To Frances Güterbock
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PREFACE

The tablet Bo 2002 belongs to a group of Boğazköy tablets which, at the conclusion of Th. Makridi’s and H. Winckler’s excavations before the First World War, were not sent to Berlin for conservation and publication but were permanently kept in the Istanbul Museum. In 1926 Mrs. L. Ehelolf spent some time in Istanbul with her husband, Dr. H. Ehelolf, for the purpose of photographing these tablets as well as selected texts from Assur. The glass negatives in the format of 5" × 7" (13 × 18 cm.), executed in the superb quality which was the hallmark of Mrs. Ehelolf's photography, were incorporated in the Berlin photograph archive with the siglum K (for “Konstantinopel”); to the best of my knowledge they have been kept there to the present time. A number of texts published in the KUB series were copied from such photographs, but it soon became obvious that the tablet Bo 2002 could not be published on the basis of photographs alone because of the number and extremely small size of the additions which the ancient scribe had squeezed onto its surface. It was for that reason that in 1933, when I first went to Boğazköy on behalf of the Deutsche Orient-Gesellschaft, H. Ehelolf instructed me to copy the text from the original in Istanbul. However, a first inspection made it immediately clear that this task would take much more time than I could spend in Istanbul due to the circumstances of that time. In 1934, the hospitality of Dr. and Mrs. K. Bittel enabled me to devote several weeks to this task. In the Eski Şark Eserleri Müzesi the curator, Mr. Haydar Sümekan, most obligingly gave me a well lit working space in his own office, and I have the most pleasant memory of the time that I shared his room with him. Upon my return to Berlin in late 1934 I handed the completed hand copy to H. Ehelolf for eventual inclusion in one of the KUB volumes. When I left Berlin in early 1936 to assume my job at the newly founded Faculty of Languages, History, and Geography (Dil ve Tarih-Coğrafya Fakültesi, later part of Ankara University), Ehelolf returned my copy to me because by then it would have been difficult, if not impossible, to include a work of a non-Arian in an official publication (he had published KUB 28 in 1935, but this was to be the last). He suggested I might publish the text in Turkey.

During my first few years in Ankara I saw no possibility of having the cuneiform hand copy of a Hittite text published in Turkey. The opportunity came when in 1940 the first class of students graduated from our Faculty, among them Mrs. Muazzez Çığ and Mrs. Hatice Bozkurt (she later resumed her maiden name Kızilyay), who had majored in Hittitology and were both appointed to the tablet collection of the Istanbul Museum. This then made it possible to prepare
and, in 1944, to publish the first volume in the IBoT series\(^1\) in collaboration with the two ladies and to include my hand copy of Bo 2002 in it as number 36.

In the mean time S. Alp had been preparing his Berlin dissertation on the functions of certain Hittite officials, among whom the **MESEDI** was the most prominent.\(^2\) Quite naturally he used the text Bo 2002 for his work; he included in it several sections of the text in transliteration and translation using both the K photographs in Berlin and the original in Istanbul. His treatment of the text greatly contributed to its understanding. Among other things he showed that the **MESEDIs** were bodyguards and that the **huluganni** could not be a litter, because the text mentions its wheels. During the years when Alp and I were colleagues at Ankara I asked him whether he would like to prepare an edition of the whole text since he had already covered great portions of it, but he declined this offer.

During the war and post-war years it was not possible to find a place for publishing a text edition either as a monograph or in a journal, and even in the United States it was not easy during my first years at the University of Chicago (since 1949) to place such an edition. Besides, the text demanded a great deal of work for which I did not find the time. In the early 1960s I was planning to resume and complete my work on this text when Mrs. Jakob-Rost informed me of her plan to edit it. Although I replied in the affirmative to her question as to whether I had plans of my own, she found it impossible to drop her work on an edition of the text, which then appeared in 1966.\(^3\) This made me postpone my own plans, especially since my understanding of the text differed so much from hers.

Regardless of any chances for publication I made this text the subject of several advanced classes or seminars: On one occasion in Ankara, with both B. Landsberger and S. Alp participating, Landsberger contributed the reading **NIMGIR.ERIN**.\(^4\) On another occasion in Chicago, F. Josephson was among the participants. During the spring semester of 1972, which I spent as guest professor at the University of Munich, we read the text in a seminar in which A. Kammenhuber and K. K. Riemschneider took part. Miss Kammenhuber also let me excerpt from her file collection references to the occurrences of many of the difficult words, so that I could supplement my own incomplete word files. I have gratefully used these references, although by now the files of the *Chicago Hittite Dictionary*, begun by H. A. Hoffner and supplemented by the dictionary team under a grant from the National Endowment for the Humanities, make it easy to find more occurrences.

In the spring of 1979 an invitation by the Institute for Advanced Studies of the Hebrew University of Jerusalem gave me the opportunity to read and discuss the greater part of the text in a group which included, in addition to some advanced students, many colleagues from the fields of Assyriology, Biblical studies, and Hittitology. While I learned much from all of them, I shall mention only the Hittitologists: Galina Kellerman, Aaron Kempinski, and Itamar Singer. In addition the hospitality of the Institute and of the Archeological and Assyriological Library of

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2. Untersuchungen zu den Beamtennamen im hehitischen Festzeremoniell (Leipzig, 1940).
3. "Beiträge zum hehitischen Hofzeremoniell (IBot I 36)" in Mitteilungen des Instituts für Orientforschung 11 (1966) 165-225 (CTH 262; henceforth referred to as "Jakob-Rost" and page number).
the Hebrew University gave me an opportunity to devote some time to a revision of my earlier translation and the preparation of the commentary.

After my return to Chicago, however, other obligations kept me from completing the work. Recently my colleagues urged me to make my interpretation available to other Hittitologists and to the Hittite Dictionary project in particular. My eyesight, however, had deteriorated considerably, but my colleague, Theo P. J. van den Hout, has very generously helped me to complete this manuscript. His assistance was not limited to technical help such as the retyping of my old (partly only penciled) manuscript, the reading to me of file cards and of passages in literature, and the consulting of photographs; he actively engaged in the discussion of many points that came up while I went through my old translation and commentary. Especially to the last part of the commentary, which was written recently, he made important contributions. The places in the commentary where an opinion is expressed in the first person plural give an approximate idea of his participation even though they do not cover all instances.

A first concordance of the text was prepared by Philo H. J. Houwink ten Cate in the 1960s using our first computer program (cf. Houwink ten Cate in the preface to his Records), but the Glossary here presented has been prepared by van den Hout in conjunction with the preparation of the Hittite Dictionary files.

Needless to say, I am deeply grateful to all the above mentioned scholars who in one way or another contributed to my better understanding of the text.

Chicago, June 1990

H. G. Güterbock
1. Texts, Authors, Literature

<table>
<thead>
<tr>
<th>Abbreviation</th>
<th>Description</th>
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<tbody>
<tr>
<td>AA</td>
<td>Archäologischer Anzeiger. Berlin</td>
</tr>
<tr>
<td>AAWLM</td>
<td>Akademie der Wissenschaften und der Literatur, Mainz. Abhandlungen der geistes- und sozialwissenschaftlichen Klasse. Wiesbaden</td>
</tr>
<tr>
<td>ABoT</td>
<td>Ankara Arkeoloji Müzesinde bulunan Boğazköy Tableleri. Istanbul 1948</td>
</tr>
<tr>
<td>AHw</td>
<td>W. von Soden, Akkadisches Handworterbuch. Wiesbaden 1958–81</td>
</tr>
<tr>
<td>Alp, Beamt.</td>
<td>S. Alp, Untersuchungen zu den Beamtennamen im hethitischen Festzeremoniell. Leipzig 1940</td>
</tr>
<tr>
<td>AnDergi</td>
<td>Ankara Üniversitesi Dil ve Tarih-Çoğrafya Fakültesi Dergisi</td>
</tr>
<tr>
<td>Athenaeum</td>
<td>Athenaeum. Pavia</td>
</tr>
<tr>
<td>BagM</td>
<td>Baghdader Mitteilungen. Berlin</td>
</tr>
<tr>
<td>Belleten</td>
<td>Türk Tarih Kurumu Belleten. Ankara</td>
</tr>
<tr>
<td>Bittel, Hethiter</td>
<td>K. Bittel, Die Hethiter (Universum der Kunst). Munich 1976</td>
</tr>
<tr>
<td>Bo</td>
<td>Inventory numbers of Boğazköy tablets excavated 1906–12</td>
</tr>
<tr>
<td>Bo year/ ...</td>
<td>Inventory numbers of Boğazköy tablets excavated 1968ff.</td>
</tr>
<tr>
<td>BoHa</td>
<td>Boğazköy-Ḫattuša, Ergebnisse der Ausgrabungen. Berlin</td>
</tr>
<tr>
<td>CAD</td>
<td>The Assyrian Dictionary of The Oriental Institute of The University of Chicago. Chicago 1956–</td>
</tr>
<tr>
<td>CHD</td>
<td>The Hittite Dictionary of The Oriental Institute of The University of Chicago. Chicago 1980–</td>
</tr>
<tr>
<td>CRRAI</td>
<td>Compte rendu de la … Rencontre Assyriologique Internationale (cited by date of congress, not date of pub.)</td>
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<tr>
<td>CTH</td>
<td>E. Laroche, Catalogue des Textes Hittites, 2nd ed. Paris 1971</td>
</tr>
<tr>
<td>FsOtten</td>
<td>Festschrift Heinrich Otten. Wiesbaden 1973</td>
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</table>
THE HITTITE INSTRUCTION FOR THE ROYAL BODYGUARD

GsKronasser
Gurney, Schweich
HS
HW
HW 1., 2., 3. Erg.
HW²
IBoT
IM
Jakob-Rost
JCS
JNES
KBo
KUB
MDOG
MIO
MSS
MVAeG
NBr
Neu, Hurritische
Neu
OA
OLZ
Or.
Oriens
Pecchioli Daddi, Mestieri
RA
RHA
RIA

Investigationes Philologicae et Comparatiae: Gedenkschrift für
Heinz Kronasser. Wiesbaden 1982
O. R. Gurney, Some Aspects of Hittite Religion (The Schweich
Historische Sprachforschung (Historical Linguistics). Göttingen
and Zürich
J. Friedrich, Hethitisches Wörterbuch. Heidelberg 1952(–54)
Heidelberg 1957, 1961, 1966
J. Friedrich and A. Kammenhuber, Hethitisches Wörterbuch, 2nd
ed. Heidelberg 1975–
Istanbul Arkeoloji Müzelerinde Bulunan Boğazköy
Tabletleri(nden Seçme Metinler). Istanbul 1944, 1947, 1954,
Ankara 1988
Istanbuler Mitteilungen. Berlin
"Beiträge zum hethitischen Festzeremoniell (IBoT I 36)” in MIO
11 (1966) 165–225
Journal of Cuneiform Studies. Baltimore
Journal of Near Eastern Studies. Chicago
Keilschrifttexte aus Bogazköy (vols. 1–22 are a subseries of
WVDÖG). Leipzig, Berlin
Keilschrifturkunden aus Boghazköy. Berlin
Mitteilungen der Deutschen Orientgesellschaft zu Berlin
Mitteilungen des Instituts für Orientforschung. Berlin
Münkener Studien zur Sprachwissenschaft. Munich
Mitteilungen der Vorderasiatisch-ägyptischen Gesellschaft.
Leipzig
A. Götte, Neue Bruchstücke zum grossen Text des Ḫatušiliš und
den Paralleltexten (MVAeG 34.2)
E. Neu, Das Hurritische: Eine altorientalische Sprache in neuem
Licht (AAWLM 1988 no. 3). Mainz
see also StBoT
Oriens Antiquus. Rome
Orientalistische Literaturzeitung. Berlin
Orientalia. Rome
Oriens, Journal of the International Society for Oriental
Research. Leiden
F. Pecchioli Daddi, Mestieri, professioni e dignità nell’Anatolia
itita (Incunabula Graeca 79). Rome 1982
Revue d’Assyriologie et d’Archéologie orientale. Paris
Revue Hittite et Asianique. Paris
Reallexikon der Assyriologie. Berlin
LIST OF ABBREVIATIONS

Singer see StBoT
SMEA Studi micenei ed egeo-anatolici. Rome
Starke see StBoT
StBoT Studien zu den Boğazköy-Texten. Wiesbaden
StMed Studia Mediterranea. Pavia
VBoT Verstreute Boghazköy-Texte. Marburg
WVDOG Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft. Berlin
ZA Zeitschrift für Assyriologie und verwandte Gebiete. Berlin and New York
... /a - ... /z Inventory numbers of Boğazköy tablets excavated 1931–67

2. General

abl. ablative dupl(s). duplicate(s)
acc. accusative ed.
act. active e.g. for example
adj. adjective eras.
adv. adverb "erg." "ergative"
Akk. Akkadian Erg. Ergänzungsheft
all. allative esp. especially
cf. compare etc.
col. column ex(x). example(s)
coll. collated, collation f(f). following
com. common (gender) fasc.
conj. conjunction frag. fragment
dat. dative Fs Festschrift
diss. dissertation gen.
d.-l. dative-locative Gs Gedenkschrift

oi.uchicago.edu
THE HITTITE INSTRUCTION FOR THE ROYAL BODYGUARD

ibid. in the same place
i.e. that is
imp. imperative
indef. indefinite
inf. infinitive
instr. instrumental
interr. interrogative
iter.-distr. iterative-distributive
lit. literally
loc. locative
loc.cit. in the place cited
Luw. Luwian
MH Middle Hittite
mid. middle (voice)
MS Middle Hittite Script
ms(s). manuscript(s)
n. note, noun
neut. neuter
NH New Hittite
no. number
nom. nominative
NS New Hittite Script
obj. object
obv. obverse
OH Old Hittite
op.cit. in the work cited
OS Old Hittite Script
p(p). page(s)
par. parallel
part. participle
pass. passive
pl. plural
pl. tantum plurale tantum
poss. possessive
postpos. postposition
pres. present
pret. preterite
prev. preverb
pron. pronoun
pub. published
rel. relative
resp. respectively
rest. restored, restoration
rev. reverse
sc. namely
sent. sentence
sg. singular
st. c. status constructus
stat. stative
subst. substantive
Sum. Sumerian
sup. supinum
s.v. sub voce, under the word
tr. translation, translated (by)
unpub. unpublished
v. verb
var. variant(s)
vel sim. or something similar
w. with
x illegible sign
0 space within a lacuna
[] encloses material lost in break
[( )] encloses material restored from a duplicate
1 encloses partly broken sign(s)
<> omitted by scribal error
to be omitted
<< >> marking morpheme boundary
" sign in transliteration
broken off at the morpheme boundary
SYNOPSIS

The text seems to begin (§1) by describing how the guards take their places in one courtyard of the palace in the morning. The addition to §1 first mentions the lifting of the doorbolts, i.e., the opening of the palace gates, but then is expanded into general rules about the opening of various doors.

The §§2–3 specify where the guards are lined up in the courtyard. Here two groups are mentioned: the Mešedi and the goldspearmen. Later in the text there also occur spearmen without the addition of the word ‘gold.’ They all seem to be some kind of guards. The addition to §3 speaks of the authority of the commander-of-ten of the goldspearmen over all guards apparently including the Mešedi. A special stipulation concerning the Mešedi towards the end of the addition is too fragmentary for interpretation.

From §§4–5 we learn that the officers of the guards have to pay homage to their Protective God, when they arrive at the palace. They have to dispose of their staffs while doing so. Similarly, all Mešedi must deposit their staffs with the gatekeeper. This prompts an excursus about the duties of the gatekeeper. This leads to regulations for going to the toilet ( §§6–8), for the gatekeeper’s duty of preventing illicit passage ( §§9–10), and for the privilege of using the main gate (§11).

With §12 there begins what might be called 'la sortie du roi.' The first paragraphs ( §§12–12a) describe the immediate preparations, the opening of the main gate, and the readying of the light cart (huluganni). The §§13–16 describe the line-up of various groups for the procession, which will march in front of the king. §17 adds another group of men who will be near the king. In §18 the king finally comes out and sits down on the cart. So we learn that the huluganni had a seat. But the chair at the beginning of the paragraph serves only as a stepping stool and not as seat on the cart (see Commentary). When the king’s vehicle starts to move to the exit the responsibility for his protection passes from the chief of the palace attendants ( GAL DUMU.É.GAL) who had helped him mount the cart, to the chief of guards ( GAL MEŠEDI) ( §19). In §20 the king finally leaves the palace through the gate building (kaškašīpa). The §§21–26 describe the groups who march in procession behind the king. The §§27–28 seem to deal with soldiers who have to keep people (even peaceful ones) and animals out of the procession. The text does not specify where this procession is going.
From §§29–40 it appears that it is a place where the king acts as judge. This follows from the phrases “the king asks for a case” (LUGAL-us DINAM wékzi, iii 3) and “they pick out again one case” (našta namma 1 DINAM para karpanzi, iii 11). From this we concluded that the šarkanti- is a person who is brought to trial. Whether he is a criminal or involved in some other kind of lawsuit, the fact that he is always escorted by guardsmen makes the impression that he is the defendant. According to §36 a guard or palace-attendant may have a case (DINU) against a šarkanti-. In this case the former would be claimant and the šarkanti- would still be a defendant. Finally, according to §37 it also seems that whole groups of foreign soldiers are brought to court in a similar way. Since §40 begins with the words “When the defendants have been completely dealt with,” it seems that these foreigners are included among them.

At this point one expects a description of the king’s return to the palace. Since he came from the palace on a light cart, he should return on the same vehicle, but the sentence “But when he returns by light cart” only occurs in §42a (iii 63). This is preceded by another digression (§41): “If the king asks for a chariot” (nu LUGAL-us mán GisGisGIR wékzi). We are not told for what purpose he wants it; it could be for any kind of trip. The addition to §49 (iv 24a–d) speaks of the king’s going some place by chariot and describes his return from that trip. The technicalities of mounting this vehicle are interesting, if our interpretation taken from the context is correct. Note that the chariot is drawn by horses (iii 57) and is driven by a kartappu. In contrast the light cart (huluganni) is drawn by mules (§43 iii 67 etc.) and handled by šalašha-men. The lines iii 60–62 (§42), where the cart serves for the transportation of the guards’ spears, must still belong to the case of the king’s trip by chariot. In iii 63 (§42a) the actual return trip of the king begins. In §44 the king already approaches the palace which he reaches in §45.

The description of his arrival continues through §46 until §49. At the end of §47 the cart is turned, presumably so that the king can step down from it directly to the door. In §49 he actually alights using the stool that was set up for him. At this point the chief of guards entrusts the king again to the chief of the palace attendants.

Up to §52 the king enters the palace (halentuwa) and the safety of the palace is secured. §53 entirely written over erasure, speaks of a Mešedi who leaves. This may lead over to the following sections (§§54–55) in which the two groups of guards get their meals. The §§56–59 are very fragmentary. The call to the inner chamber may indicate that they are dealing with bringing food to the king.
Transliteration and Translation

In this section the transliteration of IBoT I 36, with facing translation, is presented.
The Hittite Instruction for the Royal Guard

Transliteration

Col. I

§1

1 [ ] x x [ ] x-an
2 [ ] x x [ ] ME-ŠE-DU-ТИ MOO O O O O ṣa-ra-a
3 [pa-a-an-z]j na-at $ME$DUraš $ME$KISAL.LUḪ-aš pi-ra-an $ME$DU $ME$-ŠE-DI
4 [na]-fat-kán an-da pa-a-an-z $ME$DU $ME$-ŠE-DI
5 [I]GIḪLA-$SU$-ma-at-kán pa-ra-a ne-e[-an]-te-eš nu-zu-kán ṣa-[e-en]-tu-wa-aš
6 1 ṭbi-ia-an EGIR-pa ta-me-eš-ša-an-zi na-aš-ta ṣa-an-ḫa-an-z[ī]

6b (added) [I]lu-uk-kaš-ta

7 [a-ra-ḇa-ša-ša-ša AK $ME$ME-ŠE-DI pi-ra-an $ME$DU $ME$-ŠE-DI
8b $ME$KISAL.LUḪ pa-ra-a ū-va-an-zi

(probably continued in 19b)

19b ma-a-an an-dur-za (above line) ma 1-za I-NA Ḥ-ma (on line) ku-iš-ki
21b p[ar]-ja-[ū]-iz-zi nu ū-iz-zi na-aš-su $ME$ME-ŠE-DI na-aš-ma LŪ.Š[UKUR.GUSKIN]

(end of addition)

1. AK (long form), over erasure, possible; instead of the expected KI there is a large added ZU(?), then traces in space before ḤI.A.
2. ū-iz- do not show in the edition, but were drawn in the original handcopy.
3. Coll.
When the guards go up (to the palace), they march in front of 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. Then they (the sweepers) sweep.

And in the morning they lift the doorbolts of the gate on the outside, but they(?) ... The guards [mar]ch in front and lift them (together) with a k.; but they do not lift the doorbolt of the gate building. Then the [guar]ds, the gatekeepers (and)

The gold-spear-man does not give it to him; (but) when a high palace attendant comes out—either (col. ii) a commander-of-ten or an army-bailiff (or) a [gu]ard comes—then they give the key(?) to that one. But if [ ... ]

comes out, (then) it will happen that either a guard or a man-of-the-g[old-spear ... ]

*Words of uncertain meaning appear italicized.
THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§2

9 nu-za L0.MES ME-ŠE-DI ŠA L0.ME-ŠE-DI ḫi-i-li pé-e-ta-an ap-pa-an-zi
10 nu ḫa-le-en-tu-u-wa-za ku-iš an-dur-za ku-uz-za nu 12 L0.MES ME-ŠE-DI
11 a-ra-an-ta GISŠUKUR.Ḫl.A-ia ḫar-kán-zi ma-a-an 12 L0.MES ME-ŠE-DI-ma
12 ša-ra-a Ú-UL ar-ta na-aš-šu KASKAL-an ku-iš-ki pé-e-ia-an-za
13 na-aš-ma I-NA EŠU ku-iš-ki tar-na-an-za GISŠUKUR.Ḫl.A-ma ma-ak-ke-eš-zi
14 nu-kán ku-e GISŠUKUR.Ḫl.A a-aš-zi na-at-kán pa-ra-a pé-e-da-an-zi
15 na-at IT-TI L0.MESI.DU ti-an-zi

§3

16 a-aš-ka-az-ma ku-iš ku-uz-za nu-uš-ša-an LÚ.MES.ŠUKUR.ĠUSKIN an-da a-ra-ša-an 1-ia
17 1 L0.ME-ŠE-DI-ma ke-e-ez IS-TU LÚ.ME-ŠE-DI ku-ut-ta-az KĀ-aš ma-an-ni-ku-wa-an
18 ar-ta ke-e-ez-ma IS-TU LÚ.ME-ŠE-DI-ma GISŠUKUR.ĠUSKIN ku-ut-ta-az 1 LÚ.ŠUKUR.ĠUSKIN
19 KĀ-aš ma-an-ni-in-ku-wa-an ar-ta nu UD-az ḫa-a-li uš-kán-zi

(For added lines 19b-21b, see above after §1; the addition on the reverse probably
belongs here, after §3)

B-C 1' [ ŠA L0.ME-ŠE-DI-ma ḫi-i-li UGULA.10.ŠUKUR.ĠUSKIN-pât
2' du-ud-du-uš-ki-iz-zi
D-E 1' ma-a-an i-da-a-lu ku-iš ar-ta na-[aš-ma ] x [ ] x [ ]
2' nu-uš UGULA.10.ŠUKUR.ĠUSKIN-pât du-ud-[du-uš-ki-i]-zi n[a-] ]x-[ki] [ ]x-[o-] x
3' 1 DUMU.[.Ε.GAL (?)]
4' ma-a-an L0.ME-ŠE-DI-ma [na-at a-r]a-aš a-ri lme-ma-i [m]a-[a-]n[aš-šaš ] x
5' QA-TAM-MA ma-ma-i

§4

23 GAL ME-ŠE-DI
24 ku-it GISPA ḫar-zı na-aš ma-a-ah-ḫa-an A-NA 4LAMMA GISŠUKUR UŠ-GE-EN nu ku-iš
25 L0.ME-ŠE-DI GAL nu-uš-ši-kán GISPA ar-ḫa da-a-i na-[a]-ša-an 4iš-ša-an 4a-ni GISPA
26 da-a-i UGULA.10.ME-ŠE-DI-ma ku-in GISPA-an ḫar-zı na-a[n o o o A].ỊNA1 Ĺ.L0.ME-ŠE-
27 DI pa-a-i
28 na-an-š[i] L0.ME-ŠE-DI ḫa-r-z[i]

4. Not -ŠJE-DI; x ends with a vertical wedge.
5. Coll.
The guards take their place in the guards' court.

At the wall which is on the inner side toward the palace, twelve guards stand and hold spears. But if (the number of) twelve guards is not available—be it that someone has been sent on a mission or someone has been permitted (to go) to his house—and (as a result) there are too many spears, then they carry away those spears that are left and deposit them with the gatekeepers.

