

še read *šu* + *ze*. See also Sum. ŠE s.v. *ḫalki-*.

šia- A cardinal number; one, (the) only (one), single, alone, on one's own; wr. syll. and 1 w. complement; from OS.

sg. nom. com. 1-aš KUB 43.23 rev. 21 (OS), KBo 10.2 i 26 (OH/NS), KUB 13.4 iii 5 (MH/NS), KUB 28.107 i 9, 11, 13, 15 (pre-NH/NS), KBo 5.13 iii 5 (2x) (Murš. II), 1-EN-aš KUB 7.1 ii 4 (pre-NH?/NS; here or **pl. acc. com.?**); **acc. com.** 1-an KBo 17.1 iv 17 (OS), HKM 85 rev. 4 (or neut.?; MH/MS), Bronze Tablet ii 34, 47, iii 75, iv 20 (Tudh. IV); **nom.-acc. neut.** 1-an KUB 14.3 iii 63 (NH), KUB 24.8 i 16, ii 3 (pre-NH/NS), HT 1 iii 11 (MH/NS), w. dupls. KUB 9.31 iii 21 (MH/NS) and KUB 9.32 obv. 8 (MH/NS).

gen. *ši-i-e-el* KUB 1.16 ii 47 (OH/NS), 1-e-el KUB 23.103 rev. 5 (Tudh. IV), 1-el KBo 37.97 rev. 3, 8, 12 (NS).

d.-l. *ši-e-da-ni* KBo 32.14 ii 33 (MH/MS), Bo 3752:7 (MS?, cf. StBoT 25:179), *ši-e-ta-ni* KUB 14.1 rev. 36 (MH/MS), 1-e-da-ni KBo 23.10 iv? 8 (MS), KBo 5.13 iii 4 (Murš. II), KUB 15.3 iv 12 (NS), KBo 5.4 rev. 3 (Murš. II; or all. 1-e-da?, see below c), 1-da-n[i?] KBo 29.94 iv 10 (MS).

all. (or inst. *ši-ētt=a*) *ši-e-et-ta* KUB 14.17 ii 36 (Murš. II), 1-e-et-ta KBo 3.4 iii 33 (Murš. II), KUB 21.42 ii 6 (Tudh. IV), KUB 57.115 rt. col. 8 (NS), 1-et-ta KUB 45.77 rt. col.? 13 (NS), 1-e-da KBo 4.14 ii 60, 64, 70 (Tudh. IV), KUB 26.1 iii 54 (Tudh. IV), KBo 5.4 rev. 3 (Murš. II; or 1-e-da-lⁿⁱ?, see below c).

abl. *ši-i-e-ez* KUB 9.31 i 14 (MH/NS), 1-e-ez KBo 47.96:6 (MS), KUB 46.48 rev. 18 (NS, 2x), KBo 41.139:(5)? (NS), 1-e-az KUB 14.1 rev. 25 (MH/MS), KUB 30.15 obv. 27 (pre-NH/NS), 1-e-da-az KBo 14.20 ii 14 (Murš. II), 1-e-da-za KBo 18.54 rev. 25 (MH/MS).

inst. *ši-e-et* KBo 22.1:29 (OS), 1-e-ta-[a]n-da KBo 22.203 obv.? 1 (OH/NS).

pl. acc. com.? 1-EN-aš KUB 7.1 ii 4 (pre-NH?/NS; here or sg. nom. com.?).

here? *še-e-za* KBo 2.1 iv 14 (NH).

For forms that either do not obviously belong to *šia-* (1-*i-*, (1-)*anki*) or are ambiguous (1-*e*, 1-*ant-*, 1-*li*) see Eichner, IE Numerals 32-46 and the numerals section; on 1-*li* see also StBoT 25:51 n. 181. Eichner, IE Numerals 40, adduces 1-*at-ta* (1-*att=a*) in KBo 17.104 ii 7 as the sg. nom.-acc. neut. of 1-*a-*. It occurs in a repetition of sentences where it allegedly interchanges with KI.MIN “ditto.” However, both the -*a/-ia-* and 1-*at-ta-a-a[n]* in KBo 55.36:9 (indirectly joining KBo 17.104) (cf. Ünal, *Ḫantitaššu* 21 n. 57) make the equation difficult and the possibility of a PN ^mAttā (thus Ünal, *Ḫantitaššu* 56-60, Miller, StBoT 46:450 n. 727) cannot be ruled out. For the forms in -*etta* as allatives see Melchert, FsKortlandt 372f. For the inst. 1-*etanda* see 2-*i-ta-an-ta* KBo 25.35 ii 9 (OS).

(Sum.) ^lx^l.GA = (Akk.) 1-EN = (Hitt.) 1-aš “one” KBo 13.1 i 53, ed. StBoT 7:11, MSL 17:104; (Sum.) [ZAG.AŠ(?)] = (Akk.) *i-di-ik-ku* = (Hitt.) 1-aš “alone” KBo 1.42 iv 27, ed.

MSL 13:141, AHw 186 s.v. *ēdēnu*; for (Sum.) [x[?].G]A.GA = (Akk.) *ēdēnu* = (Hitt.) 1-*elaš* KBo 13.1 i 54 see *šielā-*.

(Akk.) KUR.ḪI.A *kaluṣunu ittiya ittakru URU-lum* ^{URU}KÜ. BABBAR-*ti* 1-*en irtēha* “all countries rebelled against me and the city Ḫattuša remained alone” KBo 10.1 obv. 12 (annals, Ḫatt. I/NS), ed. StMed 16:38-39, tr. Kümmel, TUAT I/5:456 = (Hitt.) *nu=mu KUR.KUR.MEŠ ḫūmanda menaḫḫanda kururiaḫher n=ašta* ^{URU}Ḫattušaš=pat URU-riaš 1-aš *āšta* “all lands became hostile towards me and it was the city Ḫattuša that alone remained” KBo 10.2 i 25-26 (ann. Ḫatt. I, OH/NS), ed. StMed 12:36-39, tr. Kümmel, TUAT I/5:460 (“als einzige”).

(Hurr.) (“But it is not a deer, it is a human being!”) [*ḫalzu*]ḫla *manni ewreš naḫelai* [*šu-ug-*]ga-an-ni *ḫalzeni ḫalzuḫla* [*naḫ*]edu *šinzi ḫalzi taḫeneš ḫuṣuwa* “[As district] commander his lord has installed (him) and they have installed (him) in one district (but) the man casts his eyes on another (lit. second) district” KBo 32.14 i 32-35 = (Hitt.) *apāš LÚ-aš BĒL=ŠU kuin auriaš išḫān iezī n=aš ši-e-da-ni telipūriya auriaš išḫān iēr tān=ma=ššan telipūriya šakuwa zikkizi* “He is the man whom his lord installs as district commander and they have made him district commander in one district but he is casting eyes on another (lit. second) district” KBo 32.14 ii 32-35 (song of release, MH/MS), ed. StBoT 32:78f., Goedegebuure, FsDeRoos 171f., Giorgieri, FsWilhelm 145, tr. Hittite Myths² 70 □ for the restoration to [*šug*]ganni in the Hurrian version see Giorgieri, FsWilhelm 145.

a. not correlating or in otherwise contrastive use — 1' used substantively: (“The queen gives me five small thread(s): one white, one black, one red, [one] green and one blue”) *ta* GIŠ-*ru kattan* 1-EN 5 *alkištaš=šiš^l* [*ta*]=kkan [*g*]āpinan *kuwāpitta* 1-an *gāngahḫi* “Next (to her?) there is one tree, its branches are five, [and] I hang the thread(s), one on every (branch)” KBo 17.1 iv 16-17 (OS), ed. StBoT 8:36f., translit. StBoT 25:11; (“Even if only a temple burns down through somebody's carelessness”) *kue[š]=at=kan kuiēš imma ŠÀ É.DINGIR-LIM nu* 1-aš-š=a *TI-numaš UL ēšzi* “not even a single one of those (working) in the temple shall be allowed to live! (They shall all die together with their descendants!)” KUB 13.4 iii 52-53 (instr. for temple personnel, MH/NS), ed. THeth 26:60, 80, Süel, Direktif Metni 64f., tr. McMahon, CoS 1:220 □ for 1-ašš=a cf. also KUB 43.23 rev. 20-22, below 2'; EGIR KASKAL-NI=ma=kan 3 TI₈^{MUŠEN} EGIR UGU SIG₅-za u^lē^r nu=kan 1-aš *pi.-an* SIG₅-za u[*it*] n=aš 2-an *arḫa pait* 2 TI₈^{[M]UŠEN}=ma=kan EGI[R? G]AM *kuš.-za uēr* “Behind the road three eagles came up behind in the favorable (direction). One ca[me] in front in the favorable (direction) and went through the center while two (other) eagles

came [d]own behi[nd] in the *kuš*(*tayati*-direction)" IBoT 1.32 obv. 7-8 (bird oracle, NH); ("And the dancers, whether ten or more (lit. many,) stand behind the wagon of *nanankalta/i*-" *nu=šmaš=kan 1-aš ištar**na nekummanza nu=kan* LÚHUB.BÍ 1-ŠU *neya* "One among them is naked and (that) dancer turns once" KBo 10.23 iv 11-14 (KILAM fest., NS), translit., StBoT 28:13; 1-aš *halzāi antiya antiya tūwāma apē=ma=šši* GAM-an *arkuwanzi* "One calls out 'antiya antiya tūwāma' while the others (lit. those) intone along with him/her" KUB 28.107 i 11-12 (pre-NH/NS); (When the king gets into trouble) *zik=ma šallallā pāuwar 1-e-da tiyauwar pedi=kan wašdumar lē šanaḫti ḫinkan=ta* ZAG-aš *ēšdu* "do not seek to defect (lit. go *allallā*), to go it alone (lit. step to one side)(or) to fail on the spot! Let death be the end for you!" KBo 4.14 ii 59-61 (treaty w. unkn. partner, Tudh. IV?), ed. van den Hout, Diss. 288f. ("selbständig zu werden"), Stefanini, AANL 20:42f. ("trarti in disparte"), cf. the same sequence KBo 4.14 ii 63-65, 69-71; ("Since I made those of you, SAG-men, who were here at the very moment, swear an oath, ... § But those of you who were not here") *nu=kan 1-e-da lenkten* "you have sworn an oath on your own" KUB 26.1 iii 54 (SAG 1 instr., Tudh. IV), ed. Dienstanw. 14 ("zusammen"), tr. Otten, AfO 18:388 ("jeder für sich allein!"); ("Whatever army commanders are all (there), each one provides a ram. As for the ram, it is not important whether they are white or black") *nu šūēl SÍG.BABBAR SÍG.SA₅ SÍG.SIG₇.SIG₇ anda tarnahḫi n=at 1-an anda taruppaizzi* "I put together strands of white, red, and yellow wool and he (i.e., each of the army commanders) braids them into one" HT 1 iii 9-11 (ritual of Ašḫella, MH/NS), ed. A. Dinçol, Belleten XLIX/193:12, 23, tr. Kümmel, TUAT II/2:286 □ 1-an in this passage may also be interpreted as the sg. nom.-acc. n. of *šiyant- A (q.v.).

2' used adjectivally: ("Just as one sow gives birth to many piglets") *kēll=a=z ŠA* GÍŠKIRI₆.G[EŠTIN] 1-ašš=a GÍŠmāḫlaš ŠAḫ-aš *iwar mūriuš mekkuš ḫaškiddu* "may also from this v[ine]yard even a single vine branch like a sow begin to bear many grape clusters" KUB 43.23 rev. 20-22 (OS), ed. Archi, FsMeriggi² 34, CHD L-N 112a s.v. (GÍŠ)māḫla-, Haas, FsOtten² 134f. □ instead of an inchoative interpretation of the -ške-form ("begin to") a distributive one is also possible ("may even each single branch bear ..."). With

the translation of the second -a-/ia- as "even" there is no need to posit with Eichner, IE Numerals 41, for this passage as well as for KUB 13.4 iii 52 (see above a 1') a separate distributive 1-ašš=a "each single one" parallel to *kuišša* "each"; [*nu=šmaš*] *wētnaš mān pankur=šme*[t 1-EN] [ē]šdu [o o o (o?)-n] *uwan ēšdu ši-i-e-el* IR.MEŠ=ŠU [ŠA 1 AM]A *ḫaššanteš* "You[r] clan(?) must be [one] like (that) of a *wetna*-animal, let it be [...]-ed, its servants (are) of one, born [of one moth]er!" KUB 1.16 ii 46-47 (edict, Ḫatt.I/NS), ed. HAB 8f., Goedegebuure, FsDeRoos 179f., tr. Beckman, CoS 2:80 □ perhaps a participle of a *nu*-causative like [*paḫḫašn*] *uwan* "stable, enduring" is to be restored; Goedegebuure takes š. here basically as a substantivized ordinal "The subjects of the chief/the number one (wolf)" and follows HAB in restoring [INA 1 AM]A; for the gen. [ŠA AM]A instead of INA compare KUB 21.42 iv 16-17 (instr., NH), ed. šakuwaššar(ra)- 1 c 3' (cf. also KUB 23.103 rev. 4); (Appu is a wealthy man) *nu=šši=pa UL kuitki waqqari nu=šši=pa 1!-an uttar waqq[ar]i* "He lacks nothing except for one thing (lit. he lacks one thing)" KUB 24.8 i 15-16 (Tale of Appu, pre-NH/NS), ed. StBoT 14:4f. □ for the almost identical phrase with an unemended numeral see ii 3; ŪR-an 1-el UDU-aš LU[GAL?-i parā] *appanzi* "They hand the ki[ng?] the body part of one sheep" KBo 37.97 rev. 8 (frags. w. Hattic incantations, NS) □ our tr. is tentative only, because of the unusual following gen.; *nu* LÚ.KÚR *ḫullanun n=an=kan* INA HUR.SAG *Elluriya šarā uiyanun n=an=kan kuwaškinun nu=mu=kan* ^mPittagatalliš=pat 1-aš išparzašta "I fought the enemy and chased him up to Mount Elluriya. I killed each and every one of them. Pittagatalli was the only one who escaped from me" KBo 5.8 iii 29-32 (ann., Murš. II), ed. AM 158f., tr. del Monte, L'annalistica 111 ("il solo Pitagatalli"); ("But when I, My Majesty, write to you: 'Have your troops and chariots run in front and bring them immediately to my rescue!,' then you must make your troops and chariots run in front and bring them immediately to My Majesty") *mān tuk=ma 1-e-da-ni ḫatrāmi zik=wa 1-aš ūnni nu zik 1-aš ūnni* "But when I write to you alone: 'You must ride alone!,' then you must ride alone" KBo 5.13 iii 4-5 (Kup., Murš. II), ed. SV 1:126f., tr. DiplTexts² 77; ANA LUGAL KUR ^{URU.d}U-tašša=kan 1-aš LÚtūḫukantiš *šalliš ēšdu namma=ma=šši=kan lē kuiški šalliš* "Only the *tūḫukanti* shall be higher in rank than the king of Tarḫuntašša but no one shall be higher than he" Bronze Tablet ii 80-81 (treaty w. Kuruntiya, Tudh.

IV), ed. StBoT Beih. 1:18f.; (Certain cult provisions have been neglected because of groups of people having gone away) 1-*aš* *ma* *wa* *kan* *kuiēš*(sic) *ēšta nu* *wa tepauwaza peškit* “But the one who was (left) on his own, was giving in (too) small an amount. (Are you, O deity, angry because of this matter?)” KUB 16.16 rev. 8 (oracle question, NH), ed. van den Hout, Purity 142f. (taking *kuiēš* collectively: “The group that was (left?) alone”); *nu* *šši ŠEŠ* *YA apāt 1-an* *ḥatrāi* “My Brother, write him that one (thing)” KUB 14.3 iii 63 (letter, NH), ed. Letters 310, AhhTxs 114f., AU 14f. (“wenigstens das”); *ammel kāš* *pat 1-aš dammešhaš kī* *ia* *an* (or: *kī* *an*) *1-an dammešhanun* “Mine (i.e., coming from me) is only this one punishment: I punished her (i.e., Muršili II’s stepmother) in this one respect (that I banished her from the palace)” KBo 4.8 ii 12-13 (prayer, Murš. II), ed. Hoffner, JAOS 103:188; [...] *ŠTU GAL 1-e-da-az akkuškanzi* “They drink from one cup” KUB 16.83 obv. 33 (oracle question, NH).

3' used adverbially — a' abl.: (An AZU-priest has sprinkled fine oil on a statue of the Sungod and recites Hurrian §) *nu* ^{LÚ} *AZU Ì.DÙG.GA pēdai nu ŠA GIŠ*.^[d] [INANNA *šūtari* *peran*(?)] *ši-e-ez tepu iškizzi* “(Then) the AZU-priest takes the fine oil and on one (side?) [in front(?)] lightly anoints [the *šūtari*] of the [INANNA]-instrument (while saying in Hurrian: ...)” KBo 35.84 iv 14-15 (rit., MH/NS), ed. Goedegebuure, FsDeRoos 180f., translit. ChS I/2:169f. □ for the alleged *peran arḥa* in the par. KBo 23.42 + KBo 35.76 iv 24-25 + KBo 38.280 left col. 7 (ed. ChS I/2:142f. but without the join pieces) see Goedegebuure, FsDeRoos 180 n. 26; (“But the Kurušta-peak was very st[ee]p...”) Moreover, [it was very high and inaccessible] on either side”) *nu* *šši* *kan KASKAL-aš 1-e-da-az* *pat š[a'rā ...]* “so that the path [goes?] u[p] to it (i.e., the peak) only on one side” KBo 14.20 ii 14 (ann., Murš. II), ed. Houwink ten Cate, JNES 25:173f., 182; *ANA KUR* ^{URU} *Ḥapālla* *wa* *tta 1-e-az tiyami* “I will approach the country of Ḥapālla for you on one (side). (So [let] me through! (and say:) ‘Go, destroy Ḥapālla!’)” KUB 14.1 rev. 25 (indictment against Madduwatta, MH/MS), ed. Madd. 26f. (“will ich mich mit dir zusammentun,” “Wörtlich: dem Lande Ḥ. will ich mit dir in eins treten”), tr. DiplTexts 158 □ Eichner, IE Numerals 32, suggests 1-*eaz* is a mistake for 1-*edaz*. Note, however, another attestation of 1-*eaz* in KUB 30.15 obv. 27 (see below b 1').

b' all. (*šīētta*) and/or inst. (*šīētt* *a*): cf. GrHL § 9.7 w. n. 7; in case of an analysis as instr. + *-a/-ya*, we have added “even” or “also” to the tr.; [n] *u* *[ka]n* *ḥašī* ^m *Piḥḥuniyaš* [UL ŠA ^{UR} ^U *Gašg[a](?) iwa*] *r*(?) *taparta* ^{URU} *Gašgan* *ḥa* *kan* [...] *x x* [...] *ši-e-et-ta* *ḥeyl* [at] “Said Piḥḥuniya did [not] reign [lik]e a Gašgaean(?); he (even) turn[ed] the Gašga [country] into a unity (lit. one)” KUB 14.17 ii 34-36, ed. AM 88f., Goedegebuure, FsDeRoos 173 □ for the restorations see AM 88 with n. d; for exx. written 1-*e-et-t* *a* w. the verb *nai-* see *nai-* 8; MUNUS-*za* *ma* *tta kuiš* [...] / *n* *an arḥa pešši* [ya *n* *an lē*?] / *tat* [ti] § MUNUS-*za* *ma* *tta kuiš* UL [Ø?] / *dudduwanza n* *ašt* [a ...] / UL *kaniniyanza* [Ø?] / [n] *an 1-e-et-ta peš* [šiya?] “If a woman is [...] to you, reject[t] her [and don’t] tak[e her back(?)] § If a woman is not [Ø?] submissive to you and [Ø?] not bowing, cas[t] her aside (lit. to one (side) (also)?)” KUB 57.115 rt. col. 2-8 (NS), ed. HAB 182 n. 2, Goedegebuure, FsDeRoos 182f.; (“You (pl.) do not question his (i.e., Mr. Tā’s) provision carriers, instead you behave like a rich man”) *parna* *šša paiši ēzši eukši piyanazzi* *a* *tta* ^{LÚ} *ašiwandan* *a* *ši-e-et dātti DĪN* *ŠU natta punuši* “You go to his (i.e., the poor man’s) house, eat (and) drink while he gives you presents but you ignore(?) (lit. take to one (side)?) the poor man. You do not investigate his cause” KBo 22.1:28-30 (instr., OS), ed. HW² A 406a, Melchert, Diss. 172f., Archi, FsLaroche 46f., Goedegebuure, FsDeRoos 181f., tr. Marazzi, FsPuglieseCarratelli 128, Hoffner, CANE 561b, Klinger, TUAT Erg. 72, Beal, AoF 15:281 (all differently); *n* *ašta DUMU.É.GAL* ^{DUG} *DĪLIM.GAL* *parā* ^É *ḥīli pēdai n* *an 1-e-et-ta dāi* “The palace attendant takes the bowl out to the courtyard and takes (or: places) it aside (lit. to one side) (also)” KUB 48.10 ii 13-15 (fest. frag., NS), ed. Goedegebuure, FsDeRoos 183, translit. Pecchioli Daddi, Offizielle Religion 361.

c' uncertain: (following a list of required tribute:) ^dUTU-ŠI ME-*iš* URU-*aš* *še-e-za* SUM-*zi* “His Majesty has decreed (it). The city shall give (it) in one (i.e., not in increments?)” KBo 2.1 iv 14-15 (cult inv., NH), ed. Carter, Diss. 58, 69, and comm. 72 (differently), Goedegebuure, FsDeRoos 175, tr. Hoffner, CoS 3:64 (differently) □ both the preceding word space (see photo hetkonk.), the spelling *še-e*(-) as well as the lack of the particle *za* in similar contexts (cf. *ibid.* ii 29 URU-*aš* SUM-*izzi*) plead against an interpretation as clitic sequence *šši* *za*

“to him” (thus Carter, Diss.). On the other hand, the spelling *še-e-* would be the only one attested thus far for *š*.

b. correlating — 1' šia- ... šia-: (“The ‘Old Woman’ takes a pair of scales”) *nu = ššan 1-e-az KÙ.BABBAR KÙ.GI 1'NA₄.HI¹.A = 1'ya¹ hūmanduš dāi [1-]1-e¹-da-az = ma = ššan šalwinan dāi* “On one (side) she puts all silver, gold, and (precious) stones while she puts dirt on the [o]ther (side)” KUB 30.15 + KUB 39.19 obv. 27-28 (pre-NH/NS), ed. Kassian et al., *Funerary 266f.*, HTR 68f. □ both Otten and Kassian et al. emend to 1-e<-da>-az but note another attestation of the writing 1-e-az in KUB 14.1 rev. 25 (see above a 3' a').

2' šia- ... k̄a-: (The ritual practitioner hangs things on a peg of apricot wood(?) and one of cornel wood §) *perann = a hantezziyaz IN[(A K)]Á^{GIŠ}GAG ŠENNUR ši-i-e-ez walḫi n = ašta ŠA ZÍD. DA ŠE [(ku)kk]ullan zanuwandan ḫariyantešš = a 1'ZÍD¹. [DA ŠE ku]kkulan 1^{DUG}KUKUB GEŠTIN ganki kēz = ma K[(Á-az) ^{GIŠ}GAG G¹]ŠMA.NU walḫi n = ašta ŠA ZÍD. DA ŠE ku[(kkullan)] zanuwantan ḫariyantiyašš = [(a k)]ukkulan U 1^{DUG}KUKUB GEŠTIN ganki* “And beforehand in front of the gate on one side he hammers the peg of apricot wood(?) and hangs (from it) a boiled *ku[kk]ula-* of barley flour and a *[ku]kulla-* of(!) *ḫariyant-* (and) barley flour and one pitcher of wine. On the other side of the gate he hammers [the peg of] cornel wood and hangs (from it) boiled *kukkula-* of barley flour and a *kukulla-* of *ḫariyant-* and one pitcher of wine” KUB 9.31 i 14-20 (Zarpiya's rit., MH/NS), w. dupls. HT 1 i 7-13 (MH/NS), KUB 35.10 i 2-6 (MH/MS), KUB 56.59 iv 11-15 (MH/NS), ed. Goedegebuure, *FsDeRoos 177*. As explained by Goedegebuure, *FsDeRoos 178*, the combination *š. ... kēz (= ma)* may be a conflation of more regular *kēz ... kēz* “on this side ... on that side” and 1-edaz ... 1-edaz “on one side ... on the other side”; for a possible ex. of *kēzza ... š*. see below e.

c. reciprocal šia- ... šia-: *[k]uiš = pat = kan 1'imma kuiš¹ DINGIR.MEŠ-aš^{GIŠ}kattaluzzi šarreškizzi nu 1-aš 1-aš INA É.DINGIR-LIM šarā šēšūwanzi lē = pat karaštari* “Whoever crosses the threshold of the gods, do not let them one after the other neglect to sleep up in the temple” KUB 13.4 iii 4-6 (instr. for temple personnel, MH/NS), ed. THeth 26:55, 77f. (“each one of them”), Süel, *Direktif Metni 54f.* (“birer birer”),

McMahon, *CoS 1:219* (“each”); *nu 1-aš 1-edani warriš šardiyaš GĒŠPU-ašš = a ēšdu nu 1-aš 1-an paḫšaru* “Let one be a help, ally and force to the other. Let one protect the other” KUB 21.5 iii 58-60 (treaty w. Alakš., Muw. II), ed. SV 2:72f., tr. *DiplTexts² 91*; *ammuk = man INA KUR = ŠU iyaḫḫat NINDA-an = man 1-aš 1-e-el 1'e¹[zzatta]* “I would have gone to his (i.e., the Assyrian king Šalmaneser's) country, one would have e[aten] the other's bread. (But your lord has died)” KUB 23.103 rev. 5 (letter, Tudḫ. IV), ed. Otten, *AfO 19:42f.*, THeth 16:252, 256; (“[...] two clay cups that are on the small(?) table [...] are lying there filled”) *[... nu? = šš]an 1-EN 1-da-n[i?] šer tianzi* “[... and] they place one on top of the othe[r]” KBo 29.94 iv 10 (festival for Ḫuwaššanna, MS); *nu 1-aš 1-e-dani lē idalāuēšzi nu = kan 1-aš 1-e-da-1ni¹ = šan 1R-iš^{LÚ}pittiy]antili lē paizzi* “Let no one be evil to the other and let not one go to the other as a subject the way [fugi]tives do” KBo 5.4 rev. 3-4 (treaty w. Targašnalli, Murš. II), ed. SV 1:60f. (“einer zu den anderen”), Eichner, *IE Numerals 35* (“one is not to seek his refuge ... with the other [i.e., with one of the others]”), Neu, *Linguistica 33:140* (“einer ... zu dem anderen”), tr. Beckman, *DiplTexts² 71* (“one ... to another”) □ since three persons (Targašnalli, Mašḫuiliwa, and Kupanta-Kuruntiya) are addressed here, Friedrich and Eichner have read 1-edaš = šan as a pl. d.-l. But since the preceding sentence has 1-edani in the sg., since the pl. 1-edaš would be the only attested pl. d.-l. and the alleged AŠ sign is damaged and thus allows a reading NI, we now tentatively read 1-edani = šan with single writing of the local particle (cf. -šan 129b). For the specific form of NI with a real horizontal lower wedge instead of a slanted one compare rev. 15. Reading 1-eda = ššan with Neu as an all. 1-eda is possible as well; (“Furthermore, [they] shall [read] this tablet that I [made] for you, Ala[kšandu], out loud to you three tim[es] a year and you, Alakšandu, shall know it by heart”) *kī = ma AWĀTE^{MEŠ} UL kuitk[i] 1¹-e-da-az 1-e-da-az 1ŠTU KUR^{URU}Ḫatti = at* “These stipulations are in no way from one side to the other: they are from Ḫatti-Land!” KUB 21.1 iii 76-77 (treaty w. Alakšandu, Muw. II), ed. SV 2:76f. (“Diese Abmachungen aber beruhen keineswegs auf Gegenseitigkeit”), Eichner, *IE Numerals 35* (“are in no way mutually [binding]”), tr. *DiplTexts² 91* (“are by no means reciprocal”); (“The commander of ten guards goes and takes up position on the place of the chief guard next to the guards”) *n = ašta 1'EN.ÉRIN¹.MEŠ šarikuwan 1-an 1-an an[(d)]a tarniškizzi* “and the

army commander lets the *šarikuwa*-troops in one by one” VS 28.30 iii 16-17 (festival of the month, pre-NH/NS), w. dupl. VS 28.29 i 10-11 (pre-NH/NS), ed. StBoT 37:366f.

d. antithetical *šia-* ... *tamai-*: (You, Madduwatta have accepted Hittite fugitives but have not extradited them when asked) [*nu=tt*] *a mān ši-e-ta-ni uddanī ā[ppa ha]trāuni zig=a=nnāš namma uddanī āppa arkuwar U[L iyaši nu=k]an tamāi kuēkki uddār [o o o n]u=nnāš* EGIR-*pa tamāi uddār hatreški[ši]* “[and] when we [wr]ite b[ack to y]ou in one matter, you do no[t answer] our request in the matter, (instead) you [bring up(?)] some other matters and keep writing us back about the other matters” KUB 14.1 rev. 36-37 (Madd., MH/MS), ed. Madd. 28f., Goedegebuure, FsDeRoos 178f., tr. DiplTexts² 158, Akal Oriente 8:46 (both differently).

e. problematic case: (“If you, my lord, say as follows: ‘Why does it (i.e., the siege of the city) not succeed?’, (this is) because in the middle of the fortification there is one wall of four *šekan*, and another of three *šekan*”) *kēzza=ma=kan epureššarra 1-e-da-za ANA HIRITI [? katt]a (or kattand)a pait* “On either side (lit. on this side ... on one side?) ramps [?] went [dow]n into a moat. (... That is why we did not succeed)” KBo 18.54 rev. 25-26 (letter, MH/MS), ed. Pecchioli Daddi, Mesopotamia 13-14:204, 207 (differently), THeth 16:58f. (differently), Singer, FsEphal 260f. □ contrary to Pecchioli Daddi, Mesopotamia 13-14:204 n. 16, the handcopy does not show any traces before the vertical wedge read here as “1” nor does the vertical Randleiste curving inwards as shown on the photo (cf. Neve, MDOG 97:13) seem to leave any room for such traces. After *HIRITI* the text continues on the left edge and we tentatively follow Singer in taking *pait* as the verb of the sentence but it is not quite clear how much is missing before the text resumes.

For *āšma*, formerly translated as “first(ly),” as a dissociative adv. (both spatial and temporal) see Hoffner, Die Sprache 43:80-87. Strictly taken, the sg. neut. 1-*an* can belong both to *š.* and to **šiyant-/1-ant-* (q.v.).

Eichner, IE Numerals (1992) 32-46; Tischler, HEG S (2006) 1026-1029 (“er, sie”); Goedegebuure, FsDeRoos (2006) 165-188; Hoffner, FsDeRoos (2006) 189-197; Kloekhorst, EDHIL (2008) 750-751 (*šī-*).

Cf. *šiyant-* A.

šiya- B n.; Hurr. lw; river; wr. syll. and *íd*; from MH.

Hurr. sg. essive *ši-ia* KUB 32.95 obv.? 7 (MH), KBo 15.45:3, 4 (MH), KUB 40.103 i? 28 (NH), *ši-i-ia* KBo 15.55:5, 7, 9 (MH?), KBo 17.98 v 28 (NH).

Hurr. pl. absol. *še-e-na* KBo 35.144 i 22 (NH), *íd.MES-na* KUB 45.55 obv. 3 (MH/MS or ENS), IBoT 3.148 iv 22 (MH?/NS); **unclear form:** *ši-un-na* KBo 15.55:(1), 3, (11)(NS).

For the interchange between *š.* and *íd* compare [HUR. S]AG-*an-na ši-i[-...]* KBo 27.199:8 (Hurr. god list, NS?) and its par. HUR.SAG.MEŠ *íd.MEŠ* KBo 11.5 i 22 (Muwalanni’s rit., MH/NS).

§ EGIR-*ŠU=ma* HUR.SAG *Agulliri* HUR.SAG *Kalliš ši-ia* ^{TÚL}*Šamura ši-ia Šitarpu* TÚŠ-*aš ekuzi* [(1 N)]INDA.SIG *paršiya* KI.MIN § “Afterwards he drinks sitting (to) Mt. Agulliri, Mt. Kalliš, the river of the Šamura-spring, the river Šitarpu. He breaks [one] thin bread. Ditto” KUB 25.44 ii 15-17 (offerings to Hurrian deities, MH/NS), translit. ChS I/3-2:165, w. dupl. KUB 32.95 obv.? 5-7 (MH/MS); cf. similar but w. Hurr. “mountain” (*favani*) written out: KBo 35.136 + KBo 15.40 iii 3-6 (offerings to Hurrian deities, MH/MS), w. dupl. KBo 20.113 iv 11-13 (MH/NS), translit. ChS I/3-2:119; (“Afterwards standing [he drinks once] earth (and) heaven (and) heaven. The singer sings in Hurrian. He cru[mbles] one thick bread”) EGIR-*ŠU wā_awā_anni še-e-na* ^{LÚ}*GUB1-[aš 1-ŠU ekuzi]* ^{URU}*HURRI ŠIR-RU 1 NINDA.1GUR4.1[RA paršiya]* “Afterwards standing [he drinks once] the mountains and the rivers. The singer sings in Hurrian. [He crumbles] one thi[ck] bread” KBo 35.144 i 22-23 (offerings to Hurrian deities, NS), translit. ChS I/3-2:100; (“One bird (and) three thin breads to Ea and Damkina”) 1 MUŠEN 3 NINDA.SIG *ši-i-ia* (var. *ši-ia*) *Pūrana* 1 MUŠEN 3 NINDA.SIG DINGIR.MEŠ-*na heyarunn[a] š[(ippandanzi)]* “They offer one bird (and) three thin breads to the River Euphrates, and one bird (and) three thin breads to all the gods” KBo 17.98 v 28-29 (*hišuwu* fest., NS), w. dupl. KUB 40.103 i? 9-10 (NS), translit. ChS I/3-2:265; EGIR-*ŠU=ma ši-1un-na1 [(Takarpa šip)]an[(ti)]* 1 NINDA. *GUR4.RA paršiya n=an [(PĀNI DINGIR-LIM)] tian[(zi)]* § EGIR-*ŠU=ma ši-un-na Āmmā[(la)]* ... § EGIR-*ŠU=ma ši-i-ia Uepaiš[i]...* § EGIR-*ŠU=ma ši-i-ia Kalilap[u] ...* § EGIR-*ŠU=ma ši-i-ia Uštala[(pau)] ...* § [E]GIR-*ŠU=ma 1ši-un-na1 [(Tarmaziya ...)]* § “Afterwards he offers (to)

the Rivers Takarpa (or: the Takarpa Waters). He crumbles one thick bread and places it before the Stormgod. § Afterwards (to) the Rivers Āmmala (or: the Āmmala Waters) ... § Afterwards (to) the River Wepaišl[i] ... § Afterwards (to) the River Kalilapu ... § Afterwards (to) the River Uštalapau ... § Afterwards (to) the River Tarmaziya ... § KBo 15.55:1-11 (+) KBo 35.256 ii 6-17 + KBo 33.196:1-10 (*hišuwā*-fest., NS), w. dupl. KBo 38.20:7-18 + KBo 15.67:3-14 (NS) □ for the join between KBo 15.55 and KBo 35.256 see Trémouille, SMEA 40:265, 260; for the list of rivers see Groddek, SMEA 39:180-184.

The word also means “water” in Hurr. contexts.

GLH (1977-79) 230f.

šiya- C v. see *šai-* B.

šīyamana- n. com.; festival?; wr. syll. and? EZEN₄; OH/NS.

sg. acc. com. *ši-i-ia-ma-na-an* KUB 20.4 vi 2 (MH/NS).

[DUB.1.KAM? *han*] *tezziya šīwat* [...] GAL-*in ši-i-ia-ma-na-an* [*mān* LUGAL-*uš*] KI.LAM-*ni* 3-ŠU *eša* KUB 20.4 vi 1-3 (KI.LAM fest. colophon, OH/NS), translit. StBoT 28:77; cf. [DUB x.KAM EZEN₄.GA]L ŠA KI.LAM *mān* LUGAL-*uš* KI.LAM-*ni* [3-ŠU *e*] *ša* KUB 30.68 obv. 3 (shelf list, OH/NS) and cf. EZEN₄.GAL *ēhištā mān* LUGAL-[*uš* ...] ibid. obv. 8 and EZEN₄.GAL *pūr[ulī* ...] ibid. rev. 2.

Due to the uncertainty of the equation of *š.* with EZEN₄ we shall postpone discussion of the latter to the Sumerogram section.

Singer, StBoT 27 (1983) 45; idem, StBoT 28 (1984) 167; Oettinger, KZ 97 (1984) 46 n. 8; Tischler, HEG S (2006) 1029.

(TU₇)**šiyam(m)i-** n.; (a kind of stew made of meat); NH.†

sg. nom.-acc. TU₇*ši-ia-mi* KUB 17.35 i 35, ii 30, iii 18 (Tudh. IV), KUB 51.7 obv. 7 (NH), KUB 56.39 iv 23, KUB 60.27 rev. 9, (10) (NH), TU₇*ši-ia-am-mi* KBo 2.7 obv. 15 (NH).

complete?: *ši-ia-am-mi(-)* [...] KBo 2.7 obv. 29 (NH).

lukatti=ma UD.KAM UZUNÍG.GIG *šuppa* UZU TU₇*ši-ia-mi* DÙ-*zi PĀNI* DINGIR-LIM *tianzi* “The

next day is the day of the liver. (S)He/They make(s) the meat into a *š.*-meat stew (and) place (it) in front of the deity” KUB 17.35 ii 30-31 (cult inv., Tudh. IV), ed. Carter, Diss. 128, 141; cf. similar KUB 56.39 iv 23; *nu* UZUNÍG.GIG TU₇*ši-ia-mi* DÙ-*a[nzi]* “[They] make the liver into a *š.*-stew” KUB 51.7 obv. 7 (cult inv., NH); in similar contexts: KUB 17.35 i 35, iii 18-19, KBo 2.7 obv. 15; [*l*] *ukatti=ma* UD.KAM *ši-ia-am-mi(-)* [...] “The next day is the day of the *šiyammi-* (offering)” KBo 2.7 obv. 29 (cult inv., NH), ed. Carter, Diss. 92, 98 □ *šiyammi(-)* [...], if not complete in this form, can also be restored with the ending of a genitive case (cf. Carter, Diss. 98 “the day of the *šiyammi*-dish”). The absence of the determinative TU₇ (= KAM) may very well be due to haplography after UD.KAM.

With Kronasser, EHS 1:219 the *-m(m)i* of *šiyam(m)i-* points to a Luw. pass. part. Cf. *šāi-* B/ *šīye-* 9.

Laroche, RHA XIII/57 (1955) 75 (“nom d’un mets ou d’un plat”); Friedrich, HW 1. Erg. (1957) 18 (“ein Topfgericht”); Kronasser, EHS 1 (1966) 219; Tischler, HEG S (2006) 1029-1030.

Cf. *šāi-* B/ *šīye-*.

[*šše-a-na-an*] Götze, Hatt. iv 80, read *škarnan* following Otten, StBoT 24 iv 80 and CHD s.v. *šmarnan* B.

***šiyant- A** cardinal number used with collective nouns; one; MH/NS.

collec. nom.-acc. neut. *1-an-ta* KBo 17.1 iv (28)(OS), KBo 17.3 iv 25 (2x, OS).

GÍŠ_{harpa=ma} *1-an-ta* LUGAL-*aš* GÌR-*ši kitta* MUNUS.LUGAL-*š=a* *1-an-ta kitta* “As for woodpiles, one (set) lies at the king’s feet and one (set) lies at the queen’s (feet)” KBo 17.3 iv 25-26 (rit., OS), w. dupl. KBo 17.1 iv 28, ed. StBoT 8:38f., translit. StBoT 25:11, 17, cf. also Melchert, Tocharian and Indo-European Studies 9:59f.

For 1-NUTUM (= Akk. *ištenūtu(m)*) as the Akkadographic writing of 1-*ant-* see Melchert, Tocharian and Indo-European Studies 9:60, and the Akkadograms section.

Melchert, Tocharian and Indo-European Studies 9 (2000) 53-75; Hoffner/Melchert, GrHL (2008) §9.29 (“Examples of number ending ...”).

Cf. šia- A, šielā-.

šiyant- B n. or adj.; sealed(?); NH.†

sg. acc. com. šī-ia-an-ta-an KUB 8.79 obv. 20 (NH),
šī-ia-an-ta-a[n] KUB 14.3 ii 62 (NH).

(“[I] a[lready gave] a safe-conduct (š²zaršīyan) to Piyamaradu — In Ḫatti a safe-conduct is as follows”:) *mān* NINDA (or NÍG) šī-ia-an-ta-a[n] *kuedani uppanzi nu=ššī=kan ḪUL UL takkiššanzi* ‘zaršīya=ma šer kī arnunun “When they send a sealed bread (or: something sealed) to someone, they will not harm him. Concerning the safe-conduct, I urged the following: (‘Come, submit a plea to me and I will satisfy you (lit. place you on the road)’ KUB 14.3 ii 62-64 (Taw., NH), ed. AhhTxs 110 (“šī-ia-an-ta-y[a? = “beer(?)”), AU 10f.; (in a context of swearing oaths, safe-conducts (rev. 4, 14), treason, and assassination) [(*nu=mu* NINDA/NÍG-an)] šī-ya-an-ta-an *uppešta* “You/He sent [me] a sealed [bread] (or: [something] sealed)” KUB 8.79 obv. 20 (letter discussing Bentešina, NH), w. dupl. KBo 50.85:8, translit. THeth 16:399 (without KBo 50 and restoring [ma]šiyantan).

The restoration -a[n] in KUB 14.3 is based on the assumption that KUB 8.79 has the same phrase. The trace, a long horizontal with no preserved head(s) seen in Götze’s collations (KUB 14 p. iv) was also seen by Walther who indicates an erasure as well. The photo shows clear word-space between NINDA/NÍG and š., so we do not have a bread-name compound, but two words, perhaps a noun (acc. com.) and participial adj. (com. acc.). If a bread, it is not clear whether we should understand this as a sealed package of bread or a bread made from dough into which the royal seal was impressed.

Forrer, Forsch. 1 (1926) 164 (“Salz”); Sommer, AU (1932) 10-11 (“Rauschtrank(??)”), 132; Friedrich, HW (1952) 192 (follows Sommer); Tischler, HEG S (2006) 1030-1031 (“ein alkoholisches Getränk, Art Rauschtrank”); Kloekhorst, EDHIL (2008) 753 (“alcoholic beverage?”).

Cf. šāi- B/šīye-.

GIŠšiyat(t)al, GIŠšiettal n. neut.; javelin; wr. syll. and GIŠŠU.I; NS.

sg. nom.-acc. GIŠšī-ia-tal KUB 33.93 iii rt. side 28 (NS), KUB 33.95 iv 2 (NS), KUB 33.92 iii 13 (NS), KBo 26.65 i 21 (NS), KBo 40.372:10 (NS), GIŠšī-ia-at-tal KBo 26.65 iv 15 (NS), KUB 33.106 iii 47 (NS), KUB 33.115 iv (10) (NS), KUB 36.95 iii 8 (NS), GIŠšī-e-et-tal KUB 58.106 ii! 12 (NS).

Because of a convincing historical morphological analysis (see Melchert, AHP 88) and the otherwise resulting numerous defective writings we maintain the traditional reading of this word with -tal instead of -ri as advocated by Starke, StBoT 31:200-205.

a. in myths: (Kumarbi asks himself “What name shall I give to the child whom the Fate Goddesses and the Grandmother Goddesses gave me?”) *nu=war=[aš=kan] NÍ.TE-az arḫa* GIŠšī-ia-tal *mān watkut* “— he sprang out of (my) body like a javelin — (Let his name from now on be Ullikummi (i.e., ‘destroyer of Kummi(ya)’))” KUB 33.93 iii left 17-18 + right 28 (Ullik. IA, NS), ed. Güterbock, JCS 5:152f., tr. Hittite Myths² 58 (“like a shaft”), Güterbock, NHL 238 (“wie ein Speer(?)”), Trabazo, TextosRel. 193 (“como una cuchillo,” Haas, Gesch.Relig. 90 (“wie ein Pfahl(?)”), LMI 152 (“come una lama(?)”); cf. similarly KUB 36.95 iii 8; (“Take him to the underworld. ...”) *nu=war=an=kan ANA dUpelluri ZAG-ni* UZU²ZAG.LU-ni GIŠŠU.I (var. [GI]ššī-ia-tal) *tiyatten* “Put him as a javelin on Upelluri’s right shoulder” KUB 33.98 iii 13-14 (Ullik. IB), w. dupl. KUB 33.95 iv 2 (NS), ed. Güterbock, JCS 5:154f.; cf. KUB 33.95 + KUB 36.7b iv 21 + KUB 33.93 iv 16 (Ullik. IA, NS); *nu=kan* NA₄ŠU.U-iš dUpelluriy[aš ZAG-n]i UZU²ZAG.LU-ni GIŠšī-ia-at-tal *maḫḫan artat* “The basalt stood on Upelluri’s right shoulder like a javelin” KUB 33.106 iii 46-47 (Ullik. IIIA, NS), ed. Güterbock, JCS 6:28f., Hittite Myths² 64; (“When the fifteenth day arrived, the stone (Ullikummi) had become tall”) *n=aš=kan [(aruni)] ginuwaš* GIŠšī-ia-tal G[IM-an arta(t)] “It [stood] l[ike] a javelin in the sea up to (its) knees (He rose (lit. came) out of the water)” KUB 33.92 + KUB 36.10 iii 12-13 (Ullik. ID, NS), w. dupl. KUB 33.93 iv 22-23 (NS), ed. Güterbock, JCS 5:156f., tr. Hittite Myths² 59; *n=aš=kan* URU²Kummiya GIŠKÁ.GAL-aš *peraš* GIŠšī-ia-tal *mān tiyat* “In Kummiya he (Ullikummi) took a stand before the gate like a javelin” KBo 26.65 i 21-22 (Ullik. IIIA, NS), ed. Güterbock, JCS 6:18f., Hittite Myths² 62 □ the writing *peraš* instead of *peran* before the following *šiyatal* could be due to sandhi and point to dictation without the determinative; [...]*x-šaš=kan* (or [...]*x-š=aš=kan*) GIŠKÁ.GAL-aš *a[nd]a* GIŠšī-ia-at-tal *lē namma artari* “In the gates of [...] no longer stand as a javelin” KBo 26.65 iv 15

(Ullik., NS), ed. Güterbock, JCS 6:30f., tr. Hittite Myths² 64 □ for the subj. clitic w. the verb *ar-* see GrHL § 18.14; cf. KUB 33.115 iv 10 (myth of Silver) in broken context.

b. in other texts: [...-]aš ^{GIŠ}šī-e-et-tal kuiēš / [...šall]anuškitteni nu kēl [U]N-aš / [HUL-lu šallan]utten “You [O gods(?)] who (normally) [flat]ten(?) the javelin of(?) [...], now [flatt]en(?) this person’s evil” KUB 58.106 ii! 12-14 (NS), ed. *šallanu-* B 2 □ although both the preceding paragraphs with the join piece KUB 58.74 (cf. Popko, AoF 16:84f., Taracha, OLZ 86:49) and the following paragraphs clearly parallel KUB 17.27 ii 4-22, the lines quoted here differ more extensively, making restorations after the par. text less than certain; [...]x ^{GIŠ}šī-ia-tal GIM-an HUR. SA[G ...] “[...] like a javelin, a/the mountain [...]” KBo 40:372:10 (myth?, NS), ed. Güterbock, JCS 6:36, Hoffner, JCS 49:107.

The translation “javelin” for *š.* satisfies most of the demands posed by the several Hitt. contexts as well as those of word formation. The comparison of the stone monster Ullikummi (a) and mountains (b) along with the Akk. parallels for describing mountains as “standing up like the sharpened blades of swords” or “spear-heads” as pointed out by Güterbock, JCS 6:36, fits that meaning without any problem and makes it preferable to “arrow.” The derivation from *šāi-* B, *šīye-* is morphologically impeccable and its meanings “to prick, puncture, sting” (4), “to propel, shoot, hurl, throw” (5) are very appropriate for a weapon of the spear type (for the various terms spear, lance, pike, javelin in English see s.v. (^{GIŠ})*māri-*, (^{GIŠ})*mārit-*). In fact, the essential difference vis-à-vis the ^{GIŠ}ŠUKUR or the (^{GIŠ})*mari(t)-* may have been the fact that this weapon was hurled (*šāi-* B, *šīye-* mng. 5). The derived verb *šiyat(t)alliške-*, *šigattalliške-* (q.v.) is twice used in asyndetic combination with *hu(wa)rniške-* “to hunt.” For a spear used in hunting see the scene on the lower register of the Kınık bowl see Emre/Çınaroğlu, FsNÖzgüç 684-703 w. pls. 23-24.

The connection of the Sumerogram ^{GIŠ}ŠU.I to the ^{LÚ}ŠU.I “barber” remains problematic. His range of functions in both Hittite (see Mestieri 195-198) and Akkadian texts (see CAD s.v. *gallābu*) is difficult to reconcile with the meaning “javelin” or a hurling weapon in general.

Forrer, Forsch. (1926) 197 (“Pfeil, Geschoss” > *šai-*); Güterbock, Kum. (1946) 63 (“Pfahl(?)”), 67 (= ^{GIŠ}ŠU.I); Laroche, RHA VIII/47 (1947-1948) 22f. (“flèche”); Otten, Kum. (1950) 13 n. 4; Güterbock, JCS 6 (1952) 36 (“blade,” not related to *šai-/šiya-*); van Brock, Dér.Nom.L (1962) 144 (“lame” or “épieu(?)”); Kronasser, EHS 1 (1966) 324 (“Ohne Grundwort, ‘Klinge(?)’)”; Hoffner, EHGI (1967) 19 nn. 3-4; Güterbock, NHL (1978) 238, 240 (“Speer(?)”); Hoffner, Hittite Myths (1990) 54 (“shaft”); Melchert, AHP (1994) 88 (“spear”); Tischler, HEG S (2006) 1031-1032; Kloekhorst, EDHIL (2008) 753 (“spear(?)”).

Cf. *šai-* B/*šiya-*, *šiyatalliške-*.

šiyattalliya- A v.; to get something sealed; OH/NS.†

pres. sg. 3 *šī-ia-at-tal-li-ia-az-zi* KBo 6.5 iv 3 (OH/NS).

(If a ^{GIŠ}TUKUL-man wishes to take over the vacated field of an *ILKU*-man, he must agree to do the taxes and services required of both his own and the new field) *nu=za <šA> ^{LÚ}ILKI A.ŠÀ.ḪI.A anda šī-ia-at-tal-li-ia-az-zi* “he shall get for himself a sealed document concerning the fields of the *ILKU*-man” KBo 6.5 iv 3 (Laws §41, OH/NS), ed. LH 49f., cf. 298. The duplicate texts KBo 19.1 ii 24 (OS) and KBo 6.3 ii 45 have *šī-et-ta-ri-ez-zi* and *šī-ia-at-ta-ri-e-ez-zi* from the verb *šiyattariya-*. Sommer, ZA 46:47-50, esp. 49 n. 3, followed by Kronasser, EHS 1:498f., suggested that both verbs mean essentially the same thing; that *šiyattariya-* goes back to *šai-/šiya-* “to seal” via the word **šiyatar* “seal, seal-impression” and that *šiyatalliya-* goes back to *šai-/šiya-* via **šiyatallai-* “person who puts on a seal.” Ehelolf, apud Otten, Kum. 34, suggested that *šiyattariya-* does not really exist; all references are really *šī-ia-at-tal-ia-* > *šiyattaliya-* > *šiyatal* = ^{GIŠ}ŠU.I “blade.” Starke, StBoT 31:203-205, sees only one verb covering our lemmata *šiyatalliya-* A, *šiyatalliya-* B and *šiyattariya-* and suggests it goes back to *šiyatri-* (his reading of our *šiyattal*), which he understands to mean “spear.” Tischler, HEG S 1032, argues that *šiyattalliya-* in KBo 6.5 only is “sicherlich nicht sprachwirklich” and should be emended to *šī-ia-at-ri-<>ia-az-zi*, a form of *šiyattariya-*, q.v.

Cf. *šai-* B/*šīye-*, **šiyatar*, *šiyattariya-*.

***šiyat(t)alliya- B** see *šiyat(t)alliške-*.

šiyat(t)alliške-, šigattalliške- v.; to spear hunt, (i.e., to hunt using a javelin or spear); OS? and Tudḫ. IV.

pres. sg. 1 (here if properly restored) [ši-ia-tal-l]i-iš-ki-mi KBo 7.14 obv. 6 (OS).

sg. 3 ši-ia-tal-li-iš-ke-ez-zi KUB 2.1 vi 6, 8, 19 (Tudḫ. IV), KUB 40.107 iv 18, (20), 26, (30) (Tudḫ. IV), KBo 12.59 i 3, 6 (Tudḫ. IV), ši-ia-at-tal-li-iš-ke-ez-zi KBo 11.40 vi 3 (Tudḫ. IV), [ši-ia-a]t-ta-al-li-iš-ke-ez-zi KBo 11.40 vi 6 (Tudḫ. IV), ši-ga-at-tal-li-<iš>-ke-ez-zi KBo 11.40 vi 12 (Tudḫ. IV), [...]-le-eš-ke-ez-zi KBo 11.40 vi 22 (Tudḫ. IV).

For šigattallike- as a real form instead of a scribal mistake (šigattalli<š>-ke-) see Melchert, AHP 213.

ŠA KUR^{URU} Ḫatti ḪUR.SAG.ḪI.A ḫūmantaš KUR-eaš ḫūmantaš^dUTU-ŠI^m Tudḫaliyaš kuēš lahḫiyaiškezzi ḪUR.SAG ḫūmantaš ŠA KUR^{URU} Ḫatti^dUTU-ŠI^m Tudḫaliyaš LUGAL.GAL kuēš ši-ia-tal-li-iš-ke-ez-zi ḪUR.SAG.ḪI.A ḫūmanteš ŠA KUR.UGU-TI^dUTU-ŠI^m kuēš ši-ia-tal-li-iš-ke-ez-zi “To all the mountains (and) all the lands of Ḫatti which His Majesty Tudḫaliya traverses, to all the mountains of Ḫatti in which His Majesty Tudḫaliya, the Great King, spear hunts, all the mountains of the Upper Land in which His Majesty spear hunts” KUB 2.1 vi 1-8 (fest. for^dLAMMA, Tudḫ. IV), ed. AS 25:114f. (“hunts”), tr. Hawkins, FsDeRoos 53; [1^{NINDA} tuḫur(a)]i 1^{UZU} ḫarpiš ḪUR.SAG.MEŠ ḫūmanteš [dUTU-Š(I ku)]iēš ši-ia-at-tal-li-iš-ke-ez-zi (var. ši-ia-tal-li-iš-ke-ez-[-zi]) [1^{NINDA} t(uḫ)]urai 1^{UZU} ḫarpiš ḪUR.SAG.MEŠ ḫūmanteš [ŠA KU(R^{UR})]UGU-TI^dUTU-ŠI^m kuiēš [(ši-i)a-a]t-ta-al-li-iš-ke-ez-zi ... ḪUR.SAG.MEŠ ḫūmanteš [ÍD.ḪI.A ḫ]ūmanteš ŠA KUR^{URU} Ḫurri [dUTU-ŠI] kuiēš ši-ga-at-tal-li-<iš>-ke-ez-zi ... [ŠA KUR^{UR}]^UArzauwa^dUTU-ŠI^m kuiēš [ši-ga-ta]l-li-iš-ke-ez-zi ... [ŠA KUR^{UR}]^UMāša^dUTU-ŠI^m kuiēš [(ši-i)a-tal-li-iš-ke-ez-zi ... [ŠA KUR^{UR}]^ULuqqā^dUTU-ŠI^m kuiēš [ši-ga-tal-]le-eš-ke-ez-zi “[One tuḫur]ai bread (and) one ḫarpi-meat — all the mountains in which [His Majes]ty spear hunts; [one] tuḫurai- [bread] (and) one ḫarpi-meat — all the mountains [of the] Upper [La]nd in which His Majesty spear hunts; ... — all the mountains and [rivers] of Ḫurri Land in which [His Majesty] spear hunts ... [of] Arzawa ...in which His Majesty [spear hunt]s; ... [of] Māša in which His Majesty spear hunts; ... [of] Luqqā in which His Majesty [spear hunt]s” KBo 11.40 vi 2-6, 10-12, 15-16, 18-19, 21-22

(fest. for^dLAMMA, Tudḫ. IV), w. dupl. KUB 40.107 rev. 17-20, 24-30, ed. AS 25:130f., tr. Hawkins, FsDeRoos 53; [MÁŠ.GAL]-aš 1-an Šaluwanta ḪUR.SAG-i^mT[udḫaliyaš LUGAL-u]š kuin ši-ia-tal-li-iš-ke-ez-zi ḫur[niškezzi] § [MÁŠ.G]AL-aš 1-an Ḫalenzuwa ÍD-i^mTudḫali[yaš LUGAL-uš kui]n lahḫiškezzi Kumra ÍD-i Ke[lla ÍD-i^mTudḫaliyaš LUGAL-uš kuiēš ši-ia-tal-li-[-iš-k]e-ez-zi [ḫ]ūwarniškezzi “[A billy-goat] once to Šaluwanta the mountain, in which T[udḫaliya the kin]g spear hunts (and) hu[nts]. § [A billy-g]oat once to Ḫalenzuwa the river, [whic]h Tudḫali[ya the king] traverses; to Kumra the river and Ke[lla the river], in which Tudḫaliya the king spear hunts (and) hunts” KBo 12.59 i 2-7 (fest. for^dLAMMA, Tudḫ. IV), ed. AS 25:132f., Archi, SMEA 16:116f., tr. Hawkins, FsDeRoos 54; here if properly restored: nu = tta ḫartakkan mān [ši-ia-tal-l]i-iš-ki-mi nu tuḫḫiyattit ākti “and I will be [spear hunt]ing you like a bear and you will die of asphyxiation” KBo 7.14 obv. 5-6 (Zukraši text, OS), ed. w. rest. StMed 12:110f. w. n. 300.

For hunting in Hitt. cuneiform and second millennium Hier. Luw. sources and iconography see Hawkins, FsDeRoos 49-76.

Ehelolf apud Otten, Kum. (1950) 34 (šiyatariya- doesn't exist but belongs here > šiyattal); Friedrich, HW (1952) 192f. (“besitzen” > “mit Brief und Siegel erwerben(?),” i.e., šiyatariya-/šiyattalliya- B); Laroche, OLZ 58 (1963) 247 (“‘chasser’ au sens propre et au sens militaire, il s'agit de régions où le grand roi du Hatti a l'habitude de diriger des ‘promenades’ pacifiques ou guerrières et non pas de provinces qu'il a en sa possession,” not from šiyatar “sceau,” but šiyatal “lame” or better *šiyatallali- “chasseur”); Kammenhuber, ZA 66 (1976) 73 (“siegeln”); StBoT 31 (1990) 203-205; McMahon, AS 25 (1991) 115 n. 159; Melchert, AHP (1994) 213 (on šigattalliške-); Tischler, HEG S (2006) 1032; Hawkins, FsDeRoos (2007) 49-76.

Cf. šai- B/šiyē-, GIŠšiyattal.

***šiyatar** n. neut.; **1.** a seal, signet, **2.** seal impression, sealing, a closure on which a seal impression has been made, **3.** in šiyannaš per storeroom, storehouse, **4.** sprouting forth; written syll. and^{NA}KIŠIB; from OS.

sg. gen. ši-ia-an-na-aš KBo 5.2 i 38 (MH/NS), KUB 12.4 i 5 (NS), KUB 25.27 iii 6 (NH), KUB 55.5 iv 2, 16, 18 (NS), ši-an-na-aš KUB 43.76 rev. 22 (NS).

1. seal, signet (cf. *šai-* B/šiyē- 1): (“Reopen the old fatherly, grandfatherly storehouses (lit. seal houses, É^{NA}₄KIŠIB.ĤI.A)”) *nu karūiliyaš addaš* ^{NA}₄KIŠIB *udandu* [*n*] = ¹*at* ¹*apez* EGIR-*pa* *šiyandu* “Let them bring the seal of the ancient fathers. Let them reseal them with that” KUB 33.106 iii 51-52 (Ullik., NS), ed. Güterbock, JCS 6:28f., tr. HittiteMyths² 59, LMI 162, cf. also below 3b □ for sealed É^{NA}₄KIŠIBs see also below 3; *kī = ma* TUPPA^{HLA} DUB.7.KAM *īyan n = at IŠTU* ^{NA}₄KIŠIB ^dUTU ^{URU}Arinna *U IŠTU* ^{NA}₄KIŠIB ^dU ^{URU}Ḥatti *šiyān* “The following tablets have been made in seven copies and they have been sealed with the seal of the Sungoddess of Arinna and with the seal of the Stormgod of Ḥatti. (One tablet is deposited before the Sungoddess of Arinna, one tablet before ... etc.)” Bronze Tablet iv 44-45 (treaty Tudh. IV), ed. StBoT Beih. 1:28f., tr. Beckman, CoS 2:106, DiplTexts² 123, Hoffner, ANEHST 270 (all differently); cf. ^{NA}₄KIŠIB KÙ.GI LUGAL “The king’s gold seal” KUB 40.84 obv. 28, (29, 36) (dep., NH), ed. StBoT 4:38f.; [...G]AL-*li* ^{NA}₄KIŠIB x[...] “a/the great seal” KBo 7.30 rev. 5 (Tale of Zalpa, OH/NS); [...] *mān parnaš išhī BĒL* ^{NA}₄KIŠIB [...] “If the owner/lord(?) of the seal [...-s] to the owner of the house” KBo 16.45 obv. 11 (MH/MS?); here? *kāša tuk* EN^N[^A₄KIŠIB *kī*] *išhīulaš linkiyašš = [a tuppi iyanun?]* “Now [I have made(?)] for you, lord of the [seal, this tablet(?)] of treaty [and] oath” KUB 26.10 obv. 2-3 (MH/NS), translit. Pecchioli Daddi, FsPopko 262 □ for this “lord(?) of the seal” as a manager of royal goods and properties see Pecchioli Daddi, FsPopko 263.

2. seal (impression), sealing, closure on which a seal impression has been made (< *šai-* B/šiyē- 1) — a. seal (impression) — 1’ on a tablet bearing a seal impression: ^{NA}₄KIŠIB *Tabarna* LUGAL GAL “Seal impression of the Tabarna, the Great King” İnandık obv. 1 (land grant, OS), ed. Balkan, İnandık; cf. SBo 1.2:1, SBo 1.9:1, SBo 1.10:1.

2’ as part of the wording on a seal impression: ^{NA}₄KIŠIB LUGAL.GAL *Tabarna Alluwamna* “Seal of the Tabarna, Alluwamna, Great King” SBo 1.86A = WVDog 76 no. 146a; ^{NA}₄KIŠIB *Tabarna* LUGAL.GAL *Ḥuzziya* SBo 1.85 = WVDog 76 no. 147; ^{NA}₄KIŠIB MUNUS *Tawananna* MUNUS.LUGAL.GAL “Seal of the Tawananna, the Great Queen” SBo 1.78 = WVDog 76 no. 154; ^{NA}₄KIŠIB ^m*Ini*-^dU-up LUGAL

KUR *Kargamiš* “Seal of Ini-Teššub, King of the Land of Kargamiš” RS 17.59 (Ugar. 3.32); and passim.

b. sealing, closure on which a seal impression has been made: (“When it dawns ... send your son or your servant ...”) *n = ašta maḥḥan ANA KÁ.GAL* ^{NA}₄KIŠIB *wēḥzi* EGIR-*ŠU = ma kuiš BĒLU* ^{URU}Ḥatti *naššu* ^{LÚ}UGULA *LIM našma kuiš imma BĒLU* *ḥandaittari n = ašta* ^{NA}₄KIŠIB *ANA KÁ.GAL takšan katta uwandu nu KÁ.GAL QĀTAMMA ḥēšandu* “When he (i.e., the son or servant) removes the seal at the gate, then let some lord of Ḥatti, either an overseer-of-a-thousand or whatever other lord is on duty, jointly inspect the sealing on the gate. This is how they should open the gate” KBo 13.58 ii 21-26 (instr. for the mayor, MH/NS), ed. CHD L-N 397, Daddi Pecchioli, OA 14:102f. (somewhat differently), Otten, IM 33:50f. w. n. 35 (“entfernt wird(?)”), Houwink ten Cate, Schrijvend Verleden 164 (“verwijderd wordt”); (Arlawizzi says: “Whatever objects Ebri-Šarruma handed over to me I brought here and handed over to GAL-^dU. If I ripped the container”) *našma = wa* ^{NA}₄KIŠIB *duwarnahḥun* “or broke the sealing, (or took something)” ... § Ḥuzziya says:) *UNŪTE*^{MES} *= wa = mu kuit šiyān pīēr nu = war = at SIG₅-in arnunun* ^{NA}₄KIŠIB *= wa UL duwarnahḥun* “Whatever objects they gave to me sealed, I transferred in good condition. I did not break the sealing. (I did not break open the box)” KUB 13.35 iv 24-25, 28-30 (dep., NH), ed. StBoT 4:12f., cf. CHD *maniyahḥ*- 6; (“They pour the water (of the ritual) into an oxhorn. The two patients seal it on top. The old woman speaks as follows: ‘When the former kings return to look over the customs of the land’”) *kī = 1ya = wa* ^{NA}₄KIŠIB *apiyakku ninikta1ru* “And only at that time let this sealing budge” KBo 39.8 iv 30-31 (2Mašt., MH/MS), ed. StBoT 46:105f., Rost, MIO 1:364f.; cf. w. *kinu*- lit. “to open” par. *kī = a = wa* ^{NA}₄KIŠIB *apiyakku kinuttaru* KBo 2.3 iv 12-13 (1Mašt., MH/NS), ed. StBoT 46:105f., Güterbock, Symb.Koschaker 28f.; (“They (i.e., the Kašcaeans) come, accept gifts, then swear an oath (of loyalty). But when they arrive back home, they transgress the oaths, they belittle your words, O gods”) *nu ŠA* ^dIM *linkiyaš* ^{NA}₄KIŠIB *arḥa ḥullanzi* “and they deface/violate the sealing of the oaths of the Stormgod” KUB 17.21 iv 18-19 (prayer, Arn. I/MS), ed. Kaškäer 160f., Lebrun, Hymnes 140, 147, CHD L-N 66, HED L 86 (“smash the seal”); ^{NA}₄.

ḪI.A IŠTU NA₄KIŠIB MUNUS.LU[GAL šīyan(?)]
 “Stones [sealed(?)] with the seal of the qu[een]”
 KUB 42.66 rev. 4 (inv., NH), ed. Siegelová, Verw. 92f., translit.
 THeth 10:136 □ since apparently provided with the seal of the
 queen the stones mentioned may refer to stone weights (so
 tentatively Siegelová, Verw. 93) rather than gems.

3. šīyannaš per “storehouse, storeroom” — **a.**
 part of the state administration: [...UR]U.DIDLI.
 ḪI.A ŠA É.MEŠ¹ NA₄KIŠIB [...] (a list of cities)
 ŠU.NIGIN 1 ŠUŠ[I ... URU.DIDLI.ḪI.A É.ḪI].A
 NA₄KIŠIB [Š]E § [...] (a further list of cities)
 [(ŠU.NIGIN 34 URU.DIDLI.ḪI.A)]¹ É¹ NA₄KIŠIB
imiul[aš] § “[... Ci]ties with storehouses”: (a list
 of cities) “Total sixty [+?... cities with] grain
 store[houses]. § [...] (a further list of cities) “Total,
 thirty-four cities with fodder storehouses. §” KBo
 3.1 iii 21, 33-34, 43 + KBo 3.68 iii 7 (= BoTU 23A), w. dupls.
 KUB 11.1 iii 7 (= BoTU 23B) and KUB 31.17:4 (Tel.pr.,
 OH/NS), ed. THeth 11:40-45, tr. van den Hout, CoS 1:198;
 cf. Singer, AnSt 34:103f. □ the [Š]E, necessary to complete
 the parallel with *imiul-*, is visible in BoTU; (“Whoever in
 the future becomes king after me”) *nu halk[iu(š
 ŠUM-ašmit šīēški k)]āšma=du=za* LÚ.MEŠ¹ AGRIG É¹
 NA₄KIŠIB [(dāliyanzi)] “always seal the crops with
 their names. The administrators of the storehouse
 will leave you (in peace)”) KUB 11.5 rev. 1-2 (Tel.pr.,
 OH/NS), w. dupl. KBo 3.67 iii 8-10 (NS), ed. THeth 11:46f.,
 Singer, AnSt 34:105, tr. van den Hout, CoS 1:198; cf. [É¹
 N]_A KIŠIB LÚ.MEŠ¹ AGRIG [...] KUB 3.89 iv 12 (Akk.
 Tel.pr.); cf. also [(LÚ AGRI)]G ŠA É¹ NA₄KIŠIB KBo
 24.95 rev.? 12 (fest., NS), w. dupl. Bo 4801 iii 2 (KBo 24 p.
 vii n. 3), and par. KBo 24.95 rev.? 2 (fest., NS); É.MEŠ¹
 L[(UGAL É.MEŠ G)]UD É¹ NA₄KIŠIB.ḪI.A (var.
 É.M[EŠ¹ NA₄KIŠIB] É¹ *tarnūēš kue karū[(il)]i* “The
 royal residences, cattle barns, storehouses, (and)
 bathhouses which are older, (let them scrape them
 and again re-plaster (them) with new plaster. Let
 them renovate them”) KUB 13.2 ii 13 (instr. for governors
 of border provinces, MH/NS), w. dupls. KUB 31.87 ii 14 (MH/
 MS), KUB 31.91:3, ed. StMed 14:126f., Dienstanw. 44f., tr.
 McMahon CoS 1:223; (“If on the inside some doorbolt
 is not lifted”) *našma É¹ NA₄KIŠIB kuitki haššanzi* “or
 they (intend to) open some storehouse” IBoT 1.36
 i 20 (instr. for MEŠEDI-guards, MH/MS), ed. AS 24:4f.; cf.
 [L]Ú.MEŠ¹ [Š]S]IPA ŠA É¹ NA₄KIŠIB [...] *karza harkanzi*
 “Shepherds of the storehouse [of ...] hold a weaver’s

tool” IBoT 4.131:9 (fest. frag., NS); cf. Archi, FsOttén (1973)
 22; for storehouses and AGRIGs see Singer, AnSt 34:111-113
 □ according to Seeher, SMEA 42:296f., and Hagenbuchner-
 Dresel, FsKořak 361 n. 54, the ÉSAG-silos at Ḫattuša may have
 been such sealed É¹ NA₄KIŠIBs.

b. belonging to the gods (in myths): EGIR-*pa=at*
hēšten annalla attalla hūhadalla É¹ NA₄KIŠIB.ḪI.A
nu karūliyaš addaš NA₄KIŠIB *udandu* [n]=¹at¹ *apez*
 EGIR-*pa šīyandu* “Let them open up the ancient
 (or: motherly) fatherly, grandfatherly storehouses.
 Let them bring the seal of the ancient fathers. With
 that let them reseal them” KUB 33.106 iii 50-52 (Ullik.,
 NS), ed. Güterbock, JCS 6:28f., tr. HittiteMyths² 59, LMI 162,
 cf. also 1, above.

c. contents: (“[...] gold, ebony, [...] two
 caps with gold ornament, [...] a lion skin with
 gold ornament. §§ Second tablet, (series) not
 complete”) ŠA^m *Arnuwand[a] ḫatiwiš UNŪT É¹*
 NA₄KIŠIB “Inventory of Arnuwanda of the things
 of the storehouse” VBoT 87 iv 4-5 (inv., NS), ed. Siegelová,
 Verw. 453; *UNŪT É¹ NA₄KIŠIB URU¹ Partiya=wa=mu*
kuit EGIR-pa pešker nu=wa=za kī dahhun “I took
 for myself the things of the storehouse of (the town
 of) Partiya which they had returned to me: (two bolts
 of Palaic linen, one copper *kukulla*- GAL-^dU sent to
 his father. I took for myself ten copper implements:
 i.e., one spear, one hand-washing basin, one copper
 measuring vessel, one copper *AŠHALU*-vessel, one
 large hatchet and a chariot with *TAḪAPŠI*-covering)”
 KUB 13.35 ii 11-12 (dep., NH), ed. StBoT 4:6f.; *UNŪT É¹*
 NA₄KIŠIB 2 GADA 2 PAD URUDU 6 GIŠ¹ BAN 100
 GI¹ GAG.TAG.GA 2 É¹.IB ZABAR 1 GADA IGI.
 ḪI.A-*waš* 1 URUDU¹ *dammūrinna=a dahhun* “I took the
 things of the storehouse: two (pieces of) linen, two
 copper ingots, six bows, one hundred arrows, two
 suits of bronze armor, one eye-cloth, and one copper
dammuri.” KUB 13.35 iii 3-4 (dep., NH), ed. StBoT 4:8f.;
 (“One large red box with lion feet, the tribute of
 Ankuwa, pipe and cloth, noted on a writing board.
 Thus says the Queen”: GIM-*an=ma=wa ŠÀ É¹*
 NA₄KIŠIB *teḫḫi* “When I place (things) into the
 storehouse, (they note them on a tablet)”) IBoT 1.31
 obv. 14 (inv., NH), ed. Siegelová, Verw. 82f. (“Schatzhaus”);
 cf. KUB 42.22 left col. 4, rt. col. 6, 9 (inv., NH), ed. Siegelová,
 Verw. 38f., 42f., THeth 10:50f. (“treasury”); KUB 42.23 i 2,
 4, 8, 14 (inv., NH), ed. Siegelová, Verw. 38f., translit. THeth

10:48f.; KUB 42.27:3, 5 (inv., NH), ed. Siegelová, Verw. 36f., translit. THeth 10:54; (“As this malt has no progeny, and they do not carry it into the field and use it as seed, nor do they make it into bread”) *n=an INA É NA₄KIŠIB tianzi* “and place it into the storeroom” KBo 6.34 ii 34 (soldiers’ oath, MH/NS), ed. StBoT 22:10f.; cf. the same sequence in KUB 17.10 iii 17-19 (rit. in Tel.myth), translit. Myth. 35, tr. Hittite Myths² 16; (“The king places them (i.e., limbs of slaughtered animals) in his wardrobe chest, which they will never [o]pen(?)”) *n=an* (var. *=at*) *=šan INA É NA₄KIŠIB anda tianzi* “They place it in a storehouse. (No one will open (it) again)” KUB 43.57 iv 16-17 (Ḫantitaššu’s rit., MH/NS), w. dupl. KBo 11.14 iv 18-19 (MH/NS), ed. Ünal, Ḫantitaššu 25, 32; [... *k*] *ašza kiša <É> NA₄KIŠIB ḫāti* “There will be famine. The storehouse will dry up(?) (i.e., be empty(?))” KUB 8.3 obv. 12 (omen, NS), ed. DBH 12:72f. (without restoration of É: “das Siegel(?) wird trocknen”).

d. Queen of the Storehouse: MUNUS.LUGAL É ^{URU}š*i-ia-an-na-aš*¹-š[*=a=za*] ^{LÚ}.MEŠ¹ [*t*] ^{awalaš} ^{URU}Ḫat^{ti} *iyanzi* UD.15.KAM § ... <UGULA/GAL> ^{LÚ}.MEŠ¹ŠA.TAM MUNUS.LUGAL *=ma=za* MUNUS.LUGAL É *ši-ia-an-na-aš IŠTU É=ŠU iyazi* UD.18.KAM § *lukkatti=ma INA É LÚ.MEŠ¹MUḪALDIM *āškaz šalli <ašeššar>* [MUN]US.LUGAL É *ši-ia-an-na-aš=ma=za* LUGAL-*uš* ^{LÚ}.MEŠ¹*walḫiyal*¹ *ēš¹* [*iy*] *anzi* “And the *tawal*-men of Ḫatti celebrate the Queen of the Storehouse. (This is) the fifteenth day. § ... The <overseer of> chamberlains of the queen worships the Queen of the Storehouse from his own house. (This is) the 18th day. § Next day outside at the kitchen there is a big <assembly>. The king (and) the *walḫi*-men worship the [Qu]een of the Storehouse” KUB 55.5 iv? 2-3, 15-19 (fest. of haste, NS), ed. Nakamura, Nuntarriyašha 51-53, Houwink ten Cate, FsOtt² 174f., 177f.; ŠA ^{LÚ}.MEŠ¹ *walḫiyaš kuiš* MUNUS.LUGAL É *ši-ia-an-na-aš n=an* ^{LÚ}.MEŠ¹ É.GAL *ABUBĪTI GÜB-laš ēššanzi* ... § MUNUS.LUGAL É *ši-ia-an-na-aš kuiš* ŠA É MUNUS.LUGAL *n=an* GAL ^{LÚ}.MEŠ¹ [o o] MUNUS.LUGAL *ēššai* “The men of the palace of the major domo of the left worship her who is the Queen of the Storehouse of the *walḫi*-men ... § The chief of the [...] worships her who is Queen of the Storehouse of the estate of the queen” ABoT 1.14 iv 17-20, 23-25 (oracles about festivals, NH), ed. Lebrun, Hethitica 12: 52, 65f.; for ^dMUNUS.LUGAL É ^{NA₄}KIŠIB w.*

divine det. see KBo 30.125 iii 10, translit. DBH 2:178 and KBo 30.45 rev.? 5, translit. DBH 2:56; ^{LÚ}.MEŠ¹ *ta¹wališ=a=a=za* MUNUS.LUGAL <É> *ši-ia-an-na-aš iyanzi* “The *tawal*-men worship the Queen of the Storehouse” KUB 25.27 iii 6-7 (NH).

e. É NA₄KIŠIB GÍD.DA and É.GAL É NA₄KIŠIB GÍD.DA “(royal) long storeroom/storehouse”: (“[x] copper ingot(s) Ari-Šimigaš the [..., PN] the goldsmith; two copper ingots Ur[-..., the ...; x copper ingots ^fPN] the woman from Ḫūwarniyā [...] broke up [...]”) É ^{NA₄}KIŠIB GÍD.DA “in/from(?) the long storeroom/-house” KBo 31.50 iii 6 (inv., NS), ed. Siegelová, Verw. 274f., Košak, THeth 10:191; [x GÍ]N SÍG SA₅ ^{GIŠ}ŠU.TAG.GA 3 *TAPA[L ...]* É.GAL É ^{NA₄}KIŠIB GÍD.DA § “[x shek]els of red wool, ..., thre[e ...]; long royal storeroom/-house” KUB 42.48 obv. 7-8 (NS), ed. Siegelová, Verw. 244f., translit. THeth 10.126.

f. É.GAL šiyannaš “storehouse-palace”: (“For the Stormgod of Ḫatti there is a festival of Ku/Malella: three oxen”) ŠA.BA 1-EN ŠA É.GAL *ši-ia-an-na-aš* “including one belonging to the storehouse-palace. (Two oxen (and) thirty sheep belonging to the palace of Ḫattuša)” KUB 12.4 i 5 (cult inv., NS); (“One female singer of the chief priest, one female singer of the palace of His Majesty, one female singer of the palace of the grandfather”) 1 MUNUS¹SĪR ŠA É.GAL *ši-ia-an-na-aš* “one female singer of the storehouse-palace, (one female singer of the *karupaḫa*-palace § Total: five of the town of Katapa)” HT 2 i 4 (list, NS), translit. Mestieri 426, tr. Rutherford, AOAT 318:386 (reading š., *ḫuḫḫa* and *karupaḫa* as GNs).

4. parā šiyatar “sprouting” (cf. *šai-* B/š*iy*e-mngs. 6, 8): (In a list of ingredients for a ritual) ŠE *parā ši-ia-an-na-aš* “grain of sprouting” (i.e., either “sprouting grain” or “seed grain ready for sprouting”) KBo 5.2 i 38 (Ammiḫatna’s rit., NS), ed. Strauß, Reinigung 222, 235 (“keimfähige Gerste”), cf. Laroche, BSL 58:75 (“grain de plantation”), Kronasser, EHS 1:505 (“Getreide des Vorwärtstreibens, d.i. Keimfähige Gerste?”), Kloekhorst, EDHIL 754 (“grain that has sprouted forth”).

Although there are no clear occurrences of syllabically written š. in the meaning “seal” it can be assumed that this is the primary reading underlying the Sumerogram ^{NA₄}KIŠIB, since agreement shows an

underlying neuter word (KBo 7.30 rev. 5) and because š. is derived from the verb “to seal” (*šai-* B/*šīye-*), and the verb “to get something recorded on an official sealed document” (*šiyattariya-* q.v.) is derived from this noun. If ^{NA}KIŠIB in [DINGIR.M(EŠ GAL. GAL DINGIR).MEŠ TUR.TUR *ku(tru)*ēš *ašandu* [...]_x ^dU-*ašš=a* ^{NA}KIŠIB-*an* [... -(ēzzi)] “Let the Great [God]s and Minor God[s] be [wit]nesses. He will [...] the seal (sg. acc. com.) [of ...] and of the Stormgod” KUB 43.68 rev. 14-16 (prayer, pre-NH/NS), w. dupls. KUB 60.156 rev. 18-1.e. 1 (NS) and KBo 59.5 rev. 13-14, is read correctly, it shows that there was also a common gender noun sometimes underlying ^{NA}KIŠIB. However, a reading ^{NA}KIŠIB.DINGIR “seal of a god, divine seal” (cf. Bronze Tablet iv 44-45) or even ^{NA}MUL “sternförmiger Stein?” (thus HZL 101) cannot be excluded.

For seals and sealing practices see Güterbock, Symb.Koschaker 26-36, MemYoung 51-63, and Herbordt, BoHa 19:25-73; for *šiyannaš* *per* as possible calque of Akk. *bē/ūt kunukkim* see Schwemer, AfO 51:228.

Ehelolf, OLZ 29 (1926) 987f.; Güterbock, FsKoschaker (1939) 26f.; Kronasser, EHS 1 (1966) 125, 335, 498f. 505; Tischler, HEG S/2 (2006) 1033f.

Cf. *šai-* B/*šīye-*; (*šiyannaš*) *per*; *šiyattariya-*.

šiyattariya-, šiyattariye-, šiettariye- v.; (w. *anda*) to have (something) recorded on a sealed document; from OS.†

pres. sg. 3 *ši-et-ta-ri-ez-zi* KBo 19.1 ii 19, 24 (OS), *ši-ia-at-ri-i-e-ez-zi* KBo 6.3 ii 45 (OH/NS), *ši-ia-[at-t]a-ri-ia-zi* KBo 6.3 ii 39 (OH/NS), *ši-e-[ettariezzi]* KBo 6.4 iii 17, (25) (NH).

pret. sg. 3 *ši-et-ta-ri-et* KBo 6.2 iii 19 (OS), KBo 6.3 iii 22 (OH/NS), *ši-e-[et-t]a-ri-et* KBo 6.6 i 29 (OH/NS); **here? broken:** *ši-ia-at-ta[-...]* KUB 43.60 iii 22 (NS).

For *ši-ia-at-ri-⟨li⟩-ia-az-zi* KBo 6.5 iv 3 (OH/NS) (Tischler, HEG S 1030) see *šiyattaliya-*, above.

(A ^{GIŠ}TUKUL-man may take over the abandoned field of an *ILKU*-man, provided he agrees to do the prerequisite services for his own and the new field) *nu* A.ŠÀ.ĜI.A ŠA ^{LÚ}ILKI *anda ši-et-ta-ri-ez-zi*[(i)] (vars. B: *ši-ia-[at-t]a-ri-i-e-ez-zi*, C: *ši-ia-at-tal-li-ia-az-zi*) “He shall have (his possession of) the fields of the *ILKU*-man recorded for himself on a sealed document” KBo 19.1 ii 24 (OS), w. dupls. B: KBo

6.3 ii 44-45, C: KBo 6.5 iv 3 (Laws §41), ed. LH 49f. (“secure for himself a sealed deed”), HG 28f. (“sich verbrieften läßt”), Beal, AoF 15:278 (“acquire under seal”), Imparati, Leggi 58f. (“si procura sotto sigillo”); cf. the converse KBo 6.2 + KBo 19.1 ii 19 (Laws §40, OS), w. dupl. KBo 6.3 ii 38-39 (OH/NS); (“The *ILKU*-men of Ḫatti complained to the father of the king that they weren’t being paid with the excuse that they were *ILKU*-men. The father of the king [steppe]d in (or: su[mmon]ed to) the assembly”) *nu=uš* (vars. Ø-*uš*) *anda ši-et-ta-ri-et* (var. *ši-e-[et-t]a-ri-et*) “he had them recorded on an official sealed document ((saying) go! You too must do like your colleagues)” KBo 6.2 iii 19 + KBo 22.62 iii 22 (Laws §55, OS), w. dupls. B: KBo 6.3 iii 22, D: KBo 6.6 i 28, ed. LH 67f. (“instructed(?) them under his seal”), HG 36f. w. n. 1 (“ordnete an,” w. note “Wörtlich ‘siegelte dabei, gab darüber eine gesiegelte Urkunde’”), tr. Hoffner, LawColl² 226, and CoS 2:112 (both: “declared under his seal”), Imparati, Leggi 72f. (“dichiarò sotto sigillo”).

Sommer, ZA 46 (1940) 47-50; Güterbock, Kumarbi (1946) 128; Otten, Kumarbi (1950) 34; Tischler, HEG S/2 (2006) 1034-35; Kloekhorst, EDHIL (2008) 762f. (“to seal”).

Cf. *šai-* B/*šīya-*, **šiyatar*, *šiyattaliya-*.

[*šiyatrit*] Starke, StBoT 31:200-205, see ^{GIŠ}*šiyat(t)al*.

šeḥ- v.; (mng. unkn.); OH.†

pret. pl. 1? *še-ḫu-we(?)*-en KBo 1.11 rev. 15 (OH); **part. sg. nom.-acc. neut.** *še-e-ḫa-an* KBo 39.23:15 (rit., pre-NS).

Hitt. in Akk. context: KISLAḪ *lahnit še-ḫu-we*(?, = WA)-en “We š-d the threshing-floor with *lahna*-substance” KBo 1.11 rev. 15 (Siege of Uršu, OH), ed. Beckman, JCS 47:25f. (variant of *šah-* “to clog”: “We have clogged(?) the threshing floor with a *lahni*!”), cf. Marazzi, AkkBoaZ 36f. (w. doubt about the reading), Haas, Gesch.Relig. 364 (“den Dreschplatz besprengen(sic) wir mit einer Flasche”); same word? *še-e-ḫa-an* KBo 39.23:15 (rit., pre-NS) in fragmentary context.

The first passage remains a problem. Reading the WA sign with a WE value (cf. Kempinski, ÄAT 4:40f.) at least provides a verb. There is no reason to take *lahni-* as a variant of *laḫa(n)ni-* “bottle” as suggested in HED s.v., nor to take *šeḥ-* as a variant of the verb *šah-* “to stop up, clog.” The latter has its

own part. with an *a* vocalization, *šaḥant-*. Moreover, it is difficult to understand how one could “clog” a threshing floor. Reading the WA sign with its usual WA value, it would be possible to emend to *še-ḥu-wa-<u>en*, yielding a verbal stem *šeḥuwa-*. This stem could then be the base of the noun *šeḥur*, and the passage might mean something like “we soiled/defiled the threshing floor.” The same interpretation could apply to the reading with the value WE. For activities at the threshing floor see AlHeth 30-32 and Hoffner, ICH 4:204-206. In that case the part. *šeḥan* would remain the only evidence for the stem. *š*.

šeḥel(l)i-, šeḥi(l)li-, šeḥḥilli- A adj.; Hurr. lw; purifying; from MH.

pl. nom.-acc. neut. *še-ḥe-el-li* KBo 9.119A i 5 (NS), *še-e-ḥe-el-li-ia* KUB 29.8 ii 15 (MH/MS), *še-ḥe-el-li-ia* KBo 24.45 obv. 32 (MH/MS or ENS), KUB 7.20 obv. 4 (MH/NS), *še-ḥe-el-«el»-li-ia* KUB 29.4 iv 11 (NS), *še-ḥi-il-li-ia* KBo 9.115 obv. 3 (MH/NS), KBo 23.2 ii 9 (NS), *še-ḥé-el-li-ia* KBo 24.45 rev. 6 (MH/MS or ENS), *še-ḥe-li-ia* KBo 22.108:4 (LNS).

d.-l. *še-ḥe-el-li-aš* KUB 29.8 iii 56 (MH/MS), *še-ḥe-el-li-ia-aš* KUB 7.20 obv. 6 (MH/NS), KBo 9.115 obv. 11 (MH/NS), *še-ḥi-li-ia-aš* KBo 9.115 obv. 4 (MH/NS), *še-ḥé-e[l-l]i-ia-aš* KBo 24.45 rev. 3 (MH/MS or ENS), *še-eḥ-ḥi-il-l[i]-ia-aš* KUB 39.71 i 24 (MH/NS).

abl.-inst. *še-ḥe-li-ia-az* KBo 22.108:8 (LNS), *še-ḥe-el-li-ia-az* KUB 30.31 iv 39 (NH).

broken: *še-ḥi-il-li-ia*[...] KBo 22.161 rev. rt. col. 9 (NS).

(Sum.) in.dadag = (Hurr.) *ša-ḥa-la-šu* (= Hḫ ii 152: *ubbib*) / in.dadag.e.meš = MIN-ša-[la] (= Hḫ ii 153 *ubbabu*) RS voc. ii 31-32 (Thureau-Dangin, Syria 12:239, w. pl. 50); (Sum.) [EL] = (Akk.) [*ellu*] = (Hurr.) *ši-ḥa-la-e* = (Ugar.) *ṯu-ú-r[u]* RS 20.149 + RS 20.426G+201G iii 19 (Nougayrol, Ugar. 5:234f.); (Sum.) [KÜ] = (Akk.) [*ellu*] = (Hurr.) [*ši-ḥ*]a-al-e = (Ugar.) *ṯu-ú-ru* (RS 20.123++) ii 1 (Nougayrol, Ugar. 5:242f.).

nekuz=ma še-ḥe-li-ia A.ḪI.A-ar danzi § ... *še-ḥe-li-ia-az* A-nit ṽp^lapparšanzi “At night they take purifying waters. § (In the morning, they circle the temple with an eagle, a falcon, a *ḥapupi*-bird, a shelduck, a lamb, a goat, (and) *ḥušti*-.) They sprinkle (it/them) with purifying waters” KBo 22.108 ii 4-5, 8-9 (rit., NS); (“When they finish, the patient goes to bathe and he bathes himself. But when they finish bathing themselves”) nu ^{LÚ}AZU kuiš *še-e-ḥe-el-li-ia widār arḥayan ḥarzi* “the exorcist who holds the purifying-water(s) separate, (brings it into the tent of bathing; when the patient finishes bathing

§ they pour that w[ater in]to an empty wash basin, either copper or bronze)” KUB 29.8 ii 14-16 (mouth-washing rit., MH/MS), ed. ChS 1/1:90f.; EGIR-ŠU = *ma=kan* KÜ.BABBAR *kuit še-ḥe-el-li-aš witenāš anda kittari n=at=za=kan* EN.SÍSKU[R] *anda waḥnuzi* “Afterwards, the patient circles the silver which is placed in the purifying-waters” KUB 29.8 iii 56-58, ed. ChS 1/1:97; *IŠTU 7 TÚL.ḪI.A še-ḥi-il-li-ia* (vars. *še-ḥe-el-li-ia*) *uedār ŠA* ^{URU}Lawazantiya *dāš nu še-ḥi-li-ia-aš* (vars. *še-ḥe-el-li-ia-aš*) A-a[š] (var. *uitenāš*) [(*kī dā*)] § ... § *maḥḥan=ma=at šeḥelliaš uitenit* EGIR-pa u[(*wanzi*)] ... *nu še-ḥe-el-li-ia-aš* A.ḪI.A-aš *šipandanzi* ... § *lukkatta=ma INA* UD.2.KAM ^dU-an *š[e-ḥe-el-li-i]a-az IŠT[U MÊ]* *warpanzi* “He took purifying-waters of Lawazantiya from seven wells/springs. In the purifying-waters he puts the following: § ... § When they come back with the water(s) of purification (*šeḥelli-* B n., q.v.) ... they offer (various items) into the purifying waters. ... § In the morning, on the second day, they bathe the Stormgod with the puri[fy]ing [waters]” KBo 9.115 obv. 3-4, 8, 11-13 (Palliya of Kizzuwatna’s rit., MH/NS), w. dupls. KUB 7.20 obv. 4-6, 10-11, 13-16 (NS), KBo 14.125 + KBo 40.26 i 3-5 (NS); P1 (apud Vieyra, RA 57:152):2, 4-5; *še-ḥe-el-li-ia-az witenāš šuppiyahḥanzi* “They consecrate with purifying waters” KUB 30.31 iv 39-40 + KUB 32.114 rev. 8 (Kizzuwatnan rit., ENS), ed. Lebrun, Hethitica 2:102, 109; [*neku*]z(?) *meḥur* 14 TAPAL *še-ḥe-el-li-ia uidār danzi* “At nighttime they take fourteen portions of purifying water” KBo 24.45 obv. 32, cf. *ibid.* rev. 1, 2, 3, 6 (MH/MS or ENS), ed. Lebrun, OLP 14:105f., 108.

Although the gen. noun *šeḥelliaš* of *šeḥelli-* B (q.v.) takes both the sg. and pl. forms of *wātar/widār*, the adj. *šeḥelli-* always takes the plural “waters” including the ex. w. the archaic form of the adj. w. zero ending *šeḥelli* A.ḪI.A KBo 9.119A i 5, cf. *parkui-*.

Goetze, RHA V/35 (1939) 106; von Brandenstein, AfO 13 (1939-41) 58 (Hurr. < Sum. sikil; *šeḥelliaš watar = šuppi watar*); idem, ZA 46 (1940) 93; Laroche, Ugar. 5 (1968) 452 (š. < **šeḥel^l-ni*); Moyer, Diss. (1969) 34; Lebrun, Hethitica 2 (1977) 113 (š. “pur” = Hitt. *šuppi-*); Laroche, GLH (1977-79) 221f. (*šeḥelli-* “pur” = Hitt. *parkui-*, as opposed to Hurr. *itki* = Hitt. *šuppi-* “sacré, tabou”; references in Hurr. contexts; not related to Sum. sikil); Lebrun, Hethitica 3 (1979) 158 (š. “exprime ... la notion du sacré”); idem, OLP 14 (1983) 110 (following Laroche’s analysis); Wegner, Hurritische (2000) 45f.

Cf. (SISKUR/EZEN₄)šeḥel(l)i- B; šeḥellit-; šeḥelliški-.

(SISKUR/EZEN₄)šeḥel(l)i/a-, šiḥil(l)i/a-, šiḥel(l)i-
B n.; 1. purification, 2. purification ritual/festival;
from MH.

sg. acc. še-ḥe-el-in-n(a) KBo 17.65 obv. (9), rev. 9 (MH/MS), [SISKUR]UR še-ḥe-el-li-in KBo 47.45 obv.? 2 (NS).

gen. še-ḥé-el-li-ia-aš KUB 29.7 obv. 58 (MH/MS), še-ḥe-el-li-ia-aš KUB 12.40 ii 6 (NS), KUB 7.20 obv. 10 (MH/NS), KBo 9.115 obv. 8 (MH/NS), KUB 29.4 i 63, ii 16, (44) (NS), še-ḥe-el-li-aš KUB 29.4 i 58, iv 10 (NS), še-ḥi-il-li-ia-aš KUB 29.4 i 59 (NS), ši-i-ḥi-il-la-aš KBo 5.2 i 20 (MH/NS), ši-ḥe-el-li-ia-aš KUB 30.26 i 13 (NS), KUB 10.27 i 28 (MH/NS), KBo 5.2 iv 39, 43 (MH/NS), ši-ḥé-il-li-ia-aš KBo 5.2 iii 55 (MH/NS), ši-ḥi-il-li-ia-aš KBo 5.2 iii 52, 59, iv 23, 36 (MH/NS), ši-ḥi-i-il-ia-aš KBo 5.2 iii 42 (MH/NS), ši-i-ḥi-il-ia-aš KBo 5.2 iii 47 (MH/NS), ši-ḥi-li-ia-aš KBo 15.9 iv 23 (NS).

pl. acc. EZEN₄še-ḥe-el-lu-uš KUB 18.41 obv. 18, 19 (NS), SISKUR₁še-ḥe-el-lu-uš ibid. 26 (NH); **Luw. pl. acc.** EZEN₄še-ḥe-el-li-in-zi IBoT 2.129 obv. 23 (NH).

1. purification (modifying “water” — “water of purification”): *namma apēdani = pat* [UD]1-ti LÚSANGA DINGIR-LIM GE₆ nekuz meḥur še-ḥé-el-li-ia-aš uidār dāi “Then, on that same day, at night time, the priest of the Deity of the Night takes waters of purification” KUB 29.7 + KBo 21.41 obv. 58 (MH/MS), ed. Lebrun, Samuha 120, 128; *nu ši-ḥe-el-li-ia-aš kuit wātar n = at IŠTU* DUGKUKUBI udanzi “What water of purification (there is) they bring in by means of a pitcher” KUB 10.27 i 28-30 (fest. of Ištar of Nineveh, MH/NS), ed. Vieyra, RA 51:86, 93, translit. ChS I/3-1:161; 1 DUG A ši-ḥe-el-li-ia-aš KUB 30.26 i 13 (Zelliya’s rit., NS), ed. HTR 102f.; 14 DUG MÊ ši-i-ḥi-il-la-aš witēni “Fourteen water vessels for water of purification” KBo 5.2 i 20 (in a list in Ammiḥatna’s rit., MH/NS); *nu PĀNI KÁ.GAL ZAG-az ši-ḥi-i-il-ia-aš widār IŠTU GAL artari* “Before the gate, to the right, waters of purification stand by means of a cup. (Tamarisk-wood is placed in it, while on the left a pitcher of sweet milk stands and olive is placed into that)” KBo 5.2 iii 42-43 (Ammiḥatna’s rit., MH/NS), ed. Strauß, Reinigung 229, 241, tr. Trémouille, Magie 86; cf. ibid. 46-49; (“When the patient comes out of the reed gate”) LÚAZU = ma = šši = kan GA.KU₇ ši-ḥi-il-li-ia-aš-ša widār šarā papparškanzi “The exorcist sprinkles sweet milk and waters of purification over him” KBo 5.2 iii 51-52, ed. Strauß, Reinigung 229, 242, tr.

Trémouille, Magie 86; [n] = ašta ši-ḥé-il-li-ia-aš wātar IŠTU DUG MÊ šer arḥa lāḥui nu DUGGAL šunnai ... *nu = za ši-ḥi-il-li-ia-aš uitenit ārri* “He pours water of purification out from the top of a water jar, and fills a cup. (He carries it to his house (and) throws off his clothes.) He washes himself with water of purification” (and the exorcist takes the clothes) ibid. iii 55-59; cf. KBo 5.2 iii 55-57, 59, iv 23-24, 36-40, 43-44; EGIR-anda = ma DINGIR-LAM še-ḥe-el-li-i[a]-aš wetenit šuppiyaḥḥanzi “Afterwards they consecrate the deity with water(s) of purification” IBoT 2.113 + ABoT 1.29 (= KBo 23.1) ii 4-5 (Ammiḥatna’s rit., NS), ed. Strauß, Reinigung 262, 268, Lebrun, Hethitica 3:143, 151; *n = at še-ḥe-el-li-aš A.A.ḪI.A-aš ḥanumanzi pānzi nu še-ḥi-il-li-ia-aš A.A.ḪI.A-ar ḥaniyanzi* “They go to draw the waters of purification, and they draw the waters of purification” KUB 29.4 i 58-60 (transfer of the goddess of the night, NS), cf. ibid. 63, ii 16-17, 43-45, iv 10-13, ed. StBoT 46:278f., 281, 283, 294f., Schw.Gothh. 12f., tr. Collins, CoS 1:174-76; *n = ašta 1-NUTUM ši-ḥe-el-li-ia-aš A.MEŠ-ar anda pēdanzi n = at = kan LUGAL-i NÍ.TE.MEŠ-ši laḥ[uwa]nzi* “They bring in one unit of waters of purification and p[ou]r it over the king’s body” KBo 11.5 vi 27-29 (Muwalanni’s rit., NS); 7 TAPAL še-ḥe-el-li-ia-aš wi[dār(?) ...] KUB 54.41 obv. 5 (inv., NH).

2. purification ritual/festival: dUTU-ŠI = ya = kan kuwapi ŠĀ-BI É.DINGIR-LIM uizzi nu IŠTU É.GAL-L[IM] EZEN₄še-ḥe-el-li-in-zi pešker “(For) when His Majesty comes into the temple, they used to give purification-festivals from the palace. (Now they have cut them off)” IBoT 2.129 obv. 23 (oracle question, NH), ed. Hazenbos, Habil. 162, 164; [...^{EZE}]^{N₄}še-ḥe-el-lu-uš INA É [dHe]pat pianzi [...]^x EZEN₄še-ḥe-el-lu-uš GAL.MEŠ ANA É DINGIR.MEŠ [o-o-]x pianzi “They will give [festiva]ls? of purification in the temple of Ḫebat [...] they will give great festivals of purification for the temples [...] KUB 18.41 obv. 18-20 (oracle question, NH); (The pregnant woman performs a number of offerings) še-ḥe-el-in-na pianzi “And they give a purification(-ceremony)” KBo 17.65 rev. 9 (6th(?) month of pregnancy/birth rit., MH/MS), ed. StBoT 29:138f. (“bestow purity”), cf. also [šeḥelli?]-in-na? obv. 9, ed. StBoT 29:132f.; [...][↑] SISKUR₁še-ḥe-el-lu-uš [...] KUB 18.41 obv. 26 (oracle question, NH) □ the Glossenkeil preceding SISKUR may indicate indentation of the line.

The basic Hurrian lexeme is *šehl-* (cf. Wegner, Hurritisch 45f.). The double *-ll-* should be the result of suffixing *-li-*, which forms agent nouns (e.g., *keb=li* “hunter” and all the profession terms in *-uḫ(u)li*, cf. Wilhelm, SMEA 29:239-244). Therefore *šehl=li=* should mean in Hurrian “the purifier” (Wilhelm, personal communication).

For bibliography see *šehelli-* A.

Cf. *šehel(l)i-* A; *šehellit-*; *šehelliški-*.

šehel(l)iški-, šehliški- n. com.; Hurr. lw; purification ritual; from MH.†

sg. nom. *še-he-el-l[i-iš-ki]-iṣ* KUB 30.31 iv 25 (NH), [*še-hé*]-*el-li-iš-ki-iṣ* KBo 24.45 obv. 27 (MH/MS or ENS).

acc. *še-he-li-iš-ki-in* KUB 30.38 i 37 + KBo 23.1 i 57 (NH), *še-hé-el-li-iš-ki-in* KBo 24.45 obv. 27 (MH/MS or ENS), *še-ḫi-il-li-iš-ki-in* KBo 23.2 ii 7 (NH), [*še-e*]-*h-li-iš-ki-in* KUB 7.52 obv. 8 (NS).

gen. *ša še-he-el-li-iš-ki* KBo 5.1 i 49 (NH), here? [*še*]-*ḫi-li-iš-ki-aš* Bo 9577:4 (NS); **d.-l.** *še-he-el-li-iš-ki* KBo 24.45 obv. 28, 29(?) (MH/MS or ENS).

pl. nom. *še-he-el-li-iš-ki-eš* KUB 30.31 iv 34 (NH); **acc.** *še-he-el-li-iš-ki-uš* KBo 5.1 i 49 (NH); **d.-l.** *še-he-el-li-iš-ki-ia-aš* KUB 30.31 iv 31 (NH).

nekuṣ meḫur=ma šinapšiyaš šer 2 še-he-el-li-iš-ki-uš pāi ša še-he-el-li-iš-ki=ma MELQĒSSU kiššan “At night time, he gives two purification rituals for the *šinapši*-(house). But the inventory for the purification ritual is as follows: (two wool *kišri*-s, four scarves, two *tarpāla*-s of red wool, two *tarpala*-s of blue wool, two shekels of silver, two *zapzagaiya*-s ... two bowls of fine oil, two pitchers of vegetable oil, two pitchers of honey, forty thin-breads, two warm-breads, two *ḫuppar*-vessels of wine, and two tureens of bread-stew)” KBo 5.1 i 48-50 (rit., NH), ed. Strauß, Reinigung 288, 297, Trémouille, SMEA 38:92, Pap. 4*f.; *nekuṣ m[ehur apēd]ani=pat UD-ti GE₆-az INA É^dIM É^dHepa[t ...] É^dšinapši še-he-el-li-i[š-ki-uš] pianzi INA É^dU ḫamriya^dḫebat ḫurti[šš]i U ANA^dḫebat ḫariya še-he-el-li-iš[-ki-uš p]ianzi^dḫilaššitiya mān še-he-el-l[i-iš-k]i-iš ēšzi nu=šši pianzi mān [UL]=ma nu=šši UL pianzi § INA^{URU}Adaniy[a n]ekuṣ meḫur apēdani=pat UD-ti še-he-el-li-i[š-ki-uš] pianzi UD.21.KAM QATI § lukkatta=ma INA UD.22.KAM INA^{URU}Kizzuwatni šer šalli É^dkarimmanaš ANA^dIM^dḫebat še-he-el-li-iš-*

ki-ia-aš EGIR-anda [t]uḫalzin šipandanzi namma=ya k[ue]daš kuedaš ANA É DING[IR.MEŠ] še-he-el-li-iš-ki-eš piyanteš nu tuḫalzi[n] šipandanzi UD.22. KAM QATI “On the evening on that same day after dark in the temple of the Stormgod, in the temple of Ḫebat, [in ...], (and) in/for the *šinapši*-building they give purification-ritual[s]. In the temple of the Stormgod *ḫamriya* they give purification ritual[s] to Ḫebat *ḫurt[isš]i* and to Ḫebat-the-Road. If there is any purification-ritual for Ḫilaššitiya, they give (it) to him. If, however, there [isn’t] any, they don’t give (it) to him. § In the evening, on the very same day, they give purification-ritual[s] in Adaniya. Twenty-first day finished § In the morning on the twenty-second day up in Kizzuwatna in the great (place?) in the temples they offer a *tuḫalzi* after the purification offering to the Stormgod (and) Ḫebat, and then, in whatever temples purification-rituals are given, they offer a *tuḫalzi*-. Twenty-second day finished” KUB 30.31 iv 20-35 + KUB 32.114 rev. 1-3 (Kizzuwatnan rit.), ed. Trémouille, SMEA 38:90f., Lebrun, Hethitica 2:101f., 109 (differently), cf. StBoT 29:129; (“In the morning in the temple they make a sacrifice with a lamb to that deity and to the gods for ... and *uzi*ya”) *namma mān apēdani DINGIR-LIM-ni [še-hé]-el-li-iš-ki-iš pianna ēšzi nu nekuṣa meḫur še-hé-el-li-iš-ki-in pianzi UD.3.KAM QATI § [lu]kkatta=ma še-hé-el-li-iš-ki EGIR-anda tuḫalzin šipandanzi UD.4.KAM QATI § [lu]kkatta=ma gangāti parā appanzi gangāti=ma še-hé-el-li-iš-ki mahḫan [EGIR-a]nda parā appiškanzi n=at QĀTAMMA parā appanzi UD.5.KAM QATI* “Then, if a [pur]i-fication-ritual is to be given to that deity, they give the purification-ritual in the evening. Third day finished. § [In the m]orning they sacrifice a *tuḫalzi* after the purification-ritual. Fourth day finished. § [In the m]orning they present a *gangāti* They present it in the same way as they customarily present a *gangāti* after a purification-ritual. Fifth day finished” KBo 24.45 obv. 27-30 (Kizzuwatnan rit., MH/MS or ENS), ed. Trémouille, SMEA 38:89f., Lebrun, OLP 14:105, 108 (differently); *INA UD.2.KAM=ma uziya zurkiya šipand[(anzi)] išpanti=ma še-ḫi-li-iš-ki-in* (dupl. *še-ḫi-il-li-iš-ki-in*) *pian[zi]* “On the second day they offer for *uzi* (flesh) and *zurki* (blood) offerings, but at night th[ey] give a purification-offering” KUB 30.38 i 36-37 + KBo 23.1 i 56-57 (Ammiḫatna’s rit., NH), w. dupl. KBo 23.2

ii 5-7 (NH), ed. Strauß, *Reinigung* 262, 267, Trémouille, SMEA 38:87, Lebrun, *Hethitica* 3:143, 151 (differently), translit. ChS I/9:81, w. par. KBo 23.1 iv 12-15; cf. IBoT 3.108:5 (NS); cf. *nu = za arnammitti [še-ḫi-li]-iš-ki-in-na pāi* Bo 4951 rev.? 12-13, ed. StBoT 29:126f.; [...^{LÚ}A]ZU *danzi nu uziya z[urkiya] / [šipandanzi ... še-e]ḫ-li-iš-ki-in-na 2=ŠU pian[zi]* “The [...] and the exorcist take [... They offer ...] for the uzi (flesh) and zurki (blood) offerings and they give twice purification rituals” KUB 7.52:7-8, translit. Trémouille, SMEA 38:89.

The traditional view, that the *š.* is a type of container, appears to be very weakly based. Beckman’s argument, StBoT 29:129, that “if there is a *š.* for DN” means that *š.-s* could be used up is possible but not compelling. That a thing is sacrificed *še-ḫe-el-li-iš-ki-ia-aš* EGIR-*anda* can (so Lebrun, *Hethitica* 2:109 and Trémouille, SMEA 38:78 (both “derrière”)) be used to show that a *š.* is an object, with *appanda* meaning “behind” (local). However, nothing is ever put in a *š.* or removed from one. The only action performed on a *š.* is that it is “given.” The interpretation of *[n]u(-)šu-wa-na še-ḫi-il-li-iš-ḫi* KBo 27.136 ii 2, ed. Trémouille, SMEA 38:85, 88 (“[e]t on pré[lève?] aussi le *šeḫellišhi* rempli”) as Hittite by Trémouille is questionable on several grounds; cf. the Hurrian reading in ChS I/2:419. The *MELQĒTU* of a *š.* appears to be the items used in a ritual/offering. This would mean that a *š.* was a ritual/offering. Note that an action commonly performed for example on *mukeššar* rituals is that they are given. Considering the obvious derivation of *šeḫelliški-* from *šeḫelli-* “purifying, purification,” then *šeḫelliški-* seems likely to be “a purification offering.” This may be the same as the ^{EZEN}/_{SISKUR} *šeḫelli-* (see s.v. *šeḫelli-* B). For a possible Hurr. suffix -*Vški* see Giorgieri, PdP 55:201 n. 85.

Sommer/Ehelolf, Pap. (1923) 33f. (“Mulde” oder “Korb”); von Brandenstein, AfO 13 (1939-41) 58 (= **šeḫellišhi-* from *šeḫelli-*); Vieyra, RA 51 (1957) 96f. (variant of *šeḫelli-* “purity”); Lebrun, *Hethitica* 2 (1977) 112 (“un récipient destiné à contenir les biens d’une personne à purifier”); Laroche, GLH (1977-79) 223 (“objet du culte contenant des tissus, sorte d’écrin”; from *šeḫelli-*); Lebrun, OLP 14 (1983) 110 (“un panier ou un écrin contenant des tissus qui était utilisé dans les cérémonies d’évocation et de purification”); Beckman, StBoT 29 (1983) 129 (“appears to be an exhaustible material e.g., contents of a container”); Trémouille, SMEA 38 (1996) 73-93; Giorgieri,

PdP 55 (2000) 201 n. 85; Tischler, HEG S (2006) 970f. (“(Art Weihegefäß, bes. für im Kult verwendetes Wasser)”).

Cf. *šeḫelli-* A-B.

šeḫellita- n. com.; Hurr. lw.; a purification vessel(?); MH/MS.†

sg. nom. *še-ḫe-el-li-t/d[a-aš]* KBo 25.190 obv. 20; **d.-l.** *še-ḫe-el-li-ti* KBo 25.190 obv. (21), 24, (31), rev. 5, 28, l. e. 2.

[(*nu*)]*ššan še-ḫe-el-li-t/d[a-aš] KÙ.BABBAR tapr[iti] witenit šūw[anz]a kitta [...] [(ŠU.)]ḪI.A=ŠU ANA še-ḫe-el-l[i-ti] KÙ.BABBAR and[a(?) suppiyaḫḫi* “The [silver] purification vessel(?) fill[e]d with water has been placed [on the st]ool [and the stool-man] purifies/consecrates his hands in the [silver] purific[ation vessel](?).” (He then takes various breads from the table of the sun deity, breaks them for Ḫebat and puts them back) *[nu] Š]U.ḪI.A=ŠU namma ṽANAṽ [x? še-ḫe-e]l-li-ti suppiyaḫḫi* “Then he purifies/consecrates his [ha]nds in a [purific]ation vessel(?). (He breaks breads for other deities. § Several containers are put on a table and filled) §” *[nu] ^{LÚ}tapri]yaš ŠU.MEŠ=ŠU ANA še-ḫe-el-li-ti KÙ.BABBAR š[uppiyaḫḫi](?)* “[The stool]-man p[urifies(?)]/c[onsecrates(?)] his hands in a silver purification vessel(?)” KBo 25.190 obv. 20-21, 24, rev. 5 + KBo 40.38 obv. 9-10 (Hurr. rit., MH/MS), w. dupl. KBo 27.160:18-19, 21 (NS), translit. ChS I/2:425-28 without join; cf. *[nu] kuitman ^{LÚ}tapr[iyaš ... / še-ḫe-e]l-li-ti KÙ.BABBAR=kan [...]* KBo 25.190 rev. 28.

To take this simply as a form of *šeḫelli-* A “for purification” is contradicted by the stem and the occurrence of this term with KÙ.BABBAR “silver” and possible combination with the word *and[a]*. For the borrowing of Luw. neut. -*it/id-* stems as com. gender -*it/da-* stems in Hittite see Starke, StBoT 31:151-153.

Cf. *šeḫelli-*.

šeḫliški- see *šeḫel(l)iški-*.

šeḫuwa- KBo 1.11 rev.! 15 (OH), see *šeḫ-*.

šeḫuwal see *šiwal*.

šehuwar see *šehur*.

šehuganiyawant- adj.; having (≠want-) liquid excrement/meconium (on it), covered with liquid excrement/meconium; from OH/NS.†

sg. nom. *še-e-ḥu-ga-ni-ia-u-wa-an-za* KBo 10.37 ii 25, iii 49 (OH/NS).

pl. nom. [*še-e-ḥu-ga-ni-ia-u-wa-a*]n-te-eš KBo 13.156 rev. 3 (OH/NS).

(“He hasn’t done anything. He sinned in no way. He took nothing from anyone”) *kaliliyanza DUMU-aš aiš=mit taršganiya[wan]za [a]rrišš=a še-e-ḥu-ga-ni-ia-u-wa-an-za* “the swaddled(?) child — Its(!) mouth is covered with colostrum(?); and (its) anus(!) is covered with meconium(?)” KBo 10.37 iii 48-49 (rit., OH/NS), cf. Hoffner, FsLebrun 342f., HW² A 234b, cf. Goetze, JCS 16:30, Puhvel, FsLaroche 297 (“their mouth ... and anus dirty with urine”); [...] *taršganiyauwanza arrišme[r] še-e-ḥu-ga-ni-ia-u-wa-an-za* “[...] is covered with clostrum(?), his/its(!) anus is covered with meconium(?)” KBo 10.37 ii 24-25 (OH/NS), cf. Goetze, JCS 16:30, Puhvel, FsLaroche 297 (“their(?) anus dirty with urine”) and *šak(k)*- 1 b 3’ a’ □ for *taršganiyauwant*- see Hoffner, FsLebrun 242-44. For an explanation of the pl. forms *aiš=šmit* and *arišš=a* see Hoffner, FsLebrun 343f.; cf. in similar context: KBo 13.156 rev. 2-3, cf. Hoffner, FsLebrun 343.

With the identification of ^{GA}*tarašgan* as the base of *tarašganiyawant*- it is necessary to identify a parallel noun **šehugan* (not simply *šehur*) as the base of *šehuganiyawant*-. Furthermore, both noun stems have been enlarged by -(i)ya-, cf. *kartimmiyawant*- and *naḥšariyawant*-, where the -(i)ya- may form denominative verbs.

Goetze, JCS 16 (1962) 30; Puhvel, FsLaroche (1979) 297 w. n. 3 (*šehu(r)*-/*šehu(n)*)- + **ganiya*- “to daub, smear” + deverbative -want-; Rieken, StBoT 44 (1999) 341-343; Hoffner, FsLebrun (2005) 337-358 (^{GA}*tarašgan* “colostrum”; **šehugan*- “meconium”); Tischler, HEG S (2006) 972 (“mit Urin befleckt”).

Cf. *šehur*.

šehun- see *šehur*.

šehunza n.; (a garden plant).†

sg. nom. *še-ḥu-un-za* KUB 7.1 i 23 (pre-NH/NS).

še-ḥu-un-za KUB 7.1 i 23 (Ayatarša’s rit., pre-NH/NS), ed. Haas, *Materia* 110 w. n. 503, appears in a long list introduced by ŠA ^{GIŠ}KIRI₆ SAR.ḪI.A *ḥūman* “all the herbs/vegetables of the garden” (i 9). The stem is not clear. Since the words in the list are given as nominatives, the stem could end in -nt-, but a non-IE substrate word or a Luw. neut. sg. in -za cannot be ruled out.

Haas, *Materia* (2003) 357; Tischler, HEG S (2006) 972 (nom. com. of root *šehunt*-).

šehur, šehuwar(?), šehun-, šiehun- n.; 1. urine, liquid excrement, 2. latrine; from MH/MS.†

sg. erg. *še-e-ḥu-na-an-za* IBoT 1.36 i 34 (MH/MS).

nom.-acc. *še-e-ḥur* KBo 10.45 iv 37 (OH or MH/NS), KUB 9.28 iii 17 (MH/NS), KUB 22.33 obv.? 9 (NH), *še-e-ḥu-ur* KBo 23.37:17 (MH/MS), KBo 21.20 i 25 (NH), KUB 34.83:7 (NS), *še-ḥu[-ur]* KBo 12.124:12 (NS) (alternatively *UZ[-NA?·ŠU?]*), [*š*]e-e-ḥu-wa-ar KUB 60.116:11, (12?) (NS).

gen. *še^l-e-ḥu^l-na-aš* IBoT 1.36 i 46 (MH/MS), *ši-e-ḥu-na-aš* KUB 7.5 i 9 (MH/NS).

d.-l. *še-e-ḥu-ni* KUB 35.132 iii 7 (NS), *še-ḥu-ni* KBo 45.244:2 (NS).

all. *še-e-ḥu-na* IBoT 1.36 i 44 (MH/MS), *še-ḥu-na* IBoT 1.36 i 45 (MH/MS).

inst. *še-ḥu-ni-it* KBo 16.89:4 (MS), [*š*]e-e-ḥu-ni-it KBo 12.111:7 (NS).

1. urine, liquid excrement — a. of human beings: (“A *MEŠEDI*-guard may not go to the gate on his own authority”) *mān=an=za=kan še-e-ḥu-na-an-za=pat tamāšzi* “If he only has to urinate (lit. urine alone oppresses him), (he runs behind all the *MEŠEDI*-guards and says to the guard who stands in front of him, ‘I shall go to the pot.’ That man will pass the word to another guard and that one will pass it on to the man of third rank and the man of third rank will tell it to the one of second rank § and the man of second rank will tell the commander-of-ten-of-guards. If the Chief-of-the-Guards is present in the courtyard, the commander-of-ten-of-guards tells him: ‘He will go to the pot.’ The Chief-of-the-Guards says: ‘Let him go’ §”) *mān=za=kan gamaršuwanza=ma kuin tamašzi nu araš ari tezzi nu=ššan apatt=a ANA GAL MEŠEDI ari še-e-ḥu-na=war=aš paizzi nu GAL MEŠEDI tezzi paiddu=war=aš* ^{LÚ}*MEŠEDI=ma kuiš še-ḥu-*

na paizzi ^dUTU-ŠI-š = *an = za kappūezzi nu = ššan* *še-^le-^hu^l-na-aš-š = a uttar* INA É.GAL-LIM *ari* “If, however, diarrhea(?) oppresses someone, one will tell another and that (matter) too — ‘he is going to the latrine’ — will reach the Chief-of-the-Guards. And the Chief-of-the-Guards will say: ‘Let him go.’ (If?) His Majesty takes account of the guard who goes to the latrine then even the matter of liquid excrement reaches the palace” IBoT 1.36 i 33-34, 43-46 (instr. for *MEŠEDI*-guards, MH/MS), ed. AS 24:8f. □ it is difficult to understand why a simple matter of urination or defecation needs to be brought to the king’s attention, unless Hittite *kammarš-* (as opposed to Luw. *katmarš-* “to defecate”) indicates a more serious condition like diarrhea, see AS 24:47. This would find support both in the “liquid excrement” of the eagle (1b), and the meaning “meconium” for **šēhugan*.

b. of birds: TI₈^{MUŠEN} = *ma GUN-an še-e-^hur tarnāš* “The eagle released liquid excrement GUN-an” KUB 22.33 obv.? 9 (bird oracle, NH); cf. [...*š*]ē^hur *arḫa tarnāš* KBo 24.131 obv. 22 (bird oracle, NH).

c. polluting cities: *karizz = a = kan GIM-an URU-az še-e-^hur IM-an ārri* “As a downpour(?) (lit. flood) washes urine (and) dirt from the city” KBo 10.45 iv 37-38 (OH or MH/NS), ed. Otten, ZA 54:138f., Haas, AoF 16:183 n. 7.

d. used in magic: INA ^{DUG}GAL *še-e-^hur laḫ[ū]wān* “Urine is poured into a cup” KUB 9.28 iii 16-17 (rit. for the Heptad, MH/NS), w. dupl. KBo 19.132 rev.? 6 (NS), ed. Boley, Die Sprache 36:137, translit. Haas, AoF 16:184; [Š]A MĀŠ.GAL MĀŠ Ĭ.UDU *pankur zamankur UN-aš še-e-^hu-u[r ...G]A.KIN.AG = pat* ^{NA4}ZÚ *nu kī dapian šaminuzi* “The tallow of billy-goat (and) nanny-goat, *pankur*, beard-hair, human urine, [...], cheese, and obsidian — all this she burns(?)” KBo 21.20 i 25-26 (Šuwamma’s rit., NH), ed. StBoT 19:44f., Beal/Collins, AoF 23:310 (differently); cf. [...] UN-aš *še-^hu-ni* [...] KBo 45.244:2 (NS), translit. DBH 16:299; perhaps [...] *n* = *at* LÚ.U₁₉.LU *še-^hu-ur...* (alternatively *UZ[-NA = ŠU]*) KBo 12.124 iii 12 (rit.?, NS); cf. [...] / *š*]e-e-^hu-ni-it *šūwan* [...] “filled with urine” KBo 12.111:7 (rit., NS); [...] *x še-e-^hu-ur wašši dāi* “He puts urine in the ointment/he takes urine (and/as) salve” KBo 23.37:17 (Hurr. rit., MH/MS); [...] *x-antiš še-e-^hu-u[r ...]* KUB 34.83:7 (rit., NS).

e. in the phrase *šaknaš šēhunaš* “impotent”: (“He went down on her loins(?)”) *nu = wa kāš tandukešnaš DUMU-aš šaknaš ši-e-^hu-na-aš* “But this human-being (lit. son of mankind) (is only) of excrement (and) urine (i.e., is impotent, excretes only these things, not semen)” KUB 7.5 i 8-9 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:272, 277 §5, discussion p. 284, Melchert, StBoT 45:407f., cf. Miller, JANER 10:86f.

2. latrine: IBoT 1.36 i 44-45, see a, above; cf. [...] *x-ki še-e-^hu-ni anku paizzi* KUB 35.132 iii 7 (Lallupiyān rit., NS), translit. StBoT 30:346.

Sturtevant, Lg. 12 (1936) 182f.; Friedrich, JCS 1 (1947) 276 w. n. 4 (*šēhuna/i pai-* “pissen gehen,” lit. “zum Urin gehen”); Puhvel, FsLaroche (1979) 301-303; Haas, AoF 16 (1989) 182-184; Güterbock/van den Hout, AS 24 (1991) 47; Rieken, StBoT 44 (1999) 340-343; Haas, *Materia* (2003) 531, 568f.; Tischler, HEG S (2006) 973-977.

Cf. *šēh-*, *šēhuganiyawant-*, *šēhuriya-*; *dūr*.

šēhuriya-, šēhurai-(?) v.; to urinate; from MH/MS.†

pres. sg. 3 *še-^hu-ri-e-ez-z[i]* KBo 23.23 obv. 29 (MH/MS); **pret. sg. 3** *še-e-^hu-ri-ia-[a]t* KUB 31.71 iii 11 (NH); **imp.** ^l*še*^l(coll.)-*hur-re-eš-ke-ed-du* KUB 17.27 iii 12 (MH?/NS); **inf.** [*še?*]-*e^l-^hu-ra-u-wa-an-zi* KUB 60.116:6 (NS).

a. without prev.: *nu = š[m]aš = kan šer allapaḫḫun n = at anda GÌR-[i]t išparraḫḫun n = at = kan ANŠE-aš* ^l*še*^l(coll.)-*hur-re-eš-ke-ed-du^l n = a[t] = kan GUD-uš kammaršieškeddu DUMU.LÚ.U₁₉.LU-uš-šan kui[š] šer arḫa iyattari nu = ššan šer a[l]lappahḫiškiddu* “I have spit upon [th]em (i.e., the sorceries), and I have trampled them wi[th] (my)feet]. Let the ass urinate (on) them; let the ox defecate (on) them; let the man [who] walks all over (them) spit on (them)” KUB 40.67 rt. col. 3-8 + KUB 17.27 iii 11-16 (Allaiturahi’s rit., MH?/NS), ed. ChS I/5:194, Trabazo, *TextosRel.* 552f., Haas, AoF 34:17, 27, Kloekhorst, EDHIL 409, 743, tr. Goetze, ANET 347, Trémouille, RANT 1:164, for the join see Lorenz/Taş, ZA 102:120; *nu = za = (š)an MUNUS.ŠU.GI INA QATI = ŠU še-^hu-ri-e-ez-z[i]* “The Old Woman urinates on her hand. (She sprinkles a little [... from a Z]A.ḪUM vessel. The Old Woman washes with water)” KBo 23.23:29 (similar to Allaiturahi’s rit., MH/MS), ed. ChS I/5:157, Haas/Thiel, AOAT 31:206f. (no tr.).

b. with *šarā*: (“The chariot-drivers were laughing at me. They even led those horses away from me”) *štaršitta=ya=wa=mu UL kuiški šarā=ya=mu=kan UL kuiški še-e-ḥu-ri-ya-[a]t* “(so that none (of the horses) ...-ed on me; none urinated upon me” KUB 31.71 ii! 9-11 (dream of the queen, NH), ed. van den Hout, AoF 21:309, 312, THeth 6:122,123f., THeth 20:188f. w. n. 699, cf. Eichner, Die Sprache 25:202, Friedrich, HW 189 (“darauf urinieren(?)”, jem. anpissen”), Puhvel, FsLaroche 297.

Friedrich, HW (1952) 189; Haas, AoF 16 (1989) 182-84; Tischler, HEG S/2 (2006) 977.

Cf. *šehur*.

šieḥun- see *šēhur*.

šiela- adj.; **1.** single, unmarried, **2.** of one mind(?), agreed(?), **3.** of one sort or consistency(?); wr. syll., *1-ela-* and *EDĒNU*; from MH/MS.†

sg. nom. com. *1-e-la-aš* KBo 13.1 i 54 (NH), *E-DE₄-NU* KUB 56.1 i 13 (NH); **neut.-collec.** *1-e-la* KUB 45.77 i 7 (NS); **pl. com. nom.** *ši-e-le-eš* KBo 6.3 ii 16 (NS), *E-DE₄-NU-TIM* KBo 5.7 obv 24 (Arn. I/MS).

(Sum.) A?GA.GA = (Akk.) *E-DE₄-NU* = (Hitt.) *1-e-la-aš* “single” KBo 13.1 i 54 (NH), ed. StBoT 7:11, 17 and MSL 17:104.

1. single, unmarried: KBo 13.1 i 54 see above in lex.; **1** *MUNUS-TUM=ma=šši E-DE₄-NU EGIR-an-da piyan[(za)]* “but one unattached woman is afterward given to her” KUB 56.1 i 13 (vow of Pud.), w. dupl. KBo 52.108:6 (StBoT 1:IX), ed. StBoT 1:30f. (w. dupl. as 1340/u); **6** *E-DE₄-NU-TIM* “six unmarried individuals” KBo 5.7 obv 24 (land grant for Kuwattalla, Arn. I/MS), translit. Riemschneider, MIO 6:345 □ such persons are not called *EDĒNU* because they live alone, for they are included here within family groups. Rather the word means “unattached, unmarried, single.”

2. of one mind(?), agreed(?): *takku LÚ-aš ELLUM GÉME-ašš=a ši-e-le-eš n=at anda aranzi n=an=za ANA DAM=ŠU dāi nu=za É-er U DUMU.MEŠ ienzi appezziann=at=kán naššu idālauēššanzi našma=at=kan ḥarpantari nu=za É-er takšan šarranzi* “If a free man and a female slave are of one mind (or: single (mng. 1)), and they come together, and he takes her as his wife, and they make a house and children, but afterwards

either they become estranged or they each find a new marriage partner, they shall divide the house” KBo 6.3 ii 16-17 (Law §31, OH/NS), ed. Hoffner, FsDeRoos 190, LH 40 (“are lovers(?)”), cf. 184f. for an overview of previous opinions; laws §§29-31 are lacking in the OS copy, so this law may have been added later.

3. of one sort: In a list of foods: [...] **2** *NINDA. GUR₄.RA ŠÀ.BA 1 NINDA. GUR₄.RA [...] **3** *DUGDÍLIM.GAL ŠÀ.BA 1 DUGDÍLIM.GAL [...]* *TU₇ g[angati 1 DUGDÍLIM.GAL TU₇ š[a]pukk[i...]* *zannita 1-ela ŠA ½ UPNI [... ke]ldiya šipanti* KUB 45.77 i 4-8 (NS), translit. Hoffner, FsDeRoos 193 □ since *zannita* is a pl. neut., and there is no possibility in this context that the *a* at the end of *1-e-la* is a conjunction, we can view *1-ela* as the pl. neut. **šiela*. The plural entity *zannita* is thus described as “of one (sort or consistency).”*

šiela- is a degenitival adjective, i.e., one derived from the gen. sg. of a pronoun or numeral (Hoffner, FsDeRoos 189-197). In this case the numeral is *šia-* “one.” Hoffner identified two further examples in Hittite: *2-ela-* and *apella-*. These are the Hittite equivalents of the Luwian “genitival adjectives” in *-ašši/a-*, which are *a*-stems with *i*- motion.

Hoffner, FsDeRoos (2006) 189-197 (with citations from all anterior lit.).

Cf. *šia-* A.

šiena- see *šīna-/šēna/i-* A&B.

šientaḫi- see *šintaḫi-*.

GIŠšientin-, (GIŠ)zinti(ya)n n. neut.?(; (an implement involved in slaughtering); from OH/MS.†

sg. nom.-acc. *GIŠši-en-ti-in* KUB 30.41 i 15, 21 (OH/NS), KBo 11.26 obv. 6 (NS), *zi-in-ti-ia-an* KBo 21.25 i 43, 45 (OH/MS); **pl. nom.-acc.** *GIŠzi-in-ti-na* KBo 15.33 ii 38 (MH/MS).

LÚ.MEŠ MUḪALDIM NA₄ḥuwaši peran GIŠši-en-ti-in tianzi ... § LÚ.MEŠ MUḪALDIM GIŠši-en-ti-in šarā danzi “The cooks place a š. before the stela. (They hang up a gold bow and a hunting bag. They remove the gold horns from the bull. They slaughter 23 sheep and they slaughter the bull. The king sits down.) § The cooks pick up the š. (and the cooks

slaughter two sheep to Šuwaliyatti)" KUB 30.41 i 15-16, 21 (fest., OH/NS), tr. Kühne, Relig.Bez. 239 n. 68; ("The overseer of cooks consecrates a sheep and an ox on the altar. They take the deities down from the altar") LÚ.MEŠ MUḪALDIM GIŠšī-en-ti-in tianzi "The cooks put the š. in place. (They slaughter at the altar. They slaughter at the altar of Telipinu. The singers of Kaniš sing)" KBo 11.26 obv. 6 (fest., NS); [LÚ.MEŠ MUḪALDIM] zi-in-ti-ia-an ud[(a)]nzi ta tianzi ... [...] zi-in-ti-ia-an danzi t=ašta parā pedanzi "The cooks bring a z. and place (it). (The king [sits down(?)] on the throne. The cooks begin the slaughtering. They slaughter nine black sheep at the wall) [...] take the z. and carry (it) out" KBo 21.25 i 43, 45 + KUB 34.123 i 13, 15 (Thunder fest., OH/MS), w. dupl. KUB 43.26 i 1 + KBo 30.29:5 (OS), ed. Alp, Tempel 212f., translit. StBoT 25:65; LÚ.MEŠ MUḪALDIM=ma=ššan MU-ti mēyaniaš 1 UDU.ŠIR 1 GUD.MAḪ=ya hūekuanzi GIŠzi-in-ti-na pēdi handānzi § "The cooks prepare the z.-s on the spot (in order) to slaughter a ram (and) a bull as the yearly (offering) §" KBo 15.33 ii 37-38 (Stormgod of Kuliwišna, MH/MS), ed. Eothen 6:68f. ("ein zinti-Gerät").

Alp is certainly right that a š./z. always occurs near the verb *hūek-* "to slaughter." However, his case for it being a knife is weakened because the word does not occur in the instrumental in the same sentence as *hūek-* and because one would not expect a GIŠ determinative on a word for "knife." Furthermore, the z. is put in place (*dai-*) prior to slaughtering and taken up (*šarā da-*) afterward. Kühne, Relig.Bez. 240 (and more cautiously ZA 76:98f.), assumes that the gold bow and hunting bag of KUB 30.41 were hung on the š./z. for which there is no evidence either. The explanation of *zakkar* vs. *šakkar* Melchert AHP 121f., GrHL §179 does not fit *šientin-/zinti(ya)n-*. Nor can we explain the opposition of *-ie-* and *-i-* or the different inflection. Perhaps the word is a foreign loanword.

Hoffner, JAOS 87 (1967) 357 ("An implement used by the LÚ MUḪALDIM"); Laroche, GLH (1976-77) 235 (> Hurr. *sinti-*); Alp, Tempel (1983) 213 n. 203a ("das Schlachtmesser"); Neu, StBoT 26 (1983) 220 ("Gegenstand aus Holz ..., der beim Schlachten von Opfertieren Verwendung findet"); Kühne, ZA 76 (1986) 98-99 n. 51a (possibly served as "Gestell"); idem, Relig.Bez. (1993) 233, 240 ("š/zenti-Gestell"); Siegelová, RIA

8 (1995) 331; Tischler, HEG S (2006) 990 (as GIŠšenti- "(ein Gerät im Ritual)").

šiešša- see *šišša-*.

šieššai- see (UZU)šiššai-.

šieššar n. neut.; **1.** beer, **2.** (uncertain); wr. syll. and KAŠ; from OS.

sg. nom.-acc. neut. *ši-e-eš-šar* KUB 43.30 iii 19 (OS), KUB 41.23 ii 6, 18 (OH/NS), *ši-i-eš-šar* KUB 43.33 obv. 7, 11 (OS), KBo 20.49:20 (MS), *ši-i-e-eš-šar* KBo 16.27 ii 11 (MH/MS), KBo 17.61 rev. 7 (MH/MS), KBo 38.176:9 (OH?/pre-NS), KUB 7.1 iii 35 (pre-NH/NS), KBo 19.132 rev. 14 (MH/NS), KBo 29.65 i 17 (NS), KAŠ-eš-šar KUB 33.102 ii 26 (NS), KBo 21.20 rev. 12 (NS), KBo 13.64 obv. 12 (NH), KBo 21.76:16 (NS), KBo 10.16 iv 7 (NS), KUB 41.23 iii 9, 13 (OH/NS), KAŠ-šar KUB 30.17 obv. 14 (NS).

gen. KAŠ-eš-na[-aš] KBo 13.229 iii 6 (NS), KAŠ-aš KUB 27.49 iii 36 (pre-NH/NS), KBo 44.13:3(?).

inst. *ši-i-e-eš-ni-it* KUB 33.5 iii 11 (OH/MS), KBo 21.18:16 (MS), KUB 53.11 iii 4 (pre-NH/ENS?), *ši-e-eš-ni-it* KUB 33.7 iii 9 (OH/MS), KBo 25.109 ii 16, iii 13 (OH/MS), *ši-i-e-eš-ša-ni-it* KBo 20.34 obv. 12 (OH/MS), *ši-eš-ša-ni-it* IBOT 1.29 rev. 54 (MH?/MS?), *ši-i-e-eš->ni-it* KBo 15.34 ii 8 (MH/NS), KAŠ-it KUB 32.87 rev. 5 + KBo 23.72 rev. 16 (OH/MS), KBo 15.33 ii (31) (MH/MS), KUB 11.26 ii 3 (OH/NS), KUB 46.30:30 (NH), KUB 59.44 obv. 18 (NS), KAŠ-e[š-ni-it?] KBo 31.76 rt. col. 1 (OH/NS).

abl.? *ši-i-e-eš->na-az* KBo 30.125 ii? 8 (NS), KAŠ-za KBo 22.141:11 (NS).

pl. KAŠ.ḪIA KUB 41.37 i 3 (NS), KUB 41.33 obv. 16 (OH/NS), KBo 10.24 v (12) (OH/NS), w. dupl. KBo 30.6:2 (MS?).

1. beer — a. characteristics — 1' for drinking: [(*akuwa*)]*nnas ši-i-e-eš-šar* "beer for drinking" KBo 19.132 rev.? 14 (rit. for the Heptad, MH/NS), w. dupl. KUB 9.28 iii 27 (pre-NH/NS); [...-(*yaš*)] *ši-i-e-eš-ni-it* (dupl. *ši-i-e-eš-ni-it*, KAŠ-e[š-ni-it(?)]) [(*kardimiyauwanda*) *antuḫš(an) n[inganuwanzi [(nu=šše=šta kardimiyaza) arḫa me]rzi* "They get an angry [pers]on drunk with beer of [...], and his anger [disapp]ears" KUB 33.7 iii 9-11 (Tel.myth, OH/MS), w. dupls. KUB 33.5 iii 11-13 (OH/MS), KBo 31.76 rt. col. 1 (OH/NS), ed. Mazoyer, Tēlipinu 58, 84, translit. Myth. 42f. (combined ed.), tr. Hittite Myths² 19, LMI 85f., Bernabé, TLH 57.

2' has flavor or aroma (waršula-): [(*nu GIM-an MUŠhedammuš x*) *warš]ulan KAŠ ištahta* "When

Ḫedammu tasted the flavor of the beer, ([sweet] sleep overcame the mind of the valiant Ḫedammu)" KUB 33.84:6 (Ḫedammu myth, pre-NH/NS), w. dupl. KBo 19.111 obv. 5 (pre-NH/NS), ed. StBoT 14:58f., tr. Hittite Myths² 55 ("had tasted the aroma, namely, the beer").

3' ingredients: *nu ḫarnammar BAPPIR IŠTU KAŠ arḫa tarnanzi SAR.ḪI.A ḫūman kuaškuašzi šerr=a=ššan ḫarnamma BAPPIR IŠTU KAŠ ḫarnān lāḫūwāi* "They skim off (lit. release) the yeast (and) beer-bread from the beer. He/She crushes all the herbs and pours on top the yeast (and) the beer-bread fermented with the beer" KUB 7.1 i 25-27 (Ayatarša's rit., pre-NH/NS), ed. Kronasser, *Die Sprache*, 7:143f., Madd. 72.

4' cools heated objects or extinguishes fires: [*n=ašta*^N]^A*paššiluš IŠTU KAŠ kištanumi* "I cool off the stones with beer" VBoT 24 iv 1 (Anniwiyanni's rit., MH/NS), ed. THeth 25:62f., Chrest. 114f.; *nu=kan IZI-ḫur IŠTU GEŠTIN KAŠ kiš[tanuanzi]* "[They] extinguish the fire with wine (and) beer" KUB 58.58 obv. 14, ed. Alp, *Tempel* 292f.

5' drunk through a straw: ("I went to the brewers and I bathed. [...])" ^{GI}*ummiyazi=ya=wa kuēz KAŠ-eššar ḫuittieškemi nu=war=an=kan ANA GAL anda walḫeškemi* ^{GI}*umm[ia]n=ma=wa ḫarkun=pat nu=wa akuanna apez peškemi* "And the straw through which I draw the beer, and which I strike (against) the inside of a/the cup (to empty out particulates), I held onto (that) straw, and with that I am giving (others) to drink. (or: And the straw through which I always draw beer, I always strike it (against) the inside of a/the cup. However, I simply (-pat) held onto the straw, and I have been giving (others) to drink with that one (instead of another one).) (Are you, O god angry because of this sacrilege?)" KBo 13.64 obv. 12-14 (testimony in an oracle question, NH).

6' dipped/ladled out (*ḫan-*): [...]^x ^{DUG}*GİR.GÁN KAŠ ḫāni* "He dips/ladles beer [out of/with?] the GİR.GAN-vessel" KBo 22.182:15 (fest. frag., NS), ed. HW² Ḫ 135a.

7' poured: ("They make seven holes and fill them with water") *namma=kan tāwal walḫi KAŠ GEŠTIN KU₇ GEŠTIN karši ḫapuštian LĀL ĪDÜG. GA ĪNUN GA KU₇ anda laḫūwanzi* "Then they pour in *tawal*-wine, *walḫi*-beer, (ordinary) beer,

sweet-wine, *karši*-wine, *ḫapuštiya*-, honey, fine oil, ghee (and) sweet milk" KUB 15.34 iii 26-27 (MH/ENS), ed. Haas/Wilhelm, *AOATS* 3:196f.

b. as a basic staple — 1' for mankind: ("The whole city will hear and they will say the following: 'The fisherman's wife has borne a child'" *nu=nnāš kuiš NINDA-an kuiš=ma=nnāš<š> KAŠ-eššar kuiš=ma=nnāš UZU.Ī udai* "One will bring us bread, another will bring us beer and still another will bring us fat-meat" KUB 24.7 iv 48-49 (Sungod, Cow and Fisherman myth, NS), ed. Friedrich, *ZA* 49:232f., tr. Hoffner, *CoS* 1:155f., Hittite Myths² 87, LMI 176, Bernabé, *TLH* 227; cf. *ibid.* iv 58; as rations? [*namma kuiš*^{LÜ}K]UŠ₇ KÜ.GI ŠA ^{LÜ}KUŠ₇=ya ANŠE.KUR.RA.ḪI.A [*nu=šmaš=š*]an NINDA KAŠ *lē tianzi* "[Furthermore, as far as the] 'gold' chariot fighter (and) the chariotry of the chariot fighter [are concerned], let (others) not provide [them] bread (and) beer" KUB 40.56 iv 10-11 (*BĒL MADGALTI*, MH/MS), ed. StMed 14:172f., cf. n. 454 (w. alternate tr.), *Dienstanw.* 50; ("Decide well the land's legal cases that you judge") *n=at=za=kan ... ŠA NINDA KAŠ māniyahḫiyatti lē kuiški iyazi* "Let no one do it (make a judgment) ... out of consideration for an allotment of bread and beer" KUB 13.20 i 32, 34 (instr., MH/NS), ed. Alp, *Belleten* XI/43:392-395, 407, 413, CHD L-N 169b.

2' for gods: (The Sea said: "put a stool and table before Kumarbi") *adanna=wa=šš[i a]kuwanna udandu KAŠ-eššar=ma=wa=šš[(i a)]kuwanna udandu* "Let them bring him (something) to eat and drink. And let them bring him beer to drink." (The cooks brought in stews, while the cupbearer brought him sweet wine to drink)" KUB 33.102 ii 25-26 (Ullik. IB, NS), w. dupl. KUB 33.98 ii 21-22 (NS), ed. Güterbock, *JCS* 5:150f., tr. Hittite Myths² 57, LMI 152.

c. mentioned with other beverages — 1' with many others: [5? ^{DUG}ḪA]B.ḪAB.ḪI.A ŠĀ.BA 1 *marnuan* 1 *ši-e-eššar* 1 *w[alḫi]* / [1 o-o] 1 GEŠTIN DUMU.É.GAL ANA GAL DUMU.MEŠ.É.GAL *piškiz[i]* "The palace servant gives the chief of the palace servants [five] Ḫ.-vessels including one (of) *marnuwan*-beer, one (of regular) beer, one (of) *w[alḫi]*-beer, [one ...], one (of) wine" KUB 43.30 iii 19-20 (fest. for underworld deities, OS), translit. StBoT 25:78, tr. von Bredow, *Altanat.Goth.* 57 □ Neu, StBoT

25:78, followed by von Bredow, Altanat.Gothh. 57 (“eines mit šieššar-Bier, ...[eines mit Bier]”) restores [1 KAŠ] in the break before 1 GEŠTIN, which is too short and unlikely in view of š. in the preceding line; EGIR=ŠU=ma tauwal GEŠTIN [Ø?] šī-i-e-eš-šar PĀNI DINGIR-LIM kuitta 3-ŠU šipanti “Afterwards, he libates tawal-wine, (ordinary) wine, [...], (and) beer before the deity each three times” KBo 17.83 ii 12-13 (fest. for the Stormgod of Hišašhapa, NS); [EGIR=ŠU... t]auwalit walhit KAŠ-it GEŠTIN-it irhāizzi “[Afterwards,] he makes the rounds with tawal-wine, walhi-beer, (ordinary) beer, (and) wine” KUB 32.87 rev. 5 + KBo 23.72 rev. 16 (OH/MS); KAŠ-it=ma=za GEŠTIN-it limm[it tawalit] walhit ninkanteš ēšten “Be satiated with beer, wine, limm[a-beverage, tawal-wine], (and) walhi-beer” KUB 59.44 obv. 18-19 (rit., NS), ed. Ehelolf, KIF 1:138 (as Bo 3158); 7 DUG GEŠTIN.KU₇ 7 DUG KAŠ 7 DUG marnuwan x?[Ø?] 7 DUG walhi 7 DUG KA.DÙ.A (followed by various foods) KUB 35.142 i! 8-9 (Ištanuwan fest., pre-NH/NS), translit. StBoT 31:323; cf. KBo 13.114 ii 16-18 (foundation rit., MH/NS), and cf. KUB 15.34 iii 26-27, above, a 7'.

2' w. “wine-beer” (KAŠ.GEŠTIN): 2 UDU.ĪA 2 BÁN BA.BA.ZA 3 ^{DUG}ha. KAŠ 1 DUG KAŠ. GEŠTIN zankilanni pé.-an SUM-anzi “They will give at first(?) two sheep, two ŠUTU-measures of porridge, three hanešša-vessels of beer, one vessel of ‘wine-beer’ as reparation” Msk. 74.57:10-11 (oracle question, NH), ed. Salvini/Trémouille, SMEA 45:233, 235, Giorgieri, RIL 259, 262 □ for ^{DUG}ha. in Emar texts see Salvini/Trémouille, SMEA 45:237.

3' w. marnuwa(nt)-beer (“O Sungod of the Gods”) marnuwan mān šī-e-eš-šar-ra an<da> kulamtati ištazanaš=šmiš karaz=(š)mišš=a! 1-iš kišat “As marnuwan-beer and (regular) beer have blended, (and) their mind and innards have become one, (let the mind and innards of the Sungod of the Gods and of Labarna become one)” KUB 41.23 ii 18-20 (rit. OH/NS), ed. Ehelolf, ZA 43:176, CHD s.v. marnuwa(nt)-b, van den Hout, BiOr 52:560.

4' w. milk (GA): IBoT 1.29 rev. 48 (fest., MH?/MS?).

5' w. sweet milk (GA.KU₇): KUB 51.32:3-4 (fest., NS), VBoT 24 iii 19-20 (MH/NS).

6' w. water: KUB 4.47 i 42 (NS), KUB 39.71 iii 33-34 (rit. for IŠTAR-Pirinkir, NS).

7' w. wine (GEŠTIN): Msk. 74.58:16 (oracle question, NH), KUB 39.101 iii 19 (rit., pre-NH/NS).

8' w. KA.DÙ.NAG (inferior beer): KUB 46.30:12 (cult inv., NH).

d. containers holding beer — 1' DUG: KBo 24.24 iii 20 (šahhan fest., MS); KUB 12.37 left col. 5 (list of foods, NS); and passim.

2' aššuzeri-: KUB 27.13 i 13, 14 (cult of Teššub and Ḫebat of Aleppo, NS).

3' BIBRU “rhyton”: KUB 16.16 obv. 19-20 (oracle question, NH), KUB 59.32 iii? 16 (fest., NS); BIBRA KÙ.GI KUB 54.10 ii 8 (cult of Ḫuwaššanna, NS).

