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THE HITTITE DICTIONARY

OF THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO

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VOLUME L–N

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Edited by
HANS G. GÜTERBOCK AND HARRY A. HOFFNER

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Published by
THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO
1989

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ISBN 0-918986-58-3
(Set 0-918986-26-5)
Library of Congress Catalog Card Number 79-53554

The Oriental Institute

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The preparation of this volume of the Chicago Hittite Dictionary was made possible in part by grants from the Program for Research Tools and Reference Works of the National Endowment for the Humanities, an independent Federal Agency.

Typeset by Eisenbrauns, Winona Lake, IN, in Times and Janson
Printed and bound in the United States of America by Braun-Brumfield

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FOREWORD

It is a pleasure and privilege to inaugurate the first published fascicle of the *Chicago Hittite Dictionary*. A fitting introduction to the new volume may be to sketch the history of the project that gave it birth.

In 1963, the year in which he received his doctorate from Brandeis University, Harry Hoffner began assembling Hittite lexical files as a tool for personal research. The files were compiled according to the *Chicago Assyrian Dictionary* method of transliterating extensive contexts and reproducing multiple file copies for parsing individual words. From 1964 to 1973, while teaching at Brandeis and Yale, Hoffner put on file about 65% of the published Hittite material. In autumn 1972, he spent a sabbatical term with Heinrich Otten at Marburg. Through Otten's generosity, Hoffner was able to use the lexical file at the Marburg Seminar for completion of his book *Alimenta Hethaeorum*. Learning that Otten's plans to produce a Hittite thesaurus were likely to be delayed for many years, Hoffner began to appreciate the need for a Hittite-English lexical tool of intermediate length that could be completed over the next few decades.

When Hoffner was invited in 1973 to come to the Oriental Institute in Chicago, he and Hans Güterbock saw the opportunity for a long hoped-for collaboration. Güterbock had extensive experience in Hittite lexical studies, but no files. Hoffner had files, but felt the need for an experienced and learned colleague with Güterbock's background. It was an ideal combination, and both men agreed to set the plan in motion. After Hoffner had come to Chicago in 1974, he was given a part-time student assistant and the equipment necessary to house and expand his files. In 1975 a formal application was submitted to the National Endowment for the Humanities to fund a full-scale dictionary project.

With the award of a substantial three-year grant from the National Endowment for the Humanities at the beginning of 1976, the Hittite Dictionary project was able to hire a full-time research associate, Howard Berman, and several graduate-student assistants. The files were rapidly augmented, colleagues were advised of the new status of the project, and the decision was made to begin the dictionary with the letter "L" to avoid immediate overlap with Annelies Kammenhuber's Hittite-German work. In 1977, Emmanuel Laroche agreed to read and criticize selected articles as an outside consultant, and the first drafts of many "L" words were written. By 1978 sufficient progress had been made to have Eisenbrauns prepare offset samples of dictionary articles and to apply for a second three-year grant from the National Endowment for the Humanities.

Now in 1979, as the Oriental Institute prepares to celebrate its sixtieth anniversary, the National Endowment for the Humanities has renewed its grant support; and the first fascicle of the *Chicago Hittite Dictionary* is ready to go to press.

In a multifaceted project such as this, acknowledgements are due in many quarters. First a deep debt of gratitude is owed to the editors and their staff. Professor Hoffner is to be thanked for over ten years of unassisted labor, out of which grew the main dictionary file of the project, and for his continuing painstaking service as Executive Editor. In the latter capacity he has been responsible not only for writing and editing the dictionary articles but also for negotiating the National Endowment for the Humanities grants and supervising the work of the junior staff. The Senior Editor, Professor Güterbock, has brought to the project a rare expertise born of many

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years of philological and archeological work reaching back to the days when the field of Hittitology was in its infancy. Besides writing and criticizing manuscripts, he has provided a mine of information on all aspects of Hittite language, history, and culture freely drawn on by the staff. Dr. Howard Berman, as Research Associate, has provided a careful philological approach to Hittite combined with a valuable background in linguistics and a study of the historical reconstruction of Proto-Indo-European. Finally the world of scholarship must acknowledge the indispensable support of the National Endowment for the Humanities, Research Tools Division, without whose aid this dictionary could not have appeared. It is the unique combination of all these efforts that has produced the present work.

September 18, 1979

John A. Brinkman
Director, Oriental Institute
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PREFACE

The Hittite language is the earliest preserved member of the Indo-European family of languages. It was written on clay tablets in central Asia Minor over a five hundred year span (c. 1650–1180 B.C.) which witnessed the rise, the floruit and the decline of many political powers in the Near East. It is studied today for a wide variety of reasons. Historical linguists seek information in Hittite texts to elucidate the relationships between the various member languages of the Indo-European family, as well as the probable structure of their common parent, Proto-Indo-European. Historians find in Hittite annals, treaties, royal edicts and political correspondence information of great value in reconstructing the sequence of events on the international scene of mid-second-millennium Western Asia. Anthropologists, mythographers, and students of comparative religion mine the riches of Hittite religious texts: myth, magic rituals to cure ailments, festivals to worship the gods of the empire. Students of the history of law discover ancient precedents for legal procedures which have survived to this day. All of these interested researchers share a dependence upon the written texts. None can penetrate further than our limited understanding of this language allows.

The vast majority of Hittite tablets derive from the ruins of the ancient Hittite capital Ḫattuša located near the modern Turkish town of Boğazkale (earlier name: Boğazköy) about 210 kilometers east of Ankara. Scientific excavation of these ruins by a German team began in 1906. About 10,000 clay tablets inscribed with the familiar Assyro-Babylonian script came to light. Although some were written in the Akkadian language and could be read immediately, most were in an unknown language, correctly assumed to be Hittite. Within ten years the language had been deciphered, and a sketch of its grammar published. Gradually, the international community of scholars, led by the Germans, extended the boundaries of the known. The number of common Hittite words which one could translate with reasonable certainty increased steadily. Glossaries published in 1936 by Edgar Sturtevant (in English) and in 1952 by Johannes Friedrich (in German) admirably served the needs of their contemporaries. Yet today, seventy-five years after the decipherment, there still exists no complete dictionary of the Hittite language.

Certain conditions must be met before a Hittite dictionary can be written. Fundamental to all others is the first: a sufficient percentage of the excavated tablets must be published or made available in unpublished form to the dictionary editors. At this writing thirty-one volumes of the KBo series have appeared, fifty-eight of the KUB series, four of the IBoT, and five singly published volumes. Thus ninety-eight volumes of published Hittite texts exist, each containing on the average fifty plates of copies, totalling 4,900 plates of Hittite texts. Although the total number of Hittite fragments with excavation or museum numbers may amount to 30,000, most of these are quite small in size. In terms of complete lines of Hittite text, more than half the amount of excavated text material has been published. This remarkable achievement over a period of half a century is a tribute to Ehelolf, Figulla, Goetze, Güterbock, Klengel, Walther, Weidner and others, who labored at the task of making cuneiform copies of Hittite texts, but especially in recent years to Otten, who copied all or large parts of over twenty volumes.

Lexical surprises still come from newly published texts. But as the published corpus grows, the number of such surprises diminishes. In order to reduce the number of surprises, the editors of a

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dictionary such as this should be allowed access to and use of all known texts, published or unpublished. In his 1982 review of CHD's first fascicle (ZA 72:280-288) H. Otten claimed that no dictionary of Hittite written today could be satisfactory without full use of known unpublished texts. During the first years of our work on the CHD, while fascicles 1-3 were being prepared, Güterbock was allowed to use some of these unpublished texts in his publications, which included the CHD. But in 1985, as we were putting fascicle 3 to press, Otten wrote to Güterbock, denying him the right to use for the CHD any unpublished Hittite text. We deeply regret that Otten has thus made it impossible for us to provide our users with data from the unpublished texts. Nevertheless, this loss, serious as it is, is clearly not sufficient reason to discontinue the production of the CHD, since it is based upon a very large corpus of published texts augmented by many printed quotations from unpublished texts.

A second condition is sufficient progress in the editing of texts. Although the decipherer Hrozný himself wrote the first edition of a Hittite text from Boğazköy in 1919, it was Ferdinand Sommer who in 1925 founded the first series to publish editions of Hittite texts, the *Hethitische Texte* subseries of the *Mitteilungen der Vorderasiatisch-ägyptischen Gesellschaft*. The two modern series of Hittite text editions are *Studien zu den Boğazköy-Texten* (Wiesbaden) and *Texte der Hethiter* (Heidelberg), which to date have produced forty-four volumes. To these two series must also be added the numerous text editions which have appeared over the past seventy years in other books and articles.

Most text editions contain philological commentary in which the meanings of certain key Hittite words are discussed. In addition there have been many lexical studies which have appeared in books and articles not primarily concerned with text editions. Studies of this type published during the first twenty to forty years of Hittitology formed the basis of the first two glossaries of Hittite, those by Sturtevant (1936) and Friedrich (1952). Most frequently cited in these two glossaries are the contributions of Ehelolf, Friedrich, Goetze, Güterbock, Laroche and Sommer. Since 1952 new generations of Hittitologists have enlarged and refined the earlier work epitomized in Friedrich's *Hethitisches Wörterbuch*. It is the task of the CHD and the HW^2 to evaluate and exploit the studies of this thirty-year period, while also adding fresh insights which grow out of a prolonged and systematic occupation with the task of dictionary writing.

It would be difficult to conceive of writing a Hittite dictionary without a tool such as E. Laroche's *Catalogue des textes hittites* (CTH), first published in 1956-58 and now in a thoroughly revised and augmented second edition of 1971. This systematic classification of the published Boğazköy tablets allows each Hittitologist to utilize all known copies of a given composition to create his own critical edition, or to supplement and correct an older published edition by means of more recently found evidence. The usefulness of CTH is universally recognized. The front matter of each new volume of cuneiform copies now often identifies each published fragment by its CTH number. Discoveries of additional joins or duplicates are regularly reported and related to the CTH numbering system. As in the assembling of a jigsaw puzzle, the identifying and placing of new pieces becomes easier as the picture grows more complete. The contribution of such work to lexical study is obvious. Joining and thus reconstructing tablets from their fragmentary remains affords full contexts in passages where the words occur. Identification of duplicates often leads to a discovery that a syllabically written Hittite word in one copy is written with a Sumerogram or Akkadogram of known meaning in its duplicate. Therefore it is no mere coincidence that Laroche's preparation of the first edition of his *Catalogue* was carried out concurrently with his significant lexical studies of 1947 through 1958.

No dictionary of a language written over a span of five centuries would be serviceable without reliable criteria for determining the dates of the texts on which it is based. There must be an

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agreed upon basis for distinguishing earlier from later compositions and — in the case of traditional, transmitted texts — the earlier from the later copies of the same composition. Indeed the date of the original composition of some texts can be determined on the basis of named authors, in most cases a king. But for the majority of religious and administrative texts not datable by this means the following methods have been developed. The copy is dated by noting the latest palaeographic features of its script. The original composition is dated by noting the oldest orthographic, grammatical, and lexical features to be found in its copies. In the CHD we have chosen to abbreviate our conclusions in the form OH/NS, which is to be interpreted as "deriving from OH archetype, but showing New Script and often considerable linguistic modernization." We distinguish Old Script (Otten's "typisch alt" and "alt", Starke's I), Middle Script (Otten's "ältere Schrift," "ältlich," etc., Starke's II), and New Script (Starke's III), only occasionally differentiating early and late forms of NS (ENS, LNS). We have not attempted to date as precisely as Starke (StBoT 30:21-27: Ia, b, IIa, b, c, etc.) by script alone. When dating texts attributable to specific kings of the empire period, we have usually made no comment about the script. But the reader should not conclude from such words as "prayer of Murš. II" after a citation that the copy cited was necessarily made during that same king's reign. But a Ḫattušili III copy of Muršili II composition is not as likely to show significant grammatical innovations as a Ḫattušili III copy of a Ḫattušili I text.

In matters of text dating we concur in the main with the judgments of Carruba, Otten and Neu, in contrast to the views of Kammenhuber. For two reasons we have decided not to include here a complete listing of the Old and Middle Hittite corpora according to our point of view. First, provisional lists are available with which we are in general agreement. And secondly, we deem it wiser to continue to refine our own dating scheme and to print it on a later occasion. Since evidence will continue to accumulate, our opinions will certainly change. It is inevitable that not all datings in this volume will be retained in future ones. In most cases, however, changes will be minor, such as discovering from a newly published OS duplicate that a text which we previously called NH was in reality OH/NS. Users of the CHD can easily accommodate such developments.

Although published lexical studies provide a broad base of information about the occurrence of certain Hittite words, no dictionary could be written without extensive lexical files. The main lexical file of the CHD, consisting of nearly a million cards, now gives complete coverage to published texts including KBo 30 and 33 and KUB 58. It is based upon the personal lexical file of H. A. Hoffner, built up from 1963 through 1975, augmented by Hoffner, Berman, Beal, van den Hout and McMahon working under a series of grants from the National Endowment for the Humanities from 1976-1989. A much smaller, but significant source is the personal lexical file of Güterbock. In addition, a computer file of the most significant texts, compiled by Hoffner, supplements and checks the main card file.

Since we believe that the conditions for the writing of a Hittite dictionary have been met, we have embarked upon the production of the CHD.

While in many ways we have consciously imitated the organization, procedure and format of our sister dictionary, *The Assyrian Dictionary of the Oriental Institute* (CAD), the smaller size of the Hittite text corpus insures that the CHD will be more limited in size and scope. We attempt to give complete coverage of the representative occurrences of each Hittite word, but we will not seek to be exhaustive. Words whose occurrences are fully registered are marked by a dagger†.

Although Hittite dictionary and thesaurus projects have been initiated in Germany by A. Kammenhuber, we do not consider our work a mere duplication. The CHD is primarily designed for English-speaking scholars and students, who truly need and deserve an up-to-date Hittite dictionary in their own language. Our procedure, organization, and views on text dating differ

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from Kammenhuber's. In no way do we wish to disparage her work; we welcome it and profit from it. But while we are eager to learn from her experience, we have adopted distinctive operating procedures and do not intend to model our dictionary upon hers.

The specific ways in which the CHD approach will differ from HW^2 have already been outlined by Hoffner in his review of its first fascicle in *Bibliotheca Orientalis* 35:242ff. We seek to give the user a maximum of usable information, allowing him to see not only our conclusions but the basis for them. The CHD does not attempt to determine the Proto-Indo-European origins of Hittite words. In that sense it is not an etymological dictionary. Words borrowed into Hittite from some identifiable foreign source will be noted as such. In many cases our dictionary does not list all known occurrences of a particular form or a semantic usage, but adduces those which are representative of a time period (OH, MH, NH), of a text genre (myth, ritual, law), or an ethnocultural milieu (Hurrian, Hattian, Luwian).

The alphabetization scheme for the dictionary's entries is essentially that used by HW. The consonant alternations *b/p*, *d/t*, and *g/k/q* have been merged and alphabetized as *p*, *t*, *k*. Consonantal doubling is ignored. Also adjacent *i* and *y* or *u* and *w* are alphabetized as single *i* or *u*.

It is well-known that the vowels *e* and *i* often interchange in the spelling of Hittite words. In the earliest texts scribes clearly sought to maintain a distinction. What consistency underlies later usage and whether the post-OH spelling conventions also reflect a continuing phonological distinction between *e* and *i* are matters of controversy. Our decision to consider the two vowels equivalent for the purposes of the alphabetization of lemmas and to list them in the *i* position was made without prejudice as to what may be the eventual resolution of the controversy. Ours was a practical procedural decision intended to reduce the number of necessary cross references of the type "*zenna-* see *zinna-*."

When different spellings are attested for the stem of a word (*laḫlaḫḫeškinu-*, *laḫḫilaḫḫeškinu-*), we have alphabetized according to that form of the stem which allows the entry to appear closest to its cognates.

In the morphological section we have sought to adduce at least one example of each spelling of the form under consideration. We have usually refrained from citing more than two or three locations for the same spelling in the same diachronic phase of the language. If given a choice, we have preferred to cite well-preserved rather than broken examples of each spelling. If we cite a line to locate a form which is partially broken, we place the line number in parentheses. If we cite a line to locate a form which requires emendation, we place an exclamation point after the line number. Such exclamation points do not, therefore, indicate a correction of the line count. Normally in the morphological section we employ the line count of the cuneiform copy rather than a cumulative one from an edition. Unless the lines in a column interrupted by a lacuna of undetermined length are numbered 1, 2, 3, . . . 1′, 2′, 3′, etc., we have not used prime numbers in line counts.

The morphological terminology is that used conventionally by our colleagues with two exceptions: (1) we have called the nominal case in *-a* the "allative" in preference to either "directive" or "terminative." Our objections to "directive" are those adduced by F. Starke in StBoT 23 (1977) 23 with note 12. In addition, the standard complete dictionary of American English, *Webster's Third New International Dictionary of the English Language Unabridged*, attests no use of "directive" as a designation of a noun case. Although "terminative," once suggested by Hoffner and advocated by Starke, is not unacceptable to us, in English it occasions some confusion, since its well-established usage with verbs in the sense of perfective (see F. Josephson, *The Function of Sentence Particles in Old and Middle Hittite*, page 33) beclouds its more recent employment to describe noun case. "Allative," on the other hand, enjoys a clear usage in noun-case terminology, being defined in *Webster's New International Dictionary of the English Language Second Edition*

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Unabridged: "Designating or pertaining to a case which expresses the relational idea of motion to or toward." Its symmetry with other case designations such as ablative and illative (the latter roughly equivalent to allative in Hittite grammar) also favors its adoption. Our choice of English terms is not to be regarded as a rejection of the argument or conclusions of Starke as to the functions of this case. For another opinion see Kammenhuber in E. Neu and W. Meid, eds., *Hethitisch und Indogermanisch*, 115ff. (2) Building upon E. Laroche's identification of an ergative in Hittite (BSL 57, 1962, 23-43), we decided not only to identify such forms as "ergative," but even to include them in the paradigms of the base neuter noun. Although this has earned us some criticism in reviews, the forthcoming article of Andrew Garrett ("The Origins of NP Split Ergativity" in B. Need and E. Schiller, eds., *Proceedings of the Conference on the Theory and Practice of Historical Linguistics Chicago, April 27, 1988*, University of Chicago Special Publications in Linguistics 2) seems to justify the description of Hittite as a language showing "split ergativity."

Bilingual evidence has been assigned a location between morphological and semantic sections, although bilingual passages may be cross-referenced at a point in the semantic section appropriate to their semantic content or usage.

The significance of the number and letter hierarchy of the CHD in its semantic section is essentially the same as that of the CAD. In those articles where the Hittite word requires a different English translation in each of its principal usages the highest level of the hierarchy (i.e., the primary division) is represented by Arabic numerals, which correlate with translations in the article heading. In those articles where the Hittite word may be uniformly translated in all its usages the primary division of the article is represented by lower case letters of the alphabet.

Within the semantic section wider contexts are indicated by means of English translations (in quotation marks) or paraphrases, while a minimal significant context is given both in Hittite and English. Only the key word is transliterated; other Hittite words are rendered in broad transcription. When it is deemed necessary to indicate morpheme boundaries within a Hittite word cited in broad transcription, the mark ⸗ is used in preference to the simple hyphen (e.g., *keššaruš⸗muš⸗a* "and my hands"). In all cases text references are to the cuneiform copies with additional information about cumulative line count in published editions. We indicate line count as follows. In the case of vertically joined tablet fragments, if there is a difference between separate and cumulative line count and there is a need for indicating both, the separate is given first followed by cumulative, e.g., KBo 3.8 ii 34-35 (= KUB 7.1 + KBo 3.8 ii 68-69). Otherwise only the separate will be given, as regularly in the morphological section. Lateral joins are indicated KUB 31.4 obv. 15 + KBo 3.41 obv. 14. Some elaborate and complex tablet reconstructions are simpler to cite in a standard cumulative line count, e.g., Otten's line count for the Vow of Puduḫepa adopted from StBoT 1 and used, e.g., in our *laman* article, or 2 Mašt. cited from Rost's edition. Following the text references appears information about text type, date, and published studies.

Suspect readings are indicated *-ta*(sic)-, emended readings *-ga*!-, and collations *-ga*(coll.)-. Unpublished texts derived from published references are noted, e.g., Bo 3348 i 6 (StBoT 15:24).

Transliteration follows the conventions of Hittitology, which in turn were derived from Assyriology. We have tried to avoid a faddish striving to incorporate the very latest values proposed for Sumerian words. Like the CAD, we do not hesitate to use what might look like an outmoded writing of these words. Since this is not a Sumerian dictionary, we have had as our primary concern the unambiguous representation in transliteration and transcription of the actual signs which occur on the Hittite tablets. Our second consideration is the obvious value of using writings familiar to Hittitology itself. We do not wish to make it difficult to correlate earlier editions of Hittite texts with our dictionary renderings. For all these reasons we have kept our adjustments and innovations to a bare minimum. We wish to avoid the subscript x-values. Therefore, since Borger (*Assyrisch-babylonische Zeichenliste*, AOAT 33, 1978) gives a numbered value for EN×

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GÁNA ($BURU_{14}$), and for GEŠTIN as a Hittite syllabic sign (wi_5), we have adopted these. We have also followed him in reading $^{GIŠ}KIRI_6$ for GIŠ.SAR, and $^{LÚ}SAGI(.A)$ for $^{LÚ}QA.ŠU.DU_8(.A)$. We have retained SAL in preference to MUNUS since it is so frequent, and we prefer a shorter form to conserve space. Because we use Arabic, not Roman numerals, we have avoided ^{d}X and ^{d}XXX for the Stormgod and Moongod. And since ^{d}U and ^{d}SIN are familiar writings in our discipline, we have decided to continue to use them rather than the unfamiliar $^{d}10$ and $^{d}30$. Hittitologists understand that these signs are conventional designations for Stormgod and Moongod and do not pretend to identify the deities with Adad or Sin. Since we will never read the other Moongod designation $^{d}EN.ZU$ as ^{d}SIN, no confusion is likely to arise. Unfortunately, Borger did not assign index numbers to the "ZU" value of the sign KA×UD, the "*li*" value of LIŠ, the "*d/tan*" value of DIN, the "SUR" value of SAG (in $SAG.DÙ.A^{MUŠEN}$), or the "UḪ" value of U+KAK at Boğazköy. Götze (NBr 14) was of the opinion that the U+KAK sign derived from the same prototype as the sign normally used for *aḫ/iḫ/uḫ* in Hittite texts, but that its different shape was preserved for the logographic representation of *alwanzatar* "sorcery." Indeed the lexical entry [*ú-uḫ*] [AḪ] = [*ki-iš-pu*] = (Hitt.) *al-wa-an-za-tar* S^{a} Voc. B 8′ is cited in CAD K 454. But the AḪ (number one) sign confidently restored is not preserved for us to observe its shape. The usual Sumerogram for Akkadian *kišpū* is $UḪ_4$ (KA×BAD). Although U+KAK is probably a variant shape of AḪ/UḪ (number one), we have chosen to assign it the value $UḪ_x$ to avoid confusing it with the regular shape of UḪ (number one). We realize that such orthographic decisions are in large measure arbitrary and make no claim that our procedures are "better" than those adopted by others. We wish to avoid confusion, however, by stating at the outset what our symbols mean. A new sign list for Hittite texts by E. Neu and Chr. Rüster has been announced, which will employ all of the newer values from R. Borger's Akkadian sign list.

We express our appreciation to the curators and directors of the archaeological museums whose Hittite tablets we have been allowed to collate and photograph: Raci Temizer and İnci Bayburtluoğlu (Ankara), Necati Dolunay, Aykut Özet, Nuşin Askeri, Veysel Donbaz and Fatma Yıldız (Istanbul), Liane Jakob-Rost and Horst Klengel (Berlin), Christopher Walker (London), Pierre Amiet (Paris), W. W. Hallo (Yale University, New Haven), Erle Leichty and Åke Sjöberg (University of Pennsylvania, Philadelphia), and J. A. Brinkman and Janet Johnson (The Oriental Institute, Chicago). We also remember the kindnesses extended to us by the late G. R. Meyer (Berlin), Nezih Fıratlı (Istanbul) and Edmund Sollberger (London).

To the University of Chicago and its president, Hanna H. Gray, and to the Oriental Institute and its directors, John A. Brinkman and Janet H. Johnson, who provided partial financial support and a wide variety of services and resources which furthered our work, we express our thanks.

Research Associates during the period that volume L–N was in preparation were Howard R. Berman, Silvin Košak, Ahmet Ünal and Richard H. Beal. Visiting contributors were Philo Houwink ten Cate and Gary M. Beckman.

Graduate student assistants with a Hittitological concentration who gave much assistance over this same period were: Richard H. Beal, J. Gregory McMahon, Barbara Knowles, Margaret Schroeder, and George Moore.

We are indebted to E. Laroche, who as our outside consultant read and commented upon a number of articles, although ill health prevented him from as extensive an involvement in the work as he and we had hoped for.

Especially to the National Endowment for the Humanities, its former directors Mr. Ronald Berman, Mr. Joseph Duffey and Mr. William Bennett, and its present director, Ms. Lynne Cheney, we are grateful for generous and sustained financial support.

The Editors
July 1989

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LIST OF ABBREVIATIONS

1. Texts, Authors, Literature

A	lexical series á A = *nâqu*
A	tablets in the collections of the Oriental Institute, University of Chicago
AA	Archäologischer Anzeiger — Berlin
AAA	Annals of Archaeology and Anthropology — Liverpool
AANL	Atti della Accademia Nazionale dei Lincei, Rendiconti della Classe di Scienze morali, storiche e filologiche, Serie 8 — Rome
AASF	Annales Academiae Scientiarum Fennicae — Helsinki
AASOR	Annual of the American Schools of Oriental Research
AAWLM	Akademie der Wissenschaften und der Literatur, Mainz. Abhandlungen der geistes- und sozialwissenschaftlichen Klasse — Wiesbaden
ABAW	Abhandlungen der Bayerischen Akademie der Wissenschaften, philosophisch-historische Abteilung — Munich
ABoT	Ankara Arkeoloji Müzesinde bulunan Boğazköy Tabletleri — Istanbul 1948
ACh	C. Virolleaud, L'Astrologie Chaldéenne — Paris 1908
ACME	Annali della Facoltà di Filosofia e Lettere dell'Università Statale di Milano
AfK	Archiv für Keilschriftforschung — Berlin
AfO	Archiv für Orientforschung
AGI	Archivio Glottologico Italiano
AHw	W. von Soden, Akkadisches Handwörterbuch — Wiesbaden 1958-1981
Ai	lexical series ki.KI.KAL.bi.šè = *ana ittišu* (MSL 1)
AION	Annali dell'Istituto Universitario Orientale di Napoli
AIΩN	Annali del Seminario di Studi del Mondo Classico, Istituto Universitario Orientale di Napoli
AJA	American Journal of Archaeology
AJPh	American Journal of Philology — Baltimore
AJSL	American Journal of Semitic Languages and Literatures — Chicago
Akurgal	E. Akurgal, The Art of the Hittites — London 1962
Alakš.	Treaty of Muwatalli II with Alakšandu, ed. SV 2:42-102
AlHeth	H. A. Hoffner, Jr., Alimenta Hethaeorum (AOS 55) — New Haven 1974
Alp, Beamt.	S. Alp, Untersuchungen zu den Beamtennamen im hethitischen Festzeremoniell — Leipzig 1940
—— Siegel	—— Zylinder- und Stempelsiegel aus Karahöyük bei Konya (TTKYayın 5/26) — Ankara 1968
—— Tempel	—— Beiträge zur Erforschung des hethitischen Tempels, Kultanlagen im Lichte der Keilschrifttexte (TTKYayın 6/23) — Ankara 1983
AM	A. Götze, Die Annalen des Muršiliš (MVAeG 38) — Leipzig 1933
AMAVY	Anadolu Medeniyetlerini Araştırma Vakfı Yayınları — Ankara
An	lexical series An = *Anum*
An.	Ankara Museum, inventory numbers of tablets
Anadolu	Anadolu. Revue des études d'archéologie et d'histoire en Turquie — Paris
Anadolu/ Anatolia	Anadolu/Anatolia. Journal of the Institute for Research in Near Eastern and Mediterranean Civilizations of the Faculty of Letters of the University of Ankara — Ankara
Anatolica	Anatolica. Annuaire International pour les Civilisations de l'Asie Antérieure (Institut Historique et Archéologique Néerlandais à Istanbul) — Leiden
AnDergi	Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Dergisi
ANEP	J. B. Pritchard, ed., Ancient Near Eastern Pictures Relating to the Old Testament, 2nd ed., with suppl. — Princeton 1969
ANET	J. B. Pritchard, ed., Ancient Near Eastern Texts Relating to the Old Testament, 3rd ed., with suppl. — Princeton 1969 (Hittite texts tr. A. Goetze)
AnOr	Analecta Orientalia — Rome
AnSt	Anatolian Studies (Journal of the British Institute of Archaeology at Ankara) — London

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Antagal	lexical series antagal = *šaqû*
AnYayın	Ankara Üniversitesi Dil ve Tarih-Coğrafya Fakültesi Yayınları
AO	Der Alte Orient — Leipzig
AOAT	Alter Orient und Altes Testament — Neukirchen-Vluyn
AOATS	AOAT, Sonderreihe
AOF	Altorientalische Forschungen — Berlin
AOS	American Oriental Series — New Haven
APAW	Abhandlungen der Preussischen Akademie der Wissenschaften, philosophisch-historische Klasse — Berlin
Ardzinba, Ritualy	V. G. Ardzinba, Ritualy i mify drevnej Anatolii — Moscow 1982
ArOr	Archiv Orientální — Prague
AT	D. J. Wiseman, The Alalakh Tablets (unmarked number refers to text, p. indicates page in the volume) — London 1953
A-tablet	lexical text, see MSL 13:10ff.
Athenaeum	Athenaeum — Pavia
AttiAccTosc.	Atti dell'Accademia Toscana di Scienze e Lettere "La Colombaria" — Florence
AU	F. Sommer, Die Aḫḫijavā-Urkunden (ABAW, NF 6) — Munich 1932
AuOr	Aula Orientalis: Revista de estudios del Próximo Oriente Antiguo — Sabadell
Bab	Babyloniaca — Paris
BagM	Baghdader Mitteilungen — Berlin
Balkan, İnandık	K. Balkan, İnandık'ta 1966 yılında bulunan eski Hitit çağına ait bir bağış belgesi (AMAVY No. 1) — Ankara 1973
BASOR	Bulletin of the American Schools of Oriental Research
BBVO	Berliner Beiträge zum Vorderen Orient — Berlin
BCILL	Bibliothèque des Cahiers de l'Institut de Linguistique de Louvain
BDB	F. Brown, S. R. Driver, and C. Briggs, A Hebrew and English Lexicon of the Old Testament — Oxford 1907
Beal, Diss.	R. Beal, The Organization of the Hittite Military (diss., University of Chicago) — Chicago 1986
Bechtel, *-sk-*	G. Bechtel, Hittite Verbs in *-sk-* — Ann Arbor 1936
——	*see also* Chrest.
Beckman, Diss.	G. M. Beckman, Hittite Birth Rituals (diss., Yale University) — New Haven 1977
——	*see also* HFAC, StBoT
Bel Madg.	*BĒL MADGALTI* instr., ed. Dienstanw.
Belleten	Türk Tarih Kurumu Belleten — Ankara
BeO	Bibbia e Oriente — Bornato in Franciacorta
Berman, Diss.	H. Berman, The Stem Formation of Hittite Nouns and Adjectives (diss., University of Chicago) — Chicago 1972
Bernabé, TLH	A. Bernabé, Textos literarios hetitas — Madrid 1987
Bildbeschr.	C.-G. von Brandenstein, Hethitische Götter nach Bildbeschreibungen in Keilschrifttexten (MVAeG 46.2) — Leipzig 1943
Bilgiç, App.	E. Bilgiç, Die einheimischen Appellativa der kappadokischen Texte — Ankara 1954
Bin-Nun	*see* THeth
BiOr	Bibliotheca Orientalis — Leiden
Birds	B. Bruun and A. Singer, Birds of Europe — New York 1970
Bittel, Boğazköy	K. Bittel, et al., Boğazköy, I-V — Berlin 1935, 1938, 1957, 1969, 1975
—— Hattusha	K. Bittel, Hattusha: Capital of the Hittites — New York 1970
—— Hethiter	—— Die Hethiter (Universum der Kunst) — Munich 1976
—— Yaz	—— Yazılıkaya (WVDOG 61) — Leipzig 1941 (Osnabrück 1967)
—— Yaz^2	—— Das hethitische Felsheiligtum Yazılıkaya (BoHa 9) — Berlin 1975
BM	Tablets in the collections of the British Museum
Bo	Inventory numbers of Boğazköy tablets excavated 1906-12
Bo year/...	Inventory numbers of Boğazköy tablets excavated 1968ff.
BoHa	Boğazköy-Ḫattuša, Ergebnisse der Ausgrabungen — Berlin
Boissier, Mant.	A. Boissier, Mantique babylonienne et mantique hittite — Paris 1935
Boley, *ḫark-*	J. Boley, The Hittite *ḫark-* Construction (IBS 44) — Innsbruck 1984
Borger, AOAT 33	R. Borger, Assyrisch-babylonische Zeichenliste (AOAT 33) — Neukirchen-Vluyn 1978
Bossert, Heth.Kön.	H. T. Bossert, Ein hethitisches Königssiegel — Berlin 1944
BoSt	Boghazköi-Studien — Leipzig
BoTU	E. Forrer, Die Boghazköi-Texte in Umschrift (WVDOG 41/42) (unmarked numbers following BoTU refer to texts pub. in translit. in BoTU 2, pages in BoTU 1 or 2 will be indicated by p(p).) — Leipzig 1922, 1926
Boysan-Dietrich	*see* THeth
von Brandenstein	*see* Bildbeschr.
van Brock, Dér.Nom.L	N. van Brock, Dérivés Nominaux en L du Hittite et du Louvite (RHA XX/71:69-168) — Paris 1962

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List of Abbreviations

Bryce, MHT	T. R. Bryce, The Major Historical Texts of Early Hittite History (Asian Studies Monograph 1) — Queensland No Date
BSL	Bulletin de la Société de Linguistique de Paris
Burde	*see* StBoT
CAD	The Assyrian Dictionary of the Oriental Institute of the University of Chicago — Chicago 1956ff.
CAH	The Cambridge Ancient History, 3rd ed. — Cambridge 1970, 1971, 1973, 1975
Carruba, Pal.	O. Carruba, Beiträge zum Palaischen (PIHANSt 31) — Istanbul 1972
—— Part.	—— Die satzeinleitenden Partikeln in den indogermanischen Sprachen Anatoliens — Rome 1969
——	*see also* StBoT
Carter, Diss.	C. Carter, Hittite Cult Inventories (diss., University of Chicago) — Chicago 1962
CCT	Cuneiform Texts from Cappadocian Tablets in the British Museum
CH	Codex Hammurabi
CHD	The Hittite Dictionary of the Oriental Institute of the University of Chicago — Chicago 1980ff.
CHM	Cahiers d'Histoire Mondiale — Paris
Chrest.	E. H. Sturtevant and G. Bechtel, A Hittite Chrestomathy — Philadelphia 1935
ChS	Corpus der hurritischen Sprachdenkmäler — Rome
—— I/1	V. Haas, Die Serien itkaḫi und itkalzi des AZU-Priesters, Rituale für Tašmišarri und Tatuḫepa sowie weitere Texte mit Bezug auf Tašmišarri — 1984
—— I/2	M. Salvini and I. Wegner, Die Rituale des AZU-Priesters — 1986
—— I/5	V. Haas and I. Wegner, Die Rituale der Beschwörerinnen ^{SAL}ŠU.GI — 1988
Cor.Ling.	Corolla linguistica (FsSommer) — Wiesbaden 1955
Coşkun, Kap isimleri	Y. Coşkun, Boğazköy metinlerinde geçen bazı seçme kap isimleri (AnYayın 285) — Ankara 1979
Couvreur, Ḫ	W. C. Couvreur, De hettitische Ḫ — Louvain 1937
CRRAI	Compte rendu de la . . . Recontre Assyriologique Internationale (cited by date of congress, not date of pub.)
CT	Cuneiform Texts from Babylonian Tablets in the British Museum
CTH	E. Laroche, Catalogue des textes hittites, 2nd ed. — Paris 1971
DAB	R. C. Thompson, Dictionary of Assyrian Botany — London 1949
DACG	—— Dictionary of Assyrian Chemistry and Geology — Oxford 1936
Dalman	G. H. Dalman, Aramäisch-neuhebräisches Wörterbuch — Frankfurt am Main 1901
Darga, Kadın	A. M. Darga, Eski Anadolu'da Kadın — Istanbul 1976
Deimel	*see* ŠL
Del Monte, Muršili-Niqmepa	G. del Monte, Il trattato fra Muršili II di Ḫattuša e Niqmepa^{c} di Ugarit (OAC 18) — Rome 1986
——	*see also* RGTC 6
DEP	*see* Plants
Dergi	*see* AnDergi
de Roos	*see* Roos
DeVries, Diss.	B. DeVries, The Style of Hittite Epic and Mythology (diss., Brandeis University) — Waltham, Mass. 1967
Diakonoff, Hurr.u.Urart.	I. M. Diakonoff, Hurrisch und Urartäisch — Munich 1971
Dienstanw.	E. von Schuler, Hethitische Dienstanweisungen für höhere Hof- und Staatsbeamte (AfO Beiheft 10) — Graz 1957
Diri	lexical series diri DIR *siāku* = *(w)atru*
DLL	E. Laroche, Dictionnaire de la langue louvite — Paris 1959
DMOA	Documenta et Monumenta Orientis Antiqui — Leiden
Dressler, Plur.	W. Dressler, Studien zur verbalen Pluralität (SÖAW 259, 1) — Vienna 1968
Drohla, Kongruenz	W. Drohla, Die Kongruenz zwischen Nomen und Attribut sowie zwischen Subjekt und Prädikat im Hethitischen (diss., Philipps-Universität) — Marburg 1933, revised version (mimeographed) — Heidelberg 1953
DŠ	H. G. Güterbock, The Deeds of Šuppiluliuma as Told by his Son, Muršili II (JCS 10:41ff., 59ff., 75ff.) — New Haven 1956
Dupp.	Treaty of Muršili II and Duppi-Tešub, ed. SV 1:1-48
Ea	lexical series ea A = *nâqu*
EA	Texts from El-Amarna, numbered according to ed. of J. A. Knudtzon, Die El-Amarna-Tafeln (VAB 2) — Leipzig 1915 and tr. of W. Moran, Les Lettres d'El Amarna (LAPO 13) — Paris 1987
EHGl	H. A. Hoffner, Jr., An English-Hittite Glossary (RHA XXV/80:1ff.) — Paris 1967
Eichner, Diss.	H. Eichner, Untersuchungen zur hethitischen Deklination (diss., Friedrich-Alexander Universität) — Erlangen-Nuremberg 1974
Engelhard, Diss.	D. Engelhard, Hittite Magical Practices: An Analysis (diss., Brandeis University)

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List of Abbreviations

	— Waltham 1970
Eothen	Eothen — Florence
Erg.	Ergänzungsheft, see HW 1.Erg.
Erimḫuš	lexical series erimḫuš = *anantu*
Erimḫuš Bogh.	Boğazköy version of Erimḫuš
Erman-Grapow	A. Erman and H. Grapow, Wörterbuch der aegyptischen Sprache — Leipzig 1925-1931(-1955)
Ertem, Coğrafya	H. Ertem, Boğazköy metinlerine geçen coğrafya adları dizini — Ankara 1973
—— Fauna	—— Boğazköy metinlerine göre Hititler devri Anadolu'sunun Faunası — Ankara 1965
—— Flora	—— Boğazköy metinlerine göre Hititler devri Anadolu'sunun Florası — Ankara 1974
EVO	Egitto e Vicino Oriente — Pisa
FHG	E. Laroche, Fragments hittites de Genève, RA 45 (1951) 131-38, 184-94; RA 46 (1952) 42-50, 214
FHL	—— Fragments hittites du Louvre, in Mém.Atatürk (1982) 73-107
Finkelstein Mem.	Essays on the Ancient Near East in Memory of Jacob Joel Finkelstein. M. Ellis, ed. (Memoirs of the Connecticut Academy of Arts and Sciences 19) — Hamden, Connecticut, 1977
Forrer	*see* BoTU, Forsch.
Forsch.	E. Forrer, Forschungen — Berlin 1926-29
Friedrich	*see* HE, HG, HKL, HW, HW 1., 2., 3. Erg., HW^2, SV
Friedrich-Kammenhuber	*see* HW^2
Frisk	H. Frisk, Griechisches etymologisches Wörterbuch I-III — Heidelberg 1960-72
FsBittel	Beiträge zur Altertumskunde Kleinasiens. Festschrift für Kurt Bittel. — Mainz 1983
FsDiakonoff	Societies and Languages of the Ancient Near East: Studies in Honour of I. M. Diakonoff — Warminster 1982
FsDörner	Studien zur Religion und Kultur Kleinasiens: Festschrift für Friedrich Karl Dörner zum 65. Geburtstag am 28. Februar 1976 — Leiden 1978
FsFriedrich	Festschrift J. Friedrich zum 65. Geburtstag gewidmet — Heidelberg 1959
FsGordon	Orient and Occident: Essays Presented to Cyrus H. Gordon (AOAT 22) — Neukirchen-Vluyn 1973
FsGüterbock	Anatolian Studies Presented to Hans Gustav Güterbock on the Occasion of his 65th Birthday (PIHANSt 33) — Istanbul 1973
FsGüterbock^2	Kaniššuwar: A Tribute to Hans G. Güterbock on His Seventy-fifth Birthday May 27, 1983 (Assyriological Studies 23) — Chicago 1986
FsKnobloch	Sprachwissenschaftliche Forschungen: Festschrift für Johann Knobloch (IBK 23) — Innsbruck 1985
FsKraus	Zikir Šumim: Assyriological Studies Presented to F. R. Kraus on the Occasion of his Seventieth Birthday — Leiden 1982
FsLacheman	Studies on the Civilization and Culture of Nuzi and the Hurrians in Honor of Ernest R. Lacheman — Winona Lake, Indiana 1981
FsLaroche	Florilegium Anatolicum: Mélanges offerts à Emmanuel Laroche — Paris 1979
FsMeissner	Altorientalische Studien Bruno Meissner zum 60. Geburtstag gewidmet (MAOG 4) — Leipzig 1928-29 (1972)
FsMeriggi	Studi in onore di Piero Meriggi (Athenaeum NS 47, fasc. 1-4) — Pavia 1969
FsMeriggi^2	Studia Mediterranea Piero Meriggi dicata (StMed 1) — Pavia 1979
FsNeumann	Serta Indogermanica: Festschrift für Günter Neumann zum 60. Geburtstag — Innsbruck 1982
FsOberhuber	Im Bannkreis des Alten Orients: Studien Zur Sprach- und Kulturgeschichte des Alten Orients und seines Ausstrahlungsraumes Karl Oberhuber zum 70. Geburtstag gewidmet (IBK 24) — Innsbruck 1986
FsOtten	Festschrift Heinrich Otten — Wiesbaden 1973
FsOtten^2	Documentum Asiae Minoris Antiquae: Festschrift für Heinrich Otten zum 75. Geburtstag — Wiesbaden, 1988
FsPagliaro	Studia classica et orientalia Antonio Pagliaro oblata — Rome 1969
FsPalmer	Studies in Greek, Italic and Indo-European Linguistics Offered to L. R. Palmer — Innsbruck 1976
FsPedersen	Mélanges Linguistiques offerts à M. Holger Pedersen à l'occasion de son soixantedixième anniversaire, 7 avril 1937 (Acta Jutlandica 9/1) — Aarhus 1937
FsPope	*see* Love & Death
FsPugliese Carratelli	Studi di storia e di filologia anatolica dedicati a Giovanni Pugliese Carratelli (Eothen 1) — Florence 1988
FsRanoszek	Anniversary Volume dedicated to Rudolf Ranoszek on his Eighty-Fifth Birthday

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	(= RO 41 fasc. 2) — Warsaw 1980
FsReiner	Language, Literature and History: Philological and Historical Studies Presented to Erica Reiner (AOS 67) — New Haven 1987
FsRisch	o-o-pe-ro-si: Festschrift für Ernst Risch zum 75. Geburtstag — Berlin 1986
FsSalonen	StOr 46 — 1975
FsSommer	*see* Cor.Ling.
FsStreitberg	Streitberg-Festgabe — Leipzig 1924
FuF	Forschungen und Fortschritte — Berlin
FWgesch.	Fischer Weltgeschichte: Die Altorientalischen Reiche — Frankfurt am Main 1965ff.
GAG	W. von Soden, Grundriss der Akkadischen Grammatik, with suppl. (AnOr 33/47) — Rome 1969
Gamkrelidze, Laryngale	T. V. Gamkrelidze, Hittite et la théorie laryngale — Tiflis 1960
Garelli, AC	P. Garelli, Les Assyriens en Cappadoce — Paris 1963
Garstang and Gurney	*see* Geogr
Gelb, Alishar	I. J. Gelb, Inscriptions from Alishar and Vicinity (OIP 27) — Chicago 1935
—— HH	—— Hittite Hieroglyphs 1-3 (SAOC 2, 14, 21) — Chicago 1931-42
—— HHM	—— Hittite Hieroglyphic Monuments (OIP 45) — Chicago 1939
Geogr	J. Garstang and O. R. Gurney, The Geography of the Hittite Empire — London 1959
Gertz, Diss.	J. E. Gertz, The Nominative-accusative Neuter Plural in Anatolian (diss., Yale University) — New Haven 1982
Gesenius-Buhl	W. Gesenius and F. Buhl, Hebräisches und aramäisches Handwörterbuch über das Alte Testament (16th ed.) — Leipzig 1915
Gilg.	Gilgameš epic
GLH	E. Laroche, Glossaire de la langue hourrite (RHA XXXIV-XXXV) — Paris 1976-77, pub. 1978-79
Gl.Hourrite	*see* GLH
Glotta	Glotta — Göttingen
Goetze, Kl	A. Goetze, Kleinasien, 2nd ed. — Munich 1957
——	*see also* AM, Ḫatt., Kizz., Madd., MSpr, NBr, Pestgeb., Tunn.
Gordon, UT	C. Gordon, Ugaritic Textbook (AnOr 38) — Rome 1965
Gröndahl	F. Gröndahl, Die Personennamen der Texte aus Ugarit (Stud.Pohl 1) — Rome 1967
GsAmmann	Sprachwissenschaft in Innsbruck (IBKS 50) — Innsbruck 1982
GsBossert	Anadolu Araştırmaları (JKF) vol. II 1-2 — Istanbul 1965
GsGüntert	Antiquitates Indogermanicae: Gedenkschrift für Hermann Güntert zur 25. Wiederkehr seines Todestages — Innsbruck 1974
GsKretschmer	MNHMHΣ XAPIN: Gedenkschrift Paul Kretschmer — Vienna 1956
GsKronasser	Investigationes Philologicae et Comparativae: Gedenkschrift für Heinz Kronasser — Wiesbaden 1982
GsPintore	Studi Orientalistici in ricordo di Franco Pintore (StMed 4) — Pavia 1983
Güterbock, Frontiers	H. G. Güterbock, "Some Aspects of Hittite Prayers" in Frontiers of Human Knowledge (Skrifter rörande Uppsala universitet C:38: Acta Universitatis Upsaliensis) — Uppsala 1978, pp. 125-139
——	*see also* CHD, DŠ, Kum., SBo, Ullik.
Gurney, AAA 27	O. R. Gurney, Hittite Prayers of Muršili II (AAA 27) — Liverpool 1941
—— Schweich	—— Some Aspects of Hittite Religion (The Schweich Lectures 1976) — Oxford 1977
——	*see also* Geogr
Gusmani, Lessico	R. Gusmani, Il lessico ittito — Naples 1968
—— Lyd.Wb.	—— Lydisches Wörterbuch — Heidelberg 1964
Haas, Berggötter	V. Haas, Hethitische Berggötter und hurritische Steindämonen. Riten, Kulte, und Mythen — Mainz 1982
—— KN	—— Der Kult von Nerik (Stud.Pohl 4) — Rome 1970
——	*see also* ChS
Haas-Thiel, AOAT 31	V. Haas and H. Thiel, Die Beschwörungsrituale der Allaiturah(ḫ)i und verwandte Texte (AOAT 31) — Neukirchen-Vluyn, 1978
Haas-Wilhelm, AOATS 3	V. Haas and G. Wilhelm, Hurritische und luwische Riten aus Kizzuwatna (AOATS 3) — Neukirchen-Vluyn 1974
Haase, THR	R. Haase, Texte zum hethitischen Recht: Eine Auswahl — Wiesbaden 1984
HAB	F. Sommer und A. Falkenstein, Die Hethitisch-akkadische Bilingue des Ḫattušili I (ABAW, NF 16) — Munich 1938
Hahn, Naming	E. A. Hahn, Naming Constructions in Some Indo-European Languages (Philological Monographs of the American Philological Association 27) — Cleveland 1969
Ḫatt	A. Götze, Ḫattušiliš. Der Bericht über seine Thronbesteigung nebst den Paral-

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	leltexten (MVAG 29.3) — Leipzig 1925; Ḫatt. also abbreviates Apology of Ḫattušili III, cited by col. and line in Ḫatt., NBr, Chrest., or StBoT 24 (Ḫatt. also abbreviates the royal name Ḫattušili, always followed by I, II, or III)
HbOr	Handbuch der Orientalistik (esp. Altkleinasiatische Sprachen) — Leiden
HE	J. Friedrich, Hethitisches Elementarbuch, 2nd ed. — Heidelberg, HE 1 1960, HE 2 1967
HED	J. Puhvel, Hittite Etymological Dictionary — Berlin 1984ff.
Heinhold-Krahmer	*see* THeth
Held, Rel.Sent.	W. H. Held, Jr., The Hittite Relative Sentence (Lg.Diss. no. 55; Lg. 33.4 part 2 suppl.) — Baltimore 1957
Hethitica	Hethitica: vol. 1 (Travaux de la Faculté de Philosophie et Lettres de l'Université Catholique de Louvain); subsequent vols. are a subseries of BCILL — Louvain-la-Neuve
Heth.u.Idg.	E. Neu and W. Meid, eds., Hethitisch und Indogermanisch: Vergleichende Studien zur historischen Grammatik und zur dialektgeographischen Stellung der indogermanischen Sprachgruppe Altkleinasiens (IBS 25) — Innsbruck 1979
Heubeck, Lydiaka	A. Heubeck, Lydiaka. Untersuchungen zu Schrift, Sprache und Götternamen der Lyder — Erlangen 1959
—— Lyd	—— Lydisch (HbOr I.2.1/2.2, pp. 397-427) — Leiden 1969
HFAC	G. Beckman and H. A. Hoffner, Hittite Fragments in American Collections (JCS 37/1) — Philadelphia 1985
Ḫg.	lexical series ḪAR.gud = *imrû* = *ballu* (MSL 5-11)
HG	J. Friedrich, Die hethitischen Gesetze (DMOA 7) — Leiden 1959, 2nd ed. 1971
Ḫḫ.	lexical series ḪAR.ra = *ḫubullu* (MSL 5-10)
HHB	H.-S. Schuster, Die hattisch-hethitischen Bilinguen I/1 (DMOA 17) — Leiden 1974
HHL	J. D. Hawkins, A. Morpurgo-Davies, and G. Neumann, Hittite Hieroglyphs and Luwian: New Evidence for the connection (NAWG 1973 No. 6) — Göttingen 1974
HHT	K. Riemschneider, Hurritische und hethitische Texte — Munich 1974 (mimeographed)
Hipp.heth.	A. Kammenhuber, Hippologia hethitica — Wiesbaden 1961
HKL	J. Friedrich, Hethitisches Keilschrift-Lesebuch 1, 2 — Heidelberg 1960
Hoffner, Diss.	H. A. Hoffner, The Laws of the Hittites (diss., Brandeis University) — Waltham 1963
——	*see also* AlHeth, CHD, EHGl, HFAC
Holland, Diss.	G. B. Holland, Problems of Word Order Change in Selected Indo-European Languages (diss. University of California at Berkeley) — Berkeley 1980
van den Hout, Diss.	Th. P. J. van den Hout, Studien zum Spätjunghethitischen: Texte der Zeit Tudhalijas IV. KBo IV 10 + (CTH 106) (diss. Universiteit van Amsterdam) — Amsterdam 1989
Houwink ten Cate Mursilis II . . . Karakterschets	Ph. H. J Houwink ten Cate, Mursilis II, de bronnen voor een Karakterschets — Leiden 1966
——	*see also* Records
Hrozný, CH	B. Hrozný, Code Hittite provenant de l'Asie Mineure, I. — Paris 1922
—— HKT	—— Hethitische Keilschrifttexte aus Boghazköi in Umschrift, Übersetzung und Kommentar (BoSt 3) — Leipzig 1919
—— IHH	—— Les Inscriptions Hittites Hiéroglyphiques 1-3 — Prague 1933-37
—— SH	—— Die Sprache der Hethiter (BoSt 1-2) — Leipzig 1917
—— VSpr	—— Über die Völker und Sprachen des alten Chatti-Landes (BoSt 5) — Leipzig 1920
HSM	Harvard Semitic Museum, inventory number
HT	Hittite Texts in the Cuneiform Character in the British Museum — London 1920
HTR	H. Otten, Hethitische Totenrituale (VIO 37) — Berlin 1958
HUCA	Hebrew Union College Annual — Cincinnati
Ḫuqq.	The Treaty of Šuppiluliuma I with Ḫuqqana, ed. SV 2:103-63
Hutter, Behexung	M. Hutter, Behexung, Entsühnung und Heilung: Das Ritual der Tunnawiya für ein Königspaar aus mittelhethitischer Zeit (KBo XXI 1 — KUB IX 34 — KBo XXI 6) (OBO 82) — Göttingen 1988
HW	J. Friedrich, Hethitisches Wörterbuch — Heidelberg 1952(-54)
HW 1., 2., 3. Erg.	J. Friedrich, Hethitisches Wörterbuch 1.-3. Ergänzungsheft — Heidelberg 1957, 1961, 1966
HW^2	J. Friedrich and A. Kammenhuber,

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	Hethitisches Wörterbuch, 2nd ed. — Heidelberg 1975ff.
IAK	Die Inschriften der altassyrischen Könige, ed. E. Ebeling, B. Meissner and E. F. Weidner — Leipzig 1926
IBK(S)	Innsbrucker Beiträge zur Kulturwissenschaft (Sonderheft) — Innsbruck
IBoT	Istanbul Arkeoloji Müzelerinde Bulunan Boğazköy Tabletleri(nden Seçme Metinler) — Istanbul 1944, 1947, 1954, Ankara 1988
IBS	Innsbrucker Beiträge zur Sprachwissenschaft — Innsbruck
IBS-VKS	Innsbrucker Beiträge zur Sprachwissenschaft — Vorträge und Kleinere Schriften — Innsbruck
Idg.Bibl.	Indogermanische Bibliothek — Heidelberg
Idg.Gr.	Indogermanische Grammatik — Heidelberg 1968ff.
Idu	lexical series Á = *idu*
IEJ	Israel Exploration Journal — Jerusalem
IESt	Indo-European Studies, Dept. of Linguistics, Harvard University — Cambridge, Massachusetts
IF	Indogermanische Forschungen
Igituḫ	lexical series igituḫ = *tāmartu*; Igituḫ short version, Landsberger-Gurney, AfO 18:81ff.
Illuy.	Illuyanka myth
IM	Istanbuler Mitteilungen — Berlin
Imparati, Leggi	F. Imparati, Le leggi ittite — Rome 1964
Izi	lexical series izi = *išātu* (MSL 13:154-226)
Izi Bogh.	Boğazköy version of Izi (MSL 13:132-47)
JA	Journal asiatique — Paris
Jakob-Rost, Familienzwist	L. Jakob-Rost, Ein hethitisches Ritual gegen Familienzwist (MIO 1:345-79) — Berlin 1953
——	*see also* Mašt., THeth
JAOS	Journal of the American Oriental Society
Jastrow	M. Jastrow, A Dictionary of the Targumim . . . — London 1903
JBL	Journal of Biblical Literature
JCS	Journal of Cuneiform Studies
JEOL	Jaarbericht van het Vooraziatisch-Egyptisch Genootschap (earlier Gezelschap) "Ex Oriente Lux" — Leiden
JESHO	Journal of the Economic and Social History of the Orient — Leiden
JKF	Jahrbuch für kleinasiatische Forschungen (= Anadolu Araştırmaları) — Heidelberg, Istanbul
JNES	Journal of Near Eastern Studies — Chicago
Josephson, Part.	F. Josephson, The Function of Sentence Particles in Old and Middle Hittite (Acta Universitatis Upsaliensis. Studia Indoeuropea Upsaliensia) — Uppsala 1972
JRAS	Journal of the Royal Asiatic Society of Great Britain and Ireland — London
JSOR	Journal of the Society of Oriental Research — Chicago
Kagal	lexical series kagal = *abullu* (MSL 13)
Kammenhuber, HbOr	A. Kammenhuber, Hethitisch, Palaisch, Luwisch, und Hieroglyphenluwisch (HbOr 1.2.1/2.2, pp. 119-357, 428-546) — Leiden 1969
—— HbOr Ind	—— Hethitisch, Palaisch, Luwisch, Hieroglyphenluwisch und Hattisch: Altkleinasiatische Indices zum Handbuch der Orientalistik (MSS, Beiheft 4) — 1969
—— Materialien	—— Materialien zu einem hethitischen Thesaurus — Heidelberg 1973ff.
—— MIO 2-4	—— Studien zum hethitischen Infinitivsystem I-IV (MIO 2:44-77, 245-65, 403-44; MIO 3:31-57, 345-77; MIO 4:40-80) — Berlin 1954-56
——	*see also* Hipp.heth., THeth, HW²
Kaškäer	E. von Schuler, Die Kaškäer (UAVA 3)— Berlin 1965
KBo	Keilschrifttexte aus Boghazköi (vols. 1-22 are a subseries of WVDOG) — Leipzig, Berlin
Kellerman, Diss.	G. Kellerman, Recherche sur les rituels de fondation hittites (diss., University of Paris) — Paris 1980
Kempinski, ÄAT 4	A. Kempinski, Syrien und Palästina (Kanaan) in der letzen Phase der Mittelbronze IIB-Zeit (Ägypten und Altes Testament 4) — Wiesbaden 1983
Kerns Mem.	Bono Homini Donum: Essays in Historical Linguistics in Memory of J. Alexander Kerns (Amsterdam Studies in the Theory and History of Linguistic Science 4. Current Issues in Linguistic Theory 16) — Amsterdam 1981
Kikk.	Kikkuli text, ed. Kammenhuber, Hipp. heth., pp. 54-147
King	*see* HT, STC
Kizz.	A. Goetze, Kizzuwatna and the Problem of Hittite Geography (YOSR 22) — New Haven 1940
Klengel, Gesch.Syr.	H. Klengel, Die Geschichte Syriens im 2. Jahrtausend — Berlin 1965, 1969, 1970
KlF	Kleinasiatische Forschungen, ed. F. Sommer and H. Ehelolf, vol. 1 — Weimar (1927-)1930
KlPauly	Der kleine Pauly: Lexikon der Antike — Stuttgart 1964ff.
Knudtzon, Arz.	J. A. Knudtzon, Die Zwei Arzawa-

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	Briefe: die ältesten Urkunden in indogermanischer Sprache — Leipzig 1902
——	*see also* EA
König	F. W. König, Handbuch der chaldischen Inschriften (AfO Beiheft 8) — Graz 1955-57
Košak	*see* THeth
Kronasser, EHS	H. Kronasser, Etymologie der hethitischen Sprache — Wiesbaden 1963-66, 1987
——	*see also* Schw.Gotth.
KUB	Keilschrifturkunden aus Boghazköi — Berlin
Kühne	*see* StBoT
Kum.	H. G. Güterbock, Kumarbi. Mythen vom churritischen Kronos (Istanbuler Schriften 16) — Zürich-New York 1946
Kümmel	*see* StBoT
Kup.	Treaty of Muršili II with Kupanta-^{d}KAL, ed. SV 1:95-181
Kupper, Nomades	J.-R. Kupper, Les nomades en Mésopotamie au temps des rois de Mari — Paris 1957
KZ	Historische Sprachforschung = Zeitschrift für Vergleichende Sprachforschung ("Kuhns Zeitschrift")
LÄ	Lexikon der Ägyptologie — Wiesbaden 1975ff.
Labat	R. Labat, Manuel d'Épigraphie Akkadienne (numbers refer to sign number, not page) — Paris 1976
—— AkkBo	—— L'Akkadien de Boghaz-Köi — Bordeaux 1932
Landsberger, Fauna	B. Landsberger, Die Fauna des alten Mesopotamien nach der 14. Tafel der ḪAR.RA = *ḫubullu* — Leipzig 1934
Lanu	lexical series a l a m = *lānu*
LAPO	Littératures Anciennes du Proche-Orient — Paris
Laroche, HH	E. Laroche, Les hiéroglyphes hittites I (unmarked number following "Laroche" refers to sign) — Paris 1960
—— Myth.	—— Textes mythologiques hittites en transcription (RHA XXIII/77, XXVI/82) — Paris 1965, 1968
—— Onom.	—— Recueil d'onomastique hittite — Paris 1951
—— prière hittite	—— La prière hittite: vocabulaire et typologie (École pratique des Hautes Études, V^{e} section, Sciences Religieuses; Annuaire, tome 72) — Paris 1964/1965
—— Rech.	—— Recherches sur les noms des dieux hittites (RHA VII/46) — Paris 1947
——	*see also* CTH, DLL, GLH, NH
Lebrun, Hymnes	R. Lebrun, Hymnes et Prières Hittites (Homo Religiosus 4) — Louvain-la-Neuve 1980
—— Samuha	—— Samuha, foyer religieux de l'empire hittite (Publications de l'institut orientaliste de Louvain 11) — Louvain-la-Neuve 1976
Lehrman, Diss.	A. Lehrman, Simple Thematic Imperfectives in Anatolian and in Indo-European (diss., Yale University) — New Haven 1985
Leichty, Izbu	E. Leichty, The Omen Series Šumma Izbu (TCS 4) — Locust Valley, New York 1970
Lg.	Language. Journal of the Linguistic Society of America — Baltimore
Lg.Diss.	Language Dissertations — Baltimore
Liddell-Scott	H. Liddell and R. Scott, A Greek-English Lexicon — Oxford 1925-40(-68)
Linguistica	Linguistica — Ljubljana
Love & Death	Love and Death in the Ancient Near East: Essays in Honor of Marvin H. Pope — Guilford, Conn. 1987
Löw, Flora	I. Löw, Die Flora der Juden — Vienna and Leipzig 1926-34
LS	K. Riemschneider, Die hethitischen Landschenkungsurkunden (MIO 6:321-81) — Berlin 1958
LSS	Leipziger semitische Studien
LTU	H. Otten, Luvische Texte in Umschrift (VIO 17) — Berlin 1953
Lu	lexical series lú = *ša* (MSL 12:87-147)
Madd.	A. Götze, Madduwattaš (MVAeG 32.1) — Leipzig 1928
Man.	Treaty of Muršili II with Manapa-^{d}U, ed. SV 2:1-41
MAOG	Mitteilungen der Altorientalischen Gesellschaft — Leipzig
Mašt.	Ritual of Maštigga against family quarrels (CTH 404); 2 Mašt. cited according to the edition of L. Rost, MIO 1 (1953) 348-67
MAW	S. Kramer, ed., Mythologies of the Ancient World — Garden City, New York 1961
McMahon, Diss.	J. G. McMahon, The Hittite State Cult of the Tutelary Deities (diss., University of Chicago) — Chicago 1988
MDOG	Mitteilungen der Deutschen Orient-Gesellschaft zu Berlin
Melchert, Diss.	H. C. Melchert, Ablative and Instrumental in Hittite (diss., Harvard University) — Cambridge, Massachusetts 1977
—— Phon.	—— Studies in Hittite Historical Phonology (KZ Erg. 32) — Göttingen 1984

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List of Abbreviations

Mém.Atatürk	Mémorial Atatürk: Études d'archéologie et de philologie anatoliennes, Institut Français d'études Anatoliennes: Editions recherche sur les civilisations: Synthèse 10 — Paris 1982
Meriggi, HhGl	P. Meriggi, Hieroglyphisch-hethitisches Glossar, 2nd ed. — Wiesbaden 1962
—— Manuale	—— Manuale di eteo geroglifico I, II — Rome 1966-1975
Mes.	Mesopotamia: Rivista di archeologia, epigrafia e storia orientale antica — Turin
Mestieri	F. Pecchioli Daddi, Mestieri, professioni e dignità nell'Anatolia ittita (Incunabula Graeca 79) — Rome 1982
MIO	Mitteilungen des Instituts für Orientforschung — Berlin
Moore, Thesis	G. C. Moore, The Disappearing Deity Motif in Hittite Texts: A Study in Religious History (BLitt. Thesis, Oxford University) — Oxford 1975
Moran	*see* EA
Moyer, Diss.	J. Moyer, The Concept of Ritual Purity among the Hittites (diss., Brandeis University) — Waltham, Mass. 1969
MRS	Mission de Ras Shamra — Paris
MSL	B. Landsberger et al., Materialien zum sumerischen Lexikon — Rome
MSpr.	A. Götze and H. Pedersen, Muršilis Sprachlähmung (Det Kgl. Danske Videnskabernes Selskab, Historisk-filologiske Meddelelser 21/1) — Copenhagen 1934
MSS	Münchener Studien zur Sprachwissenschaft
Mşt	Maşat text, cited by inventory number
MVAeG	Mitteilungen der Vorderasiatisch-ägyptischen Gesellschaft — Leipzig
MVAG	Mitteilungen der Vorderasiatischen Gesellschaft — Leipzig
Myth.	see Laroche, Myth.
Nabnitu	lexical series SIG_7+ALAM = *nabnītu*
NAWG	Nachrichten der Akademie der Wissenschaften in Göttingen, Philologisch-historische Klasse — Göttingen
NBC	Nies Babylonian Collection, Yale University
NBr	A. Götze, Neue Bruchstücke zum grossen Text des Hattušiliš und den Parallelltexten (MVAeG 34.2) — Leipzig 1930
NERT	W. Beyerlin, ed., Near Eastern Religious Texts relating to the Old Testament — Philadelphia 1978 (= tr. of RTAT)
Neu, Hurritische	E. Neu, Das Hurritische: Eine altorientalische Sprache in neuem Licht (AAWLM 1988 no. 3) — Mainz 1988
—— Lok.	—— Studien zum endungslosen "Lokativ" des Hethitischen (IBS-VKS 23) — Innsbruck 1980
——	*see also* StBoT, Heth.u.Idg.
Neufeld, HL	E. Neufeld, The Hittite Laws — London 1951
Neumann, Weiterleben	G. Neumann, Untersuchungen zum Weiterleben hethitischen und luwischen Sprachgutes in hellenistischer und römischer Zeit — Wiesbaden 1961
NF	Neue Folge
NH	E. Laroche, Les Noms des Hittites — Paris 1966
NH Suppl.	E. Laroche, Les noms des Hittites: supplément, (Hethitica 4:3-58) — Louvain-la-Neuve 1981
NHF	Neuere Hethiterforschung, ed. G. Walser (Historia Einzelschriften 7) — Wiesbaden 1964
Nigga	lexical series nigga = *makkūru* (MSL 13:91-124)
NPN	I. J. Gelb, P. A. Purves, A. A. MacRae, Nuzi Personal Names (OIP 57) — Chicago 1943
NS	Nova Series, New Series
NTS	Norsk Tidskrift for Sprogvidenskap — Oslo
OA	Oriens Antiquus — Rome
OAC	Orientis antiqui collectio — Rome
OBO	Orbis Biblicus et Orientalis — Göttingen
OED	The Compact Edition of the Oxford English Dictionary — Oxford 1971
Oettinger, Stammbildung	N. Oettinger, Die Stammbildung des hethitischen Verbums (Erlanger Beiträge zur Sprach- und Kunstwissenschaft, Band 64) — Nuremberg 1979
——	*see also* StBoT
Özgüç, İnandıktepe	T. Özgüç, İnandıktepe, An important cult center in the Old Hittite Period (TTKY 5/43) — Ankara 1988
OIP	Oriental Institute Publications — Chicago
OLA	Orientalia Lovaniensia Analecta — Louvain
OLP	Orientalia Lovaniensia Periodica — Louvain
OLZ	Orientalistische Literaturzeitung
Oppenheim, Dreams	A. L. Oppenheim, The Interpretation of Dreams in the Ancient Near East (TAPS, NS 46.3) — Philadelphia 1956
Or	Orientalia — Rome
Oriens	Oriens. Journal of the International Society for Oriental Research — Leiden
OrS	Orientalia Suecana — Uppsala
Ose, Sup.	F. Ose, Supinum and Infinitiv im Hethitischen (MVAeG 47.1) — Leipzig 1944

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OT	Old Testament
Otten, Luv.	H. Otten, Zur grammatikalischen und lexikalischen Bestimmung des Luvischen (VIO 19) — Berlin 1953
—— MGK	—— Mythen vom Gotte Kumarbi (VIO 3) — Berlin 1950
—— Puduḫepa	—— Puduḫepa: Eine hethitische Königin in ihren Textzeugnissen (AAWLM 1975:1) — Mainz 1975
—— Tel.	—— Die Überlieferungen des Telipinu-Mythus (MVAeG 46.1) — Leipzig 1942
——	*see also* HTR, LTU, StBoT
Pap.	F. Sommer and H. Ehelolf, Das hethitische Ritual des Pāpanikri von Komana (BoSt 10) — Leipzig 1924
PD	E. Weidner, Politische Dokumente aus Kleinasien (BoSt 8-9) — Leipzig 1923 (1968)
Pecchioli Daddi	see Mestieri
Pedersen, Hitt.	H. Pedersen, Hittitisch und die anderen indoeuropäischen Sprachen (Det Kgl. Danske Videnskabernes Selskab, Historisk-filologiske Meddelelser 25/2) — Copenhagen 1938
Pestgeb.	A. Götze, Die Pestgebete des Muršiliš (KlF 1:161-251) — Weimar 1930
PIHANSt	Publications de l'Institut historique et archéologique néerlandais de Stamboul
Plants	J. C. Uphoff, Dictionary of Economic Plants — Lehre 1968
Pokorny	J. Pokorny, Indogermanisches etymologisches Wörterbuch — Bern-Munich 1959, 1965-69
Popko, Kultobjekte	M. Popko, Kultobjekte in der hethitischen Religion (nach keilschriftlichen Quellen) — Warsaw 1978
Potratz	H. A. Potratz, Das Pferd in der Frühzeit — Rostock 1938
Pouvoirs locaux	Les pouvoirs locaux en Mésopotamie et dans les régions adjacents (Colloquium Jan. 28-29, 1980), ed. A. Finet — Brussels 1982
PP 1, 2, 3, 4	1st, 2nd, 3rd, 4th Plague Prayers of Muršili II, ed. Pestgeb.
Practical Vocabulary Assur	lexical text (Landsberger-Gurney, AfO 18:328ff.)
Proto-Diri	*see* Diri
Proto-Ea	*see* Ea (MSL 2:35-94)
Proto-Izi	lexical series (MSL 13:7-59)
Proto-Kagal	lexical series (MSL 13:63-88)
Proto-Lu	lexical series (MSL 12:25-84)
PRU	Le palais royal d'Ugarit (subseries of MRS) — Paris 1955ff.
PSD	The Sumerian Dictionary of the University Museum of the University of Pennsylvania — Philadelphia 1984ff.
RA	Revue d'Assyriologie et d'Archéologie orientale — Paris
RAI	*see* CRRAI
Records	Ph. H. J. Houwink ten Cate, The Records of the Early Hittite Empire (C. 1450-1380 B.C.) (PIHANSt 26) — Leiden 1970
RGTC 6	G. F. del Monte and J. Tischler, Répertoire Géographique des Textes Cunéiformes, vol. 6 — Wiesbaden 1978
RHA	Revue hittite et asianique — Paris
RHR	Revue de l'histoire des religions — Paris
RIDA	Revue internationale des droits de l'antiquité, 3rd series — Brussels
Riedel	W. Riedel, Bemerkungen zu den hethitischen Keilschrifttafeln aus Boghazköi — Stockholm 1949 (mimeographed)
Riemschneider, Omentexte	K. Riemschneider, Die hethitischen und akkadischen Omentexte aus Boğazköy (unpub. ms. in Oriental Institute)
——	*see also* HHT, LS, StBoT
RLA	Reallexikon der Assyriologie — Berlin
RO	Rocznik Orientalistyczny — Warsaw
de Roos, Diss.	J. de Roos, Hettitische Geloften: Een teksteditie van Hettitische geloften met inleiding, vertaling en critische noten (diss., Universiteit van Amsterdam) — Amsterdam 1984
Rosenkranz, Luv.	B. Rosenkranz, Beiträge zur Erforschung des Luvischen — Wiesbaden 1952
Rost	*see* Jakob-Rost
RPO	R. Labat et al., Les religions du Proche-Orient asiatique: Textes babyloniens, ougaritiques, hittites — Paris 1970 (Hittite texts tr. M. Vieyra)
RS	Ras Shamra text, cited by inventory number
RSO	Rivista degli Studi Orientali — Rome
RTAT	W. Beyerlin, ed., Grundrisse zum Alten Testament 1: Religionsgeschichtliches Textbuch zum Alten Testament — Göttingen 1975 (Hittite texts tr. C. Kühne)
Rüster	*see* StBoT
S^a	lexical series Syllabary A (MSL 3:3-45)
S^a Voc.	lexical series Syllabary A Vocabulary (MSL 3:51-87)
Sachs Mem.	A Scientific Humanist: Studies in Memory of Abraham Sachs — Philadelphia 1988
SAG 1 instr.	instructions for LÚ.MEŠ.SAG = CTH 255.2, ed. Dienstanw. 8-21
SAG 2 instr.	instructions for princes, lords and LÚ.MEŠ.SAG CTH 255.1, ed. Dienstanw. 22-34

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Salonen, Agric.	A. Salonen, Agricultura Mesopotamica nach sumerisch-akkadischen Quellen (AASF B 149) — Helsinki 1968
Salvini & Wegner	*see* ChS
SAOC	Studies in Ancient Oriental Civilization — Chicago
S^b	lexical series Syllabary B (MSL 3:96-128, 132-53)
SBo	H. G. Güterbock, Siegel aus Boğazköy I, II (AfO Beiheft 5, 7) — Berlin 1940, 1942 (1967)
von Schuler	*see* Dienstanw., Kaškäer
Schuster	*see* HHB
Schwartz Mem.	A Linguistic Happening in Memory of Ben Schwartz — Louvain-la-Neuve 1988
Schw.Gotth.	H. Kronasser, Die Umsiedelung der schwarzen Gottheit: Das hethitische Ritual KUB XXIX 4 (des Ulippi) (SÖAW 241.3) — Vienna 1963
SCO	Studi Classici e Orientali — Pisa
SEL	Studi Epigrafici e Linguistici — Verona
Siegelová, Eisen	J. Siegelová, "Gewinnung und Verarbeitung von Eisen im hethitischen Reich im 2. Jahrtausend v. u. Z." Annals of the Náprstek Museum 12, pp. 71-168 — Prague 1984
—— Verw.	—— Hethitische Verwaltungspraxis im Lichte der Wirtschafts- und Inventardokumente — Prague 1986
——	*see also* StBoT
Sign. lyr.	The trilingual composition entitled Signalement lyrique, ed. Nougayrol, Ugar. 5 (= MRS 16) pages 444-445, 310-319, and Laroche, Ugar. 5 pages 773-779 — Paris 1968
Silbenvokabular	lexical series
Singer, Diss.	I. Singer, The Hittite KI.LAM Festival (diss., University of Tel Aviv) — Tel Aviv 1978
——	*see also* StBoT
ŠL	A. Deimel, Šumerisches Lexikon — Rome 1925-50
SMEA	Studi micenei ed egeo-anatolici — Rome
SMSR	Studi e materiali di storia delle religioni
SÖAW	Sitzungsberichte der österreichischen Akademie der Wissenschaft, Philosophisch-historische Klasse — Vienna
von Soden	*see* AHw, GAG, StBoT
von Soden-Röllig, Syll.	W. von Soden and W. Röllig, Das akkadische Syllabar, 2nd ed. with suppl. (AnOr 42/42a) — Rome 1967, 1976
Sommer, AS	F. Sommer, Aḫḫijavāfrage und Sprachwissenschaft (ABAW, NF 9) — Munich 1934
—— Heth.	—— Hethitisches 1, 2 (BoSt 4, 7) — Leipzig 1920, 1922
—— HuH	—— Hethiter und Hethitisch — Stuttgart 1947
——	*see also* AU
Sommer-Ehelolf	*see* Pap.
Sommer-Falkenstein	*see* HAB
Souček	*see* StBoT
SPAW	Sitzungsberichte der Preussischen Akademie der Wissenschaften, philosophisch-historische Klasse — Berlin
Speiser, Intr.	E. A. Speiser, Introduction to Hurrian (AASOR 20) — New Haven 1941
SR	Studi e Ricerche — Florence
Starke	*see* StBoT
StBoT	Studien zu den Boğazköy Texten — Wiesbaden
—— 1	H. Otten and V. Souček, Das Gelübde der Königin Puduḫepa an die Göttin Lelwani — 1965
—— 2	O. Carruba, Das Beschwörungsritual für die Göttin Wišurijanza — 1966
—— 3	H. M. Kümmel, Ersatzrituale für den hethitischen König — 1967
—— 4	R. Werner, Hethitische Gerichtsprotokolle — 1967
—— 5	E. Neu, Interpretation der hethitischen mediopassiven Verbalformen — 1968
—— 6	E. Neu, Das hethitische Mediopassiv und seine indogermanischen Grundlagen — 1968
—— 7	H. Otten and W. von Soden, Das akkadisch-hethitische Vokabular KBo I.44 + KBo XIII.1 — 1968
—— 8	H. Otten and V. Souček, Ein althethitisches Ritual für das Königspaar — 1969
—— 9	K. K. Riemschneider, Babylonische Geburtsomina in hethitischer Übersetzung — 1970
—— 10	O. Carruba, Das Palaische: Texte, Grammatik, Lexikon — 1970
—— 11	H. Otten, Sprachliche Stellung und Datierung des Madduwatta-Textes — 1969
—— 12	E. Neu, Ein althethitisches Gewitterritual — 1970
—— 13	H. Otten, Ein hethitisches Festritual (KBo 19.128) — 1971
—— 14	J. Siegelová, Appu-Märchen und Ḫedammu-Mythus — 1971
—— 15	H. Otten, Materialien zum hethitischen Lexikon — 1971
—— 16	C. Kühne and H. Otten, Der Šaušgamuwa-Vertrag — 1971
—— 17	H. Otten, Eine althethitische Erzählung um die Stadt Zalpa — 1973

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—— 18	E. Neu, Der Anitta-Text — 1974
—— 19	C. Burde, Hethitische medizinische Texte — 1974
—— 20	C. Rüster, Hethitische Keilschrift-Paläographie — 1972
—— 21	E. Neu and C. Rüster, Hethitische Keilschrift-Paläographie II — 1975
—— 22	N. Oettinger, Die Militärischen Eide der Hethiter — 1976
—— 23	F. Starke, Die Funktionen der dimensionalen Kasus und Adverbien im Althethitischen — 1977
—— 24	H. Otten, Die Apologie Ḫattušiliš III Das Bild der Überlieferung — 1981
—— 25	E. Neu, Althethitische Ritualtexte in Umschrift — 1980
—— 26	E. Neu, Glossar zu den althethitischen Ritualtexten — 1983
—— 27	I. Singer, The Hittite KI.LAM Festival. Part One — 1983
—— 28	I. Singer, The Hittite KI.LAM Festival. Part Two — 1984
—— 29	G. M. Beckman, Hittite Birth Rituals. Second Revised Edition — 1983
—— 30	F. Starke, Die keilschrift-luwischen Texte in Umschrift — 1985
StBoT Beih. 1	H. Otten, Die Bronzetafel aus Boğazköy: Ein Staatsvertrag Tuṯḫalijas IV. — 1988
STC	L. W. King, The Seven Tablets of Creation — London 1902
Stefanini, Pud.	R. Stefanini, Una Lettera della Regina Puduhepa al Re di Alasija (KUB XXI 38) (AttiAccTosc. 29:3-69) — Florence 1964-65
StMed	Studia Mediterranea — Pavia
StOr	Studia Orientalia (Societas Orientalis Fennica) — Helsinki
Stud.Pohl	Studia Pohl — Rome
Sturtevant, CGr	E. H. Sturtevant, A Comparative Grammar of the Hittite Language — Philadelphia 1933; 2nd ed., vol. 1 — New Haven 1951
—— Gl.	—— A Hittite Glossary, 2nd ed. — Philadelphia 1936
—— Suppl.	—— Supplement to A Hittite Glossary — Philadelphia 1939
——	*see also* Chrest.
Süel, Direktif Metni	A. Süel, Hitit kaynaklarında tapınak görevlileri ile ilgili bir direktif metni (AnYayın 350) — Ankara 1985
Sürenhagen, Staatsv.	D. Sürenhagen, Paritätische Staatsverträge aus hethitischer Sicht (StMed 5) — Pavia 1985
SV	J. Friedrich, Staatsverträge des Hatti-Reiches in hethitischer Sprache (MVAeG 31.1, 34.1) — Leipzig 1926, 1930
Symb.Böhl	Symbolae biblicae et Mesopotamicae Francisco Mario Theodoro de Liagre Böhl dedicatae — Leiden 1973
Symb.Hrozný	Symbolae Hrozný. Symbolae ad studia Orientis pertinentes Fr. Hrozný dedicatae (ArOr 17-18) — Prague 1941-50
Symb.Koschaker	Symbolae Koschaker, Symbolae ad iura Orientis Antiqui pertinentes P. Koschaker dedicatae — Leiden 1939
Szabó	*see* THeth
TAD	Türk Arkeoloji Dergisi — Ankara
TAPA	Transactions of the American Philological Assocation
TAPS	Transactions of the American Philosophical Society — Philadelphia
Targ.	Treaty of Muršili II with Targašnalli, ed. SV 1:51-94
Taw.	Tawagalawa letter, ed. AU
TCL	Musée du Louvre Département des Antiquités Orientales; Textes Cunéiformes — Paris
TCS	Texts from Cuneiform Sources — Locust Valley, New York
Tel Aviv	Tel Aviv. Journal of the Tel Aviv University Institute of Archaeology — Tel Aviv
Tel.myth	Telipinu myth
Tel.pr.	Telipinu proclamation
THeth	Texte der Hethiter — Heidelberg
—— 1	G. Szabó, Ein hethitisches Entsühnungsritual für das Königspaar Tuṯḫaliia und Nikalmati — 1971
—— 2	L. Jakob-Rost, Das Ritual der Malli aus Arzawa gegen Behexung (KUB 24.9 +) — 1972
—— 3, 4	A. Ünal, Ḫattušili III., Part 1: Ḫattušili bis zu seiner Thronbesteigung; vol. I: Historischer Abriss (THeth 3); vol. II: Quellen (THeth 4) — 1974
—— 5	S. Bin-Nun, The Tawananna in the Hittite Kingdom — 1975
—— 6	A. Ünal, Ein Orakeltext über die Intrigen am hethitischen Hof (KUB XXII 70 = Bo 2011) — 1978
—— 7	A. Kammenhuber, Orakelpraxis, Träume und Vorzeichenschau bei den Hethitern — 1976
—— 8	S. Heinhold-Krahmer, Arzawa: Untersuchungen zu seiner Geschichte nach den hethitischen Quellen — 1977
—— 9	S. Heinhold-Krahmer, I. Hoffmann, A. Kammenhuber, and G. Mauer, Probleme der Textdatierung in der Hethitologie — 1979

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—— 10	S. Košak, Hittite inventory texts (CTH 241-250) — 1982
—— 11	I. Hoffmann, Der Erlaß Telipinus — 1984
—— 12	N. Boysan-Dietrich, Das hethitische Lehmhaus aus der Sicht der Keilschriftquellen — 1987
—— 13	D. Yoshida, Die Syntax des althethitischen substantivischen Genitivs — 1987
Tischler, Gass.	Das hethitische Gebet der Gassulijawija (IBS 37) — Innsbruck 1981
—— HDW	Hethitisch-deutsches Wörterverzeichnis (IBS 39) — Innsbruck 1982
—— HEG	Hethitisches etymologisches Glossar (IBS 20) — Innsbruck 1977ff.
TPS	Transactions of the Philological Society (London)
Troy & the Trojan War	Troy and the Trojan War: A symposium held at Bryn Mawr College October 1984 — Bryn Mawr 1986
TTAED	Türk Tarih, Arkeologya ve Etnografya Dergisi — Istanbul
TTK	Türk Tarih Kurumu
TTKYayın	Türk Tarih Kurumu Yayınları — Ankara
TUAT	O. Kaiser (ed.), Texte aus der Umwelt des Alten Testaments — Gütersloh
—— 1.1	Rechtsbücher (Hittite texts tr. E. von Schuler) — 1982
—— 1.2	Staatsverträge (Hittite texts tr. E. von Schuler) — 1983
—— 1.3	Dokumente zum Rechts- und Wirtschaftsleben (Hittite text tr. E. von Schuler) — 1983
—— 1.5	Historisch-chronologische Texte II (Hittite texts tr. H. M. Kümmel) — 1985
—— 2.2	Rituale und Beschwörungen I (Hittite texts tr. H. M. Kümmel) — 1987
Tunn.	A. Goetze, The Hittite Ritual of Tunnawi (AOS 14) — New Haven 1938
UAVA	Untersuchungen zur Assyriologie und Vorderasiatischen Archäologie. Ergänzungsbände zur ZA — Berlin
UF	Ugarit-Forschungen — Neukirchen-Vluyn
Ugar.	Ugaritica — Paris
Ugumu	lexical series (MSL 9:51-65)
Ugumu Bil.	lexical series (MSL 9:67-73)
Ullik.	Ullikummi myth, cited according to H. G. Güterbock, "The Song of Ullikummi. Revised Text of the Hittite Version of a Hurrian Myth," JCS 5:135-61; 6:8-42
Ünal, Entrikalar	A. Ünal, Hitit sarayındaki entrikalar hakkında bir fal metni (KUB XXII 70 = Bo 2011) — Ankara 1983
——	*see also* THeth
Unity & Diversity	Unity & Diversity: Essays in the History, Literature, and Religion of the Ancient Near East — Baltimore 1975
Uruanna	pharmaceutical series uruanna = *mašʾtakal*
VAB	Vorderasiatische Bibliothek — Leipzig
van Brock	*see* Brock
van den Hout	*see* Hout
VAT	Inventory numbers of tablets in the Staatliche Museen in Berlin
VBoT	Verstreute Boghazköi-Texte, ed. A. Götze — Marburg 1930
VIO	Veröffentlichungen des Instituts für Orientforschung der Deutsche Akademie der Wissenschaften — Berlin
VO	Vicino Oriente — Rome
von Schuler	*see* Schuler
von Soden	*see* Soden
VS	Vorderasiatische Schriftdenkmäler der Staatlichen Museen zu Berlin
Walther, HC	A. Walther, The Hittite Code (J. M. Powis Smith, The Origin and History of Hebrew Law, App. IV) — Chicago 1931
Watkins, IESt	C. Watkins, Indo-European Studies, Special Report to NSF, Report HARV-LING-01-72, Dept. of Linguistics, Harvard University — Cambridge, Massachusetts 1972
—— IESt II	—— Indo-European Studies II, Report HARV-LING-02-75, Dept. of Linguistics, Harvard University — Cambridge, Massachusetts 1975
—— Idg. Gr	—— Idg. Gr 3.1 Formenlehre. Geschichte der indogermanischen Verbalflexion — Heidelberg 1969
Wb.Myth.	Wörterbuch der Mythologie, ed. H. W. Haussig — Stuttgart (1962-)1965
Webster	Webster's New International Dictionary of the English Language, 2nd ed. unabridged — Springfield, Massachusetts 1934
Wegner, AOAT 36	I. Wegner, Gestalt und Kult der Ištar-Šawuška in Kleinasien (AOAT 36) — Neukirchen-Vluyn 1981
——	*see also* ChS
Weidner, Studien	E. Weidner, Studien zur hethitischen Sprachwissenschaft (LSS 7:1/2) — Leipzig 1917
——	*see also* PD
Weitenberg, U-Stämme	J. J. S. Weitenberg, Die hethitischen U-Stämme — Amsterdam 1984
Werner	*see* StBoT
West, Encycl.	G. P. West, ed., Encyclopedia of Animal Care, 12th ed. — Baltimore 1977

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WO	Die Welt des Orients — Göttingen
WVDOG	Wissenschaftliche Veröffentlichungen der Deutschen Orient-Gesellschaft
WZKM	Wiener Zeitschrift für die Kunde des Morgenlandes — Vienna
Yaz^2	Das hethitische Felsheiligtum Yazılıkaya (BoHa 9) — Berlin 1975
YBC	Tablets in the Yale Babylonian Collection
YOS	Yale Oriental Series, Babylonian Texts — New Haven
Yoshida	*see* THeth
YOSR	Yale Oriental Series, Researches — New Haven
ZA	Zeitschrift für Assyriologie und verwandte Gebiete
ZDMG	Zeitschrift der Deutschen Morgenländischen Gesellschaft
Zimmern-Friedrich, HGes	H. Zimmern and J. Friedrich, Hethitische Gesetze aus dem Staatsarchiv von Boghazköi (AO 23.2) — Leipzig 1922
Zuntz, Ortsadv.	L. Zuntz, Die hethitischen Ortsadverbien *arḫa*, *parā*, *piran* als selbständige Adverbien und in ihrer Verbindung mit Nomina und Verba (diss., Munich) — Munich 1936
—— Scongiuri	—— Un testo ittita di scongiuri (Atti del Reale Istituto Veneto di Scienze Lettere ed Arti 96) — Venice 1937
.../a-.../z	Inventory numbers of Boğazköy tablets excavated 1931-67

2. General

abbr.	abbreviation
abl.	ablative
acc.	accusative
act.	active
adj.	adjective
adv.	adverb
Akk.	Akkadian
all.	allative
ann.	annals
apod.	apodosis
app.	appendix
Arn.	Arnuwanda
Ašm.	Ašmunikal
astron.	astronomical
bil.	bilingual
bk.	book
Bogh.	Boghazköy
cat.	catalogue
caus.	causative
cf.	compare
chap.	chapter
chron.	chronicle
col.	column
coll.	collated
coll. W.	collation of Arnold Walther entered in his personal copies of KBo, KUB, etc.
com.	common (gender)
comp.	compound
compl.	complement(ed)
conj.	conjunction
corr.	correspond(s), corresponding, correspondence
dat.	dative
dep(os).	deposition (in court)
descr.	description
det.	determinative
det. annals	detailed annals
disc.	discussion
diss.	dissertation
dittogr.	dittography
div.	division
d.-l.	dative-locative
DN	divine name
dupl(s).	duplicate(s)
dur.	durative
ed.	edition, edited (by)
e.g.	for example
ENS	Early New Hittite Script
eras.	erasure
erg.	ergative
Erg.	Ergänzungsheft (supplement)
esp.	especially
etc.	et cetera
ex(x).	example(s)
ext.	extispicy
f(f).	following
fasc.	fascicle
fem.	feminine
fest.	festival
frag.	fragment
Fs	Festschrift
gen.	genitive
gloss.	glossary
GN	geographical name
gram.	grammatical
Gs	Gedenkschrift (memorial vol.)
HAH	Harry A. Hoffner
hapax	hapax legomenon
Ḫatt.	Ḫattušili
HGG	Hans G. Güterbock
hierogl.	hieroglyph(ic)
hipp.	hippological
hist.	historical
Hitt.	Hittite
Hurr.	Hurrian
ibid.	in the same place
i.e.	that is
imp.	imperative

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impers.	impersonal
incant.	incantation
incl.	including
indef.	indefinite
inf.	infinitive
infl.	inflection
inscr.	inscription
inst.	instrumental
instr.	instruction(s)
interj.	interjection
interrog.	interrogative
intrans.	intransitive
inv.	inventory
invoc.	invocation
iter.	iterative
Kizz.	Kizzuwatna
l.e.	left edge
lex.	lexical
lit.	literature, literary, literally
LNS	Late New Hittite Script
loc.	locative
loc. cit.	in the place cited
log.	logogram, logographic
Luw.	Luwian
lw.	loan word
masc.	masculine
med.	medical
MH	Middle Hittite
mid.	middle (voice)
misc.	miscellaneous
mng.	meaning
MS	Middle Hittite Script
ms(s)	manuscript(s)
Murš.	Muršili
Muw.	Muwatalli
myth.	mythological
n.	(foot)note, noun
neut.	neuter
NH	New Hittite
no.	number
nom.	nominative
NS	New Hittite Script
obj.	object
obv.	obverse
OH	Old Hittite
op. cit.	in the work cited
opp.	opposite
OS	Old Hittite Script
p(p).	page(s)
Pal.	Palaic
par.	parallel
part.	participle
pass.	passive
perf.	perfect
pl.	plural
pl. tantum	plurale tantum (plural only)
PN	personal name
poss.	possessive
postpos.	postposition
pr.	proclamation
pres.	present
pret.	preterite
prev.	preverb(s)
pron.	pronoun
prot.	protasis
pub.	published
Pud.	Puduḫepa
purif.	purification
q.v.	which see
ref(s).	reference(s)
rel.	relative
resp.	respectively
rest.	restored, restoration
rev.	reverse
rit.	ritual
RN	royal name
rt.	right
sc.	namely
sec.	section
sg.	singular
sim.	similar
stat.	stative
s.v.	under the word
subst.	substantive, substitution
suff.	suffix
Sum.	Sumerian
sup.	supine
Šupp.	Šuppiluliuma
suppl.	supplement(ary)
syll.	syllable, syllabic, syllabically
Tel.	Telipinu
TOS	Typical Old Script
tr.	translation, translated (by)
trans.	transitive
translit.	transliteration, transliterated (by)
Tudḫ.	Tudḫaliya
uncert.	uncertain
undecl.	undeclined
unkn.	unknown
unpub.	unpublished
v.	verb
var(s).	variant(s)
vers(s).	version(s)
viz.	namely
voc.	vocative
vocab.	vocabulary
vol.	volume
vs	versus
w.	with
wr.	written
yr.	year
×	indicates an inscribed sign
o	space within a lacuna for a sign
x	illegible sign

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List of Abbreviations

=	equivalences in duplicates, lexical texts and bilinguals
§	new paragraph
□	introduces comment in semantic section
*	unattested form
[ ]	encloses material lost in break
[( )]	encloses material restored from a duplicate
⌜ ⌝	encloses partly broken sign(s)
< >	omitted by scribal error
<( )>	omitted by scribal error and restored from a duplicate
≪ ≫	to be omitted
†	all known occurrences are cited
... / ...	end of line
.../...	alternation or possibilities
˝	marking morpheme boundaries; also used for division of transcribed Hittite or Akkadian word at the end of a printed line
:	single- or double-wedge marker ("Glossenkeil"), cf. OrNS 25:113ff.

Hittite abbreviations will be written e.g. ^{f}*Zi.* or *ke.-eš.*

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L

la-, lai- v.; **1.** to unbind, untie, detach (wool, garments), (participle:) detached (exta), **2.** to untwine (cord, rope), **3.** to take off (shoes), **4.** to unhitch (draft animals), **5.** to release (birds, animals), **6.** to release from sorcery, to free from a spell (often with *appa*), **7.** to relieve (one's mind, body parts, nature), **8.** to dispel, remove (ailments, etc.), **9.** (adverb/preverb); from OH/OS; written syll. and DU_8.

pres. act. sg. 1 *la-a-mi* KBo 11.1 obv. 12 (Muw.), KUB 24.14 i 2, iv 28 (NH); KBo 3.5 i (5) (NH); **sg. 2** *la-a-ši* KUB 15.11 ii 7 (NH); DU_8*-ši* KUB 22.35 ii 7 (NH); **sg. 3** *la-a-i* KBo 17.54 i 6 (2x) (OH or MH/MS), IBoT 1.36 i 54 (MH/MS), IBoT 2.136 iv 68 (MH/NS), KBo 3.5 iv 20, 25 (NH); KBo 13.137:8, KBo 14.133 iii 7, 8 (NH); *la-a-iz-zi* KBo 17.105 iii 21 (MH/MS); KUB 35.19 (11) (NH); *la-a-i-iz-zi* KBo 17.105 iii 19 (MH/MS); **pl. 1** *la-a-u-e-ni* KBo 11.1 obv. 3, 5, 9 (Murš.); **pl. 3** *la-a-an-zi* KBo 18.141:5 (NH), KUB 36.83 i 26, KUB 39.57 i 8 (NH), and passim in the hipp. texts (Kammenhuber, Hipp.heth. 335); *la-an-zi* KBo 17.36 iii 8, with dupl. KBo 17.33:1 (OH/OS).

pres. mid. (all NH) **sg. 3** *la-it-ta-ri* KBo 2.2 iv 37, KBo 2.6 iii 48, 65, KUB 16.58 rev. 5; *la-a-it-ta-ri* KUB 16.77 ii 65; DU_8*-ta-ri* KBo 2.6 i 38; DU_8*-a-ri* KUB 46.37 rev. 48; DU_8*-ri* KUB 16.41 iii 14, KUB 16.77 iii 24; DU_8*-da* KUB 22.31 obv.? 14, KUB 22.56 rev. 24 (DU_8*-da*!).

pret. act. sg. 1 *la-a-nu-un* KBo 10.2 iii 19 (OH/NS), KUB 17.27 ii 34, KUB 29.7 rev. 36 (both MH/MS), VBoT 120 i 18 (MH/NS), KBo 19.145 iii 42, 43 (NH); *la-a-ú-un* KUB 7.1 iii 20 and passim (NH) in text with many scribal errors, to be preferred is the OH dupl. KUB 43.52, which has *la-a-ú* (q.v.) in all places; **sg. 2** *la-i-iš* KUB 9.34 iii 29 (NH); **sg. 3** *la-a-it* KUB 21.8 ii 10, KUB 34.110:(8) (both NH); DU_8*-it* KUB 27.29 i 30, 32, KBo 12.85 ii (1), (2) (both the same tablet, MH/NS), KUB 16.55 iv 4 (!?) (NH); **pl. 1** *la-a-u-en* VBoT 120 i 17, iii 3 (MH/NS); *la-a-u-e-en* ibid. 4, KBo 19.145 iii 40 (NH); **pl. 3** *la-a-ir* KUB 43.75 obv. (17) (OH/NS), KBo 12.85 ii 7 (MH/NS), KBo 11.1 rev. 10 (Muw.); *la-a-e-er* KUB 31.101:10 (if one may ignore the fact that the scribe left no word space between *warpi* and *laer*; coll.).

pret. mid. sg. 3 *la-at-ta-at* KBo 3.8 iii 21 (NH); *la-a-at-ta-at* ibid. 21, 22, 24, 26, 27, 29, 30, 31; *la-a-ad-da-at* ibid. 25, 28, 29; **pl. 3** *la-a-an-ta-at* ibid. 23.

imp. act. sg. 2 *la-a* KUB 36.75 iii 11 (OH/MS), KUB 43.23 obv. 14 (OH/MS); *la-a-a* KBo 11.14 ii 16, 18 (MH/MS); *la-a-i* ABoT 44 iv 11, 18 (OH/NS), KUB 31.66 i 28 (NH?); **sg. 3** *la-a-ú* KBo 17.54 i 8, 9, 10 (2x), 12, 14, 16, KUB 43.52 iii 15, (17) (NH); *la-a-ad-du* KUB 41.20 rev. 3, (4) (NH); **pl. 2** *la-a-at-te-en* KUB 24.4 obv. 24 (MH/MS); *la-a-at-ten* KBo 19.145 iii (46), 48 (NH), KUB 24.3 ii 36 (Murš. II).

imp. mid. sg. 3 *la-a-at-ta-ru* KBo 11.1 rev. 18 (Muw.).

part. nom. sg. com. *la-a-an-za* KUB 13.27 obv.! 20 (MH/MS), KBo 16.97 rev. (20) (NH), KUB 13.4 i 26 (NH), KUB 22.70 obv. 70 (NH); DU_8*-an-za* KUB 22.52 obv. 2 (NH), KUB 22.55 obv. 16, KUB 22.56 obv. 19, rev. 13, (20) (all NH).

verbal subst. nom. *la-a-u-wa-ar* KUB 24.5 obv. 18 + KUB 9.13:6; 17.32:(10); **gen.** *la-a-u-wa-aš* 291/f i 19, iv 8 (AfO 25:177), KUB 20.96 v (1).

inf. *la-u-an-zi* KBo 17.105 iv 25 (MH/MS).

iter. pres. act. sg. 1 *la-a-iš-ki-mi* KUB 17.27 ii 40 (MH/MS), KUB 26.86 iii 10 (NH), KUB 46.44 rev. 20 (NH); **sg. 3** *la-a-i-iš-ki-iz-z*[*i*] KBo 17.105 iv 19 (MH/MS).

(Akk.) *qablīšunu ipṭurma* "He unbelted their waists" KBo 10.1 rev. 12-13 = (Hitt.) *naš QABLĪŠUNU arḫa la-a-nu-un* "I unbelted their waists" KBo 10.2 iii 19 (bil. ann. of Ḫatt. I, OH/NS). □ On the meaning of this expression in Akk. see Oppenheim, OrNS 14 (1945) 239-41.

D[U_8*-it*] KBo 12.85 ii 1 = *la-a-i*[*t*] in dupl. KUB 34.110:8; in KBo 2.6 DU_8*-ta-ri* in i 38 alternates with *la-it-ta-ri* in iii 48, 65.

1. to unbind, untie, detach (wool, garments) — **a.** *arḫa lai-* with *-kan*, and object from which detached (opp. of *anda ḫamenk-* and *anda išḫiya-*): *ANA* ^{d}LAMMA ^{KUŠ}*kuršaššiš-šan kuiš* SÍG.BABBAR *anda ḫamankanza par-ḫuenašakan kuiš* DINGIR<-*LIM*>-*ni anda išḫiyanza naškan* SAL.ŠU.GI DINGIR-*LIM-ni arḫa la-a-i-iz-zi* "The Old Woman detaches from the god the white wool which was attached to (the statue of) ^{d}LAMMA of the shield and the *p.* which was tied to the god" KBo 17.105 iii 17-19 (rit., MH); *ANA* $^{LÚ.MEŠ}$MUŠEN.DÙ.ḪI.A-*yakan kuiš* SÍG.

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BABBAR *INA* ^{UZU}GÚ-*ŠUNU anda ḫamanᵛkanza* ^{GIŠ}*kalmiššaniaššan kuiš* SÍG.BABBAR *anda ḫamankanza nušmašakan* SAL.ŠU.GI *arḫa la-a-iz-zi* "The Old Woman detaches from them the white wool which was attached to the augurs' necks and the white wool which was attached to the log(s)" ibid. 19-21.

b. (part.) detached (describing parts of the exta in oracle): ^{GIŠ}TUKUL *la-a-an-za* "The 'weapon' is detached" KUB 22.70 obv. 70; $^{[UZ]U}$[Z]É ZAG-*az la-a-a*[*n*]-*z*[*a*] "The gall bladder is detached on the right" KBo 16.97 rev. 20; *ta*!(*naniš*) DU$_8$-*an-za* "The *t.* is detached" KUB 22.52 obv. 2; □this translation is based on the meaning of Akkadian *paṭāru* (the reading of DU$_8$ in Akkadian omen texts) used in the stative to describe parts of the exta (von Soden, AHw 849).

2. to untwine, unravel (cord or rope) (opp. of *tarup-*): *išḫaminanᵛmaᵛan* GIM-*an arḫa la-a-nu-un* "I have untwined it (the words of sorcery; but note *-an* is com. gender) like a rope" KUB 17.27 ii 34 (rit. for DINGIR.MAḪ and ^{d}Gulšeš); cf. *nu* SAL.ŠU.GI ŠU.SAR *dai nat* GÙB-*la la-a-i* ZAG-*nayat la-a-i* "The old woman takes the cord. She untwines it to the left and she untwines it to the right" ibid. ii 37-38; also *nat* ŠU.SAR-*aš iwar tarupta nat a*[-o o G]ÙB-*laz taruptat am*[*mug*]*at kāša* EGIR-*pa* ZAG-*az la-a-nu-un* "He twined them like a cord. They were twined [...] to the left and I have untwined them to the right" KUB 29.7 rev. 35-36 (rit. of Šamuḫa).

3. to take off (someone's shoes) (opp. of *šarkuwai-*): ^{KUŠ}E.SIR BABBAR *la-an-zi* [...] ^{KUŠ}E.SIR GE$_6$ *šarkuizz*[*i*] "They (the palace attendants) take off (the king's) white shoes [...] He puts on black shoes" KUB 34.118 rt. col. 6-7 (fest. frag.); "If a guard deserts his post and carries (his) spear off through the side door" *nan* ^{LÚ}Ì.DU$_8$ *wašduli epzi nuššikan* ^{KUŠ}E.SIR *arḫa la-a-i* "and a gatekeeper catches him in the act, he (the gatekeeper) will take off his (the guard's) shoes" IBoT 1.36 i 53-54 (instr., MH/MS).

4. to unhitch (opp. of *turiya-*): **a.** with horse as object: "In the fall when (the horse-trainer) lets the horses go out on the grass, he hitches them (to a chariot)". (He makes them walk and run,) *naš arḫa la-a-i* "and he unhitches them" KUB 1.13 i 3-6 (Kikkuli tablet I) and passim in Kikkuli; cf. *nuš turiyanzi nat* 1 DANNA *zallaz uwanzi nuš la-a-an-zi* KUB 29.40 ii 12 (hipp.) and passim in the Hittite horse-training manual; □the expression used by Kikkuli is *arḫa la-*. The Hittite horse-training manual uses simple *la-*, with the exception of KBo 14.63a iv 1: [*maḫḫa*]*nma* ANŠE.KUR.RA.ḪI.A *arḫa la-a-an-zi nuškan anaššiyan*[*zi* ...] (Hipp.heth. 335).

b. with draft animal as implied object in a saying: *nu tariyandan la-a-at-ten* (var. *la-a-at-te-en*) *waršiyandanma turiyatten* "Unhitch the tired one, but hitch up the fresh one" KUB 24.3 ii 36-37 (prayer of Murš. II) with dupl. KUB 24.4 + KUB 30.12 obv. 24, ed. Gurney, AAA 27:99-101; *la-a-a dariyantan turiyama waršiyanta*[*n*] KBo 11.14 ii 18 (cf. 16-17).

5. to release (birds): with bird(s) as object: *kinu*[*nm*]*a kāša apun* MUŠEN *ier nan arḫa* ⌜*la*⌝-*a*-⌜*ir*⌝ "Now they have 'treated' that bird and they have released it" KBo 11.1 rev. 10 (prayer of Muw.), ed. Houwink ten Cate, RHA XXV/81 109, 118; MUŠEN.ḪI.A-*wannaškan warpi la-a-e-er* "They released for us the birds in/from the enclosure(?)" KUB 31.101:9-10 (letter about bird oracles); □coll. confirms copy, which shows no word division space between *warpi* and *lāer*; it is therefore possible that this is one word.

6. to release from sorcery, to free from a spell (often with the adverb *appa*) (opp. of *alwanzaḫḫ-*) — **a.** with humans as object: [*m*]*ān alwanzaḫḫantan* UN-*an* EGIR-*pa la-a-mi* "When I free a bewitched person from a spell (I do the following)" KUB 24.14 i 2 (rit. of Ḫebat-tarakki); cf. 1 SISKUR *mān alwanzaḫḫantan* EGIR-*pa la-a-mi* ibid. iv 27-28; *aškimakan anda* UḪ$_x$-*anda*[*n* U]N-*an* EGIR-*pa la-a-nu-un* "At the gate I freed the bewitched person from the spell" KUB 27.29 i 3 + VBoT 120 i 18 (= cumulative line 26) (rit. of Allaiturahi); *aškikan anda alwanᵛzaḫḫandan* SAL-*an la-a-nu-un ašk*[*ika*]*n anda alwanzaḫḫandan* LÚ-*an la-a-nu-u*[*n*] KBo 19.145 iii 41-43 (rit. of Šalašu), ed. Laroche, RHA XXVIII:60; *išḫiyantanmankan išḫiyalaz arḫa la-a-u-en* "We

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released from the bond him who was bound" VBoT 120 iii 2-3 (rit. of Allaiturahi, MH/NS); *išḫ[iy]an tanwaran arḫa la-a-u-e-en* "We released him who was bound" KBo 19.145 iii 39-40 (rit. of Šalašu), ed. Laroche, RHA XXVIII:59; cf. *ki[tpa]ndalaz išḫiyandan [l]a-a-at-ten* ibid. iii 45-46; *numu wašdulaš kat[t]an a[rḫ]a išḫiyandan* LÚ-*an mā[n] arḫa la-a* "(O my god), release me, (who am) like a man bound in sins" KUB 36.75 iii 9-11 (prayer); cf. EGIR-*pa UL la-a-u-wa-aš ḫukmain kiššan ḫukmi* "I recite the/an incantation from which one cannot be released" 291/f i 19, iv 8 (Otten, AfO 25:177).

b. with animals as object: [U]DU-*un la-a-i* GUD-*un la-a-i* "He (the Sungod) releases the sheep. He releases the ox" KBo 17.54 i 6 (incant.); for continuation of the context see below, mng. 8 a 1′.

c. In a myth told for purposes of magic (nature and animals that were "bound" are "released" through divine intervention): GAL-*iš* ÍD *ḫunḫumaz<zi>šit* EGIR-*pa la-a-at-ta-at anda* KU$_6$-*uš ḫantiyaraš la-at-ta-at* "The great river — its flood — was released, in it the ... fish was released" (there follow mountains, valleys, meadows, various animals and "the throne of ^{d}LAMMA") KBo 3.8 iii 20-21 (third ritual on the tablet, called *ŠIPAT ḫamī[nkuwaš]* "spell against 'binding'," KUB 7.1 iii 28 = KBo 3.8 + KUB 7.1 iii 62); in analogy, in order to release the "bound" (afflicted) body parts of a child, Ḫannaḫanna orders a midwife to pronounce spells (*ḫuekdu*) over those parts KUB 7.1 iii 10-19, whereupon she (the goddess or the midwife) says: *šeran* UZU*ḫupallaš la-a-ú-un nan šuppauš tetanuš la-a-ú-un* "Above I released his scalp(?), I released his pure hair" (etc.) KUB 7.1 iii 20-21 (text with many erasures), □OH dupl. KUB 43.52 iii 15, (17) with better readings has *la-a-ú* "let him/her release ...", ed. Kronasser, Die Sprache 7:157-59; Laroche, Myth 109-12.

7. to relieve (one's mind) (opp. *wišuriya-*): *nuza apaš* EN-*ŠU azzikkizzi akkuškizzi kuit naš* ZI-*an arḫa la-a-an-za* "Since his master eats and drinks, (in) his mind he is relieved" KUB 13.4 i 25-26 (instr. for temple officials); *mānma* GIDIM ZI-*an* DU$_8$-*ši* "If you, spirit of the dead, relieve (your) mind" KUB 22.35 ii 7 (oracle); [Z]I?-*TUM wišuriantan arḫa la-a-an-zi* "They relieve the oppressed [mi]nd" KUB 39.57 i 8 (rit.).

8. to dispel, remove (an ailment or an undesirable condition) — **a.** active — **1′** obj. an ailment: (The Sungod releases the sheep and ox [see above mng. 6b], then) *kedani[y]awakan antuḫši šer arḫa la-a-ú* SAG.DU-*aš [ḫ]uwal taraman la-a-ú taraššanaš taškupiman la-a-ú* ZI-*naš impan la-a-ú* "(He says) 'and from upon this man let him remove (the following things): Let him remove the *ḫ*. of (his) head. Let him remove the screaming of (his) throat. Let him remove the burden of (his) mind'" KUB 17.54 i 8-10 and passim in this text (conjuration).

2′ anger: *nu ŠA* ^{d}U TUKU.TUKU-*an piran la-a-u-e-ni* "We dispel the Stormgod's anger" KBo 11.1 obv. 3 (prayer of Muw.), ed. Houwink ten Cate, RHA XXV/81:105, 114; *ŠA* DINGIR-*LIM* TUKU.TUKU-*an* DU$_8$-*it*(!) "Did she (the queen) dispel the anger of the god?" KUB 16.55 iv 4 (oracle).

3′ sin; to remove (sin): *nuza* KUR.KUR.ḪI.A-*aš waštul*$^{ḪI.A}$ *maḫḫan* EGIR-*pa la-a-mi [natza k]i [a]rkuwar iyam[i] nat* ^{d}U EN-*YA ištamašdu* "Let the Stormgod, my Lord, hear how I again remove the sins of the countries and make that into this plea" KBo 11.1 obv. 12f. (prayer of Muw.), ed. Houwink ten Cate, RHA XXV/81: 106, 115; *numu ḫarā[tar arḫ]a la-a-i* KUB 31.127 + ABoT 44 iv 11, cf. 18. (prayer, OH/NS).

b. (mid.) to be removed: *mānmannaš ŠA* ^{m}*Urḫi-*^{d}U-*up* ḪUL-*lu apiz* INIM-*za* DU$_8$-*ri* "But if the evil of Urḫi-Tešub will be removed from us by that word (let the oracle be favorable)" KUB 16.41 + 7/v iii 13-14 (Otten-Rüster, ZA 62:106); INIM ^{md}*SIN-*^{d}U-*kan kez* INIM-*za* DU$_8$-*ta-ri* "(If) the matter of Arma-^{d}U will be removed by this word (let the oracle be favorable)" KBo 2.6 i 38; cf. *ŠA* INIM ^{fd}*IŠTAR-attinaškan apez m[e]minaza la-it-ta-ri* "(If) the affair (lit. that of the word) of Š. will be removed from us by that word (let the oracle be favorable)" ibid. iii 47-48; also INIM ^{fd}*IŠTAR-attinaškan apez meminaza [l]a-it-ta-ri* ibid. iii 64-65.

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9. Adverbs — **a.** *appa la-*: the adverb *appa* is used with *la-* to indicate the return to a previous state or condition. *appa la-* is especially frequent in mng. 6: "to release from sorcery, to free from a spell." See also mng. 2; see Josephson, RHA XXV/81 (1967) 129. — **b.** *arḫa la-*: the adverb *arḫa* is frequent with active forms of *la-* in all mngs. It does not appear to change the mng. of the simple *la-*. See esp. mng. 4 a. — **c.** *piran la-*: function unclear. See mng. 8 a 2′. On the adverbs with *lā-* see Josephson, RHA XXV/81 (1967) 128-29.

Usually the obj. from which something is loosed is indicated by loc. and *-kan* (1 a, 3, 5, 8 a 1′, 8 b), but once by abl. and *-kan* (6 a). The *-kan* is not required in the *mān* clause (8 b).

Hrozný, HKT 59 n. 5; Otten, HTR 123 (ad mng. 7).

Cf. *lauwar*, *latar* and DU$_8$.

lāḫ- A v.; to pour, pour out (liquids); OH, MH.†

pres. pl. 1 (The forms *la-ḫu-e-ni* and *la-a-⌜ḫu-e-ni⌝* could derive from *lāḫ-* A or *laḫuwai-*; for refs. see *laḫuwai-*).
pret. sg. 1 *la-a-ḫu-un* KUB 29.7 rev. 49 (MH/MS).
imp. sg. 2 *la-a-aḫ* IBoT 2.128 rev. 5 (MH/NS), KBo 21.22:12 (OH/MS).

a. water: "Draw water seven or eight times and" *wātar* 7-*ŠU* [*našma* 8-*ŠU*] *la-a-aḫ* "pour out the water seven or eight times" IBoT 2.128 rev. 3-5 (MH/NS), cf. Otten, ZA 54 (1961) 124, 157; *witār katta* ^{DUG}GÌR.KIŠ-*ya la-ḫu-e-ni* KBo 19.156 ii 15 + KUB 32.117 "rev." 7 (Pala rit., OH/MS), cf. KUB 35.93 obv.! 5 and KBo 17.25 obv. 9.

b. perfumed oil and honey: *kāšašmaš* Ì.DÙG.GA LÀL-*ya* EGIR-*anda la-a-ḫu-un* KUB 29.7 rev. 49 (Šamuḫa rit., MH/MS).

Adverbs: *appanda* (postpos./preverb) KUB 29.7 rev. 49 (above); *katta* (adv.) KBo 19.156 ii 15 + KUB 32.117 "rev." 7 (above).

Cf. *laḫ(ḫ)uwai-*.

laḫ- B v.; (mng. unkn.).†

pret. 3 (2?) *la-aḫ-ta* KBo 18.64:5, also KBo 18.11 obv. 10?.

In letters in broken context only, but apparently not the same as *lāḫ-* A.

laḫḫa- n. com.; **1.** military compaign, **2.** journey, trip, voyage; from OH/OS.

sg. all. *la-a-aḫ-ḫa* KBo 17.22 ii 6, KBo 25.100 ii 1-3 (both OH/OS), KBo 20.59:9 (OH/MS), KUB 14.1 rev. 13! (MH/MS) correct KUB after Madd. and photo; *la-aḫ-ḫa* KBo 6.2 + KBo 19.1 ii 27 (Law §42, copy A, OS); Otten and Souček AfO 21:4; the join does not allow for the additional *-a-*; *la-aḫ-ḫa* KUB 43.25:10 (OH/OS), KUB 33.60 rev. 10, KUB 1.16 ii 42, KBo 3.1 ii 17 (all OH/NS), KBo 16.47:6; KBo 16.25 i 31, KUB 23.77a rev. (9) (all MH/MS); KUB 1.16 ii 45!, KBo 3.1 i 5, KBo 12.5 ii 3 (all OH/NS); *la-aḫ-ḫa(-an)* KUB 11.1 ii 9 (OH/NS, var. of *la-aḫ-ḫa-ma* KBo 12.5 ii 3).
d.-l. *la-a-aḫ-ḫi*[(-) ...] KUB 40.76:12 (OH or MH/MS); *la-aḫ-ḫi* KBo 6.5 iv 7 (OH/NS), KBo 16.25 i 19 (MH/MS), KUB 19.10 i 12 (Murš. II), KUB 1.1 ii 71, with dupl. KBo 3.6 ii 51 (Ḫatt.).
abl. *la-a-aḫ-ḫa-az* KBo 20.59:10 (OH/MS); *la-aḫ-ḫa-az* KUB 9.16 i 1, KUB 25.12 vi 10, KUB 25.13 vi 7 (all OH/NS), KUB 23.77:91 (MH/MS), KUB 13.21 obv. 9 par. 26.11 iv (11) (both MH/NS), ABoT 14 v 12, KUB 22.12:2 (NH); *⌜la-aḫ⌝-ḫa-za* KUB 25.14 vi 3 (OH/NS).
pl. acc. *la-a-aḫ-ḫu-u-uš* KBo 16.86 i 10 (OH/NS).

1. military campaign — **a.** with *pai-* — **1′** *laḫḫa pai-* go on an expedition/campaign, go to war: [(*mān*) ^{URU}*Purušḫanda l*]*a-aḫ-ḫa paun* "When I went on a campaign [against P.]" (the men, [so B and C; A: 'man'] of P. brought me gifts) KUB 36.98b rev. 3 (Anitta, copy C, OH/NS), dupl. of KBo 3.22:73 (copy A), ed. Neu, StBoT 18:19f.; [*mān* M]U.3.KAM *naš la-aḫ-ḫa paiddu* "When it is the third year, let him (the young Muršili) go to war" KUB 1.16 ii 42 (HAB); *kuwatta-taš la-aḫ-ḫa-ma paizzi* "But whenever he went on a campaign (he kept the enemy countries defeated)" KBo 3.1 i 4, 14 (Tel. pr., OH/NS) = BoTU 23A i 5, 15; *la-aḫ-ḫa-an* (var. B *la-aḫ-ḫa-ma*) *kuwatta* ERÍN.ME[(Š-*uš paizzi*)] "(But) wherever the troops went (lit. go) on a campaign (they did not return safely)" KBo 3.1 + 12.5 ii 3 (A) with dupl. KUB 11.1 ii 9 (B) transliterated in BoTU 23A and B; cf. ibid. ii 17.

2′ *laḫḫi pai-* (same mng.): *namma la-aḫ-ḫi QATAMMA paiwani* "In the same way we shall go on military expeditions" KUB 31.42 iii 18-19 (LÚ.DUGUD oaths, MH), ed. von Schuler, OrNS 25:228, 231; [*m*]*ān* ^{d}UTU-*ŠI-ma la-aḫ-ḫi ukila UL paimi* "But if I, My Majesty, do not go on a campaign myself" KUB 13.20 i 16 (instr., MH); *la-aḫ-ḫi-ma-aš UL panza* "but he has not gone on a campaign" ibid. i 1 with par. KUB 26.11 iv 7; *nu* LUGAL-*uš la-aḫ-ḫi UL kuwapikki panza* "and the king has gone nowhere on a cam-

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paign" KUB 27.1 i 20f. (fest., NH), cf. par. LÍL-*ri paizzi* i 23; *natmu la-aḫ-ḫi kattan paišgauwan tier* "and they began to go with me on campaigns" KBo 5.8 ii 4f. (AM 152f.). KUB 40.76:12 could belong here or in b, 2'.

b. with *iya-* — 1' *laḫḫa iya-* march on a campaign, go to war: *numu* ERÍN.MEŠ ^{URU}*Ura* ERÍN.MEŠ ^{URU}*Mutamutaši* [*kattan*] *la-aḫ-ḫa iyantari* "and the troops of U. and M. march with me to war" KBo 16.47 obv. 5f. (treaty, MH), ed. Otten, IM 17:56f.

2' *laḫḫi iya-*: *nu mān* ^{d}UTU-*ŠI la-aḫ-ḫi apašila iyatta* "And if His Majesty himself is to march on the campaign" KUB 13.20 i 6 (instr., MH); *ABUYA-ia ANA ABI ABIYA la-aḫ-ḫi* GAM-*anpat iya*[*ttat*] "and my father marched with my grandfather on the campaign" KUB 19.10 i 12 (DŠ frag. 13), ed. Güterbock, JCS 10:65; *nat IŠTU* ERÍN.MEŠ-*ŠUNU* [(*ANA*)] *ABIYA Ù ANA ABA ABIYA la-aḫ-ḫi kattan* [*i*]*yantat ammugat kattan la-aḫ-ḫ*[*i*] *iyantatpat* KBo 5.8 iv 6-8 with dupl. KBo 16.8 iv 4-6 (AM 160f.).

c. *laḫḫi peḫute-* to lead a campaign, lead to war: *nu tuzzin la-aḫ-ḫi apāš peḫutezzi* "then that one (whom the king has appointed) will lead the army to war" KUB 13.20 i 17 (instr., MH); *nu* KARAŠ ANŠE.KUR.RA.MEŠ *kel ŠA* KUR-*TI ANA* ŠEŠ-*YA la-aḫ-ḫi INA* KUR ^{URU}*Mizri kattan peḫutenun* "I led the troops and chariots of this country on the campaign to Egypt along with my brother" KBo 3.6 ii 50-52 (Ḫatt.); *mān antuwaḫḫaš kuwapi tuzziuš la-aḫ-ḫi ANA* URU ^{LÚ}KÚR *peḫutezzi* KUB 30.42 i 9f. (cat. entry, rit.), ed. Laroche, CTH p. 162.

d. *laḫḫaz appa uwa-* to return from an expedition/campaign, from war: *mānaš la-aḫ-ḫa-az-ma* EGIR-*pa uizzi* "But when he returned (lit. returns) from a campaign" KBo 3.1 i 7 (Tel. pr.); cf. i 17; for *laḫḫaz uizzi* in fest. texts cf. mng. 2.

e. other verbs: *mānkan* LÚ.SIG$_5$ *našma appezziš antuwaḫḫaš* (var. *antuḫšaš*) [(*la-aḫ-ḫa-az* KASKAL-*az*) EGI]R-*pa ḫuwāi* "If an officer or a lowly person runs back from (i.e. deserts) a campaign (or) a journey, (let his superiors not hide him)" KUB 13.20 i 3f., with dupl. KUB 13.21 obv. 8f. (instr., MH); *nušmaš* ^{d}UTU-*ŠI kuedani la-aḫ*[*-ḫi peḫutezzi mā*]*nma* ^{d}UTU-*ŠI la-aḫ-ḫa-az* EGIR-*pa neyar*[*i*] ERÍN.MEŠ-*ma arḫa INA* É-*ŠU* [*tarnā*]*i* "On whatever campaign His Majesty [will lead] you, [whe]n His Majesty turns back from the campaign, he will [let] the troops (go) home" KUB 13.27 rev.! 20f. + KUB 23.77 + KUB 26.40:91f. (Kaška treaty, MH); [*Š*]*A* NINDA.ERÍN.MEŠ *uttar kitpandalaz išḫiul eštu* [*maḫ*]*ḫan la-aḫ-ḫa nininkanzi* "Let the matter of bread rations (lit. soldiers' bread) from now on be (a matter of) binding regulations! When they mobilize for an expedition, (let the commanders inspect the bread rations and flour)!" KBo 16.25 i 30-32 (instr., MH); *nuwamu kuwapi* ^{d}UTU-*ŠI BELIYA la-a-aḫ-ḫa ḫalziššatti* "Whenever you, Your Majesty my lord, call me to an expedition" KUB 14.1 rev. 13 (Madd., MH), ed. Götze, Madd. 24f.

f. in figura etymologica: *la-a-aḫ-ḫu-u-uš laḫḫiškiuwan*[*zi*?] KBo 16.86 i 10 (OH); [*la-aḫ-ḫ*]*u-u-uš laḫḫeškit* KBo 14.4 i 4 (DŠ) (for context see *la*(*ḫ*)*ḫiyai-* 1 d).

