), w. dupl. KBo 23.42 i 5-6 (NH), ed. ChS I/2:149, 130.

**d'' w. šarā:** [GIM-an<sup>2</sup>m]*a INA* UD.2.KAM  
*lukkatta* *nu* <sup>LÚ</sup>*GUDU*<sub>12</sub> [*šu-up-pa-ia-aš pēran*  
*šipanti* *nu šu-up-pa šarā dānzi n=at zanuwanzi*  
*TU<sub>7</sub> MĒ* <sup>UZU</sup>*iyanzi* “In the second day, [when] it  
dawns, the anointed priest makes a libation in front  
of the [mea]t. They take up the meat and cook it,  
they make a meat broth” KUB 20.84 obv. 5-7 (fest. frag.,  
NS), translit. DBH 13:145; DINGIR-LUM UGU ME-  
<sup>an</sup>[i] <sup>UZU</sup>*šu-<up->pa-ia* UGU ME-anzi *n=at INA*  
É <sup>LÚ</sup>*MUHALDIM* 'p'ēdanzi' <sup>UZU</sup>*šu-<up->pazkan*  
*GIŠZAG.GAR.RA GIN-zi* “They take up the (stat-  
ue of the) deity, they also take up the meat. They  
carry them to the house of the cook. They place  
the meat (on) the altar” KUB 25.32 iii 29-30 (fest. of  
Karaḥna, OH/NS), ed. McMahon, AS 25:70f.; cf. also ibid.  
iii 13-14.

**11'' dāi-/tiya-** “to put, place” — **a''** (without  
prev.): (“When they finish sacrificing the *keldi*”)  
*nu šu-up-pa hūišawaza* <sup>UZU</sup>*GABA* <sup>UZU</sup>*ZAG.UDU*  
<sup>UZU</sup>*SAG.DU* <sup>UZU</sup>*GİR.MEŠ PĀNI* DINGIR-LIM  
*tianzi* “they place before the deity meat, raw:  
breast, shoulder, head and feet” KUB 27.1 i 15-16 (rit.,  
NH), ed. Lebrun, Samuha 75, 86; *UDU<sup>2</sup>kan ar<sup>2</sup>kan'zi nu*

(UZU) šuppa- B b 4' a' 11'' a''

(UZU) šuppa- B b 4' b' 1''

šu-up-pa <sup>UZU</sup>NÍG.GIG <sup>UZU</sup>GABA SAG.DU<sup>4</sup>SU<sup>1</sup> GÌR.MEŠ PĀNI GIŠBANŠUR dāi “They divide up the sheep. He places the meat, (namely) liver, breast, its head (and) the feet in front of the table” KUB 17.28 iii 4-5 (incant., NS), ed. Torri, JANER 4:133f.; cf. also: [t]a namma šu-up-pa tiyanniyauwan dāi “[a]nd then he starts to place the meat” KUB 43.61 i? 7 (incant. frag., OH/NS?); šu-up-pa GIN-anzi (i.e., tiyanzi) KUB 39.54 obv.? 16 (LNS); KUB 25.32 iii 30 (OH/ LNS), see šarā da- 10'' d'', above.

**b''** w. āppa: <sup>UZU</sup>šu-<sup>1</sup>up<sup>1</sup>-pa<sup>H1.A</sup> kue ZAG.GAR. RA-aš pēran kittat n-e-ez 'l'ukkatta <sup>LÚ.MEŠ</sup>SANGA danzi INA É.DINGIR-LIM zanuwanzi nu-ššan ANA DINGIR-LIM EGIR-pa tianzi adanzi akwanzi “On the morrow the priests take the cuts of meat which were deposited before the offering table (and) cook them in the temple. They place them again for the deity (and) eat (and) drink” KUB 53.14 ii 3-5 (fest. for Telipinu, OH/NS?), ed. Haas/ Jakob-Rost, AoF 11:41, 45; cf. also [n]u-šša[(n AN)A <sup>d</sup>Hebat(?)] <sup>UZU</sup>šu-up-pa āppa 'ti'an[zi] KBo 20.43 obv. 8-9 (NS), w. dupl. KUB 27.33:3-4 (NS), translit. ChS I/3-2:197; immakku-š[ša]n <sup>U[Z]</sup>šu-up-pa 'EGIR'-pa dai<sup>t</sup>u'en nu-kan TI<sub>8</sub> MUŠEN peran [...] “We just placed back the meat and the eagle [(appeared) ...] in front” KBo 32.123 obv. 8-9 (bird oracle, ENS), ed. Sakuma, Diss. 2:611f. (reading <sup>DUG</sup>šuppa, “šuppa-Gefäß”) □ in obscure context, but it seems that the meat is used to attract the eagle (and set it in motion in a particular way?).

**c''** w. pēran: UDU.HI.A arkanzi <sup>UZU</sup>šu-up-pa huišu <sup>UZU</sup>GABA.HI.A <sup>UZU</sup>ZAG.UDU.HI.A SAG.DU.HI.A GÌR.MEŠ GIŠhalputili pēran tīyanzi “They divide up the sheep. The raw meat, (namely) breasts, shoulders, heads (and) feet they place in front of the halputili-object” KUB 20.88 iv 8-10 (fest. celebrated by prince, MS), translit. DBH 13:153, cf. StBoT 61:34 n. 51.

**12''** uda- (with or without anda) “to bring (in)”: nu <sup>LÚ</sup>MUHALDIM <sup>UZU</sup>šu-up-pa (eras.) hūišawaz zeyandaz IŠTU <sup>DUG</sup>DÍLIM.GAL udai n-az-kan GIŠkurši katta 'd'āi “The cook brings meat, raw and cooked, with a bowl and puts it under the hunting-box” KUB 39.71 iii 36-37 (rit. for Ištar-Pirinkir, NS), translit. Laroche, RA 45:135; EGIR-

ŠU ŠA 7 UDU šu-up-pa <sup>GIŠ</sup>daħuppa<sup>ziyaza</sup> anda udanzi “Thereafter they bring in meat of seven sheep with a daħuppa<sup>zi</sup>-tool/container” IBoT 3.1 rev. 58-59 (ANDAHŠUM-fest. 11th day, OH/NS), ed. Haas/Wäfler, UF 8:92f.; cf. also ibid. rev. 55, KUB 27.69 v 16-17.

**13''** warnu- (w. arħa) “to burn up”: mahhan- ma nekuza 'mehur<sup>1</sup> tiyazi nu-kan <sup>LÚ.MEŠ</sup>SANGA LÚHAL katta pānzi nu INA <sup>NA</sup>daħanga am.-sin ħarpanzi šu-up-pa arħa warnuwanzi “In the evening the priests and the diviner go down and pile up the ambašsi in the daħanga-structure. They burn up the meat” (But what ambašsi they brought from the palace, let them burn it upon it. But let them not approach the stone of the daħanga-) KUB 56.49 obv. 6-9 (monthly fest., NH), w. dupl. KUB 56.48 ii 3-6 (NS) and KBo 2.4 iii 1-3 (NH), ed. KN 292f. (as Bo 3481).

**14''** zanu- “to cook”: lukatti-<sup>z</sup>ma šu-up-pa zanuwanzi “The following morning they cook the meat” KBo 2.8 iv 12 (cult inv., NH), ed. Hazenbos, Organization 136, 141; 'ŠA SILA<sub>4</sub><sup>1</sup>-ya-kan 10 <sup>UZU</sup>šu-up-pa QĀTAMM[(A da)nzi] n-az-kan [a]nda ANA 2 <sup>DUG</sup>ÚTUL zanuwanzi ... § [ma]ħha[n-]ma-kan(?) INA] <sup>DUG</sup>ÚTUL <sup>UZU</sup>šu-up-pa zeiyari na-az [...] “They ta[ke] in the same way also ten (chunks) of lamb meat and they cook it [i]n two pots. ... § [W]he[n] the meat is cooked [in] the pot, it [...]” FHG 12 ii? 11-12, 14 (throne of Hebat fest., NS), w. dupl. KBo 14.130 iii? 9-12 (NS), ed. ChS 1/2:134f.

**15''** zinna- “to finish”: mahħan-<sup>z</sup>ma ŠA <sup>d</sup>U šu-up-pa hu'ešawaz nu 'ŠA<sup>1</sup> <sup>d</sup>Z.A.BA<sub>4</sub>.BA<sub>4</sub> šu-up-pa QĀTAMMA tianzi šer arħa-<sup>z</sup>ma-kan <sup>UZU</sup>l.UDU hūittiyazni § mahħan-<sup>z</sup>ma <sup>UZU</sup>šu-up-pa huešawaz zinnanzi “As (they place) the meat of the Storm-god, raw, they likewise place the meat of the god Zababa. They pull off the fat from on (them). § When they finish (preparing) the meat, raw” (they pull off some meat stuck (on) the staff and place them on top of a paršulli-bread for the Stormgod) KBo 11.45 iv 4-9 (fest. celebrated by prince, OH/NS).

**b'** meat is the object of a postposition — **1''** <sup>UZU</sup>šuppayas kattan “beneath the meat,” w. paršiya- “to break”: nu <sup>LÚ</sup>AZU <sup>UZU</sup>šu-up-pa-ia-aš kattan 2 <sup>NINDA</sup>iduriuš paršiya šer-az-šsa[n] <sup>UZU</sup>šu-

(UZU) šuppa- B b 4' b' 1"

(UZU) šuppa- B b 5'

*up-pa dāi n=at=šan PĀNI DINGIR-LIM EGIR-pa dāi* “The diviner breaks two *iduri*-breads beneath the meat. He puts the meat on top of it and places them again in front of the deity” KBo 24.59 i! 5-8 (fest., MS?), ed. ChS I/3-2:192f.; cf. also KBo 20.43 obv. 10-11 (NS), translit. ChS I/3-2:198.

**2''** šuppayāš pēran/PĀNI šuppa “in front of meat,” w. šipant-/BAL “to sacrifice”: [GIM-an=m]a INA UD.2.KAM lukkatta nu LÚGUDU<sub>12</sub> [šu-up-p]a-ia-aš pēran šipanti “On the second day, [when] it dawned, the anointed-priest makes a libation in front of the [mea]t” KUB 20.84 obv. 5-6 (fest. frag., NS), translit. DBH 13:145; cf. *lukatti PĀNI šu-up-pa BAL-anzi* KUB 56.39 ii 28 (cult inv., NS).

**3''** UZUšuppa(y)aš šer “on the top of meat” — **a''** w. išhuwai- “to scatter”: (“They break thick-breads and cheeses”) nu=kan 'NINDA'.I.E.DÉ.A memal šu-up-pa-ia-aš [šer išh]ūwai “He scatters the oil cake (and) the coarsely ground meal on top of the meat” HFAC 54 + KBo 29.213 obv. 18-19 (cult of Išhara, NS), ed. Prechel, Išhara 235, 240 (“an reinen Stätten”).

**b''** w. paršiya- “to break”: NINDA.GUR<sub>4</sub>.RA hauiyāššin=ma dāi n=an=kan UZUšu-up-pa-aš hūišuaš šer paršiyazi nu=kan LÚSANGA-niš ANA EN.SISKUR ZA.ḪUM KÙ.BABBAR ŠA KAŠ arha dāi 'nu=kan' UZUšu-up-pa-aš (var. UZUšu-up-pa-ia-aš) šer šipanti “He takes the ‘sheep-shaped’ thick-bread and breaks it on top of the raw meat. The priest takes away the silver ZA.ḪUM-pitcher of beer from the client, and pours a libation on top of the meat” KUB 32.1 iii? 10-14 (rit. for Ištar-Pirinkir, NS), w. dupl. KUB 39.71 iv 3-6 (NS).

**c''** w. šipant- “to sacrifice, pour a libation”: KUB 32.1 iii? 14, for ex. see under 3'' b'', above (*paršiya*-).

**d''** w. dai- “to place”: (“They cook the liver(s) and heart(s) over an open flame. The anointed priest of Telipinu gives three sweet thick breads of a half handful measure to the prince. He breaks them”) šēr=a=ššan UZU NÍG.GIG ŠALMŪTIM dāi n=at <sup>GIS</sup>ḥalputili peran katta huišuwaš-šan UZUšu-up-pa-ia-aš šer dāi “and he puts the intact liver(s) on (them). He places them down in front of the

ḥalputili-object on top of the raw meat” KUB 20.88 iv 13-15 (fest. celebrated by prince, MS), ed. Taracha, StBoT 61:26f.

**4''** šuppaš ZAG-naz GÙB-laz “on the right and left (side) of meat”: 2 ḥuppar KÙ.BABBAR išpantuzziaš GEŠTIN-it šūwanteš šu-up-pa-aš ZAG-naz GÙB-lazz(i)ṣya tianzi “Two silver bowls are filled with the libation wine. They place (them) on the right and left (side) of the meat” KBo 4.9 i 16-19 (ANDAHŠUM-fest., OH?/NS).

**c'** meat is subject — **1''** ā- “to be(come) warm”: (“They cut up a billy goat, roast the liver, and cook UZUkudur with a pot”) kuitman=ma MÁŠ.GAL TU<sub>7</sub> pittalwan ὶ UZUšu-up-pa zeandaz ari “Until the billy goat, the plain stew, the oil (and) the meat, cooked, heat up (the king goes outside)” KUB 56.45 ii 13-14 (monthly fest., NS), ed. StBoT 37:596f.; cf. KBo 19.132 obv.? 6 (NS), KBo 33.120 i 28 (MS), translit. ChS 1/2:289 obv. 40.

**2''** (peran) ki- “to lay, to be deposited (before)": KUB 53.14 ii 3, 29 (fest. for Telipinu, OH/MS); for ex. see b 4' a' 11" a" (EGIR-pa tiya-).

**3''** šeš- “to sleep (i.e., spend the night)": nu šu-up-pa PĀNI DINGIR-LIM šešzi “The meat spends the night in front of the deity” (In the morning they pick it up and eat it) KUB 7.1 i 17 (Ayatarša's rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:143f., Fuscagni, hethiter.net/CTH 390 (TX 20.03.2017).

**4''** zeya- “to be cooked”: FHG 12 ii? 14 (NS), ed. ChS 1/2:154f., see 4' a' 14" (zānu-).

**5'** meat counted by portion: (“Thereafter they bring in meat of seven sheep with a taḥuppazi-tool/container”) nu 1-NŪTI šu-up-pa PĀNI <sup>4</sup>Lelwani 1-NŪTUM PĀNI <sup>4</sup>UD.'SIG<sub>5</sub>' 1-NŪTUM ANA PĀNI <sup>4</sup>UTU 1-NŪTUM ANA <sup>4</sup>Papaya <sup>4</sup>Ištuš<taya> 1-NŪTUM ANA <sup>4</sup>Hašamili 1-NŪTUM ANA <sup>4</sup>U.GUR “(They place) one portion of meat in front of Lelwani, one portion in front of the ‘propitious day’, one portion in front of the Sungod, one portion for Papaya and Ištuštaya, one portion for Hašamili, one portion for Nergal” (Thereafter the chief cook visits the places with liver for wor-

**šuppal(a-)****(UZU) šuppa- B b 5'**

shiping) IBoT 3.1 rev. 60-62 (*ANDAḪŠUM*-fest. 11th day, OH/NS), ed. Haas/Wäfler, UF 8:92f.

**6'** cultic term “the day of the meat (offering)”: [lu]kkatti<sup>ma</sup> UZU šuppaš UD-za [LÚ]SANGA<sup>z</sup>kan<sup>1</sup> ŠA É.DINGIR-LIM paizzi [LÚSA]NGA 'A'NA DINGIR-LIM UŠKĒN [nu 1 UDU B]AL-i “The [n]ext day (is) the day of the meat (offering). [The] priest goes inside the temple, bows to the god, [and sac]rifices [one sheep]” KUB 58.62 v 11-14 (fest., NS), ed. Popko, AoF 14:255, 258; cf. ibid. ii 6 + IBoT 3.8 obv. 12, ed. Popko, AoF 14:254, 257 ii 19-20; cf. also KBo 10.20 iii 7, 36 (OH/NS), KUB 20.13 iv 12 (MH?/NS) and KUB 21.11 rev. 4 (NS).

The noun <sup>UZU</sup>šuppa- is considered to be a *pl. tantum*. The plural form <sup>UZU</sup>šuppa<sup>HI.A</sup> is to be understood as “the cuts of meat.” It is taken from the slaughtered sacrificial animals which are exclusively ovine and bovine animals (see b 2'). It can be external body parts but also can include some of the viscera (see b 3') □ on meat consumption among the Hittites in general, see Ünal, Or NS 54:419-438.

Laroche, RHA XI/52:43, followed by Friedrich, HW 198, incorrectly equated šuppa- KUB 17.35 ii 30, iii 18 with logographic <sup>UZU</sup>GIG “taboo” KUB 17.35 i 35. The latter is rather <sup>UZU</sup>GIG.HI.A “cut pieces” (Akk. <sup>UZU</sup>heršu), see HZL no. 269, AHw 341.

The gender of <sup>UZU</sup>šuppa- is neuter. The only problematic case is [...]x <sup>DUG</sup>ÚTUL šu-up-pa-aš *ari* KBo 19.132 obv.? 6. However, this can be translated as “the meat-pot heats up” so that šuppaš is rather in the genitive case here.

Sommer/Ehelolf, Pap. (1924) 20 (“Fleisch(?”); Götze/Peder sen, MSpr. (1934) 19f. (“Fleisch”); Sommer/Falkenstein, HAB (1938) 111; Laroche, RHA XI/52 (1950) 43; Friedrich, HW (1952) 198 (“kultisch reines) Fleisch (< šuppaia “Reines”?); Goetze, Kl<sup>2</sup> (1957) 164 n. 12; Haas, KN (1970) 159f.; Tischler, HEG S/2 (2006) 1176-1179; Kloekhorst, EDHIL (2008) 789.

Cf. šuppi- A

**šuppa-** C v., see šup(p)-.

**šuppaḥḥ-** see šuppiyahḥ-.

**šuppal(a-), šupalla-, šupla-** n. (com./neut.); livestock; from OH/MS.

**sg. neut. nom.-acc.** šu-up-pa-al KUB 36.55 ii 30 (MH/MS), šu-up-pa-la-an KUB 8.1 iii 13 (NS), KBo 13.16:8 (NS).  
**erg.** šu-up-pa-la-an-za KUB 36.32:5, 8 (MH/MS).  
**com. nom.** šu-up-pa-la-aš KBo 3.60 ii 1 (OH/NS).  
**dat.-loc.** šu-up-le(-) KBo 6.34 iv 15 (MH/NS).  
**pl. neut. nom.-acc.** šu-up-pa-la-a(š-še-et) KBo 6.26 i 22, 26 (OH/NS).  
**gen.** šu-up-pa-la-an KUB 30.11 obv. 4 (OH/MS), KUB 31.127 i 43 (OH/NS), šu-pa-al-la-aš KBo 21.95 i 18 (OH/NS).  
**dat.-loc.** šu-up-pa-la-aš KBo 13.34 iii 10 (pre-NH/NS).  
**unclear** šu-up-pa-la-an KUB 59.18 obv.? 12 (pre-NH/NS), šu-up-pa-la-aš KBo 12.3 iv 15 (OH/NS).

For šu-up-pa-le-e-eš VBoT 124 rev! 6 (OS) (thus Laroche, JCS 1:192, HW 198, and EHS 1:342 §177 II 5) see šuppaleššar.

nu-šši-ššan wēlluš hāli-šši ašauni-šši šu-up-le-e-šši lē luluwaitta “Let his meadow not survive for his cattle pen, for his sheep pen, (that is,) for his livestock” KBo 6.34 iv 13-15 (soldier’s oath, MH/MS), ed. StBoT 22:14f., cf. also ibid. 50, Archi, FsPugliese Carratelli 28 (“que pour lui (qui a violé le serment) le fourrage pour ses (boeufs de l’)enclos ne prospère pas, pour son (troupeau du) parc, pour son bétail (vivant en liberté)”), tr. Collins, CoS 1:167; [...]x-a-<sup>tta</sup> (or: n]atta?) ammuk šu-up-pa-la-an-za kī uttar x[... memiš]kinun kūn kuin DINGIR-LIM-in memaḥhu[n ...(-)]hūmada DUMU.NAM.U<sub>19</sub>.LU-li kuiš LUGAL-uš [...]x-an ammuk šu-up-pa-la-an-za šā[ggahhun?] “It was me, the livestock, that ... [spo]ke these words to you (or: Was it [n]ot me that spoke these words?). This god whom I mentione[d ...]... whatever king [...] everything(?) to mankind(?) [...] I, the live stock, k[new(?)] it/him” KUB 36.32:5-8 (myth, MH/MS), ed. Archi, FsPopko 5, 9 (“the Beast”), cf. HEG S/2:1180 (“ich, das wilde Tier”), Kronasser EHS 1:261 (“Deutlich auch personifiziert ... ‘ich das Vieh’”); nu <sup>d</sup>É.A-aš šu-up-pa-al EGIR-pa kiššan punušta [kuiš-wa(?) DIN]GIR-LUM DINGIR.MES-aš ištarna (eras.) tarhuile<sup>z</sup>i “In return Ea asked the livestock the following: [‘What g]od among the gods is strong(est)?’” KUB 36.55 ii 30-31 (myth, MH/MS), ed. Archi, FsPopko 5, 8 (“Ea asked again the Beast”), cf. HEG S/2:1179 (“Erneut fragte sie das Tier”); [mā]n lukkatta<sup>z</sup>ma n<sup>z</sup>apa NIN. DINGIR-aš arāi [...]x-z-i DUMU.NITA-aš šu-

## šuppal(a-)

## šuppal(a-)

*pa-al-la-aš KÁ.GAL-aš šar[ā ...]* “But when it is morning, the priestess arises and she [...]-s. The/A boy [goes(?)] up to the gate of the livestock” KBo 21.95 i 17-19 (OH/NS, fest. for Teteš̄api), ed. Nakamura, FsDinçol 536, 538; *takku MUNUS-za hāši nu-šši=k[an(?)] SAG.DU-SU ŠA ŠAH kiša šu-up-pa-la-aš UL SIG<sub>5</sub>-in* “If a woman gives birth, and its head happens to be that of a pig, the livestock will not prosper” KBo 13.34 iii 8-10 (omen, pre-NH/NS), ed. StBoT 9:26f. □ in *omina* (*UL*) *SIG<sub>5</sub>-in* is combined with a dat. (in)commodi, cf. KUR-eanti *UL SIG<sub>5</sub>-in* KUB 8.12:9, *nu-šši SIG<sub>3</sub>-in* KUB 43.8 iii 2b. We therefore take š. here as plur. dat.-loc. contra HEG S/2:1179f.; *[mān INA ITU.x.KAM] dSÍN-aš aki BURU<sub>7</sub> kišan[tari] / [...]t]a<sup>?</sup>ri šu-up-pa-la-an ḥara[kzi(?)]* “[If] the moon dies [in the xth month], the harvest will take place, [but(?) ...] ... (and?) the livestock will perish” KBo 13.16:7-8 (lunar omen, NS), ed. DBH 12:34 (“das Vieh”), cf. HEG S/2:1180 (as plur. gen.: “(die Gesamtheit?) des Viehs”); similarly *[mān] INA UD.15.KAM dSÍN-aš aki arunaš āššu ḥarakzi [(naš)ma? š]u-up-pa-la-an tepeaēšzi* “[If] on the fifteenth day the moon dies, the bounty of the sea will perish, o[r] the livestock will diminish” KUB 8.1 iii 12-13 (lunar omen, NS), w. dupl. KBo 13.18:2, ed. DBH 12:66, 68 (“Das Vieh”), HEG S/2:1180 (“(Der Reichtum) des Viehs”); *nu ŠA UR.GI<sub>7</sub> [Š]A ŠAH hanneššar zik[-pat? ha]nnatta § šu-up-pa-la-an-n-a hanneša išsit kui[ē]š UL memiškanz[i] apatt-a hannattari* “[Only(?) you, (O Sungod,) arbitrate the case of the dog and the pig. § Also, the case of the livestock, who do not speak with the mouth, that too you decide” KBo 34.22 + KUB 30.11 + KUB 31.135 obv. 11-14 (prayer, OH/MS), w. par. KUB 31.127 + KUB 36.79 i 42-44 (OH/NS), ed. Rieken et al., hethiter.net/: CTH 374 (TX 2018-04-12, TRde 2017-11-24), Güterbock, JAOS 78:240 (“animals”), Lebrun, Hymnes 95, 102 (“animaux”), tr. Hittite Prayers 37 (“animals”); *takku šu-up-pa-la-a-šset kuēlqa šieuniahta ta-at parkunuзи na-at arha pennai išuwanallizma-kan išuwan dāi ari-šši=ma-at UL tezzi LÚarašša UL šakki šu-up-pa-la-a-šset pennai n=at aki šarnikzil* “If someone’s livestock go crazy, and he (i.e., the owner) performs a purification ritual on them, and he drives them back home, but he puts the remnants used in the ritual into the refuse pile, but doesn’t tell his colleague, so that the colleague—not know-

ing—drives his own animals there and they die, there will be compensation” KBo 6.26 i 22-27 (Laws §163, OH/NS), ed. LH 130f. (“animals”), cf. 299 (“cattle”), *šiuniyahh-* (“cattle”); [...] *šu-up-pa-la-a(š)?=šmiš apāš=kan(?)*[...] *kuiš ištarni=šmi antuwahh[i]š a[r]i* (or: *a[k]i*) *š=an=ap azzikanzi* “[...] their livestock. That one [...]. What person arrives (or: dies) in their midst, they devour him” KBo 3.60 ii 1-3 (Cannibal text, OH/NS), ed. Güterbock, ZA 44:104f., Kempinski, ÄAT 4:42 (omitting line 1), cf. Soysal, Hethitica 14:139 □ if *šu-up-pa-la-aš-mi-iš* is not a mistake for *šu-up-pa-la-aš-mi-it*, this is the only unequivocal com. form for š. All other, and older, attestations and esp. the erg. point to original neut. gender.

Because he took *šuppala-* in the first example as parallel with *ḥala-* and *ašawar*, which are enclosures for large and small domestic animals, and because of the supposed relation to *šuppi-* “holy, sacred,” Archi, FsPugliese Carratelli 28 (“les animaux qui vivent dans un milieu qui leur est propre, c’est-à-dire en liberté,” thus also Lebrun, L’animal 95), uses this text as evidence that š. refers to wild animals, in contrast to those that live in pens. In addition, Archi (FsPugliese Carratelli 28) believes that the dog and pig in the Sun Hymn represent the domestic animals and that š., in contrast, must refer to wild animals. However, since the š. are clearly owned by the individual, they are domestic and not wild. In the hymn to the Sungod the contrast is with the dog and pig, not with domestic animals in general. Dogs and pigs are never included among the rest of the domesticated animals in Hittite texts and it is unlikely they would be used as representatives of domestic animals. Collins, Diss. 14 and Animal World 238, likewise rejects the connection with *šuppi-*, claiming that it does not hold up to scrutiny in either the iconographical or the textual evidence.

Friedrich, ZA 35 (1924) 189f.; Carruthers, Language 9 (1933) 156 (“Schweinstall, Schweineherde”); Güterbock, ZA 44 (1938) 108 (“Schweineherde”); Otten, KUB 31 (1939) vi; Laroche, JCS 1 (1947) 192 (“(domesticated) animals”); Friedrich, HW (1953) 198 (“Vieh”); Goetze, Lg 30 (1954) 404; Laroche, OLZ 51 (1956) 422; Güterbock, Oriens 10 (1957) 357 (“domesticated animals”); Friedrich, 1.Erg. (1957) 19 (“Tier, Stück Vieh”); Ertem, Fauna (1965) 109-111; Rosenkranz, JEOL 19 (1965-66) 506 (etym.); Kronasser, EHS 1 (1966) 261 (“ein

**šuppal(a-)**

Stück Kleinvieh”), 324, 331, 342 (“ein Stück Vieh”); Goetze, JCS 20 (1966) 128f. (“animals freely roaming in the pasture”); Goetze, JCS 22 (1968-69) 21 (“herd of) animals”; not animals of the *hali* “corral” or *ašawar* “sheep cote,” i.e., “not cattle or bétail”); Lebrun, L’Animal (1984) 95; Archi, FsPugliese Carratelli (1988) 28 (“les animaux des champs,” “s. sont la personification sacrée, *šuppi*, des manifestations de la divinité”); Collins, Diss. (1989) 13-19 (“livestock”); Prinz, NeutSg. (1997) 98-100; Tischler, HEG S/2 (2006) 1179-1182 (“Tier, Vieh”); Kloekhorst, EDHIL (2008) 788 (“cattle”).

Cf. *šuppaleššar*.

[*šuppala-*] v. KUB 43.60 i 1-3 read as *šup(p)-*, q.v.

[*šu-up-pa-la-ia-an-ta*] IBoT 2.23:7 (fest. frag., NH), thus read by Tischler, HEG S/2:1180 (s.v. *suppal-*, “Unklar”); instead read *šu-up-pa zé-ia-an-ta* “cooked meat” with a faint trace of a small vertical wedge in the alleged *-la-*.

**šuppaleššar** n. neut.; animal kingdom (?), cattle pen (?) or GN?; from OS.†

**sg. dat.-loc.** *šu-up-pa-le-e-eš-ni* VBoT 124 rev! 6 (OS) (not *šu-up-pa-le-e-eš*, thus Laroche, JCS 1:192, HW 198, and EHS 1:342 §177 II 5), KUB 60.20 rev.? (6) (OH/NS).

(“The singer recites thus”) [*tandukišni* <sup>d</sup>UT]U?-uš zi[k DINGIR.MEŠ-(*nan-a ištarna*)...] / [...M]UNUS.LUGAL-aš <sup>URU</sup>*Ha*[(*škaħaškiwa-x*)...] / [...*an?*(da)] lē *šuwa*[(*ieši taknaš̤ta* <sup>d</sup>UTU-uš ‘aušzi<sup>1</sup> § [...] *šu-up-pa-le-e-eš*[(-ni lē *šuwaieši*)] “[To mankind] yo[u] are the S[ungoddess(?)]. But among [the god]s [you are...], [q]ueen. [At(?)] the town of Haškaħaškiwa(-)[...] do not look at [...], the Sungoddess of the Earth will see you.” § [...] Do not look at the animal kingdom/cattle pen (?)” VBoT 124 iii! 3-6 (invoc. to Hattic deities, OS), w. dupl. KUB 60.20 rev.? 3-6 (OH/NS), translit. StBoT 25:189, DBH 20:18, cf. THeth 11:135, HEG S/2:1179 (“treibe [...] nicht in den Viehpferch!”) □ Neu, StBoT 26:358 w. n. 5 takes š. as a GN.

Tischler, HEG S/2 (2006) 1179 (“Viehbestand,” “Viehpferch”); Kloekhorst, EDHIL (2008) 788.

**šupan(a?)**- (mng. unkn.); NS.†

**sg. gen.** *šu-pa-na-aš* KBo 13.260 ii 35 (NS).

**šuppariya-**

§ [o-o]-x-kan *šu-pa-na-aš* GAL-in *parā* [*pēd*]anzi n-an pera<sup>1</sup>n<sup>1</sup> [...] -x-li kuitman ti[anz]i “[...] they [br]ing forth a cup of š., and meanwhile they place it at first(?) into the [...]” KBo 13.260 ii 35-37 (Luwian incantations against illness, NS), ed. Carruba, FsWatkins 79 (“un bicchiere di s. . .”), translit. StBoT 30:261, cf. Tischler, HEG S/2:1182 (“Becher des Schlafes’ (einen Schlafrtrunk?)”) □ there is no evidence that KBo 29.27 iv 2-3 is a dupl. of KBo 13.260 ii 35-37 (thus Starke, StBoT 30:258f., Carruba, FsWatkins 79).

Carruba, FsWatkins 79, suggests š. is gen. of a *r/n*-stem \**šupar*, \**šupn-* “sleep” followed by Tischler, HEG S/2:1182, with a denominal verb *šuppariya-*. Tischler emends the alleged variant (KBo 29.27 iv 2 [...]pi-aš) to [šu]-pi-<na>-aš. However, neither the Hitt. nor the immediately preceding Luw. context contain any hint of sleep and *šuppariya-* “to sleep, doze” (q.v.) makes one expect *-pp-* instead of *-p-*. According to the context š. qualifies a cup probably indicating the material, the contents, or its owner.

Carruba, FsWatkins (1998) 79 (“sonno”); Tischler, HEG S/2 (2006) 1182 (<\**šupar-*>); Soysal, FsWilhelm (2010) 340 (“unklar”).

**šupanni-** n.?; (a dance movement); NS.†

**unclear** *šu-pa-an-ni* KUB 4.1 iv rt. col. 34 (NS).

The section of the Sammeltafel KUB 4.1 iv 32-42 rt. and left cols. contains descriptions of dance movements (see s. v. *lapat(a/i)-*): (“The dancers danced: ... § Thereafter *lapatiš* once from afar. § Thereafter *lapatiš šalkupareš* §”) EGIR-ŠU-ma *tū*<sup>1</sup>*wa*<sup>1</sup>*z* SARTŪ *šu-pa-an-ni* § “Thereafter dancing(?) *šupanni* from afar. §” KUB 4.1 iv rt. col. 34 (NS), ed. de Martino, Eothen 2:37f. □ it is not clear whether the word is a noun, and if it is, what its stem and case would be; for SARTŪ as a n. derived from Akk. *SĀRU* “to dance,” see de Martino, Eothen 2:38.

De Martino, Eothen 2 (1989) 38; Tischler, HEG S/2 (2006) 1182 (“Art Tanz oder Art Musik”).

**šupar** see *šuparša*.

**šuppariya-** v.; to (fall a)sleep, doze; NH.†

## šuppariya-

**act. pres. sg.? 3** *šu-up-pa-ri-i[a-zi(?)]* KUB 20.86 v 10 (NS).

**pret. sg. 1** *šu-up-pa-ri-ia-nu-un* KUB 52.91 iii 1 (NH).

**mid. pret. pl. 1** *[šu]-up(coll. photo)-pa-ri-ia-u-wa-aš-ta-ti* KUB 8.48 i 1 (NH).

**part. sg. nom. com.** *šu-up-pa-ri-ia-an-za* KUB 36.89 rev. 57 (NH), *šu-up-pa-ri-an-za* KBo 19.109:9 (NS), KBo 19.111:7 (NS).

**a.** in general: *[šu]-up(coll. photo)-pa-ri-ia-u-wa-aš-ta-ti nu lukkešta* “[While?] we were sleeping, it became light” (Enkidu then goes on to describe his dreams) KUB 8.48 i 1 (Gilg., NH), ed. Mouton, Rêves 111 (“] nous allons dormir.’ Ce fut le petit matin”), tr. Beckman, apud Foster, Gilg. 163, cf. Neu, StBoT 5:157 (“[während w]ir schliefen, wurde es hell”), reading following Laroche, RA 59:85, confirmed by coll. of photo by Neu, StBoT 5:157 bottom n. 1 □ for different readings see Stefanini, JNES 28:40, 45 (reading [...]?k]a-ri-ia-u-wa-aš-ta-ti “We shall /can rest (for the night)”), and Friedrich, ZA 39:16f. (reading *pa?-ri-ia-u-wa-aš-ta-ti*); (When Ḫedammu had tasted the beer) *nu-kan [(ANA<sup>M</sup>)]<sup>UŠ</sup>Hedammu tarhūili [(ZI.HI.A=Š]U šanezziš] tešhaš ēpta n=aš GUD-aš A[(NŠ)]E[(-ašš)]-a iwar šu-up-pa-ri-an-za* “Sweet sleep seized the soul of the mighty Ḫedammu and, dozing like an ox or (lit. and) ass, (he recognizes [no]thing and gobble frogs and salamanders(?))” KUB 33.84:6-7 + KBo 19.109:8-9 (Hedammu, NS), w. dupl. KBo 19.111:5-7 (NS), ed. StBoT 14:58f. (“wie Rind und Esel dösig”), tr. Hittite Myths<sup>2</sup> 55 (“he was dozing like an ox (or) ass”), Mitologia 142 (“sonnacchioso come un bue (e) un asino”); [...] EGIR-[p]a *šu-up-pa-ri-ia-nu-un* “I fell asleep again, (I saw [...])” KUB 52.91 iii 1 (introducing a dream in an oracle question, NH); *apēdani išp[anti ...] našma-aš šu-up-pa-ri-i[a-zi(?)]* “In that night [he will...] or he will sleep” KUB 20.86 v 19-10 (rit., NS); see in broken context [...] *šu-up-pa-ri-...*] KBo 12.74:13 (myth, NS).

**b.** with dir. object a dream: <sup>d</sup>*Tešimi-wa-kan āššiyanti genuwa<š> šanizziuš tešhuš šu-up-pa-ri-ia-an-za ēsta arāi URUNerigaš <sup>d</sup>U-aš* “You were dreaming (lit. sleeping) sweet dreams in the lap of beloved(?) Tešemi, (now) get up, O Stormgod of Nerik” KUB 36.89 rev. 56-58 (cult of the Stormgod of Nerik, NH), ed. KN 156f. (“schliefst du süße Träume”), Mouton, Rêves 304 (“Tu étais en train de voir de doux rêves”).

Ehelolf, OLZ 36 (1933) 3-5 ((in dreams) “eingehüllt sein” or “schlafen”); Sturtevant, JAOS 56 (1936) 282-84 (“to sleep”) > \**šuppar* “sleep”; Friedrich, HW (1952) 198 (“schlafen”); idem, HW 3.Erg. (1966) 29; Kronasser, EHS 1 (1966) 197 (“träumen”), 274 (“schlafen”), 496, 508; Neu, StBoT 5 (1968) 157 (“schlafen”); Oettinger, Stammbildung (1979) 351 (“schlafen”), 529 (“träumen”); Tischler, HEG S/2 (2006) 1182-1183; Kloekhorst, EDHIL (2008) 788f.

Cf. *šup(p)-*, *šeš-*.

## šuparša(?)

**n. neut.?**; (mng. unkn.); from MH/MS.†

**Luw.(?) sg. nom.-acc. neut.** *šu-pár-ša* KBo 24.26 ii 6 (MH/MS), *šu-ú-pár-ša* KBo 29.216:2 (NS).

[...] *'n¹at-za šu-ú-pár-ša* [...] KBo 29.216:2 (cult of Ḫuwaššanna, NS), cf. KBo 24.26 ii 6 (MH/MS) □ in spite of the nearly identical sequence of the two words in both fragments the remaining text does not suggest their being dupl.

Since both frags. belong to the Ḫuwaššanna cult that stems from a Luw. milieu we tentatively analyze *š.* as containing a Luw. neut. sg. nom.-acc. with the particle *-ša/-za*.

Cf. *šupan(a)-*.

## šupparwant-

adj.; asleep(?); from MH/MS.†

**sg. nom. com.** *šu-up-pár-wa-an-za* KBo 40.219 rev.? 7 (NS), KUB 60.134:1 (LNS).

**pl. nom.** *šu-up-pár-wa-an-te-eš* KBo 24.56 A ii? 6 (NS).  
**broken:** *'šu¹-up-pár-wa-a[n(-)...]* HKM 91 obv. 4 (MH/MS).

[*takku/mān*] *'UN¹-aš šu-up-pár-wa-an-za nu UZUKA×*[U-...] / [*ārš]akezzi apāš UN[-aš...]*] / [...]x-a ašiwandā[-...][“If] a person is asleep(?) and [spittle? fl]ows [from his] mou[th], that person [...] ... poverty(?)” KBo 40.219 rev.? 7-8 (omen?, NS) □ this passage is reminiscent of *takku-kan antuwahhaš gišNÁ-aš šešzi nu-šši-kan iššalli parā ZAG-ni meni āršiyazzi* “If a person sleeps in a bed and spittle flows out onto the right (side of his) face” KUB 29.9 i 9-11 (Hitt. excerpt of Akk. *šumma ālu* omens, NS), ed. Güterbock, AfO 18:79; *'ku¹itman MUNUS.LUGAL šu-up-pár-wa-an-za gišPISAN NÍG.B[A...]* 2 *TA<PAL>(?)* *'TÚG¹NÍG.LÁM.MEŠ anda DIB-anta ANA LUGAL* [...] “While the queen is asleep(?), a storage chest as a gift [...] two sets(?) of fine garments packed together for the king [...]” KUB 60.134:1-2 (dep.?, NS),

**šuppi- A**

translit. Ünal, AoF 22:275 (reading <sup>GIŠ</sup>PISAN NINDA B[A. BA.ZA]). In broken context: *šumeš<sup>r</sup>š=a?* [...] *šu<sup>l</sup>-up-pár-wa-a[n(-)...] ŠA KUR-TI<sup>z</sup>ka[n ...] KUR-ya* (or -YA) *and[a ...] UL and[a ...] apūn* <sup>LÚ</sup>[KÚR(?)] [...] § HKM 91 obv. 3-8 (letter, MH/MS), ed. Alp, HBM 292f. (“schlafen[d](?)”).

In Luw. context: § *hatēri-x(-)wara ša-x?* [...] *šu-up-pár-wa-an-te-eš* [...] § KBo 24.56 A ii? 5-6 (rit. containing Luwian, NS), translit. StBoT 30:376, HW<sup>2</sup> H 503a.

If the interpretation of KBo 40.219 rev.? 7-8 as an omen on the basis of KUB 29.9 i 9-11 is correct, š. ties in well with *šuppariya-* “to (fall a)sleep, doze” (q.v.). Unfortunately, the other occurrences provide no clear support although they do not contradict it either.

Alp, HBM (1991) 344 (“‘schlafend’ oder ‘schläfrig’”); Tischler, HEG S/2 (2006) 1183; Kloekhorst, EDHIL (2008) 789 (“sleepy?”).

Cf. *šup(p)-*, *šuppariya-*.