4' (DUG)GAL “cup”: KUB 33.62 iii 8 (rit., MH/MS); KUB 55.54 i 22, 23 (rit., NS); GAL DINGIR-LIM “cup of the deity”: n=ašta GAL DINGIR-LIM šanhanzi n=an IŠTU KAŠ šunnanzi n=an LÚ.É.DINGIR-LIM ANA DINGIR-LIM parā ēpzi namma=an EGIR-pa udai nu=kan uizzi apāt GAL DINGIR-LIM KAŠ ANA MUNUS alhuitra EN.SISKUR=ya katta lāhui “They wipe off the cup of the deity and fill it with beer. The man of the temple holds it out to the deity. Then he brings it back. Then he proceeds to pour that deity’s cup of beer down for the alhuitra-woman and the ritual patron” KUB 17.24 iii 12-16 (witaššiyaš fest., pre-NH/NS); GAL.GIR₄ “ceramic cup”: KUB 20.75 ii 7 (fest., NS).

5' ^{DUG}GÌR.KÁN: KUB 42.85:14 (NH).

6' ^{DUG}GULLU: KBo 25.109 ii 16 (MS).

7' ^{DUG}ḪAB.ḪAB: KUB 9.28 iii 22 (rit. for the Ḫeptad, MH/NS).

8' ^{DUG}hanišša-: KUB 29.4 iii 13 (^dGE₆ rit., NS), KUB 38.14 obv. 6 (cult inv., NH) and passim esp. in cult inv.; abbreviated ^{DUG}ha.: Msk. 74.57 + 98 obv. 10, 18 (oracle question, NH), see above c 2'; Msk. 78.58 + 126 + 114 obv. 16 (oracle question, NH); Msk. 74.92 + 102 + 110 + private collection obv. 10, rev. 35 (oracle question, NH).

9' ^{DUG}huppar: IBoT 1.29 rev. 48 (haššumaš fest., MH?/MS?), KUB 17.35 iv 10 (cult inv., Tudh. IV), KUB 47.35 i 2 (Hurr. rit., NS), KUB 5.5 i 3, 13 (oracle question, NH).

10' *išqaruḥ*: KUB 20.25 i 8 + KUB 10.78 i 3 (winter trip of the hunting-bag, OH?/NS).

11' ^{DUG}*išpanduwa*: KUB 39.1 iii 12-13, w. dupl. KBo 13.143 rev. 1 2(-3) (royal funerary rit., NS).

12' ^{URUDU}*kantašuwalli*:-: KUB 55.38 ii 9 (Iṣṣanwan fest., pre-NH/NS).

13' ^{DUG}*kappi*-?: KUB 46.73 ii 3 (fest. frag., NS).

14' ^{DUG}*KUKUBU*: KUB 7.1 iii 35 (pre-NH/NS), KUB 7.37:8 (Hurr. rit., NS), and passim.

15' *NAMMANDU*: KUB 45.24 i 7-8 (Hurr. rit., NS).

16' ^{DUG}*dalaيمي*:-: KBo 2.4 i 3, 9, 15 (monthly fest., NH), KBo 11.40 i 3, and passim (fest. for ^dLAMMAS, NS).

17' ^{DUG}*tapišana*-bowl: KUB 27.13 i 11 (cult of Teššub and Ḫebat of Aleppo).

18' ^{DUG}*tuḫgapiša*:-: KBo 21.1 ii 5 (rit. for Sungoddess of the Earth, MH/NS).

19' ^{DUG}*UTÚL* “stew-pot”: KUB 33.120 iii 71 (myth, NS).

20' *ZA.ḪUM*: KUB 27.13 i 12, 14, 27 (cult of Teššub and Ḫebat of Aleppo, NS), KUB 39.71 iii 33, 48 (rit. for *IŠTAR*-Pirinkir, NS).

21' [*eruḫi*-(?)]: the reading 1 *eruḫin* KAŠ(? or *pí*-) x[...] KBo 20.8 rev. 1 15 (fest., OS), thus translit. StBoT 25:71 w. n. 264 is disputed. According to Melchert, AHP 170, *eruḫin* is a metathesized form of *erḫuin* followed by *INBI*.

e. offerings — 1' in general: ŠA U₄-*MI* *kuit* KAŠ *INA* UD.3.KAM *karšer nu* ŠA U₄-*MI* KAŠ *šakuwaššar* SUM-*anzi* “Because they skipped the daily beer on the third day (or: for three days), they shall give the daily beer fully, (and with it as a penalty, ...) KUB 5.5 ii 7-8 (oracle question, NH), ed. Hazenbos, Habil. 171, 175, cf. also *šakuwaššar(ra)*- 2 d; (“(The god) Yarri — a stela — Ḫarwaziti is the priest”) 1 UDU 6 NINDA.GUR₄.RA 1 DUG KAŠ ANA EZEN₄ *DĪŠĪ* “One sheep, six thick-breads, one vessel of beer for the spring festival” KUB 12.2 i 22-23 (cult inv.), ed. Carter, Diss. 75, 82, and passim in this text; (The priest of ^dLAMMA of Ḫatti takes a pitcher with *tawal*-wine and libates before the

altar, Kappariyamu, the inside of the hearth, the throne, the window, the door-bolt, the hearth and puts the vessel down) *nu=za* ^{DUG}*KUKUB* KAŠ *dāi nu tāuwali*[*t GIM-an*] *irḫāit ši-i-e-eš-ni-it-t(a)* *QĀTAMMA irḫ[aizzi]* *nu* ^{DUG}*KUKUB* KAŠ *katta dāi* “He takes the pitcher of beer, and [just as] he made the rounds with *tawal*-wine, in the same way [he makes the r]ounds with beer too and puts the pitcher of beer down” KUB 53.11 iii 3-5 (fest. for LAMMA, pre-NH/ENS?), ed. AS 25:242f., translit. Ehelolf, ZA 43:183 (as Bo 2309); EGIR-ŠU ^{NINDA}*dannašit memalit* KAŠ-*it* GEŠTIN-*it* AŠRI^{HLA} *irḫānzi* “Afterwards they make the rounds of the (sacred-)places with *dannaš*-bread, groats, beer, (and) wine” KUB 2.8 i 34-35 (*ANDAHŠUM* for LAMMA of Tauriša, NS); ^{LÚ}*AZU kūš* DINGIR.MEŠ *tawalaz ši-i-e-<eš->na-za* ^{DUG}*ḫaršiyall[iya]* *zzi=e* GEŠTIN-*az* *QĀTAMMA irḫāizzi* “The exorcist makes the rounds of these gods with *tawal*-wine, beer, and with a *ḫaršiyalli*-vessel of wine” KBo 30.125 + KBo 40.134 iii 1 7-9, ed. HW² Ḫ 373a (not emending: “mit *tawal*-Getränk, mit Figuren-(Brot) und mit Wein aus dem Vorratsgefäß”), translit. Groddek, AoF 26:307 (also without emendation) □ because of the surrounding liquids and the lack of unequivocal examples of *šelina*- “figurine” (q.v.) written *ši-i-e-n^o* we suggest emending as above; (Whatever festivals are (performed) up in Ḫattuša) *n=aš mān IŠTU* GUD.ḪI.A UDU.ḪI.A NINDA KAŠ *U IŠTU* GEŠTIN *ḫūmandaz šarā tiyanta UL ēššatteni* “If you do not perform them fully provided with all the oxen, sheep, bread, beer and wine (... you will cause them to fall short of the will of the gods)” KUB 13.4 i 46-47 (instr. for temple personnel, pre-NH/NS), ed. THeth 26:43f., 72, Süel, Direktif Metni 28f., Chrest. 150f., tr. McMahon, CoS 1:218; cf. *ibid.* iii 39-40; *IŠTU* NINDA KAŠ GEŠTIN *INA É* DINGIR-*LIM* *ḫūman šarā pē ḫarten ...* KAŠ-*ma=kan* GEŠTIN *IŠTU* GAL-*ya šer arḫa lē kuiški lāḫūi* “Keep on hand in the temple everything including bread, beer (and) wine. ... Let no one skim beer (or) wine from a cup” KUB 13.4 i 60, 62 (instr. for temple personnel, pre-NH/NS), ed. THeth 26:45, 73, Süel, Direktif Metni 32f., Chrest. 150f. (differently), tr. McMahon, CoS 1:218 □ the dupl./par. KUB 40.63 i 9 has [KAŠ-*m*] *a=kan* ^{DUG}*išpanduzziya šer a[rḫa]* showing that GAL-*ya* is probably a dat.-loc. sg. in spite of the preceding *IŠTU*; *peškanzi=ma=šši kī* 1 GUD 1 UDU-*ya IŠTU* NINDA KAŠ-*ya* “And they will give him this: one ox and one sheep, with bread and beer” ABoT 1.14

iv 21-22 (oracle report about fest., NH); *nu* LÚ[SANGA?1] IŠTU NINDA.ĤI.A KA[Š(?)=ya(?)] GÍŠMAR.GÍD. DA.ĤI.A *ta[e]štiyazi* “The priest loads the wagons with breads [and b]eer(?)” IBoT 2.131 rev. 6-7 (cult inv., NH); [1 B]ÁN ZÍD.DA 2 DUG KAŠ *aššanumaš ḫalziyari* “[One S]ŪTU of flour (and) two vessels of beer are announced for arranging” KUB 57.97 i 12 (cult inv., NH) □ for the common phrase KAŠ *aš(ša)numaš* in cult inv. see HW² 1:374-76.

2' to the deceased: *nu akkanti* KAŠ-šar IŠTU [...] “and [they give(?)] to the deceased beer with [...]” KUB 30.17 obv. 14 (royal funerary rit., NS), ed. Kassian et al., *Funerary* 216f., HTR 52f.; NINDA=ya=wa KAŠ ŠA GIDIM *azziker* “They (i.e., the *dammara*-women) were consuming the bread (and) beer of the deceased” KUB 16.16 obv. 25 (oracle question, NH), ed. van den Hout, *Purity* 140f.; ANA EZEN *dāḫiyaš=wa* IŠTU GUD UDU NINDA KAŠ! ANA ^mTudḫali[*ya peškanzi?*] *namma=wa* GAM BAL-an NINDA KAŠ UZU=ya GU₇-anzi “‘[They are providing] for the *dāḫiya*-festival for Tudḫaliya with ox(en), sheep, bread (and) beer. Then they consume the offered bread, beer and meat” KUB 16.39 ii 4-5 (oracle questions, NH), ed. HTR 108f., del Monte, *AION* 35:330, 332, cf. also van den Hout, *Mem.Güterbock* 83f. □ *peškanzi* is restored from ii 22.

3' libated: (“He crumbles thick-bread...”) EGIR-ŠU=ma KAŠ BAL-anti *nu tezzi* ^dIŠTA[R Ø?] *akkuški* “Afterwards he libates beer and says, O IŠTAR [Ø?] drink” KUB 41.4 ii 13-14 (rit., NS); 3 NINDA *dannaš paršiya* KAŠ=ya ^lBAL-anti “He crumbles three *danna*- breads and libates beer” KUB 38.26 rev. 14 (cult inv., NH); cf. *ibid.* obv. 20; similarly KUB 25.23 i 13-14, 25 (cult inv., Tudḫ. IV); KUB 24.9 ii 41 (rit. to counter sorcery, MH/NS); LÚSANGA ^dU IŠTU KAŠ ANA ^dKASKAL. KUR šipanti “The priest of the Stormgod libates with beer to the ‘Divine Netherworld Road’(?)” KUB 25.44 ii 26 (fest. for Ḫurr. deities, ENS), translit. ChS 3-2:165; cf. KUB 32.46 obv. 13 (Hurr. rit., ENS); KUB 32.99 v 13-17 (*ḫišuwa* fest., NS); KBo 15.33 ii 30-31 (MH/MS).

f. as a reparation for a cultic offense (*zankilatar*): GAM-ann=a *zankilatar* IŠTU NINDA KAŠ 2 UDU=ya pāi “In addition he will pay a reparation with bread, beer and two sheep” KBo 14.21 i 69 (oracle questions concerning Pirwa, NH), translit. *Imparati*, OrNS 59:184; cf. KUB 16.2 iv 7 (oracle question, NH), Msk. 3:10-11, 17-19

(oracle question, NH); Msk. 4:14-17 (oracle question, NH); Msk. 5:10-11, 34-35 (oracle question, NH).

g. drunk in the cult: LÚSAGI-aš MUNUS *ḫuwaššannalli* GAL KA[Š pāi] *n=an paizzi* ANA DINGIR-LIM *parā ēpzi n=aš tiyazi* GAL KAŠ=ya *ḫarz[i]* § *nu* ANA MUNUS *alḫuitra BĒL SISKUR=ya akuanna pianzi* “The cupbearer [gives] the *ḫuwaššannalli*-woman a cup of beer. She goes (and) holds it out to the deity. She takes her place holding the cup of beer. § And they give (it) to the *alḫuitra*-woman and the ritual patron to drink” KUB 32.126 ii 7-11 (*witaššiyaš* fest., MS), cf. iii 6-10; *nu* BĒL É-TIM 1 DUG KAŠ ANA ^L[^U.MEŠ B]ĒL DINGIR.MEŠ *pāi ... n=ašta* DU[G KA]Š ^L[^U.MEŠ BĒL DINGIR.M[EŠ] *parni=pat andan arḫa akua[nz]i* “The master of the house gives one vessel of beer to the ‘lords of the gods.’ ... The ‘lords of the gods’ drink up the ve[ss]el of be[er] in the same house” KBo 24.24 iii 20, 23-24 + KBo 29.90 iii 4, 7-8 (*šahḫan* fest., MS), ed. Jin Jie, *JAC* 5:61, 68 (without KBo 29.90); KBo 30.182 iv 14 (fest., NS); cf. also e 2', above.

h. in medical treatments: GEŠTIN=ya *našma šī-i-e-eš[-šar ...]* “and wine or bee[r ...]” KBo 21.21 rev. 7 (medical text, MS), translit. *StBoT* 19:37; cf. [...š] *ī-i-e-eš-šar piyan[zi]* “Th[ey] give bee[r ...]” KBo 22.101 rev.? 11 (medical texts, NS), translit. *StBoT* 19:47.

i. as part of a transfer rite: *namma=kan* [UD]U.ŠIR.ĤI.A MUNUS-TUM=ya NINDA.GUR₄. RA KAŠ=ya KARAŠ [*i*]štarna *arḫa pēdanzi n=aš LÍL-ri pennianzi* “Then they carry the [ra]ms and the woman, thick bread and beer [th]rough the army, and drive them into the open field” HT 1 iii 37-39 (*Ašḫela*'s rit., NS), ed. A. Dinçol, *Belleten* 49/193:15, 24, tr. Kümmel, *TUAT* II/2:286.

j. other: *n=ašta ḫaššan araḫzanda šī-i-e-e-eš->ni-it gul(a)šzi* “He marks the periphery of the brazier with beer” KBo 15.34 ii 8 (evocation, MH/NS), ed. HW² A 239b, Glocker, *Kuliwišna* 46f. (not emending: “Er markiert den Herd ringsum mit Figuren(!)”; cf. *nu* 1 DUG KAŠ *ḫupran ḫaššan araḫzanda šī-i-e-eš-ša-ni-it gulšzi* KBo 20.34 obv. 11-12 (OH/MS); IBoT 1.29 rev. 54-55 (*ḫaššumaš* fest., MH?/MS?); [...(ANA GAL G)]IR₄ *šī-i-e-eš-šar katta āšzi [(n=at=šan apāš a)r]ḫa ekuzi* “beer remains down in the clay cup, and [...] he drinks [it] up” KBo 29.102:2-3 (fest. for Ḫuwaššanna, MS),

w. dupl. KBo 42.16 iii? 3-4 (NS) □ for the dupl. see Groddek, AoF 29:98; ^dU-*ta nu=ta kī* GEŠTIN.ḪI.A KAŠ.ḪI.A [hūw]anduš hēuēš ašandu “O Tarḫunta! Let these wines (and) beers be your [wi]nds (and) rains” KUB 41.33 obv. 16-17 (incantation, NS).

2. uncertain: (“I recite an incantation as follows”:) *nepišaz=kan katta ši-i-e-eš-šar ši-ia-ti* “Beer(?) squirted/spurled down from heaven” KBo 17.61 rev. 7 (birth rit., MH/MS), ed. Neu, StBoT 18:48, cf. StBoT 5:145, differently Oettinger, Stammbildung 474 w. n. 36 (“von Himmel flog ein Geschoss”), Beckman (following Starke), StBoT 29:44f. (“down from the sky it flowed”), cf. Starke, apud StBoT 29:54f. (“Guß,” *šiyēššar šiya-* is figura etymologica), Kloekhorst, EDHIL 754 (“shooting (vel.sim)”), cf. *šai-* B 11.

Hittites drank several types of beer. The generic word was *š*. But also known are *marnuwan(t)-*, “wine-beer” (KAŠ.GEŠTIN), “sweet beer” (KAŠ.LĀL), and “cheap beer” (KA.DÛ(.A)). Although no comprehensive description of the beer brewing process is known thus far in Hittite literature, some of its stages are referred to. After the grain has germinated and become malt (Sum. MUNU₈/DIM₄, Akk. *buqlu*, Hitt. *ku(k)ku(l)ai*^{SAR(?)}, cf. Stol, RIA s.v. Malz), it can be ground or milled to separate the husks from the grain. This is referred to in the curse formulae of the two Akkadian treaties between Šuppiluliuma I and Šattiwaza of Mittanni: *kīma bu[ql]i ištu iltišu išaddaddūkunūši* “They will draw you out like malt from its husk” KBo 1.1 rev. 61, ed. PD 32f., tr. DiplTexts² 48; cf. KBo 1.3 rev. 27, ed. PD 50f., tr. DiplTexts² 52. Malt has no reproductive power, as is mentioned in the oath-ritual for military officers: *kēdani=ma ANA MUNU₈ GIM-an ḥaššatar=šet NU.GÁL UL=an A.ŠĀ-ni pēdanzi n=an NUMUN-an ienzi UL=ma=an NINDA-an ienzi n=an INA É^{NA₄}KIŠIB tianzi* “Just as this malt has no reproductive power (*ḥaššatar*) — they do not carry it to a field and use it as seed, they do not make it into bread and put it in a storehouse” KBo 6.34 ii 31-34 (MH/NS), ed. StBoT 22:10f., Collins, CoS 1:166. The malt was then mixed with beer bread (Sum. BAPPIR, Akk. *bappiru*) made from germinated grain which was mixed with water, cooked and ground. This process is referred to in the same text: *kī=wa BAPPIR GIM-an IŠTU^{NA₄}ARA₅ mallanzi n=at wetenit imiyanzi n=at zanuanzi n=at ḥarranuškani* “Just as they mill

this beer bread with a mill, mix it with water, cook it and grind it” KBo 6.34 ii 21-23, ed. StBoT 22:10f., tr. Collins, CoS 1:166. For the remains of a Hittite brewery in Kuşaklı/Şarešša with two sets of nine vessels of varying shapes and sizes see V. Müller-Karpe, MDOG 133:234-237.

Ehelolf apud Sommer, AU (1932) 132 n. 3; idem, ZA 43 (1936) 183f. (both w. previous suggestions); Neu, StBoT 25 (1980) xiv n. 3 (on writing *ši(y)eššar* instead of *šeššar*); del Monte, FsHouwink ten Cate (1995) 211-224; Haas, Materia (2003) 397-400 (on beer and its ingredients as used in rituals: but Hitt. *marnuwa(nt)-* is not the generic word for “beer,” but only a type of beer); Tischler, HEG S (2006) 1023-1026.

Cf. *marnuwan(t)-*, KA.DÛ(.A), KAŠ.GEŠTIN, KAŠ.LĀL, NINDA.KAŠ.

šieššar(a)- v.; (mng. unkn.).†

pres. pl. 3 *ši-eš-šar-an-zi* KBo 21.8 iii 8 (MH/MS).

(“They [pour out] the ingredients into five baked clay vessels ...”) § *[nu=ka]n? kuitta arḥa ši-eš-šar-an-zi* “§ Each one they... out(?)” KBo 21.8 iii 8 (Alli’s rit., MH/MS), ed. Mouton, hethiter.net/: CTH 402 (Tx 26.02.2013) § 33 l. 239 n. 31 (“on filtre”), THeth 2:46f. □ the several “dupls.” available for this text vary considerably at this point. The verb *š*. is preserved only in the text quoted here while the pars. have other verbs: *arḥaya šarra[nzi]* “[they] divide (up)” KUB 24:9 iii 26 (NS) and *arḥayan kinaizzi* “she sifts(?)”, breaks up(?)” KUB 24.10 iii 19 (NS) and KUB 24.11 iii 18 (NS). Although the mngs. of *šarra-* and *kinae-* in the par. texts might be reconciled with the general semantic range of *šešariške-* “to filter, strain” q.v. (thus HED K s.v. *kinai*-179f.), these differences and the deviating spelling of *š*. vs. *šešariške-* make it advisable to keep the latter two separate.

Kronasser, EHS 1 (1966) 562 (reduplication of *šarra-* “trennen, zerteilen”); Tischler, HEG S/2 (2006) 1025f. (“abseiben, filtrieren > absondern, abtrennen”).

Cf. *šešariške-*.

šieššur see (A.ŠĀ)šēš(š)ur.

šieššuriya- see *šiššuriya*.

[*šiēt*] n. Beal, AoF 15:281, “court fee(?)”, see *šia-* A.

GIŠšiettal see GIŠšiyattal.

šiettariya- v. see šiyattariya-.

šekk- see šakk-.

(DUG)šigga- n. com. (a vessel); NS.†

sg. acc. *ši-ig-ga-a-an* KUB 17.28 i 26 (NS), ^{DUG}*ši-ig-ga-an* KUB 17.28 i 26 (NS).

†1 *ši-ig¹-ga-a-an* [K]AŠ.GEŠTIN 1 ^{DUG}*ši-ig-ga-an w[a]kšurraš ma[r]nuwan n=an=šan luttiya A[N]A DINGIR.MEŠ BAL!(text ti)-aḫ-ḫi* “One šiggā-vessel of ‘wine-[b]eer,’ one šigga-vessel of *ma[r]nuwan*-beer of a *w[a]kšur*-measure — I offer/libate it to the gods at the window” KUB 17.28 i 26-28 (rit., NS), ed. van den Hout, RIA 7:525a.

Berman, Diss. (1972) 103; Tischler, HEG S/2 (2006) 1035f.

šiggašigga- n. or adj.; (mng. unkn.); MH/NS.†

abl. *ši-ig-ga-ši-ig-ga-az* KUB 9.4 iii 26 (MH/NS); broken: *ši-ig-ga-š[i-...]* KUB 9.4 iv 30 (MH/NS).

(The “Old Woman” treats a patient saying:) *kuiē[šš=a=a]n uter ZI-aš im[pan] NÍ.TE[-ašš=a] taššiyatar nu=šmaš[š=an?] peḫ[ḫi] ŠAḪ TUR ŠA^dPannun[ta] ši-ig-ga-ši-ig-ga-az x x x[...]* “[and] those wh[o] brought [i]t, the bur[den] of the soul [and] the oppression [of] the body, to them I will give [it?], the piglet of Pannun[ta] from/with š. [...]” KUB 9.4 iii 23-26 (Kizzuwatnan rit., MH/NS), ed. Beckman, OrNS 59:39, 47 (“from the swamp?”) □ since in the par. passage in KUB 9.4 iv 29-30 š. is followed by at least one other word in the abl. ([...]*x-ia?-az*) š. might also be an adj.

Note the geographical names ^{ÍD}*ši-i-ka-aš-ši-ka-aš* KBo 2.7 rev. 25 and ^{ÍD}*ši-ga-ši-ga-an* KBo 2.13 obv. 22.

Hoffner, GI (1967) 43; Haas, BiOr 36 (1979) 339 (“Morast, Sumpf?”); Tischler, HEG S/2 (2006) 1036 (“Morast?, Sumpf?”).

šigattalliške- see šiyattalliške-.

[^{NINDA}*šigatašša-*] Kammenhuber, OLZ 54 (1959) 30, read ^{NINDA}*wagātašša-*.

šikki-/šikkiš n.; (mng. unkn.); NS.†

ši-ik-kiš KUB 12.1 iii 13 (inv., NH).

1-EN *ši-ik-kiš* AN.BAR GE₆ GABA *lupanneš* NA₄[ZA¹].[GÌN] “One š. (of) black iron, (its?) front, (its?) cap(?) (of) lapis la[zuli]” KUB 12.1 iii 13 (inv. of Manninni, NH), ed. Košak, *Linguistica* 18:100, 103 (“1 set of *sikki*”), Siegelová, Eisen 161, Verw. 442f. (“1 š.”) □ the linguistic appurtenance of š. is unknown. If it is Hitt., the word can be either a com. gender *i*-stem or a neut. š-stem, since the objects in this text are listed in the nom. Siegelová, Eisen 161 and Verw. 442, reads the word as an Akkadogram, discouraging (Eisen 161 n. 16) a link with Akk. *šikšu* since the latter is a part of chariots and boats, cf. CAD s.v. She suggests that š. is a part of a dagger or sword (Eisen 161 n. 16, Verw. 442 n. 2).

Košak, *Linguistica* 18 (1978) 105 (“an unknown object”); Siegelová, Verw. (1986) 442 n. 2 (“Bestandteil eines Dolches oder Schwertes?”); Tischler, HEG S/2 (2006) 1036 (“ein wertvoller Gegenstand aus Eisen”).

šeklumi-, šiklumi- n. com.; (a material used in magic rit. to remove evils); NS.†

sg. nom. com. *še-ek-lu-mi-iš* KUB 60.143 obv. 7 (NS), *ši-ik-lu-mi[-iš]* KUB 41.4 iii 14 (NS).

d.-l.(?) *ši-ik-lu-mi* KUB 60.143 obv. 5 (NS).

pl. collec. *še-ek-lu-mi* KUB 41.4 ii 17 (NS).

nu MUNUS.ŠU.GI Ú.ḪI.A *dāi GUBRI* GIŠDÌḪ *ḫilamnīn še-ek-lu-mi kilumi* NA₄ZÚ *tuppiāš IM-an urkiyaš SAḪAR.ḪI.A-uš* TÚG¹*kurešnit dāi* “The ‘old woman’ takes plants. With a scarf she takes the thorn(s) of a GIŠDÌḪ-(camel-?)thornbush, a *ḫilamni*-, š., *kilumi*, flint, tablet clay (and) road dust” KUB 41.4 ii 16-18 (rit., NS), ed. Haas, *Materia* 132 w. n. 571 (takes “*ku-up-ri*” as “bitumen”); *nu ši-ik-lu-mi* / [...-i]š MUNUS.MEŠ *nu kūn UN-an* / [... k]āš *še-ek-lu-mi-iš* / [...-]x *n=an* LÚNÍG.ÉRIM-ni UN-ši / [...-]zi *kuiš=ši ḪUL-lu ḫarzi* / [...].MEŠ PAP-ru “and in/on a š. [...] women [...] and [...] this person (obj.) [...] [t]his š. [...] And they [...] it (-an, the š.?) to the cursing person, who holds ill-will toward him (i.e., the client) [and] may he/it(?) protect [the ...-]s (or: may [the ...-]s protect [him/it(?)])” KUB 60.143 obv. 5-10 (rit., NS).

Haas, *Materia* (2003) 779.

TÚGšeknu-, šekunu- n. com.; (sg.) cloak, robe, (pl.) robes, clothes(?); from OH.

sg. acc. com. TÚGše-ek-nu-un KBo 21.85 i 8 (OH/MS), KBo 10.51:11 (NS), KBo 21.78 i 11, 15, 18 (NS), KBo 4.9 ii 14 (pre-NH/NS), KUB 35.163 iii 13 (NS), KBo 2.6 i 39, iii 49, 66 (NH), KUB 16.77 ii 2 (NH), Bo 3260 ii 8 (NS), TÚGše-ek-nu-uš-(ša-an i.e., šeknun=šan) KUB 7.41 i 13 (MH/ENS), KUB 25.1 v 46, 49, 53 (NS), TÚGši-ik-nu-un KUB 2.5 v 11 (NS), KBo 30.58 ii? 26 (NS), KBo 39.86 v 10 (NH), KUB 25.37 i 8, ii 17 (NS), KBo 44.216 ii 5 (NS), TÚGši-ik-nu-u[š-ša-an] KBo 10.45 i 2 (MH/NS), rest. after KUB 7.41 i 13 (MH/ENS).
dat.-loc. TÚGše-ek-nu-i(š-ši) KBo 27.165 rev. 9 (MH/MS), še-ek-nu-i(š-ši) KBo 23.23:58 (MH/MS), še-e-ek-na-u-i KBo 17.36 iii 5 (OS), [TÚG]ši-ik-nu-i(š-me!-š!) KUB 53.4 rev. 26 (MH/NS).

gen. possibly TÚGše-ek-nu-wa-aš see pl. d.-l., below.

abl. TÚGši-ik-nu-az KUB 25.37 ii 24 (NS).

inst. TÚGše-ek-nu-it KBo 27.165 rev. 8 (MH/MS).

pl. nom. com. TÚGše-ek-nu-uš KBo 13.241 rev. 9 (NH).

acc. com. TÚGše-ek-nu-uš KUB 27.29 i 12 (MH/NS), KBo 12.100 obv. 6 (NS), KUB 7.2 iv 7 (NS), KBo 13.241 rev. 8 (NH), TÚGši-ik-nu-uš KUB 20.90 iv 7, 15 (NS), še-ek-nu-uš KUB 26.1 iv 46 (Tudh. IV), here? TÚGše-ek-nu-uš KBo 15.1 ii 8 (MH/NS).

collec. nom.-acc. neut. [TÚG]še-ek-nu VBoT 97 ii? 8 (cf. Gurney, JCS 21:94) (NS), ši-ik-nu(=šše/it) KBo 54.123 iv 10 (NS), KUB 53.3 v 3 (NS), KUB 53.5 rev. (5) (NS), še-ku-nu-u(=šmet) KBo 3.34 i 21 (OH/NS), TÚGši-ik-nu-u(=šši) KBo 19.143:4 (NS), KUB 36.39 rt. col. 5 (NS), TÚGše-ek-nu-u(=šši) KUB 33.121 ii 21 (NS).

d.-l. or sg. gen. TÚGše-ek-nu-wa-aš KBo 39.8 iii 25 (MH/MS), TÚGše-ek-nu-uš KBo 2.3 ii 33 (MH/NS), for another possible syncopated pl. d.-l. see KUB 27.29 i 12 (above pl. acc.).

On the syncope in the *še/iknuš* forms see GrHL §1.75. For the possibility of TÚG as a Sumerogram for š. see Melchert, JCS 35:145. Comparing the Akk. expression *māmūt nahlapti nakāsu* with *MĀMĒTUM š. pippuwar* (see below), Prechel, FsPopko 281, suggests Akk. *nahlaptu* (TÚG.GÚ.Ē) as the equivalent of š. The Hittite word behind TÚG.GÚ.(Ē.A) is a collec. (neut. pl.) as the numbering 1-NUTUM shows. For pl. neut. forms see KUB 12.58 ii 16-17 (Tunnawiya's rit., NH) and KUB 57.76 i 9 (fest., OH/NS); inconclusive are KUB 7.8 iii 16-18 (rit., MH/NS) and KBo 18.181 obv. 2 (inv., NH); for a different formal analysis of some exx. including assumption of a neut. š-stem see Weitenberg, U-Stämme 227-232 and especially Rieken, StBoT 44:197-201; cf. KUB 7.8 iii 16-18 (rit., MH/NS), KBo 18.181 obv. 2 (inv., NH), KUB 57.76 i 9 (fest., OH/NS).

a. š. ep(p)- — 1' š. ep(p)- (in partitive apposition) “to take/hold (someone) by his/her cloak” (opp. *arḫa tarna-*, see k below): [GAL MEŠEDI] LÚkidan še-ek-nu-u[n ēpz]i “[The chief of the bodyguards [take]s the *kida*-man (by his)

robe” private collection 12-13 (fest., NS), ed. Müller, Aof 21:373f.; UGULA LÚ.MEŠE.DÉ.A AN.BAR šakuwannaš GİŠŠUKUR ḫarzi nu GAL DUMU.MEŠ É.GAL GAL LÚ.MEŠE.DÉ.A(erased -ya) TÚGše-ek-nu-un ēpzi n=an=kan anda pēhutezzi “The overseer of the smiths holds a ceremonial iron spear. The chief of the palace servants takes the chief of the smiths (by his) cloak and leads him in (to the presence of the king)” KBo 10.23 i 22-28 (KILAM fest., OH/NS), translit. StBoT 28:10; GAL LÚ.MEŠE.DÉ.A MEŠEDI EN.ÉRIN. MEŠ TÚGše-ek-nu-un ēpzi n=an=kan LUGAL-i anda pēhutezzi ta LUGAL-i GAL-AM pāi nu EN.ÉRIN. MEŠ EGIR-pa uizzi ta LUGAL-i aruwāizzi § [n]=an GAL LÚ.MEŠE.DÉ.A MEŠEDI namma TÚGše-ek-nu-un [ēp]zi n=an=kan LUGAL-i anda pēhutezzi [ta=kkan LU]GAL-i GAL-AM dāi t=aš EGIR-pa uizzi [nu(?) GAL LÚ.MEŠE.DÉ.A] GÜB-laz TÚGše-ek-nu-un [(ēp)zi...] “The chief of the bodyguard takes the lord of the army (by his) cloak and leads him in to the king. He gives a cup to the king. The lord of the army withdraws (from the king) and prostrates himself to the king. § The chief of the bodyguards [tak]es him again (by his) cloak and leads him in to the king. He takes the cup from the [ki]ng and withdraws. [The chief of the bo]dyguard seize[s] the cloak with his left (hand). (The ḫaliyami-man gives him a *wagata*-bread)” KBo 21.78 i 11-19 (NS), w. dupl. Bo 3652 ii? 11-16, ed. Klinger, SMEA 37:73f., Lebrun, Hethitica 2:144, 146f., for the dupl. see Alp, Tempel 296-299, Klinger, SMEA 37:75; GAL MEŠEDI=ma LÚSAGI TÚGše-ek-nu-un ēpzi n=an LUGAL-i parā pēhutezzi “The chief of the bodyguard takes the cupbearer (by his) cloak and leads him out to the king” KBo 21.85 i 8-9 + KBo 8.109 left col. 2-3 (OH/MS).

2' š. kattan ep(p)- “to hold under a cloak (d.-l.)”: EGIR-anda=ma IM-aš išnūrin iyazzi n=ašta Ī-an anda lāhui SÍG SA₅=ya=kan anda peššiyazzi karaš=kan anda šuhḫāi n=at MUNUS ŠU.GI ANA 2 BĒL SÍŠKUR TÚGše-ek-nu-wa-aš (var. TÚGše-ek-nu-uš) kattan ēpzi nu kiššan memai “Afterwards she (i.e., the Old Woman) makes a kneading trough of clay and pours oil into it. She also throws red wool into it. She strews *karaš* in it. The Old Woman holds it (i.e., the mixture) under the cloaks of the two clients and speaks as follows” KBo 39.8 iii 22-25 (2Mašt., MH/MS), w. par. KBo 2.3 ii 30-33 (1Mašt., MH/NS),

ed. StBoT 46:86f., Rost, MIO 1:358-61, cf. Trabazo, TextosRel. 430f. (par. version).

3' š. *kattan ep(p)*- “to support” (w. š. as nom.): KUB 44.4 rev. 20-21 + KBo 13.241 rev. 9 tr. usage 1, below.

b. w. *hamenk*- “to bind together with a cloak/robe”: (“In the river Mala the snakes have been bound together by their tails; the *wašummaniyauli*-women have been bound together by (their wool) *dūtiya*”) *ATHŪTIM* and *TÚGšek-nu-uš hamengantat* “The brothers were bound together (by their) robes” KBo 12.100 obv. 6-7 (conjunction, NH), translit. StBoT 20:244 □ for š. and *dūtiya* as acc. of respect cf. the exx. in StBoT 5:38.

c. š. *har(k)*- (in partitive apposition) “to hold (someone) by his/her cloak” (cf. similar š. *ep(p)*-, above, a): *n=an MUNUS.ŠU.GI šarā dāi DUMU.Ē.GAL=ma=an TÚGšek-nu-un harzi n=an=kan LUGAL-i anda pēhutezzi* “The Old Woman takes it (i.e., the clay) up while the palace servant holds her (by the) cloak and he leads her in to the king” KUB 35.163 iii 12-14 (rit., OH/NS); *EGIR-anda=ma=an tamaiš LÚ URU Lallupiya iškiša TÚGši-ik-nu-un harzi nu takšan tarwiškanzi* “Afterwards another man of Lallupiya holds him by the cloak from behind, and they dance together. (They turn in place)” KUB 25.37 ii 16-18 (Lalupiya rit., NS), ed. de Martino, La Danza 76f., Güterbock, FsHouwink ten Cate 67, translit., StBoT 30:345, cf. similar ibid. i 8-9; *GAL MEŠEDI LÚ SANGA dLAMMA TÚGšek-nu-un harzi* “The chief of the bodyguard holds the priest of LAMMA by the cloak” (... he takes away from him the *tuhhueššar*) KBo 4.9 ii 13-14 (pre-NH/NS), ed. Badali/Zinko, Scientia 20:26f.

d. š. *appa huittiya*- (in partitive apposition) “to pull (someone) back by the cloak”: *n=an TÚGšek-nu-un EGIR-pa UL=pat SUD-ueni măn=ma=nnaš ŠA mUrhi-dU-up HUL-lu apez INIM-za DU₈-ri HUL-lu=naš=kan É-erza parā taruptari ziladuwa=nnaš ŠA mUrhi-dU-up HUL-uanza TÚGšek-nu-un EGIR-pa UL namma SUD-yaz[i]* “We will not pull him back by the cloak, and if the evil of Urhi-Teššub will be solved for us by that deed, will the evil be removed from our households, and will in the future the evil of Urhi-Teššub no longer pull us back (by) the cloak?” KUB 16.41 iii 12-16 + KBo 54.99 iii 57-61 (oracle question, NH), ed. van den Hout, Purity 188f.; *UL-a=šši kuiš annaš n=an TÚGšek-nu-un EGIR-pa huittiyan¹škiddu* “Let the

one who is not his mother start pulling him back (by) the cloak” KUB 27.29 ii 20-21 (Allaiturahi's rit., MH/NS), ed., ChS I/5:136, Haas/Thiel, AOAT 31:142f. (“Welche ihm nicht die Mutter ist, soll ihm den Mantel zurückziehen”); *măn=ma=za DINGIR-LUM QĀTAMMA malān harti INIM MUNUS tawannana=kan apez INIM-za DU₈-ri zilatia=nnaš INIM MUNUS tawannana TÚGšek-nu-un HUL-uanni EGIR-pa UL namma SUD-yazi* “Further, if you, O god, have approved thus (and) the matter of the Tawannana will be solved by that deed, (and if) in the future the matter of the Tawannana will no longer pull us back (by) the cloak into evil/harm (let the oracle be favorable)” KUB 50.6 ii 42-46 (oracle question, NH); cf. similarly KBo 2.6 i 37-40 (oracle question, NH), ed. van den Hout, Purity 198f., Melchert, JCS 25:143f., THeth 3:106 w. n. 60; cf. ibid. iii 46-49, 63-66; KUB 16.77 ii 1-3 (oracle question, NH). This expression has been interpreted variously (see above and Ünal, Anatolia 19:180 n. 40 (“jemanden für etwas verantwortlich machen; jemanden wegen etwas am Kragen packen”)), but differently from the meaning suggested here. The first two exx. clearly show that the expression requires two accusatives, an acc. of the person whose robe is pulled and š. itself. The acc. of the person could be an acc. of respect (cf. van den Hout, Purity 224f.) but more likely a partitive apposition as with *epp*- and *har(k)*-. “Pulling someone back by the robe” is preferable and seems to indicate pulling someone back into a previous, mostly undesirable, state or situation.

e. š. *išhiya*- “to bind (something) into/onto a cloak” (i.e., “to wrap it up in a cloak”): *ANA LÚ.MEŠ ašušālaš šamehuna[n Ø?] še-e-ek-na-u-i-iš-mi išhiškan[zi] § INA UD.16.KAM LÚ.MEŠ ašušāleš AN[A...] uwanzi nu=kkān šamehunan še-[e]-[eknawaz=(š)mit] lanzi* “They are binding *šamehuna* into the cloak of the *ašušala*-men § On the 16th day the *ašušala*-men come to [...] and they untie the *šamehuna* [from their] cl[oa]k (and they throw it into the brazier)” KBo 17.36 iii 4-8 (fest., OS), ed. *šamehuna*/e- d, Neu, FsKnobloch 260, translit. StBoT 25:123; *nu apel=pat TÚGšek-nu-it ŠA DINGIR-[L]IM [...]x-x TÚGšek-nu-iš-ši išhāi* “and with his/her own robe [he/she ...-s] the deity's [objects and then(?)] binds [the objects] in his/her robe (and speaks as follows)” KBo 27.165 rev. 8-9 (rit., MH/MS), ed. Neu, FsKnobloch 264 n. 19, translit. ChS I/3:95, Groddek, AoF 23:107.

f. š. išhuwa- “to heap (something) into a cloak”: DUMU.LUGAL 4 LÚ.MEŠ SANGA URU Kā[(šha)] MUNUS ammama LÚ BĒL URU Ha[(n)hana] TÚG_ši-ik-nu-uš-še-et (var. [TÚG_š]i-ik-nu-iš-me/š!, [š-i]k-nu-uš-š-i-it, ši-ik-nu-š-i-it) āški [(IŠTU GIŠ MAR)] GIŠ AL KÙ.BABBAR GAR.RA pūrut išhuiš«huiš»kanzi [(n=aš=šan)] INA É DINGIR-LIM šuhhi š[(arā 9-ŠU!)] (var. UGU 7-ŠU) pēdanzi ŠA dT[(elipinuš)] šuhhan pūru[(ddanzi)] “At the gate, the prince, four priests from Kašha, the ammama-woman (and) the lord of Hanhana, each heap mud into his/her cloak using a silver inlaid spade (and) pickaxe, and they carry it nine times(!) (var. 7 times) to the temple up onto the roof, (and) they plaster the roof of Telipinu’s (temple) with the mud” KUB 53.3 v 1-8 (fest. for Telipinu, NS), w. dupls. KUB 53.4 rev. 25-28 (NS), KUB 53.5:4-5 (NS), KUB 53.7 iii 1-3 + 917/u iii 10-16 (NS), ed. purut c 2’, Haas/Jakob-Rost, AoF 11:56, 58f., 75, 78, 82, 87 □ the neut. šeknu=ššet is a collec. acc. of direction replaced by a sg. dat.-loc. in KUB 53.4 rev. 26. Since the editors (AoF 11:75) read -ši without comment it is not clear whether the ME sign in the handcopy is genuine or the modern copyist’s mistake. If the former, one can emend to -ši (šeknuī=šši) or segment šeknuī=šme with -šme = -šmi, although such a writing is elsewhere unattested; n=at=kan dampūpi UN-ši TÚG_šše-ek-nu-uš (var. še-ek-nu-iš-ši) išhūwāi aušzi=ma=at UL kuiški n=at=kan ÍD-i anda išhūwai “And she (the Old Woman) scatters them (statues with twigs and bread) into the cloak of a layman(?), but no one sees it, and he scatters them into the river” KUB 27.29 i 12-14 (Allaiturahi’s rit., MH/NS), w. dupl. KBo 23.23:58 (MH/MS), ed. ChS I/5:128, Haas/Thiel, AOAT 31:210f. (both differently) □ šeknuš in KUB 27.29 can be taken as acc. of direction or a syncopated pl. dat.-loc. replaced by the sg. dat.-loc. in the dupl. or an error for še-ek-nu-iš!<-š!>.

g. š. kariya- “to cover with a cloak”: (A man from Lalupiya is dancing; he turns in his place. Another man joins him and he holds him by the cloak from behind (usage c) and they dance together and sing ... and when they have turned three times, the cupbearer squats down) iš[k]iša=ma=an kuiš EGIR-an harzi n=an=kan TÚG_ši-ik-nu-az=pat anda SAG.DU=SU kariyazi “while the person who holds him from behind covers his (i.e., the other man’s) head with (that) same cloak” KUB 25.37 ii 23-24 (Lalupiya

rit., NS), ed. Güterbock, FsHouwink ten Cate 68, translit. StBoT 30:345, DLL 172.

h. š. nai- “to turn a cloak (inwards/outwards): (Because of their disobedience Nunnu and Šarmaššu have been harnessed like oxen and have had one of their relatives killed before their eyes. As visible evidence that they have been penalized the king wants to see traces of blood in their clothes. The king inquires) TÚG_šSUNU TÚG_šišhial=šemett=a kuit natta ešha[š]kanta UMMA LÚ.MEŠ MEŠEDI še-ku-nu-uš-me-et anda nēan nu TÚG_šHLA-uš arha naier nu ešhar LUGAL-uš! aušta “‘Why are their clothes and their sashes not blood-spattered?’ The MEŠEDI-guards responded: ‘Their cloaks are turned inward (i.e., are closed) They turned their clothes outward (i.e., opened them) and the king saw the blood’” KBo 3.34 i 20-22 (Palace chronicle, OH/NS), ed. nai- 5 b 2’ (“are wrapped (around them)”), Dardano, L’aneddoto 34f. (“sono chiusi”), THeth 20:530f. (“are turned inward”), Soysal, Diss. 11, 84, Weitenberg, U-Stämme 229 (“Ihr Mantel ist nach innen gewandt” or “sie (d.h. die Gewänder) sind in ihren Mantel eingewickelt,” taking it as acc. of direction), Melchert, JCS 35:143 (“Their robes are turned in”), Eichner, Sprache 21:162 (“Ihr Mantel ist ja darüber geschlagen”). If the king expected blood on the outside of the clothes, it can hardly be wounds of their own from harness work (so Melchert), but from the slaughtered relative.

i. š. peššiya- “to discard a cloak”: ašeššar arta TÚG_ši-ik-nu-uš peššiyanzi wappiyanzi “The assembly is standing. They (i.e., the members of the assembly) discard (their) cloaks (and) bark” KUB 20.90 iv 15-16 (fest., NS), similarly ibid. iv 6-7, subj. hapiya-men, ed. Melchert, JCS 35:143.

j. š. pippa- (a hostile and perhaps judicial gesture): naššu DUMU.LÚ.U₁₉.LU linkatta našma ešhar i[yat] nu=ššan TÚG_šše-ek-nu-uš-ša-an (var. TÚG_ši-ik-nu-u[š-ša-an]) kēdaš parnaš [šarā (pippāš)] “If a man has either comm[itted] perjury or murder (in those houses) and has (thereby) turned/ripped up his cloak against (i.e., shown contempt for) those houses” KUB 7.41 i 12-13 (rit. for netherworld deities, MH/NS), w. dupl. KBo 10.45 i 2-3 (MH/NS), ed. Otten, ZA 54:116, cf. 143 (“eine magisch-symbolische Handlung mit dem Gewand, wodurch man eigenes Unrecht (und daraus resultierendes Unheil) auf einen anderen überträgt”), cf. Melchert, JCS 35:141-145 (“has

turned up his robes at these houses” referring to self-exposure as a form of curse); for other passages containing š. (*šarā*) *pippa*- see *pippa*- 2 a; another view sees this expression as an act with legal consequences indicating a change or termination of oath relations (see Prechel, FsPopko 278-281).

k. š. arḥa tarna- “to release a cloak” (opposite of š. *ep(p)*- and *ḥar(k)*-): (The chief bodyguard takes the cupbearer by his cloak ... §§) *ta* GAL LÚ^{MEŠEDI} LÚ^{SAGI} TÚG^š*ši-ik-nu-un-ša-an* (var. TÚG^š*še-ek-nu-uš-ša-an*) *arḥa tarnāi* “The chief of the bodyguard releases the cloak of the cupbearer” KUB 2.5 v 10-12 (*ANDAḤŠUM* fest., pre-NH/NS), w. dupl. KUB 25.1 v 45-46 (pre-NH/NS), ed. Badali/Zinko, Scientia 20:94f.

l. š. arḥa ʾzalli- “to spread out(?) a cloak”: *GIM-an šelin šunniyanzi nu=za* MUNUS AMA.DINGIR-LIM TÚG^š*še-ek-nu-uš arḥa ʾzallitti nu=kan mašiwān* TÚG^š*še-ek-nu-uš GAM appanzi n=at=za* MUNUS AMA.DINGIR-LIM *dāi* “When they store the harvest, the ‘mother-of-the-god’-priestess spreads out(?) (her) robes. The ‘mother-of-the-god’-priestess takes for herself as much as (her) robes will support” KUB 44.4 obv. 26 continued on KUB 44.4 rev. 19-21 + KBo 13.241 rev. 8-9 (rit., NS), ed. StBoT 31:547 (differently), partially StBoT 44:199 (differently), translit. Otten/Rüster, ZA 64:46f. □ for ʾzalli(*ya*)- see CLL 275 “spread out, unfold.”

Hrozný, HKT (1919) 76 n. 8 (“klingt an lat. *sagum* ‘Soldatenmantel’”); Goetze, apud Sturtevant, Gl. (1936) (a garment that may be put upon the head); idem, Language 15 (1939) 117 (“coat”); Alp, Beamt. (1940) 11 n. 5 (“Kleidungsstück ... vielleicht mit ‘Mantel(?)’, Rock(?)’ zu übersetzen”); Otten, ZA 54 (1961) 43; Ünal, Anadolu/Anatolia 19 (1980) 180 n. 40 (“ein unbekanntes Kleidungsstück”); Melchert, JCS 35 (1983) 141-145 (“robe”); Weitenberg, U-Stämme (1984) 227-232; Neu, FsKnobloch (1985) 260f. (“Mantel”); Melchert, CLL (1993) 185 (originally = “a cut piece of cloth” < *šek- “to cut” cf. *šakkantattar*); Melchert, Tocharian and IE Studies (2000) 64; Prechel, FsPopko (2002) 278-281; Tischler, HEG S (2006) 980-984.

šekri- n., see *šakri*-.

šeku(we)-, šikuwae- v.; to sew, (w. *anda*) to close up(?), sew together; from MH/NS.†

pres. sg. 3 *ši-ku-wa-iz-zi* KUB 44.61 rev. 13 (NS); **pret. pl. 1** *še-ku-ú-e-en* Bo 4371:17 (MH/NS) (Taracha, Ersetzen

69), *še-e-ku-u-[en]* KUB 53.58:7 (MH/NS); **pl. 3** *še-e-ku-e-er* KUB 33.120 ii 74 (pre-NH/NS).

part. sg. nom. com. *še-e-ku-wa-an-za* KBo 22.135 i 4 (NS); **broken:** *ši-ku-wa-a[n(-)...]* KBo 61.22:2.

a. without prev.: (“We have placed here now on the spot these substitutes for all those evil sins of the king ...”) [*nu=war=aš?* URUD(ÚZI.)KIN. BAR-*aš* G]IŠ^š*šarpaz še-ku-ú-e-en* “[and] we have sewn(?) [them] with the point of a ne[edle]. (You, O Sungoddess of the Earth, take note of (*šāk*) these substitutes!” Bo 4371:17 (subst. ritual, MH/NS), w. dupls. KUB 42.94 rev. 23 (MH/NS) and KUB 53.58:7 (MH/NS), ed. GIŠ^š*šarpa*- B 1 a, Taracha, Ersetzen 52f., 69, 72, w. comm. 130-136, ArOr 67:676-681 (differently). Although there are several forms of the verb *šak(k)*-/šek(k)- (q.v.) in the immediate context, the virtually consistent double -k- in *šak*-/šek- and the present context suggest another verb. It seems likely, though, that we have here a play on words w. *šak*-; § 1 GIŠ^š*pahḫiša* 3 GIŠ^šx[...] / *še-e-ku-wa-an-za n=aš* [...] KBo 22.135 i 3-4 (Kizzuwatnan rit., NS).

b. w. anda: (“The Noble Deity (^dKIR₄.ZAL), the valiant king, came up out of his skull... §§”) *nu tarna(n)=ššet* TÚG-an¹ *mān* [o-o-o-o-o] *anda še-e-ku-e-er tarnašš=an* ^dKumarbin [*n=ašta* SIG₅-*az p*]ēdaz UR.SAG-iš ^dIM-aš *parā uit* “They [patched(?)] (and) sewed(?) together his skull like a garment. He left him, Kumarbi, and the valiant Stormgod came forth from (or: through) [the ‘Good P]lace” KUB 33.120 ii 73-75 (Song of Kumarbi, pre-NH/NS), ed. Hoffner, Finkelstein Mem. 110 (“sewed up”), tr. Hittite Myths² 42 (“closed up”), ANET 121a (“made secure”), cf. Beckman, HethLit. 29 (“mended”); *nu=šši=kan* ŠURSĀŠU *arḥa dā[i...]* *anda ši-ku-wa-iz-zi* “(S)he takes away the (lit. two) roots from him/it and sews [it?/them?] together” KUB 44.61 rev. 12-13 (med. rit., NS), ed. StBoT 19:20f. (no tr.).

For a tentative reading *še-ku*- instead of *še-ba*- in KUB 26.69 vi 11 see *šeba*- D and see ŠE.BA.

Goetze, ANET³ (1969) 121a (“made secure”); Hoffner, Finkelstein Mem. (1977) 110 (“sew up, mend, seal up”); Oettinger, Stammbildung (1979) 396 w. n. 278 (no tr.); Tischler, HED S (2006) 984f. (“verschließen, einschließen” oder “verbergen”).

šekkuna/i- n.; (a type of terrain); MH.†

sg. d.-l. *še-ek-ku-ni-[ia?]* HKM 48:25 (MH/MS).

§ *kūral[an mān U]L še-ek-ku-ni-[ia? anda ša]nhueni n=an* ^{GIŠ}T[IR anda ša]nhueni nu=na[š= (š)an hūdāk hatrā]i “[Writ]e us [immediately if] we should seek a *kūrala*-animal [no]t in the š., but [in] the fo[rest]” HKM 48:24-27 (MH/MS), ed. Letters 183 (“meadow?”), Hoffner, FsPuhvel 3, HBM 208f. (“Quelle”).

Alp, HBM (1991) 333 (= *šakuni* “Quelle, Sprudel, Quellteich”); Hoffner, FsPuhvel (1997) 9 (rejects equation w. *šakuni*-, probably denotes a location, but possibly pres. pl. 1 from *šekk*-); Tischler, HEG S (2006) 894 (s.v. *šekuna*-, “eine Örtlichkeit, in der sich Wildtiere wie Löwe, Leopard oder Wildhund aufhalten, ‘Tränke?’”); Hoffner, Letters (2009) 183 (“meadow?”), 184 (probably a d.-l., not a Luw. pres. pl. 1 v. in *-uni*).

šekunu- see ^{TUG}*šeknu-*.

šela/i- A see *šeli-* and *šela-*.

šila B (mng. unkn.); MS.†

[...]x=za hār[-...] / [...]minkūr=za hā[r-...] / [...]x nininkeššar=za h[ār-...] / [...]x ši-i-la UD.KAM-ašš=a hā[r-o?] / [...]x § KBo 47.309:1-5 (MS).

MUNUS *šilaluhha-* Mestieri 396, Tischler, HEG S/2:1037.

šelanni see *šalanni*.

šeli-, šela- A n. com.; harvest, harvested goods; from OH.†

sg. nom. *še-e-li-iš* KUB 39.41 rev. 14 (pre-NH/NS), KUB 54.92:1 (NH, cf. Otten, ZA 75:145), *še-li-iš-š(=a)* HKM 84 rev. 14 (MH/MS), KBo 56.143 left col. 6 (NS).

acc. *še-e-li-in* KUB 56.39 ii 17 (NS), *še-li-in* HKM 111:9 (MH/MS), KUB 30.66 i 8 (NS), KUB 30.24 iii 37 (LNS), KUB 33.103 ii 11 (MH/NS), KUB 33.100 + KUB 36.16 iii 19 (NS), KUB 39.14 iii 12 (LNS), KUB 39.41 rev. 13 (NS), KBo 37.90:8 (NS), KUB 56.39 ii (14) (NS), *še-e-la-an* KUB 56.39 ii 19 (NS), *še-la-an* KUB 56.39 ii 16, 25 (NS).

gen. *še-e-li-ia-aš* KBo 6.7:2 (OH/NS), KUB 38.12 i 20 (NH), *še-li-ia-aš* KUB 13.12 iii 2 (OH/NS), KUB 44.4 obv. 27 (NH), KUB 42.91 iii 10 (NH), KUB 22.18:5 (NH), *še-li-aš-š(=a)* KUB 18.16:4 (NH), KUB 21.17 iii 10 (NH), *še-e-la-aš* KUB 27.15 iv 22 (NS), *še-la-aš* KUB 27.15 iv 18 (NS).

d.-l. *še-e-li-ia* KBo 6.3 iv 19 (OH/NS), *še-e-li* KBo 6.7:1 (OH/NS), KUB 5.9 obv. 35 (NH), KUB 30.46 left col. 8, (12)

(NH), *še-li-ia* KUB 30.24 iii 38, 40 (LNS), *še-li* KBo 13.260 iii 40 (NS), KUB 55.54 iii 31 (NS).

pl. nom. [*š*]e-li-e-eš HKM 36:19 (MH/MS), *še-li-uš* HKM 66:5 (MH/MS), KBo 13.260 iii 35 (NS).

acc. *še-e-li-uš* KBo 11.32 obv. 28 (OH/NS), KUB 54.92:7 (NH), *še-li-uš* KUB 21.17 iii 14 (NH), KUB 42.91 iii 11 (NH), *še-e-lu-uš* KUB 58.83 iii 12 (NS).

d.-l. *še-li-ia-aš* KUB 42.91 iii 12 (NH); **frag.** ¹*še-e-l*-[...] KBo 6.2 iv 23 (OS).

a. delivered, deposited, brought in (usually *dai-* or *uda-*): (“Why are you, Kumarbi, pursuing mankind in evil?”) [*UL DUMU*.]LÚ.U₁₉.LU-aš *še-li-in dāi* “Does [man]kind [not] deliver the harvest? (Do they not sacrifice to you, Kumarbi, right away?)” KUB 33.100 + KUB 36.16 iii 19 (Hedammu), ed. Rieken, hethiter.net/: CTH 348.I.1 (Tx 2009-09-01) § 7 l. 64 (“Getreide”), StBoT 14:46f. (“Getreidehaufen”), tr. Hittite Myths² 52 (“grain heap”), LMI 140 (“granaio”), Bernabé, TLH 164 (“el montón de [grana?]”); *mān ANA* ^{dU} ^{URU}*šahpi<na>* EZEN₄ *še-li-ia-aš DÜ-anzi* ¹GIM¹-an ŠA É.GAL-LIM *še-li-uš tiyanzi*(!) ^{GIŠ}ŠÚ.A ^{dU}=kan GAM *pedanzi n=at še-li-ia-aš peran* ^{GIŠ}BANŠUR-za *taninuwanzi* “When they perform the festival of the harvest for the Stormgod of Šahpi<na> (and) when they deliver the harvest of the palace, they carry down the throne of the Stormgod. They erect it before the harvest(ed goods) together with the table” KUB 42.91 iii 10-13 (cult inv., NH), ed. Hazenbos, Organization 113, 114f.; (“The deaf man brings (the goat’s loin) outside. They salt (it). They truss (it) up and he moves (it) three times to this side and to that”) ŠÀ *še-e-li-uš tianzi* “They deposit harvested goods in the middle. (He breaks twelve breads of one *hazila*-. He places kettle(s) on either side and calls the following gods by name: ...)” KBo 11.32 obv. 28 (fest. for infernal deities, NS); 5 PA. ZÍZ *še-li-in* / [...]n]u mān LÚ-iš *akkan<za>* nu=ššan *še-li-ia* / [Ø? a]nda ŠA ^{GIŠ}INBI ALAM *gulšanzi mān MUNUS-za=ma* / ¹akkanza nu=ššan ZÍZ-aš *še-li-ia* / ¹anda IŠTU ^{GIŠ}INBI “[They deliver/deposit] a harvest (made up of) 5 PARĪSU-measures of wheat. If a man has died, they outline an image out of fruit on the harvest(ed goods), but if a woman has died, on the harvest of wheat with fruit ...” KUB 30.24 iii 37-41, ed. Kassian et al., Funerary 398f., 410 (differently), HTR 64f., cf. 140 (“Getreidehaufen”) □ the Glossenkeile mark the indentation of the last two lines; there was presumably a contrast between what is done for a man and for a woman, but since the scribe was squeezing this

into the end of col. iii and did not complete the last sentence, it is not clear what the contrast was; § *lukatti=ma=kan* URU-LUM *dapianza še-li¹-[in/uš?]* *anda udanzi ŠA É-TI 1 PA. ZÍZ PĀNI DINGIR-LUM še-la-an tiyanzi x x x [...]* ^{GIŠ}PA(?) *še-e-li-¹in¹ peška[nzi]* x x x x? 1 UDU ^{LU}SANGA ^dU BAL-*anti še-e-la-an ħukanzi* “§ In the morning each town brings in the harvest — one *PARĪSU* of wheat per house. They place the harvest before the deity. ... They give the harvest ... The priest of the Stormgod offers one sheep (and) they thresh(?) the harvest” KUB 56.39 ii 14-19 (cult inv., NH) □ for *ħuek-* as “to thresh” (and not “to slaughter”) see Hoffner, ICH 4:206, HW² 629 s.v. **ħuek*-³, but a mng. “to utter an incantation over” might be possible as well; *uwat duwaddu* MUN[US ...] ^{URU}Tapiqqaz *katt[a ...] mān še-li-iš=ma ku[iški] našma kuit imma k[uit ...]* ANŠE.KUR.RA.ĤI.A *zik t[ureški n=at=mu duwān] penni* “Hurry up! [Send(?)] the [...] woman down from Tapikka. But if there are a[ny] harvested goods or any [...], you shall h[arness] horses and drive [them/it to me]” HKM 84 rev. 12-17, ed. HBM 280f.; *še-li-in kuwapi ti[yanzi...]* *še-e-li-iš āra ē[šdu ...] ētriyanuški[ddu]* “When [they] deliver the harvest [...] let the harvest b[e?] permissible [and let] it begin to feed [...]” KUB 39.41 rev. 13-15 (funerary rit., pre-NH/NS), ed. Kassian et al., Funerary 650f., THeth 24:36f. n. 158.

b. stored < poured out (*šunna-*): *nu mahḥan* MU.KAM-*za meḥur tiyazi «§» še-li-aš šunnumanzi nu=kan BIBRU ŠA ^dLIŠ ^{URU}Šamuḥi ^{URU}Ḥattuša katta udanzi nu ^{DUG}ħaršiyalli ħēšanzi še-li-uš=ma šunna[nzi]* “When the time of year arrives to store the harvest(ed goods), they bring down the ‘rhyton’ of Šaušga of Šamuḥa from Ḥattuša. They open the pithoi. Then they store the harvest(ed goods)(and they fill the pithos of grain and they fill the pithos of wine)” KUB 21.17 iii 9-14 (against Arma-Tarḥunta, Ḥatt. III), ed. Archi, UF 5:16 (“silo”), THeth 4:24-27 (“die Scheunen”); 1 UDU 1 ^{DUG}KA.A!GAG 1 PA. ZÍD.DA LÚ.[MEŠ] ¹É.GAL¹ ANA EZEN₄ *še-li-ia-aš ANA ^dMUNUS.LUGAL ^{URU}Kātapa pianzi GIM-an še-li-in šunniyanzi ...* “One sheep, one *PIḤU*-beer vessel, 1 *PARĪSU*-measure of flour the m[e]n of the palace give to the Divine Queen of Kātapa for the festival of the harvest. When they store the harvest(ed goods), ...” KUB 44.4 obv. 27 +

KBo 13.241 obv. 11, continued on KUB 44.4 rev. 19 (fest. of Katakḥa of Katapa, NH), continuation ed. in *šeknu*-1, translit. Otten/Rüster, ZA 64:46f.; cf. *šēl-e-li-uš šunniyanzi ... ZÍZ išḫuwanzi* KUB 54.92:7-8 (rit., NS); *še-li-in-ma ŠA ANNI MU 2 ME 3 PA. ŠE.ĤI.A 19 PA. 1/2 PA. šeppi[t]* ŠA ^{URU}Wahšuwā<n>ta *šepita ^mPallana[š]* ^mNanataš *šunit* “Pallana (and) Nanta have (sg.) stored the harvest, (i.e.,) last year’s two-hundred three *PARĪSU*-measures of barley, nineteen and a half *PARĪSU*-measures of *šepit*-wheat (and) the *šepit*-wheat of the town of Wahšua(n)ta” HKM 111:9-14 (MH/MS), ed. del Monte, OAM 2:123 (“le granaglie”), 129 (a pile of grain [mucchio] after threshing, awaiting storage).

c. EZEN₄ *šeliyaš* “the harvest-festival”: for KUB 42.91 iii 10-13 (cult inv.) and KUB 44.4 obv. 27 + KBo 13.241 obv. 11 (fest. of Katakḥa of Katapa, NH) see above; 11 EZEN₄=šī MU.KAM-*aš mēyanaš ŠĀ 1 EZEN₄ GAL 1 EZEN₄ taggantipū 1 EZEN₄ še-e-li-ia-aš 1 EZEN₄ ħarnayaya^{SAR} 1 EZEN₄ ^{GIŠ}TIR 1 EZEN₄ zēnandaš...* “He has eleven festivals in the course of a year, including one great festival, one *taggantipū*-festival, one festival of the harvest, one festival of the *ħarnayaya*-vegetable, one orchard/forest festival, one festival of the autumn” (etc.) KUB 38.12 i 19-21 (cult inv., NH), ed. Rost, MIO 8:200; 6 EZEN₄ 2 (var. 3) EZEN₄ *še-e-la-aš EZEN₄-NU ^{DUG}ħaršiyal[...]* 1 EZEN₄ *ħaršiyalaš ħešuwāš 1 EZEN₄ ^{GIŠ}TIR [...]* *araḥza=aš ēššanzi* “Six festivals: two (var. three) festivals of the harvest, a pithos-festival, [...] one festival of the opening of the pithos, one orchard/forest festival [...] They perform them outside” KUB 27.15 iv 22-24 (cult of Teššub and Ḥebat of Aleppo, NS), w. dupl. KBo 13.242:5-7 (NS); *mān INA ^{URU}Taptaḥina EZEN₄ še-la-aš x[...]* KUB 27.15 iv 18 (cult of Teššub and Ḥebat of Aleppo, NS); cf. EZEN₄ GA RA-*naš EZEN₄ še-li-aš-š=a* “The festival of churning milk and the festival of harvest” KUB 18.16:4 (oracle question, NH), ed. Hoffner, FsLebrun 1:338 (“piles of threshed”); cf. Bo 3251 iii 5 (Haas, KN 254).

d. in connection w. animals: *takku ŠAḤ še-e-li-ia* (vars. *šē-e¹-[...]*, *še-e-[l]i*) *našma A.ŠĀ-ni ^{GIŠ}KIRI₆-ni pai[zzi (ta še)]-¹e¹-li-ia-aš* (vars. *šē-e-li¹-ia-aš*, *še-li-ia-aš*) *išḫāš A.ŠĀ-naš ^{GIŠ}KIRI₆-aš walḫzi n=aš aki* “If a pig goes into harvested goods, or a field (or) a garden, and the owner of the harvested goods, the field, (or) the garden strikes

(it), and it dies” KBo 6.3 iv 19-20 (Laws §86, OH/NS), w. dupls. KBo 6.2 iv 23 (OS), KBo 6.7 i 1-2 (OH/NS), KUB 13.12 ii 1-2 (OH/NS), ed. LH 87f. (“grain-heap”); [našma] = kan TI₈^{MUSEN}-aš še-e-li ešari [našma = kan TI₈?]^{MUSEN}-aš harpali ešari [našma...] x KISLAḪ-ni parā paizzi [...] x-gatni paizzi [...] še]-[e]-li paizzi “[Or if] an eagle alights on harvested goods, [or if an eagle?] alights on a pile, [or if...] goes toward a threshing-floor [or] goes to [...] or] goes to the [h]arvested goods” KUB 30.46 left col. 8-12 (shelf list, NS), translit. CTH pp. 175f., see comments on why an eagle would visit harvested goods in Hoffner, ICH 4:207.

e. (fragmentary): DUB.1.KAM mān halkiš x[...] mān halkiš šeš-x[...] mān še-li-in a-x[...] “One tablet: If barley (subj.) [...] if barley (subj.) [...], if the harvest (obj.) [...]” KUB 30.66:6-8 (shelf list, NS), translit. CTH p. 180; (A deity said to the queen in a dream:) [...] / TA! ŠUŠI PA. ZÍZ 1 DUG^{harš}[iyalli(-) ...] / iya É.MEŠ še-li-ia[...] “[...] with sixty PARISU-measures of wheat one pi[thos...] make [...]. Houses [of] the harvest [...]” KBo 55.208 rev.? 7-8 (dream of the queen, NH); Š[A ... = ma = m]u k[uit uttar hatrāeš] še-li-e-eš = wa ÉRIN.M[EŠ ...] x-x-ga t[u-...] x HKM 36:18-21 (letter, MH/MS), ed. HBM 184f. (with incorrect translit.); kāša = wa = mu zak[ki(?)]) še-li-uš pad[danteš] karū SIG₅-anteš nu = wa = kan lē kuwatqa laḫlaḫhiyaš[i] “Now my bo[lt(?) (and) the exca[vated] grain storage structures are already secured. Do not worry about anything” HKM 66:5-7 (letter, MH/MS), ed. Letters 220 “grain piles”, 384 n. 174, HBM 246f. (“Getreidehaufen(?)”).

f. (unclear): (“They took hūḫa-stone”) nu = war = an = kan še-e-li LUGAL šer dāer “And they put it in/ on the harvest(ed goods) for the sake of the king. (They took the grain and gave it to the palace)” KUB 5.9 obv. 34-35 (oracle question, NH), ed. del Monte, AION 35:340f. (“covone”), Polvani, Minerali 15 (“covone”); [GIM-an = m]a? paḫḫur GAM-ta ešari nu GUNNI. MEŠ [šarā kar]appanzi nu paḫḫur anda še-e-lu-uš [išhūw]anzi(?) nu = šmaš = kan GUNNI.MEŠ [...] anzi šakiyazi = ma = za = kan kiššan “[But when] the fire dies down, they [pi]ck [up] the braziers; and they [pour] the embers therein as (if they were?) harvested goods. They [...] braziers for themselves, and she (the old woman) gives the following explanation(?)” KUB 58.83 iii 11-14 (rit., NS), ed. šakiyale- 2, Popko, AoF

18:48, 50, Götze, KIF 1:408f. (no tr. of šeluš); (“He utters the following spell: § ... ‘Whatever comes for evil for some child — evil tongue (i.e., slander) (or) evil sole (i.e., behavior)/fetter — ’) nu EGIR-az all[al]lā[š h]atammiš peran = ma = šši [w]arišeyaš še-li-uš aranda [p]arā = aš tiyazi n = aš = kan anda alallā [ma]ušdu āppa = ma = aš tiyazi n = aš = kan anda warišiyaš [p]aḫḫuenašš = a še-li [ma]uštaru “Behind (it) there is a ḫata-d allalla-, while in front of it stand š.-s of wariši-. (If) it steps backward(!), let it fall into the allalla-; (if) it steps forward(!), let it fall into the š.-s of wariši- and fire” KBo 13.260 iii 33-41 (incant., NS), ed. Carruba, FsWatkins 80, translit. StBoT 30:263.

Understanding š. as “harvest(ed goods)” satisfies most of the objections that could be raised against the various mngs. hitherto proposed for š.: “sheaf, (grain) pile, storage pit/structure.” A storage pit (for which we should expect ÉSAG-na-) could not be “placed” nor is the verb “to dig” ever associated with š. If it were a structure why does š. never have the É or GIŠ determinative? For smaller containers one might have expected DUG. The several verbs associated with š. can be combined with the mng. proposed here, however. š. would primarily designate the concrete goods, not so much the season or time of year, which seems to be the primary mng. of BURU₁₄(-ant-) “harvest, summer” q.v.

Sommer apud Ose, Sup. (1944) 52 n. 1 (“Scheune(?)”); Otten, HTR (1958) 64f. (“Getreidehaufen”); Hoffner, AlHeth (1974) 33f.; Archi, UF 5 (1973) 16 (“silo”); Tischler, HEG (2006) 985-986 (“Getreidehaufen, Getreidegarbe,” “Getreidegrube, Silo”); Kloekhorst, EDHIL (2008) 743f. (“grain pile, grain storage”).

šeli- B see šiela-.

NINDAšiliwā-, NINDAšiluwā- n. com.; (a kind of bread or pastry); NS.†

sg. nom. com. [NINDAšī]-li-u-wa-aš KUB 35.70 iii 4 (NS); acc. NINDAšī-li-wa-īa-an¹ HT 27:4 (NS), NINDAšī-lu-wa-a-an KBo 22.231:9 (NS).

[...x+(?)]20 NINDA.SIG 1 NINDAšī-li-wa-īa-an¹ [Ø?] / [...] x paršiyazi “He breaks [...x+(?)] twenty thin breads, one NINDAšiliwā [...] HT 27:4-5 (NS); [...] x NINDAšī-lu-wa-a-an [...] / [n] = aš PĀNI

GIŠNÁ-[š? ...] “[... a thi]n(?) [bread], a š.-bread [... and] he/she [...] in front of the bed” KBo 22.231:9 (fest. frag., NS); [1? NINDA^ši]-li-u-wa-aš ŠA ½ UPNI [1? NINDA^šma]ḫḫūilaš ŠA ½ UPNI KUB 35.70 iii 4-5 (rit., NS), translit. StBoT 30:185 (without restoration); cf. Hoffmann, BiOr 45:379, Tischler, HED S 1037.

The form *ši-lu-u-i* in IBoT 3.126 i 5 is probably to be emended to *ḪUL!-u-i* (i.e., IGI+LU instead of IGI+UR), considering the fact that there is no NINDA determinative or context appropriate for breads.

Similar to NINDA.SIG “thin bread” and capable of being “broken” (*paršiya-*) š. is probably not a pulpy porridge; perhaps related to NINDA^ššiluḫa- q.v. according to Neumann, apud Tischler, HEG S 1037.

Hoffner, AlHeth (1974) 183; Tischler, HEG S (2006) 1037.

šilma[(-)...] adj.(?); mng. unkn.; OH/MS.†

broken: *ši-il-l-ma*[-...] KUB 33.10 ii 9 (OH/MS).

(“Why did you wake me when I was sleeping? Why did you make me talk when I was sulking? Telipinu became furious”) *n=ašta* TÚL-RU *ši-il-l-ma*[-...] *n=ašta* a ÍD.ḪI.A *aršaršūruš ḫuittiy[at]* “[He ...-d] ... spring. He drew [of]f(?) the rivers (and) streams (or: the flowing rivers?)” KUB 33.10 ii 9-10 (Tel.myth, OH/MS), ed. HEG S 1038, translit. Myth 45, tr. Hittite Myths² 20.

Tischler, HEG S (2006) 1037f.

Cf. *šilmid(a/i)-?*

šilmid(a/i)- n.(?); mng. unkn.; NS.†

sg. d.-l. *ši-il-mi-i-ti* KUB 35.148 ii 6 (NS); **broken:** *ši-il-mi-da*[-] KBo 29.61 obv.? 5 (NS)

nu=war=aš=šan / [... N]Í.TE.MEŠ-šuš *ši-il-mi-i-ti* / [... -i]t *šanḫaš* “and (s)he/them [...] his/her limbs for/on š. [... wi]th(?) [...] (s)he cleansed” KUB 35.148 ii 5-7 (Zuwi’s rit., NS); **broken** [...]x *ši-il-mi-da*[-] KBo 29.61 obv.? 5 (frags. of Luw. rituals; NS), translit. StBoT 30:393.

Melchert, CLL (1993) 194; Haas, *Materia* (2003) 18 n. 104; Tischler, HEG S (2006) 1038.

Cf. *šilma*[-(-)...]?

NINDA^ššiluwā- see NINDA^ššiliwā-.

(NINDA)šiluḫā-, (NINDA)šeluḫā- n. com.; (a type of bread/cake); from OS.

sg. nom. *ši-lu-u-ḫa-a-aš* KBo 29.157 rev.? 9 (MS), NINDA^ši-lu-ḫa-a-aš KBo 21.82 iv 13 (OH/MS), KBo 29.65 iv 15 (MS), KBo 11.36 iii 3 (OH/NS), NINDA^ši-l-[u-ḫ]a-aš KBo 10.28 v 14 (OH/NS).

acc. NINDA^še-lu-ḫa-an KBo 17.96 i 17 (MS), KBo 24.25 i 6 (MS), NINDA^ši-i-lu-ḫa-a-an KBo 29.209 i 15 (NS), NINDA^ši-lu-ḫa-an KUB 45.34:14 (pre-NS), IBoT 2.63 v 20 (NS), NINDA^ši-lu-ḫa-a-an KUB 36.44 iv! 7 (OH/MS), KUB 7.17:14 (NS).

pl. nom. NINDA^ši-lu-ḫa-aš IBoT 3.1:35 (NS).

acc. NINDA^ši-lu-ḫa-a-aš IBoT 3.1:15 (NS), KBo 29.65 iv 16 (MS), NINDA^ši-lu-ḫa-aš KUB 34.70 i 4 (NS), *ši-lu-ḫa-aš-š(a)* KUB 34.69 obv. 11 + KUB 34.70 i 3 (NS).

nom. or acc. NINDA^ši-lu-ḫa-a-aš KBo 21.84 iv 7 (OH/MS?), KBo 14.89 iv 4 (MS), KUB 53.2 i 13 (NS), NINDA^ši-lu-ḫa-aš KBo 24.24 ii 6 (MS), KBo 29.172:5 (NS).

collec.(?) NINDA^ši-lu-ḫa-a KBo 25.150:2 (OS), Bo 3562 i? 9 (StBoT 26:167 n. 493).

unclear: NINDA^ši-lu-ḫa-a-aš KBo 13.267 obv.? 13 (OH/NS), [š]i-l-i-lu-ḫa-aš KBo 29.103 i 15 (MS?), NINDA^še-lu-ḫa-[-...] Bo 4143 ii? 6 (AlHeth 184), NINDA^ši-lu-ḫa-x[-...] KUB 53.1 i 13 (NS).

... 1 NINDA KU₇ 1 NINDA^ši-lu-ḫa-a-an *parši[y]a* “He crumbles one honey-bread, (and) one *šiluḫa*-bread” KUB 36.44 iv! 7 (missing Sungod, OH/MS), ed. Groddek, FsPopko 123, 126; ... NINDA^ši-lu-ḫa-an ANA ^{URU}ÍŠ^{UR} Hatt[arina...] ... *paršiya n=a at arḫa adanzi* “breaks [...] (and) š.-bread to Šaušga of Hatt[arina], and they eat it up” KUB 45.34:14-15 (ANDA^šŠUM-fest., pre-NS), translit. ChS I/3-1:132; [2 NINDA^šḫ]uddunutiya 2 NINDA^šwalpaimanni[š ... / ... #] NINDA^šparšulli 1 *ši-lu-u-ḫa-a-aš kittā[ri]* “[Two ḫ]uddunutiya-breads, two *walpaimanni*-breads, [#] *paršulli*-breads, one *šilūḫa*-bread are placed” KBo 29.157 rev.? 8-9 (Ḫuwaššanna fest., MS); LÚ.MEŠ GIŠBANŠUR 16 NINDA.GUR₄.RA ŠA 1 SŪTU *memal ZÍZ U ŠA GÚ.GAL.GAL 3* NINDA^ši-lu-ḫa-a-aš LÚ.MEŠ MUḪALDIM^šya 8 UDU GE₆.ḪI.A INA ^Eḫeš^{ti} karū ḫandān ḫarkanzi “In the *ḫeš^{ti}*-house, the waiters have already readied sixteen thick breads of one SŪTU-weight, meal of wheat, and of broad-beans (and) three š.-breads; and the cooks (have already readied) eight black sheep” IBoT 3.1:14-16 (fest. of the *ḫeš^{ta}*-house, NS), ed. Haas/Wäfler, UF 8:90f.; (“The wife of the GUDU₁₂-priest <takes> meal of

broad-beans from a basket”) *šer=a=ššan* 3 NINDA *ši-lu-ḥa-aš kianta* “on top the three š.-breads are lying. (A palace servant holds it out to the king. The king crumbles it)” IBoT 3.1:35 (fest. of the *hešta*-house, NS), ed. Haas/Wäfler, UF 8:92f.; *š[er=a=ššan]* 1 NINDA.SIG 1 NINDA *ši-i-lu-ḥa-a-an* NINDA *tuzzin dālī* “O[n top] he/she places one thin-bread, one š.-bread (and) one soldier-bread” KUB 35.136 i 22-23 + KBo 29.209 i 15 (Ištānuwan fest., NS), ed. Mouton, ZA 98:256, 260 i 48-49, translit. StBoT 30:326f. (without KBo 29.209); [...] *š[il-lu-ḥa-aš]* 1/2 UPNI KUB 54.54:7 (NS); 1 NINDA *wageššar* [1] NINDA *paršul* 1 NINDA KU₇ 1 NINDA *ši-l[u-ḥ]a-aš* 1 NINDA *gaḥariš* 6 NINDA GIŠBANŠUR NINDA *ḥāliš* 1/2 NINDA ÉRIN.MEŠ NINDA *ḥāliš* 1 NINDA_x[...] *-aš* KBo 10.28 v 13-17 (KILAM-fest., OH/NS), translit., StBoT 28:86; 1 NINDA *tunik* 40-*iš* 1 NINDA *ši-lu-ḥa-a-an* 90-*iš* 1 NINDA *kaḥarēz* 70-*iš* 1 *šaramnaš ḥāliš*... KUB 7.17:13-16 (ration list, NS), ed. THeth 21:138f.; for a similar list see KBo 22.186 v 9-11.

Hoffner, AIHeth (1974) 183f.; Neu, StBoT 26 (1983) 167 n. 493; Hagenbuchner, DBH 1 (2002) 126; Tischler, HEG (2006) 1038-39.

Cf. NINDA *šiliwa-/šiluwa-*.

šelušḥitašši- adj.; (the mark/feature) of **šelušḥ*; NH.†

sg. nom. com. *še-lu-uš-ḥi-ta-aš-ši-iš* KBo 16.98 ii 8 (NS).

IGI-*zi TE*. MEŠ *ni. ši.* GIŠ[TUKUL Z]AG-*aš ŠA* ^d*Ḥebat* GIŠTUKUL ZAG-*aš še-lu-uš-ḥi-ta-aš-ši-iš* [GÜ]B-*za RA-IŠ* “The first exta: the *nipašuri*, *šintaḥi*, the [ri]ght-side [mace] of *Ḥebat*, and the right-side mace of š., damaged on the [lef]t” or: “The [mace] (is) a [ri]ghthand (one), the mace of *Ḥebat* (is) a righthand (one). The š. is damaged on the [lef]t” KBo 16.98 ii 7-8 (exta oracle, NH), ed. van den Hout, Purity 96f., cf. Schuol, AoF 21:272f.

The word is a Luw. gen. adj. of a Luw. stem in *-it-* on a possibly Hurr. base; see StBoT 31:210-221, 252 n. 864.

Laroche, RA 64 (1970) 136 (“Même apparence louvite que *maršuhlitašši-*”); Starke, StBoT 31 (1990) 252 n. 864 (loanword in *-it* of Hurr. origin + Luw. *-ašši-*); Melchert, CLL (1993) 194 (gen. adj. from *šilušḥit-* “?” < Hurrian); Tischler, HED S (2006) 988.

(GA)šim(m)al(l)u-, NINDA?šimallu- n. neut.; 1. (a dairy product), 2. ((with NINDA det.?) a type of bread); from MH/NS.†

sg. nom.-acc. GA(coll.)*ši-ma-lu* KBo 26.201 left col. 6 (NH), GA¹*ši-ma-lu* KUB 12.4 i 9 (NH), GA¹(= DUG coll.)*ši-ma-lu* KBo 19.126 rt. col. 16 (NH), GA²*ši-ma-lu* KBo 19.126 rt. col. 13 (NH), *ši-ma-lu* KUB 58.49 iii? 12 (NH), *ši-ma-al-lu* KUB 9.2 i 8 (NH), GA¹*ši-ma-al-lu* KUB 59.6 i 13 (NS), [NINDA?] *ši-lm¹al-lu* KBo 58.70:4 (NS), GA¹*ši-ma-al-lu* ABoT 1.55 obv. (7), KUB 59.55 ii 8 (NS), *ši-im-ma-al-lu* KBo 11.11 ii 8 (NH), Bo 3465 i 15 (Taracha, Ersetzen 30) (NS).

d.-l. GA²*ši-im-ma-al-lu* KBo 5.2 ii 42 (MH/NS).

gen. [*š*]*i-ma-al-lu-aš* (eras.) KUB 12.16 i 14 (MH/NS).

broken: *ši-im-ma*-[...] KBo 53.141:2 this word?.

1. butter milk(?), butter fat(?); 2 NINDA. *ḤI.A šerr=a=ššan* GA.KIN.AG *ši-im-ma-al-lu=ya* [k]itta “There are two breads. Cheese and š. are put on (them)” KBo 11.11 ii 8-9 (Uruwanda’s rit., NH/NS); 1 *wakšur* GA¹*ši-ma-al-l[u]* KUB 59.6 i 13 (preparation for two festivals, NS), translit. DBH 14:13 (reading DUG!); [...] *N]AMMANTUM* GA¹*ši-ma-lu* “[...]c]ontainer of š.” KBo 26.201 left col. 6 (cult inventory, NH); *n=ašta* *Ì* GIŠ*SERDUM ANA* GA(coll.)*ši-im-ma-al-lu šer lāḥui* “And then he pours the olive oil on the š.” KBo 5.2 ii 42 (Ammiḥatna’s rit., MH/NS), ed. Strauß, Reinigung 225, 238 □ for the reading GA preceding š. see Hoffner, AIHeth. 140; 2 *NAMMANTUM* GA²(copy DUG)*ši-ma-lu* KBo 19.126 rt. col. 13 (cult inv., NH) □ for reading GA see Miller, ZA 99:149 w. n. 9; cf. (among the offering items concerning the renewal in the temple of *Ḥebat* §) *ši-ma-al-lu tarnāš ANA nikappi* <GIŠ?> *BAL.TUR* GIŠ*GESTIN*. *ḤÁD.DU.A* GIŠ*PÈŠ tepu* “š. of one *tarna*-measure on(?) a *nikappi* (-bowl?), a small spindle, a bit of raisin (and) fig” KUB 9.2 i 8-9 (rit. for *Ḥebat*, NH) □ note that *šimallu-* occurs in close proximity with cheeses in i 6-7; reading *BAL* after photo collation (hetkonk); *13¹ wakšur ši-ma-lu* KUB 58.49 iii? 12 (NH); 2 *BÁN* GA¹*ši-ma-lu* KBo 19.126 rt. col. 16 (cult inv., NH) □ the copy has *š* instead of the GA; [(*IŠTU É LÚ.MEŠ* GIŠ*BANŠUR* *TU₇*)] *ḤI.A ḥūmanda* (...) [*TU₇*] *BA.BA.ZA* [(*TU₇* *memal*)] *TU₇*.[(*ḤI.A šar*)] *uppūwaš* [...] *ši-ma-al-lu-aš* (var. *ši-im-ma-al-lu*) [*ŠA* GA *kašdulaš*(?) *Š(A* GA KU₇ *taru*)*ptari*(?)] “From the house of the table men all stews [are] assemb[led] ... porridge, stew (made of) coarsely ground meal, stews for sipping ... (made) of š. [of? milk of *kašdula*(?)] (and) of sweet milk” KUB 12.16 i 7, 12-14 (substitution rit. for Tudḫ.

II/I, MH/NS), w. dupls. Bo 3648 obv. 17, 21, Bo 3465 i 15-16, ed. Taracha, Ersetzen 28-31 □ for *šaruppuwaš* see *šarupp-*; [... *NAMMA*]NTUM? GA!(DUG coll.)*ši-ma-al[-lu]* ABoT 1.55 obv. 7 (cult inv., NH); [1?] BÂN ½ BÂN GA!(DUG coll.)*ši-ma-lu* LÚ.MEŠ É.GAL URU *Hatti peškanz[i]* “The men of the palace of Hatti sha[ll] each give [one(?)] and a half *SŪTU*-measures of *š*.” KUB 12.4 i 9 (cult inv., NH); [... *warp*]iškān^zlī ammuk^zma kī / [...]x-i^zkan anda GA!(copy: DUG)*ši-ma-al-lu* / [*šunniyami*(?)] *menahhanda*ma BA.BA.ZA šuⁿniyami “[While?] they are [bath]ing, I [do?] this: in [... I pour] *š*. [...] but I pour barley-porridge (in) together” KUB 59.55 ii 7-9 (rit., NS) □ for rest. of *warp-* see ii 3, 5 (2x).

2. denoting a kind of bread(?): [N]INDA[*ši-ma^l-al-lu* “*š*-(topped/made with/containing(?)) [b]read” KBo 58.70:4 (cult inventory?, NS). One might also read [4 *ši-ma^l-al-lu* “four *š*-s.”

Instead of GA, sometimes DUG has been written. However, since it makes no sense to have, for instance, 1½ BÂN followed by a vessel name, since DUG*š*. occurs in exactly the same context as GA*š*., and since GA and DUG are easily confused with one another, we have emended DUG in these cases to GA, cf. Hoffner, AlHeth 140. The single form with a Glossenkeil KBo 19.126 rt. col. 16 could indicate a Luwian origin for the word or that Luwian had the same word.

š. is attested with several foodstuffs and provisions like stew, coarsely ground meal, barley-porridge, flour, clabber KUB 12.16 i ? 7-14, KBo 19.126 rt. col. 15-16 and KBo 26.201 left col. 5-9 and so should belong to the food category. It is “placed” (*ki-*, cf. KBo 11.11 ii 9), not poured, and it is measured by *wakšur* (cf. KUB 58.49 iii? 12) just like tallow (Ì.UDU), lard (Ì.ŠAḪ), honey (LĀL), butter (Ì.NUN) and clabber (GA.KALA.GA). It cannot be excluded that *š*. is the Hitt. reading of GA.KALA.GA. With cheese it is used as a topping on bread for which one may consider a butter-, cream- or yoghurt-like substance.

Hoffner, AlHeth (1974) 114, 118, 140; Weitenberg, U-Stämme (1984) 46, 216, 408 n. 76; Hoffner, RIA 8 (1994) 202; Tischler, HED S/2 (2006) 1039-40; Miller, ZA 99 (2009) 149.

šimmanata(r) n.; outer appearance, (facial) features (of a person); NS.†

pl. nom.-acc. neut. or collec. com. *ši-im-ma-na-ta* KBo 1.44 + KBo 13.1 iv 32 (NS).

(Sum.) [...] = (Akk.) *zim^lmu^l* = (Hitt.) NÍ.TE-aš “body” / (Sum.) [...] = (Akk.) *šalmu* = (Hitt.) eššari “image/stature” / (Sum.) [...] = (Akk.) *bunānū* “facial region (esp. the eyes and nose), outer appearance, figure, likeness, features” = (Hitt.) *ši-im-ma-na-ta* KBo 1.44 + KBo 13.1 iv 30-32 (Erimhuš Bogh.), ed. MSL 17:115 (no tr.), translit. StBoT 7:20.

Akk. *bunnannū* is a pl. tantum (CAD B 317). This suggests that *š*. is not a sg. -*r*- less form of **šimmanatar* but either the regular neut. pl. in -*a* of **šimmanatar* (against Neu, FsNeumann 216, HEG S 1040) or the collec. of a com. gender *a*-stem **šimmanata-* (Melchert, GsSchwarz 230).

Otten/von Soden, StBoT 7 (1968) 26 (= bowdlerized Akk. *simtu* or w. Neu, abstract formation of *šamnai-* > **šimmanata(r)*); Neu, FsNeumann (1982) 216 (older *r*-less form of **šamanatar* “Fundament”); Melchert, MemSchwarz (1988) 230 (possible -*a*-stem “form, shape”); id., MemSchindler (1999) 371 (collec. pl. tantum to -*n*-stem); Tischler, HEG S/2 (2006) 1040 (sg. *r*-less form, “Gestalt, Gesichtszüge, Physiognomie”).

Cf. **šamanatar*, *šamnāi-/šammanāi-/šemnai-*, *šimnata*.

šemehuna- see *šamehuna-*.

šemen- v.; see *ša(m)men-*.

šemēna- n.?[?]/adj.?[?]; (mng. unkn.); OS.†

case? *še-me-e-na-aš* KBo 20.8 rev.? 4 (OS).

§ *še-me-e-na-aš hūpparaš šūš* [...] “§ A full *hūppar*-vessel of/for *š*.” KBo 20.8 rev.? 4 (OS), ed. *šamehuna-/šemehuna-* e, translit. StBoT 25:70; cf. [...] *hūpparaš še-me-e* [...] Bo 3339 ii? 2 (StBoT 26:156) (NS), ed. Alp, Tempel 294f. (differently), THeth 21:148f.

Hoffner, Finkelstein Mem. 109, followed by Neu, StBoT 26:156, and Tischler, HEG S 989, considered *š*. to be a form of *šamehuna-*, q.v., which occurs several lines later in KBo 20.8 rev. 6 *še-me-hu-ni-it šūš*. The unpubl. Bo 3339 attestation is also restored to *še-me-e* [*hu-na-aš*] in HPMM 6:27.

šimišiya-, šimešiya- v.; see *šamešiya-*.

šemnai- see *šamnāi-*.

šimnata n. neut.; something belonging/relating to the body; NS.†

(Sum.) [UZU?].ŠĀR = (Sum. pron.) ša-ar = (Akk.) *RI-ŠA-DU* = (Hitt.) *ši-im-īna¹-ta* KBo 26.20 iii 16 (erim.ḫuš), ed. MSL 17:110.

The meaning of this line of the erim.ḫuš vocabulary is more than obscure, consequently it is left untranslated in MSL 17:110. The Sumerian entry [UZU?].ŠĀR is not yet identified. Akk. *ri-ša-du* could represent *rēšātu*, pl. of *rēštu*, which in the plural means “top part, upper part, summit” or “first quality, choicest.” The other entries of the same vocab. section in lines 14-15 Sum. [UZU?].SU = (Akk.) *širu* = (Hitt.) UZU.Ī and (Sum.) [UZU?].ÚŠ = (Akk.) *dāmu* = (Hitt.) *ēšhar* would suggest for the entry in line 16 to be likewise an aspect of the body.

Regarding word formation, *šimnata* could be identical with the plural of the noun *šimmanata(r)* “outer appearance, (facial) features (of a person)” (q.v.), with the semantic connection provided by *šimmanata(r)* = (Akk.) *bunānū* “facial region (esp. the eyes and nose) and š. = (Akk.) *rēšātu* “top part.” Thus š. might denote the upper half of the face.

Cf. *šam(ma)nāi-*, *šimmanata(r)*.

šimpukki- n.; KBo 32.173: 3, 4 (frag., NS), see Tischler, HEG S 1040, see ^{TU}*šam/npukki*.

(NINDA)šīna-, šēna/i- A n. com.; 1. anthropomorphic(?) figurine, statue(tte), effigy, image, 2. an anthropomorphic(?) bread, figurine bread; written syll.; from OS.

sg. nom. *ši-i-na-aš* KUB 9.7 rev. 6 (MS), KUB 59.43 obv. 9 (NS), ^{NINDA}*ši-i-na-aš* ABoT 1.5 iii 6 (OS), Bo 7913 i 2 (AlHeth 182), *še-e-na-aš* KBo 13.2 obv. 3 (NS), KUB 17.14 obv. 22 (NH), KUB 39.57 i 6 (NH), KUB 12.58 i 25, 26 (NH), ^{NINDA}*še-e-na-aš* KBo 5.1 ii 33 (NS), KUB 55.40:4 (NS), KBo 44.144 obv. 6 (NS), ^{NINDA}*ši-i-na-aš* KUB 56.46 i 8 (OH/NS).

acc. *ši-i-na-an* KBo 17.1 i 3, 5, iv 18 (OS), KBo 17.3 iv 14, 24 (OS), KUB 35.54 ii (6), 23 (MH/MS), ^{NINDA}*ši-i-na-an* KBo 21.34 ii 16 (MH/NS), KBo 39.181:7 (NS), ^{NINDA}*ši-i-na<-an>* KBo 39.181:9 (NS), *ši-e-na-an* KUB 39.12 rev. 17 (pre-NH/NS), *še-e-na-an* KUB 12.58 ii 38 (2x) (NH), KUB 24.14 i 13, 14 (NS), KUB 39.57 i 10, 11, 14 (NH), IBoT 3.89 obv. 7 (OH/NS), ^{NINDA}*še-e-na-an* KBo 21.34 iii 9 (MH/NS), KUB 40.102 i 13 (NS), IBoT 3.89 obv. 7, 8 (NS), KUB 7.56 i 4 (NS), *še-na-an* KUB 7.2 i 22 (NH), KUB 55.3 obv. 10 (pre-NH).

d.-l. *ši-i-ni* KBo 17.1 iv 30 (OS), *še-e-ni* KUB 39.57 i 10 (NH), KUB 17.14 obv. 11, 13 (NH).

gen. (sg. or pl.?) *ši-i-na-aš* KUB 17.18 ii 13 (NS), *ši-e-na-aš* KUB 17.18 ii 14 (NS), *še-e-na-aš* KUB 46.46 ii 13 (NS).

pl. nom. *ši-e-ni-eš* KUB 17.18 ii 10 (NH), *še-e-ni-eš* KUB 45.22 iii 3 (NS), *še-e-ne-eš*₁₇ KUB 35.60 ii 3 (NS), ^{NINDA}*še-e-ni-[eš/-eš]* 1143/v:4 (AlHeth 182) (NS).

acc. *še-e-nu-uš* KUB 7.53 ii 1, 14, 16 (NH), KUB 24.14 i 11 (NS), KUB 27.38 i 19 (2x), 22 (MH/MS), ^{NINDA}*še-e-nu-uš* KBo 21.2:5 (NS), KBo 21.1 i 8, 9, ii 15 (MH/NS), KBo 39.181:(4) (NS), *še-e-ni-uš* KBo 12.107 rev. 13 (MH/NS), KBo 29.197:(1) (NS), *še-e-ni-eš* KBo 43.319 rev. 6 (MH/NS), *še-e-ni-iš* KBo 43.319 rev. 10 (NS), *ši-i-nu-uš* KBo 34.49 obv. 12 (ENS), ^{NINDA}*ši-i-nu-īu¹* Bo 7913 i 4 (AlHeth 182), *še-e-na-aš* KUB 36.83 iv 9 (NS), KBo 37.23 iv 6(?) (MS).

d.-l. *še-e-na-aš* KUB 27.13 i 25 (2x) (NS), KUB 27.15 i 5, 6 (NS).

še-e-ni KUB 7.1 ii 21 read *še-e-er!* with Kronasser, Die Sprache 7:149, 152.

For the primacy of the *i*-vocalism in the first syllable and its subsequent lowering to *e* see Melchert, Phon. 153-155 and Rieken, AoF 23:294-297. The spellings *ši-e-* are all NS and reflect an incomplete modernization to *še-e-*.

(Sum.) [me-dīm-mu] = (Akk.) [*šalmu*] = (Hitt.) *še-e-na-aš=me-iš* “My statue/bodily shape” KBo 13.2 obv. 3 (NS).

(Akk.) [^d]¹LAMMA ^{NA}₄AŠ.NU₁₁.GAL = (Hitt.) *Ḫupišnaš=ma=aš* ^{NA}₄-aš *še-e-na-aš* “She (i.e., my mother) is a statuette (made) of alabaster (lit. stone of Ḫupišna)” RS 25.421 obv. 26 (Ugaritica 5:444). For ^dLAMMA “statuette, figurine” see Civil, JNES 23:3, 8, Nougayrol, Ugar. 5:317.

1. anthropomorphic(?) figurine, statue(tte), effigy, image — **a.** usage — **1'** used in beneficial magic — **a'** destroyed in order to destroy a sorcerer/-ess: EGIR-ŠU = *ma=šši=šan* ŠA DUḪ.LĀL ŠA ^{UZU}Ḫ. UDU *še-e-nu-uš šer ēpzi nu memai kūn antuḫšan kuiēš papraḫḫišker kinuna kāša alwazenuš 2 še-e-nu-uš ḫarmi* “Afterwards he holds over him (sc. the patient) the figurines of wax (and) mutton-tallow and says: ‘Just now, I am holding as two magical figurines the sorcerers who have been defiling this person.’ (... Then he melts them and says: ‘Let these evil people who have been defiling him melt in the

same way')” KUB 7.53 ii 14-17 (Tunnawi's rit., NH), ed. šalla(i)-A, Tunn. 12f., see also RS 25.421 obv. 26 in bil. sec.

b' as a receptor of the patient's ills, as a substitute: (“They run [three tim]es to the king and queen”) 3-kiš=a=šmaš šī-i-[na-]an [pa]rā ēpzi... LUGAL-uš [3]-iš GUD-un 1 šī-i-na-an-na allappahhi “And three times he holds [ou]t a/the figurine to them. (Three times he holds out an ox to them.) The king spits [three] times on the ox and on the one figurine” (and the queen spits on it three times) KBo 17.1 i 3-5 (royal rit., OS), ed. StBoT 8:18f., translit. StBoT 25:5; (§ “When I take away the woe, pain and distress from the king and queen”) 2? GĪŠ[harp]a TUR.TUR 1-EN šī-i-na-an wilnaš šalwinit ṽx-x-x-x¹-itta araummi/arapmi... “I a. two(?) small [pil]es (and) one figurine of clay, (made) with mud-plaster and with [...] KBo 17.1 iv 18-19 (royal rit., OS), ed. Goedegebuure, FsKořak 309, StBoT 8:36f., translit. StBoT 25:11, cf. šalwina a; (“On the morrow (lit. when it dawns) a deaf man and I enter and we pick them (i.e., breads and beer) up. The king (and) queen are seated and I wrap the fingers of their hands with threads”) ug=a hāhhal ḥarmi šī-i-na-an-na ḥarmi... ta šī-i-ni tēmi “I am holding the brushwood and I am holding the figurine.... I say to the figurine: (‘Take the woe, pain and distress of the king and queen’)” KBo 17.3 iv 27, 29-30 (royal rit., OS), ed. StBoT 8:38f., translit. StBoT 25:17 □ this passage describes the ritual activities on the day following the previous quote: (“The patient goes to wash (himself)” ...) 1 še-e'-na-an IM-aš anda uppāi nu=za še-e-na-an [I]M-[aš] warpūwanzi kattan GĪR.MEŠ-aš dāi nu=za šer warpzi “She (i.e., the Old Woman) sends in one clay figurine. He (i.e., the patient) places the clay figurine at his own feet for washing and he washes himself over (it)” KUB 12.58 ii 38-40 (Tunnawi's rit., NH), ed. Tunn. 14-17 ii 63-65; (“Outside nearby there they build a kippa-house”) nu=kan še-e-na-an GĪŠ-ŠI IGI. ḪI.A KŪ.GI ṽGAR.RA¹ [anda tianzi?] “and [they place] an effigy of wood with gold inlaid eyes”... (continued in dupl.): nu waganda še-e-ni UD-tili pē ḥar[kanzi]... n=at PĀNI še-e-ni tiška[(n)zi] “Daily they present food portions to the effigy. (But no one sees them when they present them. They cover them up) and place them (thus) before the effigy. § (“On the day on which the prisoner-of-war sends away

the king, the king says as follows”:”) kāš=wa=mu UGU-ziš TI-anza PUḪ=ŠU kāš=ma=wa=mu še-e-[(na-aš)] katterraš PUḪ=ŠU “This here is my living upperworldly substitute while this effigy is my lowerworldly substitute. (“If you upperworldly gods have sought to do something evil to me... [let] this living substitute stand in my place.... If you Sungod of the Netherworld and you Netherworld Gods have sought to do some evil to me”) [(nu=mu kā)]š še-e-na-aš pedi ar[taru] “[let] this effigy stand in my place” KBo 15.2 i 6 (substitute king rit., MH?/NS), continued in dupl. KUB 17.14 obv. 11, 13, 16-17, 22 (MH?/NS), w. dupl. KBo 15.2 i 18, 24, ed. StBoT 3:56-59, tr. Gurney, Schweich 57 (“effigy”); ṽ2¹ še-e-ni-eš=šan išnaš NINDA. GUR₄.RA.ḪI.A [(ti)yanzi] n=uš^d Aprittaš peran dāi nu memai kāša=wa=tta EN.SISKUR tarpa[(llēš)] uppeš[ta] § nu 2 še-e-ni-iš (var. še-e-ni-uš) išnaš PĀNI DINGIR-LIM a[rḥa?] paršīyanzi n=uš PĀNI DINGIR-LIM [tianzi] “[They] put two figurines of dough on thick breads. She places them before Apritta and says: ‘The ritual patron has just now sent you substitutes.’ § They break u[p] the two dough figurines before the deity and [place] them before the deity” KBo 43.319 rev. 6-11 (Maštigga's rit. to expiate murder, MH/NS), w. dupl./par. KBo 12.107 iv 8-14 (NS), ed. StBoT 46:138f.

c' other or unclear function: nu šī-e-ni-eš kuiēš t[aknaš^dUTU-i] tapuša ašešanteš n=aš šarā danzi n=aš [ANA EN.SÍSKUR] parā appanzi nu=šmaš=kan EN.SÍSKUR PĀNI takn[aš^dUTU] anda wešuwānzi šī-i-na-aš=ma=šma'¹<š> TUPPA^{ḪI.A} GIM-an [(kittari)] šī-e-na-aš=kan (dupl. še-e-na-aš=kan) tuppiaš memiyanuš anda memiyanzi “They pick up the statuettes which are seated beside [the Sungoddess] of the E[arth] and hold them out [to the ritual patron]. They wešūwa- the ritual patron before [the Sungoddess of the] Ear[th] with(?) them and just as (it) is laid down for them on the tablets of the statuettes, they recite the words of the tablets of the statuettes” KUB 17.18 ii 10-14 (subst. rit., NS), w. dupl. KUB 46.46 ii 10-14 (NS), ed. Taracha, Ersetzen 214f. (for KUB 17.18 ii 13-14); [GIDIM-aš?] šī-e-na-an lilauwanzi ḥarker “They held an image [of the deceased(?)] in order to pacify (him)” KUB 39.12 rev. 17 (royal funerary rit., pre-NH/NS), ed. Kassian et al., Funerary 280f., HTR 70f.; (I make a dough, and mix

in various plants and some dog excrement) *n=at šalgame n=at 2 še-e-nu-uš iyami nu anniškimi kuin UN-an nu=šši=ššan ZAG-za* ^{UZU}ZAG.UDU-az 1 *še-e-na-an tehhi* GÜB-anzi=ya=šši=ššan 1 *še-e-na-an tehhi* “I knead it and I make it into two effigies, and I place one effigy on the right shoulder and one effigy on the left (shoulder) of the person I am treating. (I take the dough in which the ingredients are mixed and press it against the person and I recite the following incantation: I have removed from you...)” KUB 24.14 i 10-14 (Ḫebattarakki’s rit., NH), ed. Tunn. 74, cf. *šalk-*; [(*nu=za MUNUS.ŠU.GI EGIR-anda i*)]*šnaš 2 še-e-nu-uš* (var. *ši-e[-nu]-uš*) *dāi* [(*n=aš=kan* ^dUTU-*i men*)]*ahh[(a)]nda ēpzi* “Afterwards the Old Woman takes two figurines of dough and holds them out toward the Sun (god). (Then she pours a libation while uttering the following incantation)” KUB 35.48 ii 8-9 (C) (Kuwatalla’s rit., MH/NS), w. dupl. KUB 35.45 ii 15-16 (B, MH/NS); (a Luwian recitation follows which mentions ALAM-ša (B ii 22), w. dupl. Luw. *tarušša* (C ii 16 and KBo 29.10 ii 3 [D]); again in Hittite the text continues) [(*nu MUNUS.ŠU.GI*)] ¹²¹[(*še*)-*e-nu-u*]*š išnaš ANA EN.SÍSKUR [(ŠAPAL GİR.MEŠ=Š)]U dāi* “The Old Woman places the two fi[gurines] of dough at the feet of the ritual patron” KUB 35.45 ii 28-29 (MH/NS), w. dupl. KBo 9.147:4-5 (E), translit. StBoT 30:152f. (B), 155f. (C), 157f. (D), 158 (E); *nu AL[AM].ḪI.A [pedi=šm]i=pat¹ [p]ēdumen n=uš dametani* ^{NA}*peruni kattan išqarar* “We carried the statuettes to [their] own [places]. They lined them up on another rock” KBo 15.10 + KBo 20.42 ii 1-2 (rit., MH/MS), ed. Kassian, Zip. 34f., THeth 1:20f.

2' used in sorcery: [*takku ši-i/še-e*]-*ni purut k[(uiški epāri alwanzatar)*] “If someone...-s mud into a [figur]ine, it is sorcery” KUB 29.23 i 15 (Law §111, OH/NS), w. dupl. KBo 6.11 i 20 (NS), ed. LH 107 w. commentary 202, cf. Haase, FsHoffner 144.

3' representing deities as a cult image: [(1)]2 NINDA.SIG ŠÀ.BA 6 NINDA.SIG ŠA ^d*Ḫebat še-e-na-aš* 6 NINDA.SIG ŠA ^d*Išhara še-e-na-aš KAš tapiš[(ani)t*] DINGIR.MEŠ-aš *hūmantaš ANA AŠRI* ^{HI.A}*=ya hūmantaš peran šipantanz[i]* “They sacrifice before all the deities and all the (holy) places twelve thin breads, including six thin breads to the statue(tte)s of Ḫebat (and) six to the statue(tte)s of Išhara, with a *tapišana*-vessel of beer,” KUB

27.15 i 5-8 (fest., NS), w. dupl. KUB 27.13 i 24-26, translit. ChS I/3-2:280; cf. KBo 26.155 iii 6; cf. also 2 EZEN₄ *še-e-na-aš ašešanumanz[i]* “two festivals for seating the effigies” KBo 22.246 iii 24 (fest. for Teššub and Ḫebat, NS), translit. DBH 24:236 and sim. KBo 26.156 rev. 5 (fest. for Teššub and Ḫebat, NS), cf. Archi, FsDeRoos 159 n. 53. The Hitt. word behind ALAM, used for gods’ statues in cult inv., oracles and dreams, where knowable, appears to be *ešri*, rather than *š.*, cf. KUB 50.123 rev. 9 (oracle question, NH), KUB 38.2 ii 8, 24 (cult inv., NH), KUB 15.5 ii 44-45 (dream, NH), cf. HW² E 125f.

4' unclear: (“Just as they consign ashes to the river”) BIL.ZA.ZA=*ma še-e-na-aš* (var. *ši-i-nu-uš*) IM UR.TUR QĀTAM¹[(MA)] (i.e., ÍD-*i EGIR-an tarnanzi*) “Frog(s), clay statuettes, (and) a puppy likewise (i.e., they consign to the river)” KUB 36.83 iv 9 (rit., NS), w. dupl. KBo 34.49 obv.? 12 (NS), ed. THeth 25:270 □ while one could translate “a frog, a clay statuette of a puppy...” this would be the only case where a *š.* was not anthropomorphic and therefore this latter tr. is probably to be rejected.

b. materials: EGIR-anda=*ma karaš še-e-nu-uš iyami* “Afterwards I make wheat flour into statuettes” KBo 11.19 obv. 5 (NS), ed. ChS I/5.1:218 (“Puppen”); *nu=šši išnaš ši-i-n[a-an(?)]...* “A statuette of dough [...] for him” KUB 35.54 ii 6 (Purianni’s rit., MH/MS), translit. StBoT 30:66; dough mixed with various plants, stones, and dog excrement KUB 24.14 i 2-11 (NH) see above 1 a 1' c'; *ši-i-na-an GIŠ* (or despite spacing ^{GIŠ}TAŠKARIN) “a wooden (or boxwood) statuette” KUB 35.54 ii 23 (Purianni’s rit., MH/MS), cf. above KBo 15.2 obv. 6 (NS); [...] *še-e-nu-uš=š=a GIŠ-ŠI* 1 LÚ 1 MUNUS *iyazi* “He/she makes [...] and wooden statuettes, one male, one female” KUB 46.42 iv 2 (rit., NS); 2 *še-e-né-eš ŠA* (erasure) ŠA GAB.LĀL *iyanteš* “And two statuettes of (erased) (and) of wax are made,” (one is male the other female and each is appropriately clad and shod) KUB 45.22 iii 3 (NS); (“While I am singing this song, I hold red, blue and white wool”) *n=uš še-e-nu-uš iššahhi še-e-nu-uš=ma kiššan iššahhi SÍG SA₅ SÍG BABBAR=ya anda tarnahhi* ¹*šer=ma* ¹ANA SAG. DU=ŠU SÍG ZA.GİN *hūlāliiyami* ¹*nu* ²¹*še-e-nu-uš QĀTAMMA iyami n=uš=za šarrena ḫalziššanzi* “I make them into figurines, and I make the figurines in the following way: I twist together the red and the white wool. I wind the blue wool on top of its

head. That is how I make the two figurines. They call them (in Hurrian) ‘the kings’” KUB 27.38 i 18-23 (rit., MH/MS), ed. Tunn. 74f.; *par^hhu^lenaš* GA.KIN.AG *še-e-na-an EMŠU še-na-an NINDA-aš še-e-na-aš* “A figurine of *p.*(-flour/seeds?) (and) cheese, a figurine of rennet, figurines of bread” KBo 37.23 iv 4-6 (Kururu’s rit., MH/MS) □ the change from *šenan* to *šenaš* is problematic; the preceding seems to have nominatives only; provisionally we take *šenaš* here as acc. pl.

2. an anthropomorphic bread, figurine bread: 2 (var. *nu* 4) ^{NINDA}*še-e-nu-uš ZÍD.DA ZÍZ ŠA 2 UPNI* 4 ^{NINDA}*mariēš ZÍD.DA ZÍZ ŠA 3 UPNI* 50 ^{NINDA}*še-e-nu-uš ZÍD.DA ZÍZ TUR-TIM tarnāš* “Two (var. four) figurine breads (made of) two handfuls of wheat flour, four bread sticks(?) of three handfuls of wheat flour, fifty small figurine breads made of one *tarna*-measure of wheat flour, (forty small breadsticks(?) of wheat flour)” KBo 21.1 i 8-9 (rit., MH/NS), w. dupl. KBo 21.2 i 5-7 (MH/NS), ed. (^{NINDA})*mari-*, Hutter, Behexung 14f. (“Gebildbrote”); 50 ^{NINDA}*še-e-nu-uš tarnāš* 50 ^{NINDA}*māriēš* x[...] KBo 21.1 ii 15, ed. Hutter, Behexung 20f.; (“Seven wicker tables, on each side of which a sour-bread is lying”) *NINDA EMŠU=ma=ššan šer* 1 ^{NINDA}*še-e-na-aš* 1 ^{NINDA}*ampūraš kitta* “Atop the sour bread, one figurine-bread (and) one *ampūra*-bread are (lit. is) lying” KBo 5.1 ii 32-33 (rit., NS), ed. Strauß, Reinigung 290, 299, Pap. 6*f.; (“They set up a cedar table before the pillar and place four *naḥḥiti*-breads weighing a handful. They seat Ḫebat on top”) *peran katta=ma=šši* ^{NINDA}*še-e-na-an ZÍD.DA 1 ŠĀTI tianzi* “Down in front of her they place a figurine-bread of flour weighing 1 *SŪTU*” KBo 21.34 iii 6-9 (fest., MH/NS), ed. Lebrun, Hethitica 2:122, 130 (“un pain šena”); cf. ibid. ii 16; (“From the city of Dankuwa six thick breads of 1/2 *SŪTU*-weight”) ^{URU}*Ališaza* 5 *NINDA.GUR₄.RA 1* ^{NINDA}*še-e-na-aš-š[=a ...]* “From the city of Ališa [...] five thick breads [and] one figurine-bread” KBo 44.144 obv. 6 (fest., NS); [...] 1 ^{NINDA}*še-e-na-aš PĀNI* ^d[...] “[...] one figurine bread before the deity [DN]” KUB 55.40 i 4 (fest. for Ḫuwaššanna, NS), cf. KUB 40.102 i 11-14 (*ḫišuwa* fest., NS), ed. CHD s.v. ^{NINDA}*mari-*; KUB 56.46 i 8-10 (fest., OH/NS), translit. (as Bo 2599) CHD s.v. ^{NINDA}*muriyala-* d.; 4 ^{NINDA}*še-e-nu[-uš ...]* KBo 39.181:4 (rit., NS); 1 ^{NINDA}*ši-i-na-an* ibid. 7; 1 ^{NINDA}*ši-i-na<-an>* ibid. 9.

Among the attestations for š. “statuette, figurine” no context refers to non-human forms or requires the assumption of such a form. Unless this is due to coincidence or one assumes an expansion of its meaning *in compositis*, it becomes difficult to recognize this word as the second element (“having the shape of...”) in alleged compounds like *aliyanzina-* (animal, derived from *aliyan-* “deer”), *ḫu(wa)lpanzina-* “hump,” ^{GIŠ}*kalmiša/ina-* “burning log, meteorite,” (^{DUG})*tapiša/ena-* (a vessel or container) as per Melchert, FsRamer 297-302.

ALAM is not a log. wr. of š. Although the Sum. ALAM sometimes shows com. gender concord (leading HW² 2:124, and Collins, Cult Image 20, to posit that ALAM is the Sumerogram for both š. (com.) and *ešri-* (neut.)), these cases are most likely to be exx. of animatization of ALAM/*ešri-*, where com. gender is used *ad sensum* referring to a person depicted. For this compare, e.g., speaking of a statue of Tudḫaliya IV: *kī=ma=za ALAM ... ūqq=at ... iyanun* “This statue ..., it was I who made it” KBo 12.38 ii 4-10 vs. *ALAM ... n=an=kan ... n=an ...* “the statue ..., him ..., him ...” ibid. 18-21, ed. Güterbock, JNES 26:76, 78 and his comments ibid. 79, or *n=ašta ALAM IŠTU* ^{GIŠ}*GIGIR ašannaš katta danzi ... n=at* ^{GIŠ}*ZA.LAM. GAR-aš anda pēdanzi n=an=šan ANA* ^{GIŠ}*GU.ZA KŪ.GI ašešanzi mān MUNUS-za=ma n=an=šan* ^{GIŠ}*ḫaššalliyaš KŪ.GI ašešanzi* “They take the statue down from the vehicle-to-sit-on ... they bring it (neut.) into the tent and seat him (com.) on a gold throne, if (it) is a woman however, they seat her on a gold *ḫaššalli-*” KUB 30.34 ii 12-16, ed. Kassian et al., Funerary 386f., and comments ibid. 407f.

Götze, NBr (1930) 77f. n. 3; Güterbock, ZA 44 (1936) 81f. n. 3; Goetze, Tunn. (1938) 72-75; Friedrich, HW (1952) 190 (“Figur, Puppe; Ersatzbild”; ^{NINDA}š.: “gebackene Figur” (wie unsere Lebkuchenmänner?”); Kümmel, StBoT 3 (1967) 19-22 (rejects Ersatzbild, different from *tarpalli-* “Personalersatz” and *PUḪU*); Hoffner, AlHeth (1974) 182; Kammenhuber, HW² E (1988) 124 (*ešri* = ALAM vs. *šena-* = ALAM); Trémouille, Eothen 7 (1997) 178 (š. related to *šinapši* (q.v.) from Hurr. *šinam-* “redoubler”); Melchert, FsRamer (2002) 297-302 (Hitt. *aliyanzina-*, *ḫuwalpanzina-*, (^{GIŠ})*kalmišina-*, (^{DUG})*tapiše/ana-* as compounds w. š.), Francia, Or NS 73 (2004) 401 (following Melchert), Collins, Cult Image (2005) 13-42; Tischler, HEG S (2006) 1041-45.

Cf. *ešri-*; ALAM.

šēna- B n.; (mng. unkn.); MS.†

gen.(?) *ši-e-na-aš* StBoT Beih. 4.46 obv. 4 (Muw. I/MS; courtesy G. Wilhelm).

8 IKU A.ŠÀ EGIR KISLAḪ 13 IKU A.ŠÀ *wattaruwaš ḫaršanī* 15 IKU A.ŠÀ *ši-e-na-aš* “eight IKU-measures of field behind the threshing floor, thirteen IKU-measures of field at the head of the well, fifteen IKU-measures of field of(?) š.” StBoT Beih. 4.46 obv. 4 (land grant, Muw.I/MS), ed. StBoT Beih. 4 pp. 196f (“bei den Figuren(?)”)82f.

Rüster/Wilhelm, StBoT Beih. 4 (2012) p. 198 n. 4 (d.-l. pl. of *šēna-* “(Ersatz)figur”).

šēna C Hurr. n. “the rivers” see *šiya-* “river.”

šinahḫ- v.; to set a trap, ambush; from MH/MS.†

verbal subst. *ši-na-aḫ-ḫu-ar* KUB 8.14 rev.1 9 (NS).

part. sg. nom.-acc. *ši-na-aḫ-ḫa-an* KUB 23.77:85 (MH/MS).

It is possible that some of the broken attestations listed under *šinahḫa-/šenahḫa-* belong here.

anda=ma mān kūruraš takšula[-... ÉRI]N.MEŠ^{URU}Ḫatti=ma ši-na-aḫ-ḫa-an ḫarzi n=uš walḫzi “Furthermore, if an enemy [...s ...] an allied group, [...] but(?) he has set a trap [for] the Hittite troops and attacks them” KUB 13.27 rev.1 15 + KUB 23.77:85 (treaty w. Kaškeans, MH/MS), tr. Kaššäer 122, 130, cf. AM 251 w. nn. 1-2 (n. *šinahḫa-* + full verb *ḫark-* following), AU 64 n. 2 (part. of v.); (In an apodosis to a lunar omen) *ši-na-aḫ-ḫu-ar ki[ša]* “Ambushing will occur” KUB 8.14 rev.1 9 (omen, NS), ed. DBH 12:82f.

Ehelolf, OLZ 29 (1926) 988 n. 1; Sommer, AU (1932) 64 w. n. 2; Götze, AM (1933) 251; von Schuler, Kaššäer (1965) 130; Riemschneider, DBH 12 (2004) 260; Tischler, HEG S (2006) 1047f.

šinahḫa-, šenahḫa- n. neut. (or com.?) pl. tantum; “trap, ambush”; from MH/MS.†

pl. nom.-acc. *ši-na-aḫ-ḫa* KBo 47.59 obv. 7 (MS), *še-e-na-aḫ-ḫa* KUB 19.11 i 15, iv 4 (Murš. II), KBo 5.8 i 10, 16, 20 (Murš. II), *še-na-aḫ-ḫa* KUB 19.18 iv 21 (Murš. II), KUB 14.3 i 26 (Ḫatt. III), KBo 41.146 rev. 5 (NH).

pl. d.-l. *ši-na-aḫ-ḫa-aš* HKM 26:(6) (MH/MS), KUB 52.85 iii 7 (NH), KUB 16.47:(6) (NH), *še-na-aḫ-ḫa¹-aš* KUB 16.13 ii 7 (NH).

gen. *ši-na-aḫ-ḫ[a-aš]* KUB 52.85 iii 10 (NH), *še-e-na-aḫ-ḫa-aš* KBo 4.4 iii 70 (Murš. II; coll. Sommer, AU 63 n. 4).

broken: *ši-i-na-a[ḫ-ḫa(-)]* KUB 26.7 i 12 (MS), *ši-na-aḫ-ḫa-x* KBo 14.104 obv. 9 (NS), KBo 18.148:(3) (MH?), *še-e-n[a(-)]* KUB 26.7 iv 6 (MS), KBo 14.3 iii 2 (Murš. II).

Note that all spellings with *še(-e)-* occur in NS mss, while all MS mss have *ši(-i)-* with the exception of KUB 26.7 iv 6 (but cf. ibid. i 12). For this *i > e* shift see Melchert, Phon. 153-155 and Rieken, AoF 23:294-297.

If *šinahḫan* KUB 23.77:85 is taken as a noun, it would be the only ex. of *š.* in the sg. Since it can also be the part. sg. nom.-acc. neut. of the verb *šinahḫ-* (q.v.), the remaining pl. forms point to *š.* as a pl. tantum. If the pl. nom.-acc. *šenahḫa* is interpreted as a collective, *š.* might have been com.

(When the Taggaštans heard that My Majesty was coming to attack them, they came with troops to help their neighbors) *nu=mu peran še-e-na-aḫ-ḫa tiškanzi IŠTU ERÍN.MEŠ=ya=at=mu=kan menahḫanda ešan ḫarker ... nu=mu eniššan kuit LÚ.MEŠ^{URU}Taggašta šenahḫa peran tieškanzi ... n=at arḫa parāšeššer še-e-na-aḫ-ḫa=ya=mu namma peran natta tišker* “They were setting an ambush for me and held their position with troops awaiting me. ... (When I had stepped on the road to Taggašta, I would have proceeded. But a bird stopped me,) because the men of Taggašta were lying in ambush for me in the way described before. (When I hesitated, the Taggaštans ...) dispersed and so they were no longer lying in ambush for me” KBo 5.8 i 10-11, 15-17, ed. AM 148-150 □ cf. “Birds rising in flight is a sign that the enemy is lying in ambush” Sun Tzu, The Art of War, tr. S. Griffith, Chapter 9 no. 22 (p. 119); the sudden appearance of a bird may have alerted Muršili to the presence of people in the immediate vicinity indicating a possible ambush (cf. Beal, CANE 551) or the king may have consulted a bird oracle (thus Hazenbos, Habil. 95f.) advising him to hold back; *nu ANA LÚ.KÚR še-na-aḫ-ḫa [daiš]* “[He laid] an ambush for the enemy” KUB 19.18 iv 21 (Murš. II); cf. [...] *še-e-na-aḫ-ḫa daiš* KUB 19.11 i 15, iv 4 (DŠ frags. 10, 13); ^m*Laḫurzi=ma=mu apel ŠEŠ=ŠU še-na-aḫ-ḫa [...]* KUB 14.3 i 26 (NH), ed. AU 2f. (“eilends(?)”); (“When I My Majesty heard: ‘the men of Azzi are coming to attack the heart of your army at night,’ I My Majesty instructed my troops”:) *maḫḫan UD.KAM-ti putalliyanda iyatta[ri]* GE₆. KAM-az=ma=at=kan *še-e-na-aḫ-ḫa-aš QĀTAMMA ešzi* “Just as (the troops) march battle-ready during the day, in the same manner at night they will lie

(lit. be) in ambush” KBo 4.4 iii 69-70, ed. AM 132f., 250f., the form is probably a freestanding genitive, not a com. gender nom. sg. □ for the correct reading (the handcopy shows *še-e-na-aḫ-aš*) cf. Sommer, AU 63 n. 4; ¹ŠA¹ LÚ.KÚR *kuit uttar ḫatrāeš* LÚ.KÚR *maḫḫan¹* 30 *ŠIMTI ANŠE*. KUR.RA.ḪI.A ^{URU}*Panāta ši-na-aḫ-ḫa¹[-aš dāiš]* “Concerning what you wrote me about the enemy, how the enemy [laid] thirty chariot teams in an amb[ush] at(?) Panāta (... I have heard it)” HKM 26:3-6 (letter, MH/MS), ed. Alp, HBM 166f. (differently), van den Hout, FsWilhelm 399; *mān=kan še-na-aḫ-ḫa¹* aš AN.TA *UL SÈD?-zi* “If he will not spend the winter up (AN.TA) in ambush/hiding (d.-l. pl.?) ((blank line) § If the enemy will not strike at night above (blank line))” KUB 16.13 ii 7-8 (oracle question, NH), differently Coticelli, Materialien 11 no. 8:28, reading *SI×SÁ-zi*; (“Concerning the fact that he will go to Papanḫa”) [*mān*]=*ma=kan ši-na-aḫ-ḫa-aš anda UL kuwapikki SI×SÁ-izz[i]* ... § [...] INIM *ši-na-aḫ-ḫa¹* aš ...] “But [if] he will not come upon ambushes anywhere, (let the symbol-oracle be favorable. ...) § [...] matter of the ambushes [...]” KUB 52.85 iii 7-9 (oracle question, NH); cf. *anda=kan ši-na-aḫ-ḫa¹* aš *UL k* *uwapikki ḫandaizzi* KUB 16.47:6-7 (military oracle question, NH).

Forrer, Forsch 1 (1926-29) 130 (“Hinterhalt, Überfall”); Sommer, AU (1932) 63-65 (“im Eilmarschtempo”); Götze, AM (1933) 250-52 (w. Forrer); Tischler, HEG S (2006) 1045-47.

(¹)šīnahīla adj.; Hurr. lw; **1.** second ranking, **2.** second quality; NH.†

1. second in line: ^m*Abirattaš=ma=za* ^m*Ir-d*U-an DUMU=ŠU ANA ^{LÚ}*TARTENNUTTI=ŠU(NU* prob. erased) ¹*ši-na-ḫi-la IŠKUN* “Abiratta installed his son Ir-Teššub in his deputyship, (that is,) second ranking. (In the future, when Abiratta dies, let his kingship, his throne, his land, his house remain with his son Ir-Teššub)” KBo 3.3 ii 5-7 (edict, Murš. II), ed. Klengel, OrNS 32:35, 41, HEG S 1047 (“zu seinem zweitrangigen Kronprinzen”), tr. DiplTexts² 171 (“as their crown prince”) □ *š.* appears to be a gloss (cf. Souček, RIA 3:440 s.v. Glossen B), rather than an adj. modifying *TARTENNUTTI*, in other words he is “second” to his father, not “second ranking *TARTENNU*.”

2. second quality: 1 BÂN ZÍD *ši-na-ḫi-lu* 3 ^{DUG}*ḪAB K[AŠ 1 DUG KAŠ.GEŠTIN] pe.-an SUM-anzi* “They will give out one BÂN of second quality

flour, three jugs of b[eer, one jug of beer-wine]” Msk. 74.57 + Msk. 74.98 obv. 18-19 (NH), ed. Salvini-Trémouille, SMEA 45:233.

Speiser, JAOS 56 (1936) 404f. (“of second(ary) rank”); idem, AASOR 16 (1936) 134f.; Friedrich, HW (1952) 324; Laroche, GLH (1976/1977) 233 (“second”; gloss of Akk. *tartennu*); Wilhelm, UF 2 (1970) 277f.; von Soden, AHw (1981) 1241 (in Nuzi Akk.: “zweitklassig”); CAD Š/3 (1992) 36f. (1. “second-in-command” (OA, Boğ., Nuzi), 2. “second-quality” (Nuzi, Emar)); Wilhelm, SMEA 29 (1992) 243 n. 21; Tischler, HEG S (2006) 1047.

šīnahḫuwar see *šinahḫ-*.

šīnakkuriya- see *nakkuriya-*.

(É)/(GIŠ)šīnapši- n. neut.; Hurr. lw; (a sacred building); from MH/MS.

nom.-acc. *ši-nap-ši* KBo 11.1 obv. 32, 33, 36 (Muw. II), *ši-na-ap-ši* KBo 5.1 ii 6 (NH), ^É*ši-nap-ši* KUB 56.19 ii 5 (NS).

gen. ^É*ši-nap-ši-aš* ABoT 1.25 rev. 12 = KBo 17.65 rev. 15 (MH/MS), ^É*ši-nap-ši-ia-aš* KBo 17.69:(5?), 9, (14) (NS), KUB 42.41:2 (NH), KUB 5.20 i 19, 21 (NH), KBo 31.6 iii? 6 (NS), ^É*ši-na-ap-ši-ia-aš* KUB 30.31 iii 23, 24 (ENS), *ši-na-ap-ši-ia-aš* KUB 9.22 iii 21 (NH), ^É*ši-na-ap-ši-aš* KUB 30.31 iii 31 (ENS).

dat.-loc. *ši-nap-ši-ia* KBo 49.56 rev. 3 (NS), *ši-na-ap-ši-ia* KBo 5.1 i 12, 32, 34, ii 1, iv 21 (NH), ^É*ši-na-ap-ši-ia* KUB 30.31 i 5 (ENS), KBo 5.1 iv 27 (NH), ^É*ši-na-ap-ši* KUB 25.49 iii 3 (OH/NS), ^É*ši-nap!*(text: *mul*)-*ši* KBo 17.71:3 (NS).

stem form (gen. by context) ^É*ši-na-ap-ši* ABoT 1.25 rev. 14 + KBo 17.65 rev. (17) (MH/MS), KBo 5.1 iv 23 (NH), *ši-na-ap-ši* KUB 6.45 i 62 (Muw. II), ^{GIŠ}*ši-na-ap-ši* KUB 6.45 i 63 (Muw. II); (**d.-l. by context**) ^É*ši-nap-ši* ABoT 1.25 rev. 16 = KBo 17.65 rev. 19 (MH/MS), ^É*ši-na-ap-ši* KUB 30.28 rev. 4 (NS), KUB 30.31 iii 31, iv 43 (ENS)

pl. d.-l. *ši-na-ap-ši-ia-aš* KBo 5.1 i 48 (NH).

For Hurrian case forms in Hurrian context see ChS I/9:267.

a. deities of the *šīnapši*(-structure) — **1'** w. det. É “house, structure”: *mān* DINGIR.MEŠ ^É*ši-nap-ši-ia-aš kuedani menaḫḫanda* [TUKU. TUKU-wan] *teš* “If the deities of the *š.* are [angry] at someone” KBo 31.6 iii? 6-7 (shelf list, NS), ed. StBoT 46:32f.; § DINGIR.MEŠ ^É*ši-na-ap-ši-ia*[(*-aš*)] DINGIR.MEŠ ^É*ḫamriya*[(*š*)] (var. [*ḫamr*]) *itaš* § “The gods of the *š.*, the gods of the *ḫamri*-structure” KBo 17.89 iv 1-2 (god list frag., MS?), w. dupl. KBo 35.240:3-4 (MS?); (“The answer is unfavorable”) ^dU ^É*ši-nap-ši-ia-*

aš-š[=a] INA URU.dU-ašša kuiški TUKU.TUKU-
uanza “Is also some Stormgod of the š.-structure in
Tarḫuntašša angry?” KUB 5.20 i 19-20 (oracle question,
NH); (“And outside th[ey pound into the ground]
two *kupti*-s”) ŠÀ.BA 1 *kuptin* ANA DINGIR.MEŠ
LÚ.MEŠ ^Éšī-na-ap-ši¹-i[a-aš] (dupl. ^Éšī-na-ap-š[i-
ia-aš], par. ^Éšī-na-ap-ši-ia-a[š]) 1 *kuptin*=ma ANA
DINGIR.MEŠ MUNUS.MEŠ ^Éšī-na-ap-ši-ia[-aš] (^Éšī-
na¹-a[p-ši-ia-aš], par. ^Éšī-na-ap-ši-i[a-aš]) “one
kupti of which (they pound in) for the male deities
of the š.-structure and one *kupti* for the female
deities of the š.” KUB 30.38 i 34-35 + KBo 23.1 i 54-55
(rit. of Ammiḫatna et al., NH), w. dupl. KBo 23.2 ii 2-4 (NH),
par. KBo 24.50 rev. 17-19 (NH), ed. Strauß, Reinigung 261f.,
267, Lebrun, Heth. 3:143, 150; EGIR=ŠU=ma ANA dU
^Éšī-na-ap-ši-ia-aš U ANA DINGIR.MEŠ LÚ.MEŠ
^Éšī-na-ap-ši-ia-aš hūmandāš 1 uzianza IŠTU SILA₄
šipant[i] ... § ANA <^dHēbat> ^Éšī-na-ap-ši ANA
DINGIR.MEŠ MUNUS.MEŠ ^Éšī-na-ap-ši-aš-š=a
1 uzianza <IŠTU> SILA₄ šipanti “Afterwards he
sacrifices one *uzianza* with a lamb to the Stormgod
of the š. and to all the male deities of the š. ... § He
sacrifices one *uzianza* <with> a lamb to <Hēbat>
of the š. and to the female divinities of the š.” KUB
30.31 iii 23-25, 31-32 (Kizzuwatnan rit., ENS), ed. Lebrun,
Hethitica 2:99-100, 107 (no tr.), for the emendation <^dHēbat>
see Trémouille, Eothen 7:176 w. n. 597; cf. dLUGAL-ma
^Éšī-na-ap-ši-ia-aš “Šarruma of the š.” KBo 17.69:9 (rit.,
NS), translit. ChS I/9:75.

2' without det. or with GIŠ determinative: (“[The
Stormgod] of Kummanni, Hēbat of Kummanni”)
dU šī-na-ap-ši [(^dH)]ebat ^{GIŠ}šī-na-ap-ši (dupl.
KI.MIN) “The Stormgod of the š., Hēbat of the
š. (the Stormgod of Mt. Manuziya, ...)” KUB 6.45 i
62-63 (prayer to the Stormgod *piḫaššašši*, Muw. II), w. dupl.
KUB 6.46 ii 27, ed. Singer, Muw.Pr. 12, 34; [DINGIR.
MEŠ LÚ.M]EŠ šī-na-ap-ši-ia-aš (dupl. DINGIR.
MEŠ LÚ.MEŠ ^{GIŠ}ERIN-aš) “[male deitie]s of the
š. (dupl./par. “male deities of the cedar [lands]”)
KBo 34.90:12 (rit. for the cedar-gods, MH/NS), w. dupl./par.
KUB 15.34 i 48 (MH/MS), ed. Haas/Wilhelm, AOATS 3:186f.,
Zuntz, Scongiori 18f. (both without KBo 34.90), cf. Otten, HTR
145 (as 970/c) (“Zedern-Haus”), Forlanini, CRRAI 44:10 w. n.
9; cf. KBo 34.90:5, w. dupl./par. KUB 15.34 i 40.

b. offerings made at the šinapši — 1' in general:
nu AN[A] IÉ¹ dIM dupšaḫiyaš dHēbat dupšaḫiyaš Š[A

^Éšī-na-ap-ši gangāti INA ^Éšī-na-ap-ši pia[nzi] “In
the š. th[ey] give *gangati*-vegetable of the š. to the
temple of Teššub of *dupšaḫi* (and) Hēbat of *dupšaḫi*
(and they give [...] to the great *karimni*-temple)”
KUB 30.31 iv 42-44 + KUB 32.114 iv 10-12 (Kizzuwatnan rit.,
ENS), ed. Lebrun, Hethitica 2:102, 109 (no tr.); ^Éšī-na-ap-
ši=kan menaḫḫanda [...]x nu 1 NINDA.SIG ANA
dU ^Éšī-na-ap-ši [...] ANA DINGIR.MEŠ ^Éšī-na-
ap-ši-ia-aš paršiya “Opposite the š. [...]. And [he
crumbles] one flat bread to the Stormgod of the š.
[and] he crumbles [...] flat-bread] to the deities of
the š.-structure” KUB 25.49 iii 3-5 (*ḫišuwa* fest., OH/NS).

2' in birth rituals: (If a woman in labor loses her
cultic purity due to the collapse of the birth-stool,
...) *namma ḫarnāu UNŪTE*^{MEŠ} ya šī-na-ap-ši-ia
pēdāi n=at araḫza dammili pedi dāi nu=za=kan
MUNUS-TUM andan=pat ḫāši “Then he (i.e., the
patili-priest) carries the birthstool and the implements
to the š. and he puts them outside in (or: takes
them outside to) an uncultivated place, and the
woman gives birth inside, as above (*andan=pat* >
andan in i 8, i.e., in her home)” KBo 5.1 i 12-14 (Pap.,
pre-NH?/NS), ed. Strauß, Reinigung 287, 295, Pap. 2*f. (no
tr.); (“Then he picks up the birthstool, the mutton
and the breads which he had been breaking into
pieces”) *n=aš šī-na-ap-ši-ia pēdāi n=aš hūpruḫiya*
ZAG-az dapuša dāi § nu šī-na-ap-ši-ia 2.TA.ÀM
ūzziya IŠTU 2 UDU 4 MUŠEN ya šī-na-an-ti “He
carries them to the *šinapši* and places them to the
right side of the *hupruḫi*. § And at the š., two
for each (part), he sacrifices to/at the *uzzi*- with
two sheep and four birds. (They butcher the sheep.
When the fat is cooking, he sacrifices with the
cooking (fat))” KBo 5.1 i 32-35 (Pap., pre-NH?/NS), ed.
Strauß, Reinigung 287f., 296, Pap. 4*f. □ the 2.TA.ÀM as well
as the 2 *šeḫelliškiuḫ* of the next quote may point to a bipartite
structure for the š.; *nekuz meḫur=ma šī-na-ap-ši-ia-aš*
šer 2 šeḫelliškiuḫ pāi “At night time, he gives two
purification offerings for/on behalf of the š.” KBo
5.1 i 48-49 (Pap., pre-NH?/NS), ed. Strauß, Reinigung 288,
297, Pap. 4*f.; *nu EN.MEŠ SÍSKUR šī-na-ap-ši-ia*
pānzi “The ritual patrons go to the š. (They burn
two birds for offence (and) sin, while they burn a
lamb for *enumašše*)” KBo 5.1 ii 1; (“At night ... they
ritually purify the child. ... §”) INA UD.4.KAM=ma
šī-na-ap-ši šuppiyahḫanzi “On the fourth day they

sanctify the š. (They sacrifice one sheep to the gods of the fathers. At night they bring the deity inside)" KBo 5.1 ii 6, ed. Strauß, *Reinigung* 279, 297, Pap. 6*f.; (They decorate a lamb) *n=an šī-na-ap-ši-ia pēdanzi* § *BĒL SÍSKUR EGIR-an iyaddāri mahḥan=ma=at KÁ Éšī-na-ap-ši aranzi ... n=ašta* EN.SÍSKUR *INA Éšī-na-ap-ši-ya anda pānzi* "and carry it to the š. § The ritual patron walks behind. When they reach the door of the š., (she sits down. The *patili*-priest takes the lamb from her and brings it to a consecrated place ...) The ritual patron goes(!) into the š." (She makes sacrifices, then returns to her house)" KBo 5.1 iv 21-23, 27-28 (Papanikri's rit., pre-NH?/NS), ed. Strauß, *Reinigung* 294, 302f., Pap. 12*f., StBoT 29:118-121 (no tr.); for a new mother making offerings at the *šīnapši*-structure see also KUB 56.19 ii 4-5, ed. StBoT 29:256f. (as Bo 2469); ("When he arrives at the crossroads") *nu 1 MÁŠ.TUR ANA [DINGI]R.LÚ.MEŠ šī-na-ap-ši-ia-aš [šip]anti* "He [sac]rifices one goat kid to the male [dei]ties of the š. ((and) he [sacrifi]ces (another) goat kid to the male deities of the city)" KUB 9.22 iii 21-22 (birth rit., NH), ed. StBoT 29:94f.; ("But [when] praise and well-being offerings to that deity are before her, she [doe]s all (this)") *mā(n)=šši ŠA Éšī-na-ap-ši-aš-š=a kuit [Ø?]* SÍSKUR *kalla[r ḥanda]n? ēšzi nu=za=kan apāt=a [iy]azi § mahḥan=ma=za=kan MUŠ[EN.ḪI.A wa]ḥnuzi(?) nu=za=kan kuit kuit ŠA É[šī-na-a]p-ši *uttar tešḥit uwan[na uizz]i kuit¹=a=šši=kan mahḥan ZI-ni and[a] nu=za apēd[a]ni uddan[i ...]* I[NA] Éšī-na-ap-ši MUŠEN.ḪI.A *peran arḥa [wa]rnuzi § namma=za INA Éšī-na-ap-ši[-ya keld]iya šipanti nu=za INA Éšī-na-ap-[-ši] ēzzazi n=ašta* MUNUS-za *IŠTU É.DINGIR-LIM p[arā ui]zzi* "If some unfavorable ritual of the *šīnapši*-structure also has been [ascertain]ed for her (i.e., the pregnant woman), she shall [d]o that also. § When they [spit-ro]ast(?)/[tu]rn(?) bir[ds], whatever matter of the 'š.1 [come]s to be seen in a dream, and however it is on her mind, for that matter she will burn birds i[n] the š. beforehand. § Then she will sacrifice for ['well-b]eing' in the š.-structure; she will eat in the š., and the woman will [come] o[ut of] the temple" KBo 17.65 rev. 15-21 (when a woman conceives, MH/MS), ed. StBoT 29:140f.*

c. associated with the dead: ("[Th]en the *patili*-priest who is up on the roof calls dow[n into] the

house; he repeatedly calls the deceased by name, 'Wh[ere] did he go?' The deities with whom he is, answer each time up from below":) *INA Éšī-na-ap-ši=war=aš pait* "He went to the š." KUB 30.28 rev. 4 (rit. for Ḫamrišḫara, ENS), ed. HTR 96f. ("Zedern-Haus"), Haas/Wilhelm, AOATS 3:37 w. n. 5 (differently, no tr.), tr. van den Hout, *Hidden Futures* 42 (no tr.), Collins, *Magic and Ritual* 224 (no tr.).

d. together with other holy places: *mān=ma ḪUR.SAG=ma kuiški našma šī-na-p-ši šuppa AŠRU kuitki ḪUL-aḥḥan ... URU.DIDLI.ḪI.A ašanduš kuiēš kuedaš ANA URU.DIDLI.ḪI.A šī-na-p-ši ēšzi n=at weḥanzi n[=at EGIR-pa SIG₅-aḥḥanzi] ... mān dannadduš=ma kuiēš URU.DIDLI.ḪI.A šī-na-p-ši kuedaš ANA URU.DIDLI.ḪI.A ēšzi* "If some mountain or š. — sacred places — have been offended in any way (and it has pleaded with the Stormgod, n[ow] I, [My Majesty, Muwattalli,] will make it right again.) As for those towns that are inhabited in which there is a š., they will tour it and [make it right again] ... But if there are some deserted cities in which there is a š., (just a[s they treat them], so they shall begin treating those too)" KBo 11.1 obv. 32, 33, 36 (prayer of Muw. II to Teššub of Kummanni), ed. *peda-* A e 12', Houwink ten Cate/Josephson, RHA XXV/81:107f., 116f. ("pillared hall"), Lebrun, *Hymnes* 297, 301 (no tr.), tr. Hittite Prayers 84, 95 n. 6 (purification shrine, usually located on a mountain); cf. [...] *ḪUR.SAG-i šī-na-ap-ši* [...] KUB 44.58 rev.? 5 (rit., NS), translit. StBoT 29:216.

e. as a mountain name(?): *nu pāpan šī-na-ap-[-ši ...]* "Mt. Šīnap[ši ...]" KUB 32.52 iii? 4 (list of Hurr. gods, NS), ed. *papenna*; cf. also [...] *A/I?]-NA ḪUR.SAG šī-na-ap-[-ši ...]* KBo 35.141:2, ed. Haas/Wilhelm, AOATS 3:38 (as 1273/v), cf. also Archi, *FsAlp* 12 □ the latter two references are considered to be mountain names by Haas and Wilhelm, but are not listed in RGTC 6; cf. also references in d.

f. other: ("On the sixteenth day before the sun rises they anoint the king (and) queen in Ḫattuša, and they seat themselves apart; but when the sun rises") *apiya¹=ma INA URUKizzuwatna INA É^dIM Éšī-na-ap-ši-ya katmaršitti* "there(?) in 'Kizzuwatna' in the temple of Teššub, in the š. they(?) k." KUB 30.31 i 4-6 (2nd tablet Kizzuwatna rit., NH), ed. *šakniya-* c; 2 GUD ANA LÚ *šī-na-p-ši-i[a(-)...]* KUB 54.67 obv. 12.

The š.-structure was a sacred (*šuppi*-, cf. d) place with its own deities (a, cf. van Gessel, OHP 3:60). On the combined evidence of KUB 30.31 iv 42-44+KUB 32.114 iv 10-12 (b 1'), as well as *ibid.* i 4-6 (f), and KBo 17.65 rev. 15-21 (b 2'), the š. structure was associated with ^dHīlašši(t)-. It may have been part of a temple rather than a separate building, most probably its entrance structure with its own gate as was already suggested by Laroche, RA 54:197f. Note that the š.-structure also seems to be the first station of the deceased in the conversation between a *patili*-priest and people inside a building in the funerary ritual passage (c). The dupl.(?) KBo 34.90 of KUB 15.34 (rit. for the cedar gods, see a 2') seems to give š. as an equivalent to "male deities of the cedar(-lands)" but its status as dupl. is not absolutely certain and with no other evidence for the equation available, it must be considered unproven. The attestation with the det. GIŠ (a 2') can simply indicate that the š. was (partly) made of wood.

The passage from the Papanikri ritual (i 32-35 and 48-49, above b 2') might allude to a bipartite structure of the š., which could support the often proposed link to Hurr. *šin(a)* "two" (see bibl.). Besides its attestation in Hurr. contexts (cf. ChS I/9:267) the identification of š. as Hurr. is otherwise primarily based on the suffix *-a/epš-*, cf. Giorgieri, PdP 55:197. In this view the ^{HUR.SAG}š. might point to a mountain with twin peaks; for Forlanini's suggestion, CRRAI 1997:10 n. 9, that ^{HUR.SAG}š. could refer to the Amanus as cedar mountains see our remarks above about the relation of š. to the Cedar deities. If the š. was a vestibule or the like where purifications were held (cf. e.g., b 2'), the bipartite structure may have corresponded to males and females.

