THE
HITTITE DICTIONARY
OF THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO
VOLUME Š, FASCICLE 1

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Edited by
HANS G. GÜTERBOCK†, HARRY A. HOFFNER, AND THEO P. J. VAN DEN HOUT

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PREFACE

The Chicago Hittite Dictionary has undergone a transition at the dawn of the twenty-first century. It began with the sudden death of one of its two original co-editors, Hans Gustav Güterbock, on March 29, 2000. Up to the morning of his death he was able to work on dictionary manuscripts and had just completed commentary on the last of the šu-words. In the summer of that same year Güterbock’s co-editor, Harry A. Hoffner, Jr., retired from the faculty of the university, and in the autumn Theo van den Hout came to Chicago to succeed him. Despite all these changes the Chicago Hittite Dictionary stayed on track and now presents the first fascicle of our next volume covering all words beginning with the letter Š. As with previous fascicles, all Š words have been written but the painstaking process of final editing, reference checking, and proofreading leads us again to publish this largest letter so far in at least three fascicles over the next few years.

Meanwhile, in close cooperation with Gene Gragg, the Oriental Institute’s director, and others, the editors of the Chicago Hittite Dictionary have taken the first steps towards an electronic version of the dictionary. Our goal is a dictionary fully tagged through the Ex(tensible) M(arkup) L(anguage) or XML, platform independent, and accessible on the World Wide Web. In the course of this year we expect to be able to put words beginning with the letter P on the Web.

The List of Abbreviations of the P volume will continue in force until a fully updated new list is published accompanying the final fascicle of the Š volume. Additional abbreviations can be found on the following pages of the present fascicle.

We 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: İlhan Temizsoy (Ankara), Veyssel Donbaz and Fatma Yıldız (Istanbul), Beate Salje (Berlin), Christopher Walker (London), Béatrice André-Salvini (Paris), Benjamin R. Foster (Yale University, New Haven), Erle Leichty and Åke Sjöberg (Philadelphia), James Armstrong (Harvard), and J. A. Brinkman (Chicago). We are grateful to Gernot Wilhelm and Silvin Košak for collations and other valuable information from the Boğazköy Archiv in Mainz, Germany. We also thank Cem Karasu for making collations in Ankara.

To the University of Chicago and its current president Don Michael Randel, as well as to the Oriental Institute and its present director Gene Gragg, who provided partial financial support and a wide variety of services and resources which furthered our work, we express our gratitude.

Invaluable advice came from our outside consultants Gary Beckman, Craig Melchert, and Gernot Wilhelm. We are also grateful to our colleagues on the Chicago Assyrian Dictionary for their help and advice. Also, volunteer Irv Diamond helped us in many ways. Research Associates during the period that volume Š was in preparation were (in alphabetical order) Richard Beal, Billie Jean Collins, Hripsime Haroutunian, Silvia Luraghi, Oğuz Soysal, and Ahmet Ünal. Graduate students assisting during this period were Joe Baruffi, Scott Branting, Dennis Campbell, Simrit Dhesi, Kathleen Mineck, and Steve Thurston.

We also thank Thomas Holland and Thomas Urban of the Publications Office of the Oriental Institute for their excellent work and pleasant cooperation.

We are especially grateful to the National Endowment for the Humanities and its current director Mr. William R. Ferris for generous and sustained financial support.

The Editors
February 2002
### ADDITIONS TO LIST OF ABBREVIATIONS

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<td>AnAn</td>
<td>Anatolia Antiqua — Paris</td>
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<td>ArAn</td>
<td>Archivum Anatolicum; Anadolu Arşivleri — Ankara</td>
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<td>BA</td>
<td>Biblical Archaeologist — New Haven, Cambridge, MA, Ann Arbor, Philadelphia, Baltimore, Atlanta, Boston</td>
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<td>BAC 23</td>
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<td>Msk</td>
<td>Siglum of texts from Meskene-Emar</td>
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<td>Or.</td>
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**Abbreviations:**
- biblio.: bibliography
- collec.: collective
- denom.: denominative
- par(s).: parallel(s)
- pers.: person(al)
- prob.: probably
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-[a] Ḥaz[a ... š]a-a-aš Ḥaz[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 Ḥazzata “š. dried up” KBo 38.184 iv 2.

Although KBo 26.136 employs the connective šu- ([š]a-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-.

Šaḥ- A v.; to stop up, block, clog, stuff, fill in, plug up; from MHL.†

act. pres. sg. 3 ša-a-ḥi KUB 39.88 i 10, KBO 17,103 obv. 15, 25 (NH); pl. 3 ša-[b]-a-[a-a]-zi KUB 1.13 ii 22 (MH/NS), ša-a-ḥa-an KUB 39.71 i 8 (prob. here not šanḥ-).

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

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


In the Akkadian version of Gilgamesh Epic (Gilg. I iii 9) matūlā (D-Stem of matū “to be/become full”) seems to be the equivalent of Hitt. šaḥ-, see below a 2’.

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

throne of the Stormgod or a stela) našmaš kan šuppa TŪL kušši ša-ḥa-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/83:108, 117, cf. CHD laknu- 1.


3’ (said of drainage canals): nammaš kan U[(RÜ-ru) anda(?)] (artraḫiuš l)ē ša-ḥi-ši-katt-α-ta-ri (var. ša-ḥi-eš-kān-ta-ri, ša-ḥi-ši-kān-ta-ri) n-asšaš kan MU.KAM-ti MU.KAM[(ti šarrā šši)-]-an-šiškandu “Further, [the drainage canals in (your)][to][wn] should [not] be clogged; (therefore) let them be cleaned out annually” KUB 31.86 + KUB 40.78 ii 30-32 (BÉL MADGALTI), w. dupls. KUB 31.89 ii 18-20, KUB 13.2 ii 2-4 (MH/NS), ed. Dienstanw. 44, tr. Beckman in Foster, Gillg. 158 (“kept stopping up”), translit. Myth. 123, cf. similar instruction to maintain freshwater circulation for bath houses, the house of the cupbearer, and portico in KUB 13.2 ii 21-23 (BÉL MADGALTI), ed. Dienstanw. 45.

4’ (said of the thigh of a sheep in a quasi-recipe): […]wa[l]lin kar-[ša-an-ta-an(?)] > ša-a-ḥa-an-ta-an [BÉL S]ÍSKUR kuwašši “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
5′ (said of cracks made air-tight by plugging them up:) [n̥aš] IN]A É LUÆIS anda pëJuñadzani [É LUÆIS=m[anda ša-ha-a-an “They bring [them] (sc. the horses) into the stable. But the stable is plugged up tight on the inside” KUB 1.13 iii 10-11 (Kikkuli horses) into the stable.). Bu[t the stable is plugged shut”), cf. Güterbock, 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. 11.7f. (“Culling Process Experiment B: Days 11-20: To identify respiratory problems during the culling period of the first twenty days; É LÚIÅ–ma anda ša-a-æa-an “They plug the stable up tight” KUB 1.13 iii 22 (Kikkuli)."

6 2′ subj. of passive participle (i.e., passive transformation): (An animal-shaped vessel is filled with water, small (pieces of) silver and pebbles) pùrí–yaššaš wešììkan ša-a-ha-a-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 DUG[...] šùwàru ša-ha-a-an “One […]-jug, (in there) šùwàru 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.


Cf. "šaḫššar, šanš-, šunna-".

šaḫ- A a 4′

šaḫḫan

šaḫḫan 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-ah-ha-an KBo 6.2 ii 43 (OS), KBo 6.5 iv 5, 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 (Tudæ. IV), ša-ah-ha-me-et KBo 6.3 ii 44 (OH/NS), ša-ah-ha-as-še-et KBo 19.1 ii 16 (OS), ša-ah-ha-na (= šaḫḫan s a) KBo 6.2 ii 25 (OS), KBo 6.3 ii 39 (both OH/NS), ša-ah-ha-an na Msk 73.1097:(10), 15, 23 (Laroche, Meskéné-Emar 54), KBo 6.4 iv 21 (NH).

dat.-loc. ša-ah-ha-a-ni KUB 26.43 rev. 8 (NH), ša-ah-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 (Tud. IV), Msk 17.1097:13, 25 (Laroche, Meskéné-Emar 54), KUB 1.1 iv 85 (Hatt. III), Bronze Tablet iii 70 (Tud. IV), KBo 12.38 iv 10 (Šupp. II).

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


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

pl(?) loc. ša-ah-ha-na-â KUB 26.48:1 (NH).

Akk. ina šapal šamē AMA.AR,Giššu= (Akk. andaruš šunu) astškan “Under heaven I effected their liberation” KBo
var. A: ṭašGIS-TUKUL-li kš[i], L: [ñašGIS-TUKUL-l]!iš kš[i], cf. LH 48 n. 147) “If a man who has a [TUKUL]-obligation [disappear]s, (and) a man owing ILKU-services denotes: ‘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 [declar]e 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 [giv]e 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. dupls. KBo 6.2 + KBo 19.2 i 18-22 (OS), KBo 12.49 i 3-9 + KUB 29.14 i 4-12, ed. LH 47f. If for the LÚ GIS-TUKUL see Beal, AoF 15:269-305; cf. KBo 6.4 i 14-21 (par. series, NH): takku LÚ LILK 1 harkzi U LÚ GIS-TUKUL (C: GIS-TUKUL=ma, B erroneously: nu LÚ ILKI) tittianza (B and C: + nu) LÚ GIS-TUKUL tezzi kI GIS-TUKUL-li mez (C: GIS-TUKUL<cm>et) kI sama sa-ah-ha-me-e (C: sa-ah-ha-ni-mi-it) nu A.SA.HA SA LÚ ILKI (B and C: nu za SA LÚ ILKI A.SA.HA) anda šittarezz[i](i) (B: šiyat-tariēzz[i], C: šiyattiliyazzi) GIS-TUKUL-li (B: nu GIS[TUKUL], C: nu za GIS-TUKUL) ħarzi sa-ah-ha-an-na iššai takku sa-ah-ha-na (B and C: mān sa-ah-ha-an) mimmai A.SA.HA SA LÚ ILKI (B and C: nu ŠA LÚ ILKI A.SA.HA) ANA (B and C: INA) Ė.GAL-LIM danzi (C: pianzi) sa-ah-ha-na (B: sa-ah-ha-an-na, C: sa-ah-ha-an) harkzi(i) “If a man subject to ILKU-obligation disappears/dies, and a TUKUL-man is assigned, and a 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, OH/NS), w. dupls. KBo 6.3 ii 43-47 (B), KBo 6.5 iv 1-6 (C), KBo 12.49 ii 10-15 + KUB 29.14 ii 13 (L), ed. LH 49f., 187f.
earlier ed. HG 28f., 97f. (comments); [(takku URU−r)] A.Š[(Á.HI.A−an) sa−aḫ−Ḫa−na−aš (C: URU−ri sa−aḫ−Ḫa−na−aš A.Š.Ḫ.A)] PT: A.Š.Ḫ.A−an sa−aḫ−Ḫa−na−aš, A: takku URU−ri A.Š.Ḫ.A−an and no saḫḫana) iwaru kišši ḫarzi ta[(kku ššē A.Š.Ḫ.A)]Ḫa mekkīš (piyaṇa (C: dapišn piyaṇa) luz)[zi karpzi takkušši A.Š[(Ḫ.A−s a tēpuš piyaṇa (luzz)]] UL î̄zzi (A: karpiezi) ISTU Ê ABI−zu−ma ka[r−pianzi] “If in a town someone holds land and saḫḫaṇ obligations (OS exemplar omits ‘and saḫḫaṇ obligations’; NS C has “land of saḫḫaṇ”) as an inheritance share (iwa[tu], 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] (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 6.6 iv 24−27, and (PT) KBo 6.4 iv 21−24 (late version, §XXXVIII, NH), ed. LH 54f., 190f. (comments) □ what is meant by tepēš “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.Š.Ḫ.A NĪG.BA LUGAL kuiški ḫarzi sa−aḫ−Ḫa−an (B: Ŝ) luḫu na[tta kar−piezi] “If anyone holds land as a royal grant, he [shall] n[ot render] saḫḫaṇ (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.Š.Å.ÅGAR kuiški ŠA LŪ GIŠ.TUKUL ṭūmundan wāši EN A.Š.Å.ÅGAR≠ maṣkan ḫarzī ni[ešši] eššān kui ṭa−aḫ−Ḫa−an LUGAL−uš dāi nu apāt eššai “If anyone buys all the land of a TUKUL-man, and the (former) owner, and the land (the TUKUL-man) dies, he (i.e., the new owner) shall perform whatever saḫḫaṇ 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 i 45−47 (§47B, OS), w. dupl. KBo 6.3 ii 65−68 (NS), differs, omits saḫḫaṇ and refers to luḫu; [(k)arū ḫuši [l]š URI(Arina)]] ŁÚ.S.BAR1 kiššat (U EŠ SU arāwān LŪ.ME)Š ḫA.ŁA−zu−SU L(U.ME)NES.NISU−zu−SU ar[(a−weš kimun[a] EŠ SU zat)] ELLUM (LŪ.ME)Š ḫA.ŁA−zu−SU L(U.ME)NES.NISU−zu−SU sa−aḫ−Ḫa−a[(n D: Ŝ) luzzi] (karpiantzi) [“Formerly the house of a man who became a weaver in Arinna was exempt, also his (business) partners and his relatives were exempt (from saḫḫaṇ and luḫu). But now only his (own) house is exempt. His (business) partners and his relatives shall render saḫḫaṇ (and) corvée” KBo 6.2 i 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 ERÎN.MEŠ MANDA ERÎN.MEŠ ŠĀLA ERÎN.MEŠ (\(\text{UI.RU}^{*}\))Ta[malki]ya ERÎN.MEŠ URÎHa(\(\text{ť}řā\)) ERÎN.MEŠ URÎZalpa ERÎN.MEŠ URÎTaśhînya ERÎN.MEŠ URÎHelmûwa LŪ.MEŠ GIŠ.BAN Ł[(L(U.ME)NES.NAGAR GIŠ-.ŠI)] L(U.ME)NES karu[haleš] (š)mesša luḫu karp[ier] ʃa−aḥ−Ḫa−an natta iššer (vars. UL eššer/iššer) “Formerly the Manda people, the Šala people, and the peoples from the cities Tamalki, Ḫatō, Zalpa, Taśhînya, Ḫemuwa, the archers, the carpenters, the chariot warriors, and their karu[hale]mēn did not render corvée and did not perform saḫḫaṇ” KBo 6.2 i 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. Tzeth 20:71−74, Collins, Or NS 56:13−41; [(takku ANA NAM.RA.Ḫ(A.A.Š.LÅ−LÅ Ş)A LŪ GIŠ.TUKUL HALQIM (var. d: šalkin) píanzi / [MU.3.KAM ša−aḥ−Ḫa−a(n UL i)]yazi (var. d: iyaṇzi) INÀ MU.4.KAMsa / [(ša−a)ḫ−Ḫa−an (eššuwan diā ITT)] LŪ.MEŠ GIŠ.TUKUL karpzi “[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 šaḥhaṇ]. But in the fourth year he shall begin to perform the šaḥhaṇ and shall join the men who have a TUKUL-obligation (var. he shall begin to perform the šaḥhaṇ with 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 Ḫarkantaš (LH 107 n. 347, and cf. Laws §40, copy A [OS]).

2° instructions: našma šumēš kui[eš] BĒL[U.L.ME] LUGAL maniyahšiškattēn̄a [n]u ANA L(U.ME)MES.MUIRTUM kuēlaša ṭa−aḥ−Ḫa−na−za ḪUL-lēčši apāš ma apāt memai ANA 4TU−SI−wa memiškimi nu su−wa−mu UL ışdamaši “Or you lords (and) princes who govern, (if) trouble arises for the subjects on account of someone’s šaḥhaṇ, (but) that (person) says this (lit. that): ‘I keep complaining (lit. speaking) (about it) to His Majes-
šāḫan a 2’ šāḫan a 3’ d’

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 maniyābī-7; ša-ah-ha-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…”) n̄ as at-šā kan ša-ah-ha-na-za luₐziyaza aravēš ašanda “let them (all) be exempt from šāḫan (and) corvée” KUB 13:8:6 (decrees, MH/NS), ed. Otten, HTR 106f., cf. CHD s.v. lu₂zi- b’ c’; ša-ah-ha-ni-ya-aš (šāḫhanī z’aš luzzi lé kuiški ʾepz[i]) “Let no one hold them for šāḫhan (and) corvée” KUB 1.1 iv 85 (Ḫatt.), w. dupl. KUB 1.3 iv 6-7, ed. StBoT 24:30f. ("Zu Lehensdienst <und> Fron soll sie niemand heranziehen!"); fr. van den Hout, CoS 63:85; cf.  KUB 6.28 rev. 22-25 (decree, Æatt. III), ed. NBr. 52f., with join by Otten/Rüster, ZA 54f.; (“Let the temple of Åamuæa be exempted” KUB 1.3 iv 6-11 (decrees) (and) corvée” (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-Tarḫunta defected to My Majesty, and I recognized [=kaniššu] him, I made him the following concessions:) nu₂ššī ša kan ŠU ša-ah-ha-na-az luₐziyaz ʾISTU — arawaḥ [hun nu₂ššī ša kan ša-ah-ha-ni luzzi KĀ-aš lé kuiški t[i]yazi “I have exempted his house from šāḫhan (and) corvée, from … . [Let] no one [approach] his door for šāḫhan (and) corvée” KUB 26.58 obv. 8-13 (decrees of Ḫatt. III).

d’ imposing or confirming on someone a šāḫhan obligation toward a deity or temple: nu₂šša ŠA d’UTU [URU]ŠU [ima]na ša-ah-ha-na [ki₂šša₂šenání] (much) ša-ah-ha-an [êššandu arḫa₂ša[m]₂šat₂škan₂ški₂ši₂šādäi(?)] EGIR-and₂ša₂šma₂šš Variables 2ša₂ša₂š-aš₂škan [karem ša-ah-ha-ni]<[e]₂ški₂ši₂šdä “[They (i.e., the above mentioned persons) supply] (only) thes[e (things)] as šāḫhan 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) šāḫhan. [Let] no one [take(?)] it (i.e., the
limited obligation to šaḫḫan) away from them. Let no one impose upon them later another šaḫḫan** (KUB 26:43 obv. 54-59 (Šahruruwa-estate land grant, Tuðh, IV), ed. Imparati, RHA XXXII:30f., and see Prins, Neut.Sg. 117f. (on the form ša-ah-ḥa-na), cf. ibid. rev. 26; cf. also KBo 4.10, below 4').

4' in treaties: 1GIM1-an 4UTÚ-SI INA URU-dUTÚ-TAŠŠA UWA-NUN nu ȘA DINGIR-[LIM ša-ah-ḥa-an išḫiil uḥḫun n at daššēšu UL]–a–šši–(y)at tarḫāaš x-x-x 1 kwāpá [URU-dUTÚ-taššan DINIGIR.MES URU-dUTÚ-tašša ź ya 2NIR.GÁL iyat n aš–kan URU–Haddušaš húmānan ḫantiyat kinun za LUGAL MUNUS. LUGAL–za–ya ma-LAMMA-an INA URU-dUTÚ-tašša LUGAL-un iér nu za ȘA DINGIR-LEM ša-ah-ḥa-na IŠITU KUR-ТИ–S ȘU UL tarḫa nu–tu LUGAL MUNUS. LUGAL–za–ya ki išḫiil iér ANJ.E.KUR.RA KARAŠ–wa–šši kuṭ INA URU–Hatti SÁ KUR lušša–I–Hù–laya E duppaš–hažrī n aš–šši (y)at 4UTÚ-SI ARHA peššiyat nu–šši ziladwa ȘA URU Hatti laḫḫiyanun 200 iyattaru SÁ E duppaš–ma–šši KARAŠ.IJIA là namma šaḫḫanzi apā–za ma–šši KARAŠ SÁ DINGIR–LIM ša-a[h-ḥ]a–ni luẓzi EGIR-an SUM–er “As I, My Majesty, visited the city of Tarḫuntasša I saw that the šaḫḫan (that is) the obligation (išḫiul) for the god was heavy: it was impossible for him. When Muwatalli established (lit. made) the city of Tarḫuntasša and the deities of Tarḫuntasša, all (the country of) Ḫattuša supported them. But now the king and the queen have made Kurunta king in Tarḫuntasša. (Because) he could not (supply) the šaḫḫan 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 (išḫiul): His Majesty has remitted for him the horses and troops, which the administration (E duppaš) of the Ḫulaya River Land in Ḫatti had (laid down?) for him. In the future let (only) 200 men of his go on a military expedition of Ḫatti. Let the administration no longer seek troops from him. They have waived to him that troop (and) the šaḫḫan and corvée of the divinity)” KBo 4.10 obv. 40-45 (treaty of Ḫatt. III/Tuðh, IV w. Ulmītieššu), w. pars. ABoT 57 obv. 7-21 and Bronze Tablet iii 32-36, ed. StBoT 38:34-37 and StBoT Beih. 1:22f., cf. šaḫḫ– 3; cf. Imparati, JESHO 25:245f.; for another ex. of šaḫḫan owed to a deity or temple see a 3’ d’, above.

b. in letters from Maṣat and Emar (Meskene):

(…in a letter from an official named Ḫattuši in Ḫaṭtuša, to a subordinate at Maṣat named Ḫimmuli: “There in your district there is only one house of (my) scribe (Taḫrûn-miya); and others are oppressing (him) in your city”) ANA LÚ.MEŠDUB. SAR.MES ša-ah-ḥa-an luẓzi apiya–za ma aławı kuwaš iḥššā kinun za ššān IGIL.HI. A-aw här n aš an la ḫamniššašaš “Are scribes subject to šaḫḫan and corvée? Why then must he perform it there? Now keep (your) eyes on the matter, don’t let them continue to oppress” HKM 52:13-16 (MH/MS), ed. HBM 214-217; in a “piggy-back letter” from Ḫattuši’s scribe, Taḫrûn-miya, on the same tablet to the same Ḫimmuli: “My lord, keep your eyes on my house, so that they don’t oppress it …§”) namma ammuk apiya ša-ah-ḥa-an luẓzi za uša UL kuit ki> ešša kinun za mu LÚ.MES URU–ULU luẓzya tittanuṭer nu BÉLU LÚ.MES KUR–TI–S pat punuš [m]ān ammuk ša-ah-ḥa-an luẓzi iššaḫḫun “Furthermore, (although) I was not subject to any šaḫḫan and corvée there, the men of the city have now obligated me to šaḫḫan and corvée. (My) lord, just ask the men of the land if I ever performed šaḫḫan and corvée!” HKM 52:34-39 (MH/MS), ed. HBM 216f., tr. Imparati, AnAn 3:212 23 for the emendation kuit ki> see the following passage: (…) (The Hittite king reports the complaint of Zu-Ba’la, an exorcist from Aḫatata, about the Hittite administrator Alziya-muwa, who has confiscated his estate and vineyard and wants to give them to Palluwa): ša-ah-ḥa-an-na-wa an–na–na UL kuitš iššaḫḫun za–sa wa ml[а] ša-ah–ḥa–ni luẓzi za kattan tier nu za wa ša-ah–ḥa–an luẓzi–zin[n] za? ėššaḫḫ hi kinun za ššān kan apāt Ė–er GÏŠKIRI₂.GEŠTIN za ya ar[ha] le kuitši tat [t]a ma za at š[i] kan kuruš–ma ar[a] ḫaššašaš “…’I have never before performed any šaḫḫan. But now they have obligated me to (lit. put me to) šaḫḫan and corvée. Should I perform šaḫḫan [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
him! Why have you (pl.) subjected him now to šaḫḫan (and) corvée, since previously he was not accustomed to perform any šaḫḫan? Now to let him perform (only) [hat] which he performed previously. He shall perform no[thing] else. No one shall oppress him (anymore)!" Msk 73.1097:10-32 (royal letter, NH), ed. Singer, CRRAI 44.2:66f., for the reading 

Furthermore with human(s), cattle, sheep, crops, (and) [...]. Fur-

aåñ–kan åa-a-aæ-æañit luzzit m [iya-

ahhan 

tinct as indicated by the choice of verbs (obv. 54-59 above a 3’ d’ where we must translate this "supply") and karp- “to lift” indicate that šaḫḫan and luzzi concern more than simple payments, and extend to services. As to the nature of the services required, much is unclear (Imperati, 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 šaḫḫan 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 šaḫḫan and luzzi appear to have become inseparably linked.

Because of the frequent asyndetic occurrence of šaḫḫan 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-Tešubi treaty (KBo 4.10) where an earlier šaḫḫan is replaced by šaḫḫan luzzi, that at this late ep-

och there was no difference between the two.

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

šaḫḫan is probably not contained in the compound word parzḫḫan(n)aš, pirešḫannaš (q.v.).

Götze, NBr (1930) 54-59 ("bestimmte, am Grundbesitz haft-

ende Lasten gegenüber dem Staat und seinen Beamten oder ge-

genüber den Tempelverwaltungen"); “šaḫḫan ist also Lehns-

dienst"; "Dienstlehen"); idem, Kl. 1 (1957) 104 (obligation to perform work for the lessors of land, called ILKU in Akk. and šaḫḫan in Hitite); 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.ÅÀ ÅÅ TUKUL which could be bought and sold; that controlled by the palace was A.ÅÀ ÅÅ ILKU which the holder could not buy or sell and on which he owed šaḫḫan to the palace); Kestemont, OA 17 (1978) 18-

29; Imperati, JESHO 25 (1982) 225-267, 326f.; eadem, "Le-

henswesen" in RLA 6 Lfg. 7-8 (1983) 545; Giorgadze in Dia-


Cf. arawa-, arawaḫ-, luzzi.

šaḫada/i- (mng. unk.).†

[...]x LUGAL KUR-Tumanna-x[...] / [...] hař-[kanzi / [...]-li(?)-ša-ḥa-da-re-eš / [...]x-ut (or: BABBAR) ēša Kuša 1/1.7-3-7 (cilt inv., NH), w. comments on the context by Wilhelm, Kuša 1/1 p. 23. Possibly the preceding li also belongs to this word. The photograph (Kuša I/
1 pl. 27) shows slightly more space between li and sa than between sa and ḫa. A connection with ḫattareš (see Neu. Lok. 44f.) is unlikely because of the single dental in the above form.

(saḫaḫiš)- 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. 笈ša-a-ḫi-ši 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, 笈ša-a-ḫi-ša KBo 17.53 obv. 5, KBo 39.199 i 6(?), 笈ša-ḫi-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-ḫa-iš-iš KBo 25.184 ii 65, KUB 33.34 obv.? 12 (OH/NS), KUB 36.70:5.

acc. 笈ša-aḫi-in KUB 33.84 iv 4 (early NS), KBo 30.3 i 14, 笈ša-a-ḫi-in KBo 27.39 rev. 21(?), KBo 27.85 rev. 16, KBo 37.1 i 24, KBo 20.129 i 32 + KBo 40.123:5; ẖa-ḫi-in KUB 36.6 i 10.

acc. (frozen Hattic form) 笈ša-a-ḫi-il KUB 41.7 i 14, KUB 28.102 iii 8 (both OH/NS), saḫaḫiš KUB 54.85 obv. 5 (MS).

dat.-loc. 笈ša-ḫa-iš-a KUB 58.82 iii? 3, ẖa-ḫa-ḫa-iš KUB 15.34 i 9.

gen.?: 笈ša-ḫa-iš-[a-il] VBoT 58 iv 23 (OH/NS).

frag. KUB 43.60 ii 14.

Cf. ṣa-ḫa-ḫa-ia in Hurrian context KUB 32.50 obv. 23 which according to Haas/Wilhelm, AOATS 3:112 is a Hurrian word and different from 笈šaḫiš-.

(Hattic) pala ṣam̄puṣša ṣa-ḫa-ḫa-ia lēl ([spar)m]ülli KBo 37.1 i 24-25, w. dupl. KBo 37.2-5 = (Hitt.) nu par[aš] 笈ša-ḫa-ḫa-in 笈parnulli ʂya ibid. ii 23-24, ed. StBoT 37:642f., 680 (tr. below).

[(nu.zan SSIPi)]at 笈ša-ḫa-il 笈parnull- i[[lnn] za dāṣšaswa AḪ.A-naš [(sunniya]t nus kan AḪ.LA-aš a)nda SSIPi[yar] 笈ša-ḫi-in 笈parnull wašš “[IŠTAR] stormed aphrodisiac(?) , šahiti-wood and parnulli-wood into the ‘strong’ waters. And in the waters he (Ḫedammu) smelled the aphrodisiac(?) , ṣahiti- and parnulli-” (so that Ḫedammu became drowsy) KUB 33.84 + KBo 19.106-7 (Ḫedammu, early NS), w. dupl. KBo 19.111 obv. 4-5, ed. StBoT 14:58f., tr. Hittite Myths 55; namma 1 GAL GIRQ. İ.ÛG.GA šiwaš d[al]nzi?] šanizzi ʂya anda kinaš GI.ÛG. GA 笈ša-ḫi-ši 笈hpuriyarš 笈parnull[i] ʂya “Next [they] take a jar made of fired clay (which) is filled with perfumed oil. The (following) fragrant things (are) mixed in(?) : sweet cane, ṣahiti- , ṣhpuriyarš- and parnulli- woods” KUB 41.13 ii 20-23 (rit.); (“One cheese, one rennet, one red nanny goat skin, one black nanny goat skin, one white wool (fleece), one black wool (fleece), two KUBlaplaš-1 sinew”) 3 笈ša-ḫi-ši 3 GI.DÛG.GA ZAG-zo dāš “three ṣahiti- (and) three sweet canes she places on the right” KUB 28.102 iil? 8-9 (rit.of ḫunuši, OH/NS), cf. CHD ḲUlaplaš- b: (There are breads, various drinks, honey, oil, wool) šaneζzi kinaša 笈ša-ḫi-il-[a-aš] 笈parnull[i]yaš GI.ÛG.GA n. ét IŠTU 1.ÛG. GA harniezzi “assorted fragrant things: (of) ṣahiti-, [parnulli]- (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”) 笈ša-ḫi-ši 笈hpuriyarš նašaštiš nu zaša kan šeškil “ṣahiti- [and] ṣhpuriyarš- (are) your bed; sleep (on them)” KUB 33.8 iii 18-19 (Tel. Myth, OH/NS), translit. Myth. 44, cf. Otten, Tel. 26, 28; 笈ša-ḫi-ši 笈hpuriyarš 3 ʂa-ša-za-ł-[<an>-tiš eššu “May the ṣahiti- (and) ṣhpuriyarš-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 une-mended 笈ša-ḫa-ši-įsh 笈hpuriyarš haniššu eššu by Laroche, Myth. 33 and Neu, StBoT 5:43 n. 12; namma ʂa-ḫi-ši ɦ[(appuri)yaš …] šunnai PÂNI DING[(IR-LIM dāš)] “Then he fills ṣahiti- and ṣhpuriyarš- [with …] and places (them) before the deity” KUB 54.85 obv. 5-6 (missing deity myth, OH/NS), w. dupl. KBo 32.7 obv. 4-5 (OH/NS), ed. Rüster, FsAlp 476f.; ʂa 𒈥ŠIKUR ʕe ša-an ʕe šan [I]-ri …][a] warani 笈ša-ḫi-ši waran[i] … 笈ERIN warani “[In] the house of the sacrificer they(?), (namely,) [...] -woods, burn, there burns ṣahiti-, [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 29:74ff. [] in ʂa 𒈥ŠIKUR-ši-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. ￭ŠIKUR-in in KBo 27.60:4, cf. StBoT 29:80; since KBo 39.8 i 20 has BELL SIKUR-TIM, it is clear that the Hittites did not conceive of BELL SIKUR as bêl niqê; n-[an] za ƙamuruşepašš a daš AN.BAR-aš GUNNI n-[an] daššu nu par[aš] 笈ša-ḫi-ši (Hattic version i] 24]: ʂa-ḫi-ši 笈parnull[i]yaš ma GI.ÛG.GA 笈hpuriyarš “And Kamuruša took it, (namely,) the iron braizer; she put it (in place); she fanned the ṣahiti-wood
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 *parrai- A 2 b, Hett. Flora 118f.; GIS*a-hi-iš KASKAL-ŠKA ē[šду] ["[Le]t the *šahi- be your path"] KUB 33.69:10 (missing god, OH/NS), translit. Myth. 103; *ša-a-hi-iš *ēšrištī (or ēšrištī<štī>) 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 LÜ AZU i[šk]i[llan GIS*ER[IN ...] šani*zi GIS*a-ahi-in G[İ]DÜG.GA kišipzuwā(?)* yaa dāī “The exorcist takes the cracked cere[r, ...], fragrant things, *šahi-, sweet cane and kišipzuwā” (and puts them into the brazier) KBo 27.85 rev. 15 (mouth-washing rit.); cf. KBo 17.53 obv. 2-5; İ.DÜG.GA *ša-ahi-ia anda laḫā- 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 (GIS*la*zzai- (as 950/c); in broken context paired with GIS*parnulli; *nu LÜ AZU KÜ.BABBAR KÜ.GI NA₄ ZA.GIN NA₃ [...] / NApArašḥan SE GIS*a-a-hi-in GIS*parnulli [... ] KBo 20.129 + KBo 40.123 (+ FHG 23) i 31-32 cf. GIS*ERIN “cedar” in line 38.

*šahi- is a loan from Hattic *ša-ahi-iš (KBo 37.1 i/ji 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-ahi-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 *šaḥin and *šaḥiya are secondarily derived -i stems.

*šaḥi- 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.).


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


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

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

(preter. sg. 1 BĀD-eš-na-nu-un KUB 14.15 iv 35, KUB 14.16 iv 16, KUB 19.30 i (15), BĀD-eš-nu-un KUB 14.15 iv 44; sg. 3 BĀD-eš-na-ī-t KUB 41.4 ii 5.)
There are none in Puhvel’s HED K summary, where his reference to *kuttešar and the Luwian are muddled. *kutt- refers to building walls, internal and external. So while one cannot exclude a potential *kuttešar, 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, Flaroche (1979) 301; Houwink ten Cate, Anatolica 11 (1984) 65; 79 n. 56.

**šahlasalluś** (Išatanuvian word, mng. unkn.); NS.† nu nama LÜ.MEŠ GAL-ŠUNU [SÎR-RU] / ša-la-h₁-[la]-ša-al-lu-uš x[...][“And next your chiefs [sing:] š. [...]”] KBo 32.3 obv. 2-3 (fest. with singing in Išatanuvian, NS).

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

sg. nom. LÜ.GALA KUB 38.12 i 9, 14 (NH), IBoT 1:22.2.
pl. nom. LÜ.MESša-ab-ta-ri-li-eš KBo 17.74 iii 49, (54) (OH/MS), ABoT 12 iii (4), 9, 14. LÜ.MESša-ab-ta-ri-li-e-es KBo 17.74 iii (14), 27, 39, 44 (OH/MS). LÜ.MESša-ab-ta-ri-li-[i-eš] KBo 17.74 ii (49), (52) (OH/MS), LÜ.MESša-ab-ta-ri-li-i-i-eš KBo 20.8 obv. 7 (OS), LÜ.MESša-ab-[a]-li-l[li-i]-i-eš KBo 25.95 i 3 (OS), w. dupl. [(LÜ.MESša-ab-ta-ri-l[i]-i-eš] KBo 17.74 i 21 (OH/NS), LÜ.MES.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, i 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 iv 4, KBo 10.24 iv 13 (OH/NS), IBoT 3.4 iii 3.
pl. gen. ša LÜ.MES.GALA KBo 17.75 iii 17 (OH/NS).

The Hattic-Hittite bil. KBo 5.11 i 12 gives the equation LÜšahtarili- = LÜ.galiyari- (Sommer/Ehelolf, Pap. 69 n. 1; Friedrich, HW 175) is incorrect.

a. singing (SÎR-RU or iššamianzi) 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)”) walḥanziššan LÜ.MESša-ab-[a]-li-t[a]-ri-[i]-i-eš SÎR-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 iššamianzi in ii (52), iii 27, (54); GAL-SU euk[i] / wa’ll[i]hanzi šy[a] / LÜ.MESša-
ah-ta-ri-[li-ê?] / iššamiyan[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 37f., 71f.; LUGAL-աš GUB-աš 4UD-MAM ekzi LÚ.MEÅ-GALA SIR-R[U] / LÚ.GA[LAN] ZUₙ memai LÚ-palwattallaš pa[lwazzi] LÚ-kitaš ha[ltai] “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 performers, one jug of wine to the singers, and (some) cry out” KUB 25.1 vi 26-30 (Nerik fest., LÚ.MEÅ GALA LÚ.GIÅÅUKUR LÚ.NI.DUĒ LÚ.GIÅBANÅUR LÚ.GALA LÚ.MEÅ GALA GALA ANA UL “They give one jug of wine to the performers, one jug of wine to the singers, and (some) cry out” KUB 30.41 vi 26-28 (fest. frag., OH/NS?); (various kinds of loaves) ANA LÚ.MEÅ GALA paniزي “they give (loaves of bread?) to the šahtarili-men” IBoT 1.19 rt. col. 11 (fests.); cf. KBO 25.79 i 7-9 (OS), w. dupl. Bo 3123 i 4-5 (OS), translit. StBoT 25:159; (the temple personnel of 4LAMMA URU Karišna included:) LÚ.MEN GALA UÅ+KU, but LÚ.MEÅ-x, and there is no compelling reason to emend. The passage is not adduced in Mestieri 301-303. 

b. otherwise participating in ceremonies: 1 DUG GEŠTIN ANA LÚ.MEÅ ALAN.ZUₚ 1 DUG GEŠTIN ANA LÚ.MEÅ NARI paniزي 1 DUG GEŠTIN ANA LÚ.MEÅ GALA paniزي “they give (loaves of bread?) to the šahtarili-men” KBO 10.24 iv 13-18 (KI.LAM fest., NS), translit. StBoT 28:19f. Since the word šahtarili(-) 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 LÚ.MEÅ GALA UÅ+KU, but LÚ.MEÅ-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.MEÅ). On the predominance of exclusively male titles among Hittite musicians see de Martino, CANE 2663. In Mesopotamian texts the
Sum. gala = Akk. kalâ is a “lamentation priest” (CAD s.v. kalâ). 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 (dâskûpânzi line 10).

As noted above, the word is a Hattic loanword in Hittite. Laroche suggested (RHA IX/49:14) that it which three men lament (— play percussion instruments in a context in which three men lament (dâskûpânzi line 10).

In its badly broken context, it is impossible to determine if the word šahâtariš (q.v.) is this instrument. In Hittite texts the šahâtariš-men sing (išâ-mai, SîR-RU) play musical instruments (hazzike, wallû-) including the GÎS.BALAG.DI KUB 11.13 v 19-20, the arkammi, galgalturi and hûñapalli (see above in sect. a), and palwai- “cry out.” A musical instrument with a Hattic name (GÎS 4INANNA = zinar, GÎS 4INANNA 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 MÚNUS.arkammiyala-, LÚ.kita-, LÚ.palwatalla-, LÚ ALAN.ZU₅, DUMU.È.GAL, LÚ.NAR, LÚ.SAGI(A), LÚ.UBÂRU. They are attested in connection with the cities Kaniš (KUB 2.15 vi 4-7 cited above) and Karañna (KUB 38.12 i 9-15 cited above). The LÚ.MES.GALA (= šahâtarîles) occasionally occur in festivals that Hattian and other North Anatolian deities are worshiped and where groups sing in Hittic. This accords with the equation (Hattic) LÚŠa-ah-ta-ri-il = (Hittite) LÚ.GALA from KBo 5.11 i 12 noted above. GAL, LÚ.MES.GALA[LA] “chief of the šahâtariš-men” occurs (KUB 20.39 ii? 10), but in a broken context.

Laroche, RHA IX/49 (1948-49) 13-14 (š., not ṣallahiri-, is the correct reading of LÚ.GALA in Hittite texts); Laroche, NH (1966) 250 (on Hittic suffix -il); Kammenhuber, Or NS 41 (1972) 297; Otten, StBoT 17 (1973) 15 (on the LÚ.MES.GALA ÜB[ê]KANÎ); Pecchioli Daddi, Mestieri (1982) 257 (šahâtirlî), 301-303 (LÚ.GALA).

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

Hurr. sg. ʔ[a-ʔu-ur KBo 19.130 i 22; Hurr. pl. ša-[a-ʔu-ur ra KBo 42.34:4.

(As a priest goes up to the temple of Hebât, the temple personnel are standing in front of the door; and they call out [...] towards him) LÚ.SANGA ANA [...] / ʔ[a-ʔu-ur ʔa-zAâz “The priest calls out šâhûr to the [...]” (Then he “goes in […]” and the follow-

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

15 ša-ah-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, UNû[T […] ii 10, 1-EN TÔG[ […] ii 14, 4 TÔGÔ[ […] ii 15.

šâhuwa- v.; (mng. unk.); MH/MS,†

[… (…)ša-ah-ʔu-wa-az-zi n sa n šan […] KBo 17.105 i 20.

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

[šâhuʔiʔuššuwalâ- “legitimate (son)” NBr 22-25, HW 175, DLL 84, CLL 184, is a ghost-word. See hî ui- luššuwalâ-. Cf. Košak, Aof 23:95-97.

šâhûdarânu (Luwian) (mng. unk.);†

[…] GIM-an ʔə-šu-ki-da-ra-an ANDAŠSUMSR AR BE GAM UL piššizzî ŠE-ru KUB 6.2 obv. 23 (oracle question, NH).

Possibly the šâhûdaran modifies the following ANDAŠSUMSR. The context is too difficult for connected translation. Since there seems to be word space before BE which excludes a reading -pât, and neither BE = màn “if” nor BE = Akk. BĖLUM 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 šâhu, “regular, normal?” and equating it with Hitt. šaku- waššara-); 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 šahuâdâla-, whose meaning is unknown).

šâhûr an exclamation of Hurrian(? origin; NS.†

Hurr. sg. ʔ[a-ʔu-ur KBo 19.130 i 22; Hurr. pl. ša-[a-ʔu-ur ra KBo 42.34:4.
šāḥur

ing context is broken off) KBo 19.130 i 21-22 (rit. with Hurrian sections), ed. Trémouillé, Etohen 7:120f. (“crie/in-
voice š”;) [...]. ŁSANGA anda memai DINGIR.
MEŠ-[naṣ(?) O?] / LUGAL MUNUS.LUGAL ša-
ḫu-ur-ra ḫaltia[n]zi § "[..]" The priest speaks concurrently.
[To?] the gods [O?] the king and queen call out "šš.s." §" KBo 42.34-3-4.

Trémouillé, Etohen 7 (1997) 121 n. 382 (related to better at-
tested Hur. šuḥur(i)- “life”).

GIŠšaḥuta- n. com.; (a wooden implement).†

sg. abl. GIŠša-hu-ta-az KUB 44.60 iii 15.

kuiš ma az kan karšēkizzi ḫU-ṣš az kan GIŠGRU[-az karšēkizzi?] / GIŠGRU-azzi ya GIKalmusati ya / ŁO.MEŠNGA-ā-u š az kan GIŠša-
ḫu-ta-az karšēkkanzi / ŁO.MEŠtazzelliūš ma sa az Kan GIŠTISKARIN-az GIŠGRU-az KLIMIN “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 kalmus). The priests will cull them (neuter!) with a (wooden) šaḥuta-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-ta-

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 OM/MS.

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

pret. sg. 1 ša-a-nu-ul[n] KUB 33.9 ii 13 (OH/NS), sg. 3 ša-a-ıt 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 33.48 (NS), KUB 33.15.7, KUB 36.89 obv. 12 (NS or NH), ša-a-ıt KUB 17.10 i 22 (OH/MS?), ša-a-ıt KUB 13.113 obv. 6 (OH/NS), ša-a-ıš KUB 41.8 i (31) (MH/NS), 729f obv. 16 (cf. below a 2).

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


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

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

a. intrans. w. -za “to be sullen, sulking, cross, be(come) angry” — 1’ w. finite verb — a’ subj. gods: [UMMA] 4Telipinu=MA ik wsz=zz (š)an [...] . «[ša-a-]n úmès=s as wazmu ša-sa-dan [kudar awatunne nuzwa=mu] ša-a-za-anan kuwan wamante’n 4Telipinus » [lela]ništat “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. lelamya- 1 b, and memana-.] 4U] URNIš=ša-as kan ša-a-it nuzwa[arsas=kan [...]]attešini GAM-nda pait “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.; nuzwa 4IM-aš 4Telipinu DUMU=ŠU kappātu 4Telipinus=wa [DUMU]=S YA andan NU.GAL ša-a-it kuwaš=za nuzwa=za šu=šašu pēša “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 33.49 + 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=ŠA=xšašnu [aḥaš? pait?] ša-[a]-wa-ra-aš[text: an] za nuzwa=za šu=šašu = šu = [šašnu in šašnu šali] [nanniti] tin išpiyatarr=za pēša “My son
[went away.] He has become [sullen] and has carried off everything god[ed, ...], gra[ın, "Immarni, growth(?), [mammili] and satiety""] KUB 33.24 + KBo 26.124 i 19-21 (missing Stormgod, OH/NS), translit. Myth. 53; "Imma[sa] ša-a-it nuwa ka[tta] nuwa udNē šarkta “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: [...] ša?-an-zi ya yat at DINGIR MEŠ-ES šu gulku-limmaš [...] w[antiwantai na]šiartatteš.zma 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 kultulimmaš “pantheon(?)” cf. KUB 33.120 i 6-7 (Song of Kumbari); 4An-zilišša ša-a-it 4Zuukišša ša-a-it] GÜB-lan-za KUB5.E.SIR ZAG-naz [šarkutta ZAG-nan zma KUB5.E.SIR] GÜB-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(?) (tíq̄ahbíki) fall down in front but the front part in back, and she leaves her abode; similarly KUB 33.15:7-9 (missing Stormgod of Aššur, translit. Myth. 60.

b' subj. heaven and earth: (The client argues that he would not have come to the (defied) pit if something terrible had not happened, and there would not be blood, tears, oath of gods, struggle and sin in the house) nuwa šer nepīš ša-a-[iir] GAM-an-mazza (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 ti 15-16, ed. Otten, ZA 54:120f, i 56-57.


b. trans. to be angry with/at someone — 1’ w. finite verb, mostly w. -za— a’ w. acc.: antuḫšān ašz[k]u DINGIR MEŠ ša-an-zi n=an(n)=ššan arha paškuwan[zi] n=an āppa zkip kappwaši n=an genuwaši “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’; antuḫša[n]ašz[k]u DINGIR MEŠ ša-an-zi n=an ššan arha paškuwan[zi] n=an āppa zkip ša[put] 4UTU-[u] š genzuwaši KUB 30.11 obv. 7-8 + KUB 31.135 obv. 14-15 (OH/MS).


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[r]ha piššiyait “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-SI tiḫep Shat[rumaš 4A]l-lan-uzš[s]a ša-a-an-te-eš “If Ḫepat, Ṣarrumaš 4A[llan-uzušša] ša-a-an-te-eš — ‘If Ḫepat, Ṣarruma and A[llanzu are angry with a mortal’” KUB 30.51 i 12-13 + KUB 30.45 ii 5-6 (tablet shelf list), ed. CTH pp. 157-159 ("sont irrités contre un individu"): [našmaššiššan DINGIR-LUM kušši 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-kš-ša-a-an-za; indeed there is space between -mal-ku! and iš-as well as between -ši and ša; it would also be possible to read DINGIR-LUM-ma <ku>-iški); cf. b 1’ b’.

št(y)e-, ššt– A a 1’ a’ ššt(y)e-, ššt– A b 2’ a’
b' with person in dat. and menabhanda: DINGIR-LUM kuški LUGAL-i men[abhanda] 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): dUTU-åai-

Weidner, Studien (1917) 129 (“zornig”); Friedrich, ZA 39-2:39, cf. CHD s.v. onciles you (sic) to the sullen gods” KBo 5.2 iv 58-59

c. pl. mid. w. -za and -kan: to be angry with each other (reciprocal): dUTU-åai-

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. šara) 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. uncle); from OH/MS.

act. pres. sg. 1 ši-ia-mi KUB 44.59 rev. 29 (NH), ša-a-i KUB 54.85 obv. 10 (MS), KUB 39.9 obv. 15.
pl. 1 ši-ia-a-ue-ni KUB 31.79:23 (MH/MS?), ši-e-[e-[ue-ni]] KBo 10.37 ii 8 (OH/NS); pl. 3 ši-ia-an-zi ZMašt. iv 27 (MH/MS), KUB 2.3 ii 50 (OH/NS), KBo 2.3 ii 4 (MH/NS), KUB 3.3 iv 13 (Murš. II), KUB 17.35 ii 26 (Tudh. IV), KUB 5.1 iv 18 (NH), š[i]-i-a-ia-an-zi Izmir 1275:7, (StBoT 28:164), [š][i]-[i]-a-an-zi Izmir 1270 + 71 + 72 ii 5 (StBoT 28:164).

pret. sg. 1 ši-ia-a-ue-uen KUB 13.35 iv 56 (NH), ši-ia-nu-uen ibid. iv 37, KUB 24.5 obv. (22) (NH), KUB 38.37 ii 26 (7);
sg. 2 ši-ia-ta KUB 3.34 i 23 (OH/NS); sg. 3 ši-e-[e-[zi] KUB 33.10 ii 5 (OH/MS), w. dupl. KUB 33.10 ii 12 (OH/NS), ši-e-[te-ta VBoT 58 iv 1 (OH/MS), KUB 34.50:11, ši-e-[te-ta KUB 33.23 iv 13, ši-ia-ia KUB 3.4 ii 17 (Murš. II), ši-ia-it KUB 16.1 i 18 (Murš. II), KUB 21.15 ii 20 (Istan. III), KUB 13.88 i 10, ši-ia-[i]-[i] KUB 40.84 rev. 6 (NH), ša-ia-ia KUB 57.105 ii 8, ša-a-ia KUB 57.32 obv. 3, ša-ia-[ii] KUB 48.99.3.

pl. 2 ša-ia-iš-tén KUB 26.82:9 (here or imp. pl. 2). 3 ši-ia-e-i KUB 3.3 iv 3, 5 (Murš. II).

imp. sg. 2 ši-ia-a KUB 33.5 ii 6 (OH/NS), [š][i]-i-ia-a KUB 33.9 ii 4 (OH/NS), ša-a-i KUB 2.9 i 29 (NH/MS), KUB 14.7 iv 8 (Istan. III); pl. 2 ši-ia-a-iš-tén KUB 26.82:9 (here or pret. pl. 2), še-šes-te-en KUB 31.74 ii 9 (OH/MS), KUB 33.10:1 i 1 (NH/MS), pl. 3 ši-ia-an-ia KUB 29.1 iv 16 (OH/NS), ši-ia-an-ia KUB 6.34 ii 51 (NH/MS), KUB 13.4 iv 42, 44 (NS), KUB 33.106 ii 52, ši-ia-an-ia KUB 55.37 li 14.

mid. pres. sg. 3 ši-e-šes-te-r-i KUB 25.163 v 6 (OH/NS), ši-ia-an-r-i KUB 3.16 obv. 8 (NS), ši-ia-r-i KUB 31.11 ii 10 (NS), ši-ia-an-ia-r-i KUB 8.1 ii 3; pret. sg. 3 ši-ia-an-r-i KUB 17.61 i 7 (MH/MS), KUB 36.101 ii 7 (OH/MS), KUB 33.16 obv. 14, 16 (NS), KUB 3.18 ii 2; pl. 3 [š][i]-ia-an-ia-r-i KUB 33.11 ii 12 (OH/NS), ši-ia-an-ia KUB 57.105 ii 8, ši-ia-an-ia KUB 48.99.3.

inf. ši-ia-an-na KUB 4.44 iv 23 (Murš. II), KUB 30.39 rev. 7 (w. dupl. ši-ia-an-na<e>-aššu KUB 10.20 iv 24), ši-ia-an (?) KUB 6.3:14 (NH), ši-ia-an-an-an KUB 41.4 ii 50 (Supp. II).

verbal subst. nom.-acc. neut. ši-ia-an-ua-er KUB 30.10 ii 32 (OH/NS), KUB 43.55 ii 20 (here?); gen. ši-ia-an-ua-er KUB 15.8:9 (NH).


iter. act. pres. sg. ši-i-an-[e-[e]-iššu] KUB 11.5 rev. 4 (OH/NS), w. dupl. ši-i-[e]-ši-[e]-šu KBo 3.3 ii 53; sg. ši-i-eššu-[e]-iššu KUB 17.44 i 6 (OH/MS), ši-ia-esšu-izzi KUB 44.4 rev. 8
(NH), ši-i-ia-š-ki-iz-zi KUB 34.67 + KUB 39.16 i 5 (NS), ši-ia-š-ki-iz-zi KUB 36.67 ii 20.
pl. 3 ši-š-š-kān-zi KBo 3.34 ii 33 (OH/NS), ši-š-i-š-š-kān-zi KUB 45.49 iv 5, ši-š-i-š-š-kān-zi ibid. 6, (8).
prest. sg. 3 ši-š-eš-kā-š-š-KUB 13.35 i 4 (NH); pl. 3 ši-š-eš-kē-š-ke-KUB 75.83 i col. 5.
imp. sg. 2 ši-š-eš-š-š-š-KUB 3.67 i 9 (OH/NS), KBo 3.1 i 11 (51), (53) (OH/NS), ši-š-eš-š-š-KUB 7.54 ii 23 (NH).

(Akk.) | šuma awi|šum mayāššu šutušu “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 28, 38.4a, lines 12f. (= Hitt.) takkuš-kan UN-an GIÅNÁ-anteš kattan šarā ši-i-š-š-š-kān-zi n-šaš-š-š-an [GUB-šaššu laqārī “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 (ŠUM-šaššu 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 šā-, šiyya “to shoot, hurl, throw.”

1. to impress (with a seal), to seal (cf. in general Güterbock in Symb.Kochaker 26-36) — Obj. a document: kि-ša ma kuit šUM-šaššu SA DLI.H.A kinun UL ši-i-š-š-kā-š-š “But concerning the fact that they have not at this time sealed this tablet of the judgments — (it was because the King of Kargamiš, Dudhaliaš, and Ħalpahlāš were not before My Majesty)” nu ki šÚPPU-ŠA DLI.H.A apidi ši-i-š-š-š-š-š-š “and then” they have not at this time sealed this tablet — (when the King of Kargamiš, Tādhaliaš, Halpahlāš 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 šÚPPU-SA DLI.H.A apidi ši-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. Kønig, OR NS 32:38f., 44f., tr. DiplTexts 172f.; (“Let the lords of Ḥatti be present and observe. Let them make (a record on) a wax tablet (of) what he buys”) nasi šat xan peran ši-ia-an-du “and let them seal it provisionally. (Then when the king comes up to Ḥattuša, let them present it in the palace)” nasi šat ši ši-ia-an-du “and let them seal it (second time) for him” KUB 13.4 i 42, 44 (infr. for temple personnel, pre-NH/NS), ed. Chrest. 154f.:48-51, Suel, Direktif Meni 44f., tr. McMahon, CoS 1:219, cf. Güterbock, Symb.Kochaker 29-30 for peran šai-se peran 3 a 2’ and w. a different mng. 1 d, below; cf. nüwaššu nüwaššu GIÅL[E] ‘U šušdumašša ši ši-ia-an [ešša “Wax-covered 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. lamami; (“When they sent me to Babylonia”) nüwaššu GIÅL[E] ‘U kue ŠA ANŠE.KUR.RA ANŠE.GIR.NUN.NA.HLA ešša nüwašš atanda ši-i-ia-an-ša “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) nüwašš at UL namma ši-i-ia-an-ša āšša UL ši-ia-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. ḤUR.SAC LIŠŠAŠ GÌŠ.HÛR ši-ia-an-tešša ŠA 5Pirwa harassi BBoT 2.131 obv. 21 (NS), GÌŠ.HÛR ši-ia-an āšša KUB 52.89-94.

b. obj. doors, gates, or storage bins (expressed or understood): (“Whoever becomes king after me in the future”) [(nu šalt)šaššu] / σύμ-α-σ-σμίτ (for *λαμα(n)(α-σ-σμίτ) ši-i-š-š-š-kē-š-š-š “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 i 3-9 (Tel.pr., OH/NS), w. dupl. KUB 11.5 rev. 1, KBo 3.1 i 50-51, KUB 3.89 iv 1-2, ed. Theth 11:46f., Singer, AnSt 34:105 (SUM-šalm tu tr. as “your name”), cf. HW 3:54 lower rt. col.; cf. [n]u KÁ ši-i-ia-waššu SIPTU [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 NA-KISIŠ.HLA), and let them bring the ancient seal (/NA-KISIŠB) of the father”) [(nša)ša σμείν EGRIP-pa ši-i-ia-an-du “and let them reseal them with that” KUB 33.106 i 52 (Ullik.), ed. Güterbock, JCS 6:28f.; (“They come out, close (the door of) the temple”) nastaanda ši-i-ia-an-ša “and seal it” KBo 2.4 i 22 (fest., NH), ed. KN 278f.; for anda šai- in broken context see KUB 31.86 i 39 (BÊL MADGALTI, MH/NS); for the sealing of gates see further KUB 13.58 (MH/NS) ii 18-28 (infr. for ḤAZANNU), 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: mãin DÌNEN7 ma kuš GÌŠ.HÛR tuppiaš ši-i-ia-an (var. ši-i-lal-a-an-ša) 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-
ince judge the case well)’” KUB 13.2 iii 21-23 (BEL MADGALATI, MH/NS), w. dupl. KUB 31.86 iv 6-8, ed. Dienstanw. 47f.; (“Thus speaks Ḫuzziya, the wood-tablet scribe”) UNUTEMESwašmu kuit kuit ši-ia-an-pi₂r₂ nu₂war₂at SIG₂-in arnunnu NA[KIŠ]B₂wa UL duwarnahhun “Whatever implements they gave to me under seal, I brought them intact (in good condition): I did not break the seal” KUB 6.44 iv 28-30 (depots., NH), ed. StBoT 4:12f.; (“The implements which he gave to someone”) nu₂at UL ši-ia-e₂š₂-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)”; nušpatili šarnāni peran ši₂ia-[iz-z]; “The patliti-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 patliti-priest goes in”) nu₄ha[r]nau peran ki₂ni[z-z]; “He breaks it (i.e., the seal) before the birthstool” ibid. ii 48-49; (After the woman leaves the inner chamber) nu₄[špatili]₂š E₂S₂Å <-ni>? peran ši₂ia-[i]-zi “The patliti-priest makes a sealing in front of the inner chamber” ibid. iii 4-5, cf. ibid. iii 42 ☐ Beckman takes E₂S₂Å as defective writing for E₂S₂Å-ni, which would make this construction identical with šarnu₂ni peran. But without sufficient context we cannot eliminate the possibility that E₂S₂Å 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”) n₄₂at 2 BÉL SISKUR šer ši₂ia-an-zì “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 (NA[KIŠ]B₂) be opened’”) KBo 2.3 iv 8 (1Ma₂š.; cf. KBo 39.8 iv 27 (2Ma₂š., MH/MS), ed. Rost, MIO 1:364-367; (in a list of materials required for the šēnleški-rituals: “two glass implements—”) n₄₂at šer BÉL SISKUR ši₂ia-an šarzi “the sacrificer has sealed(?) them (the two pieces of glassware) on top” KBo 5.1 i 52-53 (Pap., NH), ed. Pap. 4*²⁵ (“Das hat die Opfermandantin sich auf den Kopf(?) gela­den(?),”), i.e., mng. 2.

f. in the expression -z(a) karda šai- “(to take to heart, consider, reflect upon)” (lit. “to press into one’s own heart”): [(uk₄ma) k i₄it]ar (var. kāš [memiaš]) ŠA₂-ta ši₂ia-an-na ši₂h₂i₂l₂z₂a ġi₂l[(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 79, nu₂za₂k₂an ₄TU₂TUEL₂-na GAŠAN₂ YA KUR KUR Ḫ₂LA Ḫ₂LU Ḫatti ANA dahu₂₄a aandi kariyaša₄pedi šai₂h₂anduwant₄ Š₂₂₄-ta ša₂-a-i “O Sun goddess of Arinna, my lady, take to heart the Ḫatti Lands into the dahu₂₄a, the place of mercy, the šai₂h₂anduwant.” KUB 14.7 iv 6-8 (prayer of Ḫatt. III), ed. Sürenhagen, AOF 8:96f. (“schliesse … in [Dein] Herz”); ⁴MUN₂S₂LUG₂AL₂-a₂₄z₂war₂at au₂-[a] [aš][a₂š₄a ⁴Pirwa₄<?> kart₄a ša-a-[i]š] § ⁴MUN₂S₂LUG₂AL₂-a₂₄z₂a ⁴Pirwa₄māya[š] / memi₂šku₂wan [daiš] “The Divine Queen saw it; ⁴Pirwa took (it) to heart.” § The Divine Queen Pirwa [began] to speak to the maya₂-s(?)” KUB 48.99:2-5 (myth), translit. Myth. 114, tr. Imparati, AOF 25:127 (rejects reading šā[ar] > šai- A, reads šā[kωwai] despite spacing on tablet), cf. Otten, KJE 2:69 ☐ for the obscure a-a₄š₄a cf. Carruha, Part. 65-67 and HW² 1:369; Š₂₂₄-ta ši₂ia-an-na (var. ši₂ia-an-na₂š₄a) “(to be taken) to heart/remembered: (For the ANDAHŞUM-festa­dion of Žitḥariya, one is to go to his house, i.e., to his own temple in Ḫattu₄sa)” KUB 30.39 rev. 7 (colophon to the outline tablet of the ANDAHŞUM-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 kizi₄ma₄z kar₄{text: te-e}-da ši₂-₂i₄-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 kar₄-da see Houwink ten Cate apud Heth 20:533 and Soysal, Heth 7:239f. n. 180, cf. w. reading te-e-da Eichner, Diss. 195, Gettering, Stammbildung 473 w. n. 35. THeth 20:530f., 533; as there is no word space between kar₄-da and šai-, the terms are considered to be “unverbiiert”; Beckman, StBoT 29:163 w. n. 395, suggests that the expression karda šai- can be found in the form of an ellipse (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. 17
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-as-sa-an ši-ia-an-zi § GAL DUMU.MEŠ.E.GAL-za-kan ANA DUMU. MEŠ.E.GAL LÚ. MEŠ EDJŠEDI harsanalli 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 (KILLAM fest., OH/NS), translit. StBoT 28:65, cf. StBoT 27:79 and StBoT 28:164; (Two wax figures are made: One is a man …) MUNUS-ša ma I 2 (var. 1) TÚG wàssán harkü TUG.kariulli-ša ya-as-san ši-ia-an harkü namm-sa šisàn ŠTU TAHSAPŠI īšúziyanta ō “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 TUG.kariulli- see Goetze, Cor.Ling. 61, HED K 82; [nam]ma zat TUG.iškallisnit waššanteš [T]UG.kariulli- ša at ša šan ši-ia-an harkanzi “furthermore they are dressed in torn garments, and they have put on hooded cloaks” KUB 58.88 ii1 4-6 + KUB 38.22 rev. 5-7 (rit., NS); (“They wash a lamb and dress it in red garments) GÌP.DU–ša ša–ši–ša–zan ši-ia-an-zi “and put a kupaḫ-ı-headress on it” KBo 5.1 iv 17-18 (rit.), ed. Pap. 12; (“Dress them like women”) nusšaš–kan TUG.kureššar ša-a-i “and put a scarf(?) on them” KBo 2.9 i 29 (rit., MH/NS); (“Let them dress them like women”) nusšaš–ša TUG.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 be”) KUB 30.24 ii 13 (MH?/NS), ed. THT 60f.; GIŠZA.LAM.GAR maš–kan ša-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 Hitite 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 šiššar.-

4. to prick, puncture, sting: (“The goddess Ḫanaḫanna sent the bee, (saying) ‘Go, seek Telipinu. When you [find] him’”) nzan QATI-BA-a-šU GIR. HÌA-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. Hitite Myths 18; (“(The bee) found him in the meadow in the forest in Lihzina”) nzanšašaša šU. HÌA-a-šU GIR. HÌA-a-šU ši-ia-e-eel-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. Hitite Myths 20; (“The female patient’s mouth, eyes and nine body parts ceased to function. The practitioner treated her) nzan UGU ši-ia-e-š-ki-i-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.HÌA 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[iu]in GI ši-ia-u-wa-an-zi UL KAR-mi “(if) I do not find [some] arrow to shoot against the enemy” KUB 4.14 iii 50 (instr., late NH), ed. Stefanini, AANL 20:46f., cf. menahanda 1 b 13; cf. 5 b 1’. 2’ “arrow” in inst., target in acc.; nu GIŠBAN-it GI-it ši-e-e-[u-e-n] “[We] shoot with bow (and) arrow” KUB 10.37 ii 8 (rit., OH/NS); MUNUS GIŠBAN LU-hartaggan GI-it 1-SU ši-e-e-zi [r]zan waššait tân ša ši-e-e-zi [r]zan ñazziazi “The archeress shoots the bow 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
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 down arrows in front. He says”:) DINGIR-LUM=wa KUR LÚ.KUR kēzza IŠTU GIÜ.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-saš MUNUS-sm[a] ... nu-zššan ANA ĠIŠBAN QĀTAM dāi LÚ.AZU=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), ed. 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-kān-zi kušu ḫazzizzī “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’anedotto 52f., THeth 20:536, Soysal, Diss. 14, 85; (“O gods, give him good life and long years. Give him health and valor …”) nu-zššī iššūnaunaw[a]r ši-ya-u-wa-aru pešten “Give him the ability to use force(?) (and) to shoot” KBo 10.37 ii 32-33 (rit., OH/NS), ed. Haroutunian, F.Hoffner (forthcoming), Beal, Diss. 587 w. n. 1811, Güterbock, F.Salp 239, cf. differently HED 1-2:403 (“bowshot [lit. ‘bowstring-shooting’]: [...] AMAR.UTU-an ši-ia-an-ta-an auš-dû! “Let him see Santa shooting(?)” (active part?)) KUB 35.145 rev. 12 (rit., NH), translit. StBoT 29:194; although normally participles of transitive verbs are passive, exceptions exist: istamaššant- “hearing (ear),” uvvent- “seeing (eye),” Wšurianza “the Stranglers” (StBoT 2:49f.); (“They requested bows. They ornamented a quiver like a […] tower. They placed them down in front of Gur-paranza”) ši-iš-kī-i-zi-zi Ū-GUR-pa-raz[ž] “Gurparanza shoots. (His arrow travels across from his bow like a bird)” 60 [LUG]AL.MES 70 LÚ.GUR[UŠ-z]a ši-ši-ia-u-wa-an-zi tarḫa “He defeated sixty [k]ings (and) seventy her[o(es) in a shooting contest” KUB 36:67 ii 18-23 (legend), ed. Güterbock, ZA 44:86f. n. 3 (“vor šī noch ein getilgtes šī”), cf. Oettin-ger, Stammbildung 474 (a reduplicated verb ššīye-lb’); cf. ššīye-... b. to hurl, throw— I’ (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”) NAₖ-an ši-ia-an-zi “They hurl a stone” KUB 17.35 ii 26 (cult inv., Tudḫ. 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 Eheloff, 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 Stormgod’s flaming log?): (“The mighty Stormgod, my lord, showed his divine power”) nu ĠIššamān ši-ia-a-it “He hurled a meteorite(?). (My army saw 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-z=x=k’an NINDA SIG ĖGR-pa ši-i-e-ez-zi “Then she hursts 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 a šar?] [GÚB-lit kīrīt IŠTU NAₖ ši-ia-an-zi] [...] ĖGI.G.HₕA walḫanzi “With their left hands they throw [at it(? )] with stones. They hit the doors (and shout; and someone opens the doors)” KUB 29:201 ii 15-16 (Istnawan fest.); cf. nₕₖₕₖₕₖ sₖₖₖ [I]D-i anda IŠTU GAₕG[AN] GIₕGₖₕₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖₖ$_{$z$}$ sui priyallius LÚ apiriššu ĖGIššamān apēzan pahhuensi anda ši-iš-kān-zi apēšma ĖGIššamān(!) [apēzan pahhuensi anda ši-iš-kān-zi] [na]nₕₖₖₖₖ sₖₖₖ! MA.KIN.AG daškanzi nu LÚ aréšₕₖₖₖ LÍ$z$ arî ši-iš-kī-iz-zi “The torchbearers and the apiriššu-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
fighting one another with cheeses in cultic dramatizations see KUB 42.91 ii 15-16 and KUB 59.34 iii 7-8, compare Akk. nassātu (CAD s.v. 1 b); neither the cheeses and logs thrown nor the fires at which items are thrown are accusative in this construction.


6. (w. šarā) to push or thrust up/send up (shoots/branches), (w. katta) to send down (roots): GIG 34:6 UG “The patient sacrifices one sheep to the Sungod. (Thus the patient sacrifices one sheep to the Sungod.)” KBo 3.16 obv. 6-14 + KUB 31.1 ii 7-11 (Narām-Sin epic, OH/NS), ed. Güterbock, ZA 44:52ff. and also CHD 6.3:13-14 see below mngs. 9 and 11.

7. (mid.) to squirt, spurt, flow (subj. blood): (“The patient sacrifices the sheep up for sacrifice”) UZU “With blood spurts from them, (they are men. I will go against them)” KBo 3.16 ii 10-12 (ann. of Ḫatt. T/Murāš, T/NS), cf. Houwink ten Cate, Fs Güterbock 131 (reading Ḫ LM AM, w. no tr.).

9. to press: (Urḫi-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) [namm(?)=m]a ši-ia-it “[Furthermore(?)] he pressed(?) me” KUB 21.15 ii 20 (Ḫatt. III), ed. NBR 46f. (“Und er drückte mich”); the restoration [nu-aš]-nu “[and he] me (acc.)” on which the NBR tr. was based is impossible with a transitive verb; nu 7-an 7-an iššiškanzi[i] / nu iššiyatar ANDAHŠUM one:zi[i] / namm×at anda ši-i-e-ta-ri [...] / n×at iššiyatar (uninscribed space) / n zam nam NANDA.GUR₄ RA ANDAHŠUM one:zi[i] / n zam iššiškanzi “They tie seven and seven (AN-DAḤŠUM-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 NANDA.GUR₄-
RA”) KBo 25.163 v 4-9 (ḥišnas-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 5šDIR. [SIG5] 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.MEŠ ši-ia-an EGIR-ŠU zi. SIG3, KUB 22.69:10; and cf. KUB 50.90 rev. 24; KBo 2.2 iii 29; KUB 45.79 rev.? (17), transit. 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 Piåeni go on (campaign)?” (Result:) ši-ia-an-ta ́TERŠ [... “They are š. The intestines […] (or: The š.-ed intestinal coils [are …])” KBo 34.142 i 5 + KBo 8.55:14 (MH/MS), ed. School, 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 GÌŠ UKUL ši-ia-an-za KUB 22.60 i 14 (oracle question, NH).

11. (unclear): [...]mi nu kiššan ḫuekmi ne-pišaš-kan katta ši-i-e-es-šar ši-ia-ši / [...]yati “I […] and recite an incantation as follows: Down from the sky šieššar shot/spurted(?) […]” KBo 17.61 rev. 7-8 (birth rit., MH/MS), ed. Neu, StBoT 18:48 ("von Himmel herab floß Bier"), cf. StBoT 5:145, differently Oettinger, Stammbildung 474 w. n. 36 (“von Himmel herab flog ein Geschoß”); 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 6.13:14-16 (oracle question, NH), cf. παγκόρ c.

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


Σχιαν-, Σχιαναλλία-, Σχιαταρ-, Σχιαταρία-, Σχιανάζης /

σχιάνας, σχιαναλλίαν, σχιαταρίαν, σχιανάζην, σχίασαν [σχασάν], σχιάσαν [σχίασαν]
The vast majority of forms quoted above support a ħi-conjugation stem šakk-. The only mi-conjugation form is NH: ša-ak-ku (cf. imp. sg. 3), šak-ki-[i]-ni KUB 30.10 obv. 11 (OH/MS) and ša-ki-ı-sí belong to the mi-conjugation verb ša-kiya- q.v., always written with undoubled intervocalic velar.

The plene writings ša-ak-ku is older than ša-ak-ku according to Otten (FsAlp 414). The plene writings of šakk- from our exx. show the following: ša-ak-ku (cf. imp. sg. 3), ša-ak-ku-[u]-nu KUB 30.10 obv. 11 (OH/MS) and ša-ki-ı-sí belong to the mi-conjugation verb ša-kiya- q.v., always written with undoubled intervocalic velar.

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

(Ḫatuṣšili I observes that) (Akk.) ʾadi inanna MUNUS. MEŠ ŠU.GI šiṣandaši i-de KUB 1.16 iv 67-68 "I don’t know if until now she continues to consult old women" = (Hitt.) kinan ša wasz nāwa MUNUS. MEŠ ŠU.GI-[aš] / [pumšikišiži UL ša-ag-ga-aḫḫi] "I don’t know (if) she is still consulting the Old Women" KUB 1.16 iii 68-69 (OH/NS), ed. HAB 16f. (differently: "‘from now on I do not know(s)’").

(Akk.) (broken away) KBo 12.70 i(!) 16 = (Hitt.) UL še-ek-kân-ta-[aš]niš KASKAL-an aiyal[zi] "He will send you to an unknown road" KBo 12.70 + KUB 4.3 iii(!) 16 (Akkadian-Hittite proverbs); (Akk.) [ana ḫaša ša lá][i]-i-di-u / [kalmat qemí ubb[aš]ša KUB 4.3 i 4-5 = (Hitt.) UL še-ek-kân-ti-it-ta ŪRÚ-ri waqišši arnuzi "The weevil (waqiqišši) will bring you to an unknown city" KUB 4.3 ii 4-5 (Akkadian-Hittite proverbs), ed. Nougayrol 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 — 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 šumēš natta ša-ak-te-e-nt “If you do not know (are there not old men there who can tell you my father’s word?)” KBo 22.1 obv. 5 (instructions for LÚ.MEÅ DUGUD, OS), tr. CHD miyahuwanti., correcting Archi, FsLaroche 45f., cf. also Marazzi, FsPugliese Carratelli 122f.; apāša ša utnē timnat lM-ša a UL ša-ak-kaš[i9] “He has paralyzed the country, and the Stormgod doesn’t know” KUB 58 i 20 (Missing Sun, OH/NS), translit. Myth. 23, tr. Hittite Myths 28, LMI 65; takku 2-el pedi (var. šaniya [pedi]) nu ša-ak-ki ḫurkil “(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) ḫurkel” 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! 236; ari šši[i]msat at UL tezzi lO arašiš a UL ša-ak-ki šupa-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-ulšiš UL š[a²-aḫ]-qi[š-aḫ]-bi-un “[I, the king] did not know (about it)” KBo 3.1 i 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 ii 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)ašmaš-an lI 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. Siegel, Direktif Metni 72f., tr. McMahon, CoS 1:220; nu-za-z kan LÚ.MEŠ DUGUD 2 pēdan 3 pēdan 4 pēdan pedi ša-ak-ki “He (i.e., a BĖL MADGALTI) shall know the officials — second grade, third grade, fourth grade — by (their) rank” KUB 13.2 i 14-15 (BĖL MADGALTI instr., MH/NS), ed. CHD pedestal-2 b’, cf. Josephson, Part. 81f., Dienstanwe. 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 Upelluri: UL-ša ša-akti 4 UPELLURI memiyannša ša-za-ta UL kušši udaš UL-ša-war-an ša-akti 4 KUMAR-beš-ša kuin nuttaryian DINGIR-LIM-in DINGIR. MEŠ-aš IGÍ-anda šamnait “‘Do you not know, O Upelluri? Has no one brought you word? Do you not know him, (namely) the ‘swift’ god whom Kumbari has created against the gods?’” KUB 33.106 iii 30-33 (Ulik.), ed. Güterbock, JCS 6:26f.; nu-za-za ašši nu[tr]ariyan DINGIR-LIM-in UL ša-ak-ti “Do you not know that ‘swift’ god?” KUB 33.106 iii 39 (Ulik.), ed. Güterbock, JCS 6:28f.; cf. ibid. iii 32-33; cf. mng. 7.

2’ obj. is a thing: (nu wātar magban1 kuwāpi aršmi1 nu pēda(n) ša-ak-qi ša-aq-qa-ah-hi “Like water wherever I flow, I do not know my place” KUB 36.75 + 126b/ii ii 19-20 (prayer of Kantuzili, OH/MS), ed. Lebrun, Hymnes 126, 130 (without join and differently), translit. Otten/Rüster, ZA 67:56; cf. KUB 31.130 rev. 5-6; šumēš m[a] kinuna uddær-müt ḫattāda- mùtit-sa [kuieš ša]-ak-te-ni nu DUMU-la(n) man ḫaṭṭahshiškiten “But now [you, who kn]ow my words and my wisdom, should you 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 —
examine them closely with wisdom, hold them with a sense of obligation” n = at ŠA-it ši-ik-tēn n = at tuliya(zu) pun[u]šten n = at GĪŠ.ḪUR-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 bar-. (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; in many ways in which the gods’ wisdom is to be internalized by the worshipper reminds one of the biblical passage Deuteronomy 11:18-21; [nāš]maṣkan ŠA _UTU-ŠI HUL-lu … kuiški kue-danikkī GAM-an ḫarzi 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 [m]NU.ḪIRIš(who) left behind for himself mawalli-ilarity”) ammuṣ-maṣ-an UL ša-aq-qa-ah-hū-un “but I didn’t know about it (i.e., com. gender, the chariots) KUB 31.66 iv 15-16 (prayer of Urḫetšiššu; ed. Houwink ten Cate, FsGüterbock 131, 133, cf. CHD s.v. mawalli-; É KUR URB_Ḫatti ša-ŠEŠ-ŠA GIM-an ša-ak-ti n = at za ammuṣ UL _di-a[ga-a]-ha-li n = at istributor wa[n]nuwan É-e[r] “As you, my brother, know (well) the palace (lit. house) of the land of Ḫatti — do I not k[now] it (too)? — is it a burned [down] house” KUB 21.38 obv. 10 (letter of Pud. to Ramses II), ed. Edel, AHK 1:216ff., 2:328ff. (tr. differs), Stefanini, AttiAccTosc 29:6 “(siccome la Casa di Hatti tu, mio Fratello, (ben) conosci questo a me non [davi}rirre»(56), Helck, JCS 17:88, tr. DiplTexts 132, Singer, ICH 3:537ff. (restoring [arha a]nuwan “taken away, transferred” instead of [arha wa]nuwan); ANA ŠEŠ Y[A] kuiš ZI- _š[ ]_ ṣum₉am(š) min ANA ŠEŠ Y[A] UL namma iyami [m]ān UL kuit I-DI nu ANA ŠEŠ Y[A] Ẓum₉am(š) apun D-U-mi kar[i]-ṣa ma kuit I-DI “I would not do to my brother again 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, AHK 1:222ff., Stefanini, AttiAccTosc 29:16, Helck, JCS 17:93, tr. DiplTexts 135, cf. CHD s.v. ṣům₉amšt; (“The people of Ḫatti always speak of my [m]ān and tiššan”) ŠEŠ Y[A] ša-an ša-ak-ti “And you know about it (an-), my brother” ibid. rev. 59, ed. Edel, AHK 1:220ff., Stefanini, AttiAccTosc. 29:13f., Helck, JCS 17:92, tr. DiplTexts 134 (“My brother knows this”); [ma]ṣṭa(n) ša-an 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 2 145f. (differently), tr. Hittite Myths 2 48 □ maitšan “glory” is the acc. sg. of nom. maitša (< stem maišt-) and is related to the adj. mšriwānt- “having glory/brilliance” (cf. StBoT 32:148 w. n. 106; CHD mšriwānt- is to be adjusted accordingly); kar[i] kue uddar ši-ik-ku-e-ni arityāšē–Sanaza kue SI×ŠA-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 n = za DINGIR-LUM kēda-_špat waškuwaš šer TUKU. TUKU-uwanza kar[i] ku<_i>-uš! (text kuiš) še-ek-ku-ue-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”); SÜR ENI KAPPI ENI 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), tr. THet 6:60ff. (differently), tr. Beckman, CoS 1:205 with lit. 206; (Šarpa, the queen’s chamberlain, testifies;) kattā pāwaš utter ša-aq-g[a]-ah-li “I know about a case of loss. (Šāušgattu took …)” KBo 16.63 i 7 (depos., MH/MS), ed. CHD s.v. pat- A 5 e, differently Werner, StBoT 4:50f. (kattā pāwaš “Milaufen-Lassen”); on the MH date of the copy see Klinger, ICH 2:240; tuel-wa KAXU-i iš-DINGIR.MEŠ kū(r)[?] še-ek-kān-z[ ] n = uwa šakwašša[rit] / ŽI-nit lē huraz–kiši “Since the gods know (all) about your loose talk (lit. mouth), do not curse so vehemently (šak–wašš[ari(t)] ŽI-nit)” KUB 31.71 i 17-19 (dep., NH), ed. THet 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 utter še-ek-kān-z[ ] “They know about the word (or ‘matter’) of the [evil] death […]” KBo 9.137 ii 16 (rit. frag.), translit. Haas, ChS 1:1210f.; 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.
...
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 ša-ak-ti DUMU-aššu mū kuit NU. GĀL “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 86ff., and LMJ 176 (“‘Tu sai bene … che io non ho figli’”; DUMUšA UL ša-ag-ga-ah-hi kuirēšš) LUGAL.MEŠ ešer nu zan kan mān INIM apiy[a] kuirši anda daišš nasmā aš kan arba 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 1i 10-14 (prayer of Muršili II adapted from MH archetype), ed. Güterbock, RHA XVIII/66f.: ABU šA YA GIM-an ǂTawannan-an mUNUS. LUGAL teppt apāšš aš ME DINGIR-LIM kuit šēš[a] n at tel ANA ZI DINGIR-LIM GAŠAN šA andā 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 mind], O goddess, my lady, (whether the demotion was your wish or not?)” KUB 21.19 i 21-24 (prayer of Ḥatt. III and Pud.), ed. Sűrenhagen, AoF 8:88ff.; Lebrun, Hymnes 310, 317; (“Zida took silver and gave it to me”) [ap]āšša wa UL I-DI [mān] war at ši ǂKunia-pišš SUM] pašš [našša] war at ša apāšš ǂME-āšš “But I don’t know if Kunia-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; kušš nišša-qa-ah-hi kuinšša ma UL I-DI mān-āš agganza mān-āš 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).
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): [eh]a wa ë kuwap[? wa paši ammu₃ wa₃ ta₃ lê ša-ag-ã-ah-hi “[Ju]st go! I don’t want to know where you are go-
wars’ai ammu₃ wa₃ ta₃ lê ša-ag-ã-ah-hi “[Ju]st go! I don’t want to know where you are go-
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5’ (with a mahḥan “how?” clause; cf. mahḥan mng. 3): zik 4İŞTAR URU/Nenuwa GAŠAN=NI UL ša-ak-ti KUR URU/Hatti GIM-an dammeḥān “Don’t you know, IŠTAR of Nineveh, our Lady, how the country of Hatti is oppressed?” KBo 2.9 ii 44-45 (treaty w. Dupp.), ed. SV 1:18ff., tr. DiplTexts² 62 (“Wherever you go, I don’t want to know about you”).