**šuppa(-)wašhanall[i(-)...]** see under *šuppiwašhanalli-*.

**šuppi- A** adj.; sacred, consecrated, holy, ritually pure (opp. *marša-*, *šaknuwant-*); wr. syll. and KÜ.GA; from OS.

**com. nom.** *šu-up-pí-iš* KUB 60.41 obv. 7 (OS), KBo 23.48 obv. 8 (NS), KUB 58.2 v 10 (NS), Bo 6223 iii 7 (LNS), here? KUB 42.100 iii 7 (NH), *šu-up-pí-iš* KBo 9.137 ii 20 (MS), KBo 39.79 rev.? 4 (MS), KBo 47.217:3 (MS), KUB 41.29 iii 8 (OH/NS), KUB 58.50 iii 11, 18 (OH/NS), KUB 9.4 ii 6 (MH/NS), KUB 41.8 ii 14 (MH/NS), VBoT 120 ii 5 (MH/NS), KBo 3.8 iii 32 (NH), KUB 29.4 iv 27 (NH), KBo 14.70 i 17 (NS), KUB 42.103 iii? 7 (LNS), *šu-up-iš* KBo 5.2 iv 64 (MH/NS), *šu-pí-iš* VS 28.15 ii 15 (NS), *šu-up-pí<-iš>* KBo 5.2 i 3 (MH/NS), here? KBo 5.1 i 6 (NS), *šu!*? (sign GIŠ/HAB)-*pí-iš* IBoT 3.1:40 (OH/NS).

**acc.** *šu-up-pí-in* KBo 21.85 iv 22 (OH/MS), KBo 12.89 ii 13 (MS), KBo 29.189:(1) (MS), KBo 10.23 iv 16, v 8 (OH/NS), KBo 32.7 obv. 13 (pre-NH/NS), KUB 32.133 i 18 (Murš. II), KUB 12.26 ii 5 (NH), KUB 16.9 ii (5) (NH).

**nom.-acc. neut.** *šu-up-pí* KBo 17.1 i 14 (OS), KBo 17.3 i 9 (OS), KUB 30.10 obv. 13 (OH/MS), KBo 33.118:80 (MH/MS), KBo 34.38 i 3 (MS), KBo 4.9 iv 26 (OH/MS), KUB 32.123 iii 49 (OH/NS), KUB 35.148 ii 10 (OH/NS), KBo 5.1 i 6 (NH), KUB 24.1 i 22, ii (15) (Murš. II), KBo 3.8 iii 24 (NH), KUB 54.31 obv.? 8 (LNS), KUB 42.100 i 8 (Tudh. IV), KÜ.GA

KBo 4.11 rev. 42 (NS), *šu-up-pa* KUB 27.29 iii 5 (MH/NS; to be emended to *-pi?*), KBo 11.1 obv. 32, 40 (Muw. II).

**gen.** *šu-up-pa-ia-aš* KBo 10.26 i 29 (OH/NS), KUB 13.4 i 42 (pre-NH/NS), *šu-up-pa-aš* KBo 27.42 i 16 (OH/NS).

**dat.-loc.** *šu-up-pa-i* KBo 25.94:6 (OS), KBo 17.74 iii 36, ii 18 (OH/MS), KBo 20.67 i 14, 27 (OH/MS), KBo 12.3 iv (7), 8 (OH/NS), KBo 11.43 vi 7 (OH/NS), KBo 3.21 iv 11 (MH/NS), KUB 25.1 ii (54) (NS), KUB 26.12 iv 34 (NH), KBo 23.1 ii 20, 26 (= ABoT 1.29 ii 20, 26 + ABoT 1.28 obv. 3, 9) (NH), *šu-up-pa-a-i* KUB 57.63 i 5 (NS), KUB 59.43 i 2 (NS), KUB 46.61 rev.? 4 (LNS), *šu-up-pí* KBo 5.2 ii 59 (MH/NS), KUB 24.13 i 19 (MH/NS), KBo 4.11 obv. 4 (NS), KBo 22.6 i 16 (NS), KBo 7.74:6 (NH), KUB 2.5 i 24 (LNS), KUB 20.50 rev. 7 (Tudh. IV), *šu-up-pa<-i>* KUB 30.42 iv 22 (NH), *ANA* ... KÜ.GA KBo 4.9 v 25 (OH/?NS), KUB 34.69 obv. 7 (NS).

**abl.** *šu-up-pa-az* KBo 17.88 + KBo 24.116 ii 10 (OH/MS), KBo 21.22:22 (OH/MS), KBo 17.74 ii (35), (43), iii 17, 23 (OH/MS), KBo 17.52 iii 8 (MS), KUB 56.46 i 5 (OH/NS), VBoT 127 v? 11 (NS), *šu-up-pa-za* KUB 10.52 vi 14 (NS), *šu-up-pa-ia-az* KBo 21.22:23 (OH/MS), KUB 10.19 i 11 (MS?), KBo 27.42 iii 63, iv 20 (OH/NS), KBo 34.164 iv 6 (OH/NS), KUB 25.3 iv 13 (NS), KUB 2.5 i 21 (LNS), *šu-up-pa-ia-za* KBo 13.122:2 (OH/NS), KUB 17.9 i 21 (NS), KUB 5.6 iii 20 (NH), KUB 25.5 ii 15 (NH), KUB 2.5 ii 13 (LNS), *šu-up-pa-ia-az-z(i-ia)(-)[...]* KUB 4.47 obv. 17 (NH).

**inst.** *šu-up-pí-it* Bo 3686 iv? 8 (Otten/Rüster, ZA 64:248f.) (LNS), VBoT 126 ii? (1) (NS).

**pl. com. nom.** *šu-up-pa-e-š(a)* KBo 25.109 ii (10) (OS or MS), KUB 17.21 iii 4 (Arn. I/MS), *šu-up-pa-e-eš* KUB 17.21 ii 10 (Arn. I/MS), KBo 8.86 obv. 14 (MS?), KBo 10.26 i 37 (OH/NS), KBo 27.42 ii 38 (OH/NS), KUB 23.115:(3) (Arn. I/NS), KBo 23.1 iii 26 (NH), KUB 45.49 iv 8 (NH), KUB 59.60 iii 6 (LNS), KBo 61.219:4 (NS?), *šu-up-pa-es* KUB 11.34 v 47 (pre-NH/MS?), *šu-up-pa-a-eš* KUB 33.62 ii 2 (OH/MS), ABoT 2.243 rev. 5 (MH/MS), *šu-up-pé-eš* KUB 25.20 iv? (3) + KUB 46.23 rev. (7) (LNS).

**acc.** *šu-up-pa-uš* KBo 30.61 obv.? 3 (MH/MS), KBo 38.45 ii 7 + KBo 21.47 ii 5 (MH/MS), KBo 12.89 iii 13 (MS), KBo 45.82a rt. col. 6 (MS), KBo 9.109 i 13 (OH/NS), KBo 27.42 ii 49 (OH/NS), KUB 7.1 iii 12, 20 (pre-NH/NS), *šu-up-pí-ú-uš* KUB 33.41 ii 10 (OH/NS).

**neut. nom.-acc.** *šu-up-pa* ABoT 1.35 obv. 5 (OS), KBo 17.65 rev. 25 (OH/NS), KBo 3.25:4 (OH/NS), KUB 9.16 i 6 (OH/NS), IBoT 1.29 rev. 28 (MH/?MS?), KBo 11.1 obv. 32 (Muw. II), KUB 33.106 iii 22, 37 (NH), KBo 26.65 iv 27 (NH), KBo 4.11 obv. 16, 18, 23 (NS).

**gen. šuppi-ia-aš** KBo 12.70 obv.! rt. col. 10 (NH).

**dat.-loc.** *šu-up-pa-ia-aš* KBo 25.94:(6) (OS), KBo 20.123 i 7 (MH/MS), KUB 56.52 obv.? 5 (MS?), KUB 2.13 ii 51 (OH/NS), KUB 10.21 iii 13 (OH/NS), KUB 25.1 i 23 (OH/?NS), KBo 13.131 rev. 12 (MH/NS), KUB 41.8 ii 20 (MH/NS), *šu-up-pa-aš* KBo 17.74 iv (24) (OH/MS), KBo 30.122 iii (12) (NS).

## šuppi- A

For possibly š. = Sum. SIKIL see below d 11' b'; for the various equivalences in Luwian, Hurrian, Akk., Hebrew, and Ugaritic, see Hutter, Purity 161-164, and Feder, JANER 14:87-113.

**a. deities:** 2 NINDA.GUR<sub>4</sub>.RA.HI.A<sub>2</sub>ma  
Š[(A 1 UPNI)] šu-up-pa-ia-aš DINGIR.MEŠ-aš  
“Two thick breads weighing one handful for the holy gods” KBo 20.123 i 6-7 (rit., MH/MS), w. dupl. KBo 22.106 obv. 11 (MH/NS); šu-up-pa-ia-aš-š=a=ta=kkan  
DINGIR.MEŠ MUNUS-aš *hurdaiš lē 'ari* “Also, may the curse of the holy goddesses not come upon you” KBo 12.70 obv.! rt. col. 10-11 (wisdom text, NH), ed. Keydana, UF 23:69 (“der Fluch der reinen Göttinnen”); 2-ann-a KI.MIN ŠA <sup>d</sup>IM ŠEŠ-ni šu-up-pí *šipan'ti* “and he offers the second ditto (= *hubrušhi-*) to the holy brother of Teššub” KBo 5.2 ii 59 (Ammiḥatna’s rit., MH/NS), ed. Strauß, Reinigung 226, 239; šu-up-pí <sup>d</sup>UTU-aš ZI-anza “A holy thing is the Sungoddess (of the Earth)’s soul” KUB 43.60 i 31 (myth, OH/NS), ed. Archi, JANER 7:72f.

**b. humans and their bodyparts — 1'** the body of the king: [našm]a=šmaš šumeš kuiēš LÚ.MEŠSAG ANA LUGAL=kan [NÍ.TE-Š]U<sup>2</sup>-i šu-up-pa-i šali<sup>1</sup>kišketteni nu=šmaš šuppiešni [han]da tišhanteš ēsten mānn=a=kan ANA LÚ.SAG [kue]danikki ḥUL-luš maršaštarriš [ap]āšš=a ANA LUGAL NÍ.TE.MEŠ-ŠU šaligai GAM MĀMĪTI “[O]r, you who as eunuchs are always in contact with the king’s sacred [body], be mindful(?) of your ritually pure state (or: (the king’s) ritual purity); also if some eunuch has an evil profane condition and he too comes into contact with the king’s body, (it is placed) under the oath” KUB 26.12 iv 33-37 (instr. for eunuchs, NH), ed. HittInstr. 290f., Dienstanw. 28f., Wilhelm, Levitikus 202, Mouton, HR 55:47f. w. n. 21, cf. also šalik(i)-, šalink- 1 b 1' and šuppiešsar 1 a.

**2'** cult personnel (see Theth. 26:148-152); in lists of cult personnel “consecrated” individuals are distinguished from ordinary priests: LÚ.MEŠSANGA MUNUS.MEŠAMA.DINGIR-LIM šu-up-pa-e-eš LÚ.MEŠSANGA LÚ.MEŠGUDU<sub>12</sub> LÚ.MEŠNAR KUB 17.21 ii 10-11 (prayer of Arn. I and Ašm., MS), ed. Lebrun, Hymnes 136, 144 (“sacrés”), tr. Hittite Prayers 41 (“holy”); cf. also ibid. iii 4-6; šu-up-pí-iš LÚ.SANGA “con-

## šuppi- A b 2'

secrated priest” in a list of cult officials among whom such religious functionaries as the *tazzelli*- and the GUDU<sub>12</sub>-priests KUB 41.29 iii 8 (OH/NS), ed. THeth. 21:216f. (“der heilige Priester”), tr. THeth. 26:152 (“sacred”); frag. šu-up-pí-iš LÚ.SANGA-iš *natt[a? ...]* KUB 60.41 obv. 7 (fest., OS), translit. DBH 20:41, StBoT 25:109 (reading LÚ.SANGA<sup>MEŠ</sup>) □ Neu, StBoT 26:175 n. 525 emends LÚ.SANGA.MEŠ to sg. LÚ.SANGA-eš (LÚ.SANGA-iš), but the handcopy and photo show a clear eš; LÚ.SANGA-ši šu-up-pí-iš “His (i.e., the deity’s) priest is consecrated” KUB 42.100 iii 7 (inventory of sanctuaries, NH), ed. Hazenbos, Organization 18, 22 (“pure”); EZEN<sub>4</sub>.MEŠ šu-up-pa-ia-aš LÚ.SANGA-aš KUB 13.4 i 42 (instructions for temple personnel, pre-NH/NS), ed. HittInstr 250f. (reading L[Ú.MEŠ?]SANGA-aš), THeth 26:43, 72 (“sacred”), Süel, Direktif Metni 28f. (“kutsal”), tr. McMahon, CoS 1:218 (“holy”); cf. also šu-up-pa-e-š[-a=]z DUMU.MEŠ SANGA AŠAR-ŠUNU-pat harkanzi “the consecrated junior priests occupy their places” KBo 25.109 ii 20 (fest, frag, OS?), ed. Bawanyeck/Görke, FsHaas 36, 45 (“Die reinen Söhne des Priesters”), THeth. 26:152 (“low-ranking sacred SANGA-priests”), šankun(n)i- 1 a 6’; (“The scepter bearer then goes out”) n=aš ANA LÚ.SANGA KÙ.GA EN URU ḥatti MUNUSAMA.DINGIR-LIM *ḥalkiaš peran hūwai* “He runs in front of the consecrated priest, the lord of ḥatti (and) the šiwanzanna-priestess of ḥalki” KBo 4.9 v 25-26 (ANDAḤŠUM-fest. for ZABABA, OH/NS), ed. Badali/Zinko, Scientia 20:50f. (“dem ‘reinen Priester’”); GIM-an-ma=aṭ Éḥilamni šarā aranzi nu=kan šu-up-pí-iš LÚ.SANGA ŠA Éheštā U 3 LÚ.MEŠ Éheštā šarāzziya Éḥilamni ištarni pedi anda tianzi “But when they arrive up at the portico, the consecrated priest of the hešta-house and three men of the hešta-house step into the center of the upper portico” VS 28.5 i 10-14 (ANDAḤŠUM-fest., OH/LNS), ed. Alp, Tempel 284f. (as VAT 7470), translit. DBH 6:8, cf. Otten, OLZ 50:390 n. 2 (as VAT 7470); UGULA LÚ.MEŠMUHALDIM LUGAL-i harnaišar pāi LUGAL-uš *happēni peššiezzi* LÚ.ḥleš<sup>1</sup>tūm<sup>1</sup>ašš-a šu-up-pa-i LÚ.SANGA harnaišar pāi šu-up-pí-iš LÚ.SANGA *happēni peššiezzi* “The overseer of the cooks gives harnaišar to the king, the king throws (it) into the flame and the man of the hešta-house gives harnaišar to the consecrated priest; the consecrated priest throws it into the flame” KUB 58.50 iii 8-12 (fest., NS), translit. DBH 18:133, cf. ibid. 13-19; GAL

## šuppi- A c

## šuppi- A b 2'

MEŠEDI zāu KÙ.BABBAR ŠA LÚ.SANGA šu-up-pa-ia-aš ŠA URU Zippalanda udai “The chief of the guards brings the silver *zau* of the consecrated priest of the city of Zippalanda” KBo 10.26 i 28-31 (KI.LAM-fest., OH/NS), translit. StBoT 28:42, tr. THeth. 26:149; (Several cult officials have been hurling cheeses at each other) nu GA.KIN.AG EMŠU šu-up-pa-e-e[š] / [az]zikanzi šaknuwanteš-ma 'U'L adanzi UL āra “The consecrated ones eat the sour cheese, but the defiled ones do not eat; it is forbidden” KUB 45.49 iv 8-10 (rit., NH), ed. THeth 24:57f., translit. ChS 1/8:107; for the immediately preceding context see šai- B, šiye- 5 b 2' □ one wonders whether those hit by cheeses became ritually impure and were no longer considered sacred or holy and thus unfit to eat while the unsoled ones got to eat the cheeses; [šu-up-p]a-e-eš LÚ.MEŠħapiēš KBo 21.95 i 22 (OH/NS), ed. Nakamura, FsDinçol 536, 538 (“rein”); EGIR-anda-ma MUNUS.MEŠkatrēš šu-up-pa-e-eš LÚ.AZU-ya ÍD-i pānzi “Afterwards the consecrated *katra*-women and the exorcist go to the river, (and wash with natron two animal figurines belonging to the god)” KBo 23.1 iii 25-27 (Ammihatna’s rit., NH), ed. Strauß, Reinigung 260, 266 (“rein”), cf. also Miller, CRRAI 47:423.

3' humans unspecified: [m]ān UN-aš UL šu-up-pí-iš “If a person is not consecrated/not ritually pure” HSM 3644 ii 8 (shelf list, NH), ed. Dardano, StBoT 47:130f. (“rein”); 3 UDU šu-up-pí-iš MUNUS-za pāi “A consecrated woman gives three sheep” KUB 42.103 iii? 7 (cult of Tešub, LNS); mān antuwahhaš šu-up-pí-iš nu-šši NINDA-an maršan kuiški adanna pāi našma-šši UZU.Ì maršan adanna pāi našma-šši NINDA-an UZU.Ì alwanzahhan kuiški adanna pāi § našma-šši ŠA É.NA<sub>4</sub> NINDA-an UZU.Ì kuiški adanna pāi našma-šši ŠA MUNUS tuēkki-šši ēšhar akuwanna pāi nu kī SÍSKUR šipandaḥhi “If a person is consecrated, and someone gives him ritually impure bread to eat, or he gives him ritually impure fat to eat, or someone gives him bewitched bread (and/or) fat to eat, § or someone gives him bread (and/or) fat from a mausoleum to eat, or he gives him blood from (lit. on/in) the body of a woman to drink, I offer this ritual” KBo 5.2 i 3-9 (Ammihatna’s rit., MH/NS), ed. Strauß, Reinigung 220, 233 (“(kultisch) rein”), Mouton, HR 55:50 w. n. 29; cf. in the colophon of this rit. referring to all

the above: mān UN-aš šu-up-iš nu-šši marša kuiški kuitki pāi “If a person is consecrated and someone gives something ritually impure to him” ibid. iv 64-65, ed. Strauß, Reinigung 233, 245, cf. GrHL §1.12; [m]ān DUMU.MUNUS-za šu-up-pí-iš “But if the girl is consecrated/ritually pure” KBo 47.217:3 (omen frag., MS); [...]šu-up-pí-iš MUNUS-za URU.DU<sub>6</sub>[...] Bo 6223 iii 7 (fest. frag., LNS).

4' eyes: (The Aranzaḥ River says to Gurparanzahu:) kuwat-wa weškiši nu-wa-ta-kkan šu-up-pa-ia-za [šaku]waza išḥaḥru parā ārš[zi] “Why are you crying? Why do tears flow from your holy eyes?” KUB 17.9 i 20-22 (Gurparanzaḥ story, NS), ed. Pecchioli Daddi, FsFronzaroli 484f. (“pure”).

5' hair: (“As to the newborn child”) n-aš šu-up-pí-iš tētanuš [h]amiktat “He, namely (his) ritually pure hair, was bound” KBo 3.8 iii 32 (incantation, NH), ed. Oettinger, Official Religion 350f. (“die reinen Haare”), Kronasser, Die Sprache 7:157, 159 (“die (kultisch) reinen Haare”); in the join piece this is later resumed by nzan šu-up-pa-uš tetanuš huekdu “she (i.e., the midwife) shall utter a spell over it (i.e., the child), namely (his) ritually pure hair” KUB 7.1 iii 12 (NH), and nzan šu-up-pa-uš tetanuš lāūn “I released him, namely (his) ritually pure hair” KUB 7.1 iii 20-21 (NH), ed. Oettinger, Official Religion 351f. (“die reinen Haare”), Kronasser, Die Sprache 7:158f. (“die reinen Haare”) □ confusing š. here with UZUšuppa “meat” q.v. the dupl. (KUB 60.17 rev. 3-4 +) KUB 43.52 iii 14(-15) mistakenly adds the det. UZU: UZUšu-up-pa-u[š] / [(tetanuš KI.MIN)].

c. animals: (“The Sungod made a party, and he [su]mmoned up the great [gods]; [he summoned up] the minor gods”) [nu-w]a-z šu-up-pa-uš TI<sub>8</sub> MUŠEN.HI.A kallešta “and he summoned up the sacred eagles” KBo 12.89 iii 13 (incantation, MS), ed. Torri, FsWilhelm 388f. (“the pure eagles”), translit. StBoT 30:243, cf. also ibid. iii 1-2; GÚ.ŠEŠ-aš UR.MAH-aš GIM-an šu-up-pí-iš GUDše[rin] GUDhurrin arha āriškezzi “Like a holy lion the bitter vetch washes off the bulls Še[ri] (and) Hurri” VBoT 120 ii 5-6 (Allaiturahhi’s rit., MH/NS), ed. Haas/Thiel, AOAT 31:140f., ChS 1/5:133 ii 19 (“rein/gelb?”), pašihai- 1 (w. unnecessary emendation); nu kē MUŠEN.HI.A 'SILA<sub>4</sub>'.HI.A 1 AMAR-y[a] 'šu'-up-pa-e-eš UL-aš kuiški ēzzazi

## šuppi- A c

"And these birds, lambs, and one calf are sacred; no one will eat them" KBo 8.86 obv. 13-14 (rit. for Mt. Hazzi, MS?), translit. ChS 1/9:172.

**d. things — 1'** bed: *īt šuppiyahhut [šu-up]-pí-ia-aš GIŠNÁ-aš šeškiyahhut* "Go, make yourself ritually pure and sleep on a [holy] bed" KBo 3.16 iii 8-9 (Naram-Sin, OH/NS), ed. Güterbock, ZA 44:54-57; [...] *šu-up-pa-ia-aš GIŠNÁ-aš ALAM iwar iyan[du]* "Let them make [...] like an image on the [holy] bed" KUB 39.23 obv. 6 (rit. for Ḥamrišhara, NS), ed. HTR 94f. ("rein"); *LUGAL-uš É.ŠÀ-na paizzi šu-up-pa-ia-aš «nu»? GIŠNÁ!-aš nu* (over eras.) *GIŠBANŠUR peran tianzi* "The king goes into the inner chamber and to the holy beds; and they place a table in front" (and the king sacrifices a sheep to two deities) KUB 2.13 ii 51-52 (monthly festival, OH/NS), ed. StBoT 37:554f. w. comments 579, translit. DBH 30:90  
 □ although not noted in the handcopy or ed. there is a partially erased *nu* preceding *šuppayāš* with a second *nu* right after *GIŠNÁ-aš*, which is written over erasure; cf. KUB 10.89 v 5-7, 11-12 (OH/NS), KUB 11.17 v 7-9 (OH/NS), KBo 10.28 iii 7-8 (KI.LAM fest., OH/NS); *LUGAL-u[š šu-u]p-pa-aš GIŠNÁ-aš GAL-AM ek[uz]i* "The king drinks a cup on the holy bed" KBo 17.74 iv 24-25 + KBo 48.128 rev. 5-6 (thunder fest., OH/MS); *LUGAL-uš šu-up-pa-aš GIŠN[Á-aš ...] šeškezz[i]* "The king sleeps on the holy be[d]" KBo 20.88 i 11-12 (fest. frag., MS?); cf. *šašta-*.

**2'** bed(roll): *[l]ukkatti kuin [...] INA É.DINGIR-LIM šar[ā ...] pēdai nu ap'ē[...] išpanti MUNUS taniti[(-) ...] INA É.ZARATI-x[...] šu-up-pa-i É.ŠÀ-ni [...] šu-up-pa-i šašt[i ...] DUG šašanuš-kan [tianzi ...]* "Which (acc.) [...] at dawn, [...] up into the temple [...] s/he carries [...], and [(with/in(to/of)] that/those [...]. At night the temple-slave [...]. In the tent [...] in the holy inner chamber [...] on the holy bedroll [...]. [They set up] the lamps" KBo 48.86:2-9 (NS), translit. DBH 38:61.

**3'** birthstool: ("If a woman is (seated) upon the birth stool, and the dish (<sup>DUG</sup>LIŠ.GAL) of the birth stool is damaged, or a peg is broken, and if the woman is not yet giving birth, she will (remain) seated right there, and they open up the windows") *nu namma UL šu-up-pí* "but it (i.e., the

## šuppi- A d 6'

birth stool) is no longer (in a state of being) consecrated (i.e., ritually pure)" KBo 5.1 i 6 (Papanikri's rit., MH/NS), ed. Mouton, Naissance 95, 102 ("Elle [= la chaise à accoucher] n'est plus consacrée"), eadem, HR 55:46 w. n. 15, Strauß, Reinigung 286, 295 ("und (sie) ist nicht mehr (kultisch) rein"), StBoT 29:116 w. nn. 306-7 ("it (the birth stool) is no longer pure"), Pap. 2\*f. ("Sie ist nun nicht mehr (kultisch) rein"), tr. ChS I/9:69 ("doch ist (der Ort) nun nicht mehr rein")  
 □ the sg. nom.-acc. neut. of š. cannot refer to the woman (unless one emends to *šu-up-pí(-iš)*, see KBo 5.2 i 3). The only other relevant item is the birthstool itself (mainly neut. in this text, cf. i 7, 12, 26, 31, 39, com. only in i 44) with the dish and pegs, which has become ritually impure because it has suffered damage.

**4'** bread, meal: *n-ašta šu-up-pa-uš NINDA. GUR<sub>4</sub>.RA.HI.A anda É.ŠÀ-ni pēda[nzi]* "[They] carry consecrated breads into the inner chamber" KBo 20.53 ii 4 (cult of Ḥuwaššanna, MS), ed. Lombardi, SMEA 41:236, 239 ("pure"); *nu šu-up-pí-iš* 7 NINDA. *GUR<sub>4</sub>.RA SIG* (var. [...] NINDA.*GUR<sub>4</sub>.R*A.HI.A SIG 'šu!-up'-pí-in) KBo 29.188 iv 9 (cult of Ḥuwaššanna, MS), w. dupl. KBo 29.189:1 (MS), ed. Lombardi, SMEA 41:238, 241 ("ritualmente pure"); *šu-up-pa* NINDA.HI.A *MUNUS.MEŠ NA<sub>4</sub>ARA<sub>5</sub> dānzi* "The women of the mill take consecrated loaves of bread" IBoT 1.29 rev. 28 (*haššumaš-fest.*, MH?/MS?), ed. Mouton, JANER 11:10, 16 (differs); (see also below 8' food and <sup>NINDA</sup>šuppi- B); *[šu-] up-pí mema[ʃ]* "consecrated meal" KBo 48.74:2 (NS).

**5'** containers — **a'** an animal-shaped vessel (*BIBRU*): [...] *šu-up-pa-ia BIBRU wa[-...]* KBo 23.65:4 (NS).

**b'** *nu-za MUNUS katriš šu-up-pí-in* DUG A KÙ.BABBAR *dāi* "A katra-woman takes a consecrated silver water jug" KUB 32.133 i 18 (rit. dividing the Night Goddess, Murš. II), ed. StBoT 46:313f. ("pure").

**6'** festivals and rituals: *[n]u-zta EZE[(N<sub>4</sub>.HI.A)] SÍSKUR INA KUR URU Hatti* (var. + *zpat*) *p[ark]ui šu-up-pí piškanzi* "In Ḥatti-Land (var. only) do they provide festivals (and) ritual(s) for you in a pure (and) holy manner" KUB 24.1 i 21-23 (prayer to Telipinu, Murš. II), w. dupl. KUB 24.2 i 18-19, ed. Kassian/Yakubovich, FsKošak 429, 433 ("festivals and rituals ... in a pure and holy manner"), Lebrun, Hymnes 181, 185

## šuppi- A d 6'

("propre (et) sacrée"), tr. Hittite Prayers 55 ("pure and holy festivals"), Hutter, Purity 164.

**7'** fire: [...]<sup>GIŠ</sup>AB-yaš šu-up-pí pahur paraš "He kindled/fanned the sacred fire at the windows [...]" KUB 55.37 iii? 8 (rit., NS), ed. *paraī-* A 2 a, translit. DBH 4:60.

**8'** food: šiuni-mi-ma-mu kuit šu-up-pí adanna natta ara n̄at UL kušanka edun "At no time did I eat what was sacred to my god and forbidden for me to eat" KUB 30.10 obv. 13 (prayer of Kantuzzili, OH/MS), ed. Lebrun, Hymnes 112, 116 ("sacrée"), THeth 24:46, tr. Hittite Prayers 32 ("holy"); see also KBo 8.86 obv. 13-14 (rit. for Mt. Hazzi, MS?); šuppa tianzi EGIR-ŠU šu-up-pa ēšzi "They place the meat. Thereafter, (it) is sacred" KBo 4.11 obv. 13 (Ištanuwian fest., NS), ed. HEG Wa 344, translit. StBoT 30:339, DLL 163.

**9'** hearth, brazier: ("[Stan]ding, [the king(?)] drinks to" a series of deities and/or divine entities, among which:) [<sup>d</sup>Izzumi]<sub>n</sub> LÚSUKKAL! <sup>d</sup>Kallen [<sub>m̄</sub>tūn] MUNUS-an 'šu-up-pí GUNNI' [<sub>kanu</sub>]ššari[y]a[n̄ta]n LÚSANGA ... "[Izzum]i, (his, i.e., Ea's) vizier, Kalli, [the gentle] woman, [knee]ling at the sacred hearth, the priest ..." KBo 45.25 ii 17-19 (= KBo 13.128 ii 1-5) (LNS), w. dupl. KUB 51.79 rev.? 22 (NS), for further restorations see the pars. KUB 60.40 (= Bo 1303):2-3 (LNS) and KUB 58.43 v 4-5 (NS) (for both see Popko/Taracha, AoF 15:104f.), ed. Popko/Taracha, AoF 15:102, 106f. □ according to Popko/Taracha, AoF 15:104, unpubl. Bo 6925 has an acc. šuppin GUNNI-an. Unless this is a scribal mistake (thus Popko/Taracha, AoF 15:104 n. 54) the hearth would be one of the divine entities that the king drinks to; [...] šu-up-pa-ia-aš GU[NNI.HI.A-aš] warnuwanzi "They burn [...] on the sacred bra[ziers]" KUB 35.135 rev. 28 (Ištanuwian fest, NS), translit. StBoT 30:323, DLL 166 (w. restoration).

**10'** liver: UDU-ma maḥhan arha happynanzi nu UZUNÍG.GIG šu-up-pi hūišu UZUGABA-pat UZU SAG.<sup>1</sup>DU<sup>1</sup> UZU GİR.MEŠ KUŠ UDU-ya (var. adds <sup>NA</sup>ḥ[uwašiya]) tiyanzi "But when they dismember the sheep, they place the ritually pure, raw (remainder of the) liver, the breast, the head, the feet and the hide of the sheep (var. adds: at the ḥ[uwaš]-stone)" (while they roast the shoulder)

## šuppi- A d 14'

KUB 32.123 iii 48-50 (Ištanuwian fest., OH/NS), w. dupl. KUB 55.65 iii 36-37 (NS), translit. StBoT 30:311 □ the alternative, taking šu-up-pi as a mistake for šu-up-pa 'meat', with the raw meat referring to the meaty body parts is unlikely. The slaughter and sacrifice of the sheep takes place in multiple steps. First, part of the liver (and heart in the var.) is roasted, covered by bread crumbs and placed at the *ḥuwaši* stone (KUB 32.123 iii 35-40). When the sheep is further dismembered, the non-meaty body parts are placed at the *ḥuwaši*-stone as well, while only the shoulder is roasted. Only in the final stage, when butchering the torso (UDU-ma-kan ḥūmandan marka[(nzi)] KUB 32.123 iii 54, w. dupl. KUB 55.65 iii 40), the meaty parts are removed and used to prepare a plain stew (KUB 32.123 iii 54-55).

**11'** plants and trees — **a'** *happuriya*-plant: [...] -zi *happuriyan*-ma šu-up-pí-in [...]x-ia ezzazzi "[s]he ... ]-s, but (s)he eats the sacred *happuriya*-plant [...]" KBo 12.89 ii 13-14 (incantation against diseases, MS), ed. HW<sup>2</sup> H 257a ("(kultisch) reines Kraut"), translit. StBoT 30:242; šu-up-pí-iš ha[ppuriyaš] KBo 23.48 obv. 8 (rit., NS).

**b'** garlic or onion is called šuppiwašhar, q.v., which may be a calque of Sumerian SUM. SIKIL<sup>SAR</sup>. If so, šuppi- = Sum. SIKIL.

**c'** (bul)rush: ("The meadows of the Stormgod were released") [n̄ašta] anda šu-up-pí šumanza lättat "In them the sacred rushes have been released" KBo 3.8 iii 24 (rit., NH), ed. Oettinger, Official Religion 350, Melchert, IdgNomen 130.

**d'** trees: [...]x šu-up-pí GIŠ.HI.A dahhi "I will take [...] sacred trees [...]" KUB 35.148 ii 10 (Zuwi's rit., OH/NS).

**12'** songs: [...] šu-u]p-pa-uš SİR.HI.A S[IR-RU] "[They] si[sing sa]cred songs" KUB 47.39 obv.? 8 (NS), translit. ChS 1/2:461.

**13'** staff: ("He who is the GUDU<sub>12</sub>-priest of Nerik") nu-kan šu-up-pí <sup>GIŠ</sup>GIDRU ē[pzi] "[hol]ds a sacred staff" KUB 42.100 i 8 (inventories of sanctuaries, Tudh. IV), ed. Hazenbos, Organization 17, 21 ("pure").

**14'** table: n̄ašta UGULA LÚ.MEŠ <sup>GIŠ</sup>BANŠUR šu-up-pí <sup>GIŠ</sup>BANŠUR anda udai

## šuppi- A d 14'

"The overseer of the table-men brings in the holy table" KBo 4.9 iv 26-27 (*ANDAHŠUM* fest., OH?/NS); LÚ <sup>GIŠ</sup>BANŠUR-kan 2 NINDA.KU<sub>7</sub> šu-up-pa-ia-az (var. [šu]-up-pa-az) <sup>GIŠ</sup>BANŠUR-za dāi ... tzuš-kan LÚSAGI.A EGIR-pa šu-up-pí (var. [š]u-up-pa-i) <sup>GIŠ</sup>BANŠUR-i dāi "The table man takes two sweet loaves from the holy table ... and the cupbearer puts them back on the holy table" KUB 2.5 i 21-24 (*ANDAHŠUM* fest., LNS), w. dupl. KUB 25.1 ii 50-54, ed. Badali/Zinko, Scientia 20:31f., 52 ("reinen"); cf. KBo 30.56 v 5-11 (fest., NS), translit. DBH 2:75; KBo 17.74 ii 36-37 (OH/MS), ed. StBoT 12:22f.; KBo 27.42 iii 63-68 (KI. LAM-fest, OH/NS), translit. StBoT 28:48; KBo 17.88 + KBo 24.116 ii 10 (fest. of the month, OH/MS), ed. StBoT 37:306f., compared w. <sup>GIŠ</sup>BANŠUR šuppi ibid. KBo 20.67 i 12 (same tablet), KUB 10.21 iii 12-14 (fest., OH/NS).

**15'** temples and other holy places incl. features of the physical world — **a'** temple: [(mā)n] INA É DINGIR-LIM šu-up-pí kuin [(imma maršaštarrin) wemiy]anzi "If they [find] any sacrilege whatsoever in a holy temple" KBo 7.74 ii 6-7 (shelf list, NH), w. dupl. HSM 3644 ii 4-5 (Güterbock, JCS 19:33) (NH), ed. StBoT 47:152f.; nu=kan nepiš šu-up-pa É.MEŠ DINGIR.MEŠ <sup>4</sup>Hebaddunn-a anda ištappaš "It (i.e., the monster) blockaded heaven, the sacred houses of the gods, and Ḫebat" KUB 33.106 iii 37-38 (Ullik. III A, NH), ed. Güterbock, JCS 6:26f., tr. Hittite Myths<sup>2</sup> 64; cf. ibid. iv 27-28.

**b'** a place in a temple: mān=kan INA É DINGIR-LIM anda šu-up-[p]a-i (var. šu-up-pa(-i)) pedi kuin imma kuin maršaštarrin wemiyanzi "If in a temple in a holy place they find any kind of desecration" ABoT 1.28 obv. 2-5 + ABoT 1.29 ii 19-21 = KBo 23.1 ii 19-21 (colophon of Ammiyatna, Tulbi&Mātī's rit., NH), ed. Strauß, Reinigung 263, 269, Lebrun, Hethitica 3:144, 151f. for the par. from cat. entry KUB 30.42 iv 22 see ed. StBoT 47:28f., 37; cf. the incipit of the same rit.: mān=kan INA É DI[(NGIR-LIM anda šu-up-)p(a)]-i pedi ithiuš kuiški anda dā[(i)] § na'šm'a=kan kuin imma apēdani p[(ed)]i ma'rš'aštarrin andan iyazi "If in a temple in a holy place someone puts *ithi*-s (§) or commits any kind of desecration in that place" KBo 23.1 i 3-6 + ABoT 1.29 i 3-5, w. dupl. ABoT 1.28 obv. 8-11 + ABoT 1.29 ii 25-28 = KBo 23.1 ii 25-28, ed. Strauß, Reinigung 258, 264;

## šuppi- A d 15' e'

šu-up-pa-i pedi KBo 12.3 iv 7, 8 (Anum-Ḫirbe&Zalpa, OH/NS); (When a person reaches a *šinapši*-building and sits down) nu=šši=kan LÚpatiliš SILA<sub>4</sub> arha dāi n=an=kan šu-up-pa-i pedi anda pēdai "the patili-priest takes a lamb away from her and carries it into the holy place" KBo 5.1 iv 24-26 (Papanikri's rit., NH), ed. Strauß, Reinigung 294, 303 ("den reinen/geweihten Platz"), Pap. 12\*f.

**c'** an inner room: 1 GUDÁB ... šu-up-pí É.'ŠÀ-ni<sup>1</sup> BAL-ti "He offers one cow (and other items) ... in the holy inner room" KBo 4.11 obv. 3-4 (Ištanuwa chant, NS), translit. StBoT 30:339; šu-up-pa-i (var. šu-up-pí) É.ŠÀ-ni KBo 11.43 vi 7 (*nuntarriyašhaš*-fest., Tudḫ. IV), w. dupl. KUB 20.50 vi 7, ed. Nakamura, Nuntarriyašha 181f.; šu-up-pí É.ŠÀ-ni KBo 45.74 ii 16 (fest. naming the NIN.DINGIR, NS); EGIR-ŠU É.ŠÀ KÙ.GA *ekuzi* "After that he drinks (to) the holy inner chamber" KBo 4.11 rev. 42 (NS), translit. StBoT 30:341.

**d'** a place for washing oneself: ("On that day I will instruct my servant?") šalimani=wa šu-up-pa-a-i pāimi nu=wa=za mahhan hūdā'k<sup>1</sup> ārraḥhi nu=wa=mu TŪGNÍG.LÁM=YA parā hūdāk [p]āi "I am going to the sacred šaliman(i)-, and as soon as I bathe, quickly hand me my festive garment" KUB 57.63 i 5-8 (rit. frag., NS), ed. Archi, FsOtten<sup>2</sup> 16f., šaliman(i?) -.

**e'** mountains: mān=ma ḪUR.SAG=ma kuiški našma *šinapši* šu-up-pa AŠRU kuitki ḪUL-ahhan "But if some mountain or *šinapši*, holy places, have been offended in any way" KBo 11.1 obv. 32 (prayer, Muw. II), ed. Houwink ten Cate, RHA XXV/81:107, 116, *šinapši*- d, tr. Hittite Prayers 84 ("holy place"); ḪUR.SAG-i šu-up-pa-i pedi kuwapit [w]ātar ēšzi "On the mountain, in a holy place where there is [w]ater (h/she makes a statue of a god)" KUB 9.28 i 10-11 (rit. of Heptad, MH/NS); ("You, O eagle, take them (i.e., these evils) and carry them to heaven, and let them perish there; you, O falcon take them") [n=]at šu-up-pa-ia-aš ḪUR.SAG.MEŠ peda n=at ar'ha peh'ute "[a]nd carry them to the holy mountains, and lead them away" KBo 13.131 rev. 11-12 (rit., MH/NS).

## šuppi- A d 15' f'

**f'** rivers and springs: *nu ANA <sup>ÍD</sup>Ar<sup>r</sup>an<sup>r</sup>zaḥi šu-up-pí* ÍD-i 1 GUD.MAH 7 UDU.HI.A<sup>r</sup>ya ḥūēkta “And he slaughtered one bull and seven sheep to the Aranzaḥ, the sacred River” KBo 22.6 i 16-17 (*šar tamḥari*, OH?/NS), ed. Güterbock, MDOG 101:19, 22 (“heiligen”), translit. Rieken, ICH 4 = StBoT 45:578; *mān* GIŠ.GU.ZA <sup>d</sup>U NA<sub>4</sub>ZI.KIN *kuiški katta lakenut našma-* *kan šu-up-pa* TÚL *kuiški šahta* “If someone has knocked over the throne of the Stormgod, a stela, or if someone has blocked a sacred spring” KBo 11.1 obv. 40, ed. Houwink ten Cate, RHA XXV/81:108, 117, tr. Hittite Prayers 84 (“sacred spring”) □ for *šu-up-pa* as a sg. nom.-acc. neut. see *šu-up-pa* ... *wātar* KUB 27.29 iii 5 (Allaiturahī’s rit., MH/NS), see at 17’, below; (“Just as the wind disperses chaff and carries it across the sea, may it (i.e., the holy water) also likewise disperse the blood (and) uncleanliness of this house, and may it carry them across the sea §”) *n-aš-šan* (var. *n-at-kan*) [(and)]*a* HUR.SAG-aš *šu-up-pa-ia-aš paiddu* “Let it go into the holy mountains” KUB 41.8 ii 20 (rit. for the netherworld, MH/NS), w. dupl. KBo 10.45 ii 55 (MH/NS), ed. Otten, ZA 54:126f. ii 57 □ the subj. of *paiddu* is either the aforementioned evils (all neut.) or the holy water (*šuppiš A-anta*) that will carry them across the sea; the var. *-at* fits the former, the com. gender *-aš* the latter; cf. [1 UDU 1 DUGP]IHU A[NA] TÚL<sup>š</sup>u-up-pa-aš KBo 49.308 obv. 10 (cult inv., NS); cf. also the river and GN Šuppiluliya, for which see RGTC 6 and 6/2 s.vv.