Whether the purifying quality of the š.-structure (so Haas/Wilhelm, AOATS 3:36-38, Beckman, StBoT 29:113, Haas, ChS I/9:267) was characteristic of the š. or just one of its many functions, remains uncertain. Note the Nuzi attestation where the inf. *šinapšumme* is used of witnesses' depositions see AHw 1241 ("vor Gericht gehen?"), CAD Š/3:38 ("false(?), recanted(?)"), Trémouille, Eothen 7:178, Wilhelm apud Giorgieri, PdP 55:197 w. n. 70 ("cambiare").

Sommer/Ehelolf, Pap. (1924) 11f. (a wood or an implement from which the house takes its name); Otten, HTR (1958) 145 ("Zedern-Haus" but š. itself is not "cedar"); Laroche, RA 54 (1960) 197f. ("portail de l'enceinte sacrée" = Hitt. ^É*hīlammar*); Hayden, Diss. [= Court Procedure at Nuzi] (1962) 136, 138 (*šinabšumma epuš* = "changed his testimony"); Goetze, JCS 17 (1963) 61 ("portail" is not yet fully convincing"); Houwink ten Cate/Josephson, RHA XXV/81 (1967) 123f. (combination of Otten's and Laroche's opinions); Haas/Wilhelm, AOATS 3 (1974) 36-38 (Hurr., exx. in Hitt. and Hurr. contexts, mng. unkn., perhaps "Entsühnungshaus"); Laroche, GLH (1977-79) 234 ("Bâtiment cultuel" = *hīlammar*); Gentili Pieri, AttiAcc.Tosc. 47 (1982) 1-37; Beckman, StBoT 29 (1983) 113 (for "ritual purification"); von Soden, AHw (1981) 1241 (on *šinapšumma epēšu*); E. Masson, Douze dieux (1989) 111-112; Negri-Scafa, SMEA 29 (1992) 189-202 (tries to reconcile š. and *šinapšumma epēšu*, the latter indicating a purification ritual in connection with an oath before court); CAD Š/3 (1992) 38 (on *šinapšumma epēšu*, concerns giving or recanting false testimony); Archi, FsAlp (1992) 12f. (on š. as a mountain and as a shrine; š. < Hurr. *šin(a)*- "two," from the Hurr. practice of dividing deities into two groups, male and female); Melchert, CLL (1993) 194 (ex. in Luw. context); Haas, OBO 129 (1993) 70; Börker-Klähn, FsDeMeyer (1994) 362f.; Singer, Muw.Pr. (1996) 56 w. n. 202, 188 w. n. 423; Trémouille, Eothen 7 (1997) 174-179 ("cèdre," supposes close connections with ancestor cult and Hurr. deities, esp. *Ḫebat*, and suggests a link with *šēna*- "effigy"); Haas, ChS I/9 (1998) 267 ("Entsühnungshaus, Entsühnungsraum (im Tempel)"); Forlanini, CRRAI 44 (1997) 10 n. 9 (š. = "cedro" and ^{HUR.SAG}š. probably = Mt. Amanus); Giorgieri, PdP 55 (2000) 197; Singer, Hittite Prayers (2002) 95 n. 6 ("a typically Kizzuwatnan purification shrine, usually located on a mountain"); Beckman, RAW (2004) 262 (š. synonymous w. *karimmi*-); Tischler, HEG S (2006) 1048-1051; Fincke, RAI 56 (2010) forthcoming (on š. and Hurro-Akkad. expression *šinapšumma epēšu* and relation to Hurr. *šin(a)*- "two").

šēni A in MUŠ^{URU} *Zipala<nda>=kan* EGIR.U₄[-MI ... *ŠUM-en*] / *še-ni* UN₂*ma=kan* ^dIŠTAR(?)*-za*¹ x[...] "[We have called] the 'snake of Zippala<nda> of(?) the futur[e ...]' ... a man through IŠTAR(?) ... [...]" KUB 49.1 i 12-13 (snake oracle, NH). Although the sequence *še-ni* could be MUŠ! as in preceding lines, it looks sufficiently different to be cautious in emending the text. š. as a nominal form at the end of a clause would, however, be unusual in this kind of text and a d.-l. of *šēna*- "figurine" spelled **še-ni* is not attested.

šēni- B see *šīna*-.

šinišella auzamewa, Hurr.; “twofold cantering.” MH/NS.

Hurr. *šiniše-lla auzamēva* KBo 3.5 i 46, (76) = (Hitt.) *2-an-ki par-ḫu-wa-ar* (var. *-ḫu-u-wa-ar*) KBo 3.5 i 48, 78 (Kikk., MH/NS). Hurrian technical term translated into Hittite, cf. *parḫ-* 4 a 1'.

Cf. Tischler, HEG S (2006) 1051.

šintaḫi-, šientaḫi- n. com.; (a feature of the exta); from MH/MS; wr. syll., abbr. *ši(-)*, and probably wr. KI.GUB.

sg. nom. com. *ši-in-ta-ḫi-iš* KBo 16.97 obv. 29, 32, 34, and passim in this text (MH/MS), *ši-en-ta-ḫi-iš* KBo 8.55:(18), (21), 23, 28 (MH/MS), KBo 39.54:3, 14 (MH/MS), KBo 40.47:(9) (MH/MS), *ši-[i]š* KUB 52.58 ii 4 (NH), *ši.* passim; **d.-l.** *ši-in-ta-a-ḫi* KBo 10.7 iv 9 (pre-NH?/NS); **gen.** *ši-in-ta-ḫi-ia-aš* KBo 10.7 iv 12 (pre-NH?/NS).

BE UGU-nu KI.GUB ^{GIŠ}TUKUL *kima* IGI “If on top of the KI.GUB there is a ‘mace’ like an eye” KBo 25.1 a1 (omen, Akk. protasis w. Hitt. apodosis, OS), ed. Güterbock, FsReiner 153. For a close Hittite par. see b 2'.

a. in exta oracle texts — **1'** in general: ŠA LÚ.KUR LÚ ^{URU}Aḫḫiya *nipašūriš ši-in-ta-ḫi-iš tananiš keltiš urkiš zizaḫiš* SIG₅ “(Is it the matter) of the enemy from Aḫḫiya? The *nipašūri*, *š.*, *tanani*, *kelti*, *urki*, (and) *zizaḫi* — favorable” KBo 16.97 obv. 38-39 (oracle, MH/MS), ed. Schuol, AoF 21:103, 108; (“The latter exta”:) *ni. ši. ki. ta.* 10 ŠÀTIR. SIG₅ “The *nipašuri*, *š.*, *keldi*, *tanani*, ten convolutions of the intestines — favorable” KUB 22.70 obv. 40 (oracle, NH), ed. THeth 6:64f., cf. Beckman, CoS 1:206; IGI-zi TE.^{MEŠ} *ni. ši.* ^{GIŠ}TUKUL ZAG-aš [...] EGIR TE.^{MEŠ} *ši.* ^{GIŠ}TUKUL NU.SIG₅ “The first exta: the *nipašuri*, the *š.*, the mace is of the right [...]. The second exta: the *š.*, the mace — unfavorable” KUB 16.43 rev. 7-8 □ these lines show extensive corrections by the ancient scribe; cf. KUB 49.101 i 4; in order for the ^{GIŠ}TUKUL to be a recognizable feature of the liver, it must be a feature with a specific shape and thus the generic tr. “weapon” is inappropriate; distinctively shaped weapons such as bow, spear, and sword/dagger all have their own Sumerograms; therefore it seems most likely that the Sumerogram ^{GIŠ}TUKUL had its original meaning “mace”; see Beal, Diss. 669-671; *nu* TE.^{MEŠ} NU.SIG₅-du *ši.* ^{GIŠ}Š[Ú.A-ḫi ...] “Let the exta be unfavorable. The *š.*, the st[ool, ...]” KUB 52.79 iii 3; NU.ŠE-du *ši.* NU.ŠE “Let it be unfavorable. The *š.* — unfavorable”

KUB 52.4 obv.? 15; cf. KUB 22.56 rev. 16, 20 (oracle, NH), KBo 16.97 rev. 41, 42, 46 (oracle, MH/MS).

2' accompanied by a description of its appearance: *ni. ši.=ma=kan* ZAG-za “There is a *nipašuri*, while the *š.* is on the right” KUB 22.31 obv. 13 (oracle, NH); *š[i-e]n-ta-ḫi-iš* ZAG-za “The *š.* is on the right” KBo 8.55:28 (oracle, MH/MS), translit. Schuol, AoF 21:123; *ši-in-ta-ḫi-iš* ZAG-az GÜB-lazz=iya “The *šintaḫi* is on the right and left” KBo 16.97 obv. 41 (oracle, MH/MS), ed. Schuol, AoF 21:103, 108; *ni. ši. UL KAR-at* “The *nipašuri* did not reach the *š.*” KUB 22.56 rev. 10 (oracle, NH); *nipašūri kiriḫi[š ZA]G-az ši-in-ta-ḫi-iš* EGIR-ŠU “On the *nipašuri* a *kiriḫi-* is on the [rig]ht. The *š.* is behind it” KBo 16.97 rev. 39 (oracle, MH/MS), ed. Schuol, AoF 21:105, 110 (differently), CHD *nipašuri-* a (differently); cf. rev. 42; *ši. GÜB-za RA-IŠ* “The *š.* is ‘hit’ (flattened?) on the left” KBo 22.264 iii 13 (oracle, NH), ed. Heinhold-Krahmer, AfO 35:104, cf. also Msk. 74.92+102+110:41 (oracle, NH), ed. Salvini/Trémouille, SMEA 45:243f.; *ši. ZAG-za RA-IŠ* “The *š.* is ‘hit’ (flattened?) on the right” KUB 5.1 iv 58 (oracle, NH), tr. Beal, Ktēma 24:53; cf. KUB 5.6 iii 10; *ši. GÜB-za anšan* “The *š.* is smeared/wiped on the left” KUB 52.72 obv. 6, KUB 5.24 i 55, ed. StBoT 38:252f., KUB 6.4 iii 5 □ disagreement in gender between a part of the exta that is in form com. and the neut. part. *anšan* is also seen in KUB 5.6 iii 15 (see s.v. *nipašuri-* where com. concord is also illustrated); *ši. GÜB-za* “The *š.* is on the left” KUB 5.5 ii 30-31, KUB 16.81 obv. 31; (“[The *nipašuri*:] The left hand one is in the mouth”) *GÜB-aš=ma arḫayan ši. entiš* GÜB-aš “but the left *š.* is separate. The *entiš* is a left hand one” KUB 22.51 obv. 2; cf. KUB 22.70 rev. 49 (NH); *ši?.=ma=kan* GÜB-li *pešši[at]* “But the *š.* ‘threw’ to the left” KUB 50.93 iv 6; *ši-in-ta-ḫi-iš* ^{UZU}ZÉ *anda uškizzi* “The *š.* ‘looks’ (i.e., faces) toward the gallbladder” KBo 16.97 rev. 46-47 (oracle, MH/MS), ed. Schuol, AoF 21:105, 110, see below b for a similar omen; cf. *n[i. G]ÜB šer ši. dai(-)laḫuwa* GÜB-aš KUB 46.37 rev. 17; *nu* ZAG-aš *ši.-[i]š* “The *š.* is on the right” KUB 52.58 ii 4; (“Let it be unfavorable”) *ši. A[ŠAR] tar-naš* NU.ŠE “The *š.* released the place” or “it (the exta) released the place of the *š.* — unfavorable” KUB 22.56 rev. 16 □ cf. *temeš ḫalluwaš* AŠAR ḫarzi “The *temmi-* holds the place of the deep” KUB 22.31 obv. 6 and *temmeš ḫallūwaš pētan IŠBAT* “The *temmi-* has seized the place of the deep” KUB 18.11 rev. 10-11; *ni. ZAG pešet*

šī. = ma = kan zululkiš “The *nipašuri* ‘threw’ to the right, but there is a *zululkiš* on the š.” KUB 22.52 obv. 7 (oracle, NH).

3' described as absent: *ni. GÜB-za šī. = ma* NU.GÁL “The *nipašuri* is on the left; however there is no š.” KUB 22.56 rev. 8 (oracle, NH); [*ni.*] GÜB-*la peššiat šī.* NU.[GAL] “The *nipašuri* ‘threw’ to the left. There [is] no š.” KUB 18.49 rev.? 13; *ni. šī. = ma* NU.GÁL “The *nipašuri* (is present); but there is no š.” KUB 50.90 obv. 17; cf. KBo 41.134:8 (NH); *ni. šī.* NU.GÁL “The *nipašuri* (and?) š. are not present” KUB 46.37 obv. 33, rev. 8, 11 (oracle, NH); *ni. šī.* NU.TUKU “The *nipašuri* (and?) š. are not present” KUB 5.1 iv 66 (oracle, NH), tr. Beal, Ktèma 24:53 (differently) □ when there is no contrastive *-ma* the whole series is meant and both *nipašuri* and *šintaḥi* were missing.

b. in omen protases — 1' wr. syll.: [*takku/ mān = ša*] *n šī-in-ta-a-ḥi anda* [o-o-o-o] *kišari* “[If ...] occurs on the š.” KBo 10.7 iv 9-10 (omen, pre-NH?/NS), ed. DBH 12:28, 32; [DUB.x.KAM] *ša-ki-aš šī-in-ta-ḥi-ia-aš* “[xth tablet] of omens of the š.” KBo 10.7 iv 12 (omen colophon, pre-NH?/NS), ed. DBH 12:28, 32; cols. i-iii of the text have omens of the KI.GUB leading all commentators to conclude that KI.GUB is the Sumerogram for *šintaḥi*.

2' wr. KI.GUB: “[*mān = ka*] *n(?) ANA KI.GUB ištarniya pēdi* [^{UZU}ī] *ṭepu kittari* “[If] a little [fat] is lying in the center of the KI.GUB” KBo 10.7 i 20-21 (omen, pre-NH?/NS), ed. DBH 12:26, 29; [*mān = šan*] *AN[A S]AG.DU KI.GUB B[AR?] mah]ḥan kiša[r]i* “If (something) [li]ke a c[ross?] occurs on the top (lit. head) of the KI.GUB” KBo 10.7 ii 11-12, ed. DBH 12:26, 30; cf. *ibid.* 14-15; *takku = šša <n> ANA SAG.DU KI.GUB* [^{GIŠ}TUKUL] *kišari* “If [a mace] occurs on the top (lit. head) of the KI.GUB” KBo 10.7 ii 26-27, ed. DBH 12:26, 30; cf. *ibid.* 30-31; *takku SAG.DU KI.GUB IŠTU* [^{GIŠ}TUKUL].MEŠ] *anda waḥnuanza* “If the top (lit. head) of the KI.GUB is surrounded by mace[s]” KBo 10.7 iii 8-9, ed. DBH 12:27, 31; cf. *ibid.* 5-6; *takku ANA KI.GUB SAG.DU = ŠU GÜB-laz peran ḥaddarittari* “If on the KI.GUB its top (lit. head) is pierced on the front left” KBo 10.7 iii 21-22 (omen, pre-NH?/NS), ed. DBH 12:27f., 31; cf. iii 13-14; 17-18, ed. StBoT 5:53; iii 25-26; *takku* [^{GIŠ}TUKUL KI.GUB EGIR-*an kitt[a n] = ašta [and]a* ¹ZÉ] *uškizzi* “If a mace

is situated behind the KI.GUB and it faces [int]o the gallbladder” KUB 8.34 ii 4-5 + KUB 43.13 ii 6 (omen, pre-NS), ed. DBH 12:99, 101; cf. *ibid.* 7-8 and KBo 16.97 rev. 46-47 above a 2'; *takku* K[^I.GU]B SAG-*i = šši* [...] “If on the top (lit. head) of the KI.GUB [...]” KUB 8.34 ii 14 (omen, pre-NS), ed. DBH 12:100f.; *takku* KI.GUB GÜB-*l[az] x[...]* “If the KI.GUB [...] on the left” KUB 8.34 ii 17 (omen, pre-NS), ed. DBH 12:100f.; *takku* KI.GUB ZAG-*a[z] x[...]* “If the KI.GUB [...] on the right” KUB 8.34 ii 20 (omen, pre-NS), ed. DBH 12:100, 102; *takku TIBI IM kitta n = ašta* KI.GUB *and[a ...]* “If a ‘rising wind’ is situated and the KI.GUB [...] there in” KUB 8.34 iii 16 + KUB 43.13 iii 2 (omen, pre-NS), ed. DBH 12:101f. □ for *TIBI IM* see DBH 12:310; *mān* ^{GIŠ}TUKUL-*anza = ma* KI.GUB [*m*] *annikuwaḥḥi* “But if a mace approaches the KI.GUB” KUB 8.34 iii 18 + KUB 43.13 iii 4 (omen, pre-NS), ed. DBH 12:101f.; [(*tak*)] *ku* KI.GUB *h[(andāni = šši* ^{GIŠ}TUKUL *kitt)a]* “If a mace is situated parallel(?) to the KI.GUB” KUB 8.34 iii 5 (omen, pre-NS), w. dupl. KBo 34.133 iii 1 (NS?), ed. DBH 12:100, 102; cf. iii 9; for this Sumerogram outside of omen texts see also s.v. KI.GUB.

If the *nipašuri* is mentioned the š. will always occur in second position behind it. According to Riemschneider, DBH 12:296f., the KI.GUB (= the *šintaḥi*) is shown on the liver models from Boğazköy as an oblong notch (Einkerbung) on the “left” lobe of the liver. It lies perpendicularly between a generally straight groove known as the “path” (*padānu*) and a notch which is arch-shaped, split four-times in the middle, and which stretches from somewhere in the middle of the liver to the “left” edge of the “left” lobe. It likely corresponds on Biggs’ drawing of a liver (RA 63:160) to “the reticular impression.”

Goetze, JCS 11 (1957) 111 (= Akk. *padānu*); Friedrich, HW 2.Erg. (1961) 23 (“Pfortader” = Akk. *padānu*); Goetze, JCS 16 (1962) 28 (not = *padānu*, but KI.GUB = *manzazu*); Laroche, OLZ 1962:28; *idem*, RA 56 (1962) 49 (= KI.GUB “présence”); Friedrich, HW 3.Erg. (1966) 28 (= KI.GUB “Gegenwart”); Goetze, JCS 22 (1968) 21; Riemschneider, Omentexte 465 = DBH 12:260, 206f. (“Standort (als Markierung auf der Leber),” “eine Einkerbung auf dem ‘rechten’ Leberlappen (lobus sinister)” = KI.GUB), 535-538 = DBH 12:260, 296; Laroche, RA 64 (1970) 128 w. n. 4 (“peut être dérive en -ḥi du thème nominal *šintali*”), 133, 137; *idem*, GLH (1977-79) 235 (“Partie omineuse du foie = Sum. KI.GUB = Akk. *manzazu*); de Martino, ChS 1/7 (1992) 152-154; Schuol, AoF 21 (1994) 251f. (“Standort”); Tischler, HEG S (2006) 1051-1053.

Cf. ^{GIŠ}šienti-.

[^{GIŠ}šenti-] Tischler, HEG S 990 see ^{GIŠ}šienti-.

šinti[...] (Hurr. offering term, mng. unkn.); NS.†

[1] N[INDA].S[I]G *ši-in-ti(-)x[...]* IBoT 2.59 obv.? 10 (offering list, NS), translit. ChS I/3-1:77.

šinura/nt- adj.; (mng. unkn.); NS.†

sg. nom. *ši-nu-ú-ra[-...]* KBo 1.31 obv. 14 (NS).

(Sum.) [BU.]LU.Uḫ.ŠI.LÁ = (Akk.) *ma-ku-ú* = (Hitt.) *ši-nu-ú-ra[-...]* “(a) š. (person)” / (Sum.) [Ø?] = (Akk.) *ma-ku-ú-tum* = (Hitt.) MUNUS-za [*ši-nu-ú-ra-...*] “a [š.] woman” KBo 1.31 obv. 14-15 (lex., NS), ed. MSL 13:144 (lines 15-16) (no tr.).

š. is part of and immediately follows a series of entries with Sum. bu-lu-uḫ rendered by Akk. *gilittu*, *galātu*, *gitallutu*, and Hitt. *weritem[maš]* “fear, fright,” *weritenum[ar]* “to frighten” respectively (KBo 1.31 obv. 11-13, ed. MSL 13:143). However, since Akk. *makû* A “poverty, want,” *makû* “to be lacking” (see CAD M s.vv.) are not easily reconcilable with the idea of fear (but see AHW 591 s.v. *makû* I, and HEG Š 1053), following CAD M 140 and PSD B 168b, we prefer to keep the Akk. *makû*, *makûtu* attested here separate and assign Hitt. š. no meaning.

Tischler, HEG S/2 (2006) 1053f.

šipp- v. see *šapp-*.

šepa- A n. com.; sheaf, bunch, bundle(?); from OS.†

sg. nom. *še-e-pa-aš* KUB 11.33 iii 19 (NS); **acc.** *še-ba-an* KUB 29.30 ii 16 (OS), here? [*š*?-*e-pa-an* HHT 75 (= Bo 4767):11 (OS) (StBoT 25:180), *še-e-pa-an* KBo 6.26 i 6 (OH/NS), KUB 13.15 rev. 4 (OH/NS).

[(*takku* LÚ)?-*e*]š? *pat* (var. LÚ-*aš*) BURU₁₄-*i kuššani* [*tī*]ēzzi *še-ba-an* (var. *še-e-pa-an*) *išḫāi* (so also n; var. p: *išḫianza*) [(^{GIŠ}MAR.GÍ)]D.DA *ēpzi* É IN.N[(U.DA *i*)]štāpi KISLAḫ-an [(*warš*)]ianzi ITU.3.KAM 30 *PARĪS[I* (ŠE *ku*)]ššaš-*šet* “If (it is) a (free) man (who) in the harvest season hires himself out for wages (so that) he binds sheaves,

loads (lit. he seizes) wagons, fills(?) (lit. stops up) the barns, (and) they sweep the threshing floors, then his wages for 3 months shall be 30 measures of grain. (If it is a woman...)” KUB 29.30 ii 16-18 (Laws §158, OS), w. dupls. KUB 13.15 rev. 4-6 (n) (OH/NS), KBo 6.26 i 6-9 (p)(OH/NS), ed. LH 126f., cf. Güterbock, JCS 16:19 (on the date of KUB 29.30) □ the sg. acc. form *šepan* is used here in a collective sense; the predicate *išḫianza* in the NS copy represents an archaic writing of pres. pl. 3 *išḫianzi* (cf. *waršianzi*), see GrHL §11.8; (“... six jugs of beer, two *wakšur*-vessels of milk, two handfuls of groats, three *SŪTU*-measures of *šepit*-grain”) 1 *še-e-pa-aš* ^{LÚ}*ZÍZ* ^{URU}*GUDU*₁₂ *Kartapaḫa* *IŠTU* É-*ŠU* *pāi* “(and) one sheaf of wheat — the *GUDU*₁₂-priest of *Kartapaḫa* will give (it) from his property” KUB 11.33 iii 19-21 (list of offerings, NS), ed. THeth 21:312f. (“ein *šepa*-Maß”), AlHeth 66 n. 113; here? [... *š*?-*e-pa-an* *uiša-x-x*[-...]] HHT 75:11 (rit., OS), translit. Neu, StBoT 25:180 (as Bo 4767), tr. von Bredow, Altanat.Goth. 50 □ von Bredow, Altanat.Goth. suggests [...*š*?*ēpan* is the end of a DN (see *-šepa* B); although plene writing of the penultimate syllable is extremely rare in the DN and not yet attested in nouns ending in *-šepa-*, ^d*Hu-ri-ia-an-ze-e-pa* KUB 20.4 i 13 nevertheless shows that this possibility cannot be excluded; and if so, then a reading [...-z]*e-e-pa-an* is also possible.

Hrozný, CH (1922) 125 (“gerbe”); Hoffner, AlHeth (1974) 30, 126f., 210; Josephson, Heth.u.Indg. (1979) 95; Ševoroškin, GsKronasser (1982) 211f.; van den Hout, RIA 7 (1990) 525b (as a measure); Hoffner, ICH 4 (2001) 205; Klengel, AoF 33 (2006) 9f.; Tischler, HEG S (2006) 994f. (“Garbe, Getreidebündel”).

-šepa B, -šipa, -zipa, -zepa com.; genius, spirit of ... (?); from OH.

(uncertain) stem form (for nom.) ^d*še-pa* KBo 11.32 obv. 34 (OH/NS).

-šepal/-šipa and its phonetic variant *-zepal/-zipa* (after a nasal sound) appear as the second element of composite words denoting the deified localities *taršanzipa*- “platform, stage(?)” (sometimes incorrectly read *ḫaššanzipa*-), *daganzipa*- “ground, earth” as well as numerous deities and divine beings: ^d*Aškaše/ipa* (š. of the door) (OHP 1:51), ^d*Hantašepa* (š. of the front/forehead(?)), ^d*Išpanzašepa* (š. of the night), ^d*Kamruše/ipa* (š. of the *kamru*-), ^d*Hu(wa)riyanze/ipa*, ^d*Huwarpazipa*-, ^d*Gulza(n)ze/ipa*, ^d*Miyatanze/ipa* (z. of growth), ^d*Šuwanze/ipa*, Palaic

^dHilanze/ipa (z. of the (court-)yard), and perhaps *zikkanze/ipa-* (q.v.). Many of those meanings are merely suggestions. The question is whether -šepa is a noun in compound, or a derivational suffix (GrHL §2.54). In the latter case -šepa/-zepa can be considered a suffix personifying an inanimate object and in this sense it is, with reserve, compared by Neu, HS 102:10, with the -ant-suffix in Hittite. Laroche, Rech. 67f., described compounds with š. as being of feminine gender. So far, š. never occurs as a separate word in the meaning “spi genius” and does not seem to be related to either šepa- A “sheaf” or šipa(n) (a secretion or an infection of eyes), qqv. The only attested use of -š. as a seemingly separate word occurs in GE₆¹-za(-)^dše-pa KBo 11.32 obv. 34 (OH/NS) with ^dIš-pa-an-za-še-pa-aš in the dupls. KUB 43.30 iii 8 (OS) and KUB 58.38 i 13 (OH/NS), for text see Neu/Otten, IF 77:184 and Carruba, GsKlíma 14.

Given the Hitt. tendency to view mountains as sacred entities -š. may also be recognized as the final element in the geographical names ^{HUR.SAG}Aškaše/ipa, ^{KUR/HUR.SAG}Halalaze/ipa. Whether it was also present in the GN ^{URU}Anaše/ipa, ^{URU}Anzipa(?) ^{URU}Iqqašipa, ^{URU}Kašipa, and ^{URU}Tinišipa is unknown. The same is true of the PN Kurkaze/ipa (from Kültepe; for text see Bayram, Belleten LV/213:300f.), ^dDagaze/ipa in KBo 3.38 obv. 3 (Zalpa-Story, OH/NS; suggested by Soysal, Hethitica 7:188f.), and of ^mUppatišipa in ABoT 2.121 obv. 7. It is unlikely that the name ^mŠip(p)a-LÚ contains -š. because of the first position and the interchange between Šipa- and Šippa-; see StBoT 17:37 and Soysal, Hethitica 7:188f.

The possibility of a relationship between -š. and Hattic -šemu/-tipu/-zimu in the DN Wuru(n)šemu, Uruntemu, Uruntipu, Urunzimu (see van Gessel, OHP 1:542, 565) from the Hattic *wur* “land, population” (see Soysal, HWHT 324f.) as the equivalent of Hitt. *daganzipa-*, as tentatively suggested by Haas, KN 161 n. 2, remains unproven and could be accidental. Note that Hattian Wurušemu KUB 28.6 left col. 12 corresponds to Hitt. ^{URU}TÚL-naš ^dUTU-uš “Sungoddesses of Arinna” KUB 28.6 obv. rt. col. 12 (cf. Soysal, HWHT 924).

Laroche, RHA VII/45 (1945-46) 3-9, 10 (“démon, génie, esprit”); idem, RHA VII/46 (1947) 67f.; Otten, JKF 2 (1952-53) 71 n. 14; Goetze, Lg. 29 (1953) 264-266 (adj. of appurtenance); Kammenhuber, KZ 77 (1961) 183-187 (with previous bibl.,

“Genius”); Haas, KN (1970) 161 with n. 2; Archi, SMEA 16 (1975) 92; Gurney, Schweich (1977) 16 n. 5; Neu, Loc. (1980) 13 (on *tagan* in *Taganzipa-*); Tischler, GsAmmann (1982) 214, 223, 224, 230 n. 10; Melchert, Die Sprache 29 (1983) 7f.; Neu, HS 102 (1989) 10 with n. 36; van Gessel, OHP (1998) (under the DNs); Tischler, Ao&S Onomastik (2002) 80f.; Tischler, HEG (2006) 990-93; Hoffner/Melchert, GrHL (2008) §2.54.

šipa- C n.; see šipa(n)-.

šeba- D v.; (mng. unkn.); NH.†

pret. pl. 3 še-ba-er KUB 26.69 vi 11 (NH).

(“The men of Araunna drove (off) fifty cattle (and) two hundred sheep. By right(?) the men of Araunna plundered also the city including implements (and/namely?) copper implements”) *nu 2-an šarran ak[kan] parā še-ba-er* “They š.-d off the dead half.” KUB 26.69 vi 10-11 (dep., NH), ed. Werner, StBoT 4:44f. (no tr.).

Tischler, HEG S 994, suggests that perhaps we should read *še-ku-er* > *šeku(we)-* “close-up, sew together,” q.v. However, there is a clear difference seen on the photograph (Hethkonk) between the *ku*-signs on line 4 and elsewhere and the *ba*-sign in this word. Riemschneider, OLZ 70:259 suggests reading ŠE.BA-er “verteilten als Rationen,” which makes adequate sense, but the Sumerogram ŠE.BA is not otherwise attested in Hittite texts as either a noun or a verb.

(TÚG)še/ipaḫi- n. com.; Hurr. lw(?); (a garment typically worn by or associated with shepherds); from OH/NS.

sg. (or pl.?) nom. ^{TÚG}še-pa-ḫi-iš KBo 18.181 obv. 8, rev. (4) (NH); sg. acc. ^{TÚG}ši-pa-ḫi-in KUB 20.80 iii? 13 (NS), ^{TÚG}še-pa-ḫi-in KBo 10.23 i 12 (OH/NS), ^{TÚG}ši-pa-ḫi-in VS 28.15 ii 10 (NS); pl. nom. ^{TÚG}še-pa-ḫe-eš KBo 18.186 rev. 7, l. e. 6 (NH), here or sg. nom.? *še-pa-ḫi-iš* KBo 18.181 rev. (4) (NH).

a. worn: (“The prince goes up to the city”) *ta=za* ^{TÚG}ši-pa-ḫi-in *waššiyazzi* “He puts on a š.” KUB 20.80 iii? 13 (fest., NS); (“The king goes into the inner chamber and takes his robes §”) ^{TÚG}GÚ.È.A BABBAR-TIM SU^{KI} ^{TÚG}z_{ya} *warḫuin waššiyazi* § ^{TÚG}še-pa-ḫi-in=za ^{TÚG}GÚ.È.A ^{TÚG}še-pa-ḫi-ia ¹kuin¹ *ḫalziššanzi* “He puts on a white tunic in Hurrian(?) fashion and a shaggy robe § which they call a š.

(or) a š.-like-tunic” KBo 10.23 i 9-14 (KILAM fest., OH/NS), ed. van den Hout, BiOr 52:551f. w. n. 26, translit. StBoT 28:9, cf. StBoT 27:58 □ for a discussion of this passage and earlier interpretations see van den Hout, BiOr 52:551f. n. 26; for *šepaḫiya* see its own lemma; (“The king goes into the bath-house”) [*ta*≠]z TÚGš*i-pa-ḫi-in* ŠA LÚSIPA. UDU<≠*ya*> [o-o]-x-an *dāi* “He takes a š.-garment <and> a shepherd’s [...]” VS 28.15 ii 10-11 (fest., NS), ed. Alp, Tempel 286f., THeth 21:238f., cf. Siegelová, Verw. 371 n. 7, StBoT 27:58 n. 13 (reading *še*-) □ all tr. “š.-garment of a shepherd” although the position of the gen. does not favor this; Popko’s, THeth 21:238, restoration to [Ú GIŠ]GIDRU-an “[and] a staff” although attractive, faces the same objection. Without the Ú (thus Beckman, FsOtt² 43 n. 65), the break seems too large.

b. in inv.: 1 TÚGš*e-pa-ḫi-iš* 1 TÚG.GÚ HURR[*I* ...] “One š.-garment, one tunic in Hurrian style” KBo 18.181 obv. 8 (inv., NH), ed. THeth 10:118, 121 (“š.-shirt”), Siegelová, Verw. 370f.; [... *še-p*]a-ḫi-iš ŠÀ.BA 2 GAD 4 TÚG x[...] “[...] š.-garment(s), including two linen, 4 [...] -garments” KBo 18.181 rev. 4, ed. THeth 10:120, 122, Siegelová, Verw. 374f.; [...]x 2 TÚGš*e-pa-ḫe-eš* GIŠ(coll.photo) *karnašaš* 3 x[...] “Two š.-garments, a *karnaša*-, three [...]” KBo 18.186 l. e. 6 (inv., NH), translit. THeth 10:170 (read ^{GAD}*kar-na-ša-aš* against the copy’s differently shaped GAD in line 7), Siegelová, Verw. 379 (reading GIŠ*karnašaš*); 3 TÚGš*e-pa-ḫe-eš* x[...] KBo 18.186 obv. 7 (inv., NH), translit. THeth 10:169, Siegelová, Verw. 378.

Haas’s claim, *Gesch. Relig.* 197 n. 5, that š. is a Hurr. derivation in -*ḫi*- from the Sum. SIPA finds some support in the association with a shepherd in VS 28.15 ii 10-11 (above, a). For the imagery of shepherds in Hittite royal iconography see Beckman, FsOtt² 42-44.

Goetze, JCS 16 (1962) 29; Kronasser, EHS 1 (1962) 209 (“kultisches(?) Kleid”); Friedrich, 3.Erg. (1966) 28; Singer, StBoT 27 (1983) 58 n. 13; Siegelová, Verw. (1986) 371 n. 7 (garment worn by princes, kings, shepherds); Haas, *Gesch. Relig.* (1994) 197 w. n. 95 (š. is Hurr. derivation from SIPA); Taracha, *Ersetzen* (2000) 145; Tischler, HEG S (2006) 995.

(TÚG)še/ipaḫiya- adj.; pertaining to a *šipaḫi*-garment, *šipaḫi*-like; NS.

sg. nom.? *še-pa-ḫi-ia-aš* KBo 18.181 obv. 28 (NH), *ši-ba-ḫi-ia[-aš]* KUB 42.60:3 (NH); **stem form (or pl. nom.-acc. neut.?)** TÚGš*e-pa-ḫi-ia* KBo 10.23 i 13 (NH).

(“The king goes into the inner chamber and takes his robes”) TUG.GÚ.È.A BABBAR-TIM SU^{KI} TÚG≠*ya warḫuin waššiyazi* § TÚGš*epaḫin*≠za TÚG.GÚ.È.A TÚGš*e-pa-ḫi-ia* ¹*kuin* ¹*ḫalziššanzi* “He puts on a white tunic in Hurrian(?) fashion and a shaggy robe § which they call a *šepaḫi* (or) a š.-like tunic” KBo 10.23 i 12-14 (KILAM fest., OH/NS), ed. van den Hout, BiOr 52:551f. w. n. 26, translit. StBoT 28:9, cf. StBoT 27:58; [o] TÚG.GÚ HURRI *še-pa-ḫi-ia-aš* [...] “[one(?)] Hurrian š.-like tunic” KBo 18.181. obv. 28 (inv., NH), ed. THeth 10:119, 122, Siegelová, Verw. 372f.; [...] 1 TÚG.GÚ BABBAR *ši-ba-ḫi-ia-[-aš]* “One white š.-like tunic” KUB 42.60:3 (inv., NH), translit. THeth 10:186, Siegelová, Verw. 525.

Cf. (TÚG)š*e/ipaḫi*-

šippai- see *šappai-*.

šipa(n)- n. neut.; (a secretion due to an infection of the eyes); from OH?/MS.†

sg. nom.-acc. *ši-pa-an* KUB 33.66 ii 14 (OH?/MS), KUB 34.91 i 5 (NS), *šī?-pa-an* KBo 23.4:8 (OH?/MS), *ši-pa-an-(a)* KUB 44.63 iii 12 (NH), *ši-i-pa-an* KBo 38.191:1 (MS), Bo 3460 iv 14 (NS).

(After the practitioner applies a mixture of wine and *marruwašḫa*-mineral (q.v.) to the (eyes of) patient) *namma*≠an *āndaz* A-a^z [i]š*ḫaḫru ši-pa-an-n* [≠a] x [...] *arḫa ānšzi* “Then he wipes away his [t]ears an[d] š. [from his eyes(?)] with hot water” KUB 8.38 iii! 20-21+KUB 44.63 iii 12 (medical rit., NH), ed. StBoT 19:30f. (no tr.), Soysal, FsPopko 319 n. 10 (no tr.); (“Let him [t]ake [his *tarpi*-demon, ditto] his *parninka*, ditto [his blood], ditto his *ḫapanzi*, [ditto his redness], let him take his [tea]rs, [let him take [his] eye [illness]]”) ¹*šī?*l-*pa-an dāu kammarān* [*dāu ḫarki dāu*] *inan dāu* “Let him take the š., [let him take] the haze, [let him take the whiteness], let him take the illness” KBo 23.4 obv. 8-9 (myth, OH?/MS), ed. Groddek, ZA 89:37, 39 □ Groddek reads [z]i-*pa-an*, as seems to be supported by the handcopy; but ibid. 41f. he leaves open the possibility of reading [*da-a*]-l¹ *še-pa-an*, noting, however, that it would be the only spelling of the word with *še*- instead of *šī*-. Moreover, the shape of the Ú sign in the other lines does not favor this reading, while the joining frag. KUB 33.66 ii 14 (see next quote) has *ši-pa-an*. In contrast to the handcopy, the

online photo (Hetkonk) might support a reading ʃšil-; (“In the sea lie vessels of copper. Their lids are made of lead. She (i.e., the Sungoddess of the Earth) put [everything] in (them)”) *tarpin daiš par[ninkan] daiš ēšhar daiš hapanzi d[aiš] § SA₅ daiš išhahru daiš IGI.[H].A-aš G[IG-an] daiš ši-pa-an daiš kammara[n da]iš harki daiš inan daiš* “She put (in) the *tarpi*-demon, put (in) the *par[ninka]*, put (in) the blood, p[ut] (in) the *hapanzi*, § put (in) redness, put (in) tears, put (in) the i[llness] of the eyes, put (in) the š., [p]ut (in) the haze, put (in) the whiteness(?), put (in) illness” KUB 33.66 ii 11-15 + KBo 40.333 ii 1-3 (myth of Stormgod at Liḫzina, OH?(NS), ed. Groddek, ZA 89:37f., 39f., translit. Myth 70 □ most of the things put into these vessels can be related to eye diseases; for *kammara*- (lit. “fog, cloud, haze”) as an impairment of vision or disease of the eyes see the ritual of Allaituraḫi KUB 24.13 ii 6; for “white” as an eye illness, see Burde, StBoT 19:38f., possibly white spots on the pupil (see Haas, *Materia* 529 (“Leukom”); if the Luw. *hapanzi* in ii 12 really belongs to *hapa*- “river” (Puhvel, HED 3:114) maybe it is to be interpreted here as “discharge (of the eyes)”; similarly in fragmentary contexts: [*hap*]anzi *marratt[at SA₅ marrattat] išhahru marratta[t IGI. H].A-aš GIG-an] marrattat ši-pa-an ma[rrattat] § gamarāš(?) KI.MIN harki KI.MIN in[an KI.MIN] “[hap]anzi dissolve[d, redness dissolved], the tears dissolve[d, the eye illness] dissolved, š. di[ssolved]. § The haze ditto, the whiteness ditto, the ill[ness ditto]” KUB 34.91 i 3-6 (same composition as above), ed. Soysal, FsPopko 319 n. 10 (no tr.); ... GIG-an KI.MIN ši-i-pa-an KI.MIN *kammara[n KI.[MIN ...]* “... The illness (acc.) ditto, š. ditto, the haze di[tto ...]” Bo 3460 iv 14-15 (NS, text cited by Burde, StBoT 19:34); [... *kara*]š ši-i-pa-an *k[araš? ...]* / [... *ka*]raš inan *karaš* “[cu]t (off) [...; cu]t (off) the š.; [... c]ut (off) [...]; cut (off) the sickness” KBo 38.191:1-2 (MS), translit. Groddek, ZA 89:42 n. 15.*

š. appears to be a secretion of the eyes like tears. Since it occurs in a context of diseases, Burde, StBoT 19:34 and 73, plausibly suggests “pus.”

Burde, StBoT 19 (1974) 34, 73 (“eitriges Entzündung, Eiter(?)”); Josephson, Heth.u.Idg. (1979) 95 (“pus, purulent discharge”); Poetto, Heth.u.Idg. (1979) 208 (related to IE words meaning “sap; pus”); Fincke, *Augenleiden* (2000) 211 n. 1579 (cf. Akk. *šīpu?* “gelbliche ... Sekretion des Auges, wahrscheinlich ... Eiter”); Soysal, FsPopko (2002) 319 n. 10; Haas, *Materia* (2003) 529

(“Eiter, eitriges Entzündung”); Tischler, HEG S (2006) 1054 (“Augenbutter, Eiter”).

šip(p)a(n)d(a)-, išpand(a)- v.; **1.** to libate (a liquid or a liquid from a vessel), **2.** to consecrate (by pouring a libation on or over), **3.** to make an offering, offer; wr. syll. and BAL (and SISKUR?, see 3 e 3’); from OS.

pres. sg. 1 *iš-pa-an-taḫ-ḫé* KBo 17.3 iv 6 (OS), *iš-pa-an-taḫ-ḫi* KBo 17.1 iii 14, iv (5), 10 (OS), KBo 17.6 iii 6 (OS), [*i*]š-pa-an-da-aḫ-ḫi KUB 28.78 i 4 (NS), KBo 46.52:(9)(NS), *ši-pa-an-taḫ-ḫi* VBoT 24 iv 8 (MH/NS), KBo 15.25 rev. 34 (MH/MS), KUB 27.67 iii 6 (MH/NS), KUB 30.48:17 (MS), *ši-ip-pa-an-taḫ-ḫi* KUB 9.27 + KUB 7.8 i 4 (MH/NS), (ibid. +) KUB 7.5 iii 2 (MH/NS), KUB 57.63 i 19 (NS), KBo 34.216 ii 10, (11?) (NS), [*š*]i-ip-pa-an-da-aḫ-ḫi KUB 30.57:4 (NS), *ši-pa-an-ta-aḫ-ḫi* KBo 12.96 iv 25 (NS), KUB 7.1 i 3, 5 (MH/NS), KBo 29.3 i 2 (MH/NS), KUB 56.12:8 (NH), *ši-pa-an-da-aḫ-ḫi* KBo 13.101 i 13, 17, 21, 24 (NS), KBo 5.2 i 9, iv 66 (MH/NS), *ši-pa-an-taḫ-ah-ḫi* KBo 16.97 obv. 27 (MH/MS), *ši-pa-taḫ-ḫi* KUB 30.48:6 (MS), BAL-an-taḫ-ḫi KUB 17.28 i 19 (NS), BAL-aḫ-ḫi KUB 17.28 i 28 (NS), KUB 15.11 iii 22 (NH), KUB 5.24 ii 8 (NH), VBoT 25 i 4 (NH), KUB 7.11 i 3 (NS), KUB 48.119 obv.? 12 (NH), BAL-ḫi KUB 7.14 i 3 (ENS?).

sg. 2 BAL-at-ti KUB 60.109:14 (LNS).

sg. 3 *iš-pa-an-ti* KBo 20.11 ii 6, iii (5)(OS), KBo 20.25:4, 6 + KBo 20.19 i 8 (OS), KBo 20.19:6 (OS), *ši-pa-an-ti* KBo 17.11 iv 4, 14 (OS), KBo 25.51 i? (6)(OS), KBo 17.50 rev.? 4, 5 (OS), KBo 17.35 iii? 17, 18, 19 (OS), KBo 20.76 rev. 8 + KBo 24.87 rev. 14 (MS), KBo 17.19 i (14), iii (4)(OS), KBo 17.19 + KBo 25.52 ii 11 (OS), *ši-pa-an-ti* KUB 43.30 ii 10, 11, 14, 15 (OS), KBo 21.80 i 16 (OH/MS), KBo 8.109 ii (4), 5 (OH/MS), VBoT 58 iv 43 (OH/NS), KBo 15.33 ii 31, 42, iii 9, 33 (MH/MS), KUB 33.62 iii 9 (MH/MS), KBo 15.10 ii 4, 7, 18, 22, iii 49 (MH/MS), VBoT 24 ii 3, 35, iv 36 (MH/NS), KUB 6.45 iv 7 (Muv. II), KUB 25.18 ii 11 and passim (Tudḫ. IV; note iv 32 *ši-pa-ti*), *ši-ip-pa-an-ti* KBo 21.85 iv 12 (OH/MS), KBo 10.37 iii 38, iv 9, 22 (OH/NS), KBo 19.128 i 26, 38, ii 14 (OH?(NS), KUB 17.8 iii 8 (pre-NH/NS), KUB 4.1 i 7 (MH/NS), KBo 10.45 ii 11 (MH/NS), KUB 6.45 iv 12, 17, 22, 27, 32 (Muv. II), VBoT 128 v 5 (NS), KUB 5.6 i 36, ii 10, 55 (NH), KUB 27.1 i 40 (Ḫatt. III), KUB 25.23 i 25 (Tudḫ. IV), *ši-ip-an-ti* KUB 25.33 i 5 (NS), *ši-ip-pa-ti* KUB 6.46 i 56, 60, 64 (Muv. II; all written in the intercolumnium), BAL-pa-an-ti KBo 45.95 left col. 5 (NS), BAL-an-ti KBo 10.37 iii 8, iv 6, 32, 40, 41 (OH/NS), KBo 11.32 obv. 3 (NS), KUB 41.8 iii 3, 15, 32, iv 5, 19 (MH/NS), KBo 11.14 iii 18 (NS), KBo 11.17 ii 5, 12 (NS), KUB 12.26 i 5 (NS), KUB 22.35 iii 7, 11 (Tudḫ. IV), KBo 2.13 obv. 4, 14 (NH), KUB 17.35 iii 4, iv 15 (Tudḫ. IV), BAL-ti KBo 11.32 obv. 10, 17, 24 (OH/NS), KUB 24.9 ii 41 (MH/NS), KUB 41.8 iii 3 (MH/NS), KUB 30.27 obv. 13, 14, and passim (NS), KUB

6.45 iv 51 (Muw. II), KUB 22.45 rev. 13 (NH), KUB 17.35 i 20, ii 29, iv 9, 20, 27 (Tudh. IV), BAL-*i* KUB 5.6 ii 11 (NS), KBo 16.98 ii 4, 5 (NS), KUB 39.74 obv. 11 (NS), KUB 58.62 ii 10, v 14 (NS), *ši-ip-pa-an-da-a-i* KUB 39.71 ii 54, iii 14, (59) (NS), *ši-ip-pa-an-da-i* KUB 39.83:9 (NS), HT 5:(4), 20 (NS), KUB 15.1 iii 55 (NH), *ši-ip-pa-an-ta-i* KUB 31.39 obv. 11 (Murš. II), *ši-pa-a[-an]-da-i* FHG 13a iv 8 (NS), *šil-pa-an-da-i* Bo 3659:5 (AfO 25:176), *ši-ip-pa-an-zi* KUB 53.18 iv 5 (OH/NS) and perhaps KUB 25.23 i 14 (Tudh. IV) (cf. pl. followed by sg. *šippanti* in par. phrase in i 25), KUB 2.8 ii 34 (LUGAL-uš *tiyanzi* (sic) *ta=kkān šippanzi*), *ši-pa-an-zi* FHG 7 left col. 18 (MS, dupl. *ši-pa-a-a[n-t]i?* KBo 20.76 rev. 8 + KBo 24.87 rev. 14 (MS)).

pl. 1 *ši-pa-an-du-wa-ni* KUB 31.42 ii 24 (MH/NS), w. dupls. KUB 35.18 i 3 (MS), and [(*ši-pa-an-d*)]*u-u-e-ni* Bo 4670 ii 22 (NS, apud Miller, ZA 97:130).

pl. 3 [*i*] *ši-pa-an-ta-an-zi* KBo 17.15 obv. 18 (OS), *ši-pa-an-ta-an-zi* KBo 25.56 + KBo 30.27 i 14 (OS), KBo 25.58 obv. (4), (7) (OS), KBo 21.1 iii 7 (NS), KUB 45.47 ii 7 (MS), KUB 15.34 iv 55 (MH/MS or ENS), KBo 12.96 iv 17 (MH/NS), KUB 29.1 iii 24, iv 28 (OH/NS), *ši-pa-an-da-an-zi* KBo 25.58 rev. (5) (OS), KBo 21.41 rev. 23 (MH/MS), ABoT 1.25 ii? 11 (MH/MS), KUB 2.2 iv 23 (OH/NS), VBoT 24 ii 31, iv 23 (MH/NS), KUB 7.20 obv. 14 (MH/NS), KUB 50.33 i 4 (NH), KUB 29.1 iii 25 (OH/NS), *ši-pa-an-da<-an>-zi* KUB 32.123 iii 47 (pre-NH/NS), KBo 24.18 i 3 (MS), KBo 46.257 iii 8 (NS), *ši-ip-pa-an-da-an-zi* KUB 4.1 i 9 (MH/NS), KBo 11.10 ii 19 (MH/NS), KUB 40.103 i? 10 (NS), *ši-ip-pa-an-ta-an-zi* KUB 25.23 i 43 (Tudh. IV), *ši-ip-pa-an-tan_x-zi* KBo 4.13 v 12 (NS), perhaps *ši-ip-pa-an<-da-an>-zi* KUB 25.23 i 14 (Tudh. IV) (cf. above sg. 3), KUB 2.8 ii 34 (cf. above sg. 3), BAL-*an-da-an-zi* KBo 14.142 ii 13 (NS), BAL-*an-zi* KBo 11.1 rev. 14 (Muw. II), KBo 2.7 obv. 20, 27, rev. 8 (NH), KBo 2.2 iv 10 (NH), KUB 7.24 obv. 6 (Tudh. IV), KUB 25.23 i 27 (Tudh. IV), KBo 2.13 rev. 6 (NH), BAL-*zi* KUB 27.70 iii 4 (NH), KUB 17.16 iv 10 (NS), KBo 26.192:7 (NH), KUB 51.53 obv. rt. col. 8 (NS), KUB 51.58 rev.? 6 (NS).

pret. sg. 1 *ši-pa-an-taḥ-ḥu-un* KBo 15.10 ii 10 (MH/MS), *ši-pa-an-da-aḥ-ḥu-un* KUB 19.37 ii 35 (Murš. II), *ši-pa-an-ta-aḥ-ḥu-un* KUB 14.11 iii (10), 11 (Murš. II), *ši-pa-an-taḥ^{ab}-ḥu-un* KBo 13.73:12 (NH?), *ši-lip-pa-an-da-aḥ-ḥu-un*¹ KUB 19.37 ii 17 (Murš. II), Bo 3726 (StBoT 24:67):9(?) (Ḥatt. III), BAL-*aḥ-ḥu-un* KBo 3.6 i 16 (Ḥatt. III), KBo 10.16 iv 2 (NS), KUB 54.1 i 32 (NH), *ši-ip-pa-an-du-un* KUB 58.79 iv 5 (NS), here? SISKUR-un KBo 13.73:11, 14 (see 3 e 3').

sg. 3 *ši-pa-an-ta-aš* KBo 15.10 iii 59, 66 (MH/MS), *ši-pa-an-da-aš* KBo 15.10 iii 64, 68 (MH/MS), KUB 40.107 obv. 6 + IBoT 2.18 ii 7 (NS), *ši-pa-an-za-aš-ta* KBo 8.68 iv? 5 (NS), KUB 20.59 v 6 (MH/NS).

pl. 1 *ši-pa-an-tu-u-en* KUB 57.66 ii 5 (LNS), [*š*] *i-pa-an-du-en* KBo 24.130 rev. 3 (MH/NS).

pl. 3 *ši-pa-an-te-er* KBo 15.10 ii 31, 38 (MH/MS), KBo 15.52 v 5 (MH/NS), KUB 31.53 obv. 8 (Ḥatt. III), KUB 32.128 i 27 (NS), *ši-ip-pa-an-te-er* KUB 5.6 ii 69 (NH), KUB 5.7 obv. 22, 30 (NH), KBo 35.168 iv 12 (NS), *ši-ip-pa-an-*

ta-er KUB 5.6 ii 63 (NH), [*š*] *i-pa<-an>-te-er* KUB 26.64 i 2 (Ḥatt. III), BAL-*er* KUB 22.40 iii 14 (NH).

mid. pret. pl. 3 *ši-pa-an-da-an-da-at* KBo 12.62:13 (MH/MS).

inf. *ši-pa-an-tu-u-an-ta* KUB 10.21 i 1 (archaic; NS), *iš-pa-an-du-wa-an-zi* KBo 19.138 obv. 9 (pre-NH/NS), *ši-pa-an-du-wa-an-zi* KBo 13.165 ii 11 (MS), KBo 21.85 i 26 (OH/MS), KUB 25.36 v 5 (OH/MS?), KUB 43.55 iii 3 (pre-NH/NS), KUB 7.53 i 23 (NS), KUB 47.36:13 (MH/MS), KBo 17.103 i 19 (NS), *ši-pa-an-du-an-zi* KBo 25.178 i 12 (OH/NS), KUB 40.102 i 20 (NS), *ši-pa-an-du-u-an-zi* KUB 19.37 ii 22 (Murš. II), *ši-pa-an-du-u-wa-an-zi* KUB 39.4 obv. 3 (pre-NH/NS), KUB 27.1 i 14 (Ḥatt. III), KUB 34.107 obv. 5 (NS), *ši-pa-an-du-wa-a-an-zi* KUB 58.71 ii 14 (NH), *ši-pa-an-tu-wa-an-zi* KBo 15.37 iii 56 (MH/NS), *ši-pa-an-tu-u-an-zi* KUB 16.83 obv. 32 (NH), *ši-pa-an-tu-u-wa-an-zi* KUB 39.6 rev. 19 (NS), KBo 30.54 i 19 (NS), KBo 3.6 ii 59 (Ḥatt. III), *ši-ip-pa-an-du-wa-an-zi* KBo 19.128 iii 10 (NS), KUB 5.6 ii 5 (NH), KUB 44.55 obv. 13 (NS), KUB 45.77 rt. col. 9 (NS), *ši-ip-pa-an-tu-wa-an-zi* KBo 24.78 iv? 7 (NS), KBo 13.136 obv. (5)? (NS), BAL-*u-wa-an-zi* KUB 1.1 ii 81 (Ḥatt. III), KBo 2.6 iii 31, 33 (Tudh. IV), BAL-*u-an-zi* KUB 16.32:15 (Tudh. IV), 20, KUB 16.65 i 2 (NH).

verbal subst. nom.-acc. *ši-ip-pa-an-du-wa-ar* KBo 10.45 iii 46 (MH/NS), KUB 55.47:6 (NS), *ši-ip-pa-an-du-ar* KBo 1.42 iv 44 (NS), [*š*] *i-pa-an-tu-wa-ar* KUB 59.18 obv.? 15 (NS), BAL-*an[-d]u-ar* KUB 41.8 iii 36 (MH/NS), BAL-*u-wa-ar* KUB 3.95:9 (NS), BAL-*wa-ar* KUB 55.54 iii? 10 (LNS); **gen.** see the noun ^(DUG)*šipanduwa-*.

part. sg. com. nom. *ši-pa-an-ta-an-za* KUB 14.1 rev. 78 (MH/MS), *ši-pa-an-da-za* KUB 19.37 ii 24 (Murš. II), BAL-*an-za* KUB 18.63 iv 12 (NH); **neut. nom.-acc.** *ši-pa-an-da-an* KUB 6.22 iii 15, (17) (NH), *ši-pa-an-ta-an* KBo 8.81 rev.? 9, 12 (MS?), Pinches, LAAA 3 pl. 28 no. 7:6 (NS), *ši-ip-pa-an-da-an* KUB 24.12 iii 25 (NH/NS), *ši-ip-pa-an-ta-an* KBo 4.13 v 1 (NS), BAL-*an* KUB 16.39 ii 5, 22 (NS), KUB 16.27:8 (NS), KUB 36.87 iii 8 (NS); **pl. com. nom.** *ši-pa-an-da-an-te-eš* KUB 30.40 i 19 (NS).

imperf. act. pres. sg. 1 *ši-pa-an-za-ke-m[i]* KUB 32.46 obv. 13 (MS or ENS), *ši-ip-pa-an-za-ke-mi* KUB 38.37 iii 18 (NH), BAL-*an-za-ke-mi* KUB 49.50:10 (NH), BAL-*ke-mi* KUB 38.37 iii 12 (NH).

sg. 3 *iš-pa-an-za-aš-ke-e[z-zi]* KBo 20.37 obv. 3 (OS), [*š*] *i-pa-an-za-aš-ke-ez-zi* KBo 34.232:8 (NS), *iš-pa-an-za-ke-zi* KBo 20.34 rev. 6 (OH/MS), *ši-pa-an-za-ke-ez-zi* KBo 15.33 iii 27 (MH/MS), KUB 29.8 i 3 (MH/MS), IBoT 1.29 rev. 45 (MH/MS?), KUB 15.42 iii 15 (MH/NS), KUB 14.4 ii 20 (Murš. II), KUB 30.63 v? 5 (NS), KUB 50.16 ii 13 (NH), *ši-pa-an-za-ke-zi* IBoT 1.29 rev. 32 (MH/MS?), KBo 23.18 obv. 3 (MS), *ši-ip-pa-an-za-ke-ez-zi* KUB 4.1 iii 9 (MH/NS), KUB 41.7 v 9 (NS), KUB 8.30 obv. (8), (11) (NS), BAL-*an-za-ke-ez-zi* KUB 17.28 iii 20 (NS), KUB 22.66 iv 10 (NH), [BA]L-*ke-ez-zi* IBoT 3:115 obv. 7 (MS).

pl. 3 *ši-pa-an-za-kān-zi* KBo 23.27 ii 40 (MH/MS), KUB 45.47 iv 37 (MS), KBo 15.37 iii 59 (MH/NS), KUB 32.137 ii 8 (MH/NS), KUB 1.1 iv 75 (Ḥatt. III), KBo 2.18 rev. 5 (NS),

ši-ip-pa-an-za-kán-zi KUB 6.45 iii 9 (Mw. II), KUB 5.6 iii 8 (NH), KUB 55.65 iv 44 (NS), KUB 17.14 rev. 10 (NS), *BAL-an-za-kán-zi* KUB 31.32 rev.? 7 (NH), KUB 31.71 iv 25 (NH), KBo 20.75 rev. (15) (NH), ¹BAL¹?-eš-kán-zi IBoT 2.131 obv. 8.

pret. sg. 3 *ši-ip-pa-an-za-ke-et* KUB 38.37 iii 11 (NH);

pl. 3 *BAL-an-za-ke-er* KBo 2.2 iv 12 (NH), *BAL-an-za-ker* KBo 23.111 rev.? 6 (NH), KUB 56.19 ii 30 (NS).

imp. pl. 3 *ši-pa-an-za-kán-du* KUB 31.88 iii 6 (MH/MS), KUB 13.2 iii 8 (MH/NS), *ši-ip-pa-an-za-kán-du* KUB 33.120 ii 65 (pre-NH/NS).

supine *ši-ip-pa-an-za-ke-u-an* KUB 33.120 ii 72 (pre-NH/NS), *ši-ip-pa-za-ke-u-wa-an* KUB 31.127 i 50 (OH/NS), *BAL-an-za-ke-u-wa-an* KBo 2.2 iv 13 (NH), *BAL-eš!-ke-u-wa-an* KUB 16.32 ii 7 (NH).

broken: *ši-pa-a-an[-]* KBo 31.208:6, 8 (OS?).

For the unique spelling *ši-pa-ip-pa-an-t[i]* KBo 22.135 rev. 13 (ENS?) as a scribal mistake see Rüster, FsOttens² 305; for writings like *ši-ip-an-ti* see GrHL §1.12, for non-spelling of the *-n-* see GrHL §1.135.

(Sum.) [BAL] = (Akk.) [...-l]u?-ú = (Hitt.) *BAL-u-wa-ar* KUB 3.95:9 (S^a voc.), ed. MSL 3:79; (Sum.) *DA.RÍ.AN.ŠI* = (Akk.) *me-ku-ú* = (Hitt.) *ši-ip-pa-an-du-ar* KBo 1.42 iv 44 (Izi Bogh., NS), ed. MSL 13:141; for Akk. *mekû* “to be negligent” as probably misunderstood by the Hitt. editor as *maqqu* “libation bowl, pouring” see Hoffner, JAOS 87:301f.

1. to libate (a liquid or a liquid from a vessel)

a. absolute

b. w. liquid in acc. and no beneficiary or goal indicated

c. w. beneficiary/goal in d.-l.

1' w. d.-l.

2' w. *ANA PĀNI*

3' w. *menahḫanda*

d. w. beneficiary in acc.

e. w. liquid in acc. and beneficiary in d.-l.

f. w. liquid in acc. and goal in d.-l.

g. w. -za and/or beneficiary goal in d.-l.

h. any of the above constructions (1 a-g) with an inst. or abl. denoting the liquid or the vessel from which the libation is poured

1' without local adv.

2' with local adv.

a' w. *anda*

b' w. *araḫzanda*

c' w. *arḫa*

d' w. *kattanda*

e' w. *peran*

f' w. *šer*

g' w. *šer arḫa*

2. to consecrate (by pouring a libation on/over); usually w. sentence particle -(a)šta or -kan

a. animal(s)

1' w. explicit mention of liquid and/or vessel

2' without explicit mention of liquid and/or vessel

a' w. obj. (acc.) only

b' w. obj. and d.-l. of god(s)

c' w. obj. and d.-l. of god(s) and adverbials of location, time, manner and/or purpose

b. ritual food

1' w. explicit mention of liquid and/or vessel

2' without explicit mention of liquid and/or vessel

c. cities

1' w. explicit mention of liquid and/or vessel

2' without explicit mention of liquid and/or vessel

d. other

3. to offer, make an offering

a. abs.

1' without indicated beneficiary

2' w. -za to make an offering for oneself

b. w. beneficiary in d.-l. (or ANA or gen. + peran)

1' without -za

2' w. -za

3' verbal noun

c. w. beneficiary in acc.

1' without -za

2' w. -za or encl. pron.

d. w. dir. obj. of item(s) offered

1' animals

a' w. dir. obj. (acc.) only

b' w. dir. obj. and d.-l.

2' meat/fat

3' vessels

4' assorted items

5' tribute

6' ritual or festival

a' without -za

b' w. -za

e. special usages

1' *anda* š. w. dat. of person “to make offerings against someone”

2' *arḫa* š. “to undo by offering”

3' unclear, w. -za and *peran arḫa*

4' unclear, medio-passive

1. to libate (a liquid or a liquid from a vessel; without sentence particle unless a local adv. other than *peran* is present) — a. absolute: (“He (i.e., the king) breaks a thick bread, puts it back at the altar”) *ši-pa-an-ti-ya* “and he libates” KUB 7.25 i 11 (fest., NS), ed. Neu, GsBökönyi 641f., Wilhelm, KuSa 1/1:13f.; [... *i(španduz)]ziaššar* GE₆ ŠA GEŠTIN *dāi kuttasḫ peran [šiuni 1-i(š ši-pa-an-t)]i ḫaššī 1-iš kuršaš peran 1-iš [ḫal]m[aššu(itti 1-ŠU lu)]ttiya 1-iš ḫattaluaš* GIS-*i 1-iš ḫašš[ā(š tapuša 1-i)]š ši-pa-a-an-ti* (dupl. *ši-pa-an-ti*) “He takes a black libation vessel of wine. He libates on[ce to the deity] before the wall, once at the hearth, once before

the hunting bag, once at the [th]ro[n]e/[d]a[is], once at the window, once at the door-bolt, (and) he libates once beside the hearth” KBo 17.11 iv 11-14 + KBo 25.95 iv 1-2 (thunder fest., OS), w. dupl. KBo 17.74 iv 37-40 (MS), ed. StBoT 12:34f., translit. StBoT 25:68f. (ll. 30'-33' without join); *nu 9?-ŠU ši-ip-pa-an-ti* “and he libates nine(?) times” KUB 35.133 ii 40 (Iṣṭanuwan rit., NS), translit. StBoT 30:281.

b. w. liquid in acc. and no beneficiary or goal indicated: GEŠTIN-*an iš-pa-an-taḥ-ḥi* “I libate wine” KBo 17.1 iii 14 (fest., OS), ed. StBoT 8:30f.; *namma KAŠ peran katta ši-pa-an-ti* “Then he libates beer down in front” KBo 24.28 + KBo 29.70 i 10 (*witaššiyaš* fest., MS); *nu=kan UDU š[(i-p)]a-an-ti* (var. C: *ši-ip-pa-an-ti*) NINDA.GUR₄.RA=ya *paršiy[a]* GEŠTIN=ya *ši-pa[-(a)]n-ti* (var. C: *ši-ip-pa-an-ti*) “She consecrates the sheep and crumbles the thick bread and libates the wine” KBo 2.3 ii 52 (2Mašt., MH/NS), w. dupls. B: KBo 39.8 iii 42 (MS) and C: KBo 53.27 iii 4-5 (NS), ed. StBoT 46:91f. □ note that *-kan* occurs with mng. 2, but is absent with mng. 1 in this passage.

c. w. beneficiary/goal in d.-l. (or *menahḥanda* or *ANA PĀNI/peran*) — 1' w. d.-l.: LÚ<<MEŠ>>GUDU₁₂ *paizzi iṣṭanāni peran 3-ŠU ši-pa-an-ti ḥašši 3-ŠU ši-pa-an-ti* ^dTelipinu 3-ŠU *ši-pa-an-ti* ^{GIŠ}ḥatalwaš ^{GIŠ}i-1-ŠU *ši-pa-an-ti* “The GUDU-priest<<s>> proceeds to libate three times before the altar, he libates three times to the hearth, he libates three times to Telipinu, he libates once to the door-bolt” KUB 20.46 iv 15-20 (fest. of Arinna, ENS) □ the sequence of items offered to, including (a statue of) the deity Telipinu, makes it clear that the altar etc. are not mere locations but divine entities themselves; (“The king (and) queen [d]rink (the deity) Tappinū”) LUGAL-uš *ḥuppari [ši-i]p-pa-an-ti* “The king [li]bates into a *ḥuppar*-vessel” KUB 2.5 i 13-14 (fest. of ANTAḤŠUM, NS), cf. par. KUB 25.1 ii 42-45, ed. Badali/Zinko, *Scientia* 20:64f.; ŠA DINGIR-LIM=ya=kan *kuit šaknuwandaš parkuīyašš=a ANA* ^{GIŠ}B[AN]ŠUR.ḪLA *tamaiš ši-ip-pa-an-da-aš* “Concerning the fact that someone else libated on the god’s tables, both the defiled and pure ones” KUB 5.6 iii 4-5 (oracle question, NH), ed. Ünal, *ArAn* 8:65, 77.

2' w. *ANA PĀNI*: (“The exorcist takes a vessel of wine”) *nu ANA PĀNI DINGIR-LIM ši-pa-an-ti*

“and libates before the deity” KUB 12.11 ii? 23 (rit., MH/MS), ed. ChS 1/2:305f.

3' w. *menahḥanda*: (“Then (the exorcist) takes a cup of wine. ...”) *ANA DINGIR-LIM=kan menahḥanda 1-ŠU ši-pa-an-[(ti)]* “he libates once before the deity” KBo 21.33 iv 3 (libation to the throne of Ḫebat, MH/MS), w. dupl. KUB 45.5 iii 12-13 (MS), tr. Eothen 7:140 (§5).

d. w. beneficiary in acc.: (“The chief cupbearer gives the king a gold *tapišani*-vessel”) LUGAL-ušš=a GUD.MAḤ *ši-pa-an-ti* ... ^{LÚ}SANGA-š=a GUD.MAḤ *ši-pa-an-ti t=an AN.BAR-aš* ^{GIŠ}GIDRU-it GUL-aḥzi ... § *mān=ašta* GUD.MAḤ-aš KÁ.GAL-az *katta paizzi* “and the king libates to the bull. (The chief of the *MEŠEDI*-guards says the bull’s name. The chief of the *MEŠEDI*-guards tells the staff-bearers; the supervisor of staff-bearers tells the priest. The GUDU₁₂-priest gives the offering vessel (*išpantuzzieššar*) of the deity to the priest.) And the priest libates to the bull and taps it with an iron staff. (He (i.e., the bull) starts walking and they start walking after him and they sing along the way.) § When the bull goes down through the gate (they close the gate)” KUB 20.87 i 5-6, 11-12, 16-17 (fest. of Tuḫumiyara, MH/NS) □ correct the faulty tr. in *šankun(n)i-1 b 4' c' 5'*; *namma EGIR-anda IŠTU GAL KAŠ 3-ŠU ši-pa-an-ti ši-pa-an-za-ke-ez-zi-ma* <(ŠA)> ^dU ^{URU}Iṣṭanuwa=pat ^dUTU-un “Then, afterwards he libates beer three times from a cup and he keeps on libating to the same (-pat) Sungoddess <of> the Stormgod of Iṣṭanuwa” KUB 32.123 iii 41-43 (Iṣṭanuwan fest., NS), w. dupls. KBo 8.107:22-23 (NS) and KBo 39.183:9-10, translit. StBoT 30:311 □ both dupls. have ŠA preceding the deities’ names, which should be restored in KUB 32.123 iii 43. Because the DUG after ^dUTU-un is followed by another DUG as the beginning of the next clause, Starke, StBoT 30:311, emends the first one away. For offerings to the Sungoddess of the Stormgod of Iṣṭanuwa, see KUB 32.123 iii 28-29, 39-40(!), KUB 25.37 + KUB 51.9 iv 39, and KBo 8.107 + KBo 8.101 rev. 11-12; cf. Yoshida, *THeth* 22:251.

e. w. liquid in acc. and beneficiary in d.-l.: *nu GEŠTIN namma ANA DINGIR.MEŠ ḥūmandaš peran katta ši-pa-an-ti* “He again libates wine down in front for all the gods” KUB 45.50 ii 15-16 (fest., NS).

f. w. liquid in acc. and goal in d.-l.: *išqaruḥi=kan* GEŠTIN *laḥuwan[zi]* (or: *laḥuwan[za]*) *ta* ^{GIŠ}BANŠUR *peran ši-pa-a[n-ti]* (or *ši-pa-a[n-da-an-zi]*) “They pour wine (or: wine is poured) into an *išqaruḥ*-vessel and [he] libates (or: [they] libate) in front of the table” KUB 20.78 iv 5-6 (fest. of the month, pre-NH/NS), ed. StBoT 37:488f. □ Klinger, StBoT 37:496, considers the possibility of taking GEŠTIN as a neuter here w. *laḥuwan* as a part., but one could also restore to *laḥuwan[za]*.

g. w. -za and/or beneficiary/goal in d.-l.: *mān=za* ANA ^aHebat *kuiš* ^{GIŠ}gešḫeta *ši-pa-an-ti* “If someone libates for himself to Hebat to/at her throne” KBo 21.33 iv 35 (offerings to the throne of Hebat, MH/MS), ed. ChS 1/2:68f. (line 71) □ ^{GIŠ}gešḫeta is a Hurr. directive standing for a Hitt. d.-l.; (“The exorcist gives another vessel of wine to the ritual patron”) *BĒL ŠISKUR=ma=z* *peran katta dagān ši-pa-an-ti* “The ritual patron libates down onto the ground in front of himself (or: down in front of himself)” KUB 12.11 iv 8 (*ḥišuwa* fest., MH/MS), ed. ChS 1/2:307f., translit. Groddek, AoF 28:244f., DBH 23:67f.

h. any of the above constructions (1 a-g) with an inst. or abl. denoting the liquid or the vessel from which the libation is poured — **1'** without local adv.: EGIR-ŠU=ma GEŠTIN *zizzuḫiaz ši-pa-an-ti* “Next he/she libates wine from a *zizzuḫi*-vessel” KUB 25.48 iv 12-13 (fest., MH/NS) □ cf. also KBo 20.114 ii 6-7, 16-17; for the *zizzuḫi*-/zizzuḫi-vessel made of metal, see de Roos, Votive 98 w. lit.; *nu* KAŠ GEŠTIN *tāuwal walḫi IŠTU* ^{DUG}KUKUBI^{HLA} *ši-ip-pa-an-ti* “And he (i.e., the chief palace attendant) libates beer, wine, *tāuwal*-liquid, *walḫi*-liquid from pitchers” KUB 25.15 rev. 3 (fest., MS or ENS?); (“When the sheep are gathered”) *nu* UGULA ^{LÚ.MEŠ}MUḪALDIM *kattakurantet* GEŠTIN EGIR-*anda ši-pa-an-ti* “The supervisor of cooks afterwards libates wine from a *kattakurant*-vessel” KUB 10.28 ii 6-8 (fest., NS); ^{MUNUS}UMMEDA *IŠTU* ^{DUG}KUKUBI *šēššar PĀNI DINGIR-LIM 3-ŠU ši-pa-an-ti* “The female attendant libates beer from a pitcher three times before the deity” KUB 7.1 iii 35-36 (rit. of Ayatarša et al., MH/NS), ed. Kronasser, Sprache 4:163 (differently); ^{LÚ}ḪAL KAŠ ^{DUG}tapišanit *ḥūmandas DINGIR.MEŠ-[aš] peran ši-pa-an-ti* “The exorcist libates beer before all the gods from a *tapišana*-vessel” KUB 27.13 i 11-12 (fest. for Teššub and Hebat of Aleppo, NS); *nu* ^{DUG}išpanduwa[z

^{DUG}i]šnūraš *peran* ^{dIM}URU *Kuliwišn[a]* ^aḪalkinn=ma *mān* KAŠ-i[t] ¹mā¹n GEŠTIN-it *ši-pa-an-ti* “In front of the kneading trough(s), he libates (to) the Stormgod of Kuliwišna and Ḫalki from a libation vessel, with either beer or wine” KBo 15.33 ii 30-31 (to the Stormgod of Kuliwišna, MH/MS), ed. Eothen 6:66f.

2' w. local adv. — **a'** w. *anda: nu=kan* ¹LĀL GEŠTIN *walḫi marnuwann=ma* ^aapi *anda* BAL-an-ti “He libates oil, honey, wine, *walḫi*-drink, and *marnuwan*-beer into the offering pit” KUB 41.8 iii 14-15 (rit. for netherworld deities, MH/NS), ed. Otten, ZA 54:130f.; *namma=kan* GEŠTIN ¹anda *ši-pa-an-ti* “Then he libates wine (and) oil therein (i.e., the nine offering pits, ii 11)” KUB 15.31 ii 15 (evocation rit. for Ḫannaḫannas and Gulšeš, pre-NH/NS), ed. Haas/Wilhelm, AOATS 3:156f., Hoffner, JBL 86:389, *šagan* 1 b 2' h'; *nu=kan* *IŠTU 2* ^{DUG}KUKUB GEŠTIN *anda ši-pa-an-ti* “He libates wine in(to the river) from two pitchers” KBo 5.2 i 49 (Ammiḫatna's rit., MH/NS), ed. Strauß, Reinigung 222, 235; GA.KU₇=ya=kan ANA PÚ *anda* BAL-an-ti “sweet-milk too he libates into the well” KUB 10.91 iii 6 (NH?); cf. [...] ^{DUG}ḫariulliia *anda ši-p[a-an-ti]* “He libates [...] into a *ḫariulli*-vessel” KUB 41.23 ii 8 (OH/NS) □ *marnuwan* and *šēššar* are mentioned in the context.

b' w. *arahzanda*: (“The Man of the Stormgod takes water ...”) *nu=kan* EN.SISKUR *arahzanda 9-ŠU* BAL-an[-ti] “and the ritual patron libates nine times around” KUB 12.49 i 16 (rit., NS).

c' w. *arḫa*: [(*nu=k*)]an ^{DUG}ḫalwaniuš ANA DINGIR-LIM *per[(a)]n arḫa dāi n=aš=kan* PĀNI DINGIR-LIM *arḫa ši-pa-an-ti* “He removes the *ḫalwani*-vessels from before the deity and pours (lit. libates) them (i.e., their contents) out before the deity” KBo 21.33 i 3-4 (offering to the throne of Hebat, MH/MS), w. dupl. KBo 23.44 i 2-3 (NS).

d' w. *kattanda*: GEŠTIN=ya=kan *kattanta ši-ip-pa-an-ti* “Wine too he libates down in(to the well)” KUB 39.71 i 27 (rit. for IŠTAR-Pirinkir, NS), cf. KBo 11.72 ii 42-43.

e' w. *peran*: (“Next he pours fat bread (and) groats on the thick breads”) ¹ ^{DUG}KUKUB GEŠTIN *peran ši-ip-pa-an-ti* (dupl. *ši-ip-pa-ti*) “One pitcher of wine he libates in front (of the offering table of the Stormgod)” KUB 6.45 iv 27 (prayer to the Stormgod

Piḥšaššašši, Muw. II), w. dupl. KUB 6.46 i 60, ed. Singer, Muw. Pr. 27, 43 □ the same sequence with minor variations can be found in KUB 6.45 iv 6-7, 11-12, 15-17, 20-22, 31-32, w. dupl. KUB 6.46 i 43-44, 47-48, 51-52, 55-56, 63-64. Note that KUB 6.46 consistently spells *ši-ip-pa-ti*; occasionally KUB 6.45 (iv 7, 32) omits the adv. *peran*.

f' w. *šer*: *šerr=a=apa* GEŠTIN-*an ši-pa-an-d[a-aḥ-ḥu-un]* “And over (them, i.e., the images(?) of the defeated enemy troops(?)) [I] libat[ed] wine” KBo 3.13 obv. 17 (Naram-Sîn, OH/NS), ed. Güterbock, ZA 44:70f.; *namma=ššan ANA* UZUGABA *šer ši-pa-an-ti* “Then he libates over the breast” KBo 21.33 iv 5 (libation to the throne of Ḫebat, MH/MS), w. dupl. KUB 45.5 iii 14-15, tr. Eothen 7:140 (§5); *nu=ššan* LUGAL-*uš IŠTU* DUGKUKUB GEŠTIN ANA UZUGABA *šer 1-ŠU ši-pa-an-ti* “The king libates wine from a pitcher once over the breast” KUB 12.12 v 10-12 (*ḥišuwa* fest., MH/NS); (The ritual patron cuts up a liver) *nu=kan IŠTU ZA.ḪUM KÙ.BABBAR KAŠ šer ši-pa-an-ti* (dupl. [*ši-*] *pa-an-da-a-i*) “and he libates beer from a silver ZA.ḪUM-vessel over (it)” KUB 32.1 iii 6-7 (rit. for IŠTAR-Pirinkir, NS), w. dupl. KUB 39.71 iii 58-59; (“The priest takes away from the ritual patron a silver ZA.ḪUM-vessel of beer”) *nu=kan* UZUšuppaš *šer ši-pa-an-ti* “and he libates over the meat” KUB 32.1 iii 14 (rit. for IŠTAR-Pirinkir, NS).

g' w. *šer arḥa*: (“Afterwards the palace servant fills with wine a lapis lazuli (encrusted?) ram-shaped ‘rhyton.’ He gives it to the king”) LUGAL-*uš=šan še[r] arḥa ši-pa-an-ti* “The king libates all over (it)” KUB 41.26 iv 18 (fest. for Ziparwa, OH/NS), cf. iv 1-3, 8-10.

2. to consecrate (by pouring a libation on/over); usually w. sentence particle *-(a)šta* or *-kan* — **a.** animal(s) — **1'** w. explicit mention of liquid and/or vessel: *nu* LÚpatiliš DUGKUKUB GEŠTIN ANA MUNUS *pāi* *alpāš=a=šši* 2 MÁŠ.TUR *pa[r]ā ēpzi* [*n*]=*aš=kan* MUNUS IŠTU GEŠTIN *ši-pa-an-ti* [*n*]=*aš=kan* LÚpatiliš *parā pennai* “the patili-priest gives a pitcher of wine to the woman while she hands him two kids. The woman consecrates them with the wine [and] the patili-priest leads them away” KUB 9.22 iii 16-19 (rit. of birth, MS), ed. StBoT 29:94f., Goetze, JCS 23:88, tr. Akal Oriente 13:191; EGIR-*anda=ma=kan* EN.SISKUR UDU IŠTU DUGKUKUB [Ø?] *ḥirutalli* dUTU-*i ši-pa-an-ti* “Next the ritual

patron consecrates with the pitcher the sheep to the Sungod of the Oath” KUB 9.6 iv 20-21 (*dupaduparša* rit., NS), ed. Goetze, JCS 23:88, translit. StBoT 30:116; (“The cupbearer gives the king a gold(?) cup of wine”) LUGAL-*uš=kan* UDU.ḪI.A-*un kēdaš* DINGIR. MEŠ-*aš ši-pa-an-ti* ... (§) 1 UDU ANA dAštanun 1 UDU dTaparwa_ašun etc. “The king consecrates sheep to the following deities ... (§) One sheep to Aštanu, one sheep to Taparwašu, ...” KBo 21.85 i 10, 12 + KBo 8.109 i 5, 7, ed. Soysal, JANER 8:56 □ for the construction with the Hattic dat. case in *-n* see Soysal, JANER 8:45-66, and Goedegebuure, JANER 8:67-73. With the vessel and its liquid mentioned right before the sentence containing consecration, this ex. forms the transition to the next section. UDU.ḪI.A-*un* is a collective noun: cf. MU.IM.MA-*anni=ma* INA URUArzauwa *pāun nu=šmaš=kán* GUD.MEŠ-*un* UDU.ḪI.A-*un arḥa dahḥun* “In the following year I went to Arzauwa and I took from them oxen (and) sheep” KBo 10.2 i 22-23.

2' without explicit mention of liquid and/or vessel — **a'** w. obj. (acc.) only: (“The exorcist holds out a kid”) *n=an=kan ši-pa-an-ti* § LÚAZU-*š=a* MÁŠ.TUR GÚ=ŠU GIŠ-*ruit walḥzi n=an=kan kuenzi* ... § EGIR=ŠU=ma=ššan SILA₄-*an ši-pa-an-ti n=an=kan arkanzi* “and (he who stands in front) consecrates it. The exorcist hits the kid on its neck with a club and kills it (and throws it into the flame) § Next, he consecrates a lamb over (it) and they cut it in pieces” KUB 9.28 ii 13-15, 17-18 (rit., MH/NS); *nu* UDU dUTU-*i* [ḥikzi] ... *nu=kan* UDU *ši-pa-an-[(t)i]* ... UDU=ma=kan UL [kun] *lanzi n=an=za* MUNUS.ŠU.G[(I=pat dāi)] “She presents the sheep to the Sun-deity ... and she consecrates the sheep ... But they do not kill the sheep; the ‘Old Woman’ takes it for herself” KBo 39.8 iii 40, 42, 43 (rit., MH/MS), w. dupl. KBo 2.3 ii 49, 51, 52-53 (NS), ed. StBoT 46:91-93; (“They bring (the statue of) the Sungod do[wn] to the grove”) *n=an* ANA NA₄ZI.K[IN] [ti] *lyanzi* 1 GUD.NIGA 7 UDU 1 SILA₄ *ši-pa-[an-da-an-z]i?* ta NA₄ZI.KIN-*ši ḥūkanzi* “They place him on the ḥuwaši-stone. [The]y con[secrat]e one fattened ox, seven sheep (and) one lamb and they slaughter (them) at the ḥuwaši-stone” KUB 25.32 ii 4-6 + KUB 27.70 ii 26-27 (fest. of Karaḥna, NH), ed. AS 25:66f. □ note the absence of a sentence particle here.

b' w. obj. and d.-l. of god(s): *n=ašta* 1 UDU DINGIR.MEŠ LÚ.MEŠ-*aš ši-pa-an-ti* 1 MÁŠ.GAL

DINGIR.MEŠ MUNUS.MEŠ-aš šī-pa-an-ti n=uš=kan kunanzi “He consecrates one sheep to the male deities; he offers one billy-goat to the female deities and they kill them” KUB 9.28 iv 9-11 (rit. for a Heptad, MH/NS); n=ašta 1 UDU.NÍTA dUTU-i BAL-an-ti n=an hūkanzi ... UDU=kan arkanzi “He consecrates one wether to the Sun-deity and they slaughter it. ... They cut the sheep into pieces” KUB 17.28 ii 53-54, iii 4 (rit., pre-NH/NS), ed. Torri, JANER 4:133f., cf. Goetze, JCS 23:89 no. 159; n=an=kan MUNUS.ŠU.GI taknaš dUTU-i šī-pa-an-ti n=an=kan ÉSAG-ni kattanta hattanzi “The Old Woman consecrates it (a billy-goat) to the Sungoddess of the Earth and they stab it down into the storage pit” KUB 55.45 ii 7-9 (rit. for Sungoddess of the Earth, NS), translit. Hutter, Behexung 64.

c' w. obj. and d.-l. of god(s) and adverbials of location, time, manner and/or purpose: 1 GUD 6 UDU.ĤI.A=ya n=aš=(š)ta GUNNI peran dAriniti šī-pa-an-ti n=aš=kan šarā ANA NINDA.GUR₄.RA.ĤI.A hūkanzi “One ox and six sheep — he consecrates them in front of the hearth to Ariniti and they slaughter them over the thick-breads” IBoT 1.29 obv. 41-42 (fest. of procreation, MH/MS?), ed. Mouton, JANER 11:7, 14; hantezzi=kan UD-ti dUDUiyantan inanaš dUTU-i šī-pa-an-ta-aḥ-ḥi §... § nu=kan dUDUiyantan arkanzi “On the first day I consecrate an iyant-sheep to the Sungod of sickness. ... They skin and gut the iyant-sheep. (They take the raw meat. They place the skin of the sheep, the breast and the shoulder before the deity. Afterwards they cook the liver over a flame)” KUB 7.1 i 4-5, 9 (rit., MH/NS); n=ašta LÚAZU 1 UDU ANA dU marapši šī-pa-an-ti n=an=kan LÚAZU ANA dĀbi kattanda ḥaddāi “The exorcist consecrates one sheep to the Stormgod marapši and the exorcist stabs it down into the (divine) pit” KUB 10.63 i 19-20 (winter fest. of IŠTAR of Nineveh, NS), ed. s.v. marapši-; (“They drive in a wether”) n=an!=kan LÚEN É-TIM INA É.ŠĀ ANA dIM URUKuliuišna šī-pa-an-ti n=an INA É LÚMUḤALDIM pennianzi n=an hattānzi “The master of the house consecrates it in the inner chamber to the Stormgod of Kuliwišna. They drive it into the kitchen and they stab it” KBo 15.34 ii 26-28 (rit., MH/NS), ed. Eothen 6:48f.; (“They drive in one grain-fed cow (GUD.ÁB) and two wethers (UDU.NÍTA)”) nu=kan 1 UDU 1 GUD ANA dIŠTAR keldiya zuzu[makiya] šī-pa-an-ti 1 UDU=ma=kan

<ANA> dNinatta dKuli[tta] šī-pa-an-ti nu ŠA GUD U ŠA 2 UDU.ĤI.A=ya [Ø?] dUZUNÍG.GIG dUZUŠĀ IZI-it zanuwanzi “He consecrates one wether and the one cow to Ištar for well-being and zuzu[makiya], while one wether he offers to Ninatta and Kulitta. Over a flame they cook the liver and hearts of the cow and two wethers” KUB 27.16 iii 18-22 (fest. of Ištar of Nineveh, MH/NS), ed. ChS I/3-1:152f.; namma=kan dUTU=ŠI ANA DINGIR-LIM 1 GUD 4 UDU=ya URUKÛ.BABBAR-aš iwar šī-ip-pa-an-ti “Then His Majesty will consecrate to the deity one ox and four sheep in the manner of Ḥattuša” KUB 5.6 i 35-36 (oracle question, NH), tr. Beal, FsPopko 24; cf. ibid. ii 62-63.

b. ritual food — 1' w. explicit mention of liquid and/or vessel: nu=kan tūruppan GEŠTIN-it šī-pa-an-ti “He consecrates tūruppa with wine” KBo 15.10 ii 7 (MH/MS), ed. Kassian, Zip. 34f., cf. ibid. ii 18 □ for tūruppa as a dough product see Hoffner, AlHeth 188 and HEG T, D s.v.; cf. also KUB 12.11 iii 25.

2' without explicit mention of liquid and/or vessel: ta=kkan ANA DINGIR.MEŠ kuedaš šī-ip-pa-a[n-]ta-an NINDA tawaral dUZUNÍG.GIG=ya ku[e]daš tiyan ta hūmantaš peran š[i-i]p-pa-an-ti “He libates in front of all the gods for whom tawaral-bread is consecr[a]ted and for whom liver is placed” KBo 4.13 v 1-3 (ANDAHŠUM fest., NS) □ note the two different mngs. of š. due to the presence and absence of the sentence particle respectively.

c. cities — 1' w. explicit mention of liquid and/or vessel: (“When he finishes summoning the gods of the enemy city along the paths, the king ... goes”) nu=kan URU-LIM LÚ.KÚR naššu tapišanit GEŠTIN našma dUGišpanduwaz IŠTU GEŠTIN šī-ip-pa-an-ti “He consecrates the enemy city using either a tapišani-vessel of wine or a libation vessel of wine” KUB 7.60 iii 8-11 (rit. evoking gods of the enemy, NS), ed. del Monte, MemDiakonoff 34, 41, cf. differently Haas/Wilhelm, AOATS 3:236f. (“dann libiert er (für) die Götter der Feindesstadt ...”), Lebrun, Heth. 11:106, 108 (“Il effectue une libation à la ville ennemie ...”), tr. Roszkowska-Mutschler, JAC 7:9 (“He goes and offers a libation of wine to the enemy city ...”).

2' without explicit mention of liquid and/or vessel: nu=kan URUTimmuḥalan [ANA d]U EN=YA šī-ip-pa-an-da-aḥ-ḥu-un n=an šuppiyahḥun ... §

nu=ašta mahḥan ^{URU}*Timmuḥalan* ANA ^{dIM}*ši-pa-an-da-aḥ-ḥu-un* “I consecrated Timmuḥala to the Stormgod, my lord. I made it sacrosanct (and laid out boundaries for it. No human being shall inhabit it.) ... § And when I had consecrated Timmuḥala to the Stormgod, ...” KUB 19.37 ii 16-17, 35 (annals., Murš. II), ed. AM 168f., 170f., tr. del Monte, Mem.Diakonoff 25f. □ on the consecration of cities and this passage see Melchert, Mem.Güterbock 140.

d. other: *nu=kan* ^{dUTU}*kaurī kā=ma* ^{GIŠ}BANŠUR BAL-*aḥ-ḥi* “Or should I consecrate a table to the Sungod(ess) *kaurī* here?” KUB 5.24 ii 8 (oracle question, NH), ed. StBoT 38:256f.

3. to offer, make an offering — **a.** abs. — **1'** without indicated beneficiary: (“The patron lays his hand on the breast (meat). The AZU-priest places it back before the deity”) *kuitman=ma* ^{LÚ}AZU ANA DINGIR-LIM *ši-pa-an-za-ke-ez-zi* ^{LÚ}NAR=*ma artari nu ŠA DINGIR-LIM išḥamain* ∨ *SÌR-RU* “But while the AZU-priest offers to the deity the singer stands (there) and sings the deity’s song” KUB 12.11 iii 29-31 (rit., MH/MS), ed. ChS I/2:305f. □ the gloss wedge before *SÌR-RU* marks the indentation of the last line of the col.; *ši-pa-an-za-ke-ez-zi=ma QĀTAMMA=pat* “and he continues offering in the same way” IBoT 1.29 rev. 45 (fest. of procreation, MH/MS?), ed. Mouton, JANER 11:11, 17; *mahḥan=ma* LUGAL-*uš ši-pa-an-tu-u-an-ta irḥāizzi* “when the king makes the rounds with libations (lit. with libating)” KUB 10.21 i 1 (fest., NS), ed. Neu, Hethitica 14:63-66 □ for *šipantūanta* as a rare and archaic inf. see Neu, Hethitica 14:63-66, GrHL §11.20, p. 185 n. 36.

2' w. -za to make an offering for oneself: *nu=za mān* EN.SÍSKUR ^{LÚ}*ši-pa-an-za-ke-ez-zi* “If a male patron makes an offering for himself” KUB 29.8 i 3 (mouth-washing rit., MH/MS), ed. ChS I/1:86; (“My father had (a statue of) the Sungoddess of Arinna (in the form of) a gold disk and a silver disk of Mezzulla”) *nu=war=aš=za INA É.ḏ* DINGIR¹-LIM *ši-ip-pa-an-za-ke-et kinun=ma=wa=za ūk INA É.ḏ* YA BAL-*ke-mi* “and he used to offer to them for himself in the temple, but now I am making offerings for myself in my house” KUB 38.37 iii? 10-12 (dep., NH), ed. StBoT 4:56f., CHD *per* 1 a 3'; *nu=za=kan* MUNUS ^É[.Š]À *anda zurkiya ši-pa-an-ti* “The woman in the inner chamber offers on her own behalf ‘for

blood’” ABoT 1.17 ii 10-11 (birth rit. MH/NS), ed. StBoT 29:90f. (ll. 15-16), Goetze, JCS 23:80 (no. 44) □ for the particle -kan cf. KBo 17.65 rev. 38 + ABoT 1.25 rev. 33 + FHG 10 rev. 3 (birth rit., MH/MS?).

b. w. beneficiary in d.-l. (or ANA or gen. + *peran*) — **1'** without -za: *nu taknaš* ^{dUTU-i}BAL-*an-taḥ-ḥi* “I make an offering to the Sungoddess of the Earth” KUB 17.28 i 18-19 (incantation of the moon, NS), tr. Mouton, Domestication au tabou 258 w. n. 19, Collins, Magic and Ritual 234 (“and I present (them) to the Sungoddess of the Earth”) □ the implied obj. are little bits of the limbs of a piglet (ŠAH TUR i 16); [*n*] *u=šši* ḪUL-*lun* ^{dGulšan}*kišan* BAL-*aḥ-ḥi* “I make offerings to the evil Fate-Goddess for him/her as follows” KUB 58.108 i 5 (rit. for Ḫannaḥannas and Gulšeš, NS), ed. StBoT 29:246 n. 80 quoted as Bo 2931; (“If some man has no reproductive power or is not a man vis-à-vis a woman”) *nu=šši* ^d*Uliliyaššin ši-ip-pa-an-t[aḥ]-ḥi* “I make offerings to Uliliyašši for him” KUB 9.27 + KUB 7.8 i 4 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:271f., 277; (“If a child is bewitched(?) and his innards have been ‘eaten up’”) *nu=šši inanaš* ^{dUTU-un}*kišan ši-pa-an-ta-aḥ-ḥi* (dupl. *ši-pa-taḥ-ḥi*) “I make an offering as follows to the Sundeity of Illness on its behalf” KUB 7.1 i 3 (Ayatarša’s rit., pre-NH/NS), w. dupl. label KUB 30.48:5-6 (MS); ^d*Damnaššaran* *peran* 1-ŠU *ši-pa-an-ti* “Before the household deities he (i.e., the chief of the cooks) makes an offering once” KUB 59.22 iii 30-31 (KILAM, OH/NS), ed. StBoT 29:81f., van den Hout, JEOL 32:114f., Melchert, FsKořak 515; ^{LÚ}SAGI.A-*aš=ma kēdaš* DINGIR.MEŠ-*aš* *peran ši-pa-an-za-ke-ez-zi* “The cupbearer starts offering to these deities” KUB 20.99 iii 5-6 (fest. in Šarešša, NS), ed. Wilhelm, KuSa 1/1 p. 12; *n[u=w]a=kan* ANA DINGIR.MEŠ *kuwapi* BAL-*an-za-kán-zi* “Where they make offerings to the gods, (... there too storage pits had been ...-ed)” KUB 31.71 iii! 25 (dream report, NH), ed. van den Hout, Aof 21:311, 313; (The deity is angry because of several cultic negligences) § *kī kuit namma* NU.SIG₅-*ta nu=kan* ANA DINGIR-LIM=*ya kuit ištantan ši-ip-pa-an-te-er* “§ Concerning the fact that it was unfavorable again, (are you god therefore angry) because they offered to the deity also belatedly?” KUB 5.7 obv. 22-23 (oracle question, NH), ed. HED E/I 464 (mistakenly reading *ši-pa-a-* for *ši-ip-*), Trabazo, TextosRel. 608f., Hazenbos, Habil. 143, 149, tr. ANET 497.

2' w. -za: (Prince Ḫattušili was sickly. The goddess Šaušga said he would live if he was made her priest) *nu=za ANA DINGIR-LIM^{LÚ}SANGA-anza BAL-aḫ-ḫu-un* (var. *ši-ip-pa-an-da-aḫ-ḫu-un*) "As a priest I offered to the goddess for myself (so that at the hand of Šaušga I experienced prosperity)" KBo 3.6 i 16 (Apol. of Ḫatt. III), w. dupl. Bo 3726:9-10, ed. StBoT 24:4f., for the dupl. see ibid. 67, tr. van den Hout, CoS 1:199, Akal Oriente 3:207, Hoffner, ANEHST 267f. (none of these authors translating -za).

3' verbal noun: 1 UDU=ma=kan ANA É.MEŠ. DINGIR.MEŠ U ANA^{m.d}UTU-[i]ya ...? / BAL-wa-ar INA É^{LÚ}MUḪALDIM kuennanzi "One sheep they kill as an offering in the house of the cook to the temples and to (Mr.) UTU-liya" KUB 55.54 iii? 9-10 (rit., NS) □ on this text see Ünal, BiOr 44:485f.

c. w. beneficiary in acc. — 1' without -za: *nu ZAG-az kuiš GUNNI n=an^dUTU-kinibina niešḫina IŠTU MUŠEN ḪURRI ši-pa-an-ti* "She (i.e., a female patron) offers (to) the hearth that is on the right with a shelduck for/to(?) the *nešḫi*'s of (the Sungod) Šimigi" KUB 29.8 i 53-55 (MH/MS), ed. ChS I/1:89; ANA ḪUR.SAG.ḪI.A ÍD.ḪI.A *kuedaš SÍSKUR ēšzi n=aš ši-pa-an-za-kán-du* "Let them offer to the mountains (and) rivers that have a ritual" KUB 13.2 iii 8 (*BĒL MADGALTI* instr., MH/NS), ed. StMed 14:146f. ("si facciano loro le offerte"), Dienstanw. 47, tr. McMahon, CoS 1:224 ("They must consistently sacrifice"), Akal Oriente 3:215 ("que se les ofrezca"); *mān^{1d}LAMMA lulimin^dLAMMA inrauwandann=za ši-pa-an-ti* "When she (i.e., Anniwiyani) makes an offering to the *lulimi* Tutelary Deity and the *in(na)rauwant-* Tutelary Deity" VBoT 24 iv 35-36 (Anniwiyani's rit., colophon, MH/NS), ed. THeth 25:64f., Chrest. 116f.; [*I*]ukatti=ma^{LÚ.MEŠ}ḪAL^dNinattanniuš ši-pa-an-da-an-zi "[The n]ext day, the exorcists offer (to) the Ninattanni's (i.e., figurines of Ninatta and Kulitta)" KBo 10.20 iii 37-38 (*ANDAḪŠUM* fest., NS), ed. CHD L-N 437b; ("They brought the Zawalli-deity of Ankuwa too") *n=an ši-ip-pa-an-te-er* "and they offered (to) him/her" KUB 5.6 ii 69 (oracle question, NH), ed. Archi, AoF 6:89 ("e a lui si è libato"), Ünal, ArAn 8:65, 76.

2' w. -za or encl. pron.: *nu=za pāimi^dUTU-un* [*ši-pa-an-ta-aḫ-ḫi* "I will go (and) offer to the Sun-deity for myself" KBo 12.96 iv 24-25 (rit. for LAMMA

of the Hunting Bag, MH/NS), ed. THeth 25:76f.; ("If some god is angry with her (i.e., the pregnant woman)") *n=an=za ši-pa-an-ti* "she offers to him for herself" KBo 5.1 i 19 (rit., pre-NH/NS), ed. Strauß, Reinigung 287, 292 ("beopfert er sie"), Pap. 2*f., 9 (differently: "so bringt er ihr ein Gussopfer dar"); ("Thus (speaks) Warwašazi: 'Our father had a Sungoddess of Arinna, (in the form of) a statue of a woman, and a Stormgod of Arinna, (in the form of) a statue of a man'" *nu=war=aš=za ši-ip-pa-[a]n-za-ke-mi* "and I keep offering to them for myself" KUB 38.37 iii 18 (dep., NS); *nu=šmaš=an^dIŠTAR šarlaimmin* [*ši*]-*pa-an-za-kán-zi* "People will offer for themselves to her (as) the exalted Šaušga" KUB 1.1 iv 74-75 (Apol. of Ḫatt. III), ed. StBoT 24:28f. ("sie werden sie für sich <als> die erhabene Ištar beopfern").

d. w. dir. obj. of items offered — 1' animals — a' w. dir. obj. (acc.) only: ("On the 16th day the *ašušala*-men come to [...] and they untie the *šameḫuna* [from their] robes and [they] start throwing it into the hearth") [...] 2^{LÚ.MEŠ}SANGA UDU.NÍTA MÁŠ.GAL^dši-pa-an-ta[-an-zi] ... *nu=z at[(a)nzi]* [*a*]¹*kuwanzi* "Two priests offer a wether (and) a billy goat ... [They] eat (and) drink" KBo 17.36 iii 9-11, 12 (fest., OS), w. dupl. KBo 17.33:2, 4 (OS), ed. Goetze, JCS 23:85, translit. StBoT 25:123, 127; *mān^dU-ni^dUTU-i=ya šarraššiya ši-[p]a-an-ti* 1 GUD.MAḪ 1 SILA₄ ši-pa-an-ti *n=uš warnuzzi* "When he offers to the Stormgod and Sungoddess for kingship he offers one bull and one lamb and burns them" KUB 9.28 iv 20-21 (MH/NS).

b' w. dir. obj. and d.-l.: *nu* 6 UDU 2 MÁŠ. GAL 1 GUD.MAḪ LUGAL-uš ANA DINGIR.MEŠ ši-ip-pa-an-ti "And the king offers six sheep, two billy-goats, one bull to the gods" KBo 19.128 i 37-38 (fest., NS), ed. StBoT 13:4f.; *keldiya=ya* 9 MUŠEN. ḪI.A 1 SILA₄=ya ši-pa-an-ti "And for well-being she offers nine birds and one lamb" KUB 15.32 ii 20 (MH/ENS).

2' meat/fat: [(*nu*^U)]^{ZU}GEŠTU *maḫḫan* ANA DINGIR.MEŠ ši-pa-[an-ti]i ŠA ŠAḪ.TUR=ya [...]x QĀ¹TAMMA BAL-ti EGIR-ŠU=ma 2^{UZU}Z[AG] QĀTAMMA BAL-an-ti [...]x^{DUG}UTÚL=ya QĀTAMMA BAL-an-ti ŠA [(Š)A]Ḫ.TUR^{UZU}İ [QĀTAM]MA ši-pa-an-ti "Just as he/she off[er]s

an ear to the gods, in the same way he/she offers the piglet's [...] as well. Next he/she offers likewise two shou[lders], [...] and in the same way he/she offers a bowl (and) in the same way he/she offers the piglet's fat" KBo 10.37 iv 39-42 (Ambazzi?'s rit., pre-NH/NS), w. dupl. KBo 51.36 rev. 12-14, ed. StBoT 48:208f. (w. dupl. translit. StBoT 48:213 as 389/u iv 11-13); ŠA 2 GUD.ĦI.A UZU GABA.ĦI.A UZU NÍG.GIG.ĦI.A = ya namma QĀTAMMA ši-pa-an-da-an-zi "They offer the breasts and livers of two oxen in the same way again" KUB 20.98 iii 6-8 (fest. for IŠTAR, NS); cf. KUB 27.67 ii 50, 54, iii 60.

3' vessels: EGIR = ŠU = ma laḥanniuš ši-pa-an-ti "Afterwards he offers laḥanni-vessels" KUB 46.47 obv. 18-19, 19-20, rev. 14, 16, 20, 23-24 (ḥišuwa fest., NS), ed. HED L 7 ("libates flasks," but cf. Hoffner, JAOS 123:619), CHD L-N 420 ("pours the pitchers"), translit. ChS I/3-2:286f. □ the quoted sentence usually occurs in the text at the end of a sequence of offerings (cf., for instance, obv. 16-18) or after the cup of a deity has been filled with a NAMMANTU-vessel of wine (obv. 19, rev. 19). Since there is no evidence that laḥanna/i- (q.v.) is the reading behind NAMMANTU, the laḥanna/i-vessels seem to be separate entities. Only once (GEŠTIN laḥannaz šipanti "He libates wine from/with a laḥanna-vessel" obv. 22) are they explicitly libated from but in that case we find a different construction. It is possible that NAMMANTU is used as a measure rather than a name for a type of vessel but in that case too the laḥanna/i-vessel with which the deity's cup was filled can itself be offered to the deity as well; LUGAL-uš 7-ŠU irḥāizzi § [dUTU dIM dM]ezzulan dInar dḤullan [dTelipin]un dGAL.ZU ḥuppar pa ši-pa-an-ti "The king makes the rounds (of the following deities) seven times: (§) [The Sungod, the Stormgod, M]ezzula, Inar, Ḥulla [Telipin]u (and) GAL.ZU. He offers the ḥuppar-vessel (or: he libates into the ḥuppar-vessel)" KBo 21.80 iv 1-2 + KBo 20.44 rev. 11-13 + FHG 7:4-6 (ANDAḤŠUM fest., OH/MS), ed. D. Yoshida, BMECCJ 6:132f., 139 ("Er libiert ins ḥuppar-Gefäß"); here?: LÚ ḤAL GEŠTIN ši-pa[-an-ti] LUGAL-uš ḥuppar (var. ḥupri) KÙ.GI ši-pa-an-ti 1 NINDA.SIG wa_andanni šauri dGAŠAN-wi_i paršiya KI.MIN n = at = k[an] PĀNI GÍŠTUKUL.ĦI.A ZAG-az <dāi> LUGAL-uš (var. om. LUGAL-uš and has GEŠTIN instead) ši-pa-an-ti LUGAL-uš ḥuppar KÙ.GI ši-pa-an-ti "The exorcist liba[tes] wine. The king offers a gold ḥuppar-vessel. He (i.e., the exorcist?) crumbles one

flat bread to the right-side weapon of the Divine Lady. Ditto. And <he places> it on the right before the weapons. The king libates (var. He (i.e., the exorcist) libates wine). The king offers the gold ḥuppar-vessel" KUB 27.1 i 44-46 (Šamuḥa fest., NH), w. dupl./par. KUB 47.64 ii 13-16 (NH), ed. ChS I/3-1:33, 37, cf. also šauri- □ because of the var. ḥupri in KUB 47.64 ii 13 an acc. of direction ("the king libates into the gold ḥuppar-vessel") for the first ḥuppar cannot be excluded. The corresponding text for the second ḥuppar is not preserved in KUB 47.64. If the reading of KUB 27.1 is preferred, ḥuppar in the last sequence ("The king libates. The king šipanti the gold ḥuppar"), taken as an acc. object, suggests that after libating with it he offers the ḥuppar-vessel itself to the deity as well.

4' assorted items: nu dUTU-i NINDA-an KAŠ ši-ip-pa-za-ke-u-wa-an tiyazzi "He will begin to offer bread and beer to the Sungod" ABoT 1.44 i 50 (solar hymn, OH/NS), ed. Güterbock, AnSt. 30:48, tr. HittitePrayers 37; keldiya = ya 3 MUŠEN 9 NINDA.SIG.MEŠ = ya ši-pa-an-ti "and for well-being she offers three birds and nine thin-breads" KUB 15.31 iii 60 (MH/NS); nu ANA dUTU ŠA dUTU = šan ANA GUNNI 1 x[...] x NINDA.SIG [o NA]MMANTUM Ī.GIŠ 1 tarnāš GEŠTIN GÍŠ INBI^{HLA} ḥūman kuitta parā tepu keldiya lam¹bašši [ši-pa]-an-ti ANA dTenu = ma 1 MUŠEN. GAL 5 NINDA.SIG keldiya ši-pa-an-ti "He [off]ers to the Sungod on the hearth of the Sungod: one [...], a thin-bread, [... NA]MMANTUM-vessel(s) of vegetable-oil, one tarnā-measure of wine, fruit, a bit of everything for well-being (and) ambašši. To Tenu he offers one 'big-bird' (and) five thin breads for well being" KUB 46.47 obv. 16-18 (ḥišuwa fest., NS), translit. ChS I/3-2:286 (reading ANA dUTU ŠA dUTU ŠA AN, but lack of word space favors taking the signs ŠA-AN as the sentence particle -šan (q.v.) in mid-sentence for which see Neu, FsČop 148-151); ("Afterwards the patili takes for himself one 'big bird,' one bowl of šampukki-soup/stew, three ḥaršpawant-breads, and one lattari-bread of half a handful") nu ANA dIM keldiya kunzagaššiya ši-pa-an-ti "He offers (them) to the Stormgod for well-being (and) kunzagašši. (He takes out the heart from the bird and throws it into the fire. The whole (remainder) he places back before the Stormgod)" KBo 5.1 iii 13-14 (rit., NH), ed. Strauß, Reinigung 291, 300, Pap. 8*; [EGIR-Š]U = ma ANA dIšhara [...].MEŠ 3 NINDA ḥaršpauwanteš 4 NINDA.GUR₄.RA KU₇ 1

NINDA KU₇ lattar^fieš^l BA.BA.ZA 1 NINDA ān BA.BA.ZA [1]/2 ŠĀTI 1 GA.KIN.AG kappiš[a] 1 DÍLIM.GAL TU₇ BA.BA.ZA=ya QĀTAMMA=pat ši-pa-an-ti “Next he/she offers to Išhara in the same way [... -]s, three *harašpauwant*-breads, four sweet thick breads, one sweet bread, *lattari*-breads (made of) porridge, one warm bread (made of) half a *sūtu* of porridge, one *kappiš[a]* cheese, and one bowl of porridge” KBo 20.116 obv. 6-12 (*hišuwā* fest., NS); (“The people of Tudḫaliya’s Stone House are saying: ... ‘They [are offering] to Tudḫali[ya] for the *daḫiya*-festival with oxen, sheep, bread (and) wine’”) *namma=wa* GAM BAL-an NINDA KAŠ UZU=ya GU₇-kanzi “Then they start eating the thereby offered bread, beer and meat” KUB 16.39 ii 5 (oracle question, NH), ed. HTR 108f. (“dann aber verzehren sie das Opfer, Brot, Bier und Fleisch”), del Monte, AION 35:330, 332 (“poi si fa l’offerta e consumano il pane, la birra e la carne”), cf. also *ibid.* ii 22-23 □ we assume that GAM *šipantan* refers to the foodstuff offered during the ceremony rather than a fourth item eaten (as does Otten, HTR) since the previous sentence mentions GUD UDU NINDA and KAŠ as used for the festival, the first two of which can be subsumed into UZU. Del Monte takes *namma=wa* GAM BAL-an as a separate clause but then one misses the quotative particle in the sequel.

5' tribute: *nu ANA* GIDIM *arkamman* BAL-eš^l-ke-u-wa-an [i-...] “They will begin to offer tribute to the deceased” KUB 16.32 ii 7 (oracle question, NH), ed. van den Hout, Purity 179f., cf. 222, THeth 4:104f.

6' ritual or festival — a' without -za: *nu kī* SÍSKUR ši-pa-an-da-aḫ-^fhi^l “I offer this ritual” KBo 5.2 iv 65-66 (Ammiḫatna’s rit., MH/NS), ed. Strauß, Reinigung 233, 245 (“dann vollziehe ich dieses Ritual”), Murat, ArAn 6:96 (“ve bu kurbanları sunacağım”); see identical *ibid.* i 9; cf. also KUB 43.55 iii 12-13 (rit., pre-NH/NS), ed. Haas, OA 27:88, 92; ^f*nu* SÍSKUR^l zurkiyaš IŠTU^l KU₆^l ši-pa-an-da-an-zi “They offer the ritual of blood with a fish” KUB 29.4 ii 32 (dividing the Goddess of the Night, MH/NS), ed. StBoT 46:282; EGIR-anda=ma <SISKUR> zurkiyaš UZU zēyantit ši-pa-an-ti “Afterwards he offers a <ritual> of blood with cooked meat” KUB 29.7 rev. 63 (rit. in Šamuḫa, MH/MS), ed. Lebrun, Samuha 125, 132 (l. 72: “Ensuite, il effectue l’offrande du zurki de viande cuite”), differently StBoT 15:12 (“Hinterher aber bringt er/sie ein Gussopfer mit gekochtem Fleisch (Fleischbrühe) *zurkiyaš* dar”), Trabazo, TextosRel. 568f. (“Seguidamente, realiza (la ofrenda) de zurki

con carne cocida”); *nu* SISKUR *šarlatta* IŠTU UDU ši-pa-an-da-an-zi “They make the praise offerings with a sheep” KUB 29.4 ii 35-36 (dividing the Goddess of the Night, MH/NS), ed. *šarlatta*- 2 b, StBoT 46:283; *nu ANA* ^dIM Manuzi *šarā ašešuwāš* SISKUR ši-pa-an-da-an-zi “They perform for the Stormgod *Manuzi* the ritual of setting up” KBo 15.37 i 10-11 (MH/NS), ed. *šarā* B 1 a 7; *namma=wa=ta* SÍSKUR ši-pa-an-za-aš-ta “Then she offered rituals for you (the deity)” KBo 8.68 iv 5 (NS); 4-ta TAPAL EZEN₄ ITU.KAM kuit karšan ēšta n=at karū kuit ši-pa-an-te-er ... § 4 TAPAL EZEN₄ ITU.KAM karū iēr zankilatar=ma 1 UDU NINDA KAŠ pianzi “Concerning the fact that four monthly festivals were neglected and have already been offered, (if you, O god, have sought nothing (more), ...) § They have already performed the four monthly festivals, but shall they (also) give one sheep, bread (and) beer as a fine?” KUB 5.7 obv. 30-32 (oracle question, NH), ed. Hazenbos, Habil. 144, 150, tr. ANET 497 □ for 4-ta (= *4-anta) as a distributive pl. to the collec. behind EZEN₄ ITU.KAM, see Melchert, TIES 9:60.

b' w. -za: [na]^fmma=za E^l[GI]R-anda ŠA LÚAZU m[ar]šaya SÍSKUR.MEŠ ši-pa-an-ti “Then, afterwards she offers the *maršaya*-rites of the exorcist for herself” KBo 17.65 rev. 7 (MH/MS?), ed. StBoT 29:138f.; *nu=za* apāš antuḫšaš naššu LÚ-aš našma MUNUS-za paprannaš SÍSKUR kiššan ši-pa-an-ti “That person, whether male or female, offers a ritual against impurity for himself as follows” KUB 7.53 i 7-9 (Tunnawi’s rit., NS); ^{f,d}IŠSTAR-^fattiš^l kuit ITTI ^dUTU-ŠI SISKUR mantalliyaš BAL-u-wa-an-zi SI×SÁ-at *nu=za* ^dUTU-ŠI ITTI GIDIM SISKUR mantalliya[š] BAL-an-ti “Because it was ascertained that Šaušgatti should offer a *mantalli*-ritual with His Majesty, should his majesty offer for himself a *mantalli*-ritual with the deceased?” KBo 2.6 iii 30-32 (oracle question, NH), ed. van den Hout, Purity 208f., see also (š)^(SISKUR)mantalli-; *mān=za* ANA ^dU kuiš SÍSKUR šarraš ši-pa-an-ti “If someone offers for himself the sacrifice of *šarra*- to the Stormgod” KBo 33.20 obv. 1 (rit., MH/NS), ed. ChS I/2:125f., *šarra*- C.

e. special usages — 1' anda š. w. dat. of person “to make offerings against someone”: *nu* MUNUS. LUGAL *ammuk* DAM=YA DUMU=YA ANA ^dIšhara [peran *hurza*]kkit *nu=nnaš=kan* anda ši-pa-an-za-ke-et “The Queen kept [curs]ing me, my wife

(and) my child [before] Išhara and kept making offerings against us" KUB 14.4 iv 22-23 (Murš. II prayer about his step-mother), ed. Hoffner, FsDeRoos 194 ("and kept making offerings against us"), de Martino, Eothen 9:30, 38 ("e ha continuato a fare sacrifici contro di noi"), Forrer, Forsch. 1/2:2 ("hat uns hingeopfert") □ the particle *-kan* is probably due to the adv. *anda*.

2' *arha š.* "to undo by offering": ANA ^dUTU-ŠI *kuit* ANA DUMU.MEŠ ^mUr^{hi}-^dU-up ^šSISKUR *mantal[li]a* IGI-*anda arha* BAL-*u-an-zi* UL SI×SÁ-at "Concerning the fact that it was not determined by oracle that His Majesty should undo a *mantalli*-ritual vis-à-vis the sons of Ur^{hi}-Teššub by offering" KUB 16.32 ii 14-15 (oracle question, Tudh. IV), w. dupl. KUB 50.6 ii 14, ed. van den Hout, Purity 178f.; ("Concerning these oaths that have been ascertained for me and how (they were ascertained), since I am unable now to undo (*arha aniya-*) them") *nu=kan kuitman apiya* EGIR-*panda kuitmann=a=aš=za arha* BAL-*aḫ-ḫi* "until at that point afterwards <I ...> and until I undo them by offering, (if you, O Šarruma, my lord, [ward off] evil from His Majesty)" KUB 15.1 ii 16-17 (vow, NH), ed. de Roos, Votive 91, 99f. ("as long as I am engaged in offering, until I have finished offering"), Güterbock, Oriens 10:359 ("as long as I look after that matter and until I complete the offerings"), Laroche, Syria 40:289f. ("tant que j'en aurai soin et que j'exécuterai les offrandes"); *nu AWĀT NĪ[š DINGI(R-LIM)] kuit ḫingani šer ḫandāit[(tar) nu=za(?) NĪš DINGIR-LIM ANA ^dU URU^{URU}Ḫa[(tti) BĒLI=Y]A peran arha ši-pa-a[(n-ta-aḫ-ḫu-un) ...]x peran arha ši-p[(a-an-ta-aḫ-ḫu-un)]* "Concerning the matter of the oath that was determined by oracle to be the cause of the plague, I undid by offering the oath before the Stormgod of Ḫatti, [my lord, and] I undid by offering in front [of ...]" KUB 26.86 iii 11-15 (PP 2, Murš. II), w. dupl. KUB 14.11 iii 7-12, ed. PP 212f., tr. HittitePrayers 59.

3' unclear, w. *-za* and *peran arha*: [...]x ^{URU}x-x *uwanun nu=za peran ar[ḫa / šipandaḫ-ḫu-u]n INA ^{URU}Zidaparḫa [pāun] [/ nu maḫḫan ^{URU}Z]iulila uwanun [/ nu=za peran arḫa] SISKUR-un namma INA KUR ^{URU}Gala-x[...] / [pāun/uwanun nu=za apiy]a=ṛyaḫ peran arḫa ši-pa-an-taḫ^{ah}-ḫu-un / [...]un namma EGIR-[p]a uwanun / [nu=za ... per]an arḫa SISKUR-ḫun "I came to the town of ... and I com[pleted(?) an offering] before (it?). I*

went to the town of Zidaparḫa [and when] I came to the town of [Z]iulila, I [completed(?) an offering [before (it?)]. Then [I went/came to the town of Gala-[...] and there too I completed(?) an offering before (it?). I [...]-d. Then I came back. I completed an offering be[fore ...]" KBo 13.73:8-14 (oracle?, NH) □ the interchange between *peran arha šipantahḫun* and *peran arha SISKUR-(h)un* suggests that either SISKUR was used here as a Sumerogram for *š.* instead of the regular BAL or was considered synonymous. Note also the combination SISKUR. ḪI.A *iššahḫun* "I conducted rituals/performed offerings" ibid. 4 and SISKUR.ḪI.A ibid. 14. Since there is no direct object with *peran arha š.*, this may not be the same collocation as *arha š.* "to undo by offering" under 1 c 2', unless the particle *-za* functions as such (lit. "I offered myself away" > "I cleared myself by offering"?). Whether *peran* is to be taken as referring to a fixed location in front of the settlements as tentatively translated here or points at a libation poured over a certain distance passing before them (for this usage of combinations of various adverbs with *arha* cf. AS 24:54) remains unclear.

4' unclear, medio-pass.: ("Just as what became of me when I had read the letter, let the gods destroy this Dudumi with his wife and children in the same way." §) [*kē=a*]šta? *kāša anduḫšeš tāwana ši-pa-an-da-an-da-at* "Now, [these(?) people have offered properly(?) for themselves(?)]!" KBo 12.62:13 (letter, MH/MS), ed. Hittite Letters 87, Neu, Heth. 6:144f. □ for the reading *tāwana* see Hoffner, Hittite Letters 376 nn. 18 and 19 (contrary to Neu, Heth. 6:145, who read *ta-a-wa-I al* instead); for earlier interpretations see StBoT 3:159 ("Siehe, Menschen wurden getreulich? geopfert"), THeth 16:120 ("Siehe! (Diese) Menschen wurden (auch noch) in *tawana*-hafter Weise ge[weiht!]").

Hrozný, SH (1917) 239; Sommer/Ehelolf, Pap. (1924) 90; Sommer, OLZ 48 (1953) 12f. n. 2 (*išpant-* = *šipant-*); Kronasser, EHS 1 (1962) 522-525; Kronasser, Schw.Goth. (1963) 55; Neu, StBoT 5 (1968) 156; Goetze, JCS 23 (1970) 77-94 ("a religious ceremony which is mostly performed for gods and normally with beverages ... or with animals Its purpose is, as far as can be seen, providing the gods with nourishment," complementing *parš-* "to crumble" (breads/cakes) and *šuḫḫa-/išḫuwa-* "throw/strew about" (fat-cakes and meal)); Oettinger, Stammbildung (1979) 39-43, 416-19; Beckman, StBoT 29 (1983) 153 (on *-za*); Boley, Part. (1989) 78-79, 272-75; Boley, Sprache 36 (1994) 139, 140; Melchert, AHP (1994) 31f. (on *išpant-* vs. *šipant-*); Kassian/Yakubovich, Anatolian Languages (2002) 25, 33-35 (on *išpant-* vs. *šipant-*); Tischler, HEG S (2006) 1055-1061; Yakubovich, IYKPh 13 (2009) 545-557; Beckman, JCS 63 (2011) 100 (on the semantic development of *š.*).

Cf. (DUG)šipantuwa-, šipantuwant-, (DUG)išpantuzzi-, LÚišpantuzziyala-, (DUG)išpantuzziyaššar-.

šipantuwant- see *šipant-*.

(DUG)šip(p)anduwa-, (DUG)išpand/tuwa- n. com.; libation vessel; from OH/MS.

sg. nom. ^{DUG}šī-pa-an-du-wa-aš KUB 43.58 i 21 (MH/MS), šī-pa-an-du-wa-aš KBo 35.246 obv. 21 (MS), šī-pa-an-tu-u-aš KUB 38.20 rev. 1 (NH), BAL-u-wa-aš KUB 38.1 i 31 (NH), KBo 18.170 rev. 4 (NH); **acc.** šī-ip-pa-an-du-wa-an KUB 48.122 iv 7 (Ḫatt. III), šī-pa-an-du-wa-an KBo 4.13 iii 33 (NS), ^[DUG]iš-pa-an-du-wa-an KBo 29.211 iv? 20 (NS), iš-pa-an-du-wa-an KBo 17.75 i 59 (OH/MS or ENS), KBo 34.160:7 (LNS), iš-pa-an-tu-wa-an KUB 57.95 ii 13 (NS), iš-pa-an-tu-u-wa-an IBoT 4.201:(5) (NS); **abl.** ^{DUG}iš-pa-an-du-az KBo 15.33 iii 32 (MH/MS), ^{DUG}iš-pa-an-du-wa-az KBo 15.33 ii 30 (MH/MS), KUB 7.60 iii 10 (NS), [iš-/šī-ip-]pa-an-du-wa-za KBo 13.143 obv. 2 (NS); **inst.** šī-pa-an-du-it KBo 20.64 obv. 7 (MS?), iš-pa-an-du-it KBo 17.75 iii 13, 44, iv 9 (OH/MS or ENS).

a. in lists: ... [o] NINDA.SIG.MEŠ 1 ^{DUG}šī-pa-an-du-wa-aš (dupl. adds ŠA) GEŠTIN *akuwannaš* ^{DUG}KUKUB GEŠTIN *dān pedaš* “... [o] flat-breads, one libation vessel of drinking wine, a KUKUB-vessel of second-grade wine ...” KUB 43.58 i 21-22 (rit., MH/MS), w. dupl. KUB 15.42 i 19 (NS); [...] ZABAR 1 šī-pa-an-tu-u-aš 1 x[...] KUB 38.20 rev. 1 (cult inv., NH), ed. Rost, MIO 8:213; ... 1 BAL-u-wa-aš AN.BAR 2 ZA.ḪUM KÙ.BABBAR ... KUB 38.1 i 31-32 (cult inv., NH), ed. Bildbeschr. 12f. (reading *pal-u-wa-aš*), transl. Rost, MIO 8:179 (“1 (Gerät) des Libierens”); [...] *ip?*]ar[w]ašḫaš ŠA KÙ.BABBAR 1-EN BAL-u-wa-aš K[Û. ...] KBo 18.170 rev. 4 (inv., NH), ed. Siegelová, Verw. 488 (reading [ú-n]u?-wa-aš-ḫa-aš); [...] *galgaltūri* ZABAR 1 šī-pa-an-d[u-wa-aš] ZABAR KBo 7.46 iv 4 (rit. fr., ENS); 1 UDU ANA ^dLAMMA.LUGAL É.DUB.BA-aš[š=a] [^dDAG] / 1 UDU šī-pa-an-du-wa-an MÁŠ.GAL ŠA [...] “One sheep for the protective spirit of the king and [the throne deity] of the tablet-house; one sheep, a libation vessel, a billy-goat of [...]” KBo 4.13 iii 32-33 (ANDAḪŠUM fest., NH).

b. in other texts: *nu* ^{DUG}iš-pa-an-du-wa-a[z ^{DUG}i]šnūraš *peran* ^dIM ^{URU}Kuliwišn[a] ^dḪalkinn=a mān KAŠ-i[t] ^dmāln GEŠTIN-it šipanti “In front of the kneading trough(s) he libates from a libation vessel with either beer or wine (to) the Stormgod

of Kuliwišna and Ḫalki” KBo 15.33 ii 30-31 (to the Stormgod of Kuliwišna, MH/MS), ed. Eothen 6:66f.; [... ANA? ^dU/UTU?] ŠAMÊ šī-pa-an-du-it KÙ.BABBAR GEŠTIN-it šipanti “He libates with wine with a silver libation vessel [to the Stormgod/Sungod] of Heaven” KBo 20.64 obv. 7 (thunder fest., MS?), cf. Melchert, JIES 9:249; ^dLAMMA.LÍL Û-it ANA ^dUTU-ŠI 1 šī-ip-pa-an-du-wa-an [ša]rlaimin [... IR-t]a “By means of a dream the Tutelary Deity of the Field [sough]t a magnificent libation vessel from the king” KUB 48.122 iv 7-8 (vow, Ḫatt. III), ed. de Roos, Votive 78, 87; *nu* iš-pa-an-du-wa-an GEŠTIN [ANA] ^dUTU ^{URU}TÚL-na lāḫuwai “and he pours (out) a libation vessel of wine [for] the Sungoddess of Arinna” KBo 34.160:7-8 (fest. of *nuntarriyašḫa*, LNS), ed. Nakamura, Nuntarriyašḫa 148, 150; ^{LÚ}SAGIA LUGAL-i iš-pa-an-tu-wa-an ^dKÙ.BABBAR(?) [p]āi “The cupbearer [g]ives the king a silver libation vessel(?) (and the king pours (it out) before the Deity” KUB 57.95 ii 12-13 (frag. naming *ḫazgarai*-women, NS), translit. Otten, ZA 53:176f., cf. HED E/I 436□ on the reading of KÙ.BABBAR see van den Hout, BiOr. 47:429; *nu=kan* URU-LIM LÚ.KÚR *naššu tapišani* GEŠTIN *našma* ^{DUG}iš-pa-an-du-wa-az ^dIŠTU GEŠTIN šippanti “He offers to the enemy city with either a *tapišani*-vessel of wine or a libation vessel of wine” KUB 7.60 iii 8-11 (rit. evoking gods of the enemy, NS), ed. Haas/Wilhelm, AOATS 3:236f., Lebrun, Heth. 11:106, 108, tr. Roszkowska-Mutschler, JAC 7:9; (at the end of a list of vessels) 30 ^[DUG] (or DUG?) iš-pa-an-du-wa-aš TUR 30 ^{DUG}ta/uḫgapiša ^dIŠTU KAŠ GEŠTIN *tawalaz walaḫḫiyaz šunanzi* “They fill thirty small libation vessels (and) thirty *ta/uḫgapiša* vessels with beer, wine, *tawal* (and) *walḫi*-beverage” KBo 21.1 ii 5 (Tunnawiya’s rit., MH/NS), ed. Hutter, Behexung 18f. □ the only Hitt. vessel names in the list are ^{DUG}gangur (ii 4) and ^{DUG}ta/uḫgapiša which both could be neuter acc. If the DUG preceding *i* is taken as a determinative (there is no word space in the handcopy) then *i* is either pl. acc. (thus with question mark Hutter, Behexung 140) or a sg. nom. as it can appear in lists (GrHL §16.9). If DUG is taken as a separate Sum., however, *i* might be gen. of the verbal noun “of libating.”

š./i. is originally the gen. *šipanduwaš/išpanduwaš* of the verbal noun of the verb *šipant-lišpant-* (q.v.) and might still be preserved as such in a few texts (see above a and KBo 21.1 ii 5 under b) depending on its interpretation as a nom. in lists or sg. gen. The other case endings show that already early (from MS) this

form was reinterpreted as the sg. nom. of an *a*-stem *ši/išpanduwa*-.

Sommer, ArOr 17 (1949) 374; Kammenhuber, MIO 2 (1953) 54; Rost, MIO 8 (1963) 179 n. 77; Carruba, StBoT 2 (1966) 23 n. 35; Tischler, HEG I/K (1983) 414-415; Tischler, HEG S/2 (2006) 1061.

Cf. *šipant*-, ^{DUG}*išpantuwa*-, ^{DUG}*išpantuzzi*-, ^{DUG}*išpantuzziyašsar*.

šipantuwant- see *šipant*-.

šiparšit(a)- n.?. (mng. unkn.); MH/MS.†

pl. nom.-acc. neut.? *ši-pár-ši-ta* KUB 32.76:4, 9 (MH/MS).

nu = ššan *ši-pár-ši-ta* x[...] KUB 32.76:4 (rit. for Hebat, MH/MS); *nu* ^{GIŠ}ŠÚ.A.ĤI.A *ši-pár-ši-ta nakku*[šši- ...] “And the chairs, š., the carri[er(s) ...] KUB 32.76:9 (rit. for Hebat, MH/MS), cited by van Brock, RHA XVII/65:128.

If š. is an *-it*-stem, this may indicate that it was borrowed into Hittite through Luwian from a third language (cf. Starke, StBoT 31:210f.), possibly Hurrian. For *šiparša* in Hurr. context see KUB 47.29 obv. 5, rev. 10 (Hurr. frag., MS), ed. ChS I/8:7.

šipart(a?) see *šap(p)(a)ra-/šipart(a?)*-.

šipartiš see *šap(p)(a)ra-/šipart(a?)*-.

šipartini(ya?)- (mng. unkn.); MS?.†

§ [...]x ^{GIŠ}HAŠĤUR ^{DUG}*duparmaš* / [...]x 1 KI.MIN *ši-pár-ti-ni-y[a-a]š(?) / [...h]atalkišnaš / [...]* KBo 27.63 obv. 3-6 (MS?) □ for ^{DUG}*duparmaš* see VBoT 89 i 23.

A relationship, if any, to *šipart(a)*- a variant of *šap(p)(a)ra*- q.v., is unclear.

(URUDU)**šepik(k)ušta-**, **šipikkušta-**, **šapik(k)ušta-** n.; 1. pin, (sewing) needle, 2. stylus; wr. syll. and ^{URUDU}ZI.KIN.BAR; from OH/NS, MH/MS.†

sg. nom. ^{URUDU}*še-pí-ik-ku-uš-[ta-aš]* KBo 17.84 i 12 (MS?), ^{URUDU}*ši-pí-i[k-k]u-uš-ta-aš* KUB 45.47 i 13 (MS), *ša-pí-ik-ku-uš-ta-aš* KUB 17.28 i 14 (NS), KUB 24.3 ii 23 (Murš. II), ZI.KIN. BAR KBo 13.239 i 8 (NH).

acc. *ša-pí-ku-uš-ta-an* KBo 17.60 obv. 7 (MH/MS), [...]*še-pí-ku-uš-ta-a[n]* KUB 29.27:8 (OH/NS), ^{URUDU}*ši-pí-[ik-ku-u]š-ta-an* KUB 45.47 i 20 (MS).

d.-l. *še-pí-ku-uš-ti* KBo 12.112 obv. 6 (MH/NS).

gen. ^[URUDU]*še-pí-ik-ku-uš-ta-aš* KUB 24.4 obv. (13) (MH/MS), KBo 22.78:6 (MS?), ^{URUDU}ZI.KIN.BAR-*aš* KUB 14.10 iv 19 (Murš. II).

gen. or nom. [†]*ša¹-[pí-k]u-uš-ta-š(a-)* KBo 17.60 obv. 10 (MH/MS), [*š*]*a-pí-ku-uš-ta-aš* KUB 42.45:4 (NH), *ša¹-a-pí-ku-uš-ta-aš* KUB 58.100 ii 1 (NH).

pl. nom. ^[URUDU]*še-pí-ku-uš-te-eš* KUB 41.15:6 (pre-NH/NS); **acc.** ^{URUDU}*ša-pí-ik-ku-uš-du-uš* KBo 29.97 iv 5 (MS), KUB 42.97:9 (NS), ^{URUDU}*še-pí-ik-ku-uš-tu-uš* KUB 53.15 i! 19 (pre-NH/NS?), ^{URUDU}Z[I.K]IN.BAR.ĤI.A KUB 27.49 iii 18; **broken** ^[URUDU]*še-pí-ik-...* KBo 21.7 iv 8 (MS?), ^{URUDU}*še-pí-i[k-...]* KBo 40.27:4 (MS?).

It remains uncertain whether *ša-mi-ku-uš*[(-)...] KBo 60.146 obv. 6 (NS) belongs here. One would have to either emend to *ša-pí-ku-uš*[(-)...] or to assume a *p/m* interchange for which there is no evidence in Hittite.

1. pin, (sewing) needle — a. pin: [2? ^{URUDU}*še-pí-ku-uš-te-eš n=aš=šan šuppanti* NINDA. KAŠ *paškanteš* ^{GIŠ}[BANŠUR-i¹ [*dā*]¹ ...] § *mān* 4!-ŠU(or 3!-ŠU) *hūyanzi nu=za* ^{LU}A.ZU-*aš* 2 ^{URUDU}*še-pí-ik-ku-uš-tu-uš dāi nu=za=kan ḥatta* ... § *pera(n)=ššet kuiēš ašanzi nu=kan apušš=a ḥatta kuiš aniyaēzzi n=an=kan ḥatta* “There are [two?] pins. He (the doctor(?)) [pu]ts them stuck into offered beer-bread on the table... § When they (i.e., the doctor and another man) run for the fourth (or: third) time, the doctor takes the two pins and pierces himself ... § He also pierces those that are seated before him. He pierces whoever participates” KUB 41.15:6-7, 9-10, 12-13 + KUB 53.15 i! 16, 19, 22-23 (rit., pre-NH/NS?), ed. Beckman, BiOr 42:143, DeMartino, Eothen 2:79f. (“spille”); (“One *tarpāla* of blue wool, one *tarpāla* of ...-wool, one *kazzarnul*-cloth”) ^{URUDU}*ši-pí-i[(k-k)]u-uš-ta-aš* (dupl. [URU]DU *še-pí-ik-ku-uš[-ta-aš]*) *n=ašta anda* ^{siG}*ališ nēanza* “a copper pin — A woolen *ali*- is wrapped around it” KUB 45.47 i 13-14 (rit., MS), w. dupl. KBo 17.84 i 12-13 (MS?), cf. *nai*- 5 b 2'; ^{GIŠ}*ḥatalkešni=ma kattan* ^{URUDU}*ši-pí-[ik-ku-u]š-ta-an [p]aškanzi* “Beneath the hawthorn they stick the copper p[i]n” KUB 45.47 i 20-21 (rit., MS); [...]x *danna<r>andan* [*šepikuštan dāi?* ... a]nda *še-pí-ku-uš-ti ḥamanki* “[She takes] an empty (i.e., unornamented(?)) [pin]. She binds [...] onto the pin” KBo 12.112 obv. 5-6 (birth rit., MH/NS), ed. StBoT 29:66f.; cf. *šer=a=ššan ša-pí-ku-uš-ta-an tannarandan* [...]x-*aḥḥi* “I [...] on top an empty (i.e.,

unornamented) pin” KBo 17.60 obv. 7-8 (birth rit., MH/MS), ed. StBoT 29:60f.; 1 ZI.KIN.BAR KÙ.BABBAR 1 GÍN. GÍ[N ...] “One silver pin weighing one shekel” KBo 13.239 i 8 (cult inv., NH); (*Huwaššannalli*-women make a figurine of dough) *n=ašta ANA MUNUSÉ.GE₄.A 1 TÚG kureššar 1 TÚG ZA.GÍN URUDU Z[I.K]IN.BAR. ̕I.A IŠTU SAG.DU=ŠU arḥa danzi nu apūn UN-an ŠA NINDA SAG.DU=SU apēz=pat IŠTU TÚG.̕I.A QĀTAMMA unuwanzī MUNUSÉ.G[(E₄.A m)]ṽaḥḥan¹ TÚG kurešni=ma=šši=kan andan apūš=pa[(t URUDU ša-pí-ik-ku-uš-du-uš)] paškanzi “They take away from the bride one head-shawl, one blue garment, (and) pins from her head. In the same way they adorn the head of that person (i.e., the figurine) of bread with those same garments like a bride. In its head-shawl they stick those same pins” KUB 27.49 iii 17-22 (*witaššiyaš* fest., pre-NH/NS), w. dupl. KBo 29.97 iv 1-6 (MS), tr. Güterbock, Oriens 10:357, cf. HED A 231; [... š]a-pí-ku-uš-ta-aš ZABAR [...] “[...] bronze pin [...]” KUB 42.45:4 (rit.? frag., NS); cf. par. 3? ša!-(tablet: ta-)a-pí-ku-uš-ta-aš ZABA[R ...] KUB 58.100 ii? 1 (NS); 9 ZI.KIN.BAR ŠĀ 1-EN x[...] KUB 42.36:3 (inv., NH), ed. Siegelová, Verw. 493f.; [...] 1-NUTUM ZI.KIN[.BAR ...] KUB 42.39:3 (inv., NH), Siegelová, Verw. 72f.; 1 ZI.KIN.BAR KBo 18.176 v 6 (inv., NH), ed. Siegelová, Verw. 48f.; 30 URUDU ša-pí-ik-ku-uš-du-uš KUB 42.97:9 (rit. frag., NS); takku ZI.KIN.BAR (dupl. še-pí-ku-uš-ta-a[n]) URUDU kuiški taiēzzi “If someone steals a copper pin/needle/stylus, (he shall give a half measure of grain)” KBo 6.10 ii 13-14 (Law §126, OH/NS), w. dupl. KUB 29.27:8 (NS), ed. LH 114-116 (“copper pin”), n. 396 (“or ‘scribe’s stylus’”), cf. 204 (commentary).*

b. (sewing) needle — in general: [*nu=war=aš URUD(U)ZI.KIN.BAR-aš G¹IŠšarpaz* (var. [G¹IŠša]rpazza) šekūēn “We sewed [them] with the point of a needle)” Bo 4371:17 (subst. rit., MH/NS), w. dupls. KUB 42.94 rev. 23 (MH/NS), KUB 53.58:7 (MH/NS), ed. (G¹IŠšarpa- B 1 a and see discussion; ša-pí-ik-ku-uš-ta-aš-ša URUDU-aš “And there is a copper needle” KUB 17.28 i 14 (rit., OH?/NS).

c. in the idiomatic phrase *šepikuštaš šarpaz kunk-* “to dangle/sway from the point of a pin/needle”: see (G¹IŠšarpa- B b.

2. stylus: [...] *LE’E KÙ.BABBAR ZI.KIN.BAR* [...] “a silver writing board (and) a [...] stylus” KUB 17.20 ii 22 (NS); cf. Gurney, AAA 27:90; 1 ZI.KIN.BAR

LÚDUB.[SAR ...] “One scribe’s stylus” KBo 18.172 rev. 13 (cult inv., NH); see perhaps KBo 6.10 ii 13-14 (Law §126), mng. 1 a, above. The tablet stylus is also written GI É.DUB. BA, e.g., HKM 71 l.e. 1-3.

The š. is distinct from the toggle pin, written *TUDITTU(M)* in Hittite texts (cf. CHD § 97). The Akkadogram *KIRISSU(M)* denotes a large pin, one weighing nine shekels (deRoos, Votive 11 n. 43). Found at Boğazköy are needles and pins of bronze BoHa 7:79-101, BoHa 10:11-22, iron BoHa 7:148f., bone BoHa 7:189f., BoHa 10:49; and styli(?) of bronze BoHa 7:133f., BoHa 10:31, and bone BoHa 7:196f., BoHa 10:50f.

The alternate spellings with *ša-*, *še-*, *ši-* argue that the word began with a cluster /sp-/-; cf. GrHL §1.11.

Zimmern/Friedrich, HGes (1922) 23 §23 (“kupferner Pflock”), Nachtr. 5* (“kupfernes Bild, kupferne Figur”); Forrer, Forsch. 1/1 (1926) 18 (“Nagel”); Götze, KIF 1 (1930) 234-35 (“‘Spange’???”); Gurney, AAA 27 (1940) 90 (“‘stylus’???”); Friedrich, HW (1952) 190, 390 (“Spange(??),” oder “Haarnadel(?)”); Goetze, JCS 11 (1957) 35 (a female head ornament, reading the KIN.BAR as KARA₄); Güterbock, Oriens 10 (1957) 357; Beckman, StBoT 29 (1983) 63-65 (Ger. “Nadel,” Engl. “pin”), 63 n. 165 (rejecting KARA₄); Poetto, Sprache 32 (1986) 52f. (“‘spillo (per capelli),’ oltreché ‘stilo’ (di scriba)”); Hoffner, LH (1997) 204; Tischler, HEG S/2 (2006) 995-997.

šipeški[-...] (mng. unkn.); MH.†

broken *ši-pé-eš-ki[-...]* StBoT Beih. 4.40:31 (Huzziya II/MS).

Modifying A.ŠĀ: x+2 IKU 3 *gipeššar A.ŠĀ ši-pé-eš-ki[-...]* (or A.ŠĀš.?) “Two+ IKU, three *gipeššar*-measures, field [of?] š. (or š.-field)” StBoT Beih. 4:31 lower e. 31 (land grant, Huzziya II/MS), ed. StBoT Beih. 4 pp. 182f. (no tr.).

šep(p)e/it n. neut.; (a grain); from OS.

nom.-acc. *še-ep-pí-it* KUB 34.89 obv. 5 (MS), KBo 21.1 i 12, 15 (MH/MS or ENS?), KUB 20.92 vi? 3 (OH/NS), KUB 29.1 iii 9 (OH/NS), KBo 11.14 i 6 (MH/NS), KBo 15.24 ii 23 (MH/NS), *še-pí-it* KBo 4.2 i 9 (pre-NH/NS), KBo 10.45 iii 51 (MH/LNS), KUB 46.17 i 4, 10, iv 2 (NH), *še-ep-pít* KBo 16.81 i 7 (NS).

gen. *še-ep-pí-da-aš* KBo 17.36 iv 5 (OS), KBo 25.56 iv 14 (OS), KUB 34.88:4 (MS), KUB 42.89 obv. 16, *še-ep-pí-it-ta-aš* KUB 35.126:5 + KBo 25.79 iv? 2 (OS), KBo 25.79 iv (1) (OS), KUB 34.89 obv. 2, 8 (MS), KBo 10.34 i 9 (MH/NS), KBo 2.4 ii 18, iii 22, iv 30, 33 (NS), KUB 9.2 i 14 (NS), *še-pí-it-ta-aš* KUB

45.58 iv 8 (NS), *še-ep-pí-ta-aš* KUB 35.133 i 25 (NS), KUB 60.99 i 2, 3 (NS), KBo 45.199 i 6 (NS), *še-ep-pí-id-da-aš* KUB 20.66 iv 6 (NS), *še-ep-pít-tàš* KBo 16.81 i 6 (NS), *še-pí-tàš* KUB 58.58 i 18 (LNS), Bo 9550:5 (NS).