But at the wall which is on the outside, gold-spear-men are standing. One guard stands near the door on one side, (namely) on the side of the wall of the guard; but near the door on the other side, (namely) on the side of the wall of the gold-spear-men, one gold-spear-man stands. And they keep watch by day.

(added on reverse)

But in the guards’ court, only the commander-of-ten of the gold-spear (-men) is in command.

If someone stands badly or...]

only the commander-of-ten of the gold-spear(-men) is in command of them. [...] one [palace] attendant [...].

But if (it is) a guard, [then on]e says [it] to another; if [...] turns, he speaks at the wall again to [...] likewise.

And when the chief-of-guards and the commander-of-ten of the guards come up (to the palace) — because the chief-of-guards holds a staff, whatever guard (is) of high rank takes from him the staff, when he prostrates himself before the Protective God of the Spear, and deposits it on the altar.

But the commander-of-ten of the guards gives the staff which he is holding to a [...] guard, and the guard holds it for him.
THE HITTITE INSTRUCTION FOR THE ROYAL GUARD
TRANSLITERATION

§5

27 [L^ME-ŠE-DU-T]/M-ma GlSPA.HA.1jhu-u1-ma-an-te-eš k[u-i-e-eš ḫar-kán]-zi [n]a-at-
kán
28 [ša-r]a-a ku-wa-pí ú1-wa-an1-[zi nu L]GL^ME-ŠE-DI GlSPA.Η.LA A-NA L^ME-ŠE-DI/DU₄ pl-an-
zi
29 [m]a-a-an LUGAL-uš-ma [LÚ-LAM(?)] Û-UL lam-ni-iz-zi na-an-z[a]a DUMU.E.GAL
L^ME-ŠE-DI
30 LÚ.ŠUKUR.GUŠKIN pa-ra-[a Û-UL pí-i-e-ez-zi ma-a-na-an] LUGAL-uš-ma lam-ni-iz-zi
na-an-za pa-ra-a pí-i-e-[z-zi ap-pí-iz-zi-iš-ma-aš(?)] ma-a-an LÚ-LUM na-an-za
32 ZI-it pa-ra-a Û-UL pí-i-e l[-e]z-zi

§6

33 L^ME-ŠE-DI-ia-kán ZI-it a-aš-ka [Û-UL-pát pa-iz-z]i ma1-a-na-an-za-kán
34 še-e-ḫu-na-an-za-pát ta-ma-aš-zi na[-aš A.]-]\NA L\ME-ŠE-DU-TIM ḫu-u-ma-an-da-
a-aš
35 EGIR-an ḫu-wa-a-i nu-uš-ši ku-iš L^ME-ŠE-1\DI \ME-ŠE-DI-ia-š pu-ra-aš-ši-it ar-ta-ri
36 nu-uš-ši te-ez-zi DUG kal-ti-ia-wa kat-ta-an pa-i-mi a-pa-a-ša pa-ram-a da-me-ta-ni

§7

39 L^ME-ŠE-DI-ia-l\ME-ŠE-DI-ia-ma-a-na-an \ME-ŠE-DI-ia \ME-ŠE-DI-ia
41 A-NA GAL ME-ŠE-DI-ia ar-nu-uz-zi DUG kal-ti-1-ia-wa-ra-aš kat-ta-an \pa-iz-z\i
42 nu GAL ME-ŠE-DI te-ez-zi pa-id-du-wa-ra-aš

§8

43 ma-a-an-za-kán ga-ma-ar-šu-wa-an-za-ma ku-in ta-ma-aš-zi nu a-ra-aš a-ri te-ez-zi
47 ZI-it ma-aš-kán pa-ra-a Û-UL pa-iz-zi
§5

All the [guard]s who hol[d] staffs — whenever they come [up?] (to the palace), [then] the guards deliver [the staffs to the] gatekeeper.

But if the king [does not name a man, then the gatekeeper will not] dis[patch] a palace attendant, a guard, (or) a gold-spear-man. But [if] the king names [him], then he dispatch[es] him. [But] if it is a [lowly?] man, he does not dispatch him at will.

§6

And a guard shall [not go] outside at will. If a bodily urge bothers him, he will walk behind all (other) guards and will say to the [guard] who stands in front of him: "I shall go to the pot." And that (man) will pass the word to another guard, and that one will pass it on to a man of third rank, but the man of third rank will tell it to one of the second rank,

§7

and the man of second rank will pass it on to the commander-of-ten of the guards. If also the chief-of-guards is present (that is, if) he is in the guards' court, then the commander[-of-ten of the guards] communicates it also to the chief-of-guards (saying): "He will go to the pot," and the chief-of-guards will say: "Let him go !"

§8

But if a bowel movement(?) bothers someone, then one tells it to another (so that) this matter, too, reaches the chief-of-guards (in the form): "He will go to relieve himself," and the chief-of-guards will say "Let him go !" B[ut] (if) His Majesty notices the guard who goes to relieve himself, then even the matter of relieving oneself reaches the palace. But at will he shall not leave.
THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§9

48 LÜ ME-ŠE-DI-MA ّhi-lam-ni (added) ٌan-daٌ (on line) in-na-raٌ-laٌ ٌU-ULٌ ti-i-e-ez-zi ma- na-aš in-na-ra-

49 ti-i-e-ez-zi nu-uš-ši-kán LÜ.DUٍ ka[r-di-mi]-ia-it-ta na-aš-šu-wa-kán ša-ra-a i-it

50 na-aš-ma-wa-kán kat-ta ma i-it ma-a-an-k[án] LÜ ME-ŠE-DI-MA ّhi-lam-na-az pa-ra-a pa- iz-zi

51 na-aš-ta ّhi-lam-mar iš-tar-na ar-ّha GISšU[KUR-]pát ğar-zi lu-uš-ta-ni-ia-ma-aš a-ri nu GISšUKUR

52 IT-TI LÜ.DU, da-a-i a-pa-ša-kán kat-{t}a pa-iz-zi

§10

53 ma-a-an-kán LÜ ME-ŠE-DI-ma ar-ّha mi-ir-zì na-aš-ta GISšUKUR lu-uš-ta-ni-ia-az kat-ta

54 na-an LÜ.DUٍ wa-aš-du-li c-ep-zì nu-uš-ši-kán KUSÈ.SIR ar-ّha la-a-i ma-a-an LÜ ME-ŠE-

55 DIL ma-

56 nu LÜ ME-ŠE-DI LÜ.DUٍ wa-aš-du-li e-ep-zì GISšUKUR-wa ٌU-UL ku-it a-uš-ta


58 na-an A-N[A] ّ.GAL-IM tar-kum-mi-ia-an-zi nu LÜ.DUٍ pu-nu-uš-ša-an-zi nu GISšUKUR.HI.A

59 a-pa-aš na-aḥ-ّsa-ra-az uš-ki-iz-zì

§11

60 LÜ.MEŠ ME-ŠE-DUٌTIٌ-ma-kán DUMU.MEŠ.É.GAL-TIMٌGALٌ-ia-az KÁ.GAL-az kat-ta ٌU-UL pa-iš-kán-da

61 na-at-kán lu-uš-da-ni-ia-az kat-ta pa-iš[-kán-d]a nu ٌLÜ ME-ŠE-DI ku-iš šar-kán-tì-in


63 a-pa-aš pa-iš-ki-it-ta BE-LU-TIM-ia-kán UGULA LI-IM-TI-ia GAL-ia-az kat-ta pa-iš-kán-ta
§9

48 A guard shall not step into the portico at random. But if he steps (there) at random,
49 then the gatekeeper will angrily say to him: "Either go up
50 or else go down!" But if a guard leaves through the portico,
51 he shall keep (his) spear throughout the portico, but (when) he reaches the postern he
52 shall deposit the spear
53 with the gatekeeper (while) he himself walks down.

§10

53 But if a guard steals away and carries the spear down through the postern,
54 the gatekeeper shall apprehend him on his fault/ in flagranti and shall unfasten his
55 shoe(s). But if the guard
56 deceives the gatekeeper and carries the spear down without the gatekeeper seeing him,
57 then the guard shall apprehend the gatekeeper on his fault (saying): "Since you did not
58 see the spear — if some man should attempt to go up, how will you see him?"
59 And they shall report him to the palace, and they shall question the gatekeeper.
59 Such caution regards the spears!

§11

60 The guards and the palace attendants shall not go down through the main gate;
61 they shall go down through the postern. One guard who brings a defendant
62 (or) one whom the chief-of-messengers dispatches, that one shall go down through the
63 main gate,
64 and the lords and the commanders-of-thousand shall also go down through the main gate.
THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§12

64 ma-a-ah-ḫa-an-ma LUGAL-uš a-ra-ah-ța pa-iz-zi na-ašt-ta 1 DUMU.Ē.GAL ḫa-le-en-tu-u-az
65 pa-ra-a ū-iz-zi nu Ḫa-at-ti-i-li ta-ḫa-ia Ḫa-la-i-1 ta-ḫa-ia-an-ma-za Ḫa-at-ti-li
66 LUGŠU.1 Ḫa-lzi-iš-ša-an-zi nu LUGŠU.1 ME-ŠE-DI LUGŠU.1 GUSKIN LUGŠU.1 DU-ia
67 Ḫa-ka-aš-ka-a-aš-ti-pa pa-a-an-zi nu GAL-ia-az KĀ.GAL-az URDU-zi-1 ak-1-ki-in kar-pa-an-zi
68 nu GŠG-TIM EGIR- pa-ḫa-aš-ša-an-zi (added) na-[aš]-laz(?) LUN.SUKUR[GUSKIN x x x x [ o o ] x
69 KĀ-uš ar-ḫa wa-ar-ši

§12a

(added after marker) LUMEŠ-ša-a-la-aš-ḫi-cš GŠḪu-lu-ga-an-ni-in [w]a-ah-nu-an-zi
71 [UL-UL tar-ḫa-ā-an(?)] na-at GUB-la-za ti-e[n]-zi uk-tu-u-ri-ma-aš-ma-aš ti-ia-u-wa-a[r-]pāt [ài]ar-ik-ū-ī
72 ta-pu-uš-za (erasure)

72b nu LUGŠU.1 ME-ŠE-DI ku-iš GŠḪu-lu-ga-an-ni1 [o ] x x Ḫar-zil(?)
73 na-aš-ta an-da-ia UL-UL ku-in-ki tar-na-i pa-ra-a-ia-ān Ū-UL ku-in-ki tar-na-[i]
74 n[a-a]š-kān pa-ra-a ŚA LUGŠU.1 [E-Š]E-DI Ḫa-ia-lu-āš ū-iš-kān-da-rī

§13

75 [nu] LUGŠU.1 MEš-zi-in-zi-1 nu-ū-î-1-le-e-eš a-ra-an-ta GŠTUKUL.Ḫ.A x x x [ ]
76 [ḫar-kān-]zi BE-EL ŃRIN.MEŠ-aš-ma-aš kat-ta-an ar-ta GŠPΑ-ia [ḫar-zi TŪG H.Α ma-aš-ma-aš(?)]
77 [SIGT-T]IM nam-ma Ḫi-lam-mi-ši ū-e-eš-ša-an-ta na-at [ ]

6. UL much garbled; only if over erasure.
7. -i in intercolumnium, damaged but certain.
§12

64 When the king goes out, one palace attendant comes out of the palace
65 and calls out in Hattic “Taḥaya!" Taḥaya (is how) one calls the barber in Hattic.
66 Then a guard, a gold-spear-man, and a gatekeeper
67 go to the gate-building and lift the doorbolt from the main gate
68 and open the door leaves (by turning them) back (short addition, mostly illegible).
68b But the barber holds a galāma and
69 wipes(?) the door (or: sweeps the doorway[?]).

§12a

(added after marker) The grooms turn the (light) cart (around) while the guards
70 take a stand next to the canopy on the right. But if in some town it is not possible to
71 stand on the right— the unchanging (rule) for them is to stand
72 next to the canopy.
72b The guard who [ho]lds the stool [near(?)] the cart [...]
73 lets nobody enter and lets nobody leave.
74 Then the departure takes place from the guards’ court.

§13

75 [Tw]o zinzinuil-officials are standing (there); they [hol]d clubs [and ... ].
76 An army officer stands with them and [holds] a staff. They further(?) wear [good cloth]es
77 in the manner of hilammi-men, and they [... ].
THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§14

78 [EGIR-pa-)lma1-kán is-tar[-na 1 IKU nu 2 L[Ú 9 .MEŠ(? ) o o ] x [ a-ra-an-ta ]
79 [ o o ] x x-i9 ḫar[-ká]n-zi x x x x x x [ ]

(79b-80 traces only)

Col. II

§15

1 [EGIR-pa-)lma1-kán nam-ma iš-tar-na 1 IKU ]
2 2 LÚ .MEŠ LI-IM ŠE-RI a-ra-an[-ta nu-uš-ma-aš UGULA LI-IM ŠE-RI]
3 NIMGR.ÉRIN .MEŠ-ia kat-ti-iš-mi a-ra-an-ta [ ḫar-kán-zi na-at LUGAL-i ]
4 pí-ra-an ḫu-ia-an-te-eš

§16

5 EGIR-pa-ma-kán nam-ma iš-tar-na 1 IKU n[u ]
6 a-ra-an-ta G[SUKUR.Ḫ. A-ia ḫar-kán-zi nu-uš-m[a-aš UGULA LI-IM ŠE-RI]
7 NIMGR.ÉRIN .MEŠ-ia kat-ti-iš-mi a-ra-an-ta G[S .Ḫ. A ḫar]-[-kán-zi]
8 na-at LUGAL-i pí-ra-an ḫu-ia-an-te-eš

§17

9 [12 LÚ .MEŠ .SUKUR.DUGUD-ma-kán LUGAL-i me-na-ah-ḫa-an-da ZAG-az a-ra[-an-
ta ]
14 G[S] UMBIN kat-ta-an ti-ia-az-zi

8. Photo shows inserted NA7 above “2.”
9. Of LÚ only upper Winkelhaken visible.
10. I. Singer: restore [ kalmuš ]?
§14

78 [Thereafter] (there is) [one IK]U between: (then) two men ... are standing;
79 they hold [ ... ] (rest broken or illegible).

Col. II

§15

1 Thereafter (there is) again [one IKU] between: (then) ...
2 (and) two men-of-a-field-batallion are standing. [A commander-of-a-field-batallion]
3 and an army bailiff are standing with them. [They hold ... , and they]
4 are (to be) walking in front [of the king].

§16

5 Thereafter (there is) again one IKU between: (then) ...
6 are standing and holding spears. [A commander-of-a-field-batallion]
7 and an army bailiff are standing with them. They hold[ld] sticks(?).
8 They are (to be) walking in front of the king.

§17

9 But two high ranking spearmen stand opposite the king on the right
10 without holding spears. A gold-spear-man [stands with them]
11 and holds a gold-plated spear. But the palace attendant of the spear holds a [ ... ],
12 a whip and the sistrum of the cart. He is (to be) walking in front of [the king].
13 He proceeds to take his stand to the left of the cart
14 next to the wheel.
THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§18

16 GAL DUMU.ΜΕΣ.Ε.ГАЛ-ma-an QA-ΑΣ-SÚ ẗar-zi LUGAL-uš-ša-an GL$[ḫu-lu-ga]-an-ni
17 e-ša LÛ.ΜΕΣ.ΣUKUR.DUGUD-ма ẗi-in-kăn-ta nam-ma-at pî-tte-an-zi
18 na-at pî-ra-an ḫu-ia-an-zi na-at-za [erasure] LÛ$[S]UKUR[.GUŞKIN]
19 kat-ta-an i-ia-an-ni-an-zi

§19

20 LÛ.ΣUKUR.GUŞKIN-ma-aš-ma-aš ku-iš kat-ta-an ar-ta-at x x x [ (?) ]
21 SA $ΣUKUR DUMU.Ε.ГAL-ma ΣI$TU-UH-HA A-NA GAL DUMU.ΜΕΣ.Ε.ГAL
    pa-a-i{l}
22 GAL DUMU.ΜΕΣ.Ε.ГAL-ma-at LUGAL-i pa-a-i nu GL$[ḫu-lu-ga-an-ni-ia] pî-ra-an{l}
23 GAL LÛ.ΜΕΣ.şa-la-aš-ḫa-aš ḫu-ia-an-za ΣPÀ ia ṭar-zi ma-a-ḫ[ḫa-an-ma]-[kā]n
24 GL$[ḫu-lu-ga-an-ni-iš pa-ra-a i-ia-an-na-i GAL DUMU.ΜΕΣ.Ε.ГAL-ma ΣEGIR]-[an]

§20

26 LÛ ME-ΣΕ-DI-ma ku-iš (added) GL$ GU.ZA (on line) [ḥa]r-[i]zi na-aš GL$[ḫu-lu-ga-an-ni
    ΣUMBIN [GUB-la]-az]
27 SA GL$ΣUKUR DUMU.Ε.[GAL kat]-l-an i-ia-an-na-i ma-a-ăḫ-ḫa-an-ma-aš ṭa-ta-l{l}
28 ḫa-a-ăš-ka-ăś-[l(e-p)]a-ri na-aš ΣGÜ-ü-di-û-li-ia ΣEGIR-àn [i] ia-zi{l}
29 nu-uš-ši-kăn ma-a-ăḫ-[l-ja]-aŋ LÛ.ΜΕΣ.Ε.ΓE-DI DUMU.ΜΕΣ.Ε.ΓAL-ia ṭa-an-da-a-an-
    [lta-ri{l]
30 nu GL$ GU.ZA A-NA L[Ŭ.GU].ΖA pa-ra-a pa-a-i a-pa-ša-az GL$ΣUKUR{l

11. GI$ in traces visible.
12. Coll.
§18
The guard sets up the stool. The king comes out (of the palace) while the chief-of-palace-attendants is holding him by the hand. The king sits down on the (light) cart.
The high ranking spear-men bow, then they run and walk in front and march with the [gold-sp]ear[-man(?)].

§19
The gold-spear-man who stood with them [(does) ... ].
But the palace attendant of the spear gives the whip to the chief-of-palace-attendants, and the chief-of-palace-attendants gives it to the king. In front of the cart walks the chief-of-grooms, and he holds a staff. But when the cart begins to move out, the chief-of-palace-attendants bows after it and (thus) entrusts the king to the chief-of-guards.

§20
The guard who holds the stool (at first) marches on the left of the wheel of the cart next to the palace attendant of the spear. But when he arrives down, at the gate building, he steps behind a widuli, and when the guards and palace attendants are lined up with him, he hands the stool over to the ma[n-of-the-st]ool; he himself takes a spear and (from then on) marches with the guards.
THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§21

[Transliteration]

18 THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§21

[Transliteration]

15. Coll.

16. na-aš-ta possible but uncertain.

17. In crack.

18. Coll.

19. Coll.; horizontal wedge of §1 is there.
§21

When the guards march, two guards are walking in front and hold spears; and they are lined up. [To their] left marches a palace attendant and holds a lituus; and he, too, is lined up with the two guards (so that) the three (of them) are lined up together. The guards and the palace attendants march in three files: two files of guards and one file of palace attendants. But they march one IKU behind (?) the cart.

§22

But one palace attendant goes, and the quartermaster gives him a stringed bow—it is incased in a bow-case—and a quiver ([added] of a spear-man) filled with arrows. He follows, and walks apart from the guards and palace attendants and takes his place at the left wheel of the cart.

§23

Thereafter (there is) one IKU between: (then) a gold-spear-man holds a plated spear, and a ‘physician’ holds a sistrum. They march together, and the ‘physician’ pronounces spells.
THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§24

47 EGIR-pa-ma-kán iš-tar-na 1 IKU nu 2 LÜ.MEŠ.ŠUKUR (erasure) i-ia-an-†a-†r[†i]
48 ma-a-na-at LÜ.M[EŠ].DUGUD-TIM ma-a-na-at pi-ra-an ti-in-ü-eš LÜ.MEŠ.SIG₆-TIM
49 TUGNÌ.G.LÁM.ḪI.A-ma-aš-ma-aš KUŠE.SIR SIG₇-TIM ḫi-lam-mi-li ú-e-eš-ša-an-†a
50 GAL LÜ.MEŠ.ŠUKUR²₀₁-ia-aš-ma-aš NIMGIR.ÉRIN.MEŠ-ia kat-ti-iš-mi i-ia-an-ta

§25

51 ḫEGIR-pa-ma-kán nam-ma iš-tar-na 1 IKU (erased: nu nam-ma²¹) 2 LÜ.MEŠ L[I-I]M
ŠE-RI (kat-ta²²)
52 i-ia-an-ta GISŠUKUR.ḪI.A ḫar-kán-zi ma-a-na-at LÜ.MEŠ.DUGUD-TIM ma-a-na-at
53 pi-ra-an ti-ia-an-te-eš LÜ.MEŠ.SIG₇-TIM TUGNÌ.G.LÁM.ḪI.A-ma-aš-ma-aš KUŠE.SIR
SIG₈-TIM ḫi-lam-me-li ú-e₁-eš-ša-an-ta
54 UGULA LI-IM ŠE-RI-ia-aš-ma-aš NIMGIR.ÉRIN.MEŠ-ia kat-ti-iš-mi<<ya>> i-ia-an-ta
55 GIS<PA>.ḪI.A ḫar-kán-zi

§26

56 EGIR-pa-ma-kán nam-ma iš-tar-na 1 IKU nu nam-ma 2 LÜ.MEŠ LI-IM ŠE-RI²³
57 i-ia-an-ta GISŠUKUR.ḪI.A (added) ḫar-kán-zi (on line) TUGNÌ.G.LÁM.ḪI.A-ma-aš<ma-aš>
KUŠE.SIR SIG₈-TIM ḫi-lam-mi-li
58 ú-e-eš-ša-an-ta UGULA LI-IM ŠE-RI-ia-aš-ma-aš NIMGIR.ÉRIN.MEŠ kat-ti-iš-mi i-ia²⁴-
an-ta
59 GIS<PA>.ḪI.A ḫar₁-kán-zi

20. Written partly over erased [UGULA LI-IM ŠE-RI].
21. Probably only namma was meant to be erased.
22. Reading likely.
23. There is no space for kat-ta because the last LI of the next line is written upward.
24. -i- is a copying mistake, text has -ia-. 
§24

47 Thereafter (there is) one IKU between: (then) two spear-men march, 
48 either officers or advanced corporals. 
49 They are wearing good festive garments (and) shoes in the manner of hilammi-men. 
50 A chief-of-spear-men and an army bailiff march with them, holding staffs.

§25

51 Thereafter (there is) one IKU between: (then) two men-of-a-field-battalion 
52 march (along?), holding spears, either officers or 
53 advanced corporals. They are wearing good festive garments (and) shoes in the manner 
54 of hilammi-men. 
55 A commander-of-a-field-battalion and an army bailiff march with them, 
56 holding staffs.