2’ with resumptive pronoun in the šakk- clause: (If that and that was so) nu šumeš sat DINGIR.MEŠ DINGIR. MEŠ-aš šiṣan[i]t še-ek-te-n[i] “(That) only you, O gods, know with your divine mind” KUB 7.21 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”), Kaškār 152f. □ in the how, šiṣanan[i]t see Melchert, Diss. 304; similarly [nu šumeš sat] DINGIR. MEŠ-aš Ž]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]”), Kaškār 154f. (w. inaccurate transitl.); 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 še-ek kan apadd za₃ ANA ZI DINGIR-LIM GAŠAN=YA anda UL kuški ša-ak-ta “No one knew that too (which) in the mind of the goddess, my lady” KUB 21.19 + 1193/i ii 2-3 (prayer), cf. Sūrenhagen, AoF 8:2ff.; Goetze, JCS 22:7 n. 6 (both differently, because without join); cf. KBo 5.9 ii 44-45 (Dupp. treaty) 1 c 4’, above; našma₃ sat kuit imma kuit ḤUL-lu šA ZI 4_UTU-ŠI zik ša₃ ma₃ sat 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. Dienst-
anw. 13.

e. with logical object in a following paratactic clause: nu zik "Kupanta-LAMMA=aš UL ša-ak-ti (var. ša-ak-ta) mân URU.KÜ.BABBAR-si kiiùt AWAT BAL waṣṭai nu ABU₃ ŠU kuÆl waṣṭai katta₃ ma DUMU点儿ŠU UL waṣdulaš₂₃₃ hatat na₃ ši₃ šan È ABI₃ ŠU arha danzi “Don’t you know, Kupanta-
LAMMA? If (anyone) commits some sin of rebellion in Ḥattuša, 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-
LAMMA), w. dupls. KBo 4.7 i 61-64, KBo 4.3 i 2-5, ed. SV 1:112-115, tr. DiplTexts² 75 (§7) (“Are you, Kupanta-Kurunata, not aware that if ?”).

f. šekkant- — 1’ known: 4_UTU-ŠIṣya₃za še-ek-
kân-ta-za UL še-e₃[k-kân-ta-za] / IŞTÚ EMÉ 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); [ deliberately] URÉU-ŠU uræite₃šuubit še-ek-
kân-du-u₃ pat waṣku₃ šer TUKU.T[UKU-]an-za ŠU₃-[TUKU-]an-za Una₃šuubit še-ek-
kân-du-u₃ pat waṣku₃ šer TUKU.T[UKU-]an-za ŠU₃-[TUKU-]an-za Una₃šuubit še-ek-

[EME-EME "[If … an e]vil eye, evi[l speech, …] kuit AWAT wa₃ E[U]L ašul dume₃ še-ek-
kân du₃ pat nu₃ ku₃ ši₃ šan È ABI₃ ŠU arha danzi “Don’t you know, Kupanta-LAMMA? If (anyone) commits some sin of rebellion in Ḥattuša, 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-
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kân du₃ pat nu₃ ku₃ ši₃ šan È ABI₃ ŠU arha danzi “Don’t you know, Kupanta-LAMMA? If (anyone) commits some sin of rebellion in Ḥattuša, 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-
LAMMA), w. dupls. KBo 4.7 i 61-64, KBo 4.3 i 2-5, ed. SV 1:112-115, tr. DiplTexts² 75 (§7) (“Are you, Kupanta-Kurunata, not aware that if ?”).
ken speech, unspoken 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-kān-ti-it-zma (var. še-ek-kān-te-et-ma) ZI-it parā dāi “but if he deliberately post-
pones/omits it (i.e., a bath)” (and doesn’t bathe, and in an impulse 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. Suel, Direktif Metni 70f., tr. McMahon, CoS 1:220; (From Azzi, Gašga, and Luqqa) nu ZAG še-ek-kān-te-et ZI-it anda lē kuški̓ zāhī “let no one deliberately at-

w. kattan, without -za, “to foresee”; mān zma ANA 4UTU-ŠI [(DINGIR,M)]EŠ TI-tar GAM-an še-ek-te-ni TI-anza-as “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, ed. German zuerkennen “allot because he has the right”: mān zma DINGIR,MEŠ ANA 4UTU-ŠI x(AWAT??) / [MU]D? GAM-an UL kuški še-ek-te-
ni “But if you, O gods, don’t foresee any [affair of blood]shed 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 beforehand”; (If you hear evil words of a revolt) … [(me-
miyan zma)] peran parā ša-ak-ti n zan ANA 4UTU-
ŠI[I (UL ḫatratši)] “(if) you know (this) matter (lit.
word) beforehand and you don’t write it to My Maj-
esty” KUB 21.1 ii 77-78 (treaty with Alakš, Muw. II), w. dupl.
KUB 21.5 iii 4-5, ed. SV 2:64f., tr. DiplTexts 289.

2. to experience (w. -za) (The mountains spoke to Mt. Waåitta:) HUR.SAG Wašittā [k]uwa[tz\q w\]a [tu]ḫhur DUMU-anana za wa\q za tuḫhumin UL ša-lak-ti “Why did you [ga]s[p (in childbirth), O Wašittā? Since (your) childhood you have not experienced (the) gasping (of childbirth)!” KUB 33.118

3. to heed, take note of, pay attention to — a. with acc. obj.: KUR URU-Ålasiya-wa ammel e]ul nu\q war sat Q[ÂT]AMMA ša-â-a\q ak-
“Ålasiya 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, do-a-la), AU 338, cf. 341, tr. Dipl-
Texts 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 Maj-
esty and his Majesty writes a letter to Šunaššura saying:) apāš\q wa ammel nu\q war\q sat ša-a\q 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 25 (“Acknowledge it”); [m]\q an\q an [MUNUS]-\q [a\q m]\q ayan ĩarzi n\q z\q ik 4UTU-us 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 [DUG\N A K T A M U]) be a scarf(?), and let her keep it worn on her head)” KUB 12.126 i 16 (Alli’s rit., MH/NS), ed. THeth 2:22f., tr. šai- B mng. 2; (They clothe a prisoner of war in royal garments and put the royal cap on him) n[\q u\q w\q a] ŠUL-ulš ISKIM-iš manni\q ku\q wanteš MU.ḪI.a-uš mēnnin\q ku\q wanteš UD.ḪI.A-uš kān 1še-ek-tén nu\q
wa kê[d]ani štarpallí EGIR-an [p]aitten “Now, bad omen, short years (and) short days, take note of [this] (substitute); go after this substitute” KUB 24.5 i 22-24 + KUB 9.13:10-11 (royal subst. rit., NH), 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-SU pedi ar[ta]ru nu šmaša UGU-ziuš DINGIR.MEŠ kūn še-ek-tēn mānšu mašanak dU-[U]-uš katte[rvušš-a] DINGIR.MEŠ kuitiki [HUL-lu šana[l][hṭen (nu mu k)]šā šēnaša pedi ar[ta]ru nu šmaša tak[naš dU]-tuš kattervušš]-a ša DINGIR.MEŠ k[(a)š e-ek-tēn] “[Let] this living substitute stand 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 this 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. dup., KBo 15:9:17-21, ed. StBoT 3:58f., tr. Taracha, Ersetzen 219f. □ since the šŠU serves no semantic purpose in this clause, we must conclude it was considered a part of the Akkadian noun piṭuš 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. clause or with apeniššan “thus, accordingly”: (A scribe in Ḫattuša writes to his colleague in Tapikka: “My brother, don’t be concerned”) kāša z[a] URU-Ḫattuša MAḪAR LÚ.MEŠ[TAPP][Ni nu ŠEŠ-DUG.GA- šA-QATAMMA 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 4UTU-ŠI BÉLI ŠA QATAMMA ša-a-ak “Your Majesty, my lord, take note accordingly” HKM 46 i.e. 1-2; HKM 47:13-14; HKM 50:11; nu 4UTU-ŠI BÉLI šA ša-a-ak pēdan mekki nakkı ANA LÚ.KÚR ŠA-z-ziš arziyan “Your Majesty, my lord, be advised: the place is very important: it is the granary(?) of the enemy” ABS 65 obv. 20-22 (MH/MS), ed. Laroche, RHA XVIII/67:82f. (“Mon-Soleil, mon seigneur, sache-le: c’est un endroit très considérable”) □ “it” (zaši) 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. enc/. pers. pron.) — a. obj. persons: (One of the princes among his brothers has been appointed to kingship) n-za-an-za ŠEŠ.MEŠ-z SU NIN.HL.A-Š[U ...]ankašša 2 AŠŠU.4UTU-ŠI pat AŠŠUM BÉLITIM ša-a-lak1 DUMU-ŠA ša ya kuin 4UTU-ŠI temi kün ša-wa ša-hammanza ša-a-ak-du n-za-an-ka ištarna tek-kuišami n-za-ziqqa ŠU-agganaš apūn ša-a-[k] § namma-zu kuiči ammel DUMU-ŠA ŠEŠ.MEŠ-z ŠEŠ.MEŠ-z SU ammešl ša ŠEŠ.MEŠ-[z YA] n-zaš za aššuši AŠŠUM ŠEŠ-UTTUM U AŠŠUM LuTAP-PUT[TIM] ša-a-ak namma-maza-da domain BÉLAM kuičišša kuiči [UN-aš] ANA 4UTU-ŠI EGIR-an arha lè kuink ša-a-ak-ti 4UTU-ŠI-[n-za-za-pat] ša-a-ak1 “Now you, Šuqqana, 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 Šuq qana, 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. Šuq qana, Åupp. I), ed. SV 2:106-109, tr. DiplTexts 27f.; cf. ibid. i 32-33; [n zu ša UTU-ŠI] 4UTU-ŠI pat Alakaššu ša-ag-ag-al-ḫi apūn ma-za ŠU ša-ag-ag-al-ḫi “I, [my Majesty,] will recognize only you, Alakaštšu; but that one (i.e., the enemy) I will not recognize” KUB 21.5 ii 9-10 (Treaty w. Alakaššu, Mw. II), ed. SV 2:58f., tr. DiplTexts 88; 4UTU-ŠI-ša ŠU MUNUS.LUGAL ša- Telepinu[š]
mahhan DINGIR.MES-aš LUŠANGA-anni] [IR.A
anni.zya še-ek-ku-e-ni [šA[ruwandannazazza DUMU.LUGAL QATAMMA ASSUM EN]-UTTIM ša-ak-ku “As we, My Majesty, and the queen here-by recognize Telipinu for [the gods’ priesthood] and for servitude, [similarly] let him recognize A[ruwandza, the prince, in the same way for lord[ship]’ KUB 19.25 i 10-12 (decree of Supp. I), ed. Kizz. 13f.; nu zamā ASSUM E[N-UTT]I tamāl[n] UN-an lē kuinki še-ek-1el-1nī “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 Ḥattuša) nū-za tuk медиššanna-
LAMMA-yan UL imma ša-1a-1ag-1a-1h-[li] “should I not nevertheless recognize you, Ḥuwaššanna-
LAMMA-ya?” KBo 18.104 rev. 7-8 (letter), ed. THeth 16:219f. (differently);

b. obj. inanimate: (“He who was [your] elder brother [commanded the troops (and) chariot warriors during the lifetime of his father]” ŠA ABl z ŠU šya wa wa izhīl l-1DI “and recognized the policy (?) (or: treaty obligations ?) of his father” KUB 19.29 iv 9 (annals, Murš. II), ed. AM 18f. (“also the Politik(?) of his father could not be determined”); mān za ANA KUR LU củ Hattti kuedani LUGAL-1wan arba tiyānu mēniyaš ku[1]iš-tan-ta-nza [nzan] UL ša-1a-1ag-1a-1h-[li] “Since the incident occurred long ago, I don’t remember from which Hittite king the Land of Wiluša defected” KUB 21.2 + KUB 48.95 i 6-9 (Alakš. treaty), ed. SV 2:50f. (without join piece), tr. DiplTexts 87; (They asked the friends of Palla on account of an embezzlement and they said): apīn-zaa 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, CS 1:206; uddār nu [i]štamāten karūliyaš DINGIR.MEš-š karūli šiš [š]e-ek-1e-ni “Hear my words, O Prime-

5. to remember — a. without prev. (occasionally w. pl. encl. pers. pron. functioning like -za): KUR Ulušša-za ANA KUR Uru Hattti kuedani LUGAL-1wan arba tiyānu mēniyaš ku[1]iš-tan-ta-nza [nzan] UL ša-1a-1ag-1a-1h-[li] “Since the incident occurred long ago, I don’t remember from which Hittite king the Land of Wiluša defected” KUB 21.2 + KUB 48.95 i 6-9 (Alakš. treaty), ed. SV 2:50f. (without join piece), tr. DiplTexts 87; (They asked the friends of Palla on account of an embezzlement and they said): apīn-zaa 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, CS 1:206; uddār nu [i]štamāten karūliyaš DINGIR.MEš-š karūli šiš [š]e-ek-1e-ni “Hear my words, O Prime-

b. w. ḫappān (without -za): (From today on) [(ki)] uttar šu-maš EDIR-an še-ek-1e-n [“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 Wiṣiṣuriyanza, to the evil woman”) nu-za [zi]k dUTU-ūš kutruwaš eš uizzizat ša[1]nai ku[watqa n-za EDIR-an zik nepi[šaš dUTU-ū]-ša-a-ak “You, Sugond, be a witness! The time will come when [she] will perhaps h[de] it. Then you, [Sun-god of h[a]ven, should remember it (lit. keep it in mind afterwards)”]


c. w. appanda: kuitta zya šallīn LUŠU.GI pu-nu-š kimi nu-szan [1-an] šaklāin EDIR-1n-1-GIM-an še-ek-1n-1-zī n-za memanazi “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, Muv. II), ed. Houwink ten Cate, RHA XXV/81:107, 117, cf. CHD s.v. marṣamu-1 (“… in the way that they know”).
6. to be expert, skilled, or proficient in (w. acc. obj.), sometimes w. -za: [(kui)]š źa hašsanna niš tarna 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 m₄(IM-BEL]-iš G5]z̄uppapinya ša Ú.H.I.₄ya uttar ša-ak-ti “You, Adad-bēlī, are proficient in the matter of kindling (?) and (medicinal?) herbs” HKM 66:34-35 (letter, MH/NS), ed. HBM 246f. (“Du ... weissst (über) die Angelegenheit des Kienholzes (?) und der (Futter-) grasrät (bescheid)”) and discussion on p. 339; the U.H.I.A are to be reaped for the writer, “Hulla (—), and by comparison w. KUB 22. 61 i 14-16 cited below may be medicinal [] for zuppapiy-sa in this context perhaps similar to Turkish çır-çır?; (The wood must be close to the haššika-tree) L₄]SANGA₄-at₇sa I-DI “The priest is proficient in it” KBo 23.7 i 9 (rit.); Ú parīyaunuškuna kuit DUMU. MUNUS₄-N-a Memiyaš nameš syas M₄ES₄AZU kuit še-ek-kán-[z] [nu] Ú.H.IA kuit meggya n at₇za 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; SISKUR₄ mantalliya x[... G]M-an še-ek-kán-zi “As PN’s are proficient in mantalliya-sacri-fice” KUB 16.7 rev.2 16-17 (oracle question); kunzigan-nahhīša =m[a₄szę L₄ES₄AZU še-ek-kán-zi “The seers are proficient in kunziganhaŋhit-” KBo 17.65 rev. 42 (birth rit., MH/MS7), 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 šaz₄sa₄ “Kaššun I-DI mahjan n saša ANA L₄U.MES₄ URU Gaš[a] kattan arqa 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; BÉL]₄[IM-₄]₄sz₄ kuš₄ UTU₄-SI ZI-ni GAM-an I-DI n saš₄ s kan arqa balṣài “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. maleškaše š (“has in his mind”); nu₄zd₄uzu₄ kaš₄ kaš₄ antuwahha₄š UL še-ek-ta “(Until now) this human has not ‘known’ you (scil. the goddess)” KUB 7.8 ii 14-15 (Paššuwati’s rit., MH/NS), ed. Hoffner, AuOr 5:273, 278, 286 (with suggestions about the special mng. of “know” here).


c. (negated participle) “unknown (person)”:[nu L₄”juyanza UL(?) še-e₄k-kán-za antuwahha₄š KUR-e šiṣtarna arha[a lėt] / [paizzi] “Do not let a fugitive — an unknown person — [pass] through the midst of (your) land” KUB 26.17 ii 8-9 (instr.); UL še-ek-kán-za šan L₄KUR 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). Justus 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 šak-. 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 kenni”); Hrozny, JSOR 6 (1922) 69 n. 1; Götzte, ZA 34 (1922) 184; Sommer/Falkenstein, HAB (1938) 101f.; Goetze, JCS 22 (1968-1969) 7-8;
was metal, the symbol, model, token (in a festival dramatization); or a vessel and brink (it) over his head” KBo 3.34 i 27, KUB 34.70:13 (NH). Cf. also KUB 43.97 rev. 31, where 2 ISKIM agrees with anisya-teš. (pl. nom. collective?) (or neut.?). KBo 23.55 i 13, 17, ša-ga-e KUB 16.46 obv. 8, 10 (MS), [k]eškan HUL-anu ISKIM.HLA KUB 5.1 iii 17 (NH), cf. ibd. 48 (ISKIM. HLA ... arpsowanta), HUL-âwâ ISKIM.HLA KUB 36.89 rev. 46, (en) ISKIM.MES IBoT 1.33:89, 95, ISKIM KUB 30.42 i 17 (cf. šanega-).

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

(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. (as a designation for a malformed animal newborn, otherwise called an Izbu), 6. (a feature of the oracle liver), 8. symbol, model, token (in a festival dramatization); or a vessel and brink (it) over his head” KBo 3.34 i 27, KUB 34.70:13 (NH). Cf. also KUB 43.97 rev. 31, where 2 ISKIM agrees with anisya-teš. (pl. nom. collective?) (or neut.?). KBo 23.55 i 13, 17, ša-ga-e KUB 16.46 obv. 8, 10 (MS), [k]eškan HUL-anu ISKIM.HLA KUB 5.1 iii 17 (NH), cf. ibd. 48 (ISKIM. HLA ... arpsowanta), HUL-âwâ ISKIM.HLA KUB 36.89 rev. 46, (en) ISKIM.MES IBoT 1.33:89, 95, ISKIM KUB 30.42 i 17 (cf. šanega-).

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agreement of (collective?) ISKIM.HLA here. Kammenhuber, THeth 7:196, claimed that neut. forms of šaagai- first occurred in the 13th century. Her opinion on the dating of IBoT 1.33 to Ḥatt. III is given in THeth 7:27 n. 51; [k]ē-zakan ḤUL-itwa ISKIM.HLA DINGIR-LIM-mi-zi-pat aššan ṼUNU. SIG₃-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.HLA.ya-za arpuwanta kikišarti “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 iššu[ahtu?] “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") UNZIG.GI.GI.HLA.kan erḫašša zua-aki-ya-az-zi-yat šarā artarti SIG₃ “will the liver and (its) border/edge be favorable, and will it (-at)

b² solar omens referred to in the query: [nu? ... UTU][-aš ISKIM.HLA UL-se ma kel KASKAL-aš nu KIN SIG₁-ru “][Or] do the signs of the [sun] not concern this expedition?, let the KIN oracle be favorable" KUB 16.97 rev. 2-3 (liver oracle, MH/?MS?), ed. Schuol, AoF 21:108 (“... und wird es aufgrund des Vorzeichens anden
darn") , a translation considering šakīya to be a pres. 3 sg. of šakīya “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’ astrological omens — 1” solar omens: [(tak- ku UTU-uš h)lāizzu n-nsaṭa 4UTU-[waš hilaš(‘)] (kuč₇ pēdu) z paštikittari nu ašduž (|[arka par- kyan Š])A LUGAL KUR MAR.TU² ki-ša-ga-ši “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 Amurrū" KUB 34.13 obv. 4-6, w. dupl. KUB 8.17 ii 5-7, ed. Riemschneider, Omertexte 195f., THeth 7:100; cf. park-, parkiya- mng. 3; cf. 4UTU-ša-ga-[iš] KUB 43.3 iii 6 above in bil. sec.

b’’ lunar omens: [mān IN]A ITU.KAM ŠATU UD.15.KAM paži-ša-ga-[iš]-ša kšiša “[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, Omertexte 110, 110, cf. KUB 10.6 i 10, 1 d, below.

c’ in the colophon of an omen tablet: DUB.1. KAM nu-ššan 2 ISKIM Š[... antyanteš “One tablet: On it two omen series of… were written down” KUB 8.28 rev. 12-13, ed. Riemschneider, Omertexte 152f.; the two series were “If a cloudburst (šingaš) “[If the sun/moon] is eclipsed.” Note that the gender agreement is com. pl. (antyanteš).

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:) [kuš ša-ga-[iš] kšišari ta LUGAL-ı 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 Wahrsagerie aus dem Kaffeetassen"; [našma šši IS]KIM-iš kušiš[Σ(Σ)²] [HUš-Luš ŠA US peran kšišar] [nu] kí [SISKUR-ŠU²] “[Or] if any evil sign indicating (his) death o[curs] before [him], this is its counter-ritual” KUB 15.2 rev. 8-9 (great subst. rit.), w. dupl. KUB 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); [kuč₇]
imma kuwê pêdaz wâtkuwanzi [...] x-ru tân alîleşî nûma kuwê i(mma kuwê ISKIM-i)û kišâri “From whatever place they leave, [...]x for the second time alîleş- or whatever sign may occur” KUB 53.50 i 11-13, w. dupl. Bo 3471:5-7, ed. Otten, ZA 66:98; cf. SÎSKÛR ša-ki-ya-âs KUB 58.77 & 29, translit. StBoT 18:77; n[u = w]a ḤUL-luš ISKIM-û mânînkuvantê MU.HI. A-uš mãnnûnkuvantê UD.HI.A-[u]š kâ[n ū]kten “Now, O evil sign, O short years, short days, recognize [this man] (as king and pursue him)” KUB 24.5 obv. 22-23 & KUB 15.24 ii 4-5, cf. THet 12:60f., Haas, Gesch.Relig. 255f.; (A patili-priest says to a woman giving birth:) arîya INA kârîmmûn iwa tâttu kui kûtta ša-ga-a-ûš kišât “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 ša-ta-a-ûš “Störung???”); n-ûš EGE-egir-pa [IS]KÎM.HI.A MAMETI paejî [n]ûš ANA NAM.<.NE.>RU arkuwar kîšan DÎ-û “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 uct.), ed. StBoT 3:36f. (“Dann geht er den Vorzeichen des Eid(gottes nach)”, Kümmel, influenced like the ancient scribe by the NAM.RA in 15, did not correct NAM.RU (14, 19) to NAM.RE = NAM.ERÎM = MÂMETU “curse”; idâluûs-û ša ša-ga-a-ûš GÂM-an […] paidû?) “[Let] the evil sign [go] down [into the dark earth]” KBo 17.90 ii 11 (rit.); LU[G]AL-ûš tezial ša-ga-a-ûš lâgâ[naantu?] “The king speaks (as follows): “[Let] the (evil) signs fall[ll] (or: ‘The (evil) signs [have] fallen’)”’ KUB 34.69 obv. 21 + KUB 34.70 i 13 (fest.); [ku]deîándi pedi ISKIM-ûn iyañ-ten kirun nûš [a][t] / [a]ûš ASRÛ šûmûmmûnen n sûtêz[a] ḤUL-ûš KI-ûš A[nda] [paša(to?)] / […]x […]x pêdaz lê ninîk[î]l[tari] “In what place you (gods) have given a sign, now, we have smeared it, (namely) that place, with blood […] We have drenched […] with tawlan and wâl[hi-] […] What sign the Dark Earth has [swallowed(?) in]; let it not be removed from the […] place” KBo 13.101 i 27-31 (rit., NS); cf. in the final column: kiź[y]a ḤUL-lun ISKIM-[M-ûn-û] / nu kâš ḤUL-ûš ISKIM-[I-û]û “And [let] this [remove(?) the evil omen, [and let] this evil omen [disappear(?)’]” KBo 13.101 rev. 19-20 (rit., NS); šamiyaš ša-ga-a-ûš “omen of incense(?)” KUB 33.17 + KUB 14.86 iv 7; cf. ḤUL-lauwaš ISKIM KBo 13.96 left col. 91.


d. in shelf lists: DUB.1.KAM 4-ÛTU-ûš ISKIM-ûš QÂTÍ § DUB.2.KAM 4-ÛTU-ûš-waš ISKIM-ûš ša-negâs[û]k ISKIM EGE-îr-an aniyan QÂTÍ “One tablet (or: Tablet One): solar omens(s); finished. Two tablets (or: Tablet Two): solar omens(s); the omen of šanega is appended; finished” KUB 30.42 i 15-17 (NH), ed. CTH pp. 162f., cf. [DU]B.11.KAM.1 ŠA 4-ÛTU-ša-kî-ya-ûš KBo 10.6 i 11 (shelf list entry, NH), ed. CTH pp. 185; cf. KUB 30.55:14 (NH), ed. CTH p. 175; [DUB. x.KAM ŠA 4-ŠIN ša-[kî]-ya-ûš “The …nth tablet of the moon omens” KBo 10.6 i 10, ed. CTH p. 185; 1 TUPPU ISKIM-ûš QÂTÍ “One tablet of (mixed) omens; finished” KUB 30.55 rev. 4 (NH), ed. CTH pp. 174f.; 5 TUPPU ŠA âk Kuwatalla ISKIM-ûš QÂT[I] “Five tablets of the omens of Kuwatalla; complete” ibid. 8 (NH); 1 TUPPU QÂTÍ nuû šašan … GUD-ûš ISKIM-ûš eš̂̄ĥ̄arwa … aniyan “One tablet finished. On it (are) written: …, the sign of the cow (and) …” ibid. 10-11; 1 TUPPU ŠA MUŞ IS[KIM…] “One tablet of snake ome[n]s” ibid. 2; 1 TUPPU ŠA MÛL ISKIM[IM…] “One tablet of star omens” ibid. 3; [DUB.x.KAM] Ḥalliyâš ša-ki-y-[a]-ûš “[…] tablets of the omen of Ḥallîya- (a small wild creature intrusive in houses)” KUB 10.6 i 14, ed. CTH p. 185.
2. (‘omen’ as the name of a passive token in KIN oracles): a)UTU AN-E GUB-iš innarwatâr NU.SIG₃-ra ISKIM ME-aš DINIRG.ŠE-aš NU.SIG₃ “The ‘Sungod of Heaven’ arose and took ‘vigor’ and a ‘bad omen.’ (They were given) to the gods’” KUB 2.2 iii 3-4 (extispicy, NH), ed., van den Hout, Purity 132f.

3. miracle(?) (“If a man is killed, [can] my sons examine his body? If a cow or sheep is killed, can they give him life again? If a man is killed, [can] my children bring him back to life?” VBoT 58 i 7 (disappearance of Sun, OH/NS), translat., Mythische Themen, 2d ed. 64 (“sign”), Hittite Mythology, 27 §4; cf. KUB 36.44 iv 17, KUB 35.55 iv 4.

4. (someone who stands as an) example or warning: [(k)] šumāš (var. śumeš) uttar EGIr-an šekten [(m)Tanuwašša+m “Taţurwališš =Taru =šušša= “INA PÂNId KUNU.ISKI-IŠ ešdul “Remember (pl.) this matter! Let (the case of) Tanuwa, Taţurwališš and Taruššu 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 9Bo 3:84:5-7, ed. THeth 11:36f. (“Zeichen”), tr. van den Hout, CoS i 1:197. See the use of the denomitive verb šakiya/i//-mg. 3.


6. (as a designation for a malformed animal newborn, otherwise called an IZBU): takku ša-ki-aš 2 SAG.DU 4 [ištamaneš] / 4 GÎR.I.A 1 KUN₁ SÂ “If a šagaiš has two heads, four [ears] or 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 šaitkal–lità NU.SIG₃ “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-zma?] / apē ša-ga-e zinnanzı nu-ša[ša] / … kue šer ūk̪izzi n-az PÂNId DINIRG–LIM til[anz] “(But when) they finish (making/settling 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 GÎS.I.A₁[-aš ša-ga-e šarâ danzi “Then they take up the symbols of wood” KBo 23.55 i 17 (fest.). Sommer/Ehelfol, 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-, šakiyah-, šakkiyawan-.

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

sg. nom.-acc, ša-ga-an KBo 38.68 obv. 8 (pre-NS), 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 (Supp. I), KUB 4.3 rev. 17, KUB 33.72; KUB 30.36 ii 1 (MH/NS), KBo 10.45 ii 32 (MH/NS), KBo 2.3 ii 31; [ša-a-gaš KBo 40.69-5 without adequate context could be some other word]; KUB 17.12 ii 6, 13 (NS), here? [ŠAH] KBo 6.3 iv 27 (OH/NS).

erg. 1-an-za (*šakkanza) KUB 24.2 i 10 (Murš. II), KUB 24.1 i 12 (Murš. II).

gn. ša-ak-nu-a-aš KBo 21.107 ii 9, KBo 20.33 obv. 7 (OH/MS), KBo 25.20 obv. (6) (OS), KBo 22.195 iii 5 (OH/MS), ša-ak-nu-aš KUB 10.60; ŠA KUB 15.1 iii 15 (NH), KBo 10.34 ii 11 (NH).
The word’s gender is neuter (Hoffner, HS 107:222), as shown by agreement with neut. sg. part. kaššar mentioned in KUB 4.3 obv. 14-17 cited below in 1 b 2, and by the need for the erg. The inst. form ša-gan-đa is formed like kiššarta from kiššar, kiššarāš and kiššaš.

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

1. oil — a, wr. syllabically — 1’ in general: (Hurr.) šu-ul-ù-ù-ú-ri e-e-bi-nē-ē-ē e-e-p-hē-e-nē ta-la-ah-hu-um \ ta-la-ah-hu-um e-e-p-hē-e-nē hā-a-sar-ri pu-ú-zí-ù-ù-um \ pu-ú-zí-ù-ù-um hā-a-sar-ri na-a-hā-ab ú-là-a-nu-u-um “A dog pulled a šul-lubri-loaf out of the oven. Over 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 = NINDA ku-gullan UR.GI-aš UDUN-niya-pera anha pittenet parā-an-s can huittiad UDUN-niyya n-zan-s can l-i anda šuniat ša-ak-ni-zi-an-s can anda šuniat n-zan-s ašat n-an adāma dāiš “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 iv 9-12 (Hurre-Hitt. bilingual text Song of Release, MH/MS), ed. Hoffner, HS 107:223f., Neu, StBoT 32:84f., cf. 166-70; (Hurr.) ka-mē-e-nē-ē-ē kaį-ak-kay-ri ta-li-i-ia e-e-p-hē-ni-ta-an ta-la-ah-hu-um e-e-p-hē-ni-ia hā-a-sar-ri pu-ú-zí-ù-ù-um pu-ú-zí-ù-ù-um hā-a-sar-ri na-a-hā-ab ú-là-a-nu-u-um KBO 32.14 rev 23-24 = (Hittite) gi-gulšiš-s can NINDA ku-gullan UDUN-niyya parā šallan-nai pari-an-s can UDUN-yi-zi huittiad [n-a-n-s ka] anda l-i šuniat ša-ak-ni-ri-s an-s can anda šuniat n-saš-s ašat n-an adāma dāiš “A gilusi-animal dragged a kugulla-loaf out of the oven. Over 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. Hitite Myths 71, see also Wilhelm, FshHeger 670 (Hurrian version) □ hitt. NINDA ku-gullan translates not Hurrian šallubri, but kukkari (HS 107:224, StBoT 32:167), and again the same Hurrian verb pužu-hum/pužu-hub is rendered by two different, although virtually synonymous Hit-tite verbs, parā šallan-nai- and parā huittiya-; […] ša-ga-an / […] x happiness […] “Th[e] …” (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’s) and 13 (1 b 2’s’); for šuniya- and d.-l. of oil see 1 b 3’s’.

2’ in the collocation šaknāš paršur (= Sumogram TF.7,1) “stew/soup of oil” (Hoffner, HS 107:224f.; LÚ.MEŠ GISBANŠUR ša-ak-na-aš paršur LUGAL-i tianzi “The table-men place the stew (made) of oil in front of the king” KUB 10.60:1-2; […] / TU7 ša-ak-na-aš tianzi […] they set out a stew/soup of oil KBO 21.107 i 9 (fest.) □ the word order of this example shows that, contra Otten, StBoT 17-17 n. 11, and Puhvel, FSLaroché 302, one cannot translate the other examples as “men of the table of impurity”; cf. LÚ.MEŠ GISBANŠUR TU7,1 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 i ii 18 (thunder fest., OH/NS), KUB 25.3 iv 17 and KUB 25.9 iv 18-19 (both Great Festival of Arima), KUB 10.21 iii 15 (fest., OH/NS) and passim; similarly [ANA?] 4IM U 4Wašezzili LÚ.MEŠ GISBANŠUR ša-ak-na-a-š (scił. paršur) tianzi KBO 20.33 obv. 7 (fest., OH/MS); KUB 22.195 ii! 5 (KILAM fest., OH/MS); KBO 25.20 obv. 6 (fest., OS).


b. wr. ņ — 1’ in the nom. or erg., subject of — a’ arš- “to flow, run” w. nom.: nu z śmaš-s kän pū<r>ī ya śmi NINDA.I.E.DÉ.A namma kitttarru nul z śmaš-s kan KA×U-az parā ņ-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 z a-sta šanez-zii šarūlaš GISERIN-anza ņ-an-za kallisdu “Now let the sweet aroma, the cedar, the oil call you, (and come back into your shrine)” KUB 24.2 obv. 10-11 (prayer, Muršt, II), ed. Gurney, AAA 27:16f.

šagan 1 b 1’ b’

šagan
kuååanian uses rented (quired for the occasion or perhaps borrowed); she dresses herself in a requested garment (i.e., one re-
girl adorns herself in a festive-manner; she
unuwatar springtime” dressed up for a festival. A bad ox looks good in
partauwa mai [EG]IR
[99x109] oil once” KUB 27.1 iv 39-40 (fest., NH), ed. Lebrun, Samu-

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) [GIS]ERDUM=ma=za
mahبان Il-an ŠÀ-it harzî “as the olives [holds]
[its interior]” KUB 33.69:8; cf. KUB 17.13:1-2, KUB
33.74 i 5-6; (Here lies a GIS[amama-nut] nu GIS[am-
amâ]a / [GI]M-an Il-an ŠÀ-it harzi “as the samama-
hold oil in its interior” KUB 17.13:9-10, translit.
Güterbock, Oriens 15:350.

b’ hînganuː: [ANA d …]x Il-an hînganuzî “He
makes oil bow [to …] (and before the king they
call its name ‘KantiwΩ”) KBo 20.28 obv. 18 (fest.
frag., OH/MS?) □ in the following paragraph hînganuzî takes partauowa as its object.

c’ išk- “to use (oil) for anointing”: (“Don’t buy
an ox in the springtime; don’t marry a karşant-girl
dressed up for a festival. A bad ox looks good in
springtime”) idalûs=za karšan̄a gâlîšтарwanīlî
unuwatâr[i] nu=za wektan̄ TÛG-an wašiylâ[zi]
kuššanîan=ma=za Il-an iškiyâ[zi] “A bad kar-
šant-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 (kuššanî) 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”), ibid. 783 (“ungenaut acquis par de l’argent”), Kümmel, UF 1:164, HED 4:23 (“a bad girl primp for
a party and dresses fashionably (lit. wears in-demand
dress)”; EGIR=SU=ma Il-an iškanzi LUGAL-ūs lēli
hashedîr TUŠ-ās 1-SU ekuzî “Afterwards, they use
oil for anointing. The king, seated, drinks (to) lēli
oil once” KUB 27.1 iv 39-40 (fest., NH), ed. Lebrun, Samu-

2.5 obv. 14-17 above, 1 b 2’ f’, 1
b 5’ and 1 b 6’, below.

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

e’ lahu(va)- “to pour”: Il kan GIS[tepaz̄a IZI-i
lahu<î> “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 l-kân as šagans and use it as further proof for the nom.-acc.
neut. form, cf. 1 a 1’, above: […] / Il-an lâhu KBo 27.136
3 (Kizzuwatna rit. frag.); cf. HFAC 54 + KBo 29.213 obv. 22;
KBo 39.8 ii 22-23 (2Mašût;); KBo 2.3 ii 31 (1Mašût., MH/
NS); KUB 26.53:42 (letter frag.); nu išnâş kurdâlî Il LAL
kuvâpi lâhuwa “When oil (and) honey is poured
into a kurdâl-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’ lihuwaː “to pour”: nu=sši lîhuwâi Il-an SAG.
DU=sš “He will pour oil on her head” VBoT 1:14 (let-
ter from Egypt to Arzawa), ed. Rost, MIO 4:334, 336, tr. Haas
in Moran, Amarna Letters 101.

g’ pai- “to give”: nu kîšûwânti NINDA-an pai
[burcantî(?)=ma] / Il-an pai nekumantî=za TÛG-
d[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.

h’ šipant- “to libate, offer”: nu Il šipantî “And he
libates/offers oil” KUB 32.137 ii 13 (rit.); see also KUB
54.55 obv. 3 below, 5; nammà šša[n / [ANA DUG[DILIM, 
GA]L TU; BA.BA.ZA hûleš Il šer šipantî “Next he
offers PAPPASOU-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) nammàškan GESTIN Il anda
šipantî “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.,
išuhhai- “to scatter, pour”: 逵kan memal IZI-išuhhai “He pours oil and meal into the fire” KBo 11.32 obv. 13 (fest. frag. for infernal deities, OH/NS), cf. 1 b 2’ c’.

j’dā- “to take”: nu₂za EMŠA GA.KIN.AG I’an GA dāš “She took for herself rennet, cheese, (oil, and) milk” KUB 12.63 rev. 17 (Zawī’s rit., OH/MS); nu₂za namma 逵HAL I’an miliṯ NINDA,GUR₄,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.

k’ tarna- “to let flow(?):” nu DINGIR-LIM-ni GİR.MEÅ za namma LÚÆAL Ì “They give to the deity water for (washing) feet)” KUB 12.5 iv 11-12 (rit. for feet, and […] let flow(?) oil over […] (and they wash the deity’s feet)” KUB 12.5 iv 11-12 (rit. for ISTAR of Tamininga, MH/ENS), ed. Wegner, ChS I/3.1.86ff. (“er läßt Öl darauf”)

l’ uda- “to bring”: 逵ya₂mu GAM-an uDaś GIM-an₂wa₂za DINGIR-LIM DŬ-ši / [kē]₂z₅ma₂wa₂za IŠTU 逵I [E]GİR-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. laḫwua- “to pour”: [L]₁₀MUḪALDİM₂kan ANA DŬG-DİLIM.GAL 逵I ANA 逵šer GEÅTIN laḫwua₂i z₅at₂kan IŠTU DŬG-DİLIM.GAL ṭašši₂šipanti “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’ c’, above.

b’ w. šāniya- “to immerse, plunge, dip”: z₅at₂šan 逵I-anda šāniyazzî z₅at₂šan hašši₂dā “And dips them (sc. the anahî in oil and puts them on a brazier)” KUB 45.47 i 14-15; cf. KBo 32.14 i 11-12, and rev. 29 in 1 a 1’, above.

c’ w. dāi- “to place”: […] z₅a₂ak₂kan 逵I-ti₅an “And they place it(?) in oil” KUB 8.67 iv 7 (Ḥedammu, MH/NS), ed. StBoT 14:40ff.; cf. z₅at₂kan 逵I([i’an]da) / dāi KBo 19.142 ii 2-3 (fest., NH), w. dupl. KBo 40.3147.

4’ in the genitive case: (If you will do this, so that my husband recovers) nu₂wa ANA DINGIR-LIM 逵3 DŬG-haršiyalli 逵1-EN 逵SA 逵1-EN 逵LÁL 逵1-EN 逵SA INBI teḥḥî (written over erased pelḥî) “I will deposit (over erased ‘I will give’) three haršiyalli vessels for the deity: one of oil, one of honey, and one of fruit” KUB 15.1 i 14-16 (queen’s vow, NH), ed. de Roos, Diss. 189, 329; 逵DŬG-DİLIM.GAL 逵I “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)”) nu₂szš[i]₅ta₅[pi]₅[a]₅naz GEÅTIN ANA DŬG[G]DİLIM.GAL 逵I pūrin dāi “and from the tāpišana-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 ablativative; compares KBo 15.33 iii 11-12 which has a similarly used instrumental); 逵aš KASKAL-[š] […] “on the path of oil” KUB 35.84 ii? 7; 6 NINDA.SIG 逵SA 逵I KBo 10.34 i 11 (rit., MH/NS); cf. 1 a 2’.

5’ in the inst.: EGIS-anta₂ma 逵SA NINDA.I,E,DÉ. A talgan arḫa peššiyami n₅a₂šta anda QAṬAM-MA₂pat memaḥhī a₅iz₅za₂ka₅n 逵I-it šīwanz₅a ṭu₂shrur₅ta₂sa₂za₅n ṭal₅wanma₅z₅a šīwanz₅a “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’” KUB 12.96 i 8-11 (rit., MH/NS), ed. Rosenkranz, Or NS 33:239, 241 (differently) [] for hal₅wanma₅r see HED 3:52; 逵I NINDA,GUR₄,RA 逵I-it šalkan₅tan “one thick bread kneaded with oil” KUB 60.121 obv. 10, 13, 15 (rit.), ed. Popko, AoF 18:239ff.; cf. [NINDA … -][š] UPNI 逵I-it šalkanza BA,BA[Z,Z,A …] KUB 54.49 obv. 7 (fest. frag.;) [u₅r₅ksz₅t₅sz₅wa₂z₅ta₅I-[i]₅it₅i₅šk₅ant₅iš₅a₅an-][d₅r₅] “Let your paths be anointed with oil” KUB 39.15 iv 1-2 (royal funerary rit., ed. HTR 82f.; GĬS-hatallwa₅ GĬS₅ru₅ cider[I] 逵IŠTU 逵I šk₅i₅[za]₅z[i]₅ “He/She anoints the wood of the doorbolt with oil” KBo 11.14 ii 20 (rit., MH/NS). Ed. Unal, Ḥantita₅šu 23 (“restoring iš-[k[i-ya-an]-],” 30 “they lub[ricate]”; […] x 逵I 3-ŠU šił₃[p]an₃ti “libates/offers […] three times with oil” KUB 54.55 obv. 3 (rit. frag.;) [nu₅] wappu₅wa₅ IM-an₅I-it LÁL-ActionBar oil “and sprinkles clay from the riverbank with oil (and) honey” KBo 11.14 ii 20 (rit., MH/NS). Ed. Unal, Ḥantita₅šu 23 ("restoring iš-[k[i-ya-an]-]," 30 “they lub[ricate]”; […] x 逵I 3-ŠU šił₃[p]an₃ti “libates/offers […] three times with oil” KUB 54.55 obv. 3 (rit. frag.;) [nu₅] wappu₅wa₅ IM-an₅I-it LÁL-ActionBar oil “and sprinkles clay from the riverbank with oil (and) honey” KBo 11.14 ii 20 (rit., MH/NS). Ed. Unal, Ḥantita₅šu 23 ("restoring iš-[k[i-ya-an]-]," 30 “they lub[ricate]”; […] x 逵I 3-ŠU šił₃[p]an₃ti “libates/offers […] three times with oil” KUB 54.55 obv. 3 (rit. frag.;) [nu₅] wappu₅wa₅ IM-an₅I-it LÁL-ActionBar oil “and sprinkles clay from the riverbank with oil (and) honey” KBo 11.14 ii 20 (rit., MH/NS). Ed. Unal, Ḥantita₅šu 23 ("restoring iš-[k[i-ya-an]-]," 30 “they lub[ricate]”; […] x 逵I 3-ŠU šił₃[p]an₃ti “libates/offers […] three times with oil” KUB 54.55 obv. 3 (rit. frag.;) [nu₅] wappu₅wa₅ IM-an₅I-it LÁL-ActionBar oil “and sprinkles clay from the riverbank with oil (and) honey” KBo 11.14 ii 20 (rit., MH/NS). Ed. Unal, Ḥantita₅šu 23 ("restoring iš-[k[i-ya-an]-]," 30 “they lub[ricate]”; […] x 逵I 3-ŠU šił₃[p]an₃ti “libates/offers […] three times with oil” KUB 54.55 obv. 3 (rit. frag.;) [nu₅] wappu₅wa₅ IM-an₅I-it LÁL-ActionBar oil “and sprinkles clay from the riverbank with oil (and) honey" KBo 38.202 obv. 5 (MH or MS), ed. Haas/Wegner, OLZ 92:184, 185 (Neu, BAC 23:37); (Mutti’s wife took some oil) 逵ya₂mu GAM-an uDaš GIM-an₂wa₂za DINGIR-LIM DŬ-ši / [kē]₂z₅ma₂wa₂za IŠTU 逵I EGIS-anda iškiya “She brought oil also to me (and)
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] aššu [Ì]UZÀ an últimos 1-az [h]u-\-
man šarrā dāī “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) Kumarbiš MUL-aš uthizzi nu-za kēdāntu w[[itenit] arrattaru 1-\-(z iš)kid-\-
du] NINDA-an ezaādū GEŠTIN-an (ekudda)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 ʻÌ.ASṮ; cf. KUB 54.1 i 58-59 above 1 b 1‘; nu-ša kan MÁŠ.GAL SI.HI.A 1-za iškānzi “They anoint the horns of a goat with oil (and sacrifice it to the male deities and Maliya)” KUB 11.32 obv. 23 (rit., OH/NS).

7 containers — a’ DUG ẖubrāši: KBo 29.199:11-12 (rit.).

b’ DUG ḫuwa'il: KBo 5.2 i 37-38 (rit.), KBo i 13.248:24-27, KBo 39.8 iiii 29-30 (MH/MS), KUB 45.47 i iii 15-16 (for 1DUG.GA).

c’ DUG šura: KBo 2.3 i 10-31 (rit.), KBo 39.8 iii 22-23 (MH/MS), KUB 59.53 i 5.

d’ wakṣir: 2 wakṣir 1GIS SERDUM KBo 5.2 i 12 (rit., MH/NS).

e’ DUG BUR.ZI TUR: KBo 5.2 iv 11, 17 (rit., MH/NS).

f’ DUG DILIM.GAL “large bowl” KBo 4.2 i 5, 7, 8 (pre-NH/NS), KUB 27.69 ii 12 (OH/NS).

g’ NAMMADUM: KUB 41.25 obv. 4, KBo 30.52 left col. 9 (for 1GIS).

c. in compound Sumerograms (unclear whether pronounced with a form of šagan or not) — 1’ 1DUG.GA “fine oil”; q.v. logogram section of the dictionary.

2’ 1GIS “vegetable oil; in Akkadian texts 1GIS is read either šāmnu or ellu; see logogram section.

3’ 1NUN “ghee”; see logogram section.

4’ 1GIS ŠU.ÚR.MAN “cypress oil” (a perfume): KBo 21.20 i 18 (med.), ed. StBoT 19:42f.

5’ 1GIS SERDUM “olive oil”; see 1GIS SERDUM “olive.”

2. fat — a. in general: takku UR.GI-aš 1 ŠAH karāpī BEL 1 wimiya<zi> n-s-aš an kuenzi n-s-ašta 1-an šarūwantaṣz-ṣet [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” KUB 6.3 iv 27-28 (Laws §90); both the interchangeability of 1 ŠAH and 1 and the ability to retrieve the lard from the dog’s stomach indicate that a solid animal fat is meant; for the usual word for “fat” see UZU].

b. used for making a craft watertight, caulk-ing (?): tuppulū ša-gān-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. mis-
givings about šaŋanda < šakkar expressed by Ünal, CRRAI 32=BBVO 6:131 no. 10; for Akk. šannu (oil) used to caulk boats see CAD Š šammu c 1’.

c. 1 ŠAH “pig fat, lard”: for KBo 6.3 iv 27-28 (Laws §90) see 2 a, above; ŠA 1 zipatta[(ni)] 1 ŠAH 1 GIN KÜ.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 zipattani 1 ŠAH DUG.GA 5 GA.KIN.AG 5 EMŠU 5 PA. ZÍD.\DA ZÍZ ANA NÍG.KASKAL daškīzi “He will take one zipattani 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. 1 ŠAH DUG.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 1-an/I UDU “sheep-fat/mutton-tal-
low”: n-s-ašta anda UDU-aš 1-an kita “And sheep fat lies therein” KUB 17.10 iv 28-29 (Tel.myth, OH/MS?); I UDU is sometimes/usually (?) read [UZU]/appuzzi- q.v.; see also HW 2 A 193.

šakka-want- 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.1. E.DÉ.A.

If the interpretation offered here is correct, the oblique forms (šaknaš, šaknaz, šaknit, etc.) of the
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 amphikinetnic pattern of stress for the “oil” word (as opposed to the acrostic pattern of šakkar, šaknaš) accords with the pattern for tekan, takni.

Concerning the translation “fat” the following considerations must be kept in mind. Constructions such as UDU-äš I-an “sheep fat” (2 d, above) and the alternation of I ŠAH “pig fat, lard” with simple I (see KBo 6.3 iv 27-28 [laws §90] above 2 c) require us to recognize a use of simple I (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 participle “(that which is) cut (out)” (CLL 185).


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


Cf. šak(nt)at(i)ar.

šag(ə)n- see šak(k)-, šekk-.

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


2 TÚG mazaganniuš KÚ.GI ša-kán-ta-me-en-zi “Two mazaganni- garments decorated with gold appliquéd (?)”; (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 hanaša ša-kán-ta-ma-an-za KÚ.GI “One h. decorated with gold appliquéd (?)” ibid. iii 20, ed. Košak, Linguistica 18:100, 104, Siegelová, Verw. 444f., cf. StBoT 31:424 (differently); ŠA. BA 1-EN ša-kán-ta-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).


Cf. šak(nt)at(i)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-ta-ta-[r[a] KBo 13.61 rev. 5, ša-kán-ta-ad-da-ra KUB 42.78 ii 22, KUB 42.69 obv. (19), [ša]-kán-ta-ta-ta KUB 42.42 i 9.


On the restoration in KBo 18.23 obv. 11-12 [šakan-]tatarša ŠA KÚ.GI ša-ḫaššan[niš […] / […] īwater proposed in THeth 16:322f., 324 see CHD s.v. ša-ḫaššan[-i].
Šak(k)antat(t)ar

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

sg. nom.-acc. ša-ak-kar KUB 17.28 i 5 (OH/NS), zakkar 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).

(From) an excrement (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 (Paåkuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:272, 277 (§5),")

Or a virgin was [take[en]?, and she went down to the patient’s bedroom) nu zwa kāš tantukēnas LUMU-aš ša-ak-na-aš šiēnuma “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 food to the gods “apedani zwa DINGIR. MES-es ša-ak-kar šādār adanna (lit. words) to you” 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”).

Perhaps to be restored: (Æattušili I addresses Æaþtayar:) šita “It is just you who gives the words (and) urine to eat (and) to drink” KUB 13.4 iii 67-68 (instr., pre-NH/NS).


If ša-akka, ša-akku, ša-kkum, ša-kku or ša-akkar, ša-akka is a compound of *zašgar (= partially reduplicated word of zakkar) and ašiš, oblique stem “mouth” (Berman, Diss. 86).

The noun zašgar “anus” (KBo 17.61 rev. 14), with oblique stem zašgarisš-, is a compound of *zašgar (= partially reduplicated word of zakkar) and ašiš, oblique stem “mouth” (Berman, Diss. 86).
šakiya/-a

šakiya/-a 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-: […] / hūkmāuṣ arha ša-a-ki-ı̄-š-kī-[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, Bewährungssprüche(?) kundzugeben”); kuükki ša-a-ki-ı̄-z-zī […]-an ammuḫ šuppalanza ša-a-[k]-ez-zī?] 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)-liêkk-, šagai-, šakiyaḩ-, šakiyāšar.

šakiyaḩ- v.; to indicate, signal, give a sign or an omen; wr. syll. and ISKIM-ah-h-; NH.


preter. sg. 2 ISKIM-ah-ta KUB 36:94 rev. 9, KUB 24.5 obv. (9), 13.


pl. 3 ša-ki-ya-ah-be-er KUB 16:46 i 5.

mid. pret. sg. 3 ISKIM-ah-ta-er KUB 50:117 ii 12.

verbal subst. nom. ISKIM-ah-hu-war KUB 13.96 left col. 3.

gen. ša-ki-ya-ah-ḥu-wa-aš KUB 2.1 ii 29 (NH), KUB 44.16 iii (8), ISKIM-ah-ḫu-war-[h] KUB 10.85:3.

a. subj. the sun, the moon or other heavenly bodies: nu-ṣu mu4 SIN EN=YA išdammāš / [k[i]-wa kuik (ISKI)]M-ah-ta nu-ṣu wa mān ammel ḫUL-lu išiḫaṭa “Moongod, my lord, listen to me! Concerning [this sign] [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; 4 SIN EN=YA ISKIM-ah-ta-wa
not portend the king’s death? KUB 14.4 iv 24-26

cessor) was saying […]: ‘That which the Sun(god) (i.e., the Tawananna, the wife of the king’s predecessor) gave as a sign[n] (var. gave a sign […] on the s[jde]’ KUB 24.5 rev. 3-4 (rit. of royal ununction), w. dupl. KUB 36.93 rev. 9, ed. StBoT 3:12f. [] presumably the variant refers to a partial eclipse: 1 ṬUPPU mān 4SĪN ISKIM-ah-t[a] [‘One tablet: If the Moongod gives a sign’ KUB 30.55 rev.? 5, ed. CTH pp. 174f.; mān 4[SĪN-āš] / 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 4UTU-ūš ša-ki-ya-ah-[ta] MUNUS. LUGAL-sma […] memišk eti-na wa kuit 4UTU-ūš ša-[k][y]-a-ah-za […] isīya[hta U]L-zwa ŠA LUGAL ÚS isīyahta ‘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 [portended] […]’ Did it not portend the king’s death??’ KUB 14.4 iv 24-26 (prayer of Murši, II), ed. de Martino, Esosen 9:30, 38f., van den Hout, Purity 42f., Huber, JAOS 121:640f., Cornelius, RIDA 22:39; [k]āšma ša-ša-ki-y[a]-a[t]-ta ‘It has just given a sign’ FHG 13 ii 26 (rit. of Kuwanni); 14?] urkiš ša maš kan AN-za andu ISKIM-ah-t[a]-a4? urki- gave a sign from the heaven’ KUB 18.10 i 3 (oracle).

b. other subjects: nu MUŠEN-ḪA apā[t] ša-kiya-ah-le-er nu MUŠEN-ḪA [SīxšA-andu] ‘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.; iparwaššišša ša ISKIM-ah-t[a] ‘The iparwašši bird indicated’ KUB 5.22:21; [SĀ La]barna ša-ša-kiya-ah-ku-u-ua-wa-āš 4LAMMA-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] / 4Sīkunziya[š…] / ISKIM-ah-ku-u-ua-[-aš] ‘One tablet, (text) complete, [of] the omen-giving [of] the woolen kunzi’ KUB 10.85:1-3; i x x i andu isīhāru 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; Götzte, KIF 1 (1930) 401-413; Kammenhuber, THeth 7 (1976) 14f., 42-45, 76, 196.

Cf. isīyaḥh-šāgai-, šākai-.}

*šākaiyāšar n.: sign, omen; NS.†

dat.-loc. ša-ki-āš-ni KUB 17.28 i 1.

[mā[n] 4SĪN-āš šākaiyazzī nu-za-ša-ki-āš-ni [o-o] UN-an GUL-ah-zi ‘[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. šāgai-, šākaiyā-, šākaiyāḥh-.

šākaiyauwant- adj.: giving omens, ominous.†

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


šākki[ganiyayawant]- adj. ‘smared with excrement(?)’ KBo 10.37 ii 25, suggested by Goetze, JCS 16:30 and JCS 22:20, is based upon a faulty restoration.


šākki[ganiyayawant]- adj. ‘smared 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. šak(k)išèk ‘to know.’

šākki[-…]. (mng. unkn.).†

[…]n x ša-ki-it-[x …] KBo 20.36 obv. ? 4 (fest.). The sign before the break could be a -[a-].
The rare neut. gender is shown by the resumptive sat in KUB 13.20.11; see ngr. 1.

1. custom, customary behavior, rule, law, requirement: ANA [K]UR URA Ḥatti-sm-sa-kan ša-ak-la-iš-duqa[(qa)yi] ‘IŠEŠ-ša-za’ NIN=ŠU MUNUS-an-ninniyamin UL d[(a)i] “In the country of Ḥatti (this law is observed: a brother doesn’t take his sister or female cousin sexually” KBo 13.113.4 obv. 5, KUB 26.31:3-5, ed. Chrest. 158f. (“rite”), Süel, Direktif 8f. (“görev”), tr. ANET 349 (“ways”); URA Ḥat<tu>ši-sa-kan kuædanı kuš ša-ak-la-a-šer män LUGUDU₁₂ LÜ.MESHalîyattalleš ku[š kui]š tarneškizzı n=x=t tarınškiddu šat “(Concerning) the rule which exists for someone up in the city of Ḥattuša: if a priest (or) LUGUDU₁₂ is in the habit of releasing watchmen, whoever he is, by all means let him continue to release them” KUB 3.94 i 12 (appendix to SV vocab.?).
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. parà 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-umáš ša-ak-li-ya genzu QATAMMA harten n s s ATIG S-in māniyahlšiškitten “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. maniyahl-5 d; (You are culpable, if you know something harmful to His Majesty and you spread it abroad, and you say:) kēdanī ša-UD.KAM ūk ku đa ša-ak-la-ā-i UL aṭaḫaṭat nu-za-šat-ša UL waššu “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. HW² 1:198f. (“An diesem Tag — zu welchem Brauch ich nicht gestanden habe, das (ist) mir keine Sünde”), and Otten, FsBittel 434; našma[ž duza]/[Š]A LUGAL maniyahl[a]en našma ŠA LUGAL [š]a-ak-[li]-in (text: [š]a-ak-di-in) per 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. Goetzke, Kizz. 14f. □ collaboration shows a-di- sign, as copied, CHD L-N:168a s.v. maniyahlba-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 š, l, n, m, and r (i.e., continuants) is extremely rare in Hititte scribal practice, while the spelling ša-ak-li- for šaktai- is well attested. The parallel with maniyahlba- “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 šaktai-.

2. rite, ceremony, protocol: EGIR-az-ša ANA LUGAL GIBIL, ŠA LUGAL-UTTI ša-ak-la-uš(!) […] “Later [they carry out(?)] for the new king the royal ceremonies” KUB 17.31 i 21 (subst. rit.), ed. StBoT 3:62f. (“Zeremonien”), 92 (“Gemeint sind hier vielleicht die Königswiwebehhandlungen, 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 [i]la[i] “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 ša-ša E-šiḥûl ša-ak-la-in-na paḥši “Keep the temple (of [Hebat], 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-nā-kān šiḥûl šal 1 [k] […] KUB 14.4 i 14-15 (Murš. II’s prayer about Tawannana), ed. de Martino, Eothen 9:24, 37, THeTh 5:188; nu ša ŠA DINGIR.MES ša-ak-ša-šu dāššauēš “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 ḥāšannaš m[e]ihan DINGIR-LIM-ni ku đa ša-ak-la-ā-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 kuṭma ANA LÜŠANGA pānzi kuṭma LÜŠANGA ŠA DINGIR-LIM ša-ak-la-uš tu wadanuš “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 5.12 i 39-41 (oracle question, NH); (Because they brought here men of Aštata) n s ša DINGIR-LIM ša-ak-la-i punuššer “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 s ša DINGIR-LIM ša-ak-la-a-i le dašgar[t]en[ti] [w]ātar šA DINGIR-LIM NINDA.GUR[...R], RA UMTGIŠ[T]IR gaur[t]ya[za] / [giš][TI]R ḫubnariya[z]a piddaškitten nu šA DINGIR-LIM ša-ak-la-a-i apēt daškat[e][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 rites” KUB 31.113 i 4-7 (instr.), ed. KN 130f. (“If somebody sleeps with a woman”) nu ša kan mahšān DINGIR.MES-aš ša-ak-la-in (var.
LUGAL KUR \textsuperscript{URU} Kargamiš išḫi-il ĕšdu ANA LUGAL KUR \textsuperscript{URU} dU-tašša-zan 1-ăš \textsuperscript{1}lįįḫuκašti šališši ĕšdu namma \textsuperscript{卒}ši ƙan lê ḫuksi šallišši ŠA LUGAL-xa ša-ak-la-iš (par. iš-ḫi-ŭ-ul) ḫuši ANA LUGAL KUR \textsuperscript{URU} Kargamiš āra ANA LUGAL KUR \textsuperscript{URU} dU-tašša-ya apāš āra ĕšdu “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 Šatti) be greater than the king of the land of Tarḫuntašša; 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 Tarḫuntašša” Bronze Tablet ii 79-82 (treaty, Tuḫḫ, IV), w. par. KBo 4.10 obv. 37, ed. StBoT Beih. 1:18f. (“Regelung”); nu\textsuperscript{wa} GIBIL.MEŠ ŠA LUGAL ša-ak-la-a-i ḫalši\textsuperscript{un} “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 [...] / [ṣa-ak-la-a-iš (var. ša-ak-la-l[š]) nu\textsuperscript{wa} ḫum[an ...] / [p]ē ḥarweni “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 \textsuperscript{卒}za\textsuperscript{wa} kan para UL ĭšwuwaer [nu\textsuperscript{wa}] za-\textsuperscript{kan} apez azzikumi “But they didn’t pour out(\?) the šakläi- (part of the victim reserved for the god?). Shall I eat from that?” (The following broken lines speak of brewers and maršaštarri-sacri-

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


Cf. āra-, ḫazzwi-, ḫštul-.

šakna- see šagan and šakkar.
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: Nₐ-ZI.KIN NAGA-an-zi DINGIR-LUM PÅNTÜRKI Nₐ-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-square for reading NAGA-anzi “they wash” = warpanzi see HZL 345, HW 294 (SÈ-É-NAG) or as arranzi see nu paizzi šat[-][-] / Nₐhₐwₐl[-][-] / arranzi[[-] ...] KUB 10.83 vii 8-10. For Akk. exx. of anointing stelae (norā, musarāt) with oil see AHw 843f. pažasū G 3.

b. possible ex.: NINDA.KU₁ U x[[-] / MUNUS. MEŠ BA.BA.ZA x[[-] / šarā ī-an-zi[[-] ...] KBO 30.61 rev.? 2-4 (fest. frag.).

c. uncertain?: INA UD.16.KAM ī-kuitmanš can ʿUTU-uš nawi āpīzi nu LUGAL MUNUS. LUGAL ĪR₁ Ḥattušši ša-ak-ni-ya-an-zi n z aż e z a a rₐ ḫ a y a n ēsandari maḫḥan n ma šaš can ʿUTU-uš āpīzi apiya!{text: a-pé-e }= ma INA ĪR₁ Kizzuwatna INA É ŧIM ī-šinaḫšiya katmarštīti “On the sixteenth day before the sun rises they anoint the king (and) queen in Ḥattuša, and they seat themselves apart; but when the sun rises, there(?) in ‘Kizzuwatna,’ in the temple of Teššup, in the šinaḫši-building they (?) k.” KUB 30.31 i 1-6 (Kizz. rit., NH), ed. Lebrun, Hethiti ca 2:95, 103; and similarly ibid. 10-12. Güterbock, Orients 10:553, followed by Puhvel, FsLaroche 303f. and HED K 37f., saw in this passage two verbs with related meanings, one šakniyaš derived from the noun šakkar “excrement,” and the other katmarššt being a variant, Luwian according to Puhvel, of the better known Hittite word kamarššt “to defecate.” Puhvel considers katmarššt a Luwian synonym of Hittite šakniya- and notes the appropriateness of using the Luwian word for what tranśpires in “Kizzuwatna.” Güterbock and Puhvel regarded the subjects of both šakniyaš and katmarššt as the Hittite royal couple and therefore posited a Kizzuwatna “station” somewhere in Ḥattuša or close vicinity. Another solution would be to emend a-pi-e-ma to a-pi-šal-šma and take the Luwian verb as the indefinite plural “katmarššt(n)ši “they defecate)” or singular (katmaršštāti Germ “man scheiss”), referring to unnamed personnel in the temples in Kizzuwatna. Lebrun so understands the passage (“ae ce moment”) and (on p. 95) simply reads the text a-pi-ša without noting that the copy has a-pē-e. Lebrun trans-lates katmaršštīti as “ils urinent” in contrast to his translation “vont à la selle” of šakniyaši. However, defecation is other-wise unmentioned in festival texts. Defecating in sacred space (“in the šinaḫši 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 festi-val that the text says “they anoint the king and queen.” Moreover, katmaršŠ is not kammaršš, 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, Orients 10 (1957) 353; Puhvel, FsLaroche (1979) 302-304; Oettinger, Stammbildung (1979) 29, 43 n. 34 (“cacre’... Denom. zu šakkar ‘Kot’”).

Cf. šagan.

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

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


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

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

Cf. šakkar.

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

pl. nom. com. ša-ak-nu-wa-an-te-eš KUB 45.49 iv 9, (here?) KBo 39.219:3 (NS), ša-ak-nu-wa-an-te-eš KBo 39.190 ii 10 (pre-NS), ša-ak-nu-wa-an-te-eš 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-[a-]... KUB 52.92 iv 5, ša-ak-nu-[a-]... KUB 56.29 obv. 4.

a. modifying persons: n-za-aš DINGIR.MEŠ-aš NINDA ūršī 

b. modifying gods, i.e., their images: [...] ša-ak-nu-wa-an-te-eš ANA DINGIR-LIM [...] and to the defiled (statue of) the deity KUB 5.6 ii 61 (NH).


d. in a merism with parkui-; namma ḌUTU-SI ša-ak-nu-wa-an-ta-aš ANA GIBANŠUR <.H.I.A> parkuwayašša ANA GIBANŠUR.H.I.A EGIR-an hinikzi “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; šarnikel ANA GIDIM SUM-anzi ANA DINGIR.MEŠ URU Halpaša šarnikel 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 ii 12-15 (oracle question, NH); cf. CHD P 165a s.v. parkui- A and van den Hout, Purity 231 (citing parallel from Arnaud, Emir 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; Puivel, FsLaroche (1979) 302ff.; Hoffner, HS 107 (1994) 222-230.

šaknuwant- B a

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

g. nom. [š]a-ak-nu-wa-an-za KUB 36.37 iii 9; neut. nom. ša-ak-nu-an KUB 33.62 ii 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-(a) KBo 34.46 iii 36; d.-l. l-<nu-an-za KBo 23.50 iii 19.

a. wr. fully syllabically: (After someone has placed NINDA.İ.İ.D.É.A on the ground and libated beer and limma?) on the ground, he/she says: O male deities of the Stormgod of Kulwišna, eat and satisfy your hunger. Drink and satisfy your thirst) [n]u ššmaš ŠA=KUNU ša-ak-nu-an šištu ZI=KUNU šmaššaša ššmaš [li-]n-<nu-an-za šštu “Let your stomach (lit. interior) be filled with fat/oil (i.e., with the NINDA.İ.İ.D.É.A) and your mind be filled with [li]mmma-beer” KUB 33.62 ii 12-13 (rit. MH/MS), ed. Glocker, Eothen 6:40ff. (reading [kar-ti]-lim-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-

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 ŠAḪ. BABBAR 4summanza MUNUS-āš ša-ak-nu-mar [k]inandasu š[al-] (or: K[U]H.A...) dāl n [s]a šu UR.MAN manaḫḫanda iššuwa-āl “[He takes a] summanza 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. kammar-, šakkar-, šaknuwant- A, šeḫur.

šakpirtai- (?) see šaktutai.-

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

sg. d.-l. ša-ak-ri- ša 20.52 iv 6 (MH/NS), KBo 37.1 ii 31, (32) (OH/NS), ša-ak-ri-i KUB 36.89 rev. 48 (NH); gen. šek-ri-ašš(a) KUB 46.54 obv. 15, šek-ri-ašš(a) KUB 17.16 i 6, šek-ri-iaš(a) KUB 18.66 i 17 (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;)

šaknumar (verbal substantive) shows that a verb šakkn(a)īštu- 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 *šaknu-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.Ī.E.D.E.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.’”


Cf. šagān, šakniya-.

Uncertain whether šaknuwant- A or B: [ša-ak-nu-wa-an-te-ēš ša[...] in broken context KBo 39.219.3.
The text is a complex discussion of various ancient Near Eastern religious practices and deities. It includes references to specific rituals, deities, and historical contexts. The text is rich in detail, mentioning specific gods, their roles, and the practices associated with them. For example, it discusses the cult of Nerik and the role of the Stormgod in various rituals. The text also touches on the treatment of livestock, contrasting care and neglect, and the importance of rituals in ensuring the well-being of mankind. The author引用了多个学者的研究，包括Josephson, Heth.u.Idg. 1979, and Hoffner, JNES, 28:225-230, BiOr, 53:750-761, among others. The text is scholarly and requires a background in ancient Near Eastern studies to fully understand its implications and nuances.
and feed them) KBo 14.63a i 7 (MH/MS), ed. Hipp.heth 220f. ("They unharness them and wash them with warm [water]") n uz ša-ku-ru-u-wa-u-an-zi haššik-nužani “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 uz ša-ku-ru-u-e-e[r] “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.ANŠ.E.HLA) from the place from which he goes to pasture them) š[a-ak-r]u-u-wa-u-an-zi-ya [kuez iyatari (Enk)]dušasšmaša GAM-a[n iyatari] “and [from the place where] (Enkidu) [goes to water] (them), Enkidu also goes with them” KBo 10.47c i 11-12, Gilg., NS), translit. Myth. 123, tr. Beckman in *nu UDU.HLA […] […]-an píanzi ša-ak-ru-u-wa-an-[z] KUB 55.19:9 (Hurt.-hitt. rit., NS), cf. Göttlicher, RHA XV/60:6 (as Bo 2437).

2. (intr. w. -za) to water oneself > to drink, satisfy one’s thirst(?): nu zwa za GUD.HLA UDU.HLA [ANŠ.E.KUR.RA.MEŠ ANŠ.E.G IR. NUN.NA.HLA ša-[(ak-ru-)] … “May the oxen, sheeps, horses, and mules satisfy 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, FsGüttbock 2 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), šakuweina “to water” is a denominative verb in *ye-o- with regular loss of intervocalic *y.


ša-akšakila- n. com; (mng. unkn.); pre-NH/NS.†
pl. acc. ša-ak-ša-ki-lu-ú KUB 24.8 i 5.

(“He (sc. some god mentioned in the lost preceding context) who habitually vindicates just men, who repeatedly falls evil men like trees”) hūwappuš as-kan LÚ.MEŠ-aš / [tar-na-aš-ma (var. tar-na-aš-ma-an-ša)] ša-ak-ša-ki-lu-ú-šal-ḫannai “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. Friedric, YA 49:214f., Alp, Anatolia 2:8, Siegelová, StBoT 14:4f., Oettinger, Stammbildung 434, van Brock, RHA XX/71:104 (“les hommes méchants, sur leur gorges il frappe les šakšakila”) - tr. Hoffner, Unity and Diversity 139 (like šakšakilus), Hitite Myths 2 83 (“like …”), LMI 167 (“kommen šakšakilul”), 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 ša(k)-škek- “to know.”


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

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

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

(“If someone batter (and so) makes him ill”) nu apān ša-a-ak-ta-a-ta-i-z-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 man’s head” ša-ak-ta-a-ta-i-z-zi-aa “He shall provide sick-maintenance for him” (He shall give a person in his place who shall work
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.


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, JASS 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, šakuwi- 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, šakuwi- 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.

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 opened (one). But if you do not bring him, the men of the city shall (then) make compensation for the granary”) 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-an-za KUB 13.9 (MH/NS), translit. StBoT 28:79, omitted on StBoT 27:83; INA GÅKIRL,sar[-]zá? 2? GIÅ-ru ša-ku-wa-an-zi “In a vegetable garden they š. [two?] trjees. (Under each tree they place [. . .])” KBo 20.92 i 3 (rit., MH/NS); nu apery[)]; Ésu] kueil z a GIÅ-eyan (var. GIÅ[e[y]a] áski z šši ša-ku-wa-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 ii 1-2 (OH/NS), ed. LH 61f. w. n. 204, p. 295 (“visible(??), erected(??),” part. of šakuwi- ‘to see?’), Hrozný, CH 44f. (‘est enfermé”), Walther, HC 256 (“be shown”), Götze, AM 203 (“zur Ruhe gebracht” d.h. “aufgehen ist”), Hoffner, Diss. 52f. w. n. 3 (if eyan = “pole” then

2. (mng. unclear): [ . . .] dagän ša-ku-wa-an h[ar[-]] “[ . . .] k[eeper] š.-ed toward/on the ground (and sing in Hattic)” KBo 12.131 rt. col. 15 (KILAM fest., OH/NS), translit. StBoT 28:79, omitted on StBoT 27:83; INÅ GIÅKIRL,sar[-]zá? 2? GIÅ-ru ša-ku-wa-an-zi “In a vegetable garden they š. [two?] trjees. (Under each tree they place [. . .])” KBo 20.92 i 3 (rit., MH/NS); nu apery[)]; Ésu] kueil z a GIÅ-eyan (var. GIÅ[e[y]a] áski z šši ša-ku-wa-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 ii 1-2 (OH/NS), ed. LH 61f. w. n. 204, p. 295 (“visible(??), erected(??),” part. of šakuwi- ‘to see?’), Hrozný, CH 44f. (‘est enfermé”), Walther, HC 256 (“be shown”), Götze, AM 203 (“zur Ruhe gebracht” d.h. “aufgehen ist”), Hoffner, Diss. 52f. w. n. 3 (if eyan = “pole” then
the verb is used with an object to denote the action of moistening something. For example:

- **[Latin]**: *moisture* (adj.)
- **[Greek]**: *moist* (adj.)
- **[German]**: *feucht* (adj.)
- **[French]**: *moist* (adj.)
- **[Italian]**: *umido* (adj.)
- **[Spanish]**: *húmedo* (adj.)
- **[Russian]**: *влажный* (adj.)
- **[Chinese]**: *潮湿的* (adj.)

These forms are used in a variety of contexts to describe the condition of being moist or wet. For example, in a garden, one might use the verb "moisten" to describe the action of watering plants. In cooking, "moisten" might refer to the act of adding liquid to dry ingredients to make them more pliable. In medicine, a prescription might instruct a patient to "moisten" their hands with a saline solution.
pleased. Drink the wine […] KUB 33.70 ii 4-6 (rit. of honey-)drenched [pastry]. (Let your soul (ZI) be god, eat the smooth/agreeable, warm, (oil- and "oil," faces the difficulty of explaining the loss of the n which is part of the word’s stem. It is known 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 šakuwant- “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(wa)- “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- see šaku-, see šakwu-. Moore, Thesis A, šakuwa-.

šakuwa- n. see šaku-.

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

šakuwaḥḥ- v.; to complete(?); NH.

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

[D]INGIR.GAL šya-wa-suš kan kuwapi IŠTU É.GAL-LIM arha dâ[e]r nu šmu IR š YA EGIR-pa memišta DINGIR-LIM šwa INÁ UD.10.KAM hár-ker [nu] šwar-š an LÚ.MEÅKÙ.DIM SUM-er nu šwa-š 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 -ahḥ- 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 innaraḥḥ- “to act vigorous-)” iškattaḥḥ-, iškidaḥḥ- “to signal by waving a lance,” or kunnaḥḥ- “to be successful”). With awan

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
åaku-åke

tation) this verb should not have an iterative of the form kán-z (NH?/NS), KUB 33.93 iv 28, 29, KUB 33.92 iv 21, KUB 21.22:27-28 (benedictions for Labarna, OH?/NS), ed. Otten/ Neu, IF 77:182; (The Old Woman says:) nahšar-nuške<r> = wa[rz an kuiēš] = urutensūke<r> = war< an kuiēš nu=wa=šmaš IGL.H.A-[wa dašiwaandaš] / datten GEŠTU.H.A=ma=šmaš duddumya=ndaš ta[t(en) / GEŠTU-it<wa> ištamaštendi lē IGII-it<wa> ša=šal!(text: iš)-k[wa-ia-at-te-ni le]

“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] see(?) with (your) eyes’” KUB 60.157 iii 7-10 (rit., MH/MS), ed. Ehedol, KIF 1:396 (as Bo 2490) note that following the translation of Ehelolf [dašiwaandaš] and duddumya=ndaš are dat. pl. in apposition to the pronoun “šmaš” “from them”; alternative parsings as gen. possessivus or acc. pl. in σημεία 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 Gundgodess of the Earth, we keep taking this matter […] Why does this house gasp?”) [nu=za 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.; 6TU-åš IGL.H.A=SU 3 TAPAL 1-NUTUM x[...]/ša-ku-<wa>->ia-ua-<wa> aš n=asha LUGAL MUNUS.LUGAL ša-ku-iš-ki-id-du(?) “The Gundgod’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 Gundgod; one pair are his eyes of govern[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) šakuisiddu is the intrans. “look,” not the trans. “see”: [(nu=ka nerip=ša) katta ša-ku-ua=wa-it (var. [ša-kuwa-]<wa>) nuzu 4Ullukummin ša-ku-iš-ki-iz[-zi] ((4Ullukummin mūš-ša=za šepiša)n (var. in sg. [nepiša] 4TU-un ša-ku-iš-ki-iz[-zi] “The Gundgod looked down from heaven (mng. 1). He sees (w. -za, mng. 3) Ullukummi.
šakuwai-  C 2 a


b. without -d-l., abl., -kan and -ašta: “The exorcist recites: āššu ša-ku-wa-a-it! […] / nu labaran āššu šuwai “Look favorably […]” Regard the Labarna favorably” KUB 41.23 iv 9-10 (OH/NS), ed. Giorgieri, RIL 12:258, 261 □ Oettinger, Stammbildung, read ša-ku-wa-at-te-er, 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-iž-zi KUB 33.120 ii 86 (Song of Kumarbi, pre-NH/NS), ed. Werner, BiOr 18:29ff.

šakuwai- D v. mid.; (mng. unclear).

mān zaš SIG-verso zma n zaš šiš kan arhaš dāi anda zma 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,
We assume that šakuwat- has the same formation as puriyal “lip-cover” (q.v.), šiṣiyal, niniyal, tumantiyal, tarmal, winal, and ardal, although a formation in -älli- (cf. ḥaršanalli, ḥaršiyalli, etc.) is of course also possible (van den Hout, StMed 9:201). If our analysis is correct, the puriyal is singular, since one gold cover could easily cover both lips, while two separate covers were needed for the eyes.


Cf. šaki-.