**g'** uninhabited place: [...]x *dammili šu-up-pa-i pedi* [...] “[...] in an uninhabited holy place [...]” KBo 3.21 iv 11 (hymn to Adad, OH?/NS), ed. Archi, Or NS 52:24, 26 (“reinen Ort”); cf. *peda-* A e 12’.

**h'** holy (place) (abbreviated writing?): *mān-kan* <sup>d</sup>Halputiliš *šu-up-pa-i šarā paizz[i]* “If Halputili goes up to the holy (place)” KUB 12.4 iv 7 (cult inv., NH); *ḥāš nu kuēz uwaši šu-up-pa-az-wa uwami nu-wa kuēz šu-up-pa-ia-az zahāttennaz-wa nu-wa kuēz zahāttennaz* <sup>d</sup>UTU-waš-wa É-az *nu-wa kuēz* <sup>d</sup>UTU-az *ēšri-šet-wa* GIBIL-an GABA-ŠU GIBIL [SAG]-SU-wa GIBIL-an LÚ-tar-*šet-wa* nēwan “Open (the door)! Where do you come from? I come from the holy (place). From what holy (place)? From the cult room(?). From what cult room(?)? From the Sungod’s house. From what Sungod? The one whose form is new,

whose chest is new, whose [head] is new, (and) whose penis (lit. manhood) is new!” KBo 21.22:22-26 (blessings for the Labarna, OH/MS), ed. StBoT 62:266, Archi, FsMeriggi<sup>2</sup> 46f. (“un (luogo) puro”), Kellerman, TelAviv 5:200, 202 (“pure”) □ on *ḥāš* as imp. sg. 2 see Rieken, StBoT 44:21 n. 75.

**16'** wall: *nu kuttan apē<sup>r</sup>z<sup>1</sup> [a]rranzi nu kūzza šu-up-pí-iš* “They wash the wall with that (i.e., water, with which they have washed the temple), and the wall (becomes) sacred” KUB 29.4 iv 26-27 (rit., NH), ed. StBoT 46:295f. (“pure”), Schw.Gotth. 30f., tr. Collins, CoS 1:176 (“pure”), see also Beal, Magic and Ritual 207 (“ritually pure”).

**17'** water: DUMU É.[(GA)]L *šu-up-pí wātar parā ēpzi* [(LUGAL)]-i MUNUS.LUGAL-ya LUGAL-uš 3-ŠU *aiš-šet ārri* “A palace servant holds out holy water to the king and queen, (and) the king washes his mouth three times” KBo 17.1 i 14-15 (rit., OS), w. dupl. KBo 17.3 i 9-10 (OS), ed. StBoT 8:18f. (“rein”); *parkunuddu šu-up-pí-iš A-anza* HUL-lun EME-an... “Let the holy water purify the evil tongue...” KUB 41.8 ii 14 (rit. for the netherworld, MH/NS), ed. Otten, ZA 54:124f. ii 51 (“heilige”); *[udaš-ka]n wattarwaš* MUNUS.LUGAL-aš *šu-up-p[i w]ātar* “The Queen of the Fountain [brought] hol[y w]ater” (which drove evils from Ḥannahanna’s body) KUB 33.53:16 + FHG 2 iii 18 (missing deity, OH/NS), ed. Haas, Materia 108 w. n. 496, translit. Myth. 81, tr. Hittite Myths<sup>2</sup> 30; *[nu-ššan šu-u]p-pí wātar papparišš[an(?)]* “[Ho]ly water is sprinkled upon (it)” HKM 116 ii 25 (rit. in myth, OH/MS), ed. Güterbock, JKF 10:207f.; *hener-āt šu-up-p[i wātar]* “They drew/ ladled it, the hol[y water]” KUB 33.34 obv.? 6 (myth, OH/NS), translit. Myth 127, tr. Moore, Thesis. 63; *nu-ššan INA GA[(L.GIR<sub>4</sub> kui)]t šu-up-pí* (var. Ø) *wātar* [(*n-at* MUNUS ŠU.G)]I *dāi nu* É-er É.Š[Ā].HI.A É-*hilan* *ḥuman šuppiā'ḥḥi* “The Old Woman takes the holy (var. Ø) water which is in the earthenware cup and she consecrates the entire house, the inner rooms, and the courtyard structures” KBo 23.23:62-63 + KBo 33.118:80-81 (Allaiturahī’s rit.?, MH/MS), w. dupl. KUB 27.29 i 20-22 (MH/NS), ed. Haas/Thiel, AOAT 31:210f., ChS 1/5:61; *nu šu-up-pí!* *kuit wātar* ZAG.GAR.RA-ni [...] *n-at* MUNUS SUHUR.LÁ *dāi* “The woman attendant takes the holy water, which [is(?)

## šuppi- A d 17'

## šuppi- A

on] the altar” KUB 27.29 iii 5-6 (Allaituraḥi’s rit., MH/NS), ed. Haas/Thiel, AOAT 31:142f., for the emendation see Melchert, FsKošak 516f. n. 13 but compare also *šuppa* TÚL “holy spring” KBo 11.1 obv. 40, a 15’ f, above; *‘n̄-aš-kan šu-up-pí-it we[(te)nit (p)]apparšzi* “He sprinkles them (i.e., warm seashells) with holy water” Bo 3686 iii 8-9 (fest., LNS), restored after VBoT 126 ii? 1-2 (NS), KUB 28.105 ii? 4-5 (NS), translit. Otten/Rüster, ZA 64:248; *ANA DINGIR.MEŠ-kan šu-up-pa A.MEŠ-a[r ...]* “portions of holy water for the gods” KBo 47.45 rt. col. 3 (frag. Kizz. rit., NS), translit. DBH 33:38.

**18'** words (of a ritual): *nu šu-up-pa INIM. HI.A ŠA DUGÚTUL DU<sub>11</sub>-zi § ... nu-kan šu-up-pa uddār anda memanzi § ... § nu-šmaš LÚ.MEŠ-ašušatalluš šu-up-pa uddār d<sup>U</sup>-ni IGI-anda DU<sub>11</sub>-zi DIB-zi* “They pronounce the sacred words of the vessel. § ... and at the same time they speak the sacred words. § ... § The *ašušatalla*-men begin to pronounce the sacred words toward the Storm-god” KBo 4.11 obv. 16, 18, 22-24 (Ištanuwian cult, NS), translit. StBoT 30:339f.; cf. [...]x *šu-up-pa uttār* [...] ABoT 1.35 obv. 5 (fest., OS), translit. StBoT 25:121.

**e.** sg. or pl. nom.-acc. neut. *šuppi*, *šuppa* used as adv. “in a holy way, ritually pure” — **1'** w. *aku-/eku-* “to drink”: *[n-ašta(?) ša]nhanzi nu šuppa IŠTU GEŠTIN akuwanzi* “They [cl]ean up (the locality) and drink from the wine in a holy way” KBo 14.94 ii 14 (cult of Ḫuwaššanna, NS) □ for restoration see *n-ašta šanhan[zi ... ] IŠTU GEŠTIN šu-up-pa [... ]* KBo 24.33 iii? 9-10 (MS); [EGIR]-*'an'da-ma šu-up-pa* 7-ŠU IŠTU GAL 'GEŠTIN' *akuw[anzi]* “[Afterwa]rds [they] drink from a wine cup seven times in a holy way” KUB 27.65 i 9 (cult of Ḫuwaššanna, NS); cf. also *šu-up-pa* 7-ŠU 1 GAL *ekuzi* KUB 54.13 ii 5 (NS).

**2'** w. *ašeš-*: *šu-up-pa-ma* LÚ.MEŠSANGA *ašaši* “but he seats the priests in a holy manner” KUB 25.9 ii 7 (fest., NS), ed. Gonnet, Mém. Atatürk 60f. (“les prêtres sacrés”).

**3'** w. (-za) *šeš-/šaš-* “to sleep in a holy manner, i.e., for incubation” (see *šeš-/šaš- 3*): *[lukka]ttis ma-za* LÚAŠGAB *šu-up-pí-šešz[i]* “On the following day a leatherworker sleeps in a holy way” KBo 10.16 iv 9 (cult inv.?, NS); *n=at-š(a)maš* (dupls. *n=at-za*)

*šu-up-pa-ia* (var. *šu-up-pa*) *šeš[(kanzi)]* “And they sleep in a holy manner” KUB 14.8 rev. 44 (PP 2 §11, Murš. II), w. dupls. KUB 14.11 iv 17, KUB 14.10 iv 13-14, ed. Götze, KIF 1:218f. (“auf reinem (Bette) erschlafen”), Lebrun, Hymnes 209, 215 (“d’une manière sacrée”), tr. Hittite Prayers 60 (“they shall regularly sleep holy”).

**4'** w. *warp-* “to bathe in a holy manner > take a ritual ablution, bathe to ritual purity”: [...]x *šu-up-pa warpanzi* “They bathe in a holy way (in order to become ritually pure)” KUB 51.32:6 (rit., NS), translit. DBH 15:54; (“A woman goes off to an *arzana*-house”) [nu] *šu-up-pa wa<sup>r</sup>p<sup>an</sup>za ēšzi ANA LÚM[U]TI-ŠU<sup>ma</sup> mān aššu n[=aš=z]a kattisši [ezzazi?]* “and she sits there, bathed to ritual purity, but if her husband so wishes he [eats(?)] with her” KBo 17.65 rev. 25-26 (birth rit., OH/NS), ed. StBoT 29:140f. (“she is washed pure”), cf. Wilhelm, Levitikus 204 □ for the *arzana*-house see Mouton, Naissance 80; INA É.GAL-LIM<sup>ma</sup> *šu-up-p[a] warpwar* “But in the palace (there is) a holy bathing” KUB 9.16 i 6-7 (*nuntarriyašaš* fest., OH/NS), ed. Nakamura, Nuntarriyaša 17, 19 (“(findet) die ‘Rein’-Waschung (statt)”; see also KUB 55.5 iv? 4-7, IBoT 2.8 iv? 4-5; [...] EGIR-anda *šu-up-pa warpzi šu-up-pa-ia-az-z-iy[a=z ... -az/za i]škizzi* “Afterwards he bathes to ritual purity and [a]oints [himself] with ritually pure [oil(?)]” KUB 4.47 rev. 16-17 (rit. against insomnia, NH), ed. Mouton, Rêves 145, 147 (“il se lave de manière (con)sacrée”), Beckman, FsKošak 70, 74 (“takes a purificatory bath”).

**f.** unclear: (“From a cup a palace attendant gives water for sprinkling and an aspergillum(?) is in (it); he sprinkles water [with(?)] the aspergillum(?) once”) *tamaiš<sup>ma</sup>* [DUMU].'É'.GAL *tuppaz šu-up-pí-in ḥarzi* [...]x LUGAL-i *parā ēpzi* [LUGAL-u]š *šu-up-pí-in* 3-ŠU *kuwašzi* “while another [p]alace attendant holds a š. in (lit. with/ from) a basket/box and he presents (it) to the king. [The ki]ng kisses the š. three times” KBo 27.40 obv.? 9-12 (fest., NS), ed. Kühne, Eothen 10:108f. □ According to Kühne š. is an inanimate cult object, which has to be kept separate from both *šuppi- A* “holy, sacred” and *NINDAšuppi- B* “*šuppi*-bread.”

Although š. can describe deities or divine entities (a, c, and d, “holy, sacred”) it is mostly

**šuppi- A**

used to describe the perfect condition that renders a person or object fit to be in divine presence (b, c and d, “consecrated”; see Wilhelm, Levitikus 203). As representatives of the gods and intermediaries between the divine and human worlds, the king and certain priests qualify as “holy, sacred.” In relation to *parkui-* “pure, clean” (q.v.) š. can be seen as hierarchically higher so Mouton, HR 55, Hoffner, ICH 3:324f.; (everything š. is also *parkui-*, but not everything *parkui-* is necessarily š.) or as a special category or subsystem of purity (so Hutter, Purity 166). Once a person (cf. priests in b 2' KUB 45.49 iv 8-10) or an object (cf. the birthstool in d 3') becomes unclean or otherwise defective, it is no longer considered š. and therefore unfit for a deity or to be in divine presence. Because humans interact with beings and objects that are š., it does not mean “taboo for humans,” only that such objects are reserved for sacred use. People have to be in a clean state when interacting with someone/something š., but when the š. entity is taboo it needs to be explicitly mentioned (see d 8' KUB 30.10 obv. 13). Note also that the opposite of *parkunumar* “cleansing, purification” (q.v.) is *papratar* “impurity, defilement” (q.v.), forms of which are never used in opposition to š. and derivatives. The antonym of š. is *marša-* “un-holy, unfit for sacred space” (q.v.).

Sommer/Ehelolf, Pap. (1924) 7-8; Götze, AM (1933) 233-34; Friedrich, HW (1952) 199; Moyer, Diss. (1969); Melchert, HS 110 (1997) 50; Hoffner, ICH 3 (1998) 323-325; Wilhelm, Levitikus (1999) 197-217; de Martino, Or NS 73 (2004) 348-362; Tischler, HEG S/2 (2006) 1185-1193; Kloekhorst, EDHIL (2008) 789-790; Christiansen, BN 156 (2013) 131-153; Hutter, Purity (2013) 159-174; Feder, JANER 14 (2014) 87-113 (on general notions of purity in the ancient Near East, for š. see 98 n. 44); Mouton, HR 55 (2015) 41-64; Puhvel, AJNES 11 (2017) 116-119.

Cf. <sup>(UZU)</sup>šuppa- B, <sup>NINDA</sup>šuppi- B, šuppiyahh-, šuppiyant-, šuppiyat-, šuppiyauwar, šuppiešš-, šuppieššar, šuppiššar(a)-, šuppiššarant-.

**NINDA**šuppi- B n. com.; (name of a bread or pastry); MH/NS.†

**sg. nom.** <sup>NINDA</sup>šu-up-pí-iš KBo 10.34 i (5) (MH/NS), KUB 54.49 obv. 3 (MH?/NS).

(“Five or six?) warm breads of half a *SŪTU*, among them”) 1 <sup>NINDA</sup>šu-up-pí[-iš] 1 NINDA

**šuppiyahh-**

EMŠU *iduriš ŠA* ½ ŠĀTI 1 NINDA EM[ŠU] *nahhitiš ŠA* ½ ŠĀ[TI] “one š.-bread, one *iduri-* bread of sourdough of half a *SŪTU*, one *nahhiti-* bread of sourdough of half a *SŪTU*” KBo 10.34 i 5-7 (enthronement of Tudh., MH/NS), translit. AlHeth. 184 □ the clear tendency of the scribe of this tablet to justify the last sign of a line to the right and the evidence of KUB 54.49 supports the restoration to a sg. nom. com.; (“Five warm breads of half a *SŪTU*”) 2 <sup>NINDA</sup>šu-up-pí-iš 20[-iš?] “Two š.-breads (of) twenty [weight-units(?)]” KUB 54.49 obv. 3 (MH?/NS), ed. DBH 1:128 □ for 20-iš see DBH 1:38f.

The absence of word space between NINDA and š. in both attestations pleads in favor of š. as the name of a dough product instead of NINDA being a Sumerogram standing for a separate noun with a modifying adj. (“sacred bread”). Note also clear instances of šuppi- A “holy, sacred” preceding NINDA as an adj. in šuppi- A d 4'. Whether š. is related to the adj. šuppi- A remains an open question.

Hoffner, AlHeth. (1974) 184f., Hagenbuchner, DBH 1 (2002) 127f.

\*šuppe- C v., see šuppiyauwar.

**šuppiyahh-, šuppahh-** v.; to make holy or sacred, consecrate; to ritually purify, clean (antonym: *maršanu-*); wr. syll. and KÙ; from OS.

**act. pres. sg.** 1 šu-up-pí-ia-ah̃-mi KUB 14.15 i 7 (Murš. II), HSM 3644.6 (Güterbock, JCS 19:33) (NH), šu-up-pa-ah̃-[mi] KUB 56.12:7 (NH); **sg. 3** šu-up-pí-ia-ah̃-hi KUB 29.30 iii (7), 11 (OS), KUB 43.30 ii 3, 10 (OS), KUB 12.5 i 6 (MH/MS), KUB 32.49a ii 12 (MH/MS), KBo 6.26 i 32, 43, 49 (OH/NS), KBo 11.26 obv. 5 (LNS), šu-up-pí-ah̃-hi KBo 20.10 i 11, ii 8 (OS), KBo 23.23:63 (MH/MS), KUB 20.99 ii 7 (NS), šu-up-<pí->ia-ah̃-hi KUB 20.24 iii 8 (NS), šu-up-pí-ia-ah̃-hi KBo 27.40 rev.? 3 (NS), šu-up-pí-ia-ah̃-[z]i KUB 34.69 obv. 15 + KUB 34.70 i 7 (NS), IBoT 3.115 rev. 7 (MS), šu-up-pa-ah̃-zi KUB 49.94 ii 6 (NH), KÙ-ah̃-hi KUB 28.89 i 11 (courtesy of Ch. Steitler) (LNS), KUB 58.5 i 13 (NS), for KÙ-*hi* VS 28.23 obv. 2 (NS) read KÙ.<G>I. with DBH 6:45 and cf. *laħanni-*.

**pres. pl.** 3 šu-up-pí-ia-ah̃-ha-an-zi IBoT 1.29 obv. 28 (MH?/MS?), KBo 5.1 ii 5, 6 (NS), KUB 46.47 rev. 8, 10 (NS), KBo 11.1 obv. 34 (Muw. II), KBo 23.1 ii 5 (Tudh. IV), šu-up-pí-ah̃-ha-an-zi IBoT 1.29 rev. 50 (MH?/MS?), KUB 25.42 iii 3 + KBo 15.47 obv.? rt. col. 16 (NS), KUB 25.18 iv 23 (Tudh.).

## šuppiyahh-

## šuppiyahh- a 3'

IV), VS 28.1 obv. 9 (LNS), *šu-<up->pí-ah-ḥa-an-zi* KUB 50.36 iv 7 (NH), KÙ-*an-zi* KUB 53.21 rev. 8 (LNS).

**pret. sg. 1** *šu-up-pí-ia-ah-ḥu-un* KUB 19.37 ii 17 (Murš. II), KUB 7.60 iii 17 (NS), IBOT 3.98:6 + KUB 28.82 i 20 (OH?/NS), *šu-up-pí-ia-ah-ḥu-u-un* VBoT 120 i 12 (MH/NS); **sg. 3** *šu-up-pí-ia-ah-ḥa-aš* KUB 12.43:9 (MS).

**pret. pl. 3** *šu-<up->pí-ah-ḥe-er<sup>1</sup>* KBo 41.211 left col. 8 (NS).

**imp. sg. 2** *šu-up-<pí->ia-ah* KUB 33.5 ii 8 (OH/MS).

**mid. pres. sg. 3** *šu-up-pí-ia-ah-ḥa-ta-ri* KBo 17.78 i 4 (MS), KBo 31.144 obv.? 2 (MS).

**pret. sg. 3** *šu-up-pí-ia-ah-ḥa-ti* KBo 25.112 ii 14 (OS), *šu-up-pí-ia-ah-ḥa-ti* KBo 3.16 rev. 11 (OH/NS), KUB 12.43:9 (MS).

**imp. sg. 2** *šu-up-pí-ia-ah-ḥu-ut* KBo 3.16 rev. 8 (OH/NS), KUB 33.52 iii 8 (OH/NS), KBo 15.30 iii 5 (NS), KUB 46.13 iv 12 (NS).

**inf.** *šu-up-pí-ah-ḥu-u-an[-zi]* KBo 14.142 ii 21 (Murš. II), [*šu-up-pí-ia-ah-ḥu-u-wa-an-zi*] KBo 31.134:4 (NS).

**verbal subst. sg. nom.-acc.** *šu-up-pí-ia-ah-ḥu-u-wa-ar* KBo 11.43 i 10 (OH/NS), KUB 30.63 v? (11), (17) (OH/NS), KBo 11.1 obv. 34 (Muw. II), *šu-up-pí-ia-ah-ḥu-u-ar* KBo 24.29 iii 4 (MS), KBo 19.140:(6) (pre-NH/MS), *šu-up-pí-ia-ah-ḥu-wa-ar* KUB 17.8 iii 9 (pre-NH/NS), *šu-up-pí-ah-ḥu-wa-a[r]* KBo 19.137 iv? 6 (pre-NH/NS); **gen.** *'šu-up'-pí-ah-ḥu-u-wa-aš* KUB 31.57 i 24 (OH/NS), KBo 27.192:(1) (MS), *šu-up-pí-ia-ah-ḥu-wa-aš* KUB 29.8 iv 37 (MH/MS), [*šu-u*]p-*pí-ia-ah-ḥu?-aš* FHG 21 iv 35 (MS), *šu-up-pí-ia-ah-ḥu-u-wa-aš* KUB 9.38:6 (NS), KUB 36.30:6 (NS), KÙ-*ah-ḥu[-wa-aš]* KBo 27.41:4 (LNS).

**part. sg. com. acc.** *šu-up-pí-ia-ah-ḥa-an-da-an* IBOT 1.29 obv. 38 (MH?/MS?); **neut. nom.-acc.** *šu-up-pí-ia-ah-ḥa-an* KUB 46.47 rev. 4 (NS); **pl. com. acc.** *šu-up-pí-ia-ah-ḥa-an-d[u-uš]* KBo 45.51 ii 2 (NS).

**imperf. pres. sg. 3** *šu-up-pí-ia-ah-ḥi-iš-ke-ez-zi* KUB 43.58 i 44 (MH/MS), KUB 55.39 iii 34 (OH/NS), *šu-up-pí-ah-ḥi-iš-ke-ez-zi* KBo 2.29 rev. 4 (NS), *šu-up-pí-ah-ḥe-eš-ke-e[z-zi]* KBo 30.189:5 (NS); **pl. 3** *šu-up-pí-ah-ḥi-iš-kán-[zi]* KBo 30.54 ii 7 (NS).

For KÙ here, see Laroche, RHA XIX/68:43; HW 3. Erg. 41; Taracha, NABU 2018/106; Steitler, NABU 2019/23.

**a.** consecrating or ritually purifying human beings, their body parts, or gods — **1'** the Hittite Great King: GAL LÚ.MEŠMUḪ[ALDIM wā]tar arahza udai nu ḥaššāz [(*hul*)]liš dāi nu and [a] peššiezz̄ ta āppa šarā [(dāi)] nu LUGAL-un 'šu-<up->pí-ia[-ah-ḥi] tuhuišar LUGAL-i parā ēpzi [(nuzz̄ka)]n tuhšā “The chief of the cooks brings water from outside, and he takes up a cone from the brazier and throws it in (to the water) and takes it back up, and then consecrates the king: he holds

out *tuhuišar* to the king, and (the king) *tuhš-s* himself” KBo 21.25 i 39-42 + KUB 34.123 i 9-12 (Stormfest., OH/MS), w. dupl. KBo 17.11 i 23-24 + KBo 30.29:2-4 (OS), ed. Barsacchi, StAs 12:31f., 41, Alp, Or NS 52 (FsKammenhuber) 17; (The GUDU<sub>12</sub>-priest of Arinna) *wātar išparnu[zzi]* / [...] LUGAL]-un *šu-up-pí-ia-ah-ḥi* “sprinkles water [and] consecrates the [kin]g” KBo 8.102:6-7 (MS); cf. ibid 12-15; (He leads in the Man of the Stormgod, who bows to the king) *ta LUGAL-un šu-up-pí-ah-ḥi* [w]atar 3-ŠU *išparnuzi malti* “He consecrates the king, sprinkles water three times, (and) recites” KBo 20.10 i 11-12 (fest. OS), ed. Alp, Tempel 246, translit. StBoT 25:131; cf. ibid. ii 7-9; LUGAL-uš̄za *šu-up-pí-ia-ah-ḥa-ti ANA* [hal]pūti mān̄hand[a] māldi kē-a QĀTAMMA “The king has consecrated himself. As he chants before(?) the *halputi*, so also (he chants) these things in the same way” KBo 25.112 ii 14-15 (invocation of Hattian deities, OS), translit. StBoT 25:191.

**2'** other kings: (“Ištar replied to him (i.e., Naram-Sin): ‘Go’”): *šu-up-pí-ia-ah-ḥu-ut* [*šup*]piyaš <sup>GIS</sup>NÁ-aš šeškiyahhut ... [(<sup>m</sup>Nar)]am-<sup>d</sup>SIN-naš *šu-up-pí-ia-ah-ḥa-ti* *šuppayaš* [<sup>(GI)</sup>GIS]NÁ-aš [šešk]iškuwan dāiš “Consecrate yourself and lie down on a consecrated bed ...” Naram-Sin consecrated himself and lay down on a consecrated bed” KBo 3.16 rev. 8-9, 11-12 (Naram-Sin legend, OH/NS), w. dupl. KBo 3.18 + KBo 3.19:12-16 (LNS), ed. Güterbock, ZA 44:54-57.

**3'** a person other than a king: [*nu ap*]ēdani GE<sub>6</sub>-ti DUMU.LUGAL QĀTAMMA *šu-up-pí-ah-ḥa-an-zi* “[Th]at night they consecrate the prince in the same way ([then] they put him to bed)” IBOT 1.29 rev. 50-51 (fest. of begetting, MH?/MS?), ed. Mouton, JANER 11:11, 17, Güterbock, Midwest AOS (1969) 103, 101 = AS 26:112f.; *nu* MUNUSŠU.GI wātar išnann̄a dāi n=a[t=(*šmaš-kan*)] šarā papparašzi n=aš *šu-up-pí-ia-ah-ḥi* ... parkuwaš̄=wa=šmaš namma ēšten KA×U-it EME-it “The Old Woman takes water and dough and sprinkles i[t] on them (i.e., two ritual patrons) and consecrates them ... (saying:) ‘May you be pure again with mouth (and) tongue (i.e., free from slander (and) gossip!?)’” KBo 39.8 ii 21-22, 24 (Maštigga’s rit., MH/MS), w. dupl. KBo 2.3 i 34-35, 36-37 (MH/NS), ed. StBoT 46:73 □ for the relation

## šuppiyahh- a 3'

between *š.*, *šuppi-* and *parkui-* see *šuppi-* A discussion at the end; (“At night they dip a thick-bread”) DUMU<sub>2</sub>*ya* *šu-up-pí-ia-ah-ha-an-zi* “And they consecrate the child” KBo 5.1 ii 4-5 (Papanikri’s rit., NS), ed. Strauß, Reiningung 289, 297; [...]x *šu-up-pí-ia-ah-ha-aš apašš=za* *šu-up-pí-ia-ah-ha-ti* “He consecrated [...] and that person consecrated himself” KUB 12.43:9 (MS); TÚG-aš *mān šu-up-pí-ia-ah-hu-ut* “Consecrate yourself like a garment” KUB 33.52 iii 8 (conjuration, NS), cf. HEG S/2:1195; *namma=ššan ANA GİR.* GÁN KÚ.BABBAR *pankun GEŠTIN šer tepu šu-up-pí-ia-ah-ha-an-zi* “Then they consecrate all the wine in small quantities over the silver GİR. GAN-vessel” KBo 15.37 v 17-19 (*hišuwa-fest.*, MH/NS), ed. *šer* 1 c 4' 1'.

4’ one’s hands (w. *=za*): (“When the fourth day dawns, the patient washes himself. The exorcists who are before the patient stand up”) *nu=za hūmanteš QĀTI=ŠUNU šu-up-pí-ia¹-[a]h-ha-an-zi* “They all consecrate their hands (and they go in before the god)” KBo 23.42 + KBo 35.76 i 3 (fest. for the throne of Ḫebat, NS), w. dupl. KBo 24.57 i 3 (NS), ed. ChS 1-2:130f. (without join); (after an exorcist breaks bread and puts it down before a deity) *nu=za MUNUS. LUGAL QĀTI=ŠU šu-up-pí-ia-ah-hi* <sup>LÚ</sup>AZU<sub>2</sub>*ya=za QĀTI=ŠU šu-up-pí-ia-ah-hi* “the queen consecrates her hands, and the exorcist consecrates his hands” KUB 27.16 iv 11-12, 14-15 (fest. for Šaušga of Nineveh, NS), ed. ChS 1/3-1:154f.; (“And in its place they will give a ritual to the deity”) [Q]ĀTI<sup>HI.A</sup><sub>2</sub>*ya=za šu-up-pa-ah-zi* “and he consecrates his hands” KUB 49.49 ii 6 (oracle question, NH); (An exorcist takes something from the king’s hand and puts a thin bread in the ritual pit) *nu=za QĀTI=ŠU 'šu-up-pí'-ah-hi* (var. [š]u-up-pí-ia-'ah-hi¹ [LU]GAL<sub>2</sub>*ya menahhanda šu-up-pí-ia-ah-hi*) *'t=azašta* <sup>LÚ</sup>HAL LUGAL-i <sup>GIŠ</sup>ERIN<sup>1</sup> *kiš'šarī dāi* §... *nu=za QĀTI=ŠU šu-up-pí-ah-hi* ... *t=azašta* <sup>LÚ</sup>HAL LUGAL <sup>GIŠ</sup>ERIN<sup>1</sup> [ŠU-az? ar]ha 'dāi “he consecrates his hands (var. + and he consecrates facing(?) the king), and the exorcist puts cedar in the king’s hand. § ... and he consecrates his hands ... and the exorcist takes cedar out of the [hand] of the king” KUB 27.1 iii 10-11, 13, 16 (fest. for Šaušga of Šamuha, NH), w. dupl. KUB 27.3 iv 19 (NH), ed. ChS 1/3-1:45f. 48, Lebrun, Samuha 81, 91f.

## šuppiyahh- b 1'

5’ one’s mouth: (“Tenth tablet—complete”) ŠA SÍSKUR *itkalziaš aиш šu-up-pí-ia-ah-hu-wa-aš* “of the *itkalzi*-ritual, of the mouth consecration” KUB 29.8 iv 37 (rit., MH/MS), ed. ChS 1/1:100 (“Mundwaschung”); (“A *patili*-priest t[akes] *harnai-* from a large bowl (along) with cedar, tamarisk, (and) olive”) *nu MUNUS KA×U=ŠU šu-up-pí-ia-ah-hi* “and consecrates the woman’s mouth” KUB 9.22 ii 30 (birth rit., NH), ed. StBoT 29:90f., <sup>GIŠ</sup>pain(n)i-; *lukatt[az=ma=kan* <sup>LÚ</sup>AZU KA×U=Š]U *parā kiššan šu-up-pí-ia-ah-hi* ... *nu=za=kan KA×U=ŠU parā šu-up-pí-ah-hi* “In the mornin[g the exorcist] thus ritually cleans out(?) he[r mouth] ... She ritually cleans out her own mouth” KBo 17.65 obv. 10-12 (rit., MH/MS), ed. StBoT 29:132f., see *parā* 1 rr.

6’ a god: (Hannahanna tells the bee: “Go search for my son Telipinu. When you find [him] ...”) *'n=an parkunut n=an šu-up-<pí->ia-ah* “Purify him and make him holy” KUB 33.5 ii 8 (OH/MS), ed. Otten, Tel. 16, 18, translit. Myths 40, tr. Hittite-Myths² 18; (“An exorcist holds one bird (in his) left (hand) and with his right hand he takes a cup of water with cedar in it; he pours out a little before the deity while he speaks in Hurrian as follows: ditto 8”) *namma=kan GAL A katta* <sup>GIŠ</sup>lahhuri dāi *n=ašta* <sup>GIŠ</sup>ERIN *šarā dāi nu DINGIR-LAM šu-up-pí-ia-ah-hi EGIR-¹ŠU=ma=š=za=kan ZAG-ni neyari nu EN.SÍSKUR šu-up-pí-ia-ah[-hi]* “then he puts the cup of water down on the *lahhura*-table, takes out the cedar and consecrates the deity; then he turns to the right side and consecrates the worshiper” KUB 45.3 i 15-17 (pre-NH/MS), ed. ChS 1/2:266-269; (“Then it(?) goes out to the temple of Ziparwa §”) *nu DINGIR-LAM kiššan [š]u-up-pí-ia-ah-ha-an-zi* “and they consecrate the deity thus” IBoT 2.80 rev. 7-8 (fest. for infernal gods, NS).

b. consecrating or purifying animals and inanimates — 1’ a temple: *mā[n (INA É.DINGIR-LIM šuppi kuin)] imma maršaštarrin [wemi(yanzi nu ki)]ššan šu-up-pí-ia-ah-[ha-an-zi]* “I[f] they [fi]nd any sacrilege whatsoever in a holy temple, they shall (re)consecrate (it) as follows” HSM 3644:4-6 (Güterbock, JCS 19:33) (cat., NH), w. dupl. KBo 7.74:6-7, ed. StBoT 47:128f.; *kī ŠA É.DINGIR-LIM šu-up-pí-ia-ah-hu-wa-ar* “This is the consecration of

## šuppiyahh- b 1'

the temple” KUB 17.8 iii 9 (conjuration, OH/NS); for a *śinapši*-structure and an altar in a temple see below d.

**2'** a house and its cultic implements, which have been profaned: [(t)]*a É-SU EGIR-pa šu-up-pí-ia-ah-hi* “he shall consecrate his house again” KBo 6.26 i 31-32 (Laws §165, OH/NS), w. dupl. KBo 25.5 ii 3 (OS), ed. LH 132; (They clean out the tent in which the Old Woman treated the worshipper; they sprinkle it and wave *huppani* and *hušta* in it and discard them at the doorway) *nu-ššan INA GAL GIR<sub>4</sub> kuit* (var. + *šuppi*) *wātar āṣzi n=at MUNUS ŠU.GI dāi nu É-er É.ŠÀ.'HI'.A É-hilann=a [š]u-up-pí-ia-ah-hi* (var.. *šu-up-pí-ah-hi*) “The Old Woman takes the (var. + consecrated) water which remains in the baked clay cup and consecrates the house, the inner chambers and the courtyard (with it)” KUB 27.29 i 20-22 (Allaiturahī’s rit., MH/NS), w. dupl. KBo 23.23:62-63 + KBo 33.118:80-81, ed. ChS 1/5:130 i 49-51, Haas/Thiel, AOAT 31:136f., cf. ChS 1/5:61.

**3'** a town made sacrosanct to a deity: *nu=kan URU Timmuḥalan [ANA ḫ]U EN-YA śippandaḥyun n=an šu-up-pí-ia-ah-hu-un* “I sacrificed the city of Timmuḥala [to] the Storm[god], My Lord, and I consecrated it. (I set its boundaries and no one lived there)” KUB 19.37 ii 16-17 (ann., Murš. II), ed. AM 168f.; [*nu=wa=kan*] *URU Palhuišša ANA ḫU śip'pani[dahhi] nu=war=an ...]* *šu-up-pí-ia-ah-mi* KUB 14.15 i 15-17 (ann., Murš. II), ed. AM 34-37 w. comm. 234, see also Melchert, Mem.Güterbock 140.

**4'** a boundary of a field which has been profaned: *ta ḥappa šu-up-pí-ia-ah-hi* “and he shall consecrate (it) again” KBo 6.26 i 43 (Laws §167, OH/NS), ed. LH 134; [(*ta A.ŠÀ-LA*)]*M ḥappa šu-up-pí-ia-ah-hi* “and he shall consecrate the field again” KUB 29.30 iii 11 (Laws §168, OS), w. dupl. KBo 6.26 i 49 (OH/NS), ed. LH 134f.

**5'** other objects and/or animals: *UGULA LÚ.MEŠMUḤALDIM ḫHebat šu-u[p-pí-ia-ah-hi]* *GUD-ya UDU.HI.A šu-up-p[i-ia-ah-hi]* “The chief of the cooks consecr[ates] (the statue of) ḫHebat and he cons[ebrates] cattle (and) sheep” KUB 25.41 iii 3-4 (fest., LNS), translit. ChS 1/3-2:243 (without restorations); *UGULA MUḤALDIM*

## šuppiyahh- c

*GIŠZAG.GAR.RA GUD UDU šu-up-pí-ia-ah-hi DINGIR.MEŠ=kan GIŠZAG.GAR.RA-za GAM danzi ḫLÚ.MEŠMUḤALDIM<sup>1</sup> GIŠšientin tianzi GIŠZAG.GAR.RA-ni hūkanz[i] “The overseer of the cooks consecrates the altar, the cattle (and) sheep; they take the gods down from the altar; the cooks put the šientin in place and slaughter at the altar” KBo 11.26 obv. 5-7 (fest., LNS), ed. GIŠšientin-; (“In the morning they seat the deity”) *UNŪTE MEŠ arahza pēdanzi n=at LÚ AZU šu-up-pí-ia-ah-hi* “They carry the implements outside and the exorcist purifies them” KUB 12.5 i 5-6 (rit., MH/MS), ed. ChS 1/3-1:83f.; (“As soon as they bring the implements to Arinna”) *nu=šmaš=at LÚ.MEŠ É.DINGIR-LIM GIM-an šekkanzi n=at QĀTAMMA šu-up-pí-ia-ah-ha-an-zi* “the temple men consecrate them as they know how” KUB 22.70 rev. 58-59 (oracle question, NH), ed. THeth 6:96f.; [...]x *MUNUS huwaššannalaš ištananan [EGI]R-p[a] šu-pí-ia-ah-hi nu 2 GAL. GIR<sub>4</sub> IŠTU ZÍD.DA ZÍZ šun<sup>r</sup>na'i n=aš=kan EGIR-pa ištanani tittanuzi n=at-za šu-up-pí-ia-ah-hu-u-ar halzišsanzi* “A priestess of Huwaššanna reconsecrates the altar: she fills two earthenware cups with wheat flour and stands them back on the altar, and they call this ‘consecration’; (she stands one cup on the left and one on the right and puts breads on top of them)” KBo 24.29 iii 1-4 (cult of ḫHuwaššanna, MS); *lukatti=ma=za LÚ SANGA GIBIL GIŠZAG.GAR.RA šu-up-pí-ia-ah-hu-u-wa-aš EZEN<sub>4</sub> DÙ-zí* “The next day the new priest performs the festival of the altar consecration” KUB 44.21 ii 2-3 (NH); (“The [chief] of the blind men gives the king a cup; the king libates; the chief of the blind men libates into the pipe”) *ta LUGAL-i šer šu-up-pí-ia-ah-hi* “and he consecrates (it) for the sake of the king, (and a scribe calls out)” KUB 20.24 iii 8 (fest. for infernal deities, NS), translit. DBH 13:42, cf. HEG S/2:1194 (“reinigt (es)”), cf. par. *šer šu-up-pí-ah-hi* (var. *šer šu-up-pí-ia-hi*) ibid. iii 35, w. dupl. KBo 27.40 rev.? 3; see also KBo 15.37 v 17-19 (above a 3'). For *šer* š. “consecrate on behalf of” see *šer* 5 a; for consecrating a garment see KUB 33.52 iii 8, above, a 3'.*

**c.** consecrating or purifying intangibles: *MU.KAM-ann=a šu-up-pí-ah-ha-an-z[i]* “And they consecrate the year” (*ANDAHŠUM*-fest. outline, LNS),

## šuppiyahh- c

## šuppiyahh- e 4'

translit. Houwink ten Cate, FsHoffner 208; <sup>URU</sup>*Neriqqa lilan kuwapi KÙ-an-zi* “Nerik: when they consecrate pacification(?)” KUB 53.21 rev. 8 (list of festivals, LNS), ed. HED L 78, translit. KN 310 □ *lila-* in this sentence appears to fall into the same semantic sphere as references s.v. *lila-* A, but the meaning given there, “conciliation, pacification” (also HED 78), is based on a supposed relationship with the v. *lilai-*.

d. verbal noun: *nu EGIR-pa šu-up-pí-ia-ah-hu-u-wa-ar maḥhan n=at QĀTAMMA EGIR-pa šu-up-pí-ia-ah-ha-an-zi mānn=a maršanuwan kuitki n=at šekkanzi maḥhan n=at QĀTAMMA EGIR-pa šu-up-pí-ia'[-ah-ha-an-zi]* “and just as there is (a rite of) re-consecration, thus they will re-consecrate it (i.e., a *śinapši*-structure q.v.), and if something has been desecrated, just as they know it, thus [they will] re-consecr[ate] it” KBo 11.1 obv. 34-35 (prayer to Stormgod of Kummanni, Muw. II), ed. Houwink ten Cate/Josephson, RHA XXV/81:107, 117; UGULA <sup>LÚ.MEŠ</sup>MUḤALDIM *tuhhu<eš>nit* <sup>GIŠ</sup>ZAG.GAR.⟨RA->an *šu-up-pí-ah!-hi!* GUD.HI.A UDU.HI.A-ya *šu-up-pí-ia-ah-hi* UGULA <sup>LÚ.MEŠ</sup>MUḤALDIM *šu-up-pí-i[a-h]u-wa-aš INIM.HI.A memai nepiš* [mā]n *parkūi* [DINGI]R.M[EŠ-aš ištananaš] *aulieš<iiš>* [<sup>NINDA</sup>haršiš <sup>DUG</sup>išp]anduzi *[apenišan ...]* *parkū[i]š! 'ešdu!*<sup>1</sup> “The overseer of the cooks consecrates the altar with *tuhhuešsar*, he consecrates the cattle and sheep. The overseer of the cooks speaks the (following) words of consecration: ‘As heaven is pure (*parkui*), let the [go]ds[’] altar], sacrificial victims, [thick bread,] (and) libation be pure [in the same way]’” KUB 25.20 iv? 13-17 + KUB 46.23 rev. 17-23 (*ANDAHŠUM* fest., LNS); probably so also in broken passages KUB 20.59 i 10-15 (*ANDAHŠUM*-fest., LNS), KBo 49.22:2-5 (*ANDAHŠUM*-fest., NS) and IBoT 1.2 ii 1-7 (fest. for LAMMA of the River, NS), ed. McMahon, AS 25:192.

e. substances used to make holy, sacred or to consecrate — 1' (holy) water: (“The exorcist washes his hands”) *nu ŠA SÍSKUR* <sup>GIŠ</sup>BANŠUR AD.KID *wetenaz šu-up-pí-ia-ah-hi* “and he consecrates with water the wicker table for (lit. of) the ritual” KUB 32.49a ii 11-12 (MH/MS), ed. ChS 1/2:46f.; (After water for the hands is brought ...)