2. (non-military) journey, trip, voyage — **a.** with *pai-*: *takku* LÚ.U$_{18}$.LU-*an kuiški kuššanizzi naš la-*^{r}*aḫ-ḫa*^{1} (var. C: *la-aḫ-ḫi*) *paizzi n*[(*aš aki*)] *takku kuššan piyan šarnikzil* [NU.GÁL] (var. B and C: *nu UL šarnikzi*) *takku kuššana natta piyan* 1 SAG.DU [(*pāi*)] "If someone hires a person, and (this person) goes on an expedition and dies, if the hire has been paid, there is no compensation (var. B and C: he will not compensate), but if the hire has not been paid, he shall give one person" KBo 6.2 + KBo 19.1 ii 27-29 (Law §42, copy A, OH/OS) with dupl. KBo 6.3 ii 48-50 (B) and KBo 6.5 iv 7-9 (C); □later copies B and C add: "And as hire he shall pay 12 shekels, and as a woman's hire he shall pay 6 shekels." Even without this addition, the terms LÚ.U$_{18}$.LU in B and UN-*an* in C include both sexes; *mān la-a-aḫ-ḫa paiš*[*i* ...] "If you go on a journey" KBo 17.22 ii 6 (prayer, OH/OS); [^{d}*Ḫ*]*annaḫannašašše appa tezz*[*i* MU.KAM-*t*]*i* MU.KAM-*ti la-aḫ-ḫa paiškaḫḫu*[*t*] "Ḫ. answers him: 'Year by year you must go on a trip'" KUB 33.60 rev. 9f. (myth., OH/NS), with dupl. KUB 33.61 iv 9f. and KUB 43.25:9f. (OS), ed. Laroche, Myth 94; cf. ^{d}IM-*aš la-a-aḫ-ḫa-az* [. . .] KBo 20.59:10 (myth., MH).

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b. *laḫḫaz neya-*: ^{d}UTU-*ŠI-ma kuwapi la-aḫ-ḫa-az neyari* ABoT 14 v 12 (oracle); □according to ibid. v 3 and the par. KUB 22.27 iii this is the end of a cult voyage to various cities.

c. *laḫḫaz uwa-* in incipits and colophons of *nuntarriyašḫaš* fest. may refer to the return in the autumn from a military campaign or from a peaceful trip. The following exx. probably refer to the latter: *mān* LUGAL-*uš la-aḫ-ḫa-az zēni* [U]RU*Arinnaz ANA* EZEN *nuntarriyašḫaš* [U]RU*Ḫattuši uizzi* KUB 25.12 vi 9-13; cf. KUB 11.34 vi 46-49; *mān* LUGA[L] SAL.LUGAL ⌜*la-aḫ*⌝-*ḫa-za uwa*[*nzi*] KUB 25.14 vi 2f.; ambiguous: *mān* LUGAL-*uš la-aḫ-ḫa-az uizz*[*i*] KUB 9.16 i 1; KUB 25.13 vi 7f.

d. ambiguous in other context: [GI]M-*ankan* ^{d}UTU-*ŠI la-aḫ-ḫa-az* UGU *uizzi nuza* DINGIR.MEŠ DÙ-*zi* ŠE$_{12}$-*anzima* ^{d}UTU-*ŠI* SAL.LUGAL ^{URU}KÙ.BABBAR-*ši* "When His Majesty comes 'up' (to Ḫattuša) from an expedition and celebrates the gods, but His Majesty and the queen spend the winter in Ḫattuša . . ." KUB 18.12 i 1 (oracle); LUGAL-*uš kuwapi la-aḫ-ḫi* x x [o] *uddār* ^{LÚ}NAR-*aš ANA* ^{d}UTU ^{URU}*Arinna šuḫḫi* [*šer m*]*emiškizzi* "When the king is on an expedition, the singer recites [. . .] words to the Sungoddess of Arinna on the roof" KUB 30.43 iii 11-14 (cat. entry, rit.), ed. Laroche, CTH p. 177f.

Related terms: *ištu* KARAŠ *it-tù-ur* KUB 3.85:9 is free rendering "returned from the army" for *laḫḫazma* EGIR-*pa uizzi* of KBo 3.1 i 7 (Tel. pr.) = BoTU 23A i 8. There is no other indication that KARAŠ could be the logogram for *laḫḫa-*. Another term for "journey" is KASKAL, but this cannot be the logogram of *laḫḫa-* because of the complements in *-ša*/*-ši*, also because KUB 13.21 obv. 9 (above sub mng. 1 e) has *laḫḫaz* KASKAL-*az* side by side, evidently to differentiate between a military campaign and a trip.

Götze, ZA 34 (1922) 186, Ḫatt. (1925) 87; ad mng. 2: Kronasser apud Haase, Die Keilschriftlichen Rechtssammlungen in deutscher Übersetzung (1963) 68 n. 75 on non-military use; Neu, StBoT 18 (1974) 60 on spellings.

Cf. *laḫ(ḫ)iyai-*, *laḫḫiyala-*, *laḫḫiyatar*, *laḫḫema-*.

laḫanni- n. com.; (a bottle or pitcher often made of gold or silver); from MH; only in Hurr. fest. and rit.

pl. acc. *la-ḫa-an-ni-uš* KBo 21.34 i 8 and passim (MH/NS); *la-ḫa-an-ni-uš* $^{ḪI.A}$ ibid. 36 (MH/NS), KUB 39.100:6 (NH); *la-ḫa-ni-uš* VBoT 89 iv 24 (MH/NS?); *la-a-ḫa-an-ni-uš* KBo 21.34 i 29 (MH/NS), 24.7:(4); *la-a-ḫa-ni-uš* VBoT 89 iv 5 (MH?/NS).

(sg. or pl.) abl. *la-ḫa-an-na-az* KUB 46.47 obv. 22.

Akkadographic (*IŠTU*) *LA-ḪA-AN-NI* KBo 20.114 i 8, 9, etc. (MH/NS); (*IŠTU*) *LA-ḪA-A-NI* KUB 44.17:5.

a. in the *ḫišuwaš* fest.: EGIR-*ŠU-ma la-ḫa-an-ni-uš šipandanzi* KBo 15.49 iv 6; also ibid. (1), 4-5; KUB 46.47 obv. 18, 20, rev. 14, 16; KUB 47.72 iv? 16, 20, 26, 27; VBoT 89 iv 5; without EGIR-*ŠU-ma* KBo 15.61 i 14, 19; *namma* EGIR-*andama* ^{LÚ}SANGA-*ŠU IŠTU* 1 *LA-ḪA-AN-NI* KÙ.BABBAR *šipanti* LUGAL-*ušma IŠTU* 2 *LA-ḪA-AN-NI* KÙ.GI *šipanti* "Afterward his priest pours libations from one silver *l.*, and the king pours libations from two gold *l.*'s" KUB 32.128 i 22-23, and passim in this text and its dupls.

b. in the fest. for Tešub and Ḫebat of Lawazantiya: *našta* GAL ^{d}IM *šunnai la-ḫa-an-ni-uš-ša šipanti* "He fills the cup of the Storm-god. And he pours the *l.*'s" KBo 21.34 i 8 and passim in this text; EGIR-*ŠU-ma la-a-ḫa-an-ni-uš* EGIR-*pan danzi* ibid. i 29-30; [. . .] x GEŠTIN-*ya la-ḫa-an-na-az šipanti* "He (the king) pours a libation of . . . and wine from a *l.*" KUB 46.47 obv. 22; cf. ibid. obv. 18, 20, rev. 14 and 16.

c. in unidentified fest. and rit.: EGIR-*ŠU-ma la-ḫa-an-ni-uš šipanti* KUB 45.52 obv. 13, also 26; LUGAL-*ša IŠTU* 2 *LA-ḪA-AN-NI* KÙ.GI *šipa*[*nti*] KUB 27.19 iii 12; [*w*]*itenaš* KÙ.GI *la-ḫa-an-ni-uš* $^{ḪI.A}$ [. . .] KUB 39.100:6.

Probably a *Kulturwort*. Compare Akkadian *laḫannu* and Sumerian DUG.LA.ḪA.AN. References in Sum. and Akk. texts (CAD) indicate *laḫannu*'s made of clay and of glass, lapis lazuli, gold, and silver.

Friedrich, HW 124; CAD L "bottle".

laḫ(ḫ)anza(na)- n. com. (KUB 39.7 ii 8ff.); (a duck); from OH/NS.†

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sg. nom. *la-ḫa-an-za*^{MUŠEN} KUB 39.7 ii 8, 10, 13 (pre-NH/NS); *la-ḫa-an-za* KUB 39.7 ii 13, KUB 43.60 i 12 (OH/NS); *la-aḫ-ḫa-an-za* KUB 39.7 ii 12 (2x); [*la-a*]*ḫ-ḫa-an-za* KUB 39.8 i 6 (pre-NH/NS); [*la-a*]*ḫ-ḫa-an-za-aš*^{MUŠEN} ibid. i 4; 10 *la-aḫ-ḫa-an-za*$^{MUŠEN.ḪI.A}$ KUB 39.7 ii 11; *la-aḫ-ḫa-an-za-ma*^{MUŠEN} KUB 39.8 i 7; [*l*]*a?-ḫa-an-za-na-aš* KBo 1.34 obv. 8 (NH); **sg. d.-l.** *la-ḫa-an-za-ni* KUB 39.7 ii 9.

pl. acc. *la-ḫa-*[*a*]*n-zu-uš* KUB 39.7 ii 31; *la-aḫ-ḫa-an-zu-uš* KUB 39.7 ii 33, KUB 39.8 i 32; *la-aḫ-ḫa-an-zu-uš*^{MUŠEN} KUB 39.7 ii 35; *la-ḫa-an-zi-uš* KUB 39.7 ii 24, 37; *la-aḫ-ḫa-an-za-nu-uš*$^{MUŠEN.ḪI.A}$ KUB 39.7 ii 19; *la-ḫa-an-za-nu-uš* 814/z rev. (1), 9, 10, 12; **pl. gen.** *la-ḫa-an-za-na-aš* KUB 39.6 obv. 17; *la-aḫ-ḫa-a*[*n-* . . .] KUB 39.8 iv 34; *la-ḫa-an-za-na-aš*$^{MUŠEN.ḪI.A}$ <<*-na-aš*!>> KUB 30.19 (pre-NH/NS) iv 29; **(sg. or pl.?) gen.** *la-aḫ-ḫa-an-za-na-aš*^{MUŠEN} KUB 39.7 ii 7.

[za-la-ag] = [UD] = [. . .] = [*l*]*a?-ḫa-an-za-na-aš* KBo 1.34 obv. 8, MSL 3, 61, cf. Laroche, RHA XXIV/79 (1966) 161.

a. in royal funeral rit.: *INA* UD.13.KAM *našta* É-*ri and*[*a*] *la-aḫ-ḫa-an-za-na-aš*^{MUŠEN} *ḫimuš iyanzi nu ŠA* GIŠ.ḪI.A 10 *l*[*a*]*-ḫa-an-za*^{MUŠEN} *iyanza nuš IŠTU* KÙ.BABBAR *ḫališšiyanzi nu ANA* 5 *la-ḫa-an-za-ni*<<*-a*>> (var. [. . . -]*aš*^{MUŠEN}) SAG.DU.MEŠ-*ŠUNU* KÙ.GI GAR.RA ^{SÍG}*iyatnašša* 10 *la-ḫa-an-za*^{MUŠEN} (var. *la-a*[*ḫ-* . . .]) *iyanza išnašša* 10 *la-aḫ-ḫa-an-za*$^{MUŠEN.ḪI.A}$ (var. [*la-a*]*ḫ-ḫa-an-za-aš*^{MUŠEN}) *iyanza naš* 30 *la-aḫ-ḫa-an-za ḫuišwantešša naššu* 5 (var. 4) *la-aḫ-ḫa-an-za našma* 6 *la-ḫa-an-za*^{MUŠEN} (var. *la-a*[*ḫ-* . . .]) *appanzi ma-a-an la-ḫa-an-za-ma* (var. *la-aḫ-ḫa-an-za-ma*^{MUŠEN}) *U*[*L*] *meḫur nu* MUŠEN *ḪURRI*$^{ḪI.A}$ *appanz*[*i*] "On the thirteenth day, they make models of the *l.*-birds in the house. Ten *l.*-birds are made of wood, and they inlay them with silver. On five *l.*-birds (representing the males?) the heads are plated with gold. Ten *l.*-birds are made of *iyatna-* (something of wool). And ten *l.*-birds are made of dough. There are thirty (artificial) *l.*-birds (in all). And they catch either five (var. four) or six live *l.*-birds. If it is not the *l.*-bird season, they catch shelducks" KUB 39.7 ii 7-14, with dupl. KUB 39.8 i 1-8, ed. HTR 36f., cf. UD.13.KAM *la-ḫa-an-za-na-aš*$^{MUŠEN.ḪI.A}$<<*-na-aš*!>> (var. *la-aḫ-ḫa-a*[*n-* . . .]) *zinnanza* (var. *zinnanteš*) KUB 30.19 iv 29-30 (pre-NH/NS) with dupl. KUB 39.8 iv 34-35, ed. HTR 46f. In the funeral rit. 814/z rev. 1, 8-9 models of these birds and of MUŠEN *ḪURRI* are attached/bound (*anda ḫa*[*menk-*]) to objects.

b. in a rit.: *takku arunazma nat la-ḫa-an-za udau natšan pedišši dau* "If it is from the sea, let the *l.*-bird bring it (i.e. my *iyatar*) and put it in its place" KUB 43.60 i 12-13 (OH/NS).

Certain factors aid in determining the identity of this bird: (1) it was a sea or seashore bird; (2) there was a period of time each year (winter?) when it was absent from Ḫatti and the look-alike(?) MUŠEN *ḪURRI* (shelduck, scientific name: *Tadorna tadorna*) was present; (3) the males had a head color (represented by gold overlay on models) different from the females, while the body coloration of both could be represented by silver overlay. If the restorations used above for the lexical entry in KBo 1.34 ii 8 are correct, this entry too indicates a white or silver body plumage. The *laḫ(ḫ)anzana-*, like the MUŠEN *ḪURRI*, was a member of the duck family.

H. Otten, HTR (1958) 133 (no translation); cf. B. Landsberger, WO III/3 (1966) 262-66 for MUŠEN *ḪURRI* "Tadorna".

laḫḫi- n. com.; (mng. unkn.); NH.†

In a ^{SAL}ŠU.GI rit.: *la-aḫ-ḫi-ša-aš-ta kišaru naššikan anda tamektaru* "Let him become a *l.* and let him/it be fastened to it/him" KUB 9.4 ii 1-2.

Perhaps *la-aḫ-ḫi-ya-aš* (dupl. 50/a:10: [*la*]*-aḫ-ḫi-ya*) VBoT 128 ii 24, dupl. 50/a cited in Sommer, HAB 82 n. 1, (rit. frag.) is a form of this word.

Neu, StBoT 5 (1968) 164, 165 n. 7.

la(ḫ)ḫiyai- v.; **1.** (intrans.) to travel, go on an expedition, wander, roam, march, operate, go to war; **2.** (trans.) to attack, make war on, operate against; from OH.

pres. sg. 1 *la-aḫ-ḫi-ia-mi* KUB 21.5 iii 20 (Muw.); *la-ḫi-ia-am-mi* KUB 5.1 ii 17 (Ḫatt. III); **sg. 2** [*la-aḫ-ḫ*]*i-ia-ši* KUB 21.1 iii 7 (Muw.); **sg. 3** *la-aḫ-ḫi-ia-iz*(coll.)*-zi* KUB 26.17 i 4 (MH/MS); *la-ḫi-ia-iz-zi* KUB 5.1 i 5 and passim (Ḫatt. III).

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pl. 2 *la-aḫ-[-ḫi-i]a-at-te-ni* KUB 21.47:21 + KUB 23.82 obv.! 26 (MH/MS); **pret. sg. 3** *la-aḫ-ḫi-ia-it* KBo 12.33 ii 5 (Arn. II), KUB 21.17 i 15 (Ḫatt. III); **imp. sg. 2** *la-aḫ-ḫi-ia-ia* (sic) KUB 27.67 iii 64 (NH); **pl. 2** *la-aḫ-ḫi-ia-at-ten* KUB 31.119:9, KUB 23.82 obv.! (19) (MH); **v. subst. gen.** *la-aḫ-ḫi-ia-u-wa-aš* KBo 16.25 i 33 (MH/MS); **inf.** *la-aḫ-ḫi-ia-u-wa-an-zi* KUB 23.11 iii 10 (MH/NS), KUB 34.33:6 + KBo 14.20 + KBo 14.44 i 20 (Murš. II), KUB 21.1 iii 8 (Muw.), KUB 22.39 iii 11 (NH?); *la-aḫ-ʳḫi-u-waˀ-an-zi* KUB 21.5 iii 22 (Muw.); *la-ḫi-ia-u-an-zi* KUB 5.1 iii 10, 28, iv 80 (Ḫatt. III); **part. sg. neut.** *la-aḫ-ḫi-ia-an* KUB 27.1 i 8 (NH); **iter. pres. sg. 2** *la-aḫ-ḫe-eš-ki-ši* KUB 21.5 iii 21; var. *la-aḫ-ḫi-ia-iš-ki-ši* KUB 21.4 i 28 (Muw.); **sg. 3** *la-aḫ-ḫi-iš-ki-iz-zi* KBo 12.59 i 5 (Tudḫ. IV), *la-aḫ-ḫi-ia-iš-ki-iz-zi* KUB 2.1 vi 3 (Tudḫ. IV); **pret. sg. 1** *la-aḫ-ḫe-eš-ki-nu-un* KUB 31.4 obv. 17 (OH/NS); **sg. 3** *la-aḫ-ḫe-eš-ki-it* KBo 14.4 i 4 (DŠ), KUB 27.1 i 7 (NH), [*la-a*]*ḫ-ḫi-ia-iš-ki-it* KUB 8.50 ii 9 (NH); **imp. sg. 2** *la-aḫ-ḫe-eš-ki* KUB 21.5 iii 23, var. *la-aḫ-ḫi-ia-iš-ki* KUB 21.4 i 31 (Muw.); **pl. 3** *la-aḫ-ḫe-eš-kán-du* KUB 40.40 ii 7 (NS) *-du* over erasure; **sup.** *la-aḫ-ḫi-iš-ki-u-wa-an* KBo 16.86 i 10 (OH/NS); **iter.-dur. pres. pl. 1** *la-aḫ-ḫi-ia-an-ni-iš-ga-u-e-ni* KBo 4.4 iii 50 (Murš. II).

(Akk.) ʳa˺-*na* ^{LÚ}KÚR *a-la-ki ul i-el-ʾi* "he could not march against the enemy" KUB 3.14 obv. 17 = (Hitt.) *nuza la-aḫ[-ḫi-ia-(u-wa-an-zi UL namma tarḫḫeškit)]* "he was no longer able to go to war" KUB 3.119 obv. 16, with dupl. KUB 21.49 obv. 13 (Dupp.).

1. intrans. — **a.** absolute: *mān* ^{d}UTU-*ŠI-ma kuwapi apašila la-aḫ-ḫi-ia-iz*(coll.)*-zi* "But if His Majesty at any time goes to war in person" KUB 26.17 i 4 (instr., MH/MS), □replaced by *nu mān* ^{d}UTU-*ŠI laḫḫi apašila iyatta* "goes on a compaign" in later version KUB 13.20 i 6; *mān* ^{d}UTU-*ŠI apiz*(!) KUR-*ea*[*z ...* (*la-aḫ-ḫi-ia-m*)]*i numu ziqqa QADU* ERÍN.MEŠ ANŠE.KUR.[(RA.MEŠ *kattan la-aḫ-ḫ*)]*i-ia-ši* (var. A 21: *la-aḫ-ḫe-eš-ki-ši*, B 28: *la-aḫ-ḫi-ia-iš-ki-ši*) *našma mān BĒLU kuinki k*[(*ez* KUR-*az*)] *la-aḫ-ḫi-ia-u-wa-an-zi* (var. A 22: *la-aḫ-ʳḫi-u-waˀ-an-zi*) *uiyami nu ap*[(*edaniya kattan la-a*)]*ḫ-ḫe-eš-ki-ši* (var. A 23: *la-aḫ-ḫe-eš-ki*, B 31: *la-aḫ-ḫi-ia-iš-ki*) "If I, My Majesty, go to war from that country ... you, too, with your troops and chariots shall go to war with me; or if I send some lord on a campaign from this country, then you shall go (var. go!) to war together with him, too!" KUB 21.1 iii 4-9, with dupl. KUB 21.5 iii 19-23 (A) and KUB 21.4 + KBo 12.36 i 27-31 (B) (Alakš.), ed. SV 2:66-69; *nuwadda kattan la-aḫ-ḫi-ia-an-ni-iš-ga-u-e-ni* "and we shall always go to war with you" KBo 4.4 iii 49f. (AM 130f.); *la-aḫ-ḫi-ia-u-wa-aš*(*-za*) [*išḫi*]*ul* "the obligation of going to war" KBo 16.25 i 33f. (instr., MH); [*n*]*uza kuitman* ^{m}*Tudḫaliyaš* LUGAL.GAL *INA* KUR ^{URU}*Ašᵓšuwa la-aḫ-ḫi-ia-u-wa-an-zi ešun* "While I, the Great King T., was in A. for military operations" KUB 23.11 iii 9f. (ann.); [*la-a*]*ḫ-ḫi-ia-u-wa-an-zi pāun* ibid. 14f.; cf. ibid. 23-26, 29; [*nušm*]*aš la-aḫ-ḫi-ia-u-a*[*n-z*]*i UL pāun* "I did not go to war against them" KUB 34.33:6 + KBo 14.20 i 20 (Murš. II), ed. Houwink ten Cate, JNES 25:169, 178; cf. KUB 3.119 obv. 16 above in bilingual section.

b. with allative, to operate against: *mān* ^{d}UTU-*ŠI kedani* MU ^{URU}*Tanizila la-ḫi-ia-iz-zi mān kuedani pidi la-ḫi-ia-iz-zi mānaškan* TA KARAŠ *ḫa-aš-ši-i* ÍD-*i paizzi* "If His Majesty in this year operates against T., if at the place at which he operates he goes from the camp (or: with the army?) to the ... river" KUB 5.1 iii 65-66 (oracle, Ḫatt. III); *parāma* ^{URU}*Kammama* ^{URU}*Šaqamaḫa la-ḫi-ia-iz-zi* "Shall he further operate against K. and Š.?" ibid. ii 62 (contrast ^{URU}*Kammaman* RA-*zi* and ^{URU}*Šaqamaḫan* RA-*zi* ibid. ii 56f.); ^{d}UTU-*ŠI-zakan* ^{URU}*Neriqan karpzi nu* EGIR-*pa* $^{ḪUR.SAG}$*Ḫaḫarwa la-ḫi-ia-iz-zi nu* ^{URU}*Kamaman* ... RA-*zi* "Shall His Majesty 'lift' Nerik and again operate against (? or: on?) Mt. Ḫ. and attack (the towns of) K. etc.?" ibid. ii 66f., cf. ibid. i 40, iv 84, ed. (differently) THeth 4:38f., 60-63, 74f., 90f.

c. with acc. of extent: *ŠA* KUR ^{URU}*Ḫatti* ḪUR.SAG.ḪI.A *ḫumantaš* KUR-*eaš ḫumantaš* ^{d}UTU-*ŠI* ^{m}*Tudḫaliyaš kuēš la-aḫ-ḫi-ia-iš-ki-iz-zi* "To all the mountains of Ḫatti-land, of the whole country, over which His Majesty T. regularly travels" KUB 2.1 vi 1-3, cf. [*kui*]*n la-aḫ-ḫi-iš-ki-iz-zi* KBo 12.59 i 5 (both texts cult of ^{d}LAMMAs), ed. Archi, SMEA 16:113, 116f.; LUGAL-*ušma kuiēš gi-im-ri*(sic)*-uš la-aḫ-ḫe-eš-ki-it nu mašieš gimruš la-aḫ-ḫi-ia-an ḫarzi* "What regions the King used to travel in — however many (of these) regions he has traveled in" KUB 27.1 i 7-8 (Hurr. cult, NH); *īt la-aḫ-ḫi-ia-ia*(sic) ḪUR.SAG.ḪI.A ^{GIŠ}*laḫḫurnuzzi* "Go, roam the mountains (and their) vegetation" KUB 27.67 iii 64 (rit.); □(After *īt* one does not expect *-ya* "and". Dittography for **laḫḫiya* or **laḫḫiyai*?); *nu* ḪUR.SAG.M[EŠ(-) ... *la-a*]*ḫ-ḫi-ia-iš-ki-it* "he roamed the mountains"

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KUB 8.50 ii 8f. (Gilg. epic), ḪUR.SAG.M[EŠ(-)...] is acc., contra Friedrich, ZA 39:22, who restored dat.-loc. pl. ḪUR.SAG.M[EŠ-*aš an-da*]; ... *mān la-aḫ-ḫe-eš-ki-nu-un* "When I roamed the [...]" KUB 31.4 obv. 17 (legend), ed. Otten, ZA 55 (1963) 160f.

d. in figura etymologica: (Ḫattuša will become as before, Ḫattuša will again take its place) LUGAL-*uš karuiliu*[*š*] *la-a-aḫ-ḫu-u-uš la-aḫ-ḫi-iš-ki-u-wa-an* "Then the king (will begin) to conduct campaigns as before" KBo 16.86 i 7-10 (omen apod.?, OH/NS); □end of paragraph; only one sign expected at end of line: either inf. in *-wa-an*[*-zi*] with auxillary verb or [ME-*i*] as the auxillary after supine, cf. Riemschneider, StBoT 9:13 n. 8; *namma kuitman* [*ABUYA apūš*(?) *la-aḫ-ḫ*]*u-u-uš la-aḫ-ḫe-eš-ki-it* "While [my father] conducted [those cam]paigns" (such and such cities rose up) KBo 14.4 i 4 (DŠ frag. 18; rest. after preceding quote).

2. trans. make war on, attack — **a.** finite forms: (Whoever is an enemy for me shall be an enemy for you) *nan la-aḫ-ḫi-ia-a*[*t-ten*] "Make war upon him!" KUB 21.47:14 + KUB 23.82 obv.! 19 (instr., MH); *apaššašmaš mān UL* ^{LÚ}KÚR *nan la-aḫ*[*-ḫi-i*]*a-at-te-ni UL* "but if he is not an enemy for you, and you do not make war upon him, (that shall be put under oath)" KUB 21.47: 21f. + KUB 23.82 obv.! 26; [^{m}NIR(.GÁ)]L *kuit* LUGAL KUR *Mizrī* [LUGAL KUR (*A-mur-r*)]*i-ia la-aḫ-ḫi-ia-it* "Because Muwatalli made war upon the King of Egypt and [the King of] Amurru" KUB 21.17 i 14f. with dupl. KUB 31.27 i 2f. (Ḫatt. III); (in military oracles of Ḫatt. III:) ^{d}UTU-*ŠI* ^{URU}*Tanizilan la-ḫi-ia-iz-zi* "Shall His Majesty attack T.?" KUB 5.1 i 5; ^{URU}*Talmali-ankan* TA ḪUR.SAG*Ḫaḫarwa* GAM *la-ḫi-ia-iz-zi* ... *nankan* GAM UGU-*ma la-ḫi-ia-iz-zi* "Shall he attack T. downward from Mt. Ḫ.?... Or shall he attack it upwards from below? i 65, 68; *naš* ^{URU}!*Liḫayama kuwapi la-ḫi-ia-am-mi* "Or, when I attack them (i.e., the Gašga, ii 14) in Liḫaya, (will the oracle for Nerik become favorable as a result?)" ii 17f.; *nu* ^{URU}*Tani-zilan* RA-*zi nu* ^{URU}*Ḫurnan* ^{URU}*Tašmaḫan la-ḫi-ia-iz-zi* i 10; ERÍN.MEŠ *ŠA* ḪUR.SAG*Ḫaḫarwa* as direct object i 1, 55, 60, 86, ii 61, 74f., iii 24, 29f., ed. (differently) THeth 4 (1974) 32-35, 40-47, 54f., 60-63, 68-71.

b. in inf. construction (in oracles of Ḫatt. III): [*nan*] DINGIR-*LUM-ma la-ḫi-ia-u-an-zi UL pešti* "Or do you, oh god, not allow [it] to be attacked?" KUB 5.1 iii 10; *nu* DINGIR.MEŠ-*za kīma malān* ^{URU}*Neriqa*<*n*>*zakan karpmi nu la-ḫi-ia-u-an-zi* ^{URU}*Tanizilan pi*(*r*)*an arnumi nu ŠA* ḪUR.SAG*Ḫaḫarwa* ERÍN.MEŠ *QATAMMA la-ḫi-ia-iz-zi* "Or has the following been agreed to by the gods? I shall 'lift' Nerik (cf. acc. ii 66, above sub usage 1b) and mobilize (the town/people of) T. for attack (so that) it will attack the troops of Mt. Ḫ. in the same way'" iii 28-30, cf. DINGIR.MEŠ-*zapat ANA* ḪUR.SAG*Ḫaḫarwa la-ḫi-ia-u-an-zi arān* iv 80.

arḫa KUB 5.1 i 55 and *kattan* KBo 4.4 iii 50, KUB 21.5 iii 21, 23 (= Alakš. iii 7, 9) are not preverbs, but postpositions, EGIR-*pa* KUB 5.1 ii 66, GAM ibid. i 65 and GAM UGU ibid. i 68 are adverbs.

The forms with single *ḫ*, attested only in KUB 5.1, have here been taken as a spelling variant of *laḫḫiyai-*, contra HW; Kammenhuber, MIO 2 (1954) 52; Ünal, THeth 4 (1974) 94; against the equation of *laḫiyai-* with RA (Akk. *maḫāṣu*, Hitt. *walḫ-*) "to hit = attack" are the facts that *laḫiyai-* is used with abl. and loc. and with direct object, but RA with direct object only, and that the two verbs occur side by side in KUB 5.1 apparently in contrast.

Götze, Ḫatt. (1925) 87; Friedrich, HW 124.

Cf. *laḫḫa-*.

(^{LÚ})laḫḫiyala- n.; traveler(?); from OH.†

sg. nom. *la-aḫ-ḫi-ia-la-aš* KUB 12.63 rev. 3, 6 (OH/MS); ^{LÚ}*la-aḫ-ḫi-ia-la-aš* KUB 13.9 i 6 (MH/NS); **acc.** *la-aḫ-ḫi-ia-la-an* KUB 12.63 rev. 2 (OH/MS); ^{LÚ}*la-aḫ-ḫi-ia-la-an* KBo 18.14 rev. 5, 6 (sg. with numerals; MS?); **d.-l.** ^{LÚ}*la-aḫ-ḫi-ia-l*[*i*] KUB 36.85:11 (MS?).

pl. nom. [LÚ].^{MEŠ}*la-aḫ-ḫi-ia-le-eš* KBo 20.16 obv.? 9 (OH/OS).

[... ^{LÚ}].^{MEŠ} *la-aḫ-ḫi-ia-le-eš dan*[*zi*] (in a list of persons who receive sacrificial animals, preceded by ^{LÚ}GUDÚ, [S]AL*šiunzannaš*, [LÚ]*arzanalaš*, followed by the elders of Ziplanda, etc.) KBo 20.16 obv.? 9 (OH/OS); cf. KBo 25.24:6; "(The Temple of the Stormgod said to

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the men: . . .)" *nuwašmaš piḫḫi ma-u-wa gimri la-aḫ-ḫi-ia-la-an maḫḫa*[*n* . . .] [*UMMA* LÚ. MEŠ *A*]*NA* É.^{d}IM *la-aḫ-ḫi-ia-la-aš-wa nu-waratšikan dauwani* [. . . *š*]*uppizzi* "'I shall give (it) to you, if in the open country [you rob him(?)] like a traveler (acc.).' [The men said] to the Temple of the Stormgod: 'He is a traveler! We shall take it from him, [while(?) . . .] he sleeps!'" KUB 12.63 rev. 2-4 (myth, OH/MS), cf. ibid. 6; (When I, Tudḫaliya, came home from Aššuwa, the Hittites said to me:) ^{d}UTU-*ŠI-wa anzel BELINI* ^{LÚ}*la-aḫ-ḫi-ia-la-aš* [*z*]*ik nuwaš-ša*[*n*] *ḫannešnanni* [*ḫa*]*nnauwanzi UL tarratta* "You, Your Majesty (Tudḫaliya), our lord, are a traveler, and (therefore) you were unable(?) to give judgment on litigation" KUB 13.9 + 40.62 i 6-8 (edict, MH/NS); 10 ^{LÚ}*la-aḫ-ḫi-ia-la-an ú*[*wa-tezzi*(?)] 20 ^{LÚ}*la-aḫ-ḫi-ia-la-an-ma UL uwa-tez*[*zi*] "He will bring 10 travelers but not 20 travelers" KBo 18.14 rev. 5-7 (letter, MS?); ^{LÚ}*la-aḫ-ḫi-ia-l*[*i . . . k*]*arp*[*a*]*n ḫarzi* "he has removed [. . .] from the traveler" KUB 36.85:11f. (letter frag.?, MS?).

While Tudḫaliya upon his return from a major campaign may have been called "a leader of campaigns," the other occurrences rather favor the nonmilitary sense of "traveler."

Laroche, RHA IX/49 (1948-49) 14, RA 48 (1954) 46.

Cf. *laḫḫa-*, ^{LÚ}KASKAL-*la-aš*.

laḫḫiyatar n.; military expedition, campaign, military obligation; NH.†

sg. nom.-acc. *la-aḫ-ḫi-ia-tar* KBo 22.264 i 1, 14; **d.-l.** *la-aḫ-ḫi-ia-an-ni* KBo 4.10 obv. 44 and dupl. ABoT 57 obv. 17.

pl. (?) nom.-acc. *la-aḫ-ḫi-ia-tar* KUB 21.5 iii 24 with dupl.

ANA ^{d}UTU-*ŠI la-aḫ-ḫi-ia-tar* DINGIR-*LUM kedani* MU-*ti* ZAG KUR *Durmitta malān ḫarti* "Have you, O god, approved of the frontier of Durmitta as (the goal of) a military campaign for His Majesty?" KBo 22.264 i 1f. (oracle), cf. ibid. 14-16; ^{URU}*Ḫattušazmawatta ke la-aḫ-ḫi-ia-tar* "But from Ḫattuša these are your military obligations" (i.e., with the capital as base, in contrast to those based in the vassal's own country) KUB 21.5 iii 24 with dupl. (Alakš. §14, cf. SV 2, p. 69 n. 5, and p. 95, where Friedrich argues for sg.); *nušši ziladuwa ŠA* ^{URU}*Ḫatti la-aḫ-ḫi-ia-an-ni* 200 *iyattaru* "In the future let (only) 200 men of his go on a military expedition of Ḫatti" KBo 4.10 obv. 43f. and dupl. ABoT 57 obv. 16-18 (Ulmi-Tešub treaty).

Sommer, Heth. 2 (1922) 48; Götze, Ḫatt. (1925) 87; Friedrich, SV 2 (1930) 95.

Cf. *laḫḫa-*.

laḫḫilaḫḫeškinu- see *laḫlaḫḫeškinu-*.

laḫḫema- n. com.; errand(?); OH/NS.†

"The king took Išpudašinara — Šuppiuman and Maraššan were . . . -grooms — but he made him their *urallaš*" *išpanti la-aḫ-ḫé-mu-uš ḫueškizzi* "(and so) he always runs errands(?) by night" KBo 3.34 ii 21-23 ('Palace Chron.', OH/NS); *laḫḫemuš* is in broken portion of dupl. KBo 3.36:27.

Laroche, RA 52 (1958) 187: "marche, mouvement."

Cf. *laḫḫa-*.

[*laḫlaḫḫi-*] for *la-aḫ-la-aḫ-ḫi-aš* (KUB 5.22:35) and *la-aḫ-la-aḫ-ḫi-mu-uš* (KUB 18.12 obv. 15) listed in HW 121 under this stem see *laḫlaḫḫima-*, n. com.

laḫlaḫḫiya- v.; **1.** to be agitated, to be anxious, to worry, **2.** to mill(?); from OH(?).†

pres. sg. 2 [*l*]*a-aḫ-la-aḫ-ḫi-ia-ši* KBo 12.17:3; **pl. 1** *la-aḫ-la-aḫ-ḫi-ia-u-e-ni* KUB 5.11 iv 24 (NH); **act. pret. or mid. pres. sg. 3** *la-aḫ-la-aḫ-ḫi-ia-at-ta* KBo 22.6 i 15; **iter. pres. pl. 1** *la-aḫ-la-aḫ-ḫe-eš-ga-u-e-ni* KBo 2.2 i 44, ii (8) (NH); **mid. pres. 3** [*la-a*]*ḫ-*^{r}*la*^{1}*-aḫ-ḫi-iš-ki-it-ta-ri* KBo 3.21 ii 27 (coll.) (OH?/NS).

1. to be agitated, to be anxious, to worry, with *-kan*: *mān*(?) *aši*(?) *iš*[*ḫiu*]*l* DÙ-*ri* [*U*]*L*[-*k*]*án*! *kuitki la-aḫ-la-aḫ-ḫi-ia-u-e-ni nu* I[GI-*zi*] *TE*^{MEŠ} SIG$_5$-*ru* "If that treaty is concluded(?) (and) we will have nothing to worry about, then may the first exta be favorable" KUB 5.11 iv 23f. (readings uncertain), cf. *UL-kán kuitki la-aḫ-la-aḫ-ḫi-i*[*a-u-e-ni*] KUB 16.62 rev. 6 (oracle); *pirankan kuedani memiyani la-aḫ-la-aḫ-ḫe-eš-ga-u-e-ni nankan :tapaššaš apiya kuiški anda wemiyazi* "The matter about which we constantly worry in advance: (if) some fever(?) will find him (the king) there (let the MUŠEN

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ḪURRI oracle be unfavorable)" KBo 2.2 i 43-47; *mānkan piranm[a] la-aḫ-la-aḫ-ḫe-eš-ga-u[-e]-ni nu eni uttar apiy[a :tap]ašani*(!) *nammama* DINGIR-*LUM ANA* ^{d}UTU-*ŠI dammain :tapaššan UL kuinki uškiši kuitmanaškan INA* ^{URU}*Ḫatti še[r]* KBo 2.2 ii 1-13; *[l]a-aḫ-la-aḫ-ḫi-ia-ši* KBo 12.17:3 (in broken context, probably a letter); cf. the fragmentary letter KBo 18.11 obv. 10 *la-aḫ-l[a? . . .]* or *-t[a? . . .]*, cf. *laḫ-* B; restored: *našta tandukiš* DUMU-*aš* [. . . *la-a]ḫ-*^{r}*la*^{1}*-aḫ-ḫi-iš-ki-it-ta-ri* KBo 3.21 (BoTU 6) ii 26f. (hymn to Stormgod, OH). □ The fragmentary context has *ḫatuga* (24) and *ḫeunma ḫinganaš* [. . . *-š]i*(?) (25f.) "[Yo]u[. . .]the rain [as a . . . (?)] of death", so 26f. could mean "The mortal man is constantly agitated/anxious."

2. to mill about(?): *Šarrukinaš* ^{URU}*Puruš-ḫanda iyanneš tazkan tu-uz-z[i-o]-mi-iš araḫ-zanda la-aḫ-la-aḫ-ḫi-ia-at-ta* "Sargon set out for Purušḫanda, and his(!?) army milled (lit. mills) about. (Then he sacrificed one bull and seven sheep to the holy river Aranzaḫ)" KBo 22.6 i 14-16 (King of Battle), ed. MDOG 101:19, 22; □ restoration and interpretation uncertain, cf. ibid. 24. Alternatives would be: "His(!) army (*tuzz[iš]*) around him was worried," (but he answered them by making the sacrifice), or "He was worrying about the army around him" (*tuzz[iaš]miš*?, in any case disregarding the pronoun *-(š)miš*).

Götze, KlF 1 (1930) 185f.; Güterbock, Oriens 10 (1957) 351; MDOG 101 (1969) 24.

Cf. *laḫlaḫḫima-*, *laḫlaḫḫinu-* with *laḫlaḫḫinuški-*, *laḫlaḫ-ḫiškinu-*.

laḫlaḫ(ḫ)ima- n. com.; agitation: mental agitation, worry, agony, (also physical agitation, commotion, movement?); NH.†

sg. acc. *la-aḫ-la-aḫ-ḫi-ma-an* KUB 14.14 obv. (40), KUB 14.10 i (16), with dupl. KUB 14.11 i (10), KUB 14.12 rev. 4, KBo 14.75 i 12; *la-aḫ-la-ḫi-ma-an* KUB 14.14 rev. 38; **gen.** *la-aḫ-la-aḫ-ḫi-ma-aš* KUB 18.15 obv. 17, KBo 16.98 ii 23; **d.-l.** *la-aḫ-la-ḫi-mi* KUB 22.38 i 8; *la-aḫ-la-aḫ-ḫi-mi* 354/z i 15; **abl.** *la!-aḫ-la!-aḫ-ḫi-ma-za* IBoT 1.33:46, 62; *la-aḫ-la!-ḫi-ma-za* IBoT 1.33:15; *la!-aḫ<-la-aḫ>-ḫi-ma-za* IBoT 1.33:110.

pl. acc.(?) *la-aḫ-la-aḫ-ḫi-mu-uš* KUB 18.12 obv. 15.

a. in the Plague Prayers Götze, KlF 1 (1930) 186 and related usage: *ammukmaz* ŠÀ-*az la-aḫ-la-aḫ-ḫi-ma-an UL tarḫmi* NÍ.TE-*asmaza pittuliyan namma UL tarḫmi* "But I cannot overcome the worry of (lit. from) (my) heart, and I can no longer overcome the anguish of (lit. from) (my) self" KUB 14.10 i 16-18, with dupl. KUB 14.11 i 10-12 (Second Plague Prayer), ed. Götze KlF 1:206f. §1.6, cf. KBo 14.75 i 12; cf. also KUB 14.14 + KUB 19.2 obv. 39f., KUB 14.14 rev. 38f. + KUB 19.1 rev. 51f. (First Plague Prayer), ed. Götze, KlF 1:168-71, 176f.; *nuwa kel antuḫšaš idalu inan idal[un] uriteman naḫšaratta<n> la-aḫ-la-aḫ-ḫ[i-ma-an] tupran nuwarankan anda ANA* [URU.DIDLI.ḪI.A ^{LÚ}KÚR(?)] *pedatten* Bo 2490 ii 9-12; cf. Götze, KlF 1 (1930) 185f.

b. a location at the pool used for snake oracles Laroche, RA 52 (1958) 162: 2 *la-aḫ-la!-ḫi-ma-za uit n[aškan] ANA* EZEN.MEŠ DINGIR.MEŠ *munnait* 3 *dušgaranaza uit* [o] É.ŠÀ . . . *mun<na>it* "Second: it (the snake) came from 'agitation' and hid at 'the festivals of the gods'; third it came from 'joy' and hid at 'the inner chamber of . . .'" IBoT 1.33:15f., ed. Laroche, RA 52:152, 156; cf. 2 *la!-aḫ-la!-aḫ-ḫi-ma!-za ḫadandaza* GAM-*anda uit* ibid. 62; 2 *la!-aḫ<-la-aḫ>-ḫi-ma-za* UGU-*za* DAB-*za uit* ibid. 110; *tama[i]šmakan* MUŠ.GUNNI-*iš IŠTU* É.LUGAL *parā uit naškan la-aḫ-la-ḫi-mi pa[it]* "But another hearth-snake came out of 'the king's palace' and went to the 'agitation' (and from there to the 'prison', etc.)" KUB 22.38 i 7-8, ed. Laroche, RA 52 (1958) 150f.

c. in bird oracles preceding the word "birds": *nu* IGI-*anda la-aḫ-la-aḫ-ḫi-ma-aš* MUŠEN.ḪI.A *NĪ[MUR]* "In front of us we saw the birds of *l.*" KUB 18.15 obv. 17, KBo 16.98 ii 23. □ Unclear whether the birds themselves are agitated or only presage agitation; *nu* IGI-*anda la-aḫ-la-aḫ-ḫi-mu-uš* MUŠEN.ḪI.A *NĪMUR* (KUB 18.2 obv. 15) either contains a scribal mistake for *-ma-aš*, or could be translated "in front of us we saw movements, namely birds." Since *-ima-* forms nouns, interpretation of *laḫlaḫḫimuš* as an adjective is unlikely. *kī kuit ŠA* ^{d}UTU-*ŠI* MUŠEN.ḪI.A *la-aḫ-la-aḫ-ḫi<-ma>-aš* MUŠEN.ḪI.A *gallareš-ki[r]* "Since the birds of His Majesty, as birds of *l.*, were unfavorable, (if some deity is angry because of the word of a god, . . .)" KUB 5.22:35f. (oracle). □ This emendation is preferable to positing a noun or adjective **laḫlaḫḫi-*.

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Götze, KlF 1 (1930) 185f.; Laroche, BSL 52 (1956) 76f.

Cf. *laḫlaḫḫiya-*.

laḫlaḫḫinu- v.; to cause to be agitated, or worried; with *-kan*; NH.†

pret. pl. 3 *la-aḫ-la-aḫ-ḫi-nu-e-<<nu-e->>er* KUB 9. 34 iii 31; **iter. pret. pl. 3** *la-aḫ-la-aḫ-ḫi-nu-uš-ki-ir* KUB 35.146 ii 16.

kuiš=an weritenuer kueš=an=kan la-aḫ-la-aḫ-ḫi-nu-e<<-nu-e>>-er "those who caused him fear, those who caused him worry" KUB 9.34 iii 30f. (rit.); *la-aḫ-la-aḫ-ḫi-nu-uš-ki-ir-ra-an-kán kuieš* "those who constantly caused him worry" KUB 35.146 ii 16 (rit.), cf. the parallel *[ka]rdimiyaḫḫan=ziankan kuieš* "those who make him angry" ibid. 13.

Götze, KlF 1 (1930) 186.

Cf. *laḫlaḫḫiya-*.

laḫlaḫḫeškinu-, laḫḫilaḫḫeškinu- v.; to agitate (horses), cause (the horses) to run; NH.†

pres. sg. 3 *la-aḫ-la-aḫ-ḫe-eš-ki-nu-zi* KUB 1.13 + KBo 8.53 iv 8; *[la-aḫ-l]a-aḫ-ḫe-eš-ki-nu-zi* KUB 1.13 i 16; *la-aḫ-ḫi-la-aḫ-ḫe-eš-k[i-nu-zi]* ibid. iv 42 (for spelling without *-ḫi-* in the first two instances see Otten, ZA 55 (1963) 282 n. 3).

To date occurs only in tablet I of Kikkuli: *[na]š tūriyanzi naš* 1 DANNA *pennai [la-aḫ-l]a-aḫ-ḫe-eš-ki-nu-zi-ma-aš ANA* 7 IKU.ḪI.A "They harness them and he drives them (at a moderate gait) one DANNA, but he makes them run over seven IKU's" KUB 1.13 i 15f., ed. Hipp.heth. 54f., cf. ibid. iv 6-8 (p. 70f.), 41-43 (p. 72f.). Cf. *naš* 3 DANNA *pennai parḫzimaš ANA* 7 IKU.ḪI.A KUB 1.13 i 4f. and passim. For synonymous use of *parḫ-*, literally "to chase", referring to the fast gait of horses, and *laḫ(ḫi)laḫḫeškinu-* see Kammenhuber, MSS 2 (1957) 103, OLZ 1954:231.

The irregular formation with *-nu-* added after *-šk-* may be explicable on semantic grounds: "cause to be continuously agitated, cause to keep running."

Hrozný, ArOr 3 (1931) 441, 457; Kammenhuber, Hipp.heth. (1961) 336 (ref.); Güterbock, Oriens 10 (1957) 351, MDOG 101 (1969) 24, for "agitate" as semantic basis of "cause to run" and "worry".

Cf. *laḫlaḫḫiya-*.

laḫma- n.; (mng. unkn.); from OH.†

In a festival: *periš uizzi* [. . .] *peran* SÌR(coll.)-*RU la-aḫ-ma-aš paizzi* UGULA LÚ.MEŠAL[AN.ZU$_x$ . . . (-)]*ieszi* KBo 17.43 iv 5-6 (OH/MS?).

In a list of offerings: [. . . GIŠG]A.ZUM. ḪI.A *la-aḫ-ma*(coll.)-*aš* TUG*kišuda*[- . . . 1-(*NU-TUM*)] GIŠ*urala*[- . . .]x *la-aḫ-ma*!(coll.)-*aš* KÙ.GI-*ya anda*[. . .] KBo 21.87 obv. 4-5 + KBo 20.29 obv. 3 with dupl. KBo 21.30 i 6-8 which has *la-aḫ-ma*(coll.)-*aš* in i 8.

It is possible that *laḫpa-* "ivory" and *laḫma-* are two spellings of the same word.

Cf. *laḫmant-*.

laḫmant- n. or adj.; (mng. unkn.); OH?/NS.†

In the monthly festival: UGULA LÚ.MEŠMUḪALDIM SAG.DU.MEŠ GÌ[R.MEŠ o o o o] *la-aḫ-ma-an-du-uš udai* KUB 2.13 ii 34-35.

Cf. *laḫma-*.

laḫni- n. com.; (a substance mixed in water and drunk); from pre-NH.†

1 DUGḪAB.ḪAB *ME-E la-aḫ-ni-iš anda immeyanza* GIŠ*alanzanan* GIŠ*ḫatalkišnaš galaktar ANA* DUGḪAB.ḪAB *anda dai nat* UD-*at* UD-*at akuwanna pešk[i]zz[i]* "one vessel of water with *laḫni-* mixed in . . . and she gives it daily (to the person for whom the ritual is performed) to drink" KUB 28.102 iii! 11-17 (rit. of Ḫutuši, pre-NH/NS).

In the literary text describing the siege of the city of Uršu, which is written in Akkadian, a section occurs which contains some Hittite words: KI.UD *la-aḫ-ni-it še-ḫu-wa-en* UR.TUR *kur-zi-wa-ni-eš* GUD SAG KI UD KBo 1.11 rev.! 15; ed. Güterbock, ZA 44:122f., 129f.

(:)laḫpa- n. com.; ivory(?); NH.†

a. in a lyric description: (Akk.) *[m]akūt šinni quttûtu [š]a ulṣa malât* "(she is) a finished(?) pillar(?) of ivory (lit. tooth); she is full of rejoicing" = (Hitt.) *la-aḫ-pa-aš-ma-aš kurakkiš mān zinnanza naš* ME.LÁM-*az šu[w]anza* "she is

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like a finished pillar(?) of *laḫpa-*; she is full of radiance" RŠ 25.421, 28-29, ed. Laroche, Ugar. 5:773, 775, 777.

b. unclear: [. . .] :*la-aḫ-pa-aš unuwandu* KUB 36.25 i 4 (frag. of Kumarbi myth).

The translation is based on the trilingual RŠ 25.421. The Hitt. and Akk. versions, however, do not agree in all respects. The employment of the gloss wedge (usage b) may indicate the word is Luwian. Because of the uncertainty of the translation "ivory" the logographic representations of ivory (KA×UD AM.SI, etc.) will be treated in the section of the dictionary devoted to logograms.

Laroche, Revue de Philologie 39 (1965) 56ff., Ugar. 5 (1968) 777; Güterbock, Anatolia 15 (1971) 1 n. 2.

Cf. *laḫma-*.

laḫšanili adv.; in the manner of the city of Laḫšan (= Liḫšina); NH.†

Dancers ($^{LÚ.MEŠ}$ḪÚB.BÍ) dance in various modes, each successively introduced by EGIR-*ŠÚ-ma*. In the list of modes: EGIR-*ŠÚ-ma la-aḫ-ša-ni-li* EGIR-*ŠÚ-ma ḫuppiššanili* "next (they danced) in the mode of the city of Laḫšan, next in the mode of the city of Ḫupišna" KUB 4.1 iv left side 39-40. Cf. *lapat(a/i)-*.

Laroche apud Kammenhuber, RHA XX/70 (1962) 8; RGTC 6:247.

laḫu- see *laḫ(ḫ)uwai-*.

laḫḫu- n. com.; (a vessel); NH.†

DAG.KISIM$_5$×LA (+ sign name and pronunciation) = (Akk.) *la-aḫ-ta-nu* = (Hitt.) *a-⌜ar⌝-ru-ma-aš la-aḫ-ḫu-uš* "an *l.*-container of (i.e., for) washing" KUB 3.94 ii 16f.

Friedrich, ZA 35 (1924) 11; Forrer, BoTU 1 (1922f.) 23, cf. MSL 2:117, CAD L 44 (Akk. *laḫtanu* "beer vat").

Cf. *laḫ(ḫ)uwai-*.

laḫ(ḫ)uwai-, laḫ(ḫ)u- v.; **1.** to pour (liquids, salt, intangibles), **2.** to empty (a container), **3.** to (over)flow (intrans.); from OH.

pres. sg. 1 *la-ḫu-a/uḫ-ḫi* KUB 7.1 i 30 (pre-NH/NS); **sg. 2** *la-aḫ-ḫu-ut-ti* KUB 30.34 iv 14 (MH/NS); **sg. 3** *la-a-ḫu-i* KBo 17.1 i 16, 17 (OH/OS), KBo 15.33 ii 4 (OH/MS), KUB 15.31 i 26, KBo 21.33 i 22, 26, 2Mašt. iii 23 (all MH/MS); *la-a-ḫu-u-i* KBo 11.51 iv 11 (thoroughly modernized OH/NS), KUB 13.4 i 62, KBo 5.1 iv 14, 16 (both NH); *la-ḫu-i* KBo 20.128:6 (MH/NS), KUB 9.22 ii 26, KUB 46.48 obv. 5, KBo 17.103 rev. 14 (same tablet as KUB 46.48) (all NH); *la-a-ḫu-u-wa-i* KUB 24.11 iii 14, KUB 27.29 iii 10 (both MH/NS), KBo 11.17 i 4, (5) (NH); *la-a-ḫu-u-wa-<i>* KUB 28.89 i 14; *la-a-ḫu-wa-i* KUB 10.18 i 11 (OH/NS), KBo 2.3 ii 31, KBo 15.37 iv 50 (both MH/NS), KUB 8.2 obv. 8 (NH); *la-a-ḫu-wa-a-i* KUB 8.38 iii! 15, KBo 17.94 iii 25, KUB 44.55 rev. (10) (all NH); *la-a-ḫu-u-wa-a-i* KUB 28.82 ii 9, HT 23 obv. 6 (both OH/NS), KUB 9.28 iv 8 (MH/NS); *la-ḫu-u-wa-a-i* KUB 41.40 i 20, 41.26 iv 13 (both OH/NS); *la-ḫu-wa-a-i* KBo 21.59:11 (NH?); *la-ḫu-u-wa-i* KUB 33.67 i 23 (OH/NS), KUB 6.45 iv 51, 54 (Muw.); *la-ḫu-wa-i* KUB 15.35 i 7, KBo 10.45 iv (7) (both MH/NS); *la-aḫ-ḫu-u-wa-i* KUB 13.3 i 12, KUB 9.31 ii 9 (both MH/NS); *la-ḫu-uz-zi* KUB 24.7 ii 13 (NH), *la-a-ḫu-u-wa-a-iz[-zi]* 1373/u 11.

pres. pl. 1 (see also *lāḫ-* A) *la-ḫu-e-ni* KBo 19.156 ii 15 (OH/MS), KUB 35.93 obv.! 5 (same tablet), KBo 17.25 obv. 9; *la-a-ḫ[u]?-⌜e-ni⌝* KUB 39.56 iv 2; **pres. pl. 3** *la-ḫu-an-zi* KBo 20.33 obv. 10, 14 (OH/OS), KBo 21.70 i 14, 24 (OH?/MS), *la-ḫu-u-an-zi* KUB 20.11 ii 18 (OH), 45.59 rev. 19; 43.38 rev. 8; *la-a-ḫu-u-an-zi* KUB 25.37 i 45 (NS), KBo 23.70 ii 11; IBoT 3.26:(10); KUB 46.61:(8); *la-a-ḫu-an[-zi]* KUB 25.48 iii 24 (MH/NS) w. dupl. *la-a-ḫu-wa-an⌜-zi⌝* KBo 20.116 "rev." 2; *la-ḫu-u-wa-an-zi* KBo 20.34 obv. 9 (OH/MS), KUB 15.34 iii 27 (MH/MS?), KUB 30.33 iv 2 (MH/NS); *la-ḫu-wa-an-zi* KBo 2.3 iv 5, (7) (MH/NS), KBo 23.10 iv (17); *la-ḫu-wa-a-an-zi* KUB 30.56 iii 8 (NH); *la-a-ḫu-wa-an-zi* 2Mašt. ii 42; *la-a-ḫu-u-wa-an-zi* KUB 29.4 iii 25; *la-a-ḫu-wa-a-an-zi* KUB 15.31 iii (53) (MH/NS).

pret. sg. 1 *la-a-ḫu-wa-nu-un* IBoT 3.106 rev. 3′ (NH?), [for *la-a-ḫu-un* see under *lāḫ-* A.]; **sg. 3** *la-a-aḫ-ḫu-uš* KUB 33.24 ii 8 (OH/NS), *la-a-ḫu-wa-aš* FHG 2:19 (OH/NS), *la*(coll.)*-a-ḫu-u-wa-iš* VBoT 30 rev.!(coll.) 13 (NS); **pl. 3** *la-ḫu-wa-a-ir* KBo 23.26 iv 3.

imp. sg. 2 [*la-a-aḫ* see *lāḫ-* A.]; **pl. 2** *la-aḫ-ḫu-ten* KUB 13.3 ii 28 (NS), *la-a-aḫ-ḫu-wa-ten* ibid. iii 2; **pl. 3** (all NS) *la-ḫu-wa-[a]n-du* KUB 41.33 obv. 15, *la-ḫu-wa-a-an-du* ibid. obv. 14, *la-a-ḫu-wa-an-du* ibid. obv. 14, *la-a-ḫu-u-wa-an-du* KUB 41.32 obv. 15.

iter. sg. 3 *la-ḫu-uš-ki-iz-zi* 2Mašt. iii 32 (MH/MS), *la-ḫu-iš-ki-iz-zi* (KUB 33.84 +) Bo 6404 iv 23 (StBoT 14 p. 60) (MH/NS); **pl. 3** [*l*]*a-a-ḫu-wa-iš-kán-zi* KBo 26.129 iv? 4.

mid. pres. sg. 3 *la-ḫu-wa-a-ri* KBo 3.29:11 (OH/NS), *la-ḫu-ut?-ta-ri* KUB 13.8 obv. 8 (MH/NS), *la-a-ḫu-ut-ta-ri* 829/z: 1 (cf. ibid. 3), *la-ḫu-u-wa-a-ri* KUB 25.37 i 26, 27, (28) (OH?/NS); **sg. 3** *la-ḫu-ut-ta-at* KBo 13.106 i 15 (OH/NS); **pl. 3** [*la*]*-a-ḫu-u-wa-an-da-at* Bo 3090 obv. 17 (StBoT 5 p. 104); **imp. sg. 3** *la-ḫu-u-wa-ru* KBo 10.45 i 26 (MH/NS).

part. neut. sg. *la-a-ḫu-an* KBo 17.40 iv 11 (OH/MS?), KUB 45.47 i 16 (MS?), [*l*]*a-a-ḫu-u-wa-a-an* KUB 35.54 iii 13; *la-a-ḫu-u-wa-an* KBo 21.34 ii 34 (MH/MS?), *la-a-ḫu-wa-an* KUB 24.9 iii (27) (OH/NS), KBo 15.10 ii 3 (MH/

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MS), *la-ḫu-a-an* KBo 17.15 obv.? 17 (OH/OS); *la-ḫu-u-wa-an* KBo 21.8 iii 9 (OH/NS), *la-ḫu-u-wa-a-an* KUB 15.34 i 9 (MH/MS?).

nom. com. sg. *la-a-ḫu-wa-an-za* KUB 41.8 iv (23) (MH/MS), KUB 11.34 v 56 (OH/NS), *la-a-ḫu-u-wa-an-za* KUB 7.46:3.

verbal subst. nom.-acc. *la-a-ḫu-u-wa-ar* KBo 1.42 iii 50, *la-a-ḫu-wa-ar* ibid. iv 10; **gen.** *la-ḫu-aš* KBo 18.181 rev. 33, *la-a-ḫu-wa-aš* FHG 2:19 (gen. or finite verb form?); **inf.(?)** *la-a-ḫu-wa-an-*⌜*na*⌝ 495/w right col. 9.

1. to pour, pour out — **a.** objects: contents of vessel, liquids and salt. The following are the direct objects of active forms or subjects of mid. forms: *watar* "water" KUB 30.34 iv 14, KUB 32.128 i 30-34, KUB 9.28 iv 5-8; *waḫešnaš watar* KUB 7.1 i 28-32, KUB 33.24 ii 7-8; *šiḫelliyaš watar* KBo 5.2 iii 55f., KBo 11.5 vi 27-29; *kueluwanaš watar* KUB 9.1 iii 21f.; ŠU.MEŠ-*aš watar* "water of the hands" HT 5:14; oils: Ì-*an* KBo 2.3 ii 31, 2Mašt. iii 22f., KBo 11.32 obv. 9, KUB 13.8 obv. 8; Ì.DÙG.GA KUB 33.67 i 23, KUB 6.45 iv 51, 54, 58; Ì.NUN KBo 15.24 ii 33f., KBo 23.10 iv 16f.; Ì.GIŠ KUB 9.6 i 6-8, KUB 44.49 rev.? 10; Ì GIŠ*ZERTUM* 2Mašt. ii 42; LÀL "honey" KUB 6.45+ iv 51, 54, 58, KBo 15.10 i 29; GEŠTIN "wine" KUB 8.38 iii! 14-15 + KUB 44.63 iii 6-7; KUB 10.18 i 11, KBo 15.37 iv 45f., 49f., v 17-21; KAŠ(-*eššar*) "beer" KUB 30.15 obv. 25, KBo 10.16 iv 7f.; *marnuwan* (beverage) KUB 2.3 ii 26f., VBoT 3 v 21; *tawal* (beverage) KUB 15.34 iii 26f.; *walḫi* (beverage) KUB 15.34 iii 26f., KUB 20.11 ii 3, KBo 21.70 i 24; KA.DÙ.NAG KBo 10.45 iv 7, 24; *šeḫur* "urine" KUB 9.28 iii 17; MUN "salt" KBo 15.24 ii 34.

b. to pour out something intangible as though it were a liquid (metaphorical use): "Just as water flows down from the roof and doesn't go back into the bucket," [(*kella parnaš*)] ... [*par*]*ā la-ḫu-u-wa-ru na*[(*t namm*)]*a* EGIR-*pa le uizzi* "(so also) may ... (the various evils) ... of this house be poured out and not come back again!" KBo 10.45 i 24-27 w. dupls. KUB 7.41 i 29-32 and KUB 41.8 i 8-11 (rit., MH/NS), ed. Otten, ZA 54:118f., i 30-33; "Whoever does an impure act and gives defiled water to the king" *nuwakan apēl* ZI-*an* DINGIR.MEŠ *uwitenaš iwar arḫa la-a-aḫ-ḫu-wa-ten* "pour out, O gods, his soul like water!" KUB 13.3 ii 29-30, iii 1-2 (instr., MH/NS), ed. Friedrich, MAOG 4:47, 49 and tr. ANET 207.

2. to empty a container (acc.) by pouring its contents out: *nammakan ANA PANI* ^{d}IM 2 GAL *IŠTU* GESTIN *šuwanduš la-a-ḫu-u-wa-an-zi* "next they empty out two goblets filled with wine before the Stormgod" KBo 21.34 i 24f., cf. 40f. (fest., MH/NS); *nukan* SAL ŠU.GI ^{DUG}*ḫu-p*[(*uw*)]*aya ḫašši anda la-ḫu-uš-ki-iz-zi* "The Old Woman repeatedly empties the *ḫ.*-vessels onto the hearth" 2Mašt. iii 31f., ed. Rost, MIO 1:360f. [EGI]R-*andama wardulin la-ḫu-u-w*[*a-i*?] "Afterwards [he?] empties the *w.*-vessel" KUB 24.10 iii 29 (^{f}Alli rit., MH/NS), ed. THeth 2:48f., cf. also ibid. 15-20; *nukkan apun* [^{DUG}*ḫ*]*ūpurnin parā la-ḫu-u-wa-an-zi* "They empty that *ḫ.*-vessel (and smash it)" KBo 20.34 obv. 8-10 (Ḫantitaššu rit., OH/MS); cf. KUB 13.3 ii 26-28.

3. Intrans.: to flow, overflow (OH): [*arun*]*an tarmāmi nu appa natta la-a-ḫu-i* "I will fix [the se]a, so that it may not flow back" KUB 31.4:14 + KBo 3.41 (BoTU 14) 13 (OH/NS), ed. Otten, ZA 55:160f., 165; *arunašša la-a-ḫu-wa-i* "and the sea will flow (away)" KBo 2.19 obv. 9 (lunar omen, OH?/NS), cf. Otten, ibid. 165; *karaiz la-a-ḫ*[*u-i*] "the flood will flow, (will dislodge the house and carry it off to the sea)" KUB 36.110:19-21 (benedictions for Labarna, OH/OS), ed. Forrer, MAOG 4:32, and Laroche, RHA XI/53:69, Hoffner, AlHeth. 20 with different restor. of verb ending.

Associated preverbs, postpositions, or adverbs: **1′** *anda* following loc. case in KUB 24.9 iv 18 + KBo 12.126 iv 4, KBo 2.3 iv 7, 2Mašt. iii 32, KUB 9.1 iii 22, but without loc. in KBo 2.3 ii 31, KUB 30.22:11, KUB 15.34 i 8f., iii 26f.; **2′** *appa* in KUB 31.4:14 + KBo 3.41:13, KUB 30.34 iv 14; **3′** *appan* in KUB 30.33 iv 2, KUB 30.34 iv 15, KUB 46.38 i 13; **4′** *appanda* in KUB 9.19:14 (broken context); **5′** *arḫa* in KUB 13.3 ii 27f., iii 1f.; (KUB 33.84 +) Bo 6404 iv 23 (StBoT 14:60); KUB 41.8 ii 23 and dupl. KBo 10.45 ii 58 (ZA 54:126), KUB 43.38 rev. 8, 13; **6′** *katta* in KUB 10.11 v 4, KUB 11.21 v 23-24, KBo 16.100:10; **7′** *kattan* in KUB 47.89 iii 17, KBo 21.34 ii 35-36, 56; **8′** *menaḫḫanda* in KBo 21.33 ii 29, KUB 32.49b iii 7, 8, KBo 20.128:21, KUB 32.43 i 6, etc.; **9′** *parā* in KUB 17.28 iv 37, KUB 39.71 ii 10, HT 5:14; **10′** *piran* in KBo 13.217 iv 10; **11′** *piran arḫa* in KBo 4.13

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vi 23; **12′** *šarā* in 2Mašt. A iv 24; **13′** *šer* in KUB 39.57 i 10, KBo 23.20 i 7, KBo 23.70 ii 6, (11); **14′** *šer arḫa* in KUB 13.5 ii 1 w. dupl. 13.4 i 62.

Hrozný, SH (1917) 34, 79; BoSt 3 (1919) 76 n. 6; Sommer & Ehelolf, Pap. (1924) 74; Otten, BiOr 8 (1951) 227 n. 27.

Cf. *laḫ-* A, *laḫḫu-* n., *lalḫuwant-*, *lilḫuwa-*, *lilḫuwai-*, *lelḫuwartima-*, ^{DUG}*lelḫundai-*, *lelḫunda(i)-* v., ^{DUG}*lelḫuntalli-*.

^{GIŠ}laḫḫuwarnuzzi- see $^{(GIŠ)}$*laḫḫurnuzzi-*.

$^{(GIŠ)}$laḫḫura- n. com.; offering table(?) or stand (for pots and offerings); wr. syll. and with logogram ^{GIŠ}GAN.KAL; from OH.

sg. nom. ^{GIŠ}*la-aḫ-ḫu-ra-aš* VBoT 58 iv 18 (OH/NS), KUB 42.81:(2) (NH); ^{GIŠ}*la-aḫ-ḫu-u-ra-aš* KBo 5.2 i 23 (MH/NS); **without det.** KUB 29.5 i 12 (NH); **sg. acc.** ^{GIŠ}*la-aḫ-ḫu-ra-an* KUB 45.12 ii 17 (MH/NS), KBo 4.13 iv 35 (NH); **without det.** KUB 34.49 rev. 2; ^{GIŠ}*la-aḫ-ḫu-u-ra-an* KBo 5.2 ii 34 (MH/NS); **loc.** ^{GIŠ}*la-aḫ-ḫu-ri* KBo 15.33 iii 3 (OH/MS), KBo 20.72 iv! 9; ^{GIŠ}*la-aḫ-ḫu-u-ri* KBo 5.2 ii 53, KBo 23.67 iii 4 (MH/NS); [...]*la-a-ḫu-ri-ia* KBo 11.18 v 12; **all.** ^{GIŠ}*la-aḫ-ḫu-u-ra* KBo 23.67 ii 21; **without det.** ibid. 19, KUB 32.84 i? 5, 10.

stem form ^{GIŠ}*la-aḫ-ḫu-u-ra* KBo 5.2 ii 35, 45, 46 (MH/NS), KBo 17.83 i (17) (NH).

laḫḫūraš KUB 29.5 i 12 corr. to ^{GIŠ}GAN.KAL in parallel 29.4 i 28 (NH).

a. object made at least partly of wood, occasionally plated with precious metals: *[la-a]ḫ-ḫu-ra-aš* GIŠ-*ŠÍ* KÙ.GI GAR.RA KUB 42.81:2; made of *šunilaš* wood (a conifer) VBoT 58 iv 18.

b. can be small (TUR VBoT 58 iv 18) or large enough to have under it 32 containers (KBo 5.2 ii 35f.; cf. Pap. 25).

c. usually occurs singly, although attested in following numbers: two KUB 29.4 i 28, seven KBo 5.2 ii 46.

d. grouped with other furniture such as: ^{GIŠ}ŠÚ.A KBo 5.2 ii 52, ^{GIŠ}BANŠUR KUB 29.4 i 28; 20.1 iii 4, KBo 14.88 iii 8, ^{GIŠ}BANŠUR.AD. KID and ^{GIŠ}*KANNUM* KBo 5.2 i 23f., KUB 29.4 i 28.

e. set up before the ^{GIŠ}ZAG.GAR.RA KBo 4.13 iv 35f.; can be lifted up together with bread and meat KBo 19.142 iii 12f.

f. two ox heads placed on each side of it KUB 30.41 iii 13f.; fragmented breads placed (KBo 23.67 ii 18f., iii 2-5) or scattered (KUB 9.31 ii 8) on it; ^{UZU}NÍG.GIG and ŠÀ (KUB 12.11 iii 10f.) set on it; cedar resin or shavings put on it ibid. iv 9f.; a *ḫalwani*-vessel placed on it KBo 23.67 ii 20-22, cf. KBo 19.142 iii 14f., KUB 45.3 i 15, KUB 12.11 iii 26.

Sommer & Ehelolf, Pap. (1924) 25 (a rather large vessel), Friedrich, HE 1st ed., 2. Teil (1946) 92 ("Opfergerät"), HW (1952) 125 (offering table?).

$^{(GIŠ)}$laḫ(ḫ)urnuz(z)i-, ^{GIŠ}laḫḫuwarnuzzi- n. neut. and com.; foliage, leafy branches, greenery (of trees or shrubs); from OH.

sg./pl. nom. neut. ^{GIŠ}*la-aḫ-ḫur-nu-uz-zi* RS 25.421:43 (Ugar. 5:445, 774); **sg./pl. acc. neut.** *la-aḫ-ḫu-ur-nu-zi* KBo 15.10 ii (17), 28, (30), etc. (MH/MS); *la-aḫ-ḫu-ur-nu-uz-zi* KBo 15.25 obv. 15 (MH/MS); ^{GIŠ}*la-aḫ-ḫur-nu-uz-zi* KBo 10.37 iii 27, 35 (OH/NS), KUB 27.67 iii 64 (MH/NS), KUB 9.32 obv. 38, rev. 27 (NH), KBo 19.142 ii 16; **without det.** KUB 9.32 rev. 13 (NH), KBo 13.212:(8); ^{GIŠ}*la-ḫur-nu-zi* KUB 27.67 ii 43 (MH/NS); ^{GIŠ}*la-aḫ-ḫur-nu-zi* KBo 17.105 iii 25 (NH); **sg. loc.** ^{GIŠ}*la-aḫ-ḫur-nu-uz-zi* KUB 9.31 iv 9, HT 1 iv 15, KBo 10.37 iv (30) (OH/NS); **without det.** KUB 9.32 rev. 7 (NH); ^{GIŠ}*la-ḫur-nu-zi* KBo 4.2 iii 34 (pre-NH/NS).

pl. nom. com. [^{GIŠ}*l*]*a-[ḫ]ur-nu-uz-zi-e-eš* KBo 14.142 ii 17 (NH); *la-aḫ-ḫur-nu-uz-zi-uš* KUB 25.23 i 23, (48), ii (27), HT 71:6 + IBoT 3.100:11, KUB 17.36:(11) (all NH); **pl. ergative** *la-aḫ-ḫu-ur-nu-uz-zi-ia-an-t[e-eš]* KBo 17.22 iii 12 (OH/OS); **pl. loc.** ^{GIŠ}*la-ḫur-nu-zi-aš* KUB 9.32 rev. 28 (NH); ^{GIŠ}*la-ḫur-nu-uz-zi-ia-aš* KUB 27.67 ii 46 (MH/NS); **without det.** KUB 38.25 i 7 (NH); ^{GIŠ}*la-aḫ-ḫur-nu-uz-zi-aš* KUB 43.62 iii 5, KBo 10.37 iii 52 (OH/NS) could be gen. sg. before *piran* in OH; ^{GIŠ}*la-aḫ-ḫur-nu-uz-zi-aš* VBoT 24 ii 35 (MH/NS); ^{GIŠ}*la-aḫ-ḫur-nu-zi-ia-aš* KBo 20.107 + 23.50 iii 17 (MH/MS), KUB 7.38 obv. 7 (MH).

acc. by context, but ending lost: *la-aḫ-ḫur-nu-z[i-...]* KUB 33.86 iii 4 (NH), ^{GIŠ}*la-aḫ-ḫ[u- ...]* KBo 17.83 ii 6; ^{GIŠ}*la-ḫur[- ...]* KUB 27.67 iii 48 (MH/NS); **broken** ^{GIŠ}*la-aḫ-ḫu-wa-an-nu-u[z-zi- ...]* KBo 22.216:4 (NS).

Sum.: GIŠ.Ú.SAR (var. nì-tu-ḫu-um) [itu b]ara$_2$-zag-gar (var. nisag-gá) = Akk.: *mu-ut-ḫu-mi* (var. *-ḫu-mu*) *ni-is-sà-ni* (var. *-sà-a-n[i]*) = Hitt.: IGI-*ziyašmaš* IT[U.] KAM-*a[š]* ^{GIŠ}*la-aḫ-ḫur-nu-uz-zi* "She (is) the foliage of the first month" (tr. of Hitt.), RS 25.421:43 (Ugar. 5:445) with dupl. KUB 4.97:8; on Sum. cf. Civil, JNES 23:8f.; on Akk. cf. Nougayrol in Ugar. 5 (1968) 314f., 318; on Hitt. cf. Laroche in Ugar. 5:774f., 778f., Goetze, JCS 22:115.

a. foliage of trees and shrubs growing in the mountains: *it laḫḫiya<<ya>>* ḪUR.SAG.ḪI.A ^{GIŠ}*la-aḫ-ḫur-nu-uz-zi* "Go and roam the

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mountains (and their) dense growth!" KUB 27.67 iii 64 (rit., MH/NS), different tr. by Carruba, StBoT 2:22 and Goetze, JCS 22:115; "O noble deity! Eat! [Before you] let [the rivers] be bridged! [Before you] let the valleys be [fi]lled in!" ḪUR.SAG.ḪI.A-*mawa la-aḫ-ḫu-ur-nu-uz-zi katta appandu* "Let them hold down the mountains (and) the dense foliage (like a carpet for you)!" KBo 15.25 obv. 13-15 (rit., MH/MS), ed. Carruba, StBoT 2 (1966) 2f., 21f., comments by Goetze, JCS 22:114-16; on *katta ep-* cf. Sommer, HAB 114; "I am an ... girl" *numu šarawar* GIM-*an* ḪUR.SAG.MEŠ-*uš la-aḫ-ḫur-nu-z*[*i-* ...] KUB 33.86 iii 3-4 + 8.66 iii 4-5 (myth of Ḫedammu), ed. Siegelová, StBoT 14 (1971) 56f.

b. in description of tree: ^{GIŠ}*la-aḫ-ḫur-nu-uz-zi-aš-ša-an šer* Á^{MUŠEN} *tiya*[*t*] *kattamanzan* ^{GIŠ}*gapanušši* MUŠ-*aš neyat ištarna pedimakan* NIM.LÀL *ney*[*at*?] "Above an eagle perched on the branches, below a snake coiled about its trunk(?), in the midst a bee ... [...]" KUB 43.62 rev. iii? 5-7 (myth); *Labarnaš šurkišš*[*eš*] *tēgaššit wemiya*[*nzi Labarnaš*] *la-aḫ-ḫu-ur-nu-uz-zi-ia-an-t*[*e-eš-še-eš* (*nepiš*)*šit wemiyanzi*] KBo 17.22 iii 10-12 (Ḫattic-Hitt. praise for Labarna, OH/OS), with dupl. KUB 28.8 rev. right 7-9.

c. in the time expression "when the leafy branches seize the sun of heaven" = sunset: *maḫḫanma* ^{d}UTU AN![-*E* ^{GIŠ}*l*]*a-*[*ḫ*]*ur-nu-uz-zi-e-eš appanz*[*i*] KBo 14.142 ii 17; GIM-*an* ^{d}UTU <AN>-*E la-aḫ-ḫur-nu-uz-zi-uš appanzi* KUB 25.23 i 23, 48, ii 27; HT 71:6 + IBoT 3.100:11; KUB 17.36:11 (all cult inv., NH); further, unpublished refs. given in Szabó, FsSalonen 339 n. 1. Correct tr. first by Goetze, JCS 22:116; different tr. by Laroche, Ugar. 5 (1968) 779 "on cueille les fruits," and C. Carter, JAOS 94:139.

d. foliage of specified trees or shrubs: *nu* GIŠ-*ruwaš* ^{GIŠ}*la-ḫur-nu-zi dai* "(s)he takes the greenery of the trees (breaks breads, and places them on the greenery/mats)" KUB 27.67 ii 43-46 (rit.); *ŠA* ^{GIŠ}ḪAŠḪUR.KUR.RA ^{GIŠ}*la-aḫ-ḫur-nu-zi išparanzi* "they spread out mats/greenery of the 'mountain-apple' tree" VBoT 24 ii 31-32, Sturtevant, Chrest. 110f. (resumed in line 35 by a plural); ^{GIŠ}*a-la-an-za-na-aš* ^{GIŠ}*ḫa-t*[*al-ki-iš-na-aš-ša* ...] ^{GIŠ}*la-aḫ-ḫur-nu-zi* "foliage/greenery of the *a.* and *ḫ.* trees" KUB 7.23:7-8 (rit.); ^{GIŠ}*karšaniyašša* ^{GIŠ}*la-aḫ-ḫur-nu-u*[*z-zi* ...] KUB 7.22 obv. 10 (rit.); [*Š*]*A* ^{GIŠ}PÈŠ *la-aḫ-ḫur-nu-uz-z*[*i-* ...] KBo 12.111:6 (rit.); [^{GIŠ}o-]x-*an-za-aš* ^{GIŠ}*la-aḫ-ḫur-nu-uz-zi* ^{GIŠ}*ḫarauwaš* ^{GIŠ}*la-aḫ-ḫur-nu-z*[*i*] KBo 19.142 ii 16-17 (fest.).

e. used to make wreaths: 6 *KILILU-ya* ^{GIŠ}*alanzanaš la-aḫ-ḫur-nu-uz-z*[*i* ...] *iyanda* "six wreaths (are) made [from] the foliage of *a.*-trees" KUB 32.123 ii 12f., Carruba, StBoT 2 (1966) 54f.

f. spread out on the ground like a carpet or mat and items are placed upon it (Goetze, JCS 22:116, and Szabó, FsSalonen (1975) 333-41, esp. 338; always neuter in this usage): *nu* ^{GIŠ}*la-aḫ-ḫur-nu-uz-zi* (var. KUB 9.31 iii 62: *-nu-zi*) *kattan* (var. KUB 41.17 iii 11: *katta*) *išparranzi* "they spread out foliage below (i.e., on the ground, and lay out meat and bread thereon)" KUB 9.32 obv. 38f. (dupls. KUB 9.31 iii 62f.; KBo 13.212:8f.; KUB 41.17 iii 11f.) (rit. of Ašḫella); *nu arḫayan* [o o o o-]*adi* ^{GIŠ}*la-aḫ-ḫur-nu-uz-zi dagan iš-p*[*ár!-ra-an-zi*] "separately [they] sp[read] out foliage on the ground [...]" KBo 10.37 iii 27f. (rit.); *namma* [^{GIŠ}*la-a*]*ḫ-ḫur-nu-uz-zi* [NINDA.KUR$_4$.R]A.ḪI.A KA×[U] EME 12 KA×UD.M[EŠ *A-NA ḫu-u*]*r-li paršiya* "on the foliage he breaks breads for the mouth, the tongue, the 12 teeth and for the *ḫurli* (uvula?, larynx?)" KBo 10.37 iv 30f. (rit., OH/NS); for the construing of all body-parts as datives compare ibid. iii 35-37 where KA×U-*i* is explicitly "for the mouth"; *nammanšan* ^{GIŠ}*la-aḫ-ḫur-nu-zi-aš šara ḫukanzi* "they slaughter it (a goat) on top of the mats" VBoT 24 ii 35-36 (rit.); cf. also KBo 17.105 iii 24f.; KBo 4.2 ii 54 (with dupl. KBo 9.126:9); *n*[*u l*]*a-aḫ-ḫu-ur-nu-zi tagan dai* "he places the foliage on the ground (and breaks three loaves to the Sungod)" KBo 15.10 ii 17 (rit.); Szabó, THeth 1:22f.; "This is how they offer to ^{d}LAMMA *innarawanza*:" *ŠA* ^{GIŠ}ḪAŠ-ḪUR.KUR.RA ^{GIŠ}*la-aḫ-ḫur-nu-zi išparanzi šeraššan* 3 NINDA.KUR$_4$.RA *paršianduš tianzi našta* MÁŠ.GAL ^{d}LAMMA *innarauwanti šipanti nammanšan* ^{GIŠ}*la-aḫ-ḫur-nu-zi-aš šara ḫukanzi* "They spread out the mats/beds of greenery of 'mountain-apple.' Thereon they place fragments of 3 breads, and offer a goat to ^{d}LAMMA *i.* They slaughter it (the goat) over the mats/beds of greenery" VBoT 24 ii 30-36 (Anniwiyanni rit.); cited also under d, because of specification of tree from which *l.* is taken; *nu* ^{GIŠ}*la-aḫ-ḫur-*

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nu-zi waḫnume[*n* ...] "we waved the mat/foliage" KUB 18.15 obv. 15 (bird oracle, NH); cf. also KBo 15.25 obv. 13-15 tr. above under a.

Since one never reads that *l.* is eaten, it may be doubted (with Szabó, FsSalonen 338) that the translation "fruit" is proper. The context points to fibers, leaves and stalks of trees or bushes. Perhaps the choice of *l.* to translate Sum. and Akk. was inexact. For "fruit" a word *šeša-* is known; for "branch" *alkišta*(*na*)-. Writings with *-ḫu-ur-* KBo 15.25 obv. 15, etc. and *-ḫu-wa-ar-* KBo 22.216:4 determine quality of second vowel. Mostly the word is written with ḪAR sign. The neuter form *laḫḫurnuzzi* is also modified by a neuter adjective *tamai* KBo 15.10 ii 30, Goetze, JCS 22:115 n. 11 and is resumed by the enclitic pronoun *-at* KBo 15.10 ii 36. Common gender forms are all plural. The alleged com. gender sg. nom. form *laḫḫurnuzziaš* cited by Szabó, FsSalonen 339 n. 1 without reference cannot be verified.

J. Friedrich, ZA 37 (1927) 187; A. Götze, KlF 1 (1930) 201; F. Sommer, AU (1932) 396 (all the foregoing understand *laḫḫurnuzzi-* as a kind of offering table); E. Laroche in J. Friedrich, HW 3. Erg. (1966) 22 (announcing Ugar. 5 evidence); O. Carruba, StBoT 2 (1966) 21f., 54f. (reevaluation stimulated by Laroche); E. Laroche in Ugaritica 5 (1968) 774f., 778f. (presentation of evidence cited above in lex. section); A. Goetze, JCS 22 (1968/9) 115f.; H. Hoffner, AlHeth (1974) 38 with n. 178, 116; G. Szabó, FsSalonen 333-41 adds "woven mat."

lai- see *la-*.

lak- v.; act.: **1.** to knock out (a tooth), **2.** to turn (one's ear or eyes toward), **3.** to train (a grapevine branch), mid.: **4.** to fall; from OH.

act. pres. sg. 3 *la-a-ki* KBo 6.2 i 9, 11 (OH/OS), KBo 6.4 i 18, 19 (OH/NS).

mid. pres. sg. 3 *la-ga-a-ri* KBo 2.3 iii 19, KUB 10.76:7 (both MH/NS), KUB 19.23 rev. 18, 19, KUB 8.36 iii 9, KUB 29.9 i 28 (all NH); *la-qa-a-ri* KUB 34.79:9 (MH?/NS); *la-ga-a-it-ta-ri* KUB 5.7 obv. 18 (NH).

part. sg. neut. *la-ga-an* KUB 36.110:10 (OH/OS), IBoT 3.113 rev.? 4 (NH); *la-ga-a-an* KUB 33.68 ii 4 (OH/MS), KUB 12.65:19 (MH or NH/NS), etc.

imp. act. sg. 2 *la-a-ak* KBo 7.28:11, 12, KBo 21.22 rev. 46 (both OH/MS), KUB 43.61 i? 5 (OH), 43.63 obv. 7, 12, 18 (OH/NS); **mid. sg. 3** *la-ga-a-ru* KBo 2.3 iii 22 (MH/NS), *la-a-ga-a-ru* KBo 9.106 iii 18 (MH/NS).

1. to knock out (a tooth): *takku* LÚ.U$_{18}$.LU-*an ELLAM kuiški* ... KA×UD-*ŠU la-a-ki* "If someone ... knocks out a free man's tooth" KBo 6.2 i 9 (Law §7, OH/TOS), ed. Friedrich, HG 16f., cf. §8 and par. §VII; *mān* 2 KA×UD *našma* 3 KA×UD *la-a-ki* "If he knocks out two or three teeth" KBo 6.4 i 18-19 (NH); □ Friedrich's "schief schlägt" (HG 17) seems unnecessarily literal; Walther's "knock out" in J. M. Powis Smith, The Origin and History of Hebrew Law (1931) 248, and Goetze's (ANET 189) "knocks out" is much better, cf. Forrer, Forsch. I 183 "einschlägt".

2. to turn (one's ears or eyes toward): *aššū* IGI.ḪI.A-*KA la-a-ak LĪM laplippuš karp* [...] [LU]GAL-*un anda aššu šakuwaya* GEŠTU.ḪI.A-*KA la-a-ak nu aššu uttar* [*i*]*štamaš* "Turn (hither) your benevolent eyes! Lift (your) thousand eye-lashes! Look kindly at the king! Turn your ears and hear a good word!" KBo 7.28 obv. 11-13 (prayer, OH/MS); cf. also KUB 43.61 i 3-6 with par. 43.63 obv. 6-14 (OH/NS); "The offerer is (now) giving sacrifice to you. Accept, O god, the sacrifice! Turn toward him with benevolence!" *nutta kuit memiškizzi nušši* GEŠTU-*an parā la-ga-a-an ḫark* "Turn (your) ear toward what he says to you!" KBo 12.96 iv 10-14 (rit.); "I am attracting you with sacrificial breads and libations! So be soothed/pacified." *nutta kuit memiškimi numu* DINGIR *ištamanan la-ga-a-an ḫark* "and turn (your) ear, O god, toward what I say to you!" KUB 24.1 i 13-17 with dupl. KUB 24.2 obv. 12-14 (royal prayer of Murš. II to Tel.); "O Mukišanu, my vizier!" *uddār*[*a* (*kue tem*)*i numu ut*(*tanaš* GEŠTU-*an parā*)] *la-ga-a-an ḫark* "Turn (your) ear to the words which I speak to you!" KUB 12.65 + KBo 26.71:18f. with dupls. KBo 26.72 ii 4 and KBo 26.73:2 (Ḫedammu), ed. StBoT 14:52f. lines 23-24; cf. also KUB 36.7a iii 37-39 + KUB 17.7 iii 8-10 (song of Ullik.), ed. Güterbock, JCS 5:20f.; *nu* GEŠTU-*an la-ga-a-an ḫark nutta kuit* LUGAL [SAL.LUGAL] *memiškanzi nuš ištamaški* "Turn (your) ear! Listen to what the king (and) [queen] are saying to you!" KUB 33.68 ii 4-5 (rit. and prayer of OH tradition), ed. Laroche Myth. 68; [*iš*]*tamaššantan* GEŠTU-*an parā* [*la-a-ak* ...] *anda* SIG$_5$-*antet* IGI.ḪI.A-*it* [*ša-ku-wa-ia*] "[Bend] down a listening ear! [Look] with good (= keen) eyes at [...]!" KBo 11.72 iii 30-32 (rit. for infernal powers, MH?/NS); "May Labarna, King of Ḫatti, be your/our fortress!" *nuzapa utniyanza ḫumanza iškišmet anda* ^{URU}*Ḫattuša*

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la-ga-an ḫar-d[u?] (or *-z[i?]*) "May the entire land bend down their backs (or: the entire land will bend down their backs) toward Ḫatti!" KUB 36.110 rev. 8-12 (Labarna "blessings", OS), ed. Forrer, MAOG 4:30f.

3. to train (a grapevine): *[. . . š]aliki* ^{GIŠ}*maḫli napa iškišitti appa la-a-ak [. . . š]aliki akuki nuza parkunumar dā [. . . šal]iki ANA* GEŠTIN.KU$_7$ *nuza milidduššit [. . .]* "Approach the grapevine and train it on your back! Approach the *a.* (part of vine?) and take purification! Approach the sweet wine and [imbibe?] its sweetness!" KBo 21.22 rev. 46-49 (incant., OH/MS), ed. Kellerman, Tel Aviv 5 (1978) 200, 202.

4. (mid.) to fall down, fall over, be toppled — **a.** of a person: *mānkan antuḫšaš la-ga-a-ri našmaškan* ^{GIŠ}GIGIR-*az katta maušzi* "If a person falls down (Neu, StBoT 5:105 "(sch)wankt") or if he falls out of a chariot" KUB 8.36 iii 9-10 (catalogue entry, NH); ed. StBoT 19:38-40 and Laroche, CTH p. 189-190; it is not clear what kind of text this is the catalogue entry for, but perhaps a ritual.

b. of upright stones or stelas (opp. of *wete-* "build, erect"): *[(kui)]šwarat weteškit* $^{[(N)]A}$*ḫuwaši*$^{ḪI.A}$ *šanita* (var. *tanita*) *kinunna[(warat-kan)] kāša la-ga-a-ri . . . nuwakan apēya udd[(ār)] QATAMMA la-ga-a-ru* "Who erected the(se) solitary(?) stelas? Now they have fallen over. . . . In the same way, let those (hostile) words (which estranged the two clients) fall over!" KBo 2.3 iii 17-22, with dupl. KUB 10.76:5-10 + KUB 12.59 iii 7-12 (1Mašt); cf. sub *lala-* 1 b.

c. of a country falling to an invader; contra Forrer, Forsch I, 184 ("sich neigt"): *nukan mān* KUR ^{URU}*Lala[nda d]apianpat la-ga-a-ri . . . [m]anmakan* KUR.ḪI.A *ŠAPLI<TI>-ma la-ga-a-ri* "If the entire country of Lala[nda] falls . . . if the Lower Lands fall" KUB 19.23 rev. 17-19 (letter to Hittite queen); *natkan la-ga-a-ri* KUR-*e ḫarkzi* "It will fall (and) the land will perish" 932/u iv 8 with dupl. IBoT 3.139:6 (apodosis of astron. omen); cited in StBoT 5:105.

d. of person falling out of bed: *takkukan* UN-*an* ^{GIŠ}NÁ-*anteš kattan šarā šiyanzi naššan* [GÙB-*l*]*a la-ga-a-ri* "If a bed shoves a person completely (out) so that he falls (out) on [the lef]t side" KUB 29.9 i 26-29 (tr. of Akk. *šumma ālu* omen); cf. Güterbock, AfO 18 (1957) 79f.

parā often accompanies the *lagan ḫar-* construction when the object is "ear" (*parā* is absent in KUB 24.1 i 16f. and dupl. KUB 24.2 obv. 14 and in KUB 33.68 ii 4) but not with "back". It is probably an adverb rather than a preverb and does not alter the meaning of *lak-*. If *parā* means "forth", the image may be of ear extended. If it means "forward", the image may be drawn from canine or equid ear movement, i.e. "prick up (or cock) the ears." The fundamental conception is inclining, as Forrer noted (Forsch. I/2 pp. 183f.), but not just at a 45° angle (Forrer, p. 184)!

Forrer, Forsch. I/2 (1929) 183-85; Sommer, AU (1932) 170f.

Cf. *laknu-*, *lagan*, *lilakk-*.

lagan n. neut.; bent, inclination, disposition(?); from MH.†

sg. (or pl.?) acc. *la-ga-a(š-mi-it)* KUB 41.8 iv 1 (MH/NS); **gen.** *la-ga-na-aš* KUB 12.26 ii 11 (NH).

(The Sungod and Kamrušepa treat the mortal's twelve body parts), *nuwaran* EGIR-*pa aliyaš la-ga-na-aš eššanzi nuwaran* EGIR-*pa* AMA-*ni* TUR-*an eššanzi* "they make him again one of an *a.*'s disposition, they make him again a child to (its) mother" KUB 12.26 ii 11-13 (myth, NH). *[(nu) . . . -]aš* KI-*paš* (var. GE$_6$-*iš* KI-*aš*) *la-ga-aš-mi-it ēp* (var. *arḫa ēp*) "O dark earth, restrain their (the evil deities') inclination!" KUB 41.8 iv 1 with dupl. KBo 10.45 iv 1-2 (purif. rit., MH/NS), ed. Otten, ZA 54 (1961) 134f.

The parallelism in KUB 12.26 suggests that the *aliyaš* is something young or gentle like the child. Cf. the animal *aliyaš* in KUB 14.1 rev. 91, 92 (Madd.), which contra HW^2 is probably not the *alliyaš* bird, cf. Otten, ZA 66:97f. The translation "inclination", etc. is based on assumed derivation from the verb *lak-* (cf. *naḫ-* "to fear", *naḫḫan* "fear", etc. and H. Berman, Diss. 133f.).

Cf. *lak-*.

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^{GIŠ}lakarwa n. neut.; (a tree or its fruit).†

In a rit. frag.: ^{GIŠ}*šaḫiš e*[- . . .] § ^{GIŠ}*la-kar-wa ki-i*[*t*- . . .] *galaktar k*[*i*- . . .] KBo 12.90:8-10. Cf. [^{URU}*L*]*a-kar-wa* (var. ^{URU}*La-ak-kar*[-*wa*]) KBo 18.156:2 with dupl. 18.157:3.

This word is to be distinguished from *lakkarwan*$^{(SAR)}$ (a garden plant), because the GIŠ and SAR determinatives do not usually interchange.

lakkarwan$^{(SAR)}$ n. neut.; (a garden plant); from MH.†

sg. nom.-acc. *la-ak-kar-wa-an* KBo 10.45 iii 53 (MH/NS), KBo 19.142 ii 17 (NH), KUB 7.1 i 21, 37 (pre-NH/NS); *la-ak-kar-wa-an*^{SAR} KBo 5.2 i 15 (NH).

a. used in an ointment: EGIR-*antama šāna kukkullan la-ak-kar-wa-an* Ì.UDU *anda tarnai* "Afterwards she combines (crushed, see i 26) *š.*, *k.*, *l.*, (and) tallow" (this preparation is then rubbed on the body of a sick child) KUB 7.1 i 37-38 (pre-NH/NS).

b. in lists of ingredients: *ŠA* ^{GIŠ}KIR$_6$ SAR. ḪI.A *ḫūman . . . la-ak-kar-wa-an* KUB 7.1 i 19-21 (rit. of Ayatarša, pre-NH/NS), cf. also KBo 10.45 iii 53 (Otten, ZA 54:132-33), KBo 5.2 i 15 (rit. of Ammiḫatna, NH), and KBo 19.142 ii 17 (rit., NH). Cf. [^{URU}*L*]*a-kar-wa* (var. ^{URU}*La-ak-kar-*[*wa*]) KBo 18.156:2 with dupl. KBo 18.157:3.

The stem of this word may be *lakkarwa-* or *lakkarwan-*.

Cf. *lakarwa-*.

^{KUŠ}laggašduš n. com. pl. acc.; (a leather bag).†

In a rit. frag.: *nu kī ḫūman anda arnuwanzi našta* ^{KUŠ}*la-ag-ga-aš-du-uš šunnanz*[*i*] "They bring all these (types of flour) in and they fill (leather) *l.*'s" KBo 13.248:20-21; prob. to be restored ibid. 3: *nu* ^{KUŠ}*la-a*[*k*- . . .].

To be compared and perhaps equated with ^{KUŠ}DÙG.GAN in 1328/z (Hoffner, AlHeth 63, Ertem, Flora 136f.) and Bo 3367 (Ertem, Flora 22).

laknu- v.; **1.** to knock over, overturn (stelas, thrones, tables), **2.** to fell (a tree), **3.** (a wrestling maneuver:) to throw, make (an opponent) fall, **4.** to train, bend (a vine), **5.** to make (someone) fall out of favor, **6.** to bend (someone) to one's own viewpoint, persuade, **7.** to pass (the day or night) sleepless; from MS.

pres. sg. 2 *la-ak-nu-ši* KUB 26.1 iii (41), 43 (Tudḫ. IV); **sg. 3** *la-ak-nu-uz-zi* KUB 29.9 iv 11 (NH); *la-ak-nu-zi* KBo 23.55 i 22; **pl. 3** *la-ak-nu-an-zi* KUB 44.32:14 (NH), Bo 2646 ii 16 (cited in StBoT 18:80); *la-ak-nu-wa-an-zi* KUB 43.55 iv 8 (pre-NH/NS); *la-ak-nu-u-wa-an-zi* KUB 39.7 i 14 (NH/NS), KUB 39.1 ii (13) (NS).

pret. sg. 3 *la-ak-nu-ut* KUB 14.3 iv (9) (NH), KBo 26.102:4, KUB 5.7 obv. 24 (NH?), KBo 11.1 obv. 40 (NH), KUB 16.29 obv. 25 (MH/MS).

imp. sg. 2 *la-ak-nu-ut* KUB 26.1 iii 40 (Tudḫ. IV).

iter. pres. sg. 1 *la-ak-nu-u*[*š-ki-*]*mi* KUB 36.75 iii 8 (OH/MS).

1. to knock over, overturn (stelas, thrones, tables); cf. *lak-* mng. 4 b: ^{NA_4}ZI.KIN.ḪI.A-*maššan la-ak-nu-wa-an-zi* KUB 43.55 iv 7-8 (rit., pre-NH/NS); *ma-a-an* ^{GIŠ}GU.ZA ^{d}U ^{NA_4}ZI.KIN *kuiški katta la-ak-nu-ut* "If someone has overturned the throne of the Stormgod (or) a stela (or if he has clogged a sacred spring)" KBo 11.1 obv. 40 (Muw. prayer), ed. RHA XXV/81:108, 117; UR.GI$_7$-*wakan* ŠÀ É.DINGIR-*LIM pait nukan* ^{GIŠ}BANŠUR *la-ak-nu-ut* "A dog entered the temple and overturned a table (and scattered the sacrificial loaves)" KUB 5.7 obv. 24-25 (oracle question); cf. ANET 497; UDU.ŠIR knocks something over in KUB 16.29 obv. 24-26 (oracle report).

2. to fell (a tree); cf. also *lilak-*: [. . .] GIŠ-*ru la-*[*ak-* . . . GIŠ-*r*]*u la-ak-nu-ut* "He felled the [tre]e" KBo 26.102:3-4 (Gilg. myth).

3. to throw, make (opponent) fall, (a wrestling move, accomplishment of which constitutes victory), with *-kan*: "They bow three times to the deity and co[mmence] wrestling" *nankan maḫḫan anzel la-ak-nu-zi* "When our (man) throws him, (they bow again: he bows to the deity, and our man crouches)" KBo 23.55 i 20-23 (fest. or cult inv.); cf. Hoffner, BiOr 35:247.

4. to train, bend (a vine), with *-šan*; cf. *lak-*, mng. 3: "They wrap the stem of a grapevine with cl[oth] and decorate it with clusters of grapes and grape clusters of ^{SÍG}*iyatnaš*. Then

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they take it up, and a *taptara*-woman brings it into the tent" *nanšan ANA* GIŠBANŠUR *akkantaš anda la-ak-nu-u-wa-an-zi* "They bend (i.e. train) it in and around the table of the deceased" KUB 30.19 i 4-8 + 39.7 i 10-14, ed. HTR 32f.

5. to make (someone) fall out of favor, with *-kan*: "If someone has established himself in His Majesty's favor, and an enemy of His Majesty solicits(?) you (saying)" *ašiwakan PAN* dUTU-*ŠI la-ak-nu-ut* "Make that one fall from His Majesty's favor!" *zikma[t iy]aši nankan la-ak-nu-š[i]* "and you do it, you cause him to fall out of favor," (or if someone is disagreeable to you, but well-liked by the king,) *zikmankan innarā la-ak-nu-ši* "and on your own initiative you cause him to fall out of favor" KUB 26.1 iii 37-43 (instr. to eunuchs), ed. von Schuler, Dienstanw. 13f.

6. to bend (someone) to one's own viewpoint, persuade; without *-kan*/*-šan*: "The king of Ḫatti and I were at odds over the matter of the city of Wiluša," *nu[wam]u ap[ed]ani* INIM-*ni la-ak-nu-ut* "but he persuaded me in that matter (and we became reconciled, and now hostility between us is not permitted)" KUB 14.3 iv 7-10 (Taw. letter), ed. AU 16f.

7. to pass (the day or night) sleepless; cf. Otten, ZA 46 (1940) 210f., Neu, StBoT 18 (1974) 79f. (discusses alternation with *lukkanu-*): *pittuli[ya]š piran* UD.ḪI.A-*uš* GE$_6$.ḪI[.A-*uš*] *la-ak-nu-u[š-ki-]mi* "From anxiety I go sleepless days (and) nights" KUB 36.75 iii 7-8 (prayer, MS); "If he (the king) prefers, he can sleep there. He sits before Ištar of the Field," LÚ.MEŠNAR LÚ.MEŠAZU-*ya* GE$_6$-*an la-ak-nu-wa-an-z[i]* "(But) the singers and incantation priests keep active through the night" KUB 27.1 iv 48-50 (fest., NH); cf. Bo 2646 ii 15f. cited in StBoT 18:80; "If in the fourth month the moon undergoes eclipse at the time of its descent," GE$_6$-*an la-ak-nu-uz-zi* "(and thus) passes (the rest of) the night," (the Hurrian will die) KUB 29.9 iv 9-12 (lunar eclipse omen); cf. also KUB 39.7 iii 53-55 *lak[nuwanzi]* with dupl. 39.8 iii 14-17 *lu[kkanuwanzi]* (HTR 44, lines numbered 52-54), KUB 39.1 ii 12-14 (HTR 20f.), KBo 20.94:6. The equivalent Akk. expression in lunar eclipse omens is EN.NU.UN-*šu igmur* "(if the moon is eclipsed in the ... watch,) and it finishes (thus) its watch" KUB 4.64A obv. 7ff.; cf. CAD M/1 338 sub mng. 3d.

Not yet attested in OS. In mngs. 1-6 MH/NH *laknu-* replaces OH active *lak-*; mid. *lak-* continues from OH through NH.

Forrer, Forsch. I/2 (1929) 183-85; Sommer, AU (1932) 170f. (principally on mng. 6); Otten, ZA 46 (1940) 210f. with n. 1 (on mng. 7); Friedrich, HW (1952) 125f., HW 2. Erg. (1961) 17; Neu, StBoT 18 (1974) 79f. (on mng. 7); Hoffner, BiOr 35:247 (on mng. 3).

Cf. *lak-*.

lakšaiš n.; (an object of silver), MH?.†

In a birth ritual: *la-ak-ša-iš* KÙ.BABBAR TUR KI.LÁ-*ŠU* 1 *tarnaš* "a small silver *lakšaiš*, its weight 1 *tarna-*" KBo 17.65 rev. 55, ed. Beckman, Diss. (1977) 170, 178.

lakšeniš n. com.; (mng. unkn.); OH?/MS.†

nu kuišša LÚALAN.Z[U$_x$ 1 GIŠ*išḫā*]*ur ḫarzi* GIŠ*išḫāurra*[(-) ... K]Ù.BABBAR-*it ḫališšian* 1 GÍN.GÍN [KI.LÁ ÁM]UŠEN-*ŠUNU la-ak-še-ni-iš-mi-ša* Z[ABA]R? "Each performer holds [one] *i.*, and the *i.*'s are plated with silver. Their 'eagle-weight' is one shekel, and their *l.* is/are of b[ronz]e(?)" KBo 23.52 iii 3-6 (fest.).

GAD/TÚG**lakkušanzani-** n. com.; (linen article, perhaps a bedsheet; NH.†

sg. nom. TÚG*la-ku-ša-an-za-ni-iš* KBo 18.181 rev. 23; **pl. nom.** GAD*la-ak-ku-ša-an-za-ni-eš* KBo 18.170a rev. 10; **Luw. inflection** *la-ak-ku-ša-an-za-ni-en-zi* KBo 18.175 v 15; **pl. acc.** GAD*la-ak-ku-ša-an-za-ni-uš* KBo 18.154:9; **broken** GAD*la-ak-ku-ša-an-za-ni*[-...] KBo 18.170 obv. 8; TÚG*la!-ku-ša-a*[*n*-...] KUB 42.57:8; GAD*la!-ak*[-...] KUB 42.43 obv. 12; [... *l*]*a-ku-š*[*a-a*]*n!-za-ni*[-...] KBo 18.181 rev. 1.

Only in inventories — **a.** listed with beds: 1 GIŠNÁ KA×UD AM.SI 4 GÌR UR.MAḪ KÙ.GI GAR.RA 1-*NUTUM la-ak-ku-ša-an-za-ni-en-zi* BABBAR? GAD-*ya MAYALU* dIM URU*Nerik* ⌜*ŠA* KASKAL⌝-*NI* "One bed of ivory (with) four lion's feet plated with gold, and one set of white linen *l.*'s, the bed of the Stormgod of Nerik; of the campaign" KBo 18.175 v 13-16; [1-*NUT*]*UM* GIŠNÁ GIŠTÚG 1-*NUTUM* GAD*la-ak-ku-ša-an-za-ni*[-...] "One bed of boxwood, one set of linen *l.*'s" KBo 18.170 obv. 8;

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cf. KUB 42.43 obv. 12; 1 TÚG*la-ku-ša-an-za-ni-iš* 1 GIŠNÁ KBo 18.181 rev. 23; [. . . *la-ku*]-*ša-an-za-ni-iš MAYA*[*LI*? . . .] ibid. rev. 9.

b. listed with other items: 15 TÚG.GUZ.ZA 6[. . .] 6 TÚG*la*!-*ku-ša-a*[*n-za-ni-* . . .] 2 *šašanna*[*š* . . .] KUB 42.57:7-9; also [. . .]x *TAPAL* KUŠE.SIR LÚ-*LIM* 11 KUŠE.SIR.ḪI.A SAL-*TI* SA_5[o o o] *TAPAL* GAD*la-ak-ku-ša-an-za-ni-eš* KBo 18.170a rev. 9-11.

lala- n. com. and neut.; **1.** tongue (body part), **2.** model of tongue; **3.** (true or correct) speech, **4.** harmful speech, slander, defamation, blasphemy, **5.** (blend of mngs. 1, 2, and 4), **6.** *lalaš išḫaš*, **7.** blade (of knife), ingot (of metal), **8.** *lalan karp-*; from OH/TOS; written syllabically and (UZU)EME.

sg. nom. com. *la-a-la-aš* 2Mašt. iii 7 (MH/MS), KUB 9.34 iii 30 (NH); *la-la-aš* KBo 11.72 iii 5 (MH?/NS); EME-*aš* KUB 33.8 iii 12 (OH/NS), KBo 15.10 ii 8, iii 50 (MH/MS), KUB 12.44 iii 7 (NH); **sg. acc. com.** *la-a-la-an* KBo 17.1 i 18 (OH/TOS); EME-*an* KBo 10.37 ii (4) (OH/NS); KUB 24.10 iii (25) (OH/NS), 2Mašt. iii 11, 13 (MH/MS), IBoT 2.109 ii 26, (28) (MH/NS), KUB 41.8 ii 14 (MH/NS).

sg. neut. EME-*an* KBo 2.3 i 50 (MH/NS), KBo 23.72 rev. 24 (OH or MH/MS); **sg. neut.** or **sg. acc. com.** *la-a-la-an* KUB 36.49 i (6), (7), (8) (OH/OS), KUB 17.28 ii 33, 40 (MH/MS); *la-la-a-an* KBo 11.11 i 9 (NH); EME-*an* KBo 20.73 iv 15 (OH or MH/MS), KBo 10.37 iv 54 (OH/NS), KBo 11.11 i 9, KUB 21.42 iii 9 (both NH), KUB 21.19 ii 3′ (i.e., Bo 4222;3′); **sg. gen.** *la-la-aš* KUB 30.35 i 2, iv 7 (MH/NS) (dupl. has EME-*za* KUB 39.102 i 2), KUB 30.51 iv 11 (NH); *la-la-a-aš* KBo 11.11 i 1 (NH); EME-*aš* 2Mašt. iv 20 (MH/MS), KBo 2.3 iii 44 (MH/NS), KUB 12.62 obv. 10 (NH?/NS), KBo 2.8 i 22 (NH); **sg. loc.** *la-a-li* KBo 20.59:16, (18) (OH or MH/MS); EME-*i* 2Mašt. ii 29, iii 53 (MH/MS), KBo 2.3 i 49, iii 9 (MH/NS); **inst.** *la-a-li-it* KUB 1.16 iii 8 (OH/NS); EME-*it* KBo 2.3 i 37, ii 43, 51! (MH/NS), KBo 16.57:12, KBo 20.111:16; **abl.** EME-*za* KUB 30.33 i 10 (MH/NS), KUB 46.38 ii (9) (NH); EME-*az* KUB 12.59 iii 10 (MH/NS), KUB 18.67 obv.? 11, 12 (NH); *IŠTU* EME KBo 2.11 obv. 13 (NH), KUB 21.33 iv? 20 (NH), UZUEME KUB 7.1 iii 23.

pl. nom. *la-a-le-eš* KBo 17.2:4 (OH/TOS); EME.ḪI.A-*eš* 2Mašt. i 23 (MH/MS); EME.MEŠ KBo 10.37 ii 37 (OH/NS); EME.ḪI.A KUB 30.48:12; **pl. acc.** *la-a-lu-uš* KBo 17.4 ii 6, KBo 17.1 i 11 (both OH/TOS); EME.MEŠ-*uš* KBo 10.37 iii 24 (OH/NS); EME-*uš* KBo 17.5 ii (11) (OH/TOS, cf. StBoT 8:24 n. 1), KUB 44.56 iii 12 (OH?/NS); EME.MEŠ KBo 10.37 i 33 (OH/NS); EME.ḪI.A KBo 15.10 iii 30 (MH/MS); **pl. neut.** EME.ḪI.A KUB 12.34 + KUB 15.39 i 10, 12, 17, 21, resumed by *ku-e* ibid. i 21 and *na-at-* . . . ibid. i 14, 18, KBo 2.3 i 28 with KUB 15.39+ i 26; *la-la-na-aš* KBo 11.72 iii 5, cited by Friedrich, HW 3. Erg. (1966) 22 is to be read *la-la-aš-wa* Laroche, RA 62:88; ⌜EME⌝-*ul-še-et* in KUB 17.10 iii 10, discussed by Sommer, HAB, 220, Güterbock apud Laroche, Myth. 34 reads *uš-*[*d*]*u*?-*ul-še-et*; *la-a-* writings all OH or MH.

1. tongue (body part) — **a.** OH — **1′** *mān ištam*[*aššun nuwakan* DUMU].MEŠ URU*Ḫatti UŠM*[*IT*] *išḫaḫrušm*[*itšišta ša*]*nḫun takkumana*<*š*>*ta UL-ma šan*[*ḫun* GAM-*an šarām*]*āmmu la-a-li-it epten* "When [I] hear[d]: 'She ki[lled son]s of Ḫatti', I [so]ught [from her] their/your tears. Had I not sou[ght] (them) from (her), you (pl.) would have [sl]andered me with the tongue" KUB 40.65 iii 6-9 + 1.16 iii 6-8 (Ḫatt. I edict, OH/NS), cf. *-ma* sub usage f 2′ b″; □restoration and translation "slander" based on vocabulary: ŠÀ. GAR.RA = *A-KÍL KAR-ŞÍ* = GAM-*an ša-ra-a ku-iš ap-pé-eš-ki-zi* KBo 13.1 iv 19.

2′ Cutting off of the tongue, ears and tails of livestock slaughtered for sacrifice: KBo 11.45 ii 6, 10, 17 (fest., OH/NS).

3′ passages from incantation rit., in which various parts of the body, which have been bound magically (*ḫamikta*), are enchanted (*ḫuekdu*), and loosed from the evil spell (*lau*): *naš* UZUEME-*ŠU ḫamikta* KBo 3.8 iii 35, *nan* EME-*ŠU ḫuekdu* KUB 7.1 iii 14 (= KBo 3.8 + KUB 7.1 iii 48), *nan* UZUEME-*ŠU* KI.MIN (= *lau*) KUB 7.1 iii 23 (NH), ed. Kronasser, Die Sprache 7 (1961) 158-60, translit. in Laroche, Myth (1965) 110f.

4′ in enumeration of body parts: [EME-*Š*]*U ANA* EME *dakki* "his tongue is similar to (his) tongue" KUB 43.53 i 5; EME-*ŠU ANA* EME-*ŠU* GAL-*li* "his tongue is larger (note neut.) than his tongue" ibid. i 21 (Zuwi rit., OH/NS), discussed as unpublished Bo 3263+ by Sommer in HAB 219; dupl. KBo 17.17 shows OS.

5′ GIŠ*laḫḫurnuzzi dagān d*[*ai* . . .] 1 NINDA.KUR_4.RA KA×U-*i* 1 NINDA.KUR_4.RA EME 1 NINDA.KUR_4.R[A 12 KA×UD.MEŠ 1 NINDA.KUR_4.RA] *ANA ḫurli dai* "he places foliage on the ground and places (thereon) one loaf each for the mouth, the tongue, [the twelve teeth], and the *ḫurli* (uvula? or larynx?)" KBo 10.37 iii 35-37 (rit., OH/NS), cf. also same text ibid. iv 5, 30-32, 46, 48, colophon:

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"If any person constantly speaks [evil] against the gods ...," *nu* EME-*an kišan aniy*[*ami*] "I treat (his) tongue this way." ibid. iv 51-54; the body parts enumerated in ibid. iii 35-37 were all considered speech organs.

b. MH passages: *kattawara*(*t*?)*šm*[*aškan*] *waršan eštu idalauwa uddā*[*r*] KA×U-*aš* EME-*aš* "Let the evil words of the mouth (and) tongue be wiped off of them!" KBo 2.3 iii 42-44 (1Mašt., MH/NS); "Now (these stelas) have fallen down" *nuwakan ANA* 2 E[N.SISKUR *k*]*uit apedani* UD-*ti* KA×U-*az* E[ME-*az*] *uit nuwakan apeya uddā*[*r*] *QATAMMA lagaru* "so also let those words which on that day came forth from the mouths [and tongues] of the two clients fall down!" ibid. iii 18-22 (1Mašt. rit., MH/NS), with dupl. KUB 10.76:7-10 + 12.59 iii 8-12; cf. *lak-* mng. 4 b; SAG.D[U.MEŠ-*ašw*]*ašmaš* NÍ.TE-*aš ḫumand*[*aš*] *tarpalliš* UDU.GE$_6$ K[A×U-*i*] EME-*i ḫurtiyašša* EME-*an* "Let the black sheep be the substitute for your persons (and) for all (their) members! For the mo[uth], tongue, and curses, the tongue (is the substitute)." KBo 2.3 i 48-50 (1Mašt. rit., MH/NS), slightly different in 2Mašt. ii 27-29, cf. Drohla cited in HAB 220 n. 1; KA×U-*it* EME-*it* [(*kuit*)] *memiškitte*[*n*] "What you used to say with (your) mouth (and) tongue" 2Mašt. i 44-45 (MH/MS); the Old Woman says: *parkuwaešwašmaš namma ešten* KA×U-*it* EME-*it* "Be pure (pl.) again in mouth (and) tongue!" 2Mašt. ii 24-25 (MH/MS); *aiš* EME-*aš gagaš qāšašmaškan parkuin mišriwantan ḫarkin* GIŠPA *UL walḫantan* UDU-*un šipantaḫḫun* "Mouth, tongue, tooth! I have offered to you a pure, faultless(?), white sheep not beaten with the rod" KBo 15.10 ii 8-10 (rit., MH/MS), ed. THeth 1 p. 20f.; *aiš* EME-*aš gagaš šumeš azzikiten* "Mouth, tongue, tooth! Eat!" ibid. iii 50; *la-la-aš-wa armizzi* "the tongue is a bridge" KBo 11.72 iii 5 (saying quoted in rit., MH?/NS) with dupl. EME-*aš-wa* GIŠ*armizzi* KBo 11.10 iii 17 with § line following immediately.

c. NH passages — [BE-*a*]*nkan* UN-*ši* EME-*aš* ZAG-*na ne*!-*an-za* "If a man's tongue is turned to the right" KUB 43.8 iii 9a (physiognomic omen protasis, NH); *ida*[*luš* ..] EME-*aš apel ḫuḫḫurti*[...] KBo 21.6 rev. 8-9 (rit., NH); KA×U-*az* EME-*az* in KUB 18.67 obv.? 12 (MUŠEN *ḪURRI* oracle, NH) and KA×U-*za* EME-*za* in KUB 46.38 ii 9 (Kizz. rit., NH); *nu* DINGIR.MEŠ *kuieš* (dupl. adds *kuš*) *kedani* UD-*ti kuedani arkuešni IŠTU* EME-*IA ḫalziḫḫun* (O Sungod, call) "these gods whom I invoked on this day, in whatever prayer, with (my) tongue" KUB 6.45 iii 21-22 with dupl. KUB 6.46 iii 60-62 (Muw. prayer), cf. ibid. iii 34, 36f.

2. model of the tongue — **a.** OH: practitioner takes from the king and queen the *utniyandan laluš* (tongues of the lands), the royal couple wash their mouths out three times, then: [DU(MU)].É.GAL LUGAL-*aš* SAL.LUGAL-*ašša iššazmit la-a-la-an* AN.BAR-*aš* [*d*]*ai* "the courtier takes from the mouths of king and queen a tongue (made) of iron" KBo 17.1 i 18-19 with dupl. KBo 17.3 i 13-14 (rit., OS), ed. StBoT 8:20f.; cf. also *ḫatugauš la-a-lu-uš* AN.B[AR-...] KBo 17.4 ii 6; 5 ALAM IM ŠÀ.BA 2 LÚ.MEŠ *nu kuršuš karpan ḫarkanzi našta anda* EME.ḪI.A IM (var. A3: EME.MEŠ) (var. A3, B3 add *kiantari*) 3 SAL.MEŠ *nat* TÚG*kurešnanteš* § 1 *kurtali* IM EME.ḪI.A IM *šū* (var. A4: *nat IŠTU* EME IM [*šū*]) 1 ANŠE IM *nu apāt karpan ḫarzi* "five clay figurines: among them two men — and they hold shields lifted, and clay tongues are lying on them — three women — and they wear women's headwear — one clay model of a basket filled with clay tongues, one clay donkey (which) holds that lifted" KBo 11.12 i 3-6 ('Alli rit., OH/NS) with dupls. KBo 12.126 i 2-5 (A), IBoT 2.123:2-5 (B) and 861/z:3-5 (C) (Otten, ZA 63:81), ed. THeth 2:20f.; cf. 3 SAL.MEŠ *aranda* KUŠ*kur*[*š*]*u*[*š karpan ḫarkanzi*] *našta anda* [E]ME.ḪI.A GAB.LÀ[(L *ki*)*tta*??] *nušmaš piran katta* EME.MEŠ (var. EME.Ḫ[I.A]) [... *š*(*u*?-*u-wa-an kitta*)] "(figurines of) three women are standing; [they hold] shields [lifted], and thereon tongues made of wax are lying; and down in front of them lie tongues (and) a filled [...]" KUB 24.10 ii 17-19 (MH/NS) with dupl. KUB 41.1 iii 1-3 (MH/NS); different restorations and interpretation in Rost, THeth 2 (1972) 40f. EME.ḪI.A IM "clay tongues" in broken context KBo 13.146 i 11 (Zuwi rit., OH/NS).

b. MH: materials for ritual include: 2 *kurdali*

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išnaš nuššan k[e]dani! 7 EME *išnaš išḫuwan kedaniyaššan* 7 EME *išnaš išḫuwanteš* "two baskets (made) of dough — in this one seven tongues of dough have been dropped, and in this one seven tongues of dough have been dropped" KBo 15.10 i 2-4 (rit., MH/MS), ed. THeth 1:12f., 52f. (on gender change); "he cooks the intestines and shoulder of the mouse" *kuin ANA* DÙ EME *šipantaš* "which he sacrificed in order to make the tongue" KBo 15.10 iii 58-59 (rit., MH/MS) differently translated by Szabó, THeth 1 (1971) 44f. and 71; cf. 7 EM[E] in KBo 22.109 i 6 (Mašt. rit., MH?).

c. NH: *nukan* EN.SISKUR *kuieš alwanzaḫḫeški*[*r*] *nukan ḫumandaš* EME-*an ANA* KÙ.BABBAR [*k*]*uwannanaš andan gulšanzi naškan ANA* GÌR?.ḪI.A *anda neyanzi* "They depict in silver and jewels the tongue of all those who have been bewitching the client, and they wind them about his feet" KUB 24.12 ii 5-8 (rit., NH); EGIR-*ŠÚ-kán* EME.ḪI.A *alwanzaḫḫanteš ḫumanteš ANA* GU$_4$.MAḪ UDU!.ŠIR GÚ-*ŠÚ anda neyanzi* "Afterwards they wind all the enchanted tongues about the neck(s) of the bull (and) the ram" ibid. ii 12-14; cf. iii 12-15; in the list of equipment required for Tunnawi ritual (NH): 12 EME IM EGIR-*an ḫalupanteš* "twelve clay tongues bent(?) back" KUB 7.53 + 12.58 i 44; used in the ritual: EGIR-*andamaššiššan* EME IM *šer ep*[*z*]*i nu ŠA* EME *ḫukmain ḫukzi* "Afterwards she holds over him the clay tongue and pronounces the charm of the tongue" ibid. 63-64; spells to remove ill effects of malicious verbal abuse from the client in ii 39, iii 41; *nu* ALAM.ḪI.A KA×U EME.ḪI.A DÙ-*mi* KUB 43.59 i 6 (incant. rit., NH); GIM-*anmakan ḫantezziyaš ḫuprušḫiyaš* 1 EME[A.GAR$_5$?] 1 *lingainna URUDU ḫaššakan anda peššiezzi* "Just as (s)he throws into the first/former *ḫ*.-vessels on the hearth/fireplace one tongue [of lead] and one 'oath' of copper, (in the same way he/she will keep on throwing into these)" KBo 24.47 iii 16-18 (ceremonies performed for Hurrian gods); compare broken context of KBo 9.117 rev. iv? 1 (Kizzuwatna rit.); EME's made of metal could be models of real tongues or blades of knives (cf. below under 7); for the models cf. 1 EME KÙ.BABBAR 1 EME KÙ.GI 1 ^{UZU}GEŠTU KÙ.BABBAR 1 ^{UZU}GEŠTU KÙ.GI KUB 43.49:33 (substitute king rit., NH).

3. (true or correct) speech: *tepu pedan* EME-*aš ḫandanza annariš tarpiš* ZI-BU *šarrumar* ^{d}UD.SIG$_5$-*ia* KUB 2.8 ii 12-14 (ANTAḪŠUM fest., OH/NS), cf. also [*t*]*epu pedan* EME-*an ḫand*[*a*]*ntan lammar tartan* ^{d}UD.SIG$_5$ KBo 19.128 vi 22-24 (ANTAḪŠUM festival? OH/NS), ed. Otten, StBoT 13 (1971) 16f., 47; [*tepu*] *pedan* EME-*an ḫandan* (neut. sg.) *annarin tarpin QATAMMA* [*ekuz*]*i* KBo 23.72 + KUB 32.87 rev. 24-25 (festival OH/NS), cf. rev. 4, 34-36. □The implication of *ḫandant-* could either be that the words spoken were true, or that the person's manner of speech was correct, as opposed to slurring, stuttering (*tapuša pai-*).

4. harmful speech, slander, defamation, blasphemy (in magical rituals or incantations often quite indistinguishable from a physical representation of the harmful speech or tongue, which may have been manipulated during the utterance); cf. also mng. 5 — **a.** OH — **1′** (with qualification *idalu-*): "Let Telepinu's evil wrath, anger (and) irritation, sin," *idaluš* EME-*aš* "harmful speech (and evil fetter go in! And let it not come up out again! Let it perish in there)!" KUB 33.8 iii 10 (2nd vers. Tel. myth, OH/NS), ed. Laroche, Myth., p. 44; cf. KUB 33.1:12; *nu* ^{d}UTU ^{d}U ^{d}LAMMA ḪUL-*lun* EME *ANA* TUR-*RU a*[*wan*] *arḫa parḫten* "Oh Sungod, Stormgod, Patron god! Expel the blasphemy from (this) child!" KBo 10.37 ii 18-19 (rit. performed on blasphemer, OH/NS), cf. ibid. i 33, 41, ii 7-9, iii 23-26, 45.