šakuwail see (URUDU)šankuwali-(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, . . .”) män zåš anda sma kuwaŋi IGI-wa-an-na-an-za n zåš kan UL ŋhanḥaniyai “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 Suel, Direktif Metni 24f. (“Ayrıca ne zaman o devamli ihtimam görmüsü (kolesini) suçlamaz” = Besides whenever (the servant) is continually careful, (the master) finds no fault (with his servant)”), still differently Sturtvant, 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(<->) s sîsma w. wrong sequence of sma sîšî!]”), 398 (< *šakuwannt-a– < šakuwat- “to bring to rest, cause to stand still” + -ant-,) 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 ŋhanḥaniyai 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,
Heth. u. lfdg. 56 n. 45) related to the verb šakuwantariya- "to rest, stay, be neglected, untended, uncelebrated." This does not affect the question of whether šakuwannaš GILŠUKUR is "spear of display" or "spear of disuse," as there could easily be two šaku- water-s. The spelling with IGI for šakwa (cf. also IGI-wandariya-) is either a rebus writing like m.GILŠIDRU-DINGIR-LIM-š 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-zà ("Wenn es sich aber nun um einen Gott handelt, sollte (d)er nicht (auch) Ekel empfinden(?) (können)? Sollte (d)er ein anderes Empfinden haben?" RTAT 202) would eliminate this entry entirely. But we find his translation of mān s ash anda-sa ma kuwapu unconvincing. Süel (Direktif Metni 24f.) understands the ac tion of šakwuanna- as commendable ("devamlı ihtimam görmüne"). Although we cannot agree with this interpretation since the mān ...-ma "but if ..." demands contrasting behavior, we follow her reading ZI DINGIR-LIM=sma (instead of ZI-anstima) in line 28 and her translation of the ZI DINGIR-LIM=šma ... 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 ša-a-ku-ni-in-[at-...]-... KBo 19.161a:7 (OH/NS), ša-ak-ku-wa-ni-in-[at-...]-... 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, [walti- beverage], and marruwan-beverage") ša-ku-ni-ia-an [šašā] 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-za-an AN[A ... nu] kīšān tezzi kāš ša-ak-ku-wa-ni-y-[al-...]-... "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.]-šk[an ša-ku-ni-in-an] DUGUD=ni! ANA DUGÚTUL R[herence ... (tarnai)] "He/She then puts mud-plaster(?) for power/effec tiveness into a [...] stew-pot." ... TU7 GÚ.TUR ša-ak-ku-ni-in (var. ša-ku-ni-in) šara dāl[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 i 3-2, 9; perhaps also in broken context KUB 34.1067 (rit.), KBo 19.161a:7 (OH/NS), ed. Pecchioli Daddi, Mem.QuattordioMoreschini 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, untended, or uncelebrated (w. -ašta or -kan); from MH/MS.†


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

iter. act. pres. sg. 3 IGI-wa-an-da-ri-iz-ki-iz-zi KUB 31.88 iii 9 (MH/NS); pret. pl. 3 ša-ku-wa-an-da-re-eš-ke-er KBo 3.4 i 18, ša-ku-[a]-an-da-re-eš-ke-er KBo 16.1 i 28 (both Murš. II). On the vocalization of the iter. suffix see cf. Melchert, Phon. 133.
1. to rest, stay, remain — a. said of the king: (I plundered Timmuhala) § nammaz ššan INÀ ṢUTI Timmuhala šer ša-a-ku-wa-an-ta-ri-ia-nu-un (var. ša-ku-w[ar…]) “Then I stayed up in Timmuhala.” (I sent out the SUTI-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’annal. 123 (”Poi io restai a Timmuhala”); (“I burned the lands of Takkujahna and Taţantattipa. Since no Hittite king had ever gone (var. come) to these lands before”) KUB 40.56 iii 10-11 (var. may they not neglect it)” 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 20.26 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 hapusti-), 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 be-

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”) [n̥]ašta kan anda læ IGI-wa-an-da-ri-iš-ki-iz-zi (var. IGI-wa-an-ta-ri-ua-š-ka-n-zi) “Let it not remain unvisited (var. may they not neglect it)” KUB 40.56 iii 10 + KUB 31.88 iii 9 (BEL MADGALTI, MH/MS), w. dupl. KUB 13.2 iii 7 (MH/NS), ed. Dienstanw. 47 (duplic: “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 ⁰UTU ṢUTI-Arinna zaš tašan GASAN=YA EZEN₄, ḤI.A ša-ku-wa-an-da-re-š-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”); ta-ašta mān EZEN₄,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 ĒSTAR of Šamula, MH/NS), ed. Wegner, AOAT 36:118 w. n. 382; n̥ašta mān MU.ḤI.A ša-ku-wa-an-ta-ri-ia-zi UL atz kan ḫapustanzi “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 (ANDAḪIUM-fest., Tudh., IV), cf. similarly KBo 30.77 iv 25-26 (following a section added by King Ḥattusili); mān kan MU.ḤI.A ša-ku-wa-an-ta-ri-ia-[a[n-zi] taż kkan GUD.ḤI.A UD[U].ḤI.A ḫapustanzi “If they are neglected/uncel-

Phon of autumn fest. for

[59]
śakuwantariya-


Cf. śaku(wa)- A, śakwai- A, *śakwanı-, śakuwantariyani-, ištantai-

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

pres. sg. 3 šak-ua-an-ta-ra-ia-nu- aust-eš KUB 21.17 ii 28 (NH); pl. 2 šak-ua-an-ta-ra-ia-nu-te-ni KUB 13.4 iv 42 (pre-NH/NS).


iter. pres. pl. 3 IGI-ua-an-ta-ra-ia-nu- aust-kán-zi KUB 13.2 iii 7 (MH/NS).

iter. part. pl. com. nom. ša-ua-ua-an-ta-ra-ia-nu- aust- te-eš KUB 22.35 ii 5 (NH); ša-ua-ua-an-ta-ra-ia-nu- aust- […] 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-az-kan lē ša-ua-ua-an-ta-ra-ia-nu- aust-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, Direktif 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-az-šmaš škan AB] [II] [ÏLI-ŠI] GIM-an SISKUR dâš-š kan zat QATAMMA peškiyaan tiyanzi ša-ua-ua-an-ta-ra-ia-nu- aust-te-eš šma- az-š-kan (var. ša-ua-ua-an-ta-ra-ia-[š] kuit […] ša-ua-ua-an-ta-ra-ia-nu- aust-eš ešer “But because festivals for them […] were neglected, (they will make [them] up twice?) over. They will begin to give it (i.e., the ritual/sacrifice, neut. -at). But because they (com. gender, therefore not SISKUR/maltešar) 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. (“uncelibrated”): Ezen-šišša-šmaš šmaš-ška-n kuit […] ša-ua-ua-an-ta-ra-ia-nu- aust-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?: mãn šma-škan ši-šma [SISKUR?] / ša-ua-ua-an-ta-ra-ia-nu- “But if he neglects this [ritual(?)]” KUB 21.17 iii 27-28 (Hatt. III) see the SISKUR mentioned in iii 18.


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

Cf. śaku(wa)- A, śakwai- A, *śakwanı-, śakuwantariyani-, ištantai-

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


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would you, your 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”); ammuḫ z an [INA] KUR ṢUN Iyalanda UL AKŠUD ap[ez aš paif] ša-ku-wa-aš-ša-ri INIM [URU] Iyalanda U[La wa namma] INA ṢUN Iyalanda pāimī “I did not meet him (i.e., Laḫurzī) [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 EZEN4 “festival”: (If the table-men celebrate for themselves in the absence of the king the festival of the temple of Ḫašši while the king is busy with the K.I.LAM festival) nu za ụTU-ŠI EZEN4, MEŠ mašiyanki MU.KAM-ti iyazi apūn z ma EZEN4 ša-ku-wa-aš-ša-ra-an pat češša-an “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 x 1 x EZEN4 ša-ku-wa-aš-ša-ra-an piani “but now they will give one […] (and) the festival completely” KBO 14.21 ii 48-49 (oracle question, NH).

c. modifying human beings — ŠI in general: UMMA MUNUS.LUGAL-ŠI MA pānda s wa LU.MEŠIŠ KU.GI LU.MEŠ šalašuš MUNUS.LUGAL -4 GAL-4 U kkuraš LU.GUGULA 10 ša-ku-wa-aš-ša-ru-š us INA ṢI.Lelwani linkandaU “The queen (commands) as follows: ‘Let the golden chariot fighters, the footmen (?) of the queen, 4 GAL-4 Ukkuraš (and) Ûkkura, 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- and lingai- 1 a 1 alternatively, one could take ša-ku- waššar us as a pl. acc. (scil. memiyaḫu or lingaiḫu) and translate “comprehensive (oaths)” (usage 1 a, above) and cf. 2 c, below.
2° modifying ŠEŠ “brother” (cf. negna-): (Protect the offspring of the king in regard to the throne succession) ŠEŠ.HLA 4 ŠUTU-SI 3a kuiếš ša-ku-wa-šar-ra (and) 3 DUMU.MEŠ MUNUS.MEŠ šARTI ša kuiếš ŠA ABI 4 ŠUTU-SI ... nu₃₃ ašpi aššum EN-[U]TTI ša kuinki ililalijašš “Do not desire anyone for kingship there of (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, Tudḫ. IV), ed. StBoT 16:8-11 (“die aber legitime Brüder Meiner Sonne sind”), 36f. (on spelling w. undoubled internal š), tr. DiplTexts° 105 (“legitimate brothers?”): [ŠEŠ]₃ [ŠU] ša-ku-wa-šar-Šar ešš[a] “His [brother] was a full (brother)” KUB 23.54 obv. 10 (frag. of dep., NH); cf. DUMU.MEŠ ME₃ [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 šakwaššar is an asigmatic com. nom. sg. If so, it arose under conditions outlined by Melchert, JAC 8:105-113, on šakwaššar(a)- see esp. pp. 107f. Cf. animate nom. and acc. sg. ḫurpur and išpuntuššarššar.

3° modifying MUNUS.LUGAL “queen”: ŠEŠ. MEŠ 4 ŠUTU-SI ša kuiếš ša-ku-wa-ša-Šar(-(aš)> ŠA (spacing coll. photograph) MUNUS.LUGAL awan GAM haššantešš “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”): preferably 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: [mân] DINGIR-LUM ša-ku-wa-ša-Šar-ra šiŠ-SÀ-ri n₃₃ an hišši šišišami “[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 word 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 corral or fold) išhaš šiššiši (ša ₃₃ an) miyazz [.as an] ša-ku-wa-ša-Šar-an-pat (var. ša-ku-wa-ša-Šar-an-pat) d[₃₃ aššum]₂ [U] [₃₃ N] [₃₃ ZU] U [₃₃ L] šišiši “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° 226 (“in full”): (If someone steals an ox, a horse, a mule, or an ass) išhaš šiššiši an ganešši n₃₃ an ša-ku-wa-ša-Šar-an-pat dāi anda₃₃ y₃₃ šiššiši kan 2-san “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, 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.GIR.NUN.NA ANŠE-in kušši türüzzi n₃₃ aš aki našma₃₃ an UR.BAR.RA-aš karapī našma₃₃ aš ūrkzi n₃₃ an ša-ku-wa-ša-Šar-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 6.2 iv 2-3 (OS), ed. LH 81f., HG 40f.; (“richtig”), Hoffner, Diss. 65 (“he must give (compensation for) it stipulated by law”), LawColl° 227 (“give it in full”): [(takk)] in IR-IŠ-È-er türüzzi ša-ku-wa-ša-ša-Šar-pat (var. ša-ku-wa-ša-Šar-pat) [(patég)] “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 6.6 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›), KUB 29.18:2 (O), KBo 9.70:3 (T), ed. Hoffner, LH 92f. (“precisely in full”): nu DINGIR-LUM ša-ku-wa-ša-Šar-an ANA EN₃₃ ŠU EGIS-pa piēr “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 Zitḥara) KUB 5.6 ii 70 (oracle question, NH), cf. AU 285 for “divided” see Beal, Magic and Ritual 197-208 and CHD s.v. šarrat(-).; cf. also ex. in bil. sec.
f. (unexpressed noun meaning “set” of implements): nu₂šši₂[kan] män wanagua nůwa šA ĖTI nu män UNTE₂[IA] meqayya nu₂[ka]n 1 KIN ša-kusu-aš-šar-ra-za arḫa dāi “If there are still waqay-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. šakuwašar-sarratš-.

g. in the expression šakuwašarit ZI-it, šakuwašaraza ZI-za “with (your) whole heart, wholeheartedly”: (If you, Targašnallī, 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]u₂[ţta]₂[ka]n män ša-ku-wa-aš-ša-ri-it ZI-it UL kuwatqa wəiwiidānu apān UL. KUR tuél [IŠ]TU ÉRIN.MES ANŠE.KUR.RA.MES U IŠTU KUR ša kaššaya UL šaššiššiši nu kūššān me-ma[tš] “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., Murā. II), ed. SV 1:64f. differently (“if you desire that it is not at all done by virtue”), tr. DiplTexts² 72 (“if it does not somehow engage you”), for wəiwiidānu see Melchert, KZ 93:265-268: (If there is construction work or whatsoever) n₂[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 Tudh., MH/NS), ed. Alp, Belleten XI/43:392f., 406 (“Perform it with loyal heart”); (You lords … who manage the watchpoints [auři(lj)]) n₂[ša]₂[šan] ša-ku-wa-aš-ša-ri-it ZI-it kattan tiyan ḫarten “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) n₂[aš] ANA ⁴[U]TU-[IŠ] ša-[ku-w]-aš-šar-it ZI-it artarì [n₂[an] tamati]₂[ANÅE.KUR.RA.MEÅ] ANA LUGAL puqananu “And he stands by His Majesty with (his) [whole] 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 [aufricht]iger Absicht”), cf. CHD P 372 s.v. puqananu a 1’; [U]TU-[IŠ]₂[Suppiluliuma]-man ša-ku-wa-aš-ša-ri-it ZI-it [pah]ši kattā zma NUMUN₂[YA] pedi₂za kuit tittanimu [n₂[q]₂] En-anu ša-ku-wa-aš-ša-ri-it ZI-it pāḫšš “[Protec]t [My Majesty] šuppiluliuma (II) with (your) whole heart. Protect also in respect to lordship with (your) whole heart my offsprings that I install in (my) place” KBo 12.30 ii 2-4 (hist. fragment of Supp. II), ed. Otten, BoHa 6:52 (“in loyaler Gesinnung”), cf. CHD P 5 s.v. pāḫšš- 1 b 3’ (“in loyalty… loyally”); (If somebody harms My Majesty, his sons, his grandchildren or his off-spring) zik₂[ma]₂[män] m₂[4]IŠTAR.-A₂-aš QADU DAM.<M>ES₂[KA] DUMU.MES₂[KA] ÉRIN.MES₂ KA ANŠE.KUR.RA.MES₂[KA] ša-ku-wa-šar-ri-11t <ZI-it> UL warššatše “And if you, Šaušagawuma— together with your wives, sons, soldiers, (and) chariots — do not assist with (your) whole heart” KUB 23.1 ii 33-35 (treaty with Šaušagawuma, Tudh. IV), ed. StBoT 16:10f. (“in aufrichtiger Gesinnung”), tr. DiplTexts² 105 (“wholeheartedly”); ša-ku-wa-aš-ša-ra-za ZI-za GESTU₂ ŞU parā ēḏu “Let him give ear (i.e., listen) with (his) whole heart” ABoT 56 i 23 (Supp. II) for GESTU₂ parā ēḏu see 3 b 1’.

2. completely, entirely (adv.) — a. w. ḣatra(lj) “to send, write, report”: (Whatever news [halaka]- the messenger of Attašiya brings to Muddawatta) nu₂[war]₂ zan lē ša[nnatti]₂ nu₂[war]₂ zan ANA ABI ⁴[U]TU-[IŠ] ša-[k]u-wa-aš-ša-lat [Götze]-šar [ḥat(r)] “Do not conceal it (i.e., the news); report (lit. write) it completely to the father of His Majesty” KUB 14.1 obv. 40–41 (Madd., MH/MS), ed. Madd. 10f. (“schreibt es dem Vater der Sonne vollständig”) w. coll. n. 8, tr. DiplTexts² 155 (“write about it scrupulously”) since -an and šakuwašar 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]₂[N]₂ ITU kuit karšner n₂[zat] ša-ku- wa-aš-šar iyazi “Concerning the fact that they have omitted the monthly festival, they must perform it completely” KUB 5.7 rev. 11 (oracle question, NH), tr. ANET 497 (“He will celebrate (it) as it should be”) □ since EZE₂ is com. gender, one expects n₂zan here; the neut. antecedent is unclear.

c. w. mema- “to say, tell”: nu₂[sta]₂ 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]₂[a]-ku-wa-aš-šar memišten “Tell
the [story] entirely” KUB 23.72 rev. 54 (Mita of Paḫuwa, MH/MS), tr. Gurney, AAA 28:38 (“Tell the strict truth”), Dipl.-Texts165 (“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- is com. gender, the acc. (and therefore neut., and not asigmatic com.) šakuwašar shows lack of gender concord and should be adverbial.

e. w. šarnink- “to compensate”: [... kar]šanda n-as 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 EZE\(\)N, ITU =swa 1 DUG KĀŠ scar?1-x[...] \(/ \)šu-ku-wa-aš-šar šarniker KuSa i 1/3 obv. 15-16 (cult inv., NH), ed. KuSa i 1/1 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 šakuwašar are word order and lack of gender concord. When the neut. form šakuwašar 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 šakuwašar follows a common gender noun, if that šakuwašar 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.


štukwašar(ra)- 2 c

štukwašar(ra)-ahḫ- v.; to complete(?).†

pres. sg. 3 ša-ku-wa-aš-šar-ra-ah-ḫi KUB 46.42 iii 3, 4, 9’; pl. 2 [ša]kwa-wa-aš-ša-ah-te-nil KBo 20.75 rev. 12; pl. 3 ša-ku-wa-aš-ša-ra-aḫ-ḫa-an-zi KUB 58.58 obv. 16.

(“If wagai-s are still in the house, and if there are plenty of implements”) nu ša-kan 1 KIN šakuwašarraza arha dāi UNCE\(\)TA L.A =ma ša-kan ūman ṭazkitallaza dammelaza arha ša-ku-wa-aš-šar-ra-ah-ḫi § mâ 1 KIN GAL =ma n-ša[?]ška[?] ū ṭazkitallaza arha ša-ku-wa-aš-šar-ra-ah-ḫi 1 KIN =ma ša-ššī 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.); [...]\(\)†HUR.SAG Ḫazziya ašnuteni kišari =za-as za / [...] ša-k[u]-u-aš-ša-ra-aḫ-te-nil / [...] zī kišan eššawan teḫhi “[…] you (pl.) provide Mt. ᪣azzi [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.); HUR.SAG Ḫaḥarwašan ša-kan ANA HUR.SAG[x]… ša-ku-wa-aš-ša-ra-aḫ-ḫa-an-zí É DINGIR.[MEŠ ? […] “[They …] Mt. ᪣áharwa 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 šakuwaḫḫ- “to complete.”

Cf. šaku(wa)- Bišakuwai- B, šakuwaḫḫ-, šakuwaššara-.  

[štukwaššir]- see šiwašši-.

[štukwaštar] n. “neglect”; see *štukwamantt-.  

štukwatar n. neut.; viewing, display(ing); from OH.†

sg. gen. ša-ku-wa-aš-šar-anš 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]-ku-wa-aš-ša-ah-anš KBo 3769 (Alp, Tempel 298f.,) ša-ku-ša-ša-anš KBo 23.74 ii 5.
However, the chief (var. correctly: overseer) of 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 (KILLAM, OH/NS), w. dupl. KBo 10.51:8-9, 13-14, ed. Siegelová, Eisen 132f., translit. StBoT 28:10, cf. StBoT 27:58 ("ceremonial(?)"). Košák, Fgsütberock 127; n s ašta ŠA GISŠUKUR DUMU.É.GAL LUGAL-i ša-ka-wa-an-na-aš GISŠUKUR 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 (KILLAM, NS), ed. Siegelová, Eisen 133, translit. StBoT 28:19, cf. StBoT 27:62; “The [king] comes from the palace (halentuwa-)” [ša]-ka?wa-an-na<ša> GISŠUKUR 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 LUGAL-i AN.BAR-aš ša-ku-wa-an-na-aš türī pāi “The overseer of the smiths gives [to the king] a š. lance(?) (tūrī) [of iron]" KUB 20.4 i 21-22 (KILLAM, MH/NS), translit. StBoT 28:77, cf. StBoT 27:82, Siegelová, Eisen 132 n. 6 ("ceremonial"); cf. KBo 25.171 i 3, 16; and cf. LUGAL-uš AN.BAR ša-ku-an-na-aš [...] KBo 23.74 ii 5 (KILLAM fest., MS?); LUGAL-uš AN.BAR-aš ša-ku-wa-an-na-aš GISŠUKUR [...] KBo 39.149 rev. 10, translit. Siegelová, Eisen 134 (as 1357/)); 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-an-na-aš GISŠUKUR [...] KBo 38.136:1 (fest. frag., MS?); Š1ša-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 Š1ša<šu->wa-a-tar, q.v.


Goetze, JCS 16:29, wrote that šakuwatār reminded him of IG1.DU₇.A, because IG1 = šakuwa-. However, šakuwatār is so far attested referring only to spears. IG1.DU₇.A, on the other hand, despite a fair number of attestations, occurs beside the word “spear” only once, unfortunately in broken context [...GISŠUKUR IG1.DU₇.A, H.L.A / [...] KUB 46.9 iv 7. Thus Goetze’s suggestion can so far not be proven.

It seems likely that a šaku(w)annaš GISŠUKUR is a “ceremonial spear,” that is, not a spear used for hunting or combat, but only in ceremonies. Possibly, šakuwatār derives from šakuwa- 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.

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.yll. and with Sumerogram IG1(.H.L.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

*šakuwatār

šakui-
2' with šakui-as the (acc.) direct object

a' [arha anš-]
b' arra-
c' anš-
d' ep(p)-

1' literal meaning: “to seize (someone’s)
eye(s)”

2' idiomatic (inchoative of šakwa ūart(k)?)

“to set one’s eyes on, begin to concern one-
self with (a task or responsibility)”

e' šahra(i)-
f' ṣah(i)- (w. a d.-l. and -shan)
g' šarnai-
h' idālawāḥh-
i' kariya-
j' karp-
k' lak-
l' (*ššalai-
m' ma(n)(2)-
n' munai-
o' nai-

1' “without preverb

2' “with preverbs

p' da-
q' dai-
r' tarna-
s' daš(ụ)wabḥ-
t' tekkuša-
u' waḥnu-
v' waḥh-
w' wek- “to ask for”
x' zaḥḥ- “to strike”

3' with šakuis/šakwais in the locative or genitive (with

or without postpositional)

a' karatkaįya-
b' laluki-
c' waššiyə- (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’ an(3)-, isk- “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(ụ)- “be visible, seen”

w. an adj. designating the quality of eyes

1’ aršananta

2’ āššu-

3' iðalu- “evil”

4’ karpivala- “angry, furious”

5’ šuppi- “sacred, holy”

6’ takšul- “conciliatory, friendly”

7 tarkuwant- “furious”

8’ dašuvent- “blind”

f. with “eye(s)” in the genitive governed by a noun

1’ iṇan- “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. šakwuš katta “face down”

a. w. ḷuwanap-

b. w. nai-

c. w. waḥnu-


nom.-acc. neut.? ša-kwi-iš-[i]-st KUB 17.28 i 15 (NS).

acc. com. IGI.ḪLÅ-in KUB 33.113 i 11, 12, KUB 9.34 iii

34, KUB 36.14(6).

dat.-loc. IGI.ḪLÅ-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-kwu-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 ii 15 (OH/NS),

KUB 29.1 i 18, 53 (OH/NS), ša-ku-wa-a KBo 32.201:35 (MH/MS), ša-ku-wa-a KBo 3.7 ii 11, 18 (OH/NS), KBo 13.122:8

(OH?/NS), [n]a[k]-ku-š-su- mi-it (= šakwaššīt) KUB 58.14 rev.

left col. 20 (OH/NS), ša-ku-wa-af[text-[ap]-]-te-[er] KUB 41.23

i.g. 9, IGI.ḪLÅ(ššu) KUB 33.9 ii 5 (OH/NS), KUB 23.72 rev.

58 (MH/MS), IGI.ḪLÅ(šš) KBo 7.28 obv. 11 (OH/MS),

IGI.ḪLÅ KUB 15.8 i 7, IGI-wa KUB 5.1 ii 86, iv 37, 76 (NH),

KUB 16.29 obv. 2. (22), IGI.ḪLÅ-wa KUB 13.1 iv 3 (MH/MS),

KUB 13.2 ii 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), KUB 15.25 obv. 11, l-NI

KUB 39.114(0).

gen. ša-ku-wa-š KUB 41.8 ii 13 (MH/NS), KUB 44.56

obv. 13 (OH or MH/NS), ša-ku-wa-š KBo 34.129:8, IGI.ḪLÅ-

A-wa-š KUB 8.36 ii 18, iv 7, KUB 5.1 ii 51 (NH), KUB 24.13

ii 6, IGI.LÅA-š 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.ḪLÅ KUB 17.8 iv 12 (pre-NH/NS),

and in compound logograms like GIG IGI.ḪLÅ KUB 56.13

obv. 11.

dat.-loc. ša-ku-wa-š KBo 3.34 i 18 (OH/NS), KBo 12.10.7,

IGI.ḪLÅ-wa-š KUB 22.61 iv 12, KUB 33.93 iv 20, IGI.ḪLÅ-

ša-š KUB 43.53 i 3 (pre-NH/NS), Ša IGI.ḪLÅ KUB 22.61 i 19.

abl. [ša-a]-ku-wa-š KUB 17.9 i 22, IGI.ḪLÅ-wa-š KUB

23.91:14, KUB 8.48 i 22, IGI.ḪLÅ-wa-š KUB 36.47:7,
The evidence for šakui- as the Hitt. reading behind the IGI.HLA-i-stem has been questioned. Under meni- A we concluded that the reading meni- for IGI.HLA-i 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 tawri-. What evidence there is supports šakui- as being the most likely reading for IGI.HLA-i-. Both the proximity of the fragmentary ša-a-ku-[w-…] KBo 34.129.2 to IGI.HLA-w[a …] and ša-a-ku-wa-[w-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-ši the “eye” of a needle (cf. mng. 2 b), are suggestive of this. The i-stem of šakui- as opposed to the pl. neut. sakuiwa may be due to a secondary spread of i-stem inflection modelsled 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 tāku idāluš [IGI.-u-e-č n sat ušēten “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]ar-i-č-eš (“se vī è del male, [qu]ale esso (sta”)], which does not fit the traces in the hand copy and matches no known spelling of ku-. 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 have been unpreferrable 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 PÁN(I) and probably reflects Hittite PN menaḫanda or peran “in the presence of PN,” not a form of sakui.- Similarly IGI PN in lists of witnesses at the end of legal texts reflects peran. IGI-zi- is the ideographic writing of hantezzi.-

The Semenogram IGI or IGI.HLA has a Hittite phonetic complement, except when (1) it has an Akkadian pronominal suffix (-KA, -ŠLI, etc.), or (2) when it is in a logographic genitive construction (GAD IGI.HLA, SÁ IGI.HLA, SA IGI-NM, 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 šakuwantariya- , šakuwantariyan- and šakuan neur was OI/DEPT/PUB/SRC/CHD/S/CHDS.html
eyelash, and since furthermore the phenomenon of using the same term in Hittite for the eyelash and the eyelid 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 SÜR 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: nuşšī [IGI.ḪﾉA]awa-az [parāša ēšhar āršzi] “(If) blood flows from (his) [eye]s” KUB 8.36 ii 10-11 (shelf list), ed. StBoT 19:38f. (“… und ihm aus den [Augen] […] Blut fliess’”), cf. KBo 13.33:3: [māan šan antuḫši IGI.ḪﾉAwa-az p[eron] [KA]LAG.GA harki kīša[ri] “If be[fore] the eyes of a person there occ[urs] a [strōn]g white” KUB 8.36 ii 18-19 (shelf list), ed. StBoT 19:38f. (“[W]enn einem Menschen v[or] den Augen stark [weiß wird]”), cf. ibid. iii 7-8: nuşšī ŠA IGI.ḪﾉA GIG IGI.ḪﾉA GIG IGI.ḪﾉGIG _UTU-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: [māan antuḫšan IGI.ḪﾉAwa-az ŠU ištar[ksi] “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; KUB 22.101 rev. 8; KBo 14.98 i 10; nuššan Ū ḠAN IGI.Ḫﾉaši _UTU-ŠI ŠA IGI.ḪﾉA apāt ḫprarriti “(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: ḫprarriti-; mān ỉšTU GŪ.ŠĒŠ IGI.ḪﾉAwa paših[a]nzi “If [they] rub (his) eyes with bitter vetch” VBoT 120 ii 21 (rit. of Allatūrāḫi), ed. Haas/Thiel, AOAT 31:140ff., 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.ḪﾉAwa-az sa[m]maṭta- 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.ḪﾉA-wa[š]mu ūwātar pāši “give me eyesight” KUB 27.67 ii 65 (rit., MH/NS); [zi]gza ŦWišuрияна ANA EN. SĪS[KUR E]GIR-pa TI-tar ḫaddalatar inn[ā]ra- watar MU.Ḫ颤抖служ DA [IGI.ḪﾉAwaš]menški- w[ar] GŪ-tar šara appāttarr-za piškī “But you, O Wišuрияна, 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 genu[n] ū-ana-da-an IGI.ḪﾉA-in “the walking knee (and) the seeing eye” KUB 9.34 iii 34 (rit., NH/NS), ed. Hutter, Behezung 38ff., w. comment 82f.; cf. KBo 20.73 + KBo 40.25 i 20-21, 24; “Pīñinaš IGI.ĽU..GL LÚ URU Kutupitašša … § ‘Himu-DINGIR-LIM LÚ URU Gamamma IGI.ḪﾉA uškanzi “Pīñina, blind, a man of Kutupitašša, …” § ḫimuli, man of Gamamma, the eyes see” (i.e., he is not blind) HKM 102:6, 8 (ransom list, NH/MS), ed. del Monte, OAM 2:103f. (“gli occhi vedono”), Arıkan-Soysal, ArAn 4:210f. (“gözler(i) görmüyor”); cf. ibid. 1: (The man is deaf, he cannot hear) [IGI.ḪﾉAwa-az sa[wa]ša-daššuwanza “He is blind (in regard to his) eyes” KUB 36.12 ii 12 (Ullik. II B), ed. Güterbock, JCS 6:14ff.; ḫUL-uwanza DUš LÚ, KÚR IGI-ňa ūwattarr-za ME-aš “‘Evil’ took ‘loos-ing 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 Arıkan-Soysal, ArAn 4:207-224.


6’ before the eyes of PN, in the sight of PN: cf. KUB 9.12 ii 3-4 (rit.) s.v. šakuvai- C mmg. 2 a; šzan Ṣar-
maššû [Nunnû] ziy ša-ku-wa-aš-sm (i.e., šakuwaššma) ḫuṣkta “He slaughtered him before the eyes of Šarmanû and Nunnû” 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’anedotto 32f. ṣaškuwaššma either an all. or emendable to loc. pl. ṣaškuwaššma<è (so Neu, FsHouwink ten Cate 23, Dardano); for ṣaškuwaššma “peran” “before the eyes of” cf. below 1 d 3 a’ (kat-tiyya-). 7 items placed on the eye(s): cf. ṣaškuwaššma.

b. of animals — I’ eagle: ša-ku-wa-šê-et-wa ḫar-ran[aš] (sic) nu-zi-ša šāraniškišzi “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 44 n. 32; KBo 21.22:27-28; cf. KUB 29.1 i 53 below, 1 c.

2’ puppy: kâṣma UR.TUR mahḫan IGI.[(I.A- wa anda)] damenkanza “As (this newborn) puppy’s eyes(lid)s are just now stuck together (lit. as the puppy is stuck with respect to its eyes, σγνύμαν)” (so that it is not yet able to see the heavens or the earth or even its mother’s teat) HT 5 + KBo 9.125 obv. 21 (rit., NH), w. dupl. KUB 35.149 i 8 d cf. Akk. (If a sheep gives birth to a lion,) IGI-šu ƙina mîrânî kîma “and its eyes are closed like a puppy’s” (CT 27.23:14 cited in CAD I-J 157 s.v. inu 1e).

3’ horses: cf. 1 d 2’ i (kariya-) and 1 d 2’ s (dašwaṣḫh)-.

4’ oxen: cf. 1 d 2’ s (dašwaṣḫh)-.

5’ malformed newborns (IZBU): takku IZBU IGI.[HI] A-ŠU UR.MAḪ-aš GIM-a[n] “If the eyes of a malformed animal (are) like the ones of a lion” KUB 34.19 i 6 (šumma izbu), ed. StBoT 9:54f.; takku šakkaš IGI.[HI] A-ŠU ukī[uri …] “If the eyes of a malformed animal newborn ał[w]y’s …” 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. inu 1 a 2’.

c. of statues and other images: [1-E]NNŪTUM IGI.[HI] A KU.BABBAR “[One] pair of eyes (made) of silver” KUB 15.8 i 7 (vow, NH), ed. de Roos, Diss. 220, 358 (“[1] pair zilveren ogen”); [1-N]ŪTUM IGI.[HI] A NAZA.GIN “[one p]air of eyes (made) of lapis lazuli” KUB 56.13 obv. 5 (cf. CAD I-J 157 s.v. inu 1 f. ALAM LU AN.BAR 1 šekan ½ šekanna IGI.[HI] A KU.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.; ŚUR Ė-NI KAPPI Ė-NI ŠA NA₄ “Eyebrow (and) eyelid/eyelashes made of (precious) stone” KUB 22.70 obv. 20, similar 25, 71 (oracle question, NH), ed. Ünal, Enûkalar 45, 46, 50, 58, 59, 63, incorrectly THeth 6:58f., 60f., 76f., cf. 1 a 2’ b; ANA DINGIS-LIM-Ša-wa-kan 1 SÚR IGI arḫa maḫššān “one eyebrow has fallen out of the (statue of the) deity” KUB 5.7 rev. 27 (oracle question, NH), translit. Elchof, ZA 29.1 ii 53 below, 1 c.

[2'] puppy: kâṣma UR.TUR mahḫan IGI.[(I.A- wa anda)] damenkanza “As (this newborn) puppy’s eyes(lid)s are just now stuck together (lit. as the puppy is stuck with respect to its eyes, σγνύμαν)” (so that it is not yet able to see the heavens or the earth or even its mother’s teat) HT 5 + KBo 9.125 obv. 21 (rit., NH), w. dupl. KUB 35.149 i 8 d cf. Akk. (If a sheep gives birth to a lion,) IGI-šu ƙina mîrânî kîma “and its eyes are closed like a puppy’s” (CT 27.23:14 cited in CAD I-J 157 s.v. inu 1e).

3’ horses: cf. 1 d 2’ i (kariya-) and 1 d 2’ s (dašwaṣḫh)-.

4’ oxen: cf. 1 d 2’ s (dašwaṣḫh)-.

5’ malformed newborns (IZBU): takku IZBU IGI.[HI] A-ŠU UR.MAḪ-aš GIM-a[n] “If the eyes of a malformed animal (are) like the ones of a lion” KUB 34.19 i 6 (šumma izbu), ed. StBoT 9:54f.; takku šakkaš IGI.[HI] A-ŠU ukī[uri …] “If the eyes of a malformed animal newborn ał[w]y’s …” 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. inu 1 a 2’.

c. of statues and other images: [1-E]NNŪTUM IGI.[HI] A KU.BABBAR “[One] pair of eyes (made) of silver” KUB 15.8 i 7 (vow, NH), ed. de Roos, Diss. 220, 358 (“[1] pair zilveren ogen”); [1-N]ŪTUM IGI.[HI] A NAZA.GIN “[one p]air of eyes (made) of lapis lazuli” KUB 56.13 obv. 5 (cf. CAD I-J 157 s.v. inu 1 f. ALAM LU AN.BAR 1 šekan ½ šekanna IGI.[HI] A KU.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.; ŚUR Ė-NI KAPPI Ė-NI ŠA NA₄ “Eyebrow (and) eyelid/eyelashes made of (precious) stone” KUB 22.70 obv. 20, similar 25, 71 (oracle question, NH), ed. Ünal, Enûkalar 45, 46, 50, 58, 59, 63, incorrectly THeth 6:58f., 60f., 76f., cf. 1 a 2’ b; ANA DINGIS-LIM-Ša-wa-kan 1 SÚR IGI arḫa maḫššān “one eyebrow has fallen out of the (statue of the) deity” KUB 5.7 rev. 27 (oracle question, NH), translit. Elchof, ZA 29.1 ii 53 below, 1 c.
šakui- 1 d 1 ‘a’ 1’

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

2’ “to look upon”: (Whoever committed evil) nu sšši ššan DINGIR.MES-[šš] (or: -š[a?]') / LÚ.MES-BELÜTI yā idālu IGI.ḪI.A-wa Iwardu “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. HW² A 602b.

b’ ḥuwai-: [ANA NAM.R]A.ḪI.A[-šš]a kuwapi NUMUNḪI.A ammiškanzi nu awuvaria EN-aš [hu-]ma[ndašš z a IGIḪI.A-SŠ šer ḫyanyaz čstu “When they sow the seed [for the rese]rted 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 (BEL MADGALTI, MH/NS), ed. Dienstanw. 49, HED H 420 □ IGIḪI.A-SŠ 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-zaša ššan IGIḪI.A-wa EGR-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 IGIḪI.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 sšši ššan KAXU-šš tapuša paiṯ IGIḪI.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’ [arḥa anš-]: nu IGIḪI.A-SŠ QATI-SŠ / [arḥa anš n an párk]unṭum “[Wipe off] his eyes (and) his hand(s) and purify him” KUB 33.9 ii 5-6 (myth of Te[lipinu, 3rd vers.], translit. Myth. 45, tr. Hittite Myths² 20, LMI 86, Bernabé TLH 58.

b’ arra-: QA<TE>MEŠ-SUNU ū yā-za ššan IGIḪI.A-SUNU arranzi “And they wash their hands (and) their eyes” KBo 2.3 iv 5-6 (Mašītga’s rit., MH/NS), w. dupls. KBo 9.106 iii 39, KBo 39.8 iv 24-25, ed. Rost, MIO 1:366f., tr. ANET 351; cf. arḥa ar ↵ar[n]zi KBo 2.8 i 27 in 1 c.

c’ auš(š)-: (“Go! Eat and drink!”) LUGAL-wašš 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-san IGIḪI.A-wa UL uškizzi “He does not see her eyes (lit. see her, the eyes)” KUB 26.89:10 (letter, NH), ed. THeth 16:536; cf. tekkōšu-in 1 d 2’t.

d’ ep(p)- — 1’ “to seize (someone)’s eye(s): (The hand of the Stormgod sticks to a cup. Therefore he pleads with Ḥaḫḫimaš takku-wa kušša ŠIR.MES-uš ŠUḪI.A-uš [anda epš] IGIḪI.A-mi-ta-wa (–mitaża wa) lē epš “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 Myths² 28; the “seizing” here is part of Ḥaḫḫima’s activity which paralyzes (tiusna-) nature.

2” idiomatic (inchoative of šakuwa ḥar(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 Tarḫunniya about which I wrote to you on a wooden tablet) nu sššan Ẽ “Tarḫumniya IGIḪI.A-wa ēpten namma šši DIḪI.A Ḥannašten n-san an kan ašnutten “concern yourselves with (or: set your eyes on) the house of Tarḫunniya, then judge his cases, and satisfy him” HKM 60:7-9 (letter, MH/MS), ed. HBM 234f.; (The queen cursed Ammattalla) 3Ammat[tal]laššas şzas kan kuit DINGIR-LIM IGIḪI.A-wa ēptä “because Ammatt[a]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 86f., tr. Beckman, CoS 1:205 | according to Ünal, THeth 8:105f this phrase is an idiom for “jemandem etwas vortäuschen, vorgaukeln, jemanden betrügen”; Bin-Nun, THeth 6:158f. this phrase is an idiom for “jemandem etwas vortäuschen, vorgaukeln, jemanden betrügen”;

3’ Ḫaḫra(i)-: […] NĪ-TE-āš Iitti SAG.DU ū ŠU Ḫaḫreshkizzi / […] Ḫaḫreshkizzi IGIḪI.A-SŠ ma šši / […] Ḫaḫra[eškizzi “He strokes(?) (its) body parts together with its head, he strokes(?) […] its eyes” KUB 24.7 iv 29-30 (Tale of the fisherman), ed. Friedrich, ZA 49:230f., tr. Hittite Myths² 86, LMI 176 (“gli struscia gli occhi”).
f’ har(k)- (w. a d.-l. and -şan): [...] hûmpante zi ya IGI.Ḫ.A-qa qa har(k) “keep your eyes on everything” KUB 13.2 iv 10 (BÊL MADGALTI, MH/NS), ed. Dienstanw. 51 (“achte auf”); nu za šnaša šan wettamaš uddl[an]i IGI.Ḫ.A-qa har(k) “Keep your eyes on them concerning the matter of construction” KUB 31.84 iii 70 (BÊL MADGALTI, MH/NS), ed. Dienstanw. 50; nu za šnaša šan hûmam>ne>za>zi IGI.Ḫ.A-qa har(k) “In every way keep your eyes on them (i.e., the people of Kašiya, Ḫumuwa, and Tagarama who are there)” KUB 13.2 iii 34-35 (BÊL MADGALTI, MH/NS); gimmi zi ya za ššan ANA GUD.MES LUGAL IGI.Ḫ.A-qa ḫardu “And in winter let him keep his eyes on the royal cattle” KUB 13.2 iv 23-24 (BÊL MADGALTI, MH/NS), w. dupl. KUB 13.24:12-13, ed. Dienstanw. 51; nu za ššzi šan išhûnesnit NUMUN.Ḫ.A-it GUD UDU IGI.Ḫ.A-qa har(k) “Keep your eyes on him (the resettled people) with regard to firewood, grain, cattle and sheep” KUB 13.2 iii 36-37 (BÊL 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 za ššan ANA Ė-ya IGI[I].Ḫ.A-qa har(k) “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 za ššan IGI.Ḫ.A-qa har(k) HKM 52:15 (letter, MH/MS), ed. HBM 216f., cf. HKM 62.5-6, ed. HBM 236f.; nam[i]ma za ššan AÏB ÐUG.GA-ya ANA Ė-ya IGI.Ḫ.A-qa har(k) HKM 60:35-37 (letter, MH/MS), ed. HBM 234f. Although the syntax of šakwa (acc.) har(k)- “hold your eyes (on someone [dat.])” and šakwa epp- “set your eyes (on someone [acc.])” is different, it seems that šakwa epp- is the inchoative of šakwa har(k)-.

g’ harnai-: nu za var sat IGI.Ḫ.A harniyana[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 besprenkelen”).

h’ idâlawaḫḫi-: našma za ka[n] KAšKAK-ŠU IGI.Ḫ.A-šṣU GEŠTU.Ḫ.A-šṣU idâlawaḫḫanzi “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., Stuel, Direktif Metni 24f., tr. McMahon, CoS 1:218; cf. 1 d 2’ s’, below (w. dašuwaḫḫ-).

i’ kariya-: IGI.Ḫ.A-żŠUNU anda sat pat kariyan “[They cover their (the horses') eyes” KBo 14.63a iv 3 (hipp.), ed. Hipp. 220f.

j’ karp-: nu [I.]lalaš IGI.Ḫ.A-qa karpta nu za DUMU-an śaušuškizzi “Ennil 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.Ḫ.A-qa)] LÚM laplipuš karpet “(Your) eyes (and) thousands of eyelashes toward [...]” KUB 15.34 ii 10-11 (evocation rit., MH/MS), w. dupl. KUB 60.151 obv. 4, (without this dupl.) Haas/Wilhelm, AOATS 3:190f.; cf. CHD s.v. laplipuš—for LÚM IGI “a thousand 'eyes’” KUB 17.10 iii 6 see below mng. 2 a. IGI.Ḫ.A-qa karpet “(Your) eyes” KUB 43.71 rev. 12 (frag.).

k’ lak-: aššu IGI.Ḫ.A-qa KA lâk “Bend (hither) your benevolent eyes” KBO 7.28 obv. 11 (prayer, OH/MS), ed. Lebrun, Hymnes 84, 86, cf. also KUB 43.63 obv. 7 (OH/NS) and CHD s.v. lak-; see another example under the śuwaš/ [...] disclaimer; cf. Oettinger, Delbrück y la sintaxis 417f.


m’ ma(n)zi(z)-: (“Kumarbi, Alalu’s offspring, gave battle to Anu”) Kumarbiyaš IGI.Ḫ.A-qa UL nanna manazzzi ša 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† 42.

n’ munni-: see munni- a 3’ a’-b’; cf. also KUB 58.88 ii (copy “iii”) 9-10.

o’ nai- — 1’ without preverb: nu za za kan daṣedâni IGI.Ḫ.A-qa la neyatta “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. Duppiteššu, Muš. II), ed. SV 1:12f., tr. DipTexts 60: nu za kan kus UDûyânza IGI[.Ḫ].A-qa ÂTU-i neanza nu za šši kan šÌÚ-huttulli hûtîîyami “I will pluck out a tuft of wool from the i-.sheep whose eyes are turned toward the sun” VBoT 24 ii 11-13 (rit. of Anniwiyani, MH/NS), ed. Chrest. 112f., cf. also HED E-I

šaku- 1 d 2’ 1’

šaku- 1 d 2’ o 1’
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; nuz za kan DINGIR-LUM apāš ša-ku-wa-ši-it tapu[sāza] tamēda nāieš “That deity turned his eyes aside elsewhere” 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 za wa ANA Ė DAM-ŠA pāiši n uz wa Šmaš šēta UZUŠA 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) nuz za (š)an ḫIM-aš UZUŠA ša-ku-wa-šē-ta EGR-pa dāš “and the Stormgod took (his) heart and his eyes back” KBo 3.7 iii 10-12, 18-19 (Hitt. myth, OH/NS), ed. Beckman, JANES 14:15, 19, tr. Hittite Myths’ 13, cf. 1 d 2’ w’, below; for KUB 24.13 iii 18-26 see 1 e 7’, below (tarkuwan-).

q’ dai-: (Whoever transgresses the oath and betrays the Hittite king) nuz za (š)an ANA KUR URU-Hatti LÚ. KUR-li IGI. H.IA-wa dāš “and sets his eye on the land of Ḥatti with hostile intent” (let the oaths seize him) KBo 6.34 i 36-37 (soldier’s oath, MH/NS), ed. StBoT 22:8f. (“and auf das land Ḥatti feindlich den Blick richtet”), tr. Collins, CoS 1:165; cf. similar ibid. i 17-18, ii 12-13: [ANA] 4UTU-ŠI za kan IGI. H.IA-wa LUGAL-maš [dāš] [ANA MUNUS.LUGAL-za kan? IGI. H.IA-wa LUGAL-maš pat dāš “Sarruma [se] (his) eyes on the king; the same Sarruma set (his) eyes on the queen” 61f iv iv 1, 3, ed. StBoT 22:25; nuz kan LUGAL URU-Kummiya IGI. H.IA-in tiškizi n uz wa ša kan IGI. H.IA-in teškizi ǀapid-duwa ǀNàkunkuzu “(Teššub,) the King of Kummiya, sets (his) eye; he sets (his) eye on the dreadful (? ) Basalt” KUB 33.117 i 13-14 see 1 e 3’ a 2’; (They made his eyes...) KUB 36.12 i 24-26 (= Ulik. II B), ed. Güterbock, JCS 6:12f. (incorrectly interpreting IGI. H.IA-in as menin, cf. CHD L-N 289f.), tr. Hittite Myths 2 60, LMI 156 (“volse gli occhi, pl’!”; “They made him governor over that district”) tān za maš kan IGI. H.IA-in teškizi šapid-duwa ǀNàkunkuzu “(Teššub,) the King of Kummiya, sets (his) eye on the second district” KBo 32.14 ii 34-35 (Song of Release, MH/MS), ed. StBoT 32:79, tr. Hittite Myths 2
šakui- 1 d 2ʾ qʾ

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

rʾ arha tarnaː: kardimiyattan-sama arha tarna kardimiyattasi IGI.ḪI.A-wa karpiwāla ḫanta <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!”), tr. HED K 99 (“fix(?) [your] eyes [that are] furious with anger”), cf. HW™ IGI.ÆI.A-

sʾ daš(u)waḫḫiː: takku GUD-aš našma ANŠE. KUR.RA-aš IGI.ŠU kuiški tašwaḫḫi “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 IGI.ḪI.A-wa tašwaḫḫandu “May they blind his eyes (lit. him with respect to the eyes; σχήμα 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 tašwaḫḫanzi / ištamanušša a kukkuraškanz[i] “… [they] blind (his) eyes before the sea, and they mutilate (his) ears” Bo 3640 iii? 7-8 (rit.), ed. Ehelolf, KlF 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 Ertsem, Flora 157f. the context appears to be a ritual. Cf. Hoffner, Eretz Israel 27 (forthcoming).

tʾ tekkusuṇuː: (The client reports whatever dreams he sees) mān ziš DINGIR-LUM IGI.ḪI.A-wa parā tekkusuₙsₙkiₙz[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 2ʾ cʾ the allusion is probably to the lifting of the bride’s veil on the wedding night, depicted on the Bitik, Inanduk and Yorükül vases, cf. Bittel, Hethiter pl. 140, Öşüğ, Inandaktepe pl. 51.1. Müze Kurtarma Kaziları Semineri 9:196 resim 9.

uʾ waḥnuː: nu 4TU-uš IGI.ḪI.A-wa waḥnu[zi …] KBo 13.86 obv. 13; cf. KUB 7.46 rev. 7-8, below, 3 e.

vʾ waḫː (When one further year followed) nu z mu z kan ariyasešnaza IGI.ḪI.A waḫḫa “... and struck (my) son:) KUB 36.87 iii 12-13 (prayer, Ḥatt. III), ed. Werner, BiOr 14:233, KN 190f. (“... and I made them laurel and olive leaves”) KUB 2.1 1:296b (without tr.), cf. CHD P 39 s.v. pai- A 5 d ʾ2: nu z kan [ANA 4Huwawa] IGI.ḪI.A-wa EGRIP-pa waḫḫ[š]kanzi “And [they] (i.e., the winds) struck back the eyes [of Ḥuwa wa]” KUB 8.53:16-17 (Gilgameš, ZA 39:12f., Otten, IM 8:116f., translit. Myth 129, tr. Beckman in Foster, Gilg. 161.

wʾ wekː “to ask for” (The Stormgod instructs his son): mān waš našma ANA É DAM-KA pāšši nu z waš ṣmaš ẓ́aša ʿUZ 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 13, LMI 52, tr. Gesch.Reilig 105; cf. also ibid. iii 17-19, above, 1 d 2ʾ ʾ pʾ 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 dašuₙaₙ “blind.”

xʾ zaḫhː “to strike”: […] ša-a-ku-wa-mi it zahḫiš[izz]i “He keeps striking their eyes” KUB 58.14 rev. left col. 20 (rit., OH/NS).

3ʾ with šakuišakawaš in the locative or genitive (with or without postposition) — aʾ katkattiyasiː: [takk]aš kan antiwaḫḫaš INA É-SU andan paizzi nu z šši ša-ku-wa-aš (var. ša-a-ku-wa-aš) peran É-ri ša kan anda katkattiyaz[i] “[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 (sumerma du gente, 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.

bʾ laššakiː ša-ku-w[a-aš KI.MIN] (i.e., laššakiti) walulaššaša KLMIN IGI.ḪI.A-aš harki[yaš] KLMIN “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 2ʾ aʾ and CHD s.v. laššaki.

cʾ waššiyaː (mid.) “to be medicinal/soothing(?)” or “be a covering(?)”: SAG.DU-i-zi ma ša-šši kan kuiš NA-aš waššiₙkₙₙaₙₙtₙₙ išiₙuₙ
war *saš* IGI.ḪA-i (var. *nsat* IGI.ḪA-*wa-َا*) *waššiyattara* “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 Myths2 58 w. n. 21.

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

b’ *pittenu*-: *nu*s *za UN-an专属za aži-*ašt* taḫkan kui[(š ṣuzwa)] IGI.ḪA-az (var. IGI.ḪA-*wa-َا*) paraḫ *pittenuzi* “Just imagine a person who tries to whisk away (*pittenu- b’a*) 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. dupls. 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.ḪA-*w[a]*-*zas maš wa UL *kuški uḫḫun* “I did not see anything with (my) eyes” KUB 23.9:14 (dep., NH), ed. Imparati, FsPugliese Carratelli 82 n. 13; (The Old Woman says:) *nahšarnuš*ke<r> *wa*[rzan kuiš] / *writenuš*-ke<r> *swar an kuiš nu*-*waššaš IGI.ḪA-*wa daššuwandaš* / *datten GESTU ḪA-*maš waššaš *duddumiyandaš ta[ten] / GESTU-it *ištamašten lē IGI-it maš wa šal! (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., HM/MS), ed. Ehelof, KIF 1:396 (as B 2490), Ankan-Soyal, 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*s *kan* 4U EN *za KUR-ě anda takšulī[t IGI.ḪA]-it *namma au* “O Stormgod, my lord, look again at the land with friendly eyes” KUB 11.0 obv. 30 (prayer, Muw. II), ed. Houwink ten Cate/Josephson, RHA XXV/81:107, 116, cf. analogous use of *āššawr* IGI.ḪA-*ir* in 1 e 2; [x-x-x]*I IGI.ḪA-*ir k*luški a*ušta

n*sat SÚ-it kuški 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* *kuš ša*-a-Iku*-ir1 (var. IGI-it) uššiš((i)) “What you see with your eye(s) (what you hear with your ear(s))” KUB 20.31 obv. 18 (instr., OS), w. dupl. KUB 12.21:10 (OH(NS), ed. Hoffner, FsAlp 198; *TI-anza-aš* nu “UTU ŠAMĒ IGI.ḪA-it *uššizz* “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, JASOS 103:188; (O *ESŠ.KIGAL*, take the substitutes, and set me free) *nu*s *wa* 4UTU AN-E IGI.ḪA-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 rite., NH), w. dupl. KUB 36.94 rev. 5, ed. StBoT 3:12f.; (“My mind within me became sad”) *akkandaš kuš* GE<e> [K]-pri IGI.ḪA-it *ušk*i*nun “because I have seen the dead ones in the Dark Earth (i.e., Netherworld) with (my own) eyes” KUB 26.65 iv 11 (Ullik. III A), ed. Güterbock, JCS 6:30f. (as KUB 33.106 without join), Hittite Myths2 64 (§65, where one should omit redundant “seeing the dead”), LMI 162 (“I morti che sulla nera terra ho visto con i miei occhi”); *Labaran naš maš kan TI-ni SIG2-t IGI.ḪA-it anda uški “Look with benevolent eyes upon Labarna concerning (his) life” KUB 20.92 vii 11-12 (fest., OH/NS), ed. Archi, FsMeriggi2 28; for *šakui*- in nom. w. sense of inst. w. auš- see 1 d 1 a’ 2’, above.

b’ *epp*-: *nu*s *ššan UR.TUR IGI.ḪA-*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 1NG MEŠEDI ša-kuš’-i?-*it iēzzi “The king gives the MEŠEDI a sign with (his) eyes” KUB 23.92 ii 14-15 (fest., OH/MS); *nu LUGAL-*uš IGI.ḪA-it iēzzi “The king gives a sign with his eyes” KUB 25.1 i 11 (ANDAHŠUM-fest., OH/NS), w. dupl. KUB 4.8 vi 14 (OH/NS), ed. Badali, SEL 2:65f.; GAL LUG MEŠEDI mišša *ḫalzāi namma IGI.ḪA-it iyazzî “The chief of the MEŠEDI-guards shouts mišša; 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; 110*hamena*<š> ANA
LU SANGA IGI.ḪI.A-it iyazi “The chamberlain with (his) eyes” KBo 30.155 obv.? 12-13 (winter trip of hunting bag), ed. THeth 21:310f.

d’ tittamu- w. inst. of accompaniment: nu še še GUD-un IŠTU IGI.ḪI.A-SU tittamu [zi] “He sets a bull (later referred to as GUD.MAḪ) with its eyes to(ward) him?” KUB 12.63 obv. 7 (Zuwil’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-sa-eši-sa ma ša-a-ku-[w]-a-at-l-kān1 duggar nu ḫumān parā pianaž “but whoever is there — (i.e.,) is seen with the eyes — they must give over everything” KUB 23.72 rev. 15 (Mita of Išuwa, MH/MS), tr. Gurney, AAA 28:36 (“but any one that is left, that of course(?)) matters”), tr. DiplTexts² 163, cf. Neu, StBoT 5:178 w. n. 15 Gurney, AAA 28:36 (“but any one that is left, that of course(?)) matters”), tr. DiplTexts² 163, cf. Neu, StBoT 5:178 w. n. 15

e. w. an adj. designating the quality of eyes — 1’ aršana:ta: [nu] še šan aršananta / ša-a-ku- wa (? ) LÚ.U₁₉, LÚ-aš ḪUL-lun [EME-an / …] “And [removed] the envious (?) eyes (and) mankind’s evil [tongue]”” KUB 33.9 iii 7, translit. Myth 46.

2’ aṣṣu:- andan zkan SIG-t-tit IGI.ḪI.A-it au Lābarna Lugal-un MUNUS Tawananna MUNUS. Lugal DumU, Mēš Lugal Kur, Kur UruḪat-ti “Look at Labarna, the king, Tawananna, the queen, the princes and the lands of Ḥatti 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 še ša U EN.YA KUR URU Ḫummmān aššawīt IGI.[ḪI.A-it anda] auṣṣī “The Stormgod, my lord, looks upon the country of Kummannu with benevolent eyes” KBo 11.1 rev. 18-19 (prayer of Muv. II), ed. Houwink ten Cate, RHA XXV/81:107, 116; kinuna takšul ḪIL.ḪI.A-it anda au ibid. obv. 11, cf. ibid. obv. 15, 17 and 28.


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’ kammarara- “cloud, fog”: see 1 a 3’, above.

3’ laplipa- “eyelash, eyelid”: see KUB 9.19:51, above, 1 a 2’ b’.

4’ uwtar- “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 27.76 ii 65 (rit., MH/NS); IGI-aš IGI.LAL KUB 22.48:5 (KIN oracle, NH); IGI.ḪI.A-aš IGI.LAL (coll. photograph) KBo 13.76 rev. 13 (KIN oracle, NH); cf. 1 a 4’, above.
5° GAD “(linen) cloth”: 1 GAD IG.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 Aug-
tucht (Schleier?)”); KBo 9.115 obv. 5 (Palliya’s rit., MH/
NS), w. dupl. Bo 69/630.1

2. holes — a. of a sieve: dāḥḫu[n] za pattar 1
LIM IG.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), transl. Myth 34, tr. ANET 127.
Hittite Myths² 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 laplipu, above, 1 d’ j’; (The Old Woman rinses
the groats with clean water; while she pours some
of them back into the sieve-basket) pattar za ma IG.
H.I.A-wa šarā nā “but she turns the sieve-basket,
holes (lit. eyes) upward” KUB 9.6 iii 3-4 (rit.), ed. Otten,
LTU 37, Oettinger, StBoT 22:43 n. 94 (“den Korb (aber) lenkt
den Korb (aber) lenkt
mit den Spitzen nach unten gedreht hinab”); cf. 1 d 2’ u’ and 3
pl. of a needle(?): (I take a piglet … and we fix
the spot with several pegs?) §) šapikkūššāš za
URUDU-aš nu z ššan atanta ša-ku-iš-ši-ši n ann šer
huïnummeni “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 neutral
gender of šaššu isššu may have arisen in analogy to the colloc.
neut. pl. šaššu aš šet □ for atanta possibly read A-tanta for wettanta
“(filled with water)” cf. A-e-te-ri-it KUB 41.8 iii 3; alternati-
vely ša-ku-iš-ši-ši-it could be the inst. of šaššuššiššu, q.v., and tr.
“and (there are) on (it) (atanta) (things …-ed) with a
šaššuššiššu.”

3. šaššuššiššu “face down”— a. w. huwwapp-:
n a n z šan āmanti an peran ANA GIBUN'[s]a-a-
ku-wa katta huwwappi “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 huwwapp- makes this expression
very difficult to explain. Cf. Sturtevant, Gl. 52 (“hold, fasten”);
idem, TAPA 58:21 (“gather, hold”); anda huwwappuš = “beaped
up?”); Oettinger, StBoT 22:105 (“jem. aufs Amilitz 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 pro-
posed 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
appear possible. A comparison with KBo 20.67 (+ KBo 17.88) i
10-11 demonstrates that it comes very close semantically to
šaššuššiššu n a n Ša-ku-iš KUB 12.58 i 12 which
Goetze, Tunn. 6 i 36, 65 n. 231, wisely emended to ša-
The ritual client’s thread of red wool which is tied onto his/her (i.e., ku<-ni>-iå. (KUB 22.249 iii? 9, KBo 33.37 rev. 2 + IBoT 2.488:3 (NS), ša-ku-x[...]).) 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 šaku<-ni-šakuwa- “eye(s)” but this cannot be substantiated, cf. Rieken, StBoT 44:61 n. 287.

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 šaku<-ni-šakuwa- “eye(s)” but this cannot be substantiated, cf. Rieken, StBoT 44:61 n. 287.

Then she takes clay from the riverbank (wappuwaš) “Then she goes to the spring. (She breaks one thin bread)” n zaša-ku-ni-ia-aš ša-ku-ni-ia-aš ša-ku-ni-ia-aš ša-ku-ni-ia-aš 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 Ḥannāḥanna of the Riverbank) namma ša-ku-ni-ia-paižzi “Then she goes to the spring” (She makes offerings, and says: “O Sungod, my lord”) kāša aš 12 UZUUR ša-ku-ni-ia-aš IM-it šapianza parkumwanzana “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.; [(EGR-ŠU z m)] a IN 7 AŠAR ša-ku-ni-ia-aš purul(i dāi) / [(pedi)] z šši z ma NINDA paršān zikkiz[i] nu kīšiš(a n memai) § [ša-k(u-n)i]-ia-ša-kan! mahšan pūrur GEš[-az KI-az A-anza(?)] / [par]ā mutaizz[i] n zaša-4 ÛTU-1 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?)] to the sun” KUB 58.74 obv. 11-14 (rit.), w. dupl. KUB 12.50:11-13, transit. Popko, AoF 16:85; nu ša-ku-ni-ia-aš purul dāi n zaša-4 ÛTU-1 i [IG]anda ššuš-ša-ša-4 IM-an-aš ša-ka-ku-ni-in (var. š[k]u-ša-ša-ša-ša-ša-ša-ša-ša IM-an-aš ša-ka-ku-ni-in) KUB 58.74 rev. 22, ed. StBoT 15:22.

Then she takes clay from the riverbank (wappuwaš) “Then she goes to the spring. (She breaks one thin bread)” n zaša-ku-ni-ia-aš ša-ku-ni-ia-aš purul dāi “She takes it, namely the mud of the spring” (She makes offerings, and says:) 1 izik sa kan mahšan ša-ku<-ni-iashi GEš[-az KI-az pūrur EGR šarâ šakunieškiši “Just as you, O spring, keep pushing up silt/sludge back up from the dark earth, (in the same way remove [arba mutā]ī evil uncleanness from the limbs (of) this person, the sacrificer)” namma ša-ku-ni-ia-aš IM-an dāi § [mu MUNUS ŠU.GI] wappuwaš IM-an ša-ku-ni-ia-aš ša-ku-ni-ia-aš 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 Ḥannāḥanna of the Riverbank) namma ša-ku-ni-ia-paižzi “Then she goes to the spring” (She makes offerings, and says: “O Sungod, my lord”) kāša aš 12 UZUUR ša-ku-ni-ia-aš IM-it šapianza parkumwanzana “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.; [(EGR-ŠU z m)] a IN 7 AŠAR ša-ku-ni-ia-aš purul(i dāi) / [(pedi)] z šši z ma NINDA paršān zikkiz[i] nu kīšiš(a n memai) § [ša-k(u-n)i]-ia-ša-kan! mahšan pūrur GEš[-az KI-az A-anza(?)] / [par]ā mutaizz[i] n zaša-4 ÛTU-1 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?)] to the sun” KUB 58.74 obv. 11-14 (rit.), w. dupl. KUB 12.50:11-13, transit. Popko, AoF 16:85; nu ša-ku-ni-ia-aš purul dāi n zaša-4 ÛTU-1 i [IG]anda ššuš-ša-ša-4 IM-an-aš ša-ka-ku-ni-in (var. š[k]u-ša-ša-ša-ša-ša-ša-ša-ša IM-an-aš ša-ka-ku-ni-in) KUB 58.74 rev. 22, ed. StBoT 15:22.
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 šakuni- “spring” and šakui- “eye” were the same word is discussed and rejected above, s.v. šakui-. Corresponding terms in Sum. and Akk. are TŪL (also read PŪ) and būrtu (CAD B 338 s.v. būrtu A 3). Būrtu is unattested as an Akkadogram at Boğazköy, but PĀNI TŪL-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 TŪL in Hittite texts. Although the ubiquitous GN URU TŪL-na = URU Arima, we do not assume the reading *arima- for the common noun TŪL. Likewise, although the royal name Suppliliauma is often written *KU. GA-TŪL, reading TŪL as lu-lī(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 TŪL (KUB 12.66 iv 15). There are also rare writings TŪL-ru KUB 33.10 ii 9 and TŪL-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 un-complemented TŪL stand for wattaru. The exx. of TŪL that indicate grammatical gender, show neuter, that is wattaru: TŪL ... n ṣaṭ ṣa kan ... KUB 13.2 iii 6; TŪL-ḪA ḫāṭa KUB 17.10 i 17; [...] x-ya-wanda ṣ kan TŪL-MES KUB 33.13 ii 18; našma ṣ kan šuppa TŪL kuški šaltta KBo 11.1 40; 7 TŪL-LES iyanzi n ṣa ṣa t witenit šinnanzi KUB 15.34 iii 25. Furthermore an erg. TŪL-ANZI KBo 10.45 ii 23 (MH/NS) exists. On the other hand, there is an a-stem TŪL-aš (nom.) KBo 10.45 ii 30, which could be either šakuniyaš or luliyaš. There is also a TŪL-ri-š 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.


Cf. šakuniya- C, šak(k)uwaniya-; wattaru (PŪ or TŪL), lu-lī(ya)-, altanni.

šak(k)uni- A n. see šak(k)uwani(ya)-.

šak(k)uni- B n. see šak(k)uwani(ya)-.

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-ē-š-ki-ši (NH) KUB 12.58 i 13.

zikš-kan mahñan šaku(<ni)-iṣ GE-GEŠ-az KI-az pū-rur EGIR šārā ša-ku-ni-ē-š-ki-ši “Just as you, O spring, keep gushing silt/sludge back up from the dark earth, (in the same way remove [arḥa mutāḥ 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 dājāi n ṣa-an šan anda iššai “she takes [up] wellled-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 šakuwantariyanu.

šakkunuwa- adj. or n.; (mng. unkn.); from OH/MS.

sg. acc. ša-ak-kū-nu-an KBo 20.96:11, (12), 13, KBo 21.106 obv. 3, (6), ša-ak-kū-nu- <nu> an KBo 21.90 obv. 9, ša-ak-kū-nu-an … KBo 21.104 iii 15 (all OH/MS).

(They set up tables) nu-żšān […] / […]x-τa ša-ak-kū-nu-an lapp[īn]an \(\text{NINDA KU}_7\) (verb) nu

"just as you, O spring, keep gushing silt/sludge back up from the dark earth, (in the same way remove [arḥa mutāḥ 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 dājāi n ṣa-an šan anda iššai “she takes [up] wellled-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”).

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sg. acc. ša-ak-kū-nu-an KBo 20.96:11, (12), 13, KBo 21.106 obv. 3, (6), ša-ak-kū-nu- <nu> an KBo 21.90 obv. 9, ša-ak-kū-nu-an … KBo 21.104 iii 15 (all OH/MS).

(They set up tables) nu-żšān […] / […]x-τa ša-ak-kū-nu-an lapp[īn]an \(\text{NINDA KU}_7\) (verb) nu
LÚ Gİ GIDRÜ \( \frac{1}{2} \) NINDA KU₇ ša-ak-ku-[n]u?–-an \( \ldots \) karpzī / \ldots / ša-ak-ku-nu-an ŠU.KİŞŒ /x/ \( \ldots \) KBo 20.96:10-13 (Tetešhabi fest., OH/MS); \[ \ldots \] NINDA KU₇ ša-ak-ku-nu-[a]n lappinan ŠU.KİŞŒ /x/ \( \ldots \) [verb] nu LÚ Gİ GIDRÜ-aš NINDA KU₇ ša-ak-ku-nu-an karpzī “[…] sweet cake, š. [lappina]-plant, sweet cake […] he/she […]”. 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 ḥəpiya-men)” KBo 21.106 obv. 3-4 (Tetešhabi fest., OH/MS); (the sign might be a very compressed ša according to the photograph); cf. \[ \ldots \] NINDA KU₇ ša-ak-[ku-nu-an \( \ldots \) ] KBo 21.104 ii 15 (Tetešhabi fest., OH/MS), and \[ \ldots \] kiššaraš wātar pianiš LÚ. MEŠ Gİ BANŠUR x-x] / \[ \ldots \] an lappinan tianzi x-x] / \[ \ldots \] ša-ak-[ku-nu-an \( \ldots \) nu ššan x-x] / \[ \ldots \] KBo 20.79:13-15 (Tetešhabi fest., OH/MS).

All occurrences are from the Tetešhabi festival (CH 738), on which see Pacelli Daddi, Hethitica 8:361-380. As both NINDA mitgāmi- (= NINDA KU₇) 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 šakkunuant neut. nom.-acc. The alternation of ŠU.KİŞŒ/(-an) and lappinanŒ/(-an) may indicate equivalence. Pacelli Daddi, Mem. Quattordio Moreschini 307-309, suggests that both šakkunuant- and šakkuniyanant- 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.

\((/2)\)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. 3 ša-ak-ku-ri-i-e-ni KBo 32.24 ii 17 (MH/MS), KBo 32.19 ii (31) (MH/MS).

pret. sg. 3 ša-ak-ku-ri-i-na-nu-an KBo 10.2 ii 19 (OH/NS); sg. 3 ša-ku-ri-et 140/5 (Oettinger, Stammbildung 351 n. 193).


mid. pres. sg. 3 ša-ak-ri-i-at-a-ta KUB 8.3 rev. 9, ša-ak-ku-ri-i-at-a-ta KBo 13.31 i 10, ša-ak-ku-ri-i-a-ta-i KUB 6.24 obv. (1), 6, rev. 7, KUB 8.25 i (6), KBo 13.34 iv (9), KBo 34.127 obv. 2, ša-ku-ri-i-a-[r]-a-ti KUB 43.2 ii 6, 11, ša-ku-ri-i-da-r KUB 43.8 iii 5b.

verbal subst. ša-ak-ku-ri-i-a-u-wa-a-r KUB 34.22 iv 2, ša-ak-ku-ri-i-a-[w]-a-r KUB 34.14 left col. 4.

part. sg. nom.-acc. neut. ša-ak-ku-ri-ri-an KBo 9.151:2, ša-ak-ku-ri-ri-an KUB 50.6 ii 52 (both NH).

iter. pres. pl. 27 ša-ak-ku-ri-iš-[i]-ti-ni KUB 23.72 rev. 55a (MH/MS).

fragmentary ša-ak-ku-ri-i-a-an[\ldots] KUB 60.52:29 (NS).

(Akk.) KUR BI (mātu ši) BIR (issapaḫ) SIG₂-sā TAK₂-si “That land will be scattered; its prosperity will leave (it)” CT 27.16:13, ed. Leichty, Izбу 13 = (Hitt.) nuzu ša KUR-anza aššu [a[n] da[t]a] n s a[t] aššu ša-ak-ku-[ri-i-a-ta]-i-[r] “The land will [abandon] prosperity. It will be overpowered” KBo 13.34 iv 8-9, ed. StBoT 9:28f.; (Akk.) URU ŠIBA KUR šášu UR.MA[H] uṣu rettišša iš-ta-ta-ak-ša “He overpowered šášu like a lion with its paws” KBo 10.1 obv. 35, ed. Saporetti, SCO 14:78-79, tr. Houwink ten Cate, Anatolica 11:50 (“overthrew”), cf. CAD šapākū mng. 3 (“to render limp?, powerless?”) = (Hitt.) nu KUR UR ŠIBA KUR MAH GIM-an GI.R. HŁ-AT arša ša-ak-ku-ri-i-a-na-an “I overpowered šášu like a lion with its paws” KBo 10.2 ii 18-19, ed. Imparati, SCO 14:48ff. it is also possible that Akk. šapāku here is a mistake for šapāḫu “to scatter” due to the similarity in sound of the verbs and the possibility of contamination from the following Akk. sentence epram šašu’ak, where šapāku has its far more common meaning “to pour out, pile up,” cf. also Goetze, JCS 22:20, van den Hout, Purity 226.


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 EGİR-an DAM LÚ-LIM DUMU.MUNUS LÚ-LIM lē ša-ak-ku-ri-iš-[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)”
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).


The next word, sāku(t)ta(i)-, is from the roots šakken and šakkušša, and is a verb meaning “to shackle.” It is used in various ways: to shackle, to bind, to chain, to ensnare, to subdue. It can also mean “to entangle,” “to entrap,” “to catch,” “to ensnare.”

šakkušt(a)i-: see šakkušt(a)i-.

šakkušt(a)i-: see šakkušt(a)i-. 
šaku(t)ta(i)•

(“He/she utters the following conjuration:"

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 ḫazkarai and DINIR kuwansaya recalling ḫaštai/ḫaštæšæ “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).

[KUS]šala- n.; (a leather strap); from MH/NS.† sg. nom. [š]-la-aš Bo 87/5a ii 30 (Otten in FsTözgüç 367), KUSša-la-aš KUB 27.67 ii 13, iii (18), ša-ša-la-aš KBo 30.98 iii? 14; unclear KUSša-la-la-ša […] KUB 27.67 ii 12; here? ša-la-lu KUB 45.41 iv 8.

(“A wagon pole”) x[o o o x] ša-ša-la-aš a-x […] / GAL LUMEŠ AŠGAB iy[azz]t ULUDU šurzi LUMEŠ[E. DÉ? iyanzi(?)] / URUDU AN.NA tupkpaš zapal É-az pia[n][z]i “the chief of the leatherworkers makes 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 8:96ff.; [1?] š[a]-la-aš KÚ.GÍ NA₄ [p]ùr[n]i/i […] / [n]italitaime[i]… [ ] 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”) GISšatālu GIS/tarzuwΩn peran sa-ma ššan KUSša-la-aš ḫaminkanza “A bolt w. attached tarzu — in front a (leather) ša-la- is bound. (These all are placed in a basket)” KUB 27.67 ii 12-13 (rit. of Ambazzi, MH/NS), ed. Ünal, Ḥantitašu 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 tBoT 1.36 iii 57). It may also be a component of the word šalshal/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 GISšarzu as “doorpost and šala- as “hinge,” i.e., a leather strip which helps the doorpost turn axially. However, a meaning “doorpost” for GISšarzu does not seem likely because a GISšatālu tarzuwΩn is put into a basket and swung over the king (cf. CHD pattar B a). Hinge is not likely for KUSšala- 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 SIGmarḫši- from the GAD (ii 25-30, iii 30-33) has to do with “scrapping” the cloth (sc. the fur) and clearing the tufts. CHD L-N 186f. s.v. marḫši makes no connection between the šala- and the...
(KU)šāla-

GAD “linen,” and thinks that a fuller is cleaning it and removing lint.


 Cf. šalaššāri-.

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-ša KUB 43.77 obv. 6.

nu PĀNĪ DINGIR-LIM kuš UDŪ šal-la-aš [...] “The š.-sheep which [...]s before the deity” IBoT 3.73 i 9 (fest.); [...] AN]A ā.IM 1 UDŪ.SĪR ā.UTU-ī 1 MĀŠ.GAL šal-la-an ANA [...] / [o A]NA(?)

DINGIR.MĒŠ URU-LIM apūn.zpat GUD ḫū-kan[z] “[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 UDŪ.[SIR UD]U.U10 UZ6 ŠAHḪḪ.I.A [...] “... š. billy-goat(s), ra[m], ewe(s), nanny-goat(s), pigs [...]” KUB 35.135 rev. 27 (štānuwian rit.), translit. DLL 166 (differently) and StBoT 30:322; 1 MĀŠ.GAL šal-la-aš nakuššaš-x-[...] “One š. billy-goat [...] [...]” KUB 35.57 i 6 (Puriyannī’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 (UDŪ šallaš as “bühuk, bûyümüş koyun”), 61 (MĀŠ.GAL šallaš is untranslated).

[TŪG šal-la] (a type of garment or cloth) KUB 43.31 rt. 6 col. 6. šalla is unlikely to be a neut. pl. of šalli- “large” since TŪG takes common gender phonetic complements. Read TŪG SAL.LA = Akk. raqqatu “dünnes Gewand” (Borger, Zeichenliste p. 192, AHw 958a).

šalla(i)- A, šalliya- A


verbal subst. šal-la-ua-aru KBo 1.45 obv. 5 (! to this word?).

(Sum.) [HAR] = (Akk.) ša-ra-ru-ša (Hitt.) šal-la-ua-aru 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 b(e)come false” or “to rebel” (Götz, Ḫass. 87, HW 178) is based on an unacceptable understanding of the Akkadian verb šaruru (CAD S 174: “to cheat, to be false, to be a thief”), CAD Z 73 further confusing the issue by linking šaruru with the h-Raššu which occurs in another lexical text from Boğazköy, in both cases following za-a-ru-u (in the other text both are equated with wisir̤iška(t)allāti “strangler,” a translation perhaps he(DU) (CAD Z 174: “to become false” or “to rebel”) is then both linked by CAD with zēra “to hate, avoid.” Von Soden’s (AHw 1084) solution, reading the verb as šaruru, seems more likely. The meanings of CAD’s šaruru 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 DUḪ. LĀL mahyān šal-li-i-ta-ta (var. šal-li-i-e-ta-ta) IUDU=ma=wa GIM-an marrietta § ... n=š=DUḪ. LĀL [-aš] iwar šal-li-et-ta-ra (var. šal-li-e-et-ta-ra) UZU.İ UDU=ma=wa iwar marrietta<r(u)> “Just as this wax melts down and as mutton fat melts/disolves § ... 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, i 2-3 (soldier’s oath, MH/NS), w. dupl. KBo 27.12 i 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 (arḫa šall-anu, saying)] idala-wēš(!) = an kuḫšš antuḫššiš paprat>bīš<er n=š=arḫa QĀTAMMA šal-la-an-ta-ra-“‘Let the evil people, who were continually defiling him, melt down in the same way!’” KUB 7.53 i 18-20 (NH), ed. Tunn. 12t. (“be flattened”); [...] idalawaš antuḫ[sš ... šal-l]a-at-ta-ra n=š=ar|h|ar GIM-an? ... (-) edani ANA DUMU.LÚ.U15 LU tu [...] apēl z a idalawaš antuḫššaš ... arḫa(?) QĀTAMMA šal-la-at-ta-ra n=š=at wat ar GIM-an(?) ... ” “Let the [...] of the evil person [mel]t down, and [let] it [flow off like]
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). [...] for [th]is(?) hu-
man being [...] Let [the [...] of that evil [person]
become big(?), to grow up (?)”; from OH.†

pres. sg. 3 ša-al-la-i šKUB 38:51.5 (OH/NS) (here?); 

pres. pl. 3 šal-lî-ia-an-zi šKUB 43.75 obv. 11 (OH/NS); 

pret. sg. 3 ša-la-i-š KUB 3.45 obv. 11 (OH/NS), ša-al-ša-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-š attaš uttar p(eššiyar) § “[and when he 
(Muršili) grew up(?), he di[sregarded] the words 
of his father. §” šKUB 3.45 obv. 11 (OH/NS), ed. Hoffner, 
Unity and Diversity 56f. (“became rebellious”), 62 n. 69 (or 
grew up/became great”); [...] UL ša-la-la-ša tarḫu 
tammunmanzi SI×ŠA-at “[...] did not grow big(?). 
It was determined for setting free” šKUB 49.39 ii 8 
(oracle question, NH); cf. šal-ša-la-an-zi šKUB 43.75 obv. 
11 (OH/NS) in broken context; here?: (several persons 
are running) [...] kaša ša-al-la-i nu anda [...] 
šKUB 38:51.5 (OH/NS)?).

There is no longer reason to emend KUB 15.5 iii 6 in view of the genitive form šal-lā-kar-ta-aš in KUB 56.19 ii 21.

Cf. šallakartāḥ-, šallakartai-, (เจอ)šallakartarat.

šallakartaḥ- v.; to offend someone through presumptuous behavior, hybris, arrogance, haughtiness; NH.†


kuitman ABU–YA ʾMUšiliš TI-anza ʾēšta nu mān DINGIR.MEŠ EN.MEŠ ʾAYA ABU ʾAYA šal-la-kar-ta-aš kuceqa memiyanaz “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 Surenhagen, AOF 8:88f. (“ob da mein Vater die Götter, meine Herren, heraus[for]derte”).

Güterbock, Cor.Ling. (1955) 65-68.

Cf. šallakarta-, n., šallakartai-, (เจอ)šallakartarat.

šallakarta(i)- v.; to offend (someone) through presumptuousness, arrogance, or haughtiness; NH.†

pret. pl. šal-lā-kar-ta-a-er KUB 21.8 iii 11.

part. sg. nom.-acc. neut. šal-lā-kar-ta-an KBo 2.2 iii (20), 27, iv 3.

mān ʾza DINGIR.LUM apaddan ʾza šer kar dimmiyanwanza duwan ʾza kuit parā šal-la-kar-ta-an ḫarḵun “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 šallakar-); 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., Ḫatt. III), ed. Comil/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., šallakartāḥ-, (เจอ)šallakartarat.

ץšallakartarat 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-smu šal-la-kar-ta-tar kuiyatišš ma[š-war-a]ššmu UL kuiški parā yaškan UL ûḫḫun “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 ʾza ANA UTU-ŠI HITTI ANŠE.KUR.RA U[N-az-mušša šal-la-kar-ta-na-za kišši “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 šš., in contrast to kuiyatišš, 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 Ḫattušili III), the object is the city of Nerik which has been “treated arrogantly.”
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-

[šallalitaḥh-] HW 178 read šallakarṭaḥh-.

URU šallanumpena- ethnicon; person from the city šallanumpena; from OS.†

pl. com. nom. URU Ša-lam-pu-me-nē-ē KBo 2.12 ii 24, v 16, 25, 34 (OH/NS), URU Ša-lam-pu-ui-mē-ē KBo 20.16 obv. 6 (OS), KBo 20.3 obv. 1-6, ibid. 2-6.

LÚ.MEŠ šāpiēš LÚ.MEŠ UR.BAR.RA URU Ša-lam-pu-me-nēš in MELQETÚ 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: URU Ša-lam-pu-me-nēš, URU Kadapumeneš (from Katapa), and URU Kar-dabalu-pumeneš (from Kar-taπaħ) occur with LÚ.MEŠ šāpiēš 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.


[šallamuš] see šallī-.

šallannai-, šalai- C, šaliya- v.; to pull, drag; from OH and MS.†


iter. pres. sg. šal-la-an-i-is-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 i 9 (ed. Nouyorgol, Ugar. 5:279, 282) = (Akk. par.) [...i ...dil-dil-dil-dil ka anā māmī-tī “They will drag you off to the oath” = (Hitt.) taš-ma laq̲ašša ša-la-an-ia-an-zi KUB 4.3 ii 24-25 (proverbs), ed. Laroche, Ugar. 5:781 (“se trainer”); cf. laq̲ašša- bilingual section.