§26

56 Thereafter (there is) one IKU between: (then) again two men-of-a-field-battalion 
57 march, holding spears. They are wearing good festive garments (and) shoes in the manner 
58 of hilammi-men. 
59 A commander-of-a-field-battalion and an army bailiff march with them, 
60 holding staffs(?).
THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§27

60 ŠA [LI-IM] SE-RJ-ma ku-iš ÉRIN,¹ MEŠ1-az nu tāk-šu-la-a-an ta-pu-ú-ša
61 iš-lga-ra1-an ḫar-zi GÛB-la-aš GÛB-la-az iš-ka-ra-a-an ḫar-zi ( x x25)
62 ZAG-ša ZAG-az iš-ka-ra-a-an ḫar-zi ar-ḫa-ma-aš 3 IKU i-ia-i-at12-ta
63 ma-a-an-ši pí-ra-an-ma ku-wa-pí KASKAL-iš ḫa-at-ku-uš na-aš an-da 1 pa-iz1[-z]i

§28

64 'nam-ma1 ma-a-an ḫa-an-te-ez-zi-aš ku-iš ku-it tar-na-i
65 na-aš-šu ANŠE.KUR.RA._HI.A na-aš-ma ta-at-ra-an-ta-an GUD na-at ḫa1-an-te-ez1-zi-aš
66 wa-aš-tūl ma-a-an ap-pī-iz-zi-aš ma ku-iš ku-it tar-na-i
67 'na-at1 ap-pī-iz-zi<−aš> wa-aš-tūl

§29

68 [ma-a-a]n [ṣar-]kān-ti-in1-ma Ṽ-wa-da-an-zi1 nu x x x-e
69 [ o o o ] x x x GŠŠUSKUR.HI.A na-an ḫu-u-x [ o o o ] x-an
70 [ o o o o ] 'ti1-[i]lt1-nu-wa-an-zi nu x [ o o o ] x x 'ma1?-a-an
(71–74 traces only, 75 destroyed, then end of column ii)

Col. III

§30

3 LUGAL-uš DI-NAM ú-e-ek-zi na-at [¹LO ME-ŠE-DI pa-ra-a(?) kar-ap-zi(?)]
4 na-at-kān A-NA GAL ME-ŠE-DI ki-iš-ša-ri-i [a-a-i na-at ku-it(?)]
5 DI-NU na-at A-NA GAL ME-ŠE-DI me-ma-i GAL ME-ŠE-DI-ma [LUGAL-i me-ma-i(?)]

25. Unclear traces on the right edge; no word required by context.
§27

60 The soldiers who (are) of a field-battalion keep the peaceful (population)
61 lined up on the sides: the left ones keep (it) lined up on the left,
62 and the right ones keep (it) lined up on the right. They march three IKU apart,
63 but if anywhere in front of them the road is narrow, they converge.

§28

64 Then, if one of the first (two) lets anything in
65 —either horses or a raging ox—then it is the first’s
66 fault. But if one of the last (two) lets anything in,
67 it is the last’s fault.

§29

68 [If], however, they bring in a defendant, [...]
69 spears. And him [...]
70 they cause to stand.
(5 lines lost)

Col. III

§30

1 [The guard who [brings in] the defendants
2 [takes his stand] behind the gold-spear-man. [When]
3 the king asks for a case (to be tried), the guard [picks] it [out]
4 and p[uts] it into the hand of the chief-of-guards and tells the chief-of-guards [what]
5 the case [is]; but the chief of guards [tells the king].
THE HITTITE INSTRUCTION FOR THE ROYAL GUARD
TRANSLITERATION

§31

7 ma-a-an GAL Ł.Ł.MEŠ KUŠ, na-aš-ma UGULA.10 na-at A-NA GAL ME-ŠE-DI [EGIR-an(?)]
8 a-ra-an-ta a-ra-ahl-zé-ia-az 1-aš ḫar-zi ma-a-na-aš Ł.Ł.ME[-ŠE-DI na-aš-ma]
9 BE-LU ku-iš-ki nu šar-kán-ti-i-uš ku-iš Ł.Ł.ME-ŠE-DI ū-li-da-a₁-iz-z[i]
10 na-aš EGIR-pa-pát pid-da-a-i na-aš pa-iz-zi A-NA LÜ.ŠUKUR.GUŠKIN
11 ū-i-e-ez-zi na-aš-ta nam-ma 1 DI-NAM pa-ra-a kar-pa-an-zi

§32

12 LŁ.TU DUMU.Ł.MEŠ.Ł.GAL-TIM ma GAL DUMU.Ł.MEŠ.Ł.GAL ar-ta EGIR-an-na-aš-ši
13 2 DUMU.Ł.MEŠ.Ł.GAL a-ra-an-ta na-at 3-e-eš ma-a-ah-ḫa-an-ma šar-kán-ti-in
15 ku-i-e-eš EGIR-an a-ra-an-ta (added ) ma-a-an-na-at BE₁-LU-TI-M₁ ma[-a-an Ł.Ł.MEŠ] ME-ŠE l. DI (on line) na-at EGIR-pa pa-a-an-zi nu EGIR-pa
16 Ł.Ł.MEŠ ME-ŠE-DI ū-e-mi-an-zi

§33¹

a-ra-ahl-zì-ia-az ku-iš Ł.Ł.ME-ŠE-DI ḫar-zi
17 ma-a-ah-ḫa-an-ma šar-kán-tì-in ta-ma-in ū-wa-te-ez-zi

(dividing line here!)

19 an-dur-za ta-pu-ša i-ia-an-ta a-ra-ah-za-ma-az ku-iš Ł.Ł.ME-ŠE-DI ḫar-zi
21 a-pa-ša-kán šar-kán-ti-in (EGIR-an ar-ḫa erased) EGIR-an ar-ḫa pa-iz-zi
22 na-aš šar-l-kán₁-ti-i a-ra-ah-za ZAG-az i-ia-an-na-i

§34

23 ma-a-an DUMU.Ł.GAL-ma EGIR-an-da me₁-mi₁-an ū-da-i na-aš GÜB-la-az-pát
26 pī-ra-an ar-ḫa ū-iz-zi
§31

Then the chief-of-guards goes, and two officials [stand/walk] behind him—
whether they are chiefs-of-chariot-fighters or commanders-of-ten—they stand [behind]
the chief-of-guards.

And one (man) holds the outside—whether he is a guard or
some (other) official. Then the same guard who brings in the defendants,
runs back; he goes and takes his stand with the gold-spear-man
and they pick out the next case.

§32

On the side of the palace attendants, however, there stands the chief-of-palace-
attendants, and behind him
stand two palace attendants; that (makes) three. But when they release a defendant,
the chief-of-guards keeps his place, but the two officials
who stand behind him (added: either officials or guards,) go back and
join the guards again.

§33

When the guard who holds the outside brings in another defendant,
then the two officials who stand behind the chief-of-guards walk beside the defendant
on the inside; but the guard who holds the outside
passes behind the defendant
(at the moment) when they bring the defendant in line with the guards,
but he (then) walks on the outside of the defendant, (that is,) on (his) right.

§34

But if a palace attendant afterwards brings a message (or: brings an additional message),
he comes from the left,
(that is,) from behind the palace attendants. But when he returns
then also on his return he follows that same route but passes
in front of the guards.
THE HITTITE INSTRUCTION FOR THE ROYAL GUARD
TRANSLITERATION

§35

29 LÜ<MEŠ> ME-ŠE-DU-TIM ma-aš-kán pi-ra-an ar-ḫa U-UL pa-iz-zi na-aš IŠ-TU
30 DUMU<MEŠ> É.GAL pa-iz-zi

§36

31 ma-[a-]n šar-kán-ti-iš-ma ar-ta A-NA LÜ ME-ŠE-DI-ma na-aš-ma A-NA DUMU.É.GAL
32 [DI]-NU na-aš-kán šar-kán-ti-in pi-ra-an ar-ḫa U-UL pa-iz-zi
33 EGIR-an(-)ar-ḫa-aš-kán pa-iz-zi nu-za a-ra-aḫ-zu ku-iš ḫar-zi
34 na-aš pa-iz-zi a-pé-e-da-ni kat-ta-an ti-ia-az-zi

§37

35 ma-[a-]n a-ra-aḫ-zu na-an-ma ku-in-ki ÉRIN.MEŠ-an na-aš-šu ÉRIN.MEŠ URU[Qa-a-aš-
36 ga ku-u-ru-ra-aš
37 na-aš-ma ÉRIN.MEŠ URU Kum-ma-ḫa ku-i-na-an im-ma ku-in ÉRIN.MEŠ LUGAL-uš ḫal-
38 za-a-i
39 nu LÜ<MEŠ> ME-ŠE-DU-TIM EGIR-an-da ḫu-u-ma-an-te-eš pa-a-an-zi ma-[a]n-[š]a-ma-
40 aš
41 GISUKUR.HI.A-ma te-pa-u-e-eš-zi na-aš-ta A-NA LÜ.MEŠ.SUKUR<<HI.A>>
42 GISU[KUR.HI.A]
43 ʾar-ḫa ta-an-zi na-at EGIR-an-da pa-a-an-zi na-at-za ḫu-u-la-li-ʾ1 ya-ʾ1-wa-ar
44 ḫal-ziʾ1-iš-ša-an-zi

§38

41 GISPA.HI.A u-wa-an-te-eš-ma-at EGIR-an-da U-UL pa-a-an-zi U-UL-aš-ma-aš a-[a-ra-1
42 [LÜ]<MEŠ> ME-ŠE-DU-TIM ma-kán ku-i-e-eš a-aš-ša-an-zi nu ma-a-an GISŠUKUR ku-iš
43 U-UL ḫar-zi nu-za GISPA.HI.A ku-it ta-an-zi na-at-kán ŠA GISkal-mu-ša-aš
44 DUMU.É.GAL 26 U-UL ḫa-an-da-[a]-[a]-[r]-ji pa-ra-a da-ma-a-e-eš
45 GISPA.HI.A ḫar-kán-zi na-at-ša-ma-aš [EGIR-an(?)] i-ia(?)-a na-ta

IBoTI 36

TRANSLATION

§35
27 And a guard who follows behind (him) goes on the right, behind the guard<s>
28 and also on his return he follows the same route on the right,
29 but he does not pass in front of the guards; and he (then)
30 joins the palace-attendant.

§36
31 If a defendant stands (there) but a guard or palace attendant has
32 a trial-case, then he does not pass in front of the defendant
33/34 (but rather) passes behind him and goes (and) takes his stand next to that (guard) who
holds the outside.

§37
35 But if the king calls some foreign troops—either troops of the hostile Kaška
36 or troops of Kummaḥa or whatever troops—
37 then all the guards follow them. But if
38 the spears are too few for them they take spears away from the spear-men
39 and follow (armed with those).
40 They call that “encircling.”

§38
41 Armed (only) with staffs, however, they shall not follow—it’s not right for them.
42 If someone among the remaining guards has no spear,
43 (such guards,) since they take (only) staffs, will not be lined up with the palace attendant
of (= who carries) the lituus.
44 (Rather,) two other palace attendants
45 will step forward, and these will line up with him. But the guards who
46 hold staffs will [walk behind(?)] them.
THE HITTITE INSTRUCTION FOR THE ROYAL GUARD
TRANSLITERATION

§39

47 ma-a-an ḫa-a-an-da-it-t]a-ri\(^{27}\) nu-uš-ma-aš-\(\)t\(\)kán\(^{1}\)
48 a-pé-e ḫa-an-da-a-an-zi a-pé-e-da-aš a-a-r[a ma-a-an-kán \(\)Ṣ]u-lu-ga-an-ni-ma
50 \(\)Ṣ]UKUR.HI.A-za ta-an-zi

§40

51 ma-a-an šar-kán-te-eš-ma zi-in-na-an-ta-ri nu ap-pí-iz-zi-an ku-in
52 šar-kán-ti-in pí-ḥu-ta-an-zi na-aš ma-a-ḥa-an pí-ra-an ar-ḥa pa-iz-zi
53 nu \(\)ME-\(\)ŠE-DI ku-iš šar-kán-ti-uš ū-i-da-a-iz-zi nu \(\)A-NA\(^{1}\) GAL ME-\(\)ŠE-DI (\(\)added\) ) na-
aš-ma A-NA x x x x x x x x ku-iš \(\)ME-\(\)ŠE-DI an-dur-za ḫar-zí nu a-
pé-\(\)[e]\(^{2}\)[d]a-ni te-ez-zi
54 ḫu-u-la-li-it-ta-at-wa GAL ME-\(\)ŠE-DI (\(\)added\) ) ma-aš-ma UGULA.10.\(\)ME-\(\)ŠE-DI na-
aš-ma \(\)NIMGIR\(^{1}\),\(\)ÉRIN.\(\)MES (\(\)on line\) ) LUGAL-i te-ez-zi ia-rú-up-ta-at-wa

§41

56 na-at da-a-i nu-za LUGAL-uš \(\)Ṣ]GIGIR e-ep-zi kar-šu-wa-ša ku-iš \(\)ME-\(\)ŠE-DI
57 nu \(\)Ṣ]SPA ḫar-zí nu ZAG-an ANŠE.KUR.RA ZAG-az ki-iš-ša-ra-az ZA\(\)A\(\)R\(\)Šu-ur-\(\)zi\(^{1}\)
59 nu \(\)Ṣ]GIGIR me-na-ḥa-an-da ta-me-eš-ša-an ḫar-zí na-at Ü-UL ak-kur-ri-ia-\(\)zi\(^{1}\)

27. Compare i 40.
§39

47 But if a ḥazannu or an overseer-of-army-bailiffs [is present], then
48 they (i.e., the guards with staffs) line up with them: for them it is right. But [if] they
49 follow the cart,
50 they shall not follow holding staffs:
51 they shall take spears.

§40

51 When the defendants have been completely dealt with—when the last
52 defendant whom they lead away passes in front,
53 then the guard who brings the defendants says to the chief-of-guards (added: or to ... or
54 to the guard who holds the inside):
55 “It (sc. the group of defendants) has been encircled!” The chief-of-guards (added: or the
56 overseer-of-10-guards or the bailiff) tells the king: “It has been completed.”

§41

55 If the king asks for a chariot, a guard brings the stool
56 and puts it down. Then the king mounts the chariot. And the guard who is (in charge) of
57 closing
58 holds a staff and grasps the right horse with (his) right hand by the bit,
59 but with the left (hand) he holds the kābur while holding the staff.
60 He keeps the chariot counterbalanced (so that) it does not tilt.
THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§42

60 \( L\overset{\text{M}}{\text{E}}-\overset{\text{S}}{\text{E}}-\overset{\text{D}}{\text{I}}-\overset{\text{m}}{\text{a}} \) ku-e \( (\text{G}i\text{S})\overset{\text{S}}{\text{U}}\text{KUR.}H.\overset{\text{I}}{\text{A}} \) ḫar-ḵān-zi na-at \( A-NA \overset{\text{L}}{\text{O}}\overset{\text{ša}}{\text{-}}-\overset{\text{a}}{\text{-}}-\overset{\text{š}}{\text{a}} \) x x 28

61 pi-an-zi ma-a-āb-ḫa-an \( (\text{G}i\text{S})\overset{\text{ṣ}}{\overset{\text{h}}{\text{u}}}\text{-}lu\text{-}\text{g}a\text{-}an-ni-i\text{i}š \overset{\text{p}}{\text{ār}}\text{-}\text{n}a\text{-}aš-ša pa\text{-}iz-zi \( \overset{\text{L}}{\text{O}}\overset{\text{ša}}{\text{-}}-\overset{\text{a}}{\text{-}}-\overset{\text{š}}{\text{a}}-\overset{\text{a}}{\text{-}}\text{-}\overset{\text{š}l}{\text{m}}\text{-}\text{a} \)

62 \( (\text{G}i\text{S})\overset{\text{S}}{\text{U}}\text{KUR.}H.\overset{\text{I}}{\text{A}} A-NA \overset{\text{L}}{\text{U}}\text{l.} \overset{\text{D}}{\text{U}} \) pa-a-i na-at-ḵān ḫi-lam-ni ša-ra-a pe-e-da-i

§42a

63 ma-a-an \( (\text{G}i\text{S})\overset{\text{ṣ}}{\overset{\text{h}}{\text{u}}}\text{-}lu\text{-}g\text{a\text{-}a\text{-}an\text{-}na\text{-}za\text{-}m} \) a ne-e-a-ri nu 1 \( L\overset{\text{O}}{\text{M}}\overset{\text{E}}{\text{S}}\text{-}\overset{\text{S}}{\text{E}}-\overset{\text{D}}{\text{I}} I\text{S-}T\text{U} \) \( (\text{G}i\text{S})\overset{\text{S}}{\text{U}}\text{KUR.} \)

64 \( A-\overset{\text{N}}{\text{A}} L\overset{\text{O}}{\text{M}}\overset{\text{E}}{\text{S}}\text{-}\overset{\text{S}}{\text{E}}-\overset{\text{D}}{\text{U}}-\overset{\text{T}}{\text{I}} \) M \( \overset{\text{D}}{\text{U}}\text{M.} \overset{\text{M}}{\text{E}}\text{.} \overset{\text{E}}{\text{G}}\text{.} \overset{\text{G}}{\text{A}}\text{L.-}\overset{\text{i}}{\text{a}} \) is-ki-da-a-āl-ḫi nu \( (\text{a}d\text{d}e\text{d}) \) \( \overset{\text{U}}{\text{R}}\text{U}\text{-}\overset{\text{S}}{\text{i}}\text{-}\overset{\text{U}}{\text{l}}\text{-}i\text{-}\text{(o}n\text{)\linebreak}\text{l}i\text{-}k\text{-i}\text{-}s\text{-}\overset{\text{a}}{\text{a}}\text{-}\text{a}n \text{t}\text{e}129\text{-}\text{e}z\text{-}z\text{i} \)

65 ta-pu-ū-ša

§43

66 nu \( L\overset{\text{O}}{\text{M}}\overset{\text{E}}{\text{S}}\text{-}\overset{\text{S}}{\text{E}}-\overset{\text{D}}{\text{U}}-\overset{\text{T}}{\text{I}} \) \( \overset{\text{D}}{\text{U}}\text{M.} \overset{\text{M}}{\text{E}}\text{.} \overset{\text{E}}{\text{G}}\text{.} \overset{\text{G}}{\text{A}}\text{L.-}\overset{\text{i}}{\text{a}} \) E\( G\)\( I\)R-an ar-ḥa pī-ti-ia-an-zi

67 \( \overset{\text{L}}{\text{U}}\overset{\text{M}}{\text{E}}\text{.} \overset{\text{S}}{\text{a}}\text{-}a\text{-}l-a\text{-}aš-ḥi-iš\text{-}m\text{-a}\text{-}ša\text{-}a\text{n} \) GUB-li A-NA ANŠE.GIR.NUN.NA še-er ar-ḥa

68 na-aš-ta \( (\text{G}i\text{S})\overset{\text{ṣ}}{\overset{\text{h}}{\text{u}}}\text{-}lu\text{-}g\text{a\text{-}a\text{-}n\text{-}n} \) in E\( G\)\( I\)R-pa ne-ia-an-zi \( (\text{G}i\text{S})\overset{\text{S}}{\text{U}}\text{KUR.}H.\overset{\text{I}}{\text{A}}\text{-}\overset{\text{m}}{\text{a}} \)

69 \( \overset{\text{S}}{\text{A}} \) \( L\overset{\text{U}}{\text{M}}\overset{\text{E}}{\text{S}}\text{-}\overset{\text{S}}{\text{U}}\text{KUR} \) Ü \( Š\overset{\text{A}}{\text{A}}31 \) L\( U\overset{\text{M}}{\text{E}}\text{.} \overset{\text{S}}{\text{E}}-\overset{\text{R}}{\text{I}} \) u-e-ē-ži nu Ŧa-a[n-te-ez-z]i

70 ap-pī-iz-zi ki-ša-ri

§44

71 nu \( (\text{G}i\text{S})\overset{\text{ṣ}}{\overset{\text{h}}{\text{u}}}\text{-}lu\text{-}k\text{-a\text{-}a\text{-}a\text{-}n\text{-}n} \) a-az ža-li-tu-u-wa-aš pa-iz-zi nu [ma-a-āb-ḫa-an]

72 KĀ.GAL-aš ma-an-ni-in-ku-wa-aš-ḥi nu \( L\overset{\text{O}}{\text{M}}\overset{\text{E}}{\text{S}}\text{-}\overset{\text{A}}{\text{L}}\text{A}N.Z\text{U}_{\text{I}} \) \( T\overset{\text{I}}{\text{M}} \) \( L\overset{\text{O}}{\text{[K]}-\text{i}}\text{-}t\text{-a-āš-ša} \)

73 \( Š\overset{\text{S}}{\text{A}} \) \( L\overset{\text{U}}{\text{M}}\overset{\text{E}}{\text{S}}\text{-}\overset{\text{S}}{\text{U}}\text{KUR} A-\overset{\text{N}}{\text{A}} \) \( L\overset{\text{O}}{\text{S}}\overset{\text{S}}{\text{U}}\text{KUR.}H.\overset{\text{I}}{\text{A}} \) (erasure) \( \overset{\text{E}}{\text{G}}\text{I}R\text{-}\overset{\text{a}}{\text{n}} \) [pa-a-an-zi 33]

74 na-aš-ta ma-a-āb-ḫa-an \( L\overset{\text{O}}{\text{M}}\overset{\text{E}}{\text{S}}\text{-}\overset{\text{A}}{\text{L}}\text{A}N.Z\text{U}_{\text{I}} \) KĀ.GAL-aš an-da [a-ra-an-zi 34]

75 nu a-ḥa-a ḫa-lat-zia-an-zi \( L\overset{\text{O}}{\text{[K]}-\text{i}}\text{-}t\text{-a-āš-ša} \) Ū-UL [ḥa-lat-z-ša-a 35]

(on tablet here addition B-C, see §3)

28. Reading uncertain; see Commentary.
29. Coll.; traces not clear, but tezzi better than ḫaltzi.
30. Copy correct.
31. Ŭ and ŠA both written over erasure.
32. EGIR-an written over erased ḫa-an-te-ez-zī.
33. Vel sim.
34. Compare iv 4.
§42

60 The guards give the spears which they are holding to the 'groom of the chair':
61 when the cart returns home the groom
62 will give the spears to the gatekeeper and carry them up to the portico.

§42a

63 But if he (the king) returns by cart, then one guard gives a sign with a spear
64 to the guards and to the palace attendants and says the following in Hittite:
65 "To the side!"

§43

66 Then the guards and the palace attendants run past the rear,
67 but the coachmen [reach] over the left mule,
68 and they turn the cart back. The spears
69 of the spear-men and the men-of-a-field-battalion turn (so that) the fi[rst]
70 becomes the last.