2′ (without *idalu-*): sequence of clauses in which *ka-ra-ap-ta* "he devoured" takes various evils as object — *ḫazzīšar, ḫutkišnaš*, [*ḫ*]*ūrnapištan, lappiyan, dammišḫantan* [*la-a-l*]*a-an* ("oppressing tongue"?), [. . . *l*]*a-a-la-an, ŠA* DINGIR-*LIM la-a-la-an* KUB 36.49 i 3-8 (myth and rit., OH/OS), cf. below under mng. 8.

b. MH and NH — **1′** with qualification "evil" (*idalu*) — **a′** in lists of evils being removed magically: *parkunuddu šuppiš* A-*anza* ḪUL-*lu-un* EME-*an papratar ešḫar waštul ḫurtain* (var. adds *kurkurain pan*[*g*]*auwa*<*š*> EME-*an*) "Let the holy water purify the evil tongue, impurity, bloodshed, sin, curse, dam-

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age(?), tongue of the multitude!" KUB 41.8 ii 14-15 (rit., MH/NS) with dupl. KBo 10.45 ii 49-51, ed. Otten, ZA 54:124f.; cf. KUB 24.10 iii 25-27 (rit., MH/NS), ed. THeth 2 (1972) 46f.; *idalunna* ⌜EME⌝*-an idalun* MUŠEN*-in* [*Q*]*ATAMMA warnuandu* "let them likewise burn the evil tongue (and) evil bird!" KBo 11.72 iii 14-15 (MH?/NS); *idāluša* UD*-az manikuwa*[*n . . .*] *idāluš* EME*-aš alwanz*[*enaš . . .*] KUB 34.79:6-7 (MH?/NS); □in these passages it is not clear whether the evil tongue is another's, directed against the client, or the client's own tongue which is being purified or removed.

b′ object of *parkunu-* "purify" in KUB 41.8 ii 14 (cited above), KBo 10.45 iv 40-41 (same ritual), obj. of *kartai-* "remove" in KUB 24.10 iii 25-27, obj. of sequence *warnuandu . . . para pedau . . . arḫa ḫarnikdu* "burn . . . carry off . . . destroy" in KBo 11.72 iii 15-17.

2′ with qualification "of the multitude" (*pangawaš*) — in lists of evils with *ešḫar, linkaiš, inan, ḫurtaiš, waštul, papratar*: KUB 30.35 + KUB 39.104 i 1f., iv 6f., 17f. (rit., MH/NS), KUB 30.36 ii 14 (rit., MH/NS), KUB 30.34 iv 17f., 28f. (rit., MH/NS), KUB 30.33 i 9-11, 18, iv 9 (rit., MH/NS), KBo 13.131 iii 9 (rit., MH/NS), KBo 10.45 ii 34f., iv 2f. (rit., MH/NS), ed. Otten, ZA 54:124f., 134f.; in Luw. rits. with *maninkuwantan* MU*-an* DINGIR.MEŠ*-aš karpin* "short year (short life?), anger of the gods" KUB 9.4 ii 7-8 (rit. with Luwian, MH?/NS), KUB 9.34 i 29-30 (rit. with Luwian, NH).

3′ making the *pangawaš* explicit through the enumeration of persons who might pose a threat (Old Woman rituals with Luwian influence): DINGIR.MEŠ*-aš karpin pangauwaš* EME*-an* KI.MIN (= *mutaiddu*) KUB 9.34 i 30, ii 2(!), iv 8 is followed by a list of officials or occupations in KUB 9.34 i 31ff., ii 3ff., iv 9ff. (MH?/NS), KUB 34.85:7-10 (rit., MH/MS).

4′ in plural EME.ḪI.A denoting magic spells, whether malicious or salutary: EME.ḪI.A EME.ḪI.A *kuwapiwa pa*[*i*]*tte*[*ni*] "tongues, tongues, where are you going?" KUB 44.4 + KBo 13.241 rev. 22 (birth rit., NH), cf. below under mng. 6; *mānkan* EME.ḪI.A *kuedani uwanzi* "If tongues come upon someone (the Old Woman will treat him as follows)" KUB 7.1 iv 13-14 (colophon to rit., NH) and KUB 30.49 iv 26-28 (shelf list, NH), ed. Laroche, CTH p. 166.

5′ "Thus speaks ᶠUruwanda:" *mān la-la-a-aš aniyami* "whenever I treat (someone for ill effects) of slander/blasphemy" KBo 11.11 i 1 (rit., NH), cf. shelf list entry for an ᶠAllaiturahi ritual (MH): *nan la-la-aš kiššan ani*[*yami*] "I treat him/her thus (for ills) of slander/blasphemy" KUB 30.51 iv 11.

5. (blend of mngs. 1, 2, and 4): all exx. from MH Maštigga rit., where it is often impossible to determine whether "tongue" refers to (1) the tongue of the client, (2) a model of these tongues used by the sorceress, or (3) the malicious words spoken by the client(s): *kuit-wazakan kuit ištarna ḫurzakitten kinunawa apuš ḫurdauš* EME.ḪI.A ᵈUTU*-uš* GÙB*-la waḫnuddu* "Whatever you (pl.) cursed between yourselves — now let the Sungod turn to the left (i.e., undo/reverse) those curses (and) tongues!" KUB 12.34 + 15.39 i 16-18 (= 1Mašt. B), cf. 2Mašt. ii 1-3; KA×U*-it* EME*-it kuit memiškitte*[*n*] (var. *memiškeš*) *kinunawa kāša tiššatwa nuš-maškan* (var. *nu-wa-a*[*š-m*]*a*<*-aš*>*-kán*) *tuḫ-šan ēštu tueggaš* (var. NÍ.TE*-aš*) *apedaš* UD.KAM*-aš* EME.ḪI.A *natkan ḫašši* (var. [GUN]NI*-i*) *peššiyazzi* "'That which you spoke with mouth and tongue — here are *tiššatwa* (pieces of fat wrapped in colored wool) — let the tongues of those days, (those) of the body, be detached from you!' And she throws them (the *tiššatwa*) onto the hearth." 2Mašt. i 44-47 with variants from KUB 12.34 i 7-10 (1Mašt., MH/NS); "The Old Woman takes a fish, waves it over the two clients together, and speaks thus: 'This fish (is) the bull of the sea. As this fish has been removed from the sea,'" *kinuna tuḫšandu* [*ap*]*edaš* UD*-aš* EME.[ḪI.]A *ḫurtauš* "'now let the tongues (and) curses of those days be removed!" (And she throws the fish onto the hearth.) 2Mašt. i 36-41 (MH/MS); "The Old Woman takes a lizard, makes for it red and blue wool, waves it over the two clients, and speaks thus:" *karp pittiyališ* GÌR*-aš id*[*ālun*] EME*-an nuwaran iškišaz karpdu* [*IŠT*]*U* EME.ḪI.A*-ŠU-yawaran* (2Mašt. *-yawarat*) *karpdu* [*idāl*]*u* KA×U*-iš idālun* [E]ME*-an* "O fleet-foot! Lift

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off the evil tongue! Let him lift it from the back; let him lift it [f]rom their(!) tongues (namely) the [evi]l mouth (and) evil tongue!" IBoT 2.109 ii 21-28 (1Mašt.), cf. 2Mašt. iii 8-13 (MḪ/MS).

6. *lalaš išḫaš* — **a.** "lord of the tongue", the client, whose tongue/speech is being magically treated: The Old Woman breaks bread and cheese for the Sungod, pours out wine, and says: *k[āšawatta parā tittanunun] BĒL* EME "I have herewith handed over to you the lord of the tongue" KUB 32.113 ii 9-10 (3Mašt., MH/MS) with restoration based on the parallel with 2Mašt. i 16-23, which (lines 22-23) has *mantallīēš* EME.ḪI.A-*eš* (acc. pl., referring to the two clients) instead of *BĒL* EME (referring to the sole client in KUB 32.113).

b. perhaps not genitive construction, but "lord tongue" in: EME-*aš* EN-*aš kuwapi pāši* "lord tongue, where are you going?" KUB 12.62 obv. 10 and EME EN-*aš kuwapi pāši* ibid. rev. 3 (rit. with dialogue sections, MH?/NS); compare EME.ḪI.A EME.ḪI.A *kuwapiwa paitte[ni]* "tongues, tongues, where are you going?" KUB 44.4 + KBo 13.241 rev. 22 (birth rit., NH), cf. mng. 4 b 4′. SAL.EME-*aš* "woman (who is called) tongue(?)" KBo 2.8 i (22), 32 may belong here.

7. blade (of knife), ingot (of metal): in Akkadian texts metal objects designated EME, to be read *lišānu* ("tongue"), have been described as either blades or ingots (CAD L 214-15). On the basis of this parallel use of the word "tongue" we include metal EME's under Hitt. *lala-*. There is, however, no evidence that the Hitt. syllabic reading of EME in the meanings "ingot" or "blade" was *lala-*. It is possible that a few passages which mention metal EME's could refer to models of the tongue, on which compare mng. 2; 56 EME.GÍR AN.BAR[. . .] 8 EME. GÍR ^{LÚ}MUḪALDIM "fifty-six knife blades of iron [. . .] eight knife blades of the cook (sixteen weapons of black iron, etc.)" KBo 18. 158:3-5 (inventory, NH), cf. KUB 42.11 rev. 4-6; probably blades or ingots are meant also in enumeration of EME's of black iron KUB 42.76 obv. 3, KUB 12.1 iii 8, KUB 42.42 iv 5, gold KUB 38.38 obv. 3, bronze KUB 12.1 iii 9, 10, lead KUB 42.97:10, bronze, gold, and iron together (?) KBo 18.172 obv. 14.

8. *lalan karp-* (MH): *[m]ān antuḫši* ^{LÚ}*TAP-PUŠU la-a-la-an karpzi* "If against a man his companion 'lifts the tongue', (or invokes the gods against him)" KUB 17.28 ii 33-34 (rit., MH/NS) beginning of new text after double rule; and in same text: *kuiš* DUMU.L[Ú.U$_{18}$.LU-*i]a? la-a-la-an* DINGIR.MEŠ-*naš piran karpta* "whatever person at all has 'lifted the tongue' before the gods, (whoever invoked the gods against me)" ii 40-42. □Keep apart *la-a-la-an ka-ra-ap-ta* in KUB 36.49 i 6-8 (OH/OS), since the syllabification and lines 3-5 favor the interpretation *karap-/karip-* "devour", cf. mng. 4 a 1′.

Sommer, HAB (1938) 136-38, OLZ 1939:684, Friedrich, HW (1952) 126, Laroche, RA 48 (1954) 46.

Cf. *lala-* B v.

lala- A v.; (mng. uncertain); always in texts with Luwianisms; NH.†

inf. *la-la-u-wa-an-zi* KUB 12.62 obv. 12 (NH), *la-la-u-na* KBo 13.241 rev. 12 (NH).

EME-*aš* EN-*aš kuwapi pāši* KASKAL-*ši karipuwa[nzi pāimi]* UR.MAḪ *tarwauwanzi pāimi alili waršuwanzi pāimi* DUMU.<LÚ.> U$_{18}$.LU *la-la-u-wa-an-zi pāimi* KASKAL-*ašza karipuwanzi UL memmai* UR.MAḪ-*ašza tarwauwanzi UL memmai alilašza waršuwanzi UL memmai* ^{d}UTU-*ušza* ḪUL-*muš* EME.ḪI.A *UL memai* KUB 12.62 obv. 10-15 (dialogue in rit., NH), cf. Sommer, HAB 136; EME.ḪI.A EME.ḪI.A *kuwapiwa pa[i]tte[ni]* ^{NA4}*peruni :palḫuna pāiueni . . . ANA* ^{NA4}KA *:duwarnuma[nzi p]āiueni* UR.MAḪ GIŠ-*ruanzi* KI.MIN UR. BAR.RA *:patalḫauna* KI.MIN *:za[mm]anti* DUMU.NITA *la-la-u-na* KI.MIN KUB 44.4 rev. 22-24 + KBo 13.241 rev. 10-12 (birth rit. with Luwian, NH), ed. G. Beckman, Diss. 226, 228.

In Luwian text: ^{GIŠ}NÍG.GUL-*in la-a-la-an-du nu* [. . .] *tarmiššandu* "Let them take(?)/release(?) the hammer and drive in/affix [the . . .]!" KBo 9.145:7-8 (NH).

Since the KUB 12.62 and KUB 44.4 + KBo 13.241 passages contain many Luwianisms, the presumption is that *lala-* is Luwian. If so, since the verb *lala-* in Luwian passages hardly fits "artikuliert reden" suggested by Sommer, only Laroche's "prendre" (reduplicated form of Luw. v. *la-*) or Rosenkranz's "lösen" (reduplicated

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form of Hitt. *la(i)-* "to loose") are possible. The crucial Hittite passages, however, are obscure.

Sommer, HAB (1938) 136; Laroche, DLL (1959) 61; Rosenkranz, OrNS 33 (1964) 241, 247; van Brock, RHA XXII/75 (1964) 124, 141-42.

Cf. (:)*lalami-*.

lala- B v. mid.; (verb of speech?); from MH.†

[mā]n ŠA ^{URU}*Lalanda memai nu la-la-at-ta-ru [mā]n ŠA* ^{URU}*Wattarwa memai nu wattarittaru* "If someone from Lalanda speaks, let it/him ...! If someone from Wattarwa speaks, let it/him ...!" KBo 12.96 i 14-15 (MH/NS), ed. Rosenkranz, OrNS 33:239, 241, 247, cf. Neu, StBoT 5 (1968) 105f.

The city names are chosen to match the two verbs, not vice versa.

Cf. *lala-* n.

^{GIŠ}**lallaḫḫa-** (tree or its fruit, or wooden object).†

^{GIŠ}*la-al-la-aḫ-ḫa* 330/e i 6 and ^{GIŠ}*la-la-ḫ[u-...]* 4/p 2 cited by Ertem, Flora 160.

lalakueša- see *lalaweš(š)a-*.

lalakueššar see *lalawiššar*.

(:)lalami- n. com.; list, accounting receipt; NH.

sg. nom. *la-la-me-eš* KBo 9.91 obv. 1, 5, 11, (19), KBo 18.153 obv. (4), 14, 15, 16; *:la-la-mi-eš* KUB 13.35 i 5, iv 40; *la-la-mi-iš* KUB 31.53 (StBoT 1, text G) obv. 8; the word *:la-la-a-ma* in KUB 36.89 obv. 23 (cf. Haas, KN, 164) is problematic.

"(For) the objects which [the queen] had periodically given to G., the son of U., the commander of ten, (namely) [cha]riot(s), bronze and copper object(s), etc., he (G.) never sealed (a document about) which object he had issued to whom" *nušši :dušdumiš UL ešta :la-la-mi-eš-ši UL ešta* "He did not have a *d.*; he did not have an itemized list." KUB 13.35 i 1-6, ed. StBoT 4:4f.; "Thus (says) U., ...: 'When they sent me to Babylonia, I sealed the (waxed) writing boards which I had concerning horses and mules. But during the time I was going to Babylonia and coming back I did not seal them again.'" *:la-la-mi-eš-ša UL šiyanza* "And the itemized list was not sealed." KUB 13.35 iv 35-40, ed. StBoT 4:14f.; "(Concerning) 287 ewes, 100 rams, 11 male goats which they issued from the palace," *la-la-mi-iš* "(there is) an itemized list" KUB 31.53 obv. 7-8 (vow of Puduḫ.), ed. StBoT 1:20-21, lines 47-48; as heading for paragraphs listing objects (garments, weapons, containers) issued to men of Araunna in the Nerik garrison KBo 9.91 obv. 1, 5, 11, 15, (19); list of weighed amounts of gold and copper issued: [... M]A.NA KÙ.GI *MANDATT[U ...]*KÙ.GI ^{GIŠ}*tuppaza la-la-me-eš* N[U.GÁL ... *ANA* ^{m}*Pa]lla* ^{m}*Zuzuli zanum[anzi pier*(?)] "[So many] minas of gold, trib[ute ...] gold from the *t.*-chest, (for which) there [is] no list, [... they gave(?) to P.] and Z. [for] melting down" KBo 18.153 obv. 3-5; cf. also 14-16; cf. Otten, StBoT 17:17 and note 8.

Güterbock, Symb.Koschaker (1939) 31-32 with n. 18; Laroche, RA 43 (1949) 69: "liste, inventaire"; Rosenkranz, ZA 57 (1966) 246: "Empfangsbescheinigung" from Luw. *la-* "to take, receive(?)".

Cf. *lala-* A v.

^{NINDA}**lallamuri(ya)-, lalla(m)puri(ya)-** n. com. and neut.?; (a dish made from cereal, pudding); from MH.

sg. nom. ^{NINDA}*la-al-la-am-mu-ri-iš-š(a)* KUB 32.128 i 8; ^{NINDA}*la-la-mu-ú-ri-iš* Bo 5593 ii 24 (dupl. of preceding); ^{NINDA}*la-al-la-am-pu-ri-iš* KBo 21.34 ii 24 (preceded by the number 5; may be plural); ^{NINDA}*la-la-mu-ri-ia-aš* KBo 21.38:4; ^{NINDA}*la-al-la-am-pu-u-ri-ia-aš* KBo 21.34 iii 52, iv 5; ^{NINDA}*la-al-la-pu-u-ri-ia-aš* ibid. iii 35; **loc. or nom.-acc. neut.** ^{NINDA}*la-la-mu-ri* KUB 45.58 iv 10; [^{NINDA}*la-la-a]m-mu-u-ri* KUB 27.19 iii 5.

Occurs only in Kizzuwatnean rituals and festivals.

a. numbered: one KBo 21.39:7, KBo 21.38:4; two KBo 21.37 rev.? 11; five KBo 21.34 ii 24.

b. usually paired with ^{NINDA}*ḫaršupani-*: KBo 17.98 v 3, 21.34 iii 35f., 52f., 21.37 rev.? 11f., 21.38:3f., KUB 32.128 i 7f.

c. grouped with other types of NINDA: KBo 21.34 ii 21-24, KUB 25.46 ii 11-12.

Always made from BA.BA.ZA (Akk. *pappašu* "(barley) mash").

Hoffner, AlHeth (1974) 170.

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(:)lalatta- n. com.; (mng. unkn.; a plant?); Luw. in Hitt.; NH.†

sg. gen. (Hitt.) *la-la-ta-aš* KBo 26.168 ii 2; *la-la-at-ta-[aš]* KUB 16.16 obv. 9; **(Luw. genitival adj.) neut. sing. nom.** *:la-la-at-ta-aš-ši* KUB 8.75 iv 52.

Luw. pl. acc. *la-la-at-ta-an-za* KUB 22.67:(2), 5, 8, (14). **broken** *:la-la-at-ta-*x 305/f:6 (Rosenkranz, JKF 1:193).

3 EZEN.MEŠ EZEN *parā* [*tarnummaš*(?)] EZEN *la-la-ta-aš* EZEN [. . .] KBo 26.168 ii 1-2, cf. KBo 19.126:2 and KUB 46.33 obv. 12 (cult invs.); 1 DUG.KA.DÙ.A *ANA* EZEN *la-la-at-ta*[*-aš*] KUB 16.16 obv. 9 (ext.; cf. *parā tarnummaššaya* EZEN ibid. 14); *nu ANA* DINGIR-*LIM la-la-at-ta-an-za-ma* [. . .] *nušši* SISKUR *piḫḫi* "Or shall I [perform/prepare?] *l.*s for the god and give him an offering?" KUB 22.67:8-9, cf. ibid. 2-3, 5-6, 14-15 (ext.); [1 A].ŠÀ *:la-la-at-ta-aš-ši* 5 *PA* NUMUN-*ŠU ŠA* ^{m}*Ḫimmuili* "[One fi]eld of *l.*, 5 *parīsu*-measures (are) its seed grain, belonging to Ḫimmuili" KUB 8.75 iv 52, ed. Souček, ArOr 27:24-25, 390.

Cf. ^{URU}*La-la-at-ta* KUB 31.55:6.

:lalattašši- (Luwian genitival) adj.; (mng. unkn.); NH.†

neut. sg. nom. *:la-la-at-ta-aš-ši* KUB 8.75 iv 52.

For semantic analysis see (:)*lalatta-*.

lalaweš(š)a-, lalakueša- n. com.; ant; from MH.†

sg. nom. *la-la-ú-e-ša-aš* KUB 8.63 iv 12 (NH); **acc.** *la-la-ku-e-ša-an* KUB 33.93 iii 22 (NH); *la-la-ú-e-ša-an* KBo 26.91 ii 4 (NH); [*la-la*]*-ú-e-ša-an* KUB 8.63 iv 8 (NH); **pl. gen.** *la-la-ú-i-iš-ša-aš* KBo 13.29 ii 5 (NH); **unclear** *la-la-ú-*[*e-ša-aš?*] KUB 17.27 ii 5 (MH/NS).

For the vocabulary entry KUB 3.94 ii 26 (NH) cf. *lalawiššar*.

a. in similes: *la-la-ku-e-ša-an-ma-wa-ra-an-*[*kán*? GIM-*an*?] GÌR-*it anda pašiḫaiddu* "Let him crush him with (his) foot like an ant" KUB 33.93 iii 22 (Ullik. I A), ed. Güterbock, JCS 5:152f., cf. KBo 26.91 ii 4.

b. as an insect pest: *la-la-ú-e-ša-aš garapi* "An ant is eating" (grain? cf. *ḫalkin* in iv 16) KUB 8.63 iv 12 (Atramḫaši).

c. in the phrase *lalawiššaš* É.ḪI.A "ant hills" (lit. "houses of ants"): *mānzan* NIM.LÀL *la-la-ú-i-iš-ša-aš* É.ḪI[.A . . .] KBo 13.29 ii 5 (omen), cf. É.ḪI.A NIM.LÀL "bee hives" ibid. 6.

Güterbock, JCS 6 (1952) 37.

Cf. *lalawiššar*.

lalawiššar, lalakueššar n.; a swarm or colony of ants(?).†

sg. nom. *la-la-ku-e-eš-šar* ABoT 38 left col. 3 (NH); **sg. gen.(?)** *la-la-ú-i-iš-na-aš* KUB 43.59 i 3 (NH); ⌜*la*⌝*-la-wi*$_5$*-iš-n*[*a-aš*] KUB 3.94 ii 26 (NH); *la-la-ú-e-eš-na-aš* Bo 2499 (ZA 66:94) i 3.

(Sum.) DAG.KISIM$_5$×GÍR! = (Sum. pron.) ki-ši-ib = (Akk.) *kúl-bá-ab*!*-tù* = (Hitt.) ⌜*la*⌝*-la-wi*$_5$*-iš-n*[*a-aš*] KUB 3.94 ii 26. The reading of the Hittite column is not certain. ⌜*la*⌝*-la-wi*$_5$*-iš-aš* is possible but less likely because of the sequence of two VC signs. *lalawišnaš*, the genitive of *lalawiššar*, would mean "a member of a swarm of ants", hence "an ant".

a. as an insect pest: *la-la-ku-e-eš-šar uizzi* "[If] a swarm of ants comes (I conjure [as follows])" ABoT 38 left col. 3f.

b. in a magic spell: *la-la-ú-eš-na-aš* AMA-*aš* GUD-*uš* "cow mother of *l.*" Bo 2499 i 3 (par. with *a-*<*aš-*>*ku-wa-aš* AMA-*aš* GUD-*uš* Bo 2738 i 17, ZA 66:94f.).

Güterbock, JCS 6 (1952) 37; Hoffner, AlHeth (1974) 91.

Cf. *lalawišša-*.

lalḫuwant- part.; poured(?); NH.†

[. . . *IŠTU* K]AŠ GEŠTIN *aršer ḫāriuš* [. . .]x *la-al-ḫu-u-wa-an-ti-it* [*aršer*(?)] "[the . . . -s] flowed [with b]eer (and) wine, the valleys [flowed] with poured [. . .]" KUB 36.2b ii 19-20 (kingship of ^{d}LAMMA myth, NH) translit. Laroche, Myth. 147.

Possibly this is a participle of the verb *lelḫuwai-* with *-a-* rather than *-i/e-* in the reduplicated syllable.

Cf. *laḫ(ḫ)uwai-*.

(:)lali(n)naimi- Luw. part.; (mng. unkn.); NH.†

sg. or pl. nom. com. *la-*⌜*li*⌝*-in-na-i-me-eš* KUB 42.69

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obv. 23; *la-li-i-na-i-me-iš* KUB 42.78 ii? 21; **pl. nom. com. Luw.** *la-li-na-i-me-en-zi* KUB 12.1 iv 44.

Modifies various objects in inventories: 4 SAG.DU.KI KÙ.GI NA_4 ŠÀ.BA 3 *la-li-na-i-me-en-zi* KUB 12.1 iv 44; 5 *kaluppaššiš la-li-i-na-i-me-iš* KÙ.[. . .] KUB 42.78 ii? 21; [. . .]-x-*eš* ZA.GÌN *la-li-in-na-i-me-eš* KUB 42.69 obv. 23; [$o^{TÚ}$]^{G} *galupaššiš* KÙ.GI 1-*ŠU* :*la*!-*li*[-*na-i-me-iš*] KUB 42.84 obv. 6.

Laroche, DLL 62 under *lalina(i)-*.

Cf. *lalini-*.

lalini- n. neut.; (mng. unkn.); NH.†

1 *kalupaššiš* KÙ.GI NA_4 1 *la-li-ni* (erasure) [o *t*]*a*(*ša*!?)-*ri-an-z*[*a* . . .] KUB 42.64 rev. 6 (inv.).

Cf. (:)*lalin*(*n*)*aimi-*.

lalu- n. neut.; penis; from pre-NH; written syll. and ^{UZU}*IŠARU*.†

sg. nom.-acc. *la-a-lu* KBo 1.51 rev. (19), 20; with neut. poss. pron. *la-a-lu-u*(*š-še-e*[*t*]) KUB 34.19 iv 5 (pre-NH/NS).

Akk. ^{UZU}*I-ŠA-RI* KUB 44.61 rev. 21 (NH); *I-ŠA-RI* 125/r ii 12 (MDOG 93:76 n. 2).

(Akk.) *i-ša-a-ru* = (Hitt.) *la-a*-[*lu*] KBo 1.51 rev. 19; (Akk.) *mu-ša-a-ru* = (Hitt.) *la-a-lu*[-*pát*] ibid. 20.

a. in an omen: *takku IZBU la-a-lu-uš-še-e*[*t*] "If the penis of a malformed fetus [. . .]" KUB 34.19 iv 5 (pre-NH/NS), ed. StBoT 9:56-57.

b. in a medical rit.: [*mā*]*nkan antuḫše IŠTU* ^{UZU}*I-ŠA-RI-ŠU z*[*a-* . . .] . . . *nu tappin enuz*[*i* . . . *na*]*n* ^{UZU}*I-ŠA-RI-ŠU anda zikkizzi* "If from a man's penis (it) d[rips(?)] ... then one heats a *t*. [. . .] and places it on/in his penis" KUB 44.61 rev. 19-21 (NH), ed. StBoT 19:20-21.

c. in an offering list: 1 AMAR 1 MUŠEN. GAL ŠA ^{d}U *PU-UQ-QA*(var. *GA*)-*TI ANA I-ŠA-RI-ŠU-ia* "one calf (and) one 'large bird' for the buttocks and penis of the Stormgod" 125/r ii 11-12 (cult of Tešub, NH), with dupl. IBoT 3.109:6; cited by Otten MDOG 93:76 n. 2.

^{GAD}*la-a-lu-wa-az* KUB 46.48 obv. 16 should be read ^{GAD}*a*!-*la*!-*lu-wa-az*, cf. *alalu-*.

For ^{UZU}ÚR in the sense of penis, see the Sumerogram.

Friedrich, Glotta 23 (1935) 210-13.

[*lalukki-*] adj.; luminous, shining, resplendent, Friedrich, HW 126, is not attested.

lalukki- v.; to be or become luminous; OH/MS.†

pret. sg. 3 *la-lu-uk-ki-it* KUB 33.66 ii 17.

ANA DUMU.LÚ.U_{18}.LU-*ma tuekkišši* [*ḫumanti*?] *la-lu-uk-ki-it ḫaršaniš*<*ši*?> K[I.] MIN *šakuw*[*aš* KI.MIN] *wālulaššaš* KI.MIN IGI.ḪI.A-*aš ḫarki*[*yaš*] KI.MIN *ḫanti*[*š*]*ši* KI. MIN *ene*[*raš*] KI.MIN *laplipašša* [KI.MIN] "It became luminous on the mortal's [entire?] body: on his head ditto, on the eyes, on his *w*., on the white[s] of the eyes, on his forehead, [on] the eyebro[ws], and on the eyelashes [ditto]" KUB 33.66 ii 16-20 (missing deity myth), Laroche, Myth, 70.

Athematic stative *lalukke-* (cf. Watkins, IESt 178, where the adj. *lalukki-*, not the verb *lalukke-*, should be starred) or thematic *lalukki-*/**lalukka-* (analogous to *lukki-*/*lukka-*, on which cf. Neu, StBoT 18:79).

Cf. *luk-*.

lalukkima- n. com.; **1.** source of light, luminary, radiance, rays of sunshine, **2.** (object in a lot oracle); from OH; written syll. and ZALAG.GA(?).

sg. nom. *la-lu-u*[*k-ki-ma-aš*] KBo 25.112 ii 12 (OH/OS); *la-lu-uk-k*[*i-m*]*a-aš* KUB 24.3 i 44 (Murš. II); [*la*]-⌜*a*⌝-*lu-ki-ma-aš* KUB 31.127 i 15 (OH/NS); *l*[*a-lu-u*]*k-ki-ma-aš* KUB 30.11:2 + 31.135:9 (OH/NS).

sg. acc. *la-a-lu-k*[*i-ma-an*?] KBo 18.95 rev. 3 (NH); *la-lu-ki-uk-ma-an* (with sign interchange) KUB 34.56:13 (NH); *la-lu-uk-ki-ma-an* KUB 16.37 ii 9 (NH); KUB 15.32 i (57) (MH/NS); KBo 22.77 obv. (11) (NH), KUB 24.1 iii (7), KUB 31.144:(7), (9) (both Murš. II).

sg. d.-l. [*la-lu-u*]*k-ki-mi* KUB 48.88 obv. 4 (NH).

pl. nom. *la-lu-uk-ki-mi-iš* KUB 36.19 rev. iv 14 (MH/NS).

1. source of light, luminary, radiance, rays of sunshine: *nepiš*[*aš t*]*agnašša ḫulalešni zikpat* ^{d}UTU-*uš* [*la-*]⌜*a*⌝-*lu-ki-ma-aš* "In the circumference of sky and earth you, Sungod, are the source of light" KUB 31.127 i 14-15 (solar hymn, OH/NS), Güterbock, JAOS 78:239; with no employment of *-za*, Hoffner, JNES 28:227; *manašt*[*a* ^{d}UTU-*uš karuwariwar n*]*ēpišaz šara up*[*zi nuššan*] *š*[*arazzi*]*yaš katterašša* KUR.KUR-*aš* [*ḫuman-*

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daš ^{d}]UTU-*waš l*[*a-lu-u*]*k-ki-ma-aš tiya*[*ri*] "In the morning when the Sun(god) rises through the sky, the radiance of the Sun(god) appears on all the upper and lower lands" KUB 30.11:1-2 + 31.135 obv. 6-9 (text sim. to solar hymn, OH/MS), cf. KUB 31.127 + i 39-42 which lacks *lalukkimaš*, Güterbock, JAOS 78:240; "The sun and moon say to 'Silver':" [*I*]*ēwannaškan kueši wešawa* [AN-*aš* KI-*ašš*]*a la-lu-uk-ki-mi-iš* (var. [ZALAG.G]A-*aš-mi-iš*, coll.) ... *wešauwaz* (var. [*ú-*]^{r}*e*^{1}*-ša-wa*) ^{GIŠ}*zuppari* "Don't kill us! We are the luminaries [of sky] and [earth] (var. we are their light) ... we are torches" KUB 36.19 rev. iv 13-15 (myth of Silver, MH/NS) with dupl. 33.91:7-9 (MH/NS), ed. Laroche, Myth 181; *nepišaššaz tagnašša ḫūlalēšni zikpat* ^{d}UTU ^{URU}*Arinna la-lu-uk-k*[*i-m*]*a-aš* "In the circumference of sky and earth you alone, Sungoddess of Arinna, are the light-source" KUB 24.3 i 43-44 (prayer of Murš. II); [*ŠA* ^{d}UTU *la-lu-u*]*k-ki-mi ŠA* ^{d}U *kalmešni* [... *ŠA* ^{d}U ^{URU}*N*]*erik* ^{GIŠ}*ḫinzi* (or ^{GIŠ}*ḪINZI*) "For the [radia]nce [of the Sungod], for the lightning of the Stormgod, [...] for the *ḫ*. [of the Stormgod of N]erik" KUB 48.88 obv. 4-5 (prayer(?) of Puduḫepa, NH); *nušši pišk*[*itten*] *ḫaddulatar ... dušgarattan* DINGIR.MEŠ-*aš miumar* ZI-*aš la-lu-uk*[-*ki-ma-an*] ... *piškatt*[*en*] "Give to him! Health ... joy, the gentleness of the gods, brightness of spirit ... give to him!" KUB 15.32 i 55-58 (evocatio rit., MH/NS); *nu AN*[(*A* ^{m})*Muršili*] ÌR-*KA* TI-*tar ḫattul*[(*atar*) *inna*]*rauwātar ŠA* EGIR.UD-*MI* [(ZI-*aš*) *la-lu*]-*uk-ki-ma-an* [MU.KAM.G]ÍD.DA-*ia* [(*pešk*)*i*] "Give to Muršili your servant, life, health, vigor, brightness of spirit for (lit. of) the future, and longevity!" KUB 24.3 iii 17-20 (+) 31.144:5-7, dupl. 1229/u:6-9 (prayer of Murš. II); (May the gods give you) ... *ḫaddulātar* ZI-*aš la-a-lu-k*[*i-ma-an* ...] "health, brightness of spirit ..." KBo 18.95 rev. 3 (letter, NH); *nušmaškan ANA* ZI-*ŠUNU anda* [... *la-lu-u*]*k-ki-ma-an dušgaradanna* [*peški*] "Give to them in their spirits [gentleness(?), rad]iance, and joy!" KUB 24.1 iii 6-8 (prayer of Murš. II).

2. (object in a lot oracle): *IŠTU* SAL.ŠU.GI I[R-*TUM QATAMMA-pat* ...] *la-lu-uk-ki-ma-an* [...] *nan pangaui* [*paiš*] "The oracle (taken) by the Old Woman [is the same; ... took] light [and gave] it (*-an*) to the congregation" KUB 16.37 ii 8-10 (NH); Archi, OA 13 (1974) 135, 142 suggests that *lalukkima-* is the reading of ZALAG.GA in the lot oracles.

Güterbock, OrNS 12 (1943) 356; Laroche, RHA IX/49 (1948-49) 19f.; on ZALAG.GA first Laroche, Myth (1968) 182 n. 9.

Cf. *luk(k)-*.

lalukkeš- v.; **1.** to become bright (impers. subj.), **2.** to become bright, shine, glow, gleam, beam, blaze (subj.: celestial phenomenon), **3.** to glisten, reflect light (subj.: moist or oily surface); from OH.

pres. sg. 3 *la-lu-uk-kiš-zi* KUB 33.11 iii 11 (OH/NS); *la-lu-uk-ki-iš-zi* KUB 33.51:7 (OH/NS); *la-lu-ki-iš-zi* KUB 43.2 ii 2 (NH); *la-lu-ke-eš-zi* KUB 8.16:9 (NH).

imp. sg. 3 *la*[*-lu-uk-ki-i*]*š-du* KUB 33.51:9 (OH/NS); *la-lu-kiš-du* KUB 41.20 rev. 2 (NH); *la-lu-ke-eš-du* KUB 15.34 ii 28 (MH/MS); *la-lu-uk-ki-iš-du* IBoT 3.108:3 (NH); [*la-lu-u*]*k-ki-iš-du* KBo 7.29 ii 14 (NH).

participle [*la-l*]*u-uk-ki-iš-ša-an* KUB 15.34 ii 27 (MH/MS).

1. to become bright (impers. subj.): [*n*]*u* ^{GIŠ}*waršama*[*n*] *maḫḫan lukkanz*[(*i n*)]*ašta anda* 4-*taš ḫalḫaltūmar*[(*iya*)*š*] *la-lu-uk-ki-iš-zi* ^{r}DINGIR.MAḪ-*niya*^{1}*kan AN*[*A* ZI-*K*]*A karateštеš*[(*a an*)*da QATAM*(*MA*)] *la*[*-lu-uk-ki-i*]*š-du* "As they ignite the kindling, and it becomes bright in the four corners, in the same way let it become bright in your soul and in(!) your *karateš*, O Mothergoddess!" KUB 33.51:5-9 with dupl. KUB 33.45:9 + FHG 2 iii? 4-7 + KUB 33.53:5 (myth, OH/NS); translit. Laroche, Myth 80-81; cf. also KUB 33.11 iii 10-11 in Myth 49 (OH/NS).

2. to become bright, shine, glow, gleam, beam, blaze (subj.: celestial phenomenon): *takkukan* ^{MUL}*leššallaš uizzi nuššikan ḫapparnuwataršet parā mekki la-lu-ke-eš-zi* "If the *leššallaš*-star comes, and its *ḫ*. shines very brightly, (it will happen that the king of the world will die)" KUB 8.16:7-10 + 24 rev. 8-10; cf. also KUB 8:24 obv. 10 + KUB 43.2 ii 1-4 (star omens, NH).

3. to glisten, reflect light (subj.: moist or oily surface): "He/she sprinkles oil with the red wool and says:" *ke*!*-da-ni-kán ANA* SÍG.SA$_5$

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maḫḫan and[*a la-l*]*u-uk-ki-iš-ša-an ANA* DINGIR.MEŠ LÚ.MEŠ ^{GIŠ}ERIN *tueggaš-*[*maš a*]*nda QATAMMA la-lu-uk-ke-eš-du* "Just as in/on this red wool (there is something) glistening, so also let it glisten on your body parts, O male deities of the cedar (lands)!" KUB 15.34 ii 26-28 (evocatio rit., MH/MS); [*ANA*] SAG.KI-*ma-pa la-lu-kiš-du* "Let it glisten [on] the forehead!" KUB 41.20 rev. 2 (rit., NS).

Güterbock, OrNS 12 (1943) 356; Laroche, RHA IX/49 (1948-49) 19f.

Cf. *luk(k)-*.

lalukkešnu- v.; to give light, illuminate; from OH or MH/NS.†

imp. 3 sg. *la-lu-uk-k*[*i-iš-nu-ud-du*] KUB 34.77 obv.? 6 (OH or MH/NS); *la-lu-uk-ke-eš-nu-uš-ki-id-du* KBo 18. 133:20′ (NH); **part.** *la-lu-ki-iš-nu-wa-an* KUB 34.77 obv.? 5.

nu ^{d}UTU-*uš maḫḫan še*[*r . . .*] *nepišza ḫuyanza našta utniy*[*aš ḫumandaš*] *la-lu-ki-iš-nu-wa-an ḫarzi U* DINGIR.MAḪ *A*[*NA* SAL. LUGAL DUMU.MEŠ-*ŠU*] *INA* ZI-*ŠU andan QATAMMA la-lu-uk-k*[*i-iš-nu-ud-du*] "Just as the sun ab[ove] runs across(?) the sky and has given light in [all] the lan[ds], so also [may] the Mothergoddess give light in the soul t[o the queen (and) her children]" KUB 34.77 obv.? 3-6 (rit., OH or MH/NS), *A*[*NA* SAL.LUGAL DUMU.MEŠ-*ŠU*] restored from line 11 of continuing context; for the other restorations cf. Laroche, RHA IX/49 (1948-49) 19; cf. [*nu*?] DINGIR.MAḪ Z[I? . . .] *la-lu-uk-ki-i*[*š*?-*nu-ud-du . . .*] KUB 30.30 obv. 2-3, ed. Beckman, Diss. 257f.; [o o o o]x-*kan* ZI-*ni anda la-lu-uk-ke-eš-nu-uš-ki-id-du* "May (the deity) ever give light in [your] soul!" KBo 18.133:20 (letter, NH), reporting favorable oracles to the king.

Contra Laroche this verb in KUB 34.77 should not be translated "réchauffe", since it is light, not heat, which is denoted.

Laroche, RHA IX/49 (1948-49) 19.

Cf. *luk(k)-*.

lalukkiwant- adj.; luminous, radiant, shining, resplendent; from OH.†

sg. nom. *la-lu-uk-ki-u-wa-an-za* KUB 31.71 iv 33 (NH); **neut. nom.-acc.** *la-lu-uk-ki-u-wa-an* KUB 39.17 iii 4 (MH/NS); *la-lu-ki-u-wa-an* KBo 13.101 rev. 17 (NS); **broken** *la-lu-ki-wa-an*[- . . .] KBo 7.29 ii 12 (NH).

a. *tuwāttu* ^{d}[UT]U-*i d*[*andukešni*] ^{d}UTU-*uš zīk* DINGIR.MEŠ-*naša ištarna la-lu-u*[*k-ki-u-wa-an-za*] DINGIR-*uš* SAL.LUGAL *zīk* "Mercy, O [Sungodde]ss! [Among] m[ortals] you are the Sungoddess but among the gods you are a resplen[dent] deity, a queen" KBo 25.112 ii 11-13 (invoc. of Ḫattic deities, OS), par. Laroche, JCS 1:197, lines 21-22 where the Ḫattic equivalent to Hitt. *lalu*[*kkiwanza*] is *kašbaruyaḫ*.

b. *nuwašši uk*[*turi*] *la-lu-uk-ki-u-wa-an ešdu* "Let it be to him ete[rnally] resplendent (or endu[ring] and resplendent)!" KUB 39.17 iii 3-4 (rit., MN/NS), HTR 86-87.

c. [*n*]*anakuššiyan ešdu* [. . .] *piran la-lu-ki-u-wa-an e*[*šdu*] "Let it be *n.*; before [. . .] let it be resplendent!" KBo 13.101 rev. 16-17 (rit., NS).

d. [. . .]-*mawakan maḫḫan anda la-lu-ki-wa-an*[(-) . . . (x-*ia-an ANA* Z)]I-*TI* ^{d}*IŠTAR-yawakan U ANA* EN.SISKUR *an*[*da QATAMMA lalu*]*kkišdu* "Just as in [. . .] it is resplendent . . . , so also in the soul of Ištar and within the one who commissions the ritual let it become resplendent!" KBo 7.29 ii 12-14 with dupl. KUB 39.74 + 75 rev. 1ff. (*pabilili* rit., NH).

Cf. *luk(k)-*.

[*lam-*] mid. "to be mixed together" HW 126 is probably to be read (*anda*) *kulam-*.

[^{DUG}*lammaya-*] n. (copper container) HW 126 is to be read *galamma-*.

lammami- n. com.; (an object made of precious metal); NH.†

sg. nom. *lam-ma-am-mi-iš* KUB 42.69 rev. 21; *lam-ma-mi-iš* KUB 12.1 iv 26. **Luw. pl. nom.** *lam-ma-me-en-zi* KUB 42.69 rev. 26.

Only in inventories: [o o] KÙ.GI ŠÀ.BA 1 *lam-ma-mi-iš* KÙ.GI NA_4 "[. . .] of gold: among them one *l.* of gold and jewel(s)" KUB 12.1 iv 26; [. . .] KÙ.GI NA_4 *lam-ma-am-mi-iš* [. . .] *ḫašḫašanteš* [. . .] KUB 42.69 rev. 21-23;

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[. . . *šupp*]*išduwaranteš lam-ma-me-en-zi* ibid. 26.

Laroche, DLL 62 (Luw. part.?).

laman n. neut.; name; written syll. and with Akkadogram *ŠUMU* (usually without Akk. inflection, employing the single sign *ŠUM*); from OH.

Syll. spellings and Akkadogram with Hitt. compl.:

Sg. nom.-acc. *la-a-ma-an* KBo 19.152 i 20 (OH/MS?), KBo 3.21 iii 19, KUB 34.16 iii 9 (both OH/NS); KUB 31.124 ii 23 (MH/MS); *la-a-am-ma-a-mi-it* (= *lamman* + *mit*) KUB 1.16 iii 13 (OH/NS); *la-ma-an* FHG 1 ii 17 (OH?/NS); *lam-an* KUB 24.8 iii 7 (pre-NH/NS); *ŠUM-an* ibid. 10, 14, 16 and passim, KUB 31.141:4 (NH).

gen. *la-am-na-aš* Bo 5698:5 (HHT 81) (cf. sub h.); *lam-na-aš* ibid. 8, KBo 13.34 iv 2 (NH).

d.-l. *la-am-ni* KUB 30.41 iv 5, 18 (OH/NS); *lam-ni* 30.11 rev. 16 (OH/MS?); *ŠUM-ni* KUB 21.38 obv. 52 (NH); **endingless loc.?** *lam-ma-an* KUB 31.127 iii 6 (OH?/NS) with *lam-ni*(*-mi*) in parallel 30.11 rev. 16.

inst. *lam-ni-it* KBo 5.11 i 7 (MH/NS), KBo 24.93 iii 12; *ŠUM-it* KBo 11.32 obv. 30 (OH/NS), KUB 10.72 ii 20 (pre-NH/NS).

abl. *ŠUM-za* KUB 17.9 i 8 (NH); *ŠUM-az* KUB 39.97 obv. 12.

pl. gen. *ŠUM*$^{ḪI.A}$*-aš* KUB 2.1 iii 27 (NH); **pl. d.-l.** *lam-na-aš* KUB 24.3 i 30 (Murš. II based on an older prototype); *ŠUM*$^{ḪI.A}$*-aš* 24.1 ii 21 (Murš. II).

Akkadogram without Hitt. compl.:

Not construed with a genitive: **sg.** *ŠUM*^{UM} KBo 3.6 ii 14 (Ḫatt. III); *ŠU-UM* KUB 30.15 obv. 30 (MH/NS); **pl.** *ŠUM*^{MEŠ} KUB 31.61 ii 2 (Ḫatt. III).

Construed with a genitive: *ŠUM* KUB 13.4 ii 46 (MH?/NS); *ŠUM* with pron. suff. is common; *ŠUM* + *ŠA* + gen. KUB 38.3 ii 8 (NH); *ŠUM-MI* KBo 7.28:19, 29, 34 (OH/MS), KBo 14.68:19 (NS); *ANA ŠUM-MU*(sic) KUB 42.100 iv 34; *ŠUM*$^{ḪI.A}$ KUB 2.1 i 42, iii 25.

pl. acc. *ŠUM-MA-TE-ŠU-NU* KUB 32.124 obv. 4.

a. "name of . . . ": MUŠ *ŠUM* LUGAL "the snake of (= representing?) the name of the king" KUB 18.6 iv 9; [MUŠ] *ŠUM* LUGAL-*UT-TI* "the [snake] of the name of kingship" ibid. i 5, (17) (snake oracle, NH), cf. StBoT 3:29; 3 NINDA.SIG *paršiya* KI.MIN *nu ANA ŠUM-MI* LUGAL SAL.LUGAL *dāi* "He breaks three thin breads; ditto (the passage thus repeated is lost); and he puts (them) on/at (= deposits them for?) the names of the king and queen" KBo 13.245 rev. 17-18 (ANTAḪŠUM fest., OH/NS); (after libations to GUNNI, *ḫattalwaš* GIŠ, and GUNNI *tapušza*) *namma* ^{DUG}*išpantuz*[*i* 1-*ŠU*] LUGAL-*aš la-am-ni* 1-*ŠU* [*šipanti*] KUB 30.41 iv 4-5, cf. 17-8 (fest., OH/?); cf. *ḫa-aš-*^{r}*šu*^{1}*-w*[*a-aš lamni*(?)] 1-*ŠU šipanti* KBo. 13.165 ii 6-7 (OH/MS); in the rituals for all the tutelary deities, the many different kinds of ^{d}LAMMA and ^{d}Aala are referred to as "all the names of DN": ^{r}2 GU$_4$. GAL^{1} *ANA ŠUM*$^{ḪI.A}$ ^{d}LAMMA *ḫūmandaš* KUB 2.1 i 42; ŠU.NIGÍN 1 ME 12 *ŠUM*$^{ḪI.A}$ ^{d}LAMMA 1 ^{GIŠ}BANŠUR ibid. iii 25; 1 ^{GUD}ÁB *gimmaraš* 3 MÁŠ.GAL ^{d}*A-a-la-aš ŠUM*$^{ḪI.A}$*-aš ḫūmandaš* ibid. 26-27; cf. KUB 40.107 i 3-4 + IBoT 2.18 i! 4-5, ii! 6.

b. in adducing a name — **1′** in the phrase "his/her/its name is . . . ," usually with the name in the stem form: **a′** applied to humans: ^{m}*Ḫuzziya ŠUM-ŠU* KBo 8.42 rev.? 8 (OH/OS); cf. KUB 26.20:13 (MH treaty); [U]RU-*aš ŠUM-an-še-et* ^{UR}[^{U}*Š*]*udul . . . nukan šer* LÚ-*aš* ^{m}*Appu ŠUM-an-še-et* "There is a town, its name is Šudul . . . and up there (in the town of Šudul) is a man, his name is Appu" KUB 24.8 i 7-10 (Appu, NH), ed. StBoT 14:4f.; contrast nom. [^{m}*A*]*ppuš* ibid. i 21 etc.; "Kešši took the sister of U. as wife" SAL-*aš ŠUM-še-et* ^{f}*Šintalimeni* "The woman's name was Š." KUB 33.121 ii 4-5 (Kešši story, NH), ed. Friedrich, ZA 49 (1950) 234f.; frequent in the Vow of Puduḫepa, StBoT 1 (1965), quoted by lines of composite text as given there in the translation: ^{f}*Ābbāš* 1 DUMU.SAL-*ŠÚ* [(^{f}*Niwa ŠU*)*M-Š*(*U* 1 TUR.SAL-*m*)]*a* BA.ÚŠ (var. adds 1) TUR. NITA ^{m}*Dudu*(?) *ŠUM-ŠU* "A., one daughter of hers, Niwa is her name; one girl died; one boy, Dudu is his name" i 10-11; the same construction also in i and ii *passim*; contrast 1 TUR.NITA ^{m}*Tatiliš* i 52 without *ŠUM-ŠU*; 2 DUMU.MEŠ-*ŠU* ^{m}*Ḫappanuš* ^{m}*Šarraduwašša ŠUM*^{MEŠ} "two sons of his, Ḫ. and Š. are the names" ii 1-2, note the nom. form of the names and the lack of possessive suffix with *ŠUM*^{MEŠ}; *ŠUM-ŠU mertat* "his/her name got lost" (i.e., could not be ascertained) iv 15 (KUB 31.56:6).

b′ applied to objects — **1″** *ŠUM-ŠU* "its name" precedes the name: 1 AŠ.ME KÙ.GI *ŠA* 1 GÍN *ŠUM-ŠU* ^{d}*Pirinkir* "one sun disk of gold of one shekel (weight), its name is P." KUB 29.4 i 13 (rit., NH), ed. Kronasser, Schw.Gotth. 6-7; cf. KUB 42.78 ii? 11-12 (inv., NH); Á^{MUŠEN} KÙ.GI

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ŠUM-ŠU Eribuškiš "the gold eagle, E. by name" KBo 15.37 i 21 (EZEN *ḫišuwaš*, MH/NS); 2″ *ŠUM-ŠU* or *ŠUM-anšet* follows the name: [(*kezza k*)]*ezziya wašši ḫuwallarī ŠUM-ŠU* (var. *ŠUM*) [(*ḫar*)]*ezzi* (var. *ḫariyaz*[*zi*]) "On either side he buries the drug called *ḫ*." HT 1 i 16-17 with dupl. KUB 9.31 i 23f. (rit. of Zarpiya, MH/NS), parallel KUB 35.10:9 has [*ḫuw*]*allarin* and omits *ŠUM-ŠU*; *nušš*[*iš*]*šan* ^{d}*Ušš*[*a* . . .] *ŠUM-ŠU* (name of an image) KUB 30.54 ii 19-20 (shelf list), ed. CTH p. 179.

c′ applied to a city: URU-*aš ŠUM-an-še-et* ^{UR}[^{U}*Š*]*udul* KUB 24.8 i 7 (Appu), cf. above sub b 1′ a′.

2′ in the phrase "your name is . . ." (attestations are all with names of gods): [. . . ^{LÚ} N]AR-*ša memai* [*tandukešni* . . .] *ŠUM-KA* DINGIR.MEŠ-*nana ištarna gimraš* [^{d}IM-*aš zik*] "And the singer says: '[Among mortals, . . .] is your name, but among the gods [you are the Storm-god] of the steppe'" KUB 31.143a ii 3-5 (OH/OS), ed. Laroche, JCS 1:203, D; [. . . ^{LÚ} N]AR *memai tanduki*[*šni*. . . DINGIR.MEŠ-*naša*(?) *i*]*štarna ŠUM-an iš-*⌜*ḫar*⌝*-wa-an-za* SAL.LUGAL-*aš* "The singer says; 'Among mortals [you are/ your name is . . ., but] among [gods] the name is The Blood-red Queen.'" 259/s rev. 7-9 (OH/NS).

□ In these OH lists of Ḫattic deities and their double names (Laroche, JCS 1:187-216) the usual wording is with *zik* "you are" rather than with *laman* "name".

3′ "what's-his-name" is expressed by *UMMA ŠU-UM*, for which see below under d 2′ a′ 3″.

c. In name-giving cf. Hoffner, JNES 27 (1968) 198ff. — **1′** name-giving described — **a′** with *dai-* and *-šan/-kan* cf. Kümmel, StBoT 3:29: ^{URU}KÁ.DINGIR.RA-*maššan kuedani* URU-*ri* ^{d}*Anuš la-a-ma-an daiš* "Babylon, the city to which Anu gave (its) name" KBo 3.21 iv 18-19 (hymn to Adad, OH/NS), translit. BoTU 6; ^{d}UTU ^{URU}TÚL-*na* . . . *nuzakan INA* KUR ^{URU}*Ḫatti* ^{d}UTU ^{URU}TÚL-*na ŠUM-an daišt*[*a*] *nam-mamaza kuit* KUR-*e* ^{GIŠ}ERIN-*aš iyat nuzakan* ^{d}*Ḫebat ŠUM-an daišta* "O Sungoddess of Arinna! . . . In Ḫatti you gave yourself the name of S. of A., but (in) the land which you made that of the cedar (forest) you gave yourself the name Ḫebat" KUB 21.27 i 3-6 (prayer of Puduḫepa); *nuššiššan šanizzi lam-an* ^{LÚ}ḪUL-*lu daiš* "and he gave him the fitting name Bad" KUB 24.8 iii 7 + 36.60 iii 8 (Appu story, pre-NH/NS), ed. StBoT 14:10:13; *nuššikan* NÍG.SI.SÁ-*an ŠUM-an daiš* "and he gave him the name Just" ibid. 13 (19), note different word order; the epithet of brother Bad later in the text (e.g., ^{LÚ}ḪUL-*aš* iv 21, 28, [^{LÚ}ḪU]L-*pa-aš* iv 24 var.) is *Ḫuwappaš, not *Idaluš (cf. Siegelová, StBoT 14:23), but this is never called his *laman*, nor is the PN wedge used for either of the brothers' epithets in this story; where the adj. precedes *laman*, an attributive construction "a bad name", "a just name" (**ḫandan laman*) is possible, but it is impossible in the case of *šanezzi laman* ^{LÚ}ḪUL-*lu*, contra E. A. Hahn, Naming 35f. n. 124; ^{d}*Kumarbišza PANI* Z[I-*ŠU memi*]*škiuwan daiš kuitwaššikan ŠUM-an* [*teḫḫi*(?)] "K. spoke to himself: 'What name [shall I give] him?'" KUB 33.93 iii 15-16 (Ullik. myth, NH), ed. JCS 5:152; cf. frag.: *ŠUM-an teḫḫi* KUB 21.37 obv. 11 (hist., Ḫatt. III); [*Š*]*UM-an dait*[*ti*] KBo 9.101:3 (prayer).

b′ with *pai-*: *nu šanezzi ŠUM-an* [TUR-*li*(?) *p*]*é-eš-ki-u-wa-an* (coll.) *daiš* "And he (Kumarbi) undertook to bestow [on the child] a fitting name" KUB 33.93 iii 14 (Ullik.).

2′ name-giving formulas — **a′** with *eš-*: *nušši*[*ššan* ^{LÚ}ḪUL-*l*]*u ŠUM-an ešdu* "Let Idalu be his name!" KUB 24.8+ iii 10 (16); *paiddu* NÍG.SI.SÁ-*an ŠUM-an ešdu* ibid. 16 (22); *paid-d*[*uwaššišša*]*n* ^{d}*Ullikummi ŠUM-an ešdu* "Henceforth, let Ullikummi be his name!" KUB 33.93 iii 18 (Ullik.), ed. JCS 5:152.

b′ with *ḫalzišša-*: [(*paid*)*duwara*]*nšan* NÍG.SI.SÁ-*an ŠUM-an ḫalzeššandu* "Henceforth, let them call him by the name Just." KUB 24.8 iii 14 (Appu, pre-NH/NS), StBoT 14:10:20.

3′ bestowing of royal title: *nu kišan* [(*tezzi kāš*)]*awa kāš* LUGAL-*uš ŠUM* LUGAL-*UT-TI-yaw*[*a*]*kan kedani* [*teḫḫun*] "Then he speaks as follows: 'Behold, this one is king. I have [given] the name of kingship (the royal title) to this one" KUB 24.5 + 9.13 obv. 20-22 (rit. of substitute king, NH), with dupl. KUB 36.93 obv. 15; ed. StBoT 3:10f:28-29.

d. Pronouncing, saying someone's name — **1′** genitive of named: *takku* LÚ *ELLAM* MUŠ-

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an kuenzi damella ŠU[(M-an)] tezzi 1 MA.NA KÙ.BABBAR *pai* "If a free man kills a snake and (while doing so) says another one's name, he shall give one mina of silver." Law §170 (KBo 6.26 ii 1-2 rest. by KBo 6.13 i 10-11, both OH/NS); *URRAM ŠĒRAM* ^{f}*Tawanannaš [ŠUM-ŠU] lē kuiški tezzi ŠA* DUMU.MEŠ-*ŠU* [DUMU. DUMU.MEŠ-*ŠU*] *ŠUM-ŠUNU lē kuiški tezzi* KBo 3.27 i 6-8 (edict of Ḫatt. I, OH/NS), translit. BoTU 10β; *nu taknaš* ^{d}UTU-*i piran* LUGAL-*un aššu memiški našta ŠUM-MI* LUGAL *taknaš* ^{d}UTU-*i piran aššu tarški* KBo 7.28:18-19, 33-34, etc. (prayer, OH/MS); *nu* LUGAL-*waš ŠUM-ŠU aššu m[emiš- kitten]* "And speak well of the king's name!" ibid. 47 (the trace is *m[e]*, not *t[ar]*); "When your father died, I did not reject you," *ABUKA-mu kuit [tu]el [Š]UM-an :ḫuiduwaluwara piran memiškit* "Since your father during (his) lifetime(?) had often mentioned your name before me, (therefore I took care of you)" KBo 5.9 i 11-14 (Dupp.), ed. SV 1:10f.; "Then it will happen that ^{f}Kaššulawiya will always come to praise you, O god," *ŠUM-anna t[uelpat] ŠA* DINGIR-*LIM memiškizzi* "and to pronounce yo[ur] name [only], O god" KBo 4.6 rev. 24-26 rest. from obv. 18-20 (prayer, Murš. II); *maḫḫanmakan* ^{LÚ}NAR *ŠUM-MI* LUGAL *weriyazi* ^{LÚ}ALAN. ZU$_{x}$ *memai* "When the singer calls the name of the king, the actor recites" KUB 1.17 vi 17-19 (monthly fest., OH/NS) followed by Ḫattic text; cf. also with dat. pl. sub 3′ below; 1 *ṬUPPU QATI nuššan* UN-*aš ŠUM-ŠU ḫalziyauwa[r ...]* GUD-*aš* GISKIM-*aš ... aniyan* (entry in shelf list:) "One tablet, complete. On it is written (compositions regarding) the calling of a person's name, ... an omen of an ox, and ..." KUB 30.55:10-11 (NH), ed. CTH p. 174; name of a river: [SAL ŠU.GI *mema]i wappuwaš* DINGIR. MAḪ-*aš* ÍD-*aš ŠUM-ŠU tezzi* ÍD-*aš*[*welwilaš*(?) DINGIR].MEŠ *šumeš azzikkiten akkuškitten* "[The Old Woman sa]ys: 'O Ḫannaḫanna of the river bank!' She pronounces the name of the river. 'You [gods of the *w.*] of the river, eat and drink!'" KUB 24.9 iv 15-16 (rit., MH/NS); cf. Jakob-Rost, THeth 2 (1972) 52:27; p. 75.

2′ acc. of named — **a′** with "name" in acc. — **1″** [(*UL-makan u*)]*k* ^{d}É[.A-*a*]*n ŠUM-an daranzi* "Do they not call me (*uk*), Ea, by name?" KUB 33.100 + KUB 36.16 iii 23 (Ḫedammu myth, MH/NS), ed. StBoT 14:46-47, restored by KUB 33.103 ii 14; "The king pours a libation on a bull." *nu* GAL *MEŠEDI* GU$_{4}$.MAḪ *ŠUM-an tezzi* "The chief of the bodyguard pronounces the name of the bull" KUB 20.87 i 5-9 (fest.); "(Whatever gods are listed on the first tablet,)" *nuškan šippanduwanzi ŠUM*$^{ḪI.A}$*-ŠUNU ḫumandušpat ḫalzai* "he calls them all by their names for making libations" KBo 19.128 iii 8-12 (ANTAḪŠUM fest., OH?/NS), ed. StBoT 13:6-9; cf. *nuzakan ABUŠU ŠUM-an ḫalzaiš* KUB 23.72 obv. 38 (Mita, MH/MS); *ABUŠU* could be either subj. or obj.; cf. [. . . *ŠU]M-an U[L k]uiški ḫalzai* KUB 17.14 rev.! 24 (rit. for subst. king, NH), ed. StBoT 3:60f., 89. **2″** in figura etymologica with *lamniya-*: see passages cited in *lamniya-*, 1 a. **3″** in parenthetic direction to the reciting person for insertion into the wording of the incantation: — **a″** name of the patient: "I speak as follows" (followed by 5 lines of spells) *nu anniškimi kuin [nankan] ŠUM-ŠU ḫalziḫḫi* "And I call the one whom I am treating by name (and say 'Let him go to battle!')" KUB 35.148 iii 37-43 (Zuwi rit., OH/NS); other exx. from the Zuwi rit. are: *nu anniškimi kuin nankan ŠUM-ŠU ḫalziḫḫi* KUB 12.63 obv. 28; ibid. 12-13 (restored); ibid. 34 (with *nukan*); KUB 7.57 i 1; KUB 35.148 ii 4; cf. ibid. iii 16, KBo 13.94:7, KBo 21.24:6, 7, 14; *našta/nukan* EN.SISKUR.SISKUR *ŠUM-an ḫalzai* KUB 29.8 iv 18 (Hitt. inserted into Hurr. text., MH/MS); ibid. 10, 23-24 with *ŠUM-ŠU*, cf. KBo 4.1 i 11, with dupl. KUB 2.2 i 10 (rit., NH); KUB 30.36 iii 9 (rit., MH/MS); in the royal funeral rit.: *akkanza kuiš nankan ŠUM-ŠU ḫalzeššāi* "He keeps calling the name of him who died" KUB 30.28 rev. 2, ed. HTR 96f.; [*naš*]*ta akkandan ŠUM-an* (var. *ŠUM-ŠU*) *ḫalzai* "Then he calls the deceased by name" KUB 30.25 + 39.4 rev. 20, with dupl. KUB 39.5 rev. 21, ed. HTR 28f.; "The Old Woman speaks thus in front of her colleague" GIDIM-*makan ŠUM-an ḫalzai [w]edaizziwaran UMMA ŠU-UM nuwaran kuiš wedaizzi* "and she calls the deceased by name: '(Someone) will bring him, what's-his-name. Who will bring him?'" KUB 30.15 + 39.19 obv. 29-30, ed. HTR 68f.; *nu* TUR-*an kuin ḫukkiškimi nankan ŠUM-ŠU temi* "I pronounce the name of the child whom I am

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treating" (inserted in prayer) KUB 7.1 i 7 (rit., pre-NH/NS); cf. *nu ḫukkiškizzi kuin nankan ŠUM-ŠU tezzi* KUB 9.34 iii 32 (rit. with Luw., NH); [*nu a*]*nniški*[*zzi*] *kuin* UN-*an nankan* [(*ŠUM-Š*)]*U tezzi* ibid. iv 19, (with dupl. KUB 7.42:5 and par. KUB 9.4 iv 17-18); cf. ibid. i 20, ii 12-13; HT 6 + KBo 9.125 obv. 24, KBo 17.54 i 6-7; KBo 21.6 obv. 12; *nukan* EN.SISKUR *ŠUM-ŠU tezzi* VBoT 120 iii 10 (MH/NS) (all rit.). **b″** name of a deity: "'Behold, this(!) temple which we have built for you, O god,'" DINGIR-*LIM-yakan ŠUM-an* (var. *ŠUM-ŠU*) *ḫalzai wedanziyat kuedani* "and he calls out the name of the god for whom they built it, ('It wasn't we who built it, all the gods built it!')" KUB 2.2 i 33-37, with dupl. KBo 4.1 obv. 28-30 (rit., NH); another example of the parenthetic direction but employing the gen. of the named cited above under d 1′.

b′ with "name" in inst., obj. in pl. (all exx. pre-NH): *našta* DINGIR.MEŠ *ḫumandu*[*š*] *lam-ni-it ḫalzai* "Then he calls all the gods by name" KBo 19.128 iv 4-5 (fest., OH?/NS), ed. StBoT 13:10f.; cf. p. 39 contrasting ibid. iii 10-12, above 2′ a′ 1″; DINGIR.MEŠ-*ma* GAL $^{LÚ.MEŠ}$SAGI *lam-ni-it ḫalziššai* KBo 21.85 i 11 + KBo 8.109 i 6 (fest., OH/MS) followed by a list of DNs; *našta kī kue* ḪUR.SAG.MEŠ ÍD.MEŠ *nepiš tekan ŠUM-it ḫalzišai* "Then these mountains, rivers, sky (and) earth which he calls by name" KUB 10.72 ii 19-20 (evocatio, pre-NH/NS); *našta* ḪUR.SAG.ME[Š] *lam-ni-it ḫalzai* KUB 15.34 iii 49-50 (evocatio, MH/MS), ed. Zuntz, Scongiuri 38f.; [(*našta* ÍD).MEŠ *ḫumandu*]*š*(?) *lam-ni-it ḫalzai* ibid. iii 9, with dupl. KUB 15.33a iii 5, followed by a list of rivers (Zuntz, p. 32f.; Haas-Wilhelm, AOATS 3:200f. and 194f.); *nu INA* É.GAL-*LIM kuieš šer šešanzi nat parā tianzi* ^{LÚ}Ì.DU$_8$-*maškan ḫa*[*tti*]*li lam-ni-it ḫalziššai* "Those who sleep up in the palace step forward, and the gatekeeper calls them by (their occupational) titles in Ḫattic" KBo 5.11 i 5-7 (instr., MH/NS), followed by a bilingual list of professions; cf. LÚ.DUGUD-*yakan ŠUM-ŠU ḫalzai* KUB 26.23 ii 15 (same text).

3′ dat. of the named: [(*šu-ma*)]-⌜*a-aš*⌝ DINGIR.MEŠ-*aš* (var. *ANA* D[INGIR.MEŠ]) *apedaš ANA* KUR.KUR.ḪI.A *l*[(*a-a-ma-a*)]*n-na UL kuiški werizzi* "No one in those countries even invokes your names, O gods" KUB 17.21 iii 12-13 (MH/MS), with dupl. KUB 13.124 ii 22-23 (prayer of Arn. and Ašm.), ed. von Schuler, Kaškäer 158f.

e. inscribing of name: *zikmu* DUB.SAR-*aš aššuli ḫatrai nammaza* [*Š*]*UM-an* EGIR-*an iya* "You, scribe, write me in friendship and put (lit. make) (your) name after (it)!" VS 12:202 = VBoT 2:21-23 (scribe's P.S. to letter from the king of Arzawa to the Egyptian pharaoh, MH), ed. Hrozný, JA 218 (1931) 310f., Rost, MIO 3 (1956) 229f.; "But whoever does not sell a gift of the king" *ŠUM* LUGAL-*kan kuedani gulšan* "on which the name of the king is inscribed" KUB 13.4 ii 46-47 (instr., MH/NS), ed. Sturtevant Chrest. 154 ii 53-54; *ŠUM ŠA* LUGAL-*kan kimrašša ḫuitar andan gulšan* "the name of the king and the animals of the steppe engraved on it" KUB 38.3 ii 7-9 (descr. of cult image, NH), ed. von Brandenstein, HG 18f., Rost, MIO 8:183f.; 1 *KILĪLU* KÙ.BABBAR *ŠUM ŠA* ^{d}U *GAŠRU-kan andan gul*(*a*)*ššan* KUB 38.1 i 32-33 (cult inv., NH); see further refs. under verb *gulš-*; *ŠAṬRU ŠUM* ^{m}*Muršili*/^{m}*Dudḫaliya* KUB 38.9:8, 10 (descr. of animal figures, NH); cf. KUB 38.8:4, 6, 8; KUB 38.20 obv. 5; *ŠUM-ŠU* PN DÙ-*an* (said of bronze blade) KUB 42.42 iv 4 (inv., NH); *nuššan ANA* GUD IM *kue*[*dani*] *ŠA* KUR ^{LÚ}KÚR *ŠUM-an kitta* "the clay bull on which the name of the enemy country is put" KUB 20.77:4-5 (fest.); *nuw*[*akan ANA* ALAM] ^{GIŠ}ERIN *ŠUM* ^{LÚ}KÚR ^{d}UTU-*ŠI tiy*[*awen*] *ANA* ALAM IM-*mawakan ŠUM* ^{m}PU[-*šarrumma tiyawen*] "and [on the] cedar [image] we put the name of the enemy of His Majesty, but on the clay image [we put] the name of P." KUB 7.61:4-7 (incant., NH); "They made three images of wax and tallow [and ...] coated [them w]ith clay" *nuwa ANA* 1 ALAM [*ŠUM* PN *tier ANA*] 1 ALAM-*mawakan ŠUM* ^{m}GAL.UR.MAḪ ME-*er* [*ANA* 1 ALAM-*mawakan ŠUM* ^{m}LUGAL-^{d}]*SIN-uḫ tier nuwarat patter* "And on one image [they put the name of ...], on another image they put the name of G., [and on the third image] they put [the name of] Šarrikušuḫ, and they buried them" KUB 40.83 obv. 14-17 (depos., NH), ed. StBoT 4:64; cf. frag.: *ŠUM-ŠU tianzi* KBo 13.152 obv. 12 (fest.). □The verb "put" (*dai-*) and its passive equivalent *ki-* (mid.) in the passages

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cited above might mean either name-giving, as sub 1 c 1′, or physical inscribing of the figures. Favoring the latter is *andan gulša*[*n*] in KBo 15.17:4f., which is parallel to KUB 7.61 cited above, and indicates that the names of the king's enemies were inscribed on the figures; indicating that a name is missing or not inscribed: [*Š*]*UM* NU.GÁL KBo 18.184 rev. 5 (in list of garments), 1 *ṬUPPU ŠUM-MI* S[AL ŠU.GI? N]U.GÁL KBo 14.68:19 + KUB 30.58 i 5 (cat., NH), Laroche, CTH p. 159 as var. to p. 158:20; [ALA]M SAL-*TI* KÙ.GI *ŠUM-an UL ḫandān* KUB 42.42 i 12 (inv., NH). Cf. *ŠUMŠU mertat* above in b 1′a′.

f. qualities of a name: *ŠUM-antit daššu* "your name is important" KUB 31.141:4 (hymn to Ištar, NH), corr. to Akk. *šu-um-ki ṣi-ra* KUB 37.36 ii 8, *šu-mu-ki ṣi-ru* "excellent" STC 2 pl. 75:4, ed. Reiner-Güterbock, JCS 21 (1967 [1969]) 258; "You, Sungoddess of Arinna, are a weighty deity," *nuttakkan ŠUM-an lam-na-aš ištarna nakki* DINGIR-*LIM-yatarmatakkan* DINGIR.MEŠ-*aš ištarna nakki* "and your name is weighty among names, and your godhead is weighty among the gods" KUB 24.3 i 29-31 (prayer of Murš. II), ed. Gurney, AAA 27 (1940) 22f.; [*nuttakkan ŠUM-a*]*n ŠUM*$^{ḪI.A}$*-aš ištarna*<<*š*>> *nakki* KUB 24.1 ii 21 (par. prayer to Telibinu, Murš. II), ed. Gurney, ibid. p. 20f. Cf. c 1′b′ and c 2′.

g. in the fixed Akkadographic phrase *MIM-MA ŠUMŠU* (read **kuit imma kuit lamanšet*?) "whatever its name," meaning "all this," "of all kinds": *MI-IM-MA ŠUM-ŠU* L[UGAL.GAL *I*]*ŠŠ*[*IMA* . . .] "All this the Great King 'lifted' (i.e., took from its previous owner)" SBo 1 text 4 rev. 11 (land deed, OH/OS), ed. Riemschneider, MIO 6 (1958) 364f.; [. . .] NA$_4$ *MIM-MA ŠUM-ŠU* "[objects of/with] precious stones of all kinds" KUB 42.40 rev.? rt. 7, cf. 67.13(?); [. . . N]A$_4$? *ME-MA ŠUM-ŠU* KBo 18.161 obv. 12 (all inv.).

h. "name" in the sense of renown, reputation: "Do you, my brother, want to get rich at my expense?" *UL-at ŠUM-an išḫaššarwatarra* "That is neither (good) reputation nor lordly behaviour!" KUB 21.38 obv. 16 (letter of Puduḫepa), ed. Sommer, AU 258, Helck, JCS 17 (1963) 88; *UL-at ŠUM-ni ḫandaš iyanun* "Did I not do it for the sake of reputation?" ibid. 52, ed. Helck, loc. cit. 91; *nušši ŠUM-an katta lē tarnatti* "and do not debase his (viz., your father's) name!" KUB 23.92 obv. 11 (letter to Tukulti-Ninurta), ed. Otten, AfO 19 (1959-60) 40; (The young Assyrian king says:) *ma-* (var. *+a-*)*an-wa-za ŠUM-an kuitki iyami* "I would like to make a certain name for myself" KUB 23.103 rev. 14 with dupl. 23.92 rev. 13 (Hittite draft for Akk. letter to Baba-aḫa-iddina of Assyria), ed. Otten, AfO 19:42f., cf. Güterbock, OrNS 12 (1943) 154; *lamnaš* LUGAL-*uš* (in omen apodoses) "a king of renown" (possibly rendering Akk. *šarru dannu* "mighty king" or *šar kiššati* "king of the world", see Riemschneider, StBoT 9:33-35); *la-am-na-aš* [LUGAL-*uš utnī an*]*dan* [*kiša*] Bo 5698:5-6; *lam-na-a*[*š* LUGAL-*uš utnī and*]*an kiša utne*[*kan ḫarkzi*] "[a king of] renown will appear and the land [will perish]" ibid. 8-9 (after Riemschneider, Omentexte, and photo) with Akk. par. KUB 4.63 i 24-27 with dupl. KUB 37.154:7-10 (Leibovici, RA 50 (1956) 12) [*šar*] *kiššati ina mātim ibašši* and *ibaššima mātum iḫalliq*, resp.; another Hitt. translation, KUB 8.23:5′, 7′, has [*šar*]-*ku*!-*uš* LUGAL-*uš* and *šar*[-*ku-uš* LUGAL-*uš*] instead; cf. *lam-na-aš* LUGAL-*uš*[. . .] KBo 13.34 iv 2 (birth omen), ed. StBoT 9:28f., coll. For possible restoration in KBo 6.25 + 13.35 iii 10 see Riemschneider, StBoT 9:35; "If the moon is eclipsed on the 16th day, [. . .] will surround the city," *lam-n*[*a-aš-ma*(?) (LUGA)L-*uš* . . . -*n*(*u*!-*zi* BÀD.ḪI.A-*ŠU*)] *pippanzi* "(a king of renown will [. . .], and they will knock down its walls" KUB 34.7 iii 5-6. Dupl. KBo 13.15:8-9 has KUR.ZU-*na-aš-ma* LUGA[L . . .] (coll.). KUR.ZU (mistake for *lam*?) also in KUB 8.1 ii 18-19: KUR.ZU-*na-aš* [LUGA]L-*uš aki*; see Riemschneider, StBoT 9:33-34; "Now all the neighboring countries began to attack the lands of Ḫatti. That shall forthwith become a cause of revenge for the Sungoddess of Arinna," *nuza* DINGIR-*LUM tuel ŠUM-KA lē tepšanuši* "O goddess, do not debase your name!" KUB 24.3 ii 49-53 (prayer of Murš. II), ed. Gurney, AAA 27 (1940) 30f.; the MH prayer KUB 24.4 + 30.12 rev. 9 writes *nuza tu-e*!-*el*! *ŠUM-KA tepnuškiši* "(in allowing this to happen) you are debasing your name" cf. Hoffner, JCS 29 (1977) 154; otherwise Gurney, AAA 27:107, who considered it an accidental omission of *lē* by the scribe or a rhetorical question; [. . . *a*]*mmela la-a-am-ma-a-mi-it* [*tepnut*/*tepšanut*?] "she [debased my . . .] and my name" KUB 1.16

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iii 13 (OH/NS) with restoration based on Sommer, HAB 12-13, 141; cf. Hoffner, JCS 29:154, note 16; ^{d}*IŠTAR-mukan* GAŠAN-*YA* IGI-*zi palši* ŠUM^{UM} (var. *ŠUM-an*) *kedani* KASKAL-*ši ḫalzaiš* "(This was my first manly deed,) and my lady Ištar called my name (i.e., gave me fame) for the first time on this campaign" KBo 3.6 ii 13-14 with dupl. KUB 1.2 ii 17 (Ḫatt. ii 29-30); *nuza kuedani(ya?) aššuš apāš aššu ŠUM-an UL dāi* "Who(ever) I am dear to does not 'take a good name'" (does not acquire a good reputation through association with me, or through acts of kindness toward me?) KUB 31.127 iii 17-18 (prayer to Sungod, OH/NS).

i. "name" in the sense of memory: "Let the divine oaths destroy you together with your wives and children" [. . . *dag*]*anzipaz ŠUM*^{MEŠ}*-KUNU* NUMUN-*K*[*UN*]*U-ya arḫa ḫar*[*ninkandu*(?)] "[and] from the [dark e]arth [let them] dest[roy(?)] your names and your offspring!" KBo 19.58:8-10 (treaty; MH?/MS?); "Just as salt has no seed," *apedaniyakan* UN-*ši ŠUM-ŠU* NUMUN.ḪI.A-*ŠU* É-*ŠU* GUD.ḪI.A-*ŠU* UDU.ḪI.A-*ŠU QATAMMA ḫarkdu* "so let this person's name, his offspring (lit. seeds), his house, his cattle (and) his sheep likewise perish!" KBo 6.34 ii 16-18 (Soldiers' Oath, MH), ed. StBoT 22:10f.; [*ap*]*el ŠUM-an* NUMUN-*an pankurš*[*et . . . ḫarni*]*nkan*[*du*] KUB 23.76:17-18 (instr./treaty); cf. KUB 26.30:7 (treaty fragment); KUB 26.41 obv. 15-18 (treaty, MH), ed. Kempinski-Košak, WO 5 (1970) 192f. [*takku . . . . ḫul*]*alizzi la-a-ma-an* [. . . . .] *ḫarkzi* "[If . . . .] surrounds [the moon(?)], (this means:) the name [. . . .] will perish." KUB 34.16 iii 9-10 (omen).

B. Hrozný, VSpr (1920) 27 n. 5; Friedrich, SV 2 (1930) 92; Hrozný, JA 218:316f.

Cf. *lamniya-*.

lammaniya- see *lamniya-*.

lammar n. neut.; **1.** a small unit of time, moment, instant, **2.** (used adverbially:) instantly, immediately; from MH.

sg. nom.-acc. *lam-mar*(!) KBo 19.128 vi 23; **gen.** *lam-na-aš* KBo 9.106 ii 1; **d.-l.** *lam-ni-i* KBo 5.3 ii 35 (MH/NS), *lam-n*[*i-i*] KUB 21.47:19 (MH), *la-am-ni-i* KUB 35.145 rev. 4; *la-am-ni* KUB 17.15 iii 15; **endingless d.-l.** *lam-mar*! 453/d ii 4 (see under mng. 1), *lam-mar lam-mar* KUB 21.27 iii 46-47 (Puduḫ.); **endingless d.-l. used adverbially** *lam-mar* KBo 5.3 ii 28 (MH/NS), and passim in vassal treaties.

1. (a small unit of time) moment, instant: [*kedani* M]U.KAM-*ti kedani* ITU.KAM-*mi* (var. ITU-*mi*) *kedani* UD[.KAM-*ti k*(*ed*)]*ani* GE$_6$.KAM-*anti la-am-ni-i* (var. [*k*]*edani la-am-ni*) *ḫaltatti* "He will call in [this] year, in this month, on this day, in this night, at this moment" KUB 35.145 rev. 3-4 with dupl. KUB 17.15 iii 14-15 (rit. with Luw.); *zigan* GIM-*an ištamašti nan-mu mān apedani lam-ni-i UL mematti* "if you do not indicate him to me the very moment you hear of him" (then these oaths shall destroy you) KBo 5.3 ii 34-35 (Ḫuqq.); in a list of deities provided with libations: *tepu pedan* EME-*an ḫandantan lam-mar*! *tar-ta-an* ^{d}UD.SIG$_5$ "the 'little place', true speech, the . . . moment, the propitious day" KBo 19.128 vi 22-24 (fest.), ed. StBoT 13:16, 46-47; ^{d}LAMMA(-*aš*) DINGIR[(.LÚ.MEŠ)-*aš*] *ḫūmantaš* ^{d}*Innari* ^{d}*Tarpi lam-mar*! *tar-t*[*a- . . .*] *tepu pedi* EME *ḫanta*[(*nti*)] ^{d}UD.SIG$_5$-*ia dāi* "He deposits (offerings) for all the male gods of ^{d}LAMMA . . . " (DNs in the dat. with *dāi*, hence *lammar* should also be dat.; the part. could be restored as *tar-t*[*a-an-ti*]) 453/d (+) 660/c ii 3-6, rest. by parallel iv 3-6 (coll., cf. Otten, StBoT 7:29, with corrections StBoT 13:47 with n. 97); (The Old Woman makes model tongues) [*naškan ANA* 2 *BĒL* SISKUR.SISKUR *šer arḫ*]*a waḫnuzi apelwa lam-na-aš* [EME.ḪI.A *k*]*āša attaš* ^{d}UTU-*uš tarmāit* "[and] moves [them around over the two patients] (saying): 'Behold! Father Sungod has fixed the [tongues] of that moment!'" KBo 9.106 ii 1-2 and end of lost col. i (2Mašt. B), cf. 2Mašt. A ii 19 (Rost, MIO 1:354) which has *apel* UD-*aš* EME.ḪI.A-*eš* "the tongues of that day" instead; "O Zintuḫi, . . . to the Stormgod and the Sungoddess of Arinna you are an ornament of the breast" *nudduza lam-mar lam-mar katta uškanzi* "and they look at you constantly" KUB 21.27 iii 43-47 (prayer of Puduḫepa).

2. (used adverbially:) instantly, immediately: (passim in vassal treaties) — **a.** with *ar-* "to arrive, come": (If . . . I write to you) *numuššan mān warri lam-n*[*i-i*] *UL erteni* "and if you do not instantly come to my aid" KUB 21.47 obv. 19

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+ KUB 23.82 obv.! 24 (instr., MH), trace *n*[*i*] rather than *m*[*ar*], coll.; cf. *nat mān ANA* ^{d}UTU-*ŠI ḫu*[*d*]*āk UL mematteni* "If you do not tell it to My Majesty right away" ibid. obv. 20 + 25; *numuššan mān* ERÍN.MEŠ-*it* ANŠE.KUR.RA[.ḪI].A-*it lam-mar UL ārti ... numuššan mān apiyaya lam-mar UL ārti* KBo 5.3 ii 28-31 (Ḫuqq.); cf. KUB 26.37 obv. 7, 9, 11 (Ḫuqq.), ed. SV 2:172-74; *mā*[*n w*]*arri lam-mar UL erteni* "If you do not instantly come to (my) aid" KBo 5.3 iv 23 (Ḫuqq.), ed. SV 2:134f.

b. with *ar-* (mid.) "to stand": "If I write to you" ERÍN.MEŠ-*waz* ANŠE.KUR.RA.MEŠ *piran ḫūinut nuwakan ANA* ^{d}UTU-*ŠI warri lam-mar* [*ārḫut*] "'Take command of the troops and chariotry and instantly stand by My Majesty for help!' (Then take command of the troops and chariotry)" *nuššan ANA* ^{d}UTU[-*ŠI w*]*arri lam-mar ārḫut* "and instantly stand by My Majesty for help!" KBo 5.4 obv. 19f., cf. ibid. 11 (Targ.), KBo 5.9 ii 18 (Dupp.); for *arḫut* as a mistake for *ar-nu-ut* in KBo 5.13 iii 10 (Kup. C) see Friedrich, SV 1:126 n. 5.

c. with *arnu-* "cause to arrive, bring": "If I, His Majesty, write you:" ERÍN.MEŠ-*waz* ANŠE.KUR.RA.MEŠ *piran ḫūinut nuwaratmukan warri lam-mar arnut nuza* ERÍN.MEŠ ANŠE.KUR.RA.MEŠ *piran ḫuinut natkan ANA* ^{d}UTU-*ŠI lam-mar ārnut* KBo 5.13 ii 34-iii 3 (Kup.), ed. SV 1:124f., cf. ibid. iii 15, KBo 4.3 iii 6, KBo 19.67:6 + KUB 6.41 iv 3, KUB 6.41 iv 5, 6 (for var. *ḫuenut* in KBo 4.3 iii 10 see mng. 2 d) (all Kup.); *nuššan* ANŠE.KUR.RA.MEŠ *wa*[(*rri lam-mar arnut*)] KBo 19.73a + KUB 21.1 iii 15, with dupl. KUB 21.5 iii 29f. (Alakš.), ed. SV 2:68f., cf. also note to mng. 2 b.

d. with *ḫuenu-* "cause to run": "If it is not feasible for you, and [you] write My Majesty: 'Put an officer in command of the troops and chariotry!'" *natka*[(*n ANA* ^{d}UTU-*ŠI*)] *war*[(*ri lam*)]-*mar ḫu-u-e*[-*nu*]-⌜*ut-ma*?⌝ (var. *ar-n*[*u-ut*]) "then nevertheless dispatch them (lit. make them run) instantly to the help of My Majesty!" KBo 4.3 iii 8-10 with dupl. KUB 6.41 iv 3-5 + KBo 19.67:7 (Kup.), ed. SV 1:132f.

Hrozný, BoSt 5 (1920) 27-28 n. 5; Friedrich, SV 2 (1930) 92-93 ("Stunde" or "sofort"); Otten, StBoT 13 (1971) 47.

Cf. *lamarḫandatt-*, *lamarḫandattašši-*.

lamarḫandatt- n. com.; the setting or fixing of an hour or moment; NH.†

pl. nom.(?) *la-mar-ḫa-an-da-at-ti-eš* KUB 2.1 ii 40.

In a Luwian-influenced cult text of Tudḫ. IV for all tutelary deities, in listings: *meḫunaš* ^{d}LAMMA-*aš ŠA Labarna* [^{d}LAMM]A *tepauwaš pē*<*d*>*aš la-mar-ḫa-an-da-at-ti-eš ŠA Labarna lapattaliyaš* ^{d}LAMMA-*ri ŠA* [*L*]*abarna arauwaš* ^{d}LAMMA-*i* KUB 2.1 ii 39-42; *lamarḫandatteš*, formally nom. pl. com., hardly fits the context; possibly a mistake; not preserved in dupl. KUB 44.16 iii 19 or in the parallel text KBo 2.38 ii 4-6.

Otten, StBoT 13 (1971) 47 with n. 98, 99; Laroche, DLL 40, sub *ḫanda(i)*-, posits *lamar ḫandatt-* (two words): "décision immediate"

Cf. *ḫandai-* v., *lammar*, *lamarḫandattašši-*.

lamarḫandattašši- (Luw. gen.) adj.; pertaining to the setting or fixing of an hour or moment; NH.†

^{d}*Aalaš walipattaššiš* ^{d}*Aalaš la-mar*(!)*-ḫa-anda-at-ta-aš*[(*-ši-iš*)] "(the goddess) A. of *w.*, (the goddess) A. of 'setting a time'" KUB 2.1 iii 45-46 with dupl. KUB 44.16 iv 1.

Cf. *lamarḫandatt-*.

lamniya- (lammaniya-) v.; **1.** to name, call (by name), **2.** to mention (by name), enumerate, **3.** to specify (a number), **4.** to assign, appoint; from MH; written syll. and *ŠUM*.

pres. sg. 2 *lam-ni-ya-ši* KUB 31.112:17 (MH/NS); **sg. 3** *lam-ni-iz-zi* IBoT 1.36 i 30 (MH/MS); *lam-ni-e-ez-zi* KUB 34.98:8 (NH); *lam-ni-az-zi* KUB 32.124 obv. 6; *lam-ni-ya-zi* KBo 4.13 iv 34, KBo 8.123:6, KBo 13.177 i 14 (NH?), KUB 29.4 i 15 (NH), KUB 41.35 ii 9; *lam-ni-ia-az-zi* KBo 10.37 iii 55 (OH/NS), KUB 43.58 iv 6 (MH/MS); **pl. 1** *lam-ma-ni-i-e-u-e-ni* KBo 16.50:17 (MH/MS); **pl. 3** *lam-ni-ia-an-zi* KUB 17.35 iii 9, KUB 25.27 i 11, 15.

pret. sg. 1 *lam-ni-ia-nu-un* KUB 23.11 ii 29 (MH/NS); **sg. 3** *lam-ni-ia-at* KBo 3.6 i 31 (Ḫatt. III), KUB 38.12 ii 21 (NH); **pl. 1** *ŠUM-u-en* IBoT 1.33:5 and passim; *ŠUM-en* IBoT 1.33:9!, 13 and passim; **pl. 3** *lam-ma-ni-ir* 354/z i 11; *lam-ni-ir* KUB 36.109:6 (MH/MS); *lam-ni-e-er* KBo 4.2 ii 22 (pre-NH/NS).

part. com. *lam-ni-an-za* KUB 32.137 ii 5 (NH); **neut.** *lam-ni-ia-an* KBo 4.2 ii 12, KUB 13.4 ii 33 (both pre-NH/NS?), KBo 21.37 rev.? 6; *ŠUM-an* KUB 22.56 rev. 9 (NH).

iter.-dur. *lam-ni-iš-kán-zi* Bo 6111 obv. 4.

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1. to name, call (by name) — **a.** in figura etymologica: "He [of]fers one *gaparta-* (a rodent) to the Sungod, one *g.* to the Stormgod, and one *g.* to [^{d}LAMMA]" *nukan* DINGIR.MEŠ *ŠUM-an lam-ni-ya-az-z[i]* "and calls the gods by name" KBo 10.37 iii 54-55 (rit., OH/NS), Del Monte, OA 12 (1973) 176-77, cf. also KUB 32.124 i 4, 6? (rit., NH?).

b. beside *ḫalzai-*: *nu* $^{LÚ.MEŠ}$GURUŠ *takšan arḫa šarranzi naš lam-ni-ia-an-zi nušmaš takšan šarran* LÚ.MEŠ ^{URU}*Ḫatti ḫalzeššanzi takšan šarramašmaš* LÚ.MEŠ ^{URU}*Maša ḫalzišanzi* "They divide the (group of) young men in half and name them: one half of them they call Men of Ḫatti, the other half of them they call Men of Maša" KUB 17.35 iii 9-11 (fest./cult inv.), ed. Ehelolf, SPAW 1925:269-72.

2. to mention (by name), enumerate: — **a.** a single item: "We shall promptly inform the border commander of any impending enemy attack. § We shall not deceive him (to wit:)" *nuzakan* ^{LÚ}KÚR-*aš uwalḫuwanzi damēte pēti dāi wēššašši damai pēdan lam-ma-ni-i-e-u-e-ni nu damai pēdan paḫḫašnuanzi* ^{LÚ}KÚR-*aššа damai pēdan uwalḫzi* "(If) the enemy prepares to attack at one (lit. another) place, and we mention to him (still) another place (so that) they secure (that) other place and (then) the enemy attacks the other (i.e., the first) place (that shall be forbidden under oath)." KBo 16.50:9-21 (14-20) (instr., MH/MS), cf. Otten, RHA XVIII/67 (1960) 121-27.

b. several items: *nu kī kue* KUR.KUR.ḪI.A *lam-ni-ia-nu-un* [*kur*]*ur kuiēš ēppir natmu* DINGIR.MEŠ *parā piēr* "The gods delivered to me those countries which I have enumerated (above) which engaged in hostilities" KUB 23.11 ii 29-30 (ann. of Tudḫ., MH/NS) referring to the names listed ibid. 14-19; (A temple official shall not own silver or gold, etc.) *mānmašši IŠTU* É.GAL-*LIM AŠŠUM* NÍG.BA-*ŠU* KÙ.BABBAR KÙ.GI TÚG-*TUM UNŪT* ZABAR *pianzi nat lam-ni-ya-an ēšdu kāšwaratši* LUGAL-*uš paiš* "But if they give him silver, gold, garments (or) bronze utensils as a gift from the palace, let them be enumerated (in a document saying): 'This king gave it to him'!" KUB 13.4 ii 32-34 (instr., pre-NH/NS), ed. Chrest. 154:39-41; "The Old Woman ties unspun red wool to the hand, foot, and neck of the patient" 3 LÚ.MEŠ *kuiēš imma antuḫšuš UL-kan kuiēšqa tukkanta*[*ri*?] *kuiuš antuḫšuš* EN.SISKUR.SISKUR *lam-ni-ia-zi* "(representing?) three men, whatever persons — it does not matter what persons the patient names" KBo 13.177 i 10-14 (rit., NH?).

3. to specify (a number): NINDA.KUR$_4$.RA *paršiyanzi mašiwan* LUGAL-*uš lam-ni-ia-zi* "They break thick loaves, as many as the king specifies" KBo 4.13 iv 33-34 (fest.), cf. KUB 41.35 ii 8-9, KUB 25.27 i 11, 15, KBo 21.37 rev.? 6.

4. to assign, appoint — **a.** to a place: *nuwakan idālu k*[*allar? uttar*] *pēdāu nuwarat kuwapi* DINGIR.MEŠ *lam-ni-ia-an ḫarkanzi nuwarat apiya arnuddu* "Let (the live puppy) carry the evil (and) [portentous word] there where the gods have assigned it!" KBo 4.2 ii 11-13 (rit., pre-NH/NS); *nuwašmaš kuwapi* DINGIR.MEŠ *kuedani lam-ni-e-er nuwa kē kallar uttar apiya paiddu* "Let these portentous words(!) go to whatever (place) the gods have assigned each of them!" ibid. 22-23.

b. to assign to persons: 1 AŠ.ME KÙ.GI *ŠA* 1 GÍN *ŠUM-ŠU* ^{d}*Pirinkir* 1 LI.DUR KÙ.GI 1-*NUTIM purkiš* KÙ.GI *nat IŠTU* NA$_4$.KÁ.DINGIR.RA *tiyanteš naš ANA* $^{LÚ.MEŠ}$SIMUG+A *aniūršet* ^{LÚ}SANGA *lam-ni-ia-zi* "One gold disk of one shekel (weight) — its name is *P.* — one gold navel, one set of gold *p.* — they are set with Babylon stone — these the priest assigns to the smiths as their work (pensum)" KUB 29.4 i 13-15 (rit., NH); cf. *nušši kuit lam-ni-ia-ši* [. . .] *nutta apāt UNŪT* x[. . .] KUB 31.112:17-18 (instr. for *ḫazannu*); KUR.KUR ^{URU}*Ḫatti* AN-*za* (? DINGIR-*za*?) *ŠUM-an edanipat* ^{LÚ}KÚR 1 x x NU.ŠE-*du* (possibly:) "Are the lands of Ḫatti assigned(?) by Heaven (or: by a god) to this same enemy? (If so) let one (oracle) be unfavorable" KUB 22.56 rev. 9-10 (oracle), cf. *ŠUM* in oracle under mng. 4 d; [*k*]*īma* SISKUR.SISKUR EN.SISKUR.SISKUR [*kuedaš*] DINGIR.MEŠ-*aš lam-ni-ia-az-zi nat apēdaš ḫandanzi* "For whatever gods the patron assigns/designates this ritual, for those they prepare it" KUB 43.58 iv 6-7 (Kizz. rit.,

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MH/MS); *nuza* DINGIR-*LIM-ni kuēdani lam-ni-an-zi našta menaḫḫanda apūnpat* DINGIR-*LAM uški* "Look upon that god for whom you are assigned/designated!" (addressed to a part of a building) KUB 32.137 ii 5-6 (rit., MH/NS); cf. [*nu*]*dduššan* [*ḫalz*]*iḫḫun kuēdani* DINGIR-*LIM-ni* [*našt*]*a menaḫḫa*[*nda a*]*pūnpat* DINGIR-*LAM uški* ibid. 24-25 + KBo 15.24 ii 3-4.

c. to an office or function: [*kinu*]*na kāša ANA* DUMU.MEŠ.LUGAL *ištarna* x[. . . LUGA]L-*uizni lam-ni-ir nanza* ŠEŠ.MEŠ-*ŠU* ⌜NIN⌝.ḪI.A-*Š*[*U . . . p*]*ankušša* LÚ.MEŠ ^{URU}*Ḫatti šekkandu* "Now, among the princes, they have appointed [PN] to [king]ship. Let his brothers, sisters, [. . .] and all the Hittites recognize him!" KUB 36.109:5-7 (protocol, MH/MS), ed. Carruba, SMEA 14:89; [*mānan*] LUGAL-*ušma lam-ni-iz-zi nanza parā piez*[*zi*] "But if the king appoints him, then he (an official) may dispatch him" IBoT 1.36 i 30-31 (instr., MH); LUGAL-*uš* ^{LÚ}*parāuwandan kuin* [*ANA*] EZEN *wurulli lam-ni-ia-zi* "The high-ranking (man) whom the king appoints [for] (performing) the *purulli* festival" Bo 4962 i 3-4 (fest.), Haas, KN 252; 6 $^{LÚ.MEŠ}$*ḫilam*[*madduš*(?)] ^{LÚ}SANGA ^{LÚ}ḪAL ^{LÚ}DUB.SAR ^{LÚ}NAR ^{LÚ}NINDA.DÙ.DÙ ^{LÚ}KURÚN.NA! GAL ^{LÚ}DUB.SAR.MEŠ *lam-ni-ia-at* "The chief of scribes named/appointed six cult functionaries: priest, diviner, scribe, singer, baker, (and) brewer" KUB 38.12 ii 19-21 (cult inv.).

d. (in snake oracles): MUŠ SAG.DU-*kan ANA* ^{d}U *ḫaršanaš ŠUM-u-en* "We named/called/assigned(?) the 'snake of the head' for/to(?) the 'Stormgod of the Head'" IBoT 1.33 i 17 (snake oracle); MUŠ SAG.DU-*kan* ^{d}U *ŠUM*!-*en* ibid. 9; □similar statements with different destinations passim in this text, see Laroche, RA 52 (1958) 150-62. All nouns and names used in this position must be in the d.-l. even where the form is not expressed in the spelling. That *ŠUM*-(*u*)*en* is indeed *lamniyawen* is shown by 354/z i 11: MUŠ SAG.DU-*kan ANA* ^{d}U *lam-ma-ni-ir*. The snakes never go to the place mentioned with *ŠUM*-(*u*)*en*, hence "called to . . . " would seem pointless.

e. to the $^{GIŠ/d}$UMBIN: [*num*]*u* ŠEŠ-*IA* ^{m}NIR.GÁL-*iš ANA* ^{d}UM[BI]N (var. ^{GIŠ}UMBIN) *lam-ni-ia-at* "My brother Muwatalli assigned me to the (divine) 'wheel'" KBo 3.6 + ABoT 62 i 30-31 with dupl. KUB 1.1 i 35-36, ed. Götze, Ḫatt. 10-11; □just what is meant by the Sumerogram $^{GIŠ/d}$UMBIN is not clear. But despite the uncertainties the translation "to assign to" seems appropriate as a rendering of *ANA . . . lamniya-*.

Götze, Ḫatt. (1925) 68f.; Friedrich, SV 2 (1930) 92f. n. 2.

Cf. *laman*.

lamnišan (mng. unkn.); (Luw.?); OH/NS.†

[. . .]x-*in* KI.MIN UR.MAḪ *lam-ni-ša-an* KI.MIN [. . . K]I.MIN ^{DUG}UTÚL-*in mar-ruwammin* KI.MIN [. . . *-i*]*mmin* KI.MIN *ḫurkilaššinza* LÚ.MEŠ-*inza* [. . .] KUB 35.148 iv 11-13 (rit. of Zuwi).

Either acc. sg. of adj. modifying "lion" or d.-l. *lamni* + *šan*. No other loc.'s occur in this context but cf. *ulipanan pargauei ḫamikta* UR.MAḪ *za-am-ni-ša-an ḫamikta šāšan ḫūrattišan ḫamikta* KBo 3.8 iii 10-12, and UR.MAḪ *za-am-na-aš lāttat* [*šā*]*šaš ḫūrattišan lāttat* ibid. 29-30.

lankunni (Hurrian offering term); MH.†

In the *ḫišuwaš* fest.: EGIR-*ŠÚ-ma alanni la-an-ku-un-ni* [*š*]*ipanti* "Next he sacrifices to *alanni lankunni*" KUB 45.53 iii 13-iv 1.

Laroche, Gl.Hourrite 159.

lap- v.; to glow(?); from OH.†

pres. sg. 3 *la-ap-zi* KUB 19.23 rev. 3 (NH); **pret. sg. 3** *la-ap-ta* KUB 17.8 iv 25, 26 (NH), KUB 46.54 obv. 14, 16, KBo 23.108 i 6; *la-a-ap-ta* 398/w 6 (OH/OS?) (photo).

In a mythological section of a ritual (following *lappiyaš merta*, iv 14): *nu* ÍD-*aš la-ap-ta natkan parā* x[. . . *-a*]*š la-ap-ta* KUB 17.8 iv 25-26, cf. (after §) [. . .] *wellu pē ḫarkanzi nu* Ú.SAL *wara*[*ni . . .* Ḫ]UR.SAG.MEŠ *pē ḫarkanzi nu* ḪUR.SAG.MEŠ *wara*[*ndari*] "They hold onto the meadow, and the meadow burn[s . . .] They hold onto the mountains, and the mountains burn" ibid. 27-28, also ḪUR.SAG-*aš la-ap-ta . . .* [. . .] *la-ap-ta* § [. . . *w*]*arāni* KUB 46.54 obv. 14-17 (rit., NS); in broken context: [. . .]x *ša-at la-a-ap-ta* "and it glowed" 398/w 6 (OH/OS?, photo).

The other passages are fragmentary and the subjects of *lap-* are not well preserved. The

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definition of *lap-* is based on the meaning of the causative *lapnu-* "to kindle" and is supported by the passages cited above in which *lap-* is followed by *war-* "to burn" (intrans.).

Friedrich, ZA 39 (1930) 70-72.

Cf. *lappanu-*, *lappiya-*, ^{GIŠ}*lappiya-*, *lappinai-*, *lapnu.*

lappa- n.; (a metal implement) tongs(?); from MH.†

abl. *la-ap-pa-za* KUB 8.35 obv. 5 (NH); **inst.** *la-a-ap-pí-it* 1961/c obv. 6 (HTR 142); stem used with Akk. prep. *IŠ-TU la-ap-pa* KUB 30.15 obv. 4 (MH/NS); context not cited ^{URUDU}*la-a-ap-pa* Bo 2861 iii 10 (HTR 145); unclear *la-ap-pa-a*[*š* . . .] KUB 16.42 obv. 20 (NH).

In the royal funeral rit.: *nu ḫaštai IŠTU la-ap-pa* KÙ.BABBAR *daškanz*[*i n*]*atkan ANA* Ì.DÙG.GA *ḫūpar* KÙ.BABBAR *anda zikkanzi* "They take the bones (from the extinguished fire) with a silver *l.* and they put them into perfumed oil in a silver *ḫ.*-vessel" KUB 30.15 obv. 3-5 (MH/NS), ed. HTR 66f. *apaškan* TUR-*aš* ÍD!-*az* x-x-*an-ta-za* IZI-*za la-ap-pa-za iyattari* "That child will pass through river, . . . , fire, and tongs(?)" KUB 8.35 obv. 4-5 (omen, NH).

In KUB 9.19:5 (rit.) read *ŠA* IGI.ḪI.A-*ŠU la-ap*<*-li*>*-pu-uš.*

Sommer, OLZ 1939:681; Otten, HTR (1958) 142, 145.

:lapana- n. com.; summer pasture; NH.†

sg. acc. *:la-pa-na-an* KBo 4.10 obv. 35.

ZAG KUR $^{URU.d}$U-*aššа kuiš našta* LÚ.MÁŠ.GAL ŠÀ KUR-*TI lē paizzi mānna IŠTU* KUR $^{URU.ÍD}$*Ḫulaya šalli :la-pa-nu-u-wa-ni-ya pennanzi nuššikan :la-pa-na-li-ya-an-za lē danzi ANA* LUGAL KUR $^{URU.d}$U-*taššat piyan* MUN(coll.)-*ma daškiddu* ^{URU}*Šarmananna* URU-*an IŠTU* A.ŠÀ A.GÀR ⌜Ú.SAL⌝ *Ù IŠTU RE-E-ET* UDU *:la-pa-na-an-na ḫumantan* LUGAL.GAL *ANA* LUGAL KUR $^{URU.d}$U-*taššа piḫḫun ANA* MUN ^{URU}*Šarmanakan tamaiš* URU-*aš anda lē*[. . .]x-*du* "As for the territory of the country of Tarḫuntašša, let no goatherd enter the country! And if they drive to the great summer grazing from the country of the Ḫ. river, let them not take the summer pastures away from him: it has been given to the King of T. And let him take the salt lick! The town of Š. with its fields, grounds, and meadow(s), and with sheep pasture and the whole summer pasture I, the great King, have given to the King of T. Let no other town [encroach] upon the salt lick of Š.!" KBo 4.10 obv. 33-35 (treaty).

That this section may be dealing with transhumance rights is suggested (1) by the verb *pennanzi* "they drive (animals)"; (2) by the listing of *:lapanan* beside (therefore distinct from) "meadow and sheep pasture"; (3) by the mention of MUN "salt", in this connection apparently a place where the animals may find it. The morphology of some of these Luw. terms is difficult to explain. *:lapanaliyanza* must be obj., hence Luw. pl. acc. com., although the next clause (*-at piyan*) refers to a neut. sg. Although ^{LÚ}*lapanalli-* is a profession, this meaning does not fit *:lapanaliyanza* here, especially with "given by the king". For the possibility that a noun in *-ali-* may be synonymous with the basic noun cf. van Brock, RHA XX/71 (1962) 110 sub no. 193. *:lapanuwani-* may contain the formative *-wanni-* "the area devoted to summer pasture."

Güterbock, OrNS 25 (1956) 122; Laroche, DLL 62f. (for hierogl. Luw. verb *lapana/i-* see Meriggi, HHGl. s.v. and Manuale II/2, 13 frase 4); Laroche, NH p. 260.

Cf. *lapanašši-*, *lapanali-*, *lapanallaḫit-*.

lapanallaḫit- n. neut. (Luw.); summer pasturing; NH.†

sg. d.-l. *la-pa-*⌜*na*⌝*-al-*⌜*la*⌝*-ḫi-ti* KUB 40.69 rev. 9 (treaty) in broken context.

Cf. *:lapana-*.

:lapanali- n. com.; summer pasture; NH.†

pl. acc. Luw. *:la-pa-na-li-ia-an-za* KBo 4.10 obv. 34.

For discussion of this passage see *:lapana-*.

^{LÚ}(:)lapanalli- n. com.; herdsman (on summer pasture); Luw. in NH.†

pl. nom. $^{LÚ.MEŠ}$⌜*la-pa*⌝*-na-al-li-e*[*-eš*(?)] IBoT 2.131 rev. 10; $^{LÚ.MEŠ}$*la-pa-na-al-li*$^{ḪI.A}$*-uš* ibid. obv. 42, rev. 22; $^{LÚ.MEŠ}$*:la-pa-na-al-li*$^{ḪI.A}$*-uš* ibid. rev. 17.

3 UDU $^{LÚ.MEŠ}$*la-pa-na-al-li*$^{ḪI.A}$*-uš ŠA* x.GAL *peškir* "Three sheep the herdsmen of

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the . . . used to give" IBoT 2.131 obv. 42 (cult inv.); *nu* LÚ.MEŠ.*la-pa-na-al-li* ḪI.A-*uš* 300 NINDA.KUR$_4$.RA *ŠA* MUN 100 NINDA.ḪI.A 2 DUG KAŠ 20 UDU 10 *EMṢU* 10 GA.KIN.AG 3 *PA* NAGA-*ya* MU.KAM-*tili peškir* "The herdsmen used to deliver every year 300 cakes of salt, 100 loaves of bread, 2 vessels of beer, 20 sheep, 10 pieces of rennet, 10 cheeses, 3 *parīsu*-measures of alkaline plants" ibid. rev. 17-19; cf. 10-11, 22. For rev. 10-12 cf. sub *luššanu-*.

On NINDA.KUR$_4$.RA as shapes of material other than bread cf. Hoffner, AlHeth (1974) 121f.

Cf. *:lapana-*.

lapanašši- (Luw. gen.) adj.; belonging to summer pastures; NH.†

[^{d}*Aalaš*] *la*[*-pa*]*-na-aš-ši-*⌜*iš*⌝ "The tutelary deities of the summer pastures" KUB 2.1 iv 16 (cult, Tudḫ. IV), with var. [. . . *-n*]*a-aš-ši-eš*, in dupl. KUB 44.16 iv 15.

Cf. *:lapana-*.

lappanu- see *lapnu-*.

:lapanuwani- n. neut.; summer grazing (area); Luw. in NH.†

sg. loc. *:la-pa-nu-u-wa-ni-ia* KBo 4.10 obv. 33.

For semantic discussion of this passage see *:lapana-*.

:lappanziḫini probably n., d.-l.; (mng. unkn.).†

[LÚ.É.DING]IR?-*LIM-yašmaškan :la-ap-pa-an-zi-i-ḫi-ni ti-ia-zi* KBo 13.72 rev. 7 (vow).

labarna-, tabarna- n. com.; (PN which became title of Hittite kings); from OH/TOS; written syll. and once LUGAL-*na*.

spelled with *la-*:

sg. nom. *la-ba-ar-na-aš* KBo 17.22 iii 5, 9, 10, 18 (OH/OS), KUB 36.110 rev. 8, 11, 13 (OH/OS), KUB 1.16 iii 46! (see HAB 168), 55!, 64, KUB 29.1 i 49, KUB 2.2 ii 44, 48 (all OH/NS), KUB 28.4 ii 33; *la-pa-ar-na-aš* KUB 11.23 vi 4 (OH/NS), cf. KUB 35.4 iii 16 (case?); ^{m}*la-ba-ar-na-aš* KBo 3.67 i 2 (OH/NS), KUB 21.2 + KUB 48.95 i 3 (Muw.), KUB 21.29 ii 4 (Ḫatt. III); ^{m}*la-bar-na-aš* KUB 36.89 rev. 42 (OH?/NS).

sg. acc. *la-ba-ar-na-an* (all OH/NS) KUB 1.16 ii 3, iii (42), KUB 29.1 i 25, KUB 41.23 ii 10, KUB 43.61 i 5′, KUB 20.92 vi 11; *la-bar-na-an* KUB 36.89 rev. 50 (OH?/NS); ^{m}*la-bar-na-an* ibid. 49; ^{LÚ}*la-ba-ar-na-an* IBoT 1.30 obv. 3.

sg. gen. *la-ba-ar-na-aš* KUB 41.23 ii (20), 24, KUB 43.63 obv. (11), KUB 20.92 vi 10 (all OH/NS), KBo 2.38 rt. 5, KUB 2.1 ii 31 and passim (both pre-NH/NS), KUB 13.4 iii 33 (pre-NH/NS); *la-bar-na-aš* KUB 36.89 rev. 43 (OH?/NS).

sg. old dat. in *-ai*: *la-bar-na-i* KUB 2.2 iii 9 (OH/NS); *la-bar-na-i*(*a*) KUB 36.89 rev. 61 (OH?/NS); cf. *tabarnai*.

sg. dat. *la-ba-ar-ni* KBo 21.22:(45) (OH/MS?), KUB 1.16 ii 31 (OH/NS); *la-bar-ni* KUB 31.136 iii 4; [*l*]*a-pa-ar-ni* Bo 5156 obv. 9 (StBoT 15:28).

pl. acc. [*l*]*a-bar-nu-uš* KUB 24.5 obv. 6.

Akk. *la-ba-ar-na* KUB 20.92 vi? 1, KUB 2.1 iv 5, 6, 9 (both OH/NS), KBo 13.241 obv. 12 + KUB 44.4 obv. 28, KBo 13.253 rev. 7, KUB 46.17 iv 5, KUB 11.9 iv 24 (all NH); ^{m}*la-ba-ar-na* KBo 13.238 ii 10, KUB 21.1 iv 39, KUB 44.4 obv. 21; *la-bar-na* KBo 16.58 ii 3, 6; LUGAL-*na* Ugar. 3:108 on the seal RS 18.03.

spelled with *ta-*:

sg. nom. *ta-ba-ar-na-aš* KBo 10.2 i 27, iii 37, KUB 41.29 iii 3, KBo 3.38 obv. 11 (all OH/NS), KUB 28.4 obv. 32b; *ta-ba-ar*<*-na*>*-aš* KBo 17.22 iii 14 (OH/OS); *ta-ba-ar-na-š*(*a-aš-ši*) KUB 44.60 ii 18; *ta-bar-na-aš* KBo 12.38 ii 22 (Šupp. II).

sg. acc. ^{m}*ta-ba-ar-na-an* KBo 22.2 rev. 11 (OH/OS) perhaps PN.

sg. old dat. in *-ai*: *ta-ba-ar-na-i* KUB 44.60 iii 15.

sg. dat. *ta-ba-ar-ni* KBo 20.59:5 (OH/MS); KUB 44.33 ii 4 (possibly with det. ^{m} after a break).

Akk. *ta-ba-ar-na* LS 2 = SBo I 2 obv. 1; LS 3 = SBo I 3 obv. (1) (both OH/OS), KBo 10.1 obv. 1, 13 (OH/NS), KBo 3.67 i 1 (OH/NS), KBo 5.7 rev. 49 (MH/MS), KUB 23.64 i 1, KUB 40.62 i 1 (both MH/NS), KUB 6.45 i 1 (Muw.), KBo 6.28 i 1 (Ḫatt. III); *ta-bar-na* KBo 12.38 i 11, KUB 26.32 i 1 (both Šupp. II).

in Ḫattic contexts *ta-ba-ar-na* KBo 21.90 obv. 34, rev. 40, KBo 21.109 ii 20, 21, iii 3, 4; KBo 23.103 i 9, 10, KUB 2.2 ii 42; *ta-ba-ar-na-an* KBo 21.109 iii 6, 7.

a. as PN — **1′** written *la-* **a′** *la-ba-ar-na-an* KUB 1.16 ii 3 (OH/NS), ed. HAB (1938) 2ff., 31f. (name of a prince, corr. to Akk. *la-ba-ar-na* ibid. i 2), *la-ba-ar-na-aš* (nom.) ibid. iii 64, (gen.) 46, *la-ba-ar-na* (Akkadogram) iii 55 (ref. to author of text); contrast *ta-ba-ar-na* ibid. ii 1 and in Akk. vers. below sub usage b 1; [*ka*]*rū* ^{m}*la-ba-ar-na-aš* LUGAL.GAL *ēšta* KBo 3.67 i 2 (Tel.pr., OH/NS), ed. Chrest. 182 (corr. to ^{m}*la-ba-ar-na* in Akk. vers., KUB 3.85 i 2); ^{m}*la-b*[*a*]*-ar-na-aš ABI* [(*ABBĀYA*)] KUB 21.2 + KUB 48.95 i 3 (Alakš.)

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dupl. KUB 21.5 i 2; *ḫantezziyaš=ma=aš=kan* ^{m}*la-ba-ar-na-aš* ^{m}*Ḫattušiliš* ^{ID}*Kumešmaḫan parian UL tarneškir* "But the first Labarna (and) Ḫattušili did not let them cross the K. River" KUB 21.29 ii 4-5 (Ḫatt. III), cf. Kaškäer 146; in offering lists: *ANA* ^{m}*la-ba-ar-n[a]* KUB 11.4:4, ed. Otten, MDOG 83:64; *ŠA la-ba-ar-na* LUGAL-⌜*RI*⌝ KBo 11.36 iii 10.

b′ buildings or places either named after L. or meaning "the (present) king's . . . ": É ^{m}*la-ba-ar-na* KBo 13.238 ii 10, KUB 44.4 obv. 21; ⌜LÚ.MEŠ É⌝.GAL *la-ba-ar-na* KBo 13.241 obv. 12 + KUB 44.4 obv. 28 (followed by LÚ.MEŠ É.GAL ^{d}UTU-*ŠI* in next line); É *la-ba-ar-na* KUB 46.17 iv 5; É *la-bar-na* KBo 16.58 ii 6; *la-ba-ar-na-aš luliyaza* KUB 13.4 iii 33 (instr.), ed. Chrest. 158.

2′ written *ta-*: ^{m}*ta-ba-ar-na-an* ^{m}*Ḫappinna* "T. and Ḫ." KBo 22.2 rev. 11 (Zalpa story, OH/OS), ed. StBoT 17:12, 50; □ Ḫattušili I is called *tabarna* in the Akk. vers. incl. colophon of KUB 1.16 (HAB) and in both versions of his bil. "annals," KBo 10.1 and 2, with dupl. KUB 23.20 (all NS). In KUB 1.16 ii 1 *ta-ba-ar-na* (Akkadogram) occurs at the beginning of the Hitt. vers. (contrast *labarna-* above sub a 1′ a′); for KBo 10.2 i 1 see below sub usage b 1′ a′ 2″.

b. as royal title — **1′** as part of titulary — **a′** in seal inscr. and introductions (Akkadographic and always with *ta-*) — **1″** alone in the ^{NA_4}KIŠIB *ta-ba-ar-na* and *AWĀT ta-ba-ar-na* formulas passim in land deeds and their seals, from OH/OS, e.g. SBo 1.3 obv. (1), İnandık obv. 1, to NH, e.g. KBo 1.28 rev. 5 (Murš. II?), PRU IV p. 107:1 (Ḫatt. III), KUB 26.43 rev. 15 (Tudḫ. IV). — **2″** preceding RN in introduction: [o o *ta-ba-ar-n]a* ^{m}*Ḫattušili* KBo 10.2 i 1 (Ḫatt. I, NS); KBo 3.67 i 1 (Tel.pr., OH/NS), rest. from Akk. vers.: *umma* ^{m}*ta-ba-ar-[na . . .]* KUB 3.85 obv. 1, KUB 23.64 i 1 (Arn. I), KBo 1.6 obv. 1, KUB 6.45 i 1 (Muw.), ^{m}*ta-ba-ar-na* Ḫatt. i 1 (in A, B, and C), PRU IV p. 103:1; without det. KBo 6.28 i 1, KUB 21.17 i 1, KUB 21.29 i 1, KUB 26.58 i 1 (all Ḫatt. III), KUB 26.43 i (1) (Tudḫ. IV); INIM *ta-ba-ar-na* LUGAL.GAL KBo 2.4 iv 27 (fest., NH — Ḫatt. III?); in seal inscr. ^{NA_4}KIŠIB *ta-ba-ar-na* LUGAL.GAL *Ḫuzziya* WVDOG 76, no. 147 (p. 32); ^{NA_4}KIŠIB LUGAL.GAL *ta-ba-ar-na Alluwamana* ibid. no. 146; ibid. no. 162 (Arn. I); ibid. no. 186, no. 230, Ugar. III, pp. 108ff. (all Ḫatt. III).

b′ in Hitt. context: *ta-ba-ar-na-aš-š(a)* KBo 3.38 obv. 11, rev. (13), 28 (Zalpa story, OH/NS), ed. StBoT 17; *ukza* ^{d}UTU-*ŠI ta-bar-na-aš* ^{m}KÙ.GA.TÚL-*aš* KBo 12.38 ii 22-23 (Šupp. II); ^{d}UTU-*ŠI* ^{m}*la-ba-ar-na* ^{m}NIR.GÁL KUB 21.1 iv 38-39 (Alakš.) ^{m}*l.* omitted in dupl. KUB 21.4 iv 9, ed. SV 2:82; [^{m}*ta/la-ba-a]r-na-aš* LUGAL.GAL HT 8:6 (Alakš.), cf. Sommer HAB 29 to SV 2:76:80f.; [(*mānza*) ^{m}*ta/la-ba]-ar-na-aš* ^{m}*Tudḫaliyaš* KUB 20.42 i 1 (AN.TAḪ.ŠUM fest.), with dupl. KUB 20.63 i 1 which omits the title; [*ANA* ^{m}*Šup]piluliyama ta-bar-na* LUGAL.GAL KUB 26.32 i 1 (Šupp. II); [*ITT*]*I*(?) ^{d}UTU ^{URU}TÚL-*na U ta-bar-na* LUGAL.GAL KBo 12.38 i 11 (Šupp. II).

2′ neither PN nor part of titulary but referring to either the present or former Hitt. kings — **a′** with *la-* (majority): *la-ba-ar-na-aš* KUB 36.110 rev. 8, 11, 13 (OH/OS); normal in Hitt. versions of Ḫattic-Hitt. bil. corresponding to Ḫattic *tabarna* (rarely *ta-* in Hitt. vers., see c 2′) KUB 2.2 passim; frequent in rits., e.g. KUB 2.1 passim (cult of protective deities); [*karuil*]*iuš la-bar-nu-uš* KUB 24.5 obv. 6 (subst. king rit., NH), ed. StBoT 3:8, 15.

b′ with *ta-* (rare): *ta-ba-ar-na-aš* LUGAL-*uš* KUB 41.29 iii 3; *ta-ba-ar-ni* KUB 44.33 ii 4 (both fest. at Zippalanda, Ḫatt. III); *ta-ba-ar-ni* LUGAL-*i* KBo 20.59:5 (myth, OH/MS), KUB 44.56 iii 2 (myth, pre-NH/NS); KBo 19.155:6, 21 (Hitt. followed by Pal.), ed. StBoT 10:25f.; in Hitt. versions of Ḫattic-Hitt. bil. (cf. with *la-*, above sub c 1′): KUB 28.4 obv. (32b) (contrast 33b with *la-*), KUB 28.6 rev. 5b, KUB 28.8 rev. 10b with dupl. KBo 17.22 iii 14 (contrast with *la-* in preceding §§), KUB 44.60 ii 18, iii 15, KUB 28.9 rev. 13b, KBo 22.133:4, 5.

c′ illustrating how different spellings and determinatives can occur in the same narrow context compare: "When the king bows to the gods, the 'anointed' (priest) recites as follows:" *ta-ba-ar-na-aš-kán* (var. A: *la-ba*[- . . .]) LUGAL-*uš* DINGIR.MEŠ-*aš aššuš ēšdu* "May the *t/l.*, the king, be dear to the gods! (The land belongs only to the Stormgod, heaven and earth with the people belong only to the Stormgod)" *nuza* ^{LÚ}*la-ba-ar-na-an* (var. B without det.) LUGAL-*un* ^{LÚ}*maniyaḫḫatallan iyat* "And he made the *l.*, the king, his deputy (and gave

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him the whole land of Ḫattuša. Now let the *la-ba-ar-na-aš* govern the whole land with his hand!)" IBoT 1.30:1-6, with dupl. A HT 67 rev. 1-5 and dupl. B KUB 48.13 rev. 9-14, ed. (without dupls.) Goetze, JCS 1:90f.; cf. [*ši*]*uniyašmaza* KUR-*eaš* ^{m}*la-bar-na-an* LUGAL-*un piran* ^{LÚ}*maniyaḫḫatallan* DÙ-*at* KUB 36.89 rev. 49 (Ḫatt. III).

The distribution seems to confirm the theory that *labarna* or *tabarna* was first a PN. Because it was borne by an early king (and one or two princes) it became the traditional designation for the king which linked him with the early king, whose personal name was Labarna. The title was predominantly spelled with *la-* in Hittite rituals; Ḫattic and Palaic ritual texts use only the form with *ta-*, which was taken over in a few of the Hittite rituals. This traditional designation was used by many kings of the Old and New Kingdoms in their own texts. Conspicuous examples of kings who did not employ it in titulary are Šuppiluliuma I and Muršili II, although in KBo 1.28 rev. either Muršili II or Arnuwanda used *AWĀT tabarna* "word of the T." to describe his own edict (cf. b 1′ a′ 1″). The title occurs mostly in Akkadographic formulas, where it is always written with *ta-*. Outside these formulas it occurs spelled with *la-* only once (Alakš.) cf. above b 2′ a′.