(Hurr.) kamēnēš kakk̲a ti-li-ia epešn̲i s dan tall s aḫθ ṣ̲a-m epešn̲e = [g̲i]-li-iššī-šā tank NINDA šuq̲allan UDUN-niyaz parā šal-la-an-ia-an-zi parā aššan UDUN-yaz šuq̲allat- “A giluššā animal dragged a kuq̲alla-loaf of the oven, it pulled it from the oven (and dipped it in oil)” KBo 32.14 rev. 28 (Song of Re- lease, MH/MS), ed. StBoT 32:87, 178f., tr. Hitite Myths 71 §21 -folder translates here the Hurr. verb šal-š-š-i; in KBo 32.14 iii 3 Hitite šalšiššša “grew up” translates Hurr. talme → ša-e b (StBoT 32:161). Note that Hitite šuq̲allat translates the same Hurr. stem (sal-sh₇₉-{š-š-m-} that was rendered with šallanmai.

a. obj. a person: (“ISTAR sends (a group of their 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”) nuskan 1-aš 1-an SAG.ĐU-an šal-la-an-ia-an-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 ISTAR), ed. Güterbock, JAOS 103:156 (“one always pulls the other by the head”), Friedrich, ArOr 17/1:250 (“raufen”); cf. also KUB 4.3 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 zama ĐÁRA.MAŠ KÚ.BABBAR SI NU.GÁL LÚ.MEŠ (URU) Zizzimara šal-la-an-ia-an-zi “Afterwards the men of Zizzimara pull a silver stag without horns. (They hold torches in front of them)” KUB 10.24 i 1-5 (KILAM fest., OH/NS), translit. StBoT 28:16; cf. preceding parts of the fest. in KUB 10.23 vi 13-29 (ṣ. in vi 15, 20, 27), translit. StBoT 28:15, tr. StBoT 27:60.

3’ an oxhide: LÚ.MEŠ Kurupzina-zma KÚŠ GUD dagān šal-la-an-na-a-t “The men of Kurupzina drag an oxhide on the ground” KUB 12.8 iv 6-7 (fest. of Turḫumiyara, 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 (Æedammu), ed. StBoT 14:60f.:13 (“an der Stelle aus der Erde zieht”).

d. (w. prev. šarā): (All the wolf-men go to the pond) na-zāšta UDU.ḪL.A-uš šalīya- ša-li-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-iziššā harkanzī n-za parā ša-lu-an-ia-an-zi šuḫma- zma ši EGIR-an ša-[z]-kitta KBo 13.119 iii 13-15 (rit.).
Derivation from šalli- “big” is semantically problematic. The action “to draw, drag” is a pro- longed movement, therefore the -anni-/ imperfective durative suffix is fitting. Šallanni- is a (near) synonym of ḫuṭṭiya- “to draw, drag.”


šallanni, 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), šal (sign ta)-la-an-ni KUB 32.84 iv 19, še-la-[an-ni] KUB 32.50 obv. 22.

Hurr. context also ša-a-la-an-ki KUB 24.23 rev. 23, ša-la-a-an-ki KUB 45.2 ii 8.

a. Hurr. stem form used as dir. obj. in Hitt. sentence: EGIR-ŠU z̄ ma tūnī tabtār ḫebatwena kiššī adānī nirampi ša-la-an-ni TUS-aš ekzū 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, KUB 20.113 iv 1-2, KUB 20.109 rev. 5-7, w. dupl. KUB 22.180 iv 8-10, KUB 32.97 obv. 7-13, and similarly KUB 32.93:14-15 (+) KUB 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 tūḫenī 4(ISTA)JR-\-WI DUG ahrusšī ḫubrusšī nira(m)(by) ša-a-la-an-ni 4ISTAR-WI “One thin bread for the zušši, tūḫenī of Šauška, (and) for the ahrusši (censer), ḫubrusši, niramī š. of Šauška” KUB 27.1 iii 6-8 (test. for ISTAR 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 Rohrgleicht”), 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.).


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-la-la-nu-zi KUB 14.7 iv 12 (NH).

prel. sg. 1 šal-la-nu-nun KUB 1.1 iv 11 (Ḥatt. III); sg. 2 šal-la-nu-uš KUB 30.10 obv. 6 (OH/MS); sg. 3 ša-la-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 ša-la-la-nu-e-r KUB 33.93 iv 9.

imp. sg. 2 šal-la-nu-nu KUB 12.21:9 (OH/NS), ša-la-la-nu KUB 20.31 obv. 17, 19 (OS), ša-la-la-nu KUB 32.37:16 (MH/MS); pl. 2 ša-la-la-nu-te-en KUB 1.16 iv 44 (OH/NS), ša-la-la-nu-ti-ēn KUB 34.53 rev. 16 (MS).

mid. pret. pl. 3 šal-la-na-wa-an-na KUB 8.51 ii 11.

part. sg. kom. šal-la-na-wa-an-na KUB 6.45 iii 33 (NH).

inf. ša-la-la-nu-mar-an-ci KUB 31.53 obv. 12, 15, KUB 31.61 ii 5 (both Ḫatt. III), ša-la-la-nu-ma-an-ci KUB 31.53 obv. 16, ABoT 51 + 585/v obv. 5 (both Ḫatt. III), Bronze Tablet i 13 (Tudh. IV), šal-la-la-u[ñ-]ma-an-ci KUB 60.61:4 (MH).


iter. act. pres. sg. 1 ša-la-la-nu-u-ki-mi KBO 17.61 obv. 7 (MH/MS); sg. 2 ša-la-la-nu-u-ki-šī FHG 1 i 17 (OH/NS), KBO 20.49:8 (MH or ENS); sg. 3 ša-la-la-nu-u-ki-z i KUB 33.98 i 6, 8; pl. 3 ša-la-la-nu-u-kān-zi KBO 10.47c+e i 8 (NS), KUB 8.67:6 (MH/NS); prel. sg. 1 šal-la-la-nu-u-ki-nu KUB 8.53:24 (NH); sg. 3 ša-la-la-nu-u-kīš KBO 22.2 obv. 7 (OS), ša-la-la-nu-u-kī KUB 56.14 iv 2 (NH), KUB 33.117 iv 9, Bronze Tablet i 13 (Tudh. IV); pl. 3 ša-la-la-nu-u-ki-ēr KUB 22.2 obv. 5 (OS), KUB 29.3 i 9, 10 (OS?), ša-la-la-nu-u-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”) šzšu ša-la-la-nu-uš-ker “And they raised them” KBO 22.2 obv. 5 (Zalpa tale, OS), ed. SBoT 17:6f.; (“As the years passed the queen gave birth to thirty daughters”) šzšu apāšša ša-la-la-nu-uš-kiš,
“She raised them herself” ibid. 7, nuzu za-an-an UR, SAG-in LUGAL-un ša-la-la-nu-ut-te-ten “Raise (imp. pl.) him (to be) your valiant 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”) nuzu mu ammēl [DINGIRr=YA] / ša-la-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 Cantuzii, OH/MS); [nuzu] MU-NUS-UMMEDA kuiš MUNUS.LUGAL Ḫilušēpanna za ša-la-la-nu-uš-ki-it “The nurse (lit. midwife) who raised the queen and Kilušēpa” KUB 56.14 iv 1-2 (vow of Pud., NH) | on “She raised them herself ” ibid. 7; Hymnes 315, 322, Sürenhagen, AoF 8:96f.; […] DUMU-ki-it DUMU.NITA mΩn comment); cf. ibid. iii 74-75, CHD L-N:268 s.v. “If a person raises a child for a father (and) mother” KUB 31.53 + 1320/u i 12-13 (vow of Pud., NH), ed. StBoT Beih. 1:10f.; […] KUB 1.16 iv 11-12 (Apology of Æatt. III and Pud.), ed. Lebert, StBoT 1:20f. (“habe ich dem Apall“ zum Aufziehen gegeben”) 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 5:156f.; 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.), w. dupl. KUB 33.95 + KUB 33.93 iv 9, 12-14 (Ullik.), w. dupl. KUB 33.98 i 6-8 (Ullik.), w. dupl. KUB 33.96 i 6-8, 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 i 55-55a (Ullik.), ed. Güterbock, JCS 6:28f.; (After the Stormgod asks Kumarbi “Where were you?”, Kumarbi replies:) HUR.SAG Ḫuṣana za kan[x] […] / [MU-SUN][i]yäkkûn šal-[a-lu-na-u-nu] “[I have come] from Mt. Ḫuṣana, [where I have] raised a serpent (i.e., Ḫedammu)” KBO 26.79:16-17 (myth), ed. Güterbock, KBO 26 p. VI, StBoT 14:68f.; MU-SUN ḥadammu nun ma ka[n] […] d já šal-la-na-uš-kān-zi “They raise (the serpent) Ḫedammu […]” KUB 8.67:5-6 (Ḫedammu, MH/NS), ed. StBoT 14:40f.
c. obj. plants: *nu GİŞ.HI.A LUGAL-uš 3 U-ni weksi heyaveš kuit tašnušker šal-la-nu-uš-ke-er* (var. ša-al-la-nu-uš-ke-

ker) "The king asks the Storm-god 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; (Ḫumbaba becomes infuriated, as he hears the noise from somebody cutting down his trees) *kuušwa u[i]* [kuuššu] *amìmèl šal-la-nu-wa-an-ta-t[i Ḫ]UR.SAG.MEŠ [iššarn]a nu škan GİŞ ERIN [k]arštu "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 (Gilgamesh), ed. Otten, IM 8:112f., translit. Myth. 127. tr. Beckman in Foster, Gilg. 161, cf. StBoT 5:147; *n[u]=t* ([ta? GİŞ ERIN?, MEŠ]) [k]uuiššu šal-la-nu-úš-ki-nu-un "The cedars trees which I raised for you" KUB 8.53:23-24 (Gilgamesh), w. dupl. KUB 33.123.5, ed. Otten, IM 8:116f. (restoring [ḪU.R.SAG.MEŠ], translit. Myth. 129.

2. to exalt, magnify (a deity): LUGAL-uš 4 U-an 4 UTU-ün (var. 4UTU-ün 4 IM-an) 4 Ḥalkin (var. Miya- 
tan)(zipan) 4 *Paḫurr-ass a (var. Paḫurr) šal-la-nu- 
tur (var. ša-al-la-nu-ut) "O king, magnify the Storm-god, Sungod, Ḥalki, Miyanatzipa, 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 ii zik kē ud[där ...] / 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 *muntarnu* -to do (something) hastily."

4. unclear: [...]-yašši LÚ ELLU DÚ-mi nam- 

man-sa 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.TÜR- 

snake of D[N(?)])" GAM-an-zu maa ZZšši 4Allani[n] šal-la-nu-ut parkunut "Together with it (the alka- 

li?) it has raised up(?) (and) cleansed Allani" VBoT 120 ii 7-8 (rit., MH/NS), ed. AlHeth. 101.

Götze, Ḫatt. (1924) 33 ("hochschätzen"); Friedrich, ZA 39 (1930) 43 ("groß machen, erhöhen, verheeren, großziehen, pfle-

gen"); 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. šalleššu, šalli, šalliya-

šallanu- B v.; (w. arḫa) 1. to melt down (a wax figure). 2. to flatten; NH.

pres. sg. 3 šal-la-nu-uz-zī KUB 7.53 ii 18 (NH), KUB 41.4 ii 20.

imp. pl. 2 [šal-la-nu-ut]-tēn KUB 58.106 iii 14: pl. 3 šal-

la-nu-uš-an-du KUB 59.64 ii 12.

iter. pres. sg. 3 šal-lar-[n]-uš-[t]-ē-kī-zi VS 28.66 rev. 15; pl. 2 šal-la-nu-ūš-ka-t-e-ni KUB 17.27 ii 15 (MH/NS); [šal]-la-


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 antuḫ-

šan kuieššu papraḫšškēr kinuna kāša alwanzenuš 2 šenūḫ šarmu nu kāša kūn tiyaneshkēmi elaneshkēmi namma zār arḫa šal-la-nu-uš-zī nu memai idala-

weš-zān kuieš antuḫšši papraḫšškēk<k>ēr n zat arḫa QA TAMMA šallantu" "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 plaging(?) 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, HD E/2 268f. s.v. elaniya- (tr. tiyaneshkēmi elaneshkēmi as "beset" and "plague").

2. to flatten: *ezzatten DINGIR.MES GİŞ-ruwaš šumeš DINGIR.MES dapi[- [...] GİM-an] šal-la-nu-uš-ka-t-e-e-ni kēl-zā UN-aḫ ḪUL-lu QA TAMMA šallanutan" "Eat, O gods of the trees! [As] you, the gods, are flattening the who[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 zēšša ḪU.R.LA Tī-an (var. TI-an-ni) IM-an NINDA-ānet parštūḫhit dāi n zā šal-la-nu-už-

zi "He/She places the herbs and living clay with the heat bread (and) the parštūḫhi, and he/she flattens it" KUB 41.4 ii 19-20 (rit.), cf. Haas/Thiel, AOAT 31:190; [...] x GİŞ ištettal kuieš / [DINGIR.MES dapianteš
shašša[(...)] in [...]x-aršin ša-la-aš-ša-x1 / [...] KBo 18.102 rev. 5 (letter), as translit. by Hagenbuchner, THeth 16:195, and read aršiš-ašša-aš by HW 3:136: probably should be read ar-ši-in-tal-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 aršintantuši (read aršintalašši-) and aršintara - HKM 47:33 and passim, cf. HBM 325.

šašša(-) a n. com.; (an official whose duties include equids and carriages); from OH/NS and MH/MS.

sg. nom. LUS-aš-ša-aš IBoT 1.36 ii 36 (MH/MS), KUB 13.35 iii 38 (NH); d.-l. LUS-aš-ša-aš KBo 3.i 34 rev. 6 (OH/NS), ANA LUS-aš-ša-aš IBoT 1.36 iii 60 (MH/MS); gen. LUS-aš-ša-aš KUB 13.35 ii 26 (NH).


a in general: [(kinnun a kēča UD-az UR)] Haatuši DUMU LUS-aš-ša ašed LUS-aš-ša KUB 1.36 ii 23 (MH/MS), LUS-aš-ša-aš ašed KUB 42.106 obv. 7.

a, in general: [(kinnun a kēča UD-az UR)] Haatuši DUMU LUS-aš-ša ašed LUS-aš-ša KUB 1.36 ii 23 (MH/MS), LUS-aš-ša-aš ašed KUB 42.106 obv. 7.
GUD.HIA  LŪša-la-aš-ḫa-aš  ṣwaṭṭa  dahḥun  “I took for myself three oxen belonging to the š.” ibid. ii 26, ed. StBoT 4.8f.: 1 TŪGGU.ZA  ANA  LŪ.MESša-la-aš-ḫa-aš  “One splendid garment for the š.-s” KUB 52.96 obv. 10 (lists of clothing)  GU.ZA-garment = Akk. ILLUKU or I'LU: […] ŠA ȘU  LŪ.MESša-la-aš-ḫa-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. Sieglová, Verw. 380f., cf. 359 n. 2: (“On the morrow (the cult image of) Ḥalputili travels”)  LŪ.MEÅša-la-as-ḫi<-iš>-za  ṣmaṭṭa 

DG iyanzi  “The š.-s, however, worship Ḥalmašut: (One? ox, five? sheep, two measures of flour, two PHU-vessels (of beer))” KUB 25.27 iii 9-10 (SAG.Ü-fest.); parallel: lukkati ṣma ḫan ḫalputiši paizzi INÀ Ė DINGIR[LIM] ṣma ṣuppa wa-pūwar  LŪ.MESša-la-aš-ḫu-uš ṣmaṭṭa  GİÅDAG-tin ĖSÚNÚ iyanzi  “On the morrow (the cult image of) Ḥalputili travels. In the temple (there) is sacred bathing. The š.-s worship Ḥalmašut from their houses (i.e., they provide the deity with offerings from their houses)” KUB 55.5 iv 4-7: (“[…] a priest of LAMMA, a singer”) […]  LŪ.MESša-la-aš-ḫa-aš […] “[…] shepherds, three š.-s […] (give offerings)” KUB 54.39 i 2 (fest.):  nu  ṣwa ṣma ṣkan UL […]  LŪ.MESša-la-aš-ḫu-uš  mān UNŪT MUNUS.LUGAL […]  ṣan  šekanzi  ṣu  ṣwar  ṣat  anda  [ap]piškanzi  GAD?/GIÅ? ṣhippiyalla  ya […] mān ku'ēa MUNUS.LUGAL  kīnum  iyanun  nu  ṣwa  ṣapē  ya  LŪ.MESša-la-aš-ḫu-uš  šekanzi  ṣu  ṣwar  ṣat  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 ṣhippiyalla-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  GİÅluļuḡanniya peran GAL  LŪ.MESša-la-aš-ḫa-aš  ḫūyanna  “The chief of the š.-s is running before the carriage. (He holds a baton/staff)” IBoT 1.36 iii 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 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 LŪ.MESkuš, KUŠ.GI. Therefore it is wise not to equate the term with the LŪ.MESša-la-aš-ḫa-aš (chariot fighter) or KARTAPPU (“chariot/carriage driver”). In the MEŠEDI text he has custody of the stool (GİÅGU.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.


 Cf. (KUŠ)šala-

[šalašpûrī]- ša-la-aš-pu-uri KBo 16.78 i 17-19 (offerings, MH?/MS?) is probably to be emended to ša-la-aš-tu-ul-uri[-eš] with Popko, THeth 21:142.

šalaštûri- n.; (an implement).†

g. gen. GİÅša-la-aš-tu-ri-aš KBo 3640 iii(?) 11, 13; collective nom. GİÅša-la-aš-tu-ri KUB 12.1 iv 29, GİÅša-la-aš-du-ri KUB 42.81:10; pl. nom. comm. ša-la-aš-tu-ul-uri [-eš] KBo 2.12 ii 16 (OH/NS), ša-la-aš-tu-ul-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 of 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)iṭašanu- see also KUB 31.84 iii 58 and KUB 40.61 + KUB 13.28:2 (paired in both places with PĀš
“cunal, ditch”); 2 tallai KÜ.GI 1-EN MUŠAKILU KÜ. GI 2 GISš-a-la-aš-tu-ri GISŠ-ŠI KÜ.GI GAR.RA SĀ.BA 7 SAG-z SU ZU3 AM.SI “Two golden perfume containers(?), one golden MUŠAKILU-implement, two š.-s of wood inlaid with gold, seven of their heads (tops?) are ivory” KUB 12.1 iv 28-29 (inv. of Mannini), ed. Košak, Linguistica 18:102, 106 (no tr.). Siegelová, Verw. 450f.; (following sections recording GISŠ.U.A(-hi) stools, quivers, bows, arrows and GISBR.KIN covers/layers (Akk. SIHU-): § 2? GISš-la-aš-du-ri SĀ.BA 1-EN HURRI 4 GISBR.KIN KÜ.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. TTheth 10:99, Siegelová, Verw. 492f.; associated w. a ẖuluganni-cart: to GISšhu-luganni xi[…] / n s-ašta LUGAL-uš x[…] / š-a-la-aš-tu-ul[-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 BUGš-taḫššēš 3-ŠU harparšeš(?) / šA KISLAŠ 5 ša-la-la-aš-tu-[uru]-ri-eš / 3-ŠU harparšeš 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 ii 1 as GISš-la-aš-[дуру-ri-…]; cf. […] GISšUN.A 5 â-e-ra-aš[…] in ibid. 2 w. KBo 2.12 ii 17-18 n it is unclear here if the gen. ŠA KISLAŠ of the threshing floor modifies what precedes it or the following 5 š.: […] šAŠ 7 LU.MEš AGRIG ieni […] / apê-šat laḫuanci ša-a-la-aš-tu-ul-[e]-š 3-ŠU harparšeš “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. GISš,turi-, (URUDU) galgalturi-, GISš,appaturi-, GISš,gazzituri-, etc.

Košak, Linguistica 18 (1978) 111 (“make-up palette?”); Siegelová, Verw. (1986) 615 (an implement that can be found among weapons and toilettries).

šallātar n. neut.; 1. greatness, 2. kingship, rulership; from OH/NS.†

gs. nom.-acc. šal-la-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; dat.-l. šal-la-an-ni KBo 3.21 iii 3 (OH?/NS), KBo 1.28 obv. 9 (NH).

(Akk. NB) ḫānimat gimir partshi āpirat āgē bēlūtī “she who gathers together all the rites, she who is crowned with a tiara of lordship” STC 2 pl. 75:7 = (Akk. Boğ.) ḫānimat gimer partši lēqā rubūtī “she who gathers all the rites, she who takes lordship” KUB 37.36:11b = (Hitt.) [ša]la[k]s? ḫa[n]um[a]šu kū[t] šaš šal-la-tar-raz dā[s] “she who took [all] the rites, took ruler-ship for herself” KUB 31.141 obv. 7 (hymn), ed. Reiner and Güterbock, JCS 21:258, Lebrun, Hymnes 381; the Hittite scribe translated rubūtī; (Akk. NB) “GAṢAN šulpør nerus ši DINGIR-liška (for “LIS UGU kala ili artu “Divine lady, your fame is excellent. Your deity remains over all deities”) STC 2 pl. 75:8, Boğ. KUB 37.36:12 = (Hitt.) […] šaš-šal-tar kuedāni kallāran SUM-a[n] “[…] to whom a dangerous/an ominous greatness is given” KUB 31.141 obv. 8; Güterbock, JCS 21:258, translates kallār “portentous”; (Sam. and Akk. broken away) = (Hitt.) n-as-n-as-an bāšer kuwāpi n-ašša šal-la-tar-ana(z)a-su” KUB 4.8 obv. 10-12 (hymn to ISKUR-Adad), he brought with him greatness from (his) mother’s womb” KUB 4.8 obv. 10-12 (hymn to ISKUR-Adad), ed. Laroche, RA 58:71, 74.

1. greatness: [n]aš-ta mān ANA DINGIR.MEŠ [ammeṭi?] / U? shader MU.DUMU.MEŠ LUGAL TI-tar-ša / [adu-lätar …] MU.HL.A GĪD.DA šaš-šal-tar šarḫi[latar …] zilāṭiya UL wewa[kšiši] / nu m uš ššan mān DINGIR.MEŠ [UL] / mukiššiši “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 -m-Piyaššiš ŠEŠ. DŪG.GA ša YA ANA DUMU! [M[EŠ ŠU] DUMU. MEŠ.DUMU. MEŠ-ŠU zilāṭiya[ya] šaš-la-ani ki išḫiil iyamu “I made this treaty for the future rulership of Piyaššiš, my dear brother, [his] sons and his grandsons” KBo 1.28 obv. 6-10 (treaty, Arn. II), ed. Otten, MIO 4:181; […] tar šet šaš-šan aššuš šaš-la-ani nīs m dū ššan […] “your […]-ship is provided for, […] you for greatness” KBo 3.21 iii 3 (hymn to ISKUR-Adad, OH/NS), ed. Archi, Or NS 52:23, 26; see also above in bil. sec.

Sturtevant, Gl.² (1936) 131.

 Cf. šalli-.

šalṭiḥiya Hurr. n.; (something to which offerings are made).†

1 MUŠEN ḫuwaljiya[t alalatul]ya šaš-la-at-hi-i a MUŠEN x-x-[…] (x-azzatiḥiya) … (mu)šun-
šalḫiyya

kiya … [(wa)ruuani] KUB 45.79 rev.? 5-8 (Hurr. rutt.), w. dupl. KBo 27.203 iii 8-12, ed. ChS I/9:35f; cf. […] ya šiwaalziya […] a-la-at-ḫi<<-ḫi>>-ia […] x-wiya šazi […] 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 Hititite sentence.


šalḫa/u? - adj./n.; (mng. unkn.).†

iššarnuma[…] / GŠKUN₅ x[…] / āpitti […] / šalḫu-uṣ x[…] / KUB 32.67 obv. 4-7 (Hurr. rutt.). According to Wilhelm, (personal communication) if this word is Hurrian (and the preceding lines are not), it should be a resultative pl. “wir/sie (depending on the pronoun which is lost) mögen erhört sein!” from šalḫu- “hören”; cf. Wilhelm, Or NS 61:139 (Imparativ auf -o) and AoF 24:285 w. n. 41.

šalḥianti-, šalḫanti-, šalḫitti- n. com.; growth(?), from OH/MS.†

sg. nom. šalḫ-ḫa-na-[i]-i KUB 17.10 iv 35 (OH/MS), šalḫi-it-ti-i KUB 47.59 obv. 10 (NS), KUB 33.12 iv 22 (NS), KUB 47.59 obv. 16; sg. acc. ša-al-ḫi-an-ti-en KUB 17.10 i 11 (OH/MS), šalḫu-an-ti-in KUB 33.24 i (9), ii 10, šalḫ-ḫi-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 šašta anda šalḫi-it-ti-i š mannittiš n šašta anda nāš [tumanityaš kitta] n šašta anda [išpiyatar 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-ḫa-a-ti KUB 35.12:7, translit. LTU 104, StBoT 30:412f., cf. DLL 85, see CLL 186.

Götze, KL¹ (1933) 135 (“Wachstum?”); Friedrich, HW (1952) 179 (“Wachstum?”); Laroché, 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).

šalḫuriya- A v.; (mng. unkn.).†


The Akk. word šakṣušikṣu is translated “böseblickend” (AHw 1141) and “wild(?)” (CAD I/1:193). It is lexically equated with daburu “fierce” (CAD D 16), kapkppu (= kapkappu) “strong” (CAD K 184), šamaru “violent, fierce”) (CAD S/1:330), ašu “dangerous, overbearing, terrible” (CAD A/1:280). The verb from which šakšuš is derived, šakṣušu, is translated “to be wild(?), brutal(?)” (CAD S/1:158), and is lexically equated with ippipur “trouble” (CAD I/1 164) and mānāhu “toil” (CAD M/1:203). AHw (1235), also lists a second šiksu “eine Geschwür” which StBoT 7:26 says cannot be excluded. There is also a verb šakšušu “to dry out(?)” (CAD S/1:158), from which šaksušeksu could be derived.

Otten/von Soden, StBoT 7:26. Cf. šalḫuri(ya)- B.

šalḫuri(ya)- B n.; (mng. unkn., a cult place or deity?).†

 […] ša-al-ḫu-ri-i-a-ša peran […] KBO 17.51 obv.? 8 (fest., OS?); […] x-na paizzi ištanan[i …] x LUGAL-uš ša-al-ḫu-ri-i-a-[ša …] ibid. 10-11.

Cf. šalḫuri(ya)- A.

šalli- adj. and noun; 1. (adj.) big, great, large, preeminent, important, full-grown, vast, spacious, numerous, principal, main, 2. (nominal use) head, chief, elder of, notable, grandee; written syll., GAL and RABU; from OH.

sg. nom. com. šal-ši-iš KUB 29.1 ii 23 (OH/NS), KUB 12.65 iii 9, 12, 15 (MH/NS), KUB 1.34 obv. 3 (NH), KUB 4.2 ii 10 (pre-NH/NS), KUB 8.28 rev. 5, KUB 24.3 i 34 (Murš. II), KUB 33.98 + KUB 36.12 ii 4, 10 (NH), KUB 43.2 ii 4, 10 (NH), GAL-ši KUB 39.14 rev. 9 (MH or ENS), GAL-MEŠ-ši (for šališš) KBO 6.1 obv. 14 = KUB 8.53 (iv) 14 (or nom. pl. see 1 f 2’ b’ below), RA-ßU-Ü 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), KUB 25.184 ii 4, KUB 1.28 obv. 14 (Arn. II), KUB 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 ii 22 (MS or ENS), KUB 51.19 i 8.

acc. com. šal-ši-in KUB 45.20 ii 10, KUB 36.25 iv 12, KBO 11.1 obv. 23 (Muw. II), KUB 44.64 ii 9, GAL-ši KBO 26.70 i
šalli-

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’ UTU
      3’ UTU UBU Arinna
      4’ UTU UBU Nerik
      5’ Zašipunna
      6’ deified sea
      7 ūbahima-
   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 anuugs
         b’ Ezenzi
      2’ meals
      3’ music
      4’ other activities
   h. use with words of unknown meaning
   i. in the sense of “royal”
      1’ šalli haššar “great family” > “royal family, royal house”
      2’ šalli pedan “great place” > “throne” or “capital city”
         a’ “throne”
         b’ “capital city”
      3’ šališ waššaš “great calamity” (lit. “big mishap”) > “death of a member of the royal family”
      4’ šališ waššuš “royal offense(?)” (designating a symbol in the KIN oracles)

şalli-

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-i-šaš KUB 46.39 iii 22, KBo 18.167 rev. 6, 7, šal-[la]-šaš(a) KUB 14.89 iv 3 + KUB 20.112 rev. 2 (MH/MS), šal-la-šaš KBo 3.1 ii 31 (OH/NS), GAL KBo 4.13 iv 25 (NH), KUB 50.35 obv.? 7, 10.

all. šal-la(?) KBo 24.21 l. e. 2 (MH/MS).

dat.-loc. šal-la-aš KUB 31.100 rev. 10 (MH), šal-la-i KBo 3.1 ii 49 (OH/NS), KUB 1.1 iv 65 (Ḫatt. 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-šaš KUB 44.88/4, 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-[aš] KUB 31.80 obv. 2, GAL-ia-šaš IBoT 1.36 i 60, 62, 63, 67 (MH/MS), GAL-ia IBoT 1.36 iv 26 (MH/MS).

pl. nom. com. šal-la-e-šaš KBo 1.30:10, GAL-T[IM] KUB 30.33 i 12 (MH/NS), KUB 8.80 ii 18 (Ḫupp. 1), 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 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-la-lašaš KUB 1.16 ii 66 (OH/NS), ša-la-lašaš[ti] IBoT 1.36 iv 26 (MH/MS), GAL-GAL KUB 18.41 obv. 19, KBo 5.8 iv 22.

acc. com. šal-la-iaš KUB 57.73 iv 5, šal-la-mu-aš KBo 27.11 obv. 2, GAL-la-mu-uš KBo 12.89 ii 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-iaš KUB 33.95 iv 10.


For the use of GAL-GAL compare: DINGIR.MEŠ-iš GAL GAL KUB 17.10 i 23, 36 (OH/MS?), TÛL.ḪLA GAL TÛL.ḪLA TÛL.ŢUR.TÛR KUB 30.34 ii 11, LÛ-MEŠ-SANGA GAL GAL LÛ-MEŠ-SANGA TÛR TÛR KUB 13.4 iii 3, LÛ-MEŠ GAL KUB 1.16 ii 41 (OH/NS), and URUDIDLIḪLA GAL-GAL-TIM KUB 3.1 i 19.

(Num. pronunciation) [a-la-ag] = [UD] = (Akk.) [RA-BU-ŢI] = (Ḫitt.) šal-li-aš KBo 1.34:3 (5’s vocabulary), ed. MSL 3:61; (Sum.) LÛ.NI.GAL-GAL = (Akk.) ša RA-BA-ŢTI = (Ḫitt.) šal-la-eš KUB 30.10:10 (Lû Bogh.), ed. MSL 12:214:2; (Sum.) [ZAG.GAL] = (Akk.) RA-BA-ŢTI = (Ḫitt.) šal-la-i KBo 1.42 iv 24 (Izi Bogh., NH), ed. MSL 13:141.

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 (Uliku); 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 usually in the pairs: DINGIR.MEŠ GAL.DINGIR.MEŠ TÜR KUB 17.10 i 23, 36, ≠DINGIR.MEŠ GAL± / DINGIR.MEŠ TÜR.TÜR KUB 33.4:9-10 + IBoT 3.141 i 4-5; cf. above in bil. sec.

2" dUTU: GAL-iš-sa-a dUTU-uš EZEN-an i št "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). Myth 53, tr. Hittite Myths 21, LMI 98; KBo 19.120 ii 4 (Gilgameš); LUGAL-uš ŪR.U SAG-i pazzi GAL-in dUTU-un kar-pzi "The king goes to the mountain, and ‘lifts’ the Great Sun(god)" KUB 29.1 ii 30 (OH/NS).

3" dUTU URI): Arinna: (predicate) zik-šat dUTU URI; Arinna nakkiš šal-le-ša-az = šallešša aš aš You alone, O Sungoddess of Arinna, you are important; and you are great" KUB 24.3 i 32 (prayer, NS) contrary to HW 12:168b, there exists no allomorphic aš of the reflexive particle, only saš and sa ša z. 1

4" dUTU URI): Neriš KUB 12.66 iv 7 (Illuy., OH/NS); KUB 49.39 ii 9 (oracle question, NH).

5" Dauşapuna: KBo 3.7 iv 17 (Illuy., OH/NS), cf. pul usage a.


7" Ḥaḫima-: Ḥaḫimaš 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-ša našma DUMU, MUNUS DINGIR-LIM-iš kišari nšaš mān karu 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 39.9 i 14-15 (royal funerary cult), ed. HTR 50f., cf. šallešša 1 a "to grow up."

2" (numerous or important) family or clan: INA KUR URI: Ḫatti ŠA MUNUS.LUGAL MĀS-TUM mešša šal-li "In the land of Ḫatti the queen’s family is very great" KUB 14.3 i 73-74 (Taw., NH), ed. AU 10f.

c. use with abstract nouns: ŠES-šar “brotherhood”: takšul šal-li ŠES-šar KBo 13.56:3 (treaty frag.).

d. use with ranks or titles: Ḫaššu- “king”: 4UTU-i GAL-li LUGAL-[u] "O Sungod (seil. 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; išša- “lord”: nšaš mān BÉLU GAL našma šaš appe[zzi apaš] antu-[wašaš nšaš ak]-špat "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); zušziy nšaš peran mān DUMU.LUGAL / [našma BÉLU GAL kuinku wašarnahi] KUB 13.20 i 13-14 (instr., Tudiš, II/NS), ed. Alp, Belleten 11/43:390f., 406, del Monte, SCO 24:132f.; [nu mān 4UTU-šiš našm[a] DUMU. LUGAL [našma BÉLU GAL / [QADU ÉRIN. M]ES GÅGIGIR.MEŠ-GÅŠI tuk ANA [Aš]a [war-]i ušami If I, My Majesty, send either a prince or
a great lord to your aid, O Aziru, with troops and chariots” KBo 10.12 ii 25-27 (treaty w. Aziru, Supp. I). tr. DiplTexts® 38 (“high ranking nobleman”); miyahuwanu- “elder”: šal-li-in LÚ ŠU.GI “the chief elder(?)” KBo 11.1 obv. 23 (prayer of Muv. II), ed. Houwink ten Cate, RHA XXV/81:107, 116; šal-li-iš LÚ ŠU.GI ibid 42; šankun- ni- “priest” LÚ.MEŠ.SANGA.GAL.LÚ.MEŠ.SANGA.TUR.TUR KUB 13.4 iii 3 (instr. for temple personnel, pre-NH), ed. Süel, Direktif Metni 54f., tr. McMahon, CoS 1:219, cf. šankunni- a 1 g’; GEg ti GEg’isma 1 LÚ.SANGA.GAL.LÚ.MEŠ “wehešgatallaš peran ūanya ešu “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.E.GAL IBoT 1.36 i 21 (MESEDI instr., MH/MS); cf. DUMU.MUNUS.GAL see Singer, UF 23:327-338. A special problem is posed by occupational names followed by hides of a weaned animal [šawitišaš] KBo 6.26 iii 10, 15 (Laws §185, OH/NS), ed. LH 147; GUD.MAÆ “bull”: […] “a huge (or: full-grown) lion” KUB 36.25 iv 12 (Kumarbi), translit. Myth 188; GUD.MAÆ GAL “a full-grown cow” KBo 6.26 iii 10, 15 (Laws §178, OH/NS), ed. LH 141f.; for MUÅEN.GAL see s.v.; aši šal-li-iš lalawišaš “that big ant” KBo 40.346 obv. 5 (NH).

e. use with animals: šal-li-in [U]R.MAÆ- an […] “a huge (or: full-grown) lion” KUB 36.25 iv 12 (Kumarbi), translit. Myth 188; GUD.MAÆ “bull”: […] “10+ full-grown bulls” (in a list of animals) KBo 24.70 i 8 (rit.); ŠA KUŠ GUD GAL 1 GI NÚ.BABBAR “(The price) of a hide of a full-grown ox is one shekel of silver” (followed by hides of a weaned animal [šawitišaš]) KBo 6.26 iii 10, 15 (Laws §185, OH/NS), ed. LH 147; GUD.AB 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: apēllā šU-i URU.DIDL.ḪI.A.GAL.GAL.TIM titiyanteš ēšer “The large cities were assigned to his hand” KBo 3 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.DIDL.ḪI.A.GAL.TIM HT 21 & KUB 8.80 ii 18 (Šattiwata treaty, Supp. I), ed. Friedrich, Afo 2:120f.

b’ countries: KUR-e šal-li ėša n-āt tep[e]wašta “The country was (once) vast; it, (however), has become small” KBo 11.1 obv. 19 (prayer of Muv. II), ed. Houwink ten Cate, RHA XXV/81:106, 115; ugasēša šal-li KUR-e KUR URU.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’]” kaša kišarī 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, Omensetexte 150, 152, cf. similarly našma KUR GAL ANA KUR TUR ḫušiš[-…] KUB 8.2 obv. 9 (lunar omen).

c’ mountains: (The seer speaks as follows): ḪUR.SAG.MEŠ.TIM pangawēš TUR.MEŠ.TIM ḫāriyaš nakkiša 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. Larocche, RHA XI/53:63 and nakki- A 2 a; cf. KUB 30.33 i 12; [5 GIS SUPUR]U … ŠA-BI ḪUR.SAG.RA.A-BI-1 luwahḫuwarušuwaša ŠA-BI ḪUR.SAG Ḫana “Five pens in the midst of the great mountain, (the town of) Ḫuwaḫḫuwarušuwaša in the midst of Mount Ḫana” KUB 26.43 obv. 26-27 (edict on the estate of Šaṭurunuwa, NH), ed. Imparati, RHA XXXII:26f.

d’ salt licks (lapana-): mānnas i STU.KUR URU.DIDL.ḪULU.A šal-ši lalapani ḫuwanu ḫarpanu “If they drive to the great salt lick(?) (namely,) the rock face(?)) from the country of Ḫulaya-river” KBo 4.10 obv. 33 (treaty w. Ulmi-Tešub, NH), ed. Watkins, FsPuhvel 1:31, cf. earlier interpretations in CHD L-N 51.69 rev. 10 (cult inventory).

e’ roads: maḫḥan-maššan LUΓAL-ūš ANA KASKAL GAL parā ari “As soon as the king arrives at the main road” KUB 10.18 i 14-25 (festival, OH/NS); ANA KASKAL RA-Å-BI-1-zkan LU.MEŠI.LÚ.SIĜ.I Gara luwahluwarušuwaša UŠKÈNNU “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 ĪSTU KISLÅḪ GAL peškana[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-ša [n x x] ikun[a] lu[li a]n [d]a / šal-li-iš NAS-piruna[s] kitti “In the) ikunta la[ke}
...lies a huge rock” KUB 33.98 + KUB 36.8 i 13-14 (Ullik. IB), ed. Güterbock, JCS 5:146f.; [...] paššiš lan šallili-in KBo 3.34 i 3 (anecdotes, OH/NS), ed. Dardano, L’aneddoct 28f.


2' springs, wells: (“He goes to the water and speaks to the spring as follows”:) arunaš ŠUŠ-aš TŪL.HLA GAL.GAL TŪL.HLA TUR.TUR[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.


b' ūuwan- (IM) “wind”: nu ANA 4Ūuawaw IM[.MEŠ-êf] / GAL.MEŠ-š araiziš “The (eight) great (i.e., powerful) winds arise against Ūuwawa” KUB 8.53:13-14 (Gilmages), translit. Myth. 128f., ed. Otten, IM 8:116f., tr. Beckman, in Foster, Gilg. 161 (“raised up(?) the great winds”) 8 IM.MEŠ-š ši aresa “The eight winds arose against him” KUB 8.53:16 shows that araiziš here means not “to halt” but “to arise”; araiziš itself is either an unusual -ši conjugation form from the usual -ši conjugation verb ara-, in which case “great winds” would be understood as collective, or araiziš 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 GAL see Hoffner, JAOS 87:357 and Güterbock, Mem.Sachs 171f.; dissenting: HZL p. 261, but see critique of HZL in Hoffner, WZKM 83:272. [jak]kuš za INA ITU.9.KAM[x] / šal-li-š ūuwan[za arai?]“ KUB 8.28 rev. 4-5 (astral sign); šal-li-š ūuwan KBo 22.6 i 27 (Šar Tamhari), ed. Güterbock, MDOG 101:20.


4' buildings or other architectural units: šalli ūušalli- “(main) dump (for the whole city), clay pit”: [nam]maškan ÚRÚḪaštuš šēr haššaš šē [išu-wanzzi(?)] / [n]ašta [haššuš šaš-la-ši huššilî ša] 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; nuškan ZAG-za kutti anda šal-la-ia-ši ūuššilliyas [...]izzi IBoT 1.12 i 4-5 (festival); kaššašepa- “gate structure (a part of the KA.GAL; cf. AS 24:60)” nušššan GAL-aš ḫaššašepaz šara-[uwan]zi “They [come] up through the main gate building” IBoT 1.36 iv 26-27 (MESEDI-instr., MH/MS), ed. Jakob-Rost, MIO 11:200f., AS 24:6f.; KA.GAL “(city) gate”: Î.MEŠÎ.ȘEŠDÛTIš maškan DUMU.MEŠ É.GAL-TIM GAL-ya-az KÁ. GAL-aš zaš UL paškanda “The members of the body guard (and) princes do not go down through the main gate” IBoT 1.36 i 60 (MESEDI-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-(ya); nu GAL-ya-az KÁ.GAL-az URUDI-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.; karimmi- (the principal karimmi-temple up in the city of Kizzuwatna): probably a gen. sg. in šal-li-šya-aš-êkarimmannaš ANA 4IM 4Ḫebat “to the Teššub and Ḫebat of the principal karimmi-temple” KUB 30.31 + KUB 32.114 iv 30-31 (Kizz. rit., NH); šal-li-šia-ša êkarimmnaš [...]x pianaš ibid. iv 44-45; cf. 4Ḫebat ÚRÚḪUm-manne ŠA È [DINGIR-LIM GAL] KUB 50.35 obv.? 5 (oracle question, NH); cf. mâm 4Ḫebat ĒÈ 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, CARRA 19:305; but differing: Sommer, HAB 111f., Otten, StBoT 13:221); IŠTU É-TIM GAL ABoT 1 i 9 (festival, NS); LÚ.MEŠ É-TIM GAL VBoT 110:4 (cult inventory); 4Ŭ É-TIM GAL “the Stormgod of the main temple”
5 utensils, tools or other objects (in alphabetical order): GIṣarkamma- "drum": [...] GIṣ-ar-gla-mi- in GAL 3 TAPAL gaššaltur- [...]. KBo 33.28,4, translit. StBoT 15.38 as 110e. GIṣḫašalli- "stool": KBo 24.21 i. c. 2 (festival); (GIṣ)hattalla- "club": KUB 42.36 obv.? 5 (inv.), ed. Theth 10:178; gaššalturi-: KUB 51.19 i 8 (fest.); GIṣkeššu- (GIṣšu) "chair": KUB 33.70 i 4 (missing god, OH/MS), translit. Myth. 102; KUB 2.2 i 44 (Hattic bilingual, NH); KBo 4.14 i 4 (treaty, NH), ed. Stefanini, AANL 20:39; KUB 36.26-6 (protocol, MH/MS); TUGkureššu (woman’s headwear): KUB 18.181 rev. 15 (inv.), ed. Theth 10:120, 123, Siegelová, Verw. 374f.; DUGpalli- "p- vessel": KUB 42.107 iv? 5 (ration list, NH); patter "basket": n-atekan GAL-li paddani teḫḫ[i] “I put it into the big basket” KUB 43.59 i 10 (incantation, NH); šummittan (HASSINNU) "ax": KBo 20.103 + KBo 21.87 i 2 (list of offerings); GIṣtippa- "chest, box": KUB 42.22 i 5 (w. dupl. KBo 18.179 i! 9), 12 (inv.), ed. Theth 10:50f., Siegelová, Verw. 40-43; AŠ.ME "sun disc": KUB 25.14 i 12 (fest., OH/NS); GIṣBANSUR "table": KBo 24.98:11 (fest.?); DUG "vessel, container": DUG GAL. HILA DUG TUR.[ILA] “large containers, small containers”: KBo 3.23 obv. 12; EME.GIR “dagger blade”: KUB 42.11 v (inv.), ed. Theth 10:33, 36, Siegelová, Verw. 404; GAD "linen": ŠA 1 GAD GAL 5 GÎN KU.BABBAB Š [Mššu] “Five shekels is the price of one large (bolt of) linen” KUB 6.26 iii 2 (Laws §182, OH/NS), ed. HG 80f., LH 145f.; GIṣ “knife, dagger”: KBo 15.9 iv 21 (substitution rit.), ed. StBoT 3:66f.; GIṣ "tree, pole": LÚ.ÆI.GIS-nukar PA₄I GIS-ŠI RA-BI-l dā “The Man of the Stormgod puts the GIS-nukar before the big tree/pole” KUB 58.11 obv. 10-11 (fest.), ed. KN 214f. (as Bo 2710), cf. ibid. obv. 21; GIṣ. 4INANNA “lyre”: KUB 22.195 iii 5, 9, 12 (KILLAM fest., OH/MS), ed. StBoT 28:36; GIṣ.4INANNA GAL.GAL KBo 17.74 + KBo 21.25 iv 7, 20; DUGKa.DU “drinking vessel”: IBOt 2:52:9 (bišowa-fest.), KUSNÍGGÁR “curtain” KUB 30.32 i 22 (inv., MS or ENS), ed. Haas/Wäfler, UF 8:96f.; GIṣ.PISAN “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.; TUG "cloth": KUB 42.106 obv.? 14 (inv.), ed. Theth 10:137, Siegelová, Verw.


Only Æattuâa is for you, the deities, a pure country; only in Æatti land we supply you with meals: [piṭ/gaweni + KUB 35.21 rev. 36, translit. LTU 30, StBoT 30:92; GAL-li še pat anuš KUB 35.18 ii 6 (šallini anuš), 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-ar URU Ḫattošaš[AR] Ḫandaš-pat kurki KUR-e SISKUR.ḪÍ.A z–ašma parkiš šal-li šanezi URU Ḫattošaš[AR] KUR-ya piṣgaweni “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 + 54/u i 5-7 (prayer of Am. I and Ašm., MH/MS, ed. Lebrun, Hymns, 133, 143, Kaškær 152f.; aniyat–: mān LUGAL MUNUS.LUGAL GAL-in Kin-an [aniyati] “When king (and) queen [perform] the great ritual(?)” VBoT 133 obv. 5 (shelf list).


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, miššiliya, q.v. a: NAPTANU “meal”: nu UD.KAM-aš NAP-TANU GAL ḫaḫšianzi “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: šINUS.MES-zintuheš-eš a mahštan SIR GAL SIR-ŠU “When the zintuḫi—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-sm a dapiaš BAL GAL x[...]. KUB 50.48 rev. 4 (oracle question, NH); ER. (= wekuwar?) GAL ŠE-rū “Let the great inquiry/request be favorable” KUB 22.53:3 (oracle question, NH) on ER. = abbr. for ERĪŠTU see Beal, JAOS 111:129.

h. use with words of unknown meaning: with šaḫubati- Ms 74.57:9 (oracle question, NH); with šAG-su ḫuṣpu- KBo 9.128 iv 9 (fest.), ed. StBoT 25:39 n. 116.

i. in the sense of “royal” (cf. šallatar 2) — 1′ šalli ḫaššatar “great family” > “royal family, royal house”: nu šal-la-aš-šat ḫaššannaš Escort pansiyaṭtā “Bloodshed in (lit. of) the royal family became common” KBo 3.1 i 31 (Tel.pr., OH/NS), ed. THeth 11:30ff., tr. van den Hout, CoS 1:196; karū ša escort šaha URU-Hattuša mackešta nu-₅-ṣat aš apa DINGIR. MES-iš šal-la-i ḫaššannaš dāer “Formerly bloodshed in Ḫatti 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 11:34ff., tr. van den Hout, CoS 1:197.


b′ capital “city”: n ₅-šan apiya pedi ([LUGAL-i]) 诤anni titanunun nu ₅-šu mIŠAR GAŠAN-ŠA mašiwa ([(da)]tra nu ₅-šu šal-la-i pedi ANA KUR LU-GAL-iz-nan (i)tanu “And I installed him in that place (apiya pedi “there in place”) in the kingship. IŠTAR, my Lady, how many times you took me! And you installed me in the Great Place in kingship over the land of Ḫatti” KUB 1.1 iv 63-66 (Apol. of Ḫatt. 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 Ḫatti zur Königsherrschaft eingesetzt”); nu ša URU.dU-šan šall-li-in AŞR[A iya “And he made the city of Tarḫuntašša (his) Gr[eat Place]” KBo 6.29 i 32 (short version of apology of Ḫatt. III), ed. Ḫatt. 46f. (“[Hauptstadt]”), NBr 46f. (“[und machte ... zur Residenz].”)

3′ šalliš wašṭaš “great calamity (lit. big mishap) > “the death of a member of the royal family”: mān URU-Hattuša šal-li-ši wašṭaš kišari našus-za LUGAL-aš našma šINUS.MEÅ-DINGIR-LIM-iš kišari “If the Great Calamity occurs in Ḫattuša: either the king or the queen dies (lit. becomes a deity)” KUB 30.16 + KUB 39.1 i 1-2 (royal funerary 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′ šalliš wašṭul “royal offense(?)” (designating a symbol in the KIN oracles): šalli wašṭul sometimes abbreviated as šalli KUB 5.1 i 6a, 33, 67, 82, 89, 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 LU-MESNI, DUḪ KUB 53.59 rev. 7, 9, 16, ed. Alp, Tempel 286-289 (as Bo 1962), GAL LU-MES.KAXLI 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 herdsmen”). Four instances in Pecchioli Daddi’s list seem to be clear instances of the attributive adjective: GAL-iš LU-apistiši, GAL-ix LU-SANGA (note the Hittite complementation on GAL-iš), (LU)GAL
Šalli- 2 a  šalik(i)-

SUKKAL “grand vizier,” and GAL SUHUR.LÁ. But GAL IŠ in KUB 26.43 rev. 31 with dupl. GAL LU.GIS (i.e., LU.KUŠ/LUŠ) KUB 24.50 rev. 24 is unlikely to be šalliš. A second issue concerns the distinction between GAL LU.MESX and UGULA LU.MESX. 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 (LU.MES) preceded by either GAL “chief” or UGULA “overseer, superintendent”; GAL/UGULA LU.MES HAPIYA, ZIILIPURATALLA, LU.MES A.ZU, LU.MES ALANZU, LU.MES ASGAB, LU.MES GIB.BANŠUR, DUB.SAR.GIS, etc.; others only occur with GAL: ḫurid[z-], šalašhaš, tapri, DUB.SAR, LÜ.MES 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 LU.MES UGULA LIM ŠERI KBo 3.1 ii 71. After listing several GAL LU.MES’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 ŚA KARAS, UGULA 70 ŚA DUMU.MEŠ É.GAL-TIM LUGAL, etc. Since we do not know the Hittite word behind this substantive use of GAL, the complete treatment will be found in the Semenographic section of the dictionary under GAL. On analogy with the writings GAL zŠUNU, read hantezzišá šmiš (on which cf. below), it is possible that the GAL in GAL LU.MESX was also read hantezziya-. Against this, however, is the KI.LAM passage KBo 10.24 iii 27-33, where a hantezziš DUMU É.GAL takes an iron hammer from an appezziš DUMU É.GAL and gives it to the GAL. (MEŠ) É.GAL, who in turn gives it to the king. This establishes a hierarchy: appezziš DUMU É.GAL, hantezziš 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-; LU.MESEDI GAL “a high-ranking guard” (IBoT 1.36 i 24).

b. (GAL with possessive suffix) boss, superior: GAL zŠUNU “their superior,” “their boss” KUB 23.72 rev. 32a; KBo 18.161 rev. 6, KBo 30.16:3, 9, 11, transit. StBoT 28.98; LU.GAL zŠU KUB 13.5 ii 44, etc., which we can prove from duplicates was read ḫa-an-te-ez-zi-š-mi-iš KUB 56.46 ii 8 = GAL zŠU-NU KBo 25.49 rt. col. 12. The usual logogram for hantezzi- was MAHRU.

c. grandee, great one, notable: LÜ.MEŠ GAL (.GAL), RABUTTIM: KBo 5.6 iii 17 (DŠ frag. 28), KUB 10.95 iii 7 (fest.); KUB 24.13 ii 21 (rit. of Allaturah); 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.; [mın T]UR-an genzu ištarkzi [naš]na šal-ŠIN-ŠIN kuinski ištarkzi “If a child gets sick (in) the genzu or if some adult similarly gets sick” KBo 12.100 obv. 1-2 (conjunction), ed. StBoT 19:41 is perhaps to be read SAL-šEN-in, Luwian wanattin “woman” w. StBoT 30:213; LÜ.MES GAL of different cities: KUB 14.24:6, 14, 15, (17) (Annals of Muršu), ed. AM 144f.; ANA LÜ.GAL [UR] Lallupiya akuanu IŠTU GAL pian[...] 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 LU. antuwašalli- (once antu- GAL) see HW2 1:123f. and HED A 84f. s.v.

Cf. šallakardša-, šallunu- A, šallumar, šallatar, šallešš-.

šaliya- see šallannai-.

šalliya/e- see šal(l)i- 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-li-ak-mi KUB 5.1 i 29 (NH); sg. 2 ša-li-ik-ti KUB 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 ii 36, ša-li-ik-zi KUB 5.1 i 27 (NH), ša-li-ga-i KUB 26.12 iv 37 (NH); pl. 3 [ša-li-šak-ti] KUB 54.9 ii 12, [ša-li-šak-ti] KUB 24.24 i 6, ša-li-šak-ti KUB 5.1 ii 6, 10, 54, iii 78, 98, 100 (NH). [ša-li-in-kān-ti] KUB 29.133 ii (MS).

pret. sg. 1 ša-li-ku-urn KUB 60.60 right col. 16 (NH); sg. 2 ša-li-ga-ši KBo 18.24 iv 5, 6 (NH); sg. 3 ša-li-ka-ši ABoT 60 obv. 7 (MH/MS), ša-li-ga-ši KUB 36.67 ii 31, ša-li-ga-ši
śālik(i)-

1. To touch, have contact with — a, in a neutral or positive sense: (O Ḥalmašuitt-(?) [...] ša-li-ki -Semitic-māhili “Touch the (vine-)branch and (train lit. bend) (it) on your back”) [...] ša-li-ki akuki “Touch the akuka (and take for yourself purification)” […] ša-li-ki ANA GESTIN.KU 2 “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-š-kan [tuekkli šuppaš ša-li-kiś-ak-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 euch努f has an evil ritually impure condition)” [ap]-āss-zi ANA LUGAL NI.TE.MES-š-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. Diestanaw, 28f. (“comes nahe”), cf. Dressler, Plur. 184 (on the -sk), cf. mar-aššarri-; UR.GI₇,šaš kušt GISPANŠUR-i ša-li-ik-ta nu NINDA.GUR₄,RA UD-MI karpaš “Because a dog touched the (offering-)table and depaved the daily bread (offering)” KUB 5.7 obv. 34 (oracle question, NH). tr. ANET 497 (“reached”): nuša-ša-š-ša mān DUMU.NITA kušaški aki nuša-ša-šmaš šaša.SAG,ŠAGJUš-i (coll. W.) dapiantesš-pat šet ša-li-kiš-kām-zi NINDA ša šaša KAŠ ša ŠA GIDIM ašiššer “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 djen Hout, Purity 140f. (work; “approached”), cf. Sommer, KIF 1:344, cf. HW² 2:134 s.v. ed.; nuša DINGIR.MES-aš NINDA šašša DUG₁₇/iš- pansu-manšu-kwus šaknušu ša-aš-li-a “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 (“yaklaşın”), StBoT 5:148 (“nahescefte”), differently Chrest. 162f. (“defiles”), cf. McMahon, CoS 1:220 (“forces his way near”); […] ši? ḪEṣṣṣišu GISPAN.ZUM 1-ŠU ša-li-ga “The comb touches him once on each side” KBO 21.8 iii 13 (Ališ’s rit., NH/MS); cf. shorter par. ANA GISPAN.ZUM ša-li-ga “She touches the comb” KUB 24.10 iii 24 (NH/MS), 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: […] ANA NÍ. TEŠ-ŠU ša-li-ik-ta KBO 13.68 obv. 2 (NH): (“The wife of the priest of Ḫullāš died last year, but she is not sent off”) apāš-šaša-ššan štāšan EGIR-paš ša-li-ke-ešši-ta “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.MES-tar=…

śalil(i)-
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 zašta mān ŠAḪ-aš UR.GI₁-aš kuwikipki anda ša-a-li-qa (dual. [ša-a]-li-ik-[ra]) “and if a dog or pig ever gets into (them) (and the temple official does not discard them)” KUB 13.4 ii 65 (instr. for temple personnel, pre-NH/NS), ed. Süel, Direktif Metni 68f. (“yklašur”), StBoT 5:148 (“in Berührung kommen”), differently Chrest. 160f. (“causes uncleanliness”), tr. McMahon, CoS 12:220 (“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 zaš kan mâḫḫan apê ṬUPPP italiani MAḪAR qTU-ŠI BELI-ZaYA parâ neḫu[n] § ša-li-ka-az-ma=nu karuwarvar-šarru ensišša-lu Tabḫa [nu=mu] memian uđaš “When I had dispatched those tablets to His Majesty, my lord, in the morning Nerikkaili, the man of Tabæa, 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,” develop 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 näherete sich mir ... Nerikkaili ... um mir die Angelegenheit herzubringen”); ANA qGurparan-ziḫu [x[...]] / [š]=a-li-qa-azš “(Gurparanzulḫu’s wife) approached(?) Gurparanzulḫu […] (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. tśan) ŠA (var. kardasšma) ša-a-li-ik-ti (var. ša-li-[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”) [if the fact that one variant omits an suggests it was the OH local particle rather than an accusative object; (The Old Woman says:) paiddu=a=wa=s=kan / E-[r]=i=s[m] ša-li-ka-ru nu/swar=ša=aš=ši=k[a]=n] / hu[pa- par]u ŠAH.TUR ŠA ṢPanNu[n]ta “Let him proceed to enter(?) my house, and let the piglet of Panunta be [j]oined to him” KUB 9.4 iii 20-22 (rit., NS), ed. Beckman, Or NS 59:39, 47 (§23) (lines 24-26 “infiltrate”)

b. (subj.) people into an area — 1’ without prev.-verb: kūiššan Labarnša LUGAL-waš ši-TE-aš irḫa zīša ša-li-qa-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; ANA: ŠE.MES DINGIR-LIM ša a manikniwan UL[1 1-edani (ku)] eنان nikši ša-li-ik-ta (n zaš) hinkatta 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 (DS frag. 28 A), rest. and ed. Güterbock, JCS 10:95 (“did not rush close”); (“You are like the Stormgod”) [...] tu ŠA.qTU ša-li-qa-aš ... GISša šU.A qTU-smu 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 zaša kan qTU-ŠI UR.ER.niqqan karpaš KARAS.ḪI.aš[m] UR.PiQatnariša / [ša-li]-i-kán-zi...
nuṣkan URUPiqañairiṣaz arba URU-Aššurqa andan paizi” (“It is proposed that when His Majesty finishes Nerik, the troops will then invade(?) Piqainareša. He will then leave Piqainareša and enter Aššurqa” KUB 5.1 i 53-54 (oracle question, NH), ed. Ūnal, THeth 4:40f. (“nähern sich”), tr. Beal, Ktèma 24:44 (“approach(?)) □ Aššurqa in suggested campaigns in this text is always “entered” (andal wwa-paï- i 59, iv 65) never attacked (walt-) nor šalik-ed; in the campaigns planned in i 70 and iii 23-24 they “return” to (ōppa pai-iwa-) 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-ši-ki-it-ta “[…] invades(?) (heaven)” KBo 26.105 iv 5 (mythological).

2’ w. anda: (“His Majesty will go back from Nerik to Ḫaḫana. He will strike Ḫurna. Then he will attack Tanzištza”) URU-Taptena maṣkan URU-Huršama UL anda ša-li-kān–zi “But, they will not invade Taptena and Huršama. (They will go back up Mt. Ḫaḫawaw)" KUB 5.1 ii 54 (oracles on royal campaigns, NH), ed. THeth 4:60f. tr. Beal, Ktèma 24:48 (“approach”): cf. ibid. 17-27, 29, iv 6, 10; ŠA URU-Taptena [U ŠA URU]Huršama kuit anda ša-li-ku-ar NU.SIG, ... UL šakan anda ša-li-kān–zi “Because invading Taptena and Huršama is not propitious, ... they will not invade” ibid. iii 77-78, ed. THeth 4:76f.; ANA LÚ.MEŠ URU-Tiyaššilišišiša maṣkan anda ša-li-ku-ar kučza NU.SIG, LÚ.MEŠ URU-Paškan kuwapi anda ša-li-kān–zi “Since it is not favorable for the men of Tiyaššili to invade from any direction, shall the men of Ḫatti invade somewhere?” ibid. iii 97-98, ed. THeth 4:80 (”nähern“), Beal, Ktèma 24:52 (“approach”); 4TU-ŠIṣkan ANA LÚ.MEŠ URU-Tiziaššilišiša maššaanda ša-li-ki–zi DINGIR.MEŠ-za-ar ZI-Za ma₃ la₃₃an ... nuṣkan UL ša ma anda ša-li-ki–mi “(If) My Majesty will make an incursion into the men of Tizia(l)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 ḥurkel. If a man has (is married to) a free woman”) tu DUMU,MUNUSšiṣya ša-li-ga (dulp. ša-li-ga) “And he violates her daughter as well (it is ḥurkel. If he has (is married to) a young girl)” ta annu ššiṣa a našma NIH-i ššiši ša-li-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... (sexual)”), and StBoT 23:76; (“We are taking (sc. marrying) our sisters!”) [nu lē ša-li-ik-tu-ma-ri [...UL] ara nu k[att]jāzišmi š[ešteni le?] “Do not violate (them). It is [not] right! [Do not sle]eep 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 DUGiTUL-ša ša-li-ga (also E, var. B: ša-li-i-ga, D: ša-a-li-ga) “He (a ḫartaggā 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)”) EGIS-andaššiša ša-li-ga-aš “Kumariš” Kumariš reached after him, (seized his feet and pulled him down from heaven)” KUB 33.120 i 23 (Song of Kumariš), ed. Kum. *2, 7 (“stürzte sich”), tr. MAW 156 (“After him Kumariš rushed”), Hittite Myths 42 (“rushed after”).

c. with parā “reach out”: (“They set up(!) a stool for him to sit (but) he did not sit down”) adannašša mašša GIS-BANSUR-un unuw enešša ma parā UL ša-li-ik-ta “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 it)” KUB 33.96 iv 16 + KUB 36.7a iv 52-53 (Ullik. I), ed. Güterbock, JCS 5:160f.; par. nuššan parā UL ša-li-ik-ta KBo 19.112:6 (Ḥedammu), ed. StBoT 14:44f. (“sie giff[nicht zu]”); (“Then the ḫalḫitru-woman and the house-owner bow before the moist bread”) ANA NINDA LABKIṣya atšašan parā [(ANA NI)NADparšašaš 3-S[U] ša-li-ga-an-zi (par. ša-a-li-kān–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 (ṣaḥḥan-fest.), w. dupl. KBo
Šalik(i)- 4 c

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 i 35 i 65.

“(On that day I will give instructions to my servant):” ša-li-ma-ni ša wa šuppāri 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™ 16f. (“zum heiligen š.”), 25, translit. de Martino/Oten, ZA 74:299 (as Bo 2489 + Bo 4008); ≠d±UTU-i kāša taknaš 4UTU-un k[arulišš DINGIR.MEŠ-aš] / [n]akkimūnša mukiškiwe(m) mān / [karu]ilišš DINGIR.MEŠ-aš katt[a] ... / [š]a-li-ma-ni-ma ūwasī ka[-...-] “O Sungod! W[e] are just now invoking the Sungoddess of the Netherworld, the Primeval Deities, and the nakk[iu]-deities; [ii/ 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 ša wa šaš [...]] KUB 52.24 i (12), 16 (bird-oracle question); [...]-aḫḫuš ša-li-ma-ni / [...] KBo 10.45 i 35 i 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

24.37 iv 9-10, par. KUB 54.9 iii 11-12 (watalšiyyaš-fest.), w. dupl. KUB 27.62 obv. 6-8; cf. in similar context §[a]-li-in-kīn-
zi KBo 29.133 iii 2; nu ]L̄AZU parā ša-li-ik-zi nu EN. SÍSKUR ŠU-an ēp-pi “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 (Ammiḫna’s rit.). (“Concerning the fact that Pattiya stayed up in the palace”) ANA KIN É.GAL-LIM-sma parā ša-li-ki-
ki-iš-ki-[i] “And she repeatedly reached out (i.e., intruded in) the work of the palace” KUB 22.70 rev. 6 (oracle question, NH), ed. Theth 6:82f. (“sich einge-
gemisch[en hat”); cf. ibid. obv. 76, differently Kronasser, EHS I 1:415 (“ist zu nahe getreten” i.e., “hat gestohlen”) | much de-
pend on whether the KIN is simply an action noun or some-
things concrete here; cf. KBo 19.112 rev. 6.

d. parranda or parranta “to reach beyond”: mān-sma-tan DINGIR-LUM kēdāni ANA GIG 4UTU-SI HUL annu-parranta UL namma ku-ti ša-li-
ki-ti “If you, O deity, will not in any way reach fur-
thether in a harmful way beyond this sickness of His Majesty, (let the KIN-oracle be favorable ... Favor-
able!)” KUB 5.6 i 41-42, ed. Theth 6:101 (“darüber hinaus ... Mein-erk-ti”); (“Concerning the fact that Pattiya stayed up in the palace”) ANA KIN É.GAL-LIM-sma parā ša-li-
ki-iš-ki-[i] “And she repeatedly reached out (i.e., intruded in) the work of the palace” KUB 22.70 rev. 6 (oracle question, NH), ed. Theth 6:82f. (“sich ein-
gemisch[en hat”); cf. ibid. obv. 76, differently Kronasser, EHS I 1:415 (“ist zu nahe getreten” i.e., “hat gestohlen”) | much de-
pend on whether the KIN is simply an action noun or some-
things concrete here; cf. KBo 19.112 rev. 6.

5. broken context and unclear — a. without pre-
verb: §[a]-li-ku-wa-aš-ta-ti KBo 3.45 obv. 9 (Muri. i against Babylon, OH/NS), ed. Hoffner, Unity and Diversity 56f. (“we penetrated”) w. n. 68 (or: “we reached, touched, ar-
rived at”), Soysal, Diss. 54, 100 (“stoßen wir ein”); nu zwa-zA ma kan TUG parrunš I[M ...] (or perhaps: [i[mna ...)] / ša-li-ku-un KUB 60.60 n 15-16; also unclear šal-

b. with katta: nu zšili qatta ša-li-ik-ta n-zaš[τa ...] nu katta namma ša-li-qa-ari (var. ša-li-ga-ar-
ri[i]) KBo 13.119 ii 15-16 (rit.), w. dupl. KBo 13.133:4-5; [...katta] ša-li-ki-u-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 ac-
tive, governs its object in the allative or dative-loc-
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 Š.A 4UTU and ŠÚ.A 4UTU without phonetic comple-
ments in KBo 18.24 iv 5-6 must be understood as alla-
tives, not accusatives.

Friedrich, ArOr 6 (1934) 358-365 (“unrein sein, unreines tun”); Güterbock, ZA 44 (1938) 91 n. 2 (“sich nähern, anstoßen, sich vergräfen”); Friedrich, HW (1952) 179f. (“anstoßen, sich nä-
heren, vorgehen gegen, sich vergräfen, Unzucht treiben, (w. parā) die Hand ausstrecken, zulangen”); Laroche, RHA XV/61 (1957) 126 (“sens prope = ‘toucher,’ non pas ‘approcher, salir’”); Goet-
ze, JCS 13 (1959) 68 (“touch, approach, attend to”); Laroche, RHA XVIII/67 (1960) 83 (“toucher,” by extension “s’approcher pour porter atteinte” > “éveiller”); Kamenhuber, ZA 57 (1965) 191f. w. n. 52 (“berühren”); Kronasser, EHS I 1 (1966) 414f. (only “sich nähern”); Neu, StBoT 5 (1968) 147-149 (“sich nä-
heren, berühren,” “in Berührung kommen”); Oettinger, MSS 34 (1976) 130-132; Starke, StBoT 23 (1977) 55f. (“sich nähern, vorgehen gegen”); Únal, Theth 6 (1978) 125 (“die Hand aus-
trecken, zulangen > berühren > sich einmischen”).

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 i 35 i 65.
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 šî-li-ma-ni in n ša šî-li-ma-ni LÚ.MEÅNINDA.DÛ.DÚ ANA NINDA.GUR₄.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 AHeth 138 n. 73. On the reading of UDUN-niya, discussed there, see now the Hurrian ebheni which is translated by Hitt. UDUN-niya and UDUN-niayaz StBoT 32:84f., 516f.; [... išlišimanni NINDAwaṣeššar /[ ... NINDAša]rəmmaš šollis /[ ...]x 1 NINDApiyantalliš /[ ...] LÚ.MEŠ x [...] / KBo 17.29 iv 1-4. If išlimani = šalimanı, the word probably had an initial cluster šl/. De Martino/Otten, ZA 74 (1984) 299.

śaliman(i?)-

śallešš-

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-eš-zi KBo 26.96:4, šal-li-iš-zi KUB 12.46f.1, šal-le-eš-zi KBo 3.3 iii 30 (Murš. II), 1GAL-le-eš-zi[l] KBo 9.96 iv 5 (according to de Roos, Diss. 287f.).


imp. pres. sg. 3 šal-le-eš-du KBo 10.37 ii 30 (OH/NS).

iter. pres. sg. 3 šal-ši-li-iš-ki-iš-zi KUB 33.95 + KUB 36.7b iv 22 (NS), šal-le-eš-ki-iz-zi KUB 33.92 iii 8 (NS), KUB 17.1 i 20 (NH); imp. sg. 3 šal-li-iš-ki KBo 3.8 ii 15 (OH or MH/NS).

Hurr. teḫ šešta ša ša ša KBo 32.14 iv 3 = Hitt. šal-le-eš-zaš šaš išliš KUB 36.7b iv 22 (NS), šal-le-eš-šaš KUB 33.95 + KUB 36.7b iv 22 (NS), šal-le-eš-šaš KUB 33.92 iii 8 (NS), KUB 17.1 i 20 (NH); imp. sg. 3 šal-li-iš-ki KBo 3.8 ii 15 (OH or MH/NS).

1. to become large, great, grow up, increase in size or power — a. of gods and humans: UL teš-šummi nu antuwahhaš apāš DUMU z SU ANA ABI z SU kuiru menaḫantu kūrur šal-le-eš-zaš n zaš mēani āraš n zaša namma atāaš šan anda UL aušzi “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/NS), ed. StBoT 32:82f. (“Heran wuchs er, und er gelangte zu Ansehen”), w. commentary 161f., tr. Hittite Myths? 70 §16; [UL] AN.ZA.GĀR nu antuwahhaš apāš DUMU-ašatti šši kuiru menaḫantu LÚ.KUR-aš šal-le-eš-ta / [n zaš e]lšana āraš n zaša namma atāaš šan anda UL aušzi “This is not a tower, but a human being. It is that son who is hostile toward his father. He grew up and reached elāššar, and no longer looks at his father” KBo 32.14 rev. 50-51 (Song of Release, MH/NS), ed. StBoT 32:92f. (elāššar rendered “Ansehen”), w. commentary 196f., tr. Hittite Myths? 72 §27 [Neu understands mēyani and [e]lasna 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? 79 n. 39; (“May the gods give him (i.e., the sacrificer) goodness, life, longevity; may they give him vigor and health”) § n zaš šal-le-eš-du parkuœš[a] “May he grow large, may he grow tall” KBo 10.37 ii 30 (rit. against curse, OH/NS), ed. Haroutunian, FaHoffner (forthcoming) (“let him grow up (and) become tall”), cf. parkuœš-B; šal-li-iš-ki-iš-zi yazasa (var. šal-le-eš-ki-iš-zi yazasa) NAKunkunuzzi “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? 59 §21; [...] x miyar[i ...] § šal-li-iš-ta-šaš n zaš tar-hišta “[...] was bor[n ...] § He grew up and became powerful” KBo 13.49 rt. col. 3-4 (conj.myth, NS); (“LAMMA replied to Kubaba”:) karuliš[š DINIGIR].MEŠ-uš šal-le-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? 46 §6 (“are great”); (“The Stormgod) took the daughter of a poor man as his wife. She bore him a son”) mān z šal-le-eš-taš 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? 13 §22, LMI 52 (“Quando questi fu diventato grande”); [GIM-an] DUMU.MEŠ “A[ppu šal]-le-eš-šer n z] ša] maya-teššer n zaš] LÚ-ni meḫuni area[ra “[When] the sons
of Appu grew up. [matured, and reached manhood] KUB 24.8 iv 1-2 (Appu legend, OH?/NS), ed. StBoT 1:10ff., tr. LMI 170 (“[cre]sciuti”). Hittite Myths 84 §18, Hoffner, CoS 1:154, restored from [DUMU.MEŠ Appu šal-š]-š-er š[n] at mayašakšer [š[n] at LÜ-ši meššun ibid. iii 17-18; cf. šali- 1 b 1’.


2. to become too big, too complicated or difficult to resolve: mān DINU š-a kuštikš šal-le-eš-zi “If a lawsuit becomes too big (for you to judge)” KBo 3.3 iii 29-30 (Syrian affairs, Mur. II), ed. Klengel, Or NS 32:38, 44 (“zu schwierig wird”).

Götzte, Ḥatt. (1925) 69; Friedrich, HW (1952) 179; Kronasser, EHS 1 (1966) 402; Oettinger, Stammbildung (1979) 249.

 Cf. šalli-, šall(i)-, šalliya- B.


[šalliši] see šalwina-

šalk- v.; to knead, mix together; from OS.

pres. sg. 1 šal-ga-mi (for *šal-ki) KUB 24.14 i 10 (NH); sg. 3 ša-al-ak-zi KBo 17.36 ii 8 (OS), KUB 7.1 i 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).

preš. sg. 1 ša-al-ku-an Or. 90/1694 rev. 3 (courtesy of Suel/Soyal, forthcoming), ša-al-ku-ul[a] ibid. 4.

par. nom. šal-kán-za KUB 54.41 rev. 5, KUB 54.49 obv. 7, ša-l-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[s] 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 (Hēbattaraki’s rit., NH); (šešpit-wheat) n[s] at malli ša-al-ak-zi “She mills and kneads (and she makes and cooks 14 šalakar-breads)” KUB 7.1 i 1 (Wattiti’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:149f.; (“The Old Woman takes one small sweet-cake and crumbles it in her hand”) n[s] an IŠTU I.UDU šal-ki-iz-zi n[s] an NINDA.LÉ.DÉ.Á iezzi “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 (“verrührt(?);”) nu BA.BA.ZA šal-kán-zi “They knead ÏSU-PAPPASU-dough (and make one duni-loaf, and bake it)” KUB 15.31 i 20 (evocation, MH/NS), ed. Haas/Willhelm, AOATS 3:150f. (“rührt Brei an”); […] kanza (or: […] šal-)kán-za IŠTU LÁL šal-kán-za “kansa-cereal [dough?]” is mixed together with honey (or: […] is kneaded [with […]], is kneaded with honey) KUB 54.41 rev. 5 (rit.): 1 NINDA.GUR₄.RA I-it šal-kán-ta-an “one thick loaf mixed together with oil” KUB 60.121 obv. 10, ed. Popko, AoF 18:239f.; […]i šUPNI I-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; […] tûniš ša-al-ak-zi KBo 17.36 ii 8 (fest., OS), translit. StBoT 25.122.


šalkupari- n.?: (a dance step); MH/NS.

(“The dancers danced;” … then … then … (etc.) EGiR-SU ša ma tuwa’d-za andš halašpitš § EGiR-SU ša ma tuaš šal-ku-pa-re-ekš “Then halašpitš in/inside from afar. § Then from afar š.” KUB 4.1 iv left side 41-42 (MH/NS), ed. Eothen 2:37f.; EGiR-SU ša ma tuwaš lapatiš 1-SU § EGiR-SU ša ma lapatiš šal-ku-pa-re-ekš “Then from afar there is a lapati, once, § Then there is a lapati (and §.),” KUB 4.1 iv right side 33 (MH/NS), ed. Eothen 2:37f., cf. CHD lapati(ši)-, correct date there.

This word could also be read as a female professional title MUrUŠ ku-pa-re-ekš “a kupari-woman.” Theoretically one could also read this word as a proper name ŠKupari- (a kuPupari 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-ša(-)… KUB 43.74 obv.? 12 (glass text); cf. ibid obv. 18, ed. Riemschneider, FsGüterbock 269 w. n. 24 (no reading). Since there is no clear word space preceding ša- it is not
even certain that š. is the entire word. A city name cannot be ruled out.

šalpa-, šalpi- n. com.; dung(?); NH.†

sg. nom. šal-pi-iš KBo 14.1 rev.! 10; sg. acc. šal-pa-an KUB 24.14 i 4 (NH), KUB 24.15 i 22, šal-pa-aš (error for šal-pa-an) KUB 24.14 i 23 (NH).

(Sum) U+KU = (Akk.) zi-in-šu “excrement” = (Hitt.) šal-pi-iš KBo 14.1 rev.! 10 (the S' 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.GIš za ša ṣa waršulan awan arḫa parḫun ŠA UR.GIš za ša šal-pa-aš (var. better šal-pa-an) UZU UR.GIš UZU.GIR.PAD.DU UR.GIš ša šimišiyannu (var. šimeššenu[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 (Ḫeṣītarakki’s rít., NH), w. dupl. KUB 24.15:21-23; (The Old Woman Ḫeṣītarakki 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.GIš-ša šal-pa-an menaḫḫanda imi-yami “I mix the dung(?) of a dog into (it)” (and I take tuḫḫueššar, the pankur of a goat, NAIM. BABBAR (= Akk. gaššu “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 (Ḫeṣītarakki’s rít., NH), ed. Güterbock, RHA XXII/74: 102 (translating tuḫḫueššar “incense” and pankur “milk,” but leaving šalpa- untranslated); for the inclusion of gypsum in mixtures applied magically to sufferers see CAD gaššu b 3'-4’; this is the only occurrence of NAIM. BABBAR in published Hittite texts.

Whatever the precise meaning of waršula- (“odor?”), the group šalpa-, UZU, and UZU.GIR. 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 šinišu and the identity of šalpa- with šalpi-, which cannot be proven.

šalwai- v.; to penetrate(?), stick(?) in; NS.†

pres. sg. šal-wa-a-iz-zi KUB 58.75 rev. 11, 12; pret. sg. šal-va-a-iz KUB 33.114 i 8, 10 (NS).

[...(-)]šikšša ša 4LAMMA-x [(G)KAK.Ü.TAG.GA] x 4 đẳng in UZU.UBU.R[... (UZU.GAB-ıš šši) anda?] / šal-va a-iz 2-aš-šma ša ša 4LAM[MA G[(K)KAK.Ü.TAG.GA] ... nux kan GIS'iyarrit a?[- ...
śaluwaya- (MUŠEN) n. com.; (a bird); only attested in bird oracles; NH;†

direct obj. of ÍKŠUD: nu-za GAM-an šal-u-wa-ia-an [GU]-an ÍKŠUD “It (a bird) encountered a š.-bird from below GUN-an" KUB 49.21 i 5-6; cf. KUB 5.11 i 66. 

Etem, Fauna (1965) 218; Archi, SMEA 16 (1975) 143 w. notes 61-63.

Cf. śaluwa- A, śalwini-, śalwaślab-.

śaluwa- 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-wa-a- [...] KUB 58.24 ii 8.

Neut. gender determined by anaphoric na-at-kân in KBo 24.31 obv. 10-12 + KBo 29.103 i 8-10.

[...] n. neut.; (mng. uncertain); MH?/NS;†

šalwani-
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 šalwinibird that was used to purify, and most likely also the šalwan- (q.v.) which is made of silver. It could, however, be related to šalwinina- “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 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 šveralwanizi. Cf. šWarwanzi KUB 20.40 ii 6, 33, NH 1502.

šalwašalwa, šalwina- n. com.; (a bird); only mentioned in bird oracle texts; NH.†


The word shows full reduplication, like the bird name kalikalli-, perhaps mimicking the bird’s call.

Arch. SMEA 16 (1975) 143 w. note 63.

Cf. šaluwa-(musen) A. šalwai(ya)-, šalwini-.

šalwina-, šalwena-, šalwišana-, šal<w>išli- n. com.; mud (plaster)? (from OS.†


a. a building/molding-material: nu-za šal-ú-u-na-an aš purut lalaušnaš purut wappiwaš IM-an NUMUN.
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 URUZippaåna/KUR ÆUR.SAGZippaålΩ (RGTC 6:509). In Hittite the sequence which see GN URUZippaåna/KUR ÆUR.SAGZippaålΩ (RGTC 6:509). non-IE word, perhaps borrowed from Hattic. Cf. (NH), KUB 22.68:10-11; EGIR KASKAL-NI šal-wi₃-ni-i[n […] / [x-x-y]an NIMUR n₃aṣkan EGIR ÚGU uit KUB 16.75 iv 4-5, pi.-an SIG₂₃-az uit KUB 5.21 obv.? 7; šal-wi₃-ni-êṣaᵐ can EGIR GAM ku-za uit n₃aṣ 2-2-an arha pai[l] KUB 18.12 i 20.