§44

71 Then he (the king) travels by cart to the palace. And [when]
72 he approaches the gate the chanters and the [reciter(?)]
73 follow the spears of the spear-men;
74 and as soon as the chanters [arrive] in the gate
75 they call out "Welcome!" But the reciter does not [call out].
THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§45

76 ma-a-aḫ-ḫa-an-ma-kan GİŞḫu-lu-ga-an-ni-ia[-aš ANŠE.GİR.NUN.NA.ḪI.A KÁ.GAL-ašM]
77 pa-ra-a ap-pa-an-zu nu LU.MEŠ[ALAN]\¹\Z[Ur, ki-i-ta-aš-ša 37]
78 ḫal-zi-[i]an-[i]-zi

Col. IV

§46

1 [LU.MEŠ UR]¹Ḫa-aḫ-ḫa-ma EGIR-an ḫu-ia-an-te-eš ŠA [LU.MEŠ.SUKUR-ma-aš<-[ma-
as] GİŞŠUKUR[ḪI.A]
2 [ŠA LU.MEŠ Š]UKUR.GUSHKIN-ia (added above piran) KI.MIN (on line) pf-ra-an ḫu-
   ia-an-te-eš LÜ.MEŠ URḪa-aḫ-ḫa-ma EGIR-an 38
3 [i-ia-a]n-ta nu SIR-RU ma-a-āḫ-ḫa-an-ma-aš-ta LU.MEŠ ALAN.ZU, ḫi-lam-a-na-aš¹
4 [KÁ.GA]L-aš an-da a-ra-an-zi nu a-ḫa-a ḫal-zi-an-zi LU.uki-i-ta-aš-ma
5 [nam]-ma Ī-UL ḫal-za-a-i ma-a-āḫ-ḫa-an-ma ANŠE.GİR.NUN.NA.ḪI.A KÁ.GAL-aš pa-
   ra-a
6 [ap]-pa-an-zi nu LU.MEŠ ALAN.ZU, LU.uki-i-ta-aš-ša ḫal-za-a-i nam-ma-at-kān
7 [lu-u]š-ta-ni-ia-az kat-ta pa-a-an-zi

§47

8 [ŠA ] LÜ.MEŠ.SUKUR ma-a-āḫ-ḫa-an ḫi-lam-mar ar-ḫa tāk-ša-an ša-a-[i-ia-aš-]pāt
   (added upward) pa-iz-zi GAL x
9 [nu?] ku-wa-pf GİŞLU.MEŠ.SUKUR g GİŞŠUKURḪI.A ti-ia-an-te-eš ku-wa-pí pa-a-an-
   zii a-pé-[e]-[da]-[ni]-81,-pāt? <pf-di>
12 li1-ia-at-ta ma-a-āḫ-ḫa-an-ma GİŞḫu-lu-lg-an-ni-l-in wa-aḫ-nu-lwa-an1-zí
13 [nu GİŞGU.ZA ti-it-ta-nu-zi

36. Compare iv 5.
38. Nothing! Traces uncertain.
39. According to collation kuwapi seems not to be erased but rather to be written over erasure, although there is a second kuwapi in the clause.
40. From here to pänzi over erasure.
41. Coll.
§45

But when the [mules of] the cart reach [the gate] (both) the chanters and the reciter call out.

§46

Hahhaeans walk behind—(that is,) the spear[s] of the spear-men and [those of the] gold-spear[-ma/en] walk in front and the Hahhaeans walk behind—and sing. But as soon as the chanters arrive in the [gate] of the portico they call out "Welcome!" But the reciter again does not call out. But when the mules reach (this) gate, then (both) the chanters and the reciter call out. Then they go down through the postern.

§47

When only half the file [of] the spearmen has gone through the portico, it goes into the same <place> where spear-men having deposited (their) spears usually go. But a guard takes the stool; he leaves the palace attendants on the left and proceeds to walk on the left of the wheel. But when they turn the cart, he sets up the stool (there).
§48

14 LÜ.MES URU-[ḫa]-aḫ-[ḫa]-ma ka-nu-uš-ši-an-zi (added) x x x [ o ] x 42 -ma-kán (on line) 
[ŠA É.GA]L-LIM 43 KÁ.GAL-aš 44


16 KÁ.GAL-TIM ša-ra-a ū-wa-an-zi ša-ra-a-laz-zi-[ma]1-at-kán KÁ.GAL

17 ša-ra-a Ū-UL ū-wa-an-zi

§49

18 ma-a-[ḫa]-an-ma-kán 45 LUGAL-uš GISḫu-lu-ga-na-az 1 kat-ta ti-i-e-ez-zi nu ma-a-an


20 a-NA GAL DUMU.MES.É.GAL ḫi-ik-zi ma-a-an ta[-m]a-iš-ma ku-iš-ki BE-<<LU->> LUM


22 ma-a-an BE-LU GAL-ma Ū-UL ku-iš-ki ḫa-fa-an-da 1-a-it-ta-ri nu ku-iš


24 na-aš-ta ma-a-ḫa-an LUGAL-uš GISGIR-za kat-ta ti-ia[-zi nu GAL ME-Ş] E-DI 46

LUGAL-i EGIR-anda IT-TI LÜ.MES ME-ŠE-DI US-GE-EN

24a [ka]r 47-su-wa-ša ku-iš 1 [LO]ME-ŠE-DI na-aš ŠA GISGIR

b ZAG-aš GISUMBIN me-na-ḫa-an-da US-GE-EN

c [LU] KARl-TAP-PU-ma GÜB-la-aš GISUMBIN me-na-ḫa-an-da

d US-GE-EN

42. After collation no reading possible.

43. -ma-at-kán erased when added …-ma-kán was inserted.

44. After GAL there are three horizontal wedges as copied, but no vertical; there is some erasure, so maybe only one horizontal is valid?

45. Over erasure.

46. Reading after S. Alp; confirmed by coll.

47. Coll.
§48

14 (At this point) the Haḥḥaeans are silent. They shall not come up to the gate [of the palace].
15 If there are two porticoes, they (may)
16 come up to the lower gate but they shall
17 not come up to the upper gate.

§49

18 When the king steps down from the cart, if
19 then the chief-of-guards is present, the chief-of-guards prostrates himself behind (the king) and entrusts the king again/hands the king back
20 to the chief-of-palace-attendants. But if some other official
21 is present who is standing in the front line, then that one prostrates himself;
22 but if no high official (at all) is present, then whichever guard stands (there) will prostrate himself. (added)

24 However, if he (the king) goes somewhere by chariot, then, when the king steps down from the chariot [the chief-of-guards prostrates himself behind the king together with the guards.

24a The guard who is (in charge) of closing
b prostrates himself opposite the right wheel of the chariot,
c–d while the charioteer prostrates himself opposite the left wheel.
§50

26 LŪ.ŠUKUR.GUŠKIN 𒊩𒌋.DU₄ an-da p[a-a-an-zi] nu-uš-ša-an GAL-az 

(28: added but except for the nu identical with 29–30 dāi, then probably erased)

§51

29 nu LŪ.ŠUKUR.GUŠKIN 𒄀ŠUKUR.GAR.RA k[u-it h]ar₄₈-zii na-at 𒈭i-i-ši kat-ta 

§52

31 𒊩𒌋ME-ŠE-DI]-ma ku-e 𒄀ŠUKURḪ.[ḪI.A₅₀ Šar-kán]-zi na-at-kán pa-ra-a ŠA 𒊩𒌋ME-ŠE-DI
33 𒄀ŠUKURḪ.[ḪI.A-ia Šar[-kán-zi-pät kat-ta-ma-at] U-UL ti-an-zi

§53

(whole paragraph over erasure)

34 ku-[i₃₂₃]-ma 𒊩𒌋ME-ŠE-DI [ ]-an-zi₃ na-aš-kán pa-ra-a pa-iz-zi 
35 na-aš-kán E.GAL.LIM(-)x [ ] x₅₂₉-ma-aš 𒈹u-uš-ta-ni-ia a-ri nu 𒄀ŠUKUR 
36 IT-ȚI 𒊩𒌋.DU₄ [hi-lam-ni da-a-i pa-ra-a-]ma KL.MIN ₅₃

49. F. Josephson.
50. Šar-kán]- does not fill the gap.
51. Compare i 9.
52. Perhaps E.GAL.LIM₃₉₉₃ kat-ta ú/pa-iz-zi ma-a-æn².
53. = paizzi (K. K. Riemschneider).
§50

25 The king goes into the palace. Then a guard, a gold-spear-man (and) the gatekeeper enter, they [come] up through the main gate building and throw the bolt.

§51

29 The gold-spear-man deposits the (gold-)plated spear which he holds in the courtyard (at the place)

30 where the guards usually enter the inner chambers.

§52

31 But the guards who [hold] spears proceed to the guards' court and take [their places] (there); they will stand and hold (their) spears [and] do not put [them down].

§53 (corr.)

34 But the guard whom they [dispatch(?)] leaves while holding a spear; and he [comes down from (?)] the palace.

35 But [when] he arrives at the postern he [deposits] the spear with the gatekeeper [at the portico(?)]. And ditto (i.e., leaves).
THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§54

37 nu ku-it-lma-an¹ x [ ] SIG₆-at-ta nu LUXha-ag-ga-zu-wa-aš-ši-eš
38 IŠ-TU É LUXMUHALDIM ⁵⁴ ] x 1 UXUR za-nu-wa-an IŠ-TU É.GA-ia

§55

40 A-NA DUMU.MEŠ.É.GAL-ia [ ] 1 UXUR fza-nu-wa-an ¹¹¹¹ NA-MA¹-AN-
41 pi-an-zi na-at-za [a-ta-an-zi]

§56

42 ma-a-ah-ša-an-ma du-u[n,⁵⁷ ] x [ ]
43 ú-iz-zi nu A-NA LUXSUKUR.GUSKIN⁵⁸ ]¹¹¹¹ [ ki-iš-ša-an
44 žal-za-a-it ú-da-an-[du-wa-ra-at(?)]

§57

45 LUXSUKUR.GUSKIN-ma [ ] x A-NA LUXMEŠ SUKUR lu-ú-i-li
46 ki-iš-ša-an žal-za-la¹-i [ ] x

§58

47 LUXSUKUR-ma-za GISŠUK[UR da-a-i(?)] ŠA GISŠUK]UR-ma⁵⁹ ZABAR ¹kat-ta¹ ne[-ia-
48 na-aš É LUXMUHALDIM pa-iz[-zi [ ] ki-iš-ša-an ¹te¹-ez-[i
49 du-un-na-ki-iš-na¹[ ]

55. Compare iv 40.
56. Last sign written over erasure.
57. Possible according to the photograph, on the tablet now broken; probably a form of dunnakeššar.
58. Compare iv 45.
59. Compare iv 50.
While [ the food ] is done (litt. becomes good), the waiter [brings] from the kitchen ... and] one roasted limb, and from the dairy One pitcher of [sweet milk and] gives it to the guards; then they eat.

Also to the palace attendants they give [ ... , one] roasted [li]mb and one pitcher of sweet milk; then they [eat].

But when [there is the call to the] inner chamber, a ... ] comes and calls to the [gold-spear(?)-]man in [Hittite thu]s: "[Let] them bring [it]!"

But the gold-spear-man [ ... ] calls out to the spear-men in Luwian thus: [" ... "].

But a spear-man [takes] a spe[ar], but the bronze (blade)[of the sp]ear is tu[rned] down. Then he go[es] to the kitchen [ and ... ] says [ ... ] thus: "To the inner chamber [ ... ]!"
THE HITTITE INSTRUCTION FOR THE ROYAL GUARD

TRANSLITERATION

§59

50 nam-ma LÚ.ŠUKUR[ ]x $A GlS $UKUR-ma
51 [Z]ABAR ŠA x60[ ]x [L]x [ ]
52 [šA (?)] É.GAL-LIM [ ]

Colophon

53 DUB.1.KAM ŠA LÚ.ME-ŠE-DI iš-ḫi-ū-[a-a]š Ū-UL tQA1-TI

60. Or ša-r [a-a]? There is no word space after ŠA, but only two horizontal wedges are visible.
Then the spear-man [...,] but the bronze (blade) of the spear
[is turned] up[ward ...]
palace [...].

First tablet of the Guard's Rules. (Text) not complete.
COMMENTARY

PRELIMINARY REMARKS ON THE CONSTITUTION OF THE TEXT

The ancient additions are a problem, not only because their small size makes them very hard to read, but, more importantly, because some of them raise the question of where they are meant to belong. It is one thing to copy them at the places where they are found on the tablet and to indicate the direction in which some of them run across columns; but it is another thing to determine the exact point to which they were added. Since any person who makes substantial additions to a written page will use any space available, regardless where on the page he can find it, I assumed that our Hittite scribe had proceeded in the same way, so that some additions might be physically remote from the point where they belonged. I therefore took the contents and what I found to be the natural sequence of the individual rules and regulations as a guide in arranging the additions in the way shown in the transliteration. Thus, I considered lines 19b–21b of col. I with their continuation in col. II as a continuation of the addition in lines 6b–8b. Similarly, I put the isolated addition on the reverse, which runs from col. III into the empty space at the end of col. IV (as shown on p. 32 of the hand copy) to the end of §3, col. I 19, because its contents are best understood at this point. Since the space after line 19 was already taken up by the addition to §1, this was the only free space the scribe found. He may have begun line 1 of the addition in the empty space at the end of II 5 or 7 which is now broken; the direction of the writing shows clearly that this addition belongs to the obverse, but its contents fit §3 much better than §16.

For the constitution of the text I used, in addition to IBoT I 36, the set of photographs (K 247–65) which I got from Ehelolf in 1933, and collations of individual spots made over the years in Istanbul. But even so I have not been able to read everything.

TEXTUAL COMMENTARY

Col. I

§1

1 2–3 [pa-a-an-z]i fits the space better than [ú-wa-an-z]i; the restoration [ša]-ra-a rather than [pa]-ra-a is based on the impression that this opening paragraph deals with the guards' going “up,” that is to the acropolis, to assume their duties for the day.
i 3 For the rendering İ.ĐU₄ of the logogram see W. Farber, ZA 66 (1976) 261–75.

i 3 end While the traces allow a restoration [p]a-a-an-zi, [hu]-ya₁-an-zi is preferable because this is the normal verb in this idiom and because it fills the gap after piran.

i 4 end The traces are clearly [t]j₁-en₁-zi.

i 5 end [t]i-fert-zi.

i 5 beg. [l]GI fills the space and yields a satisfactory sense.

i 6 EGIR-pa tamešš-, lit. “press back.” Jakob-Rost interpreted this as “absperren,” which may well be right; my rendering “cover” is less specific but expresses the same idea. By standing at the door, facing outward, the guards have the courtyard behind them (EGIR-pa) and keep it under control.

šanḫanzi. The subject must be the LU.MES-LUḪ by definition of their profession, even though the change of subject is not expressed. The fact that the small script begins with the last sign of this word indicates that originally -zi had been written further to the right (cf. lines 14, 15, etc.) and had to be erased to allow for the addition. The beginning of the addition is very hard to read. At the end of line 6 Jakob-Rost read the traces shown in IBoT as [...]u-uk-i katu(la(?)), and this may be correct although I once tried to restore the traces differently. The traces preceding the [t]u- seem to favor [t]a rather than [nu]. For lukkatta/i, adverbially used after a sentence connective, see CHD L–N 77a–b. “In the morning” would be in place here, implying that the activities of lines 1–6a take place before daybreak.

i 7 beg. I tentatively read aš-ka-aš za-ak(x)-ki⁷HI which, according to the photograph, seems possible but not certain. Between the (possible) AK (long form) and the traces of KI⁷ there is a large ZU, which looks as if it were left from an original line. kar-pa-an-zi is certain, with one superfluous wedge in the PA. The next few signs are not clear at all. Instead of the GI of the hand copy I now see rather a small ḤA, but a restoration *ḥa[-aš-ša-a]n-zi-ma is precluded by the traces and the space. After -ma I thought of KÄ.GAL-TIM, but this, too, is very uncertain. zakki-, usually with the determinative URUDU, is a metal part that serves for closing doors and lids of kettles (cf. KUB 17.10 iv 15ff. and dupl.). The typical verbs used with it are peššiya- “throw” for locking (cf. KBo 5.11 iv 15ff.), and kar- “lift” for opening. In the instruction for the ḤAZANNU we read that the zakkis are collected in the morning and taken back to the office of the ḤAZANNU. Since round holes in thresholds have been found, e.g., in the south door of the gate chamber above Yerkapı (cf. O. Puchstein, “Boghasköi. Die Bauwerke,” WVDOG 19 [1912] 40), the zakki- may be a door bolt used in vertical direction to lock the door in the threshold. But a simple latch, which also would be moving up and down, is not excluded.

i 8 I copied na-an, but there are traces of more wedges shown on the photograph, so na-at is possible. The pronoun -at as nom.-acc. plur. ntr. may refer to zakki⁷HI which must be a collective neuter plural, although a single zakki- is common gender.
Our reading ku-ra-an-ni-it is based on collation. According to the CHD files the word occurs in the first tablet of the \textit{BĚL MADGALTI} instruction KUB 13.1 (MH/MS) with joining 885/z, as seen by both H. A. Hoffner and H. Otten.\(^1\) With the correct position of the duplicate KUB 31.108 recognized by Ph. H. J. Houwink ten Cate, \textit{Schrijvend Verleden} (ed. K. Veenhof, Zutphen 1983) 173 n. 6, the relevant lines read:

9. \text{na-aš-ta}^2 ku-ra-an-na SIG, in \{([ša-])an-ḫa-an-du nu me-mi-an
10. \text{EGIR-pa ū-da-ū na-aš-ta} \mathrm{L}^{1}\{((\mathrm{ME}\mathrm{S\bar{E}N.NU.}))\}UN^3 \text{kat-ta ḫa-li-ya-az}
11. \text{QA-TAM-MA ū-id-du}^4
12. \text{nu LÚ,MEŠ}\mathrm{NÍ.ZU ŠA KASKAL.GÍD.DA a-l-ū} \mathrm{[(-wa-re-e\text{-}Ś)]} eš e-ep-du na-aš-ta LÚ,MEŠ\{NÍ.ZU\}
13. \text{URU-az kat-ta ku-ra-an-na ša-a[n-ḫu-wa-a(n)-z(i u-u)]n-1 ni-ya-an-du}^1
14. \text{na-aš-ta ku-ra-an-na š[a-a(n-ḫa-an-du)]}

“And they must inspect well the k. and report back, and (then) the watchmen must come down from (their) watch likewise. The long-distance lookouts must take (their) posts. The lookouts must drive down from the city to inspect the k., and they must inspect the k.”

This passage seems to indicate that an understanding of the instrumental kurannit in our text as indicating the means of lifting can hardly be correct. If the instrumental is taken as comitative it would mean that the k. can also be lifted. Although we cannot determine what k. really is, it looks like some closing device, which in our text may be at or near a gate of the palace. In the \textit{BĚL MADGALTI} passage some k. seem to be located outside the city. Like zakki- the word kuranna-occurs as (collective?) nom.-acc. plnr. ntr. (KUB 13.1 i 9, 13), but also as common gender acc. sing. (ibid., i 14) and plnr. (ibid., i 30, and KUB 31.108 i 7).

After \text{g}aš\text{g}aš\text{št}e\text{p}aš one expects -\text{ma}; Jakob-Rost restored -\text{m[a]}, but the surface of the tablet looks intact and empty here. I therefore added \text{<ma>} as an emendation. Also required is a negation because the bolt of the main gate of the kaškaštīpa- is only lifted in §12 (i 67). The two signs \text{Ū-UL} are badly garbled but can hardly be anything else.

1. The latter kindly informed us that it will be published in KBo 31.
2. The verb šañh- with the particle -ašta or -kan means “to search through” as opposed to šañh- without any particle “to search for” (see H. A. Hoffner, “Studies in the Hittite Particles: On some uses of -\text{kan}’” in (forthcoming) StMed. 7, eds. O. Carruba - S. Luraghi).
3. The fact that for KUB 13.1 i 6 LÚ,MEŠ\{tallaš the duplicate KUB 31.108 i 5 has LÚ,MEŠ\{EN.NU.UN confirms that LÚ,MEŠ\{EN.NU.UN.\}
THE HITTITE INSTRUCTION FOR THE ROYAL BODYGUARD

Since the lines 19b–21b with continuation in col. ii still deal with the lifting of the zakkis I put that addition here as the continuation of lines 6b–8b. Here the crux is the GI which is mentioned in connection with the lifting of the bolt or latch on the inside and with the opening of a storehouse, and should be given only to privileged officials. This comes very close to what we would call a key; but how can GI have this meaning? Is it because an arrowhead has barbs that a tool with a hook, with which one might have lifted the zakki-, was designated with the same word? The sign is clearly GI, not MUD. At the end of line 20 after mān it is definitely out of place, so I consider it as not valid even though the surface does not show it to have been erased.

i 20 wa-ak-aš-ši-zi, coll. (the horizontal of ŠI is very faint). A form of wakšiya- "to be lacking" is required here.

i 21 For NIMGIR.ERIN.MEŠ cf. H. G. Güterbock, FsOtten 74.

§2

i 12 šārā arta. Despite HW² I 205a s.v. šārā ar-, this composite verb means "to be present," "available," "existing." The fact that this compound is used here with persons as subject shows that it means "is not present, available." Therefore, in the shelf lists it also should be "is there, is present" instead of "stands upright (on the shelf)." Note the singular form here, in contrast to the correct plural aranta where the text says "twelve MEšEDIs are standing." In contrast, mān 12 MEšEDI-ša šārā UL arta must mean "But if the number of twelve MEšEDI-s is not available."

§3

The addition on the rev., which apparently speaks of the duties of a drillmaster, fits best here.

§4

i 23, 25 Rather than assuming a change of gender between kuit GlePA (i 23), and n-ʾan (-) (i 24) and kum GlePA-ʾan (i 25) (cf. Jakob-Rost, p. 208), we now take kuit as the causal conjunction.

§5

i 27 end The traces allow for either [n]a-ʾat-kān or [l]a-ʾat-kān.

i 28 Restoration [ša-r]a-a after line 22.

i 29 The vertical shown in IBoT after LUGAL-ʾuš-ma does not exist; there is only a break.

i 29–30 The restorations are tentative, based on the contrast to 30–31. Since the text only uses the declarative negation where the prohibitive would be possible, we restore UL in i 30 and 33. The restoration [appizzīš-ʾma ʾaš], despite the position before

6. Earlier I thought that these two signs GI were mistakes for the similar sign MUD; thus CHD L–N s.v. nata- 408b (earlier I also read GlšMUD-it in line 8 instead of kurannit but this was later disproved by collation). The fact that the bilingual moon-omen KUB 29.11 + 1026/ą obv. translates MUD (4a) by zakki- (4b; ed. H. G. Güterbock, Sachs Mem. 163, 170–71) is not in favor of reading MUD in i 20–21.
mān, is tentative. A nominal sentence is certain, but the missing word may have been a different adjective.

§§6-8

The “Austreteordnung” is by now well known, but there remain some problems. šēfur, of which šēfunanza (i 34) is a good “ergative” form, is known to be urine. Since gamaršuwanza (i 43), also “ergative” (for both cf. E. Neu, HS 102 [1989] 4 with n. 12), is contrasted with it, I concluded (Oriens 10 [1957] 353) that kammarš-referred to bowel movement. But then the man who is bothered by k. is said to go šējuna! It would seem, then, that š. covers the wider range of any kind of bodily waste. One of the participants in the Jerusalem seminar pointed to the fact that a healthy man can control his bowels and that therefore the case here mentioned would occur only if the man was suffering from diarrhea and this would explain why such a case would come before the king.

§6

i 33 Restoration with U-UL based on lines 47 and 48; -pāt added to fill the space. le-e-pāt would also fit but see above to i 30.

i 36 For (DUG)kalī- J. Friedrich, ZA 49 (1950) 251 n. 3, gave “Abort” on the basis of this text. But a vessel written kalī-(-) or gal-di without a determinative is made of silver or gold and used for wine (KUB 10.13 iv 9', 15'; KBo 11.52 v 27', 28'; in the KI.LAM festival: ABoT 5 ii 9 [I. Singer, StBoT 28, 35 ii 30], KBo 20.33 + obv. 19 [ibid., 89], KUB 48. 9 ii 10, 18 [ibid., 96], with parallels KBo 25.180 obv.2 6', KBo 25.176 rev. 26', 29'). A common gender form with determinative GlS, Giškalī-ti-uš, is found in KBo 21. 37 rev.2 18'. The determinative DUG in our text also characterizes the kalī- as a vessel, obviously a vessel serving this very purpose. My rendering “pot,” though perhaps too colloquial, is meant to convey this connotation.

i 38 For (DUG)tariyannalli- and (DUG)duyanalli- I maintain what I wrote RHA XV/60 (1957) 2–3. For the former cf. TÜG tar-ia-na-liš KBo 18.186 left edge 4, which must express quality or texture (cf. German “Drillich?”); cf. also KBo 18.181 rev. 8.

§7

i 40 For ḫandaittari cf. col. iv 21,22; similarly E. Neu, StBoT 5, 42 sub 3.