The bilingual inscriptions of Ḫattušili I, preserved only in late copies, are exceptional: HAB follows the pattern in that it spells the name of the king with *la-* in the Hittite version (except the first line) but with *ta-* in the Akkadian. In the 'deeds', however, it is spelled with *ta-* in both versions. Possibly the scribe of this late manuscript generalized this form because he considered it as the title of the king otherwise known as Ḫattušili.

For an instance of the reinterpretation of the PN *Tabarna* by later scribes as a royal title see Otten, StBoT 17 (1973) 50.

If the hieroglyphic sign-combination Laroche no. 277 = Meriggi no. 289 represents the title, the bottom sign, *la*, would point to a reading **labarna*.

Hrozný, VSpr (1920) 49f., JSOR 6 (1922) 63ff. (considered *Tabarna* and *Labarna* the same word, explained as different renderings of /tl/); Götze, Madd. (1922) 138 n. 3 (wondered if *Tabarna* was connected with *tapar-* "Gewalt ausüben"); Sommer, OLZ 1921:316f. (distinguished "Appellativum" *tabarna-* from the name *Labarna*, while admitting that they might eventually derive from a common source); Sturtevant, Chrest. (1935) 85, 172, 194f. (followed Sommer, but derived the "Luwian(?)" title *tabarna-* "ruler" from the verb *tapar-* "to rule"); Sommer, HAB (1938) 20-29 (extremely thorough and fundamental analysis which is even today valid in almost all points; attempts to determine criteria by which texts in different languages [Hitt., Ḫattic, Akk.] and from different periods preferred the writings with *la-* and *ta-*; argued for an ultimate common source for the two differently spelled words and the priority of its use as a personal name, although [p. 25 and 26 n. 2] he considered the possibility of a Ḫattic common noun; Bo 2327 [pub. as KUB 41.17] ii 3-13, however, which he adduced for an equating of UDU.NITÁ with UDU *taparnant-*, does not in our opinion establish *taparnant-* "male"); Laroche, Ugar. III (1956) 109f. (considered the writing LUGAL-*na* to be based on a word play on Luw. *tapar-*) and 150 (opposed M. Riemschneider's connection with hieroglyphic Luw. *tap(a)r(a)-* "hare"); Kronasser, EHS I.1 (1962) 61-69 (assumed a "Cappadocian" root **labar-* "to rule" and defended the connection with both Luw. *tapar-* "to rule" and hieroglyphic Luw. *tap(a)r(a)-* "hare"); Kammenhuber, HbOr (1969) 432, 486, HbOr Ind 113 (claimed Ḫattic *tabarna* was originally a common noun "ruler"); Schuster, HHB (1974) 66 and passim (wrote "der Tabarna", as a common noun; his reasons will be published in a later part of the work); H. Gonnet, "La titulature royale hittite au IIe millénaire avant J.-C.," Hethitica 3 (1979) passim (esp. pp. 21-22 on use and non-use of the title by various kings).

laparša- n.; (a garden herb or vegetable).†

la-a-pa-ar-ša in a long list introduced by *ŠA* ^{GIŠ}KIRI$_6$ SAR.ḪI.A *ḫuman* "all the vegetables of the garden" KUB 7.1 i 24 (rit. of Ayatarša, pre-NH/NS).

Friedrich, HW 1. Erg. (1957) 127; on the other vegetable names in this context cf. Hoffner, AlHeth (1974) 112; on the Cappodocian PN *Labarša* see Laroche, NH p. 339.

^{NINDA}**lapašši-** Luw. gen. adj.; (a kind of bread or cake); from MH.†

In enumerations of breads or cakes in Kizzuwatnean religious texts: [...] *ŠA* 2 *UPNI* 1 ^{NINDA}*allinaššiš* [... *l*]*a-a-pa-aš-ši-iš ŠA* ⌜1⌝ *UPNI* [...-*i*]*š ŠA* [o *UPN*]*I* KBo 13.167 i 3-5 (*ḫišuwaš* fest., MH/NS); 3 NINDA ⌜*a-a*⌝*-an* BA.BA. <ZA> *UPNI* [...]x 1 ^{NINDA}*la-ba-aš-ši-iš*

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BA.BA.ZA *UPNI* [... B]A.BA.ZA *UPNI* 1 NINDA*allinaššiš* BA.BA.ZA *UPNI* 163/x iv 13-15.

Hoffner, AlHeth (1973) 170.

lapat(a/i)- n. com.; (a kind of dance or music?); OH/MS.†

sg. nom. (or **pl. nom.**?) *la-pa-ti-iš* KUB 4.1 iv b 32, 33; **sg. d.-l.** *la-pa-ti* KUB 4.1 iv b 38.

The last section of the Sammeltafel KUB 4.1, col. iv 32ff., contains a list in two subcolumns (iv a, iv b). It begins: LÚ.MEŠḪÚB.BÍ *tarkuer* "The dancers danced" KUB 4.1 iv a 32. There follows a series of 17 entries, each beginning with EGIR-*ŠU*/*ŠÚ-ma* "But thereafter". Among these: EGIR-*ŠÚ-ma tūwaz la-pa-ti-iš* 1-*ŠU* "thereafter *lapatiš* (nom.) once from afar" KUB 4.1 iv b 32; EGIR-*ŠÚ-ma la-pa*(eras.)-*ti-iš* SAL*ku*(or *šal-ku*?)-*pa-re-eš* ibid. iv b 33; EGIR-*ŠÚ-ma la-pa-ti pideššan* "Thereafter on/at *lapati* (d.-l.) on the spot" ibid. iv b 38, followed by EGIR-*ŠU-ma* EGIR-*pa parā tarkuwar* "Thereafter again dancing forward (or dancing back and forth)" ibid. iv b 39-40 (last entry).

lapattali(ya)- n.; (mng. unkn.); NH.†

sg. gen. *la-pa-at-ta-li-ia-aš* KUB 2.1 ii 41.

Š[*A*] *Labarna la-pa-at-ta-li-ia-aš* dLAMMA-*ri ŠA* [*L*]*abarna arauwaš* dLAMMA-*i* "to the tutelary deity of the Labarna's *l.*, to the tutelary deity of the Labarna's getting up" KUB 2.1 ii 41-42 (cult of all tutelary deities, Tudḫ. IV). □The preceding entries in KUB 2.1 concern various aspects of time, cf. *lamarḫandatt-*.

lapati- see *lapat(a/i)-*.

lappiya- n. com.; fever; from OH.†

sg. nom. *la-ap-pí-ia-aš* KBo 13.2 rev. (3), KUB 17.8 iv 14, etc. (OH/NS); *la-ap-pí-aš* KBo 16.63 obv. 12 (NH); **acc.** *la-ap-pí-ia-an* KBo 24.51 obv. (8) (OH/MS?), KUB 36.49 i (5) (OH/OS).

KBo 13.2 rev. 1-11 (lex. series Ugumu) contains a sequence of entries closely resembling Izi Q in MSL 13 p. 221f. lines 272-300. In KBo 13.2 rev. 2-3 the entries probably were [nam-tar = *šīmta šâmu*] = *gulšaš gulšuw*[*ar*], [nam-tar = *murṣu* or *diḫu*] = [*l*]*a-ap-pí-ia-aš*. On the Akk. *di*ʾ*u* disease cf. CAD D 166.

a. in a deposition: *la-ap-pí-aš uwanza ešta numu* m*Ḫutupiš* m*Akiyašš*=*a* LÚ.MEŠA.ZU-*TIM* SIG$_5$-*aḫḫiški*[*r*] "the fever was raging(?), and the physicians Ḫ. and A. healed me" KBo 16.63 obv. 12 (depos., NH), ed. StBoT 4:50f.; □on *uwanza* cf. KBo 16.36 + Bo 5768 + KUB 31.20 iii 1, 4 and KUB 19.8 iv 7, 10 + KBo 12.44:3, 6 both describing flooded rivers "raging".

b. "Incantation of the 'fire'" (title pertaining to preceding or following context?) § "They sent off from him" ... (maladies of the eyes, feet, hand, and head) *nušši la-ap-pí-ia-aš merta* "and the fever disappeared from him" KUB 17.8 iv 10-14; [*nuwamukan*] *la-ap-pí-ia-aš genupi merta* ibid. iv 20-21, cf. 16, 23, 30; translit. in Laroche, Myth. 106-108; in sequence of evils and diseases all obj. of *karapta* "he ate" KUB 36.49 i 5 (OH/OS); sim. list of obj. of *lipir* "they licked" KBo 24.51 obv. 8 (OH/MS?); cf. also KUB 8.36 ii 4, KUB 30.43 ii 5.

Friedrich, ZA 39 (1930) 70-72 "Glut, (Fieber)hitze"; Werner, StBoT 4 (1967) 51; V. Haas, OrNS 40 (1971) 411.

Cf. *lap-* v.

GIŠ**lappiya-** n. com.; embers(?), or perhaps resinous wood(?), kindling(?).†

In Kizzuwatna rituals: *nukan maḫḫan* GIŠ*la-ap-pí-ia-aš* [...] *ḫalziyanpat nukan* DINGIR?.MEŠ? *ašnū*[*wanzi*] "When [the ...] of (or 'in') the embers(?) is called for, [they] provide for the gods" KBo 8.91 obv. 10f.; [... GIŠ]*la-ap-pí-ia-aš anda arnuanz*[*i*] "They bring in the embers (acc. pl.?)" or "They bring in [...] in/on the embers (loc. pl.?)" KBo 21.37 obv.? 6; [... GIŠ*l*]*a*?-*ap-pí-ia-aš piran* x$^{ḪI.A}$ [...] ibid. 18; the gram. case represented by *-aš* is not completely clear in any example because of broken contexts; the *-kan* in KBo 8.91 obv. 10 requires a local postpos. or adverb in the lacuna.

Translation based entirely on the apparent connection with *lap-* "to glow", *lapnu-* "to kindle (a fire)". If "embers", then it may underlie Akk. *PÍ-IN-DU* KUB 44.4 obv. 10, cf.

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pēmtu/pēndu in Akk. dictionaries. If "kindling", then it is a synonym of ^{GIŠ}*waršama-*.

J. Friedrich, HW 1. Erg., p. 12.

Cf. *lap-*.

[*lāppiya-*] v.; *la-a-ap-pí-ya-an*[*-zi*?] KUB 27.16 i 9 is probably a scribal error for *kar*!*-ap-pí-ya-an*[*-zi*?]; cf. *karp-*.

lappina-$^{(SAR)}$ n.; **1.** (a plant); **2.** wick(?); from OH/NS.†

sg. acc. *la-ap-pí-na-an* KUB 39.7 ii 20 (MH?/NS), KBo 20.79:14 (OH/NS); [*la-ap*]*-pí-na-an* Tel Aviv 2:92:17; *la-ap-pí-na-an*^{SAR} KBo 21.106 obv. 6 (OH/NS); *la-pí-na-a-an* KUB 39.8 i 17 (MH?/NS); **pl. inst.** [ ]*la-ap-pí-ni-*$^{\lceil}$*it*$^{\rceil}$ KBo 10.47g iii 14 (NH); **uncertain** *la-ap-pí-na-aš* Tel Aviv 2:92:20; KBo 23.9 i 11.

1. (a plant): ḪUR.SAG.MEŠ-[*u*]*š war-ḫunuškizzi* [. . .] *la-ap-pí-ni-*$^{\lceil}$*it*$^{\rceil}$ *aršanteš*[. . . DUMU.LÚ].U$_{18}$.LU *parran*[*t*]*a pauwanzi*[. . .] "He covers the mountains with forests, [the . . . s] are planted with *l.*-plants [. . . (so that) a mor]tal [cannot(?)] go over" KBo 10.47g iii 13-15 (Ḫuwawa and the cedar mountain), ed. Otten, IM 8:108f.

2. wick(?) in funeral rit.: ^{SÍG}*iyatna la-ap-pí-na-an* (var. *la-pí-na-a-an*) *i*[(*yan*)*zi*] "They make the *i*-wool into a *l.*" KUB 39.7 ii 20 (with dupl. 39.8 i 17), ed. HTR 36f. This passage might refer to a wick rather than to a woollen model of a *l.*-plant.

Cf. the GN: ^{URU}*la-ap-pí-na-a*[*š-š*]*i* KBo 13.237 rev. 5.

If our interpretation "wick" sub 2 is correct, this plant might be flax. GADA "flax" takes det. SAR (CAD K 473). In Hitt. texts GAD seems always to be the textile, not the flax plant.

Otten, HTR (1958) 37 n. 3 ("Gartengewächs").

lappina(i)- v.; to light(?), to insert a wick (in a lamp)(?); NH.†

pres. pl. 3 *la-ap-pí-na-an-zi* Bo 5230:12, KUB 46.21 obv. (3).

^{DUG}*ša-ša-nu-uš* [. . .]x *la-ap-pí-na-an-zi* "They light(?)/insert wicks in(?) the lamps" Bo 5230:11-12; [. . . *šaš*]*anuš tianzi* [. . . *la*]*-ap-pí-na-an-zi* KUB 46.21 obv. 2f. (cult inv., end of a section). von Brandenstein, OrNS 8 (1939) 71f.

Cf. *lap-*.

$^{(KUŠ)}$laplai- n. com.; (an internal[?] body part); from OH.†

sg. nom. ^{KUŠ}*la-ap-la-iš* KUB 28.102 iii! 7 (OH/NS), $^{[KUŠ]}$*la-a*[*p-l*]*a-a-iš* KUB 41.7 ii 3 + KUB 28.102 ii! 8 (perhaps both are pl. nom., preceded by numeral "2"); **inst.** $^{[KUŠ?]}$*la-ap-li-t*(*a-at-*[*ká*]*n*) KBo 17.17 i? 8 (OH/OS).

pl. nom. *la-ap-li-eš* IBoT 2.134:17 (NS). All attested forms are possible plurals.

a. enumerated in an incantation along with internal body parts: $^{[KUŠ?]}$*la-ap-li-ta-at*[*-ká*]*n da*[*-a-ú . . . ta*]*gganit-at-kan* [*d*]*āu* [. . . *ḫaḫr*]*išnit-at-kan* [*d*]*āu* [. . . *š*]*arḫuwantit-at-kan* [*dāu . . .*] "Let him/her take it with the *laplaiš*, [. . .] let him take it with the thorax(?), . . . the lung(?), . . . the stomach!" KBo 17.17 i? 8-11 (OH/OS); compare HAB 219f.

b. with materials for rituals: 3 ^{GIŠ}B[ANŠUR 2? ZAG-*az*] 1 GÙB-*laz* 2 *la-ap-li-eš* 1 ZAG-*a*[*z* 1 GÙB-*laz*] GA.KIN.AG ZAG-*az EMṢU* GÙB-*la*[*z*] "three tables: two on the right, one on the left; two *l.*'s: one on the right, one on the left; a cheese on the right, a rennet on the left" IBoT 2.134:16-18 (rit., NS); cf. [2] ^{KUŠ}*la-a*[*p-li-eš . . .*] ibid. 2; "One cheese, one rennet, one red nanny goat skin, one black nanny goat skin, one white fleece (SÍG), one black fleece" 2 ^{KUŠ}*la-ap-la-iš* 1 ^{UZU}SA 3 ^{GIŠ}*šāḫiš* 3 GI.DÙG.GA (she puts on the right, and subsequently the same things on the left) KUB 28.102 iii! 5-9; cf. KUB 41.7 ii 3 + KUB 28.102 ii! 8.

As a material for the rituals (usage b) it is not clear whether the *laplai-* is eaten or used (for example) as a container. In the latter instance it could be a hollow internal organ (stomach, urinary bladder, gall bladder, colons, caecum, etc.). All attested forms could be plurals. When numbered, it is always "two". Perhaps it is a paired body part.

laplapa- see *laplipa-*.

laplipa-, laplapa- n. com.; **laplapi-** n. neut.; eyelash; from OH.†

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sg. acc. *la-ap-la-ap≪-pí≫-pa-an* KUB 24.12 ii 32 (NH?/NS); *la-ap-le-e[-pa-an?]* KUB 32.8 iii 7 (MH?/NS).
sg. neut. nom.-acc. *la-ap-la-pí* KUB 24.12 ii 21, iii (34) (NH?/NS); *la-ap-li-pí* KUB 24.12 iii 6 (NH?/NS).
sg. inst. *la-ap-li-pí-it* KUB 48.13 obv. 15.
pl. acc. *⌜la⌝-ap-li-ip-pu-uš* KBo 7.28 obv. 11 (OH/MS); *la-ap-li-pu-uš* KUB 15.34 ii 11 (MH/MS), KUB 9.19:5(!) (NH), FHG 4:5; *la-ap-l[i-p]a-aš* KBo 22.120:4.
pl. d.-l. *la-ap-li-pa-aš* KUB 33.66 ii 20 (OH/MS?).
Luw. pl. acc.? *la-ap-li-pa-an-za(-an)* KUB 9.34 iii 40 (NH/NS).
pl. abl. *l[a-a]p-la-pa-za* KUB 9.34 iii 46 (NH/NS); *la-ap-li-pa-az-z(a-aš)* KUB 9.4 iii 11 (NH/NS); *[la-ap-l]i-pa-az* HT 55:7.
uncertain *la-ap-l[i- . . .]* KBo 20.49:11 (NH?); *la-a-ap[-. . .]* KUB 9.4 iii 2 (MH?/NS).

a. in rits.: *kuitmanmazan BĒL* SISKUR. SISKUR *IŠTU* SAG.DU-*ŠU te-e-ta-<na->an la-ap-le-e[-pa-an?] eneranna ḫuittiyannai* SAL ŠU.GI-*ma lūili kiššan ḫūkkiškizzi* "While the patient pulls out from his head a hair, an eyelash, and an eyebrow (hair), the Old Woman conjures as follows in Luwian" KUB 32.8 iii 6-10 (rit., MH/NS), ed. LTU 21; following *enira-* KUB 9.34 iii 40, 46, HT 55:6-7, KUB 24.12 ii 21, 32, iii 6.

b. with the verb *karp-*: *aššū* IGI.ḪI.A-*KA lak LĪM la-ap-li-ip-pu-uš kar-ap* "Turn (hither) your benevolent eyes! Lift (your) thousand eyelashes!" KBo 7.28 obv. 11 (prayer, OH/MS), cf. KUB 15.34 ii 11, FHG 4:5.

c. in a list of body parts which under enchantment become luminous KUB 33.66 ii 20, cf. sub *lalukki-* v.

Laroche, RHA IX/49 (1948-49) 16f.

laplipanza- see *laplipa-*.

lapnu-, lappanu- v.; to kindle, make to glow; NH.†

iter. supine *la-ap-nu-uš-ki-u-wa-an* KUB 17.1 ii 8; **part. neut. sg.** *la-ap-pa-nu-wa-an* KUB 42.69 obv. 14; *la-ap-pa-nu-an* KUB 32.76:20.

a. kindling a fire: *n[u]* ^{m}*Kiššiyaš attaš* DINGIR.ME[Š] *paḫḫur la-ap-nu-uš-ki-u-wa-an dāir* "The father gods of K. began to kindle a fire" KUB 17.1 ii 7-8 (Kešši myth, NH), with dupl. KUB 33.121 iii 9-10, ed. Friedrich, ZA 39:66f.

b. describing a glowing jewel or metal: GURUN KÙ.GI NA$_4$ *la-ap-pa-nu-wa-an anda* [. . .] KUB 42.69 obv. 14; [. . .] KÙ.GI *la-ap-pa-nu-an l[i- . . .]* KUB 32.76:20; on GURUN as an ornament cf. CAD I/J sub *inbu* 1 c p. 146.

Friedrich, ZA 39 (1930) 70-72.

Cf. *lap-*.

^{UZU}**lapruwa** n. neut.; (part of goat's body); NS.†

(The ritual practitioner opens up a pit, and they cut up a he-goat down in the pit) *našta ANA* MÁŠ.GAL ZAG-*n[a-an? . . .]* ^{UZU}GEŠTU-*NI* ^{UZU}*la-ap-ru-wa* ^{UZU}GÌR ^{UZU}ELLAG[. . .] *kur(a)škizzi* "he cuts off from the he-goat the right [. . .], ear, *lapruwa*, foot, kidney [. . .] (and [they put] them down into the pit)" 933/u i 11-13 (rit. with Hurr.-Kizzuwatnean setting, NS).

If the ZAG "righthand" carries on through the next line, the ear, *lapruwa*, foot and kidney would also be "righthand".

lari(ya)- n.?; (mng. unkn.); OH.†

In the KI.LAM festival: *mān tiešteš la-ri-i-e-eš* (var. *la-a-r[i- . . .]*) *arunaš tuḫḫandat* KBo 10.24 iii 11-12 (NS), with dupl. 462/t 1-2; cf. Neu, StBoT 5:174.

t. and *l.* could both be nouns or *t.* an adj. and *l.* a noun.

Cf. the PN *Lariya* in Laroche, NH 106.

lariya- v.?; (mng. unkn.); OH.†

In a festival for ^{d}Tetešḫapi: *nuwaššan mān pāimi na-⌜a⌝-[(ḫi-mu)]* (var. *na-ḫi-mu*) *pár-aš-ni* (var. *pár-ni*) UR.BAR.RA-*ni la-ri-ia-wa* (var. *la-a-r[i-ia-wa]*) *wātar* "When I go there, be afraid for me of the panther and the wolf! *lariya* the water!" KBo 21.90:51-52 (OH/MS), with dupl. KBo 21.103 rev. 28 (sim. phrase repeated in following lines; *la-ri-ia-wa* ibid. 54 with var. *la-a-ri-ia-wa* KBo 25.155 + 21.103 rev. 31).

lariya might be the sg. 2 imp. of a verb, used in a construction parallel with *naḫi* "fear!"

Cf. *lari(ya)-*.

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:larella n.; (mng. unkn.); Luwian word, NH.†

In an inventory for the cult of Pirwa: *nu* ^{d}*Pirwan :la-re-el-la* ^{LÚ}*ḪATANIŠU peda*[*n*]*zi nu* ^{d}*Pirwan :la-re-el-la ANA* ^{d}UT[U.LU]GAL *kattan* ^{GIŠ}ZAG.GAR.RA-*ni daninuwanzi* IBoT 2.131 rev. 7-10.

Laroche, DLL 63 (Luw. pl. acc. neut.).

larpu- v. mid.; (mng. unkn.); OH.†

takku PA$_5$-*an* EGIR-*an arḫa kuiški nāi* 1 GÍN KÙ.BABBAR *pāi takku* PA$_5$-*an* EGIR-*izziaz kuiški šarā nāi* (var. *šer dāi*) *ta la-ar-pu-ut-ta takku kattanna dāi naš apēl* (dupl. adds *-pat*) Law § 162 KBo 6.26 i 18-21 with dupl. KBo 6.15:6-8 and unpub. 684/c ii 1'-2', which confirms the reading *la-* and the space before it, against Friedrich HW 32 and HG p. 109. [*la*]-*ar-pu-ut-ta* KBo 19.104:5 (Appu myth, pre-NH/NS), ed. StBoT 14, p. 14f. in broken context.

The definition of *l.* depends on the interpretation of the protasis of Law § 162, in which *appizziyaz* and *šarā nāi* (var. *šer dāi*) are open to different interpretations. Cf. discussions in Friedrich, HG 108-9 and Imparati, Leggi 286f., Güterbock, WO (forthcoming) and Melchert, JCS 31 (1979) 59-62.

laršiya (Hurrian offering term); NH.†

In the *ḫišuwaš* fest.: *šarraššiya la-a-ar-ši-ya* KBo 24.40 rev.? 7 (MH/NS).

Perhaps to be restored in KUB 15.20 iii 5: *šarraššiya l*[*a-* . . .] (vow).

$^{GI?}$**laššumi(ya)-** n.; (a plant which produces a seed); NH.†

[. . .] *ēpzi nu kē* / [. . . ^{G}]^{I} *la-aš-šu-mi-ia-aš* NUMUN-*an* / [. . .] NU.ÚR.MA *ūnḫazi* KUB 35.79 i 3-5 (rit. with Luw.); form is sg. gen.

Reading $^{[GI]Š}$*ḫilaššumi*(*ya*)- cannot be excluded.

Hoffner, EHGl (1967) 43 with n. 59.

^{GAD}**latagga[. . .]** n.; (something made of linen); NH.†

[. . .]x 1 GÌR KA×UD.AM.SI 1 ^{GAD}*la-tágga*[- . . .] "one foot of ivory, one *l.* [. . .]" KBo 18.186 left edge 7 (inv.) in context with five other named objects of GAD (linen).

lātar n. neut.; loosing, dispelling; from pre-NH.†

sg. nom./acc. *la-a-tar* Tel Aviv 2 (1975), 91f., line 10 (pre-NH/NS); **loc.** *la-a-an-ni* KBo 11.1 i 8 (NH).

"The Sun(god) of heaven who then stood in the sky, that [same Sun(god) is] also now [standing in the sky]" *naš ANA ŠA* ^{d}U *šāuwarri* EGIR-*pa la-a-an-ni kutruwanni artar*[*i*] "And he stands to witness the dispelling of the Storm-god's wrath" KBo 11.1 i 7-8 (prayer of Muw.), ed. Houwink ten Cate, RHA XXV/81 (1967) 105, 114 (note the use of the verb *lā-* in the preceding and following lines); *la-a-tar-ša-me-et-ta* "and their/our *l.*" Tel Aviv 2 (1975) 91f., line 10 (rit. of Zuwi, pre-NH/NS) in broken context.

Friedrich, HW 3. Erg., 22; Josephson, RHA XXV/81 (1967) 129f.

Cf. *la*(*i*)- v., mng. 8.

^{NINDA}**lattari-** see ^{NINDA}*alattari-*.

latti- n. com.; **1.** tribal troop(s), tribe(?), **2.** (a feature of the exta); from MH; written syllabically and (ERÍN.MEŠ) *ŠUTU.*

sg. nom. *la-at-ti-iš* Maşat 75/113 obv. 5, 6 (MH) (Alp, FsLaroche 29f.), KBo 16.97 rev. 11 (NH), AT 454 i (18), 49 (NH); **sg. acc.** *la-at-ti-en* KUB 17.18 iii 14 (NH); **pl.?** ⌜*la*⌝*-at-ti-uš* (or read: *-iš*!) KBo 16.97 rev. 22 (NH); **unclear case** *la-ti* 388/i ii 10 (Lebrun, Samuha 202); **broken** *la-at-t*[*i-* . . .] 1550/u:3, 4.

Akkadogram *ŠU-TI* KBo 14.3 iii 16, 54, iv 9, (11) (DŠ); KUB 23.22:(7); KUB 22.70 obv. 5, 27, etc., KUB 16.16 obv. 11 and l. e. 2; *ŠU-TUM* KUB 5.11 i 27 (NH); ERÍN.MEŠ *ŠU-TI* KUB 19.11 i 6, KBo 14.3 iii 18 (DŠ); KBo 18.39:9 and KBo 18.88 rev. (12); KUB 5.1 ii 47, KUB 22.51 obv. 12, 13, KUB 6.17 ii 4, KUB 49.7 i 8 (all NH); ERÍN.MEŠ *ŠU-TI* $^{ḪI.A}$ KUB 19.11 iv 6 (DŠ), KUB 31.10:8 (AM 78), KBo 16.16 iii (19), KUB 19.37 iii 27 (AM); KUB 22.25 rev. 21, 22 (NH); ERÍN.MEŠ *ŠU-TE*^{MEŠ} KBo 5.6 ii 5 (DŠ); ERÍN.MEŠ *SU-TE-I* ibid. ii 4; ERÍN.MEŠ *ZU-TE-E* KUB 19.12 iii 8 (DŠ); ERÍN.MEŠ *ŠU-TUM* KUB 49.11 ii 21, Bo 6987 obv. 1 (StBoT 5:183).

la-at-t[*i-* . . .] in 1550/u:3, 4 = *ŠU-TUM* in dupl. Bo 4171:2, 3 according to Otten apud Alp, ZA 68:271 with n. 3.

1. tribal troop(s), tribe(?) — **a.** of the enemy (Kaška, Arzawa): "The enemy has just crossed

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(our border) en masse in two places" *nukan* 1-*iš la-at-ti-iš INA* ^{URU}*Išteruwa zāiš* 1-*išmakan la-at-ti-iš INA* ^{URU}*Zišpa zaiš* "one tribal troop crossed at I., and the other tribal troop crossed at Z." Maşat 75/113:3-7 (letter, MH), ed. Alp, Belleten 41:638f. and FsLaroche 29f.; "The Kaškaean enemy which my father encountered in the midst of the land" *naš* 12 *ŠU-TI kišat* "turned out to be (lit. became) twelve tribal troops" KBo 14.3 iii 15f. (DŠ), ed. Güterbock, JCS 10:67; cf., also in DŠ, "three tribes" ibid. iii 49; "nine tribes" KUB 19.11 iv 6; "six tribes" KUB 19.18 i 7; "seven tribes" ibid. 9; *nu* ^{LÚ}KÚR ^{URU}*Gašga pankun* ERÍN.MEŠ *ŠU-TI IN*[*A* ŠÀ KUR-*TI*] *IKŠUD* "(my father) encountered all of the enemy Kaškaean tribe(s) in the midst of the land" KUB 19.11 i 6; 9 ERÍN.MEŠ *ŠU-TI*$^{ḪI.A}$ *taruppi*[*r*] "They gathered nine tribes" KUB 19.11 iv 6; *nukan uni* ^{LÚ}KÚR ^{URU}*Gašgan* ERÍN.MEŠ *ŠU-TI kuin kuwapi damaškit* [*n*]*ankan kuwaškit kuitma pē ḫarta* [*n*]*atšikan ABUYA arḫa daškit* "Wherever my father caught that enemy Kaškaean tribe, he slew it and took from it what it was holding" KBo 14.3 iii 17-20 (DŠ); cf. also KBo 14.3 iii 49f., KUB 19.18 i 7-10 (both DŠ); □note that, though the numbers show that several tribes are in view, the adjectives, pronouns, and verbs in agreement indicate that the underlying noun *latti-* is always singular; *nuza* GIM-*an* ERÍN.MEŠ *SU-TE*^{MEŠ} *tar*(*a*)*ḫta* "When (my brother) had defeated the tribal troops, (and the enemy land saw it, they became afraid)" KBo 5.6 ii 5f.

b. in the employ of the Hittite king: (furthermore up in Timmuḫala I tarried) *nukan* ERÍN.MEŠ *ŠU-TI*$^{ḪI.A}$ *parā neḫḫun* "and I sent out tribal troops" KUB 19.37 iii 26f. with dupl. KBo 16.16 iii 18f. (AM 174f.); "(Assuming that) His Majesty (will go) to the fortified [camp of the father] of His Majesty, in the morning the chariot[ry] shall attack [. . .]," ERÍN.MEŠ *ŠU-TI*$^{ḪI.A}$-*ia-aš-ši parā t*[*i*]*yanzi . . . nuššikan* ANŠE.KUR.RA.MEŠ ERÍN.MEŠ *ŠU-TI*$^{ḪI.A}$-*ia* EGIR *panza* "the tribal troops shall advance before (the chariotry) . . . the chariotry and tribal troops having gone back to him (His Majesty)" KUB 22.25 rev. 21-23 (statement leading up to question in an oracle on campaigns of the king, NH), ed. Kaškäer 182f.; note *parā tiyanzi* here and *piran tianzi* in Bo 4171 cited in 1 c; "when (the king) comes down from Mt. Ḫaḫarwa" *nu ANA* ^{m}*Temeti* ERÍN.MEŠ *ŠU-TI* [SU]M-*zi* "will he give tribal troops to T.?" KUB 5.1 ii 47 (oracle question on campaigns of king, NH); ^{m}*Maniya*-LÚ-*ma* TA ERÍN.MEŠ *ŠU-TI tieššanzi* "will they set M. on the road together with tribal troops?" KUB 22.51 obv. 13 (oracle question, NH); [. . .]INIM ERÍN.MEŠ *ŠU-TI TAŠPUR* "You wrote about the matter of the tribal troops" KBo 18.39:9 (letter, NH).

c. in non-military context: GIM-*anma zen*⌐*nanzi namma la-at-ti-en-š*[*i*?-*in*? . . . *gu*]*lšanzi* "But when they finish, they write down h[is?] tribe" KUB 17.18 iii 14f. (rit. for *taknaš* ^{d}UTU, NH), note mention of GIŠ.ḪUR "document, list" at the end of line 15, and compare [. . . *a*]*pel la-at-t*[*i*- . . .]x *apel la-at-t*[*i*- . . .] "his tribe . . . his tribe" also in 1550/u:3f. with *ŠU-TUM piran tianzi* "they put his tribe in front" in dupl. Bo 4171:2, 3 (Otten apud Alp, Belleten 41 (1977) 639 with n. 3a, FsLaroche 30 n. 4, and ZA 68 (1978) 271 with n. 3).

2. (a name given to a feature of the exta), in NH extispicy oracles — **a.** looks/faces in a certain direction (Hitt. *uškizzi*, corr. to *iṭṭul* in Akk. extispicy): *ni ši la-at-ti-iš* ZAG-*aš iškiša* GAM *uškizz*[*i* . . .] 10 ŠÀ.DIR SIG$_5$ AT 454 i 18f., cf. ibid. i 49; [. . . *-a*]*š šalliš ši ta ŠU-TI* ZAG-*naš* [. . . *u*]*škizzi* 10 ŠÀ.DIR SIG$_5$ KUB 16.77 ii 29f.

b. (identified as either "left" or "right", but never a pair together) — **1′** lefthand: *ŠU-TI* GÙB-(*l*)*aš* KUB 22.70 obv. 5, 27, 64; KUB 16.16 obv. 11, l. e. 2; KUB 5.20 i 18, etc.; *ŠU-TUM* GÙB-*aš* KUB 5.11 i 27; *la-ti* GÙB[. . .] 388/i ii 10, ed. Lebrun, Samuha 202.

2′ righthand: cf. above mng. 2 a; KASKAL *ANA urnirnimaššan* ZAG-*aš la-at-ti-iš* GÙB-*lazziya walḫan* KBo 16.97 rev. 10-11; [*š*]*i ta ŠU-TI* ZAG-*aš* GÙB-*za* RA-*IṢ* KUB 18.2 ii? 14 (cf. preceding ref.); *ŠU-TI* ZAG-*aš* KUB 22.70 rev. 50; KUB 22.69:13; KUB 5.6 i 14!; *ŠU-TUM* ZAG-*aš* KUB 49.11 ii 27; *ni ši la-at-ti-iš* ZAG-*aš* AT 454 i 18, also 49′.

In military contexts *latti-* and its log. denote groups of fighting men characteristic of the Kaška. The log. through its relationship to the

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name Sutaeans suggests that these bands were made up of nomads cf. Kupper, Nomades (1957) 83-145. It is probable that *latti-* or the log. denoted not just troops, but also the tribe itself. This cannot be established from our limited evidence. As a kind of shorthand, however, we have used the term "tribe" in our translations.

As a feature of the exta which "looks" (*aušzi/uškizzi*) the *latti-/ŠUTI* "tribe" belongs in the group which includes KASKAL-*NU* (KUB 18.11 rev. 6), *TE*^{MEŠ}/SU.MEŠ (KUB 18.2 ii 15, KUB 5.10 obv. 18), ZÉ *ḫi-li*$_x$ (GIBIL) (KUB 46.37 obv. 30), *ke(ldiš)* (KUB 5.1 iv 49), and *ta(naniš)* (KUB 46.37 obv. 38f.). Like KASKAL, ^{GIŠ}ŠÚ.A and *keldiš*, it is a non-anatomical term employed in extispicies to designate a feature of the exta. Although *Š/SUTU* itself has not yet been identified in Mesopotamian extispicy texts, support for the interpretation given above can be found in the analogous Akk. *kiṣru(m)* and *kiṣirtu(m)*, which occur as terms for a feature of the exta and in the meaning "troop, gang" cf. Nougayrol, JCS 21 (1967) 227 note 59, 234; and CAD K s.v.

Since many of the technical terms in Hittite extispicy texts are of Hurrian origin, *latti-* might also be. Yet Hurrian words beginning with *l* or *r* are quite rare Speiser, Intr. 27.

Götze, AM (1933) 242 and Güterbock, JCS 10 (1956) 62 with note c (both on the logogram); Alp, Belleten 41 (1977) 639 with note 3a (on *latti-*, written in Turkish, translating it "kol", and in FsLaroche (1979) 30, with n. 4 ("colonne/contingent d'armée"); Hoffner, FsMeriggi 2 (1980) 261-66 (combining *latti-* = ŠU-*TUM/TI* with ERÍN.MEŠ *ŠU-TUM/TI* and proposing "tribal troops, tribe").

ŠU-*TUM* in rituals and festivals occasionally represents Hitt. *aniyatt-* (Laroche, BiOr 21 (1964) 321; Otten, ZA 68 (1978) 271 with note 3). Note also ŠU-*TI* in this usage KUB 32.133 i 17. Other ŠU-*TUM* and ŠU-*TI* writings represent Hitt. *keššar(a)-* "hand".

(:)lawarr- Luw. v.; to despoil, strip; from MH.†

act. pret. sg. 3 *:la-wa-ar-ri-it-ta* KUB 13.35 ii 32 (NH); **pl. neut. pass. part.** [*:la*]*-wa-ar-ri-ma* ibid. 29; **inf.** *la-u-wa-ar-ru-na* KUB 24.3+ ii 30′ (Murš. II with MH par. *la*[- . . .] KUB 30.12 obv. 19′). All forms are Luwian.

"They transgr[essed] the oaths" ⌜É.ḪI⌝.A. DINGIR.MEŠ-*ma* (par. É.DINGIR.MEŠ-*ma*) *la-u-wa-ar-ru-na šanḫiškanzi* "and seek to despoil the temples of the gods" KUB 24.3 ii 29-30 (prayer of Murš.); MH par. KUB 30.12 obv. 19′; ed. Gurney, AAA 27:28f.; "The gold-covered bows which the queen had counted" *nuwarat ḫēš*[*anda :la*]*-wa-ar-ri-ma wemiyanun* "I found them open[ed (and) s]tripped. (I [did not] take the gold.)" . . . *apaddayawa UL IDI* [*kuiš*]*warat :la-wa-ar-ri-it-ta* "Nor do I know who stripped them (. . . I took the gold of my mother and covered them with that)" KUB 13.35 ii 29-32 (deposition in court, NH), ed. StBoT 4:8f.

Gurney, AAA 27 (1940) 96-98 ("despoil"); Werner, StBoT 4 (1967) 9 ("der Einlage berauben"); cf. DLL 63.

lāwatt(a)- n.; (mng. unkn.); OH.†

In a ration list for a festival: [. . . *ḫam*]*ešḫi* ⌜*la*⌝*-a-wa-at-ta-aš meḫ*[*uni* . . .] "in the spring at the time of *l.*" KBo 20.21 rev.? 1′ (OH/OS).

(GIŠ)lazzai-, ^{GIŠ}lazi- n. com.; (a kind of tree or wood); from OH.†

sg. nom. *la-az-za-iš* KUB 17.10 ii 31 (OH/MS); ^{GIŠ}*la-az-za-iš* 950/c iv 2 (NS), KBo 13.86 rev. (3) (OH/NS); **case uncertain** ^{GIŠ}*la-az*[- . . .] KBo 17.75 i 35; ^{GIŠ}*la-z*[*i-*. . .] KBo 2.12 ii 19.

In a list of offering material: ^{GIŠ}*ḫa-ši-ik al-la-ia-ni-iš ḫa-ap-pu-ri-ia-aš* ^{GIŠ}*la-az-za-iš* ^{GIŠ}*ša-a-ḫi-iš* GÚ.TUR GÚ.GAL 950/c iv 1-3 (rit. with Ḫattic); ZI(or GI?)*-az la-az-za-iš māḫḫan ḫandānza zi-ga*(coll.) ^{d}*Telepinuš QATAMMA ḫandaḫḫut* KUB 17.10 ii 31-32 (Tel., 1st vers., OH/MS), translit. Laroche, Myth 33; cf. ^{GIŠ}*la-az*[*-za-iš* . . .] *ēšdu* KBo 13.86 rev. 3-4 (missing god, OH/NS); *našta* LUGAL-*uš* ^{GIŠ}*la-az*[- . . . *š*]*ipanti* KBo 17.75 i 35-36 (fest., OH/NS).

The identification of ^{GIŠ}*lazzai-* with GI. DÙG.GA in HW 128 based on a comparison of KUB 17.10 ii 31f. (above) with GI.DÙG.GA! (text TA) *maḫḫan ḫandanza* KUB 33.8 iii 19f. (Tel., 2nd vers.) is uncertain cf. Goetze, JCS 17 (1963) 62. The interpretation of ZI/GI-*az* remains unclear, and *l.*'s det. GIŠ is inappropriate for a kind of reed, although ^{GIŠ}GI. DÙG.GA is attested once (KUB 7.9:5), and GI. DÙG.GA occurs in lists similar to 950/c above:

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VBoT 58 iv 23-24, KUB 41.13 ii 21-23, KBo 12.106 + KBo 13.146 i 16, KBo 20.129 i 32-33, KUB 28.102 iii(!) 8-9, ABoT 1 i 22.

Cf. *lazzi-*?

lazzandati- n. com.; (an animate being); MH/MS.†

In the cult of ^{d}Ḫuwaššanna: [. . .] *ḫāwēš la-az-za-an-da-ti-in ḫašta* [o o *la-az*]*-za-an-da-ti-iš* ^{d}*Aindupinzu ḫašta* "*ḫāwēš* (cf. Luw. *ḫawi-* "sheep"?) bore/begot *lazzandati-*; *lazzandati-* bore/begot (the deity) A." KBo 24.26 iii 3-4.

^{GIŠ}**lazi-** see ^{GIŠ}*lazzai-*.

lazzi- adj.; good, pleasant; from OH.†

(Sum.) [o o]x = Akk. *ṭub-bu-tù* = (Hitt.) *la-az-z*[*i-* . . .] KBo 1.42 iv 50, ed. MSL 13, p. 142:277 (coll.).

[*t*]*andukišni* [*Ḫalkiš zik* DINGIR.MEŠ-*n*]*aša ištarna* [. . .]x *la-az-zi-iš* [*zik*] "Among mortals [you are Ḫalki,] but among [the gods you are] a pleasant(?) [. . .]" KUB 31.143a iii 1-2 + VBoT 124 rev.(!) 12 (invocation of Ḫattic gods, OH/OS), ed. Laroche, JCS 1:204 (without VBoT 124), restored after KUB 8.41 iii 8, ed. ibid. p. 190. *la-az-z*[*i* . . .] KBo 1.42 iv 50 collated, cf. Otten, AfO 16 (1952-53) 70 n. 6; Akk. *ṭubbūtu* (if this is meant) could be either abstract noun in *-ūtu* or masc. pl. adj.

The Hitt. adj. is so far attested only in the one OH text. The Hitt. reading of SIG$_5$-*in* (adv.) is not known; see under logogram.

Cf. ^{GIŠ}*lazzai-*(?), *lazziya-*, *lazziyaḫḫ-*, SIG$_5$.

lazziya- v.; (act.:) **1.** to set straight, rectify, **2.** to prosper(?); (mid.:) **3.** to be good, flourish, thrive, **4.** to recover, get well, **5.** to abate, subside (of ills), **6.** to be favorable (of oracles); **7.** (with preverb *appa*:) to become normal again (sim. to mng. 4); from OH. Written syllabically, SIG$_5$ and (in oracle texts) ŠE.

act. pres. sg. 1 SIG$_5$-*zi-ia-mi* KUB 33.24 i 44, 45 (OH/NS); **sg. 3?** (see mng. 2) SIG$_5$-*iz-zi* KUB 43.8 ii 9b (NH?); **pl. 2** SIG$_5$-*at-te-ni* KUB 39.99 obv. 17 (NH?); **pl. 3** SIG$_5$-*an*!*-zi* VBoT 108 i 15 (NH?).

mid. pres. sg. 3 *la-a-az-zi-at-ta* KBo 6.2 i 18 (OS); *la-az-zi-at-ta* ibid.; SIG$_5$-*at-ta* KBo 3.7 iii 21 (OH/NS); SIG$_5$-*ta* Bo 6993:9 (StBoT 5:106, 108 n. 3); SIG$_5$-*ad-da* KUB 7.1 ii 38 + KBo 3.8 ii 4 (NS); SIG$_5$-*at-ta-ri* KBo 6.3 i 27 (OH/MS), KUB 17.24 ii 13; SIG$_5$-*ta-ri* KBo 6.4 i 24 (2x) (NS); SIG$_5$-*ri* KBo 5.11 iv 18 (MH?/NS), KBo 6.5 i 7 (OH/NS).

mid. pres. pl. 3 SIG$_5$-*an-ta* KUB 8.1 iii 9 (NH); SIG$_5$-*an-da* 1560/c:6 (StBoT 5:107), KUB 34.16 ii 12 (OH/NS); SIG$_5$-*ia-an-ta-r*[*i*] KBo 10.7 ii 29 (OH/NS); SIG$_5$-*an-ta-r*[*i*] KUB 43.4 i 6 (OH/NS).

mid. pret. sg. 1 *la-az-zi-aḫ-ḫa-at* KUB 30.10 obv. 17 (MH?/MS); SIG$_5$-*aḫ-ḫa-at* ibid. 18.

mid. pret. sg. 3 ⌜SIG$_5$⌝-*ta-ti* KUB 23.103 obv. 4 (NH), KUB 34.50:4 (NH?); SIG$_5$-*ia-at-ta-at* KBo 4.8 ii 21 (NH); SIG$_5$-*at-ta-a*[*t*] KBo 13.87:2 (NH?); SIG$_5$-*ta-at* 142/r iv 11 (StBoT 5:107) ("alt"); SIG$_5$-*at* KUB 5.6 iv 26 (NH), KUB 5.8:8 (NH).

mid. pret. pl. 3 SIG$_5$-*ia-an-ta-at* KUB 33.36 iii 6, (8) (OH).

imp. mid. sg. 3 (all exx. NH) *la-az-z*[*i-ia-a*]*t-ta-ru* KUB 14.8 rev. 9 (Murš. II); SIG$_5$-*ia-at-ta-ru* KUB 14.11 iii 24; SIG$_5$-*ta-ru* KBo 8.55:18; SIG$_5$-*ru* KUB 22.25 obv. 22 and passim in oracle texts; SIG$_5$-*rù* KUB 22.52 obv. 9, 13 etc.; ŠE-*ru* KBo 13.68 obv. 1, 24 and passim; ŠE-*rù* KUB 6.2 obv. 1, 3, etc.

iter. mid. pres. sg. 3 SIG$_5$-*iš-kat-ta-ri* KBo 6.29 i 11 (NH); **verbal noun** *la-az-zi-ia-u-wa-ar* KUB 17.27 ii 3 (MH/NS).

Bilingual corr. in Hitt. translations of Akk. omen texts: SIG$_5$-*ta-ri* "he will prosper" KBo 13.35 iv 7, ed. StBoT 9:22f. = SIG$_5$ GAR-*šú* "(the child) is endowed with prosperity" Leichty, Izbu III 36 (StBoT 9:24); [*arm*]*alaš* SIG$_5$-*at-ta-ri* "the sick man will get well" KUB 8.19:14 = GI[G].GA T[I.L]A KUB 4.63 iii 24; BURU$_{14}$.ḪI.A SIG$_5$ KI.LAM-*tar-ra* SIG$_5$-*a*[*t-ta-ri*?] (traces on photo not *-t*[*a-ri*]) "the crops will be good and business will be good" KUB 34.14 rev. 4 = BURU$_{14}$ *i-iš-še-er* KI.LAM SIG$_5$ GAR-*an* "the harvest will prosper, and business will be good" KUB 4.63 iii 21; *uttar* SIG$_5$-*ta-ri* "the word will be favorable" KUB 34.14 rev. 7 = ⌜INIM DÙG⌝.GA! "the word will be good" KUB 4.63 iii 24.

In other genres: the use of SIG$_5$-*ri* "he will recover" in med. texts (mng. 4b) corr. to that of Akk. *iballuṭ* in omen apod. and in diagnostic omens; see CAD B p. 54; *maršanza* GUD-*uš ḫamešḫipat* SIG$_5$-*ri* KUB 4.3 obv. rt. 13-14 (wisdom text), ed. Laroche, Ugar. V:781, all that is preserved of the Akk. vers. ibid. 14 is [. . .]⌜*i*⌝-*da-me-e*[*q* . . .], Nougayrol, Ugar. V:289; which corr. to SIG$_5$-*ri*, cf. the dupl. Ugar. V:279, 282, 437 iii 11.

1. (act.:) to set straight, rectify (from OH): *UMMA* ^{d}NIN.TU *lēwatta nāḫi tuē*[(*lku wa*)*šta-iš*] *ugat* SIG$_5$-*zi-ia-mi UL-akku* (var. C [*na*]*t-takku*) *tu*[(*el w*)*aštaiš*] *ugat* SIG$_5$-*zi-ia-mi* "Ḫannaḫanna said: 'Fear not! (If) it is your fault, I will set it straight, and (if) it is not your fault, I will (also) set it straight'" KUB 33.24 i 43-45 (myth, OH/NS), with dupls. B=KUB 33.22 ii 7 and

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C=33.27 obv. 7-8, translit. Laroche, Myth. 55, translation Güterbock in MAW (1961) 146; *šumenzanat uttar šumešat* SIG$_5$-*at-te-ni* "It is your affair; you will set it straight" KUB 39.99 obv. 16-17 + KBo 14.100 obv. 11 (rit. for infernal deities, MH?/NS with some old sign forms); □a gloss wedge before SIG$_5$-*atteni* indicates that it is the first word in an indented line; in VBoT 108 i 15 (inv., NH) SIG$_5$-*an*!-*zi* might be for **lazziyaḫḫanzi* (cf. KUB 5.6 i 7-8, 38) or **lazziyanzi* and probably takes *waškuš* (i 14) as its object.

2. (act.:) to prosper(?): [. . K]A×KAK GÙB-*la pān* SIG$_5$-*iz-zi* "[If a man's] nose goes to the left, he will prosper(?)" KUB 43.8 ii 9 (omen); it is possible that SIG$_5$ here stands for some other verb.

3. (mid.:) to be good, flourish, thrive — **a.** people: [DU]MU.MEŠ-*ya* SIG$_5$-*an-ta-r*[*i*] "and the children will thrive" KUB 43.4 i 6 (omen), ed. StBoT 9:18f.; cf. KBo 6.25 + KBo 13.35 iv 7 (omen, NH), ed. ibid. 22f.; *nuwa* DUMU LÚ.MEŠ-*LUTTI* SIG$_5$-*ru* "'Let the son of mankind thrive'" KUB 36.89 rev. 55 (prayer to the Stormgod, NH), ed. Haas, KN 156f.

b. cattle: *maršanza* GUD-*uš ḫamešḫipat* SIG$_5$-*ri* "In the spring (even) a poor(?) cow may look good" KUB 4.3 obv. rt. 13-14 (wisdom text, NH), Hoffner, AlHeth 17; also GUD-*uš* ⌜*mekki*⌝ *marri* SIG$_5$-*t*[*a-at*] KUB 24.7 ii 52 (cow and fisherman story); and [. . . G]UD.ÁB SIG$_5$-*ru* KUB 24.8 iv 32 (Appu), StBoT 14:12f.

c. crops: [(KUR-*e*)-*aš* BU]RU$_{14}$.ḪI.A SIG$_5$-*an-d*[*a*] "The crops of the land will be good" KUB 8.4:2 (omen), with dupl. 76/g obv. 9, ed. Riemschneider, Omentexte 271f.; BURU$_{14}$.ḪI.A SIG$_5$-*an-ta* KUB 8.1 iii 9 (omen, NH); BURU$_{14}$.ḪI.A SIG$_5$ KUB 34.14 rev. 4 (omen); also [*mā*]*n* GAŠAN-*YA* GE$_6$-*in* KI-*an lāši ḫalkiš* SIG$_5$-*ri* "If, my lady, you release the dark earth and the crop flourishes" KUB 15.11 ii 7 (vow, NH).

d. spring: MU.2.KAM *ḫamešḫanza* SIG$_5$-*at-ta* "For two years the spring will be good" KUB 29.11 ii 6, 8 (omen), with dupl. KUB 8.6 ii 6, 8, ed. Riemschneider, Omentexte 177, 179.

e. business: KI.LAM-*tarra* SIG$_5$-*a*[*t-ta-ri*?] "and business will be good" KUB 34.14 rev. 4 (omen).

See the bilingual section above for the Akk. corr. to these texts in mng. 3.

4. (mid.:) to recover, get well (opp. of *ištark-*, *irmaliya-*, and *armaniya-*) — **a.** laws: *takku* LÚ.U$_{18}$.LU-*an kuiški ḫūnikzi tan ištarnikzi nu apūn šaktāizzi pēdiššima* LÚ.U$_{18}$.LU-*an pāi nu* É-*riššiani*-*škizzi kuitmānaš la-a-az-zi-at-ta* (vars. KBo 6.3 i 27: SIG$_5$-*at-ta-ri*, KBo 6.5 i 7: SIG$_5$-*ri*, KUB 29.13 obv. 2: SIG$_5$-*ta*[- . . .]) *mānaš la-az-zi-at-ta-ma* (var. KBo 6.3 i 27: SIG$_5$-*at*[- . . .]) *nušše* 6 GÍN KÙ.BABBAR *pāi* LÚA.ZU-*ya kuššan apāšpat pāi* "If someone injures a man and he becomes sick, he will take care of him. He will give a man in his place, who will work in his house until he recovers. When he recovers, he will give him six shekels of silver and will give the doctor (his) fee" KBo 6.2 i 16-19 (Law §10, OS), cf. KBo 6.4 i 24 (par. §IX).

b. medical texts: *naš* SIG$_5$-*ri* "he (the patient) recovers" KUB 44.61 rev. 18, KBo 21.76 rt. 19; *mānmaš apez UL* SIG$_5$-*ri* "But if he (the patient) doesn't recover by means of that (remedy)" KUB 44.61 obv. 10; cf. *mān apez UL* SIG$_5$-*ri* ibid. obv. 17; *kuitmanaš* SIG$_5$-*ri* "until he (the patient) recovers" KUB 8.38 iii 7, KUB 44.64 rev. iii 6-7; cf. StBoT 19, passim.

c. rituals: *mānaš* SIG$_5$-*ad-da-ma* "But if he (the sick child) recovers" KUB 7.1 ii 38 + KBo 3.8 ii 4.

d. omens: LÚ-*aš witti meyani armaniyatta naš* SIG$_5$-*at-ta* "The man will become sick every year and will recover" KUB 4.72 rev. 2-3 (liver model); [*arm*]*alaš* SIG$_5$-*at-ta-ri* "The sick man will recover" KUB 8.19:14 (solar omens); cf. in broken context: [*tui*]*kkiši* SIG$_5$-*ri* KBo 13.24:9.

e. oracles: *maḫḫanma* ^{d}UTU-*ŠI* SIG$_5$-*ri* "If His Majesty recovers" KUB 5.6 i 32; cf. GIG ^{d}UTU-*ŠI* ibid. i 42; *kuitmanwa irmalanza* SIG$_5$-*ri* "Until the sick man recovers" ibid. i 47-48.

f. prayers: *kinunaman mān la-az-zi-iḫ-ḫa-at nu tuel šiunaš uddanta natta* SIG$_5$-*aḫ-ḫa-at* "If I were to recover now, would I not have recovered at your divine word?" KUB 30.10 obv. 17-18 (prayer of Kantuzzili, MH?/MS).

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5. (mid.:) to abate, subside (of ills): *mānwa ANA* ^{d}UTU-*ŠI eni* IZI *ŠA* GÌR.MEŠ-*ŠÚ nu-un-tar-aš* SIG$_5$-*ri* "If the inflammation of His Majesty's feet subsides soon" KUB 15.3 i 18-19 (vow) translation, Güterbock apud Oppenheim, Dreams 255; ŠÀ KUR.KUR.ḪI.A-*kan* ŠÀ KARAŠ Š[À . . .] ÚŠ-*an* SIG$_5$-*ri* "(If) in the lands, in the army, in [. . .] the plague subsides" KUB 15.1 i 23-24 (vow); *nukan INA* [(ŠÀ KUR ^{URU}*Ḫatti*)] *ḫingan la-az-z*[*i-ia-a*]*t-ta-ru* (var. SIG$_5$-*ia-at-ta-ru*) "Let the plague subside in Ḫattuša" KUB 14.8 rev. 9 (plague prayer of Murš.), with dupl. KUB 14.11 iii 23-24, ed. Götze, KlF 1:214f.; *akkiškittari kuedaš ANA* URU.DIDLI.ḪI.A *nu* SIG$_5$-*ru ANA* URU.DIDLI.ḪI.A-*ma kuedaš* SIG$_5$[-*ri? n*]*ukan ḫinkan* EGIR-*pa lē paiz*[*zi*] "In the cities where there is dying, let (the plague) subside, and in the cities where it subsides, let the plague not return" KUB 14.13 iv 19-21 (plague prayer of Murš.), ed. ibid., 248-49; cf. KUB 14.14 rev. 37 (plague prayer of Murš.), ed. ibid. 176.

6. (mid.:) to be favorable (of oracles) (opposite of *kallareš-*) — **a.** in festivals: *kuedani pēdi IŠTU* DINGIR-*LIM* SIG$_5$-*at-ta-ri nu apēdani pēdi ḫūkanzi* "They slaughter in that place which (the oracle) from the deity (indicates) is favorable" KUB 17.24 ii 12-13 (*wittaššiyaš* fest.); cf. *k*[*uedani pedi IŠTU* DI]NGIR-*LIM ḫandāittari* [*nu apedani ped*]*i ḫuēkzi* KUB 32.105:10-12 (par. to preceding text).

b. in oracle texts — **1′** in extispicy: *nu* SU.MEŠ SIG$_5$-*ru* "Let the exta be favorable" KBo 2.6 i 42, iii 23, iv 3, KUB 5.3 i 4, 18, KUB 22.70 obv. 28 and passim; *nu TE*^{MEŠ} SIG$_5$-*ru* "Let the exta be favorable" KUB 5.6 i 37, ii 55, 64, iii 28, KUB 22.70 obv. 50, rev. 37; [^{UZU}NÍG.GI]G.ḪI.A SIG$_5$-*ta-ru* "Let the exta be favorable" KBo 8.55:18 (restored following ^{UZU}NÍG.GIG.ḪI.A *kallarišdu* "Let the exta be unfavorable" ibid. 17); *nu* IGI-*zi* SU.MEŠ SIG$_5$-*ru* EGIR-*ma* NU.SIG$_5$-*du* "Let the first exta be favorable and the following be unfavorable" KBo 2.6 i 16-17, ii 26-27, KUB 16.31 iv 14 and passim; *nu* IGI-*zi TE*^{MEŠ} SIG$_5$-*ru* EGIR-*ma* NU.SIG$_5$-*du* "Let the first exta be favorable and the following unfavorable" KBo 22.264 i 8-9, KUB 16.71:9; *nu* IGI-*zi TE*^{MEŠ} NU.SIG$_5$-*du* EGIR-*ma* SIG$_5$-*ru* "Let the first exta be unfavorable and the following be favorable" KUB 5.11 i 10-11, KUB 5.20 + KUB 18.56 ii 16, (26); *zilaš* SIG$_5$-*at* "the *z*.-oracle was favorable" KUB 5.6 iv 26.

2′ in lot oracles: *nu* KIN SIG$_5$-*ru* "Let the lots be favorable" KUB 5.1 iv 44 and passim, KUB 22.25 obv. 22 and passim; *IŠTU* SAL ŠU.GI KIN SIG$_5$-*ru* "Let the lot oracle (performed) by the Old Woman be favorable" IBoT 2.129 obv. 37.

3′ in MUŠEN *ḪURRI* oracles: *nu* MUŠEN *ḪURRI* SIG$_5$-*ru* "Let the shelduck (oracle) be favorable" KBo 2.6 ii 45, 54, KBo 13.64 obv. 16 and passim; *nu* IGI-*zi* MUŠEN *ḪURRI* SIG$_5$-*ru* EGIR-*ma* NU.SIG$_5$-*du* "Let the first shelduck (oracle) be favorable and the following one unfavorable" KBo 2.2 i 15-16, KUB 18.63 i 24, iv (22); with IGI-*iš* for IGI-*zi* KUB 16.34 i 2-3, (11)-12, 17; [*nu* IGI-*iš* M]UŠEN *ḪURRI* NU.SIG$_5$-*du* EGIR-*ma* SIG$_5$-*r*[*u*] KUB 16.34 i 23.

4′ in bird oracles: □in the bird oracles other than those of the MUŠEN *ḪURRI* type, the verb *lazziya-* is not used. The corresponding verb is *ḫandai-*, often written SI×SÁ, q.v.; Archi, SMEA 16 (1975) 144ff. A possible exception is *IŠTU* ^{LÚ}IGI.MUŠEN IR-*TAM QATAMMA-pat nu* MUŠEN!.ḪI.A SIG$_5$-*r*[*u*] "Let the oracle (taken) by the augur be the same. Let the birds be favorable" KUB 5.11 i 62; the reading of MUŠEN! "bird", however, is uncertain.

5′ in snake oracles: *nu* ^{TÚL}*aldannieš* SIG$_5$-*ru* "Let the pool (oracle) be favorable" KUB 22.38 i 5, (15); *INA* 2 KASKAL-*NI* 4(?) SIG$_5$-*ru* KBo 23.117 rev. 5; cf. rev. 7, 9, 17, 18, 19; 4(?) SIG$_5$-*ru* ibid. rev. 15.

6′ in sheep oracles: IGI-*ziš* UDU-*iš*(sic) SIG$_5$-*ru* EGIR-*ma* NU.SIG$_5$-*du* "Let the first sheep be favorable and the following one be unfavorable" KUB 18.11 obv. (13), rev. 3, 12, KUB 6.9 + KUB 18.59 ii 5-(6), (18), KUB 6.14 rev. (18)-(19); cf. 2!-*uš* UDU-*uš* SIG$_5$-*ru*[. . .] KUB 18.49:7 (cf. line 11); *nu* IGI-*ziš* UDU.ŠIR-*iš* SIG$_5$-*ru* EGIR-*ma* NU.SIG$_5$-*du* "Let the first ram be favorable and the following one be unfavorable" KUB 16.29 obv. 8, 14, 19, 24.

In all types of oracles, the sequence "let the first be favorable, let the following be unfavor-

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able" is much more frequent than "let the first be unfavorable, let the following be favorable."

7. (sometimes with preverb *appa*:) to become normal again — **a.** in myth. texts: "The Stormgod took back (his) heart and his eyes" §*mān ešrešši appa karūiliatta* SIG$_5$-*at-ta* "When he had recovered his former physical well-being (hist. pres.), (he went again to the sea to battle)" KBo 3.7 iii 18-22 (Illuyanka, OH/NS), Laroche, Myth. 10; (without *appa*:) *ištananiššan* [DINGIR.MEŠ (SIG$_5$-*ia-an-ta-at*)] *ANA* GU[NNI-*išš*]*a*[(*n* ^{GIŠ}*kalmišani*)*š* SIG$_5$(-*ia-an-ta-at*)] § TÙR-*kan* UDU.ḪI.A SIG$_5$-*an-t*[*a-at INA* É.GUD-*kan* GUD.ḪI.A SIG$_5$-*antat*] AMA-*ŠU* DUMU-*ŠU-ya* SIG$_5$-*an-ta*[-*at* DAM-*SÚ-kan* ^{LÚ}*MUDIŠU-ya*?] SIG$_5$-*an-ta*[-*at*] "[The gods] recuperated at the altar, the logs recuperated on the hearth, the sheep recuperated in the fold, [the cattle recuperated in the corral,] mother and child recuperated, [wife and husband] recuperated" KUB 33.67 iv 10-14 (OH/NS), with dupl. KUB 33.36 iii 6-8 (OH/MS?); translit. Laroche, Myth. 77; □in this passage *lazziya-* expresses the opposite of *wišuriya-* (mid.) in KUB 33.36 ii 6ff. In most versions of the missing god myth, the verb which corresponds to *lazziya-* is *ḫandai-* (mid.), e.g. KUB 33.24 iv 12ff. (dupl. KUB 33.29 iv 5ff. + KUB 30 iv 4ff.), KUB 33.32 ii 7ff., KUB 33.40 iv 6ff.; ed. Laroche, Myth., passim.

b. in lunar eclipse omens, translating Akkadian *nawāru* "to clear up": . . . [*ki-š*]*a-*^{r}*ri*^{1} *naš* [*INA* IM.MAR.TU EGIR-*pa*] SIG$_5$-*ta-ri ŠA* L[UGAL KUR ^{URU}*Agade*] ^{r}*U*^{1} LUGAL KUR ^{URU}MAR.TU [*šagaiš*] ". . . [occ]urs and [in the west] it clears up, [it is the omen] of the k[ing of Akkad] and the king of Amurru" KUB 43.3:3-5, ed. Riemschneider, Omentexte 240; □Riemschneider (ibid. 239) suggested that this omen corresponds to the Akk. omen UD AN.TA.LÙ ^{d}UTU.È.A *iḫmuṭma ana* IM.MAR.TU *iwwer* AN.TA.LÙ LUGAL URI *u* LUGAL MAR.TU "If an eclipse begins in the east and clears up towards the west, it is the eclipse of the king of Akkad and the king of Amurru" KUB 4.63 ii 25-26, ed. Riemschneider, ibid. 75, 81; cf. CAD Ḫ, p. 63. The Hitt. text is restored following this Akk. omen; cf. [. . . -]*az ḫuwandaz* DÙ-*r*[*i* . . .]x EGIR-*pa* SIG$_5$-*ta-r*[*i* . . .] KUB 8.21:11-12, ed. Riemschneider, Omentexte 143f.

In MH mng. 1 began to be assumed by *lazziyaḫḫ-*, q.v.

Zimmern, OLZ 1922:298; Sommer, Heth. II (1922) 39; Laroche, RHA XII/54 (1952) 24 (liver oracles).

Cf. *lazzi-*.

***lazziyaḫḫ-, SIG$_5$-yaḫḫ-** v.; **1.** to make right (again), repair, correct, redress, cure, alleviate, **2.** to show favor to (someone), **3.** to give a favorable sign or portent, **4.** to sweeten(?) (a substance); from MH.

pres. sg. 1 SIG$_5$-*aḫ-mi* KUB 9.39 i 1, KUB 24.13 iv 4, KUB 26.12 iii 21, KBo 11.1 obv. 33, 41 (all NH); **sg. 2** SIG$_5$-*aḫ-ti* KUB 48.119 obv.? 3 (NH); **sg. 3** SIG$_5$-*aḫ-zi* KUB 14.8 rev. 25, KUB 44.64 ii 13, KBo 21.74 iii 9, KUB 6.10:8 (all NH); SIG$_5$-*aḫ-ḫi* KUB 26.1 iii 63, KUB 22.61 i 7 (all NH).

pl. 1 SIG$_5$-*aḫ-ḫu-e-ni* KUB 18.18 rev. 23 (NH); SIG$_5$-*aḫ-ḫu-ni* 1691/u ii 18 (MH/MS); **pl. 2** SIG$_5$-*aḫ-te-ni* KBo 20.75 rev. 9 (NH); **pl. 3** SIG$_5$-*aḫ-ḫa-an-zi* VBoT 24 ii 25, KUB 6.45 iii 47, KUB 18.25 iv 2, KBo 11.1 rev. 5, 6 (all NH).

pret. pl. 1 SIG$_5$-*aḫ-ḫu-u-en* KUB 28.1 iv 7; **pl. 3** SIG$_5$-*ia-aḫ-ḫi-ir* KUB 5.6 i 8, 38 (NH); SIG$_5$-*aḫ-ḫi-ir* ibid. iv 24, KUB 16.51 obv. 1.

imp. pl. 3 SIG$_5$-*aḫ-ḫa-an-du* KUB 13.2 ii 39 (MH/NS); **part. neut. sg.** SIG$_5$-*ia-aḫ-ḫa-an* KUB 40.56 iv! 8 (MH/MS), KUB 13.2 iv 25 (MH/NS); SIG$_5$-*aḫ-ḫa-an* KUB 13.24:14, KUB 38.12 i 2 (NH).

iter. pres. sg. 1 SIG$_5$-*aḫ-ḫi-iš-ki-mi* KUB 14.8 rev. 39; SIG$_5$-*aḫ-ḫe-eš-ki-mi* KBo 11.1 obv. 43 (NH); **pl. 1** SIG$_5$-*aḫ-ḫe-eš-ki-u-w*[*a-ni*] 1691/u ii 10 (MH/MS); **pret. pl. 3** SIG$_5$-*aḫ-ḫi-iš-ki-ir* KBo 16.63 obv. 12 (NH).

1. to make right (again), repair, correct, redress, cure, alleviate — **a.** to repair, maintain in good condition (buildings, equipment): É.DINGIR-*LIM-ši* [(*and*)]*urza IŠTU* ^{LÚ}KÙ.DIM ^{LÚ}BUR.GUL SIG$_5$-*aḫ-ḫa-an* "the temple interior has been put in order for him (the god) by the goldsmith and the stonecutter" KUB 38.12 i 1-2 (cult inv., NH), dupl. KUB 38.15 obv. 2; "If someone has knocked over the throne of the Stormgod (namely) the stela, or has blocked a sacred spring, [. . .]" *nat* EGIR-*pa* SIG$_5$-*aḫ-mi* "I will repair/correct it" KBo 11.1 obv. 40-41 (Muw. prayer), ed. Houwink ten Cate, RHA XXV/81:108, 117, cf. ibid. 33; É-*ŠU* SIG$_5$-*aḫ-ḫi-iš*[-*kán-zi*/*du*?] KUB 31.112:3 (*ḪAZANNU* instr.), ed. Daddi Pecchioli, OA 14:106-7, 125; *kuitašmaššan waqqāriya . . . nat* SIG$_5$-*aḫ-ḫe-eš-ki-u-w*[*a-ni*] "W[e] will set

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right ... that which is missing to you (gods)" 1691/u ii 8-10 (prayer of Arn. and Ašmunikal), unpublished portion of KUB 17.21 not available for ed. in Kaškäer 152ff.; "If any temple develops a leak," *nat auriyaš* EN-*aš* ^{LÚ}MAŠKIM.URU^{KI}-*ya* EGIR-*pa* SIG$_5$-*aḫ-ḫa-an-du* "the commander of the border forts and the 'mayor' must repair it" KUB 13.2 ii 37-39 (instr., MH/NS), ed. Dienstanw. 46; *ŠA* TU$_7$.ḪI.A (or $^{<DUG>}$UTÚL.ḪI.A?) *AŠRI*$^{ḪI.A}$ SIG$_5$-*ia-aḫ-ḫa-an ēštu* "Let the places of the cooked food offerings (or of the pots?) be kept in good order!" KUB 13.2 iv 25, ed. ibid. 51, cf. Hoffner, JCS 24 (1971) 31f.; cf. KUB 40.56 iv! 6-9 (instr., MH/MS), ed. Dienstanw. 50; "the bird ponds which are in your domain" *nat* SIG$_5$-*an-te-eš* (**lazziyaḫḫanteš*?) *ašandu* "let them be kept in good condition" KUB 13.2 ii 25, ed. Dienstanw. 45; cf. article SIG$_5$-*ant-*.

b. to cure, heal (someone): *lappiaš uwanza ēšta numu* ^{m}*Ḫūtupiš* ^{m}*Akiyašša* LÚ.MEŠA.ZU-*TIM* SIG$_5$-*aḫ-ḫi-iš-ki-ir* "The fever was raging, and Ḫ. and A., the physicians, healed me" KUB 34.45 + KBo 16.63 i 12 (depos., NH), ed. StBoT 4:50f.; *mān alwanzaḫḫandan* UN-*an* EGIR-*pa* SIG$_5$-*aḫ-mi* "when I cure a bewitched person" KUB 24.13 iv 3-4 (rit., MH/NS); cf. also KUB 44.54 iv 5-6 + KUB 41.5 iv 3; KUB 41.22 iii 11-12; KUB 7.33 obv. 2; KUB 9.39 i 1; *nu mān* DINGIR.MEŠ [...]x SIG$_5$-*aḫ-te-ni* "If you gods will heal [...], (His Majesty will do these things)" KBo 20.75 rev. 8-9 (rit.); *nan* SIG$_5$-*aḫ-ḫu-u-en* "and we healed him" KUB 28.1 iv 7 (Ḫattic-Hittite incant.).

c. to alleviate, relieve (disease, suffering, sorrow): [*mān*]*na-mu* DINGIR-*LUM kī UL šekkan* GIG SIG$_5$-*aḫ-ti* "[If] you, oh god, will cure this unknown disease of mine" KUB 48.119 obv. 3 (vow); "When the gods hear my words" *numukan kuiš idaluš memiaš* ZI-*ni anda nanmu* DINGIR.MEŠ EGIR-*pa* SIG$_5$-*aḫ-ḫa-an-zi* "the gods will relieve the unpleasant thing which is in my mind" KUB 6.45 iii 45-47 (Muw. prayer).

d. to rectify, redress (a wrong, misdeed): "If some people are giving (away?) orphaned children, [...] and he appealed to Šarruma, and Š. ap[pealed] to the Stormgod, [...]" *nat* [EG]IR-*pa* SIG$_5$-*aḫ-ḫa-an-zi* "they will make it right again" KBo 11.1 rev. 3-5 (Muw. prayer), ed. Houwink ten Cate, RHA XXV/81:109, 118, 126; [*nu mā*]*n kēzza kuwatqa uddānaz akkiškittari nat kuitman* [EGIR-*p*]*a* SIG$_5$-*aḫ-ḫi-iš-ki-mi* "[I]f it is because of this matter that people are dying, then while I am in the process of rectifying it (let them not die any more)" KUB 14.8 rev. 38-39 (2nd plague prayer of Murš. II §11), ed. Götze, KlF 1:218f.; "If something is troubling a slave, he makes an appeal to his master, and his master hears him and has p[ity] on him" *kuit nakkiyaḫḫan natši* SIG$_5$-*aḫ-zi* "and rectifies whatever was troubling him" KUB 14.8 rev. 23-25 (2nd plague prayer of Murš. II), ed. ibid. 216f.; "[Let] that deity [reveal] to us tha[t sin(?)] by means of a prophet or a [...], and we will begin to [...]" *nat* SIG$_5$-*aḫ-ḫu-ni* "and we will redress it (the wrong)" 1691/u ii 16-18 (prayer of Arnuwanda and Ašmunikal, MH); *ANA* DINGIR-*LIM kuiēš waškuiēš* SI×SÁ-*antat naš* EGIR-*pa* SIG$_5$-*ia-aḫ-ḫi-ir* "They rectified whatever wrongs against the deity were indicated by oracle" KUB 5.6 i 38 (extispicy, NH); cf. i 8; KUB 6.10:7f.; KUB 18.18 rev. 22f.

2. to show favor to (someone): *nuza parā kuinki kuedanikki wiyami apāšman* SIG$_5$-*aḫ-ḫi apāšma* KA×U-*iš duwarnāi nušši* INIM.MEŠ LUGAL *parā memai* "(If) I send A to B, and B shows favor to A, so that A breaks confidence and blurts out to him the words of the king" KUB 26.1 iii 62-65 (instr., NH), ed. Dienstanw. 14; *n*[*ašm*]*a* ^{d}UTU-*ŠI kuinki* SIG$_5$-*aḫ-mi* "Or (if) I, His Majesty, show favor to someone" KUB 26.12 iii 21 (instr., NH), ed. Dienstanw. 26 with discussion on p. 31.

3. to give a favorable sign or portent: "Next they go into the city; but they take observations by means of bird(s)," *nu kuwapi* MUŠEN.ḪI.A SIG$_5$-*aḫ-ḫa-an-zi* "and when the birds give a favorable sign, (they go into the city)" VBoT 24 ii 23-26 (rit. of Anniwiyani, NH), ed. Chrest. 110ff.

4. to perfume or scent(?) (a substance): "On the second day (s)he takes these [ingred]ients: ..." *nat anda tarnāi nammat kīnaizzi pūwāizzi* SIG$_5$-*aḫ-zi* "(s)he combines them, *k.*'s them, grinds them, and perfumes(?) (them) (and pours them into a leather container)" KUB 44.64 ii 5-15 (med. rit.), cf. i 4-14, ed. StBoT 19:49 (no translation);

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"these herbs (s)he takes: . . . " *nat anda* [*tarnai nammat*?] *kināizzi* SIG$_5$-*aḫ-zi nu* UN-*an kuit* [*AŠRA*?] *auliš ḫarzi nan apat AŠRA* [. . .] *anda ḫanišezzi* " . . . she makes (the salve) aromatic and plasters it on the place where the *a.*-ailment was afflicting (lit. 'holding') the man" KBo 21.74 iii 7-9 (med. rit.), ed. StBoT 19:26f., here with translation "macht es gut", although in index on p. 81 "in Ordnung bringen" is given for both passages; SIG$_5$-*an-ta-an* (**lazziyaḫḫantan*?) GEŠTIN-*an* "scented/perfumed/resinated(?) wine" KBo 3.34 (BoTU 12A) ii 3.

One cannot be sure about the attribution of the above passages to *lazziyaḫḫ-*, but the spellings SIG$_5$-*yaḫḫir* and SIG$_5$-*yaḫḫan* (cf. morphology) indicate that the stem ended in *-yaḫḫ-*, and the semantic similarities with *lazziya-* are sufficient to make our attribution probable.

Friedrich, HW (1952) 292 sub SIG$_5$-*aḫḫ-*.

Cf. *lazzi-*.

laznaššakit (mng. unkn.); MH/NS.†

nukan GEŠTIN [. . .] BAL-*ti natkan la*!(coll.)-*az-na-aš-*⌜*ša-ki*⌝*-it* [. . . *-p*]*i*(?)-*ia araszi* VBoT 16 rev.? 4-6 (rit.).

lē adv.; (strong negative, usually expressing negative wish or command); from OH/OS.

Akk. ⌜*la*⌝[*-a te*]*pperekkianni la-a inūma* LUGAL *kīam iqab*[*bišum*] KUB 1.16 iii 64-67 = Hitt. *le-e-ma-mu-uš-ša-an paškuitta le-e-ma-an-še* [LUG]AL-*uš kiššan tezzi* "Don't reject me! May the King not have to speak thus about her!" KUB 1.16 iv 65-68 (Ḫatt. I edict, OH/NS), ed. Sommer, HAB 16-17, 189-91, cf. below usage b; Akk. *ē tašām* [*alp*]*a* [*ina pān šatt*]*i* (var. *-n*]*a*?*-ti-i ša-a-t*[*i*]) *ē tāḫuz a*[*r*]*d*[*a*]*ta ina i*[*sinni*] (var. *i-na i-*[*si*]*-in*$_4$*-ni*) RŠ 22.439 iii 10-11 with dupl. KUB 4.3 obv. 12a-13a = Hitt. *ḫamešḫiza* (coll., AU 391) GUD-*un le-e wašti karšantinmaza gallištarwanili* <*le*>*-e* ≪*da*≫ *da-at-ti* "Don't buy a cow in the spring! Don't take (in marriage) a young woman in festal attire!" KUB 4.3 obv. 12b-13b (NH); one LI was omitted (haplography) and one DA added (dittography) in the Hittite; Akk. ed. Nougayrol, Ugar. V:279, 282, 289, Hitt. ed. Laroche, ibid. 781, 783.

a. with pres.-fut. — **1′** sg. 1: ⌜*eḫ*⌝*uwa it kuwapiwa paiši ammukmawatta* ⌜*l*⌝*e-e šaggaḫḫi* "Go! And I don't want to know where you go!" KBo 5.9 ii 43-45 (Dupp.), ed. SV 1:18f., cf. sim. KUB 6.50 iii? 4-5 (Kup.), ed. SV 1:148, KUB 21.1 iii 54-55 (Alakš.), ed. SV 2:74f.; [. . .] *iyandu* DINGIR.MEŠ *nu le-e-pát zaluganumi* "Let the gods make [. . .]; I don't want to cause delay!" KUB 21.38 i 37 (letter of Puduḫepa), ed. Helck, JCS 17:90.

2′ sg. 2 — **a′** in OH: *ANA* É.EN.NU.UN *le-e daitti idaluman le-e iyaši ḫenkanše le-e takkišši* "Don't put him in prison, harm him, or execute him!" KBo 3.28(= BoTU 10γ):14-15 (OH/NS).

b′ in MH: [UR.G]I$_7$-*aš wappiyazi* ŠAḪ-*aš ḫuntarnuzzi* [*nu* DIN]GIR-*LAM le-e kuēlqa ištamašti* "[The do]g barks, the pig grunts. [O g]od, don't listen to (the sound) of either!" KBo 12.96 i 12-13 (rit., MH/NS), cf. StBoT 5:105 for restorations.

c′ in NH: *dannamanza* (var. *dannamaza*) *le-e ilaliyaši UL-at a-a-ra* "Don't desire to take her (sexually)! It is not permitted." KBo 19.44 rev. 26 with dupl. KBo 5.3 iii 38 (Ḫuqq.), ed. SV 2:126f.; "The lords said to me: The year has become too short for you" *nuwa BĒLINI INA* ^{URU}*Ḫayaša le-e pāiši* "Our lord, don't go to the city of Ḫayaša!" KBo 4.4 iii 24-25, ed. AM 124-27; "Regarding the land which I gave you, Ulmi-Tešub: the boundaries which I set" *našza paḫši le-e-aš-kán šaratti* "guard them, do not transgress them!" KBo 4.10 obv. 15 (treaty of Ḫatt. III/Tudḫ. IV with Ulmi-Tešub).

3′ sg. 3 — **a′** in OH: *nu* ^{LÚ}*ḫippari ḫāp-par le-e* [*k*]*uiški izzi* DUMU-*ŠU* A.ŠÀ-*ŠU* ^{GIŠ}KIRI$_6$.GEŠTIN-*ŠU le-e kuiški wāši* "No one may do business with a *ḫ.*- person; no one may buy his child, his field (or) his vineyard!" KBo 6.2 ii 49-50 (Laws §48, OH/OS); "If (the cuckolded husband) brings (his wife and her lover) to the palace gate and says," DAM-*TI le-e aki* "Let my wife not be executed!" KBo 6.26 iv 10-11 (Laws §198, OH/NS); also in missing god myths of OH tradition, but not OS, e.g. KUB 33.8 iii (2), 5, (13), KUB 33.54 ii 12, KUB 33.49 ii 5; also in KBo 17.1 iii 13, iv 3 (rit., OH/OS), ed. StBoT 8:30f., 34f.

b′ in MH: *parāmaškan le-e kuiški tarnai* GUD.ḪI.A-*yašmaš* UDU.ḪI.A *le-e kuiški appatriyazi natkan ḫumantaza arawēš ašandu* "Let no one sell them (as slaves)! Let no one commandeer their livestock! Let them be

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exempted from all (these duties)!" KUB 13.8:9-11 (decree regarding stone-house personnel, MH/NS), ed. HTR 106f.; "As from ancient times in the lands the procedure for cases of *ḫurkil* was followed: in whatever town they killed them, let them kill them, in whatever town they banished them, let them banish them! Afterwards the town should bathe, and it should be proclaimed" *naššan* EGIR-*pa le-e kuiški tarnai* "(that) no one should let them back (into the town)" KUB 13.2 iii 15-16 (Bel Madg. instr., MH?/NS), ed. Dienstanw. 47, cf. also Hoffner, AOAT 22 (1973) 85; cf. also KBo 6.34 + KUB 48.76 iii 42-45 (Soldiers' Oath, MH?/NS), ed. StBoT 22:14f.; KUB 15.34 i 42-43 (evocatio, MH/NS); note word order in: *našta š[uḫḫa warḫ]ui zappiyattari le-*⌜*e*⌝ "A roof (which is) weed-grown will leak. Let it not be (so)!" KUB 31.86 ii 17-18 (Bel Madg. instr., MH/NS), ed. Dienstanw. 43, 54, cf. parallel KUB 31.89 ii 7: *šuḫḫa le-e warḫūi zappiya*[*ttari*] "Let the roof not be weed-grown! It will leak." Hoffner, JCS 29:152 with notes 3 and 6; cf. usage d (nominal sentence).

c′ in NH: "Whoever in the future takes the descendants of Ḫattušili and Puduḫepa from the service of Ištar . . . , let him be the opponent-at-law to Ištar of Šamuḫa!" *šaḫḫaniyaš luzzi le-e kuiški epz*[(*i*)] "Let no one seize them for *š.*- and *l.*-obligations!" KUB 1.1 iv 81-85 with dupl. KUB 1.3:1-7 (Ḫatt. III); cf. also KUB 23.1 iv 12-17 (treaty of Tudḫ. IV); KUB 26.58 obv. 12-13 (Ḫatt. III decree); "The man in whose watch the desecration occurs" *naš aku le-e-ia-aš-kán weḫtari* "he must die! He may not be pardoned" KUB 13.4 iii 19-20 (instr., pre-NH/NS).

4′ pl. 1: [. . .] *le-e ú-me-e-ni na*[*mma* . . .] *le-e ištamaš*[*šueni*?] "we must not see [. . . we?] must not hear [. . .]" KUB 40.28:4-5 (treaty, MH/NS?), ed. Kühne, ZA 62:252f.

5′ pl. 2: — **a′** in OH: "The king said to his wife and sisters," *itten azzikatten akkuškatten* LUGAL-*waša šākuwamet le-e ušteni* "Go. Eat (and) drink. But you must not see my, (i.e.) the king's, eyes." KBo 3.28(=BoTU 10γ):7-9 (edict, OH/NS).

b′ in MH — **1″** with *-tani* form: KUB 23.72 rev. 53-55a (Mita, MH/MS); KBo 8.37 rev. 4, 6 (treaty); **2″** with *-teni* form: KUB 23.77:49 (treaty), ed. von Schuler, Kašk. 120; KUB 23.77a rev. 12 (treaty); 1684/u (JCS 28:61) + KUB 23.72 obv. 42, rev. 62 (Mita).

6′ pl. 3: *našta* (var. *napa*) *l*[(*e-e*)] *āššawēš idālauwaš anda ḫarkanzi* "Let not the good people perish together with the bad!" KUB 24.3 ii 55-56 (prayer of Murš. II), with older dupl. KUB 24.4 + KUB 30.12 rev. 11, note the unusual position of *lē* in the word order.

b. *lē* and potential *ma-an* with pres.-fut., conveying the sense of an optative (cf. Lat. *utinam ne*): *le-e-ma-an-še* [LUG]AL-*uš kiššan tezzi* KUB 1.16 iv 65-66 (OH/NS), cited fully with translation above in bil. sec.; *A-BU-IA-ma-an-wa-kán* SAL. LUGAL-*ya le-e ḫannetalwaneš am-mu-uq-qa-ma-an-wa le-e kuitki* ḪUL-*uešzi* . . . *le-e-ma-an-wa-mu kuitki* ḪUL-*uešzi* "I wish that my father and the queen would not be opponents-at-law. O that it would not do me any harm! . . . O that it would not do me any harm!" KUB 31.66 iii 5-8, 19 (NH); discussion of usage by Sommer, HAB 189, cf. Friedrich, HE 2 §280b, and Güterbock, OrNS 12:154.

c. with imp. (all exx. OH): *le-e-wa-at-ta naḫi* "Don't be afraid!" KUB 33.24 i 43 (myth, OH/NS), ed. Laroche, Myth 55; cf. also KUB 30.36 ii 8, KUB 30.33 obv. 15; *le-e ḫandānpat ēšdu* KUB 1.16 ii 50, 55; *nutta* LÚ.MEŠ ŠU.GI ^{URU}KÙ.BABBAR-*ti le-e memiškandu* "Let not the elders of Ḫatti keep on speaking to you" ibid. 60 (testament of Ḫatt. I, OH/NS), both discussed by Sommer, HAB 91f., also Sommer, OLZ 1939:683f.

d. in nominal sentences (from OH): "If among my subjects someone mentions th[eir] name(s)" ÌR-*miš le-e* "let him not be my subject!" KBo 3.27 obv. 10-11 (edict of Ḫatt. I, OH/NS); possibly in KUB 31.127 + ABoT 44 iv 7 (prayer, OH/NS); *ANA* LÚ.MEŠ ^{URU}*Mirāmawaza* [*anda le*]-⌜*e*⌝ *weriyanza* "Don't let yourself be involved with(?) the men of Mira!" KUB 14.15 iv 48-49, ed. AM 74f.; [*nuwaza*] *ANA* LUGAL KUR *Ḫatti* [*k*]*uwapi kurur nuwaza damedaza* KUR-*eza kurur ēš ammetazamawazakan* KUR-*eza arḫa le-e kurur* "When you make war against the Hittite king, make war from some other country! But don't make war from my country!" KUB 14.3 iv 3-5 (Taw. letter), ed. Sommer, AU 16f.; also in

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KBo 4.10 obv. 35 (treaty); *šuḫḫa le-e warḫūi* cf. section a 3′ b′.

e. as a categorical negative: "In a meadow there stands a *šišiyamma*-tree. Beneath it sit a blind man and a deaf man." *tašwanza aušzi le-e duddumiyanzama ištamašzi le-e ikniyanza pidᵊdai le-e* UḪₓ.ḪI.A-*aššа uddananteš* EN. SISKUR *QATAMMA le-e uwanzi* "Does the blind man see? Absolutely not! (lit. 'Let it not be!') Does the deaf man hear? Absolutely not! Does the lame man run? Absolutely not! In the same way let the words of sorcery not see the man for whom this ritual is performed!" KUB 12.62 + 1696/u (ZA 63:87f.) rev. 7-10 (rit., pre-NH); on the use of *lē* after rhetorical questions as a form of categorical negation see Hoffner, JCS 29:151f.

Hrozný, SH (1917) 92 n. 4, 184; JSOR 6 (1922) 69 n. 1; Sommer, HAB (1938) 91 with n. 3, 189; Hoffner, JCS 29 (1977) 151f.

[*liḫaya-*] in KUB 5.1 ii 17 is probably to be read ᵀURU!ᵀ*Li-ḫa-ia-*. See under *laḫḫiyai-* 2 a.

liḫša[. . .] n.; bison; NH.†

In a lexical text: Sum. ALIM = Akk. *kar-ša-nu* = Hitt. *ti-ša-nu-u*[*š*], ALIM = *ku-ša-ri-iḫ-ḫu* = *li-iḫ-ša*-x[. . .] KBo 1.52 i 11-12, ed. MSL 3:64; the trace and space in 12 allow for -*a*[*š*], -*n*[*a-aš*], or -*n*[*u-uš*]; cf. [. . .]x(-)*li-iḫ-ša*[-. . .] KBo 14.21 i 2 (oracle, NH).

lila- A n. com.; conciliation, pacification; from MH.

sg. acc. *li-la-an* KUB 39.45 obv. 1 (MH?/NS); **gen.** *le-e-la-aš* KUB 9.15 ii 24 (NH), KBo 2.8 i 15 (NH), IBoT 2.106 i (8); *li-la-aš* KBo 2.1 i 43, iv 8, KUB 31.53 obv. 9, IBoT 2.23:3 (all NH); **all.** *li-i-la* KUB 46.38 ii 24 (NH); **Luw. abl.** [*l*]*i*(coll.)-*la-ti* KUB 39.12:9.

a. with EZEN or É: EZEN *le*(-*e*)-*la-aš* "the festival of conciliation" KBo 2.1 i 43, iv 8, KBo 2.8 i 15, IBoT 2.106:(8) (all cult inv., NH); KUB 31.53 obv. 9 (Pud. vow, NH), ed. StBoT 1:20f.; *nan INA* É *li-la-aš ped*[*anzi*?] "They carry him (or it) to the house of conciliation" IBoT 2.23:3 (fest., NH).

b. *naš li-i-la pedanzi naš līlanti*[. . .] "They carry them (two deities) to the conciliation (house?) and they conciliate them" KUB 46.38 ii 24 (rit., NH), cf. also *lilai-* v., 1; *INA* UD.6.KAM *li-la-an anda appanz*[*i*] "On the sixth day they include the conciliation" KUB 39.45 obv. 1 (outline of royal funeral rit., MH?/NS), ed. Otten, WO 2:477f.; cf. KUB 30.27 obv. 1, KUB 39.12:10 and KUB 39.41 obv. 14 with *lilauwar . . . anda appanzi*; [. . . *l*]*i*(coll.)-*la-ti ḫandan* KUB 39.12:9; *mānma le-e-la-aš* UD.KAM.ḪI.A *kišandari* "When the days of conciliation arrive" KUB 9.15 ii 24 (instr., NH).

c. in personal names: ᵐ*Li-la-*ᵀUR.MAḪᵀ KUB 7.20 rev. 6 (also ᵐ*Li-la-*PIRÌG KUB 25.25 left edge 5b and ᵐ*Li-*<*la*?->PIRÌG KUB 13.32 left edge 1).

The translations are based on the assumption that the action of *lilai-* "conciliate, pacify; heal, renew" is performed during the festival and in the house designated by the genitive *le*/*ilaš*. The "days of *lilaš*" are probably those of the EZEN *lilaš*.

Laroche, RA 43 (1949) 69; Otten, WO 2 (1959) 478; Szabó, THeth 1 (1971) 50f.

Cf. *lilai-* and *lilarešk-*.

lela B n. see *leli* A n.

lilaḫuwa- v.; to pour; OH or MH/MS.†

(He holds out baked-clay cups to the priests) [. . . (-)]*nuwašmaš li-la-ḫu-i* "(s)he pours [. . .] into their [. . .]" KBo 21.47 ii 13 (rit.); cf. *la-a-ḫu-i* in ii 16.

Perhaps an unusual spelling or a different ablaut grade of *lilḫuwa-*, q.v.

Cf. *laḫ*(*ḫ*)*uwai-*.

(:)lilai- v.; **1.** to conciliate, pacify; **2.** to soothe, assuage; from OH.

pres. pl. 3 *li-la-a-an-zi* KBo 15.10 i 1, ii 69 (MH/MS); *li-la-an-zi* KUB 39.6 ii 2 (MH?/NS); :*li-la-an-zi* KUB 30.27 obv. 10 (MH?/NS); **Luw. pres. pl. 3** *li-i-la-an-ti* KUB 46.38 ii 24 (NH); *li-la-an-t*[*i*] KUB 17.32 i 19 (NH).
pret. sg. 3 *li-la-a-it* KUB 41.19 obv. 17 (MH/NS).
imp. sg. 3 *le-e-la-ad-d*[*u*] KUB 41.19 obv. 12 (MH/NS); **pl. 3** *li-i-la-an-du* KBo 20.56 obv.? 6 (NH) in Luw. context.
verb. subst. nom.-acc. *li-la-u-wa-ar* KUB 30.27 obv. 1 (MH?/NS), KUB 39.12 rev. (10); **gen.** *li-la-u-wa-aš* KUB 30.42 i 1 (NH); **inf.** *li-la-u-wa-an-zi* KUB 39.12 rev. 17,

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(18) (MH?/NS), KUB 12.26 i 9 (NH).

iter. imp. pl. 2 *li-li-iš/eš-ki-it-ten* KUB 29.1 ii 17, 18 (OH/NS).

1. to conciliate, pacify: [*mā*]*n išḫanāš* ^{d}UTU-*un* ^{d}IM-*na* ⌜EGIR⌝-*pa li-la-a-an-zi* "When they conciliate the Sungod of blood and the Stormgod" KBo 15.10 i 1, see ii 69 (rit., MH/MS), ed. THeth 1:12f; "In case the bones must be brought from a distant land, during the days of *mukeššar* they give sacrifices for him daily as follows" IGI-*ziyan* UD.KAM-*ti kuwapi :li-la-an-zi* "On the first day, when they pacify him (the deceased)," (sheep are offered to the deities of heaven and the netherworld) KUB 30.27 obv. 7-10 (royal funeral rit., MH?/NS), ed. Otten, HTR 98f.; in similar context see fragmentary and obscure KUB 39.12:8, ed. HTR 70f.; *naš līla pedanzi naš li-i-la-an-ti*[...] "They carry them (two deities) to the conciliation (house?) and conciliate them" KUB 46.38 ii 24 (rit., NH), cf. KUB 17.32 i 19; *li-la-u-wa-ar-*⌜*ra anda appanzi*⌝ "They include the pacification (ritual)" KUB 30.27 obv. 1 (outline of funeral rit., MH?/NS), ed. HTR 98f.; reading follows KUB 39.12:10 and KUB 39.41 obv. 14; see KUB 39.45 obv. 1 under *lila-* section b; [*akkantaš*?] *šienan li-la-u-wa-an-zi ḫarkir* "They held an image [of the deceased(?)] in order to pacify (him)" KUB 39.12:17 (royal funeral rit., MH?/NS), ed. HTR 70f.; DUB.1.KAM SÌR *li-la-u-wa-aš ŠA* LÚ.MEŠ ^{URU}*Ištanuwa* "One tablet: the song of conciliation of the men of Ištanuwa" KUB 30.42 i 1 (shelf list, NH), ed. CTH p. 161f.

2. to soothe, assuage: (A glassware bowl of figs is placed before a group of female weavers and a pottery[?] bowl of raisins and *ḫašigga* is placed before a group of male weavers and someone says) LUGAL-*unwa li-li-iš-ki-it-ten*! § *šākuwaššet li-le-eš-ki-it-ten* (var. [*l*]*i-li-iš-ki-it*<*-ten*>) "Soothe the king! Soothe his eyes! (Take sickness from him!)" KUB 29.1 ii 17-18 with dupl. KUB 29.2 ii 9-10 (foundation rit., OH/NS), tr. Goetze in ANET 357.

The basic meaning of *lilai-* is to remove anger, hostility, or pain, which impedes proper functioning. With adverb *appa* KBo 15.10 i 1, ii 69; KUB 12.26 i 9 it means to restore to such functioning. The more specific translations offered above reflect the causes of the disability or disfunction. The verb is derived from the noun *lila-*, which may refer to an object (see *lila-* usage b). In view of this, as well as the use of *ḫimma-* "image" and *šena-* "figurine" in KUB 39.12 and the importance of model tongues in KBo 15.10, it is possible that *anda ep-* (*lilai-* mng. 1, *lila-* usage b 2′) may mean "hold against" rather than "include."

Goetze in ANET 357 ("soothe"); Otten in Bossert, WO 2 (1957) 352 n. 1; Otten, HTR (1958) 143, OLZ 1963:253 ("entsühnen"); van Brock, RHA XXII/75 (1964) 141f. ("délivrer, purifier"); Güterbock, JAOS 88 (1968) 68 and n. 12 ("appease, propitiate"); Kronasser, EHS 478, 509, 571; Szabó, THeth 1 (1971) 48-51, 85 ("entsühnen, versöhnen").

Cf. *lila-* A.

[*lilaimmi-*] KUB 46.18 rev.? 6 reads ^{d}LAMMA *šar-la-im-mi-in* after collation.

lilak- v.; to fell, cut down; pre-NH/NS.†

"He who habitually vindicates honest men" *ḫūwappaš*[*ak*]*an* LÚ.MEŠ-*uš* [(GIŠ-*ru*)] *mān li-la-ak-ki* "who repeatedly fells evil men like trees, (who continually strikes evil men on their skulls like *šakšakiluš*, and destroys them)" KUB 24.8 i 2-6 with dupl. KBo 7.18:1-4 (tale of Appu), ed. StBoT 14:4f.

Friedrich, ZA 49 (1950) 242; Laroche, OLZ 1955:225; van Brock, RHA XXII/75 (1964) 130 and 145 ("maintenir ployé ... ployer de façon définitive"); Hoffner in Goedicke and Roberts eds., Unity and Diversity (Baltimore, 1975) 139-40 with n. 34 (for repeated action).

Cf. *laknu-* mng. 2.

lelaniya- v.; **1.** (mid.) to become furious, become enraged, **2.** (part.) furious, enraged; OH.†

mid. pres. sg. 3 *le-e-*[*l*]*a-ni-at-ta* KBo 6.2 ii 14, with Hrozný, CH plate V (OH/OS); **pret. sg. 3** [*le-e-la*]*-ni-e-et-ta-at* KUB 33.10 obv. 9 (OH/MS), [*le-e-l*]*a-ni-it-ta-a*[*t*] ibid. obv. 15, *le-e-l*[*a-*...] KUB 33.8 ii 12 (OH/NS).

part. sg. nom. com. *le-e-la-ni-ia-an-za* KUB 17.10 ii 33, iv (4) (OH/MS), *li-la-ni-ia-a*[*n-za*] KBo 12.78:4 (OH/NS?), *li-la-ni-i*[*a-an-za*] KUB 33.46 i 8 (OH/NS?).

1. (mid.) become furious, become enraged — **a.** said of people: *takku ḫannešnaš išḫāš le-e-*[*l*]*a-ni-at-ta* [*n*]*u* ^{LÚ}*šardian w*[*alḫzi*] "If the adversary in court becomes enraged and strikes the helper" KBo 6.2 ii 14, with Hrozný, CH plate V (Laws § 38, OS); later copy: *našta* [*ḫanni*]*ttalwas*

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kar-tim-mi-ya-<<an>>-ta-ri nu šardiyan walḫ-z[i ...] "the adversary in court becomes angry and strikes the helper" KBo 6.3 ii 32-33.

b. said of gods: *[nuwa ^{d}T]elipinu[š le-e-l]a-ni-it-ta-a[t]* "Telipinu became furious" KUB 33.10 obv. 15 (Tel.myth, OH/MS), rest. by par. KUB 33.8 ii 12, cf. KUB 33.10 obv. 9.

2. (part.) furious, enraged: *^{d}Telepinuš le-e-la-ni-ia-an-za uit* "Furious, Telepinu came" KUB 17.10 ii 33 (Tel.myth, OH/MS); *^{d}IM-aš le-e-la-ni-ia-a[n]-za uizzi* "Furious, the Stormgod comes" ibid. iv 4; cf. KBo 12.78:4 and KUB 33.46 i 8 (missing god, DINGIR.MAḪ version).

Güterbock, FsFriedrich (1959) 210 n. 5.

lilarešk- v.; **1.** to conciliate, pacify, appease, placate, **2.** to soothe, relieve, assuage; from OH; occurs only in the iterative.†

pres. pl. 1 *li-la-a-ri-iš-ki-wa-n[i]* KBo 15.10 i 22 (MH/MS); *[l]i-la-ri-iš-ki-wa!-ni* ibid. i 27.
imp. sg. 3 *li-la-re-eš[-ki-id-du]* KUB 33.38 i 4 (OH/MS); *[li-la-]a!-re-eš-ki-id-du* HT 100:8 (OH/NS), *l[i-la-re]-eš-ki-id-du* KUB 33.74 i 9 (OH/NS).

1. to conciliate, pacify: *[q]āša išḫanaš ^{d}UTU-un ^{d}IM-anna* EGIR-*pa li-la-a-ri-iš-ki-wa-n[i]* "Behold, we are about to conciliate the Sungod of blood and the Stormgod" KBo 15.10 i 22 (rit., MH/MS), ed. THeth 1:16f., cf. ibid. i 1 under (:)*lilai-* mng. 1; (with *arḫa*) to placate, propitiate: *natkan ANA BĒLI QADU* DAM-*ŠU* DUMU.MEŠ-*ŠU arḫa [l]i-la-ri-iš-ki-wa!-ni* "We will placate (those 'tongues' which Ziplantawiya has devised) against the lord (Tudḫaliya) as well as against his wife and children" KBo 15.10 i 26-27 (rit., MH/MS), ed. Szabó, THeth 1:16f.

2. to soothe, relieve, assuage: "Behold ^{GIŠ}*leti-* (an oil-producing plant) is lying here for you" *nu ŠA* DINGIR-*LIM* [ZI-*KA karat]iešša* NÍ. TE.MEŠ-*uš l[i-la-re]-ᵉeš¹-ki-id-du* "O god, let it soothe [your soul] and (your) *k.*'s (and your) limbs!" KUB 33.74 i 8-9 (rit. portion of missing god myth, OH/NS).

lilarešk- is apparently identical in meaning with *lilišk-*, although derived from a longer stem than *lilai-*. The *-r(e)-* element is unexplained. Güterbock, JAOS 88 (1968) 68 and n. 12.

Cf. *lila-* A, *lilai-* v.

lilḫuwai- v.; to pour out (liquids: water, oil, and wine); from MH.†

pres. sg. 3 *le-el-ḫu-wa-i* KBo 12.112 rev. 3 (MH?/NS) (or imp. sg. 2); *le-el-ḫu-u-wa-i* KBo 15.52 i 5, KBo 15.37 v 11 (MH/NS); *[le]-ᵉel-ḫu-wa¹-a-i* KUB 45.5 ii 21; *li-il-ḫu-wa-i* VBoT 1(= EA 31):14 (MH) (or imp. sg. 2); **pl. 3** *le-e-el-ḫu-an-zi* KUB 32.121 ii 36.
imp. sg. 2 (cf. under pres. sg. 3); **pl. 3** *[l]e-el-ḫu-wa-an-du* KBo 23.65:6; **iter. sup.** *li-il-ḫu-uš-ki-w[a-an]* KUB 29.48 rev. 18 (MH). The spellings with *li-il-* seem to be older than those with *le-el-*.

a. pouring oil on a bride's head: "I have sent to you Iršappa, my envoy, that we may look upon your daughter whom they will conduct to My Majesty to be (my) wife" *nušši li-il-ḫu-wa-i* Ì-*an* SAG.DU-*ši* "He will pour (or: Pour [imp.]) oil on her head" VBoT 1(= EA 31):11-14 (letter from Amenophis III to king of Arzawa, MH); cf. KBo 12:112 rev. 1-3 with SAG.DU-*SÚ* in line 1, ed. Beckman, Diss. (1977) 83, 85.

b. pouring water: *[nu u]wanzi wātar li-il-ḫu-uš-ki-w[a-an tianzi na]n katkattinuwanzi dameššа[nziyan]* "[They begin] to pour water (on the horse), they make it tremble [and] restrain(?) [it]" KUB 29.48 iii 18-19 (hipp., MH), ed. Kammenhuber, Hipp.heth. 164f. (lines 39-40).

c. pouring wine from a pitcher: *našta* ^{LÚ}SAGI.A *namma* ^{DUG}*[ḫaniššaz* GEŠTIN] *le-el-ḫu-u-wa-i* "the cupbearer again pours [wine from] a p[itcher]" KBo 15.52 i 4-5 (*ḫišuwaš* fest., MH/NS) and *[n]ašta* ^{LÚ}SAGI.A ^{DUG}*ḫāniš-šazpat* [GEŠTIN *le-e]l-ḫu-wa-i* KBo 15.69 i 20-21 (*ḫišuwaš* fest.), restoring each other; cf. *nukan* ^{LÚ}SAGI.A ^{DUG}*ḫāniššaza* GEŠTIN *la[-a-ḫu-i]* KBo 15.69 i 13; ^{LÚ}SANGA-*makan IŠTU* GÌR. GÁN KÙ.BABBAR GEŠTIN *ḫaniškizzipat* (var. *ḫānieškizzipat*) *naššan katta damēdaš* (var. *tamēdaš*) *ANA* GAL.ḪI.A *le-el-ḫu-u-wa-i* (same in dupl.) "The priest keeps dipping up wine from a silver bowl and pouring it out into other cups" KBo 15.37 v 8-11 (*ḫišuwaš* fest., MH/NS), with dupl. KBo 25.172 iv 5-8 (NS).

d. pouring wine and oil from a ^{DUG}LIŠ.GAL: *[nuš]šan* ^{LÚ}AZU GEŠTIN-*an* Ì.DÙG.GA-*ia IŠ!-TU* $^{[DUG]}$LIŠ.GAL [... *le-]el-ḫu-wa-a-i*

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našta DINGIR-*LUM* GÌR.MEŠ-*ŠU arri* "The AZU priest [p]ours out wine and fine oil from a LIŠ.GAL and washes therewith the deity's feet" KUB 45.5 ii 20-21 (Hurr. rit. for Ḫebat's throne).

Friedrich, JCS 1 (1947) 285; Otten, BiOr 8 (1951) 227 with n. 27; van Brock, RHA XXII/75 (1964) 159 n. 13.

Cf. *laḫ(ḫ)uwai-*.

lelḫuwarti[ma]-, lelḫurtima- n. com.; outpourings(?), inundations(?), mist(?), spray(?); NH.†

le-el-ḫu-wa-ar-ti[*-ma-aš*?]/[*ut-ne*]-⌜*e*⌝ *anda kārier* § [*arā*?]*er le-el-ḫu-ur-ti-ma-aš* "The outpourings(?) enveloped [the lan]d. The outpourings(?) [ros]e(?)" (They reached up to the sun and moon. They reached up to the stars.) KBo 26.105 iv? 10-12 (myth); cf. IM.GÚ!.A KUR-*e anda kariyazi* "the flood sediment envelopes the land" KUB 8.35 obv. 11ff.

l. is clearly nom. in 12 and probably also in 10-11. Since it takes pl. verbs, it is either a collective sing. or a nom. pl. in *-aš*. Note the mention of *garittiš* "floods" in line 9′.

Cf. *laḫ(ḫ)uwai-*.

^{DUG}lelḫūndai- n. com.; (a vessel); MH?/NS.†

sg. acc. ^{DUG}*le-el-ḫu-u-un-da-in* KUB 30.19 iv 18 (= KUB 30.19 + KUB 20 iv 23).

Only in royal funeral rit., KUB 30.19 iv 10-12, 17-18 (transcribed in *lelḫunda(i)-* article below). Preserved in iv 23 and probably to be restored in iv 15, 27. The dupl. KUB 39.8 has *lelḫuntallin* in the first and third positions in iv 10, (25). The two words therefore designate the same type of container. It is also possible that the correct reading of KUB 30.19 iv 18 is ^{DUG}*le-el-ḫu-un-da*<*-li*>*-in*.

Otten, HTR (1958) 47 n. 3; Laroche, RA 52 (1958) 187.

Cf. *laḫ(ḫ)uwai-*.

lelḫunda(i)- v.; to pour(?) (from a *lelḫundai-* or *lelḫuntalli-*vessel); MH?/NS.†

maḫḫanmakan GE$_6$*-ti wakšur ā*[(*šzi*) *nu* ^{DUG}*le-el-ḫu-u-un-da-in*] (var. ^{DUG}*l*]*e-el-ḫu-un-ta-al-li-in*) *udanzi natšan ḫaššī AN*[(*A PANI* ALAM) *dāi*] *nu le-el-ḫu-u-un-da*(var. *ta*)*-an-zi* ... *maḫḫan le-el-ḫu-u-un-da*(var. *ta*)*-u-wa-an-zi z*[*innanz(i)*] *našta* ^{DUG}*le-el-ḫu-u-un-da-in arḫa da*[*nzi*] "But when one *w.*-unit in the night remains, they bring the *l.*-vessel and [place] it on the hearth before the statue, and they pour(?) ... When [they] f[inish] pouring(?), [they] take away the *l.*-vessel" KUB 30.19 iv 10-12, 17-18, ed. HTR 46f. lines 15-17, 22-23, dupl. KUB 39.8 iv 9-12, 17-18.

Otten, HTR (1958) 47 n. 3; Laroche, RA 52 (1958) 187.

Cf. *laḫ(ḫ)uwai-*.

^{DUG}lelḫuntalli- n.; (a vessel); MH?/NS.†

sg. acc. [^{DUG}*l*]*e-el-ḫu-un-ta-al-li-in* KUB 39.8 iv 10; [^{DUG}*le-el-ḫu-un-ta-a*]*l-li-in* ibid. 25; probably ^{DUG}*l*[*e-el-ḫu-un-ta-al-li-in*] ibid. 18.

Tr. of KUB 39.8 iv 9f., 17f. above sub *lelūnda(i)-* v.

Cf. *laḫ(ḫ)uwai-*.

lelḫurtima- see *lelḫuwarti*[*ma*]-.

[*lili-*] adj.; moving(?) posited by Goetze, Tunn. 93 with n. 371, is probably to be read *šar*!*-li-in*.

leli A, lela n.; (mng. unknown); Hurr. term in MH and NH festivals of Hurr. background, all NS.†

le-e-li KUB 27.1 iv 39, KBo 15.37 ii 42, v 47, KUB 12.12 vi 4, KBo 11.58:(5); *li-li* KBo 21.34 i 22, 47; [... *-l*]*i* KUB 27.10 v 13; *le-e-la* KUB 12.12 vi 36.

Occurs only in the phrase *lēli ḫašari ekuzi* "he drinks (to?) *lēli ḫašari*".

Laroche, Gl.Hourrite (1976) 159.

Cf. *lili-* B, n.

lili- B n.; (mng. unknown); NH.†

sg. gen. *li-li-ia-aš* KUB 48.111:10, 11 + KUB 31.121 i! 19, 20 (Murš. II).

At the end of a list of gods: DINGIR.MEŠ LÚ.MEŠ *li-li-ia-aš ḫūmanteš* DINGIR.MEŠ SAL.MEŠ *li-li-*[*i*]*a-aš ḫūmanteš tuliyaš AŠRU* ⌜*A*⌝*-ŠAR DINI* KUB 48.111:10-11 + KUB 31.121 i! 19-20 (prayer of Murš. II); possibly *li-li-ia-aš* is both times a scribal error for *tu*!*-li-ia-aš*. Otherwise, it might be the same word as discussed sub *lēli* A, *lēla*.

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lil(l)ipa(i)- v.; to lick, lick up; from MH.†

pres. sg. 3 *le-el-li-pa-a-i* KUB 8.67:20 (MH/NS); **Luw. pl. 3** *li-li-pa-an-ti* KBo 11.14 i 21 (MH/NS); **iter. imp. sg. 3** *li-li-pa-iš-ki-id-du* ibid. i 22; *li-li-pa-aš-ki-id-du* KUB 43.57 i 23 (MH/NS).

[(M)]UN (var. MUN-*an*) GIM-*an* UDU.ḪI.A *li-li-pa-an-ti nu uiddu kūš ḫūkmauš* ^{d}UTU-*uš QĀTAMMA li-li-pa-iš*(var. *aš*)-*ki-id-du* "Just as sheep lick salt, in the same way let the Sungod come (and) lick up these spells!" KBo 11.14 i 21f. (Ḫantitaššu rit., MH/NS), dupl. KUB 43.57 i 21-23; "[. . .] eats by the [thou]sands [. . .] swallo[ws] like [hon]ey" [. . . G]IM-*an le-el-li-pa-a-i* "licks up like [. . .]" KUB 8.67:20 (Ḫedammu myth), ed. StBoT 14 (1971) 40f.

Otten, KBo 11 (1961) Inhaltsübersicht to no. 14; van Brock, RHA XXII/75 (1964) 133f.; Hoffner, RHA XXV/80 (1967) 53f. with n. 95, JAOS 87 (1967) 355 (on *lellipāi* in Ḫedammu); Oettinger, StBoT 22 (1976) 31f.

Cf. *lip(p)*-.

liliwaḫḫ- v.; to go quickly, hasten, hurry, fly(?); from MH.†

pret. sg. 3 [*li*]-*li-wa-aḫ-ta* KBo 22.79:5, KUB 36.12 iii 16 (both NH); *li-l*[*i-wa-aḫ-ta*] KUB 33.106 i 34 (NH); **pl. 3** [*l*]*i-li-wa-aḫ-ḫi-ir* KUB 33.102 iii 15, KUB 33.98 iii (6) (both NH).

imp. pl. 2 *li-li-wa-aḫ-ten* KUB 33.98 iii 12, KUB 33.102 iii (22) (both NH); **inf.** *li-li-wa-aḫ-ḫu-wa-an-zi* ABoT 60 rev. 4 (MH/MS); *li-li-wa-aḫ-ḫu-u-an-zi* VBoT 2:11, Maşat 75/10:7, 75/11:12, 75/69:9 (all MH/MS); **iter. act. pret. sg. 3** *li-li-wa-aḫ-ḫe-eš-ki-it* KBo 1.44 i 16 (vocab.).

ù.šir.DI = *iḫ-tám-ṭá-ak-ku* = *li-li-wa-aḫ-ḫe-eš-ki-it-ta* "he kept hurrying to you" KBo 1.44 i 16.

a. used with *nuntarnu-* "to hurry" (NH): *kūn*[*waza* TUR-*an*? *d*(*a*)]*tten nuwaran* ≪*šu*≫*uppe*[(*šša*r)] (var. *uppeššar*) *iyat*[*te*(*n nuwaran* G)]E$_6$-*i* KI-*pi petat*[(*t*)*en*] *nuntar*⸗*nu*[(*ttenwa li-l*)]*i-wa-aḫ-ten nuwarank*[(*an ANA*)] ^{d}*Upelluri* ZAG-*ni* ^{UZU}ZAG.L[(U-*ni* ^{GIŠ}Š)]U.I *tiyatten* "Take this [child(?)] and treat him as a gift. Carry him to the dark earth. Hurry! Hasten! Put him on Upelluri's right shoulder as a blade(?)" KBo 26.61 + KUB 33.102 iii 20-24 with dupl. KUB 33.98 iii 10-14 (Ullik.), ed. Güterbock, JCS 5:154f., cf. KUB 33.102 iii 15, KUB 36.12 iii 16, KUB 33.106 i 34, ii 28 (restored) (all Ullik.).

b. inf. followed by imperative in letters (all exx. but one are MH): *numukan* ^{d}UTU-*ŠI BĒLIYA* ÌR.MEŠ-*K*[*A*] *li-li-wa-aḫ-ḫu-wa-an-zi nai* "Your Majesty, my lord, send your servants to me quickly!" ABoT 60 rev. 3-4, ed. Laroche, RHA XVIII/67:82f.; *numukan* ^{m}*Kalbayan* EGIR-*pa parā IŠTU* LÚ *ṬĒMIYA li-li-wa-aḫ-ḫu-u-an-zi nai* "Send K. back to me quickly with my messenger!" VBoT 2:10-12 (= EA 32), ed. Jakob-Rost, MIO 4:329; cf. KUB 23.103 obv. 8 (Tudḫ. IV), restored by Otten, AfO 19:40-41 with n. 28; *nan MAḪAR* ^{d}UTU-*ŠI INA* UD.3.KAM *li-li-wa-aḫ-ḫu-u-an-zi arnutten* Maşat 75/11:10-13; *nu MAḪAR* ^{d}UTU-*ŠI li-li-wa-aḫ-ḫu-u-an-zi ūnni* Maşat 75/10:6-7; *nu MAḪAR* ^{d}UTU-*ŠI li-li-wa-aḫ-ḫu-u-an-zi ūnništen* Maşat 75/69:8-10; *nan MAḪAR* ^{d}UTU-*ŠI li-li-wa-aḫ-ḫu-u-an-zi*! *uwateddu* Maşat 75/45:10-12; all Maşat passages cited without copy from S. Alp, VIII. Türk Tarih Kongresi Bildiriler Kitabı I. Cildi (1978) 177-80.

Friedrich, ZA 35 (1924) 20f.

Cf. *liliwant-*.

liliwant- adj.; **1.** traveling swiftly, flying, winged(?); **2.** urgent(?); from OH.†

sg. nom. com. *li-li-wa-an-za* KBo 3.21 ii 15 (OH?/NS), KUB 4.5 iii 11 (NH), KUB 41.8 ii 8 (MH/NS), KUB 33.33:5 (OH/NS), KBo 10.45 ii (44) (MH/NS); *li-li-wa-az* KUB 33.24 i 26 (OH/NS); **sg. nom. neut.** *li-li-wa-an* KUB 12.65 iii 7, KUB 33.122 iii 4, KUB 33.116 iii? (12) (all MH?/NS); **sg. acc. com.** *le-e-li-wa-an-da-an* KUB 17.10 i 24 (OH/MS), *li-li-wa-an-da-an* KUB 33.24 i 23 (OH/NS), KUB 33.33:(8) (OH/NS), KUB 33.4:(12) (OH/NS); **pl. acc. com.** *li-li-wa-an-du-uš* KUB 17.7 iii 11, KUB 33.96 i 14, KUB 33.106 ii (3), KUB 33.106 + KBo 26.65 i (31), KUB 36.24 ii (6) (all NH).

1. traveling swiftly, flying, winged(?) — **a.** qualifying flying/winged creatures — **1′** the eagle: ^{d}UTU-*uš ḫāranan*^{MUŠEN} *le-e-li-wa-an-da-an IŠPUR* "The Sungod sent the swiftly flying eagle (saying: Go, search the high mountains!)" KUB 17.10 i 23f. (Tel.myth) and passim in missing god myths.

2′ the bee: NIM.LÀL *li-li-wa-an-da*-[*an piet*] "[He/she sent] the swiftly flying bee" (to search for the Stormgod) KUB 33.33:8 (missing god myth), ed. Laroche, Myth 65.

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b. qualifying deities: ^{d}*IŠTAR-iš li-li-wa-an-za našta* ^{URU}*Ninuaz* SUR$_{x}$.DÙ.A^{MUŠEN} IGI-*anda* (var. *men*[*aḫḫand*]*a*) *pāit* "Ištar is able to fly (or: is winged), she went (i.e., flew) from Nineveh to meet the falcon" KUB 41.8 ii 8-9 with dupl. KBo 10.45 ii 44-45 (rit. for infernal deities), ed. Otten, ZA 54:124f.; note that at Yazılıkaya the goddess Ištar-Šauška is depicted with wings.

c. describing the winds as "winged shoes": ŠU-*za* ^{GIŠ}PA-*an dā I*[*N*]*A* [GÌR.MEŠ-]*KA*! (text:-*ŠU*)-*maza* ^{KUŠ}E.SIR.ḪI.A-*uš li-li-wa-an-du-uš* IM.MEŠ *šarku*[*i*] "Take a staff in your hand! On your [feet] put the winds as winged (or: flying) shoes!" KUB 36.7a iii 40-41 + KUB 17.7 iii 10-11 (Ullik.), ed. Güterbock, JCS 5:154f. and passim in Ullik.; cf. Güterbock, JCS 6:34; cf. also in broken context [^{KUŠ}E.SIR.ḪI.A] *li-li-wa-an-za* IM.MEŠ *šarku* KUB 24.7 iii 65.

2. urgent(?) (qualifying *uttar* "word, matter"): *uddanimawatt*[*a*] *kuedani ḫalziššai nuwa uttar li-li-wa-an nuwa ḫūdak eḫu* "The matter about which he calls you is an urgent(?) matter. Come quickly!" KUB 12.65 iii 6-7 (Ḫedammu), with dupl. KUB 33.116 iii 11f. and KUB 33.122 iii 3f.; ed. StBoT 14:50f.

Since *liliwant-* seems to be derived from the same stem as the verb *liliwaḫ-* "to go quickly, hasten", its meaning should be similar. In most cases it describes a being which moves through the air (i.e., flies). It is tempting to translate it "winged" in view of the Yazılıkaya depiction of Ištar-Šauška as winged, the winged shoes of the messenger-god Hermes-Mercury, and the Homeric expression ἔπεα πτερόφεντα "winged words". It is noteworthy that, like the participles and the adjectives *ḫumant-* and *dapiyant-*, but unlike most other adjectives, *liliwant-* regularly follows the noun which it qualifies.

Goetze, Tunn. (1938) 93 n. 371.

Cf. *liliwaḫḫ-*.

(:)lim(m)a- n. neut.; (a beverage); from OH.†

sg. nom.-acc. *li-im-ma-an* KBo 23.90 i 8 (MH/MS), KUB 27.70 iii 4 (OH/NS), Bo 3158 obv. 14 (KlF 1:138 with n. 5); *:li-im-ma* KBo 4.14 iii 8 (NH); **sg. inst.** *li-im-m*[*i-it*] Bo 3158 obv. 18; *li-*[*mi*?]*-id-da* KBo 20.34 rev. 6 (cf. *li-i-ma-*x[...] in rev. 3) (OH/MS); **unclear** [...]*li-im-m*[*a*]*-a*[*š*] KUB 12.16 i? 2 (NH?).

a. poured as a libation together with beer, wine: KAŠ GEŠTIN *li-im-ma-an* BAL-*zi* "They pour libations of beer, wine, (and) *l.*" KUB 27.70 iii 4 (fest. of Karaḫna, OH/NS); [...] NINDA.Ì.E.DÉ.A *li*[*-mi*?]*-id-da išpanzakizi* "She makes sacrifices with sweet oil cake and *l.*-beverage" KBo 20.34 rev. 6 (Ḫantitaššu rit., OH/MS).

b. drunk: KAŠ-*itmaza* GEŠTIN-*it li-im-m*[*i-it tawalit*] *walḫit ninkanteš ēšten* "Be satisfied with beer, wine, *l.*, [*t.*], (and) *w.*" Bo 3158 obv. 18-19, rest. following obv. 14, Ehelolf, KlF 1:138.

c. poured on the ground to make magic circles: [*šum*]*ašmakan kāš memiyaš gulšan :li-im-ma* [o o] *ANA* ^{d}UTU-*ŠI-za agganaš* TI-*annaš* UN-*aš ēš* "For you(pl.) this word is *l.* which has been used to draw a magic circle. Be(sg.) a person of death (and) life for His Majesty!" KBo 4.14 iii 8-9 (treaty, Šupp. II). □ Magic circles or drawings were occasionally made (verb *gulš-*) with beverages such as beer (KBo 20.34 obv. 12).