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.); Laroco, RA 45 (1951) 188; Güterbock apud HW (1952) 180 (“Mortel aus Lehm und Häcksel (türk. kerpıç)”; Güterbock, Orients 10 (1957) 355f. (Turkish “kerpıç” = “mud mixed with water and chaff and used both for sun-dried bricks and as wall plaster”); Hoffner, EHG I (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 Lehnmiegel” = Engl. “adobe,” she speculates that û₃ SIG₄-nahìla is to be read *Sλiwìna₃bihìla; but although no such city name is attested, û₃ Kalpašana₃hi₃la is, which would suggest *kalpaša₃- or *kalpaša₃na₃-as the reading of SIG₄).
[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] <[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/*šalwata also found in Šaluwatašši, cf. RGTC 6:337, RGTC 6/2:136.

žšalupz[a(?)-…] /žšalupž[a(?)-…] (form and mng. unknown).†

nu-źwa šša-lu-up-ži[a(?)-…] KBo 7:56:10.


[šama-] n./adj.? see šakuaš.

šamaizzili- n. com.; (mng. unkn., perhaps substantivized adj. in -iši); MH/NS.†


Cf. šamaizna-.

šamaizna- n.; (a type of food); MH/NS.†

NINDA.LÁL kuišša parā ŠA ZÍZ haršanilaš euwanaš parḫuenaš ŠA GÚ.TUR ŠA GÚ.GAL. GAL ša-ma-iz(coll.)-na-aš GISšaḫšiggaš šapšamaš “Honey cake(s) each consisting of (a different ingredient, namely): of wheat, of haršanili-, of ewan-grain, of parḫuena-grain, of lentils, of broad beans, of š., of šaḫšigga-fruit, or of šapšama (= Akk. ša-maššamma) KBo 10.34 i 12-14 (rit., MH/NS), cf. Güterbock, JAOS 88:69 w. n. 14, who gives the collation and see photograph in StBoT 21 pl. XI.

Cf. šamaizzili- in the same text, with which this must be related.

GISšamali(ya)- n. (a tree, its wood or its fruit); OH/NS.†


GISša-ma-li-ya-aš / [laḫuwa]runuši 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. [ša]-al-al-la-an-te-eš KBo 12.101:4 (OH/pre-NS?).

(Hatt.) tāt ṣu₂₃ u₂₃ KUB 28.1 iv 35 = (Hitt.) n₂₃ ša₂₃ a₂₃ a₂₃-l₃-li-i₃ ka₂₃ a₂₃-wa₂₃ “and he gets/does š.” ibid. iv 37.

 […]x-eni n₂₃ šull₂₃ izi […]eni n₂₃ ša₂₃ a₂₃-ša₂₃-l₃-li-i₃ “We […] and he quarrels. We […] and he gets/does š.” KUB 28.1 iv 36-37 (bilingual incantation), see Ivanov, Kavkazsko-Bliz √nevostoc √niy 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-mal(wa)nt(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 […](…)a₂₃-al₃-la₃-an₃-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 -eš-ša₂₃-ma₂₃-la₃ KBo 18.153 obv. 12 and -eš-ša₂₃-ma₂₃ KBo 18.172 obv. 8 (both NH).

Laroche, DLL (1959) 85 (“sens inconnu”); Kammenhuber, HbOr (1969) 514, 526; Oettinger, Stammbildung (1979) 245;

oi.uchicago.edu/OI/DEPT/PUB/SRC/CHD/S/CHDS.html
the Hattic word for apple, i.e., *åawā t

stem might also be present in the Hattic word *åam

bilingual KUB 28.6 obv. 10a with its Hittite translation


Cf. şam(m)alleş-, şamala-.

şam(m)alleş- v.; (mng. unkn.; some negative action or attitude). †


part. sg. nom.-acc. neut. ša-ma-le-ëš-ša-an KUB 18.10 iv 32 (NH).


Note that in KBo 37.9 obv. 10, which is duplicate to KUB 28.1 iv 25, a Hattic transitive verbal form a(š) a-ša sw[äl] sp a occurs instead of intransitive ha swit sp a.

[...] KUR.KUR.HI.ażma kuit ša-ma-le-ëš-ša-an İR.MES š kan marleššan [...] “But because the lands are š. and the servants are demented” KUB 18.10 iv 32-33 (oracular question, NH).

Šamaleşš- might be an inchoative form for the verb şam(m)alliya-, which is of unknown meaning, but which could indicate a negative action or attitude. In the above occurrence šamaleşš- is accompanied by a word of negative meanings (mar-leššant-), as well. There have been attempts to connect both these verbs to şamalu(want) - “apple” (Laroche, DLL 85; Oettinger, Stammbildung 245).

According to Ivanov’s assumption in Drevnyaya Anatoliya, 40f., the Hattic counterpart of şam(m)allešzi, which is hâwit, may also include the Hittic word for apple, i.e., *wit. The same word stem might also be present in the Hattic word šâwa₂₂ (ša-šwa₂₂) “apple-tree” in the Hattic-Hittite bilingual KUB 28.6 obv. 10a with its Hittite translation GIŠHAŠUR (ibid. 10b).


Cf. şam(m)alliya-.

şam(m)alliya-

(GIS)šam(a)lu a 2'

[şamalki] VBoT 89 i 9-10. 16 is to be read ta(coll.)-ma-₉₁ ki q.v.

(GIS)šam(a)lu n.; apple(?), apple tree(?); wr.yll. and GIŠHAŠUR; from OS.

nom.-acc. neut. GIŠša-ma-lu KUB 28.8 obv. 3b (OH?!NS), GIŠHAŠUR-lu KBo 19.105:6; erg. ša-ma-lu-wa-an-za KUB 35.145 rev. 18 (NS); abl. GIŠHAŠUR-lu-wa-an-za KUB 13.241 rev. 16 (NH), IŠTU GIŠHAŠUR 1308/u:3 (StBot 29:197); erg. or abl. ša-am-ma-an-za KUB 3.46 obv. 12 (OH/NS), GIŠHAŠUR-an-za KUB 33.9 iii 12 (OH/NS), [...a]-za IBot 3.89 rev. 5, GIŠHAŠUR-za KUB 2.37:2, 4, inst. GIŠHAŠUR-it KUB 27.16 i 13; broken [...š-a-ma-lu-ša.] HFAC 24.2.

(Hattic) ša-a-wa₂₂-at (coll. Neu) KUB 28.6 obv. 10a = (Hitt.) GIŠHAŠUR ibid. 10b (cf. below, b 2').

a. a tree — 1’ growing in an orchard (GIŠTIR) or vineyard (GIŠKIR₉₁GEŠTIN): 5 IKU GIŠ[KIR₉₁],SAR 18 IKU GIŠTIR GIŠHAŠUR.KUR.RA GIŠŠENNUR [...] / 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 (GIŠKIR₉₁GEŠTIN, sim. to Turkish bağ)”) takku GEŠTIN-i₂ GIŠHAŠUR [(našma GIŠHAŠUR. KUR.RA) našma GIŠŠENNUR warârîi “if a grapevine, 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 29.2:12-13+ 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”) n₉₂-ašta anda 40 GIŠHAŠUR 42 GIŠHAŠUR.KUR.RA INA uru Hanzušra [ʃ]A É m₉₁Hantapi § “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: GIŠHAŠUR TÜL-i šer artari n₉₂-at išharüwieškizzi “An apple tree stands over a spring/well and grows blood-red: (the Sungoddess of Arinja 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. mirtiwant- e □ for the alternative view of išharüwieške- as sap flowing see HED E/I 311; for Hattic equivalent see above in
null
pinski/Košak, Tel Aviv 9:89, 92 (restoring dâu, “May the apple [root] their teeth”), similarly Soysal, Or NS 58:189ff.; § GIS śa-
ma-lu–ma–za–kan [...]; § KUB 28.8 obv. 3b (Hattic–Hitt. bi-
lingual, OH/NS), cf. StBoT 29:197 w. n. 536.


The evidence for the equation of syll. šamalú– with log. GIS ḤAŠHUR (Laroche, OLZ 66:149) is the close similarity of the parallel passages cited in b 5'.

The botanical identification of the GIS ḤAŠHUR is a question which lies outside the proper sphere of the Hittitologist. Assyriologists differ in their opin-
ions. The CAD opts for “apple” ( s.v. samΩnu), but an apple (tree?) [...], and [...], but an apple (tree?) [...], and [...], but an apple (tree?) […], and [...] his head (lit. him, namely the head)” KBo 19.105-5-7, ed. StBoT 14:14f.

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wool, black wool, one SUTU-measure of ‘beer-bread,’ one SUTU-measure of malt, šama-ma-nuts, raisins, lēti-nuts(?), šuwaitar-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 MUNU8 GA.KIN.AG UZU.1 GISSERDUM GIPES GISTESTI.ḪAD.DU.4 A GISPES 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 17 KUŠŠA GISPES KUB 12.26 iv 1-4 (rit. near a river): menaḫḫanda-ša INŠIN.ALA hūmānda GISPES GISTESTI.ḪAD.DU.4 A GISPES KUB 13.114 ii 14 (MH/NS), KUB 4.1 obv. 2 (NH), KUB 6.10 ii 22, KUB 15.24 ii 43 (MH/NS), KUB 53.15 iv 27, KUB 59.51 i 9, KUB 2.2 i 39, 43, 50 (NH), KUB 2.2 i 39, 43, 50 (NH), KUB 31.91:9 (NS), šama-ma-nus 37.1 obv. 4b šama-ma-nu-ne KUB 37.1 obv. 1; dat.-loc. šama-ma-ma-ne KUB 15.24 ii 43 (MH/NS), šama-ma-ne KUB 13.114 ii 14 (MH/NS), šama-ma-nu-ne KUB 16.97 rev. 36 (MH/MS?), KUB 4.1 obv. 41 (NH), KUB 59.44 obv. 7 šama-ma-ma-ne KUB 14.13 ii 12; gen. šama-ma-nu-ne KUB 21.27 i 8, ablu šama-ma-nu-ne KUB 6.10 ii 22, šama-ma-nu-ne KUB 26.83:3, [šama-ma-nu-ne] Bo “2111” ii 10 (cf. LH 164 “cc”).

The putative alternate stem *šamina- 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 Pecchiolo, OA 14:108f. If correctly identified as a noun, it would be the only example of an e vocalization of the second syllable of šamina-. According to Oettinger, MSS 35:99, it is a 2 sg. pret. of the verb šamen-, cf. šamen- A.e.

(d. other: (“ Dip [the lower]. The clay will be refreshed(?).” Dip the upper. The mal will be refreshed(?).) [ Dip] the middle”) [G(GIS)]ša-ma-ma-s can 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. GISPES ša-ma-ma-s can warša KUB 33.34 obv. 8; [...] ŠIGaššar GISPES ša-ma-ma-s can KUB 13.98 rev. 8; (“Let him (i.e., the sorcerer?) become a fish and let it [it …] §”) [... ] n.as-GISPES ša-ma-ma-ma-ma-kišaru [n as ha]šušuru § “Let him become a š.-tree? (…) and let it bend down(?)” § [...] Let him become the Marāššanta River, and let it go(?) […]” KUB 34.80 obv. 9-10 (magic involving Telepinus); […] GISPES ša-ma-ma-paršitu […] “A š.-nut […] on a twig/branch” KUB 58.52 ii 12 (fest. frag.), ed. Alp. Tempel 292f. (differently); […] # ADV. KID GISPES ša-ma-ma-ma n as upp[i] “[#] wicker [containers] of š.-nuts. Send them.” KUB 31.79:3 (letter, MH/M5), ed. Güterbock, JAOS 88:71 n. 24, translit. Ertem, Flora 4 (differently).

É-er sêt weter “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. 3b-6b, ed. StBoT 37:638f. (‘Und sie schützten 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; âšs indicates a plural obj. not a pl. subj. (Süel/Soyasal, Hattian/Hittite Foundation Rituals from Ortaköy I [forthcoming]); >hu indicates the beginning of direct speech (StBoT 37:632).

1. foundation(s) (pl. tantum) — 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) NA₄[••][H]Â kùkíši tâyê[•••] ANA₂ 2 NA₄[••][H]Â p[••] “If [anyone s]teals[,] 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 tâyê- “steal” in the laws w. the abl. of physical force. For use. For, see §49a, 21, 102.


c. obj. of ḫuinû-: walâhu yaz[an] 4IM–aš AN.ZA. GAR nu ṣši ša-ma-na-uš šer ḫuinuddu [•••]ar ṣši ṣšan kattanta amiyarî maâšu SIG₂±ma±kan kattanta ID-i maâšu “Let Teššûb 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 (= Teššûb) die Fundamente in Bewegung setzen!” d.h. Teššûb soll den gigantischen Turm umstürzen, also das Unterzeuzoberst 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 72 (differently: “let him expose(?) its foundation stones upon it”).

d. obj. of isḫuwa-: mān ṣkan ša-ma-na-uš-ša isḫuwanzi “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 šuḫha-: mān ṣaštā ša-ma-a-nu-uš šuḫhâni “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 da- “to deposit/lay down (foundation stones)”): DINGIR.MEŠ LÚ.MEŠ war±at LÚ-NA-GAR-az weter ša-ma-na-uš-mas±wa kattan ṭE–lipinuš dâi “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, Mimarlı©ı 35, 39 (“Fakat temeltalarını Tanrı Teššûb alta koydu”), THeth 12:50f. (LÚ-NA-GAR-) az “als Zimmermann”, tr. ANET 356, cf. Melchert, Diss. 390f. (on the adv. abl.).

g. obj. of tekkûšnu-: (The plaster which keeps falling down must be taken away from the walls) n±aštā ša-ma-na-uš tekkûšnuškandu (var. [... ]a-am-ma-na-uš lē parγamuškant[i] “Let them keep the foundations exposed/visible (var. let them not build the foundations too high)” KUB 13.2 ii 17-18 (BÊL 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. parγamu- c. It is possible that both versions are expressing the same requirements, as conceived s.v. parγamu-.

h. loc. w. kattan da- “to deposit (something) under/beside the foundations”: § nu ša-ma-a-na-aš kattan ULÈšma kuitman tiann[ti] “Or not for the time being to place (something) under/beside the foundations?” KBo 16.97 rev. 36 (oracle question, MH/MS), ed. Schuel, 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[ ]aštā m[a]ḥğan ša-ma-na-uš išḫûwanzı nu ša-
ma-na-aś 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, Mimarlıği 33, 38, THeth 12:44f.; [1] IM.ĞİD.

DA NÜ.TIL mâν śa-ma-na-aś 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 i 36, ed. Kellerman, Diss. 132, 137, Darga, Mimarlıği 38, 41, THeth 12:58f.; see also KBo 4.1 obv. 41, mng. 2, below.

i. loc. pl. w. šu(n)inya-: EGIR-anda-šma NUMUN.Ḫ.LA ḫalkiyaš INBlVAR._SHA SAR NUMUN ḫûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman ẖûman 惬 hûman iás ašand[(a hû)mam]… KUB 59.44 obv. 7 (rit. frag.), w. dupl. KUB 40.23:6; […]wēš ṭelipinu / […]a in ša-ma-nu-uš zššu / […] n’ininaš “[…] we […] Te- lipinu […] sho[jok?] its foundations …” KUB 53.15 iv[1] 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 kalhalumariyašša ma kued(i)y[a] ANA 1 kalhalumari kattan kiššan dāi 1 ša-ma-na-aś KÛ.BABBAR 1 ša-ma-na-aś KÛ.GI 1 ša-ma-na-aś NA.ZA.GIN 1 ša-ma-na-aś NA.DUš,SÙ.A 1 ša-ma-na-aś NA.AŠ.NU11,GAL 1 ša-ma-na-aś AN.BAR 1 ša-ma-na-aś URUDU 1 ša-ma-na-aś ZABAR 1 ša-ma-na-aś NA.künkunuzziyāš “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 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, Mimarlıği 34, 39, THeth 12:48f., Polvani, Minerali 41f., tr. ANET 356 (differently), for a discussion of the identity of these stone types see Darga, Mimarlıği 51-54 and Polvani, Minerali with anterior lit.; nu kāša ša-ma-na-aś kattan ša-ma-na-an-ni (vars. B ša-ma-na-an, A and C ša-ma-na-uš) KÙ.GI dâer “Beneath/Beside the foundations they have here with deposited gold for the foundation deposit (vars. “a gold foundation deposit” or “gold foundation deposits”) KBo 4.1 obv. 41 (foundation rit., NH), w. dupls. 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, Mimarlıği 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 ıšḫuwa-, šuḫḫa- are used (cf. THeth 12:41f.), the šama-na-s were probably small stones strewn or dropped into the trench.

In those cases where the accusative šamanus is the acc. object of kattan + dai-, the kattan is a pre-verb. When, however, šamanas is loc., kattan is a postposition and means either “under” or “beside.”

Starke (StBoT 31:416) understands the verb šamane- (“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, Architektur Kleinasiens (1971) 55-64, 75f.; and M. Darga, Mimarlıği (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.


Cf. šamana-tar, šamna-:šamna-ya-, šimmana-ta.
[samananni-]  n. neut., Kellerman, Diss. 145f.; see samanatar.

*samanatar* n. neut.; foundation deposit; NH.†

nu kāša šamanāš kattan ša-ma-na-an-ni (vars. A and C: ša-ma-na-uzu, B: ša-ma-na-an) KU.GI.ÁÁ dāer KBo 4.1 ii 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, Mimarlği 35, 39, THeth 12:52f., tr. ANET 356f. For translation and interpretation see šamanatar-2; contra Kellerman, Diss. 145f., š. is unlikely to be from a neut. noun šamanannis- since nouns in -anni- are com. gender; šimmanata, q.v., is claimed by Neu, FsNeumann 216, to be a form of šamanatar.


Cf. šamanar-, šammair-, šimnariya-, šimmanata.

[šamanki] VBoT 89 i 16 is probably to be read ta(coll.)-ma-lat? ki-ki.

**šamankurwant-** adj.: bearded; NH.†

pl. nom. ša-ma-an-ku-ur-wa-an-te-eš KBo 3.8 ii 25; acc. ša-ma-an-ku-ur-wa-du-uš KBo 3.8 iib 7. For bearded snakes in Greek mythology and on Mesopotamian seals see Kronasser, Die Sprache 7:157f.; (“The high mountains were released. The deep valleys were released. …”) [ša-ma-an-ku-ur-wa-du-uš-kán MUŠ.ḪI.Á-I anaḫ hāla[liš-ni] hamikta “He bound the [b]earded snakes in the c[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-ur-wa-an-te-eš MUŠ.ḪI.Á [hūlališni] lāttat (sic) “The bearded snakes were(!) released in the [coil]” KBo 3.8 iii 7-8 (rit., NH), ed. Kronasser, Die Sprache 7:157f. and in 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. παραπο “beard” designating the growth under the chin of a serpent see Liddell/Scott 1560a.

This is a *want*- derivative of the noun zanannur “beard” (Laroche, RHA XI/52:40f.; Friedrich, HE 1 §494). Note also the city name URU ša-pa-gur-wa-an-ta-us KUB 38.6 iv 7 (RGTC 6:346), with which compare Gk. παραπο “beard” as the name of a harbor at Troezen (Liddell/Scott 1560a). On the sporadic variation of the initial sibilant see Friedrich, HE 1 §27c with literature, to which add Melchert AHP 172.


Cf. zamankur.

-šamaš see s.v. -šmaš.

[šamaš] see šakuaš.

**šame-** v. see ša(m)men-.

šami- n.: incense(?), smoke(?); OH.†

[n]u ṣašan PAṆI DINGIR-LIM kē(*) ṣa-meš[i?]-ez(an-zi) / [o-o-x] ša-mi-ia-aš šāgāin x(?)- …] “[He] bur[ns] (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 Kuliwiša myth, OH/NS), ed. Glocker, Kuliwiša 38f.

The translation is based on the possibility that this word is the basis for the verbs šamšišiya- and šamenu-, a possibility strengthened by the use of the former verb in the previous sentence. Smoke omens are attributed for Mesopotamia, but not yet for Ḫatti.

Cf. šamenu- B. šamešiya- šamešana-.

**šammi-** adj.: Luw. part.; sullen?, hostile? (modifies the fate deity Gulša-); from OH.†

sg. nom. ša-am-mi-iaš KBo 20.82 iib 30, (37); acc. ša-am-mi-ia ša-am-mi-in KBo 20.82 iib 30, (37); this word neut. ša-am-mi KBo 20.59:7.

“(Then the gods brought back the old (karrāli) Gulša-goddess”) namma-za-umu āppa ša-am-mi-iaš [G][uša][ša] uxt “Then the sullen/hostile(?) Gulša-goddess came back to me (and put a burden (aripma) into my soul)” KBo 20.82 ii 30-31 (rit. OH/NS), ed. StBoT 2:28; [ša-am-mi-in] “ša-am-mi-in” KBo 20.59:7.

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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 u- favor the reading *šammi- instead of *ušammi-.

Carruba, StBoT 2 (1966) 28f. (Luw. part., either ušammi- < uš(i)a- “year” or *šammi- < *ša- [= Hit. šāya/šāi- A]).

 Cf. šā(y)eš-ši- A.

[NINDAšammi]- see NINDAšammiš.

šamehuna/e-, šemehuna- n. com.; (a preparation made from crushed grain; e.g., cracked wheat, bulgur/burghul, or couscous); from OS.

sg. acc. ša-me-hu-na-aš KBo 17.36 rev. rt. col. 4, 7 (OS), še-me-hu-na-aaan KUB 43.30 iii 16 (OS), ša-me-hu-uu-aw-a-aaan [...] KUB 17.34 iv 5 (possibly a different word).

dat.-loc. ša-me-hu-ee-šu-ni KUB 42.107 iii? 9.

gen. še-me-hu-na-aa KBo 16.49 iv 6, še-me-hu-na-aš KBo 16.78 iv 20 (MF/MS).

inst. še-me-hu-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 ħantan-taš ša-me-e-hu-uu “three PARISU of ZÍD.DA from ‘washed’ šeppit, five PARISU of ZÍD.DA from ‘washed’ wheat, and ten PARISU of ZÍD.DA from dry (i.e., unwashed) šeppit for (making) š.” KUB 42.107 i?i 6-9 (list of edibles) □ for “washed” grain see Al-Heth 32, 34, 139; for “washed” wheat see KUB 1.13 iii 14, IBoT 2.93 rev. 7-8, translit. StBoT 25:158.


c. obj. of peššiya- “to throw, drop”; see KBo 17.36 rev. rt. col. 4-8 below, d.

d. obj. of verbs iššiya- “to tie (in)”; and Ŀāa- “to untie”: ANA 1[UE][Š][Š] aššallaš ša-me-hu-na-a[n] šek-nawī z šmi iššiškan[zι] § INA U.D.16.KAM 1[UE][Š][Š] a-ššallaš AN[…] uwanzi nu ẕkkan ša-me-hu-na-an še[knawaz z šmīt] lanzī n an ḥaṣṣa peššiška[nzi] “They tie š. into the šeknu-garment of the aššalamen. § On the 16th day the aššala-men come to […] and they untie the š. [from their] š[eknu-garments], and they throw it into the braizer” KBo 17.36 rev. rt. col. 4-8 (fest., OS), translit. StBoT 25:123 □ for similar objects of iššiya- “to tie” cf. ḫaššiya šaḫšu “heads of barley” KBo 17.3 iv 15 (OS), [Z(U.Š)]]L.A-ša a šaḫšu “heads of wheat” ibid. 16, w. dupl. KBo 17.1 iv 20 (OS), ĠES[N]Ú.R.MA ĠES[zmrru]lā ša “pomegranate(s) and zimrulli” KBo 23.10 iv 24, tuḫḫuššar KBo 17.40 iv 11, parḫušna- KBo 17.105 iii 18, še/q- “sheaf” KUB 13.15 rev. 4, w. dupl. KBo 6.26 i 6-7 (Laws §158).

e. in other constructions: (They place wagešškar-bread, soldier bread, UZ[U]R of a sheep) 1 DUG/DILIM.GAL TU7 še-me-hu-na-aa šaḥzīlā “(and) one bowl of stew (made) of a handful of šamehuna-” KBo 16.49 iv 6 (fest.); § še-me-e-na-aaš (or: še-me-e-<–hu–na–aš) hũpparaš šašš “ […] / n aš ša šan [šašš] pūrīyaš BABBAR k[itta išša] / še-me-e-ši-šaš “A full ũuḫḫippa-vessel of(for) šemēnāš (or šemē<hu–na–aš) […]”. And it is placed on a[!] white wooden tray. [Ā/T]he […] is full of šamehuna-” KBo 20.8 rev.? 4-6 (fest., OS); also hũpparaš še-me-č[…] Bo 3339 ii 2, ed. Alp, Tempel 294-297 (differently), THeth 21:148f., is considered to be from šamehuna- 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 were both 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 mehunaš); Hoffner, Finkelstein Mem. (1977) 109 (correcting reading, giving occurrences, determining meaning and commenting on vowel in initial syllable); Neu, FSKnobeloch (1985) 263f. n. 18 (mentioning the possibility of an n-stem).
śamikuš(-)...

śamikuš(-)...

§ [o]-x hūppandan NINDA/NÍG [...] / šerazš ššan ša-mi-ku-ni(-) [...] / n ša-aštā pankaša x[...] / aššan ša-m[i]-ku-[-] / duwarnešar [...] / KUB 60.146 obv. 5-9 (Mala’s rit.).

śa(m)men-, šemen-, śame- 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-zi 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).


imp. sg. 3 ša-me-en-du KUB 11.1 iv 18 (OH/NS), ša-me-[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-š KBo 10.37 ii 10 (OH/NS) see šamnai-].

The vacillation of the vowel in the initial syllable suggests a pronounced *šmen-.

1. to pass by, withdraw, disappear; [IŠTU È d]Inar šuppīštuwarēš [(u)neni hui[t]är še-me-en-zi (dupl. ša-m[e]-en-zi)] pēres uizzi “The attachments (for a rhyton) come [from the temple] of Inar. The (images of) animals pass by. The pēres comes. (On the second day, there are no animals)” KBo 25.12 ii 15-16 + 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-zi 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).

2. relinquish, forfeit one’s rights to (w. -kan)—

a. w. expressed abl.: (“Let no one do business with a hūppara-man ... Whoever does business with a hūppara-man”) n sāškan ḫāpparaż [še-me-e]-ni-zi “shall [forfej]it (his) purchase price, (the hūppara-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 sāškan ḫāpparaż 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 sāškan 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 sāškan 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 verlustigen gehen”); [... mänzat ħallāt -ma / [...] ħa-a-pa-r]-a-zašš kan ša-me-in-[i] § “But [if] he contests it, [...] he shall forfeit (his) purchase price”) 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”) kūššaš-ma kuiṭ piddāit n sāš 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-zma aSÅ-GÄR dammel pēdan duwan 3 DANNA du—

120
wann\text{a} 3 DANNA nu\text{a}s\text{a} kan kui\text{a}š kui\text{a}š URU-a\text{a}š an-
du SL\text{a}xSA\text{a}ri nu apii\text{a}š pat dai takku URU-a\text{a}š NU.
GÁL n\text{a}š\text{a}s\text{a} 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 di-
rections, and whatever town is determined (to lie
within that radius), he shall take those very (inhabi-
nants 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 (com-
mentary), 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-\text{a}s KBo 10.37 ii 10
probably belongs to the verb šømønai- (q.v.).

Hrozný, CH (1922) 80f. (“s’en aller les mains vides”); Zim-
men/Friedrich, AO 23/2 (1922) 10 (§31) (“muß er verzich-
ten”); Friedrich, SV 2 (1930) 146 (“leer ausgehen, zurück-
treten von, verzichten auf”); Güterbock, Kam. (1946) 73f. (prob-
ably not related to šømønai-); Friedrich, HG (1959) 131 (“rück-
treten, verzichten” with -\text{a}s); Güterbock, JCS 15 (1961) 69f.
(“he forfeits,” i.e., “he has to give up”); Souček, OLZ 56
(1961) 462; Kronnser, EHS 1 (1966) 458 (“entziehen,” w. par\text{a}
and without -\text{a}s); Goetzke, JCS 20 (1966) 131f. w. n. 39
(“to do without, to forfeit”); Güterbock, Zeitschrift für ver-
gleichende Rechtswissenschaft 68 (1966) 120 (rather “forfeits”
than “verzichtet”); Goetzke, JCS 22 (1968) 20f. (“do without,
dispense with something”); Oettinger, MSS 35 (1976) 97-99
(“verschwenden, den Anspruch verlieren”); idem, Stammbild-
zung (1979) 20f., 104; Singer, StBoT 27 (1983) 95 w. n. 21
(“pass in review, parade”); de Martino, La danza (1989) 47.

Cf. šømønai- A.

šømønai- see šømønai-.

šømønqa\text{u}n- v.; (mng. unkn.).†

(“[... in] Utruna in a dream to IŠTAR [...][... when you sh[ow] divine guidance]” [...HI?]. A-
uš ANA dUTU-SA ša-me-en-qa-nu-ši “and you ši [...]-s for His Majesty” KBo 27.60:7 (vow frag.).

A scribal error for tamønquniš cannot be excluded; for tamønquniš- see HEG T/D 79.

šømønt- (mng. unkn.); NH.†

[...()-]ša-mi-en-ta-\text{a}n-zi / [...] hr-zi EZEN,HI. A\text{a}s\text{a}wa\text{a}š\text{a}kan / [...] § “[...][...]-s. And the festival

[...]” KUB 52.69 rev. 13-15 (dep. in oracle question, NH). The word may be a verb act. pres. pl. 3, or a previ-
ously unattested Luw. pl. nom. noun or adj.

šømønai- A, šømønua- A v.; to make (something/-one) pass by, bypass, dispense with(?), do
without(?), (w. par\text{a}) to let someone go by, to ignore
(someone), (w. par\text{a} and -\text{a}s) to make oneself
scarcе; from OH.†

pres. sg. 2 ša-me-nu-ši KBo 5.3 ii 35 (Supp. 1); 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 (Supp. 1), ša-mi-nu-u[-te]-ni ibid. 24; pl. 3 ša-
mi-nu-anz KBo 20.33 obv. 15 (2x), 16 (OH/MS?).

pret. sg. 2 ša-me-nu-\text{a}s KUB 31.112:21 (here according to
Oettinger, MSS 35-99, noun according to Daddi Pecchioli,
OA 14:108f.); pl. 3 ša-mi-[nu?]\text{-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?) kuce>dani awan / [ar\text{b}la] ša-me-nu-an “for whom [something](?) has been dis-
pensed with” KBo 1.39 i 4-5 (proto-LU), 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 ħupar-vessel of wine to the
leopard, one ħupar-vessel of wine to the boar”) [hu]tar ša-mi-nu-an-zi përin ša-mi-nu-an-zi
[LU] MES-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 (KILLAM fest., OH/MS), translit.
StBoT 28:89, tr. StBoT 27:95 (“carry along(?”), on the trans-
literation of Badal, BeO XXVI/139-47, 49f. see the remarks of
Güterbock, JNES 48:308f., cf. par. KBo 25.12 i 15-17 + KBo
20.5 obv.: 3-5 (OS), which uses the intrans. verb šømønt-q.v.

b. to let (someone) go by or ignore (someone)
(\(w. \text{par}\text{a})
: (“If some Hitite takes up evil against
me, [... when you hear (about) him, if you do not
tell me about him at that instant”) n\text{a}s\text{a}n \text{par}\text{a} imma
ša-mu-\text{ni}-\text{u-ši “but you even let him go by (i.e., ig-
nore him) (saying to yourself: ‘I am sworn. I will
say nothing, I will do nothing. Let the aforemen-
tioned do as he wishes’)” KBo 5.3 ii 35 (Hposición, Šupp. 1),
ed. SV 2:116f. (“ihn gar noch (mir) entziehst”), tr. Beckman,
DipTexts² 30 (“cover up for him”); for further references in
this text w. par\text{a} see below c.
c. make oneself scarce, lit. to (make oneself) disappear. (w. parā, -san and -za): (“Whatsoever 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”) nun x z 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 (Hqqv., Supp. 1), ed. SV 2:132f. (“[each] gar noch unwissend stellt?”), 133 n. 2 (lit. “wenn ihr (meinen Brief?) verschwinden laßt”), tr. DiplTexts² 33 (“allow him to make his escape(?)").

d. “to bypass, dispense with(?), do without(?))
takku GUD.MAḪ-ḫäli kiḫšiš ša-me-nu-uz-zi DIN LUGAL harraparranzī “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 31.124f. (following Goetze, ANET 195), Hrozny, CH 134f. (“l’étable… tient secrète(?),” tr. von Schuler, TUAT e. di n. 119 (no tr.), n. 176Ab (“auflöst(?), magisch räuchert(?),”) Hoffner, Diss. 111 (“opens the corral (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 I/1:119 (no tr.), n. 176Ab (“auflöst(?), magisch räuchert(?),”) Haase, THR 43 (“die Hürde eines Stieres beseitigt(?).”)

e. unclear: […] / kiḫšiš IŠTU KIN arha ḫu […] / ša-me-nu-uš KUB 31.112:20-21, ed. Daddi Pecchioli, OA 14:108f. Despite its final position in the clause, sa-me-nu-us may be a delayed object for an verb in the break at the end of line 20. But a connection with šâmana- “foundation stone” is problematic (cf. Daddi Pecchioli, OA 14:109), since this would be the only attested form with a vowel other than lematic (cf. Daddi Pecchioli, OA 14:109), since this would be

See discussion and bibliography below under šâmenu- B.

Cf. šâmenu-, šâmenu- B.

šâmenu- B, ša(m)nušen- 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 KUB 9.15 iii 16, IBoT 1.13 v 13; iter. pres. pl. 3 ša-am-mi-nu-uš-kàn-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 GÎERIN = ma U)] L śa-am-mi-nu-uš-kàn-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. GÎERIN šamešia KBo 26.64 ii 9, ed. StBoT 5:150; nu kî dâpian ša-mi-nu-zi “The woman Šùwamma 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. ÎL.A-š2a 2 DUG.GIR ša-mânānzi n z a t z k a n ŠA È.ŠÁ nathššaš 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.ÎL.A-z-k a n 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.ÎL.A ša-me-nu-uz-zi 93r rev. 5 (StBoT 5:149);
(taḫṭumāra 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 taḫṭumāra PĀNī LUGAL ša-me-nu-wa-an-zi “They burn the taḫṭumāra before the king” IBot 1.13 v 12-13 (KLLAM fest.), transfl. 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-i/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 šamen- A, that is, as making materials “disappear” in smoke is possible. Alternatively, it is possible that there are two different verbs šamanu-, that is, šamenu- 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?).”


Cf. šami-n., šamanu- A, šamešiya-, šameš(a)nu-.

NINDAšammiš- n.: (a kind of bread).†

nu-ša Allalla[? ...] / NINDAša-am-mi-ša-an (3) 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-meša-na-an-zi 93/4 rev. 5 (StBoT 5:149).


d. dung, meat, and bones of dog: “(I have extinguished) fire in your head. I have made it burn in the head of the sorcerer. I have driven away from the dog, and bones of the dog” KUB 24.14 i 23-24 (Ḫebatārakkī’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[T]AR …”) nu GīGīRIN ūš-miši-iā “Cedar burns. (She played the BALAG.DI and gat-galltūri-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. ūš-miši-yā-[u-]<at> “she burned incense”; (mid. impersonal use, with no formal subject required): (“She pours embers/coals out”) […] ūš-meši-i-e-e-ta “and it burns” 110 e obv. 28-29 (rit.), cf. StBoT 5:150.


 Cf. šami-, šanmanu- B, šamešanu-.

šamlayaya - v. (?); (mng. unk.n.); NH;†


Cf. šamnallľī-, šan(m)ā-l(i)ēš-.

šamlu - see (Gīs)šam(a)l-uv.

šāmnā-, šamma/enā-, šamniye/a-, šennai-v. to create; from OH.


pl. 3 ša-am-nē-er KUB 8.57 obv. 4, 6, ša-am-na-[nai]‘ēr KUB 12.16 ii 4; possibly [ša?-a]m-ni-e-er KBO 34.40:4.


a. (active forms) — 1’ obj. deities and heroes: UL-z w ar-ša šakk-ša KUMAR-BIŠ-SA WU KIN MU U TARIYAN DINGIR-LIM-in-DINGIR MEŠ-ŠA GI-ga ša-am-na-ir “Don’t you know him — the upstart god” (and have made him radiant)

3' obj. ordinary human beings: šiššu sin zi šiššu mu iyaš zik suš ša-am-na-a-eš “O my god, you have made (iya- me) you have made 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 eš-a EGIR-pa tak AN[(A ÍD)] [(wap)waš ša (var. wappiwaš ša) ěGul(a)šša DINGIR.MAḪ. MEŠ paiz[zi] [anti]šša kuiš ša-am-na-né-ēš-kān-zi [var. B: ša-am-né-ēš-kān-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-ši (aššša)] āppa tarššanzi … […] (x-x-x) tarššagawên … […] m(a-aš EÁRIN.M)] ĖŠŠ 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 ŠiMEŠ.DÉ.E (= SIMUG!) ša-am-na-a-an-[zi] LÚ.DÉ.E tarži kuš USK[E]N tān pēdašša a LÚ.DÉ.E [O] LUGAL-i USKÉN màm LÚ.MEŠ.DÉ.E ša-am-na-a-an-zi LUGAL-uš ANA DUMU.MEŠ É.GAL IGILA-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 ᵐ we have adopted Otten/Siegelová’s reading “DÉ.E” although the sequence DÉ.E seems unusual and reminds one of KĀS.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 DÉ,E. While the tarži kuš person is “DÉ.E” (i.e., KĀS.E?); cf. HZL nos. 102 and 187; for copperworkers and what might be this verb see: LÚ. MÉŠ AN.BAR 20 [pur]puruši AN.BAR [šú]hann[i …] LÚ.MEŠ KÚ.BABBAR 20 [pur]puruši KÚ.BABBAR [šú]hann[i] …] LÚ.MEŠ [GERUDU.]DÍM [Ša-am-na-an-zi] LÚ.MEŠ […] […] […(-)] ĥummas šamenni LÚ.MEŠ […] § “The iron-workers(? heap up(? 20 [b]alls of iron, the silver-workers(? heap up(? 20 [b]alls of silver, the coppermiths create(?), the […] (-)] ĥummas pass in review[?]” KBo 17:46:26-29 + KBo 34:250-53 (KILLAM fest., OH/MS?), translit. StBoT 28:91 (= lines 50-53, without join). Cf. KUB 24.56A ii? 7-11, where perhaps metalworkers “created” and “made” objects. Possibly šānuṯi—in these examples is a homonymous verb with a meaning “compete”; (“He/She sacrifices one fattened uṣantaši—sheep to the Gulašša-deities, and sacrifices one sheep to the Sungod of Heaven. And the Old Woman says: “I have removed [from …] the hostile/evil Gulašša-deity”) [nu zu kuš?] ša-am-ni-ia-at uṣandrariši Gūll[išas] [nu zu waz zaš–kan kása EGIR-pa anda ap–š […] [uṣandrariši Gūlašša šamankun “I, the uṣandrari Gulašša-deity, have just bound back in him [whom(?)] I the uṣandrari Gulašša-deity created” KUB 58.108 iv 10-12; cf. (“[And he says:]”) awan arḫa parḫ–ten EM.EŠ HÚL-[a?-mu-2s–š? …] / ša-am-ne-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 šamenni—“to withdraw.”


b. middle forms — 1 deities, URUḫatuṣša-ma DINGIR.MEŠ-naš URU-ri [iš]imuš (var. ši-muš) ša-am-ni-ia-an-ta-ra [may]anty UTU-šammu [ta-wa-an-na]-i ewali [dalašqat] šU M.KAM.ḪI. A–uš peškan[u] “In Ḫatuṣša, the city of the gods, may gods be created and give long years for [the
youthful Majesty (and) for the evalli [Tawan-
nan]a” VS 28.30 iv 7-11 (fest. of the month, OH/LNS), w. dupl. 731/5.6. ed. StBoT 37:366f. (“sollen sich … aufstellen”) □ for the reading [š]i-mu-åš here see Neu, HS 111:56 w. n. 6; the reading -nla- follows StBoT 37:366 against the copy.

2° obj. divine mountains: (O mountains, get up and run back to your fellow(mountain(s)) nu LÜ-a–raš(s) (sic) z-teš ša-am-ni-ia-an-ta-r u (vars. LÜ-MES[a]–raš(?) z-teš ša-am-ma-ni-ia-an-ta-r u, arás(s) z-teš ša-[a]m-ni-a-na-[-l]-r u) “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 LÜ-MES[a]–araš(s) (sic) z-tiš ša-am-ni-ia-l(-)-ta-r u šamaḫ-nu-ti KUB 37:366f. (“sollen sich aufstellen”).


Cf. šamana–, šamantar, šemna(i)-, and PNs Šamna-niga and Šupi-šanutman.

TUša(m/n)pukki- n.; (a type of stew/soup); from pre-NS.†

sg. d.-l. TUša-am-ru-uk-ki KBo 5.1 iii 19, 36 (NS), KUB 55.40 i 7.

gen. TUša-am-ru-uk-ki-ia-š KBo 5.1 iii 11, 32 (NS).

broken [TUša-am-ru-uk-ki-ia-š] KBo 33.108.1. TUša-am-ru-uk-ki-ia-š KBo 27.151 i 9, 10 (NS), TUša-am-ru-uk-ki-ia-š KBo 14.139 ii 1 (NS).

EGIR-pa–ma-za LÜ-patiliš 1 MUŠEN.GAL 1 DUGDILIM.GAL TUša-am-ru-uk-ki-ia-š 3 NINDA-haršpa–wandaš 1 NINDA–taadarr nin SA ½ UPNI dāi “Afterwards the patti–priest takes one ‘big bird,’ one bowl of š.-soup, 3 haršpa–wandaš-breads (and) one laddari-bread containing one half UPNI of flour (and sacrifices to the Stormgod keldiya kunzagāšiya)’” KBo 5.1 ii 10-12 (rit., NH), ed. Pap. 8*f. (“And he crumbles haršpa–wandaš-breads and an alattari-bread. He takes away a sample from in front”) IŠTU DUGDILIM.GAL šya TUša-am-ru-uk-ki-anāḥti 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 haršpa–wandaš 1 NINDA–taadarr nin DUGDILIM.GAL TU7, BA.BA.ZA 1 DUGDILIM.GAL TUša-am-ru-uk-ki-anāḥti dāi “He takes five haršpa–wandaš-breads, one alattari-bread, one bowl of porridge, (and) one bowl of š.-soup. (§ He crumbles the haršpa–wandaš-breads and alattari-bread. He takes away samples from in front)” IŠTU DUGDILIM.GAL TU7, BA.BA.ZA IŠTU DUGDILIM.GAL TUša-am-ru-uk-ki-anāḥti 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. DUGDILIM.GAL TUša-l-ru-uk-ki[i] KUB 45.77 i 6, ed. Haas, ChS I:9:175, who reads [ša]m–.

Sommer/Ehle, Pap. (1924) 89; Knobloch apud HW 1. Erg. (1957) 17 (Latin “sambucus” = “elder-tree”?).

NAšammura- n. com.; (a kind of stone or mineral); 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.
1. Indicating superposition (“over,” “upon,” “on,” etc.)
   a. with expressed šēr or šārā
      1’ šēr
         a’ w. epp-., d.-l. and acc. “to hold (something) over”
         b’ w. hūwai- and d.-l., “to grow over”
         c’ w. ḫuq- and d.-l. “to utter incantations over”
         d’ w. hūnīya- “to draw”
      2’ w. loc.
      3’ w. unexpressed loc.
      e’ w. ḫiḥuwai- and unexpressed loc. “to scatter (something) upon/into (something)”
      f’ w. ki- (mid.) and d.-l. “to lie on/above”
      g’ w. ākūs- (mid.) and d.-l. “to be extinguished on/upon (the client)”
      h’ w. qaer- and unexpressed loc. “to cut up over”
      i’ w. laḥuwa- and unexpressed loc. “to pour over”
      j’ w. pešiyya- and unexpressed loc. “to throw over”
      k’ w. daï- “to place, put on top”
      1’ w. d.-l.
      2’ w. unexpressed loc. (“thereupon”)
      1’ w. ṭarna- and d.-l. “to release over”
      m’ w. waḥna- and d.-l. “to wave over”
      1’ w. šēr
      2’ w. šer arba
      n’ w. ḫai- (mid.)
      o’ w. ṭaparr- and unexpressed loc. “to drip (something) over/upon (something)”
   2’ šārā “up, upward, up in(?)”
      a’ w. ḫuq- “to utter incantations” and d.-l.
      b’ w. ḫuq- “to slaughter” and loc.
      c’ w. hūnīya- “to draw, drag” and dat.
      d’ w. štannas- “to hear” and nepiši “in heaven”
      e’ w. šēr, “upon,” “on” with the sense of “in addition to” or even “as a replacement for, in place of” and loc.
      1’ w. ḫuq-
      2’ w. ḫai-
   b. “over,” “upon,” etc., with unexpressed šēr, šārā, etc.
      1’ w. ar- (mid.) “to stand” and loc.
      2’ w. ašēl- and loc. “to cause to sit (on a chair or throne), seat, enthrone”
         a’ w. loc.
         b’ w. loc. unexpressed
      3’ w. ašēlana- “to seat (someone)” and awan ḫatta
      4’ w. es- (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. es- (act.) “to be sitting” (stative) and loc.
      6’ w. ḫalai- and loc. “to place (a baby) on (someone’s knees)”
      7’ w. ḫandaï- “to arrange, prepare” and loc.
      8’ w. ḫar(k) “to have, hold”
      9’ w. ḫuq-,- kattunta and loc., “to slaughter down over (a pit)”
   10’ w. ḫatta ḫupp-
   11’ w. iyanai-
   12’ w. ḫuqwa- “to scatter, strew”
         a’ w. expressed loc.
         b’ w. unexpressed loc.
   13’ w. Ṣiḥpar- “to spread”
   14’ w. ki- “be placed, lie, to lie upon, be required for”
   15’ w. kiš- and d.-l.
   16’ w. ḫalait(awi)- and loc. “to pour over/on”
   17’ w. malai- “to approve” w. loc. (“on his throne”)
   18’ w. ṭaparr- and loc. “to make high, elevate, lift up onto”
   19’ w. pešiyya- “to throw” and loc.
   20’ w. šēs- and loc. “to lie upon (something)”
   21’ w. Ṣiḥpant- “to offer (a lamb), to libate (wine over something), to sacrifice to (a deity)”
   22’ w. Ṣiḥḫa- v. “to scatter, strew, pour” w. anda, and loc.
   23’ w. daï- “to put, place”
         a’ w. expressed loc. or dat.
         b’ w. the loc. unexpressed
   24’ w. ṭiya- (act. and mid.) “to step on, stand”
         a’ w. ḥeṣ.
         b’ w. loc.
   25’ w. ṭitamai- and loc. “to make to stand on, to place on”
   26’ w. anda ṣwa- and abl. “to come out from under what is upon”
   27’ w. ṭuwa-., and the preverb parā “to lead out,” and loc. KASKAL-ṭ[i]:
   28’ w. ṭeṣ- (mid.) “to walk about, roam” and loc.
   29’ w. ṣwete- and loc. “to build on”
   30’ w. ṭaparr- “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. ḫaunek-
      2’ w. ḫaiṭiyantza eṣ- “to be drawn (tight)”
      3’ w. ḫuṣai-/iḫṣiya- “to bind something on (someone), impose”
         a’ w. d.-l.
         b’ w. unexpressed d.-l. and anda
      4’ w. ḫuṣuṣiya- “to gird”
      5’ w. naï- 5 and d.-l. “to wind on”
      6’ w. pāṣak- “to stick(?), impale(?)”
      7’ w. ṭamaï- “to press” and d.-l.
      8’ w. ṣIGə-ṭar- “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. eṣ- “to be”
      2’ w. ḫalzeša- “to call (a name upon someone)”
      3’ w. daï- “to place upon”
c. “at” or “by”
   1’ w. anda ar- (mid.) “stand at/by (an object), stand to
   a task)”
   2’ w. ḥalāliya- “to kneel(?)” and loc.
   3’ w. ẖnek- and loc. (at the pillar, in the place)
   4’ w. iya- “to do, perform” and loc.
   5’ w. dāi- “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 sši åš- “to stay/remain in place of”
   3’ w. loc. and verb (eš “to be”) expressed or not expressed
   4’ w. ḡandai- “to arrange” and loc. pedi “in place”
   5’ w. pēdi sši ẖar- “to hold (something) in its place”
   6’ w. ḡarra- “to ruin” and loc.
   7’ w. ġāi- “to live”
   8’ w. ki- “to be placed” and loc. (the passive transformation of dāi-)
   9’ w. naknu- “to increase” and loc.
   10’ w. šakkwantarīya- “to tarry, stay, rest,” w. šer and unexpressed loc.
   11’ w. arha da- “to take away a locality (direct obj.)
from (dat.)”
   12’ w. ālta- and loc. “to leave (something) in (a place)”
   13’ w. tatiya- “to blind,” loc. and acc. obj.
   14’ w. tatziya- “to make camp,” šer and loc.
   15’ w. waḫu- “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. ẖu “come,” anda, and dat./loc.
   4’ w. šakmuwa epp-., and acc., “to hold one’s eyes on
(something else)”
   5’ w. šakmuwa ẖar(k)- and loc. “to hold one’s eyes on”
   6’ w. ḡazzīya- “to hit (the mark), be on target, guess correctly”
   7’ w. ẖanai- “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. pēlu- “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 šālik- “to reach out (for food on the table)”
   14’ w. EGIR-pa tanna- “to let back in” with goal-loc.
   and perhaps šarā understood

f. “into” (a goal)
   1’ concrete goals
   a’ w. allapaḥ- “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. tanna- 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 ānu- in the sense of bringing an action
through to a conclusion
   c’ w. ītamašš- “to hear, listen to” and a directional
expression
   d’ w. ḡikkiš- (mid.) “to become (king)”
   e’ w. tarra- (mid.), infinitive (of hanna-) and loc.

g. “in” (often w. anda(n))
   1’ w. anda ẖi- “to be included, be in”
   2’ w. ās- and loc. “to be situated in”
   3’ w. ẖi- “to be expressed or understood
   a’ in general
   b’ metaphorically “in” one’s heart or mind
   4’ w. ḡandai- (mid.) “to arrange,” anda, and loc.
   5’ w. ḡannik-, anda, and dat.
   6’ w. ītamiya-, anda, and loc. “to enclose/ wrap some-
thing in something”
   7’ w. -asanda ītamiyatu(i)- “to gird or cinch oneself in
(for service)”
   8’ w. ki- (mid.) “to lie”
   a’ w. anda “in”
   b’ without expressed adv.
   9’ w. wemiya- “to find” and loc.
   10’ w. wēh- and loc. “to turn (in/on its pivot)”

h. “against”
   1’ w. hanna- (mid.) “to contest” and dat.
   2’ w. (arha) paškuwai- “to ignore, reject” and acc.
(rather than dat.)
   3’ w. ša rā pippa- and loc.
   4’ w. šai- A and dat. “to be angry at/against (some-
one)”
   5’ w. šallat- Bāšułiya- and dat. “to quarrel (with some-
one)”
   6’ w. Gīr-san takš- and dat. “to draw/brandish a sword/ 
dagger against”
   7’ w. idālu takš-šakkkiš- and dat. or loc. “to contrive
harm against (someone)”
   8’ w. taštasiya- and dat. “to whisper against”
   9’ w. šāra tītanu- “to erect (a statute)”
   10’ w. dat. and ḡuwar- “to come against (someone)”
11. w. wali̱- and loc. “to strike against, attack,” or implied loc. of a musical instrument
12. w. wel=w=ya- (act.) “to summon” and loc.

3. Accompanying the expression “for (the benefit of)” or “about, concerning”

a. w. eri̱ “for (the sake/benefit of)”
   a’ w. haliz−ke− “to recite, call out” and dat.
   b’ w. il=š− “to give birth” and loc.
   c’ w. kuen− “to kill” and dat. clitic
   d’ w. pesi=− and loc. “to cause to fall, drop, remit (an obligation)”
   e’ w. solbi= (ya)− “to fight”

2. “about, concerning” with išde=wi−

b. w. eri̱ unexpressed
   a’ “for (the sake/benefit of)”
      a’ w. epp− “to seize” and dat.
      b’ w. iba− “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. ṣari− “to write” and loc.
   b. w. parid kalank− “be fully satisfied”
   c. w. niṣuṣi=ke− “to wail” and loc. (here??)
   d. w. loc. and wel=w=ya− “to summon” (pass. “be summoned” > “be alerted?”)

4. Accompanying ideas of measuring or counting

a. w. iri=− “limit” and meyani− “extent”
   b. w. kapp=− “to count”
   c. w. kutri=iya− “to make a reckoning”
   d. w. makišš= “to become too much for (someone)” and dat.
   e. w. other expressions of measuring

5. Indicating “off from”? (only NS; replacement for -asi−)
   a. with the abl. and the participle of karš− “to cut off (from)”
   b. with dat.-loc. (ANA …) and the verb arba tita=− “to remove from, depose”

6. Unclear
I. indicating superposition (“over,” “upon,” “on,” etc.) — a. with expressed šēr or šarrā (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” namely 1 UDU GÈN, dāti n an s šī s ššan šēr šēr ēpzī ni MUNUS ŠU.GI šēr appannaš ūk-main ūtkzi “Then she takes one black sheep and holds it over him, and the Old Woman recites the incantation of holding over” KUB 12.58 ii 32-33 (NH), ed. Tunn. 10f. i 56-57.

b’ w. huwai- and d.-l. “to grow over”; šēr a a šēš s ššan šelentzu “And the šelentzu plant grew over him” KUB 17.10 i 13 (Tel. myth, 1st vers., OH/MS), translit. Myths 30, tr. ANET 126 ("spread over (the cooked meat)"). KUB 27.67 i 6-7, and ii 7-8, where šēr a ššan is obligatory; cf. VBoT 2:5-6 (MH/pre-NS); KUB 7.8 iii 16-18 (MH/MS), ed. Hoffner, AusOr 5:276, 279.

c’ w. huirk- and d.-l. “to utter incantations over”; nu UZUN/GIG šēr ūkulalash ūku du Looking (the Old Woman) utter incantations over his ūkulalash” KUB 7.11 ii 11 (A yatārias’ rit., pre-NH/NS), šēr and huwai- with neither loc. nor šan see KBo 8.74 + KUB 32.117 + KBo 19.156 obv.? 12.

d’ w. ĕtītiya- and d.-l. “to draw” — 1’ w. loc.: (“But when they permit the filling of the pithoi with wheat flour”) nu DUG šnurūš PĀNI G[AD DINGIR]-LIM ištanāni peran […] / nu šmaša ššan šēr arha GAD-an ĕtītiyanzi “[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, Glcker, Kulluwina 64f., cf. n-aste DUG šnurūš[i] kuek ĪSTU GADA DINGIR-LIM karyašeš ibid. ii 32, also cf. KUB 27.67 ii 15-17.

2’ w. unexpressed loc.: mān ššan G[IM] šnurštus š ma ĕtiyanzi “But when they draw the beams on top of the building” KUB 29.111 i 27 (foundation rit., OH/NS), ed. Kellerman, Diss. 17, 30 ("Quand on pose (litt. on tire) les poutres"); cf. VBoT 5:99 the same clause occurs in KUB 9.25 + KUB 27.67 in 6-7, and ii 7-8, where šan has replaced -šan. The causative verb ĕtiyanu- “to extinguish” even without an expressed or implied loc. regularly takes -šan.

e’ with ĕshuwai- and unexpressed loc. “to scatter (something) upon/into (something)”; šēr a ššan šaliki karaš ĕshuwaih “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); šēr a ššan NINDA, I.E.DÉ. A memal […] ĕshūwai KBo 11.17 i 8-9; šēr a ššan UZUN/GIG […] ĕshūwai KBo 15.36 i 7-8 (OH/NS); cf. without local particle pūrat šēr ĕshūwai KUB 24.9 ii 19 (Alli’s rit., MH/NS); NINDA, I.E.DÉ. A memal šēr ĕshūwai KUB 12.58 ii 4 (where force of -šan in preceding clause may carry over); also cf. KUB 9.25 + KUB 27.67 i 2-3, 1 b 12’, below.

f’ with ki- (mid.) and d.-l. “to lie on/above”: [ĒRIN.MEŠ]-tu ma ššan šēr GĪR ZAB[(AR)] kitta “But the bronze sword is lying on the (clay models of) [soldiers]” KBo 17.11 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); KBo 11.17 iv 13-14, tr. ANET 126 ("spread over the altar and places it on top of the meat") KUB 27.67 ii 4, iii (8); cf. KUB 9.25 + KUB 27.67 i 3, 1 b 12’, below.

g’ w. kišt- (mid.) and d.-l. “to be extinguished on/upon (the client)”: [māhṭ]-ašašan ki kišša- nu-nu:n idālu ya ššan / [in]ān ANA BĒLUTIM šēr 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 dTarpattašši, MH/NS), ed. Beckman, JANES 14:17, 20, tr. LMI 54, Hittite Myths 2 14, NERT 158 square nu-šan makes no sense in the second clause, the emendation nu-ša-šan is obligatory; cf. VBoT 2:5-6 (MH/pre-NS); KUB 7.8 iii 16-18 (MH/NS), ed. Hoffner, AusOr 5:276, 279.

h’ w. kuert- and unexpressed loc. “to cut up over”; šēr a ššan UZUN/GIG kuerti n a šū hū-i ša<waš šu<p>]>pa šēr dāš “he/she cuts up liver over (the thick bread) and places it on top of the raw meat” KUB 7.11 ii 12-13 (A yatārias’ rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:143f. (“da drauf schneidet es/sie die Eingeweide”) the force of the -šan apparently carries over to
the second clause (cf. dāī-in 1 a 1’ k’ 1” and šer-sas-ššan
UZU-NIG.GIG kuran tepu dāī 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. laḫuwa⟨-i⟩ and unexpressed loc. “to pour over”:
(He/She crushes herbs) šēr-ta ššan har-namma BAPPIR ĪSTU KAš haran laḫuwa n⇌at
anda immiyyazi ⟨“and pours over (them)” yeast (and)
BAPPIR fermented with the beer, and he mixes them together⟩
KUB 7.1 i 26-27 (Ayataråa’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:143f. (“da drauf schüttet er/
sie die Hefe (und) die Bierwürze”).

j’ w. peššiyya⟨-i⟩ and unexpressed loc. “to throw over”:
šēr-ta ššan GAD-an peššiyyem š-suš ([LÚ-
as]) 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 kššma dianap ANA ALAM.HŁA šer šṭišzi KUB
24.9 ii 16 (Alli’s rit., NS).

K’ w. dāī. “to place, put on top” — 1’ with d.-l.:
t-taš-ššan NINDA šarruwanšti ĪRIN.MEŠ-ti šer d(å)(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-šaš-ššan PĀNI
ZAG.GAR.RA parišyantaš NINDA haršayaš šākuwā
katta neyantaš šer dāī “(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; nit-taš-ššan
KUR-e šer KUR-e telhum / [GUĐ-s-šma ššan šer
GUD-un telhum] “I placed land upon land, I [placed
ox upon ox]” KUB 1.16 iii 15-16 (OH/NS), ed. HAB 12.2f.,
Klock-Fontanille, AnAnt 4:63 (both omitting -šan in 16); cf.
UGULA LÚ.MEŠ-MUBARRITI š-ma ššan 1 UZU-ÚR šer
dāī KUB 2.10 iv 20-21 (monthly fest., OH/NS), cf. ibid. iv 29-30;
šer-tas-ššan UZU-NIG.GIG UZU-ŠA hümā[nda] /
tiṣni “They place all the liver and heart thereupon”
KUB 53.14 ii 22-23 (fest. for Telipinu, OH/NS); cf. šer-tas-ššan /[...] dāī KUB 33.57 ii 12-13 (OH/NS), translit. Myth 91, tr.
Hittite Myths 33 31 (cf. the exception w. local particle -an
instead of -šan: šēr-an) UZU-NIG.GIG UZU-ŠA
kuran zikkēzzi KUB 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-ta ššan 2 NÀ NUNUZ dāī “He places two beads upon
(two loaves of bread broken up)” VBoT 24 ii 22 (Anni-
wiyani’s rit., MH/NS), ed. Chrest. 102, 110f.

I’ w. tarna- and d.-l. “to release over”: nu-škan pēš-gapartan šipandašu šēr šarruš šēr	
tarna-⟨s⟩ “He sacrificed a gapart-mouse, and re-
leased (i.e., drained) its blood over the thick
breads” KBo 17.10 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 LÚ.MEŠ-MUŠEN.DU š-tu-kan [...] GIR-it ēlhar NINDA.
GUR₄.RA-āš šer tarnaį “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);
[ŋ]amma-s-šma ššan BELO-MEŠ šer tarnahīyun
KUB 19.53 ii 7 (DS).

m’ w. waḥnu- and d.-l. “to wave over” — 1’ with šēr: [u]g-š-suš-ššan ŚER ÉRIN.MEŠ-an šē[⟨r⟩]
/ 3-ŠU waḥnūmi “I wave the (clay figures of) soldiers
over them (scil. the king and queen) three times”
KBo 17.1 i 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-šma šnu GÍR-MAKUTUL LÚ.KÚR ku-
wa-{pi}ki šer waḥnur KUB 23.68 obv. 19 (MH/NS); cf. also w. -šan
instead of -šan in the same construction (d.-l., šer, waḥnu-)
KUB 17.23 ii 12-13 (NS).

2’ w. šer arḥa: n-at-ti ššan šer ar[ha] / 3-ŠU waḥnūmi “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. -aṭa see KUB 57.105 ii 22-23, w. -šan
see KUB 39.8 i 38-39 (MH/MS), KUB 7.1 i 36 (OH/NS), KUB
4.2 i 64-65, ii 6 (pre-NH/NS), KUB 24.9 + JCS 24:37 ii 49,
without local particle see KUB 39.8 ii 11 (MH/MS). waḥnū-
and dat.-loc. w. simple šer is more consistent in its
use of -šan, than w. šer arḥa.

n’ w. weḫ- (mid.): npmma 1 KASKAL 3 LÚ.MEŠ-NÍ.
TU-ZIM bahranda šer-ma ššan 3 LÚ.MEŠ-DUGUD
weḥandaru “Then let three scouts ‘hold’ one road,
and over (it) let three DUGUD-officers patrol”
KUB 13.2 i 11-12 (BEŁ MADGALTI instr., MH/NS), ed. Dienst-

ō’ w. zappana- and unexpressed loc. “to drip
(something) over/upon (something)”: waḥešnaš-
šan wātār šer tēpū zappanuźni “He drips a little water of waļeššar 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 l a 1’.

2’ šarā “up, upward, up in(?)” (more commonly with -kan or no particle) — a’ w. ḥuęk- “to utter incantations” and d.-1.: nu šmaš šan šarā ḫuk-ki<s>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. Hittite Myths 60, Hittite Myths 2 64 (“up in the sky the gods heard”), LMI 162

and then they slaughter it (with neck?) ‘upwards(?)’ on the foliage” VBoT 24 ii 33-36 (Anniwyaniši’s rit., MH/NS), ed. Chrest. 110f., cf. Hoffner, JBL 86:399 (cf. KUB 12.62 obv. 8 cited there.

b’ w. ḥuęk- “to slaughter” and loc.: (“They spread out the mats of ‘mountain-apple’”) šerræå ššan 3 NINDA.GUR,RA parriyandaš tianzi § n ašta MÁŠ.GAL 4LAMMA innarawayi šipanti namma šan šan GIS laḫhurnužia šarā ḫuankanzi “On top of it they place three broken thick-breads. He offers a goat to the Vigorous Tutela Deity, and then they slaughter it (with neck?) “upwards(?)’ on the foliage” VBoT 24 ii 33-36 (Anniwyaniši’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. ḥuittiya- “to draw, drag” and dat.: nu šiau[r]šan dāi n‘šan šan ANA BÈ[Ł]UTIM İSTU GİR.MEŠŠUNU kēz kēziy[a] ANA SAG.DUŠU<NU> šarā ḥuittiya “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 “upward” 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. īstamašš- “to hear” and nepiši “in heaven”: (“He (Tašmišu) rejoiced and cried/clapped three times”) nu ššan šarā / [nepiši] DINGIR. MEŠ-muš īstamaššer “and up in [heaven] the gods heard (the sound)” KBo 26.65 iv 16-17 (Ulik, III, NS), ed. Güterbock, JCS 6:30f. (without the join), tr. Hittite Myths 60, Hittite Myths² 64 (“in the sky the gods heard”), LMI 162 (failing to use KBo 26.65, erroneously follows Güterbock and ANET 125 in assuming two clauses “e ando su nel cielo e gli dei udirono ciò”) [the use of šarā rather than šeš 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) īstamašš- and a directional expression (parā ANA DAM-ŠUS 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. šeš, “upon” in the sense of “in addition to” or even “as a replacement for, in place of” w. happar 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) šeš happar iyezi “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-š ANŠE. KUR.RA.MEŠ pūriyanteš ANA GİS GİGİR =m|a| ššan 2 antuḫšes IM-š 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. ašēš- “to cause to sit (on a chair or throne), seat, enthrone” — a’ w. loc.: ašēšmaš ma a(n) ššan gullanti GİS ŞU. 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-ḫžišma ku[t]i nu ššan […] / […] a[x]dši KBo 3.22-27-28 (Anita text, OS), ed. StBoT 18:10f. (failing to use KBo 26.65, erroneously follows Güterbock and ANET 125 in assuming two clauses “e ando su nel cielo e gli dei udirono ciò”) [the use of šarā rather than šeš 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) īstamašš- and a directional expression (parā ANA DAM-ŠUS 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.

b’ w. loc. unexpressed: [k]ašma =Mušliš DUMUSY[A nu ša] ap[ān šekten nu] ššan apin ašēš[n] “Mušliš (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 Ḥatt. I, OH/NS), ed. HAB 6f. (“dén auf den Thron setzen”),

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obv. 15 (Gurparanzaæu), ed. Güterbock, ZA 44:84f.

3' w. ašešanu- “to seat (someone) and awan katta: [ZA]G-naz an z z šan awan lkatša ašeša-nut “He seated him below on the right” KUB 36.67 obv. 15 (Gurparanzaæu), 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] šmišu šša ššan eškah-ha “Is he not my donkey on whom (lit. on him) I regularly sit down?” KUB 31.4 + KUB 3.41:10-11 (Puæanu text, OH/NS), w. dupl. KUB 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 [telipinuš INA GlGU.ZA ABI] ŶA eššat “When I, Telipinu, sat down on my father’s throne” KBo 3.1 i 16 (Tel. pr., OH/NS); [mān wa A] [ΝΑ dIM UR] Nerik pāwani nu wa ššan kuwapiti 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 14:16ff., 20, tr. LMI 53 (“dove ci mettremo a sedere?”), Hittite Myths 2, 13, Beckman, CoS 1:151; cf. ibid. iv 8-9: LUGAL-עš šan GlGU-ša nanna / ešša “The king sits down in the cart” IBoT 1.36 ii 16-17 (MESEDE instr., MH/MS), ed. AS 24:16ff.; nu ššan ša AŠA IKU ANA GlGU. A 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 2 73 ff. for eš- “to sit down” with loc. but without -šan see StBoT 5:28 and HW² E 101a.

b' w. loc. noun implied but unexpressed: atāšē ša šwa / GlGU. A šša DUMU.NITA NU GAL İ-riš ša ššan ešari “[There is no son for the throne] of your father; a (mere) servant will take his seat (upon it)” KUB 13.41 i 50:71 (Political Testament of Hatt. I, OH/NS), ed. HAB 10f. (“wird sich darauf setzen”), Klock-Fontanille, AnAnt 4:62; nu ššan DINGIR.MES ešantari nu ša ššan (š) an É-aš BÉLÜTİM (var. [nu-u] šša-an pēri pēri [iaš išhēš]) LUGAL-ša MUNUS.LUGAL-ša DAM.MES pahluwarsheš ešantari (var. [e]šan-tati “The gods sit down. The lords of the house — the king, the queen and the pahluwarshe-wives — sit down (var. adds “in the house”)) KUB 29.1 i 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 i 45, 49 ff. contrast OS exx. without loc., where there is no -šan: [m]ān tunnakšiša ma paizzi ap[l šaši] / 1 pērmanmit kunnaz ešari “But when he goes into the inner chamber, he sits down in front of me on the right-hand side” KUB 3.22:78-79 (OS), ed. StBoT 18:14ff.; ta ešanda “and they take their seats” KUB 17.47 i 18, 19 (fest. of thunder, OH/MS), and LUGAL-ša MUNUS. LUGAL-ša ešanda “The king and queen sit down” ibid. ii 34, ed. StBoT 12:12ff., 20f.; cf. StBoT 5:27f. and HW² E 101a.

5' w. eš- (act.) “to be sitting” (stative) and loc.: NINDA šarru m[a šši] AN ERIN. MEš-az ešši “The soldier(-figurine) are sitting on the šarruwa-bread” KUB 17.1 i 30 (OS), ed. StBoT 8:20ff., translit. StBoT 25:6 (“You are [a …] Sungod, but among the gods [you are …]”) nu ššan 8-inzu nepiši ešši “and you are sitting in heaven 8-inzu” KUB 8.4 i 9 (fest., OS), translit. StBoT 25:184 no. 109; cf. further OS refs. in StBoT 26:156f.; karū ššan [k] [r] [u] [i] [i] [y] [aš] MÜ.HI.A-as dAlaluš AN-ši LUGAL-ša Lesh[a] dAlaluš ššan GlGU. A-ki ešzi “Long ago in former years Alalu was king in heaven. Alalu was sitting on (his) throne” KUB 33.120 i 7-9 (Song of Kumari, MH/NS), cf. KUB 33.120 i 15, 16; cf. KUB 33.115 iii 16-17 (MH), Hoffner, FoOtten 155f.

6' w. ḫalaʾ- and loc. “to place (a baby) on (someone’s knees)” : MUNUS[UMME]DA-aš za DUMU.NITA an karpta n aš n ešša šan Appu gennu [w]aš ḫalaš “the midwife lifted the boy and placed him on Appu’s knees” KUB 24.8 + KUB 36.60 i 5-6 (Appu story, pre-NH/NS), ed. StBoT 14:10ff. (“und setzte ihn dem Appu auf die Knie”), tr. LMI 169 (“e lo pose sulle ginocchia di Appu”), Hittite Myths 2, 84, Hoffner, CoS 1:154; cf. KUB 24.8 i 14, tr. Hoffner, JNES 27:199, StBoT 14:10ff., which is too broken to determine if -šan was present.

7' w. ḫanda- “to arrange, prepare” and loc.: EGIR-anda m[a ššan] SILA₃ pittalwan markan-ta[n] udanz [n] aš šan ANA DUG[DÍLIM.GAL katta ḫanda[n] j n aš ANA PÅ[N DINGIR-LIM
QÄ[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 Zakki, NS) □ cf. mark - remarks at the end of the article, and pitta[n]a(n) g 1’; cf. also KUB 12.58 i 27 in CHD P 242 s.v. pattar B a; nu DUG DÍLIM. GAL IZI dādhī nu₂ sǎṣan GIS HL A ʃuēšar katta ʃāndāmi ʃer sa₃ ma₃ sǎṣan ŠIG ZA. ʃIN SIG SA₂ tehī nu₂ sǎṣan DUG DÍLIM. GAL IZI ANA GIS GANNIM tehī n₃ at PĀNĪ DIN GIR-LIM tehī nu ʃuēšandān dādhī n₃ an s₃ kan ANA DIN GIR-LIM sēr arhā waḥnumi n₃ an s₃ ŠAN INA DUG DÍLIM. GAL IZI GIS lāuēšni šer tehī “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 -sān 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 arhā waḥnu- here takes -sān, although in KUB 43.34 + KUB 12.26 iii 15-16 (NS) (see 1 a 1 l’ 2’, above) it takes -sān.

8’ w. ḫr(k)- “to have, hold”: IŠŢU GIS yanu₂ sǎṣan kuiēš iṣhuṭtīyantē GIS BAN HL A a₂ sǎṣan (neut. pl.) kuiēš huittīyanta GIS KAK. Ú. TAG. GA. HL A yanu₂ ḫarkānzi “Those who have girded themselves with swords, who hold upon their (shoulder) strung bows and arrows” HT 1 i 32-35 (rit., NH), w. dupl. KUB 9.3.1 i 39-41, ed. Josephson, Part. 292 (who mistakes huittīyant- for a finite verb), cf. StBoT 5:57 n. 3 (for huittīyant- as a part.), transit. StBoT 30.51 □ for the neut. gender of GIS BAN cf. GIS BAN ḫu-īt-ti-an and [a₂ s₃ ma₃ s₃ kan] IBoT 1.36 i 39, GIS BAN ... arḥā taɾrān ēšdu KUB 7.54 i 26-27; usually GIS BAN ... huittīya- in NH (or NS) takes -sān. The -sān here is probably a relic of older usage, since -sān becomes much less common in NH. On GIS BAN cf. Popko, Kaltrobjecte 105. Josephson notes (p. 292) about huittīyanta and -sān 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. ḫuek-. kattanta and loc., “to slaughter down over (a pit)”: SIL A₂ s₃ ḫari s₃ s₃ sān pat-ṭešnī GAM-anṭa (var. kattanta) ḫu끼 “He/She holds a lamb and slaughters (it) down over a pit” KBo 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 -sān “over” locates the action relative to the pit, down into which the victim is lowered. On kattanta or šarā ḫuek- cf. Gurney, Schweich 30f. n. 4. The verb ḫuek- “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 ḫupp-ː līliwanṣa₃ ma₂ sǎṣan ĸ̱̃za₃ teš KUR-e katta ḫuppun ḫarzi “But your swift net has ... down upon the land” KBo 3.2 i 15-16 (Adad hymn, OH/NS), ed. Archi, Or NS 52:23, 25,

11’ w. iyannaiː nu₂ sǎṣan ṭTelipinu⁷ Ĭ.DǴ.GA-it papparṣanta KASKAL-ṣa 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, Hitite Myths 16 □ the case of papparṣanta KASKAL-ṣa here is acc. collective of the way (CHD P 98, Melchert, JAOS 116:778) rather than all. (CHD P 70 s.v. palsā- morphology), since the god walks “on” the paths, not “to” them; cf. nu₂ s₃ ŠAN iyih₃ḫun KUB 33.8 i 18 perhaps with “path” understood.

12’ w. iṣhuwa- “to scatter, stew” — a’ w. expressed loc.: 1 UR.TUR 7 qalulupu₃ iṣna₃ 7 iṣẖa₃-ru iṣna₃ n₃ at s₃ ŠAN paddani iṣẖuwerp “one puppy, seven tears (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]ṭaṭṣi”) nu₂ s₃ ŠAN ANA DUG DÍLIM. GAL S[AI₃ GIS ḫu-walṭi iṣẖuwaḥhi šeṣ a₂ s₃ ŠAN hal-kin kara₃ iṣẖuwaḥhi “then I stew pine cone(s) over/into a red bowl, and over (that) I stew barley and kara₃-grains” KUB 9.25 + KUB 27.67 i 2-3 (Ambazzi’s rit.) □ DÍLIM. GAL “Schale, Schüssel” (HZL 311), “Schale” (HW 282 s.v. LIÅ.GAL = Akk. mΩkaltu 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): [ Stevenson’s] Ga˚spura kuit GUD H.L A datt[a] n₃ an s₃ ŠA m[EN]-[r]arauwa maniyahhiya iṣẖuwaṭi “Because you(?) took the cattle of Gašipura and scattered them in the administrative district of Mr. EN-tara- wa” HKM 5:3-6 (letter, MH/MS), ed. HBM 126f.
b’ w. unexpressed loc.: daḥḫun-za pattar 1 LIM lG IGI.ḪI.A-wa nuṣ-ššan[...] karšuš ŠA‘Kamuṣepa UDÚ.NITAḪI.A-ṣŠU iššāḫunu “I took a sieve (with) a thousand holes (lit. eyes), and I scattered karaš grains of Kamuṣepa’s wethers upon (it)” KUB 17.10 iii 6-7 (Tel. myth, OH/NS), transl. Myth 34, tr. ANET 127, Hittite Myths 16, LMI 81, NERT 163; cf. also KUB 57.105 ii 25: [nu-ššan zapagg] ʃa[N]-ZA.GIN ʃa[NA]-KÂ.DINGIR.RA KÚ.BABBAR KÚ.GI k]utta tepu iššuwan “glazed ware, lapis, ʃa[NA]-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 šēr-za ššan.

13’ w. išpar- “to spread”: (He/She makes seven more braziers) nuṣ-ššan ʃa[N]-GIŠḪI.A bandaiizi … nuṣ-ššan GIḪI.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”: nuṣ-ššan ʃa[GIŠ]-tuḫḫana kitari KUB 29.1 iii 45-46 (foundation rit., OH/NS), ed. Kellerman, Diss. 18, 30, Marazzi, VO 5:158ff.: (“A cup [teššumi-] filled with water in which floats ‘bound’ tuḫḫueššar”) n-ṣaṣ ššan ([ḫašši ḫA[N]-U.GUR kittra]) “is placed on the hearth before ʃu[G]-U.GUR” KBo 17.15 rev. 17 (OS), w. dupl. KBo 17.40 iv 12, ed. Haas/Wafler, UF 8:82f., transl. StBoT 25:74; kāšma ḫašwaras kuit ŠA[H]UR.SAG ḫaluna tuppi-uda uṣ-ššan apedani tuppiya maḫšan kitari nu QATAMMA iyatten “Do just as it is written (lit. as it lies) on the tablet of Mt. ḫašwara that ḫašwara has just brought” Or. 90/1400 (Süel, FsAlp 491) 4-9 (letter, MH/MS); nu NINDAḪI.A-uš ʃA[NA]-ḪI.A-aš ššan kuišš kišanti “and the loaves that were placed on the stones” KUB 9.28 iv 17-18 (MH/NS) □ note that šaṣ is attached here not to the first accented word of the clause (nuṣ-ššan), but to a clause-interior word in the loc. (NAšḪI.A-aš) which it most closely modifies. Occasionally without a dative or loc., but with implied “thereupon”: pe-ran-za ʃeš[G]IŠBANŠUR kitta nuṣ-ššan 1 NINDA kitta “In front of it is placed a table, thereupon (nuṣ-ššan) lies a loaf of bread” KUB 9.28 i 21 (MH/NS).

15’ w. kiš- and -l.: takku-ṣa[n> ANA SAG. DU KILGUB [GIŠTUKUL] / 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/onto”: n-ṣaṭ dāi n-ṣaṭ-ššan tuekki-ṣšī laḥuwwai “He/She takes it and pours it over/onto his body” KUB 9.28 iv 7-8 (MH/NS); INAGIR.GUB DU-ṣŠU yaṣ-šši-ššan lāḥuwi tā-nggašṣa-ṣa šši ššan ḫumantāš lāḥuwi “He pours (the waḥešnaš wāṭar) over his head and pours it over all his body parts” KUB 7.1 i 30-31 (Ayatarāš’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:143ff.; 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”): L[U]TEMU paṭt nuṣ-ššan […] INAGIR.GUB ʃA[Z]-U.GUR malaiš “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 Kumari, MH/NS), tr. Hittite Myths 45 □ it is remarkable that in this construction the otherwise obligatory -za (cf. CHD L-N 126f.) is omitted.

18’ w. pargamu- and loc. “make high, elevate, lift up onto”: A.ŠA 7 tawallaša maṣaṇšan ANA GIŠGIR.GUB GIRD.LH.A-SU 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 73, CHD P 157 s.v. par-gaму- bil. sec.

19’ w. peššiya- “to throw” and loc.: namma-ša[kan LÅ.ḪI.GIŠ-ya šarā kaṣḍu-paizzi n-ṣaṭ-ššan ḫur-ruššiya peššiya “Next he/she kaṣḍu-paizzi (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. ṣeš- and loc. “to lie upon (something)”: pa[ai]t-za-ššan / [GIŠ]NÂ-āš šaṟkuw(å) nuṣ-ššan “He proceeded to lie down on the bed with his shoes on” KUB 24.8 i 25-26, ed. StBoT 14:4f. (reading îlaššaṣšan), tr. Hittite Myths 83.

21’ w. šipant- “to offer (a lamb),” “to libate (wine over something),” “to sacrifice to (a deity)”: L[U]₂AZU ŠA MÅŠ.TUR GÛŠ-ŠI GİR-ruḫḫi n-saŋ-kan kuinzi n-ṣaŋ anda ḫappina piššiyaizzi EGIR-SU shalt-ššan SILAš-an šipantti n-ṣaŋ-kan arkanzi “The exorcist hits a goat kid on the neck with a piece of wood, kills it, and throws it on the
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 s kan [gapartan šipantaš “He sacrificed a gapart-mouse (and released its blood over the thick breads)” KBo 15.10 iii 66 (rit. for Tudh. and Nikalmati, MH/MS), ed. TTheth 1:146f.; DINGIR.IMEŠ.[U]L.MEŠ.Š][a] ššan QATAMMA šipantaš “And he sacrifices to the male deities in the same way” KUB 15.31 ii 62.