I restore [Ehi-i]-li and take the clause from ŠA to ēšzi as an asyndetic parenthesis explaining ḫandaittari; cf. CHD L-N s.v. nu Ah5'.

§8

i 46 .GetText-ŠI-ša-an-za i.e., .GetText-miš-an-za.

§9

i 48 For ḫilammar see the discussion p. 60.

i 49 For Jakob-Rost's restoration ka[r-tim-mi]-ya-at-ta the space is too short. With -di-instead of -tim- it is possible, and I gladly accept it.

i 50 luštani-. My definition as “side door” (Oriens 10 [1957] 354, also Alp, Belleten 18 [1959] 462 n. 16) was based on §11 of our text and on my understanding of the
§10

ablatives GAL~yaz KA.GAL-az and luštaniyaz as meaning "through the main gate," "through the side door"; Melchert (Diss. 157ff.) calls this a perlative abl. When adding "In view of recent finds on Büyükkale the luštani- might be a postern" I had in mind the postern near the south-west corner of Büyükkale, for which see K. Bittel, MDOG 89 (1957) 32 fig. 28, P. Neve, Büyükkale. Die Bauwerke (BoHa XII) 39–40 and Tafel 22. It was blocked in the final stage of Büyükkale, so it may have been in use in Middle Hittite times. See now CHD L–N s.v. luštani-.

§11

For nahšaraz as nom. sg. see CHD L–N s.v.

§12

Here begins what I call "la sortie du roi."

For kaškašīpa- see the discussion p. 60. Here it is clear that the main gate (GAL KÁ.GAL) is at, or in, or part of the kaškašīpa-, but not identical with it.

Addition: na-аš-za(?) LŪ.ŠUKUR[.GU§K]IN likely (coll.); Jakob-Rost read na-an?, but there are clearly heads of two verticals. Rest illegible.

GIŠ ga-la-a-ma. According to KUB 12. 51 i? 12 (I-NU-TIM ga-la-am-ma URUDU) it occurs in sets or pairs and can be made of copper. I wonder whether the Middle-Assyrian (GIŠ)kalammu (CAD K, 66a) could be the same word.

This addition is introduced by an oblique wedge; K. Riemschneider suggested that this ‘marker’ was intended to replace a paragraph divider, of which traces are visible between lines 70 and 71. Following this suggestion I call the next section §12a. At the end of the addition (72) one still reads the erased words ZAG-az tienzi. It seems that the original new paragraph began with the words that now run to the middle of line 70, and that the scribe, in order to add the alternative case, erased them and then rewrote them in smaller script.

LUšalašha. In our text several šalašha-men are turning the cart (i 69, iii 67–68). When the king leaves the palace on the cart the chief of the šalašha-men walks in front (ii 23). In §42 (iii 60–62), where the guards give their spears to the šalašha-man, who delivers them to the gatekeeper when the cart returns home, he seems to be driving the cart. Men who are in charge of carts or mules may be called “grooms” even though one of them may occasionally drive the cart. In §19 (ii 20–25), however, where only the chief of the grooms is said to walk in front of the cart, it almost seems that the king, whip in hand, is driving his own vehicle.
The translation "Kutsche" now used by many scholars does not describe this vehicle appropriately. It is true that it is a wheeled vehicle (here § 17 ii 13–14, §20 ii 26, and §22 ii 43) cf. Alp, Belleten 18 (1959) 462 n. 16. From §18 of our text we learn that one could sit in (or on) it, and from §§43+46 that it was drawn by mules. In KUB 10.17 i 20–25//18 i 34–39 the king, who arrived from the tarnu-house on a chariot, mounts a huluganni in order to go Ḫattuša šarā. I take this to mean that for the ascent to Büyükkale he used a lighter vehicle drawn by mules, which are better suited to mountainous terrain than horses. It is not easy to find an English name for such a vehicle; the term "cart" for a vehicle different from a (military) chariot and a (four-wheeled) wagon is taken from M. A. Littauer/J. H. Crouwel, Wheeled Vehicles and Ridden Animals in the Ancient Near East (Leiden-Köln 1979) pp. 4–5.

For ḫarkiu- see the discussion pp. 61–64.

i 71 beg. Reading U-UL tar-ḫa-an is possible according to collation. Traces of U, ḪA, and AN are fairly clear. The UL is garbled, probably written over incomplete erasure. Of the TAR, the small vertical wedge is clear, the horizontals are visible despite other traces. Between tiyauwa[r] and the -pāt at the end there is a break. I cannot think of a restoration; tiyauwar-pat would make good sense. ar-ki-u-i is added below the pāt (collated; the Winkelhaken of the hand copy does not exist!); it must be read here for the sake of the context, followed by tapušza of line 72.

i 72 mid. Although the first sign looks like BU rather than GU we accept Jakob-Rost's reading GISGU.ZA in accordance with ii 26.

GIS huluganni. Of the last sign only one long horizontal is preserved below the break. This can only be 1 ni 1; there is no trace of the Winkelhaken or the vertical needed for NA. The traces at the end of the line seem to fit 1 ḫar-zi 1. The restoration "[near]" in the translation is suggested by line ii 15, where a MEŠEDI, probably the same, sets up the stool, so that the king can mount the cart. But the traces do not seem to fit anything like kattan, tapušza, etc.

i 74 This sentence sets the scene. Literally "Then they are coming forward from the guard's courtyard," with the iter.-dur. in the middle form. §12 begins with the words "When the king goes out"; §§12–12a describe the immediate preparations for his 'sortie,' and end with the statement that "they," i.e., the king and his entourage, will be leaving the courtyard.

§§13–16 and 23–26 The sign combination "1 KĀN" can only be understood as 1 IKU, since -kān as particle or phonetic complement is out of place. With EGIR-pa namma ʾıstarna each new sentence or section of 1 IKU is introduced. In §§13–16 certain officials are said to "stand" there, but also to be "running in front of the king"; in §§23–26 they are said to "walk." The persons mentioned in §§23–26 are not the same. One gets the impression that the first group is waiting at certain intervals for the
king to come, ready to walk in front of him. For the value of the IKU (ca. 15 mtrs.) we follow H. C. Melchert, JCS 32 (1980) 50–56.

On the basis of EGIR-pa-ma-kan namma ištarna 1 IKU in ii 5 (§16) (and restored in ii 1, §15), ii 51 + 56 (§§25–26) and the same without namma in ii 44 and 47 (§§23–24), I propose to restore [EGIR-pa-maja-kán] in i 78 (§14).

§13

i 75 LÚ.MEŠ zizinüileš is hapax, I read -nu-ú-, Jakob-Rost -na-ú-; both seem possible according to the photograph.

GİŚTUKUL. The sign is elongated, looking like MA.

i 76–77 For the restoration, cf. ii 49, 53, 57f., but there is less room here, so I restored a shorter version.

hišamilih is derived from LÚhišammi-, for which see I. Singer, ZA 65 (1975) 77–78, S. Alp, Tempel 330. This functionary is active in cult scenes and belongs to the personnel of an È.NA, (KUB 13.8 obv. 5–6). What exactly is meant by “wearing festive garments in the manner of hišammi-men” we do not know. One may adduce the reliefs of Höyük, where men holding spears wear the same garments as those participating in the cult (cf. Bittel, Hethiter figs. 212 and 222).

i 77 On the analogy of §§15–16 one expects n-âit [LUGAL-i piran hayanteš] but the space seems a little too short.

Col. II

§16

ii 2 For the LÚ.MEŠ LIM ŞERI, cf. I. Singer, StBoT 27, 57 n. 4; F. Pecchioli Daddi, Mestieri 470f.

ii 7 The logogram looks like GİŚ.HI.A rather than PA.HI.A. For “stick, staff” the text writes GİŚ.PA, not PA alone. Neither “trees” nor “branches” (PA = Akk. artu, e.g., KUB 4.47 obv. 18f., KUB 17. 28 iii 44) being very likely, one may perhaps emend to֑GIŚ.<PA>.HI.A. But the same writing also occurs in ii 59! Twice the same mistake?

§17

ii 9 Does DUGUD modify the spear or the men? I decided for the latter as did Jakob-Rost. It seems that they are so high in rank that they do not even have to hold their own spears!

ii 11–12 Cf. KUB 2. 3 ii 6–8: 1-EN DUMU.È.GAL-ma GIŚ.marin AN.BAR GIŚ.kalmuš GİŚ.İSTUHHA GIŚ.mukar-a ğarzi. Singer suggested restoring [GIŚ.kalmuš] at the end of ii 11. In our text it is another DUMU.È.GAL who holds the kalmuš, see §21 ii 33–34 and §38 iii 43–44.

ii 12 GIŚ.mukar. From KBo 2.4 i 25f., where the priest calls the Stormgod of Nerik by means of a mukar (GIŚ.muknaza andan ğalzai), it was learned that a mukar makes
a sound. In our text there is the mukar of the huluganni. For an implement that is a part of, or belonging to, a cart one thinks either of a bell or a rattle or sistrum. See below on ii 45–46; cf. O. R. Gurney, Schweich 35, less specific CHD L–N s.v.

ii 13–14
Lit. “at the cart, on the left, next to the wheel.” A different construction is found in ii 43.

§18
In ii 15 the guard sets up a GISGU.ZA, and in line 16 the king sits on the cart. But this does not mean that the GISGU.ZA is put on the cart, because in §20 we read that a guardsman is holding it and then hands it to a L[U.GU].ZA (ii 26, 30). And in §47 (iv 13) it is again set up before the king alights from the cart (§49, iv 18). Thus it seems that the GISGU.ZA serves as a stepping stool for mounting and alighting. It is known that the Hittites used Sumero grams for different seats rather freely: a SU.A often is a chair (not a stool as Akk. littu), and a GU.ZA is not always a throne but often also a simple chair (cf. A. Archi, SMEA 1 [1966] 76 n. 3). In our case it would be one grade lower in the hierarchy of seats, but still, it could be called GISGU.ZA because it was used by the king.

ii 18
Apparently only a term containing the element ŠUKUR was written over the long erasure. Restoration [LÜGIS]UKUR.[GU$KIN] after lines ii 10 and 20.

§19
ii 23
GAL L[U].MEŠšalaššaš. For the “grooms” see above i 69.

ii 24–25
The significance of this passage was first recognized by S. Alp, Beamt. 8 n. 4; cf. Jakob-Rost, p. 212. In §49 the king is entrusted back to the GAL DUMU. MEŠÉ.GAL.

§20
ii 27–28
Although the traces at the end of 27 could be SAG.D[U ...], Jakob-Rost’s interpretation is ruled out by the pronoun -aš (ii 28), which must be the subject, the same as in na-aš, 26. In 28, I restore only -t[e-pa]a, against Jakob-Rost’s -t[e-pa]az, since the space is shorter than she assumed—the crack having opened— and the traces are two clear horizontals of equal length; in the photograph I think one even recognizes a trace of the vertical of [p]a in the break. I. Singer adduced KBo 10. 24 i 10–13 (2nd tablet EZEN KLLAM): maḥḥan -ma kē šulṭar šarazzi [yaz] ēkašgaštipaz KA.GAL-az katta ari “When these animals (the figures listed at the end of tablet 1) arrive below from (or through) the gate of the upper gate building” (partitive apposition; differently I. Singer, ZA 65 [1975] 86 n. 81; see below p. 60). But here the situation is different. Now, because of the reading kaškaštipa, the guard walks near the cart until he reaches the gate. For the allative with ar- see F. Starke, StBoT 23, 29. I understand katta ēkāškaštip[e]pla ari as “arrives down, at the gate building.”

ii 28
The GIS widāli also occurs in KUB 44.25 ii 1 and 6 (cf. M. Popko, Kultobjekte 132) in the phrase GIS widulī piran 3-SU šipanti and without determinative in KBo 17.49:2, where USKEN also points to a cultic context. V. Haas neglected Popko’s
examples when proposing (OLZ 76 [1981] 461) the meaning “Wagenkasten” on the basis of our text alone. That the body of a chariot or cart should receive libations is hard to imagine. One rather thinks of the locations in the temple like the hearth, throne, and the window, which are usually provided with offerings. For our text I thought of a wooden part (det. GIŠ) of the kaškaštipa-, such as a door leaf, a post or pillar, or a screen. Now G. Neumann (Or. 59 [1990] 234–38), taking “Wagenkorb” (i.e., the body of a chariot made of wickerwork) as established meaning, connected the word etymologically with a root that has to do with weaving and basketry. This would be compatible with the meaning “screen” considered for widuli- earlier. But the evidence is not sufficient for a clear definition of the word.

ii 29 ha-an-da-a-an-li-ta-rr1, coll. The verb ḥandāi- (passive) in this text apparently has the specific meaning of “to be lined up” as best shown in §21.

§21

ii 32–38 I understand ḥandāi- (passive and pass. part.) and šāriya- as shown in the following paraphrase (M = MESEDI, D = DUMU.É.GAL, sp = spear, lit = lituus): 2 M with spears walk in front, lined up with one another, i.e., side by side; 1 D holding the lituus walks on their left, lined up with them, so that they form a front of three. The other Ms and Ds form three rows, to wit, 2 rows of Ms and 1 row of Ds, as illustrated in this sketch:

```
  D    M    sp
  M    M    M
  D    M    M
```

cf. §38, according to which Msp who only hold staffs are not allowed to be lined up with D + lit.

ii 36 “[... -T]IM 3,” and 37 “2” with the second wedge in the crack, collated.

§22

ii 39 The šatammu is in charge of the storehouses etc.; cf. AHw s.v. The translation “quartermaster” is here chosen because of the military context.

GIŠ BAN ḫuittiyan, lit. “drawn bow.” The bow string is not loose but tightened, so as to be ready for use.

ii 39 end an-d[a-m]a-a-t-kān collated. “It is ‘let’ into a p.” is a parenthetical clause referring to the bow; for anda tarma- in the sense of “insert,” cf. A. Götze, NBr 64f., 70. This means that the KUSpardugganni-(or -atar ?) is a (leather) bow case.

ii 43 Lit. “on the left, at the cart, (namely) the wheel,” different from ii 13–14.

§23

ii 44 GIŠŠUKUR.GAR.RA obviously implies <GUŠKIN>.GAR.RA, but GUŠKIN is left out in our text whenever LUŠUKUR.GUŠKIN immediately precedes it (cf. iv 28, 29).
ii 45–46 The presence of a \( \text{L} \)A.ZU “physician” is surprising. The explanation may be that his function is to ward off possible illness, which he does both by pronouncing spells (\( \text{bukkišk} \)) and by using a noise-making instrument (\( \text{mukar} \)). If this is true, “sistrum” seems more appropriate for \( \text{mukar} \) than “bell.”

§24

ii 48 It is clear from this passage that a \( \text{L} \)U.DUGUD is more than a \( \text{L} \)U.SIG, since only an “advanced” (\( \text{piran tiyanza} \) cf. ii 53) \( \text{L} \)U.SIG is comparable in rank to a \( \text{L} \)U.DUGUD. The renderings “officer” and “corporal” are, of course, only approximations. For \( \text{L} \)U.DUGUD see now R. H. Beal (Diss. 525–41), also for \( \text{L} \)U.SIG, (ibid., 549–53); for the former he accepts Alp’s “captain,” the latter he defines as a “lower echelon officer.”

ii 50 GAL \( \text{L} \)U.MEŠ.ŠUKUR-ia-aš-ma-aš written over partly erased [UGULA LI-IM Ș]E-RI.

§25

ii 51 end \( \text{kat-ta} \), on the edge, is likely, though not easy to understand. In the parallel line 56 there is no space on the edge for restoring [kat-ta], since the LI of line 57 is written upward into that space.

§26

ii 59 For the tentative emendation to \( \text{GlS}<\text{PA.}>\text{Hl.A} \) cf. above, to ii 7.

§27 This section is difficult, and the interpretation here offered is tentative. \( \text{ERIN.MEŠ} \)-az as nom.sg. of a -t-stem is well known. In the translation I used the plural where it is easier in English, but the text uses the sg. throughout. It seems that the term here refers to the individual \( \text{L} \)U.MEŠ \( \text{LIM SERI} \), of whom two each were mentioned in §§25 and 26. Apparently in each case there was one on either side. It seems that in §27 we are told what these soldiers are supposed to do. This is why I translate the verbs in the plural, assuming that the Hittite singular forms still refer to \( \text{ERIN.MEŠ} \).

\( \text{takšulān} \), part. pass. neuter of the verb \( \text{takšulā}-i \). The verb is attested in the meaning “to make peace” (KBo 5.6 ii 7–10, KBo 11.1 obv. 10, 14, KBo 13.76 rev. 23’, KUB 24.9 ii 9). The finite verb in KUB 9.31 ii 56, 58 and the partic. in KUB 9.32 rev. 17f. are used in the same sense. A deity is to be “pacified,” \( \text{takšulanza ēšdu} \), parallel to \( \text{gangadanza} \) (KBo 7.29, 11). A \( \text{L} \)U \( \text{takšulaš} \) “man of peace” is contrasted to \( \text{L} \)U \( \text{kururaš} \) (KUB 26.19 ii 13, 16 etc.; simply mentioned KUB 23.77 + KUB 13.27:65, 77). Here, the \( \text{takšulān} \) seems to be in contrast to the “foreign troops, either hostile Gašga troops or troops of Kummaha” of §37. But why is \( \text{takšulān} \) in the neuter form? Is \( \text{antuššatart} \) to be understood as a noun?

\( \text{išgarā}-i \), “to pierce; to stick in, fix; arrange, line up.” I am trying to understand \( \text{takšulān tapuša išgarān harzi} \) “keeps the peaceful (population) lined up on the side” as a kind of cordon intended to keep even harmless spectators at a safe distance; normally, a distance from left to right of 3 IKU, or somewhat over 1 IKU.
on either side of the royal procession, except where the path narrows. The interpretation of anda paizzi here as “move inward,” i.e., closer to one another is Singer’s.

§29

ii 68 [šar]-kán-ti-in-ma collated. Here begins the description of the royal law court. For šarkanti- cf. above §11, i 61.

Col. III

§§30–31 The king “demands a DINU” (iii 3). The MEŠEDI “lifts it out” (iii 3 rest.), and puts it into the hand of the GAL MEŠEDI ... The MEȘEDI’s “lift out” namma 1 DINAM (iii 11). It seems that the guard picks one case out and hands it to his superior while telling him the nature of the case. This looks as though the DINU here was an actual document, whether tuppu, lê’u, or usurtu.

§30

iii 1 Restoration of widāizzi after §11, i 62 and §31, iii 9.

iii 2 Restoration after §31, iii 11.

iii 3 For the restoration cf. §31, iii 11, although here -aštā is lacking.

iii 5 At the end of this line the restoration LUGAL-i memai already proposed by Jakob-Rost, p. 190, is based on the fact that the king was asking for a DINU and on the analogy of §§6–8 with their repeated passing on of information.

§31

iii 6 For the restoration of the verb at the end of the line we thought of either iyanta or aranta. The former would fit the fact that the chief-MEŠEDI is going and -ṣi must refer to him. However, in iii 7–8 the same two men are said to stand (ANA GAL MEŠEDI [ ... ] arania), where the postposition should be restored as EGIR-an on the analogy of iii 15.

iii 7 For LUKUŠ, (LU)Š “chariotfighter” see Beal, Diss. 74–82.

§§32–33

iii 16–17 The dividing line after line 17 is obviously out of place. The new paragraph most probably begins with arabzīyaz, line 16, because in iii 18f. and 19f. the MEŠEDI on the outside seems to be somehow involved with leading in the defendant.

iii 20 The subject of ṭuṅdānzi are probably the LU MEŠEDI and the two BELUTI of iii 18.

iii 21 The combinations appan arha (iii 21, 33, 66) and piran arha (iii 29, 32, 52) with the verb pai- “to go” and a direct object are comparable to the same construction of īṣṭama arha “through.” We therefore translate appan arha pai- “to pass in the back” and piran arha pai- “to pass in front,” where arha adds the idea of passing. piran arha uwa- (iii 26) with dat.-loc. would also mean “to pass in front.”
The \textit{ISTU} \textit{DUMU.MES.E.GAL} \textit{EGIR-anda} of iii 24 as well as the \textit{ISTU} \textit{LU<MES?>MESED} \textit{EGIR-anda} can hardly be anything but equivalent to ... \textit{appan} “behind”: “comes/goes from behind.” The \textit{EGIR-anda} of iii 23 may have the usual meaning of “afterwards,” but this is hardly possible in iii 27. We take iii 27 to mean “the \textit{MESEDI} who goes behind/follows” (sc. the \textit{DUMU.E.GAL} of §34). I ask myself whether in iii 23 he could not bring a message behind the procedure or one that is additional to it.

At the beginning of this line there can be hardly anything but \textit{DI}NU, thus also Jakob-Rost. We take the nominal sentence with a dative as the known expression for “to have”: “A guard or a palace-attendant has a case.”

Although \textit{apedani} may refer to the \textit{sarkanti-} or one of the claimants, it seems to make better sense if it refers to the guard.

\textit{ÉRIN.MEŠ} representing a Hittite noun in the sing. occurred in §27, where the military meaning was in place. But \textit{ÉRIN.MEŠ} = \textit{sābū} also has the more general meaning of “people” (cf. CAD s.v., AHw s.v.), and this latter meaning may be better suited here. Why should only the meaning “soldiers” be used and no other people of foreign and enemy countries be brought to court? But I am reluctant to render the same term differently within one and the same text.

The \textit{SA} is a mistake for \textit{ANA}.

The traditional translation “mayor” for Akk. \textit{hazannu} should be avoided. The instruction for the Hittite official whose title is written with this Akkadogram (Otten, BagM 3 [1964] 91–95, Or. 52 [1983] 133–42, Pecchioli Daddi, OA 14 [1975] 93–136) makes it clear that he is responsible for the security of the capital.

\textit{hulalittat} was interpreted by Jakob-Rost, p. 197, as “Es ist abgewickelt worden!” Our interpretation follows E. Neu, StBoT 5, 59, “Eine Suite (Begleitmannschaft) hat man gebildet.” \textit{taruptat} may also mean “it (sc. the group of defendants) has been assembled,” but since this is the end of the court scene the other meaning of \textit{tarup-} seems more appropriate.

This paragraph deals with the special case in which the king asks for a \textit{GIGIR} instead of a \textit{huluganni}. We are not told for what purpose, but maybe the text envisages the possibility that the king wants to drive to some other place. From §42 to §49 the vehicle is the \textit{huluganni} again; see below. The alternative that the king may use a \textit{GIGIR} is again considered in the addition to §49, iv 23bff. From line iii 57 we learn that the \textit{GIGIR} is drawn by horses, in contrast to the mule drawn
THE HITTITE INSTRUCTION FOR THE ROYAL BODYGUARD

ручанны (cf. iii 67). Lines 57–59 contain a number of terms that are either rare or
hapax. My tentative interpretation starts from the assumption that a two-wheeled
chariot has to be steadied while the king mounts it.

iii 55 The GU.ZA here as in §18 serves as a stepping device.

iii 56 GIS GISIR ėpzi, "seizes, takes." I take in the sense of "mounts" the chariot.

Karšuwaš. From "cut off, bring to an end" I take karšuwaš kuiš MEŞEDI to mean
"the M. who is of finishing," i.e., "who is in charge of the end of the ceremony" or,
in this case, "of the king's departure"; cf. also §49 iv 24a. For other occurrences cf.
E. Neu, GsKronasser 120–21.

ZABARšùrzi. A bronze object by which one can seize the horse, is likely to be a
"bit." URUDUšurzi occurs in KUB 30.32 i 4; in KUB 42.28 iii 5–8 URUDUšurzi is
counted by TAPAL, "pairs" or "sets," and nine such "sets" are with the
KUŞ.KA.TAB.ANSE (cf. KBo 18. 170a rev. 8; for both passages cf. J. Siegelová,
Verw. 150 and 486).