Ehelolf, KlF 1 (1930) 138 with n. 5.

link-, linka-? v.; to swear, take an oath; from OH/OS.

pres. sg. 3 *li-ik-zi* KBo 6.2 iv 3 (OH/OS), KBo 3.29:16 (OH/NS), KUB 36.127 rev. 16 (MH/NS), KUB 40.88 iii 17 (NH); *li-in-*⌜*ga*⌝*-zi* KBo 6.3 iii 75 (NS var. to KBo 6.2 iv 3 above; according to photo could be *li-in-*⌜*ik*⌝*-zi*); *li-in-ga-zi* KBo 15.1 ii 7 and KUB 43.76 rev. 5 in broken context not clear if 3 sg. or pl.; **pl. 1** *li-in-ku-u-e-ni* KUB 31.42 iii 16 (MH/NS); *li-ku-wa-an-ni* HT 1 i 34 (MH/NS), KUB 9.31 i 42 (MH/NS); **pl. 3** *li-in-kán-zi* KUB 17.21 iv 15 (MH/MS).

pret. sg. 1 *li-in-ku-un* KBo 9.73 obv. 3 (OS), KUB 30.10 obv. 12 (MH/MS), KUB 14.3 i 33 (NH); **sg. 3** *li-ik-ta* KBo 9.73 obv. (2) (OS), KUB 14.1 obv. (27) (MH/MS) (contra Götze, Madd., who says sg. 2), KUB 26.32 i 4 (NH); *li-in-ik-ta* KBo 4.3 ii 28 (Murš. II); *li-in-kat-ta* KUB 6.41 iii 52 (Murš. II); *le-en-kat-ta* KUB 21.37 obv. 25 (NH); *li-in-kán*(sic)*-ta* KUB 13.35 i 9 (NH); *li-in-ke-eš-*⌜*ta*⌝ KUB 14.14 obv. 15 (Murš. II) coll. W.; **pl. 1** *le-en-ga-u-en* HT 1 i 43 (MH/NS); ⌜*li-in*⌝*-ku-u-en* KUB 23.29:8 (NH); **pl. 3** [*li-i*]*n-ki-ir* KBo 8.35 ii 28 (MH/MS); *li-in-kir* KBo 16.27 ii 3 (MH/MS).

imp. sg. 2 *li-i-ik* KBo 4.14 i 41 (NH); *li-in-ki* KUB 14.3 ii 6 (NH); **sg. 3** *li-ik-du* KBo 4.14 iv 54 (NH); **pl. 2** *le-e-ek-te-en* 942/z rev.? 2 (OH/NS); *li-ik-te-en* KBo

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16.27 ii 5 (MH/MS); *le-en-ik-ten* KUB 26.1 iii 54, i 3! (Tudḫ. IV); **pl. 3** *li-in-kán-du* KUB 13.35 i 8 (NH).

part. *li-in-kán-za* KUB 7.41 i 15; *li-in-ga-an* KUB 14.1 obv. 79 (MH/MS); *li-in-kán* KUB 30.45 ii! 15 (NH).

iter. pret. sg. 3 *li-in-ki-iš-ki-it* KUB 14.1 rev. 51 (MH/MS); *li-in-kiš-ki-it* KBo 6.34 iii 14 (MH/NS); **pret. pl. 3** *li-in-ki-iš-ki-ir* KUB 48.110 iii 7 (MH/NS); **imp. pl. 2** *li-in-ki-iš-ki-ten* KUB 13.3 ii 26 (MH/NS).

The forms written *li-in-ga-zi* in themselves are no evidence for a longer stem **linga-*. *le-en-ga-u-en* and *li-in-ke-eš-*⌜*ta*⌝, however, would suggest the existence of a stem *linga-* of the *ḫi*-conjugation (so Götze, KlF 1:181).

a. taking an oath to assure truthfulness of a statement of fact by the oath-taker: "If someone harnesses an ox, horse, mule, or ass and it dies, ... if he says, 'It died by the (hand of) a god,'" *nu li-in-*⌜*ga*⌝*-zi* (photo: *li-in-*⌜*ik*⌝*?-zi*; var. A: *li-ik-zi*, var. B: *li-in-kán-*[*zi*]) "he must take an oath (to that effect)" KBo 6.3 iii 73-75 (Law § 75, OH/NS), ed. Friedrich, HG 42; dupl. A: KBo 6.2 iv 1-3 (OS), dupl. B: KUB 13.13 rev. 1-5 (NS); (If a person is found guilty of harboring a fugitive and cannot give the proper compensation, he must give whatever he has. If, however, he has nothing) [...]*-an li-ik-zi* "he must take an oath" KUB 36.127 rev. 13-16 (treaty with Kizz., MH/NS); (after the Hittite king has recounted events involving persons who dispute his understanding of the situation he asserts) "How these things which I wrote to you [happened]" *nu* LUGAL.GAL *li-in-ku-un* "I, the Great King, have sworn" KUB 14.3 i 32-33 (Taw. letter, NH), ed. Sommer, AU 4f., 69. □Also in NH depositions, where witnesses must confirm their testimony with oaths KUB 13.35 i 8, 9, KUB 40.88 iii 17 (both depos., NH), ed. StBoT 4:4f., 24f.; cf. *lingai-* mng. 1 a.

b. binding oneself by oath to a future course of action: *nuza uwanzi* NÍG.BA.MEŠ *danzi namma li-in-kán-zi* (The deceitful Kaška) "will come, take (our) gifts (exchanged in an oath ceremony), and swear (but when they come back, they will violate their oaths, despise your words, O gods, and do dishonor to the seal of the oath of the Stormgod)" KUB 17.21 iv 15-19 (prayer of Arn. and Ašmunikkal, MH/MS), ed. von Schuler, Kaškäer 160f.; after an extended description of promised good behavior is recited by the vassal, the Hittite king says *nu* ⌜*li*⌝*-ik-ta nuza kē uddār ŠAPAL NÍŠ* DINGIR-*LIM* [*dai*]*š* "(thus) he swore and placed these words under the oath" KUB 14.1 obv. 27 (MH/MS), ed. Madd. 6f., 110; *kāša* ERÍN.MEŠ SA.GAZ*-aš* [*mēnaḫḫanta lingai*]*n li-in-ku-un* "I have taken the [oa]th [vis à vis] the Ḫabirū people" KBo 9.73 obv. 2-3 (treaty with Ḫabirū, OS), ed. Otten, ZA 52:220f., cf. in same treaty *nušše kiššan* [...]x ^{URU}*Ḫattuši mēnaḫḫanta li-in-ku-en* KUB 36.106 obv. 5-6, ed. ibid. 217f.; *nu ANA* LUGAL SAL.LUGAL *ANA* ^{m}*T*[*ud*]*ḫaliya* DUMU.LUGAL ^{LÚ}*tuḫukanti katta AN*[*A* DUMU.M]EŠ-*ŠU* DUMU. DUMU.MEŠ-*ŠU* ... *šer ANA PANI* $^{[d]}$⌜U⌝ ^{URU}*Ḫarranašši kuitman li-in-ku-u-e-ni* "While we are swearing allegiance to (*šer*) the king and the queen, to Tudḫaliya, (who is) the prince and *tuḫukanti*, and subsequently (*katta*) to his [son]s and grandsons, in the presence of (*ANA PANI*) the Stormgod of Ḫarranašši" KUB 31.42 iii 11-16 (protocol for dignitaries, MH/NS), ed. von Schuler, OrNS 25:227f., 231; nine men representing the village of Tešenippa take the oath KBo 8.35 ii 25-29 (treaty, MH/MS), cf. also KUB 26.1 + KUB 23.112 i 1-5 (instr. for LÚ.MEŠ SAG, Tudḫ. IV), ed. von Schuler, Dienstanw. 8, without join, KUB 13.3 ii 25-26 (MH/NS), ed. Friedrich, MAOG 4:47ff.

c. swearing without any intention of fulfilling the promise, or swearing to attest something known to be false (i.e. perjury): *nu* ⌜*ANA*⌝ DINGIR-*YA UL kuššanka li-in-ku-un lingainašta UL kuššanka šarraḫḫat* "I never swore to my god (falsely); I never violated an oath" KUB 30.10 obv. 12 (Kantuzzili prayer, MH/MS), ed. Güterbock, JNES 33:325, with Akk. parallel [*k*]*īma ša nīš ilīšu kabtu q*[*alliš*] *izkuru* Lambert, ibid. 278f. line 87; *naššu* DUMU.LÚ.U$_{18}$.LU *li-in-kat-ta našma ēšḫar i*[*yat*] "(if) a person either swore (falsely) or committed murder (and then shook out his cloak over this house)" ... *našmakan ēšḫaškanza li-in-kán-za an*[(*da uit*)] "or (if) a murderer (or) perjurer entered (the house)" KUB 7.41 i 12, 15, with dupl. KBo 10.45 i 1-5 (rit., MH/NS), ed. Otten, ZA 54:116f.; tablets of rituals to help various offenders, including one who *li-in-kán ḫarzi* "has sworn (falsely)" KUB 30.45 ii! 15 (shelf list, NH).

d. active participle *linkant-* "perjurer", cf. above under usage c.

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Friedrich, ZA 36 (1925) 53, SV 1 (1926) 173f.; Götze, Madd. (1928) 110; Sommer, AU (1932) 96f.

Cf. *lingai-*, *linganu-*.

lingai- n. com. and neut.; **1.** oath, **2.** oath deity, **3.** perjury, **4.** (model of an oath), **5.** (a location named in the snake oracles), **6.** curse (in *lingaiš appašiwattaš* "a permanent curse"); from OH; written syll. and NAM. ERÍM, *MĀMĒTU*, *NÍŠ* DINGIR.MEŠ, *NÍŠ* DINGIR-*LIM*.

sg. com. nom. *li-in-ga-iš* KUB 35.148 iv 18 (OH/NS), KUB 29.7 rev. 17 + KBo 21.41 rev. 26 (MH/MS), KUB 29.9 i 7 (NH).

sg. com. acc. *li-in-ga-in* KUB 30.10 obv. 12, KBo 17.54 i 15, KUB 14.1 rev. 20 (all MH/MS), KBo 2.5 iv 13 (Murš. II); *li-in-ga-en* KUB 36.108 obv. 10 (OH/OS), KUB 23.78(Bo 2826):4 (MH/MS), KUB 26.76 rev. iii 6 (NH); *li-in-qa-en* KUB 40.79:2 (NH); *li-in-qa-in* KBo 24.47 iii 22, 24.

sg. neut. nom. *li-in-g*[*a-*]⌜*e*⌝ KUB 29.7 rev. 41 (MH/MS); *apāt-wa NI-EŠ* DINGIR-*LIM* KUB 26.92:7 (NH); *ki-i NI-IŠ* DINGIR-*LIM* KUB 43.38 rev. 19 (NH).

sg. neut. acc. *ki-i NI-IŠ* DINGIR-*LIM* KUB 43.38 rev. 29, *ki-i MA-ME-TUM* KUB 26.1 iv 46 (both NH).

sg. erg. ⌜*li*⌝*-in-ki-ia-an-za* KBo 11.72 ii 40 (MH/MS?), *li-in-ki-ia-az* KUB 30.34 iv 7 (MH/NS), cf. Laroche BSL 57:26, 32.

sg. gen. *li-in-ki-ia-aš* KBo 15.10 iii 63, KUB 17.21 iv 18 (both MH/MS), KBo 6.34 i 14 (MH/NS), KBo 5.3 ii 61 (Šupp. I), KBo 4.14 ii 32 (Šupp. II); *le-en-ki-ia-aš* KUB 36.89 rev. (18), KUB 22.38 i 6, KBo 10.12 iii 24, ABoT 56 i 26 (all NH); *li-in-ki-aš* KBo 8.35 ii 10, 17 (MH/MS), KUB 23.75 iv? 4 (MH?/NS), KUB 40.94 rev.? 7 (NH); *le-en-ki-aš* KBo 6.34 iv 11 (MH/NS), KBo 10.12 ii 33 (NH); *li-in-ga-ia-aš* KBo 4.4 iv 60, 68, KUB 14.17 ii 13 (both Murš. II).

sg. loc. *li-in-ki-ia* KBo 8.35 ii 13 (MH/MS), KUB 14.1 obv. 13, rev. 21 (MH/MS), KUB 41.8 iv 24 (MH/NS), ABoT 56 i 16 (Šupp. II); *le-en-ki-ia* KBo 6.34 iv 18 (followed by erased sign; but note *li-in-ki-ia* in ii 45 (MH/NS); *li-in-ki-i-ia* KUB 14.14 obv. 4 (Murš. II); *li-in-ga-i* KUB 9.31 ii 4 (MH/NS), KUB 19.49 i 61, KBo 12.31 iv 16 (Tudḫ. IV); *le-en-ga-i* HT 1 i 57 (MH/NS); *le-en-qa-i* KUB 4.3 obv. 10 (NH); *le-en-qa-a-i* KUB 43.72 ii 7 (NH), KUB 43.47:8 (NH); *li-in-ga-e* KUB 43.58 i 55 (MH/MS).

sg. abl. *li-in-ki-az* KBo 16.47:23, KUB 43.58 ii 21, 40 (both MH/MS), KUB 30.31 i 16! (NH); *li-in-ki-ia-az* KBo 16.47:14 (MH/MS), KUB 15.42 ii 10 (MH/NS), KBo 5.3 iv 33 (Šupp. I); *le-en-ki-az* KBo 9.146 rev. 18 (NH); *li-in-ki-ia-za* KUB 12.61 iii! 10 (NH), HT 18:5 (NH?); *le-en-ki-ia-za* KUB 41.22 iii 4 (NH), KBo 13.131 iii (9) (MH/NS).

pl. com. acc. *li-in-ga-a-uš* KUB 17.21 iv 16, KUB 23.78(Bo 2826):10, 12 (both MH/MS), KUB 17.26 i 11 (MH/NS); *l*[*i-i*]*n-ga-u*!(text: *nu*)*-uš* KBo 4.4 i 45 (Murš. II); *li-in-ga-uš* KBo 6.34 iii 40 (MH/NS), KBo 4.4 ii 9 (Murš. II), KUB 7.56 i (6) (NH); *le-en-ga-uš* KUB 14.3 ii 52 (NH).

pl. neut. nom. (*ke-e*) *MA-MIT*$^{ḪI.A}$ KUB 26.25 ii 2, 5 (Šupp. II); possibly (*ku-i-e*) *MA-ME-TE*^{MEŠ} (*dapiyanda*) KBo 16.98 iv 21 (NH).

pl. neut. acc. (*ke-e*) *MA-MIT*$^{ḪI.A}$ KUB 26.25 ii 7.

pl. erg. *li-in-ki-ia-an-te-eš* KUB 36.106 rev. 6 (OH/OS), KBo 6.34 iii 16, iv 1 (MH/NS), KUB 14.14 obv. 18 (NH).

broken *li-in-ga-i*[- . . .] KUB 30.45 ii! 10 (NH).

On inflection of syll. writings cf. Sommer, AU 356f.

Sumerogram NAM.ERÍM.ḪI.A KUB 15.1 ii 34 (NH); **Akkadogram** *MĀMĪTU* or *MĀMĒTU* variously spelled: *MA-ME-TUM* KBo 15.7:6 (NH); *MA-MI-TUM* KUB 21.42 iv 32 (NH); *MA-ME-DU* KUB 5.6 v 1, 3 (NH); *MA-MI-DU* KBo 5.9 ii 37 (NH); *MA-A-ME-TI* KUB 40.33 rev. 16 (MH); *MA-A-MI-TI* KUB 4.3 obv. 10 (NH); *MA-ME-TI* KUB 7.56 i 9 (NH); *MA-MI-TI* KBo 2.5 iii 32, iv 14 (Murš. II); *MA-MIT* KBo 4.14 ii 51, 72, 77 (NH); *MA-MIT*$^{ḪI.A}$ KUB 26.25 ii 2, 5, 7 (NH); (cf. Hoffner, in FsOtten 102); *MA-ME-TE*^{MEŠ} KUB 15.1 ii 13 (NH); *MA-ME-TI*$^{ḪI.A}$ KUB 5.6 v 6 (NH); *NI-IŠ* (or *NI-EŠ* or *NI-ŠI*) DINGIR-*LIM* (or DINGIR.MEŠ) (cf. Oettinger, StBoT 22:95f., 124). Note *NI-IŠ* DINGIR-*LÍ-ŠU* KBo 16.25 iv 16.

Akk. [*ù akāša i-š*]*a-dá*!*-du-ka a-na ma-a-mi-ti* = Hitt. *tukma le-en-qa-i šallanniyanzi* "They will drag you off to (the place of?) the oath" KUB 4.3 obv. 10-11 (proverbs); dupl. of Akk.: *ù a-ka-š*[*a*] *ú-še-ṣu-*[*ú*] *ina māmīti* Ugar. V:279 iii 9; ed. of Akk. by Nougayrol, ibid. 279, 282, 288f.; ed. of Hitt. by Laroche, ibid. 781; cf. also below under 1 c 3′ for other exx. of this usage in Hittite.

1. oath. — **a.** purpose of oath: — **1′** to confirm the veracity of a statement of fact (such as testimony): "Ukkura, the queen's decurion, took an oath" *nuzakan li-in-ki-ia anda kišan pēdaš* "he brought in the following (testimony) under oath" (followed by quoted testimony) KUB 13.35 i 9-10 (deposition, NH), ed. StBoT 4:4f.

2′ to promise certain future behaviour: cf. many exx. below, and under *link-* d.

b. terminology used to describe taking/administering the oath — **1′** with *iya-* "to make, draft(?)": *nu kāša li-in-ga-i*[*n*] *iyawen* "we have just made the oath" KBo 8.35 ii 8 (treaty, MH/MS), with dupl. KUB 40.36 + KUB 23.78(Bo 2826):4, ed. von Schuler, Kaškäer 110 (line ii 8); *ŠA* LÚ*MU*[*NNABTI-ma ŠAP*]*AL NI-EŠ* DINGIR-*LIM kišan i*[(*yanun*)] "I made the (regulation) of the fugitive (and put it) under the oath as follows" KUB 21.1 iii 61 (Alakš.), with dupl. KUB 21.5 iv 6, ed. SV 2:74f.

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2′ *linkiya kattan dai* — **a′** obj. is person sworn: [. . .] *li-in-ki-ia* 3[0] ERÍN.MEŠ *daiēr* KBo 16.29 obv.? 16-17 (cf. 20) (Kaška treaty, MH/MS); *nuza li-in-k[i-i]a kattan* ERÍN.MEŠ-*an dāiēr* "they placed troops under oath to themselves (-*za*)" KBo 16.27 iii 9 (Kaška treaty, MH/MS), ed. von Schuler, Kaškäer 137, *nu kēa QATAMMA [li]nkir nuza li-in-ki-ia kattan QATAMM[A] daiēr* "and these too swore and placed themselves (-*za*) under the oath" KBo 8.35 ii 28-29 (MH/MS), ed. Kaškäer 111, KUR ^{URU}*Ḫapalla-ma-z li*[-*in*]-*ki-ia kattan kiššan zikkeš* KUR ^{URU}*Ḫapālla-ma-z* ^{m}*Madduwattaš li-i*[*n-ki-ia kattan*] *kiššan zikkit* "You put the land of Ḫapalla under oath to yourself (-*z*) thus, but M. put the land of Ḫ. under oath to himself (-*z*) so" KUB 14.1 rev. 21-22 (MH/MS), ed. Madd. 24f.

b′ obj. is words: *nuza li-in-ki-ia takšulaš uttar kattan QATAMMA-pat daiēr* "In the very same manner they placed the 'word(s) of alliance' (the pact) under the oath for themselves (-*za*)" KBo 8.35 ii 31 (Kaška treaty, MH/MS), ed. Kaškäer 111; cf. KBo 16.29(+)KUB 31.104 obv. 15-16, 18-19; *nu likta nuza kē uddār ŠAPAL NI-IŠ* DINGIR-*LIM* [*da-i*]*š* "he took the oath and [pla]ced these words under oath for himself (-*za*)" KUB 14.1 obv. 27 (MH/MS), ed. Madd. 6f.; cf. [*nutta lin*]*gan*[*u*]*t nu*[*tta*] *li-in-ki-ia* [*ka*]*ttan kē uddār daiš* ibid. obv. 13-14; *nutta kāša kē uddār ŠAPAL NI-IŠ* DINGIR-*LIM teḫḫun* KBo 5.3 i 38-39, cf. iv 34-35 (Ḫuqq.), ed. SV 2:110f., 134f. (lines 50-51); "When we killed a sheep" *nu li-in-ki-ia* [*ka*]*ttan kiššan daiwen* "we put the following words under oath" KBo 16.47:15-16 (treaty, MH/MS), ed. Otten, IM 17:56f.; cf. KUB 23.72 rev. 2, 36-37 (Mita, MH/MS), KUB 14.1 obv. 43, rev. 44, 48 (Madd., MH/MS).

3′ *linkiya tettanu-* (obj. persons): *nuza* DAM.MEŠ-*KUNU* DUMU.MEŠ-*KUNU* . . . [. . . *ked*]*ani li-in-ki-ia tettanutten* "make your own wives and children and [. . .] stand by [th]is oath!" KUB 23.68+ rev. 25-26 (treaty, MH/NS), ed. Kempinski & Košak, WO 5:198f.; with *linkiya tettanu-* cf. *šaḫḫani luzzi tittanu* sub *luzzi* b 2′ c′.

4′ *linkiya kattan* (or *ŠAPAL NĪŠ* DINGIR-*LIM* or GAM *MA-MIT*) *ki-* (mid.) (subj. always the obligation/command): *ŠAPAL NI-IŠ* DINGIR-*LIM-i*[*a*]*-at-ta kittaru* "let it be placed (or lie) under the oath for you" KBo 5.3 iii 43 (Ḫuqq.), ed. SV 2:126f.; [*ŠA*] ^{LÚ}*MUNNABTI-ma ŠAPAL NI-IŠ* DINGIR-*LIM QATAMMA kittaru* "let the (regulation) of the fugitive (cf. sub 1 b 1′) likewise be placed under the oath" KBo 5.4 obv. 35 (Targ. treaty, Murš. II), ed. SV 1:58f.; *nu apāšša memiaš ŠAPAL NI-IŠ* DINGIR-*LIM kittaru* ibid. rev. 15; *kāš-ta memiaš ŠAPAL NI-EŠ* DINGIR-*LIM kittaru* KUB 23.1 ii 7, cf. iv 22 (Šaušgamuwa treaty, Tudḫ. IV), ed. StBoT 16:8f., 16f.; GAM *MA-MIT* GAR-*ru* KBo 4.14 ii 72 (treaty, Šupp. II); *li-in-ki-ia-an-na-ša-at* (*linkiya-naš-at*) [*ka*]*ttan kittaru* KBo 16.50:20-21 (Ašḫapalla oath, MH/MS), ed. Otten, RHA XVIII/67:121f.; [*nušš*]*i apaddaya* GAM *NI-EŠ* DINGIR-*LIM* GAR-*ru* "let this too be put to him under the oath!" KUB 21.42 i 25 (cf. 28) (instr., NH), ed. Dienstanw. 24 (lines 32, 35).

5′ *linkiya ar-* (mid.): [*šum*]*ēša* LÚ.MEŠ KUR ^{URU}*Išmirika ḫūmanteš li-in-ki-ia ardumat* "all you men of I. must stand by the oath" KUB 23.68 rev. 11 (treaty, MH/NS), ed. Kempinski & Košak WO 5:196f.

c. *linkiyaš* (gen.) used to identify aspects of the oath and its ceremony — **1′** *linkiyaš uddār* "words of the oath": KUB 31.44 ii 24 with dupl. KUB 31.42 ii 26 (instr. for LÚ.MEŠ DUGUD, MH/NS), ed. von Schuler, OrNS 25:227, 230; KUB 26.19 ii 40 (treaty, MH/NS), ed. Kaškäer 132; Akk. *AWĀTĒ*^{MEŠ} (*ANNĪTI*) *ŠA RIKSI U ŠA MA-ME-TI* KBo 5.9 iv 21, 23, 27f. (Dupp.), ed. SV 1:24f.

2′ *linkiyaš tuppi* "tablet of (i.e., containing) the oath": [*li-i*]*n-ki-ia-aš tuppi i*[*yan*]*un* "I made a tablet of the oath" KUB 26.29 + KUB 31.55 obv. 8 (protocol of Arn., MH/NS), Klengel, ZA 57:227; "(Because we don't find the word, and)" *natš*[*an kēd*]*ani li-in-ki-ia-aš tuppiya UL kitta*[*ri*] "it doesn't stand on this tablet of the oath" KBo 5.3 + KBo 19.43 ii 61 (Ḫuqq.), with dupl. KBo 19.44 obv. 1-2; (in colophon:) DUB.2.KAM ^{m}*Tudḫaliya* ⌜LUGAL.GAL⌝ *ŠA MA-ME-TI* "second tablet of T. relating to the oath" KUB 13.7 iv 1-2; *ṬUPPU MA-MIT-ma-mu kuit TAŠPUR ṬUPPU MA-MIT-wa-mu arḫa* [. . .] *nu zik waštaš nukan ANA ṬUPPI MA-MIT kuit* DÙ-*an* [. . . ?] *nu* URU.DIDLI.ḪI.A *zik*

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wedaš kinuna≪na≫ wetumman[zi] iyattati nu waštaš zik MA-MIT-iakan z[ik šarrattat?] ammukma ⌜waš⌝tumma[nz]i EGIR-*an zikkiš[i?] [ṬU]PPU MA-MI[T INA* ^{URU}*Ḫatti? INA]* É.DINGIR-*LIM* ⌜GAR-*ru*⌝? "The tablet of the oath concerning which you wrote to me, '[You took] away from me the tablet of the oath.' It was you who sinned. Because it was written on the tablet of the oath, you were going to build (i.e., fortify/repair) cities. But are you now proceeding to build (them)? It was you who sinned. It was yo[u who transgressed] the oath. But you keep attributing the sin to me? (Therefore) let the tablet of the oath be deposited [in Ḫatti in] the temple." KBo 18.28 iv 13-18 (letter from Hittite king to a subordinate, NH).

3′ "place of the oath(-taking)" written *linkiyaš pedan*: *[k]inunan kāša [. . .] li-in-ki-ia-aš pedi dašuwaḫḫir* "Now they have blinded him (who had broken his oath) in the place of the oath(-taking)" KBo 6.34 i 13-14 (Soldiers' Oath, MH/NS), ed. StBoT 22:6f. (lines 19-20); written *lingai-*: cf. ex. above in bil. sec., and: DUB.2.KAM *mān* ERÍN.MEŠ-*an le-en-ki-ia pēḫudanzi* (colophon:) "Second tablet: when they conduct the troops to (the place of) the oath" KBo 6.34 iv 18-19 (MH/NS), ed. StBoT 22:14f.; *nuwaraš li-in-ki-ia ḫarweni* "We hold them (the women's garments) at (the place of) the oath" ibid. ii 45, ibid. 10f.

4′ *linkiyaš* ^{NA_4}KIŠIB "seal of the oath(-tablet?)": (The Kaškaeans will break their oaths, will despise the words of you gods) *nu ŠA* ^{d}IM *li-in-ki-ia-aš* ^{NA_4}KIŠIB *arḫa ḫullanzi* "and they will nullify(?) the seal of the oath of the Stormgod" KUB 17.21 iv 16-19 (prayer of Arn., MH/MS), ed. von Schuler, Kaškäer 160f.

5′ *linkiyaš* (alone), *linkiyaš antuḫša-*, *linkiyaš* ÌR "person under oath, sworn ally, sworn vassal": *nammaz uit ABI* ^{d}UTU-*ŠI tuk* ^{m}*Mad-duwattan l[i-i]n-ki-ia-aš-ša-aš iēt* "the father of His Majesty made you, M., his own sworn ally, (he made you take an oath and put these words to you under oath)" KUB 14.1 obv. 13, ed. Madd. 4f.; *nuza kāša šumeš* LÚ.MEŠ KUR ^{URU}*Išmirika ḫūmanteš IT[TI* ^{d}U]TU[-*ŠI l]i-[in]-ki-ia-aš-ša-aš . . . kattama šume[nzan* DUMU.MEŠ *IT]TI* DUMU.MEŠ LUGAL *li-in-ki-ia-aš-ša[-aš]* DUMU.DUMU.MEŠ-*KUNU-mašmaš ITTI* DUMU.DUMU.MEŠ LUGAL *li-in-ki-aš-pát* "All you men of I. are sworn allies of His Majesty . . . afterwards your sons will be sworn allies of the sons of the king, and your grandsons will likewise be sworn allies of the grandsons of the king" KUB 23.68 + ABoT 58 rev. 7-9 (Išmerika treaty, MH/NS), ed. Kempinski & Košak, WO 5:196f.; *našmaza kuiēš* EN.MEŠ DUMU.MEŠ LUGAL-*ia nuza ŠA MA-ME-TI lē kuiški kuedani[kki] kišari* "Let none of you lords and princes become a sworn ally of anyone (else)" KUB 21.42 iii 3-5 (instr., NH), ed. von Schuler, Dienstanw. 26; (My father made Mašḫuiluwa take an oath to protect the Hittite king and us, his sons,) *nanzan li-in-ga-ia-aš* ÌR-*DUM iyat* "and he made (M.) his own sworn vassal" KBo 4.4 iv 59-60, cf. 68 (Murš. II), ed. AM 140f.; [KUR ^{URU}]*Kalāšmamamu li-in-ki-ia-aš kuit* [UN.M]EŠ-*YA ešir* "since (the men of) the country of K. were my sworn allies" KBo 2.5 iv 12-13 (Murš. II), ed. AM 192f.; ^{m}PÍŠ.TUR-*ašwamu li-in-ki-ia-aš antuḫš[aš] ēšta* KUB 6.41 i 46-47 (Kup.), ed. SV 1:112f.; *našmatta karū ku[ieš] li-in-ki-ia-aš* UN.MEŠ-*uš ešir* KBo 4.14 ii 31-32 (treaty, Šupp. II).

6′ *linkiyaš* ^{NA_4}ZI.KIN: KUB 22.38 i 6 (snake oracle, NH).

7′ *linkiyaš eš-*: *le-en-ki-i[a-aš-w]a-ta ēšdu nuwazakan āršanu lē waḫnuši* "Let it be (a matter) of oath for you: don't change the direction of your (the Maraššanda River's) flow!" KUB 36.89 rev. 18-19 (myth narrative within a rit., NH), ed. Haas, KN 152f., tr. Güterbock in S. N. Kramer, MAW 153.

d. symbolic actions/gestures and metaphors connected with taking the oath: ⌜Ì⌝[-*an-za* GIM-*an katta] iškiškiši kēyatakkan MA-MIT*$^{ḪI.A}$ *Q[ATAMMA . . .] katta iškiyan ēšdu* TÚG-*an-za* GIM-*an* [NÍ.TE.MEŠ-*KA anda] waššiškiši kēyaza MA-MIT*$^{ḪI.A}$ *QATAMMA waššiški]* "[Just as] you anoint [yourself with oil, so also] let these oaths be smeared [on your body!] Just as you put a garment [on your body], so also put these oaths on yourself!" KUB 26.25 ii? 4-7 (oath formula, Šupp. II); note too all of the symbolic gestures and implements

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employed in the ritual KBo 6.34 and dupls. ed. StBoT 22.

e. *lingain/lingauš paḫš-* "to keep the oath(s)": (corresponds to Akk. *adê/māmīta naṣāru*): *nu NI-ŠI* DINGIR-*LIM ŠA* LUGAL *U* ŠU LUGAL *paḫši* "keep the oath of the king and the hand of the king" KBo 5.9 i 23 (Dupp.), ed. SV 1:12f.; *kīma NI-IŠ* DINGIR-*LIM paḫḫašteni* KUB 43.38 rev. 29 (rit., NH); cf. *mān kēlma tuppiaš uddār paḫḫašti ... nutta kūš NI-EŠ* DINGIR.MEŠ ... SILIM-*li paḫšan*[*du*] KBo 4.10 rev. 8-10 (Ulmi-Tešub treaty); [*NI*]-*EŠ* DINGIR-*LIM* PAP-*aḫšantaripat* KUB 23.94:10.

f. *lingain/lingauš šarra-* "to transgress the oath(s)" (corresponds to Akk. *ištu māmīti etēqu*): *nu mān kūš li-in*!(text: *li*)*-ga-a-uš paḫḫašduma šumāša* DINGIR.MEŠ-*eš paḫšandaru ... mānašta kūša li-in-ga-a-uš šarradduma šumāšakan li-in-ki-aš* DINGIR.MEŠ-*eš ḫūmanteš ... ḫarninkandu* "If you keep these oaths, the gods will keep you ... if you transgress these oaths, all the oath-gods will destroy you" KBo 8.35 ii 14-18 (treaty with Kaška, MH/MS), translated by von Schuler, Kaškäer 111; cf. the treaty of Šupp. I with Tette of Nuḫašše probably composed in Hittite and translated into Akkadian: *šumma* RN *awātē annāti ša riksi u māmīti lā inaṣṣar u ištu māmīti īteteq* "If RN does not keep (corr. to Hitt. *paḫš-*) these words of treaty and oath, but transgresses (corr. to Hitt. *šarra-*) the oath" KBo 1.4 iv 40-42, cf. ii 32, ed. Weidner, PD 68f. (lines 48-50), 62f.; cf. CAD E 389a and M/1 192, from which it appears that Hitt. *paḫš-* = Akk. *naṣāru*, and Hitt. *šarra-* = Akk. *etēqu*; ^{m}*Madduwattašaka*[*n AN*]*A ABI* ^{d}UT[U-*ŠI l*]*i-in-ga-in šarrattat* "M. transgressed the oath (sworn) to the father of His Majesty (and took all the land of Arzauwa)" KUB 14.1 rev. 20 (MH/MS), ed. Madd. 24f., cf. obv. 42; *li-in-ga-in-na-aš-ta UL kuššanka šarraḫḫat* KUB 30.10 obv. 12 (prayer, OH?/MS), treated sub *link-* d; *nu* ^{m}*Mitaš mekki kuit waštaškit ... NI-IŠ* DINGIR-*LIM-kán apāšša šarraškit* "Because M. offended greatly, ..., and he too kept transgressing the oath" 1684/u + KUB 23.72 obv. 36-37 (Mita, MH/MS), ed. Hoffner, JCS 28:61; *našta li-in-ga-a-uš šarranzi nuza šumenzan ŠA* DINGIR.MEŠ *memiyanuš tepnuwanzi nu ŠA* ^{d}IM *li-in-ki-ia-aš* ^{NA_4}KIŠIB *arḫa ḫullanzi* KUB 17.21 iv 16-19, cf. above under 1 c 4′; □cf. Neu, StBoT 5:153 no. 1, where however one must eliminate "brechen, verletzen" and retain only "übertreten" with the object "oath, command, word" (so correctly Oettinger, StBoT 22:112). Exx. show variation between act. and mid. of the verb, as well as the presence and absence of the particles *-ašta*, *-kan*.

g. violating or rejecting oaths (with verbs other than *šarra-*): (If someone forces you to swear allegiance to a brother of His Majesty,) *nu apūn MA-ME-TUM arḫa peššiyatten* "disregard that oath (and show allegiance only to His Majesty)" KUB 21.42 iv 9-22 (instr., NH), ed. von Schuler, Dienstanw. 28; for *ANA PANI NIŠ* DINGIR.MEŠ *waštа-* cf. below under 2 f.

h. becoming exempt from oaths — **1′** *linkiyaz parkui-* see below sub 3 b.

2′ *ANA NIŠ* DINGIR-*LIM kattan arḫa ki-* (mid.): KBo 4.3 i 27, iv 19 (Kup.), ed. SV 1:118f. (line 18), 144f.; KBo 4.10 rev. 16, 17 (treaty with Ulmi-Tešub, NH), translation by Cavaignac, RHA II/10 (1933) 71.

i. canceling or terminating oaths: [(*našmaza*)] *kī MA-ME-TUM šeknuš pippuwar* [(*kuiški i*)]*yazi našmazat arḫa aniyazi* "if anyone makes this oath into a 'garment ... -ing' or removes it from himself" KUB 26.1 iv 46-48 (instr., NH), ed. Dienstanw. 16f., dupl. KUB 26.8 iv 33-34. □*arḫa aniya-* had the positive connotation "discharge, fulfil (an oath)" with vows which foresee a limited payment and a definite term. But the oath of allegiance to kings could not be so terminated. Therefore with such an oath *arḫa aniya-* described illegal behaviour. The *pippuwar* of the garment is a gesture of disclaiming responsibility for the oath.

2. oath deity — **a.** in the ergative form of *lingai-*, which is *linkiyanza*, *linkiyanteš* cf. Laroche, BSL 57 (1962) 32: "He took an oath before the gods and then transgressed the oath" *nan li-in-ki-an-te-eš ēppir* "the oath-deities seized him" KBo 6.34 iii 15-17 (Soldiers' Oath, MH/NS), ed. StBoT 22:12f., 41ff.; *šumāša li-in-ki-ia-an-te-eš anda QATAMMA appandu* "Likewise let the oath-deities seize you" ibid. iv 1-2; cf. KUB 36.106 rev. 6 (treaty with Ḫabiru, OH/OS); KUB 14.14 obv. 18 (1st Plague Prayer, Murš. II), ed. Götze, KlF 1:166f.; *nutta uittu kēl ŠA* SISKUR.SISKUR [*l*]*i*!*-in-*

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ki-ia-an-za ēpdu "let the oath-deity of this ritual come and seize you!" KBo 11.72 ii 39-40 (rit., MH?/NS); *mānatkan UL-ma ašnuši nutta uidd[(u)] kēl* (dupl. *kī*) *ŠA* SISKUR.SISKUR *NI-EŠ* DINGIR-*LIM tuk taknaš* ^{d}UTU-*uš* (dupl. *-un*) *ēpdu* "But if you don't make it good, the oath-deity of this ritual (dupl.: this oath of the ritual) will seize you, O Sungod of the Netherworld" KBo 11.72 iii 7-9 (dupl. KBo 11.10 iii 19-21); *nu ešḫananza li-in-ki-ia-az* ^{É}*ḫalinduwa* É.DINGIR.MEŠ *lē ēpzi* "Let not the blood (or) oath-deity seize the palace (or) temples!" KUB 30.34 iv 7 (rit., MH/NS).

b. written logographically — **1'** *NIŠ* DINGIR.MEŠ (usual form, esp. in OS or MS), *NIŠ* DINGIR-*LIM* (esp. in NH and in NS copies of OH or MH): *nuš[m]aškan NI-IŠ* DINGIR.MEŠ DUMU.ḪI.A-*KUNU andan kardišmipa[t a]zzikkandu* "Let the oath-deities devour your children within you (lit. 'in your heart')!" KBo 8.35 ii 23-24 (treaty, MH/MS); note that dupl. KBo 16.29 i? 11' has *li-in-ki-ia-aš* DINGIR.ME[Š], see below; *NI-EŠ* DINGIR.MEŠ *ḫarninkandu* "Let the oath-deities destroy (the offender)!" KUB 13.20 iv 6 (MH); *nan kē NI-IŠ* DINGIR.MEŠ *[QADU ... -Š]U* É-*ŠU ḫarninkandu* KBo 19.61 iv? 9-10 (treaty, MH/NS); cf. also KBo 16.28 iii 8; □even in NH or in pre-NH/NS careful scribes tended to distinguish *NIŠ* DINGIR-*LIM* (for syll. *lingain/lingauš*, the oath as object of the verb *šarra-*) from *NIŠ* DINGIR.MEŠ (for syll. *linkiyanteš* or *linkiyaš šiuneš*, the oath deities as agents): KBo 6.34 ii 46, 48; KBo 5.13 iii 21 (Kup.); KBo 4.7 iii 29-30 (Kup.); KBo 4.3 iii 7 (Kup.); KUB 21.1 iii 55-56 (Alakš.). When NH scribes began to abandon the distinction, *NIŠ* DINGIR.MEŠ was used for both: KUB 7.59 ii 10, 12 (Soldiers' Oath); KBo 19.74 + KUB 21.5 iv 3, 6 (Alakš.); KUB 23.68 rev. 27 (Išmerika treaty, MH/NS); KBo 6.34 iv 7-8 (Soldiers' Oath, MH/NS); and much more rarely, *NIŠ* DINGIR-*LIM*: KBo 5.3 iv 52 (Ḫuqq.); KBo 6.34 i 15, 18; or the reversed distribution: ibid. i 34, 37; ii 23, 26; in KUB 43.38 rev. 19-20 *kī NI-IŠ* DINGIR-*LIM INA* [ŠÀ?] *RAMANI* ^{MEŠ}[*-KU*]*NU* [*anda QATAMM*]*A immeattaru* "Let this oath likewise be mixed together in (i.e., be united with?) your bodies". The combination of *kī* (subj.) and *immeattaru* (sg.) indicates that *lingai* (neut. sg.) underlay the logogram.

2' *MĀMĒTUM* (personified oath; oath deity) without divine determinative: KBo 15.7:6, 13 with discussion by Kümmel, StBoT 3:38ff.

c. written syllabically *linkiyaš* DINGIR (.MEŠ), or *ŠA MĀMĪTI* DINGIR.MEŠ "god(s) of the oath", utilizing a genitive construction: *nan le-en-ki-aš* DINGIR.MEŠ ḪUL-*lu ḫurtandu* "Let the gods of the oath curse him" KBo 6.34 iv 11-12 (Soldiers' Oath, MH/NS); ⌜*nuš*⌝*maškan li-in-ki-ia-aš* DINGIR.ME[(Š DUMU.ḪI.A-*KUNU andan*)] *kardišmipat* <*azzikkandu*> KBo 16.29 obv.? 11 (+) KUB 31.104 left col. 11 with dupl. KBo 8.35 ii 23-24 on which cf. above 2 b 1'; *nukan* PN *kuit NI-EŠ* DINGIR-*LIM šarrit nan ŠA MA-MI-TI* DINGIR.MEŠ *ēppir* KBo 2.5 iii 31-33 (Murš. II), ed. AM 190 (lines 56-58).

d. named (discussed by Kümmel, StBoT 3:38f. and Oettinger, StBoT 22:41f.): ^{d}*Išḫaraš li-in-ki-aš išḫāš* KBo 8.35 ii 10; ^{d}*Išḫara* SAL.LUGAL *NI-EŠ* DINGIR-*LIM* KUB 21.1 iv 14; ^{d}*SIN* EN *MA-M[I-TI]* KUB 26.36 iv 5 (dupl. ^{d}*SIN NI-EŠ* DINGIR-*LIM* KUB 19.50 iv 10); ^{d}*SIN MA-ME-TI* KUB 26.50 rev. 10; *li-in-ki-ia-aš* ^{d}IM KBo 15.10 iii 63.

e. bearing witness to oaths: *nat kēdani li-in-ki-ia kutruweneš* (dupl. *kutarweneš*) *ašandu* "Let (the gods who were summoned) be witnesses to this oath" KBo 8.35 ii 13 (treaty, MH/MS), with dupl. KUB 40.36 + KUB 23.78 (Bo 2826) ii 9 + KUB 26.6 ii 10; *nuza kēdani le-en-ga-i kutrueneš ēsten* HT 1 i 57; *apedd[ni memiyani ku]iēš* DINGIR.MEŠ *tul[iya l]i-in-ki-i-ia k[ut]ruwanni ḫalzi[yanteš] ēšten* "you gods who have been summoned to the assembly for bearing witness to the oath on this matter" KUB 19.1 (+) KUB 14.14 obv. 4-5 (1st plague prayer, Murš. II); Akkadographic: *ANA ANNÎ RIKSI [U] ANA MA-ME-TUM* ^{LÚ}*ŠĒBŪTUM* "be witnesses to this treaty and oath" KBo 5.9 iv 19 (treaty with Duppi-Tešub, Murš. II), ed. SV 1:24.

f. oaths broken ("sinning") in the presence of the witnessing or enforcing deities: *[l]i-in-ki-ia-aš ištarna kuiški waštai* KBo 16.44:11; [... *kuit*] *ḫu[manteš] ANA NI-ŠI* DINGIR[.MEŠ *waštan]niškir* KUB 14.1 obv. 50-51 (MH/MS), ed. Götze, Madd. 12-13; *PANI NI-EŠ* DINGIR.MEŠ *waštaš[i]* KUB 21.1 iii 30 (dupl. 22/t i 3: *PANI*

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DINGIR.MEŠ *waš[taši]*); *ANA PANI NI-EŠ* DINGIR.MEŠ *waštaši* KBo 5.13 ii 23-24. (Kup).

g. oath-deities punish: See exx. given above under 2 a-c. For additional exx. in the Soldiers' Oath see the edition by Oettinger, StBoT 22:6-14 passim. The most commonly used general terms used to describe the punishment are: *ep-* "to seize", *ḫarnink-* "to destroy", *parḫ-* "to chase, pursue". *ni*(sic)-*ni-in-kán-du* KBo 5.3 iv 41 (Ḫuqq.), SV 2:136 line 57 is probably to be corrected to *ḫar*!-*ni-in-kán-du*.

h. oath-deities protect/keep those who keep their oaths: cf. above sub 1 e.

3. perjury — **a.** in lists of evils to be purged: *NI-IŠ* DINGIR-*LIM* often in the incantation of Netherworld Deities (KUB 7.41 and dupls.), ed. Otten in ZA 54:116-41 cited here according to cumulative line count of edition: i 18, 31, 55, ii 2, 33, iii (55), iv 3, 10, 14, 52; KUB 29.7 rev. (31), (34), 45, 59 (Šamuḫa rit.); KUB 30.34 iv 17, 28; KUB 30.33 i 11!; *MA-MIT* KBo 13.131 rev. 16 (rit.); syll. *lingai-*: nom. *lingaiš*: KBo 21.46 rev. 26 + KUB 29.7 rev. 17; acc. *lingain*: KUB 9.34 i (27); iv (4); gen. *linkiyaš*: KUB 7.41 i 2; KUB 30.35 iv 6; loc. *linkiya*: KUB 41.8 iv 24; abl. *linki(y)az(a)*: KUB 30.33 i (10); KUB 41.22 iii 4; KUB 12.61 iii! 10 (Ašertu myth); KUB 15.42 ii 10 (rit.); KUB 43.58 ii 21 (rit., MH/MS).

b. alone: *nukan kāšma NĪŠ* DINGIR-*LIM zik šarratta* ^{URU}*Ḫattušaša li-in-ki-ia-az par-kuiš ēštu* "You will be trespassing the oath, but Ḫ. shall be free (lit. 'pure') from (violation of?) the oath" KBo 16.47:13-14 (treaty, MH/MS); "If you do evil (i.e., violate your oaths), and I, My Majesty, harm you" *nuza* ^{d}UTU-*ŠI apēz li-in-ki-ia-az ANA PANI* DINGIR.MEŠ *parkuiš ēšlit* "let me, My Majesty, be free from (violation of?) that oath before the gods" KBo 5.3 iv 31-33 (Ḫuqq.), ed. SV 2:134f. (lines 47-49).

4. models of oaths: *li-in-g[a-]e-ma ḫurtaišša ŠA* KÙ.BABBAR KÙ.GI TUR-*TIM iyan[teš]* "small models of the oath and curse (are) made of silver and gold" KUB 29.7 rev. 41; 1 *li-in-ga-in-na* URUDU KBo 24.47 iii 17, cf. 20, 22, 24.

5. (a location named in the snake oracles:) TA *MA-ME-TI uit* :*luluti* KI.MIN (= *munnait*) "it came from the 'oath' and hid at the :*lulu-*" IBoT 1.33:27 (Laroche, RA 52:152, 156).

6. curse (in *lingaiš appašiwattaš* "a permanent curse", translating an Akk. terrestrial omen apodosis): *li-in-ga-iš-ši-kán* (var. [*li-*]^{r}*in-ga*^{1}*-ši-kán*) EGIR-*pa*-UD.KAM-*aš* (var. [*appa-šiw*]*attaš*) *parnišši andan kišari* "a permanent curse (lit. oath of the end-of-days) will occur in his house" KUB 29.9 i 7-8 with dupl. 29.10 i 2-4, ed. Güterbock, AfO 18:78-79; compare NAM.ERÍM *ana bīt amēli īrub* "a curse will enter (lit. entered) the man's house" CT 38.31 rev. 17 (terrestrial omen) cited in CAD M/1 194b.

Hrozný, SH (1917) 16; Friedrich, ZA 36 (1925) 53; ad 2a: Oettinger, StBoT 22:41f. calls into question Laroche's interpretation of *linkiyanteš* as erg., BSL 57 (1962) 32, but his objections are not convincing.

Cf. *link-*.

linganu- v.; to make someone swear or take an oath; from MH/MS.

pres. sg. 1 *li-in-ga-nu-mi* KBo 16.24 i 11 (MH/MS); **sg. 3** *li-in-ga-nu-zi* KUB 21.42 iv 20 (Tudḫ. IV); **pl. 1** *li-in-ga-nu-ma-ni* KUB 17.21 iv 12 (MH/MS); **pl. 3** *li-in-qa-nu-an-zi* KUB 5.4 i 52 (NH).

pret. sg. 1 *li-in-ga-nu-nu-un* KUB 23.72 obv. 35 (MH/MS), KBo 5.12 iv (5) (Šupp. I), KBo 15.24 ii (2), KUB 31.55:7 (MH/NS), KBo 16.17 iii 28, KBo 4.4 iii 14, 16, KBo 5.9 i 18, 22 (all Murš. II), KUB 14.3 i 66, ii (34); *le-en-ga-nu-nu-un* KUB 26.1 iii 47 (Tudḫ. IV); **sg. 3** *li-in-ga-nu-ut* KUB 14.1 obv. (13), (43), (74) (MH/MS), KBo 16.27 iii (12), iv 32 (MH/MS), KBo 4.4 iv 60 (Murš. II); *le-en-ga-nu-ut* KUB 26.1 iii 17 (Tudḫ. IV); **pl. 1** *li-in-ga-nu-me-en* 1121/u:2′; **pl. 3** *li-in-qa-nu-e-er* KUB 40.88 iv 10 (Ḫatt. III?).

iter. pres. pl. 3 *li-in-ga-nu-uš-kán-zi* KUB 21.42 i 10 (Tudḫ. IV); **pret. sg. 3** *li-in-ga-nu-uš-ki-it* KUB 6.41 iii 53 (Murš. II); **pl. 3** *li-in-ga-nu-uš-ki-ir* KBo 16.25 iv (9) (MH/MS), KUB 21.42 i 9 (Tudḫ. IV).

part. sg. nom. com. *l*[*i-i*]*n-ga-nu-wa-an-za* KBo 5.3 ii 36 (Šupp. I); *li-in-qa-nu-wa-an-za* KBo 4.14 ii 47 (Šupp. II); *le-en-qa-nu-an-za* ibid. ii 47; **pl. nom. com.** *li-in-ga-nu-wa-an-te-eš* KUB 14.8 obv. 17, KUB 14.11 ii (2), (41); *li-in*!-*ga*!-*nu-an-te-eš* KUB 14.8 obv. 34 (all Murš. II).

a. to make someone swear (in absolute construction without adv./postpos.): "We will summon the Kaška men and give gifts to them" *nammaš li-in-ga-nu-ma-ni* "and we will make them swear (saying to them: . . .)" KUB 17.21 iv 11f. with dupl. KUB 23.117 iii 5f. (prayer of Arn. and Ašm.,

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MH/MS), ed. von Schuler, Kaškäer 160f.; *nušmaš*[*za k*]*āša* ^{d}UTU-*ŠI li-in-ga-nu-nu-un* "I, His Majesty, have made you swear to me (and have made a tablet of the oath)" KUB 26.29 + KUB 31.55 obv. 7f. (treaty/protocol of Arn., MH/NS); "The father of My Majesty made you, Madduwatta, his sworn vassal" *nu*[*tta li-in*]-*ga-n*[*u-u*]*t* "he made you swear (and put these words to you under the oath)" KUB 14.1 obv. 13f. (MH/MS), ed. Madd. 4f.; cf. also ibid. obv. 43, rev. 14; "I made him (Aparru of Kalašma) a lord and gave him Kalašma to govern" [*na*]*mman li-in-ga-nu-nu-un* "and I further made him swear (loyalty to me)" KBo 16.17 iii 26-28 (detailed annals Murš. II), ed. Otten, MIO 3:172-74; *nušmaš* ^{d}UTU-*ŠI kuit le-en-ga-nu-nu-un* "Because I, His Majesty, made you swear, (saying: ...)" KUB 26.1 iii 46f. (instr., Tudḫ. IV), ed. Dienstanw. 14; "They will go and instruct the kitchen personnel ..." *nammaš li-in-qa-nu-an-zi* "and they will further make them swear" KUB 5.4 i 51f. (oracle, NH); *le-en-ga-nu-ut-wa-mu kuiš nuwa karū :ḫalliya weḫtat* "He who made me swear allegiance has already died" (so that the oath is no longer binding) KUB 26.1 iii 17-18 (instr., Tudḫ. IV), ed. Dienstanw. 13; *naš li-in-ga-nu-nu-un nutta memian šakuwašar memandu* "I put them under oath. Let them tell you the truth!" KUB 14.3 i 66-67 (Taw.), ed. Sommer, AU 6-7; (if a vassal hears of a plot against the Hittite king, and instead of promptly reporting it to him, lets it pass, saying) *ammukwaza l*[*i-i*]*n-ga-nu-wa-an-za nuwa UL kuitki memaḫḫi i*[*yamiy*]*awa UL kuitki ašimawa* [*ma*]*ḫ*[*ḫ*]*an ie*[*zzi nu QATAMMA*?] *ieddu* "I am sworn to allegiance: I will say and do nothing. But let that man do as he wishes." KBo 5.3 ii 36-38 (Ḫuqq.), ed. SV 2:116-19; *nu* LÚ.MEŠ ^{URU}*Ḫatti kuit* LÚ.MEŠ ^{URU}*Mizriya IŠTU* ^{d}IM ^{URU}*Ḫatti li-in-ga-nu-wa-an-te-eš ešer* "because the Hittites and Egyptians had been made to swear by the Stormgod of Ḫatti" KUB 14.8 obv. 16-17 (plague prayer, Murš. II), ed. Götze, KlF 1:208f.

b. to make someone swear allegiance to someone as overlord: — **1′** with *šer*: "Mašḫuiluwa of Arzawa came as a fugitive to my father. My father made him a son-in-law, and gave him his daughter, my sister, Mūwatti in marriage" *nammanzan ANA* SAG.DU-*ŠU šer anzāšša* [*ANA* DUM]U.MEŠ-*ŠU šer li-in-ga-nu-ut* "And (my father) made (him) swear allegiance to his (my father's) person and to us, his sons" KBo 4.4 iv 56-60 (det. annals Murš. II), ed. AM 140f.; "I, His Majesty, installed you in the place of your father" *nutta* [*t*]*uk* x-x-*uš* ŠEŠ.MEŠ-*KA* KUR ^{URU}*Amurri-ya šer li-in-ga-*[*n*]*u-nu-un* "and I made ... your brothers and the land of A. swear allegiance to you" ... *nutta kāšma ANA* LUGAL KUR ^{URU}*Ḫatti* KUR ^{URU}*Ḫatti U ANA* DUMU.MEŠ-*YA* DUMU.DUMU.MEŠ-*YA šer li-in-ga-nu-nu-un* "and I made you swear allegiance to the king of Ḫatti, the land of Ḫatti, and to my sons and grandsons" KBo 5.9 i 16-22 (Dupp.), ed. SV 1:10-13; "I gave you, Kup., to Mašḫuiluwa as a son" *namma* KUR ^{URU}*Mirā* KUR ^{URU}*Kuwaliyaya ANA* ^{m}PÍŠ.TUR[(-*wa* (var. ^{m}*Mašḫuiluwa*) ^{f}*Muwa*)*ttiya*] *tuqqa ANA* ^{m}*Kupanta*-^{d}LAMMA-*ya šer li-i*[(*n-ga-nu-nu-un*)] "Further I made the lands of Mira and K. swear allegiance to Mašḫ. and Muw., and to you, Kup." KUB 6.41 i 28!-30 with dupl. KUB 6.42:5-7 + KUB 6.43:10-12 (Kup.), ed. SV 1:110f.; "Protect only His Majesty with respect to lordship, and after him his sons and grandsons!" *ANA* ŠEŠ.MEŠ ^{d}UTU-*ŠI-yašmaš kuēl šer li-in-ga-nu-zi* "(cast away that oath/curse) with which he shall make you swear allegiance to the brothers of His Majesty!" KUB 21.42 iv 19-21 (instr., Tudḫ. IV), ed. von Schuler, Dienstanw. 28; (Murš. II says: I made [x-x-]šarma king in the land of Carchemish,) *nušši* KUR ^{URU}*Kargamiš šer li-in-ga-*⌜*nu-nu*⌝*-un* ... "and I made the land of Carchemish swear allegiance to him," (I made Talmišarma, the son of Telepinu, king in Aleppo,) *nušši* KUR ^{URU}*Ḫalpa šer li-in-ga-nu-nu-un* "and I made the land of Aleppo swear allegiance to him" KBo 4.4 iii 12-16 (detailed ann. of Murš. II), ed. AM 124f.; (Hittite princes say: Is there no seed of My Lord in the sons of our lords?) *nuwannaš kēdan*[*i* (GIM)-*an šer li-in-ga-nu-uš-ki-ir kēdaniyaw*[(*anna*)*š QA*]*TAMMA šer li-in-*⌜*ga*⌝*-nu-uš-kán-zi nuwannaš kā*[(*š* E)N]-*ašpat* "Just as they made us swear allegiance to the one, they will make us swear allegiance to the other, (so that) he will be our lord" KUB 21.42 i 8-11 with dupl.

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KUB 26.13 i 18-20 (instr., Tudḫ. IV), ed. Dienstanw. 23:14-18; (let a vassal not say:) *:allallā pāuwanziwaza* UGU *li-in-qa-nu-wa-an-za kīmawaza UL le-en-qa-nu-an-za* "I was made to swear with regard to desertion, but I was not made to swear this" KBo 4.14 ii 46-47 (treaty, Šupp. II).

2' with *menaḫḫanta*: ^{m}*Madduwatt*[*ašmaz*] [*ŠA*] KUR ^{URU}*Pītašša* ^{r}LÚ^{1}*tapariyall*[*iuš U* LÚ.MEŠ Š]U.GI ^{URU}*Pītaššaya menaḫḫanta li-in-ga-nu-uš-k*[*i-it*] "M. made the rulers of P. and the elders of P. swear allegiance to himself" (saying: Be mine! ... Attack the land of Ḫatti!) KUB 14.1 rev. 38-39 (MH/MS), ed. Götze, Madd. 28f.

c. to take an oath against someone (with postpos. *kattan*): (Mašḫuiluwa allied himself with É.GAL-PAP) [(*nu*)]*šši menaḫḫanda linkta natza* 1-*NŪTIM kišantat* [(*numu*)] ÌR.MEŠ-*YA kattan li-in-ga-nu-uš-ki-it*(var. *-ir*) "He swore allegiance to him, and they united. He (var. they) made my subjects take oaths against me" KUB 6.41 iii 52-53 (Kup.), ed. SV 1:128f. with dupl. KBo 4.3 + KUB 40.34 ii 28-30.

Hrozný, SH (1917) 114; Friedrich, ZA 36 (1925) 53.

Cf. *link-*.

linkiyant- see *lingai-*.

lip(p)-, lipai- v.; to lick, lick up; from OH.†

pres. sg. 3 *li-ip-zi* KUB 35.148 iii 15 (OH/NS); *li-pa-iz-zi* 774/u:(2), 3 (StBoT 22:31); **pl. 3** *li-ip-pa-an-zi* KBo 6.34 ii 20 (MH/NS); *li-pa-a-an-zi* ibid. i 29; **pret. sg. 3** *li-ip-ta* KBo 14.98 i 9 (OH/NS); **pl. 3** *li-i-pí-ir* KBo 24.51 obv.? passim; KBo 24.52:5, (6), (7) (OH/MS?); **imp. sg. 3** *li-ip-tu* KBo 17.17 obv.? 6 (OH/OS); *li-ip-du* KUB 35.148 iii 18 (2x), 19, 22 (OH/NS), KUB 35.149 i (7) (NH); **broken** *li-pa-a-an*[(-)...] 1111/v:6 (StBoT 22.31).

UR.TUR-*ašza maḫḫan* 9 ^{UZU}*ḫappeššaršet li-ip-zi ... ki-i-el-la ḫappešnaš inan QĀTAMMA li-ip-du* ^{UZU}ZAG.LU-*aš inan li-ip-du* "Just as the puppy licks its nine body parts ... in the same way let it lick up the illness of this one's body parts also! Let it lick up the illness of (his) shoulder!" KUB 35.148 iii 14-18 (Zuwi rit., OH/NS), with other body parts in ibid. iii 19, 22-27, 33-35; *ḫar-nammar INA QĀTIŠUNU dāi nat li-pa-a-an-zi* "He puts yeast in their hands and they lick it" KBo 6.34 i 29 (Soldiers' Oath, MH/NS), ed. StBoT 22:8f. (line 35); *nušmaš* BULÙG BAPPIR *INA QĀTI-ŠUNU dāi nat li-ip-pa-an-zi* "He puts malt (and) 'beer bread' in their hands and they lick it" ibid. ii 19-20, ed. StBoT 22:10f.; *ḫūm*[(*andaš alwanzenaš* E)]ME-*an li-ip-d*[*u*] "Let him/it (the sheep of line 26?) lick up the injurious speech of all the sorcerers" KUB 35.149 i 6-7 (SAL.ŠU.GI rit.), with dupl. KBo 9.125 i 5; KI.MIN in HT 6 i 5-20 + KBo 9.125 i 1-5 is to be read *lipdu* "let him lick", objects of which form a catalogue of ills and evils; compare KUB 9.34 iv 7-18, where *mutaiddu* "let him remove!" alternating with KI.MIN is used in nearly identical context; *ešḫaršet li-ip-ta* KBo 14.98 i 9 (incant. frag.); with inst.: [*lalit*]*atkan li-ip-tu* KBo 17.17 obv.? 6, for rest. cf. ibid. 8-12; long sequence of clauses in OH incant. in which verb *li-i-pí-ir* "they licked" takes various ills and evils as obj. KBo 24.51 obv.? 4-14, KBo 24.52:5-8.

The only unambiguous exx. of the stem *lipai-* (774/u:(2), 3) are in a broken context and may prove to be a different verb.

Friedrich, HW 342, AfO 17 (1956) 152f.; Oettinger, StBoT 22 (1976) 31f. ("mit der Zunge berühren").

Cf. *lil(l)ipa(i)-*.

lipšai- v.; (mng. unkn.); from OH.†

pres. sg. 3 *li-ip-ša-iz-zi* KUB 12.52 i 2 (NH); **part. neut. nom.** *li-ip-ša-an* KBo 3.41 obv.! (14), 15, 18 (OH/NS).

a. in an OH legend about the Hurrian wars: "... became a bull" *našta karāwaršet tēpu li-ip-š*[*a-an* ...] *punuškimi karāwaršet kuit ḫanda li-ip-ša-an* "and his horn is a little *l.* [...] I ask 'Why is his horn *l.*?' (He says '... when I was traveling ..., the mountain was (too) steep for us. This bu[ll] was ..., but when he came, he lifted that mountain ... We conquered the ... and the sea')" *nu karāwaršet apeda li-ip-ša-an* "And that's why his horn is *l.*" KUB 31.4 obv. 15-19 + KBo 3.41 obv.! 14-18, ed. Otten, ZA 55:160-61.

b. in a fest. frag.: [... *ḫam*]*ešḫi INBAM* [...] *li-ip-ša-iz-zi* [...]x ^{URU}*Tauriša* "[...] in the [spr]ing he breaks off(?)/splits open(?) the fruit" KUB 12.52 i 1-3.

In usage a, *lipšan* appears to indicate some sort of damage to the bull's horn from lifting

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the mountain (bent, broken, split, or scratched).

Sommer, OLZ 1941:60 (verbogen??).

leššai-, lišša i-, lišai- v.; to pick up, gather up, clear; from MH.†

pres. sg. 3 *li-i-ša-iz-zi* KUB 15.31 ii 15 (MH/NS); *li-ša-iz-zi* KUB 15.32 ii 9 (MH/NS); **pl. 3** *li-iš-ša-an-zi* KBo 2.8 iii 1 (NH), KBo 15.25 rev. 18 (MH/NS); **inf.** *le-eš-šu-u-wa-an-zi* KUB 30.15 obv. 1, 7, 17 (MH/NS).

a. objects: bones, fruit: *nu ḫaštāe [šarā] li-iš-ša-an-zi nat ḫaššī awan katta tianzi* "They pick up the bones and put them down on(?) the hearth" KBo 15.25 rev. 18 (rit. against Wišuriyanza, MH/NS), ed. StBoT 2:6-7; *nu* SAL.MEŠ *uktu[riy]a? ḫaštiaš le-eš-šu-u-wa-an-zi pānzi* "The women go to the pyre to pick up the bones" KUB 30.15 obv. 1-2 (royal funeral rit., MH?/NS), ed. Otten, HTR 66-67, cf. ibid. obv. 7, 17; SAL.MEŠ GURUN *li-iš-ša-an-zi* "The women gather up the fruit" KBo 2.8 iii 1 (cult inv., NH).

b. without expressed object: (He digs with a hoe and then with a pectoral) EGIR-*ŠU-maza* ^{GIŠ}*šatta* (var. [. . . *š*]*attan*) ^{GIŠ}MAR ^{GIŠ}*ḫūp= paranna dāi nukan šarā li-i-ša-iz-zi* (var. *li-ša-iz-zi*) "Then he takes a *š.*, a spade, and a *ḫ.*-vessel, and he clears out" (the loose soil, stones, etc. from the holes) KUB 15.31 ii 13-15 with dupl. KUB 15.32 ii 8-9 (rit. of drawing paths, MH/NS), ed. Haas and Wilhelm, AOATS 3:156-57.

Sommer, OLZ 1939:680 n. 2 (auflesen, sammeln, aufräumen).

^{MUL}leššalla- n. com.; (a celestial phenomenon); NH.†

In celestial omens: *takkukan* ^{MUL}*le-eš-šal-la-aš uizzi nuššikan ḫapparnuwataršet parā mekki lalukešzi* "If a *l.* comes, and its *ḫ.* shines very brightly" KUB 8.16:7-9 + KUB 8.24 rev. 8-10; *takku* ^{MUL}*le-eš[-šal-l]a-aš* ^{d}*SIN-mi manin= kuwan tiyazi* "If a *l.* comes close to the moon" KUB 8.16:10f. + KUB 8.24 rev. 11.

The above readings differ from the MUL-*li-eš* assumed by Friedrich (HW 286 sub MUL) and are based on the collation made by Laroche and reported by Leibovici.

Laroche apud Leibovici, Syria 33 (1956) 144 (une certaine étoile ou planète; no Akk. equivalent proposed); van Brock, RHA XX/71 (1962) 102 with n. 1 (nom d'une étoile).

Cf. *ḫašter(a)-*, ^{MUL}*wannupaštali-*.

leši-, lišši- n. neut.; liver; from OH.†

sg. nom.-acc. *le-e-ši* KUB 12.58 i 24 (NH); **loc.** *li-iš-ši* KBo 3.21 (BoTU 6) iii 10, 12, 16, 22, 26 (OH/NS); **uncertain case** *le-eš-ši* KUB 22.4:6 (coll.).

Akk.-Hitt. vocab.: *li-ib-bu* = ŠÀ[-*er*], *ku-ut-mu* ŠÀ-*ib-bi* = Š[À-*aš* . . .], *ga-bi-du* = *li-*[*iš-ši*] KBo 1.51 ii 7-9 (NH).

nutta ke-er-ti minuwandu li-iš-ši-ma-at-ta war(a)šnuwandu "Let them soothe you in your heart! Let them assuage you in (your) liver!" KBo 3.21 (=BoTU 6) iii 16f. (translation of Akk. hymn to Adad, OH/NS) and passim in this text. (In a list of items for a rit.): [. . . *t*]*epu le-e-ši tepu iššanaš* ŠAḪ.TUR "a little [. . .], a little liver, a piglet of dough" KUB 12.58 i 24, ed. Goetze, Tunn. i 48.

Goetze, Tunn. 71f.

Cf. *lišši yala-*.

lišši yala- adj.; pertaining to the liver, oracular; OH/NS.†

li-iš-ši-ya-la-at-ta-ma nepišaš daganzipašša uddār kattan arḫa pētummanzi "The oracular words of heaven and earth are for you to take along" KBo 3.21 (= BoTU 6) ii 6-7 (hymn to Adad). □The above interpretation assumes that *lišši yala-* is derived from *lišši-* "liver", and that "pertaining to the liver" means "oracular". For the use of *-ma* after *-ta* see Houwink ten Cate, FsOtten (1973) 133 and footnote 77.

Goetze, JCS 2 (1948) 149-50 ("pertaining to, contained in the liver" means "on one's mind").

Cf. *leši-*.

$^{(GIŠ)}$leti-, liti- n. com. and neut.; (an oil-producing plant); OH/NS.†

sg. nom. ^{GIŠ}*li-i-ti* KUB 17.10 ii 22; *li-i-ti* KUB 33.69:6; ^{GIŠ}*le-e-ti* KUB 29.1 iv 7, 139/d i 10 (Otten, HTR 134); *le-e-ti-iš* KUB 33.74 i 8; *le-*^{r}*e*^{1}-[. . .] KUB 17.13:13.

a. in rit. portion of the OH missing god myths: *kāša* ^{GIŠ}*li-i-ti kitta nu ŠA* ^{d}*Telipinu*[. . .] *iškiddu* "Behold *l.* is lying here. Let it anoint the [. . .] of (the god) Telepinu" KUB 17.10 ii

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22-23; [*kāš*]*atta le-e-ti-iš k*[*ittari*] *nu ŠA* DINGIR-*LIM* [ZI-*KA karat*]*iešša* NÍ.TE. MEŠ-*uš l*[*ilare*]*škiddu* "Behold *l.* is lying here for you. Let it soothe [your soul] and (your) *k.*'s (and your) limbs, O god!" KUB 33.74 i 8′-9′; cf. KUB 17.13:13 and HT 100:7 + KUB 33.69:6.

b. in lists of materials for rituals: "They take the following from the palace"... ^{GIŠ}*šamama* ^{GIŠ}GEŠTIN.È.A ^{GIŠ}*le-e-ti* ^{GIŠ}*šuwaitar* KUŠ. GUD... "*šamama-*, raisin(s), *l.*, *šuwaitar*, a cow hide..." KUB 29.1 iv 4-7 (rit. for the founding of a temple), cf. 139/d i 8-10 (Otten, HTR 134).

Güterbock, JAOS 88 (1968) 68.

^{NINDA}**luwammi-** n. com.; (a type of bread); OH/NS.†

In a fest. for Hurrian deities: [...1?] $^{NINDA(coll.)}$*lu-wa-am-me-i-en* 1 NINDA.GÚ. GAL 1 ^{NINDA}*lattarīen* 1 ^{NINDA}*wištatnimmen ANA* ^{d}*Iprimuša paršiya* "He breaks [...1?] *luwammi*-bread, 1 chick-pea bread, 1 *lattari*-bread, (and) 1 *wištatnimmi*-bread for (the god) Iprimuša" KUB 25.50 ii 8-11. Also to be restored in ibid. ii 3: [NINDA]r*lu-wa*1*-am-me-i-en.*

luwanni- see $^{(TÚG/GAD)}$*lupan(n)i-*.

luwareššа/i- n.; (a topographic feature); NH.†

sg. loc. *lu-wa-re-eš-ši* KUB 42.1 iii? 8; **Luw. acc.** *lu-wa-re-eš-ši-ia-an* Bo 69/88:7.

Always in lists of fields: 1 A.ŠÀ *lu-wa-re-eš-ši-kán pariyan* "one field beyond the *l.*" KUB 42.1 iii? 8, ed. Souček, ArOr 27:38f.; *lu-u-wa-re-eš-ši-ia-an ŠA* ^{TÚL}*Limadduš*[(-)...] Bo 69/88:7 + KBo 19.20 ii? 1′, cf. ZA 68:150f.

Cf. *lūwariššašši-*.

lūwariššašši- Luw. gen. adj.; (describes topography); NH.†

lu-u-wa-ri-iš-ša-aš-ši-iš 14 *PA* NUMUN-*ŠU ŠA* PN Bo 69/88:9 + KBo 19.20 ii 3, cf. Bo 69/88:11 + KBo 19.20 ii 5 and KBo 19.20 ii? 7 (cumulative line 13), cf. ZA 68:150f.; *lu-u-wa-re-eš-ša-aš-ši-iš* ibid. 7.

For semantic treatment see under *luwareš-ša/i-* n.

(:)lūḫa- n. com.; light(?); NH.†

sg. nom. *:lu-u-ḫa-aš* KUB 17.20 ii 11, *:*(?)*lu-u-ḫa-aš* 1516/u:4; **acc.** *:lu-u-ḫa-an* KBo 3.65(= BoTU 22Bβ) obv. 4; **uncertain** *lu-u*!(text *nu*)*-ḫa* IBoT 3.83:5.

In a list of good things: EGIR-*ŠU-ma kari-yašḫa*<*š*> (dupl. *-ḫ*]*a-aš*) *:lu-u-ḫa-aš* (dupl. *:*(?)*lu-u-ḫa-aš*) MU.KAM.SIG$_5$ *a-a-an-ni-iš apašduš ḫattulatar :ušašša ašanzi* KUB 17.20 ii 11-12 (dupl. 1516/u:4) (rit. for the ancient gods). Cf. [*kar*]*iyašḫi lu-u*!(text: *nu*)*-ḫa* MU.KAM.S[IG$_5$] IBoT 3.83:5 (rit. for the ancient gods).

The suggested meaning "light" is based on the similarity of this word to the root of Hittite *lalukkima-*, *luk-*, and *lukatta.* For the correspondence of Hittite *-k-* with Luwian *-ḫ-* see Laroche, DLL 135.

Bossert, MIO 4 (1956) 208; Laroche, DLL (1959) 63 (lumière?).

luwili adv.; in Luwian (the language of the land of Luwiya); from MH.

lu-ú-i-li IBoT 1.36 iv 45 (MH), KBo 5.11 i 22 (MH), KBo 12.89 ii 12 (NH); *lu-i-li* KUB 35.7 i 8 (NH), KUB 35.8 i 2 (NH); *lu-u-i-li* KUB 32.8 iii 9, 24 (NH); *lu-ú-*<*i*>*-li* KBo 12.100 obv. 3 (NH); *lu-ú-i-li*!(text *-zi*) KUB 35.43 ii 28 (NH).

Always with a verb of speaking: SAL.ŠU.GI-*ma lu-u-i-li kiššan ḫūkkiškizzi* "The Old Woman recites spells as follows in Luwian" KUB 32.8 iii 9-10, 24-25 (SAL.ŠU.GI rit., NH); *nu* ^{LÚ}Ì.DU$_8$ *lu-ú-i-li kišš*[*an*] *tezzi* "The gatekeeper says as follows in Luwian" KBo 5.11 i 22-23 (protocol of the gatekeeper, MH), cf. Otten, Luv. 21-22.

Forrer, SPAW 1919:1030; Hrozný, BoSt 5 (1920) 35-42.

$^{(GIŠ)}$**lueššar** n. neut.; (a product of a tree or shrub used as incense); from MH.†

sg. nom.-acc. ^{GIŠ}*lu-u-e-eš-šar* KUB 45.57 i 28 (MH/MS), 1885/u i 2, 14, KUB 39.70 i 3, (6) (NH), KUB 39.71 ii 46, iv 33 (NH), *lu-u-e-eš-šar* KBo 23.34 iv 6 (MH/MS), $^{[GI]Š?}$*lu-u-eš-šar* KBo 24.57 i 11, ^{GIŠ}*lu-e-eš-šar* KUB 39.71 ii 7 (NH), ^{GIŠ}*lu*!*-i-eš-šar* KUB 7.37:12 (NH), *lu-u-e-eš-ša* KBo 21.33 + KUB 32.49a i 9, ii 14, iii 32 (in 49a:23) (NH), KBo 23.42 i 11 (NH), KBo 23.44 i 8 (with GIŠ erased); **erg.** ^{GIŠ}*lu-u-e-eš-na-an-za* KUB 39.71 ii 44 (var. ^{GIŠ}*lu-u-e-eš-šar* KUB 39.70 i 3 above) (NH); **d.-l.** ^{GIŠ}*lu-u-e-eš-ni* KUB 39.71 ii (33), 35, 38; KUB 39.70 i (12); KUB 39.73:6 (NH); **sg. or pl. gen.** *lu-u-iš-na-an* KUB 12.51 i? 15

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with var. [$^{GIŠ?}$*l*]*u*(coll.)-*u-e-eš-na-aš* KUB 42.99:7; **broken** ^{GIŠ}*lu-ú-i-eš-na*-x[...] KUB 47.35 iv 12.

a. ^{GIŠ}*lueššar* — **1′** in the *babilili* ritual: [(1 ^{DUG}*PURSĪ*)] *TUM dāi šermakan* ^{GIŠ}*lu-u-e-eš-šar* [(*ḫantai*)]*zzi ANA* ^{DUG}*PURSĪTI-ma* [*katta*(*n* 1 ^{SÍ})]^{G} *kišrin dāi šermakan* [(1 ^{TÚG})*kureš*]*šar* BABBAR *dāi namma* SÍG ZA.GÌN [(SÍG *ḪAṢARTUM* SÍG S)]A$_5$-*ya anda tarnāi* [(*natkan* ^{GIŠ}*lu-u-e-eš-ni*)] *šer dāi* "He takes one bowl and arranges *l.* on it, but [under] the bowl he puts a *kišriš* of wool. On top he puts one white *kureššar*. Then he entwines blue, green and red wool and puts that on the *l.*" KUB 39.71 iv 33-38 with dupl. KUB 39.73:2-6; □KUB 39.71 i 37-42 can be restored to the same wording. This is followed, after a gap and some recitation, by: [*nu* ^{LÚ}*šakun*]*eš* ^{GIŠ}*lu-e-eš-šar katta tarna*[*i*] "The priest 'lets down' the *l.*" (meaning?) ibid. ii 7; after more recitation: *kuitmanma* ^{GIŠ}*lu-u-e*[(-*eš-šar w*)]*arani* "But while the *l.* is burning (the singer sings in Babylonian)" ibid. 18-19 with par. 1885/u (+KUB 39.70+), i 2′-3′; "When the singer has finished singing in Babylonian, the priest begins to make offerings" *nuza* ^{LÚ}*šakuneš* NINDA[.SIG *dā*]*i nat arḫa paršiyazzi n*[*atkan* ^{GI}]^{Š}*lu-u-e-eš-ni š*[*er*] *dāi* "The priest [take]s a [thin] bread, breaks it, and puts it on the *l.*" ibid. ii 29-33 (omitted in par.); Then two fishes are put upon or over the *l.* (^{GIŠ}*lu-u-eš-ni šer*), ibid. 34-38 with par. 1885/u i 11-14; *nu* ^{DUG}*PURSĪTUM šarā dāi kattanma* ^{SÍG}*kišrin epzi nan ANA* EN. SISKUR *parā epzi* "Then he lifts the bowl up, but under it he holds a *kišriš* of wool, and he holds it out to the patron of the sacrifice" ibid. 38-40; □the par. 1885/u i 14 has ^{GIŠ}*lu-u-e-eš-šar* instead of ^{DUG}*PURSĪTUM* (i.e., the contents instead of the bowl); *maḫḫanmaza* ^{GIŠ}*lu-u-*⌜*e*⌝*-eš-na-an-za* (var. ^{GIŠ}*lu-u-e-eš-šar*) *arḫ*[*a* ...] *nat ANA* DINGIR-*LIM šer arḫa waḫ*[*nuzzi*] § [*kuitmanm*]*a* ^{GIŠ}*lu-u-e-eš-šar waḫn*[(*uškizzi*) ^{LÚ}NAR-*ma* ^{URU}]*papilili ki*[(*š*)*š*(*an* SÌR-*RU*)] "But when the *l.* [burns(?)] out, he waves it over the deity. [While] he is waving the *l.*, the singer sings in Babylonian as follows" ibid. ii 44-47 with par. (1885/u+) KUB 39.70 i 4″-7″. "[When the singer] has finished [singing] the words in Babylonian," *nuka*[*n* ^{LÚ}]SANGA-*niš* [(^{GIŠ}*lu-e*)-*eš-šar*] ^{GI}*kurši katta dāi* [*nu AN*]*A* EN.SISKUR [(ZA. ḪUM) *ŠA*] KAŠ *arḫa dai nukan* ^{GIŠ}*lu*[-*u-e*]*š-ni* [(*anda šippan*)]*ti* (var. *šippandāi*) *natkan kištanuzi na*[*t š*]*arā* [(*dāi na*)]*tkan* IZI-*i išḫuwai* "Then the priest puts the *l.* down on the wicker tray(?), takes the pitcher of beer from the patron, pours (the liquid) into the *l.*, and extinguishes it. Then he lifts it up and throws it into the fire" KUB 39.70 i 9″-14″ with par. KUB 39.71 ii 50-57 and HT 5:1-6.

2′ In other rituals: *nu ḫuprušḫin iya*[*zi*] *nuš*≈*šan* ^{GIŠ}*lu-u-e-eš-šar katta ḫandaiz*[*zi*] "He makes a burner(?) and arranges *l.* on it" KUB 45.47 i 27-28 (MH/MS); [x + ?]6 ^{GIŠ}*zuppariyašša*[*n* $^{GIŠ?}$*l*]*u*(coll.)-*u-e-eš-na-aš* (var. *lu-u-iš-na-an*) *awan* [(*katta dāi*)] "He puts 6(?) torches under (or: next to) the *l.*" KUB 42.99:7 with dupl. KUB 12.51 i 15; cf. [... ^{GI}]^{Š}*zuppari*^{Ḫ}I.A ^{GIŠ}*lu*!*-i-eš-šar dāi* KUB 7.37:12.

b. *luešša*(*r*) without det. together with ^{GIŠ}ERIN: *nuššan ANA* ^{DUG}GAL.ḪI.A *wātar* GEŠTIN-*ya tamai ANA* ^{DUG}*aḫrušḫiyaššan* Ì.GIŠ *tamai lāḫui* ^{GIŠ}ERIN-*yakan lu-u-e-eš-ša* [*a*]*nda dāi* "Then he pours other water and wine into the cups, and other oil into the censer, and puts cedar (wood, shavings, or resin) (as?/and?) *l.* into it" KUB 32.49a (+ KBo 21.33) ii 12-15 (rit. w. Hurr.), cf. ibid. iii 32 (in 49a iii 23) and ibid. i 7-9 with dupl. KBo 23.44 i 6-8; KBo 23.42 i 9-12 with dupl. KBo 24.57 i 9-11 (rit. w. Hurr.); ^{GIŠ}ERIN *lu-u-e-eš-šar* KBo 23.34 iv 6 over erasure.

The det. GIŠ argues for a tree or one of its products: its wood, shavings, fruit or resin. The sequence of activities under usage a 1′ and the connection with *aḫrušḫi-* "censer" under usage a 2′ point to a material burned as incense.

Laroche, RHA XIX/69 (1961) 85 ("un nom de plante indéterminée"); Laroche, BiOr 21 (1964) 321 n. 6 ("une espèce de bois à encens"); Friedrich, HW 3. Erg. (1966) 22f. ("eine Art Weihrauchholz?"); Laroche in Ugar. V (1968) 506 ("un végétal"); Otten, StBoT 15 (1971) 9 ("Weihrauch?").

luk(k)- A v. act. and mid.; to grow bright, dawn; from OH/OS.

active pres. sg. 3 *lu-uk-zi* KUB 9.15 ii 17, 18 (NH), KUB 24.5 obv. 28 (NH), FHG 13 ii (31) (NH); **active pret. or mid. historical pres. sg. 3** *lu-uk-ta* KBo 5.8 i 26 (Murš. II).

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mid. pres. sg. 3 *lu-uk-ta* KBo 17.13 "obv.?" 1 (OH/OS), *lu-uk-t[a?]* KBo 25.68 rev. 6 (OH/OS); *lu-uk-kat-ta* KBo 17.1 ii 30, iv 7 (OH/OS), VBoT 58 iv 40 (OH/NS), KBo 4.2 i 38 (OH?/NS), KUB 13.1 i 29 (MH/MS), KUB 7.1 i 19 (pre-NH/NS), KUB 24.9 + JCS 24:37 ii 48, iii 4 (MH/NS), KUB 21.10:13, KUB 14.20:14 (Murš. II), KUB 1.13 i 59 (NH) and often in hipp., KUB 17.3 iii 7 (NH), etc.; see StBoT 5:109; *lu-ug-ga-at-ta* KBo 17.3 iv 21 (OH/OS), 911/z ii 9 (NH) (translit. in StBoT 5:109 to be corrected); *lu-uq-qa-ta* KBo 10.41:6 (MH/NS); *lu-kat-ta* KUB 10.91 ii 2, KBo 2.4 i 27, KUB 27.70 ii 11 (all NH); *lu-uk-ka-ta* 789/z 8 (NH).

mid. pret. sg. 3 *lu-uk-kat-ta-ti* KBo 3.38 obv. 2 (OH/NS); *lu-uk-ta-at* KBo 3.34 i 19 (OH/NS), with dupl. KUB 36.104 obv. 17 (OH/OS), KBo 5.8 iii 22 (Murš. II).

a. with expressed subject: *maḫḫanma* GE_6-*anza lu-uk-zi* MUL.UD.ZAL.LI-*kan uizzi lu-uk-zi nāwi* "But when the night grows brighter and the morning star rises, (while) it hasn't yet become (really) bright, (let him promptly leave the city; let the sun not find him inside the city!)" KUB 9.15 ii 16-20 (instr., NH), ed. StBoT 3:32f.; [(G)E_6-*a*]*n-za lu-u*[*k-kat-ta* ^{d}UTU-*uškan kal=maraz uit*)] KUB 36.62:1 with dupl. KUB 17.1 ii 14 (Kešši myth, NH), ed. Friedrich, ZA 49 (1949) 238f.; KUB 17.1 ii 14 collated reads G[E_6-*an-za l*]*u-uk-kat-ta* contra Friedrich; □*maḫḫan=ma=aš lu-uk-kat-ta šakruwanzi* KBo 3.2 obv! 47, *maḫḫan=ma=aš lu-uk-kat-ta tūriyanzi* KBo 3.5 ii 27, iii 47, *maḫḫan=ma=aš=kan lu-uk-kat-ta IŠTU* É.^{LÚ}IŠ [*parā*] *uwadanzi* KUB 1.13 iv 71, cf. iv 58 (all Kikkuli) are single clauses with adv. *lukkatta*; the *-aš* is acc. pl. Otherwise (*lukkatta* as verb): Kammenhuber, Hipp.heth. 91 n. 72, 94 n. 96, and Neu, StBoT 5 (1968) 110 with n. 3-4.

b. without expressed subject — **1′** with *mān*: *mān lu-uk-ta-at nu ABI* LUGAL *ḫalzaiš* "When it dawned, the father of the king called" KBo 3.34 (= BoTU 12A) i 19 ("Palace Chron.", OH/NS), with dupl. KUB 36.104 obv. 17 (OH/OS); UD.2.KAM *mān lu-uk-ta t*[*a . . .*] KBo 25.68 rev. 9 + KBo 17.13 "obv." 1 (OH/OS); [*ma*]-^{r}*a*^{1}-*an lu-uk-kat-ta-ti* KBo 3.38 obv. 2 (Zalpa story, OH/NS), ed. StBoT 17:6f., 36; cf. KUB 28.74 obv. 1 (fest., OH/NS); *mān INA* UD.x.KAM *lu-uk-kat-ta*/*lu-uq-qa-ta*/*lu-kat-ta* KUB 7.1 i 19 (Ayatarša rit., pre-NH/NS), KUB 30.15 obv. 1 and KUB 39.4 obv. 1 (royal funeral rit., MH?/NS), ed. HTR 66f., 24f.; KBo 15.8:11 (subst. rit., NH), ed. StBoT 3:68f.; KBo 15.37 ii 47 (EZEN *ḫišuwaš*, NH), KUB 20.84:5 (fest.), KBo 11.5 vi 22 (colophon to rit.), etc.; *INA* UD.x.KAM *mān lukkatta* KUB 24.9 + JCS 24:37 ii 48 (rit. of Alli, MH/NS) and dupl. KBo 10.41:6 with *lu-uq-qa-ta*, ed. THeth 2:38f.; KUB 29.55 i 1 (older, rit.-introduced hipp., MH/MS), ed. Hipp.heth. 150f.; KUB 39.10 i (1) (royal funeral rit., MH?/NS), ed. HTR 54f.; KBo 12.96 iv 4 (rit., MH/NS); KBo 20.72 iii! 14; *mān luggatta=ma*/*lukkatta=ma* (all examples OH or MH) KBo 17.3 iv 21, KBo 17.1 ii 30, iv 7, 24 (both rit. OH/OS), ed. StBoT 8:28f., 36-39, KBo 17.74 i 30 (weather fest., OH/MS), ed. StBoT 12:14f., JCS 24:37 + KUB 24.9 iii 4 with dupl. KUB 41.1 iii 12 (rit. of Alli, MH/NS), ed. THeth 2:42f.

2′ with *maḫḫan*/GIM-*an*: *INA* UD.x.KAM-*ya maḫḫan lukkatta* KUB 29.49 + KBo 14.62:5 ("Third Hipp. Treatise", MH/MS), ed. Hipp.heth. 198f., cf. KUB 29.40 ii 2 (MH/MS), ed. Hipp.heth. 178f.; *maḫḫann=a lu-uk-kat-ta* KBo 4.2 i 38 (rit., pre-NH/NS); *maḫḫan=ma lu-uk-kat-ta* (from MH), KUB 13.1 i 29 (*Bel Madgalti*, MH/MS); Kikkuli hipp. (all NH): KUB 1.13 + KUB 2.12c i 37, 59, ii 12, 60 (tablet 1), KBo 3.5 ii 49(!), iii 29 (tablet 2), KUB 1.11 ii 1, iii 49 (tablet 3), etc.; GIM-*an-ma lu-uk-kat-ta* (all NH): KUB 17.3 iii 7 (Gilg. epic), KBo 2.4 iii 8 (EZEN.ITU), KUB 21.10:13; KUB 14.20:14 (Murš. II), AM 194f.; GIM-*an-ma lu-uk-zi* KUB 24.5 obv. 28 (subst. rit., NH), ed. StBoT 3:10f., 32.

3′ without introductory temporal conj.: *nu išpandan ḫūmandan iyaḫḫat numukan INA* ^{URU}*Šapidduwa* A.ŠÀ *kueri anda lu-uk-ta-at* "I traveled the entire night. It dawned for me in the fields in Š. (But when the sun rose, I went against him in battle.)" KBo 5.8 iii 21-24, ed. AM 158f.; *nu* GE_6-*az iyaḫḫat numu INA* ^{URU}*Kat=titimuwa lu-uk-ta* (var. *lu-uk-kat-ta*) ibid. i 25f. with dupl. KUB 19.36:21f., ed. AM 148f.

luk(k)atta forms pertinent to the verb, as opposed to the adverb, can be detected only syntactically: verbal *luk(k)atta* concludes its clause. Therefore *luk(k)atta* forms followed immediately by explicit marks of clause boundary are verbal. Others are treated under the adverb. The adverbial *luk(k)atta* could be derived from a frozen mid. form. Adverbial *luk(k)atti*, on the other hand, must be a locative of a noun **luk(k)at-*. No clear examples of active forms of *luk-* have been found in OH or MH. The verb *luk-* is confined to describing the faint but growing sunlight in the atmosphere at

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dawn just before the sun rises. Only once (sub a) does it possibly describe light emitted from a star. Kümmel's claim, StBoT 3 (1967) 32f., that one should distinguish active *lukzi* "es wird hell" from mid. *lukkatta* "es ist hell" and that the latter includes sunrise seems contrary to the available evidence.

Sommer, Heth. 2 (1922) 22-29; Götze, AM (1933) 255-57; Friedrich, HW (1952) 130; Neu, StBoT 5 (1968) 109f.; Otten and Souček, StBoT 8 (1969) 53, 79f., Neu, StBoT 18 (1974) 79.

Cf. *lalukki-* v., *lalukkima-*, *lalukkeš-*, *lalukkešnu-*, *lalukkiwant-*, *luk-* B, *lukkanu-*, *lukat*, *lukki/a-*, *lukkeš-*.

luk(k)- B v.; to set fire to; NH.†

pres. sg. 3 *lu-uk-zi* KBo 19.137 i 8; **pret. sg. 1** *lu-uk-ku-un* KBo 12.38 iii 9 (Šupp. II), **imp. pl. 2 (or pret. pl. 2)** *lu-uk-ten* 2619/c:6 (StBoT 15:37); **part.** *lu-uk-kán-ta* KBo 19.137 i 6.

^{GIŠ}MÁ.ḪI.A-*ma eppun naškan* ŠÀ A.AB.BA *lu-uk-ku-un* "(I annihilated them:) I captured the ships and set fire to them on the high sea" KBo 12.38 iii 7-9 (Šupp. II account of Tudḫ.'s conquest of Alashiya), ed. Otten, MDOG 94:20f., Güterbock, JNES 26:76, 78; [...]*zuppāri lu-uk-ten* x[...] 2619/c cited by Otten in StBoT 15:37. Perhaps *lu-uk-zi* in KUB 44.21 iii 10 is a form of this word.

The forms *lukkanzi*, *lukker*, *lukkan*, *lukkanta*, and *lukkešk-*, treated under *lukki/a-*, could belong here. But since the only unambiguous datable form of *lukk-* B is from late NH, the ambiguous ones from OH and MH have been interpreted as *lukki/a-*.

Friedrich, HW 3. Erg. (1966) 23; Neu, StBoT 5 (1968), 110 n. 1, StBoT 18 (1974) 79.

Cf. *luk(k)-* A.

lukka- v.; see *lukki/a-*.

lukkanu- v.; to pass the night (sleepless?); NH.†

pres. pl. 3 *lu-uq-qa-nu-wa-an-zi* Bo 2562 iv 22, KUB 46.27 obv. 22; *lu-ug-ga-nu-wa-an-zi* Bo 2998 i 12; **broken** *lu-u[k- ...]* KUB 39.8 iii 14.

Always in construction with GE$_6$/*išpant-* "night": GE$_6$-*an dapian lu-uq-qa-nu-wa-an-zi* "They pass the whole night (in cult activities?)" Bo 2562 iv 22 (cult inv.); cf. GE$_6$-*an lu-ug-ga-nu-wa-an-zi* Bo 2998 i 12 and GE$_6$-*za lu-uq-qa-nu-wa-an-z[i ...]* KUB 46.27 obv. 22 (cult inv.).

Replaces earlier GE$_6$-*an laknu-* "to pass the night": *nu kuitman* GE$_6$-*an la-ak[-nu- ...]* "while (they?) pass the night" KUB 39.7 iii 53 (royal funeral rit.) corresponds to *[... išp]andan lu-u[k- ...]* in the dupl. KUB 39.8 iii 14, if this is restored correctly. One cannot be positive which of the two forms of this idiom has priority. But it is likely in view of the attestation of *išpantan laknu-* in the omens and the royal funeral rituals, compositions which may possibly go back to OH or MH prototypes, and *išpantan luqqanu-* in the cult inventories which are quite late, that the *laknu-* form is the original. "To make the night fall" was not an obvious choice to later scribes for the idiom which means continuation of daytime activities in the nighttime. So the phrase was transformed to "to make the night light/bright".

Neu, StBoT 18 (1974) 79-80.

Cf. *laknu-*, *luk(k)-* A.

lukat, luk(k)atta, luk(k)at(t)i, lukta adv.; at dawn, (by extension:) the following morning, the next day; from OH.

lu-uk-kat-ta KBo 15.33 ii 29 (OH/MS), KBo 13.164 i 8 (OH/NS), KBo 23.8:5, 21 (OH or MH/NS), KBo 22.122 iv? 12 (OH), KBo 15.34 ii 9, 14, 20 (MH?/NS), VBoT 24 iv 11 (MH/NS), KBo 4.4 iii 40, 52, iv (17) (Murš. II), KBo 3.5 i 21, 40, etc., KUB 36.90 obv. 14, 15, KBo 24.130 i 11, 16 (all NH), etc.

lu-uk-kat-ti (not found in OS or MS; probably a NH innovation) KBo 10.20 i 15, (19), etc. (NS) (dupl. KBo 24.112 + KUB 30.39 obv. 14, 18, etc. has *lu-uk-kat-ta*) *lu-uk-kat-ti-ia-kán* KUB 10.31 vi 7 (OH/NS), KUB 9.16 i 4, 8, 12, etc. (OH/NS), KUB 25.51 iv 11 (OH/NS), all other exx. NH: KBo 10.12 ii 6, KBo 4.4 iii 43, KUB 13.4 iii 72 (dupl. KUB 13.5 iii 42 *[l]u-uk-kat-ta*), KUB 36.90 obv. 18, etc.

lu-uq-qa-ti KBo 13.208:2.

lu-uk-kat-te KBo 13.168:8 (MH/NS), KUB 20.80 iii? 1' (NH).

lu-kat-te KUB 25.21 iv 2', KUB 1.12 obv. (8) (both NH).

lu-kat-ti (all NH, many late NH) KBo 2.7 obv. 29, KUB 38.32 obv. 11, KUB 25.24 ii 1, KUB 25.23 i 10, etc.

lu-kat KUB 38.26 obv. 8, KUB 25.27 iii 17, 28, KBo 20.87 i 6, KUB 38.32 rev. 15, 27, KUB 46.38 ii 19, KUB 17.32:17, KBo 2.7 obv. 11, 15, etc. (all NH).

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lu-uk-kat KUB 25.27 i 20 (NH).
lu-uk-ta-ma KUB 29.4 i 55 (NH) in text which otherwise uses verbal *lukkatta* (cf. *luk(k)*- A).

a. sentence initial *lukkatta/i-ma* — **1′** "If it is feasible (ZAG-*an*) for the lord of the house, he drives into Kuliwišna on that (same) day and bathes himself. But if it is not feasible for him, he bathes himself in the same place where he spends the night" *lu-uk-kat-ta-ma anda* URU*Kuliwišna unnāi* "But in the morning he drives into K." KBo 15.34 ii 17-21 (rit., OH/NS); *lu-uk-kat-ta-ma-kán kuit[man* dUTU-*u]š nāwi uizzi* "But at dawn, whi[le the s]un has not yet 'come' (i.e. risen)" KUB 7.1 + KBo 3.8 ii 45; *lu-uk-kat-ta-ma-kán* dUTU-*uš upzi* "But at dawn, (when) the sun rises" ibid. ii 25; *lu-uk-ta-ma INA* UD.2.KAM *kuitman* dUTU-*uš nu-u-a* (emend to *nawi*) *artari* KUB 29.4 i 55 (rit., NH), ed. Kronasser, Schw.Gotth. 12-13, 45; *[(lu-u)]k-kat-ti-ma-kán* (var. *lu-uk-kat-ta-*) UD[(*-az i*)]*štarna paiz[(zi)]* "On the morrow, when the day reaches its midpoint (noon?)" KBo 23.1 + KUB 30.38 i 58 with dupl. KBo 23.2 ii 8f. (Ammiḫatna rit., NH).

2′ beginning §§ in enumerations of activities stretching over many days, "at dawn" meaning "the next day": KBo 24.112 + KUB 30.39 obv. 14, 18, 20, 22, KBo 10.20 i 19, 24, 28, 32 (both AN.TAḪ.ŠUM fest. outline, OH/NS), ed. Güterbock, JNES 19:80-87; KBo 4.4 iii 40, 43, 52, KBo 16.8 i 6 (both Murš. II ann.); KBo 3.5 i 21, 40 (hipp., NH); KBo 24.130 i 11, 16 (bird oracles, NH); KUB 38.32 obv. 11, 29, KUB 25.23 i 10, 26, 32 (cult inv., NH).

3′ beginning §§ and followed immediately by *INA* UD.(number).KAM: KBo 17.105 iii 1 (rit., MH/MS); KUB 30.31 + KUB 32.114 i 56, 68, iv 29, 36 (rit., NH); not at beginning of §: KUB 32.123 i 20, ii 28 (fest., NH); followed by *karuwariwar*: KUB 1.13 iv 1, KBo 3.2 obv.! 64, ed. Hipp.heth. 68f., 134f.

b. not sentence-initial: *nu lu-uk-kat-ta* UD.KAM-*aš ANA* EZEN-*KA eḫ[u] lu-uk-kat-ta-aš-kán* UD.KAM-*ti* m*Dudḫaliyan tuedaš aššiyantaš pedaš* URU*Ḫakmiš* URU*Nerik AŠŠUM* LÚSANGA-*UTTIM iškanzi nu lu-uk-kat-ti* UD-*ti ANA* EZEN-*KA eḫu* "Tomorrow come to your festival! Tomorrow they will anoint D. to the priesthood in your favorite places, Ḫ. and N. Tomorrow come to your festival!" KUB 36.90 obv. 14-19 (prayer, NH), ed. Haas, KN, 176-79; (A vassal said to the Hittite king:) "I have no son. The people are grumbling(?) against us." *nuwa lu-uk-kat-ti [(kiššan našmawa ki)]ššan* "Tomorrow will it be this way or that way?" KUB 6.43:5-7 with dupl. KUB 6.41 i 24-26 and KBo 4.7 + KBo 22.38 i 23-25 (Kup.), ed. SV 9:108; *našta kuitma<n>* (var. *kuitman*) dUTU-*uš šarā nuza* ⌜*ḫudak*(?)⌝ *war[ap]du naškan lu-uk-kat-ti* (var. *-ta*) DINGIR.MEŠ-*aš [(adann)]aš meḫuni ḫudak aru* "While the sun is (on its way) up, let him promptly(?) bathe! And at dawn, at the time of the gods' eating, he shall promptly be present!" KUB 13.4 iii 71-73, with dupls. KUB 13.5 iii 41f. and KUB 13.19:14 (instr., NH), ed. Sturtevant, Chrest. 160f., tr. ANET 209; "When I left Uda, did I not say to my lord:" UN-*ašwa lu-uk-kat-ti* EGIR-*anda uiddu* "Let a man come after me tomorrow, (while the men of Assur are here)!" *kinunaš lu-uk-kat-ti* KASKAL-*aḫta* "Now he took the road at dawn (but your man didn't catch them)" KBo 9.82 obv. 4-9 (letter, NH); *maḫḫanmaš lu-uk-kat-ta tūriyanzi* "When on the following day they hitch them up" KBo 3.5 ii 27, iii 47; *maḫḫanmaškan lu-uk-kat-ta IŠTU* É LÚIŠ *[parā] uwadanzi* "When on the following day they bring them out of the stable" KUB 1.13 iv 71 (all hipp., NH), ed. Hipp.heth. 90f., 96f., 74f.; □the *-aš* is not the subject of a verb *lukkatta* here, but the object (acc. com. pl.) of the verb which follows it (cf. also *luk(k)*- A, v.).

As observed by Kümmel, StBoT 3 (1967) 32f., *lukkatta/lukkatti* denotes primarily a time of day, namely dawn. Only from the viewpoint of the preceding day does it require the translation "on the morrow, on the following day".

The forms assembled here, which share a common meaning and function (adv.), are apparently of diverse origins. Probably *lu(k)=katta* and *lukta* are originally mid. pres. sg. 3 verb forms of *luk(ka)*-. *lukat* could be an abbreviated writing of *lukatta*, but more likely is endingless loc. of noun **lukkat*- "dawn", as *lukkatti* is the loc. in *-i* of the same. *lukta* and *lukkatta* are the oldest forms, while *lukkatti* is probably a NH innovation, and *lukat* occurs only in late NH.

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Zimmern, OLZ 1922:300f., Sommer, Heth. 2 (1922) 22-32; Götze, AM (1933) 255f.; Kammenhuber, Heth.u.Idg. (1979) 141f.

Cf. *luk(k)-* A.

lukki/a- v.; to set fire to; from OH/TOS.

pres. sg. 3 *lu-uk-ki-iz-zi* KBo 6.2 iv 53, 56, 59 (OH/TOS), KUB 29.38 left col. 1 (OS), KBo 25.14 ii 7 (OH/MS); KUB 20.10 iii 5 (OH/NS), KBo 15.48 ii 14 (MH/NS), KUB 32.8 iii 23 (MH?/NS), KBo 22.236:9 (NH); **pl. 3** *lu-uk-kán-zi* KBo 20.34 rev. 10, 11 (OH/MS), KUB 33.45 + FHG 2 iii 9, KUB 33.11 iii 10, KBo 10.26 i 2 (all OH/NS), KUB 32.128 ii (10) (MH/NS), KBo 8.72 obv.? 10 (NH); *lu-kán-zi* Bo 1709:7 (StBoT 15:18).

pret. sg. 3 *lu-uk-ki-it* KUB 26.71 (= BoTU 30) i 13 (OH/NS), KUB 23.20:13 (OH/NS), KUB 19.12 ii (6) (NH); **pl. 3** *lu-uk-ke-e-er* KUB 14.1 rev. 54 (MH/MS).

part. neut. sg. acc. *lu-uk-kán* KUB 20.96 iv 2 (OH/NS), KBo 6.11 i 6 (OH/NS), KBo 17.61 rev. 21 (OH/OS or MS), KBo 23.10 iv 23 (MH/MS), IBoT 3.119:4, KUB 20.2 iii 38 (NH), KUB 10.91 ii 9 (NH); **com. pl. acc.** [...*l*]*u-uk-kán-du-uš* KUB 33.49 iii 6 (OH/NS); **neut. pl.** *lu-uk-kán-ta* KBo 19.137 i 6; **iter.** *lu-uk-ke-eš-ki*[- ...] KUB 44.42 obv. 19 (NH).

Only the forms *lu-uk-ki-iz-zi* and *lu-uk-ki-it* belong unquestionably to *lukki/a-*. The others could belong to *luk-* B. See Kronasser, EHS p. 385. The decision to treat the ambiguous ones under *lukki/a-* was based on the dates of the examples. Cf. discussion at end of *luk-* B.

a. obj. houses or buildings: *takku taišzin kuiški lu-uk-ki-iz-zi* "If someone sets fire to a shed" KBo 6.3 iv 59 (Law §100, OH/NS), ed. Friedrich, HG 48f. with *lu-uk-ki-iz-zi* in dupl. KBo 6.2 iv 59 (OH/TOS), dupl. KBo 19.5:4 has scribal error *lu-uk-ki-iš-zi*; *takku* LÚ-*aš ELLUM* É-*er lu-uk-ki-iz-zi* "If a free man sets fire to a house" KBo 6.2 iv 53 (Law §98, OH/TOS), cf. Law §99, ed. Friedrich, HG 48f.

b. obj. cities: *nu* [U]RU-*ŠU* (var. URU.DIDLI-*ŠU*) *lu-uk-ki-it* "and he set fire to its cities" KUB 26.71 (= BoTU 30) i 13 (Anitta text, OH/NS), with dupl. KBo 3.22:69 (TOS), ed. Neu, StBoT 18:14f.; ^{URU}*Maraša*[*n* URU-*a*]*n kattan lu-uk-ke-e-er nan a*[*rḫa warnue*]*r* "They set fire to the city of M. and [burned] it do[wn]" KUB 14.1 rev. 54 (Madduwatta, MH/MS), ed. Götze, Madd. 32f., cf. also KUB 23.20:13 (Ḫatt. I annals, OH/NS) with Melchert, JNES 37 (1978) 21, and KUB 19.12 ii 6 (DŠ frag. 4, B ii 6), ed. Güterbock, JCS 10:60.

c. obj. fields, trees, plants, twigs, fibers, chips of kindling: [(*takku p*)]*aḫḫur AN*[(A A.ŠÀ)]-*ŠU kuiški pēdai* [(*ta tame*)]*lla*/ [(A.ŠÀ)]-*ŠU lu-uk-ki-i*[(*z-zi*)] *kuišat lu-uk*[(*-ki-iz-zi nu-za lu-u*)]*k-kán* / [(A.ŠÀ-*L*)]*AM apaš dāi* [(SI)]G$_5$-*andanna* [(A.ŠÀ-*LUM ANA* EN)] A.ŠÀ / [(*pa*)]*i taz wa*[(*rši*)] "If someone carries fire onto his field, and sets fire to another's field also, he who set it afire shall take the burnt-over field, and give a good field to the field owner, and he shall reap it" KUB 29.23:1'-4' (+) KUB 29.21:17-20 (+) KUB 29.22 i 8-11 (Law §106, copy o, OH/NS), ed. Friedrich, HG 62f.; □other copies vary considerably and none is completely intact; KBo 6.11 (b) i 6 and KUB 29.22 (o$_2$) i (9) have neut. part. *lu-uk-kán* modifying A.ŠÀ; [*takku* A.ŠÀ-*LAM*(?) *kui*(*šk*)]*i lu-uk-ki-iz-zi* KBo 6.12 i 17 (Law §105, OH/NS), ed. Friedrich, HG 60f.; □space between *takku* and *kuiški* requires about three signs, but not likely *pa-aḫ-ḫur* as in Friedrich, HG p. 60 with n. 18, since elsewhere *lukki/a-* does not take *paḫḫur* as its object; any three-sign word denoting a field, leaves, trash, etc. would be suitable; [^{GIŠ}*pá*]*r*!-*aš-du-un lu-u*[*k-k*]*án-zi* "They light a twig" KUB 44.57:7 (OH or MH/NS?) cf. *pár-aš-tu* (eras.) *lu-uk-ki-iz-zi* KBo 25.14 ii 7 (OH/MS); [*n*(*u* ^{GIŠ}*waršaman maḫ*)]*ḫan lu-uk-kán-zi n*[(*ašta anda* 4-*taš ḫ*)]*alḫaltumariya*[*š* (*laluk*~ *kišz*)*i*] "As they ignite the kindling, and it becomes bright in the four corners" KUB 33.45:9 + FHG 2 iii 4f. with dupl. KUB 33.51:5-7 (disappearance of DINGIR.MAḪ myth, OH/NS), translit. Laroche, Myth. 80; "In the clay cup into which honey and olive oil have been poured" *nuššan* ^{GIŠ}*waršaman šēr lu-uk-ki-iz-zi nat arḫa urāni* "she lights a chip of kindling wood on top, and it (neut., the oil and honey) burns up" KUB 32.8 iii 20-23 (MH?/NS), ed. LTU 21; [...]x-*an ḫaššī lu-uk-ki-iz-zi* [1 ^{GIŠ}*e-*]*a-an* ZAG-*ni*<*-it*> ŠU-*it* 1 ^{GIŠ}*e-a-an-ma* [GÙB-*i*]*t* ŠU-*it ḫarzi* "(The Man of the Stormgod) ignites (something, perhaps the chips of fir) on the hearth; he holds one (chip of) fir with his right hand and one with his left" KBo 22.236:9-11, traces in line 9 do not permit reading ^{GIŠ}*e-*] ^{r}*a*^{1}*-an*; *ta* 8 ^{GIŠ}*e-ia-an* [...] *nat lu-uk-ki-i*[*z-zi*] IBoT 2.121 rev. 10-11 (Nerik cult, OH/TOS), ed. Haas, KN 136f.

d. obj. torches: *apāšša damai zuppari* ^{SÍG}*alit* SA$_5$ *anda išḫiyanda lu-uk-ki-iz-zi* "And he lights other torches bound up with red wool" KBo 15.48 ii 12-14 (EZEN *ḫišuwaš*, MH?/NS); describ-

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ing a procession: (various classes of women march in front,) GIŠ*zupparu lu-uk-kán pē ḫar-kanzi ḫarnain piran papparškanzi* EGIR-*anda* DINGIR-*LUM iyatta* "they hold lighted torches and sprinkle *ḫ.*-fluid in front, and the deity goes behind" KUB 10.91 ii 9-11 (fest., NS); GIŠ*zupari 2-ŠU 9-an ki-iz! 9-an lu-uk-kán-zi* [*k*]*izziya 9-an lu-*[*u*]*k-kán-zi* "torches, two sets of nine — they light nine on this side, and they light nine on this side" KBo 20.34 rev. 10-11 (Ḫantitaššu rit., OH/MS); LÚ.MEŠŠU.I GIŠ*zupparu danzi ta lu-uk-kán-zi taššikan wātar lāḫūwanzi tašta pānzi* "The barbers take a torch, light (it), pour water upon it, and go out" KBo 10.26 i 1-4 (KI.LAM fest., OH/NS), ed. Singer, Diss. 345 ("11th Tablet"), and many other passages cited in Otten, StBoT 15 s.v. *zupparu/i.*

Instead of *lu-ki-iz-zi* read DIB-*ki-iz-zi* in KBo 10.37 i 26 (*appiškizzi* in dupl. 572/t i 6); cf. *piran* DIB-*zi* ibid. i 27.

Zimmern, OLZ 1922:300f.; Sommer, Heth. 2 (1922) 30-32 ("in Brand stecken, verbrennen"); Kronasser, EHS (1965) 385; Neu, StBoT 18 (1974) 79f., 89.

Cf. *luk(k)-* A v.; *warnu-* v.

lukkeš-, lukiš- v.; to become bright, dawn(?); NH.†

pres. sg. 3 *lu-ki-iš-zi* KBo 21.20 rev. 14 (NH); **pret. sg. 3** *lu-uk-ke-eš-ta* KUB 8.48 i 1 (NH).

nu lu-uk-ke-eš-ta [*nu*] d*E*[*nk*]*ituš ANA* dGILGAMEŠ EGIR-*pa memišk*[*iuwan daiš*] "It dawned(?), and E. said to G." (telling his dream of the previous night) KUB 8.48 i 1-2 (Gilg. epic, NH), ed. Friedrich, ZA 39 (1930) 16f., and Stefanini, JNES 28 (1969) 40, 45; □Friedrich's "hell werden" (HW 130) is appropriate here, since *lukkešta* takes no direct object and seems to indicate the advent of the morning after Enkidu's dream; [GIM-*an*?] *lu-ki-iš-zi nu* EN. [Š]UKUR SI-⌜*ra*⌝ [. . .] "[when?] it becomes light, and the spearman [blows] the horn, (he/she draws pure water)" KBo 21.20 rev. 14f. (med. rit.), ed. StBoT 19:44, frag. L.

Friedrich, ZA 39 (1930) 49f., Stefanini, JNES 28 (1969) 40, 45 ("then daylight came"); cf. van Brock, RHA XXII/75 (1964) 129, 160 n. 20 (attributed *lukkešta* to *lukk(ai)-*), and Otten, AfO 21 (1966) 10f.

Cf. *lukki/a-* for *lu-uk-ki-iš-zi* KBo 19.5:4 (Law §100); cf. also *luk(k)-* A.

lukta adv.; see *lukat.*

[*lu-ku-ut-ri*] is probably to be read UDU *KU-UT-RI* or UDU *ku-ut-ri* in KBo 6.29 iii 20 and KBo 6.28 rev. 24.

(LÚ)**lulaḫ(ḫ)i-** n. com. and adj. (all exx. com. gender); (generic designation of uncivilized mountain dwellers); from MH.

sg. nom. LÚ*lu-la-ḫi-iš* KUB 30.34 iv 30 (MH/NS); **pl. nom.** DINGIR.MEŠ *lu-u-la-ḫi-e-eš* KUB 23.75 iv? 12, KUB 23.77a obv. (8) (MH/MS); DINGIR.MEŠ *lu-la-a-ḫi-e-eš* KUB 39.49:9 (NH); DINGIR.MEŠ *lu-la-ḫi-e-eš* KUB 19.50 iv 19 (NH); DINGIR.MEŠ *lu-la-*⌜*ḫi*⌝*-iš* KBo 12.31 iv 7; [DINGIR.ME]Š *lu-la-ḫi-ú-uš* KUB 38.17 iv 7 (NH); DINGIR.MEŠ *lu-la-ḫi-ia-aš* KUB 6.45 i 53 (NH), DINGIR.MEŠ d*lu-la-ḫi-ia-aš* KBo 4.10 rev. 3 (NH); **pl. gen.** LÚ.MEŠ*lu-la-ḫi-ia-aš* KUB 9.34 ii 7, iv 13 (NH), KUB 18.63 iv (16); LÚ.MEŠ*lu-u-la-ḫi-ia-aš* HT 1 i 31 (NH); DINGIR.MEŠ *lu-la-ḫi-ia-aš* KUB 20.23 iv 6 (MH/NS); DINGIR ⌜*lu*⌝*-la-ḫi-ia-aš* KUB 47.73 iii 2′.

Akkadographic nom. pl. DINGIR.MEŠ *lu-la-aḫ-ḫi* KBo 5.9 iv 12 (NH); DINGIR.MEŠ *lu-la-ḫi* KUB 21.1 iv 20 (NH).

in Luw. texts (from DLL 64): **sg. nom.** LÚ*lu-la-ḫi-(i-)iš*, **acc.** LÚ*lu-(ú-)la-ḫi-ia-an*, **dat.** *lu-ú-la-ḫe-e-ia*, **inst.** [LÚ*lu-ú-l*]*a-ḫi-ia-t*[*i*], **pl. gen.(?)** d*Lu-u-la-ḫi-in-za-aš.*

in divine-witness lists in Akk. treaties (Weidner, PD 30f., n. 4): DINGIR.MEŠ *lu-la-ḫi-i* KBo 1.1 rev. 50 = DINGIR.MEŠ *nu-la*!(text *ù*)*-aḫ-ḫi* KBo 1.2 rev. 27 = DINGIR.MEŠ *lu-la-ḫi-e-eš* KUB 3.1b rev. 16 (PD 30f.), DINGIR.MEŠ *ša nu-la-aḫ-*[*ḫi*] KBo 1.3 rev. 4 (PD 50f:21), DINGIR.MEŠ *lu-la-aḫ-ḫi* KBo 1.4 rev. 29 (PD 68f:37).

a. with LÚ: *našše* LÚ*lu-la-ḫi-iš našma* LÚSA.GAZ *kuiški ēšta* "(If) it was either a mountain dweller or a desert dweller" (who caused the contamination) KUB 30.34 iv 30f. (purif. rit. for town, MH/NS), dupl. KUB 39.104 iv 8f.; "We interrogated the exorcists(?) ([LÚ.MEŠM]E. SAG), and they said," *ANA* DINGIR-*LIM-wa* [LÚ.MEŠ*lu*]*-la-ḫi-ia-aš* GAL LÚ.MEŠ*tapri* m*Du-wattazit*[*išša BIBR*]*I*ḪI.A*-uš kar(a)ššanuir* "'The chief *t.*-man of the mountain dwellers and D. left out the rhytons for the god'" KUB 18.63 rev. iv 5-7, cf. iv 16f. (oracle, NH); LÚ.MEŠ⌜*lu*⌝*-u-la-ḫi-ia-aš-ša-an* (var. [o].MEŠ *lu-u-la-ḫi-ia-*[*aššan*]; corresponds to Luw. d*Lu-u-la-ḫi-in-za-aš-tar* in ii 24 of the dupl.) *ḫupruš kuiēš išḫiyantiš* "(The Innarawanteš) who have bound on (themselves) the sashes(?) of the mountain dwellers" HT 1 i 31 with dupl. KUB 9.31 i 38

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(rit. against plague, NH), cf. KUB 31.32 rev.? 7, 11; LÚ.MEŠ*lu-la-ḫi-ia-aš* . . . <EME-*an*> KI.MIN (= *mutaiddu*, cf. iv 7 and 9) "Let him/it remove <the 'tongue'> of the mountain dwellers!" KUB 9.34 iv 13f. (EME-*an* in iv 8-13), cf. i 34f., ii 7 (rit., NH).

b. with DINGIR: (They take loaves, sheep, cheeses and *ḫaššuwawanni*-vessels) *nat INA* É ^{d}*Pišanuḫi* ⌜*I*⌝-*NA* (dupl. ⌜*A*⌝-*NA* KUB 42.90 rev. 17) É DINGIR.MEŠ *lu-la-ḫi-ia-aš* (dupl. DINGIR ⌜*lu*⌝-*la-ḫi-ia-aš* KUB 47.73 iii 2') *arḫa uppanzi* "They send them back to the temple of the mountain-dweller gods (which is) in the temple of P." KUB 20.23 iv 5-7 (*ḫišuwaš* fest., MH/NS), with dupl. KUB 47.73 iii 1'-3' and KUB 42.90 rev. 17; [DINGIR.ME]Š *lu-la-ḫi-ú-uš* ŠÀ.BA 2 *ú-i-l*[*a-na-aš*] "(Statues of) mountain-dweller gods, including 2 of clay" KUB 38.17 iv 7 (cult inv., NH), ed. Jakob-Rost, MIO 8:208; □for the place of the DINGIR.MEŠ *l.* in the lists of gods in treaties and prayers see Goetze, Kl. (1957) 131.

The tentative translation "mountain dweller" is based on the articles by Landsberger and Klengel cited below.

Landsberger, KlF 1 (1930) 325-28; Goetze apud Bottéro, RAI 4 (1954) 81f.; Goetze, Kl. (1957) 123; Klengel, MIO 11 (1965) 358.

^{GIŠ}lulai[. . .], $^{[GI]Š?}$lulaišša (something made of wood, or a tree and its products); from OH.†

^{GIŠ}*lu-u-la*[- . . .] KBo 20.8 rev.? 12, 13 (fest., OH/OS); ^{GIŠ}*lu-la-a-i*[- . . .] KBo 14.23:2 (birth rit.?); $^{[GI]Š}$*lu-u-la-iš-ša*(-*ma-aš-ši-*x[. . .]) KBo 13.100:7 (rit.); all three in fragmentary contexts.

luli-, luliya- n. com.; **1.** lake, pond, **2.** well, spring, basin, **3.** vat, pithos, from OH; wr. syll., log. TÚL only in RN ^{m}KÙ(.GA).TÚL-*ma* = Šuppiluliyama (II).

sg. nom. *lu-li-iš* KBo 13.58 iii 19 (MH), KUB 12.62 obv. (7) (OH?/NS); **acc.** *lu-li-in* KBo 23.74 obv. 10 (OH/MS); *lu-ú-li-in* KUB 19.18 i 14 (NH); *lu-li-ia-an* KUB 27.13 iv 21 (NH; Luw. form?); **gen.** *lu-li-ia-aš* KBo 6.14 i 6 (OH/NS), KUB 42.1 iii 12, KBo 23.92 ii 12, 14 (OH/MS), KBo 25.14 ii 6 (OH/MS); *lu-ú-li-aš* KBo 16.49 i 6, 9, 11 (MS?); *lu-ú-li-ia-aš* KBo 2.12 ii 33 (OH/NS), KBo 17.100 i 12; **loc.** *lu-ú-li* KUB 2.3 ii 15 (OH/NS), KUB 8.75 iv 16, 20, 57, KUB 33.98 i (12), (13), KBo 25.66 i 2 (OH/NS); **all.** *lu-li-ia* KBo 6.2 i 56 (OH/OS), KBo 23.74 obv. 9 (OH/MS), KBo 25.66 i 11 (OH/NS), IBoT 2.90:6, 10; *lu-ú-li-ia* KUB 2.3 ii 14, 19, iii 20, 33 (OH/NS), KUB 43.29 iii 7; **abl.** *lu-ú-li-ia-az* KUB 29.21:3, KUB 2.3 ii 28 (both OH/NS), KBo 12.98:6; *lu-li-ia-za* KUB 13.4 iii 33 (MH?/NS); *lu-ú-li-az* KBo 21.22:39 (MS); **inst.** *lu-li-*⌜*it*⌝ KBo 21.22:37 (OH/MS).

pl. nom.(?): *lu-ú-li-ia-aš* KUB 13.2 ii 24 (MH/NS).

The longer stem *luliya-* attested in the (Luwian influenced?) acc. sg. *lu-li-ia-an* KUB 27.13 iv 21 is perhaps also found in the form of the second component of the RN *Šuppiluliyama* (cf. Laroche, NH p. 166f.). Note also that the hieroglyphic sign (Laroche 215 = Meriggi 191) which represents this second component of the RN is read by Laroche *luliya-* (HH pp. 118, 166) and translated "bassin?", HH (1960) 118 or "étang", NH (1966) 167.

1. pond or lake — **a.** in general: *takku lu-li-ia-aš* MUŠEN-*i*[*n annanu*(*ḫḫan*) *našma* (*kak-kapan*)] *annanuḫḫan kuišk*[*i taiezzi*] "If someone [steals] a trained pond bird or a trained *k.*" KBo 6.14 i 6-7 (Law §119, OH/NS), with dupl. KUB 29.36 obv. 7 + KUB 29.25:3 (OH/OS), JCS 16:18; keep the drains clear) *maniyaḫiyayatakkan kuieš* MUŠEN.ḪI.A-*aš lu-ú-li-ia-aš anda* (var. *andan*) *nat* SIG$_5$-*anteš ašandu* "and the bird ponds that are in your domain, let them be kept in good condition" KUB 13.2 ii 24-25 with dupl. KUB 31.90 ii 5f. (instr., MH), ed. Dienstanw. 45, translated differently; cf. *lazziyaḫḫ-* 1 a; *paimi* ÍD-*p*[*a mu*]-*uḫ-ḫi lu-l*[*i-ia*] *mūḫḫi* "I shall go, I shall fall into a river, I shall fall into a pond (or lake)" KUB 43.60 i 33f. (OH/NS); [1] A.ŠÀ *lu-li-ia-aš* (a field bordering on a pond or lake) KUB 42.1 iii? 12 (list of fields), ed. Souček, ArOr 27:38f., Text F.

b. "pond" or "lake" in GNs: *naš :ikunta* (var. without gloss) *lu-ú-li-kán anda araš nukan* [:(?)]*ikunta lu-ú*[*-li a*]*nda šalliš* ^{NA_4}*peruna*[*š*] *kittari* "He arrived at the Cold Lake, and in the Cold Lake a large rock was lying" KUB 33.98 + KUB 36.8 i 12-14, with par. KUB 33.96 i 16-18 (Ullik., NH), ed. Güterbock, JCS 5:164f.; *nu* ḪUR.SAG*Ammuna* KUR ^{URU}*Tupaziya* [. . . -*n*]*a lu-ú-li-in walḫta* "He attacked Mt. A., the country of T. and the [. . .] Lake" KUB 19.18 i 14-15 (DŠ), ed. Güterbock, JCS 10:76; ḪUR.SAG.MEŠ ^{URU}*Ḫupi*<*š*>*na* ḪUR.SA[G.MEŠ . . .] ḪUR.SAG.MEŠ *šalliyaš lu-l*[*i-* . . .] "The mountains of Ḫ., of [. . .] (and) of the Great

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L[ake] (*luli*[*yaš*])/ Great M[arsh] (*luli*[*yašḫaš*]) KBo 12.140 rev. 10f. (cult inv.); 1 A.ŠÀ *:tapašuwanti lu-ú-li* "one field at Fever-infested(?) Lake" KUB 8.75 iv 20; 2 *karšattar :tapašuwanti lu-ú-li* ibid. iv 16, cf. ibid. iv + KBo 19.11:57 and 59 (list of fields), ed. Souček, ArOr 27:20-25; cf. GNs: ^{URU}*Lu-li-*x[. . .] KBo 7.24 rev. rt. col. 1′ (inv. of tin); ^{URU}*Šuppiluliyan* KUB 22.51 obv. 11; ^{ID}*Šuppiluliya* KUB 17.20 iii 14 and PN *Šuppiluliuma*, *Šuppiluliyama*. On GNs cf. RGTC 6:368, 550f.