23. w. dai- “to put, place” — a’ with expressed loc. or dat.: ḫanṭaš ša[y]a /[(šša)]πan tianzi “They put (it) on the brazier” KBo 17.1 + KBo 25.3 i 35-36 (fest., OS), w. dupl. KBo 17.3 i 6, ed. StBoT 8:28f. (ii 49-50) (OS); k[ē] ššan ḫuṃand[⌈a⌉] / [p]addaši tēḫḫi “I put all these on/in the basket” KBo 17.1 iv 20-21 (OS), translit. StBoT 25:11; n ư ū ššan qāša anda LÅL ti[i] dāiwen “We have just now placed them (scil. the evil tongues) in honey” KBo 15.10 i 31-32 (rit., MH/MS), ed. TTheth 1:166f.; kēzi ša ya tik[an] kвуēš weššu ššan apēdaš śa š[akuwa] 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 ū mana ššan telipirya šākuwa zikkizi “He sets his eyes on a second district” KBo 32.14 ii 34-35 (MH/MS), ed. StBoT 32.79; n ư ū ššan kuit šaḥhan LUGAL-ūš dāi nu apāt eššāi “He shall perform whatever šaḥhan 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 ư ašta LÅU-ÅU-ÅI[A] [Ku[l]juvišna QADU NINDA. É[R]EMES] /ištanāna kuttan dāi n ū an ššan SÅ DINGIR-[L]-IM /[G3] šaḥhuri luttiya peran tianzi “The exorcist takes the Stormgod of Kuliwišna along with the soldier bread down from the altar. They place him on the laḫhura-stand of the deity before the window” KBo 15.33 iii 1-3 (MH/MS), ed. Haroutunian, VDI 200:122, 125, Glover, Eschen 6:68f.; n ư an ššan G3 šaḥhur[N]uzziiššāi dāi “and places it (the thick loaf) upon the greenery” KUB 27.67 ii 46 (Am-bazzi’s rit. for ˁTarpatašš, tr. ANET 348; nu ššan ki ḫuṃan GI paddani dāi “and all this he places on a tray (or: in a basket)” KUB 27.67 iii 18; cf. KUB 12.58 ii 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: kaluluš šmit ša (var. kaluluš šmit ša) išg[(ar)]anta dāi / [n]e’-en (for nu + e neut. pl. + -an) kiššari šmit 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 šši piĕr 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 pūguardin [nu] ššan 4UTU-ŠI SU-an daiš “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 (…-wašša__) and interestingly enough there it lacks the local particle. Likewise with the common expression kiššaša (usually wr. QÂTAM) dāi “He places the hand,” which lacks a local particle unless tuwağ “at a distance” or a locative expression is added. On the significanc 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].A-ι <kuikit[i] / [au(šu našma šša] gIIR-it kuikit 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 šàražziyyaš û[tin]ešša kat-ta-rašša u traneyṣa ḫuṃandašša [juel][pe]š šàška 4UTU-wašša tiyári “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, JAKOS 78:240, Lebrun Hymnes 95, 102: ta ššan ḫaššmaššu tiēzi “and he (sc. the king) steps onto the throne dais” KUB 43.30 ii 16 (fest., OS); nu ššan nepišši ti[y]=šša “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) involves superposition.
25’ w. tittanu- and loc. “to make to stand on, to place on” [nu ź̄aššan DINGIR-LAM āpta aššu-kanni titmuazī.LU.SANGA ‘Sú ‘ma ‘kattī šēšši tēezī nu ź̄aššan DINGIR-LAM pēdi ššī ħarzī “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 (test. for ʿTelipinu, OH/MS), ed. Haas/Jakob-Rost, AoF 11:43 (reading [a]-iššī for our katīl-ī-šī), 46; n ašša šan ANA KUR URU Ĥatti KASKAL-šī SIG₃-[in] tittuuški “Keep putting them safely on the road to Ĥatti” KBO 13.55 rev. 5-6 (treaty frag., NH/ENS); n ašša šan URU Ĥattūašaš KASKAL-šī tittuušten ēpšī šma-šan [lē] “Put him on the road to Ĥattūaša (lit. ‘of Ĥattūaša’), but do not seize him” KUB 23.77 rev. 63 (treaty w. Kaška, MH/MS), tr. Kaškier 121; cf. also KUB 26.40 + KUB 13.27 rev. 100 (MH/MS); (If you do not fight against my enemies) n ašša šan KASKAL-an imma titu[tu]nūnī “and you actually put them on the road” KUB 23.17 + KUB 23.77 obv. 27-28 (treaty w. Kaška, MH/MS) ḳ here KASKAL-an is acc. of the way, not dat.-loc., although the šan justifies translating it as “on”; nu ź̄ašša DINGIR-LAM tittuušuazu […) DINGIR-LIM arranzi KUB 9.3 i 17-18; cf. šan replaced by -šan; n ašša šan ŠU.H.LA-ŠU GIR.MEŠ.SU še SIG₂-atn nammā ašša šal [n] ANA ANŠE.KUR._RA.H.LA tittuušten “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 ašša šan [šalawannaz] / [a]n n ašša šamiš pedi tittuušar “Take him from evil and put him in a favorable spot/pleasant surroundings” KBO 7.28 obv. 13-14 (prayer to the Sun-goddess of the Earth, OH/MS), ed. Friederich, RO 32:218, 221, Lebrun, Hymnes 84, 86; nu kūši 1[9]hayan wemēnīkī šan apškiddū n ašša au-warīyaš šīḫī parā tittuušdu “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 Tudḫ., MH/MS), ed. CHD P 121 parā 3 z šīḫī is a dative, but does not call for šan.

26’ w. arḫa uwa- and abl. “to come out from under what is upon”: ektaš ša ma šedu šašan irhaš UL nahṣariyawanaz arḫa UL ź̄uźī “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 arḫa uwa-. Contrast the following exx. of arḫa uwa- where the meanings are not “out from under” and therefore there is no šan: mān URU Nuḥayana’arḫa uwa-wen “When we came away from Nuḥayana” KBO 3.60 iii 10, ed. Güterbock, ZA 44:108f.; (“Whatever troops are in that land”) n ašša šan namma arḫa lē ź̄uźī apiyaš ašša ētēu “don’t let them go away from there again; let them stay there” HKM 3:8-10 (MH/MS). For arḫa uwa- and its particle 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. uwaše- and the preverb parā “to lead out,” and loc. KASKAL-šī: nu ź̄aššan E[N.RIN.MEŠ]URU Dalawaššaš parā uwašaer1 “And they led the troops of Dalawa out onto the road” KUB 14.1 obv. 71 (Madd., MH/MS) ḳ 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 ź̄aššan namma dankuwai takanzīpi karūlīyatta UL wehāḥha “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”), transl. Otten/Rüster, ZA 67:56 ḳ not all occurrences of weh- without ʃer require -šan; cf. the exx. collected in StBoT 5:195f.; cf. with -šan: KBO 3.3 ii 17-18, KUB 31.66 ii 10-11, KBO 4.12 rev. 10-11, HKM 21.38 obv. 31, KUB 26.92:6; and without particle: KBO 4.6 obv. 15, KUB 26.11 iii 18.


30’ w. zappanu- “to cause to drip away”: zigaš ma ź̄aššan parā zappanuššiši “(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 … zappanu … 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 ḳ cf. with -ašta instead of -šan: namma LUG.GA 2 DUG.βakkunnaš dāi n ašša ID-i anda tepu zappunanu KBO 5.2 i 49-51 (Ammiḫatna’s rit., MH/NS), for this scribe, the -ašta
due to the oil being dripped out of the vessels apparently took precedence over the -san expected due to the "dripping on." Cf. 1 a 1' o', above.

31' w. loc. and uninfluenced by the main verb in the clause: išpαnti z mu s såšan šαšiti m̱i šαnezzīš teš̱aš [n]atta ēpt'̱zi1 "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 z såšan pādun KUB URGi pigginares̱a šαšiti walæun "I proceeded to attack the land of Pigginares̱a while it was sleeping (-šαši ... šαšiti, lit. upon its bed)" KBo 4.4 iii 36-37, ed. AM 128f. □ for -san walæ- see 2 h 11', below.

2. indicating contiguity or close proximity — a. "on" w. things attached — 1' w. ʰaṃeneka- peran z ma såšan KUS̱sālaš ʰaṃinkanza "Also in front a (leather) šαša- 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 ʰaṃink-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. ḫuṭītīyanza eš- “to be drawn (tight)”: 1 GISBAN ezzαš nu z såšan SIGištaggαšt hūtītīyanza 3 GL.Ḫ.Λ.Α ezzαš "one bow of ezzαš, and on (it) a string drawn (up tight), (and) three arrows of ezzαš" KUB 27.67 ii 10-11 (Tarpatašši’s rit., MH/NS), tr. ANET 348.

3' w. išhαi/,išhαiya- “to bind something on (someone), impose” — a' with d.-l.: nu z mu såšan k'i yugan išhαiš[a]šen "You have imposed this yoke on me" KBO 3.4 rev. 7 (hist., OH/NS) □ but cf. takku mek-ki tay[e]zzi (mek kis še) išhαišen takku tēpu tayezzīl tēpu ši iš[iš]anzi) "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 z småš šan ERIN.MEŠ išhαišhun “I imposed troop-(giving) on them” KBO 3.4 iiii 26, 31 (Murš. II), ed. AM 74f., or use no local particle: nu z sši 'UTU-/ŠL išhβl kišṯan išhβyannu “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 ...) šakunī–yan [šarā d]āi n z såšan anda išhāi “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: "Heraufge-sprudeltes") is a neut. sg. part. of šakuniya-. This passage preserves its MH archetype’s use of -san.

4' w. išhuzziya- “to gird”: IŠTU GİR zə̱šan kumis išhuzziyantaš HT i 32 (rit., NH), tr. 1 b 8', above.

5' w. nai- 5 and d.-l. “to wind on”: nu z azt såšan ANA BĔLĬTĬM kuni ANA QATTI z ŞU GİR z ŞU nāi “(The Old Woman) winds it (a little thin 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 zwar z az såšan lappiya[s] peran LĠIPA-aš GISU-tišiya pašker “Because of the heat they impaled(?) them on a shepherd’s staff” KUB 17.8 iv 22-24 (myth and incant. of Kam.rušeu, 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 z at såšan UN‐ši anda tamašmī “And I press it (scil. ingredients mixed with dough) against the person” KUB 24.14 i 16 (rit., NH).

8' w. SIG₃-o- v. “to secure(?):” n z aš såšan ŞU. Ḫ.L.A-SU GİR.MEŠ-SU z ya SIG₃-øṭṭen namma z aš ka[n] ANA ANŠE.KUR.RA Ḫ.L.A tiṭṭanttun “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 z såšan [k]uđani DINGIR-LIM-ni kuit tučki šši anda wizz[a]šan “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 Aru. I and Ašm., MH/MS), ed. Kašk. 152f., Lebrun, Hymnes 134, 143, tr. ANET 399; am<m>uk z wa ša duddu ḫal[zišzi ŚA AMAR-m]u z såšan 4 GİR.MEŠ-SU kān z ma wa ša ša 2 GİR.MEŠ-SU kuwaṭ ḫāšun “I have a complaint: There should be four feet [on my calf]! Why have I borne this two-footed one?” KUB 24.7 iii
22-24 (Cow and Fisherman story, NH), ed. Friedrich, ZA 49:226-229, tr. Hoffner, CoS 1:155, Hittite Myths86; alternatively -san refers to the idea of counting, as in mg. 4 below (see KUB 19.37 ii 45).

b. w. name giving (attaching a name to someone) — 1° w. eš- “to be”: paidd[u x wašši šši šši]an 4Ullikummi ŠUM-an ēšdu “In the future let [his] name be Ullikummi” KUB 33.93 iii left 18 + right 29 (Ulik. I A, NS), ed. Güterbock, JCS 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. ḫalzešša- “to call (a name upon someone)”: [(pa)iddu x wašša (a)]n 9ŠIG.SLŠAŠ-SUM-an ḫalzeššanda “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. StBoΤ 14:10f. iii 20, tr. LMI 170 (“orsù, il suo nome ( unito a) —” Hoffner, CoS 1:154, Hittite Myths84 (“let his name be Right”).

3° w. dai- “to place upon”: [nRÜKÁ.DINGIR. RAšmaššan kuedani URU-ri 4Anuš làman dàiš “On what city Anu placed the name Babylon” KUB 32.21 iii 18-19 (Adad hymn, OH/NS), ed. Archi, Or NS 52:24, 26; nuššiš [š]šan šanizzỉ laman LÚ.ḪUL-lu dàiš “(Appu) placed upon him (scil. his infant son) the fine name Idalu” KUB 24.8 iv 7 + KUB 36.60 iii 8 (Appu story, pre-NH/NS), ed. StBoΤ 14:10f. iii 13, tr. LMI 169, Hoffner, CoS 1:154, Hittite Myths84.

c. “at” or “by” — 1° w. anda ar- (mid.) “stand at/by (an object), stand to (a task)”: âškazšma kuiš kuzzaua nuššan LÚ.MEŠ ŠUKUR KÚ.GI anda aranta “But gold-spear-men are standing inside (the courtyard) at the outside wall” 1BoΤ 1.36 i 16 (instr., MH/MS), ed. AS 24:6f. [no] here the -šan of the main clause seems to resume in a loc, sense the âškazšma kuiš kuzzaua of the relative clause; contrast NH with [šan]: nuššan E-er kuit eššuen [(nu)]smnaššan DINGIR-LUM anda arata “The goddess stood by us in the house that we made for ourselves” KUB 1.1 + 1304/lu (StBoΤ 24 pl. 1) iii 6-7 (Hatt. III), w. dupl. KBo 3.6 ii 64 + KUB 1.7 ii 2-3, ed. StBoΤ 24:16f. w. pl. 7: § LÚN.DUšmaššan ANA KÁ.GAL-TIM anda ar-
tari … […] KBo 5.11 iv 22 (instr., MH/NS); w. no local particle: 1 LÚ.MEŠ(sic) BALAG.DIšma ŠA DINGIR-LIM KÁ-ša anda arata KBo 15.52 v 9-10 (NH); mān KINx[m]a kuitki naima w(edimm)ar našma kuiš imma KIN-az nuššən anda ardum-at “If there is some work or co[nstruction] or some kind of task, stand to it” KUB 13.20 i 7-8 (instr., MH/NS), ed. StBoΤ 5:8 (“macht euch daran”), cf. ibid. i 20.

2° w. ḫaliliya- “to kneel(?)” and loc.: nəzat šan ḫaliliyandari “They kneel(?) at the hearth” KUB 29.1 i 4 (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, StBoΤ 5:33 (“sie knien am Herde nieder”) because — in contrast to eš- (mid.) “to sit down” — there is nothing in the verb ḫ. alone that requires -šan (no local particle occurs with ḫ. 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) ḫaliya-, one suspects that its co-occurrence with the local expression ḫalili “at the hearth” is the determining factor.

3° w. ḫuek- and loc. (at the pillar, in the place): EN-ÉTIM ištariya (?)[ ] sarḫuli] peran a-x[-x nu șšan ap[pədani] šarḫuli UL ẖukanzi ZAG-naż[i] ya] GŪB- łazi-ya kuiš šarḫuliš [... nu] ššan apēdaš(?) (text: apēdani) 3 ÁŠRA ḫukan[zi] h[uk]anzi șamaššan kuwappita 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 šarḫuli]).

4° w. iya- “to do, perform” and loc.: [nuššan …] AN[ ] ZAG arunaš ȘISKUR iyazi “He performs the sacrifice at the seashore” KBo 15.19 i 4 (rit., NS), w. dupl. 1BoΤ 3.93 + KBo 15.21 i 3-4.

5° w. dai- “to put, place”: nu ANA 1L[ ]EN É-TIM GİR.ḪLA ZABAR piażzi nušš [an É-TIM SA UDU.ŠIR ŠA GUD.МАΗṣa aulliya GIŘ ZABAR-]it QÂTAM dāi “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 aulli- (artery?) of the ram and the bull” KBo 15.33 ii 10-12 (MH/MS) [no] the knife at the aulli- of the sacrificial animals represents the mor-
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 1:1627-631 (‘auli– “innerer Körperteil von Menschen und Tieren, Opfertier’), HED A 229-232 (‘auli– “spleen … inner organs’); n-at-ta ISTU TU7.HI.A kuēziya tepu dāi nu PĀNİ ŠAHA išnāš kuīš GIŠ-rui kurtti n-at-šaš 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 -šaš … dāi 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-šašNI.DU₈-aš LÚ.MESŠI.KISA.L. LÚ-aš-per[an-pa]nz[í /] [n]at-[saš-ka]nd-a[n-pa]nzí n-as[taš-aš KÁ—aš] tienzi i /[I]GI.ÆI.A S-SU₈-ma-šaš-ka[n-par-nya][n] “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”: UL₈-saš-aš-an-a-šaš aš-e aš-su₈-HU-TI-U₈ ḫuššū-zi aki- pa[a]-šaš “It is not right. He who does such a thing, in Ḥuṭṭuša he will not live. Rather he will die there” KBo 5.3 iii 30-31 (Huşq. treaty, Supp. I), ed. SV 2:124f. (w. different transl.), tr. DiplTexts 31, cf. Ehelof apud SV 2:170 and CHD s.v. -pat morphology sec. and 9 a.

2 w. pedi-sšši aš- “to stay/remain in place of”: arnuwašaš-aš-taš-kan kuśš-₈ KUR-ar ašša-₈ uzi₈ pedi-ma-sšši-saš-an kuśš-ašši “(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 ašš- and dat. or loc. (but without pedi) in NS with either -ašša (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. pedi and -šaš with other verbs: w. ḫar- KUB 53.14 iii 15-16 above, 1 b 25’; w. tašuwab- HKM 14:10-14, below, d 13’.

3 w. loc. and verb (eš- “to be”) expressed or not expressed: kēdani-saš-saš-an URU-ri naašša ŠA₈ U₈ kuit<ki>Èkirmimi našima tamašdaš DINGIR-LIM-aš kuiti Èkirmimi “(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 URU-Ziɡgaša-saš-saš-tul 20 NAPSATU EGIR-an HKM 74:4-5 (letter, MH/MS); nu-saš-an INA URU-Kappéri kuit È DINGIR-LIM-ŠA È aggravated EGIR-an n-at huldalānun n-at UL šaruwaër “I spared(?) the temple of Ḥatipuna 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.; ÈRMES DINGIR-LIM-saš-saš-an kuišša INA URU-Kappéri EGIR-an eser [n]aš arha dalāḥyun n-at eser-sat “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. handai- “to arrange” and loc. pedi “in place”: LU.MES₈ MUḤALDIM=ma-sš-an ÈMÙ.1.[tl] meyyamaš 1 UDU.SIR 1 GUD.MA₈=ya-huṣunan BIŠINTINA=pedi ſhandanī “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, Glocker, Kuliwišna 68f., cf. peda- A h 1’, and ſuṭi/žiži-; cf. mng. 2 g 4’, below.

5 w. pedi-sšši ḫar- “to hold (something) in its place”: cf. KUB 53.14 iii 15-16, above 1 b 25’.

6 w. ḫarra-: “to ruin” and loc.: [mān MU. KAM-za] ḫarranza KUR-šaš-an anda akkiššitaři [nu-sašš-an kuëdi URU-ri EGIR-an ḫarran [nu EN] È-TIM kisšan 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(?) [the lord] of the house does the following” KUB 9.31 i 2-4 (rit., MH/NS), ed. Schwartz, JAOS 58:334f.
7' w. huuš. “to live, remain alive”: män AWAT LUGAL s̱a UL pahbašnutteni / [UR]ša-[at-tu-š]-šša-an UL ūuššeni nu karkteni “If you do not keep the command of the king, you will not remain alive [in Hattuša]. You will die” KUB 1:16 iii 36-37 (OH/NS), ed. HAB 12 (restoring [ziladwa]šša-an) but separately as “hinterher,” which makes good sense, although the word order is against it.

8' w. ki. “to be placed” and loc. (the passive transformation of dāi-): URU-riya šššan kue TŪL. HÌ.A EGIR-an nu šššan ANA TŪL SÎKUR kitarri ṉat šš ššandu (var. ṉat šišpanzakandi šš[rā]šš aššš an) arššandu “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 BÈL MADGALTI, MH/NS), w. dupl. KUB 40.56 iii 6-8 + KUB 31.88 iii 5-7, ed. Dienst-anw. 47.

9' w. maknu- “to increase”: nu šššan apēdēni URU-ri EGIR-an INI.DU₄.HÌ.A dāma maknu “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 vermerkte er hinterher die Einnahme von Abgaben”), 172f. (“oben (-ššan) in jener Stadt”) KUB 13.2 iii 4-5 (instr. for BÈL MADGALTI, MH/NS), w. dupl. KUB 40.56 iii 6-8 + KUB 31.88 iii 5-7, ed. Dienst-anw. 47.

10' w. šakuwantariya- “to tarry, stay, rest” šer and unexpressed loc.: kēdaš ma ANA KUR KUR. HÌ.A LUGAL [UR]ša-[at-tu-š]-šša-an UL kušši pānza (var. uwanza) śṭa nu šššan šer šakuwantariyanun “Because no King of Ḥatti had gone (var. come) into these lands, I stayed for a while there” 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 ii 36, ed. AM 174f.

11' w. arša da- “to take away a locality (direct object) from (an animate dat.)”: nu ššši šššan IGIS.DU°.ÆI.A KÌRIA-šša-[ttn URU]-šša-an arša UL daḫḫi “Then I, My Majesty, will not take the city of [Iyaruwa]ṭṭa 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. DiplTexts 171, for hist. situation see Bryce, KgHitt 216-219; nu ś śśi ś̱̱śšan GÌS-ḫušša[n] / [GES]ḫušša[n] ya arša daḫḫi KUB 9:27 i 23-24; TUG.GAD.DAM GE₄₇ ya šši ššān GÌS-GAD.GAD arša parā ṭa IŠTU GÊŠTU HÌ.A KÌJU.BABBARE šši ššān SÌCHURATTUŠ GE₄₇-TIM arša dāi nu kiiššan memai KUB 12.58 ii 18-20 (cum. 43-45) arša da+ative to indicate the animate indirect object is an extremely common construction (cf. Starke, StBoT 23:92), but this use of it with -ššan is rare. Elsewhere this construction uses -kan: nu šššaš-šša kan GUD.MEÅ-šša-šša kan GUD.MES-an UDU HÌ.A-un arša daḫḫun KBo 10.2 i 23 (annals of Ḥatt. I, NS); nu šššaš-šša kan GÌS.GIDRU arša dāi IBOT 1:36 i 24 (MH/MS), ed. AS 24:6f.; KUB 9.38 i 2-3 (MH/MS), KBo 14.3 iii 32-33, 36 (Murš. II), KUB 21.1 + KBo 19.73a iii 19-20 (Murš. II), [kššši]ššaš-šša kan ziladuwa NUMUN “Hattùḫuḫuḫ [Pudubēpā] [AN]” KÌŠTAR R-an ni arša KUB 1:1 ii 81-82 (Ḫatt. III), w. dupl. KUB 3.6 iv 42-43; nu šššaš-šša kan arša dāi Bronze Tablet iv 17 (Tudh. IV), cf. ibid. ii 99; even without expressed indirect obj.: [UR]ša-[at-tu-š]-šša-an ma kušši pē ḤATTAN UNAN-šša-an arša daḫḫun KBo 3.6 ii 11-12 (Ḫatt. III); occasionally without particle: nu DUMU É.GAL ANA Ĺ4ŠANGA LAMMA nubhùššar arša KUB 4:9 ii 26-27 (OH/NS); tu ššši (var. n n n nšššaš ššan) arša 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 (arša da-) from a location (i.e., an inanimate object), uses the abl. and -ššaš-šša ABI.LI.BĀBBAR KÌJU GÌŠ.DUMU KÌJU.BAŠNÛR-šša-an arša dāi KUB 1:123 i 59-60 (fest.).

12' w. dala- and loc. “to leave (something) in (a place)” : nu šššan KÙ.BABBAR BU.Ù.LI ANA ANA / [ANA laḫhūnrûzi daier n] šššaš pedi ššši pat dâlar “[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 s̱a ma n n šššaš ššan uwanzi apiya pēdi tašuwahhiṣī “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 LU.UL-An LU-an ELLAM kušši dašu-wahhû nišma Zu₄₄.SU šši ṭašš KBo 6.2 i 9 (Laws §7, OS) (cf. also §VII, §8, §77); namma šššaš tašuwahhûni / kššaš-šša IŠTU [DINGIR-LIM idâšuwahhûni] HKM 84 obv. 19-20 (MH/MS); n s s (var. n s s s) tašuwahhûni KÌJU ANA MA[(IAR) UTU-SÌ] // UL uwuamtinī KUB 31.44 ii 11-12 (MH/NS), w. par. KUB 31.42 ii 13-14 (MH/NS); […] épta n s s tašuwahha] KBo 16.32 iv 9.
14’ w. tazzia-—“to make camp,” šer and loc.: namma ziššan uwannun INA URU Malaziya šer tuzziyānu. “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. waḥnu-—“to turn about” and loc.: nu ššan pēdi waḥnunun nu ANA “Qitaggatalli pānn “I turned about on the spot (-šan pēdi) and went against Qitaggatalli” KBo 5.8 iii 20 (Murš. II), ed. AM 156f.; pēdi-ya ššan wahnuškezi “(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 Ḫišurla) nu [ḥar(pu)] / ID-i ššan peran harpanzi “they make heaps at the river’s edge (lit. before the river)” KUB 9.16 i 13-14 (OH/NS), w. dupl. KBo 3.25f-9-10, ed. Neu, Linguistica 33:149; but cf. w. -kan: nu ššan ṢA LÚ MES 4Ur ḫarpuš INA URU Niršunû PÂN ÏD harpanzi KUB 10.48 ii 18-19 (OH/NS) (parallel BBoT 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 ḥarµ-, below, 2 i 4; (“Afterwards he makes a ‘big-bird’”) n ššAN DIN[LIR-LIM] ambashš ID-i ššan peran warnu[z]i “And he burns it before the river to the god for ambashš” 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) — I’ w. ar- (act.) and loc. “to arrive at, reach, extend to” n-aš ššan ta-pušaš wešiyā šarr UL kišma 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 ššan apēdani telipüriya šarr UL tānša telipüri 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 šelḫun-ašša ša uttar INA ÉGAL-LIM ari “then even the matter of relieving oneself arrives at/reaches up to the palace” BBoT 1.36 i 46 (MH/MS), ed. AS 24:8f.: hantezziešša [ku]šš MADGALATTI URU. DIDIL.ḪI.A LÚ.KÚR ššan kuedaš [bud]āk ārškizzi “the first watch towers (and) cities at which the enemy [qui]ckly arrives” KUB 13.2 i 23-25 (BEL MADGALTI instr., MH/MS), ed. Dienstanw. 42; kuedani-ša ššan URU-ru EGIS-pa ārš “But at whatever city you arrive” KUB 13.2 iii 29 (BEL 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 ššan ziqqa KARÅŠ-pat ḫudāk arnu “You! Bring those same troops to me immediately!” HKM 71:29-31 (letter, MH/MS), ed. HBM 254f.; nu ššan mašša ḫanninkandu ḪUTU-ŠI mašša ŠAN ḪI-ar umannu “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™ 29 §10 (“fulfill the wishes of My Majesty”) □ for ZI-ar arnu- see HW2 i 1:333a (arnu- IV 3b); (The territory that the enemies plundered and kept for themselves when they invaded the Hatti land) 1n arl1 [...] šumāš ANA DINGIR.MES memiški- wani špat nu ššašša ŠI[an] DINAM 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. Kaššu 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”); "κοφέν μεν ἐν τῇ πόλει ὑμῶν ἀναγκάζεται θεοῖ τοὺς θεοὺς τιμηθῆναι ὁ Καλάττι”, tr. NIVE 142.
4.1 i 16–23 (rit., MH/NS), ed. Kaškář 168f.; \textit{nus ššan} (var. \textit{nu-s mu-s ššan}) ANŠE.KUR.\textit{RA.MEŠ} wāl\{\texttt{tri lam-marn arnut}\}] “Move the horse(-troops) quickly to help (var. + me)” KBo 19.73a + KUB 21.1 i 15 (Alašš., Muw. II), w. dupls. KUB 21.5 i 29–30, KUB 21.4 i 39, ed. SV 2:68f. (without joins), tr. DiplTexts² 90; cf. \textit{nus at mu-s ššan la-marn arnut}] KUB 21.1 + (Otten, MI 5:28) ii 67 (Muw. II’s treaty w. Alašš., NH), tr. DiplTexts² 89 [exx. w. d.-l. and \texttt{-kan}; ANŠE.KUR.\textit{RA.HA}\texttt{ay-a šmaš' škan kuš and n-s-an MAHAR 4'TU-S ÍNA UD.3.KAM} liliwaḫuwanzi arnutteni “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) \textit{nus at DINGIR.\texttt{MEŠ-ai ZI-ni parā UL arnutteni} “and you do not make them 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 \texttt{sa-mat škan datteni nus at s ši parā s pat UL arnutteni KUB} 13.4 i 55–56, where -ši takes the place of DINGIR.\texttt{MES-ai ZI-ni}. Note that in MH arnu- with no dative-locative takes no local particle: \textit{UK1}\textit{Lišpra\texttt{wa kuin \l{	exttt{kesel}}\texttt{hi nus war san sa imma 300 ETU-ARUNNI HKM} 10:8–9 } (letter, MH/MS); \textit{nus apāš URU.DIDLI.HI.\texttt{A karā arnummer HKM} 43:6–7 (letter, MH/MS); \textit{nus at anda arnumm HKM} 68:21 (MH/MS); \textit{nus ššuš šuš ušu arnum KBO} 16:47:10 (treaty, MH/MS); \textit{2 šēkan arnum} 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 -\texttt{kan} or -\texttt{alata instead of -šan in the dative + anda, parā or šarā + arnum} construction: \textit{nus aššaš kan ANA KISLAΗ parā arnutten HKM} 25:18–19 (letter, MH/MS); \textit{nu-s at šan parā arnumm HKM} 27:16 (letter, MH/MS); \textit{nus aššaš kan parā arnum HKM} 31:27–28 (letter, MH/MS); \textit{nus aššaš kan URU.Galiparr实景 šarā SIG{\texttt{2} in arnum HKM} 65:11–12 (letter, MH/MS); \textit{nusša} \texttt{uršu} ÍNA E.GAL-LIM arnum [\ldots] parā arnum HKM 52:44–46 (letter, MH/MS).

\textbf{b'} with direct obj., all., and parā: \textit{GU(D.HI.A = \texttt{ŠU} ĕtri)}\texttt{šikizzi [(n uš šša)] in parā hamešbanda ar[(me)]} “(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 i 59–61 (laws §100, OS), w. dupl. KBo 6.3 i 60–61, ed. HG 48f., LH 97f., 198, 295f. \texttt{(\ldots)-šan} \texttt{it is unclear to us why on this passage} HW² A 329b remarks: “\texttt{-šan rückbezogen auf das Ernähren}, since \\texttt{etriski/a} does not require -šan.

\textbf{3'} w. \textit{eḫu} “come,” anda, and dat.-loc.: (Maššu-luwa q[uarreled] with me, but I sought no harm against him. When I arrived in Ša[l[apa]], I wrote to him) \textit{and a-zu-mu-s ššan [eḫu]} “\texttt{Come to me (here)}” KUB 6.41 i 39 (Kup. treaty, Murš. II); cf. 2 e 15’ and 2 h 10’, below.

\textbf{4'} w. \textit{sakûwa epp-}, and acc., “to hold one’s eyes on (something else)”: \textit{nuš ššan Ê mTaršummiya IGIL.HI.A-wa épptēn “Hold your eyes on the house of Taršummiya” HKM 60:7–8 (MH/MS), ed. HBM 234f.

\textbf{5'} w. \textit{sakûwa šar-} (k-) and loc. “to hold one’s eyes on”: \textit{nammaš ššan ANA É z YA IGIL.HI.A-wa šarḫ “And keep your eyes on my estate” HBM 27:24–25, ed. HBM 168f.; see also HKM 52:15, HKM 60:35–37; \textit{nuš šmaš ššan ūhmandaz IGIL.HI.A-wa šarḫ} \texttt{…} \textit{nuš šši ššan išhēṣnīt NUNUM.HI.A-īt GUD UDU IGIL.HI.A-wa šarḫ “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 ii 34–37 (BEL. MADGALTI, instr., MH/NS), ed. Dienstanw. 48, tr. McMahon, CoȘ 1:224 (“supply with”) \texttt{for tr. of išhēṣašar “fire wood” see StBoT 32:320f.

\textbf{6'} w. \textit{hazziya-} “to hit (the mark), be on target, guess correctly”: \textit{takkuwa ššan ki hazziya ta-zwa DINGIR-LUM takkuwa ššan natta-ma ša(z-zizi) ta-zwa antiwahheš “If he guesses this correctly, he is a deity, but if he doesn’t guess correctly, he is a mortal” KBO 3.60 i 14–17 (Cannibal story, OH/NS), ed. Güterbock, ZA 44:106f., Soysal, VO 7:113, tr. Kempinski, AAT 4:41–43 \texttt{but cf. without particle “When they shoot be-}

\textbf{7'} w. \textit{iyanna-} “to go,” and loc. \texttt{[\ldots]} w. \textit{iyanna}: \textit{Appu\texttt{š [I]ŠME nus aššaša EGIR-pa parna šša ikanniš õUTU-iš maššaša šar[(ā nеп)]iši ikanniš “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) \texttt{note the contrast: there is no -šan with the first \textit{iyanniš}, only with -šar nepiši \textit{iyanniš}. Since both \textit{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 -šar + loc. But cf. šaš šarā URU-ya pait “and he went up to the city” KBo 22.2 rev. 14 (OS).}
8 w. EGIR-an ki- (mid.) and dative: “to keep after, pursue”: ABU 4 KA 2 wa mu zššan EGIR-an z pat kittari EGIR-an arha-z war aššu mu UL namma néari “Your father keeps after me and won’t turn away from following me” ABoT 65 rev. 9-11 (Maṣṣat letter, MH/MS), ed. Güterbock, AnDeGi 2:390ff., 400 but also with -kan: [nanna]aššu-eka EGIR-an z pat kīšar[nu] z[itta] [par]kišir KUB 14.1 obv. 2 (Madd., MH/MS), ed. Madd. 2f.

9 w. pai-: “to go” and loc. of goal: nu zššan al- paš šar[a nép]iši [pait] “The cloud [went] up into the [sky]” KUB 57.105 iii 8-9 (OH/NS) | restoration based in part on [...]wa zššan [šar]a nlepšiši pai ibid. iii 30. Note however: nu šarā nepšiši atšši ḫaltazi (‘The Stormgod’s son’) called upward to heaven, to his father” KBo 3.7 iii 27-28 (Illuy, myth, OH/NS) and both without local particle; (“When Anu finished speaking”) n zššu zššan šarā AN-ši p[ait] “he went up into the sky (and hid himself)” KUB 33.120 i 37 (Song of Kumarbi, MH/NS), transitī. Myths. 155, tr. MAW 156, Hitite Myths 43, LMI 115-30; cf. CHD P 34 s.v. pai- A 1 j 25’ d’; see ext. s.v. pai- A 1 j 25’ d’; cf. without local particle ššu zššan ŠAR z-pa “and he went up to the city” KBo 22.2 rev. 14 (OS); for šarā pai- w. -ašša, -kan, or Š to see pai- A 1 j 25’ a’-c’; [M]Eššišša ITU.3.KAM-šša HUR. SAG.MEŠ-šša anda wehatta EGIR-pa-ma zššan ŠAR UŠ-SU / š[ann]apiliš šūnan pažiš kašti kanini “Kešši wandered around in the mountains as an empty-handed in hunger and thirst” KUB 33.121 ii 15-16 (Kešši story), ed. Friedrich, ZA 49:234ff., tr. Hitite Myths 88; aliya[nan] sa z [a]p [e]l [t]uegg[a] [z ššet] / HUR.SAG-šša awan arha šwet nu šša[n] / aliyaš parā tamēduni ŠAR.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 (‘and the Rehbock going hin auf einen anderen Berg’), 102f. pai- here, as indicated by its word order, functions not as a preverb with pai- (pace StBoT 32:102), but with immediately following tamēduni ŠAR.SAG-i; cf. CHD P 122f. s.v. parā 4 d.

10 w. pehu-te- “to lead, conduct” — a’ w. āppa and expressed loc.: n zšan šan […] / INa U[R]² Ta-hazzimuna EGIR-pa pehu[e]r “They led her back (in) to Taḥazzimuna” HMK 36:46-48 (letter, MH/MS), ed. HBM 186ff. no ex. w. -šan in Josephson, Part. 139-141.

b’ w. anda and implied locative: ⁶DUMU.⁴EN!LÍL-in pararaḫḫiš ša[r]a URU-pa pehu[r] [ÉRIN.MEŠ-a<nu> zšan z a anta z ššan pēhute “He (Kaniu) chased DUMU,⁴EN!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 44:106ff., cf. pararāḫḫ: it is probably 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 peħute- up to a city did not need a -šan since the šarā was present. The second peħute- 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 penn- and loc.: kuđani gešša uru-ri uruiyaš EN-aš EGIR-pa pennai “But to whatever city the governor of the border province drives in turn” KUB 13.2 ii 26 (BÉL MADGALTI instr., MH/NS), ed. Dienstanw. 45.

12 w. piddai- “to run” and loc.: (Attarišiya who would have killed you) nu zšša[n] z [ik ñ Media- d’uwar[ta]š anda ANA ABI USUT-SI p[iddaiš “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 ² 154, cf. CHD P 354 s.v. piddai- A 2.

13 w. parā šalik- “to reach out (for food on the table)”: [adanna mašša šṣši] / [GIB] BANSUR-un u[n]ner nu zššan (var. […]x-kán) parā UL šal[ikt]a “They prepared [a table for her to eat on], but she (scil. İSTAR) [did] not reach out” KBo 19.112 rev. 5-6 (Ḥedamu), w. dupl. KBo 19.112:4-5, ed. StBoT 14:44f. cf. also w.-kan: adanna mašša šṣši GIB BANSUR-un unner nu kaš parā UL šal[ikt]a KUB 33.96 iv 15-16 + KUB 36.7a iv 52-53 (Ulilki), and without particle: nu UL A[Z]U parā šalikzi KBo 5.2 iii 36.

14 w. EGIR-pa tarna- “to let back in” with goal-locative and perhaps šarā understood: n z a(n) z šan EGIR-pa lē kušši tarnai kušša z šan EGIR-pa tarna n z an šakwanza “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 (BÉL MADGALTI instr., MH/NS), 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 zššan GAL-az ³kāššaṭepaz šarā [uwa]nzi
“They [come] up through the main gate building (and throw the bolt)” lBoT 1.36 iv 26-27 (instr. for royal guards, MH/MS), ed. AS 24:36. □ contrast examples of šara urru with -šar: nu azikkidu [akši]kšišda mān saš ashes] / n šaš šarā uššištarru KUB 1.16 ii 33-34 (Political Testament of Ḫatt. I, OH/NS), ed. HAB 6f.; n šaša HUššan QADU [DUMU.MESš/SU] / šara uru KUB 17.5 i 9-10 (Illyu, myth, OH/NS); and with -kan: KUR 24:12 (MH/MS), lBoT 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. allapaḫḫ- “to spit” and loc.:

LÚ.MEÅ–ÅU anda iya- “And the king goes in(to the enclosure) to the stela of the Stormgod” KUB 2.3 ii 28f. | that these are fugitives seems likely from the contrast examples of Àatti. I, OH/NS), ed. HAB 6f.; tr. McMahon, CoS 1:223 §23’ (“must not let … near the plaster (of the city wall)”), tr. McMahon, CoS 1:223 §23’ (“must not let … near the plaster (of the city wall)”)

b w. anda iya- (mid.) “to come in” and dative: LÚ.MEÅ Qašqa ya-mu ššan kuitšanda iyan-tat nus mu namma ka[tr]an UL kuitši uizzzi “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-skan ŠA KUR Ḫatti kuitši LÚ.MEÅ pitteyantek anda iya[ntar] KUB 14.1 rev. 34 (Madd., MH/MS), ed. Madd. 28f.

c w. anda pai- “to enter” and allative: [(takku LÚ)-]an [(ELLAM ta)]peši appanzzi anda ššan ANA-parna nāwī paiżzi] ... [(takku)] IR-an tapensī apanzzi [(nššan panna nāvī)]] paiżzi1 “If they seize a free man at the outset, that is, before he enters the house ... If they seize a man 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. -san); LUGAL-uš ššan ANÅE\-

2° without prev./adv.: n z an ḫattanzzi nus ššan éššar IM-aš hi₃pri (var. ḫappuri) tornai “They cut its throat and it lets (its) blood flow into a ceramic ḫappur- vessel” KUR 41.8 iii 4-5 (rit. to purify a house), w. dupl. KBo 10.45 iii 12-13, ed. Otten, ZA 54:128f.; nus ššan hikkun kurur gaštan (var. kaštan) idāluš tapaššan ANA KUR URU\-

3° without prev./adv.: n z an ḫattanzzi nus ššan éššar IM-aš hi₃pri (var. ḫappuri) tornai “They cut its throat and it lets (its) blood flow into a ceramic ḫappur- vessel” KUR 41.8 iii 4-5 (rit. to purify a house), w. dupl. KBo 10.45 iii 12-13, ed. Otten, ZA 54:128f.; nus ššan hikkun kurur gaštan (var. kaštan) idāluš tapaššan ANA KUR URU\-

f w. tiya- and loc. “to step into, enter, take up a position at”: (You lords ... who manage the watchpoints [ašuruli]) nus ššan šakuwaššara Zi-it kattan tiyaš ħarten “keep assisting (them) (lit. stepping to (their) side) with all (your) heart” KUB 13.20 i 29 (Tudḫ. II’s instr. for military, MH/NS), ed. Alp, Bellettere XI/

2° achievement of goal (abstract) — a’ w. ar- “to arrive, reach” and an implied loc. goal/term: kâša z wa₃ ssan halkî[bi]₃-aš karû aranteš “The crops have already ripened (for harvesting)” HKM 19:5-6 (letter, MH/MS), ed. HBM 150ff. This is an ex. of -şan modifying a participial predicate rather than a finite verb form. Note that halkîš is nom. pl. common here. Josephson, Part. 176ff., notes the regularity with which ar- ‘arrive’ co-occurs with either -şan or -kan. This situation seems to begin in MH. But we cannot accept his claim (p. 177) that “In the passages that show -şan 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 z ssan mâh halkiêš aranteš n aš kan arqa waršen n aš kan ANA KISLAH parâ arnutten n aš LÚ. Kûr lê dammêšhâzzi “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 164ff.; cf. also HKM 37:13-18.

b’ w. katta arnu- in the sense of bringing an action through to a conclusion: namma awiriaš EN-aš LÚ-Maškim. [U]RG-KI LÚ-Mes Su.Gi DÎNâTIM SIG₃-in hâššîkandu nu₃ ssan katta arnuškandu “Then the governor of the border region, 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 ([Bül 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 definite pronoun.

c’ w. ištamašš - “to hear, listen to” and a directional expression: *nu₃ ssan *[Keššiš parâ ANA DAM]₃ [SU]₃ [par IS][ME] “Kešši fully listened only to his wife” KUB 33.121 ii 6 (Keššî) and ibid. ii 8, ed. Friedrich, ZA 49:234ff., tr. Hittite Myths 88; cf. KBo 26.65 iv 16-17 above, 1 a 2’ d’, and cf. CHD P 126 s.v. parâ 7 a.

d’ w. kikkiš- (mid.) “to become (king)”; LUGAL-uṭ ssan (or: LUGAL-uṭ ssan local part.)

hantezziyâšz par DUMU.LUGAL DUMU-ru kik-[k] [i(iš)]-taru “Let only a prince of a first-rank (wife) — a son — become king” KBo 3.1 i 36 (Tel.pr., OH/NS), w. dupl. KBo 7.15 ii 11 + KBo 12.4 ii 5, ed. THeth 11:32ff., tr. van den Hout, CoS 1:196ff.; but cf. similar without -şan (unless -şan carries over from the preceding clause) *nu z ssî s ssan lantîyan antapûnu nu LUGAL-uş apâş kîš(aru)“ KBo 3.1 ii 39 (OH/NS), w. dupl. KBo 12.4 ii 8-9, ed. THeth 11:32ff., cited 3 b 1’ a’ below.

e’ w. tarra- (mid.), infinitive (of hanna-) and loc.; [U]RG-SIl z wa anzel […] BÉLI₃ NI LÚlahhî- yalaš [z]îk nu z wa₃ ssâl[n] hannesnanni [ba]n- nuwanzi UL tarratt “(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 sî sî EGDIR-an UL tî(yarî)] KUB 6.44 i 10—not even with an accompanying infinitive: *nu iinûn kuit arba aniyawumân UL tarrâbhî KUB 15.1 ii 14-15; nor do the middle forms of hanna- require it: KUB 31.127 + KUB 36.79 ii 42-43 (OH/NS), or the MH/NS and NH actives: KUB 13.201 ii 32; KBo 3.4 ii 13-14.

g. “in” (often w. anda(n) — ñ w. anda eš “to be included, be in”: [U]RG-KU BABBAR-aš ma₃ za EN.Mes Érin.Mes Anš. KUR. RA. Mes z ya kuin NAM.RA GUD UDU uwait n aš ssan UL anda čita “(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 the Heeren … herfuhrten, das war nicht da- bei”). The positive counterpart of *n aš ssan UL anda čita was n aš 3 LIM NAM.RA čita “it was 3,000 civilian captives” ibid. 41; DUMU. MES LUGAL = ma₃ za BÉLI₃ MES z ã kue KUR. KUR LÚ. KUR tarhešker n at ssan UL anda “(likewise the number) of the enemy lands that the (Hittite) princes and lords were conquering was 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 [awar[MES] anniti […] ša] ina libbi tuppi
The phrase giving location "in/on" comparable to those with "in heaven or he/she is in earth" KUB 36.75 ii 10-11 in general:

KUR-e aruni ZAG-zzi ēšzi "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 63: this is a phrase giving location "in/on" comparable to those with pedi (cf. 2 d 4' and 5').

2' w. eš- and loc. "to be situated in": URU-aš ŠUM-an-zēt UR[U][Šu]dal [URU]Lulluwayašaš[šan] KUR-e aruni ZAG-zzi ēšzi "(The Old Woman) wraps a little tin in a woolen cord and attaches it to the sacrificers' right hand (or arm) (and) foot (or leg) (They take these from the palace …) mašiwan z-šan hašši anda ēándaitārī ñī kē hušīn ŠAPAL GUNNI zikkanzī ñī 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 mašiwan c 2' without loc. noun this verb requires no local particle: cf. exx. in StBoT 5:40-44 (but cf. counter exx. KUB 9.28 i 25 in 1 b 13'); mng. 1 b 7', 2 d 4'.

3' w. eš- "to be" expressed or understood — a' in general: nu z-šan DINGIR-LUM apāš mān ne[(piši)] mān z-āš 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 mašaš taš 3U-aš / ([n]ašš-aš šan nepišši) LUGAL-rti] n-šaš KUR-canti L[UGAL-uš] "Your brother is the Stormgod; he is (also) king in the land" KUB 36.18 ii 12-13 (Song of Silver, CTH 364.2B), ed. Hoffner in FsOtten, 152, 154, tr. Hittite Myths 49 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 nanna 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-laššaš mašš-aššan [telu] / kuit kardi nu za apāt ēšši "what(ever) is in [your] heart, O my son, that you should do" KUB 1.16 iii 62-63 (Political Testament of Ḫatt. I, OH/NS), ed. HAB 16f. ("Was, mein Sohn, in dein Herz (gelegt) ist"). Laroche, RHA XXIII/76-38, Klock-Fontanille, AnnAnt 4:65 ("ce qui est dans [ton] coeur") cf. substituting -kan: kuīt mašš akkašši škan kardī šimmī andā nī šat-usītān KUB 29.1 i 43 (OH/NS); and cf. where no local particle occurs: mān … kardī šti KUB 1.16 iii 29-31, and also [ā]illī ilāš kardī šimmī našū ma ĄUTU-waš [(])tarīnašš kar- di šimmī nī šat-sā šārā šātān 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 …) mašiwan z-šan ēanda hašši anda ēándaitārī § ñī kē hušīn ŠAPAL GUNNI zikkanzī ñī 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 mašiwan c 2' without loc. noun this verb requires no local particle: cf. exx. in StBoT 5:40-44 (but cf. counter exx. KUB 9.28 i 25 in 1 b 13'); mng. 1 b 7', 2 d 4'.

5' w. hārnik-, anda, and dative: [nu zə ĪUTU-Šī] tuk eš urat "Alāksandun šaggāḫi apān z ma zə / [UL šaggāḫ]i KUR-e šimā ši ši šan anda hārnikmi 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 88.

6' w. hušaliya-, anda, and loc. "to enclose/wrap something in something": nu z-šan AN.A NA tepu sīčišaggān anda hušalliyyaži n-šat-šan ANA BELU-TIM kuni ANA QAṬĪ z舒心 GĪR z SHU nāī "(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 Tarpataååi, MH/NS), ed. CHD L-N 359f. s.v. nāī 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 hušaliyya- + acc. is construed with the inst.: nu SIG GEB dāi nī šat UZU.LUDU-it anda hušaliyya KUB 12.34 i 5 (Maštigga’s rit., MH/NS).
7' w. -za anda išḫuzziya(i) - “to gird or cinch oneself in (for service)”; ŠIM-aš-saš-šaŠ \šuwa-liyay-zásš-a ša kattanta tankuši takni-ya-nnur nu-š-š (ša)anda išḫuziyait taknaš-ša TU-UTU-ša n-asš-šA


4’ w. šai- A and dat. “to be angry at/against (someone)” [an]-uḫšš-ya-zi-kkan ku-e-an DINGIR. MEŠ š[a(-a?)]-an-zi “[At whatever person the gods [are] angry]” S44/u ii 1, ed. Güterbock, AnSt 30:48; [nu- mu]-šš-an kuiš DINGIR-YA šait [nu- mu aḫḫa piš- šiyait “My (personal) god who became angry [at me] and rejected [me] — (let that very (god) take..."

5’ w. šullai- šulliya- and dat. “to quarrel (with someone)” n-sat-šu-šš-an šullières nu-šu 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.; “PIŠ.TUR-waš-šu-šš-an šulliet “But Maššu-ilum 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. GĪR-an takš- and dat. “to draw/brandish a sword/dagger against” kitpadalaz ŪRU-Ḫuṭṭašši hašš-šannaš DUMU-an idalu lê kuški iyazi nu-šši šan GĪR-an takkešši “From now on in Ḫatti 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. (idalu) takš-šakkišš- and dat. or loc. “to contrive harm against (someone)” ANA Ē ŠU-ŠU ma-ššši šš-an U ĀNA DUMU.MEŠ šš-ŠU idalu lê takkšššanši “But let them not contrive harm against his house and his children” KBo 3.1 i 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-šš]-šš-šš idalu lê takkišši “Do not contrive harm against him” KUB 23.77a rev. 12 (Kaška treaty, MH/MS), tr. Kaškašer 124; nu-šš-an ANA LUGAL MUNUS.LUGAL ANA DUMU.MEŠ LUGAL ḪUL-ša takkššši “And he contrives harm against the king, queen and princes” KBo 6.34 ii 35-36 (soldiers’ oath, MH/NS), ed. StBoT 22:10f.; even in the supine + dāi- construction: nu-šš-an EGIS-pa ŪR-ša idalu takkšššiša dašš “He began to plot evil against his city” KBo 32.14 ii 20 (Song of Release, MH/MS), ed. StBoT 32:77 □ NH -kan: in the diplomatic documents of Muw. II and his successors: takš-ša-ša-ša ŪR-Haddu[šš-lē ḪUL-ša ŪR] [s[(a)khezk]] “Hatti will not contrive harm against you” KUB 21.1 i 79 (Muw. II w. Alakš.); KUB 14.3 ii 63 (Taw., Ḫatt. III); and in older documents recop-}

8’ w. taššaššiya- and dat. “to whisper against” iššāš-ašša šašš-an [ti]ššašššišašš-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 iššāš is dat. pl. here.

9’ w. šarā tittanu- “to erect (a statue)” [(nu- šš-šš-an mān DINGIR-LA)]M kuški šA KUR LÚ. K.UR / š[arā tittanu] w-an harzi “And if someone from an enemy land has erected (the statue of) a deity against me” KBo 15.10 i 25-7 (MH/MS), ed. THeth 1:16f.; cf. ibid. ii 20-21.

10’ w. dat. and uwa- “to come against (someone):” (If you don’t institute a debt release in the city of Ebla) [nu- waš-ša šan annum šamša tue[g-gaš šam]šum ṣuši “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. walt- and loc. “to strike against, attack” or implied loc. of a musical instrument: [. . .]LÚ-šaš harlāz Gil 4M akkanu walhanziš 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.; walhanziš šan ibidi. 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
**-san B 2 h 11**

(K.LAM fest., OS): SAG.DU ęma s šši ššān / [(kuiš NA-x-aš walh)]įškitāri “Whatever stone struck (?) its head” KUB 33.93 iv 19-20 (Ulikk. I A), w. dupl. KUB 33.92 + KUB 36.10 i 10-11, ed. Güterbock, JCS 5:156f. (differently), tr. Hittite Myths 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 pailkavui, (cf. h 2 ’, above). Since walḥ- often occurs without -šān (or any local particle), the conditioning factor influencing its use of -šān must be sought in the presence (or implication) of a local expression. In KUB 33.93 iv 19-20 (Ulikk.) perhaps it is rather unexpressed šer (upon his head). In walḥanzi ššān the implied object is the musical instrument, which would be in the accusative. The function of -šān in the walḥanzi ššān construction is unclear, but it is noteworthy that the -šān seems to be omitted when the direct object is expressed: [a]r̅gami walḥanzi KBo 20.40 v 11, KBo 20.32 iii 11, ANA kupti ęma kī walḥanzi 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 walḥ- sometimes takes -kan: namma ęman ęši EGR-an KASKAL.MES-TI [l ŠBAT] mān anšaškan EGR-anta walḥa KUB 14.1 rev. 27 (MH/MS); ĖRIN.MES ȘUTE-šma panarit anda ar[l] nu ššiškan ANA KARAŠ GE-ta anda GUL-ah[zi] KBo 5.6 ii 1-2; (Supp. I); nu INA KU;UGU;TI pāum nus anšaškan URU Kār̅tu[dd]uwan] / / ... GUL-ňn KUB 14.16 i 26-27 (Murū. II); [(takkū Ė-er našna URU)-yjaš KIRI, našma wešin kuīši ušnel[(katta)] / [(ta)maši śa paiti] żzi taškkan pē-ran walḥzi (var. [GU]-L-ūzī) taššan / (ḫappar̅i) šer bbaru īčžzi (var. [i]yazī) “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. KUB 6.10 ii 17-20 (OH/NS), ed. LH 120f. w. comments on 207 [nu uēr URU KU.BABBAR-săn GUL-her KBo 3.4 i 59-60 obviously does not contain -šān, but URU HATTAŠI.]

12’ w. weriya- (act.) “to summon” and loc.: mān šān [antuḫšš]aš ANA LU TAPPI-ŠU TUGŠKENUN [šarā p]ippānu nu šši ššān DINGIR.MEŠ [w]ERI-yaši nu šši ššān SIŠKUR-ŠŪ “If [a person] turns up his ŠKENUN-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); [m]ān antuḫšš LU TAPPI-ŠU lālan karpū našma šši ššān DINGIR.MEŠ-uš wериyāzzi “If his colleague ‘lifts’ (his) tongue against a person, and summons the gods against him” KUB 17.28 ii 33-34 [note that lālan karpu (cf. CHD L-N 25 s.v. lalā- 8) does not require -šān, although in English translation “against” is appropriate] exx. of weriya- w. -āsta, 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 -šān, but without the connotation “against” w. dat. “for (the sake of)”: nu mū mèškan 4U NIR.GĀL BĒLI-ŠA “Ḫašammilin BĒL-ŠA werviyā šartta “The mighty (?) Stormgod, my lord, had summoned for me Ḫašammil, my lord” KBo 4.4 ii 33-34, ed. AM 126f., cf. also KUB 19.37 iii 16; [(n)] s an ANA 4UṬU-SI UL([h]) "><š[i] [nu ššiškan apedani [an]ūḫšši anđa werviya]trati “and you do not write to My Majesty, but you allow yourself to be summoned to/at that person (scil. my enemy)” KBo 4.7 ii 27-28, w. dupl. KUB 6.41 iii 66, ed. SV 1:130f.; with other meanings: “Sipa-L([ū]-ša a ššiši DUMU “Armataḫru努 GAMA-a]-a) čına n s anšaškan ANA ĖRIN.MES ŠA K([UR UGU-TI]) [nu]inkūnnazi (vars. A and B) werviat “Šiša-ziti, the son of Armata-Tarhunte, was with him (scil. Urḫi-Tešūb), and (Urḫi-Tešūb) 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 + 674v (ŠibuT 24 Taf. III) iii 48-49 [the dat. (ANA) indicates the obj. of the inf. ninnik-]; MUNUS.LUGAL Puduḫepašš kan kawapi “UR.MAḪ LŪ-[in GAL DUB.SAR.MEŠ URḪATTūši ANA ŬPAPPAM ILI URKI] Kizzuwaṭana šanḫwašša i werviyat “When Queen Puduḫepa commissioned (lit. summoned) Walwa-ziti, the chief of the scribes, to search in Ḥatti for tablets of Kizzuwatna” KBo 15.52 vi 39-43 (hiwaš-fest.) [the -šān is called for by werviya- and the locative URḪATTūši; cf. šanḫ- 1 b; contrast exx. of werviya- without local particle: ANA LŬ.MES URḪIRRA šma ša za / [anda lē] werviyāzra perams šmašša ša lē wiennikšši KUB 14.15 iv 48-49 (ann. of Murū. II), ed. AM 74f., cf. CHD perams 2 l; no -šān is required without the loc. Cf. KUB 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.

**-san B 2 i 1**
but in front (are) dough balls, a tarzuwΩn ååan iånaå p"rp"rÏËå ta is a gathering “together” of the previously scattered (hw.w.âiwait~ HKM 126f. (“hinterher nehmen”), 304 | recovering the cattle draw from) his work” HKM 5:11-14 cattle, and let him not be held back from (lit. with- kan nu–ååan ap“n auxiliary troops from the district of Entarawa!) mEntarawa: You must not muster old troops and URUGaåipura, and scattered them in the district of (“Concerning the fact that you took the cattle of II), ed. AM 128f. NH exx. of HKM 18 l.e. 4 (letter, MH/MS); KBo 4.4 iii 38 (ann., Mur ś, II), ed. AM 128f. NH exx. of anda epp- without loc. but w. -kan: nuaskan antuššarātāt kuit INA URU.DIDILI.I.Å SÚNÚ.EGIR-pa pûn ēšta nu sæmāšätås kan anda ēpper “They (the scil. the Kaškaeans) captured for themselves the people who had gone back into their cities” KBo 5.6 i 19-20 (DS 28A): nuaskan kuit kuēner kuit sæmāšätås kan anda ēpper KBo 5.6 i 21 (Supp. 1); here the -sēmāš or -za is reflexive: “seized them for themselves” and -kan is required because of the “for ...” idea.

b’ w. ēppan, acc., and no loc., “to recover (?)” (“Concerning the fact that you took the cattle of URU Gašipura, and scattered them in the district of the Entarawa: You must not muster old troops and auxiliary troops from the district of Entarawa!”) nu sæškan apûn GUD.[H].LA EGIR-an ēppdu n sæškan KIN-az lē šameṣṣi “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 (šiwaumi- ta) cattle.

3’ w. eš- “to be” (unexpressed): perann sænæ ššan išmaš pûrûpûriēš GĪš-hattalu GĪš-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 4Inar mḤūpa- šiya kāša ña kí ña kí ña uttar iyami nu sæmāš sænæ ššan zikka ḫar(a)phalt “Inara said to Ḫupāšiya: ‘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 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: appeziššanu at-sa kan nāššu īdālu-eššanu našma-at šan harrantari “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:šaŋ aššaša antuššaša anda zik-spar [DINGIR-ya] ḫarpt “You, [my god], associate me with good people” KUB 30.10 obv. 7-8 (OH), ed. Lebrun, Hymnes 112, 115, tr. ANET 400; but cf. without local particle in OS: takyu ANŠE.KUR.RA MUNUS.AL-āš hāššaša ḫarpt “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. □ Friederich, HE 1 § 92.2, has noted that in the laws the particles are often omitted on takku; cf. act. ḫarpuṣ ḫarp- “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. kiś- (mid.): LÚ.MEŠ URU Pakarr[ipa-zA] EGIR-pa waḫnumer nu sæmāš ššan ŠA [KUR URU Ḫatti] kiṣantar “The men of Pakarripa changed sides and joined [the land of Ḫatti] (lit. became partisans) of [the land of Ḫatti]” Hit 21 + KUB 8.80 + 1472/a:5-6 (treaty of Supp. 1 w. Šattuwaza of Mitanni), ed. Beckman, ZA 87:98 □ for kiś- in this sense see StBoT 5:96 (6a): -sēmāš is not an error for -ṣaš “us” here (contra Beckman, Fahallo 55a), but functions like -za with kiś- “They became (allies) of Šatti” (so correctly in ZA 87:98); for kiś- -to occur- w. -šan see KBo 10.7 ii 26-27, in 1 b 15’, above..

6’ w. šumuḫḫḫḫ- “to combine(?)” anda, and loc.: kenupi zamæ ššan anda ŠA UR. MAḪ šiēṣa paššanaša UZU-išša šumuḫḫḫḫ n sæt ḫark “But combine(?) the šiēṣa of a lion and the šiēṣa 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., Riek- en, HS 113:117.

7’ w. tiya- and inst.: takku sæššan GIDIM-it! tiezi “If he/she has sex with (a forbidden partner as) a deceased person” KBo 6.26 ii 29 (Laws §190 p, OH/NS), ed. HG 82f., LH 150 □ var. in the pl. takku sæššan ak-
Kaniti 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=SU ... ti[l]azzil].

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. ḫalziške- “to recite, call out” and dat.: [nu /sweetalert]asš šan KUR.KUR.ḪI.A niwllání šer ḫalziš[ka[wenn]] “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. Kaššer 160ff., Lebrun, Hymnes 139, 146.

b’ w. ḫaš- “to give birth” and loc.: (When Mt. Wašitta begins to wail in birth pain, the mountains ask her why, and they note: “The fate deities did not decree it for me”) UL=sma=anš [ta]kk[an] / [AM]A-šer šer ḫašta “Neither did your mother give birth to it for [you]” (Then Wašitta answers all the mountains:) DUMU-an nâzal往来 tuḫḫim-an UL IDI UL=smu=anš kan “Gulšēš gulšer UL=smu=anš šan AMA=YA šer ḫašta “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 2:151ff., tr. GeschRel 89, cf. Gonnert, RHA XV/183:151 w. lit. Unlike Hitite mountain gods, Mt. Wašitta was female (so von Schuler, WbMyth 208 and Hasa, GeschRel 89 ‘she’). Although in other myths of the Kumari cycle males also become pregnant (cf. Kumarbi himself in the Song of Kumarbi!), the story of her impregnation cannot by a ÎUÎstanbul 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 ḫaš- is -an referring to the tuḫḫiman, 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.


d’ w. peššiye- and loc. “to cause to fall, drop, remit (an obligation)”: (“So Mēgi cleared his city from its debts”) URU Eb[lai ššan URU-ri šer was¬tuH.LA peššiê “For the sake of the city of Ebla he remitted (all) debts(?) (owed to him as the ruler)” KUB 32.15 iii 20 (MH/MS), ed. StBoT 32:297 (“Zugunster der Stadt hat er die Verfehlungen verworfen”), tr. Hittite Myths 76 perhaps the mg. is peššiya-6.

e’ w. zaḥḫ(iya)- “to fight”: nu=ššan ANA anš [i] ṣadduwaṭṭa kūi šer zaḥ[ḫ]er [ma]nš kan šer ANA [M]adduwaṭṭa kuener “Because they fought for the sake of Madduwaṭṭa, 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 kūen- prevails.

2° “about, concerning” with išduwai-: nu=mu=ššan šer ašš[u]l 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=ššan lamni=m šer ašš[u]l(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=sma=ššan DI=mnmi 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 LÚ.amtiyanṭantu apḫi=nu LU lgAL-úš apaš kiša[(ru)] “Let them seize a husband-marrying-in for her (the princess), and let him become king” KUB 3.1 iii 39 (Tel. pr., OH/NS), w. dupl. KBo 12.4 ii 8-9, ed. TTheth 11:32ff., tr. van den Hout, CoS 1:197.

d’ w. ia- “to do” and dat.-loc.: ANA BÉLI=šma=ṣaṣ šan (var. škan) le iēṭṭi ANA ŠES=šaṣy=at=ṣaṣ šan NIN=SU LÚ.ari=ši=ya le ia[zi] “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 (BEL 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. Ŷ) ANA LÚ.MES.SANGA naḥšarraz kittaru “Furthermore, let reverence be required (lit. established) for priests …” KUB 13.2 iii 19-20 (BEL MADGALTI instr., MH/NS), w. dupl. KUB 31.86 iv 3-4, ed. Dienstanw. 47, cf. CHD L-344 s.v naḥšarrat-2.
d' w. dai- “to put, place, establish” and dat.: nu-ššan šumād DINGIR.MEŠ-aš nahšarattan URU-Ḫattaššiapat KUR-ya zikkīwani “Only in the land of Ḥatti 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 Aru. I and Ašm., MH/MS), ed. Kaškār 152f.; namma šmaš za[n SÍ]SKUR.ḪI.A-aš (var. mal-tešnaš) parkuyannaš uddani nahšarattan kīšan UL kuiški tiyan ḫarta “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. Kaškār 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 (n’avait ainsi témoigné du scrupule à l’occasion de la purification des [of]frandes votives”), tr. ANET 396, cf. CHD P 39:4-5 (letter, NH)) or with no particle ([…] MA.NA URUDU -za [DINGIR.MEÅ].MEÅ-MA.NA URUDU -za [DINGIR.MEÅ].MEÅ al save “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 in this “to wail” and loc.: UG.KU –ADDIN nu-ššan ZA-UL UL kuitki waqqar KBo 4.8 ii 7-8 (prayer, Murš. II), ed. Hoffner, JAOS 103:188 □ but already in the same text see NH substitution of -kan: nu-šši E-er ADDIN nu-šši kan ZA-UL UL kuitki waqqar KBo 4.8 ii 7-8 (prayer, Murš. II), ed. Hoffner, JAOS 103:188; KUB 13.3 i 2-4, despite ed. Dienstanw. 60, is probably not an example of -kan waggar-, but rather, as can be seen from the duplicate KUB 13.3:37-38, 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 ii 25, KBo 18.79 rev. 32-33 (letter, NH)) or with no particle ([…]) MA.NA URUDU -maš šši waqq[a][r] KUB 42.29 ii 9); for exx. of waggar- 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. ḫratrai- “to write” and loc.: n-šašaš šan kue [dani] / uddani ḫratrai “Concerning what matter he wrote” HKM 39:4-5 (letter, MH/MS), ed. HBM 190f. It is very doubtful if -šan is conditioned by ḫratrai- 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 kalān[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.ḪI.A-ŠUNU šer [...] / UD.KAM-at UD.KAM-at ma-ššan [...] / Štaškupiškizz[...] “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 Tešub).

d’ with loc. and wer(iya)- “to summon” (pass. “be summoned” > “be alert?”): nu-ššan apē-[dani

-san B 3 b 1' d' -san B 3 b 2' d'
4. Accompanying ideas of measuring or counting (also KUB 24.7 iii 22-24 in 2 a 9’ — above) — a. w. irha- “limit” and meyanit- “extent”: (“What confines and stocklive the Hittite infantry and chariotry brought home”) nu z śšan irhaš miyanaš NU.GÁL ë[šša] “there was no limit (or) extent (placed) upon (them)” KUB 19.37 ii 45, ed. AM 170f., cf. CHD L-N 233 s.v. meyan(n)it-i. c.

b. w. kappue- “to count”: (“What confines and livestock the Hittite infantry and chariotry brought home”) nu z śšan kappuwaawar NU.GÁL ëšša “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.ÈI.[šša] z śšan kutriš UL ë[šš] “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 irha- “to do, make” which requires the presence of -śan, we must conclude that the influencing factor is the counting/measurement kutriš, on which cf. Larroche, 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 z a mu z śšan inan pit-tuliyašš z a makkešša “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 z mu z śšan inan makkešš[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 -śan or -kan become necessary.

e. w. other expressions of measuring: [nu z śšan appanti kunanti ya / [mekki ešša] “[There were many] captives and slain” KBo 3.4 iv 20-21, AM 122f. appanti and kunanti are not datives, but nom. collects, which look like neut. pls. in -i as understood by Götte, AM 233f., but d.-l. according to HW2 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 z at śšan haliyaz aššu-naz mahšan karšan n z at śšan DINGIR.MÉ š-aš QÄTAMMA anda arnuwandel “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 -śan 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”: […] (ema) z śšan ANA MUNUS AMA.DINGIR-LIM-UTTI kuit i [arha ti(tta)] nunun “But because I removed [Tawnannan] from the status of high priestess” KBo 4.8 ii 5-6 (prayer, Murš. II), w. dupl. 1206/u 2-3, ed. Hoffner, JAOS 103:189 note how -śan is replaced by -kan in KBo 4.8 ii 5-6, and note MH (Neu, FsGüterbock 1.5-164) exx. with -kan from the hippocptological texts: KBo 16.91 obv. left col. (13), and perhaps KUB 29.55 ii (4), KUB 29.48 ii (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 (?hatt. III), Bronze Tablet i 8, 14, ii 44 (Turňa IV), KUB 5.24 iv 56 (oracle text, late NH), KUB 36.2d iii 38 (myth, NS); similarly w. awan arha tit-tanu- and no particle: KBo 4.6 i 17, KUB 24.14 i 18, KUB 10.72 ii 11-13, KUB 56.19 ii 23, but perhaps once w. -kan: KUB 56.19 ii (33).

6. Unclear: nu z śšan parā lā autti “You should not ignore it” KBo 5.3 iii 8 (Kup. treaty, Murš. II), tr. Dipl-Texts77; nu z śšan apedaš kuwatqa antuššaša parā lūškišš “But you somehow ignore (the actions of) these men” ibid. iii 27-28, tr. DiplTexts78. The frequency with which -śan co-occurs with parā should not be overlooked: KUB 14.1 obv. 71 (Madd., MH/MS), KBo 6.2 iv (60) (Laws
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 finite verbal components in a clause normally only influence the occurrence of a local particle when it is a predicative participle that influences the occurrence of a local particle when it is a finite form. Participles, infinitives, etc., that are not finite form. Participles, infinitives, etc., that are not 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’-a’, aranteš HKM 19:5-6, above, 2 f 2’-a’, išḫuwan KBo 15.10 i 7, above, 1 b 12’-a’, īṣḫuziyanza in KUB 27.67 ii 10-11, above, 2 a 2’, īṣḫuziyanza *pat* in KUB 27.67 ii 10-11, above, 2 a 2’. īṣḫuziyanza

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 omissible. 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 omissible. 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 šarâ 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 constructions, clauses with šer increasingly lack a local particle. Cf. *ULšusmu* .. šer waḫmut KUB 1.1 i 41-42 (Ḫatt. III); *nušmu* DINGIR-LUM .. šer tiyat KUB 1.1 i 51-52 (Ḫatt. III) ; *nušši* .. palalšan šer ēpta KUB 31.20 + KBo 16.36 iii 9-10 (Ḫatt. III); *nu ANA DUMU. MEŠ* *šRmnwm šer memiyaḫat* KBo 4.12 obv. 26-27; *zaršiya šma šer ki arnumun* KUB 14.3 i 64 (Taw., Ḫatt. III). For the reign of Tudd. 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.


**Lûšašana** - n. com.; local person(?); MS.

**pl. acc. com.** Lûšašana - n., com.; local person(?); MS.

**pl. acc. com.**
b. obj. a matter — 1' w. dat. and -kan — a' without local adv.: (“If you hear evil concerning My Majesty”) n-as-at-mu-kan man ša-an-na-at-te-ni “and you conceal it from me” KBo 5.3 ii 28 (Ḫuqq., Supp. I), ed. SV 2:108f., tr. DiplTexts 28; (“If someone, (a subject) of My Majesty, speaks an evil word before you, Alakšandu”) zik-ša-an-škan ANA 4TU-Sh ša-an-na-at-ti “and, on your part, you conceal it from My Majesty” KUB 21.1 iii 27-28 (Alakš., Muv. II), ed. SV 2:70f., tr. DiplTexts 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”) nus-kan ININ-an ANA 4TU-Sh lé ša-[an-na]-at-ti ANA 4TU-Sh-an memi “do not conceal the matter from My Majesty.” Tell it to My Majesty” KUB 23.1 iii 16-17 (treaty w. Śašğamuwa, Tortī.), ed. StBoT 16:12f., tr. DiplTexts 106, cf. CHD L-N 167a s.v. maniyaḥḫu: 7 (“Considering that all this was favorable. If his time is near”) nus-maš-škan DINGIR-LUM ḪUL-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 ša-ma-at ši ša-an-ši-kan ša-an-ni-ši-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-ša-wa-kan ANA ABI 4TU-Sh] lé kuitki ša-an-na-aš-ki-ši nu ša-wa-šu humān ẖ atrēški “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 157; kūt memian ANA DAM-ŠA awan katt[a memišta kuit-škan] memian ANA MUNUS.LUGAL ša-an-nē-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-škan UL kuitki ša-an-ne-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-ša ma-ša “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-ša)š nu lē ša-an-na-at-ti …] ZI-šša-ša ša-an-nu-am-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 l 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 ša-ma-at šišuwa-rī] “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., Sūl. Direktif Metni 72f., tr. McMahon, CoS 1:220; [memi]yan-ša-ša [tt[a]ša-škan kui’n Ḫ atrēškī] nu šar-ša-an lē ša-an-na-at-ti KUB 14.1 obv. 40 (Madduwatta, MH/MS), ed. Madd. 10f. w. n. 6, tr. DiplTexts 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 memattenni takšan šar-ran-ša-ša-ša-ša can 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., Sūl. Direktif Metni 76f., tr. McMahon, CoS 1:220.

The rule for the use of -kan seems to be the same as with the syn. munam-: 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 1’, above) and KUB 13.4 iv 18-19 (usage c, above).

For ša-an-na-at-ta-ya KUB 31.84 iii 66 see dan-noonatti-. ša-an-na-i-a in the copy KBo 31.90 rev. 48 (OH/MS), is probably to be read n-ša-ša gastab BANŠUR parā ša-an-na-pi? lī? ū-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
The writing with -ak- in KUB 51.18 obv. 16 insures that this is one word, not two (see also HW² A 635a). It is unclear whether this word is a composite of šana- and kukkula-.

Ertem, Flora (1974) 46 (s.v. kagulla²⁴), 163 (s.v. šana-²⁴ kukkan).
The repeated šannapi šannapi is probably distributive. But the repeated word could be either an adverb (compare kuwapit kuwapit and kuwapit kу-wapit) 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, Suel, and Friedrich, HW 181 (“vereinzelnt, verstreut, hier und da”), reflect the first view. They also fit the theory of Goetze, Language 11:189f., ArOr 17/1 (1973) 327f., van den Hout, AoF 21:310f. (reading ŠÁ ŠÁG k[a-r]-lāl).

c. perhaps also in broken passages: nu waš-an ša-na-na-pī-la-aḫ-ha-an KBo 14.21 ii 46 (oracle question, NH); [na]waš wa memiškizzu […] / [zi]k sa-war kan ku-[…] / [ž]a-an-na-pī-l[a-an-z] KUB 60.95:10-12 (dream report, NH) the preceding context of the dream report mentions DUG palḫu and DUG šanduzzi.

Goetze, ArOr 17/1 (1949) 295f. (“single out, give special attention to”); Friedrich, ZA 49 (1950) 254 (“leeren, ausräumen”); Werner, FsOtten 1 (1973) 329.

 Cf. šannapi, šannapili-, šannapilešš-.}

\[\text{šannapi- A adj. 1. empty, 2. empty-handed, 3. not pregnant, 4. (modifying hay) plain(?); wr. syll. and Akk. RIQU; from OS.}\]


Akk. for Hitt. sg. com. nom. RI-QÚ KUB 30.41 vii 18, 22 (OH/NS), RI-QÚ ibid. 41, RI-QÚ-QA 453/i vii 10; for sg. com. acc. RI-QÚ-AM KBo 25.34 rev. 8 (OH/MS?), RI-QÚ-QA […] KUB 45.46; for sg. inst. (?) or acc.? RI-QÚ KUB 2.3 i 29 (OH/NS), KUB 2.10 IV 42 (OH/NS), KUB 10.24 vi 14, RI-QÚ-QI KUB 30.14 i 13, KUB 27.69 i 11; for pl. nom.-acc. neut. RI-QÚ-TIM KUB 16.78 iv 3 (MH/MS?), RI-QÚ-QÚ-TÚ KUB 11.11 iii 6 (NH/ENS), here? KUB 6.38 rev. 9 (NH); for pl. com. acc. [RI-Q]-Q-U-T-TIM KUB 10.28 v 5 (OH/NS); for pl. inst. RI-QÚ-TI KUB 10.25 i 21 (OH/NS), KUB 27.42 iii 56; for pl. case? RI-QÚ-QÚ-TI(A) KUB 43.58 i 23, w. dupl. KUB 15.42 i 22; unclear RI-QÚ-A-TUM KUB 20.4 iv 11 (OS), KUB 20.28 (OS), KUB 17.14:6 (OS), KUB 9.128:6 (OH), RI-QÚ KUB 43.58 i 39 (MH/MS), ABoT 54 left col. 4.

The exorcist takes a pitcher of water and fills the clay cup in his (the patient's) hand with water. The exorcist takes a pitcher of wine and gives one empty clay cup to the sacrificer. He hands over to the cupbearer a pitcher of beer, a vessel of water, three vessels of water, and five empty vessels of water, three cups, three empty PURŠITU-vessels. Among which one is small (and) filled, five empty quivers (…)."

KBo 18.172 obv. 4 (cult inv., NH); cf. Akk. ʾıṣpātu riqātu CAD R 371b s.v. riqū 1 a.

b. modifying tables (GISBÂNSÛR) and altars (ištānana-/ZAG.GAR.RA): kuit smashed DINGIR. MEŠ ZAGU- físāzā šarat utter [...] / nu ZAG.GAR.RA ZAG.GAR.RA ša-an-na-pi-ṭi-ʾiṣ But because they brought up the (statues of the) gods from Tarḫuntašša, [...] 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 irḫāṭatti taškan GISBÂNSÛR.HI arša eššuwa (var. B: ʾiššuwā) [nāaša] (var. Ø) GISBÂNSÛR.HI (var. GISBÂNSÛR.HIšakan) parāša-an-na-pi-la (var. B: [ša-an-na-pi-ṭi] 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; [...] / ZAG.GAR.RA: KBo 25.157:8-9 (OH/NS); cf. mḪALPA-LÚ-in-ziwa ŘÉ
Goetze, Language 11 (1935) 185-190 ("solus" -> "one and the same,
"solely," "lonely" > "left alone" > "left empty") ->
"empty," derived from Šannana- "one"); Potratz, Pferd (1938)
210 ("allein" but not from Šannana- "one"); Sommer, HAB
(1938) 77 (no tr., but rejects "solus"); von Brandenstein,
Bildbeschr. (1943) 29 n. 1 ("Šannapi- = danna-"); Goetze,
ArOr 17/1 (1949) 292-297; Riedel, Bemerkungen (1949) 14 (=
Akk. řiqū "leer").

Cf. Šannapi.

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ArOr 17/1 (1949) 292-297; Riedel, Bemerkungen (1949) 14 (=
Akk. řiqū "leer").

Cf. Šannapi.
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 neutrals (cf. e.g., LUGAL-uš-zu ... ME-aš KBo 22.264 i 18 but GIG.GAL ... ME-aš KUB 5.1 i 21). Less likely one could understand šannapili- as a common gender noun and read SUD-liš-zu (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-šu-kan anda ša-an-na-pi-gl-[i] [...] “[... took fire, and (it is put) into the void” KBo 14.21 ii 73; (“On the second day the god took ‘anger’”) nu-šu-kan anda SUD-li₁₂ “Into the void” KUB 5.11 iv 29; SIG₃ dān nu-šu-kan anda SUD-li NU.SIG₃ “‘Wellbeing’ was taken (and is put) into the void. (Outcome: unfavorable)” KUB 5.24 i 21-22; (“The deity took the ‘entire will (ZI)’”)[... ] k[i]kan anda SUD-li₁₂ “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-šu-kan anda SUD-li₁₂ “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-šu-kan anda SUD-li₁₂ “And (put it) into the void” (outcome: favorable) KUB 5.5 i 20; (“On the third day ‘evil’ was taken”) nu-šu-kan anda SUD-li₁₂ “And (is put) into the void. (Outcome: favorable)” KBo 24.126 rev.17-18; and passim in KIN oracles; 10. obv. 32; cf. KUB 16.18:9; KUB 18.43 rev. 4; KUB 49.91 obv. 10.

b. cf. outside of divination texts: nu-šu-kan parā Špišammi IZI[?] [...] /[a]nda ša-an-na-pi-gl paḫḫur 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).