(Sum.) [buru₁₄ ħe.nun bu.munu₈ ba.til.la gur₅ sa₅] = (syll. Sum.) e.bu.za za.ar.tap.pa [o.o].na ús.sa.a = (Akk.) *ebūru nuḥšu ħunṭu saltu* “(My mother) is a bountiful harvest, piles of ... grain” = (Hitt.) BURU₁₄-anza=ma=aš dammetarwa[nza] *še-ep-pí-it-ta-aš=ma=aš marra*[-...] “She is an abundant harvest; she is cooked(?) ... of š.” Ugaritica 5 no.169:34-35, ed. Laroche, Ugar. 5:774f. (“blé”) (see CAD S 106 s.v. *salu* A, which gives this restoration of the Sum., other variants are given in AlHeth 80). Akk. *ħunṭu* is “a quality of barley,” which might mean that š. was a type of barley. However, CHD s.v. *marra*[-...] suggests that perhaps the Hittites understood it as *ħunṭu/ħunṭu* “heat” and translated it *marra*[n] “cooked.” It is thus unclear which of the two terms the Hittites translated with š. For discussion see AlHeth 79f.

a. seeds: [Z]ÍZ-tar *še-ep-pí-it parḫuenaš ewan karaš ħattar zinail=kū tiyan nu kuitta* NUMUN-an *arḫayan šuhḫan* “Emmer-wheat, š.-grain, *parḫuena*-grain, *ewan*-grain, *karaš*-grain, lentils and(?) chick peas are placed(?). Each (kind of) seed is poured separately” KBo 11.14 i 6-7 (Hantitaššu’s rit., OH/NS), ed. Watkins, FsKnobloch 493-95, Ünal, Hantitaššu 17, 27 (differently), CHD *parḫuena*-a, HED K 74 s.v. *kūtiya* (differently); *namma* NUMUN.ĤI.A *hūmanta ŠE ZÍZ GÚ.TUR GÚ.GAL [GÚ.GAL.GAL] parḫuenaš še-ep-pí-it karaš MUNU₈ BAPPIR* “Further, all the seeds: barley, emmer-wheat, lentils, chick peas, [broad beans], *parḫuena*-grain, š.-grain, *karaš*-grain; malt, beer-bread” KBo 15.24 ii 22-23 (foundation rit., MH/NS), ed. Kellerman, Diss. 168, 175 (cumulative line count ii 43-44); *nu ZÍZ-tar ŠE zēnantaš ŠE ħaššarnanza še-pí-it karaš [p]arḫuenaš ewan GÚ.TUR GÚ.GAL GÚ.GAL.GAL nu=kan kī* NUMUN.ĤI.A *hūmanda ŠE.LÚ^{SAR}=ya IŠTU^{DUG}DÍLIM.GAL šanḫunzi* “Wheat, autumn barley, *ħaššarnant*-barley, š., *karaš*-grain, *parḫuena*-grain, *ewan*, lentils, chick peas, broad beans: all of these seeds and coriander they roast in a large bowl” KBo 4.2 i 9-11 (rit., pre-NH/NS), ed. Kronasser, Die Sprache 8:90, 95, AlHeth. 80f., 105 (no tr.), *parḫuena*-a.

b. containers: [KU]Š^{DUG}.GAN *še-ep-pí-[it(-)]...* KBo 55.94:17 (rit. frag., NS), translit. Ertem, Flora 137 (as 1328/z); [zēni] 1 PA. ZÍZ 1 PA. *še-e[p-p]í-ta-aš^{DUG} ħaršiaš šuhḫa[nzi]* “In the fall [they] pour one measure of emmer-wheat (and) one measure of š. in the storage-vessels” KUB 38.32 rev. 22 (cult inv. of Mt. Ziwana, NS), cf. AlHeth 66 n. 111; URU^{KÙ}.BABBAR-TI=

ya=kan^{DUG} ħaršiaya[lli] [še^l-ep-pí-[i]t-ta-aš *apēdani UD-ti kinu[wanzi]* “And on that day in Ḫattuša [they] open the stora[ge] vessel(s) of š.” KBo 10.20 ii 15-16 (ANDAHŠUM-fest., NS), cf. Güterbock, NHF 65.

c. threshed: 1 PA. *še-ep-pí-it IŠTU KISLAḪ.GAL peškanz[i]* “They customarily give one measure of š.-grain from the large-threshing floor” KBo 13.234 rev. 11 + KUB 51.69 rev. 10 (frag. of cult inv., NH).

d. ground: *nu še-ep-pí-it euwann=a šuhḫaer nu pakkuškanzi* “They have poured š.-grain and *ewan*-grain, and start crushing (it). (He who plots evil against the king, let the gods both abandon him to evil and crush him (like *šepit* and *ewan*))” KUB 29.1 iii 9 (palace foundation rit., OH/NS), ed. Kellerman, Diss. 16, 29 (no tr.), Marazzi, VO 5:156f., tr. ANET 358.

e. flour: 1/2 PA. ZÍD.DA *še-ep-pí-it-ta-aš* “One-half measure of š.-flour” KUB 7.33 obv. 11 (counter-sorcery rit., NS); KUB 35.142 i 11 (Ištanuwan rit., NS); 1 ŠĀTU ZÍD.DA DURU₅ *še-ep-pí-it* “One ŠŪTU of moist š. flour” KBo 21.1 i 12 (Tumnawiya’s rit., MH/MS or ENS?), ed. Hutter, Behexung 16f.; 5 PARĪSI ZÍD.DA *še-ep-pí-it-ta-aš* / [ar]ranza 5 PARĪSI ZÍD.DA [(ZÍZ)] *še-ep-pí-it-ta-aš ḫādant[aš]* “five measures of š.-flour, washed, five measures of dry wheat (and) š. flour” Bo 3123 (StBoT 25 p. 159) iv 2-4 (ration list, OS), w. dupl. KBo 25.79 iv? 2-3 + KUB 35.126 rev. 1 5-6 (OS), translit. Groddek, AoF 25:236; cf. par. 5 PARĪSI [ZÍD.DA] *še-ep-pí-it-ta-aš arranza* IBoT 2.93:7 (NS) □ the nom. part. *arranza* agrees grammatically with the measure of grain, not the grain itself.

f. washed/dry: 10 PA. ZÍD.DA *še-ep-pí-it-ta-aš(?) arrantaš* “ten measures of flour [of] washed š.” KUB 31.57 iv 15-16 (purif. rit.), ed. KN 118f.; 3 PA. ZÍD.DA *še-ep-pí-it arrantaš* 5 PA. ZÍD.DA ZÍZ *arrantaš* 10 PA. ZÍD.DA *še-ep-pí-it ḫātantaš šamēḫuni* 3 PA. ZÍD.DA ZÍZ *ḫā^ltan^ltaš* KUB 42.107 iii 6-9 (list of edibles, NS); see also e, above.

g. bread/cake from: [...] ŠĀ.BA NINDA *še-ep-pí-it-ta-aš paršia* “he crumbles [...] including a bread of š.” KUB 55.38 ii 1 (rit. of Ištanuwa, NS); 1 NINDA.GUR₄.RA UPNI *še-pí-it* 1 NINDA.GUR₄.RA UPNI ŠE [...] “One thick bread made from a handful of š.(-flour), one thick bread made from a handful of barley(-flour)” KUB 46.17 i 10 (cult inv., NH); NINDA *dannaš še-ep-pí-it-ta-aš parši[ya]* “He crumbles

danna-bread (made) of š.” KUB 10.48 ii 13 (*nuntarriyašha*-fest., NS), ed. Nakamura, *Nuntarriyašha* 21f.; 1 NINDA.GUR₄.RA *še-ep-pí-it-ta-aš* 1 UPNI KBo 2.4 iii 22 (fest. of month, NS), ed. KN 284f. (“Weizen”); 1 NINDA^{AN} ŠA ZÍD.DA ZÍZ *tarnaš* [o NIN]^{DA} *ān še-ep-pí-it-ta-aš tarnaš* “One warm bread of emmer-wheat flour weighing one *tarna*, [one?] warm bread of of š. weighing one *tarna*” KUB 9.2 i 13-14 (rit. for Hebat, NS); (“One honey-cake of milled broad-beans, one honey-cake of *haššigga*-, one honey-cake with baked pomegranate, one honey-cake of sesame/linseed”) 1 NINDA.LĀL *še-pí-it-ta-aš* (dupl. *še-e[p-p]í-[-...]*) “One honey-cake of š.” KUB 45.58 iv 8 (*hišuwu* fest., NS), w. dupl. KUB 44.49 obv. 5-6, cf. *šapšama*-b; 5 NINDA^{HA} *hāliš še-ep-pí-tāš* 20-iš 30 NINDA^{HA} KUK[KU] ŠĀ 100 *še-ep-pí-t* U ŠĀ 50 NINDA^{HA} TU₇.Ī KAŠ GAR.RA [U] ŠĀ 50 NINDA GA.KIN.AG GAR.RA KBo 16.81 i 6-8 (fest., NS), cf. AlHeth 153f.; 2 NINDA.KU₇ 1/2 UPNI ŠĀ.BA 1 NINDA.GUR₄.RA BA.BA.ZA 1 NINDA.GUR₄.RA *še-ep-pí-it* NINDA.Ī.E.DÉ.A *īyanzi* “They make two sweet cakes of half a handful, of which one is a thick-bread made of porridge, (and) one a thick-bread made from š., into an oil-cake” KUB 20.92 vi? 2-3 (fest. of the Stormgod of Zippalanda, NS), ed. THeth 21:200f.; 2 NINDA^{HA} GUG ... 1-iš^{ma} ŠA BA.BA.ZA *še-ep-pí-it-ta-aš* KBo 10.34 i 8-9 (enthronement of Tudh., MH/NS); *nu* LUGAL-uš 9 NINDA^{HA} *harzazuta* [Ø?] *še-ep-pí-it-ta-aš* ŠĀ.BA 3 x[...] KUB 20.12:6-7 (NS); 1 NINDA^{HA} *wageššar še-pí-it* ŠA 2 UPNI KUB 11.18 iii 20 (*ANDAḤŠUM* fest., NS).

h. porridge (BA.BA.ZA) from: [...] BA.BA.ZA ZÍZ BA.BA.ZA *še-e[p-p]í-it-ta-aš* “wheat porridge, š.-porridge” KBo 55.94 ii 12 (rit. frag., NS), translit. Ertem, Flora 137 (as 1328/z); [...] BA.BA.ZA *še-ep-pí-it-ta-aš* § IBoT 2:93:5 (ration list, NS).

It remains uncertain if the city names ^{URU}Šappittaš KUB 38.6 obv. 21 and ^{URU}Šippittaš KUB 38.10 iv 29 are derived from this word. If so, the variation in the vowel of the first syllable must show a non-Hittite treatment of the vowel. The GN ^{URU}Ša/ippidduwa is best left out of the discussion because of its consistent single -p-.

Laroche, RHA XI/53 (1951) 68 (“céréale”), 71 n. 22; Hoffner, JAOS 87 (1967) 184 (part of the GN ^{URU}Šapidduwa); Neu and Rüster, FsOttén 230 w. n. 31 (dating); Ertem, Flora (1974) 25f.; Hoffner, AlHeth (1974) 3, 77-80 (possibly “spring variety of barley”); Hutter, HS 104 (1991) 67-69 (preserved in GN Sibounda?); Oettinger, FsForssman (1999) 208 n. 7 (on GN

^{URU}Ši/apitta and ^{URU}Ša/ippidduwa); Tischler, HEG S/2 (2006) 997-1000 (“(ein Brotgetreide, Weizen oder Gerstenart)”).

šepši-, šipši- (Hurr. offering term), see *šapši-*.

šiptamai- v.; to septuple; NS.†

pres. sg. 3 *ši-ip-ta-ma-iz-zi* KBo 49.56 rev. 2 (NS), 7-iz-zi KUB 51.18 obv. 10 (NS).

[...] *mān UL 7-iz-zi* “If he does not septuple [...]” KUB 51.18 obv. 10 (medical, NS), translit. DBH 15:27f.; [...] *INA ŠĀ É AMA=ŠU šakne[šzi ...] 2-ŠU ši-ip-ta-ma-iz-zi* “If she bec[omes] defiled in the house of her mother. [Ø?] S/He septuples [...] twice” KBo 49.56 iii 1-2 (rit., NS), translit. KBo 27 p. iv n. 7, cf. *šaknešš-*.

Tischler, HEG S/2 (2006) 1064 s.v. *šiptamiya*.

Cf. *šaptamenzu, šiptami-*; 7.

šiptami(ya?)- n.; heptad? or a beverage made of seven-ingredients or a septuple-strength beverage; NH.†

(§ “The day passes”) *nu ši-ip-ta-mi-ia teriyalla šipandanzi* § “They libate (or: offer) the seven-part beverage (and) three-part beverage (or: septuple-strength (and) triple-strength beverage)” KBo 5.1 iv 35-36 (Papanikri’s rit., NH), ed. Strauß, Reinigung 294, 303 (“siebenfach und dreifach opfert man”), StBoT 29:120f. (“seven-strength (and) triple-strength beer(?)”); cf. [...] 3-yalla 7-mi-ia *šipantanzi* Bo 4951 rev. 15 (birth rit., NH), ed. StBoT 29:126f.

Sommer/Ehelolf, Pap. (1924) 77 (they suspect “etwa den. Lok. eines späteren Zeittermins”); Ehelolf, OLZ 32 (1929) 322-327 (“7 Mal”(?), “7 Tage”(??), “Mixturen (7 Bestandteilen)”(?), “siebte Güte(?)”); Sommer, SBAW 1950:7, 23 n. 1; Friedrich, HW (1952) 194 (“heth.(?) Bezeichnung einer Flüssigkeit”); idem, HE² (1960) §129 b 5; Oettinger, Stammbildung (1979) 538 (“Flüssigkeit aus 7 Substanzen”); Beckman, StBoT 29 (1983) 120f. (“seven-strength beer?”), 122 (a beverage); Eichner, IENumerals (1992) 84f. (“a drink”); Tischler, HEG S/2 (2006) 1061-1064 (“aus sieben Ingredienzien”); Hoffner/Melchert, GrHL (2008) §§2.35 (-iya-suffix), 9.3, 9.30, 9.50, 9.59.

Cf. *šaptamenzu, šiptamai-*.

šēr, šer adv., prev., and postpos.; **1.** (local postpos., local adv.) (up)on, on top of, over (contiguous), **2.**

(local postpos.) over, above (non-contiguous), **3.** (local adv., local postpos.) up there, up in, above at, **4.** (preverb) up, **5.** (postpos.) for/against (the benefit/sake of), on behalf of, **6.** (postpos.) because of, on account of, for what reason, **7.** in combination w. another adv., postpos., or prev., **8.** idiomatic expressions, **9.** summary and discussion; wr. syll. and UGU; from OS.

- 1.** (local postpos., local adv.) (up)on, on top of, over (contiguous)
 - a.** w. poss. pron. suffix, without loc. particle (OS)
 - b.** w. gen. and -*šan*
 - 1'** OH/MS
 - 2'** MH/MS
 - c.** w. the d.-l. expressed or implied, almost always w. loc. particle -*šan*, -*kan/-ašta*
 - 1'** w. *š.* as predicate “(be) on”
 - a'** w. loc.
 - b'** w. loc. implied
 - 2'** w. verbs of stative position
 - a'** w. *ar-* (mid.) “to stand on”
 - 1''** w. loc.
 - 2''** w. implied loc.
 - b'** w. *epp-* “to hold upon”
 - 1''** w. gen.
 - 2''** w. d.-l.
 - c'** w. *eš-* (act., mid.) “to sit on” w. loc.
 - d'** w. *ki-* “to lie, be placed on”
 - 1''** w. loc.
 - 2''** w. loc. implied
 - e'** w. *nakkeš-* “to become heavy”
 - 3'** w. intrans. verbs of reaching a position, w. loc.
 - a'** w. *ar-* (act.) “to arrive at/on”
 - b'** w. *kiš-* “to come to be on < to occur on”
 - c'** w. *mauš-* “to fall on”
 - d'** w. *pai-* “to go up onto”
 - e'** w. *tiya-* “to step on, alight”
 - f'** w. *watku-* “to leap on”
 - 4'** w. trans. verbs of reaching a position or state
 - a'** w. *allapahh-* “to spit on” w. and without loc.
 - b'** w. *ašeš-* “to seat on”
 - 1''** w. loc.
 - 2''** w. loc. implied
 - c'** w. *ašešanu-* “to seat on” w. loc.
 - d'** w. *išhuwai-* “to scatter, pour on/over”
 - 1''** w. loc.
 - 2''** w. loc. implied
 - e'** w. *lah(h)uwai-* “to pour on/over”
 - 1''** w. loc.
 - 2''** w. loc. implied
 - f'** w. *parš-* “to break, crumble on” w. loc.
 - g'** w. *pašk-* “to plant, stick on” w. loc.
 - h'** w. *peššiya-* “to throw on/over” w. loc. implied
 - i'** w. *šipant-* “to libate on/over”
 - 1''** w. loc.

- 2''** w. loc. implied
- j'** w. *šuhha-* “to pour (out) on”
 - 1''** w. loc.
 - 2''** w. loc. implied
- k'** w. *šun(n)iya-* “to sow on”
- l'** w. *šuppiyahh-* “to consecrate over”
- m'** w. *dai-/tiya-* “to put, place on”
 - 1''** w. loc.
 - a''** in OS, w. -*šan*
 - b''** in MH/MS, w. -*šan/-kan*
 - c''** in NH, w. -*kan*
 - d''** in OH/NS, without particle
 - 2''** w. loc. implied
 - a''** in OS, with -*šan*
 - b''** in MH/MS, with -*šan*
 - c''** in NH, with -*kan*
- n'** w. *dalai-* “to leave behind on” w. loc.
- o'** w. *taninu-* “to set up on” w. loc.
- p'** w. *tarmæ-* “to fix” w. loc. implied
- q'** w. *tarna-* “to drain (a liquid) on” w. loc.
- r'** w. *tittanu-* “to set up, install on” w. loc. implied
- s'** w. *ušantarai-* (mng. unclear/uncert.)
- t'** w. *zappanu-* “to (cause to) drip on” w. loc. implied
- 5'** with trans. verbs of closing, blocking
 - a'** w. *ištap(p)-* “to block, close over (on top)”
 - 1''** w. loc.
 - 2''** w. loc. implied
 - b'** w. *kariya-* “to cover over” w. loc. implied
 - c'** w. *šai-/šiya-* “to seal over/on top” w. acc., without loc. particle
 - d'** w. *šutai-* “to cover(?)”
- 6'** with verbal action taking place on a surface or on an object lying on a surface
 - a'** w. nominal predicate, w. loc.
 - b'** w. *auš-* (fig.) “to observe” w. -*za* instead of loc.
 - c'** w. *handai-* (act.) “to arrange,” w. loc. and loc. particle
 - d'** w. *handai-* (mid.) “to be put in (good) order” w. loc.
 - e'** w. *hašš-* “to bear, give birth” w. loc.
 - f'** w. *huwai-* “to run on top” w. loc.
 - g'** w. *huittiya-* “to pull over” w. loc. implied
 - h'** w. *iya-* (act.) “to make, model” w. loc.
 - i'** w. *išparr-* “to spread out”
 - 1''** w. loc.
 - 2''** w. loc. implied
 - j'** w. *išdu(wa)-* “to be(come) manifest upon” w. loc.
 - k'** w. *kiš-* “to occur” w. loc.
 - l'** w. *kišt-* “to extinguish” w. loc.
 - m'** w. *kištanu-* “to extinguish” w. loc. implied
 - n'** w. *kuer-* “to cut” w. loc. implied
 - o'** w. *lukke/a-* “to light” w. loc. implied
 - p'** w. *maršešš-* “to become desecrated” w. loc.
 - q'** w. *mema-* “to speak” w. loc.
 - r'** w. *tamenk-* “to stick to” w. loc.
 - s'** w. *tameummeš-* “to become different” w. loc.
 - t'** w. *warnu-* “to burn”
 - 1''** w. loc.

- 2'' w. loc. implied
 1' w. *weh-* "to patrol," with loc. implied
 v' w. *wete-* "to build"
 1'' w. loc.
 2'' w. loc. implied
 w' w. *wišuriya-* "to press together" w. loc. implied
- d. in addition
 1' w. *halzai-* "to recite, all out"
 2' w. *hanna-* "to judge"
 3' w. *dai-/ti-* "to place upon > to add on"
2. (local postpos.) over, above (non-contiguous), without sentence particle
 a. w. gen. (OH)
 b. w. poss. pron. suffix
 c. w. d.-l. or location unexpressed
 1' w. verbs of stative position
 a' w. *ar-* (mid.) "to stand above"
 1'' w. loc.
 2'' w. loc. implied
 b' w. *hark-* "to keep, hold above/over" w. loc.
 c' w. *ki-* "to lie/be placed above" w. loc.
 2' w. verbs of reaching a position over or above
 a' w. *ar-* (act.) "to arrive above/over" w. loc.
 b' w. *arnu-* "to bring over" w. loc.
 c' w. *epp-* "to hold over" w. loc.
 d' w. *huinu-* "to (let) run/stretch out over(head)" w. loc.
 e' w. *paršnai-* "to squat over" w. loc.
 f' w. *dai-/ti-* "to place above" w. loc.
 g' w. *tiya-* "to take a position over/above" w. loc.
 3' w. action taking place over or above an object
 a' w. *arra-* "to wash" w. loc.
 b' w. *armizziya-* "to bridge" w. loc.
 c' w. *armuwalai-* "to wax (like the moon)" w. loc.
 d' w. *huwai-* (fig.) "to keep (an eye) on"
 1'' w. loc.
 2'' w. loc. implied
 e' w. *wahnu-* "to let swing" w. loc.
 f' w. *wantai-* "to shine"
 g' w. *warp-* "to wash"
3. up there, up in, above at
 a. (adv.) "up in" with a loc. in apposition
 1' w. *š.* as predicate
 2' w. *ar-* (mid.) "to stand"
 3' w. *eš-* (mid.) "to sit down, take a seat"
 4' w. *šipand-* "to offer"
 5' w. *dai-/ti-* "to place"
 6' w. *uwai-* "to cry"
 7' w. *wemiya-* "to find"
 b. (postpos., adv.) "up in" w. loc. expressed or implied, usually w. particle
 1' w. *šer* as (part of nominal) predicate, "to be up in (a location or place)"
 a' w. loc.
 b' w. loc. implied
 2' w. *ar-* (mid.) "to stand," w. loc.
 3' w. *arai-* "to block, hold in check," w. loc. implied
- 4' w. *har(k)-* "to hold," w. loc.
 5' w. *iya-* "to make"
 6' w. *-za iya-* "to celebrate, worship," w. loc.
 7' w. *gimmantariya-* "to (spend the) winter," w. loc.
 8' w. *šakuwantariya-* "to stay, tarry"
 a' w. loc.
 b' w. loc. implied
 9' w. *šeš-* "to sleep, spend the night"
 a' w. loc.
 b' w. loc. implied
 10' w. *dalai-* "to leave behind"
 a' w. loc.
 b' w. loc. implied
 11' w. *tiya-* "to step" w. loc.
 12' w. *tuzziya-* "to make camp" w. loc.
 13' w. *wete-* "to build"
 a' w. loc.
 b' w. loc. implied
- c. adverb, "up there, up above," without loc., usually in combination w. *katta(n)* "down there, down under"
 1' w. *ar-* (mid.) "to stand"
 2' w. *aruwai-* "to bow"
 3' w. *hamenk-* "to bind, tie"
 4' w. *huwai-* "to move, run"
 5' w. *huek-* "to conjure"
 6' w. *išhiya-* "to bind"
 7' w. *kiš-* "to become"
 8' w. *lā-* "to untie, release"
 9' w. *šā-* "to sulk"
 10' w. *tarhu-/taruḥ-* "to conquer"
 11' w. *wemiya-* "to find"
 12' in nominal clause
4. (preverb) "up," sometimes with telicizing force
 a. w. *epp-* "to hold up" without particle
 b. w. *hark-* "to hold up, keep up, support"
 c. w. *kallišš-* "to summon, evoke, call up"
 d. w. *šunna-* "to fill up, fill to the brim"
 e. w. *tinnu-* "to incapacitate(?), paralyze on the surface(?)"
5. (postpos.) for/against (the benefit/sake of), on behalf of
 a. attested w. the following verbs
 b. representative exx.
 1' w. a n. or pron.
 a' OH
 1'' OS
 2'' OH/NS
 b' MH
 1'' MH/MS
 2'' MH/NS
 c' NH
 2' w. inf. (I)
6. (postpos.) because of, on account of, for what reason, w. d.-l.
 a. attested w. the following verbs
 b. representative exx. w. n. or pron.
 1' OS/NS
 2' MH
 a' MH/MS

- b'** MH/NS
3' NH
 7. (in combination with another adv., postpos. or prev.)
a. w. *anda*
1' as separate postpos. or prev. "in(to)"
a' w. š. (mng. 1) "on (top of)"
1'' w. *haneš(š)*- "to plaster"
2'' w. *huittiya*- "to draw"
3'' w. *išhūwai*- "to scatter, pour"
b' w. š. (mng. 3) "up" and *anda išhiya*- "to wrap in, enwrap"
c' w. š. (mng. 5) "for the sake of" and *auš*- "to look at/in"
2' as compound postpos. š. *anda* and *epp*- "to hold in from above > to cover over"
b. w. *arḥa*
1' as separate postpos. or prev. "away, completely"
a' w. š. (mng. 5) "for the sake of"
1'' w. *peššiya*- "to disregard, throw away"
2'' w. *tarna*- "to release"
3'' w. *uwate*- "to bring"
b' w. š. (mng. 6) "on account of" and *parš*- B "to break, crumble"
2' as compound postpos. š. *arḥa*
a' w. š. as starting point of the action "away/off from upon/over" w. abl. or d.-l., usually with *-kan*
1'' w. *ḥarnink*- "to destroy"
2'' w. *kuer*- "to cut"
3'' w. *lā*- "to remove"
4'' w. *laḥūwai*- "to pour"
5'' w. *mudai*- "to remove"
6'' w. *ninink*- "to stir"
7'' w. *šipand*- "to libate"
8'' w. *dā*- "to take away, remove"
a'' w. d.-l.
b'' w. d.-l. retrievable from preceding clause
c'' w. *-za*
9'' w. *tuhš*- "to cut off"
b' "across, all over"
1'' w. *eš*- (act.) "to be"
2'' w. *huittiya*- "to draw, pull"
a'' w. loc.
b'' w. loc. retrievable from previous context
3'' w. *ḥūlaliya*- "to enwrap"
4'' w. *iya*- (act.) "to make"
5'' w. *iya*- (mid.) "to go, march"
6'' w. *iyannai*- "to go, march"
7'' w. *iškar*- "to line up"
8'' w. *išparr*- "to spread"
9'' w. *papparš*- "to sprinkle"
10'' w. *waḥnu*- "to wave"
a'' w. *-(a)šta* and d.-l.
b'' w. *-kan* and d.-l.
c'' w. *-kan* and *-za* instead of d.-l.
d'' w. *-šan* and d.-l.
e'' without particle w. d.-l.
11'' w. *warnu*- "to burn"
c. w. *katta*
1' as separate preverb w. *ḥuwapp*- "to throw (on)"
2' as compound postpos. š. *katta* "down from above, from top to bottom"
a' adv., w. *ed*- "to eat"
b' with abl. in apposition, without particle
1'' w. *epp*- "to take"
2'' w. *ḥurnuwai*- "to spray"
3'' w. *huek*- "to conjure"
4'' w. *ḥuwai*- "to run (a course)"
5'' w. *karipp*- "to devour" > to raze"(?)
6'' w. *pai*- B- "to give"
c' as postpos. with dat. encl. pron. w. *iškalla*- "to slit"
3' unclear
a' w. *šeš*- "to sleep, spend the night"
b' fragmentary
d. w. *šarā* "up"(?)
e. w. *tapuša* as separate adverb and *tiya*- "to step aside"
 8. idiomatic expressions
a. š. *ar*- (mid.) w. dat. "to stand at the disposal of(?) < to stand (ready) for (the sake of)"
b. š. *arḥa iya*- (med.) "to bypass"
c. š. *arḥa pai*- A
1' "to march by, bypass"
2' (fig.) "to ignore/neglect (something)"
d. š. *karuššiya*- "to be silent about"
e. š. *tiya*- "to ignore" (lit. step over)
 9. summary and discussion.
 še-e-er Bo 6594 iii? 2 (OS, StBoT 25:99), KBo 19.156 obv. 12, KBo 20.8 iv? 9, KBo 17.1 + KBo 25.3 ii 26, KBo 25.5:5, KBo 25.147 ii 10, KBo 34.8 ii 7, KUB 33.59 iii 8, KUB 43.29 iii 12 (all OS), KBo 25.72 ii 14 (OS?), KBo 23.92 iii! 12, KBo 25.109 ii 12, KUB 35.164 rev.! 13, KBo 40.176 obv. 6, KUB 17.10 iii 8, KUB 29.29 obv. 10, KUB 30.10 rev. 19, KUB 30.11 rev. 16, KUB 33.59 iii 8 (all OH/MS), KBo 2.12 ii 33, KBo 12.4 iv 11, KBo 37.48 obv. 2, KUB 7.1 i 36 (all OH/NS), KBo 17.61 obv. 3, 9, (15), 18, KBo 31.116:4, KBo 32.14 ii 35, KBo 32.184 rev. 10 (Zidanza II), KUB 14.1 obv. 54, 59 (all MH/MS), KBo 39.98:4 (NS?), KUB 32.8 iii 22 (NS), KUB 14.8 obv. 38 (Murš. II); [še-] e-er KBo 23.23 rev. 65 (MH?/MS).
 še-er KBo 17.1 i 31, KUB 43.23 rev. 15 (both OS), KUB 31.127 iii 7 (OH/NS), KBo 32.14 iii 46, KBo 32.15 iii 20, HKM passim (cf. HBM 400), KUB 14.1 obv. 55, 59, IBoT 1.36 iii 67, KBo 39.8 passim (all MH/MS), passim in AM and Hatt. III, and in general in NH.
 Written UGU for both šer and šarā passim in NH or NS. UGU does not occur in OH. In MH/MS UGU occurs only in the toponym KUR UGU(-TIM) (= Akk. *mātum elitum*) "The Upper Country," probably standing for Hitt. *šarazzi utne*.
 With poss. pron. suffix: še-e-er-ši-it KBo 6.2 iv 47, KUB 37.223 obv. C4 (both OS), še-e-er-ši-it KBo 7.28 obv. 4 (OH/MS), še-er-še-et KUB 9.28 iv 14 (MH/NS), še-e-er-ša-me-et KBo 17.1 ii 16, KBo 17.1 + KBo 25.3 ii 32, KUB 43.32 iii 10 + KBo 17.4 iii 3, KBo 17.6 ii 10 (all OS), še-e-er-še-me-et KBo 17.6 ii 14 (OS),

še-er-še-me-et KBo 17.1 i 31 (OS), še-er-še-mi-it KBo 25.18 rev. 11 (OH/NS), še-er-ši KUB 23.40 obv. 12 (MH/MS).

Followed by the conjunction -a: še-e-ra... ABoT 1:35 obv. 10, KBo 17.1 iv 22, KBo 17.3 iv 18, KBo 20.1 iii 2 (all OS), KBo 30.39 rev. 15, KBo 31.78 rt. col. 3, KBo 38.45:6, KUB 17.10 i 13 (all OH/MS), KBo 10.24 iii 13, KUB 7.1 iii 20, KUB 12.8 iii 17, KUB 33.79:3 (all OH/NS), KBo 15.25 rev. 7, KBo 23.12 iv 15, KBo 39.185:7, KUB 20.88 vi 13 (all MH/MS), KBo 30.4 iii? 4 (MH/NS).

Written še-ra... IBoT 3.1:35 (OH?/NS), KBo 15.16 ii 4, 6, KBo 16.25 i 34 (both MH/MS), KUB 9.25 i 3 (MH/NS), KBo 23.55 i 8 (NS), KUB 7.27:4, 11 (NS).

The writings še-e-er and še-e-r^o mainly occur in OH and MH, although še-er is also attested. In NH the spelling is almost exclusively še-er (with the exception of še-e-er in KUB 14.8 obv. 38 (Murš. II)).

š. in clause initial position is generally followed by the contrastive conjunction -a in OH (wr. še-e-ra...) and MH (wr. še-(e)-ra...), and -a's generalized allomorph -ma in NH (wr. še-er-ma...; for the complementary distribution of -a and -ma see GrHL §29.25). MH compositions with š. = ma are rare. In almost all cases it concerns NS mss (exceptions are še-er-ma-aš-ša-an in KBo 24.31 i 5, its join KBo 29.103 i 3, and KBo 32.176 obv. 10). The NS writing še-er-ra- usually does not represent š. with the geminating enclitic conjunction -ya "and," but is a copyist's misunderstanding of OH or MH še-(e)-ra- (see GrHL §29.38).

š. occurs twice in KUB 48.69:2, a text in an IE dialect closely related to Hitt., Luw. and Pal. (cf. Watkins in Mellink, ed., *Troy and the Trojan War* (Bryn Mawr 1986) 46). KUB 48.69:2 reads perhaps as še-er = šan GUD.MAḪ-aš nepiši piddanna še-er = war = aš = ša[n? ...], with provisional translation "The bull (is) up in heaven in order to carry/bring: 'He [...] up in/on [...].'"

(Sum.) [...] = [U.KA] = (Akk.) [e]-lu = (Hitt.) še-e[r] "above, on top of, over, on account of" KUB 3.103 rev. 8 (vocab. Diri, ENS), ed. Laroche, RHA XXIV/79:162, MSL 15:93 (Akk.), 94 (Hitt.), cf. CAD E s.v. *eli*.

(Akk.) BE ÉLLAG 2-ma ritku¹bu "If there are two kidneys, and they lie one on top of the other" KUB 4.1 iv 25 (omen, OH/NS), ed. DBH 12:44, 46 (reading BAD KAM 2-ma ritku¹bu) = (Hitt.) tak¹ku¹ ÉLLAG 2¹ kiša¹ nu = kan¹ 1-aš¹ 1-e¹dani še-er mauššan² "If there are two kidneys and one has fallen on top of the other" ibid. iv 26 (omen, OH/NS), ed. maušš- b 9, Goetze, Tunn. 41, DBH 12:44, 46 (differently).

(Hattic) šā¹u²at = ma ga = ur(a) a(n) = ntī = u KUB 28.6 obv. 10a (Hattic-Hittite bilingual, NS), ed. Girbal, AoF 34:57, Goedegebuure, CRRAI 53:974, Taracha, AoF 15:62 = (Hitt.) ^{GIŠ}HAŠHUR PÚ-i še-er artari "An apple-tree is standing over a spring" ibid. obv. 10b, ed. ^(GIŠ)šam(a)lu a 2', Forrer, ZDMG 76:239f. (differently); (Hattic) káp = hu zi = jaḫ = du⁴Kāšku¹ tu = k[(= zik)] "The moon fell down from Heaven onto the gate building" KUB 28.4 obv. 15a (the moon that fell myth, OH/NS), w. dupls. KUB 28.3 obv. 18a, KUB 28.5 left col. 20a, ed. Goedegebuure, CRRAI 53:970 (following Soysal, BiOr 61:370), Schuster, HHB 2:388 (differently) = (Hitt.) ^dŠN-aš = wa = kan nepišaz maušta n = aš = kan še-er KILLAM-ni maušta "The Moon-god fell from Heaven,

and he fell upon the gate building" ibid. obv. 16b-17b, w. dupls. KUB 28.3 obv. 17b, KUB 28.5 obv. 19b, ed. Schuster, HHB 2:389; cf. par. KUB 28.5 obv. 10a, 10b-11b □ for the equation ^(d)kašku = hīlammār (= KI.LAM) see Soysal, BiOr 61:370.

(Hurr.) taḫē = ne = vā = l ēnzāri mād = ašt = a = b idi = i = ta "On behalf of that man the gods were wise towards his person" KBo 32.14 i 35-36 (Song of Release, MH/MS), ed. Neu, StBoT 32:78 (differently) = (Hitt.) nu = za apēdani LÚ-ni DINGIR.MEŠ še-e-er ḫattatar šišher "The gods chose a wise course of action for the sake of that man" KBo 32.14 ii 35-36 (Song of Release, MH/MS), ed. Neu, StBoT 32:79 (differently: "Jenem Mann wiesen die Götter Einsicht zu"), tr. Hoffner, Hittite Myths² 70 (mng. 6).

1. (local postpos./adv.) (up)on, on top of, over (touching or in close proximity) — a. w. poss. pron. suffix, without loc. particle (OS): (A palace attendant hands the king and queen a god's figurine and a cup) ^{NINDA}šarrui = m[(a = šš)]an ERÍN.MEŠ-az ēšzi š še-er = šemet = a [G]ÍR ZABAR kitta "The troops (i.e., figurines or a symbol representing them) meanwhile are sitting on the šarruwa-bread § whereas on top of/over them a bronze dagger is placed" KBo 17.1 i 30-31 (rit. for the royal couple, OS), w. dupl. KBo 17.3 i 24 (OS), ed. StBoT 8:20f., Francia, Avverbiali 76, translit. StBoT 25:6.

b. w. gen. and -šan — 1' OH/MS: ("I prepare the ritual materials, a cart of clay (and) oxen of clay") še-e-r = a = šša[n] MAR.GÍD.DA-aš IM-aš [L]UGAL-an IM-an iyami n = aš = šan MAR.GÍD.DA-aš še-e-er art[a] "while on top of the cart of clay I model a [k]ing of clay so that he stands on top of the cart" KBo 30.39 rev. 15-16 + KUB 35.164 rev. 12-13 (Palaic rit., OH/MS), ed. Francia, Avverbiali 78 (without join KBo 30.39), translit. DBH 2:47, StBoT 10:32 (without join) □ since ^(GIŠ)MAR.GÍD.DA can be counted by 1-NŪTUM and x TAPAL it probably was pl. tantum and it cannot therefore be excluded that the phonetic compl. -aš represents a d.-l.

2' MH/MS: ("He (i.e., the seer) [places] a yoke on her neck" ...) [nu = za = (š)a]n ^{LÚ}AZU iškišaš še-er ešari "[and] the exorcist seats [himself] on (her) back" KBo 17.65 rev. 54 (birth rit., MH/MS), ed. StBoT 29:144f.

c. w. d.-l. expressed or implied, almost always w. loc. particle -šan, -kan/-ašta — 1' w. š. as predicate "(be) on" — a' w. loc.: nu = ššan 2 DUMU.MEŠ = ŠU kuiēš šuḫḫi še-er "His two children who are on top of the roof" KBo 21.37 rev. 10 + KBo 38.260 rev. 7 (MH/MS), translit. Trémouille, MemImparati 849 w. 845; [namm]a = kan ^{LÚ}pāti <l> iš kuiš šuḫḫi še-er "[Nex]t, the patili-priest

who is on top of the roof" KUB 30.28 rev. 1 (rit. for Hammišhara, NH), ed. HTR 96f., ^{LÚ}patili a 2'.

b' w. loc. implied: ("We will inspect the *šarāuwar*-s (hovering) above in the water (to see) if (they) become a thunderstorm or [a rainstor]m(?))" *n=an anni* ¹*pa*¹*rānta umēni* [*mā*]*n=at=šan še-e-er n=e* *hūdāk kiša* [*mā*]*n=at kattann=a* *huyanta nu ištantāizzi* "We will look across (it, i.e., the water) into the *anni* (or: we will look at that phenomenon(?)). If it is on top (of the water surface), then they (neuter pl., referent unclear) will occur soon, but if they move below, there will be a delay" KBo 25.139 + KBo 30.39 rev. 6-8 + KUB 35.164 rev. 3-5 (Palaic rit., OS), translit. StBoT 25:226 (without KBo 30.39) □ against *parranda* 1 e (cf. also *šarawar* a), *parānta* might also be the allative of the participle of the verb *parai*- B "to appear?, emerge?" and *anni* might be the d.-l. sg. of the demonstrative *anni*-. Note the use of the sentence particle *-an*. In later Hittite the expression "to look at something" is construed with the d.-l. of the object observed and the particle *-šan/-kan* (cf. HW² sub *au/-u*- VI. p. 612b). If our analysis is correct, the construction with all. and sentence particle *-an* would be its forerunner; GAL MEŠEDI NINDA *taparwa*_a*šun* LUGAL-*i* *tarkummiyaizzi* NINDA *taparwa*_a*šuš* = *wa* ^dU-*aš* NINDA *haršiš* *še-er* = *wa=kan* UDU.NÍTA-*az* 3-*az* ^[U]ZU¹ÚR-*az* "The Chief of the Bodyguards announces the *taparwaš*-bread to the king: 'taparwaš-bread is the thick bread of the Stormgod. It is (covered) on top with three ram loins' KUB 20.78 iii 3-7 (monthly fest., OH/NS), ed. StBoT 37:486f., HEG T 321, translit. DBH 13:135; *kattan* (written *ka-at-ta-an*) ¹1? NINDA¹.ÉRIN.MEŠ 20-*i*[š] *še-e-er-r=a=ššan* 10 MEŠLU *šaramnaš hāliš* "Below there is one(?) soldier-bread of twenty measures, and on top there are ten half *hāli*-breads of bread allotments(?)" KUB 7.17:7-9 (list of cultic rations, NH), ed. Haas, KN 122f., THeth 21:136f. (reading "60" instead of "1"); 1 ^{GIŠ}BANŠUR *še-er-r=a=kan* 1 NINDA.ÉRIN.MEŠ 1 NINDA¹*zipenniš* 2 UPNI 1 ^{GIŠ}*eripiš* = *a* IŠTU SÍG. SA₅ SÍG.ZA.GÌN [*a*]*nda išhiyan* 1 ^{SÍG}*kišriš* ANA DINGIR.MEŠ [š]APAL GÌR.MEŠ *tianzi ŠA* ^dHēbat "One table. On top (of it) (are) one soldier breads, one *zipenni*-bread of two handfuls and one (piece of) cedar wood wrapped in red wool (and) blue wool, one woollen *kišri*. They lay (it) at the feet of the gods. Of Hēbat." KUB 10.92 i 6-9 (fest. frag., NS), ed. HW² 92b, ChS I/3-2:228, cf. *ibid.* i 10.

2' w. verbs of stative position — a' w. ar- (mid.) "to stand on" (compare 1 b 1', above, and 2 c 1' a' below, in the meaning "stand above") — **1'' w. loc.:** EGIR = ŠU = *ma* ^{GIŠ}ŠUKUR.ĤI.A ĤUR.SAG.ĤI.A = *šan kuwapi š[e-e]r arantari* "Next (come) the spears; they stand somewhere on t[o]p of the mountains" KBo 10.23 v 11-13 (KILAM fest., OH/NS), ed. HED A 105 (differently), translit. StBoT 28:14, Mazoyer, RANT 3:268, Fortson, FsMelchert 28; 1 ^{LÚ}*purapšiš* = *ma=kan kuiš šuhhi še-er artari nu* LUGAL-*i* *menahhanda kuwarayalla kiššan memiškizzi* "But the one *purapši*-priest who stands on the roof speaks *kuwarayalla* towards the king as follows" KBo 15.52 + KUB 34.116 v 11-13 (*hišuwāš* fest., MH/NS), w. dupl. KBo 20.60:2-4 (NS), ed. Polvani, SEL 6:17, ^{LÚ}*purapši*-□ contrast the same expression without *šer* but w. *šan* instead of *kan*: *nu=ššan* ^{LÚ}*purapšiš unuwanza šuhhi artari* "The adorned *purapši*-priest stands on the roof" KUB 30.40 i 20 (*hišuwāš* fest., NS); (When the king arrives) *t=ašta* ^{LÚ}HAZANNU ZAG-*az* [(*paššu*)]*i še-er artari* "the mayor stands on the right, on top of the *paššu*- (i.e., some kind of elevation)" KUB 58.22 i 15-16 (*nuntarriyašha* fest., OH/NS), w. dupl. KUB 2.7 i 16-17 (OH/NS) and par. KBo 34.160:2-3 (OH/LNS), ed. Nakamura, *Nuntarriyašha* 148, 150, translit. DBH 18:56, dupl. ed. Košak, *Linguistica* 16:57, 62, cf. *paššu*- a; ^dU *hēuwaš INA* ^{URU}DU₆-^{LÚ}Ú.ĤUB = *aš=kan paššūi še-er artari* "The (statue of the) Stormgod of the Rain: he stands on a *paššu*- (i.e., some kind of elevation) in the (town of) Deaf Man's Mound" KUB 25.23 l. e. left half 1 (cult. inv., Tudh. IV), ed. Hazenbos, *Organization* 30-40, Carter, *Diss.* 163, 173, cf. *paššu*- a.

2'' w. implied loc., retrievable from preceding clause: 2 TAPAL ^{GIŠ}MAR.GÍD.DA *nu* GUD.ĤI.A Š[A ^{GIŠ}*tūriyanteš*] *še-r=a=ššan* LÚ.MEŠ ŠA ^{GIŠ}*aran[tari]* "(There are) two carts. Oxen (made) o[f wood are hitched up] while men (made) of wood stand on top (of them)" KBo 15.16 ii 5-6 (rit., MH/MS), ed. StBoT 3:138, Taracha, *Ersetzen* 40f. (does not restore *tūriyanteš*); cf. *sim.* KBo 15.16 ii 4 □ cf. *-šan* B 1 b 1' for a similar passage without *šer* but w. *-šan*: *nu* IM-*aš* ANŠE.KUR.RA.MEŠ *tūriyanteš* ANA [^{GIŠ}GIGIR = *m*]*a=ššan 2 antuḥšeš* IM-*aš arantari* "Horses (made) of clay are hitched up while on [the chariot] two persons (made) of clay are standing" KBo 15.21 + IBoT 3.93 i 7-9 (rit. of the sea, NS), ed. StBoT 3:139.

b' w. epp- "to hold upon" — **1'' w. gen:** *n=a(niš)=ššan* DUMU-*aš še-er ēpmi* "I hold it/them

upon (or: over?) the child” KUB 58.82 ii 12 (rit. frag., pre-NH/NS), translit. DBH 18:211.

2'' w. d.-l.: *uiz[z]i=ma=za pa[r]lā tarrū šešzi n=a[n=š]i=kan i[(škiš)]aš še-er ēpzi ... [(n=aš=z)]a uizzi EGIR-pa par(a)šza (var. šarku[- ...]x) [šešzi nu=šši=š]šan (var. nu=šša<n>)* UDU^{UZU}GAB-i [š]e-er ēpzi “He thereupon lies on his belly (lit. forward, prone), and she holds it on (top of) his back ... He thereupon lies on his back (lit. backward), and she holds a/the sheep on (top of) his chest” KUB 9.4 ii 25-26, 29-31 (Tunnawiya's rit., NS), w. dupl. KUB 9.34 iii 9-10, 14, ed. Hutter, Behexung 36f., Watkins, GsKronasser 257f., Haas, *Materia* 452 (“und sie hält ihm das Schaf auf die Brust”), translit. Glocker, *Eothen* 6:141.

c' w. eš- (act., mid.) w. loc. “to sit (down) on” (compare 1 b 2', above): (“And they spread out one drape between the stools on the floor”) DUMU-aš=šan *kuwapi katta maušzi [nu=]z=(š)an MUNUS-za* ^{GIŠ}*kuppišnaš še-er eša* “When the child (begins to) fall down on (it) (i.e., is born), [then] the woman seats herself on the stools (while the midwife holds the receiving blanket with her hand)” KUB 30.29 i 5-6 (birth rit., MH/MS), ed. StBoT 29:22f., HED K 258, cf. ^{KUŠ/GIŠ}*šarpašši*- B; *nu=ššan* ^{URU}*Timmūha[laš] / [ḪUR.SAG.MEŠ-aš še-e]r ēšzi* “Timmūha[la] sits [on to]p of [the mountains]” KUB 19.37 ii 4-5 (Ann., Murš. II), ed. AM 166f.; (Tašmišu said to Teššub:) *[k]uwapi=kan an[d]an INA* ^{ḪUR.SAG}*Kandurna* (var. *nu=wa=nnaš=kan INA* ^{ḪUR.SAG}*Ga[n-...]* *še-er ešūwaštati [mān?]=kan anzāš INA* ^{ḪUR.SAG}*Kandurna še-er ešūwaštati [dam]aiš=ma=wa=kan INA* ^{ḪUR.SAG}*Lalapaduwa še-er ēšzi* “Where shall we sit together, on Mount Kandurna? [If(?)] we sit on Mount Kandurna, then [someone el]se will be sitting on Mount Lalapaduwa” KUB 33.106 ii 13-15 (Ullik., NH), w. dupl. KUB 36.15:3-5 (NH), ed. Trabazo, *TextosRel.* 230f., Güterbock, JCS 6:20-23, Boley, *Dynamics* 151 (differently), tr. HittiteMyths² 62 □ for *andan* “together” see Francia, *Avverbiali* 217 (“insieme”).

d' w. ki- “to lie on, be placed on” (compare 1 a above, and see -šan B 1 a 1' f') — 1'' w. loc.: [ERÍN.MEŠ]-*ti=ma=ššan še-e-er GİR ZAB[(AR)] kitta* “But on top of [the troo]ps lies a bronze dagger” KBo 17.1 ii 19-20 (rit., OS), w. dupl. KBo 17.6 ii 13 (OS), ed. StBoT 8:26f. ii 33-34, Francia, *Avverbiali* 76, translit. StBoT 25:7.

2'' w. loc. implied, retrievable from preceding clause: (“On the third day I fan seven fires on one side and seven fires on the other side. I place thick-bread, beer, wine and a libation vessel on one side and (the same) on the other side.”) 2 NINDA.ḪI.A *še-er-r=a=ššan GA.KIN.AG šimmallu=ya [k]itta* “There are two breads and on top (of them) lie cheese and *šimallu*” KBo 11.11 ii 8-9 (rit. of Uruwanda, OH/NS), ed. Görke, *hethiter.net*: CTH 411 (TX 15.12.2009, TRde 15.12.2009) (with slightly different tr.). Our translation essentially follows HEG S 1039 (“2 Brote, und auf denen liegen Käse und *šimmallu*”) □ for *ki-* “to lie upon” with -šan (with or without loc. noun) but without *šer*, see -šan B 1 b 14'.

e' w. *nakkeš-* “to become heavy”: [... *ammu*]*k še-er AWAT* ^m*Dutha[(liya DUM)]U-RI ŠA DUMU* ^m*D[u]ḫal[iya] nakkēšta* “The matter of Tudḫaliya ‘Junior,’ son of T[u]ḫal[iya], weighed heavily on me” KUB 14.14 + KUB 19.1 obv. 10-11 (PP 1, Murš. II), w. dupl. KUB 23.3:1-9, ed. Lebrun, *Hymnes* 193, 198, Götze, KIF 1:164f., tr. Hittite Prayers 61; cf. [...] *AWAT* ^m*Duthaliya ANA KUR-TI še-er nakkišta* KUB 14.14 rev. 2-3, ed. Lebrun, *Hymnes* 196, 199 rev. 14-15, Götze, KIF 1:172f., tr. Hittite Prayers 62f.

3' w. intrans. verbs of reaching a position, w. loc. — a' w. *ar-* (act.) “to arrive at/on”: *GIM-an=ma=wa=kan ANA* ^{ḪUR.SAG}*Šahḫupi[dd]aya še-er ārahḫun* “When I arrived at (lit. on) the top of Mt. *Šahḫupi[dd]aya*” KUB 54.1 i 30-31 (prayer frag., NS), ed. Archi/Klengel, *AoF* 12:54, 58 □ cf. -šan B 2 e 1' for *ar-* and loc. part. “to arrive at” without *šer*. The presence of *šer* provides a further specification of the goal, i.e., not simply “at the mountain” but more exactly “at the/on top of the mountain.” For the equivalence of -kan ... *šer* + verb and -šan + verb see KUB 30.40 i 20 (cf. 1 c 2' a' 1'').

b' w. *kiš-* without sentence particle “to come to be on < to occur on”: (“He said”:) *nu=wa=šmaš [U]l l=ma BA.BA.ZA GEŠTIN=ya [arḫa? u]ššiyanēš apuš=ma=šši EGIR-pa memir apā[t]=pat=w[a] SIG₅-an BA.BA.ZA=wa GEŠTIN arḫa peššiyan[a] KILAM[-ni=wa]=mu UL BA.BA.ZA GEŠTIN=ya še-er kišat* “And are your porridge and wine not thrown [out]?” And they answered him: ‘That’s exactly right! The porridge (and) wine [are] thrown out.’ ‘And did not the porridge and wine come to be on top of me [in] the gate building?’” KUB 40.92 obv.? 5-8 (court deposition, NH) □ note the absence of a sentence particle.

Also note the use of *uššiya*- “throwing towards speaker” (in this case the accuser) and *peššiya*- “throwing away from speaker” (in this case the accused ones).

c' w. *mauš*- “to fall on”: ^d*SĪN*-*aš* = *wa* = *kan nepišaz maušta n = aš* = *kan še-er KILAM-ni ma^ušta*¹ “The Moon-god fell from Heaven, and he fell upon the gate building” KUB 28.4 obv. 16b-17b (myth, pre-NH/NS), ed. Trabazo, *TextosRel* 262f., HHB 2:389, translit. Myth. 15, tr. ANET 120; cf. KUB 28.5 obv. 10b-11b; *takku* ^É*LLAG 2* ¹*kiša* ¹*nu* = *kan* ¹*1-aš* ¹*1-e* *dani še-er mauššan* “If there happen to be two kidneys and one has fallen on top of the other” KUB 4.1 iv 26 (omen, OH/NS), ed. DBH 12:44, 46 (instead of *nu-kān* reading [*n*]a?-a[?], which is grammatically impossible) □ tr. of Akk. BE ^É*LLAG 2-ma ri-it-ku¹-bu* “If there are two kidneys, and they lie (pl.) on each other” *ibid.* iv 25, cf. *maušš*- b 9'.

d' w. *pai*- “to go up onto”: (“Impakru went to bed (*šašti* *pai*) and laid down to sleep. Gurparanzaḫa too went to bed (*šašti* *pai*). They sprinkled fine oil in front of him. They laid ‘roads’ made of cloth. They [went into(?)] the [inner(?)] chamber”) *n = aš* = *kan* ¹*šašti* ¹*še-er IŠTU* ^{GIŠ}*KUN₅ pai*[*t*] “and he went up onto the bed by steps(?)” KUB 36.67 ii 28 (Gurparanzaḫa legend, NS), ed. Güterbock, ZA 44:86f., ^(TUG)*šašt(a)*- 2 a, tr. Haas, *Literatur* 218 □ note how the two previous instances of *šašti* *pai* take neither *š*. or *-kan*.

e' w. *tiya*- “to step on, alight”: *takku* = *kan* ¹*AN* ¹*A* ¹*MUL* ¹*wannuppaštala*[... (?)] *še*[-*er*] ¹*MUL* ¹*aš tiyazi LUGAL-u*[*š* *LUGAL-i*] ¹*kūrur ḫatraz*[*zi*] “If a star takes a position on/over a *wannuppaštala*-star, the king will write war [to a king]” KBo 9.68 iii 12-14 + KUB 8.16 iii 1-2 + KUB 8.24 iii 1-3 + KUB 43.2 iii 9-10 (star omen, OH/NS), ed. DBH 12:145, 147 (w. different line numbering 9-11); ^{GIŠ}*lahhurnuzziaš* = *šan* *še-er* ^{TI₈}*MUŠEN tiya*[*t*] *katta* = *ma* = *an* = *z* = (*š*) *an* ^{GIŠ}*gapanu* = *šši* ¹*MUŠ*-*aš neyat ištarna pedi* = *ma* = *kan* ¹*NIM.LĀL ne*[*yat*] “An eagle alighted on top of the foliage, below a snake encircled it (i.e., the tree) around its base(?), while in the midst a bee fl[ew] around” KUB 43.62 iii 5-7 (myth, pre-NH/NS), ed. Ünal, *FsAlp* 494, 496; ^{LÚ}*GUDU*₁₂ ¹*GAL DUMU.MEŠ* ^É*G* ¹*AL* = *ya* ¹*ANA KUŠ GUD* [*še*]-*er tianzi* “The anointed priest and the chief of the palace attendants step on the cow hide” KUB 28.89 iv 3 + KUB 48.20 iv 16 (fest. frag., NS) □ note the absence of a sentence particle.

f' w. *watku*- “to leap on”: (“We interrogated the men of the palace and they said”:) *GUD* = *wa* = *kan* ¹*UN-ši še-er watkut* ¹*GUD* = *ma* = *wa* = *kan* ^{GIŠ}*hurki* *še-er watkut* ““(One) bovine leaped on top of a man, and one bovine leaped on top of a wheel.” (If you, O Deity, have revealed only this, then let the *HURRI*-birds be unfavorable. Unfavorable)” KUB 5.9 obv. 12-13 (oracle question, NH), ed. HED E/I 410, tr. Haas, *Orakel* 123, cf. Soysal, *NABU* 2004/64:65.

4' w. trans. verbs of reaching a position or state — a' w. *allapaḫḫ*- “to spit on” w. and without loc.: *nu* = *š*[*m*] *aš* = *kan* *še-er allapaḫḫun* *n = at* *anda* ^{GIŠ}*IR*[-*i*] *t išparraḫḫun* *n = at* = *kan* ¹*ANŠE-aš* *šeḫurrešk*¹*eddu* *n = a*[*t*] *kan* ¹*GUD-uš kammaršieškeddu* ¹*DUMU. LÚ*.¹*U₁₉*.¹*LU-uš* = *šan* *kui*[*š*] *še-er arḫa iyattari nu* = *ššan* *še-er a*[*ll*] *appaḫḫišk*¹*eddu allappaḫḫan* = *war* = *a*[*t* *ē*] *šdu?* ¹*U*[*ḫ₇*-*n*] *aš uddār* ¹*Uḫ₇*-*naš* = *a* ¹*UN-aš* “I have spat upon th[e]m (i.e., the words of sorcery), and I have trampled them wi[th (my)] feet. Let the ass keep urinating (on) them, let the ox keep defecating (on) [them], let the man who walks all over [them] keep spitting on (them). Let them be spat [at], the words of [sorcery] and the man of sorcery!” KUB 40.67 rt. col. 3-8 + KUB 17.27 iii 11-16 (Allaituraḫi's rit., MH/NS), ed. Lorenz/Taş, ZA 102:120, ChS I/5:194, Trabazo, *TextosRel*. 552f., Francia, *StAs* 1:96, Haas, *AoF* 34:17, 27, Kloekhorst, *EDHIL* 409, tr. ANET 347, Trémouille, *RANT* 1:164 □ cf. *šarā* B 2 a (*šarā* in the function of *šer*) for the similar expression *-kan šarā allapaḫḫ*-. For the join see Lorenz/Taş, ZA 102:120.

b' w. *ašeš*- “to seat on” — 1'' with loc. (*apiya* adv.): *nu* = *ššan* [*ANA PĀNI* ^d*Gulšaš* ¹*D*] ¹*INGIR.MAḫ* *kuiēš* 3 ¹*NINDA.GUR₄.RA* [*ḫ₁*.*A*] ¹*ANA* ^{GIŠ}*BANŠUR* ¹*AD.KI* [*D tiyanteš* *n*] *u* = *ššan* ¹*DINGIR-LUM* *še-er api*¹ *ya*¹ *ašaš*¹ “Regarding the three thick loaves that [were placed] on the wicker table in [front of the Fate Deities (and) the] Grandmother Goddess, I seat the deity there on top (of them)” KBo 15.25 rev. 1-3 (*Ḫatiya*'s rit. against ^d*Wišuriyanza*, MH/MS?), ed. StBoT 2:4ff., HED A 207.

2'' w. loc. implied, retrievable from preceding clause: (An incantation priest fills a *kurtal*-container with mud) *n = at* *ēšḫana* <*š*> ¹*DINGIR-LIM-ni* ¹*GAM-an dāi nu* = *ššan* ¹*DINGIR.MEŠ* *še-er ašaš*¹ “and puts it next to (the statue of) the God of Blood and (then) seats the (Annunaki) gods on top of (it)” KUB 41.8 ii 43 (rit. for infernal deities, MH/NS), w. dupl. KBo 10.45 iii 8-9 (MH/

NS), ed. Otten, ZA 54:128f., tr. Collins, CoS 1:170, Miller, TUAT NF 4:213; (The Man of the Stormgod has constructed an ^Ékippa) *nu=kan* ^dU-an *še-er ašāši* “He seats the Stormgod on top (of it)” KBo 26.152 obv. 12 (cult inv., NH), ed. StBoT 3:73.

c' w. *ašešanu-* and loc. (*kuwapi* adv.) “to seat on”: [(ANA ÉSAG=*ma*)] *taknaš* ^dUTU-waš É.[(ŠĀ-ni *peran*) *nam(ma)*] ÉSAG TUR-RU *paddanza uwanzi=kan takna*[(š ^dUTU-un)] *kuwapi še-er ašešanuwanzi namma=kan* ÉSAG *kuiš* GAM-an *arḥa paddanza* [(*n=ašta* 1-aš)] 1-*edani* ÉSAG-ni *anda neyanza n*[(= *aš* KASKAL-šaš i)] *yanza nu=kan še-er arḥa* 1 TÚG SA₅ [(GAL 1 TÚG ZA)].GÌN GAL *hūittianzi* “[In addition to the storage pit a small storage pit is dug in front of the inner-chamber of the Sungoddess of the Earth, whereon they proceed to seat the Sungoddess of the Earth. Concerning the one additional storage pit which is dug beside (it) — one storage pit faces the other and it is made into a path and they pull one large red cloth (and) one large blue cloth all over (it)” FHL 26 + KUB 7.44:4-10 (rit., MH/NS), w. dupls. KBo 22.111 iii 8-13 (MH/NS), KBo 53.35:2-7 (MH/NS), KUB 12.20:2-6 (MH/NS), Bo 4471:2-6 (MH/NS, photo hethiter.net/: PhotArch BF00773), translit. Miller, ZA 96:238 (join), 239 (dupl. Bo 4471); compare s. v. *nai-* 2 c 4' (now obsolete).

d' w. *išḫuwai-* “to scatter, pour on/over” (also see *-šan* B 1 a 1' e'' and b 12' a') — 1'' w. loc.: (“The conjurer breaks one thin-bread for Ištar of Nineveh, and crumbles it into the spring. After that once more he breaks one thin-bread for Ištar of Nineveh”) *n=an=šan* ANA ^{GIŠ}BANŠUR-i GAM-an *dāi nu=ššan* BA.BA.ZA *PĀNI* ^{GIŠ}BANŠUR *išḫuwai* EGIR=*ŠU=ma=kan memal* ANA PÚ *anda išḫuwai § namma* *PĀNI* ^{GIŠ}BANŠUR ANA BA.BA.ZA=*šan še-er* NINDA.Ì.E.DÉ.A *memal išḫuwai* “and puts it under the table. He scatters (some) porridge (on the floor) in front of the table. After that he scatters meal into the well. § Next, he scatters sweet oil cake (and) meal over the porridge in front of the table” KBo 2.9 iv 3-7 (rit. for Ištar of Nineveh, MH/NS), ed. Neu, Linguistica 33:150 (only ll. 6-7), Fuscagni, hethiter.net/: CTH 716.1 (TX 14.02.2011, TRit 14.02.2011), tr. Collins, CoS 1:164 □ note the mid-clause position of *-šan*, cf. GrHL §28.44.

2'' w. loc. implied: MUŠEN=*ma=ššan* *hūmandan* *hūpru[šhi ḥaššī pi]ššiyazzi* *še-e-r=a=ššan* MUN

išḫuwā[i] “He throws the whole bird into the *hupru[šhi-vessel on the hearth]* and scatters salt on top of (it)” KBo 23.12 i! 14-15 (libation to the throne of Ḫebat, MH/MS), ed. ChS I/2:42f.; (“At dawn he sets up one table”) *nu=kan* KÙ.ṚBABBAR¹ KÙ.ṚGI¹ *še-er dāi* NINDA.Ì.E.ṚDÉ.A¹=*kan memal* *še-er išḫu¹wai¹* “and places silver (and) gold on top (of it). He pours fat cake(s) (and) groat(s) on top (of that)” IBOT 3.148 iii 24-25 (evocation rit., NH), ed. ChS 1/9:118f., Haas/Wilhelm, AOATS 3:224f.; (“The Old Woman picks up: five breads, one vessel of beer, a peg, soapwo[rt]. She goes outside; nearby she digs up the earth”) *nu=kan* *aniuraš* KIN.ḪI.A *anda dāi pūrut* *še-er išḫuwai* *nu ištalkzi* “and places the ritual materials in (it), pours mud over (them) and smoothes/levels (it)” KUB 24.9 ii 19 (Alli's rit., MH/NS), ed. THeth 2:32-35, cf. *purut-* c 1', *-šan* B 1 a 1' e' □ perhaps the force of *-kan* carries over from the preceding clause (note the asyndeton) or this is an example of the lack of a sentence particle as attested for late NH and late NH copies of older manuscripts.

e' w. *lah(h)uwai-* “to pour on/over” (also see *-šan* B 1 a 1' i', and b 16') — 1'' w. loc.: (After a sheep has been dismembered) *n=an* Ṛarḥa¹ *warnuwanzi* LĀL-ya=*šši=kan* Ì *SERDUM pittalwan* *še-er lāḫuwanzi* “they burn it up, and they pour honey (and) virgin olive oil on it” KBo 39.8 ii 41-42 (1Mašt., MH/MS), w. dupls. KUB 58.98 ii 1 (MH/NS), KBo 2.3 i 54 (MH/NS), ed. StBoT 46:75f., Francia, Avverbiai 78; *n=ašta* Ì ^{GIŠ}SERDUM ANA GA(coll.)*šimmallu* *še-er lāḫui* “and he pours olive oil on a *šimmallu*” KBo 5.2 ii 42 (Ammiḫatna's rit., MH/NS), ed. Strauß, Reinigung 225, 238; *nu* MUNUS.MEŠ GAL.ḪI.A *anda* GUL-*anzi namma=ššan* (written over two lines: *nam-ma-aš* starting next line *-ša-an*) *araš* *ari* *še-er lāḫui* *n=ašta* GAL.ḪI.A *arḥa* Ṛakuw¹lanzi “The women clink the cups together. Then each one pours (some of the contents of her cup) over the other, and they drink the cups up” KBo 33.167 iv 8-12 (Kizz. rit., NS), ed. ChS I/3:186f. (differently) □ taking the line boundary into account, ChS I/3:185 parses *namma=ššan* differently (and also reads *išḫuanzi* instead of *akuwanzi*): *namma=aš* ŠA DINGIR *araš* *ari* *še-er lāḫui* *n=ašta* GAL.ḪI.A *arḥa* Ṛiḫu¹lanzi “Ferner gießt die eine (Frau) der Gottheit sie (d.h. die Becher) auf die andere (Frau der Gottheit). Und die Becher schütten sie aus.” Since (1) *lah(h)uwai-* with *šer* and d.-l. usually takes a particle, (2) a ŠA DINGIR *ara-* seems otherwise unknown, and (3) the col. is very narrow, we tentatively read *nam-ma-aš-ša-an* instead of *nam-ma-*

aš ŠA DINGIR. It is also possible that the scribe reinterpreted his Vorlage, which had *namma* = ššan, as *namma* = aš ŠA DINGIR.

2'' w. loc. implied: [udaš = k]an wattarwaš MUNUS.LUGAL-aš šup[pi w]ātar [n = at = š]an še-er lāhuwaš “The Queen of the Springs [brought] sacred water [and] poured [it] over (them, i.e., pebbles on a burning hearth.) (Vapor arose)” FHG 2 ii 18-19 + KUB 33.53:16 (Ḫannaḫanna myth, MH/NS), ed. Rieken et al., hethiter.net/: CTH 334.2.1 (TX 2009-09-10, TRde 2009-09-10), translit. Larocche, RA 45:133, tr. Hittite Myths² 30 (differently); ¹ANA ¹DUG¹kurtali = ma = ššan¹ QADU EME.ḪI.A nu = ššan še-er Ì LĀL lah[ui] “On the kurtali-vessel with the tongues, she pours oil (and) honey over (it)” KBo 15.10 i 29 (Ziplantawiya rit., MH/MS), ed. Kassian, Zip. 28f., THeth 1:16f., Görke, hethiter.net/: CTH 443 (TX 2008-03-06, TRde 2008-03-06).

f' w. parš- “to break, crumble on” w. loc.: nam[m]a = ššan kuedaniya ANA ^{GIŠ}tuḫupzī še-er 9 NINDA.SIG paršiya “Then he breaks nine thin breads on top of each tuḫupzī” KBo 19.128 iii 2-4 (ANDAḫŠUM fest., pre-NH/NS), ed. StBoT 13:6f; [(nu 3 NINDA.SIG)] ¹dāi [(n = at = kan ANA ^{UZ})]^UNÍG.GIG še-er ¹paršiy¹azzi [(NINDA.GUR₄.RA ḫawīy)]aššin = ma dāi n = an = kan [(^{UZU}šuppa)]š ḫūišuwaš še-er paršiyazzi “He takes three thin loaves and crumbles them on top of the liver; he takes the sheep-shaped(?) thick loaf and crumbles it on top of the raw meat” KBo 41.75 + KUB 39.71 iv 1-4 (rit. for IŠTAR-Pirinkir, NH), w. dupl. KUB 32.1 iii 9-12, par. KBo 46.251:7 (NS).

g' w. pašk- “to plant, stick on” w. loc.: nu = ššan A¹NA¹ NINDA.GUR₄.RA¹ še-er ^{GIŠ}ERIN¹ pa¹škan ŠAP[AL] [^{GIŠ}E]¹RIN¹ = ma = š[š]an p[er]an SÍG.SA₅ išḫiya[n] “A cedar (branch) (is) stuck on top of the thick loaf while bene[ath the ce]dar (branch) red wool is tied in front (of it, i.e., the thick loaf)” KUB 15.34 i 5-7 (evocation, MH/MS), ed. Haas/Wilhelm, AOATS 3:182f., Trabazo, TextosRel. 574f., cf. s. v. pašk- 1 d; cf. frag. KBo 24.30:3 (MS), KUB 12.18 obv. 6-7 (NS).

h' w. peššiya- “to throw on/over,” with loc. implied: (“... tied together, all these I place in a basket, and I place them at the heads of king and queen”) še-e-r = a = ššan GAD-an peššiyami š = uš LÚ-aš natta aušzi “I throw a linen cloth over (them), so that no man will see them” KBo 17.3 iv 18-19 (rit., OS), w.

dupl. KBo 17.1 iv 22 (OS), ed. Francia, Avverbiali 31, 77, StBoT 8:38f. (dupl.), translit. StBoT 25:17.

i' w. šipand- “to libate on/over” — 1'' w. loc.: EGIR = ŠU ^{LÚ}ḪAL ^{GIŠ}ŠU.N[AG.NA]G KÙ.GI IŠTU GEŠTIN šunnai ta = kkan ¹ḫ¹[uppa]ri še-er šippantanzi t = an = kan ^{GIŠ}ZAG.GAR.R[A-n]i EGIR-pa dāi “Afterwards the seer fills a golden hand-s[haped] vessel with wine, and they libate over (lit. on top of) a ḫ[uppa]r-vessel, and he puts it (i.e., the vessel) back on the altar” KBo 4.13 v 11-13 (ANDAḫŠUM fest., NH), ed. Alp, Tempel 42, Schuol, OA 14:20, Goetze, JCS 23:80, Coşkun, Kap isimleri 66; nu = šši ^{GIŠ}i[(rḫui QAD)]U NINDA.GUR₄.RA.MEŠ parā ēpzi nu = ššan LUGAL-uš IŠTU ^{DUG}KUKUB GEŠTIN ANA ^{UZU}GABA še-er 1-ŠU šipanti “He holds out to him the basket with thick-breads, and the king libates wine from a pitcher once on top of the breast piece” KUB 12.12 v 9-12 (ḫišuwa fest., NH), w. dupls. KBo 30.159 rev. 1-3 + KBo 33.194 rev. v 1, KUB 45.59:6-7, ed. ChS I/4:165; n = at = kan ANA ^{DUG}UTÚL piššiyazzi nu = kan warpa dāi nu warpaš še-er GEŠTIN KU₇ šipanti “He throws them (i.e., pieces of meat) into the bowl and makes (lit. places) an enclosure. He libates sweet wine on top of the enclosure” KUB 35.133 ii 33-34 (fest. for the Stormgod and Sungoddess of Arinna, NS), ed. Kloekhorst, EDHIL 966 (without translating warpa-), translit. StBoT 30:280 □ note the absence of a sentence particle in the final clause.

2'' with loc. implied, retrievable from preceding clause: NINDA.GUR₄.RA.ḪI.A = ma ANA EN.SÍSKUR parā ēpzi § nu = ššan EN.SISKUR GEŠTIN še-er šipanti ANA ^{GIŠ}BANŠUR! peran katta šipanti nu = ššan NINDA.GUR₄.RA.ḪI.A ANA ^{GIŠ}BANŠUR še-er dāi šipanzakizzi = ma IŠTU ^{DUG}KUKUB GEŠTIN = pat “He holds out the thick-breads to the ritual patron. § The ritual patron libates wine on top (of them), (and) libates down (onto the floor) in front of the table. (Then) he (i.e., the practitioner) places the thick-breads on the table, while he (i.e., the ritual patron) keeps libating from the same wine pitcher” KUB 15.42 iii 11-16 (NS), ed. Strauß, Reinigung 339, 348; (The ritual patron cuts up a liver) nu = ¹kan¹ IŠTU ZA.ḪUM KÙ.BABBAR KAŠ še-er šipanti “He libates beer from a silver ZA.ḪUM-vessel on top (of it)” KUB 32.1 iii 6-7 (rit. for IŠTAR-Pirinkir, NH), w. dupls. KUB 39.71 iii 58-59 (with pres.

3. sg. [šip]pandāi), KUB 39.70 vi 9-10; še-er-r=a=(a)pa GEŠTIN-an šipand[ahhun] “And on top (of them, i.e., the images(?) of the defeated enemy troops(?)) [I] libat[ed] wine” KBo 3.13 obv. 17 (Naram-Sin, OH/NS), ed. Güterbock, ZA 44:70f. □ the use of -apa with šer is unique.

j' w. šuhha- “to pour (out) on” — 1'' w. loc.: (He places a table on the roof, facing the Sun-deity) nu=ššan 1 NINDA.ERÍN.MEŠ dāi INA NINDA.ERÍN.MEŠ=ma=ššan še-er NUMUN.Ī.A hūman šuhhai “and places one soldiers' bread on (it). On top of the soldiers' bread he pours all (kinds of) seeds” KBo 11.14 i 4-5 (Hantitaššu's rit., MH/NS), ed. Ünal, Hantitaššu 17, 27; EGIR=ŠU=ma=kan memal NINDA.Ī.E.DÉ.A ANA NINDA.GUR₄.RA.Ī.A še-er šuhhai “Next, he pours meal (and) sweet oil cake on the thick breads” KUB 6.45 iv 11-12 (prayer, Muw. II), w. dupl. KUB 6.46 i 47-48 (without particle), ed. Singer, Muw.Pr. 26, 42; compare also without particle: EGIR=ŠU=ma NINDA.Ī.E.DÉ.A memal ANA NINDA.GUR₄.RA.Ī.A še-er šuhhai KUB 6.45 iv 15-16 (prayer, Muw. II), w. dupl. KUB 6.46 i 51; cf. KUB 6.45 iv 20-21, 26-27, 53-54, 57-58.

2'' with loc. implied, retrievable from preceding clause: (“They place a table before the window, and they take the cloth away from the top. The chief of the palace attendants takes the thick loaves and gives them to the king”) n=aš LUGAL-uš GIŠBANŠUR-i kēz kēzzi=ya paršiyanduš zikkezzi še-er=ma=ššan memal šuhhai “The king places them, broken, on one side and the other side on the table. On top (of them) he pours meal” KUB 2.13 i 23-26 (monthly fest., OH/NS), ed. StBoT 37:546-547.

k' w. šun(n)iya- “to sow on”: takku NUMUN-ni še-er NUMUN-an kuiški šūniezzi “If someone sows seed on top of seed” KBo 6.26 i 34 (Laws §166, OH/NS), w. dupl. [takku ... NUMUN-ni] NUMUN-an še-e-er kuiški [šūniezzi] KBo 25.5:5 (OS), ed. LH 133 □ possibly the lack of -šan with šer in the NS manuscript is a modernization according to the syntax of late NH, which does not require -šan with šer for the meaning “on top of.”

l' w. šuppiyahh- “to consecrate over”: namma=ššan ANA ĠİR.GÁN KÙ.BABBAR pankun GEŠTIN še-er tepu šuppiyahhanzi “Then they consecrate all wine in small quantities over the silver ĠİR.GAN-vessel” KBo 15.37 v 17-19 (hišuwā fest.,

NH); cf. broken: [...]x LUGAL-i GAL-in pāi [... DUGKU]KUB še-er šuppiyahhiškizzi KUB 55.39 iii 34-35 (fest. of month, OH/NS).

m' w. dai-/tiya- “to put, place on” — 1'' w. loc. — a'' in OS, w. -šan: (“The palace-attendant takes the cups from the hands of the king and queen; he takes those from the throne (and) hearth as well”) ta=ššan NINDA šarruwanti ERÍN.MEŠ-ti še-e-er d[ā(i)] “and puts (them) on top of the troops on the šarruwant-bread. (He carries the troops and cups and the bronze-spear to the inner chamber)” KBo 17.1 + KBo 25.3 ii 25-26 (rit., OS), w. dupls. KUB 43.39:1 (OS), KBo 17.6 ii 20-21 (OS), ed. Francia, Avverbioli 76, StBoT 8:26f. (without KBo 25.3), translit. StBoT 25:8.

b'' in MH/MS, w. -šan/-kan: MUŠEN=ma=ššan ṽšupṽpiyantān warḥ[ui]n A[N]A NINDA.SIG parṽšilyanti še-er dāi n=an dagān dāi “He places the ritually consecrated, feather[ed] (i.e., not yet plucked) bird on top of the broken thin-bread and places it on the ground” KUB 45.47 ii 1-3 (rit. for NIN. GAL, MH/MS), ed. Bawanypeck/Görke, hethiter.net/: CTH 494 (TX 03.11.2010, TRde 03.11.2010), cf. šuppiyant-; for -kan instead of -šan: n=an=kan ANA NINDA naḥḥiti še-er dāi KUB 45.47 i 30a; (“They drink (to) Zithariya, st[anding]. The singers sing. The dog-men bark. He breaks one takarmu-bread”) n=an=kan EGIR-pa ANA DINGIR-LI[M] iškārantaš še-er tianzi “They place it back on the things lined up for the god” KUB 55.43 ii 11-12 (fest. for renewing the Hunting Bag, MH/MS), ed. AS 25:146f., translit. DBH 4:75.

c'' in NH w. -kan: šuhhi=kan še-er dUTU-i menahḥanda 2 GIŠBANŠUR AD.KID [ka]riyanda dāi “Up on the roof facing the Sundeity he places two [co]vered wickerwork tables” KUB 6.45 + KBo 57.18 i 4-5 (Muw. II), ed. Singer, Muw.Pr. 7, 31.

d'' in OH/NS without particle: (“If someone sows seed upon seed”) GÚ=SU GIŠAPIN-an še-er tiezzi (OS var. [t]ianz[i]) “a plow will be placed (on) his neck. (... the man shall be put to death)” KBo 6.26 i 35 (Laws §166, OH/NS), w. dupl. KUB 29.30 iii 1 (OS), ed. LH 132f. (reversing subj. and obj.) □ possibly the lack of -šan with šer in the NS manuscript is a modernization according to the syntax of late NH, which does not require -šan with šer for the meaning “on top of.”

2'' w. loc. implied — a'' in OS w. -šan: 1 LÚ.ĤÚB.BI *mūriatta t=aš ĥapšāl'li' l'k'īša* LÚ.ZABAR. DAB [Ø] 1 DUG *ĥaršiš* KAŠ.GEŠTIN *udai ta=ššan še-er-e¹-er¹ [d]āi* UGULA LÚ.MEŠ.ĤÚB.BI [Ø] *UŠKEN* “One acrobat crouches in a contracted position and becomes a stool. The cup-bearer brings one *ĥaršiš*-vessel of beer-wine, and puts (it) on top (of him). The overseer of the acrobats bows” KBo 25.72 ii 13-15 + KBo 25.34 ii! 3-5 (KILAM fest., OS?), ed. Groddek, KILAM 18f., id., HS 122:50f.

b'' in MH/MS w. -šan: (“They cook the liver (and) heart over an open flame. The anointed priest of Telipinu gives three sweet thick loaves of half a handful (flour-)measure (to) the prince. He breaks them”) *še-er-r=a=ššan* UZU.NÍG.GIG *ŠALMŪTIM dāi n=at* GÍŠ *ĥalpūtili peran katta ĥuišuwaš=šan* UZU *šuppayaš še-er dāi* “and he puts the whole liver on top (of them). He places it (i.e., liver and broken bread) down in front of the *ĥalpūtili*-object on top of the raw meat” KUB 20.88 vi? 13-15 (fest. celebrated by prince, MH/MS), ed. Neu, *Linguistica* 33:149f. (noting the clause internal particle), cf. (UZU) *šuppa*.

c'' in NH w. -kan: (“When they celebrate the autumn festival for Išhara, they proceed as follows”:) LÚ.ĤAL 2 GÍŠ.BANŠUR AD.KID *dāi še-er=ma=kan* 2 NINDA.ERÍN.MEŠ *dāi* “The seer sets up two wickerwork tables. On top (of them) he places two soldiers' loaves” HFAC 54 + KBo 29.213 obv. 2 (cult of Išhara, NH), w. dupl. KBo 21.42 iii 3-4, ed. Prechel, Išhara 234, 240, Güterbock, *FsLaroche* 138, 140; (“He takes one sheep-shaped loaf, and puts the liver on (it)”) *še-er=ma=kan* GÍR *dāi* “On top (of that) he places a dagger” KUB 32.1 iii 3 (rit. for *IŠTAR*-Pirinkir, NH), w. dupl. KBo 40.93 + KUB 39.71 iii 56.

n' w. *dalai*- “to leave behind on” w. loc.: (“She speaks”:) *kuit=ši=ššan* [...]x-āš MUNUS.Š[U].GI *še-er dališ* “Whatever the [...]... Old Woman has left behind on top of him/her/it, ...” KBo 34.49 obv.? 5-6 (rit. for the Protective Deity of the Hunting Bag, NS), w. dupl./par.? KUB 36.83 iv 3 (NS), ed. THeth 25:268f. (differently).

o' w. *taninu*- “to set up on” w. loc.: [...] *šuhhi še-er* GÍŠ.BANŠUR *daninuzzi* “He/she sets up a table on top the roof” KUB 25.22 lower edge of obv. 4 (cult of Nerik, Tudh. IV), ed. KN 238f.

p' w. *tarmae*- “to fix” w. loc. implied: [*nu? a*]nda ŠAĤ.TUR *ĥaddaĥhari* § [mān] DUMU.MUNUS *nu* ŠAĤ.TUR.MUNUS *daĥhi mān* DUMU.NÍTA *nu* ŠAĤ.TUR.NÍTA *daĥhi še-er-r=a tarmāmi* [7] GÍŠ.GAG ŠA AN.BAR 7 GÍŠ.GAG ŠA ZABAR [7] GÍŠ.GAG ŠA URUDU NA₄-ann=a *āški tummeni nu* É.ŠA-naš GÍŠIG *ĥinkuwani mān kuwapitt=a ĥāši nu=za apūn* NA₄-an *tumeni nu pēdan tarmiškaweni* “Down in (the hole) I slaughter a piglet § — if (is it) a girl, I take a female piglet; if (it is) a boy, I take a male piglet, — and I fix over (it) seven pegs of iron, seven pegs of bronze (and) seven pegs of copper and we take a stone in the gate(way) and bow (at) the door of the inner room. When s/he opens (the door) at some time, we take that stone and hammer the place (with it)” KUB 17.28 i 6-13 (incantation against lunar omen, MH/NS), tr. Yaz² 67 □ for a very similar offering unearthed in Room D at Yazılıkaya see Yaz² 64-70; *n=an šer tar-ma-a-an* [...] IBoT 3.94 obv. 5 (rit. frag., NS).

q' w. *tarna*- “to drain (a liquid) on” w. loc.: EGIR-*pa=ma nepišaš* dIM-ni U DINGIR.LÚ.MEŠ=ŠU 3 NINDA.GUR₄.RA *paršiyat nu=kan* PÉŠ *gapartan šipandaš nu=ššan ēšĥar* [ĥ]aršaš *še-er tarnāš* “After that (s)he crumbled three thick loaves for the Stormgod of Heaven and his male gods. (S)he sacrificed a mouse and drained (its) blood on top of the thick loaves” KBo 15.10 iii 67-69 (rit., MH/MS), ed. Kassian, *Zip* 70f., THeth 1:44f., cf. KBo 15.10 iii 65, 66; *nu=kan* UDU.ĤI.A ANA PĀNI DINGIR-LIM *kunanzi nu ZÍD*. DA *išĥūwai nu=kan išĥar* ANA ZÍD.DA *še-er tarnai* “They kill the sheep (pl.) in front of the deity. He (i.e., the ritual patron) pours out flour and drains the blood on top of the flour” HFAC 54 + KBo 29.213 obv. 12-13 (fest. of Išhara, NH), ed. Prechel, Išhara 234f., 240.

r' w. *tittanu*- “to install on” w. loc. implied, retrievable from preceding clause: (“I make clay figurines of all these gods. I pull a head scarf beh[ind] them”) *nu=šmaš kattan* NA₄.ĤI.A[-uš?] *i]škārĥi apūš=a=ššan še-er tittanum*[i] “Beneath them I [l]ine up ston[es], and I install those (i.e., the figurines) on top (of them)” KBo 17.96 i 13-14 (rit., MH/MS), ed. ChS I/5:362.

s' w. *ušantarai*- (unclear/uncertain): [...] *ka*]n *še-er ušantarāi* KUB 15.9 ii 4 (vow, NH), ed. de Roos, *Votive*

163f. (reads]-iz instead of -ká]n; tr. “because of”), w. n. 368 □ on the meaning of *ušantarā(i)*- see EDHIL 929f. and HEG U 111f.

t' w. *zappanu*- “to (cause to) drip on” w. loc. implied: SAR.ĤI.A = *ma ḥūman kuaškuašzi še-er-r = a = ššan ḥarnamma BAPPIR IŠTU KAŠ ḥarnān lāḥūwāi n = at anda immiyazzi waḥešnaš = ššan wātar še-er tēpu zappanuzzi* “S/he squashes all the vegetables. S/he scatters the yeast (and) barm (that has been) fermented from the beer over (it) and mixes it together. She drips a bit of the water of ‘turning’ on (it)” KUB 7.1 i 25-28 (Ayatarša’s rit., OH/NS), ed. Kronasser, *Die Sprache* 7:143f., Haas, *Materia* 110 w. n. 503 □ for OH dating see Melchert, *Luwians* 21 n. 23; see also KBo 10.37 iii 57 (OH/NS).

5' with trans. verbs of closing, blocking — **a'** w. *ištap(p)*- and loc. particle “to block, close over (the contents), on top (of the contents)” — **1''** w. loc.: [ANŠE.GĪR.NU]N.NA *appuzziyaš iyanzi n = an = kan ANA* ^{DUG}DĪLIM.GAL Ì [katt]a *tianzi še-er-r = a = šši = ššan* ^{DUG}DĪLIM.GAL Ì *ištappanzi* “They make a [mu]le of fat, and [d]eposit it in a bowl of oil. They close the bowl of oil over it” KBo 4.2 i 7-8 (Ḥuwarlu’s rit., pre-NH/NS), ed. THeth 25:22f. (restoring [ANŠE-a]n-na in i 7); compare with implied loc. KBo 4.2 i 5-6, below, 2''.

2'' w. loc. implied: *nu = ššan* ^{LÚ}*patiliš* ^{DUG}DĪLIM.GAL *ḥarnain ANA* ^{GIŠ}GAG.ĤI.A *še-er dāi n = an = kan še-er išdapi* “The *patili*-priest puts the bowl (and) *ḥarnai*-substance on top of the pegs, and closes it (i.e., the bowl) over (its contents)” KUB 9.22 ii 31-33 (birth ritual, MH/MS), ed. Beckman, *StBoT* 29:90-93; cf. [še-er] = *ma = an = kan išdāpi* *ibid.* ii 43; (“I place a tile [i]n the inner chamber. I form two *šepi*-vessels of clay, [and] place [them o]n the tile. § I fill one *š[epi]ya*-vessel with] sheep [fat] and I fill one *šapiya*-vessel (with) salt [...].”) *n = uš = kan še-er IM-aš [...]* *x ištapaḥḥi* “I close them (i.e., the vessels) on top [...] on the clay” KUB 33.70 iii 11-12 (rit., OH/NS), w. dupl. KBo 41.6 i 7-8 (OH/NS), ed. del Monte, *FsPopko* 72f., translit. *Groddek*, *AoF* 28:108f., cf. s.v. (v) ^(DUG)*šapia*- A (without dupl.); *n = ašta* ^d*Ābin še-er IŠTU NINDA.GUR₄.RA ištāpi* “and he closes the Divine Pit over (its contents) with thick-bread” KUB 10.63 i 26 (fest. for *IŠTAR* of Nineveh, MH/NS), ed. ChS I/3-1:165f.; *še-er-r = a = kan* ^{DUG}DĪLIM.GAL Ì [ištap]panzi KBo 4.2 i 5-6 (Ḥuwarlu’s rit., pre-NH/NS); (“They fill one silver rhyton with wine from a *dupanzaki*-vessel for the Stormgod of Manuziya ...”) ^{LÚ}SANGA ^{DUG}*dupanzakin še-er*

ištappi “the priest closes the *dupanzaki* vessel on top” KUB 40.102 vi 14 (*ḥišuwa* fest., NH) □ note the absence of a sentence particle.

b' w. *kariya*- “to cover over” w. loc. implied, retrievable from preceding clause: (“In front of the Annunaki-deities he opens up a Divine Pit with a dagger, and libates oil, honey, wine, *walḥi*-beverage and *marnuwan*-beverage into the Divine Pit. He also throws in one shekel of silver. He takes one hand-cloth”) *nu = kan* ^d*Ābin še-er kariyazi* “and covers the Divine Pit over (with it)” KUB 41.8 iii 16-17 (rit. for infernal deities, MH/NS), w. dupl. KBo 10.45 iii 25 (MH/NS), ed. Otten, *ZA* 54:130, tr. Collins, *CoS* 1:170, Miller, *TUAT* NF 4:213.

c' w. *šai-/šiya*- “to seal over/on top” w. acc. and without loc. particle: (“They pour water over the heads of the two ritual patrons and wash their hands (and) eyes”) *namma = kan wātar ANA SI.GUD anda laḥuwanzi n = at* 2 EN.SÍSKUR *še-er šiyanzi* “Then they pour water into an ox horn, and the two ritual patrons seal it on top” KBo 39.8 iv 26-27 (1Mašt. rit., MH/MS), w. dupls. KBo 44.17 iv 9-10 (MS or NS), KBo 2.3 iv 7-8 (NS), ed. *StBoT* 46:105f. (“cover it over”), Francia, *Avverbiali* 38 (“sigillano sopra”), s.v. *šai*- B 1 e; 2 *zapzagai = ya n = at še-er BĒL SISKUR šiyan ḥarzi* “(There are) also two glass implements and the ritual patron has sealed them on top” KBo 5.1 i 52-53 (Papanigri’s rit., NH), ed. Strauß, *Reinigung* 288, 297, cf. *šai*- B 1 e □ there is not much difference with the notion “closing a container over its contents,” with the container in the acc. and the contents, if expressed, in the loc. (cf. 1 c 5'), especially when compared with ^{LÚ}SANGA ^{DUG}*dupanzakin še-er ištappi* “the priest closes the *dupanzaki* vessel on top” KUB 40.102 vi 14 (*ḥišuwa* fest., NH), cf. 1 c 5' a' 2''. Usually however, expressions of closing and blocking still take a particle in MH.

d' w. *šutai*- “to cover(?)”: (“He (i.e., the practitioner) takes from the river [two times] seven pebbles. He throws seven pebbles into [one ju]g of water, and seven pebbles into [another] jug of water”) [^{GIŠ}ŠIN]IG = *ya = kan ANA* 1 DUG *MĒ* [... *anda? pe*]ššiyazzi *nu* ^{GIŠ}ŠINIG [...] *x* 2 DUG A *še-er šutāizzi* “He also [th]rows [a tamari]sk [...] in one jug of water. [...] the tamarisk and covers(?) over two jugs of water ...” KBo 5.2 i 59-61 (Ammiḥatna’s rit., MH/NS), ed. Strauß, *Reinigung* 223, 236, id. *hethiter.net*: CTH 471 (TX 03.11.2010, TRde 03.11.2010), Polvani, *Minerali* 89.

6' with verbal action taking place on a surface or on an object lying on a surface — a' w. nominal predicate, w. loc.: *nu=wa=ššan ŠA É.MEŠ mahhan 4 halhaltumariē[(š dag)]anzipi še-er uktūriēš nu=war=at=kan UL wehandari* “Just as the four corners of the palace-complex are permanent on the earth, and do not move, (may in the future the well-being of the ritual patron likewise not move from before the gods)” KBo 4.1 i 14-15 + KBo 58.17:4-5 (foundation rit., NS), w. dupls. KUB 2.2 i 14-15, Bo 3377:6-7, ed. Kellerman, Diss. 127, 137, tr. Beckman, Temple Building 85; *nu=war=at=šan danku[(wai)] taknī še-er uktūri ēšdu* “and may it (i.e., the palace complex) be permanent on the Dark Earth” KUB 2.2 i 8-9 (foundation rit., NS), w. dupl. KBo 4.1 i 10, ed. Kellerman, Diss. 127, 134, tr. Beckman, Temple Building 85.

b' w. *auš-* (fig.) “to observe” w. *-za* instead of loc.: *mān=mu ištara(a)kzi kuwapi nu=za=kan ʔirmalaš=pat ŠA DINGIR-LIM handandatar še-er uškenun* “Whenever I was ill, even as an ill person I kept observing the deity’s providence (hovering) over me (*-za*)” KUB 1.1 i 44-45 (Apology of Hatt. III), ed. StBoT 24:6f. (“dabei”), HED A 159 (“over me”), *-pat* 10 a (“on my own behalf”), Francia, Avverbiali 41 (“a riguardo”), Mouton, FsDincol 526 n. 3, Zinko, GsForrer 683, Cambi, Tempo e aspetto 422f. □ Götze (Hatt. 72) took *šer uške-* as a compound verb “übersehen, deutlich sehen,” but there is no further evidence for *šer* as preverb with *auš-* (see HW² s.v. *au-/u-* VIII.6.8, p. 621b).

c' w. *handai-* (act.) “to arrange,” w. loc.: *še-er=ma=šši=šan MUŠEN.ĤI.A handā[izzi]* “But on top of it [he] arrang[es] birds” KBo 13.71 rev. 4 (bird oracle?, NS); [(1 DUG PURSĪ)]*TUM dāi še-er=ma=kan GIŠlūēššar [(hantai)]zzi* “He takes one bowl and arranges *lueššar*-shrubs on (it)” KUB 39.71 iv 33-34 (rit. for IŠTAR-Pirinkir, NH), w. dupls. KBo 45.256:3-4, KUB 39.73:2-3, and par. KUB 39.71 i 37-38; cf. *lueššar* a 1.

d' w. *handai-* (mid.) “to be put in (good) order” w. loc.: (“Mist released the windows, [sm]oke released [the house]”) ZAG.GAR. RA-aš (var. [iš]tananaš) *handat¹tat¹ [še-er-ra=šš(an DINGIR.ME)]Š hantandati § [haššaš h]¹and¹[(a)]tta* (var. [ha]ndaitta[t]) *še-er-r=a=ššan GIŠkalmiēš [(handa)]ntat¹ hili=kan anda UDU.ĤI.A hantantati [INA É.GUD]=¹kan¹ anda GUD.ĤI.A hantantati* “The altar was put in (good) order, the gods (standing) on [top (of it)] were put in (good)

order. § [The hearth] was in put (good) order, and the firesticks (lying) on top (of it) were put in (good) o[rder]. Inside the courtyard the sheep were put in (good) order, inside the [cattle barn] the oxen were put in (good) order” KUB 33.19 iii 3-7 (missing god of Harapšili, NS), w. dupls. KUB 33.20 iii 3-6 (LNS), KBo 8.69:14-16 (NS), ed. Rieken et al., hethiter.net/: CTH 327.1 (TX 2009-08-26, TRde 2009-08-16), translit. Myth. 123, tr. Hittite Myths² 26, par. KBo 60.13 + KUB 33.21 iii 3-6 (MH/NS), KUB 33.32 ii (7) (NS).

e' w. *hašš-* “to bear, give birth” and loc.: *annaš DINGIR-LIM-aš išhaḥruanza n=aš išhaḥruit walhanza nu=šši=ššan kue āššū 9!-andaš happešnaš še-er hāššan n=e [w]alhanza ēšdu* “The Mother of the God(s) is tearful, she is struck with tears. The good things that are born(?) on her nine body parts, let her(?) be struck regarding them(?)” KUB 43.60 i 21-24 (myth.?, OH/NS), ed. Watkins, GsKronasser 252, Archi, JANER 7:172, 173 (“Whatever good things are opened over the nine body parts, let her be struck (with regard to) them”), HW² s.v. *happeššar* A.II.1.b (“welches Gute (pl.) [...] auf den 9 Körperteilen geboren/erzeugt (ist)”), Puhvel, IBS 104:111 (French), 126 (English) □ the use of the acc. of respect applied to clitic prons. is uncommon and the possibility of an emendation (*n=e walhan<za> ēšdu* “let them be struck”) cannot be excluded.

f' w. *ḫuwai-* and loc. “to run on top”: *^dTelepinuš=a pait marmarri andan ulišta še-e-r=a=ššei=ššan* (i.e., *še-e-ra-aš-še-iš-ša-an*) *ḫalenzu ḫuwaiš* “But Telipinu proceeded to blend into the moor(?). And foliage(?) spread (lit. ran) on top of him” KUB 17.10 i 12-13 (Tel. myth, OH/MS?), ed. Trabazo, TextosRel. 112f., Mazoyer, Télépinu 44, 73, translit. Myth 90, tr. HittiteMyths² 15, Beckman CoS 1:151, LMI 79.

g' w. *ḫuittiya-* “to pull over” w. loc. implied: *nu šuppa* (followed by an erased part) SAG.DU.ĤI.A (followed by erased MUNUS?) KUŠ.ĤI.A ^{UZU}ZAG.UDU ^{UZU}GABA *tianzi še-r=a=ššan kardiaš ^{UZU}Ī.UDU h[u]l¹it¹ian[zi]* “They serve the meat, the heads, the hides, the shoulder (and) the breast piece, and they pull the sheep-fat of the heart over (it)” KBo 20.72 iii! 18-19 (Ḫuwaššana fest. frag., MS), ed. Lombardi, SMEA 41:237, 240 □ “to pull over” is usually expressed as *šer arḫa ḫuittiya-*, cf. 7 b 2' b' 2’.

h' w. *iya-* (act.) “to make, model” w. loc.: (“[Fur]ther, he places a *naḫiti*-loaf on (a wickerwork

table)) [^{NINDA}n]aḥiti = ma = š[š]an še-er ^dSĪN ^dUTU
 [U] MUL iyanteš “On the [n]aḥiti-loaf are modeled
 a moon, a sun and a star” KUB 9.22 iii 9-10 (birth ritual,
 MH/MS), ed. StBoT 29:94f., Mouton, hethiter.net/: CTH 477 (TX
 03.11.2010, TRfr 10.11.2009); (Describing a cult image:)
 1 ^{NA}ZI.KIN KÙ.BABBAR ^dUTU <<-ŠI>> še-er = ši =
 kan kalmara KÙ.BABBAR DÛ-an “One silver stela
 of the Sungoddess, with silver rays modeled on top
 of it (lit. on top of it silver rays are made)” KBo 2.1 ii
 12-13 (inv., NH), ed. Carter, Diss. 54, 63, tr. Hoffner, CoS 3:63;
 also cf. 1 c 1' above; figuratively: (“If someone is in the
 process of selling a house, a village, a garden or a
 pasture, but someone else goes and strikes first(?)”) ta = ššan [(happari) še]-e-er happar iēzzi “and closes
 (lit. makes) a deal on top of (i.e., to supersede) the
 (earlier) deal, ...” KUB 29.29 ii 9-10 (Laws §146a, OS), w.
 dupl. KBo 6.10 iii 19-20 (NS), ed. LH 120f.

i' w. išparr- “to spread out” — 1' w. loc.:
 nam[m]a = an = kan hantezzi[...] še-er išparranzi
 “Next, they spread it out over the first [bed (?)]” KBo
 15.9 iii 7 (subst. rit., NH), ed. StBoT 3:64f.

2' w. loc. implied: [dag(an)] šaštan išparranzi
 [nu] [(1?)] [TA] [(PAL ^{KUS}NÍG.BÀR)] IŠTU 4.TA.
 ÀM ŠAPÛ [išpar(ran)] še-er-r = a = ššan 2 ^{TUG}BÀR
 išp[a(ran)] t = aš = za = kan šašti ḥalie[zi] “They
 spread out a bedroll [on the grou]nd. They [spr]ead
 out one(?) set of curtains, with each four (layers?)
 thick(?). Over (it) they spread out two rough cloths,
 and (then) he (sc. the ritual patron) fall[s] down on
 the bedroll” KBo 13.106 i 3-6 (Ḫutuši's rit., OH/NS), w. dupl.
 KUB 28.82 i 2-6 (NS), ed. (^{TUG}šašt(a)- 2 d 1', translit. Haas,
 Fshoffner 136 n. 30.

j' w. išdu(wa)- “to be(come) manifest upon”
 w. loc.: išpanti = mu = ššan šašti = mi šānezziš tešḥaš
 [n]atta ēp[zi] nu = mu = ššan še-e-er aššul natta
 išduwari “At night in my bed sweet sleep does not
 overcome (lit. seize) me. (Divine) favor does not
 manifest itself upon me” KUB 30.10 rev. 18-19 (Kantuzzili's
 prayer, OH/MS), ed. Lebrun, Hymnes 115, 117 (“A cause de
 moi, le bonheur ne se manifeste pas”), Trabazo, TextosRel. 286f.
 (“sobre él, no me aparece el bienestar”), Francia, Avverbiali 78 (“e
 il divino favore non si manifesta su di me”), Kloekhorst, EDHIL
 419f. (“Over me, favour has not been cast”), tr. HittitePrayers 33;
 cf. namma = mu = ššan lamni = mi še-e-er āššu[l U]L
 išduwari “(Divine) favor does not longer manifest

itself upon me, that is, upon my reputation” KUB 30.11
 rev. 16-17 (prayer, OH/MS); cf. par. KUB 31.127 iii 7 (OH/NS)
 □ as KUB 30.11 rev. 16-17 shows, š. governs the d.-l. -mu also in
 KUB 30.10 rev. 18-19 and not the bed mentioned in the preceding
 clause. š. can also be taken here in the sense of mng. 6 “for (the
 benefit of).”

k' w. kiš- “to occur” w. loc.: takku SAG.DU
 KI.GUB IŠTU ^{GIŠ}TUKUL[.MEŠ] anda wahnuanza
 ANA ^{GIŠ}TUKUL.MEŠ = ma = š[šan] še-er ḥatāḥiēš
 kišantar[i] LUGAL-un tuliyaš pēdi LÚ.MEŠ.GAL.
 GAL = ŠU wakrian[zi] “If the top (lit. head) of the
 Presence is surrounded by Mace[s], while on top of
 the Maces there occur ḥatāḥi-s, (then) his grandees
 will revolt against the king at the place of assembly”
 KBo 10.7 iii 8-12 (liver omen, OH/NS), w. dupl. KBo 10.50 ii 14-
 16 (NS), translit. DBH 12:27, 31, ed. HW² s. v. ḥataḥi (restoring
 -ši instead of -šan in iii 9), sim. KBo 10.7 ii 32 □ for kiš- as an
 intransitive verb of entering a position “come to be upon” see 1 c
 3' b' above; for another usage of š. w. kiš- see 3 c 7'.

l' w. kišt- “to extinguish” w. loc.: [maḥḥ]an = kan
 kī kištanun idalu = ya = ššan [in]an ANA BĒLŪTIM še-
 er QĀTAMMA kištaru “[Jus]t as I have extinguished
 this (burning pine cone), let also the evil disease
 (resting) on the ritual patrons be extinguished in the
 same way” KUB 27.67 iii 11-12 (Ambazzi's rit., MH/NS), ed.
 StBoT 48:50f., Trabazo, TextosRel. 400f., -šan B 1 a 1' g'; sim.
 KUB 9.25 + KUB 27.67 i 6-7, ii 7-8 (MH/NS) (both with idālu =
 ya = kan ... kištaru) □ just as under j' (w. išduwa-) above š. can
 also be taken here as mng. 5 “for (the benefit of).”

m' w. kištanu- “to extinguish” w. loc. implied:
 (“They roast all these seeds and coriander in the
 pan”) nu = kan IZI še-er wetenit kištanuanzi “They
 extinguish the fire with water on top (of it)” KBo 4.2 i
 12 (Ḫuwarlu's incant. rit., NH), ed. Kronasser, Die Sprache 8:90,
 95, Bawanypeck, hethiter.net/: CTH 398 (30.10.2008).

n' w. kuer- “to cut” w. loc. implied: (“After that
 they cook the liver with fire. He breaks one thick
 bread for the Sundeity of Disease”) še-er-r = a = ššan
^{UZU}NÍG.GIG kuerzi n = at ḥūišaš šuppaš še-er dāi “and
 he cuts up the liver on top (of the bread), and places
 it on top of the raw meat” KUB 7.1 i 12-13 (Ayatarša's rit.,
 OH/NS), ed. Kronasser, Die Sprache 7:143f., cf. -šan B 1 a 1'
 h'; (A festival participant breaks bread for a group of
 deities) še-e-r = a = ššan ^{UZU}NÍG.GIG ^{UZU}Š[Ā] kuērzi

dāi “On top (of the bread) he cuts (and) places liver (and) he[art]” KBo 35.246 + KBo 39.185 rev. 8 (Hurr. offering list, MH/MS), ed. van den Hout, Hethitica 16:193, translit. ChS I/3-1:101 □ in both examples the force of *-šan* carries over to the second clause.

o' w. *lukke/a-* “to light,” w. loc. implied: *nu = kan* ANA GAL GIR₄ *kuedani* LĀL I^{GI} ZERTI *lāhūwan* *nu = ššan* ^{GI} *waršaman* *še-e-er lukkizzi n = at arḫa urāni* “and she (i.e., the Old Woman) lights a wick/chip of firewood on top of the clay cup in which the honey and olive oil (were) poured, and it (neut., the oil and honey) burns up” KUB 32.8 iii 20-23 (frag. of *šalli aniur*, MH/NS), ed. Taracha, Ersetzen 210, Francia, Avverbiali 37 (differently: “ella accende uno stoppino alla cima (lett. ‘sopra’) ed esso brucia completamente”), *lukki/a-* c, translit. StBoT 30:119 □ Francia (Avverbiali 37) takes *š.* as the top of the ^{GI} *warš(a)ma-* “wick, chip of firewood.” Both the context and the com. gender of ^{GI} *warš(a)ma-*, however, suggests that the Old Woman lights the wick right on top of the clay vessel in order to burn up the oil-honey mix inside. Compare 1 c 6' m' *kištanu-* above.

p' w. *maršešš-* “to become desecrated” w. loc.: (“One tablet. Finished”) *mān* DUMU.MUNUS *tapriyaš INA tapriti še-er maršiešzi nu tapriša maḥḥan šuppiyaḥanzi* “How they consecrate the *tapri*-chair when a *tapri*-chair girl becomes desecrated/impure on top of a *tapri*-chair” KUB 30.50 v 8-10 (cat., NH), ed. StBoT 47:104f., CTH p. 167, Tischler, HEG III, 134, HED M 85 s.v. *maršešš-* 1 □ note the absence of a sentence particle, *tapriša* is the Luw. nom.-acc. sg. neut. in *-ša*; for (^{GI}) *tapri(t)-* as possibly a kind of pedestal see de Martino, Or NS 73:357, but the implication of *š.* “on (top of)” makes this less likely.

q' w. *mema-* “to speak” w. loc.: *kē = ma uddār* LÚ SANGA ŠA dUTU U^[RU] A[r]inna *šuhḫi = ššan* *še-er ŠA É dUTU kiššlan memiške lzi* “These words the priest of the Sun Goddess of Arinna recites (standing) on top of the roof of the temple of the Sun Goddess as follows” KUB 57.63 iii 21-25 (prayer to Sun Goddess of Arinna, NS), ed. Archi, FsOtt² 24f., Neu, Linguistica 33:149, tr. HittitePrayers 27.

r' w. *tamenk-* “to stick to” w. loc.: *nu* 3 NINDA. GUR₄.RA KU₇ TUR-TIM ŠĀ-BA 1 NINDA.KU₇ *ḫarpanza araš = šan ari še-er d[am]minkanza* “Three small sweet loaves of which one sweet loaf is piled up: each is stuck on top of the other” KBo 17.105 iii

10-11 (rit. for the Protective Deity of the Hunting Bag, MH/MS), ed. THeth 25:90f. (reading ¹ *ḫa¹-mi-in-kán-za*, and translating “und 3 kleine süße Dickbrote, davon ist ein süßes Brot gesondert hingestellt. Das eine (der übrigen beiden Brote) ist oben auf dem anderen [ange]bunden”) □ for *ḫarpā(i)-* as “to heap/pile (up),” and the rejection of the meaning “to separate,” see Melchert, GsNeu (= StBoT 52) 179-188.

s' w. *tameummešš-* “to become different” w. loc.: (“Tašmišu began to speak to Ea (...”) [N]Í.TE-i = *wa = šši = kan a[nda ...].MEŠ tame¹ummiš¹[š]¹an* SAG.DU-i¹ = [*ma = wa = šši = kan*] *še-er tēdanuš t[ameu]mmiešta!* “In his [b]ody the [...]s <have> become differ[e]nt. The hairs on [his] head have become d[iffe]rent” KUB 33.106 iv 7-8 (Ullik., NH), ed. Güterbock, JCS 6:28f., Trabazo, TextosRel. 244f., hethiter.net/: CTH 345.I.3.1 (TX 2009-08-31, TRde 2009-08-30), tr. HittiteMyths² 64, Goetze, ANET 125 (differently).

t' w. *warnu-* “to burn” — 1' w. loc.: (“In the evening the priests and the diviner go down and pile up the *ambašši* in the *daḫanga*-structure. They burn up the sacrificial meat”) ¹ *am.-šin = ma¹ IŠTU É.GAL-L[(IM)] kuin weter nu = kan apēdani še-er warnuškandu* “The *ambašši* which they constructed at the behest of the palace, let them always burn on top of that one (and no other)” KUB 56.49 i 9-10 (monthly fest. of Nerik, Tudḫ. IV), w. dupls. KBo 2.4 iii 3-6, KUB 56.48 ii 6-8, ed. KN 292f. (as Bo 3481, *weter* “man ... baute”), Součková, GsNeu 290f. (ed. of KUB 56.48), tr. HED 1:49 (takes *weter* as “they brought”).

2' w. loc. implied: (“They bring nine pebbles and brushwood to be removed from the harrowed field and scatter the pebbles into the hearth”) *še-r = a = ššan* ^{GI} *šarpaš ḫašduir merranda warnuzi* “On top (of them) he burns the brush of the harrow that was removed” VBoT 24 iii 29-31 (Anniwiyani's rit., MH/NS), ed. Bawanypeck, hethiter.net/: CTH 393 (TX 03.11.2010, TRde 03.11.2010), cf. *šarpa-* B, see also *šer = ma = ššan* ibid. 23.

u' w. *weḫ-* “to patrol,” w. loc. implied: *namma* 1 KASKAL 3 LÚ.MEŠ NÍ.ZU-TIM *ḫarkandu še-er = ma = ššan* 3 LÚ.MEŠ DUGUD *weḫandaru* “Furthermore, let three scouts hold one road, but let three officers patrol (it)” KUB 13.2 i 11-12 (*BĒL MADGALTI* instr., MH/NS), ed. StMed 14:92f. (“e su (tutta la zona) pattugliano i tre ufficiali responsabili”), Dienstanw. 41 (“darüber aber sollen drei ‘Würdenträger’ sich bewegen”).

v' w. *wete-* “to build” — 1' w. loc.: [(*nu*)] = *z* = (*š*)*an* ^dLAMMA-*aš* (var. ^d*Inaraš*) [(^{NA}*per*)]*uni še-er* *Ē-er* ^r*wletet* *I[(NA KUR ^{URU}T)]arukki* “Inara built herself a house on top of a cliff, in the land of (the city of) Tarukka (and settled Ĥupašiya in the house)” KBo 12.84:1-2 (+) KBo 13.84:3-4 (Illuy., OH/NS), w. dupls. KUB 17.5 i 19-20 (NS), KUB 17.6 i 14-15 (NS), KBo 22.99:6-7 (NS), ed. Beckman, JANES 14:14, 18, Trabazo, TextosRel. 88f., Francia, Avverbiali 30 (dupl.), tr. HittiteMyths² 12, Hoffner, FsBiggs 127 (without *š.*), LMI 51, Ünal, TUAT III/4:810, Kühne, RTAT 179, Goetze, ANET 126; (Ubelluri spoke to Ea) *nepišan = mu = kan kuwapi daganzipann = a š[e-e]r weter nu UL kuitki šaggahhun* “When they built heaven and earth upon me, I did not notice anything” KUB 33.106 iii 40-41 (Ullik., NH), ed. Trabazo, TextosRel. 242f., Güterbock, JCS 6:28f., tr. HittiteMyths² 64, Ünal, TUAT III/4:842, Goetze, ANET 125.

2' w. loc. implied: DINGIR.MEŠ LÚ.MEŠ = *war = at* ^{LÚ}NAGAR-*az* ^r*wleter šamanuš = ma = wa katta* ⁿ*l* ^d*Telipinuš daiš še-er = [(ma = šš)]an kudduš* ^d*E.A-aš h[(addannaš)] LUGAL-uš wetet* “The male deities built it (i.e., the temple) as carpenter(s): Telipinu laid down the foundations. On top (of them) Ea, the king of wisdom, built the walls” KBo 4.1 i 31-33 (foundation rit., MH/NS), w. dupls. KBo 54.16:13-14 (NS), KUB 2.2 i 38-41 (NS), KUB 9.33 obv. 7-9 (NS), ed. Kellerman, Diss. 128, 135, Görke, hethiter.net/: CTH 413 (TX 05.10.2010, TRde 03.11.2010), Goetze, JCS 17:100, cf. *purut* - c 1', *ša(m)mana* - 1 f.

w' w. *wišuriya-* “to press together” w. loc. implied: [*š*]*e-r = a = ššan* ^{GIŠ}*kalmišan* [*iš wišuriyantati*] “The logs upon (the hearth) [became pressed together]” KUB 33.16:7 (Storm-god of Queen Ašmunikkal, MH/NS), tr. Hittite Myths² 24f., LMI 104 □ restoration of the verb is based on par. KUB 33.16:4, 5 and KUB 17.10 i 6; the tr. of *wišuriya-* “to press together” follows Melchert, AOS Chicago 2011.

d. in addition — 1' w. *halzai-* “to recite, call out”: 3 ^{NINDA}*wa* ^l*geššar še-er-r = a = ššan* GA.KIN.AK *kitta* ^l*1 šig* ^l*gān* KAŠ.GESTIN 1 ^{DUG}*šiggan* [*wa*]*kšurraš marnuwan n = an = šan luttīya A[NA] DINGIR.MEŠ BAL-aḥḥi* *ḥukmiyaš = šan še-er [(t)]ūš ḥalziḥḥi* “(There are) three *wageššar*-breads. On top (of them) there lies cheese. (There are) one *šigga*-vessel of ‘beer-wine’ (and) one *šigga*-vessel of a [*wa*]*kšur*-measure of *marnuwan*-beverage. I libate it (i.e., the liquids) on the window *t[o]* the gods. In addition to

the conjurations I call out ‘*tūš!*’” KUB 17.28 i 25-29 (rit., MH/NS), w. dupl. KBo 37.10 obv. 5 (NS).

2' w. *ḥanna-* “to judge”: (Tawannana has dedicated the estate of Šuppiluliuma to the gods and the people, not leaving anything behind) *nu* DINGIR. MEŠ *UL uškattēni nu = šši apiya = ya UL kuitki memahhun apaddan = kan še-er aššuli ḥan* ⁿ*an* ⁿ*un* “Don’t you see, o gods? Even then I did not say anything to her; in addition to that I judged (the case) favorably” KUB 14.4 ii 8-9 (prayer, Murš. II), ed. de Martino, Eothen 9:25, 33, HW² *ḥanna*-1 II.2 (“Darüber richtete/urteilte ich in Güte”), tr. HittitePrayers 75 (“and therefore I set it aright”) □ the v. *ḥanna-* does not take the postposition *š.* to express “over someone/something;” (see the collection of attestations in HW² *ḥanna*-1). As causal postpos. *š.* does not take a sentence part. (cf. 6 and 9 b 2', below). We therefore translate *apaddan šer* either as “on top of that > in addition to that,” or as “for that (case)” (mng. 5).

3' w. *dai-/ti-* “to place upon > to add on”: [*n*]*u = ššan* ^r*KUR*-*e* *še-er* ^r*KUR*-*e* *teḥhun* “I added country upon country, ([ox upon ox], yet she rejected the word of her father)” KUB 1.16 iii 15 (Bil. Testament, Ḥatt. I/NS), ed. HAB12f., tr. Beckman, CoS 2:81 (“And I replaced land for land”), Klinger, TUAT NF 2:145 (“und Land gab ich für Land”).

2. (local postpos.) over, above (non-contiguous), without sentence particle — a. with gen. (OH): ^r*LÚ.MEŠ* ^{URU}*Ḥallapiya luliyaš še-e-er aranta* ^{LÚ.MEŠ}ALAN.ZU₉ *pānzi ta luliyaš še-er zahḥanda* “The men of (the city of) Ḥallapiya stand above the pool. The performers go and fight each other above the pool” KBo 23.92 iii! 12-14 (autumn fest. frag., OH/MS), ed. Gilan, FsHaas 121 w. n. 50 (“auf dem *luliya*”), *luli(ya)-*, HED L 112, translit. Alaura, SMEA 49:27; *lūliyaš še-e-er kuiuš* [(GUD.ḤI.A-*uš*)] *ḥukanzi* ^{LÚ.MEŠ}*ḥāpieš* ^{LÚ.MEŠ}UR.BAR.RA ^{URU}*Šalampum* ^{ieš} ^{URU}*Kātapumnieš* ^{URU}*Kartapaḥumnieš* 1-*ān* ^{UZU}ÚR GUD ANA ^{LÚ}*ḥami*[(*ni*)] *pianzi* “As for the oxen that they slaughter over the pool, the *ḥapi*-men (and) the wolf-men of Šalampa, Katapa (and) Kartapaḥa give one ox-loin(?) to the *ḥamina*-man” KBo 2.12 ii 33-39 (cult rations, OH/NS), w. dupl. KBo 20.16 obv. 10-11 (OS), ed. THeth 21:102f.; ^r*LÚ¹.MEŠ ^{URU}MUḤALDIM-*ušš = a* UDU.ḤI.A-*uš ḥattanta t = uš = an lūliya peššianzi* GUD.ḤI.A-*š = a ḥattanta n = e luliyaš še-er ki* ⁿ*an* ⁿ*ta* “and the cooks slaughter (lit. stab the jugular vein of) the sheep, and throw them into (particle -*an*) the pool. They*

slaughter (lit. stab the jugular vein of) the bovines, and (then) they are placed above the pool" KUB 58.14 i? 4-7 (rit., OH/NS), w. dupl. KBo 7.37 obv. 11-13 (MS), ed. de Martino, FsHaas 74f. ("and they lie on (the banks of) the pond/spring"), translit. DBH 18:36; ^{MUSEN}hāranan L[UGAL-aš MUNUS.LUGAL-ašš] = a ʾše-e¹-er = š(a)met ʾ31[(=šU)] DUMU.É.GAL waḥnu[zzī] "A palace-servant waves the eagle three times over the k[ing] and [queen]" KBo 17.1 ii 16-17 (rit. for the royal couple, OS), w. dupl. KBo 17.6 ii 10 (OS), ed. StBoT 8:26f., Francia, Avverbiali 76, translit. StBoT 25:7; LUGAL-aš MUNUS.LUGAL-[aš]š = a še-e-er[=ša]met wa[h]ʾnuzzī KBo 17.1 ii 31-32 + KBo 25.3:6-7 (OS); [(^{MUSEN}hāran)an (ERÍN. MEŠ-ann)] = a LUGAL-aš MUNUS.LUGAL-ašš = a še-e-er = š(e)met [(waḥnumeni)] "We wave the eagle and the troops over the king and queen" KBo 17.6 ii 14-15 (rit. for the royal couple, OS), w. dupl. KBo 17.1 ii 20-21 (OS), ed. StBoT 8:26f., translit. StBoT 25:20.

b. w. poss. pron. suffix: *mān = kan* UDU-un MÁŠ. GAL = ya š[ip]anti nu kallikallin^{MUSEN} huišw[an]tan še-er = šet waḥnuzzi n = an = kan arḥa tarʾnʾāi "When he consecrates the sheep and the billy-goat, he waves a live kallikalli-bird over him (i.e., the ritual patron), and releases it" KUB 9.28 iv 12-15 (rit. for the Heptad, MH/NS), ed. Boley, Dynamics 284 (reading *karlikarlin* instead of *kallilallin*), translit. Haas, Materia 486.

c. w. d.-l. or w. location unexpressed — **1'** w. verbs of stative position — **a'** w. *ar-* (mid.) "to stand above" — **1'** w. loc.: cf. KUB 28.6 obv. 10b in bil. section; *kuitman uizzi* ^dHannaḥannaš[=a] 3 wattaru iēt kēdani ^{GIŠ}ipp[iaš] še-e-er arta kēdani = ma ^{GIŠ}huppapaš katta kitta kēdani = ma pahhur urāni "While she (the bee) was on her way (back), Hannaḥanna made three wells. Over one (well) an *ippiya*-tree is standing, besides another one a wooden *huppapa*-vessel is lying, and by the third one a fire is burning" KUB 33.59 iii 6-9 (Inara myth, OS), ed. Kellerman, Heth 7:123, Collins, Diss. 240f., translit. Myth 149, tr. HittiteMyths² 30f. ("under the second a wooden *huppapa*-vessel is lying"), Ünal, TUAT III/4:824f. (differently: "In dem einen ... steht oben ..., in den anderen steht unten") □ the local adverb *katta* only expresses allative "down to" or stative "with, alongside of," not "below, under, beneath," see GrHL §20.3; DUMU.<LÚ.>U₁₉.LU-TI = ma = mu GÍR.MEŠ-aš GAM-an kaʾninʾanteš ʾašandu¹ nu = šmaš še-er NÍ.TE-i = šši arḥaḥaru "Let the humans be crouched (pl.) down below at my feet, and let me stand over

them, over their(!) bodies(!, text twice sg.)" VBoT 120 ii 19-20 (Allaiturahi's rit., MH/NS), ed. ChS 1/5:134 ("und auf ihnen - auf ihrem Körper - sei ich hingestellt!"), AOAT 31:140f. ("und auf ihnen - auf ihren Körpern - sei ich hingestellt!") □ in contrast, š. *ar-* "to stand on" (not "over") requires a sentence particle, cf. 1 c 2' a'.

2' w. loc. implied: ("O Sungod, you always see the good in the heart of man, and no one sees into your heart") nu kuiš idālu iyat nu še-er zik ^dUTU-uš artat ug = a = za ammel SIG₅-andan KASKAL-an iyahḥat kuišš = a = mu idālu iyat n = an zik ^dUTU-uš uške "He who committed evil, you, O Sungod, stood over (him). I on the other hand went my own good way and whoever committed evil against me, you, O Sungod, keep your eye on him!" KUB 17.28 ii 58-61 (emergency rit., MH/NS), w. dupl. KBo 37.10 rev. 1-3 (NS), ed. Torri, JANER 4:133f.

b' w. *ḥar(k)-* "to hold/keep above/over" w. loc.: nu = mu ^dIŠTAR = pat GAŠAN = YA ḥumandaza ḫpalaḥšan UGU (var. še-er) ḥarta ḥumandaza = pat = mu = kan dašket "Only IŠTAR, my lady, kept her *palaḥša*- over me in every circumstance, and she took me (to herself, i.e., rescued me) in all those same (-pat) circumstances" KUB 1.1 i 57-58 (Apology of Ḥatt. III), ed. StBoT 24:8f.; compare 2 c 2' c' nu = šši ^dIŠTAR ^{URU}Šamuḥa GAŠAN = YA palaḥšan še-er ēpta KUB 31.20 iii 6-7 + KBo 16.36 iii 9-10 (hist., Ḥatt. III) □ unless it can be proven that a *palaḥša*-, q.v., is an object that is usually placed upon an object instead of being held over, these examples do not seem to constitute proof of the loss of -šan with šer in late NH (contra its mention s. v. -šan p. 155b).

c' w. *ki-* "to lie/be placed above" w. loc.: LÚGUDU₁₂ ^dZalinun kuiš ḥarzi nu wattarwa (var. PÚ-i) še-er ^{NA}ŠU.U ŠÚ.A kitta n = aš = šan apiya ešāri "As for the anointed priest who holds (the deity) Zalinu: above the spring there will be placed a basalt throne, and there he shall sit" KBo 3.7 iv 11-13 (Illuyanka myth, OH/NS), w. dupls. KUB 12.66 iv 14-16 (NS), KUB 17.6 iv 8-10 (NS), ed. Beckman, JANES 14:16f., 20, Trabazo, TextosRel. 98f., tr. Hittite Myths² 14, Beckman, CoS 1:151, LMI 54, Haas, Literatur 101 (differently: "dann setzt der *tazzili*-Priester, der den Zali(ya)nu hält, (ihn) auf den Diorithron nieder, der über dem Brunnen steht") □ contra -šan B 1 a 1' f'', which emends *nu-uš* to *nu-uš<-ša-an>* in KBo 3.7 iv 12, the hand copy does not read *nu-uš* but *nu* (sim. KUB 17.6 iv 9). Emendation to *nu-uš<-ša-an>* is undesirable in view of the consistent absence of -šan with š. "above,

over" □ the form *wattarwa* is presumably a loc. of *wattaru* "source, spring" (cf. dupl. PÚ-*i*), not of *watar* as Trabazo's translation "agua" suggests (Trabazo, *TextosRel.* 101).

2' w. verbs of reaching a position over or above — a' w. *ar-* (act.) "to arrive above/over" w. loc.: *mahhan=ma* LUGAL-uš *lūli še-er ari* "But when the king arrives above the spring" KUB 54.37 iii 7-8 (fest. frag., NS).

b' w. *arnu-* "to bring over" w. loc.: *nu=šmaš zahhiya anda tiyanun nu=šmaš SAḪAR.ḪI.A-uš! še-er arnunun* "I joined battle with them, and I brought dust over them" KBo 10.2 ii 50-52 (annals, Ḫatt. I/NS), StMed 12:62f. ("su di loro ammassai polvere"), tr. Beckman, ANE 221 ("I piled up dirt on them"), cf. *ibid.* ii 21 □ "bringing dust upon" requires a sentence particle. As an event that immediately follows upon the start of a battle, "bringing dust over" probably describes the fierceness of the battle during which debris and dust were kicked up.

c' w. *ep-* "to hold over" w. loc.: ("Then the Old Woman takes yet another pot") *n=an ANA BĒL SÍSK[UR] ANA SAG.DU=ŠU še-er ēpzi* "and she holds it over the head of the ritual patron (and says as follows)" KBo 24.1 i 9-10 (Maštigga's rit., MH/MS), ed. StBoT 46:126f.; ("The deity is purified on the spot. They bring it back to His Majesty, and they treat His Majesty here. And he performs that deed on His Majesty") *MÁŠ.GAL=ya=šš[i] še-er appanzi* "and they hold a billy-goat over him. (Then he will invoke the deity on his behalf (i.e., the king))" KUB 5.6 iii 34 (oracle question, Murš. II), ed. Ünal, ArAn. 8:67, 79 ("Man h[äl]t ... auf ihn"); ("They attacked him (while he was) in the river with bows (and) arrows (and) with stones") *nu=šši dIŠTAR URUŠamuḫa GAŠAN=YA palahšan še-er ēpta* "and IŠTAR of Šamuḫa, my lady, held (her) *palahša*-garment over him. (When he reached the other side of the river...)" KUB 31.20 iii 6-7 + KBo 16.36 iii 9-10 (hist., Ḫatt. III), ed. Riemschneider, JCS 16:112, (š)^(TUG)*palahša-* a, GrHL §18.10; ("Afterwards the priest places the silver ZA.ḪUM-pitcher with beer (in it) in the hand of the ritual patron") *nu=za LÚšakuniš NINDA.SIG[...] ŠA MUN GÍR=ya dāi n=at ANA UDU še-er DIB-zi nu=kan EN.SISKUR UDU šippandāi* "The priest takes the salted thin bread and the knife, and holds them over the sheep. The ritual patron consecrates the sheep (and the priest speaks as follows in Babylonian:)" KUB 39.71 iii 12-14 (rit. for IŠTAR-Pirinkir, NH).

d' w. *ḫuinu-* "to (let) run/stretch out (something) over(head)" w. loc.: ("But now you [trees] must get up from this country: the Stormgod has handed you over to the king") *nu=šmaš=šan šarā KIN-ti tianzi šumašš=a še-er ḫuinuzzi nu=šmaš=an šarā ḫukkikanzi* "they will place the symbols of rule(?) on you, and he (i.e., the king) will run you overhead (as rafters), and they will pronounce spells up into you" KUB 29.1 i 40-42 (foundation rit., OH/NS), ed. *šarā* B 1 a 48', Kellerman, Diss. 12, 26 ("on vous étendra en haut"), Marazzi, VO 5:150f., Görke, hethiter.net/: CTH 414.1 (TX 17.02.2011, TRde 20.01.2011), Trabazo, *TextosRel.*, 488f. (differently); (The carpenter curses the tower that has cursed him) *wal(a)ḫdu=ya=an dIM-aš AN.ZA.GÀR nu=šši šamanuš še-er ḫuinuddu [ḫarš]ār=ši=kan kattanta amiyari maušdu* "Let the Stormgod strike it, the tower, and let him stretch out its foundations over it, let its [to]p (lit. head) fall down into the moat!" KBo 32.14 iii 46-47 (Song of Release, MH/MS), ed. Neu, StBoT 32:91, 194, tr. Hittite Myths² 72 ("let him expose(?) its foundation stones upon it"); ("I make clay figurines of all these gods. I pull a *kureššar*-scarf beh[ind] them") *nu=šmaš kattana NA4.ḪI.A[-uš? i]škārḫi apūš=a=ššan še-er tittanum[i] še-er=ma taknāš dUTU-un ḫuinumi* "Beneath/Beside(?) them I [l]ine up stones, and I place those (i.e., the figurines) on top (of them). I let the Sungoddess of the Earth run over (them)" KBo 17.96 i 13-15 (rit., MH/MS), ed. ChS I/5:362.

e' w. *paršnai-* "to squat over" w. loc.: § GÍŠŠUKUR.ḪI.A=ma U GÍŠGIDRU.ḪI.A *kue ḫarkanzi nu=šmaš=at=kan 1-aš LÚMEŠEDI arḫa dāi n=at paizzi ŠA GAL MEŠEDI GÍŠŠUKUR KÙ.GI kattana kuttis* (var. *kutti=ššan*) *anda dāi apāš=ma* (var. adds EGIR-*pa*) *apel NINDAšaramnaš še-er* (var. *kattan*) *par(a)šnaizzi* "§ One bodyguard takes away from them the spears and staffs they (i.e., the bodyguards) hold. Thereupon he places them against the wall next to the gold spear of the Chief-of-the-Bodyguards. Then he squats over (var. next to) his own bread allotment" KBo 4.9 v 3-8 (ANDAḪŠUM fest. 16th day, NS), w. dupl. KUB 11.29 v 8-17 (NS), Badali/Zinko, *Scientia* 20:44f., tr. Klinger, TUAT NF 4:202, cf. NINDAšaraman c 2'; compare similarly KBo 4.9 iv 51- v 2.

f' w. *dai-/ti-* "to place above" w. loc.: *nu ŠA SILA4 UZU NÍG.GIG UZU ŠÀ zēā[n]da [(udanzi)] n=at apiti še-er dāi* "They bring the lamb's liver (and)

heart, cooked, and s/he places them above the pit” KUB 15.34 iv 20-21 (evocation rit., MH/MS), w. dupl. KUB 15.33a iv 6-7 (MH/LNS), ed. Haas/Wilhelm, AOATS 3:202f.; GĪR. ȚI.A *šešann=a UL peššianzi n=a at h[a(ttešni (var. pattešni)] še-er tianzi n=ašta kuēzzi (var. kuēzziya) tepu d[aškanzi n=a(t=kan)] kattanda šipandanzi* “They do not throw away the feet and the tail (?) (of the sheep) but they place them above the pit. They t[ake] a little piece from each[, and] offer it down into (the pit)” KBo 11.72 ii 44-46 (rit. for the netherworld, MS?), w. dupl. KBo 11.10 iii 5-8 (NS), ed. Popko, CTH 447:26, 36; 9 NINDA.SIG.MEŠ *=ya paršiya n=a at ābiya[(š)] še-er 1/2-AM kēz 1/2-AM=ma kēz dāi* “And s/he also breaks nine flat breads, and places them above the ritual pits, half on one side and half on the other side” KUB 15.32 ii 24-25 (evocation rit., MH/NS), w. dupl. KUB 15.31 ii 27-29 (MH/NS), ed. Fuscagni, hethiter.net/: CTH 484 (TX 16.02.2011, TRit 16.02.2011).

g' w. *tiya-* “to take a position above or over” w. loc.: LUGAL-uš *lūliya še-er tiyazi* ^dZu'lliyan *ekuzi* “The king takes a position above the pond. He drinks to Zuliya” KUB 2.3 iii 33-35 (KILAM fest., OH/NS), translit. StBoT 28:6; for *tiya-* with š. “over” and separate adverb *tapuša* see 7 e below, for *tiya-* with š. “up in,” see 3 b 11'.

3' w. action taking place over or above an object — a' w. *arra-* “to wash” w. loc.: (While water is sprinkled at the king with a *kalwešna*-plant) [(*nu=za=kan* LUG)]AL[-uš¹ NA¹ *paššilaš še-er¹* [(ŠU. MEŠ=Š)]U *arriškizzi* “the king washes his hands over the pebbles” KUB 48.10 ii 5-6 (rit. of the “Man of the Stormgod,” with Hattic incantations, NS), w. dupl. KBo 37.91:4-6 (NS), ed. Polvani, Minerali 78 (without the dupl.), Soysal, FsNeumann² 470, Haas, *Materia* 195, 327, Velhartická, Aof 36:330 □ the particle *-kan* does not depend on the presence of š. but is part of the expression *=za=kan* ŠU.MEŠ/GĪR.MEŠ *arra-* “wash one's hands/feet” (cf. HW² A 226b, s.v. *arra-*¹ II.1 b), Boley, *Dynamics* 251-256.

b' w. *armizziya-* “to bridge” w. loc.: *nu=kan ŠAȚ-an [IGI-and]a išḫianzi n=an=kan pattešni kattanta [tiya]nzi namma=šši šuppiyašni ḫanda še-er [a]rmizziyanzi* “They tie up a pig [facin]g (it, i.e., the tent or the pit), and they [put] it down into the pit. Next, they bridge over it for the sake of consecration” KUB 36.83 i 3-6 (rit. for the Protective Deity of the Hunting Bag, NS), ed. THeth 25:266f., HEG S/2:1184 (differently: “für ihn”)

□ photo coll. shows too much space for [and]a, restoration to [IGI-and]a seems preferable therefore (for IGI-anda *išḫai-* see KUB 17.27 ii 5).

c' w. *armuwalai-* “to wax (like the moon)” w. loc.: *nu=mu* ^dU *piḫaššaššiš EN=YA armuwalašḫaš iwar še-er armūwalai nepišaš=ma=mu* ^dUTU-aš *iwar še-er wantāi* “So wax over me like moonlight, O Stormgod of Lightning, my lord; shine over me like the heavenly sun” KUB 6.45 + KUB 30.14 iii 68-70 (prayer, Muw. II), w. dupl. KUB 6.46 iv 36-38, ed. Singer, Muw.Pr. 24, 42, Lebrun, *Hymnes* 268, 282, tr. Goetze, ANET 398 (“beam upon me like the full moon”), HED A 153 differently (“wax over me like the moon”).

d' w. *ḫuwai-* “to run over” (fig.) and *šakui-* > to keep an eye on — 1' w. loc.: [*šakuiš=šiš(?)*] ANA MUNUS.MEŠ *zin<tu>ḫiyaš še-er ḫuyanza* “He is keeping [an eye] on the *zintuḫi*-women (lit. “[his eye] is running over the *zintuḫi*-women”)” KBo 19.163 iv 5 (fest. of Tetešḫabi, OH/NS), w. par. ibid. ii 32-33 □ for the expression *šakuiš ḫuwai-* see *šakui-* 1 d 1' b'.

2' w. loc. implied: (“But when they sow the seed for the resettled people”) *nu auwariaš EN-aš [(ḫūm)]andašš=a* IGI.ȚI.A *=ŠU še-er ḫuyanza ēštu* “let the governor of the border province and everybody else keep an eye over (them, i.e., the seed) (lit. “let the eye(s) of the governor of the border province and of everybody (else) be running over (it)”)” KUB 31.84 iii 60-61 + KBo 69.170 (*BĒL MADGALTI* instr., MH/NS), w. dupl. KUB 31.108 + KBo 50.277 iii 11-12, ed. StMed 14:164f. (diff. “gli occhi del governatore della provincia siano [...] corsi proprio su tutto”), Dienstanw. 49, tr. McMahon, CoS1:224b (diff. “the margrave must keep an eye on all of them”), HED Ț 420 (“let everyone's eyes be trained”); *nu še-er auwar[iy]aš=pat* EN-aš IGI.ȚI.A *[=ŠU] ḫuyanza ēštu* ibid. iii 63-64 □ the translation of *ḫumandašš=a ... šer* as “on all of them/over everything” (so Pecchioli Daddi, StMed 14:165, McMahon CoS 1:224b, CHD 217b s. v. *-pat* 2 d) disregards the enclitic word coordinator *-ya*, which connects the gen. *ḫumandaš* with the preceding gen. *auwariaš* EN-aš.

e' w. *waḫnu-* “to let swing” w. loc. (and sometimes w. particle): (“She (i.e., *Šaušga*) never handed me over to an evil deity, an evil lawsuit”) *UL=ma=mu* ^{GIŠ}TUKUL LÚ.KÚR *kuwapikki še-er waḫnut* “and she never let the enemy's weapon swing over me” KUB 1.1 i 41-42 (Apology of Țatt. III), ed. StBoT

24:6f. (“Nicht auch ließ sie jemals die Waffe eines Feindes über mir kreisen”); (“A palace-servant swings the eagle three times over the king and queen”) [u]g = a = šmaš = ššan ERÍN.MEŠ-an še-e-[(er)] 3-ŠU waḥnūmi “and I swing (the model of) the troops three times over them” KBo 17.1 ii 17-18 (OS), w. dupl. KBo 17.6 ii 11 (OS), ed. StBoT 8:26f., Francia, Avverbiali 76, translit. StBoT 25:7 □ for the first clause see 2 a (location in the gen. with poss. pron. suffix and š.). Starting in MH *arḥa* is added to the expression part. (d.-l.) š. *waḥnu*- “to circle over someone/something, wave,” see 7 b 2' b' 10'' below.

f' w. *wantai*- “to shine”: see 2 c 3' c' for attestation.

g' w. *warp*- “to wash”: (The ritual patron goes to wash. The Old Woman sends in nine combs of boxwood. She sends in one statuette of clay) *nu = za šēnan* [I]M-[aš] wa[r]pūwanzi [katt]lan GİR.MEŠ-aš dāi *nu = za* [še]-er war(a)pzi “He starts (lit. puts himself) to wash the statuette of clay down at (his) feet and he washes himself over (it)” KUB 12.58 ii 38-40 (Tunnawiya's rit., MH/NS), ed. Tunn. 14-17 ii 63-65 (differently: “and she places the figure [of clay] near her feet to wash (it), and she washes (it) above (them)”), tr. Cornil, Ktēma 24:11 □ for the interpretation of this passage as a transfer of impurity see Haas, *Materia* 592.

3. up there, up in, above at — a. (adverb) “up in,” with loc. in apposition — 1' w. š. as predicate: *nu = za = kan mān nakkiš* ^dTelipinuš še-er nepiši DINGIR. MEŠ-aš ištarna mān aruni našma ANA ḪUR.SAG. MEŠ waḥanna pānza našma = za INA KUR LÚ.KÚR zaḥḥiya pānza “Whether you, O mighty Telipinu, (are) up in heaven among the gods or in the sea, or gone to the mountains to roam, or whether you are gone to an enemy land for battle, (now let the sweet odor, the cedar and the oil summon you)” KUB 24.2 i 7-9 (prayer, Murš. II), w. dupl. KBo 58.10 + KUB 24.1 i 8-10, ed. Lebrun, *Hymnes* 181, 185, *mān* 8 d, Boley, *Dynamics* 151, Kassian/Yakubovich, *FsKošak* 428, 432, 434f., tr. HittitePrayers 54.

2' w. *ar*- (mid.) “to stand”: *takkuw*[(=ašta ŠA MUL) KUN] nep[(i)šaza katta m]aušzi anda[n] = [ššet? = ma = ššan?] še-er n[(epiši ar)]tari LUGAL-uš aki ŠEŠ = Š[(U = ma LUGAL-ui)]zzi ēpzi “If [the tail(?)] of a star falls down from heaven, but [its] in[terior] (lit. its inside) stands up in heaven, the king will die, and his brother will seize kingship” KBo 9.68

iii 4-7 + KUB 43.2 iii 1-4 (star omen, OH/NS), w. dupl. KUB 34.15:4-7 (NS), ed. DBH 12:145f.

3' w. *eš*- (mid.) “to sit down, take a seat”: *mān lukkatta nu še-er* ^dIM-aš É-[ri?] ^{LÚ}SANGA ^mtazzelliš ^{LÚ}ḥaminaš ^{LÚ}GUDU₁₂ DINGIR. MEŠ-ašš = a antuḥšeš *ešanta* “When it dawns, the priest, the *tazelli*-priest, the *ḥamina*- official, the anointed priest and the ‘men of the gods’ take a seat up in the temple of the Weathergod” KUB 58.27 vi 7-9 (fest. of Zippalanda, OH/NS), ed. StBoT 23:168 (“Oben im Haus des Wettergottes”), THeth 21:122f., translit. DBH 18:69.

4' w. *šipand*- “to offer”: § *lukkatta = ma INA* U₄.[22].KAM INA ^{URU}Kizzuwatni še-er šalli(-?) ^Ékarimmanaš ANA ^dIM ^{1d}Ḫebat [šeḥe]lliškiyaš EGIR-anda [t]uḥalzin šipandanzi “§ In the morning on the 22nd day in Kizzuwatna, up in the great temples(?) they offer a *tuḥalzi* after the purification offerings to Tešsub and Ḫebat” KUB 30.31 iv 29-35 + KUB 32.114 rev. 1-3 (Kizz. rit., NS), ed. Lebrun, Heth. 2:101f., 109 (“sur les hauteurs du Kizzuwatna”) □ in order to take *šalli* and ^Ékarimmanaš together one has to either emend (*šallayaš), assume a compound (*šalli*(-)^Ékarimmanaš) or a kind of ellipsis (“in the great one of the temples” vel sim.). None of these solutions offers itself easily.

5' w. *dai*-/ti- “to place”: *še-er* ^dIM-aš É-ri 10 N[INDA.ÉRIN].MEŠ 20-iš ištanaš peran tianzi ... kattan INA ^Éḥal[ī]entū 6 NINDA.ÉRIN. MEŠ 20-iš ... [kar]laš pēran tianzi “Up there (in Zippalanda), in the temple of the Weathergod they place ten s[oldier-bread]s twenty-fold before the altar (...) Below, in the palace-complex they place six soldier-breads twenty-fold (...) before the [ru]ng(s)” KUB 58.27 i 5-6, 11-12, 13-14 (fest. of Zippalanda, OH/NS), w. dupl. KBo 20.3 iii 3-4, 6-7 (OS), ed. StBoT 23:168 (dupl.), Francia, Avverbiali 24, 77 (dupl.), THeth 21:114f., translit. DBH 18:67f.

6' w. *uwai*- “to cry”: *še-e-r = a = ššan nepiši šiunaleš wēškanta* “Up in heaven the divine ones are crying out” KBo 10.24 iii 13-14 (KILAM fest., OH/NS), translit. StBoT 28:18, tr. StBoT 27:61 n. 29 (“the divines are sent away”), van Brock, RHA XX/71:167 (“les divins pleurent”).

7' w. *wemiya*- “to find”: [n = aš]ta ŠA ^mMa[dd]uwatt[a DAM = ŠU DUM]U. MEŠ = [š]U NAM.RA.Ḫ[I.A] = ŠUNU āššū = ya še-e-er ^{URU}šallauwašši we[mier] [n = at = ši] āpp[a pīē]r[šA] ^dKu[pan]l[ī]a-d[LAMMA]-

ya=ya=k[an DAM=ŠU DUMU.MEŠ=Š]U NAM.
RA.Ī.A=ŠU āššū=ya še-er^{URU}Šallauwašši w[emier]
“[They] fou[nd] Ma[dd]uwatt[a]’s [wife, childr]en,
their captives and goods up in the town of Šallawašši
and [gave them] bac[k to him]. [They] also f[ound]
Kupanta-[Kurunti]ya’s [wife, children,] captives and
goods up in Šallawašši” KUB 14.1 obv. 54-56 (Madduwatta’s
indictment, MH/MS), ed. Madd. 14f., Francia, Avverbiali 29, tr.
DiplTexts² 156.

b. (postposition, adverb) “up in,” w. loc.
expressed or implied, usually w. particle — **1’** w.
šer as (part of nominal) predicate, “to be up in (a
location or place)” — **a’** w. loc.: [kui]tman=kan
LUGAL MUNUS.LUGAL^{URU}Ḫattuši še-er SIG₅
“[As l]ong as the king (and) queen (are) up in Ḫattuša:
favorable” KBo 16.97 obv. 8 (oracle question, MH/MS), ed.
Schuol, AoF 21:102, 107; nu ANA ABI=YA memian uter
ÉRIN.MEŠ=wa=kan ANŠE.KUR.RA.MEŠ kuiš
INA^{URU}Murmuriga še-er nu=war=aš=kan LÚ.MEŠ^{URU}
Ḫurri anda waḥnuwan ḫarkanzi “They brought
word to my father: ‘The Hurrians have surrounded the
infantry and horse-troops that are up in Murmuriga’”
KBo 5.6 ii 23-25 (DŠ, Murš. II), ed. GestaSupp 88, 108f.,
Güterbock, JCS 10:93.

2’ w. loc. implied: (“The land of Lulluwa lies on
the shore of the sea”) nu=ka[n] še-er LÚ-aš “(There
is) a man up there, (his name (is) Appu)” KUB 24.8 i
9 (Appu story, OH/NS), ed. StBoT 14:4f., Boley, Dynamics 151,
tr. Hittite Myths² 83.

2’ w. ar- (mid.) “to stand” w. loc.: [...] AN-aš
dUTU-uš apiya kuiš ANA AN-E še-er artat kinuna=
ya apāš=p[at AN-aš dUTU-uš ANA AN-E še-er
artari] “The Sungod of the Sky who was standing
up in the sky at that time, that s[ame] Sungod of the
Sky is standing up in the sky] also now” KBo 11.1
obv. 7 (prayer, Muw. II), ed. Houwink ten Cate/Josephson, RHA
XXV/81:105, 114; (“[But when I] sat down on the throne
of my father, [...] [I sent] Nuwanza, Chief-of-the-
Wine-men [to the land of] Kargamiš [with troops
and chariots]”) [n]=aš=kan ANA^mLUGAL-dŠIN-uḫ
[ŠEŠ=YA INA KUR^{URU}Kargami]š še-er ar[tat] “and
he stayed with [my brother] Šarri-Kušuh up [in the
land of Kargami]š” KUB 14.16 i 14-15 (Ann., Murš. II), ed.,
AM 26f., tr. del Monte, L’annalistica 75.

3’ w. arai- “to block, hold in check” w. loc.
implied: (“They (the Hurrian troops) surrounded the
city of Murmuriga”) nu=kan ŠA^{URU}KÙ.BABBAR-
TI kuiš ÉRIN.MEŠ ANŠE.KUR.RA.MEŠ n=an=kan
še-er arānzi “(and) the Hittite infantry and chariotry
that were (there), they held (pres. hist.) them in
check up there (in the city)” KBo 5.6 ii 19-20 (DŠ, Murš.
II), ed. GestaSupp 87, 106f., Güterbock, JCS 10:93 (differently).

4’ w. ḫar(k)- “to hold” w. loc.: [...]32?
PĀ[ŠU]^{ĪA} GAL [...] ^{URUDU}GÍR.ĪA 3^{KUŠ}ḫappušie
[INA] ^{URU}Tapigga še-er [^mNun]uš^mMuiriš ḫarkanzi
“[Nu]nu (and) Muiri hold 32? large ax[e]s, [...] bronze
daggers (and) 3 leather ḫappuši(e) up [in]
Tapigga” HKM 107:2-5 (inventory, MH/MS), del Monte, OAM
2:113f. □ ḫappušie = ḫappuši=ia? cf. ^{URU}Malazie = ^{URU}Malaziya
KUB 14.20 i 22-23 + KBo 19.76 i 35-36, below 3 b 12’.

5’ w. iya- “to make”: nu=za=kan^dIŠTAR
^{URU}Šamuḫi kuit^{URU}Ḫattuši še-er^{URU}Ḫattušaš iwar
É.MEŠ DINGIR.MEŠ še-er iyanun “Since you,
IŠTAR of Šamuḫa, are up in Ḫattuša, I have made
temples in the manner of Ḫattuša up (there)” KUB
21.17 iii 5-9 (Arma-Tarḫunta, Ḫatt. III), ed. Ünal, THeth 4:24f.
 (“Da du, Šaušga von Šamuḫa [] oben in Ḫattuša (bist), habe
ich nach der Art von Ḫattuša Gotteshäuser oben (in Ḫattuša)
gebaut.”), Lebrun, Samuha 146, 149 □ with de Roos, Votive 25
w. n. 119, “up there” probably refers to the temples that were built
for Šaušga of Šamuḫa in the town of Urikina, see nu=šši É.MEŠ
DINGIR.MEŠ INA^{URU}Urikina iyanun KUB 21.17 ii 7-8.

6’ w. -za iya- “to celebrate, worship,” w. loc.:
(First tablet:) mān=za MUNUS.LUGAL INA
^{URU}Šamūḫa É ABI ABI dUTU-ŠI šarāzziya=ššan
ANA É-TI še-e-er^dIŠTAR^{URU}Taminiṇqa MU-ti!
mēyan[i] iēzzi “When in the course of the year the
queen worships Šaušga of Taminiṇqa in Šamuḫa
in the house of the grandfather of His Majesty up in
the upper building” KUB 12.5 iv 17-20 (fest., MH/MS), ed.
Waal, Diss. 490, Boley, Dynamics 152, Neu, Linguistica 33:150,
similarly ibid. i 1-3; cf. meya(n)ni a 2’ a’ 1’’, šaraz(z)i(ya)- A 1
a 4’.

7’ w. gimmantariya- “to (spend the) winter”
w. loc.: [...] m[ā]n LUGAL-u]š^{URU}Ḫattuši še-e[r
gimman]da[riyazzi] “When the king winters up in
Ḫattuša” KUB 30.39 obv. 2 (ANDAḫŠUM fest., NS), ed.
Güterbock, AS 26:91.

8' w. *šakuwantariya-* “to stay, tarry” — a' w. loc.: *namma=šan INA^{URU}Timmuḫala še-er šakuwantariyanun* “Next, I stayed (for a while) up in Timmuḫala” KUB 19.37 iii 26 (Ann., Murš. II), ed. AM 174f.

b' w. loc. implied: (“I burnt down the lands of the towns of Takkuwaḫina and Taḫantattipa. Now, since not one king of Ḫatti had gone to these lands”) *nu=ššan še-er šakuwantariyanun* “I tarried up there” KBo 5.8 i 38 (Ann., Murš. II), ed. AM 150f.

9' w. *šeš-* “to sleep, spend the night” — a' w. loc.: *nu INA É.GAL-LIM kuiēš še-er šešanzi n=at parā tianzi* “Those who spend the night up in the palace step forward (and the gatekeeper calls them out by title in Hattic)” KBo 5.11 i 5-6 (instr. for the gatekeeper, MH?/NS); *ḪUR.SAG Ḫaḫarwa=kan UGU šešzi* “He spends the night up on Mt. Ḫaḫarwa” KUB 5.1 iv 57 (military oracle question, NH), ed. THeth. 4:86f., tr. Beal, Ktēma 24:53.

b' w. loc. implied: *UGU=kan kuit šeš[m]i* “Concerning the fact that I will spend the night up (there) (i.e., on Mt. Ḫaḫarwa), (will it be okay for the person of My Majesty, and will we have nothing to fear for it?)” KUB 5.1 i 101 (military oracle question, NH), ed. THeth 4:48f., tr. Beal, Ktēma 24:46; cf. similarly KUB 5.1 i 32, 43, 56, 105.