Holding one of the horses by the bit obviously serves for holding it steady. That the
MEŞEDI grasps the bit of the right horse with his right hand is most easily
understood if he stands on the outside, facing the chariot. But what then happens in
iii 58–59? "He keeps the chariot 'pressed' 'opposite.'" I understand this to mean
that he holds it counterbalanced. This would best be done by holding the pole. Does
his right hand, therefore, hold the bit of the horse which is on
his right? For the chariot pole there is already Hittite ʰišša- (cf. HW s.v.) and Akkadian mešedu. In
KBo 21. 87 ii 6' kāpurā KU.[ ... are mentioned among other objects of precious
materials. The kāpur might be a special feature near the tip of the pole like the peg
or pin that attaches the yoke to the pole on the chariots found in Egypt as seen in
M. A. Littauer-J. H. Crouwel, Chariots and Related Equipment from the Tomb of
Tut'ankhamūn (Tut'ankhamūn's Tomb Series, VIII; Oxford 1985) pl. LXXII.

iii 59 akkuriyai. Meaning taken from the context; cf. HW² without transliteration.

§42 As mentioned above, from here on the vehicle is again the ḥuluganni. In §49 iv 18
the king alights from the ḥuluganni; and in §44 "(the king) travels by ḥuluganni to
the palace." I therefore take the clause in §42a iii 63 mān GIS ḥulugannaz- ma nēari
to mean "but if he (namely, the king) returns by ḥuluganni"; see Alp's review of
IBoT 1, AnDergi II/5 (1944) 791 "(Kral) arabadan dönerken" "When (the king)
returns by cart"; E. Neu, StBoT 5, p. 122 interprets this differently but not
convincingly; but cf. ibid., p. 124 on appa nai- "sich (wieder) umwenden, sich
heimbegeben") and consider §§42–49 (without the addition to §49) as the
description of the king's return trip.

iii 60 end I copied GIS GU.ZA from traces on the edge, but the word hardly makes sense here.
In the photograph I cannot make it out, nor even can I decide whether the traces
might be a different word or whether they are valid at all.
The adverb in Hittite is used in contrast to "in Hattic" and "in Luwian." It is written above the line and, strangely enough, it is the sole example of the young form of the sign LI in this text.

The command "to the side" (§42, iii 65) is carried out at the beginning of §43 where I understand appan arża as "hinten vorbei" rather than "hinten weg." They pass the rear of the huluganni in order to get to the side. Similarly şer arğa in iii 67 is "darüber weg" (as in the frequent phrase şer arğa wahnu), but I cannot restore the verb. The plur. neyanzi (iii 68) and the form LI.MEŞšalaššiš (for -eš) demand a 3rd plur. here, too; "reach over" seems to be demanded by the situation, but I cannot think of a Hittite verb for it.

In nu şantezzi appizzi kišari the subject apparently is still GİŞSUKUR.HI.A (neut., cf. i 13) of line 68, the text saying "the spears" instead of "the spear bearers." Cf. §44 iii 73 and §46 iv 1–2.

Restorations at the ends of iii 74, 75 after iv 4; ends of 71 and 72 from context. In 73 ha-an-te-ez-zi is erased; what is written after (and over the end of) the erasure is probably meant to be EGIR-an[(-)] ... ], although the beginning of EGIR is garbled. After it a verb of motion is expected, iyanta, pänzi, or the like.

The translation "chanter" for ALAN.ZU is another attempt at finding an English expression for this evasive profession, cf. CAD and AHw s.v. aluzinnu and my notes in RHA XXII/74 (1964) 95–97 and JNES 48 (1989) 307–09. It is based on the fact that in the festivals he usually memai "speaks, pronounces," and sometimes Hattic text follows. But it is true that in other contexts he does other things.

The Hittic call aḥā is commonly uttered on occasions like this. The translation "Welcome," guessed from the situation, should be considered as a tentative proposal only.

We tentatively restored iii 76 after §46, iv 5–6 despite the presence of -kān. The phrase parā ep- seems to be an idiom for "to reach(?)" although the details are unexplained. ANŜE.GİR.NUN.NA.HI.A might be subject or object.

Unless our restorations in §45 are wrong, the same scene repeats itself in §§44–45 and 46: when the aluzinnu arrive at the gate (having followed the spear men who probably precede the royal vehicle), they alone call out aḥā; only when the cart actually arrives does the kitaš participate. But why twice the same procedure? I can see only one reason: the KĀ.GAL of iii 74 and the šhilamnaš [KĀ.GA]L of iv 3–4 must be different gates. Note that there is a luštanı near the latter, as in §9. For an evaluation see the discussion of hilammar below p. 60.
§46

iv 1-2 -ma-aš for -ma-šmaš, haplography as elsewhere.

§47

The syntactic difficulties in this paragraph may in part be due to the fact that so much of it is the result of scribal changes.

iv 8 After ša-a- a reading -r[i] is possible. The sign after the break according to the photograph does not look like RI, it might be PAT. We combine takšan ša[r]yaš and interpret it as "(only) half the file." The verb paizzi is in the addition but the GAI followed by a Winkelhaken is completely unconnected because the one sign missing at the beginning of iv 9 can only be restored as [nu].

§48

iv 14 No matter what the scribe put in before -ma-kān in the addition, it cannot have essentially altered the sense. Therefore we translate the original version [ŠA E.GA]-LIM-ma-kān.

§49

iv 21 The reading hantezzi[a]nni is confirmed by the photograph. It is so far the only attestation of *hantezziatar. The translation is taken from the context.

§52

iv 31 The kue formally belongs to the GAIŠUKUR.HI.A, but is not taken up in the main clause. One expects ku-i-e-es, and our translation assumes that this was meant.

iv 33 As already seen by Jakob-Rost, p. 201, ti-an-zi in this text is only used of the verb dai- “to put,” “they step” is written ti-en-zi. The restoration ka-ta-ma-at is then suggested by the context and the size of the gap.

§54

iv 37 haggazuwašši is hapax but was already compared by Kammenhuber, MSS 14 (1959) 73, with Hattic haggazuel. The hittitized word seems to be formed with the Luwian suffix -ašši which corresponds to the Hattic suffix -il in function. KBo 5. 11 i 14 translates Lu[haggazuš] with Lu[ekuttaraš, obviously a nomen actoris from eku- "to drink." Because in our text the Lu[haggazuš brings both meat and milk, we chose the more general translation "steward."

§§56-57

Since udan[du(-)] in iv 44 can only be Hittite, one expects that the adverb ending in -li (iv 43) should mean "Hittite." UUR[nišili of iii 64 does not fill the gap. Since there
it was an addition, it is possible that the original text in iv 44 used the longer \textit{nešumnili} which would fill the gap. \textit{lūgli} is preserved in iv 45, but there the Luwian wording is broken away.

The restoration \textit{ Sukur.Gukin} in iv 43 is based on the assumption that we have here again a case of a relayed message. Someone tells the gold-spear-man, and the gold-spear-man tells it to spearmen. If this reconstruction were correct, it would be interesting that the person of higher rank is addressed in “literary” Hittite but tells it to the rank and file in the “vernacular” Luwian. For the missing verb form one may think of \textit{ upandu} (cf. DLL s.v. \textit{upa}).

§59

iv 51  The traces after the ša- seem to be the heads of two horizontals. There is no word space before them. The only restoration we can think of here, particularly in contrast to iv 47 \textit{katta nešyan} is šar[ā]. For a similar shape of RA see ii 65 (in \textit{tatrantan}).

ARCHITECTURAL TERMS

1. \textit{(E)halentuwa}

My definition of \textit{halentuwa} as “palace” in CRRAI 1971, 307–14 was based mainly on the following two considerations. In our text, when the guards come “up,” they take position in the yard near the \textit{halentuwa}, and in the evening when the king goes home, he goes to the \textit{halentuwa}. And the other is the passage in the outline of the AN.TAH.ŠUM festival, 9th and 10th days\textsuperscript{7} according to which a \textit{salli ašşsar} with the queen takes place in the palace of the queen, and one with the king in the \textit{halentuwa}. Jakob-Rost, independently in her edition of the Mešedi-text, proposed “Wohnpalast,” i.e., residential palace or the residential part of a larger palace complex. In §1 of our text where the \textit{halentuwa} is situated on one side of the courtyard such a special part could be meant. The very fact that religious ceremonies like the \textit{salli ašşsar} can be carried out in the \textit{halentuwa} would be more easily understandable if the term referred to the palace as a whole, including sections destined for such ceremonies. Büyükkale contains some buildings that obviously served religious purposes, and although the main excavated level belongs to the 13th century, there is no reason why the royal acropolis of an earlier date should not also have included such buildings. The frequent beginning of festival texts “When they open the \textit{halentuwa}” followed by the putting on of the regalia and paraphernalia by the king is easier understood if the king here sets out from his own home rather than from a special building.

It seems that \textit{halentuwa} is always used for the actual building. \textit{E.GAL} is often used for the institution while expressions of the type \textit{E.GAL hụbetaš} (“palace of the grandfather”) refer to specific buildings. I never thought of \textit{halentuwa} as the Hittite reading of \textit{E.GAL}. The newly discovered equation of \textit{halentuwa} with \textit{hiškalli} in the Hurrian-Hittite bilingual\textsuperscript{8} now shows that

\textsuperscript{7.} Compare JNES 19 (1960) 81, 85.

\textsuperscript{8.} Compare H. Otten, AA 1984, 373, Neu, Hurritische 15 with n. 32.
the Hittite translator used *halentuwa* to render a Hurrian loanword derived from É.GAL⁹. I cannot find the arguments used by S. Alp, Tempel, for his interpretation of *halentuwa* as “cella, adyton” convincing.

2. (É)hilammar

For *hilammar* I maintain my old definition as “pillared hall” as explained in RIA Bd.IV 404–05. To repeat my main arguments: the *hilammar* cannot be the gate because it has itself a gate. In a ritual a certain ceremony takes place in the *hilammar* if the house has one, but on the roof if it does not have a *hilammar*.¹⁰ Since this is a ritual to be performed for a client, it reminded me of the simple porch consisting of a roof on wooden supports found in Anatolian village homes. Furthermore, the choice of KI.LAM as logogram for *hilammar* is hardly based on phonetic similarity alone. Particularly since the EZEN KI.LAM deals with the delivery of products to the royal court, and an open hall is more suited for the market place than the gate. Also, the fact that the neo-assyrian kings called the *bit hilani a tamšil ekal māt Ḫatti* (cf. Renger, RIA Bd.IV 406) and describe it as having columns, indicates that their model had columns or pillars.

3. Ékaškaštipa

The *kaškaštipa* is only attested in our text and the KI.LAM festival. There is no doubt that it is a building closely connected with a gate. Singer concluded from i 66–67, compared with i 8 and iv 27, that *kaškaštipa* is identical with GAL KĀ.GAL. It cannot, however, be the reading of KĀ.GAL; because the latter is *plural tantum*, whereas *kaškaštipa* forms an allative sing. *kaškaštipa* (i 67, ii 28). In the passage KBo 10.24 i 10–13¹¹ both terms appear next to one another:

(10) *mahḫan -ma kē* (11) *ḫūitār šarazzi [yaz]*
(12) *Ékašgaštipaz* (13) KĀ.GAL-az katta ari

Because appositions of two nouns of identical meaning are not attested, I must take this as a partitive apposition meaning “the main gate of the *kaškaštipa*.” I therefore translate *kaškaštipa* as “gatebuilding,” but it is true that the two terms can be used interchangeably. The derivation from Hattic *kaštip* “door” ¹² is possible also for “gatebuilding.”

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¹⁰. KBo 5.2 iv 4ff. with dupl. KUB 45.12 rev. 11ff.

¹¹. Compare I. Singer, StBoT 28, 16.

4. (ē)arkiu

The arkiu is a structure situated near a door or gate. In our text it is mentioned (§12a) when the ḫuluganni is turned so that the king can mount it when he comes out of the palace (§18). A similar situation is mentioned in the KILAM festival, KBo 10.24 iv 7–12:13:

(7) SAL.LUGAL-ašš-a GISḫūlugannin (8) ēḫalentūwa KĀ-aš
(9) piran waḫnuwanzī (10) nu-èšan SAL.LUGAL-aš
(11) GISḫūluganniya ēša (12) ta LUGAL-i EGIR-an iyatta

“And they turn the ḫuluganni of the queen in front of the palace door, then the queen sits down on the ḫuluganni and follows the king.”

During their ride the royal couple is accompanied by music. Thereafter we read (ibid., 20–23)

(20) ēḪalkiaš aški kaitirraz (21) ari nu ēarkiu kattan14
(22) ĄSTU Ė URU Ankuwa (23) ḫarpan DUG KAŠ-ya arta

“He (the king) arrives at the door of the Grain goddess from below, and at the arkiu there stand piled up (products) from Ankuwa and a vessel of beer.”

So here the arkiu is at the door of a temple.

In the first tablet of the same festival (KBo 10.23 ii 12–3515) the departure of the king from the private apartments is described as follows:

(12) LÚ MEŠEDI-kaš kan ḫantezzi (13) ēḫalen[i]āš ēarkiu
(14) menaḫḫan[ā] a arta (15) GISŠUKUR LÚ ME[Š ŚE] DT ḫarzi
(16) GIS[AP]-ya [...] anda ḫarzi (17) maḫḫan-š-[a] DUMU.Ē.GAL
(18) menaḫḫ[a]nd[ā] a ušzi (19) nu kāš ḫalzāš
(20) namma-š-[aš]-kan pidi [...] (21) n-āš ANA 2 DUMU.MEŠ.Ē.GAL
(22) piran iyatta (23) n-āšta maḫḫan LUGAL-uš
(24) KĀ-az parā tiẓzi (25) DUMU.MEŠ.Ē.GAL-š-[aš] LÚ MEŠ MEŠEDI
(26) ēarkiu kattan (27) GUB-laz AŠAR-š SUNU ḫarkanzi
(28) LÚ MEŠ ALAN.ZU, naš-[aš]-kan (29) INA KĀ Ė LÚ ŠÀ.TAM
(30) ŠA SAL.LUGAL ēarkiu ka[t]tan (31) LUGAL-i-š-[aš kan menaḫḫanda
(32) aranta (33) n-āšta maḫḫan LUGAL-un
(34) menaḫḫanda uwanzi (35) [nu a]ḥalziyanzi

13. Compare I. Singer, StBoT 28, 19.
14. The dividing line after 21 must be disregarded.
15. Compare I. Singer, StBoT 28, 11.
"One Mešedi stands opposite the first arkiu of the palace (or: stands in front opposite the arkiu of the palace). He holds a Mešedi-spear, he also holds a staff. But when the palace attendant sees (the king) coming, he calls out ‘kâš.’ Then he [turns(?)] on the spot and walks in front of two palace attendants. Then, when the king steps out of the door, the palace attendants (and) the Mešedi keep their places at the arkiu on the left. But the chanters stand in the door of the house of the queen’s treasurer at the arkiu opposite the king. And when they see the king coming, they call out ‘aḫā.’"

In the ritual of the ḫešta-house (IBoT 3.1) the king on his way to the ḫešta-house reaches its door (obv. 13’, 17’), and there follows (obv. 21’–25’):

(21) LUGAL-uš-kan anda paizzi arkiu tiyazi
UGULA LÔ-MUḪALDIM taḫheššar pâi LUGAL-uš (23) anda-kan paizzi
DAM LÔ-GUDU, ŠA GÛ.GAL.GAL memal (24) ŠA GÎS-MASAB ḫarzi KÂ-aš arta (25) ta-šši-kan DUMU.É.GAL DIB-zi ta LUGAL-ı GAM-an
ṣubḥai

"The king goes in; he steps into the arkiu. They give (him) hand water, the chief of the cooks gives (him) resin. The king goes in. The wife of the GUDU-priest stands at the door holding groats of broad beans in a basket. A palace attendant takes (it) from her and pours (it) out next to the king."

So far Singer’s definition16 of arkiu as “passageway of the gate” would fit, but it does not necessarily follow from the context. The arkiu could be a structure adjacent to or in front of the door. It could be so closely attached to the door that reaching it would be virtually the same as reaching the door.

There is, however, one text already adduced by C. Mora17 which contradicts Singer’s definition. In KUB 20.87 i 1–15 we read:

(1) LUGAL-uš ḫalentuwaz (2) uizzi ta ḫarkiuiya (3) tiḫzi LUGAL-uš
ešari (4) UGULA LÛ.MEŠ-SAGI taḫšanin GUŠKIN (5) LUGAL-ı pâi
LUGAL-ušš-a GU, MAḪ (6) šipanti nu GAL MEŠEDI GU, MAḪ
(7) ŠUM-an tezzi GAL MEŠEDI (8) ANA LÛ.MEŠ-GÎSPA tezzi
(9) UGULA LÛ.MEŠ-GÎSPA ANA LÛ.SANGA tezzi (10) Ū LÛ-GUDU,12
šipantuzššar ŠA DINGIR-LIM (11) ANA LÛ.SANGA pâi LÛ.SANGA-
š-a GU, MAḪ (12) šipanti t-ăn AN.BAR-aš GÎSPA-it GUL-ahzi
(13) n-aš iyannai apê EGIR šû (14) iyanniyanzi nu KASKAL-ı an parâ
(15) SÎR-RU

“The king comes out of the palace and steps into the arkiu. The king sits down. The chief of the cupbearers gives a gold tapišani-vessel to the king, and the king sanctifies a bull. The chief of the Mešedi pronounces the name of the bull. The chief of the Mešedi tells it to the heralds. The chief of the heralds tells it to the SANGA-priest, and the GUDU-priest gives the libation vessel of the deity to the SANGA-priest, and the SANGA-priest sanctifies the bull and hits it with an iron rod, and that one (the bull) starts to walk (and) the others start behind him and sing along the way.”

Obviously, this ceremony could not have taken place in the passageway of a gate. Moreover, the statement “comes out of the palace and steps into the arkiu” can hardly mean that he steps only into the doorway. I rather think that the arkiu is a separate structure in front of the door, large enough for this ceremony. The 120 sheep and 10 head of cattle of KUB 30.41 left edge 4, mentioned by Singer,18 would fit even less into the “passageway of a gate.”

My reason for proposing “canopy” or “awning” for the structure in front of the door was my idea that kattan might stand for katta “below.” A few examples for such a use of kattan in other contexts can be found.19 However, in the example quoted above from the KILAM festival (KBo 10.23 ii 26–27) arkiui kattan GUB-laz obviously means the same as arkiui tapušza ZAG-za (IBoT 1.36 i 70). In other words, the phrase arkiui kattan tiyazi must mean “he takes his stand at the arkiu, steps near the arkiu.” In addition, there are numerous examples for arkiui tiya-20 which could mean the same, but which also could mean “steps into the arkiu;” this latter meaning is also expressed by the phrase arkiui anda paizzi (KUB 44.47 ii 7–8). Similarly, arkiui artari may mean “stands in” or “stands at the arkiu.”21 The text KBo 10.20 iii 44 says that the king and queen worship the Mother Goddess in the arkiu. We learn from the following lines (KUB 2.3 ii 32ff.) that the arkiu could be near a ḫuwaši stone and could be located inside an enclosure, but this is an exceptional situation.

(32) LUGAL-uš-šan qU-aš ṢA-huwašiya (33) anda paizzi ṢA-huwašiya
(34) UŠKEN LU ALAN.ZU, memai (35) ṢA kitaš ḫabalā
(36) t-aš Ṣarkuui tiyazi

“The king goes in to the stele of the Stormgod (enters its enclosure22) and prostrates himself before the stele. The chanter speaks, the reciter calls out. Then he steps into the arkiu.”

18. StBoT 27, 110.
19. KUB 7.1 ii 24; KUB 9.6 i 13; KUB 10.11 vi 5f, 16 where kattan interchanges with katta; VBoT 24 ii 9f.
20. Compare KBo 22.189 ii 1; KUB 2.3 ii 36.
21. KUB 20.76 i 11.
22. Compare O. Gurney, Schweich 40f.
In the KI.LAM festival, KBo 10.24 iv 31–32, the products of the city Nenašša are presented to the king in the “lower arkiu” (kattari arkiui). This would imply the existence of an upper arkiu. We wonder whether in KBo 20.8 obv. 7–9 the fragmentary context mentioning the arkiu and the roof of the mākkizzi-building refers to such an upper arkiu. In KBo 10.24 iv 19–21 (cf. above p. 61) kattiraz literally means “from the lower,” but since there is no noun it is not clear whether the lower arkiu is meant here. I cannot accept Singer’s 23 or Mora’s 24 interpretations.

A structure near the door which allows for the ceremonies just mentioned might still be a canopy although the verbs “to go” or “step into (it)” do not fit our definition of a canopy. It might be some other kind of light structure which would not have left tangible archaeological remnants. For lack of a better word we have kept the tentative translation “canopy,” but are printing it in italics.

25. Because of the fragmentary state of the text I cannot decide whether in KBo 14.82 ii 4–5 andurza “inside” and arkiui menahhanda “opposite the arkiu” are in contrast to one another, implying that the latter was outside.
GLOSSARY

This glossary contains all preserved and partially preserved words of IBoT I 36. The state of preservation is not indicated.