11.1 obv. 39 (Muw. II), KUB 50.89 iii 7 (late NH), ša-an-ḫa-ti KBo 5.4 rev. 41 (Mur. II), ša-an-ḫa-ti KUB 26.38 iii 15 (Suppl. I), ša-an-ḫa-ti KUB 6.41 i 38 (Mur. II), ša-na-ḫa-ti KBo 4.14 i 37, 61, 65, 71, 81 (Tudh. IV or Suppl. II).

sg. 3 ša-ḫaḫt-z KUB 22.1 obv. 17 (OS), KBo 24.1 i 17 (MH/MS), KUB 24.6 obv. (5) (pre-NH/MS), KUB 41.4 i 7 (NH), ša-ḫaḫt-z KUB 21.47.18 + KUB 23.82 rev. 23 (MH/MS), KBo 3.1 i 46 (NH), KUB 6.29 i 39 (Ḫatt. III), ša-na-ḫa-ti KBo 3.3 i 16 (Mur. II), KUB 25.37 iii 27 (NS), KUB 21.1 iii 38 (NH), ša-an-ḫa-ti KUB 29.1 i 10 (OH/NS), ša-an-ḫa-ti KUB 27.29 i 9 (MH/NS).


pl. 3 ša-an-ḫaḫt-ni KUB 9.1 i 14 (pre-NH/NS), KBo 4.10 obv. 44 (NH), KBo 5.4 obv. 41, KBo 3.3 i 22 (both Mur. II), ša-an-ḫaḫt-ni KBo 14.21 ii 46 (NH), ša-ḫaḫt-te-ni KUB 17.65 rev. 36 (MH/MS?), ša-an-ḫaḫt-z KUB 39.7 i 8, ša-ḫaḫt-te-ni KUB 54.10 ii 18, ša-an-ḫaḫt-te KUB 23.23 rev. 61 (perhaps scribal error).

pret. sg. 1 ša-an-ḫaḫt-um KUB 21.19 iii 38, KUB 33.13 iii 15, (17), 19 (OH/NS), KUB 33.24 i 27 (OH/NS), KUB 19.37 ii 12 (Mur. II), ša-an-ḫaḫt-um KBo 5.9 i 14 (Mur. II), ša-an-ḫaḫt-um KBo 5.9 i 20 (Mur. II).

sg. 2 [cf. KUB 43.33 obv. 4, 5 (OS) under pret. sg. 3], ša-an-ḫaḫt-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-na-ḫaḫt-ta KUB 5.7 obv. 31 (NH), ša-na-ḫaḫ-ta KUB 24.5 i 14 (NH), KUB 10.12 iii 38 (Suppl. I).

sg. 3 ša-an-ḫaḫt-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-an-ḫaḫ-ta in KBo 11.10 obv. 40 (Muw. II) is the verb šaḫḫ-ta “to clog”, ša-an-ḫaḫ-ta KBo 3.67 ii 4 (OH/NS), KUB 14.45:5 (Ḫatt. III), KBo 3.6 iii 19 (Ḫatt. III), ša-na-ḫaḫ-ta KUB 19.67 ii 10 (Ḫatt. III), ša-an-ḫaḫ-ta KUB 33.120 ii 41 (pre-NH/NS), ša-an-ḫaḫ-ta KUB 33.33:11 (OH/NS), IBoT 3.141 i 8 (NS), ša-an-ḫaḫ-ta KUB 33.9 ii 7 (NS).

pl. 1 ša-an-ḫaḫ-ti KUB 38.257.19.

pl. 2 ša-an-ḫaḫti KUB 17.14 obv. 18 (NS).

pl. 3 ša-an-ḫaḫti KUB 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-aḫḫ KUB 17.10 i 25, 26 (OH/MS), ša-an-ḫaḫ-ta KUB 17.10 i 31, 35, KUB 33.5 ii 5 (both OH/MS), KUB 33.24 i 24, 25 (OH/MS), KUB 26.135:3, KUB 3.23 i 9 (OH/NS), KUB 31.115:12, 13 (OH/NS), ša-an-ḫaḫ-ta KUB 33.2 i 16 (OH/MS), KUB 11.1 rev. 14 (Muw. II), ša-an-ḫaḫ-ta KUB 11.1 obv. 38 (Muw. II), KUB 26.88 i 5 (NS).

sg. 3 ša-an-ḫaḫt-ta KUB 56.48 iv 18, ša-an-ḫaḫt KBo 10.45 ii (49) (MH/NS), KBo 3.8 ii 30 (MH/NS).

pl. 2 ša-an-ḫaḫ-ti KUB 14.14 obv. 34 (NH/NS), ša-an-ḫaḫ-ti KUB 17.14 obv. 18 (MH/NS), ša-an-ḫaḫ-ti KUB 29.1 i 48 (OH/NS), ša-na-ḫaḫ-ti KUB 41.21 i 7 (NH), KUB 2.32 obv. (1).

pl. 3 ša-an-ḫaḫt-ud KBo 22.44:5 (MH/NS), KUB 13.2 i 23 (MH/NS), KUB 11.1 rev. 17 (NH), ša-an-ḫaḫ-ti KUB 13.1 i 30 (MH/MS).


part. sg. nom.-acc. neut. ša-an-ḫaḫ-um KUB 22.27 obv. 1, ša-an-ḫaḫ-um KBo 3.23 obv. (10) (OH/NS) restored from dupl. KBo 40.371 i 2, KUB 13.4 i 19, iii 60 (pre-NH/NS).

pl. nom. com. ša-an-ḫaḫt-eš KUB 31.84 iii 59 (MH/NS).

iter. pres. sg. 1 ša-an-ḫaḫ-ti ša-an-ḫaḫ-ti KUB 12.58 iii 2 (NH).

sg. 2 ša-an-ḫaḫ-ti-ši KUB 4.6 i 11, KUB 50.89 iii 6, KUB 14.3 i 17 (NH), KUB 16.77 iii 6, 8 (NH), ša-an-ḫaḫ-ti-ši KUB 22.70 obv. 65, rev. 41 (NH), KUB 22.65 ii 38 (NH), VBoT 2.8.

sg. 3 ša-an-ḫaḫ-ti-ši-zi KUB 8.79 obv. 24 (NH), KUB 4.1 i 21 (MH/NS), KUB 33.106 iii 34 (NH), ša-an-ḫaḫ-ti-ši-zi KUB 12.62 obv. 9 (pre-NH/NS), KUB 7.5 i 13 (MH/NS).


pl. 2 ša-an-ḫaḫ-ti-šu-šu KUB 33.3 i 11 (Mur. II) ša-an-ḫaḫ-ti-šu-šu KUB 22.1 obv. 25 (OS).

pl. 3 ša-an-ḫaḫ-ti-šu-šu KUB 26.62 iv 9, 13, KUB 24.2 i 7 (Mur. II), KUB 24.3 iii 3 (Mur. II), KUB 22.70 rev. 60 (NH), ša-an-ḫaḫ-ti-šu-šu KUB 13.4 i 67, iii 4 (pre-MH/MS).


pl. ša-an-ḫaḫ-ti-ši-šu KUB 11.17 ii 7 (NH).
I. to seek, look for, try to locate (generally without local particle, see Hoffner, StMed 7:140-145) —
a. object a deity or human being — I without preverb: DINGIR.MEŠ GAL.GAL DINGIR.MEŠ TUR 成果 telipinun ša-an-hi-iš-ki-u-wa-an dair “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), transl. Myth. 31, tr. Hittite Myths 51; cf. also KUB 17.10 i 36-37 (OH/MS) and KUB 33.24 + KBo 26.124 i 22 (OH/NS); (DINGIR.MAḪ says to the Stormgod: “Do something, O Stormgod!”) nu il ęb telipinun zikila ša-an-ḫa (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), transl. Myth. 31, tr. Hittite Myths 51; (“The Stormgod sent for the Sungod (with the words)”) потен ša wa 4TU-UN UWATET [ten] / [p]āer 4TU-UN ša-an-he-eš-kān-zi n-an UL wemiyaw[n] “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), transl. Myth. 23, tr. Hittite Myths 51; [wa]p-puwaš DINGIR.MAḪ-aš kāšāatsu ša-aš-ḫa-an-ḫar-iš-ga-en kinuna zita wemiyawan “O DINGIR.MAḪ 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.MAḪ, NH/NS) [wa]p-puwaš DINGIR.MAḪ-aš is a rare case of nominative in the place of the true voc. (cf. Hoffner, JCS 50:40-43); nuzu zita DUMU.

NITA.MEŠ kartz šmi peran mēmir kuša ša-anḫi-iš-ki-u-e-ni UMMA zNI šzan wemiyawan “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 17:61. (differently); “If a commander of an army says to you (as follows) ‘A man [has escaped] from me’” [nun maḫn šakuwaššartit 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, Mur. II), ed. SV 1:66f., tr. DiplTexts 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; nuzu šiši UL / [namma E]GIR-anda pāun n-an UL ša-an-ḫu-an “I no [longer] went after it (i.e., the city of Timmūjala, i.e., its population), nor did I look for them (lit. it)” KUB 19.37 ii 11-12 (ann., Mur. II), ed. AM 168f.

2. w. preverb āppan and no local particle: (“But now he has come to you on his knees for help”) nuzu-ta DINGIR-LUM DINGIR-LIM-anni EGER-an ša-an-ḫi-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 1Puduhē-paššan kuwaši 1UR.MAḪ-LU-in GAL DUB.SAR. MEŠ 1URU[Ḫatušši ANA TUappa]1HA 1URU[Zi]Kizzuwatna ša-an-ḫu-u-wa-an-zi weriyat “When Puduhepa, the queen, charged UR.MAḪ-ziti, chief of the scribes, to look in Ħatti-land for cuneiform tablets of Kizzuwatna” KBo 15.52 vi 39-43 (ḫisuwat-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 1URU[Ḫatušši, not by the inf. šanhuwanzi. 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 tuliaššat halzi nuzušmaš gullakkuwan ša-ar-zi “When my father summons to the assembly, he will investigate your corrupt behaviour” KBo 22.1 obv. 16-17 (instr., OS), ed. Archi, FsLaroch 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 (“dégoutant”), Moyer, Diss. 43f., (“defiled, polluted”), Puhvel, HS 109:167 (“harmful”); kī šmašk kan kuit ANA DINGIR-LIM 1URU[Arušša ZI-an ša-an-hi-iš-kān-zi “Concerning the fact that they are seeking to deter-
mine (or: inquiring about) the wish of the deity of Aruāna” KUB 22.70 rev. 60 (oracle question, NH), ed. THeth 6:96f. (“Was das betrifft, daß man für sich den Willen der Gottheit von Aruāna (unter)sucht”).

b. w. āppan and without local particle: mān mḪantiliš MUNUS.LUGAL Šu[zk][iya U DUMU, MEš-SU] EGIR-an ša-an-ah-ta “When Ḥantili inquired about the queen of Šu[zk][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 ḫāndān ammel DUMU.MUNUS-šA ša-an-hi-iš-ki-śi nu šutta UL inma ṭelḥi “If you are really not giving (her) to you?” VBoT 2:7-8 (letter of Tarḫuntaradu 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 Tarḫuntašša, concerning the horses and troops) ŠA È duppaš samaššī KARĀš. HLI.ā 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. AbTo 57 obv. 18-19, ed. StBoT 38:36f., and cf. Bronze Tablet iii 36 (Tudḫ. IV); mān za ŠIKUR.LUM ALAM MUNUS-ŠA markiya[s] DINGIR.LUM ALAM LŪ espat ša-an-he-eš-ki-śi ALAM MUNUS-ŠA zu 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 ŠU oracle be favorable) KUB 50.89 iii 5-7 (oracle question, NH), cf. markiya- 1 a 2; nu DINGIR.LEM ša ALAM MUNUS-ŠA zu UL 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 ša-an-ah-ta consisted of various kinds of luxury garments, hence our “finery (?)”; cf. further oracle questions concern the gods “seeking” SISKUR mantallia- KBo 2.6 ii 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; [ni ŠA] KUR ŠILuša LUGAL-iznatar ša-an-ha-an-zi “[and] they seek the kingship over 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 88; (“I wrote to him (as follows)”) mān zwa ammel EN-UTTA ša-an-he-eš-ki-śi “If you seek my overlordship” KUB 14.3 i 17 (Tawagalawa letter, Ḫatt. III), ed. AU 2f.: (Concerning the men of Amurrū who are living in the land of Ḫatti — whether he is a lord or a slave of Aziru’s land) n šan mān ANA LUGAL KUR Ḫatti ša-an-ah-ta “if you have sought him from the king of Ḫatti, (then if the king gives him, take him)” KBo 10.12 ii 38 (treaty w. Aziru, Supp. 1), tr. DiplTexts 39; nu ša maamuK DUMU AMILUTTI ešun nu-kan šA DUMU AMILUTTI NIG.TUKU-ti muta QA 165/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 LŪ zipuriaš treats an evil man”) kuiš LUGAL-i Ḫattišiš ya idalu 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 ša mān UGU-ażiš DINGIR.ŠEŠ kuitki ŪLU-ša-an-ah-té-n thevar ša-na-ah-te-ni) nu ša mu UD.HLI.Ā ITU.HLI.Ā MU.HLI.Ā ya maninkuwašten “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 i 17-19 (substitution rit., NH), w. par. KBo 15.9 i 15-16, ed. StBoT 3:56-59, cf. KUB 29.1 ii 10 and the change ŪLU-ša-an-ah-té-n IBoT 3:114 iv 2 in par. text KUB 7.46 iv 11 ([ŪLU-ša] takšan ħarzi.

b’ idalu/idalawatar šanh- w. menahhanda and person in dat.: nu šēmaša menahhanda idalu 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., Mūrš. II), w. dupl. KUB 6.41 ii 38, ed. SV 1:120f., tr. DiplTexts 76 (“you shall not seek to harm them”); nu 4U-ni IGI-anda idalawatar ša-an-[hi]-iš-ki-iz-zir (var. nu ša 4U-ni menahhanda HUL-tar daškizzī) “And against the
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.


d. Obj. is deverbal noun of action — Ý ²w. me-naḥḥanda + dat.: (Upelluri does not know, what a swift god Kumarbi has created against the gods) nu ³Kumarbiš arušuwaruṣ-pat kuit ⁴nu IGI-anda ag-gatar ša-an-be-eš-ki-iz‑zi “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.

e. Obj. verbal substantive: zik₃-ma ḡallallā pāw-war 1-edā tiyaŭwar pedi ū kan wasḍumarı lē ša-na-ḥa-ty “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, Tudu, IV or Supp. 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 (tu) posto (= dalla tua posizione e privilegio e di comando), repeated in ii 63-65, 70-71; arrušša pāwwar₁ ša-an-ah-zi lē kuški “Let no one seek to defect (lit. go astray)” KUB 26.12 ii 16-17 (SAG 2 instr., Tudu, IV), ed. Dienstwan. 24f. (“abseits(?) gehen”).

f. Used w. inf.: (The king speaks to the Moon-god:) [nu₃wa màn ... ammell?] tuḥḫūwa’in IGI. ḤL.A-it uvanna ša-na-naḥf[a ...] ... [k]ēl <tuḫḫurl> au nu₃wa kāš 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.: apāṣ₃ ma₃ mu ḫan-kanna [(IŠTU AWAW DINGIR-LIM)] U IŠTU INIM LŪ ša-an-ah-ṭa (var. ša-na-ah-ṭa) “But he (i.e., Erḫteššub) sought to destroy me at the com-
mand of god and the suggestion of man” KUB 1.6 iii 9-10 (Apology of Ḥattušili III), w. dupl. KUB 19.67 ii 9, ed. Ḥatt. 28f., StBoT 24:22f. (“Jener aber suchte mich auf göttliches Geheiß und auf Menschenwort hin zu vernichten”); (Artašîšši, the man of Aḫḫišiya came) nu EĢIR-an tuš-šat MĂDdüwaṭṭaṭu kûnānna ša-an-ḫ-[iš-ši-ki]-t ‘“and later he tried constantly” to kill you (or: “he went looking for you, to kill you”), O Maddrwattā “KUB 14.1 obv. 60 (Madd., MH/MS), ed. Madd. 14ff., tr. DiplTexts² 156 (“was plotting”); cf. similar KBo 10.12 iii 15 (Azuur treaty), tr. DiplTexts² 39; KBo 5.4 obv. 41, rev. 5; cf. CHD s.v. lawarr-: [mān ŠA] mIPAššili U ŠA Ša’taṭ̄ili [eššar] šarrinākwanni ša-an-ḫe-ēš-ki-šī ‘[If you, (O god,) desire that they make compensation [for a] rebellion against me” KUB 21.47 rev. 18 + KUB 23.82 rev. 23 ‘And if someone — with evil intention — tries to lauwaṭṭaṭu kuiwa ‘aawari ‘nzi ‘a-an-iki-l ‘an-ki-nu apat ‘a-an-a ‘aæ-ta ‘a.ŠA A.GĂR,ḪLA ‘a KUNU GĪŠKIRI,MES. GEŠ[GTK]NU ‘a KUNU GĪŚKIRI,MES.KUNU tanittu- wanwi ša-an-ḫi-ēš-kān-zi ‘Some of them (i.e., ene- mies) try to lay waste your field and fallow, your vineyards, (and) your groves” KUB 24.3 iii 4-6 (Prayer to Sungoddess of Arinna, Muršili, II), ed. Gurney, AAA 27:34ff., Lebrun, Hymnes 164, 170; [nuš]m[an]u tepnumanzi ša-an-ak harassment 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”) nš-at-lē ša-na-aḫ-ti ‘Do not attempt it (i.e., such a conspiracy!” KBo 4.14 ii 81 (treaty of Tudḫ. or Šupp. II), ed. Stefani, AANL 20:43ff., cf. man a 1’a’. 5. to avenge, punish (an offence or crime) — a. obj. the matter (uttar) of Tudḫaliya the Younger’s death (w. anda, dat. and -kan): nuš-kaš naϵ+wattu EĠIR-MES.NEN.MES.SYΑ apām (coll.) AWAT mTudḫaliya TUR-RI ANA ABI SYΑ kinun appez-

n.[iš-a-na-tēn] “You came, O god[s, my lords], and now at last avenged that affair of Tudḫaliya the Younger on your father” KUB 14.14 obv. 32-34 (Plague prayer of Muršili), ed. Götzke, 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) nš-atšan KUNU GUD.ÆI.A–YA kinun appez-] “If any city or any house offends [you, O Stormgod, my lord”) nš-atšan KUNU GUD.ÆI.A–YA kinun appez-

vom Gundogd 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; kiuwš luš-ma-aš-za A.ŠA A.GĂR,ḪLA ‘a KUNU GĪŠKIRI,MES. GEŠ[GTK]NU ‘a KUNU GĪŚKIRI,MES.KUNU tanittu-wanwi ša-an-ḫi-ēš-kān-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 27:34ff., Lebrun, Hymnes 164, 170; [nuš]m[an]u tepnumanzi ša-an-

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z[iš-a-na-tēn] “You came, O god[s, my lords], and now at last avenged that affair of Tudḫaliya the Younger on your father” KUB 14.14 obv. 32-34 (Plague prayer of Muršili), ed. Götzke, KIF 1:168f. (w. coll. n. 10), tr. Beckman, CoS 1:156.

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vom Gundogd 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; kiuwš luš-ma-aš-za A.ŠA A.GĂR,ḪLA ‘a KUNU GĪŠKIRI,MES. GEŠ[GTK]NU ‘a KUNU GĪŚKIRI,MES.KUNU tanittu-

a. 5. to avenge, punish (an offence or crime) — a. obj. the matter (uttar) of Tudḫaliya the Younger’s death (w. anda, dat. and -kan): nuš-kaš naϵ+wattu EĠIR-MES.NEN.MES.SYΑ apām (coll.) AWAT mTudḫaliya TUR-RI ANA ABI SYΑ kinun appez-

z[iš-a-na-tēn] “You came, O god[s, my lords], and now at last avenged that affair of Tudḫaliya the Younger on your father” KUB 14.14 obv. 32-34 (Plague prayer of Muršili), ed. Götzke, KIF 1:168f. (w. coll. n. 10), tr. Beckman, CoS 1:156.
BÊLÎMES ŠA Dutdaliya kuit ēšbar EGR-an ša-an-ha-[a]-[t-te-nil] “Gods, my lords! Why are you still avenging the blood of Tutdaliya?”(His murder has already been expiated) KUB 14.14 rev. 9 (PP1), ed. Götz, KIF 1:172f., Lebrun, Hymnes 196, 201.

d. obj. words: (“If any of our words [offended you]”) n=1ati DINGIR.ÎMES “A.NUN.NA.KI4 GE₇-i KI-pi ša-an-ha-an-du” “let the Anunnaki gods average them (i.e., the words), in the dark 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. ăppan) to look after, take care of (without local particle): nu tuḫḫān zam 4UTU-ŠI İSTU AWAT ABI[x] KEGIR-an ša-aḫ-hu-un nu=štta ANA ASÅR ABI[K]KA tita[ni]nun “As I, My Majesty, took care of you in accordance with the recommendation (var. KI.MIN) [kawa]” “I shall take care of my subjects” KBo 3.3 iii 20-24 (Syrian affairs, pre-NH), ed. Süel, Direktif Metni 22f., tr. McMahon, CoS 1:217 §2; (They bring a goat and wash it) n=šan=xan SA É.GAL-LIM É.ÎMES kuèdu=anda pennanzı n=šat=kan ša-an-ḫa-an-an ĕnnu=wan ĕšdū “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., Sül, Direktif Metni 22f., tr. McMahon, CoS 1:217 §2; (They bring a goat and wash it) n=šan=xan SA É.GAL-LIM É.ÎMES kuèdu=anda pennanzı n=šat=kan ša-an-ḫa-an-an ni=mma=ša ĕnnu=wan “They sweep the rooms of the palace through which they drive it (i.e., the goat). Then they sprinkle them” KBo 13.179 i 7-10 (renewing of Hunting Bag), ed. McMahon, AS 25:165f.; on ĕnnu=wan- and ĕnnu-ci: cf. ibid. 246f.; EGR-ánda ša=ma=ša KAN É.ZA.BA₄.BA₄ ša-an-ḫa-an-zi “But afterwards they clean the temple of ZABABA” KBo 4.9 i 11-12 (ANDAŠU-M/ fest., OH/NS); n=šita DINGIR-LAM kuèda=ANDA É.TIM ĕhilamî ni=k anna ēš-sæani n=šat=ara=nu=qe>teni pappar=ša=ni[n]a=m ma=šat=kan ša-an-ḫa-an-zi “They sweep them 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.

7. to search through, scour, comb (w. -kan/-aštta) “(The Sungod sent the swiftly flying eagle)” ît=war ša=aštta paramašu HUR.SAG.IDLI. HÌ.A ša-a-ahkan (var. [ša-an]-ha) ŠI ĕḫuš=škan hâlu=wušu ša-a-ahkan (var. KI.MIN) luwanhûquetsar škan kwâlûtu ša-a-a-h (var. KI.MIN) [h]âra=ŠEMSEN pai n=šan UL wemîyût “Go, search the high mountains, § search the deep valleys, search the watery

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 ii 15; and passim in missing gods myth, mentioning rivers, lakes, forests, places; nu Î.ÎMESÎ.N, ŽU ŠA KASKAL Gİ.DA au[ril]ës ĕpdû n sa=aštta Î.ÎMES[...] URU-az katta kuranna ša-a-[n]-lu-wa-[a]-n(z)i (û)ï[m]nîyandû n=ša=aštta kurannan š[a-a](n-ha-an-du) “[Let] the scouts [take up] the pos[t]s on the long distance roads [and let the watch]men(?) 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) (BÊL 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/-aštta — a. a building— I’ (without preverb): INA É.L′NINDA.DU.ĎU=za=ašš kan kueda=anda ēš-sæan[ni] n=šat=kan [ša-an]-hafti-an ĕnnu=wan ĕšdū “Let the city to the perimeter to search and let them search the perimeter” KUB 13.4 i 18-20 (treaty w. Duppi-Teššub), ed. SV 1:10-13, tr. DiplTexts 60; and passim in treaties; ki=nu-na mān apuš ŽAM.ÎRA.MEŠ “Aziraš ANA 4UTU-ŠI EGRIP-par UL paši=mān za=šš EGRIP-an kuwapši ša-an-ah-hu-un mān za=šš 4UTU-ŠI EGRIP-an ša-an-hu-un (var.[ša]-an-ah-hu-un) mān za=šš za 4UTU-ŠI dâb-ḫun “Now, if Aziru would not have given those ŽAM.ÎRA.MEŠ’a’s back to My Majesty, anyhow, I would have taken care of them. (If Do you take them (now) consciously?)” KBo 3.3 iii 20-24 (Syrian affairs, Muš. II), w. dupl. KUB 19.41 iii 20-24, ed. Klengel, Or NS 32:38, 43f.: annm=za=wa IR.ÎMES [ukila] EGR[1] ša-an-ah-di “I [on my own] shall take care of my subjects’ KUB 14.3 i 21-22 (Tawagalawa letter, NH), ed. AU 2f. For EGRIP-an ăppan—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.

2’ w. anda: “(On the sixth day when they open (the building) and pull the curtain, the king leaves)” anda ša-an-[h]-[a]-[n]-zi “(And) they sweep
Let the (soup) kitchen be swept and sprinkled by paråparå pedan åa-an-æa-an
Metni 66f., tr. McMahon, CoS 1:220 §14; cf. for temple officials, pre-NH/NS), w. dupl. KUB 31.95 iii 10 + iyazi
ad-du
the
åa-an-æa-an-zi
up there" KBo 20.10 i 3 (fest., OS), translit. StBoT 25:131; cf. frag. ša-ša-an-zi KBo 17.65 rev. 36, ed. StBoT 29:142f. (where the emendation ša-an>ša-an-zi is unnecessary).

3’ w. para: (All temple officials take a bath) DINGIR.MESšya warappanzí É. MEš DINGIR. MEŠšan para ša-an-ša-an-zi harnianzi “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 harnai instead of harnai is taken from KUB 56.48 i 18 which reads ša-ar-ni-ya-ad-du, cf. Neu, StBoT 26:55 n. 261.

b. a kitchen (paršuara pedan): nu zšmaššan paršuraš pédan ša-an-ša-an-zi [(harrn)]iúan [(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., Suel, Direktif Metni 66f., tr. McMahon, CoS 1:220 §14; cf. paršur 2 c, peda-A d 1’m.

c. tents: n zšašta MUNUS ŠU GI EN.SISKUR kuedaš GISZA.LAM.GAR-aš anda aniya t n zšašta ša-an-ša-an-zi (var. [...]ša-an-zi) papparšanzišša “They sweep and sprinkle the tents in which the Old Woman has treated the client” KUB 27.29 i 16-17 (Allaiturahi’s rit., MH/NS), w. dupl. KBo 23.23 rev. 60-61 (MH/NS), ed. Haas/Thiel, AOAT 31:136f.

d. the floor, ground: nu LUGAL-uš IGIL.HI.A-it iyazi n zšašta LÜ.MESŠSU I daqazinipus [(š)]ša-an-ša-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 taparapašu-loaves) n zšašta LÜ.MESŠSU I tagazinipus ša-an-ša-an-zi “the barbers sweep the floors” KUB 10.89 i 17-18 (Fest. of the Month, OH/NS), cf. KBo 9.4 vi 19-14 (OH/NS), KBo 11.26 obv. 10-11, KUB 10.99 i 5-6, KUB 40.102 i 8 (NH), IBoT 3:166 (NS), KBo 30.69 iii 20-21 (subj. the cooks); namma šašal ALAM.Wagann[a pê-
dan[zi] mahšam sna [UD.KAM-az SIG]3-1 ri n zšašta ša-an-ša-an-zi] “Next [they] bring out the statu[es 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 funerary ritual), ed. HTR 26f., cf. ibid. rev. 11.

e. tables: (“They take away the crumbled thick breads (from the tables)”) n zšašta GIŠBANSUR. HĽA [ar]ša ša-an-ša-an-zi É-rš a šaštan PÁNİ DINGIR-LIM [š]a-an-ša-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 1:2/149, 130.

f. obj. spring, fountain, ditch, channel, pipes, w. prev. šarā: ŠA É.DU10(coll.) ÚS.SAYA ŠA É LUSAGI şiilamašša ārtahiššu vešandaru n zša usšandu kuš šaštan wētenaza šahārī n zanškan šarā ša-an-ša-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 (BEL MADGALTI instr., MH/NS), ed. Dienstanw. 45, tr. McMahon, ChS 1:223; (“Moreover, the water pipes (artahhiššu) in (your) [tow]n should [not] be clogged”) n zšaškan [MU.KAM-ri] MU.KAM-ti šarā ša-an-he-eš-kându (var. [š]a-an-he-ëš-kându) “Therefore let them clean them out annually” KUB 31.89 ii 19-20 (BEL 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. ša- a 2; [n]amma šašal kan ḥuppil daştineš PA3. HĽA-ša šarā ša-an-ša-an-du “Further, let the ḥuppitanu-s and the water channels be [clean]ed out” KUB 31.84 ii 58-59 (BEL 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)”) TŪLša šarā ša-an-ša-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 zšaštan ALAM.HI.A ša-an-ša-an-zi “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 zšašta GAL DINGIR-LIM ša-an-ša-an-zi “They clean out the goblet of
the deity (and fill it with beer)’” KUB 17.24 ii 12 (fest., NS).

i. obj. drinking horn (šawatar): nu mahjan ša-w[atar] šarâ danzi nṣa(at)kan wetena[z] arba ša-an-ḥa-an-zi “When they pour up the drinking horn, they clean it out with water. (Then they pour the water in a line along the front of a ḫuwaši-stela)” KUB 25.37 iii 20-21 (tablet of Lalupiya, OH/NS), ed. Güterbock, FsHouwink ten Cate 69, DILL 173, cf. iii 26-27.

j. obj. human beings, w. -ašt: mahjan iš ma lukatta [n]ṣa[š]ta DUMU ša-an-ḥa-an-zi “When morning comes, they cleanse the child” KBo 5.1 i 31-32 (Papaniklaou’s rit., NH), ed. Pap. 22f.; [DUMU-w[9] ] (idiomatic usages) — [DUMU. 13.15 i 45-50 (idiomatic usages) — DUMU.] then the Old Woman went, and she cleansed his tongue” KBo 17.56 ii 10-11, ed. Tunn. 14f.; DUMU. speaks as follows:) ‘Let it (i.e., the hostile words) be wiped [down (katta waršan)] from you” KUB 24.1 ii 16-18 (2Mašt., MH/NS), cf. KBo 2.3 ii 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]ku ilaš kardi z ūmi naššu z ma UTU-waš [i]šarningašt kardi z ūmi nṣat 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 cœur ou si le mal du soleil est dans votre coeur, chasse-les!”), cf. ANET 357, Phulw. FsLaroshe 300 (grammatical obj. is the neuter pronoun -at, which agrees with neuter ker, but not with common gender ila- or išarningašt. In KUB 41.21 i 7, w. dupl. VBoT 132 ii 9 (Allaitura’s rit.) one should read ša-na-aḥ-one- at [S]A “Suppiluliyama LUGA[L …] (not N[I].TE.MEŠ as AOAT 31:276f.,’Reinigt sie, des Suppiluliuma Kö[perteile]”).

k. obj. body parts, w. -kan: (The Old Woman speaks as follows:) kāṣaṣkan NLTE šûmanda ša-aḥ-hi-iš-kî-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-ṣaṣṭa ša-an-ḥa-an-zi “And they cleanse the head (or: person?) of the female child from/with kunziga”) KUB 16.17 i 10-11 (oracle question, NH).

l. obj. indicated only indirectly: (The prince tells the queen in the dream: “‘What w[a]s inside that grain-storage pit/jar has already been emptied’”) nuṣwaṣkan parā parkumunand[ar?] nṣ-aṣṭa parā ša-an-ḥe-er par[kunner]! “(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 <ihm> eben ausgeräumt <und> gesäubert!”), van den Hout, AoF 21:311, 313 for ŠSAG “grain storage pit/jar” see AlHeth 34-37; (in one-word sentence:) § ša-an-ḥa-an-?i-z-kâni “They clean up (the locality of ritual)” KBo 19.161 i 14, ii 10 (fest. of Tetešhari); nṣ-aṣṭa ša-an-ḥa-an-zi (obj. not mentioned) KUB 34.68 rev. 5.

9. (idiomatic usages) — a. obj. idâlu šakuwa-wa(?): Ė-ri[ζ]kan anda āššu paiddu nṣaṣṭa HUL-lu šakuwaš (sic; var. correctly šakuwa) ša-aḥ-du nṣat kan parā peššiyaddu “Let (only) the good enter into the house, and let it seek the evil eyes and throw them out” ” KUB 41.8 iī 12-13 (rit. of underworld deities, MH/NS), w. dupl. KBo 10.45 iii 48-49 (NS), ed. Otten, ZA 54:124f. (“Ins Haus möge das Gute eintreten! Das Böse möge es (mit den) Augen suchen und es hinauswerfen!”).
b. obj. tears: [... i]šahruru ša-an-ḫa-an-d[u] “Let them seek (i.e., wipe away?) tears” KUB 54.1 iv 3 (deposition of *štART-LÚ, NH), ed. Archi/Klengel, AoF 12:57, 60 (“[Und meine T]rinen sollen sie abwische[n]”, cf. other idioms with tears in the same text i 39-40, ii 42-43; mān iš-tam[aššu apāš DUMU].MEŠ URK[ti] Hatti USM[ITT] / išahruru šml[i]ša-ša-ša-ša(?) ša-a-n-ḫu-un takku šan[i] a<š>ta UL zis ma ša-an-[ḫu-un GAM-an(?), ša]r]ā ša-mm[u] māš lāli ša-epen “When [I] hear[ed]: ‘she cried (?), you wou[ld have] had (the son)s of Ḥatti, I [w]iped (them) away(?), you wou[ld have] slandered me (lit. seized me from top to bottom not wip[ed] (them) away(??), you wou[ld have] had (the son)s of Ḥatti, I [w]iped (them) away(??), you wou[ld have] had (the son)s of Ḥatti, I [w]iped (them) away(??), you wou[ld have] had (the son)s of Ḥatti, I [w]iped (them) away(??), you wou[ld have] had (the son)s of Ḥatti, I [w]iped (them) away(??), you wou[ld have] had (the son)s of Ḥatti, I [w]iped (them) away(??), you wou[ld have] had (the son)s of Ḥatti, I [w]iped (them) away(??), you wou[ld have] had (the son)s of Ḥatti, I [w]iped (them) 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**ša(n)ḫu-**  v.; to roast; from MH.†

**a.** w. obj. grains and seeds — 1° action done **pahḫuunit** “with fire”; **nu kar-ā šEotp tepu dāi n za st-kan pahḫuunit ša-an-ḫu-te-zi” “She takes a bit of karāš-grain and barley, and roasts them on a fire (lit. with fire)” KBo 17.105 iii 2-3 (incant. for Translatef 

**b.** participle modifying seeds (NUMUN.Ḫ). and grains: [...] **paṟṭ̄aṇi šer karāš ša-an-ḫu-wa-a[n] (or: karāš ša-an-ḫu-wa-a[n]-tii-i) / [ši]arkha[ti nam]ma 1 talu-ipin IM dākht n=an sk[a]n / [and]a tamaššiniš1 ša-an-ḫu-wa-an-ta-ia-a-zi šiši ša kar arba / [wa]hnumi “Over the reed basket I scatter roasted karāš (or: kar-āš [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 ii 1-5 (rit. for Translatef 

**c.** substantivized participle (“roasted items”): see KBo 12.96 ii 2-5, usage b, above; (“compot(?)” composed of a bit of apple, of fig, of raisin, of pomegranate, of hawthorne, (and) of euanw-grain”) **me₇mal ša GIs-INBI § [ša-a]-n-ḫu-un-ta kuittā parā tepu [barš]a[n]iliš euwan parḫi-ṇennāš GÚ.GAL.GAL [GÚ.GAL/TUR GIs]šamama duwarnanda GIs.KIN duwarnanda [... š][namaқziššiš (or: šane’izziššiš) šiwaanna “mashed(?)” fruit (lit. meal of fruit), roasted (items) consisting of a bit (of) Translatef 

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**ša(n)ḫu- c**
sanduwa- n. com.(?); (a food); OH/NS.†

pl. nom. ša-an-ḫu-u-wa-aš KUB 43.60 iv 8.

§ 7? GIS šamama 7 GIS x-x-i-ša 7 GIS GEŠTIN, ḤAD.DU.A. 7 ša-an-ḫu-u-wa-aš n ẓat-kan A[N]A 1 GIS ṭipi šuḫištēš “seven šamama-nuts, seven …, seven raisins, seven ša., and they are poured into one wooden tīpa-vessel” KUB 43.60 iv 8-9 (incantations and myths, OH/NS).

From the stem šanhu- “to roast” one might expect a gen. of a verbal subst. written *ša-an-ḫu-ma-aš, as with the nu-causative verbs. Interpretation of šanḥuwaš here as a form of the verb šanhu- is contextually unlikely, as well as because of the plene writing of the šu syllable. Although Haas, KNa 290f., suggested that this form is a variant of the term šanhuwa-, q.v., šanhuwa- is measured by the UPNI, whereas šanḥuwaš is numbered. If this is not a free-standing gen., in view of the resumptive n ẓat … šuḫištēš it would appear to be common gender.

Cf. šanhuwa-.

šanhuwa- n.: (a food); NH.†

“(One …, one kappi-vessel of honey)” ZÍZ! (text: IGI) ša-an-ḫu!(text -ri)-na-aš!(text -ni) ½ UPNI “one-half UPNI of wheat šanhuwa- (They pour it out onto a wicker plate or bowl)” KBo 2.4 ii 1-2 (fest. of month, NH), ed. Haas, KNa 280f.; the word is found in similar surroundings in ZÍZ! ša-an-ḫu-na-aš ½ UPNI KBo 2.4 iii 36, cf. KUB 56.48 ii 25; 1 GIS DÍLIM.GAL AD.KID ša-an-ḫu-na-aš ½ UPNI KBo 2.4 iv 11; ZÍZ! ša-an-ḫu-na-aš tarnaš KBo 2.4 ii 30-31; and ZÍZ ša-an-ḫu-na-aš KUB 65.49 rev. 3, ed. Haas, KNa 294f. (as Bo 3481); [(1 GIS)] DÍLIM.GAL AD.KID ZÍZ ša-an-ḫu-na-aš warnaš KUB 56.48 iii 40.

All cited occurrences are found in the monthly festival of Nerik (CTH 672).

Haas, KNa 290f., suggested that this is the same word as the foodstuff šanhuwa- (q.v.), whereas šanhuwa- is measured in UPNI’s, šanhuwa-s are counted. ša. is probably based upon the verb šanhu- “to roast” (q.v.).

Cf. šanhuwa-.

šani- a

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, [ša-ni-ia] 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 =Pi] thānaš attaš ẓmaš āppan ša-ni-ia witti [h]ullanžan  humiliation “After
my father Pithana’s (‘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 māltahānu nu [(hā-war)munanzi pān] ša-ni-ia šiwar [(2 UR.MAḪ 70 IŠAḪḪ.A 1 ŠAḪ GIŠ.GI!)] 120 AZḪ.A ... URU[Nčš((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 URUŠarešša=ma=k unhurul [ša-ni]-[リア] UD.KAM-ri 1.K. MEŠKÜ. DIM KASKAL-NI [x x xšanú] “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 (ḥarratar)’) takku ša-niya (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 §919, 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 genitive construction which meant the same thing. This is not evidence that he thought Hittite šaniya was Akkadian SÁNÈ. 2-el never appears to represent an ordinal number “second,” but always either “of the two” or “the two (of them)”: nu KÜ.GI aššušeš ūntukuwaš MAḪAR BÉLît=YA kuit ē[i]zi n=at EGiR-pa ṻppi n=at ša-ni-ia pēta zanuzu “Send back whatever gold — (i.e.,) aššuša-vessels, gifts of honor — is in the presence of my lord, and (Walwalli) 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 KÜ.GI (line 44) nor the aššušaš are neuter, the -at in line 50 must refer to the gold of these aššušas; the Hitt. word under-lying KÜ.GI “gold” is neuter (KBo 4.1 i 41-43); […]dāi n= aššuša ša-ni-ia (var. ša-ni-e) pedi x[…] (x-ai) EGiR-pa (var. EGiR=ŠU=ma) INA 7 (var. 9) AŠAR šakinuya šuru[(t dū)] “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; šuπa ḣūešu ŠA GUD.MAḪ ŠA GUDÁ.BḪ.A ŠA UDḪḪ.A U ŠA MÁŠ.GALḪ.H.A šišanani 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 (ANDAHSV-wee, 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 šan 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 šani 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 GUNNÎ=ma KUB 56.45 ii 22: n=an šan kan INA ŠA-NI-I KUR-TI parranda lē [tarr]ašši “Don’t let him cross into another land” KUB 19.49 i 56-57 (Man.), ed. SV 2:8f., tr. DiplTexts® 83 □ the Akk. nom. form SÁNÛ 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. šanu- “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 SÁNÈ for “in the second …” prefixed it to Akkadian INA or ANA to remove ambiguity and used SÁNÛ to modify nouns written with Akkadograms or Sumero grams, 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
place,” but rather “toön 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 šannelsi-.

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. šanâ); Goetze, Lg. 11 (1935) 185-90 (šannapis “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 ŠÅNU; šaniita); 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 1UTU-aš ISKIM-aš QATI § DUB. 2.KAM 1UTU-waš ISKIM-aš ša-ne-ga-ša-kân ISKIM EGIR-an aniyan 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 combination 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 aniyan 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.

NINDAšanidi- n., neut.?; (a bread or pastry); MH.†

(When the woman comes out of the temple) 1 NINDAšaʔ-n[iʔ]-i[d-du gazmi p[iazi] “they give one š.-bread/pastry (and one) gazmi-bread/pastry” KBo 17.65 rev. 22 (birth rit., MH?/MS?), ed. StBoT 29:140f. [ ] for the kazza)mi-bread see AlHeth 168.


šanezzi-

NINDAšaniwali- n. com.; (a bread or pastry); MH.†

(“[...] they offer”) 1 MUŠEN.GAL 1 NINDAša-ni-wa-li-iš BA.B[.A.ZA […] “one ‘big bird,’ one š.-bread/pastry (made of) porridge, […]”] KBo 17.65 i c. 1-2 (birth rit., MH7/MS?), ed. StBoT 29:146f. (tr. differently).


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-ne-ez-zi-iš KUB 30.10 rev. 18 (OH/MS), ša-ne-ez-zi-iš KUB 24.2 obv. 10 (NH).


nom.-acc. neut. ša-ne-ez-zi KUB 12.53:12, KUB 33.93 iii 14, KUB 33.120 ii 20 (MH/NS), ša-ne-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 iii 14, 16, 19 (MH/NS), KUB 60.33 rev. 11, KUB 43.58 ii 6 (MH/MS), ša-ni-iz-zi KUB 15.31 i 25 (MH/NS).

inst. ša-ni-iz-zi-it KUB 33.88 rev. 10 (MH/MS?).


nom.-acc. neut. ša-ri-iz-zi KUB 41.13 ii 21, KBo 8.86 obv. 4, 545/u (Kaškāer 152, 164) obv. 6 (MH/NS), KBo 15.30 iii 7, KUB 15.32 i 52 (MH/NS), lBoT 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 33.88 iii 15 (OH/NS), KUB 53.20 rev. 78.

Lacking a plene writing of the second syllable in most cases, and given the fact that the sign NI is often read nē from OH and later, an interpretation šanizzi is possible for occurrences of ša-ni-IZ-zi-. The single occurrence of ša-ni-iz-zi KUB 15.31 i 25 (MH/NS), on the other hand, would seem to require a nē reading of NI.


(Sum.) [...] = (syll. Sum.) da-aš-[gur a?] ki-i-t[i] l-[i[du-bi] ḫu(?)-u[l]-š]-a(i?)-a (Akk.) [...] ša ana dagalla “She
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's šit[a] kue KĀxu-az parā iyattari n za-at LĀL-ii įwār ša-ni-iz-zi ēšdu “Whatever words proceed from (his/her) mouth, let them be tasty as honey” KUB 27.29 ii 17-19 (Allaituraæi’s rit., MH/MS?), ed. Haas/Thiel, AOATS 31:142f. note that įwār here does not construe with preceding gen., as is usual (cf. Hoffner, IM 43:39-51).

b' with GA.KIN.AG “cheese”: kīs ma GA.KI[N, AJ]G x[……] / GIM-an ša-ni-iz-zi [...] / “As this cheese [...] is tasty” KUB 33.71 iii 10-11 (missing god, Hitt. EZEN), see 1 b 3', below.

c' with zuwa- “bread”, food: DINGIR,MES-ašs kan ZI-aš šaš ša-ne-ez-zì-ìn źuwan 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)”); Śüel, Direktif Metni 886. (“tātā yiyecek” = “tasty food”), tr. McMahon, CoS 1:221, similarly ibid. iv 71-72.

2' to the smell (cf. also 3 a) — a' with ĪLUG.GA “perfumed oil”: ([TA ĪLUG.G)]A'ma zəa ša-ni-iz-zì-it šišk “She (i.e., ṢSTAR) anointed herself with fragrant (şanizizit) perfumed oil” KUB 33.88:10 (Hedamu myth), w. dupl. 1BoT 2.135 obv. 8-9, ed. StBoT 14:54f. (“salbte sich mit feinem Parfum”), tr. Hoffner, Hititte Myths 84 (§112)., tr. Hoffner, Hititte Myths 84 (§112)., kīs ma mahtar ĪLUG.GA[A šar]-ni-iz-zi n at zkan DINGIR.M[E]-ašš kiššiyan anduh-šašš [a]r [aššישyan “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”: kīnun sa-zatta ša-ne-ez-zi-iš waršulaš GISSERIN-anza I-anza kalilišdu “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-zì-iš waršulaš […] KUB 17.10 ii 6-7 (Tel.myth. OH/MS?), transit. 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: iššanti ni uššan šašti ša-a-ne-ez-zi-iš tešhaš [na]šta ęp 51 “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?); ‘Tešimi zwa s kan įššiyanți genuwa ša-ni-iz-zì-uš teššuš supparian-ya–za ešta “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:) aräuì U URIZil[an]ta / [ša]-ni-iz-zi-ya-az tešhaz “Stormgod of Žil[anta], arise from (your) pleasant sleep” KUB 41.29 iii 1-2 (fest., OH/NS); also cf. KUB 36.90 obv. 6 below, 1 b 2; [Kisšiš ša-n(e-ez-z)]-ya-az šasat! aräuì “Kešši arose from (his) pleasant sleep” KUB 17.1 i 14-15 (tale of Kešši, NH), w. dupl. KUB 36.62:2, ed. Friedrich, ZA 49:238f.; cf. šasat- and tešhaz-

2' a message heard and understood: nus kan ANA 4 UURI[nerik / […]x anda MUSEN GIM-an ša-ni-iz-zi-in ([ha]lu)]gan halšazu nus kan 4 UIRU-nerik i [ša]-ni-iz-zi-ia-az tešhaz šarâ / [a]rnuudd “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: nus tta hümant[i] s ya / [ha]lugašš tiš ša-ni-iz-zi-iš “Your [mes]sage is pleasant to you [and] to everyone” ABoT 44a i 4-5 (prayer, OH/NS), ed. Lebrun, Hymnes 98 ii 62-63, 105 (differently); […] ša-ne-ez-zi-in ḫalugan UL [ištamašk]anzi GISERIN-ašš ma ša-ni-iz-zi-in / [waršulan(?)] UL
ištahhansi “They cannot [hear] 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 šalugaš KBo 12.88:10, (6), (8) (myth. frag.); cf. mnu šalugaš s.v. miu- for šanzeziyah- based upon this meaning (“sweet sounding, pleasant to the ear”) of šanzezi-. cf. KUB 52.19 i 17-19 s.v. šanzeziyah-; nu aššu ša-ni-iz-zi uddar memiški “Speak (and) pleasant words” KBo 15.30 iii 7 (muqawar); ša-ne-ez-zi utter in broken context KUB 33.120 + KUB 33.119 iv 20 (MH/NS), translit. Myth. 161; cf. w. uddar in KUB 27.29 ii 17-19 in 1 a ’a’, above.

3’ SISKUR(-eššar) “sacrifice” and EZEN₄ “festival”: SISKUR ša-ziwa šmaš ša-ni-iz-zi parku pēšgaweni “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 DINIR.MEŠ-aš URU “Hattušaš șat ḫṭānūm parku KUR-e SISKUR.HI.Â.a-š šmaš parku šallī ša-ne-ez-zi URU “Hattušaš șat KUR-ya pīšgaweni “Only the land of Ḫattuša is for you, O deities, a truely pure country; only in the land of Ḫattuša do we supply you with pure, great (and) 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, of a kind, illustrious(?), famous(?) — a. with items of furniture such as teššummi- (GAL) “cup,” GÎŠBANŠUR “table,” and ḫapsalli- “stool”; [ša-ni-i]-zi-ia-a-[z-kā]-n GÎŠBANŠUR-az / [U]L adanzi [ša-n]-i-iz-zi-ia-az-kān ḫaps[alliaz] / [U]L adanzi [ša-n]-i-iz-zi-ia-az-kān GAL-az / UL ākuwanzi [āš-š]-u adata UL adanzi[i] / aššu ākuwat[a]-smi[t UL ākuwanzi “(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 [fi[ne] 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. mirmirnūš.

b. epithet of Silver: [iš]hami[š]-iš yā-šan KÛ. BABBAR- an ša-ni-iz-zi-[iš]-ni “I sing of him, Silver the Excellent (= illustrious?)” HFAC 12:7 (Song of Silver), ed. Hoffner in FsOtten 2 144f.


d. used with laman in name-giving formulas: nu šši-ši šan ša-ni-iz-zi laman LÚ. HUL-lu dāš “and he gave him the ‘fine’ name Êdālu (= Evil One)” KUB 24.8 iii 7 + KUB 36.60 iii 8 (Appru story, pre-NH/NS), ed. StBoT 14:10:13f., tr. differently CHD laman c’1’ a’; note that šanzi is not employed in the naming of Ūandanza “Just One” ibid. 13-14; nu ša-ne-ez-zi ŪUM-an [TUR-li(?) p]ēškiwan dāš “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 šanzezi in these passages should be translated “fitting”; one would then have to argue that the expression was not used in the case of Ūandanza because its force carried over from the preceding naming of Êdālu.

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. ḫi[n]ānda) GL.DÜ.G.A GÎŠ[l[aš]-ši] GÎŠhap- puriyaš GÎŠ[parnulli](?) yā-ša “And fragrant things are mixed in — (namely) ‘sweet reed,’ ḫaši-wood, ḫappuriya-wood, and parnullu-wood” KUB 41.13 ii 21-23 (rit.), w. par. KUB 58.37 it. col. 4; cf. KUB 33.67 i 22 (myth., OH/NS), ed. StBoT 29:72f. (crushed delicacies); (“They take one wakṣur of perfumed oil for this [DN] and one wakṣur of perfumed oil for that Stormgod”) [namma ššan ša-ni-iz-zi [h]ašši išhuwañi “Then he/she scatters fragrant things onto the brazier” KBo 8.86 obv. 4 (rit. for Mt. Ḫazzī), w. dupl. KBo 8.88 obv. 6-7, ed. Haas/Wilhelm, AOATS 3:260f.; ša-ni-iz-zi-ia-a-[š]-a-an ... išhuwañi nu ššan šer LÁL GÎŠ[l[aš]-ši] IBoT 2.39 rev. 28-29 (mouth-washing rit., MH/MS?); cf. also KBo 17.93-9-10 (rit.); nu DÜG[parhu]nalavya paḫḫuwar dāi nu ša-ne-ez-zi kinanta ḫaššī pišyazi
“He/She takes embers/coals 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 ħūmā[nda ...] “mixed/assorted fragrant things; all[li] these ...” VBoT 58 iv 33 (rit. of the missing Sungen, ON/HS), w. dupl. KUB 53.20 rev. 6-8, translit. Myth. 26, tr. LMI 70 w. n. 38 (differently); cf. VBoT 58 i 25 ḫalightly corrects Laroche’s reading hu-ū-pa-[i]-[z]-i on the basis of the new dupl. But in addition they construe kinanda with the following kī ħūmā[n]a rather than with its customary partner, the immediately preceding šanezzī; their tr. runs “una coppa di grasso di pecora di prima qualità: tutte queste cose assortite”; nekūz melḫur ȝmā DUG.pahḫu₃₃.nalāz (var. [...]-al-lying PĀNĪ DINGIR-LIM dā[i] ša-ne-ez-zi šāmeṣezi ... mān lukkatā BĒL DINGIR-LIM PĀNĪ DINGIR-LIM paiṣzi ša-ne-ez-zi šāmeṣezi “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 Sungen, ON/HS), w. dupl. KUB 53.20 rev.? 11, 14, translit. Myth. 27; similarly KUB 36.44 i 11; nu ˘LU-AZU il[k]allān GISM[E[RIN ...] / ša-ni-iz-zi G[S]īhīn [G.LǊ.GA ...] “The exorcist [takes(?)] b[r]u ken ce[dar, ...], fragrant things, šāhi₃-w ūd, [sweet(?)] c[æ][ne, ...]” KBo 27.85 rev. 15-16 (mouth-washing rit.) in view of the lack of gender concord, not attributable adj. modifying šāhī₃ here, cf. šāhī₃; (after a long list of wood/tree-names, including broken cedar and GISM[ey-a-) ša-ni-iz-zi ḫūmanda “all the fragrant (woods)” IBoT 2.39 rev. 21 (mouth-washing rit.); GISM[ ħuri₃-tu₃-li₃ galaktar ša-[n]-e-ze₃-zi G[IS]īmaṣeq₃[GIb]₃[a]-talki₃-knās “a tuft of wool, poppy(?), fragrant woods, marṣeq₃₃, hawthorn” KBo 18.193 obv. 9-11 (inv., NS), ed. Werner, Symb. Böl 394 (“süsse”); cf. KUB 12.53:12 (rit.); nuʾezšān šā-ni-iz-zi (var. addс: I šer) išḥu₃-wā “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/Willhelm, AOATS 3:150f., the dupl. could also be understood as “He/She scatters fragrant oil on top” (cf. usage a 1 a 2’, above; see also [...]) / ša-ni-iz-zi waršu₃ “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 LŪ.MEŠ-aš adanna ša-ne-ez-zi piṣṭen “Give to the male gods tasty things to eat” KBo 15.34 ii 6 (incantation, MH/NS), ed. Glocker, Kalüwiṣna 46f.; nuʾezšā eḳum ša-ne-ez-zi eku₃₃a ša-ne-ez-zi “[i] “Eat tasty things, drink tasty things” KUB 33.8 iiii 15 (myth of Tēlipinu, OH/NS), translit. Myth. 44; for the adj. see 1 a 1’, above.

4. (adverbial use of neut. sg., together with aššu₃u) (“What [he] gives to you”) n扎根‘i sin arāṭ ša-ni-iz-zi aššu₃u₃ [...], dašgarannī₃-ya daškiti₃-tēn “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 is does not mean “sweet,” as often translated; miliddu₃-, miliddu₃-, and mitgaimi₃- have this meaning. Note, however, its usage with milit- (LĀL) in KUB 27.29 ii 19 (1 a 1’a’, above); miliddu₃-, miliddu₃- (cf. also the derived verb militēš₃ “be(com) 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 šanezzī₃-, mitgaimi₃- has so far no exx. of an extended application to moods, sounds, or smells. In addition the Sumerogram KU₃ (or re-duplicated KU₉,KU₇) “sweet” (opp. of EM₅S₃UU “bitter, sour”) describes foodstuffs such as breads. It has been assumed in CHD L-N 305f. that the logographic KU₅₃(KU₇) examples when modifying NINDA belong under mitgaimi₃-. Cases of KU₅₃(KU₇) modifying items other than NINDA (such as GEŠTIN KU₇ “sweet wine,” GA.KU₇ “sweet milk” versus GEŠTIN MARRI “sour wine”) were not cited under mitgaimi₃-.
šanizziyāḫḫ- v.; 1. (without -za) to make pleasant, 2. (w. -za) to put oneself in a pleasant state, enjoy oneself, indulge oneself (replacing -za išpiya-); OH.†

pres. imp. 2 [ša-n]i-iz-zi-ia-ah KUB 43.63 obv. 10, 16 (NS), ša-ne-ez-zi-[i]a-[ã]-ã] KUB 43.61 i 10 (NS).


1. to make pleasant: § [n]u tta ša-ni-iz-zi-[n ...] § LU.MES.kinartalleš [...] ša-ni-iz-zi-ia-ã] KUB 43.63 obv. 10, 16 (incantation, OH/NS), w. dupl. KUB 43.61 i 10 (NS) | the force of the verb form -za KUB 43.61 i 10 (NS) | the force of the verb form -za KUB 36.12 i 11, 16 (NS), 33.87 i 5, 19 (incantation, OH/NS), w. dupl. KUB 36.12 + KUB 33.87 + KBo 26.64 i 5-7, 11-12 (Ullik. II), ed. Gütnerbock, JCS 6:10f. (without KBo 26.64).

2. (w. -za) to put oneself into a pleasant state, enjoy oneself, indulge oneself: [è’] 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 šanezziyāḫḫ-. cf. nink-.

Ehelolf, OLZ 36 (1933) 5 ("sich gütlich tun, sich sättigen"); Kronasser, EHS 1 (1966) 428 ("ià und laß (es) dir wohl schmecken sein!").

Cf. šanezzi-.

šanezzi(e)šš- v.; to become pleasant/pleasing (to the taste); NS.†


HW (1952) 181 ("wohlschmeckend werden").

Cf. šanezzi-

šangari- n. or adj., (mng. unk.); NH.†

In a vocabulary fragment the Sumerian and/or Akkadian columns of which are broken away: § (Akk.) [...] = (Hitt.) dudubwanza (Akk.) [...] = (Hitt.) ša-an-ga-ri-îš | (Akk.) [...] = (Hitt.) šx-kán šU.MES-ul šx[. [... ] KBo 1.54:11-13.

šanku- n.; (a type of flower?); OH/MS.†

nu ša-ša-ku-uš ališ mahājan parkiyat tuell-ša šA ʿU ZI ša ališ 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) a 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 2 1:59 ("wie der šanku als alel wächst"); for discussion see under park-.

Cf. PN mš-a-na-ku-ušš NH no. 1095 = KUB 26.77 i 3, 7, 15.

Since ališ is neut. gender (cf. ališ ḫūman KUB 46.30:33 and IBoT 2.39 rev. 22, and clear instances of acc. sg. ališ forms KUB 4.4 ii 8 (direct obj. of eškatt)) and KUB 39.6 obv. 15 (obj. of udanz) was, ed. Kammenhuber, HW² 1:58f., Puhvel, HED A 32f., and Rieken, StBoT 2.39 rev. 16 (myth., OH/MS), ed. StBoT 5:138 ("wie eine bunte(?) Blume sich erhoben hat"), translit. Myth. 68, tr. HW² 1:59 ("wie der šanku als alel wächst"), 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. šankun) is clearly a u-stem, šankuš is also probably a u-stem nom. noun rather than an š-stem adj., and the following ališ is in apposition.

Friedrich, ZA 49 (1950) 248 n. 1 ("bunt"?); Larose, NH (1966) p. 336 ("épithète de 'fleur,'" "rose"); Berman, Diss. (1972) 65 (adj. only if ališ is com., "perhaps š. is the name of a flower") Kammenhuber, HW² 1 (1975) 59 (assumed to be a noun); Weitenberg, U-Stämme (1984) 45 ("kaum adjektivisches Attribut zu ališ "Blume," tr. "die sanku-Blume," or gen. sg. "die Blume des sanku").
šankuwai-, šankui- n. com. w. collec. forms: 1. fingernail, toenail, 2. (a unit of linear measure): wr. syll. and w. Sumeroform UMBIN; from OH.

sg. nom. ša-an-ku-wa-a-[i]-š(a) KBo 13.31 iii 10 (OH/MS), ša-an-ku-wa-ia-š 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);
pl. nom.-acc. neut. UMBIN.HLA KUB 13.5 iii 33 (pre-NH/NS), UMBIN.MEŠ KUB 13.4 ii (16), iii 62 (pre-NH/NS), [ša-an]-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-ku-lul-wa-<ia>-aš KUB 9.4 i 26 (NH), UMBIN-ša 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-.
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The form ša-an-ku-wa-i-ša at KUB 24.13 ii 19 is corrupt and stands for an expected abl.

1. fingernail, toenail — a. in general: GÜBL-ašš-a šA.ŠI 1 UM[BIN] “Its (sc. the statue’s) soles of the feet (gave it to) the toenails; the toenails gave it to the dark earth” KUB 33.66 ii 3-6 (myth, OH/MS?), transl. Myth. 70, tr. differently Wegener, MDOG 113:114 (“Das Handgelenk? [gab] es den Fingern, die Finger [gaben] es den ‘Fingernägeln,’ die ‘Fingernägel’ gaben es der dunklen Er[de]?”); although šarganau- can denote either palm of the hand or sole of the foot (cf. HED 3 s.v.) and kalulu-pa- 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 a-nšan ešdu “Let it (i.e., sorcery) be wiped from (!) (your) fingernail together with an expectation of...” KUB 24.13 ii 19-20 (Allaiturah’s rit., NH/NS), ed. Haas/Thiel, AOAT 31:104ff., 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 z Ši is kan / [KUB3-]SIR-az ... ša-an-ša-ia-aš KUB 33.66 ii 4 (OH/MS), ša-an-ku-wa-ia-aš šandašu KUB 33.66 ii 6 (NH), KUB 33.66 ii 8 (NH), KUB 33.66 ii 4 (OH/MS); pl. gen. ša-an-ku-lul-wa-<ia>-aš KUB 9.4 i 26 (NH), UMBIN-ša KBo 22.120:8, 10 (NS).

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The sequence on either side; nu z Ši is kan / [KUB3-]SIR-az ... ša-an-ša-ia-aš KUB 33.66 ii 4 (OH/MS), ša-an-ku-wa-ia-aš šandašu KUB 33.66 ii 6 (NH), KUB 33.66 ii 8 (NH), KUB 33.66 ii 4 (OH/MS);

(URUDU)šankuwal(li)-, šakkwal n. neut.; (a metal implement for care of the nails(?)); OH/NS.†

takku LÚ ELLAM URUDU zina[lli] URUDU …

URUDU ša-an-ku-wa-al-li KBo 6.10 iii 5-6 (OH/NS), [ša-an-ku-wa-al-li] 188/52, w. dupl. [...]ku-wa-al-li KBo 25.184 ii 59, [ša-a-ak-ku-wa-al] KBo 20.49:6 (MS); inst. [ša-a-a]-ku-wa-li-it KBo 42.88:14 (MS).

KBo 6.10 iii 5-6 (OH/NS), [...-k]u-wa-al-li KBo 25.184 ii 59, [ša-a-ak-ku-wa-al] KBo 20.49:6 (MS);

a. types of priests
1’ GAL LÚ.MES.SANGA “chief priest”
2’ LÚ.SANGA GAL “high-ranking priest”
3’ šuppi Li.SANGA “the consecrated/pure priest”
4’ LÚ.SANGA kurutanwanza “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’ LÚ.SANGA 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 hūwali- 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 ISTAR-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 (šuppiyabb-) something
5” making offerings/sacrificing/consecrating (šipant-)
6” breaking sacrificial loaves (parsiya-)
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

OIO/DEPT/PUB/SRC/CHD/S/CHDS.html
e. responsible for maintaining order in the temple during a festival
f. overseen by the provincial governor
g. exempt from corvée

d. other attributes of priests:
1' LÚ.SANGA GIBIL “new priest”
2' LÚ.SANGA LIBIR.RA “old priest” (opp. of “new priest”)
3' LÚ.SANGA SU.GI “old, aged (opp. young) priest”

e. priests of
1' cities/towns/villages
2' other places
   a' in general
   b' the ḫēša-house
3' deities
   a' unnamed deities
   b' named deities

f. É LÚ.SANGA “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 (LÚḪA.LA)
2' serving in the House of the Craftsmen (Sum. É GIŠ.KIN.TI, Akk. ḫıt KISKATTI)
3' mentioned alongside other temple personnel
   a' identified as LÚ.MES.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.LÚSANGA GAL “high-ranking priestess”
2' UGULA MUNUS.LÚSANGA (?) “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.LÚSANGA “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

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**sg. nom.** LÚša-an-ku-ni-iš KUB 1.2 i 15 (Ḫatt. III), LÚša-an-ku-ni-iš KUB 1.1 i 16 (Ḫatt. III), KUB 32.1 i 4, 7, 11, v 4, (9) (NH), KUB 39.83:(6), 7, (12), KUB 39.71 iv (9), (14), LÚša-an-ku-ni-iš KUB 39.69 rev. 2, LÚša-an-ku-ni-iš KUB 39.71 i 30, 31, 58, LÚšak-ku-ni-iš KUB 39.71 i 14, 41, iii 8, 11, 20, 21, 28, 38, 39, LÚšak-ku-ni-iš ibid. ii 12, LÚšak-ku-ni-iš KUB 39.71 i 15, 18, 23, 30, 33, 46, 48, 49, LÚša-an-ku-ni-iš HT 5.9, 11, LÚša-ku-ni-iš KUB 39.71 i (33), iii 8, LÚša-an-ku-ni-iš KUB 39.75 iii 1, KUB 53.17 ii 23, KBo 7.29:16 (NH), LÚša-ništ KUB 39.79:2, 4, 7, 10, KUB 32.1 ii 11, LÚša-an-ku KBo 6.2 ii 59 (OS), KBo 25.24:10 (OS), KBo 25.142 obv. 7 (OS), LÚša-a KBo 6.26 iv 25 (OH/NH), KBo 11.29 obv. 3, 14 (pre-NH/NS), KUB 20.87 i 11, LÚša-an KBo 7.44 obv. 15, KBo 20.4 ii 6, KBo 22.66 iv 11, LÚša-an KUB 25.68 i 2 (OS); for KUB 44.60 iii 5 read not SANGA but ŠID (cf. Güterbock, RHA XXV/81:146-48).

**acc.** LÚša-an-ku KBo 39.137:5 (OS), KBo 32.6, LÚša-a KUB 42.100 iii 33, 34.

**erg.** LÚša-an-ku-ni-i-an-za KUB 1.1 i 19 (Ḫatt. III), LÚšak-ku-ni-an-za KUB 16.83 iii 3, LÚša-an-ku KBo 3.6 i 16, KUB 1.2 i 17 (both Ḫatt. III), KUB 20.77 i 9, Pecchioli Daddi. Mestieri 345 lists several attestations for spellings LÚša-zu and LÚša-a; but all exx. can/must be analysed as LÚša+a+ the particle -z(a).

**d.-l.** LÚša-ni KUB 13.175 rev. 3 (OH/MS?), KBo 11.29 obv. 4 (pre-NH/NS), FHL 32.2, LÚša-a KBo 13.216 ii 1, KUB 20.43:15, KUB 28.104 v 14, VB 127.5, IB 3.11, LÚša-a KBo 14.21 i 14 (NH), ĀA LÚša-a KUB 19.26 i 18 (Ṣupp. 1).

**gen.** LÚša-an-aš KUB 9.34 iv 10 (NH), LÚša-aš KUB 13.4 i 42 (pre-NH/NS), KBo 23.1 rev. i 7, and probably KBo 25.33 i 20 (OS) w. dupl. KUB 58.54 iv 2, ŠA LÚša-aš passim, (DUMU.NITA) SANGA KUB 45.47 i 41, ii 6, 10, iii 25 (MS?).

**pl. nom.** LÚ.MESšak-ku-ni-iš KBo 19.28 obv. 2, LÚ.MESša-ku-ni-i-c-e-š KUB 39.71 i 5, LÚ.MESša-an-ku-ni-i-š[n] KUB 39.84 obv. 6, LÚ.MESša-an-ku-ni-iš KUB 25.68 i 6 (OS), KBo 25.67:9, LÚ.MESša-š KUB 60.41 obv. 7 (OS), SANGA-š KUB 20.33 rev. 6 (OH/MS?); acc. (?) LÚ.MESša-an-aš KUB 44.60 ii 6, 7, 9 (2x), 10 (2x); d.-l. ANA LÚ.MESšaš SANGA KUB 25.36 ii 13 (OH/MS?), ĀA LÚ.MESšaš TIM ibid. ii 8; gen. (?) LÚ.MESša (a) SANGA KUB 59.19 v 7 (OS); pl. case unmarked LÚ.MESša SANGA KUB 25.23 obv 9, rev. 2 (OS), KBo 2.4 i 9 (NH), and passim in other texts, ĀA LÚša-aš ḪA.La Montserrat 2.8, (Güterbock, F.RaLoane 139), LÚ.MESša LÚša-aš KUB 25.68 rev. 12 (OS), LÚ.MESša aš ḪA.La KUB 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.MESšak-ku-ni-iš KBo 19.28 obv. 2. The a-stem form, attested in sg. nom. LÚša-aš and sg. acc. LÚša-an KBo 13.175 obv. 9 (OS), KBo 13.177:7 (OS), FHL 32.6, is not yet attested in a full syll. writing. It is remotely possible that the LÚša-aš.kumra- of KUB 59.60 ii 8, 9 is the a-stem noun behind LÚša-aš.kumra- would appear to be the same Kulturwort
šankun(n)i-

as Old Assyrian kumru, Aramaic konru, and biblical Hebrew komer. On this see Otten, ICH 1:37-39 and Hoffner, WZKM 86:151-154. HZL (231) lists a LÚ.MEÅ SANGA NITA, but it seems preferable to read LÚ.MEÅ SANGA-ašš, see mg. 1 b 4’ b’ 1’, below.

1. LÚ.MEÅ SANGA “priest” — a. types of priests — I’ GAL LÚ.MEÅ SANGA or LÚ.GAL SANGA “chief priest” (not attested in the plur.): […] LUGAL MUNUS.LUGAL GAL LÚ.MEÅ SANGA […] “[…the king, the queen], the chief priest […]” KUB 34.61:8, cf. ibid. 6; INIM ≠Kantuźni[li GAL LÚ.MEÅ SANGA DUMU.LUGAL “The words of Kantuźni, the [Chief] Priest and royal prince” KUB 30.56:3, ed. CTH pp. 181f.; […] GAL LÚ.MEÅ SANGA ≠SU ≠GAL ≠LÚ≠SANGA “his chief priest” KBo 12.19 i 4: 1 MUNUS.SIR ŠA LÚ.GAL SANGA “One female singer of the chief priest” HT 2 i 1 (list of women); GAL LÚ.MEÅ SANGA KBo 12.140 left edge 2 (cult inv.); KBo 11.29 rev. 7. [KBo 11.67:1 (KI.LAM, NS), translit. StBoT 28:16.]

b. of various deities: LÚ GIÅ GIRU peran ḫu₄₃₁ wāṣṣa<sup>u</sup>₄₃₃ṣṣṣu₄₃₃ “…ma” LÚ.MEÅ SANGA ḫašša’ti LÚ.MEÅ SANGA GAL “the consecrated priest and their cupbearers, the staff-carrier goes in front, he seats the consecrated priests, (i.e.) the priest of the Stormgod, the priest of Arinna and their cupbearers, the ‘mother-of-the-deity’ priestesses, GUDU⁄¤-priests, (musicians, singers, cooks, bakers, farmers, gard- eners)” KUB 17.21 i 4 (prayer, Am. I and Asm./MS), ed. Kaššār 156f.; cf. ibid. ii 10-11, i 18-19; LÚ.MEÅ SANGA ≠LAMMA šuppî LÚ.MEÅ SANGA A½ LÚ.GAL šuppî “[…] pēluṭe[2][z][2] “The priest of LAMMA leads the consecrated priest of […]” KUB 10.1 i 25-27 (KILAM fest., NS), translit. StBoT 28:23, cf. StBoT 27:63 (“‘holy-priest’”); DINGIR.MEÅ-asṣṣ-sa hilammi LÚ.GAL šuppî LÚ.MEÅ SANGA LÚ.MEÅ LAMMA hantezi haṛu “At the portico of the gods the priest of LÚ.MEÅ SANGA “…go in front” KBo 10.23 iv 15-17 + KBo 11.67:1 (KILAM, NS), translit. StBoT 28:13, cf. StBoT 27:60 (“‘holy-priest’”); LÚ.MEÅ SANGA TUR-TIM šuppâšt šŠ LÚ.MEÅ SANGA ŠA 1 U URU Halab MUNUS.AMA. DINGIR-.LIM Halkiaš “The consecrated low-ranking priests, the priest of the Stormgod of Aleppo, the ‘mother-of-the-god’ priestess of Ḥalki” KBo 11.46 v 15-17 (ANDAḪŠUM for Ea).

c. of a particular place: 3 LÚ.MEÅ SANGA ŠA 1 U Arinna šuppâš ŠA LÚ.MEÅ SANGA LÚ.MEÅ SANGA “suppaṣṣaṣa” (dual. ṣuppaṣṣaṣaṣa) LÚ.MEÅ SANGA GAL LÚ.MEÅ SANGA MUNUS.MEÅ AMA.‒DIŅ.GIR-.LIM LÚ.MEÅ SANGA-GUDU LÚ.MEÅ 12 “the consecrated priests, priests, ‘mothers-of-the-deity’ priestesses, GUDU₁₂-priests, (musicians, singers, cooks, bakers, farmers, gardeners)” KUB 17.21 i 4 (prayer, Am. I and Asm./MS), ed. Kaššār 156f.; cf. ibid. ii 10-11, i 18-19; LÚ.MEÅ SANGA ≠LAMMA šuppî LÚ.MEÅ SANGA ≠LAMMA šuppî LÚ.MEÅ “…go in front, he seats the consecrated priests, (i.e.) the priest of the Stormgod of Aleppo, the ‘mother-of-the-god’ priestess of Ḥalki” KBo 10.23 iv 15-17 + KBo 11.67:1 (KILAM, NS), translit. StBoT 28:23, cf. StBoT 27:63 (“‘holy-priest’”); DINGIR.MEÅ-asṣṣ-sa hilammi LÚ.GAL šuppî LÚ.MEÅ SANGA LÚ.MEÅ LAMMA hantezi haṛu “At the portico of the gods the priest of LÚ.MEÅ SANGA “…go in front, he seats the consecrated priests, (i.e.) the priest of the Stormgod of Aleppo, the ‘mother-of-the-god’ priestess of Ḥalki” KBo 11.46 v 15-17 (ANDAḪŠUM for Ea).
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 MEĐEDI zau KÚ.BABBAR ŠA LÚ.SANGA šuppayaš ŠA URU.Zippalanda udai "The chief of the royal bodyguards brings the silver zuә of the consecrated priest of Zippalanda" KBo 10.26 i 28-31 (KILAM fest., OH/NS), translit. StBoT 28:42, cf. StBoT 27:72; cf. 1 e 2', below.

The priest of the hešta-house probably KBo 22.64 rev. 2. cf. proba-

LÚ.SANGA šuppayaš GUNNI-3-ŠU pešezzi LÚ.SANGA GUNNI-i-3-ŠU pešezzi "A mausoleum employee gives ha-rneškar to the consecrated priest. The priest throws it into the hearth three times" IBoT 3.1:30-32 (fest. of the temple personnel, pre-NH/NS), ed. Christ. 150f., Süel, Direktif Metni 28f., McMahon, CoS 1:218 ("holy priests of Arinna and Zippalanta bow to the king, but") LÚ.SANGA URU.Arinna LÚ.SANGA URU.Zippalantazya kürudauwanza aranta imma UŠKENNU-zma 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 (KILAM, translit. StBoT 28:23; is listed first in LÚ.SANGA kuru-tauwanza (dupl. omits) LÚ-tazzelliš LÚ-hamenaš LÚ.GUDU12 LÚ.MEŠ Ė ĐINGIR-LIM šarā INA Ė ĐINGIR-LIM uwanzi "The priest wearing a horned headdress(?), the tazzelli-official, the hamena-priest, the GUDU12-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 GUDU12-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. Thet 21:270f. Since elsewhere ku-ruitawant- describes the dress of deities, van den Hout (Tudæalija 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 LÚ.SANGA TUR "low-ranking priest": see KUB 13.4 iii 3 cited above under LÚ.SANGA GAL; LÚ.MEŠ SANGA TUR-TIM šuppaeš LÚ.SANGA ŠA dU URU.Halap MUNUSAMA.AMA.DINGIR-LIM Halkiaš "The low-ranking priests, the consecrated priests of the Stormgod of Aleppo, the ‘mother-of-the-god’ priestess of Halki" KBo 11.46 v 15-17 (ANDAHŠUM-fest. for Ea); cf. probably KBo 22.210 rev. 2.

6 DUMU SANGA "junior(?) priest": § kāš kuiš =K estándā ĪR LÚ.DUMU.SANGA URU.Urišta ežzi nuużasakan MUNUS URU.Gašša(?) waṣṣa ... § kinunuzašaka kāš[a] =K estándan ĪR LÚ.DUMU. SANGA katti šummi parā neľimu "§ This Kaštanda who is a slave of the junior(?) priest of Urišta bought a woman of Gašša. (Himmuili and Tar-hümüwa ... 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. HBMs 226-229; cf. nuužškan ŠA DUMU SANGA tar–
pâl[lin ...] KBo 10.36 rev. 9 (fest.); DUMU SANGA yazu... kuit š[u...] ibid. rev. 18; nu DUMU.MES SANGA ANA É LUGAL. [p]êḫudanzî “They lead junior(?); priests into the king's house. (They seat them ... When the palace servant calls)” DUMU.MES SANGA AŠAR šSUNÚ špat harkanzî “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]”) nšuš ANA DUMU.MES.SANGA-TIM parΩ appiåkizi “and keeps holding them out to the junior(?) priests” KBo 21.47 ii! 12 (fest. for the Stomrgod of the Meadow, OH/MS); cf. akua-na LÚ.MES.SAGI DUMU.MES SÁNGA-... ibid. i! 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 LÚ.SANGA, meaning a young priest or novice; whether this is the same or a different title than LÚ.SANGA TUR (1 a 5', above) is not clear; perhaps here DUMU.LÚ.SANGA, see 1 i 6' below.

7’ šuppi- DUMU SANGA “consecrated junior priest(?)” (or: “consecrated son of the priest”); [... šu]ppauš DUMU.MES SANGA šarâ x-x [...] KBo 21.47 ii! 5 (fest. for the Stomrsgod of the Meadow, OH/MS); cf. šuppi- LÚ.SANGA “consecrated priest,” 1 a 3’.

8’ a divine priest named dTenu: (“Afterwards one flat bread to LAMMA of Ḥatti ...”) ẖryappa damkiraši dTenu dTešпущpi LÚ.SANGA ahrusîḫi ẖup-rašhi KI.MIN “to (the god) Rašap, the damkiraši, to (the god) Tēnu, Teššub’s priest, to the ahrusîḫi-vessel and ẖup-rašhi-vessel ditto” KUB 34.102 ii 13-15.

b. duties, activities and privileges — 1’ selected for or serving in a temple: AŚSUM LÚ.SANGA[GA-UTT] l-maṣši “Armatallin arišker n-šaš UL SIKŠÁ-at “But, they repeatedly made oracular inquiries concerning Armatall! with regard to his priest[ship], but he was not determined by oracle. (... When His Majesty is well, he himself will come and make the sacrifice in the Hitite manner)” LÚ.SANGA nawi zennanza “(The question of) the priest is not yet settled” KUB 5.6 iii 3-4, 7 (oracle question, NH); (“The Stormgod of the Army and AMAR.UTU ...”) É DINGIR-LIM GIBIL-samaš DÚ-uen LÚ.SANGA tiy[wën] “We made a new temple for them. [We] install[led] a priest” KUB 38.1 i 3 (cult inv., NH), ed. Bildbeschr. 10f.; (“Zababa of Taram<me>qam”) É DINGIR-LIM GIBIL-sši LÚ.SANGA DÚ-uen “We made a new temple (and) a priest for him” ibid. i 9; (“[W]e? made a new temple for him”) LÚ.SANGA-sši annalıḫ LÚ.GUDU₁₂šši LÚ GIŠUKUR-sši [...]

“He has a priest from before; for him a GUDU₁₂- 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 LÚ.SANGA-sšan watkut “One temple is built, (but) the priest has run away” KBo 21 i 30-31, ii 38-39 (cult inv., NH), ed. Carter, Diss. 54, 64; (“One temple is built”) LÚ.SANGA-sšam šani “but it does not yet have a priest” ibid. iii 6, cf. ibid 12, 19, 42.

2’ in charge of a deity’s ḫuwaši-stela: ḫyarriš NÁ-ZI.KIN ḫarwa-LÚ-tiš LÚ.SANGA 1 UDU 6 NINDA.GUR₄.RA 1 DUG KAŠ ANA EZEN₄ TÆSI “The god Yarri (in the form of) a stela, ḫarwa-ziti is (his) priest, one sheep, six thick-bread[s], 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 MUNUS.AMA.DINGIR-LIM rather than a LÚ.SANGA KUB 12.2 i 26-27.

3’ daily routine: (Concerning His Majesty’s daily thick-bread offering) nu šumuša LÚ.MES.SANGA kiššan esšešeš GIM-an LÚ.MES.SANGA LÚ.HAL-ša ya kariwariwa[r] PÁNI É DINGIR-LIM pænзи “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)” LÚ.SANGA-sšam škan LÚ.HAL-ša ya PÁNI KÁ-aš šæšanzi “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-
tercourse (lit. sins) with a horse or mule, it is not a crime. (But) he may not approach the king"

LÚ.SANGA-š-zi-a (dupl. LÚ.SANGA-as) 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 ṣúppi-
LÚ.SANGA “pure/consecrated priest” 1 a 3’, above.

b) functioning in rituals — 1° in various rituals:
n=aa LÚ.SANGA 2 BIBRU DINGIR-LIM ĪSTU 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-miḫaṭa’s rit., NH), cf. ABoT 28 ii 15-16; nu=za apāš EN. SÍSKUR LÚ.SANGA MUNUS.MES̄katressa 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-LIM LÚ.SANGA MUNUS.MES̄katressa =piyanā্যiizi “The client rewards the god, the priest, and the katra-women. (The sacrificer bows and goes outside. The fourth day is finished)” ibid. 10-12;
(nu) EN.SÍSKUR ANDA LÚSANGA “pure/consecrated priest” 1 a 3’, above.

and the
weriyanteå arīer
apΩdani-paΩt
Schw.Gotth. 59f. (“der Unreine und der Priester”);
KUB 32.133 iv 1-3 (dividing the night goddess, NH), cf.
Schw.Goth. 59f. (“der Unreine und der Priester”);
namma apēdanı= pat UD-ti LÚ.SANGA DINGIR-LIM GE_{6} nekuz meḫur šeḫelliyāṣ widār dāi “Then on that day, at night, the priest of the deity of the night takes purification water” KUB 29.7 + KBo 21.41 obv. 58 (rit. of Šamaḫa, MH/NS), ed. Lebrun, Šamaḫa 120, 128; nu LÚ.SANGA 1 NINDA.SIG 1 DUG-tallāʾ I. DUG.GA 1 ḫalwanin KAŠ.GEŠTIN PĀΝI Ṭeya-
panti dāi = nu LÚ.SANGA I. DUG.GA ANA Ṭıyap-
panti menahānda papparzi “The priest places one thin bread, 1 tallai-vessel of fine oil (and) one ḫalwanī-vessel of wine-beer before Tiyapanti. § 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.MES̄ SANGA paršianta “Two priests break it (scil., freshly baked bread)” KBo 17.36 ii 12 (OS), translit. StBoT 25:122 line 21; kiuṣ ma=za=š=š kan karšēškizi 4U-š=za=š=š kan GIŚ.GIDRU-[az] karšēškizi?] § GIŚ.GIDRU-azzi=za 4GICAL=kalmušati=za § LÚ.MES̄ SANGA-us=at=š=š kan GIŚ.Sahutaz karšēškanzi LÚ.MES̄ tazzelliūš=za 4m=at=š=š kan GIŚ.TIŞKARIN-[az] GIŚ.GIDRU-[az] K1.