10' w. *dalai-* “to leave behind” — a' with loc.: [*nu=w*] *ar=aš=kan* (erasure) *nepiši še-er dalāu* “He must leave them behind up in heaven” KUB 36.55 ii 9-11 (myth frag., MS), ed. Archi, FsPopko 4, 7 (translating *dalai-* as an intransitive verb that takes the enclitic subject *-aš*).

b' with loc. implied: (After I, My Majesty, had heard this) *nu=za^{URU}Altannan^{GIŠ}za?-x[...iya]nun nu=za=kan UNŪTU še-er dalaḫḫun* “I made the city of Altanna into my ... [...], and I left the equipment up (there)” KBo 5.8 iii 12 (Ann., Murš. II), ed. AM 156f., tr. del Monte, L'annalistica 111.

11' w. *tiya-* “to step” w. loc.: *n=aš=mu=kan uit INA^{URU}Gappuppuwa=pat ḪUR.SAG-i še-er* (dupl. omits *še-er*) *parā menaḫḫanda tiyet* “He proceeded to step forward facing me up on the mountain in that same Kappuppuwa” KBo 5.8 i 33-35 (Ann., Murš. II), w. dupl. KBo 16.8 i 10, ed. AM 150f., tr. del Monte, L'annalistica 108.

12' w. *tuzziya-* “to make camp,” w. loc.: [*na*] *mma=ššan uwannun INA^{URU}Malazie še-er*

tuzziyanun “Then I proceeded to make camp up in Malaziya” KUB 14.20 i 22-23 + KBo 19.76 i 35-36 (Ann., Murš. II), ed. AM 196f. (without join KBo 19.76), Houwink ten Cate, FsLaroche 162, 164 (with join), tr. del Monte, L'annalistica 103; *namma=kan INA^{URU}Taggašta=pat še-er tuzziyanun* “Then I made camp up in that same Taggašta” KBo 5.8 i 29 (Ann., Murš. II), ed. AM 150f., Francia, Avverbiali 29, tr. del Monte, L'annalistica 108, HEG T/D 3:504 □ contrast with *nu INA^{URU}Kappēri tuzziyanun* KUB 19.37 iii 35, ed. AM 176f., without *š.* but also without sentence particle.

13' w. *wete-* “to build” — a' w. loc.: *pānzi=kan ANA DINGIR-LIM GIBIL É.DINGIR-LIM^{URU}KÙ. BABBAR-ši še-er wedanzi* “Thereupon they will build a temple for the new deity up in Ḫattuša” KUB 50.89 ii 15-16 (oracle question, NH), ed. Otten, Puduḫepa 13 n. 22, tr. Haas, Orakel 120.

b' w. loc. implied: *nu maḫḫan INA^{URU}Aštata ār(aḫ)hun nu=kan^{URU}Aštata URU-ri šarā pāun nu=kan gurtan še-er wetenun* “And when I arrived in Aštata, I went up into the city of Aštata and I built a citadel up (there). (Then I occupied it with a garrison)” KBo 4.4 ii 60-62 (Ann., Murš. II), ed. AM 118-121, Francia, Avverbiali 41, HEG K 658f., HED K 275, tr. del Monte, L'annalistica 95.

c. adverb, “up there, up above,” without loc., usually in combination w. *katta(n)* “down there, down under” — 1' w. *ar-* (mid.) “to stand”: (“We invoked sky and earth”:) *AN apiya k[uit ... še-er artat] kinuna apāt=pat AN še-er artari KI-aš=ma kuiš apiya kattan [kittat kinuna=ya apāš=pat KI-aš kattan kittari]* “The sky t[hat was standing above ...] at that time, that same sky is (still) standing above now; and the earth that [was lying] beneath at that time, [that same earth is (still) lying beneath now]” KBo 11.1 obv. 5-6 (prayer, Muw. II), ed. Houwink ten Cate/Josephson, RHA XXV/81:105, 114, Lebrun, Hymnes 295, 299, *nepiš d*, tr. Hittite Prayers 82 □ compare 3 b 2' above.

2' w. *aruwai-* “to bow”: *LUGAL U MUNUS. LU[GAL šarā] tienzi še-er=pat aruwānz[i]* “The king and que[en] stand [up], and bow while being “up” (i.e., in the same upright position)” KBo 30.66 rt. col. 9 + KBo 17.74 iii 19 (rit. of thunder, OH/MS), ed. StBoT 12:26f. (“So im Stehen verneigen sie sich”), GrHL 296 (“do reverence ‘upward’”) □ “bow in upright position” is perhaps also the meaning

of *šarā aruwai-* (diff. cf. *šarā* B 1 a 6' with *šarā aruwai-* “to bow, pay homage upward”).

3' w. *hamenk-* “to bind, tie”: (In an incantation mentioning body parts, roughly from top to bottom) *n=aš^{UZU} genu=ššit hamiktat še-er=ma=aš ŠU.ĤI.A=ŠU hamikta<t>* “He was bound with respect to his knee while he was bound above with respect to his hands” KUB 7.1 iii 7-8 (= KBo 3.8 + KUB 7.1 iii 41-42) (birth ritual of the “Old Woman”, MH/NS), w. dupl. KBo 22.145 + KBo 22.128 rev. 5-6 (NS), ed. Kronasser, *Sprache* 7:158f., Haas, *Materia* 538f. w. n. 9, Oettinger, *Offizielle Religion* 351 (the latter two following Kronasser in reading TÚG.ĤI.A in iii 8 instead of ŠU.ĤI.A), translit. *Myth.* 171.

4' w. *huwai-* “to move, run”: [... *mā*]*n?* *hēyaweš=a n=e mān še-e-er huyanteš [n=e? mā]nnikuwanteš mā[n=e]e kattann=a huyanteš [n=at? d²]uwān* “[... (or) i]f (there are) showers. If they are running overhead, [they are n]ear, and if they (are) running below, [it (is) f]ar” KBo 19.156 obv. 12-14 + KUB 32.117 obv. 4-6 (Palaic rit., OS), translit. StBoT 25:221, StBoT 30:39f. (differently), Francia, *Avverbiali* 77 □ the restorations are based on [*mā*]*n=at=šan še-e-er n=e hudāk kīša [m]ān=at kattann=a huyanta nu ištantāizzi* KBo 30.39 rev. 7-8 + KUB 35.164 rev. 4-5 (cf. 1 c 1' b'), with [*n=e? mā]nnikuwanteš* mirroring *n=e hudāk kīša* “they will occur immediately” and [*n=at d²]uwān* mirroring *nu ištantāizzi* “there will be a delay.”

5' w. *huk-* “to recite spells over”: (“Thus (says) *ḏNIN.TU*: ‘Go, bring the Old Woman’”) *nu=wa=šši=ššan še-er^{UZU} hupallaš hukdu n=an šuppauš tētanuš hukdu* “Let her recite spells over his skull/scalp above, let her recite spells over him with respect to (his) pure hairs (etc.)” KUB 7.1 iii 11-12 (= KBo 3.8 + KUB 7.1 iii 45-46) (birth rit. of the “Old Woman”, MH/NS), ed. Kronasser, *Die Sprache* 7:158f., Oettinger, *Offizielle Religion* 351, translit. *Myth.* 171; *ḏn=an¹ [(^{UZU}g)]ēnu hukdu še-er=ma=an [(ŠU.ĤI.A=Š)]U hukdu* “Let her recite spells over him with respect to his knee, but let her recite spells over him above with respect to his hands” KUB 60.17:1-2 + KUB 43.52 iii 12-13 (birth rit. of the “Old Woman”, MH/NS), w. dupl. KUB 7.1 iii 19 (MH/NS) w. twice KLMIN instead of *hukdu*, ed. Kronasser, *Die Sprache* 7:158f., translit. *Myth.* 171.

6' w. *išhiya-* “to bind”: *n=uš kattann GĪR.MEŠ=ŠUNU ḏpata¹[(Ilit)] patalliyandu še-er-r=a=aš ŠU.MEŠ=ŠUNU išhiandu* “Let them bind their

(i.e., the oath breakers’) feet below with a puttee and let them bind their hands above” KBo 6.34 i 23-24 (military oath, MH/NS), w. dupl. KUB 40.13 rev. 7, ed. StBoT 22:6f., Trabazo, *TextosRel.* 526f., tr. Collins, *CoS* 1:165, cf. (TÚG)*patalla-* a.

7' w. *kiš-* “to become”: (“But if you do not decide the case of this house fairly”) *nu=šmaš [(GAM-a)]n KI-aš GUL-wannaš k[i(š)aru še-e]r=ma nepiš pakkušuar kišaru nu an^d[...]x anda zahhuraiddu* “May the earth below bec[ome] a mortar for you, may the sky [ab]ove become a grinder, and may it (i.e., the sky as a grinder) then pound [...] ... together!” KUB 41.8 iii 27-29 (rit. for the netherworld deities, MH/NS), w. dupl. KBo 10.45 iii 36-38 (MH/NS), ed. Otten ZA 54:130f., cf. s. v. (GĪŠ)*pakkušuar*, tr. Collins, *CoS* 1:170 (“the earth below you”), Miller, *TUAT NF* 4:214 w. n. 144 (reading [*še-e]r=ma* in iii 28, for the shape of IR see iii 16) and 145 (reading ^d[A.NUN.NA.K]E₄ in iii 29).

8' w. *lā-* “to untie, release”: *še-e-r=an^{UZU} hupallaš* (var. *hupalli*) *lāūn* (var. *lāu*) *n=an šuppauš* (var. ^{U[Z]U}*šuppau[š]*) *tetanuš lāūn* “Above, I have untied him with respect to (his) skull/scalp(?), I have untied him with respect to his pure hairs” KUB 7.1 iii 20-21 (birth rit. of the “Old Woman”, MH/NS), w. dupl. KUB 60.17 obv. 3 + KUB 43.52 iii 14 (NS), ed. Kronasser, *Die Sprache* 7:158f., Oettinger, *Offizielle Religion* 351f., translit. *Myth.* 171; *n=an^{UZU} gēnu lāūn še-er=ma=an¹ ŠU.ĤI.A=ŠU KI.ḤMIN¹* “I have released him with respect to his knee, but above, ditto him with respect to his hands” KUB 7.1 iii 26 (birth rit. of the “Old Woman”, MH/NS), ed. Kronasser, *Die Sprache* 7:158, 160, Oettinger, *Offizielle Religion* 352, translit. *Myth.* 172.

9' w. *šā-* “to sulk”: *nu=za še-er nepiš šāi[(t)] GAM-an=ma=za tekan šāit* (var. *šāiš*) “Above, the sky sulked and below, the earth sulked” KBo 10.45 i 49-50 (rit. for the underworld deities, MH/NS), w. dupls. KUB 41.8 i 31 (MH/LNS), KBo 55.46 i 15-16 (MH/NS), ed. Otten ZA 54:120f. i 56-57, tr. Collins, *CoS* 1:169, Miller, *TUAT NF* 4:210.

10' w. *tarḥu-/taruḥ-* “to conquer”: *n=an=za še-er nepišanza tarḥdu kattann=a=za GE₆-iš KI-aš tarḥdu* “Above, let the sky conquer it (i.e., the illness), but below, let the dark earth conquer (it)” KUB 17.8 iv 9-10 (incantation, pre-NH/NS), ed. Kellerman, *Heth* 8:217, 219, translit. *Myth.* 107, tr. *HittiteMyths*² 33.

11' w. *wemiya-* “to find”: *takkuw* = [(*ašta* MU)]^L*wannuppašta*luš ^dUTU-*uš* *še-*[(*er*)] *wemiyazzi* *n* = *ašta* KU[(*R-a*)]*nti* *kuedani anda nanakuš*[(*z*)]*i nu* = *za lūlu aušzi* “If overhead the Sundeity encounters planets(?), the land in which it gets dark, will experience *lūlu(t)-*” KBo 9.68 iii 8-11 + KUB 43.2 iii 5-8 (star omen, NS), w. dupl. KUB 34.15:8-11 (NS), ed. DBH 12:145f., cf. also *lulu(t)*, CLL 129 s.v. *lulut-*, HED L 115 s. v. *lulu-*, HEG L-M 75, Hoffner, JAOS 123:624 □ for *wannuppaštala-* “planet,” “morning star” see Riemschneider, DBH 12:279.

12' in nominal clause: *še-er* = *ši* KUR^{URU}*Zallaraš* ZAG-*aš ē[šta]* “Up (there), Zallara w[as] the border for him” KUB 21.6a rev. 12 (Ann., Hatt. III), ed. Gurney, AnSt 47:130f. □ the dat. encl. pronoun *-ši* expresses a possessive relationship “for him,” not a loc. expression “above it.” For similar border descriptions with *-ši* but without the adverb *š.*, see for example Bronze Tablet i 53, 56, 60 and *passim*. It is unclear whether this example belongs here. Because the immediately preceding context is lost, it cannot be established whether *š.* indicates a location that is mentioned before; *mān* = *aš parna* = *ma āppa uizzi nu* ^{GIŠ}*ēān dāi še-r* = *a* = *at warhūi* ¹*kat* *tann* = *a* = *at alpu* “But when she comes back to the house, she takes an *ea*-branch: at the top it is leafy, and at the bottom it is pointed” KUB 27.67 iii 67-68 (Ambazzi’s rit., MH/NS), ed. StBoT 48:54f.

4. (preverb) “up,” sometimes w. telicizing force (cf. *šarā* B 4 indicating completeness) — **a.** w. *epp-* “to hold up” without particle: (“The cupbearer ‘of [squatt]ing’ [com]es. [The king and the qu]een, while sitting, [toas]t Zababa [with] a golden cup”) [*išq*]*aruḥ RĪQA še-er ēpzi* “(the cupbearer) holds up an empty *išqaruḥ*-vessel (in order to catch the libation liquid)” KUB 10.24 vi 14 (fest. of the month, OH/NS), ed. StBoT 37:478f. □ *š. epp-* means “to keep, hold in a position high/above the ground” whereas *šarā epp-* means “to lift towards a high(er) position,” with motion upwards (s.v. *šarā* B 1 a 10’); LÚ ^{GIŠ}BANŠUR NINDA.GUR₄.RA ^{GIŠ}BANŠUR-*az* NIN.DINGIR-*i* [(*p*)]¹*ā* ¹*l* NIN.DINGIR-*aš* *paršiya* LÚ ^{GIŠ}BANŠUR NINDA.GUR₄.RA *še-er ēpzi* [(*ta*)] = *ššan* EGIR-*pa* (var. *āppa*) ^{GIŠ}BANŠUR *dāi pangau* *kišrī pianzi* “The table-man gives thick bread from the table to the NIN.DINGIR. The NIN.DINGIR breaks (it). The tableman holds up the thick bread and puts (it) back on the table. They give (it, i.e., the broken pieces?) into the hand(s) of the congregation” KBo 19.161 i 20-22 (fest. of Tetešhabī, OH/NS), w. dupl. KBo 34.169: 9-10 (OH/MS);

cf. *ibid.* i 24-25; (“[The king toast]s the Stormgod, the Sundeity [and] Wašeza[lli], (and) libates in a *ḥuppar*-vessel”) ^{LÚ}SAGI.A *išgaruḥi*[*t*] LUGAL-*i* GĒŠTIN *še-er ēpzi* “The cupbearer holds up the wine for the king with an *išgaruḥ*-vessel” KUB 51.84 rt. col. 3-6 (KI. LAM fest., OH/NS), translit. DBH 15:137, THeth 14:257.

b. w. *ḥar(k)-* “to hold up, keep up, support”: (“Let the ritual patron be clean before you”) [*nu*] *še-er kuin* ^{DUG}GAL.A *ḥarzi* *n* = *an* = *kan parā pēdai* “He/She carries forth the cup of water that s/he holds up” KUB 43.58 i 50-51 (Kizz. purification rit., MH/MS), ed. Strauß, Reinigung 333, 343, for a similar meaning cf. 4 a above, *š. epp-* without particle.

c. w. *kalliš-* “to summon, evoke, call up”: *n* = *ašta taknaš* ^dUTU-*aš ḥattieššar* ^dHalkiyašš = *a ḥatteššar* *še-er gališšanzi* “And they evoke the pit of the Sungoddess of the Earth and the pit of Halki” IBoT 2.80 rev. 1-4 (fest. for deities of the netherworld, NS), ed. HED K 22 (“They evoke”), HW² H 506a (“Und oben beschwören sie”).

d. w. *šunna-* “to fill up, fill to the brim”: (“When Arma-Tarḥunta saw the favors of Šaušga, my Lady, and of my brother to me, and given that they were not successful in any (other) way”) *nu* = *mu* = *za alwanzahhūwanzi namma QADU DAM* = *ŠU DUMU* = *ŠU ēpper* ^{URU}Šamuḥann = *a URU-LUM DINGIR-LIM alwanzešnaza* *še-er šunništa* “then he (text plur.!) began with his wife and son to practice sorcery on me, and he filled up Šamuḥa, the city of the goddess, with sorcery” KUB 1.1 + 1304/u ii 77-79 (Apol., Hatt. III), ed. StBoT 24:16f., tr. Akal Oriente 8:210, van den Hout, CoS 1:203.

e. w. *tinnu-* “to incapacitate(?), paralyze(?) on the surface(?)”: (The Stormgod complains how Frost has paralyzed the entire land and dried up the waters. He continues:) *nu* ¹Ú.ḪI.A-*an* GUR¹UN¹?[.ḪI.A (var. KUR!.KUR.MEŠ) (GUD.ḪI.A UDU.ḪI.A UR.GI₇.ḪI.A ŠAḪ.ḪI.A *tin*)nut a]ppuzzi (var. DUMU.MEŠ) *karta* = [(*šma* (or *karta*(*š*) = *šma*<*š*>, or *kartaš* = *ma*?) *ḥalkiuš*) U(L? *tinnuz*)]*i takku* = *uš* *še-e-er* [*tinnuzi* (*nu* = <*š*>*maš* = *šta andurza* ^{UZU}*ap*)]*puz* ¹*zianza* ¹[(*ḥarzi* *n* = *uš* UL *tinnuzi mān kuitta ḥumān*) *tinnuzi*] “[He] has incapacita[ted](?) the vegetation, the fruit[s], the cattle, the sheep, the dogs (and) the pigs. The fat (var. sons) of the(ir) heart, (that is?), the crops he w[on’t](?) incapacitate(?). If he (tries

to) [incapacitate(?)] them on the surface(?), the fat would hold the inside (safe) for them, so that he will not incapacitate(?) them when [he incapacitates(?)] everything else (lit. each (and) all)" KBo 25.107:3-6 (Missing Sungod myth, OS), w. dupl. VBoT 58 i 12-15 (OH/NS), translit. Myth. 23 (of VBoT 58), tr. Hittite Myths² 27f., see also StBoT 44:52 n. 238, and HW² s. v. *halki*- II.2, cf. also EDHIL 469.

5. (postpos.) "for/against (the benefit/sake of), on behalf of" w. d.-l. — **a.** attested with the following verbs: *ak*- "to die," *aniya*- "to work, act," *ariya*- "to consult an oracle," *arkuwai*- "to plead," *aštaniya*- "to perform a sin-offering(?)," *auš*- "to see," *ēšša*- "to do, make," *halzai*- "to call," *hann(a)*- "to judge," *haš*- "to give birth," *-za iya*- "to perform," *kuen*- "to kill," *link*-, *linganu*- "to (make) swear an oath," *mald*- "to vow," *mema*- (mid.) "to speak up, to be an advocate," *naḥ*- "to be afraid, fear," *naḥšariya*- "to become afraid," *ḫnaḥḫuwa*- "there is a concern," *pai*- B "to give," *peššiya*- "to cause to fall, drop, to remit (an obligation)," *piyanai*- "to reward," *punušš*- "to interrogate," *šarnink*- "to pay compensation," *šišḫ*- "to choose, decide," *šuppiyahḫ*- "to consecrate," *talliya*- "to draw, allure," *dariya*- B "to exert oneself," *tepawēšš*- "to be(come) little, short," *uppa*- "to send," *uššaniya*- "to sell," *uwa*- "to come," *wallu*- "to praise," *zahḫ(iya)*- "to fight." It also occurs w. inf. (I). Since š. in this function does not semantically depend on the clause's main verb, representative exx. are given in chronological order:

b. representative exx. — **1'** w. n. or pron. — **a'** OH — **1'** OS: ("If a slave burglarizes a house") [(*takku BĒL=Š*)] *U tezzi še-e-er=šit=wa* (var. [*še*]-*er=še<t>=wa*) *šarnikmi nu šarnikz[i]* "If his owner says: 'I will make compensation on his behalf,' then he shall make compensation" KBo 6.2 iv 47-48 (Laws §95, OS), w. dupls. KBo 6.3 iv 46 (NS), KUB 29.19:6 (NS), ed. LH 93f., Francia, Avverbiali 43 w. n. 47, 76, cf. *šarnink*- a 1' □ replaced by *še-er=wa=šši šarnikmi* in NS dupl. KBo 6.3 iv 46. Possibly restore [*še-e-er-ši-i*]t in KBo 6.2 iv 56, cf. LH 96 w. n. 310.

2' OH/NS: [LU]GAL-un MUNUS.LUG[AL-(an)=na (*hāš*)ta n=uš=šan(?) KUR-e(a)nti ḫ(ūmantiya=pa)]t *še-e-er hāšta n=uš* KU[R-e(anti LUGAL.MEŠ i)]ēt "[She gave] birth to the [k]ing [and] queen. She gave birth [to them(?)] for the sake of the whole [I]a[nd], and she made them lords over

the land" KBo 37.48 obv. 1-3 + KUB 28.8 obv.! rt. col. 1b (myth., OH/NS), w. dupl. KBo 17.22 iii 2-4 (OS), ed. Klinger, GsCarter 158 (with slightly diff. restorations).

b' MH — 1' MS: *ḫnu=šlšan ANA ḫMadduwatta kuit še-er zah[ḫie]r [ma]n=kan še-e-er ANA ḫMadduwatta kuener* "Because they did battle for Madduwatta, they [want]ed to kill for Madduwatta" KUB 14.1 obv. 59 (Madd., MH/MS), ed. Madd. 14f. (differently: "hätte man sie auch für Madduwattaš getötet"), Boley, Dynamics 155 ("because they fought over M., they would have killed over M.," in the sense of "on account of"), Francia, Avverbiali 48 ("avrebbero ucciso per Madduwatta"), tr. DiplTexts² 156 (differently: "they [could have] been killed for Madduwatta") □ on the position of the second š. see above KUB 33.67 iv 20-21 in 3 a 3'.

2' MH/NS: *anda=ma šumēš BĒLŪ^{MEŠ} TU₇ ḫūmanteš* (followed by enumeration) LUGAL-waš *ZI-ni še-er ITU-mi ITU-mi linkišketen* "Furthermore, all you kitchen personnel (lit. lords of the stew), ..., you must swear monthly oaths for the soul of the king" KUB 13.3 ii 20, 25-26 (instr. to insure the king's purity, MH/NS), ed. Pecchioli Daddi, FsCarruba 460, 465f. ("sworn to the soul of the king"), Friedrich, MAOG 4:49 ("für die Person"), tr. Hoffner, JCS 50:41 ("oaths of allegiance to the life of the king"), von Schuler, TUAT I/1:124 ("für des Königs Seele [...] einen Eid leisten"), Boley, Dynamics 328 ("swear ... on the soul of the king"), Goetze, ANET 207 ("swear an oath of loyalty to the king").

c' NH: DUB.1-*PU QATI*^{LÚ}DUB.SAR=za GIM-an ANA LUGAL *še-er PĀNI^dTelipinu* UD.KAM-tili *arkuwar ēššai* "Tablet 1. Complete. When the scribe presents a daily plea before Telipinu on behalf of the king" KUB 24.1 iv 19-21 (prayer, Murš. II), ed. Kassian/Yakubovich, FsKošak 432, 434, Waal, Diss. 229; *nu=mu* DINGIR.MEŠ *ABI=YA peran ḫui[(ē)] nu=šši=ššan LÚ.KÚR še-er kuenun* "The gods of my father ran before me, and I killed the enemy for him (i.e., for Mašḫuiluwa)" KUB 6.44 i 13-14 (Kup. treaty, Murš. II), w. dupls. KUB 6.41 i 14-15, KBo 4.7 i 13-14, KUB 19.51 i 3, ed. SV 1:108f. ("Ich schlug für ihn"), tr. DiplTexts² 74, cf. -šan B 3 a 1' c'; *nu=tta=kkan LÚ.KÚR=KA še-er kuenun* "I killed for you your enemy" KUB 21.1 i 73 (Alakšandu treaty, Muw. II), ed. SV 2:56f., Francia, Avverbiali 50, tr. DiplTexts² 88; *kūn memian ANA ZI=YA še-er ēššahḫun* "For the sake of my soul I repeatedly made the following remark: ('May it in no way turn out bad for me!')" KUB 31.66 iii 17-18 (prayer(?), Urḫi-Teššub), ed. Houwink ten Cate,

FsGüterbock 130, 132, van den Hout, Purity 50f.; *kuitman* = wa^{URU} *Neriqqan damēdani peḥḥi nu* = wa ANA^{URU} *Nerik še-er agḡallu* = pat “I’d rather die for Nerik before I give Nerik to someone else!” KUB 21.19 + KBo 52.17 iii 34-35 (prayer, Hatt. III), ed. Sürenhagen, AoF 8:94, 97, Lebrun, Hymnes, 314, 321, de Roos, Schrijvend Verleden 231 (all without the join), Singer, GsImparati 741f., tr. HittitePrayers 100; m.d¹ *LAMMA* = aš = ma = mu *apēdani* = ya *mēḥuni še-er akta* “Also at that time Kuruntiya was willing to die for me” Bronze Tablet ii 54-55 (Kuruntiya treaty, Tudh. IV), ed. StBoT Beih. 1:18f., Francia, Avverbiali 51.

2' w. inf. (I): [š]A^dUTU-ŠI = ta (var. *ammel* = ta) EN-*anni* PAP-*anzi* *še-er aqqatar irḥaš ēšdu* “Let dying for the sake of protecting My Majesty’s (var. my) lordship be your ultimate (goal)” KBo 12.30 ii 5-6 (Talmi-Teššub treaty, Šupp. II), w. dupl. KBo 42.60:7-8, ed. Otten, BoHa 6:52, cf. Giorgieri, GsImparati 320 (for dupl.); *nu kišan lē mematti ḡallallā pāwanzi* = wa = za UGU *linqanuwanza kī* = ma = wa = za UL *lenqanuanza* “Do not speak as follows: ‘I was made to swear an oath concerning defection; but I was not made to swear this’” KBo 4.14 ii 45-47 (treaty, Tudh. IV), ed. Stefanini, AANL 8/20:42, van den Hout, Diss. 286f.

6. (postpos.) because of, on account of, (in rel. sent.) for what reason, w. d.-l. — a. attested with the following verbs: *ak*- “to die,” *ariya*- “to consult an oracle,” *ēšša*- “to make (a plea),” *ḡalḡai*- “to call,” *ḡandai*- “to establish, determine, ascertain,” *ḡark*- “to perish,” *ḡarganu*- “to destroy,” *ḡarnink*- “to destroy,” *ḡatrai*- “to write,” *ḡuittiya*- “to pull,” *iya*- “to do, make,” -za *iya*- “to perform (a ritual),” *išḡiulahḡ*- “to instruct,” *idalawešš*- “to become evil,” *kariya*- (mid.) “to accommodate, go along with,” *kartimmešš*- “to become angry,” *kartimmiya*- “to be angry,” *kikkiš*- “to happen,” *kurur eš*- “to be an enemy,” *kururiyahḡ*- “to act hostile (towards), wage war (on),” *pai*- B “to give,” *parḡ*- “to pursue,” *šanḡ*- “to seek,” *šarlai*- “to praise, exalt,” *šarni(n)k*- “to compensate,” *uwai*- “to worry,” *zahḡiya*- “to fight.” Since š. in this function does not semantically depend on the clause’s main verb, representative exx. are given in chronological order:

b. representative exx. w. n. or pron. — 1' OH/NS: (“But if a prince sins, he shall pay only with his head. They may not harm his house and his

children”) DUMU.MEŠ.LUGAL = ma *kuedani* [(še-e)]r *ḡarkiškantari UL ANA É.MEŠ* = ŠUNU A.ŠĀ.ḡI.A = ŠUNU^{GIŠ} KIRI₆.GEŠTIN.ḡI.A = ŠUNU [AR]DI^{ḡI.A} = ŠUNU SAG.GÉME.ARAD.MEŠ = ŠUNU GUD.ḡI.A = ŠUNU UDU.ḡI.A = ŠUNU “For what reason princes usually perish, (it will) not (affect) their estates, their fields, their vineyards, their servants (and) their slaves, their cattle (and) their sheep” KBo 3.1 ii 56-58 (edict, Telipinu/NS), w. dupl. KUB 11.6 ii 3-4, ed. THeth 11:34f., tr. van den Hout, CoS 1:197.

2' MH — a' MH/MS: m^m*Mariyaš kuiš ēšta* n = aš *kuedani uddanī* BA.ÚŠ UL^{MUNUS} SUḡUR.LAL¹ *īlyattat apāš* = a = kan *anda aušzi ABI* dUTU-ŠI = ma = kan *imma* GIŠAB-az *arḡa aušzi* n = an *waštul IŠBAT zik* = wa = kan *apūn anda* ¹*kuwlat aušta* n = aš *apēdani* ¹*uddanī* *še-er* BA.ÚŠ *nu tūwaz uwanna* = ya (var. *uwantu* [= y]a) *še-er LÚ-LUM ḡar* [(akta)] “Who was Mariya (or: As to Mariya), for what reason did he die? Did not a lady’s maid walk by? He looks her in the eye, while the father of My Majesty just looks out of the window and catches him in the act: ‘You! Why did you look at her?’ For that reason he died. A man perished just because of looking from afar” KBo 19.44 + KBo 22.40 + KUB 19.24 rev. 38-42 (ḡuqqana treaty, MH/MS), w. dupl. KBo 5.3 + KUB 40.35 iii 53-58 (NS), ed. Francia, GsImparati 283f. w. n. 26, translit. Akdoḡan, CollAn 8:60f., tr. DiplTexts² 32 □ note the absence of š. in n = aš *kuedani uddanī* BA.ÚŠ “For what reason did he die?”

b' MH/NS: (“If we ourselves have pulled away from the gods’ mouth tasty food ...”) *nu* = wa = nnaš *zik DINGIR-LUM tuel ZI*-aš *ḡzūwa* (var. *ḡzūwaš*) *še-er QADU DAM.MEŠ* = NI DUMU.MEŠ = NI *parḡeški* “May you, O god, pursue us together with our wives (and) our children on account of (that) food of your desire” KUB 13.4 iv 76-77 (instr. for temple officials, MH/NS), w. dupl. KUB 13.7 iv 34, ed. THeth 26:69, 85, Süel, Direktif Metni 88f. (“senin ruhunun yiyeceḡi yūzünden”), Chrest 166f., tr. Klinger, TUAT Erg. 81 (“davonjagen,” *ḡzūwa* not translated), McMahon, CoS 1:221 (“for the sake of your special portion”).

3' NH: [nu] *ḡingani* *še-er kue AWATE*^{MEŠ} *ḡ[(andaittat) / n = a]t EGIR-pa lāiškemi* n = at [= kan *anda / ša(rni)]nkiškemi* “I will remove the matters that were ascertained on account of the plague, and start making restitution for them” KUB 26.86 iii 9-11 (PP2, Murš. II), w. dupl. KUB 14.11 iii 4-6, ed. Lebrun, Hymnes 207, 213,

Trabazo, TextosRel. 320f., Götze, KIF 1:212f., tr. Hittite Prayers 59; ŠEŠ-tar = ta kuedani memini hatrāmi ŠEŠ-tar kuiš kuedani hatreš'kezzi¹ nu = kan UL āššiyanteš kuiēš nu 1-aš 1-edani ŠEŠ-tar hatreškezzi¹ tuk¹ = ma ŠEŠ-tar kuwatta še-er [h]atrāmi zik = za = kan ammuq = a¹ 1¹-edani AMA-ni haššanteš "For what reason should I write to you about brotherhood? Who usually writes about brotherhood to whom? Is it not those who are on friendly terms that customarily write each other about brotherhood? Now, for what reason should I write about brotherhood to you? Are you and I born from one mother?" KUB 23.102 i 9-15 (letter, Muw. II or Urhi-Teššub), ed. Hittite Letters 323f., THeth 16:260f., Mora/Giorgieri, Lettere 188, 190, tr. DiplTexts² 147, Wilhelm, TUAT NF 3:238; ŠA dUTU-ŠI kuit antuḥšaš katta GUL-aḥḥandaš še-er zankilatar SI×SÁ-at "Given that a reparation for His Majesty was determined on account of the afflicted men (...)" KUB 22.70 rev. 30 (oracle question, Ḫatt. III), ed. THeth 6:88f., cf. sim. obv. 76, 77, rev. 45 □ for katta walḫant- "being afflicted (by evil)" and its Luwian equivalent zanta dupaimmi- see Goedegebuure ICH 7:302f.; mān = za dUTU URU PÚ-na zik = pat DUMU!-annaš ANA IKRIBI^{HLA} še-er kar.-uwanza "If, o Sungoddess of Arinna, it is only you of Progeny who are angry because of vows" KBo 2.2 iii 13-15 (oracle question, Tudḫ. IV), ed. van den Hout, Purity 132f., with verb implied KBo 2.2 iii 10-11.

7. in combination with another adv., postpos. or prev. — a. w. *anda* — 1' as separate postpos. or prev. "in(to)" — a' w. š. (mng. 1) "on (top of)" — 1' w. ḫaneš(š)- "to plaster" w. loc.: [maḥḥa]¹ n = ma = at = kan¹ x x [...] x-naī še-er *anda* ḫaniešzi "But [wh]en she plasters it on top of the [...]" KBo 29.65 i 5 (rit. for Ḫuwaššanna, MH/MS?), ed. HW² Ḫ 144a.

2' w. *huiṭtiya*- "to draw (into)" w. loc.: EGIR = ŠU = ma^{URU} Tauriša = pat = kan an[(d)] a paššui = ššan še-er IŠTU ḪUR.SAG.MEŠ QĀTAMMA huiṭtiyanzi "Afterwards, (standing) on a paššu- (i.e., an elevated structure), they likewise draw (the gods) from the mountains right into Taurisa" Bo 4677 + KUB 15.33b iii 12-13 + KUB 58.76 rev. 11-12 (evocation, MH/NS), w. dupls. KUB 15.34 iii 48-49, KBo 13.126 rev. 1-2, ed. (for dupl. KUB 15.34) Haas/Wilhelm, AOATS 3:200f. (differently), paššu- a (differently), Neu, Linguistica 33:140, translit. Košak, ZA 80:149, DBH 18:197 □ both Haas/Wilhelm and CHD (s.v. paššu- a) assume ellipsis of the plural enclitic subject -at and the verb pai- in EGIR = ŠU = ma^{URU} Tauriša = pat = kan *anda* "Afterward,

(they go back) to Tauriša itself." However, the preceding lines do not mention that the ritual participants left Tauriša after their arrival over there (as described in KUB 15.34 iii 23). In order to avoid the ungrammaticality of the ellipsis and the contextually unlikely meaning, it is assumed here that *huiṭtiya*- governs all local expressions. For the co-occurrence of two sentence particles in one clause, here both attached to the noun phrases upon which they bear, see Neu, Linguistica 33:138-143.

3' w. *išḫuwai*- "to scatter, pour" (here?): [...] še-er *anda* išḫūwai "He pours [...] in on top [...]" KUB 44.61 rev. 10-11 (NS), ed. StBoT 19:20f.

b' w. š. (mng. 3) "up" and *išḫiya*- "to wrap in, enwrap": MUNUS.ŠU.GI = ma^{GIŠ} ZA.LAM. GAR-aš [peran šar]azziyaz^{GIŠ} ḫattalkešnaš [KÁ. GAL-aš iyazi] n = at še-er *anda* IŠTU SÍG BABBAR [iṣḫā]i "the Old Woman, however, [makes a gate] of hawthorne on [the up]per side [before] the tent, and she en[wrap]s it (i.e., the hawthorne) at the top with white wool" KUB 12.58 iii 19-21 (Tunnawiya's rit., MH/NS), ed. Tunn. 16-19, tr. Cornil, Ktēma 24:11 □ for the restorations see iii 25-26; perann = a KASKAL-ši GI-aš KÁ.GAL-TIM še-er *anda* šuwaruilit iṣḫiyanza "And on the road in front, the gate (made of) reeds is enwrapped at the top with šuwaruil-thread" KUB 9.28 iii 19-21 (rit. for the Heptad, MH/NS), w. dupl. KBo 19.132 rev. 8-9 (MH/NS), ed. EDHIL 796f. ("In front of the road, up inside the gate, the reed is bound with šuwaruil- and is layed down"), translit. Stefanini, Athenaeum NS 40:10.

c' w. š. (mng. 5) "for the sake of" and w. *auš*- "to look at/in": [...] x SIG₅-an[n]i še-er *anda* UL ūḫḫu[n] "For the sake of [your] well-being I did not look at [...]" KUB 19.55 l. e. 3 (Milawanda letter, Tudḫ. IV), ed. Letters 320, tr. DiplTexts² 146 ("Out of consideration for [your] well-being").

2' as compound postpos. š. *anda* "in from above," with š. as starting point of the action — w. *epp*- "to hold in from above > to cover over": nu = šmaš = kan ŠAḪ.[(TUR še-er ar)]ḫa wa < ḫ > nu << wan >> zi namma = an = kan ku[(nanzi n)]u tēkan paddan¹zi¹ n = ašta ŠAḪ.TUR [(kattand)]a tianzi ... nu tēkan še-¹er¹ (var. omits š.) *anda* appanzi "She swings the piglet over them away. Then they kill it, dig the ground, and place the piglet down in (to the pit). (They place sweet thick bread down on it, she libates wine,) and they cover over the ground (lit. sieze the ground

from above (it))” KBo 39.8 ii 50-52, 54 (1Mašt., MH/MS), w. dupls. KBo 39.10:6-8 (MS), KBo 44.18 ii 8-10, 12 (MS), KBo 2.3 ii 3-5, 6 (NS), KBo 42.15 ii 2-4, 6 (NS), KUB 12.34 ii 5-7, 9 (NS), ed. StBoT 46:77f. (“they cover over (the pit in) the ground”), Rost, MIO 1:356f. (“Dann decken sie Erde darüber”) □ note that all NS duplicates omit š.; cf. in almost similar context: *nu še-er anda appanzi/DIB-zi* KBo 39.8 ii 34 (MH/MS), w. dupl. KBo 2.3 i 46 (MH/NS), cf. KBo 10.37 iii 4 (MH/NS); (“The Old Woman holds five(?) pegs(?), nine flat breads, [one ju]g of beer”) *nu tēkan paddāi [nu=kan] hūman anda dāi nu še-er anda ēpzi [n=at EG]IR-anda tarmaizzi nu ʾNINDA.SIG¹.H¹.A ANA DINGIR.MEŠ paršiya [nu KAŠ šī]panti«ti»* “She digs the ground, [and] places everything inside. She covers over (the pit). Afterwards she fixes [it (i.e., the ground?)], breaks the flat breads for the gods, [and] libates [beer]. (They go away)” KUB 41.1 iv 5-8 (Alli’s rit., MH/NS), ed. THeth 2:50f. (“Sie faßt oben hinein”), Mouton, hethiter.net/: CTH 402 (TX 05.10.2010, TRfr 05.10.2010) (“Elle recouvre (le trou)”; [nam]ma 1 NINDA.Ġ ŠALMA [dāi] *nu=kan hātteššar ištāp[i] / [nam]ma=at še-er anda [appa]nzi* “[Ne]xt [he takes] a whole (loaf of) fat/oily bread, and plugs the pit (with it). [Th]en they [cover] it (i.e., the pit) over” KBo 15.24 + KUB 32.137 ii 27-28 (building rit., MH/NS), ed. Kellerman, Diss. 167, 174, HW² H 505a (“[Zude]m bedeckt man sie (die Grube)”), Torri (ed.), hethiter.net/: CTH 415 (TX 29.08.2011, TRit 11.01.2011) (“Quindi sopra [...]”) □ the action of š. *anda epp-* follows digging the ground (*tekan paddai-*) and placing objects in the resulting pit. When expressed, the syntactic object of š. *anda epp-* is the pit (*hātteššar* in KBo 15.24 ii 7 + KUB 32.137 ii 28, *tekan* in KBo 39.8 ii 54). The contextually derived meaning of this expression is “to cover over, smooth over (a pit, the ground),” with a more literal translation “to hold in above something.”

b. w. arḥa — 1' as separate postpos. or prev. “away, completely” — **a'** w. š. (mng. 5) “for the sake of” — **1''** w. *peššiya-* “to disregard, throw away”: *nu DINGIR-LUM GAŠAN=YA apāt waštul ANA dU URU Ner[ik DUMU=KA] aššiyanti še-er arḥa peššiya* “Goddess, my lady, disregard that sin for the sake of the Stormgod of Nerik, [your] beloved [son]” KUB 14.7 iv 3-4 (prayer of Ḥatt. III and Pud., NH), ed. Sörenhagen, AoF 8: 96f., (“um des Wettergottes [...] willen”), Lebrun, Hymnes 315, 321, tr. HittitePrayers 100, cf. ibid. iv 11; cf. *peššiya-* 4 c.

2'' w. *tarna-* “to release”: [(ANA MUNUS-TI=kan^{LÚ})]ŠU.DIB *še-er arḥa tarnanza* “For the sake of

the woman a prisoner-of-war is released” KUB 31.61 i 11 (donation of Pud., NH), w. dupl. KUB 56.3:3, ed. StBoT 1:16f., cf. similarly i 15.

3'' w. *uwate-* “to bring”: *mān=šan DUMU.MEŠ URU Ḥatti ÉRIN.MEŠ ANŠE.KUR.RA.MEŠ ANA mDuppi-dU-up še-er arḥa uwadanzi* “If the citizens of Ḥatti bring infantry and horsetroops for your, Duppi-Teššub’s sake” KBo 5.9 ii 30-31 (Duppi-Teššub treaty, Murš. II), ed. SV 1:16f., tr. DiplTexts² 61 (“bring you, Tuppi-Teshshup, infantry and chariotry”).

b' w. š. (mng. 6) “on account of” — w. *parš-* B “to break, crumble”: (May the oath deities seize him who breaks the oath) *n=aš=kan inanaš še-er arḥa paršiyaddaru* “and may he be completely broken because of ailments” KBo 6.34 i 38 (Soldiers’ Oath, MH/NS), ed. StBoT 22:8f. (= i 44), 29, Trabazo, TextosRel. 526f., tr. Collins, CoS 1:165 (“broken up”), cf. *parš-* B 2 □ the particle is unaccounted for. The combination (*arḥa*) *parš-* does not need it, neither does š. + d.-l. as cause. Perhaps the combination of *-kan* and *arḥa* marks telicity in the sense of complete and utter destruction as discussed by Hoffner, StMed. 7:146-148.

2' as compound postpos. š. *arḥa* — **a'** with š. as starting point of the action “away/off from upon/over” w. abl. or d.-l., usually w. *-kan* — **1''** w. *ḥarnink-* “to destroy”: *n=an=kan kūš NĪŠ DINGIR.MEŠ dankuwai takni še-er QADU NUMUN=ŠU arḥa ḥarnink[and]u* “May these oath deities wipe (lit. destroy) him off from the face of the dark earth (lit. away from upon the dark earth), together with his offspring” KBo 4.10 + KBo 50.60 rev. 14 (Ulmi-Teššub treaty, Ḥatt. III), ed. StBoT 38:46f., cf. ibid. 19-20 □ that *dankuwai takni š.* has ablative force and does not indicate the location on top of which the action takes place is shown by the alternative construction with ablative *ʾdankʾuyaz taknaz arḥa ḥarnink-* in *nu=[t]a=a=kkā NUMUN=KA ʾdankʾuyaz taknaz arḥa ḥarninkandu* “Let them destroy you (and) your descendants away from the dark earth” KUB 21.1 iv 36-37 (Alakš., Muw. II). Alternatively, š. could be explained as telicizing as per Hoffner, StMed. 7:146-148 (cf. 7 b 1' b').

2'' w. *kuer-* “to cut”: (After the old woman has placed blue and red wool on the ritual patrons) *nu SĠ mittan dāi n=at=š<<aš>>[(ma)š=(kan I)]ŠT[(U GĠ)]R še-er arḥa kuerzi* “She takes the red wool, and with a knife she cuts it off from them (lit. away from upon them)” KBo 39.8 i 33-34 (Maštigga’s rit., MH/MS),

w. dupl. KBo 44.17 i 33 (MH/MS), ed. Miller, StBoT 46:65f. (differently: “cuts it apart over them”), with comm. p. 113f., Rost, MIO 1:350f., Boley, Part. 195 (“and cuts it up off them”); [...] x še-er arḫa kuerzi KBo 10.37 iv 6.

3'' w. *lā-* “to remove”: *kedani = ya = wa = kan antuḫši še-er arḫa lāu* “From upon this person let him remove (the following things)” KBo 17.54 i 8 (MS); see *lā-* b a 1' and see 3 c 8' for another use of *lā-* with š.

4'' w. *lahuwai-* “to pour”: *KAŠ = ma = kan GEŠTIN IŠTU GAL-ya* (var. ^{DUG}*išpanduzziya*) *še-er arḫa lē kuiški lāḫūi* “Let no one pour off beer (or) wine from the top of a cup (var. a libation vessel)” KUB 13.4 i 62 (instr. for priests, pre-NH/NS), w. dupls. KUB 13.5 ii 1 (pre-NH/NS), KUB 40.63 i 9 (pre-NH/NS), ed. THeth 26:45, 73 (“Let no one pour out beer (or) wine off the libation vessel”), Süel, Direktif Metni 32f., tr. Klinger, TUAT Erg. 75 (“Keiner aber soll Bier oder Wein vom Becher abschütten”), McMahon, CoS 1:218; [*n*] = *ašta šiḫilliyaš watar IŠTU DUG MÊ še-er arḫa lāḫui* “He pours out (some) water of purification from the top of a water vessel” KBo 5.2 iii 55-56 (Ammiḫatna's rit., MH/NS), w. dupl. KUB 45.12 ii 2-3 (MH/NS), ed. Strauß, Reinigung 229, 242 (“aus einem Wassergefäß aus”); (What vessel filled with water of purification stands ready) *nu = kan* ^{LÚ}*AZU apēz* ^{ŠE}*še-er arḫa* ^{LÚ}*lāḫui* “from that one the AZU priest pours off the top (some water)” KBo 5.2 iv 37 (Ammiḫatna's rit., MH/NS), w. dupl. KBo 33.211 iv 16 (MH/MS?), ed. Strauß, Reinigung 231, 244.

5'' w. *mudai-* “to remove”: *še-er arḫa = at = kan* (var. [*še-er*] *arḫa = ma = šši = ššan*) *mūdaiddu* “Let it remove (the bad things) from all over his (body parts)” KUB 9.4 iii 32-33 (Tunnawiya's rit., NS), w. dupl. Bo 3436 rev. 4 (translit. HGG), ed. *mudai-* 1 □ the placement of the enclitics shows that *šer arḫa* was considered a combined adverb.

6'' w. *ninink-* “to stir”: *dankuwayaz = ma = aš = kan* [*takn*] *az še-er arḫa nininkandu* “and may they stir you up from all over the dark earth” KBo 5.3 iv 56-57 (Ḫukkana treaty, Supp. I), ed. SV 2:136, tr. DiplTexts² 33, cf. *ninink-* 6a.

7'' w. *šipand-* “to libate”: (“Then the cupbearer places (his) hand on the silver (vessels in the shape of) bull-heads”) ^{LÚ.MEŠ}*daḫiyaliēš = ma = kan IŠTU 2 SAG.DU.MEŠ GUD KÙ.BABBAR še-er arḫa šipanti* § “The *daḫiyali*-men libate off from the top of the two silver (vessels in the shape of) bull-heads” KUB 20.83 iv 1-3 (KILAM fest., NS), w. dupls. KBo 45.18:4-6 (NS),

KBo 27.42 v 16-17 (NS), translit. StBoT 28:60, DBH 13:143; (“Afterwards a palace attendant fills a lapis lazuli vessel (in the shape of a) ram with wine, and gives it to the king”) *LUGAL-uš = šan še-er¹ arḫa šipanti* “The king libates off from the top (of it)” KUB 41.26 iv 18 (fest. for Ziparwa, NS); cf. *ibid.* 3, 10, IBoT 4.115:9.

8'' w. *dā-* “to take away, remove” — a'' w. d.-l.: *še-r = a = ššan kuwapitta 1 ḫulliṣ dāi* [(*namma = kan* 3 ^{GIŠ}ER)IN.....A]NA ^{DUG}DÍLIM.GAL Ì.GIŠ *anda šunniyazi nu = ššan ḫulliṣaš še-er kuwapiya* [(1 ^{GIŠ}ERIN *dāi*) *nu = ššan*] *IŠTU* ^{DUG}KUKUB GEŠTIN *kuwapitta še-er 1-ŠU šipanti* [(*n = ašta NINDA ān*) ^{DUG}*išnūri še-er arḫa dāi* “But on top of each one (i.e., three broken thin breads at the legs of the *išnura*-bowl) he places one cone. Then [he ...] three ceda[r pieces]. He pours sesame oil into a bowl. He places one cedar piece on each one of the cones. He libates wine from a pitcher once on top of each one. He takes the warm bread away from the top of the *išnura*-bowl” KBo 19.129 obv. 23-26 (Kizz. rit., MH/NS), w. dupl. KBo 23.78 i 2-7 (NS), translit. ChS I/3-2: 240 (Nr. 121, without dupl.).

b'' w. d.-l. retrievable from preceding clause: *namma ŠA DINGIR-LIM kuiš luliš kungaliyaš nu = kan* ^{LÚ}NIMGIR *ḫalenzu še-er arḫa daškizzi* “Furthermore, what pond of a deity is overhung(?), the warden will regularly remove the overgrowth from above (it)” KBo 13.58 iii 18-20 (instr. for *HAZANNU*, MH/NS), ed. Pecchioli Daddi, OA 14:104f., HED Ḫ 19-20; *n = ašta GAD še-er arḫa danzi* “they remove the cloth from on top (of it)” KUB 2.13 i 20 (fest. of the month, NS), ed. StBoT 37: 546f., cf. also *ibid.* i 58; *n = ašta šarliya še-er arḫa daḫḫi* “I take away the upper (pieces) from on top (of it)” VBoT 24 iii 8 (Anniwiyani's rit., MH/NS).

c'' w. *-za:* *kuedani = za = kan UD.KAM-ti* ^d*Uruntimuš GAD-an še-er arḫa dāi* “On which day Uruntimu removes the cloth from on top of herself” KUB 36.89 rev. 51-52 (prayer to the Stormgod of Nerik, NS), ed. Haas, KN 156f., Lebrun, Hymnes 376, 378, tr. Moore, Diss. 148.

9'' w. *tuhš-* “to cut off”: *nu MUNUS.ŠU.GI SÍG mitan welk* [*u = ya ANA BĒL SÍSKUR*] *še-er arḫa tuh^{uh}ḫuši* “The Old Woman cuts off the red wool [and] the *welk* [*u*-plant] from on top [of the ritual patron]” KBo 8.76:8-9 + KUB 32.113 ii 14-15 (2Mašt., MH/MS), ed. StBoT 46:130f.

b'' “across, all over” — **1''** w. *eš-* (act.) “to be (as copula)”: [GIM-*an=ma* URU-*an*] *weteškiši nu=kan hūtanue* ¹š[¹] GAM-*anda* [#] *gip[eššar] danteš ašandu še-er arḥa=ya=at¹=k[an] 2 *gipe[š]šar aša[n]du kuitman* URU-*an* *widu* ¹m¹anz[*i*] *zennai nu=kan HERĪTUM* GAM-*anda* 6 *gipeššar ēš[d]u še-er arḥa=ya=at=kan 4 *gipeššar ēšdu* “[When] you are fortifying [a city], the *hutanu*-s must be taken down [#] *gip[eššar]*, and they must be two *gipe[š]šar* wide (lit. across) until he has finished fortifying the city. The moat shall be six *gipeššar* deep, and it shall be four *gipeššar* [wi]de (lit. across)” KUB 31.86 ii 6-10 + Bo 69/105:1-4 (*BĒL MADGALTI* instr., MH/NS), ed. StMed 14:108f., Dienstanw. 43, tr. McMahon, CoS 1:223, rest. from par. KUB 31.84 ii 7-13 (MH/NS), w. dupl. KUB 31.108 ii 7-12 (MH/NS).**

2'' w. *hūittiya-* “to draw, pull” — **a''** w. loc.: *nu=šmaš=šan še-er arḥa* GAD-*an* *hūittianzi* “They pull a cloth all over them (i.e., the kneading troughs)” KBo 15.33 ii 14 (rit. of Stormgod of Kuliwišna, OH or MH/MS), ed. Glocker, Kuliwišna 64; *namma=kan ÉSAG kuiš* GAM-*an* *arḥa paddanza* [(*n=ašta* 1-*aš*)] 1-*edani* ÉSAG-*ni* *anda neyanza n*[(*=aš* KASKAL-*šaš* *i*)] *yanza nu=kan še-er arḥa* 1 TÚG.SA₅ [(GAL)] [(1 TÚG.ZA.)] GÌN. GAL *hūittianzi* ANA x[.....=*ma=šš(an še-er)*] *arḥa* 1 TÚGŠĀ.GA.DU₄ *hūitt*[(*ianzi*)] “Concerning the additional storage pit that is dug out beside (it), one (storage pit) faces the other storage pit, so that a path is created (lit. so that it is made into a path). They pull one large red cloth (and) one large blue cloth all over (it), [but] over the [...] they pull a cloth belt all over” FHL 26 + KUB 7.44:7-11 (Tunnawiya’s rit., MH/NS), w. dupls. KBo 22.111 iii 10-14 (NS), KBo 53.35:5-8 (NS), KUB 12.20:4-7 (NS), Bo 4471:5-7 (NS) (photo hethiter.net/: PhotArch BF00773), translit. Miller, ZA 96:238 (join), 239 (dupl. Bo 4471). For more context see 1 c 4' c'.

b'' w. loc. retrievable from previous context: *maḥ¹h¹an=ma ŠA^dU šuppa hu¹ešawa¹z nu¹ŠA¹dZA. BA₄.BA₄ šuppa QĀTAMMA tianzi še-er arḥa=ma=kan* ^{UZU}Ī.UDU *hūittianzi* “They position the meat of the god Zababa the same way as the raw meat of the Stormgod, and they pull the tallow all over (it)” KBo 11.45 iv 4-7 (fest. celebrated by prince, OH/NS), ed. KN 234f. (“zieht man das Fett darüber weg”), Mouton, Coll.Anat. 4:148 (“Mais on retire la graisse”); (“They take the raw meat, the breast piece, the sheep’s shoulder, the heads, the feet, the sheep skin, and place them in front of the

reed table”) *še-er* [(*arḥa*)] *=ma=ššan* (-*šan* omitted in dupl.) ^{UZ}[(^U)] *app¹uzzi hūittia[(nz)]i* “They pull the tallow all over (them)” KBo 9.140 ii 19-21 (*ANDAḤŠUM* fest., MH/MS), w. dupl. KUB 20.59 iii 9-16 (MH/NS), ed. Popko/Taracha, AoF 15:97, 99; (The ritual practitioner takes two reeds) *nu* GI.[(¹HL.A)] ¹A¹NA ^{GIŠŠÚ}.A *hantezziyaz* [(*peran*)] KÁ.GAL [(*i*)] *ēzzi n=ašta SÍG āntaran še-¹er¹ [(a)]rḥa hūittiyai* “and in front before the throne (of the Stormgod) he makes the reeds into a gate. He pulls blue wool all over (the gate)” KBo 27.131 + KBo 33.211 iii 6-8 (Ammiḥatna’s rit., MH/MS?), w. dupl. KBo 5.2 iii 18-20 (MH/NS), ed. Strauß, Reinigung 227f., 240, Strauß (ed.), hethiter.net/: CTH 471 (TX 03.11.2010, TRde 03.11.2010); *šim. nu=ššan tiyamar še-er arḥa hūittianzi* “they pull a cord(?) all over (it)” KUB 17.28 iv 50 (MH/NS).

3'' w. *hūlaliya-* “to enwrap”: 1 ^{NA₄}*paššilaš n=aš IŠTU [...]* *anda hūlaliyanzi n[amma EGI(R-an)] SÍG. SA₅ še-er arḥa hūla[liyanz(i)] n=an=za=an kurkuran ḥalzi[(ššanzi)]* “(There is) one pebble. They enwrap it (text: them) with [...]. In add[ition] they [thereaf]ter w[rap] red wool all over (it). They call it a ball” KBo 41.35 ii 1-4 (rit. frag., NS), w. dupl. KBo 41.36:1-3 (NS), ed. HW² Ḫ 695 (“darüber hinweg”).

4'' w. *iya-* (act.) “to make”: *nu* EGIR-*a*[(*nd*)] *a* [(MUNUS.ŠU.G)I ...] *dāi nu=ššan še-er* [(*arḥa* 7 EME.ḪI.A)] *iyazzi n=aš=kan katta tarmāizzi n[=aš=(kan)] ANA 2 BĒL SÍŠKUR še-er arḥa waḥnuz[(i)]* “Afterwards the Old Woman takes [...], and models seven tongues all over on (it). She secures them to (it), and swings [them] over the two ritual patrons (and) away” KBo 39.8 ii 15-17 (1Mašt., MH/MS), w. dupls. KBo 2.3 i 29-31 (MH/NS), KUB 15.39 i 28-29 (MH/NS), ed. StBoT 46:72 (tr. differently), 115 (comm.); see 1 c 6' h' for simplex *šer iya-*.

5'' w. *iya-* (mid.) “to go, march”: DUMU.LÚ.U₁₉.LU-*uš=šan* [*kuiš*] *še-er arḥa iyattari nu=ššan še-er* [*all*] *appahḫiškiddu* “Let the man [who] walks over (them, i.e., the words of sorcery) spit on (them)” KUB 17.27 iii 13-15 (Allaiturahi’s rit., MH/NS), ed. ChS I/5:194, Trabazo, TextosRel. 552f., Francia, StAs 1:96, Haas, AoF 34:17, 27, EDHIL 409, tr. Trémouille, RANT 1:164, Goetze, ANET³ 347; cf. 1 c 4' a' for more context; for *š. arḥa iya-* “bypass, march by” with path acc., see 8 b below.

6'' w. *iyannai-* “to go, march”: *nu=šmaš kē TÚG.ḪI.A KASKAL.MEŠ aša[(ndu)] nu=kan kēdaš*

še-er arḫa iyanniyaten nu=kan ANA LUGAL aššuli anda neyatten šumel=ma ANA KUR-TI awan arḫa namma tiyatten “Let these garments be paths for you. Set out across these (paths), and turn toward the king in favor. Move away from your country henceforth!”

KUB 7.60 ii 28-32 (evocation rit., NS), w. dupl. KBo 43.52 i 10-14 + VBoT 67 i 13-17, ed. Haas/Wilhelm, AOATS 3:236f., Lebrun, Hethitica 11:105, 108, del Monte, GsDiakonoff: 27-45, Fuscagni, Kaskal 4:189, 202, Fuscagni (ed.), hethiter.net/: CTH 423 (TX 02.03.2011, TRit 14.02.2011).

7'' w. iškar- “to line up”: LÚ.MEŠ^hhaliyamiēš NINDA^ššaramma išgaranzi § LÚ.MEŠ^hMUḪALDIM=ma=ššan UZU.İ zeyanta NINDA^ššaramnaš še-er arḫa išgaranzi “The haliyami-men line up bread allotments(?) § while the cooks stick cooked fat (pieces) all over the bread allotments(?)” KBo 4.9 i 21-24 (ANDAḪŠUM fest, OH?/NS).

8'' w. išparr- “to spread”: (After part of a storage pit is turned into a small bedroom) [(n=ašta hi)mman] GIŠNÁ.ḪI.A anda tian[(zi n=ašta 9 TAPAL KUŠNÍG. BÀR) ...] 9 TÚG SA₅ TUR 9 TÚG ḪAŠARTI 9 [(TÚG SIG₇.SIG₇ 9 TÚG ZA.GÌN TUR še-er)] arḫa išparranzi “They place a mo[del] bed frame inside. They spread nine pairs of curtains [...] nine small red cloths, nine green cloths, nine yellow-green cloths, (and) nine small blue cloths all over (the bed)” KBo 22.111 iii? 5-7 (Tunnawiya's rit., MH/NS), w. dupls. KUB 7.44:1-2 (MH/NS), KBo 55.47 ii 21-23 (MH/NS), ed. Taracha, Ersetzen 115, translit. Hutter, Behexung 65, Košak, ZA 76:133, Miller, ZA 96:238f.

9'' w. papparš- “to sprinkle”: [(nu=ka)]n MUNUS.ŠU.GI [(AN)]A 2 EN.SISKUR watar še-er arḫa¹ [(papparašzi)] [n=u]š parkunuz[(i)] iššanann=a=šmaš=kan [(še-e)]r a[(rḫa waḫnu)]zi “The ‘Old Woman’ sprinkles water all over the two clients and cleanses them, and also swings the dough all over them” KBo 2.3 ii 28-29 + IBoT 4.13 obv. 1 (1Mašt., MH/NS), w. dupls. IBoT 2.110:8 + KBo 48.91:9-11 (MH/NS), KBo 44.19 ii 19-21 (NS) (both w. šarā papparš- instead of š. arḫa papparš-, cf. šarā B 2 n), KBo 53.27 ii 33-35 (NS), ed. StBoT 46:85 (with corrections in Miller, ZA 97:137), cf. papparš- d 3'; n=aš=kan PĀNI PÚ EGIR-pa tūwa SAG. DU.MEŠ=ŠU ku[r]anzi LÚ.SANGA=(š)maš=kan watar še-er arḫa pappar¹aššanzi LÚ.MEŠ^hGURUŠ=(š)maš (or: =ma=aš) PĀNI PÚ=pat arranzi watar=

ma=aš=kan še-er [a]rḫa papparšanzi[i] “Before the well, (but) far removed (āppa tūwa), they cut their heads. The priest(s) sprinkle water all over them. The young men wash themselves in front of the same well, while (the priests) sprinkle water all over them (or: the young men wash them in front of the same well, while sprinkling water all over them)”

KUB 58.60 vi 1-10 (fest. frag., NS), translit. DBH 18:158 □ the object upon which a liquid is sprinkled is always expressed as a d.-l. (cf. papparš- b). The first two instances of -ma-aš may be taken as a writing of -šmaš after a logogram as per Cammarosano (forthcoming).

10'' w. waḫnu- “to wave” — a'' w. -(a)šta and d.-l.: (“kurtalli-baskets are lying ready, [and] a net is spread out [over them]”) n=ašta DUMU-an GIŠ^hkurtaliaš [par]ā? parkunumi nu=šše=šta tarašan še-e-er arḫa waḫnumi “I clean [u]p the child in the kurtali-baskets, and wave the taraša- over (and) away from him” KBo 17.61 obv. 17-18 (royal birth rit., MH/MS), ed. StBoT 29:42f., Fuscagni (ed.), hethiter.net/: CTH 430.2 (TX 13.05.2011, TRde 24.06.2011); n=ašta ANA LÚ.MEŠ^hkuršaš še-er arḫa waḫnuzi ANA LÚ.MEŠ^hMUŠEN.DÜ.ḪI.A =ya=kan ḫūmandāš še-er arḫa waḫnuzi “She waves (the roasted grains) over (and) away from the Protective Deity of the Hunting Bag and swings (it) over (and) away from all the augurs” KBo 17.105 iii 4-5 (incantation for the Protective Deity of the Hunting Bag and the Heptad, MH/MS), ed. THeth 25:90f.

b'' w. -kan and d.-l.: (“The AZU priest takes a bird”) n=an=kan ANA DINGIR-LIM še-er arḫa waḫnuzi ANA MUNUS.LUGAL=ya=an=kan U ANA DUMU.MEŠ^hLUGAL še-er arḫa waḫnuzi “and waves it over the deity (and) away, and also waves it over (and) away from the queen and the princes” KUB 45.47 i 35-37 (rit. of the queen for ^hNIN.GAL, Ašm./MS), w. dupl. KBo 38.199:4-5, ed. ChS I/3-2:179, 181 (“schwenkt ... über ... hin und her”), Bawanyeck/Görke, hethiter.net/: CTH 494 (TX 03.11.2010, TRde 03.11.2010) (“über ... schwenkt ... hinweg”); [EGIR-a]nda=ma 1 ^{DUG}NA[MM]ANDA apel=pat [ḫ]ūprušḫiyaš dāi n=an=kan ANA LUGAL [še-e]r arḫa waḫnuzi “[After]wards he takes one me[as]uring cup from (lit. of) only that ḫuprušḫi-vessel, and swings it over (and) away from the king” KBo 17.95 ii 3-5 (netherworld rit., MH/MS), ed. ChS I/5:357 (“und schwenkt es in Bezug auf den König herum”).

c'' w. -kan and -za instead of d.-l.: (“The *zilipuruyatalla*-man stands at the left side, and holds the stones with (his) left hand. He gives them to the palace attendant with (his) left hand”) DUMU.É.GAL =ma =aš GÜB-laz kišširaz LUGAL-i pāi n =aš =za =kan LUGAL-uš GÜB-laz ŠU-za še-er arḫa waḥnuzi t =aš =kan ÍD-i anda išḫūwāi “The palace attendant gives them with his left hand to the king, and the king swings them over (and) away from himself with his left hand, and scatters them into the river” KUB 58.22 i 21-24 (*Nuntarriyašha* fest., NS), w. dupl. KUB 2.7 i 7-12 (NS), ed. Nakamura, *Nuntarriyašha* 148-150, Popko Aof 13:220, translit. DBH 18:55.

d'' w. -šan and d.-l.: (The ritual practitioner scatters several kinds of food over breads in a basket (*pattar*)) n =at =ši =ššan še-er ar[ḫa] 3-ŠU waḥnuzi “and swings it (i.e., the basket) three times over (and) away from him (i.e., the child)” KUB 12.26 iii 15-16 (rit. near a river, NS), ed. Archi, Or NS 62:406f., Haas, *Materia*, 128 w. n. 560 □ contrast without sentence particle n =at =ši =at še-er arḫa waḥnuzi ibid. iii 19-20.

e'' without particle, w. d.-l. or -za instead of d.-l.: [nu =za MUNUS.Š(U.GI ḫ)]ūdak ārri n =aš ā[p(pa)] ʿuʿizzi INA É.DU₁₀.ÚS.SA ANA BĒL SÍSKUR [(MUNUS.SUḪUR.LAL ḫūp)]pannin ḫuštann[(=a še)]-ʿeʿ-er arḫa waḥnuzi “[The ‘Old Woman’ quickly washes [herself] and comes back. In the bath house a chamber maid swings *ḫuppanni*-stone and amber(?) over (and) away from the ritual patron” KBo 23.23 rev. 64-65 (Allaiturahi’s rit., MH/MS), w. dupls. B: KUB 27.29 i 24-26 (NS), D: KBo 23.24:8-9, ed. ChS I/5:61f., 130f. (dupl. B), 150 (dupl. D), Francia, *Avverbiali* 79 □ the restoration MUNUS.SUḪUR.LAL is based on the presence of LAL and part of SUḪUR in KBo 23.24:9 (coll. on hethiter.net/: PhotArch N11415, pace ChS I/5:150 which reads]x-ŠU) and MUNUS.MEŠ.SUḪUR.LÁL in KUB 27.29 i 24; nu =za MUNUS.ŠU.GI DUGÚTUL dannar[an] še-er arḫa waḥnuzzi “The ‘Old Woman’ waves the empty vessel over and away herself” KUB 35.70 ii 18-19 (rit. w. Luwian incantations, MH/NS), translit. StBoT 30:183, Haas, *Materia* 760; EGIR =ŠU =ma =kan GIŠḫattalu tarzuwan GIḫpaddāni dāi n =at LUGAL-i še-er arḫa BAL-zi “Afterwards he places a door bolt (and) a bolt pin in a basket and swings it over and away the king” KBo 13.109 iii 1-3 (Ambazzi’s rit. for Zarniza and Tarpatašši, NH), ed. StBoT 48:156f. □ for BAL- = waḥnu- see Hoffner, *ArAn* 3:191-198; *maḥḥan* =ma =za GIŠlūēšnanza

(var. GIŠlūēššar) arḫ[a ...] n =at ANA DINGIR-LIM še-er arḫa waḥ[nuzi] “But when the *lueššar*-incense [...-s] out/away, [he (i.e., the priest)] waves it over (and) away from the deity” KUB 39.71 ii 44-45 (rit. for IŠTAR-Pirinkir, NH), w. dupl. KUB 39.70 i 3-4 (NH), ed. (GIŠ)lueššar a, cf. w. -kan ibid. ii 36 □ why GIŠlūēšnanza shows the erg. here without a dir. obj. present is unclear but note that the dupl. has GIŠlūēššar; the latter is an obstacle in taking it as an abl. in -nza (thus Melchert, *Diss.* 449).

The expression š. arḫa waḥnu- with acc. and d.-l. and particle has always been translated as “to wave something (acc.) over something (d.-l.)” (-šan B 1 a 1' m' 2'' “waves ... over,” -šan B 1 b 7' “wave ... around over,” HW²A 275b “oben drüben wegschwenken,” Haas, *Materia* 454), but Miller (StBoT 46:110f.) points out that this translation is not always realistic, for example when the ‘Old Woman’ “waves” a sheep over ritual patrons (in KBo 39.8 ii 38, KUB 35.43 ii 26). However, the use of (scale) models in Hittite society is well attested and could easily account for such cases.

11'' w. warnu- “to burn”: nu ^dTelepinui še-e-er arḫa duwan warnunun tuwan =a warnunun “I have made a burning all over Telepinu, on this side and on that” KUB 17.10 iii 8-9 (Tel.myth, OH/MS), translit. Myth. 94, tr. Hittite Myths² 16.

c. w. katta — 1' katta as separate prev. w. ḫuwapp- “to throw”: (“The cup bearer gives three sour thick-bread loaves to the king. The king breaks (them). The cup bearer takes the loaves of thick bread from the king and gives them to the Chief of the Table Men”) n =aš =šan PĀNI ZAG.GAR.RA ANA GIŠB[ANŠU]R paršiyantaš ANA NINDA.GUR₄.RA še-er IGI.ḪI.A-wa katta ḫ[uwa]ppi “He th[rows] them face down on the broken thick-bread loaves (lying) on the t[able] in front of the altar” KBo 20.67 + KBo 40.60 ii 51-52 (monthly fest., MS), ed. StBoT 37:312f.; similarly KBo 20.67 ii 60-61, ii 41-43 but with dāi, cf. *šakui*- 3 a.

2' as compound postpos. š. katta “down from above, from top to bottom,” with š. as starting point of the action (s.v. antonym katta šarā “up from below”) — a' adv., w. ed- “to eat”: (“He speaks as follows”:) še-er katta nepišaš ^dUTU-uš azziki É-aš attas DINGIR.MEŠ azzikandu LIM DINGIR.MEŠ azzikandu “From above to below, may you eat, O

Sun-god of the sky, let the father-gods of the house eat, let the thousand gods eat” HT 1 i 54-56 (Zarpiya’s rit., MH/NS), w. dupl. KUB 9.31 ii 1-3 (MH/NS), ed. Görke (ed.), hethiter.net/: CTH 757 (TX 03.11.2010, TRde 03.11.2010), translit. StBoT 30:52, tr. Collins, CoS 1:163 □ it cannot be excluded that *katta* stands for *kattan* here (“above (and) below”), in which case this would be š. mng. 3. Although É-aš is here and elsewhere understood as gen. sg. of *per* “house,” the Luwian invocation in lines ii 30-31 *uraz* ^dUTU-az *tatinzi* DINGIR.MEŠ-inzi ^dÉ.A-aš-*ha* “O Great Sungod, fatherly gods and Ea” suggests that we should emend to ^dÉ.A-aš.

b' with abl. in apposition — 1'' w. *ēpp*- “to take”: (“The Old Woman takes two *parneški*-s with her two hands”) *n=a*[(š=š*i* *namma*)] EGIR-an *iškišaz* ^l*hūwāi*[(*n=an*)] *za* (var. has *n=an=za=an*) *namma* *še-er katta* *haršann*[(*az ēpzi n=an=š*i*=pa namma*)] ^{UZU}ÚR-ni ÚR-ni *anda appiški*[(*i*)] *zzi n=an arha ānši<š'>ki*[(*zzi*)] “then rushes behind his (i.e., the client’s) back, then holds him to her(?) downward from above, (starting) from his head. She continues to embrace him bodypart by bodypart, and wipes him off” KBo 23.23 rev. 79-77 (upside down) (Allaiturahi’s rit., MH/MS), w. dupl. KUB 24.13 iii 13-16, ed. Haas/Thiel, AOAT 31:106f., 212f., ChS I/5:63f., 112f., Haas, *Materia* 732 (“(von) oben (nach) unten”), tr. Haas, *Materia* 69, Rieken, IBS 114:254, cf. *parneške*-□ against the editions of KBo 23.23 rev. 79-77 there is enough room in the breaks to fully incorporate the duplicate KUB 24.13 iii 13-16.

2'' w. *hurnuwai*- “to spray”: (“But when it concerns a male deity, the woman is not allowed to go near him. An AZU-priest will take a ritually pure strip of dough and *ali*-wool, and he will treat the temple”) *tiyazi=ma=aš=kan ŠA-BI É.DINGIR-LIM* *namma É.DINGIR-LIM* *še-er katta* ^{GIŠ}*humpaz hurnuwanzi* “He steps inside the temp[le]. Next they spray the temple down from top to bottom, from the joists(?)” KBo 24.45 obv. 21-22 (Kizz. rit., MH/MS), ed. Strauß, *Reinigung* 314, 320, Lebrun, OLP 14:105, 108.

3'' w. *huk-* “to conjure”: (The ritual practitioner says as follows:) *še-e-er katta=at nepišaza* 1 *LIM MUL.ĜI.A* *hukkiškanzi n=at* ^d*SĪN-aš* *hukkiškiddu kattera=ma=at dankuwaz taknāz taknaš* ^dUTU-uš *hukkiškiddu* “Down from above, from the sky, one thousand stars will conjure them (i.e., the offering materials), let the moon conjure them, but below (lit. lower, inferior) from the dark earth let the Sungoddess

of the Earth conjure them (and they will rest under the stars)” KUB 7.1 ii 21-24 (Wattiti’s rit., NS), ed. Kronasser, *Die Sprache* 7:149, 151 (“Von der Höhe des Himmels herab”), Vanséveren, *SMEA* 50:791 (“d’en haut, du ciel”), *nepiš-* a.

4'' w. *hūwai*- “to run (a course)”: *nu* ^dUTU-uš *maḥḥan še[-er katta (?)]* *nepišza* *huyan* *na=ašta utniy*[*aš* *humandaš andan*] *lalukišnuwan* *harzi U DINGIR.MAḤ A[NA MUNUS.LUGAL DUMU.MEŠ-ŠU] INA ZI=ŠU andan QĀTAMMA lalukk[išnuddu]* “Just as the Sun-deity has run its course [down(?)] from ab[ove], from the sky, and has given light [in all] the lan[ds], [may] the Mothergoddess likewise [bring] light t[o the queen (and) her children] inside her soul” KUB 34.77 obv. 3-6 (rit., MH/NS), ed. *lalukkešnu-*, Boley, *StMed* 7:41, *StBoT* 29:202 (“And as (the light of the) Sun-god [...] is] flowing down from heaven”), Torri, *Magia* 138 (“Come il sole in alto percorre il cielo”).

5'' w. *karipp*- “to devour > to raze(?)”: *namma apē É.MEŠ* *še-er kat[ta]* ^{GIŠ}*huimbaza karipanzi* *namma=at ari[ranzi]* *daganzipušš=a* *šarā paddānz[i]* *namma kudduš* ^{GIŠ}ĜI.A ^{GIŠ}AB.ĜI.A *karipa[nzi]* “Next they raze(?) those houses down from above, from the joists(?). Next [they] scr[ape] them (i.e., remove all their plaster covering) and they dig up the dirt floors. Next [they] raze(?) the walls, timbers and windows” KBo 24.93 iii 17-20 (fest. frag., NS), ed. THeth 12:31f., *padda-* A 1 a, Kassian et al., *Funerary* 124 (only ll. 17-18).

6'' w. *pai-* B- “to give”: *šuhmiliš dankuiš* *daganzip*[*aš taknāšš=a*(?)] ^l^d[UTU-uš(?)] *uwatten* ^dIM-naš ^EZE^lN₄-NI *nu=za ēz*[*zatten*] *ekutten nu* *še-er katt[a]* *nēpišza* ^dIM^l-aš LUGAL-i [*āššu*] *huišwatar miyatar tar*^l*hūili* ^{GIŠ}*tūri piški*[*ddu*] *katta-šarā=ma taknāz* *šuhmiliš ta'ganzi*^l*p*^l*aš taknāšš=a* ^dUTU-uš *ANA LUGAL āššu* *huišwatar tar*^l*hūili* ^{GIŠ}*tūri piškiddu* “(You), firm (and) dark geni[us] of the earth [and the Sungoddess of the Earth(?)], come to the festival of the Stormgod. Eat and drink! Dow[n] from above, from the sky [let] the Stormgod give to the king [goods,] life, growth, (and) a victorious spear. Up from below, from the earth let the firm genius of the earth and the Sungoddess of the Earth give to the king goods, life, (and) a victorious spear” KUB 43.23 rev. 13-19 (blessings on Labarna, OH/MS), ed. Archi, *FsMeriggi* 34 (rev. 15f.), Haas, *FsOtten* 134f., Tischler, *FsKořak* 665, Kloekhorst, *EDHIL* 775 □ the double local adverb *katta šarā*, which in OH

represents *kattan-šarā* with assimilation of final *-n* before *s-* (see AHP 109; Melchert, FsWatkins 488), proves that the parallel phrase š. *katta* is also a double local adverb.

c' as postpos. with dat. encl. pron. and w. *iškalla-* “to slit”: *namma* TÚG.GÚ.È.A G[E₆]-TIM *kue waššan harzi n = at = ši = šan* MUNUS.ŠU.GI *še-er katta iškallaizzi* “Next, as for the black over-clothes he is wearing, the Old Woman slits them down from top to bottom (lit. down from on top of him)” KUB 12.58 ii 16-17 (Tunnawiya’s rit., MH/NS), ed. Tunn. 14f., Hutter 1988:55f., Cornil, Ktèma 24:10 (ll. 41-42) □ word space between š. and *katta* is lacking (coll.), suggesting the double local adverb š. *katta* instead of šer with a separate adverb *katta*.

3' unclear — **a'** w. *šeš-* “to sleep, spend the night”: all in broken context: see *šeš-* 5.

b' fragmentary: *še-er katta = ya = šši k[u-...]* KBo 14.20 ii 20 (Ann., Murš. II); *še-er katta = ma = at[...]* ibid. ii 21; KBo 18.150 obv. 4 (NH).

d. w. *šarā* “up”(?): [*š*]uppa *hūešauwaz zeyantaz pa-[...]* / [*pa*]ršiya *še-er-ša-ra-a = ššan* UZUNÍG. GIG UZUŠ[À ... *dāi-*] KUB 7.13 obv. 41-42 (rit., NS), cf. Kammenhuber, FsGüterbock, 156 □ probably read *še-er-«ša-»ra-aš-ša-an*.

e. w. *tapušza* as separate adverb and *tiya-* “to step aside”: GAL DUMU.MEŠ É.GAL *paizzi* NINDA^ašaram^{ma}šl *še-er tapušza* (var. Ø) *tiyazi* DUMU.MEŠ É.GAL = *ma hūmanteš par(a)šnānzi ta = kkan* (var. *nu = kan*) 3 LÚ.MEŠ MEŠEDI *anda uwanzi tā* (var. *nu*) GÜB-laza NINDA^ašarammaš *awan* (var. Ø) *katta* (var. *kattan*) *par(a)šnānzi* “The Chief of the Palace Servants goes (and) steps aside over the bread-allotments. The palace servants all squat. Three body guards come in, and squat on the left alongside the bread-allotments” KUB 20.28 ii 5-11 (*nuntarriyašha*-fest., OH/NS), w. dupl. KUB 11.24 vi 8-15, cf. Nakamura, *Nuntarriyašhaš* 105-107; cf. NINDA^ašaraman c 4' for more examples of š. *tiya-*.

8. idiomatic expressions — **a.** š. *ar-* (mid.) w. dat. “to stand at the disposal of(?) < to stand (ready) for (the sake of)”: [*še-*]l^e *er = ma = mu* DUMU.É.GAL *arta mān = an = kan KA×U = ŠU šaḫmi* “But a palace attendant is standing [at] my disposal(?) when I cleanse his (i.e., the newborn’s) mouth” KBo 17.61 obv.

15 (birth ritual, MH/MS), ed. StBoT 29:42f. (differently: “stands [o]ver” in the sense of “supervise,” p. 52), Brosch, Diss. 175 (“Über mir aber ...”); ANA LÚ.MEŠ[UBĀRU]1 [(LÚ.MEŠ ŠU.GI)] LÚ.MEŠ DUGUD 2 LÚ.MEŠ SA[(GI.A)]-aš *waššanteš še-er [(arantar)]i* “Two dressed cupbearers stand at the disposal(?) of the foreigners, the elders, (and) the dignitaries” KUB 11.34 v 28-30 (*nuntarriyašha*- fest., NS), w. dupl. IBoT 2.101 v 5-7, ed. Nakamura, *Nuntarriyašhaš* 233 (differently: “Oberhalb”); [(URU)Pu]rušhandaš BĀD-eššar KÁ.GAL *hanti pippandu [ešš]ari = šmet iya n = e KÁ.GAL-aš ašešhut* mNurdaḫi = *ma = ta [eš]šari = šit peran še[-er] artaru n = e = tta* GAL-in *hardu* “Let them knock down the wall(s) (and) the gate of Purušhanda separately. Make their (your?) [ima]ges and seat them at the gate. But let the image of Nurdaḫi stand in front at your disposal(?), and let him hold your cup” KBo 22.6 iv 23-25 (*šar tamhari* frag., NS), w. dupl. KBo 12.1 iv 4-7 (LNS), ed. Güterbock, MDOG 101:21, 23 (differently: “Nurdahhi aber soll dir vor deinem (?) [Abbi]ld (?) stehen und dich hochschätzen!”), Meriggi, FsOtten¹ 202, Soysal, FsWilhelm 342, Torri, AoF 36:115 (following Güterbock), tr. DBH 24:13f., Rieken, StBoT 45:579 □ on the incorrectly archaizing pron. *-e* in *n = e = tta* in the last clause see Rieken, StBoT 45:582; cf. *šarā ar-* “to stand at the disposal of(?)” *šarā* B 3 a'.

b. š. *arḫa iya-* (med.) “to march by, bypass”: (“Hannutti the Younger (the Prince?) has never before been assigned to my Lord in the field, and also, my Lord ... him”) *nu = kan kuit AŠRU paizzi = ya kuit = ma = kan AŠRU nūwa še-er ar[ḫa] iyaddari nu = za apūn memi[y]an apezza UL hām[i]* “Because of that I do not trust that advice (lit. word) (of his regarding) which place one (should) go to and which place one (should) still march by” KUB 19.23 rev. 8-9 (letter, NH), ed. THeth 16:27-29 (differently), Hittite Letters, 348, 350 (comm.), Marizza, Lettere 171 (differently), StBoT 38:202 (differently: “Zu einem Ort geht er hin, während er den anderen Ort noch verläßt”).

c. š. *arḫa pai-* A — **1'** “to bypass”: (“While I was in the city of Tiliura, Ḫudupianza, who was a prince, governed the land of Pala. The land of Wāšulana became hostile against him, and I sent out Nuwanza, the Chief-of-the-Wine, with infantry and chariotry”) [*n = a(t = kan ANA)* m(Ḫūd)]upianza *še-er arḫa pāer* [*n = at ANA* URUW(āšu)]lana *pāer* “They bypassed Ḫudupianza, [and] went to the city of [W]āšulana” KBo 16.6 iii 6-7 (ann., Murš. II), w. dupls. KUB 14.29 i 16-17,

KBo 10.17 i 8, ed. AM 106f., tr. del Monte, L'annalistica 91. This passage is treated differently in *pai-* A 1 j 9' b' with š. "on behalf of."

2' (fig.) "to ignore/neglect (something)" (see *pai-* A 5 d and cf. Ger. "übergehen"): ("Given that for him, his sons (i.e., of Urhiteššub) have been appeased, and also, (given that) he was ascertained because of perjury(?) and curse") *nu=kan ABI^dUTU-ŠI [ap]āt? kuitki še-er arha pait n=at=kan zāiš [apad]^fd=a^l SI×SÁ-at* "the father of His Majesty had somehow ignored [th]at, and he had transgressed it. [Tha]t too was ascertained" KUB 50.6 iii 35-37 (oracle question, Tudh. IV), ed. van den Hout, Purity 186f. For more exx. see *pai-* A 5 d.

d. š. *karuššiya-* "to be silent about": *namma=za=kan^l EGIR^l-anda me[(mini)] še[-er l]^fē^l [(karušš)]iyaši (var. *karuššiyari*)* "Then afterwards do not be silent about the matter" KBo 4.3 ii 36-37 (Kup., Murš. II), w. dupl. KUB 6.41 iii 59-60, ed. SV 1:130f., tr. DiplTexts² 78; *namma=aš=za=kan* (var. A: *namma=za=kan*; var. E: *namma=za=aš=kan*) *EGIR-anda memini še-er [(karušš)]yattat* (var. A: *karuššiyat*) KBo 4.3 + KUB 40.34 ii 25-26 (Kup., Murš. II), w. dupls. B: KBo 4.7 iii 8-9, E: KUB 6.41 iii 49-50, ed. SV 1:128f., tr. DiplTexts² 78; also KUB 6.41 iii 65-66 □ *karuššiya-* is an intransitive verb that does not take a sentence particle in absolute use. Originally "be silent, quiet in a matter" was expressed as *karuššiya-* with the goal of the action in the d.-l., accompanied by *-šan* but without š.: *kuiš=z=z(š)an kēdaš LUGAL-waš uddanaš karuššiyazi* "Whoever is silent in these matters of the king" KUB 13.9 iii 12-13 (instr., MH/NS), w. dupl. KBo 27.16 rev. 3-4; as of NH *-kan* š. replaced *-šan*.

e. š. *tiya-* "to ignore" (lit. step over): *nu=mu DINGIR-LUM GAŠAN=YA Źkuwayami meḥuni UL kuwapikki še-er tiyat* "The goddess, my lady, never ignored me in frightful times. (She never let me down before the enemy)" KUB 1.1 i 51-52 (Apol., Ḥatt. III), ed. StBoT 24:8f. ("Über mich ging ... niemals hinweg"), Ḥatt. 10f. ("überging mich ... niemals"), tr. van den Hout, CoS 1:200 ("never passed me over").

9. Summary and discussion — a. š. in spatial use — 1' "on top of, over" (mng. 1) was originally expressed as gen. + š. + encl. poss. pron. or simply š. + encl. poss. pron. Already in OH this construction alternates with d.-l. (optional) + š. + sentence particle, originally *-šan* but later *-aštal-kan* (Brosch, Diss. 172). In the latter construction the particle starts disappearing in NH (for example, KUB 40.92 obv.? 5-8 (court deposition,

NH), KUB 28.89 iv 3 + KUB 48.20 iv 16 (fest. frag., NS), KUB 40.102 vi 14 (*hišuwā* fest., NH)).

2' "over, above" (mng. 2) was expressed in OH as (gen.) + š., and replaced by d.-l. (optional) + š. In this meaning š. is never attested with a particle unless verbal syntax requires one (e.g., [(*nu=za=kan LUG*)]AL^f-u^šl^{NA4} *paššilaš še-er^l [(ŠU.MEŠ=Š)]U arriškizzi* "the king washes his hands over the pebbles" KUB 48.10 ii 5-6, cf. 2 c 4' a'). In OH, MH and partially in NH the presence versus absence of encl. poss. pron. or particle is the distinguishing factor between mng. 1 and mng. 2. (Brosch, Diss. 130f.).

3' "up there, up in" (mng. 3). š. as adv. denoting a general venue "up there" (all language phases) or as adv. followed by a locative phrase in apposition "up there, in a location" (mainly OH) does not take a particle, with the exception of š. *nepiši* "up in heaven" which originally took *-šan* (Boley, Dynamics 150f.). Starting in MH compositions, š. "up there, up in" becomes a postposition to its locative phrase, and from that moment on is also regularly attested with a particle (originally *-šan*, later *-kan*, cf. mng. 1 "on top of").

4' prev. "up" (mng. 4). š. as a prev. modifying the basic meaning of the verb is assured in those cases where a loc. is absent and not retrievable from the context, as in ^{URU}*Šamuḥann=a URU-LUM DINGIR-LIM alwanzešnaza še-er šunništa* "he filled up Šamuḥa, the city of the goddess, with sorcery" (KUB 1.1 + 1304/u ii 78-79, cf. 4 d); cf. Salisbury, Diss. 162.

5' combinations and compounds (mng. 7). The compound adv./postpos. *š.-anda* (cf. 7 a 2'), *š.-arha* (cf. 7 b 2') and *š.-katta* (cf. 7 c 2') are attested as of MH/MS, with a few OH compositions in later script.

b. š. in non-spatial use — 1' "for/against (the benefit/sake of)" (mng. 5). Originally, the beneficiary or maleficiary could be expressed as š. with encl. possessive (OH only) or as d.-l. with *-šan* (in copied OH and MH, cf. *-šan* B 3 b 1'). Beginning in MH these expressions are replaced by the d.-l. + š. + particle *-šan/-kan* (s.v. *-šan* B 3 a, Francia, Avverbiali 48, Brosch, Diss. 132f.). During the reign of Muršili II the particle starts to disappear, until the d.-l. and š. is the only means for expressing the beneficiary or maleficiary.

2' "because of, on account of, for what reason," always with d.-l. (mng. 6). Unlike š. "for the sake of" (mng. 5) š. "because of, on account of" does not take a sentence particle (Boley, Dynamics, 169). The earliest evidence for the d.-l. + š. expressing cause comes from Tudḫ. III/Suppl. I manuscripts.

š. also is a constituent of the compound substantival participle ^{NINDA}šermarant- (or ^{NINDA}šerkurant-, cf. ^{NINDA}kattakurant-), q.v.

Etymologically, š. belongs together with the Hittite adv. and prev. šarā. And, although the formal relationship is not entirely clear (Neu, Lok. 35f., Melchert, AHP 183, Kloekhorst, EDHIL 730), Hittite š. appears to be cognate to the Luwian adv., prev., prep. and postpos. šarri "above, over, upon" (DLL 86 w. lit., CLL 190, cf. also šarra in CLL 189). Luw. šarri apparently also exists within the Luw. loanword in Hitt. šarriwašpa- (Hoffner apud Friedrich, HW 3. Erg. 28) q.v.

Hrozný, SH (1917) 183 (šer "auf, über, vorüber; in" versus šarā "auf, über, hinüber." Form of šer reminds of "Lok. Sg." Lat. per); Sommer/Ehelolf, Pap. (1924) 33; Götze, Hatt. (1925) 71f. (šer "auf," versus šarā "auf, hinauf"; šer as preverb modifying the verbal content, with loss of meaning "on"); Friedrich, SV 1 (1926) 30 (on šer "für, wegen"); Götze, AM (1933) 309f.; Zuntz, Ortsadv. (1936) 54f. (šer arḫa), 83 (UGU parā); Friedrich, HW (1952) 190; Laroche, FsFriedrich (1959) 296f., Friedrich, HE² (1960) §224 a, §230 a; Carruba, ZDMG Suppl. 1 (1969) 236 (še-e-er feature of archaic language); Laroche, RHA XXVIII (1970) 40; Kammenhuber, FsGüterbock (1974) 155f. (on combinations GAM š., š.-arḫa, š.-katta, š.-šarā); Starke, StBoT 23 (1977) 133 (on š. with gen. and encl. poss.pron.), 167-177 (on constructions with gen., loc., loc.-dat.); Kammenhuber/Friedrich, HW² A (1978) 169 (apaddan šer); Neu, Lok. (1980) 24f. (š. with poss. clitic), 35f. w. n. 80 (š. as endingless locative), 51 (apadda(n) šer); Carruba, KZ 95 (1981) 236 (še-e-er feature of OH); Josephson, Kratylus 26 (1981) 103f. (regarding the distinction between OH šer followed by a locative (mng. 3 b) and -šan šer as postpos. to a locative "oben in relation zu etwas" (mng. 1); -šan ... šer (ANA ... šer) "für" (mng. 5); Boley, Hethitica 6 (1985) 15f. (OH š. with noun in apposition), 17 (OH š. with gen. alternating with d.-l. and -šan), 28f. (MH š.); Boley, Part. (1989) 49f., 126f. (OH -šan and š.), 337 (MH -šan and š.); Garrett, FsWatkins (1998) 157 (OH š. as noun), 162 (OH š. as noun takes poss. encl. in -et, š. as adposition takes poss. encl. in -it); Neu, FsAlp (1992) 398 (š. corresponds w. Hurr. idita); Neu, StBoT 32 (1996) 367 (absence of -šan points at figurative meaning "für, zugunsten, um ... willen, im Interesse von"); Boley, Dynamics (2000) 150-158; Oettinger, GsCarter (2000) 185f.; Francia, Mem. Imparati (2002) 283f. (on š. expressing cause); Francia, Avverbiali (2002) 24, 26, 29f., 37f., 41, 76ff. (spatial uses), 41, 43, 48, 50f. (non-spatial uses), combinations (95f., 110f.); Salisbury, Diss.

(2005) 151-162 (New-Hittite š. as postpos., prev. and freestanding adv.), 179f. (in combination with another adverb), 183f. (in combination with another adverb); Tischler, HEG Š (2006) 1000f.; Kloekhorst, EDHIL (2008) 745; Hoffner & Melchert, GrHL (2008) 300; Brosch, Diss. (2011) 130f. (w. sentence particle "auf"), 132f., ("für, zugunsten, wegen"), 172 (without sentence particle "über"), 211, 213 (combination w. arḫa).

Cf. šarā, šarazzi-, šarriwašpa-, šarlai-, šermarant- (or šerkurant-), šertappila-.

šerammi- Hurr. n.; (item receiving offerings); NH.†

Hurr. pl. (in Hitt. context) še-ra-am-mi-na KUB 27.1 ii 5 (NH).

(Sum.) ZÁḪ = (Hurr.) ^dše-ra-am-mi-na Msk An no. 178 (GLH 226).

1 NINDA.SIG še-ra-am-mi-na wu₄rulla KI.MIN "Ditto (He crumbles) one thin bread for š.-s and houses/temples" KUB 27.1 ii 5 (fest. for Šaušga of Šamuḫa, NH).

Laroche, GLH 226, suggests that this word is the root from which the Hurrian word for "north," ^{IM}šerammuhhi (see CAD s.v.), is derived. Perhaps "north"/"northwind" is the destructive (cf. ZÁḪ) direction/wind. It is suggestive that in our text šerammi- is paired with wurulli- (see CHD s.v. purulli B), a word that may well be derived from the same root on which the word for "south," furuhli is based.

For š. in Hurr. context see KUB 47.36 obv. 9 and KUB 47.11 ii 11.

Laroche, GLH (1978) 226.

šerabihi Hurr. n.; (item receiving offerings); from MH.†

dat.-loc. or Hurr. essive še-ra-bi-ḫi-ia KUB 15.32 iv 62 (MH/ENS), KUB 17.8 iii 6 (pre-NH/NS), KBo 4.2 iv 8 (Murš. II), KUB 47.87 obv. 6 (NS), [š]e-[r]a-a-bi-ḫi-ia KBo 19.140:4 (NS).

INA É.DINGIR-LIM = ma = kan anda 1 SILA₄ enumaššiya 1 MUŠEN tat[(iya)] duwarniya 1 MUŠEN ašriškiya 1 MUŠEN alumpaz[(ḫiya)] 1 MUŠEN šerteḫiya še-ra-bi-ḫi-ia (dupl. [š]e-[r]a-a-bi-ḫi-ia) warnuzi "In the temple he burns one lamb for soothing, one bird for love (and) duwarni, one bird for ašriški, one bird for alumpazḫi, (and) one bird for šerteḫi (and) š." KUB 17.8 iii 4-6 (pre-NH/NS), w. dupls. KBo

19.140:2-4 (NS), KBo 19.137 iv 2-4 (NS), translit. ChS 1/9:100; ... 1 MUŠEN *tatiya duwarniya* 1 MUŠEN *šerdihiya* *še-ra-bi-ḫi-ia* 1 MUŠEN *anišhiya* *ḫi-pindihiya* 1 SILA₄ *zuzumakiya* IŠ[(T)]U [IZ(I warnuma)nzi] *kiššan* SI×SÁ-andat “They were thus ascertained to burn with fire ... one bird for love (and) *duwarni*, one bird for *šerdihi* (and) for š., one bird for *anišhi* (and) justice, (and) one lamb for *zuzumaki*” KBo 4.2 iv 7-10 (aphasia rit., Murš. II), w. dupl. B: KUB 12.31 obv. 27-29, ed. ChS 1/9:28f., Lebrun, Hethitica 6:106, 111, MSpr 8f., dupl. A KUB 15.36 obv. 28-30, reverses the first and third offerings, translit. ChS 1/9:29; cf. KUB 45.75 iii? 4-6 (Ḫišuwa fest., NS), translit. StBoT 15:20; (“They burn the birds for burning:”) 1 MUŠEN *enumaššiya* 1 (var. 2) MUŠEN *še[(r)]tehiya* *še-ra-bi-ḫi-ia* 1 MUŠEN *ma alumpazhiya* (dupl. *alummazḫi[ia]*) ... “One bird for soothing, one (var. two) bird(s) for *šerteḫi* (and) š., one bird too for *alumpazhi*” Bo 4170 rev. 4-6 + KUB 15.32 + KBo 54.70 iv 62-63 (evocation rit., MH/ENS), w. dupl. KUB 15.31 iv 33-34 (NS), ed. Haas/Wilhelm, AOATS 3:170f.; cf. [...-]riya 1 MUŠEN *šertihiya* *še-ra-bi-ḫi-ia* [...] KUB 45.79 rev.? 11 (oracle question concerning a rit., NS), translit. ChS 1/9:34 iii 30; § [1 MUŠEN o-o-]x-tihiya *šertihi[ia]* *še-ra-bi-ḫi-ia* § KUB 47.87 obv. 6 (NS), translit. ChS 1/9:197.

Haas/Wilhelm, AOATS 3 (1974) 96-97 (no tr.); Laroche, GLH (1977-79) 226; Haas, ChS 1/9 (1998) 241-242 (“ein Terminus des Wohlbedindens,” based on the root *šir-* “angenehm sein”).

šerha- n. com.; (mng. unkn.); from OS.†

sg. nom. *še-er-ḫa-aš* KUB 41.4 iii 8 (NS), KBo 22.200 rev.? (3) (NS)?; **sg. acc.** *še-e-er-ḫa-an* KBo 20.26 obv. (12) (OS), KBo 30.26 rev. 3 (OH/MS), *še-er-ḫa-a-an* KBo 19.163 ii 31 (OH/NS), *še-er-ḫa-an* KBo 37.58: 4 (OH/MS), KBo 19.163 i 23, iv (3) (OH/NS), *še-er-ḫa-an-n(a)* KBo 21.98 ii 8 (OH/NS), KBo 21.104 iii (3) (OH/MS); **inst.** *še-e-er-ḫi-it* KBo 17.43 i 14 (OS), *še-er-ḫi-it* KBo 17.18 ii 16 (OS), KUB 31.147 ii 29 (NS), KUB 41.4 iii 10 (NS), [*še(-e)-e*]r-ḫi-it KBo 17.42 vi 4 (OH/NS), here? [...-ḫi-it] KUB 60.4:5 (NS).

[(LÚ *ḫartag*)]aš LÚ.MEŠ ALAN.ZU₉-an GÌR. ḪI.A=ŠUNU *še-e-er-ḫi-it* (var. *še-er-ḫi-it*) *šartai* “The man (with) a bear-mask (lit. bear man) wipes the feet of the performers with š. (Then he dances)” KBo 17.43 i 14 (fest. naming the NIN.DINGIR, OS), w. dupls. KBo 17.18 ii 16 (OS), KBo 17.99 i 5 (OH/MS), KBo 17.42 vi 4 (OH/NS), ed. de Martino, Eothen 2:69f., Ünal, Belleten 52/205:1494 w. n. 131, translit. StBoT 25:105, differently *šart-*,

šartai-, *šartiya-* C b, see discussion below; LÚ *šerhalaš art[a]* / [*še-e*]r-ḫa-an (pars. *še-er-ḫa-a-an*, *še-er-ḫa-an-na*) *ḫarzi n=apa pūriūš ān(a)škizzi* “The *šerhala-* man remains standing. He (par. And he) holds š., and in turn(?) wipes the lips (of the other participants with it)” KBo 19.163 i 22-24 (fest. of Tetešḫawi, OH/NS), w. pars. ibid. ii 30-31, iv 3, KBo 21.98 ii 7-8 (OH/NS), for the preceding context see LÚ *paršna-* B; [... *še-e-er-ḫi*]a-an-na *ḫarzi šumānz[(anaš BĀNU(?)) ... ḫa(rzi) LÚ PĪR(IG. TUR uizzi šapraš)...]*x-in *wēšta še-e-er-ḫi[(a-an) ... (x ḫarzi)]* “[...] and he holds š. [...he ho]lds a ... of rush. The leopard-[man] comes (in). He wears a [...]garment of *šapra*-cloth(?). He holds š. [...]” KBo 20.26 obv. 11-12 (KILAM fest., OS), w. dupl. KBo 30.26 rev. 2-3 (OH/MS), ed. Groddek, IJDL Supp. 1:20-21, translit. StBoT 25:89, cf. *šap(p)(a)ra-*, *šipart(a?)*; [...-]a²ta *še-er-ḫa-aš* GIM-an[... n²=]aš [*ḫaḫḫa*]llit *warḫū[nuanza ēšdu]* / [*nu²=ššan*]U N-aš [*še-e-er-ḫi-lit* (par. *še-er-ḫi-it*) *išḫuzzi[yanza² ēšdu]* / [...*warḫ*]unuwaza *ēšdu arahzan[ta=ma=aš]* / [^{NA}ZÚ-it] *aršanza ēšdu* “[...] like š. [...], [let] it/him [be] cover[ed] with [shru]bs. [Let the pe]rson [be] gird[ed?] with š., and] let him be [...cov]ered. Let him be encircled (?) [with obsidian], all around. ([Whoever ...] him, let him not be able to withstand him).” KUB 41.4 iii 8-12 (NS), w. par. KUB 31.147 ii 27-30 (NS), cf. KUB 41.4 iii 4-5, translit. ChS 1/5-1:205 (restoring GÜB-lit instead of *ḫaḫḫalit* in KUB 41.4 iii 9); compare also possibly KUB 60.4: 5-6, translit. DBH 20: 4, restoring [*išḫuzzi*]it, also see Popko, Or NS 61:470 □ to accommodate the restored sentence particle -šan in iii 10, par. to [...=]šan UN-aš *še-er-ḫi-it* in KUB 31.147 ii 29, we also restore *išḫuzzi[yanza ēšdu]* (cf. -šan B 2 a 4’). Although the parallel text KUB 31.147 ii 30 suggests restoring [*n=aš ḫaḫḫallit walḫ*]unuwaza in iii 11, lack of space seems to render this unlikely; [...] / [*še?*]-er-ḫa-aš *mi-i-ú[-uš?* ...] KBo 22.200 rev.? 3 (NS); [...]*še-er-ḫa-an ḫarzi*[...] KBo 37.58: 4 (fest. of Tetešḫawi, OH/MS).

The fact that someone or something can be girded or wiped with a *šerha-* might point at either a piece of textile (cf. s.v. *šart(ai)-*) or any implement used for wiping. The lack of a determinative leaves open the nature of the object. The possibility of a waxlike substance suggested in earlier lit. is only possible if *išḫuzziya-* “to gird” can be taken metaphorically.

Neu, StBoT 26 (1983) 165 w. n. 484; Ünal, Belleten 52/205 (1988) 1494 w. n. 129 (“a liquid solution,” possible “urine of the animal”); de Martino, Eothen 2 (1989) 70-71 (“un unguento oppure un olio”).

Cf. LÚšerḥala-.

LÚšerḥala- n. com.; (cult functionary associated with šerḥa- substance or object); from OH/MS.†

sg. nom. LÚše-e-er-ḥa-la-aš KBo 19.163 iv 3 (OH/NS), LÚše-er-ḥa-la-aš KBo 21.98 ii (7) (OH/NS), KBo 30.172 obv. (3) (OH/MS), KBo 38.37: 3, KBo 19.163 i 22 (OH/NS); **sg. acc.** LÚše-er-ḥa-la-an KBo 25.48 ii 11 (OH/MS), VBoT 32 i? (5) (OH/MS); **broken** [LÚš]e-er-ḥa-la-x[...] KBo 20.84 rt. col. 2 (OH/MS?), LÚ[...] KBo 21.104 iii 18 (OH/MS).

(“They seat the palace attendants”) GAL LÚ.MEŠḥapiya LÚ tan(-)pe[daš] / [LÚ GIŠ][GID]RU LÚ paraššanaš LÚSANGA dTetešḥawip / [LÚ min]iyan LÚše-er-ḥa-la-an ašešanz[i] “They seat the Chief of the ḥapiya-men, the (ḥapiya-)man of second rank, the [staffb]earer, the leopard-man, the priest of Tetešḥawi, the [arc]her, (and) the š.-man” KBo 25.48 ii 9-11 (fest. of Tetešḥawi, OH/MS); cf. similarly VBoT 32 i? 5 (OH/MS); (“There is a summons to the inner room”) [DU]MU.MEŠ É.GAL-TIM / [GAL LÚ].MEŠḥapiya LÚḥapiyan ta[n] pēda[š] / [LÚ GIŠ]GIDRU-an LÚparaššan LÚSANGA dTetešḥ[awip] / [LÚ m]iniyan LÚ.[G]IR <ašešanzi> LÚše-er-ḥa-la-aš (par. LÚše-er-ḥa-la-aš) art[a] / [še]rḥan ḥarzi n=apa pūriūš ān(a)škizz[i] “<They seat> the palace attendants, the [Chief of] the ḥapiya-[men], the ḥapiya-man of seco[nd] ran[k], the staffbearer, the leopard-man, the priest of Tetešḥ[awi], the [a]rcher (and) the sword-man. The š.-man remains standing (and) holds the šerḥa-. He wipes (their) lips (with it)” KBo 19.163 i 19-23 (fest. of Tetešḥawi, OH/NS), w. par. KBo 19.163 ii 29-31, iv 1-4, KBo 21.98 ii 6-8 (OH/NS), KBo 21.99 + KBo 21.104 iii 17-19 (OH/MS), and prob. also KBo 20.84 rt. col. 2 (OH/MS?) and KBo 30.172 obv. (3) (OH/MS), ed. GrHL §28.103, translit. DBH 2:239.

This functionary is only attested in fragmentary passages of the Festival for Tetešḥawi (CTH 738). His sole function there is to wipe the lips of the higher ranked participants with šerḥa- (q.v.).

Pecchioli Daddi, Mestieri (1982) 260; Neu, StBoT 26 (1982), 165 n. 484; Pecchioli Daddi, Hethitica 8 (1987) 365, 375 n. 50.

Cf. šerḥa-.

[NINDAšerkurant-] see NINDAšermarant-.

NINDAšermarant- n. com.; (a bread/pastry with something melted/glazed(?) on top); MH?/NS.†

pl. nom. com. NINDAše-er-ma(coll.)-ra-an-te-eš KUB 9.2 i 19 (MH?/NS).

[(6 NINDAḥaršpauwanteš ZÍD).D]A ZÍZ! taršaš [...(ZÍD.DA ZÍZ tar)]naš 3 NINDAše-er-ma(coll.)-ra-an-te-eš [... taršaš] “Six loaves of ḥaršpauwant-bread of (one) tarša-measure of wheat flour, [...] of (one) tarša-measure of wheat flour, three NINDAš. [of (one) tarša-measure of ...]” KUB 9.2 i 18-20 (rit. for Ḥebat, MH?/NS), w. dupl. KBo 35.122 obv.? 10-11, ed. Strauß, Reinigungs 274f. (reading -ma instead of ZÍZ!), for translit. of dupl. see DBH 19:141 □ in view of the collation the alternative reading NINDAšerkurant- is to be rejected, even though there seems to be a parallel formation in DUGkattakurant-, q.v.

NINDAš. is a compound of the adverb šer and the participle of marra- “to melt, dissolve, etc.” (q.v.). It occurs in a similar list as its equivalent NINDAšarā marrant- (q.v.). The alternation of single vs. double -r- is rare but attested (see for example (NA₄)ma(r)ruwašḥa-).

Hoffner, OrNS 35 (1966) 393 n. 4, 394-395 (comparing kattakurant- prefers šerkurant- over šermarant-); Hoffner, AlHeth (1973) 182 (prefers šermarant-).

Cf. marra-, NINDAšarā marrant-, šer.

(GIŠ)šertappila- n.; (mng. unkn.); NH.†

sg. acc. GIŠše-er-tap-pí-la-an KBo 15.2 rev. 27 (NH), KBo 15.9 ii (21) (NH), GIŠše<-er>-tap-pí-l[a-an] KUB 17.31: 26 (NH); **abl.** še-er-tap-pí-la-az KBo 38.93 rev. 4 (NH).

namma=šši LÚSAGI.A[(-aš akuwanna kuwapi pāi)] / [(nu)] ANA GAL (var. ANA GAL.GIR₄) GIŠše-er-tap-pí-la-an (var. GIŠše¹(wr. kur)<-er>-tap-pí-l[a-an]) šer ḥarkanzi “Furthermore, when the cupbearer gives him (i.e., the substitute king) to drink, they hold a š. over the cup (var. clay-fired cup)” KBo 15.2 rev. 26-27 (substitute king rit., NH), w. dupls. KBo 15.9 ii 20-21 (NH), KUB 17.31:26 (NH), ed. StBoT 3:62-63; [...] apēz NINDAḥaršiyaz 2 NINDAḥaršullieš(?) paršiya ... n=aš=kan še-er-tap-pí-la-az ap[piškizzi(?) (coll.)] “[... breaks] two m[orsels] of bread from (or: with) that thick bread, [...], and t[akes (?)] them from the š.” KBo 38.93 rev. 3-4 (fest. frag., NH) □ for the restoration

of ^{NINDA}p[aršulliēš] in l. 3 see ibid. 5, or perhaps *paršulliūš. KBo 38.93 rev. 1-8 is parallel to KUB 51.79 obv. 1 6-14, ed. AS 25:198-199, but without belonging to the festivals for the tutelary deities of the river.

The š. can be held over an object, probably to cover it like a lid, but it may also serve as a kind of tray. Formally it could be a compound of the adverb šer and an as yet unattested noun *tappila- (Kümmel, StBoT 3:93).

Kümmel, StBoT 3 (1967) 93 (“Eine Art Deckel” or “ein Sieb”).

Cf. šer.

šertihi- Hurr. n.; (item to which offerings are made); from MH/NS.†

dat.-loc. or Hurr. essive še-er-te-ḫi-ia KUB 15.32 iv 62 + Bo 4170 rev. 5 (MH/ENS), KUB 15.31 iv 33 (MH/NS), KUB 17.8 iii 6 (pre-NH/NS), KUB 47.88 obv. 4 (NS), še-er-ti-ḫi-ia KUB 41.48 iii 6, 27 (NS), KUB 45.75 iii? 5 (NS), KUB 45.79 rev.? 11 (NS), KUB 47.87 obv. 6 (NS), KBo 24.60 obv. (9), rev. (3) (NS), še-er-di-ḫi-ia KBo 4.2 iv 7 (Murš. II), KUB 15.36 obv. 29 (Murš. II), šī-ir-ti-ḫi-i[a] KUB 27.16 i 42 (NS).

Generally paired with and preceding šerabihi-, q.v. for contexts; without šerabihi-: (“One bird, however, he consecrates for love and duwarni-”) 1 MUŠEN=ma=kan še-er-ti-ḫi-ia šipanti “One bird, however, he (i.e., the king) consecrates for š. (One bird, however, he consecrates for alampazzi-. And he consecrates them with wine and then he burns them)” KUB 41.48 iii 6-7 (fest. for Teššub, NS), w. par. ibid. 24.

Haas/Wilhelm, AOATS 3 (1974) 96f. (no tr.); Laroche, GLH (1977-79) 227 (root šerdi-, no tr.); Haas, ChS 1/9 (1998) 242 (“ein Terminus des Wohlbefindens,” based on root šir- “angenehm sein”).

šerul(a-) n.; (mng. unkn.); MH/MS.†

pl. dat. še-ru-la-aš KBo 31.143 obv.? 11 (MH/MS); **unclear (gen. or pl. dat.)** še-ru-la-aš KBo 31.143 obv.? 27 (MH/MS); **abl.** [še-r]u-la-az KBo 31.143 obv.? 28 (MH/MS).

(Somebody has taken a ritual patron’s contagious materials that need to be discarded) našma=at [d]annattaš parna[š] / [...] paiš KL.MIN našma=at še-ru-la-aš pai[š] watar=kan kuēz na[mma ...] § “Or s/he gave [...] it to the empty houses. Ditto. Or s/he gave it to the š. through which th[en] water [is poured

out(?)].” (Other places of disposal are mentioned and the gods are invoked to take the materials. § A priest(ess) takes an ākkuwal implement, the ritual patron blows(?) into an offering pit and calls out to a deity. § Somebody then says:) z[i]ḡg=a¹ še-ru-la-a[š^{GI}]^{š?} ākkuwal watar=kan kuēz? parā laḫuwan] / [...] še-r]u-la-az watar ḫuittiannatti n=at ḫuišnuški[šī] ‘You (are) the š.’s ^{GI}š ākkuwal [throu]gh whi[ch] water [is poured out(?)]. [...] from the š. you draw the water, and [you] sustain it.’” KBo 31.143 obv.? 10-11, KBo 31.143 obv.? 27-28 + KBo 20.49:6-7 (precursor of Allaiturahi’s ritual series, MH/MS), ed. Haas, AoF 34:29-31 (without KBo 20.49 joining), for the join see Groddek, IJDL 2, 19 □ the ^{GI}š ākkuwal is further attested in KBo 31.143 obv.? 20 and possibly in KBo 42.88:14 for which see ^(URUDU)šankuwal(li)-, šakkuwal.

š. is an object or location that can be used for the disposal of ritual refuse and bodily waste such as dust from the fingers or nail clippings. It stands on a par with ruins, empty houses, canals, threshing floors, and thus seems to represent a waste area. The association with flowing water may indicate that it is part of a drainage system, a drainpipe or sewer perhaps.

Cf. šariya-, šešariya-, šešarul.

šeš-, šaš- v.; **1.** to rest, sleep, spend the night, stay (overnight), **2.** (post-OH, w. -za) to go to sleep, lie down, **3.** to (go to) sleep/bed with, i.e., have sexual intercourse with, **4.** to sleep for incubation, **5.** unclear; from OS.

act. pres. sg. 1 še-eš-mi KBo 3.7 i 25 (OH/NS), KUB 5.1 i 101 (NH), KUB 50.40 obv.? 2 (NS), KBo 22.70 rev. 7 (NS); **sg. 2** še-eš-ti KBo 13.58 ii 16 (MH/NS); **sg. 3** še-eš-zi KBo 20.73 i 7 (OH or MH/MS), KUB 29.9 i 10, 13, 22 (OH/NS), KUB 33.13 ii 27 (OH/NS), KUB 7.5 ii 15, iv 1, 4, 10 (MH/NS), VBoT 24 i 21 (MH/NS), KUB 13.4 iii 15, 68, 74 (pre-NH/NS), KUB 5.1 i 43, 56, 105, ii 46, iv 57 (NS), KBo 2.7 obv. 14 (NH), KUB 25.23 ii 28 (Tudh. IV), KUB 9.34 iii 13 (NH/NS), še-e-eš-zi KBo 19.128 vi 29 (OH/NS), še-e-š₁₅-zi KUB 9.34 iii 9 (NH/NS).

pl. 1 ša-šu-e-ni KBo 17.1 + KBo 25.3 ii 29 (OS), še-e-šu-e-ni KUB 36.56 ii 5 (pre-NH/NS); **pl. 3** ša-a-ša-an-zi KBo 23.27 ii 37, 38 (MS), ša-ša-an-zi KUB 42.78 ii 17 (NS), KUB 25.37 iv 36 (NS), KBo 20.56 obv. 11 (ENS?), še-e-ša-an-zi KBo 5.11 i 5 (MH/NS), KUB 26.23 iii 6 (MH/NS), Buenos Aires frag. 10 (StBoT 27:150 n. 19), še-ša-an-zi KUB 32.123 iv 46 (NS), KUB 31.113:17 (NS).

pret. sg. 1 še-e-šu-un KBo 4.4 iv 16 (Murš. II), KUB 40.3 ii 4 (NS), še-šu-un KUB 43.46:7 (NS), še-eš-šu-un KUB 52.91 ii 4 (NS); **sg. 3** še-e-eš-ta KUB 31.39 rev. 3 (Murš. II), še-e-eš-ta

KBo 50.2 obv.? 7 (OH/NS), KBo 3.7 i 26 (OH/NS), KUB 19.37 ii 26 (Murš. II).

pl. 1 *šeš-e-šu-en* KBo 32.224 obv. 2 (MS); **pl. 3** *šeš-e-š[e-er]* KUB 36.37 ii 9 (NS), KBo 22.2 obv. (20) (OS).

imp. sg. 2 *šeš-e-eš* KUB 36.35 i 10, (19) (NS), *šeš-eš* KBo 20.107 iii 20 (MS); **sg. 3** *šeš-eš-du* KUB 13.4 ii 77 (MH/NS), KBo 26.101:4 (NS), VBoT 111:12 (NS), KUB 9.15 ii 16 (NH).

inf. ša-ša-an-na HKM 46:21 (MH/MS), KBo 10.20 ii (2), iv 10 (NS), KUB 44.39 ii 9 (NS), *šeš-e-šu-u-an-zi* KUB 13.4 iii 2, 30 (MH?/NS), *šeš-e-šu-u-wa-an-zi* KUB 13.4 iii 6 (MH?/NS), *šeš-e-šu-u-wa-an-zi* AnSt 20:156:6 (NS), *šeš-e-šu-an-zi* KUB 5.1 i 38, 61 (NH), *šeš-e-šu-wa-an-zi* KUB 33.108 ii 4 (NS).

verbal subst. nom.-acc. *šeš-e-šu-wa-ar* KUB 5.1 i 99 (NH); **gen.** *šeš-e-šu-u-wa-aš* KUB 26.28 iv 11 (MH/NS), *šeš-e-šu-wa-aš* KBo 5.11 iv 26 (MH/NS), *šeš-e-šu-wa-aš* KUB 36.12 iii 12 (pre-NH/NS); **frag.** *šeš-e-šu-u-wa[-]* KUB 15.15 i 4 (NH), KUB 15.20 ii 8 (NH) (*šeš-e-šu-u-wa[-]* or *šeš-e-šu-u-aš(-)x?*).

part. sg. com. nom. *ša-ša-an-za* KUB 33.76:7 (NS), **acc.** *ša-ša-an-da-an* KUB 33.10 obv. 7 (OH/MS), KUB 33.34 obv.? 1 (pre-NH/NS), *ša-ša-an-da-n(a)* KBo 8.69:4 (NS); cf. the derived noun *šašant-*.

imperf. pres. sg. 1 *šeš-eš-ke-mi* KBo 26.128:6 (MS); **sg. 3** *šeš-eš-ke-ez-zi* KBo 6.26 iii 49, iv 26 (OH/NS), KBo 20.88 i 12 (MS); **pl. 3** *šeš-eš-kán-zi* KUB 29.35 iv 6, 7 (OS), KBo 6.26 iii 46, 48 (OH/NS), KUB 29.34 iv 25, 26 (OH/NS).

pret. sg. 3 *šeš-eš-ke-et* KUB 24.8 i 26, 30 (pre-NH/NS), *šeš-eš-ke-et* KUB 29.1 i 29 (OH/NS).

imp. sg. 2 *šeš-e-eš-ke* KUB 33.8 iii 19 (OH/NS), *šeš-eš-ke* KUB 24.8 ii 8 (pre-NH/NS), KUB 24.7 iv 46 (NS); **sg. 3** *šeš-eš-ke-e-ed-du* KUB 13.1 i 27 (MH/MS).

mid. pres. sg. 3 *šeš-e-eš-ki-ti₉-t[a(-)]* ... KUB 51.18 obv. 2 (NS), *šeš-eš-ke-et-ta-ri* KUB 32.123 i 28 (NS); **pl. 3** *šeš-eš-kán-ta-ri* KBo 12.103 obv. 8 (ENS); **imp. sg. 2** *šeš-eš-ki-ia-aš-šu-ti* KBo 3.16 rev. 9 (NS), *šeš-eš-ki-aš-šu-ti* KBo 3.18 rev. 13 (NS).

verbal subst. nom.-acc. *šeš-eš-ki-ia-u-wa-ar* KBo 13.1 i 42 (NS), KUB 3.94 ii (12)(NS).

supinum *šeš-eš-ke-u-wa-an* KBo 44.238:3.

double and triple imperf. pres. sg. 3 *šeš-eš-ke-eš₁₅-ke-ez-zi* KUB 18.34 obv. 9 (NH), *šeš-eš-ke-eš-ke-ez-zi* KUB 55.21 vi 3; **pl. 3** *šeš-eš-ke-eš₁₅-kán-zi* KUB 29.45 i 10 (MH/MS), KUB 29.50 i 36 (MH/MS), *šeš-eš-keš-ke-š₁-kán-zi* KUB 16.16 obv. 27 (NH), *šeš-eš-ke-eš₁₅-kán-zi* KUB 14.11 iv 17 (Murš. II).

pret. sg. 1 *šeš-eš-ke-iš-ke-nu-un* KUB 12.31 rev. 9 (Murš. II), *šeš-eš-ke-eš-ke-nu-un* KBo 4.2 iv 31 (Murš. II); **sg. 3** *šeš-eš-ke-eš-ke-et* KUB 16.83 obv. 28 (NS), *šeš-eš-ke-eš₁₅-ke-et* KUB 16.16 rev. 19 (NH).

supinum [*šeš-eš-k*]-*eš₁₅-ke-u-wa-an* KBo 3.16 rev. 12 (NS).

(Sum.) *NÁ* = (Sum. pronunciation) *ki.iš.na* = (Akk.) *ša!-la-lu-u* = (Hitt.) *šeš-eš-ki-ya-u-[ar]* KUB 3.94 ii 12; (Sum.) IGI LIB.A.KÚR = (Akk.) *lā šalālu* = (Hitt.) *UL šeš-eš-ki-ia-u-wa-ar* KBo 13.1 i 42.

The root vocalism of *š.* is consistently spelled *šeš-/šeš-e-* with an Ablaut *ša-/ša-a-*; for the occasional spelling *šeš-iš-* s. GrHL §1.62. *š.* conjugates like *epp-/app-* see GrHL §§12.3. The form *ši-iš-ki-ia-u-wa-ar* KUB 55.21 vi 5 (fest., NS), so read by Únal, BiOr.

44:481 ("his sleeping," cf. also Mouton, JANER 3:78) is therefore more likely to be read *mar-ši-iš-ki-ia-u-wa-ar* "desecration, profanization": ("[...] on the bed they lay out the priest in the courtyard of the Sungoddess of the Earth and there he will spend the night" §) [*išhiül=ma=šši ki / [kiš]a(?)ru mar-ši-iš-ki-ia-u-wa-ar ā[ra] / [az]zikkizzi=za* "Let the following [app]ly(?) to him as a [re]gulation: a profanization is per[mitted] (and) he can eat (but he will not break [bread] before the Sungoddess [of the Earth])"] KUB 55.21 vi 4-6 (fest., NS) □ for the demonstrative *kī* following its head noun see GrHL §18.23.

1. to rest, sleep, spend the night, stay (overnight)
— **a. to rest, sleep** — **1'** without local adv.: *takku=kan antuwaḥḥaš* ^{GIŠ}*NÁ-aš šeš-eš-zi* "If a man sleeps in bed (and saliva flows down his right cheek)" KUB 29.9 i 9-10 ("If a city..." omens, OH/NS), ed. Güterbock, AfO 18:79, cf. also 13-15, 22-24; ("A child died [...], and he/she did not subsequently burn the bed on which(?) it died") *nu=war=aš=kan¹ apētaš=pat* ^{GIŠ}*NÁ-aš šeš-eš-ke-eš-ke-et* "but he/she had been sleeping in that very bed (and then went into the temple)" KUB 16.83 obv. 28 (oracle question, NH), tr. Beal, FsPopko 21; *nu=wa=kan ḥaḥḥallaš šašti* UH₇-*aš šeš-eš-d[u]* "Let the sorcerer rest on a bed of underbrush" VBoT 111 iii 12 (Zuwi's rit., NS), tr. Mouton, JANER 3:86; (The missing Telipinu, having been found and awakened by the bee, says:) *ūk=wa=zza=an [(šānu)n nu šešu)n šumeš=a=wa=mu ša-ša-an-da-an [kuwat aranutten nu=wa=mu] šāntan kuwat memanutten* "I was sullen, I was [sleeping. Why did] you (o gods) [make me get up] (when I was) sleeping? Why did you make [me] talk (when I was) sullen?" KUB 33.10 ii 6-8 (Tel.myth, OH/MS), w. dupl. KUB 33.9 ii 13 (OH/NS), ed. Otten, Tel. 32f., Mazoyer, Télipinu 61, 86, *šā(y)e-, šāi-* A a 1' a', translit. Myth 45, tr. Hittite Myths 20, cf. KUB 33.34 obv. 1 (missing Stormgod myth); for other deities cf. KBo 20.107 + KBo 23.50 iii 19-20, ed. *miu-* A a 3'; ("And we carry the eagle out to the portico(?))" *ta ša-šu-e-ni* "And we spend the night (there). (§ But when in the morning the king has not yet g[one(?)] outside ...)" KBo 17.1 + KBo 25.3 ii 29 (rit., OS), ed. StBoT 8:26f. (without the join and therefore with different restoration), translit. StBoT 25:8; ("He will strike (the towns of) Aštigurqa and Pišḥapuwaišša") [*š*]-*eš-zi=ma* ^{URU}*Kapapaḥša [l]ukatti=ma* ^{URU}*Takkuptan takšuli dāi* "and he will [sp]end the night in Kapapaḥša. Then in the [m]orning he will make peace with Takkupta" KUB 40.106 ii? 3-4 (military oracle question, NH), ed. Klengel, MIO 8:15f.; *apēz=ma=aš* ^{URU}*Hinariwanda šeš-eš-ta* "and from there he (i.e., Šuppiluliuma, went and)

spent the night in (the town of) Ĥinariwanda (and the country of Ĥinariwanda and (the town of) Iwatallišša he burned down)” *apēz=ma=aš* ^{URU}Šapidduwa *še-eš-ta* “and from there he (went and) spent the night in Šapidduwa” KUB 19.13 i 36, 38 (DŠ, Murš. II), ed. Güterbock, JCS 10:110, GestaSupp 133, 138f.; (“and my father fought the enemy ...”) *n=aš* EGIR-*pa* INA ^{URU}Ti^lw^lanzana *ša-ša-an-[na ú-/pa-(it)] nu ABU=YA INA ^{URU}Tiwanzana *še-eš-ta* [*luk(katti=ma=kan)*] ... “He re[turned] to Tiwanzana [to] spend the night and my father spent the night in Tiwanzana. Then in the [mor]ning ...” KUB 19.18 i 20-21 (DŠ, Murš. II), w. dupl. KBo 14.3 iv 24-26, ed. Güterbock, JCS 10:76, GestaSupp 21, 34f.; *namma=aš=kan* ANA BĀD KARAŠ ŠĀ ABI ^qUTU-ŠĪ *še-eš-zi* “Then he will spend the night in the fortified camp of the father of His Majesty, (but in the morning he will strike GN)” KUB 22.25 obv. 29 (oracle question, NH), ed. von Schuler, Kaššäer 178f., cf. also rev. 24; *ša-ša-an[-(na=ma)] LUGAL-uš* IN]A ^{URU}Arinna *paizzi* “[The king] goes [t]o Arinna to spend the night (but the queen goes to the queen’s chambers in Ĥattuša. § In the morning ...)” KBo 10.20 ii 2-3 (ANDAĤŠUM fest. outline, NS), w. dupl. KUB 44.39 ii 9-10 (NS), ed. Güterbock, JNES 19:81, 85; (“If the ‘lord-of-the-house’ wishes, he drives that day into Kuliwišna and bathes (there) but if he does not wish to do so”) *n=aš še-eš-zi kuwapi nu=za=kan apiya=pat warpzi* “he will bathe right there, where he spends the night (and then the next morning he will drive into Kuliwišna)” KBo 15.34 ii 19-20 (rit. for the Stormgod of Kuliwišna, MH/NS), ed. Eothen 6:48f.; (If a priest lies down with (-*za kattan* š. see below 3 b) a woman, let him do so, then when the sun is not yet up, let him quickly bathe) [*n=aš* INA É.DINGIR-LIM *še-e-šu-u-an-zi* (var. [...]*u-wa-an-z[i]*) *h[ūd(a)k š]arā uiddu ... nu 1-aš 1-aš* INA É.DINGIR-LIM *šarā še-e-šu-u-wa-an-zi* (var. *še-šu-u-wa-an-zi*) *lē=pat karštari* “Let him qui[ckly] come up to spend the (rest of the) night in the temple ... Do not let them each and everyone neglect to spend the night up in the temple” KUB 13.4 iii 2, 5-6 (instr. for temple personnel, pre-NH/NS), w. dupl. Hulin, AnSt 20:156:1, 5-6, ed. Chrest. 156f., Süel, Direktif Metni 54f., McMahon, CoS 1:219, cf. KUB 13.4 iii 30; [...(?)] ANA ^{GIŠ}NÁ ^{LÚ}SANGA *taknaš* ^qUTU-*aš* ^Éhēli *išparranzi n=aš apiya še-eš-ke-eš-ke-ez-zi* “[...] on the bed they lay out the priest in the courtyard of Sungoddess of the Earth, and he goes there to spend*

the night” KUB 55.21 vi 1-3 (rit., NS), ed. Ünal, BiOr 44:481 (differently), Mouton, JANER 3:78 (differently).

2' w. local adv. — a' w. *anda* (ŠĀ): *n=aš=kan* ŠĀ URU-LIM *še-eš-du* “Let him spend the night within the city,” (but he must leave before dawn) KUB 9.15 ii 16 (rit., NH), cf. *luk(k)-A a, nawi a 1' c'*; (An Old Woman ties strings of red wool on to the king and queen and in several parts of the palace) GE₆-*antaz<aš>=ma=aš=kan anda=pat še-eš-zi* “She then spends the night right there. (§ In the morning ...)” KBo 4.2 i 37 (Ĥuwarlu’s rit., pre-NH/NS), ed. THeth. 25:24f. □ for the emendation see Bawanypeck, THeth. 25:24; theoretically a parsing *=aš=šmaš=* (“she spends the night on them”) is possible but the usual order of the clitics (cf. Hoffner, FsGüterbock² 93f., GrHL §30.19) pleads against this; *n=aš=kan anda apiya še-eš-zi* “He spends the night in there” KBo 22.235 rev. 11 (NS).

b' w. *katta*: (“When they are done making figurines of wax ... he goes down to the river”) *n=aš=kan* GE₆-*anti* ^l*katta še-eš-z[i]* “and at night he sleeps (there) with (them)” KUB 24.9 iv 8 (rit. of Alli, MH/NS), ed. THeth. 2:52f. (l. 20), Götze, ArOr. 5:7 (“er bleibt ... dort”).

c' w. *kattan*: (“Under heaven you (i.e., trees) grew green”) UR.MAĤ-*aš kattan še-eš-ke-et* UG.TUR-*aš=šmaš kattan še-eš-ke-et* “The lion was resting under (you), the panther(?) was resting under you” KUB 29.1 i 28-29 (new palace rit., OH/NS), ed. Marazzi, VO 5:150f. (“veniva ad accovacciarsi,” lit. “dormire” ... “veniva ad addormentarsi”), Kellerman, Diss. 11, 26 (“couchait dessous”), Oettinger, Sprachkontakt 462f. (“hat ... an euch geschlafen”), tr. Goetze, ANET 357 (“rested beneath”).

d' w. *tapuš?*: [*takku*] ^dSÎN *tapuš še-ēš-zi* “if the moon rests on (its) side(?)” KBo 13.20:7 (lunar omen, NS), ed. DBH 12:35f.

3' verbal noun *šešuwar*: *wantimaš=ma kuiš* KALAG.GA=*ya wanteškizzi n=an=kan še-šu-wa-aš* É.ŠĀ-*naš parā udandu* “Let them bring out of the bedroom (lit. inner room of sleeping) also the lightning bolt which is frightfully flashing” KUB 36.12 iii 11-13 (Ullik, IIB, NS), ed. JCS 6:14-17, tr. Hittite Myths² 61; [(š)]*e-e-šu-[wa-aš p(e)]di* “place of sleeping” KUB 36.72 iii 4 (Gilg., NS), w. dupl. KBo 10.47g iii 1 (NS), see Neu, GsKronasser 136.

b. stay overnight (of animates) — 1' without local adverb: *nu=šši kuwapi āššu n=aš apiya še-eš-zi PĀNI* ^d*IŠTAR.LÍL=ma eša* ^{LÚ.MEŠ}*NAR* ^{LÚ.MEŠ}*AZU=ya GE₆-an laknuwanzi* “Wherever it pleases him (i.e., the king), there he stays overnight while he sits before *IŠTAR* of the Field. The singers and exorcists stay active through the night” KUB 27.1 iv 48-50 (fest. for *IŠTAR*. LÍL of Šamuha, NH), ed. Lebrun, Samuha 85, 94, cf. also *laknu-7*.

2' (w. local adv.) — **a'** w. *anda* (ŠÀ): (“If Your Majesty, my lord, were to send some commander, the enemy would not do damage in the land”) *ammug=a=kan ŠA KASKAL GÍD.DA* ^{LÚ.MEŠ}*NÍ.ZU-TIM* ^{HUR.SAG}*Ḫapidduni anda ša-ša-an-na pēšikimi* “For my part, I am sending long-distance scouts to stay overnight on Mt. Ḫapidduni” HKM 46:18-21 (letter, MH/MS), ed. Alp, HBM 202f., Letters no. 48 □ whether *anda* is really a local adv. w. š. or a postposition w. Ḫapidduni remains unclear.

b' w. *appan*: (“Let the lookouts who [held] the to[w]ers [during the day] go up to the city and lock the gates and postern[s] and let them throw the bolts. Let them arrange [troops] behind the posterns”) [*n=aš* (ANA KÁ.GAL-TIM)] *EGIR-an še-eš-ke-e-ed-du* “Let (the troops) stay overnight behind the gate” KUB 13.1 i 27 (*BĒL MADG.* instr., MH/MS), w. dupl. KUB 40.57 i 13 (NS), ed. THeth. 20:256 n. 966, StMed. 14:80f., tr. McMahon, CoS 1:222.

c' w. *peran* (PĀNI): *nu=kan INA* ^{URU}*Kaštariy[apa] paššūi peran [GAM-t]a(?) še-eš-zi* “He will stay overnight in Kaštariy[apa] dow[n] in front of the cliff” KUB 22.25 obv. 14-15 (oracle question, NH), ed. Kaššäer 176f. (reading “*peran[=m]a?*”), *paššu- a*; (“When it becomes night-time, he sets up the lamps, pulls the temple-(doors) closed”) ^{LÚ}*SANGA=ma=kan* ^{LÚ}*ḪAL=ya [(P)]ĀNI KÁ-aš še-ša-an-zi* “The priest and exorcist stay overnight before the door” KUB 31.113:16-17 (instr.?, NS) w. dupl. KUB 57.36 obv.? 4, ed. KN 130f., *peran* 1 c 2' f'; unclear KUB 10.95 iii? 14 (fest. frag., NS).

d' w. *šer* (UGU): *UGU=kan kuit še-eš-[m]i* “Concerning the fact that I will be staying overnight up there (i.e., on Mt. Ḫaḫarwa), (will it be okay for the person of My Majesty, and will we have nothing to fear for it?)” KUB 5.1 i 101 (military oracle question, NH), ed. THeth 4:48f.; cf. UGU *še-šu-wa-ar* KUB 5.1 i 98; *nu INA É.GAL-LIM kuiēš šer še-e-ša-an-zi* “Those who stay

overnight up in the palace” (step forward and the gatekeeper calls them out by title in Hattic) KBo 5.11 i 5 (instr. for the gatekeeper, MH?/NS); cf. DUB.1.KAM *šer še-e-šu-wa-aš* (var. *še-e-šu-u-wa-aš*) “First tablet of staying overnight up above” KBo 5.11 iv 26, w. dupl. KUB 26.28 iv 11 (NS).

c. stay overnight (of inanimates) — 1' without local adverb: (“In the morning the hunting bag comes from Tawiniya”) [*(n=aš)* ^{UR}U^U*Ḫiyašna še-eš-zi* “It stays overnight in Ḫiyašna. (The king ... § In the morning they announce the hunting bag)” KUB 30.39 obv. 22 (*ANDAḪŠUM* fest. outline, NS), w. dupl. KBo 10.20 i 29, ed. Güterbock, JNES 19:81, 85 (“stays over night”); (“They keep the tables in place. They cover (them) with linen”) *pēdi=pat še-e-eš-zi* “(Everything?) stays overnight on the spot. (The king and queen are finished and they close up for the night)” KBo 19.128 vi 29 (fest., NS), ed. StBoT 13:16f. (“bleibt”); *nu šuppa PĀNI DINGIR-LIM še-eš-zi* “The meat stays overnight in front of the deity. (In the morning they pick it up and eat it)” KUB 7.1 i 17 (rit. of Ayatarša, pre-NH/NS), ed. Kronasser, Die Sprache 7:143f. (“bleiben ... (über Nacht) liegen”) □ the meat (*šuppa*) refers back to the sheep's meat mentioned ibid. i 9-14. For the homophonous *šuppa* š. as a form of incubation s. below 4.

2' w. *kattan* (ŠAPAL, ANA ŠAPAL): *n=at GE₆-ti* ^{GIŠ}*NÁ-aš kattan še-e[(š-zi)]* “They (i.e., the figurines and bowls) stay overnight under the bed” KUB 24.10 ii 24 (Alli's rit., MH/NS), w. dupl. KUB 41.1 iii 7 (NS); (The exorcist arranges ritual implements under the ritual patron's bed) *n=at=ši ŠAPAL* ^{GIŠ}*NÁ še-eš-zi* “and they stay overnight under his bed” VBoT 24 i 21 (Anniwiyani's rit., MH/NS), ed. Chrest. 106f., cf. also Mouton, JANER 3:85; (They place the box under the stars ...) *n=at MUL.ḪI.A-aš kattan še-eš-zi* “It stays overnight under the stars” KUB 7.1 ii 24 (Wattiti's rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:149, 151 (“bleibt ... stehen”); *nu widār ANA ŠAPAL MUL.ḪI.A še-eš-zi* “The waters stay overnight under the stars” KBo 5.2 ii 28 (Ammiḫatna's rit., NS).

d. to rest, i.e., to remain motionless/inactive: *lamni(y)=aš še-eš-zi* “it (i.e., a *kalwešni*-plant?) rests for a moment (and (then) starts swaying to the right)” KBo 10.24 iii 9-10 (KILAM-fest., OH/NS), translit. StBoT 28:18, tr. StBoT 27:61 n. 29 (differs).

2. to go to sleep, lie down (post-OH, w. -za) — **a.** to go to sleep — **1'** without local adverb: *nu=šmaš=kan* GE₆-an *hūmandan* [...] / [...] *azzikkanzi še-eš-ke-eš₁₅-kán-zi=ya=at=za* “They (i.e., horses) eat [...] all night long and go to sleep” KUB 29.45 i 9-10 (hipp., MH/MS), ed. Hipp.heth. 170f.; (“The table from which I used to eat, the cup from which I used to drink”) *šašti=ya=zza=kan kuedani še-eš-ke-eš-ke-nu-un* (var. -*ki-iš*-) “and the bed on which I used to go to sleep, (the basin from which I used to wash myself, these were not sent to the deity)” KBo 4.2 iv 30-31 (aphasia of Murš. II), w. dupl. KUB 12.31 rev. 9, ed. MSpr. 10f. (rev. 18), Lebrun, Hethitica 6:107, 111, tr. van den Hout, FsLebrun 363; *nu=ššan iyahhut* GIŠ₁ *šaḥiṣ* GIŠ₂ *happ[uriyaš] šašza=tiš nu=za=kan še-eš-ke¹* “Go on (it)! *šaḥi*- and *happ[uriya]*-woods are your bed. Lie down on (it)” KUB 33.8 iii 18-19 (Tel.myth, second vers. OH/NS), ed. (TÜG) *šašt(a)-2 h*, (GIŠ) *šaḥi(š)-*, translit. Myth. 44; (They spread a bed for the ritual patron) *nu=za BĒL SÍSKUR še-eš-zi* “The ritual patron lies down ((to see) if in a dream he will see the deity ...)” KUB 7.5 iv 1 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:276, 279; [(*maḥḥan=ma=at*)]=*za ninkanzi [n]=at=za še-ša-an-zi* (var. *še-eš-ká[n-zi]*) “When they have drunk their fill they go to sleep” KBo 29.206 + KUB 32.123 iv 46 (rit. from Ištanuwa, NS), w. dupl. KUB 55.65 iv 45 (NS), translit. StBoT 30:315; [(*GIM-an=m*)]*a=kan LÚ^dU arahza ašš[(anuzzi nu=za) apiy]a=pat še-eš-zi* “When the man of the Stormgod has made arrangements outside, he will go to sleep right [ther]e. (Afterwards they [sweep?] the house(s) and floors(?) and then ... § When in the morning ...)” KUB 46.56 obv.? 19-20 (rit., NS), w. dupl. KUB 7.13 obv. 33 (NS). For exx. w. encl. pron. or mid. see below 4.

2' w. local adverb — **a'** w. *katta*: ^m*Impākruš šašti* *pait n=aš=za* ¹*kat?-ta?* *še?l-eš-ta* “Impakru went to bed and lay down” KUB 36.67 ii 24 (Gurparanzaḫu, NS), ed. Güterbock, ZA 44:86f. (“schief ein”), Pecchioli Daddi, FsFronzaroli 478, 480 (“lay down”), tr. Haas, Heth.Lit. 218 (“schief”); (“Thus spoke the priest of Zinduḫeš”:) *GIM-an=wa=za GAM-ta še-eš-šu-un* “When I lay down, (a ... sprang up and I was afraid and sprang up)” KUB 52.91 ii 3-7 (oracle question, NH), ed. Soysal, JANER 4:76, cf. Ššardi- A: (“Take this child, go into the bedroom (lit. inner chamber)”) *nu=za=kan INA* GIŠ₁ *NÁ-aš GAM še-eš-ke ... [nu=za=k]an* GIŠ₂ *NÁ-aš GAM še-eš-t[a]* “Lie down in the bed, (and scream so that the

whole town will hear and they will say as follows: ‘the fisherman’s wife has borne a son’)... She lay down in the bed” KUB 24.7 iv 45-46, 54 (myth, NS), ed. Friedrich, ZA 49:232f. (“lege dich auf dem Bette nieder”), tr. Hittite Myths² 87 (“lie down ... lay down”); *n=aš=za ITTI^m Appu waššanza še-eš-ke-et* “She (i.e., Appu’s childless wife) lay down with Appu, fully dressed” KUB 24.8 i 30 (Appu, pre-NH/NS), ed. StBoT 14:6f., Melchert, ICH 3:415, tr. Hittite Myths² 83, LMI 168; ^d*E[nkiduš=za] ANA^d Gilgameš peran kat¹ ta še-eš¹-ta* “E[nkidu] lay down in front of Gilgameš” KUB 8.48 i 16-17, ed. Friedrich, ZA 39:18f., translit. Myth. 132, tr. Beckman in Foster, Gilgameš 163.

b' w. *peran* (PĀNI): (“When it becomes night”) *nu=za BĒL SÍSKUR* GIŠ₁ [BA]NŠUR=*pat peran še-eš-zi* “The ritual patron goes to sleep in front of that same [ta]ble” KUB 7.5 ii 15 (rit. of Paškuwatti, MH/NS), ed. Hoffner, AuOr 5:274, 278.

b. to lie down (and remain still): *uiz[z]i=ma=za parā tarrū še-eš-zi ... n=aš=za uizzi EGIR-pa paršza še-eš-zi* “Then he proceeds to lie down face-downward (and she holds it (i.e., a sheep) over his back). ... Then he proceeds to lie down backside downward (and she holds the sheep over his breast)” KUB 9.4 ii 25, 29-30 (‘Old Woman’ rit., NH), ed. Beckman, Or. NS 59:38, 46, *paršza* a 1’.

3. to (go to) sleep/bed with, sleep with, i.e., have sexual intercourse with (w. postpos. *katta(n)/ITTI/MAḤAR* — **a.** without -za: [(*takku arauw*)]*aniyaš katta ATHŪ še-eš-kán-zi natta ḥaratar* [(*takku GÉME-aš našma^{MUNUS} KAR.KID-aš kat*)]*ta attas U DUMU=ŠU še-eš-kán-zi* [(*UL ḥ*)]*arātar* “If brothers are sleeping with (the same) free-woman, it is not a crime. If a father and his son are sleeping with a female slave or prostitute, it is not a crime” KUB 29.36 rev. 5-7 + KUB 29.35 iv 6-8 (Law §194, OS), w. dupl. KBo 6.26 iii 45-48 (NS), LH 152f. □ the dupl. KBo 6.26 iii 45 has an acc. *arauwannin* without *katta*; for an acc. w. *katta* see the next quote; *takku arnuwalan [kuiški]* (var. Ø *kuiški*) *katta* (var. *kattan kuiški*) *še-eš-ke-ez-zi anna=ššan nek[a=š(š)ann=(a wenzi)]* “If someone is sleeping with a relocated person and he has intercourse with her mother and h[er] sis[ter], (it is not a crime)” KBo 6.26 iv 25-26 (Law §200A, OH/NS), w. dupl. KUB 13.14 rev. 1-2 (NS), ed. LH 158; *takku LÚ-aš MAḤAR DAM ŠEŠ=ŠU še-eš-ke-ez-zi* (dupl. *še-eš-kán-zi*) “If a man is sleeping with his brother’s wife, (while his brother is still alive)” KBo

6.26 iii 49 (Law §195, OH/NS), w. dupl. KUB 29.37 iv 1 + KUB 29.34 iv 26 (NS), ed. LH 153f.; (Ḫupašiya (says) to Inar) *mā(n)=wa katti=ti še-eš-m[i n]u=wa uwami kardiaš=taš iyami* *!n=aš katti!=ši še-eš-ta* “‘If I may sleep with you, I will proceed to do your heart’s desire.’ He slept with her” KBo 3.7 i 25-26 (Illuy., OH/NS), ed. Beckman, JANES 14:13, 18; *nu=war=at ITTI LÚ.MEŠ KUR Arzauwa še-eš-keš-ke-!eš!-kán-zi* “‘(The dammara-women) are sleeping with the men of Arzawa,” (and afterwards they are called to the temple but they do not bathe themselves or clean their garments) KUB 16.16 obv. 26-27 (oracle question, NH), ed. van den Hout, Purity 140f. □ although the second EŠ sign in *šeškeškešanzi* looks damaged it is unclear if this was part of an attempt to correct a possible scribal error of a triple -ške-formation.

b. w. -za: *nu=za* (dupl. ITTI) *DAM=KA āššu šaštan še-eš-ke* “Go to bed well with your wife in bed” KUB 24.8 ii 8-9 (Appu, pre-NH/NS), w. dupl. KUB 36.59 i 6-7, ed. StBoT 14:6f., tr. Hittite Myths² 83, LMI 168f. □ for the figura etymologica see *šaš(a)*- 1 a; (“If an urge for a woman bothers someone”) *n=aš=za MUNUS-nī GAM-an še-eš-du* “Let him go to bed with a woman” KUB 13.4 ii 77 (instr. for temple officials, pre-NH/NS), ed. THeth 26:55, 77, Süel, Direktif Metni 52f., tr. McMahon, CoS 1:219; *mān=ma=za ITTI MUNUS-TI kuiš še-eš-zi* “But if someone (i.e., a priest) goes to bed with a woman (... let him most definitely wash)” KUB 13.4 iii 74 (instr. for temple officials, pre-NH/NS), ed. THeth 26:62, 81, Süel, Direktif Metni 70f., tr. McMahon, CoS 1:220, cf. ibid. iii 68; (“Elkunirša and his wife arrived at her bed”) *nu=šmaš=at katta še-e-š[e-er]* “and [they] went to bed with each other” KUB 36.37 ii 8-9 (myth of Elkunirša, NS), ed. Otten, MIO 1:142f., Trabazo, TextosRel. 152f. (“dormi[eron] juntos”), tr. Hittite Myths² 91, Beckman, CoS 1:149, Haas, HethLit. 215 (“[sie] schlief[en] miteinander”); (“Ašertu sent her girls to me (with the message)”:) *eḫu=wa=mu=za katta še-e-e[š]* “Come, go to bed with me” KUB 36.35 i 10 (Ašertu myth, NS), ed. Otten, MIO 126f., Trabazo, TextosRel. 146f. (“acuéstate conmigo!”), tr. Hittite Myths² 91, Beckman, CoS 1:149, Haas, HethLit. 215 (“Schlafe mit mir!”); *n=aš=za=aš^{NA}p[eruni]* *!kattan še-eš-ta* *!nu=šši=kan LÚ-natar and[an ... n=a]n=za=an=kan 5-ŠU dāš [namma?=an=z]a=an=kan 10-ŠU dāš* “(Kumarbi) slept with the r[ock]. [He inserted(?)] his manhood int[o] (her). He took her five times. [Then?] he took her ten times” KUB 33.98 + KUB 36.8 i

17-20 (Ullik. I), ed. Güterbock, JCS 5:148f., tr. Hittite Myths² 57, LMI 151 (“egli giacque con la roc[cia]”).