2. connected with, or part of, a spring or well, possibly a basin — **a.** in an OH incantation the spring (*wattaru*) of the Sungod is described: *wataršedakan* x[. . . *l*]*u*(!)*-ú-li-az ar-aš-zi* "but its water flows [. . .] from a/the *l.*" KBo 21.22:38-39 (MS), with par. KBo 12.98:6, cf. [. . .] *lu-li-*⌜*it*⌝(?) ibid. 37; in a cult inventory for the cult of various springs (or wells): ^{TÚL}*Kuwannaniyan ša*[*r-ḫ*]*u?-li-ia-an lu-li-ia-an* LÚ.MEŠ AN.TAḪ^{AḪ}.ŠUM^{SAR} . . . *eššanz*[*i*] "The men of the *a.*-plant (and other functionaries) provide for the spring (or well) K., (namely its) pole(?) (and) basin(?)" (a list of offerings follows) KUB 27.13 iv 21-23 (NH); note the Luwian acc. forms in *-an* (cf. DLL 137, §27).

b. uncertain whether pond, spring, well, or basin: [*takku* o o o o] *lu-ú-li-ia-az* (var. [*takku lu-ú-li-i*]*a-az*) GIŠ-*ru kui*[(*ški taiezzi*)] "If someone steals timber from a [. . .] *l.*" (he shall give 3 shekels of silver for 1 talent of wood, etc.) KUB 29.21:3 (Law §102), dupl. KBo 6.12 i 8 (both OH/NS); *namma ŠA* DINGIR-*LIM* [*k*]*uiš lu-li-iš kungaliyaš nukan* ^{LÚ}NIMGIR *ḫalenzu šer arḫa daškizzi* "The 'herald' shall remove the leaves (or water plants?) from the surface of the *luliš kungaliyaš* that belongs to the deity" KBo 13.58 iii 18-20 (*ḪAZANNU* instr.), ed. Daddi Pecchioli, OA 14:104f., cf. Otten, BagM 3:94f.; ⌜LÚ.MEŠ⌝ ^{URU}*Ḫallapiya lu-li-ia-aš še-e-er aranta* $^{LÚ.MEŠ}$ALAN.ZU$_x$ *pānzi ta lu-li-ia-aš še-er zaḫḫanda* "The men from Ḫ. are standing above the *l.*; the performers go and fight (with them) above the *l.*" KBo 23.92 ii 12-14 (fest., OH/NS); *lu-ú-li-ia-aš še-e-er kuiuš* [GUD.ḪI.A-*uš*] *ḫukanzi* "The [oxen] which they slaughter above the *l.*" KBo 2.12 ii 33f. (fest., OH/NS); cf. *lu-ú-li-ia-aš* (gen.) *šer* KBo 17.100 i 12 (OH/MS?) and younger *lu-li-ia šer* IBoT 2.90:6, 10; named: *nu watar* 3-*ŠU Labarnaš lu-li-ia-za INA* É.DINGIR-*LÍ-ŠU pedau* "let him carry water three times from Labarna's *l.* to his temple" KUB 13.4 iii 33f. (instr., MH), ed. Chrest. 158f.; ^{d}*Taḫašta* KÁ.GAL-*az pān*[*zi*] ^{d}*IŠTAR-aš lu-ú-li-aš* KÁ.GAL-*az uwa*[*nzi*] GEŠTIN-*aš išpanduzziya lu-ú-l*[*i*(-) . . .] *tianzi* UDU.ḪI.A-*uš* $^{LÚ.MEŠ}$MUḪALDIM *appanz*[*i*] *tuš edi lu-úli-aš arḫi* LUGAL-*i* [. . .] *iškaranzi* § LUGAL-*uš uizzi lu-ú-li-aš šer AŠARŠ*[*U epzi*] "They leave by the Gate of Daḫa, they come (back?) by the Gate of Ištar's *l.* They put the libation vessels of wine [by] the *l.* The cooks seize the sheep and line them up on the far side of the *l.* [opposite/before] the king. The king comes and [takes] his place above the *l.*" KBo 16.49 i 5-11 (cult of Mt. Daḫa, OH/NS).

3. vat or pithos — **a.** "When the king comes out of the tent" *taš tiyazi* GUNNI-*aš kattan marnuwandaš lu-ú-li-ia* (var. *lu-li-ia*) 2 $^{LÚ.MEŠ}$ALAN.ZU$_x$ *nekumanteš lu-ú-li-kán anda paršnanteš* § ^{SAL}AMA.DINGIR-*LIM* ^{d}*Tittiutti* UGULA $^{SAL.MEŠ}$KAR.KID *marnuwandaš lu-ú-li-ia* (var. *lu-li-in*) 3-*ŠU ḫuyanzi* "the king steps near the hearth to a vat of (for?) *m.*-beer. Two performers are squatting naked inside the vat. The priestess of T. (and) the overseer of the harlots run three times around(?) the *m.*-vat" (later, a priest pours *m.*-beer three times on the backs of the performers); $^{LÚ.MEŠ}$ALAN.ZU$_x$ *lu-ú-li-ia-az ariyan*[*z*]*i* "The performers rise from the vat (blow the horns three times and leave)" KUB 2.3 ii 11-19, 28-31, with par. KBo 23.74 obv. 8-11 (KI.LAM fest., OH/NS), cf. KUB 28.101 iii 3-4, KUB 43.29 iii 6-8; [*nu*] $^{LÚ.MEŠ}$MUŠEN.DÙ.ḪI.A NINDA.ḪI.A *lu-úli-ia tarnanzi nuš* $^{LÚ.MEŠ}$ḪUB.BÍ appanzi "The augurs put the bread loaves into the vat, and the dancers seize them" KUB 2.3 iii 19-21 (same fest. as above); LUGAL-*uš lu-ú-li-ia šer tiyazi* "the king takes his stand above the vat" ibid. iii 33-34.

b. uncertain whether vat, well, or spring: [*takku*] LÚ.U$_{18}$.LU-*aš* ^{DUG}UTÚL-*i našma lu-li-ia paprizzi* "If a person causes contamination in a bowl or a vat (or: well?)" KBo 6.2 i 56′ (Law

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§25, OH/OS); ed. Friedrich, HG 22f., often discussed, most recently Starke, StBoT 23 (1977) 56 ("Wenn sich ein Mensch in einem Bottich oder in einem Bassin als unrein erweist"); *[l]u-li-iš artari* "a *l.* is standing" KUB 12.62 obv. 7f. (incant.), cf. *altanniš arta andanašta* GIŠ-*ru arta* ibid. obv. 16.

Hrozný, CH (1922) 19, 111; Götze NBr (1930) 65 n. 1; Ehelolf, KlF 1 (1930) 144 n. 3 (PN ^{m}KÙ.TÚL-*ma*); Forrer, Glotta 26 (1938) 183-86; Kammenhuber, OrNS 39 (1970) 559f. (different distribution).

Cf. *luliyašḫa-*.

luliyašḫa- n.; marsh, marshland; NH.†

sg. gen. *lu-li-ia-aš-ḫa-aš* KUB 8.75 ii 10, 13, 16.

Akk. *erṣetu ša mātikunu lū sà-a-ḫu ša ni-IB-ḫu-u lū tašallâma lā tebbirā* "May the terrain of your country become a swamp of *n.*, may you sink in and not be able to cross it!" KBo 1.1 rev. 67-68, ed. Weidner, PD 34f., cf. CAD E 11b = Hitt. [. . .] *lu-ú-li*[. . . .] KUB 21.18 rev. 19-20 (Šupp. I treaty with Šattiwaza), ed. Laroche, Ugar. VI:372f.; *lu-ú-li*[. . .] probably belongs to *luliyašḫa-* rather than *luli-*.

1 A.ŠÀ *lu-li-ia-aš-ḫa-aš* 2 KASKAL.ḪI.A-*kan ištarna arḫa panzi* "One field of marshland, two roads run through it" KUB 8.75 ii 13 (NH); 1 A.ŠÀ *lu-li-ia-aš-ḫa-aš ANA* KASKAL ^{URU}*Taqqapašuwa*-x[-*kan* ZA]G-*za* "One field of marshland to the [rig]ht of the road to T." ibid. ii 16; 2 *karšattar lu-li-ia-aš-ḫa-aš* "Two sections of marshland" ibid. ii 10 (list of fields), ed. Souček, ArOr 27:12f.; for possible rest. ḪUR.SAG.MEŠ *šalliyaš lu-l*[*i-ya-aš-ḫa-aš*] KBo 12.140 rev. 11 see *luli-*, 1 b.

Laroche, RA 52 (1958) 188 ("marécage").

Cf. *luli-*.

lulim(m)i- Luw. adj.?; (epithet of ^{d}LAMMA); from MH.†

sg. nom. *lu-li-mi-eš* VBoT 24 i 28 (MH/NS); **acc.** *lu-li-mi-in* ibid. iv 35, *lu-li-im-mi-in* KUB 30.65 ii 4, 11 (NH); **gen.** *lu-li-mi-ia-aš* VBoT 24 i 2; *lu-li-mi-ia-š*[*a-* . . .] 335/w:8; **stem form** *lu-ú-li-mi* VBoT 24 ii 2; *lu-li-mi* 108/e:5.

a. in the rit. of Anniwiyani, paired with ^{d}LAMMA *innarawanza*: "On this tablet two rituals are copied down" [1 S]ISKUR *mān* ^{d}LAMMA *lu-li-mi-in* ^{d}LAMMA *in*<*na*>*rau*-*wandanna šipanti* "[one r]itual, when one sacrifices to ^{d}LAMMA *l.* and ^{d}LAMMA *i.*, (and one ritual, when one sacrifices to ^{d}LAMMA ^{KUŠ}*kuršaš*)" VBoT 24 iv 33-36 (colophon), ed. Sturtevant, Chrest. 116f.; "From the midst of the house they bring forth a virgin(?) and make her stand in the gate. She holds in her hand a bird (made) of dough, and the maiden calls out" *parāwakan eḫu* ^{d}LAMMA *lu-li-mi-eš andawakan* ^{d}LAMMA *innarauwanza uizzi* "Come out (of the city through the gate), O ^{d}LAMMA *l.*, (so that) ^{d}LAMMA *i.* may come in" ibid. i 25-29; □from the latter passage it appears that ^{d}LAMMA *lulimiš* represents an undesirable quality — e.g., impotence, effeminacy, weakness — and ^{d}LAMMA *i.* a desirable one.

b. in shelf lists: KUB 30.65 ii 4, 11; KUB 30.50 + KUB 30.49 + 1963/c v 18-20, ed. CTH p. 169f., 167.

c. on a label: "Two tablets, of which one tablet is" *mān* ^{d}LAMMA ^{KUŠ}*kuršaš mān* ^{d}LAMMA *lu-li-mi muganzi* "whether they invoke the Patron Deity of the Fleece or ^{d}LAMMA *l.*" 108/e:1-6 (entire).

d. in onomastics: ^{m}*Lu-lim-me* RŠ 17.244:9 (PRU IV:232) in Akk. document from Ugarit, father of ^{m}*Lilli* (Laroche, NH no. 705).

KUB 15.22:12 is to be read as Akkadogram *LU-LI-IM*^{MEŠ}.

Sturtevant, TAPA 58 (1927) 7, 9, 18 ("effeminate"); Friedrich, HW 130 (unklares Beiwort des Schutzgottes); Laroche, DLL 64 (part. louv. en hitt.); Laroche, NH (1966) 336 (hitt. ou louv., adj. de sens inconnu; épithète d'un ^{d}KAL peut être antonyme de *innarawant-*).

lulu- see (:)*lulu(t)-*.

luluwai- v.; **1.** (act.) to sustain, **2.** (mid.) to be sustained, survive; from OH.

pres. act. sg. 2 *[l]u-lu-wa-i-ši* KUB 31.135:16 (OH/MS), **pres. mid. sg. 3** *lu-lu-wa-it-ta* KBo 6.34 iv 15 (MH/NS), KUB 8.34 iii 19 (NH), **pret. act. sg. 1** *lu-lu-wa-*⌜*nu-un*⌝ KBo 19.51:10 + KBo 19.49 iv 1 (NH), **pret. act. sg. 3** *lu-lu-wa-it* KUB 14.14 obv. 29 (Murš. II), **pret. act. pl. 3** *[lu]-ú-lu-wa-a-ir* KUB 26.74 i 5 (OH/NS), **pret. mid. pl. 3** *lu-lu-wa-an-da-at* KUB 14.14 obv. 32 (Murš. II), **imp. act. sg. 2** *lu-lu-wa-a-i* ABoT 44 i 49 (OH/NS), KBo 2.9 i 35, KBo 21.48 obv.? 8 (MH/NS), **pl. 2?** *lu-lu-wa-it*[*-ten*?] KUB 23.43:5, **iter. imp. act. sg. 2** *l*[*u*]*-lu-wiš-iš-ki* KBo 5.13 iv 4,

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KUB 6.41 iv 12, *lu-lu-ú-i-i[š-k]i* KBo 5.4 obv. 26 (all Murš. II), **inf.** *lu-lu-wa-u-an-zi* KUB 31.130 rev. 8 (OH/MS).

1. to sustain — **a.** act. noniter.: "Afterwards care for the king, the queen, the sons of the king (and) the grandsons of the king in well-being, life, health, vigor, (and) long years forever" *nat lu-lu-wa-a-i ḫappinaḫḫiyat* "Sustain it (Ḫatti) and make it rich!" KBo 2.9 i 33-34 with par. KBo 21.48 obv.? 6-7 (rit. for Ištar, MH/NS); *luluwai-* is also paired with *ḫappinaḫ-* in KBo 19.51:10f. + KBo 19.49 rev. 1'f. (DŠ?) and KUB 26.74 i 5 (Muršili I against Babylon, OH/NS); *nammayaza damāi araḫzena* KUR.KUR.MEŠ LUGAL-*ueznann*[*i anda tarḫta*?] *nu* KUR ^{URU}*Ḫatti lu-lu-wa-it nušši* ZAG.ḪI.A-*uš kez kezziya* [*daiš*] "And furthermore he (Šupp. I) [conquered?] other foreign lands [during] his reign. He sustained Ḫatti and [established] its borders on this side and that." KUB 14.14 obv. 28-29 (plague prayer of Murš. II), ed. Götze, KlF 1:168f.; *kūnna* LÚ.NAM.U$_{18}$.LU-*aš* ÌR-*KA* ^{d}UTU-*uš lu-lu-wa-a-i* "O Sungod, sustain also this mortal, your servant, (that he may proceed to offer bread and beer to the Sungod)" ABoT 44 i 49-50 (prayer, OH/NS), ed. Güterbock, JAOS 78:241, cf. KUB 31.135 obv. 16 and KUB 31.130 rev. 8, two fragments of the same tablet (prayer, OH/MS), and 544/u (+ KUB 24.3) ii 4f., (prayer, Murš. II), tr. ("segne") by Güterbock in Neues Handbuch der Literaturwissenschaft, 230.

b. (act. iter.): *nammaza zik* ^{m}*Kupanta-*^{d}LAMMA-*aš tuel* ZI-*an tuella* (var. *tuel*) É-*KA tuel* LÚ.MEŠ.AMA.A.TU-*KA maḫḫan eššatti* ^{d}UTU-*ŠI-yatta kuin* ERÍN.MEŠ LÚ.MEŠ (var. omits LÚ.MEŠ) *ašandulan kattan daliyanun nanzan katta QATAMMA uški nan* [*l*]*u-lu-wi*$_5$-*iš-ki nanzan* SIG$_5$-*in ešša idalawaḫtiman l*[*e*] "Moreover, Kupanta-^{d}LAMMA, just as you treat yourself and your house (and) your servants, in the same way watch the garrison which I, His Majesty, have left with you; sustain it, treat it well, and don't do it any harm." KBo 5.13 iv 1-5 with dupl. KUB 6.41 iv 9-13 (Kup.), ed. SV 1:132-35; □in place of *nan luluwiški* another duplicate, KBo 4.3 iii 15, may have *nan le da*[*m-me-eš-*]^{r}*ḫa-*^{1}*ši* "don't harm them", but this restoration is uncertain; cf. KBo 5.4 obv. 26 (Targ.), ed. SV 1:56f.

2. (mid.) to be sustained, survive: NAM.RA.MEŠ-*yaza kuiēs IŠTU* KUR LÚ.K[ÚR *wetanteš ešir*?] *nat lu-lu-wa-an-da-at UL kuitki ḫarkta* "And the civilian prisoners who [were brought] from the land of the en[emy] survived; they did not perish (literally: nothing perished)." KUB 14.14 obv. 31-32 (plague prayer of Murš. II), ed. KlF 1:168-69; LÚ-*aš lu-lu-wa-it-ta* "the man will survive" KUB 8.34 iii 19 (omen apod.); *nuššišša*n *welluš ḫālišši ašaunišši šupleššši le lu-lu-wa-it-ta* "Let the meadow not survive for his herd, his flock, or his cattle" KBo 6.34 iv 13-15 (soldiers' oath, MH/NS), ed. StBoT 22:14-15.

The verb *luluwai-* in its act. forms denotes the action of providing someone with all the support which he needs in order to survive and to fare reasonably well. Its semantic range overlaps somewhat with *ḫuišnu-* "to save, preserve alive". In its mid. forms the verb is similar in meaning to the idiom *lulu auš-* "to experience *l.*, be sustained" treated under (:)*lulu(t)*-.

Friedrich, ZA 35 (1924) 188 and SV 1 (1926) 79f.

Cf. (:)*lulu(t)*-.

$^{(NA_4)}$**lulluri-** n. com.; (a mineral).†

sg. nom. *lu-ul-lu-ri-iš* HT 3:7; Frankfurt text: (5) (both NH); **stem form** (in lists): ^{NA_4}*lu-ul-lu-u-ri* KUB 27.67 ii 60 (MH/NS); ^{NA_4}*lu-ul-lu-ri* ibid. iii 62, iv (35); *lu-ul-lu-u-ri* KBo 11.11 iii 3 (NH); *lu-ul-lu-ri* KBo 15.10 i 8 (MH/MS); KBo 22.142 iv 4; KUB 43.60 iv 13 (OH/NS).

a. in rituals, listed with various metals and minerals: KÙ.BABBAR KÙ.GI ^{NA_4}ZA.GÌN NA$_4$.KÁ.DINGIR.RA ^{NA_4}*parašḫaš* ^{NA_4}DU$_8$.ŠÚ.A *lu-ul-lu-ri* AN.NA URUDU *kuitta parā tepu dai* "silver, gold, lapis lazuli, 'Babylon stone', *p.*-stone, quartz, *l.*, tin, copper — he takes a little of each" KBo 15.10 i 8-9 (rit. to pacify the gods of blood, MH/MS), ed. THeth 1:12f.; cf. KUB 27.67 ii 60, iii 62, iv 35 (rit. of Ambazzi, MH/NS); 1 GÍN AN.NA 1 GÍN *lu-ul-lu-u-ri* "one shekel-weight of tin, one shekel-weight of *l.*" KBo 11.11 iii 3 (rit., of Uruwanda, NH); [1?] MA.NA AN.BAR 1 MA.NA *lu-ul-lu-ri* "[one?] mina-weight of iron, one mina-weight of *l.*" KBo 22.142 iv 3-4 (rit.); *nuššan* KÙ.BABBAR KÙ.GI AN.NA AN.BAR URUDU A.GAR$_5$ *lu-ul-lu-ri* "on (a

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table) are silver, gold, tin, iron, copper, lead, (and) *l.*" KUB 43.60 iv 12-13 (rit., NH).

b. in lists of ingredients for making glass: *tarnaš uzapiliaš tarnaš lu-ul-lu-ri-iš tarnaš* URUDU HT 3:6-8; ed. Rosenkranz, ZA 57:238f. and A. L. Oppenheim, Glass and Glassmaking in Ancient Mesopotamia 67f.; *ḫulubaš lu-ul-lu-ri-i[š] ḫulubaš uzabiliaš ḫulubaš turiš ḫulubaš* URUDU Frankfurt text: 5-8, ed. Riemschneider, FsGüterbock 267f.; □*tarnaš* is a unit of volume; *ḫu-lu-ba-aš* (or *ḫu-ib-ba-aš*?) is elsewhere unknown; note that *l.* is nom. here, not gen.

Rosenkranz, ZA 57 (1965) 239.

(:)lulu(t)- n. neut. (Luw.); **1.** (a desirable condition, such as flourishing, thriving); in construction *lulu auš-* "to be sustained"; **2.** (the name of a location mentioned in snake oracle texts); from MH.

sg. nom.-acc. *lu-ú-lu* KBo 5.3 ii 13 (Šupp. I, MH/NS), KBo 5.4 1.e. 4 (Murš. II), KUB 21.5 iv 49 (Muw.), KBo 19.145 ii 20 (NH), KUB 43.2 iii 8 (NH); *lu-lu* KUB 34.15:11 (NH), KUB 19.28 iv 11 (NH) (coll. confirms copy that traces preceding are not gloss); *lu-lu-ú* KUB 21.4 iv 16 (Muw.); *lu-lu-u(š-se-et)* KBo 6.34 iv 10 (MH/NS); *:lu-ú-lu* KUB 1.1 i 20; KUB 1.2 i 18; KBo 3.6 i 17 (all Ḫatt. III).

(Luw.) d.-l. *lu-lu-ti* KUB 18.6 ii (7), iv 1; KUB 22.38 iv 14; *lu-lu-u-ti* 1472/u obv.? 11; *:lu-lu-ti* IBoT 1.33:5, 27, 49, 92, (94), 103, 105 (all NH).

See Carruba, RHA XXV/81 (1967) 154 for discussion of the form of the stem.

1. (a desirable condition) — **a.** *lulu auš-* to see (or experience) *l.*, be sustained (cf. *luluwai-* 2): *nutta kēma NĪŠ* DINGIR.MEŠ *aššuli paḫ=šandaru našta ANA QĀT* ^{d}UTU-*ŠI anda aššu lu-ú-lu uški* "(If you are loyal to My Majesty) let these oaths keep you in well-being. May you experience good *l.* in the hand of (i.e., may you be sustained by) My Majesty" KBo 5.3 ii 11-13 (Ḫuqq., MH/NS), ed. SV 2:114f.; *nuttakan QADU* DAM-*KA ... aššu[(li paḫ)]šantaru nukan ANA* ^{d}U[(TU-*ŠI*)] ŠU-*i anda a-aš-š[(u lu-ú-l)]u* (var. *lu-lu-ú*) *au nukan ANA* ^{d}[(UTU-*ŠI* Š)]U-*i anda miya[(ḫuwan)i]aḫut* "Let (these oaths) keep you and your wife (etc.) in well-being. May you experience good *l.* in the hand of (i.e., may you be sustained by) My Majesty, and may you grow old in the hand of My Majesty" KUB 21.1 iv 42-46 with dupl. KUB 21.5 iv 47-50 and KUB 21.4 iv 11-17 (Alakš.), ed. SV 2:82f.; cf. KBo 5.4 left edge 4 (Targ.), ed. SV 1:70, rest. from Alakš., *nuzakan ANA* ŠU ^{d}*IŠTAR* GAŠAN-*YA :lu-ú-lu uḫḫun* "And so I experienced *l.* at the hands of (i.e., I was sustained by) my lady Ištar" KBo 3.6 i 17 with dupl. KUB 1.1 i 20 and KUB 1.2 i 18 (Ḫatt., NH); *nuza apāš* UN-*aš* [. . .]x *lu-lu ušdu* KUB 19.28 iv 10′-11′ (treaty?, NH); [(*našta* KUR-*a*)]*n-ti kuedani anda* [(*nanakušz*)]*i nuza lu-ú-lu* (var. *lu-lu*) *ušzi* "The land in which it . . . -s will experience *l.* (i.e., will be sustained)" KUB 43.2 iii 7-8 with dupl. KBo 9.68 right col. 10f. and KUB 34.15:10f. (omen apod.).

b. Listed with other nouns: "Just as this burning fire was extinguished, so let these divine oaths seize whoever transgresses these oaths" *našta apella* TI-*taršet* ^{LÚ}GURUŠ-*taršet lu-lu-uš-še-et INA* EGIR U_4-*MI QADU* DAM.MEŠ-*ŠÚ* DUMU.MEŠ-*ŠÚ QATAMMA kiš=taru* "And let also his life, his youth, his *l.* and (that of) his wife and his sons be extinguished forever in the same way!" KBo 6.34 iv 5-11 (Soldiers' Oath), ed. StBoT 22:14f.

2. (The name of a location mentioned in snake oracle texts): MUŠ.SAG.DU-*kan :lu-lu-ti ŠUM-uen* "we named/assigned(?) the Snake of the Head for/to the (place called) *l.*" IBoT 1.33:5; 91f.; ed. Laroche, RA 52:152, 155f., 158; cf. *lamniya-* 4 d; TA *MAMETI uit :lu-lu-ti* KI.MIN (=*mun=nait*) "(the snake) came from Oath and hid at '*l.*'" ibid. 27, cf. ibid. 49, 94; MUŠ.SAG.DU ^{d}UTU-*ŠI-kan ANA* MU.ḪI.A GÍD.DA *ŠUM-en naškan* TI-*ni :lu-lu-ti nu šarā epta . . . ANA* GUNNI KU_6 *epta :lu-lu-ti ezza<š>* "We named/assigned the Snake of the Head of His Majesty to the (place called) Long Years, and it (went?) to Life (and) '*l.*' and emerged(?) . . . At the Hearth it caught a fish (and) ate (it) at '*l.*'" ibid. 102-105; [. . .]x *lu-lu-ti pait* KUB 22.38 iv 14; [G]IM-*ankan lu-lu-ti pedaš* KUB 18.6 iv 1.

The association of the phrase "experience *lulu*" with "grow old" — i.e., "live long" — in some treaties, and the passage in Ḫatt. where the statement "I experienced *lulu* at the hand of Ištar" follows the explanation that Ḫattušili had been entrusted to that goddess because he was

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dying, may be adduced in favor of the translations "recovery" or "survival". Similarly the mid. of the verb *luluwai-* seems to mean "to be sustained, survive", and may be nearly synonymous with the idiom *lulu auš-*. On the other hand, the association of active forms of *luluwai-* with the near synonym *ḫappinaḫḫ-* "make rich" may be cited in favor of "make prosperous", if simple juxtaposition of the two verbs implies a similar meaning. A more general translation like "good fortune, doing well, thriving" might cover all uses.

Friedrich, ZA 35 (1924) 188 and SV 1:79f.

Cf. *luluwai-*.

:lumpašti-, :luppašti- n. com.; something unpleasant, displeasing, offensive, or annoying; NH.†

sg. nom. [*:l*]*u-um-pa-aš-ti-iš* KUB 21.38 rev. 11; *:lu-up-pa-aš-ti-iš* KUB 36.97 iv? 1; **acc.** *:lu-um-pa-aš-ti-in* KUB 21.38 rev. (12), 13; *:lu-pa-aš-tin* ibid. obv. 65; [*:*]*lu-up-pa-aš-ti-in* KUB 36.97 iv? 2.

a. in a letter of Puduḫepa: *mānmat ANA* ŠEŠ-*YA UL* ZI-*za nu ANA* ŠEŠ-*YA* ZI-*ni :lu-pa-aš-tin* DÙ-*mi* "If my brother doesn't want it, will I do something offensive to my brother's mind?" KUB 21.38 obv. 65, ed. Helck, JCS 17:92; *ANA* ŠEŠ-*YA kuiš* ZI[*-ni :l*]*u-um-pa-aš-ti-iš ammukman ANA* ŠEŠ-*YA UL namma iyami* [*m*]*ān UL kuit IDI nu ANA* ŠEŠ-*YA :lu-um-p*[*a-aš-ti-i*]*n apūn* DÙ-*mi karūma kuit IDI nu A*-[*N*]*A* ŠEŠ-*YA :lu-um-pa-aš-ti-in UL-pat iy*[*ami* . . .] "I will not do to my brother again that which is offensive to my brother's mind. If I didn't know something, then I might do such an offensive thing to my brother. But since I already know, I won't do anything offensive to my brother." ibid. rev. 11-13.

b. in a fest.: *nu kuedani* DINGIR-*LIM-ni kuiš* ZI-*aš :lu-up-pa-aš-ti-iš nuza idālun* [*:*]*lu-up-pa-aš-ti-in* ZI-*ni piran* [*a*]*rḫa uiyaddu* "Let the god in whose mind there is annoyance send away the evil annoyance from his mind." KUB 36.97 iii? 8-iv? 3 (New Year's fest.), ed. Otten, OLZ 1956:103.

Laroche, DLL 64 ("chagrin").

luntarni- n.; (a body part?).†

In an *IZBU* omen: *takku IZBU lu-un-tar-ni-iš*[. . .] "If the *luntarni-* of a malformed fetus[. . .]" KUB 34.19 i 5; cf. the following omen: *takku IZBU* IGI.ḪI.A-*ŠU* UR.MAḪ-*aš* GIM-*a*[*n* "If the eyes of a malformed fetus are like those of a lion[. . .]" ibid. 6.

KUB 34.19 lists omens describing various body parts. Therefore *luntarni-* is probably a body part. The word occurs before a break and may not be complete.

Riemschneider, StBoT 9 (1970) 54-56.

[*lu-nu-ḫa*] in IBoT 3.83:5 should be read *lu-u*!*-ḫa*; cf. *:lūḫa-*.

:lūpannauwant- adj.; wearing a cap; NH.†

1 ALAM KÙ.GI LÚ [G]UB-*an :lu-u-pa-an-na-u-w*[*a-an-za*] "One gold figure of a man, standing, wearing a cap (he [stands?] on a leashed sphinx of gold)" KUB 38.1 ii 7-8 (cult inv.), ed. Bildbeschr. 14f., Jakob-Rost, MIO 8:180; the name of the god is not preserved.

von Brandenstein, Bildbeschr. (1943) 44f.

Cf. $^{(TÚG/GAD)}$*lupan(n)i-*.

$^{(TÚG/GAD)}$lupan(n)i-, luwanni- n. com. and neut.(?); **1.** (a type of headdress) cap, **2.** (part of a dagger, sword, or knife); from MH.

sg. nom. ^{TÚG}*lu-pa-an-ni-iš* KUB 29.4 i 45, KUB 42.59 rev.? 9, KUB 42.13 vi? (6) (all NH); *lu*!*-pa-ni-iš* IBoT 1.31 obv. 9 (coll.) (NH); ^{TÚG}*lu-pa-an-ni-eš* KUB 42.59 rev.? 12 (NH); *lu-pa-an-ni-eš* ibid. rev.? 15, KUB 12.1 iii 13, KUB 42.42 iv? 5, 6 (all NH); **acc.** ^{TÚG}*lu-u-pa*[*-an-ni-in*] KBo 15.15 iii? 5 (MH/MS); *lu-u-pa-an*[*-ni-i*(*n*)] KUB 35.145 obv. 17 with dupl. KUB 17.15 ii 14 (both NH); $^{[TÚG]}$*lu-pa-an-ni-n*(*a-wa-kán*) KUB 9.13 obv. 9 (NH); **neut. or stem form** 6 ^{TÚG}*lu-pa-an-ni* KUB 42.22 rt. col. 11 (NH); [. . . *lu*]*-pa-an-ni* KBo 18.175 i 16 (NH); ^{TÚG}*lu-pa-ni* Bo 6989 obv. 2′ (NH); **pl. nom.** *lu-pa-an-ni-eš* KUB 12.1 iii 10, KUB 38.38:5, VBoT 87 iv 2′ (all NH); **sg. or pl. nom.** ^{TÚG}*lu-pa-an-ni-i*[*š*] KUB 42.51 obv.? 4 (NH); ^{GAD}*lu-pa-an-ni-eš* KBo 18.186 l.e. 2 (NH); *lu-pa-an-ni-eš* KUB 12.1 iii 12 (NH).

Note the unusual spellings *lu-wa-an-ni-eš* KBo 18.170 rev. 2 (NH); *lu-ba-a*[*n-* . . .] KUB 12.1 iii 9 (NH).

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1. (a type of headdress) cap (mostly with det. TÚG) — **a.** of the king: "Behold, this one is king! [I have bestowed] the title of kingship upon this one, I have clothed this one in the [garments] of kingship" [TÚG]*lu-pa-an-ni-na-wa-kán kedani šiyanun* "and I have put the cap on this one" KUB 24.5 + KUB 9.13 obv. 20-22 (subst. king rit., NH), ed. StBoT 3:10f.; cf. GAD*lu-pa-an-ni-eš* LUGAL-*UTTI* KBo 18.186 l.e. 2; 6 TÚG*lu-pa-an-ni* LUGAL-*a*[*n*?-*na-aš*] KUB 42.22 rt. col. 11 (inv., NH); *ŠA* LUGAL-*R*[*UTTI*...]x-*an* TÚG*lu-u-pa*[-...] KBo 15.15 iii 4f. (rit., MH/MS); 1 TÚG*lu*[-...] KUB 42.98 i 11 (inv., NH) among TÚGNÍG.LÁM.MEŠ LUGAL-*UT-TI* (i 10); KBo 15.15 iii 4f. rest. by Kümmel, StBoT 3:136 and 31.

b. of the Sungod: *našta anda* dUT[U-*aš*] (var. *ŠA* dUTU) [(*lu-u-pa-an*)-*ni-i*]*n kištanunun* [*našta and*]*a* dU-*aš naḫšarada*[(*n ki*)*štanun*]*un* "Then I extinguished therein the 'cap' of the Sungod, then I extinguished therein the fear of the Stormgod" KUB 17.15 ii 13-16, with dupl. KUB 35.145 obv. 17f. (rit. with Luw., NH).

c. of a woman: 1 TÚG *šarā ḫuittiyanza* 1 TÚGE.ÍB *MAŠLU* 1 TÚG*kariulli* 1 TÚG*lu-pa-an-ni-iš* 1 TÚG*kaluppaš* 1-*NUTIM* TÚGE.ÍB *TAḪAPŠI* 1-*NUTIM TUDITTUM* KÙ.BABBAR *kī ŠA* SAL-*TIM* KUB 29.4 i 44-46 (rit., NH), ed. Schw.Gotth. 10-11.

d. listed in invs., with and without det. TÚG, with indication of color: IBoT 1.31 obv. 9, KBo 18.175 i 16 (ZA.GÌN "blue"), KUB 42.13 vi? 6, KUB 42.59 rev.? 9, 12, 15, Bo 6989 obv. 2′ (*ḪAŠMANNI* "blue-green"), frag. KBo 7.25:7, KUB 42.51 obv.? 4 (all NH).

2. part of a dagger (sword, knife); without det.: 21 GÍR ŠÀ.BA 1 GÍR URU*Ḫ*[*a*-...]...2 EME AN.BAR.GE$_6$ GAB *lu-pa-an-n*[*i-eš*...] ANA 1 EME ZABAR *lu-ba-a*[*n-ni-iš*...] 11 EME ZABAR *lu-pa-an-ni-eš* GAB x[...] ... GAB *lu-pa-an-ni-eš* AN.BAR § 1-*EN šikkiš* AN.BAR.GE$_6$ GAB *lu-pa-an-ni-eš* NA$_4$ZA[...] "21 daggers, among them: ... two (with) blades (EME) of black iron, (their) front(?) (GAB) (and their) 'caps' (*lupanneš*) [of...]; on one blade of bronze the *l.* [is...]," etc. KUB 12.1 iii 6-13 (inv. of Manninni, NH); □EME "blade", *lupanni-* "cap" and GAB "front(?)" are here understood as parts of a GÍR "dagger"; cf. KUB 42.42 iv? 3, 5, 6; x [E]ME ZABAR *lu-wa-an-ni-eš* GAB AN.BAR.G[E$_6$ ...] KBo 18.170 rev. 2′, [...]x 2 *lu-pa-an-ni-eš* KÙ.GI.GAR.[R]A VBoT 87 iv 2, *lu-pa-an-ni-eš* KÙ.GI NA$_4$ KUB 38.38:5 (all NH).

The employment of the verb *šāi-*/*šiya-* with *lupanni-* characterizes the latter as a type of headdress (Götze, NBr 77f.). The det. TÚG indicates it was made of cloth (once GAD, "linen", KBo 18.186 l.e. 2). According to reliefs, the headdress worn by the king and the Sungod was a round cap. Metal *l.*'s are mentioned in descriptions of daggers (swords) and may have been caps (or cappings) on the pommel. The alleged interchange with TÚGBAR.SI claimed by Goetze is based on insufficient evidence.

Goetze, Cor.Ling. (1955) 61f.; Kümmel, StBoT 3 (1967) 30f.

Cf. *lūpannauwant-*.

luppašti see *lumpašti-*.

luri- n. com. and neut.; **1.** loss of honor, disgrace, humiliation, **2.** embarrassing predicament, **3.** financial loss, **4.** deficiency(?), shortage(?); from OH/OS.†

sg. nom. com. *lu-ú-re-eš* KUB 13.4 iii 34; *lu-ú-ri-iš* KUB 13.18 iii 6; *lu-u-ri-iš* KUB 13.5 iii 5 (MH/NS); **sg. acc. com.** *lu-u-ri-in* KUB 31.68:32 (NH), IBoT 2:121 obv. 8 (OH/OS), IBoT 1.33:91 (NH); **sg. nom.-acc. neut.** *lu-u-ri* KBo 1.42 iv 8 (NH), KUB 30.32 i 12 (MS or early NS); **sg. loc.** *lu-u-ri* KUB 31.68:44 (NH); **sg./pl. abl.** *lu-ri-ia-az* KBo 18.57 l.e. 2 (MH/MS).

pl. nom. com. *lu-u-ri-e-eš* IBoT 2:121 obv. 14 (OH/OS); **pl. acc. com.** *lu-u-ri-uš* KBo 17.15 obv.? 7 (OH/OS).

(Sum.) i-bí-za = (Akk.) [*i-bi-sú*]-⌜*ú*⌝ = (Hitt.) *lu-u-ri*; Sum. and Akk. terms denote "(financial) loss" KBo 1.42 iv 8 (vocab., NH), cf. MSL 13.140:235.

1. loss of honor, disgrace, humiliation: "If they do not kill him, let them subject him to public ridicule (*luriyaḫḫandu*)! Naked ... let him convey water three times from Labarna's pond to his temple!" *nušši apāš lu-ú-re-eš* (var. A: *lu-u-ri-iš*, var. B: *lu-ú-ri-iš*) *ešdu* "Let that be his humiliation!" KUB 13.4 iii 31-34, with dupl. A: KUB 13.5 iii 2′-5′ and B: KUB 13.18 rev. iii 6 (instr. for temple officials, MH/NS), ed. Chrest. 158-59; *mānza lu-*

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u-ri-in tepnummarra UL uḫḫi SIG$_5$*-ru* "If I shall not experience humiliation and degradation, let (the oracle) be favorable!" IBoT 1.33:90f. (oracle, NH).

2. an embarrassing predicament: *zikmawa-kan innarā lu-u-ri anda tiyaši* "But on your own you will get yourself into an embarrassing predicament" KUB 31.68:44 (depos., NH); [. . .] *lu-ri-ia-az kuinki daḫḫun* "I extricated someone from an embarrassing predicament" KBo 18.57 left edge 2 (letter, MH/MS); cf. also *innarawa-kan lu-u-ri-in* [. . .] KUB 31.68:32.

3. financial loss, see bilingual section above.

4. deficiency(?), shortage(?): ^{É}*ḫeštā šarazzi kattēr kuwapi w*[(*etešnaš*)] GIŠ-*ru naššu lu-u-ri kuitki našma pur-aš-ta-an* [(*kuitk*)*i*] "Where/when there is construction(?) timber for the upper (and) lower *ḫ*.-building — (if there is) either a deficiency(?) or some . . .," KUB 30.32 i 11-12 (inv., MS?), with dupl. KBo 18.190:6′-8′; [. . .]-*nuš lu-u-ri-uš* 2 $^{K[UŠ]}$*annanuzziuš* 2 $^{K[UŠ}$ . . .] "The . . . shortages(?): two leather bridles, two le[ather . . .-s]" KBo 17.15 obv.? 7 (fest., OH/OS), cf. also IBoT 2.121 obv. 7-14 (cult of Nerik, OH/OS) and esp. pl. form *lu-u-re-e-eš* in line 14.

The unifying idea seems to be "loss", whether of possessions, honor, or station. Attending such a loss is embarrassment or humiliation.

Weidner, Studien (1917) 126 ("Unglück"); Sturtevant, Chrest. (1935) 159 ("humiliation").

Cf. *luriyaḫḫ-*, *luriyatar*.

luriyaḫḫ- v.; to humiliate, embarrass, disgrace, defame, subject to public ridicule; NH.†

pret. sg. 3 *lu-ri-ia-aḫ-ta* KUB 19.5 obv. 7; **imp. sg. 2** *lu-u-ri-ia-aḫ* KUB 36.35 i 21; **imp. pl. 3** *lu*!*-ri-ia-aḫ-ḫa-an-du* KUB 13.4 iii 32; **iter. pret. sg. 3** *lu-u-ri-ia-a*[*ḫ-ḫe-eš-ki-it*] KUB 21.37 obv. 20; **iter. pret. pl. 2** *lu-u-ri-ia-aḫ-ḫe-eš-ki-it-ten* KUB 21.37 obv. 15.

a. to subject to public ridicule as a punishment for misdeeds: "If they don't kill (the offender)," *lu*!*-ri-ia-aḫ-ḫa-an-du-ma-an* "let them subject him to public ridicule." (Naked . . . let him convey water from the pond to the temple) KUB 13.4 iii 31f. (instr.), ed. Chrest. 158f., cf. discussion under *luri-*; the god Elkunirša instructs the Stormgod how to punish the goddess Ašertu: *itwaran :šaššūmāi* :x-x[. . . ^{d}*Ašerdun* DA]M-*IA* [*n*]*uwaran lu-u-ri-ia-aḫ* "Go! Bereave(?) her! [. . . A.,] my [w]ife! And (thereby) disgrace her!" (Whereupon the Stormgod reports to her that he has killed all her sons) KUB 36.35 i 20f. (Hitt. translation of West Semitic myth), ed. Otten, MIO 1:126f., tr. Goetze, ANET (1969) 519.

b. to destroy someone's reputation by scandal (in order to be able to remove him from office): (spoken by Ḫatt. III about Urḫi-Tešub) *apāšma ammuk tepnummanzi š*[*e*]*r lu-u-ri-ia-a*[*ḫ-ḫe-eš-ki-it*] "But he subjected me to constant scandal in order to demote me" KUB 21.37 obv. 20 (decree of Ḫatt. III), cf. ḪUL-*aḫten lu-u-ri-ia-aḫ-ḫe-eš-ki-it-ten-mu* ibid. obv. 15; (spoken by Manapa-^{d}U, king of Šeḫa River Land and Appawiya); [^{m}*Piyam*]*aradušmamu* GIM-*an lu-ri-ia-aḫ-ta* "When [P]. had defamed me, (he set up Atpa in authority over me)" KUB 19.5 obv. 7-8 (letter), ed. Forrer, Forsch. I/1:90, cf. sequence *lūrin tepnummarra* IBoT 1.33:91 and discussion under *luri-*.

Forrer, Forsch. I (1926) 90 ("ins Unglück stürtzen"); Sturtevant, Chrest. (1935) 159 ("humiliate").

Cf. *luri-*.

luriyatar n. neut.; disgrace, humiliation, loss(?); NH.†

Only in Elkunirša story: (The Stormgod, having been instructed by Elkunirša to bereave(?) (*:šaššūmāi-*) and disgrace (*lūriyaḫḫ-*) E.'s wayward wife Ašertu, goes to her and tells her that he has killed all her sons) ^{d}*Ašerduš* [*kī l*]*u-u-ri-ia-tar IŠME nuššikan* ZI-*za anda* ḪUL-*ue*[*š*]*t*[*a*] "A. heard (of) [this] disgrace (or: the loss [of her children]), she was grief-stricken" KUB 36.35 i 24-25, ed. Otten, MIO 1:126f.; Hoffner, RHA XXIII/76:9; Laroche, Myth. 140f.; tr. also by Goetze, ANET (1969) 519.

Otten, MIO 1 (1953) 126f.; Friedrich, HW 1. Erg. (1957) 13 ("Demütigung, Kränkung").

Cf. *luri-*.

luššanu- v.; (mng. unkn.); NH.†

a. in a medical rit.: [. . .] *dai natkan lu-uš-ša-nu-wa-an-zi* (long break) *nat papparšanzi*

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"He takes [...] They *l.* it ... They sprinkle it" KUB 44.61 rev. 15-16, ed. StBoT 19:20-21.

b. in an inv. for the cult of ^{d}Pirwa: *nu* LÚ.MEŠ*lapanallie*[*š*] 1 UDU *ḫūkanzi* ^{LÚ}SANGA *ŠA* DUMU.NITA $^{LÚ.M}$[^{ÉŠ}*lap*]*analli*$^{ḪI.A}$-*ša*? [*Š*]*A* DUMU.SAL.MEŠ *nu lu-uš-ša-nu-an-zi* IBoT 2.131 rev. 10-12 (NH).

(É)luštani- n. com.; side door(?), postern(?); from MH.

sg. acc. ^{É}*lu-uš-ta-ni-in* 174/t iii 13; **sg. (or pl.) gen.** *lu-uš-ta-ni-ia-aš* KUB 40.57 i 12 (MH/NS), KUB 13.1 i 26 (MH/MS); **loc.** *lu-uš-ta-ni-ia* IBoT 1.36 i 51 (MH/MS); ^{É}*lu-uš-ta-ni-ia* ibid. iv 35; **abl.** *lu-uš-da-ni-ia-az* ibid. i 61; *lu-uš-ta-ni-ia-az* ibid. i 53, iv (7); KBo 25.171 obv.? ii 4 (OH?/NS).

pl. nom. *lu-us-ta-ni-e-eš* KUB 31.89 ii 3 (MH/NS); *lu-uš-ta-ni-ia-aš* KUB 31.86 ii 13 (MH/NS) or pl. gen. against parallel 31.89 ii 3; **acc.** *lu-uš-ta-ni-i-e-e*[*š* ...] KUB 40.57 i 10 (MH/NS).

namma KÁ.GAL-*TIM lu-uš-ta-ni-e-eš* (var. *lu-uš-ta-ni-ya-aš*) ^{GIŠ}*ilana*[(*š* SAG.DU.MEŠ)] BÀD.ḪI.A-*aš* ^{GIŠ}AB.ḪI.A-*uš* ^{GIŠ}IG-*anteš ḫatalwant*[(*eš*) *aša*(*ndu*)] "Let the gates, the posterns(?), the heads of the staircases (var. same translation, or the heads of the stairs of the posterns [gen. pl.?]), and windows of the fortifications be provided with doorleaves(?) and bars!" KUB 31.89 ii 3ff. (Bel Madg. instr., MH/NS), ed. von Schuler, Dienstanw. 43, parallel KUB 31.86 ii 14, instead of BÀD.ḪI.A-*aš* ^{GIŠ}AB.ḪI.A-*uš*, has [*I-NA*?] URU.DIDLI.ḪI.A; "Furthermore let the scouts ... go up to the city" *nu* KÁ.GAL.ḪI.A-*TIM l*[(*u-uš-ta-ni-i-e*)-*eš* ...] *ḫatalwandu nu zakkiēš pēšš*[(*iyandu*) ...] *lu-uš-ta-ni-ia-aš* ERÍN.MEŠ (var. EN.M[EŠ] KUB 40.57 i 12') EGIR-*an ḫandā*[*ndu*?] "and let them bar the gates (and) *l.*'s, and let them throw the bolts! And let them post(?) troops (var. lords) of the *l.* behind (them)!" KUB 13.1 i 23-26, with dupl. KUB 40.58:1-3 and par. KUB 40.57 i 9-12 (Bel Madg., MH/MS, par. KUB 40.57 is NS), ed. von Schuler, Dienstanw. 60, Goetze, JCS 14:70; "The guard shall not enter the gate building on his own. But if he does appear on his own, the gateman will confront him (saying), 'Either go up or go down!' If the guard proceeds through the gate building, he will hold the spear throughout the gate building." *lu-uš-ta-ni-ia-ma-aš ari* "But (when) he arrives at the side door(?) (or postern?)," (he leaves the spear with the gateman, and he goes down) IBoT 1.36 i 48-52 (*Mešedi* protocol, MH/MS), ed. Jakob-Rost, MIO 11:178f., cf. iv 35f.; "If a guard steals away" *našta* ^{GIŠ}ŠUKUR *lu-uš-ta-ni-ia-az katta pidai* "and he carries (his) spear down through the postern(?), (and the gateman catches him in the act, he shall remove a shoe from the guard)" ibid. i 53f., cf. Hoffner, Tyndale Bulletin 20 (1969) 42-4 for the significance of the shoe removal; "Guards (and) palace personnel shall not go down through the great city gate" *natkan lu-uš-da-ni-ia-az katta paiš*[*kand*]*a* "They shall go down through the side door(?)/postern(?)" ibid. i 60-61; *maḫḫanma* LUGAL-*uš* KUR-*e weḫzi naškan* É ^{d}*Mizzulla* EGIR-*an arḫa paizzi naškan ŠA* É ^{d}*Mizzulla* ^{É}*lu-uš-ta-ni-in katta paizzi naškan* É*ḫalentūaš anda paizzi* "But when the king tours the land, he passes behind the temple of M. and descends the *l.* of the temple of M. and enters the *ḫ.*" 174/t iii 8-15 (fest. frag., OH/NS).

Laroche, RHA X/51 (1950) 25f.; Güterbock, Oriens 10 (1957) 354 (translating "side door" and concluding "might be a postern").

(GIŠ)luttai- n., neut. in sg. (KUB 30.29 obv. 17), com. in pl. (KBo 26.83:8); window; from OH; written syll., ^{GIŠ}AB, and *A-AP-TI*.

sg. nom.-acc. ^{GIŠ}*lu-ut-ta-i* KUB 17.10 iv 21 (OH/MS); *lu-ud-da-a-i* KUB 33.52 ii 10 (OH/NS); ^{GIŠ}AB-*i* KUB 33.32 ii 4 (OH/NS); [^{GIŠ}AB]-*e* KUB 33.17 i 3 (OH/NS); **erg.** ^{GIŠ}*lu-ut-ta-an-za* KUB 17.10 iv 10 (OH/MS); **gen.** *lu-ut-ti-ia-aš* KBo 17.74 i (12), (15), 24 (OH/MS); **loc.** *lu-ut-ti-ia* ibid. ii (5), 11, KBo 21.85 i 51; ^{GIŠ}*lu-ut-ti-ia* VBoT 58 iv 25 (OH/NS); ^{GIŠ}AB-*ia* VBoT 24 i 35 (MH/NS); ^{d}AB-*ia* (sic) KUB 20.45 i 17 (NH); ^{GIŠ}AB-*i* KBo 11.32 obv. 17 (OH/NS); **abl.** ^{GIŠ}*lu-ut-ti-ia-az* KBo 20.61 iii 46 (OH); *lu-ut-ti-ia-az* KBo 21.85 iv 12 (OH/MS); ^{GIŠ}*lu-ti-ia-az* IBoT 2.131 rev. 13 (NH); *lu-ut-ti-ia-za* KUB 26.1 ii 60 (Tudḫ. IV); ^{GIŠ}AB-*az* KBo 5.3 iii 55 (Šupp. I); ^{GIŠ}AB-*za* KBo 4.13 v 14 (NH); ^{GIŠ}AB-*ia-az* KBo 21.95 i 14 (OH/NS); [^{GIŠ}/]*u-ut-ta-an-za* KUB 17.5 i 24 = ^{GIŠ}*lu-ut-ta-an*[*-za*] KUB 17.6 i 19 (OH/NS); ^{GIŠ}*lu-ut-ti-an-za* KBo 21.95 i 11 (OH/NS).

pl. nom. ^{GIŠ}AB.MEŠ-*uš* KBo 26.83:8 (NH); ^{GIŠ}AB.ḪI.A-*uš* KUB 31.89:4 (MH/NS); **pl. acc.** ^{GIŠ}*lu-ut-ta-a-uš* KUB 17.10 i 5 (OH/MS); **pl. loc.** ^{GIŠ}*lu-ut-ti-aš* KBo 14.80:11 (OH/NS); *lu-ut-ti-ia-aš* KBo 17.74 i 24 (25) (OH/MS); ^{GIŠ}AB.ḪI.A-*aš* KBo 22.186 ii 14 (NS).

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uncomplemented Sumerogram ^{GIŠ}AB: covering Hitt. **nom. sg.** VBoT 58 iv 16, **acc. sg.** ibid. iv 28, **loc.** KBo 4.9 iii 7; **pl.** usually ^{GIŠ}AB.ḪI.A KUB 33.36 ii 5, occasionally ^{GIŠ}AB.MEŠ with or without Hitt. ending, e.g., KBo 26.83:8.

Akkadogram *IŠ-TU A-AP-TI* AT 454 ii 9.

a. as object of various verbs — **1′** *ep-* to seize: ^{GIŠ}*lu-ut-ta-a-uš kammaraš IṢBAT* "Mist seized the windows" KUB 17.10 i 5 (Tel. myth), also KBo 13.86 obv. 8f. where *e-ep-ta* "seized" is used, and passim in the missing god myth; cf. ^{GIŠ}AB.ḪI.A *tuḫḫuiš IṢBAT* KUB 33.36 ii 5.

2′ *ḫaš-* to open: *nu* ^{GIŠ}AB.ḪI.A EGIR-*pa ḫaššanzi* "They open up the windows" KBo 5.1 i 5-6 (rit. of Papanikri, NH); ^{d}NIN.TU *lu-ud-da-a-i ḫašta* "(The goddess) NIN.TU opened a window" KUB 33.52 ii 10 (myth of Inara, OH/NS).

3′ *ḫašḫaš-* to scrape(?): [... ^{GIŠ}]ÙR.MEŠ [G]^{IŠ}AB.ḪI.A-*ya arḫa ḫašḫaššanzi* "They scrape off(?) the rafters and the windows" KUB 7.13 obv. 8 (rit.).

4′ *ištap-* to close: *nu* ^{LÚ}Ú.ḪÚB ^{GIŠ}AB.ḪI.A *anda ištāpi* "The deaf man closes the windows" KBo 5.11 iv 14 (protocol of the gateman).

5′ *dai-* to put: 2 ^{GIŠ}AB ZABAR *INA* 1 ^{GIŠ}BANŠUR *ANA* ^{d}UTU *da-*[*a-i*] "She (the Old Woman) puts two bronze windows on one table for the Sungod" VBoT 58 iv 28 (rit. of missing god).

6′ *tarna-* to let go: ^{GIŠ}*lu-ut-ta-i kammaraš tarnaš* "Mist let go of the window" KUB 17.10 iv 21 (Tel.myth) and passim in missing god myths.

b. for looking through: *ziggawarašta* ^{GIŠ}*lu-ut-ta-an-*[(*za*)] *arḫa le autt*[*i*] "Don't look out of the windows!" KUB 17.6 i 19f. with dupl. KUB 17.5 i 24, cf. KUB 17.6 i 23f. (Illuyanka myth, OH/NS); *ABI* ^{d}UTU-*ŠI-makan imma* ^{GIŠ}AB-*az a*[*r*]*ḫa aušzi* "The father of His Majesty looked (hist. pres.) out of a window" KBo 5.3 + KUB 40.35 iii 55 (Ḫuqq.), ed. SV 2:128f.; cf. LUGAL-*uškan* ^{GIŠ}AB-*za* [*a*]*rḫa aušzi* KBo 4.13 v 14 (ANTAḪŠUM fest., NH). ^{d}U-*wa UL uškanzi nu*[*w*]*akan* SAL-*TUM IŠTU A-AP-TI andan aušta* "They don't (i.e., one isn't supposed to) look at the Stormgod, (but) a woman looked in (at him) through a window" AT 454 ii 9-10 (oracle, NH).

c. as a location for activities in rituals and cults — **1′** one of the parts of the sanctuary (together with throne, hearth, door bolt, etc.) which receives offerings: ^{GIŠ}AB-*ia* 1-*ŠU šipanti* KUB 25.18 iv 28′ (ANTAḪŠUM fest.); "the chief cook makes the rounds of the (sacred) places with groats, and he pours them ..." ^{GIŠ}AB-*ia* 1-*ŠU* "once on/at the window" KUB 11.21 iv 16-21.

2′ to put things on or near: *nanšan naššu* ZAG.GAR.RA-*ni* [*dai n*]*ašmankan* ^{GIŠ}AB-*ia dai* "she puts it (a bird made from dough) either on the altar or on the window" VBoT 24 i 34-35 (rit. of Anniwiyani, MH/NS); cf. KUB 20.92 vi 5.

3′ to pour or throw libations out of (abl.): LUGAL-*uškan* ^{GIŠ}AB-*az arḫa kūšpat* DINGIR.MEŠ-*aš* 13-*ŠU šipanti* "the king pours a libation from/through the window thirteen times to these gods" KUB 2.13 i 47f. (fest. of the month), cf. ibid. iv 18, KBo 20.61 iii 46, and KBo 21.85 iv 12; *nukan* Ì.NUN.NA ^{GIŠ}*lu-ti-ia-az arḫa peššiyanzi* "They throw butter/ghee out of the window" IBoT 2.131 rev. 13 (NH).

4′ other activities in rituals and cults: [*n*]*aš PANI* ^{GIŠ}AB *UŠKÊN* "(the king) bows before the window" KBo 17.75 i 27 (fest.); UGULA LÚ.^{GIŠ}BANŠUR ^{GIŠ}BANŠUR ^{GIŠ}AB-*ia piran dāi* "the chief of the table-men puts a table in front of the window" KUB 2.13 iii 9 (fest. of month); LÚ.MEŠ ^{URU}*Tiššaruliya* ^{GIŠ}AB.ḪI.A-*aš* EGIR-*an* SÌR-*RU* "the men of T. sing behind the windows" KBo 22.186 ii 13f. (fest.).

d. special uses — **1′** as (erg.) subject of transitive verb: ^{GIŠ}*lu-ut-ta-an-za-at tarnau* "Let the window release it (the anger of the deity)!" KUB 17.10 iv 10 (Tel.myth, OH/MS).

2′ in the phrase *šarazzi luttai* "upper window": *naš šarazzi* ^{GIŠ}AB-*ya tapušza tiyazzi* "she (the queen) steps next to the upper window" KUB 27.69 v 4-5 (fest. of month); cf. KBo 19.138 obv. 7 (fest.).

Friedrich, ZA 37 (1927) 297-99.

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[*lu-ta-al-la*] in KUB 38.3 ii 14 should be read: UDU *ta-al-la*.

luzzi- n. neut.; corvée; from OH.

sg. neut. nom.-acc. *lu-uz-zi* KBo 6.2 ii 39, 40, 43, etc. (OH/TOS), KBo 20.13 rev. (13) (OH/TOS), *lu-u-zi* ABoT 56 iii 10 (Šupp. II); **loc.** *lu-uz-zi-ia* Meskene 127 + 107:13 (NH); *lu-uz-zi* ibid. 25, KUB 1.1 iv 85, KUB 1.3 iv 6, KUB 26.58 obv. 13, KBo 4.10 obv. 45, KUB 21.15 iv 11 (all NH); **abl.** *lu-zi-ia-za* KUB 13.8:6 (MH/NS); *lu-uz-zi-ia-z(a-at)* ABoT 56 iii 5 (Šupp. II); *lu-uz-zi-ia-az* KUB 26.43 rev. 11 (NH); **inst.** *lu-uz-zi-it* KBo 10.2 iii 18 (OH/NS), KUB 17.21 i 25 (MH/MS).

Akk. *ina šapal šamê* AMA.AR.GI-*šunu* (= Akk. *andurāršunu*) *aštakan* "Under heaven I effected their liberation" KBo 10.1 rev. 13-14 = Hitt. *naškan šaḫḫanit lu-uz-zi-it arawaḫḫun* "I freed them from *š.* and *l.*" KBo 10.2 iii 18-19 (deeds of Ḫatt. I, OH/NS); cf. further below under b 1′ b′.

a. nature of the obligation (examples of the services required): *e-ki* (later var. B: *A-NA*, var. D: omits) BÀD-*ni* LUGAL-*aš* KASKAL-*ša* (var. B and D: KASKAL LUGAL) *takšu-anzi* (var. D: *pāuwanzi*) ^{GIŠ}KIRI$_6$.GEŠTIN-*aš* (var. B and D: lack *-aš*) *tuḫḫušuanzi* ⌜*ŠA*⌝ [(^{LÚ}URU)]DU.⌜NAGAR⌝ *natta kuiški arauaš* $^{LÚ.MEŠ}$NU.^{GIŠ}KIRI$_6$ *ḫūmantiyapat lu-uz-zi* [(*karp*)]*ianzi* "No copper-worker shall be exempted from being assigned to a royal expedition for (work) on ice(-cutting) (vars. omit "ice") or on fortification work, (or) from harvesting of vineyard(s). The gardeners too shall perform corvée in all the same (*-pat*) (duties)" KBo 22.62 iii 24f. + KBo 6.2 iii 21f. (Law §56, OH/OS) with dupls. KBo 6.3 iii 24f. (B) and KBo 6.6 i 30-32 (D); cf. Starke, StBoT 23:58f., Melchert, JCS 31:57-59; for ice-cutting as an obligation see Hoffner, JCS 24:34; "In the future let only 200 (men) of his go on a military expedition of Ḫatti! Let them no longer demand (lit. seek) troops from the store house(?) (of the Ḫulaya River Land)!" *apāt-mašši* KARAŠ *ŠA* DINGIR-*LIM šaḫ*[(*ḫani*)] *lu-uz-zi* EGIR-*an* SUM-*er kuinši AŠŠUM* $^{LÚ.MEŠ}$KISAL.LUḪ-*UTTI* EGIR-*an* SUM-*er kuinmašši AŠŠUM* $^{LÚ.MEŠ}$APIN.LÁ-*UTTI* EGIR-*an* SUM-*er kuinmašši AŠŠUM* x[...] EGIR-*an* SUM-*er* "But they have given those troops (exempted from military duties) over to a god's *š.* and *l.*: they gave over some to do the temple maintenance (lit. courtyard sweeping), some to do plowing, and some to do [...]" KBo 4.10 obv. 43-46 (Ulmi-Tešub treaty), with par. ABoT 57 obv. 16-24, ed. Götze, NBr 55-56.

b. exempt from the obligation — **1′** under ordinary terms of existing law (i.e., not special cases) — **a′** recipient of fields given as dowry, if not given in their entirety (Law §46); **b′** buyer of a large part of "craftsman's" fields (Law §47); **c′** *ukke* people of Nerik (Law §50); **d′** priests in Arinna and Zippalanta (Law §50); **e′** eleven-month resident of Arinna with fir tree (or pole of fir?) erected in his gate (Law §50); **f′** weavers in Arinna and Zippalanta (Law §51).

2′ persons exempted by special royal decree — **a′** mentioned in laws: *mānankan* LUGAL-*uš-ma arauwaḫḫi nu lu-uz-zi UL iyazzi* "If the king, however, exempts him, he shall not perform *l.*" KBo 6.4 iv 13-14 (Laws, par. series §XXXVI, NH); *mānankan IŠTU* É.GAL-*LIM arawaḫḫi lu-uz-zi UL kar-ap-zi* ... LUGAL-*un punuššanzi nu kuit* LUGAL-*uš tezzi nu apāt lu-uz-zi kar-ap-zi* "If he exempts him from the palace, he shall not render *l.* ... (in another case) they shall ask the king, and he shall render that *l.* which the king specifies" ibid. 29-33 (Laws, par. series §XXXIX, NH).

b′ mentioned in historical texts: (in narration of defeat of the city of Ḫaḫḫa) "I took the hands of its maidservants from the millstone(s); I took the hands of (its) manservants from the sickle(s)" *naškan šaḫḫanit lu-uz-zi-it arawaḫḫun* "I freed them from (inst.) *š.* and *l.*" KBo 10.2 iii 16-19 (deeds of Ḫatt. I, OH/NS). This seems to correspond in Akk. vers. to: *ina šapal šamê* AMA.AR.GI-*šunu* (= Akk. *andurāršunu*) *aštakan* "Under heaven I effected their liberation" KBo 10.1 rev. 13f., cf. Saporetti & Imparati, SCO 14 (1965) 52f., 79, 82.

c′ in decrees, land grants, concessions, treaties: "Thus says Ašmunikal, the Great Queen: Regarding the Stone House which we established, the towns which were given to the Stone House, the craftsmen ..., the farmers, oxherds, shepherds ...," *natkan šaḫḫanaza lu-zi-ia-za arawēš ašandu* "let them (all) be exempt from *š.* and *l.*!" KUB 13.8:1-6 (decree, MH/NS), ed. Otten, HTR 106f.; *šaḫḫaniyaš lu-uz-zi lē*

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kuiški epz[(i)] "Let no one lay hold of them (com. pl., the descendants of Ḫatt.) for *š.* and *l.*!" KUB 1.1 iv 85 with dupl. KUB 1.3 iv 6f. (Ḫatt.); "Let the house of Ištar of Šamuḫa be exempted" *šaḫḫanaza [lu-u]z-zi-y[a-z]a* "from *š.* and *l.*" (and from many other itemized obligations) KUB 21.12 (+ KBo 6.29) iii 20 (decree, Ḫatt. III), ed. Götze, NBr 48f.; *n[uka]n AN[A ^{d}IŠTAR ^{UR}]^{U}Šamuḫa šaḫḫani lu-uz-z[i-ia l]ē kuiški tiyazz[i]* "And let no one appear before (the temple of) Ištar of Š. for *š.* and *l.*" KBo 6.29 iii 25-27, cf. KUB 26.43 rev. 10-14 with dupl. KUB 26.50 rev. 2-6 + KBo 22.60:6-9 (land grant to Šaḫurununuwa, Tudḫ. IV), ed. Imparati, RHA XXXII (1974, pub. 1977) 34f.; "Whoever keeps these words ... (and)" *É-erma šaḫḫani lu-uz-zi UL tiddanuzi* "doesn't make the house stand (liable) for *š.* and *l.*" (let Ištar favor him) KUB 21.15 + 715/v iv 6-11 (decree, Ḫatt. III), ed. Götze, NBr 52f., Otten-Rüster, ZA 63:85; "I have exempted *ḫegur pirwa*;" *n[at šaḫḫani] lu-uz-zi [Š]A* UD.KAM-*MI ḫaršuwanz[i] te[ri]ppūwanzi ... lē kuiški p[i]ran* EGIR-*p[a ēpz]i* "let no one lay hold of it ... for *š.* and *l.*, daily plowing and tilling," (delivery of various agricultural products, etc.) KBo 6.28 rev. 22-25 (decree, Ḫatt. III), ed. Götze, NBr 54.

c. abuses in application of laws concerning *luzzi* are termed "oppression": (in a royal prayer text Arn. and Ašmunikal accuse the Kaškaeans) *namma ŠA* DINGIR.MEŠ SAG.GEMÉ.ÌR.MEŠ-*KU-NU* UR[(U.DIDLI.ḪI.A-*K*)]*U-NU šaḫḫanit lu-uz-zi-it dammišḫiškir* "Furthermore they oppressed your servants and your cities, O gods, by means of *š.* and *l.*" KUB 17.21 i 24f. with dupls. KUB 31.124 i 5 and 398/u + 1945/u:9f. (MH/MS); abuse in application of *šaḫḫan* and *luzzi* is also the subject of the letter Meskene 127 + 107 (transliteration courtesy of E. Laroche), cf. *nan lē kuiški dammišḫaizzi* in its lines 31-32. Since the Meskene letter is more significant for *šaḫḫan* than for *luzzi*, see there.

According to Götze the distinction between *šaḫḫan* and *luzzi* is that while *š.* denotes an obligation incurred through land tenure, *l.* can be incumbent upon persons not holding land.

A. Götze, NBr (1930) 54-59, Kl (1957) 108f.

Cf. *šaḫḫan*.

M

-ma enclitic conj.; (relates words or clauses to each other through pairing or opposition); from OH.

- **a.** marking the correlation of single words in adjacent clauses
  - **1′** appended to all but the first member of a series
    - **a′** with more than two members
    - **b′** with only two members
      - **1″** complementary pairs of adjectives, adverbs, nouns, or verbs
      - **2″** complementary *kuiš*
      - **3″** complementary demonstratives
      - **4″** expressing alternatives in double questions
  - **2′** appended to both members in a bipartite construction
- **b.** marking correlation of clauses without focus on a particular pair of words
  - **1′** clauses showing opposition, where "however" or "but" is an appropriate translation
  - **2′** clauses showing positive-negative opposition
  - **3′** correlative clauses showing alternatives, employing *naššu=ma* (>*našma*)
  - **4′** correlative negative clauses, employing *natta(=ma) ... natta=ma* "neither ... nor"
  - **5′** correlative dependent clauses (often with change in grammatical subject) followed by a main clause which does not contain *-ma*
  - **6′** correlation of words or phrases within a dependent clause with parts of a following main clause
  - **7′** correlation of clauses showing concurrent action
  - **8′** in *namma=ma*
- **c.** marking an explanation or elaboration (NH)
- **d.** marking anaphora (from OH)
- **e.** marking continuation
  - **1′** in general
  - **2′** with specific adverbs
- **f.** position of *-ma* in the clause

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-ma, a

In passages rendered in broad transcription in this article only those *-ma*'s which represent the usage under discussion are set off with =.

The *a* of *-ma* is lost before a following vowel: *ta-a-i-mu-uš-za* KBo 20.32 ii 9, *i-en-zi-mu-uš* KBo 16.78 i 10 (cf. HW² 42a).

a. marking the correlation of single words within adjacent clauses — **1′** appended to all but the first member of a series — **a′** with more than two members: [^{d}UT]U-*ušza* ^{URU}ZIMBIR-*an eš*[*zi* ^{d}]*SIN-aš=ma=za* ^{URU}*Kuzinan eš*[*zi* ^{d}]U-*ašza* ^{URU}*Kummiyan eš*[*zi*] $^{r d\neg}$*IŠTAR-iš=ma=za* ^{URU}*Nenuwan eš*[*zi*] $^{r d\neg}$*Nanayaš=ma=za* ^{URU}*Kiššinan* [*ešzi* ^{UR}]^{U}KÁ.DINGIR.RA-*an=ma=za* ^{d}AMAR.UTU-*aš e*[*šzi*] KUB 24.8 iv 13-18 (Appu story, pre-NH/NS), ed. StBoT 14:12-13, □the first two deities, "sun" and "moon" form a natural pair and a separate sub-series; 3 *wattaru iet kedani ... kedani=ma ... kedani-ma* KUB 33.59 iii 7-9 (myth, OH/MS), translit. Laroche, Myth. 89; cf. KBo 5.6 i 10-13 (DŠ frag. 28 A), ed. Güterbock, JCS 10:90.

b′ with only two members — **1″** complementary pairs of adjectives, adverbs, nouns, or verbs: ^{r}*šarazzi*$^{\neg}$ ... *kattirra=ma* "above ... below" KUB 31.127 ii 1, 3 (prayer, OH/NS); ZAG-*aztet* ... GÙB-*laz=ma=tta* "on your right ... on your left" ABoT 44 i 59-60 (prayer, OH/NS); GIBIL ... LIBIR.RA=*ma* "new ... old" KUB 13.35 i 48 (depos., NH); *UL* GUD-*uš UL=ma=wa* UDU-*u*[*š*] KUB 36.51 obv. 7 (myth, OH/NS); *IŠTU* GÍD.DA 230 DAGAL=*ma=šši* 60 KI.MIN (i.e., *gipeššar*) "(a field) with a length of 230 (*gipeššar*) and a width of 60 'ditto'" KUB 8.75 iv 10, cf. lines 13, 18, 19, etc. (list of fields, NH); GUD-*ušza* AMAR-*un UL kappuwaizzi* [UD]U-*uš=ma=za* SILA$_4$-*an UL kappuwaizzi* "the cow doesn't take care of her calf, the sheep doesn't take care of her lamb" KUB 33.37+ KUB 39 iv 4-5 (lost god myth, OH/NS); [*I*]*NA* ŠÀ É.GUD-*kan* ... [Š]À TÙR=*ma=kan* "in the cowshed ... in the sheepfold" ibid. 1-2; *et=za ... eku=ma* "eat ... drink" KUB 46.52:4-5 (OH/NS); $^{r d\neg}$IM-*aš* ... [*uizzi nan* LÚ ^{d}U] *araizzi* ^{DUG}UTÚL=*ma=k*[*an uizzi n*]*an* ^{GIŠ}*tipaš ara*[*izzi*] "The Stormgod comes, and the Man of the Stormgod stops him; the bowl comes, and the *t.* stops it" KBo 12.78:4-6 (OH/ NS?); *ḫamešḫi=ya=z* BABBAR-*TIM waššš*[*aši*] BURU$_{14}$=*ma=z išḫarwand*[*a w*]*aššaši* "In the spring you (the hawthorn) wear white, at harvest time you wear red" KUB 33.54 ii 13-14 + KUB 33.47:1 (OH/NS); *šieššar* ... NINDA.KUR$_4$.R[A]=*ma* "beer ... bread" KUB 7.1 iii 35-36 (rit., NH); (The queen already took up two minas of silver) *nu* 1 MA.NA KÙ.BABBAR *ANA* ^{SAL}*ḫarnawaš* ^{m}*Lulluš* ^{LÚ}*patiliš pedaš* 1 MA.NA KÙ.BABBAR=*ma ANA* DINGIR.MEŠ ^{URU}*Urikina ḫališšuanzi* EGIR-*anda pier* "L., the *p.*-priest, transported one mina of silver to the Woman of the Birthstool; the other (*-ma*) mina of silver they gave to plate the deities of U." KUB 26.66 iii 10-13 (list of metals, NH); [*ANA* 1]4? *dammuri* ŠÀ.BA 7 *dammuriš ŠA* 3 MA.NA [7 *d*]*ammuriš=ma* ^{r}*ŠA*$^{\neg}$ 4 MA.[N]A KUB 42.79 iii 3-4 (list of metals, NH); — **2″** complementary *kuiš*: [*n*]*uza kuišš=a* (var. 6: [*ku*]*iš*) DUMU.NITA-*li* (var. 6: DUMU-*iš-š*[*i*]) N[INDA-]*an* UZU.Ì-*ya pai* [*kui*]*š=ma=za* DUMU.NITA-*li* (var. 7: [. . . -]*ši*) *aku*[(*wa*)]*nna pai* [^{m}*A*]*ppušma* NINDA-*an UL kuitanikki pai* "One gives bread and fat meat to his son, another gives his son something to drink, but A. gives bread to no one" KUB 24.8 i 19-21 (Appu story, pre-NH/NS), with dupl. KUB 43.70b:6-8, ed. StBoT 14:4-5, □*-ma* on [^{m}*A*]*ppušma* is usage b 1′; *nukan antuḫšatar* ^{URU}*Ḫatti ANA* URU.DIDLI.ḪI.A ^{URU}*Gašga* EGIR-*an kuieš* ^{É}*arzanan ḫarkir kuieš=ma=kan ḫappiri* EGIR-*pa panteš* KBo 5.6 i 15-17 (DŠ frag. 28 A); further exx. sub *kui-* relative; — **3″** complementary demonstratives: *kez ... kez=ma* e.g., KUB 19.37 ii 20, 21, 24 (AM 168), and *kedani ... kedani=ma* e.g., KUB 33.59 iii 7-9 (myth, OH/MS); — **4″** expressing alternatives in double questions (which pose contrary or opposing alternatives): BAL *andurza kuišk*i DÙ-*yazi ... nu* BAL *araḫza=ma kuišk*i DÙ-*zi* "Will someone rebel inside (i.e., domestic insurrection) ... or will someone rebel outside (i.e., foreign insurrection)?" KUB 5.4 i 33, 35 (oracle question, NH), cf. HW² 237 rt. col.; *nat panzi ANA* DINGIR-*LIM IŠTU* NA$_4$ *pianzi ... nat ANA* DINGIR-*LIM IŠTU* KÙ.GI=*ma pianzi* "Shall they proceed to give it to the deity with gems ... or shall they give it to the deity with gold?" KUB 22.70 obv. 51-53 (oracle question, NH); ^{r}DAM$^{\neg}$-*IA* SAL.LUGAL *idalawaḫta ku*^{r}*itki*$^{\neg}$ *nan tepnutta=ma ku*^{r}*it*$^{\neg}$*ki*

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"Did my wife do the queen some harm/wrong, or did she demote her in some way?" KUB 14.4 iii 21-22 (Murš. II prayer, NH); cf. Hoffner, JCS 29:153; *nuwarat* ŠE[Š-*IA IDI nuw*]*arat UL=ma IDI* "Does my brother know it, or does he not know it?" KUB 14.3 i 52 (Taw., NH).

As can be seen from the exx. quoted above, the first alternative question may or may not be introduced by *nu*, while the second one is always so introduced. The *-ma* is appended to that element in the second question which is central in the opposition to the first alternative: e.g., NA$_4$ ... KÙ.GI=*ma*, *andurza* ... *araḫza=ma*, *idalawaḫta* ... *tepnutta=ma*, *IDI* ... *UL=ma IDI*. The *-ma* serves within the clauses to focus the attention on the central elements in the opposition while the *nu* ... *nu* or ϕ ... *nu* conjunctions relate the juxtaposed clauses. Contrast the indirect double questions posing the same kind of opposition, where *mān* introduces both, and *-ma* does not occur in the second clause (see sub *mān* and Friedrich, HE §333).

While it is true that the second clause of a direct double question posing alternatives seems always to be introduced by *nu* and to contain *-ma*, not all *nu* ... *-ma* clauses serve this function: cf. *nutta ke=ma* ... KBo 5.3 ii 11, *nuwamukan zik=ma anda* [*le*] *daliyaši* KUB 21.16 i 19-20 both marking a change of subject, *nan karu* ... *nu kinun=ma* KBo 4.8 iii 17-18 with contrast such as in a 1′ b′ 1″, [*n*]*u tuk maḫḫan=ma* ... KBo 5.9 i 19, *nu ammuk=ma* GIM-*an nakkešta* KBo 4.14 ii 7, *nuwa tuppa*$^{HI.A}$*=ma kue ŠA*[...] KUB 43.76 rev. 6, [*n*]*ašta IŠTU* ^{IM}ŠU. ^{NÍG}NIGÍN.NA. GIM-*an=ma welku ša*[*r*]*a UL uizzi* KBo 6.34 + KUB 48.76 iii 42-43 (StBoT 22:14).

2′ appended to both members in a bipartite construction: *ḫuišwatar=ma=pa anda ḫingani ḫaminkan ḫingan=a=ma=pa anda ḫuišwanniya ḫaminkan* "life is bound up with death, and death is bound up with life" KUB 30.10 obv. 20 (Kantuzili prayer, pre-NH/MS), □note that *=a* "and" or "but" in this passage does not seem to exclude *=ma* in the same chain of enclitics. Since this would be our only example of *-ma* appended to both members, we should note that it is possible that the first *-ma* relates the entire bipartite construction to the preceding context.

b. marking correlation of clauses without focus on a particular pair of words — **1′** showing opposition, where "however" or "but" is an appropriate translation: (the queen of Egypt says:) LÚ-*ašwamukan* BA.ÚŠ DUMU-*IA-mawamu* NU.GÁL *tuk=ma=wa* DUMU.MEŠ-*KA meggauš memiškanzi mānwamu* 1-*an* DUMU-*KA paišti manwarašmu* ^{LÚ}*MUTIYA kišari* ÌR-*YA=ma=wa nuwan para daḫḫi* "My husband (lit. man) has died. And while I have no son, they say that you, on the contrary (*-ma*), have many sons. If you give one of your sons to me, he would become my husband. One of my subjects, on the other hand (*-ma*), I do not wish to take (and make him my husband)" KBo 5.6 iii 10-14 (DŠ frag. 28 A), ed. Güterbock, JCS 10:94; (The people, cattle and sheep of the cities of Ḫalila and Duddušga I brought back to Ḫattuša,) [(^{URU}*Ḫa*)]*lilan=ma* ^{URU}*Dudduš=gann=a arḫa warnunun* "but the cities Ḫ. and D. (themselves) I burned down" KBo 3.4 i 35 with dupl. KBo 16.1 i 52 (ten-year annals of Murš. II), ed. AM 22f.; "I ruled the Upper Land," *piran=ma=at=mu* ^{md}*SIN-*^{d}U-*aš* DUMU ^{m}*Zida maniyaḫ=ḫiškit* "before me, however, Arma-^{d}U, son of Zida, had been administering it" KUB 1.1 i 27-28 (Ḫatt.); ^{URU}*Ḫattušanma kuin pe ḫarta nankan arḫa daḫḫun nan ḫumandan* EGIR-*pa ašeša=nunun* LÚ.MEŠ*piran ḫuiyattalluš=ma eppun naš ANA* ŠEŠ-*IA ḫinkun* "I took away (from the enemy) the Hittites which he held and resettled them all; but the leaders I seized and presented them to my brother (Muw.)" KBo 3.6 ii 10-13 (Ḫatt. ii 26-29); (The loyal vassal must not say:) *:allalla pauwanzi=wa=za* UGU *linqanuwanza ki=ma=wa=za UL lenqanuanza* "I have been made to swear concerning desertion(?), but concerning this I have not been made to swear" KBo 4.14 ii 46-47 (treaty of Šupp. II); ⌜KA×U?⌝*-i=at memišta ANA ṬUPPI=ma=at=šan UL kittat* "He said it with (lit. in) his mouth, but it wasn't put on the tablet" VBoT 2(= EA 32):5-6 (Arzawa letter to Amenophis III); *AŠŠUM* EN-*UTTI* ^{d}UTU-*ŠI paḫḫašten kattama* NUMUN ^{d}UTU-*ŠI paḫḫašten dammeda=ma le autteni tamaimaš=* <*maš*> EN-*UTTA le ilaliyatteni* [*ku*]*iš=ma=* ⌜*za*⌝ *ilaliyazi* "(For the present) protect His Majesty with respect to lordship! And in their turn protect the seed of His Majesty! To another (ruler), however, do not look! Do not desire for yourselves another lordship! He who nevertheless desires (one), (let it be put to him under oath!)" KUB 21.42 i 29-32 (instr. for princes and lords, NH), ed. Dienstanw. 24; see also KUB 24.8 i 19-21 quoted and translated above a 1′ b′ 2″.

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2′ clauses showing positive-negative opposition (most often found in the *takku/mān natta=ma* ... clause): (If the owner of a field or vineyard kills a pig which wanders onto his property,) *nan išḫi=šši* EGIR-*pa pai takku=an UL=ma pai naš* ^{LÚ}NÍ.ZU-*aš kiša* "he shall give it back to its owner; if, however, he does not give it, he becomes a thief" KBo 6.3 iv 20-21 (law §86, OH/NS); *takku* ÌR-*iš* (var. A iv 56: ÌR-*aš*) É-*er lukkizzi išḫaš=šeš=a šer* (var. B 1: [E]N-*aššа šer=š*[*et*]) *šarnikzi ... takku UL=ma* (var. A iv 58: *natta=ma*) *šarnikzi* "If a slave sets fire to a house, his master/owner shall make compensation for him ... If, however, he does not make the compensation," (he will forfeit the slave) KBo 6.3 iv 55, 57 (law §99, OH/NS), with dupls. KBo 6.2 iv 56, 58 (A), KBo 19.5:1 (B); (If you do something wrong,) EGIR-*zian=ma=at išdu=wari ... mān=ma=at UL=ma išduwari* "and subsequently it becomes known, (to you it will be a 'sin of the head'); but if it does not become known, ..." KUB 13.17 iv 8-9 (instr., NH), ed. Chrest. 164-65; further exx. sub *natta*.

3′ correlative clauses showing alternatives, employing *naššu=ma* (>*našma*): *mānkan ABU* DUMU-*RU-ya našma* (<*naššu=ma*) *MUTU* DAM-*SÚ-ya naššu=ma* ŠEŠ NIN-*ya ḫallu=wanzi* "If/whenever father and son, or husband and wife, or brother and sister quarrel" 2Mašt. iv 33-34 (MH/MS); □contrast: [*mā*]*nkan* ... [*našma*?] ... *našma* KBo 2.3 i 2-3 (1Mašt. A), *mānkan* ... <*našma*> ... *naš*<*ma*> iv 15-16; *mān ŠA* ITU.1.KAM *naššu=m*[*a*] *ŠA* ITU.2.KAM KBo 23.8: 19-20 (rit.); [*n*]*aššu gašza kiša naššu=m*[*a*] LÚ-*aš kuiški aki* "Either a famine will occur, or some man will die" KUB 34.10:7-8 (apodosis of lunar omen, NS); further exx. sub *naššu*.

4′ correlative negative clauses, employing *natta*(*=ma*) ... *natta=ma* "neither ... nor" (for *natta=ma* in opposition to a positive, see b 2′): *aliyašwa UL wai UL=ma=wa waki UL=ma=wa išparrizzi* "the *a*.-creature neither ...-s, nor bites, nor tramples(?)" KUB 14.1 rev. 91 (Madd., MH/MS); *UL iyat kuitki UL=ma waštaš kuitk*[*i*] *UL=ma=kan daš kuedanikki kuit*⌜*ki*⌝ "He neither did anything, nor committed any sin, nor took anything from anyone" KBo 10.37 iii 46-47 (rit., OH/NS); DUMU.LÚ.U$_{18}$.LU *UL innara uwanun UL=ma šullanni uwanun* "I, the mortal, did not come here presumptuously, nor did I come to pick a quarrel" KBo 10.45 i 45-47 (rit. for netherworld deities, MH/NS), ed. Otten, ZA 54:120f.; (eight winds arose against Ḫuwawa and blew against his face) *nušši UL para i*[*y*]*anni=yauwa*[*nzi*] (erasure) *kišari UL=*⌜*ma*⌝*=šši* EGIR-*pa ti*[*yauwanzi*] *kišari* "he can neither advance nor retreat" KUB 8.53:18-20 (Gilg., NH); further exx. sub *natta*.

5′ correlative dependent clauses followed by a main clause which does not contain *-ma* (often with change in grammatical subject): *takku* LÚ-*aš MAḪAR* DAM ŠEŠ-*ŠU šeškizzi* ŠEŠ-*ŠU=ma ḫuišwanza ḫurkil* "If a man sleeps with his brother's wife, and his brother (*-ma*) is (still) living, it is the crime of incest" KBo 6.26 iii 49-50 (law §195); □for this translation of *ḫurkil* see Hoffner, AOAT 22:83; *takku* SAL-*an ku*[(*išk*)]*i pittenuzzi* EGIR-*anda=m*[*a=šma*]*š=*⌜*kan*⌝ [*ša*]*rdiyaš paizzi* "If someone elopes with a woman, and a *š*.-troop goes after them, ..." KBo 6.3 ii 29 (law §37); *našmakan ANA* ^{d}UTU-*ŠI aššuwanni kuiški* ⌜*andan*⌝ *neanza tuk=ma=kan ŠA* ^{d}UTU-*ŠI* ^{LÚ}KÚR-*aš* EGIR-*pa* UGU *dai ašiwakan PAN* ^{d}UTU-*ŠI laknut zik=ma=a*[*t iy*]*aši nankan lakḫuš*[*i*] "Or if someone enjoys the good favor of His Majesty, and an enemy of His Majesty solicits(?) you (saying): 'Make that one fall from His Majesty's favor!' and you do it and you cause him to fall out of favor, (let these gods destroy you)" KUB 26.1 iii 37-41 (instr. to eunuchs, NH), ed. Dienstanw. 13-14; [*mān* ^{L}]^{Ú}*aranma kuiš UL ḫant*[*i tiyazi*] ^{d}UTU-*ŠI=ma=at išdammašmi* "But if someone will not denounce his friend, and I, His Majesty (*-ma*), hear it, ..." ibid. iv 38-39; *maḫḫanmaza ABUYA* ^{m}*Mu*[*rš*]*iliš* DINGIR-*LIM-iš kišat* ŠEŠ=*YA=ma=za=kan* ^{m}NIR.GÁL *A*[*N*]*A* ^{GIŠ}GU.ZA *ABIŠU ešat ammuk=ma=za ANA PANI* ŠEŠ[-*Y*]*A* ⌜EN⌝ KARAŠ *kišḫaḫat numu* ŠEŠ-*YA ANA* GAL.*MEŠEDIUTTIM tittanut* "But when my father M. died, and my brother M. (*-ma*) sat down on his father's throne, and I (*-ma*) had become the commander of the army in the reign of my brother, my brother installed me in the office of the Chief

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Mešedi" KUB 1.1 i 22-25 (Apology of Ḫatt. III), ed. Ḫatt. 8f.

6′ correlation of words or phrases in a dependent clause with parts of a following main clause (although *-ma* appears in main clauses immediately following dependent clauses, it is not quite correct to speak of the particle as functioning to introduce main clauses; the conditions for its occurrence are unrelated to the sequence dependent clause + main clause): *nuza ABUYA kuwapi* DINGIR-*LIM-iš* DŪ-*at* ^{m}*Ar=nuandaš=ma=za=kan* ŠEŠ-*YA ANA* ^{GIŠ}GU.ZA *ABIŠU ešat* "When my father died, my brother A. sat down on the throne of his father" KBo 3.4 i 4-5 (AM 14-15); similarly: *mānmaza* ^{m}NIR.GÁL-*išma* ŠEŠ-*YA* DINGIR-*LIM-iš* [*kišat*] *ammuk=ma ŠA* ŠEŠ-*YA nakkianni ḫa*[*ndaš*] *UL manqa iyanun* KUB 21.19 + 1303/u ii 23-25 (Ḫatt. III prayer), ed. Otten, Puduḫepa 18 n. 41, □the *-ma* following *Arnuwandaš* in KBo 3.4 i 4-5 and following *ammuk* in KUB 21.19+ ii 23-25 marks a change in subject; LÚ-*LUM-ma kuiš piran ḫuiyanza ešta nankan* GIM-*an kuenun* ^{LÚ}KÚR=*ma=za pid=dait* KBo 3.6 ii 23-24 (Apology of Ḫatt. III); *nu* EGIR-*pa*-UD-*ti kuwapi* ^{m}*Abiraddaš aki* LUGAL-*UTTAŠU=ma=za=kan* ^{GIŠ}GU.ZA-*ŠU* KUR-*SÚ* É-*SÚ-ia ANA* ^{m}IR.^{d}U-*up* DUMU-*ŠU katta talešdu* KBo 3.3 ii 7-9, cf. ibid. iii 19; "If a girl is betrothed to a man, and he pays the brideprice (*kušata*) for her," *appezzin=at attaš annaš ḫullanzi nankan* LÚ-*ni tuḫšanzi kušata=ma* 2-*ŠU šarninkanzi* § *takku* LÚ-*ša* DUMU.SAL *nawi dai nanza mimmai kušata=ma kuit piddait naškan šamenzi* "and subsequently the parents abrogate it and withhold her from the man, they shall repay double the aforementioned brideprice. If, however (*-a*), the man hasn't yet taken the girl, and he refuses her, he must forfeit the brideprice which he paid." KBo 6.3 ii 12-15 (laws §§29-30, OH/NS), ed. HG 24-27; □the OS copy KBo 6.2 does not have these two laws; cf. also KBo 6.4 iv 28-29, ed. HG 58f.; the two *kušata=ma*'s are probably examples of the anaphoric use, see usage d.

7′ correlation of clauses showing concurrent action (often with a change in the grammatical subject) — **a′** without *kuitman* in the first clause: *nu apunna šara danzi memai=ma kiššan* "They take that up, while he speaks as follows" KBo 4.2 ii 17 (rit., pre-NH/NS); *memiškizzi=ma kiššan* ibid. i 44, 50, 58; *nat para tianzi* ^{LÚ}Ì.DU$_{8}$*=ma=aš=kan ḫa*[*tti*]*li lamnit ḫalziššai* (Those who spend the night up in the palace) "step forward, while the gateman calls them by name in Ḫattic" KBo 5.11 i 6-7.

b′ with *kuitman* in the first clause and *-ma* in the second: *nu kuitman ABUYA INA* KUR ^{URU}*Kargamiš kattan ešta* ^{m}*Lupakkin=ma=kan ... para naišta* KBo 5.6 iii 1-3 (DŠ); *nu kuitman ABUYA INA* KUR *Middanni ešta* ^{m}*Piḫḫuni=yaš=ma* LÚ ^{URU}*Tipiya iyattat* KBo 3.4 iii 67-68 (AM); *kuitm*[*a*]*n* ŠEŠ ^{d}UTU-*ŠI* LUGAL-*uš ešta uk=ma=za BĒLU ešun* KUB 26.32 i 9-10 (Šupp. II); *nu kuitman* 8 *MŪŠU šara tittanuanzi* Ḫ A.LA. MEŠ-*ŠU=ma azzikkanzipat* KBo 3.5 i 61-62 (Kikk.); *nu kuitman* $^{m.GIŠ}$PA.LÚ-*iš IŠTU* KUR ^{URU}*Mizri* EGIR-*pa uit* EGIR-*az=ma=za ABUYA* ^{URU}*Kargamiššan* URU-*an tarḫta* KBo 5.6 iii 26-27 (DŠ); *kuitman eniššan memiškir* ^{d}UTU-*uš=ma=šmaš* [o]x *tiyat* KBo 26.58 + KUB 36.7a iv 51 (Ullik.); further exx. sub *kuitman*.

8′ in *namma=ma* "over and above, in addition": (this adv. has its own particular syntactic environment and nuance distinct from, though related to, clause initial *namma* "next" and clause internal *namma* "again". Frequently it is associated in the same clause with the adjective *tamai-* "other, additional"): DUMU-*YA-ya kuin* ^{d}UTU-*ŠI temi ... nuza ziqqa* ^{m}*Ḫuqqanaš apun šak* § *namma=ma kueš ammel* DUMU.MEŠ-*YA* ŠEŠ.MEŠ-*ŠU ammella* ŠEŠ.MEŠ[-*YA*] *našza aššuli AŠŠUM* ŠEŠ-*UTTIM U AŠŠUM* ^{LÚ}*TAPPUT*[*TIM*] *šak namma=ma=za damain BĒLAM kuiešaš kuiš* [UN-*aš*] *ANA* ^{d}UTU-*ŠI* EGIR-*an arḫa le kuinki šakti* "You, Ḫ., must recognize (as lord) my son, whom I, His Majesty, designate. In addition (*namma=ma*) you must gladly recognize as brothers and peers my sons, his brothers and also my brothers. But over and above this (*namma=ma*) you must not recognize any additional lord, whoever he may be, behind the back of His Majesty" KBo 5.3 i 9-15 (Ḫuqq., Šupp. I), ed. SV 2:106-09; *nu zik* ^{m}*Ḫuq=qanaš* ^{d}UTU-*ŠI-pat aššuli paḫši* EGIR-*panna ANA* ^{d}UTU-*ŠI-pat arḫut namma=ma=za damain le kuinki šakti* ibid. i 31-33, ed. SV 2:108-11; *nuwaza*

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apunpat eši namma=ma=wa[z] para tamain ḫapatin tamai KUR-*e* ZI[-*i*]*t le e*[*š*]*tari* KUB 14.1 obv. 19-20 (MH/MS), ed. Madd. 4-7; *nu mān uniušpat waškuš namma=ma=ka*[*n*] DINGIR-*LUM* ŠÀ É.DINGIR-*LIM damain waškuin UL kuinki uškiši* "If (you see) only these offences/omissions, but over and above them you see no further offence in the temple, O god" KUB 18.63 i 20-22 (oracle question, NH), and often in other oracle questions; □in KUB 14.1 rev. 23 (Madd. 26f.), however, *namma=ma* must be translated "but after that".

c. marking an explanation or elaboration (which interrupts the normal flow of the context); NH: *mānnaza ŠA* ^{d}UTU-*ŠI* ḪUL-*lu k*[*uwapi kišari*] (var. [*kuwa*]*pi* ḪUL-*lu* [*k*]*iša=r*[*i*]) *ANA* ^{d}UTU-*ŠI=ma* ŠEŠ.MEŠ *meqqae*[(*š*)] "If at some time evil befalls His Majesty — for His Majesty has many brothers — ..." KUB 26.1 i 17-18 (instr. for eunuchs), with dupl. KUB 26.8 i 7-8; □von Schuler, Dienstanw. 9, uses dashes in his translation to set this phrase off as an interruption.

d. marking anaphora (to resume and more completely describe or define a word just mentioned; on the resuming word at the head of its clause); from OH: ^{KUR}*Alašiyanmazakan pedešši* [Ì]R-*aḫḫu*]*n arkammanaḫḫun arkamman=ma=ši=kan* [*kū*]*n*? *išḫiyanun* "The land of A., however, on the spot I [subjugat]ed and obligated to tribute. As tribute I imposed [thi]s upon it" KBo 12.38 i 7-9 (conquest of Cyprus, NH), ed. Güterbock, JNES 26:75, 77; ^{d}UTU-*š=at aruni peda*[*š*] § *aruni=ma* URUDU-*aš palḫaeš kianda*[*ri*?] "The Sungod too[k] it off to the sea. Now in the sea copper vessels are lying" KUB 33.66 ii 8-9 (myth, OH/MS?); translit. Laroche, Myth. 70; *ANA* DINGIR-*LIM peran* ^{GIŠ}*eyan a*[*rta*] ^{GIŠ}*eyaz=ma=kan* UDU-*aš kuršaš kank*[*anza*] "Before the deity a fir tree st[ands], and from that fir tree a sheepskin is han[ging]" KUB 33.38 iv 6-7 (myth, OH/MS), translit. Laroche, Myth. 85; L[UGAL-*uš*] ⌜3⌝-*ŠU* SAL.LUGAL-*ašša* 3-*ŠU* ERÍN.MEŠ-*an allappaḫḫanz*[*i* ERÍN.MEŠ]-*ti=ma=šša*n *šer* GÍR ZAB[AR] *kitta* KBo 17.1 ii 18-20 (OH/OS), ed. StBoT 8:26f.:32-34; *nu ḫurtiyallan ḫarmi ḫurtiyali=ma* [AN.B]AR-*aš nepiš* 1-*EN kitta* ibid. i 7-8; *nu kenupi uda kenupi=ma=šša*n *anda ŠA* UR.MAḪ *šiešai* ... *šumumaḫ* KUB 29.1 ii 41-43 (OH/NS); another example above in b 6′.

e. marking continuation — **1′** in general: often *-ma* has no detectable sense of opposition, but serves to relate a large segment of new material to what has preceded. In most instances *-ma* in this usage is attached to the first word of a new paragraph or section. To illustrate one may follow the opening lines of the paragraphs of KUB 13.4 and duplicates ed. Chrest. 148ff.: *mān=ma=šta* (§3), *anda=ma* (§§4, 8, 16, 17), *anda=ma=šta* (§19), *anda=ma=za* (§§9, 10, 12, 13, 14, 18). Only three of the 15 paragraphs of the Apology of Ḫattušili ed. Ḫatt. lack *-ma* in the opening word; note *maḫḫan=ma* (§§4, 5, 6, 9, 10, 11), *uit=ma* (§7), *ammuk=ma* (§12), *kuiš=ma* (§14). In the ten-year annals of Muršili II ed. AM, of the approximately 39 paragraphs whose opening words are preserved, eight begin with *maḫḫan=ma*, six with MU-*anni=ma*, and one each with *kinun=ma*, *ABUYA=ma*, and KUR ^{URU}*Arzau=wa=ma*, making a total of 17 paragraphs certainly containing *-ma* in the opening word. 11 paragraphs begin with *nu*, *namma*, *kuitman* or no conjunction at all, and the opening paragraph begins with *UMMA*. In the Hitt. translation of the Sum.-Akk. hymn of praise of Ludingirra to his mother (signalement lyrique) after the introduction of each new section ("first ... second ... third sign") all metaphors after the first in the series are introduced by ... *=ma=aš* "she is a ..." Hitt. text ed. in Ugar. V:773-79.

2′ with specific adverbs — **a′** *anda=ma* which is paragraph initial, and which is not properly the local preverb "in, into, together" but an adverb of transition which connects the new paragraph with the preceding, was first correctly identified by Otten, RHA XVIII/67 (1960) 123 and von Schuler, Kaškäer (1965) 126. Neither, however, noticed that its diachronic distribution was OH and MH, passing out of use in early NH. Kammenhuber in FsOtten (1973) 149 with n. 12 distinguished OH clause initial *anda* from "jungheth. Neubildung mit Adv. *anda-ma*(-)", and 150 n. 12 gave many

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references to *anda=ma* in texts which she considered to be c. 1400 and later, some of which we would date earlier. See now HW² 102 *andan* IV 1 c. Most exx. known to us are MH rather than OH. Although full treatment will be under *anda=ma*, we give here representative exx. of OH and MH *anda=ma* (adv.): KBo 17.2 i 4 (OH/OS), KBo 16.24 ii 7, KUB 36.114 right col. 18, KBo 16.50:9, KUB 31.103:7, 27 (all MH/MS), KUB 26.19 ii 16, KBo 16.46 obv. 13, KBo 13.58 iii 13, 26, KUB 31.112:4, KUB 13.9 iii 19 (all MH/NS), KUB 13.4 ii 25, 52, 73, iii 35, 44, 55, iv 12, 25, 34, 56, KUB 13.3 ii 20, iii 3 (all pre-NH/NS).

b' *appa=ma* which is clause initial, frequently paragraph initial, is not the preverb, but a transitional adverb, relating paragraphs in a temporal sequence. Selected exx. are: KBo 20.61 iii 44, KUB 32.87 + KBo 23.72 rev. 29 (both OH/MS), KBo 15.10 iii 62, 65, 67 (MH/MS), KBo 10.37 iv (16) (OH/NS), KUB 12.11 iv 23, 27 (MH/NS), KBo 24.50 rev. 10 (NH).

c' *appanda=ma* clause initial adverb, frequently paragraph initial: selected exx. are: EGIR-*an-ta-ma* KBo 12.96 i 8 (MH/NS), EGIR-*an-da-ma* KBo 10.2 i 16, (9), 33 (OH/NS), KBo 11.10 ii 17 (pre-NH/NS), KBo 9.119A i 4 (MH/NS), KUB 29.7 rev. 27, 63 (MH/MS), KBo 2.5 iv 23 (Murš. II), EGIR-*ŠU-ma* KBo 10.23 v 11, 14, KBo 10.24 i 1, 6, iii 15 (OH/NS), EGIR-*ŠÚ-ma* IBoT 3.148 ii 16, 22, iii 64 (MH?/NS); and see further refs. in HW² 154-56.

d' *maḫḫan=ma* see refs. under *maḫḫan*.

e' *para=ma* as adv. at head of paragraphs see e.g., KBo 20.123 iv 5, 8, 11, 13, etc.

f. position of *-ma* in the clause — **1'** attached to the first word in its clause: passim, see exx. in b 1'. If sentence enclitics are to be appended to the word on which *-ma* depends, *-ma* usually precedes them, e.g., *=ma=war=an=zan* KBo 14.12 iv 12, but not always see Houwink ten Cate, FsOtten 133 and n. 77, and above under *liššiyala*. See Kammenhuber, FsLaroche 187f., 192f.

2' exceptions — **a'** delayed to the second word in its clause — **1''** discussion: Ungnad (ZA 36 [1925] 103-06) first observed that in most cases ("im allgemeinen") in clauses beginning with conditional *mān* ("if"), *takku* "if", relative *kui-* "who, which", and *našma* "or (if)" the enclitic particles *-ma* and *-(y)a* are attached to the second accented word rather than to the first. He did not know of the existence of OH temporal *mān* ("when"), and therefore could not realize that the delayed *-ma* also could be found with *mān* "when". He also added *kuššan* "whenever" (law 28, copy C), which following a suggestion by Götze (apud Chrest. 226) we have read *ku-iš!-ša-an* (*kuiš=an*). In 1925 Ungnad could not have known either that the exx. for this delayed *-ma* were almost all old. No exx. of *mān=ma* (undelayed *-ma*) in OS or MS are known to us. Some NH compositions which are formulated in a language inherited from OH or MH prototypes (treaties, festivals or rituals) preserved the delayed *-ma* construction alongside the *mān=ma* NH innovation. The fact that no exx. of *mān=ma* have been found in OS or MS, while the same construction is clearly predominating in NH, suggests that the distinction is primarily a diachronic one. — **2''** in clauses introduced by *takku* — **a''** open conditions with present-future tense — **1'''** OS: *takku natta=m*[*(a kuitki tezz)i*] KUB 43.25:7 (myth, OS?), with dupl. KUB 33.60 rev. 6; [*takk*]*u natta=ma taranzi* KBo 17.1 iv 12 (OS); *takku* GIŠTUKUL-*li=ma mimmai* KBo 19.1 ii 20 (laws, OS); *takku=at=an parna=ma kuēlka peššizzi* KBo 6.2 ii 35 (laws, OS); *takku* A.ŠÀ.ḪI.A *kulei=ma arki* KBo 6.2 ii 47 (laws, OS); [*ta*]*kku udniya=ma wemizzi* ibid. iii 59; *takku natta=ma šarnikzi* KBo 6.2 iv "58" (laws, OS); — **2'''** OH/NS: [*takk*]*u laḫḫa=ma pēḫutet*ᵀ*teni*ᵀ KUB 1.16 ii 45, ed. HAB ii 45; *takkuwaššan kī ḫazzizi . . . takku=waššan natta=ma ḫa*[*zzizi*] KBo 3.60 ii 14-15 (legend, OH/NS), ed. Güterbock, ZA 44:106f.; *takku natta=ma kapueši* KBo 3.28 (BoTU 10γ):13 (OH/NS); *takku* DUMU.LUGAL*=ma waštai* KBo 3.1 ii 55 (Tel. pr., OH/NS), cf. ibid. iv 54; *takku* SAL-*za=ma* KBo 6.4 i 10 (laws, NH par. series); *takku tezzi=ma* KBo 6.3 iii 75 (laws, OH/NS); [*takku m*]*immai=ma* KBo 6.3 iv 47 (laws, OH/NS); *takku dannattan=ma* KBo 6.11 i 10 (laws, OH/NS), dupl. [*takk*]*u* [*t*]*an=nanda=ma* KBo 19.9:7 (OH/NS); *takku* ÌR*=ma* KBo 6.13 i 12 (laws, OH/NS); *takku* É-*ri=ma ēpzi* KBo 6.26 iv 7 (laws, OH/NS); *takku ḫal=liyan=ma* SA_5 *uwanzi*[. . .] . . . *takku ḫalli=yaš=ma* GE_6 x[. . .] KUB 34.22 iv 3, 5 (omens, pre-NH/NS); *takku arunaz=ma . . . takku* ÍD-*az=ma* KUB 43.60 i 12, 14 (myth, OH/NS); — **3'''** MH/NS: *takkuwaš karštari=ma* KUB 13.4

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iii 31 (instr., pre-NH/NS); *takku papri[šteni]=ma* ibid. iv 33; *takku šānatteni=ma* KUB 13.3 iii 18 (instr., pre-NH/NS); *takku ELLAM=ma kuiški daiyazi* KUB 13.9 ii 16 (instr., MH/MS); — **b″** contrary to fact conditions with potential *man* and past tense: *takku=man=a<š>ta UL=ma šan[ḫun* GAM-*an šarā=m]a(n)=mu lālit ēpten* "Had I not sought (tears) from (her), you would have [sl]andered me with the tongue" KUB 1.16 + KUB 40.65 iii 7-9 (edict, OH/NS); see also sub *lala-*; cf. *[takku=manaš]ta* GUD.ḪI.A*=ma mekki peḫḫun* ibid. iii 11, which assures the restoration of *šan[ḫun]* (preterite); — **3″** clauses introduced by temporal *mān* "when" — **a″** with preterite tense: *mān* ^{URU}*Ḫattuša=ma uwawen* "But when we came to Ḫ." KBo 8.42 obv. 5 (OS); *mān āppa=ma* ^{URU}*Nēša [uwan(un)]* KBo 3.22:76 (OS) w. dupl. KUB 36.98b rev. 5 (NS) (Anitta Text), ed. StBoT 18:14f.; *mān appezziyan=ma* ÌR.MEŠ DUMU.MEŠ LUGAL *maršeššer* (var. *maršer*) "But later when the subjects (and) the princes became false" KBo 3.1 i 20 (Tel.pr., OH/NS), with dupl. KUB 11.1 i 20; *mān=aš šallešta=ma* "When he (new subject: the son of the Stormgod) grew up" KBo 3.7 iii 6 (Illuyanka, OH/NS); — **b″** with historical present: *mā[n=a]š=apa laḫḫaz=ma* EGIR-*pa uizzi* "But when he returned from a campaign" KBo 3.1 i 17 (Tel.pr. OH/NS); — **c″** with present-future: *mān lukkatta=ma* KBo 17.1 ii 30 (rit., OH/OS); *mān luggatta=ma* KBo 17.3 iv 21 (OH/OS); *mānaš lazziatta=ma* KBo 6.2 i 18 (laws, OH/OS); — **4″** clauses introduced by conditional *mān* "if": *mān AWAT* LUGAL*=ma UL paḫḫašnutteni* KUB 1.16 iii 36 (OH/NS); *mān* DUMU.LUGAL*=ma . . .* NU.GÁL KBo 3.1 ii 38 (Tel.pr., OH/NS); *mānmukan arḫa=ma kuiški išparzazi* KBo 16.47:10-11 (treaty, MH/MS); *mān* ^{LÚ}*pitteantan=ma kuiški munnaizzi* KUB 8.81 ii 13-14 (treaty, MH/MS); *mānwakan BĒL=ma šer UL šarnikzi* ibid. iii 6; *mānzakan gamaršuwanza=ma kuin tamašzi* IBoT 1.36 i 43 (Mešedi instr., MH/MS), cf. i 48, ii 63, iii 35, 47, iv 20, 22, 23, etc.; *mānaš uizzi=ma* KUB 23.77:80 (treaty, MH/MS), cf. KUB 13.27 rev.! 26 and KUB 26.40:101 + KUB 13.27 rev.! 30, which are fragments of the same tablet; *mān ŠA* É.NA$_4$*=ma ḫinqanaš waštul kuiški waštai* KUB 13.8:11f. (instr., MH/NS), cf. line 16; *mān wetummar=ma kuitki* KUB 13.20 i 20 (instr., MH/NS), cf. i 26; *mān* ^{LÚ}KÚR*=ma kuwapi walḫzi* KUB 13.2 i 15f. (Bel Madg., MH/NS), cf. i 20, iii 21, 23; *mānkan* KUR-*ya=ma ištarna* 1 URU-*LUM wašd[ai]* KUB 23.68 obv. 25 (treaty, MH/NS), cf. obv. 27, 28; also in NH texts imitating the style and syntax of their generic forebears (treaties, rituals, etc.): *mān zik=ma* ^{m}*Ḫuqqanaš* ^{d}UTU-*ŠI-pat paḫḫašti* KBo 5.3 ii 10 (Ḫuqq.); cf. iv 31 (§44); *mānan ḫannešni=ma [k]uwapi ittiša⌜nu⌝anzi* (emend to *ti*!-*it*!-*ta*!-⌜*nu*⌝-*an-zi*?) KUB 19.26 i 12 (decree, Šupp. I); cf. further exx. in Dupp. §§14, 15, 16, Targ. §§7, 8, 9, Kup. §§24, 26, Alakš, §16, *mānaš ḫarkannaš=ma* KBo 4.10 obv. 10 (Ulmi-tešub treaty); *mān* KA.IZI*=ma* KUB 13.4 iii 48 (instr. pre-NH/NS), cf. iii 76, 78, iv 43, KUB 13.5 ii 11, but the later *mānma . . .* also occurs in KUB 13.4 iii 74, iv (7); — **5″** clauses introduced by *našma* "or (if)": *našma ANA* KUR ^{LÚ}KÚR*=ma* KBo 5.3 ii 16 (Ḫuqq.); cf. ibid. ii 29, iv 21; *našmaš artari=ma* KBo 14.86 i 8 (rit., OH/NS); *našmanza* ALAM*=ma iyazi* KUB 7.5 iv 16 (rit. of Paškuwatti, MH/NS); "or else": *našmawakan katta=ma īt* IBoT 1.36 i 50 (Mešedi instr., MH/MS); — **6″** clauses introduced by relative *kui-*: *kuišan āppa=ma uwatezzi* KBo 6.2 i "53" (law §23, OS); *kuišza* ^{LÚ}*ASĪRUM=ma ḫappar[iy]azi* KBo 6.4 iv 38-39 (late parallel series of laws, NH); *kuiš arḫa tar=nummaš=ma* ERÍN.MEŠ-*az* KUB 13.20 i 11 (instr., MH/NS), cf. ibid. i 24; *kuiškan ḫannai=ma* KUB 21.17 iii 39 (NH): probably also *ku-iš*!-*ša[-a]n pittenuz[(i=ma)]* KBo 6.5 ii 11 (law §28, OH/NS) with dupl. KBo 6.3 ii 6, following emendations suggested by Götze apud Chrest. 226; — **7″** While *mān . . . =ma* continues to be used in NH, although sparsely and especially in treaties, festivals, or rituals where the genre has an OH or MH tradition, the newer form *mān=ma* (clause initial) seems to appear for the first time in NH: *mān=ma=k[an* DUMU-*KA]* ŠEŠ-*KA QADU* ERÍN.MEŠ-*KA* ANŠU. KUR.RA.MEŠ-*KA ANA* LUGAL KUR ^{URU}*Ḫ[att]i warri parā UL nāit[ti]* KBo 5.9 ii 22f. (Dupp., Murš. II) ed. SV 1:16f.; *[m]ān=ma=ši=at=kan :ušaiḫa* KUB 14.3 iii 60 (Taw., Ḫatt. III?), ed. AU 14f.; *[m]ān=ma=wa UL* ibid. iii 67; *mān=ma kē AWATE*^{MEŠ} *paḫḫašti* KUB 21.1 iv 37-38 (Alakš., Muw.), ed. SV 2:82f.; *mān=ma=aš ANA* ^{d}UTU-*ŠI kurur* KUB 23.1 iv 10-11 (Šaušgamuwa treaty, Tudḫ. IV), ed. StBoT 16, 14f., cf. ibid. iv 6; *mān=[m]a=at ANA* ŠEŠ-*YA UL* ⌜ZI⌝-*za* KUB 21.38 obv. 65

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(letter, Puduḫepa), ed. Helck, JCS 17:92; often in NH the *-ma* occurs twice in the same clause: *mān=ma=wa ša[nḫ]eškiši=[m]a* KUB 26.79 i 5 (AM 98f.); *mān=ma=wa=za ammuk=ma* DI-*ešnaza šarazziš* KBo 6.29 ii 6-7 (decree, Ḫatt. III), ed. Ḫatt. 48f. Until instances of this double *-ma* construction are identified in OS or MS, one must assume that those in pre-NH/NS (e.g., *mān=ma=aš karštari=ma* KUB 13.4 iii 73) are NH modernizations.

b′ delayed beyond the second word in its clause: In the construction employed with double questions, discussed above in a 1′ b″ 4″, the *-ma* is often delayed beyond the second word in its clause, being appended to that element in the second question which is central to the opposition to the first alternative.

c′ *-ma* on the first accented word of the clause and *mān* later in the clause: *anda=ma=z=kan mān* ^{LÚ}KÚR-*aš kuwāpi uwalḫūwanzi dāi* KBo 16.50: 9-10 (MH/MS); *anda=ma mān ḫalkin aniyatteni* KUB 13.4 iv 12 (pre-NH/NS), cf. 56; and cf. *-ma* e 2′ a′; *ŠA* ^{f}*Danuḫepa=ma ḫargaš ANA* ^{d}UTU ^{URU}TÚL-*na mān* ZI-*anza ēšta* KUB 14.7 i 20-21 (Ḫatt. III).

The essential function of *-ma* (from OH/OS) is to mark a correlation, either between single words or phrases within adjacent clauses (usage a), or between entire clauses (b). The anaphoric use (d) is merely a specialization of this function, in which the repetition of the key word is highlighted by transposition to the head of the clause and marked by *-ma*. The paragraph-introducing, continuative use (e) is an extension of the series-marking use seen in a 1′ a′ KUB 24.8 iv 13-18. It is clear from its use relating two main clauses (b 1′-4′), two dependent clauses (b 5′), a dependent clause with a following main clause (b 6′), and the members of a series of paragraphs (e) that *-ma* does not function to mark either subordination or coordination, but merely a correlation between words, clauses or paragraphs regardless of their dependent or independent status.

Hrozný, SH (1917) 102 n. 4 ("*-ma* führt wohl gewöhnlich die Erzählung weiter, bedeutet somit etwa 'dann, ferner', gelegentlich auch wohl 'aber' u. ä. Vielleicht darf es mit griech. μέν, μά (dieses im Thess. = att. δέ) zusammengestellt werden."); Sommer, Heth. 1 (1920) 4 n. 1 ("*-ma* . . . nach meiner Prüfung an allen deutbaren Stellen 'aber' heisst"): Ungnad, ZDMG 74 (1920) 417 and ZA 36 (1925) 103-06 (on syntax of *-ma*); Friedrich, KlF 1 (1930) 293 with n. 3 ("Andererseits entspricht das heth. *-ma* unserem 'aber' zwar in den meisten, jedoch keineswegs in allen Fällen") and HE §318f.; Starke, StBoT 23 (1977) 31 n. 32 ("hat, soweit ich sehe, keine adversative Bedeutung ('aber') [but see our b 1′]. Vielmehr drückt der *=ma*-Satz eine zur Haupthandlung parallel verlaufende, meist untergeordnete Nebenhandlung aus."), 74 (contrasting *-a* and *-ma*: "Dagegen hat *=ma* ausschliesslich subordinierende, erläuternde Funktion . . . [diese Funktion] lässt sich . . . leicht in jedem beliebigen Text nachprüfen", a claim which our survey did not substantiate, see b 6′); ad usage a 1′ b′ 1″ see Ehelolf, OLZ 1926:769 note 8 (complementary pairs); ad usage a 1′ b′ 4″ see Sommer, AU 77f. (double questions).

-ma- see *-mi-*.

ma- v.; to disappear(?), vanish(?); from OH/MS.†

imp. sg. 3 *ma-du* KUB 30.10 rev. 6 (OH/MS).
iter. imp. sg. 3 *ma-aš-ki-id-du* KUB 12.43:4, KBo 24.110 iv 5 (both MS).

[o o o o o o o o o] *katta namma ešaru nat āp[pa o o ka]rdišši ma-du* "Would that [the god's anger(?)] might yet subside, and that it (*-at*, subject same as the preceding?) might disappear(?) in his heart again" KUB 30.10 rev. 6 (Kantuzzili prayer, OH/MS), cf. ANET 400 and StBoT 5:29-31 w. note 29, (*katta eš-* takes *paḫḫur* "fire" as its subject, hence our tr. "subside" here); *nu māu šišdu* GEŠTIN-*aš* x[. . .] *nat māu šišdu* § [. . . *k]allar ma-aš-ki-id-du* "Let it (the land?) be fruitful and prosper! Wine [. . .]; let it be fruitful and prosper! Let the unfavorable thing (*kallar*) disappear(?)! (. . . And let the king and queen be in good health!)" KUB 12.43:2-5 (incant., MS); *nuwa ma-aš-ki-id-du* "Let it disappear(?)!" in quoted speech in KBo 24:110 iv 5 (rit., frag., OH?/MS).

The proposed translation is based on the fact that the speaker wishes that unpleasant or evil things (anger(?), *kallar-*) should do this. We therefore separate this word from the verb *maškiške-* "to give presents".

[*mā*] (HW 132) in *māwa* is treated under *mān*.

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maḫḫan **1.** like (postpos.), **2.** as, just as (subordinating conj. of comparison), **3.** how (in indirect statement or question), **4.** how (interrogative), **5.** when, as soon as (temporal subordinating conj.), **6.** GIM-*an* GIM-*an*, GIM-*an imma* GIM-*an* in whatever manner, however (conj.); wr. syll. and GIM-*an*; from OS.

1. like (postpos.) in single word comparison, from OH/MS
- **a.** following a substantive
  - **1′** wr. syll.
    - **a′** MS
    - **b′** NS
  - **2′** wr. GIM-*an* (all NS)
    - **a′** in hist. texts
    - **b′** in an oath of loyalty
    - **c′** in mythological narratives
    - **d′** in descriptions of humans and deities in literary texts
    - **e′** in rituals
    - **f′** in omens
- **b.** following *kuit* (*kuit maḫḫan* "like what") in dependent clauses
  - **1′** in letters
    - **a′** MH/MS
    - **b′** NH
      - **1″** in dependent clauses with verb "to be" implied
      - **2″** in dependent clause with *ištamaš-* "to hear"
  - **2′** in instructions texts

2. as, just as (subordinating conj. of comparison), from OH/MS
- **a.** resumed by a correlative adv. in the main clause (from OH/MS)
  - **1′** with the correlative adv. *apenišša*n (log. *QĀTAMMA*)
    - **a′** *maḫḫan* clause preceding the main clause
      - **1″** OH in later copies
      - **2″** MH and NH
    - **b′** *maḫḫan* clause following the main clause
  - **2′** with the correlative adv. *kišša*n
- **b.** without correlative adverb
  - **1′** *maḫḫan* clause preceding the main clause
  - **2′** *maḫḫan* clause following the main clause

3. how, that (conj., in indirect statement or question), from MH/MS
- **a.** *maḫḫan* clause following the main clause
- **b.** *maḫḫan* clause preceding the main clause
- **c.** as the predicate in the second of two coordinate *mān* ("if") clauses expressing alternatives

4. how (interrogative adv.), from OH/MS

5. when, as soon as (temporal subordinating conj.), from MH/MS
- **a.** with pret.
  - **1′** introducing time expressions
  - **2′** introducing actions
    - **a′** MS
    - **b′** NS
      - **1″** in hist. texts
      - **2″** in a prayer
      - **3″** in mythological narratives
- **b.** with present-future
  - **1′** historical pres.
  - **2′** present or future
    - **a′** introducing time expressions, NS
      - **1″** times of year
      - **2″** times of day
    - **b′** introducing actions
      - **1″** MS
      - **2″** NS
        - **a″** OH/NS
        - **b″** MH/NS
        - **c″** NH
- **c.** GIM-*an* . . . *kuwapi*

6. GIM-*an* GIM-*an*, GIM-*an imma*, GI[M-*an imm*]*a* GIM-*an* "in whatever manner, however" (conj.), NH.

ma-a-aḫ-ḫa-an (with no enclitics) KBo 9.73 obv. 9 (OS), KUB 30.10 rev. 5, KUB 36.75 iii 14, 19 (OH/MS), KBo 7.28:(42) (OH/MS), KUB 33.34 rev.? 4 (OH/NS), *ma-a-aḫ<-ḫa>-an* KUB 13.12 obv. 9 (OH/NS), *ma-a-aḫ-ḫa-an* (with attached enclitics) KUB 23.72 rev. 65, KUB 17.21 iv 16, IBoT 1.36 i 22, 64, ii 23, 27, KBo 16.47:6, Maşat 75/10:3 (all MH/MS), cf. Carruba, StBoT 2:31f.

ma-aḫ-ḫa-a-an KUB 51.19 obv. 9, note however the scribal error in the preceeding line.

ma-aḫ-ḫa-an KUB 33.7 iii 4, KUB 33.68 ii 1, 7, 9, 13, 14 (all OH/MS), KUB 14.1 obv. 6 and passim, KUB 36.114 rt. col. 21, often in Maşat letters ed. Alp, Belleten 44 (1980) 38-53 (but *ma-a-aḫ-ḫa-an* in Maşat 75/10:3) (all MH/MS), most exx. in NS, including KBo 5.3 i 22, KUB 14.12 obv. 12, KUB 26.19 ii 19, KUB 26.43 obv. 63, rev. 9, KBo 6.3 iii 22, 50 (OH/NS, replacing *ma-a-aḫ-ḫa-an-da* in OS archetype).

GIM-*an* (all exx. NS) KBo 3.4 ii 15, KBo 4.14 iii 22, 32, KBo 5.6 ii 5, KUB 6.45 i 8, iv 45, 47, KUB 23.1 i 28, 40, etc., GIM KUB 26.85 ii 15(?).

OS only *ma-a-aḫ-ḫa-an*, MS *ma-a-aḫ-ḫa-an*, *ma-aḫ-ḫa-an*, NS *ma-a-aḫ-ḫa-an* (only in copies of OH or MH compositions), *ma-aḫ-ḫa-an*, *ma-aḫ-ḫa-a-an* (once!), GIM-*an*, and possibly GIM (only in KUB 26.85 ii 15 in broken context). THeth 9:170 claims *ma-a-aḫ-ḫa-an* for compositions of Ḫatt. III or later, but produces no exx.

On the possibility that GIM-*an* represents *mān* cf. s.v. *mān*.

Mng. 1 may occur in the Hittite version of Signalement lyrique, lines 36, 38, 44, 57, 62 and 64 as GIM-*an*, if that logogram in that text represents *maḫḫan*, not *mān*. If so, the Hittite translator has used postpos. *maḫḫan* "like" to render what in the Sumerian and Akkadian versions is metaphor ("She is a . . ."). For discussion cf. *mān* 1 c 3′ c′.

Mng. 2 a 1′ a′ 2″ (Akk.) *ki-i* . . . *intaṭḫaṣu* KUB 3.14 obv. 17-18 = (Hitt.) *ma-aḫ-ḫa-an* [(*zaḫḫiš*)*kit*] "As he used to fight . . . " KUB 21.49 obv. 14-15 restored from dupl.

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KUB 3.119 obv. 17 (Dupp. treaty), ed. SV 1:8f., cf. [*qa*]*tamma* in line 19 of Akk. vers., apodosis of Hitt. vers. broken; **mng. 4** (Akk.) [*rēmam*] ... ⌜*ki-i*⌝ *ileq*[*qe*] KUB 1.16 (=BoTU 8) i 19 = (Hitt.) *m*[*aḫḫanaš*] (or *m*[*ānaš*]) ... *genzu ḫ*[*arzi*] "How can he have pity ...?" ibid. ii 18-19 (edict of Hatt. I, OH/NS), ed. HAB 4f., 48f.; **mng. 5 a 2′ b′ 1″** (Akk.) *iš-tu* URU*Ullum ittūram* KBo 10.1 obv. 20 = (Hitt.) [*ma-*]*aḫ-ḫa-an-ma* KUR URU*Ulmaza* EGIR-*pa uwanun* "But when I returned from Ulma" KBo 10.2 i 41 (ann. Ḫatt. I, OH/NS).