*nu HAṢṢINA* <sup>TÚG</sup>[ŠÀ].GA.DÙ-ya EGIR-pa ANA <sup>LÚ</sup>AZU *pā[i] n=at wetenit* [š]u-up-pí-ia-ah-hi *n=at PĀNI DINGIR-LIM* [dāi] “She (i.e., the Queen) give[s] the ax and the sash(?) back to the exorcist. He consecrates them with the water and [puts] them before the deity” KUB 45.32 iii 9-10 (fest. for *IŠTAR* of Tamininga, NS), ed. ChS 1/3-1:88, 90; cf. *'šu-up'-pí-ah-hu-u-wa-aš wātar* KUB 31.57 i 24 (OH/NS); cf. KUB 27.29 i 21-22 (above b 2'). In the act of consecrating (*šuppiyahh-*) sometimes *šuppi watar* “holy water” is employed KBo 23.23:62-63 + KBo 33.118:80-81 (b 2', above), sometimes *parkui watar* “pure water” KBo 17.93 obv. 6-7.

2' wine and *marnuwant-beer*: *nu=za* DUMU.É.GAL *marnuandaš* <sup>DUG</sup>tapišanan dāi ... § *nu tamaiš* DUMU.É.GAL ŠA GEŠTIN <sup>DUG</sup>tapišana[n] *harzi nu anda šu-up-pí-ia-ah-ha-an-z[i]* “§ A palace-attendant takes a *tapišana*-vessel of *marnuwant-beer*. ... § Another palace-attendant holds a *tapišana*-vessel of wine. They consecrate together” KUB 2.4 iv 13-14, 21-24 (Ziparwa-fest., NS).

3' *tuhhuešsar*: UGULA <sup>LÚ.MEŠ</sup>MUḤALDIM *dannarandan* <sup>DUG</sup>GAL *harzi nu=ššan wātar lāhūwan anda-ma=kan* *'tuh'huešsar kitta* § UGULA <sup>LÚ.MEŠ</sup>MUḤALDIM <sup>NA<sub>4</sub></sup>huwaši [šu-u]p-pí-ia-ah-hi EGIR-ŠU UDU.HI.A MÁŠ.GAL [SILA<sub>4</sub>?] MÁŠ.TUR *šu-up-pí-ia-ah-hi* “The overseer of the cooks holds an empty cup. Water has been poured in and *tuhhuešsar* lies in (it). § (With it) the overseer of the cooks [con]secrates the *huwaši*-stone; after that he consecrates sheep, goat(s), [lambs(?)] (and) kid(s)” KUB 20.85 i 11-17 (spring fest. at Tapala, LNS), translit. w. summary Kühne, Relig.Bez. 235f.; cf. [...] x=pat *tuhhuišnit šu-up-p[í-ia-ah]-hi* “The aforementioned [...] he consec[rate]s with *tuhhuešsar*” KBo 24.36 + KBo 29.190:7 (cult of Ḫuwašanna, NS), w. dupl. KBo 46.249 obv.? 7.

4' cedar: [...] DINGIR-LAM <sup>GIŠ</sup>ERIN'-az *wetenit* [...] *šu-up-pí-ia-ah-hi* “he consecrates [...] the deity (i.e., its statue) with cedar (and) water” KUB 27.22 i 13-14 (fest., NS), translit. ChS 1/3-2:245 (but reading <sup>GIŠ</sup>ERIN as <sup>DUG</sup>GİR.GÁN); (“[Afterwards] the exorcist takes a bronze ax. [Th]en red thread is

## šuppiyahh- e 4'

attached to it. He places it for each of the patrons ...") *namma GIŠERIN-a[z š]u-up-pí-ia-ah-hi* "Then he consecrates with cedar (and places it before the deity)" IBoT 3.115 obv. 7-8 + KUB 47.69 obv. 4-5 (*ANDAHŠUM*-fest, OH/MS), ed. de Martino, La Danza 58, 60, ChS 1/3-1:113f.; see further KUB 27.1 iii 10-11, 13, 16 (above a 4'), KUB 9.22 ii 30 (above a 5'), KUB 45.3 i 15-17 (above a 6'), see also KBo 22.126 rev. 4-8 (rit., NS).

**f.** w. adverbs — **1'** w. *anda* "to consecrate together": § UGULA LÚ.MEŠ MUHALDIM UGULA LÚ.MEŠ GIŠBANŠUR-ya *anda šu-up-pí-ia-ah-ha-an-zi* § "§ Together the overseer of the cooks and the overseer of the table-men perform the consecration §" KBo 4.9 iii 4-5 (OH/NS), ed. Badali/Zinko, Scientia 20:32f. ("reinigen sich gegenseitig"), cf. HEG S/2:1195 ("reinigen sich drinnen") □ for *anda* "together" see Francia, StAs 1:132-134; for the means of consecration in this passage, see the wine mentioned in ii 51 and *tuhhueššar* in ii 29-32; see also KUB 2.4 iv 13-14, 21-24 (above e 2'); see further KBo 44.139 iv 6 (fest., NS), KBo 45.19:8 (fest., NS), KBo 45.78 rt. col. 11 (fest., NS).

**2'** w. *appa* "to re-consecrate": [...] EGIR-pa šu-<up->pí-'ah'-ha-an-zi KUB 50.36 iv 7 (oracle question, NH); see also Laws §§165, 167, 168 (above b 2', b 4'), KBo 24.29 iii 1-4 (above b 5'), KBo 11.1 obv. 34-35 (above d).

**3'** w. *arha* "to de-consecrate(?): *AŠRA-ma arha witenaz šu-up-pí-ia-ah-ha-an-zi* "They de-consecrate(?) the place (of sacrifice) with water" KBo 21.34 iii 2 (fest. frag., NS), ed. Lebrun, Hethitica 2:121, 130; *nu GIŠBAN[Š]UR SISKUR wetenaz arha šu-up-pí-a'ḥ-ha-an-zi* "They de-consecrate(?) the table of the sacrifice with water" KUB 25.42 iii 2-3 + KBo 15.47 obv. rt. col. 16-17 (*hišuwa*-fest., MH/NS), translit. ChS 1/4:82; [...] *arḥ]a šu-up-pí-ia-ah-hi* GIŠBANŠ[UR...SÍ]SKUR *arha šu-up-pí-ia-[ah-hi].../...]-kan* É-ri *anda pānz[i...]* § [...] SÍ]SKUR ANA DINGIR-LIM [...] 'DINGIR-LIM *arha*' š[u-up-pí-ia-ah-hi] KBo 35.90 rev.? 7-8, 10, 12-13 (throne of Ḫebat fest., MS), see also rev. 4, translit. DBH 19:102; □ our interpretation of *arha* š. as "de-consecrate" is tentative. The act of de-consecration intends to make a formerly consecrated object ready for regular every-day use again. Note how in KBo 21.34 ii 64-iii 2 they pick up offering materials that were previously used "before the Stormgod" (iii 1) and then *arha* š. the

## šuppiyahh- f 5'

area (*AŠRA*) possibly referring to the place where offerings had taken place. Similarly, albeit in very fragmentary context, in KBo 35.90 rev.? 7-8 somebody *arha* š.-s twice, then picks up something after which "they leave." For *arha* to indicate "to turn something to its opposite," see Zuntz, Ortsadv. 39, HW<sup>2</sup> A 282.

**4'** w. *parā* — **a'** w. dir. obj. and -*kan* "to ritually clean/wash out(?)": see KBo 17.65 obv. 10-12 (above a 5'), and *parā* 1 rr.

**b'** w. only indir. obj., without -*kan*: [GAL L]Ú.MEŠ MUHALDIM *ištanani parā tuhhešnit* [š]u-up-pí-ia-ah-hi "Using *tuhheššar* the [Chief] of the Cooks ritually cleanses forward in the direction of the altar" VS 28.10 iv 16-17 (Storm fest., MS), ed. Barsacchi, StAs 12:114, 116 ("purifica in direzione dell'altare"), differently Kloekhorst, EDHIL 892f. (mistaking *parā* for *peran*: "in front of the altar").

**5'** w. *šarā* "to consecrate completely" (only using wine and *marnuwant*-beer; for *šarā* š. see *šarā* B 4 h): ("The king steps up; a cupbearer brings a *kangur* of wine, and an earthenware cup is placed over/upon it; the chief of the cupbearers walks alongside him; the chief of the cupbearers gives the king a cup from (lit. of) the *kangur* § The chief of the cupbearers takes [...] wine and fills a cup in the hand of ...") GAL LÚ.SAGI *kangurazza šarā* 3-ŠU *šu-up-pí-ia-ah-hi* LUGAL-uš ANA dIM 3-ŠU *lāhui* "The chief cupbearer consecrates from the *kangur* completely three times; the king pours three times to the Stormgod" KUB 25.36 ii 24-26 (fest., OH/MS); ("The overseer of the cooks holds out a libation vessel of wine to the king. The king places his hand (on it). The overseer of the cooks libates three times at the hearth") [(UGULA LÚ.MEŠ GIŠB)ANŠ]UR *šarā šu-up-pí-ia-ah-hi* "The overseer of the table-men consecrates (it) completely... (§ The overseer of the cooks holds out a libation vessel of *marnuwant*-beer to the king. The king places his hand (on it). The overseer of the cooks libates [three times] below the table in front of the hunting bag") UGULA LÚ.MEŠ GIŠBANŠUR *šarā šu-up-pí-ia-ah-hi* The overseer of the table-men consecrates (it) completely" KUB 43.30 ii 3, 10 (fest., OS), w. dupl. KBo 21.88 iii 4 (OH/NS), translit. StBoT 25:77;

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cf. KUB 43.30 ii 14; cf. Tischler, HEG S/2:1194 (“segnet nach oben”).

For a discussion of the relation to *parkui-* and its derivatives, see s.v. *šuppi-* A end. For *maršanu-* as the antonym of *šuppiyahh-* compare KBo 11.1 obv. 34-35 (prayer to Stormgod of Kummanni, Muw. II) (above d).

Götze, AM (1933) 233f.; Friedrich, HW (1954) 199; Laroche, RHA XIX/68 (1961) 42-45; Kronasser, EHS 1 (1962) 377, 428, 431; Friedrich, HW 3. Erg. (1966) 41; Tischler, HEG S/2 (2006) 1193-1196; Taracha, NABU 2018/106.

Cf. *šuppi-* A.

## šuppiyant- adj.; consecrated; from OH/MS?.

**sg. nom. com.** [š]u-up-pí-ia-an-za KUB 59.53 i 2 (NS).

**acc. com.** šu-up-pí-ia-an-ta-an KUB 45.47 ii 1 (MH/MS),

KBo 11.14 iii (21) (MH/NS), šu-up-pí-ia-an-da-[a]n KuT 53 (Wilhelm, MDOG 134:346) ii 30 (MH/MS), šu-up-pí-an-ta-an KUB 27.68 i 14 (NS), 'su<sup>1</sup>-up-pí-an-da-an Bo 4929 v 15 (Otten, JCS 4:121), KUB 54.83 rev. (8) (NS).

**nom.-acc. neut.** šu-up-pí-ia-an KUB 32.123 iii 38 (OH/NS), šu-pí-an KBo 40.155 iii 3 (NS?).

**dat.-loc.** šu-up-pí-an-ti KUB 41.15 obv.? 6 + KUB 53.15 ii! 16 (NS).

**pl. acc. com.** šu-up-pí-ia-an-du-uš KUB 45.47 ii 17 (MH/MS), šu-up-pí-ia-an-du-uš KBo 23.9 i 15 (MH/NS).

**gen.** šu-up-pí-ia-an-t[a-aš] KUB 2.1 iv 34 (Tudh. IV).

**a.** (said of offering materials, i.e., meat, bread): (When they divide up a slaughtered sheep, they cook the liver and heart over an open flame) *nu ANA LÚ.MEŠ<sup>URU</sup>Lallupiya kuiš LÚGAL-ŠUNU nu 1 NINDA.ÉRIN.MEŠ paršiyanzi* (sic) (var. *paršiya*) *šer=ma=ššan<sup>UZU</sup>NÍG.GIG* (var. adds <sup>UZU</sup>ŠÀ) *šu-up-pí-ia-an* (var. *šuppaya*) *dāi nu<sup>NA<sub>4</sub></sup>huwašiya ANA<sup>dU</sup> 'ŠA<sup>1</sup><sup>URU</sup>Išdanuwa<sup>dUTU-i</sup> dāi* “He who is the leader of the Lallupiya men, breaks(!, text has pl. 3, var. correctly sg.) one soldier-bread, and puts the consecrated liver (var. + and heart) on (it). He places (it) on the stela for the Stormgod of Ištanuwa (and) for the Sungoddess” KUB 32.123 iii 36-40 (Ištanuwan fest., OH/NS), w. dupl. KBo 8.107:18-21 (NS), translit. StBoT 30:311; [2? <sup>URUDU</sup>š]epikušteš n=aš=šan šu-up-pí-an-anti NINDA.KAŠ paš'k'anteš<sup>GIŠ</sup>BAN'ŠUR<sup>1-i</sup> [dā]i nu 1 LÚ karapzi “There are [two(?)] copper pins. He [places them, stuck into consecrated beer bread, on the table, and one man lifts (it)” KUB 41.15 obv.?

## šuppiyant- c

6-7 + KUB 53.15 i! 16-17 (rit., NS), ed. Beckman, BiOr 42:143, DeMartino, Eothen 2:79f.; (“The Chief of the Palace Attendants takes one sweet thick bread, ..., holds it out to the king and the king puts his hand on it”) *n=an=šan GAL DUMU. MEŠ.É.[GAL] šu-up-pí-ia-an-da-[a]n=pát PĀNI GIŠminuziya [dāi]* “The Chief of the Palace Attendants [puts] it—still consecrated—before the *minuzi-*” KuT 53 ii 29-30 (rit., MH/MS), ed. Wilhelm, MDOG 134:346f.; <sup>GIŠ</sup>hatta<sup>1</sup>lw<sup>1</sup>aš GIŠ-ru<sup>2</sup>i» 'IŠ<sup>1</sup>TU 1 išk[uyaizz]i(?) nu=ššan NINDA. GUR<sub>4</sub>.RA šu<sup>1</sup>-up<sup>1</sup>-pí<sup>1</sup>-ia<sup>1</sup>-an-ta-[an ...]x-<sup>1</sup>t<sup>1</sup> an <sup>GIŠ</sup>hattalwaš GIŠ-rui dā*i* n[u=ššan] šer NINDA.İ.E.DÉ.A dāi “He/She ano[int]s the doorbolt with oil, places a consecrated [...] thick bread on(?) the door bolt and puts an oil cake on top” KBo 11.14 iii 20-23 (Hantitaššu’s rit., MH/NS), ed. Ünal, Hantitaššu 23, 30 □ for NINDA.GUR<sub>4</sub>.RA šu-up-pí-an-da-an see Bo 4929 v 14-15 (Otten, JCS 4:121).

**b.** (said of birds): MUŠEN=ma=ššan šu-up-pí-ia-an-ta-an warh[uin] A[N]A NINDA.SIG par<sup>r</sup>ši<sup>1</sup>yanti šer dāi n=an dagān dāi “He places the bird, consecrated (and) unplucked, on top of the broken thin-bread, and he lays it on the ground” KUB 45.47 ii 1-3 (fest. for NIN.GAL, MH/MS), ed. ChS I/3-2:182f. (“rein”), Bawanyeck/Görke, hethiter.net/: CTH 494 (TX 19.02.2016, TRde 19.02.2016); (“The exorcist takes a sample from the birds, he dips it in oil and places it on the brazier. He picks up their hearts too, and he throws them into the brazier”) MUŠEN.HI.A=ma šu-up-pí-ia-an-du-uš wa<sup>r</sup>huwaš PĀNI DINGIR-LIM t[ag]ān dāi “He lays the birds, consecrated (and) unplucked, in front of the deity on the g[ro]und” KUB 45.47 ii 17-18 (fest. for NIN.GAL, MH/MS), ed. ChS I/3-2:182f., Bawanyeck/Görke, hethiter.net/: CTH 494 (TX 19.02.2016, TRde 19.02.2016).

**c.** (mentioned in connection with holy geographical environments): [<sup>d</sup>Āl]aš ḪUR. SAG.MEŠ-aš *ḥūma<n>taš* [<sup>d</sup>Āl]aš ÍD.MEŠ-aš *ḥūmantas* [<sup>d</sup>Āl]aš duwadu<sup>r</sup>na<sup>1</sup>š<sup>2</sup> *ḥumantaš* [<sup>d</sup>]Ālaš šu-up-pí-ia-an-t[a-aš] (var. *[šupp]eššanaš*) [<sup>h</sup>ūmantas “[Āl]a of all the mountains, [Āl]a of all the rivers, [Āl]a of all the duwaduna-(?), Āla of [a]ll the consecrated

**šuppiyant-** c

ones (var. “all consecrated places”)” KUB 2.1 iv 31-35 (fest. for all <sup>d</sup>LAMMAs, TUDH. IV), w. dupl. Bo 6113:7-11, ed. E. Gordon, JCS 21:82 w. n. 32 (“of the Springs(!!)”), McMahon, AS 25:112f. (tr. following Gordon), Archi, SMEA 16:112 w. n. 66 (tr. following Gordon).

**d.** (said of persons): [... LÚpur]apšiš ūRŪKizzuwatni [...š]u-up-pí-ia-an-za šipanti “[...a pur]apši-priest in Kizzuwatna [...] libates in a consecrated state” KUB 59.53 i 1-2 (rit. frag., NS), translit. DBH 14:91.

We see no support for Gordon’s, JCS 21:82 w. n. 32, Archi’s, SMEA 16:101 and McMahon’s AS 25:113, translation “spring” or “pool.” For the *-ant* suffix as a derivation of the base adj. *šuppi-* A (q.v.) see GrHL §2.26. Despite the similarity in meaning with *šuppi-* A, the use of š. is far more restricted, both in what nouns it modifies and in number of attestations. š. does not occur with nouns that are inherently holy, such as deities, the king, certain cultic personnel, and their bodyparts, or objects like holy beds, the birthstool, etc. Whereas *šuppi-* refers to an almost natural state, a permanent aspect of an entity, š. seems to be used when the state of purity is achieved for a specific occasion, although in a few cases *šuppi-* is used in that sense as well, as shown by the alternation UZU<sup>NÍG.GIG</sup> šuppiyan KUB 32.123 iii 38 versus UZU<sup>NÍG.GIG</sup> UZUŠÀ šuppaya KUB 8.107:20 (also cf. d 3’ (bread), 9’ (liver)).

Otten, JCS 4 (1950) 121 w. n. 12 (“kultisch rein,” corresponds to Akk. ŠALMU); Friedrich, HW (1952) 199 (“(rituell) rein, heilig”); Kronasser, EHS 1 (1960) 266; E. Gordon, JCS 21 (1967) 82 w. n. 32 (takes *šuppiyant-* as an erg. adj. of *šuppi-* and identifies the noun with TÚL-anza in the meaning “sacred spring, clear pool”); Archi, SMEA 16 (1975) 101 (*šuppiyantaš hūmantaš* “di tutte le fonti(?)”); McMahon, AS 25 (1991) 113 (*šuppiyantaš hūmantaš* “of all the springs(?)”); Tischler, HEG S/2 (2006) 1196-1197 (“rein, heilig, geweih”), Kloekhorst, EDHIL (2008) 789 (“purified, sacred”).

Cf. *šuppi-* A, *šuppiyahh-*.

**šuppiyatar** n. neut.; **1.** consecration(?), **2.** (a specific part or phenomenon of the moon, fullness?); from OH/NS.†

**šuppiyauwar**

**sg. nom.-acc.** šu-up-pí-ia-tar KBo 34.145:10 (NS), KUB 57.66 iii 18 (NS), IBoT 4.35 obv. rt. col. 8 (NS), KBo 26.20 ii (5)? (NS).

**dat.-loc.** šu-up-pí-ia-an-ni KUB 8.14 rev. iii! 13 (OH/NS), KUB 8.12:(1), (8), 10 (OH/NS).

(Sum.) [...]x-x-x-x<sup>r</sup>a<sup>1</sup> = (Akk.) [...] = (Hitt.) [šu-up-p]i(?)-ia-tar KBo 26.20 ii 5 (Erimluš Bogh., NS), ed. MSL 17:106. Restoration of the word is proposed *ibid.*, note for l. 5. In the preceding two lines the entries [parkui]š “clean/pure” and [me]kki parkuiš “very clean/pure” do appear which are semantically close to [šupp]iyatar “[consec]ration.”

For šu-up-pí-ia-an!-ni KUB 36.83 i 5 (rit.), as read in THeth 25:266f. see šuppieššar/šuppiyaššar.

**1.** consecration(?): [...]x-ša 'ē<sup>1</sup>š<sup>r</sup>ta<sup>1</sup>(?) (coll. ph.) nu-kan šu-up-pí-ia-tar [...]i<sup>r</sup>za-kan <sup>d</sup>UTU'-ŠI apadda šer 'kišan IQRU'[B] “[...] was [...], and the consecration(?) [...] for that reason His Majesty mad[e] a vow in the following way” KBo 34.145:10-11 (vow, NH), ed. deRoos, Votive 150; unclear [...](-)arnu(-)x-x-iššiš MUNUS-za šu-up-pí-ia-tar hašt[a] KUB 57.66 iii 18 (ritual, NS).

**2.** (a specific part or phenomenon of the moon): takku <sup>d</sup>SIN-mi š[u-u]p-pí-ia-an-ni-i-šši 2 MUL.HI.A [(katti)-ši] aranta KUR-eanti UL SIG<sub>5</sub>-in § takku <sup>d</sup>SIN-mi šu-up-pí-ia-an-ni-i-šši 3 MUL.HI.A ka[(tt)i-ši] aranta LÚ.GAL kuiški aki “If two stars are stationed by the š. of the moon (lit. the moon, its š.), it is not favorable for the land. § If three stars are stationed b[y] the š. of the moon, some important man shall die” KUB 8.12:8-11 (lunar omens, OH/NS), w. dupls. KUB 8.14 rev.! 2-5 (pre-NH/NS), ed. DBH 12:79 (“in seinem (höchsten) Glanze” = “bei Vollmond”), 262, cf. HW 199 (“heller Teil des jungen Mondes”). If the relationship between ritual purity and perfection (see disc. under *šuppi-* A, and *šuppišarant-*) applies to š., the š. of the moon means “fullness of the moon.”

Friedrich, HW (1952) 199 (“Reinheit”; “heller Teil des jungen Mondes”); Moyer, Diss. (1969) 33; Riemscheider, DBH 12 (2004) 79-80 w. n. 4 (“(höchster) Glanz des Mondes, Vollmond”), 262 (“Reinheit, Helligkeit”); Tischler, HEG S/2 (2006) 1197 (“zur Bezeichnung des hellen Teils des Neumondes”); Kloekhorst, EDHIL (2008) 789 (“purity”).

Cf. *šuppi-* A, *šuppiyahh-*, *šuppiyant-*, *šuppieššar*.

**šuppiyauwar** n. neut.?; purification?; NH.†

## šuppieššar

## šuppiyawar

**neut.** šu-up-pí-ia-u-wa-ar KBo 1.44:15 (NH).

§ (Sum.) [...] = (Sum. pronunciation) [...] = (Akk.) ŠU-UK-KU-U = (Hitt.) šu-up-pí-[(ia-u-wa-ar)] / (Sum.) [...] = (Sum. pronunciation) [...] = (Akk.) UŠ-ŠÚ-TŪ = (Hitt.) parā [(pāuwar)] / (Sum.) [...] = (Sum. pronunciation) [...] = (Akk.) ŠU-UP-PU-U = (Hitt.) gul-k[u-le-eš-ki-iz-zī] § KBo 26.23:4-6, w. dupl. § KA.ZU.KAL.LA = (Sum. pronunciation) qa-zu-gal-la = (Akk.) ŠU-UP-PU-U = (Hitt.) šu-up-pí-ia-u-wa-ar / (Sum.) PÀ.È.A = (Sum. pronunciation) pa-e = UŠ-SU-TŪ = parā pāuwar (“going forth”) / (Sum.) GÚ.GIL.AN.NA = (Sum. pronunciation) da-na = (Akk.) ŠU-UK-KU-U = (Hitt.) gul-ku-le-eš-ki-iz-zī KBo 13.1 iv 14-16 (NH), ed. Scheucher, Diss. 634-636, translit. StBoT 7:15, cf. 22f.

A Sum.-Akk. par. gives [pa]-è = šu-pu-u “splendid” CT 18.48 iv 18. Often speculates that the Hittite scribes saw the È and “corrected” the text and so equated it with a form of Akk. waṣū and then correctly equated the latter with parā pauwar. Alternatively, the scribes equated PÀ.È with PA.È = šu-pu-u “to cause to appear, to bring forth,” and chose uṣ-ṣu-tù “exit, emergence” as an unexact equivalent. Šuppū could have been understood as the D stem of šapū “to quiet, silence, subdue” (CAD šapū C & AHw šapū III), which fits more or less with the suggested meanings of the *kule-* family (StBoT 7:22-24, Beal, OrNS 57:173f.). KBo 26.23’s scribe then mistook Akk. šukkū for Akk. zukkū “to cleanse” and more or less correctly translated the latter as a form of šuppi- (StBoT 7:23, HEG S/2:1197). The scribe of KBo 1.44 took the confusion one step further by thinking that Akk. šuppū was cognate with Hittite šuppi- and so switched the entries (StBoT 7:23, HEG S/2:1197). The form of šuppi-, šuppiyawar, that he used as translation (which may or may not have been the form used by the scribe of KBo 26.23) is a hapax. Perhaps there was a verb \*šuppe- “to be ritually pure,” like nakke- “to be important, an obstacle,” from which šuppiyawar was the verbal subst. (cf. StBoT 7:23, HEG S/2:1197). Alternatively, note that EDHIL 786 suggests “šupp(eye/a)-zi see šupp-(na(r)) “to sleep.” Although EDHIL does not mention our šuppiyawar under šupp- (or šuppi-), perhaps the scribe of KBo 1.44 was thinking of Akk. šapū “to quiet, silence” and translating it with šupp- “to sleep.” What, in any case, the scribe of KBo 1.44 was thinking in equating Akk. šukkū with gulkuleškezzi is problematic, unless this Hittite word is not related to the *kule-* family or we have mistaken the root meaning of *kule-* words.

**šuppiešš-** v.; to become consecrated (opp. of maršešš-); from MH/MS.†

**pres. sg. 3** šu-up-pí-eš-zi KUB 29.8 ii 23 (MH/MS), KUB 29.4 iv 40 (NH).

**pret. sg. 3** [š]u-up-<sup>r</sup>pí-eš<sup>1</sup>-ta KUB 22.69 ii? 16 (NH).

**imp. sg. 3** šu-up-pí-iš-ke-ed-du Bo 6565 rt. col. 5 (apud Oettinger, Stammbildung 250, ref. pers. comm. Oettinger; context very fragmentary).

**a.** said of cultic procedure (opp. of *maršešš*): (“When the patient finishes bathing, they pour that water into an empty wash basin, either of pottery or of bronze, which is not damaged(?). Thereupon it (i.e., the basin) is mixed with the (other) utensils”) UL kuwatqa maršešzi UL<sub>z</sub>mazāš kuwatqa šu-up-pí-eš-zi “By no means does it become profane (i.e., unfit for sacred use) or consecrated (i.e., fit for sacred use)” KUB 29.8 ii 22-23 (mouth washing rit., MH/MS), ed. HED M 84f., cf. also Haas, ChS 1/1-1:91, followed by HEG S/2:1193, who interpret the passage differently taking as subject of the sentence the consecration priest.

**b.** said of a deity and her temple: nu DINGIR-LUM KÙ.GI kuttan UNŪTĒ<sup>MEŠ</sup> 'ŠA' [DINGIR-L]IM GIBIL hūman ēš'harnumanzi nu DINGIR [GIB]IL É.DINGIR-LIM<sub>z</sub>ya šu-up-pí-eš-zi “They apply blood to the goddess(’ statue) of gold, the wall, the utensils of the new [goddess], everything, so (that) the [ne]w goddess and the temple become consecrated” KUB 29.4 iv 38-40 (transfer of Goddess of the Night, NH), ed. StBoT 46:296f. (“become pure”), HEG S/2:1193 (“wird ... rein”), Kronasser, Schw.Goth. 32f., Moyer, Diss. 31 (“are pure”), tr. Collins, CoS 1:176 (“are pure”).

**c.** said of a queen(?): kī kui[t d]U? URU<sup>1</sup>Nerik 'SI<sub>x</sub>SÁ'-at [MUN]US?.LUGAL<sub>z</sub>za kuit 'ANA<sup>1</sup> x [...] / [š]u-up-<sup>r</sup>pí-eš<sup>1</sup>-ta “Concerning the fact tha[t] the Storm[god] of Nerik was determined (to be the cause): since the [que]uen became [c]onsecrated for ... [...]” KUB 22.69 ii? 15-16 (oracle question, NH).

Friedrich, HW (1952) 198 (“rein werden”); Kronasser, EHS 1 (1966) 402; Moyer, Diss. (1969) 31; Oettinger, Stammbildung (1979) 250; Tischler, HEG S/2 (2006) 1193; Kloekhorst, EDHIL (2008) 789.

Cf. šuppi- A, šuppiyahh-.

**\*šuppieššar, šuppiyaššar** n. neut.; **1.** consecration, consecrated state, ritual purity, in the expression šuppiešni/šuppiyašni ḥanda, **2.** consecrated place; from MH/MS.†

**sg. dat.-loc.** šu-up-pí-eš-ni KUB 26.12 iv 34 (Tudh. IV), VS 28.11 ii 1 (NS), šu-up-pí-ya-aš(coll.ph.)-ni KUB 36.83 i 5 (NS).

**gen. (or pl. dat.?)** šu-up-pí-eš-na-aš KBo 16.24 ii 24, (27) (MH/MS).

**pl. nom.** [šu?-up-p]i-eš-šar-ri<sup>HL.A</sup> KUB 18.24 iii 5 (NH).

## šuppieššar

## šuppieššar 2 c

acc. [š]u?-up-pí-eš-šar-ri<sup>H1.A</sup> KUB 18.24 iii 9 (NH).

**uncertain:** šu-up-pí-eš-šar?<sup>H1.A</sup> KUB 5.11 iv 21 (NH).

For the alleged nom.-acc.sg. \*šuppeššar as read by Laroche, CTH p.167, in the catalogue text KBo 31.4 vi 25 (1963/c vi 1 [“10”]), see instead StBoT 47:106 w. n. 25 (reading [ta-ru-u]p-pé-eš-na). The occurrence šu-up-pé-e[š-šar] in KUB 33.102 iii 20 is a scribal error, and should be emended to «šu->up-pé-e[š-šar]» after the dupl. KUB 33.98 iii 10, see Güterbock, JCS 5:154 n. 35.

**1.** consecration, consecrated state, ritual purity, in the expression šuppiešni/šuppiyašni handa — **a.** in instructions: [našm]a-šmaš šumeš kuiēš LÚ.MEŠ.SAG ANA LUGAL=kan [NÍ.TE-Š]U?-i šuppai šal'ik*t*išketteni nu-šmaš šu-up-pí-eš-ni [han]da tišhan*t*eš ēšten mānn=a-kan ANA LÚSAG [kue]danikki HUL-luš maršaštarriš [ap]āš=a ANA LUGAL NÍ.TE.MEŠ=ŠU šaligai GAM MĀMĪTI “[O]r, you who as eunuchs are always in contact with the king’s sacred [bod]y, be mindful(?) [abo]ut your ritually purity. Also, if [so]me eunuch has an evil profane condition (lit. profanement), and [h]e too comes into contact with the king’s body, (this is placed) under the oath” KUB 26.12 iv 33-37 (instr., Tudh. IV), ed. Dienstanw. 28f., HittInstr 290f., cf. HEG T, D/3:382.

**b.** in rituals: nu-*t*kan<sup>1</sup> ŠAH-an [o-o]-ŠU išhiyanzi n-an-kan pattešni kattanta [tia]nzi namma-šši šu-up-pí-ya-aš(coll.ph.)-ni handa šer [a]rmizziyanzi § [n]u-ššan EN.SÍSKUR ANA 'ŠAH<sup>1</sup> šer tiyaizzi “They bind the pig’s [...], and [p]ut it down into the pit. Then, in compliance/ac-cordance with its ritual purity they bridge over it (i.e., the pig). § The patient steps on the pig” KUB 36.83 i 3-7 (rit., NS), ed. THeth 25:266f., Fuscagni, hethiter-net/: CTH 456.2.1 (TX 13.10.2014, TRde 28.02.2014).

**2.** consecrated place — **a.** related to pools: [nu LÚ.MEŠ(?)] É.DINGIR-LIM namma punuššuen nu memier INA URU Kun-x [...] / [É.DINGIR]-LIM ēšta nu-wa paiškeuen nu-wa DINGIR-LUM BAL-anzake<sup>u</sup>[en] / [šu?-up-p]í-eš-šar-ri<sup>H1.A</sup>=ya=wa altanniš kuiēš ēššer [nu-kan? per]an anzāš ēššuen nu-wa É.DINGIR-LIM arha war-x-x [...] / [...]x=ya=wa arha ḥarakta GIM-an-ma-wa É.DINGIR-LIM uter [anz]āš=ma-wa UL namma tarnanzi nu-wa DINGIR-LUM x x [...] / [š]u?-up-pí-eš-šar-

ri<sup>H1.A</sup>=ya=wa altanniš UL namma [...] “We asked the temple [personnel] again, and they said: ‘In the town of Kun-x [...] there was a [temple.] We used to go (there) and make offerings for the deity. And as to the pools that were [consec]rated places, we were the ones who were [resp]onsible (for them). But the temple [...] -ed away, and [the ...] perished. Now, since they built (in text: brought) the temple, they do not let us (in) anymore. [...] the deity, and [they(?)] no longer [take care of/treat(?)] the pools as consecrated places” KUB 18.24 iii 3-9 (oracle question, NH) □ for uncertain restorations of šuppišarri<sup>H1.A</sup> in lines 5 and 9 see Kammenhuber, MIO 2:404f. n. 7. HW<sup>2</sup> A 63, s.v. (TÚL)altanni/a-, translates line 5 as “welche Geschenke (und) a. machen” in which the word is taken as uppeššar and ēššer as “they made.” Alternatively, in view of the next clause with ēššuen as pret. 1 pl. of eš- “to be,” ēššer could be attributed to eš- as well. (For both as rare variants of e-šu-u-en and e-šer, see HW<sup>2</sup> E 93b). This is further supported by altanniš “pools” as nom. pl. (for the ending -iš instead of -eš, see GrHL 88 n. 56) and the subject of the sentence, contrast the acc. pl. altanniš in iii 9.

**b.** other: (“[Āla of the mountains], Āla of the rivers, ..., [Āla] of the [duwad]una(-?)”) [<sup>d</sup>Āla šu-up-p]í-eš-ša<sup>1</sup>-an-na-aš (var. šuppiyant[aš]) hūmandaš “Āla of all the consecrated places” Bo 6113:11 (fest. for all <sup>d</sup>LAMMAs, Tudh. IV), w. par. KUB 2.1 iv 34-35, ed. McMahon, AS 25:112f. w. n. 144 (“all purity”), Archi, SMEA 16:112 w. n. 66 (translit. [šu-up-p]é-eš-ša-na-aš) □ for the form see GrHL 128f.; see in a broken context šu-up-pí-eš-šar?<sup>H1.A</sup>=ya<sup>1</sup> KUB 5.11 iv 21 (oracle question, NH); [...]x=?ya GIŠ šu-u'p-pi!-eš!-ni aran[ta] “The [...] and] wooden [...] stand in a consecrated place” VS 28.11 ii 1 (fest., NS), translit. DBH 6:21 (differently).

**c.** unclear: mān=a-šan [...] IŠTU DINGIR. MEŠ parku[eš?...] hannari Ū[L kuiški(?)...] šu-up-pí-eš-na-aš [...] mān DINGIR-LUM x [...] teddu ku-x [...] šu-up-pí-eš-n[a-aš?...] “If they [...] are found] innoce[nt(?)] through the gods, [...] no [one (else)] will judge. [...] of the consecration/in consecrated places [...] If the god [...] let him say ... [...] o[f] the consecration/in consecrated place[s] [...]” KBo 16.24 ii 21-27 (instr., MH/MS), ed. Rizzi Mellini, FsMeriggi<sup>2</sup> 528f.

## šuppieššar

Friedrich, HW (1952) 198 (“Reinheit”); Kammenhuber, MIO 2 (1954) 404-405 n. 7 (“(kultische) Reinheit”); Friedrich, HW 1.Erg. (1957) 19; Moyer, Diss. (1969) 33-34; Rizzi Mellini, FsMeriggi<sup>2</sup> (1979) 549 (“riparazione” or “purificazione”); Oettinger, IF 91 (1986) 123; Tischler, HEG S/2 (2006) 1183-1184 (“Reinheit”); Kloekhorst, EDHIL (2008) 789 (“purity”).

Cf. *suppi-* A.

## šup(p)ina (šubena) (Hurrian divinity name or epithet); NS.†

**Hurr. absol. pl.** šu-pí-na KUB 47.64 iii 5 (NS), šu-up-pé-e-na KUB 27.1 ii 56 (NS).

**frag.** šu-u[...] IBoT 2.59:9 (NS).

Among thin bread offerings to Hurrian deities and divine beings: 1 NINDA.SIG <sup>4</sup>turra šu-up-pé-e-na (var. šu-pí-na) KUB 27.1 ii 56 (fest. of *ISTAR* of Šamuha, NH), w. dupl. KUB 47.64 iii 5, ed. Lebrun, Samuha, 80, 90; for IBoT 2.59 see Wegner, ChS I/3-1:77 □ for the combination as possibly meaning “bad men,” see Wilhelm, RIA 14:207 (“Böse Männer???”).

[*šuppeššar*] Laroche, CTH p. 167 see *šuppieššar*.

## šuppiš(š)ar(a)-, šuppeššar(a)-, adj.; 1. consecrated (said of a young girl or woman), 2. intact (said of food offerings); from MH/MS?.†

**sg. nom.** šu-up-pí-iš-ša-ra-aš KUB 33.62 iii (16), 18 (MH/MS), šu-up-pé-eš-ša-ra-a[š] KUB 54.73:(11) (MS), KBo 41.16 iv 1 (NS), šu-up-pé-eš-šar-aš KUB 9.27 i 14 (MH/MS), šu-up-pé-eš-šar-aš KBo 22.110 obv. 3 (NS), šu-up<-pi>-šar-aš KBo 47.42 rev. 6 (MH/MS), šu-up-pí-šar-aš KUB 7.5 i 6 (MH/MS), šu-up-pí-ša-ra-aš KBo 23.97 i 12 (NS), KUB 7.19 obv. 9 (NS).

**acc.** šu-up-pé-eš-ša-ra-an VBoT 24 i 25 (MH/MS), šu-up-pé-eš-š-[a-]ra'[a-]n KBo 31.128 iv 8 (MS), <sup>1</sup>šu'-up-pí-iš-ša-ra-a[n] KBo 34.89 iv 6 (NS).

**dat.** šu-up-pí-iš-ša-ri VBoT 24 iii 34 (MH/MS), [š]u-up-pé-eš-ša-ri VS 28.64 obv. 13, here? [š]u-up-pí-ša-[r]i KBo 34.49 iii! 21 (NS).

**pl. nom.** šu-up-pí-iš<-ša?>-<sup>1</sup>re<sup>1</sup>-e-eš KUB 33.62 iii 19 (MH/MS).

**pl. unclear case** šu-up-pí-iš-ša-ra-aš KBo 13.160 i 9 (NS), [šu-up]-pí-iš-ša-ra-aš KUB 33.32 iii 8 (NS).

**1. consecrated (said of a young girl or woman)** — **a.** DUMU.MUNUS “girl, daughter” — **1'** in rituals assisting a Old Woman: (“When it grows bright, they cut off the blue and red wool from the client and everything (else, i.e., bed, bed

## šuppiš(š)ar(a)- 1 a 2'

posts, chariot, bow and quiver). He puts it down in the basket”) *n=ašta ŠÀ É-TI DUMU.MUNUS šu-up-pé-eš-ša-ra-an pēhulanzi n=an=kan KÁ-aš anda ti't'anuanzi nu ŠU-it iššanaš MUŠEN harzi nu DUMU.MUNUS halzai parā-wa=kan ehu <sup>4</sup>LAMMA lulimi'eš<sup>1</sup> anda-wa=kan <sup>4</sup>LAMMA innarauwanza uizzi* “They lead a consecrated girl into the house and make her stand in the gate. She holds in her hand a bird of dough, and the girl cries out: ‘Come out, O Tutelary Deity of Femininity, (so that) the Tutelary Deity of Virility (may) come in’” VBoT 24 i 25-29 (Anniwiyani’s rit., MH/NS), ed. THeth. 25:54f. (“Jungfrau”), Chrest. 106-109 (“virgin?”), tr. Hoffner, RIA 12:320; *n=an DUMU.MUNUS šu-up-pí-iš-ša-ri pāi nu uiēškezzi anda=ma=kan kiššan memiškezzi § anda=kan ehu <sup>4</sup>LAMMA KUŠkuršaš nu=nnaš=šan anda mīeš nu=nnaš=šan anda tallīeš karpinn-a kartimmiyattan šāuwar arha tarna* “She (i.e., the Wise Woman) gives it (i.e., the tied *galaktar* and *parhuena-*) to a consecrated girl. She starts screaming while saying as follows: ‘Come in, Tutelary Deity of the Hunting Bag! Be gentle among us, be quiescent among us and let go of your anger, rage, (and) sullenness’” VBoT 24 iii 34-41 (Anniwiyani’s rit., MH/NS), ed. THeth. 25:60-63, Chrest. 114f.; [*n=a*]t 'DUMU'.MUNUS šu-up-pé-eš-šar-aš karpz<sup>1</sup>i EN.SÍSK[UR=m]a [wa]rpanza *n=aš EGIR-an iyattari* “A consecrated girl lifts [the]m (i.e., the materials) up; the patient is bathed. He walks behind (them/her)” KUB 9.27 i 14-15 (Paškuwatti’s rit. against sexual dysfunction, MH/NS), ed. Hoffner, AuOr 5:272, 277, Mouton, Rêves 130, 136, tr. Goetze, ANET 349; (“The exorcist speaks concurrently ...”) [...] *našma-wa=za* DUMU.MUNUS šu-up-pí-šar-aš [kiš]at(?) *nu=wa=šši=kan andakitti=šši kattanta pait* “[...] or you [became(?)] a consecrated girl. He/She went down to her/his loins” KUB 7.5 i 6-8 (Paškuwatti’s rit. against sexual dysfunction, MH/NS), ed. Melchert, FsHoffner 283, Hoffner, AuOr 5:272, 277, Mouton, Rêves 131, 136, cf. also Simon, RAI 60:100, tr. Goetze, ANET 349 □ for the male interpretation (“He ... his loins”), see Miller, JANER 10:86f.