4. *šuppa š.* “to lie down in a ritually pure way (or: on a ritually pure bed),” i.e., for incubation (w. -za, encl. pron. or mid.): (“(The reason for the plague) let me see through a dream, or let it be ascertained by oracle, or let an ecstatic speak it”) *našma ANA [(LÚ.MEŠ SANGA kuit ḫūman)]daš watarnahḫun n=at=š(a)maš* (dupls. *n=at=za*) *šuppaya* (dupls. *šuppa*) *še-eš-k[(e-eš₁₅-kán-zi)]* (dupl. B: *še-eš-ke-<eš₁₅->kán-zi*) “or because (or: with respect to what) I commanded all the priests, they shall lie down in a ritually pure way (i.e., let it be known by incubation)” KUB 14.8 rev. 43-44 (PP2), w. dupls. KUB 14.11 iv 15-17 (= B), KUB 14.10 iv 12-14, ed. Götz, KIF 1:218f. (differently), Lebrun, Hymnes 209, 215, Trabazo, TextosRel. 328f., tr. Beckman, CoS 1:159, van den Hout in Chavalas, ANE 266; (“Ištar said to him (i.e., Naram-Sin): ‘Go consecrate yourself’”) *[šup]piyaš^{GIŠ}NÁ-aš še-eš-ki-ya-aḫ-ḫu-ut* (var. *!še!-eš-ki-aḫ-ḫu-ti*) ... *šuppayaš^{GIŠ}NÁ-aš [še-eš-k]e-eš₁₅-ke-u-wa-an dāiš* “Lie down on a ritually pure bed. ... (Naram-Sin consecrated himself) and began to [lie down] on a ritually [pur]e bed” KBo 3.16 rev. 9, 11-12 (Naram-Sin legend, NS), w. dupl. KBo 3.18 rev. 13 (NS), ed. Güterbock, ZA 44:56f.; frag. *šuppa še-e-šu-u-w[a-o-x[...]]* KUB 15.15 i 4 (vow, NH), ed. de Roos, Votive 171f. (“sleeping in a clean (bed)”), and [...] *ANA INIM MUNUS^{SUḪUR.LAL} šuppa še-e-šu-u-w[a?]-...* KUB 15.20 ii? 8 (vow, NH), ed. de Roos, Votive 179f.

5. unclear: -za *šer katta(n) šeš-*: (“The temple personnel reported that someone or something entered the temple”) *[^{TÚG?}šaš]tan(?)[=wa=za]=kan DUMU-RU šer GAM še-eš-ta* “A/The child(?) lay down on top of(?) [the be]d” KUB 16.42 obv. 32-33 (oracle question, NH); *DAM^mZulkiya=ma=wa=za=kan x[...] ŠA É.GAL kal²lariyaš kē(-)... DUMU.NITA šer GAM še-eš-ta* “The wife of Zulkiya [...] because of(?) th[ese(?)] inauspicious [...] of the palace lay down on account of(?) (her?) child” KUB 18.9 iii 4 (oracle question, NH) □ it remains unclear if the particle sequence *=za=kan* in l. 2 belongs with *š.*; (“And the very matter of the taboo which [...]”) *LÚ^{GIŠ}BANŠUR MUNUS Ú.ḪÚB=wa=[za=kan!][...] šer GAM še-eš-ta* “the waiter (and?) the deaf woman lay down on account of(?) [...]” KUB 18.40 rev. 10-11 (oracle question, NH); cf. likewise in broken context [...]x *šer GAM še-eš-ta*

KBo 50.2 obv.? 7 (Anum-Herwa, OH/NS), translit. Otten, StBoT 17:66, Soysal, ZA 95:126. For $\neq za = kan \text{ } \check{s}er \text{ } katta(n) \check{s}.$ as possibly a kind of incubation see Soysal, ZA 95:128 n. 10.

The basic stem $\check{s}.$ has the stative value “to be asleep, rest, stay overnight, remain still” at all periods. Originally, the actional sense “to fall asleep, go to sleep” was expressed by *šupp-* (q.v., and see Barton, Sprache 31:18 and 28-32). Beginning in MH, this sense was productively expressed by *-za* plus $\check{s}.$ (cf. Tischler, HEG S/2: 1005, following already Götze, ArOr 5.5-7). For this innovative “transformative” use of *-za* compare that with *eš-* “sit” (see Boley, *-za* 73-76, GrHL §28.26, 30-31, where $\check{s}.$ needs to be added). The actional sense “go to sleep” could also be expressed by use of the marked imperfective stem *šeške-* (see GrHL §24.18). It is likely that this usage is already OH and that it gradually gave way to that of *-za* plus $\check{s}.$ Examples of *-za* plus *šeške-* in NS copies of older texts would then represent conflation of the older and later usages (KUB 24.8 i 30 (2 a 2' a') and KUB 33.8 iii 18-19 (2 a 1')). However, without an assured OS example the precise chronology of the use of *šeške-* to mean “go to sleep, lie down to rest” remains uncertain.

Sommer, Heth. 2 (1922) 25 n. 1 (“ruhen (bleiben), übernachten, (be)schlafen”); Ehelolf, OLZ 29 (1926) 988 (*šeš-* = *šešd-* > *šašta-*); Götze, KIF 1 (1930) 233f.; Götze/Pedersen, MSpr (1934) 66f. (“liegen, schlafen, liegen bleiben”); Neu, StBoT 5 (1968) 155; Oettinger, Stammbildung (1979) 18f., 116, Rieken, StBoT 44 (1999) 131, Tischler, HEG S (2006) 1005-1008.

Cf. *šašnu-*, (TUG) *šašt(a)-*, *šupp-*, *šuppariya-*.

šeša- A n.; (body part of an animal, tail(?)); from MS?.†

sg. acc. *še-e-ša-an* KBo 30.69 iii 17 (NS), *še-e-ša-a-an-n(a)* KBo 11.10 iii 5 (MH/NS), *še-ša-an-n(a)* KBo 11.72 ii 44 (MS?).

[*n*]u LÚ.MEŠ GIŠBANŠUR *hantezzi tianzi* [GA]L? LÚ.MEŠ MUḪALDIM *ma* GUD-aš *še-e-ša-an tianzi* “Waiters place the first (dish on the table), while the [chie]f(?) of the cooks places(!) the $\check{s}.$ of an ox” KBo 30.69 iii 16-17 (ANDAḪŠUM fest., NS), ed. Kloekhorst, EDHIL 747f., translit. DBH 2:97 □ the *-ma* in the second sentence forbids restoring [*n*]u in iii 17 (contra DBH 2:97); it seems better to read [GA]L and to see the second *tianzi* as a perseveration mistake; (“They take the meat of three sheep. The liver, [heart (and)] kidneys they cook over an [open f]lame. They

bring nine thick-breads, oil-cakes [...] and sacrifice them down into (the hole) but they cook the meat”) [...] GİR.ḪI.A *še-ša-an-n=a* (var. *še-e-ša-a-an-n=a*) UL *peššianzi n=a at ḫa[tešni* (var. *pattešni*)] *šer tianzi* “They do not throw away the feet and the $\check{s}.$ but they place them over the hole” KBo 11.72 ii 44-45 (rit. for the netherworld, MS?), w. dupl. KBo 11.10 iii 5-6 (NS), ed. Popko, CTH 447:26, 36 (“Haut (oder: Schwänze?)”), Kloekhorst, EDHIL 748 (no tr.).

Rieken, StBoT 44 (1999) 75 (perhaps related to *šišai-* “Gebiß” or “Tatze, Pranke”), Kloekhorst, EDHIL (2008) 747f. (body part of a cow).

Cf. (UZU) *šišai-*.

(GIŠ)šeša- B, šešan- n.; com. and neut.; 1. fruit, 2. fruit tree; wr. syll. and (GIŠ)INBU; from OS.

nom. *še-e-[ša-aš]* HT 42 rev. 15 (NS), *še-ša-aš* RS 25.421:42 (Ugar. 5:445).

acc. *še-e-ša-an* KUB 44.55 rev. 9 (NS), *IN-BA-AM* KBo 20.5 rev.? 8 (OS), KBo 21.68 i 6 (OS), KUB 20.11 ii 5 (OH/MS), *GIŠIN-BA-AM* KBo 6.11 i 16 (OH/NS), KBo 21.68 i 6, *IN-BA* KUB 15.34 iii 44 (MH/MS), *IN-BU* KUB 29.4 iii 53 (NH), KUB 54.35 rev.? 6 (NS), *IN-BI* KBo 5.1 iii 45 (NS), *GIŠIN-BU* KBo 13.62 obv. 9 (NH), *GIŠIN-BA* KUB 15.34 ii 41 (MH/MS).

d.-l. *še-e-ši[-(-)...]* KUB 44.55 rev. 11 (NS).

gen. *GIŠše-e-ša-na-aš* KUB 24.2 rev. 14 (Murš. II), *GIŠše!-e-ša-an-na-aš* KUB 24.1 iv 12 (Murš. II), *ŠA IN-BI* KUB 15.1 iii 16 (NH), *ŠA GIŠIN-BI* KUB 30.24 iii 39 (NS), KUB 45.58 iii 7 (NS), KBo 10.34 i 21 (MH/NS), [*š*]A(?) *IN-BU* KUB 11.13 v 7.

inst. *IŠTU IN-BI* KUB 10.27 i 25 (MH/NS), KUB 35.133 i 28 (NS), *IŠTU GIŠIN-BI* KBo 5.1 ii 36 (NH), KUB 30.24 iii 41 (NS).

pl. collec. acc. *IN-BI*ḪI.A KBo 12.91 i 8 (LNS), KBo 2.3 ii 38 (MH/LNS), KBo 15.24 ii 35, 41, 49, iii 8 (NS), KUB 39.21 i 10 (NS), KBo 55.94 ii 7, *GIŠIN-BI*ḪI.A KUB 15.34 i 38 (MH/MS), KBo 20.129 i 4, 7, 11 (MS), KBo 5.1 ii 35 (NS), KUB 39.7 ii 16 (MH/NS), HT 1 ii 46 (NS), KBo 34.79 ii 10 (NH), *GIŠIN-PA*ḪI.A KUB 47.44:4 (NS).

gen. *ŠA GIŠIN-BI*ḪI.A KUB 39.11 obv. 40 (NS).

d.-l. *ANA GIŠIN-BI*ḪI.A KBo 23.34 rev. 5 (MS).

inst. *IŠTU GIŠIN-BI*ḪI.A KUB 58.37 rt. col. 12 (MS).

unclear: *GIŠIN-BÉ-E* KBo 23.48 i? 4 (NS).

(Akk.) [...]x = (Hitt.) ṽŠA¹ GIŠIMMAR-aš *še-e-[ša-aš]* “fruit of a date-palm” HT 42 rev. 15 (S^a vocab.), ed. MSL 3:2f. (reading *mu-e*[-...]).

[GURUN ZAG].MU = (Sum. pron.) kurum zanku = (Akk.) *inbu ša pāna* MU-ti = (Hitt.) MU.KAM-tiy \neq aš *hantezz[iš]* *še-ša-aš* “She is the first fruit in the year” RS 25.421:41-42 (Ugar. 5:445), ed. Laroche, Ugar. 5:774f.; cf. Civil, JNES 23:2f., Goetze, JCS 22:115.

1. fruit — a. wr. syll.: [o-o h]alkiyaš^{GIŠ}GEŠTIN-aš^{GIŠ}še-e-ša-na-aš (dupl. ^{GIŠ}še!-e-ša-an-na-aš) GUD.ĪA UDU.ĪA ... [(Š)]A EGIR UD-MI miyātar piški “Grant future growth of barley, grapes, fruit, cattle, sheep, ...” KUB 24.2 rev. 14-16 (prayer, Murš. II), w. dupl. KUB 24.1 iv 12-14, ed. Kassian/Yakubovich, FsKošak 431f., 434, 453, Lebrun, Hymnes 184, 187, Kloekhorst, EDHIL 749; nu=kan še-e-ša-an kuit šarra[nzi ... IŠTU? G]AL katta [l]āhuwāi nu¹ PĀN²! [...]x-ta [n²]an=kan še-e-ši [...] “Because they divide up the fruit, [...]” (or: “The fruit that they divide up, [...]”) He/she pours [...] out [from(?) a c]up and [...]s before(?) [...] and [he/she ...-s] it on the fruit” KUB 44.55 rev. 9-11 (rit., NS).

b. wr. w. Akk. INBU — 1' in general: IN-BI^{ĪA} = ya=ššan kuitta parā ANA 1 NINDA SIG dā[i] “And he place[s] (pieces of) fruit, each in turn, on one thin bread” KBo 21.33 i 10 (rit. for the throne of Hebat, MH/MS); nu NINDA EMŠA GA.KIN.AG¹ paršān¹ IN-BA ŠE išhuwai “He scatters sour-dough bread, crumbled cheese, fruit (and) grain” KUB 15.34 iii 44-45 (evocation rit., MH/MS), ed. Haas/Wilhelm, AOATS 3:198f.; IN-BI^{ĪA} = ya=ššan šer išhuwāi “And he scatters fruits over it (i.e., the hearth/brazier)” KUB 15.31 i 24 (evocation rit., MH/NS), ed. Haas/Wilhelm, AOATS 3:150f.; nu=ššan IN-BA-AM šuhhan “Fruit is scattered over (them, i.e., breads, cheese and figs)” KUB 9.28 i 24 (rit., MH/NS); namma^{NINDA} mahhuēllan^{GIŠ}IN-BU = ya ēzzazzi “Furthermore she is eating mahhuēlla-bread and fruit” KBo 13.62 obv. 9 (letter, NH), ed. ^{NINDA} mahhuēli(l)la-, THeth 16:22f.; nu=ššan šeliya [a]nda ŠA^{GIŠ}IN-BI ALAM gulšanzi “On the harvested goods they outline an image (made) of fruit” KUB 30.24 iii 38-41 (funerary rit., NS), ed. šeli-, Kassian et al., Funerary 398f., HTR 64f., HED K 240 (differently); cf. nu ini ŠA^{GIŠ}IN-BI^{ĪA} ēšr[i ...] “That imag[e] (made) of fruit” KUB 39.11 obv. 40 (funerary rit., NS), ed. Kassian et al., Funerary 268f., HTR 68f.; and cf. namma=aš IŠTU IN-BI Ī.NUN = ya gulšanzi “Then they draw (i.e., circumscribe?) them with fruit and ghee” KUB 35.133 i 28 (Ištanuwan rit., NS), translit. StBoT 30:279, LTU 109; (“If it is spr[ing, he(?) cuts] branc[hes that are] fruit bear[ing] (alk[i]štanuš) miyan[duš]), but if it is in the f[all] or [wi]nter”) nu^{GIŠ}alki<š>tānuš huelpit IŠTU IN-BI miyanuzi “he makes the branches (look) fruit-bearing with fresh fruit (i.e., attaches fruit to the empty branches)” KUB 10.27 i 24-26 (fest., MH/NS), ed. Güterbock, Oriens 10:354 s.v. miyanu-, HED M 9 (implausibly different),

translit. ChS 1/3-1:161; [namma] GIŠ-ru IN-BU wašān kuwapi arta ... “[Then], where a tree stands covered (lit. dressed) in(?) fruit, ...” KUB 12.58 iv 15 (Tunnawi's rit., NH), ed. Tunn. 22f.; nu=kan 3^{NINDA} iyattiuš IŠTU IN-BI GA.KIN.AG teyanteš^{NINDA} pullišša = ya ME-i “He/she takes three iyatti-pastries studded(?) (lit. placed) with fruit (and) cheese and one pullišša(i)-bread” KUB 10.91 iii 15-16 (fest., NS), ed. ^{NINDA} pullišša(i)-, AlHeth 165; LÚ.MEŠ^{GIŠ}BANŠUR [l]N-BU tianzi^{LÚ} ALAN.ZU, [Š]A(?) IN-BU INIM.MEŠ memai “The table men place the fruit. The performer speaks the words of the fruit” KUB 11.13 v 6-8 (ANDAḤŠUM fest., NS).

2' measured: 3 PA. IN-BU 1 PA. 3 BÁN Ī.GIŠ 3 BÁN LĀL 3 BÁN AZZA[NNU^{SAR}] 3? BÁN ŠE.GIŠ.Ī 50? NU.LUḪ.ĪA EN KUR^{URU} Zallara [M]U-tili ANA^{dU} URU^{URU} Halab^{URU} Zallaraza pešker “Yearly the lord(s) of Zallara used(pl.) to give from Zallara three PARĪSU-measures of fruit, one PARĪSU-measure three SŪTU of vegetable oil, three SŪTU of honey, three SŪTU of bitter on[ion(?)], 3? SŪTU of sesame/linseed oil, fifty(?) asafoetida to the Stormgod of Aleppo” KBo 14.142 iii 31-34 (rit. for Teššub and Hebat of Aleppo, LNS), cf. AlHeth 109, 127; [...] 1 BÁN IN-BU 1 BÁN LĀL 1 B[ÁN ...] “One SŪTU of fruit, one SŪTU of honey, one S[ŪTU] of ...” KUB 59.6 obv. 3 (cult inv., NH); cf. 1 BÁN IN-BI KUB 59.6 obv. 18 (cult inv., NH); 1 BÁN^{GIŠ}IN-BU (var. omits^{GIŠ})^{GIŠ}PĒŠ [(GIŠ)]ERDUM^{GIŠ}GEŠTIN.ĪÁD.DU.A anda immiyan “one SŪTU of fruit — figs, olives (and) raisins mixed together” KUB 7.33 + KBo 35.101 i 17-18 (Ašdu's rit., NH), w. dupls. KUB 60.158 obv. 2-3 (NS), KBo 35.103 obv. 3 (NS), translit. ChS 1/5:253; cf. 1 ŠĀTU IN-B[U] KUB 40.102 i 4 (hišwa fest., NS); nu 1 BÁN ḥazilašš=a IN-BU [...] “One SŪTU and a ḥazila- (of) fruit ...” KBo 26.163:4 (cult inv., NH); [...]x LĀL 2 UPNU IN-BU 1 na[hhaši ...] “[...] honey, two ‘handfulls’ of fruit, one nahhaši-measure [of ...]” KUB 59.3 obv. 16 (cult inv., NH); cf. ... 1 GA.KIN. AG 1 EMŠU 1 UP[N(U INBU) ...] “... one cheese, one rennet, one ‘handful’ of fruit [...]” KUB 28.3 obv. left col. 5 (rit., NS), w. dupl. KUB 28.5 l.e. 6 (NS), translit. Myth. 14; cf. ... [GIŠ]IN-BI^{ĪA} (var. omits^{GIŠ}) ĪÁD.DU.A kuitta parā tepu ... “... dried fruit, a little bit of each (kind)...” KUB 29.6 + KBo 34.79 ii 10-11 (goddess of the night rit., NH), w. dupl. KUB 29.4 ii 63-64, ed. StBoT 46:286; nu Ī.DÙG.GA tepu Ī.GIŠ nahziš LĀL nahziš IN-BU nahziš 20 NINDA.SIG.MEŠ ... danzi “They take a bit

of fine oil, a *nahzi*-measure of vegetable oil, a *nahzi*-measure of honey, a *nahzi*-measure of fruit, twenty thin-breads, ..." KUB 29.4 iii 52-55 (goddess of the night rit., MH/NS), ed. StBoT 46:292.

3' containers: ("If my husband lives") *nu=wa* ANA DINGIR-LIM 3 ^{DUG}*haršiyalli* 1-EN ŠA Ì 1-EN ŠA LĀL 1-EN ŠA IN-BI *teḥḥi* "I will deposit for the deity three storage vessels, one of oil, one of honey (and) one of fruit" KUB 15.1 iii 14-16 (vow, NH), ed. de Roos, Votive 94, 102, tr. Hoffner, CoS 3:67; *nu=ššan* GIŠ IN-BI^{HLA} *išḫūwan* 7 GIŠ *ariyala* AD.KID *ya n=at* IŠTU GIŠ IN-BI *šūwān* "On top (of them, i.e., on seven baskets), fruit is poured out. There are seven *ariyala*-s also (made of) wickerwork. They are filled with fruit" KBo 5.1 ii 35-37 (NH), ed. Strauß, Reinigung 290, 299, Pap. 8*f. □ the gloss wedge before *šūwān* marks the indentation of new line 37; 1 GIŠ *garkar* IN-BI [ANA ^dM] *āliya šipandan[zi]* "They offer one *garkar*-basket of fruit [to M] *āliya*" KBo 24.40 obv.? rt. col. 9-10 (*ḫišuwa* fest.), translit. ChS 1/9:167; EGIR *ŠU=ma* 2 GIŠ *garkar* IN-BI ŠA NINDA.LĀL *ḫūmantaza tarnaza ḫandān* "Thereafter, two *garkar*-baskets of fruit are prepared with each *tarna*-measure of honey-cake" KBo 15.37 iii 50-52 (*ḫišuwa* fest., MH/NS), ed. StBoT 29:175 □ for other exx. of *garkar* INBI see StBoT 29:175; 1 ME *ērḫui* IN-BI "One hundred baskets of fruit" KUB 42.107 iv? 13 (ration list, NH); *nu=ššan* GIŠ *irḫūiyaš* GIŠ IN-BI^{HLA} *anda immiyanda* 1 UPNU *išḫūw[anzi]* KUB 32.128 i 3-4 (*ḫišuwa*-fest., MH/NS); 10 NINDA.SIG.ḪI.A *ya n=ššan* GIŠ MA.SÁ.AB [IN-BI^{HLA} *ya dāi* "He places ten thin breads and a basket of [f]ruit" KUB 32.49a ii 15-16 (libation to Ḫebat's throne, MH/MS), ed. ChS 1/2:46f.; 1 DÍLIM.GAL IN-BU *kuitta parā* GIŠ PÈŠ GIŠ GEŠTIN. ḪÁD.DU.A GIŠ SERDUM "One bowl of every kind of fruit, namely: figs, raisins, (and) olives" KBo 18.193:4-5 (rit., NS); cf. 1 GIŠ DÍLIM.GAL AD.KID IN-BU below b 4'.

4' modified by an adj.: ... GIŠ PÈŠ GIŠ GEŠTIN. ḪÁD.DU.A GIŠ SERDUM *kuitta parā ḫuielpi* GIŠ IN-BI^{HLA} GIŠ ḪAŠḪUR GIŠ ḪAŠḪUR.KUR.RA GIŠ SENNUR "figs, raisins, olives, every kind of fresh fruits; namely, apples, apricots, medlar(?)" KUB 43.55 iii 17-19 (rit., pre-NH/NS), ed. Haas, OA 27:89, 92, cf. *parā* 9 b; ... GIŠ IN-BI^{HLA} *ya ḫūman ḫadan ḫuēlpi* *kuitta parā* "... and all the fruits, each in turn dried (and) fresh. (They bring it in and place it before

the deity)" KUB 27.16 iv 6-7 (fest. for Ištar of Nineveh, NS), ChS 1/3-1:154f.; § GIŠ IN-BU *ḫūman RAṬBU ŠĀBULU* *kuitta parā tepu* GIŠ PÈŠ GIŠ GEŠTIN.ḪÁD.DU.A GIŠ SERDUM *paizzinnnaš warawaraš* GIŠ ḪAŠḪUR GIŠ ḪAŠḪUR.KUR.RA GIŠ *zūpa* GIŠ *dammašḫuel* GIŠ NURMA GIŠ GEŠTIN GIŠ *šamama* § "All the fruits — fresh (and) dried — a little of each (namely): figs, raisins, olives, *paizzinnna*-, *warawara*-, apples, apricots, GIŠ *zūpa*, GIŠ *dammašḫuel*, pomegranates, grapes, and GIŠ *šamama*" KBo 10.34 i 15-18 (rit., MH/NS), ed. *paizzinna*-, Haas, *Materia* 125 w. n. 553, cf. CAD Š/1:19; [...] x LĀL IN-BU *parkuīn* [...] "[...] honey, pure fruit [...]" KUB 54.35 rev.? 6 □ *parkui*- might mean that the piece of fruit is unblemished or peeled (i.e., freed of its skin or leaves), but could also modify what followed in the lacuna; 1 GIŠ DÍLIM. GAL AD.KID IN-BU *tarwanaššiš* "One wicker bowl of tree(?) -fruit" KBo 2.4 iv 12 (monthly fest., NH), ed. KN 288f.; cf. IN-BU *štarwanaššiš* ibid. ii 4 □ on *tarwa(na)ššali*- adj. to *taru* "tree" (?) see StBoT 31:428f. n. 1555 and CLL 219.

5' men of the fruit, fruit men(?): ("The performers have put on trimmed(?) tunics [and(?)] they start dancing and drive(?) the dancers") [L]Ú.MEŠ IN-BI GIDIM.ḪI.A *tianzi* "The fruit-[m]en place the (images of) the dead. (The singers of Kaneš sing)" KUB 48.9 ii 8 (KILAM fest., NS), translit. StBoT 28:95, cf. also *nanna*- 2 c □ to what extent LÚ *šešala*- q.v. is the reading of LÚ INBI remains unclear. Perhaps these are the men who make the image out of fruit in harvested goods (KUB 30.24 iii 37-41, cf. *šeli* A a).

2. fruit tree: *takku amiyaraza* GIŠ IN-BA-AM¹ *kuiški ārgi takku* 1 ME IŠŠU 6 GÍN [K]Ü.BABBAR *pāi* "If someone cuts fruit(-trees) off from a canal, if (there were) one-hundred trees, he shall pay six shekels of silver" KBo 6.11 i 16-17 (Laws §109, OH/NS), ed. LH 106; § GIŠ *ru=ya* *kuīt* GIŠ IN-BU *ḫū[man(?)] nu* ŠA GIŠ IN-BI *ḫūmandaš alkiš[āš]* *karšanza* "§ And of ev[ery] fruit tree (there is), a branch of every fruit tree is cut off" KUB 45.58 iii 6-7 (*ḫišuwa* fest., NS); cf. *nu* ŠA! GIŠ IN-BI *ḫūmandaš* GIŠ *alkištanuš d[āi]* "He/She takes branches of every fruit (tree)" KUB 17.27 ii 16 (rit. against sorcery, MH/NS); cf. also KUB 12.58 iv 15, under 1 b 1'.

[...(-)]*še-eš-ša-na-aš* KBo 23.60 rev. 2, considering the double š, is probably a different word.

The only unambiguous sg. nom. com. is that of RS 25.421 (*šešaš*). The attested acc. forms (*šešan*,

šēšan) are ambiguous as to gender. Besides a few exx. of pl. neut. that can be taken as coll. (KUB 32.128 i 4 [1 b 3], KUB 43.55 iii 18-19 [1 b 4], and possibly KUB 9.28 i 24 [1 b 1]) there are also exx. of *INBU* agreeing with a sg. neut. (GIŠ^{INBU} *hūman hādan* KUB 27.16 iv 6-7, GIŠ^{INBU} *hūman* KBo 10.34 i 15 [both 1 b 4]). In one case GĪR.ĪI.A šēšann=a is taken up by n=at (KBo 11.72 ii 44-45) but it is not entirely certain that this word belongs to š. Finally, there is the fragmentary passage containing nu=kan šēšan kuit šarra[nzi] (KUB 44.55 rev. 9), where it is tempting to translate “the fruit that they divide up/apportion, (he [p]ours a cup of [...] down [on it/them(?)])”. However, a translation with *kuit* as a causal conjunction cannot be ruled out.

Next to the *a*-stem forms (šēšaš, šēšan, šēši) there are two duplicating gen. GIŠ^{šēšanaš}/GIŠ^{šēšannaš} (KUB 24.2 rev. 14 and KUB 24.1 iv 12 respectively, Murš. II, cf. 1 a) pointing at either an *n*- or *-(a)tar*-stem. On the basis of these Friedrich, HW 3. Erg. s.v., postulated *šēšatar. A close parallel, however, is offered by *memiya(n)*- that displays both com. and neut. gender, has both *a*- (*memi(y)aš*, *memi(y)an*) and *n*-stem forms (most obl. cases have *memi(ya)n*-) and shows single and double-spelled *-n*-. Based on this there seems no need to assume an *-(a)tar* formation.

Gurney, AAA 27 (1940) 112f. (= ? Akk. *sirdu* = “Almond”?? or “olive”??); Friedrich, HW (1952) 191 (“Mandelbaum(??)”); Laroche, RHA XXIV/79 (1966) 161 (= Akk. *inbu* “fruit”); Hoffner, AlHeth (1973) 38 (“generic term for ‘fruit’”); Eichner, GsKronasser (1982) 26-28 w. n. 61; Tischler, HEG S/2 (2006) 1010f.

Cf. LÚšēšala-, šēšd-.

šišša-, šiešša- v. (imperf. to šai- B/šīye-); **1.** to seal, make a seal impression, **2.** to pitch/set up a tent, **3.** (mid.) to shoot (subj. stars); from OH/NS.†

act. pres. sg. 1 šī-iš-at-ti KUB 1.16 iii 58 (OH/NS); **pl. 3** šī-iš-ša-an-z[i] KBo 10.16 i 3 (NS), KBo 56.157:3 (NS); **imp. pl. 3** [š]i-e-eš-ša-an-du KBo 3.1 iii 45 (OH/NS), [š]i-iš-ša-an-du KUB 11.1 iii 10 (OH/NS), šī!(text wa)-iš-ša-an-du KBo 3.67 iii 3! (OH/NS).

mid. pres. pl. 3 šī-iš-ša-an-da-ri KUB 8.22 ii 7, iii (1) (pre-NH/NS).

broken: šī-i-iš-š[a- KBo 30.13 rev. 4 (MS).

1. to seal, make a seal impression — **a.** in general: (“I accumulated crops back there in the

aforementioned storehouses”) [...]x LÚ.MEŠ APIN. LAL A.ŠÀ A.GÀR.ĪI.A apē=pat x[...] š]i-e-eš-ša-an-du (var. B: [...] š]i-iš-ša-an-du, C: šī!(text wa)-iš-ša-an-du) “The farmers, [...] fields, meadows, and even those [...] let them seal” KBo 3.1 iii 44-45 (Tel.pr., OH/NS), w. dupls. B: KUB 11.1 iii 9-10 (OH/NS), C: KBo 3.67 iii 3 (OH/NS), ed. THeth 11:46f., tr. van den Hout, CoS 1:198; [...] ĪIUL šī-iš-ša-an-z[i] [...] “They seal the [...] (?) of(?) the [e]vil(?)” KBo 10.16 i 3 (rit., NS); cf. šai- B/šīye- 1.

b. in the expression -za=šan karda šīšša- “to take to heart, consider, reflect upon” (lit. “to press into one’s own heart”): (“The Great King, the Labarna, began to speak to Muršili his son: ‘I have given you my words. Let them read this tablet to you monthly’) nu=za=(š)an [udd]ār=met hatta<ta>=mett=a karta šī-iš-at-ti “Take to heart/Reflect upon my [wo]rds and my wisdom” KUB 1.16 iii 57-58 (testament, Hatt. I/NS), ed. HAB 14f. (emendation unnecessary); cf. šai- B/šīye- 1 f.

2. to pitch/set up a tent: GIŠZA.LAM.GÀR-š=a šī-iš-ša-an-z[i] “And they pitch a tent” KBo 56.157:3 (fest., NS); cf. StBoT 2:11f.; cf. šai- B/šīye- 3 □ for a Hitt. com. pl. tantum behind GIŠZA.LAM.GAR see Groddek, KILAM 30.

3. (mid.) to shoot (subj. stars): mān=šan nepiši MUL.ĪI.A anda šī-iš-ša-an-da-ri n=at katta mumianzi “If in the sky stars shoot inward (toward each other?/collide?) and crumble” KUB 8.22 ii 6-8 (omen, pre-NH/NS), ed. DBH 12:158f. (ii 16-18) (“aufblitzen”), StBoT 5:156 (“aufeinanderstossen”); cf. mum(m)iya- b (“collide”), HAB 179 (“sich zeigen”), Tunn. 42 n. 124 (“collide”), HW 194 (“hingeschossen werden, ineinander geschossen werden”); cf. ibid. iii 1.

This verb is derived from šai-B/šīye-, q.v. with imperf. suffix =šš(a)- like *halzišš(a)-* (GrHL §24.4-5). The reduplicated form is *šīšīye-* q.v.

Goetze, Tunn. (1938) 42 n. 124, Sommer, HAB (1938) 179; Friedrich, HW (1952) 194; Kronasser, EHS 1 (1966) 554, 570, 572, 586 (dur., not redupl.); Neu, StBoT 5 (1968) 156; Oettinger, Stammbildung (1979) 474, 509; Tischler, HEG S (2006) 1064-1066.

Cf. šai- B/šīye-, šīšīye-.

(UZU)šišai-, šiešai-(?) n., neut.; (a body part characteristic of certain animals; tail or paw?); from OH/NS.†

nom.-acc. *ši-e-ša-i* KUB 29.1 ii 42 (OH/NS), ^{UZU}*ši-ša-i* KUB 29.1 ii 43 (OH/NS), *ši-ša-i* KUB 9.31 i 8 (MH/NS), *ši-ša-i* KUB 56.59 iv 6 (MH/NS).

(“You, eagle! Go, I have lost one thing. Go to the pyres and bring a *kenupi*” §) *kenupi* = *ma* = *ššan* and *ša* UR.MAḪ *ši-e-ša-i paršanaš* ^{UZU}*ši-ša-i šumumah* *n* = *at* *hark* “unite(?) the š. of a lion (and) š. of a panther in the *kenupi* and hold them. (§ Collect them, and make them one, and carry them to a man’s heart”) KUB 29.1 ii 42-43 (rit., OH/NS), ed. Kellerman, Diss. 15, 28, Marazzi, VO 5:154f., Starke, ZA 69:88f., Collins, Diss. 54 (all no tr.), Rieken, HS 113:171 (“Pranke/das Gebiß?”); [...] *x-li* = *ššit* *ša* KUŠ UR.MAḪ *warḫuwayaš* [(^{GIŠ}GİR. GUB = Š)] *U* = *ma* ^{NA4}*kunkunuzziyaš* *hazziul* = *šett* = [(*a* *ša* ^{NA4}ZA.GÌN)] *ši-ša-i daššu hartaggaš ši-ša-i* “Its [...] is of a lion’s rough hide (pelt?), while its footstool is of basalt and its *hazziul* is of lapis. The š. are strong/thick, the š. of a bear” KUB 9.31 i 6-8 (Zarpiya’s rit., MH/NS), w. dupl. KUB 56.59 iv 4-6 (MH/NS), ed. Kloekhorst, EDHIL 757f., tr. Collins, CoS 1:162.

A š. is something that is powerful, heavy or thick (*daššu*-) and characteristic of large carnivores. “Tooth” was suggested by Güterbock (based on the mistaken belief that *hartagga*- meant “snake”). We now know that the (principal?) Hittite word for tooth was *gaga*- (Laroche, RHA XXXI 90f.). The “hide, pelt” of a lion, panther or bear (Laroche *apud* Kellerman) would be valuable, but does not seem particularly characteristic of these three animals. Furthermore, a lion’s pelt is mentioned in the immediate context preceding š. in KUB 9.31 i 6. Of the suggested translations, “tail” or “paw, claw” seem most appropriate to the animals, although a translation “jaw(s)” cannot be ruled out. In either case, š. could be a collective in -i as in *kulei*- “unused land,” *haštai* “bones” and MUNUS.MEŠ *hazgarai*, for which see Oettinger, FsStrunk 211-227, Hoffner, JCS 50:37-40, Soysal, FsSinger 346 n. 38.

Güterbock, RHA VI/43 (1942-43) 108 (“dent”); Friedrich, HW (1952) 194 (“Zahn(?)”); Goetze in ANET (1952) 358 (“tail”); Hoffner, EHGI (1967) 25 n. 19, 87 n. 158 (“tail”); Oettinger, Stammbildung (1979) 474 (“Raubtier-Zahn”); Starke, ZA 69 (1979) 89 n. 89 (“Pranke, Tatze”); Laroche *apud*

Kellerman, Diss. (1980) 53 (“peau”); Collins, Diss. (1989) 54 n. 174 (non-committal); Starke, StBoT 31 (1990) 416 (“Pranke, Tatze”); Rieken, StBoT 44 (1999) 74f.; eadem, HS 113 (2000) 171 (“Pranke/das Gebiß?”); Tischler, HHWb (2001) 152 (“Schwanz?,” “Pranke?”); Collins, Animal World (2002) 318 (“tails(?)”); Tischler, HEG S/2 (2006) 1008-1010; Kloekhorst, EDHIL (2008) 757f. (perhaps “tail, paw, teeth”).

Cf. *šeša*- A.

LÚš **šešala**- n. com.; fruit-handler; MH?/NS.†

sg. nom. com. [^{LÚš}*e-e-ša-la-a-aš* KUB 13.3 ii 4 (MH?/NS).

(“[The ..., wai]ter(?), [...], [ba]ker, [*haliy*]āmi-, the [dairy]-handler, the *kipliya*[*la*]-, [the ...], the *tappāla*-”) [^{LÚš}*e-e-ša-la-a-aš* “the fruit-handler, (the *ušhāla*-, the [*tapan*]dānili-, (and) thick-bread-handler, (and) the [...])” KUB 13.3 ii 4 (instr. for preserving the king’s purity, MH?/NS), translit. Pecchioli Daddi, Or NS 73:459.

To what extent š. is the reading behind LÚ ^{GIŠ}*INBI* is unclear; see (^{GIŠ})*šēša*- B 1 b 5’.

Hoffner, AlHeth (1974) 38f.; Tischler, HEG S/2 (2006) 1011.

Cf. *šeša*- B.

šešan(n)a- HW 191 see *šeša*- A.

[*šēššar*] see *šieššar*.

šešariške- v.; to filter, strain; MH?/NS.†

imp. pl. 2 *še-ša-ri-iš-ke-tén* KUB 13.3 iii 23 (MH?/NS);

broken *še-ša-r*[i- ...] KUB 13.3 iii 38 (MH?/NS)

(“Furthermore, you who are water-carriers, be very careful with their (the royal couple’s) water”) *nu uwitar* ^{GIŠ}*šešarulit še-ša-ri-iš-ke-tén* “Always strain/filter the water with a strainer/filter.” (Once, the king found a hair in the (his) washbasin and became very angry at the water-carriers) KUB 13.3 iii 23 (instr. concerning the king’s purity, MH?/NS), ed. Pecchioli Daddi, Or NS 73:461, 467 (“filter”), tr. Kloekhorst, EDHIL 748, Haase, THR 63 (“sieb”), Goetze, ANET 207; cf. *ibid.* iii 36-38 □ “water” is here plural (GrHL §§1.108, 3.20, 4.101 n. 226), indicating the multiple occasions the king receives water. The verb *šieššar(a)*, q.v., is probably a different word.

Friedrich, FsMeissner (1928-29) 55; Oettinger, Stammbildung (1979) 351; Tischler, HEG S/2 (2006) 1026 (> *šeššariya*-) Kloekhorst, EDHIL (2008) 748.

Cf. *šešarul*-.

šešarul n.; filter, strainer; MH?/NS.†

inst. *še-sa-ru-li-it* KUB 13.3 iii 23 (MH?/NS).

(“You who are water-carriers, be very careful concerning their (the royal couple’s) water”) *nu uwitar* ^{GIŠ}*še-ša-ru-li-it šešarišketen* “Always strain/filter the water with a strainer/filter” (Once, the king found a hair in the (his) washbasin and became very angry at the water-carriers) KUB 13.3 iii 23 (instr. concerning the king’s purity, MH?/NS), ed. Pecchioli Daddi, Or NS 73:461, 467, tr. ANET 207; cf. *ibid.* iii 36-38.

Friedrich, FsMeissner (1928-29) 55; Oettinger, Stammbildung (1979) 29, 351; Tischler, HEG S/2 (2006) 1026; Kloekhorst, EDHIL (2008) 748.

Cf. *šešariya*-.

[š]iṣattamannaš n.; (mng. unkn.); NS.†

§ [ši?~š]a-at-ta-wa-an-na-aš ^{GIŠ}tī-x[...] / [m]aḥḥan ^{GIŠ}hīnari[...] § [ši?~š]a-at-ta-ma-an-na-š[a...] / tawannannaš[...] § KUB 44.60 ii 12-15 (NS). The first sign could also be [w]a-.

[^{GIŠ}šēšatar] Ertem, Flora 164, HW 3.Erg. 45f., HEG S/2:1011, Kloekhorst, EDHIL 749, see ^{GIŠ}šēša- B.

šiṣh(a)-, šeṣh(a)-, šaṣha- v.; to choose, designate, decide, order; from OH/NS and MH/MS.†

pres. sg. 1 *še-eš-ḥa-aḥ-ḥi* KUB 5.20 iii 26 (NH), KUB 15.11 iii 11 (NH), Bronze Tablet ii 25 (Tudḫ. IV), *še-eš-ḥa-mi* KUB 14.19:10 (Murš. II), **sg. 3** *še-eš-ḥa-a-i* KBo 5.9 iii 6 (Murš. II); **pl. 3** *še-eš-ḥa-an-zi* KUB 9.15 iii 19 (NH), KUB 42.91 ii 9, 21 (NH), **pret. sg. 3** *še-eš-ḥa-aš* KUB 36.67 ii 30 (NS), KUB 33.120 ii 46 (MH/NS), *še-eš-ḥa-at-ta* KUB 33.114 i 13 (NS), KUB 33.120 ii 36 (MH/NS); **pl. 1** [ši-i]š-ḥu-en KBo 23.106 rev. 10 (MH/MS); **pl. 3** *ši-iš-ḥe-er* KBo 32.14 ii 36 (MH/MS); **imp. sg. 2** *še-eš-ḥi* KBo 18.48 rev. 14 (NH); **pl. 2** *ša-aš-ḥa-at-tén* KUB 36.51 i? 9 (OH/NS).

For the MH spelling *ši-iš-* vs NH *še-eš-* see Melchert, Phon. 153-155 and Rieken, AoF 23:294-297.

(Hurr.) *taḥē-ne-vā-l ēnzāri mād-ašt-a-b idi-i-ta* “On behalf of (that) man the gods were wise towards his person” KBo

32.14 i 35-36 = (Hitt.) *nu=za apēdani LÚ-ni DINGIR.MEŠ šēr ḥattatar ši-iš-ḥe-er* “The gods chose a wise course of action on behalf of that man” KBo 32.14 ii 35-36 (Song of Release, MH/MS), ed. Neu, StBoT 32:78-79 (“Jenem Mann wiesen die Götter Einsicht zu”), tr. Hoffner, Hittite Myths² 70.

a. w. -za or dat. pl. encl. pers. pron. functioning like *-za*: (“If His Majesty tells you some matters in secret (saying:) ‘Perform these deeds or that deed’; which (of) these deeds cannot be carried out, make it into a plea right there instead: ‘I am unable to perform this deed, so I will not carry it out’”) *n=an=za=an maḥḥan namma* LUGAL-uš *še-eš-ḥa-a-i* “when the king decides again concerning it (if it is a matter that is to be carried out ...)” KBo 5.9 iii 6 (Duppi-Teššub treaty, Murš. II), ed. SV 1:18-21 (“und (dann) <tue?> sie, wie der König alsdann bestimmt(?,)”) cf. p. 45 (“anordnen”), Del Monte, Muršili-Niqmepa 170-171 (“e <fa>lla come poi disporrà il re”), tr. Beckman, DiplTexts² 62 (“And when the king again commands”), Singer, CoS 2:97 (“it (will happen) according to what the king decides”); (“He (i.e., GURPĀRANZIḪU) went up to bed by ladder”) DAM=SU=za ^tTatizuli tamai UD?-x[...] / *še-eš-ḥa-aš* “His wife Tatizuli chose another day (and sa[id] to GURPĀRANZIḪU)” KUB 36.67 ii 29-30 (Gurparanzaḫu legend, NS), ed. Pecchioli Daddi, FsFronzaroli 479, 482 (“fixed”), tr. Ünal, TUAT III/4:852, Haas, Heth.Lit. 218 □ due to the lack of other evidence for *šiwatt-* (UD, q.v.) as a neuter noun and because of the sign traces following the alleged UD sign, the usual interpretation “another day” reading UD-a[r] seems unlikely; *nu=za=kan ŠÀ URU-LIM=ma kuedanikk[i ...] É.MEŠ EGIR-an še-eš-ḥa-aḥ-ḥi* “(Or) shall I later designate (some) houses in the midst of some city” KUB 5.20 iii 25-26 (oracle question, NH), ed. van den Hout, StBoT 38:198 (“bestimmen”) □ for *nu(=) ... =ma* indicating an alternate question see *nu* A f and *-ma* a 1’ b’ 4”; (“But if in a town there is absolutely no temple (or) royal structure”) *nu=šmaš É LÚ MÁŠ.EN.KAK kuitki še-eš-ḥa-an-zi* “they choose/designate some poor man’s house, (and they sweep it out and carry out the ritual)” KUB 9.15 iii 18-19 (instr., NH), tr. SV 1:45 (“sie weisen ihnen ... irgendein Haus eines *muškēnu* an (?)”), ed. Souček, MIO 8:376 (“bestimmt man ihnen irgendein Haus eines *muškēnum*”), CHD *per* 1 a 3’ (“requisition for themselves”) □ according to Friedrich, Souček and Tischler (HEG S/2:1012) the dat. encl. pron. *-šmaš* refers to the priests who are conducting the ritual; but in view of the presence of *-za* in KUB 5.20 iii 25 in a similar setting we favor a reflexive use of *-šmaš* instead; *kinun=a=za mān* ^dUTU-ŠI ŠA GUD UDU.ḪI.A *kuitki AŠRU še-eš-ḥa-aḥ-ḥi* “But if I My Majesty now

designate/choose some location (for the provision) of cattle (and) sheep,” Bronze Tablet ii 25 (Kurunta Treaty, Tudh. IV), ed. StBoT Beih. 1:16-17 □ the alternative conditional clause with negation in Bronze Tablet ii 28 uses the verb *pai-* “to give” and adds “to him”: *mān=ši AŠRU=ma UL kuitki pehhi* “But if I do not give him some location”; *nu=za ANA DINGIR-LIM kuit [... / o-o]_x MUNUS^{allinalliš} ešun / [nu=za] MUNUS.MEŠ^{allinalliza} (!coll.) še-eš-*ha-aḥ-ḥi* “Because I was an *allinalli*-woman to the goddess [...], I will choose the *allinalli*-women, ([and] I will give t[hem] to the goddess, my Lady)” KUB 15.11 + KBo 60.99 iii 9-11 (dream & vow of Puduḥepa, NH), ed. Beal, JNES (forthcoming), de Roos, Votive 111, 114 (without join, reading (-) *al-li-na-ra-liš* in iii 10 and (-) *al-li-na-<ra>-li-za* in iii 11) □ *allinalliza* is a Luw. acc. pl. com.; an adjective *allinališ* seems to accompany a rock-sanctuary in KUB 27.13 iv 13 (cf. HW² 59b and van den Hout, StBoT 38: 214); *luka[tti=m]a?* ANA ^dU EZEN₄.GURUN *iyanzi* ^{GIŠŠÚ.A} ^dU *danzi* *ḷalattar=š(a)maš* SIG₅ *še-eš-*ha-an*-zi* ^{GIŠZAG.GAR.} RA DÜ-*anzi* IŠTU GURUN *unuwanzi* ^{GIŠŠÚ.A} ^dU = *kan šarā tiya[nzi]* “The following [day] they perform the Festival of the Fruit for the Stormgod. They take the seat of the Stormgod. They carefully choose a (piece of) *alattar*-fruit. They build an altar, decorate (it) with the fruit, and place the seat of the Stormgod on top (of it)” KUB 42.91 ii 8-10 (cult inv., NH), ed. Starke, StBoT 31:511 (“*alattarša* aber bestimmen sie in angemessener Weise”), Hazenbos, Organization 112, 114 (“they assign a good ... to them,” reading E-LA-LA-NU-*ša-ma-aš*), Tischler, HEG S/2:1012 (reading *ḷalattarša* GAL SIG₅ “geeignetes Gefäß für das Obst”) □ for *ḷalattar* “fruit” (?), see Starke, StBoT 31:511 and Melchert, CLL 9; *še-eš-*ha-at*-ta=za* ^dLAMMA-*aš* x[...] “LAMMA chose/ordered [...]” KUB 33.114 i 13 (song of ^dLAMMA, NS), translit. Myth. 146, tr. Hittite Myths² 46 (“forced”); cf. also above in bil. sec.*

b. without *=za*: (Thus they said:) [...] ^{x-li} = *wa=kan kuitki* SÍSKUR ANA ^dHÉ¹ ^t[*ba*] ^t[*ši-i*] ^š-*hu-en* “We ordered some [...]... ritual for ^Ḥ[*ba*], (and it has not been performed. It was ascertained (to be a problem))” KBo 23.106 rev. 9-10 (oracle question, MH/MS), ed. Tischler, HEG S/2:1012 (differs) □ the sentence particle *-kan* is not accompanied by a local adverb or other local expression. The reason for its inclusion is unknown. In KUB 5.20 iii 25 (see a. above) on the other hand, the local adverb ŠÀ “in(side), in the middle of” triggers the use of *=kan*; (One of the gods inside Kumarbi is pondering how to be born: “If I

emerge from the ‘good place,’ a ...-woman will ... me upon my head(?) and [...] ... the Stormgod (acc.) ... [...]” ^t[*nu*] = *war* = *at* (or: ^t[SAG.DU¹] *andan* *še-eš-*ha-at*-ta* NA₄-*an=war=an* ^t[GIM₁]-*an* ^t[*parša*] *nut tarna(n)=ššan* ^dKumarbin *nu=war=aš=ši=šta* ^t[*šar*] ^t[*ā*] ^t[*tarna*](*z*) = *ššit uit* ^dKA.ZAL-*aš* UR.SAG-*iš* ^t[LUGAL¹]-*u*] ^š “Inside he chose it (or: the head). He split it like a stone, Kumarbi’s skull. The divine KA.ZAL, the valiant king, came up out of his skull” KUB 33.120 ii 36-38 (Song of Kumarbi, MH/NS), ed. Meriggi Athenaeum 31:116f. (reading *[nu]=wa* ^{GIŠAB²} *andan* ^š. “una finestra (?) dentro è fissata”), followed by Tischler, HEG S/2:1012, translit. Myth. 157 (reading *x-x-wa-ra²-at* instead of *nu=wa* SAG.DU), tr. Hittite Myths² 43 (without restoration or transl. of ^š.), Haas, Literatur 138 (“Den Schädel bestimmte (*šeshai-*) er”) □ the Luwian(?) pret. sg. 3 *šešhatta* in KUB 33.120 ii 36, which probably also occurs in KUB 33.114 i 13, is surprising in view of the regular *šešhaš* in KUB 33.120 ii 46, but is to be preferred over a mid. pres. sg. 3 which would lead to an inconsistency in the sequence of tenses.

c. broken: (“When they perform the festival of the shepherd for [the Stormgod of Šah]pina (?)”) ŠÀ ^{ḤUR.SAG} ^p[*u*(?)...] AŠRU SIG₅-*in* *še¹-e[š-*h*]-a-an-zi* “in the midst of Mt. [...] they choose a location carefully (or: in an appropriate way)” KUB 42.91 ii 21 (cult inv., NH), ed. StBoT 31:511 n. 1884, Hazenbos, Organization 112, 114.

d. unclear: *kinun=ma=at* ^dUTU-ŠI GIM-*an* *mu[tāmi?]* LUGAL KUR *Kargamiš=ya=at apiya QĀTAMMA mu[taiidu?]* *našma=za=kan anda* *še-eš-*ḥi** “But just as I, My Majesty, now se[t] it [aside], [let(?)] then also the King of Kargamiš set it [aside] in the same way, or you must choose/decide(?) in (the matter)” KBo 18.48 rev. 12-14 (letter, NH), ed. Letters 334, THeth 16:8f. □ for the immediately preceding context see most recently Houwink ten Cate, FsDeRoos 112f.; it remains unclear what the pron. *-at* refers to, which makes the passage difficult to understand. Hagenbuchner, THeth 16:8, reads *še-eš-ten!* and translates “[Od]er ihr sollt (es) durch ein Traumorakel feststellen.” Such a mng. for *šeš-* “to lie down” is only attested, however, with an adv. *šuppa(ya)* “in a holy way” for which see *šeš-3*; (“It is not an ox, nor is it a sheep. That one is like a [...]”) *itten=wa* ^{MUNUS} UMMEDA *ša-aš-*ha-at*-tén* “Go, order the Female Attendant” KUB 36.51 i? 9 (OH/NS), ed. Kellerman, Hethitica 7:121, translit. Myth. 94, tr. Hittite Myths² 32 (leaving the verb untranslated); cf. also [EGIR-*an=wa*] *r=aš=za* *še-eš-*ha-mi** “I shall order them [to the rear]” KUB 14.19:10 (ann., Murš. II), ed. Houwink ten Cate,

JNES 25:173, 181 (restoring [EGIR-*an* = *wa*]*r* = etc. “I shall assign them [to the rear]”).

The meaning of š. falls in the range of “to choose/ select, decide, order,” but it is not always clear which of these meanings applies. For persons of authority, such as the king, a choice or decision also implies a command, hence the translation “order” (i.e., command for something or someone to come vel sim., but not in the sense of to command someone to do something, for which Hitt. uses *watarnahh-* q.v.), but in most cases the social status of the subject is not known. An additional problem is the use of -*za*. It seems that -*za* is used when the subject chooses or decides instead of or on behalf of someone else while letting his own interest prevail. The absence of -*za* (b.) seems to coincide with a choice or decision which does not involve another person in the process of choosing. Thus, the presence of -*za* implies a stronger, perhaps overriding involvement of the subject in the action than warranted by the action of choosing without -*za*.

Friedrich, SV 1 (1925) 45f. (“anordnen, anweisen”); Friedrich, RHA VIII/47 (1947-48) 9; Friedrich, HW (1952-1954) 191 (“anweisen, anordnen, bestimmen”); Meriggi, Athenaeum 31 (1953) 117 (“fissata”); Souček, MIO 8 (1961) 376 (“bestimmt”); Kronasser, EHS 1 (1966) 533 (“bestimmen, festlegen”; “jemandem “zuweisen” (Haus, Termin”); Oettinger, Stammbildung (1979) 498-99 (“anordnen, befehlen,” related to *išha-* “lord”); de Roos, Diss. (1984) 365 (“toewijzen” = “assign to”); Del Monte, Muršili-Niqmepa (1986) 171 (“disporrà”); Kellerman, Hethitica 7 (1987) 121 (“donner des ordres”); Otten, StBoT Beih. 1 (1988) 17 (“bestimme”); Ünal, TUAT III/4 (1994) 852 (“bestimmte”); Starke, StBoT 31 (1990) 511 (“bestimmen”); van den Hout, StBoT 38 (1995) 198 (“bestimmen”); Neu, StBoT 32 (1996) 79 (“wiesen ... zu”), 140 (“zuweisen”); Beckman, DiplTexts (1996) 57 (“commands”); Hoffner, Hittite Myths² (1998) 46 (“forced”); Singer, CoS 2 (2000) 97 (“decides”); Hazenbos, Organization (2003) 114 (“assign”); Pecchioli Daddi, FsFronzaroli (2003) 482 (“fixed”); Haas, Literatur (2006) 138 (“bestimmte”); Tischler, HEG S/2 (2006) 1011f. (“anordnen, anweisen, bestimmen; festmachen”); Kloekhorst, EDHIL (2008) 758 (“to decide, to appoint”).

šišhau- n. neut.; sweat; MH/NS.†

sg. nom.-acc. neut. *ši-i-iš-ḥa-u* KBo 3.2 obv. 26 (MH/NS).

namma = *aš* INA É LÚKUŠ₇ *anda pēḥudanzi* É LÚKUŠ₇ = *ma andan mekki ān maḥḥan* = *ma* ANŠE. KUR.RA.MEŠ *allaniyanzi ši-i-iš-ḥa-u arḥa uizzi nu* = *šmaš* KUR₄.TAB.ANŠE TÚG.ḪI.A = *ya arḥa*

danzi “Then they lead them (i.e., the horses) into the stables. The stables (are) very warm inside. When the horses (begin to) perspire (and) sweat breaks out, they take the bridle and blankets away from them” KBo 3.2 obv. 25-27 (Kikk., MH/NS), ed. Hipp.heth. 128-129 (*allaniya* = “unruhig werden?”), HED A 28 (*allaniya* = “sweat, perspire”); cf. sim. KUB 1.11 i 22 + KUB 29.57 i 5, KUB 1.11 iii 6 with Akk. (v) *ZUDU* = *ŠUNU* = *ya uizzi* “and their sweat appears” following *allaniyanzi* instead of š. *arḥa uizzi*.

The alleged presence of a Glossenkeil before *ZUDU* in KUB 1.11 iii 6 led Kammenhuber, Hipp.heth. 129 n. 19, to the assumption that there might be a foreign loan word behind its Hitt. counterpart š. However, collation shows that we are probably dealing with a scribal mistake, not a gloss wedge. Nevertheless, based on its phonology (see Kloekhorst, EDHIL 59f.) this is likely to be a loanword although its source remains unclear.

Potratz, Pferd 208 (Hurr. lw.), Friedrich, HW (1952-1954) 194; Kammenhuber, Hipp.heth. (1961) 129 n. 19 (Hurr. lw.); Goetze, JCS 16 (1962) 33; Kronasser, EHS 1 (1966) 251 (Hurr. lw.); Knobloch, FsPokorny (1967) 42; Weitenberg, U-Stämme (1984), 267f. (not a Hurr. lw. but a Hitt. -*au*-stem); Tischler, HEG S/2 (2006) 1066f.; Kloekhorst, EDHIL (2008) 59f., 759 (“IE origin is very unlikely”).

[šēšši-] n. com., HW 191, KUB 14.4 iii 26, see šiššiya(n)-.

šiššiya- see *šiššiya(n)-* n. and *šiššiya(nt)-* adj. or part.

LÚšiššiyala- n. com.; debt owner, creditor; MH/MS.†

sg. acc. LÚšī-iš-ši-ia-la-an KBo 32.15 ii 18 (MH/MS).

(Hurr.) *eḡel* (= *i?*) = *l* = *eva* = *š* = *ša* (< = *nna*) ^d*Teššob ḥinzid(i)* = *a ḥam* = *až* = *i* = *a* = *šše* = *dan nakk* = *i* = *uffu* = *š* = *ša* (< = *nna*) *kirenzi* “We would (certainly) save him, Teššob, from the one whom he (Teššob) owes (*ḥamaz-*) a debt (*ḥinzidi*), but we will not do it, namely a releasing (of servants for Megi)” KBo 32.15 i 18-20 = (Hitt.) *n* = *an* = *kan ḥuišnumini* ^d*IM-an* LÚšī-iš-ši-ia-la-an (followed by an erased sign) *dammišḥiškizzi* = *an kuiš UL* = *man iyaueni parā tarnumar* KBo 32.15 ii 18-20, ed. StBoT 32:291 (differently), w. commentary on p. 323-328. See the discussion below.

n = *an* = *kan ḥuišnumini* ^d*IM-an* LÚšī-iš-ši-ia-la-an <-*aš*?> (partially erased) *dammišḥiškizzi* = *an*

kuiš UL=man iyaweni parā tarnumar n=ašta tuk ANA mēki ZI=KA anda tuškizzi “We will rescue him, the Stormgod, concerning the debt owner who is oppressing him (Hurr. *hi-in-zi-ta ha-ma-zi-ya-ši-ta-an*). We do not want to grant release. Your soul, Mēki, will <not> rejoice over (that)!” KBo 32.15 ii 18-20 (Song of Release, MH/MS), ed. StBoT 32:291, w. commentary on 323-328, tr. Masson, GsImparati 559 (“Mais celui qui l’opprime (créancier?), nous ne lui accorderons pas *kirezni/para tarnumar*”), Hoffner, HittiteMyths² 75 (“So we will rescue him, (namely) Tessub, the debtor(?). Who (then) will oppress him? But we will make no release (of slaves?)”), Bachvarova, JAOS 125:46 (“We will rescue him, Teššub, the oppressed one. (But,) who harms him, we will not make him a release”), Beckman, apud Bachvarova, JAOS 125:46 n. 3 (“Who keeps oppressing him? Shall we not institute a release?”) □ for the partially erased sign after *ši-iš-ši-ia-al-la-an* see Neu, StBoT 32:291 n. 6, 324 n. 39. š. is followed by a postposed relative sentence describing the activities of the debt owner as is made clear in the Hurrian version. The latter leaves out a word for debt owner but describes him as “the one who oppresses him concerning his debts”: cf. Wilhelm, TUAT Erg. 89.

The agent noun LÚš. is related to *šiššiyān* “debt” (q.v.) in KBo 32.15 ii 4, [*ši*]ššiyauwanza “indebted” (q.v.) in KBo 32.15 ii 6, and perhaps to *šiš(š)iyē-* “to seal; to shoot” (q.v.). See *šiššiyān* for further discussion.

Neu, StBoT 32 (1996) 302, 324-325 (“Bedrucker, Bedränger, Nötiger,” “Peiniger”); Bachvarova, Diss. (2002) 245f. (“oppressed man”); Kloekhorst, EDHIL (2008) 759 (“needy one”).

Cf. *šai-B/šiyē-*, *šiššiya(n)-*, *šiššiyawant-*.

(GIŠ)šišiyam(m)a n. neut. collec./pl. tantum; (an agricultural implement); from OH and MS.†

collec. nom.-acc. GIŠšiši-šī-a-ma KBo 6.10 ii 3 (OH/NS), GIŠšiši-šī-ya-am-ma KUB 12.62 rev. 7, 11 (pre-NH/NS), šī-šī-ya-am-ma KUB 12.51 i? 11 (NS), [...šī-]šī-ia-am-ma KBo 27.147:15 (NS).
pl. d.-l. šī-šī-ia-a[m-m]a-aš KBo 31.143 obv. 13 (MS).

[(*namma=ššan ANA GIŠBANŠ*)UR AD.KID 1-NU(coll.)TI]M šī-šī-ya-am-ma URUDU *haḥḥaraš* [(UDUDU *muilaš*(coll.) URUDU *intaluzzi*)]š URUDU 1-NUTIM *galamma* URUDU [(1-NUTIM GIŠRIN_x ZIBĀNĪT)UM] “Furthermore there are on the wicker table a copper š.-set, a copper rake(?), a copper *muila*-agricultural-implement, a copper shovel(?), a copper *galamma*-set and one set of scales” KUB 12.51 i? 11-13 (Hurr. rit., NS), w. dupl. KUB

42.99:3-5 (NS), ed. ChS 1/5:321f., cf. *muil(a)-*; [... šī]-šī-ia-am-ma URUDU *dāi* “[...] takes/places a copper š.-implement” KBo 27.147:15 (NS), translit. StBoT 15:46 (as 1926/u); Ú.SAL-*i* GIŠšiši-šī-ya-am-ma *arta kattan=ma tašwanza dudumyanza ašanzi* “In a meadow stands a š., while beneath/beside it a blind man and a deaf man sit” KUB 12.62 rev. 7-8 (rit., pre-NH/NS), continuation in *lē e* (“š.-tree”); *takku* GIŠšiši-šī-a-ma [*kui*(ški *tāiēzzi* 3 GÍN KÙ.BABBAR)] *pāi* “If [any]one steals a š., he shall pay three shekels of silver” KBo 6.10 ii 3-4 (Laws §124, OH/NS), w. dupls. KUB 13.15 ii 3, KBo 6.19 ii? 1, KUB 29.26:3, ed. LH 112f. (tree or implement), Imparati, Leggi 130f., HG 66f. (“...-Holz”), Zimmern/Friedrich, HGes. 22 (“ein ...-Gerät”), tr. von Schuler, TUAT I/1:114 w. n. §124a (“Ein Baum oder ein aus dessen Holz hergestellter Gegenstand”), Neufeld, HL 36 w. n. 124 (a wood or tree of unknown quality), Walther, HC 265 (“(in?) a shed” (or “a trunk of sesame wood?”)).

The mention of a wooden š. in a meadow, standing near or over a blind man and a deaf man (KUB 12.62 rev. 7), or its presence in an agricultural setting (KBo 6.10 ii 3, Law §124) does not automatically imply that it is a tree. Law §124, KBo 6.10 ii 3, deals with the stealing of a wooden š. and a loaded wagon that is left in a field. Theft of agricultural tools is treated in Laws §121-125, but theft of plants in §101-103 and 108. The sequence of topics in the Laws therefore suggests that the š. is an agricultural object. The analysis of š. as an implement is further supported by its inclusion in a list of copper tools: *haḥḥara-* “rake?,” *muil(a)-*, *intaluzzi-* “shovel?,” *galamma* “broom?” KUB 12.51 i? 11-13.

Even though š. is a single entity, the use of a pl. adjective 1-NUTIM “one(-set)” with *šišiyamma* (and *galamma*, KUB 12.51 i? 11-12) points formally to a collec. pl. in -a. The isolated pl. d.-l. in KBo 31.143 also points in this direction. Perhaps š. is a Luw. pass. part. of the reduplicated verb *šišiyē-* (q.v.), from the base *šai-* B (q.v.) “shoot, puncture, pitch, sting, etc.”

Zimmern/Friedrich, HGes. (1922) (“ein ...-Gerät”); Ehelolf, KIF 1 (1930) 393 w. n. 6 (“š.-Baum”); Friedrich, HW (1952) 194 (“ein Baum”); Alp, Anatolica 2 (1957) 30 n. 24 (“willow,” “poplar”); Friedrich, 2.Erg. (1961) 23 (“Weide (Baum) (?)”); Kronasser, EHS 1 (1966) 181 (“ein Baum; ‘Weide’?”); Ertem, Flora (1974) 101f.; Hoffner, LH (1997) 113 (“tree” or “implement”); Tischler, HEG S/2 (2006) 1067f. (“ein Gerät”); Kloekhorst, EDHIL (2008) 760; Soysal, JAOS 129 (2009) 297.

Cf. šai- B/šīye-, šīšīye-.

šiššiya(n)-, šēššiya(n)- n.; debt; from MH/MS.†

sg. acc. *šē-eš-ši¹-[ia-a]n* KUB 14.4 iii 26 (NH); **inst.** *ši-iš-ši-ia-ni-it* KBo 32.15 ii 4 (MH/MS).

(Hurr.) [...] *ai henni^d Teššob henz=ād=ū* KBo 32.15 i 4 = (Hitt.) [*kinunn=a(?) māt(?)* ^d*]M-aš ši-iš-ši-ia-ni-it dammišhānza* “‘[But if(?) now(?) the St]ormgod is oppressed by debt (Hurr. *henz=a=du¹=ad=ū* = Hitt. *š. dammišhānza*)” KBo 32.15 ii 4 (Song of Release, MH/MS), ed. StBoT 32:288f.; for discussion see below.

For the MH spelling *ši-iš-* vs. NH *še-eš-* see Melchert, Phon. 153-155 and Rieken, AoF 23:294-297.

[*kinunn=a(?) māt(?)* ^d*]M-aš ši-iš-ši-ia-ni-it dammišhānza* [*nu(?) parā tarṇumar w*]ewakki māt ^d*IM-aš [IŠTU KÙ.BABBAR² ši]ššiyauanza nu kuišša* ^d*IM-unni* [1 GÍN KÙ.(BABBAR *p*)ā(*i*)] “‘[But if(?) now(?) the St]ormgod is oppressed by debt, [and] [r]equests [a release]; if the Stormgod is [in]debted [because of (lack of) silver(?)], then everyone will gi[v]e the Stormgod [one shekel of si]lver” KBo 32.15 ii 4-6a (Song of Release, MH/MS), w. dupl. KBo 32.16 ii 17-20, ed. StBoT 32:289 (“[Wenn der Wet]tergott durch eine Notlage zu Schaden gekommen (ist ...)”), w. disc. 300f., Bachvarova, JAOS 125:50 (“[If Teš]šub is injured by oppression”), tr. Hittite Myths² 75 (“[If Tessub] is oppressed by debt(?), [and as]ks(?) [for debt-remission]”), for Hurr. see Wilhelm, AoF 24:280 (“Ist nun [...]... Teššob Schuldner”), StBoT 32:288 (“Wenn jetzt Teššub in Not geraten ist”) □ Neu, StBoT 32:301, derives *šiššīyanit* from an abstract noun **šiššīyatar* despite the single -n-. For the present derivation compare the acc. *memiyan* and inst. *memiyanit* (q.v. *memiya(n)-*); (“But when I went to the country of Kummanni — my father had promised a ‘Festival of Summoning’ to Hebat of Kummanni, but he had not yet given it to her, and she troubled me (and not my father) — I went to Kizzuwatna, and said as follows”:) *paimi=wa=za ŠA ABI=YA* *šē-eš-ši¹-[ia-a]n arḫa šarnikmi* “‘I will proceed to make compensation for the de[b]t of my father personally” KUB 14.4 iii 26-27 (prayer about the Tawananna, Murš. II), ed. de Martino, Eothen 9:28, 36 w. n. 133 (“impegno (preso in maniera ufficiale)”), Goetze, Kizz. 10 w. n. 42 (reading *še-eš-ši-in?-na?* and transl. “default(?)”), Forrer, Forsch. 2:2 (reading *še-eš-ši-ia-an* and tr. “die Schuld?”), translit. Trémouille, Eothen 7:29 n. 81 (reading *še-eš-ši-in*), tr. Singer, Hittite Prayers 76 (“promise(?)”), see Tischler, HEG S/2:1067 (“Schuld”), *šarni(n)-* e 3’, □ Friedrich, HW 191, utilizes Goetze’s transliteration and considers this a word *šēšši-* acc.

com. and translates “Unterlassung(?) , Vergehen(?)”; however, this leaves the *=a* “and, also, even” unexplained.

De Martino, Eothen 9:36 n. 133, thinks that *šiššīyan* may be derived from the verb to *šiš(š)iya-* “to seal, to shoot,” q.v., reduplicated form of *šai- B/šīye-*, q.v., that is, “debt” in the sense of an engagement or commitment by sealed contract.

Forrer, Forsch 2 (1929) 2 (“Die Schuld?”); Goetze, Kizz. (1940) 10 w. n. 42 (“default?”); Friedrich, HW (1952) 191 (“Unterlassung? Vergehen?”); Neu, StBoT 32 (1996) 300f.; Wilhelm, AoF 24 (1997) 280 n. 12 (*šiššīyanit dammišhānza* “von Schulden bedrängt”); de Martino, Eothen 9 (1998) 36 w. n. 133 (possibly part. of *šēššiya-* “to seal”: “ciò che è stato posto sotto sigillo,” thus “impegno (preso in maniera ufficiale)”; Bachvarova, Diss. (2002) 246f. (“oppression”); Tischler, HEG S/2 (2006) 1013 (*sessiya-* “Schuld, Unterlassung, Versäumnis”), 1067 (*sessiyan uttar* “unter Siegel gelegte Angelegenheit” = “Verpflichtung, Schuld”).

Cf. *šai-B/šīye-*, *šišša-/šēšša-*, ^{LÚ}*šiššīyala-*, [*ši*]ššīyawant-.

šiššiya(nt)- adj. or part.; binding(?) > sealed?; from MH. †

sg. nom.-acc. neut. *ši-iš-ši-ya-an* KUB 29.7 rev. 56 (MH/MS).

(“‘Let the evil words be sent beyond. Just as the river does not flow backwards, let it likewise carry these evil words forth, so that they do not return.’ After that the ritual patron picks up (an amount of) silver of three shekels (in weight)” *nu=ššan IŠTU NAMMADUM KÙ.BABBAR-i ŠA 3 GÍN wātar lāḫui anda=ma=kan kiššan memai kuiš ANA PĀNI DINGIR-LIM idālu memian ḫarzi nu kī māḫḫan wātar dankuiš taganzipaš katt[a] pašta apātt=a idālu uttar taganzipaš katta QĀTAMMA pašdu* [*nu* (coll.) *k]ē uddār parkui ši-iš-ši-ia-an-n=a ēštu DINGIR-LUM=ma* EN.SÍSKUR=*ya apēz* [*uddā*]naz parkuwaēš ašan[d]u “‘He pours water on the silver of three shekels (in weight) by means of a measuring vessel, while speaking simultaneously as follows: ‘(If) anyone has spoken evil against the deity, then, just as the dark earth has swallowed up this water, so let the earth swallow up too that evil word. Let these words be pure and sealed (binding?), and let the deity and ritual patron be cleansed from those [wor]ds’” KUB 29.7 rev. 54-56 (rit. of Šamuḫa, MH/MS), ed. Haas/Wilhelm, AOATS 3:41 w. n. 1 (“rein und unbefleckt (??)”), Lebrun, Samuha 125, 132 (“purifiée et non souillée”), Bachvarova,

Diss. 246 (“pure and compelling(?)”), Trabazo, TextosRel. 566f. (“pura e incontaminada”), Tischler, HEG S/2:1067 (“und diese Rede sei rein und unberührt”), tr. Goetze, ANET 346b (“free and unattached”), cf. Oettinger, Stammbildung 509 (“(ver)siegeln, unanfechtbar machen”) followed by Neu, StBoT 32:302 n. 5, de Martino, Eothen 9:36 n. 133 (“parola detta/scritta in maniera inconfutabile”). De Martino assumes this is the basis of the noun *ši/eššiyan* “debt” (q.v.).

The double -šš- in this form makes it unlikely to derive it from *šišiye-* “to shoot” (q.v.), of which the one certain ex. shows no gemination. We therefore prefer to keep the two apart.

Friedrich, HW (1952) 194 (*šiššiyan*- “unberührt(?)”), HW 2. Erg. (1961) 21 (rejects stem *šišiye-*, emending the inf. to *šiyauwanzi*); Neu, StBoT 32 (1996) 302 n. 5 (*šiššiyan*-, part. of *šiššiya*- “(ver)siegeln, unanfechtbar machen”); de Martino, Eothen 9 (1998) 36 n. 133; Bachvarova, Diss. (2002) 245f.; Tischler, HEG S/2 (2006) 1067 (*šiššiyan* part. of *šišiye-*, “schießen,” “versiegeln”); Kloekhorst, EDHIL (2008) 761 (“sealed’ in the sense of untouched”).

[šī]ššiyawant- adj.; indebted, having a debt; MH/MS.†

sg. nom. [šī-i]š-šī-ya-u-an-za KBo 32.15 ii 6 (MH/MS).

(Hurr.) *henz = ā ižuḡn(i) = ai* ^d*Teššob* “(If) Teššub is indebted with silver” KBo 32.15 i 5 = (Hitt.) *mān* ^d*IM-aš* [IŠTU KÙ.BABBAR? *šī-i*]š-šī-ia-u-an-za “If the Stormgod is [ind]ebted [because of (lack of) silver (?)] (Hurr. *henz = ā* = Hitt. *š.*)” KBo 32.15 ii 5-6 (Song of Release, MH/MS), ed. StBoT 32:288f. w. disc. 304f.

[*kinun = a*(?) *mān*(?) ^d*I*]M-aš *šiššiyanit dammišhānza* [*nu*(?) *parā tarṇumar w*]ewakki *mān* ^d*IM-aš* [IŠTU KÙ.BABBAR? *šī-i*]š-šī-ya-u-an-za *nu kuišša* ^d*IM-unni* [1 GÍN KÙ.(BABBAR *p*)*ā(i)*] “[But if(?) now(?) the St]ormgod is oppressed by debt, [and] [r]equests [a release]; if the Stormgod is [in]debted [because of (lack of) silver(?)], then each one will gi[v]e the Stormgod [one shekel of si]lver” KBo 32.15 ii 4-6a (Song of Release, MH/MS), w. dupl. KBo 32.16 ii 17-20, ed. StBoT 32:289 (“[durch (fehlendes) Silber in N]ot geraten (ist)”), w. disc. 301f., Bachvarova, JAOS 125:50 (“If Teššub is oppressed”), tr. Hittite Myths² 75 (“If Tessub is (ever) [in de]bt [for silver]”).

Neu, StBoT 32 (1996) 301f.; Bachvarova, Diss. (2002) 245f.; Kloekhorst, EDHIL (2008) 759 (“being in need”).

Cf. *šai-* B/*šīye-*, ^{LÚ}*šiššiyla-*, *šiššiya(n)*.

šišiye- v., to shoot; NS.†

inf. *šī-šī-ya-u-wa-an-zi* KUB 36.67 ii 23 (NS).

(“They requested bows. They ornamented a quiver like a [...] tower and placed them down in front of Gurparanzaḫa”) *šiyaiškizzi* ^m*Gurpāranzaḫa*[š *n*]u = *šši = kan* GI-aš IŠTU ^{GIŠ}BAN *pariyan* MUŠEN-iš *mān iyattari ŠUŠI* [LUG]AL.MEŠ 70 ^{LÚ}GUR[US-z]*a šī-šī-ia-u-wa-an-zi taruḫta* “Gurparanzaḫa started shooting. His arrow traveled across from his bow like a bird. He defeated sixty [ki]ngs (and) seventy her[oe]s in a shooting contest” KUB 36.67 ii 20-23 (legend, NS), ed. Güterbock, ZA 44:86f., Laroche, Syria 35:262, Kimball, GsCowgill 170, Pecchioli Daddi, FsFronzaroli 478f., tr. Haas, Literatur 218, cf. Kronasser, EHS 1:572 □ in ZA 44:86f. n. 3, working from the original and photos before the publication of KUB 36, Güterbock wrote “vor *šī* noch ein getilgtes *šī*.” An examination of the photo he worked from, however, shows no conclusive indication of any partial erasure of the first *šī*.

This verb is the reduplicated form of *šai-* B/*šīye-*, q.v., and seems to compete with *šišša-/šiešša-*, q.v., the imperfective to *šai-* B/*šīye-* in NH (Oettinger, Stammbildung 509).

Friedrich, HW 2.Erg. (1961) 21 (rejects stem *šišiye-*, emending the infin. to *šiyauwanzi* from *šai-* B); Kronasser, EHS 1 (1966) 572; Oettinger, Stammbildung (1979) 474, 509 (“(ver)siegeln, unanfechtbar machen, schießen”); Neu, StBoT 32 (1996) 301 n. 4 (rejects stem *šišiye-*, emending the inf. to «*šī*»*šiyauwanzi*); Tischler, HEG S/2 (2006) 1067 (“schießen, versiegeln”).

Cf. *šai-* B/*šīye-*, *šiešša-/šišša-*, *šišyam(m)a*, *šiššiya(nt)-*.

[^{TÚG}*šī-i-šī-ik-ti*] KBo 40.77:11 (NS) is probably Akkadian *sissiktu* “fringe, hem, edge (of a garment),” cf. CAD S 322-325.

[*šēššišar*] n.; negligence, Kloekhorst, EDHIL 749, see *šiššiya(n)-*.

šiššiuriya- see *šiššuriya*.

šišd-, šešd- v.; prosper; from OH/MS.†

pres. sg. 3 *še-eš-zi* KBo 3.7 i 7 (OH/NS).

imp. sg. 3 *šī-iš-du* KBo 7.28:15, 41 (OH/MS?), KUB 12.43:2, 3 (MS), KUB 24.2 rev. 18 (Murš. II), KUB 57.63 ii (8) (NS),

še-eš-du KBo 3.7 i 5 (OH/NS), KUB 14.12 rev. 14, KUB 24.1 iv 17 (both Murš. II), ši-eš-du VBoT 121 obv. 6 (Murš. II), še-iš-du KUB 24.3 iii 41 (Murš. II), KUB 57.60 iii (26) (NS), KBo 2.32 rev. (6) (Supp. II); pl. 2 ši-iš-te-en KBo 8.35 ii 15 (MH/MS), KUB 23.78:11 + KUB 26.6:12 (MH/MS, coll.).

verbal subst. nom.-acc. ši-iš-du-wa-ar KUB 15.34 ii 23 (MH/MS); **gen.** še-iš-du-wa-aš KUB 24.3 iii 39 (Murš. II), ši-eš-du[u-wa-aš] KUB 51.50 iii? 14 (NS).

For the MS spelling ši-iš- vs the NH še-eš- see Melchert, Phon. 153-155 and Rieken, AoF 23:294-297.

Although no bilingual evidence is available, Götze, KIF 240f., suggested that the Hittite sequence *māu šešdu* was matched by Akk. *lišri u lirpiš* “may it grow rich and may it grow wider” from *šerû* and *rapāšu* respectively, as attested in the treaties between Supp. I and Šattiwaza of Mittanni (KBo 1.1 rev. 73 and KBo 1.3 rev. 20). Note, however, that the Hitt. sequence is not attested in any of the blessing formulae in Hitt. treaties, see also bil. sec. s.v. *mai-*.

a. in asyndeton with the verb *mai-*: *utni=wa māu še-eš-du nu=wa utnē paḥṣanuwan ēšdu nu mān māi še-eš-zi nu EZEN purulliyaš iyanzi* “Let the land thrive (and) prosper. Let the land be protected. And when it thrives and prospers, they will celebrate the festival of *purulli-*” KBo 3.7 i 5-8 (Illuy., OH/NS), ed. Beckman, JANES 14:12, 18, Trabazo, TextosRel. 84f., tr. Beckman, CoS 1:150f., LMI 49f.; (“Now deities, my lords, have mercy on the land of Ḫatti once more and then expel the plague. ...”) *n=at še-eš-du māu* “Let it (the land) prosper and thrive” KUB 14.12 rev. 14 (PP 3, Murš. II); cf. further exx. under *mai-* 1d and 5; *ištarna=kan āššiyawa[r ta]kšuwar DINGIR.MEŠ-aš āššiya[uwar] DINGIR.MEŠ-aš mīumar DINGIR.MEŠ-aš šar[la]mišša antuḥšaš šar[ami]šša tarḫuilātar parā neyantān GIŠTUKUL KUR-yaš miyā[tar] ši-iš-du-wa-ar DUMU.LÚ.U₁₉-LU-aš GUD.ḪI.A-aš UDU.ḪI.A-aš ḫalkiyaš GEŠTIN-aš miyatar piškitten* “(O gods) in the midst (of the land) keep giving lov[e, h]armony, divine lov[e], divine kindness, the glory of the gods (and) the glory of men, power, battle-ready weapon(s), growth (and) prosperity of the land, growth of humans, cattle, sheep, crops (lit. grain), (and) vines” KUB 15.34 ii 20-24 (evocation rit., MH/MS), ed. Haas/Wilhelm, AOATS 3:190-93, Trabazo, TextosRel. 590-93, tr. Goetze, ANET 353; cf. [...] ŠA SILIM=za māu še-i[š-du] KBo 2.32 rev. 6 (rit., Supp. II), ed. Haas/Thiel, AOAT 31:284f. (without restoration) □ the particle *=za*, if correctly parsed this way, is surprising since normally neither *māi-* nor *šešd-* seem to require its presence; note SILIM-ul-an in iv 1.

b. in the expression “winds of prosperity”: *nu še-iš-du-wa-a[š] IM-anteš iyandaru [... māu] še-iš-du* “Let the winds of prosperity blow (lit. go). Let [the land(?) thrive and] prosper” KUB 24.3 iii 39-41 (prayer to the Sungoddess of Arinna, Murš. II), ed. Gurney, AAA 27:36, Lebrun, Hymnes 165, 171, tr. Hittite Prayers 53, cf. šēššauwaš IM.ḪI.A-uš KUB 24.1 iv 16 and [š]iššawaš ḫūwaduš KUB 24.2 rev. 17: (“They put the Sungoddess of the Earth to bed”) [...] *šakuanduš ḫemuš ši-eš-du[u-wa-aš IM.MEŠ-uš]* “[...] the soaking rains, [and the winds of] prosperi[ty]” KUB 51.50 iii 13-14 (rit., NS), cf. *šaku(wa)-B.*

Ehelolf, OLZ 29 (1926) 988 (= *šeš-*, cf. *šašti-*); Götze, KIF (1930) 240f. (not = *šeš-*; par. Akk. *rapāšu* (KBo 1.3 rev. 20), therefore “sich weiten, d.h. zunehmen, sich gedeihlich entwickeln”); Friedrich, HW (1952) 192 (“gedeihen, zunehmen”); Carruba, apud Friedrich, HW 3.Erg. (1961) 28 (“dauernd sitzen; ruhen, gedeihen”); Kronasser, EHS 1 (1966) 411 (“weit sein, sich weiten”); Oettinger, Stammbildung (1979) 216 (“ruhen”); Eichner, GsKronasser (1982) 26-28 (“gedeihlich zunehmen, anwachsen”; cf. *šeša-* “Frucht”); Tischler, HEG S/2 (2006) 1016-1018.

Cf. *šeša-*.

(A.ŠĀ)šēš(š)ur, šiššūr, šiesšur n. neut.; irrigation or(?) irrigated field; from MS.†

sg. nom.-acc. [š]i-iš-ši-u-ur KBo 32.185 obv. 13, A.ŠĀši-šu-u-ur KBo 32.185 obv. 14.

gen. še-e-šu-ra-aš KUB 17.8 iv 3 (pre-NH/NS), A.ŠĀši-iš-šu-ū-ra-aš KBo 6.26 iii 5 (OH/NS), ši-eš-šu-ra-aš KBo 19.19:3 (NS), še-eš-šu-ra-aš RS 25.421:39; broken ši-eš-[...] KUB 42.48:7 (NS).

(Sum.) [GIŠū-suḥ₅ a-dé-a GIŠše-ū-suḥ₅ šu tag-ga] (for restoration see Civil, JNES 23:2 line 36) = (syll. Sum.) a-šu-uḥ ši-da-a še-nu a-šu-uḥ ši-táq-qa = (Akk.) GIŠU.SUḪ₅ (= *ašūh*) ši-iq-qa-ti ša te-re-en-na-a-ti zu-²-na-at “She (sc. the mother) is (like) an irrigated fir tree (lit. of irrigation), covered with fir cones” = (Hitt.) GIŠšuinilaš=ma=aš GIM-an še-eš-šu-ra-aš n=aš āššuit šūwanza “She (sc. the mother) is like a irrigated šuinila-tree (lit. of irrigation/of an irrigated field), she is filled with good things” RS 25.421 obv. 38-40 (signalement lyrique, NH), ed. (Sum. and Akk.) Nougayrol, Ugar. 5:313, 315, (Hitt.) Laroche, Ugar. 5:774, 775 (“Elle est comme le pin d’irrigation, plein de bonnes choses”), w. Sum. dupls., ed. JNES 23:36, ed. CAD Š s.v. *šiqītu*.

In land grants: (“x *kapunu*-measures [...]”) ŠĀ.BA 1 *kapunu* 20 I[KU š]i-iš-ši-u-ur 1 *kapunu* 10 IKU A.ŠĀši-šu-u-ur “of which one *kapunu*-measure (and) twenty I[KU-measures of ir]rigated field (or: of field of irrigation), one *kapunu*-measure (and) ten IKU-measures of irrigated field (or: of field of irrigation)” KBo 32.185 obv. 13-14 (land grant, Muw. I);

alternating with *ḥatanti*- “dry land”: [1 A.ŠÀ ... ŠA^mZ]uwatti *ḥat[antiyaš]* § [1 A.Š]À ... [ŠA]^mZuwatti *ši-eš-[šu-ra-aš]* “[One field ... of Z]uwatti of dr[y land]. § [One fie]ld [of] Zuwatti, of irrigation (or: of irrigated field)” KUB 42.4B:2-7 (list of fields, NS), ed. Souček, ArOr 27:40-43; cf. similarly KBo 19.19:3, 6 (list of fields, NS); ŠA 1 IKU A.ŠÀ *ši-iš-šu-ú-ra-aš* 3 GÍN KÙ.BABBAR ŠIMŠU¹ “Three shekels is the price of one IKU of irrigated field (or: of field of irrigation)” KBo 6.26 iii 5 (Laws §183, OH/NS), ed. LH 146 □ note the exceptional spelling with *ú* vs otherwise *u* in *š.* and *šiššuriya-*; *še-e-šu-ra-aš* ZÍZ-tar datten “Take irrigated wheat (lit. wheat of irrigation/of an irrigated field)” KUB 17.8 iv 3-4 (pre-NH/NS), cf. *nai-* 5 a 1’ a’ □ Ertem, Flora 11, suggests that *šeššuraš* ZÍZ-tar might be the same as ZÍZ A (= ZÍZ DURU₅).

Although we transliterate Sum. A.ŠÀ “field” as a determinative and the combination A.ŠÀ *šiššur* in KBo 32.185 obv. 14 pleads in favor of this, it cannot be excluded that it is a real Sumerogram with the nom.-acc. *šiššur* instead of a gen. (“of irrigation”) due to its appearance in a list (cf. GrHL §16.9).

Friedrich, HW (1952) 194 (“Marsch, feuchter Boden(?)”); Alp, JCS 6 (1952) 95 (“A.ŠÀ *šiššura* = bewässertes Feld”); Laroche, Ugar. 5 (1968) 778 (“irrigation”); Hoffner, AlHeth. (1974) 22; Rieken, StBoT 44 (1999) 329f. (“Bewässerung”); Tischler, HEG S/2 (2006) 1068f.; Dercksen, GsGarelli (2008) 143, Marazzi, SEV 4 (2008) 66 (for *ḥatanti*- as referring to dry(land) farming as opposed to *š.* as farming by irrigation).

Cf. *šiššuriya-*.

šiššuriya-, šiššuriya-, šieššuriya- v.; to irrigate; from MH/MS.†

imperf. imp. sg. 2 *ši-iš-ši-u-ri-iš-ki* KUB 31.84 iii 54, 55 (MH/NS); here? **sg. 3** *ši-iš-šu-re-eš-ke-ed-du* KBo 26.96:6 (NS); **inf.** *ši-eš*(coll.)-*šu-u-ri-ia-u-wa-an-z[i]* KUB 31.100 ii 17 (pre-NH/MS); broken here? [*ši-iš-šu-ri-ia-a[n?(-)...]*] KBo 31.135:5 (NS).

(“Let the walls of the orchards(?)/gardens be well built”) [(*namma* = *a*)]*t uetenaza ši-iš-ši-u-ri-iš-ki* [(Ú.SAL-*lu* = *y*)*a uete*]*naz ši-[i]š-ši-u-ri-iš-ki* “Then irrigate them with water; also irrigate the meadows with [wat]er” KUB 31.84 iii 54-55 (*BĒL MADGALTI*, MH/NS), w. dupl. KUB 31.108 iii 3-4 (MH/NS), ed. StMed 14:162f., Dienstanw. 49, tr. McMahon, CoS 1:224; [...] *ši-eš*(coll.)-*šu-u-ri-ya-u-wa-an-z[i...]* in broken context mentioning vineyards (^{GIŠ}KIRI₆ GEŠTIN)

and orchards (^{GIŠ}*ūēššar*) KUB 31.100 ii 17, cf. 14, 16 (pre-NH/MS), translit. Košak, Linguistica 33:109 □ coll. shows -*eš*- written over -*šu*-; cf. [...]x *ši-iš-šu-re-eš-ke-ed-du* KBo 26.96:6 (Ullik., NS).

Alp, JCS 6 (1952) 95 (“bewässern”); Friedrich, HW (1952) 194 (“bewässern”); Tischler, HEG S/2 (2006) 1069.

Cf. (A.ŠÀ)šēš(š)ur-.

šittara/i-, šit(t)ar n.; com. and neut.; (sun) disk(?); wr. syll. and AŠ.ME(?); from OS.

sg. acc. com. *ši-it-ta-ra-an* KUB 30.32 i 7 (MS), *ši-it-ta-ri-in¹* KUB 57.85 rt. col. 4 (NS), *ši-it-tar-ri-in* KUB 56.52 obv.? 12 (MS?); **nom.-acc. neut.** *ši-it-tar* KUB 55.15 iii? 2 (NH), KBo 2.1 iv 1 (NH), VBoT 108 iv 7 (NH), KUB 56.24 obv. 14 (2x), 15 (NH), *ši-tar*, Bo 5049 obv. 17 (StBoT 31:408) (NH), *ši-it-tar-r(=a)* KUB 10.28 i 20, KUB 11.21a vi 10, here? [...] *ši-da-ar* KUB 55.15 ii? 3 (NH) (cf. *ši-it-tar* iii? 2), AŠ.ME KUB 38.37 iii 9-10 (NH); **d.-l.? ANA 1-EN** *ši-it-tar* KUB 15.9 ii? 8, 9 (NH); **sg. or pl. gen. or pl. d.-l.** *ši-it-tar-aš* KUB 58.6 ii 5 (NH), *ibid.* i (14) + KUB 28.91 i (3), *ši-tar<-aš>* KUB 20.92 vi? 5 (NS); **inst.** *ši-it-ta-ri<-iš>-it* KUB 5.7 obv. 21 (NH); **abl.** *ši-it-tar-ra-za* KBo 2.1 i 35 (NH), *ši-it-tar-az-za* KBo 2.16 obv. 12 (NH), *ši-it-tar-za* KBo 2.1 ii 13, iii 14, 27, 35, iv 20 (NH), *ši-it-tar<-za>* KUB 38.23 obv.10 (NH), *IŠTU^{URUDU} ši-tar* KUB 38.26 obv. 23 (NH).

pl. nom. *ši-it-ta-re-eš* KUB 29.4 i 22 (NH), *ši-it-ta-ri-iš* KUB 29.5 i 6 (NH), *še-et-ta-ri-iš* KUB 55.53 obv. 6 (ENS?), AŠ.ME. HJA KUB 29.4 i 11 (MH/NS), AŠ.ME KUB 58.32 i 13 (NS); **acc.** *ši-it-ta-ri-uš* KUB 17.21 ii 14 (MH/MS), [*š*]*i-it-ta-ri-e-eš* KBo 51.16 + KUB 17.21 iii 22 (MH/MS), AŠ.ME.HJ.[A] KUB 15.1 i 12 (NH); **nom.-acc.** *ši-it-tar* KBo 15.17:6 (NS), KUB 38.3 i 6, 13 (NH), KBo 2.1 iv 1 (NH).

synt. function unclear AŠ.ME KBo 25.61 ii? 2 (OS).

A mountain Šittara is mentioned in the indices to KBo 25 p. xiii, but the hand copy leaves doubt as to whether the form is complete ^{HUR.SAG}*ši-it-ta-ra-aš(-)x[...]* KBo 25.162 rt. col. 3 (MS/ENS?); for ^{HUR.SAG}š. as a nom. sg. see StBoT 31:202, 409, RGTC 6/2:147.

a. in lists and inv. of a deity’s possessions: 4! *še-et-ta-ri-iš* ŠÀ.BA 1-EN ŠA KÙ.GI 1-EN ŠA KÙ.BABBAR 1-EN ŠA AN.BAR 1-EN ŠA NA₄ “four(!) disks, including one of gold, one of silver, one of iron (and) one of (precious) stone” KUB 55.53 obv. 6-8 (fest., ENS?); 6 *ši-it-ta-re-eš* (var. *ši-it-ta-ri-iš*) ZABAR ŠÀ.BA 3 KÙ.BABBAR GAR.RA 3 KÙ.GI GAR.RA “six disks including three inlaid with silver, (and) three inlaid with gold” KUB 29.4 i 22 (items belonging to the deity of the night, MH/NS), w. dupl. KUB 29.5 i 6 (MH/NS), ed. StBoT 46:275; AŠ.ME.HJ.A ZI-TUM

MUL^{wannupaštallišš=a ŠA KÙ.BABBAR KÙ.GI} “disks, a ‘soul’ and a *wannupaštalli-* of silver and gold” KUB 29.4 i 11 (goddess of the night, MH/NS), ed. StBoT 46:274, 299 n. 454; cf. 4 UD.ZAL.LI KÙ.BABBAR ŠÀ 1 KÙ.[GI] 1 *ši-tar* KÙ.BABBAR 1 ZI KÙ.[GI/BABBAR] Bo 5049 obv. 16-17, translit. Sommer, ZA 46:9; [dU] URU^{Šanantiya} 3 *ši-it-tar* KÙ.BABBAR ŠÀ.BA 1 *ši-i[t-tar A]N.BAR* “[The Stormgod] of Šanantiya: three disks of silver, including one d[isk of i]ron” KBo 2.1 iv 1 (cult inv., NH), ed. Carter, Diss. 58, 63, tr. Hoffner, CoS 3:64; [...] *ši-it-tar AN.BAR 20 G[ÍN ...]* KBo 55.172 rev. 3 (NS), translit. Siegelová, Eisen 118 (as 780/z); [...] .H.I.A ŠA LÚ.MEŠ^{SANGA AŠ.MEŠ} ŠUN[U ...] KBo 25.61 ii? 2 (OS), translit. StBoT 25:134, tr. von Bredow, Altanat.Goth. 27, cf. THeth 13:26; [...] 8 G¹KAK.TAG 1 *ašušaš* KÙ.GI URUDU 1 *tarzu[dan]* / [...] x¹ 1 *ši-it-tar* KÙ.GI 1 *ašušaš* KÙ.GI URUDU 1 *tarzūda[n]* / [...] x ŠU.NIGIN 5 ŠÀ 1 TUR *šūwan* 5 MÁ.URU.URU⁵ RIQU x[...] / [...] G]AR.RA 1 *ši-it-tar* KÙ.GI 20 AYAKKI¹ ŠÀ=ŠU (eras.) [...] MÁ.URU.URU⁵ Gašga ŠÀ.BA 99 G¹KAK.TAG 2 *ašušaš* KÙ.BABBAR 1 NA¹nap[...] / [...] 4 AŠRA *hališšian* 1-e¹da¹ni=ma=kan 20 G¹KAK.TAG.GA! 2 *ašušaš* KÙ.BABBAR 15 x[...] / [...] 1 *aš*ušaš KÙ.BABBAR *heššama²li ši-it-tar* KÙ.GI 40 x.TUR. TUR KÙ.GI G¹ŠBAN=ŠU 3 AŠRA KÙ.GI GAR.RA [...] “[...] eight arrows, one gold (and) copper *ašuša*-ornament, one *tarzud*-ornament [of ...], one disk of gold, one *ašuša*-ornament of gold (and) copper, one *tarzud*-ornament [of ...]. Total: five including one small full one. Five empty quivers [...] inlaid [with ...], one gold disk, twenty AYAKKI-s, including [...] Kaškean [quiv]er(s) including ninety-nine arrow(s), two silver *ašuša*-ornaments, one *nap*[-...] -stone, [...] plated in four places. In one there are twenty arrow(s), two *ašuša*-ornaments of silver, fifteen [...], one] silver [*aš*]uša-ornament, ... gold disk, forty small gold ..., its bow is inlaid in three places with gold” KBo 18.172 obv. 2-8 (cult inv., NH) □ it is unclear what items the “total five” refers to.

b. sought by a deity from a king or queen in a dream: d¹ŠTAR URU^{Dūpa} ANA dUTU-ŠI Û-it 1 *ši-it-tar* KÙ.GI 16 GÍN 2 GUD 7 UDU =ya ER.-ta “IŠTAR of Tūpa sought from His Majesty by means of a dream one gold disk (weighing) sixteen shekels, two oxen and seven sheep” KUB 48.122 iv 4-5 (dream, NH), ed. de

Roos, Votive 78, 87, Mouton, Rèves 249, 255, RGTC 6:134 s.v. Tūpa; see also KUB 15.1 i 12-13 (below, h).

c. owed to a deity by a king: mUlmi-dU-ubašš=a ANA dUTU URUPÚ-na arkamma[š/n(?)] MU.KAM-li 1 *ši-it-tar* KÙ.GI ŠA 3 GÍN 1 *ši-it-tar* KÙ.BABBAR [ŠA # GÍN] 1 *ši-it-tar* URUDU ŠA 1 MA.NA 1 GUD 3 UDU *piyan*[zi(?)] “Ulmi-Teššub’s tribute to the Sungoddess of Arinna: yearly one gold disk (weighing) three shekels, one silver disk [(weighing) # shekels], one copper disk (weighing) one mana [they will(?)] give” KUB 56.24 obv. 13-15 (NH), ed. StBoT 38:96, deRoos, Votive 262, 264.

d. given to a deity: t=aš INA 1 (var. N[A₄])ZI.KIN [Š]A HUR.SAG^{Daha} paizzi LUGAL-uš NA⁴hūwa[šiy]a UŠKÊN LUGAL-uš 1 *ši-it-tar* KÙ.BABBAR [ŠA] IŠ¹ GÍN.GÍN 1 GUD 1 UDU IGL.DU₈.A ANA DINGIR-LI[M U]ŠKÊN “(The king) goes into the *huwaši*-stone-sanctuary of Mt. Daḥa. The king bows to the *huwaši*-stone. The king (gives) one silver disk [o]f five shekels, one ox (and) one sheep as a gift. He bows to the deity” KUB 11.30 + KUB 44.14 iv 19-22 (spring fest. at Zippalanda), ed. THeth 21:210f. (“Speerspitze”).

e. worn by a goddess: (in a description of a cult statue) 6 *ši-it-tar* KÙ.GI ŠÀ 2 KÙ.B[ABBAR ANA D]INGIR-LIM GAB=ŠU=kan anda “six gold disks, including two si[lver] — are on [the g]oddess’s breast” KUB 38.3 i 13 (cult inv., NH), ed. Bildbeschr. 16f., tr. Rost, MIO 8:183.

f. attached to a mace: G¹ŠTUKUL IŠTU URUDU UD. SAR URUDU¹ *ši-tar* “A mace with copper moon crescent (and) copper sun disk” KUB 38.26 obv. 23 (cult inv.), ed. Jakob-Rost, MIO 9:183; 1 G¹ŠTUKUL *ši-it-tar-ra-za* UD.SAR-za unuwa[n]za “One mace, ornamented with sun-disk(s) (and) moon crescent(s)” KBo 2.1 i 35 (cult inv., NH), ed. Carter, Diss. 52, 62; cf. the same phrase ibid. i (9), ii 13-14, iii 14-15, 27-28, iii 35-36; KBo 2.16 obv. 12; KUB 38.23 obv. 10 (as uninflected *ši-it-tar*).

g. attached to an altar or table: ZAG.GAR. RA=wa *ši-it-tar* <-iš>-it UL unuwanza “The altar is not ornamented with a disk” KUB 5.7 obv. 20-21 (oracle question, NH), ed. -ši- B g, tr. ANET 497; [and]a=ma d¹NIN.É.GAL=ya 2 AŠ.ME KÙ.GI ŠA 5 GÍN I A¹WA G¹ŠBANŠUR AD.KID *taninuwanšeš* “[Furth]ermore two gold disks (weighing) five shekels are put in

order also for NIN.É.GAL on the wicker table” KUB 58.32 i 13-14 (NS), translit. DBH 18:80 (differently), Sommer, ZA 46:30 (as Bo 2934).

h. attached to a necklace(?): Û-it=wa=mu^dHebat *kuttanali* AŠ.ME.ĤI.[A] ^{NA4}ZA.GÎN=ya ER.-ta “Hebat asked me by means of a dream for a necklace and lapis lazuli disks” KUB 15.1 i 12-13 (queen’s dream, NH), ed. de Roos, Votive 89, 98.

i. attached to (or near) a temple window: *t=aš weḫzi* ¹ta^knaš^dUTU-i 1-ŠU KI.MIN (= *t=aš weḫzi*) ANA ^dUD.SIG₅ 1-ŠU dāi KI.MIN ANA ^{GIŠ}AB šī-it-tar-aš 1-ŠU dāi KI.MIN ḥaššī ištarna *pedi* 1-Š[U] “He turns around. To the Sungoddess of the Earth once (he places an offering.) Ditto (i.e., And he turns around). He places once (an offering) for ‘Good-Day.’ Ditto. He places once (an offering) at the window of the disk (or: at the window (and) at the disks). Ditto. He (places) once (an offering) in the midst of the hearth” KUB 58.6 ii 3-6 (fest., NS), ed. THeth 21:242f. and cf. 24, translit. Siegelová, Eisen 118 n. 2 (as Bo 2708) □ against Sommer, ZA 46:16f., and StBoT 31:409, who consider š. to be an acc.; LÚḥaminaš 3 ^{NINDA}ḥarazaz[ut]a? ištānani ANA ^dU^{URU}Zip^la^lnda dāi^l § [t]=aš wēḫzi ANA P[Ā]NI ^dU ŠAMÊ 3-ŠU dāi *t=aš wēḫzi takn[a]š* ^dUTU-i 3-ŠU dāi § LÚḥaminaš EGIR-pa u^lizz^li *t=aš weḫzi PĀNI* ^{GIŠ}AB šī-it-tar^l-aš ^l3^l-ŠU dāi “The ḥamina-official places three ḥarazazit-breads on the altar for the Stormgod of Ziḫlanda. § He turns around. Three times he places (bread) before the Stormgod of Heaven. He turns around and places (bread) three times for the Sungoddess of the Earth. § The ḥamina-official comes back. He turns around and places (bread) three times before the window of the disk (or: (and) the disks)” KUB 58.6 i 9-14 + KUB 28.91 i 1-3 (fest., NS), ed. THeth 21:240-243; 1 ^{DUG}NAMMADUM Ī.GIŠ 1 ^{DUG}NAMMADUM LĀL 1 ^{DUG}NAMMADUM GEŠTIN ANA ^{GIŠ}AB šī-tar<-aš?> *tianzi* “They put one NAMADDU-vessel of vegetable oil, one NAMADDU-vessel of honey, (and) one NAMADDU-vessel of wine at the window of the disk (or: at the window (and) at the disks)” KUB 20.92 vi 4-5 (fest. of the Stormgod of Ziḫlanda, OH/NS), ed. THeth 21:200f. (“bei dem Fenster, bei(?) der Speerspitze”) □ the parallel passages with an unambiguous gen. šittaraš hint at a scribal mistake with šī-tar here.

j. obj. of *anda(n) walḫ-*: ^dZithariyan 1 ^{KUŠ}kurš[an ...] 1 šī-it-[tar] KÛ.GI 10 GÎN.GÎN *anda walḫer* “They affixed one hunting-ba[g ...], one gold sun di[sk] (weighing) ten shekels to Zithariya” KUB 38.35 i 4-5 (cult inv., Tudḫ. IV), ed. Jakob-Rost, MIO 9:195f.; ANA ^dU^{URU}^lLihzina^l 10 šī-it-tar ZABAR TUR ANA ^{GIŠ}ZAG.GAR.RA ^dU^{URU}^lLihzina^l *andan* RA-an “For the Stormgod of Lihzina ten small bronze disks are affixed(?) to the altar of the Stormgod of [Lihzina]” KUB 38.3 i 5-7, ed. Bildbeschr. 16f., tr. Rost, MIO 8:182 □ In our tr. “affix” for *anda(n) walḫ-* we follow von Brandenstein, Bildbeschr. 17, Sommer, ZA 46:27f., Rost, MIO 8:182 and Starke, StBoT 31:412; if the acc. Zithariyan in KUB 38.35 i 4 is taken as one of the objects of *anda walḫ-*, the text does not specify to what the deity was affixed and what shape the deity had. KUB 38.3 i 5-7 shows that the object to which something was affixed could be expressed by a d.-l. (ANA ^{GIŠ}ZAG.GAR.RA); taking Zithariya, however, as an acc. of respect would resolve that problem and seems to fit the general context well. For a different mng. of *anda walḫ-* see *mari-* a 1’.

k. held in festivals: *nu* UGULA LÚ.MEŠ ^{GIŠ}BANŠUR *kunzita šī-it-tar-r=a dāi* “The overseer of the waiters takes *kunzits* and a disk (and gives them to the chief of the wood-tablet scribes. The chief of the wood tablet scribes gives them to the overseer (var. chief) of the smiths)” KUB 10.28 i 19-20 (winter fest. for the Sungoddess, NS), ed. StBoT 31:408 (taking both *kunzita* and š. as neut. plurals in asyndeton); GAL LÚ.MEŠ DUB.SAR. MEŠ ^{GIŠ}GAL LÚ.MEŠSIMUG=ya *šī-it-tar ḥarkanzi* “The chief of the wood-tablet scribes and the chief of the smiths hold a disk. (... They proceed)” KUB 10.28 ii 11-12 (winter fest. for Sungoddess, NS); cf. [...]*x-ya šī-it-tar armann[in] / [...k]unzi pē ḥarkanzi* “They hold a sun-disk, a moon-crescent [...] (and) a *kunzit* ready at [...]” KBo 49.104:4-5 (winter fest. for Sungoddess, NH), translit. StBoT 31:216 n. 720, 409 (as 119/t) □ reading *ku-un-zi* follows HGG field translit., StBoT 31:216 w. n. 720, 409, and coll. of photo, against copy.

l. as residence of a deity: (“The exorcist carries eight Sungoddesses of Arinna into the palace complex”) 3 ALAM.ĤI.A 5 AŠ.ME ŠĀ.BA 3 AŠ.ME GAL-TIM ^lEGIR-an išg^laranteš “Three are statues (and) five disks, of which three large sun-disks fastened in back (i.e., of the statues)” (They are placed atop tables, then washed, anointed, and put back on the tables) KUB 25.14 i 12-13 (*nuntariyašhaš* fest.,

NS), ed. Nakamura, *Nuntarriyašha* 192f., Popko, Kultobjekte 122, Sommer, ZA 46:29, 34; 1 AŠ.ME KÙ.GI ŠA 1 GÍN ŠUM=ŠU^d *Pirinkir* “One gold disk of one shekel—its name is Pirinkir” KUB 29.4 i 13 (goddess of the night, MH/NS), ed. StBoT 46:274, Schw.Goth. 6f.; (“Thus speaks Hūtarli, the priest”) ANA ABU=Y[A=w]a^d UTU^{URU} TÚL-na AŠ.ME KÙ.GI^d Mezzulašš[=a] AŠ.ME KÙ.BABBAR ešer “My father had a Sungoddess of Arinna (in the form of) a gold disk [and] a silver disk of Mezzula. (He used to offer to them for himself in the temple, but now I am making offerings for myself in my house)” KUB 38.37 iii 8-10 (dep., NH), ed. StBoT 4:56f., Popko, Kultobjekte 122, cf. de Roos, VotiveTexts 15 n. 57; cf. KUB 38.37 iii 13-15; cf. also KUB 42.78 ii 11-12 (inv. of Manninni, NS), ed. Košak, Linguistica 18:112f.

m. in inv.: 37 AŠ.ME KÙ.IGI ŠÀ 18 AŠ.ME TUR “Thirty-seven gold disks including eighteen small disks” KUB 42.42 i 13 (inv. of containers, ENS?), ed. Siegelová, Verw. 470f., THeth 10.57, 59; 1-EN AŠ.ME^{NA} ZA. GÌN AN.BAR GE₆ KÙ.GI GAR.R[A...] “One lapis disk inlaid with ‘black’-iron (and) gold” KUB 42.78 ii 13 (inv. of Manninni of cult objects, NS), ed. Košak, Linguistica 18:112f., Siegelová, Verw. 462f., cf. Maxwell-Hyslop, AnSt 30:87; cf. ibid. ii 8, 11, and cf. 1-EN armanniš^{NA} ZA.GÌN pi-x[...] “One lapis moon crescent ...” ibid. ii 15; 1-EN šakantatar KÙ.GI 6 AŠ.ME KÙ.GI 1 arma[nnieš KÙ.GI] KUB 12.1 iii 17 (inv. of Manninni), ed. Košak, Linguistica 18:100, 104, Siegelová, Verw. 442f.; cf. KUB 42.78 ii 4, 8 (inv. of Manninni), ed. Košak, Linguistica 18:112f., Siegelová, Verw. 462f.

n. looted from temples: ANA^d UTU^{URU} Arinna šī-it-ta-ri-uš armannišš=a ŠA KÙ.BABBAR KÙ.GI ZABAR URUDU.ĪI.A ... kuēz arḥa piddāer “From some (lands) they carried away from the Sungoddess of Arinna sun disks and moon crescents of silver, gold, bronze (and) copper,” (garments, thick breads and offering vessels) KUB 17.21 ii 14-15, 17 (prayer, Arn. I & Ašm., MS), ed. Kaššäer 156f., Lebrun, Hymnes 136, 144, tr. Singer, Hittite Prayers 41; cf. ibid. + KBo 51.16 iii 21-23.

o. highest number: 244 šī-it-tar ZA[BAR] KUB 38.19 iii 10 (cult inv., NH); see also above.

p. attested materials and weights: gold: one KUB 29.4 i 13 to twenty shekels Bo 3930 rt. col. 10 (Siegelová, Eisen 119 w. n. 14); silver: two Bo 6977 rev. 11 (Siegelová, Eisen 119 w. n. 13) to twenty shekels KUB 56.13 obv. 3 (vow, NH), ed. de Roos, Votive 232, 235, KBo 55.172 rev. 3 (cult inv.,

NH), cf. Siegelová, Eisen 119 w. n. 11 (as 780/z); iron: twenty shekels KBo 55.172 rev. 3 (cult inv., NH), cf. Siegelová, Eisen 118 (as 780/z); bronze: KUB 38.3 i 6 (cult inv., NH); copper: one mana (i.e., 40 shekels) KUB 56.24 obv. 15 (NH), ed. de Roos, Votive 262, 264; see also Siegelová, Eisen 118 n. 6 (as Bo 5072); ZA.GÌN “lapis,” see h and m, above; see Siegelová, Eisen 119.

For archaeological evidence for sun-disks at Boğazköy and elsewhere in the Near East see Boehmer, BoHa 7:19-30 and BoHa 10:1.

Chronologically the com. gender stem *šittara-* (cf. MS *šittaran* KUB 30.32 i 7) and its *i*-stem variant *šittari-* (cf. MS *šittarin* KUB 56.52 obv. 12, *šittariēš*(?) KBo 51.16 + KUB 17.21 iii 22, *šittariuš* KUB 17.21 ii 14) are attested from the Middle Hittite period onwards, the latter possibly under Luwian influence. The neut. *šittar* seems secondary as it is only attested for the NH period (so already Starke, StBoT 31:409). Except for the NH abl. *šittarraza* all sequences of the stem *šittar-* followed by a vowel are written with single *-r-*. Whether this single attestation and the one NS occurrence with a plene-written *-a-* (*ši-it-ta-a-ri-in* KUB 57.85 rt. col. 4) forbid positing the stem as */šitra/i-/* remains uncertain. We take all instances of a spelling *ši-it-tar-ra* as the neut. sg. followed by the clitic conj. *-a/-ya-* “and” (*šittarr=a*).

Sommer’s observation, ZA 46:7f. (cf. also Starke, StBoT 31:410f.), that the equation š. = AŠ.ME is not proven through dupls. or parallel texts, remains valid and the mng. of š. as “sun disk” is therefore conjectural. Although the objects with which š. is listed in many of the inventories make it difficult to narrow down its mng. (so Starke, StBoT 31:411), the frequent pairing of both š. and AŠ.ME with UD.SAR = *armanni-* “moon crescent” (s. HW² A s.v.) does support the interpretation as “sun disk” (so already Sommer, ZA 46:44f.). According to CAD Š/1 s.v. *šamšatu*, AŠ.ME may not be restricted to daytime phenomena, which perhaps is why Miller, StBoT 46:274 translates “astral-disk.” Starke’s suggestion (StBoT 31:412-416) to see in š. any pointed object, more specifically, “spear point” (also CLL 195) is mostly based on etymological considerations and insufficient HLuw. evidence. It is also difficult to see why in inventories and similar texts a generic

term “pointed thing” covering anything from “spindle” to “spear point” would suffice instead of a technical term more accurately describing the object in question.

Ehelolf, ZA 43 (1937) 187 n. 2; Sommer, ZA 46 (1940) 7-52; Popko, Kultobjekte (1978) 121-123; Siegelová, Eisen (1984) 117-119; Starke, StBoT 31 (1990) 408-416 (“Bezeichnung für verschiedene spitzige Gegenstände, u.a., ‘Speerspitze,’” related to *šai-/šiya-*, *šiyattriya-*, *šiyattaliya-*); Melchert, CLL (1993) 195 (“spear(-point); spindle”); Tischler, HEG S/2 (2006) 1070-1073 (“ein Kultobjekt aus Metall, vielleicht ‘Votivscheibe, Sonnenscheibe’”); Kloekhorst, EDHIL (2008) 761 (“sharp-pointed metal object, spear-point(?)”).

[šittariya-] v. see šiyattariya-.

šitarna- (mng. unkn.).†

IŠTU ši-tar-na-x KuSa 1.5 obv. 15, cf. KuSa 1 p. 22.

Tischler, HEG S/2 (2006) 1073.

šitarni- n.; Luw.(?) lw; (mng. unkn.); NS.†

Luw. pl. acc. *ši-tar-ni-in-za* KBo 38.209 i 3 (NS); **pl. acc. or d.-l.** *ši-tar-ni-ia-aš* KBo 9.111:12 (NS), KBo 47.13:3 (NS); **broken** AMAR(-) *ši-tar-ni-x* [...] KBo 13.208 rt. col. 5 (NS).

mān ^dU.ḪI.A-^rṭ²laš *QADU* ^{GIŠ}*paḥḫiša* x[...] 3 ^{GIŠ}GAG.ḪI.A ^{GIŠ}*paḥḫiša* = *ya ŠA* ^{GIŠ}TAKŠARIN IZI/ne-[...] / *nu = kan ŠÀ É DINGIR-LIM ši-tar-ni-in-za IŠTU* [...] EGIR-an *tarnanzi namma É.DINGIR-[LIM ...]* § “When they [...] the Stormgods with *paḥḫiša-* [...], three pegs and *paḥḫiša-* of boxwood ... [...] They consign the š.-s to the temple together with [...]. Then the temple [...]” KBo 38.209 obv. 1-4 (rit., NS), translit. StBoT 31:410, Haas, *Materia* 742 (reading 1-aš after ^dU.ḪI.A); § *INA* UD.4.KAM = *kan* ^{LÚ}*dampupi*[š ...] / *anda waḥnuzzi nam[ma ...]* / UD.4.KAM [...] § *INA* UD.5.KAM = *ma = kan* ^{LÚ}A[ZU? ...] / *ši-tar-ni-ia-aš anda [waḥnuzzi(?)]* “On the fourth day the stranger(?) / layman(?) [...] encircles [...]. Then [...] the fourth day [is over(?)]. § Then on the fifth day the ex[orcist(?)] en[circles] the š.” KBo 9.111:8-12 (rit. frag., NS).

In two fragmentary exx. š. KBo 13.208 rt. col. 5 (NS) and KBo 47.13:3 (NS) is preceded by Sum. AMAR

“calf” without obvious word space. The eds. of KBo 47 p. IV suggest that the š. of KBo 9.111:12 had an AMAR preceding it as well, although that then must have been written at the end of the previous line. There is no obvious connection with Hurr. *šidarni-* “curse” (cf. GLH 229, StBoT 32:109f.).

šiu(n)-, *šiuni- n. com.; **1.** deity, god, goddess, **2.** divine image, **3.** symbol of a deity in oracles; wr. syll. and DINGIR (with Akk. complements *-LUM*, *-LIM*, and *-LAM*); from OS.

- 1.** deity, god, goddess
 - a.** identified by region or city, a numen loci
 - b.** modified by adjective or genitive noun
 - c.** described as “new,” i.e., a previously unknown deity
 - d.** personal and patron deities
 - e.** addressed
 - f.** receiving vows and votive gifts
 - g.** receiving gifts
 - h.** receiving compensation/compensatory damages and atonement/punitive damages
 - i.** in groupings
 - j.** relationships among the gods
 - 1’** foremost of the gods
 - 2’** having dominion
 - 3’** father of the gods
 - 4’** mother of the god(s)
 - 5’** interacting with other deities
 - a’** in myths
 - b’** outside of myths
 - 6’** adj./epithet + *šiu-*
 - 7’** having different names or epithets among gods than among mortals
 - k.** things done for/to humans by deities
 - 1’** entrusting the land to the king
 - 2’** endowing the king w. long life
 - 3’** running before the army
 - 4’** helping
 - a’** in historical texts
 - b’** in treaties
 - c’** in letters
 - d’** in oracle questions
 - e’** in hymns/prayers
 - f’** in vows
 - g’** in rituals
 - h’** in myths/epics/legends
 - 5’** listening to people
 - 6’** witnessing oaths
 - 7’** judging and enforcing justice
 - a’** in general
 - b’** court testimony given before
 - 8’** watching/seeing/perceiving/foreseeing
 - 9’** giving oracles

- 10' giving approval or disapproval (by oracle)
 11' appearing in dreams
 12' having sexual intercourse with a mortal
 13' making demands on people
 14' causing harm (in general)
 15' causing disease and death
 16' others as mediators between gods and men
 17' subject of the expression *tamāin karātan dai-*
- l.** having emotions
 1' anger, sullenness
 a' in oracle questions
 b' as a token in KIN oracles
 c' in rituals
 d' in prayers
 e' in myths
 f' in instructions
 2' kind(li)ness, favor
 3' disgust, nausea
- m.** things done for/to the gods by humans
 1' worshipped
 2' cared for
 3' fed
 4' entertained
 5' evoked, attracted (lit. drawn)
 6' taboos and purity
 7' bewitched
- n.** things belonging to deities
 1' image
 2' stele
 3' place
 4' house = temple
 5' portico
 6' gate
 7' inner chamber
 8' altar
 9' table
 10' regalia and ritual paraphernalia
 11' textiles
 12' scepter/staff
 13' bow
 14' torch
 15' musical instrument
 16' vehicles and boats
 17' tent
 18' city
 19' lands
 20' fields, gardens and cattle pens
 21' threshing floor
 22' springs, pools, ponds
 23' roads
 24' people
 a' servants
 b' employees of the gods
 c' priests or priestesses of the gods
 d' "men-of-god" (ecstatics?)
 25' animals
- a' immortal/in the divine plane
 b' mortal/in the human plane
 c' statuettes of
- 26' "rhyta"
 27' precious metals and stones
 28' substances
 29' another deity
 30' body parts
 31' tears
 32' soul, mind, will
 33' renown, reputation (lit. *ŠUMU* = *laman* "name")
 34' customs, rites (*šaklai-*)
 35' assessments and work requirements
 36' words/commands
 37' songs
 38' other
- o.** as object (acc.) of the drinking ceremony
p. dividing themselves into two identical clones
q. "the burning of the gods"
r. *šiuš kiš-* "become a god," i.e., "to die" (said of kings)
s. *EN/BĒL DINGIR-LIM/DINGIR.MEŠ* (lit. "lord of the god(s)")
- 2.** divine image
 a. in cultic texts
 b. in oracle questions
 c. in historical texts
- 3.** a symbol of a deity in oracles
 a. as an active symbol in KIN oracles
 1' "the gods"
 2' "the god"
 b. as a receptacle in KIN oracles
 1' "the gods"
 2' "the deity of the sky"
 3' "to the whole soul of (lit. to) the god"
 c. a symbol in snake oracles
- sg. nom.** *ši-i-uš* KBo 20.21 rev. 2 (OS), *ši-i-ú-uš* KUB 35.93 rev.1 4 (OS), *DINGIR-uš* KBo 25.112 ii 13 (OS?), KUB 43.33 obv. 4 (OS), KUB 31.130 obv. 3 (OH/MS), KBo 32.15 ii 13, 17 (MH/MS), KBo 20.74 iii 4 (MS), KUB 31.128 obv. 4 (OH/NS), KUB 33.11 iii 18 (OH/NS), KUB 24.2 i 3 (Murš. II), IBoT 2.130:2 (NS), *DINGIR-LIM-iš* KBo 3.1 ii 4 (Tel./NS), FHG 1 ii 11 (OH/NS), KUB 23.27 i 2 (MH/NS), KBo 10.45 iv 11 (MH/NS), KUB 24.1 i 3 (Murš. II), KBo 16.1 i 5, 11, 17, 21 (Murš. II), KUB 1.1 i 22 (Hatt. III), KUB 23.1 i 41 (Tudh. IV), *DINGIR-iš* KUB 23.94:6 (NS), KUB 31.64 i 16 (OH/NS), *DINGIR-LUM* KUB 33.38 iv 3 (OH/MS), KUB 29.7 rev. 32 (MH/MS), KBo 3.60 ii (14) (OH/NS), KUB 7.5 iv 2, 7, 9 (MH/NS), KUB 1.1 i 39, 46, 50, 51 (Hatt. III), KBo 2.6 iii 48 (NH), *DINGIR-LAM* KUB 30.38 i 28 (NS), KUB 18.20 obv.? 5 (NH), *DINGIR-LIM* KUB 13.4 i 65 (pre-NH/NS), KUB 5.6 i 36 (NH), KBo 24.118 ii 26 (NH).
- acc.** *ši-i-na-an* or *ši-ú-n=a-an* (so StBoT 26:168 n. 496) KBo 25.51 i 8 (OS), IBoT 2.121 obv. 15 (OS or MS), *ši-i-uš!(-ša-an)* (= *šiuun=šan*) KUB 31.64 iii 9 (OH/NS), *šši-ú-(-šum-mi-in)* (= *šiuun=šummin*) KBo 3.22:39, (41) (OS), *DINGIR-LAM-an* KBo 55.79 obv. 3 (LNS), *DINGIR-LAM* KUB 17.10 i 29 (OH/

MS), KUB 9.3 i 14, 17 (MS), KUB 33.70 iii 3 (OH/NS), KUB 7.5 i 19 (MH/NS), KUB 24.2 i 2, 6 (Murš. II), IBoT 2.113 ii 2, 4 (NS), DINGIR-*LIM-in* KBo 9.133 obv. 8 (NS), DINGIR-*LIM* KUB 22.67:10 (NH), KBo 23.41:14, 16, 19 (NS), KUB 54.1 i 49, 58 (NH), DINGIR-*LUM* KBo 21.41 obv. 59 (MH/MS), VBoT 58 iv 35 (OH/NS), KUB 7.5 iv 11 (MH/NS), KUB 1.1 ii 82 (Hatt. III), KBo 16.85 i 4, 6 (MH/NS), KUB 17.35 ii 16 (Tudh. IV), *ILI*=YA KUB 26.83 intercolumnium (MS or ENS).

gen. *ši-ú-na-aš* KBo 17.15 obv. 3, 13 (OS), KBo 25.17 i 6 (OS), KUB 30.10 obv. 18, 19 (OH/MS), KBo 20.39 left col. 9, 10 (OH/MS), KBo 11.50 i 18 (OH/NS), KUB 20.96 iv 11, 14 (OH/NS), ^d*ši-ú-na-aš* (or DINGIR-*LIM-ú-na-aš*) KBo 17.30 ii 7 (so StBoT 26:148, OS), KBo 21.90 obv. 12 (OH/MS), KBo 20.84 rt. col. 3 (MS?), DINGIR-*LIM-na-aš* KBo 20.18 obv.? 6 (OS), DINGIR-*LIM-aš* KBo 21.47 iii! 15 (MH/MS), KUB 43.60 i 21 (OH/NS), KUB 13.2 ii 29 (MH/NS), KUB 9.28 i 11 (MH/NS), KBo 4.4 i 8 (Murš. II), KUB 16.81 rev. 12 (NH), KUB 52.60 ii 9 (NH), DINGIR-*LIM-na-š(a=at)* KUB 13.4 ii 50 (pre-NH/NS), DINGIR-*aš* KUB 17.1 ii 5 (NS), DINGIR-*LUM-aš* KUB 38.27 rev. 5, ŠA DINGIR-*LIM* KBo 13.58 iii 18 (MH/NS), KUB 14.4 iv 18 (Murš. II), KBo 4.10 obv. 40, 42, 44 (NH), ŠA DINGIR-*LAM* KBo 4.6 obv. 20 (Murš. II), construct: DINGIR-*LIM* KBo 20.3 ii 8, 10, 11, rev. 7 (OS), KUB 19.37 iii 38, 44 (Murš. II), KBo 3.6 ii 57 (Hatt. III). For the possibility of a rare sg. gen. in -š built on the stem *šiu- and found in the word *šiwanzanna* see GrHL §4.50.

d.-l. *ši-i-ú-ni* KUB 30.10 rev. 11, 17 (OH/MS), KBo 50.2 obv.? (6) (coll. photo, OH), *ši-ú-ni* KBo 25.51 i 2, 9 (OS), KUB 43.28 ii? 7, iii? (10) (OS), KUB 30.10 obv. 13, rev. 22 (OH/MS), KUB 20.96 iv 1 (OH/NS), KUB 36.79a iii 21 + KUB 31.127 iii 4 (OH/NS), *ši-ú-ni-i-š-mi* KUB 34.86 obv. 5 (OH/MS), KBo 16.68 iii 16, 22 (OH/MS), ^d*ši-i-ú-ni* (or DINGIR-*LIM-i-ú-ni*) KBo 21.90 rev. 47 (OH/MS), ^d*ši-ú-ni* or DINGIR-*LIM-ú-ni* KBo 21.90 obv. 30 (OH/MS), KBo 20.84 rt. col. 7 (MS?), KBo 53.214:23 (NS), DINGIR-*LIM-ni* KUB 17.21 i 15 (MH/MS), KBo 17.105 ii 6, iii 19 (MH/MS), KUB 1.16 iii 60 (Hatt. I/NS), KUB 31.127 iii 12 (OH/NS), KUB 13.2 ii 44 (MH/NS), KUB 32.137 ii 5, 24 (MH/NS), KBo 19.76 ii 21 (Murš. II), KUB 1.1 i 37, 40, iv 13 (Hatt. III), KUB 5.1 i 12, iii 17, 18 and passim (NH), DINGIR-*ni* KUB 43.33 obv. 8 (OS), KBo 17.105 iii 18 (MH/MS), KUB 46.40 obv. 7 (NH/LNS), KBo 13.68 obv. 3 (NH), KUB 52.68 i 19 (NH), DINGIR-*MEŠ-ni* KBo 13.76 rev. 8 (NH), KBo 14.21 i 58 (NH), ANA DINGIR-*LIM* KBo 17.25 obv.? 7 (OS), KUB 36.75 ii 12 (OH/MS), KBo 17.105 iii 14 (MH/MS), KBo 3.6 ii 28 (Hatt. III), ANA DINGIR-*LIM* <<-aš>> KUB 38.1 iv 12 (NH), ANA DINGIR-*LUM* KUB 15.19 obv.? 5 (NH), KUB 44.51:11 (NS).

inst. *ši-ú-ni-it* KBo 22.6 i 25 (OH?/NS), DINGIR-*LIM-it* KUB 30.39 rev. 9 (ENS), KUB 43.8 ii 11b, iii 8b, (NS), ^d*ši-ú-ni-it* KBo 6.28 i 5 (Hatt. III), DINGIR-*MEŠ-it* KUB 43.8 iii 11b (NS), *IŠTU* DINGIR-*LIM* KBo 6.3 iii 75 (OH/NS), KBo 6.29 i 10 (Hatt. III), KUB 30.65 iii 7 (NH).

abl. *ši-ú-na-az* KBo 10.7 ii 17, 20 (NS), DINGIR-*LIM-az* KUB 13.4 i 64 (pre-NH/NS), KUB 5.22:36 (NH), DINGIR-*LIM-za* KUB 1.1 i 39 (Hatt. III), KUB 46.42 iii 7'' (LNS).

pl. nom. DINGIR-*DIDLI-eš* KBo 22.2 obv. 16 (OS), [DINGIR-*DIDLI-š(=a)* KBo 22.2 obv. 5 (OS), DINGIR-*DIDLI* KBo 3.28:6 (OH/NS), DINGIR-*MEŠ-eš* KBo 17.22 ii 3, 9, 10

(OS), KUB 17.10 iii 4, 28, 30 (OH/MS), Bo 4696 (ZA 62:232) + KUB 36.75 i 9 (OH/MS), KBo 8.35 ii 11, 14, 17 (MH/MS), KUB 17.6 iv 11 (OH/NS), KUB 13.4 iii 67 (pre-NH/NS), KBo 13.55 obv. 7 (NS), DINGIR-*MEŠ-iš* KBo 3.1 i 41, ii 49 (Tel./NS), KBo 3.7 iv 14 (OH/NS), KUB 56.17 obv. 14 (MH/NS), KUB 33.106 iii 49 (NS), DINGIR-*MEŠ-uš* KUB 12.66 iv 17 (OH/NS), KUB 19.50 iv 22 (Murš. II), KUB 8.57 i 7 (NS), DINGIR-*MEŠ-aš* KUB 15.42 ii 9 (MH/NS), KUB 36.60 iii 9 (pre-NH/NS), DINGIR-*MEŠ-š(=a)* KUB 31.135 obv. 3 (OH/MS), KUB 36.75 i 11 (OH/MS), KUB 31.127 i 34 (OH/NS), DINGIR-*MEŠ-NI* KUB 11.5 obv. 9 (OH/NS), KUB 52.7 iv 3 (NH), DINGIR-*MEŠ*. HIA. KUB 11.5 obv. 8 (OH/NS), KBo 20.42 i 36 (MH/MS), KBo 18.15:6 (NH).

acc. *ši-mu-uš* KBo 45.3 obv. 5 (OH?/NS), w. dupl. VS 28.30 iv (8) (OH?/NS), DINGIR-*MEŠ-mu-uš* KBo 8.35 ii 8 (MH/MS), KBo 31.97:10, 11 (MS), KBo 12.89 iii 12 (MS), KUB 26.33 iii 20 (LNS), KBo 26.65 iv 17 (NS), DINGIR-*MEŠ-uš* KBo 17.96 i 6 (MH/MS), IBoT 1.29 obv. 47 (MH?/MS?), KUB 12.66 iv 4 (OH?/NS), KBo 10.45 i 40 (MH/LHS), KUB 58.94 i 8 (pre-NH/NS), DINGIR-*MEŠ-iš* KBo 10.16 iv 3 (NS), DINGIR-*MEŠ-na-aš* KBo 3.7 i 12 (OH/NS), DINGIR-*MEŠ-aš* KBo 10.45 i 51 (MH/LHS).

gen. *ši-ú-na-an* KBo 3.1 ii 32 (OH/NS), KUB 41.23 ii 18 (OH/NS), VS 28.30 iv 4 (NS), ^d*ši-ú-na-an* KUB 41.23 ii 20 (OH/NS), DINGIR-*MEŠ-na-an* KBo 7.28:41 (OH/MS), KUB 43.53 i 16 (pre-NH/NS), DINGIR-*MEŠ-an* VBoT 58 iv 5 (OH/NS), DINGIR-*MEŠ-an!* VS 28.30 iv 1 (NS), DINGIR-*MEŠ-na-n(=a)* KUB 31.143 ii 6, 13, 20, 26, 30, 34 (OS), DINGIR-*MEŠ-na-n(=a-aš)* KBo 13.240:7 (NS), DINGIR-*LIM-an* KUB 36.89 rev. 13 (NH), DINGIR-*MEŠ-na-aš* KUB 33.62 ii 10, 20 (MH/MS), KBo 10.25 vi 4 (OH/NS), KBo 20.60:9 (MH?/NS), DINGIR-*MEŠ-na-š(=a)* KUB 8.41 ii 5, 8, 11, 15, iii 8, 18 (OS), KBo 25.112 ii 12, 19 (OS), KBo 3.21 ii 1 (OH?/NS), DINGIR-*MEŠ-aš* KUB 33.62 ii 10 (MH/MS), HKM 81:11, 12 (MH/MS), KUB 13.4 i 49, 51, ii 65, 69, iii 4, 79 (pre-NH/NS), KUB 13.2 ii 36 (MH/NS), KUB 21.19 iv 10 (Hatt. III), IBoT 1.33:23, 28, 41, 74, 76 (NH), [DINGIR-*MEŠ-ni-ya-aš* KUB 36.89 rev. 49 (NH), DINGIR-*MEŠ-š(=a)* KUB 17.21 i 16, ii 12 (MH/MS), ŠA DINGIR-*MEŠ* KBo 17.13 obv.! 6 (OS), KUB 17.21 ii 26 (MH/MS), KUB 21.27 ii 3 (Hatt. III), ŠA DINGIR-*LUM* KUB 8.75 iii 63 (NH).

d.-l. *ši-ú-na-aš* KBo 17.15 obv.! (8) (OS), KUB 11.9 iv 12 (OH?/NS), KUB 41.23 ii 12 (OH/NS), *ši-ú-na-š(=a-aš)* KBo 22.170:1 (OH/NS), DINGIR-*DIDLI-aš* KBo 22.2 rev. 13 (OS), ANA DINGIR-*DIDLI* KUB 36.98b obv. 9 (OH/NS), DINGIR-*MEŠ-na-aš* KUB 17.10 iii 3 (OH/MS), KBo 3.38 rev. 30 (OH/NS), KUB 4.1 i 3, 5, 6, 11, 19 (MH/NS), DINGIR-*MEŠ-aš* KBo 17.17 iv? 6 (OS), KBo 19.156 ii 16 (OS), KUB 13.4 iv 57, 60 (pre-NH/NS), KUB 14.4 iii 18, 19 (Murš. II), KUB 1.1 i 7 (Hatt. III), KUB 5.1 i 31, 36 and passim (NH), KBo 4.14 i 17 (LNS), ANA DINGIR-*MEŠ* KUB 17.21 iv 8 (MH/MS), KUB 31.90 iii 5 (MH/NS), KUB 21.27 ii 2 (Hatt. III).

abl. DINGIR-*MEŠ-na-az* KUB 32.129 i 2 (NH), DINGIR-*MEŠ-az* KUB 59.59 iii 7 (ENS), KBo 4.6 obv. 26 (Murš. II), DINGIR-*MEŠ-az-z(=iya)* KBo 4.6 obv. 26 (Murš. II).

inst. DINGIR-*MEŠ-it* KUB 15.31 ii 8 (MH/NS), KBo 55.216:10.

For ^dšiu-, i.e., the use of a determinative on a word identical in meaning to the determinative itself compare ^{NA}peruna-, and discussion in -mi- a 1' and Starke, ZA 69:47-65.

The sg. nom. and acc. forms show both a stem šiu- and a stem šiuna/i- w. i-mutation (see GrHL §4.50). Güterbock, Kum. 68, *16, tentatively read a pl. nom. DINGIR.MEŠ-e?-eš KUB 33.95 iv 23. Goetze, JAOS 69:182 suggested A.HI.A. In Ullik. 22 Güterbock rendered the traces as x x (x?).

According to Starke, WO 16:112, KUB 11.5 obv. 9 should be read DINGIR.MEŠ-ni[-eš] with the EŠ-sign justified to the right. Since the rest of the fragment does not show evidence of such justifying and also no other exx. of a phonetic complement -ni-eš/-iš seems to be attested, we take it as Akk. DINGIR.MEŠ-NI. The only unambiguous evidence for an i-stem comes from the logographic spelling sg. nom. DINGIR(-LIM)-iš and acc. DINGIR-LIM-in. The partially restored form [DINGIR.ME]Š-ni-ia-aš KUB 36.89 rev. 49 could likewise point to a stem *šiu- (the latter is supported by denom. formations šiuniyahḫ-, šiuniyatar and (LÚ)DINGIR-LIM-niyant- q.v. For the possibility of spellings like DINGIR-LIM-iš being purely graphic with no real Hitt. i-stem behind it see Weeden, StBoT 54:191, although this ignores the evidence of the denom. formations. The form šimuš presupposes a stem *šiw- (see GrHL §4.50). The oblique cases of šiu- are built on the stem šiun- (see GrHL §4.50).

(Sum.) [o].x.kúr = (Akk.) DINGIR-lum šunāti = (Hitt.) [zašḫiy]aš DINGIR-LIM-iš “deity of dreams” KBo 26.20 iii 29 (Erimḫuš, NS), ed. MSL 17:111.

(Akk.) Innana (var. Irnini) mutallatum rabat Igiḡi “Supreme Innana (var. Irnini), you are greatest among the Igiḡi” KUB 37.36:7, w. dupl. STC 2:75ff.:3 = (Hitt.) [wall]iškanzi kuin šallayaš=kan DINGIR.MEŠ-aš kuiš šalliš “The one whom they praise, the one who is greater than the great gods” KUB 31.141:3 (NS), ed. Reiner/Güterbock, JCS 21:257f.; (Akk.) qaritti [DINGIR.ME]Š ŠEŠ. MEŠ=ša KUB 37.36:10-11 = (Hitt.) DINGIR.MEŠ-aš=kan kuiš tarḫuiliš ŠEŠ[.MEŠ=ŠU] “the one who is most valiant among the gods her brothers” KUB 31.141:6 (NS), ed. Reiner/Güterbock, JCS 21:258; cf. also GrHL § 17.17 for tr. as superlative.

(Akk.) [kī? ^mHant]eli ištib ana šimtišu ill[ik] “[When Hant]ili got old and went to his fate” = (Hitt.) mān ^mHantilišš=a LÚŠU. GI [kiša(t n=aš DINGIR-LI)M-iš] kikkiššūwan dāiš “And when Hantili became old and was close to dying (lit. began to become a god)” Akk.: KBo 1.27 = KBo 4 p. 50b ii 11, Hitt. KBo 3.67 ii 8-9, w. dupl. KUB 11.5 obv. 4 (both Tel./NS).

(Hurr.) ene [...] KBo 32.15 i 12 = (Hitt.) DINGIR UŠ UN KBo 32.15 ii 13, ed. StBoT 32:290f., tr. Wilhelm, TUAT Erg. 89, Hittite Myths? 75 and 79 n. 54 □ although the function of the UŠ and UN signs following the DINGIR remains debated, the lexical equation is clear.

(Hurr.) ārdi=ve=ne=š=š(⟨nn) a ene=š šid=i=l=āi “(He began to disparage his city and) consequently the god of (his) city curses him” KBo 32.14 i 22 = (Hitt.) URU-yaš=an DINGIR.MEŠ ḫuwartan ḫarkanzi “the gods of (his) city have cursed him” KBo 32.14 ii 21 (MH/MS), ed. StBoT 32:76f.; for the Hurrian verbal

form see Campbell, Diss. 348f.; (Hurr.) atta=i=ve=ne=š=š(⟨nn) a ene=š “the god of his father” KBo 32.14 iv 4-5, rev. 49 = (Hitt.) ŠA ABI=ŠU DINGIR.MEŠ “the gods of his father” KBo 32.14 iii 5, rev. 51, ed. StBoT 32:82f., 92f.; cf. (Hurr. collec.) ēnzāri “gods” KBo 32.14 i 36 = (Hitt.) DINGIR.MEŠ KBo 32.14 ii 35, ed. StBoT 32:78f.

(Hattic) wa_a=šḫap aš=pu KBo 37.1 i 21 = (Hitt.) DINGIR. MEŠ-eš=pat iyanzi “only the gods do/create” ibid. ii 20 (foundation rit., OH/NS), ed. Schuster, HHB II 158f.

(Hattic) wa_a=šḫap=ma eš=wu_ar aš=ka=ḫir KUB 2.2 ii 40 = (Hitt.) DINGIR.MEŠ KUR.MEŠ maniyahḫer “the gods governed the lands” ibid. ii 43 (foundation rit., OH/NS), ed. Schuster, HHB I 66f.

(Hattic) ḫa=wa_a=šḫaw=i KUB 28.75 ii 22 = (Hitt.) DINGIR. MEŠ-na-n(a) (var. DINGIR.MEŠ-na-š(a)) ištarna “among the gods (you are ...)” KBo 25.112 ii 12, 19, iii 11 (invocations to Hattic deities, OS), ed. Laroche, JCS 1:197; translit. Neu, StBoT 25:191f., 194.

1. deity, god, goddess — a. identified by region or city, a *numen loci*: (They provide entertainment) ANA DINGIR-LIM ^{URU}Aḫḫiyawā=ya=kan DINGIR-LUM ^{URU}Lazpa=ya “for both the deity of Aḫḫiyawa and the deity of Lesbos” (in the same way for three days) KUB 5.6 ii 60 (oracle question, NH), ed. Ünal, ArAn 8:64, 76; kī kuit DINGIR-LIM ^{URU}Arušna ANA [GIG šer] TUKU.TUKU-atti SI×ŠÁ-at DINGIR-LIM=za=kan ŠÁ É DINGIR-LIM=KA kuitki TUKU.TUKU-uanza “Concerning the fact that in connection with the illness the Deity of Arušna was determined to be angry, are you, O deity, in any way angry (at something) in your temple?” KUB 22.70 obv. 4-5 (oracle question, NH), ed. THeth 6:54f., tr. Beckman, CoS 1:205; and passim in this text; DINGIR. MEŠ ŠA KUR ^{URU}Ḫatti DINGIR.MEŠ-eš ŠA KUR ^{URU}Kaška “Gods of Ḫatti-land, gods of Kaška-land” KBo 8.35 ii 11-12 (treaty, MH/MS), ed. Kaškäer 110; DINGIR. MEŠ ŠA KUR ^{URU}Mizr[ī] “Gods of Egypt” KBo 18.21 obv. 3 (letter, NS?), ed. Edel, ÄHK 1:232f.; DINGIR-LIM ^{URU}Parša “The deity of Parša” Bronze Tablet iii 50 (treaty w. Kuruntiya, Tudḫ. IV), ed. StBoT Beih. 1:22f.; DINGIR.MEŠ ^{URU}dU-taššaš “the gods of Tarḫuntašša” Bronze Tablet iii 56 (treaty w. Kuruntiya, Tudḫ. IV), ed. StBoT Beih. 1:22f.; nu=wa=mu ^{URU}Iyaruwattan URU-an dannattan purut DINGIR.MEŠ akkandušš=a EGIR-pa pāi “Give me back Iyaruwatta, the empty city, (its) mudbrick, gods and deceased ones (i.e., the deified ancestors)” KBo 3.3 i 15-17 (Murš. II), ed. Klengel, Or NS 32:33f., 39f.; [nu mā]n? DINGIR.MEŠ URU-LIM LÚ.KÚR KASKAL-az talliyauwanzi zinnai “[Whe]n she (i.e., the Old

Woman) finishes alluring the gods of the enemy city along the road” KUB 7.60 iii 5-6 (rit., NS), ed. Haas/Wilhelm, AOATS 3:236f.; cf. [DINGIR.M]EŠ KU[R-T]/DINGIR.MEŠ URU-LIM “[God]s of the land, gods of the city” KUB 17.14 rev. 16, ed. StBoT 3:60f.; see further van Gessel, OHP 2:974-977, 1018-1031.

b. modified by an adj. or gen. noun: 1 UDU *annali* DINGIR-LIM-ni [...] “one sheep to the old deity [...]” KUB 46.38 ii 17 (rit., NS); *n=at ēšhanaš* DINGIR-LIM-ni *peran katta* ME-i “He places it down before the god of blood” KUB 41.8 iii 5 (rit. for underworld deities, MH/NS), ed. Otten, ZA 54:128f.; EGIR=ŠU=ma UD.SIG₅ *ēšzi* EGIR=ŠU=ma *innarauwanza* DINGIR-LIM *ēšzi* EGIR=ŠU=ma ^d*Dauiyaš ēšzi* “Behind him ‘Favorable Day’ sits. Behind him the Vigorous God sits. Behind him Dawiya sits” (etc.) KUB 17.20 ii 3-4 (rit., NS); 1 UDU DINGIR-LUM GE₆ URU *Parnašša* “One sheep for the goddess of the night of Parnašša” KBo 2.8 iv 30 (cult inv., NH), ed. Hazenbos, Organization 136, 141; [...]x ANA DINGIR-LIM ŠA KASKAL-NI DÜ-mi “I make [...] for the deity of the road” KUB 50.114:7 (oracle question, NH); *parā handa[(nza DINGIR)-LU]M* (var. DINGIR-LIM) “a rightly guiding god” KUB 6.45 iii 58 (prayer to the Stormgod *pihaššaši*-, Muw. II), w. dupl. KUB 6.46 iv 27, ed. Muw.Pr. 23, 41; [...]x-x 2 DINGIR-LIM GAL KASKAL-za SUD-anzi “They attract the two great deities along the road” KUB 46.42 ii 9 (rit. against *wagaiš*, LNS), cf. *ibid.* 12, 14; *nu=war=at* ANA DINGIR-LIM GAL SUM-anzi *nāwi* “They will give them (i.e., house models of bronze) to the Great Deity. Not yet (done)” KUB 48.122 i 7-8 (vow, NH), ed. de Roos, Votive 73, 82, and *passim* in this text; cf. DINGIR-LUM GAL URU *Aruššana=ma* [...] “The Great Deity of Aruššana” KUB 52.60 ii 12 (oracle question, NH); [*katta šar*]*ā=ya kuiēš daššawēš walliuriš* DINGIR.MEŠ-iš ... *ištamaš[k]andu* “[Below] and [abov]e let the gods who are strong (and) noble ... listen” KUB 33.120 i 6-7, tr. and partial translit. Forrer, FsCumont 691, incorrect reading *wa-ak-tu-u-ri-iš* in van Gessel OHP 2:990; ¹A¹-aš DINGIR-LIM-ni *memišta* “She spoke to the god of the water” KBo 10.45 ii 31 (rit. for netherworld deities, MH/NS), ed. Otten, ZA 54:124f.; cf. “god of dreams” in *lex. sec.* above; for a full listing see van Gessel, OHP 2:970-974, 978-1002.

c. described as “new,” i.e., a previously unknown deity: ANA ÚŠ *kuit šer ŠA* DINGIR-LIM TUKU. TUKU-za SI×SÁ-at ÚŠ-an=kan INA URUKÜ.