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) šaḫuta-implement. The tazzelli-priests will separate them (neuter!) with boxwood (branches) (and) with staff(s)” KUB 28.9 + KUB 44.60 rev. 8b-10b! (Hattis-Hittite bil. rit.) □ HLZ reads LÚ.MES̄ SANGA.NITA, but LÚ.MES̄ tazzelliūš (subj.) in the next sentence suggests reading uš rather than NITA kalmušati =Luw. abl. of kalnuši; [EGIR-
Ś]U=ma LÚ.SANGA INA Ėš.ZU [a]hr=ā=ri nu=š=ka LÚ.SANGA SĀ Ėš.ZU 1 UDU ANA 4U URU Ži̧palanda
taknaš=za 4UTU-i šipanti 1 UDU=ma=š=ka ANA DINGIR.MES Ėš.ZU šipanti “[Next] the priest arrives at his house, he sacrifices within his house one sheep to the Stormgod of Žipalanda 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 GIŚ.NĀ LÚ.SANGA taknaš 4UTU-aš hēlē išparanzi n=za=š apiya šēšēškizi “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=RA LÚ.SANGA ḫumantiya arī=šašarrizi “The priest apportions the thick bread to each person” KBo 13.164 iv 8 (rit., OH/NS);
 […] LÚ.SANGA namma Ṭelkiyan TUS-āš 3-ŠU ekzi LÚ.SAGI.A akwunaña ANA LÚ.SANGA=pat hukad pāi [nu] m=alḥān LÚ.SANGA IŠU GAL ANA DINGIR-LIM šipanti “The priest, sitting, then drinks Ṭelkiyan 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; kiuṣ ma udār LÚ.SANGA ŠA ṬUTU URU Arinna šuḫḫiẓ šš̄an šer ŠA Ė ṬUTU kīš=ā=ni mešiškizi “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, FsOtten² 24f., Neu. Linguistica 33:149;

2° in the ritual for İSTAR-Pirinkir: [...]-eš (var. LÚša-an-ku-un-ni-iš) URUBABBili kiššan [memai] (a passage in Akkadian follows) § [ma(ḥan=za LÚ)]ša-ku-un-ni-eš (var. LÚša-an-ku-u[n-ni-iš]) INIM.MEŠ URUBABBili [ne(miyauan)] zi zinnai [LÚša-an-ku-un-ni]-eš ZA.HUM KÙ.BABBAR ŠA KAŠ šàwûndâni [dāi] nṣa[nṣa]a ANA EN SISKUR ŚU-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.ÆUM-pitcher full of beer and places it in the hands of the sacrificer” KUB 39.71 ii 11-12, 14-17, w. dupl. Beckman, (forthcoming); (“But when the singer finishes reciting words in Babylonian”) nu=za LÚša-ku-ni-eš BAL-uw[anz]i épzi nu=za LÚša-ku-ni-eš NINDA [o dāi] “the priest begins to sacrifice. The priest [takes] [...] bread, (crumbles it up, and places it on the lueššar)” ibid. i 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 LÚša-ku-ni-š (dupl. A: LÚša-ku-un-n[i]-eš), B: LÚšANGA-niš) [(ZA.HUM KÙ.BAB)B]AR ŠA A dāi ANA EN.SISKUR=ya=kan apez[pat [([LÚšANGA)]A]-niš ZA.HUM KÙ.BABBAR ŠU.MEŠ-aš wātar parā lāwuwaš § [nu (A: LÚša-ku-ú[n]-i-eš]) URUBABBili MÌSÌ ŚU.MEŠKI 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 water (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; [...] LÚša-an-ku-un-ni-iš GÌS MÁ KÙ.BABBAR GAR. RA [dāi] “The priest [takes?] a boat inlaid with silver” KUB 39.71 iv 9; [...] LÚša-an-ku-un-ni-iš GÌS MÁ 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.

c° functioning in the cult — 1° performing an offering (SISKUR) as part of the cult: nu EN URU=NERiyaqqa LÚ.MEŠSANGA PÀNÌ E 4U URU.Nerik pá̱nzi nu ANA 4U URU=Neriyaqqa SISKUR kiššan piani “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”) LÚ.SANGAaza LÚ.MEŠ E DINGIR-LIM §[E+NAGA?] “the priest (and) the temple personnel b[ate(?)]. (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: LÚ.SANGAaza ŠE+NÄG-dZI DINGIR-LUM ŠE+NÄG-zi “The priest bathes himself. He (then) bathes the deity” KUB 17.35 i 17 (cult inv., Tudû IV), ed. Carter, Diss. 124, 137.

4° consecrating/purifying (suppiyahu-) something: (“While they have not yet [given to eat]”) [...] x-x ašga ANA KÁ É MUḪALDIM LÚ.taziliš LÚ.MEŠSANGA sup[piyahu]anz “Outside the door of the kitchen, the tazliš-priest (and) the priests consecrate/purify [...]” IBoT 1.29 obv. 25-26 (MH/MS).

5° making offerings/sacrificing/consecrating (šipanta-) kuetaš ANA É.MEŠ DINGIR.MEŠ LUGAL MUNUS.LUGAL peran EGIR-pa iyantari kuetaša[ti] ANA É.MEŠ DINGIR.MEŠ peran EGIR-pa UL iyantari n=zaš LÚ.MEŠSANGA 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, Muw.Pr 19, 39 (both differently), tr. ANET 398 (very freely “ye in whose temples king and queen worship officiating as priests”): 2 LÚ.MEŠSANGA UDU.NÍTA MÁŠ.GAL šipanta[nzi] “Two priests sacrifice a wether and a billy-goat” KBo 17.36 iii 9 (OS); nu=kan LÚ.SANGA 1 GUD 1
šankun(n)i- 1 b 4 c' 5"

UDU ANA 4UTU <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 šakan LÚSANGA 1 UDU [o?] 1Yarîl 1 UDU 4MIN.MIN.BI BAL-anti “The priest sacrifices one sheep to Yarîl, and one to the Hepsad” ibid. iii 3-4, ed. Carter, Diss. 129, 142f.; cf. KUB 44.42 obv. 10 (NS); nu MUNUSANGA 4Hepat tU LÚSANGA 4U šarâ tianzi “The priestess of Hepsat and the priest of the Stormgod (Tešdub) step up (and and bow and go forth § When it becomes night)” n ësâša 1 [MÁÅ.GAL] LÚSANGA 4U ISTU KAŠ ANA 4KASKAL.KUR španti § 1 MÁÅ.GAL=ma šakan ANA 4Hepat španti MÁÅ.GAL PÂNI 4KASKAL.KUR=spat warnuš[an] “The priest of the Stormgod consecrates one [billy-goat] with beer to the divine Underground-River. § One billy-goat he consecrates to Hepsat. 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.MES GIS.GIDRU ANA LÚSANGA tezzi U LÚGUDU 12 špantuzuššar ŠA DINGIR-LIM ANA LÚSANGA pâi LÚSANGA-ša ša GUD.MAḪ španti “The supervisor of the staff-carriers tells the priest, and the GUDUḫḫ-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 Tuḫumiyara).

6" breaking sacrificial loaves (paršiya-): LÚSANGA 3 NINDA.GUR.RA paršiya “The priest breaks 3 thick-breads. (He places them before the deity)” KBO 2.41 iii 8 (NS), also 13; LÚSANGA parši-yan[i] nU KUB 58.71 i 18; LÚSANGA=ma 1 NIND SIG LUGAL-i parâ el (pzzi) nU ššan LUGAL-uš QÂTAM tûw[al]za dâi LÚSANGA=ma ša 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 (bišuwaš-fest.), w. dupl. KUB 25.42 + KBO 15.47 ii 9-11 (MH/NS).

7" carrying the statue of the deity: nu šakan LÚSANGA DINGIR-LUM SÂ GĪŠ.ZA.LAM.GÂR pêdai “The priest carries the deity into the tent” KUB 11.32 iv 20-21 (fest. for Tuṭešbapi, OH?/NS); cf. ibid. iv 1-3; KUB 17.35 iii 2 (cult inv., Tudḫ, IV).

8" conversing with a deity: LÚSANGA=ma šakan LUGAL-an ANA DINGIR-LIM parranda aššâlu memâ “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 (bišuwaš-fest.).

9" reciting and/or singing: UMMA LÚ.MES SANGA “Thus (speak) the priests” KUB 43.33 obv. 9 (OS); [memian-k]an anda memai lukattis=waszo aU ŠE=NÂG-zî nuswas=šakan watannaḫhâza ėš “(The priest [cf. iv 4]) says his [lines]: ‘Tomorrow morning the Stormgod will bathe. Be advised’” KUB 17.35 iv 4-6 (cult inv., Tudḫ, IV), ed. Carter, Diss. 132, 146; reciting a text in Hurrian: KBo 15.48 iii 11-24 (bišuwaš fest, MH/NS), ed. Châ 14/32f., transit, Dinçoł, Belleten 53/20616f., LÚSANGA 4IM URU-Zaḫalûquqa paizzi ANA 4IM USKÈN QA-TEMES SÛ arûa ēp[izî] ta šatîlî malî “The priest of the Stormgod of Zaḫalûquqa goes, bows to the Stormgod, holds his hands ‘away’ and recites in Hattic” KUB 25.36 v 15-17 (OH?/MS?); nu-zâ LÚ.MES SANGA kî SÎR-RU “The priests sing this”: (Luwian follows) KUB 25.39 i 25-27 (Ištanuvian chant).

10" kissing and/or shaking hands; LÚ.MES SANGA GAL LÚ araš LÚ aran ZAG-a[n ŠU-an] KA×U× ŠEŠU NUNU kuwaššâni 2 MUNUSANGA [GAL] araš aran ZAG-an ŠU-an KA×U× ŠEŠU=NUNU yâ kuwaššânu § LÚSANGA 4IM ANA LÚSANGA Telipinu [ŠU-an 3-ŠU] pâi namma=šaš USKÈN nu ANA LÚSANGA 4[Kataḫḫa] kišiširan 3-ŠU pâi nomma=šaš USKÈN § ANA MUNUSANGA 4Telipinu ŠU-an 3-ŠU pâi namma=šaš USKÈN ANA MUNUSANGA Kataḫḫa ŠU-a[n 3-ŠU] pâi namma=šaš USKÈN n=šaš EGIR-pa tê[zi] nomma tamaš LÚSANGA 4IM izzi nu [...] apašša kušdniya ŠU-an 3-ŠU pâi namma=šaš USKÈN n=šaš EGIR-pa têčzi § “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 [Kataḫḫa]. Then he bo[ws]. § He gives his
hand three times to the priestess of Telipinu. [Then he] bows and gives his hand [three times] to the priestess of Kataḫḫa. Then he bows and s[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 (4IMIN.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; LÚSANGA–13 (fest. celebrated by a prince), ed. Kühne, Eothen 10:90-92; see åankun(n)i-1 b 4' c' 10'' åankun(n)i-1 b 4' c' 17''.

12" striking others with staves/branches: LÚSANGA GÎSIDRU.HÌA DINGIR-LIM anda hûala[i]yandašpat dâi ... LÚSANGA yašan IŠTU GÎSIDRU.HÌA DINGIR-LIM iškiša 3-ŠU walûzzi ... “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.)§ LÚSANGA ... IŠTU GÎSIDRU.HÌA yašaššâ iškiša walûnanni namma GÎSIDRU.HÌA 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: LÚSANGA saššan GÎSUPPâRAwaran katta ANA DUG-DILIM, GAL dannaranti dâi “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. suppâra-.

14" serving wine to the celebrants: (“They place a silver GIR.KÁN-vessel before the deity. They pour in a haniša-vessel of wine. Then they mix it with water”) LÚSANGA IŠTU PÂNI DINGIR-LIM 1 GAL ZABAR dâi nêššašša IŠTU GIR.GÁN KÙ. BABBAR GÉSTIN taḵšañ haniš nêššašša ANA GAL LUGAL laḫuwaš nêššašša LUGAL-i pâi ... LÚSANGA zêšk(u)nni IŠTU GIR.KÁN KÙ. BABBAR GÉSTIN hâneškizzîpat ... nêššašša LÚSANGA nam-ma IŠTU BIBRI DINGIR-LIM hâni “The priest takes a bronze cup from before the deity. He ladles the mixed wine from the silver GIR.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 GIR.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 LÚ.MEŠSANGA ħûmanešša peraššaš eššaš-dari § adamašša ANA É LÚ.MUHÁLDIM halzîyatu-tari nu eššaš NINDAšrâmmana ANA GÎSBANSUR. HÌA LÚ.MEŠSANGA tianzi “All the priests sit before the royal prince. § They are called to eat in the kitchen. They place the šarâman-da-breads on the tables of the priests” IBoT 1.29 ovb. 53-55 (kaššumaš-fest., MH?/MS?); [...]. LÚSAGI ANA DUMU. LUGAL U ANA LÚ.MEŠSANGA akuwûn[an pâi] 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.HÌA 10(?) GUD. HÌA LÚ.MEŠSANGA URU.Kašha LÚ.BEL É Ḥanâna- na] QTAMMA sharranzi 2 GUD 74(?) UDU.HÌA LÚ.MEŠSANGA danzi “230 sheep (and) ten(?) oxen the priests of Kašâ [and the lord of the house of Ḥanâna] divide up in the same way. Two oxen and 74(?) sheep the priests take, [...] the lord of the house of Ḥanâna 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: UZEL SUPPA HÌA kue ŽAG.GAR.RA-eššašša peraššaša nê zâš lûkkata LÚ.MEŠSANGA danzi “On the morrow
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 propylaiun. The palace servants [give] her hand washing water) LÜ.SANGA GAD-an pāû “The priest gives her a cloth. (She wipes her hands)” KUB 25.14 i 21 (nuntariyaštta- fest., OH/NS), ed. Nakamura, Diss. 191f.; LÜ.MEŠ.SANGA =ma LUGAL-i USKENNU “The priestess <=bow to the king. (They g[o] behind the king and go with the royal bodyguards)” KUB 28.99:8 (Nerik fest.); LÜ. Eḫēšīti LÜ.SANGA ḫēšītīya sarāzi ḫīlam aranta “The man of the ḫēšīti-house and the priest of the ḫēšīti-house stand at the upper propylaiun” IBoT 3:10-11 (ḫēšīti-house fest., OH/NS), ed. Haas/Wäfler, UF 8:90f.; LÜ.MEŠ.SANGA EGR LUGAL-i pān[z] “The priests go behind the king” KBo 22.213 iv 7; [nu LÜ]SANGA ašaši “He seats the priest” KUB 35.133 ii 20 (Ištanuvian fest.), translit.LTU 110, StBoT 30:280.

d° author of a ritual text: [(DU)]B 3.KAM INIM =limābī LÜ.SANGA ḫ[U]… I1/U ʿArzāktīti MUNUS =katras ‘third tablet of the words of Ilīmābi, the priest of the Stormgod […] and of Arzāktīti, the katra-woman” KBo 12.116 rev. 2-3 (colophon), w. dupl. KUB 8.71:10-11 (shelf list); UMMA MAmmiḥatna LÜ xa […] LÜ.SANGA ḫṣāhara KBo 27.130 i 1-2; cf. […]MAmmiḥatna LÜ.SANGA ḫ[U] […] KUB 7.52:1; (“First tablet, (text) not complete”) INIM MÑIG.B[Ä][U] LÜ […] MU[lippi LÜ.SANGA] DINGIR. GEk […] “Words of NĪG.BA-[Ä]U [the … and ]lippi of the priest of DINGIR. GEk” KUB 8.71:16-17 (shelf list), ed. CTH pp. 187f.; cf. UMMA LÜ.SANGA DUMU.LUGAL=sma KBo 31.144 i 1, translit. StBoT 5:159 n. 7 as 822f/2.

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 LÜ.MEŠ.SANGA kuit [b]ūmandaš waṭēnahnun n=atēza (A: ššmaša šuppa (A: .promise) (ššēk)]iškanzi “Or because I commanded all the priests, let them sleep in a holy way” KUB 14.10 iv 12-14 (PnP2, Muršt. 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. used adverbially; UMMA LÜ.SANGA =Zinduḫeš GIM-nā ḫwa ta šēškun nu =wa =kaš šardīši UGU šparzaš nu =wa =naḫšarinun nu =wa =kaš UGU [i]šparzahḫun “Thus the priest of Zinduḫeš: ‘When I laid down, a šardīš 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: nammaša kuit ššmaša kuit šašā (!, text: kuit ŠA, with word space) [K]Á É DINGIR-LIM ēšdu (“Nightly”) let each of those who are priests occupy a temple [door]. (Let the temple be protected)” KUB 13.4 iii 1-14 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 156f., Süel, Direktif Metni 58f., tr. THeth 20:253, McMahon, ChS 1:219 (all differently) [] this is the usage of éš- discussed in HW2 2:110b s.v. éš-2 III 10 (transitive act. w. acc. and -za); to take ēšdu from éš-1 “to be,” as all other translations have done, violates the rule about -ṣar. LÚ.MEŠ.SANGA kuedani kuišā šulākštā šer mān LÜ.SANGA LÚ.GUDU<12 LÜ.MEŠ.-halīyattalleš šulākštā šulākštā kiiš térraškizzi n=as tārnerškiddzu=sat “(Concerning) the rule which exists for someone up in the city of ḫattuša: if a priest (or) a GUDU<12 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°.

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 LÜ.SANGA ANA NUMUN aniyaunuani UN-an EGR-an UL útįazi “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 LÜ.SANGA =masat peran (dupl. ANA PĀN<1 LÜ.SANGA =masat […] tēpu 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. maniyyahb-2, mema- 4b, peran 1 c’ c’ 5°; (“Since an omission has been determined”) nu =LU.SAN[GA]...
punušš[u]en “we asked the priest. (He said: ‘[...] cultivates the garden of the deity’)” KBo 14.21 iii 55-56 (oracle inquiry, NH); kīšma URU.DIDIL.HI.A ŠA MUNUS.MEÅ ENTI U ŠA LÚ.SANGA kar[u]lišuš [...]

LÚ.MEÅ GUDU⁄¤ MUNUS.MEÅ AMA.DINGIR- “But these villages belonged since ancient 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 Kizzuwatanean grant), ed. Kizz. 62-65 cf. HW 2:42a for a discussion of the Nin.DINGIR, MUNUS.ENTUM, and MUNUS.entanni-.

c' responsible for the deity’s implements: (“If some animal-shaped vessel of the Stormgod or an implementation of some other deity is missing”) n x at LÚ.MEÅ GUDU⁄¤ MUNUS.MEÅ AMA. <DINGIR-LIM> x ya ERIG-pa iyandu “Let the priests, GUDU⁄¤-priests, and ‘mother-of-the-deity’ priestesses replace it (lit. re-make it)” KUB 13.2 ii 41 (BEL 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 xwar xša INA URU.Utruna ANA dU Nerik LÚ.SANGA DÚ-anza [k]uitma xwa ammk LÚ.SANGA iér nu xwar xmu UNÛTE.MEÅ [k]ue ERIG-pa maniyahher nu xwar at tittiyan § “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.

d' 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 x aš šumaš ANA LÚ.MEÅ GUDU⁄¤ MUNUS.MEÅ AMA.DINGIR-LIM nu x š<maš> ANA LÚ.MEÅ É [DINGIR-LIM] užzi nu xšmaš za ĝenuššu ěpzi “comes to you priests, GUDU⁄¤-priests, ‘mothers-of-the-deity’ priestesses, to you [people] personally, 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-NH/NS), ed. Suel, Direktif Metni 48f., Chrest. 154f., tr. McMahon, CoS 1:219.

e' responsible for maintaining order in the temple during festivals: and[a] zu masza [n]am[ma] š[um]eš LÚ.MEÅ SANGA LÚ.MEŠ.GUDU⁄¤ LÚ.MEÅ MUNUS.MEÅ AMA. DINGIR-LIM LÚ.MEŠ ŠÉ! DINGIR-LIM [M [...]] SÁ É DINGIR-LIM našma taměðani ŠÉ karimme kužši-ki nikzi n x ašš kanni ŠÁ É DINGIR-LIM nikištari nu haššaššašši EZN ŠÉ zaži n x¬an za handu [nu namm]a apûn EZN ŠÉ QADU GUD UDU NINDA KAS šarš štiyandan iyaddal “Furthermore you who are šankunni-priests, GUDU⁄¤-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. Suel, Direktif Metni 60-63, Chrest. 158f., tr. McMahon, ChS 1:220, cf. ninink- 4, nikink- 2, šiwananna- f.

f' overseen by the provincial governor: kue dani xmas ššan URU-ri auriyasy EN-ša ERIG-pa pennai n x sa LÚ.MEÅ SU.GI LÚ.MEÅ SANGA LÚ.MEŠ.GUDU⁄¤ LÚ.MEÅ MUNUS.MEÅ AMA.DINGIR-LIM kapuiddu n x šaš ššan memu xšaš ššan URU-ri naššu ŠA ’U kuit ŠÉ karimmi našma taměðas DINGIR-LIM-ša kuittk ŠÉ karimmi kinun xza at katta muššu n x at arša xharša kxan § LÚ.MEÅ SANGA xza at š Za LÚ.MEÅ SANGA šiwanannisš LÚ.MEŠ.GUDU⁄¤ LÚ.MEÅ GUDU⁄¤ LÚ.MEÅ SANGA LÚ.MEÅ GUDU⁄¤ LÚ.MEÅ AMA.DINGIR-LIM EKU ma UL kappišanma “Whatever city a district commander visits on his rounds, let him keep account of the elders, priests, GUDU⁄¤-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⁄¤-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 (BEL MADGALTI, MH/NS), ed. Dienstanw. 45, tr. McMahon, CoS 1:223; kuedani xsa ANA DINGIR-LIM LÚ.SANGA MUNUS.MEÅ AMA. <DINGIR-LIM> LÚ.MEŠ.GUDU⁄¤ LÚ.SANGA NU.GAL “But (if) some god is lacking a SANGA-priest, ‘mother-of-the-deity’ priestess, or
GUDU₁₂-priest, (let them quickly install a new one) “Ibid. ii 45, ed. Dienstanw. 46, cf. LÜSANGA-kwan watkut “The priest has run off” KBo 2.1 ii 31, 1 b 1’, above.

g’ exempted from corvée (luzzi): kuiš URUT[rin- na k]luš URUK寺庙 LÜSANGA-chi INA URU. DIDLI ḥúman[i] [EI].H.I.a-SUNU ELLU U LÚ. MEŠ ḤA.LA-SUNU luzzi kar[piyanzi] “He who is a priest in Arinna (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. Imparati, JESHO 25.176 rev. 8-10 (OH?/NS), cf. Imparati, JESHO 25:232, 236f., 265; and per 4 d.

c. attire: nu 3 LÜMES.SANGA URRU-Durmitta ISTU TÚG.H.I.A-dan pēdaš PÁNI GAL DUMU.MES É.GAL waššanzi ta kuwdantiya 1-ŚU píanzi “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 zm a 78 LÜMES.SANGA KUR.KUR-TIM TÚG.BÁR-it waššanzi “Next, they clothe 78 priests of the lands in sackcloth” KBo 30.152 rt. col. 2-3 + KBo 20.74 ii 7-8; LÜMES.SANGA ḥaziqara GURUN udai DINGIR-LUM GILIM–anzi LÜSANGA–ya GILIM–anzi “The ḥaziqara–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. Ḥarkanallati–; ANA LÜSANGA 1 TÚG hante[zin] píanzi LÜ.tazze[lil] 1 TÚG dān pēdan pl[ianzi] LÜ.Haminai 1 TÚG dān pēdan píanzi “To the šankuni-priest they give one garment of fir[st quality], to the tazze[lil]-priest [they] g[i]ve one garment of second quality, to the LÜ.Hamina-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’; LÜSANGA URRU-Arinna LÜSANGA URRU-Zippalanda–ya kūrudawanza aranta “The priest of Arinna and the priest of Zippalanda wearing-a-horned-headress(?) stand up” KUB 10.1 i 17-20 (KILLAM fest.). for tr. of kūrudawanza see van Hout, BiOr 52:567; cf. 1 a 4’, above; ANA LÜSANGA–nya UGULA LÜMES.DAM. GĀR INA MU.3?, [KAM …] / 2 TŪG.GAD.HI.A 3 TŪG.BÁR 1 DUG ZABAR 1 URUDŠEN […] “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 72-73 “two bales of linen”); nu za iwai LÜSANGA waš–šiyazi “He dresses like a priest” KUB 44.21 i 12 (fest. frag.).

d. other attributes of priests — 1 LÜSANGA GIBIL “new priest”: nu 1 LÜSANGA GIBIL 1 UDU [ISTU …]x unuwanzi nu UDÚ unuwanant INA É DINGIR-LIM ŠA LÜSANGA LIBIR-RA [pennjanz LÜSANGA GIBIL LÜMES.haziqara-ANA UDÚ EGIR-an iyatari [namma] ša LÜSANGA LIBIR. RA 3-ŠU pennanzi INA 3 KASKAL-NLzmazza LÜSANGA GIBIL [PÁN] LÜSANGA LIBIR-NU ṣašā etsi nu–smāš KU–zi NAG–zi … LÜSANGA GIBIL LÜMES.haziqara ANA DINGIR-LIM EGIR-an GIN-rt [mā]n DINGIR-LUM INA É DINGIR-LIM LÜSANGA GIBIL ari nu 1 LÜSANGA GIBIL 1 AÁ DINGIR-LIM GIŞ.BANŠUR TA NANDA. GUR₄.RA [IGI]-anda ME-it DINGIR-LUM INA É DINGIR-LIM ŠA LÜSANGA GIBIL anda pedanzi … [SU.NIGIN] 1 UDU 1 PA. 2 BÁN ZÍD DA 5 DUG KAŠ ANA EZEŅ puлас LÜSANGA 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 ḥaziqara–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 ḥaziqara–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 (EZEN₄ puлас) the new priest gives” KUB 17.35 i 23-27, 29-31, 37 (cult inv., Tudh. IV), ed. Carter, Diss. 124f., 138f. (differently); lukatti zma za LÜSANGA GIBIL GIŞ.ZAG.GAR.RA ṡuppiyah=ḫiwaš EZEŅ₄ DŪ–zi nu–sakan LÜGUDU₁₂ 1 UDU ANA 4 UD BAL-anti “But in the morning the new priest performs the festival of the purification of the altar. The GUDU₁₂-priest sacrifices one sheep to the Stormgod” KUB 44.21 ii 2-3 (fest.); kuitman zma za LÜSANGA GIBIL […] x URU-azša zma–kan SÁ É LÜSANGA GIBIL KU–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).
2. **LÚ·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. **LÚ·SANGA ŠU.GI “old, aged (vs. young) priest”**: EGIR-anda-smu uuzzi **LÚ·SANGA ŠU.GI ŠA ➁LAMMA kün EZNÈ-an apel INÀ ŔŠ ŠU** ḤATTUŠI zēnì ANA ➂LAMMA kiššan izzi “Furthermore, the priest of ➁LAMMA performs this festival for ➂LAMMA in the autumn in his house in Ḥattuša in this way” KUB 10.93 iv 3-6, ed. AS 25:226f.; mān ANA ➂LAMMÀ BAÅ BAÅ LÚ·SANGA ŠU.GI EZNÈ zēnandaš ʾISTU ʾÉ-SÙ iyazi “When the old priest performs the autumn festival for ZA.BAÅ BAÅ from his house” KUB 12.4 iv 2-3 (cult inv.).

e. priests of — 1’ named cities, towns, or villages:

Ariḫiyā: KUB 53.4 rev. 33; Arinna: 3 URUDU KUL. **LÚ·MESÈ·SANGA ŠA TUL-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); Ḥattuša/Ḥatti: **LÚ·MESÈ·SANGA-uš-smu KUB 44.66 ii 9; Ištami[i-…]; KUB 43.33 obv. 1 (OS); Ištanuwa: KUB 25.39 i 23 (Ištanuwan chant); Kūṣaḫa: KUB 53.4 rev. 17; KUB 53.3 v 1, w. dupl. 917/i iv 10 (Otten/Rüster, ZA 68:274) (all fest. for Telipinu); Kaštamā: KBo 21.79 iv 10; Kilišša[a]: KBo 10.31 ii 9-10 (tarnaṭaš tablet, OH/NS); Nēri: KUB 44.66 ii 11; Ta-a-al-x-o[l]; KUB 19.55 rev. 6; Urbista: KHM 57:11; Watniya-x[…]; KUB 13.173:3; Zaḥaluk: KUB 54.64 obv. 19; see also ʾZaḥaluk and ʾ4M/LU of Zaḥaluka; Zippalanda: KUB 10.52 i 6; KBo 10.26 i 38; cf. 1 a 3’ c’.

2’ other places — a’ in general, **LÚ·MESÈ·SANGA KUR.KUR priests of the lands**; **LÚ·MESÈ·SANGA MUNUS.MES AMA·DINGIR–LIM **LÚ·MESÈ·SANGA KUR. KUR peran ėsanda “The priests, ‘mothers-of-the-deity’ priestesses and priests of the lands sit in front (of the prince)” KUB 53.17 ii 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 ʾhešta-house(?) […] **LÚ·SANGA ŠA ʾheš–ta[l] […] KUB 54.38:13 (fest.); cf. 1 a 3’ c’.

3’ deities — a’ unnamed deities: **LÚ·SANGA DINGIR–LIM “the priest of the deity”** KUB 32.125:7 (witaššiyaš-fest.).

b’ named deities: Anszili [and Zukki]: IBoT 1.29 obv. 21 (MH)?(MS?); Āwuwa: KUB 45.55 rev. 4; DINGIR. **GEq: [”U]lippi **LÚ·SANGA DINGIR.**GEq 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 (Šamuḫa rit., MH/MS); DINGIR.MEŠ LÚ·MEŠ alpaš: KUB 12.1 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: KUB 25.67:8 (fest. celebrated by a prince); IBoT 1.29 obv. 20 (in a list of priests in EZNÈ, ḫaššu–maš, MH/MS?); Ḫalmaštim: KUB 58.54 iv 2 (NI, DINGIR festival), w. dupl. KUB 25.35 i 20 (OS), translit. StBoT 25:88; IBoT 1.29 obv. 21 (in a list of priests in the ḫaššumaš-fest., MH/MS?); Ḫašgamli: see Kammamma, below; Ḫebat: KUB 25.44 ii 23 (offerings to Hur, deities); Ḫullāši: KUB 23.106 rev. 16 (testimony in an oracle question, NH); Ḫur[-…]: KUB 46.21 rev. 2; Ḫiyaya KUB 38.1 iv 7 (cult inv., NH); Ḫurri: KUB 12.1 i 22; ʾIM: IBoT 1.29 obv. 19 (list of priests in the ḫaššumaš-fest., MH/MS?); IBoT 2.121 obv. 17 (OS); KBo 20.113 ii 7, ii 2 (fest. for Teššub); KBo 22.231 rev. 5 (fest.) KUB 25.87:5 (fest.); KUB 20.88 i 5? (5 see below s.v. Telipinu); namma tamaši **LÚ·SANGA ʾIM uuzzi “Then another priest of the Stormgod comes” ibid. ii 11 (fest. celebrated by a prince); KUB 30.93 obv.? 10; ʾdIM-annaš **LÚ·S[ANGA] KUB 20.43:4 (fest.); see also ʾU; ʾIM manuzi: KUB 23.28 i 54 (Ḫiššuaš-fest., NS); ʾIM ŠAMÈ (the Stormgod of Heaven): Bo 3649 iii 6 (KN 80); ʾIM of Zaḥaluqqa: KUB 25.36 v 15 (OH/MS?); cf. ibid. i (15), (19), v 15, 27, 31; IMIN.IMIN.BI: see Šep(p)itta; Inar: KUB 10.31 i 21 (KI.LAM fest., OH/NS); perhaps also KUB 51.54 rev.? 5; Iṣṣara: KUB 5.2 i 1 (Ammiḫaṭa’s rit.); IŠTAR: KUB 23.92 iii 11 (fest.); IŠTAR (of Lawazantiya): Pentipšarrī father of Queen Puduḫepa KUB 6.29 i 17-18 (Ḥatt. III); Kalenn: KUB 13.128:4 (ANDAḪSUM-fest.); Kammamma and Ḫašgalā; KUB 55.18 ii 6-7 (fest.); Kampivūt: KUB 34.86 ii 4 (MEQETU list); Kattaḫša: (pl.) KUB 53.4 rev. 4 (fest. for Telipinu); (sg.) KUB 20.88 i 9 (fest. celebrated by a prince); KUB kūršaša “the deified hunter’s bag”: IBoT 3.43 left col. 7; see also LAMMA of the Hunter’s Bag; ʾLAMMA: **LÚ·SANGA ʾLAMMA ḪAÅ ḪU ʾ̣a[p]iẓa applicationContext; the priest of ʾLAMMA 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.,
šankun(n)i- 1 e 3 b’

NS); KBo 4.9 ii 13, 14, 20, 26, 28 (ANDAHȘUM-fest., OH?/NS); KBo 25.180 rev. 5, 7 (KLLAM fest.); KUB 10.25-6; KUB 10.909; 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.); KUB 24.89:11; KUB 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-DAHȘUM-fest.). 4LAMMA URBHATTI: KUB 53.11 ii 6, ii 7, iii 24 (fest. for 4LAMMA); KUB 53.11 ii 29; 4LAMMA of Karahîna: KUB 38.13 ii 1 (cult inv.). 4LAMMA KUS[kurša]- “The Protective God of the Hunter’s Bag”; KUB 28.103 vi 6 (fest. frag.); see also 4KUS[kurša]-; 4LAMMA GİSTIR “The Protective God of the Woods”: KUB 38.12 ii 2; Lelwani: KUB 25.9 ii 10; Melku: 4MeF[ku- uš KUB 12.2 i 20; Pentaruṣṣi: KUB 12.2 i 12; Šanta (4LAMAR.UTU): KUB 38.1 i 1; ŠE(p)pitta: IBoT 1.10 iii 13, 17 (fest. celebrated by a prince), KBo 30.120 left col. 4 (fest.); IMIN.İMİN-ta ibid. ibid. 5; IMIN.İMİN.BI KUB 20.45 iv 17, 18; KUB 20.88 i 14; IBoT 1.10 iii 5, 9 (all fest. celebrated by the same prince); KUB 44.1 rev. 12 (fest. for the Stormgod of Ḫuššišiṣi); IMIN.İMİN KUB 21.86 ii 7; ŠUf [...] KUB 13.175 obv. 2; Tašmedu: IBoT 1.29 obv. (20) (MH?/MS?), w. dupl. KUB 51.57 obv. 24 and Bo 3228:10 (EZENi Ḫuššušaṭa in a list of priests); Tatta: perhaps KBo 21.86 ii? 12, cf. ĽG(214,410),(243,414)(213,410),(242,414)(215,410),(241,414)(214,410),(240,414) “h[i]/Z[a-…] in 14; Tazuwaṣṣi: KUB 44.5:4; KUB 53.13 iii 15; Telipinuwa: 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); KUB 22.3.179 i 4, 8; KUB 24.98:6, 9, w. dupl. KUB 19.13 obv. 9, (12); KUB 23.92 iii 10; KUB 25.155 i 6; KUB 53.16 i 8; KUB 53.18 iii 4 (all fest.); 4Telipinuwa ĽGSAN[GA …] KUB 20.43:7; Tetešhawi: VBoT 32 i 4 (‘oldish script’); KBo 29.96:15; KUB 21.98 ii 6, KUB 25.48 ii 10 (all fest.); Tิตiwiṭṭi KUB 7.19 obv. 3, (4), w. dupl. KUB 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 ĽG-ŠANGA 4titiwiṭṭi is the same as the MUNUS AMA. DINGIR-ĹM 4titiwiṭṭi 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; 4U: co-author: Ilimabi, priest of the Stormgod KBo 12.116 rev. 2; KUB 22 P 23 (offerings to Hurrian deities); KUB 25.9 ii 8; KUB 54.64 obv. 22; KUB 10.24 ii 2, 4 (KLLAM fest.); KUB 30.164 iv 2; see also 4IM: 4U ĽGĂššur KUB 12.2 i 10; 4U ĽGArinnu KUB 12.2 i 24; 4U ĽGḪalaipa: KUB 11.46 v 16 (ANDAHȘUM-fest. for Ea); ĽGḪarišḫariši: KUB 12.2 i 14, iv 16; 4U ĽGAn-E (Stormgod of Heaven): Bo 3315 rev. 11 (KN 277) (spring fest. in Nerik); 4U ĽGItalai[m]: KUB 3.87:14 (AKK.); 4U ĽGKarahanu: KUB 38.12 ii 1 (cult inv., NH); 4U ĽGTKARAS: KUB 38.1 i 1-3 (cult inv., NH); 4U ĽGKaruma: KUB 3.87:11 (AKK.); 4U ĽGmiyaanni: KUB 12.2 i 14; 4U ĽGNerik: KUB 9.24:5, 1429/u obv. 3 (Haas, KN 312) (Nerik cult); 4U ĽGpiḫaimi: KUB 12.2 i 18 (not piḫašši with Mestieri 360); 4U ĽGTaparešši: KUB 38.10 iii 10 (cult inv.); 4U ĽGTarmalinya: KUB 12.2 iv 10; 4U ĽG Urihura ĽGRihžina: KUB 38.3 i 1-8 (NH); 4U ĽGZahaluqa: ĽLȘANGA ĽLZafzuwašši ĽLȘANGA 4ZUBLULÔGSA ĽNerik TUS-saš akúwanzi “The priest of Tazuwaššu, the priest of the Stormgod of Zaæaluqqa 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.); 4U ĽGRUT: KUB 53.16 i 7; 4UTU: KUB 25.68 i 8 (OS); KUB 53.3 vi 19; 4UTU ĽGUrínna — title of the Great King: Tabarna, LUGAL.GAL [ȘA] UTU ĽGLULÔna ĽLȘANGA “The Tabarna, the Great King, the priest of the Sungoddess of Arinna” KBo 12.38 i 11-12 (Alašiya conquest, Supp. II), ed. Güterbock, JNES 26:75, 77; KUB 41.29 iii 4-5 (fest.); 4ZA.BA₂.BA₄ ĽGŠAMBABA: IBoT 1.29 obv. 20 (in a list of priests in the Ḫuššušaṭa—fes.), MH?/MS?); KUB 25.31 obv. 13 (village offerings); KUB 25.9 ii 9; KUB 53.13 iii 17; Zaæaluqqa: ĽLȘANGA ĽNerik TUS-saš akúwanzi “The priest of Zaæaluqqa 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. 4IM of Zaæaluqqa and ĽGRZahaluqa: Zaæaluqqa: Bo 3315 rev. 6, 12, 15 (Haas, KN 277); 1429/u obv. 5 (Haas, KN 311); Zilipuri: KUB 16.73:2 (MEQETU list); KUB 23.92 iii 11 (fest.); Zindûueši: KUB 52.91 ii 3; Zulumma: (“The king arrives at the temple of Zulumma. [27] priests stand up”) ĽṢA.[BA₂] 1 ĽLȘANGA ĽZuluma 1 ĽMMU[NUS]SAN[G] ĽṢA DINGIR.MAH “These include one priest of Zulumma and one priestess of Ḥannaṭama” KUB 57.95 iii 14-15, ed. Otten, ZA 53:176f.; Zuwaši: perhaps KUB 17.28:4 (OS). Peccioli Daddi, Mestieri 358-360 omits some of the above and adds others which we feel are doubtful.

f. ĽLȘANGA “the priest’s house, household” cf. also per/parn- 4 h 3’ — 1’ in general: ĽLȘANGA par-nasḫa paizzu “The priest goes to his house” KUB 53.17 iii 15-16 (fest. celebrated by a prince); ĽṢA ĽLȘANGA KUB 38.10 iv 12 (cult inv.); cf. KUB 38.35 rev. 5.
2* supplying items for sacrifice from his house: kinnu=ma=ssš 12 EZEN₂ ITU.KAM 1 EZEN₂ zēni EZEN₂ šameššü LÚ.SANGA IŠTU Ė=SU ēššāi § § SU.NÍGIN 2 UDU 11 PA. 4? BÁN taršañ mallan ÁNA 12 EZEN₂ ITU.KAM U ÁNA 2 EZEN₂.MEŠ LÚ.SANGA TA É[ē ŠU] peškizzı § “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? SUTU-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⁄¤ similarly (?) ibid. i 15; cf. KBo 25.183 rt. col. 8-9; (“We asked the priest (and he said) … nu=s=wa LÚ.SANGA IŠTU Ė=SU 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); ÁNA “Zit-hariya EZEN₂ GAL LÚ.SANGA IŠTU Ė=SU 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.US-fest., NH); lukatti-ma <ŠA> LÚ.SANGA ANA Ė=SU ANA HUR.SAG.Hál-wanna EZEN₂ TÉŠI [I]STU Ė=SU iyanzi “In the morning they perform a spring festival for mount Hálwanna 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 SA É LÚ.SANGA BAL-anzı KUB 25.24 ii 10; […] NINDA. GUR₂.RA=ya SA É LÚ.SANGA EZEN₂ h[amešši…] ibid. ii 5.

The household of a priest: LÚ.SANGA “Galliliš 1 LÚ 1 MUNUS-TUM 1 DUMU.NITA 1 DUMU. MUNUS 4 SAG.DU.MEŠ ÍR.MEŠ “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 m=ìTU-LÚ-ēš 7 LÚ.MEŠ 2 TUR.NITA […] SU.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-

2* establishing the following for the gods … One house including ten resettled persons, servants of “Innara”) 1 É-TUM ŠÁ 4 NAM.RA.MEŠ ŠÁ 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 ŠÁ NAM.RA.MEŠ LÚ.SANGA annallāš “(One) house, including resettled persons of a former priest” ibid. 40; katta 40 NINDA 30-iš ANA ÍR.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 bašta-house, OH?/NS).

4* “priest’s mother”: KASKAL-ši=ma MUNUS.AMA ŠÁ LÚ.SANGA ÍR.MEŠ LUGAL LÚ.AGRIG URU Ankuwa U LÚ.AGRIG URU Šanahūitta LUGAL-i hinkanta “The Mother of the Priest, the royal servants, the storehouse keeper of Ankuwa, and the storehouse keeper of Šanahūitta bow to the king on the road” Bo 2689 v 15-19 (fes., ed. Alp, Tempel 358f.; cf. […]x MUNUS.AMA LÚ.SANGA / […] KBo 20.3 rev. 16-17 (OS), cf. HW² 1:70a, followed by Pecchioli Daddi, Mestieri 408.

5* priest’s wife: 10 DAM.MEŠ ŠÁ LÚ.MEŠ SANGA “ten wives of priests” KBo 20.1 ii 5 (OS), translit. StBoT 25:152; ANA LÚ.SANGA Ḥullasi=kan MU.IM.MA DAM=SU BA.US “Last year the wife of the priest of the god Ḥullasiš died” KBo 23.106 rev. 14 (testimony in an oracle question, pre-NS).

6* priest’s children: “[One tablet], series complete”: mān DAMU LÚ.SANGA [taknaš] ÙTU-i tarpalin [pāli] “When a son of the priest [gives] a substitute to the Sungoddess of [the Netherworld]” KBo 31.4 vi 31-33 (shelf list), translit. CTH p. 168 (as 1963/ c); this may belong under 1 b 5’ or alternatively those DAMU SANGA cited there may belong here; nu Ḥulliyaš DAMU.MUNUS SAN[GA …] KBo 24.85 i 6 could be translated “The daughter of the priest of Ḥallki” and so could belong here, but it could also be translated “the novice priestess of Ḥallki-” or as nu Ḥulliyaš DAMU MUNUS.SAN[GA …] “the son of the priestess of Ḥallki-”.

g. priest’s associates — 1´ partners (LÚ.HAL.A): Law §50 see above, 1 b 5’ g’.
2' those listed in the personnel of the House of the Craftsmen (Sum. É GİŚ.KIN.TI, Akk. BIT KİŞKATTI): ŚU.NĪG̱N 2 ME 5 DUMU.Hlä É. GİŚ.KIN.TI ŠÂ 18 LÚ.MES šak-ku-ni-iš 29 MUNUS.MES katraš 19 LÚ.MES.DUB.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.MES hilammatteš ("They built two new cult sanctuary complexes for the Stormgod of Heaven and the Sungoddess of Arinna") … 6 LÚ.MES hilam[madduš(?)] LÚ.SANGA LÚ.HAL LÚ.DUB. SAR LÚ.NAR LÚ.NINDA.DÜ LÚ.KURUN.NA GAL LÚ.DUB.SAR.MES 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); ŚU.NĪG̱N GAL 7 ME 85 LÚ.MES hilammatteš QADU LÚ.SANGA MUNUS.MA.DINGIR-LIM “Grand total: 785 cult functionaries including the priest(es) and ‘mother-of-the-god’ priestess(es). (Those of Hurma and Kumba are not included)” ibid. iv 16-17.


LÚ.MES SANGA MUNUS.MA.DINGIR-LIM šya adanna […] KUB 53.30 obv. 5 (rit.), cf. ibid. 10, cf. KBo 30.74 ii 12; 2 LÚ.SANGA 1 LÚ.MUḪALDIM 1 LÚ.NINDA.ĐÜ. DÜ 1 […] “Two priests, one cook, one baker, one […]-man KBo 12.56 i 10; […] LÚ.SANGA MUNUS.MA.DINGIR-LIM [LÚ.MES]tazzelln-n s-a […] KUB 25.2 vi 16-17 (spring fest. at Zippalanda, OH/NS); LÚ.SANGA LÚ.HAL [LÚ.GUDU]12 LÚ.nam[enakš-a s-ša […]-it piyananzi KUB 41.28 ii 12-14 (fest.); cf. also KUB 41.30 iii 2-6; LÚ.SANGA BĒL É-TIM DUMU.MES šSU šya[a š-ša […] KUB 30.207:4; DUMU-li LÚ.SANGA šya LÚ.MES haši[uš]-es peran hūyanz KUB 53.17 iii 25-26 (fest. celebrated by a prince); […] x-wai LÚ.KANTIKI[1] LÚ.SANGA […] KBo 22.213 iv 6 (fest.); […] LÚ.SANGA LÁMMA-ri U 3 LÚ.MES šahišalš KUB 29.29 ii 8-10; […] LÚ.SANGA-ri U 3 LÚ.MES šahišalš […] KBo 29.29 i 20-21 (fest.); LÚ.MES šahip ‘Iluš [LÚ.GI] SUDU[1] LÚ.NES.GUDU[1] LÚ.GUDU[1] šABBAS.LUŠ LÚ.SANGA d TETESḪAWI [… LÚ.GIR] LÚ.MEN×iyor “When in the kitchen the prince wants something to eat” KUB 34.26 ii 9-11 (fest. for ISTAR, NH); (“They seat the palace servants”) GAL LÚ.MES hašipaš LÚ.tame[daš] / [LÚ GI] SUDU[1] LÚ.NES.GUDU[1] LÚ.GUDU[1] šABBAS.LUŠ LÚ.SANGA-ri U 3 LÚ.MES šahišalš KUB 34.26 ii 9-11 (“But when nighttime arrives”) nuškan LÚ.MES SANGA LÚ.HAL katta pānzi “The priests and diviner/exorcist go down” KUB 56.49 obv. 7, ed. KN 292f. (as Bo 3481); ĖN URG[1] NERIQQA LÚ.SANGA KUB 2.4 ii 8-9; […] LÚ.MES SANGA KUR.KUR-[T] M LÚ.MES ŠIM […] “The priests of the lands and the Men of the Stormgod” KBo 16.68 i 21; … LÚ.MES GUDU[12] BÊL[12] LÚ.MES ELLÜTI šya ya […] KUB 25.23 i 10; […] LÚ.MES šANGA LÚ.MES šU KUB 17.29 ii 13; (“When in the kitchen the prince wants something to eat” ) (nu per) an 12 LÚ.SANGA (dupl. […]-1][LÚ.MES SANGA ešanda “Twelve priests sit in front.” A list of priests of various gods follows) SBTot 1.29 obv. 18-19 (baššumaš-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[12]-priest) ŠA LÚ.SANGA-aš EME-an KI.MIN (= mutai Bud) “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 LÚ.MUḪALDIM DINGIR-LIM ĖNA LÚ.MES SANGA TIM hūmand[aš] ĖNA LÚ.MES ŠURḪAMA
Then let respect be established for the priests, master craftsmen, GUDU⁄¤-priests, and ‘mother-of-the-deity’ priests, ‘mother-of-the-deity’ priestesses. Let the priestesses be respectful to the gods” ibid. iii 19-21, cf. KUB 1.2 i 19 ff.

2  a royal prince: (IŠTAR came to Muršili II in a dream, saying that his son Ḥattušili was “not (destined) for life. Give him to me”) nu=war-ₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐₐ}_{197}
"Since I was priest of the Stormgod of Nerik, (for this reason he did not take it away from me)" KUB 19.70 iii 27 + KBo 3.6 iii 16 (Apoll. 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 822f).

3' Hittite ruler of the appanage state of Kizzuwatna—a Telipinu son of Suppiluliuma I: ("We (Suppiluliuma, Ḫenti, and Arnuwanda) have given his (i.e., Suppiluliuma’s) son Telipinu for service in Kizzuwatna to Teššub, Ḫebat and Šarrumma") nu₂₇ LÚSANGA iyaw’en ["We have made you a priest"] KUB 19.25 v 5 (appointment of Telipinu), ed. Küzy. (w. bibl.); cf. Laroche, Syria 40:287f.; ("Someone who sins against the king, queen, or royal prince") nu₂₇ kan [ap]ūnu antu₂₇ LÚSANGA našma katta DUMU LÚSANGA [a]ššāli anda lē ḫuittiyanzi "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. Küzy. (w. bibl.); cf. Laroche, Syria 40:287f.; ("because you are a great lord") ibid. i 19; nu₂₇ kan LÚSANGA ≪nu₂₇kan≫ šEŠ-zA INA KUR LÚSANGA DUMU LÚSANGA ANÉ.KUR.RA. MEŠ "Lupakkinnassa LÚUGULA 10 ŠA KARAŠ tālešta LÚSANGA=ma URI Ḫattuši ITTI ABIYA ut "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 army, in the country of Murmuriga, (while) the Priest came to Ḫattuša to meet my father" KBo 5.6 ii 10-13 (DS Frag. 28), ed. Güterbock, JCS 10:92, cf. Theth 20:409; LÚ.MEŠ URI HURRE|maza kan māḥan 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; ["Telipinu 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. bibl.; see Mestieri 346.

b' Kantuzzili: INIM =Kantuzzili[li GAL LÚ.MEŠ=SANGA DUMU LUGAL KUB 30.56 iii 7 (shelf list), ed. CTH p. 181; cf. Beal, Or NS 55:435f. w. n. 59 (w. bibl.)).

4' named people so identified: =Pentipšarri LÚSANGA, the father of Queen Puduḫepa: KUB 1.1 + 1304/1 u i i 1, ed. StBoT 24:16f.; =Ilimabi LÚSANGA ḪUB 12.116 rev. 2, dupl. is KUB 8.71:10 and parallel DUB.5.KAM AWAT =Ilimabi LÚ[SANGA] LÚ KUB 56.55 iv 3; =Hešni LÚSANGA ... =Ḫuṭarli LÚSANGA ... =Ḫalpa-LÚ-ši LÚSANGA [...]

5' unnamed people so identified: =Ḫarkut MUNUS =Nattiš DUMU.MUNUS LÚSANGA "the woman Ḫarkut, wife of Natti, daughter of the priest" (listed among singers) HT 2 iii 7-8; 2 MUNUS MÉŠSIR URI Kartapaḥa ŠA LÚSANGA "2 female singers from Kartapaḥa belonging to the priest" ibid. ii 20-21; 1 MUNUS MÉŠSIR ŠA LÚ MUNUS.MEÅ SANGA "One female singer—she is of the priest’s house" KBo 2.31 rev.!: UMMA LÚSANGA Šinduḵeš KUB 52.91 ii 3 (statement in an oracular inquiry, NH); 1 TUPPU LÚ.MÉŠSANGA mān DIN=[(GIR.MÉŠ)...] KUB 30.51 i 7 (shelf list), w. dupl. KBo 14.68 i 2, ed. CTH pp. 157f.; UMMA LÚSANGA ANA =Kaššā QIBI-MA HKM 74:1-2 (letter, MH/MS), cf. Klinger, ZA 85:93-99.

2. MUNUS SANGA “priestess” (only in fest. and one Hur. rit.) — a. discussion: cf. Darga, Kadin 71, 77. We interpret this logogram as =šankunni- instead of *šankunnišara- on analogy of Ḫannuṛišānu- "cousin,—palwattalla-, har(u) want-, tapriya-, ḫuwaššan-nali-, and other words denoting persons of either sex (on which both LÚ and MUNUS det. are attest-ed).

b. types of priestesses — 1' MUNUS SANGA GAL "high/high-ranking priestess"; 2 MUNUS MÉŠSANGA [GAL] araš aran ZAG-an ŠU-an KA=ḫUŠ ŠU=nuš ya kuwaššanzı "Two high-ranking/high priestesses kiss each other’s right hands and mouths" KUB 20.88 i 2-4, ed. Kühne, Erochen 10:90f.; rest. from 2 MUNUS MÉŠSANGA GAL ŠU-an QĀTAM[MA...]

KUB 34.128 rev. 7 (both fest. celebrated by a prince), ed. de Martino, Fspugliesi Carratelli 58 with full discussion (57-65) of the kiss in the cult; cf. 2 a 2', above.

2' UGULA MUNUS MÉŠSANGA "supervisor of priestesses": KBo 24.115 ii 3, 14. This reading is postulated by Pecchioli Daddi, Mestieri 426. The trace read as SANGA could be an US (thus the equally unattested UGULA MUNUS MÉŠUŠ.BAR) or perhaps some other sign.
c. activities — 1' in procession: MUNUS SANGA Ḥatepinun out to meet him. The priestess steps toward Mt. Ḫusurunnuwa. (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 b’ 15’.

2' kissing and bowing: (“The high-ranking priests kiss each other’s right hands and mouths”) 2 MUNUS MEŠ SANGA[.] GAL? araš aran ZAG-an ŚU-AN KA×U 3-ŚU pā[i namma zaš] USKEN ANA MUNUS SANGA *Katḫaṭha ŚU-an 3-ŚU] pā[i namma zaš USKEN “He gives his hand three times to the priestess of Telipinu. [Then he] bows. He gives his hand [three times] to the priestess of the Stormgod.” MUNUS SANGA d שי.קשת 목[תורנג] .LAÅKÊNEN"


4' carrying the cult statue of a goddess: (When the statue of the divine Mt. Ḫusurunnuwa nears the city) nu ušši ša kan MUNUS SANGA Ḥatepinun me-nahḥanda pēdai MUNUS SANGA ANA HUR.SAGIS-đaḫurunnuwa USKENU(sic) “The priestess carries the statue of the Stormgod runs behind the king. (The priest of Ḫullu takes her by the hand) KUB 52.95 i 5-6.

5' bathing the cult statue: (“The diviner/exorcist kisses the goddess …”) nu MUNUS SANGA DINGIR-L[AM] apēz wetenaz ārri “The priestess washes the goddess with that water” KUB 27.16 i 23-24.

6' other: MUNUS MEŠ SANGA 3 LÜ MEŠ SANGA 2 GUDU12 MUNUS MEŠ-zentu<he>č es EN G15 MA.ŠA.AB “There are the priestesses, three priests, two GUDU12_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 MUNUS MEŠ KAR.KID MUNUS SANGA 3 LÜ SANGA 2 GUDU12 MUNUS MEŠ-KAR.KID Ḥaneṭawati GA[.L] GUDU12 “The chief of the prostitutes and the priestess of Tetewati are leading. (They dance. When they are finished dancing § the virgin of Tetewati has lifted up a red garment from [....] …)” MUNUS SANGA ša-ŚA Ḥaneṭawati GAL MUNUS MEŠ KAR.KID MUNUS MEŠ KAR.KID[.ša] iyandari “The priestess of Tetewati, 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 Tetewati, NS), w. dupl. KUB 7.19 obv. 6-7, 12-13 (NS), ed. de Martino, La danza 74; 2 LÜ MÉŠ U GAL DUB. SAR.GIS ANA 3 MUNUS MEŠ SANGA 3 TÜG 3 TAPAL TUDITTUM KÚ.BABBAR pianzi “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 Zulnumma”) 2[? L]Ü MEŠ SANGA aranda ŚA. [BA] 1 LÜ SANGA Ḥulnumma 1 MUNUS SANJA ŚA DINGIR.MAH “[Two?] priests are standing. These include one priest of Zulnumma and one priestess of Ḥanaḫanna” KUB 57.95 iii 13-15, ed. Otten, ZA 53:176f.; nu 2 MUNUS SANGA [2 LÜ] MEŠ SANGA 1 MUNUS SANGA Ḫulnumma 1 MUNUS SANGA ARKÜTİM 1 LÜ 1 MUNUS arzanlapš MUNUS MEŠ sin=en>nuhēš hūrnanteš [LÜ MEŠ] GUDU12 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 GUDU12_priests sitting” KUB 44.13 iv! 14 + KBo 30.164 iv 2-5,
It is anticipated in festivals of Hatto-Hittite and Hurro-Hittite ritual” ibid. ii 25; cf. ibid. ii 62, 74.

The ‘priest’ took ‘rightness’ and ‘the ritual’ and...NUSSANGA arantari ŠA.BA 1 DUMU.NITA 1 DUMU.MUNUS-

They bow and go forth” KUB 25.44 ii 23; (“The deity took ‘secret sin’ and one young woman” KBo 10.35 i 7-8 (fest.). Pecchioli Daddi, Mestieri 425, notes that MUUSANGAs participated in festivals of Hatto-Hittite and Hurro-Hittite origin.

d. DUMU MUUSANGA “child of the priestess” KBo 24.85-6 (MS); KuT 49-4, 14, 22, 23 (letter, MS), ed. Wilhelms, MDOG 130:178f. (‘Sohn der Priesterin(?)’), w. n. 10 (disc.) or read DUMU.MUNUSANGA “daughter of the priest” q.v. i f 6.

3. name of an 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 MUUSANGA EGIR-an arba waššul ME-aš “On the third day ‘the priest’ took ‘secret sin’ (and gave it to ‘the Sungod of Heaven’ [?]. [?] favorable”) KBo 14.21 ii 53-54 (oracle, NH); [INA U]D.3. KAM MUUSANGA za ZAG-tar SISKUR-iš ME-aš nu-ša kan DINGIR.MEš-š SIG, “[On] the third day — the ‘priest’ took ‘rightness’ and ‘the ritual’ and <gave them> to ‘the gods.’ Favorable” ibid. i 60; MUUSANGA za GÜB-tar ME-aš SISKUR-ša ME-aš “The ‘priest’ took ‘sinisteress’ and took the ‘ritual’” ibid. ii 25; cf. ibid. ii 62, 74.

4. name of a recipient token in a KIN oracle: ANA MUUSANGA piyan “was given to the ‘priest’ ibid. i 6.
matalli with regard to his prie[stship], but he was not determined by oracle" KUB 5.6 iii 3-4 (oracle question, NH); cf. LÚ.SANGA-UT-TA šya aπi-[u tiyani] i kuit SÌ-SÁ-ri “They will [f]ound a priestship 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 zaš-kan UD.KAM-ti mDudhalian tueda aššiyananta pēdaš ANA Šámiš URu Nerik AŠSUM LÚ.SANGA-UT-TIM iškanzi “In the morning they will anoint Tudhaliya to the priesthood in your beloved places, Šámiš 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 LÚ.SANGA-UT-TIM / [...] ieNIŠ KUB 17.22 iv 4 (rit., MH/MS?); n sama ANA DUMU.MES SANGA-TIM parā appiškizi “He holds them out to the members of the priesthood (= Akk. mārū šangūtim)” KBo 21.47 ii 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. šankuniyya-.

[*šankunnieššar] SANGA-eššar is to be read ŠID-eššar (= kappueššar), cf. Güterbock, RHA XXV/81:146-148.

šanpilišš- v. see šannapilešš.

(TU₃)šanpukki- n. see (TU₃)ša(m/n)pukki-.

*šantuḫma[m] n.; (mng. unkn.).†

LÚ.MES GǃS BANŠUR ANA É Ḫannu katteri ANA 5 GǃS BANŠUR NINDA-muš arpanda šya dan-zi nā at ša-an-tu-ü-ḥa-ām-na-aš šer tianzi namma-at ĪSTU GAD anda karianzi [...] NINDA-u(š) ṣmaš katta ša-an-tu-ü-ḥa-ām-na-aš tianzi “The waiters take in breads and arpanda for five tables to the lower house of Ḫannu. They place them over the šantuḫma[m]-s. Then they cover them with a cloth. ... They place their breads down on the šantuḫma[m]-s.” Bo 3542 ii 6-9, 13, partially ed. Alp, Tempel 296f., partially translit. Otten, ZA 71:217 w. n. 10.

*šanduri(sa?)- Luw. adj.; (mng. unkn.); NH†

(“Then I pulled up the wolf which was [...] therein”) [mā]n sama ašši UR.BAR.RA TI-anza ān[t]-aa(a) [o-o-o] ša-an-du-ri-[i]-ša mān [UL TI]-anza [...] kuit [...] ša-an-du-ri-ša [...] “Whether this aforementioned wolf is alive, or [...] is š, or whether (the wolf?) is [not al]ive ... (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. 266ff., 405 (“En die wolf was òf in leven, òf [...] šanduriša, òf [not leven]nd ... [...] omdat/welke...šanduriša”). If šanduriša is taken as an adjective (predicate adj. modifying wolf and parallel to ḫuṣiwaṇa in the nominative 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-leven”).

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)eššā- 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 (OH/NS); pl. 3 š(a-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-kün-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 GǃS GIDRU-it ša-ap-zi “He hits/scraps […] with a stick” HFAC 49:3 (festivals celebrated by a prince), tr. Güterbock, RHA XXV/81:141ff. (“hits the prince with a stick”) □ the exact purpose of this action seems unclear; (“When the GUDU⁄¤-priest finishes the recitation”) LUGAL-un QATEMEŠ SU ša-ap-zi “He slaps the king(‘s) hands” KUB 25.36 v 24-
Perhaps even something with which an animal “hits” (which regardless of its precise identification is) could also associate the deverbal noun milk. Along with this variety of verbal stems one whole milk of its butter, leaving the pure butter-en from the notion that churning “cleaned” the “hit,” the use with churning milk might have arisen from the base meaning was “to hit,” but the verb was the same verb. If this is so, then it is possible that the basic meaning could have been “to scrape, to rub hand and used to churn milk on the other. Or, the move peels, rind, scales, and surface dirt on one specialized to denote a kind of striking used to remove the aid of Åauåga, the word, command and tongue. I took them away from him. The words are those of Åauåga, 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)zan MUNUS ŠU.G)] I ša-ap-zi (var. ša-ap! (copy -an)-zi) “The ‘Old Woman’ slaps him, (and she goes to the bathhouse)” KBO 23.23:56 (MH/MS?), w. dupl. KUB 27.29 i 9 (MH/NS), ed. Haas/Thiel, AOAT 31:134ff. (“säubern”).


Friedrich, IAOS 88:38, suggested that the stems šap-, šippai-, šippa-, 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 butter-milk. 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” (walti-). Perhaps even šappišaraḫḫ- is etymologically related to these three stems and šapiya- (listed under its own lemma) together, the bibliography printed below serves all three verbs.


Cf. šappai-šippai-, šappalti-, šapiya-, šappišaraḫḫ-, šapsap- ...

šappai-šippai-, šappalti- šappa- v.; to peel, trim, scrape.†

pres. sg. 3 ša-apa-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 šap-pa-at-ta KUB 8.50 iii 16.
imp. sg. 3 ši-ip-pa-id-du KUB 29.7 rev. 32. (MH/MS).

“Gilgamesh (intending to cross the river of death) held his ax in his hand … he cut down [trees] of 50 cubits (ca. 25 meters)” (Akk.) šišpurma šišukan šišu šušina [ANA gis-MA] “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-sat šap-pa-at-ta špiši ... n-sat šišu ANA gis-MA širša dališ “He trimmed them, [… …] and placed them up on the boat” KUB 8.50 iii 16-17, ed. Friedrich, ZA 39:24ff. (no tr.), W. Beckman in Foster, Gilg. 165 (“stripped and [trimmed(?)]”), cf. Goetze, JCS 1:319 n. 71 (“peel off (the bark),” Güterbock, RHA XXV/81:141ff. (“be-hauen, trim by knocking the branches off”).
a. obj. an onion/clove of garlic: *kinun za kása kín Šip[pwi]šahšAR arha ši-ip-pa-nu-un ... idálu utter NIS DINGIR-[LIM hú]rtaš(sic) papratana ANA DINGIR-[LIM pera]n arha QATAMMA 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 (Šamuḫa rit., MH/MS), ed. AIHeth 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 za ya šši šan arha dāi namma sat ša-ap-pa-a-i-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 LÜŠ GUD SI<.DILI?> parā ši-ip-pa-an-zi KUB 51.15 rev. 3 (fest.), see discussion parā 1 oo.

LUGAL-ūš tiya<æzo> za ššan ši-ip-pa-an-zi 1 GUD ... 1 MÅŠ.GAL ... KUB 2.8 ii 34 (NS), is a mistake for ši-ip-pa-an<tan> za, 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.

*šappantall- adj.; (mng. unkn.).†

(“Thirty-two tablets of the puruliyaa-festival of Nerik—(text complete)”) ša-pa-an-ta-al-la-za ma DUB 1 KAM.ḪI.A anda UL Šanda<nea> “The first š. tablets have not been put in order” KUB 30.42 i 5-7 (cat., NH), ed. CTH p. 162 (“de libration?”).

Laroche, ArOr 17/2 (1941) 16 n. 25; van Brock, RHA XX/71 (1962) 128; Laroche, CTH (1971) p. 162 (“de libration?”).

Cf. *šapp-, *šipant- (?).
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.


Cf. šapartara-

šapartara- n. Luw.: (a class of underworld demon): NS.


The noun formation appears to be šapar(t)- (t)ara-; cf. weštara-.

Cf. the PN šapartara (HBM 92).


Cf. šapar[-…], šap(p)(a)ra-[šipar(a’)-].

štapašalli- n. com.: scout, lookout; MH/MS.

štapašiya- v., to scout, reconnoiter; MH/MS.

štapašiya-

pret. 3 pl. ša-pa(ṭ) (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-ia-an-du HKM 87:4.
sup. ša-pa-ši-ia-u-a[na] HKM 7 obv. 6.
inf. ša-pa-ši-ia-u-an-zi[i] HKM 17 obv. 17.


Cf. ša-pašallī-

šāpāхи n. Ḫurr.; 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 ukrī ša-ap-ḥa-li awāndallī QĀTAMMA šīpanti EGIR-anda-ma 1 MUŠEN. GAL ANA ukrī ša-ap-ḥa-li uruntallī QĀTAMMA šīp[a]nutī “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 Ḫebat, MH/MS), ed. ChS 1/2:58f. iii 49-52, translit. Laroche, RA 54:191: […] ärrummi šū pandani šū šap-ha-li[i] šū šūnīpī陕 ma šethi TUŠ-aš KI.MIN “Ditto (= He sacrifices) sitting to ev-

everything posterior, everything right, everything left — a šēthi of the entirety” KUB 27.1 ii 13-14 (fest. of IŠTAR of Šamaḫa, NH), translit. Lebrun, Samuha 78; the term also occurs in purely Hurrian context see GLH s.v.; cf. šapaldi “left side (part of the body)” Wegner, ZA 85:124.

Cf. Hebrew sm’l “left(hand).”


(\ºDUG)šāpiya- A n.; (a vessel); from OH/NS;†

nom. 2 ša-pa-ši KBo 18.172 rev. 7 (NH). DUGša-pi-ša KBo 8.103:7; *ša-pi-ya-aš 128/r:4.

acc. ša-pi-ia-an KUB 33.70 iii 10 (OH/NS).

abl. ša-pi-ia-za 714/t ii 9.

[……]-lt? šunnaḫḫi U ša-pi-ia-an MUN /[…] šunnaḫḫi n uzš kan šer IM-aš! [išṭappull[i]r?] išṭapi “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-pi]-ša KŪ.BABBAR 1 ša-pi-ša [KÙ.GI(?)] “[one] silver š. , one [gold(?) ] š.” KBo 18.172 rev. 7 (cult inv., NH);

[……]-ša-pi-ša anda […] KBo 8.103:7 (rit. frag.); šer-smu wa šak ša-pi-ya-ša X […] 128/r:4; […]x-an parki DINGIR.MEŠ LUGAL-ya QĀTAMMA par[kuwa]eš […] § […]x-an ša-pi-ia-za uwa DINGIR.MEŠ LU[GA]-ya […] x … AN?A SISKUR QĀTAMMA uwandu “[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[n]g 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.

šāpiya- B v.; to scrub(?), rub(?); NH;†

imp. sg. ša-pi-ia-i KUB 12.58 ii 8 (NH).


(“You, Ḫannahanna of the Riverbank from whatever riverbank this clay is taken, take (the clay) in your hand”) nu kān EN.SISKUR apec ša-pi-ya-i n zan 12 UZL UR parkunur “Scrub/rub this
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 Ḥanāḥanna of the Riverbank’”) kāṣa zā ḪU UR paprannanza tuēl ŠU-it ša-pił-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’”) kāṣa zā ḪU UR šakuniyaš IM-it ša-pił-i-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.; kāṣa zā [12 ḪU UR kuez paprannanza tuēl] 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 šap- 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 šap-.

For bibliography see the šapp- article.

šapikkuštā- see šepikkuštā-.

šappiśarabḫ- v.; to make into a cleansed(?) person; MH/NS.†

(“And I wash 4Wišiuriyanza with [mud] of the riverbank and with šuwaru. I say as follows”) kāṣ[a zwa] tita parkunuun nu zwa tita k[aš]ša-ap-pí-ša-ra-aḫ-ḫu-un “Now I’ve purified you, I’ve made you a cleansed(?) person. (O Wišiuriyanza, give back life, health, vigor, [long years], sight, and muscle strength to the sacrificer in the future)” KBo 15.25 obv. 7-11 (Haṭiya’s rit. against 4Wišiuriyanza, MH/NS), ed. StBoT 2:2f. □ Carruba, StBoT 2:16, compares nu kān EN, SISKUR apez šapīyaš n s an 12 ḪU UR parkunu KUB 12.58 i 8-9, n s an parkunu n s an šap<p>ি-yaḥ KUB 33.5 ii 8.

Carruba, StBoT 2 (1966) 16-18 (= šuppiśara- + aḫḫ-).

 Cf. šap-, šappai-šippai-, šapīya-.

(šap(p)idduwu-) adj.; dreadful(?); NS.†


(“The king of Kummiya (i.e., Teššub) sets his eye”) nu zwa zan IGI.ḪI-In teššiḫtu ša-p-il-du-du-wa (var. ša-ap-p-il-id-du-wa) IMPLIED kunkunuzzi nu ša-p-il-du-du-wa-an IMPLIED SU-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 Myths2 60, LMI 156 (“terrible diorite”), Bernabé, TLH 187 (“la pavorosa diorita”), HED K 252 (“the s. Rock”).

šap(p)idduwu- 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 .URUŠapidduwa RGTC 6:349, RGTC 6/2:140, and the use of the term (URU) Ḥu-pišnaš NA,-iš “(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 Šapidduwan(?) Basalt (monster).”

Güterbock, Kum. (1946) 71 (“schrecklich”); Friedrich, HW3 (1952) 183 and 333 (“schrecklich(?))”; Melchert, CLL (1993) 188 (no tr.).

šapl- 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 zaštu LUGAL-uš 1 GUD 1 UDU za ANA 4Ḫilašši keldiya ša-ap-li-ia 4ERIN-zə šipanti … § EGIR-ŠU zaštu kan šA NINDA.GUR, RA 1 UDU ANA 4Ḫilašši šat namma keldiya ša-ap-li-ia
The king sacrifices one ox and one sheep with cedar to Hilaššu, for well-being (and) the year(?) (The king sacrifices to all the gods, for well-being (and) the year(?)). Afterwards (the sacrifice) of the thick-bread: He sacrifices one sheep with cedar to the aforementioned Hilaššu, for well-being (and) the year(?). KBo 15.37 iii 30-38 (hīšumāšt-fest., MH/NS); cf. KBo 24.14 v (8)?

"Honey cake, each in turn of wheat, 

“Three portions of fruit, one portion 3 SÛTU of vegetable-oil, 3 SÛTU of honey, 3 SÛTU of bitter-garlic, 3? SÛTU 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 BĂN SÈ.GI.S.Ì “3 SÛTU of š.” KUB 50.42 left col. 21; 1 SÀTU SÈ.GI.S.Ì “One SÔTU of š.” KBo 22.156 i 19; [...] SÈ.GI.S.Ì tepu duwarmanzi “They crush a bit of š.” KBo 13.146 i 17 (rit. of Zuwi, OH/NS).

c. wr. ŠAMŠAMMU: [...] 1 SÈ.GI.S.Ì ŠA-AM-ŠA-AM-MI 1 [...] KBo 13.248 i 27.

The botanical identity of (Sum.) SÈ.GI.S.Ì = (Akk.) šamaššamû 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 Hititite texts is inconclusive.
šapšap[...]

šapšap[...], šepš- n. Hur.; (mng. unkn.).†


a. in general: EGIR-anda-zma ahrushši hupši ša šu ṣap-ši [šiššam, var. Ő]. daki ṣakitti 4Hepatw[(i)na TUS-ša ekzui] “Afterwards, sitting, he drinks the a., š., z., š., šapši, [šiššam], daki, (and) ṣakitti of Ṣapat. (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 š [EGIR-anda-zma] ša zurrī šuḫkī KLIN § [EGIR-anda-zma] ša ša ṣaššam KLIN § [EGIR-anda-zma] daki ṣakitti 4Hepatw,na KLIN KBo 24.73 rev. 4-6; cf. KBo 14.140 iii 5-6; [EGIR-anda] dņa-ša ša-ša šaššam (var. ša-ap-ši) šiššam (var. šaššami) [(A)ALAM] 4NIN.È GAL 4U.GUR šumaitān[(i z)] šašši tāeni 4U-uppina (var. 4Teššuppina) [(KLIN, var. GUB-ša ekzui 1 NINDA.SI(G paršiya KLIN)]) KUB 45.50 ii 5-7, w. par. KBo 23.67 ii 13-15 (MH/NS), KUB 32.84 iv 23-25: 1 MUSEN še-ep-ši-ya hēsašamiy varnu[nzan] “They burn one bird to š., šu.” KUB 45.80:9, [šu-ep-ši-ia] hēsašam 1-itta and[a ...] ibid. 13; cf. IBoT 4.290 (10), IBoT 4.33 obv. 2, KUB 45.80:9; KUB 44.58 ii 11.


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.

Laroche links this word to the word ašapšiya because of 1 MUSEN a-ša-ap-ši-ia hēsašamniy warnu `They burn one bird to ašapši (and) hēsašamiy” KUB 15.34 iv 46-47 (evocation rit., MH/MS), ed. Haas/Wilhelm, AOATS 3:206f., and above references where ašapši(ya) occurs beside hēsašami(ya). However, outside of this passage, ašapšiya occurs surrounded by words (e.g., magantihiya and umaššiya) differing from those surrounding ašepsi(ya).


šaptamenuz

šaptamenuz adj.; sevenfold, septaplex; OH/NS.†

(“Let Telipinu come and open the storehouse”) nu GESTIN-an udau 9 ša-ap-ša-mi-en-zu “and let him bring out wine, nine sevenfold (offerings?)” KUB 29.1 i 1-2 (founding a new palace, OH/NS), ed. Keller- man, Diss. 15, 29 (“neuf fois sept fois”), Marazzi, VO 5:156f. (“9 š.-misur”), tr. ANET 358 (“casks”).

šaptam is probably the Luw. equivalent of Hit- tite *šiptam (cf. šiptamia- which alternates with 7- miya-), cf. Luw. mawa- and Hitt. miu- “four.” A form šapattamimmati “sevenfold?,” a participle of a denominative verb šapap-tašmiya- is attest- ed in Luwian context (CLL 188). Cf. PN at Kaneš šapta-nani (NH 1111), perhaps “Seventh Sister” (Neumann, GoGüntert 279). Thus, šaptamenuz may contain the numeral “7” + the ending -enzu. This ending is also found in the word 8-inzu, a term occurring in the phrase nu eššan 8-inzu nepiši ešši “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 šaptamenuz. 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”)
šapuhița

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 -ënzu from the meaning “x-times” of the Hierogl.-Luwian and Lycian -su, perhaps a šaptaženru was a vessel made up of seven parts (a septaplex vessel). This works well with Laroche’s original translation of 8-ënzu, “octuplex, octad” (JC 1:205, followed by Friedrich, HW 303 (“achtbach?”), 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).”


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.

inst. ša-ap-pu-it KUB 43.60 i 18, KUB 60.75:6.

a. body part of a billy-goat: MÁŠ.GÁL šu-an ša-ap-pu-it waldhu UDU-ušš-an SI.HLA anda waldhu “Let the billy-goat hit him/it (i.e., an animal?)” mentioned as [...]išepa in i š; let the sheep hit him/it with (its) š.; let the mother sheep hit him/it with her šitana-”) KUB 43.60 i 18-19 (mythical?, OH/NS), ed. Poetto, AIÖN 1:117f. (“zoccolo”), Hawkins/Morpurgo Davies, E.Güterbock2 72 (no tr. of š., but reading UDU.NITA-ša-an for UDU-anšu-an, while noting that one would expect UDU.NITA-ša-an).

b. body part of a harrziyalla- “salamander(?)/lizard(?)/snaill(?)” BIL.ZA.Za-at šišit (dpl. ∫KA×U-la) [(dāį)]] katta pašzī har[[ziyllašš-š at]] ša-ap-pu-it […] šu-an ša-ap-pu-it […] šu-an ša-ap-pu-it […] šu-an ša-ap-pu-it […] šu-an ša-ap-pu-it […] ša-ap-pu-it […] šu-an ša-ap-pu-it […] šu-an ša-ap-pu-it […] waldhu “The frog takes it with its mouth […] and swallows [it] down. The harrziyalla animal […]-š with (its) šappu- š The frog […]-š to the deep […]-š. 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 harrziyalla- see Friedrich HW 61 (“Eidechse”), Watkins, Kerns Mem. 345-48 followed by Puvel, HED 3:209 (“snail”), and Siegelová, StBoT 14:41, 59 followed by Collins, Diss. 265-268 (“salamander”).

c. part of an unknown animal or object: (In a list of materials subsequently used by the exorcist in a ritual:) lakarwan GISPatrēmil [... / GISPE MUN GISHAŠUR NÁZU panka[r] / ANSE-aš (or: GÎR-aš) ša-ap-pu-i tepu lipšanza / 1-EN TUG-TUM 1-ENNUTUM KIŠNIG.BA[R ...] “lakarwan, patēmil, [...], figs, salt, apples, flint(?), panka[r], (a model of?) a donkey (or: foot) is a little bit scratched on the šappu-, one garment, one set of curtains” KUB 55.35 obv. 5-8 (ritual), ed. Poetto, AIÖN 1:120 □ we read ANSE-aš instead of GÎR-aš, since as a piece of equipment grouped with foodstuffs and garments to be used in a ritual a disembodied “foot” seems very 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 zamamu(m) “tuft of hair, bristle”: […] (GA)B sSU warēḫiš mē/s ma SI.HLA warēḫiš [ZA]-AP-PU-UM-SI-it (var. [ZA]-AP-PU-SI-it) warēḫiš “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, ed. 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 > šappun-šit cita ginzu and genzu), but also fits semantically the notion of warēḫ “shaggy.” Since the reading [ša-ap-pu-š]i-it from the copy’s traces is not more convincing than [ZA]-AP-PU-SI-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 harrziyalla- has hooves. It is possible that šappu- is a word for “leg” (but cf. pata- 2) or perhaps for “tail.” Its etymological connection with the verb šappu- “to slap, hit” or with šappai- “to peel, trim, scrape” is also doubtful.

šapuhita n.; (a feature of the exta; prob. a Hurr. word); NH.

IGI-zi TE. MES n[i. ...] / ši. ša-pu-hi-ta [...] / zi. GAR-re 12 § D[IR. ... § “The first exta: the nip-a-[šuri ...] the ši̯aṭaḥi, ši. [...] the zizaḥi is placed. Twelve coils of the intestine [...]” § KBo 22.264 ii 3-5 (oracle, NH), ed. Heinhold-Krahmer, AfO 35:102 (“Bedeutung unklar”); [...] ša-pu-hita kiruhtita ki. EGIR ki. [...] KBo 24.126 obv. 35.

Wilhelm (personal communication) 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 -i̯u̯- (ša̯u̯a̯tu̯a̯, cf. šab u̯a̯u̯a̯tt(a)u̯a̯n “?” Mittanni Letter i 95).

TU:šapukki- see TU:ša(m/n)pukki-.