**2'** participating in a festival: (“Two wolf-men, the priestess of (the deity) Titiwatti, the overseer of the KAR.KID-women and the KAR.KID-women dance. When they finish dancing §”)

## šuppiš(š)ar(a)- 1 a 2'

## šuppiš(š)ar(a)-

*nu DUMU.MUNUS šu-up-pí-ša-[*(r)*]a-<sup>1</sup>aš<sup>1</sup>* (var. B [šu-u]p-pé-eš-ša-r[a-aš]) ŠA <sup>4</sup>Ti<sup>1</sup>tiw<sup>1</sup>atti TÚG SA<sub>5</sub> IŠT[U...] karappan harzi 'A'NA TÚG SA<sub>5</sub>=ma=ššan šer MUNUS(?)a-x[...] kittari nu=šmaš=aš peran hūyanza “a consecrated girl holds the red garment of Titiwatti lifted up wit[h...] while on the red garment [a(n)...of(?)] a [...] -woman is placed. She is marching in front of them. (After her come the priestess of Titiwatti, the overseer of the KAR.KID-women and the KAR.KID-women. The two wolf-men run before them)” KBo 23.97 i 12-14 (fest. for <sup>4</sup>Titiwatti, NS), w. dupl. KUB 7.19 obv. 9-11 (var. A, NS), KUB 54.73:11-13 (var. B, MS), ed. THeth 26:318f. (“a girl (who is) a sacred companion to the deity Titiwatti”), Pecciolli Daddi, FsAlp 103f. (“virgine”).

**3'** mentioned in a broken context of the myth of the missing god of the scribe Pirwa: [...šu-up]-pí-iš-ša-ra-aš DUMU.MUNUS.MEŠ [...]x-ta nu ZI=KA GIŠallayan[i(?)...] / [... ki]<sup>1</sup>t<sup>1</sup>ta(?) nu ZI=KA [...] KUB 33.32 iii 8-10 (myth frag., NS), translit. Myth. 66, tr. Moore, Thesis 61 (“virgin girls”), cf. Otten, Tel. 64.

**b.** modifying MUNUS-za “woman”: (The ritual practitioner (?) throws pebbles in a cup with water, then ties colored threads to the cup, and covers it with a cloth) *n=an* MUNUS-za *šu-up<-pí>-šar-aš* IŠTU UZUZAG.U[DU ...] karapzi kattan=ma=za <sup>1</sup>giškišri[n?] dāi pūrišiyalaš=aš iyanza “The consecrated woman lifts it with the shoulder piece (of a slaughtered billy-goat), and beneath it she places a skein of wool, in the shape of a wreath (lit. it is made into a wreath)” KBo 47.42 rev. 6-8 (frag. Kizzuwatna rit., MH/MS), translit. DBH 33:37.

**c.** in connection with MUNUS SANGA “priestess”: [...-y]aš MUNUS SANGA <sup>4</sup>Halkiyaš šu-up-pé-eš-ša-ra-aš[š] “[<sup>1</sup>P]N, the consecrated priestess of Halki” KBo 41.16 iv 1 (colophon of rit., NS), ed. Waal, StBoT 57:340 □ alternatively, taking the gen. as preposed to a non-preserved head in iv 2, translate “the priestess of [Halk]i(?), the consecrated [girl/woman] of Halki.”

**d.** unclear: <sup>4</sup>UTU BĒLI-Y[A kāša(?)] / [<sup>M</sup>]UNUS KI.SIKIL nu kāš MUNUS KI.SIKIL ma[<sup>h</sup>han (?)...] <sup>1</sup>U'L=za LÚ-n[aš (?)] antagan[...] / [n?]=aš kē[l Š]A MUNUS KI.[SIKIL...] / [š]u-up-pí-ša-[r]i

[...] “O Sungod, my Lord, [here is(?)] a young girl. J[ust as (?)] this young girl (is) [...], i.e., she has not [seen(?)] the loins [of(?)] a man, [let(?)] him/her [...] of this young girl [...] for the consecrated [...]” KBo 34.49 iii! 17-21 (rit., NS), ed. Collins, Virginity (forthcoming).

**2.** (modifying food offerings) intact (Akk. ŠALMU): § [...] 'I'NA UD.1.'KAM' 2-ŠU mugāizzi karū(-)a<sup>1</sup>ri<sup>1</sup>-x x? [...] 'x x<sup>1</sup> 1-ŠU nu DINGIR.LÚ.MEŠ-aš kuiš 1 NINDA.KU<sub>7</sub> 'tar<sup>1</sup>naš [...] šu-up-pí-iš]-rša-ra<sup>1</sup>-aš ITTI DUG GAL GEŠTIN-it [...] 'k<sup>1</sup>ittari PĀNI <sup>4</sup>IM URU Kuliuiš<sup>1</sup>na<sup>1</sup>-ya<sup>1</sup>=ššan [...] 'x x<sup>1</sup> šu-up-pí-iš-ša-ra-aš [...] ki]ttari n=at=šan šu-up-pí-iš-<ša?->'re<sup>1</sup>-e-eš [...] kiyanda] 'ri<sup>1</sup>(?) “On the first day he entreats [the male deities(?)] twice. Early in the morning(?), [...]...once. As for the one sweet loaf of (one) *tarna*-measure of the gods, [and an int]act [...], that [l]ie [in/on...] along with a cup of wine, in front of the Stormgod of Kuliwišna also [a/the...and] a/the intact [...] lie and they, the intact (food offerings) [li]e(?) on [the...].” KUB 33.62 iii 14-20 (Stormgod of Kuliwišna, MH/MS), ed. Glocker, Eothen 6:40f. (“rein”), Moore, Thesis 103f., 106 (“virgin”) □ the photo of the end of l. 14 shows more damage than the hand copy suggests and there may be evidence for erasure as well; possibly a form of *karuwariwar* was intended. In the same ritual we also find food offerings with the derived adj. s.v. šuppišarant- “intact” (KBo 15.34 ii 31); cf. in similar context: 1 NINDA.GUR<sub>4</sub>.RA KU<sub>7</sub> *tarnaš=ma* [...] *n=an=šan* ANA PĀNI [<sup>d</sup>...] 'šu<sup>1</sup>-up-pí-iš-ša-ra-a[n...] KBo 34.89 iv 4-6 (frag. Kizzuwatna rit., NS); see šuppišarant- with a similar meaning; see discussion there.

Friedrich, HW 198, assumed that this word modifying girl was derived from the adj. šuppi- “holy, pure” (q.v.) by the addition of the derivational suffix -šara-. However, this suffix forms feminine counterparts to masculine words, and is added only to nouns (*išha-/išhaššara-*, *haššu-/haššuššara-*, *īR-aš/\*GÉME-aššara-*). The consistent word space between DUMU.MUNUS and š., as well as its use without it, point to an adj. rather than a noun. Oettinger, IF 91:123f., suggests for this word another formation, namely \*šuppi-ššar- (different from \*šuppiššar, q.v.),

**šuppiš(š)ar(a)-**

which is later extended to an *a*-stem *šuppiššara-*; cf. likewise *šakuwaššar(a)-* “complete, entire,” *walkiššar(a)-* “skilled, expert.” The derived adj. *šuppiššarant-* (q.v.), modifying liver and heart, confirms that the suffix -*ššar(a)-* does not denote females.

DUMU.MUNUS š., is literally “consecrated daughter.” There is no positive evidence that it means “virgin,” although those designated by š. might well be. There is no term for virginity in Hittite: the notion is described as “not having gone to a woman” for males (e.g., DUMU.MEŠ NITA ... MUNUS-*ni=ššan kuiēš nāui pānzi* “boys ... , who have not yet gone to a woman” KUB 9.31 ii 10 (Zarpiya’s rit., MH/MS), further see *pai-* 5 a), while the term KI.SIKIL “adolescent, unmarried girl” likely developed the connotation “virgin,” given that unmarried girls might be presumed to be sexually innocent (Collins, Virginity). The expression “not having [seen(?)] the loins of a man” could provide the paraphrase for female virginity KBo 34.49 iii! 17-18, see 1 d above.

In mng. 1, š. is a religious designation that does not only apply to girls or daughters, but also to women and perhaps priestesses. The “consecrated daughter, girl” and “consecrated woman” provide assistance during rituals of the MUNUS. ŠU.GI (Old Woman) (Collins, Women in Antiquity 332) by manipulating ritual materials and reciting key incantations. The only other assistant mentioned in Old Woman rituals is the MUNUS SUHUR.LÁ “temple woman” (s.v.) (for this translation instead of “prostitute, hierodule,” see Marcuson, Diss. 409-411), so perhaps MUNUS/DUMU.MUNUS š. is the reading behind MUNUS SUHUR.LÁ.

Goetze, apud Sturtevant/Bechtel, Chrest. (1935) 109, 119-20 (“virgin(?)”); Ehelolf, ZA 43 (1936) 186 (“sexuell feminines Appellativum auf -*sara-*”); Goetze, ANET (1950) 349 (“virgin, girl”); Friedrich, HW (1952) 198 (lists only a noun “die Reine; Jungfrau”); Kronasser, EHS 1 (1966) 109 (“Jungfrau, Reine (Art Priesterin oder jugendliche Funktionärin im Tempel”); Moyer, Diss. (1969) 31; Oettinger, IF 91 (1986) 123f. (on the word formation); Hoffner, AuOr 5 (1987) 284 (“virgin”); Haas, Materia Magica (2003) 552 (equating š. with Akk. *batultu*); Taggar-Cohen, THeth 26 (2006) 318 n. 836 (“sacred companion < *šuppi-* + *ara-*”); Tischler, HEG S/2 (2006) 1184f.

**šuppiššarant-**

(lists only a noun “(eine Kultfunktionärin, wörtlich) ‘die Reine’, DUMU.MUNUS *suppessaras* ‘reine Tochter’”), Hoffner/Melchert, GrHL (2008) 59; Kloekhorst, EDHIL (2008) 789 (“a priestess, ‘purified woman’”); Collins, Women in Antiquity (2016) 332 (on š. as a religious designation); eadem, Virginity.

Cf. *šuppi-* A, *šuppiššarant-*

**šuppiššarant- adj.; intact, Akk. ŠALMU; MH/MS.†**

**pl. acc. neut.** *šu-up-pí-iš-ša-ra-an-ta* KBo 15.34 ii 31 (MH/NS), Bo 6575 ii (7) (cf. Glocker, Eothen 6:203).

**Akk. pl. acc.** [ŠAL]-MU-TIM KBo 15.33 i (6) (MH/MS).

(They drive in one ram and the lord of the house sacrifices it in the inner chamber to the Stormgod of Kuliwišna. They move it into the kitchen and cut it up. They cook the liver and the heart over a flame) *nu* LÚEN É-TIM 1 NINDA. GUR<sub>4</sub>.RA ŠA 1/2 UPNI anda daminkantān dāi *nu=ššan* šer UZU[N[ÍG.G]IG UZUŠÀ *šu-up-pí-iš-ša-ra-an-ta* dāi [n=a]t=šan<sup>1</sup> PĀNI <sup>rd1</sup>IM <sup>URU</sup>Kuliuišna ANA NINDA.ÉRIN.MEŠ-ššan šer dāi [(memal-ya išhu)w]āi “The lord of the house takes one thick bread of one-half measure (which) is pressed in. On it he places the li[ve]r (and) heart, each intact. He places [the]m on the soldier-bread in front of the Stormgod of Kuliwišna and he pou[r]s the coarsely ground meal” KBo 15.34 ii 29-33 (Stormgod of Kuliwišna, MH/NS), w. dupl. Bo 6575 ii 5-9, ed. Glocker, Eothen 6:48-51 (“rein”), Moore, Thesis 94f., 99 (“unstained”); (“They drive in a ram and the lord of the house sacrifices it in the inner chamber to the Stormgod of Kuliwišna. They cook the liver and the heart over a flame”) [*nu* LÚ.MEŠNINDA.D]Ù.DÙ [(1 NINDA.GUR<sub>4</sub>.RA KU<sub>7</sub> anda)] taminkanta[n...] x andan udānzi § [(n=an LÚBĒL É-TIM AN)]A <sup>d</sup>IM URU Kul[iui]šna <sup>d</sup>IŠTAR-li <sup>d</sup>LAMMA-ya [(paršiya nu=)ššan še]r UZU[NÍG.G]IG UZU[ŠÀ ŠAL-M]U-TIM [(dāi n=a)]t=šan EGIR-pa <sup>D</sup>[UG]har]šia'lli'ya [(ANA <sup>d</sup>IM <sup>URU</sup>Kuliui)]šna NINDA.ÉRIN.MEŠ-i=šš[a]n šer dāi “[The bak]ers bring in one sweet, thick bread (which) is pressed in [...]. The lord of the house breaks it for the Stormgod of Kul[iwi]šna, Anzili and the tutelary deity. [On it] he places the liver (and) [heart], (each) [in]tact. He places [the]m on the soldier-bread behind the storage vessel for the Stormgod of Kuliwišna” KBo 15.35

**šuppiššarant-**

+ KBo 15.33 i 3-8 (Stormgod of Kuliwišna, MH/MS), dupl. KUB 41.10 i 8-11 (MS), ed. Glockner, Eothen 6:60f. (“rein”), 239 (“unverzehrt, ganz, untadelig, (kultisch) rein”); compare (“They cook the liver(s) and heart(s) with an open flame. The anointed priest of Telipinu gives three sweet thick breads of a half handful (measure) to the prince. He breaks them”) *šēr-a=ššan* UZU NÍG. GIG ŠAL-MU-TIM *dāi* “and he puts the intact liver(s) on (them)” KUB 20.88 iv 13-14 (fest. celebrated by prince, MS), ed. Taracha, StBoT 61:26f.

The form *šuppiššarant-* is a distributive (“each”) -nt-derivative from *šuppiššar(a)-* without any meaning differences, as per Melchert, Toch&IEst 9:59f. (cf. GrHL 56 §2.25). KBo 15.34 only mentions one ram, so presumably it is its liver and heart that have been roasted, and then placed intact on the soldier bread, that is, without further treatment such as cutting to pieces. The equivalence of š. (and perhaps of *šuppiyant-* (q.v.)) and ŠALMU “healthy, sound, in good condition, whole, intact” etc. (CAD Š/1:256-260) further supports the relationship between ritual purity and the perfect condition that renders a person or object fit to be in divine presence (further see *šuppi-* A).

Carruba, StBoT 2 (1966) 17 n. 22 (on formation of *šuppiššarant-*); Friedrich, HW 3. Erg. (1966) 29 (“jungfräulich rein, unbefleckt”); Moore, Thesis (1975) 99 (“unstained”); Tischler, HEG S/2 (2006) 1185 (“kultisch rein”); Kloekhorst, EDHIL (2008) 789 (“being purified”).

Cf. *šuppi-* A, *šuppiššar(a)-*, ŠALMU.

[*šupiššešar*] KBo 34.149 ii 10 (fest., LNS) read by Klinger, StBoT 37:408 and 795 as [...] *šu-pí-iš-še-šar* (without tr.). The reading of the first sign as *šu* is, however, not certain and the alleged *še* is rather *eš* written over(?) another sign. As an alternative [*ha-a*] *pí-«iš->eš-šar* “limb, body part” might be considered; cf. the frequent attestation of UZU UR in the same text ii 12, 13, 18 etc.

**šuppe/ištūwara- A** adj.; ornamented, decorated; from OS.

**sg. nom. com.** *šu-up-pí-iš-tu-wa-ra-aš* KBo 20.64 rev. (4) (NS) (here? or noun?), *šu-up-pí-iš-tu-wa-ar-aš* KBo 17.43 i 6 (OS).

**nom.-acc. neut.** *šu-up-pí-iš-tu-wa-ra-an* KBo 20.2 i? (3) (OS), KBo 2.12 ii (11), v 9 (OH/NS), KBo 9.128:(14) (NS)

**šuppe/ištūwara- A a**

(here? or noun?), [*šu-up-pí-iš-du-wa-ra-an*] KBo 17.75 i (61) (OH/NS), *šu-up-pé-eš-du-wa-ra-an* KUB 12.1 iv 15 (NH), KUB 38.11 obv. (6) (NS), *šu-up-[p]é-eš-du-wa-ra-a-an* KUB 12.1 iv 24 (NH), *šu-up<-pí>-iš-du-wa-ra-an* KUB 29.4 i 47 (NH), *šu-up-pí-iš-d[u-wa-ra-an(-)...]* KUB 7.55 obv. 1 (NS).

**inst.** *šu-up-pí-iš-du-wa-ri-it* KBo 17.74 iii (32), 37, 42, 47, (52) (OH/MS), [*šu-up-pí-iš-du-wa-ri-it*] KBo 46.159 ii 2 (NS).

**pl. acc. com.** *šu-up-pí-iš-tu-wa-ru-uš* KBo 2.12 v 12 (OH/NS).

**unclear** *šu-up-pé-eš-du-[wa-ra-...]* KBo 22.186 iii 7 (NS) (here? or noun?), *šu-up-pé-eš-du-wa-[ra-...]* KBo 18.152:(5), 6, (8) (NH).

**a.** describing objects: 1 TÚG 1-NUTIM TÚGGÚ.È.A 1-NUTIM TÚGGÚ.È.A *Hurri* 1 TÚG ŠÀ.GA.AN.DÙ *MAŠLU* *šu-up<-pí>-iš-du-wa-ra-an* 1 TÚGE.ÍB *MAŠLU* 1-NUTIM TÚGBAR. DUL<sub>8</sub>.MEŠ ... 1 GIŠBAN 1 KUŠÉ.MÁ.URU<sub>5</sub>URU 1 *HAŠŠINNU* 1 GÍR *kī=ma* ŠA LÚ-LIM “One garment, one set of dress garments, one trimmed cloth belt ornamented, one trimmed tunic, one set of robes, ... one bow, one quiver, one axe (and) one knife—these are (the garments) of a man” KUB 29.4 i 46-50 (NH), ed. StBoT 46:277f. (“decorated”), Schw.Goth. 10f. (“verziert”), tr. Collins, CoS 1:174 (“ornamented”); (In a list of cult objects) 1 GIŠ*tuppaš* 1-EN dU<sub>4</sub>.SAKAR-za KÙ.GI NA<sub>4</sub> *šu-up-pé-eš-du-wa-ra-an* “One box, ornamented with one gold (and) jeweled crescent” KUB 12.1 iv 15 (inv., NH), ed. Košak, Linguistica 18:102, 105, Siegelová, Verw. 448f. (“plattiert”) □ the divine det. is because the crescent is divinized, compare GIŠ/dDAG; [1 DUG]*HAPANNATUM* *šu-up-[p]é-eš-du-wa-ra-a-an* *tattapalān* “[One] *HABANNATU*-container ornamented and *tattapala-ed*” KUB 12.1 iv 24 (inv., NH), ed. Košak, Linguistica 18:102, 105, Siegelová, Verw. 448f.; [...] 1 ALAM KÙ.BABBAR TUR 1 ŠU-*aš*(?) [... *šu-up-pé]-eš-du-wa-ra-an* ISSU GIŠESI [...] “One small silver statue; one hand(?) [... orn]amented, logs/pieces(?) of ebony [...]” KUB 38.11 obv.? 5-6 (cult inv., NH), ed. (Jakob-)Rost, MIO 8:198f.; [ALAM(?)] Uḥhamūwan AN.BAR *šu-up-pí-iš-d[u-wa-ra-an(-)...]*x DÙ-zi ŠU-*i=ma=šši=kan* anda [*dāi*] “He makes an iron [statuette?] (of) Uḥhamūwa, ornamen[ted ...] and [places(?)...] in his hand” KUB 7.55 obv. 1-2 (rit., NS), ed. Beal/Collins, AoF 23:311 (“ornamented”); [UGULA LÚ]<sub>1</sub>.MEŠMUHALDIM

## šuppe/ištuwara- A a

išpanduwan 'KÙ<sup>1</sup>.BABBAR GEŠTIN udai 'nu<sup>1</sup>  
GIŠBANŠUR-i [pera]n 3-ŠU šipanti 'n<sup>1</sup>=ašta  
LÚ<sup>1</sup>SAGI<sup>1</sup> BI[B]RA GUD KÙ.GI [šu-up-p]í-iš-  
du-wa-ra-<sup>1</sup>an<sup>1</sup> 'GEŠTIN(?)<sup>1</sup>-it šun<sup>1</sup>nai<sup>1</sup> “[The  
overseer] of cooks brings a silver libation vessel  
of wine and libates three times [in front of] the  
table. Then the cupbearer fills with wine(?) an  
[orn]amented gold ox-rhyton” KBo 17.75 i 59-61 (thun-  
der fest., OH/NS), ed. StBoT 12:68; LUGAL U MUNUS.  
LUGAL 'ašandaš<sup>1</sup> aruwanzı GAL <sup>d</sup>IM šu-up-pí-iš-  
du-wa-ri-it akuanzi LUGAL-[uš] hūppari šipanti  
“The king and queen bow while seated. They drink  
from the ornamented cup of the Stormgod. The  
king libates into a basin” KBo 17.74 iii 47-48 (fest.,  
OH/MS), ed. StBoT 12:28f. (“aus dem glänzenden? Becher”),  
cf. KBo 17.74 iii 12-13, 19-20 + KBo 30.66:2-3, 9-10, and  
KBo 17.74 iii 25-26, w. dupl. KUB 43.26 iii 6-7 (OS), KBo  
17.74 iii 32-33, 52-53; [...] Z]U<sub>9</sub>.AM.SI ŠÀ.BA 2 šu-  
up-pé-e[š]-du-wa-ra-...] “[...of iv]ory, among them  
two are orna[mented]” KBo 18.152:5 (inv., NH), ed.  
Siegelová, Verw. 467f. (“(in der) š.(-Weise) plattiert”), trans-  
lit. THeth 10:163.

**b.** describing animals: [1 GUD.MAH šu-up-  
pí-i]š-tu-wa-ra-an [n]atta arkandan [dāi] “[He  
takes] one [bull, deco]rated, not butchered” KBo  
25.15:3 + KBo 20.2 i? 4 (*MELQĒTU*, OS), translit. StBoT  
25:47; cf. 1 GUD.MAH šu-up-pí-i[š]-tu-wa-ra-an]  
natta arkanta[n] 1 UDU natta arkan[tan] dāi  
KBo 2.12 ii 11-13 (KI.LAM, OH/NS), ed. THeth 21:100f.  
 (“hellschimmernden”); LÚ.MEŠ hāpēš LÚ.MEŠ UR.BAR.  
RA <sup>URU</sup>Kartapahumnieš 1 <sup>UZU</sup>UR ŠA[H] ANA  
LÚSAGI DINGIR-LIM pianzi kuršan kuiš karpēzzī  
1 UDU šu-up-pí-iš-tu-wa-ra-an natta arkantan  
MUNUS išpunnalaš dāi 10 UDU.HI.A šu-up-pí-iš-tu-  
wa-ru-uš natta arkanteš LÚ.MEŠ <sup>URU</sup>Zipalanda  
danzi “The hapiya-men (and) the wolf-men (of the  
town) of Kartapah give one body part of a boar to  
the cupbearer of the god, who lifts the hunting-  
bag; the išpunnala-woman takes one decorated  
sheep, not butchered; the men of Zipalanda take  
ten decorated sheep, not butchered” KBo 2.12 v 5-14  
(KI.LAM, OH/NS), ed. THeth 21:106f. (“hellschimmernde”),  
HED A 142 (“clean”); 1 UDU šu-up-pí-iš-tu-wa-ar-aš  
INA <sup>DUGUT</sup>UL marritt[(a)] “One decorated sheep  
is stewed in a pot” KBo 17.43 i 6 (Hattian fest., OS), w.

## šuppe/ištuwara- A

dupl. KBo 17.18 ii 7 (OS), ed. HED M 62 (“visibly unblem-  
ished”), 67 (“unblemished”) (w. “visibly” HED M probably  
follows Neu, StBoT 12:69, cf. the cross reference to š. in HED  
E/I 485 s.v. *istuwa-*), translit. StBoT 25:104, cf. StBoT 26:176  
 (“hellschimmernd, glänzend, rein?”).

š., both noun and adj., is commonly thought to  
be a compound containing šuppi- “ritually pure.”  
However, the variant iš-piš-du-wa-ra-a-aš (KUB  
42.64 rev. 2, see šuppe/ištuwara/i- B) excludes the con-  
nection with šuppi-, since it shows that the -u- in  
the principal variant is anaptyctic (Melchert, JLR  
14/3:188). Goetze’s, Cor.Ling. 48 n. 2, neutral “or-  
namented” for the adj. works in most cases. In the  
case of the adj. used for animals (š. b) that have  
been killed and are š. natta arkantan “ornamented,  
not butchered,” one could think of animals that  
had been decorated with colorful woolen strands  
that the cultic personnel apparently had left on  
while the animals were killed. In the KI.LAM  
passage (KBo 22.224 obv. 1-3 + KBo 22.195 ii! 12-14,  
šuppe/ištuwara/i- B 1 a) where šuppištuwarieš (as  
noun) are part of a procession, they may be orna-  
ments of some kinds that were to be used later to  
decorate unnamed objects. The passages where the  
noun š. is mentioned as a drinking vessel (KBo 17.74  
i 19-20, KBo 46.159 ii 2-3, see š. B 2) may show a spe-  
cialized mng. “ornamented cup” through ellipsis  
of an original noun e.g. KBo 17.75 i 61 (*BIBRA*), or KBo  
17.74 iii 47 (GAL).

Laroche, RHA IX/49 (1948-49) 23 n. 6 (a zoomorphic vessel);  
Friedrich, HW (1952) 199 (“geweiht(???”); Goetze, Cor.Ling.  
(1955) 48 n. 2 (“opposite of *dannara-* ‘empty’, i.e., ‘unorna-  
mented’”); Neu, StBoT 12 (1970) 67-69 (as adj. “hellschim-  
mernd, glänzend”; as n. “ein hellschimmernder Becher”);  
Kammenhuber, SMEA 14 (1971) 151 (“...”); Watkins, IEST  
2 (1975) 536 n. 4 (“declared and recognised as reserved  
for sacred use, as tabu”); Košak, Linguistica 18 (1978) 110  
 (“ornamented”); idem, THeth 10 (1982) 53 (“sparkling?”), 150  
(on išpišduwara-); Singer, StBoT 27 (1983) 96 (adj. “some-  
thing covered/mounted/sheathed in (ornamented) metal,”  
n. “vessel made of (ornamented) metal plate”); Siegelová,  
Verw. (1986) 618 (šuppešduwara- “Auflage,” šuppešduuant-  
“(in einer bestimmten Technik) plattiert, überzogen”); Neu,  
Hurritische (1988) 28-32 (“(glänzende) Applikationen”); Archi,  
Eothen 1 (1988) 30 n. 30; Rieken, FsNeumann<sup>2</sup> (2002) 408;  
Miller, StBoT 46 (2004) 335 (“decorated”); Tischler, HEG  
(2006) 1193, 1197-1200 (“geschmückt (Attribut von Opfertie-  
ren), verziert (Attribut von Gefäß en und Kleidungsstück en”));

## šuppe/ištuwara- A

Kloekhorst, EDHIL (2008) 790f.; Siegelová, RIA 12 (2009) 239 (“Applikation”); Melchert, JLR 14/3 (2016) 188.

Cf. šuppe/ištuwara- B n.

**šuppe/ištuwara/i- B, išpeštuwara-(?) n.** com.; 1. ornament(ation), 2. ornamented cup(?) from OS.

- sg. nom.** *iš-piš-du-wa-ra-a-š* KUB 42.64 rev. 2 (NH).  
**acc.** [š]u-up-pí-iš-tu-wa-ra-an KBo 17.74 i 19 (OH/MS).  
**inst.** šu-up-pí-iš-du-wa-ri-it KBo 32.14 i 43 (MH/MS), [š]u-u[p-p]é-eš-tu-wa-ri-it KBo 46.159 ii 2 (NS).  
**pl. nom.** šu-up-pí-iš-tu-wa-a-re-eš KBo 25.12 ii 15 + KBo 20.5 ii! 3 (OS), šu-up-pí-iš-tu-wa-re-es KBo 22.195 ii! 12 (OH/MS), šu-up-pí-iš-du-wa-ri-i-e-eš KBo 32.14 ii 59 (MH/MS), šu-up-pí-iš-du-wa-ri-iš KBo 35.246 obv. 13 (MS), KUB 42.69 obv. (3), (5) (NH), šu-up-pí-iš-du-wa-re-eš KUB 42.69 obv. 18 (NH).  
**pl. acc.** šu-up-pí-iš-du-wa-ri-uš KBo 32.14 ii 56 (MH/MS).  
**unclear** šu-up-pé-eš-du-wa-ra[...] KUB 42.26 obv. 3 (NH), šu-up-pé-eš-iš-tu-wa[...] KBo 25.171 ii? 6 (OH/?NS).

(Hurr. *elki:*) (Hurr.) ka-a-zi ta-bal-li-iš he-e-lu-u-wa<sub>a</sub> ta-wa<sub>a</sub>-a-š-tu-u-um \ ta-wa<sub>a</sub>-a-š-tu-u-um mu-šu-u-lu-u-um e-él-ga-a-e tu-nu-u-uš-tu-um \ a-ku-ú-úr-na a-ku-lu-ú-wa ši-i-ir-na-am-ma ta-šu-lu-ú-wa § ... § i-te-i-e ka-a-zi te-eš-šu-up-a-š e-el-ki za-am-ma-la-a-š-du-uš \ ku-ú-du ka-a-zi bé-el-le-e-ni e-él-ki-il-la ši-i-e-ni KBo 32.14 i 42-45, 56-59 = (Hitt.) *tešsummin* <sup>LÚ</sup>SIMUG *wallyanni lāhuš lāhuš-an tiššait n-an* šu-up-pí-iš-du-wa-ri-it daš n-an *gulšta nu-šši-šta maišti anda lālukkišnut* § ... § *walhdu-ya-an* <sup>d</sup>IM-a-š *tešsummin nu-šši šu-up-pí-iš-du-wa-ri-uš arha šakkuriēd*⟨du⟩ *tešsummiš-kan anda amiyari maušdu šu-up-pí-iš-du-wa-ri-i-e-eš-ma-kán anda* <sup>ID-i</sup> *muwāntaru* “A coppersmith cast a cup for (his own) glory. He cast it (and) finished it. He provided it with ornamentation and engraved it. He made (them) gleam on it with brilliance. § ... § Let the Stormgod strike it, the cup. Let him knock off its ornamentation. Let the cup fall into a ditch, and let the ornamentation fall into a river” KBo 32.14 ii 42-45, 55-60 (Hurro-Hitt. bil. wisdom and myth, MH/MS), ed. Neu, Hittitische 28, 32, StBoT 32:80-83 (“glänzenden Applikationen”), cf. 157f., tr. Hittite Myths<sup>2</sup> 70.

**1. ornament(ation) — a. in festivals:** [*IŠTU* É <sup>d</sup>]*In[(ar)] šu-up-pí-iš-tu-wa-re-es* (var. *šu-up-pí-iš-tu-wa-a-re-eš*) *uenzi h[uit]ār ša[(menzi)] pereš uizzi INA UD.2.KAM p[er]iš huidā[(rr)a]* NU.GÁL “[From the temple of] Inar the ornaments come, the (images of) wild animals pass by. The *peri-* comes. On the second day, there are no *peri-* and no wild animals” KBo 22.224 obv. 1-3 + KBo 22.195 ii! 12-14 (KI.LAM, OH/MS), w. dupl. KBo 20.5 ii! 3-5 + KBo

## šuppe/ištuwara/i- B

25.12 ii 15-17 (OS), translit. StBoT 28:34, tr. StBoT 27:96 (“a vessel made of (ornamented) metal plate”), cf. *ša(m)men-* (“attachments”), HEG 1198 (“die Geschmückten”).

**b. in lists and inventories:** [... š]u-up-pí-iš-du-wa-ri-iš KÙ.GI NA<sub>4</sub> *anda* § KUB 42.69 obv. 3 (inv., NH), cf. ibid. obv. 5, ed. Siegelová, Verw. 456f.; [... per]an *piddunaš* KÙ.GI 34 šu-up-pí-iš-du-wa-re-eš KÙ.GI “[...] carriers-forth of gold, thirty-four gold ornaments” KUB 42.69 obv. 18 (inv., NH), ed. Siegelová, Verw. 456f., translit. StBoT 12:67, *peran pēdumaš d; [o o o] 'šu-up'-pé-eš-du-wa-ra[-...]* 4 SA<sub>5</sub> šu-up-pé-eš-du-wa-ra[-...] KUB 42.26 obv.? 2-3 (inv., NH), ed. Siegelová, Verw. 466; [... š]u-up-pí-iš-du-wa-ri-iš x[ o o K]Ù.'BABBAR' x[...] KBo 35.246 obv. 13 (list of offerings, MS); here? § 1 [ o o o o o o o ]x 22 iš-piš-du-wa-ra-a-š KÙ.GI NA<sub>4</sub> KUB 42.64 rev. 2 (inv., NH), ed. Siegelová, Verw. 426f., translit. THeth 10:148 □ for *išp-* as a variant writing of *šupp-*, see Košak, THeth 10:150, and Rieken, FsNeumann<sup>2</sup> 407f. w. lit.

**c. ornament(ation) on a cup:** see bil. sec.

**2. ornamented cup(?)**: [(<sup>LÚS<sup>1</sup></sup>)AGI š]u-up-pí-iš-tu-wa-ra-an *udai LUGAL-uš MUNUS.LUGAL-ašš-a šarā tienzi [(arawa)nzi* <sup>LÚkī</sup>]taš *ḥalzāi* GAL <sup>d</sup>IM *akuanzi* “The cu[pbearer] brings the ornamented cup(?). The king and queen step up (and) bow. [The ki]ta-man cries out. They drink the cup (of) the Storm God” KBo 17.74 i 19-20 (thunder fest., OH/MS), w. dupl. KBo 25.95 i 1-2 + KBo 17.11 i 4-5 + KBo 34.11 + KBo 30.25 i 20-21 (OS), ed. Alp, Tempel 210f. (= I. 20-21), StBoT 12:12f. (“glänzenden? Becher des Wettergottes”), dupl. translit. StBoT 25.64 □ Neu, StBoT 12:12 and StBoT 25:64, restored GAL <sup>d</sup>IM in the break before š. but there is not enough room to accommodate this; [...] 'GÙB<sup>1</sup>-a-š <sup>d</sup>UD-AM[? (or n[e-?]) / [š]u-u[p-p]é-eš-tu-wa-ri-it kurup[šini ...] akwanzi “Standing, [the king and queen(?)] drink to the Divine Day from/with(?) a kurup[šini-...] ornamented cup(?)[...]]” KBo 46.159 ii 2-3 (fest, NS), ed. StBoT 12:68 (as 99/r) □ for a comparable passage w. *BIBRU* in place of š., see LUGAL MUNUS.LUGAL GUB-a-š <sup>d</sup>UD-AM *IŠTU BIBRI kurupšini akwanzi* KUB 10.89 i 38-39 (monthly fest., OH/NS), see also HED K 279.

For discussion and bibliography, see šuppe/ištuwara- A.

**šuppe/ištuwara/i- B**

Cf. *šuppe/ištuwara-* A adj., *šuppešduwarant-*.

**Šuppešduwarant-** adj.; ornamented; NH.†

**sg. nom.** 'šu<sup>1</sup>-up-pé-eš-du-<wa-ra->an-za KUB 42.26  
obv.? 6 (NH); **pl. nom.** [š]u-up-pí-iš-du-wa-ra-an-te-eš KUB  
42.69 rev. 17, (26) (NH).

[... šu-up-p] i-iš-du-wa-ra-an-te-eš  
lammamenzi [...] “[...-s, orna]mented (and)  
lammā-ed” KUB 42.69 rev. 26 (inv., NS), ed. Siegelová,  
Verw. 460f, cf. *lammami-*, see also ibid. 17 □ for *lammamenzi*  
as possibly “soldered,” see Starke, StBoT 31:423 w. n. 1524;  
cf. 6 *peran pedum[aš...]* 'šu<sup>1</sup>-up-pé-eš-du-<wa-  
ra->an-za [...] 1 *peran peduma[š...]* KUB 42.26  
obv.? 5-7 (inv., NH), ed. Siegelová, Verw. 466f., translit.  
THeth. 10:53.

Cf. *šuppe/ištuwara-* A & B.

**Šuppiwašhanalli-** n.; (a cultic utensil, kind of  
table, or container?); from OS.†

**sg. dat.-loc.** šu-up-pí-wa-aš-ha-n[a-al-li]-ia KBo 20.61 i  
10 (+) KBo 31.183 i 4 (OH/NS).

**pl. dat.-loc.** šu-[up-pí-wa-aš-ha-na-al-li-ia-aš] KBo  
20.12 i 11 (OS), [šu-up-pí-]i-[w]a-aš-ha-na-al-li-i[a-as] KBo  
17.74 i 10 (OH/MS), šu-up-pí-wa-aš-ha-n[a-al-li-ia-aš] KUB  
34.120:5 (OH/NS), [šu-up-pí-w]a-aš-ha-n[a-al-li-ia-aš] HFAC  
50:4 (NS).

**broken:** šu-up-pí-wa-aš-ḥ[a-na-al-li-...] KBo 13.227 i  
21 (NS).

For šu-up-pa wa-aš-ha-na-al-l[i(-)...?] KUB 11.8 + 9 iii  
20 (NH), see s.v. *wašhanalli-*.

An object upon which the royal napkin  
(lit. knee-cloth) is placed: [(DUMU.É.GAL)  
Š]A LUGAL DUMU.É.'GAL' MUNUS.LUGAL  
pānzi 'ta LUGAL-aš' MUNUS.LUGAL-aš-a  
[(ginuw)]aš GADA.ḤI.A patānn-a GIŠGİR.  
GUB danzi g[(inuw)]aš GADA.ḤI.A [(šu)-  
up-p]i-[w]a-aš-ha-na-al-li-i[a-a(š t)]ianzi GIŠGİR.  
GU[B t]agān [(t)ia]nzi DUMU.MEŠ É.GAL āppa  
[tienz]i ta-z pē' dašme't appanzi “The attendant  
of the king (and) the attendant (of) the queen go.  
They take the king’s and queen’s napkins (lit.  
knee-cloths) and footstool(s). They place the  
napkins (lit. knee-cloths) in/on š.-s, they put the  
footstool(s) on the ground. The palace attendants  
step back and take their places” ABoT 1.9 i 9-12 +  
KBo 17.74 i 8-11 (Storm-fest., OH/MS), w. dupl. KBo 20.12  
i 9-11 (OS), ed. Neu, StBoT 12:10f.; [...LU]GAL-waš

**Šuppiwašhanalli-**

MUNUS.[LUGAL-aš-a] / [ginuwaš G]ADA.ḤI.A  
da[nzi] / [ta? šu-up-pí-w]a-aš-ha-n[a-al-li-ia-aš]  
/ [tiyanzi p]atann[za GIŠGİR.GUB] / [danzi] n=še  
dag[ān tiyanzi] “[They] take the [ki]ng’s [and]  
que[en’s knee-c]loths [and place (in/on)] š.-s.  
[They take the f]oot[stool(s)] and [put] them on  
the gro[und]” HFAC 50:2-6 (Storm-fest., NS), restored  
from par. KUB 34.120:3-7 (OH/NS); cf. KBo 13.227 i 21 (fest.,  
NS); [n=sta] 'A'N[A] LUGAL MUNUS.LUGAL  
DUMU.MEŠ É.GAL ginuwaš G[ADA.ḤI.A da]nzi  
n=at=šan šu-up-pí-wa-aš-ha-n[a-al-li-]ia tianzi §  
GİR.ḤI.A-n=za GIŠGİR.GUB.MEŠ [šar?] 'ā' danzi  
n=at dagan tianzi “The palace attendants take the  
knee-c[loths] away from the king and queen, and  
place them on the š. § They also pick [u]p(?) the  
footstools (from the throne dais) and place them  
on the floor” KBo 20.61 i 8-12 (+) KBo 31.183 i 2-6  
(Storm-fest., OH/NS), ed. Goedegebuure, NABU 2017:105f.

In the description of a cultic ceremony, e.g.,  
ABoT 1.9 i 9-12 + KBo 17.74 i 8-11, it is said that the  
footstools of the royal couple are put down on the  
ground, but their napkins(?) (lit. knee cloths) are  
placed in/on the š. The most conceivable candidate  
for placing the royal napkins(?) would be a  
table, a stand, or a container of some kind. Neu,  
StBoT 12:36, suggested *šuppiwašhanalli-* is an -alli-  
formation from *šuppiwašhar*<sup>(SAR)</sup> (q.v.) “Zwiebel.”  
This would require an oblique on -n-, which is  
unlikely since *šuppiwašhar* is a com. gender noun  
that thus inflects like *kešsar*, *keššaraš* (gen.)  
“hand.” More probably, š. is a compound of *šuppi*  
A “pure, sacred” and Luw. \**wašhanalli-* “(thing)  
for consecrated objects.”