(Sum.) [o].DU.GAM = ("Akk.") *mu ma mi* = (Hitt.) *ma-a-an* / [o].LÚ = *ḫu ḫa ḫi* = *ku-it* / [o].DÙ.A.BI = *lu la li* = ⌜GIM⌝-*an* KBo 26.20 ii 39-41 (Erimḫuš Bogh.A) □ obviously the Hitt. is not a translation of the Sum. or "Akk.".

ma-aḫ-ḫa-an KBo 14.42:14, (15) = GIM-*an* in dupl. KUB 19.22:5, 6 (DŠ), ed. Houwink ten Cate, JNES 25:28; *ma-aḫ-ḫa-an* KBo 16.1 iii 15 = GIM-*an* in dupl. KBo 3.4 ii 15, ed. AM 46.

1. like (postpos.) in single word comparison, from OH/MS; Hoffner apud DeVries, Diss. (1967) 82ff., cf. *mān* mng. 1 — **a.** following a substantive — **1′** wr. syll. — **a′** MS: *dudduwaranzakan* LÚ-*aš ma-a-aḫ-ḫa-an pitteuwar peššiyanun* "Like a lame man I have given up running" KUB 36.75 iii 14-15 (prayer, OH/MS), cf. van Brock, RHA XXII/75:142 ("comme un homme brisé"), Josephson, Part. 223; cf. *wātar ma-a-aḫ-ḫa-an* ibid. 19; GIŠ-*ru ma-a-aḫ-ḫa-an* ibid. 21; *nuwarat ḫāšu*[*wai*]*aš*SAR *iwar* ⌜*miy*⌝*ān ēšdu ... kinunat kāš*[*a mi*?-]⌜*e*⌝-*eš-ta* ⌜*n*⌝*at* DINGIR-*LUM* LÚŠE.KIN.KUD-*aš ma-a-aḫ-ḫa-an miyān iyatnuwan ḫāšuwāi*SAR [...]x *waršta nammat anda puššāit idāluya uttar ... ḫašuwāi*SAR *ma-a-aḫ-ḫa-an anda puššaiddu nat ḫaššan* [*iya*]*ddu* "Let it (the evil) be luxuriant (lit. growing or grown) like a *ḫ.*-plant! ... Now behold it has become luxuriant, and the deity like a reaper has reaped it, the luxuriant, *iyatnuwant- ḫ.*-plant [...]. Furthermore he has ground it up. Let him grind up the evil word too ... like a *ḫ.*-plant, and let him make it into soap!" KUB 29.7 rev. 18-23 + KBo 21.41 rev. 27-30 (Šamuha rit., MH/MS), ed. Goetze, JCS 1.316-18, Lebrun, Samuha 123, 130, tr. ANET 346.

b′ NS: *natzakan šāšaš ma-aḫ-ḫa-an kunkiš-kantari* "They (the royal family) set themselves in order(?) like the *š.*-animal (sg.)" KUB 29.1 iii 43-44 (rit., NS), cf. StBoT 5: 102; cf. also ÁMUŠEN.ḪI.A GIM-*an* ibid. iii 50; *nu* GIŠBAN.ḪI.A *weker* KUŠ*IŠPATU* AN.ZA.GÀR *ma-aḫ-ḫa-an unuwāir nat ANA* m*Gurparanzaḫu piran katta tīēr* "They requested bows. They decorated a quiver like a tower and put it down before G." KUB 36.67 ii 18-20 (Gurparanzaḫu story, NS), ed. Güterbock, ZA 44:86f.; □ The traces on the right edge belong to line 17 rather than 18; *nuwaruš arḫa dannaruš* DUGUTÚL.ḪI.A *ma-aḫ-ḫa-an duwarniškiši* "You (the king) will break them (the enemy) like empty vessels" KBo 15.52 v 16-17 (*ḫišuwaš* fest., NS); *nu* DINGIR.MEŠ *ḫūmanteš ANA* d*Ullukummi* NA4ŠU.U-*zi* GUD!.ḪI.A *ma-aḫ-ḫa-an uwayauwanzi tīer* "All the gods began to bellow like cattle at Ullukummi, the Basalt(?)" KUB 33.106 iv 19-20 (Ullik. III A, NH), ed. Güterbock, JCS 6:30f.; *ma*[*lt*]*an*[*išaš*] *ma-aḫ-ḫa-an karp*[*išk*]*attari* NA4ŠU.U-*ziš* "The Basalt(?) lifts itself (grows rapidly?) like a *m.*" KBo 26.65 i 18-19 (Ullik. III A i 18-19), ed. JCS 6:18f. (as KUB 33.106 without joins); cf. the same phrase in KUB 33.92 iii 16 (=Ullik. I A iv 31), KUB 33.106 (=Ullik. III A) iii 14-15, 36-38, where the writing GIM-*an* could cover either *mān* or *maḫḫan*. Cf. *mān* mng. 1 c 3′.

2′. wr. GIM-*an* (all NS), cf. *mān* mng. 1 c 3′ — **a′** in hist. texts: *nankan INA* URU*Šamuḫa* ŠAḪ GIM-*a*[*n*] *:ḫūmma* EGIR-*pa ištappaš* "(Šauška) shut him (Urḫitešub) up in Šamuḫa like a pig in a pen" KBo 3.6 iii 56-57 (Ḫatt. iv 25-26), ed. Ḫatt. 32f., StBoT 24:24f.; *apūnmakan* d*IŠTAR* URU*Šamuḫa* GAŠAN-*IA* KU6-*un* GIM-*an :ḫūpalaza* EGIR-*pa ištapta* "Šauška of Šamuḫa, my lady, shut him (Urḫitešub) up like a fish (caught) with a net" KBo 6.29 ii 33-34 (Ḫatt. III), ed. Ḫatt. 50f.; *nukan* URU*Neriqqaš* URU-*aš* NA4*akuš* GIM-*an* [*aruni*?] *anda ēšta ... nukan* URU*Neriqqan* URU-*an* NA4*a-kun* GI[M]-*a*[*n*] *ḫalluwaz witaz šarā udaḫḫu*[*n*] "The city of N. was like a seashell in the [sea(?)] ... I (Ḫattušili) brought the city of N. up like a seashell out of deep water" KUB 21.19 + 1303/u iii 14-17 (prayer of Ḫatt. III and Pud.), ed. Haas, KN 7 n. 5, Sürenhagen, AOF 8:94f., cf. Hoffner, BiOr 35 (1978) 245.

b′ in an oath of loyalty: *numu* EN-*IA* [U]R?.TUR GIM-*an ... šallanut* "My lord raised me like a puppy(?)" KUB 26.32 i 7-8 (oath of scribe to Šupp. II), ed. Laroche, RA 47:74f., cf. Sommer, HAB 73 w. n. 2.

c′ in mythological narrative: [ḪD]*Aranzaḫaš* ÁMUŠEN-*aš* GIM-*an tarnaš* "The Tigris River

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took flight like an eagle (and went to Akkad)" KUB 17.9 i 14 (Gurparanzaḫu legend, NS), cf. i 35.

d′ in hymns: *kuin uwateši nan* ^{GIŠ}AN.ZA.GÀR GIM-*an parganuši kuin=ma=kan* . . . "You bring one here and make him high like a tower; another one (you . . .)" KUB 24.7 ii 11-12 (hymn to Ištar, NH), ed. Archi, OA 16 (1977) 307, 309, Wegner, AOAT 36 (manuscript complete 1976, published 1981) 49, cf. also pp. 48ff., Güterbock, JAOS 103 (1983) 158; cf. further in the same hymn: ^{TÚG}NÍG.LÁ[M.MEŠ-*m*]*a?-aš-za* GIM-*an parkuwaya waššeškiši* ibid. ii 9; *eša=rašilašmaš arišand*[*a-* . . .] GIM-*an duwarniškiši* ibid ii 6f.; perhaps in nominal sentences in the following two examples: ANŠE-*ašmaza* GIM-*an puntarriyališ z*[*ik*] SAL.LUGAL-*aš* ^{d}*IŠTAR-iš* "Like an ass you are stubborn, Queen Ištar" ibid. ii 18f.; UR.MAḪ-*maza* G[IM-*an* . . .] "Like a lion you are [. . .]" ibid. ii 21; note the only exception to the use of postpos. GIM-*an* in this hymn: [*nuz*]*a* LÚ.MEŠ *ḫuelpi* GA.RAŠ^{SAR} *iwar arḫa kari*[*pta*] "You at[e up] men like (*iwar*) a fresh leek" ibid. ii 5, where postpos. *iwar* is not construed as it usually is with a preceding genitive. For GIM-*an*, possibly representing *maḫḫan*, in Signalement lyrique cf. above, bil. section, and *mān* 1 c 3′ c′.

e′ in rituals: *šumanza* GIM-*an* KBo 11.11 i 9; AN.ZA.GÀR GIM-*an* KUB 17.27 ii 30, 33; *išḫa=minan* GIM-*an* ibid. 31, 34; UR.MAḪ-*aš* GIM-*an* VBoT 120 ii 5; MUŠ.ŠÀ.TÙR GIM-*an* ibid. 7.

f′ in omens: *takku IZBU* IGI.ḪI.A-*ŠU* UR.MAḪ-*aš* GIM-*a*[*n* . . .] "If the eyes of a malformed newborn animal (are) like a lion's" KUB 34.19 i 6, ed. StBoT 9:54ff.

b. following *kuit* (*kuit maḫḫan* "like what" for a similar construction see *kuit ḫanda* "why") in dependent clauses, from MH/MS — **1′** in letters, where the *k. m.* clause is followed by a main clause containing the imperative of the v. *ḫatrai-* or its log. *ŠUPUR* "write, send" — **a′** MH/MS: *nu kuit ma-aḫ-ḫ*[*a-an numu* . . .] *ḫūman ḫat*[*reški*] (or *ḫat*[*rai*]) "Write [me, . . . ,] how it is!" Maşat 75/64:23-24, ed. Alp, Belleten 44 (1980) 52f.

b′ NH — **1″** *kuit maḫḫan* in dependent clauses with verb "to be" implied: *MAḪAR* ^{d}UTU-*ŠI* SAL.LUGAL *aššul kuit ma-aḫ-ḫa-an* ŠÀ ERÍN.MEŠ *šarikuwayakan U* ŠÀ ERÍN.MEŠ UKU.UŠ *ḫattulannaza kuit ma-aḫ-ḫa-an numu* EN-*YA* EGIR-*pa ŠUPUR* "Write back to me, O my lord, how it is with (lit. what the well-being is like before) Your Majesty and the Queen, and what the state of health(?) is like among the *š.*-troops and the UKU.UŠ soldiers!" KBo 18.54 obv. 3-6; *MAḪAR* ^{d}UTU-*ŠI MAḪAR* SAL.LUGAL *aššul kuit* GIM-*an numu ABI* DÙG.GA-*YA* EGIR-*pa ŠUPUR* "Write me, my dear father, how it is with (lit. what the well-being is like before) His Majesty and the Queen" KBo 18.4:8-12; [*MA*]*ḪAR* ^{d}UTU-*ŠI* EN-*YA* SILIM-*la kuit* GIM-*an numu* EGIR-*p*[*a ŠUPUR*] Bo 6632:3 (old translit. by HGG); cf. KUB 48.88 obv. 10; on the formula *aššul kuit maḫḫan* cf. Güterbock, KBo 18 p. IV no. 1; *kuit maḫḫan* without expressed *aššul*: *nu kuit ma-aḫ-ḫa-an* [*nu* . . . *AN*]*A* ^{d}UTU-*ŠI* EN-*YA* [. . . *ḫatram*]*i*(?) KBo 18.30:10-12, cf. KBo 18.44:6, KBo 18.114 obv. 3.

2″ *kuit maḫḫan* in dependent clause with *ištamaš-* "to hear": INIM.MEŠ *ŠA* KUR *Mizriya kuit* GI[M-*an*] *ištamaškiši natmu* DUMU-*YA ḫatreški* "O my son, keep writing me what you are hearing about how the affairs of Egypt are" KUB 26.90 iv 1-3.

2′ in instruction texts: [*š*]*ummaš ANA* LÚ.MEŠ.SAG ŠU-*i* [o-]x-x *kuit* GIM-*an uškatteni* [*nuza*] *memian parā lē kuedanikki* [*mem*]*atteni* "Do not divulge, O eunuchs, a word to anyone of whatever (lit. like what) you see for yourselves privately(?)" KUB 26.8 ii 4-7, ed. Dienstanw. 11; [(*š*)]*ummašma kuit* GIM-*an išdammašten nat ANA* ^{d}UTU-*ŠI UL mematteni nat* GAM *NĪŠ* DINGIR-*LIM* GAR-*ru* "Whatever (lit. like what) you have heard for yourselves — (if) you do not report it to His Majesty, let that be put under the oath of the gods!" KUB 26.1 iii 50-52, ed. Dienstanw. 14; "If someone has a long lifespan (lit., 'day of his father and mother')" *nuza kuit* GIM-*an kišari nu apāt kuiški memai* "and someone says with regard to (lit. like) what happens:" (followed by a quote) KUB 26.1 iii 16-17, ed. Dienstanw. 13.

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2. as, just as (subordinating conj. of comparison), from OH/MS; cf. *mān* mng. 2 — **a.** resumed by a correlative adv. in the main clause (from OH/MS) — **1′** with the correlative adv. *apeniššan* (log. *QĀTAMMA*) (cf. HW² 171ff.) — **a′** *maḫḫan* clause preceding the main clause (MS and NS) — **1″** OH in later copies: for *maḫḫan* in post-OS copies, replacing *māḫḫanda* in the OS archetype see the *māḫḫanda, mān ḫanda, mān ḫanda* article; *ma-aḫ-ḫa-an dayazilaš apāšša QĀTAMMA* "He is the same as a thief" KBo 6.3 iii 69 (Law §73, OH/NS), ed. HG 40f.; GIŠGEŠTIN.È.A *ma-aḫ-ḫa-an* GEŠTIN-*ŠU* ŠÀ-*it ḫarzi* GIŠ*SERDUM ma-aḫ-ḫa-an* Ì-*ŠU* ŠÀ-*it ḫarzi* dIM-*ša ŠA* LUGAL SAL.LUGAL *ŠA* DUMU.MEŠ-*ŠUNU āššu* TI-*tar innarauwatar* MU.ḪI.A GÍD.DA *tušgarattan QĀTAMMA* ŠÀ-*it ḫark* "Just as the raisin holds its wine in (its) heart, (and) just as the olive holds its oil in (its) heart, so too may you, O Stormgod, likewise hold in (your) heart the good, life, vigor(?), long years (and) happiness of the king and queen and of their children" KUB 33.68 ii 13-16 (incantation, OH/MS); GIŠ*SERDUM-maz ma-a-aḫ-ḫa-an* Ì-*ŠU* ŠÀ-*it* [*ḫarzi* GIŠGEŠTIN-*maz ma-a-aḫ-ḫa-an*] GEŠTIN-*an* ŠÀ-*it ḫarzi zikka* d*Telepinu* [. . .] *ištanzanit* ŠÀ-*it QĀTAMMA āššu ḫar*[*k*] KUB 17.10 ii 19-21 (incantation, OH/MS), translit. Myth. 33, tr. ANET 127b, cf. HW² 172b; cf. KUB 33.74 i 5ff. sub 2 b 1′ below; *nu* MU-*ti mieniyaš armalaš ma-aḫ-ḫa-an nuza ukka QĀTAMMA kišḫat* "I have become like someone who is sick for the course/extent of a year(?)" KUB 30.10 rev. 15-16 (prayer, OH/MS), cf. Josephson, Part. 108; cf. KUB 30.11 rev. 12f. below sub 2 b 1′ for same sentence with *apāš* instead of *QĀTAMMA*.

2″ MH and NH: See ex. from Dupp. in bil. sec. above; *kī* NA4*pēru ma-a-aḫ-ḫa-an uktūri BĒLU U* DAM-*SU* DUM[U.MEŠ-*Š*]*U QĀTAMMA uktūreš ašandu* "Just as this boulder is everlasting so let the lord (the king) and his wife and his children be everlasting" KBo 15.10 ii 5-6 (incantation, MH/MS), ed. THeth 1:20f. and StBoT 22:58; *kāšwa* IM-*aš ma-aḫ-ḫa-an wappui* EGIR-*pa UL paizzi kappanimawa ḫarkēšzi UL nuwaratza tamai* NUMUN(!)-*an UL kišari iššanaš mawakan kāš* DINGIR!.MEŠ-*aš* NINDA*ḫarši UL paizzi kēdašawakan ANA* 2 EN.SISKUR. SISKUR *idāluš* EME-*aš* NÍ.TE-*ši QĀTAM-M*[*A*] *lē paizzi* "Just as this clay does not go back to the river bank, and the (black) cumin does not become white and does not become another seed, and this dough does not go into the gods' bread, in the same way may the evil tongue not go into the body of these two clients" KUB 15.39 + KUB 12.59 ii 15-20 (incantation in 1 Mašt., MH/NS), with dupl. KBo 2.3 ii 11-15, tr. ANET 351; □ note that in its second occurrence the demonstrative *kāš* follows its noun in order to avoid **kāšmawakan iššanaš*, which could be misunderstood as *kāšma-wa-kan*; (The previously rebellious troops of Ura and Mutamutaši will march at my side into battle, and) *ma-a-aḫ-ḫa-an-ma-at-mu ANA* dUTU-*ŠI* [*āšš*]*aueš nuš apeniššan maniyaḫḫiškimi* "In the way that they are [pl]easing to me, My Majesty, in that way I will command them" KBo 16.47 obv. 6-7 (treaty, MH/MS), ed. Otten, IM 17:56f.; *nu ma-aḫ-ḫa-an* LÚ*kururaš* GUD.ḪI.A UDU.ḪI.A *unniyanzi šumenzanna QĀTAMMA unniyanzi* "Just as they drive the enemy's cattle and sheep, in the same way they will drive yours too" KUB 26.19 ii 19-20 (treaty with the Kaška, MH/NS), tr. Kaskäer 131; *ma-aḫ-ḫa-an-wa-at-ta āššu nuwa QĀTAMMA iya* "Do as it seems good to you" KUB 14.1 obv. 83 (Madd., MH/MS), ed. Madd. 20f.; GIM-*an* LUGAL-*i* ZI-*za nu QĀTAMMA iyazi* "The king does as he pleases" KBo 4.9 i 9-10 (AN. TAḪ.ŠUM fest., OH?/NS); *nat ma-aḫ-ḫa-an karū* (var. *nat karū* GIM-*an*) *wedan ēšta nat* EGIR-*pa QĀTAMMA wedandu* "Let them rebuild it (i.e., the temple) the way it was built before" KUB 13.2 ii 34-35 (Bel Madg., MH/NS), with dupl. KUB 31.90 iii 3-4 (NS), ed. Dienstanw. 46; *ma-aḫ-ḫa-an-kán kī kištanunun idāluyakan ANA* EN.MEŠ-*TIM šer QĀTAMMA kištaru* "As I have quenched these, so may the evil be likewise quenched for the lords (i.e., sacrificers)" KUB 27.67 ii 7-8 (rit. of Ambazzi, MH/NS), tr. ANET 348; *nutta mān tuel ma-aḫ-ḫa-an* SAG.DU-*KA nakkiš nutta≪ma≫ mān* SAG.DU dUTU-*ŠI QĀTAMMA UL nakkiš* "If the person of My Majesty is not as dear to you as your own person" KBo 5.3 i 18-20 (Ḫuqq. treaty, Šupp. I), ed. SV 2:108f.; *tuqqaš ma-aḫ-ḫa-an* LÚKÚR-*aš ANA* dUTU-*ŠI-yaš QĀTAMMA-pat* LÚKÚR-*aš* "Just as he is your enemy, so too he is an enemy of My

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Majesty" KUB 21.5 ii 8 (Alakš., NH), ed. SV 2:58f.; LUGAL KUR *Aššur ANA* ^{d}UTU-*ŠI* GIM!-*an kurur tuqqaš QĀTAMMA kurur ēšdu* "As the king of Assyria is an enemy to My Majesty, so let him also be an enemy to you" KUB 23.1 iv 12-13 (treaty with Šaušgamuwa, NH), ed. StBoT 16:14f.; EZEN *ḫadauri INA* É ^{d}U *ma-aḫ-ḫa-an* [(SI×SÁ-*at*) *I*]*NA* É ^{d}*Ḫašammeliyan QĀTAMMA iya*[(*nzi*)] "They will perform the *ḫ.*-festival in the temple of Ḫašammeli in the same way that it was determined (by oracle to be performed) in the temple of the Stormgod" KUB 22.27 i 26-27 (oracle, NH) with dupl. KBo 24.119 iii 1-4; *nu* GIM-*an ANA* LUGAL [KU]R ^{URU}*Ḫatti* ZI-*anza nan QĀTAMMA iyaddu* "Let the king of Ḫatti treat him as he wishes" KBo 4.10 obv. 10 (treaty with Ulmitešub, Tudḫ. IV); cf. KBo 4.9 i 9f., KUB 26.58 obv. 17f., and HW^{2} 174d (III 3); *naš karū* GIM-*an* LU[GAL K]UR *Wiluša ēšta kinunaš QĀTAMM*[*A ēšdu*] KUB 19.55 rev. 42 + KUB 48.90 rev. 10, cf. ibid. 43/11-44/12 (Milawata letter), ed. Hoffner, AfO Beiheft 19.131f.; *nu ABUYA* ^{m}*Tudḫaliyaš* LUGAL.GAL GIM-[*a*]*n ašanza* LUGAL-*uš ēšta nukan QĀTAMMA ašanda* LÚ-*natar*$^{ḪI.A}$ *andan gulšun* "As my father T., the Great King, was a true king, so I inscribed (his) true exploits on (the statue)" KBo 12.38 ii 11-14 (hist., Šupp. II), ed. Güterbock, JNES 26.76, 78.

b' *maḫḫan* clause following main clause: *andamakan QĀTAMMA-pat memaḫḫi* É-*rikan anda* [*m*]*a-aḫ-ḫa-an memiškinun* "Meanwhile I speak just the same way I was speaking in the house" KBo 12.96 i 5-6 (rit. for ^{d}LAMMA ^{KUŠ}*kuršaš*, MH/NS), ed. Rosenkranz, OrNS 33:239, 241; □ modifying the vb. *mema-*, *maḫḫan* here expresses content more than manner of speech and thus bears a resemblance to its use below in mng. 3, where its clause usually follows the main clause.

2' with the correlative adv. *kiššan*: *nu kinun ma-aḫ-ḫa-an* ^{d}UTU-*ŠI* [(*ANA* ^{m}*Alakšandu išḫi*)]*ullaš ṬUPPA* DÙ!-*nun nu ziqqa* ^{m}*Alak=šanduš* [DUMU.MEŠ-*KA ḫašša ḫa*(*nz*)]*ašša išḫiulaš ṬUPPA kiššan* (var. *kiš-an*) [(*iya*)] KUB 21.5 ii 14-16 (Alakš., Muw.), with dupl. KBo 19.73 + KUB 21.1 ii 8-10, ed. without KBo 19.73 in SV 2:58f., cf. Melchert, RHA XXXI (1973) 68f.

b. without correlative adv. — **1'** *maḫḫan* clause preceding the main clause: *nuza* 1 ŠAḪ *ma-a-aḫ-ḫa-an* ŠAḪ.TUR.ḪI.A *mekkuš ḫaškizzi kēll=a=z ŠA* ^{GIŠ}KIRI$_{6}$.G[EŠTIN] 1-*aššа* ^{GIŠ}*māḫlaš* ŠAḪ-*aš iwar mūriuš mekkuš ḫaškiddu* "Just as one sow bears many piglets, so also let every single (1-*aš=a*) (vine) branch of this vineyard, like a sow, bear many grape clusters" KUB 43.23 rev. 19-22 (blessings upon Labarna, OS), ed. Ehelolf, OLZ 1933:5, Otten and Siegelová, AfO 23:36, Archi, FsMeriggi^{2} 34; *nu* MU-*ti mēniaš armalaš ma-aḫ-ḫa-an n*[*uza ūgg*]*a apāš kišḫat* "I have become like someone who is sick for the course/extent of a year" KUB 30.11 rev. 12-13 (prayer, pre-NH/MS) cf. above 2 a 1' a' 1"; *nu šankuš alil ma-aḫ-ḫa-an parkiyat tuella ŠA* ^{d}U ZI-*KA alil parktaru* "Just as the *š.* flower grew, let your soul too, O Stormgod, grow (like) a flower" KUB 33.68 ii 1-2 (incantation in myth, OH/MS), cf. ibid. ii 7-10, cf. Güterbock, JAOS 88.70; [*nu* ^{GI}]^{Š}GEŠTIN.È.A GIM-*an* GEŠTIN ŠÀ-*it ḫ*[*arzi* ^{GIŠ}*S*]*ERDUM-ma* [GIM-*a*]*n* Ì-*an* ŠÀ-*it ḫarzi z*[*iga* DINGIR-*LUM* LU]GAL-*un* [*and*]*a* ŠÀ-*it aššuli ḫark* "As the raisin holds wine in its heart, as the olive holds oil in its heart, may you too, O god, hold the king in your heart with kindness" KUB 33.74 i 5-7 (missing god myth, OH/NS), translit. Laroche, Myth. 104f.; *nuwakan kāš* KU$_{6}$ [*m*]*a-a-aḫ-ḫa-an arunaz tuḫḫuštat kinuna tuḫšandu* [*ap*]*edaš* UD-*aš* EME[.ḪI].A *ḫūrtāuš* "Just as this fish has been removed from the sea, let them now remove the tongues (and) curses of those days" 2Mašt. i 38-40 (incantation in rit., MH/MS); *karūliyazya* [*m*]*a-aḫ-ḫa-an* KUR.KUR-*kan anda ḫurkilaš išḫiūl iyan* "however the obligatory procedure for *ḫurkel* has been performed from ancient times in the (various) lands," (let them follow that procedure) KUB 13.2 iii 11-12 (instr. for *BĒL MADGALTI*, MH/NS), ed. Dienstanw. 47, cf. Hoffner in FsGordon (1973) 85 w.n.19; É KUR ^{URU}*Ḫatti=za* ŠEŠ-*YA* GIM-*an šakti natza ammuk UL š*[*aggaḫḫi*] "Do I not know the (royal) residence of the land of Ḫatti as well as you, my brother, know it?" KUB 21.38 obv. 10 (letter of Pud.), ed. Helck, JCS 17:88, cf. Houwink ten Cate in FsGüterbock 126; ^{d}*Kumarpišwa* GIM-*an* ^{d}U-*an šallanut* IGI-*andamawa*[*šši* (*k*)]*ān* ^{NA_4}*kunkunuz*<*zi*>*n tar=panallin šalla*[*nut*] "Just as Kumarbi raised up

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the Stormgod, he raised up against him this Basalt(?) (as) a rival" KUB 33.95 + KUB 36.7b iv 17-19 + KUB 33.93 iv 12-13 (Ullik. I A iv 17-19) with dupl. D = KUB 33.92 iii 4-5, ed. JCS 5:156f.; *ini ŠA* URU*Išgazzuwa uttar ma-aḫ-ḫa-an memir nu* dUTU-*ŠI ukila paimi* "As they explained (lit. spoke) that matter of the city Išgazzuwa, I, My Majesty, will go myself; (is that all right?)" KBo 16.97 rev. 7-8 (oracle question, MH/NS?).

2′ *maḫḫan* clause following the main clause: EGIR-*andamaza gimra*<*š*> SISKUR.SISKUR *ienzi gimraš* GIM-*an* SISKUR.SISKUR *iššanzi* "But afterwards they perform the ritual of the (battle-)field, as they usually perform the ritual of the (battle-)field" KUB 17.28 iv 55-56 (rit. lustration of a defeated army, NS), ed. StBoT 3:151.

3. how, that (conj., in indirect statement or question); from MH/MS. How-clauses are the objects of verbs of seeing, hearing, knowing, inquiring, telling and writing, (Sommer, AU 69; Güterbock, OrNS 20:331) — **a.** *maḫḫan* clause following the main clause: *zik* d*IŠTAR* URU*Nenuwa* GAŠAN-*NI UL šakti* KUR URU*Ḫatti* GIM-*an* (var. *ma-aḫ-ḫa-an*) *dammešḫan* "O Ištar of Nineveh, our lady! Don't you know how the land of Ḫatti is oppressed?" KBo 2.9 i 38-39 (prayer in rit., MH/NS) with dupl. KBo 21.48 obv.? 10 (MS), ed. Archi, OA 16:299f.; *nu ABUYA išḫiulaš namma tuppi wekta annaz ma-aḫ-ḫa-an* LÚ URU*Kuruštama* DUMU URU*Ḫatti* dU-*aš dāš nan* KUR URU*Mizri pedaš naš* LÚ.MEŠ URU*Mizri iyat nukan* dU-*aš* [*ANA*] KUR URU*Mizri U ANA* KUR URU*Ḫatti ma-aḫ-ḫa-an* [*išḫ*]*iul ištarnišummi išḫiyat uktūriatkan* [*ma*]*-aḫ-ḫa-an ištarnišummi aššiyanteš* "Then my father asked again for the tablet of the treaty (in which it was told) how, long ago, the Stormgod took the people of Kuruštama, Hittite subjects, and carried them to Egyptian territory and made them Egyptian (subjects), and how the Stormgod concluded a treaty between the countries of Egypt and Ḫatti, and how they (were to be) forever on friendly terms with each other" KBo 14.12 iv 26-32 (DŠ), ed. Güterbock JCS 10:98, cf. also StBoT 23:190f.; [(*ŠA*)*N*(*Û*) *ṬUPP*]*U-ma ŠA* URU*Kuruštamma* LÚ.MEŠ URU*Kuruštamma ma-aḫ-ḫa-an* [(dU URU*Ḫa*)]*tti INA* KUR URU*Mizri pēdaš nušmaš* dIM URU*Ḫatti ma-aḫ-ḫa-an* [(*išḫiū*)]*l ANA* LÚ.MEŠ URU*Ḫatti menaḫḫanda iyat nammat IŠTU* dU URU*Ḫatti li*[*n*]*ganuwanteš* "The second tablet (concerned) Kuruštamma: how the Hittite Stormgod brought people of K. into Egyptian territory, and how the Hittite Stormgod made a treaty with the Hittites concerning them (the people of K.), so that they were put under oath by the Hittite Stormgod" KUB 14.8 obv. 13-16 (2nd Plague Prayer, Murš. II), with dupl. KUB 14.10 ii 2-7, ed. Götze, KlF 1:208f. "wie", tr. ANET 395 and Kühne in NERT 171 (both taking *m.* as temporal); [(*nuz*)]*a kāšma au* dU NIR.GÁL-*mu BĒLIYA ma-aḫ-ḫa-an piran ḫūiyanza numu idālawi parā UL tarnāi āššawi*~ *mamu parā tarnan ḫarzi* "See how the mighty Stormgod, my lord, is my helper (lit. the one who goes before me), (how) he doesn't let me come to harm, but always lets me come to good!" KBo 5.8 i 12-14, ed. AM 148f., cf. Sommer, AU 69; *nu šumēš* DINGIR.MEŠ *UL uškattēni* É *ABIYA-kan ma-aḫ-ḫa-an ḫūman INA* É NA4*ḫekur* dLAMMA *INA* É.NA4 DINGIR-*LIM neyat* "O gods, don't you see how she (Tawannanna) has diverted the whole house of my father to the *ḫekur*-house of the Tutelary Deity, to the Stone House of the deity?" KUB 14.4 ii 3-5 (prayer, Murš. II), cf. Güterbock apud Laroche, Ugar. 3:102f., Otten, HTR 133, Neu, StBoT 5:125 and Imparati, SMEA 18:26; "Right away I shall make an accounting (*arkuwar*) of your temples (and) your statue(s)...," DINGIR.MEŠ *ŠA* KUR URU.GIŠPA-*ti* GIM-*an iyanteš* GIM-*an-na-at* (var. *ma-aḫ-ḫa-na-at*) *idalawaḫḫanteš* "how the gods of the Land of Ḫatti are worshipped and how they are mistreated" KUB 6.45 i 21-24 (prayer, Muw.), with dupl. KUB 6.46 i 24-25, tr. ANET 398, Houwink ten Cate, RHA XXV/81:104; DUB.1.KAM *ANA* EZEN *pūruliyašza ma*!*-aḫ-*⌜*ḫa*⌝*-an* LÚ.MEŠ*ḫapīēš unu*~ *wašḫuš danzi ḫalkueššarra ma-aḫ-ḫa-an ḫan*~ *da*[*nz*]*i* SAL.MEŠ*zintūḫīēšša ma-aḫ-ḫa-an* SÌR GAL SÌR-*RU* "One tablet: how the *ḫ.*-men take to themselves (i.e., put on) ornaments for the *p.* festival, how they determine the provisions, and how the *z.* women sing the great song" KUB 8.69 iii 5-9 (cat. entry, NH), ed. Laroche, CTH p. 186; DUB.2.KAM *ŠA* SISKUR.SISKUR URU*Šamuḫa UL QATI* LÚ.MEŠAZU *ma-a-aḫ*[*-ḫa*]*-an* SISKUR.SISKUR *ienzi* "Second tablet of the ritual of

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Šamuḫa, (text) not finished: how the exorcists (LÚ.MEŠAZU) perform the ritual" KUB 29.7 rev. 65 (colophon to rit., MH/MS); on the basis of the clause internal position of *m.* in this and other exx. of colophons and incipits it is more likely that they mean "how" (manner) than "whenever" (temporal); cf. also KUB 14.3 i 33-34 (Taw.), KUB 15.5 iii 4-5, KUB 23.101 ii 5-6 (letter). The how-clause with *maḫḫan* as the object of *šak-* "to know" is similar to the that-clause with *kuit*: DUMU-*YA UL šakti kuitmukan* ŠÀ KUR. KUR.MEŠ *kašza ēšta* "My son, don't you know that there was a famine in the midst of my lands?" Bo 2810 ii 11-12 (letter, NH), copy and ed. Klengel, AOF 1 (1974) 171ff.

b. *maḫḫan* clause preceding the main clause: LÚKÚR.M[EŠ]-*ma ma-a-aḫ-ḫa-an* KUR URU*Ḫatti* [*walḫir?...*] KUR-*e šaruwer natza dāir nat* x x x [o o] *šumāš ANA* DINGIR.MEŠ *memiškiuwanipat nušmašš*[*a*]*n DĪNAM ar-nuškiuwani* "We shall surely (*-pat*) continue to tell you gods how the enemies [attacked(?)] the land of Ḫatti, plundered the land, and took it away, [and ...], and we shall continually bring (our) case before you" KUB 17.21 ii 4-7 (prayer of Arn. I and Ašm., MH/MS), ed. Kaskäer 154f.; "Come, make (your) plea with me, and I shall put you on your way." KASKAL-*ši-ma-wa-ta-kkan* GIM-*an teḫ*[*ḫi*] *nuwarat ANA* ŠEŠ-*YA ḫatrāmi* "But as for how I will put you on your way, that I shall write to my brother" KUB 14.3 ii 64-66 (Taw., NH), ed. AU 10f. (with anaphoric *-ma*, see *-ma* d); *nuza* KUR.KUR.ḪI.A-*aš waštul*ḪI.A *ma-aḫ-ḫa-an* EGIR-*pa lāmi* [*natza k*]*ī* ⌜*arku*⌝*war iyam*[*i*] *nat* dU EN-*YA ištamašdu* "Let the Stormgod, my Lord, hear how I remove the sins of the countries and (how) I make that into this accounting" KBo 11.1 obv. 12-13 (prayer, Muw.), ed. Houwink ten Cate, RHA XXV/81:106, 115 ("as I ask for remittal"); *ḫan-tezziušmat* LUGAL.MEŠ *ma-aḫ-ḫa-an arḫa pittalāer nat* dUTU URUTÚL-*na* GAŠAN-*YA šakti* "O Sungoddess of Arinna, you know how the former kings neglected it (Nerik)" KUB 21.27 i 16-18 (prayer, Pud.), ed. Haas, KN 9 note 1, Sürenhagen, AOF 8:108-111, tr. ANET 393, cf. Hoffner, FsLacheman 191; *nukan* m*Ḫattušilin* ÌR-*KA ANA* URU*Neriqqa ma-aḫ-ḫa-an anda* [...] *nat* dUTU URUTÚL-*na* GAŠAN-*YA šakti* "O Sungoddess of Arinna, my lady, you know how (Urḫitešub) [...-ed] Ḫattušili, your servant, to Nerik" ibid. i 41-43, ed. Ünal, THeth 3:123 n. 47, Sürenhagen, AOF 8:110f., tr. ANET 393; cf. also KBo 4.10 obv. 38-39 (treaty, NH) and possibly KBo 15.28 rev. 11-12 (letter).

c. as the predicate in the second of two coordinate *mān* ("if") clauses expressing alternatives, cf. also sub *mān* 4 b 2′ b′ and 8 a 2′: *punuššuwenima nāwi mān mem*[*ia*]*š ašanza mān ma-aḫ-ḫa-an* "We haven't yet inquired if the word (i.e., the statement of Ammatalla) is true or how (it is)" KUB 22.70 obv. 31 (oracle, NH); *nan mān arḫa tarnanzi mān ma-aḫ-ḫa-an nu ANA* EN-*YA ḫatrāimi* "I will write to my lord if they will release him, or how (they will act)" Bo 2154 + Bo 1608 obv. 10-12 (letter), from translit. by HGG; "Herewith we have communicated the results of the oracles" *nukan* EGIR-*an tiya mān anda ēp mān ma-aḫ-ḫa-an* "Take care of (the matter): either include (it) or (act) however (you see fit)" KBo 18.140 obv. 5-8 (letter, NH); □ for EGIR-*an tiya-* in this usage cf. Maşat 75/43:13-16, Maşat 75/104:8-12, ed. Alp, Belleten 44 (1980) 47, 49, 50.

4. how (interrog. adv.), from OH/MS; cf. Sommer, HAB 48, Hoffner, JNES 31:29f.; cf. *mān* mng. 3: *ma-a-aḫ-ḫa-an iyaweni* "How shall we proceed?" KUB 17.10 i 29 (missing deity myth, OH/MS), translit. Laroche, Myth. 31, tr. ANET 127, RPO 532, NERT 161; *nuwa ma-aḫ-ḫa-an iyaweni* ABoT 60 obv. 19 (letter, MH/MS), ed. Laroche, RHA XVIII/67:82f.; *nuwa wattaru ma-a-aḫ-ḫa-an iyan kunnanitat wedan arzilitat ḫaniššān* AN.BAR-*at iškiyan* "'How is the fountain made?' It is built with copper; it is plastered with *a.*; it is ...-ed with iron" KBo 21.22:41-43 (blessings for Labarna, OH/MS), ed. Kellerman, Tel Aviv 5:200, 202; *kī ma-aḫ-ḫa-an iy*[*aweni*] "How shall we do this?" KUB 17.1 ii 17 (Kešši story, NH), ed. Friedrich, ZA 49:238f.; *mān akima nanzankan* GIDIM-*an* ⌜Ù⌝-*it uškiuwan dāi našmanzankan* Ù-*hit išpanti išpanti uškiuwan dāi nanšikan* EGIR-*an* GAM GIM-*an karšmi* "But if he dies, and he (another person) begins to see him as a ghost in dreams, or begins to see him nightly in dreams, how shall I cut him (the ghost) off from him?" § (followed by a list of materials for the rit.) KUB 39.61 i 4-7 (rit., NS); (The *ḫalugaš* went to DINGIR.MAḪ and asked:) *ma-aḫ-ḫa-*

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an-wa (var. GIM-*an-wa*) *iyaweni* [(*mānwa iyawen*)]*i* "When we act, how shall we act?" KBo 22.128 iii! 7-8 + KBo 22.145 iii 7 + KUB 43.52 iii 1-2 + 350/z iii 1 (NS), with dupl. KUB 7.1 iii 9-10 (NS), translit. Otten-Rüster, ZA 67:58; for another ex. cf. KUB 1.16 i/ii 18-19 in bil. sec.

5. when, as soon as (temporal subordinating conj.), from MH/MS — **a.** with pret. — **1′** introducing time expressions: *ma-aḫ-ḫa-an-ma ḫamešḫanza kišat* "But when it became spring," KUB 14.15 i 23, ed. AM 36f.; cf. KBo 3.4 ii 50, ed. AM 60; KBo 4.4 iii 57, ed. AM 130; iv 42, ed. AM 138; iv 56, ed. AM 140; *ma-aḫ-ḫa-an-ma nekuttat* "As soon as it became evening" KBo 5.8 iii 19, ed. AM 156f.; *ma-aḫ-ḫa-an-ma-kán* (var. [G]IM-*an-ma-kán*) ^{d}UTU-*uš ūpta* "But when the sun rose" KBo 5.8 iii 23 with dupl. KBo 16.8 iii 27, ed. AM 158f.; *ma-aḫ-ḫa-an-ma uēr* MU.HI.A-*uš* EGIR-*anda pāir* "But as the years passed" KBo 4.2 iii 45 (Murš. speech loss, NH), ed. MSpr. 4f., line 6; GIM-*an* GE_6-*anza kišat* "as soon as it was night" KUB 40.83 obv. 9 (protocol, NH), ed. StBoT 4:64f.

2′ introducing actions — **a′** MS: *ma-aḫ-ḫa-an-ma-an-za-kán* GAL.GEŠTIN *awan arḫa tarnaš* "But when the Chief of the Wine (a high ranking military officer) let him escape" KUB 14.1 rev. 26 (MH/MS), ed. Madd. 26f., cf. ibid. obv. 6, 45-(46).

b′ NS — **1″** in hist. texts: [*nukan*] *ma-aḫ-ḫa-an ABUYA* ŠÀ KUR-*TI āraš* "And when my father came into the midst of the land" KBo 14.3 iii 12 (DŠ frag. 14); *ma-aḫ-ḫa-an-ma-za* EZEN. MU.KAM-*TI karpta* "But when he (Šupp. I) had celebrated the year festival, (he went into the country of . . .)" KBo 14.11 i 13 (DŠ frag. 28), ed. Güterbock, JCS 10:91; *nuza* GIM-*an* ERÍN.MEŠ *SUTE*^{MEŠ} *tarḫta* "And when he had defeated the tribal troops" KBo 5.6 ii 5 (DŠ frag. 28), ed. JCS 10:92; LÚ.MEŠ ^{URU}*Ḫurri-makan ma-aḫ-ḫa-an* ^{LÚ}SANGA EGIR-*anda awer* "But when the Hurrians saw that 'the Priest' (Telepinu) was gone, (they attacked)" ibid. ii 15; *ma-aḫ-ḫa-an-ma-aš* EGIR-*pa uit* "But when he (Šupp. I) came back" KBo 12.33 ii 4 (hist., Arn. II); *ma-aḫ-ḫa-an-ma* KUR.KUR.MEŠ ^{LÚ}KÚR ^{m}*Arnuwandan* ŠEŠ-*YA irman ištamaššir* "But when the enemy lands heard that Arnuwanda, my brother, was ill" KBo 3.4 i 6-7 (ten-year ann.), ed. AM 14f.; *ma-aḫ-ḫa-an-ma-za* ^{m}*Arnuandaš* ŠEŠ-*YA* DINGIR-*LIM-iš kišat* "But when Arnuwanda, my brother, became a god (i.e., died)" ibid. i 8; *ma-aḫ-ḫa-an-ma-za-kán* ^{d}UTU-*ŠI ANA* ^{GIŠ}GU.ZA *ABIYA ēšḫat* "But when My Majesty had sat down on the throne of my father" ibid. 19; cf. with *kuwapi* instead of *maḫḫan*: *nuzakan ANA* ^{GIŠ}GU.ZA *ABIYA kuwapi ēšḫat nuza kē araḫzenaš* KUR.KUR.MEŠ ^{LÚ}KÚR *INA* MU.10.KAM *tarḫḫun natkan kuenun* "When I had sat down on the throne of my father, I defeated these surrounding enemy lands in ten years and laid them low" ibid. 28-29; (Piḫḫuniya didn't rule in the Kaškean manner;) *ḫūdāk ma-aḫ-ḫa-an INA* ^{URU}*Gašga UL ŠA* 1-*EN tapariyaš ēšta ašima* ^{m}*Piḫḫuniyaš ŠA* LUGAL-*UTTI iwar taparta* "Suddenly—when among the Kaška there was no rule by one person,—that P. ruled as a king" KBo 3.4 iii 74-75, ed. AM 88; [*ma-a*]*ḫ-ḫa-an-ma-an-za-an-kán* (var. GIM-*an*-) EGIR-*pa ūḫḫun* "But when I saw him (the enemy) behind (me)" KUB 14.16 ii 15 w. dupls. KUB 19.40:7 and KBo 12.37:3 (det. ann.), ed. AM 42f.; *ma-aḫ-ḫa-an-ma INA* ^{URU}*Tarkuma ārḫḫun nu* ^{URU}*Tarkuman arḫa warnunun* "But when I reached T., I burned T. down" KBo 4.4 iii 43-44 (det. ann.), AM 128f.; *nukan ma-aḫ-ḫa-an ANA* KASKAL ^{URU}*Taggašta tiyanun* "When I had set out on the road to T." KBo 5.8 i 14-15 (det. ann.), ed. AM 148f.; *ma-aḫ-ḫa-an-ma ištantanun . . . ma-aḫ-ḫa-an-ma* (var. GIM-*an-ma*) *ŠA* KUR ^{URU}*Taggašta* ERÍN.MEŠ *NARĀRĒ arḫa parāšeššir* "But when I had waited, . . . and when the auxiliary troops of T. had deployed themselves," (I received a sign from the bird(s) to proceed into the land of T.) KBo 5.8 i 18, 21-22 with dupl. KUB 19.36:16 (det. ann.), ed. AM 148f.; *našta ma-aḫ-ḫa-an* ^{URU}*Timmuḫalan ANA* ^{d}IM (var. ^{d}U) *šipandaḫ-ḫun* "But when I had dedicated the city of T. to the Stormgod" KUB 19.37 ii 35 with dupl. KBo 16.16 ii 8, ed. AM 170f.; *nu ma-aḫ-ḫa-an aušta* [*anda*]*kan kuit ḫatkešnuwanteš* "And when (Aitakkama's oldest son) saw that they were besieged" (and that their grain was running short, he killed his father) KBo 4.4 ii 4-5, ed. AM 112f.; (Because I had not celebrated the great festival of *purulliya* in the *ḫešti*-house for the goddess Lelwani, I came up to Ḫattuša and celebrated it) *nukan*

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ma-aḫ-ḫa-an INA É *ḫešti* GAL-*in* EZEN-*an aššanunun* § *nuza ANA* KARAŠ.ḪI.A *uwātar INA* URU*Arduna iyanun* "And when I had provided for/arranged the great festival in the *ḫešti*-house, I reviewed (my) troops in Arduna" KBo 2.5 iii 46-48, ed. AM 190f. □ Götze understood the *m.* clause as a main clause because of the paragraph line and translated "und richtete zunächst . . . ein grosses Fest aus". That the *m.* clauses followed by a paragraph line are truly subordinate clauses followed by main clauses beyond the line was convincingly argued by Ose, Sup. (1944) 25, 52; *[n]u tuk ma-aḫ-ḫa-an-ma* dUTU-*ŠI IŠTU AWAT ABI[K]A* EGIR-*an šaḫḫun nutta ANA AŠAR ABIKA titta[nu]nun* "But when I, My Majesty, sought you out because of the word of your father, and I installed you in the place of your father" KBo 5.9 i 19-20 (Dupp. treaty), ed. SV 1. 10ff. □ The position of temporal *maḫḫanma* after *nu tuk* is probably due to the desire of the speaker to place emphasis on the direct object *tuk* "you"; for *nu* ... *-ma* outside of double questions cf. *-ma* a 1′ b′ 4″ final paragraph; *numukan* GIM-*an* UN.MEŠ-*annaza* (var. UN.MEŠ-*annanza*) *ŠA* d*IŠTAR* GAŠAN-*YA kaniššūwar ŠA* ŠEŠ-*YA-ya* [(*aš*)]*šulan awer* "And when men saw my lady Šausga's recognition of me and the favor of my brother (to me)" KUB 1.1 i 30-32 with dupl. KBo 3.6 i 26 (Ḫatt. i 30-32); cf. *[m]a-aḫ-ḫa-an-ma uit IŠTU* ⌜É⌝.LUGAL *ḫanneššar kuitki* EGIR-*pa ḫuittiyattat* KUB 19.67 i 1-2 (Ḫatt. iii 14-15), ed. NBr. 16f. and StBoT 24:18f., 72; *[(nušši kurur)]iyaḫḫun kururiyaḫḫunmašši* GIM-*an* "I made war on him. But when I made war on him, (I didn't do it as an impure act)" KUB 1.6 iii 12 with rest. from dupl. KUB 1.4:32 (Ḫatt. iii 66); note that here, contrary to expectation, *m.* follows its verb which is placed at the head of its clause with an anaphoric *-ma*, cf. sub *-ma* d; GIM-*an-ma-za-kán ŠA* DINGIR-*LIM aššulan uškiškiuwan teḫḫun* "As soon as I began to see the deity's favor, (with the deity's help things went better and better for me)" KBo 6.29 i 9-10 (Ḫatt. III), ed. Ḫatt. 44f.; (Both the lands to whom I wrote for help and those to whom I didn't write supported me,) *apāšma* GIM-*an ištamašta* "But when *he* (Urḫitešub) heard, (he fled to Šamuḫa)" KBo 6.29 ii 18 (Ḫatt. III), ed. Ḫatt. 48f.; *nu kāša ma-aḫ-ḫa-an epurešgauen* "Every time we tried to storm (the fortress, we didn't succeed in taking it)" KBo 18.54 rev. 12-13 (letter to king, NH), ed. Pecchioli Daddi, Mesopotamia 13-14:204, 207, cf. Neu, StBoT 5:44f.; *[*m*Piyam]aradušmamu* GIM-*an luriyaḫta* "When P. had defamed me," (and had set up Atpa in authority over me) KUB 19.5 obv. 7-8 (letter, NH), ed. Forrer, Forsch. I/1:90; m*Atpāšma* GIM-*an* INIM m*P[iy]amaradu IŠME* "But when A. heard P.'s word" ibid. 23; *kinunma* GIM-*an ŠA* EN-*YA ḫargan išdamaššer* "But now, when they heard of the death of my lord" KUB 19.23 rev. 15 (letter, NH); LÚ.MEŠ URU*Ḫatti* GIM-*an* dUTU-*ŠI* EN-*YA dammela* KAR-*at* "When His Majesty, my lord, found that the people of Ḫatti belonged to someone else" KUB 26.32 i 5-6 (oath of a scribe to Šupp. II), ed. Laroche, RA 47:74; cf. Güterbock, RHA XXII/74:105; [GI]M-*an-ma-kán ḫadanteya arḫa arḫun* "But when I disembarked (from the ships) on the dry land(?)" KBo 12.38 iii 10 (conquest of Cyprus), ed. Güterbock, JNES 26:76ff.; for further exx. of temporal *maḫḫan*/GIM-*an* with pret. in hist. texts cf. the indices in AM 298f., SV 2:197, Ḫatt. 122, 125, NBr 84, and AU 411, 415, and cf. bil. sec.

2″ in a prayer: *ma-aḫ-ḫa-an-ma-za* m*Mūwatalli[š . . .]* DINGIR-*LIM-iš kišat* KUB 21.27 i 38-39 (prayer of Pud.).

3″ in mythological narratives: *nu* GIM-*an* d*Iršir*r*[uš* IN]IM.MEŠ-*ar ištamaššir* "And when the I.-goddesses heard the words" KUB 33.95 iv 6 + KUB 33.93 iv 1 (Ullik. I A iv 6′), ed. JCS 5:156; cf. KBo 26.58 iv 41 (Ullik. I A iv 41), ed. ibid. 158; *nu* GIM-*an* MUŠ*Ḫedammušša* [*warš*(*ulan* KAŠ *ištaḫta*)] "Now when Ḫ. had smelled the odor (of) the beer" KBo 19.111:5 with dupl. KUB 33.84:6 (Ḫedammu), ed. StBoT 14:58f.; GIM-*an-ma-at* [UR(U*Ninuwa erir*)] "But when they reached Nineveh" ABoT 48:10 with dupl. KBo 19.108 left col. 9 (Appu), ed. StBoT 14:16f.; *ma-aḫ-ḫa-an-ma* dÉ.A-*aš* dL[AMMA?-*aš uddār*] *išta[m]ašta* "But when Ea had heard [the words of] dL[AMMA?]" KUB 36.5 i 7-8 (kingship of dLAMMA), translit. Myth 150; *nu ma-aḫ-ḫa-an* d*Ḫepadduš* d*Tašmišun aušta* "And when Ḫ. saw T." KUB 33.106 ii 7 (Ullik. III A), ed. JCS 6.20f.; *nu ma-aḫ-ḫa-an* d*Tašmišuš memian memiyauwanzi zinnit* "Now when T. had finished speaking" ibid. 10-11.

b. with present-future, cf. AU 255 n. 4 —

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1′ hist. pres. "as, when": *nu ABUYA ma-aḫ-ḫa-an nannai* "And as my father was driving" KUB 19.18 i 24 (DŠ frag. 15), ed. JCS 10:76; *nukan ma-aḫ-ḫa-an* [^{m}*Arnuwa*]*ndaš* ^{m}*Zitašša* KUR-*e kattanda aranzi* "And when A. and Z. came down into the country" KBo 5.6 ii 31-32 (DŠ frag. 28), ed. JCS 10:93; [*nu ABUYA m*]*a-aḫ-ḫa-an* [*ištam*]*ašzi* "When [my father h]eard" ibid. ii 39-40; cf. ibid. iii 5-6; LÚ ^{URU}*Aššurmazakan ma-aḫ-ḫa-an pāriyan ištamašzi* "But when the Assyrian overheard(?)" KUB 14.16 i 18, ed. AM 28f.; ^{LÚ}KÚR KUR ^{ID}*Kummišmaḫašma* [*ma-a*]*ḫ-ḫa-an ištamašzi* "But when the enemy from the Kummišmaḫa-River Land heard" KBo 5.8 i 40-41, ed. AM 150f.

2′ present or future "when, as soon as" — **a′** introducing time expressions (a representative selection is given untranslated, with only one well-preserved ref. cited for each, all exx. NS — **1″** times of year: GIM-*an zēnaš kišari* KUB 38.32 obv. 8; [GIM-*a*]*n-ma zeni* DÙ-*ri* KBo 2.13 obv. 25; GIM-*an-ma ḫamešḫanza* DÙ!-*ri* KBo 2.7 rev. 4; *ma-aḫ-ḫa-an-ma* Ú.BURU$_7$-*anza kišari* KUB 30.39 obv. 7; GIM-*an-ma ḫamišḫi* DÙ-*ri* KUB 25.23 i 8; GIM-*an-ma TEŠI* DÙ-*ri* KBo 2.7 obv. 9; *ma-aḫ-ḫa-an-*[*k*]*án* BURU$_{14}$-*anza kišari* KUB 31.84 iii 65; GIM-*an-ma ŠA* AN.TAḪ.ŠUM *meḫur tiyazi* KUB 18.12 i 3; GIM-*an-ma-wa* EZEN MU.KAM *kišari* KBo 14.21 i 30; *nu ma-aḫ-ḫa-an* ITU[.4. KAM *tiya*(*zzi*)] KUB 44.59 rev. 5 w. dupl. KBo 17.65 obv. 35; GIM-*an-ma ANA* ITU.KAM UD.13. KAM *tiyazi* KBo 2.4 i 23.

2″ times of day: *ma-aḫ-ḫa-an-ma* GE$_6$-*anza lukzi* MUL.UD.ZAL.LI-*kan uizzi lukzi nawi* KUB 9.15 ii 16-18; *ma-aḫ-ḫa-an-ma lukkatta naš* . . . KUB 1.13 ii 12; *ma-aḫ-ḫa-an-na lukkatta nankan* . . . KBo 4.2 i 38; *ma-aḫ-ḫa-an-ma* ^{d}UTU-*uš uizzi* KUB 1.11 i 6; *ma-aḫ-ḫa-an-ma-kán* $^{[d]}$UTU-*uš ūpzi* KUB 46.57 i 7-8; *ma-aḫ-ḫa-an-ma* UD-*az takšan tīēzzi* KBo 3.5 iii 14-15; *ma-aḫ-ḫa-an-ma* UD-*az waḫnuzi* KUB 29.40 ii 11; *ma-aḫ-ḫa-an-ma* UD-*az* 2 *AMMATI weḫzi* KBo 3.5 iv 18; *ma-aḫ-ḫa-an-ma* [U]D-*MU* EGIR-*pa* 2 *AMMATI waḫzi* KUB 1.13 i 48-49; *nukan ma-aḫ-ḫa-an ANA* UD-*MI* 5 *gipeššar* 8 *wakšur āšzi* KUB 30.31 i 45-46; *ma-aḫ-ḫa-an-ma-kán ANA* UD-*MI* 2 $^{1}/_{2}$ *kipeššar* 5 *wakšur paizzi* KUB 30.31 i 6-7; *ma-aḫ-ḫa-an-ma* ^{d}UTU AN![-*E l*]*aḫurnuzzieš appanzi* KBo 14.142 ii 17; *ma-aḫ-ḫa-an-ma mištiliya meḫur tīēzzi* KBo 5.2 iv 27-28; *ma-aḫ-ḫa-an-ma* GE$_6$-*anza kīša* KUB 13.4 iii 46; [*m*]*a-aḫ-ḫa-an-ma nekuz meḫur kišari* KUB 1.13 iii 64; GIM-*an-ma nekuza mēḫuni kišari* KBo 2.13 obv. 19; *nu ma-aḫ-ḫa-an nekuzi* VBoT 24 i 10; *ma-aḫ-ḫa-an-*⌜*ma*⌝ *apedani* UD-*ti nekuz meḫur* MUL-*aš watkuzzi* KUB 29.4 ii 28-29; *ma-aḫ-ḫa-an-ma ištarniya ḫāli* [*t*]*īēzzi* KUB 29.52 iv 2-3; *ma-aḫ-ḫa-an-ma* EN.NU.UN MURUB$_4$ *kiš*[*ar*]*i* KUB 1.11 + KUB 29.57 i 1; GIM-*an-ma āppazzi*(sic) *ḫāli tīyazi* KUB 42.98 i 22.

b′ introducing actions — **1″** MS: *ma-a-aḫ-ḫa-an-ma-at* EGIR-*pa aranzi* "As soon as they (i.e., the Kaška people) get back" KUB 17.21 iv 16 (prayer of Arn. I and Ašm., MH/MS), ed. Kaskäer 160f.; *ma-a-aḫ-ḫa-an-ta kāš tuppianza anda wemiyazzi nu MAḪAR* ^{d}UTU-*ŠI liliwaḫḫuwanzi unni* "As soon as this tablet reaches you, drive quickly to His Majesty" Maşat 75/10:3-7 (letter, MH/MS), ed. Alp, Belleten 44 (1980) 39f.; cf. *ma-aḫ-ḫa-an-ša-ma-aš kāš tuppianza anda wemizzi* Maşat 75/11:4-5 (letter, MH/MS), ed. ibid. 40f.; *numu ma-aḫ-ḫa-an memian* EGIR-*pa udanzi* "As soon as they bring word back to me" Maşat 75/113:22-23, ed. Alp, FsLaroche 30f.; *ma-a-aḫ-ḫa-an-ma* ^{GIŠ}*ḫuluganannin waḫnuwanzi* "but as soon as they turn the chariot" IBoT 1.36 iv 12 (*MEŠEDI* instr., MH/MS), ed. Jakob-Rost, MIO 11:198f., cf. ibid. i 22, 23, 64, ii 23, 27, 29; *ma-a-aḫ-ḫa-an-ma-kán* LUGAL-*uš* ^{GIŠ}*ḫuluganaz katta tīēzzi* ibid. 18, cf. 24; *nu ma-a-aḫ-ḫa-an* DINGIR.MEŠ *irḫāizzi* KBo 15.33 ii 28 (rit., MH/MS), cf. ibid. 39.

2″ NS — **a″** OH/NS: *ma-aḫ-ḫa-an-ma kē ḫūitār šarazzi* ^{É}*kašgaštipaz* KÁ.GAL-*az katta ari* KBo 10.24 i 10-13 (KI.LAM fest.); *ma-aḫ-ḫa-an-ma-aš-kán* KÁ-*aš and*[*a ari*] LUGAL-*uš* EGIR-*pa aruwāizz*[*i*] KBo 10.28 iii 5-6 (KI.LAM fest.).

b″ MH/NS: *andamakan* ^{LÚ}NIMGIR *kuiš* ^{URU}*Ḫattuši šer ma-aḫ-ḫa-an* LÚ.MEŠ EN.NU.UN *auri ḫalzāi* KBo 13.58 iii 13-14 (instr. for *ḪAZANNU*), ed. Otten, BagM 3:94-95 with n. 17; cf. ii 21-22; *ma-aḫ-ḫa-an* [*tuzz*]*iš* ERÍN.MEŠ ANŠE.KUR.RA.ḪI.A *anda ari* KUB 13.20 i 6 (instr. of Tudḫ.); *ma-aḫ-ḫa-an-ma* ^{LÚ}KÚR *aki našmakan*

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KIN-*az aššanuddāri* ibid. i 22; *nu ma-aḫ-ḫa-a*[*n*] LÚ.MEŠNÍ.ZU *ŠA* LÚKÚR *ūrkin uwanzi nu memian ḫudāk udanzi* KUB 13.2 i 5-6 (*BĒL MADGALTI* instr.), ed. von Schuler, Dienstanw. 41; *ma-aḫ-ḫa-an-ma* NAM.RA.ḪI.A *pianz*[*i*] KUB 31.84 iii 68 (ibid.), ed. ibid. 50; *ma-aḫ-ḫa-an-ma ḫalinduwa taranzi* KBo 5.11 iv 9, cf. 18, 23 (instr. for the gateman).

c′ NH: *zig=an* GIM-*an ištamašti* "as soon as you hear him" KBo 5.3 ii 34 (Šupp. I treaty w. Ḫuqq.), ed. SV 2:116f.; *ma-aḫ-ḫa-an-na* DAM-*KA tatti* "when you shall take your wife" KBo 5.9 i 24 (Dupp.), ed. SV 1:12f.; [(*nutt*)]*a* GIM-*an* [dUT(U-*ŠI* EGIR-*pa ḫ*)]*atrāmi* "when I, My Majesty, write back to you" KUB 21.5 iii 37 (Alakš.) rest. from dupl. KBo 19.73a + KUB 21.1 iii 22, ed. SV 2:70f.; *nu kī* GIM-*an ṬUPPU udanzi* "when they bring this tablet" KBo 18.24 i 13 (letter to Šalmaneser I), ed. Otten, AfO 22:112 with n. 8.

c. GIM-*an . . . kuwapi* (only Ḫatt. III), cf. *mān . . . kuwapi*(*kki*) sub *mān* 9 d 2′: GIM-*an-ma uit* Š[(EŠ-*Y*)]*A kuwapi INA* KUR *Mizrī pait* "At the time my brother went into Egyptian territory (to battle)" KUB 1.1 ii 69 (Ḫatt. ii 69), with virtually no difference in meaning but without GIM-*an* cf. *nu uit ABUYA kuwapi INA* KUR URU*Mizri p*[*ait*] KUB 14.13 i 47 (Murš. II prayer); GIM-*an-ma ABUYA kuwapi* BA.ÚŠ "At the time my father died," (my brother Muwatalli sat down on the throne of his father, and I was governing lands before him) KBo 6.29 i 22 (shorter history of Ḫatt. III), ed. Ḫatt. 46f.; Götze (Ḫatt. 86, comment on ii 69): "*kuwapi* ist, nach KBo VI 29. I 22 . . . zu urteilen, in der Stellung nach GIM-*an* (= *maḫḫan*) 'als' fast bedeutungslos." Probably not [GIM-*an-ma*] *ḫamešḫi kuwapi ḫēun karpzi* KUB 35.139 obv. 6 as in DLL 171, but [*A-NA*] *ḫamešḫi kuwapi . . .*; cf. *ANA zeni ḫamešḫiya kuwa*[*pi . . .*] *apparizi* KUB 25.30 i 10.

6. GIM-*an* GIM-*an*, GIM-*an imma*, GI[M-*an imm*]*a* GIM-*an* "in whatever manner, however" (late NH), cf. Laroche, RA 47:73 ("quoquo modo"): *ammukma kēdai* KASKAL-*ši* GIM-*an* GIM-*an nakkēškit* GIM-*an-za* GIM-*an kišḫaḫat taparriyan*[*m*]*a UL kuedaniki pedi wašdanunun* "However difficult it was for me on this mission, whatever happened to me (lit., for me on this road however many times it became difficult, however I became), in no place did I find fault with the command" KUB 40.1 rev.! 18-20 (letter, NH); *mānmu* [EN-*Y*]*A* GIM-*an* GIM-*an peḫuteš=kiz*[*zi*] GIM-*an-mu* [GI(M-*an*)] DUGUD-*zi* (var. DUGUD-*eš*[*zi*]) "However my lord may carry me off (lit. If my lord should carry me off in any manner), however difficult it becomes for me, (I will not desert or defect from my lord)" KUB 26.32 iii 3-4 + KUB 23.44 rev.! 12-13 (oath of a scribe, Šupp. II), ed. Laroche, RA 47:72f. iii 16-17, restorations and variant from the dupl. or parallel KBo 14.113:2-3; *mānma* GI[M-*an im-*]⌜*ma*⌝ GIM-*an* "But if (it should happen) in any way whatsoever, (I will protect only the offspring of my lord Šupp.)" KUB 31.106:10 + KUB 23.44 rev.! 6 (oath of a scribe, Šupp. II), ed. Laroche, RA 47:72f. ("Quoi qu'il arrive?"); □ [. . .]x *ma-a-an im-ma* [*ma-a-an*? . . . *kēd*]*ani uddāni šer ḫ*[*u-* . . . .] KUB 35.92 + KBo 9.146 rev. 16-17 (rit. for Išḫara, NS) and [*ma-a-an*?] *im-ma ma-a-an* [. . .] *tarḫta* KUB 31.71 ii 20-21 (deposition?, NH), might indicate that the construction is to be read **mān mān* and **mān imma mān*, but the latter two passages are so badly broken as to allow no certainty for the suggested restorations. And since there is no secure example of syll. writing *ma-a-an* for the GIM-*an* in this construction, we prefer to read *maḫḫan maḫḫan*. *našmat* GIM-*an ašān imma* :*maršašša mēḫur* "Or whatever sort of treacherous time it may be" KBo 4.14 ii 58-59 (Šupp. II), ed. Stefanini, AANL 20:42f., 63; cf. adj. *marša-*.

The position of *māḫḫanda* q.v. and *m.* in their clauses requires comment.

māḫḫanda, which occurs in OH with the same mng. as *maḫḫan* 2, is clause initial nine out of ten times. The exception is *mānḫanda* in KBo 25.112 ii 14 (OS).

In mng. 1 *maḫḫan* always follows the compared word and does not determine its case.

In mngs. 2, 3, and 4 the subject of the clause usually either precedes *maḫḫan* or is expressed by an enclitic pron. appended to *m.* Rarely only a part of the phrase constituting the subject may precede *m.* (e.g., *tuel maḫḫan* SAG.DU-*KA*, *gimraš* GIM-*an* SISKUR.SISKUR).

In mng. 5 (temporal usage) *m.* is usually (80-90%) clause initial. It can be preceded by *nu*

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and its enclitics, *kāša* "lo!", temporal expressions such as *karu*, *kinun*, *lukkatta*, *INA* UD.x.KAM, *nekuz meḫur*, *ḫudak*, by the optative-potential particle *ma-an*, or by words transposed to the head of the clause to call attention to them, often because they are emphatic, have an anaphoric function, or introduce a new subject. Cf. Götze, Ḫatt. 122 s.v. GIM-*an*.

In mng. 6 the subject, if one is expressed, always precedes GIM-*an* GIM-*an*.

There is no use of *maḫḫan* or GIM-*an* in main clauses with the meaning "first of all" (German "zunächst"), as Götze claimed (AM 246). For refutation of Götze's arguments see Ose, Sup. 25 n. 2, 52, and see discussion of KBo 2.5 iii 46ff. above sub 5 a 2′ b′ 1″.

Hrozný, MDOG 56 (1915) 35 (temporal "als"), idem, SH (1917) 185 ("als, nachdem, sobald, wenn; wie"). Cf. bibliography at the beginning of the major sections.

māḫḫanda, mānḫanda, mān ḫanda

subordinating conj.; just as; OH; written syll. (OS, MS) and (?) GIM-*anda* (OH/NS).†

ma-a-aḫ-ḫa-an-da KBo 6.2 iii 19, KBo 19.1 iii 45, KBo 17.1 iii (1), KBo 17.22 iii 8, KBo 25.122 ii 4 (all OS), [*m*]*a-a-aḫ-ḫa-an-ta* KUB 33.59 iv 7 (OH/MS), *ma-a-an-ḫa-an-da* KBo 25.112 ii 14 (coll.), KBo 22.1:22, KUB 28.75 ii 24 (all OS), *ma-a-an ḫa-an-da* (two words) KBo 16.45 obv. 7 (MS), GIM-*an-da* KUB 31.74 ii 17 (OH/NS), this last may be an example of *māḫḫanda* or of *māḫḫan* + *-da* "you", the context is broken.

a. with correlative *apenišša*n/ *QĀTAMMA* in the following clause: *ANA* [*ḫal*]*pūti* (var. GIŠ*ḫalpūti*) *ma-a-an-ḫa-an-d*[*a*] *māldi kēa QĀTAMMA* "As he chants before(?) the *ḫ*., so also (he chants) these things in the same way" KBo 25.112 ii 14-15 (invocations to Ḫattian deities, OS), w.par. KUB 28.75 ii 24, translit. Neu, StBoT 25 p. 191 and 194, resp.; cf. StBoT 2:34; *ma-a-aḫ-ḫa-an-da* (var. *ma-aḫ-ḫa-an*) *areš*[(*meš*)] *šumešša apeniš-šan īšte*[(*n*)] (var. *ēšten*) "Do (var. be) just as your comrades (with regard to *šaḫḫan* and *luzzi*)" KBo 6.2 + KBo 22.62 iii 19-20 (Law §55, OS) with dupl. KBo 6.3 iii 22-23 (early NS) and KBo 6.6 i 29 (NS), ed. Friedrich, HG 36f., cf. StBoT 23:143f. and Oettinger Stammbildung 508 n. 32, □ *i-iš-te-e-ni* may be found in KBo 22.1:27 (OS), *i-iš-te-ni-i* ibid. 33; in Law §55 the omission of the verb in the *māḫḫanda* clause is unexpected; only *eš-* "to be" is regularly omitted in nominal sentences; cf. *maḫḫan* 2, especially KUB 30.10 rev. 15-16, KBo 15.10 ii 5-6, KBo 16.47 i 6-7; no ex. shows omission of a verb other than *eš-* in this type of comparative *maḫḫan* / *māḫḫanda* clause; *ma-a-aḫ-ḫa-an-da* x[. . .] *watkutta nu Labar-naššа* LUGAL-*w*[*aš* . . .] *ḫaššeš ḫanzā*[*šš*]*eš QĀTAMMA wa*[*tkuwandu*?] "Just as the [. . .] springs away, in the same way [let] the children and grandchildren of Labarna the king spring away" KBo 25.122 ii 4-6 (blessings on Labarna, OS), ed. StBoT 2:33, StBoT 5:194f., cf. StBoT 25:204; cf. *ma-a-aḫ-ḫa-an-da* KBo 6.2 + KBo 19.1 iii 45-46 (Law § 65, OS), with NS var. *ma-aḫ-ḫa-an*.

b. without a correlative: [*ma-a-a*]*n-ḫa-an-da* (var. *ma-a-an*) ^{d}UTU-*uš* ^{d}IM-*aš nēpiš tē*[(*kan-na*) . . .] *uktūri* (var. [. . .]-*re-eš*) LUGAL-*uš* SAL.LUGAL-*ašša* DUMU.MEŠ-*ša* (var. DUMU.MEŠ-*ešša*) *uktūreš aš*[(*a*)]*nd*[*u*] (var. *-tu*) "Just as the Sungod, the Stormgod, heaven and earth . . . are everlasting, let the king, the queen and the princes be everlasting" KBo 17.1 iii 1-2 with dupl. KBo 17.3 ii 15-iii 2 (rit., OS), ed. StBoT 8:30f.; *mānšamaš ABI parnašma tarnai nušmaš ma-a-an-ḫa-an-da ḫatreškizzi nattašamaš* LÚ.MEŠDUGUD-*aš tuppi ḫazzian ḫarzi* "When my father lets you (pl.) go to your house, just as he customarily writes to you, has he not inscribed a tablet for you dignitaries?" (followed by a quote from the tablet) KBo 22.1:21-23 (instr., OS), slightly different tr. Archi, FsLaroche 47 ("comme il a l'habitude de prescrire").

c. in broken context and written as two words: *nu ma-a-an ḫa-an-da* DUMU.SAL.MEŠ [. . .] *U* ^{f}*Ḫaniyatta kēa* DUMU.SAL.MEŠ x[. . .] KBo 16.45 obv. 7-8 (MS), cf. *kēa QATAMMA* in KBo 25.112 ii 14-15 cited above.

māḫḫanda is all but once KBo 25.112 ii 14 and par.) clause initial. See the discussion at the end of the *maḫḫan* article.

Hrozný, SH (1917) 185 ("wenn" u. ä.); Carruba, StBoT 2 (1966) 32-34; Otten and Souček, AfO 21 (1966) 5f.; StBoT 8 (1969) 98; Hoffner, JNES 31 (1972) 30; Starke, StBoT 23 (1977) 192.

Cf. *mān*, *maḫḫan*.

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maḫirraši- Hurr.; belonging to the market place; NH.†

1 NINDA^{r}.SIG^{1} ^{d}*Iršappiniš damkarrašši* KI.MIN (=*paršiya*) 1 NINDA.^{r}SIG^{1} DINGIR.MEŠ *ma-ḫi-i-ir-ra-ši-na* (over eras.) KI.MIN "He breaks one thin bread (for) Iršappa of commerce; he breaks one thin bread (for) the gods belonging to the market place" KUB 27.1 ii 23-24 (cult of Ištar), ed. Lebrun, Samuha 78 (misread).

The Hurrian word is borrowed from Akk. *maḫīru* "market place".

Laroche, RA 48 (1954) 220, GLH 165.

maḫit (Hurr. epithet of the goddess ^{d}NIN.GAL); MH.†

. . . 3 MUŠEN.GAL *ANA* ^{d}NIN.GAL *ma-ḫi-it tūḫulziya šipanti* KUB 45.47 ii 9-12 (fest., MH/MS?), cf. Otten, MDOG 83:55f. n. 7, Imparati, FsLaroche 169-76. Cf. ^{d}Maḫitti (iv 17) and ^{d}Maḫittēna (pl.) (iii 8) in the same text. For the Hurr. word see GLH 165 sub *maḫitti-*.

(GIŠ)maḫla- n. com.; branch of a grapevine; from OS to MH/NS.

sg. nom. *ma-aḫ-la-aš* KUB 24.9 iii 25, KUB 24.11 iii 16 (both MH/NS), ^{GIŠ}*ma-a-aḫ-la-aš* KUB 43.23 rev. 21 (OS); **acc.** ^{GIŠ}*ma-aḫ-la-an* KBo 6.12 i 1, KBo 6.11 i 12, 15, KUB 29.1 iv 13, HT 38 obv. 9 (all OH/NS); **loc.** ^{GIŠ}*ma-aḫ-li* KBo 6.12 i 3 (OH/NS), ^{GIŠ}*ma-a-aḫ-li* KBo 21.22:46 (OH/MS).

pl. acc. ^{GIŠ}*ma-aḫ-lu-uš* KUB 29.1 iv 15, 16 (OH/NS); **broken** ^{GIŠ}*ma-a-aḫ*[- . . .] KUB 43.23 rev. 5 (OS); OS and MS regularly write the first syllable plene.

a. produces grape clusters: *nuza* 1 ŠAḪ *māḫḫan* ŠAḪ.TUR.ḪI.A *mekkuš ḫaškizzi kēllaz ŠA* ^{GIŠ}KIRI$_6$.G[EŠTIN] 1-*aššа* ^{GIŠ}*ma-a-aḫ-la-aš* ŠAḪ-*aš iwar mūriuš mekkuš ḫaškiddu* "Just as one sow bears many piglets, let every single (1-*aššа*) (vine) branch of this vineyard, like the sow, bear many grape clusters" KUB 43.23 rev. 19-22 (blessings upon Labarna, OS), ed. Ehelolf, OLZ 1933:5 ('jede einzelne Rebe'); cf. also Otten and Siegelová, AfO 23:36 and Archi, FsMeriggi^{2} 34.

b. contrasted with the roots of a grapevine: *nu* ^{GIŠ}GEŠTIN-*aš* ^{GIŠ}*ma-aḫ-la-an tianzi* KI.MIN (= *nu kiššan memiyanzi*) ^{GIŠ}GEŠTIN-*wa maḫḫan katta šūrkuš* (D8: *šurk*[*in*]) *šarāmawa* ^{GIŠ}*ma-aḫ-lu-uš* (D9: ^{GIŠ}*ma-aḫ-la-an*) *šīyaizzi* LUGAL-*ša* SAL.LUGAL-*ša* (D10: [LUGAL-*u*]*šša* SAL.LUGAL-*aš*) *katta šurkuš kattama* ^{GIŠ}*ma-aḫ-lu-uš šiyandu* "They place a branch of a grapevine, and speak as follows: 'Just as the grapevine sends down roots (var. a root) and sends up branches (var. a branch), let the king and queen also send down roots and send up (text erroneously: send down) branches'" KUB 29.1 iv 13-16 (rit. for foundation of a palace, NS) with dupls. D=HT 38 obv. 7-9, ed. Schwartz, OrNS 16:38f. ("vine branch"), 45 (citing parallels to this figure of speech in ancient West Semitic texts), Kellerman, Diss. 19, 31.

c. trained or made to grow along a supporting surface: [. . . *š*]*aliki* ^{GIŠ}*ma-a-aḫ-li napa iškiši≈tti āppa lāk* "Approach the branch (of the grapevine) and train (it) on your back" KBo 21.22 rev. 46 (incant., OH/MS), ed. Kellerman, Tel Aviv 5 (1978) 200, 202; cf. sub *lak-* 3, *laknu-* 4.

d. fresh or newly grown (*ḫuelpi-*) vine branch: KUB 24.11 iii 6 with dupls. KUB 24.9 iii 25, KBo 21.8 iii 6, ed. Jakob-Rost, THeth 2:46f. ("eine junge Rebe"), tr. Sommer apud Ehelolf, OLZ 1933:6 ("Erstlingsrebe").

e. laws concerning theft of a *m.*: [(*takku* ^{GIŠ}GEŠTIN)-*an našma*] ^{GIŠ}*ma-aḫ-la-an našma* ^{GIŠ}*karpinan* [*našma* SUM.SIKIL.SAR *kui*]*ški tāyezzi karū* [*ANA* 1 ^{GIŠ}GEŠTIN x GÍ]N.GÍN KÙ.BABBAR *ANA* 1 ^{GIŠ}*ma-aḫ-li* 1 GÍN.GÍN KÙ.BABBAR . . . [*peškir*] . . . *kinuna takku arauwanniеš* [(6 GÍN.G)ÍN KÙ.BABBAR *p*]*āi takku* ÌR-*ša* 3 GÍN.GÍN KÙ.BABBAR *pāi* "If someone steals a vine, or a vine branch, or a *k.*, or garlic, formerly [they used to give x she]kel of silver [for each (lit. one) vine,] (and) one shekel of silver for each (lit. one) vine branch ...Now, if (the thief) is a free man, he gives six shekels of silver, but if he is a slave, he gives three shekels of silver" KBo 6.12 (c) i 1-7 (Law § 101, OH/NS) with dupl. KUB 29.21:1-2 (NS), line 1 restored from KBo 6.13 colophon; □ Presumably the thief would be stealing a vine (^{GIŠ}GEŠTIN) in the narrow sense of a two or three year old vine (German: "Reifling"), as older stocks are virtually impossible to transplant. Such a young stock would be worth about the same as a mature

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branch (see Ehelolf, OLZ 1933:6); note that it is the same fine for the theft of a GIŠGEŠTIN as for a *maḫla-*; *takku taggaliyandaza* GIŠKIRI_6.GEŠTIN GIŠ*ma-aḫ-la-an kuiški tāiyazi takku* 1 *ME* GIŠ!-*ṢÚ* (var. o_3 9: 1 *ME* GIŠ.ḪI.A, KBo 19.9:9: [. . .] *ME*ḪI.A GIŠ.ḪI.A) [(6)] GÍN KÙ.BABBAR *pāi parnaššēa šuwāizzi* [(*takk*)]*u UL-ma tag-galiyanda nu* GIŠ*ma*(over eras.)-*aḫ-la-an tāi*[*yazi*] (var. [*d*]*āiezzi*) 3 GÍN KÙ.BABBAR *pāi* "If someone steals a vine branch from a . . .-ed vineyard, if there are 100 plants (lit. trees), he gives six shekels of silver, . . . but if they are not . . . -ed, and he steals a vine branch, he gives three shekels of silver" KBo 6.11 i 12-15 (Law § 108, OH/NS) with dupls. KBo 19.9:9-12 and KUB 29.23 (o_3):8-11.

Hittite texts have preserved terms for the grapevine, i.e., the entire plant (GIŠGEŠTIN, which is occasionally a young, still transplantable "Reifling" and at other times a mature "Weinstock"), for the vine branch (GIŠ*maḫla-*), the grape cluster (*muri-*) and the roots (*šurki-*). Cf. also *akuka-* (a part of the vine?).

Ehelolf, OLZ 1933:5f.; Hoffner, AlHeth (1974) 39ff., 113.

UZU**maḫrai-** see UZU*muḫ(ḫa)rai-*.

NINDA**maḫḫue/i(l)la-** n. com.; (a kind of bread or pastry); NH.†

sg. nom. [NINDA*ma-a*]*ḫ-ḫu-u-i-la-aš* KUB 35.70 iii 5; **sg. acc.** NINDA*ma-aḫ-ḫu-e-el-la-an* KBo 13.62 obv. 9.

[o o]x-*ya-ma-mu kuit kī :tapašaš uttar ḫatrāit* ᶠ*Aruḫipaš-at-mu ḫatrāiš namma* NINDA*ma-aḫ-ḫu-e-el-la-an* GIŠ*INBU-ya ezzazzi* "This matter of a fever(?) (about) which you wrote to me, A. (also) wrote to me (about) it. Furthermore (I hear that) (s)he is eating *m.*-bread and fruit." (I am very distressed about this.) KBo 13.62 obv. 7-9 (letter, NH); NINDA*m.* of ½ *UPNI* is also in a list of breads KUB 35.70 iii 5.

The partial phonetic similarity of NINDA*maḫ-ḫuella-* and NINDA*muḫḫila-* is no proof that they are the same word.

Laroche, apud van Brock, RHA XX/71 (1962) 166; Hoffner, AlHeth (1973) 172.

maḫḫuitta v.; (mng. unkn.); MH/NS.†

[. . .]-*pa ma-*ˈ*aḫ-ḫu-it-ta*ˀ *ku-i-ša-*[o] KUB 48.75:5 (Soldiers' Oath), ed. Oettinger, StBoT 22:16f., who reads [. . .]x-*pa ma-ni-* x x x x *ku-i-ša*. Collation showed word space after *-pa*. The preceding word is probably either [EGIR]-*pa* or [*a-ap*]-*pa*. The interpretation of *maḫḫuitta* as pret. 3 sg. of a verb is based upon the assumption that the following *kuiša*[- o] begins a new clause or sentence, as interpreted by Oettinger in his translation "und wer." For the dating of this and other copies of the Soldiers' Oath, cf. StBoT 22:95ff.

maḫurai- n. com.; (mng. unkn.); OS.†

[*šēr*]*a*!*šša*n 1 *ma-ḫu-ra-i*[*n . . .*] ABoT 35 obv. 9, translit. StBoT 25:122. Possibly the same as UZU*muḫ(ḫu)rai-*, q.v.

maḫḫūri- n.; (a foodstuff); from MH?.†

EGIR-*andama ma-aḫ-ḫu-u-ri da*[- . . .] *šeraš-šan* LÀL *tarnai na*[*t . . .*] "Afterwards [(s)he/they(?) . . .] *m.*, and on top (s)he adds honey and [. . .]" KUB 32.95 rev. 4-5 (rit., MS?); [. . .]x NINDA.KU_7 UZUNÍG.GIG-*y*[*a . . .* -]ˈ*e*ˀ-*ez-zi ma-aḫ-ḫu-u-ri*[(-) . . . -]ˈxˀ-*ez-zi* KBo 24.73 obv. 6-7 (rit., MS?). An additional reference in Hurr. context is ABoT 39 iii 8+KBo 20.129 iii 27 given in GLH 165, if it is the same word.

If *maḫḫūri* in KUB 32.95 rev. 5 is the direct obj., the word is an *i*-stem neut. If it is loc., we cannot be certain of either the stem (*r*-stem, *a*-stem?) or the gender. In KBo 24.73 NINDA.KU_7 and UZUNÍG.GIG seem to be objects of the first verb, and *maḫḫūri*[(-) . . .] and [. . .] of the second verb.

maḫḫurišša; (mng. unkn.).†

āškimakan [. . . (-)]*anda naš ma-aḫ-ḫu-*ˈ*ri-iš-ša*ˀ [. . .] in broken context KUB 36.2b ii 17-19, translit. Myth. 147 (myth of the kingship of ᵈLAMMA).

Possibly related to *maḫḫūri-* n.

mai-, miya-, miešš- v.; **1.** to grow, **2.** to grow up, reach ripeness, or maturity, **3.** (of baby) to arrive at term, be born, **4.** to increase, be plentiful, abundant(?), **5.** to thrive, prosper; from OS.

act. pres. sg. 3 *ma-a-i* KUB 17.10 i 14 (OH/MS), KBo 3.7 i 7 (OH/NS), KUB 17.28 ii 47 (MH/NS), KUB 8.27 left

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edge 2a (pre-NH/NS), *mi-i-ᶠe¹-eš-zi* KUB 36.55 obv. 36; **pl. 3** *ma-a-i-an*[*-zi*] KUB 34.11:11 (pre-NH/NS); *mi-eš-ša*[*-an-zi*] KUB 16.76:11 (NH).

pret. sg. 1 *mi-ia-ḫu-un* 2464/c obv. 12 (StBoT 5:117 n. 2); **sg. 3** *mi-e-eš-ta* KUB 33.106 iii 14, 36, KUB 44.4 rev. 6 (both NH), [*mi*?-]ᶠ*e*¹-*eš-ta* KBo 21.41 rev. 29 (MS).

imp. sg. 3 *ma-a-ú* KBo 25.112 ii 7, (8) (OS), KBo 7.28 obv. 15, 41 (OH/MS), KUB 12.43:2, 3 (MS), KBo 3.7 i 5 (OH/NS), KUB 8.3 obv. 14 (pre-NH/NS), KUB 14.12 rev. 14 (Murš. II), *mi-e-eš-du* KBo 22.116 obv. (18), 21, 22 (NS), KUB 24.1 iv 15 (Murš. II); **pl. 2** *ma-iš-te-en* KBo 8.35 ii 15 (MH/MS); **pl. 3** *mi-e-eš-ša-du* KUB 24.2 rev. 16 (Murš. II).

mid. pres. sg. 3 *mi-ia-ri* KBo 17.63:8 (pre-NH/MS?), KBo 2.35 rt. col. 8, KUB 8.35 obv. 2-10 passim (all pre-NH/NS), KBo 13.2 obv. 9 (NH), KUB 33.120 iii 11 (NS), *mi-i-ia-a-ri* KUB 43.55 ii 13 (pre-NH/NS), KBo 11.8:4 (NS), *mi-i-ia-ri* KUB 44.59 rev. 4 (NS).

mid. pret. sg. 1 *mi-eš-ḫa-ti* KUB 30.10 obv. 11 (MH/MS); **sg. 3** *mi-ia-ti* KBo 17.22 ii 4 (OS), KBo 12.3 iv 3 (OH/NS), KBo 17.65 rev. 39, 43 (MS?), KBo 17.63:4 (MH?/NS), KBo 13.49:(3) (NS).

mid. imp. sg. 3 *mi-i-ia-ru* KBo 3.38 obv. 6 (OH/NS), KUB 17.28 iii 1 (MS?/NS), *mi-ia-ru* KBo 22.116 obv. 17 (NS).

iter. act. pres. sg. 3 *mi-i-e-eš-ki-iz-zi* KUB 12.44 ii 27 (NH); **imp. sg. 3** *ma-i-iš-ki-i*[*d-du*?] KUB 24.6 obv. 4 (pre-NH/MS), *mi-ia-aš-k*[*i-id*?*-du*?] KUB 39.41 rev. 10 (NH).

iter. mid. imp. sg. 3? *mi-i-e-eš-ki-it-ta-r*[*u*?] KUB 43.23 rev. 9 (OS).

iter. sup. *mi-iš-ki-u-an* KUB 12.44 ii 28 (NH).

part. cf. (LÚ)*mayant-* and *miyant-*.

verbal subst. perhaps *mi-ia-u-wa*, see *miyawa* article.

scribal error *me-ia-u-wa-an-zi* KUB 39.68 left col. 3 is to be read *me-*<*mi-*>*ia-u-wa-an-zi*.

(Sum.) [...]=(Akk.) [o *-k*]*a*?*-a-ru*=(Hitt.) TUR-*aš kuwapi mi-ia-ri nu aiš a*[*rḫ*]*a ēpzi* "When a child is born, she (the mother or an attendant) holds (its) mouth open(?)" KBo 13.2 obv. 9 (vocab.), tr. differently HW² 48a.

It is possible that the Hittite which underlay the Akk. expression *lišrī lirpiš* "let (the land of Mittanni) become rich and wide" in KBo 1.1 rev. 73, a treaty with Šattiwaza drafted in Akk. by Hittites, was *māu šeššu* (Götze, KlF 1:241), but this is not certain.

1. to grow (act.) — **a.** the stone monster Ullikummi: A-*nikan kuiš* ^{NA_4}ŠU.U-*ziš anda mi-e-eš-ta UL-an šakti* "Do you not know about the Basalt which grew in the water?" KUB 33.106 iii 35-36 (Ullik., NH), ed. Güterbock, JCS 6:26f.; cf. ibid. iii 14.

b. grain: *nuza* DUMU.NITA DUMU.SAL *lē ḫaši nušši ḫalkiš lē ma-a-i* "Let him not beget a son (or) a daughter; let his grain not grow" KUB 17.28 ii 46-47 (incant., MH/NS); cf. *numu ḫalkiš ma-a-ú* "Let my grain grow" ibid. iii 2-3; *ḫalkiš* ZÍZ-*tar UL ma-a-i nuza namma* GUD.ḪI.A UDU.ḪI.A DUMU.LÚ.U$_{19}$.LU.MEŠ *UL armaḫḫanzi* "(Because the deity has gone,) barley (and) wheat do not grow; cattle, sheep (and) people no longer become pregnant" KUB 17.10 i 14-15 (missing deity, OH/MS), tr. ANET 126 ("So grain and spelt thrive no longer"), RTAT 182 ("Da hörten Korn und Spelt zu wachsen auf").

c. other plants: [*ḫ*]*eun wekešgaweni* [...] ... GÚ.ŠEŠ.ŠEŠ *mi-e-eš-du* [...] GEŠTIN-*yawa mi-e-eš-du* "We will keep asking for rain ... let the bitter vetch grow ... let the grapevine grow" KBo 22.116 obv. 19-22 (NS); GIDIM *kuwapi* EGIR ^{GIŠ}API[N .... *nu taranzi*] *kēzzawaza IŠTU* ^{G}[$^{IŠ?}$APIN ...] *nuwaratši mi-ia-aš-k*[*i-id-du*?] "When [they ...] the deceased (or: When the deceased [... -s]) behind the plo[w, they say:] 'With this p[low(?) let him ....,] and let it grow for him" KUB 39.41 rev. 8-10 (compilation of recitations prescribed for certain days in the funerary rit., NH)□for other iter. forms in these recitations cf. i 2 and rev. 15.

d. plants, animals and humans, the entire community of growing and reproducing beings, often referred to by the word *utne* "land": [... *ḫ*]*alkiyaš* ^{GIŠ}GEŠTIN-*aš* ^{GIŠ}*šēšanaš* GUD.ḪI.A-*aš* UDU.ḪI.A-*aš* ÙZ.ḪI.A-*a*[*š* (ŠAḪ!-*aš* ANŠE.GÌR)].NUN.NA.ḪI.A-*aš* ANŠE(var. ANŠE!.KUR.RA)-*aš gimraš ḫūitnit* [(DUMU.LÚ.U$_{19}$.LU-*aššaš*)]*A* EGIR.UD-*MI miyātar piški nu mi-e-eš-ša-du* (var. lacks *-ša-*) [... *š*]*iššawaš* (var. *šēššauwaš*) *ḫūwaduš* (var. IM.ḪI.A-*uš*) *iyantar*[*u* (*nu INA* KUR ^{UR})]^{U}KÙ.BABBAR-*TI ma-a-ú šiš(še)du* (var. *šeš(še)du*) *nu panku*[(*š apāt*)] *ēšdu ḫalzāi* "Grant future growth of cereal crops, vines, fruit(-trees?), cattle, sheep, goats, pigs, mules, asses (var. horses) — together with wild animals of the steppe — and of humans, and let them (var. it) grow.... And may the winds of proliferation(?) pass over, and may there be growth and proliferation(?) in the land of Ḫatti. And the congregation cries: So be it!" KUB 24.2 rev. 14-19 (prayer of Murš. II) with dupl. KUB 24.1 iv 12-18, ed.

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Gurney, AAA 27:34f., cf. HW² 168a; we follow Gurney AAA 27:115 in assuming that both KUB 24:1 and KUB 24.2 have *šeššawaš* through an error for the correct *še-iš-du-wa-a[š]* of KUB 24.3 iii 39 (AAA 27:36).

e. uncleanness/evil: cf. *maḫḫan* 1 a 1′ a′.

2. to grow up, reach ripeness or maturity, bear fruit — **a.** grapevines in a vineyard: *mān* ^{GIŠ}KIRI$_6$.GEŠTIN *kuiš UL mi-i-e-eš-ki-iz-zi [. . . k]iššan aniyami naš mi-iš-ki-u-an dāi* "If some vineyard never bears fruit, I will perform the following ritual, and it will begin to bear fruit" KUB 12.44 ii 27-28 (rit., NH), cf. Dressler, Plur. 202 n. 101, 204; *[mā]n kēdani* MU-*ti ḫalkiuš mi-eš-ša[-an-zi]* "If the cereal crops will ripen in this year" KUB 16.76:11 (oracles, NH).

b. humans (cf. ^{LÚ}*mayant-*): *kuita imma mi-eš-ḫa-ti* "even when I grew up" KUB 30.10 obv. 11 (prayer, MH/MS), cf. *kuitmuza* AMA-*YA ḫašta* "since my mother gave birth to me" obv. 6; but Neu, StBoT 5:117 and Kühne, RTAT 189 propose: "Und je mehr ich heranwuchs" ("And the more I grew"); possibly also *[m]ānw[a] mi-ia-⌜ri⌝-ma* "But when he grows up" KUB 33.120 iii 11 (Kingship in Heaven, NH).

3. (of a baby) to arrive at term, to be born (mid.): *mān INA* ITU.5.KAM TUR-*aš mi-ia-ri* "If a child is born in the fifth month" KUB 8.35 obv. 3 (birth month omens) and passim in this text, ed. Beckman, Diss. 13ff.; *nu mān* DUMU.NI[TA *k]uwapi mi-ia-ri* "Whenever a *boy* is born" KBo 17.62 iv 13 + KBo 17.63 rev. 8 (birth rit., pre-NH/MS?), ed. Beckman, Diss. 38, 40; *[m]ān antuḫšaš kuwapi mi-i-ia-a-ri* (var. *mi-ia-ri*) "If/when anywhere a person is born" KUB 43.55 ii 13 (rit., pre-NH/NS) dupl. Bo 2872 ii 3, ed. Otten and Siegelová, AfO 23:38 n. 21, for *mān . . . kuwapi* cf. *mān* 10 b; *nu* DUMU.NITA *mi-ia-ti* "And a son was born" KBo 12.3 iv 3 (story of Anumḫerwa and Zalpa, OH/NS); another ex. above in lex. section

4. to increase, be plentiful, abundant(?) (act., from OS): *nuwa* ^{d}U-*aš* NINDA.KUR$_4$.RA *ma-a-ú* "Let the bread of the Stormgod increase (or: be plentiful)" KUB 25.23 iv 59 (cult inv., Tudḫ. IV), ed. Carter, Diss. 162, 173; A.ŠÀ A.GÀR *taḫātauššaš ma-a-ú* [. . .] ^{NINDA}*ḫarša≈šmaš* ^{URU}*Kākuma≈ḫima ma-⌜a⌝-[ú]* "Let the field and fallow of *t.* grow/increase(?). Let the bread be plentiful for them (in?) K." KBo 25.112 ii 7-9 (invocations to Hattian deities, OS), translit. StBoT 25:191; *[na]mma≈nnaš* KUR ^{URU}*Ḫatti* G[UD-*it* UDU-*it* . . .] / *[ḫal]kit* GEŠTIN-*it ma-i-iš-ki-i[d-du]* "Let our land of Ḫatti increase in (lit. with) cattle, sheep, . . . , grain, (and) wine" KUB 24.6 obv. 3-4.

5. to thrive, prosper (of lands, cities, people): *utnē ma-a-i* "the land will prosper" KUB 8.27 left edge 2a (omen); *utniwa ma-a-ú šešdu* "let the land thrive and prosper" or "in the land let it thrive and prosper" KBo 3.7 i 5 (Illuyanka, OH/NS); cf. *nu mān ma-a-i šešzi* ibid. i 6-7; *nu INA* KUR ^{URU}*Ḫatti ma-a-ú šešdu* "in the land of Ḫ. let it thrive and prosper" KUB 24.1 iv 17 (prayer, Murš. II), ed. Gurney, AAA 27:34f; cf. KBo 7.28:15, 41, KUB 12.43:2, 3; KUB 14.12 rev. 14, VBoT 121 obv. 6; *našta QATI* LUGAL (var. *n[a](sic) QATI* LUGAL-*i*) *ma-iš-te-en šišten* (var. *ma-a-ú ši-iš<-te>-en*) "thrive and prosper in the hand of the king!" KBo 8.35 ii 15 (treaty, MH/MS), with dupl. KUB 23.78b:11 + KUB 26.6 ii 12; *[p]aiddu mi-i-ia-ru* ^{URU}*Zalpūwaš* [*nu*? EG]IR.U[D-*MI* . . .] "Henceforth let Z. prosper, and in the fu]tur[e . . .]" KBo 3.38 obv. 6 (Zalpa tale, OH/NS), ed. StBoT 17:8f.

The verb *mai-* essentially describes growth. When the process is viewed in its final stages, as it is in the intransitive participles $^{(LÚ)}$*mayant-* and *miyant-*, it may require the English translation "mature", "ripe", "fruit-bearing".

The stems *mai-* and *miya-* are attested already in OS. *mai-* is used exclusively in the act; *miya-* is used in the mid. (including mid. iter.). The stem *miešš-* is first unambiguously attested in NS, and can be confused with its homograph *miešš-* "to be soft, mild, gentle". The form *maiš-te-en* KBo 8.35 ii 15 (MS) offers no evidence for a stem *maiš-*, but is like *paišti* "you give" (*pai-*) and *naišteni* "you (pl.) turn/send" (*nai-*).

Sommer in Zimmern, Streitbergfestgabe (1924) 438; Friedrich, ZA 36 (1925) 53f., ZA 37 (1927) 200f.; Götze, KlF 1 (1930) 240f.; Gurney, AAA 27 (1940) 114f.; Neu, StBoT 5 (1968) 117.

Cf. *maya-*, $^{(LÚ)}$*mayant-*, *mayantaḫḫ-*, $^{(LÚ)}$*mayantatar*, *mayantili*, *mayantešš-*, *miyant-*, *miyatar*, *miyawa*, **mieššar*.

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maya- n.; adulthood(?); NH.†

sg. gen.(?) *ma-ia-aš* KUB 26.61:5, KUB 31.63 ii 3.

^{m}*Šuna*-DINGIR-*LIM* ^{m}*Ultedukkiš* 1 DUMU-*ŠU* ^{m}*Šuna*-DINGIR-*LIM ŠUMŠU* [^{m}*Š*]*una*-DINGIR-*LIM* ŠU.NIGÍN 4 LÚ *ma-ia-aš* ŠU.N[(IGÍN 6?)] SAG.DU ^{m}AMAR.MUŠEN-*iš* ^{LÚ}*urayanniš pešta* (var. *uppešta*) "Š., U., his one son named Š., Š.: total 4 adults (men of adulthood), (grand) total 6 persons A., the *urayanniš*, gave (var. sent)" KUB 31.61 + KUB 26.31 ii 7-9 and dupls. (Vow of Pud.), ed. StBoT 1:22ff.; dupl. M (KUB 31.63 + KUB 26.63 recopied StBoT 1 pl. IV) ii 3′ seems to have written [^{m}*Šunailiš* ŠU.NIGÍN 4 SAG.D]U.MEŠ SAL *ma-ia-aš* ŠU.NIGÍN 6(?) SAG.DU; the tr. of 4 LÚ-*ma-ia-aš* as "das sind aber 4 Männer" (StBoT 1:24f.) assumes enclitics *=ma=ya=aš*, which can hardly be correct. Either $^{LÚ/SAL}$*mayaš* "adult" is a nom. sg. noun after the numeral, or one should read LÚ/SAL *mayaš* "Man/woman of adulthood".

Cf. *mai-*, $^{(LÚ)}$*mayant-*.

$^{(LÚ)}$**mayant-** n. com. and adj.; **1.** (noun) young man, man in the prime of life, grownup, **2.** (adj.) grown-up, mature, youthful, vigorous; from OH; written syll. and ^{LÚ}GURUŠ.

sg. nom. *ma-ia-an-za* KUB 30.10 rev. 7 (OH/MS), KUB 31.127 i 10 (OH/NS), ^{LÚ}GURUŠ-*an-za* KUB 24.8 i 42 (pre-NH/NS), KUB 3.94 i 19! (NH), KBo 3.4 i 12, KBo 16.1 i 19 (both Murš. II); **sg. acc.** *ma-ia-an-ta-an* KBo 17.88 iii 10, 24 (pre-NH/NS), ^{LÚ}GURUŠ-*an* KUB 24.7 ii 4; **gen.?** *ma-ia-an-ta-aš* KBo 22.201 iii 6; **dat.** *ma-ia-an-ti* KBo 17.88 iii 7 (pre-NH/NS).

pl. acc. $^{LÚ.MEŠ}$*ma-ia-an-du-uš* KBo 3.40:4 (OH/NS), without det. KBo 20.42 i 41 (MH/MS), $^{LÚ.MEŠ}$GURUŠ-*uš* KBo 13.78 rev. 2 (OH/NS); **gen. or d.-l.** $^{LÚ.MEŠ}$GURUŠ-*aš* KUB 24.7 ii 23.

[...] = [...] = (Hitt.) ^{LÚ}GURUŠ!-*an-za* KUB 3.94 i 19 (vocab.); $^{LÚ.MEŠ}$GURUŠ-*uš* KBo 13.78 rev. 2 corr. in dupl. to $^{LÚ.MEŠ}$*ma-ia-an-du-uš* KBo 3.40:4 (StBoT 14:22).

1. (noun) young man — **a.** ^{LÚ}GURUŠ-*ant-* "young man, man in the prime of life, grownup": DUMU-*ŠU-mawaššizakan kuiš ANA* ^{GIŠ}GU.ZA *ABIŠU ešat nuwa apašša karū* ^{LÚ}GURUŠ-*an-za ēšta* "His son, who sat down on his father's throne, he too was formerly a man in the prime of life" (but he became sick and died) KBo 3.4 i 11-12 with dupl. KBo 16.1 i 18-19, ed. AM 16ff.; contrast ibid. 14: *kinunmawazakan kuiš ANA* ^{GIŠ}GU.ZA *ABIŠU ešat nuwaraš* TUR-*laš* "But now the one who has sat down on his father's throne is a child", cf. StBoT 14:22 n. 13.

b. $^{LÚ.MEŠ}$GURUŠ "young men" in association with $^{SAL.MEŠ}$KI.SIKIL "young women, girls": *ŠUŠI* $^{[LÚ].M[EŠ]}$GURUŠ-*makan* ^{URU}*Duddulaz* [...] "sixty young men[...]from Tuttul" KBo 26.82:5 (myth of Ḫedammu), ed. StBoT 14:70f., cf. ibid. 6; *ŠUŠI* $^{SAL.MEŠ}$KI.SIKIL-*m*[*ak*]*an* ^{URU}*Duddulaz* [...] "sixty young women[...] from Tuttul" ibid. 7; URU-*LU*[*M ḫ*]*ūmanza* LÚ.MEŠ.ŠU.GI SAL.<MEŠ>.Š[U.GI] $^{LÚ.MEŠ}$GURUŠ $^{SAL.MEŠ}$KI.SIKIL *ḫūma*[*nza*] *anda ari* "The entire town — old men, old women, young men and young women — all (of it) arrives" 15/r v 11-14 (cult inv.). The age class of the two sexes here is intended to be the same, but we cannot demonstrate that $^{SAL.MEŠ}$KI.SIKIL was also read **mayanteš*, cf. below in discussion.

c. in athletic competition: NA_4 $^{LÚ.MEŠ}$ GURUŠ *karpa*<*n*>*zi* "young men lift a stone (or: stones?)" KBo 2.8 iii 28 (cult inv., NH), cf. Carter, Diss. 193; *ŠUŠI* [LUG]AL.MEŠ 70 ^{LÚ}GURUŠ ≪*ši*≫ *šiyauwanzi tarḫta* "He defeated sixty kings (and) seventy young men at archery" KUB 36.67 ii 23 (Gurparanzaḫ), ed. Güterbock, ZA 44:84ff., the extra *ši* was probably erased, coll. HGG, cf. [*ŠU*]*ŠI* LUGAL.MEŠ 70 *šargaueš* "sixty kings, seventy heroes" ibid. ii 14. Possibly we should read LÚ.MEŠ KALAG "strong men" and consider this a logogram for *šargaweš*, cf. ZA 44:60, 84, 86.

d. in real and mock warfare: *mān ANA* EN.KARAŠ *gimri ḫatukišzi našma*≪*aš*≫*kan* ŠÀ MÈ ^{LÚ}KÚR ZAG-*naḫḫiškizzi anzelwama* (sic) ^{LÚ}GURUŠ.ḪI.A *UL* ZAG-*naḫḫānzi* "If it becomes threatening(?) in the field for the leader (lit. 'lord') of the army, or (if) the enemy keeps winning in battle, and our young men do not win" KUB 7.58 i 18-22 (rit.), opening lines of a new composition on a Sammeltafel; *nu* $^{LÚ.MEŠ}$GURUŠ *takšan arḫa šarranzi naš lamniyanzi* "They divide the young men into two groups and name them" KUB 17.35 iii 9 (cult inv.), ed. Ehelolf, SPAW 1925:270, Carter, Diss. 129, 143, cf. *lamniya-* 1 b.

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e. in other situations: ^{d}UTU-*uškan nepišaza katta š[akuwayat] našza* ^{LÚ}GURUŠ-*an-za kiš[at]* "The Sungod looked down from the sky and became a young man" KUB 24.8 i 41-42 (story of Appu, NS), ed. StBoT 14:6f.; cf. KUB 24.7 ii 54 (story of the cow); ŠÀ Ù-*TI-kan* GIM-*an* SAL.LUGAL *INA* ^{URU}*Iyamma* ^{É}*tarnui* EGIR-*an* $^{LÚ.MEŠ}$GURUŠ *kuiešqa ḫatkiššanuškir* "When in a dream some young men were molesting the queen in Iyamma behind the *t.*-building, (the queen vowed in the dream one *t.*-building made of gold to Šarruma of Urikina)" KUB 15.1 ii 6-8 (vow, NH), cf. Güterbock apud Oppenheim, Dreams 227, cf. ibid. ii 38-40; [... ^{L}]$^{Ú.MEŠ}$GURUŠ EGIR-*ŠUNU* SÌR-*RU* "Young men sing after them" KBo 13.175 obv. 1 (fest.); *nu* ^{LÚ}GUDÚ $^{LÚ.MEŠ}$GURUŠ *šarā karpanzi* "Young men lift up the G.-priest (and carry him into the temple)" VAT 7448 iii 6 (StBoT 15:31); *kuinmaza* LÚ-*an* ^{LÚ}GURUŠ-*an-pát ḫarnikta* (one man you ..., another you ...), "another man you destroyed when only(-*pat*) a youth" KUB 24.7 ii 4, ed. Güterbock, JAOS 103: 158 ("even in his prime"), Archi, OA 16:306f., 309, ("un uomo vigoroso") and leaving *-pat* untranslated; [(*uga*)] $^{LÚ.MEŠ}$*ma-ia-an-du-uš* (var. $^{LÚ.MEŠ}$GURUŠ-*uš*) *punuškimi* "I ask the young men" KBo 3.40 (BoTU 14α):4 with dupl. KBo 13.78 rev. 2 (both OH/NS).

2. (adj.) grown-up, mature; youthful, vigorous — **a.** grown-up, mature (male): ^{d}UTU-*uš šuwaru ma-ia-an-za* DUMU ^{d}N[IN].GAL "O Ištanu, fully grown-up son of Ningal" KUB 31.127 i 10-11 (prayer, OH/NS), ed. Güterbock, JAOS 78:239, cf. KUB 30.10 rev. 7 (prayer of Kantuzzili, OH/MS); □ the reference to Ištanu's beard in the following line suggests that it is his having reached manhood which is intended, not his youth.

b. youthful, vigorous, (w. *āppa*) rejuvenated — **1′** of the king (and queen?): *āššušaš ḫalugaš wemiškiddu ma-ia-an-ta-an* ^{d}UTU-*šummin* ^{f}*Tawanannan* AN.BAR-*aš* ^{GIŠ}DAG-*ti* "Let it (-*aš*), (namely) the 'good message' find our vigorous Sungod (i.e. the king) (and) the *Tawananna* on a throne dais of iron" KBo 17.88 + KBo 24.116 iii 23-25 (monthly fest.); cf. *ma-ia-an-ti-ma* ^{d}UTU-*šum*[(*mi*)...] MU.ḪI.A *upp*[*i*]*š-k*[*an*]*du* "Let them send... years to our vigorous 'Sungod'" KBo 17.88 iii 7-8; *ma-ia-an-ta-aš* ^{d}UTU-*šummaš* KBo 22.201 iii 6-7 (genitive); *kar*(*a*)*ppiya ziga warkantaš* GU$_4$.MAḪ.ḪI.A-*aš* UDU.NITÁ.MEŠ-*aš* EGIR-*pa*! *ma-ia-an-ta-aš* ^{d}UTU-*šummi* ^{SAL}*tawanannai auriyalaš piddāi* "Arise, you! Run as the sentinel to the fat bulls (and) rams (and) to the rejuvenated ones, (namely,) 'Our Sungod' (and) the *Tawannanna*," KBo 17.88 + KBo 24.116 iii 19-21. □ Elsewhere *m.* always refers to a male, but it refers to both king and the Tawananna here. It cannot refer back to the bulls and rams, since they are hardly "rejuvenated" (EGIR-*pa*). In all other occurrences of this formula the *m.* is singular, referring only to the king. Cf. Archi, FsMeriggi^{2} 42 ("fiorente").

2′ of the knee ("youthful, supple, strong, vigorous"?): *šer arḫatkan* (var. [*šer*] *arḫamaššišša*n) *mūdaiddu* 12 ^{UZU}ÚR.ḪI.A-*ŠU* (var. omits -*ŠU*) *ma-ia-an-ti-ia* (so also in dupl.) *ginušši* "Let it (the piglet) also uproot them (-*at*; the evils) all over his (i.e., the patient's) twelve body-parts and (his) vigorous knee" (lit. "on (his) vigorous knee") KUB 9.4 iii 32-34 (Old Woman rit., NS) with parallel or dupl. Bo 3436 rev. 4-6 (translit. HGG); In view of the reading *ma-ia-an-ti-ia* in the par./dupl. Bo 3436 rev. 5 it is risky to emend with Goetze, Tunn. 69 to *i*!*-ia-an-ti-ia*, in spite of the support of KUB 9.34 iii 34 and KBo 17.54 + KBo 20.73 i 20. Eichner in Heth.u.Idg. 48ff. restored [*ma-i*]*a-an-da-an ginuššin* in HT 6 obv. 27 + KBo 9.125 i 12 and translated "dem kraftvollen Kniegelenk". Cf. also Eichner, MSS 31 (1972) 59 n. 24.

It is not clear whether *mayant-* refers exclusively to males (cf. above 2 b 1′). All occurrences of the words *mayandaḫḫ-*, *mayandatar*, *mayantili*, and *mayantešš-*, whenever the sex of the living being referred to can be determined, relate to males. Other than KBo 17.88 + KBo 24.116 iii 19ff. cited in 2 b 1′, the only evidence for a female described by a word in this word family would be SAL *ma-ia-aš* "woman of adulthood" (cf. *maya-*), which is itself a somewhat problematic interpretation. Women of the same age as the $^{LÚ.MEŠ}$GURUŠ are designated $^{SAL.MEŠ}$KI.SIKIL not $^{*SAL.MEŠ}$ GURUŠ, and there is no proof that the syllabic equivalent of $^{SAL.MEŠ}$KI.SIKIL was **mayanteš*.

Sommer, HAB (1938) 150f; Siegelová, StBoT 14(1971):22.

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Cf. *mai-*, *maya-*, *mayantaḫḫ-*, (LÚ)*mayantatar*, *mayantili*, *mayantešš-*.

mayantaḫḫ- v.; to rejuvenate, instill youthful vigor (mostly with *dān* or *āppa*); from OH; wr. syll. and LÚGURUŠ-*aḫḫ-*.†

pres. pl. 3 [L]ÚGURUŠ-*aḫ-ḫa-an-*⌜*zi*⌝ Bo 3670 (Istanbul), obv. rt. col. 7 (NS); **pret. pl. 3** *ma-ia-an-da-aḫ-ḫi-ir* KUB 29.1 iii 7 (OH/NS); **imp. sg. 2** *ma-ia-an-ta-aḫ* KUB 41.23 ii 11 (OH/NS) and dupl. KUB 43.63 obv. (8), 14 (NS).
iter. imp. sg. 2 *ma-ia-an-ta-aḫ-ḫe-eš-ki* Bo 2489 + Bo 4008 ii 37 (StBoT 5:111).
broken LÚGURUŠ-*a*[*ḫ-* . . .] KUB 31.22:4.

dUTU-*ušza* dIM-*aššа* LUGAL-*un* EGIR-*pa kappūēr nan dān ma-ia-an-da-aḫ-ḫi-ir* MU. KAM.ḪI.A-*šaššan kutriš UL iēr* "The Sungod and the Stormgod have taken the king to heart again. They have rejuvenated him. They have made no limit(?) to his years (lit. Of his years a limit(?) they have not made)" KUB 29.1 iii 6-8 (rit., OH/NS), ed. Kellerman, Diss. 16, 29 ("l'ont rajeuni une deuxième fois"), cf. Friedrich, JCS 1:284f. ("und machten ihn wieder zum kräftigen Manne"), ANET 358 ("renewed his strength"); *ešrišše̯t newaḫ* [(*nan* EGIR-*pa*)] *ma-ia-an-ta-aḫ* "Renew his (the king's) frame and make him young again" KUB 43.63 obv. 13-14 (incant., OH/NS) with dupl. KUB 43.61 i 6; cf. KUB 41.23 ii 11 (incant. frag.); *nuš ma-ia-an-ta-aḫ-ḫe-eš-ki ukturiyaḫḫeški* "rejuvenate them (the king and queen) and make them eternal" Bo 2489 + Bo 4008 ii 37-38 (StBoT 5:111) (prayer in fest., OH?/NS).

The adverb *dān* and the preverb EGIR-*pa* indicate that the person has been restored to a condition he had been in before ("made him young again"). They do not indicate that the act of rejuvenation is taking place a second time ("rejuvenated him again").

Sommer, HAB (1938) 151; Otten apud HW 2. Erg. 17.

Cf. *mai-*, (LÚ)*mayant-*.

(LÚ)**mayantatar, mayatatar** n. neut.; young adulthood, youth, youthful vigor; from OH; wr. syll. and LÚGURUŠ-*tar*.†

sg. nom.-acc. LÚ*ma-ia-an-da-tar* KUB 1.16 iii (29) (OH/NS), KBo 20.42 i 35 (MH/MS), LÚ*ma-ia-an-ta-tar* Bo 3234 iii 8 (HAB 151 n. 2), *ma-ia-an*⌜*-da-tar*⌝ KBo 15.10 ii 35 (MH/MS), *ma-ia-ta-tar* KUB 29.1 ii 37 (OH/NS), *ma-ia-an-t*[*a?-a-t*]*ar* KBo 10.37 iii 15 (OH/NS), [. . . *ma-ia-a*]*n-*⌜*ta*⌝*-tar* KBo 13.121:11 (OH/NS), LÚGURUŠ-*tar* KBo 6.34 iv 9 (MH/NS), KUB 23.92 rev. 9 (Tudḫ. IV); **loc.** [*ma?-i*]*a-an-da-an-ni* KBo 25.2 ii 9 (OS).

mān LÚ*ma-ia-a*[*n-d*]*a-ta*[*r kardit*]*ti* "When young adulthood is in your heart" KUB 1.16 iii 29-30 (edict, OH/NS), ed HAB 12f., contrast [*mānma* L]ÚŠU.GI-*tarra karditti* "But [when] old age is in your heart" ibid. iii 31; *miḫuntataršekan dāš ma-ia-ta-tar-ma-aš-ši* EGIR-*pa paiš* "(S)he took old age from him (i.e., the king) and gave back to him (his) youth" KUB 29.1 ii 36-37 (rit., OH/NS), ed. Kellerman, Diss. 14, 28 ("la maturité"), tr. ANET 358 ("vigor"); *našta apella* TI-*taršet* LÚGURUŠ-*tar-še-et lulušše̯t INA* EGIR.UD-*MI QADU* DAM.MEŠ-*ŠU* DUMU.MEŠ-*ŠU QĀTAMMA kištaru* "Let that one's life, his youth, (and) his *lulu* — together with his wives and his sons — be likewise extinguished forever!" KBo 6.34 iv 9-11 (soldier's oath, MH/NS, ed. StBoT 22:14f., cf. KBo 10.37 iii 15 (dupl. KBo 13.121:11), and KBo 15.10 + KBo 20.42 i 35, ii 35, iii 36 (rit., MH/MS), ed. THeth 1:18f., 24f., 40f.; [. . .]x LÚGURUŠ-*tar* GIM-*an* EGIR-*pa memi*[*(r)*] "As they attributed [to him] youthful vigor" KUB 23.92 rev. 9 with dupl. KUB 23.103 rev. 10, ed. Otten, AfO 19:42; [. . . *ma?-i*]*a-an-da-an-ni-iš-ši aki* "He will die in his young manhood (i.e., in his prime)" KBo 25.2 ii 9 (apodosis to birth omen, OS).

Sommer, HAB (1938) 150; Siegelová, StBoT 14 (1971) 22.

Cf. *mai-*, (LÚ)*mayant-*.

mayantili (mng. unknown).†

i-ia(*-*)*u-wa-at-ta-u-wa-ar a-aš-šu* / GEŠTU (or: *wa*)*-ar* LUGAL-*it-ta* / *ma-ia-an-ti-li* § LUGAL-*it-ta ma-ia-an-*⌜*ti-li*⌝ / d*Pí-ir-wa-aš-*⌜*wa*⌝ (broken) Bo 1391 obv. 8-12, copy Otten, JKF 2(1952/53):65.

Formally the word resembles an adverb in *-ili* from *mayant-* "young adult, youth", but the context allows no decision. This passage may not be in Hittite.

Cf. *mai-*, (LÚ)*mayant-*.

mayantešš-, mayatešš- v.; to become a young man, (with *appa*:) become young again; from OH; wr. syll. and LÚGURUŠ-*antešš-*.†

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pres. sg. 3 LÚGURUŠ-*an-te-eš-zi* KUB 14.12 obv. 9 (NH); **pret. pl. 3** *ma-ia-te-eš-še-er* KUB 24.8 iii 17 (NH); **imp. sg. 2** *ma-ia-an-te-eš* KBo 21.22:55 (OH/MS); **broken** *ma-a-ia-an-te-i*[*š-* . . .] KBo 19.103:1 (NS) (or perhaps a form of *mayant-* q.v.).

[DUMU.MEŠ m*Appu šall*]*išer nat ma-ia-te-eš-še-er* [*nat* LÚ-*ni me*]*ḫuni erer* "[The sons of A. gr]ew up. They became young men. They reached [the ti]me [of manhood]" KUB 24.8 iii 17-18 (Appu story, NS), ed. StBoT 14:10f., restored following ibid. iv 1-2; cf. *ma-a-ia-an-te-i*[*š-* . . .] KBo 19.103:1; [. . . *naš*] LÚGURUŠ-*an-te-eš-zi UL-maš* LÚ*miyaḫ*[*ḫunteszi*] "He will reach young manhood, but he will not reach old age" KUB 14.12 obv. 8-9 (PP 3, Murš. II), ed. Götze, KlF 1:236f., 240, cf. StBoT 14:22; *nuwa āppa ma-ia-an-te-eš* "Become young again!" KBo 21.22:55 (incant., OH/MS), translit. Kellerman, Tel Aviv 5:200.

Sommer, HAB (1938) 150f.; Siegelová, StBoT 14 (1971) 22 n. 13.

Cf. *mai-*, (LÚ)*mayant-*.

mayatatar see *mayantatar*.

mayatešš- see *mayantešš-*.

[TU?*māiša*(?)] Most probably to be read *kam-ma-a-i-ša* KBo 20.129 i 33.

SÍG**maišta-** n. com.; fiber, flock or strand of wool; MH/MS.†

sg. acc. SÍG*ma-iš-ta-an* KBo 16.47:8, KUB 23.72 rev. (8).

[*m*]*ān* SÍG*ma-iš-ta-an-na mašiwantan waštanzi* "Even if (*mān* . . . *-a*) they (the people of Ura and Mutamutašši) are remiss in respect to so much as a fiber of wool," (You and I will make war on them) KBo 16.47:8-9 (treaty, MH/MS), ed. Otten, IM 17:56f.; *āppa* SÍG*ma-iš-t*[*a-a*]*n* [*m*]*ašiwantan UL ap*[*panzi*] "They will not withhold so much as a fiber of wool" KUB 23.72 rev. 8 (Mita text, MH/MS), ed. Hoffner, JCS 28.61; cf. [*āppa* SÍG*maiš-t*]*an mašiwantan lē apteni* "Do not [with]hold so much as a fiber of wool" ibid. + 1684/u obv. 42, restore ibid. rev. 15 similarly; *āppa ep-* "withhold" in the Mita passages is contrasted with *arnutten* (obv. 41) and [*parā p*]*išten* (obv. 43).

The word is used in the treaties as a nugatory item, in the same way as *ezzan taru* "chaff (and) wood" is used in later texts.

Hoffner, JCS 28 (1976) 61f.; idem, Finkelstein Mem. 109.

Cf. *maštaimi-*, SÍG*kišri-*.

magalti- (Hurr. offering term); MH/NS.†

Only in the EZEN *ḫišuwaš*: *nu* 4 NINDA.KUR$_4$.RA KU$_7$ . . . *ma-a-gal-ti-ia šipanti* "He offers *m.* four sweet cakes (and other breads)" KBo 15.37 i 13-17; *nu PANI abalkiti kuit* SISKUR *ANA* dZA.BA$_4$.BA$_4$ *ḫandān natši ma-kal-ti-ia šipandanzi* "The sacrifice which is made ready for Z. before the *a.* they offer to him *m.*" KUB 30.40 i 26-28, ed. HW^2 164.

Cf. NINDA*makalti-*, *magalzi-*, *magantiḫi-*.

NINDA**makalti-**, NINDA**makanti-** n. com.; (a foodstuff made from flour); from MH (EZEN *ḫišuwaš*); wr. syll. always with det.

NINDA*ma-kal-ti-iš* KUB 17.20 iii 12, KBo 13.193:9, Bo 2432:9, 12, NINDA*ma*<*-kal*>*-ti-iš* KUB 17.20 iii 6, [NINDA*ma-k*]*al-ti-iš* ibid. 4, Bo 2432:14, NINDA*ma-kal-ti-uš* IBoT 3.83:8, 9, KBo 14.142 i 59, NINDA*ma-kán-de-eš* KBo 22.246 ii 24, NINDA*ma-kán-te-eš* KUB 10.92 ii 5, NINDA*ma-kán-ti-iš* KBo 22.246 ii 8, NINDA*ma-kán-ti-uš* KBo 14.142 i 44, 45, ii 8.

Frequent in lists of foodstuffs offered in the cult of Hurrian deities. Once 1-*NU-TUM* NINDA*ma-kal-ti-uš* "one set of *m.*'s" 38/r iv 4. The alternation of *l* and *n* suggests that the word is not Hittite (cf. Kronasser, EHS 58ff), while its frequent occurrence in texts relating to the Hurr. cult points to a Hurr. source. Cf. Hurr. *magaltiya*, *magalziya*, and *magantiḫiya*. The word does not occur in unilingual Hurr. texts studied to date. No *mākaltu*(*m*) designating food is known from Akkadian. Akk. DUG*mākaltu* (a bowl) occurs as an Akkadogram in Hitt. texts (e.g., KUB 32.113:6). NINDA*makalti-* might denote the cereal-porridge (NINDA) which one eats from a bowl (DUG*MĀKALTU*). Both 1-*NUTUM* and *TAPAL* can be used with foodstuffs. In some cases it is probable that "servings" of food (not discrete loaves) are in view. Cf. *etri*, NINDA*šaramma*, *šuppa*, NINDA*wagāta*, NINDA*zannita*, *ARZANNU*, ŠÀ.GAL.ḪI.A.