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<td>-a-</td>
<td>&quot;he, she, it&quot;</td>
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<td>-uš</td>
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<td>-al-/ya</td>
<td>&quot;and, but, also&quot;</td>
<td>i 22, 44, 46, ii 12, 34, iii 6, 12, 15, iv 6</td>
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<td>-C-Ca</td>
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<td>-V-Ca</td>
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<td>i 73 (2x), iii 8, 16, 25, 28</td>
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65
-a/-ya (cont.)  “and, but, also” (cont.) encl. conj. (cont.)
logogram + -ya

aha  “welcome”
akkuriya- “to tilt”
ak-kur-ri-ia-i  3. sg. pres.
anda  “in, into”
an-da  a. ar-
a. ḫar (k)-
a. iyannai-
a. pai-
a. tama-

andan  “in, inside”
an-da-an  adv.

antuša- “human being, man”
an-tu-u-wa-ah- ха-аš  i 57

andurza  “inside”
apa- “that”
a-pa-šº  nom. sg. com.
a-pa-a-šº  i 37, 52, ii 30, iii 21
a-pa-aš  i 36
a-pu-u-un  acc. sg. com.
a-pa-at  nom.-acc. sg. neut.
a-pé-e-da-ni  dat.-loc. sg.
a-pé-e  nom. pl. com.
a-pé-e-da-aš  dat.-loc. pl.
appa  “back”
a-ap-pa  adv.

appalāi- “to deceive”
ap-pa-la-a-iz-zi  3. sg. pres.

see also EGIR-pa

i 11, 22, 33, 39, 41, 63 (2x), 66, 76, ii 3, 6, 7, 11, 23, 29, 33, 37, 42, 45, 50 (2x), 54 (2x), 58, iii 27, 64, 66, iv 2, 33, 34, 38, 40

iii 75, iv 4

iii 59

i 16, iii 74, iv 4

a. ḫar (k) -
i 58

a. iyannai- 
i 31

a. pai-
i 4, ii 63, iv 23, 26

a. tama-
i 73, ii 39

pospos. 
i D–E 4(?), 48

iv 10

i 9b, 10, iii 19 (a. tapuša), 53

ii 37, 52, ii 30, iii 21

i 36

iii 25, 28

i 44

i 21, iii 34, 53, iv 9

iii 45, 48

iii 48

iii 25
GLOSSARY

**appizzi-/appizziya-**

“low, of lower rank, last”

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<td>ap-pl-iz-zi-iš</td>
<td>nom. sg. com.</td>
<td>i 21</td>
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<td>ap-pl-iz-zi-an</td>
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<td>ap-pl-iz-zi</td>
<td>nom.-acc. sg. neut.</td>
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<td>ap-pl-iz-zi-aš</td>
<td>gen. sg.</td>
<td>ii 66, 67 (&lt;-aš&gt;)</td>
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**ar-**

“to arrive, reach”

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<td>a-ri</td>
<td>3. sg. pres.</td>
<td>i 44 (-šan), 46 (id.), 51, ii 28, iv 35</td>
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<tr>
<td>a-ra-an-zi</td>
<td>3. pl. pres.</td>
<td>iv 4 (-ašta, anda)</td>
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**ar- (mid.)**

“to stand”

“to be available” (w. šarā, see p. 46)

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<td>ar-ta</td>
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<td>a-ra-an-la</td>
<td>3. pl. pres.</td>
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<td>ar-ta-at</td>
<td>3. sg. prct.</td>
<td>ii 20 (kattan)</td>
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**āra**

“right, just”

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<td>a-ā-ra</td>
<td>adv.</td>
<td>i 41, 48</td>
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**ara-**

“friend, companion”

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<td>nom. sg. com.</td>
<td>i D–E 3, 43</td>
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<td>a-ri</td>
<td>dat.-loc.</td>
<td>i D–E 3, 43</td>
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**araḥza**

“outside”

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<tr>
<td>a-ra-aḥ-zi(-iā-)</td>
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<td>iii 16</td>
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**araḥzina-**

“outer, foreign”

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<td>a-ra-aḥ-zi-na-an</td>
<td>acc. sg. com.</td>
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**arṭa**

“away”

(for appan/piran arṭa see p. 54)

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<td>prev. (cont.)</td>
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<td>a. mer-</td>
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<td>a. dā-</td>
<td>i 24 (-kan), iii 39 (-ašta)</td>
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<td>i 69 (-ašta)</td>
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<td>piran a. uwa-</td>
<td>iii 26 (-kan)</td>
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<td>šer a. [ ... ]</td>
<td>iii 67 (-šan)</td>
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| “through” | postpos. | i 51 (-ašta, ištarna a.), iv 8 |
| “canopy(?)” (see pp. 61ff.) | | |
|arkiu- | | |
|ar-ki-ú-i | dat.-loc. sg. | i 70, 71 |

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<tr>
<th>arnu-</th>
<th>“to bring, communicate”</th>
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<td>3. sg. pres.</td>
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<tr>
<th>āšš-</th>
<th>“to be left (over)”</th>
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<td>3. sg. pres.</td>
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<td>a-aš-ša-an-zi</td>
<td>3. pl. pres.</td>
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<th>“door”</th>
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<td>a-aš-ka</td>
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<td>a-aš-ka-az</td>
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<td>ii 42, iv 11</td>
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<th>au(š)-</th>
<th>“to see, look”</th>
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<td>a-ut-ti</td>
<td>2. sg. pres.</td>
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au(§)- (cont.)  “to see, look” (cont.)
  a-uš-zi  3. sg. pres.  i 55
  a-uš-ta  3. sg. pret.  i 56
  uš-ki-iz-zi  iter.-distr. 3. sg. pres.  i 59
  uš-kán-zi  3. pl. pres.  i 19

epp-/app-
  “to take,” “to reach” (? with parā, see p. 57)
  e-ep-zi  3. sg. pres.  i 54, 56, iii 56 (-za), 58
  ap-pa-an-zi  3. pl. pres.  i 9 (-za), iii 77

ëš-/aš-
  “to be”
  e-es-zi  3. sg. pres.  ii 17 (-šan)
  a-ta-an-zi  3. pl. pres.  iv 39

³haggazuwašši-
  “waiter(?)” (see p. 58)

ḥāli-
  ḥa-a-li  nom.-acc. sg. neut.  i 19

ëḥalentuwa-
  “palace” (see pp. 59f.)
  ³ḥa-le-en-tu-wa-aš  gen.  i 5
  ³ḥa-le-en-tu-u-wa-aš  dat.-loc. pl.  iv 25
  ³ḥa-li-tu-u-wa-aš  iii 71
  ³ḥa-le-en-tu-u-wa-za  abl.  i 10
  ³ḥa-le-en-tu-u-az  i 64

see also É.GAL

ḥaltzai-
  “to call (out)”
  ḥa-linked-zi-ı  3. sg. pres.  i 65
  ḥa-linked-za-a-ı  iii 36, iv 5, 6, 44, 46
  ḥa-linked-zi-an-zi  3. pl. pres.  iii 78, iv 4
  ḥa-linked-zi-ia-an-zi  iii 75
  ḥa-linked-zi-iš-ša-an-zi  iter. 3. pl. pres.  i 66 (-za), iii 40 (id.)
THE HITTITE INSTRUCTION FOR THE ROYAL BODYGUARD

ḥandai-  
act. "to line up"  
(mid. "to be lined up"

(h. -ašta/-kan)

"to be available"

ha-an-da-a-iz-zi 3. sg. pres. i 57 (šarā, -kan)
ha-an-da-a-an-zi 3. pl. pres. iii 20 (ašta), 45 (kan), 48 (id.)
ha-an-da-a-it-ta 3. sg. pres. mid. iv 21
ha-an-da-it-ta-ri i 40, iii 47
ha-an-da-a-it-ta-ri iv 22
ha-an-da-a-an-ta-ri 3. pl. pres. mid. ii 29 (-kan), iii 44 (id.)
ha-an-da-a-an-za part. nom. sg. com. ii 35 (-ašta)
ha-an-da-a-an-te-es part. nom. pl. com. iii 33 (-kan), 35 (id.)

ḥantezzi-  
"first, foremost"

ha-an-te-ez-zi nom.-acc. sg. neut. iii 69, 73 (eras.)
ha-an-te-ez-zi-aš gen. sg. ii 64, 65

ḥantezziatar "front position, front line" (see p. 58)

ha-an-te-ez-zi-an-ni dat.-loc. sg. iv 21

ḥar-/ḥark-  
"to have, hold"

ḥar-zi 3. sg. pres. i 23, 25, 26, 51 (-ašta), 68b, 72b, ii 11, 12, 16, 23, 26, 34, 44, 45, 61 (2x), 62, iii 8 (-za), 14 (id.), 16 (id.), 19 (id.), 33 (id.), 43, 53, 57, 58 (-za + -ṣan, anda), 59, iv 29, 34

ḥar-kán-zi 3. pl. pres. i 11, 27, 76, 79, ii 6, 7, 10, 33, 50, 52, 55, 57, 59, iii 46, 60, iv 31, 33

ḥašš-  
"to open"

ḥa-aš-ša-an-zi 3. pl. pres. i 20, 68 (EGIR-pa)

ḥatku-  
"narrow"

ḥa-at-ku-uš nom. sg. com. ii 63

ḥatti-  
"in Hattic"

ḥa-at-ti-li adv. i 65

ḥa-at-ti-i-li i 65

ḥilha-  
"court(yard)"

ḥi-i-la-an acc. sg. com. i 6
GLOSSARY

**Èhila-** (cont.)

"court(yard)" (cont.)

Èhi-la-as

Èhi-i-li

Èhi-la-as

Èhilammar

“portico” (see p. 60)

Èhi-lam-mar

Èhi-lam-na-as

Èhi-lam-ni

Èhi-lam-na-az

Èhilammi

“in the manner of hilammi-men”

(see p. 50)

Èhi-lam-mi-li

Èhi-lam-me-li

Èhink-

act. “to entrust”

(mid. “to bow”)

Èhi-ik-zi

Èhi-in-ga-ri

Èhi-in-kant-a

see also ŠUKÉNU(M)

Èhuwai-

“to run”

Èhu-wa-a-i

Èhu-ia-an-zi

Èhu-ia-an-za

Èhu-ia-an-te-es

Èhuittiya-

“to draw”

Èhu-it-ti-an

Èhuek-/huk-

“to pronounce spells”

Èhu-uk-ki-is-ki-iz-zi

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<td>gen. sg.</td>
<td>i 4</td>
<td></td>
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<tr>
<td>dat.-loc. sg.</td>
<td>i 9, B-C 1, 40, iv 29, 32</td>
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<td>abl. sg.</td>
<td>i 74</td>
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<tr>
<td>nom.-acc. sg. neut.</td>
<td>i 51, iv 8, 15,</td>
<td></td>
<td></td>
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<tr>
<td>gen. sg.</td>
<td>iv 3</td>
<td></td>
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<tr>
<td>dat.-loc. sg.</td>
<td>i 48, iii 62, iv 36</td>
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<tr>
<td>abl. sg.</td>
<td>i 50</td>
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<td>i 77, ii 49, 57</td>
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<td>3. sg. pres.</td>
<td>ii 25 (EGIR-pa), iv 20 (id.)</td>
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<tr>
<td>3. sg. pres. mid.</td>
<td>ii 25 (EGIR-an)</td>
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<tr>
<td>3. pl. pres. mid.</td>
<td>ii 17</td>
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<tr>
<td>3. sg. pres.</td>
<td>i 35 (EGIR-an)</td>
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<td>3. pl. pres.</td>
<td>i 3, 7, ii 18</td>
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<tr>
<td>part. nom. sg. com.</td>
<td>ii 13, 23</td>
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<tr>
<td>part. nom. pl. com.</td>
<td>ii 4, 8, 32, iv 2</td>
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<tr>
<td>iter.-distr. 3. sg. pres.</td>
<td>ii 46</td>
<td></td>
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THE HITTITE INSTRUCTION FOR THE ROYAL BODYGUARD

hulaliya-
“to encircle”

huluganni/a-
(hlight) cart” (see p. 49)

hümant-
“each, all”

iya- (mid.)
“to walk”

iyannai-
“to start walking”

imma
see kuiš-aš imma kuiš

innara
“at random”

in-na-ra
in-na-ra-a

3. sg. pret. mid.  iii 54
verb subst. nom.-acc. sg. neut. iii 39

nom. sg. com. ii 24, iii 61
acc. sg. i 69, iii 68, iv 12
gen. sg. iii 76

dat.-loc. sg. i 72b(?), i 13, 16, 26, 38, 43, iii 48

nom. pl. com. i 27, iii 37
dat.-loc. pl. i 34

2. sg. imp. i 49 (-kan, šarâ), 50 (-kan, katta)

ii 34 (-kan), 62, iv 12
ii 32, 36 (-ašta), 38 (EGIR-pa),
ii 45, 50 (kattân), 52 (katta), 54
(kattân), 57, 58 (kattân), iii 19
(androza tapusa), 46, iv 3
(EGIR-an)

ii 24 (-kan, parâ), 27 (kattan),
1, (-kan, anda), iii 22

ii 19 (-za, kattan)

adv. i 48
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<tr>
<th>Term</th>
<th>Meaning</th>
<th>Reference</th>
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<tr>
<td>iṣhiul</td>
<td>“binding rule, prescript, instruction”</td>
<td>iv 53</td>
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<tr>
<td>iṣ-ḥi-ú-la-aš</td>
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<tr>
<td>iṣgarāi-</td>
<td>“to line up” (see p. 53)</td>
<td>ii 61</td>
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<tr>
<td>iṣ-ga-ra-a-an</td>
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<td>iṣ-ka-ra-a-an</td>
<td></td>
<td>ii 61, 62</td>
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<tr>
<td>iṣkidāḥḥ-</td>
<td>“to give a sign”</td>
<td>iii 64</td>
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<td>iṣ-ki-da-a-ḥi-ḥi</td>
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<td>iṣtanāna-</td>
<td>“altar”</td>
<td>i 24</td>
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<td>iṣ-ta-na-a-ni</td>
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<td>i 51 (i. arha), ii 1, 5, 44, 47, 51, 56</td>
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<td>iṣtarna</td>
<td>“between”</td>
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<tr>
<td>iṣ-tar-na</td>
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<tr>
<td>idālu</td>
<td>“bad, evil”</td>
<td>i D-E 1</td>
</tr>
<tr>
<td>i-d-a-a-lu</td>
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<tr>
<td>ka-</td>
<td>“this”</td>
<td></td>
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<td>ke-e-ez</td>
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<td>i 17, 18</td>
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<td>iṣgalāma-</td>
<td>“?” (see p. 48)</td>
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<td>iṣ-ga-la-a-ma</td>
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<td>i 68b</td>
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<td>iṣskalmuš-</td>
<td>“lituus”</td>
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<td>iṣkal-mu-uš</td>
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<td>DUGkalti-</td>
<td>“pot” (see p. 47)</td>
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<td>DUGkal-ti-ia</td>
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<td>i 36, 41</td>
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<td>gamaršuwar</td>
<td>“bowel movement(?)”</td>
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<td>ga-ma-ar-šu-wa-an-za</td>
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<td>i 43</td>
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<td>-kan</td>
<td>-kán</td>
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Note: The document contains a glossary page with terms and their meanings. The table above captures a subset of these terms, their meanings, and the relevant page numbers for further reference.
-kan (cont.)  
-kán (cont.)  
sent. part. (cont.)  

54 (arba là-), 57 (šarā ḫandai-), 60 (katta pai-), 61 (id.), 62 (id.), 63 (id.), 73 (parā tarana-), 74 (parā uwa-), 78 (EGIR-pa išarana, nom. sent.), ii 1 (id.), 5 (id.), 9 (ar- mid.), 15 (parā uwa-), 23 (parā iyannaï-), 29 (ḫandai-), 31 (anda iyannaï-), 33 (handai-), 35 (id.), 39 (anda tarna-), 41 (arba pai-), 44 (EGIR-pa išarana, nom. sent.), 47 (id.), 51 (id.), 56 (id.), iii 4 (dai-), 21 (EGIR-an arba pai-), 25 (piran arba uwa-), 29 (piran arba pai-), 32 (id.), 33 (EGIR-an arba pai-), 42 (āšš-), 43 (ḫandai-), 45 (id.), 47 (id.), 62 (šarā peda-), 76 (parā epp-), iv 6 (katta pai-), 10 (awan arba pai-), 14 (šarā uwa-), 15 (id.), 16 (id.), 18 (katta tiya-), 25 (anda pai-), 31 (parā pai-), 34 (id.), 35 (li )

kappuwai-  
“to notice”
kap-pu-u-iz-zi  
3. sg. pres.  
i 46 (-za)

giškāpur  
“yoke peg(?)” (see p. 56)
giška-a-pu-ūr  
nom.-acc. sg. neut.  
iii 58

karp-  
“to lift”
kar-pa-an-zi  
3. pl. pres.  
i 7, 8 (2x), 67, iii 11 (-ašta, parā)
karp-pa-an-Za  
part. nom. sg. com.  
i 20

karš-  
“to cut, close(?)” (see p. 56)
kar-šu-wa-š  
verb. subst. gen. sg.  
iii 56, iv 24a

kartimmiya-  
“to be/get angry”
kar-di-mi-ia-it-ta  
3. sg. pres. mid.  
i 49 (-kan)

karuššiya-  
“to be silent”
ka-ru-uš-ši-an-zi  
3. pl. pres.  
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<th><strong>Ékaškaštipa-</strong></th>
<th>“gate building” (see p. 60)</th>
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<td><strong>Éka-aš-ka-aš-ti-pa</strong></td>
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<td><strong>Éka-aš-ka-aš-te-pa-az</strong></td>
<td>abl. sg.</td>
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<td><strong>katta</strong></td>
<td>“down”</td>
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<td><strong>kat-ta</strong></td>
<td>prev.</td>
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<td><strong>k. iya-</strong></td>
<td>i 50 (-kan), ii 51(?)</td>
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<td><strong>k. naï-</strong></td>
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<td><strong>k. pai-</strong></td>
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<td><strong>k. peda-</strong></td>
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<td><strong>k. daï-</strong></td>
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<td><strong>k. tiya-</strong></td>
<td>iv 18 (id.), 24 (-ašta)</td>
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<td><strong>“down”</strong></td>
<td>adv.</td>
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<td><strong>kat-ta-an</strong></td>
<td>adv., postpos.</td>
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<td><strong>kattan</strong></td>
<td>“below, next to”</td>
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<td><strong>kat-ti-ǐš-mi</strong></td>
<td>i 36, 41, 76, ii 14, 19, 20, 27, iii 34</td>
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<td><strong>kattera-</strong></td>
<td>“lower”</td>
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<td><strong>kat-te-ra</strong></td>
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<td><strong>ki-śa-ri</strong></td>
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<td><strong>kiš-</strong> (mid.)</td>
<td>“to become”</td>
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<td><strong>kiš-ša-an</strong></td>
<td>iii 70</td>
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<td><strong>kiššan</strong></td>
<td>“thus”</td>
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<td><strong>kišša-ra-az</strong></td>
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<td><strong>kiśšar(a)-</strong></td>
<td>“hand”</td>
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<td><strong>ki-iš-ş-a-ri-i</strong></td>
<td>dat.-loc. sg.</td>
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<td><strong>ki-iš-ş-a-ra-az</strong></td>
<td>abl. sg.</td>
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<td><strong>Lũ kita-</strong></td>
<td>“reciter(?)”</td>
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<td><strong>Lũ ki-i-ţa-aš</strong></td>
<td>nom. sg. com.</td>
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<td><strong>kuwapi</strong></td>
<td>“when, where, how”</td>
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<td><strong>(after màn)</strong></td>
<td>i 21, 28, 57, ii 32, 63, iii 24, iv 9 (2x), 23, 30</td>
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<td><strong>ku-wa-pi</strong></td>
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kui-

"who, which" rel. pron., indef.  
"someone, something" pron. (after mān)

ku-iš nom. sg. com.  
i 10, 16, D–E 1, 23, 35, 45, 57,  
61, 72b, ii 20, 26, 60, 64, 66, iii 1,  
9, 16, 19, 27, 33, 42, 53 (2x), 56,  
iv 21, 22, 24

i 25, 43, 62, iii 36, 51, iv 34

ku-it nom.-acc. sg. neut.  
i 64, 66, iv 29

ku-e-da-ni dat.-loc. sg.  
i 70

ku-i-e-eš nom. pl. com.  
i 27, iii 15, 18, 42, 45

ku-e nom.-acc. pl. neut.  
i 14, iii 60, iv 31

kuiš-aš imma "whoever" indef. rel. pron.

kui-

iii 36

kuiški "someone, something" indef. pron.

i 19b, 12, 13, iii 9, iv 20, 22

i 73 (2x), iii 35

ku-it-ki nom.-acc. sg. neut.  
i 20

kuit "because" conj.

ku-ii  
i 23, 56, iii 43

kuitman "while, until" conj.

ku-it-ma-an  
iv 37

kuranna- "?" (see p. 45)

ku-ra-an-ni-it instr. sg.  
i 8

kūrur "hostility"

ku-u-ru-ra-aš gen. sg.  
iii 35

kutt- "wall"

i 10, 16

ku-u-t-ti dat.-loc. sg.  
i D–E 4

ku-u-t-ta-az abl. sg.  
i 17, 18

la- "to unbind, take off"

la-a-i 3. sg. pres.  
i 54 (-kan, arba)

lamniya- "to call, name"

lam-ni-iz-zi 3. sg. pres.  
i 30

lāśli "in Luwian" adv.

lu-ū-i-li  
iv 45
lukkatta  "in the morning"  adv.  

lu-uk-kat-ta  

luštani-  "postern" (see pp. 47f.)  

lu-uš-ta-ni-ia  all. sg.  i 51, iv 35  

lu-uš-ta-ni-ia-az  abl. sg.  i 53, iv 7  

lu-uš-da-ni-ia-az  

-ma  "but, however"  conj.  

-ma(-)  

mahhan  "when"  conj.  

ma-a-al-ḥa-an  i 22, 23, 64, ii 23, 27, 29, iii 13, 17, 20, 52, 61, 74, 76, iv 3, 5, 8, 12, 18, 24, 42  

makkeš-  "too become too many"  

ma-ak-ke-eš-zi  3. sg. pres.  i 13  

mān  "if, when"  conj.  

ma-a-an(-)  i 19b, 20, 11, D–E 1, D–E 3, 29, 31, 39, 43, 50, 53, 54, 57, 70, ii 63, 64, 66, 68, 70, iii 7, 15 (2x), 23, 31, 35, 37, 42, 47, 51, 55, 58, iv 15, 18, 20, 22, 35(?)  

ma-a-n*  i 21, D–E 3, 33, 48, ii 48 (2x), 52 (2x), iii 8, iv 23  

manni(n)kuwa-  "near"  adj.  

ma-an-ni-ku-wa-an  i 17  

ma-an-ni-in-ku-wa-an  i 19
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pai-  
“to go”

| pai-mi | 1. sg. pres. | i 36 |
| pai-iz-zi | 3. sg. pres. | i 33 (-kan), 44, 45, ii 13, 39, 42, iii 6, 10, 28, 30, 34, 61, 71, iv 8, 11, 48 |

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EGIR-an arḫa p.  
iii 21 (-kan), 33 (-kan)

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araḫzā p.  
i 64

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ii 42 (-kan), iv 11 (-kan)

katta p.  
i 52 (-kan)

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i 41

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i 47 (-kan), 50 (-kan), iv 34 (-kan)

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iii 29 (-kan), 32 (-kan), 52

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pa-a-an-zi  
3. pl. pres.  
i 3, 67, iii 37, iv 9

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i 4 (-kan), iv 26 (-ašta)

EGIR-pa p.  
iii 15

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iii 39, 41, 49 (2×)

katta p.  
iv 7 (-kan)

parā p.  
iv 32 (-kan)

pa-idd-du  
3. sg. imp.  
i 42, 45

pa-iš-ki-it-ta  
iter.-distr. 3. sg. pres. mid.  
i 63 (-kan, katta)

pa-iš-kán-da  
3. pl. pres. mid.  
i 60 (-kan, katta), 61 (id.)

parā-pa  
i 63 (-kan, katta)

pai-/piya-

“to give”

| pai- | 3. sg. pres. | i 21, 25, ii 21, 22, 30 (parā ), 41, iii 62, iv 39 |
| pi-an-zi | 3. pl. pres. | i 21, 28, iii 61, iv 41 |

parā  
“forth, out, away”

<p>| parā- | prev. | |
| pa-ra-a | p. ėpp-/app- | iii 77 (-kan), iv 5 |
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**pēda-**

"place, spot"

- **pē-e-ta-an** nom.-acc. sg. neut. i 9, iii 14
- **pi-di** dat.-loc. sg. iv 9 (<pidi>)

**peda-**

"to transport, carry, take to"

- **pē-da-i** 3. sg. pres. i 53 (-kan, katta)
- **pē-e-da-i** i 55 (-ašta, katta), iii 55, 62 (-kan, šarā)

**pidda-**

"to run"

- **pfd-da-a-i** 3. sg. pres. iii 10 (EGIR-pa)
- **pē-te-an-zi** 3. pi. pres. ii 17
- **pē-ti-ia-an-zi** iii 66 (EGIR-an, artṣa)

**punušš-**

"to question"

- **pu-nu-uš-ša-an-zi** 3. pl. pres. i 58

**LUšalašha-**

"groom(?)" (see p. 48)

- **LUša-la-aš-ḥa** stem form iii 60
- **LUša-la-aš-ḥa-aš** nom. sg. com. iii 61
- **LU.MEŠša-la-aš-ḥi-eš** nom. pl. com. i 69
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**-šan**

- **-ša-an** sentence part. i 4 (tiya-), 21 ([uwa-/pai-]), 16 (ar- mid.), 24 (dai-), 44 (ar-), 46 (id.), ii 16 (eš-/aš- mid.), iii 58 (har[k]-), 67 ([ ]), iv 26 (uwa-)

**šanḥ-**

"to sweep"

- **ša-an-ḥa-an-zi** 3. pl. pres. i 6 (-ašta)

**šara**

"up"

- **ša-ra-a** prev. i 12
- **š. ar- (mid.)** i 49 (-kan)
- **š. iya- (mid.)** i 2
- **š. pai-**
- **š. peda-** iii 62 (-kan)
- **š. uwa-** i 22 (-kan), 28 (id.), iv 15 (id.), 16 (id.), 17 (id.), 27 (-šan)

"up, above" adv. i 57, iv 51(?)

**šarāzzi-**

"upper"

- **ša-ra-a-az-zi** dat.-loc. sg. iv 16
Sāriya-

“file”

ša-a-ri-i-a-š
nom. sg. com.
i 37, iv 8

də-a-ri-i-e-eš
nom. pl.
i 36, 37

Šarkanti-

“defendant(?)” (see p. 48)

šar-kān-ti-iš
nom. sg. com.
iii 31

šar-kān-ti-in
acc. sg.
i 61, ii 68, iii 13, 17, 20, 21, 32, 52

šar-kān-ti
dat.-loc. sg.
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šar-kān-te-eš
nom. pl.
iii 51

šar-kān-du-uš
acc. pl.
iii 1

šar-kān-ti-uš
iii 53

šar-kān-ti-i-uš
iii 9

-si

“(to) him/her”
encl. pers. pron.