Goetze, JCS 1 (1947) 320 (takes *šuppa*(-)wašhanalli- as the  
name of a profession); Friedrich, HW 198 (1952) 198 (*šuppa*(-)  
wašhanalli-: “Zwiebelhändler(?”); van Brock, RHA XX/71  
(1962) 106f. (“frotté d’oignon”); Neu, StBoT 12 (1970) 36f.  
 (“eine Art von Tischen ( ...) oder auch Tische mit Zwiebeln  
( ...) oder gar irgendwelche Zwiebelbehälter ... Zwiebelbündel,  
... wie man sie noch heute (nicht nur in der Türkei) an die  
Decke bzw. in das Deckengebälk hängt”); Oettinger, Stammbildung  
(1979) 34 (cites an unattested form *šuppiwašhanae*- “mit  
Zwiebel würzen(?)”); Tischler, HDW (1982) 79 (“Zwiebel-  
bund” o.ä.); Neu, StBoT 26 (1983) 176 (“Zwiebelbündel”);  
Rieken, StBoT 44 (1999) 311-314 (eine substantivische Zu-  
gehörigkeitsbildung); Tischler, HEG S/2 (2006) 1200f. (adj.  
“zwiebelförmig, mit Zwiebeln versehen;” n. “Zwiebelbehälter,

## šuppiwašhanalli-

šuppiwašhar<sup>(SAR)</sup>

Zwiebelbündel”); Kloekhorst, EDHIL (2008) 791f. (“having onions (?)”).

Cf. *šuppi-* A, *šuppiwašhar*<sup>(SAR)</sup>.

**šuppiwašhar**<sup>(SAR)</sup> n. com.; garlic; wr. syll. and SUM.SIKIL<sup>(SAR)</sup> from MH/MS, OH/NS.†

**sg. nom. com.** *šu-up-pí-wa-aš-har*<sup>SAR</sup> KUB 29.7 rev. 28 (MH/MS).

**acc.** *šu-u[p-pí-w]a-aš-har*<sup>SAR</sup> KUB 29.7 rev. (27), 30 (MH/MS).

**gen.** *šu-up-pí-[wa-aš-ḥa-ra-a]š* KUB 29.7 rev. 30 (MH/MS).

**Sum.** SUM.SIKIL<sup>SAR</sup> KBo 9.93:7 (MS?), KBo 6.12 i 4 (OH/NS), SUM.SIKIL KBo 8.78 rev. 9 (NS), KBo 46.186:(4) (NS), KUB 60.57:(10).

**a.** laws concerning theft of garlic: [takku GIŠGEŠTIN-an našma] GIŠmahlan našma GIŠkarpinan [našma SUM.SIKIL<sup>SAR</sup> kui]ški tāiēzzi karū [ANA 1 GIŠGEŠTIN 1 G]ÍN.GÍN KÙ.BABBAR ANA 1 GIŠmahli 1 GÍN.GÍN KÙ.BABBAR [1 GIŠkarpini 1 GÍN.GÍN] KÙ.BABBAR ANA 1 ZU, SUM.SIKIL<sup>SAR</sup> 1 GÍN. GÍN KÙ.BABBAR [pešker] “[If any]one steals [a vine,] a vine branch, a karpina-, [or garlic,] formerly [they paid one s]hekel of silver [for one vine,] one shekel of silver for one vine branch, [one sheke]l of silver [for one karpina-,] one shekel of silver for one clove of garlic” KBo 6.12 i 1-5 (Law §101, OH/NS), ed. Hoffner, LH 99 (“garlic”).

**b.** in cultic context — 1' used analogically both for the curse and for the remedy: EGIR-andama=šši š[u-up-pí-wa-aš-ḥ]ar<sup>SAR</sup> pianzi anda=ma=kan kiššan memai mān=wa ANA PĀNI DINGIR-LIM kuiški kiššan me[miškez]zi kāš=wa māhjan šu-up-pí-wa-aš-har<sup>SAR</sup> ḥurpaštaz anda hūlaliyanza nu araš aran ar[ha U]L tarnai idālauwanzi=ya NĪŠ DINGIR-LIM=ya ḥurtaiš papranna[nz]aš=a 'e'ni É.DINGIR-LIM šu-up-pí-[wa-aš-ḥa-ra-a]š iwar anda hūlaliyan hardu kinun=a kāša kūn šu-u[p-pí-w]a-aš-har<sup>SAR</sup> arha šippaunu [kinun]=an katta 1 kākin dawanin kurkun idāluuya uttar NĪŠ DINGIR-[LIM ḥ]rtaiš paprātar ANA DINGIR-L[IM É-]U arha QĀTAMMA šippaiddu “Next they give to him (i.e., the ritual patron) a (clove of) g[arli]c. In doing so she speaks as follows: ‘If before a god anyone s[peak]s as follows: ‘Just as

this garlic is enveloped in skins (lit. leaves), and one does [n]ot let go o[f] the other, let the evil <word?>, perjury, curse and unclean[ne]ss envelop that temple like a gar[lic.]’” So now, right here I have stripped this ga[rl]ic. [No]w I have one clove (lit. tooth) (and) a stem(?) left. In the same way let him (i.e., the ritual patron) strip the evil, perjur[y, c]urse, (and) uncleanness [awa]y from the god’s [house]” KUB 29.7 rev. 27-32 (Šamuha rit., MH/MS), ed. Lebrun, Samuha 123f., 131 (“un oignon”), Hoffner, AlHeth 108 (“onion”), Torri, StAs. 2:142 (“cipolla”), Marquardt, FsKošak 503f. (“Zwiebel”), Görke/Melzer, hethiter.net/: CTH 480.1 (TX 15.02.2016, TRde 10.02.2016) (“Zwiebel”), translit. Goetze, JCS 1:318, Haas, Materia 339f., cf. HED K 19 (“onion”) □ for Luw. *dawani-* “stalk, stem(?)”, see CLL 225 s.v. The *i*-stem form of *kakin* (vs. Hitt. *gaga-* “tooth”) is likely to be due to Luw. influence as well (differently HED K 17f. s.v. *kaki-*).

**2'** listed among materials, sometimes with specific measurement: [...] 'x<sup>1</sup>-ya=ma kuiš LÚSANG[A...] / [...h]<sup>1</sup>ū<sup>1</sup>man 'SUM<sup>1</sup>SAR SUM. SIKI[L<sup>SAR</sup> ...] / [... U]ZU.ÙZ UZU.UR.G[I<sub>7</sub>] ...] “but which pries[t (or: (if) some priest) ... a]ll (this) onion, garli[c, ...] goat [m]eat, do[g] meat [...]” KUB 60.57:9-11 (purification rit., NS), cf. Marquardt, FsKošak 503; [...]x 1/2 ŠĀTI SUM.SIKIL<sup>SAR</sup> 1/2 ŠrĀ'[TI ...] / [...] '1?1 wakšur ī.UDU 1 wakšur L[ĀL? ...] “a half SŪTU-measure of garlic, a half SŪ[TU of ...], one(?) wakšur of sheep fat, one wakšur of ho[ney ...]” KBo 9.93:7-8 (Ištanuwian fest., MS?), translit. Starke, StBoT 30:320.

**3'** others: mixed in bread (i.e., garlic bread?): § našma NINDA-i kuedani<sup>1</sup>'k'[ki...] SUM.SIKIL imiyanza (var. immiyanza) apāš[...] našma=kan ANA DUGÚTUL UZ[U...] nu=kan apēzza IŠTU U[ZU? ...] 'i'yanzi n=at ē<sup>1</sup>z<sup>1</sup>zaz[zi] “§ or, wha[t] bread [...] the garlic is mixed in, that one [...] or (in)to the pot the mea[t ...] From that m[eat(?)...] they make [a cooked dish/stew(?)], and he eat[s] it” KBo 8.78 rev. 8-12 (fest. frag., NS), w. dupl. KBo 46.186:3-7 (NS).

According to Goetze, JCS 1:320, *šuppiwašhar* is a loan translation of the Sumerian sum.sikil<sup>SAR</sup>, which he interpreted as “holy garlic” i.e., “onion.” However, Gelb, FsLandsberger 57-58, advocated a

**šuppiwašhar<sup>(SAR)</sup>**

very opposite interpretation for this word as “pure onion” i.e., “garlic.” On the discussion of whether *šuppiwašhar* (SUM.SIKIL)<sup>SAR</sup> is “onion” or “garlic,” see Hoffner, AlHeth 108f. and more recently idem., LH 198f. He prefers the meaning “garlic” because of the unit ZU, “tooth” KBo 6.12 i 4 is more appropriate for a clove of garlic, which looks like a canine tooth (thus also Marquardt, FsKošak 505). Compare for example the Turkish expression *bir diş sarımsak* “a clove of garlic” (*diş* “tooth”). For onion there is another expression, namely *bir baş soğan* “a knob of onion” (*baş* “head, top”).

It is generally assumed that *šuppiwašhar* is a composite noun consisting of *šuppi-* “holy, sacred” and *wašhar* “bulb” or “onion/garlic.” The second element *wašhar* is attested without *šuppi* KUB 60.57:7 (see Marquardt, FsKošak), but the broken context gives no clue as to its meaning. Note that the same fragment (line 10) also has [S]UMSAR SUM.SIKI[L<sup>SAR</sup>] see above b 2'. In view of the consistent com. gender agreement (see the passages in b 1' and 3') we give the word as such.

Goetze, JCS 1 (1947) 318-20 (“onion”); Friedrich, HW (1952) 199 (“Zwiebel”); Kammenhuber, MSS 14 (1959) 81-82 n. 15 (on word formation of š.); eadem, Or NS 31 (1962) 370 (on word formation); Kronasser, EHS 1 (1966) 126, 285 (on word formation); Hoffner, Or NS 35 (1966) 380 (on word formation); idem., AlHeth (1974) 108-9 (“onion or garlic”), 198 (“garlic”); Ertem, Flora (1974) 32f. (“soğan”); Stol, BSAg 3 (1987) 59-61 (SUM.SIKIL = “onion”); CAD Š/1 (1989) 298-301 (an alliaceous plant, “shallot?”); Košak, ZA 84 (1994) 289; van den Hout, BiOr 51 (1994) 123; Hoffner, HL (1997) 99, 198-99, 326 (“garlic”); Zinko, StBoT 45 (2001) 754-757; Bachvarova, Diss. (2002) 19 (“onion”); Tischler, HEG S/2 (2006) 1201-1203; Marquardt, FsKošak (2007) 503-506; Kloekhorst, EDHIL (2008) 791.

Cf. *šuppi-* A, *wašhar*; *šuppiwašhanalli-*.

**šupla-** see *šuppal(a)-*.

**šubri- A** n. Hurr.; (mng. unkn., epithet of gods); from MH.†

**Hurr. gen.** *šu-ub-ri-bi* KBo 21.37 obv.? 9, (10) (MH/MS).

**Hurr. definite article + gen.** *šu-bur-ri-bi* SBo 1.39 B inner ring (Muw. II), *šu-bur-ri-bi-ia* Bo 6030 right col. 12, translit. SBo 2 p. 53.

**šubri- A**

a. without article: [# NINDA.GU]R<sub>4</sub>.RA ANA <sup>d</sup>U *ehlibi šu-ub-ri-bi paršyanzi še<sup>t</sup>r=maššan* UZU<sub>1</sub>GAB <sup>t</sup>UZU<sup>t</sup>ZAG<sup>t</sup>. [UDU o o ]x? [dāi(?) n]<sub>2</sub>at<sub>2</sub>šan ištanāni EGIR-pa dāi EGIR=ŠU=ma 2 NINDA.GUR<sub>4</sub>.[R]A at<sup>t</sup>t<sup>t</sup>aš DINGIR.[MEŠ-aš *ehlibi šu-u*]b-ri-bi <*paršyanzi*> 'šer'=maššan 2 UZUMAS.SILA 2 UZU<sup>t</sup>mūrainn<sub>2</sub>a dāi “They break [# thi]ck-[bread(s)] to the Stormgod of Salvation and š. On top of them [(s)he puts(?)] breast- and shoulder-meat [...a]nd (s)he places them back on the altar. Thereafter, <they break> two thick breads for the paternal god[s of salvation and] of 'š.' On top of them (s)he places two shoulder blades and two *mūrai-s*” KBo 38.260 obv.? 10-12 + KBo 21.37 obv.? 9-11 + KBo 8.91 obv. 1 (fest. of Šulupāšši and Šapinuwa, MH/MS), translit. Trémouille, GsImparati 846f. □ for the Stormgod of Salvation, see Wilhelm, Kaskal 10:155f., and Giorgieri/Murat/Süel, Kaskal 10:175 w. n. 20.

b. with article: <sup>d</sup>UT[U] U[<sup>R</sup>U... <sup>d</sup>U š]u-bur-ri-bi SBo 1.39 g 2 and B inner ring (Muw. II), cf. SBo 1 p. 20 w. n. 62 and SBo 2 p. 53; cf. also ANA <sup>d</sup>U *šu-bur-ri-bi-ia* QĀTAMMA Bo 6030 right col. 12, translit. SBo 2 p. 53 (quoted as “ii?”), ChS I/9:176 (quoted as “Rs. III?”) □ this word is *šubri-* (q.v.) + *ne* (article) + *bi* (gen.).

The context above suggests that the word š. (with Hurr. gen. ending -bi < -we, i.e., *šubriwe*) is an epithet of the paternal gods. A Hurrian word *šub/pri* is known from other Hurr. texts; see Laroche, GLH 238 and Haas, ChS I/1:423f., listed with oblique forms; for Hurr. words in the seal legends of Muw. II see BoHa 23:74. In some Hurr. contexts (IBoT 2.39 rev. 2, 43) *šupri=bi* occurs alongside *ehli=bi*, both Hurr. genitives, as epithets of Tešub.

It is unclear if this word is related to the GN Šubriya of the Neo-Assyrian inscriptions. This place was located in the mountains between the upper Tigris and the Murad Su and probably, at least in part, Hurrian speaking. This GN, is in turn, related to the GN Subartu (Kessler, RIA 13:239), attested in Mesopotamia from early Urukian to Neo-Babylonian texts referring to “northern Mesopotamia” (not a specific political entity), large portions of which would have been inhabited by Hurrians.

**šubri- A**(NA<sub>4</sub>)**šur**

Already in the OA texts “Šubiriatam” refers to the Hurrian language (Michel, RIA 13:226).

There is also a Hittite (or loan) word *šupri(ya)-* (q.v.), which appears in the gen. *šupriyaš* KBo 26.100 iv 9 as an epithet(?) of the Stormgod. A direct relationship between the Hurr. gen. *šubribi* and Hitt. gen. *šupriyaš* “of the š.” cannot be claimed yet.

Güterbock, SBo 1 (1940) 52; idem, SBo 2 (1942) 53 (related to *šuhurribi*?); Laroche, GLH (1977-9) 238 s.v.; Trémouille, GsImparati (2002) 852; Bawanypeck, BoHa 23 (2011) 74; Richter, BibGlHurr (2012) 417.

**šupri- B/šupriya-** n.; (mng. unkn.); pre-NH/MS.†

**sg.(?) gen.** *šu-up-ri-ia-aš* KBo 26.100 iv 9 (pre-NH/MS).

(said of the Stormgod:) *nu=za na'kk'iš t̄d'U-aš x[...] / [...]y]aš šu-up-ri-ia-aš tagn'rāš nep[iš]aš [...] / [...]x hūmandāš DUMU.N[AM.LÚ.U]<sub>19</sub>. LU-aš LU'GAL'-uš [...] “and the mighty Stormgod [...] / [...]the lord(?) of [...], of š., of earth (and) sky [...] / [...] the king of all man[ki]nd” KBo 26.100 iv 8-10 (myth, pre-NH/MS).*

According to the passage above š. might be something the Stormgod rules over, parallel to *tekan/takn-* “earth” and *nepiš* “sky.” Whether š. is related to (Hurr.) *šubri- A* (q.v.) is unclear.

Cf. *šubri- A*.

**šuprumi(y)a?-** n. com. (or **šupru-** n. neut.); (an anomaly(?) on the human body); NS.†

**sg. nom.** *šu-up-ru-mi-aš* (or: *šu-up-ru*) KUB 43.8 iii 11a (NS).

[BE-an-ka]n? UN-ši *šu-up-ru-mi-aš?* (or: *šu-up-ru* DUGUD?) *anda?* (or: DINGIR-it/«DINGIR-it»?) DINGIR.MEŠ-it UL *kanišan'za!* “[If] there is š. (or: a heavy š.) inside of/on a person, he/she is repudiated by the gods” KUB 43.8 iii 11a-b (physiognomic omens, NS), ed. DBH 12:150, 152 □ Riemschneider, DBH 12:262, interprets the form *šuprumiaš* as pl. dat.-loc. (“[Wenn] einem Menschen in den ...”). In his translit. (but not in his hand copy) he assumes an extra line 12a-b, but the photo does not support this. In comparison with previous apodoses

the absence of a clear “antecedent” either through the dem. pron. *apa-* (l. 7b)/BI-aš (ll. 8b, 10b, see Goedegebuure, StBoT 55:494) or the repetition of UN (l. 9b) makes the text suspect. Is the alleged *-mi-aš/DUGUD* to be read as *~BI?-aš* with the Glossenkeil marking the start of the apodosis since only here does it starts in the left column?

The possibility that š. indicates a physical anomaly is based on other cases of deformities of the human body listed in previous lines of the same text iii 8a, 9a, 10a (long legs, turned tongue, lion-shaped head, etc.).

Riemschneider, DBH 12 (2004) 262 (“unklar”); Tischler, HEG S/2 (2006) 1203 (mng. unkn.).

[**šupš-** V.] *šu-up-ša-ri* KBo 5.4 rev. 38 (Targ.), ed. SV 1:66f. read *šu-up-ta!-ri*, for which see *šupp-*.

[**šu-pu**] KUB 6.2 obv. 10, 14, 16, 17, 18, [*šu-pu-an-zi*] KUB 18.10 + KUB 6.12 iv 33 read ŠU.GÍD and ŠU.GÍD-an-zi, respectively. ŠU.GÍD means “to observe, investigate, check (in haruspicy).”

[*šu-pu-an-zi*], see [*šu-pu*].

**šuburribi** see *šubri- A*.

(NA<sub>4</sub>)**šur** n. neut.; (a natural stone or object made of stone where sacrifices are made); from OH?/NS.†

**sg. nom.-acc.** *šu-u-ur* KBo 27.51 obv.? 6 (fest., NS).

**dat.-loc.** *šu-u-ri* KBo 34.155 ii? 14 (OH?/NS).

**pl. dat.-loc.** *šu-u-ra-aš* KUB 34.124 ii? 6, 7, 9, 12, 15 (OH?/MS), ABoT 1.13 vi (7), 9 (NS), KBo 23.89:13 (NS), here? KBo 17.9 i 12 (OS), KBo 47.95 obv.? 5 (preceded by NA<sub>4</sub>-aš) (NS), [š]u-ra-aš or [šu]-t̄u'-ra-aš KBo 30.54 i (3) (NS), <sup>NA<sub>4</sub></sup>šu-u-ra-aš IBoT 4.75 obv. rt. col. (8) (NS), VBoT 95 i 9 (NS).

**broken:** <sup>NA<sub>4</sub></sup>šu-u-r[a-...] VBoT 95 i 13 (NS).

'GAL?<sup>1</sup> LÚ.MEŠtarš[pala-...] 'U?<sup>1</sup>?/<sup>1</sup>NA<sub>4</sub>?šu-u-ur [...] kuiēš a-x[...] tappaš É-a[z...] § LUGAL-uš laħħa[z...] URU Arinna [...] KBo 27.51 obv.? 5-10 (fest., NS); [(LUGAL-uš-kan paizz)]i(?) šu-u-ra-aš katta UŠKĒN t̄aš t̄iēz[zi] § [(<sup>LÚ</sup>GUD)]U<sub>12</sub> 'pa'izzi NINDA.GUR<sub>4</sub>.RA SA<sub>5</sub> paršiya šu-u-ra-aš (var. <sup>NA<sub>4</sub></sup>šu-u-r[a-aš]) katta 3 paršu'l'li NA<sub>4</sub>-ašš-a katta tagān 3 paršull[i] dāi <sup>LÚ</sup>GUDU<sub>12</sub> paizzi NINDA.GUR<sub>4</sub>.RA BABBAR paršiya šu-

(NA<sub>4</sub>)šur

LÚšūr(r)ala-

u-ra-aš katta 3 paršulli NA<sub>4</sub>-ašš=a katta tagān 3 paršulli dāi § LÚGUDU<sub>12</sub> paizzi NINDA.GUR<sub>4</sub>.RA BABBAR paršiya šu-u-ra-aš katta dāi namma NINDA.GUR<sub>4</sub>.RA paršiya ta NA<sub>4</sub>-aš katta d[āi] § LÚ.MEŠMUHALDIM 4 UDU.HI.A šu-u-ri h̄ūkanzi<sup>1</sup> LÚGUDU<sub>12</sub> paizzi išpantuziašsar KÙ.BABBAR GEŠTI[N d]āi šu-u-ra-aš katta 3-ŠU NA<sub>4</sub>-ašš=a katta 3-ŠU [šip]<sup>2</sup>an'ti "The king goes (and) bows next to/down at the š.-s (Then) he take[s his place.] § The GUDU<sub>12</sub>-priest goes, crumbles a red thick loaf (and) places three crumbs next to/down at the š.-s and three crumbs on the ground next to/down at the stones. The GUDU<sub>12</sub>-priest goes, crumbles a white thick loaf (and) places three crumbs next to/down at the š.-s and three crumbs on the ground next to/down at the stones. § The GUDU<sub>12</sub>-priest goes, crumbles a(nother) white thick loaf (and) places (it) next to/down at the š.-s. Again he breaks a thick loaf and pl[aces] (it) under the stones. § The cooks slaughter four sheep at the š. The GUDU<sub>12</sub>-priest goes, [t]akes a silver libation vessel of/for win[e] (and) [li]bates three times next to/down at the š.-s and three times next to/down at the stones" KUB 34.124 + KBo 34.155 obv.? ii 6-16 (*ANDAHŠUM* fest., OH?/MS), with par. IBoT 4.75 obv. rt. col. 6-13 (NS), ed. Popko, Kultobjekte 132f., and AoF 13:178 □ because of the possible OH date of this composition, a sg. gen. w. *katta* cannot be excluded; LÚGUDU<sub>12</sub> UZUNÍG.GIG [šu-u-r]a-aš dāi NA<sub>4</sub>-ašš=a dāi § [DUG?iš]pantuzziašsar KÙ.BABBAR x (eras.) [GEŠTIN? d]āi 'šu<sup>1</sup>-u-ra-aš (var. [š]u-ra-aš) pe[(r)]an 3-ŠU [(NA<sub>4</sub>-ašš)]-a peran 3-ŠU 'ši<sup>1</sup>panti "The GUDU<sub>12</sub>-priest puts the liver on/at the š.-s and on the stones. § He [t]akes a silver [li]bation vessel of/for [wine(?)]. He libates three times in front of š.-s and three times in front of the stones" ABoT 1.13 vi 6-10 (*ANDAHŠUM* fest., NS), w. dupl. KBo 30.54 i 1-4 (NS), ed. THeth. 22:90f.; LUGAL-uš šu-u-ra-aš a<sup>1</sup>ri<sup>1</sup> "The king arrives at the š.-s" KBo 23.89:13 (NS); t<sup>2</sup>aš INA URU Arinna a[ndan ...] § mān LUGAL-uš NA<sub>4</sub>šu-u-ra-aš a<sup>1</sup>[ri(?)...] "He (i.e., the king) [enters(?)] Arinna. When the king a[rrives(?)] at the š.-s [...]" VBoT 95 i 8-9 (NS); ištanani=aš NA<sub>4</sub>šu-u-r[a-...] "He [...-s] to/on the altar [to?] the š.-stone(s)" ibid. i 13; perhaps here: [...]x-aš(-)šu-u-ra-aš katta 1 ekuzi KBo 17.9 i 12 (KI.

LAM fest., OS), for suggestions see Singer, StBoT 27:99 n. 33, 100 n. 35 (connected to *šura* (sic)), and Neu, StBoT 26:176, 310 n. 2 with further bibliography.

(NA<sub>4</sub>)š. is mostly attested in texts dealing with the 7-8th days of the *ANDAHŠUM* festival. š.-stones seem to constitute a sacral unit down at (*katta*) or before (*pēran*) which offerings are placed or libations are performed and animals are sacrificed. They also have some connection with an altar. In no text, however, do they directly receive offerings. They may have been a particular location at which the king arrives in the course of the *ANDAHŠUM*-festival. Tischler, HEG S/2:1203, suggests a connection with the place name URUŠu-ra-aš Bronze Tablet i 51, but contra Laroche, Rech. 77, there is no connection between NA<sub>4</sub>šūr and the divine name Šurra.

Popko, Kultobjekte (1978) 132-133; Tischler, HDW (1982) 79 ("verehrungswürdiges Kultobjekt, aus Stein?"); idem, HEG S/2 (2006) 1203-1204.

Cf. LÚšūr(r)ala-.

**LÚšūr(r)ala-** n. com.; (a functionary in the palace kitchen); MH?/NS.†

**sg. nom.** LÚšūr-ra-la-aš KUB 13.3 ii 24, LÚšu-u-ra-la-aš KUB 13.3 iv 21 (MH?/NS).

Listed among the personnel of the palace kitchen: *anda-ma šumēš BĒLŪMEŠ TU<sub>7</sub> h̄ūmantēš LÚSAGI.A LÚ GIŠBANŠUR LÚMUHALDIM LÚNINDA.DÙ.DÙ LÚdāwalalaš LÚwalaħħiyalaš LÚZABAR.DAB LÚpašandalalaš LÚEPĪŠ GA LÚkipliyalaš LÚšūr-ra-la-aš LÚtappālaš LÚħaršiyalaš LÚzuppālaš LUGAL-waš ZI-ni šer ITU-mi ITU-mi linkišketen "Further, all you kitchen personnel—the cupbearer, the table-attendant, the cook, the baker, the *tawal*-maker, the *walhi*-maker, the cellarmaster, the food-taster(?), the dairy-man, the *kipliyala*-man, the š.-man, the *tappala*-man, the keeper of *ħarši*-breads, (and) the keeper of the *zuppa*—swear on the king's soul month by month" KUB 13.3 ii 20-26 (instr. for palace servants, MH?/NS), ed. HittInstr 80f. ("surra-maker"), Pecchioli Daddi, Or NS 73:460, 465f. ("preparer of the šurra"), KN 36 n. 4, Friedrich, MAOG 4:47, 49 (no tr.), tr. Goetze, ANET 207; cf. also ibid. iv 19-22.*

## LÚšūr(r)ala-

## (ȝ)šūraš(š)ūra-(MUŠEN) b

A connection between the *š.* and the stone *šūr*, s.v., is possible. There is no clear connection with the divine name Šurra as Laroche, Rech. 77, Alp, JKF 1:131-132 n. 99, and Tischler, HEG S/2:1204, with reservations, suggest.

Laroche, Rech. (1947) 77 (“cuisinier?”); Alp, JKF 1 (1950-51) 131-132 n. 99 (“Priester(?) der Gottheit Sura”); Friedrich, HW (1952) 199 (“Angestellter in der Palastküche”); van Brock, RHA XX/71 (1962) 100; Kronasser, EHS 1 (1966) 173 (“Küchenangestellter”); Haas, KN (1970) 36 n. 4 (“Bereiter des *šurra*”); Pecchioli Daddi, Mestieri (1982) 59 (“preparatore del *surre*”); Puhvel, HED K (1997) 187 (relates “probably to solid victuals”); Tischler, HEG S/2 (2006) 1204.

Cf. <sup>NA4</sup>šūr.

(NA4)šūraš Tischler, HHwb 156 see <sup>NA4</sup>šūr.

(ȝ)šūraš(š)ūra-(MUŠEN), šurašūwa-MUŠEN, āšuraššura- n. com.; (a kind of bird, crow (?)); from MH/MS.

**sg. nom.** šu-u-ra-šu-u-ra-aš KuT 49 obv. 25 (apud Wilhelm, MDOG 130:179) (MH/MS), KUB 30.34 iv 27 (MH/NS), KUB 39.104 iv (5) (MH/NS), šu-u-ra-šu-u-ra-aš<sup>MUŠEN</sup> Kut 49 obv. 30 (apud Wilhelm, MDOG 130:179) (MH/MS), šu-u-ra-šu-u-wa-aš<sup>MUŠEN</sup> KUB 30.34 iv 6 (MH/NS), šu-u-ra-šu-u-ra-aš KUB 18.9 ii 8 (NH), <sup>MUŠEN</sup>šu-u-ra-aš-šu-u-ra-aš KUB 36.89 obv. 24, rev. 6, 53 (NH), šu-u-ra-aš-šu-u-ra-aš HKM 47 obv. 23, 27 (MH/MS), KBo 63.59:(8) (MH/MS), KBo 47.226:(9) (MH/MS), KBo 12.91 iv (4) (MH/NS), KUB 44.53 rev. 7 (NS), šu-u-ra-aš-šu-u-ra-aš<sup>MUŠEN</sup> KUB 50.1 ii 16, 22, iii 12 (NH), a-aš-šu-u-ra-aš-šu-u-ra-aš KUB 16.77 iii 50 (NH).

**acc.** šu-u-ra-šu-u-ra-a[n] KBo 13.131 iii 5 (MH?/NS), šu-u-ra-šu-u-an<sup>MUŠEN</sup> KBo 9.119 iv 10 (MH/NS), šu-u-ra-šu-u-ra-an KUB 30.34 iv 19, 25 (MH/NS), šu-u-ra-aš-šu-u-ra-an-ma(sic)<sup>MUŠEN</sup> KBo 12.91 iv 3 (MH/NS).

**gen.** [šu-u-ra-š]’u-u-ra-aš<sup>i</sup> KBo 13.131 iii 13 (MH?/NS).  
**stem form (for voc.?)** šu-u-ra-šu-u-wa<sup>MUŠEN</sup> KBo 54.14 iii 9 (MH/LNS).

**pl. nom.** šu-u-ra-šu-re-eš KuT 50 obv. 22 (apud Wilhelm, MDOG 130:184) (MH/MS), [šu-]ra-aš-šu-u-re-e-eš KBo 53.106:4 (NS), here? [<sup>MUŠEN?</sup>]šu-u-ra-šu-u-ra-[aš] KUB 39.103 rev. (3) (MH/NS).

**pl. gen.(?)** šu-u-ra-aš-šu-u-ra-aš KBo 10.45 ii 26 (MH/NS).

**a.** in prayers: kāša-wa-ta halzeššai halziyau[waš<sup>d</sup>U uid]du-aš<sup>MUŠEN</sup>šu-u-ra-aš-šu-u-ra-aš nu-war-an iš[da]mmaš “It is just now invoking you, [O Stormgod [of] Invoking: let it, (namely) the *š.-bird*, [come] and listen to it” KUB 36.89 obv. 24-25 (prayer to the Stormgod of Nerik, NH), ed. Haas, KN 144f., tr. Hittite Myths<sup>2</sup> 23, Mazoyer in Freu/Mazoyer, Débuts

347 □ Haas’s, KN 144f., restoration *halziyau[wanzi uid]du-aš* “um [zu] rufen soll er, der *šuraššura*-Vogel [kom]men!” is problematic because of the position of the clitic *zaš*; for DN *halziya(u)waš* see HW<sup>2</sup> H 110b; *mieš* (eras. MUŠENšu-u-ra-aš-) MUŠENšu-u-ra-aš-šu-u-ra-aš *halziyauwanzi* 〈uiddu?〉 ZI DINGIR-LIM *apāš uwateddu* “Be mild, 〈let〉 the *š.-bird* 〈come(?)〉 to call, let him bring the divine will (saying): (‘Let the Stormgod (and) the Sungoddess of Arinna release from heaven the mild rains’)” KUB 36.89 rev. 52-53, ed. KN 156f.

**b.** in rituals: *n-aš-za naššu Éhalinduwaš šuhhi eštat našmazzan* (for \**z-z-san*) INA É.DINGIR. MEŠ šuhhi eštat kinun-a Éhalinduwa<š> (var. B Éhalituwa) É.DINGIR.MEŠ-ya parkunut nu kī 〈(i)nan ešhar NIS DINGIR-LIM kuwapi ‘pa’izzi zik šu-u-ra-šu-u-wa-aš<sup>MUŠEN</sup> (var. A [<sup>MUŠEN?</sup>]šu-u-ra-šu-u-ra-[aš], var. B šu-u-ra-šu-u-wa<sup>MUŠEN</sup>) apadda ītten ‘nu’ ešhananza linkiyaz Éhalinduwa É.DINGIR.MEŠ lē ēpzi “It (i.e., the *š.-bird*) settled either on the roof of the palace complex or on the roof on the temple. Now it has purified (thereby) the palace complex and the temple. Where(ever) this illness, blood (and) perjury go, you, O *š.-bird*, go (pl.!) to right there. Let not bloodshed (and) perjury seize the palace complex (and) temple” KUB 30.34 iv 2-8 (rit. for purification of a town, MH/NS), w. dupls. (A) KUB 39.103 rev. 1-5 (MH/NS), (B) KBo 54.14 iii 5-11 (LNS), ed. Haas/Wäfler, OA 16:229f., Alp, Tempel 112f.; [n]u-kan MÁŠ.GAL-an šu-u-ra-šu(eras.)-u-ra-an-n-a URU-ri ‘iš’tarna arha pēdai n-ašta antuhuš ‘kuēz’za KÁ.GAL.HI.A-za katta kunanna ‘pē’hudanzi apūš-a-kan apēz katta ‘peda’tti nu antuhšeš apiya kuedani pedi ‘e’ker n-uš apē<da>ni pedi pēdatti § [n]u MÁŠ.GAL-an warnuwanzi šu-u-ra-šu-u-ra-an-n-a [h]a’ri’yanzi nu tezzi ki-ašta mahjan M[ÁŠ].GAL šu-u-ra-šu-u-ra-aš-š-a kattan taknaza pāer ‘k’i-kan ŠA URU Hatti inan ešhar NIS DINGIR-LIM pangauwaš EME-aš QĀTAMMA GAM-anda taknaza paidd[u] “He/she carries a goat and a *š.-bird* through the town. You bring them (i.e., the two animals) down through that gate, through which one brings down people to be killed. You bring them to that place where people died. § They burn the goat and [b]ury the *š.-bird* and he/she says: ‘As these, the g[o]at and

## šuri- A a

## (2) šūraš(šūra-(MUŠEN) b

the š.-bird, have gone down to/through the earth, so may these, (namely) the illness, bloodshed, perjury (and) all slander of Ḫatti, likewise go down to/through the earth” KUB 30.34 iv 19-29 (MH/NS), ed. (partial) StBoT 3:158, cf. similarly KBo 12.91 iv 2-8 (MH/NS) and KUB 39.104 iv 1-7 (MH/NS); (Someone takes an eagle, a falcon, and a š.-bird and encourages the eagle and falcon to take away evils) § [...]šu-ra-š]u-<sup>r</sup>a-aš<sup>1</sup> našu UN-aš UZU<sup>1</sup> ez(eras.)zāš [...]naš]ma(?) KA×U-ŠU išhanuwanza x[...] “[The š.-]bird ate either human fat [or ... o]r(?) its bill is bloody ... [...]” KBo 13:131 iii 5-6, 13-14 (purification rit., MH?/NS); *namma ANA* <sup>d</sup>U [É]ka<sup>r</sup>imme<sup>y</sup>a [o ](eras.) GUD *huršalamin* [ o ]x 1 MÁŠ.TUR 1 T[U<sub>8</sub><sup>MUŠEN</sup>] 1 SUR<sub>14</sub>.DÙ.A<sup>MUŠEN</sup> 1 *IRIBU*<sup>MUŠEN</sup> [1 *ha*]pupin 1 x[...]x 1 šu-ra-šu-ra-an<sup>MUŠEN</sup> [1 *ki*]priti<sup>l</sup>n<sup>1M</sup>[UŠEN?] pēd]anzi(?) nu <sup>d</sup>U-an <sup>r̄é</sup>kari<sup>m</sup>[meya a]r̄ha wahnuwanzi “Then they [br]ing(?) to the Stormgod’s temple [...] a *huršalami*-ox, [one ...], one kid, one ea[gle], one falcon, one raven, one owl(?), one [...], one š.-bird, [one *ki*]priti-b[ird(?)] to the temple and they make the Stormgod circle round the temp[le]” KBo 9.119 iv 7-12 (Palliya’s ritual, MH/NS), ed. Ertem, Fauna 189f., Haas/Wilhelm, AOATS 3:44 w. n. 1; *išdammane-šši(y)=an ašušeš šu-ra-aš-šu-ra-aš I[NA G]JÜB? ašiškanzi* “They set in her ear rings(?) (in the form) of š.-bird(s) o[n the I]eft” KBo 10.45 ii 26-27 (rit. for Netherworld Deities, MH/NS), ed. Otten, ZA 54:122f., Haas, AoF 17:185.

c. in oracle texts — 1' sitting and calling: šu-u-ra-aš-šu-u-ra-aš<sup>MUŠEN</sup> ašanza/ašanza *halz[iyanza]* KUB 50.1 ii 16, 22, iii 12 (MH/MS); cf. šu-u-ra-šu-u-ra-aš *halzianza* GUN KuT 49 obv. 25-26 (MH/MS), ed. Wilhelm, MDOG 130:179f.

2' in *tarwiyali*-position calling with a message: šu-u-ra-aš-šu-u-ra-aš *taru. halugaz halzaīš* “The š.-bird called *tarwiyali* with a message” HKM 47 obv. 23 (MH/MS), ed. HBM 204f.; šu-u-ra-aš-šu-u-ra-aš *taru. ašanza halukit halziyanza* HKM 47 obv. 27-28 (MH/MS), ed. HBM 204f.

3' other movements or positions in broken contexts: 2šu-u-ra-šu-u-ra-aš-ma *'tar.1*[iš(?)... ] KUB 18.9 ii 8 (NH); [šu-u-ra-aš-š]u-u-ra-aš EGIR-an pi?[-...] KBo 47.226:9 (MH/MS); EGIR KASKAL-

NI a-aš-šu-ra-aš-šu-ra-aš KUB 16.77 iii 50 (NH), ed. van den Hout, Purity 252f., cf. HW<sup>2</sup> A 537 (cross reference of aššuraššura- to š.); [šu]-ra-šu-ra-aš *gun.-liš* KUB 22.17 i? 1 (NS); (“An eagle (flew) down behind *maštayati?*”) šu-u-ra-šu-re-eš *gun.-eš nu kē* MUŠEN.ḪI.A *lahla<sup>r</sup>him<sup>1a</sup>š* § “š.-birds (flew) *gun.-liš*. These (were) the birds of agitation” KuT 50 obv. 21-23 (bird oracle, MH/MS), ed. Wilhelm, MDOG 130:184, 186, Hoffner, Letters 264; compare *lahlah(h)ima-* c; šu-u-ra-šu-u-ra-aš<sup>MUŠEN</sup> GUN KuT 49 obv. 15 (bird oracle, MH/MS), ed. Wilhelm, MDOG 130:178f.

Listed alongside eagle, falcon, raven, and owl (KBo 9.119 iv 7-12, above b) the š.-bird may well have been a raptor; note also the reference to its having eaten human flesh (KBo 13:131 iii 5-6, 13-14, above b). These characteristics, combined with the bird’s use in ornithomancy point at the crow. The Glossenkeil (KUB 18.9 ii 8) and the spelling with plene initial ā- (KUB 16.77 iii 50) point to a Luwian origin.

Laroche, RHA X/51 (1949-1950) 19 (a bird name of Hattian origin); Friedrich, HW (1952) 199-200 (“ein Vogel”); Otten, ZA 54 (1961) 150, 151f. n. 308; Ertem, Fauna (1965) 210-212; Hoffner, RHA XXIII/76 (1965) 12f. n. 41 (“dove(?)” equalling Akk. *summatu*); Haas, KN (1970) 173-74 (a rain announcing bird; rejects “dove”); Zinko, Grazer Beiträge 14 (1987) 17, 18-19; Sakuma, Diss. (2009) 1:137, 381, 469 (“Krähe, Rabe oder Dohle (?)”).

**šuri- A** n. com. or adj.; (a feature of the exta); from MH/MS.

**sg. nom.** šu!-ú-ri-i-iš KBo 16.97 rev. 10 (MH/MS), šu-re-eš KUB 6.2 obv. 2, 12 (LNH), KUB 22.52 obv. 16, 18 (NH), KUB 22.54:16 (NH), KUB 22.55 obv. 12 (NH), KUB 46.37 obv. 3, 19, rev. (26), 32, 35 (LNH), KUB 52.34 obv. 14 (NH), HFAC 73:3 (NH), <sup>r̄</sup>šu-ri<sup>l</sup>-i-eš KUB 5.1 iv 43 (NH), šu-ri-iš KUB 5.3 i 53 (NH), KUB 5.24 i 62, 64 (LNH), KUB 22.40 iii 33 (NH), KUB 22.70 obv. 3, 44, 50, rev. 32, 68 (NH), KUB 49.90:11 (NH), KUB 50.44 i 7 (LNH), KUB 50.114 rev.? 6 (NH), KUB 52.73 obv. 9 (NH), šu-ri-i-iš KUB 5.1 iv 50 (NH), KUB 5.24 i 20 (LNH), KUB 16.29 obv. 26, 31, 36 (NH), KUB 50.90 obv. 7, rev. 24 (NH), KUB 16.54:6 (NH), KUB 16.71:10 (NH).