BABBAR-TI *šer* DINGIR-LUM GIBIL DÜ-zi ... § *mān=kan ÚŠ-an* INA URU *Ḫatti šer* DINGIR-LUM GIBIL=pat DÜ-zi *namma=ma tamaiš* DINGIR-LIM UL *kuiški* DÜ-zi ... § ... § *mān=kan ÚŠ-an* INA URU *ḪATTI šer* DINGIR-LUM GIBIL=pat DINGIR.MEŠ URU *Ḫatti=ya* DÜ-anzi *namma=ma* KI.MIN ... § DINGIR-LUM GIBIL *kuiš ÚŠ-ni šer* SI×SÁ-at ÚŠ-an DINGIR-LUM GIBIL LUGAL-UTTI DÜ-zi “Concerning the fact that in connection with the plague, the anger of a god was ascertained (to be the cause), will a new god cause the plague up in *Ḫattuša*?” (Answer: yes) § “If only a new god will cause the plague up in *Ḫattuša*, but further no other god will cause (it), (let the oracle be favorable; ... unfavorable) § ... § If only a new god and the gods of *Ḫattuša* will cause the plague up in *Ḫattuša*, but further ditto ... § Concerning the new god who was ascertained in connection with the plague, will a new god of kingship cause the plague?” KUB 5.3 ii 1-2, 5-6, 13-14, 19-20 (oracle questions, NH), tr. Beal, CoS 1:210; cf. KUB 50.89 ii 15, iii 9; cf. *nawa-* b 2’ b’; contrast KUB 29.4 iv 6, 30, 33 (dividing the Goddess of the Night, NH) where DINGIR-LIM GIBIL means the newly divided off version of the goddess and her new statue, cf. ed. StBoT 46:259-359, tr. Collins, CoS 1:173-177 and Beal, Magic and Ritual 197-208; and cf. in cult inv. KUB 38.23 obv. 11 where “new deity” means “new cult image” (see below, mng. 2).

d. personal and patron deities: *ši-ú-ni=mi=ma=mu* *kuit šuppi adanna natta ara n=at* UL *kuššanka edun* “I never ate what is not allowed for me to eat (because it is) holy to my god” KUB 30.10 obv. 13 (Kantuzzili prayer, OH?(MS), ed. Lebrun, Hymnes 112, 116, tr. Hittite Prayers 32; cf. *ibid.* rev. 18, 22 (cited e, below); ¹d¹ *ISTAR* DINGIR-LIM=aš=mu “Šaušga, she is my deity” KUB 1.1 iv 74 (apol. *Ḫatt.* III), ed. StBoT 24:28f.; *n=at iyatta kuiš* DINGIR-LUM ŠA SAG.DU=YA “It is my patron deity who was responsible for this” KUB 21.38 obv. 57 (letter of Puduḫepa to Ramses II, NH), ed. Edel, ÄHK 1:220f., van den Hout, ICH 4:216, tr. DiplTexts² 134; *īt=wa^d Telipinun anzel* EN=NI DINGIR-LAM ŠA SAG.DU=NI *mugāi* “Go, implore Telipinu, our lord, our personal god (lit. god of our head)” KUB 24.2 i 5-6 (prayer to Tel., Murš. II), ed. Kassian/Yakubovich, FsKošak 428, 432, Lebrun, Hymnes 181, 184, tr. Hittite Prayers 54; (“Let him (i.e., the ritual patron) see (i.e., experience) your power”) *nu=wa=du=za* DINGIR-LUM ŠA SAG.DU=ŠU *iyazzi* “so that he

will make you his personal goddess” KUB 7.8 iii 12-13 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:276, 279; cf. KUB 30.10 rev. 17, 22 cited usage 1 e, below; cf. also *attaš* DINGIR-LUM/MEŠ 1 j 3’, below; *karū* ^m*Ūhnaš* LUGAL ^{URU}*Zālpuwa* ^d*ši-ú-šum-m[i-in UR] ^{URU}*Nēšaz* ^{URU}*Zālpuwa* *pēda[š app]ezziyan=a* ^m*Anittaš* LUGAL.GAL ^d*ši-ú-šu[m-(mi-in U)]^{RU}Zālpuwaz āppa ^{URU}*Nēša pē[taḥhun]* “A long time ago Ūhna, King of Zalpuwa, carried off ‘Our God’ from Nēša to Zālpuwa but [la]ter [I], Anitta, Great King, brought [‘Our God’ from [Z]alpuwa back to Nēša” KBo 3.22:39-42 (Anitta, OS), w. dupl. KUB 36.98a:8-10 (NS), ed. StBoT 18:12f., tr. Hoffner, CoS 1:183; cf. *š=an* ^d*Halmaš[uiž]* ^d*ši-i-uš-mi-iš* (= ^d*šiuš=šmiš*) *parā paš* “Halmašuit, their god, handed it (Ḫattuš) over (to me)” KBo 3.22:46-47, w. tr. Singer, StMed 9:348, Hoffner, CoS 1:183, differently ed. StBoT 18:12f. (restoring ^d*Halmašu[itti]* and tr. “lieferte sie mein Gott Šiu der Throngöttin Halmašuit aus”); *URU-yan ā[p(pa)] nepišaš* ^d*IM-naš É-er U É* ^d*ši-í-ú-šum-mi-in* ¹*ABNI*] § *É* ^d*Halmašuitaš* *É* ^d*IM-naš [(BĒLI=YA U É* ^d*ši-ú-na-šum-mi-iš* *ABNI)]* “Behind the city fortifications, I built the temple of the Stormgod of Heaven and the temple of our god. § I built a temple of Halmašuit, a temple of the Stormgod, my lord, and a temple of our god” KBo 3.22:55-57 (Anitta text, OS), w. dupl. KUB 26.71 i 4-6 (OH/NS), KUB 36.98b:3-5 (OH/NS), ed. StBoT 18:12-15, tr. Hoffner, CoS 1:183 □ ^d*šiušašummin* and ^d*šiušašummiš* are probably misunderstandings by the NS scribe of the OS text’s presumed gen. sg. *^d*šiušašummaš* = *šiušaš=šummaš*).**

e. addressed: *[t]a* DING[(IR.MEŠ-aš ki)]*ššan mēmaḥḥe tuwattu* DING[(IR.MEŠ-eš)] “I speak as follows to the gods: ‘Mercy, O gods!’” KBo 17.4 ii 4 (rit. for king & queen, OS), w. dupl. KBo 17.5 ii 9 (OS), KBo 30.33 ii 2 (OS), translit. StBoT 26:370; *kinuna ši-ú-ni=mi peran tuwaddu ḫalziššahḥi nu=mu* DINGIR=YA *ištamaš* “But now I am calling out for mercy before my god. Hear me my god” KUB 30.10 rev. 22 (prayer of Kantuzzili, OH?/MS), ed. Lebrun, Hymnes 115, 118, tr. Hittite Prayers 33; (“And now my illness and anguish have become too much for me (to bear)”) *n=at ši-i-ú-ni=mi tuk mēmiškimi* “so I am telling it to you, my god” KUB 30.10 rev. 17 (prayer of Kantuzzili, OH?/MS), ed. Lebrun, Hymnes 114, 117, tr. Hittite Prayers 33; DINGIR-LIM *=ya=kan ŠUM=ŠU ḫalzāi* “and he calls the god by name” KBo 4.1 i 28-29 (foundation rit., NH), ed. Kellerman, Diss. 128, 135; LÚ.^dU DINGIR-LAM *andan ḫalzāi* “The ‘man of the

Stormgod’ calls the god in” KUB 28.92 i 4 (fest., NS), ed. Haas, KN 302f.; *U DUMU.LÚ.U₁₉.LU [o o] x x* (dupl. *wappuš*) *karuiliyaš* DINGIR.MEŠ-aš (var. -aš Ø) *kalleššuwan[(zi)] uwanun* “And I, a mortal, have come to the river-bank to call the former gods” KBo 10.45 i 37-38 (rit. for Netherworld Deities, MH/NS), w. dupl. KUB 41.8 i 21-22 (MH/NS), ed. Otten, ZA 54:120f.; cf. *[kui]š=mu=kan* DINGIR.MEŠ-aš *parranta idalāwanni memai* “[Whoe]ver mentions me in an evil manner to the gods” KUB 35.145 rev. 6 (rit., NS), ed. *parranda* 4 b 1’ b’, translit. StBoT 29:194; *nu it ḫūmandaš* DINGIR.MEŠ-aš *āššu memiški* “Go keep saying good things to all the gods” KUB 27.67 iii 66 (rit. of Tarpašši, MH/NS), ed. StBoT 48:54f.; (“If a man’s companion lifts (his) tongue against (him)”) *našma=šši=ššan* DINGIR.MEŠ-uš *weriyazzi* “or invokes the gods against him, (this is the ritual for it)” KUB 17.28 ii 34 (rit., MH/NS), ed. Torri, JANER 4:132, 134; cf. *ibid.* ii 41-42.

f. receiving vows and votive gifts: *nu=z=(š)an mān* ^{LÚ}EN *É-TIM kuitki ANA* DINGIR-LIM *maltaḥ ḫarzi* “If the owner of the house has vowed something to the deity, (be it some implement or an ox (or) sheep)” KBo 15.33 iii 16-17 (rit. for the Stormgod of Kuliwišna, MH/MS), ed. Glocker, Eothen 6:70f.; *nu=za=kan* MUNUS. LUGAL ŠÀ Û-TI ANA ^d*Hebat* ^{URU}*Uda kiššan IKRUB mān=wa* DINGIR-LUM GAŠAN=YA ^dUTU-ŠI TI-nuan *ḫarti ... nu=wa ANA* ^d*Hebat* ALAM ¹KU¹.GI *iyami* “In a dream the queen vowed the following to Ḫebat of Uda: ‘If you, O goddess, my lady, keep His Majesty alive, ... I will make for Ḫebat a gold statue’” KUB 15.1 i 3-5, 7 (vow, NH), ed. de Roos, Votive 89, 97, Mouton, Rêves 261, 263; see also 1 k 4’ f’, below.

g. receiving gifts: (concerning various parts of defeated Arma-Tarḫunta’s estate:) *n=at ANA* DINGIR-LIM *parā ADDIN* “I handed them over to the goddess” KUB 1.1 iv 70 (Apology of Ḫatt. III), ed. StBoT 24:28f.; cf. *ibid.* iv 76, 79; *nu=kan* ¹*Pattiyān IŠTU É.GAL-LIM katta uiēr n=an ANA* DINGIR-LIM *pianzi* “They expelled Pattiya from the palace and gave her to the deity” KUB 22.70 obv. 35 (oracle question, NH), ed. THeth 6:64f.

h. receiving compensation/compensatory damages and atonement/punitive damages: (Since the oracle was unfavorable) *nu pān<zi>* ^m*Pallaš=a* 2 UDU.NITÁ ANA DINGIR-LIM EGIR-*pa šarnikzi kattann=a zankilatar IŠTU* NINDA KAŠ *pāi* “They

will go and Palla will pay back two wethers as compensation to the deity. Along with (them) he will give punitive damages consisting of bread and beer” KBo 14.21 i 36-38 (oracle question, NH), ed. StBoT 38:234f., *šarni(n)k-* e 2’.

i. in groupings: (“The Sungod held a party”) *nu = wa = z GAL-lamuš* [DINGIR.MEŠ-mu-uš *kall*] *išta nu!* = *wa = z amiyanduš* DINGIR.MEŠ-mu-uš [*kallešta*] “He called the great [gods. He called] the minor gods” KBo 12.89 iii 11-13 (pregnancy rit., MS), ed. Moore, Thesis 187, 189; cf. DINGIR.MEŠ GAL.GAL DINGIR.MEŠ TUR KUB 17.10 i 23, 36 (Tel.myth, OH/MS), translit. Myth. 31, tr. Hittite Myths² 15; [*nu A*] *NA* ^{LÚ}GUDU₁₂ [*hante*] *zziuš* DINGIR.MEŠ[-uš *app*] *aizzian* ^ṽ*iēr* [*app*] *aizziušš = a hantezziuš* DINGIR.MEŠ-uš *iēr* “[F]or the GUDU₁₂-priest they made the [forem]ost gods the [I]ast (sg.!) and they made the [I]ast the foremost gods” KUB 12.66 iv 1-4 (Illuy., OH/NS), ed. Beckman, JANES 14:16, 20, tr. Hittite Myths² 13, Beckman, CoS 1:151; *ša[mner = ma]* *šallauš* DINGIR.MEŠ-uš ^dGILGAMEŠ-un “The great gods cr[eated] Gilgamesh” KUB 8.57 i 6-7 (Gilg., NS), translit. Myth 122, tr. Beckman apud Foster, Gilg. 158; (“The client turns to the left”) [*n = aš karū*] *iliyaš* DINGIR.MEŠ-aš *hinga* “and prostrates himself to the former gods” KUB 12.51 i? 18 (Hurr. rit., NS), w. dupl. KUB 42.99 i? 10 (NS); *nu taknaš* ^dUTU-uš *KÁ.GAL-aš hāšu n = ašta* ^k*arūliyaš* DINGIR.MEŠ-uš *taknašš = a* ^dUTU-un *taknaz šarā tarnāu* (var. *n = ašta anda karūliēš* DINGIR.MEŠ-uš *taknaš EN-uš* [*š*] *arā tarnāu*) “Let the Sungoddess of the Earth open the gate, and may it allow the former gods and the Sungoddess of the Earth up” (var. “and may she thereby allow up the former gods, the lords of the earth” KBo 10.45 i 39-41 (rit. for netherworld deities, MH/NS), w. dupl. KUB 41.8 i 22-24, ed. Otten, ZA 54:120f.; for the former or primeval gods (*karūileš šiuneš*) see van Gessel, OHP 2:987-989 w. lit.; (Ea said) *uddār = mu ištamašten karūliyaš* DINGIR.MEŠ-iš *karūli* <<*kuiēš*>> *uddār kuiēš šekteni* “Hear my words, O primeval gods, who know the primeval words” KUB 33.106 iii 48-50 (Ullik. 3A, NS), ed. Güterbock, JCS 6:46, tr. Hittite Myths² 64; *n = at n* [*epiš*] *aš* (DINGIR.MEŠ *ta*) *knaš* DINGIR.MEŠ *piandu* “Let them give them (various evils) to the gods of heav[en] (and/or) to the gods of the Earth” KUB 39.104 iv 10-11 (Iriya’s rit., NS), w. dupl. KUB 30.34 iv 32-33 (NS); *mān = mu taknaš* ^dUTU-uš *kar* ^ṽ*terrušš = a* DINGIR.MEŠ *kuitki* ^ṽHUL-

lu šanh [*ten*] “If [you] Sungoddess of the Earth and the Netherworld deities have sought some evil for me” KUB 17.14 obv. 21-22 (rit. of substitution, NS), StBoT 3:58f.; (“He says”:) ^d*Memešartiš AN-aš taknašš = a* ^dEN.ZU-[*a*] ^d*Išharaš NĪŠ* DINGIR-LIM *hurtiyaš ŪŠ-aš* DINGIR.MEŠ *kuiš kišduanza kuiš kaniruwanza* DINGIR-LIM-iš “O Memešarti, Moongod of heaven and earth, Išhara, oath, gods of curses (and) death (var. plague), god who is hungry, who is thirsty” KBo 10.45 iv 9-11 (rit. for netherworld, MH/LNS), ed. Otten, ZA 54:134f.; DINGIR.MEŠ ŠA NĪ.TE = YA [DINGIR.MEŠ ŠA SAG.DU = YA ^dGulšuš ^dMAḪ.ḪI.A-uš [DINGIR.MEŠ KU[R-T]/ DINGIR.MEŠ URU-LIM ḪUR.SAG.MEŠ ÍD.MEŠ DINGIR.MEŠ ABI A[MA DINGIR.MEŠ LÚ.MEŠ DINGIR.MEŠ MUNUS.MEŠ UGU-azzuš DINGIR.MEŠ *dapiante*] *š*] “The gods of my body, [the god]s of my person (lit. head), the Fate-goddesses, the grandmother goddesses, [the god]s of the co[untr]y, the gods of the city, the mountains (and) rivers, the gods of father and mo[ther,] male [god]s, female gods, all the upper gods” KUB 17.14 rev. 14-17 (rit. of substitution, NS), ed. StBoT 3:60f.; cf. usage 1 a, above; (“The exorcist takes two thin-breads”) *n = at* [...] *parnašš = a* DINGIR.MEŠ-*aš* ^ṽ*par* [*š*] *iya* “and he breaks them [for...] and for the gods of the house” KBo 23.15 ii 13-14 (fest., NS); cf. DINGIR.MEŠ ^Ḫ*šinapšiya* [*š*] DINGIR.MEŠ ^Ḫ*hamriya* [*š*] “gods of the *šinapši*-house (and) gods of the *hamri*-house” KBo 17.89 v! 1-2 (divine list, MS?), translit. Wegner, ChS 1/3-2:304; *INA É* ^{LÚ}ABU[*(BĪTI = m)a*] *ANA* DINGIR.MEŠ *ABU BĪTI* EZEN ŠA KASKAL ^{URU}*Neri* [*k*] *ianzi* “They perform the festival of the Nerik road/journey in the house of the *ABUBĪTI* for the gods of the *ABUBĪTI*” KUB 10.48 ii 21-23 (*nuntarriyašha*-fest., NS), w. dupl. IBoT 2:10-12 (NS), ed. Nakamura, Nuntarriyašha 21f.; DINGIR.MEŠ *lulaḫiyaš* “gods of the mountain-dwellers(?)” KUB 20.23 iv 6 (*ḫišuwaš* fest., MH/NS), ed. *lulaḫi*-b, q.v. for further exx.; DINGIR.MEŠ *ḫapirēš* “gods of the *ḫabiri*” Bronze Tablet iv 2 (treaty, Tudḫ. IV), ed. StBoT Beih. 1:26f.; DINGIR.MEŠ-*NI* “our gods” KUB 31.44 ii 26 (protocol, MH/NS), ed. von Schuler, OrNS 25:227, 230; (“Pazu just now got sick”) *nu = [šš]* ŠA *ABI = ŠU* DINGIR.MEŠ.ḪI.A *nakkiškantat n = an = kan kāšma* ŠA *ABI = ŠU* DINGIR.MEŠ *iyawanzi parā nehḫun nu = za maḫḫan* DINGIR.MEŠ *iyazzi zinnāi* “The gods of his father began to trouble [him]. I have just now sent him to worship the gods of his father. When he

finishes worshipping the gods, (may my lord quickly send him back)” KBo 18.15:6-13 (letter, NH), ed. Letters 103, THeth 16:367f.; DINGIR.MEŠ ŠA É.GAL *hūhhaš* “gods of the grandfather’s palace” KUB 6.45 i 42 (prayer, Muw. II), ed. Muw.Pr. 10, 33, tr. Hittite Prayers 87; DINGIR.MEŠ *hūhhaš=kan* [...] “the gods of grandfather [...]” KUB 6.35 rev. 2 (oracle question, NH); NINDA SIG *paršiya* KL.MIN *nu ANA* DINGIR.MEŠ *ABI* ^dU *dāi* “He breaks a thin bread, ditto, and places (it) before the gods of the father of the Stormgod” KBo 13.245 rev. 8-9 (*ANDAḤŠUM* fest., NS); [DING]IR.MEŠ *KARAŠ hūmanteš* “all [the g]ods of the army” KBo 5.3 i 52-53 (Ḥuqq., Šupp. I/NS), ed. SV 2:112f., tr. DiplTexts² 29; *ēzzatten* DINGIR.MEŠ *GIŠ-ruwaš* “Eat, O gods of the trees” KUB 17.27 ii 14 (rit. against sorcery, MH/NS), ed. ChS 1/5:191, Trabazo, TextosRel. 548f., tr. ANET 347; cf. DINGIR.MEŠ *GIŠERIN-aš* “gods of the cedar(-lands)” KBo 6.29 i 31 (hist., Ḥatt. III), ed. NBr. 46f.; DINGIR.MEŠ *LUGAL-UTTI* “gods of kingship” KBo 2.6 i 32 (oracle question, NH), ed. van den Hout, Purity 198f.; *nu=za 1 LIM* DINGIR.MEŠ *halzaiš* “(The great Sungod) called the thousand gods” KUB 17.10 i 19 (Tel.myth, OH/MS), translit. Myth. 30, tr. Hittite Myths² 15; *nu kāša apēdani memini LIM* DINGIR.MEŠ *tuliya halziyanteš* “The thousand gods are just now called to assembly for that matter” KBo 4.10 obv. 50 (Ulmi-Teššub treaty, NH), ed. StBoT 38:38f.; cf. KBo 5.3 i 39-40 (Ḥuqq., Šupp. I/NH); cf. DINGIR.MEŠ *pulaš* “lot deities” s.v. *pul- c*.

j. relationships among the gods — 1' foremost of the gods: *zik* ^dUTU-*uš* ^dU-*ni* ^dLAMMA-*ri* *ANA* DINGIR.MEŠ *=ya hantezziš* “You, the Sungod, are the foremost vis-à-vis the Stormgod, the Tutelary deity and (other) deities” KBo 10.37 iii 42-43 (rit. against curse, OH/NS), ed. StBoT 48:202f.; *daššuš=a=šši* ^dAnuš DINGIR.MEŠ *-aš hantezziyaš=šmiš peran=še[t] arta* “But, weighty Anu, the foremost of the gods, was standing before him (Alalu)” KUB 33.120 i 9-10 (Song of Kumarbi), ed. Trabazo, TextosRel. 162f., tr. Hittite Myths² 42; DINGIR-*LIM-yatar=ma=ta=kkan* DINGIR.MEŠ *-aš ištarna nakki* “Your divinity is mighty among the gods” KUB 24.3 i 30-31 (prayer to Sungoddess of Arinna, Murš. II), ed. Lebrun, Hymnes 158, 167, tr. Hittite Prayers 51; see also KUB 31.141:3 in bil. sec.

2' having dominion: *nu* ^dEN.LÍL-*tar=šet tuk paiš* DINGIR.MEŠ *-naš=a wališhiuwar maniyah<ha>inn=a tuk zinnit* “He gave his Enlilship

to you and completed the power and dominion over the gods for you” KBo 3.21 ii 1-2 (hymn to the Stormgod, OH/MS), ed. HED M 50 (“empowerment[?] and domain over the gods”), Archi, OrNS 52:23, 25, tr. Güterbock, Oriens 10:359, Haas, Heth.Lit. 250 (“Verherrlichung”); cf. *šuniyatar* and *parā handandatar*.

3' father of the gods: *halzeššai=wa=šmaš* ^dKumarbiš DINGIR.MEŠ *-aš addaš* DINGIR.MEŠ *-aš parna* “Kumarbi, father of the gods, is calling you (i.e., the Iširra-deities) to the house of the gods” KUB 36.7a iii 43-44 + KUB 17.7 iii 14 (Ullik. 1A, NS), ed. Güterbock, JCS 5:154f., tr. Hittite Myths² 54; cf. *dapiy[(aš DINGIR.MEŠ)-aš (addan)]* ^dKum[(arb)]in *išhamihhi* “Of Kumarbi, father of all the gods, I shall sing” KUB 33.96 i 3-4 (proemium to Ullik., NS), w. dupl. KUB 33.98 i 3-4, ed. Güterbock, JCS 5:146f., tr. Hittite Myths² 56.

4' mother of the god(s): only attested in the compound *šiwanzanna-^{MUNUS}AMA*. DINGIR-*LIM*, q.v.

5' interacting with other deities — a' in myths: (“The paths on which the winds go and come”) *n[u (ammu)]k* ^dLAMMA-*aš nepiš[(aš LUGAL-u)š]* DINGIR.MEŠ *-aš hinkm[(i)]* “I, LAMMA, King of Heaven, allot (them) to the gods” KUB 33.112 iii 4-5 + KUB 36.2c iii 11 (Kingship of LAMMA, NS), w. dupl. KUB 33.111:1-2 (NS), tr. Hittite Myths² 47; *kuiš=war=aš [namma] uškizzi šallayaš* DINGIR.MEŠ *-aš daššauēš zahhau[š]* “Who can [any longer] bear them, the intense struggles of the great gods” KUB 33.93 iv 10 + KUB 36.7b + KUB 33.95 iv 15-16 (Ullik. 1A, NS), Güterbock, JCS 5:156f., tr. Hittite Myths² 59; [^dK]umarpiš *kuin* DINGIR.MEŠ *-naš IGI-a[(nd)]a [(t)arp]a[n]allin šall[anut]* “(Ullikummi), whom Kumarbi rai[sed] against the gods as a supplanter (of Teššub)” KUB 33.106 iii 55-55a (Ullik. 3A, NS), w. dupl. KBo 26.67:6 (NS), ed. Güterbock, JCS 6:28f., tr. Hittite Myths² 64; *nu namma* ^dHepaduš DINGIR.MEŠ *-aš halugan UL ištamašzi ... § ... UL=ma=wa* ^dŠ[uwaliya]ttaš DINGIR.MEŠ *-ašš=a hūmandaš haluga[n ištam]ašmi* “So that Hebat no longer hears the message of the gods ... § (Hebat began to speak to Takiti: ‘I do not hear the important words of Teššub, my lord) I do not [hea]r the news of Š[uwaliya]t and all the gods” KBo 26.65 i 23, 26-27 (Ullik. 3A, NS), ed. Güterbock, JCS 6:18f., tr. Hittite Myths² 62; ^dIM-*«aš»tašš=a* DINGIR.MEŠ *-na-aš hūma[ndu]š mūgait* “And the

Stormgod entreated all of the gods ('Come together to me') KBo 3.7 i 12-13 (Illuy., OH/NS), ed. Beckman, JANES 14:13, 18, *mugai-* a 2', translit. Myth. 6, tr. Hittite Myths² 11; ('The Stormgod came and killed the serpent') DINGIR.MEŠ-š=a *katti=šši ešer* 'And the gods were on his side' KUB 17.5 i 18 (Illuy., OH/NS), ed. Beckman, JANES 14:14, 18, tr. Hittite Myths² 12, cf. Hoffner, FsBiggs 134 w. n. 69; DINGIR.MEŠ=ma=wa=kan *hūmanduš [nepiš]az GAM MUŠEN.ḪI.A GIM-an išḫuwāu* 'Let him (Ullikummi) scatter all the gods down from [the sky] like birds' KUB 33.93 iii left 24 + right 35 (Ullik. IA, NS), ed. Güterbock, JCS 5:152f., tr. Hittite Myths² 58 ('like flour').

b' outside of myths: *šumeš=a* DINGIR.MEŠ ŠA KUR^{URU} *Gašga šullitten n=ašta ŠA KUR^{URU} Ḫatti* DINGIR.MEŠ KUR-az *arḫa šuwatten šumeš=a=za* KUR=ŠUNU *datten* 'But you, the gods of the Kaška-land, became aggressive and drove the gods of Ḫatti out of (their) land. You took possession of their land.' KUB 4.1 ii 11-14, ed. Kaššäer 170f., Trabazo, TextosRel. 516f.; ('He (i.e., the oracle priest or ritual patron) says':) *mān=wa=kan* DINGIR-LIM *kuiški* DINGIR.MEŠ-aš *p[e]ran tiyazi n=aš=kan* KA×U-*iš kezza IŠTU KÙ.BABBAR KÙ.GI NINDA.GUR₄.RA=ya ištappanza ēšdu n=aš=kan* DINGIR.MEŠ-aš *peran lē tiyazi* 'If some god steps before the gods, let his mouth be stopped with this silver, gold and thick-bread and let him not step before the gods' IBoT 3.148 iii 49-53 (evocation rit., NS), ed. Haas/Wilhelm, AOATS 3:226f.

6' adj./epithet + *šiu-*: DINGIR-LUM/LIM *nuntariya-* 'swift(ly rising) god' (i.e., Ullikummi) cf. *nuntariya-* A a; *tuwāttu* d[UT]U-i d[andukešni] dUTU-*uš zik* DINGIR.MEŠ-naš=a *ištarna lalu[kkiuwanza]* DINGIR-uš MUNUS.LUGAL *zik* 'Mercy, O [Sungodde]ss! [Among] m[ortals] you are the Sungoddess but among the gods you are a resplen[dent] deity, the queen' KBo 25.112 ii 11-13 (invoc. of Ḫattic deities, OS), cf. *lalukkiwant-* a; dAnuš DINGIR.MEŠ-aš UR.SAG-iš 'Anu, the hero of the gods' KUB 32.121 ii 37 (rit. of Šalašu, NS); dTelipinuš *šarkuš nakkiš* DINGIR-uš *zik* 'Telipinu, you are an eminent, important god' KUB 24.2 i 3 (prayer, Murš. II), cf. *šarku-* A 1 a; [wall] *iškanzi kuin šallayaš=kan* DINGIR.MEŠ-aš *kuiš šalliš* KUB 31.141:3 (hymn, NS), see bil. sec. above; DINGIR.MEŠ-aš=kan *kuiš tarḫuliš ŠEŠ[.MEŠ=ŠU]* KUB 31.141:6b (hymn, NS), see bil. sec. above.

7' having different names or epithets among the gods than among mortals: *dandukišni tašimmetiš* DINGIR.MEŠ-naš=a *ištarn[a]* dIŠTAR-iš MUNUS. LUGAL-aš *zik* 'For mankind (you are) Tašimmeti, but among the gods you are IŠTAR, the queen' KUB 8.41 ii 8-9 (OS), ed. Laroche, JCS 1:187f., translit. StBoT 25:183; cf. KUB 31.143 iii 7-8 (OS), translit. Laroche, JCS 1:203, translit. StBoT 25:187; KBo 25.112 iii 7-8 (invocation, OS), translit. StBoT 25:192; and KUB 31.143a + VBoT 124 ii 4-5 (OS), translit. Laroche, JCS 1:203, StBoT 25:188.

k. things done for/to humans by deities — 1' entrusting the land to the king: LUGAL-i=ma=mu DINGIR.MEŠ dUTU-uš dIM-ašš=a *utnē É-er=mitt=a maniyahḫer* 'The gods, the Sungoddess and the Stormgod entrusted the land and my house to me, the king' KUB 29.1 i 17-18 (rit. for a new palace, OH/NS), ed. Kellerman, Diss. 11, 25, Trabazo, TextosRel. 484f., tr. Goetze, ANET 357; for the gods of kingship see Hutter-Braunsar, Pluralismus 97f. w. lit.

2' endowing the king w. long life: LUGAL-e=mu DINGIR.MEŠ *mekkuš* MU.KAM.ḪI.A-uš *maniyahḫer ... nu=mu=za* LUGAL-un *Labarnan ḫalziēr* 'The gods handed over to me, the king, many years ... They called me king, Labarna' KUB 29.1 i 21, 24-25 (rit. for a new palace, OH/NS), ed. Kellerman, Diss. 11, 25f., Trabazo, TextosRel. 484-487, tr. ANET 357; cf. KUB 36.89 rev. 49 (rit. and prayer, NH), ed. KN 156f., below 1 n 19'.

3' running before the army: (I fought the Palḫuiššan enemy) *nu=mu* dUTU^{URU} *Arinna GAŠAN=YA* dU NIR.GÁL *BĒLI=YA* dMezzullaš DINGIR.MEŠ=ya *hūmanteš peran ḫuiēr* 'And the Sungoddess of Arinna, my lady, the awe-inspiring(?) Stormgod, my lord, Mezzulla and all the gods ran before me' KBo 3.4 ii 3-4 (ann., Murš. II), ed. AM 44f., tr. Beal, CoS 2:85, and passim in Murš. annals; for further exx. see *peran* 2 a 3'.

4' helping — a' in historical texts: ('IŠTAR, my lady came to me in a dream, and through this dream she said the following to me':) DINGIR-LIM-ni=wa=ttā *ammuk tarnahḫi nu=wa lē naḫti nu* DINGIR-LIM-za *parkūeššun nu=mu* DINGIR-LUM *kuit* GAŠAN=YA ŠU-za *ḫart[a] nu=mu ḫūwappi* DINGIR-LIM-ni *ḫūwappi DI-ešni parā UL kuwapikki tarnāš* 'I will hand you over to a deity, don't fear.' And by

the deity I was purified. And because the deity, my lady, held me by the hand, she never handed me over to a hostile deity or to a hostile court” KUB 1.1 i 37-41 (Apol., Hatt. III), ed. StBoT 24:6f., tr. van den Hout, CoS 1:200; cf. i 46; [(*nu=za*)] DUMU.MUNUS ^mPentip[(*ša*)]rri LÚ SANGA ^fPuduḥepan [IŠT]U INIM DINGIR-LIM DAM-anni dahḥun ... [*nu=nn*]aš DINGIR-LUM ŠA LÚ MUTI DAM āššiyatar pešta “[Accor]ding to the word of the goddess I took Puduḥeba, daughter of Pentipšarri the Priest as a wife ... [and] the goddess gave [u]s the love of husband (and) wife” KUB 1.1 + 1304/u iii 1-3 (Apol., Hatt. III), w. dupl. KBo 3.6 ii 60, ed. StBoT 24:16f.; [*n*]=aš=mu DINGIR.MEŠ *parā piēr* “The gods handed them (i.e., Kukkuli and his troops) over to me” KUB 23.11 iii 7 (ann., Tudḫ. II/NS), ed. Carruba, SMEA 18:160f.; cf. ii 30.

b' in treaties: *maḥḥan=ma=mu* DINGIR-LUM *dāš nu* LUGAL-izziahḥat “But when the deity took me up, and I became king” Bronze Tablet ii 57 (treaty w. Kuruntiya, Tudḫ. IV), ed. StBoT Beih. 1:18f.; *nu mān kūš lin'gāuš paḥḥašduma šumāš=a* DINGIR.MEŠ-eš *paḥḥandaru* “If you keep these oaths, may the gods keep you (safe)” KBo 8.35 ii 14-15 (treaty, MH/MS), tr. Kaššäer 111.

c' in letters: (“Let all be well with you”) *nu=tta* DINGIR.MEŠ TI-an *ḥarkandu nu* SAG.DU=KA *paḥḥandaru* “May the gods keep you alive and protect your person (lit. head)” ABoT 1.65 obv. 4-5 (letter, MH/MS), ed. Letters 243, Rost, MIO 4:345f., Güterbock, AnDergi 2:390f. (Turkish), 400 (German); cf. HKM 27:21-22 (letter, MH/MS), ed. Letters 146, HBM 168f.; *nu=šmaš LIM* DINGIR.MEŠ TI-an *ḥa[rka]ndu nu=tta* ŠU.ḪI.A-uš *arahzanda aššuli ḥarkandu nu=tt[a] paḥḥandaru* § *nu=tta* TI-tar *ḥaddulatar innarauwatar* MU.ḪI.A G[ÍD. DA] DINGIR.MEŠ-aš *ašiyauwar* DINGIR.MEŠ-aš *miumar* ZI-n[a]š *dušgaratann=a* *peš[kandu]* “May the thousand gods keep you (pl.) alive. May they keep (their) hands around you (sg.) in benevolence and protect you. § [May they] keep giving you life, health, vigor, l[ong]evity, the gods' love, the gods' kind(li)ness and the joy of spirit” HKM 81:5-13 (letter, MH/MS), ed. Letters 240f., Alp, HBM 272-275; DINGIR-LUM=*ši* *maḥḥan ŠÀ-er* *piyan ḥarzi* “How the god has given him (the new king of Assyria) a (stout) heart” KUB 23.103 rev. 10 (letter to Baba-aḫ-iddina, NH), ed. Letters 325, Otten, AfO 19:42f.; cf. THeth 15:67-71, 77-79.

d' in oracle questions: (“His Majesty will attack the land of Talmaliya down from Mt. Ḫaḥarwa ...”) DINGIR-LUM=*an* *pešti* “Will you, O god, give it (to him)? (Let the oracle be favorable)” KUB 5.1 iii 62 (oracles on a campaign, NH), ed. THeth 4:74f., tr. Beal, Ktēma 24:51.

e' in hymns/prayers: *tarḫūlatar zik=pat* *peškeši zik=pat ḥandanza* [D]INGIR-uš *genzū daškeši zik=pat mugāuwar zik=pat eššatti* (var. *ištamaškeši*) “You alone grant valor. You alone are a just [g]od, you alone take pity. You alone act upon (var. listen to) invocations” KUB 31.127 i 3-6 (hymn, OH/NS), w. dupl. KUB 31.128 i 3-5 (OH/NS), ed. Güterbock, AnSt 30:43, Lebrun, Hymnes 94, 101, tr. Hittite Prayers 36; (“If I now had become well”) *nu tuel ši-ú-na-aš uddanta natta* SIG₅-aḥḥat *māmmān innarahḥat=ma nu tuēl ši-ú-na-aš uddanta UL innarahḥat* “Would I not have become well because of your words, O god? If I had become strong, would I not have become strong because of your words, O god?” KUB 30.10 obv. 18-19 (Kantuzzili prayer, OH/MS), ed. Lebrun, Hymnes 113, 116, tr. Hittite Prayers 32, Goetze, ANET 400 □ for the gen. appositional address see GrHL §16.16; *mān ammuk IŠTU DINGIR-LIM kuit* GIŠTUKUL SUM-anza *ēšta* “Whenever some weapon was given to me by the god” KUB 36.87 iii 6-7 (to Stormgod of Nerik, Hatt. III), ed. KN 190f., Lebrun, Hymnes 366, 371, tr. Hittite Prayers 107 □ for *kuit* in indef. sense w. *takku/mān* see GrHL §8.1.

f' in vows: *mān* DINGIR-LIM ANA ^mTudḫaliya *pe.-an ḫūeyaši nu* ANA DINGIR-LIM TÚG.GÚ.È.A *ḪURRI ... iyami* “If you, O god, will run before Tudḫaliya, I will make for the god a Hurrian style tunic ...” KUB 15.23:8-11 (NH), ed. de Roos, Votive 115f.; see also 1 f, above.

g' in rituals: *nu ammeyantan šallin* DUMU. NITA *attaš* DINGIR.MEŠ-iš *paḥḥantaru* “May the gods of the father(s) (i.e., the family gods) protect the younger (and) the elder son” KUB 45.20 ii 10-11 (rit., NS), ed. Görke, Offizielle Religion 210; *nu* LUGAL MUNUS. LUGAL DUMU.MEŠ LUGAL=*ya* *aššuli paḥḥašten* “Benevolently protect the king, the queen and the princes” KUB 43.55 ii 4-5 (rit., NS), ed. Haas, OA 27:87. 91; DINGIR-LUM=*wa* KUR LÚ.KÚR *kēzza IŠTU* GIÚ. TAG.GA *šiyaeški* “May you, O god, keep shooting the enemy land with these arrows” KUB 7.54 iii 22-23 (rit. vs. epidemic in the army, NH); *anzel* ERÍN.MEŠ-ti *piēr*

DINGIR.MEŠ LÚ-*natar walkiyauwar* “The gods have given to our troops courage (and) *walkiyauwar*” KUB 7.58 i 16-17 (rit., NS), tr. Beal, *Ancient Magic* 73.

h' in myths/epics/legends: *nu=za* (dupl. adds *ITTI*) DAM=KA *āššu šaštan šeški našma*(sic)=*ta* (dupl. *šaštan=ta*) DINGIR.MEŠ-*aš pianzi* 1-*an* DUMU.NITA-*an* “Lie well with your wife in bed; and the gods will give you one son (dupl. adds: into the bed)” KUB 24.8 ii 7-9 (Tale of Appu, NH), w. dupl. KUB 36.59 i 6-7 (NH), ed. StBoT 14:6f., HED A 198, tr. Hittite Myths² 83 □ *našma=ta* is a mistake for *nu=ta* or *namma=ta*; ^{GIŠ}TUKUL. ^{HI.A}-*iš=wa=tt[a]* *ši-ú-ni-it piyanteš* “Weapons are given to you by the gods” KBo 22.6 i 24-25 (*šar tamhari* epic, OH/NS), ed. Güterbock, MDOG 101:19, 22.

5' listening to people: *nu=ta kuit memiškemi nu=mu* DINGIR-LUM *ištamanan lagān ĥark n=at i[(št)am(aški)]* “O, god, keep your ear turned toward me and listen to what I am saying to you” KUB 24.2 i 13-14 (prayer to Telipinu, Murš. II), w. dupl. KUB 24.1 i 15-17, ed. Kassian/Yakubovich, FsKořak 429, 432, Lebrun, *Hymnes* 181, 185, tr. Hittite Prayers 54; cf. KUB 6.45 i 25-27 (prayer of Muw. II), ed. Singer, *Muw.Pr.* 9, 32.

6' witnessing oaths: *nu kāša lingai[n] iyawen nu* DINGIR.MEŠ-*muš ĥūmanduš tuliya daiwen ... n=at kēdani linkiya kutruweneš ašandu* “Just now we have sworn an oath. We have placed all the gods (i.e., their images) in assembly. ... Let them be witnesses to this oath” KBo 8.35 ii 8-9, 13 (treaty w. Kaška, MH/MS), tr. Kaškaer 110; cf. KBo 4.10 obv. 48-51 (Ulmi-Teššub treaty, NH), ed. StBoT 38:38f.; KUB 60.161 ii 9 (rit. for the Sungoddess of the Netherworld, NS).

7' judging and enforcing justice — a' in general: [*n=apa* ^m*Muršiliyaš*] *ēšĥar* DINGIR.MEŠ-*iš šanĥ*[(^rer¹)] “[And] the gods avenged the blood [of Muršili]” KBo 3.1 i 41 (Tel.pr., OH/NS), w. dupl. KBo 7.15 i 1 (OH/MS?), ed. THeth 11:20f., tr. van den Hout, *CoS* 1:195; cf. *ibid.* i 66; *karū=wa ēšĥar* ^{URU}*Ĥattuši makkešta nu=war=at=apa* DINGIR.MEŠ-*iš šallai ĥaššannai dāer* “Formerly bloodshed became frequent in Ĥattuša and the gods held the royal family responsible for it (lit. laid it to the Great Family)” *ibid.* ii 48-49, ed. THeth 11:34f., tr. van den Hout, *CoS* 1:197; (Zidanta murdered Pišeni) “Then Zidanta became king” [*n=apa* D(INGIR.MEŠ. ^{HI.A}) ^m]*Piše¹niyaš išĥar šanĥer nu=šši* [^m*Ammunan*

DUMU-*a(n)=ššan?* (*ĥaššan*)*t]an* DINGIR.MEŠ ^{LÚ}KÚR-*ŠU iēr* “[and the g]ods avenged the blood of Pišeni. The gods made [his] own [son, Ammuna,] his enemy, (and he killed his father Zidanta)” KBo 3.67 ii 11-13 (Tel.pr., OH/NS), w. dupl. KUB 11.5 obv. 8-10 (OH/NS), ed. THeth 11:24f., tr. van den Hout, *CoS* 1:195; *zik=ma=wa¹* DINGIR-LUM EN=YA *ammel ĥanni[ššar] punuški* “You, O god, my lord, investigate my legal case” KUB 54.1 ii 49-50 (dep., NH), ed. Archi/Klengel, *AoF* 12:56, 60, HED E/I 366f.; *nu=za* DINGIR.MEŠ *kī DĪNAM peran katta dāišten* “You gods, put this legal case down before yourselves” KBo 4.8 ii 16-17 (Murš. II), ed. Hoffner, *JAOS* 103:188; (“Since he began the quarrel with me”) *n=an=mu* DINGIR.MEŠ DI-*ešnaza [(katt)]errahĥer* “The gods by adjudication made him lose to me” KUB 1.4 iii 44-45 + 674/v (StBoT 24 Taf. III) iii 45-46 (Apol. of Ĥatt. III), w. dupl. KUB 1.10 iii 15, ed. StBoT 24:22f.; [...] *kēdaš ANA LIM* DINGIR.ME[Š] EN DĪNI-*ŠU ēšdu¹* “Let (whoever corrupts the words of these tablets) be a legal opponent to these thousand gods” KBo 6.28 rev. 40-41 (decree for Ĥekur Pirwa, Ĥatt. III).

b' court testimony given before: ^mGAL-^dU-*aš=za=ka[n AN]A PĀNI* DINGIR-LIM *pariyan kī IQBI* “Moreover, GAL-^dU gave the following statement in the presence of the god for himself”: (I took for myself the following animals) KUB 13.35 + KBo 16.62 i 35 (dep., NH), ed. StBoT 4:6f., tr. Hoffner, *CoS* 3:58, cf. *pariyan* 5 (differently).

8' watching/seeing/perceiving/foreseeing: *nu šumēš* DINGIR.MEŠ UL *uškettēni* “Do you gods not see” (how she turns all of my father's house over to the mortuary cult?) KUB 14.4 ii 3-4 (prayer about Tawananna, Murš. II), ed. de Martino, *Eothen* 9:25, 33; cf. *ibid.* ii 8; cf. KUB 54.1 i 20 (dep., NH); DINGIR.MEŠ ANA KASKAL ^{URU}*Tanizila MÈ-aš arpan uškatteni* “Do you, O gods, foresee misfortune/defeat in battle on the Tanizila campaign?” KUB 5.1 iii 48-49 (oracle question, NH), ed. THeth 4:72f., tr. Beal, *Ktēma* 24:50; DINGIR-LUM ŠA MÈ GÙB-*tar kuedani pedi uškeši* “(If) you, O deity, foresee an unfavorable result (lit. leftness) of battle in some place” KUB 5.1 iii 71 (oracle question, NH), ed. THeth 4:76f., tr. Beal, *Ktēma* 24:51; *nu=mu* DINGIR-LUM ZÁĤ INA MU.5.KAM-*ma uškeši* “(Or) do you, O deity, see my destruction in the fifth year?” KUB 6.7 iii 15 and *passim* in this text (oracle question, NH).

9' giving oracles: *āpiyaš=ma uttar* DINGIR.MEŠ-*it kiššan ariyawen* "We thus conducted an oracular investigation via the gods concerning the matter of the ritual pits" KUB 15.31 ii 8 (evocation rit., MH/NS), ed. Haas/Wilhelm, AOATS 3:156f.; cf. KUB 30.39 rev. 9 (*ANDAḤŠUM* fest., NS); *nu* DINGIR.MEŠ-*az ariyaer* KBo 4.6 i 26 (prayer to Lelwani, Murš. II), ed. Torri, Lelwani 42f., Tischler, Gass. 14f.; *n=aš ŠA* DINGIR-LIM *šaklai punuššer nu memir măn=wa* DINGIR-LUM UN-*ši menahḥanda* TUKU.TUKU-*anza ištarkzi=war=an nu=wa kuitman* DINGIR-LUM *ariyanzi kuitman=war=an=kan KASKAL-ši tianzi kuitman=wa irmalanza* SIG₅-*ri ANA* DINGIR-LIM *=ma=wa peran parā* MUŠEN.ḪI.A BIL-*anzi* "They questioned them about the rite the deity, and they said: 'If the deity is angry at a person and he falls ill, while they consult the deity by oracles, and until they satisfy him/her and until the sick-person is getting well(?), shall they burn birds for the deity in advance'" KUB 5.6 i 44-48 (oracle question, NH), partial translit. AU 277, cf. *šaklai*- 2.

10' giving approval (*malai*-, q.v.) or disapproval (*markiya*-, q.v.) (by oracle): *ANA* ^dUTU-*ŠI laḥhiyatar* DINGIR-LUM *kēdani MU-ti ZAG KUR Durmitta malān ḥarti* "Have you, O god, approved a campaign for His Majesty this year on the Durmitta border?" KBo 22.264 i 1 (oracle question, NH); DINGIR-LUM-*za ... markiyān ḥarti* "If you, O god, have disapproved ..." KUB 16.65 obv. 2-3 (oracle question, NH), ed. *markiya*- 1 a 2'.

11' appearing in dreams: ("The ritual patron lies down") *nu=za=kan măn* DINGIR-LUM *zašḥiya tuēkki=šši aušzi* "If he sees the goddess on his body/ in her body" KUB 7.5 iv 2-3 (Paškuwatti's rit., MH/NS), ed. Hoffner, AuOr 5:276, 279; see also above 1 k 4' a'; 1 k 13'.

12' having sexual intercourse with a mortal: (The ritual patron will report) *nu=šši măn* DINGIR-LUM *katti=šši šešzi* "whether the goddess sleeps with him" KUB 7.5 iv 9-10 (Paškuwatti's rit. vs impotence, MH/NS), ed. Hoffner, AuOr 5:276, 279; cf. *ibid.* iv 2-4.

13' making demands on people: *măn* DINGIR-LUM *zankilatar IŠTU SISKUR=pat IŠTU KÙ.GI=ya šanḥta* "If you, O god, have sought damages only in the form of a ritual and in the form of gold" KUB 22.70 rev. 43 (oracle question, NH), ed. THeth 6:92f.; DINGIR-LIM ^{URU}Arušna=*wa=mu kuit* GILIM KÙ.GI *tešḥaz*

wēkta "Because the deity of Arušna demanded a gold headband from me through a dream" KUB 22.70 obv. 17 (oracle question), ed. THeth 6:58f., tr. Beckman, CoS 1:205.

14' causing harm (in general): *nu=war=an ḥuwappi* DI-*ešni ḥuwappi* DINGIR-LIM-*ni* (var. INIM DINGIR-LIM) *UL parā UL kuwapikki tarnahḥun* "I never handed him over to a hostile court (or) to a hostile deity (var. the word of a deity), never" KUB 1.1 iv 12-13 (apol. of Ḫatt. III), w. dupl. Bo 69/256 iii 56 + KBo 3.6 iii 45, ed. StBoT 24:24f., tr. van den Hout, CoS 1:203, cf. GrHL §26.24; see also KUB 14.4 iii 18-19 (prayer. Murš. II), ed. Eothen 9:27, 36; *nu măn IŠTU AWAT* DINGIR-LIM *kuedanikki GÜB-lišzi* "If due to the word of a deity the situation becomes unfavorable for someone" Bronze Tablet iii 13 (treaty w. Kuruntiya, Tudḫ. IV), ed. StBoT Beih 1:20f., tr. DiplTexts² 119.

15' causing disease and death: *kuiš=mu* DINGIR-LUM *kī inan«na» paiš nu=ššan* DINGIR-LUM *apāš măn nep[(iši)] măn=aš taknī zig=a* ^dUTU-*uš katti=šši [(paiši)]* "You, O Sungod, go to whatever deity gave me this disease, whether that deity is in heaven or on earth" KUB 36.75 ii 9-11 (prayer, OH/MS), w. dupl. KBo 53.8 ii 9-11 (OH/NS), ed. Lebrun, Hymnes 123f., 129, tr. Hittite Prayers 35; *kuiš=wa* DINGIR-LUM *kī ÚŠ-kan iyat* "What deity has caused this plague" KUB 9.32 obv. 13 (Ašḫella's rit., NH), ed. Dinçol, Belleten 49/193:13, 23, tr. Kümmel, TUAT II/2:285; cf. *ibid.* 19; *măn=kan ŠÀ KUR-TI akkiškittari n=at măn kururaš kuiški* DINGIR-LUM *iyān ḥarzi* "If many are dying in the land, and if some hostile deity has caused it" HT 1 ii 17-19 (Uḫḫamuwa's rit., NS), ed. Trabazos, TextosRel. 470f., Goetze, ANET 347, cf. HED K 282 ("some god of the enemy"); *măn=wa* DINGIR-LUM UN-*ši menahḥanda* TUKU.TUKU-*anza ištarkzi=war=an* "If the god is angry at a person, (so that) he becomes ill" KUB 5.6 i 45-46 (oracle question, NH), tr. AU 277 □ on the acc. see GrHL §16.31; ("Concerning the fact that a plague was ascertained (to occur) up in Ḫattuša among the standing army troops") *ÚŠ-an=kan* ^{URU}KÙ. BABBAR-*ši šer* DINGIR-LUM *kuiški DÜ-zi* "Will some god cause the plague up in Ḫattuša?" KUB 5.3 i 55-56 (oracle questions on the king's wintering, NH), tr. Beal, CoS 1:210; ("If someone harnesses an ox, a horse, a mule, or an ass and it dies, or a wolf devours it, or it gets lost ... if he says":) *INA QĀTI* DINGIR-LIM (dupl. *IŠTU* DINGIR-LIM *=war=aš*) *akkiš* "It died at the hand of a god (i.e., through no fault of mine)," (he

shall take an oath (on this))” KBo 6.2 iv 3 (Laws §75, OS), w. dupl. KBo 6.3 iii 75, ed. LH 81f.

16' others as mediators between gods and men: *nu šumeš* PÚ.MEŠ DINGIR.MEŠ-*naš* (var. DINGIR.MEŠ-*aš*) *kuwapi šumeš wātar pištenī arrumanzi = ya = šmaš kuwapi pištenī n = ašta* DINGIR.MEŠ-*aš* (var. Ø -*aš*) ŠA [(LU)]GAL MUNUS.LUGAL TI-*tar ḥaddulātar* MU.ḪI.A GÍD.DA DUMU-*latar* DUMU.NITA.MEŠ DUMU.MUNUS.MEŠ *ḥāššuš ḥanzaššuš wiwak <<te>>ten* “You springs, when you give water to the gods and when you give (water) to them for washing, ask the gods for life, health, long years, progeny, sons, daughters, grandchildren and great-grandchildren” KUB 15.34 iii 37-40 (evocation rit., MH/MS), w. dupl. KBo 47.37:15-17, ed. Haas/Wilhelm, AOATS 3:198f. (incorrectly), Zuntz, Scongiuri 36f.

17' subject of the expression *tamāin karātan dai-*: (When the brothers and sisters went to Nēša) *nu = šmaš* DINGIR.DIDLI-*eš tamāin karātan daier* “The gods placed another persona(?) on them (and their mother did not recognize her children and gave her daughters to her sons. The first sons did not recognize their sisters)” KBo 22.2 obv. 16 (Zalpa legend, OS), ed. StBoT 17:6f., tr. Hoffner, CoS 1:181 (“made them look different(?)”), GrHL §15.10 (“a different appearance”).

1. having emotions — **1'** anger, sullenness — **a'** in oracle questions: *nu = za* DINGIR-LAM *apaddan šer* TUKU.TUKU-*ua¹nza¹* “Are you, O god, angry on that account?” KUB 18.20 obv. ? 5 (oracle question, NH); DINGIR-LUM *= za kidaš waškuwaš šer* TUKU.TUKU-*uwanza* “Are you, O goddess, angry on account of these misdeeds?” KBo 5.10 i 12 (oracle question, NH), tr. THeth 26:283; DINGIR-LUM *kuit ITTI^dUTU-ŠI* TUKU.TUKU-*u[anza]* “Concerning the fact that the deity is angry with His Majesty” KUB 22.9 ii 11 (oracle question, NH); cf. exx. in 1 a, and 1 k 9'.

b' as a token in KIN oracles: *n = at = kan* DINGIR.M[EŠ]-*aš karpi* GAR-*ri* “It was placed in ‘the anger of the gods’” KUB 18.66 iii 13 (KIN oracle, NH); SIG₅ *dān n = at = kan* DINGIR-LIM-*aš(!?) karpi* GAR-*ri* “‘Good/wellbeing’ is taken. It is placed in ‘anger of(!?) the god’” KUB 5.24 ii 10-11 (KIN oracle, NH), ed. StBoT 38:256f.; DINGIR-LIM-*aš* TUKU.TUKU-*an* ME-*aš* “took the ‘anger of the god’” KUB 52.60 i 9 (oracle,

NH); [Š]A DINGIR.MEŠ *karpiuš* ME-*aš* “and took the ‘angers of the gods’” KUB 52.45 rev. 4 (oracle, NH).

c' in rituals: *kēdani = ya = kan* ANA EN.SISKUR *idalu papratar alwazatar āštayaratar* DINGIR.MEŠ-*aš karpin NĪŠ* DINGIR-LIM *pangauwaš* EME-*an* *maninkūwanda* MU-*an arḫa QĀTAMMA ḫuittiya* “In the same way pull away from this ritual patron evil, uncleanness, sorcery, trickery(?), anger of the gods, perjury, slander of the multitude (and) a short lifespan” KUB 7.53 iii 5-8 (Tunnawi’s rit., NS), ed. Tunn. 18f., [(*našma = šš*)] *i = ššan* DINGIR-LUM *kuiški šānza* “or some god is sullen toward him” KUB 30.45 ii! 18 (rit. in catalogue), w. dupl. KUB 30.44 rt. col. 15, ed. StBoT 47:130f.:26; *nu = šši mān* DINGIR-LUM *kuiški kartimmiyauwanza* “If some god is angry at him” KBo 5.1 i 18-19 (Papanikri’s rit., NH), ed. Strauß, Reinigung 287, 295, Pap. 2*f.

d' in prayers: *mān = kan* ^dU DINGIR-LUM KUR-TI *kuiški* TUKU.TUKU-*nut kinun = a* ^dA.NUN. NA.KE₄ ^dU-*an* ANA DINGIR-LIM *apēdan[i mena]ḫḫanda takšulāndu* “If some god of the land had angered the Stormgod, may the Anunnaki-gods now reconcile the Stormgod with that god” KBo 11.1 obv. 14 (prayer, Muw. II), ed. Houwink ten Cate/Josephson, RHA XXV/81:106, 115, tr. Hittite Prayers 83.

e' in myths: [*nu = w*] *a = kan* DINGIR-LUM RABŪ *kardimiyattat* “The Great God became angry” KUB 36.41 i 11 (MS), ed. Groddek, FsKošak 319, 321 B i 20.

f' in instr.: *mān = ma = šta* ZI-TUM DINGIR-LI[M *kui*]š TUKU.TUKU-*yanuzi* “If [someo]ne angers the soul of a god” KUB 13.4 i 34 (pre-NH/NS), ed. THeth 26:42, 71, Süel, Direktif Metni 26f., tr. McMahon, CoS 1:218.

2' kind(li)ness, favor: (“‘The Stormgod’ arose”) TI-*tar ZALAG.GA* DINGIR.MEŠ-*ašš = a minumar* ME-*aš* “and took ‘life,’ ‘brightness’ and ‘the kind(li)-ness of the gods’” KUB 5.13 i 9-10 (KIN oracle, NH); (“[...] arose”) DINGIR.MEŠ-*aš minumar*^{ḪI.A} ME-*aš* “and took ‘the kindlinesses of the gods.’ (Into the ‘big sickness’)” KUB 52.68 i 12 (KIN oracle, NH); see further *minumar*.

3' disgust, nausea: [*n*] *epiši* DINGIR.MEŠ *ištarninkuen* “We (i.e., the men of Ḫatti) made the gods in heaven sick” KBo 3.45:4 (Ḫantili I on Mušili I’s raid on Babylon, OH/NS), ed. Soysal, Diss. 54, 101, Freu/Mazoyer,

KUBABA 7:116, Hoffner, Unity and Diversity 56f., tr. Soysal, AoF 25:30.

m. things done for/to the gods by humans — **1'** worshipped: *nu INA* ^{URU}*Lawazantiya ANA DINGIR-LIM BAL-uwanzi iyahhat nu=za DINGIR-LUM iyanun* “I went to Lawazantiya to bring offerings to the goddess and I worshipped the goddess” KUB 1.1 ii 80-82 + 1304/u (Hatt. III), ed. StBoT 24:16f.; *namma DINGIR.MEŠ meḥunaš iššandu kuedaniya DINGIR-LIM-ni kuit meḥur n=an apēdani meḥuni ēšša^hdu^l* “Furthermore let them worship the gods at the (appropriate) times. Let them worship each deity at the time that is (appropriate) for it” KUB 13.2 ii 43-44 (*BĒL MADGALTI*, MH/NS), ed. StMed 14:140-143, Dienstanw. 46, tr. McMahon, CoS 1:224; (The chief of the palace servants goes into the [temple?], steps into the gatehouse) *QĀTI=ŠU ā[rri] anda=aš=kan paizzi ši-ú-na-aš UŠKĒN* “He wa[shes] his hands, goes in and prostrates himself to the deities” KUB 11.9 iv 10-12 (OH/NS), translit. Otten, MDOG 83:68f.; *LUGAL-uš ANA DINGIR-LIM UŠKĒN* IBOT 3.1:27 (*hešta* fest., NS), ed. Haas/Wäfler, UF 8:90, cf. ibid. line 33; *LUGAL-uš* ^{URU}*Ḫattuša DINGIR.DIDLI-aš aruwanzi uēt* “The king came to Ḫattuša to prostrate (himself before) the gods” KBo 22.2 rev. 13 (OS), ed. StBoT 17:12f.; *nu=za mahḥan URU-an taru[h̄ta ABU=YA=m]a=kan DINGIR.MEŠ-aš kuit naḥḥa[nza ēšta]* “When he had conqu[red] the city, [my father], because he [was] rever[en]t toward the gods,” (he respected the temples in the upper city) KBo 5.6 iii 31-33 (DŠ Frag. 28), ed. Güterbock, JCS 10:95; *namma=ššan DINGIR.MEŠ-aš* (dupl. *ANA DINGIR.MEŠ*) *naḥšaraz tiyan ēšdu ANA* ^{dU}*=ma=ššan naḥšaraz mekki kittaru* “Then let respect for the gods be established, but let respect for the Stormgod particularly be established” KUB 13.2 ii 36 (*BĒL MADGALTI*, MH/NS), w. dupl. KUB 31.90 iii 5-6 (MH/NS), ed. StMed. 14:138f., Dienstanw. 46, tr. McMahon, CoS 1:223; *GEŠTIN-ann=a tapišaniṭ GIR₄ kēdaš DINGIR.MEŠ-aš šipanti* § *LUGAL-uš UŠKĒN GAL DUMU.É.GAL tapišanan GIR₄ LUGAL-i pāi LUGAL-uš=kan* ^{GIŠ}*AB-az arḥa kūš=pat DINGIR.MEŠ-aš 13-ŠU šipanti* “And he libates wine to these gods with a *tapišana*-vessel of baked clay. § The king bows. The Chief of the Palace Servants gives the *tapišana*-vessel of baked clay to the king. The king libates (to) only those gods out the window thirteen times” KUB 2.13 i

43-48 (fest. of month, OH/NS), partial ed. Melchert, Diss. 235; *ši-ú-na-aš-ša-aš* (= *šiunašš=a=aš* or *šiunašš=aš*, dupl. *-na-ša-aš*) *tariyanza x[...]* *šiuwattey=aš tariyanza išpan[ti=aš tariyanza]* *šiuwattey=aš* (var. *šiuwattiy=aš*) *arta išpantiy=aš [(a)rta]* “He is the god’s toiler. [...] He is a toiler by day; [he is a toiler by] night. He stands (there) by day; he st[ands (there)] by night” KUB 41.23 ii 12-14 (incant., OH/NS), w. dupl. KBo 22.170:1-4, translit. Ehelolf, ZA 43:181f. n. 3; *nu šumāš DINGIR.MEŠ-aš* ^{URU}*Ḫattušaš=pat ḥandān parkui KUR-e SÍSKUR. ḪI.A=šmaš parkui šalli šanezzi* ^{URU}*Ḫattušaš=pat KUR-ya pišgaueni nu=ššan šumāš DINGIR.MEŠ-aš naḥšarattan* ^{URU}*Ḫattušaš=pat KUR-ya zikkuiwani* § *nu šumeš=pat DINGIR.MEŠ-aš ištan[an]it šekte^lni karū^l=za šumenzan É DINGIR.MEŠ=K[UN]U EGIR-an anzel [iwa]r ^lUL^l kuiški kappūwan ḥarta* “For you, O gods, only Ḫattuša is a just, pure land. Only in the land of Ḫattuša do we give you pure, great, tasty sacrifices. Only in the land of Ḫattuša do we establish respect for you, O gods. § You alone know by (your) divine mind how before no one had looked after your temples like we did” KBo 51.16 i 4-8 + KUB 17.21 i 1-8 (prayer of Arn. I & Ašm., MH/MS), ed. Lebrun, Hymnes 133, 143, tr. Hittite Prayers 41, see *šanezzi* 1 b 3'; *nu wēš DINGIR.MEŠ-aš kuit na[h̄hant]eš nu DINGIR.MEŠ-aš ANA EZEN₄.ḪI.A EGIR-an=pat arwašta* “Because we fear the gods, we also concern ourselves with the festivals of the gods” KUB 17.21 iv 5 (prayer of Arn. I & Ašm., MH/MS), ed. Lebrun, Hymnes 139, 147, tr. Hittite Prayers 43; (“He (i.e., the king) goes to Taḥurpa. No one goes up to Kātapa”) ^{UR}[(^UK)]*ātapi DINGIR.MEŠ-aš ḥazziwi NU.GÁL kuitki* (var. *ḥazzīu EZEN₄[=ya U]L kuiški*) § ... *DINGIR-LUM=ma=za UL kuinki iyazi* “In Kātapa there are no rites (var. + nor festivals) at all for the gods. § (If, however, the king wants, he can go up to Kātapa in the same way,) but he will not worship any god” KBo 10.20 i 12, 14 (outline of *ANDAḤŠUM* fest., NS), w. dupl. KUB 30.39 obv. 9, 11 (ENS), ed. Güterbock, JNES 19:80, 85; *našma mān DINGIR-LIM-ni kuedani EZEN GA ēšzi GA kuwapi šappeškanzi n=an=kan lē šakuwantariyanutteni n=an=ši iyatten mān ḥūell^lpi^l* *DINGIR.MEŠ-aš ḥūdāk UL udatteni* “Or if for some god there is a milk festival, when they churn milk, do not neglect it, but celebrate it for him. If you do not bring the first fruits to the gods right away (... it is a capital crime for you)” KUB 13.4 iv 41-44 (instr. for temple officials, pre-NH/NS), ed. THeth 26:66f., 83f., Süel, Direktif Metni

82f., tr. McMahon, CoS 1:221; ^{URU}Šappittaš 23 DINGIR. MEŠ ... *kuedaniya ANA DINGIR-LIM 2 EZEN₄ 1 EZEN₄ zēnaš 1 [EZE]N₄ T[EŠI?]* “There are twenty-three deities of Šappitta” (they are listed) “For each deity there are two festivals: one fall festival and one s[pring(?)] festival” KUB 38.6 obv. 21, 26, translit. Rost, MIO 8:186; EGIR-*anda=ma marnuwandan* DINGIR. MEŠ-na-aš *hūmandas kuedaniya PĀNI ZAG.GAR. RA 1-ŠU šipanti* “Afterwards he libates *marnuwant*-beverage for all the gods once before each single altar” KBo 19.128 iii 5-7 (fest., OH?/NS), ed. StBoT 13:6f.; [*kī=k*] *an tuppi!* DUB.SAR *ANA DINGIR-LIM anda UD-at UD!-at memiški[zzi nu? DIN]GIR-LAM walliškizzi* “The scribe will read [this] tablet concomitantly (i.e., to offerings?) to the god on a daily basis, [and] praise the [go]d” (A prayer of Mušili II follows) KUB 24.2 i 1-2, ed. Kassian/Yakubovich, FsKošak 428, 432, Gurney, AAA 27:16f. □ for *anda* see the remarks by Kassian/Yakubovich, FsKošak 434.

2' cared for: *nu=ššan* ¹*ku*vedani DINGIR-LIM-ni *kuit tuēkki=šši anda wizz[ap]an* DINGIR.MEŠ-š=a *kue UNŪTE*^{MEŠ} *wizzapanta n=at anzel iwar EGIR-pa UL kuiški neuwahha[(n hart)]a* “No one has renewed the worn places on the bodies of some god or the worn implements of the gods like we have” KUB 17.21 i 15-18 (prayer, MH/MS), w. dupl. KBo 51.17 i 1-4 (MH/NS), ed. Lebrun, Hymnes 134, 143, tr. Hittite Prayers 41.

3' fed: *kuiš kišduanza kuiš kaniruwa*¹*nza*¹ (var. *kaneššuwanza*) DINGIR-LIM-i[š] (var. DINGIR. MEŠ) *nu=za uwatten ezzatten ekutten* “What god is (var. gods are) hungry, what (god) is thirsty — come, eat, drink!” KBo 10.45 iv 11-12 (rit. for netherworld deities, MH/NS), w. dupl. KUB 41.8 iv 10-11 (MH/NS), ed. Otten, ZA 54:134-37; [*mān* GUD *našma* (UDU *kuiš* DINGIR-LIM-ni *adanna ūnnanza*) (*n=ašta* DINGIR-LIM-ni) *zūwan(?) ap(āt)*] *KAXU-it parā hūittiyatteni n=an=z[(a) šumel ZI-ni datteni] našma=an tamēdani pešteni nu kiššan [mematteni]* (var. B: [*nu=za=kan PĀNI ZI=KA anda pē*] *datteni*) DINGIR-LIM(so C & A, var. B DINGIR-LUM) *=war=a[(š ku)]it nu=wa UL kuitki memai nu=wa=nn[aš (UL)] kuitki iyazi ...* “[If] some [ox or] sheep is being driven for the deity to eat and you draw [tha]t [food(?)] away from the deity's mouth, and (if) either you [take it for] yourself or give it to another thinking (lit. thus you [say]) (var. declare [to yourself])]: ‘Because he is a god, he won't say

anything and he won't do anything to us.’ (But look at the person who removes food from before your eyes. What happens afterwards?)” KUB 13.6 ii 9-12 (C) (instr. for temple officials, pre-NH/NS), w. dupl. KUB 13.4 ii 16-19 (A), KUB 13.5 ii 17, 25-28 (B), ed. THeth 26:48f., 74, Süel, Direktif Metni 36-41, tr. McMahon, CoS 1:218; see also KUB 13.4 iv 43-44 in 1 m 1', above; [o D]UG KA.DÛ.A ^{DUG}*dupanzakin [P]ĀNI DINGIR-LIM tiyanzi* “They place a vessel of *PIHU*-beer (and) a *dupanzaki*-vessel before the deity” IBOT 4.65:8-9 (fest., NS); *nu namma* DINGIR. MEŠ-aš [...] NINDA.GUR₄.RA *išpanduzzi [U]L kuiški pāi* “No one any longer gives [...] thick-bread and libations to the gods” KUB 36.2d iii 41-42 (Kingship of LAMMA, NS), tr. Hittite Myths² 47; *nu addaš* DINGIR. MEŠ-aš *zēyantet* ^{UZU}*-it šipandanzi* “They make an offering with cooked meat to the gods of the fathers” KBo 5.1 iii 3-4 (rit., NH), ed. Strauß, Reinigung 291, 300, Pap. 8*f.; UGULA ^{LÜ}.MEŠ ^{LÜ}MUḪALDIM ^{LÜ}GUDU₁₂-išš=a *ši-ú-na[-an peran kiššan tianzi]* ⁴*Lēluwaniyaš pera[n ŠA 5 UDU.ḪI.A ... tianzi] išpantanzi=ma na[tta]* “The Overseer of the Cooks and the GUDU₁₂-priest [place the following before] the gods: Before Lelwani [they place ... of five sheep ...]” (eight more DNs are treated similarly) “But they make [n]o libation” KBo 17.15 obv. 8-9, 18 (fest., OS), translit. Torri, Lelwani 10, StBoT 25:72; cf. ibid. 15f., tr. von Bredow, Altanat.Gothh. 63f.; 3 UDU *=ma=kan hūmandas* DINGIR.MEŠ-aš *šipandanzi* “And they offer three sheep to all the gods” KUB 9.32 rev. 25-26 (Ašhella's rit., pre-NH/NS), ed. Dinçol, Belleten 49/193:21, 26; *nu=kan 1 MUŠEN kēdaš* DINGIR.MEŠ-aš *BAL-anti* “They offer one bird to these deities” KBo 12.91 i 14 (Iriya's rit., LNS); *nu IŠTU* ^{UZU}*TI NINDA.SIG=ya kūš* DINGIR.MEŠ *kalutitti* “He makes the rounds of these gods with rib and thin bread” KBo 24.59 iv 10-11 (Hurr. fest., MS), ed. ChS 1/3-2:192f. (quoted as obv.?) □ the gloss wedge before *kalutitti* marks the indentation of the line; *nu IŠTU NINDA.SIG.MEŠ kūš* DINGIR.MEŠ *kalutiškanzi akuwanna=ya apūš=pat* DINGIR.MEŠ *irhānzi* “They make the rounds of these gods with thin breads. They also make the rounds of those same gods for drinking” KUB 27.16 iv 23-24 (fest. for *IŠTAR* of Nineveh, MH/NS), ed. ChS 1/3-1:154, 156; UGULA ^{LÜ}.MEŠ ^{LÜ}MUḪALDIM *ANDAḪŠUM*^{SAR} DINGIR.MEŠ-na-aš *hūmandas [QĀTA]MMA irhāizzi memall=a* DINGIR.MEŠ-na-aš *hūmandas QĀTAMMA irhāizzi* “The Overseer of the Cooks makes the rounds of all the gods with *ANDAḪŠUM*-plant [in the s]ame way,

and he makes the rounds of all the gods with meal in the same way" KUB 41.27 iv 4-9 (11th day *ANDAḤŠUM* fest., NS); *nu* 12 NINDA [x x] DUMU.É.GAL *kēdaš* DINGIR.MEŠ-*aš* *paršiya* "The palace servant breaks twelve ... breads for these gods" KUB 20.90 iii 1-2 (fest., NS); ^{LÚ}HAL KAŠ ^{DUG}*tapišanit hūmandas* DINGIR.MEŠ-*aš* *peran šipanti* "The exorcist libates beer from a *tapišana*-vessel before all the gods" KUB 27.13 i 11-12 (cult of Teššub & Ḫebat of Aleppo, NS); EGIR. KASKAL-¹NIM¹=*ma* DINGIR-LAM UL [*kui*]nki *šipandanzi* "After the trip they libate/offer (to) no god" KBo 59.104:4 (fest. frag., NS), translit. StBoT 15:48; 7 NINDA.GUR₄.RA *memallaš* INA ^{GIŠ}BANŠUR AD.KID PĀNI D[INGIR-LIM] *memall=a* IŠTU ^{GIŠ}MA.SÁ.AB INA ^{GIŠ}BANŠUR AD.KID=*pat* PĀNI DINGIR-LIM *kitta* "Seven thick-breads of coarsely ground meal (are placed) on the wicker-table before the d[eity] and coarsely ground meal from a basket is placed on that same wicker table before the god" KUB 43.56 iii 7-10 (Kuliwišna rit., MH/NS).

4' entertained: DINGIR-LUM = <š>*maš=kan duškanzi hūhuliya tianzi* NA₄-*an šiyanzi* "They entertain the deity. They wrestle and shoot (i.e., throw?) a stone" KUB 17.35 ii 26 (cult inv., NH), Carter, Diss. 127, 141 □ for *dušk*- "to entertain" see Carter, Diss. 198f.; PĀNI DINGIR-LIM GEŠPÚ *hūhulīya tieškanzi* "They wrestle before the deity" KUB 25:23 i 21-22 (cult inv., Tudh. IV), ed. Hazenbos, Organization 32, 36; *nu walhannai* DINGIR.MEŠ-*aš*=*a* ŠĪR.ḪI.A-uš [*išh*]amiškezzi ^{URU}*Istanumnili* "(S)he plays and [s]ings songs to the gods in Istanuwan" KUB 53.15 i! 14-15 + KUB 41.15 obv.? 4-5 (NS), translit. StBoT 30:319 w. n. 117a.

5' evoked, attracted (lit. drawn): *karūilinn=a* DINGIR-LAM IŠTU SÍG SA₅ Ī.DÙG.GA=*ya* IŠTU 7 KASKAL.ḪI.A 7 KA.GÌR.ḪI.A ḪUR.SAG-*az* ĪD-*az wēlluwaz nepišaz taknaz* «š» *apēdani UD-ti hūittiyanzi* "And on that day they draw by means of red wool and fine oil the primeval god along the seven roads along the seven paths, from the mountains, from the rivers, from the meadows, from the sky, from the earth" KUB 29.4 i 64-67 (Goddess of the Night, MH/NS), ed. StBoT 46:270f., tr. Collins, CoS 1:174f.; cf. ibid. iii 29-30, 36-37, 43-48, ed. StBoT 46:289-292.

6' taboos and purity: "(If somebody sleeps with a woman)" *nu=kan mahḥan* DINGIR.MEŠ-*aš* *šaklain*

aššanuzi DINGIR-LIM-*ni adanna akuwanna pāi n=aš ITTI MUNUS-TI QĀTAMMA paiddu ... n=aš=kan lukkatti* DINGIR.MEŠ-*aš* [(*adann*)]*aš mēhūni hūdāk aru ... warpzi=ma=za nāui n=aš* DINGIR.MEŠ-*aš* ^{NINDA}*ḥarši* ¹DUG¹*išpantuzzi maninkuwan šaknuanza šāliqa* "just as he prepares a rite for the gods by giving food and drink to the deity, in just such a (scrupulous) way he shall go to the woman. (Let him sleep with the woman. When the sun is (coming) up, let him promptly wash himself) and at day break he shall promptly arrive for the time of the gods' eating ... (Let him certainly wash himself. ... But if he deliberately postpones/omits it (i.e., a bath),) and has not yet washed himself, and, while soiled, he approaches the thick-bread (and) libation vessels of the gods," (he shall incur the death penalty) KUB 13.4 iii 69-70, 72-73, 79-80 (instr. for temple officials, pre-NH/NS), w. dupl. KUB 13.5 iii 39-40, 42, 47, ed. THeth 26:62f., 81, Süel, Direktif Metni 68-71, tr. McMahon, CoS 1:220; ("If vessels have been touched by a pig or a dog") *nu apāš* DINGIR.MEŠ-*aš* *papranda adanna pāi* "... and that one gives to the gods (food) to eat from the unclean (vessels) ..." KUB 13.4 iii 66-67 (instr. for temple officials, pre-NH/NS), ed. THeth 26:61f., 80f., Süel, Direktif Metni 68f., tr. McMahon, CoS 1:220; ("Afterwards he takes a woolen *ali*") *n=an* DINGIR.MEŠ *parā ēpzi ... šumeš=a* DINGIR.MEŠ-*aš idāla*<(uw)>*az uddānaz linkiyaz ḥurdiyaz ēšḥa*<(n)>*az išḥaḥruwaz QĀTAMMA parkuwaēš ēšten* "He holds it out to the gods (and says as follows: 'As this woolen *ali* is pure and has no fuzz(?) on it) so may you, O gods, be pure from evil words, oaths, curses, bloodshed (and) tears in the same way'" KUB 15.42 ii 6-7, 9-11 (purification rit., MH/NS), w. dupl. KUB 43.58 ii 18, 21-22 (MH/MS or ENS); DINGIR-LAM=*wa kuiš kuit papraḥḥiše*[(t)] *kinuna=wa=kan apāt papratar ANA* DINGIR-LIM *arḥa arran ēšdu* "Because someone defiled the god, now let that defilement be washed away from the god" KUB 30.38 i 25-27 (= KBo 23.1 i 45-47) + KBo 41.113 i 1-2 (Ammiḥatna's rit., NS), rest. from KBo 23.1 iii 36-39, ed. Strauß, Reinigung 261, 266; (They wash all the various priests) DINGIR.MEŠ=*ya warappanzi* "and they wash the gods. (They sweep out and sprinkle the temple)" KUB 41.30 iii 6-7 (fest., NS), ed. THeth 21:270f. iii 13-14; *nu=kan* DINGIR-LUM MÁŠ. GAL IZI=*ya ištarna arḥa pēdanzi ... nu* DINGIR-LUM *pēdi=ši parkunuwanza* "They carry the deity through a (severed) billy-goat, and fire ... and the

deity is purified on the spot" KUB 5.6 ii 30-31, 32 (oracle question, NH), ed. van den Hout, Purity 4f.; *nu* DINGIR-LAM šuppiyahhi "He ritually purifies the god" KUB 45.3 i 16 (*allanuwašši*-rit., pre-NH/MS?).

7' bewitched: *mān antuḥši* DINGIR.MEŠ *alwanzahhanteš* "If for a person the gods are bewitched" KUB 7.2 iv 4-5 (Pupuwanni's rit. colophon, NS), ed. THeth 25:283f.; cf. par. KUB 41.3 rev. 3 (Pupuwanni's rit., NS); DINGIR-LUM *ma = šši alwanzahhanza apāšš = a alwanzahhanza* "But his deity is bewitched and he too is bewitched" KUB 5.6 iii 18-19 (oracle question, NH), ed. van den Hout, Purity 4f.

n. things belonging to deities — 1' image: HUR. SAG-i šuppai pedi kuwapit [w]ātar ēšzi nu DINGIR-LIM-aš ēšri iyazi "On the mountain in a sacred place where there is water he/she makes an image of the deity" KUB 9.28 i 10-11 (rit. for the Heptad, NS), ed. HW² E 125; cf. KUB 17.21 i 15-18 (prayer of Arn. I & Ašm., MH/NS), cited usage m 2', above; cf. KUB 30.37 i 2-7 (description of the statue of Šulinkatte, NS); *nu šumenzan ŠA* DINGIR.MEŠ ALAM.ĪĪI.A¹ arḥa ḥuller "They damaged the statues of you, O gods" KUB 31.124 ii 12 (prayer of Arn. I & Ašm., MH/MS), ed. Kaškäer 156f., Lebrun, Hymnes 137, 145, tr. Hittite Prayers 42.

2' stele: [LUGA]L-uš = kan šī-ú-na-aš NA⁴ḥūwašiy[a] [ša]rā GİR-Īit¹ paizzi "[The kin]g goes [u]p on foot to the stela of the god" KBo 11.50 i 18-19 (fest., OH/NS), ed. THeth 21:162f.

3' place: ANA AŠAR DINGIR-LIM = pat awan katta GIŠGAG.ĪI.A walhanteš ... § AŠAR DINGIR-LIM = ma 2^{KUŠ}kuršuš GIBIL-TIM gankanzi "Right next to the place of the god, pegs are (already) hammered in. (They hang them (i.e., the old hunting bags) there.) § (At) the place of the deity they hang the two new hunting bags" KUB 55.43 i 9-11 (renewing the hunting bags, MS), ed. AS 25:144f. ("place of the god"), Otten, FsFriedrich 352, 354 ("Ort der Götterstatue"), 356 ("Götterbild, Götterstatue," or "göttlicher Ort"); *nu = za BĒLTI É-TI AŠRI*ĪI.A ŠA DINGIR-LIM IŠTU DINGIR-LIM arḥa arīēzzi "The mistress of the house determines the places of the deity by oracle through the deity" KUB 17.24 ii 9-10 (*witaššiyaš* fest., NS); [m]ān = kan DINGIR.MEŠ pēdaz nininkanzi "When they move the deities from (their) places" KUB 30.56 iii 15 (cat., NS), ed. StBoT

47:214f., CTH pp. 181f.; cf. KUB 1.1 ii 52 (Apol., Hatt. III), ed. StBoT 24:14f.; cf. CHD s.v. *peda*- A a 2'.

4' house = temple: [L^USANG]A(?) -eš šī-ú-na-aš parna paizz[i] "The priest(?) goes to the temple" KBo 13.175 obv. 5 (OS), translit. StBoT 25:112; see further *per* 1 c.

5' portico: DINGIR.MEŠ-aš-š = a ḥilamni L^USANGA dLAMMA šuppin L^USANGA dLAMMA ḥantezzi ḥarzi "and at the portico of the gods the priest of LAMMA keeps the holy priest of LAMMA first (in line)" KBo 10.23 iv 15 + KBo 11.67:1 (KILAM-fest., OH/NS), translit. StBoT 28:13.

6' gate: DINGIR.MEŠ-aš-š = a KÁ.GAL EGIR-pa ḥaššan "And the gate of the gods is opened" KUB 11.20 ii 19-20 (fest., NS), ed. StBoT 12:78f. ("das Tor zu den Göttern") □ according to photo collation the ZA-sign visible after ḥaššan in the hand copy and transliterated in StBoT 12:78 has been erased, rather than written over erasure.

7' inner chamber: *n = e šī-ú-na-aš É.ŠÀ-ni* [...] "they [go?] to the inner chamber of the deity" KUB 58.63 ii? 8 (fest., NS), translit. StBoT 15:22; [...] = st[a(?)] MUNUS.LUGAL ŠA DINGIR-LIM É.ŠÀ-ni anda paizz[i] "The Queen goes into the inner chamber of the deity" KUB 32.108 obv. 10 (fest., MS); L^U.MEŠNINDA. DÙ.DÙ = ma = za NINDA.GUR₄.RA INA É.ŠÀ DINGIR-LIM zanutmanzi appanzi "The bakers begin baking the thick-bread in the deity's inner chamber" KBo 15.33 ii 36 (rit., MH/MS), ed. Eothen 6:68f.

8' altar: ištananiš DINGIR.MEŠ-naš ḥandantati "The altars were put in good order for the gods" KUB 17.10 iv 22 (Tel.myth, OH/MS), ed. Mazoyer, Tépîpinu 51, 79, Trabazo, TextosRel. 136f., tr. Hittite Myths² 17, Beckman, CoS 1:153.

9' table: *n = at* DINGIR-LIM-aš GIŠBANŠUR-i pī-x[o]^{ĪI.A} [Ø?] dāi "He places them (i.e., cups of wine) ... on the table of the god" KBo 21.47 iii! 15 + KBo 23.49 iii 10 (rit., MS); *nu = kan* [I]ŠTU GIŠBANŠUR DINGIR-LIM 1^{NINDA}wagata[n] dāi "He takes one wagata-bread [f]rom the deity's table" KUB 2.6 v 37-38 (winter fest., NS).

10' regalia and ritual paraphernalia: *nu = za* dšī-ú-na-aš aniyatta dāi "She (i.e., the NIN.DINGIR-priestess) takes the regalia of the god for herself" KBo 21.90 obv. 12 (OH/MS), tr. THeth 26:430; cf. KBo 21.103

rev. 20 (fest., MS); *anda=ma* DINGIR.MEŠ-*a*[(š k)]uit KÙ.BABBAR KÙ.GI TÚG-TUM UNŪT ZABAR šumaš *harteni nu=za* LÚ.MEŠ¹UMMEDA=ŠUNU(!) *nu=za* DINGIR.MEŠ-*a*š KÙ.BABBAR-*i* (dupl. Ø -*i*) KÙ.GI-*i* (dupl. Ø -*i*) TÚG-*i* (dupl. Ø -*i*) UNŪT ZABAR *ēšzi* NU.GÁL *kuit=kan* DINGIR.MEŠ-*a*š *parni anda* NU.GÁL *kuit kuit* DINGIR-LIM-*ni=ma=at ēšzi=pat* “Furthermore, the silver, gold, clothing (and) bronze implements of the gods which you hold, you are (only) their(!) keepers. The silver, gold, clothing, (and) bronze implements of the gods — there is none (for you). Whatever (there is) in the house of the gods, it is not (for you). Whatever (there is) is only for the god” KUB 13.4 ii 25-28 (instr. for temple personnel, pre-NH/NS), w. dupl. KUB 13.6 ii 17-20 (NS), ed. THeth 26:50f., 75, Süel, Direktif Metni 40-43, tr. McMahon, CoS 1:218 □ KÙ.BABBAR-*i* etc. may be collec. as described by Oettinger, FsStrunk 211-228, Hoffner, JCS 50:37-40; *našma=kan* ANA ^dU *kuiški BIBRU našma=kan tamēdaš* (var. [t]amēdani) DINGIR-LIM *kuedani UNŪTUM harkan n=at* LÚ.MEŠ¹SANGA LÚ.MEŠ¹GUDU₁₂ MUNUS.MEŠ¹AMA.<DINGIR-LIM>=*ya* EGIR-*pa iyandu* § *namma* ŠA DINGIR-LIM UNŪTUM *auwariyaš* EN-*aš gulšdu* “Or (if) some rhyton of the Stormgod or a (cult) implement of some other god is destroyed (or: broken), let the priest, GUDU₁₂-priest and ‘mother<-of-the-god’>-priestess replace (or: repair) it. Then let the governor record the implement of the god” KUB 13.2 ii 39-42 (BĒLMADG., MH/NS), w. dupl. KUB 31.90 iii 9-13 (NS), ed. StMed 14.140f., Dienstanw. 46, tr. McMahon, CoS 1:223f.; cf. DUG.GAL.ĤI.A DINGIR-LIM “cups of the deity” KBo 21.33 iv 30 (rit. for the throne of Hebat, MH/MS), ed. ChS 1/2-1:68f.; [*na*]mma=*ššan* ŠA DINGIR-LIM [(*unuwašhu*)]š *tianzi* “Then they place the adornments of the deity” ABoT 1.34:22-23 (rit., NS), w. dupl. KUB 32.116:10, ed. Strauß, Reinigung 355f.; [... ŠA? ...]x ^dÉ.A *attašš=a* DINGIR.MEŠ-*a*š UNŪTE^{MEŠ¹}=ŠUNU *danzi* “They take the implements [of ...] Ea and the gods of the fathers” KBo 17.93:12 (rit., MS); cf. KUB 17.21 i 15-18 (MH/NS), usage 1 m 2', above; (“I will make a gold fibula(?) of the breast for you”) *nu=war=at=za* TUTITUM DINGIR-LIM *halziššanzi* “and they will call it the toggle pin(?) of the goddess” KUB 15.1 i 11 (vow, NH), ed. de Roos, Votive 89, 97; *ši-ú-na-aš* ¹DUG¹KA.DŪ-*aš nāltan ēpzi* “He (i.e., the king) takes the drinking tube of the beer jug of the deity” KUB 58.50 iii 4-5 (rit., OH/NS);

1 LÚ¹MEŠEDI=*ma* ŠA DINGIR-LIM ^{GIŠ}*huppanta zeriyaš* *ya karappanz[i]* “One guard lifts(!, text pl.) the *huppant*-s and the potstand of the deity” KUB 11.23 v 10-12 (ANDAĤŠUM fest., NS); cf. *išpantuzzeššar* ŠA DINGIR-LIM “libation vessel of the deity” KUB 20.87 i 10 (fest., NS); [...] GÍR DINGIR-LIM *dāi* “He takes the knife of the god” (and slaughters a bull for the Stormgod) KBo 11.45 ii 4 (fest., NS).

11' textiles: *ta=z* DINGIR-LIM-*na-aš* TÚG-*an w[a?] -x-x* [...] “and the deity's garment [...]” KBo 20.18 + KBo 25.65 obv. 10 (OS), translit. StBoT 25:139; cf. Bo 3649 iii 1, ed. KN 80; cf. TÚG DINGIR-LIM-*na!-aš=za=kan* (over eras.) 2 TUDITTI^{HLA} EGIR-[(*pa paškit*)] *nu=šši* TÚG¹*hūpiki āppezzi* [(*peran huinut*)] *hantezzi=ma=za appezziaz huinut* “She pinned the two toggle pins to the back of her divine garment and she made the back of her *hūpiki*-garment flow in front and the front in back” KUB 33.67 i 29-31 (OH/NS), w. dupl. KUB 33.36 ii 1-3, ed. StBoT 29:74f.; *n=ašta* ^{DUG}*išnur[eš k]ueaz* IŠTU GAD DINGIR-LIM *kariyanteš n=at* PĀNI LÚ¹EN É-TIM *šarā appanzi* “They hold up to the lord of the house the god's cloth with which the kneading vessels are covered” KBo 15.33 ii 32-33 (rit., MH/MS), ed. Eothen 6:66-69; [(*ka*)]*rūlin=ma=ššan uliḥin* [TÚG¹*k*]*urešni* SA₅ ŠA DINGIR-LIM GIBIL *anda hamankanzi* “They attach the old *uliḥi* to the red scarf of the new goddess” KUB 29.4 iv 29-30 (dividing the Goddess of the Night, pre-NH/NS), w. dupl. KUB 29.5 iv 10 (ENS), ed. StBoT 46:296, tr. Collins, CoS 1:176.

12' scepter/staff: *ši-ú-na-aš* ^{GIŠ}GIDRU-*a*[*n ...*] “scepter/staff of the deity” KBo 17.35 i! 2 (fest. for Ziparwa, MS), translit. StBoT 25:217, Groddek, AoF 26:49; (“The king drinks it (i.e., the wine) to the (last) drop”) *namma=aš* ANA DINGIR-LIM 3-ŠU UŠKĒN^{LÚ}SANGA=*ya=an* IŠTU ^{GIŠ}GIDRU.ĤI.A DINGIR-LIM *iškiša* 3-ŠU *walḥzi* [...] “Then he bows three times to the deity and the priest taps him three times on the back with the scepters of the deity. ([Then] the king kisses the scepters)” KBo 15.37 v 24-26 (*hišuw*a-fest., NS); cf. ibid. iii 17-21, v 33-34.

13' bow: *nu* ŠA DINGIR-LIM ^{GIŠ}BAN *harzi n=aš!* ANA PĀNI DINGIR-LIM *tiyazi* “(The *miniya*-man) holds the bow of the deity and steps in front of the deity” KUB 25.51 i 4-5 (fest. of Tetešhabī, LNS), ed. de Martino, La Danza 68 (differently).

14' torch: [(^{LÚ}.MEŠŠU)].I1 š*i*-ú-na-aš
[^{GIŠ}zupp][(āri u*da*)n*zi*] “The barbers bring the torch
of the god” KBo 25.17 i 6 (KILAM fest., OS), w. dupl. KBo
25.18 i 9-10 (OH/ENS?), translit. StBoT 28:87, cf. StBoT 27:85
(in broken context); cf. KBo 25.187 ii 3 (MS), translit. StBoT
15:33 (as 1174/c).

15' musical instrument: ^{GIŠ}huhupal DINGIR-LIM
[w]alhanneškanzi “They play the huhupal-instrument
of the deity” KUB 55.65:5-6 (Ištanuwan-rit., NS), translit.
StBoT 30:312.

16' vehicles and boats: INA UD.4.KAM mān
lukkatta nu DINGIR-LIM-aš ^{GIŠ}hulugannin GUD.
ḪI.A ^{LÚ}BĒL É [^{URU}]Ḫanḫana turiezzi ... nu=ššan
DINGIR-LAM [r]ittanuanzi “When it is morning
on the fourth day, the lord of the house of Ḫanḫana
harnesses the carriage (and) oxen of the god. (The
lord of the house of Ḫanḫana supplies the two plow-
oxen) and they install the god on (the carriage)” KUB
53.3 i 18-20, 23 (fest. for Telipinu, NS), ed. Haas/Jakob-Rost, AoF
11:55, 58; cf. KUB 34.69 obv. 23 + KUB 34.70 i 15 (ANDAḪŠUM
fest., NS); nu=war=at DINGIR.MEŠ-aš ^{GIŠ}MÁ-un
DÜ-weni “We make it the boat of the gods” KUB 56.17
obv. 11 (rit., MH/NS), translit. Klengel, FsPugliese Carratelli 102.

17' tent: ^{LÚ}.[M]EŠ ^{URU}Ištanuwa=m[a D]INGIR-
LIM-aš ^{GIŠ}ZA.LAM.GAR-aš peran arandari “The
Ištanuwans, however, stand before the tent of the
deity” KUB 35.135 rev. 19-20 (rit. of Ištanuwa, NS), translit.
StBoT 30:322.

18' city: [DINGIR].MEŠ-na-aš piyētta piškanzi
nu=za ^{dUTU} ^{URU}Arinna [e]šat ^dḪalmaššui^zza=ma=z
^{URU}Ḫārpiša KLIMIN ... [DINGIR].MAḪ=ma=kan
pēdan UL āšta nu=šši=kan DUMU.^{LÚ}.U₁₉.LU
[pē]dan āšta “Allotments are given to the [go]ds. The
Sungoddess [s]at down in Arinna, while Ḫalmašuit
sat down (text: ditto) in Ḫārpiša.” (Four other deities
receive one locality each) “but for Ḫannaḫanna no
place remained, mankind remained the place for her”
KUB 30.29 i 9, 14-15 (birth rit., NH), ed. pīēta- a, StBoT 29:22f.;
āššu=ma KÜ.BABBAR KÜ.GI anda ^{URU}Ḫattuši
^{URU}Arinna (var. ^{URU}Arinni) š*i*-ú-na-an URU-aš
piddāndu “But may they carry goods, silver, (and)
gold in to Ḫattuša (and) Arinna, cities of the gods”
KUB 57.63 ii 8-11 (prayer to Sungoddess of Arinna, NS), w.
dupl. KUB 57.60 obv. 4-6 (NS), ed. Archi, FsOttent² 18f., StBoT

23:102; mān=ma=za apāšila=ma kuiški URU-aš
ešari ... kāšma ŠA ^mPÍŠ.TUR-wa=pat 1-EN URU-
LUM ŠA(vars. Ø) DINGIR-LIM INA ^{1D}Šiyanta ēšzi
“§ If some city itself settles ... Just now one sacred
settlement (lit. settlement of a god) belonging to
Mašḫuiluwa himself is situated on the Šiyanta River”
KBo 4.3 i 24, 26-27 (treaty w. Kupanta-LAMMA, Murš. II), w.
dupl. KBo 5.13 i 38, KUB 6.41 ii 17, ed. SV 1:116f., tr. DiplTexts²
76 □ the translation of kāšma as “just now” assumes that the
“city” in question is a temporary(?) encampment, which seems
to be supported by the first sentence; for a different interpretation
of kāšma see Rieken, PragKat 265-273; ^{URU}Šamuḫann=a
URU-LUM DINGIR-LIM alwanzešnaza šer šunništa
“And he filled up Šamuḫa, city of the goddess with
witchcraft” KUB 1.1 + 1304/u ii 78-79 (Apol. of Ḫatt. III), ed.
StBoT 24:16f.

19' lands: [DINGIR.ME]Š-ni-ia-aš=ma=za KUR-
eaš ^mLabarnan LUGAL-un peran ^{LÚ}maniyahatallan
DÜ-at “But in the gods’ lands you made Labarna,
the king, (to be) administrator under yourself” KUB
36.89 rev. 49 (rit. and prayer, NH), ed. KN 156f.; šumenzan
nepišaš DINGIR.MEŠ-aš kue KUR.KUR.ḪI.A
^{NINDA}ḫaršayaš ^{DUG}išpantuzziyaš argamanašš=a ēšta
arḫa=kan ^{LÚ}.MEŠSANGA ^{MUNUS}.MEŠAMA.DINGIR-
LIM šuppaēš ^{LÚ}.MEŠSAN[GA] ^{LÚ}.MEŠGUDU₁₂
^{LÚ}.MEŠNAR ^{LÚ}.MEŠišhamatalleš kuē¹z¹ iyanat
DINGIR.MEŠ-š=a=kan argamanuš ḫ[a]zziu=ya
kuēz arḫa piddāer “The lands of you, gods of heaven,
which were responsible for (lit. of) thick breads,
libations and tribute — from some the priests, mother-
of-god-priestesses, holy priests, GUDU₁₂-priests,
singers, musicians have departed, while from others
they (the Kaškaeans) carried off the tributes and ritual
paraphernalia of the gods” KUB 17.21 ii 8-13 (prayer, Arn.
I/MS), ed. Kaškäer 154f., Lebrun, Hymnes 136, 144, tr. Hittite
Prayers 41.

20' fields, gardens and cattle pens: našma A.ŠÀ
DINGIR-LIM miyanza A.ŠÀ ^{LÚ}APIN.LAL=ma=kan
anda ḫarkanza nu=za A.ŠÀ DINGIR-LIM šumēl
ḫalziyatteni šumel=ma=za A.ŠÀ A.ŠÀ DINGIR-
LIM ḫalziyatteni ... n=an=kan UN-ši imma tāitteni
UL=an=kan ¹DINGIR-LIM-ni¹(?) tayatteni “Or if
the field of the deity is bearing fruit, but the field of
the farmer is barren, and you call the field of the deity
yours and you call your field the field of the deity ...
Are you stealing it from a person? Are you not stealing

it from a deity? (It is an offense for you)” KUB 13.4 iv 15-17, 21-22 (instr. for temple officials, pre-NH/NS), ed. THeth 26:65, 82, Süel, Direktif Metni 76-79, tr. McMahon, CoS 1:220; cf. LÚ.M[^{EŠ}APIN.L]Á(?) A.ŠĀ A.GĀR.ĤI.A DINGIR-LIM *kuiē*[(š)] *anniešker* “The [farme]rs(?) who used to work the fields (and) meadows of the goddess, (have died)” KUB 24.3 ii 6-7 (prayer to the Sungoddess of Arinna, Murš. II/ENS), w. dupl. KUB 30.13:3 (ENS), ed. Lebrun, Prières 159, 169, tr. Hittite Prayers 52; cf. KBo 14.75 i 7 (prayer, NS); (We questioned the priest and he said:) ^{GIŠ}KIRI₆ DINGIR-LIM = *wa ešša*[*hhi*(?)] “[I(?)] work the garden of the god” KBo 14.21 iii 56-57 (oracle question, NH); cf. 2 GUD TÜR DINGIR-LIM “two oxen of the cattle pen of the god” KUB 38.25 ii 4 (cult inv., NH), ed. Jakob-Rost, MIO 9:181 (as Bo 2311).

21' threshing floor: (They will take away all your grains) *n = aš = kan* DINGIR.MEŠ-*aš* ¹KISLAĤ¹. MEŠ-*aš* *anda išhūwanzi* “and scatter them on the threshing floors of the gods” KUB 13.4 iv 23-24 (instr. for temple officials, pre-NH/NS), ed. THeth 26:65, 82f., Süel, Direktif Metni 78f., tr. McMahon, CoS 1:220.

22' springs, pools, ponds: (“The ‘herald’ shall furthermore remove the leaves (or water plants) from the surface of”) ŠA DINGIR-LIM *kuiš luliš kungaliyaš* “the *kungaliya*-pool which belongs to the deity” KBo 13.58 iii 18-19 (*HAZANNU* instr., MH/NS), ed. Daddi Pecchioli, OA 14:104f., cf. Otten, BagM 3:94f., *luli*- 2 b.

23' roads: [...] DINGIR.MEŠ-*aš* KASKAL-*an UL ēpši* “you do not take the road of the gods [...]” KUB 60.49 rev. 11 (hist. frag., MS).

24' people — a' servants: ÌR.MEŠ DINGIR-LIM = *ya arauwahhun* “And I freed the servants of the deity” KUB 40.2 rev. 12 (reorganization of the cult of Išhara, NS), ed. THeth 26:206; ÌR.MEŠ DINGIR-LIM = *ya = ššan kuiēš INA* ^{URU}*Kappēri EGIR-an ešer* “and the servants of the deity who were in charge (i.e., of the temple of the Stormgod) in Kapperi (I left in peace)” KUB 19.37 iii 38-39 (ann., Murš. II), ed. AM 176f.; *nu = za ammuK* ÌR DINGIR-LIM [(*ap*)]*āšša* ÌR DINGIR-LIM *ēšdu* “I am a servant of the deity and let him be a servant of the deity too” KBo 1.1 iv 78-79 (apol., Ĥatt. III), w. dupl. KBo 3.6 iv 40, ed. StBoT 24:28f.; [(*nu = za šume*)]*nzan* ŠA DINGIR.MEŠ ÌR.MEŠ = *KUNU* GÉME.MEŠ = *KUNU d[(aškerr = a)]* “They also kept taking for themselves

the man-servants and maidservants of you, O gods” KUB 17.21 i 25-26 (prayer, Arn. I & Ašm./MS), w. dupl. KBo 51.17 i 10-11, ed. Kaškäer 154f., Lebrun, Hymnes 134, 143, tr. Hittite Prayers 41; cf. ŠA DINGIR.MEŠ SAG.GÉME. ÌR.MEŠ = *KUNU* ibid. i 24.

b' employees of the gods: *anda = ma = za šumaš* ¹*kuiēš* EN.MEŠ UTÚL DINGIR.MEŠ-*aš* *hūmandaš* LÚ¹SAGI.A LÚ¹GIŠ¹BANŠUR LÚ¹MUĤALDIM LÚ¹NINDA.DÙ.DÙ¹LÚ¹KÚRUN.NA *nu = šmaš* DINGIR.MEŠ-*aš* *ZI-ni menahhanda mekki nahhanteš ēšten* “Furthermore, you who are the kitchen personnel of all the gods — cupbearer, waiter, cook, baker, brewer — be very careful concerning the will of the gods” KUB 13.4 iii 55-58 (instr. for temple personnel, pre-NH/NS), ed. THeth 26:60, 80, Süel, Direktif Metni 66f., tr. McMahon, CoS 1:220; DUB.1.KAM ŠA LÚ¹MEŠ¹É.DINGIR-LIM *hūmandaš* ŠA EN.MEŠ ÚTUL DINGIR.MEŠ LÚ¹MEŠ¹APIN.LÁ DINGIR.MEŠ *U ŠA* LÚ¹MEŠ¹SIPA GUD DINGIR-LIM LÚ¹MEŠ¹SIPA UDU DINGIR-LIM *išhiulaš QATI* “One tablet of the regulation of all the temple personnel, of the kitchen personnel of the gods, of the farmers of the gods, and of the oxherds of the deity (and) shepherds of the deity — (the composition) is finished” KUB 13.4 iv 78-81 (instr. for temple personnel, pre-NH/NS), ed. THeth 26:69, 85, Süel, Direktif Metni 88f., tr. McMahon, CoS 1:221; [...*ka*]*n* 2 ^{MUNUS}SUĤUR.LAL DINGIR-LIM *IŠTU É* ¹DINGIR¹-LIM [*Ø?* *par*]*ā?* *uiēr* “They ous[*ted fr*]om the temple two lady’s maids of the deity” KUB 31.67 rev.? iv 9-10 (vow, NH), ed. de Roos, Votive 200-202; cf. LÚ¹GIŠ¹GIDRU DINGIR-LIM “scepterbearer of the deity” KBo 2.12 v 32 (fest. in Zippalanda, OH/NS), ed. THeth 21:108f.; cf. KUB 11.32 iv 7-8 (fest. of Tetešhābi, NS); 1 LÚ¹E.DÉ.A DINGIR-LIM “one smith of the deity” IBOT 1.29 obv. 24 (*haššumaš*-fest., MH?/MS?), ed. Mouton, JANER 11:5, 13; LÚ¹KUŠ₇ DINGIR-LIM “chariot-fighter of the deity” KBo 25.61 rev.? 4 (fest., OS); for “horsemen” in KUB 7.54 ii 15-16 see 1 n 29' below.

c' priests or priestesses of the gods: *kuedani = ma ANA* DINGIR-LIM LÚ¹SANGA ^{MUNUS}AMA.DINGIR-LIM LÚ¹GUDU₁₂ NU.GÁL *n = an EGIR-pa hūdāk iyandu* “For whatever god there is no priest, ‘mother-of-the-god’-priestess (or) GUDU₁₂-priest, let them immediately restore one” KUB 13.2 ii 45-46 (*BĒL MADG.*, MH/NS), ed. StMed 14:142f., Dienstanw. 46, THeth 26:13; ANA DINGIR.MEŠ = *ya = an AŠŠUM* ^{MUNUS}AMA. DINGIR-LIM-TIM *arḥa tittanunun* “And I removed

her (i.e., the Tawananna) from the status of 'mother-of-the-god'-priestess for the gods" KBo 4.8 ii 15 (Murš. II/ENS), ed. Hoffner, JAOS 103:88; ("Give him (i.e., your sickly son Ḫattušili) to me and let him be my priest and he will live. So my father took me, a child, up") *nu=mu ANA DINGIR-LIM ÌR-ann[(i)] pešta nu=za ANA DINGIR-LIM* ^{LÚ}*šankunniyanza [(B)]AL-ahhun* "and gave me to the goddess for servitude and I made offerings to the goddess as a priest" KUB 1.1 i 17-19 (Apol. of Ḫatt. III), w. dupl. KBo 3.6 i 15-16, ed. StBoT 24:4f., tr. Hoffner, ANEHST 268.

d' "men-of-the-gods" (ecstatics?): (The queen and a prince died) *nu ši-ú-na-an antuḫšišš=a taršikkanzi* "Even the men-of-the-gods (i.e., prophets, ecstatics(?)) were saying: ('Bloodshed has now become widespread in Ḫatti')" KBo 3.1 ii 32-33 (Tel.pr., OH/NS), ed. THeth 11:30f., tr. van den Hout, CoS 1:196; here?: *nu šer* ^{dIM-aš}*É¹[-ri]* ^{LÚ}*SANGA* ^{LÚ}*tazzelliš* ^{LÚ}*haminaš* ^{LÚ}*GUDU*₁₂ *DINGIR.MEŠ-aš-š=a antuḫšeš ešanta* "Above in the temple of the Stormgod, the priest, the *tazzelli*-priest, the *hamina*-priest, the *GUDU*₁₂-priest and the 'men of the gods' sit down" KUB 58.27 vi 7-9 (fest., NS), ed. Starke, StBoT 23:168; cf. *šiuuniyant- (^{LÚ}*DINGIR-LIM-niant*-).

25' animals — a' immortal/in the divine plane: *nu EGIR-anda ANA ANŠE.KUR.RA.MEŠ DINGIR-LIM ŠĀ.GAL.ḪI.A* ^{UZU}*Ì.UDU=ya udanzi* "Afterwards they bring fodder and tallow for the horses of the god" (Let the horses eat this fodder and let the chariot be smeared with the tallow) HT 1 ii 34-35 (Uḫḫamuwa's rit., NS), ed. Trabazo, TextosRel. 472f.; *kāša=wa tuk ANA DINGIR-LI[M ŠĀ.GA]L udahhun ANA UR.GI₇.ḪI.A=KA=ma=wa=tta ētri udahhun* "I have just now brought [fodde]r for you, O god, and I have brought food for your dogs" KUB 41.17 i 21-22 (rit. vs epidemic in the army, ENS), ed. Souček, MIO 9:167f., 171, cf. Beal, Magic and Ritual Power 71; cf. ibid. i 31-32; see also KUB 7.54 ii 15-16 below 1 n 29'.

b' mortal/in the human plane: 10 *UDU.ḪI.A Š[A]* *DINGIR-LIM* "Ten sheep belonging to the deity" IBoT 3.12 obv. 4 (fest., NS); cf. ibid. 7; cf. also KUB 38.25 ii 4 (cult inv., NH), quoted 1 n 20', above.

c' statuettes of: *nu DINGIR.MEŠ-na-aš [(ḫū¹)]itar UG.TUR KÙ.BABBAR UR.MAḪ KÙ.GI*

[ŠA]Ḫ.GIŠ.GI KÙ.BABBAR ŠAḪ.GIŠ.GI ^{NA₄}*ZA.GIN [A]Z KÙ.BABBAR uwanzi* "The animals of the gods — a silver panther, a gold lion, a silver [b]oar, a lapis boar, a silver [b]ear — come (in)" KBo 10.25 vi 4-7 (KILAM fest., OH/NS), w. dupl. KBo 30.14 v 8, translit. StBoT 28:52, cf. StBoT 27:60.

26' "rhyta": *namma=kan EGIR-anda DINGIR.MEŠ-aš ḫūmandaš BIBRU* ^{HI.A}*=ŠUNU šunnanzi* "Then afterwards they fill the 'rhyta' of all the gods" KUB 10.21 iv 10-12 (fest., OH/NS); *n=ašta* ^{LÚ}*SANGA 2 BIBRU DINGIR-LIM IŠTU* ^{É¹}*DINGIR-LIM parā udai* "The priest brings two 'rhyta' of the deity forth from the temple" KBo 23.1 + ABoT 1.29 i 9-10 (Ammiḫatna's rit., NS), ed. Strauß, Reinigung 258f.; cf. ibid. ii 32-33; *nu 2 BIBRU DINGIR-LIM warpan[zi]* "They wash the two 'rhyta' of the deity" KBo 23.1 i 41 (Ammiḫatna's rit., NS), ed. Strauß, Reinigung 260f., cf. ibid. i 28, 51, iii 28-29, iv 4-5, w. dupl. KBo 24.50 rev. 13-14 (NS); cf. Carruba, Kadmos 6:88-97, Otten, FsÖzgüç 365-368.

27' precious metals and stones: *tuel=wa ŠA DINGIR-LIM KÙ.BABBAR kuiš ḫarzi* "He who holds the silver of you, O god" KUB 14.4 iv 18 (prayer, Murš. II), ed. Eothen 9:30, 38; cf. KUB 38.37 iii? 15, 19 (dep., NH), ed. StBoT 4:56f.; ^{NA₄}*NUNUZ.BABBAR=mu=kan kuit ŠA DINGIR-LIM* ^[URU]*[A]rušna DAM* ^m*Mutti arḫa dadda* "Because the wife of Mutti took away the pearl(?) of the deity of Arušna from me, ..." KUB 54.1 i 56-57 (dep., NH), ed. Archi/Klengel, AoF 12:54, 59.

28' substances: *galaktar parḫuenaš ŠA DINGIR-LIM* VBoT 24 iii 10 (Anniwiyani's rit., MH/NS), ed. *parḫuena*-e; cf. *kallaktar parḫuenaš ŠA DINGIR-LIM memal* KUB 9.27 i 8-9 (Paškuwatti's rit., MH/NS), ed. Hoffner, AuOr 5:272, 277 ("groats of the deity").

29' another deity: *ši-ú-na-an* ^d*UTU-ui ... kā UD!-at* ^d*ši-ú-na-an* ^d*UTU-aš labar[(našš)=a]* *ištazana=šmit karaz=zamišš=a 1-iš kišaru* "O, Sungod(ess) of the gods ... On this day, let the gods' Sungod(ess)'s and Labarna's soul and character become one" KUB 41.23 ii 18, 20-21 (incantation, OH/NS), w. dupl. KUB 57.86:1-2 (NS), ed. van den Hout, BiOr 52:560, Giorgieri, RIL 259, 262 □ for the reading *kā UD!-at* see Goedegebuure, StBoT (forthcoming); *lukkata=ma=kan ANA É DINGIR-LIM andan apēdani DINGIR-LIM-ni U ANA DINGIR.MEŠ=ŠU [k]uptin walḫanzi* "In the morning in the temple they

strike the *kupti*- for that deity and for his deities” KBo 24.45 obv. 23-24 (rit., MS), ed. Strauß, Reinigung 314, 320 □ for *kupti*- see Güterbock, JNES 34:275f.; cf. ibid. 25-26; LÚ.MEŠ ANŠE.KUR.RA = *wa = tta kuēš ŠA DINGIR-LIM* ^d*Iyarri* “Those who are your horsemen, O god Yarri, (give this mixed-feed to the horses)” KUB 7.54 ii 15-16 (rit. of Dandanku, NS), ed. THeth. 25:138f., cf. Beal, Magic and Ritual Power 72.

30' body parts: (“What quickly growing deity [stands] there in the sea?”) [*nu = wa = š*]šī NÍ.TE. MEŠ-aš *h[ūmant]a <š>* DINGIR.MEŠ-aš *UL takki* “His body is unlike that of any of the gods” KBo 26.58 iv 36 (Ullik. 1A, NS), tr. Hittite Myths² 59; *mān = wa = za* ^dU ^{URU}*Zipalanda kuitki šarkiwalīš ši-ú-na-aš ḥanza = tit šarā x?* [...] *kāša = wa = tta kar^ttimmiya[ttan] warnummen nu = wa* ^dU ^{URU}*Zipa[landa] ši-ú-na-aš ḥanza = tit arḥa* [...] “If you, O Stormgod of Zipalanda, are somehow vengeful(?), (and) your divine forehead is [...] upwards, now we have burned your anger and [...] off your divine forehead, O Stormgod of Zipalanda” KUB 20.96 iv 9-14 (fest. of Zippalanda, OH/NS), ed. Weitenberg, Le Muséon 90:474 (“quand, dieu de l’orage de Zippalanda, le *šarkiwalī* [a] ra[nimé] de quelque manière ta colère divine”), THeth 21:194f. (“Wenn (du), Wettergott von Zipalanda, aus irgendeinem Grund erzürnt(?) bist (und) deine göttliche Stirn nach oben g[erunzelt(?) ist]”), cf. *šarkiwalī*- a-, HW² H 159; *kuiēš = za* DINGIR. MEŠ-aš *ZI-an NÍ.TE-ann = a* [...] *šk*]anzi “Those who [take care of(?)] the mind and body of the gods” KUB 13.4 i 17-18 (instr. for temple personnel, MH/NS), ed. THeth 26:41, 70, Süel, Direktif Metni 22f., tr. McMahon, CoS 1:217; *mān = wa = kan* DINGIR.MEŠ-aš *šanezzin ḫzūwan KA×U-az parā anzāš ḫūttiyawen* “If we have pulled for ourselves the finest food of the gods from their mouths (... then you, O god, pursue us ... on account of your favorite food)” KUB 13.4 iv 71-72 (instr. for temple personnel, MH/NS), ed. THeth 26:69, 85, Süel, Direktif Metni 88f., tr. McMahon, CoS 1:221; cf. *nu arḥa ḥaḥhariēt* DINGIR.MEŠ-na-aš *ŠĀ = ŠUNU* KBo 37.1 ii 18-19 (Hatt.-Hitt. bil. rit., pre-NH/NS), ed. StBoT 37:641, 675f. (commentary); *nu* DINGIR.MEŠ-aš [(GİR. ME)]Š-aš *kattan NINDA E[(M)]ŠA GA.KIN.AG* ^{GIŠ}*INBA = y[a (išḫuwan)]zi* “They scatter sour-bread, cheese, and fruit beneath the feet of the gods” KUB 15.34 ii 41 (evocation rit., MH/MS), w. dupl. KBo 8.70 rt. col. 2-3 (MS), ed. Haas/Wilhelm, AOATS 3:192f. (differently); cf.

eyes: *n = ašta* DINGIR.MEŠ IGI.ḪI.A-wa EGIR-pa *neyanzi* “Then the gods turn (their) eyes back” KUB 15.31 iii 51 (rit., MH/NS), ed. Haas/Wilhelm, AOATS 3:164f.; *Labarnan = ma = kan TI-ni SIG₅-it IGI.ḪI.A-it anda uški* “May you (i.e., Stormgod of Zippalanda) look upon the Labarna with favorable eyes concerning (his) life” KUB 20.92 vi 11-12 (fest., OH/NS), ed. THeth 21:200f.; cf. ears, 1 k 5', above; see also mng. 2, below.

31' tears: ^{URU}*Kizzuwatni = ma = kan* DINGIR. MEŠ-aš *išḥaḥru IŠTU ŠA LUGAL uddanaš* EN.MEŠ *danzi* “In Kizzuwatna the lords take the tears of the gods according to the words of the king” KUB 30.31 i 12-13 (rit., NH); *ANA* DINGIR.MEŠ = *ma = kan mahḥan išḥaḥru danzi n = at ḥanti* DUB.2.KAM “How they take tears from the gods, that is (written) separately (on) a second tablet” KUB 30.31 i 53-54 (rit. from Kizzuwatna, ENS?), ed. Lebrun, Hethitica 2:96, 104 i 49-50.

32' soul, mind, will: *UN-aš* DINGIR.MEŠ-aš *š = a ZI-anza tamāiš kuiški UL kī = pat kuit UL ZI-anza = ma 1-aš = pat* “The mind of man and gods are something different? Not even in this particular respect? No. (Their) mind is one and the same” KUB 13.4 i 21-22 (instr. for temple personnel, MH/NS), ed. THeth 26:41, 71, Süel, Direktif Metni 22f., tr. McMahon, CoS 1:217; (If you temple officials do not perform the festival properly) DINGIR.MEŠ-aš = *ma = at = kan ZI-ni wakšiyannutteni* “you will cause it to fall short of the will of the gods” KUB 13.4 i 49 (instr. for temple personnel, MH/NS), ed. THeth 26:44, 72, Süel, Direktif Metni 28f., tr. McMahon, CoS 1:218; and passim in KUB 13.4; *nu šumeš = pat* DINGIR.MEŠ DINGIR.MEŠ-aš *ištanz[ani]t šekteⁿⁱ* “(O) gods, you yourselves know by (virtue of your) divine mind(s)” (that nobody in the past had taken care of your temples like we have) KUB 17.21 i 6 (prayer of Arn. I and Ašm., MH/MS), ed. Kaškäer 152f., Lebrun, Hymnes 133, 143; cf. also KUB 13.4 i 17-18, in usage 1 n 30', above.

33' renown, reputation (lit. *ŠUMU = laman* “name”): (“Now all the foreign lands have begun to attack the land of Ḫatti. Let this then become (a reason for) revenge for the Sungoddess of Arinna”) *nu = za* DINGIR-LUM *tuel ŠUM = KA lē tepšanuši* “O goddess, do not tarnish your reputation” KUB 24.3 ii 52-53 (prayer to the Sungoddess of Arinna, Murš. II/ENS), ed. Lebrun, Hymnes 162, 170, tr. Hittite Prayers 53.

34' customs, rites: for exx. see *šaklai-*; *nu=šši ŠA DINGIR.MEŠ ḥazziwi*^{HLA} *šaklaušš=a daššawēš* “Because the gods’ rites and customs were (too) heavy for him” Bronze Tablet iii 65-66 (treaty w. Kuruntiya, Tudh. IV), ed. StBoT Beih. 1:24f., tr. DiplTexts² 121; cf. usage 1 k 9’, above.

35' assessments and work requirements: ^dUTU-ŠI=kan mahhan ŠA LUGAL KUR ^dU-tašša ŠA DINGIR.MEŠ ^{URU}^dU-tašša šahhan luzzi katta ūḥhun n=at daššu UL=at=ši taruḥḥūwaš LUGAL KUR ^{URU}^dU-tašša=kan kuin AWAT DINGIR-LIM INA ^{URU}^dU-tašša ḥantiyaizzi “When I, My Majesty, examined the taxes and corvée of the king of the land of Tarḥuntašša for the gods of the land of Tarḥuntašša, they were (too) heavy; they were unmanagable for him. The business of the god which the king of the land of Tarḥuntašša takes care of in Tarḥuntašša, (corresponds to that in Ḥattuša, Arinna and Zippalanda)” Bronze Tablet iii 59-62 (Treaty w. Kuruntiya, Tudh. IV), ed. StBoT Beih. 1:24f., tr. DiplTexts² 121, Hoffner, CoS 2:105; ŠA DINGIR-LIM arkammanāš URU.DIDLI. ḤI.A šarā datta “You (Šalmaneser) occupied the cities of tribute of the deity” KBo 18.24 iv 8-9 (letter, NH), ed. Otten, AfO 22:113 w. n. 9, THeth 16:242f.

36' words/commands: *nu EGIR.UD-MI [DIN]GIR.MEŠ-na-an uddār irḥān ēštu* “In the future let the words of the gods be fulfilled” KBo 7.28:41 (prayer, OH/MS), ed. Lebrun, Hymnes 85, 88, tr. Hittite Prayers 22; *GIM-an=ma ŠEŠ=YA* ^mNIR.GÁL IŠTU AMAT DINGIR-LIM=ŠU INA KUR ŠAPLĪTI katta pait “When my brother Muwattalli in accordance with the command of his god went down into the Lower Land” KUB 1.1 i 75-76 (Apol., Ḥatt. III), ed. StBoT 24:10f.; *nu=za šumenzan ŠA DINGIR.MEŠ memiyanuš tepnuwanzi* “They (i.e., the Kaškaeans) disparage your words, O gods” KUB 17.21 iv 17-18 (prayer, Arn. I & Ašm., MS), ed. Kaškäer 160f., Lebrun, Hymnes 140, 147, tr. Hittite Prayers 43; *karū=ya INIM.MEŠ DINGIR.MEŠ TA* ^{MUNUS}ENSI [...] “And formerly the words of the gods were [...] by the divination priestess” KUB 52.68 i 16 (oracle question, NH).

37' songs: (“He plays (the musical instrument)”) DINGIR.MEŠ-ašš=a SĪR.ḤI.A-uš [*išḥ*]amiškizzi ^{URU}Ištanumnili “He sings the songs of the gods in Ištanuwan” KUB 41.15:5 + KUB 53.15 i! 14-15 (rit., NS), translit. StBoT 30:319 w. n. 117a; (“The exorcist is making

libations, the singer stands”) *nu ŠA DINGIR-LIM išḥamain* SĪR-RU “and sings the song of the deity” KUB 12.11 ii!? 30-31 (*ḥišuwa*-fest., MS), ed. ChS I/2:205f. □ the gloss wedge before the SĪR marks the indentation of the line.

38' other: *nu=ššan kuēlla DINGIR.MEŠ-aš ḥilištarnin a[(rḥay)]an* ^{GI}Širḥūi[(t)i tianzi] “[They place] the *ḥilištarni*- of each of the gods separately in a basket” KBo 24.13 iv 21-23 (*ḥišuwa* fest., MH/NS), w. dupls. KUB 25.48 iii 18-19 (MH/NS), KBo 24.14 + KBo 20.117 iv 18-20 (MH/NS).

o. as object (acc.) of the drinking ceremony: *nu* ^{LÚ}ḪAL apūn DINGIR-LUM GUB-aš 3-ŠU ekuzi “The exorcist, standing, drinks that god three times” KUB 10.72 v 18-19 (fest., NS); *EGIR=ŠU=ma ANA LUGAL kuiš DINGIR-LIM aššuš nu apūn ekuzi* “Afterwards the king drinks what god he likes” KUB 11.22 v 11-13 (*ANDAḤŠUM* fest., NS); *nu kūš DINGIR.MEŠ irḥanzi* ^dUTU ^dU ^dLAMMA taknaš ^dUTU-un kuinna arḥayan ekuzi “They make the rounds of these gods: he drinks the Sungoddess, the Stormgod, the Tutelary Deity, the Sungoddess of the Earth each separately” KUB 39.14 iv 10-12 (funerary rit., NS), ed. Kassian et al., Funerary 462f., HTR 82f.; for disc. and lit. see HW² E 30, see further Melchert, JIES 9:245-254, Güterbock, CRRAI 34:121-129, Soysal, JANER 8:45-58, Goedegebuure, JANER 8:67-73; cf. also Hurr. in Hitt.: DINGIR.MEŠ-na artēni[(wi,na)] ^{URU}Ḥatteniwi[(na DINGIR.MEŠ-na ūmin)ewi,na (*duruḥḥina* G)]UB-aš ekuzi KBo 27.195 right col. 9-11 (MH/MS), w. dupl. KUB 32.84 iv? 15-17 (MS), translit. ChS I/3-2:83 and 77.

p. dividing themselves into two identical clones: see *šarra-* D 2 A.

q. “the burning of the gods”: *mān ši-ú-na-an warnum[ar(?)]...* KÙ.BABBAR-i KÙ.GI-an ši-ú-na-aš [...] ^{LÚ}SANGA ^dIM parna=šša x[...] “When the burning of the gods [takes place(?),] [...] silver (and) gold, the deity’s [...] the priest of the Stormgod [...] to his house” IBoT 2.121 obv. 15-17 (purif., OS), ed. Haas, KN 134f.

r. *šiuš kiš-* “become a god,” i.e., “to die” (said of kings): *mān* ^{URU}Ḥattuši šalliš waštāiš kiša’ri naššu=za LUGAL-uš našma MUNUS.LUGAL-aš DINGIR-LIM-iš kišari “If in Ḥattuša the ‘Great Calamity/Loss’ occurs, (that is,) either a king or queen dies” KUB 30.16 i 1-2 (royal funerary rit., pre-NH?/NS), ed. Kassian et al., Funerary

46f., HTR 18f., cf. also *šalli-* i 3' □ these lines are the incipit and title of the Hittite royal funerary rit. and occur passim in colophons of the composition. For the same expression used for princes and princesses see KUB 39.6 iii 14-15 (royal funerary rit., pre-NH?/NS), ed. Kassian et al., Funerary 616f., HTR 50f.; for references to the death of a king by the Akk. verb “to die” see van den Hout, BiOr 52:545f. n. 1; *mān* ^m*Hantilišš* = a LÚ.ŠU.G[*I kiš*(*at n* = aš DINGIR-LI)*M-iš*] *kikkiš* ^š*šūwan dāiš* “When *Hantili*, too, [becam]e an old man and he began to become a god” KBo 3.67 ii 8-9 (Tel.pr., OH/NS), w. dupl. KUB 11.5 obv. 4 (NS), ed. THeth 11:24f. = (Akk.) [*ki?* ^m*Hant*]eli *ištīb ana šimtišu ill[ik]* “[When *Hant*]eli became old, and we[nt] to his fate” KBo 1.27 obv. 11.

s. EN/BĒL DINGIR-LIM/DINGIR.MEŠ (lit. “lord of the god(s)”: (“The ritual patron, the singer and the exorcist sit down to eat in the tent”) *namma* = *kan tamaiš BĒL DINGIR-LIM* ^{GIŠ}ZA. LAM.GAR-aš *adanna anda UL kuiški paizzi* “Then no other ‘lord of the deity’ goes into the tent to eat” KUB 12.11 iv? 12-14 (*hišuwā*-fest., MH/NS), ed. ChS 1/2:307f.; [(3? LÚ.M)]EŠ É ^d[(IM 2 L)]Ú.MEŠ É ^dLAMMA *šarl*[(*aimiaš* 4 ^M)]^{UNUS}.MEŠ *haḫḫala*[(*lleš*)] ¹1 LÚ *maššanāmi*š ¹1 LÚ *palašši*š ¹1 [(LÚ *wāu*)]iš *n* = at 12 LÚ.MEŠ *BĒ*[(L DINGIR.MEŠ)] “Three(?) men of the temple of the Stormgod, two men of the temple of the Exalted Tutelary Deity, four *haḫḫalalla*-women, one *maššanāmi*-man, one *palašši*-man, (and) one *wāwi*-man. They are the twelve ‘lords of the gods.’ (They call them all into the house)” KBo 14.89 + KBo 20.112 i 1-4 (*šaḫḫan* fest., MH?/MS?), w. par. KBo 20.68 i 6-9, ed. Jin Jie, JAC 5:52f., 66, translit. Otten, IM 19/20:86f., Mestieri 207 (all differently), cf. LÚ *maššanāmi*-, LÚ *palašši*-; *nu ANA* LÚ.MEŠ *BĒL DINGIR.MEŠ* = *ya* LÚ.MEŠ É.DINGIR-LIM LÚ.MEŠ *hūwaššanalaš* LÚ.MEŠ É ^dLAMMA *šarlaimiyaš* LÚ.MEŠ *NAR* LÚ.MEŠ *SAGLA INA GAL* ^d*Kupilla kuedaniya NAG-na* 1-ŠU *pianzi* § *nu BĒLTI É-TI* LÚ.MEŠ ^{EN} DINGIR.MEŠ *piyanāizzi* “And they also give to the ‘lords of the gods,’ the temple personnel, the *hūwaššanala*-men, the men of the temple of the Exalted Tutelary Deity, the singers, (and) the cupbearers to each once they give to drink in the cup of Kupilla. § The lady of the house rewards the ‘lords of the gods’” KUB 27.49 iii 10-13 (*witaššiyaš* fest., pre-NH/NS); [...]x *BĒL DINGIR-LIM* *ḫukmāuš* *ḫukzi* ... § [(*mān*)] *lukkatta* = *ma BĒL DINGIR-LIM PĀNI DINGIR-LIM* *paizzi* “The ‘lord of the god’ recites

spells. (He makes the rounds three times. He closes the temple and comes out. That day he does nothing (further).) § In the morning, the ‘lord of the god’ goes before the god” (He burns incense, recites spells and puts out bread and liquid offerings) KUB 53.20 rev.? 12, 14 (missing Sungod rit., MS), w. dupl. VBoT 58 iv 40 (NS), ed. Groddek, FsPopko 122, 125 (“der Gottesherr”): (“They bring out the sheep”) *n* = *an* = *kan* LÚ.MEŠ ^{EN} DINGIR.MEŠ *markanzi* “and the ‘lords of the gods’ butcher it” KUB 10.63 i 28 (fest. of winter for *IŠTAR*, NS), ed. ChS 1/3-1:165f.; *nu EN DINGIR-LIM MUNUS.ŠU.GI* = *ya* ^É*hī*-[...] “The ‘lord of the god’ and the ‘Old Woman’ [... to?] the cou[rtyard(?)]” IBoT 3.73:5 (fest., LNS). In KUB 27.49 “lords of the god(s)” are differentiated from “temple personnel.” Moore, Thesis 174-176, suggests that the term might mean the owner of the temple or statue (cf. KUB 5.6 ii 70, see 2 b, below), but in KUB 12.11 “lords of the god” (singular) seem to consist of the ritual patron, singer, and exorcist, any one of whom might have owned a statue. All three of this somewhat disparate group owning one statue seems unlikely.

2. divine image — a. in cultic texts: LÚ ^{GIŠ}GIDRU NINDA.GUR₄<.RA>-in EGIR ^d*ši-i-ú-ni dāi* “The staff-bearer sets a thick bread behind the divine image” KBo 21.90 rev. 47 (OH/MS); cf. KUB 17.21 i 15-18 (prayer, Arn. I & Ašm., MH/NS), cited usage 1 m 2’, above; LÚ.MEŠ ^{EN} SIMUG.A = *ma* DINGIR-LAM (var. -LUM) KÜ.GI *ienzi* “The smiths make a golden divine image” KUB 29.4 i 6 (Goddess of the Night, MH/NS), ed. StBoT 46:273f.; *nu* [DINGIR-LUM ANA LÚ.MEŠ KÜ. DÍM SUM-er *nu* = *wa* = *kan anda iēr* ... [...] DINGIR-LIM *ūk anda iyanun* “They gave the divine image to the goldsmiths. They worked (on it) together(?) ... (Mutta said) ‘I was involved(?) in working ... on the divine image’” KUB 13.33 iv 3-4, 6 (dep., NH), ed. StBoT 4:34f., cf. KUB 54.1 i 49-50 □ the mng. of *anda* in *anda iya-* is unclear; since the smiths received an already (partially) finished statue the adv. *anda* might indicate “additional(?)” work; *nu* KÜ.GI *maḫḫan uktūri namma* = *at parkui daššu* = *ya n* = *at* = *šan* DINGIR.MEŠ-aš NÍ.TE-aš *uktūri n* = *at* = *kan* DINGIR.MEŠ-aš *antuḫšašš* = *a aššu kē* = *ya* = *kan* É.DINGIR-LIM ANA DINGIR-LIM (var. DINGIR.MEŠ) *uktūri QĀTAMMA aššu ēšdu* “As gold is eternal (and) furthermore it is pure and heavy and it is eternal on the bodies of divine images, and it is pleasing to gods (mng. 1) and men also, let this

temple be likewise eternal and pleasing to the gods (mng. 1) KBo 4.1 i 41-44 (foundation rit., NS), w. dupl. KUB 2.2 i 51-54 (NS), ed. Kellerman, Diss. 129, 135 (“éternel pour les dieux mêmes”), THeth 12:52f.; (“In the morning they lift up the Stormgod, the Sungoddess of Arinna and the Protective Deity of Mt. Pišqarana”) DINGIR.MEŠ MUNUS.MEŠ *hazqariyaza* ^{TÚL}Warwataliyanza ANA ^{NA₄}ZI.KIN.ĜI.A *pēdanzi* DINGIR.MEŠ ^{NA₄}PĀNI ^{NA₄}ZI.KIN.ĜI.Ā¹ *taninu¹w¹lanzi* ... DINGIR.MEŠ *arḫa pēdanzi*(!) *ištanani taninu¹wazi* “The *hazqariyaza*-women carry the divine images from Warwataliya(-spring) to the *ḫuwaši*-stones. They set the divine images up before the *ḫuwaši*-stones.” (They offer sheep to the gods ...) They carry the divine images away. They(!) set (them) up on the altar” KBo 2.13 rev. 3-5, 7-8 (cult inv., NH), ed. Carter, Diss. 108, 113f.; GIM-*an=ma=kan* DINGIR.MEŠ ^{Ā¹}ŠĀ.A.GĀR-*az arḫa arnuwanzi*[i] ... § DINGIR.MEŠ *ÍD-i arnuwanzi* “When they carry the divine images away from the fields... § They carry the divine images to the river” IBoT 3.148 iii 43, 47 (evocation rit., MH/NS), ed. Haas/Wilhelm, AOATS 3:224-27; *nu=kan* ^{LÚ}SANGA DINGIR-LUM ŠĀ ^{GIŠ}ZA.LAM.GAR *pēdai* “The priest carries the divine image into the tent” KUB 11.32 iv 20-21 (fest. of Tetešḫabi, OH/NS); cf. DINGIR.MEŠ-*aš* ^{GIŠ}*palz[ašḫi]* “the pedestal of the divine images” KUB 51.50 iv? 15, cf. 20 (rit. for the Sungoddess of the Earth, NS); (“On the fourth day when it is morning”) *nu* DINGIR-LIM-*aš* ^{GIŠ}*ḫulugannin* GUD.ĜI.A ^{LÚ}BĒL É ^[URU]*Ḫanḫana turiezzi* ... *nu=ššan* DINGIR-LAM [*t*]*ittanuanzi* “The lord of the house of Ḫanḫana harnesses the carriage (and) bulls of the god. ... They set the divine image up (in its carriage)” KUB 53.3 i 18-20, 22-23 (fest. of Telipinu, MH/NS), ed. Haas/Jakob-Rost, AoF 11:55, 58; (later in the same festival) [*nu=šš*]^{Ā¹} DINGIR-LAM *appa* ^{GIŠ}*ḫulukanni titnuanzi* ^{LÚ}SANGA-*šU=ma* ^{Ā¹}*kati¹li=šši tīēzzi* *nu=ššan* DINGIR-LAM *pēdi=šši ḫarzi* “They set the divine image back up in the carriage. His priest takes his place beside it; he holds the divine image in place” KUB 53.14 iii 15-16 (fest. of Telipinu, MH/NS), ed. Haas/Jakob-Rost, AoF 11:43, 46; *lukkatta=ma* DINGIR-LUM *ašešanzi* “In the morning they seat the divine image” KUB 12.5 i 5 (rit. for *IŠTAR* of Tamininka, MH/MS), ed. ChS 1/3-1:86f.; cf. *nu* DINGIR-LAM *ašišanzi* KUB 44.52:11 (Kizzuwatnan rit. frag., NS); *nu* DINGIR-LUM ^{GIŠ}*irḫuti ti[anzi]* (or *ti[tanuanzi]*) “They place(?)/install(?) the divine image in the basket” KBo 24.107

rev. 18 (fest., NS); *n=ašta* DINGIR-LUM ĜIR.MEŠ-*šU arranz[i]* “They wash the divine image’s feet” KUB 12.5 iv 13 (rit. for *IŠTAR* of Tamininka, MH/MS), ed. ChS 1/3-1:86f.; ŠA DINGIR-LIM-*ya* ŠU.ĜI.A *šuppiyahḫanzi* “and they purify the hands of the divine image” KBo 10.20 iii 32 (*ANDAḫŠUM* fest., NS), ed. Güterbock, JNES 19:83, 87; *nu IŠTU Ī.DÙG.GA* DINGIR-LAM *iškanzi* “They anoint the divine image with fine oil” KBo 15.37 v 44-45 (*Ḫišuwa* fest., MH/NS); (“They bring in fruit”) DINGIR.MEŠ GILIM-*anzi* “They crown/wreath the divine images” KBo 2.13 obv. 18 (cult inv., NH), ed. Carter, Diss. 105f.; probably here: cf. 1 ^{NA₄}ZI.KIN ^{dU}URU *Ariuwa* 1 ^{NA₄}ZI.KIN [...] ŠU.NIGIN 2 DINGIR.MEŠ *annalaš* 1 GUD.MAḫ AN.BAR 1 *šekan* [...] ^{dU}URU *Ariuwa* 1 ALAM ... 1 ^{GIŠ}TUKUL *šittar* ... ŠU.NIGIN 3 DINGIR.MEŠ GIBIL “One stela: the Stormgod of Ariuwa; one stela [...]; total two old divine images; one iron statue of a bull, one *šekan* [in height? ...]: the Stormgod of Ariuwa; one statue ... one mace, one object in the form of a solar disk ...; total three new divine images” KUB 38.23 obv. 7-9, 10, 11 (cult inv., NH), ed. Jakob-Rost, MIO 9:175f.; cf. also “image of the gods” 1 n 1’, above, and 1 m 2’ above.

b. in oracle questions: *nu* DINGIR-LUM *šakuwaššarran* ANA EN-*šU* EGIR-*pa piēr* “They gave (or: sent) the divine image, intact, back to his/her owner” KUB 5.6 ii 70 (oracle question, NH), ed. Ünal, ArAn 8:65, 77; (The temple personnel said) ANA DINGIR-LIM-*wa=kan* 1 ŠUR IGI *arḫa mauššan* “One eyebrow has fallen off the divine image” KUB 5.7 rev. 27 (oracle question, NH), ed. Hazenbos, Habil. 147, 153, tr. Goetze, ANET 498.

c. in historical texts: (I destroyed Zalpa) *nu=šši* DINGIR.MEŠ-*šU šarā dahḫun* “and I captured its divine images” KBo 10.2 i 10 (annals, Ḫatt. I/NS), ed. StMed 12:32f., tr. Beckman, ANEHIST 219; cf. iii 4-5, 14; *nu* 7 DINGIR.MEŠ *INA É* ^{dUTU}URU *PÚ-na* [*p*]*ēdahḫun* ... *āššer=ma=kan kuiēš* DINGIR.MEŠ *n=aš* *INA É* ^{dMezzulla}*peḫḫun* “I carried seven (captured) divine images into the temple of the Sungoddess of Arinna. (These included one silver ox, the goddess ^{Ā¹}Katiti, (and) Mt. Aranḫapilanni.) Those divine images which remained I gave to the temple of Mezzulla” KBo 10.2 i 37-38, 39-40 (ann., Ḫatt. I/NS), ed. StMed 12:40f., tr. Beckman, ANEHIST 220, Kümmel, TUAT I/5:460.

3. a symbol of a deity in KIN and snake oracles — a. as an active symbol in KIN oracles — 1' "the gods": DINGIR.MEŠ GUB-*er* URU-LU ME-*er* *nu* = *kan anda* ḪUL-*ui* NU.SIG₅ "The gods' arose and took 'the city' and (it is placed) with 'evil.' (Result:) unfavorable" KUB 5.3 iv 11-12 (oracle, NH), tr. Beal, CoS 1:211 w. n. 49; and passim.

2' "the god": 2 DINGIR-LUM = *za* EGIR-*an* *arḫa karpin* SIG₅ = *ya* ME-*aš* DINGIR.MAḪ-*ni* SUM-*za* "Second: The god took from behind himself anger and good. They(!) are given to Ḫannaḫanna" KUB 5.1 i 45 (oracle, NH), ed. THeth 4:38f., tr. Beal, Ktēma 24:43; and passim □ for *āppan arḫa karpin* see Beal, FsPopko 78 w. n. 130.

b. as a receptacle in KIN oracles — 1' "the gods": ("The 'multitude' took for itself 'sinisterness,' 'fire' and 'an evocation-ritual'") *nu* = *kan* DINGIR.MEŠ-*aš* "And (they are placed) with 'the gods'" KUB 5.1 iii 45 (oracle, NH) and passim; ("The god took for himself the whole soul [and] the kindness [of ...]") *n* = *aš* DINGIR.MEŠ GUB-*za* GAR-*ri* "and it is placed to the left of the gods" KBo 13.68 rev. 12 (oracle, NH); ("The Hurrian arose and took 'his difficulty' and took 'destruction' and took 'his *ulḫali*'") DINGIR.MEŠ *parā* *petāš* "and brought (them) over to 'the gods'" KBo 18.151 obv.? 10 (OS), ed. Soysal, ZA 90:90f., Ünal/Kammenhuber, KZ 88:164f., and passim in this text.

2' "the deity of heaven": ("Ḫannaḫanna arose and took the favors of the gods") *n* = *aš* A[N]A DINGIR-LIM AN-E *paiš* "and she gave them to 'the deity of heaven'" KUB 5.3 ii 8 (oracle, NH), ed. Beal, CoS 1:210b.

3' "to the whole soul of (lit. to) the god": DINGIR.MEŠ GUB-*er* ^d*Gulšaš minumar* ME-*er* *nu* = *kan* DINGIR-LIM-*ni* *dapī* ZI-*ni* "The gods' arose and took 'the kindness of the Gulš-deities,' and (they are placed) with 'the whole soul of the god'" KUB 5.1 i 37 (oracle, NH), ed. THeth 4:38f., tr. Beal, Ktēma 24:43.

c. a symbol in snake oracles: *n* = *aš* = *kan* DINGIR.MEŠ-*aš* EZEN.MEŠ *munḫait* 3 DINGIR.MEŠ-*aš* *išgaranaza uit* "It (i.e., the snake) hid in 'festivals of the gods.' Thirdly, it came from 'the sting of the gods'" IBoT 1:33.23 (oracle, NH), ed. Laroche, RA 52:152, 156.

Ehelolf, ZA 43 (1936) 170-181; Laroche, Rech. (1946-1947) 15-17; Friedrich, HW (1952) 194f.; Otten, ZA 53 (1959) 179-181; Neu, StBoT 18 (1974) 9, 119-124, 131; Watkins, GsGüntert (1974)

101-110; Mendenhall, Interpretation (1975) 170 (ref. courtesy R. Gallery letter of Jan. 12, 1976); Starke, ZA 69 (1979) 47-65; Neu, Lok. (1980) 47f. n. 112; Oettinger, KZ 94 (1980) 62f. n. 73; Neu, StBoT 26 (1983) 168 n. 496; Haas, GHR (1994) 294-314; Singer, StMed 9 (1995) 343-349 (on *šiušmiš* and *šiušummiš*); Neu, KZ 111 (1998) 55-60 (on *šimuš*); Rieken, StBoT 44 (1999) 35-39; Tischler, HEG Š/2 (2006) 1073-1087; Kloekhorst, EDHIL (2008) 763-764.

Cf. *šiwanzanna*-, *šiuḫal/i*-, *šiwannali*- *šiwandanni*, *šiwanzana*, *šiwanzanatar*, *šiuḫant*-, *šiuḫiya*-, *šiuḫiyahḫ*-, *šiuḫiyant*-, *šiuḫiatar*.

šiwai-/šiwī- A adj.; sharp?, bitter?, sour?; OS.†

pl. acc. *ši-wa-e-eš* KBo 17.4 ii 17 (OS).

[(4) *ḫa*]r^f*šau*l^š (dupl. NINDA.GUR₄.RA-*uš*) *ši-wa-e-e[š]* (dupl. EMŠŪTIM) [(*ie*)*m*(*i*)] "I make four sour breads" KBo 17.4 ii 17 (OS), w. dupls. KBo 17.1 ii 9 (OS), KBo 17.6 ii 3, ed. StBoT 8:24f., translit. StBoT 25:14, 7 □ although *ḫaršauš* appears to be acc. pl., as we would expect here, *šiwāēš* seems to be nom. pl. in form and acc. pl. in function, which, as Neu StBoT 26:169 n. 503, notes, is striking in an OS text.

Since all three text witnesses are fragmentary at this point and *š.* is not otherwise attested so far, the caution expressed by Otten/Souček, StBoT 8:25 n. 12, and Neu, StBoT 26:169 n. 503, concerning an equation (NINDA) *ḫaršī- š.* = NINDA.GUR₄.RA EMŠU "sour (dough) bread" seems justified. For the possibly related CLuw. *še(h)uwai(a)*- see lit. quoted below.

Neu, StBoT 26 (1983) 169 ("sauer" (?)); Starke, KZ 100 (1987) 250 n. 26 (*ši(h)uajā(i)*- "sauer"); Melchert, CLL (1993) 193 (**ši(h)wa*- "bitter, sour, sharp"); Rieken, StBoT 44 (1999) 451; Tischler, HEG Š/2 (2006) 1090; Kloekhorst, EDHIL (2008) 767.

Cf. (URUDU)šiwai/šehuwal/šiwai, šiwanni-, šiwāšši-.

(URUDU)šiwai, šehuwal, šiwai n.; (a sharp prob. pointed tool); NS.†

nom.-acc. [*še-ḫu-wa*]-*a-al* KUB 35.145 rev. 18 (NS), *ši-wa-al* KBo 46.15:10 (NS), KBo 13.241 rev. 14 (NS);^{URUDU}*ši-wa-al* HFAC 13:3 (NS), *ši-wa-an* KBo 22.142 rev. 11 (ENS); **erg.** *še-ḫu-wa-a-l[a-za]* KUB 35.145 rev. 19 (NS), *ši-wa-la-za(=an)* KUB 44.4 rev. 28 (NH).

("May the person who bewitched me see" many horrific things, including:) [^{GIŠ}ḪAŠḪU]R *aušdu* ^{NA₄}*duškin aušdu* [*še-ḫu-wa*]-*a-al* *aušdu* *šamaluwanza* = *kan* ZU₉.ḪI.A-*uš* *d[āu* EME-*a]* *n=kan* ^{NA₄}*duškiš kuerdu* *še-ḫu-wa-a-l[a-za=an* IGI.ḪI.A-*wa]* *tašuwahdu*

“May (s)he see [the apple], may (s)he see the flint, may (s)he see the š. [May] the apple t[ake] (his/her) teeth. May the flint cut out (his/her) [tongue]. May the š. blind [(his/her) eyes]” KUB 35.145 rev. 17-20 (NS), ed. Starke, KZ 95:153, Soysal, OrNS 58:183f., translit. StBoT 29:194, StBoT 30:232; cf. *ḫūwandaza* ^{NA4}ZÚ-in *lāi* ^{GIŠ}HAŠHUR!-anza KI.MIN ši-wa-al ḫarzi ... ^{NA4}[ZÚ!l-š=aš=kan EME-an kuer¹du ši-wa-la-za=an IG[I.Ḫ]I.A-wa tašwah<<ḫan>>du ^{GIŠ}HAŠHUR-luwanza=ma=an!=kan ZU₉-uš da<<nd>>u “She takes the flint (^{NA4}ZÚ-in) from the ḫuwant-. She takes from the apple. She holds (a) š. ... Let flint cut out her (i.e., the sorceress’, lit. them) tongue. Let the š. blind her eyes (lit., her, i.e., her eyes). Let the apple take her teeth (lit., her, i.e., her teeth)” KUB 44.4 rev. 26-29 + KBo 13.241 rev. 14-17 (NH), ed. StBoT 29:178f. (differently), Soysal, OrNS 58:184, (^{GIŠ})šam(a)lu b 5’ b’ (differently), translit. Starke, KZ 95:153, StBoT 30:235f. □ the present translation is guided by the parallelism with the sentence “Let flint cut out her tongue”; a different analysis, however, of the -a(n)za forms as abl. forms and no emendation of the verbs cannot be excluded; (“One bronze knife/sword, [...] bronze [...], one large bronze ax, one small bronze ax, [...] included, one leather ḫalzāšši- of a leatherworker”) [...] ši-wa-a)n (dupl. [...]x ^{URUDU}ši-wa-al) daššu 1 ši-wa-an (dupl. [š]i-wa-al) SIG 1 ^{URUDU}šartal [...] (x ZABAR) § “[One?] heavy/thick(?) š., one thin š., 1 trowel(?), [...] of bronze” KBo 22.142 iv 11 (ENS), w. dupl. KBo 46.15:10 + HFAC 13:3-4 (NS), ed. šartal.