-si

encl. poss. pron.

-si-it
nom.-acc. sg. neut.
i 35

-sa
all. sg.
iii 61

šēḥur

“urine” (see p. 47)

še-e-ḥu-na-an-za
“erg.” sg.
i 34

še-e-ḥu-na
all. sg.
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šer

“up, above”
adv., prev.

še-er

iii 67 (š. arḥa | )

-šmaš

“to them”
encl. pers. pron.

-ša-ma-aš
i 71, 76, ii 6, 10, 20, 49, 50, 53, 54, 58, iii 41, 47

-ša-ma-as
iii 37, 46

(-ma)-aš<-ma-aš>

-šmi-

“their”
encl. poss. pron.

-š-mi
dat.-loc. sg.
i 3, 7, 50, 54, 58 (all with katti «)

šuwa-

“to fill”

šu-u-un-ta-an
part. nom.-acc. sg.
neut.
i 41

ZABAR šūrzī-

“bit” (see p. 56)

ZABAR šu-u-ur-zi
nom.-acc. sg. neut.
iii 57
"and" conj. i 6, ii 43

"to take"

da-a-i 3. sg. pres. i 24 (-kan, arţa), ii 31 (-za), iv 10

ta-an-zi 3. pl. pres. iiii 39 (-aşta, arţa), 43 (-za), 50 (id.)

(Hattic) "barber"

ta-ţa-ia stem form i 65

ta-ţa-ia-an Hitt. acc. sg. com. i 65

"to put"

da-a-i 3. sg. pres. i 25 (-şan, EGIS-pa), 52, iii 4 (-kan), 56, iv 30 (katta)

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"to press"

ta-ma-aš-zi 3. sg. pres. i 43 (-za-kan)

ta-ma-aš-zi i 34 (-za-kan)

ta-me-eš-şa-an-zi 3. pl. pres. i 6 (-za-kan, EGIS-pa)

ta-me-eš-şa-an part. nom.-acc. sg. iii 59

neut.

"to/on the side" adv. iii 19 (andurza t.)

ta-pu-şə adv. iii 19 (andurza t.)

ta-pu-şə adv. iii 60, iii 65

"to/on the side" adv. i 70, 72
tarb-  
  "to be able"
  
    tar-ha-an  
    part. nom.-acc. sg. neut.  
    i 71

L^tarriyanalli-  
  "man of third rank" (see p. 47)
  
    L^tar-ri-ia-na-al-li-iš  
    nom. sg. com.  
    i 38

    L^tar-ri-ia-na-al-li  
    dat.-loc. sg.  
    i 37

tarkummiya-  
  "to announce"
  
    tar-kum-mi-ia-an-zi  
    3. pl. pres.  
    i 58

tarna-  
  "to let go"
  
    tar-na-i  
    3. sg. pres.  
    i 73 (-ašta anda), 73 (-kan, parā), iii 64, 66

    tar-na-an-zi  
    3. pl. pres.  
    iii 14 (arlja)

    tar-na-an-za  
    part. nom. sg. com.  
    i 13

    tar-na-an  
    part. nom.-acc. sg. neut.  
    ii 40 (-kan)

tarup-  
  "to complete, assemble"
  
    ta-ru-up-ta-at  
    3. sg. pret. mid.  
    iii 54

tatrant-  
  "raging, goring"
  
    ta-at-ra-an-ta-an  
    acc. sg. com.  
    ii 65

ti- / tar-
  "to say, speak"
  
    te-ez-zi  
    3. sg. pres.  
    i 36, 37 (2x), 38, 39, 42, 43, 45, iii 53, 54, 64, iv 48

    tia-
  "to step, take a stand"
  
    ti-i-e-ez-zi  
    3. sg. pres.  
    i 48, 49, iii 11, iv 18 (-kan, katta)

    ti-ia-zi  
    ii 28 (EGIR-an), iv 24 (-ašta, katta)

    ti-ia-az-zi  
    ii 14 (kattan), 43, iii 34 (kattan)

    ti-en-zi  
    3. pl. pres.  
    i 4 (-šan), 70, 71, iii 45

    ti-ia-u-an-zi  
    inf.  
    i 70

    ti-ia-u-wa-ar  
    subst. verb nom.-acc. sg. neut.  
    i 71

    ti-in-ti-eš  
    part. nom. pl. com.  
    ii 48 (piran)

    ti-ia-an-te-eš  
    ii 53 (piran)

    ti-iš-ša-kán-zi  
    iter.-distr. 3. pl. pres.  
    iv 30
tepawešš-  “to become few”
tepa-u-e-eš-zi  3. sg. pres.  iii 38

tiitnaš-  “to put”
ti-it-ta-nu-zi  3. sg. pres.  ii 15, iv 13
ti-it-ta-nu-wa-an-zi  3. pl. pres.  ii 70

Ldüyanalli-  “man of second rank” (see p. 47)
Ldü-ia-na-al-li-š  nom. sg. com.  i 39
Ldü-ia-na-al-li  dat.-loc. sg.  i 38

dunnakeššar  “inner chamber(s)”
du-un-na-ke-eš-ni  dat.-loc. sg.  iv 30
du-un-na-ki-iš-na  all. sg.  iv 49
du-ū-n-  iv 42

dudduškeššar  “to (be in) command”
du-ud-du-uš-ki-iz-zi  3. sg. pres.  i B–C 1, D–E 2

uwašš-  “to come”
ú-iz-zi  3. sg. pres.  i 21, 21b, iv 43
EGIR- pa u.  iii 24, 25
EGIR- anda u.  iii 24
parā u.  i 21 (-ašta), 21b (-ašta), 65 (-ašta), ii 15 (-kan)
piran arīha u.  iii 26 (-kan)
ú-wa-an-zi  3. pl. pres.  i 8b (-ašta)
parā u.  i 22 (-kan), 28 (-kan), iv 15 (-kan), 16 (-kan), 17 (-kan), 27 (-šan)
ú-iš-kān-da-ri  iter.-distr. 3. pl. pres. mid.  i 74

uwatešš-  “to bring”
ú-wa-te-ez-zi  3. sg. pres.  iii 17
ú-wa-da-an-zi  3. pl. pres.  ii 68

ukturišš-  “permanent, unchanging”
uk-tu-u-ri  nom.-acc. sg. neut.  i 71

udašš-  “to bring”
ú-da-š  3. sg. pres.  iii 23
ú-da-an-du  3. pl. imp.  iv 44
GLOSSARY 87

uttar
“word, matter"

ut-tar

-wa(-)/-war-

-wa(-)

-va(-)

waḥnu-
“to (make) turn”

wa-aḥ-nu-an-zi

wa-aḥ-nu-wa-an-zi

wakš-
“to lack, be missing”

wa-aḵ-aš-ši-zi

warš-
“to wipe”

wa-ar-ši

wašṭul
“fault”

wa-aš-tul

wa-aš-du-li

weḥ-/waḥ-
“to turn”

ū-e-či-zi

wek-
“to ask for, demand”

ū-e-ek-zi

wemiya-
“to find”

ū-e-mi-an-zi

wēšš-/wašš-
“to dress”

ū-e-cš-a-an-ta

wedā-
“to bring”

ū-i-da-š-iz-zi

Gīṣ̌ widūli-
“?” (see pp. 51f.)

Gīšū-i-du-ú-li-ia

-za

-za

-za epp-/app-

-za ed-/ad-

-za įalzai-

-za チャー( )-

-za iyannai-

-za kappuwa-

-za piya-

-za da-

nom.-acc. sg. neut.
i 46

quotative part.
i 36, 49, 50, 56, 57, iii 54 (2x)
i 41, 42, 44, 45, 57

3. pl. pres.
i 69

iv 12

3. sg. pres.
i 20

i 69 (-ašta, arha)

dat.-loc.
i 54, 56

nom.-acc. sg. neut.

i 66, 67

reflexive part.
i 28

nom.-acc. sg. neut.
i 29, 31 (2x), 62

i 43, 50, iv 47
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-za (cont.)  -za (cont.)  reflexive part.
(cont.)
-za tamešš-  i 5, 33, 43
-za [?]  i D–E 4, 68
-az  iii 8, 16, 19
-az ḫar (k)-  ii 30

(URUDU) zakki-
“(door) bolt” (see p. 44)
URUDU za-ak-ke-čš  nom. sg. com.  i 20
URUDU za-ak-ki-in  acc. sg. com.  i 8, 67, iv 27
za-ak-kiI A  nom.-acc. pl. neut.  i 7

zunu-
“to cook, boil”
zanu-wa-an  part. nom.-acc. sg.  iv 38, 40

zinn-
“to finish”
zi-in-na-an-ta-ri  3. pl. pres. mid.  iii 51

LÜ zizinwil (a/i)-
“z-man”
LÜ MEŠ zi-in-zu-i-č-e-čš  nom. pl. com.  i 75

SUMERIAN

LÜ A.ZU  “physician”
LÜ A.ZU  ii 45, 46

LÜ ALAN.ZU,  “chanter(?)” (see p. 57)
LÜ MEŠ ALAN.ZU,  pl.  iii 74, 77, iv 3, 6
LÜ MEŠ ALAN.ZU, -TIM  iii 72

ANŠE.GİR.NUN.NA  “mule”
ANŠE.GİR.NUN.NA  iii 67
ANŠE.GİR.NUN.NA.HI.A  pl.  iv 5

ANŠE.KUR.RA  “horse”
ANŠE.KUR.RA  iii 57
ANŠE.KUR.RA.HI.A  pl.  ii 65

GIŠBAN  “bow”
GIŠBAN  ii 39

DUB  “tablet”
DUB  iv 53
DUGUD  see LÚ.DUGUD and LU.ŠUKUR.DUGUD

DUMU.É.GAL “palace attendant”
DUMU.É.GAL

DUMU.É.GAL-TIM
DUMU.MEŠ.É.GAL pl.

DUMU.MEŠ.É.GAL-TIM i 21 (2x), D–E 2, 29, 64, ii 11, 21, 27, 33, 39, iii 23, 31, 44 ii 36

DUMU.KIN see UGULA DUMU.MEŠ.KIN

KUȘE.SIR “shoe”
KUȘE.SIR i 54, ii 49, 53, 57

É “house”
É i 19b, 13

É.GA “dairy”
É.GA iv 38

É.GAL “palace”
É.GAL-LIM i 46, 58, iv 14, 52
É.GAL-LIM-a[?], abl. sg. iv 35

see also ḫalentuwa-

É NA-KIȘIB “store house”
É NA-KIȘIB i 20

KUȘÉ.MA.URU.URU “quiver”
KUȘÉ.MA.URU.URU ii 40

É LU MUḪALDIM “kitchen”
É LU MUḪALDIM iv 38, 48

EGIR-pa “back”
EGIR-pa prev.

E. ḫašš- i 68
E. ḫink- ii 25, iv 19
E. nai- iii 68 (-ašša)
E. pai- iii 15
E. pidda- iii 10
E. tamešš- i 6 (-za-kan)
E. dai- i 24 (-šan)
E. wemiy- iii 16

“again, back” adv. i D–E 4, ii 1, 5, 44, 47, 51, 56, iii 24, 28
EGIR-pa (cont.)  “behind” (cont.) postpos. ii 38
see also appa

EGIR-an “after, behind” prev., postpos.
E. ar-(mid.) iii 12, 15, 18
E. ḫink- ii 24
E. ḫuwai- iii 35, iv 1
E. iyā- iv 2
E. pai- iii 21 (-kan, E. arḫa), 33 (id.), 73
E. pittiya- iii 66 (E. arḫa)
E. tīya- ii 28, iii 2
E. [ ? ] iii 6

EGIR-anda (see p. 55) “afterwards” adv.
EGIR-an-da adv., prev. iii 23
EGIR-an-da “after, behind” adv., prev. iii 24, 27, 28, 37, 39, 41, 49 (2×), iv 24
EGIR-an-ta iv 19

ÉRIN.MEŠ “troops”
ÉRIN.MEŠ pl. i 76, iii 35, 36 (2×)
ÉRIN.MEŠ-az nom. sg. com. ii 60
ÉRIN.MEŠ-an acc. sg. iii 35

GA see É.GA
GA.KU, “sweet milk” iv 40

GIGAG.Ü.TAG.GA “arrow”
GIGAG.Ü.TAG.GA ii 40

GAL “great, big”
GAL i 24, iv 8(?), 22
GAL-iš nom. sg. com. i 21
GAL-az abl. sg. iv 26
GAL-ia-az i 60, 62, 63, 67

“chief”
GAL.LU.MEŠ-ša-a-la-aš-ḫa-aš ii 23
GAL DUMU.MEŠ.É.GAL ii 16, 21, 22, 24, iii 12, iv 20
GAL.LU.MEŠ.KUŠ, ii 7
GAL LÚ.MEŠ.SUKUR ii 50
GAL (cont.)

“great, big” (cont.)

GAL ME-ŠE-DI

see also KÁ.GAL

GAR.RA

“decorated, inlaid”

(GIŠŠUKUR) GAR.RA

(GIŠŠUKUR.GUŠKIN) GAR.RA

GI

“key(?)(?)” (see p. 46)

GI

GIŠGIGIR

“chariot” (see pp. 55f.)

GIŠGIGIR

GIŠGIGIR-za

abl. sg.

GIŠ

“wood, (wooden) stick”

GIŠ.HI.A

pl.

GIŠGU.ZA

“stool” (see p. 51)

GIŠGU.ZA

see also LÚ.GU.ZA

GÜB-la-

“left”

GÜB-la-aš

nom. sg. com.

ii 61

GÜB-la-aš

gen. sg.

iv 24c

GÜB-li

dat.-loc. sg.

iii 67

GÜB-za

abl. sg.

ii 13

GÜB-la-az

ii 26, 33, 43, 61, iii 23, 58, iv 11 (2x)

GÜB-la-za

i 71

GUD

“ox”

GUD

GUŠKIN

see GIŠŠUKUR.GUŠKIN,

LÚ(GIŠŠUKUR.GUŠKIN and

UGULA.10.ŠUKUR.

GUŠKIN

LU).DUₙ

“gate keeper”

LU).DUₙ

i 28, 49, 52, 54, 55 (2x), 56, 58,

66, iii 62, iv 26, 36
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LÜ₁.DU₄ (cont.)
“gate keeper” (cont.)
LÜ₁.MEŞ₁.DU₄
pl. i 8, 15
LÜ₂.MEŞ₂.DU₄-aš
dat.-loc. pl. i 3

GIŞIG
“doorleaf”
GIŞIG-TIM
pl. i 68

IGI
“eye”
IGI.HI.A
pl. i 5

IKU
(length measure of ca. 15 m.)
IKU
i 78, ii 5, 38, 44, 47, 51, 56, 62

KÁ
“door, doorway”
(pl. tantum)
KÁ-uš
acc. pl. com. i 69
KÁ-aš
dat.-loc. i 4, 17, 19

KÁ.GAL
“gate”
(pl. tantum)
KÁ.GAL
iv 16
KÁ.GAL-TIM
dat.-loc. pl? iv 16
KÁ.GAL-aš
dat.-loc. pl. iii 72, 74, iv 4, 5, 14
KÁ.GAL-az
abl. i 60, 67

KASKAL
“road, route, journey”
KASKAL-ış
nom. sg. com. ii 63
KASKAL-an
acc. sg. i 12, iii 25, 28

KI.MIN
“ditto”
KI.MIN
iv 2
(= GIŞSUKUR.HI.A),
iv 36 (= paizzi)

LU.KISAL.LUḤ
“sweeper”
LU₂.MEŞ₂.KISAL.LUḤ
pl. i 8b
LU₂.MEŞ₂.KISAL.LUḤ-aš
dat.-loc. pl. i 3

KU₁
see GA.KU,
LÜ
“man, human being”
LÜ-LUM
i 32

LÜ.DUGUD
“officer” (see p. 53)
LÜ₂.MEŞ₂.DUGUD-TIM
pl. ii 48, 52

LÜ.GU.ZA
“man-of-the-stool”
LÜ.GU.ZA
ii 30

LÜ.SIG₃
“corporal(?)” (see p. 53)
LÜ₂.MEŞ₃.SIG₃-TIM
pl. ii 48, 53
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<td>&quot;spearman&quot;</td>
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<td>&quot;high-ranking spearman&quot;</td>
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<td>LÜ.SUKUR.GUSKIN</td>
<td>&quot;gold-spear-man&quot;</td>
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<td>i 66, ii 18</td>
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<td>LÜ.LIM ŠERI</td>
<td>&quot;man-of-a-field-battalion&quot;</td>
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<td>LÜ.MEŠ.URU.Ḫabba</td>
<td>&quot;people from the city of Ḫabba&quot;</td>
<td>iv 1, 2, 14</td>
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<td>LUGAL</td>
<td>&quot;king&quot;</td>
<td>ii 25</td>
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<td>LUGAL-uš</td>
<td>nom. sg. com.</td>
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<td>LUGAL-an</td>
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<td>TUG.NIG.LAM</td>
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<td>ii 49, 53, 57</td>
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<td>NIMGIR.ERIC.MES</td>
<td>&quot;army bailiff&quot;</td>
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<td>GISPA</td>
<td>&quot;staff, stick&quot;</td>
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<td>GISPA-an</td>
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"staff, stick" (cont.)

gispa.hi.a

pl. i 27, 28, ii 7 (<PA>?), 50, 55, 59 (<PA>?), iii 43, 46

"provided with a staff"

adj.

gispa.-u-wa-an-te-es

nom. pl. com. iii 49

"good"

pl. i 77, ii 49, 53, 57

see also lu.sig,

"to become good, to be done"

3. sg. pres. iv 37

"to sing"

iv 3

"quartemaster"

ii 39

"barber"

i 66, 68b

"spear"

i 23, 51 (2x), 53, 55, 56, ii 11, 21, 27, 30, 44, iii 42, 63, iv 29, 34, 35, 47 (2x), 50

see also gar.ra

gisukur.hi.a

pl. i 11, 13, 14, 58, ii 6, 10, 33, 52, 57, 69, iii 38 (2x), 50, 60, 62, 68, 73, iv 1, 9, 31, 33

"gold-spear"

gisukur.gusk.in

ii 11

"club"

gistukul.hi.a

pl. i 75

"day"

abl. sg. i 19

"chief-of-messengers"

i 62
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<td>&quot;commander-of-thousand&quot;</td>
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<td>UGULA.10</td>
<td>&quot;overseer-of-ten&quot;</td>
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<td>GIŞUMBIN</td>
<td>&quot;wheel&quot;</td>
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<td>UZUÜR</td>
<td>&quot;limb&quot;</td>
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<td>URU</td>
<td>&quot;city&quot;</td>
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<td>ZABAR</td>
<td>&quot;bronze&quot;</td>
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<td>ZAG</td>
<td>&quot;right&quot;</td>
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<td>ZAG-š*</td>
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<td>ZI</td>
<td>&quot;soul, will&quot;</td>
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<td>ZI-İt</td>
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AKKADIAN

ANA
"for, to"
A-NA

BĒLU(M)
"lord"
BE-EL (ÉRIN.MEŠ) st. c. i 76
BE-LU nom. sg. iii 9, iv 22
BE-LUM iv 20 (<<-LU>>-LUM)
BE-LU-TI acc.-gen. pl. iii 6, 14, 18
BE-LU-TI

DĪNU(M)
"case, process"
DI-NU nom. sg. iii 5, 32
DI-NAM acc. sg. iii 3, 11

LUḤAZANNU(M) "ḥazannu" (see p. 55)
LUḤA-Za-AN-NU nom. sg. iii 47

INA
"in, into, towards"
I-NA i 19b, 13, 46

IŠTU
"from, by, with"
IŠ-TU i 17, 18, ii 40, iii 12, 24, 27, 29, 63, iv 38 (2x)

GISIŠTUḤI(U(M)
"whip"
GISIŠ-TU-ḪA acc. sg. ii 12, 21

ITTI
"(together) with"
IT-TI i 15, 52, iv 24, 36

LUKARTAPPU(M)
"charioteer"
LU-KAR-TAP-PU nom. sg. iv 24c

LĪMU(M)
"1000"
see UGULA LIM

LIM ŞERI
"field batallion"
LI-IM ŞE-RI ii 60
see also LŪ LIM ŞERI and UGULA LIM ŞERI
**GLOSSARY**

**LU MEŠEDU**

"body guard"

**LU MEŠ-EDU**

nom. sg.

i 9, 17 (2x), B–C 1, D–E 3, 21, 21b, 24, 25, 26, 29, 33, 35, 37, 40, 45, 48, 50, 53, 54, 56, 61, 66, 72b, 74, ii 15, 26, iii 1, 3, 8, 9, 16, 19, 31, 53 (2x), 55, 63, iv 10, 23, 24a, 25, 31, 34, 53

**LU MEŠ-EDI**

gen. sg.

i 7, 8, 9, 10, 11, 28, 69, ii 29, 31, 32 (2x), 34, 36, 37, iii 15, 16, 27 (<MEŠ>?), 45, 60, iv 24, 30, 31

**LU MEŠ MEŠ-ĐI-TIM**

acc.-gen. pl.

iv 39

**LU MEŠ MEŠ-ĐU-TI**

i 60, iii 25, 29, 42, 66

**LU MEŠ MEŠ-ĐU-TIM**

i 2, ii 41, iii 20, 37, 64,
i 27, 34

see also GAL MEŠEDI and UGULA.10 MEŠEDI

**NAMANDU(M)**

(measuring vessel)

**NA-MA-AN-DU**

nom. sg.

iv 39, 40

**QATAMMA**

"likewise, thus"

**QA-TAM-MA**

i D–E 5

**QATU(M)**

"hand"

**QA-AS(-SU)**

st. c.

ii 16

**QATŪ(M)**

"finish"

**QA-TI**

stat.

iv 53

**SA**

"of"

**ŠA**

i 9, 40, 74, ii 11, 21, 27, 37 (2x), 40, 60, iii 43, 69 (2x), 73, iv 1, 24a, 31, 50, 51(?), 53

**-ŠU**

"his, her(s)"

**-ŠU**

i 5, 13

**-ŠU**

ii 16

**ŠUKÊNU(M)**

"to bow, prostrate"

**UŠ-GE-EN**

3. sg. pres.

i 23, iv 19, 21, 23, 24, 24b, 24d

**U**

"and"

**U**

iii 69
UL

"not"

Ü-UL

i 8, 20, 21, 12, 32, 47, 48, 55, 56, 60, 71, 73 (2x), ii 10, iii 29, 32, 41 (2x), 43, 44, 49, 59, 75, iv 5, 15, 17, 22, 33, 53

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1

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i 6, 17, 18, D–E 2, 61, 64, ii 5, 37, 38, 39, 40, 44, 47, 51, 56, iii 11, 63, iv 38, 39, 40

1-aš nom. com. iii 8

1-za abl. i 19b

1-KAM

iv 53

2

2

i 75, 78, ii 2, 9, 32, 34, 37, 47, 51, 56, iii 6, 13, 14, 18, 44, iv 15

3

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ii 36, 62

3-e-eš nom. com. ii 35, iii 13

12

12

i 10, 11

DIVINE NAMES

qLAMMA

(protective god) i 23

qUTU-ŠI

“My Sun” = Majesty i 46

GEOGRAPHICAL NAMES

URU Ḫaḥha

LU.IMEŠURU Ḥa-ah-ḫa iv 1, 2, 14

URU Qašga

ÉRIN.MEŠURU Qa-a-aš-ga iii 35

URU Kummaḫa

ÉRIN.MEŠURU Kum-maḫa iii 36

URU Nišili

“in Hittite” (adv.) iii 64

URU ni-ši-li
# Glossary

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