**a. zi(zahi)-ma šuriš** (reverses the outcome): IGI-zi SU.MEŠ SIG<sub>5</sub> zi.-ma šu-ri-iš NU.SIG<sub>5</sub> EGIR-z[i SU.MEŠ ...] 'NU.SIG<sub>5</sub>' “The first exta are favorable. But there is a š. on the *zizahi* (or:

## šuri- A a

the *zizahi-* is š.) — unfavorable. The secon[d exta: ...] unfavorable” KUB 22.70 obv. 2-3 (oracles on cult of Arušna, NH), ed. Ünal, THeth 6:54f. (differently); see also KUB 22.70 obv. 44, 50, 67-68 (oracles on cult of Arušna, NH) and Beal, Magic and Divination 63 w. n. 54.

**b.** EGIR-ŠU šuriš (see HW<sup>2</sup> H 594f.) — **1'** (reverses the outcome): IGI-zi TE.<sup>MEŠ</sup> ni.-eš=kan ZAG-na pe'šiyyat EGIR-ŠU šu-ri-iš S[IG<sub>5</sub>] EGIR TE.<sup>MEŠ</sup> SAG.ME NU.SIG<sub>5</sub> ... IGI-zi TE.<sup>MEŠ</sup> NU.SIG<sub>5</sub> 'EGIR-ŠU' šu-ri-'iš SIG<sub>5</sub> EGIR TE.<sup>MEŠ</sup> tautiš NU.SIG<sub>5</sub> “The first exta: the *nipašuri-* threw to the right. After that, there is a š. (or: it is š.) — fav[orable]. The second exta: The SAG.ME — unfavorable. (...) The first exta are unfavorable. After that, there is a š. (or: it is š.) — favorable. The second exta: the *tauti-* — unfavorable” KUB 5.24 i 62-63, 64-65 (LNH), translit. StBoT 38:254; IGI-zi SU.MEŠ ni. ši. ki. KASKAL NÍG/4(?)-aš=za andan ME-aš 10 ŠÀ DIR. SIG<sub>5</sub> EGIR SU.MEŠ SIG<sub>5</sub> EGIR-ŠU šu-ri-iš NU.SIG<sub>5</sub> “The first exta: the *nipašuri-*, the *šintahi-*, the *keldi-*, the road. The ... (?) took them inside itself(?). Ten turns of the intestines — favorable. The second exta: favorable. After that there is a š. (or: it is š.) — unfavorable” KUB 5.3 i 51-53 (oracle on the king’s wintering, NH), tr. Beal, CoS 1:210; cf. KUB 5.24 i 20; see Beal, Magic and Divination 63 w. n. 54 since NÍG is not known as a feature of the exta one can also consider reading 4-aš “the 4th”(?), i.e., KASKAL.

**2'** outcome not specifically given or broken: (After a “bed” oracle): GIŠŠÚ.A-*hi* GÙB-an EGIR-ŠU šu-ri-i-iš “The throne is on the left. After that there is a š. (or: it is š.)” KUB 16.29 obv. 26 (“bed” and flesh oracle, NH), cf. Hoffner, FsHal 118; cf. ibid. + KUB 16.81 obv. 30-31; ibid. obv. 35-36; KUB 5.1 iv 42-43; ibid. 49-50, KUB 49.90:11-12, KUB 50.90 obv. 6-9; cf. also KUB 50.90 rev. 23-24 (broken).

**3'** not reversing the outcome: TE.<sup>MEŠ</sup> NU.SIG<sub>5</sub> EGIR-ŠU šu-ri-i-iš NU.SIG<sub>5</sub> “The exta are unfavorable. After that there is a š. (or: it is a š.) — unfavorable” KUB 16.54:6 (NH).

## šuri- A

**4'** not in final position: [...E]GIR-ŠU šu-ri-i-iš 10 ŠÀ DIR. SIG<sub>5</sub> KUB 16.71:10 (NH); [...E]GIR-ŠU šu-ri-iš 12 ŠÀ DIR. SIG<sub>5</sub> KUB 50.114 rev.? 6 (NH).

**c.** placement on the gall bladder described: *nipašuri* ZAG-aš GAL GÙB-lašma TUR šintahiš 2 tanāniš n=ašta GÙB-laš iššīr anda šu!-ú-ri-i-iš ANA 'UZU'ZÉ ataniti kittari KASKAL ANA urnirni=ma=šsan ZAG-aš lattiš GÙB-lazz=i'ya waljan “The *nipašuri*: (its) right (side) is large while (its) left (side) is small. The *šintahi*. There are two *tanani*: the left one is in the mouth. The š. is lying on the gall-bladder (and?) the *atanit*- (or: The left one is š. in the mouth. It is located on the gall bladder on/at an *atanit*-). The road: toward the finger there is the righthand *latti*- and it is beaten on the left (side)” KBo 16.97 rev. 8-11 (extispicy, MH/MS), ed. Schuol, AoF 21:104, 109 (“šuri- liegt am *atanita*- der Gallenblase”), cf. HW<sup>2</sup> A 569 (“auf der Gallenblase liegt a.”); here? [...] ši. GIŠTUKUL GAR GÙB-aš šu-re-eš [...] “[The *nipašuri* ...], the *šintahi*, the ‘weapon’ is placed. The š. of the left [...]” KBo 41.131 rev.? 6 (NH).

**d.** other: [...] ZAG-za RA-*iš* šu-re-eš § “[...] is beaten on the right. š.” KBo 41.135 obv.8 (NH); cf. ibid. 2.

š. cannot be the singular of *šurit(a)-* (thus Tischler, HEG S/2:1207f.) q.v. “coil/skein(?) of yarn.” Schuol, AoF 21:288, suggests an equation with Akk. *qû* “string, filament,” but, unlike the usage of Akk. *qû*, Hitt. š. does not occur with verbs such as “seize, attach, hold, constrict.”

Laroche, RHA XII/54 (1952) 30, 37; Friedrich, HW (1952) 200 (“Geflecht(??), Matte(??)“ (auch von einem Teile der Orakelleber)); Laroche, RA 64 (1970) 137 (Hurrian; “marque de diverses parties omineuses”); idem, GLH (1979) 244f. (“en hépatoscopie hitt., marque omineuse”); Starke, StBoT 31 (1990) 209 (no link w. š.); de Martino, ChS I/7 (1992) 154; Schuol, AoF 21 (1994) 287-288 (= Akk. *qû*); Beal, Magic and Divination (2002) 63 w. n. 54 (reversing the oracular meaning of the other signs; an adj.); Tischler, HEG S/2 (2006) 1207-1208 (sg. of *šurita*; “Geflecht, Knäuel, Matte,” same word as *šuri-* B); Richter, BibGlHurr (2012) 419.

Cf. *šurita-*.

**šūri- B****(SÍG)šurit(a)- b**

**šūri- B, (d)šurinni/a** n., Hurr.; (an item receiving offerings); NS.†

**Hurr. essive or Hitt. dat.-loc.** šu-ú-ri-ia KBo 8.89 obv. 7 (NS).

**Hurr. sg.** šu-ri-in-ni KUB 40.102 ii 11 (MH/NS), <sup>d</sup>šu-ri-in-ni KBo 9.133 obv. 13 (NS).

**Hurr. pl.** šu-ri-in-na KUB 12.12 i 32 (MH/NS).

šu-u-ri-ia KBo 19.139 iii 14 (NS) in Hurr. context and written w. -u- may not belong here.

**a.** šūri: [1 MUŠEN ...]-<sup>r</sup>ya<sup>1</sup> 1 MUŠEN šu-ú-ri-ia 1 MUŠEN x-maithiya “[They sacrifice) one bird] for [...], one bird for šūri, one bird for [...]maithi” KBo 8.89 obv. 7 (frag. of Kizzuwatnan rit., NS), translit. ChS 1/9:178, Haas/Wilhelm, AOATS 3:264.

**b.** (d)šurinni/a, listed among consecrated things of Hurrian provenance: 1 GAL KÙ.GI ANA <sup>d</sup>šu<sup>r</sup>zi šu<sup>k</sup>ri '1 GAL' KÙ.'BABBAR ANA kušurni '1 GAL' KÙ.'BABBAR' ANA šu-ri-in-ni “One golden cup for (the deity) Šurzi (of ?) šukri, one silver cup for kušurni, one silver cup for šurinni” KUB 40.102 ii 9-11 (*hišuwaš* fest. 8th tablet, MH/NS); in a Hurrian recitation: nu LÚSANGA namma 1 NINDA.GUR<sub>4</sub>.RA KU<sub>7</sub> paršiya šu-ri-in-na tiyari manuzuhi “The priest once more breaks one sweet thick-bread (saying): ‘šurinna, tiyari, manuzuhi!’” KUB 12.12 i 31-32 (*hišuwaš* fest., MH/NS), ed. ChS I/4:144f. 162.

šurinni and šurinna probably belong with šūri- B, extended with the Hurrian article -ni and -na (plural), respectively. In the offering lists KBo 8.89 obv. 3-7 and KUB 40.102 ii 9-11, š. receives offerings alongside other sacred items (*ahrušhi-*, *kušurni*, <sup>d</sup>Šurzi, *tapri-*, *tūni-*, *tūmapirni-*, *hišsammi-*, *harni-*), so that one may consider š. to be of similar character. There is no obvious connection to šuri- A.

Haas/Wilhelm, AOATS 3 (1974) 123 (a Hurrian offering term); Laroche, GLH (1979) 244f.; Tischler, HEG S/2 (2006) 1206-1208 (same word as šuri- A and šurita).

**(SÍG)šurit(a)-** n. neut.; coil(?), skein(?) of yarn; from MH/NS.†

**pl. nom.-acc. neut.(?)** šu-ri-ta KBo 5.1 iv 2 (MH/NS), <sup>SÍG</sup>šu-ri-ta ABOT 1.17 ii 7 (NS), KUB 5.10 i 10 (NS), KUB 9.22 ii (10) (NS), <sup>SÍG</sup>šu-ú-ri-ta KBo 5.1 iv 7 (MH/NS).

gen.? [<sup>SÍG</sup>]u-ú-ri-ta?-aš KBo 31.108 i 9 (NS).

**Luwian pl. nom.(?)**-com. [<sup>SÍG</sup>]šu-ri-ta-an-zi KUB 58.10:5 (NS).

**here?, broken:** šu-ri-i[t(-) ... ] KUB 34.125 rt. col. 9 (NS).

**a.** In rituals — 1' prepared along with red wool and wrapped around the sacrifice's head: *nu MUNUS.MEŠkatrēš TÚG-an šarānzi § maḥhanma TÚG-an šarāuanzi zinnanzi nu SÍG.SA<sub>5</sub> anda taruppanzi n=at=šan ANA TÚG šer tianzi šu-ri-ta-ya iyanzi* “The *katra*-women unravel(?)/embroider(?) (a piece of) cloth. When they finish unraveling(?)/embroidering(?) the cloth, they collect red wool and place it on the cloth and they make a š. (coil or ball of yarn?). (The *patili*-priest takes water (and) fine oil and brings it out. They wipe down a lamb with the water. He (i.e., the *patili*-priest) washes its mouth (and) its foot, then anoints it with the fine oil) *nu=ššan SÍG.SA<sub>5</sub> ANA GÌR.MEŠ=ŠU hamanki SÍGšu-ú-ri-ta=ma=šši=ššan ANA SAG.DU=ŠU anda hūlaliyanzi* “He ties the red wool onto its feet, but the š. (coil of yarn?) they wrap around its head” KBo 5.1 iii 52-iv 8 (Papanikri's rit., MH/NS), ed. Strauß, Reinigungs 293, 301f. (“Knäuel”), Pap. 10\*-13\*, StBoT 29:118f. (“ball of yarn”) □ for šarai- “unravel,” see CHD s.v., for “embroider,” see Kloekhorst, BiOr 64:429

**2'** unclear: [...] -zi <sup>SÍG</sup>mitieškanzi [...] [<sup>SÍG</sup>]u-ú-ri-ta?-aš <sup>d</sup>LAMMA-aš memieške<sup>r</sup>zz<sup>1</sup>[i] “[...] they tie with red wool(?). [...] the Tutelary Deity of(?) [C]oils(?) of Yarn start[s] speaking (thus)” KBo 31.108 i 8-9 (rit., NS), translit. StBoT 29:100; comparing the other ša and ta signs on the photo makes deciding on a reading difficult; for lines 4-8 and for a tentative interpretation of context, see <sup>SÍG</sup>mitai-, cf. also Melchert, Kadmos 37:37f.; [...] <sup>SÍG</sup>šu-ri-ta-an-zi-ia(-)x [...] KUB 58.10:5 (Kizzuwatnan rit., NS) □ this is perhaps to be analyzed as -ia “and” added to a Luwian pl. nom. in -nzi; alternatively, it might be a denominative pres. pl. 3 verb “they coil?” from (SÍG)šurita- (cf. <sup>SÍG</sup>mitai- “to tie with red wool(?)”) or even a rare abl. (see GrHL 77 §3.33) in -anza plus -ia “and.”

**b.** As one of the symbols of female life employed in the Festival of Womanhood for the goddess <sup>d</sup>IŠTAR of Nineveh: (As they celebrated the Festival of Womanhood, from the pal-

## (SÍG)šurit(a)- b

## šurki/a- a

ace they used to give to the goddess (<sup>d</sup>*IŠTAR*) one shekel of silver, red-brown wool and blue wool, and leather curtains) *kinun=a=wa* EZEN<sub>4</sub> *ašrahitāššin iēr* KÙ.BABBAR=ma=wa SÍG SA<sub>5</sub> SÍG ZA.GÌN KUŠNÍG.BÀR=ya UL pīēr SÍG šu-ri-ta-wa wēzzapanta ŠA LÚkireštena'=yā=wa EZEN<sub>4</sub> *halziyawaš* UL *iyanza* “But now they have celebrated the Festival of Womanhood without, however, giving the silver, the red wool, the blue wool and the leather curtains. The coils(?) of yarn are old (i.e., long in need of replacement), and the Festival of Invocation of the *kireštena*-man has not been performed. (... Is the goddess angry for these reasons?)” KUB 5.10 i 9-11 (oracle questions on the cult of *IŠTAR* of Nineveh, NH), tr. Friedrich, AO 25-2:26 (“Beutel(??)”), cf. Sommer, Pap. 71, Wegner, AOAT 36:133f. w. nn. 419-422.

c. other: [(<sup>DUG</sup>KUKUB I)M?...] NINDA *muriyališ* (var. [*muriya*]liuš sic) *katt'a gang'*[anteš] SÍG šu-ri-ta=yā=kan peran arha d[(ā'ñzi)] “A jug of cla[y(?), ...], grape-cluster(-shaped) breads are han[ging] down and they take the coil(s) of yarn(?) away from in front (of them)” ABoT 1.17 ii 5-7 (birth rit., NS), w. dupl. KUB 9.22 ii 9-11 (NH), ed. Beckman, StBoT 29:88f. (reading the verb equally plausibly as *kuranzi* “they cut”).

It remains uncertain whether š. is related to Akk. *šur'itu*, occurring only in a lexical text = Sum. siki.šab, and which von Soden, AHw 1284a, defines as “eine Art v. Wolle.” CAD Š/3:367-68 considers this Akk. word a sg. fem. adj. from *šūru*, an adj. of uncertain meaning and attested at Boğazköy, but which occurs in lexical texts among types of *nahlaptu*-garments. If the broken *šu-ri-i[t(-) ... ]* KUB 34.125 rt. col. 9 (*hišuwa*-fest., NS), ed. Groddek, RANT 8:116, 120 (“Wollknäuel[-”]), indeed belongs here, there can be no relation with *šuri*- A q.v.

Sommer/Ehelolf, Pap. (1924) 13\*, 71, 90 (“etwa ein Ballen, Knäuel?”); Friedrich, HW (1952) 200 (“Knäuel?; Binde?”; Hurr. pl. to *šuri*?); Laroche, RHA XII/54 (1952) 37; Tischler, HDW (1982) 79 (“Geflecht, Knäuel?”); Beckman, StBoT 29 (1983) 100, 119, 297 (“ball of yarn?”); Starke, StBoT 31 (1990) 209; Tischler, HEG S/2 (2006) 1207-1208 (“Geflecht, Knäuel, Matte”; pl. nom.-acc. neut. of *šuri*- A&B, and reminds one of the masculine PN *šuritanu* on seal E8.573 from Troy, for which see Hawkins/Easton, Studia Troica 6:112); Kloek-

horst, EDHIL (2008) 792 (“braid(??)”; Richter, BibGlHurr (2012) 419.

Cf. *šuri*- A, B.

**šurita- B** v.; “to coil(?)”; see (SÍG)šurit(a)- a 2’.

**šurki/a-** n. com.; root; from OS.†

sg. acc. *šur-ki-in* KBo 8.130 ii 6 (MS).

gen. *šur-ki-ia-aš* KUB 33.117 i 13 (NH).

pl. nom. *šu-ur-ki-iš* KBo 17.22 iii 10 (OS).

acc. *šur-ku-uš* KUB 29.1 iv 16 (OH/NS), HT 38:(8) (OH/NS, coll. by Gadd apud Ehelolf, KUB 29 p. III n. 4), Gießen frag. (ZA 71:123):4, *šu-u-ur-ku-uš* KUB 29.1 iv 14 (OH/NS), Bo 5621 iv (9) (apud Marazzi, VO 5:144, 160), *šu-úr-ku-[uš]* KUB 60.113:(5), (6) (OS?).

(Hatt.) [ta-ba-a]r'-na'l-an le-eš-tu-up ha-a-an-wa<sub>a</sub> ha-š[(a-a-ah-hu)] KBo 37.49 rev. 18, w. dupl. KUB 28.8 obv.! left col. 7 = (Hitt.) *Labarnas šu-ur-ki-iš-š[e?-eš ...] tēga(n)=ššet uemiya[nzi]* KBo 17.22 iii 10-11, w. dupl. KBo 37.48 (+) KUB 28.8 obv.! rt. col. 9-10; for Hitt. passage see below a.

a. roots contrasted with leafy branches: *Labarnas šu-ur-ki-iš-š[e?-eš (arunaš)] tēga(n)=ššet uemiya[nzi Labarnaš] laħhurnuzziyant[(eš)a nepiš] uemiya(nzi)]* “Labarna’s roots [shall] find (i.e., reach) the bottom of the sea while the branches [of Labarna] shall [reach] the sky” KBo 17.22 iii 10-12 (Hatt.-Hitt. praise for Labarna, OS), w. dupl. KBo 37.48 (+) KUB 28.8 obv.! rt. col. 7-9 (OH/NS), ed. Klinger, MemCarter 158-160, Kloekhorst, EDHIL 793 (differently), translit. StBoT 25:208 w. n. 694 (prefers reading *šu-ur-ki-uš<sup>ME</sup>[š(-)]* but cf. StBoT 26:177, Tischler, HEG S/2:1209; *nu* GIŠGEŠTIN-aš GIŠmahlan tianzi KI.MIN (= *nu kiššan memiyanzi*) GIŠGEŠTIN=wa mahhan katta šu-u-ur-ku-uš (var. A [*šu-ú*]r-ku-uš, B and C *šur-k[u-uš]*) *šarā=ma=wa* GIŠmahluš šiyyaizzi LUGAL-š=a MUNUS.LUGAL-š=a katta šur-ku-uš (var. A *šu-úr-ku-[uš]*) katta=ma (var. B *šarā=ma=wa*) GIŠmahluš šiyyandu “They place a branch of a grapevine, ditto (= and speak as follows): ‘Just as the grapevine pushes down roots and branches up, let both the king and queen push down roots and branches up (so text B, main text erroneously: down)’” KUB 29.1 iv 13-16 (rit. for foundation of a palace, OH/NS), w. dupl. A: KUB 60.113:4-6 (OH/NS) and pars. B: HT 38 obv. 7-9 (OH/NS) and C: Gießen frag. (Otten/Rüster, ZA 71:123):3-5, ed. Kellerman, Diss. 19, 31, Marazzi, VO 5:160f., Carini, Athenaeum NS 60:502f.

**šurki/a- b****(GIŠ)šuruħħa- b**

**b.** mentioned during therapeutic treatment (preparing a drug?): [...]x-*kannališa šur-ki-in kuwaškuzi* “He (i.e., the physician) ... crushes the root [...]” KBo 8.130 ii 6 (frag. containing Luw., MS), ed. HED K 312, translit. StBoT 30:224, Haas, Materia 362 □ š. was added above the line.

**c.** unclear: [...]x-*naš šur-ki-ia-aš KUR-e hūwanduš* [...]x *pāi* “shall give the land, the winds and(?) [...] to the roots of ... [...]” KUB 33.117 i 13-14 (frag. naming Kumarbi, NH), ed. hethiter.net /: CTH 346.1 (INTR 2009-08-21).

Ehelolf, KUB 29 (1938) Inhaltsübersicht p. III (“šurkuš Akk. Pl. = ‘die Wurzeln?’”); Friedrich, HW (1952) 200 (“Wurzel”); idem, HW 1.Erg. (1957) 19 (prefers the *i*-stem); Haas, Materia (2003) 362f.; Tischler, HEG S/2 (2006) 1209f.; Kloekhorst, EDHIL (2008) 792f.

**[(-)]šu-ur-ni** KBo 34.99:3, see <sup>GIŠ</sup>šurunni-.

**(GIŠ)šuruħħa-** n.; (a tree(?) and its wood); from OH?/NS and MS.†

**sg. acc.** *šu-u-ru-uh-ħa-an* KBo 15.46 rev.? 8 (MS), <sup>GIŠ</sup>šu-*ru-uh-ħa-an* KBo 2.8 iii 9, iv 13 (NH).

**gen.** <sup>GIŠ</sup>šu-*ru-uh-ħa-aš* KBo 4.9 iii 38, iv 30 (OH?/NS), KBo 27.42 ii (9) (OH/NS), KUB 9.31 ii 19 (MH/NS), KBo 31.200 ii 3 (NS), KUB 34.125 rt. col. (13) (NS), KUB 58.2 ii! 4 (NS), KUB 51.13:4 (LNS), KBo 58.128 iii (3) (LNS), *šu-ru-uh-ħa-aš* KUB 20.80 iii? 16 (LNS), KBo 2.8 iii 17 (NH), KUB 42.29 v? 12 (NH) (or nom.?), KBo 53.95 obv.? 2 (LNS).

**broken:** <sup>GIŠ</sup>šu-*ru!-uh-ħa-[...]* IBoT 4.284 obv. 7 (NS), *šu-ru-ħħa-[...]* ABoT 1.54 left col. 2 (NH).

**a.** material a staff is made of — **1'** in festivals: LUGAL-*uš šu-ru-u[ħ-ħa-aš* <sup>G(</sup><sup>GIŠ</sup>GIDRU<sup>1</sup>) harzi] “The king holds a/the staff [of] š.-wood” KUB 34.125 ii 13 (*hišuwa*-fest., NS), w. dupl. KBo 43.200:19 (MS?), ed. Groddek, RANT 8:116, 120; *n-ašta GAL MEŠEDI anda uizzi nu* <sup>GIŠ</sup>SUKUR KU.GI *ħarzi anda-ya-za-kan* <sup>GIŠ</sup>šu-*ru-uh-ħa-aš* <sup>GIŠ</sup>GIDRU-*an ħarzi n-aš-kan* LUGAL-i *menahħanda tiyazi* “The Chief of the Royal Bodyguards comes in and he holds a golden spear. Furthermore, he also holds a staff of š.-wood. He steps opposite the king” KBo 4.9 iii 36-40 (*ANDAħŠUM*-fest., OH?/NS), ed. Badali/Zinko, Scientia 20:20, 49; see [...]<sup>GIŠ</sup>šu-*ru-uh-ħ[a-aš* <sup>GIŠ</sup>GIDRU-*an*] *ħarzi* KUB 58.66 “v” 1-2 (OH?/NS); 3 LÚ.MEŠ MEŠEDI <sup>GIŠ</sup>BANŠUR-i ZAG-naz *iyantari* <sup>GIŠ</sup>SUKUR KU.GI U 3 <sup>GIŠ</sup>GIDRU <sup>GIŠ</sup>šu-

*ru-uh-ħa-aš ħar[kanzi]* “Three royal bodyguards walk to the right (side) of the table. They hold a golden spear and three staffs of š.-wood” KBo 4.9 iv 28-30 (*ANDAħŠUM*-fest., OH?/NS), ed. Badali/Zinko, Scientia 20:22, 50; *IŠTU QĀTI-ŠUNU=ma* [ku('e<sup>1</sup>)] 3 (var. 2 <sup>GIŠ</sup>)ŠUKUR KU.GI 3 <sup>G[</sup><sup>GIŠ</sup>GIDRU.HI.A] <sup>GIŠ</sup>šu-*ru-uh-ħa-aš ħark[(anzi)] n-at ANA 1 <sup>L[</sup><sup>U</sup>(MEŠEDI x) ... (x)] pianzi* “The three (var. two) golden spears and three staffs of š.-wood, [whi]ch they hold in (lit. with) their hands, they give to one royal bodyguard” KBo 31.200 ii 1-5 (KI.LAM fest., OH/NS), w. dupl. KBo 27.42 ii 8-10, translit. StBoT 28:56; LÚSANGA <sup>d</sup>LAMMA-za KUŠ *guršan ŠA* <sup>d</sup>LAMMA URU *Kaštamma karapzi* LÚ *kantikkipiš=ma-za* [<sup>GI</sup>]ŠGIDRU.HI.A *šu-ru-uh-ħa-aš ŠA* <sup>d</sup>ZABABA<sub>4</sub>.BA<sub>4</sub> *dāi* [<sup>L</sup>ÚGUDU<sub>12</sub>=ma-za] <sup>GIŠ</sup>GIDRU.HI.A <sup>d</sup>Zaliyanu *dāi* “The priest of the Tutelary Deity lifts the hunting bag of the Tutelary Deity of Kaštamma for himself. The *kantikkipi*-man takes the staffs of š.-wood of the god ZABABA for himself. The GUDU<sub>12</sub>-priest takes the staffs of the god Zaliyanu for himself” KUB 20.80 iii? 14-17 (fest. celebrated by a prince, LNS), ed. Haas, ZA 78:294f. (“Stäbe der Lanzen”), translit. DBH 13:139f., tr. RGTC 6:194; [<sup>L</sup>ÚGUDU<sub>12</sub> *pe*] <sup>Ir'an</sup> *ħūiyanza* [<sup>GI</sup>]ŠGIDRU DINGIR<sup>1</sup>-LIM<sup>ya</sup> <sup>GIŠ</sup>šu-*ru-uh-ħa-aš ħarkanz[i]* LÚ *kandikipiš=ma* LÚSANGA <sup>d</sup>LAMMA-ya <sup>GIŠ</sup>GIDRU.HI.A *anda pēda*(eras.)[*<nz(i)>*] “The GUDU<sub>12</sub>-priest is running in front and they hol[d] the staff of the god (made) of š.-wood, while the *kandikipi*-man and the priest of the Tutelary Deity carry the staffs in” KUB 58.2 ii! 3-7 (fest. celebrated by a prince, NS), w. dupl. KBo 58.128 iii 2-5 (fest. frag., LNS), translit. DBH 18:2; cf. also KUB 51.13:4 (fest. frag., LNS) and IBoT 4.284 obv. 7 (fest. frag., NS), translit. DBH 23:198.

**2'** in rituals: *nu-za BĒL É-TIM* <sup>GIŠ</sup>šu-*ru-uh-ħa-aš* <sup>GIŠ</sup>GIDRU-*an n-aš-kan* ANA KÁ *anda tiyazi nu lū'lī kišsan hukkiškezzi* “The lord of the house <takes?> the staff of š.-wood for himself. He steps into the gateway and he recites spells as follows in Luwian” KUB 9.31 ii 19-21 (rit. of Zarpiya, MH/NS), translit. LTU 15, StBoT 30:52f., tr. Collins, CoS 1:163 (§ 16).

**b.** in cult inventories: *ħuppa ħu'ešawaza ze'ya<n>t'a<za> tiyanzi* MUNUS *palwatallaš*

## (GIŠ)šuruhha- b

## (URUDU/ZABAR)šurzi- A

GIŠ šu-<sup>1</sup>ru<sup>1</sup>-uh-<sup>1</sup>ha-an 1 UZU hapeššar (sign šar<sub>x</sub> = *sir*) 3 NINDA.GUR<sub>4</sub>.RA 1 DUG huppar KAŠ LÚ.MEŠ hazziwiyaš peran iya<t>tari “They place the meat, raw and cooked. A female-crier (takes) š.-wood, one loin, three thick-breads, (and) one *huppar*-vase of beer and goes before the cultic performers” KBo 2.8 iii 7-11 (cult inv., NH), ed. Hazenbos, Organization 135, 139f.; MUNUS<sup>1</sup> palwatallaš 3-ŠU palwaizzi GIŠ šu-ru-uh-<sup>1</sup>ha-aš PĀNI NA<sub>4</sub>ZI.KIN tiyazi MUNUS<sup>1</sup> palwatallaš 3 NINDA.GUR<sub>4</sub>.RA 1 UZU hapeššar!<sup>1</sup> GIŠ marinn-a dāi “The female crier cries out three times. She takes her place before the stela of š.-wood. A(nother?) female crier takes/places three thick breads, one loin, and a spear(?)” KBo 2.8 iii 16-19 (cult inv., NH), ed. Hazenbos, Organization 135, 140, Badali, Or NS 59:134 □ Tischler’s HEG S/2:1210, translation: “das suruhha-Holz steht vor dem Kultmal” is unlikely since it is extremely rare and idiomatic for *tiya-* “to take a position” to have an inanimate subject. iii 9 and iv 13 show that only one š. is involved, so *šuruhhan*, not \**šuruhhus* (pl. acc.), would be expected if Hazenbos’, Organization 140, solution: “They(!) put pieces of *šuruhha*-wood) in front of the *ḥuwaši*-stone),” emending *tiyazi* to *tiyanzi* “they place,” were to be accepted; Badali’s, OrNS 59:134, solution “la recitatrice ... si sistema con lo scettro di fronte alla stele” makes one expect an abl. or instr. for š., which it is not; *lukatti-ma šuppa zanuwanzi* MUNUS<sup>1</sup> palwatalla[š] / [G]IŠ šu-ru-uh-<sup>1</sup>ha-an dānzi “The following morning they cook the meat. They take the š.-wood [of] the female crier” KBo 2.8 iv 12-13 (cult inv., NH), ed. Hazenbos, Organization 136, 141.

c. in broken contexts: [...]x-RI-A-AM šu-ru-<sup>1</sup>uh-<sup>1</sup>ha<sup>1</sup>- [...] ABoT 1.54 left. col. 2 (inv. list, NH), ed. Siegelová, Verw.132f.; šu-u-ru-uh-<sup>1</sup>ha-an 'ḥāriya'<sup>1</sup>[...] KBo 15.46 rev.? 8 (divine mountains list, MS).

Badali’s statement Or NS 59:134 n. 12 referring to Popko, Kultobjekte 98f., that š. is the, or a, Hittite reading of GIŠ GIDRU is unlikely (thus also Popko), because according to the occurrences given under usage a, š. (always as gen. materiae) indicates a kind of wood, of which the staffs are made. These staffs are used in festivals with ceremonial purposes; they are carried by the king and royal bodyguards together with golden spears. They can be-

long to a specific deity, e.g., Zababa. Therefore, š. probably was a valuable kind of wood and may at times have been used elliptically for a staff made of š.-wood (usage b). There is no reason to assume with Carter, Diss. 195, that š. could be a musical instrument.

The deities <sup>d</sup>Šuruhe, <sup>d</sup>Šuruh(h)i (see OHP 1 s.v.) and the epithet(?) <sup>d</sup>U-up šuruhha (Haas, SMEA 14:136; Popko, Kultobjekte 98f.) are of Hurrian origin and any relation to š. is hypothetical. The derivation of š. through Hur. *šurri-* “lance” with a -*hi*-suffix by Haas, ZA 78:295 n. 49, is formally possible but must remain speculative as well.

Sturtevant, Suppl. (1939) 40 (gen., “a kind of wood”); Friedrich, HW (1952) 200 (“ein Baum und sein Holz”); Carter, Diss. (1962) 195 (“conceivably a musical instrument, possibly a drum”); Haas, SMEA 14 (1971) 136 (the tree and the Hurr. word); Ertem, Flora (1974) 142-143; Popko, Kultobjekte (1978) 98f. (possible reading of GIŠPA); Košak, THeth 10 (1982) 238 (“kind of wood”); Tischler, HDW (1982) 79 (“ein Baum und sein Holz; aus diesem Holz werden auch Lanzen gefertigt”); Haas, ZA 78 (1988) 295 n. 49; Badali, Or NS 59 (1990) 134 with n. 12 (“scettro,” “lettura ittita di GIŠPA”); Tischler, HEG S/2 (2006) 1210-11.

GIŠ šurunni- n. com.?; (a wooden object); NS.†

sg. acc. GIŠ šu-ru-un-ni-in KBo 63.112:14 (NS), GIŠ šu-  
r[u-... ] KBo 58.159 rt. col. (3) (NS).

EGIR-ŠU<sub>2</sub>ma ŠA <sup>d</sup>Tašmi GIŠ ŠUKUR [...]x  
ZABAR pē ḥarkanzi [(EGIR-Š)U<sub>2</sub>ma...] GIŠ šu-  
ru-un-ni-in pē ḥarkanzi [(EGIR-ŠU<sub>2</sub>ma) ...  
(GIŠ)]uppari pē ḥarkanzi [(EGIR-ŠU<sub>2</sub>ma Š)A?...  
(GIŠḥattall)an] pē ḥarkanzi “Afterwards [they hold ready(?)] the spear of Tašmi. They have ready the bronze [... of ...]. They have ready the š. [of ...]. They have ready the torch [of ...]. Afterwards they have ready the mace of [...]” KBo 63.112:12-16 (rit. frag., NS), w. dupl. KBo 58.159 rt. col. 1-7 (NS).

If Hur. in origin the base could be šurni- (cf. (-)šu-ur-ni KBo 34.99:3, and in Hur. context šu?-ú-ur-ni-i(-) KUB 47.1 i 6, translit. ChS I/6:56) followed by the article -ne/na.

(URUDU/ZABAR)šurzi- A n. neut.; snaffle bit; from MH/MS.†

(URUDU/ZABAR) **surzi- A**

**sg. nom.-acc.** <sup>URUDU</sup>šu-ur-zi KUB 30.32 i 4 (MS?),  
<sup>URUDU</sup>šur-zi KUB 42.28 obv. 6, 7 (NH), KUB 42.29 ii? 17  
 (NH), ZABAR šu-u-ur-<sup>r</sup>zi<sup>1</sup> IBoT 1.36 iii 57 (MH/MS).

**pl(?) nom.-acc.** <sup>URUDU</sup>šur-zi-ia KUB 42.28 obv. 5 (NH),  
 šur-zi-ia KBo 18.170a rev. 8 (NH).

**broken:** [URUDU]<sup>U?</sup>šur-z[i ...] KUB 40.95 iii 5 (NS).

**a.** worn by a horse: (“The king mounts (lit. seizes) the chariot”) karšuwašza kuiš LÚMEŠ<sup>r</sup>EDI<sup>r</sup> nu GIŠGIDRU harzi nu ZAG-an ANŠE.KUR.RA ZAG-az kiššaraz ZABAR šu-u-ur-<sup>r</sup>zi<sup>1</sup> épzi GÙB-lazzma GIŠkāpur harzi GIŠGIDRU=zz(š)an anda harzi nu GIŠGIGIR menahhanda tameššan harzi n<sup>r</sup>at<sup>r</sup> UL akkurriya<sup>i</sup> “while the guard who is (in charge) of closing holds a staff and grasps the right horse with right hand by the bit, but with the left (hand) he holds the kāpur (while) holding the staff. He keeps the chariot counterbalanced (so that) it does not tilt(?)” IBoT 1.36 iii 56-59 (instr. for royal guards, MH/MS), ed. AS 24:28f., Jakob-Rost, MIO 11:196f. □ Jakob-Rost, MIO 11:218, takes the form šurzi here as the dat.-loc. of an *a*-stem šurza-.

**b.** in inventories, counted w. TAPAL as collec-  
 nouns in sets (cf. GrHL 159f.): 4 TAPAL <sup>URUDU</sup>šur-zi-ia <sup>MAN'DATI</sup> 8 MA.NA URUDU IGI.DU<sub>8</sub>.A 9 TAPAL <sup>URUDU</sup>šur-zi <sup>MANDATI</sup>=ma<sup>r</sup>kan ANA KUŠKIR<sub>4</sub>.TAB.ANŠE anda 2 TAPAL <sup>URUDU</sup>šur-zi IGI.DU<sub>8</sub>.A 8 MA.NA URUDU ŠALMU “Four snaffle bits as tribute, (made of) eight minas of copper of excellent quality; nine snaffle bits — included among the bridles as tribute are two snaffle bits of excellent quality — (made of) eight minas of good copper” KUB 42.28 obv. 5-8 (inv., NH), ed. Siegelová, Verw. 150f.; <sup>15?</sup> TAPAL KUŠKIR<sub>4</sub>.TAB.ANŠE QADU šur-zi-ia ZABAR “Five(?) bridles including snaffle bits of bronze” KBo 18.170a rev. 8 (inv., NH), ed. THeth 10:110f., Siegelová, Verw. 486f.

**c.** production: [...] šalaš a-<sup>r</sup>x-x<sup>r</sup>[...] GAL LÚ.MEŠAŠGAB iy[azz]i <sup>URUDU</sup>šu-ur-zi LÚ.MEŠ[SIMUG.A(?) iyanzi] URUDU NAGGA tup<sup>r</sup>paš-pat<sup>r</sup> É-az pian[zi] “The chief of the leatherworkers ma[ke]s a [...] of šala- (a leather strap or “of leather”?). The [metal workers make(?)] a snaffle bit. They giv[e] copper and tin only from the storehouse (to make it)” KUB 30.32 i

(d) **surzi- B c**

3-5 (inv., MS?), ed. Haas/Wäfler, UF 8:96f., (KUŠ)šala-, Hoffmann, GsForrer 382f.

Jakob-Rost, MIO 11 (1966) 218 (“etwa ‘Trense’ oder ein Teil derselben, vielleicht die Wangenplatten, jedenfalls ein Metallgegenstand am Zaumzeug des Pferdes”); Košak, THeth 10 (1982) 64 (“snaffle, bridoon”), 238 (“horse-brass”); Tischler, HDW (1982) 156 (“Metallgegenstand am Zaumzeug des Pferdes, etwa ‘Trense’ oder dgl.”); Siegelová, Verw. (1986) 619 (“Pferdegebiss, Zaumgebiss”); Güterbock/van den Hout, AS 24 (1991) 56, 83 (“bit”); van den Hout, RIA 10 (2004) 487f.; Tischler, HEG S/2 (2006) 1211f.; Trémouille, RIA 13 (2012) 347.

**(d) surzi- B** n., Hurr.; (something consecrated, also name of a sacred location); from MH/NS.†

**sg. dat. (ANA)** <sup>d</sup>šu-<sup>r</sup>ur<sup>r</sup>-zi KUB 40.102 ii 9 (MH/NS), [<sup>d</sup>šu-u-<sup>r</sup>zi] VBoT 116:4.

**gen. šur-zi-ia-aš** KBo 15.37 i 2 (MH/NS), KBo 9.133 obv. 10 (NS), KBo 35.254 obv.? (8) (NS).

**Hurrian context:** šu-ur-zi KUB 12.12 i 24 (MH/NS), KUB 32.54:(13) (NS).

**a.** receives offerings: 1 GAL KÙ.GI ANA <sup>d</sup>šu-<sup>r</sup>ur<sup>r</sup>-zi šu<sup>r</sup>k<sup>r</sup>i<sup>r</sup> 1 GAL<sup>r</sup> KÙ.BABBAR ANA kušurni<sup>r</sup> 1 GAL<sup>r</sup> KÙ.<sup>r</sup>BABBAR<sup>r</sup> ANA šurinni “One golden cup for (the divine) š. (and?) šukri, one silver cup for kušurni, one silver cup for šurinni” KUB 40.102 ii 9-11 (8th tablet of *hišuwaš* fest., MH/NS), cf. šuri- B b.

**b.** invoked(?): nu LÚSANGA namma 1 [NINDA.GUR<sub>4</sub>.RA KU<sub>7</sub> paršiya] nu memai šu-ur-zi [šukri tiyari] manuzuhi nu anāhi N[INDA.GUR<sub>4</sub>.RA...]. “The priest [breaks] one more [sweet thick bread] and says: ‘š. [šukri tiyari] manuzuhi!’ A morsel of [thick] b[read...]” KUB 12.12 i 23-25 (*hišuwaš* fest.; MH/NS), ed. ChS I/4:144f. 162; see also VBoT 116:4.

**c.** the place of the š., a type of emplacement for divine statues: namma <sup>d</sup>IM manuzi DINGIR. MEŠya šur-zi-ia-aš pēdaš kattan arha udanzi n<sup>r</sup>aššan EGIR-pa tapriti daninuwanzi “Then they carry out the (statue of the) Stormgod of Manuzi and the (other) gods down through the place of the š. and arrange them again on the chair” KBo 15.37 i 1-4 (last tablet of *hišuwaš*-fest., MH/NS), w. dupl. KBo 35.260 + SZM 51.2401 vi! 16-19, ed. Tremouille, Eothen 4:83, Groddek, RANT 8:135, 139, translit. Everling/Földi, NABU 2015/69, Groddek, Muséon 117:4; n<sup>r</sup>ašta <sup>d</sup>IM manuz[i...] katta

## (d)šurzi- B c

## (GIŠ)šušiyaz(za)kel

*danzi n=[aš(?)...] taninuwanzi dL[elluri...] šuppin DINGIR-LIM-in d? [...] tapriyaza katta [...] n=aš šur-zi-ia-aš pedi [...] GÙB-laza daninuwan[zi...] ZAG-za=ma=šši dkušurn[i...] dšurinni manuzuhi x[...] 'tani'nuwan[zi] "and the Stormgod of Manuz[i...] they take down and [them(?)...] they arrange. The god L[elluri...] the sacred god (acc.) [they(?)...] down from the chair [...] and them at the place of the šurzi- [...] they arran[ge] on the left [...] while on its right side they arran[ge] the (divine) kušurn[i...], the (divine) šurinni of Manuzi [...]" KBo 9.133 obv. 5-14 (frag. of *hišuwaš* fest., NS), translit. Groddek, Muséon 117:3; compare similarly w. AŠAR instead of *peda-* KBo 35.254 obv. ? 8-9 (frag. of *hišuwaš* fest., NS), translit. DBH 19:317.*

š. is likely Hurrian in origin and occurs so far solely in the texts belonging to the *hišuwaš* festival. It indicates something consecrated, or even deified, since it sometimes bears the divine determinative. šurziyaš *pedan* appears to be the name of a sacred location where the divine statues can be placed, arranged or removed. Whether the GN *ḪUR.SAG*Šuwarziya and *URU*Šuwarzapa (see RGTC 6 and 6/2 s.vv.) belong here remains unclear.