The mention of the ^{KUŠ}ḫalzišši- of a leatherworker may indicate that we have here a list of tools, some sharp. Starke’s, KZ 95:152-157 proposed mng. “lamp” does not take the latter attestation into account and is based on purely etymological considerations. Melchert and Rieken make a good case for deriving both the noun and the adj. from a root meaning “sharp” (Rieken also “burning”), with the adj. having the additional connotation of “sharp” > “bitter.” Cf. Engl. “piquant.”

Starke, KZ 95 (1981) 152-57 (“Lampe”); Beckman, StBoT 29 (1983) 196 (“dagger?”); Popko, ZA 76 (1986) 145 (w. Starke not Beckman); Soysal, OrNS 58 (1989) 185 n. 54 (“eine Spitzwaffe, ein Gerät”); Melchert, CLL (1993) 194 (“stiletto” < “sharpness” < ši(h)wa- “bitter, sour, sharp”); Rieken, StBoT 44 (1999) 450-452; Tischler, HEG Š/2 (2006) 1090 (“ein Gerät oder Werkzeug aus Metall, ‘Dolch’?”).

Cf. šiwai-, šiwannali-, šiwašši-.

šewan A n. neut. or adj./part.?: (mng. unkn.); from MS.†

sg. nom.-acc. neut. še-e-u-wa-an KBo 21.74 iii? 8 (ENS), KBo 22.107 i 5 (MS), še-u-wa-an KUB 30.32 iv 6 (MS?).

(“(S)he takes this herb (Ú)”) ḫaršattanašša^{SA}[^R ... / ...] gapanu še-e-u-wa-an dāi “(S)he takes ḫaršattanašša-vegetables(?), [...-vegetable] stem(?), š.” KBo 21.74 iii? 8 (ENS), ed. StBoT 19:26 (reading ŠE(-) e-u-wa-an “...-Getreide”), translit. Berman, JCS 28:246 (“šewan modifies gapanu”) □ for gapanu (or GAPANU?) see Weitenberg, U-Stämme 256f. (“unterer Teil eines Baumes oder einer Pflanze”), i.e., “trunk” (cf. laḫḫurnuzzi b) or “stem”; 15 PA. ZÍD.DA [šep]pit še-u-wa-an 15 PARĪSI ‘ZÍD[.DA ... /] 10 PARĪS[I ZÍD.D]A ZÍZ ḫadan ŠA ^{NINDA}takarmun 1[0? ...] “Fifteen PARĪSU-measures of [šep]pit-wheat, š., fifteen PARĪSU-measures of [...] flou[r], ten PARĪSU-measures of ZÍZ [flou]r, dried, of takarmu bread, te[n ...]” KUB 30.32 iv 6-7 (rit., MS?), ed. Berman, JCS 28:245 (“šepit-flour šewan”), Haas/Wäfler, UF 8:98f. (“... tes Weizenmehl”); frag. [o]x URU-aš paḫḫur ÍD-i par[ā ... / ...] še-e-u-wa-an andan [... / ...] x-uš andan išta[- ...] KBo 22.107 i 4-6 (rit., MS).

Laroche, RHA XI/53:68 (followed by Friedrich, HW 339, Hoffner, AlHeth. 80-82, Burde, StBoT 19:26, 29) took š. following [šep]pit in KUB 30.32 as Sum. ŠE with phon. compl.: ŠE-uwan = euwan (a variety of barley). New attestations prompted Berman, JCS 28:245f. (followed by Haas/Wäfler, UF 8:98f., HW² E 141, Ḫ 357), to doubt this, and he suggested an adj. or part. modifying the preceding nouns (gapanu, [šep]pit) just like the part. ḫadan “dried” in KUB 30.32 iv 7 (see quote above). For KBo 21.74 iii? 8 and KBo 22.107 a phon. complement is no longer possible since the entire word has been spelled out but, although ŠE is not hitherto known as a det., a reading ^{ŠE}euwan cannot be excluded. Although there is nothing at present to positively suggest a relation with šiwan (a sharp, and prob. pointed tool) q.v., a mng. “bitter” or “piquant” would make good sense in all of the above attestations. For CLuw. še-e-wa see Melchert, CLL 193, and Rieken, StBoT 44:450f.

Laroche, RHA XI/53 (1951) 68; Friedrich, HW (1952) 339; Burde, StBoT 19:26, 29; Hoffner, AlHeth. (1974) 80-82, Berman, JCS 28 (1976) 245f.; HW² E (1988) 141.

Cf. (URUDU)šīwal, šeḫuwā, šīwan A.

šīwan B n.; see šīwal.

[šīwannant-] see šakuwannant-.

šīwana/i- n. com.; (mng. unkn.); from OH/MS.†

pl. nom. šī-i-ū-wa-an-ni-e-eš KUB 9.4 iii 9 (MH/NS), šī-wa-an-ni-e-eš KBo 20.73 iv 8 (OH/MS), šī-wa-an-ni-eš KUB 9.34 iii 45 (NH/LHS).

arḫa=ma=at tarnandu kēl DUMU.LÚ.U₁₉.LU 12 ^{UZU}ÚR.ĪA *kuiēš šī-wa-an-ni-e-eš kuiēš ḫatištantiyaš* “May those who are š. and those who are ḫatištanti- release them, i.e., the twelve body parts of this human being” KBo 20.73 iv 7-8 (OH/MS), ed. HED H 265 (“gods”), HW² H 506 (“die(jenigen) (Unheilsbegriffe) die göttlichen Ursprünge sind”); (“Furthermore Ḫannaḫanna looked at him. She rubbed him with *karšikarši*- before them, that is the evil gods”) *anda=ma= <(an)>=kan auēr HUL-uēš šī-wa-an-ni-eš* (par. *šī-i-ū-wa-an-ni-e-eš*) “Furthermore, the evil š.-s looked <(at)> him (<(We will treat [...])>. Cut them from the eyebrow. Cut them from the eye-lashes. Cut them from the twelve body parts)” KUB 9.34 iii 45 (rit., MH/NS), ed. Hutter, Behexung 40f. (“Götter”), w. par. KUB 9.4 iii 9 (NH), ed. Beckman, OrNS 59:38, 47 (“deities”). Cf. perhaps the name of a spring ^{TÚL}šīwana- KBo 2.13 obv. 23.

The double *-n-* makes it doubtful that this is simply a biform of *šiu(n)*- “deity” as many authors have assumed. Grammatically the *-anni-* could be the same suffix seen in nouns like *armanni-* and ^d*Ninattanni-*, yielding in this case a meaning such as “demon,” or in an adj. like *arawanni*. Alternatively, one could relate š. to Luwian *ši(h)wa-* “bitter, sour, sharp” since it appears in a context with “cut them.”

Ehelolf, ZA 36 (1925) 318 (Luw.: “Gott”); Götze/Pedersen, MSpr (1934) 72f., 80 (“Gott”); Friedrich, HW (1952) 195 (= *šiu-*, *šiu(n)-*); Starke, KZ 100 (1987) 250 n. 26 (analyzes ^{TÚL}šīwana- as *ši(h)uajā(li)*- “sauer” + possessive *-anni-*); Melchert, CLL (1993) 195 (“?”, “any relation to *ši(h)wa-* [“bitter, sour, sharp”] unprovable”); Tischler, HEG Š/2 (2006) 1091-1093 (“göttlich,” nominalized “Götterfrauen(schar)”).

Cf. *šiu-*, (URUDU)šīwal/šeḫuwā/šīwan, šīwai-, šīwašši-.

NINDAšīwandanni-, NINDAšīwa(n)dan(n)anni- n. com.; (a bread/cake); from MS.

sg. nom. ^{NINDA}šī-wa-an-da-na-an-ni-iš KUB 27.49 iii 7 (ENS), ^{NINDA}šī-wa-an-da-na-an-ni-iš KBo 29.144:5 (MS), KBo 29.115 iii (8) (MS); **acc.** ^{NINDA}šī-wa-an-da-na-an-ni-in KBo 29.93 iv 1, 2 (MS), ^{NINDA}šī-wa-an-ta-an-ni-in KUB 27.65 i 18 (ENS), KUB 54.17 i 1, iii (11) (NS), ^{NINDA}šī-wa-an-da-na-an-ni-in KBo 24.26 iii 5 (MS), KBo 29.94 i 18, 19 (MS), KBo 29.115 iii 7 (MS), ^{NINDA}šī-wa-an-ta-an-na-an-ni-in KBo 23.87:7, (13) (MS), KUB 17.24 ii 19 (ENS), [^{NINDA}šī-wa-a]n-ta-na-ni-in KUB 54.17 i 2 (NS), ^{NINDA}šī-wa-an-da-na-ni-in KBo 29.93 iv (6) (MS), [^{NINDA}šī]n-wa-an-ta-an-na-ni-in KUB 51.60 obv. 5 (ENS).

pl. nom. ^{NINDA}šī-wa-^Ita-na-na-ni-iš? KBo 24.24 + KBo 29.89 ii 22 (MS); **acc.** [...šī]n-wa-an-ta-an-na-an-nu-uš KUB 54.10 iii 13 (NS); **case unclear** ^{NINDA}šī-wa-an-ta-an-x[(-)...] KBo 22.229 rt. col. 5 (MS).

[...]x 35 ^{NINDA}šī-wa-an-da-na-an-ni-in (dupl. ^{NINDA}šī-wa-an-da-na-na-an-ni-in) *udai* ^Inu¹=ššan 5 ^{NINDA}šī-wa-an-da-na-an-ni-in (dupl. [^NINDA]šī-wa(coll.)-an-da-na-na-an-ni-[i]n) ^{GIŠ}BANŠUR DIN[(GIR-LIM)] *dāi* 5=ma=ššan ^{GIŠ}BANŠUR MUNUS *alḫuitr*[(a dā)]^Il 5=ma=ššan ^{GIŠ}BANŠUR BĒL SÍŠKUR *dāi* [namma]a(?) ^{LÚ.MEŠ}BĒL DINGIR.MEŠ *kuedaniya* [5? ^{NIND}]Ašī-wa-an-da-na-na-ni-in *pianzi* “[...] brings thirty-five š.-breads. Five š.-breads (s)he places on the god’s table. Five more (s)he places on the table of the *alḫuitra*-woman, and five more (s)he places on the ritual patron’s table. [Furthermor]e(?) they give [five?] š.-breads to each (of the) ‘lords of the gods’” KBo 29.93 iv 1-6 (*witaššiyaš*-fest., MS), w. dupl. KBo 29.94 i 18-23; cf. KBo 29.115 iii 7-8 (*witaššiyaš* fest., MS); *nu*=ššan 5 ^{NINDA}šī-wa-an-da-na-an-ni-iš *kuiš* ^{GIŠ}BANŠUR DINGIR-LIM *kitta* n=aš BĒLTÍ É-TI *paršiya* n=aš=šan ^{MUNUS}ḫuwaššanala[aš] *paizzi* ^{GIŠ}BANŠUR DINGIR-LIM *dāi* “The lady of the house breaks the five š.-breads which are sitting on the table of the god. The *ḫuwaššanala*-woman goes and places them on the table of the god” KUB 27.49 iii 7-9 (*witaššiyaš* fest., ENS); ^{NINDA}šī-wa-an-ta-an-na-an-ni-in x[...] n=an EGIR-pa *pēdi*=šši *dāi* “(S)he [...] š.-bread and puts it back in its place” KBo 23.87:7-8 (fest. of Ḫuwaššanna of Ḫupišna, MS), tr. Trémouille, FsPopko 358 (restoring *p[aršiya]*, but the traces in the handcopy do not favor this restoration); (“When it is dawn on the second day, they take up dough from the kneading trough(s) and they begin to shape(?) (the dough)”) [(*nu* 1 PA.)] ^{NINDA}[(šī)]-wa-

an-ta-an-na-ni-in tarnā[(š iy)anzi] “They make one *PARISU*-measure into š.-loaves of a *tarnāš*-measure (each)” KUB 51.60 obv. 5 (fest., ENS), w. dupl. KBo 24.28 + KBo 29.70 i 26 (MS), ed. *pap(a?)*-.

š. is thus far attested only within the context of the cult of the deity *Ḫuwaššanna* of *Ḫubišna* in southern Anatolia (CTH 692-694).

Friedrich, BiOr 5 (1948) 51 n. 18 (possibly containing diminutive suffix *-(a)nni-*); Riedel, *Bemerkungen* (1949) 4; Friedrich, HW (1952) 195 (“*Gottespeise*”?); Kronasser, EHS 1 (1966) 126 (composite w. *šiwannant*-?, “*Götter-Speise*”?); Hoffner, Or NS 35 (1966) 390 (doubts *Götter-Speise*); Hoffner, AlHeth (1974) 184 (“etymological connection with *šiu(ni)/šiwanni-* ‘god’ is quite possibly only illusory”); Rosenkranz, FsOttén (1973) 288; Tischler, HEG S/2 (2006) 1093-1094 (“ein Gebäck, ‘Götterspeise’?”); Kloekhorst, EDHIL (2008) 765-766.

[LÚ?/MUNUS?]šiwanzaha/i- n.; (a profession); NS.†

pl. nom. [...]MEŠš*i-wa-an-za-ḫe-e-eš* KBo 22.235 rev. 6 (NS).

[...]x-š*i=ma* LÚ ALAN.ZU₉ ŠA DINGIR-LIM MUNUS KAR.KID [...]MEŠš*i-wa-an-za-ḫi* (coll. photo)-*e-eš-ša iyantari* “But the entertainer of the deity, the prostitute, [...] and the š.-[s] go to [...]” KBo 22.235 rev. 6 (NS), translit. Groddek, DBH 24:225 (reading [MUNUS]MEŠš*i-wa-an-za-tan_x-e-eš-ša*), cf. Hoffner, BiOr 33:337 (reading [LÚ?].MEŠš*i-wa-an-za-ḫi-e-eš-ša*), and cf. Tischler, HEG Š/2:1094 □ no trace can be seen in the photo before the MEŠ.

Tischler, HEG Š/2 (2006) 1094 (“(‘ein Funktionär’ ... Die Anklang an *šiu-* ‘Gott’ wird zufällig sein”).

(MUNUS)šiwanzanna-, MUNUSš*iunzanna-* n. com.; (a type of priestess, lit. mother of god); wr. syll. and w. logogram (MUNUS)AMA.DINGIR(-LIM), MUNUSDINGIR(-LIM).AMA; from OS.

sg. nom. MUNUSš*i-un-za-an-na-aš* KBo 20.16 iv! 7 (OS), MUNUSAMA.DINGIR-LIM ABoT 1.1 i 5 (NS), KUB 42.87 v (8) (NH), KUB 2.3 ii 17 (OH/NS), AMA.DINGIR-LIM KUB 11.32 ii 8, 25, iv 22 (NS), MUNUSAMA.<DINGIR> KUB 13.2 ii 45 (MH/NS).

acc. š*i-wa-an-za[-an-n]a-an* KUB 57.63 ii 22, MUNUSAMA.DINGIR-LIM KBo 27.42 ii 51 (OH/NS), KUB 38.1 i 24, iv 14 (NH).

gen. ŠA MUNUSAMA.DINGIR-LIM KUB 9.34 i 32, ii 5, iv 10 (MH/NS), AMA!DINGIR-LIM HT 6 obv. 15 (NS).

d.-l. ANA MUNUSAMA.DINGIR-LIM KBo 25.59 iv 7 (OS), KUB 25.1 i 24 (NS).

pl. nom. MUNUSMEŠš*i-wa-an-za-an-ni-iš* KUB 13.2 ii 32 (MH/NS), MUNUSMEŠAMA.DINGIR-LIM KUB 17.21 ii 10 (MH/MS), KUB 17.21 + KBo 51.16 iii 19 (MH/MS), KUB 13.4 iii 35 (pre-NH/NS), KUB 53.17 iii 21 (NS), KUB 31.90 iii 1 (MH/NS), MUNUSMEŠAMA.DINGIR[-o?] KUB 9.15 ii 27 (NS), MUNUSMEŠDINGIR-LIM.AMA KBo 11.29 rev. 10 (NS).

acc. MUNUSMEŠAMA.DINGIR-LIM KUB 17.21 iii 4 (MH/MS), MUNUSMEŠAMA.DINGIR KUB 13.2 ii 27 (MH/NS), MUNUSMEŠDINGIR-LIM.AM[A] KBo 30.28:6.

gen. MUNUSMEŠAMA.DINGIR-LIM KUB 13.4 i 43 (pre-NH/NS).

d.-l. ANA MUNUSMEŠAMA.DINGIR.MEŠ KUB 25.36 ii 9 (MS), ANA MUNUSMEŠAMA.DINGIR-LIM KUB 13.4 ii 57 (pre-NH/NS), ANA MUNUSMEŠDINGIR.AMA KBo 25.83:5 (OS).

stem form MUNUSš*i-wa-an-za-an-na* IBoT 1.29 obv. 58 (MH/MS?).

unclear MUNUSš*i-wa-an-za[-...]* IBoT 1.29 rev. 12 (MH/MS?), MUNUSMEŠš*i-wa-an-za-an[-...]* KBo 20.84 rt. col. 9; MUNUSAMA KBo 20.3 rev. 16 (OS), MUNUS!MEŠDINGIR.AMA-L[IM?] KBo 17.13 obv? 4 (OS).

The reading AMA.DINGIR in KUB 16.32 ii 28 by Archi, SMEA 14:211, has to be abandoned in favor of GIM-*an* (so Ünal, THeth 4:108, van den Hout, Purity 180) on account of the shape of the sign as well as the resulting need for emendation. The writing MUNUSMEŠDINGIR.AMA (and variants) occurs too often to be considered a mere scribal mistake. With Laroche, JCS 21:175f., and Neu, StBoT 25:144 n. 486, the order of elements in š., perceived as a compound by the Hittites, may have inspired this spelling.

a. part of a temple's standard personnel — 1' alone: ʾÉ.DINGIR¹-LIM = *ma = šmaš* GIBIL DÛ-wen MUNUSAMA.DINGIR-LIM = *šama[š ... tiyawen]* “We built a new temple for them (i.e., the three statues) [and installed] a š. [...] for the[m]” KUB 38.1 i 23-24 (cult inv., NH), ed. Bildbeschr., 12f., tr. Rost, MIO 8:179, THeth 26:25; cf. *ibid.* iv 14.

2' w. other cult functionaries: (“Into which(ever) city the lord of the watch drives”) *nu = za* LÚ.MEŠŠU.GI LÚ.MEŠSANGA LÚ.MEŠGUDU₁₂ MUNUSMEŠAMA.DINGIR *kappūiddu* “let him keep account of the elders, priests, the GUDU₁₂-priests and the š.-s” KUB 13.2 ii 27 (*BĒL MADGALTI* instr., MH/NS), ed. StMed 14:134f. (“le madri del dio”), Dienstanw. 45 (“Göttermutter”), tr. McMahon, CoS 1:223; (“In this city ... (the temple) is now neglected. It is ruined. §”) *n = at = za* LÚ.MEŠSANGA MUNUSMEŠAM[A.DI]NGIR-LIM LÚ.MEŠGUDU₁₂ EGIR-*an kappūwan ḫarten* *n = at* EGIR-*pa iyandu* “You, priests, š.-s, (and) GUDU₁₂-priests, take care of it. Let one restore

it" KUB 31.90 iii 1-2 (*BĒL MADGALDI* instr., MH/NS), ed. StMed 14:136f., Dienstanw. 46, tr. McMahon, CoS 1:224; par. MUNUS.MEŠ₃š*i-wa-an-za-an-ni-iš*: LÚ.MEŠ₃SANGA-at=za MUNUS.MEŠ₃š*i-wa-an-za-an-ni-iš* LÚ.MEŠ₃GUDU₁₂ EGIR-an UL kappuwanza kinuna=at EGIR-an kappuwatten "The priests, š.-s, and GUDU₁₂-priests, are not taking care of it (i.e., the temple). You must take care of it now" KUB 13.2 ii 32-33 (*BĒL MADGALTI* instr., MH/NS), w. dupl. KUB 31.90 iii 1, ed. StMed 14:136, Dienstanw. 45f.; for kappuwanza as pres. pl. 3 see GrHL §11.8; *kuedani=ma ANA DINGIR-LIM* LÚSANGA MUNUSAMA.<DINGIR> LÚGUDU₁₂ NU.GÁL n=an EGIR-pa hūdāk iyandu "Whichever god has no priest, š., (or) GUDU₁₂-priest, let them immediately provide one again" KUB 13.2 ii 45-46 (*BĒL MADGALTI* instr., MH/NS), ed. StMed 14:142f., Dienstanw. 46, tr. McMahon, CoS 1:224; 1 LÚSANGA dLAMMA URU Karaḥna 1 LÚSANGA d[...] / 1 LÚSANGA dLAMMA GIŠTIR 1 MUNUSAMA.DINGIR-LIM 15 MUNUS.MEŠ₃S[ANGA(?)] ŠU.NIGIN 19 LÚ.MEŠ₃hazziwitaššiš "One priest for the protective deity of Karaḥna, one priest [for ...], one priest for the protective deity of the forest, one š., (and) fifteen p[riestesses(?)]. Total: Nineteen ritual practitioners" KUB 38.12 ii 1-3 (cult inv., NH), tr. THeth 26:22; cf. twenty-six MUNUSAMA.DINGIR-LIM listed ibid. iv 15; "(Let him remove) the slander of the bodyguard (and) the slander of the GUDU₁₂-priest")[(š)]A LÚSANGA EME-an ŠA MUNUSAMA.DINGIR-LIM [(EME-an KI.MIN)] (= mutaiddu) "let him remove the slander of the priest (and) of the š." IBOT 3.102 + Bo 3436 i 11 (rit., MH/NS), w. dupl. KUB 9.34 i 32 (MH/NS), ed. Hutter, Behexung 28f., 50; cf. KBo 24.3 i 12-13, w. dupl. HT 6 rev. 16-17 □ the genitives are objective; the slander is not by, but against these functionaries. For an example of what may have constituted this 'slander' (EME, see lala-) see Hoffner, FsSinger 214-225; ("The priest carries the god into the tent") NIN.DINGIR-aš=kan AMA.DINGIR-LIM[=ya?] anda pānzi "The NIN.DINGIR-priestess [and(?)] the š. enter" KUB 11.32 iv 22-23 (fest. of Tetešḥabi, NS); cf. nu NIN.DINGIR DUMU.MUNUS AMA.DINGIR-LIM=ya KUB 11.32 ii 25, and ii 8-9.

3' captured by the Kaška: LÚ.MEŠ₃SANGA šuppaeš=a=za LÚ.MEŠ₃SANGA MUNUS.MEŠ₃AMA.DINGIR-LIM LÚ.[(MEŠ₃)]GUDU₁₂ LÚ.MEŠ₃NAR

LÚ.MEŠ₃išḥamatalliluš LÚ.MEŠ₃MUḤALDIM LÚ.MEŠ₃NINDA.DÜ.DÜ LÚ.MEŠ₃APIN.LAL LÚ.MEŠ₃NU. GIŠKIRI₆ arḥa / [(šarre)]r nu=uš=za İR-naḥḥer "They (i.e., the Kaška) divided up among themselves the ritually pure priests, the priests, the š.-s, the GUDU₁₂-priests, the musicians, the singers, the cooks, the bakers, the farmers (and) the gardeners and made them their slaves" KUB 17.21 iii 4-7 (prayer of Arn. I & Ašm., MH/MS), w. dupls. KUB 31.124 ii 16-18 (MS), ed. Kaššäer 156f., Lebrun, Hymnes 137, 145, THeth 26:10, šarra- D 1 c 2', tr. Hittite Prayers 42; cf. similarly KUB 17.21 ii 10-12 (prayer of Arn. I & Ašm., MH/MS), ed. Kaššäer 154f., Lebrun, Hymnes 136, 144, tr. Hittite Prayers 41; LÚ.MEŠ₃SANGA [(šuppaešš=)]a=kan LÚ.MEŠ₃SANGA MUNUS.MEŠ₃AMA.DINGIR-LIM LÚ.MEŠ₃NAR LÚ.MEŠ₃išḥamata[lle]š namma arḥa UL kuezga uwanzi "And no longer do consecrated priests, priests, š.-s, musicians, (or) singers come to you (the gods) from anyplace" KUB 17.21 + KBo 51.16 iii 18-20 (prayer of Arn. I & Ašm., MH/MS), ed. Kaššäer 158f., Lebrun, Hymnes 138, 145, tr. Hittite Prayers 42.

b. participant in festivals and rituals — 1' receiving items: ("The meal is announced in the House of the Cook. They place bread allotments(?) on the tables of the priests. They place one wageššar-bread on the table of the prince and the[y] break one wageššar-bread. On the table of the tazelli-priest one wa(geššar)-bread [ditt]o(?)") 1 NINDA_{wa}. GIŠBANŠUR MUNUSš*i-wa-an-za-an-na* 1 NINDA_{wa}. GIŠBANŠUR LÚḥa[piya(?)] "One wa(geššar)-bread on the table of the š., one wa(geššar)-bread on the table of the ḥa[piya(?)]-man" IBOT 1.29 obv. 58 (*ḥaššumaš* fest., MH/MS?), ed. Mouton, JANER 11:8, 14, tr. THeth 26:352, cf. Ardžinba, Oikumene 5:93, cf. MUNUSš*i-wa-an-za*[-] ibid. rev. 12; 5 (or: 6) UDU ANA MUNUS.MEŠ₃DINGIR.AMA "Five (or: six) sheep for the š.-s" KBo 25.83:5 (OS), translit. StBoT 25:163; U LÚ<MEŠ>MUḤALDIM DINGIR-LIM ANA LÚ.MEŠ₃SANGA-TIM hūmand[aš] ANA LÚ.MEŠ₃ URUḤuršama MUNUS.MEŠ₃AMA.DINGIR. MEŠ₃ḥazqarayaš pangawe TU₇UZU pittalwan NINDA.ḪI.A paršulli pianzi "And the cook<s> of the god will provide a simple stew (and) paršulli-loaves for all the priests, for the people of Ḥuršama, (for) the š.-s (and) for the entirety of ḥazqaraya-women" KUB 25.36 ii 8-11 (fest. celebrated by the prince, MS), ed. THeth 26:350; nu ANA LÚSANGA dLAMMA MUNUSAMA.DINGIR-LIM [...] takšan pianzi "They give [...]"

to the priest of the protective deity (and to) the š. together" KUB 10.25:6 (fest. frag., NS).

2' taking items: *nu=za*^{MUNUS}AMA.DINGIR-LIM^{TUG}šeknuš arha šzallitti *nu=kan mašiwān*^{TUG}šeknuš GAM appanzi *n=at=za*^{MUNUS}AMA.DINGIR-LIM dāi "The š. spreads-out(?) her robes. The š. takes for herself as much as (her) robes will support" KUB 44.4 + KBo 13.241 rev. 19-21 (birth rit., NH), ed. šeknu- 1, translit. Otten/Rüster, ZA 64:46f.

3' bringing items: *IŠTU É.GAL KISLAḤ 1 PA. ZÍZ 1 PA. ŠE*^{MUNUS}AMA.[DINGIR-LIM ...?] *uppiš*^{MUNUS}AMA.DINGIR-LIM^{MUNUS.MEŠ}hazziwi=ya pešk[er] "from the threshing floor of the palace one PARĪSU-measure of wheat, (and) one PARĪSU-measure of barley, a š. (would) send (and) the š. and ritual-women used to donate (it)" KBo 2.8 i 18-19 (Deity of the Night of Parnašša, NH), ed. Hazenbos, Organization 133, 137.

4' inhaling a god: 5^{LÚ.MEŠ}SANGA 4? (var. 5)^{MUNUS.MEŠ}AMA.DINGIR-LIM 3-ŠU wa[rš]uli NAG-zi 'EGIR1-ŠU^dZahpunan waršuli NAG-anzi "Five priests (and) four(?) (var. five) š.-s drink to the (last) drop three times. Afterward, they inhale Zahpuna" KUB 55.60 iv 9-10 (cult frag., NS), w. dupl. KUB 58.31:22-23.

5' sitting, eating and drinking: [...]^x^{MUNUS.MEŠ}AMA.DINGIR-LIM ešanta KÚ-zi NAG-zi "[...] the š.-s sit down, eat and drink" KUB 25.24 ii 15 (cult of Nerik, NH), ed. KN 244f.

6' going before the prince: [^{LÚ}]^{MUNUS}SANGA^{URU}Kaštama=ma^{MUNUS.MEŠ}AMA.DINGIR-LIM / [...] ANA PĀNI DUMU.LUGAL iyantari "The priests of Kaštama (and) the š.-s [of(?) ...] walk before the prince" KBo 21.79:10-11 (fest., NS), ed. THeth 26:260f.; ^{LÚ}MEŠSANGA=ši^{LÚ}MEŠGUDU₁₂^{MUNUS.MEŠ}AMA.DINGIR-LIM=ya menahḥanda x?[...] / t=at ANA DUMU.LUGAL UŠKENNU "The priests, the GUDU₁₂-priests, and the š.-s [...] before (or: towards) him (i.e., the prince) and they bow to the prince" KUB 20.80 iii? 9-11 (fest. celebrated by a prince, LNS), ed. THeth 26:346.

7' scattering bread: ^{MUNUS}A[MA.DINGIR-LIM^{NINDA}huru(piuš kattan išhūwai)] "The 'š.' scatters

[huru]pi-breads" KUB 28.90 i 2 (fest. celebrated by a prince, NS), w. dupl. KUB 20.81 i 10 (NS), ed. THeth 26:347 (without the dupl.); ^{MUNUS}AMA.DINGIR-LIM^{NINDA}hūrupiuš LUGAL-i kattan išh[uw]āi "The š. scatters hūrupi-breads [...] before the king" KUB 41.41 v? 20-21 (fest. frag., NS).

8' sitting: ^{LÚ}MEŠSANGA^{MUNUS.MEŠ}AMA.DINGIR-LIM^{LÚ}MEŠSANGA KUR.KUR peran ešanda "The priests, the š.-s (and) the priests of the lands sit down in front" KUB 53.17 iii 21-22 (fest. celebrated by a prince, NS).

9' bathing: *nu=šmaš peran parā*^{LÚ}MEŠSANGA^{MUNUS.MEŠ}AMA.DINGIR [Ø?] *warpanzi* "The priests and š.-s bathe beforehand" KUB 9.15 ii 27-iii 1 (rit., NS), ed. THeth 26:18f.; *nu=za*^{LÚ}DUB.SAR^{MUNUS}AMA.DINGIR-LIM=ya *warappanzi* "The scribe and the š. bathe" ABOT 1.1 i 4-5 (fest., NS); UD.KAM MAḤRU^{LÚ}SANGA^{MUNUS}AMA.DINGIR-LIM^{MUNUS}palwatallaš [Ø?] / *warpa<n>zi* "On the first day the priest, the š. (and) the female 'crier' bathe. (They go up to the temple)" KBo 2.8 i 20-21 (Deity of the Night of Parnašša, NH), ed. Hazenbos, Organization 133, 137.

10' celebrating festivals; ("[x] sheep, three PARĪSU-measures of flour, nine jugs of beer, and [x] hanišša-vessels of beer [fo]r Anzeli for the festival of autumn") [^{MUNUS}A]MA.DINGIR-LIM IŠTU É=ŠU ēššai "The š. celebrates (the festival) from her house" KUB 42.87 v 8 (cult inv., NH), ed. THeth 26:358f., THeth 21:322f.

11' in the context of sacrificial offerings: 1 UDU / [...]^x^dIM-ni hukanzi GAL-iš^{LÚ}SANGA / [... 1 UDU] ^dŠulinkatti hukanzi / [...]^x^dŠulinkatte dāi 1 UDU / [...]^x-ni [h]ukanzi *n=an=za*^{MUNUS.MEŠ}DINGIR-LIM.AMA / [... 1 UD]U? ^dKataḥḥi hukanzi / [... ^dK]ataḥḥi dāi "One sheep [...] they slaughter for the Stormgod. The high/senior priest [takes it(?). One sheep] they slaughter for Šulinkatte [and the priest]t(?) of Šulinkatte takes [it(?)]. They slaughter one sheep for [...] and the š.-s [take it for themselves. One shee]p(?) they slaughter for Kataḥḥi [and the priest of K]ataḥḥi takes [it(?)]" KBo 11.29 rev. 6-12 (fest. frag., NS), ed. THeth 26:349f.

c. as name of a festival: ŠA^{MUNUS}AMA.DINGIR-LIM=wa EZEN₄ UL iyanza "The festival of the š. has

not been celebrated” KUB 5.7 rev. 21-22 (oracle question, NH), ed. Hazenbos, Habil. 147, 153, tr. ANET 498; EZEN₄.MEŠ *šuppayaš* ^{LÚ}1 SANGA-aš EZEN₄.MEŠ ^{LÚ}.MEŠŠU. GI EZEN₄.MEŠ ^{MUNUS}AMA.DINGIR-L[IM] “The festivals of the ritually-pure priest, the festivals of the old men, the festivals of the š.-s” KUB 13.4 i 42-43 (instr., pre-NH/NS), ed. THeth 26:43, 72, Süel, Direktif Metni 28f., tr. McMahon, CoS 1:218.

d. as priestess of a specified deity — **1'** ^dHalki: *n=aš* ANA ^{LÚ}.MEŠ SANGA *šuppayaš* BĒL ^{URU}Hatti ^{MUNUS}AMA.DINGIR-LIM=ya ŠA É ^dHalki *peran hūwāi* ¹*t=uš* ¹*ašāši* “He (i.e., the staff-bearer) runs before the ritually-pure priests, the “lord of Hatti,” and the š. of the temple of Halki and he seats them” KUB 25.1 i 24-26 (16th day of the ANDAḤŠUM fest., NS), w. par. KBo 4.9 v 25-27 (NS), Badali/Zinko, Scientia 20:50-52; *maḥḥan=ma* ^{LÚ}.MEŠ MUḤALDIM *hantezzi tianzi nu šuppauš* ^{LÚ}.MEŠ SANGA ^{URU}Hatti BĒL ^{URU}Hatti ^{MUNUS}AMA.DINGIR-LIM=ya ^dHalkiyaš *ašešanzi* “As soon as the cooks place the first (dishes?), they seat the ritually-pure priests of Hatti, the lord of Hatti, and the š. of Halki” KBo 27.42 ii 48-51 (KI.LAM fest., OH/NS), translit. StBoT 28:58, tr. THeth 26:340; ^{MUNUS}AMA.DINGIR-LIM <d>*Halkias* “The š. of Halki” KBo 11.46 v 17 (ANDAḤŠUM fest., NS), cf. KBo 30.56 iv 40 (fest., NS), KBo 59.124 obv. 7-10, translit. StBoT 15:49 (as 919/z).

2' Titiutti: (“Near the hearth, in a basin of *marnuan*-drink there are two naked performers. They are squatting inside the basin”) ^{MUNUS}AMA.DINGIR-LIM ^dTitiutti UGULA ^{MUNUS}.MEŠ KAR.KID *marnuwandaš lūliya 3-ŠU huyanzi* “The š. of Titiutti (and) the overseer of the prostitutes run three times to/around(?) the basin of *marnuan*” KUB 2.3 ii 17-19 (KI.LAM fest., OH/NS), ed. Güterbock, RHA XXII/74:96, translit. StBoT 28:64, tr. THeth 26:338, cf. *luli*- 3 a.

3' ^dPentaruḥši: ^dPentaruḥšiš ^{NA4}ZI.KIN ^mMaraša[ndaš] ^{LÚ}SANGA] ^{MUNUS}AMA.DINGIR-LIM=ma=šši ¹Bazāš “Pentaruḥši: a *huwaši*; Maraš[anda as priest;] his priestess, Bazā; (... [for the spring festival])” KUB 12.2 i 12-13 (cult inv., NH), ed. Carter, Diss. 74, 81f., cf. *ibid.* i 26f.

e. associated with a specific town: (Among the cult personnel of various deities of Karaḥna: “Grand total:”) 6⁷75 ^{LÚ}*hilammatieš* QADU ^{LÚ}SANGA

^{MUNUS}AMA.DINGIR-LIM “675 (or: 775) temple functionaries including a priest (and) a š.” KUB 38.12 iv 17-18 (cult inv., NH), tr. THeth 26:23.

f. receiving instructions: *anda=ma=za* ¹*namma* ¹*šumeš* ^{LÚ}.MEŠ SANGA ^{LÚ}.MEŠ GUDU ¹² ^{MUNUS}.MEŠ AMA.DINGIR-LIM ^{LÚ}.MEŠ ¹É¹.DINGIR-LIM ¹*marr* ¹*li x x-x-tuḥmeyanza* ŠÀ É.DINGIR-LIM *našma tamēdani* ¹É¹*karimme kuiški* ¹*nikzi n=aš=kan mān* ŠÀ É.DINGIR-LIM ¹*niniktari nu ḥalluwālin iyazi n=ašta* EZEN₄ *zaḥzi n=an [(z)]aḥand[u]* “Furthermore, you priests, GUDU₁₂-priests, š.-s, temple officials, (if) some [...] *-tuḥmeyanza*-person gets drunk in a temple or other sacred building, and if he becomes disorderly in the temple and causes a quarrel and disrupts (lit. beats) a festival, then let them beat him” KUB 13.4 iii 35-39 (instr., pre-NH/NS), ed. THeth 26:58, 79, Süel, Direktif Metni 60-63, tr. McMahon, CoS 1:220, cf. *nink*- 2, *ninink*- 4 and *šankunni*- 1 b 5' e'; *nu mān* EZEN *iyawanzi mē[h(una)š] mēhūni aranza n[=an] iyazi kuiš n=aš šumaš* ANA ^{LÚ}.MEŠ SANGA ^{LÚ}.MEŠ GUDU ¹² ^{MUNUS}.MEŠ AMA.DINGIR-LIM *nu=š<maš>* ANA ^{LÚ}.MEŠ É¹.DINGIR-LIM *uizzi nu=šmaš=za gēnuššuš ēpzi* “If at the proper time for performing the festival, the one who is performing it comes to you, the priests, the GUDU₁₂-priest, š.-s, and you, the temple officials, and embraces (your) knees (and begs for one reason or the other to be excused, do not excuse him)” KUB 13.4 ii 55-58 (instr., pre-NH/NS), w. dupl. KUB 13.18 ii 13, ed. THeth 26:53, 76., Süel, Direktif Metni 48f., tr. McMahon, CoS 1:219.

g. the Tawannanna as š.: *labar[(n)]an* ^{LÚ}SANGA=KA ^{MUNUS}tawannannan=dan *ši-wa-an-za[-an-n]a-an=dan* (var. [^{MUNUS}AM]A.DINGIR-LIM=KA) QADU DUMU.[(ME)]Š=ŠU DUMU. DUMU.MEŠ=ŠU *appašiw[(a)]ttaz paḥši* “Protect the Labarna, your priest, your Tawannanna, your š., together with his children (and) his grandchildren in the future” KUB 57.63 ii 20-25 (rit. frag., NS), w. dupl. KUB 57.60 ii 14-17 (NS); *mān=ma=kan uit* ŠÀ É.LUGAL *DĪNU ŠA* ¹*Dan[uḥepa]* ŠA ^{MUNUS}AMA.DINGIR-LIM=KA *kišat* ¹*Danuḥepan* G[IM-an *tepnut*] “When it happened that the trial of Danuḥepa, your š., took place in the palace, w[hen he demoted] Danuḥepa” KUB 14.7 i 16-17 (prayer, Hatt. III), ed. Sörenhagen, AoF 8:90f.

h. has a daughter: *nu* NIN.DINGIR [DU]MU.MUNUS AMA.DINGIR-LIM *ya paršnanzi* “The NIN.DINGIR and the daughter of the š. squat” KUB 11.32 + KUB 20.17 ii 8-9 (fest. of Tetešhabī, OH?/NS), ed. THeth 26:367 □ The length of the horizontal wedge of the MUNUS sign spacing suggests this reading rather than DUMU^{MUNUS}AMA.DINGIR-LIM “child of the š.”

The analysis of š. as a true compound consisting of a gen. *šiu*-š/šiwān-š “of the god” and *anna*- “mother” depends on the likelihood of the restriction of that gen. to the compound as opposed to the regular gen. *šiu*naš. This must remain uncertain and the possibility of a folk etymology should be taken into account.

The š. was a regular priestess involved in all cultic activities alongside male priests (*šankunni*/LÚSANGA, LÚGUDU₁₂). She could be assigned to specific deities and either work alone or in a group with other š.-priestesses. Hittite queens could carry the title š. The relation of š. to the^{MUNUS}SANGA is unclear. Texts describing the cult of the goddess Titiut(t)i/Titiwatti/Tatiwati suggest an overlap between the two titles (cf. van Gessel, OHP 1:521f., Taggar-Cohen, THeth 26:338f., 367f.). According to Taggar-Cohen, THeth 26:367f., š. may have been the more widely used term, with the^{MUNUS}SANGA (originally) having been restricted to the Old Hittite Hattian tradition.

Ehelolf, ZA 36 (1925) 318; Friedrich HW (1952) 195; Kronasser, EHS 1 (1963) 125f.; Hoffner, OrNS 35 (1966) 390; Laroche, JCS 21 (1967) 175f.; Hoffner, AlHeth (1974) 184 (god’s mother is possibly an ancient folk etymology); Neu, StBoT 18 (1974) 124; id., Heth.u.Idg. (1979) 186 n. 22; Canby, FsT.Özgüç (1989) 54 n. 9; Tischler, HEG S/2 (2006) 1088-1090; Taggar-Cohen, THeth 26 (2006) 335-368; Kloekhorst, EDHIL (2008) 765 (*šiuwanz* possibly represents sg. n. of adj. **siu(wa)nt*- “divine”, thus š. “divine mother”).

Cf. **šiwanzannatar*, NIN.DINGIR, ^{MUNUS}SANGA, *šiu*-, *anna*-.

***šiwanzannatar** n. (neut.); office of *šiwanzanna*-priestess; wr. w. logogram^{MUNUS}AMA.DINGIR-LÌ-(UT)TU; from NH.†

d.-l. ^{MUNUS}AMA.DINGIR-LÌ-UT-TIM KBo 4.8 ii 5 (Murš. II), ^{MUNUS}AMA.DINGIR-LÌ-TIM KBo 4.8 ii 15, iii 8, 13 (Murš. II), KBo 50.43 rev.? 4 (Murš. II), ^{MUNUS}AMA.DINGIR-LÌ-UT-TI KBo 4.8 iii 5 (Murš. II), KBo 50.43 rev.? (1) (Murš. II); **broken** ^{MUNUS}AMA.DINGIR-LÌ[- ...] KBo 50.43 rev.? 9 (Murš. II).

(“I did not kill her at that time”) *n=an=kan* ANA^{MUNUS}AMA.DINGIR-LÌ-UT-TIM *arḫa tittanu<n>un* “but I removed her from the office of š.” KBo 4.8 ii 5-6 (Affair of the AMA.DINGIR-LIM, Murš. II), ed. Hoffner, JAOS 103:188, Cornelius, RIDA 22:41; *IŠTU É.GAL-LIM=pat=kan kuit katta uiyanun* ANA DINGIR.MEŠ *ya=an AŠŠUM* ^{MUNUS}AMA.DINGIR-LÌ-TIM *arḫa tittanun* “because I expelled her from the palace and removed her from the office of š. to the gods” KBo 4.8 ii 14-15 (Affair of the AMA.DINGIR-LIM, Murš. II), ed. Hoffner, JAOS 103:188, Cornelius, RIDA 22:42; [...=š(am)]*aš=šan* ANA^{MUNUS}AMA.DINGIR-LÌ-UT-TI *kuit* [... *arḫa t(itt)*]*anun* *ammugg=a* ANA DINGIR.MEŠ [EN. MEŠ=YA EZE(N₄.H₁.A E)]GIR-*an arḫaḫari nu=za* DINGIR.MEŠ *ēššahḫi* [EGIR=ma=an(?) AN(A DINGIR.MEŠ AŠ)]*ŠUM* ^{MUNUS}AMA.DINGIR-LÌ-TIM *lē* [*tittanuten(i)*] “Since I deposed [the queen] from the status of š. to/for you (O gods), I myself will take care of the [festiv]als for the gods, [my lords], and I myself will worship the gods. [But] don’t [re-install her] in the office of š. to the gods” KBo 4.8 iii 5-8 (Murš. II), w. dupl. KBo 50.43 rev.? 1-5, ed. Groddek, IJDL 4:38f., 40, Hoffner, JAOS 103:189, Cornelius RIDA 22:43.

We cannot be certain that š. was indeed the Hitt. word underlying^{MUNUS}AMA.DINGIR-LÌ-(UT)TU. Compare for instance, *tuhukantahit*- as the abstract noun of *tuhukanti*-.

Cf. *šiwanzanna*-.

(š)šiwar(r)iya-, šiwariya(i)- v.; deny(?), withhold(?); NH.†

pres. sg. 1 *ši-īwa?l-ri-ia-[w]i₅* KUB 19.55 lower edge 4 (NH), *šši-ū-wa-ri-īwi₅l* KUB 40.1 rev.! 42 (LNH); **sg. 2** *ši-wa-ri-eš-ši* KUB 23.97 ii 13 (NH); **sg. 3(?)** *ši-wa-ri-ia[-...]* KUB 21.38 rev. 16 (Hatt. III).

pret. sg. 3 *ši-wa-ri-ia-īit₁* KUB 21.38 rev. 16 (Hatt. III); **broken** *šši-wa-ri-x[-...]* KBo 18.23 obv. 10 (NS), *šši-wa-a[r-ri-...]* KBo 12.28:7 (NS).

[*nu=mu=ka*]*n* DINGIR-LUM *kuiš kēdani pedi tittanut nu=mu=kan UL kuitki ši-wa-ri-ia[-zi/-at ...=k]an aššulan UL ši-wa-ri-ia-īit₁* “The deity who installed [me] in this place deni[es/has] deni[ed] me nothing. [...] He/she has not denied [...] me] favor” KUB 21.38 rev. 15-16 (letter to Ramses II, Pud.), ed. Hoffner, AfO Beih. 19:136, Edel, ÄHK 1:222f. (“hat ... vernachlässigt”)

□ some authors have read *ši-wa-ri-ia-at*; for the present reading see already Güterbock, OrNS 25:124, CLL 195 and Starke apud Edel, ÄHK 2:343; (“‘You raised [...] for me’”) *kinun=ma=wa x[...]* *wiēški[š]i ammuk=ma=wa EGIR-pa ši-wa-ri-eš-ši ammuk=wa wiya* “but now you keep sending [...], but from me you are withholding. Send to me” KUB 23.97 ii 11-13 (letter, NH), ed. Letters 361, THeth 16:170f. (no tr.); [...] *ZI-an UL šši-ú-wa-ri-ī-wi₅* “I will not withhold (my) opinion(?) (lit. mind)” KUB 40.1 rev. 1 42 (letter, NH), ed. Letters 361, THeth 16:70, 72 (no tr.); [...] *x ŠEŠ=YA DUMU.MUNUS=KA UL šši-wa-ri-x[...]* “My brother, do/did not withhold your daughter [...]” KBo 18.23 obv. 10 (letter, NH), ed. Edel, ÄHK 1:228f. (“vernachlässig[st](?)”), THeth 16:322 (no tr.); (“‘When previously he boasted about the city of Arinna, [he said:]’”) [...] *ši-ī-wa¹-ri-ia-wi₅* “‘I will withhold [...].’ (But when your father did not give me the hostages of Utima and Atriya...)” KUB 19.55 + KUB 48.90 lower edge 4 (Milawata letter, NH), ed. Hoffner, RAI 28 = AfO Beiheft 19:131f.; cf. in broken context KBo 12.28:7.

Forrer, Forsch. (1926) 260 n. 5; Sommer, AU (1932) 231; Friedrich, RHA VIII/47 (1947-48) 8; Güterbock, OrNS 25 (1956) 124; Helck, JCS 17 (1963) 93 (“verweigern”); Stefanini, Pud. (1964) 50-53 (reading IGI-wariya- = *šakuwariya-*, “lesinare, sottrarre”); Kronasser, EHS 1 (1966) 499 (“ehrlos behandeln, Ehre verweigern”); Hoffner, RAI 28 (1981) = AfO Beih. 19 (1982) 134 w. n. 26; Melchert, CLL (1993) 195 (“?”); Starke, apud Edel, ÄHK 2 (1994) 343; Melchert, SkSw (2005) 450 (on stem formation and Luw. origins of š.); Tischler, HEG S/2 (2006) 1094-1095 (“‘zurücksetzen, entehren’ o.ä”).

šiwāšši- n. or adj.; part of or describing a hair-clasp/pin; NH.†

2 *KIRISUM KÙ.GI NA₄ GAR.RA 3 KIRIS[U ...]* (?) ŠÀ 1 *ši-wa-aš-ši-iš* NA₄ZA.GÌN 1 *KIRIS[U ...]* “Two gold hair-clasps/pins inlaid with (precious) stones; three hair-clasps/pins [...] including one š. of lapis-lazuli; one hair-clasp/pin [...]” KUB 42.75 obv. 8-9, ed. THeth 10:188f., Siegelová, Verw. 66f.

The reading follows eds. A reading IGI-wāššiš for **šakuwāššiš* “(thing) of the eyes,” is theoretically possible, but its meaning would remain obscure. For Akk. *kirissu* see CAD s.v. and Schwemer, THeth 23:127. A connection with *šiwāl* cannot be excluded.

Tischler, HEG S/2 (2006) 1095 (“(Art Schminkspachtel), Substantivierung eines luw. Adjektivums auf -assi- zu siu- ‘Gott(heit)’”).

Cf. *šiwai-*, (URUDU)*šiwāl*, *šiwanna/i-*.

šiwatt- n. com.; day; written syll. and UD, UD.KAM, UD-MU, U₄-MU (Akk. *ūmu*); from OS.

- a. daytime, day (period of sunlight)
- b. day as a unit of time (our twenty-four hours)
 - 1’ transition from one day to the next
 - 2’ subdivisions of a day
 - 3’ points within a day
 - a’ midday
 - 1’’ UD-az *takšan*
 - 2’’ *šiwatti ištarna pedilištarna šiwattišiwatti ištarna*
 - b’ evening(?)
 - c’ end of the day
 - 4’ specific days
 - a’ w. demonstratives, relatives and *apiya*
 - 1’’ *ka-*
 - 2’’ *apa-*
 - 3’’ *kuedani šiwatti ... apedani šiwatti*
 - 4’’ *apiya* UD-at
 - 5’’ *kā* UD-at
 - 6’’ *kuwapi* UD-at
 - 7’’ *šani(ya) šiwat/UD.KAM-ti*
- b’ w. ordinal numbers
 - 1’ numbered days of the month
 - 2’ other periods or activities
- c’ *peran para* UD-an “the day before, the previous day”
- d’ *parā* UD-an “the day after, the following/next day”
- e’ *anišiwatt-* “today”
- f’ w. genitives
- 5’ repeated days, daily, (each) day, (every) day
- 6’ multiple days, stretch of days
 - a’ w. cardinal numbers
 - b’ *maši- imma*
 - c’ days = lifetime
 - 1’’ w. *huišwannaš*
 - 2’’ without *huišwannaš*
 - 3’’ “few” or “short” or “cut off” days
 - 4’’ long days, many days, long life
- c. nominal idioms
 - 1’ day of (natural) death
 - a’ general
 - b’ day of the mother (and father)
 - c’ *UM ŠIMTI* lit. “day of destiny”
 - 2’ bad or evil day
 - a’ w. *idalu-*
 - b’ other
 - 3’ propitious day
 - 4’ “blue day”
- d. verbal idioms

- 1' w. *kappuwant*- "numbered, i.e., few"
 2' w. (*ištarna*) *pai*- "to pass"
 3' w. *-kan ištarna iya-* (mid.) "to pass"
 4' w. *kiš-* "to become"
 5' w. *iya-* "to make"
 6' w. *laknu-* to knock over > "go sleepless"

e. adverb (*šiwat šiwat*)

f. a divine name

g. symbol of a day

sg. nom. com. *ši-i-wa-az* KBo 17.15 obv.? 19 (OS), UD KBo 18.28 obv. 17 (NH), UD-*az* KUB 29.45 iv (2) (MH/MS), KUB 34.79:6 (MS), KBo 21.74 iii 11 (MS?), HT 1 iii 4 (MH/NS), KUB 1.13 i 46 (MH/NS), KBo 23.2 ii 8 (MH?/NS), KBo 10.20 iii 7, 36 (NS), KUB 31.113:24 (NS), UD.KAM KUB 41.26 iv 25 (OH/NS), KUB 26.1 iii 14 (NH), UD.KAM-*MU* KUB 56.59 ii 20 (NS), UD.KAM-*az* KBo 11.14 ii 23 (MH/NS), UD.7.KAM-*az* KBo 32.19 ii 22, iii 47 (MH/MS), UD-*UM* KBo 4.10 obv. 5 (NH), UD-*MU* KUB 12.5 iv 20 (MH/MS), KUB 1.13 i 49 (MH/NS), KBo 11.5 vi 21 (MH/NS), KUB 39.1 ii 14 (NS), KUB 41.17 i 24 (NS), KBo 3.5 iii 4 (NH), UD.KAM-*za* KUB 8.53:8 (NH), KUB 9.32 obv. 4 (MH?/NS), KUB 26.1 iii 22 (NH), KBo 9.133 obv. 4 (NS), KUB 39.49:26 (NS), UD-*za* KUB 58.62 + KUB 58.62a v 11 (NS), UD.KAM-*an-za* KUB 26.65 iii 6 (NS).

acc. UD-*an* KUB 1.16 iii 30 (OH/NS), KUB 51.37 obv. 8 (NS), KUB 32.123 ii 26 (MH/NS), UD.KAM-*an* KUB 9.34 ii 22 (MH/NS), KUB 9.4 i (1) (MH/NS), KUB 20.33 i 4 (NS), KBo 13.155:6 (NS), KBo 11.1 rev.17 (Muv. II), KUB 18.41 obv. 17 (NH), KUB 18.56 ii 15 (NH), KBo 4.14 iii 19 (NH), UD-*MU* KUB 11.22 i 12 (NS).

gen. UD-*aš* KUB 17.21 i 21 (MH/MS), KBo 39.8 ii 13, 19 (MH/MS), UD.KAM-*aš* KBo 20.118 ii 1 (NS), KBo 1.42 i 31 (NH), KUB 14.14 rev. 17 (Murš. II), KUB 36.90 obv. 14 (Tudh. IV), IBoT 2.110:4 (NS), ŠA UD-*MI* KBo 24.99 ii 14 (NS), KUB 17.21 iii 14 (MH/MS), UD-*MI* KUB 57.36 obv.? 1 (NS), KBo 14.142 i 41 (NH), KUB 56.51:7 (NS), ŠA UD.KAM-*MI* KBo 6.28 rev. 22 (Hatt. III), ŠA UD.1.KAM KBo 4.14 ii 36 (NH).

d.-l. *ši-wa-ti* KBo 41.64 obv. 7 (OS?), *ši-ú-wa-at-te(-)* KUB 41.23 ii 13, 14 (OH/NS), *ši-ú-wa-at-ti* KBo 22.170:3 (OH/NS), *ši-wa-at-ti* KBo 25.171 vi? 11 (NS), *ši-wa-at-ti* KBo 3.55 obv. 3 (OH/NS), *ši-wa-at* KBo 3.22:60 (OS), *ši-i-wa-at* KBo 25.17 i 1 (OS), KUB 20.4 vi 1 (NS), *ši-wa-a-at* KBo 21.49 iv 8 (NS), UD-*ti* KUB 43.23 obv. 4 (OS), KBo 24.1 i 18 (MH/MS), KBo 7.46 iv 12 (MS or ENS), KUB 7.8 i 5 (MH/NS), KUB 7.1 i 4 (MH/NS), KBo 22.161 obv. 3 (NS), KUB 57.63 i 2, 4 (OH?/NS), KUB 33.65 iii 3 (NS), KBo 9.117 i? 6 (NS), IBoT 4.70:5 (NS), KBo 23.103 iv 18 (NS), KUB 12.41 obv. 4 (NS), KUB 58.73 iii 17 (NS), KUB 60.161 ii 44 (NS), KUB 46.13 iv 7 (NS), KBo 47.214 iv 13 (NS), KUB 32.133 i 11 (NH), UD.KAM-*ti* KUB 36.98b obv. 7 (OH/NS), KUB 30.27 obv. 10 (NS), KUB 7.5 ii 22 (MH/NS), KUB 46.38 ii 7 (NH), Bo 4951 rev.? 11 (StBoT 29:124) (early NH), KUB 16.40 rev.? 2 (NH), KBo 4.2 iii 36 (pre-NH/NS), UD-*ti* UD-*ti* KUB 58.110 iii 14 (NS), UD-*at* KBo 17.11 i 14 (OS), KUB 13.3 ii 14 (MH?/NS), KBo 23.44 iv 6 (MH/NS), KBo 15.52 vi 44 (MH/NS), KUB 45.5 iii 25 (MH/

MS), KUB 43.63 obv. 6 (OH/NS), KUB 43.61 i 4 (OH/NS), KBo 11.2 i 8 (NS), KBo 13.94:10 (NH), UD-*at* UD-*at* KUB 28.102 iv 16 (OH/NS), KUB 2.12a:4 (MH/NS), KBo 5.11 iv 12 (MH/NS), KBo 3.5 i 4 (MH/MS), KUB 24.2 i 1 (NS), KBo 15.2 iv 11 (NS), KBo 33.28:(3) (NS), KBo 30.135:6, 7 (NS), KUB 34.97:7 (MS?), INA UD-*MI* KBo 5.2 iv 43 (MH/NS), KUB 4.33 + Bo 3795 ii 7 (= StBoT 1 Ms. P) (NH), INA UD.KAM KBo 5.2 iv 45 (MH/NS), KBo 22.134 iv 11 (MS?), ANA UD.KAM-*MI* KBo 35.160:7, ANA UD-*MI* KUB 12.5 i 7 (MH/MS), KUB 30.31 i 6, 45 (MH/ENS), UD.¹⁹l[.KAM]-[*ti*?] KUB 57.79 iv 13 (NS).

abl. UD-*za* KUB 57.66 ii 7 (NS), KBo 22.249 iii 3 (NS), UD.KAM-*za* KBo 16.16 iii 2 (Murš. II), KBo 3.6 iv 6 (Hatt. III), KUB 26.1 iv 35 (Tudh. IV), UD-*az-za* KUB 1.1 iv 47 (Hatt. III), IŠTU UD-*UM* KUB 19.65 + KUB 31.13:6 (Hatt. III), IŠTU UD-*MI* KUB 24.12 iii 8 (NS), UD.KAM-*az* KUB 19.37 iii 11 (Murš. II), KBo 17.97 ii? 11 (NS), KBo 5.8 i 24 (Murš. II), KUB 14.11 ii 35 (Murš. II), UD-*az* KUB 13.1 i 20 (MH/MS), IBoT 1.36 i 19 (MH/MS), KUB 39.6 ii 11 (NS), UD.5.KAM-*az* KBo 20.31:10 (OS), UD.3.KAM-*az* KUB 34.86 rev. 6, 8 (MS).

pl. nom. UD.KAM.ĪLA-*uš* KUB 8.35 i 3 (pre-NH/NS), UD.KAM.ĪLA KUB 9.15 ii 24 (NS), KBo 21.76 rt. col. 14 (NS), KUB 12.22 rt. col. 10 (NS), UD.ĪLA KUB 5.1 i 60 (NH), UD.2.KAM-*TIM* KUB 25.37 iv 41 (NS), UD-*MI* IBoT 1.33:90 (NH).

acc. UD.KAM.ĪLA-*uš* KUB 40.33 obv. 22 (NS), KUB 33.118 i? 5 (NH), UD.KAM.ĪLA KBo 4.4 iii 31 (Murš. II), UD.ĪLA KUB 5.1 i 88 (NH), KBo 15.2 i 26 (NS), UD.ĪLA-*uš* KUB 36.75 iii 7 (OH/MS), KBo 4.8 ii 22 (Murš. II), UD.ĪLA-*TIM* KBo 15.9 i 27 (NS), UD.KAM-*uš* KBo 12.70 obv. 15 (NH).

gen. UD-*aš* KBo 39.8 i 36, 42 (MH/MS), KUB 43.60 i 10, 11 (OH/NS), UD.KAM-*aš* KUB 12.34 i 10 (MH/NS).

d.-l. UD-*aš* KUB 40.92 obv. 7 (NH), UD.KAM-*aš* KUB 46.37 obv. 37 (NS), KBo 2.2 i 55 (NH), UD.ĪLA-*aš* KUB 14.1 + KBo 19.38 rev. 42 (MH/MS), KBo 17.62 i 16 (MH/MS), KBo 17.65 obv. 46 (MH?/MS?), KUB 22.70 rev. 48 (NH), KUB 21.19 ii 17 (NH), UD.KAM.ĪLA-*aš* KUB 11.1 ii 12 (OH/NS), KBo 10.2 ii 17 (OH/NS), KUB 22.59 obv. 12 (NH), KUB 57.37 obv. 6 (NS), KBo 4.6 i 22 (NH), KUB 31.121a ii (10) (Murš. II).

All spellings with UD followed by an Akk. phonetic complement (e.g., UD-*UM*, UD-*MI*) may also be read as Akk. in their entirety, by reading the UD sign as an U₄ (e.g., U₄-*UM* and U₄-*MI*). Some occurrences of *šiwaz*/UD-*az* have been translated as gen. (e.g., UD-*az takšan* "the middle of the day," see below b 3' a' 1" and b 2'). Since the gen. in -s is rare, we have listed them above as nom., but the gen. interpretation cannot be ruled out (cf. Neu, Lok. 14, Hoffner/Melchert, GrHL §3.22).

UD.KAM (without numeral) appears exclusively in post-OH copies. Note that the OS copy of Anitta has *šiwat* while the NS duplicate has UD.KAM-*ti*. KAM itself has no semantic value. The morphology includes some unusual (cf. Hoffner, FsAlp 297 n. 15) sequences of UD.(number).KAM followed by a phonetic complement in Hitt. (e.g., nom. sg. UD.7.KAM-*az*, abl. UD.3.KAM-*az*/UD.5.KAM-*az*) or Akk. (UD.2.KAM-*TIM*). Just like the expression *hantezzi(ya)*- UD-*ti/at* "on the first day,"

they can be supposed to stand for an underlying ordinal followed by the required case of š.; cf. also Neu, StBoT 32:416.

(Sum.) á-giš-gar-ra = (Akk.) iš-^{ga}gar “work assigned to be performed” (CAD I 245) = (Hitt.) UD.KAM-aš *aniyan kuiš ēššai* “he who does a day’s work” KBo 1.42 i 18 (lex., NH), ed. MSL 13:133:28.

(Akk.) [u]m-me (for *ūmē*) ša šimmati=ka [...] “[...] the days of your fate” KBo 12.70 rev.1 left col. 14 = (Hitt.) I GIM!l-an=ma=ta ⁴Gulšaš UD.KAM-uš *tianzi* “When the Fate deities set (i.e., establish) the days for you” KBo 12.70 rev.1 rt. col. 14-15 (bil. wisdom, NH), translit. Kümmel, UF 1:164.

(Hurr.) šī-in-ti šu-ú-wa-at šu-u-ú-wa “The seventh day comes” KBo 32.19 i 22 = (Hitt.) *nu namma* UD.7.KAM[-az] “Then there is the seventh day” KBo 32.19 ii 22 (Hurr.-Hitt. bil., MH/MS), ed. StBoT 32:380f., 394f., restored after KBo 32.19 iii 47, cf. also frag. KBo 32.30 rev.? 3. The Hurr. version may have a figura etymologica (cf. Neu’s tr. “der siebte Tag tagt”) where the Hitt. has a nominal sentence; for commentary see Neu, StBoT 32:416f.; for alternative opinions see Haas/Wegner, SCCNH 8:228, Giorgieri, SCCNH 10:234, de Martino, PdP 55:312 w. n. 94.

a. daytime, day (period of sunlight): *nu=mu=za* UD-ti GE₆-anti *ha[li]yattalleš* LÚ.MEŠuškišgatallišš= *a ēšten* “By day (and) by night you be my gu[ards] and sentinels” KUB 21.47 obv. 6-7 + KUB 23.82 rev. 11 (instr., MH/MS), ed. Košak, JAC 5:78, 81; *nu=mu ištamaššan kuit harker nu=šmaš=kan namma* UD.1KAM!-az GEŠPÚ-*it* EGIR-panda [UL] *pāun nu* GE₆-az *iyahhat* “Because they had heard about me, I [no] longer went after them forcefully by day, (rather) I marched by night” KBo 5.8 i 23-25 (extensive annals Murš. II), w. dupl. KUB 19.36 i 19-21, ed. AM 148f.; *n=aš* UD-ti GE₆-ti=ya ANA PĀNI DINGIR.MEŠ *artari* “Day and night she stands before the gods” KUB 14.4 ii 13, cf. also iii 18-19 (Murš. II prayer about the Tawannana), ed. de Martino, Eothen 9:25, 34, cf. *peran* 1 c 2' b'; *ši-ú-wa-at-te=ya=aš* (var. *ši-ú-wa-at-ti=ya=aš*) *tariyanza išpan[(ti=ya=aš) tariyanza]* *ši-ú-wa-at-te-ya-aš arta išpanti=ya=aš [arta]* “He exerts himself by day; and he [exerts himself] at night. He stands (there) by day; and [he stands (there)] by night” KUB 41.23 ii 13-14 (incant., OH/NS), w. dupl. KBo 22.170:2-4 (NS), translit. Giorgieri, RIL 124:259, 261; cf. KUB 13.1 i 18-22 (MH/MS), KUB 19.37 iii 11-12 (Murš. II), KUB 33.124 iv 2 (NS), KBo 4.4 iii 62-63, 68-70 (Murš. II).

b. day as a unit of time (our twenty-four hours) — 1' transition from one day to the next: UD.2.KAM QATI INA UD.3.KAM=ma *mān lukatta nu* EN.SÍSKUR *karūariwar hūdak* INA

É DINGIR-LIM *uizzi* MUL.ḪI.A *nūa aranda ... mahhan=ma* ¹apēdani UD-ti *nekuz mehur* MUL-aš *watkuzzi nu* EN SÍSKUR *karūili* INA É DINGIR-LIM *uizzi ... kuitman* [nekuzzi=ma *apeda(ni* UD)]-¹ti¹ dUTU-uš *nūa artari nu* LÚ.MEŠ DINGIR-L[IM *kī danzi*] ... UD.3.KAM QATI *mahhan=ma* INA UD.4.KAM MUL-aš *watkuzzi* “The second day ends. But when the morning of the third day arrives, then immediately at dawn the ritual patron enters the temple. The stars are still out. ... But when on that day in the evening a star appears (lit. jumps), the ritual patron enters the old temple ... While [it is evening] but the Sun is still out on [that] day, then the personnel of the deity [take the following:] ... The third day is finished. When a star appears on the fourth day...” KUB 29.4 ii 13-15, 28-30, 40-41, 69-iii 1 (rit., NH), ed. StBoT 46:281-287. The phrase “third day finished. When a star comes out on the fourth day” indicates that the Hittite day begins sometime just after the sun has set.

2' subdivisions of the day: *ši-i-wa-az* 8 *wakšur ašzi* “eight *wakšur*-s remain to the day (lit. ‘the day, eight *wakšur*-s remain’)” KBo 17.15 rev.1 19 (protocol, OS), ed. Oettinger, BiOr 39:365, translit. StBoT 25:74; *n=ašta* ANA UD-MI 4 *gipeššar ašzi* “four *gipeššar*-s remain to the day” KUB 12.5 i 7 (rit., MH/MS), ed. ChS 1/3-1:83f.; *mahhan=ma=kan* ANA UD-MI 2 1/2 *kipeššar* 5 *wakšur paizzi nu=za* LUGAL MUNUS.LUGAL *warpanzi* “When two and a half cubits(?) and five *wakšur*-s pass in the day, the king and queen bathe” KUB 30.31 i 6-7 (rit., NH); [m]ahhan=ma UD-az *takšan tēzi* [nu] *uzuhrin* ḪĀD.DU.A *azzikkanzi mahhan=ma* UD!-MU EGIR-pa 2 AMMATI *wahzi* “When midday arrives they eat hay. When the day has progressed two ‘cubits’ (they water them)” KUB 1.13 i 46-49 (Kikk., MH/NS), ed. Hipp. 56f.; cf. van den Hout, RIA 7:518f. (s.v. Masse u. Gewichte), cf. b 3' a' 1'', below.

3' points within a day, expressions for times of day — **a'** midday — **1'** UD-az *takšan: mahhan=ma* UD-az *takšan tēzzi* “As soon as midday arrives” KUB 1.13 iii 62 (Kikk., MH/NS), ed. Hipp. 68f.

2'' *šiwatti ištarna pedi/ištarna šiwatti/šiwatti?* *ištarna: INA* UD.1.KAM=ma 3-ŠU *mūgami karūwariwar* UD.KAM!-ti *ištarna pedi* 1-ŠU *nekuz mehur* 1-ŠU “On the first day I entreat three

times: (once) at dawn, once at midday, (and) once at dusk" KUB 7.5 ii 20-23 (Paškuwatti's rit., MH/NS), ed. Hoffner, AuOr 5:274, 278; *kuiuš karūwariwar paršiyannahhi ištarna* UD.KAM!-ti = ma NINDA. GUR₄.RA *damauš paršiyannahhi nekuz meħurr = a damauš paršiyannahhi* "Some (thick loaves) I break at dawn, other thick loaves I break at midday, and (still) others I break at dusk" KUB 7.5 ii 25-28 (Paškuwatti's rit.; MH/NS), ed. Hoffner, AuOr 5:274f., 278; [(LÚ.KÚR = mu)] [UD-t]i? *ištarna ħul[liya(zi)]* "The enemy will repulse me at mid[day]" KUB 8.34 iii 6 (signs of the KI.GUB, MS), w. dupl. KBo 34.133 iii 2-3 (NS), ed. DBH 12:100, 102.

b' evening?: *maħhan = ma* UD-az *wahnuzi* "As soon as the day turns (to dusk(?))" KUB 29.40 ii 11 (horse training manual, MH/MS), ed. Hipp. 178f., w. comment on p. 271 (syn. w. *neku-* and *nekuz meħur kiš-*).

c' end of the day: [MAĤ]RŪ UD-MU QATI "The first day finished" KUB 11.22 i 12 (ANDAĤŠUM fest., OH/NS); UD.22.KAM QATI "Twenty-second day finished" KUB 30.31 iv 35 (Kizz. rit., NS); UD.8.KAM *zennanza* "The eighth day is finished" KBo 24.21 i.e. 3 (fest. for Ĥuwaššanna, NS); [UD]1.6.KAM *tuhhušta* "The sixth day has ended" KBo 25.109 iii 23 (frag. mentioning the LÚ^dU, MS), ed. StBoT 5:176 (as 56/s); UD.KAM *ʿkulanittar* "The day is completed" KBo 2.7 rev. 22 (inv., NH), ed. Carter, Diss. 94, 101; LUGAL-uš = šan *āppai* [KU]ŠNÍG.BĀR.ĤI.A-an *ħalziya ši-wa-at-t[i]* "The king finishes: '(Close) the curtain(s)!' is called for the day" KBo 25.171 vi 10-11 (OH/NS); cf. *ta* KUŠNÍG.BĀR *ħalziya* UD-ti KUB 56.32 iii 11 (fest., NS); IBoT 3.1:6 (ANDAĤŠUM fest., NS); UD.#.KAM is also placed at the end of a description of the day's events (particularly in festivals) to indicate that that day is ended. The subsequent paragraph will then begin with the following day: ("In the temple of the Tutelary Deity they celebrate the *ħadauri*-festival while they celebrate the festival of 'returning' in the house of the majordomo") UD.9.KAM "The ninth day" KUB 59.2 ii 11 (*nuntarriyašħa*-fest., NS), ed. Nakamura, *Nuntarriyašħa* 37, 39, Alp, Tempel 238f.; cf. similarly UD.11.KAM *ibid.* iii 12; cf. also KUB 27.70 ii 10 (fest. in Karaħna, NS).

4' specific days — **a'** w. demonstratives and relatives — **1'** *ka-*: *paizzi* [dU]TU-ŠI ANA DINGIR-LIM^{URU} *Arušna kēdaš = pat* UD.ĤI.A-aš *duddu ħalzai*

"His Majesty will proceed to call out for mercy to the god in Arušna on precisely/only these days" KUB 22.70 rev. 48 (oracle question, NH), ed. THeth 6:94f., HW² Ĥ 101f.; [kēdani M]U.KAM-ti *kēdani* ITU.KAM-mi *kēdani* UD[.KAM-ti kē(d)]ani GE₆.KAM-anti <(kēdani)> *lamnī ħaltatti* "He will call in [this] year, in this month, on this day, in [th]is night, at this moment" KUB 35.145 rev. 3-4 (rit. w. Luw., NS), w. dupl. KUB 17.15 iii 14-15 (NS), cf. *lammar*, translit. StBoT 30:231; *kēdani = wa* UD.KAM *ūk kuedani šaklāi UL arħaħat nu = war = at = mu UL waštul* "The requirement under which I did not stand on this day cannot count as a sin for me" KUB 26.1 iii 29-31 (instr., NH), ed. Dienstanw. 13; ("The 'old woman' says as follows":) [ka]tta = war = a <t> = ta = kkan *waršan ēštu kēdani* UD-ti *kue* [u]ddār *aniyawen nu = wa = ta = kkan idālu uddār katta* [QĀTAM]MA *waršan ēštu* "Let be wiped off from you the things we did on this day. Let the evil word [likew]ise be wiped off from you" KBo 24.1 i 18-20 (3Mašt., MH/MS), ed. StBoT 46:126f.; cf. KUB 26.1 iv 35-37 (Tudħ. IV), w. dupl. KUB 26.8 iv 22-24 (Tudħ. IV), KUB 24.12 iii 8 (NH/NS), KUB 43.55 ii 16-17 (pre-NH/NS), KUB 6.45 iii 20-22 (Muv. II); [(kinuna kezza UD-az UR)]^U *Ĥattuši* DUMU.MEŠ É.GAL LÚ.MEŠ *MEŠEDI* LÚ.MEŠ *KUŠ₇ KŪ.GI* [(LÚ.MEŠ *SAGI* LÚ.MEŠ *GIŠB*) ANŠ]UR LÚ.MEŠ *MUĤALDIM* LÚ.MEŠ *GIŠGIDRU* LÚ.MEŠ *šalašħiyaš* [(LÚ.MEŠ *UGULA L*) ĪM *ŠĒRI* (kī)] *uttar šumāš EGIR-an šekten* "Now, from this day forth in Ĥattuša, you palace attendants, royal bodyguards, golden chariot-fighters, cupbearers, waiters, cooks, scepter-bearers, *šalašħa*-men and overseers of a field battalion should remember this matter" KBo 3.1 ii 66-68 (Tel.pr., OH/NS), w. dupls. KUB 11.6 ii 13-16, KUB 11.2 + IBoT 3.84:1-5, ed. THeth 11:36f., tr. van den Hout, CoS 1:197.

2'' *apa-*: [nu ĥūma]n *mān apēdani* UD-ti *adanna akuwa[nna taruħteni n = a]t ēzzaten ekkuten mān = at UL = ma taruħt[eni n = at]* UD.3.KAM *azzikkitten akkuškitten* "[And] if [you can] eat (and) drin[k everythi]ng on that day, eat (and) drink it. But if [you] cannot, keep on eating and drinking [it] for three days" KUB 13.5 ii 6-8 (instr. for temple personnel, pre-NH/NS), ed. THeth 26:46, 73 (restoring [nu āšša]n "the remains"), Süel, Direktif Metni 34f., tr. McMahon, CoS 1:218; *namma apēdani = pat* [UD]1-ti LÚ *SANGA DINGIR-LIM* GE₆ *nekuz meħur šeħelliyaš uidār dāi* "Then on that same day, at night time the priest of the goddess of the night takes

waters of purification” KUB 29.7 + KBo 21.41 obv. 58 (rit. of Šamuha, MH/MS), ed. Lebrun, Samuha 120, 128, *šeḫelli-* a 1'; D[UMU-*aš=ma*] *apēdani* ITU-*mi apēdaš* UD.ḪI.A-*aš miy[ari]* “The c[hild] will be b[orn] in that month, on those days” KBo 17.62 i 15-16 (rit., MH/MS), ed. StBoT 29:32f.; cf. KBo 12.5 + KBo 3.1 ii 5 (Tel./NS), w. dupl. KUB 11.1 ii 12 (Tel./NS), KUB 14.1 + KBo 19.38 rev. 42 (MH/MS), KUB 31.121a ii 10 (Murš. II); *wašter kuiēš nu idālu iēr nu apel* UD.KAM-*aš namma UL kueiški ēšzi karūw=at arḫa aker* “Regarding those who sinned and did evil, no one of that time (lit. day) remains any longer, they have already died off” KUB 14.14 rev. 17-18 (PP1, Murš. II), ed. Götze, KIF 1:174f., tr. Hittite Prayers 63; *nu=kan INA ŠA KUR Ḫatti apēzza* UD.KAM-*az akkiškittari* “Since that day people are dying in Ḫatti” KUB 14.11 ii 34-35 (PP2, Murš. II), ed. Götze, KIF 1:210f., tr. HittitePrayers 58; cf. KBo 4.6 i 22-23 (Murš. II).

3'' *kuedani šiwatti ... apedani šiwatti: n=ašta* ANA LÚ.MEŠ^{URU}[P] *aḫḫuwa kuedani UD-ti kūruraš memian anda ištamašteni nu apēdan[i UD-ti anda] ārtēn* “On which day you hear a word of hostility among the people of [P]aḫḫuwa, on tha[t (same) day] get there (to Paḫḫuwa, and destroy Paḫḫuwa)” KUB 23.72 rev. 27-28 (treaty, MH/MS), tr. DiplTexts² 164; ^dU-*aš kuedani UD-ti ḫatuga tethiškit ḫaršiharši=ya udaš nu* TUGNÍG.LÁM.MEŠ *kue apēdani UD-ti wašš'an ḫarkun ANA* GIGIR-*ya=kan kuedani apēdani UD-t[(i)] ārḫaḫat nu kē* TUGNÍG.LÁM.MEŠ *anda appanda* GIGIR-*ya tūriyan apātt=a dāer* “The day on which the Stormgod had thundered frightfully and brought a storm, what clothes I had on that day and on which chariot I had stood on that day, these clothes in their entirety and the yoked chariot, that too they took” KUB 12.31+ rev. 13-17 (aphasia, Murš. II), w. dupl. KBo 4.2 iv 35-40, ed. Lebrun, Hethitica 6:107f., 112, MSpr 10f. rev. 23-27, tr. van den Hout, FsLebrun 364; cf. KBo 4.2 iii 56-57 (Murš. II), KUB 17.35 ii 13-14 (NH), KUB 30.16 + KUB 39.1 i 6-7 (pre-NH/NS).

4'' *apiya UD-at* “on that day” (syn. w. NH *apedani šiwatti* (UD.KAM-ti), see HW² A 183): [*mān* LUGAL-*uš šar(ā URU-ya)*] *uiḫzi ta api[y]a UD-[a]t natta kuit[(ki)]* “[When the king] comes [u]p to the city, on that day nothing (happens)” KBo 17.11 i 14 (rit., OS), w. dupl. KBo 17.74 i 30 (OH/MS), translit. StBoT 25:65; *n=ašta kē TUPPA*^{HLA} *ŠA EZEN₄ ḫišuwāš apiya UD-at a[rḫ]a aniyat* “These tablets of the *ḫišuwaš* festival were

copied on that day” KBo 15.52 vi 43-45 (fest., MH/NS), ed. ChS 1/4:40f., HW² A 83 (“damals an dem (einen) Tage”) □ for *apiya* as loc. see Neu, Lok. 52 n. 122; [(*nu* MUNUS ŠU.GI) AN]A? *BĒL DINGIR-LIM ḫukmāuš ḫukzi 3-Š[(U irḫāizzi É.DINGIR-L)]IM* ^{ḫat}ki *n=ašta parā uizzi apiya* [U]D-^lar^l (var. UD-ti) *U[(L kuitki iyazi)]* “The old woman recites incantations (for?) the overseer of the deity. She circles three times. She closes the temple and comes out. On that day she does nothing (else)” KUB 53.20 rev.[?] 12-13 (disappearance of the Sun, OH/MS), w. dupl. VBoT 58 iv 37-39 (OH/NS), ed. Groddek, FsPopko 122, 125.

5'' *kā UD-at* “on this day”: *nu=za* [*nink*]i *kā UD-at labarnaš tak^lšul^l* [...] “[Dri]nk your fill! On this day you(?), Labarna, [be?] friendly” KUB 43.61 i? 4 (conjunction, OH/NS), w. dupl. KUB 43.63 obv. 6 (OH/NS); *kā UD-at* ^dŠiunan ^dUTU-*aš labar[našš=a] ištazana(š)=šmit karaz=zamišš=a 1-iš kišaru* “On this day let the mind and heart of the Sungod of the gods [and of] the Labar[na] become one” KUB 41.23 ii 20-21 (incantation, OH/NS); cf. *šiu-* 1 n 29' for discussion.

6'' *kuwapi UD-at* “on any day”: *kuwapi UD-at* LUGAL-*waš ZI-za iṣḫizziyazi* “On any day that the king's mind is troubled” KUB 13.3 ii 14 (instr., MH/NS), ed. Friedrich, MAOG 4:46, 48, tr. Laroche, FsOttēn 185.

7'' *šani(ya) šiwat/UD.KAM-ti* “on the same day”: *nu māltahḫun nu [(ḫūwar)nuwanzi pāun]* *šaniya šiwat* (var. [*ša*]niya UD.KAM-ti) [(2 UR.MAḪ 70 ŠAḪ.ḪI.A ...)]^{URU} *Nēš[(a ANA URU=YA udaḫḫun)]* “I made a vow and [I went] hun[ting], and on the same day I brought 2 lions, 70 pigs ... [...] to my city Neša” KBo 3.22 obv. 59-60, 63 (Anitta, OS), w. dupls. KUB 26.71 i 7-8, 10 (OH/NS), KUB 36.98b obv. 7 (OH/NS), ed. StMed 13:42-45, StBoT 18:14f., Hoffner, BASOR 226:78.

b' w. ordinal numbers — 1'' numbered days of the month: [*mān* INA ITU.7.KAM UD.15!KAM ^dSĪN-*aš aki* “If in the seventh month, on the fifteenth day the moon ‘dies’” KUB 8.1 ii 14 (lunar omen, OH/NS), ed. DBH 12:66f., cf. ibid. passim; *GIM-an=ma ANA ITU.KAM UD.13.KAM tiyazi nu EGIR-pa warpuar ... maḫḫan=ma lukatta nu ANA ITU.KAM kuiš* UD.14.KAM ... “When the thirteenth day of the month arrives, bathing (takes place) again. ... When the morning comes, concerning the fourteenth day of the month ...” KBo 2.4 i 23-24, 27-28 (monthly fest., NH), ed. KN 280f.

2'' other periods or activities: *nu* DINGIR. MEŠ *hūmanduš* IŠTU NINDA.SIG *hantezziya* UD-at *maḥḥan kālūtitta kinunn=a=aš QĀTAMMA kālutiya* “Just as he made offerings to all the gods with thin bread on the first day, now too he makes offerings to them (-aš, acc. pl.) in the same way” KBo 21.33 iv 15-17 (fest., MH/MS); *INA* UD.5.KAM=*ma nūwā išpanti* DUMU.LÚ.U₁₉.LU [(*nāwi arāi*)] “(When) on the fifth day still in the dark no person has yet arisen” KUB 12.57 i 12 (rit., NS), w. dupl. KBo 22.249 iii 6-7 (NS); *ta aniyatti KASKAL-ši 2-ŠU šeši hantezziya*=[at¹ UD-at^{URU} Imralla šeši “The cultic equipment spends the night twice on the trip. On the first day it spends the night (in) Imralla” KUB 25.28 i 5-7 (trip of the cult equipment, NS); *namma=kan* DUG^{GAL}.ĪI.A DINGIR-LIM *hantezziya* UD-at *maḥḥan šunnit kinunn=a=aš=kan* QĀTAMMA *šun¹nai* LÚ¹AZU=*ya hurlili QĀTAMMA me¹miš¹kizzi hantezziya* UD-at *maḥḥan hurlili memiškit* “Furthermore, just as he filled the cups of the deity on the first day, now too he will fill them in the same way, and the exorcist will speak in Hurrian in the same way that he spoke in Hurrian on the first day” KBo 21.33 iv 30-33 (fest., MH/MS); cf. KBo 5.6 iii 29-31 (DŠ, Murš. II), below b 6' a'.

c' *peran parā* UD-an “the day before, the previous day” (cf. differently *peran* 3 b 3'): 5 UDU.ĪI.A *n=ašta* 2 UDU.ĪI.A *kunanzi* ŠĀ.BA 3 UDU.ĪI.A¹ *n=an=kan apāšila* *peran parā* UD-an *kunanzi* 2 UDU=*ma=kan* LUGAL-uš *šipanti hantezzi* UD-ti 1 UDU *lukkatta=ya* *INA* UD.2.KAM 1 UDU “(There are) five sheep. They kill two sheep. Among the three (other) sheep, they themselves (text: himself) kill it (i.e., one sheep) the day before, while the king sacrifices two sheep — one sheep on the first day and one sheep on the second day at dawn” KUB 32.123 ii 25-28 (Ištanuwan fest., NH), translit. StBoT 30:307f.; [*nu=z*] *a* *peran parā* UD-an [(LÚ¹S)]ANGA LÚ¹ *tazzelliš* [(LÚ¹h)]*aminaš* LÚ¹GUDU₁₂ [(LÚ¹.MEŠ)]IÉ¹.DINGIR-LIM=*ya* [(*hūma*)]*nteš* [(*wara*)]*ppanzi* [(DINGIR.MEŠ=*ya* *wa*)]*rappanzi* “The previous day the priest, the *tazzelli*-man, the chamberlain, the GUDU₁₂-priest, and all the servants bathe and they bathe the gods” KUB 51.37 obv. 8-14 (rit., NS), w. dupl. KUB 41.30 iii 1-7 (NS).

d' *parā* UD-an “the day after, the following/next day”: *nu=za apāš* EN.SÍSKUR LÚ¹SANGA

MUNUS.MEŠ¹*katrešš=a parā* UD-an *warappanzi nu apāš* UD.KAM-az *paizzi* “That ritual patron, the priest and the *katra*-women bathe the following day and that day passes” KUB 29.4 i 53-54 (deity of the night; NH), ed. StBoT 46.277f.

e' *anišiwatt*- “today”: [...]*x-ai a-ni-ši-wa-at* ^m*Muršil*[*i-...-i*]*n?* ŠUM-an=*šet lē kuiš*[*ki tezzi*] “[...] ... today *Muršil*[...]”. [Let] no one [speak] his name [...]” KBo 3.45:12-13 (annals, OH/NS), ed. HW² A 94, Hoffner, Unity and Diversity 56f. (“on that day”); *mān a-ni*-UD.KAM-ti¹ UD?¹[KAM]-[*za*]¹ SIG₅-ešzi “If today the da[y](?) turns out favorable” KBo 24.126 obv. 27 (oracle question, NH), ed. StBoT 38:119f., cf. HED A 52, EDHIL 767 (differently); see further *anišiwatt*- and HW² A 94, HED A 51-55.

f' w. genitives: [*lu*]*kkati=ma* ^{UZU}*šuppaš* UD-za “The [n]ext day (is) the day of the meat offering” KUB 58.62 v 11 (fest., NS), ed. Popko, AoF 14:255, 258, and cf. ibid. ii 6 + IBoT 3.8 obv. 12-13; cf. KBo 10.20 iii 7, 36 (NS); *mān* DINGIR-LUM *ṭapaššan* ANA ⁴UTU-ŠI ŠĀ UD.KAM *huppiallaš=kan uškiš* ⁴UTU-ŠI *ṭapaššaš apēdaš=pat* UD.KAM-aš *anda* KAR!¹-yazi “If you, O Deity, see an illness for His Majesty on the day of *huppialla*-, will the illness overtake His Majesty only on those days?” KBo 2.2 i 52-55 (oracle question, NH), ed. van den Hout, Purity 128f.; [*IN*(A UD.10.KAM=*ma* Š)] A ^{GIŠ}APIN UD-az KISLAH-i [(*šartuli*)]*yanzi* GE₆-ti=*ma=an* [...] § [*IN*(A UD)]₁.KAM *hūrruwaš* U[D-az] “But on the tenth day — the day of the plow — on the threshing floor they thresh/winnow(?), while at night [they ...] it/him. § [O]n the eleventh day, (it is) the day of hunting(?)” KUB 39.6 ii 11-12 (outline tablet, pre-NH/NS), rest. after pars. KUB 39.43:3-5 (NS), KUB 39.45:14-15 (NS), ed. Kassian et al., Funerary 612f., 628f., 634f., HTR 48f. w. n. 2; cf. KUB 11.19 iv 28-30 (funerary rit., pre-NH/NS), ed. Kassian et al., Funerary 520f., HTR 46f.; *mān=ma lēlaš* UD.KAM.ĪI.A *kišandari* “When the days of conciliation arrive” KUB 9.15 ii 24 (rit., NH); cf. *INA* UD.6.KAM *lilan anda appanz*[*i*] “On the sixth day they include(?) the conciliation” KUB 39.45 obv. 1 (outline of royal funerary rit., pre-NH/NS), ed. Kassian et al., Funerary 632f., Otten, WO 2:477f.; *ḥaštai=ma tūwaza kuit* KUR-az *udan nu kuitman* UD.KAM.ĪI.A *mukišnaš nu=šši* UD.KAM-tili SISKUR *kišan peškanz*[*i*] “During the days of invocation, they give daily offerings as follows for the bones (of the deceased) which are brought from a distant land” KUB 30.27 obv. 7-9 (funerary rit., pre-NH/NS), ed. HTR 98f.; *n=ašta* UD *DĪNI*

kinu[na ...] “The day of the court case no[w...]” KBo 18.28 obv. 17 (letter, NH), ed. THeth 16:406, 408; see also c 1 b'-c', below.

5' repeated days, daily, (each) day, (every) day: *nu=šmaš UD-aš ITU-aš MU-ti meyaniyaš SÍSKUR. 𐎶𐎵𐎶 EZEN₄. 𐎶𐎵𐎶 kiššan šarā UL kuiški tittanuwan ħarta* “No one had set up for you so (well) the rituals (and) festivals of (each) day, month (and) of the course of the year” KUB 17.21 i 21-23, cf. iii 14-16 (prayer of Arn. I and Ašm., MH/MS), ed. Kaššäer 152f., Lebrun, Hymnes 134, 143; *n=a[(šta 'Él) f.(^dU-manawa namma) Ø? šahhanaz] luzziyaz uppaz IŠTU BĀD ħaneššuwarz ... [š]^{G1}huddulliyaz IŠTU ŠA UD.KAM ELKI EN KUR-TI EN MADGALTI [(MAŠKIM.URU^K)¹=y(a)...] ... n=a^t=kan dapiza arawaħħan* “and in addition, the estate of ^dU-manawa [from šahhan,] from luzzi, from uppa, from wall plastering ... from shearing sheep, from the daily ELKU services to the provincial governor, the district governor, and the city governor [...] ... — from everything — it (the estate) is exempted” KUB 26.43 rev. 10-13 (land grant of Tudḫ. IV), w. dupl. KUB 26.50 + KBo 22.60 rev. 2-4 (Tudḫ. IV), ed. Imparati, RHA XXXII:34f.; *n[=at' šahhan] luzzi ŠA UD.KAM-MI ... lē kuiški peran EGIR-p[a ēpz]i* “Let no one obligate [it] (i.e., the Hegur Pirwa) for the [šahhan] (and) luzzi (and) the daily (tasks enumerated after this)” KBo 6.28 rev. 22, 25 (hist., Ĥatt. III), ed. NBr 54 w. n. 1; *namma=šši UD.KAM-aš NINDA¹kaggarin ... paršiya* “Then he breaks for her (i.e., Išĥara) the daily kuggari-bread ...” KUB 32.128 i 11-12 (MH/NS); *nu UD.KAM-aš NAPTANU GAL ħalziya* “The main meal of the day is announced” KUB 30.24 ii 17 (funerary rit., MH/NS), ed. Kassian et al., Funerary 386f.; ŠU.NIGIN ŠA NINDA. GUR₄.RA UD-MI ... NINDA.GUR₄.RA UD-MI tuħhušt[a] “Sum total of the daily bread offerings: (list of breads and other offerings follows, then:) The daily bread (offering-list) is ended” KUB 27.13 i 28-30 (cult of Teššub and Ĥebat of Aleppo, NH); *ANA ^dKantipuitti NINDA.GUR₄.RA UD-MI UL ēšzi* “For Kantipuitti there is no daily bread (offering)” KUB 56.51 i 7 (fest. frag., NS); *[ANA DINGIR]-LIM kuwapi ŠA UD.KAM paršiyanzi* “As soon as they break the daily (bread offering) [for the deity] (they take one loaf and give it to the lord of the land)” KBo 2.4 left edge 1 (NH), w. dupl. KUB 56.48 left edge 1-2 (NS), ed. Haas, KN 290f.; *UDU ŠA UD.KAM-MI kuin INA UD.5.KAM karšer nu ŠA*

UD.5.KAM UDU šakuwaššar SUM-anzi “They will fully give the daily sheep (offering) of five days, which they omitted for five days” KUB 5.5 i 10-11 (oracle question, NH), ed. šakuwaššar(ra)- 2 d.

6' multiple days, stretch of days — **a'** w. cardinal numbers: *takku GUD. 𐎶𐎵𐎶 A.ŠĀ-ni pānzi U BĒL A.ŠĀ wemizi UD.1.KAM tūrizzi mān=ašta MUL. 𐎶𐎵𐎶 A-eš uenzi n=uš āppa išĥi=šši pennai* “If cattle go into a field and the owner of the field finds (them), he may yoke them up for one day. When the stars come out then he will drive (them) back to their(!) (text “its”) owner” KBo 6.2 iv 12-13 (Laws §79, OS), w. dupls. KBo 6.3 iv 6-8 (OH/NS), ed. LH 84f.; (“But when the enemy attacks somewhere”) *nu ERÍN.MEŠ LÚ.KÚR ūrkin 𐎶UD.3.KAM 𐎶* (var. *INA UD.3.KAM*) *nannau KASKAL. 𐎶𐎵𐎶 A-TIM UD.2.KAM* (var. *INA UD.3.KAM*) *ħarkandu* “Let the troops follow the track of the enemy for three days. Let them hold the road for two days (var. for three days)” KUB 13.2 i 15-17 (*BĒL MADG.*, MH/NS), w. dupl. KUB 31.86 i 14-15 (MH/NS), ed. StMed 14:96f., Dienstanw. 42; *nu kūn EZEN₄ mān LUGAL-uš INA UD.3.KAM tezzi n=an INA UD.3.KAM ēššanzi mān INA UD.7.KAM našm[a] UD.9.KAM=ma tezzi n=an naššu INA UD.7.KAM našma UD.9.KAM ēššanzi[i]* “If the King says this festival (is) for three days, they will perform it for three days, but if he says for seven days or for nine days, then they will perform it for either seven or nine days” KUB 9.10 iii 3-11 (fest., NS), ed. StBoT 3:47 (“drei Tage lang” etc.); *n=an=kan INA UD.7.KAM anda waħnuwan ħarta nu=šši INA UD.8.KAM INA UD.1.KAM zaħħin paiš n=an=kan ħatugayaz MĒ-az INA UD.8.KAM INA UD[.1].K[A]M x[...]* “He (i.e., Šuppiluliuma) had besieged it (i.e., Kargamiš) for seven days and on the eighth day he gave battle against it for one day, and by means of a dreadful battle [conquered(?)] it on the eighth day in [one] day” KBo 5.6 iii 28-31 (DŠ, Murš. II), ed. Gesta Supp. 114f., Güterbock, JCS 10:95; *nu 1-edani UD-ti 2 DANNA 1/2 DANNA=ya p¹ennai¹* “In one day he drives (them) out two and one-half double-hours” KBo 3.5 iv 43-44 (Kikk., MH/NS), ed. Hipp. 102f.; (“One tablet”:) *EZEN₄. 𐎶𐎵𐎶 A ANDAĤŠUM^{SA}[(^R mahh)]an ħantezzi aniyanteš ŠU.NIGIN IT[(U.1.K)]AM UD.8?.* *KAM=ya ANA EZEN₄. 𐎶𐎵𐎶 A ANTAĤŠUM^{SAR}=šan*

ʿkuiē]š anda handānzi QATI “How the festivals of the ANDAḤŠUM plant are first performed. Total: One month and eight days, which they devote to the ANDAḤŠUM festivals. (Composition) finished” KBo 10.20 iv 20-23 (fest., NS), w. dupl. KUB 30.39 rev. 4-6 (ENS), ed. Güterbock, JNES 19:84,87; *nu kūn EZEN₄ LUGAL-uš INA UD.4.KAM ēššai šalliya INA UD.4!KAM ḥalziškettari LUGAL-uš=ma=kan mahḥan UD-tili šipanzakizzi nu* ^{GIŠ}HUR LÚ.MEŠDUB.SAR GIŠ ḥarkanzi INA UD.4.KAM mān lukkatta šalli UL ḥalziya tunnakkiš[na=ma ...] § *kāš=ma EZEN₄ LUGAL-i mān INA UD.7.KAM mān INA UD.8.KAM mān INA UD.9.KAM āššuš* [t¹=an INA UD.9!KAM ēššanzi “The king celebrates this festival for four days and on the fourth day a grand (assembly) is announced. The wood-scribes hold wood tablets (concerning) how the king makes daily sacrifices. If on the fourth day, when it is morning, a grand (assembly) is not announced, [rather ... to] the inner chamber. § If the king wants this festival for seven days, eight days, or nine days, they perform it for (up to) nine days” KUB 10.45 iii 8-20 (fest., NS), ed. StBoT 3:46 □ for šalli = šalli ašeššar see s.v. šalli- 1 g 2'.

b' maši- imma: [nu=kan¹ mašēš imma UD.ḪI.A anda=ma SIxSÁ-ri n=aš=kan UGU GIN-ri “He (i.e., the king) will go up there however many days are determined by oracle” KUB 5.1 i 60-61 (oracle question, NH), ed. THeth 4:42f., tr. Beal, Ktēma 24:44f.; *nu=kan mašēš imma UD.ḪI.A UGU pēdai* “(regardless of) how many days he will spend up there (he will come back down in front of Nerik)” KUB 5.1 i 88 (oracle question, NH), ed. THeth 4:46f., tr. Beal, Ktēma 24:45; cf. ibid. 79; *nu=ššan arirauwanzi mašēš i[mma U]D.KAM.ḪI.A anda handanda* “Ho[wever] many [d]ays are determined for scraping off (the walls and wood work) ...” KBo 24.93 iii 21-22 (fest., NS).

c' days of life = lifetime (see Hoffner, FsPope 53-55) — 1'' w. *ḥuišwannaš* “days of life”: *kuenta=an=kan kuit nu=za=kan TI-annaš UD.ḪI.A-uš* [ZI=YA dank]ui daganzipi kattanda [apadda šer pai]škezzi “Because she (i.e., the Tawanana) killed her, [on account of this] (for all) the days of (my) life, [my soul] goes down into the [d]ark earth” KBo 4.8 ii 22-iii 2 (affair of the AMA.DINGIR-LIM, NH), ed. Hoffner, JAOS 103:188.

2'' without *ḥuišwannaš*: *nu=kan ammel MU.ḪI.A-u[s] UD.KAM-uš ANA* ^m[KÚ]ʿ.ʿGAʿ. TÚL¹=[maʿ] *parā ašandu* “May my years (and) days be added(?) to Šupp[iluliamal]” KUB 31.106 ii 8-9 + KUB 23.44 iii 4 (oath, Šupp. II), ed. Laroche, RA 47:72f., cf. *parā* 3 c; *nu* ^dUTU ^{URU}Arinna GAŠAN=YA ŠA *Danuḥepa uttar ammel UD.ḪI.A-aš ammu ANA KUR* ^{URU}Ḫatti=ya menaḥḥanda EGIR-pa lē [ḥ]uittiat[tari] “O Sungoddess of Arinna, my lady, in my days, against me and against the land of Ḫatti do not let the matter of Danuḥepa be reintroduced” KUB 21.19 + KBo 52.17 ii 16-18 (prayer, Ḫatt. III), ed. Lebrun, Hymnes 312, 319, Sürenhagen, AoF 8:92f., tr. HittitePrayers 98f.; cf. KBo 12.70 rev. 14-15 in bil. sec.

3'' “few,” “short” or “cut off” days: *mān INA ITU.5.KAM DUMU-aš miyari UD.KAM.ḪI.A-uš=ši maninkuēššanzi* “If a child is born in the fifth month, its days will be few” KUB 8.35 i 3 (birth month omens, pre-NH/NS), ed. Beckman, StBoT 29:14f.; [mā]n INA UD.20. KAM ^dSIN-aš aki LUGAL-wa<š> UD.KAM.ḪI.A tuḥḥuššanteš KUR-eaš ḥargaš “[I]f on the twentieth day the moon dies, the days of the king will be cut off; (there will be) destruction of the land” KUB 8.1 iii 1-2 (lunar omen, NS), ed. DBH 12:66, 68; (“If you heavenly deities have sought some evil against me”) *nu=mu UD.ḪI.A ITU.ḪI.A MU.ḪI.A=ya maninkuwaḥten nu=mu kāš TI-anza PUḪ=ŠU pedi ar[taru]* “and have curtailed my days, months and years, [let] this living substitute sta[nd] in my place” KUB 17.14 obv! 18-19 (substitute king ritual, NS), ed. StBoT 3:58f., Hoffner, FsPope 54, w. n. 21; cf. *maninkuwant* 1 a 2'.

4'' long days, many days, long life: *İR=KA* ^mḪattuš¹ilin TI¹-[nuš] MU.ḪI.A=ši ITU.KAM. ḪI.A UD.ḪI.A dalugaēš pešti “You [will give] life to your servant, Ḫattušili; you will give to him long years, months, and days” KUB 21.27 iii 37-38 (prayer, NH), cf. ii 21, iii 34-35, ed. Sürenhagen, AoF 8:116f., Lebrun, Hymnes 334, 340, tr. HittitePrayers 104; *nu=šmaš* [pi]škitten TI-tar ḥaddulātar MU.ḪI.A GÍD.DA ʿUD.ʿ[ḪAM. ḪI.A GÍD.DA] “Continue to give them life, health, long years and [long] days” KUB 15.34 ii 40 (evocation rit., MH/MS?), ed. Haas/Wilhelm, AOATS 3:192f. (reading EGIR?UD?^{MJ}), Trabazo, TextosRel. 594f.; cf. KUB 32.121 iii 11-14 (NS); [nu=ʿ]ʿta¹ MU.KAM.ḪI.A ITU.KAM. ḪI.A UD.KAM.ḪI.A taluqaēš ašandu “Let the years, months and days be long for you” KUB 57.79 iv 32-33 (Ḫantitaššu rit., NS), translit. Ūnal, Ḫantitaššu 94.

c. nominal idioms — **1'** day of (natural) death — **a'** general: *nu kuiēš I[(ŠTU GIŠTUKUL eker)] kuiēš UD-azza* (B iv 6 UD.KAM-za) [(*eker n = aš = z*)] *a [(hūma)] nteš = pat GAM-an a[(rha z)] ennaḥḥ[(un)]* “Some died by the weapon, some died by natural death. Indeed, all of them I was rid of” KUB 1.1 + 1956/u iv 45-47 (Apol., Hatt. III), w. dupls. KBo 3.6 iv 5-7, KUB 19.72 iii 7-9, KUB 1.8 iv 26-27, ed. StBoT 24:26f.; *nu kuitman apēl UD.KAM-za kuitman = aš aki ŠA dUTU-ŠI = ma kuit NÍ.TE = ŠU ZI dUTU-ŠI = ya n = at = za parā lē kuiški kuedanikki memai* “until his day (comes), until he dies, no one shall divulge to anyone anything that concerns the body of His Majesty and soul/will of His Majesty” KUB 26.1 iii 21-25 (instr., Tudh. IV), ed. Dienstanw. 13, *mema-* 13 d 2' (*parā mema-*).

b' day of the mother (and father): *mān UD.KAM ABI = ŠU AMA = ŠU kuedanikki GÍD.DA-aš* “When for someone the day of his father and his mother is long (i.e., far away, when his life is long)” KUB 26.1 iii 14-15 (instr., Tudh. IV), ed. Dienstanw. 13; [GIM-an = ma] / [AN]A ^mAlakšandu ¹ŠA¹ AMA = KA UD-az ari “But when for (you), Alakšandu, the day of your mother arrives” KUB 21.1 i 64 (treaty, Muw. II), ed. SV 2:54f., tr. DiplTexts² 88; *IŠTU 10 LÚ.MEŠ 20 LÚ.MEŠ mān annaš UD-za kueda[š ari(?)] mān = ma = kan URU.KÙ.BABBAR-ši šer panku ÚŠ-an UL DÙ-ri* “If the day of the mother [will come] for some ten or twenty men, but a widespread plague will not break out up in Hattuša” KUB 5.3 i 45-46 (oracle question, NH), ed. SV 2:168, tr. Beal, CoS 1:210; cf. in broken contexts UD.KAM AMA KUB 52.46:7 (oracle question, NH); *annaš UD-za* KUB 5.4 ii 46 (oracle question, NH); *ŠA AMA = ŠU = wa = šši UD.KAM-za* KUB 39.49:26 (rit., NS); cf. also KUB 30.28 rev. 11 (rit. for Ḥamrišḥara, ENS); Puhvel, KZ 83:61-63 suggests that *annaš šiwaz* is an ellipsis for *attaš annaš šiwaz*, and refers to meeting one's ancestors; see further HTR 17, von Schuler, Dienstanw. 18f. and van den Hout, Hidden Futures 42f.

c' *UM ŠIMTI* “day of destiny”: *nu = ta U₄-UM ŠIMTI = KA ari* “The day of your destiny will come to you” KBo 4.10 i 5 (treaty, NH), ed. StBoT 38:22f.; cf. CAD *šimtu*: *ūm šimti* “dying day, day of (natural) death” (versus *ūm la šimati* “premature death”); cf. Puhvel, KZ 83:59-63, Kümmel, StBoT 3:91f., Otten, HTR 17; von Schuler, Dienstanw. 18f. and van den Hout, Hidden Futures 42f.

2' bad, or evil day — **a'** w. *idalu*: (“Kumarbi takes wisdom into his mind”) *nu ḤUL-lun* (var. Ø) UD.KAM-an (dupl. + *kuiš*) LÚ.ḤUL-an *šalla[(nuškezzi)] nu* (var. *nu = za*) ^dU-ni IGI-*anda idalawatar šan[hiškezzi] nu* ^dU-ni (var. + *menaḥḥanda*) ^ʿ*tarpanallin šallanu[(škezzi)]* “and he starts raising a bad ‘day’ (in the form of) an evil being. He [is] pla[nning] evil against the Stormgod, and he is raising a supplanter against the Stormgod” KUB 33.96 i 6-8 (Ullik., NH), w. dupl. KUB 33.98 i 5-8, ed. Güterbock, JCS 5:146f., tr. LMI 150, Hittite Myths² 56f.; *ēpten ḤUL-lun EME-an § Ḥ[U]L-lun UD.KAM-un ḤUL-lu[n m]emian* (var. [ḤUL-lu]n UD-an ḤUL-lun GE₆-an) “You (pl.), seize the evil tongue, § [the ev]il day, the evil word (var. the evil day, the evil night)” KBo 10.37 iii 11-12 (rit., OH/NS), w. dupl. KBo 13.121:8 (OH/NS), cf. ibid. iii 3; *nu = mu DINGIR = YA dallišg[a]nti UN-ši UD! KAM.ḪI.A idalaēš GE₆-uš ḤUL-ēš maninkuwan lē tarnatti* “My god, do not allow evil days (and) evil nights near to me, a person who constantly calls upon (the gods)” ABoT 1.44 iv 8-10 (prayer, OH/NS), ed. Lebrun, Hymnes 100, 106, HEG T/D 58, tr. HittitePrayers 39; (“Then she mentions by name the [per]son whom she is treating, (continuing:)”) [*k*]ūnn = a = wa antuḥš[a]n idāluš UD-az maninkuwānza MU.ḪI.A-za [DING]IR.MEŠ-aš karpiš pa[nga]uwaš EME-aš lē kuwapikki aušzi “Let an evil day, a short year, anger of the gods, and slander of the community (likewise) never see this person” HT 6 obv. 25-26 + KBo 9.125 obv. 10-11 (ritual, NH), ed. Beckman, Or NS 59:42, 48; *idalušš = a UD.KAM-az EN.SISKUR lē KAR-zi* “And may the evil day not catch up to the ritual patron” KBo 11.14 ii 23-24 (Ḥantitaššu's rit., MH/NS), ed. Ünal, Ḥantitaššu 21, 29.

b' other: *kī kuit ANA SAG.DU ^mḤuzziya N[U. SIG₅-ta] ANA SAG.DU = ŠU UD.KAM-an ÚŠ-an ušketteni* “Concerning that [it was] u[nfavorable] for the person of Ḥuzziya, do you (for)see a death-day for his person?” KUB 5.20 ii 14-15 (oracle question, NH); *mānn = a ḥatkun UD.KAM-an kuinki LUGAL-i ʿaut ʿri* “And if you (fore)see some troublesome (lit. narrow) day for the king” KBo 4.14 iii 19 (treaty, Tudh. IV?); cf. KUB 40.33 obv. 19 (NS), cf. *nakkešš-* 3 b; KUB 34.79:6 (NS).

3' propitious day: *maḥḥan = ma ʿUD.KAM-az SIG₅-ri* “But when the day is favorable” KUB 30.25

i 15 + KUB 39.4 obv. 23 (funerary ritual, pre-NH/NS), ed. Kassian et al., *Funerary* 324f., HTR 26f.; cf. KUB 30.24 iii 33; *nu SIG₅-andaš ANA ITU.ḪLA kuedani imma ITU. KAM-mi duddu ḫalzaḫ nu SIG₅-in INA UD.5.KAM INA UD.8.KAM INA UD.16.KAM INA UD.26.KAM INA UD.28.KAM SIG₅-in* “And in whichever of the favorable months he cries for mercy, (whether) on the fifth day, on the eighth day, on the sixteenth day, on the twenty-sixth day, (or) on the twenty-eighth day, it is favorable” KUB 4.47 i 8-11 (rit. vs. insomnia, OH/NS).

4' “blue day”: (“Then she (i.e., the Old Woman) likewise makes blue wool into a strand and says: ‘Who has been making him blue?’”) *kinun=a=šši=kan kâ[ša] / [ant]arandan UD-an* (var. UD.KAM-an) *ḫūmandaz tuiggaz daškimi* “Now I am taking the [bl]ue day’ from his entire body (and will give it back to its owner.’ Then she winds the strand around the figurines)” KUB 24.9 i 44-45 (rit., MH/NS), w. dupl. KUB 41.1 i 4-5 (MH/NS), ed. THeth 2:28f. (= ll. 50-51), Kammenhuber, ZA 57:213.

d. verbal idioms — 1' w. *kappuwant*— “numbered, i.e., few”: (“Life is bound up with death, while death is bound up with life”) *dandukišnaš=a DUMU-aš uktūri natta ḫuišwanza ḫuišwannāš UD.ḪI.A=šU kappuwanteš* “A mortal does not live forever; the days of his life are numbered (i.e., few)” KUB 30.10 obv. 21 (prayer of Kantuzzili, OH/MS), ed. Lebrun, *Hymnes* 113, 116, tr. HittitePrayers 32, ANET 400f.; cf. KUB 36.79 ii 47 (prayer to the Sundeity, OH/NS); *nu kapp[u]wanda<š> UD.KAM.ḪI.A-aš ^{1D}Pūrun[a] zeḫḫu[n]* “(With) in a few (lit. counted, numbered) days I crossed the Puruna River” KBo 10.2 ii 17-18 (annals, OH/NS), tr. Houwink ten Cate, *Anatolica* 11:50.

2' w. (*ištarna*) *pai*— “to pass”: *mān UD.20. KAM pait* “When the twentieth day had passed” KUB 17.6 i 23 (Illuyanka, OH/NS), ed. Beckman, JANES 14:14, 19, tr. Hittite Myths² 12; [MUNUS-anza=a ma=a za ḫāši nu kuitma]n UD.7.KAM paizzi n=ašta ḫašš[a]ntaš māla a¹pē¹dani UD.7.KAM anda / [šipandanzi] “[But (when) the woman gives birth, and whi]le the seventh day is passing, on that seventh day [they perform] the māla-offering of the newborn” KBo 17.65 rev. 38-39 (birth rit., MH/MS), ed. StBoT 29:142f.; *nu 2-šU UD.7.KAM paizzi ... mān 2-šU UD.7.KAM šarā tittanuzzi* “Two times seven days pass ... When

two times seven days are up” KUB 7.1 ii 7, 11 (rit., NS), ed. Kronasser, *Sprache* 7:149-151; cf. w. *ištarna*: KBo 5.1 i 57 iv 34 (MH/NS); KUB 30.38 i 38 + KBo 23.1 i 58 (NS).

3' w. *-kan ištarna iya-* (mid.) “to pass”: UD.KAM=ma=kan *ištarna iyattari* “The day passes” KUB 44.61 obv. 6 (med. rit., ENS), ed. Burde, StBoT 19:18f.

4' w. *kiš-* “to become”: DÜ-mi=a ma kiššan GIM-an UD.KAM-za (var. UD-az) *nekuz mēḫu[ni kišari]* (var. DÜ-ri) “I do as follows: When the day [becomes] evening” KUB 9.32 i 4 (Ašḫella's rit., MH/NS), w. dupl. HT 1 iii 4-5 (MH/NS), ed. Dinçol, *Belleten* 49/193:12, 23, tr. Kümmel, TUAT II/2:286.

5' w. *iya-* “to make”: (“Because Iyaḫrišša and Piggainarišša were hostile to me, I went to Iyaḫrišša”) *nu=a za UD.KAM.ḪI.A išpantiuš iyanun nu KARAŠ. ḪI.A parḫiešni ḫuittiyanun* “I made the days nights and I led the army by forced march” KBo 4.4 iii 31-32 (extensive annals Murš. II, NH), ed. AM 126f.

6' w. *laknu-* “to knock over” > “go sleepless”: *pittuli[ya]š peran UD.ḪI.A-uš GE₆.ḪI.A-uš lakn[uški]mi* “From anxiety I go sleepless days (and) nights” KUB 36.75 iii 7-8 (prayer, MS), ed. Lebrun, *Hymnes* 125, 130, tr. HittitePrayers 35, cf. *laknu-* 7.

e. endless loc. as adverb (*šiwat šiwat*): [*kī= (ma=k)]an tuppi DUB.[S]AR ANA DINGIR-LIM an¹da UD-at UD-at¹ memišk[(izz)i]* “The scribe will recite [this] tablet to the god daily (and he will praise the god)” KUB 24.2 i 1 (prayer, Murš. II), w. dupl. KUB 24.1 + KBo 58.10 i 1, ed. Kassian/Yakubovich, FsKošak 428, 432 □ for a similar pragmatic situation (a scribe reciting a prayer before a deity) w. *šiwattili* see s. v. d; *nu UD-at UD-at 1-šU [arri]škanzi* “They [wa]sh (the horses) once daily” KUB 1.13 iii 5-6 (Kikk., MH/NS), ed. Hipp. 62f.; *namma LUGAL-uš UD-at UD-at karūwa[(riw)ar ...] AN-aš ^dUTU-i ginuššareškizz[i]* “Furthermore, the king kneels to the Sungod of Heaven [...] early every morning” KBo 15.2 iv 11-12 (substitution rit., NS), w. dupl. KBo 15.9 ii 2-3 (NS), ed. StBoT 3:62f. (“Tag für Tag in der Frühe”); *nu=ašši apiya=a ya EGIR.KASKAL UD-at UD-at SISKUR QĀTAMMA piškanzi* “For her (*IŠTAR* of Šamuḫa) there too, on the return trip, they give the daily offerings in the same way (i.e., as usual)” KUB 32.130:21-22 (cult of *IŠTAR* of Šamuḫa; MH/MS?), ed. Danmanville, RHA XIV/59:42f. □ on

the script see StBoT 39:41 n. 2 vs. StBoT 46:385-387; cf. VBoT 24 iv 14-16 (MH/NS), KUB 39.6 iii 20 (MH/NS); for the same basic expression SISKUR *peške*- w. *šiwattili* see s.v. c.

f. as a divine name ^dšiwatt- “The deified Day”:

for a complete listing w. all attestations, spellings and literature see van Gessel, OHP 1:408.

g. (symbol of a day): 10 UD.KAM MŪŠU KÙ.GI 11 UD GE₆=ya KÙ.BABBAR “Ten days (and) nights of gold, eleven days and nights of silver” KUB 31.53 obv. 3 (vow of Puduḫepa, NH), ed. de Roos, Votive 173f., StBoT 1:18f. (= i 43), 38 w. nn. 7, 8; cf. 1 UD K[Ū.BABBAR] 1 UD KÙ.GI “One day of s[ilver], one day of go[ld]” KUB 15.18 ii 2 (vow) □ Laroche, RA 43:67f., suggests that these may refer to objects representing the hieroglyphic (Luwian) signs for “day” and “night.” The hieroglyphic sign for “day” (DIES) is a clepsydra, a container which may have served in a system of time measuring. For the sign see Laroche HH 358, Hawkins, CHLI I/1:26; a hier. counterpart for “night” has not been identified.

Hrozny, ArOr 1 (1929) 283f.; Götz/Pedersen, MSpr. (1934) 72f.; Friedrich, HW (1952) 195; Goetze, Language 27 (1951) 472f. (w. bibliography); Neu, StBoT 18 (1974) 59; Eichner, Heth.u.Idg. (1979) 45 n. 9; Kammenhuber, Heth.u.Idg. (1979) 121f.; Neu, Lok. (1980) 15f., 52 n. 122; Oettinger, BiOr 39 (1982) 365; Lebrun, OLP 17 (1986) 51-64 (on the terminology of time in Anatolian languages); Rieken, StBoT 44 (1999) 102-105; Puhvel, FsWinter (2003) 347-349 (“day” and “night” in Hitt.); Tischler, HEG S/2 (2006) 1095-1105.

Cf. *anišiwatt*, *appašiwatt*-.

šiwat šiwat adv. see *šiwatt*- e.

NINDAšiwatannani- see ^{NINDA}šiwandanni-.

šiwattili adv. daily, each/every day; NS.

UD-ti-li KUB 6.45 iii 16 (NH), KUB 17.14 obv. 9, (10), 11 (NS), KBo 31.47 rev. 7 left col. 6 (NS), KBo 14.142 i 37 (NH), KBo 15.2 i 16, 17, 18 (NH), KUB 28.3 obv. 6 (NS), KUB 12.14 i 6 (NS), KUB 10.45 iii 12 (NS), UD.KAM-li KUB 5.11 ii 8 (NH), KUB 6.46 iii 56 (NH), KUB 25.22 iii 11 (NH), KBo 16.52 obv. 7 6 (NH), KBo 18.193:7 (NH), UD.KAM-ti-li KUB 30.27 obv. 9 (NS), KUB 8.57 i 12 (NS), KUB 5.6 ii 27 (NH), KUB 24.1 iv 21 (NH).

a. in myths: *nu*=za UD.KAM-ti-li ŠA ^{URU}Uragā LÚ.MEŠ G[URUŠ ... (*tarah*)]*hiškiuwan dāiš* “Daily he began to overpower the yo[ung men] of Uragā” KUB 8.57 i 12-13 (Gilg., NS), w. dupl. KBo 10.47a 3 + KBo

10.46:2 (NS), translit. Myth. 122, tr. Beckman in Foster, Gilgamesh 158; *nu* LÚ^dU UD-ti-li ANA ^d[U (*menaḫanda tišk*)]*izzī* “The man of the Stormgod takes his place daily before the Stormgod” KUB 28.3 i 6 (myth, NS), w. dupl. KUB 28.5:7 (NS), translit. Myth. 15, tr. Hittite Myths² 35.

b. in festivals: *nu kūn* EZEN₄ LUGAL-uš INA UD.4.KAM *ēššai* ... ¹LUGAL¹-uš=*ma*=*kan maḫḫan* UD-ti-¹li¹ *šipanzakizzi* “For four days the king celebrates this festival ... How the king performs the daily sacrifice, (the wood scribes have a (separate) wood tablet (for that))” KUB 10.45 iii 8-9, 12-13 (fest., NS), ed. StBoT 3:46; *nu*=*kan* UD.KAM-li BIBRI^{HI.A} *šunneškanzi* “They fill the rhyta daily” KUB 25.22 iii 11 (cult inv., NH), ed. Haas, KN 240f.

c. in rituals: *nu kuitman* UD.KAM.HI.A *mukišnaš nu*=*šši* UD.KAM-ti-li SISKUR *kišan peškanzi*[*i*] “Meanwhile, during the days of invocation they perform the ritual for him every day as follows” KUB 30.27 obv. 8-9 (rit., NS), ed. HTR 98 □ for the same basic expression SISKUR *peške*- with reduplicated UD-at see *šiwatt*- e; [*nu*]=*šši* 2-ŠU 7 etri^{HI.A} UD-ti-li *tiškanzi* [(1 UDU=*ši*=*ka*)]*n* UD-ti-li *šippanzakanzī* LUGAL-ušš=*a*=*za* UD-ti[(*li azzī*)]*kizzi nu waganda šēni* UD-ti-li *pē ḫar*[(*kanzi*)] “Every day they set out two times seven meals for him, and they offer one sheep to him every day; and the king eats every day and they present bites (to eat) to the figurine every day” KUB 17.14 obv. 9-11 (subst. rit., NS), w. dupl. KBo 15.2 i 16-18 (NS), ed. StBoT 3:56f.

d. in prayers: DUB.1-PU QATI ^{LÚ}DUB.SAR-za GIM-an ANA LUGAL *šer PĀNI* ^dTelipinu UD.KAM-ti-li *arkuwar ēššai* “First tablet finished: When the scribe makes a daily prayer to Telipinu on behalf of the king” KUB 24.1 iv 19-21 (prayer, Murš. II), ed. Kassian/Yakubovich, FsKořak 432, 434, Lebrun, Hymnes 184, 187, tr. HittitePrayers 56 □ for a similar pragmatic situation (a scribe reciting a prayer before a deity) w. reduplicated UD-at see *šiwat*- e; ^dUTU ŠAMĒ EN=YA ŠA DUMU.LÚ.U₁₉.LU-TI UR.GI₇-aš! (dupl. UR.GI₇-aš) ŠAH₇-aš *gimrašš*=*a ḫuitnaš DĪNAM* UD-ti-li *zik* ^dUTU-uš *ḫanneškiši* “O Sungod of Heaven, my lord, the dispute(s) of mortal man, of the dog (and) the pig, and of the animals of the steppe you, O Sungod, arbitrate daily” KUB 6.45 iii 15-17 (prayer, Muw. II), w. dupl. KUB 6.46 iii 54-56, ed. Singer, Muw.Pr. 20, 39.

e. in oracles: [...] UD.KAM-*ti-li* *malliškanzi* “They grind daily” KUB 5.6 ii 27 (oracle question, NH), ed. Sommer, AU 278f.

š. is synonymous with *šiwat šiwat* (cf. *šiwatt-*). š. (like MU-*tili* “annually”) is always accompanied by imperfective verbs. For the *-ili* adverb forming suffix see GrHL §19.15.

Sommer, AU (1932) 432; Kronasser, EHS 1 (1966) 360; Tischler, HEG S/2 (2006) 1104.

Cf. *šiwatt-*.

šiwī- A adj. see *šiwai-/šiwī-*.

šiwī- B n. com.; (mng. unkn.); OH/NS.†

sg. nom. *ši-ú-iš-š(=a[n])* KUB 31.64 iii 9 (OH/NS); **acc.** *ši-ú-i-n(=a)* KUB 31.110:3 (OH/NS).

LUGAL-*waš=a parhešna*[z ... /] *pait ši-ú-iš-š=a-a[n ... /]* *hullanun* “[As a result of] the king’s haste [...] (s)he went and a/the š. [...-ed] hi[m]/he[r and ... /] I fought” KUB 31.64 iii 8-10 (hist., OH/NS), ed. *parheššar* c (emending to *ši-ú-uš!*), StMed 12:174f. w. n. 516 (“il suo dio”, mentioning possibility of emendation to *ši-ú-uš!*), de Martino, AoF 22:288f.; [... /] *ḏAllāni[š ... /]* *ši-ú-i-n=a pa[h- ...]* “(The goddess) Allani (subj.) [...] but a/the š. (obj.) [she(?)] pr[otected(?)]” KUB 31.110:2-3 (hist., OH/NS), ed. StMed 12:182f. (“il dio”).

Since there is no evidence for a stem **šiwī-* “god” besides the regular *šiu(n)-*, *šiuni-* q.v. and both attestations for š. occur in the same composition it seems advisable following Rieken, StBoT 44:38 n. 162, not to assume a scribal mistake for KUB 31.64 iii 9 (so de Martino, AoF 22:288 n. 36) and to accept the possible existence of a separate noun š.

Kloekhorst, EDHIL (2008) 767 (“sow(?)”).

šiu- see *šiu-*.

šiuṇala/i- (substantivized) adj.; divine(-one); OH/NS.†

pl. nom. com. *ši-ú-na-le-eš* KBo 10.24 iii 14 (OH/NS), [*ši-ú-na-l-i-iš* KBo 30.5 iii 4 (OH/LNS)].

šēr=a=ššan nepiši ši-ú-na-le-eš (var. [...-l]i-iš) *wēškanta* (var. *wišk[anta]*) “Up in heaven the divine-ones are weeping” KBo 10.24 iii 13-14 (KL.LAM fest., OH/NS), w. dupl. KBo 30.5 iii 3-4, ed. *nepiš* a, Eichner, TAM Erg. 14:112 w. n. 63, van Brock, RHA XX/71:167 (“les divins pleurent”), translit. StBoT 28:18, tr. StBoT 27:61 n. 29 (“the *divines* are sent away”), EHS 1:360 (“in caelo divini”), Kloekhorst, EDHIL 764.

Werner, BiOr 18 (1961) 83 (= Lyd. *ciwvali-* “göttlich”); van Brock, RHA XX/71 (1962) 166f. (= Luw. *maššanalli-* “divin”); Laroche, NH (1966) p. 337 (“divin”, cf. Capp. PN Šiwanala-); Tischler, HEG S/2 (2006) 1087 (“göttlich”); Kloekhorst, EDHIL (2008) 764 (“divine one(?)”).

Cf. *šiu-*.

šiuṇant- adj.(?); divine(?); MH/MS.†

sg. voc. *ši-ú-na-an-ti* KBo 31.143 obv.? 24 (MH/MS), KBo 20.49:3 (MH/MS).

nu āppa ʾANA¹ GIŠ²KIRI₆ x[...] / [nu? B]EL SÍSKUR ḫalziššai ši-ú-na-an-ti ši-ú-na-an-ti taknāš³ UTU[-i ...] / [tarna=m]u? ḫaršanāš tetanuš tar⁴na=mu[ŠA] GĪR.ḪI.A patalḫan ūrk[inn=a(?)]... / [EG]IR-pa uwauar=mit tar⁴na=mu ēššari=mit TI-tar ḫatul[atar] “[...] back to the garden. [The ri]tual patron calls out: [O] divine(?), divine(?) Sungoddess of the Netherworld, [let go of] the hairs of my head, let go of the sole [and tr]ack [of] my feet (and) ‘my coming [ba]ck’, let go of my frame/form, life (and) hea[lth]” KBo 20.49:2-5 + KBo 31.143 obv.? 23-26 (precursor of Allaiturahi ritual series, MH/MS), see (GIŠ)²patalḫa- 2, for join see Groddek, IJDL 2:19, cf. Haas, AOF 34:30f. (w. translit. of pieces separately).

Cf. *šiu-*.

***šiuni-** see *šiu-*.

***šiuniya-** v.; to act like a god(?); wr. DINGIR. MEŠ-niya-; NS.†

mid. pret. pl. 3(?) DINGIR.MEŠ-ni-ia-an-ta-x[...] KBo 8.77 rev. 7 (NS).

[... k]uiēš DINGIR.MEŠ-ni-ia-an-ta-x[...] KBo 8.77 rev. 7 (NS) (alternatively to *šiuniyant-*, q.v.), translit. EDHIL 764, DBH 11:281.

Neu, StBoT 5:156 n. 1, originally also assigned DINGIR.MEŠ-*ni-ia-an-du* KBo 23.22:2 (MS) here as act. imp. pl. 3, but in HS 111:59 n. 15 he read DINGIR.MEŠ-*ni-ia-an-du-u*[š], which indeed seems more likely according to the photo (see šiu-^{niyant-}).

Neu, StBoT 5 (1968) 156 n. 1; idem, HS 111 (1998) 59 n. 15; Tischler, HEG S/2 (2006) 1087 (“von Gott erfüllt sein, in Ekstase sein”); Kloekhorst, EDHIL (2008) 764 (“?”).

Cf. šiu-.

šiu-^{niyahh-} v. (mid.); (to become divine >) to go crazy(?); OH/NS.†

mid. pres. sg. 3 *ši-e-ú-ni-aḥ-ta* KBo 6.26 i 22 (NS), *ši-ú-ni-ia-aḥ-ta* KBo 6.15 iv? 13 (NS), [*š*]*i-ú-ni-aḥ-ta* KBo 6.10 iv 10 (NS), HFAC 4:(1) (NS).

pret. sg. 3 *ši-ú-ni-ia-aḥ-ḫa-ti* KUB 11.1 iv 15 (OH/NS).

takku šuppalaš = šet kuēlqa ši-e-ú-ni-aḥ-ta (vars. c and bb: *ši-ú-ni-aḥ-ta*, v: *ši-ú-ni-ia-aḥ-ta*) *t = at parkunuzi* “If somebody’s cattle go crazy and (the owner) performs a purification ritual on them (and drives them back home, and he puts the remnants used in the ritual into the refuse pile, but doesn’t tell his colleague, so that the colleague—not knowing—drives his own animals there and they die, there will be compensation)” KBo 6.26 i 22-23 (Law §163, OH/NS), w. dupl. c: KBo 6.10 iv 10 (NS), v: KBo 6.15 iv? 13, bb: HFAC 4:(1), ed. LH 130f. (“are smitten (with disease) by a god”), tr. LawColl. 233, 239 n. 50 (“go crazy(?)”); [*x-i*]*n*(?) *ša*[(*rr*)*iy*]*auwan dāer n = e āi pappi UL x*[...] [(*n*)] *= e apadd*[(*a*)] *ši-ú-ni-ia-aḥ-ḫa-ti* “They began to divide [...] and they—heaven forbid—[were] not [...] and for that reason they went crazy” KUB 11.1 iv 14-15 (Tel.pr., OH/NS), w. dupl. KBo 3.67 iv 1-2, ed. StBoT 5:156 (“und sie wurden! deswegen von der Gottheit (mit Krankheit) geschlagen”), THeth 11:52f. (without dupl.), LH 131 n. 429, tr. van den Hout, CoS 1:198 □ for *āi pappi* see Beckman, JAOS 166:572 w. lit. Whether there is number disagreement between the second *n = e* and *š*. depends on the restoration of the preceding lacuna. If *= e* is taken as pl. nom. com., a mistake has to be assumed (thus THeth 11:52f., restoring *n*[*aḥḫanteš*]). The restoration is speculative, however, and it cannot be excluded that *= e* is pl. neut.

For the connection of “be(com)ing divine” and “going crazy” compare Gr. *enthousiasmós* “inspiration, enthusiasm, frenzy.”

Ehelolf, ZA 43 (1936) 179f. n. 4 (“vom Gotte geschlagen sein”); Friedrich, HW (1952) 195; Goetze, ANET 195 (“are branded”); Neu, StBoT 5 (1968) 156 (“von einem Gott (mit Krankheit) geschlagen werden/sein”); Tischler, HEG S/2 (2006) 1099; Kloekhorst (2008) 764-765.

(LÚ)šiu-^{niyant-} n.; ecstatic; wr. syll. or LÚ DINGIR-*LIM-niyant-* or DINGIR.MEŠ-*niyant-*; from MH.†

sg. nom. LÚ *ši-ú-[ni-ia-an-za]* KBo 22.78:3 (MS?), [*š*]*i-ú-ni-an-za* Bo 68/48 rev.? 6 (LNS), LÚ DINGIR-*LIM-ni-an-za* KUB 14.8 rev. 43 (Murš. II), KUB 14.10 iv 11 (Murš. II), DINGIR.MEŠ-*ni-ia-an-za* KUB 24.3 ii 20 (Murš. II).

sg. or pl. gen. DINGIR.MEŠ-*ni-ia-an-da-aš* KUB 36.55 iii 2 (MH/MS), here? DINGIR.MEŠ-*ni-ia-an-ta-a*[š] KBo 8.77 rev. 7 (NS), DINGIR.MEŠ-*ni-ia-x*[...] KBo 31.95:11 (MS).

pl. acc. DINGIR.MEŠ-*ni-ia-an-du-u*[š] KBo 23.22:2 (MS).

(“Then if for some other reason there is continual dying”) [(*n = at = za = ka*)]*n naššu tešhit uwallu našma = at ariyašešnaz* [*ḫanda*(y)]*attaru našma = at* LÚ DINGIR-*LIM-ni-an-za = ma memāu* “Either let me see it through a dream, or let it be [determin]ed by oracle, or let an ecstatic tell it” KUB 14.8 rev. 42-43 (PP2 §11, Murš. II), w. dupl. KUB 14.10 iv 9-12, ed. Lebrun, Hymnes 209, 215 (“un divin”), Götze, KIF 1:218f. (“Gottbegeisteter”), tr. Hittite Prayers 60 (“man of god”), Beckman, CoS 1:159 (“prophet”); cf. KUB 14.8 obv. 2-3 (PP2 §2:5), ed. Trabazo, TextosRel.310f., Götze, KIF 1:206-9; *nu* DINGIR.MEŠ *kuit waštul ušketteni nu naššu* DINGIR.MEŠ-*ni-ia-an-za uiddu n = at me*¹*ma*¹*lu našma = at* MUNUS.MEŠ ŠU.GI LÚ.MEŠ AZU LÚ.MEŠ MUŠEN.DÙ *memiya*¹*ndu*¹ *našma = at zašḫiyaz* DUMU.LÚ.U₁₉.LU *aušdu* “Either let an ecstatic come and tell the misdeed that you gods see, or let ‘old women,’ diviners or bird-watchers report it, or let human beings see it through a dream” KUB 24.3 ii 19-22 + KBo 51.18b ii 26-29 (prayer, Murš. II), w. dupl. KUB 24.4 obv. 10-12, ed. without join Trabazo, TextosRel. 294f. (“uno en éxtasis divino”), Lebrun, Hymnes 160f., 169 (“homme de sacré”), tr. Hittite Prayers 52 (“man of god”); cf. *naššu* LÚ *ši-ú-[ni-ia-an-za uiddu] n = at memau* “or [let] an ecs[tatic come] and tell it” KBo 22.78:3-4 (MS?); cf. [... *š*]*i-ú-ni-an-za ešdu* Bo 68/48 rev.? 6 (fest. frag.); [... *-e*]*š* DINGIR.MEŠ-*aš* DINGIR.MEŠ-*ni-an-da-aš* [...] “[...] of the ecstatic(s) of the gods” KUB 36.55 iii 2 (myth, MH/MS); cf. similar KBo 31.95:11, cf. KBo 31 p.

v; here? [... ŠA?] DINGIR.MEŠ DINGIR.MEŠ-ni-ia-an-du-u[š] “the ecstasies [of(?)] the gods” KBo 23.22:2 (MS) alternatively to *šuniya-* v., q.v.; [... k]uiēš DINGIR.MEŠ-ni-ia-an-ta-a[š *memiyaneš*(?) ...] KBo 8.77 + KBo 39.223 rev. 7 (NS) alternatively to *šuniya-* v., q.v.

Götze, KIF 1 (1930) 233 (“Gottbegeisterter?”); Ehelolf, ZA 43 (1936) 177 (“Gottesmann”, syn. of *šunan antuḥšaš*), 180; Tischler, HEG S/2 (2006) 1086f.

Cf. *šiu-*; ^{LÚ}*maššanāmi-*.

***šuniyatar** n. neut.; **1.** godhood, **2.** spirit holder, divine image **3.** deity, divinity; wr. DINGIR-LIM/MEŠ-(*niya*)tar; from OH/NS.

sg. /pl. nom.-acc. neut. DINGIR-LIM-ni-ya-tar KUB 29.4 iii 26 (NH), DINGIR-LIM-ya-tar KUB 24.3 i 21, 30 (Murš. II), DINGIR-LIM-tar KUB 7.8 iii 10 (MH/NS), KBo 12.58 obv. 15 (NS), KUB 58.58 obv. 21 (NS), DINGIR.MEŠ-tar KUB 24.1 ii 9 (Murš. II), IBoT 3.120 left col. 4 (Tudḫ. IV), KBo 13.162 obv. 11, KBo 12.58 obv. 14, KBo 12.134 rev.? 4, DINGIR.MEŠ-tar-r(=a) KUB 38.35 i 2 (Tudḫ. IV), DINGIR.MEŠ!-tar KUB 57.68 rev. 15 (NS).

sg. dat.-loc. DINGIR-LIM-an-ni KUB 7.5 i 12 (MH/NS), KBo 14.129 rev. 9 (MS), DINGIR-LIM-an-ni-i(=a-aš) KUB 33.93 iv 6 (NS), [DIN]GIR-LIM-ú-ni-ia-an-ni (or: ^dš-ú-ni-ia-an-ni, thus DBH 22:87) KBo 44.101 rev.? 4 (NS).

1. godhood: (“You, O Sungoddess of Arinna, are an honored deity. Your name is honored among names”) DINGIR-LIM-ya-tar = *ma = ta = kkan* DINGIR.MEŠ-aš *ištarna nakkī* “Your godhood is honored among the gods” KUB 24.3 i 30-31 (prayer, Murš. II, based on MH prototype), ed. Lebrun, Hymnes 158, 167 (“caractère divin”), Gurney, AAA 27:22f. (“divinity”), tr. HittitePrayers 51; cf. KUB 24.1 ii 9-10 (prayer, Murš. II); *nu tuel ŠA* ^dUTU ^{URU}Arinna DINGIR-LIM-ya-tar *INA KUR* ^{URU}Ḫatti = *pat nakkiyahḫan* “Only in Ḫatti is your godhood, O Sungoddess of Arinna, honored” KUB 24.3 i 21-22; *nu = tta* DINGIR-LUM DINGIR-LIM-an-ni EGIR-an *šanḫiškizzi* “He (i.e., the patient) is seeking you, O goddess, for the sake of your godhood” KUB 7.5 i 12-13 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:273, 277; (“Let him take his wife; let him make children; let him make sons and daughters”) *nu = za zik* DINGIR-LUM DINGIR-LIM-tar *tekkušnut* “O goddess, show your godhood” KUB 7.8 iii 10 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:276, 279; cf. ibid. ii (21, 23); *nakkīš = za* DINGIR-LUM

NÍ.TE = *KA paḫši* DINGIR-LIM-ni-ia-tar = *ma = za = kan šarri* “Important goddess, protect your person. Divide your godhood. (Come to those new temples)” KUB 29.4 iii 26-27 (division of the Deity of the Night, NH), ed. StBoT 46:289f., Kronasser, SchwGoth. (differently), tr. Collins, CoS 1:175, cf. Beal, Magic and Ritual 197-208; (“Enlil lifted his eyes and saw the child”) DINGIR-LIM-an-ni-i = *a-aš pean aranza* “He was standing before (his) godhood” KUB 33.93 iv 6 (Ullik. IA, NS), ed. Trabazo, TextosRel. 200f. (“delante del dios”), Güterbock, JCS 5:156f. (“before the deity”), tr. Hittite Myths² 59 (“the god”), LMI 154 (“davanti al dio”).

2. spirit holder, divine image: ^{URU}Tiura ^dIyayaš DINGIR-LIM-tar ALAM GIŠ KÙ.BABBAR GAR.RA MUNUS-TI TUŠ-an *ḫu¹pitaowanza* ... “The city of Tiura: the goddess Iyaya. (Her) spirit holder is a statue of a woman sitting, (made of) wood, inlaid with silver, (wearing) a *ḫupita* ...” KUB 38.1 iv 8-9 (cult inv., NH), ed. Bildbeschr. 14f. (“Götterbild”), tr. Rost, MIO 8:181 (“Götterbild”); cf. ibid. i 10-11, 15-16, iv 1-2; ^{URU}Taram <*me*> *qa* ^dZA.BA₄.BA₄ DINGIR-LIM-tar 1 GEŠPÚ KÙ.BABBAR KI.LAL.BI 20 GÍN.GÍN “The city of Tarammeqa: the god ZA.BA₄.BA₄. (His) spirit holder is one silver fist weighing twenty shekels” ibid. i 4-5, tr. Güterbock, FsBittel 213 (“Gottesdarstellung”); ^dU ^{URU}Lihzina ^{URU}Tiliura [DI]NGIR-LIM-tar *BIBRU* GUD GIŠ 4 KI.GUB KÙ.BABBAR GAR.RA ... “The Stormgod of Lihzina (and) Tiliura: (his) divine image is a wooden “rhyton” in the form of a bull standing on all fours (and) inlaid with silver ...” KUB 38.3 i 1-2, ed. Bildbeschr. 16f., cf. Güterbock, FsBittel 213 (“Gottesdarstellung”); ^{HUR.SAG}Malimaliyaš *annalaza* DINGIR.MEŠ-tar *UL ēšta* ^dUTU-ŠI = *an* ^mTudḫaliyaš ALAM LÚ AN.BAR 1 *šekan* 1/2 *šekann = a* (eras.) IGI.ḪI.A KÙ.GI ANA UR.MAḪ AN.BAR-aš = *kan artari* “From of old Mt. Malimaliya had no spirit holder. His Majesty Tudḫaliya <donated> it (i.e., Mt. Malimaliya) as an iron statue of a man one and a half *šekan* (high) with eyes of gold, standing on an iron lion” KUB 7.24 obv. 1-3 (Tudḫ. IV), tr. Güterbock, FsBittel 210 (“ein greifbares Kultobjekt”); (“The city of Ḫalenzuwa was destroyed in [the time of] the former kings”) DINGIR.MEŠ-tar-r = *a katta pān ēšta* ... DINGIR.M[EŠ-tar-r = a] EGIR-pa *kišan iēr* “The

spirit holders were also destroyed. (His Majesty Tudhaliya rebuilt the city) [and] they remade the spirit hol[ders] as follows: (Zithariya: one hunting bag, one gold sun weighing ten shekels they inset)” KUB 38.35 i 2-4 (cult inv., Tudh. IV), ed. Hazenbos, Organization 49f. (“divine representations”), tr. Jakob-Rost, MIO 9:195f. (“Gottheiten”), cf. *pai-* A 5 e; [*mān-z*]a DINGIR.MEŠ-*ni-z* *ma kuitki* GAM *pānti šer* TUKU.[TUKU-*an-z*]a(?) *nu* DINGIR.MEŠ-*tar kuit* GAM *pait* “[If you] are somehow angry on account of the spirit holder being destroyed, the spirit holder which was destroyed [...]” KBo 12.58 + KBo 13.162 obv. 11 (prayer to the Sungoddess of Arinna), ed. Lebrun, Hymnes 358f. (differently); dU^{URU} *Lihzina* DINGIR-*LIM-tar kinun* EGIR-*pa DÙ-er* “They have now made a (or: repaired the) spirit holder for the Stormgod of Lihzina again” KUB 38.12 ii 6, cf. Güterbock, FsBittel 209-217; DINGIR-*LIM-tar KASKAL-anzi* DINGIR.MEŠ^{URU} *šapinuwai-z* *ya udanzi* “They will dispatch the spirit holders and they will bring the gods to Šapinuwa” KUB 5.1 iii 19 (oracle question, NH), ed. THeth 4:68f. (“Götterstatue”), tr. Beal, Ktèma 24:49 (“divine statues”); dUTU-*ŠI-z* *za* DINGIR.MEŠ-*tar ŠA* HUR.SAG^{HUR} *Haḫarwa* KASKAL-*aḫzi zilann-z* *kan ŠA* URU^{HUR} *Ḫatti* DINGIR.MEŠ-*tar KASKAL-aḫzi* “His Majesty will dispatch the spirit holders of Mt. Ḫaḫarwa, and ... he will dispatch the spirit holder(s) of Ḫatti” KUB 5.1 iv 83-84 (oracle question, NH), ed. THeth 4:90f., tr. Beal Ktèma 24:54; cf. KUB 49.33 i 1 (NH); DINGIR.MAḪ-*aš* DINGIR-*LIM-tar annallan* x[...] KUB 58.58 obv. 21 (cult inv., NS).

3. deity, divinity: (“[...] is angry §”) DINGIR-*LIM-tar kuit* SI×SÁ-at dU^{URU} *Neriqqa* “The divinity which was ascertained is the Stormgod of Nerik. (§ If only the Stormgod of Nerik and no further god [...])” KUB 22.69 ii? 7-8 (oracle question, NH); (“It was ascertained by the exorcist-diviner and by the ‘old woman’ that some god has been causing a fever for Ḫis Majesty” §) DINGIR-*LIM-tar kuit* SI×SÁ-at *katta ariyauēn* *nu* dUTU^{URU} *TÚL-na* SI×SÁ-at “We inquired further what divinity was ascertained and the Sungoddess of Arinna was ascertained” KBo 2.2 ii 21-23 (oracle question, NH), ed. van den Hout, Purity 128f.; *nu-z* *kan* DINGIR.MEŠ-*tar-z* *ma pean tiyat* *nu apezza* NU.SIG₅ “Did the deity take his/her place in front?

Is it for that reason that it was unfavorable?” KUB 5.1 iii 44 (oracle question, NH), ed. THeth 4:72f., tr. Beal, Ktèma 24:50 (“The divine statues traveled in front”).

Ünal, THeth 4.181, suggests that DINGIR-*LIM-tar* and DINGIR.MEŠ-*tar* are expressions of sg. and pl., respectively. The use of DINGIR.MEŠ-*tar* in KUB 7.24 obv. 1-3 (above 2) with a single statue description seems to plead against this.

Ehelolf, ZA 43 (1936) 179f.; Friedrich, HW (1952) 195 (“Gottheit, Göttlichkeit, Götterbild”); Neu, StBoT 18 (1974) 9; Güterbock, FsBittel (1983) 209-217; Collins, Cult Image (2005) 21 (on š. as divine image); Tischler, HEG S/2 (2006) 1088; Goedegebuure, OIS 8 (2012) 418-421.

Cf. *šiu-*.

*šunili- adv.; like a god, in a godly manner; wr. DINGIR-*LIM-nili*; MH/NS.†

[ANA DINGIR]-*LIM zeyantaz namma IŠTU* UZU NINDA KAŠ [...]x-*ni piyawen* *nu-z* *wa-z* *za* DINGIR-*LUM* DINGIR-*LIM-ni-li* [e]t-*za eku* “Then we gave to the deity some cooked meat, bread (and) beer [...], (saying) ‘You are a god (and act) in a godly manner. Eat (and) drink’” (or w. double -za: “‘You, O god, eat (and) drink as a god’”) HT 1 iv 1-3 (Ašhella’s rit., OH/NS), ed. Dinçol, Belleten XLIX/193: 17, 24 (“ve tanrı(ler) tanrı gibi [x-x]-za içerler”, reading [x-x]-*za ekuanzi* in l. 3), Tischler, HEG S/2:1086 (“Nun Gottheit, nach Götterart, iß und trink”), tr. Kümmel, TUAT II/2:287 (“Nun iß (du), Gottheit, nach Götterart”).

Tischler, HEG S/2 (2006) 1086.

MUNUS^š *šunzanna-* see MUNUS^š *šiwanzanna-*.

š-i-u-š-i-a[n ...]; (mng. unkn.); NS.†

frag. *š-i-u-š-i-a[n ...]* HT 30:4 (NS).

The spelling with -u- and the difficulty in accounting for what follows preclude an interpretation based on *šiu(n)-*, *šuni-* “god” q.v.

LÚšizišalla- KUB 46.42 iii 14, suggested s.v. LÚ^š *parlašalla-*, HEG S/2:1105f., HZL 234, as a possible alternative reading of LÚ^š *IGI-zišalla-*.