Laroche, GLH (1977-79) 156 (s.v. *kurzi*, corrected by Haas, BiOr 39 (1982) 605), 245 (on the offering term); Dinçol, Belleten LIII/206 (1989) 23; Trémouille, Eothen 4 (1991) 83 n. 26; Tischler, HEG S/2 (2006) 1211f. (same word as *URUDU/ZABAR*šurzi-); Richter, BibGlHurr (2012) 421; Trémouille, RIA 13 (2014) 347.

[šušarāuwar] KUB 32.117 obv.! 3 according to EHS 1:284, 307, read with HEG S/2:1212; see šarawar.

[NINDA]šuši-] see [šušiš].

(GIŠ)šušiyaz(za)kel n. neut.; (part of a wheeled vehicle, perhaps “linch pin”), from OH/NS.†

sg. nom.-acc. GIŠšu-ši-ia-az-za-ke-el KUB 11.23 vi 5 (OH/NS), GIŠšu-ši-az-ke-el KUB 11.23 vi 7 (OH/NS), [...]ke]-el KUB 25.18 ii 29 (Tudh. IV), [...]a]z-ki-il KBo 34.25.3 (NS), GIŠšu-ši-az!-k[e-el?] KBo 17.90 ii 8 (NS).

erg. šu-ši!-ia-az-ki-la-an-za KBo 17.90 ii 12 (NS).

inst. [GIŠšušiyaz-k]i-li-it (eras.) KUB 46.23 rev. 27 (NS).

broken GIŠšu-ši-ia-az-[...] KBo 41.3:3, 10 (MS).

(In a recitation in the course of a festival expressing good wishes for the king and the land:) *labarnaš-ma* LUGAL-uš AN.BAR-aš GIŠšu-ši-ia-az-za-ke-el ēšdu nu *URU*Had'du'šan *ħurkiš?* (var. A: GIŠMAR.GÍD.DA) mān GIŠšu-ši-az-ke-el (var. A: [...]k]i-li-it (erasure)) 'w'edau nu kezza arunaš [i]rħan wemiškeddu [(k)]ezzi=[(y)]a arunaš [i]rħa[n] wemiškeddu "May Labarna, the king, be a š. of iron. Like wheels(?) (var. a wagon) with a š. may he carry (the land of) Ḥattuša. Let him reach (lit. find) the border of the sea on this side and let him reach (lit. find) the border of the sea on the other side" KUB 11.23 vi 4-11 (*ANDAHŠUM* fest., OH/NS), w. dupls. KUB 46.23 rev. 24-31 (var. A) (NS), KUB 25.18 ii 28-31 (var. B, Tudh. IV), ed. Archi, FsMeriggi<sup>2</sup> 48, translit. Klinger, MemCarter 167 □ based on an incorrect analysis GIŠšušiyazza kel in KUB 11.23 vi 5 Jasink-Tichchioni, SCO 27:160, states "il šušiyaz era un simbolo della dignità regale"; for correction see Hoffner, apud Košák, FsGüterbock<sup>2</sup> 132; [...] ŠÀ.BA 9 GIŠGAG ŠA GIŠMA.NU 9 GIŠ[GAG ŠA ...] § nu arahzanda tarmāizzi [...] ŠA GIŠMAR. GÍD.DA GIŠšu-ši-az!(tablet has uk)-k[e-el?] [...] šer arħa=ma=kan MUN-an [waħnuzi(?)] n=ašta anda kiššan me[mai ...] idālušš-a šagaiš GAM-an [...] § šu-ši!(tablet has wa)-ia-az-ki-la-an-za=ma=ššan [GIM-an] GIŠMAR.GÍD.DA.MEŠ pedi [ēpzi(?)] § idālu-ya=kan uddār id[āl-...-ya?] pēdi QĀTAMMA appāru n[-at ...] EGIR-pa idālauwanni x[...] "[...], among which are nine pegs of cornel wood (and) nine [pegs of ...]. § He nails (them) down all around [...] the wagon's š. [...]. He [ ...-s] salt over (it), while spe[aking] as follows: ['Just as ...], [... likewise] also the evil sign [...] beneath [...] § [Just as] the š. [holds(?)] a wagon(s) in place, § may likewise also the evil words [and] the evi[! ...] perish(?) in place, and [may ... ] back to evil" KBo 17.90 ii 6-16 (rit. frag., NS), ed. Groddek, IJDL 3:112, 116, Fuscagni, hethiter.net CTH 458.29.1 (INTR 2013-10-23) □ Otten, KBo 17 p. VI (Inhaltsübersicht) reads GIŠŠU-ŠI-UK-K[I] and refers to GIŠŠA-AŠ-ŠU-KU in the field cadasters from Boğazköy. For gišmes-gam = šašsugu/šušuku, see Salonen, Die Landfahrzeuge des alten Mesopotamien (AASF B 72, 3) 143f.: "fliessender Zürgelbaum," d.h. "Bitterkornbaum, Eberesche(?)". If our emendation here is correct, the resulting ergative would support the neut. gender of š.; for the sg. 3 imp. med.-pass. appāru, see Neu, StBoT 5:24 n. 10, HW<sup>2</sup> A 163

**šutai-****(GIŠ)šušiyaz(za)kel**

(“soll umkommen, vernichtet sein”), and Groddek, IJDL 3:115; a similar listing of GIŠGAG.HI.A with š. among them KBo 41.3:1-11 (rit. frag., MS), translit. Groddek, IJDL 3:120; uncertain because partly restored in a list of objects: KBo 34.25:3 (myth frag., NS), translit. Groddek, IJDL 3:120f. □ the sign in line 3 read as -a]z- could also be -u]k-, but no word ending in -ukkil fits the context here. The restoration [GIŠšu-ši-a]z-ki-il, therefore, is provisional.

š. is part of a wagon’s (GIŠMAR.GÍD.DA) wheel according to both KBo 17.90 ii 8 and KUB 11.23 vi 4-11 (w. dupls.). With Groddek, IJDL 3:111-123, š. might well be the “linchpin,” i.e., a “toggle pin passing through the axle end to prevent the wheel from slipping off the axle” (thus Littauer/Crouwel, Wheeled Vehicles 6). Since the determinative GIŠ indicates that š. is made of wood, the iron character of this object emphasized in the recitation KUB 11.23 vi 4 might be interpreted rather in a figurative sense like “firm, lasting etc.”

The structure and ending of š. (cf. Kronasser, EHS 1:324), as well as the recitation including the king’s title Labarna KUB 11.23 vi 1-12 suggest foreign (Hattian?) origin (see Tischler, HEG S/2:1213).

Kronasser, EHS 1 (1966) 324 (“vielleicht ein Fahrzeug; ein Schiff?”); Ertem, Flora (1974) 165; Tischler, HDW (1982) 79 (“ein hölzernes Fahrzeug, Art Schiff?”); Hoffner apud Košak, FsGüterbock<sup>2</sup> (1986) 132; Rieken, StBoT 44 (1999) 494 (“hölzerner Teil des Wagens”); Klinger, MemCarter (2000) 165f.; Melchert, Anat&Indog. (2001) 268 (“part of a wagon,” possibly loanword); Groddek, IJDL 3 (2006) 111-123 (“Achs-nagel, Vorstecker”); Tischler, HEG S/2 (2006) 1213 (“ein Teil des Wagens, vielleicht ‘Achs-nagel’” ... “fremdsprachigen Charakter”); van den Hout, RIA 14 (2016) 622 s.v. Wagen B.

[šušiš] in NINDA(-)šu-ši-iš e.g., KBo 16.81 i 9, KUB 51.1 i 6, KBo 25.140:7, thus read by Haas, KN 308, and Tischler, HDW 79, but corrected as Akk. ŠU-ŠI-IŠ “sixty times” in Tischler, HEG S/2:1212. A full Akk. reading is not necessary and ŠU-ŠI-iš w. Hitt. phon. compl. -iš can be read w. Neu, IF 89:302, Eichner, Numerals (1992) 89, and Hagenbuchner-Dresel, DBH 1:69; for such *i*-stem multiplicatives, see GrHL 168f. §§9.54-58.

**šutai-** v.; to seal, plug up(?); MH/NS.†

pres. sg. 3 šu-ta-a-i-iz-zi KBo 5.2 i 61 (MH/NS).

**pl. 3** šu-ú-da-an-zi KBo 19.130 i 10 (MH?/NS), šu-ta-an-zi[i] KBo 31.164:4 (NS).

(“[The AZU-priest] takes up from the river [two times] seven pebbles. He throws seven pebbles into [one jug] of water, and seven pebbles [he throws] into another jug of water”) [...GIŠŠIN]IG?=ya-kan ANA 1 DUG MÊ[...anda pe]ššiyazzi nu GIŠŠINIG [...]x 2 DUG A šer šu-ta-a-i-iz-zi “He also [th]rows [tama]risk(?) into one jug of water [...] and the tamarisk [...and(?)] he plugs up(?) the two jugs of water” KBo 5.2 i 59-61 (Ammihatna’s rit., MH/NS), ed. Strauß, Reinigung 223, 236 (“füllt er (bis) oben (voll)?”), Polvani, Minerali 89f. (no tr.), Kloekhorst, EDHIL 793f., Witzel, HKU 102f. (“sprengt er”), šer 1 c 5’ d’; [...LÚ.MEŠN]AR-ya [...(-a)]nda šu-ta-an-zi [...-z]i [...-a]z GIŠnatahit[a] [...] LÚ.MEŠSANGA [...] “And [the si]ngers [...] they š. [...] they [...] beds [...] priests [...]” KBo 31.164:3-7 (rit., NS); (They fill a silver vessel with something and throw(?) seven pebbles in the silver vessel and in a *tahasshi*-vessel) [n=aš/t=k]an welkuit šu-ú-da-an-z[i] “They seal(?) [them, i.e., the vessels] with grass” KBo 19.130 i 10 (MH?/NS), ed. Eothen 7:120f. (“ils rempliss[nt] (sic) jusqu’au bord”), translit. ChS 3/2:103 i 19.

Most authors follow Oettinger, Stammbildung 377, who tentatively suggests a relation with šūu, šū- B “full” and translates “vollfüllen(?)”. However, the spelling with ú precludes Oettinger’s connection with šūu, which is always spelled with u in the first syllable. Also, in the two better preserved contexts where š. is attested, the containers have already been filled previously (cf. KBo 5.2 i 55, KBo 19.130 i 6), using the verb šunna-. Based upon a similar description where the verb šah- “to plug up, stop up, stuff” takes the place of šutai- (DUGKUKUB KÙ.BABBAR dāi n=at[-kan] wetenit šunnai arunaš-a-kan [...] 7 <sup>NA</sup>paššiluš anda pešši[ya]zi namma-kan 1.DÙG.GA tepu anda za[ppanuzzi] šerr=a-ššan GIŠpain[i] šāhi “(S)he takes a silver pitcher and fills it with water. Into it (s)he throws [...] seven pebbles of the sea. Then (s)he dri[ps] in a little fine oil and on top (s)he stuffs tamarisk (leaves/branches)” KBo 17.103 obv. 13-15 (+) KUB 46.48 obv. 17-19 (cf. also KBo 17.103 obv.

## šutai-

25-26), cf. *šah-* A b 1'; a mng. "to cover" or "to plug up" therefore seems more likely.

Oettinger, Stammbildung (1979) 34, 377 ("voll machen(?) vollfüllen(?)"); Tischler, HDW (1982) 79 ("vollfüllen(?)"); idem., HEG S/2 (2006) 1213f. ("anfüllen, vollfüllen?"); Kloekhorst, EDHIL (2008) 793f. (rejecting the connection with *šuu*).

## šutari- n. com.; (a part of a lyre); NH.†

**sg. nom.** *šu-u-ta-ri-iš* KUB 42.11 ii 11 (NH).  
**acc.** *šu-u-ta-ri-in* KBo 23.42 rev. 25 (NH), KBo 24.79:12 (NH), KUB 47.37:7 (NH).

**a.** part of a lyre: [(*nu LÚAZU ɻ.DÙG.GA pēda*)]'i<sup>1</sup> *nu ŠA GIŠ dINANNA šu-u-ta-ri-in pe[(r)an]* / [*(šiēz tepu iš'ki'lzzi hur)*]lili-ma kiššan [*(memai)*] "The AZU-priest brings the fine oil and smears the š. of the lyre a little bit in front on one side while speaking in Hurrian as follows" KUB 47.37 + KBo 35.121:7-8 (rit. w. Hurr., NH), w. dupls. KBo 23.42 rev. 24-26 + KBo 38.280 left col. 7-8 (NH), KBo 24.57 iv 5-6 + KBo 27.175:9-10 (NH), ed. ChS 1/2:142f., 186, Schuol, Kultmusik 101, Goedegebuure, FsdeRoos 180f. □ contra GLH 239, š. in KUB 47.37:7 does not necessarily represent a Hurrian form. Cf. also the further context mentioning a musician/singer: [...](-)x-aššan ANA LÚNAR <sup>d</sup>x [...] / [...]x *šu-u-ta-ri-in peran* [...] KBo 24.79:11-12 (libation to the throne of Ḥebat, MS).

**b.** mentioned among objects from Egypt: 2 GIŠPISAN KUR 'M'izr[i ...] ŠÀ-ŠU 28 <sup>NA4</sup>ZA. GI[N ...] 1 SAG.DU *kinuhi*[š? ...] 1 *šu-u-ta-ri-iš x*[...] 16 AŠ.ME ZA.GÌN ŠÀ 1 T[UR?] 1 ME 78 UN<sup>t</sup>Q4<sup>1</sup> <sup>NA4</sup>G[UG *Mizrī*(?)...] *anda išħūwān(-)*[...] *anda išħūwān(-)*[...] *kī-kan UNŪTUM ki[-...]* ANA 2 GIŠPISAN *Mizri*[...] "Two Egyptia[n] chests, [...] therein twenty-eight lapis lazuli stones, [...] one head/pommel of a *kinuhi*-(dagger?), [...] one š., [...] sixteen blue sun-discs, of which one (is) small(?), [...] 178 (seal-)rings of [...] car[nelian, ...] filled in, [...] filled in, [...] this gear [...] into two Egyptian chests [...]" KUB 42.11 ii 8-17 (inventory of chests, NH), ed. Cornil/Lebrun, OLP 6/7:101f., 104, Košak, THeth 10:32f., 35, Siegelová, Verw. 400f.

Košak, THeth 10 (1982) 38, 238 ("defines a musical instrument"); Siegelová, Verw. (1986) 619 ("Teil eines Musikinstrumentes?"), Schuol, Kultmusik (2004) 101; Tischler, HEG S/2 (2006) 1214.

## šūu-

**šuturi(ya)-** n. neut.; (a fabric or web of wool); NH.†

**pl. nom.-acc.** *šu-tu-ri-ia* KUB 29.4 i 34 (NS), 36, KUB 29.5 i 18, (20) (NS).

SÍG.SA<sub>5</sub> SÍG.ZA.GÌN SÍG *hanzanaš* SÍG. SIG<sub>7</sub>.SIG<sub>7</sub> SÍG.BABBAR *danzi* *n̄at* 2 *TAPAL āzzallaya iyanzi nu namma* SÍG.ZA.GÌN SÍG.SA<sub>5</sub> SÍG *hanzanaš* SÍG.SIG<sub>7</sub>.SIG<sub>7</sub> SÍG.BABBAR-ya *danzi* *n̄at* *šu-tu-ri-ia iyanzi* 2 GAG ZABAR *n̄aš-kan ŠA É.DINGIR-'LIM'* Éhilaš KÁ-aš anda (var. Ø) 1-EN *kēz* 1-EN<sup>z</sup>ma *kēz walahanzi* (var. *walhanzi*) *n̄ašta šu-tu-ri-ia katta gankan* "They take red wool, blue wool, black wool, yellow wool, (and) white wool, and make them into two *āzzallaya*. Then they take blue wool, red wool, black wool, yellow wool, and white wool, and make them into two š. There are two pegs of bronze. They nail them into the courtyard door of the temple, one on this side and one on the other side. The š. are hung down (from them)" KUB 29.4 i 31-36 (dividing the Night Goddess, NH), w. dupl. KUB 29.5 i 15-20, ed. StBoT 46:276, Schw.Gotth. 8-11, tr. Collins, CoS 1:173f.

Both š. and *āzzallaya* are made (woven?) of colored wools. The passage above does not give sufficient information about their intended use. Unlike *āzzallaya*, the š. are hung down (or stretched?) between two pegs on the courtyard door of the temple. On the phonetic level, both words are reminiscent of akkadian *azamillu/aza illu* ("sack, with netlike reinforcement," CAD A/2:525) and *šuturu* (a fine garment, CAD Š/3:415).

Kronasser, Schw.Gotth. (1963) 34, 43 ("ein Gewebe, Schleier oder Netz"); idem, EHS 1 (1966) 169; Friedrich, HW 3.Erg. (1966) 30 ("ein Gewebe"); Miller, StBoT 46 (2004) 335 ("a type of fabric")); Tischler, HEG S/2 (2006) 1215 ("ein vielfarbiges Gewebe, Schleier, Netz, o.ä").

## šūu-, šū- A, adj.; full; from OS.†

**sg. nom. com.** *šu-u-uš* KBo 20.8 rev.? 4, 6 (OS), KBo 10.23 iv y+5 (OH/NS), KBo 41.108 obv. 4 (MS), KBo 46.80:4 (MS), KUB 9.28 i 13, iii 23 (MH/NS), KUB 7.1 i 41 (pre-NH/NS), KBo 18.180 rev. (8)? (NH).

**acc.** *šu-u-ú-un* KBo 25.72 ii 20 (OS?), *šu-u-un* KBo 21.72 i 13 (OH/NS), KBo 31.214:8, (9) (OH/NS), KUB 58.27 vi 10

## šū-

## šū- a 3'

(OH/NS). Erroneous citation of *šu-u-un* KUB 1.16 ii 58 (OH/NS) for *ku-u-un* in EDHIL 794.

**nom.-acc. neut.** *šu-u-ú* KBo 47.80 obv. 8 (OH/NS), KBo 19.132 rev.? 14 (MH/NS), KUB 11.19 iv 22 (NS), perhaps here *šu-ú* KBo 49.87:4, *šu-u* KBo 12.14 rev. 4 (OH/NS), KUB 39.46:8 (OH/NS), KBo 11.12 i 5 (MH/MS), IBoT 2.123 obv. 5 (MH/NS), KBo 6.34 iii 12 (MH/NS), KBo 55.41:5 (MH/NS), KUB 39.57 i 7 (NH), KUB 41.11 obv. 6 (NS).

**gen.(?)** *šu-u-aš* KBo 10.27 iv 33 (NS) (occurrence is doubtful, cf. Weitenberg, U-Stämme, 140). Perhaps read KÙ.  
BABBAR<sup>1</sup>-aš.

**abl.(?)** *šu-u-az* KBo 20.97 iv? 17 (MS), *šu-u-wa-u-az* KBo 38.78:5 (MS) (both occurrences are doubtful, cf. Weitenberg, U-Stämme, 140).

**pl. nom. com.** *šu-wa-u-e-eš* KBo 38.73 rev. 3 (NS?).

**acc.** *šu-u-wa-mu-uš* KBo 17.1 i 26 (OS), KBo 17.3 i 21 (OS), KBo 17.6 ii 2 (OS).

**a.** full, w. filling substance in inst. (from OS) or occasionally abl. (MH/NS, NH) (StBoT 22:39 n. 77)  
— **1'** w. water — **a'** (hollow) statuettes: (A warning to the oathbreaker which is illustrated with a graphic analogy of what would happen to him): *n[u-šm]aš-kan ALA[M LÚ Š]À-ŠU uidan<da> šu-u [INA Q]ĀTI-ŠUNU d'āl[i n]u kišan tezzi [k]ālš-wa kuiš U[L=ma(?) l]inkiškit [nu] DINGIR.MEŠ-aš pera[n link]atta [n]amma-kan NīŠ DINGIR-L[IM šarr]adda n-an linkianteš ēpper n-aš-ša[n] ŠÀ-ŠU šuttati nu-za šarhuwandan QĀTI-ŠU peran UGU-a karpan harzi* “He place[s a male] figur[e]—its [in]side full <of> water—[in] their [h]ands [a]nd he says thus: “Who is [t]his? Did he n[ot] s[wear]? He [sw]ore befo[re] the gods, [t]hen he [transg]ressed the oat[h]. The oaths seized him, and with respect to his inside he is swollen up (with water). His hand has lifted (his) belly up in front” KBo 6.34 iii 12-19 (soldiers’ oath, MH/NS), ed. StBoT 22:12f., García Trabazo, TextosRel. 534f., tr. Beal, Ancient Magic and Ritual Power 64 □ the figure whose inside is full of water demonstrates a person suffering from dropsy, see Oettinger, StBoT 22:71-73. For archaeological evidence for such statuettes see Börker-Klähn, FsAlp 70, 72; [GUD].MAH. GE<sub>6</sub> 1 šēnaš SAG.DU-kan UZU GABA UZU UBUR gnuwa ZI-TUM [A-a]z šu-u ANA GIDIM IGI-anda DIB-anzi “(There are) a black [bu]ll (and) one statuette. They hold the head, chest, breasts, knees (and) soul, full o[f water], against the (image of

the) deceased” KUB 39.57 i 6-7 (rit., NH), ed. Lorenz/Rieken, HS 124:86, HEG S/2: 1042, differently Kapeluš, BiOr 67:267 (reading [...]x ŠU.U).

**b'** containers: 1 <sup>DUG</sup>NAMMANDU *wah<sup>1</sup>ešnaš uitenit šu-u-uš* “a measuring vessel full of *wahešar*-water” KUB 7.1 i 41 (Ayatarša’s rit., pre-NH/NS); <sup>[GI]š</sup>GANNU *šerr-a-šsan* <sup>DUG</sup>GUR<sub>4</sub>.GUR<sub>4</sub>-aš *uedanda šu-u-uš* “There is a stand. On it there is a jug full of water” KUB 9.28 i 12-13 (rit. for the Heptad, MH/NS).

**c'** frag.: [...] *uedanda šu-u dāi* “[...] takes [...] full of [wat]er” KUB 41.11 obv. 6 (rit. frag., NS); [...] *uidanta šu-u-u[n...]* KBo 31.214:9 (fest. frag., OH/NS).

**2'** w. *tarlipa*-liquid: *anda-kan<sup>1</sup> halīnaš tešsummiuš tarl'ipi't šu-u-wa-mu-uš* 2-TAM p'ēt'umini “Twice we carry inside the cups of clay full of *tarlipa*-liquid” KBo 17.1 i 26-27 (rit. for royal couple, OS), w. dupl. KBo 17.3 i 21 (OS), ed. StBoT 8:20f., Montuori (ed.), hethiter.net/: CTH 416 (TX 03.03.2015, TRit 24.07.2015), translit. StBoT 25:6; [*halīt*]n'aš [(tešsummiuš 4-uš tarli)p]<sup>1</sup>it šu-u-wa-mu<sup>1</sup>-uš iyami “I prepare four cups of [...] full of *tarli*[p]a-liquid” KBo 17.6 ii 1-2 (rit. for royal couple, OS), w. dupls. KBo 17.1 ii 8, KBo 17.4 ii 16 (both OS), ed. Montuori (ed.), hethiter.net/: CTH 416 (TX 03.03.2015, TRit 24.07.2015), translit. StBoT 25:19.

**3'** w. other beverages (wine, wine-beer, *marnuwan*-beer): <sup>LÚ</sup>SANGA <sup>d</sup>LAMMA-*ma* *tapišanan* KÙ.BABBAR *harz[i] n-aš* GEŠTIN-it *šu-u-uš* “The priest of the Protective Deity hold[s] a silver bowl. It is full of wine” KBo 10.23 iv y+3-5 (KI.LAM fest., OH/NS), translit. StBoT 28:13, tr. Klinger, TUAT NF 4:195; [...]K]Ù.GI GEŠTIN-it *šu'-u-un<sup>1</sup>* [...] “a golden [...] (acc.) full of wine” KBo 31.214:8 (fest. frag., OH/NS); KÙ.BABBAR-aš *palhi<n>* KAŠ.GEŠTIN-it *šu-u-un* *akuwanzi* “They drink a silver *palhi*-vessel full of wine-beer” KUB 58.27 vi 10-11 (cult. rit. in Ziplanta, OH/NS), ed. THeth 21:122f. (“Der silberne Kessel (ist) voll Wein, (und) sie trinken”), tr. DBH 18:70; [...]<sup>1</sup>x x<sup>1</sup> *marnuantet šu-u-un* “[a...] (acc.) full of *marnuwan*-beer” KBo 21.72 i 13 (fest. frag., OH/NS).

## šūu- a 4'

## šūu-

**4'** w. coarsely ground meal: [DUG]<sup>r</sup>GAL<sup>1</sup> (?) *memalit* 'šu<sup>1</sup>-u-ú "[a] cup(?) full of coarsely ground meal" KUB 11.19 iv 22 (fest. frag., NS).

**5'** w. šemeħuna- (a crushed grain): [...] *šeħemħunit* šu-u-uš "[...] is full of šemeħuna-" KBo 20.8 rev.? 6 (fest., OS), translit. StBoT 25:70.

**6'** w. clay tongue models: 1 *kurt[(ali IM)] / [(n=at IŠTU)]* EME.HI.A IM šu-u "One *kurtali*-container of clay. It (is) full of tongues of clay" IBoT 2.123 obv. 4-5 (Alli's rit., MH/NS), w. dupls. KBo 11.12 i 5 (MS), KBo 12.126 i 4 (var. A), KBo 55.41:5, KUB 41.2 i 1 (var. G), ed. THeth 2:20f., Mouton, hethiter.net/: CTH 402 (TX 10.11.2014, TRfr 27.02.2013).

**7'** frag.: 2 LÚ.MEŠ ZITT[I] uenzi 1 LÚ ZITTI RIQAM DUG-in *harz[i]* taħšešta LÚZABAR.DAB ēpzi āppa-ma-ħše 1 DUG KAŠ.GEŠTIN šā[-...-it] šu-u-ú-un pāi "Two participants enter. One participant holds an empty vessel, and the cellar master takes (it) away from him. He gives back to him one vessel (for) wine-beer filled [with] šā[-...]" KBo 25.72 + KBo 25.34 ii 18-20 (KI.LAM fest., OS?), ed. Groddek, KI.LAM 18f.; [...]it šu-wa-u-e-eš KBo 38.73 rev. 3 (NS?).

**b.** the material which fills a container or location is in the nom. (or acc.?): 1 *kurtali* IM EME.HI.A IM šu-u "One *kurtali*-container of clay, full (of) tongues of clay" KBo 11.12 i 5 (Alli's rit., MH/MS), cf. a 6' above for variants with the inst.; 2 DUGKUKUB ŠÀ.BA INA 1 DUGGUR<sub>4</sub>.GUR<sub>4-BI</sub> (var. [IN]A 1 DUGKUKUBI) *akuwannaš paršuil šu-u-uš* 1 GI [(š)]uħmiliš *tarnanza* "Two pitchers: among these, in one pitcher for drinking, full (of) *paršuil*, a rigid drinking straw is inserted" KUB 9.28 iii 22-24 (rit. for Heptad, MH/NS), w. dupl. KBo 19.132 rev.? 10-11 (MH/NS), ed. Catsanicos, BSL 81/1:153 (differs: "dans l'un d'eux (se trouve) de la bière à boire (et) de *paršuil*; (il en est) plein"), HED P 161, Soysal, FsNeumann<sup>2</sup> 467 (differs: "In einer davon, einer Bierkanne voll (mit) *paršuil* zum Trinken, ist ein steifes/hartes Rohr (ein)gelassen"), StBoT 54:242 ("two pitchers. In a pitcher among them there is a full *paršuil*. One rigid reed (has been) inserted"), HEG S/2:1125 ("Zwei Kannen. In einer Kanne der beiden (befindet sich) Bier zum trinken (und) *parsuil*. (Sie ist) voll"), EDHIL 775 ("Two pitch-

ers: in one pitcher of beer for drinking, a *šuħmili*-drinking straw full of *paršuil* is inserted"), s.v. *paršuil* ("in one pitcher of beer for drinking, a rigid(?) drinking straw full (of?) p. (or: 'a full p.'?) is inserted") □ for the reading DUGGUR<sub>4</sub>.GUR<sub>4-BI</sub> instead of DUGHAB.HAB KAŠ, see Weeden, StBoT 54:242; the syntax is unclear. š. normally agrees with the head noun, which in this case should be GI "drinking straw;" however, š. always follows its head noun, which should then point to DUGGUR<sub>4</sub>.GUR<sub>4-BI</sub> "pitcher;" in view of KBo 19.132 rev.? 14 (see next) it seems that the latter option is preferable despite the lack of agreement in case between the head and š.; [...] (x x *akuwa*)*Jnnaš štēššar šu-u-ú* šipanti "(The exorcist) libates a [jar/vessel(?)] for drinking, full (of) beer" KBo 19.132 rev.? 14 (rit. for the Heptad, MH/NS), w. dupl. KUB 9.28 iii 27-28; cf. also [...] -y]a ī.DŪG.GA šu-u *ħarz[i]* "hold[s] a [...] full (of) fine oil" KUB 39.46:8 (funerary rit. frag., NS).

**c.** without filling substance: šemēnaš (or šemē<ħu>naš) ħupparaš šu-u-uš [...] n-aš-šan GIšpūriyaš BABBAR k[itta] "A full ħuppara-vessel for šemē<ħu>na- [...] It is p[laced] on a white tray(?)" KBo 20.8 rev.? 4-5 (fest., OS), translit. StBoT 25:70, cf. šemēna-; perhaps here [...]x-an šu-u LUGAL-uš URUHalpa [...] "[...]... (is) full. The king of Halpa [...]" KBo 12.14 rev. 4 (hist., OH/NS), ed. Soysal, Diss. 75, 108, StMed 12:124f. (š. is the conjunction š(u)- (q.v.). cf. Carruba, Part. 57 n. 41).

š. is synonymous with šuwant-, part. of šu- B, šuwa-, s.v., and šunnant-, part. of šun(n)a-, s.v. It is mainly attested in OH and MH, giving way to šuwant- in MH and NH.

Note that sometimes the signs šu-u are to be read ŠU.U "diorite" instead of šu-u: [...](-)l]ašš[i]š NA<sub>4</sub>NÍR ŠU.U KBo 18.176 i 9 (inv., NH), ed. Siegelová, Verw., 46f., differently Polvani, Eothen 3:149 (reads šu-u), translit. THeth 10:61f. (reads šu-u); [...]A]K-TŪ(?) ŠU.U 1 GIšx [...] / [...] šu?]u-uš 1 KUŠA.GÁ.LÁ ú-[...] KBo 18.180 rev. 7-8 (inventories, NH), ed. Siegelová, Verw., 88f., translit. THeth 10:62f. (reads ]-ak-du šu-u).

Goetze, Lg. 30 (1954) 404 n. 13 (šuwu- "full"); Friedrich, HW 1. Erg. (1957) 19 ("voll"); Kronasser, Acta Baltico-Slavica 3 = FsOtrebski (1966) 81; Kümmel, StBoT 3 (1967) 39 w. n. 115; Otten/Souček, StBoT 8 (1969) 100; Berman, Diss. (1972) 188f.; Jakob-Rost, THeth 2 (1972) 59; Weitenberg, Hethitica 1 (1972) 39; Oettinger, StBoT 22 (1976) 39f.; Weitenberg,

## šūu-

## šekan c

U-Stämme (1984) 136-140; Tischler, HEG S/2 (2006) 1125-1128; Kloekhorst, EDHIL (2008) 794 (stem šūu-/sóu/, šūwaw-/sóau/-).

Cf. šū- B, šunt-, šuwant- (s.v. šū- B, šuwa-), šun(n)a-.

## Addendum

**šekan** n. neut.(?); (a measurement of unknown length); from MH/MS.

**sg. nom.-acc.** še-e-kán KBo 18.54 rev. 23, 24 (MH/MS), KUB 12.44 iii 13 (NS), KUB 40.55 + KBo 50.280a i 8, 9, 14, 16 (MH/MS, indirect join w. following), KUB 13.1 iv 21 (MH/MS), KUB 31.87 ii 8 (MH/MS), KBo 26.228 i 7, 10 (NS), KUB 38.32 rev. 19 (NS), še-kán KBo 50.80 obv.? (3)?, 13 (MS), KUB 13.2 ii 7 (MH/MS), KUB 31.84 ii 4 (MH/MS), KBo 2.1 i 8, 37, 39 and passim (NS), KUB 7.24 obv. 2 (Tudh. IV), KUB 29.4 i 29, KUB 38.23 obv. 8, 9 (NS).

**uncertain** š[e-] (?) KUB 8.57 i 8 (NS).

**a.** describing statuettes and figurines (“Bildbeschreibungen”): (“Mount Malimaliya: formerly there was no divine statue. His Majesty Tudhaliya (installed) it.”) ALAM LÚ AN.BAR 1 še-kán ½ še-kán-n-a IGI.HI.A KÙ.GI ANA UR.MAH AN.BAR-aš-kan artari “Statuette of a man, iron, one and a half š., golden eyes, he stands on an iron lion” KUB 7.24 obv. 1-3 (cult inv., Tudh. IV), ed. Carter, Diss. 116, 119, Hazenbos, Organization 27f.; 1 ALAM MUNUS TUŠ-aš KÙ.BABBAR 1 še-kán “One statuette (of) a woman, seated, silver, one š. (under her two mountain-sheep of iron, under her an iron pedestal ...)” KBo 2.1 iv 4-5 (cult inv., NH), ed. Bildbeschr. 64, Carter, Diss. 58, 68, HLC 202f.; [...] hupi<sup>2</sup>t]auwanza 1 še-kán 1 UPNU-y[a...]] “[figurine ...] wearing a [vei]l(?), (of) one š. an[d] one palm(?) (measure)” KBo 12.56 i 2 (cult inv., NS), ed. Hazenbos, Organization 54f., tr. THeth. 26:359 □ for another ex. of š. combined w. UPNU, see KBo 50.80 obv. 13 (see below b.); for the restoration, see KUB 38.26 obv. 31; for more attestations from cult inv., see KUB 38.31 obv. 4, 6 (NS) (½ and 3 š. resp.), KUB 17.35 ii 36 (NS) (1 š.), KUB 38.13 rev.? 8 (NS) (2 š.), KUB 38.18 obv. 2, 4 (NS) (2 and 1½ š. resp.), KBo 2.16 obv. 11, 13 (NS) (both 2 š.), KBo 12.56 i 2, 15 (NS) (1 š.), KBo 26.147:10 (NS) (1 š.), KBo 52.100:4 (NS) (1 š.), KBo 64.334 obv. 2 (NS) (1 š.).

**b.** various usages: (“And let the lord of the outposts stack fire-wood logs for the fortifications as follows:”) hantaz-at-kan 12 galulupaš eštu GÍD.DA-ašti-ma-at 1 gipešsar 4 še-kán-n-a (var. še-e-kán-) eštu “on the cross-cut side they should be twelve fingers, in the length they should be one ell(?) and four š.” KUB 13.2 ii 5-7 (BĒL MADG., MH/NS), ed. Dienstanw. 44, w. dupl. KUB 31.87 ii 5-8 (MS); for a further ex. from the Bel Madg. instr., see s.v. (GIŠ)mariyanna-, in connection with fields(?): nu duwan 1 gipešsar 5 še-e-kán-n-a [...] “and in one direction one cubit and five š.” KUB 13.1 iv 21 (Bel Madg., MH/MS), ed. Pecchioli Daddi, StMed. 14:188f., HittInstr. 234f. □ for duwan here as “in one direction,” see Melchert, FsHKoch 205 w. n. 12; (“Furthermore, where in the vineyard the Mariyanni-deities are seated”) nu dMaliyannaš peran tek[an] paddahhi 2 še-e-kán arnum[mi] “before the Mariyanni-deities I will dig up the earth (and) I will remove two š. (of earth)” KUB 12.44 iii 10-13 (rit., MS), ed. Haas, FsOtten<sup>2</sup> 138-139 (“zwei Spannen ‘schaffe ich fort’”); (“(...) two offering tables(?), two tables, two wooden pot stands”) 1-NŪTIM GIŠkišhita pargašti 6 še-kán “one chair, six š. in height” KUB 29.4 i 28-29 (rit., NS), w. dupl. KUB 29.5 i 13 (NS), ed. Kronasser, Schw.Goth. 6-7, StBoT 46:275f.; (“But when My Lord speaks as follows: ‘Why doesn’t it (i.e. the siege) succeed?’ (the answer will be:)”) nu-kan BĀD kuit ištarna EGĀRU-ma kuiš 4 (eras.) še-e-kán kuiš-ma 3 (eras.) še-e-kán “because within the fortification there is a wall of four š. and another of 3 š.” KBo 18.54 rev. 20-24 (letter, MH/MS), ed. Letters 343, Singer, FsEph’al 259-261, THeth.12:77-78, Pecchioli Daddi, Mesopotamia 13-14:204, 207; a beam or log(?): 1 GIŠUR walli[š...] 3 še-kán 1 UPNU-wa ‘dā’[...] KBo 50.80 obv. 12-13 (frag. of letter, MS), tr. DBH 28:70, Jakob-Rost, MIO 9:176 (without the -wa after UPNU) □ since a quotative particle -wa would be out of place here, is the -wa a phonetic compl.?

**c. uncertain:** (“The great gods created Gilgamesh”) ALAM-ši pa[rgašti] 11 AMMATUM GAB-ma-šši palhašti 9 š[e?-kán] ] UZUminiuš-ma-šši dalugašti 3 [...] “His stature was eleven ells in height, his chest in width nine š. (?), his face in length three [...]” KUB 8.57 i 6-9 (myth), ed. palhašti- b, Rieken et al., hethiter.net/: CTH 341.III.1 (TX 2009-08-27, TRde 2009-08-27) (reading w[akšur?]), tr. Beckman apud Foster, Gilg. 158 (“[spans]”) □ Otten, IM 8:98, restored w[a-ak-šur], which, however, is never attested as a measure of length, only of time and capacity. Therefore, the

## šekan c

## šekan

above restoration seems preferable. Rieken et al. and HW<sup>2</sup> H, 323 read *harniuš* “?” instead of *miniuš*; (While waving a billy-goat over a ritual patient, the man of the Stormgod narrates a Katałzipuri myth: “Katałzipuri always purifies the hearth, she always purifies her land, she always purifies her oxen (and) sheep. She took the evil uncleanness from the king’s head and it went to the [py]re”) *uktūriyaš[-šan ...(-aš?)] pankuš handāit* (par. *kit[tat]*) *n-aš-š[a(n)* (par. *t-aš-šan*) ...-e(*kta*)] še-e-kán lahuttat GUD-u[(n UDU-un LÚ).U<sub>19</sub>.L(U.DUMU-an)] taruppiyahhaš ut’niy[a EGIR-p(a taruppiyahhiš)] “The entire [...] lined up/arranged(?) [at] the pyre. It/ she was.... Aš. (of it)(?) was poured out. She brought together ox, sheep, man, and she brought together the land again” KBo 13.106 i 13-16 (Hutuši’s rit., OH/NS), w. dupl. KUB 28.82 + IBoT 3.98 i 13-16, par. KUB 41.7 i? 12-15, cf. Corti, HethLit 54, 56 □ alternatively, š. is the conj. š(u)-, s.v., followed by nom.-acc. pl. neut -e- and the particle *-kan* “they (i.e., the impurities) were poured out,” resuming sing. HUL-*lu papreššan* “evil uncleanness” (KUB 28.82 i 12).

š. was part of a system of length measures with *UPNU* and *gipeššar* as its nearest lower and upper units respectively. The lowest number for š. is ½, the highest is 6 (KUB 29.4 i 28-29, above b). As a subdivision of a *gipeššar* “cubit” of ca. 48-50 cm (see Müller-Karpe, StBoT 58:148f, Schachner, StBoT 58:193 w. n. 25) with a highest number of 5 (see KUB 13.1 iv 21, above b) in combination w. *gipeššar*, š. cannot have been larger than 8-8.5 cm (differently Cammarosano, HLC 59). Moreover, the fact that most figurines of men and women described in the cult inv. measure 1 š. and by far the majority of preserved figurines from Anatolia in the Late Bronze Age (see Ekiz, Statuettes 9) measure between 5 and 8 cm points in the same direction. Such a length does, however, create problems vis-à-vis *UPNU*, which is usually taken as “palm, fist” of ca. 7-8 cm; for other problems and the earlier identification of š. w. a span (= ½ *gipeššar*, about 22 cm). see van den Hout, RIA 7:518f. Since the largest amount of *UPNU* as a subdivision of š. is 1, the difference between the two may not have been large, however.

The equation of š. with Akk. *UTU* “half-cubit” (so HEG S 978, with ref.), describing the height of statuettes in four texts: ŠA 1 *UTU* KUB 38.14 obv. 2; 3 and 1 *UTI*, resp. KUB 38.29 obv. 5, rev. 8; 1 *UTU* IBoT 2.102 rev. 9; 4

*UTI*] KBo 26.218:2, must remain speculative.

van den Hout, RIA 7 (1990) s.v. Masse und Gewichte 518-520, w. lit.; Tischler, HEG S (2006) 978f.; de Roos, Anatolica 34 (2008) 1 n. 2 (“1 šekan is probably ca. 50 cm”); Cammarosano, HLC (2018) 59 (“šekan plausibly measures around 15/25 cm”).





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