Hoffner, AlHeth (1973) 170.

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magalzi- n.; (Hurrian offering term); NH.†

EGIR-*ŠU-ma* 1 MUŠEN.GAL *dāi nan ANA āp*[*i kattan*?. . .]x *ma-ga-al-zi-ia šipanti* "Afterwards he takes one duck and offers it [down] in the pit [to . . .] (and) to *magalziya*" KBo 17.94 iii 35-36 (Kizzuwatna rit., NH); cf. Haas and Wilhelm, AOATS 3 (1974) 89 s.v.

Cf. NINDA*makalti-*, *magalti-*, *magantiḫi-*.

NINDA**makanti** see NINDA*makalti*.

magantiḫi- (Hurr. offering term); NH.†

In lists of bird offerings: [2? MUŠEN] ⌜*a*⌝*šapšiya ma-ga-an-ti-ḫi-ia* KUB 47.89 iii 9; 2 MUŠEN *ašapšiya ma-gán-t*[*i-ḫi-ia*] KBo 11.7 obv. 7.

Haas & Wilhelm, AOATS 3 (1974) 89; GLH 164.

Cf. NINDA*makalti-*/*makanti-*, *magalti-*, *magalzi-*.

magareš n. (nom. pl.); (objects made at least partly of copper); MS.†

In a list: [. . . MA.N]A? KÙ.BABBAR *ma-ga-a-re-eš-ši-eš* [(break of uncertain length) . . . M]A.NA(coll.) URUDU-*ŠUNU* [. . .] "[a . . . of x min]as silver, its *m.*'s [. . . are x m]inas, their (the *m.*'s) copper [is . . .]" KUB 34.89 rev. 3-5.

The *m.*'s seem to be attachments to the object of silver mentioned in the preceding break. The *m.*'s themselves are partly of copper, since the texts says "their (referring back to the *magāreš*, nom. pl.) copper [is . . .]". Although the badly broken context makes certainty impossible, one is reminded of the GIŠGIGIR KÙ.BABBAR given to Ḫatt. I by the King of Tišna KBo 10.2 iii 25. That the wheels of such a "silver chariot" might be trimmed in copper or have copper rims fits with the known Akk. word *magarru* "wheel (of chariot, wagon, etc.)" CAD M/1 32. GIŠGIGIR! *anda appān QADU* GIŠ*MU-KAR-RU* 40(coll.) GIŠBAN "a chariot with all appurtenances, together with wheels(?) (and) 40 bows" KBo 18.170a rev. 6, ed. THeth 10:110f.; for *anda appanda* GIŠMAR.GÍD.DA cf. Law §122 and Goetze, MSpr. 44 "mit allem Zubehör". This interpretation would assume that Akk. *magarru* was borrowed as **magarri-* into Hitt. as a specialized word for "chariot wheel" alongside *ḫurki-* "wheel (in general)". The city name URU*Ma-kar-wa-an-da* KUB 31.44 i 7 cited by Laroche may not after all contain this word. Even if the interpretation "wheels" proves wrong, there is nothing in KUB 34.89 rev. 3-5 to suggest plants. Thus it would be difficult to explain URU*Makarwanda* on the basis of the objects mentioned in KUB 34.89.

Laroche, RHA XIX/69 (1961) 60 (une matière ou une plante); RGTC 6:255.

makkī (mng. unkn.); OH/NS.†

[. . .]x *ma-ak-ki-i a-ap-pa*[(-) . . .] KBo 3.46 ii 4 translit. BoTU 17A "iii" 4 (hist., OH/NS), ed. Kempinski and Košak, Tel Aviv 9:89, 92, 93.

makkešš- v.; **1.** to be or become numerous, **2.** to be or become too many, excessive; from OH.†

act. pres. sg. 3 *ma-ak-ke-eš-zi* IBoT 1.36 i 13 (MH/MS), *ma-ak-ke-e-eš-zi* KUB 23.68 rev. 4 (MH/NS); **pret. sg. 3** *ma-ak-ke-e-eš-ta* KUB 30.10 rev. 17 (OH/MS), *ma-ak-*⌜*ke-eš-ta*⌝ KUB 30.11 rev. 13 (OH/MS), KBo 3.1 ii 48 (OH/NS), KUB 14.14 obv. 31 (Murš. II), *ma-ak-ki-iš-ta* KUB 21.48 obv. 4, KUB 31.127 iii (3) (both OH/NS), *ma-ak-kiš-ta* A 11176 obv. 8 (NS); **pl. 3** *ma-ak-ki-iš-še-er* KBo 13.49:5 (NS).

imp. pl. 3 *ma-ak-ke-eš-ša-an-du* KUB 29.1 iv 2 (second half of rit. is possibly post-OH/NS).

iter. mid. imp. sg. 3 *ma-ak-ki-iš-kat-ta-ru* Bo 2489 + Bo 4008 ii 41 (StBoT 5:111).

part. nom. sg. com. *ma-ak-kiš-ša-an-za* KBo 16.8 ii 23 (Murš. II); **nom. sg. neut.** *ma-ak-ki-iš-ša-an* KBo 5.8 iv 14 (Murš. II).

1. to be or become numerous (of offspring), populous (of a land): *nuš mayantaḫḫeški ukturiyaḫḫeški nu labarnaš* LUGAL-*waš an-tuš*[*š*]*it*(coll.) *parā parā ma-ak-ki-iš-kat-ta-ru* "Rejuvenate them and make (them) eternal! Let the . . . of the Labarna, the king, become more and more numerous" Bo 2489 + Bo 4008 ii 37-41, ed. StBoT 5:111; *nu* DUMU.NITA.MEŠ DUMU.SAL.MEŠ *ḫaššeš ḫanzeššeš ma-ak-ke-eš-ša-an-du* "Let (the king's) sons, daughters, children (and) grandchildren be numerous!" KUB 29.1 iv 1-2 (rit. for erection of palace, NS; i 1 - iii 12 is OH/NS; iii 13 - iv 29 is somewhat younger, perhaps still pre-NH), ed. Kellerman, Diss. 18,31; *kuwapima* KUR-*e ma-ak-ke-*

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e-eš-zi "But when the land becomes populous" KUB 23.68 rev. 4 (treaty with Išmerika, MH/NS), ed. Kempinski and Košak, WO 5:196f. and comment on p. 211.

2. to be or become too many, too numerous: *karūwa ēšḫar* URU*Ḫattuši ma-ak-ke-eš-ta* "In former times (cases of) bloodshed were too numerous in Ḫattuša" KBo 3.1 ii 48 (Tel. pr., OH/NS), ed. Chrest. 190f., cf. *ēšḫar pangariyattati* ibid. ii 31, 33; (The Sun-goddess of the Earth is asked:) *išḫarwa kuit ma-ak-kiš-ta išḫaḫrumawa [kuit pa]ngariyatati* "Why have (cases of) bloodshed become too numerous? [Why] have tears become general?" A 11176 obv. 8-9 (rit., NS); (Twelve guards take their places and stand holding spears. If, however, twelve guards are not available,) GIŠ*ŠUKUR.ḪI.A-ma ma-ak-ke-eš-zi* "(so that) there are too many spears, (they carry away the extra spears)" IBoT 1.36 i 13 (instr. for *MEŠEDI*, MH/MS), ed. Jacob-Rost, MIO 11:174f.; "I have become like one who is sick for the course/extent of a year," *kinunamuššan inan pittuliyašša ma-ak-ke-e-eš-ta* "and now (my) illness and fear have become too much for me (to bear), (so that I am telling it to you)" KUB 30.10 rev. 15-17 (prayer of Kantuzili, OH/MS), cf. KUB 36.79a iii 18-20 + KUB 31.127 iii 1-3, KUB 30.11 rev. 12-13; *numukan šā[ru] kuit* NAM.RA GUD UDU *mekki ma-ak-ki-iš-ša-an ēšta* "And because the booty in deportees, cattle (and) sheep had become far too numerous for me, (I did not go out again with the army)" KBo 5.8 iv 13-14, ed. AM 160ff., cf. Watkins in Heth.u.Idg. 273; LÚ*KÚR* URU*Gaš=gašmaššikan ma-ak-kiš-ša-an-za ē[šta]* "The Kaška enemy became too numerous for him" KBo 16.14 ii 8 + KBo 16.8 ii 23 (annals of Murš. II), ed. without KBo 16.14 (2764/c) by Otten, MIO 3:167f.

Götze, Hatt. (1925) 69 ("zu viel sein"); Otten, OLZ 1943:113 ("zu viel sein"), MIO 3 (1955) 167f. ("zu mächtig sein").

Cf. *maknu-*, *mekki-*.

makit(a)- n.; (mng. unknown); OS.†

[*nuššan*] 8-*inzu nepiši ēš[š]i nuzakan* 2-*iš* 8-*taš kiš[tunaš]* / [. . . -*š*]*i nu=kkan* 2-*iš* 8-*taš ma-ki-ta-aš akkuškēši* "As an Octad you remain seated in the sky; you [. . .] twice in/on/for eight *k.* and you drink twice in/on/for eight *m.* KUB 31.143 ii 15-16 with restorations from ii 8-9 (invocations to Ḫattic deities, OH/OS), ed. Laroche, JCS 1:202 with discussion on pp. 205-06. Note the agreement in number, gender and case between 8-*taš* and *makitaš*. Laroche translated "Twice thou drinkest the eight . . . -s" and regarded both *kištunaš* and *makitaš* as acc. pl. Com. acc. pl. in *-aš* in OH/OS seems unlikely. Perhaps rather loc. pl.? Elsewhere in Hitt., where one drinks from vessels, the word for the vessel is either accusative or instrumental, never locative.

Laroche, JCS 1 (1947) 202ff.; Friedrich, HW 133 ("ein Trinkgefäss?").

mākkizzi(ya)- see É*makzi(ya)-*.

maklant- adj.; thin, emaciated; from OH.†

sg. acc. *ma-ak-la-an-ta-an* KUB 13.4 iv 65 (pre-NH/NS), *ma-ak-la-an-da-an* ibid. iv 75, KUB 13.5 ii 19, KUB 13.17 iv (25), 33.

pl. nom. *ma-ak-la-an-te-eš* KBo 3.34 ii 14 (OH/NS), KUB 12.43:10 (MS), *ma-ak-la-an-te-eš* KBo 13.2 rev. 7 (NH).

Sum. [nam- o (o) -mu] = Akk. [o o]-*ti* "my [. . .]" = Hitt. *ma-ak-la-an-te-eš* KBo 13.2 rev. 7 (Izi?, NH). The photo shows the second sign in the Hitt. word might have a single horizontal, not a double as in KBo 13.2; the preserved Hittite words, when "translated" back into Sum., yield a sequence similar to MSL 13 pp. 47 and 221, all entries beginning with nam-.

URU*Kuzurūi* (var. 19: URU*Kuzzurūi*) *kaqqapuš* (var. 19: *kakkapuš*) *marakta* URU*Ankuwa kaq=qapiš* (var. 20: *kakapuš*) *ma-ak-la-an-te-eš* "In the city K. he butchered *k.*-animals; (but) in A. the *k.*-animals (were) emaciated" KBo 3.34 ii 12-14 (anecdotes, OH/NS) with dupl. KBo 3.36 (NS); (If you priests remove a fattened ox or sheep from the animals brought to the temple as offerings,) [(*šumaš=ma=z kui*)]*n ma-ak-la-an-da-an markan ḫarteni nankan anda tarnatteni* "and you substitute an emaciated one which you have butchered for yourselves" KUB 13.5 ii 19 (instr. for temple officials, pre-NH/NS) with dupl. KUB 13.6 ii 2, ed. Chrest. 152f.; (If on the way an oxherd or shepherd tries to deceive by making an exchange of a fattened ox or fattened sheep, or he kills it,) *nan arḫa adanzi pede=šši=ma ma-ak-la-an-ta*(var. *-da*)*-an tarnanzi* "and they eat it up and put in its place an emaciated one" KUB 13.4 iv 64-65 (ibid.) with dupl. iv 24-25; cf. also KUB 13.4 iv 75 with dupl. KUB 13.17 iv 33, ed. Chrest. 166f.; [. . . *well*]*uwa pāir*

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ma-ak-la-an-te-eš tameššanteš [GUD.UDU.ḪI.A?. . . -]*ānteš* SAL.MEŠ*karšant*[*ēš* . . .] *pāir ma-ak-l*[*a-an-te-eš* . . . -]*kanzi* GUD-*uš* UDU-*uš* [. . .] KUB 12.43:10-12 (incant., MH or OH/NS).

The word describes animals which are abnormally thin due either to a lack of food or to an emaciating disease. More than simply the lack of special fattening seems implied in several passages. Their inferior status, as compared to healthy cattle, is clear from the prohibition against exchanging them with those fattened for temple sacrifice. From KUB 13.4 iv 28 it is clear that the man who claimed that "It died from *maklatar*" thought this was an acceptable excuse for not returning livestock belonging to the temple. See *maklatar*.

Götze, NBr (1930) 67.

Cf. *maklatar*.

maklatar n. neut.; emaciation; NS.†

(If you who work the plow oxen belonging to the threshing floor of the temple sell a plow ox, or kill and eat it, and thus steal it from the gods, saying,) *ma-ak-la-an-na-az-wa-ra-aš* BA.ÚŠ "It died from emaciation (caused by a disease?)" KUB 13.4 iv 28, ed. Chrest. 164-65 ("from thinness").

Sturtevant, JAOS 54 (1934) 392.

Cf. *maklant-*.

maknu- v.; to make abundant, to increase (something), to accumulate (something); from OH/NS.†

pret. sg. *ma-ak-nu-nu-*[*u*]*n* KUB 31.17:5 (OH/NS); **iter. pres. sg. 1** *ma-a-ak-nu-uš-ki-mi* KUB 41.20 obv. 6 (NH?); **imp. sg. 2** *ma-ak-nu-uš-ki* KUB 31.64 iv 8 (OH/NS); **pl. 3** ⌜*ma-ak*⌝*-nu-uš-kán-*[*du*] KUB 31.100 obv.? 12 (pre-NH/MS).

Beginning a new paragraph following a list of 34 towns which contained storehouses ("seal houses"): *nuššan ḫalkiuš* EGIR-*an ma-ak-nu-nu-*[*u*]*n* "I accumulated crops back there (in the afore-mentioned storehouses)" KBo 3.67+ KUB 31.17:5 (Tel. edict §39, OH/NS), for the plur. *ḫalkiuš* as "crops" see AlHeth. 62; *nat ŠA* EGIR-UD-*MI wetummar ēš*[*tu* . . .] *ḫūtekkiškandu* EGIR-*andam*[*a* . . .]⌜*ma-ak*⌝*-nu-uš-kán-*[*du*] "Let it be a permanent building (lit. a building of the future). Let them keep . . .-ing [it], and afterwards let them increase (or accumulate) [. . .]" KUB 31.100 obv.? 10-12 (instr., pre-NH/MS); [. . .] KUR-*eya=z* GUD UDU *pidda* [. . . -*u*]*š*? *ma-a-ak-nu-uš-ki-mi* "[. . .] "In the land I will keep accumulating (or increasing) cattle, sheep, *pidda* [. . .]" KUB 41.20 obv. 5-6 (rit., NS); [. . . .]x-*anduš* URU.DIDLI.ḪI.A-*KA* / [. . . . *nē*]*uwaḫ=ḫiški* / [. . . . A.ŠÀ?.ḪI.]⌜A⌝-*KA wešauššа* / [. . . .]x *aniyatta ma-ak-nu-uš-ki* KUB 31.64 iv 5-8 (hist., OH/NS?); because of the large lacunae at the beginnings of the lines, it is not clear if line 5 belongs to the same clause as line 6, or line 7 to the same clause as line 8.

The translation "make abundant" is based on the assumption that *maknu-* is a factitive verb in *-nu-* from the adj. base **mak-/mek-* "much, abundant", cf. *mek-*, *mekki-*.

Sommer, OLZ 1941:60 ("anhäufen, vermehren"; derivative from *mekki-*).

Cf. *makkešš-*, *mekki-*.

makkuya- or **makkuyan-** n.; churn; pre-NH/NS.†

sg. acc. *ma-ak-ku-ia-an* KUB 39.45 obv. 10, KUB 39.35 iv 8, 10; **unclear** *ma-ak*⌜*-ku-ia*⌝*-aš-ša-an* ibid. iv 5, cf. below.

INA UD.9.KAM GA *š*[*appa*]*nzi ma-ak-ku-ia-an* [*unuwanzi*(?)] *šappuwaš* GIŠ-*ru* [o *AŠR*]*A IŠTU* KÙ.BABBAR *ḫališ*[*šiyan*] 1 GIŠ*intaluzi*[*š ŠA*] 1 MA.NA . . . "On the ninth day they churn milk. [They decorate(?)] the churn. The dasher (lit. 'wood of beating') is inlaid with silver in [x] places. One butter scoop(?) [of] one mina (weight) . . . " KUB 39.45 obv. 10-12; *šappanzi* and *unuwanzi* in line 10 were restored by Laroche, BiOr 21:320 from KUB 39.6 obv. 9-10; cf. Otten, WO 2:478f.; Güterbock, RHA XXV/81:141; *maḫḫanmašši*⌜*I*⌝*NA* 3 KASKAL-*NI ANA* DUG K[A.DÙ . . .] / *akūwanna pianzi nu* LÚSAGI.[A . . .] / *šipanti ma-ak-*⌜*ku-ia*⌝*-aš-ša-an kuiš anda* [. . .] / [GAL.]⌜GIR$_4$⌝ *waḫnuzi nanšan dāgan* [*duwarniazzi*(?)] / [*nu kalg*]*ali=naizzi nu* SAL.MEŠ*tapdaraš w*[*eškiwan dai*] § [o o -*ká*]*n* SAL.MEŠ*tapdaraš ma-ak-ku-*⌜*ia*⌝*-an* A-*i*[*t*? *šunnai*] / [GIDIM-*aš*(?) *k*]*uiš ḫaššannaššiš nuza*

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G[A . . .] / [*apaš d*]*āi nu* ⌜*ma-ak*⌝*-ku-ia-an apāš* [*ḫarzi*] / [*nuza* GIŠ*i*]*ndaluzzin* KÙ.BABBAR *apāš* [*dāi*] "But when for the third time they give him [*PÍḪU*-beer] to drink in(?) a cup, the cupbearer libates [the buttermilk] which is in the churn. [Then] he turns the clay [cup] and [breaks(?)] it on the ground [and gr]oans. The wailing women begin to l[ament]. The wailing women [fill] the churn with water. He who is a member of the family [of the deceased(?) ta]kes for himself the [milk]. He [holds] the churn, and he [takes(?)] the silver butter-scoop" KUB 39.35 iv 3-11 (funerary rit.). The interpretation of lines 5-6 is quite uncertain. It is not clear if a verb stood in the lacuna at the end of line 5. If so, *anda* might be a preverb for the verb which stood in the break. If that verb was transitive *makkuyaššan* would be sg. acc. *makkuya(n)šan*. If, however, the verb was *ešzi* or the sentence was nominal, *anda* might be an adv., and *makkuyaššan* a loc. The stem can be *makkuyan-* only if *makkuyaššan* stands for *makkuya(n)šan*. In this context, the putative **makkuyan* would be either sg. acc. or endingless loc. For [*duwarniazzi*(?)] cf. LÚSAGI.A-*aššan išqāru*[*ḫ* (*dagān*)] *duwarniyazzi namm*[*a kalgal*(*inaizzi*)] KUB 39.40 ii 12-13 with dupl. KUB 30.24 ii 32-33 (part of the same tablet as KUB 39.35).

É**makzi(ya)-, mākkizzi(ya)-,** É**mazki(ya)-** n.; (a building); OH.†

sg. gen. *ma-a-ak-ki-iz-zi-ia-aš* KBo 20.8 obv.? 8 (OH/OS), É*ma-ak-zi-aš* KUB 34.71 i 6 (OH?/NS), [É*ma-a*]*k-zi-ia-aš* KBo 25.17:5 (OS), [*ma-a*]*k-zi-aš* KBo 13.227 i 3 (OH/NS); **all./loc.** É*ma-ak-zi-ia* KUB 34.71 i 4, KBo 22.186 ii 8 (both OH?/NS), KBo 25.17:(3) (OS), [É*ma-a*]*z-ki-ia* Bo 88 i 2 (translit. HGG); **abl.** É*ma-a-ak-zi-ia-az* KBo 17.15 rev! 19 (OS), É*ma-az-ki-ia-az* Bo 88 i 11 (translit. HGG); **broken endings** *ma-a*[*-ak-ki-iz-* . . .] KBo 20.8 obv.? 10, É*ma-*⌜*ak*⌝*-* [*zi-* . . .] HHT 73 (Bo 5478) iv 5 (StBoT 25 p. 108) (OH/OS), É*ma-ak-z*[*i-* . . .] KBo 7.40 obv.? 8 (OH/NS), KBo 25.80:5.

[*mān*(?)] *šīwaz* 8 *wakšur āšzi* LUGAL-*uša* É*ma-a-ak-zi-ia-az uizz*[*i* . . .] GIŠ*ḫulukanniya eša* "[When(?)] the day remains (at?) 8 *w.* (a time expression) (or: when 8 *w.*-s of the day remain), the king come[s] out of the *m.* [. . .] he sits down in the light carriage" KBo 17.15 rev! 19-20 (fest. for infernal deities, OH/OS), ed. Haas, UF 8:82f., translit. StBoT 25 p. 74; LUGAL SAL.LUGAL É*ma-ak-zi-ia pānzi* "The king and queen go into the *m.*, (the assembly does not sit down, the foreign dignitaries do not sit down, and the men of Tiššaruliya sing outside the windows)" KBo 22.186 ii 8-14 (fest., OH?/NS); *ma-a-ak-ki-iz-zi-ia-aš šūḫḫ*[*i* . . .] / *arkīuaz pauwānzi m*[*emianzi*?] "[they] s[ay] to go to the roof of the *m.*-building [. . .] by way of the *a.*-structure" KBo 20.8 obv.? 6-9 (fest., OH/OS); cf. *te-e ma-a*[*-ak-ki-iz-zi-* . . .] ibid. 10; cf. [*a*]*rkiuaz* [. . .] / [*ma-a*]*k-zi-aš š*[*uḫḫi* . . .] / [*k*]*ē* LÚ.MEŠALA[N.ZUx . . .] KBo 13.227 i 2-4 (fest., OH/NS) with no space in break for det. according to copy; "On the morrow [. . .]. The king [comes] out of the bathhouse, and sits down in the light carriage" É*ma-ak-zi-ia tu*[*nnakkišni*? . . . *waššanzi* . . .] É*ḫeštī* UGU-*aš* x[. . .] É*ma-ak-zi-aš-ma-kán a-a*[*š-ki* . . .] LUGAL-*uš kuin* ERÍN.MEŠ *NAPTAN*[*IM* . . .] KUB 34.71 i 4-7 (fest., OH?/NS); The restorations are based on the similar passage [*ḫantezziy*]*a šīwat mā*[*n luk-katta* . . .] / [. . . KUŠNÍG.BÀ]R-*ašta ūššianzi* LUGAL[- . . . -*i*(*z-zi*) . . .] / [. . . É*m*(*a-a*)]*k-zi-ia tunnakki*[*šni*/*a* . . . -*zi*) . . .] / [. . . (x *IN*)]*A* É*ḫištī INA* É. DINGIR-*L*[*IM* . . .] / [. . . (x-*anzi* É*ma-a*)]*k-zi-ia-aš āški* KASKAL-*š*[*i* . . .] KBo 25.17 i 1-5 (OS), translit. StBoT 25 pp. 49f., with dupl. KBo 25.18 i 1-7; cf. also [. . . LUG]AL É*ma-ak-z*[*i-* . . .] KBo 25.80:5; LUGA[L-*uš* É*m*(*a-a*)]*k-z*[(*i-i*)]*a-aš āš*[*ki t*(*iyazi*)] "The king goes to the entrance of the *m.*-building" KUB 2.3 iv 9-10 w. dupl. Bo 2505 iv 1-2 (KI.LAM fest.), ed. Singer, Diss. 371; cf. Bo 1205 iv (4) (Istanbul); and cf. KUB 2.3 iv 4; [*nuza*? É*ma-a*]*z-ki-ia ārri* "He washes in the *m.*" Bo 88 i 2 (rit.), translit. HGG, cited by Singer, Diss. 106 n. 1, but cf. [*nuza*(?) GIŠ]ZA.LAM.GAR-*aš ārri* "He washes in the tent" ibid. i 5; After a § line: (The king takes up his regalia (*aniyatta*), dresses, and) É*ma-az-ki-ia-az uizzi* "comes out of the *m.*" ibid. i 11.

From these albeit broken passages we learn that the *m.*-building has a gate/ entrance (*aška-*), a roof (*šuḫḫa-*), windows (GIŠAB.ḪI.A), and an inner chamber (*tunnakkiššar*), and that it is frequently mentioned in conjunction with the É*ḫešta*. In KBo 22.186 ii 8ff. the assembly and the foreign dignitaries do not sit while the royal couple washes and/or dresses there.

Laroche, OLZ 1955: 226 no. 40; Singer, Diss. (1978) 106 n. 1.

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mal n. neut.; (a quality desirable for men in combat, such as boldness, ferocity, skill); from MH/NS.†

sg. nom.-acc. *ma-al* KUB 33.113 i 22 (NS), Bo 6472:15 (JCS 6:39), ⌜*ma-a-al*⌝ KUB 33.113 i 25, KUB 36.1 iii 12 (both NS), KUB 26.29 obv. 24 (MH/NS), KBo 12.68:8, KUB 22.40 iii 28, KUB 49.14 iii 5, *ma-a-al-l(a)* KBo 2.9 i 26 (MH/NS).

a. in an enumeration of attributes and implements appropriate to men in combat, followed by an enumeration of domestic implements and garments appropriate to females: *našta ANA* LÚ.MEŠ *arḫa* LÚ-*natar tarḫuilatar ḫaddulatar ma-a-al-la* GIŠTUKUL.ḪI.A GIŠBAN.ḪI.A GIŠKAK.Ú.TAG.GA.ḪI.A GÍR *dā* "Take away from the (enemy) men manhood, courage, vigor and *mal*, maces, bows, arrows (and) dagger(s), (and bring them to Ḫattuša)!" KBo 2.9 i 25-27 (prayer to Ištar, MH/NS), ed. Sommer, ZA 33:98f., Carruba, OA 16:299f., Haas-Wilhelm, AOAT 3.67; implements and garments of females in KBo 2.9 i 28f.

Oettinger's interpretation (Stammbildung 278 w. n. 38), taking up Sommer's (ZA 33 (1921) 98 n. 2), taking *ma-a-al-la* as imp. sg. 2 of the verb *malla(i)-* is improbable. There would be no conjunction beginning the GIŠTUKUL.ḪI.A ... *dā* clause. The verb *malla(i)-* is nowhere else written with long *a* in the first syllable. In fact, the structure of lines 25-27 is the same as lines 31-32: *našta ANA* LÚ.MEŠ *arḫa ... dā nat INA* URU*Ḫatti uda ANA* SAL.MEŠ-*makan arḫa ... dā natkan ANA* KUR URU*Ḫatti ištarna uda.* Since GIŠTUKUL.ḪI.A begins a list of objects, the "and" after *mal* is understandable as connecting it with the preceding physical conditions.

b. something which is "known" or "recognized" (obj. of vb. *šak-*): (Ištar says to Teššub with reference to the stone monster:) *ma-al-waza tepuya UL* [*šak*]*ki* UR.SAG-*tarmašši* 10-*pa piyan* [o]x [o o o?]-*ia*?-*wašmaš kuin* TUR-*an ḫaššanzi* / [*nuwaza a-pé-*]⌜*e-el*⌝[*-la*?] *ma-a-al UL šakti* "He knows not for himself even a little *mal*, but courage has been given to him tenfold. The child whom the ...-s beget for themselves, you do not know the *mal* of it [either]" KUB 33.113 i 22-24 + KUB 36.12 i 35-37 (Ullik., NS), ed. JCS 6:12f.; *nu* SAL.LUGAL-*ma kuit ma-a-al IDI* KUB 49.14 iii 5 (oracle question, NH).

c. restored to a man through a rite: *kinun* m*Nanenzin* KASKAL-*aḫḫanzi* [o]x *ŠA* m*Tarupšaniya ma-a-al* EGIR-*pa* DÙ-*anzi* [d*Z*]*awalliyaš aniur* KIN-*anzi* "Now they will put (the deceased) N. on the road (i.e. exorcise his spirit?), and they will restore the *mal* of Tarupšaniya by performing (lit., and will perform) the ritual of Zawalli" KUB 22.40 iii 27-29 (oracle question, NH); Tarupšaniya here might be another deceased person, or he might be a living client whose *mal* is being restored by pacifying the deceased Nanenzi. On the nature of Zawalli rituals cf. Archi, AOF 6:81ff., who, however, does not treat the entire passage. In addition to the PN Tarupiššani/Tarupišni/Tarupšani, there is also a DN Taruppašani, (Laroche, OLZ 1956:421, NH p. 292).

d. in obscure contexts: "Šeriš said to the Stormgod: 'My lord, why do you curse them? ... Ea will hear you! ... "[o (x-*ki šalli ma-a-a*)]*l* KUR-*e mašiwan ma-a-la*(!?)-*an-ták*?-*kán* [...] "'[...] (is?) great; the *mal* (is?) as big as the land. Powerful(?) for you [is ...]'", or perhaps: "'The great *mal* (is?) as big as the land ... '" KUB 33.120 iii 35 with dup. KUB 36.1 right col. 12 (Kingship in Heaven, NS);□in *ma-a-la*?-*an-ták*?-*kán* the third sign resembles *du* (copy confirmed by photo), the fifth could be *ták* or *e* (photo), but the proposed AN-*E* (JCS 6:39) is excluded by the position of *-kán* and the lack of space for word division; for the form see sub *mālant-* "powerful(?)"; in KUB 36.1 the word before *šalli* can only be three signs long; [... *-m*]*a-*⌜*at*⌝ *šuppaeš* [... (*uterma*)]*t ḫāraniš*MUŠEN *pittiyaleš* [... *katteran*? *ḫ*(*a*)]*-a-an* IM-*aškan waršta šarazziyan* [(*ḫa-a-an ma*)]-⌜*a-al*⌝*-az-kán* (dupl. *ma-al-az-kán*) *waršta nu ištarniyan* [*ḫān* G(IŠ*š*)]*amamakan waršta* KUB 33.62 ii 2-6 with dupl. Bo 6472:13-16 (JCS 6:39) (incant. of Stormgod of Kuliwišna); for *ḫān*, imp. of *ḫān-* "to dip/draw (water)", cf. *ḫēnir* in the similar passage KUB 33.34 obv.(?) 6-8; the restoration *katteran* is suggested by the following *šarazziyan* and *ištarniyan* ("lower", "upper", "middle"); cf. KUB 49.98 ii(?) 8.

mal in KBo 2.9 i 25-27 (usage a) is a quality possessed by fighting men and by virtue of which they pose a threat. To "know" this quality for oneself (usage b) may be a way of saying that one possesses it (i.e., to know something for oneself is to experience it). But the expression may also have the force of recognizing the quality in another (e.g., in an opponent). The passage cited in c demonstrates that this quality could be lost,

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and that it could be restored through a ritual. Only in KUB 33.62 (usage d) does it alternate in the same construction with IM-*aš* and ^{GIŠ}*šamama*, words denoting concrete objects.

Güterbock, JCS 6 (1952) 39f. (tentative proposal "much; abundance").

Cf. *māla*, *:mālī*, *mālant-*.

māla (mng. unknown); MH?†

With the verb *šipant-* in birth rituals: [... *I*]*NA* ITU.7.KAM *armaḫḫuaš ma-a-la šipanti* "In the seventh month he offers *mala* of (i.e. for) the pregnancy" KBo 17.65 obv. 6; *nuza ma-a-la-pát šipanti* "He offers the same *mala*" ibid. obv. 8; *našta ḫaš*[*ša*]*ntaš ma-a-la a*[*p*]*ēdani* UD.7.KAM *anda* [*šipanti*] "Then he offers *mala* of (i.e. for) the newborn on that seventh day" ibid. rev. 38-39 and ibid. obv. 27-28 with dupl. KUB 44.39 obv. 13; [... *maḫḫ*]*an ma-a-la ŠA* ^{d}*Aprittaya* [*šipanti*] "When he offers *mala* of (i.e. for) the deity Aprittaya" KBo 17.65 rev. 6, all ed. Beckman, Diss. 163ff.

A connection with the Hurrian offering term *mālī* considered possible by Beckman (Diss. 190f.) and seemingly favored by the Hurr. terms following in obv. 8-9 (*namma uziya zurki*[*ya*] *šipan*[*ti*]) and following rev. 6 in rev. 9, is unlikely because of the different ending (*-a* versus *-i*) and *mala*'s construction with Hitt. genitives. Identification with the noun *māl*, deemed "likely" by Beckman (Diss. 191), can be neither proven nor disproven.

Cf. *mal*, *mālī*.

malla/i-, malliya/i- v.; to mill, grind; from OH.

pres. sg. 3 *m*[*a-al-l*]*a-a-i* KBo 15.35 + KBo 15.33 i 11(OH/MS), *ma-al-li* KUB 7.1 ii 1 (pre-NH/NS), *ma-al-la-i* KUB 25.23 iv 52 (NH), *ma-al-li-iz-zi* KUB 41.8 ii 38 (MH/NS), Bo 6870 ii 11 (translit. HGG), KBo 14.133 iii (2), *ma-al-li-ia-az-z*[*i*] KBo 14.75 i 8 (NH), *ma-al-*^{r}*la-zi*^{1} VAT 7502 obv. 12 (Oettinger, Stammbildung 277); **pl. 3** *ma-al-la-an-zi* IBoT 1.29 rev. 19 (OH/MS or NS?), KBo 6.34 ii 21 (MH/NS), KUB 33.103 ii 8 (NS), KBo 2.7 obv. 10, 24 (NH), *ma-la-an-zi* KBo 26.182 i 6 (NH), *ma-al-la-zi* KUB 17.35 i 4 (NH).

pret. sg. 1 *ma-al-la*!*-nu-un* HT 35 rev. 7; **sg.3** *ma-al-li-e-et* Bo 6870 obv.? ii 3, 20 (Oettinger, Stammbildung, 277).
imp. pl. 3 *ma-al-la-an-du* KBo 6.34 ii 27 (MH/NS).
iter. pres. pl. 3 *ma-al-liš-kán-zi* KUB 5.6 ii 27 (NH).
part. sg. neut. nom.-acc. *ma-al-la-an* KUB 24.14 i 10 and passim in NH cult inventories and sim. texts, *ma-la-an* KUB 46.39 iii 15, KBo 13.231 obv. 7, 12, rev. 9; **gen.** *ma-al-la-an-ta-aš* KUB 45.58 iv 6, [*ma-a*]*l-la-an-da-š*(*a-aš-ša-an*) KUB 44.49 obv.! 5; **abl.** *ma-la-an-da-za* KUB 46.42 iv 3; **inf.?** *ma-al-lu-wa-an-zi* KUB 18.3 left col. 25, KBo 26.220:4; **verbal subst.** [*m*] *a-al-lu-wa-ar* KUB 24.7 i 33.

a. objects — **1′** various cereals: NUMUN.ḪI.A *ḫūmanda* MUNU$_8$ BAPPIR *nat* EGIR-*pa paršza ma-al-la-an-zi* "(One takes) all kinds of grains, malt, (and) beer-bread, and they mill it 'backwards'" KUB 43.59 + KUB 9.39 i 4-5 (rit. of Šeḫuzzi, NS), cf. below under d; *nu* NUMUN.ḪI.A *ḫūman* (var. MU.KAM(sic) *dapian*) [(*dāi*)] *nat IŠTU* (dupl. omits) NA$_4$.ARA$_5$ *ma-al-li-iz-zi* KBo 10.45 iii 2-3 (rit. for infernal deities, MH/NS) with dupl. KUB 41.8 ii 37-38, ed. Otten, ZA 54.126f., 152.

2′ wheat (ZÍZ): ZÍZ *ma-al-la-an-zi ḫarranzi* KBo 2.7 obv. 10 (cult inv., NH), ed. Carter, Diss. 90, 96; cf. also ibid. obv. 24, rev. 6, 18; KUB 38.32 rev. 26; KBo 13.246 i 10.

3′ barley (*ḫalki-*): [...] *ḫalkin ma-al-la-an-zi* [...] IBoT 3.100:2; perhaps: [... *ḫalk*]*in-war-at ma-al-l*[*a-an-zi* ...] KBo 14.133 iii 3, ed. AlHeth 144.

4′ *šeppit*: l-*EN šeppit*(-)x x x[... (*nat ma-al-li šal*)]*kzi* KUB 43.52 ii 8-9 rest. from dupl. KUB 7.1 ii 1 (rit. of Wattiti, pre-NH/NS).

5′ *kar-aš*: *nu* 1 *UPNU kar-aš ma-al-la-an nat šalgami* KUB 24.14 i 10 (rit., NH).

6′ flour (ZÍD.DA) (unspecified): [*kā*]*ša kūn* ZÍD.DA *kāš* SAL-*za ma-al-li-e-et* "This woman has [ju]st milled this flour" Bo 6870 ii 3 (ritual), translit. HGG, cf. ibid. ii 20.

7′ (cereal) contents of storage jars (^{DUG}*ḫarši-* and ^{DUG}*ḫaršiyalli-*): "When it becomes spring (and) it thunders, they break open the storage jars" *nat ma-al-la-i ḫarrai* "and he mills and grinds it (i.e., the contents)" KUB 25.23 iv 51-52 (cult inv., Tudḫ. IV); ^{DUG}*ḫarši ma-al-la-an-zi ḫarranzi* KUB 17.35 ii 15, VBoT 26:11, KBo 26.182 i 6, cf. KBo 25.183 rt. col. 7; GIM-*anma ḫamišhi tetḫai*

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nukan DUG*ḫaršiyalli ginuwanzi nat* LÚ.MEŠ URU*Urišta ḫarranzi ma-al-la-an-zi* KUB 25.23 i 38-39.

8′ 'beer bread' and bones: *kī=wa* BAPPIR GIM-*an IŠTU* NA_4.ARA_5 *ma-al-la-an-zi . . . nu ḫaštai=ši≪ti≫t QĀTAMMA ma-al-la-an-du* "Just as they grind up this 'beer bread' with the millstone . . ." (May these oaths seize the perjurer,) "and may they grind up his(!) bones in the same way!" KBo 6.34 ii 21, 26-27 (Soldier's Oath, MH/NS), ed. Friedrich, ZA 35 (1924) 161ff.(?) and StBoT 22:10-11; cf. also a 1′.

b. subjects—**1′** females: □The normal sex distribution is for the males to plow, sow and reap, and the females to mill (cf. KBo 10.2 iii 16-17 w. dupl. KUB 23.20:2-3 and Akk. vers. KBo 10.1 rev. 11-12; discussion Hoffner, AlHeth 132f.); [o o o] *uizzi* ^{d}U-*aš* URU*Kummiyaš* UR.SAG-*uš* (var. -*iš*) LUGAL-*uš* GIŠAPIN-*an* [*apaši*]*la ēpzi nu uizzi=ma* ^{d}*IŠTAR*(var. ^{d}GAŠAN)-*iš* ^{d}*Ḫebadušša* [NA_4.A]RA_5 *apāšila ma-al-la-an-zi* "It will happen that the Storm-god, K.'s valiant king, will seize the plow [him]self, or it will happen that *IŠTAR* and Ḫebat will themselves mill (with the) [mil]l-stone" KUB 33.103 ii 6-8 with dupl. KUB 33.100 + KUB 36.16 iii 14-16 (Ḫedammu, NS), ed. StBoT 14:46f.; *nu* SAL*BELTI* É-*TIM INA* É NA_4.ARA_5 [(*paizzi*) *naš*? *IN*]*A* NA_4.ARA_5 *m*[*a-al-l*]*a-a-i* KBo 15.35 + KBo 15.33 i 10-11 (rit., MH/MS) with dupl. KUB 41.10 obv. 14; [. . .] SAL-*za ma-al-l*[*i-iz-zi . . .*] KBo 14.133 iii 2, ed. AlHeth 144; cf. KUB 5.6 ii 26-27 (oracle question, NH), ed. AU 278f.; cf. sub SAL.MEŠ NA_4.ARA_5.

2′ males: *ta* NA_4.ARA_5 DUMU.LUGAL 1 *tazelliš* LÚŠÀ.[TAM] LÚŠU.I LÚ.MEŠ*mi*!*-na-al-li-eš ma-al-la-an-zi* IBoT 1.29 rev. 18-19 (EZEN *ḫaššumaš*, OH/MS?); *nat* LÚ.MEŠ URU*Urišta ḫar=ranzi ma-al-la-an-zi* KUB 25.23 i 39 (cult inv., Tudḫ. IV), cf. ibid. i 9.

c. participle "milled (grain)" usually in the combination *taršan mallan* "roasted?/dried? (and) milled" (cf. AlHeth. 139-43): *tar-ša-an ma-al-la-an* KUB 38.12 i 26, ii 10, iv 6, KUB 42.100 i 6, 13, 14, iii 20, iv 27, KUB 12.4 i 11, KBo 22.246 iii 19; *tar-ša-an ma-la-an* KBo 13.231 obv.? 7, 12, KUB 46.39 iii 15; [*tar-š*]*a-an-da-za ma-la-an-da-za* KUB 46.42 iv 3; cf. *ḫātan ma-al-la-an* "dried (and) milled" KBo 16.78 i 8; [1 NINDA.LÀ]L GÚ.GAL.GAL *ma-al-la-an-ta-aš* (dupl. [*ma-a*]*l-la-an-da-ša-aš-ša-an*) "[1 hone]y [bread] of milled bean" (followed by 4 other types of NINDA.LÀL) KUB 45.58 iv 6 (EZEN *ḫišuwaš*, MH/NS), dupl. KUB 44.49 obv! 5.

d. *appa par*(*š*)*za malla-* to mill "backwards": cf. KUB 43.59 + KUB 9.39 i 4-5 above under a 1′; [*and*]*ama* NA_4.ARA_5 *udanzi nan* x[...]/[*nu*] EN.SISKUR NA_4.ARA_5 *šar*!*-li-in* EGIR-*pa parza* [*mallai*(?) ...]/[ḪU]L-*uš* UN-*aš* UḪ$_4$-*aš kuie* INIM.MEŠ [*memiškit*(?) *nuwarat* EGI]R-*pa parza ma-al-la*!(text *ku*)*-nu-un* HT 35 rev. 4-7 (rit., NS), cf. Goetze, Tunn. 93□the KUB 43.59 + KUB 9.39 passage (cited sub a 1′) combined with the presence of NA_4.ARA_5 in the HT 35 context make the emendation -*la*!- virtually certain.

Sommer, ZA 33 (1921) 98 n. 2.

malai- v.; to approve, to approve of; all exx. NS.

pres. sg. 2 *ma-la-a-ši* KUB 14.3 iii 62, KUB 21.38 obv. 9, AT 125:8 (all NH), *ma-la-ši* KUB 21.38 rev. 4 (NH), *ma-la*!*-ši* KBo 18.48 rev. 18 (NH), *ma-a-la-a-ši* KUB 40.1 rev! 21 (NH); **sg. 3** *ma-a-la-i* KUB 17.16 i 9 (NH), *ma-l*[*a*]*-a-i* KBo 2.4 1.e.2 (NH); **pl. 3** *ma-a-la-an-zi* KUB 41.54 iii 14 (NH).

pret. sg. 3 *ma-la-a-iš* KBo 22.6 iv 26 (NS), *ma-la-a-it* KBo 19.111:3, KUB 33.119:19 (both NS).

imp. pl. 3? [. . . *m*]*a-a-la-an-d*[*u*? . . .] KBo 14.110:5 (NH).

part. sg. nom. com. *ma-la-a-an-za* KUB 21.38 obv. 26, KUB 22.37 obv. 7, 12 (all NH); **nom.-acc. neut.** *ma-la-a-an* KUB 5.1 i 8, 11 etc., KUB 22.70 obv. 50, rev. 5 etc. (all NH), *ma-la-an* KUB 22.70 rev. 53, 62, KBo 24.118 i 16, ii 15 (all NH), *ma-la-*<*an*> KBo 24.118 i 6 (NH), *ma-a-la-an* KBo 23.118 ii 8, KUB 22.46: 2 (both NH).

inf. *ma-*⌜*a*⌝*-la-wa-an-zi* KUB 40.1 rev.! 25 (NH).

iter. pres. sing. 3 *ma-le-eš-ki-zi* KUB 5.6 iii 8 (NH).

For :*ma-li-ši* KBo 4.14 ii 78 (coll.) see *mali-* v.

a. finite forms of *malai-*, with obligatory *-za* —**1′** contrasted with *-za markiya-* "to disapprove": *natza UL markiyaši ma-la-a-ši-ya-at-za* "You will not disapprove of it. You will approve of it" KUB 21.38 obv. 9 (letter of Puduḫepa), ed. Helck, JCS 17:88., Stefanini, Pud. 14f.; ŠEŠ-*YA-matza UL markiši ma-la-ši-at-za* "My brother, you will not disapprove of it. You will approve of it." ibid. rev. 4; *markiškiwanziyamuza ma-a-la-*

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wa-an-zi RI-*za lē ḫa-ap-x-an-zi* KUB 40.1 rev! 25 (letter of a commander to the king), cf. Kühne, ZA 62:237f.; cf. KBo 2.4 left edge 2-3.

2' without associated antonym *markiya-*: *nuwaza mān* EN-*YA apē* MUŠEN.ḪI.A *ma-la-a-ši nuwamu* EN-*YA* [EG]IR-*pa ḫatrāu* "If, my lord, you approve of those birds, let my lord write back to me" AT 125:7-9 (letter, NH), ed. Rost, MIO 4:340f.; [(LUGAL-*g*)*in*]*aš* LÚ.MEŠUR.SAG-*aš uddār IŠME taz ma-la-a-iš* "Sargon heard the words of the warriors and he agreed" KBo 22.6 iv 26 (epic of Sargon, NS) with dupl. KBo 12.1 iv 8-9 (NS), ed. Güterbock, MDOG 101:21, 23; *taparriyanma apunpat* DIB-*un* ^{d}UTU-*ŠI-za* ⌜EN-*YA*⌝ *kuin ma-a-la-a-ši* "I held fast the command — that very one, which you approve, Your Majesty, my lord" KUB 40.1 rev.! 21 (letter, NH).

b. in the *malan ḫar(k)-* construction, almost always with *-za* or the equivalent dat. pron. (*-mu, -ta, -šmaš*, etc.): *manmašmaš* DINGIR.MEŠ ^{URU}KÙ.BABBAR-*an* URU-*an ŠA* ^{d}U ^{URU}*Ḫalap ANA* ^{d}UTU-*ŠI* SAL.LUGAL ŠE$_{12}$-*uanzi* ⌜*da*⌝*piaz tak*<*š*>*an ma-la-a-an ḫarteni* "If you gods have jointly(?) approved Ḫattuša . . . in all respects for His Majesty and the queen to winter in" KUB 18.12 obv. 4-5 (oracle question, NH), ed. Ünal, RHA XXXI 43f.; [. . .]x KASKAL-*an ḫūmandaz takšan ma-la-a-an ḫ*[*ar*⸗*teni*] KUB 16.47:11 (oracle question, NH); *ANA* ^{d}UTU-*ŠI laḫḫiyatar* DINGIR-*LUM kēdani* MU-*ti* ZAG ^{KUR}*Durmitta ma-la-a-an ḫarti* "Have you, O god, approved the border (i.e., territory) of the land of Durmitta for a campaign for His Majesty this year?" KBo 22.264 i 1-2 (oracle question, NH), cf. ibid. i 14-16; *mānmaza* DINGIR.MEŠ *ŠA* ^{fd}*IŠTAR-atti* SISKUR *mantalliya ITTI* ^{d}UTU-*ŠI* BAL-*uwanzi ma-la-a-an ḫarteni* "If you, O gods, have approved the *m.*-ritual of Šaušgatti to be offered together with His Majesty" KBo 2.6 iii 32-33 (oracle, NH); DINGIR-*LIM-za QĀTAMMA ma-la-a-an ḫarti* "Have you, O god, likewise approved?" KUB 22.70 rev. 5, 47, cf. 53 (oracle question, NH), ed. THeth 6:82ff.

c. participial form *malant-* outside of the *malan ḫar(k)-* construction, not requiring *-za* — **1'** without preverb: TA DINGIR-*LIM kuit ma-la-a-an* "Since (it) was approved by the god" KUB 5.1 ii 14 (oracle, NH); [*I*]*Š*[*T*]*U* DINGIR-*LIM apāš ma-la-a-an-za* "Is he approved by the god?" KUB 22.37 obv. 7 (oracle, NH), cf. ibid. 12; for KBo 15.1 i 35-36 and KUB 33.120 iii 35 see the article *mālant-* adj.

2' with preverb *anda*: *ammuqqa*⸗*aš*⸗*kan UL anda ma-la-a-an-za* "Was she (the daughter) / it (the matter) not approved by me?" KUB 21.38 obv. 26 (letter of Pud.).

The particle *-z(a)* is obligatory with the finite forms of *malai-* (usage a), optional with *malan ḫar(k)-* (usage b), and does not occur in usage c. The criteria for its use are syntactical; its presence does not require a different translation.

Forrer, Forsch. 1/2 (1929) 179 ("billigen"); Sommer, AU (1932) 161f. ("akzeptieren, genehmigen, billigen"); Friedrich, OLZ 1936:308; HW (1952) 133 ("billigen, gutheissen, einverstanden sein").

Cf. *malaimi, :mali-* n., *:mali-* Luw. vb., (:)*maliyašḫa-*.

:malāimi- Luw. Pass. Part.; (mng. unknown); NH.†

In a deposition: [. . .] ⌜*kuit*⌝ *:ma-la-a-i-mi-in* [o o *ku*]*wapi kuin pešta* "With regard to the . . .-ed [. . .] which you (or: he) once gave" KUB 40.80 obv. 19.

The context of the above example is too badly broken to offer a basis for translating *:malāimi-*. Since, however, there is a Luw. verb *:mali-* q.v., this might be that verb's participle. For the vocalization of the stem cf. the Luw. verb *dup(a)i-* with pres. sg. 3 *du-ú-pí-ti* and part. *dupaimmiš, dupai(m)min* (DLL 99), and cf. Oettinger, Stammbildung 562f; Starke, KZ 93:251.

malak- see *malk-*.

malali (mng. unkn.); pre-NH/NS.†

(In a rit. the Old Woman takes various kinds of foliage (^{GIŠ}*laḫḫurnuzzi*) and offers bread upon it) *nu kiššan memai ma-la-li* x[. . .] *kēdani* UD.KAM-*ti iyanun* "and she speaks thus: *malali* [. . .] I have made (or: done) on this day" KBo 4.2 iii 35-36, ed. Kronasser, Die Sprache 8:95

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with comments on context on p. 98, but no comment on *malali.*

mālant- adj.; powerful(?), vigorous(?); NH.†

sg. acc. com. *ma-a-la-an-ta-an* KBo 15.1 i 36; **nom.-acc. neut.** *ma-a-la*!*-an*(*-ták*?*-kán*) KUB 33.120 iii 35.

[*n*(*uwaraš m*)]*ān* DINGIR-*LIM* LÚ *nuwatta* GU$_4$.MAḪ *unuwa*(*ndan ašuša*)*n*]*tan ma-a-la-an-ta-an AD*[*DIN*] "If he is a male deity, I have given you an adorned, *ašušant-*, powerful(?) bull" KBo 15.1 i 35-36 (rit. of Puliša), w. dupl. KBo 21.9:3-4, ed. StBoT 3:114f. and 125, where Kümmel dissociates this form from *malai-* "approve" and proposes the tr. "kraftstrotzend"; [o (x-*ki šalli mā*)]*l* KUR-*e mašiwan ma-a-la*(!?)*-an-ták*?*-kán* [. . .] KUB 33.120 iii 35, for tr. and discussion see under *māl* d; the occurrence together of *māl* and *mālant-* may support Kümmel's interpretation.

Since *māl* is a quality possessed by fighting men, an adj. based on *māl* ("provided with *māl*") might be appropriate to describe a bull. Cf. HE 1 §48b2. Because most of KBo 15.1 i 40 is broken away, we cannot tell if the female UDU.ÁŠ.SAL.GÀR was *mālant-*.

Cf. *māl.*

ma-a-la-at-x[. . .] (mng. unknown); OH/NS.†

In bil. Akk.-Hitt. edict of Ḫatt. I: Akk. vers.: *ša kīdānum* [*nakrēya . . . a-*?*b*]*u*?*-ri-iš ukīl* "[I . . .-ed my] external [enemies(?) . . . and] I held/kept [my land(?)] in [p]eace(?)" = Hitt. vers.: [*araḫzenuš*] LÚ.MEŠ[K]ÚR-*uš*=*muš ma-a-la-at-*x [. . .-*u*]*n n*[*u . . . hark*]*un* "I [. . .-]ed my external enemies *m.*, and I held / kept [. . .]" KUB 1.16 (BoTU 8) i 27-28, ii 27-28, traces following BoTU 8, ed. HAB 4f. with comments on p. 60 with n. 3; HAB restored more than the above and considered only two possible meanings for *m.*: a mode of fighting or a type of weapon. Of the latter possibility he excluded the commonly occurring GIŠTUKUL in favor of Ehelolf's proposal that GIŠTUKUL = *ḫatanti-*. He tentatively favored an equation with the Sumerogram GÍR "dagger" and restored Akk. *ina paṭri* in Akk. vers. at i 28. But this passage is much more unclear than the editors admitted.

:malḫa(š)šallaḫit- n. neut.; performance of a sacrifice or ritual, (lit. "offering relatedness", Luw. abstract from adj. in *-alli-* from *malḫašša-*= SISKUR.SISKUR "sacrifice, ritual"); NH.†

sg.d.-l. *:ma-al-ḫa-aš-šal-la-ḫi-ti* KUB 5.6 ii 44, *:ma-al-ḫa-šal-la-ḫi-ti* ibid. 67.

"They made further oracle inquiries about them (i.e., the deities of Ziṯḫara) . . . the following was also determined by the diviner" *ANA* ^{d}UTU-*ŠI-waratkan :ma-al-ḫa-aš-šal-la-ḫi-ti areškantari* "They (the deities) will be questioned by oracles (to determine if) the performance of sacrifice (is incumbent) upon (lit. *ANA* "to, for") His Majesty" KUB 5.6 ii 42-44 (oracle question, NH), ed. Sommer, AU 280f., cf. StBoT 5:13; "Since sickness is still pressing His Majesty, if Zawalli of Ankuwa too is responsible for (?) this sickness of His Majesty" *naškan ANA* ^{d}UTU-*ŠI :ma-al-ḫa-šal-la-ḫi-ti areškattari* "shall he (Zawalli) be questioned by oracle (to determine if) the performance of a sacrifice (is incumbent) upon His Majesty? (Then let the extispicy be unfavorable. Result: unfavorable. They brought the god Z. of A. and made sacrifice for him.)" ibid. 65-69, ed. Archi, AOF 6:88f. (tr. following DLL). Cf. perhaps ÍD-*i ma-al-ḫa*[- . . .] KUB 43.60 iii 8.

Laroche DLL (1959) 66 ("à l'aide de la magie").

malli- v. see *malla/i-.*

:mālī n. (d.-l., Luw.); thought, idea, suggestion; NH.†

(If someone approaches you for something good, be good to him.) *mānmatakk*[*an*] *:kupyatima šer naššu Š*[*A* ^{m}]*Šuppiluliuma* ḪUL-*ui :ma-a-li-i ŠA* DINGIR[.MEŠ] *:zam*=*muratti U ŠA* KUR ^{URU}*Ḫatti* ḪUL-*l*[*awann*]*i šer kuiški* EGIR-*p*[*a*] *a*[*nda uizzi*] (continuation broken) "But if someone approaches you for the sake of a plot, either for an evil thought (or: suggestion) concerning Šuppiluliuma, an insult to the gods, or (lit.: and) the detriment of Ḫattiland, (do not listen to him!)" KBo 12.30:12-15 (treaty or instr., Šupp. II), ed. Otten apud Schirmer, WVDOG 81:52f. (*:mālī* left untranslated).

Cf. *:mali-* v.

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:mali- Luw. v.; to think, contemplate; NH.†

pres. sg. 1 *:ma!-li-wi₅* KBo 4.14 iv 34, **sg. 2** *:ma-li-ši* ibid. ii 78.

(If any land turns away from me, or if any lords defect from me, and you join them, claiming they forced you,—don't do it!) § *našmat zik :ma*(coll.)*-li-ši aši=man=kan* ZAG[*-aš* GAM-*an*?] *niyari našma=<m>an=wa=kan uniuš* EN.MEŠ *:alla*[*llā*] *pānzi ūqqa=man=wa pēḫu=danzi nat lē šanḫti* ÚŠ-*an=ta* ZAG-*aš ēš*[*du*] "Or (if) *you* contemplate it: 'That province might turn (i.e., change its allegiance), or those lords might defect and take me away with them'—Don't try it! Let death be your boundary!" KBo 4.14 ii 78-81 (treaty of Šupp. II), ed. Stefanini, AANL 20:43f., comments on p. 65 ("prendere in considerazione . . . queste (ipotesi): '. . . potrebbe . . . '"); *ūkmawa<r>an*[. . . *-a*]*t UL :ma!-li-wi₅* "But *I* will not contemplate it" ibid. iv 33-34 in broken context; collation showed *:ku-*, but one should probably emend to *:ma-*.

In the paragraph KBo 4.14 ii 73-76 a rebellious province and rebellious lords force the vassal to join their faction. Despite the excuse that "They forced me" the vassal is held accountable for his complicity. In the following paragraph KBo 4.14 ii 77-81 he is held accountable for even entertaining fears regarding the danger to him if certain lands or lords should rebel and carry him off. The interpretation of the crucial verb *:mališi* depends upon the interpretation of the *=man* clauses. If they are examples of the speaker optative (cf. *man* usage a1′) to be translated "Would that . . . " or "I wish that . . . ", it is conceivable that the vassal is himself planning rebellion, or even proposing it to others. If, however, the *=man* clauses are potential and to be translated " . . . might . . . " (Stefanini's "potrebbe"), then the vassal can only be entertaining thoughts about threats posed to his safety and contemplating action along the lines of least danger (i.e., desertion if it becomes necessary). Favoring the latter interpretation is the phrase "Let death be your limit (ZAG-*aš*)", which concludes this pericope. This phrase occurs elsewhere in this text only in those situations where the vassal is tempted to abandon the Hittite king through outside threat or invasion (ii 23, 29, 61). It seems to have been similar in force to LUGAL-*i* GAM-*an āk* "Give your life for the king!" (ii 65) and is inappropriate to a situation in which the vassal is conceived as fomenting a rebellion.

In spite of the phonetic similarity to *malai-* "to approve" and the possibility of translating these passages as "If you approve it (i.e., the rebellion or foreign invasion)", we must keep this verb apart from *malai-* because of the marker wedge and the absence of *-za*, which is obligatory for the finite forms of *malai-* (cf. *malai-* usage a).

According to Starke (KZ 93:251 n. 18-19) two participles of this verb are attested: an older one *ma!-li-im-ma-aš-ši*(*-wa*) in the broken Luw. context KUB 35.79 iv 9, and a younger one *:malāimi-* in KUB 40.80 obv. 19. The latter, being in a Hittite context, occupies its own lemma above in this dictionary.

Starke, KZ 93 (1979) 251 ("billigen").

Cf. *:mali-* n., *:malāimi-*.

ma-le-e-x[. . .] (mng. and form unknown); NS.†

[*m*]*ānkan* ŠÀ UD.KAM.ḪI.A *ma*(coll.)*-le-e-*x[. . .] "If/when in the midst of the days . . . " KUB 39.52 ii 12 (instructions, NS).

malliya/i- see *malla/i-*.

:ma-li-ia-an?-za? (Luw. acc. or dat.-loc. pl.? mng. unknown); NH.†

[. . . *ANA*(?) EZ]EN(?).SA[G(?).U]Š *:ma-˹li-ia-an*?*-za*?˺ *ḫalziḫḫi* KUB 18.46 rev. 7 (oracle question, NH). HW 332 read this word *:maliyari*(?).

Laroche, DLL 66 (no translation).

(:)maliyašḫa- n. com.; approval; NH.†

sg. nom.? [*:ma-l*]*i-ia-aš-ḫa-aš* KUB 6.39 rev.? 9; **abl.** *ma-li-ia-aš-ḫa-az* KUB 9.15 ii 12 (2x), *:ma-li-ia-aš-ḫa-az* KUB 49.92 iv 4, *:ma-li-ia-aš-ḫa-az*?(coll.) KUB 6.39 rev.? 8.

nu šallayaz [*k*]*uiš piran uiyanza nu ANA* LÚ.MEŠ URU-*LIM ma-li-ia-aš-ḫa-az memāu*

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nankan ma-li-ia-aš-ḫa-az KASKAL-*ši tiyandu* "Let one who was sent ahead from the great (place) (i.e. capital) speak to the men of the city with (their) approval, and let them set him on the road with (their) approval. (. . . Let him not quarrel at all. Let him not hit or curse anyone.)" KUB 9.15 ii 10-13 (instr.) □ The context shows that the messenger was not permitted to coerce the townspeople. Cf. also in broken context in oracles: KUB 6.39 rev.? 8, 9, KUB 49.92 iv 4.

Friedrich, HW 133, 1.Erg.13 ("Einverständnis(?), Entgegenkommen(?)").

Cf. *malai-*.

malikk- v.; (mng. unknown); OH or MH/MS.†

"You, O my god, who gave the sickness to me, pity me!" [. . . *i-n*]*a?-ni piran tariaḫḫun ma-li-ik-*⌜*ku*⌝*-un nuza namma UL* ⌜*tar*⌝*ḫmi* "I have toiled and . . . -ed in the face of [illn]ess, but still I do not succeed" KUB 30.10 rev. 3-4 (Kantuzzili prayer), the parallel in KUB 31.127+ beginning of col. iii is broken.

m. is probably similar in meaning to *dariya-*, i.e., exertion, toil, and weariness.

[EZEN "*ma*"-*le-el-la*] KUB 27.15 iv 25 is to be read EZEN *Ku-le-el-la*. For this scribe's *ma* cf. i 3, 8, 12, iv 5, 8. For EZEN URU*Ku-le-el-la* cf. KUB 12.4 i 4.

mališku-, milišku- adj.; **1.** weak, **2.** light, unimportant(?); from OH.†

sg. nom. com. *mi-li-iš-ku-uš* KBo 1.42 i 14 (NH); **neut.** *ma-li-iš-ku* KUB 23.72 rev. 53 (MH/MS), KUB 33.66 iii 13 (OH/MS?); **abl.** *ma-li-iš-ku-wa-az* KBo 3.13 rev. 13 (OH/NS).
pl. nom. com. *ma-li-iš-ku-e-eš* KUB 29.55 ii 6 (NS).

(Sum.) ⌜á⌝-nu-g[ál] = (Akk.) *qal-lu* = (Hitt.) *mi-li-iš-ku-uš* "light", "unimportant" KBo 1.42 i 14, ed. MSL 13:133, line 24. Cf. á-gál = *ka*[*b-tù*] = *da-aš-šu-uš* "heavy", "important" ibid. i 9. Sum. á-gál and á-nu-gál can mean "strong" and "weak", but Akk. *kabtu* and *qallu* cannot be so translated.

1. weak (opp. of *daššu-* "strong") — **a.** in OH: [. . .]-*edaz ma-li-iš-ku-wa-az gi-nu-*⌜*wa?-az?*⌝ "from [the]se(?) weak knees" KBo 3.13 rev. 13 (Naram-Sin, OH/NS), ed. Güterbock, ZA 44:72; (The eight junior gods say to the Stormgod:) *dālawa* KI.⌜KAL?⌝*-liwa uddanā*[*š* . . .] *ma-li-iš-ku* KUB 33.66 iii 12-13 (myth, OH/MS), translit. Laroche, Myth. 71.

b. in MH and NH: "How the springs and roads are, everything [you shall] de[scribe(?)] . . . " *nu ma-li-iš-ku* [*uttar lē tašn*]*uttani taššuma uttar lē mališkunuttan*[*i* . . . *š*]*ākuwaš=šar memišten* "Do not make a weak thing strong; do not make a strong thing weak. [. . .] Say what is accurate." KUB 23.72 rev. 53-54 (Mita text, MH/MS), tr. Gurney, AAA 28:38, 44; *ma-li-iš-ku-e-eš k*[*uiēš* ANŠE.KUR.RA.ḪI.A *nušmaš INA*] ⌜2⌝ KASKAL-*NI* ḪA.LA.ḪI.A *pia*[*nzi*] "They give rations for the second time to the horses which are weak" KUB 29.55 ii 6-7 (hipp., NS), ed. Kammenhuber, Hipp.Heth. 154f.; cf. ibid. ii 36, 46, iii 19. Contrasted with *daššaweš* "strong" in ibid. ii 40 (restored in ii 13, 25, and 52) and with *daššuš* "strong" restored in iii 22. Cf. Hipp.Heth. 154 n. 22.

2. light, unimportant(?) (opp. of *daššu-* "heavy"): Cf. KBo 1.42 i 14 in lex. sect., where *m.* translates Akk. *qallu* "light, unimportant".

Since the antonym *daššu-* has the meanings "heavy", "important" and "strong", and Akk. *qallu*, which *m.* translates in KBo 1.42 i 14, can mean "light (in weight)" or "unimportant" (but not "weak"), we consider it possible that *m.* meant "light (in weight)" or "unimportant". As in the case of *daššu-* heaviness was associated with importance and strength, so in the case of the antonym *m.* lightness was associated with insignificance and weakness.

Hrozny, BoSt 1 (1917) 8; Güterbock, ZA 44 (1938) 76.

maleškuešš- v.; to become weak, to become less serious; NH.†

In an oracle question: "His Majesty will do this:" *BĒLŪ*[Ḫ]I.A*-za kuēš* ^{d}UTU-*ŠI* ZI-*ni* GAM-*an IDI naškan arḫa ḫalzāi* URU-*anmakan parā nāi apezza ma-le-eš-ku-eš-zi* SIG$_5$-*ru* "The lords whom His Majesty has in his mind he will call away, but the city he will send forth(?). Will (the bad situation) thereby become less serious? Let (the oracle) be favorable." KBo 13.76 obv. 12-14 □ The addition between the lines follows an unpublished

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handcopy by Güterbock. SIG_5-*ru* implies that the question asked if something good will happen, i.e. if a bad situation will become weak or less serious by the king's actions. *daššu-*, the antonym of the adj. *mališku-*, is used of a strong or severe struggle in KUB 33.96 iv 10 + KUB 36.7a iv 47 (Ullik.I A iv 47).

mališkunu- v.; to make weak, weaken; from MH.†

"How the springs and roads are, everything [you shall] de[scribe(?)]..." *nu mališku* [*uttar lē tašn*]*uttani taššuma uttar lē ma-li-iš-ku-nu-ut-ta-n*[*i memian*(?) *š*]*ākuwaššar memišten* "Do not make a weak thing strong; do not make a strong thing weak. Say what is accurate." KUB 23.72 rev. 53-54 (Mita text, MH/MS), tr. Gurney AAA 28: 38, 44; *nu* K[UR.KUR].ḪI.A ^{LÚ}KÚR *daššanuškitten* KUR.KUR ^{URU}*Ḫatti-ma ma-li-iš-ku-nu-ut-ten* "You have strengthened the lands of the enemy, but you have weakened the lands of Ḫatti" KUB 21.42 ii 7-8 (instr. for the LÚ.SAG, NH), ed. von Schuler, Dienstanw. 25.

Güterbock, ZA 44 (1938) 76.

mallitalli- Luw. n. com.; container for honey(?); NH.†

Luw. pl. nom. *ma-al-li-ta-al-le-en-zi* KUB 12.1 iv 31.

"One silver sun disk inlaid(?) with go[ld]" 2 *ma-al-li-ta-al-le-en-zi* ŠÀ.BA 1 *ḫunta*[-o o]x KÙ.GI NA_4 1 *ḫapal*<*ki*>*yaš* 2 ^{GIŠ}BAR.KÍN KÙ.GI "two containers for honey(?), of which one (is) a *ḫ*. of gold (and) stone, (and) one (is) of iron (having?) two layers(?)/surfaces(?) of gold" KUB 12.1 iv 31-32 (inv.), ed. Košak, Linguistica 18:102, 106, cf. Laroche, RHA XV/60:10.

Luw. derivative in *-alli-* (DLL 139) from Luw. n. *mallit-* "honey".

Laroche, DLL 66; van Brock, RHA XX/71:110.

:mallitiwalla- Luw. n. com.; (a kind of bread or cake containing honey(?)); NH.†

sg. nom. *:ma-al-li-ti-wa-al-la-aš* KUB 42.91 ii 2.

7 *:ma-al-li-ti-wa-al-la-aš kuišša* KA×UD "seven (loaves of) *m.*-bread, each (made like) a tooth" KUB 42.91 ii 2; cf. 5 NINDA.LÀL *kuišša* KA×UD-*aš iyanza* KUB 38.25 i 20, cf. Hoffner, AlHeth 198f. s.v. NINDA KA×UD.

It is possible that this is the Luw. word for NINDA.LÀL, the Hitt. reading of which is still unknown. The word appears to contain the Luw. *mallit-* "honey" (DLL 66), but no derivational suffix *-iwalla-* is known yet for Luw. References for NINDA.LÀL will be treated among the logograms, as long as its Hitt. reading has not been found.

Hoffner, AlHeth 171 (*mallitiwalla-*), 202 (NINDA.LÀL).

Cf. NINDA.LÀL.

maliddu- see *miliddu-*.

malk-, malkiya- v.; 1. to spin, 2. (with *appa parza*) to unravel; from OH.†

pres. sg. 3. *ma-la-ak-zi* KUB 7.1 ii 14 (pre-NH/NS), *ma-al-ki-i-iz-zi* Bo 2709 ii 7 (Oettinger, Stammbildung 346), *ma-al-ki-iz-zi* KBo 22.110 obv. 4; **pl. 3.** *ma-al-ki-ia-an-zi* KUB 29.1 ii 8 (OH/NS); **pret. sg. 3.** *ma-al-ki-ia-at* KUB 17.27 ii 29 (MH?/NS).

verb. subst. *ma-*⌜*a-al*⌝*-ku-u-wa-*[*ar*] KBo 26.12 v? 22 (NH), *ma-al-ki-ia-wa-ar* KBo 1.42 iv 45, (49), KBo 26.10 iv (6), [*ma-a*]*l-ki-ia-u-wa-ar* KBo 26.11 rev. 4.

(Sum.) da-rí-an-šub!(text ŠI) = (Akk.) *pa-tá-lu*! (text NU) = (Hitt.) *ma-al-*⌜*ki*⌝*-ia-wa-ar* KBo 1.42 iv 45, (Sum.) še-be-da = (Akk.) *pa-ta-lu*!(text: NU) (= Hitt.) *ma-al-ki-*[*ia-wa-ar*] ibid. 49 (Izi Bogh., NH), ed. MSL 13 142:272, 276, cf. Hoffner, JAOS 87 (1967) 301f. for discussion of this section; (Akk.) *ki-it-*x*-zu* = (Hitt.) *ma-*⌜*a-al*⌝*-ku-u-wa-*[*ar*] KBo 26.12 rev. 21-22 (Diri, NH).

1. to spin; (The eagle replies to Ḫalmašuit:) "(One) holds a distaff, (others) hold full spindles" *nu* LUGAL-*waš* MU.KAM.ḪI.A-*uš ma-al-ki-ia-an-zi* "They are spinning the years of the king" KUB 29.1 ii 5-8 (myth in rit., OH/NS), ed. Kellerman, Diss. 13, 27; "Whatever spells the sorcerer spoke" *taruppiyat kue ma-al-ki-ia-at kue* "whatever he twined (and) whatever he spun" KUB 17.27 ii 28-29 (rit., MH?/NS), cf. tr. ANET 347 ("wove"); cf. [...S]ÍG.ZA.GÌN *ma-al-k*[*i*?-...] KUB 17.1 ii 25 (Kešši story).

2. (with *appa parza*) to unravel: "She takes (lengths of) black wool, yellow wool, red wool (and) blue wool" *nat* EGIR-*pa parza ma-la-ak-zi nammat parā ḫandān anda tar*⌜*nai*⌝ "She

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unravels them and then lays them together (stretched) out straight" KUB 7.1 ii 13-15 (rit., pre-NH/NS), ed. Kronasser, Die Sprache 7: 149, 151, our tr. follows Hoffner, in Finkelstein Mem. (1977) 108; the broken and ambiguous context of HT 35 rev. 5-7 makes it possible to attribute *ma-al*-KU(read *ki*! or *la*!)-*nu-un* to either *malk-* or *malla-*. The presence of NA_4.ARA_5 favors *malla-*, as does KUB 43.59 + KUB 9.39 i 4-5, see *malla/i-* a1', d.

Goetze, Tunn. (1938), 93-4 ("entangle, tie up, enforce inactivity"); HW 134 ("verwickeln(?), zusammenflechten(?)"); Stefanini, JNES 28 (1969) 46-7; Neu, StBoT 18 (1974) 93f.; Oettinger, Stammbildung (1979) 346.

malkeššar n. neut.; spun wool(?); from OH?/NS.†

[GAL DU]B.SAR.MEŠ.GIŠ-*kan* UGULA $^{LÚ.MEŠ}$E.DÉ.A-*ya* [*m*]*a*?-*al-ke-eš-šar anda pēdanzi* GUNNI-*ankan piran danzi* § . . . *ta* ^{GIŠ}BANŠUR-*az gankiškizzi* LUGAL SAL.LUGAL SÍG. BABBAR SÍG.SA_5 *karzanaz daškanzi ta tarup=panzi tuš pittuluš ē*[*š*]*šanzi* "The chief 'wood-scribe' and the chief smith carry in spun wool(?) and take the hearth in front. . . . He (the chief table man) hangs (the *malkeššar*) from the table. The king and queen take white and red wool from the *k.* and join (them). And they make them (*-uš*) into loops" IBoT 2.94 vi? 4-6, 10-15 (fest., OH?/NS) □ note the use of *-šk-* forms in lines 8-10, probably indicating the plurality of objects (cf. *t=uš pittuluš*), on vi? 11-15 cf. Szabó, THeth 1:98f.; [UGULA ^{L}]$^{Ú.MEŠ}$AGRIG(?) *ŠA* É ^{NA_4}KI[ŠIB . . .] / *kar-za ḫarkanzi . . . taš paizzi* x[. . .] / *ma-al-ke-eš-šar ḫarzi* Bo 996 + Bo 999:9-10, 13 (Istanbul) (fest. frag., NS). Note the occurrence of *karza*(*na*)- in both passages.

The unpublished Istanbul fragment Bo 996 + Bo 999:13 assures the reading [*m*]*a-* in IBoT 2.94 vi? 5. As a deverbal *-eššar* noun like *ḫulaleššar*, *kureššar*, *ḫatreššar*, *ḫatteššar*, *malteššar*, cf. Friedrich, HE §44c, *malkeššar* should mean "that which has been spun (*malk-*/ *malkiya-*)". The wool mentioned in the immediately following context supports this translation.

Cf. *malk-*.

mald-, malda- v.; **1.** (intrans.) to recite, make recitations, **2.** (trans. or intrans.) to make a vow, to vow (something) (usually with particle *-za* after OH), **3.** (mng. unkn., trans. v. with a deity as obj.); from OH; written syll. and with Akkadogram *KARĀBU*.

pres. sg. 1 *ma-al-da-aḫ-ḫi* Bo 3308 iii 7 (StBoT 18: 40 n. 19, 45) (NH), *ma-al-ta-aḫ-ḫi* 348/v:6 (ibid.) (NS); **sg. 3** *ma-a-al-di* KBo 25.112 ii 15 (OS), KBo 25.121 i 9, 10 (OS), KUB 28.75 iii 24 (OS), KBo 20.71:11 (OH/MS?), KUB 28.77 i 3 (OH/NS), KBo 8.133:7, 11 (OH/NS), KUB 48.12 rt. (7), 13 (OH/NS), KBo 21.69 iv 12 (MS), *ma-a-al-ti* KBo 21.80 i 17 (OH/MS), KBo 19.132 rev.? 12 (MH/NS), KUB 30.42 iv 10 (NH), *ma-al-di* KBo 20.19:9 (OS), KBo 21.84 iv 1 (OH/MS?), KUB 25.17 vi 8 (OH?/NS), KBo 11.30 rev. 13 (OH/NS), KBo 11.45 iii (9), 15, 18 (OH/NS), KBo 24.113 i? 6, KUB 1.14 ii 14 (NS), KUB 48.9 ii 15 (NS), IBoT 1.30 obv. 1 (NS), *ma-al-ti* KBo 20.10 i 12, ii 9 (OS), KUB 25.36 i 17, v (10), 17, 23, 29 (MS?), KUB 41.23 ii 9 (OH/NS), KBo 9.115 obv. 2 (MH/NS), KUB 17.28 iii 7 (MH/NS), KUB 25.37 iii 8 (NS), KUB 28.95 ii? 2 (NS), KUB 41.44 vi 8 (OH/NS), *ma-al-ta-i* KBo 2.2 ii 40 (NH), *ma-al-*⌜*ta*⌝(or: ⌜*da*⌝)-*i* KBo 24.126 rev. 3 (NH), *ma*!(copy GIŠ)-*al-da-i* ibid. 9, *ma*(over eras.?)-*al-da*!-⌜*i*⌝ ibid. 15, *ma-al-te* (coll.) IBoT 2.44:5.

pret. sg. 1 *ma-a-al-taḫ-ḫu-un* KBo 3.22:59 (OS), *ma-al-da-aḫ-ḫu-un* KUB 26.71 i 7 (OH/NS), KUB 15.17 i 3 (Pud.), Bo 5956:(3) (StBoT 18:45) (NH); **sg. 3** *ma-al-ta-aš* KUB 5.6 i 32 (NH), 432/e left col. 3, 5, 6, 8 (StBoT 18:45 n. 35), for possible *ma-al-t*[*i-iš*?] KBo 9.115:2 (MS) cf. below sub mng. 3.

imp. sg. 2 *ma-al-di* KUB 15.3 i 18 (NH).

iter. pres. sg. 1 *ma-al-za-ki-mi* KUB 14.4 ii 18 (Murš. II); **pret. sg. 1** *ma-al-za-ki-nu-un* KBo 23.111:13 (NS), ⌜*ma-al*⌝*-za-ki-nu-un* KUB 14.10 i 25 (coll.), [*m*]*a-*⌜*al*⌝*-za-aš-ki-nu-un* KUB 14.10 i 25 (coll.) w. dupl. KUB 14.11 i 18 (coll.).

part. sg. neut. *ma-al-ta-an* KBo 15.33 iii 16 (MH/MS), KUB 15.11 ii 13 (NH); **inf.** *ma-al-tu-u-an-zi* KUB 15.28 iii 8 (NH); **verbal subst. nom.** *ma-al-du-wa-ar* KUB 5.6 i 31 (NH), KUB 25.36 i (12), (25), v (11), 20, 24, 32 (MS?).

broken *ma-a-al*[- . . .] KUB 26.29 obv. 24 (MH/NS) (this might be the noun *māl* q.v.); *ma-al-du-u-w*[*a-* . . .] KBo 13.247 obv. 14 (NS).

Akkadogram pret. sg. 1 *AK-RU-UB* KBo 15.33 iii 21 (MH/MS), KUB 48.123 i 5 (NH); **sg. 3** *IK-RU-UB* KUB 15.1 i 4, 20 and passim, KUB 15.23:18, KUB 15.3 i 5, KUB 10.11 i 9 (all NH).

1. (intransitive) to recite, make recitations (w. adv. *kiššan*, *ḫattili*, *duddumili*, etc.) — **a.** with recitation in Hittite: ⌜LUGAL⌝*-uš kuwapi* DINGIR.MEŠ-*aš aruwāizzi* ^{LÚ}$GUDU_4$ *kišan ma-al-di* (var. *me-ma-i*) "When the king prostrates himself before the gods, the ^{LÚ}$GUDU_4$-priest recites (var. says) the following: (Let the *Labarna*, the king, be dear to the gods. . . . He

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(the Stormgod) made the *Labarna*, the king, his governor. He gave him the whole land of Ḫattuša. Let the *Labarna* keep governing the whole land with his hand. May the Stormgod destroy the one who infringes upon the person or the borders of the *Labarna*, [the king])" IBoT 1.30:1-8 (NS), parallel KUB 48.13 rev 9-16, ed. Goetze, JCS 1.90-91, Haas, KN 97-8 w. n. 4, cf. tr. by Goetze, Kleinasien 88 and Güterbock, JAOS Suppl. 17:16; "He puts one loaf of (broken) bread on the ground" *nu ma-al-ti* ^{d}UTU-*i*<-*wa*> *kuiš piran arta nuwakan* ^{d}UTU-*i parranda* SIG$_5$-*in memiški* "and recites (addressing the table mentioned in line ii 51): (You) who stand in front of the Sungod, keep interceding graciously with the Sungod!" KUB 17.28 iii 7-9 (rit., MH/NS), cf. KUB 41.23 ii 9 (followed by a string of imperatives), KUB 48.13 obv. 11 (followed by an imperative in 16, cf. below sub 1d), and KUB 25.37 iii 8 (text of the following recitation is fragmentary).

b. with recitation in Ḫattic: [*nu k*]*iššan ma-a-al-di* "and (the ^{LÚ}GUDU$_4$) recites the following" (there follows the usual statement of the deity's name among mortals and his name among gods.) KUB 28.77 i 2-3 (invoc. of Ḫattic deities, OH/NS); cf. in the same composition after the statement of the deities' names *QĀTAMMA ma-a-al-di* KUB 28.75 iii 24, iv (12) (OS), note also *QĀTAMMA memai* ibid. iii 10, 14, 28 and only *QĀTAMMA* ibid. 18; "The ^{LÚ}ALAN.ZU$_X$ (reciter?) dips wine from the *kalti*-vessel" *nu kiššan ma-al-di* "and recites the following" (there follow two lines of Ḫattic) KUB 48.9 ii 14-15 (KI.LAM fest., OH/NS), cf. Singer, Diss. 144; "Next (two) *zilipuriyatalla*-men come and strike themselves (*walḫ*-) six times. One cuts himself (*-za ḫatta-*) on his hand; the other cuts himself on his foot" [UGULA ^{L}]$^{Ú.MEŠ}$*zilipuriyatallaš* [*ḫ*]*attili kiššan ma-al-di* "The [chief] *z.*-man recites as follows in Ḫattic" (the following passage is in Ḫattic) KUB 1.14 ii 8-14 (fest., NS), cf. Neu. StBoT 5:52.

c. recitation not quoted: "The king goes and prostrates himself to ^{d}ZABABA. The ^{LÚ}GUDU$_4$-priest steps behind him" *ta ma-al-ti ḫattīli mān* ^{LÚ}GUDU$_4$ *ma-al-du-wa-ar zinnizzi* "and makes a recitation in Ḫattic. When the ^{LÚ}GUDU$_4$-priest finishes the recitation," KUB 25.36 v 22-25 (fest., OH?/MS), cf. ibid. i, v passim; (One 'long tablet': When the singer breaks leavened bread) *ta kiššan ma-a-al-ti ḫattili* "He makes a recitation in Ḫattic as follows" KUB 30.42 iv 8-10 (shelf list, NH), ed. Laroche, CTH pp. 163-4; "(The chief palace attendant) ushers in the Man of the Stormgod (who) consecrates the king. He scatters water three times" *ta ma-al-ti* "and recites" KBo 20.10 ii 7-9 (fest., OS), cf. ibid. i 10-12; [(*na*)*n* ^{LÚ}A(ZU *dāi nu* DI)]NGIR.MEŠ-*aš* [(*m*)]*a-a-al-ti* [(*nan duwarni*)]*zzi* "The diviner takes it (the vessel), and recites to the gods, and breaks it" KBo 19.132 rev? 12-13 (rit., MH/NS), with dupl. KUB 9.28 iii 25-26 (NS); ^{LÚ}ALAN.ZU$_X$ *ma-al-di* "The reciter(?) recites" KUB 25.17 vi 8 (fest., OH??/NS); (They give a *ḫuppar*-vessel of wine to the reciters(?) (ALAN.ZU$_X$) [(*ta*)] GEŠTIN *ma-al-ti* (var. *ma-al-di*) "He recites (pertaining to) the wine (and the ALAN.ZU$_X$ takes for himself the vessel of wine)" KUB 41.44 vi 6-10 (*nuntariyašḫaš* fest., OH/NS), with dupl. KBo 11.30 rev. 12-14 (NS).

d. with adv. *duddumili* "silently(?), quietly(?)": [...]x *ma-al-di duddumili* [*kiššan*?] "[The ...] recites quietly(?) [as follows:] (followed by a paragraph line and two lines of Ḫattic) KUB 48.13 obv. 11-12 (fest., NS), cited as Bo 3138 Ehelolf, KlF 399, as Bo 3130 by Laroche, Prière hittite 9. If the meaning of *duddumili* is "silently", one could think the reciter merely mouths or whispers the words (Laroche, ibid. "sourdement, à voix basse"). In any case, it seems clear that the whispered words are intended either for the god(s) or for the reciter himself, not to be heard by human bystanders. The passage demonstrates at least that *mald-* does not always denote a solemn public proclaimation (cf. bibliography).

2. (trans. or intrans.) to make a vow, to vow (something) (usually with the particle *-za* or the enclitic dat. *-ši* in a reflexive use after OH): (I built temples and endowed them with the booty I brought back from campaigns) § *nu ma-a-al-taḫ-ḫu-un* (var. *ma-al-da-aḫ-ḫu-un*) *nu* [(*ḫūwar*)*n*-...] "I made a vow and [I went] hun[ting]" (there follows a list of the animals

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caught and brought to Neša) KBo 3.22:59 (Anitta, OS), with dupl. KUB 26.71 i 7, ed. StBoT 18:14f., for restoration cf. Hoffner, BASOR 226:78; *nuzan mān* ^{LÚ}EN É-*TIM kuitki ANA* DINGIR-*LIM ma-al-ta-an ḫarzi* "If the owner of the house has vowed something to the god, (be it some implement or an ox (or) sheep)" KBo 15.33 iii 16-17 (rit. for Stormgod of Kuliwišna, MH/MS); "He himself (the owner of the house) speaks before the god" *kāšawaza kī kiya kēdani uddanī šer AK-RU-UB* "I vowed this and this for the sake of this matter (now I have brought it to the god)" ibid. iii 20-22; ^{d}UTU-*ŠI-yaššikan šer ma!-al-da-i* "also, His Majesty will make a vow for the sake of it" KBo 24.126 rev. 9 (oracle, NH), cf. ibid. 3, 15 which use *-za* and do not have *-ši*; *ANA* ^{d}*Lelwani=za=kan* GAŠAN-*YA AŠ*[(*ŠU*)]*M BALAṬ* SAG.DU ^{d}UTU-*ŠI šer ma-al-da-aḫ-ḫu-un* "I made a vow to Lelwani, my lady, for the sake of the life of the person (SAG.DU) of His Majesty" KUB 15.17 + KUB 31.61 i 2-3 (vow of Pud., NH), with dupl. KUB 15.16 i 2-3, ed. StBoT 1:16f.; *ANA* DINGIR-*LIM ma-al-du-wa-ar ŠA* ^{d}UTU-*ŠI* SI×SÁ-*at nu* 1 GUD.ŠE 6 UDU-*ia* SI×SÁ-*at nuzakan karū ma-al-ta-aš* "It was determined by oracle that His Majesty should make a vow to the deity. It (the vow) was determined to be one fattened ox and six sheep. He has already made the vow. (When he gets well, they will give them)" KUB 5.6 i 31-33 (oracle, NH); "A dream of the queen: 'Someone keeps saying to me in a dream'" *ANA* ^{d}NIN.GAL-*wazakan kišan ma-al-di* "Make a vow to Nikkal as follows" KUB 15.3 i 17-18 (queen's dreams, NH), tr. Güterbock apud Oppenheim, Dreams 255; *nuzakan* SAL.LUGAL ŠÀ Ù-*TI ANA* ^{d}*Ḫebat* ^{URU}*Uda kiššan IK-RU-UB* "The queen made the following vow to Ḫebat of Uda in a dream" KUB 15.1 i 3-4 (queen's dreams, NH), cf. ibid. i 20, ii 2, 10 and passim; *kūnmanzan* NINDA.KUR$_4$.RA [GAL] LUGAL. GAL ^{m}*Šuppilul*[*iumaš*] *ANA* ^{d}IM *ANA* KASKAL ^{URU}*A*[*r-...*] *šer IK-RU-UB* "The great king, Šuppiluliuma, vowed this [large] loaf of bread to the Stormgod for the sake of the campaign to the city of A[r-...]" KUB 10.11 i 6-9 (fest., NH). *nuza ḫingani šer / ANA* DINGIR.MEŠ *ḫūmandāš ārkūwar* / [*ēš*]*šaḫḫun IK*[*RIBI*$^{ḪI.A}$*-ašmašk*]*an* / [*m*]*a-*^{r}*al*^{1}*za-aš-ki-nu-un* (coll.) (var. [*ma-a*]*l-za-aš-ki-nu-un*, coll.) "I repeatedly made a self-justification to all the gods with respect to the plague. I repeatedly made vows (lit., vowed vows; cognate acc.) to them." KUB 14.10 i 22-25 (PP 2) w. dupl. KUB 14.11 i 16-18; for *š* cf. *išpanzaški-* from *išpant-/šipant-*.

3. (mng. unknown; transitive v. with a deity as obj.), pre-NH†: ^{m}*Palliyaš* LUGAL ^{URU}*Kum=manni kuwapi* ^{d}U *Kummann*[*i*] *šarā tittanut nan kiššan ma-al-t*[*i-iš*?] (var. *ma-al-ta*[*-aš*?]) "When Palliya, king of Kummanni, erected (the statue of) the Stormgod of K., he ... -ed him (or "it") as follows" (the text which follows is a purification ritual) KBo 9.115 i 1-2 (NS), with dupl. KUB 7.20 obv. 1-3 (NS); "when (*kuwapi*) he erected (pret.)" in the preceding dependent clause leads one to expect a pret. in the main clause; the description of actions commences with the pret. *dāš* (i 4) and only changes to the pres., the usual tense in rit. descriptions, seven lines later (i 11). **maltiš* pret. sg. 3 would be a formation like *akkiš*, *šakkiš*, *wakkiš*, *penniš* (all *ḫi*-conjugation). If the pres. tense were likely, one could restore *ma-al-t*[*i*] and *ma-al-ta*[*-i*] cf. StBoT 18:45. Laroche (Prière hittite 11) translated "il l'a proclamé/voué ainsi", although what follows is neither a proclamation nor a vow, but a ritual performed for the deity. Also against the tr. "vowed" is the absence of *-za*. Note also that in the colophon KUB 7.20 rev. 4 what immediately follows *nan kišan* is not *mald-*, as in the opening lines of the ritual, but a word beginning with *i*[*š-* or another sign of similar shape; perhaps read *i*[*šša*]*i*]?

Since the text is a purification ritual which includes offerings, and since according to the colophon the king re-erected the god (*dān šarā* [*tittanut*] KUB 7.20 rev. 3), it is conceivable that the ritual was meant to fulfill a vow to replace the previous statue. A tentative rendering might be: "He provided him (the deity) with offerings/a ritual in fulfillment of a vow." For some connection of the root *mald-* with offerings cf. *maltalli-*, *malteššanala-*, *malteššar*.

One seeks an area of meaning common to the usages distinguished above. Laroche sought such a meaning in a solemn, public declaration or pronouncement. But vows made to a deity are not necessarily announced to be heard by a human audience. The occasional use of *dud-dumili*, "quietly, silently, secretly" with this verb (cf. usage d) indicates that the recitation could

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be done privately. The recitations (mng. 1) quoted in Hittite following *kiššan maldi* often contain imperative verbs and are therefore requests. A vow (mng. 2) is a promise in return for a requested benefit, a kind of contractual request.

Forrer, ZDMG 76 (1922) 191 ("geloben"); Laroche, Prière hittite (1964) 8-13 (without *-z* "proclamer publiquement, affirmer solennellement," with *-z* "s'engager par une déclaration solennelle"); Sürenhagen, AOF 8 (1981) 143f.

Cf. *maltalli-*, *malteššanala-*, *malteššar*, *mammalt-*.

malda- see *mald-*.

maltalli- adj.; obliged to make a *malteššar*(?); NH.†

sg. nom. com. *ma-al-ta-al-liš* KBo 8.68 i? 6, (8), (9); **acc.** *ma-al-ta-al-li-in* ibid. 12; **d.-l.** *ma-al-ta-al-li* ibid. (5), 13, 14, (18); **unclear** *ma-al-ta-li* 34/p:1, [. . . *ma-a*]*l-ta-li-ia-aš* 34/p:3 (both Alp, TTKYayin VI/23:362) here or under SISKUR*mantalli-*, SISKUR*maltalli-*?

The text KBo 8.68 is a Kizzuwatnean ritual. The context which concerns the *m.* person is badly broken and difficult to restore or interpret. It appears that the *m.* person has not made the required *malteššar*: *mān ma-al-ta-al-liš* UN-*aš* [*malteššar*(?) *Ú-UL*] *kuitki iyat* (i? 6-7). The ritual's purpose seems to be the purification of certain rooms or buildings (É.MEŠ, i? 2 and 10), as well as the purification of the *m.* man himself through a statuette(?) of wax which is placed at his feet (i? 12-14). The bread and the libation cup are placed upside down (i? 15-17). *m.* is an adj. in *-alli-*, always used attributively with the noun UN-*a-* (= *antuḫša-*) "person". *m.* seems to be derived from the verb *mald-* "to recite, vow; treat (a deity) with a ritual". It hardly denotes a "reciting person" as the title of a functionary, since no other functionary is designated by an adj. + *antuḫša-*. Since *malteššar* can designate an offering, and the verb *mald-* once describes the treating of a god with a purification ritual (cf. *mald-* mng. 3), it seems likely that the *m.* person is one obliged to make such an offering; cf. 34/p:1-3 cited under SISKUR*mantalli-* b 3′.

Cf. *mald-*, (:)(SISKUR)*mantalli-*/SISKUR*maltalli-*, *malteš(ša)nala-*, *malteššar*.

[SISKUR]**maltalli-** see (:)SISKUR*mantalli-*.

(:)maltani- n. (com.); (meaning unknown); NH.†

sg. nom. :*ma-al-ta-ni-eš* KUB 33.106 iii 36, :*ma-al-da-ni-š*(*a-aš*) KUB 33.92 iii 16, ⌜*ma*⌝[*-al-t*]*a-*⌜*ni*⌝[- . . .] KBo 26.65 i 18.

naš :*ma-al-ta-ni-eš* GIM-*an šarā karpiškattari* "He (Ullikummi) lifts himself up (i.e., grows rapidly?) like a *m.*" KUB 33.106 iii 36-37 (Ullik., NH), ed. Güterbock, JCS 6:26-27, cf. Neu, StBoT 5:81, 82 n. 16. The same simile occurs in KUB 33.92 iii 16 and KBo 26.65 i 18-19 and is restored in KUB 33.106 iii 14-15, all from Ullik., RTAT 174 tr. KUB 33.106 iii 14f. "Wie ein . . . (Ringmauer? Schirm? Pilz?) ragt(?) er empor".

It is not clear whether the simile intends the rapidity of rise/ascent/growth ("mushroom(?)", etc.) or the height attained ("tower", etc.). although for the latter one might have expected "he is as tall/big (*šalli-*) or high (*parku-*) as a *m.*"

Goetze, ANET 123 ("tower"); Laroche, DLL (s.v. *maldaniš-*, no tr.); Hoffner, EHGI 60 (sub "mushroom(?)").

malteš(ša)nala- adj.; recipient of *malteššar* (chants, vows, votive offerings); MH/NS.†

sg. com. acc. *ma-al-ti-eš-na-la-*⌜*an*⌝ KUB 7.8 iii 13, *ma-al-ti-eš-ša-na-la-an* KUB 7.5 i 22 (same tablet as KUB 7.8 + KUB 9.27).

"He will give you (=^{d}Uliliyašši) a house; he will give you a male and a female slave; he will give you cattle and sheep," *nudduššan ma-al-ti-eš-ša-na-la-an iyazi* "He will make you a recipient of *malteššar* (votive offerings?)" KUB 7.5 i 20-22 (rit. of Paškuwatti to cure impotence); "He will make you his personal deity" *nuduza ma-al-ti-eš-na-la-*⌜*an*⌝ *iyazi* "He will make you the recipient of his own (*-za*) *malteššar*" KUB 7.8 iii 13-14 (same tablet as KUB 7.5).

Adj. in *-ala-* from oblique stem of *malteššar*.

Sturtevant, Gl. (1936) ("invoked by *malteššar*"); Goetze, ANET (1969) 350 ("He will make vows to thee").

Cf. *mald-*.

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malteššar n. neut. and com.; **1.** recitation, prayer(?), hymn(?), **2.** vow, votive offering, **3.** ritual; written syll. and (only in mng. 2) *IKRIBU*; from OH.

sg. nom.-acc. *ma-al-te-eš-šar-r(a)* KUB 27.1 i 11, 26 (NH), *ma-al-de-eš-šar* KUB 27.1 i 31, [*m*]*a-al-te-eš*$_{17}$ *-šar* KUB 9.19:4 (NS); **gen.?** *ma-al-de-eš-na-aš* KUB 22.70 obv. 22 (NH), *ma-al-te-eš-n*[*a*(coll.)*-aš*] KUB 44.12 ii 8 (NS).

pl. acc. *ma-*ˈ*al*ˀ-[*te-eš*]-ˈ*šar*ˀ KUB 28.80 iv 8 (NS); **gen.** *ma-al-te-eš-na-aš* ibid. iv 1; **d.-l.** *ma-al-te-eš-na-aš* ibid. 10, KUB 31.143 ii 17, (23), 27, (31!), 35 (OS), VBoT 124 ii! 9 (OS), *ma-al-te-eš-na<-aš>* KUB 8.41 obv. ii 13 (OS); **abl.** ˈ*ma*ˀ-*al-te-eš-na-az-z*(*-ia*) KUB 5.24 ii 2 (NH).

sg. or pl. *ma-al-di-šar*? 116/r:4.

Akkadogram: sg. nom. [*IK*]*-RI-BU* StBoT 1:34 iv 10 (Pud.); **acc.?** *IK-RI-BU* KBo 2.2 iii 33 (NH); **abl. or inst.** (with TA) *IK-RI-BI* KUB 46.40 obv. 3 ; **pl. nom.-acc. with neut. concord** *IK-RI-BI*$^{\text{ḪI.A}}$ StBoT 1:34 iv 15 (Pud.); **pl. nom. with com. concord** *IK-RI-BI*$^{\text{ḪI.A}}$ KBo 2.2 iv 7; **pl. acc. with com. concord** *IK-RI-BI*$^{\text{ḪI.A}}$ KUB 22.38 i 2, KUB 22.65 iii 13, KUB 6.13:15 (NH); **d.-l.** (with *ANA*) *IK-RI-BI*$^{\text{ḪI.A}}$ ibid. iii 11, 15, KUB 6.22 iii 13.

1. recitation, prayer(?), hymn(?) (from OH): *ṬUPPI ma-al-te-eš-na-aš* ˈ*ŠA* EZENˀ ^{URU}*Nerik KAYAMĀNIM . . . nukan kī ma-*ˈ*al*ˀ-[*te-eš*]-ˈ*šar*ˀ *apēdaš dāēr . . . karuiliaš ma-al-te-eš-na-aš natta ḫan*[*d*]*ā*[*n*] "Tablet of recitations of the regular festival of Nerik . . . They took these recitations from those (refugee priests) . . . (This tablet) does not correspond to the former recitations" KUB 28.80 iv 1-11 (Ḫattic speeches, NS); [*kīmašt*]*a* ^{d}*Inaraš ma-al-te-eš-na-aš ḫandān* "[This (recitation)] corresponds to the recitations of Inara" KUB 31.143 ii 17 (OS); [*kīmašta*] ^{d}IM*-aš ma-al-te-eš-na-aš* [*ḫandān*] VBoT 124 obv.! ii 9 (OS), the parallel has *kēašta ANA A-WA-AT* ^{d}[IM *ḫantān*] KUB 8.41 ii 9, ed. Laroche, JCS 1:187ff.; cf. KUB 30.68 rev. 4-9 (shelf list), translit. CTH p. 173, and cf. s.v. *mammalt-*.

2. vow; votive offering (all NS, mostly NH): [(*k*)]*ēmakan IK-RI-BI*$^{\text{ḪI.A}}$ *ŠA* ^{d}*L*[*elwani . . .*] "These objects vowed to L[elwani . . .] (three small gold cups, five persons, [. . .] thirty gold month emblems and thirty silver ones)" KUB 31.54:15 with dupl. KUB 31.52 iv 3, ed. StBoT 1:34 iv 15-17; cf. *ŠA* MU.2.KAM *ma-al-te-*[*eš-šar . . .*] KUB 31.51 obv. 6, ed. StBoT 1.18 i 11; 2 GILIM KÙ.GI-*makan kue ma-al-de-eš-na-aš* SAL. LUGAL *ANA* DINGIR-*LIM ēššešta* "The two gold headbands which the queen had made for the deity (in fulfillment) of a vow" KUB 22.70 obv. 22 (oracle, NH), ed. THeth 6:60f.; *mānza* ^{d}UTU ^{URU}TÚL*-na zikpat* DUMU*-annaš ANA IK-RI-BI*$^{\text{ḪI.A}}$ *šer kar<timmiya>uwanza nammama* KI.MIN "If you alone, Sungoddess of Arinna are angry because of vows (made to obtain) offspring, and in addition no other deity is joined with you, (let the exta be favorable . . . Unfavorable.)" KBo 2.2 iii 13-17 (oracle question, NH), cf. ibid. 10-12, 30-31; *nu IK-RI-BI*$^{\text{ḪI.A}}$*-ma kuiēš šarninkuēš nat šarninkanzi* "They will make compensation for the (unfulfilled) vows which are to be compensated for" ibid. iv 7-8; [o] x *ku*ˈ*it* DINGIRˀ GAL ˈTUKU.TUKUˀ*-uanza nu ANA* DINGIR*-LIM* ˈ*kuit me*ˀ*qqauš IK-RI-BI*$^{\text{ḪI.A}}$ *meman ḫarmi* "Since [. . .] the great god is angry, since I have spoken many vows, (let it be set aside)" KUB 22.38 i 1-3 (oracle, NH), ed. Laroche, RA 52:150f.; cf. *ANA* DINGIR*-LIM IK-RI-BI*$^{\text{ḪI.A}}$ *meman ḫarz*[*i*] KUB 15.20 ii 9; *nuza apēdaš gimraš šer* SISKUR *ambaššin keldianna ma-al-te-eš-šar-ra ariyanzi* "They will investigate by oracle the *a.*- and *k.*-ritual and the vow(s) (made) for the sake of those campaigns" KUB 27.1 i 10-11 (fest., NH), ed. Lebrun, Samuha 75, 86, cf. ibid. i 26, 31, 33; *mān*ˈ*na*ˀ (coll.) *ma-al-te-eš-n*[*a*(coll.)*-aš . . .*] *ēšzi nankan šipan*[*ti*] *mānma UL ēšz*[*i*] *nukan UL kuitki* [*šipanti*] "If there is [a . . .] of a vow (i.e., a . . . which has been promised), he offers it; but if there is not, he offers nothing" KUB 44.12 ii 8-11, NS).

3. ritual (in fulfilment of a vow?): [(*nam-ma*)]*šmaššan ma-al-te-eš-na-aš* (var. [S]ISKUR. SISKUR.ḪI.A*-aš*) *parkuyannaš uddanī* [(*naḫ-š*)]*arattan kiššan UL kuiški tiyan ḫarta* "Further, no one had such respect for you in the matter of the purity(?) of rituals" 398/u + 1945/u i 5-6 (prayer of Arn. and Ašm., MH/NS) with older dupl. KUB 17.21 i 19-20 (MS), ed. Kaškäer 152f. and Lebrun, Hymnes 134, 143, tr. ANET 399 (translated SISKUR. SISKUR.ḪI.A*-aš parkuyannaš* "cleanliness connected with your sacrifices"); In a text describing an itinerary (of the king?): [^{URU}*Ta*]*pparuta*[*z*]*-ma-aš* ^{URU}*Anniyatta paizzi nu* LÚ.MEŠ.ŠU.GI [MÁ]Š. [G]AL DUG K[A].DÙ NAG 12 NINDA.KUR$_4$.

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RA *pianzi* [*m*]*a-al-te*[*-eš*]*-šar-ši-it QĀTAMMA* "But from T. he proceeds to A. And the elders (of A.) give a goat, a jug of *PĪḪU*-beer for drinking (and) twelve loaves of bread. And the *m.*-ritual/offering is just the same." KBo 22.242 + 1003/z ii 5-7 (NH), restored also in iii 5, 9. Since the gift of the elders has been described in full, it cannot be meant by the *malteššar*. Yet what is provided for the king on his visit is probably not a recitation, but either an offering or a ritual of some kind.

The variant *maltešnaš* for SISKUR.SISKUR.ḪI.A-*aš* in the prayer of Arn. and Ašm. (cf. HW 3.Erg. 23) cannot be used to prove that *m.* is the normal reading of SISKUR.SISKUR. This logogram is used in Hittite for both "offering" and "ritual". The definition of SISKUR.SISKUR as "magisches Ritual" (HW² 85) is much too narrow. Beside the alternation of SISKUR.SISKUR with *malteššar* there is also an alternation with *mu-ke*[*-eš-šar*] KUB 30.51 obv. 11 and dupl. KBo 14.68 obv. 8 (Otten, MDOG 93:77 n. 5). Additionally, ^{LÚ}*mukišnaš* EN-*aš* KBo 14.86 i 7, ^{LÚ}*mukišnaš*(*-pat*) *išḫāš* KBo 12.19 ii 12 (Kuliwišna rits.) is likely to be a reading of EN.SISKUR (cf. Otten, MDOG 93.77 n. 5). SISKUR-*eššar* in RS 25.421 iv 54 (Laroche, Ugar. 5:774f., 779) could be either *mugeššar* (thus Laroche) or *malteššar*; since it is "lovely to behold", it cannot be "recitation", but must be either "ritual" or "offering". On the basis of the meanings of *mald-* and *mugai-* (q.v., cf. Laroche, Prière hittite) *mugeššar* could be a ritual (including offerings and words) aimed at invoking the gods, *malteššar*, a ritual performed in fulfilment of a vow. In the prayer of Arn. and Ašm., the phrase *maltešnaš parkuyannaš uddani* of the newer version may be understood as "in the matter of the purity of recitations" or "in the matter of the purity of the offerings/rituals performed in fulfilment of vows". The second translation is closer to the SISKUR.SISKUR.ḪI.A-*aš parkuyannaš uddani* of the older version and more accurately captures the meaning of *maltešnaš* in this context. Note that the context which precedes deals with temples, precious objects, and statues; that which immediately follows deals with "rituals (SISKUR.SISKUR) and festivals (EZEN)". Cf. comments on *mald-*, *maltalli-* and *malteššanala-*.

Kammenhuber, MIO 2.108f. with n.15; Laroche, Prière hittite 8-13.

Cf. *mald-*, SISKUR.

maltešnala- see *malteš*(*ša*)*nala-*.

malwara- Luw. n.; (mng. unknown); NS.†

Luw. pl. nom. *ma-al-wa-ra-an-zi* KUB 35.145 obv. 2; **acc.** *ma-al-wa-ra-an-za* ibid. 15, var. [*malwaranz*]*i* KUB 17.15 ii 9.

With other Luwian pl. nouns in Hittite context: [*našt*(*a anda taḫḫa*)]*ranzi ma-al-wa-ra-an-zi ura*[*nta*] "Therein *t.* (and) *m.* are burn[ing]" KUB 35.145 obv. 2 with dupl. KUB 35.143:10; *našta anda* [(*taḫḫaran*)*za*] *ma-al-wa-ra-an-za* KI.MIN (var. [*malwaranz*]*i kištanunun*) "Therein I extinguished *t.* (and) *m.*" KUB 35.145 obv. 14-15 with dupl. KUB 17.15:8-9.

DLL 67 (without tr.).

malwiš n.; (mng. unkn.); NH.†

In an inventory: 1-*EN* ^{GIŠ}PISAN 20 *URAKI* KÙ.GI 10(-)*m*[*a*(-) . . .] 10 *URAKI* KÙ.BABBAR 4(-)*ma*(-)*al-ú-i-iš* x[. . .] "one chest (containing) 20 bars of gold, 10 [. . .], 10 bars of silver, 4 . . . [. . .]" lines 1-2 of a fragment of a Hittite inv. text from an unpublished hand copy by A. Goetze at Yale University; the copy bears the notation in Goetze's hand "Col. Univ. Lib.", but a search of cuneiform fragments in Columbia University Library in New York City revealed no Hittite fragments. The original cannot therefore be checked to determine the spacing of 4(-)*ma*(-)*al-ú-i-iš*. Goetze's copy will be published in a volume of Yale Hittite fragments by Beckman and Hoffner. If the *ma* in line 2 is the conjunction ("but four . . ."), the word in question here would be a hapax, *alwiš*. If the word is *malwiš*, it may also occur in line 1: 10 *m*[*a*- . . .]; possibly also *ma-al-*⌜*ú-i*⌝*-i*[*a*- . . . KUB 49.54 obv. 3 (oracle, NH).

māluli- see *mīluli-*.

:malušteya- n. [com.]; (an animal); NS.†

In a fragment of a myth in the Kumarbi cycle: *numukan kuiš wāki . . . :ma-lu-uš-te-ia-aš-ma-mu wākit* "Who is biting me? . . . A/The *m.* bit me" KUB 36.25 iv 11, ed. Otten, MGK 32f., cf. Laroche,

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Myth. 188; □ in the immediately preceding lines dogs, pigs, and the *ḫalmešnas*-animal have been mentioned.

Laroche, DLL 67.

malzaki- see *mald-*, *malda-*.

malzaški- see *mald-*, *malda-*.

mammalt- v.; to recite (chants); OH.†

iter. mid. pres. pl. 3 *ma-am-ma-al-zi-kán-ta* KUB 30.68 rev. 9 (OH/NS); **broken** *ma-am-ma-al*[- . . .] KBo 8.45:7 (OH/NS).

[DUB.x x *ma*]*ltešnaš* (PNs) . . . *mān* DUMU-*aš ANA* DINGIR.MEŠ ^{URU}*Za*[*lp*]*uwa* [. . . -*z*]*i ki=ma ma-am-ma-al-zi-kán-ta* "[Tablet . . . of the ch]ants of (PNs, several identified as singers) . . . When the prince [goe]s to [worship] the gods of Z., they (the named singers) recite these (chants)" KUB 30.68 rev. 6-9 (entry in a NH catalogue describing an OH collection of chants), ed. CTH pp. 173-4; contra Laroche *kima mammalzikanta* is not the title of the song ("l'intitulé du chant").

This is a reduplicated form of the stem *mald-*, showing *a*-vocalism in the initial syllable; cf. van Brock, RHA XXII/75 (1964) 125, type *lalukk(a)i-*.

Cf. *mald-*.

mamman see *man* b 2′ b′.

:mamanna- Luw. v.; to look upon, regard (as one's own), accept; NH.†

(The sacrificer, a Tudḫaliya, has given substitutes [*tarpalliuš*] and valuable gifts to the Sungoddess of the Netherworld and the Infernal deities.) *nukan zik* KI-*aš* ^{d}UTU-*uš* GAM-*rašša*(sic) DINGIR.MEŠ *kēdāš tarpalliuš*(sic) *arkammi=ya* :*ma-ma-an-na-ten ŠA* ^{m}*Tudḫaliya=ma=mu ŠA* ^{LÚ}GURUŠ *ḫaštariyatar . . . šarā tarnešten* "You, O Sungoddess of the Netherworld and (you) O infernal deities, look upon (i.e., accept) these substitutes and the tribute, but send up the *ḫ*. . . . of me, Tudḫaliya, as a youth" KUB 24.12 ii 28-33 (purification rit.), ed. van Brock, RHA XVII/65:122(differently), cf. Starke apud Hawkins, Kadmos 19:146; . . . *kēdāš tarpalliuš arkammi*[*=ya*] :*ma-ma-an-na-ten* <*ANA*> EN. SISKUR*=ma=wa=mu* ALAM ^{LÚ}GURUŠ(text ^{d}KAL) . . . *ḫaššaz* EGIR-*pa pešten* "Look upon (accept) these substitutes and upon the tribute, but from the fireplace give back to me, the sacrificer, the form of a youth" ibid. iii 4-7.

In Hierogl. Luw. the verb LITUUS-*na-* seems to mean "see", "behold", "regard" (Hawkins and Starke, Kadmos 19:123ff.). The Hierogl. Luw. verb LITUUS.LITUUS-*na-i* in its one occurrence (ibid. 136), "He who fears this god, he too shall *behold* his benefit here," may be freely paraphrased "he too shall *receive* his benefit here" (cf. below). According to Starke (ibid. 142ff.), LITUUS-*na-* represents cuneiform Luw. *manā-* "sehen, erleben", and LITUUS.LITUUS-*na-* cuneiform Luw. *ma(m)manna-* "schauen", although the second is not a reduplicated form of the first (ibid. 147, contra 137). To the Luw. text ^{d}UTU-*waz* ^{d}*Kamrušepai daueyan ma-am-ma*[-*an-na-at-ta*] *zāniwa kuwati* "The Sungod . . . -ed toward Kamrušepa: 'How is this?'" (KUB 35.107 iii 8-9) he adduces parallels from the Hittite version of this same text, showing . . . *ašta ini=ma=wa kuit* "looked . . . , (saying:) 'What is that?'" KBo 12.89 iii 10 (ibid. 146). Starke also cites the Hittite passage KUB 24.12 ii 28-30 and iii 4-5 as examples of :*mamanna-* "schauen".

In the prayer-incantations to the infernal deities with regard to the substitutes (*tarpalli-*), two consecutive imperatives are used: "X these substitutes, but Y the sacrificer." In all the other exx. X and Y are virtual antonyms: *da-* "take" vs. (*arḫa*) *tarna-* "release", *nuwa kūš akkandu ammuk=ma=w*[*a l*]*ē akmi* "Let these die, but let me not die" (cf. StBoT 3:8 line 16, p. 10 line 34f., p. 12 line 7, 16f.). In KUB 24.12 the contrast is just as clear (*-ma* and shift from substitutes as object to sacrificer). The verb :*mamanna-* with the d.-l. should express the opposite of *šarā tarna-* "let go (back) up" and EGIR-*pa pai-* "give back". Starke may be right in connecting it with Hierogl. Luw. LITUUS.LITUUS-*na-*, disassociating it etymologically from Luw. *manā-*, yet retaining a meaning like "look" or "regard". It seems likely that both LITUUS.LITUUS-*na-* in Sultanhan stela line 5 (cited Kadmos 19:136) and :*mamanna-* in KUB 24.12, though literally "look upon", conveyed the idea of "receive" or

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"retain". The 2 pl. imperative ending on :*ma-ma-an-na*-TEN can be read as either Hitt. *-ten* or Luw. *-tan*, since TEN has both values in NS.

Laroche, DLL 67 ("dire"); van Brock, RHA XXII/75:137 ("dire"); Hawkins and Starke, Kadmos 19 (1980) 123-148.

GIŠmammarr(a/i)- n.; (a woody plant, tree or bush); OH/NS.†

(The bee reports that she has searched for but not found the missing deity. She says that he is going to Ḫattuša.) [. . . -]*ti šešzi naš katta*[*n . . . še*]*šzi naš kattan AN*[*A . . . k*]*attan* GIŠ*ma-am-mar-r*[*i . . . k*]*attan dankui t*[*akni*? . . .] KUB 33.13 ii 27-30 (missing god myth fragm.), translit. Myth. 99.

For the disassociation of this word from *marmarra-* see discussion there.

[*ma-mar-nu-wa-an-zi*] in KUB 35.146 ii 15 according to coll. is to be read *ku-mar-nu-wa-an-zi*.

mammaš in the phrase *āliš mammaš* (mng. unknown); MH/NS.†

nu kišan memai a-a-li-iš ma-am-ma-aš dA. NUN.NA.KE4 *kēdanišmaš* (var. *kēdanimaš*) *uddanī ḫalziḫḫun* "And he speaks thus: '*āliš mammaš*. (You) infernal deities! On this occasion I have invoked you: (Decide the case of this house!)'" KUB 41.8 iii 6-7 (rit.) with dupl. KBo 10.45 iii 15-16, ed. Otten, ZA 54:128f.

While Otten (ibid. 153) thinks this phrase may be in Luwian, Kammenhuber (HW² s.v. *a-a-li-*³) claims that it is a Hurrian epithet of the Anunnaki. For Luwian *ali-* cf. Rosenkranz, JCS 2 (1948) 249 n. 3 ("white"), Meriggi, WZKM 53 (1957) 203f., 213 w. n. 54, 215, DLL 25, and Rosenkranz, OrNS 33 (1964) 246.

NA4**mamḫuišt[a(-)** n.; (a stone or an object of stone).

1 GIŠ*tuppaš* NA4 x[. . .] NA4*ma-am-ḫu-iš-t*[*a*(-) . . .] KUB 42.18 ii (coll.) 7-8 (inv., NH). The reading NA4*ma-am-ḫu-iš-ga*[(-) . . .] is also possible.

man, -man (rarely also **mān**); (particle denoting the optative, the unreal and the potential); from OH.

a. optative
- **1′** expressing a wish of the speaker
  - **a′** positive
    - **1″** OH
    - **2″** MH and NH
  - **b′** negated with *lē* and pres.
    - **1″** in OH
    - **2″** in NH
- **2′** expressing a wish of the subject of the verb
  - **a′** pres.
  - **b′** pret.
    - **1″** followed by no statement to indicate that the wish or intent was frustrated
    - **2″** followed by a statement indicating what frustrated the wish or intent

b. the unreal ("irrealis")
- **1′** in the main clause without conditional protasis
- **2′** in both protasis and apodosis of contrary to fact conditional sentences
  - **a′** *takku-man . . . -man*
  - **b′** *māmman/mamman* (= *mān* + *-man*) . . . *man*, or *man mān . . . -man*, or *mānman . . . man*
  - **c′** particle *man*, sometimes written plene (*ma-a-an*, *ma-a-na-* etc.) in both protasis and apodosis, and without conj. "if" (*takku* or *mān*) in the protasis

c. potential, with pres.-fut. tense expressing a possible outcome
- **1′** expressing a possibility
- **2′** in questions.

ma-an KBo 3.46 obv. 13 (OH/NS), KUB 23.53:3 (OH/NS), KBo 6.2 ii 55, 57 (OS), ABoT 65 rev. 6 (MH/MS), KBo 4.4 iii 22, iv 42, KBo 5.8 iv 12 (all Murš. II), KUB 1.9:6 (var. *ma-a-an*, KUB 1.4 iii 43), KBo 3.6 iii 65 (all Ḫatt. III), *ma-an-* . . . KUB 14.1 obv. 4, 5 (MH/MS), VBoT 2:2 (MH), KUB 19.24 rev. 23 (MH), KBo 5.6 iii 13, KBo 5.8 iii 16, KBo 2.5 i 5 (all Murš. II), KUB 1.9:5 (var. *ma-a-an-* . . . KUB 1.4 iii 42) (Ḫatt. III), *ma-n*(*a-* . . .) KUB 36.79 ii 49, KUB 26.71 iv 17 (both OH/NS), KUB 33.106 ii 9 (NH), *ma-n*(*u-* . . .) KBo 3.55 rev. 10 (OH/NS), *ma-a-an* KUB 14.3 ii 16 (also 11, 12?), KUB 24.8 ii 18, KBo 3.6 iii 64, *-ma-an* KUB 30.10 obv. 22 (OH or MH/MS), KUB 14.1 obv. 12 (MH/MS), KUB 1.16 iii 65 (OH/NS), KBo 16.17 iii 6, KBo 3.3 iii 6, KUB 14.17 ii 6, KUB 6.44 iv 13 (all Murš. II), KUB 31.66 iii 5, 7, 19, KUB 31.68:41 (all NH), *-ma-n*(*a-* . . .) KUB 1.16 iii 7 (OH/NS), *-ma-a-n*(*a-* . . .) KUB 14.3 i (45,) 46, *ma-a-n*([*e* . . .]) KBo 6.2 ii 54 (OS), *ma-a-n*(*u-* . . .) KBo 3.1 ii 11 (OH/NS), *ma-a-n*(*a-* . . .) KUB 14.1 rev 27 (MH/MS), KBo 2.5 i 5, KUB 14.17 ii 8, KBo 3.3 iii 9, 22, 23, KBo 3.4 iii 11 (all Murš. II), KUB 31.101:16, (18).

(Sum.) ⌜e⌝-bi-še = (Akk.) *lu-m*[*a-an*] "now; if only . . . !" = (Hitt.) *ma-an-ma-an-*[. . .] "if . . . had . . . " or perhaps "if only . . . !" KBo 1.50 obv. 11 + KUB 3.99 ii 21 (Erimḫuš Boğ., NH).

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a. optative: — **1′** expressing a wish of the speaker: — **a′** positive: **1″** OH: (Because certain officials want to take the estates of princes, they say:) *a-ši-ma-an-wa* URU-*aš ammel k*[(*išari*)] "I wish that city were mine" KUB 11.6 ii 11 restored from dupl. KBo 3.1 ii 64 (Tel.pr., OH/NS), ed. Chrest. 190f.

2″ MH and NH: (The king of Arzawa reports to the pharaoh:) "Kalbaya has said this to me . . . " *ma-an-wa-an-*⌜*na-aš*⌝ [*i*]*šḫanittarātar iyaweni* "We should establish (lit. make) a blood relationship between ourselves" VBoT 2:2-3 (letter, MH), ed. L. Rost, MIO 4:328ff., already tr. as optative by Hrozný, JA 218 (1931) 313; (The young Assyrian king says:) *iyami=ma-an-pát-wa kuitki ma-a-an-wa-mu araḫzenuš* LÚ[GAL.MEŠ . . . (*a*)*pi*(*ya=ya=ma-an-wa-mu uwanzi*)] *ma-an-wa-za* (var. *ma-a-an-wa-za*) *ŠUM-an kuitki iyami* "If only I could do something! If the neighboring kings would [start war] with me and then they would come against me; if only I could make some name for myself." KUB 23.103 rev. 13-14 with dupl. KUB 23.92 rev. 12-13 (royal letter to Assyria, NH), ed. Otten, AfO 19:42-43, cf. already Güterbock, OrNS 12 (1943) 154; (Tatti told the queen:) "UR.MAḪ-*ziti* said to me:" *ma-an-wa* ^{d}UTU-*ŠI* TI-*ešzi* "I hope His Majesty recovers (lit. 'lives')" (For then he will give . . . to Šauška of Šamuḫa) KUB 15.30 iii 5 (dreams and vows, NH), since there is no *ma-an* in the "For . . . " clause, we prefer not to translate: "Were His Majesty to recover, he would give . . . ".

b′ negated with *lē* and pres. tense — **1″** in OH: see KUB 1.16 iv 65-66 cited in *lē* bilingual section.

2″ in NH: to the ex. in *lē* usage b add only: [. . .] *le-e-ma-an-ta* DINGIR.MEŠ *pí*[- . .] KBo 19.121:2-3.

2′ expressing a wish of the subject of the verb (subject optative) — **a′** pres. tense: *ma-na-an-kán* (var. *ma-a-na-an-kán*) ^{m}*Āškaliyaš kuienzi šan ANA* É EN.NU.UN *daiš* "A. wanted (hist. pres.) to kill him (Išpudašinara), so (A.?) put (I.?) in prison" KBo 3.34 (= BoTU 12A) ii 17 (anecdotes, OH/NS), with dupl. KBo 3.36 obv. 22 (NS).

b′ pret. tense — **1″** followed by no statement to indicate that the wish or intent was frustrated: (The grandees of the City of Athulišša had decided upon rebellion. I captured them, and their people denounced them, saying:) BAL-*ma-an-wa iēr ma-a-an-wa-ra-at INA* [^{URU}*Gašga*] EGIR-*pa pāīr* "They wanted to rebel. They wanted to return to [Gašga]." (They were proven guilty, and I relocated them.) KBo 14.19 ii 18-19 (Murš. II annals), ed. Houwink ten Cate, JNES 25:174, 182; *nuššan ANA* ^{m}*Madduwatta kuit šer zaḫ*[*ḫ*]*ir* [*ma-a*]*n-kán šēr ANA* ^{m}*Madduwatta kuenir* "Because they had fought (lit. struck) on behalf of Madduwatta, they wanted to kill (certain persons) on behalf of M." (followed by § line and *a*[*-ap-pa-*]*ma-kán*) KUB 14.1 obv. 59 (Madd., MH/MS), ed. Götze, Madd. 14f.; possibly also in: [...] *ma-an warkan ulinī anda imienun* KBo 3.46 (BoTU 17A) obv. 13 (OH/NS).

2″ followed by a statement indicating what frustrated the wish or intent: all exx. adduced under b 1′.

b. the unreal ("irrealis") — **1′** in the main clause without conditional protasis: *ma-a-nu-uš-kán* ^{m}*Ḫuzziyaš kuenta nu uttar išduwāti* "Ḫ. would have killed them, but the matter became known" KBo 3.1 ii 11 (Tel.pr., OH/NS), ed. Chrest. 186-87, 197; possibly: *ma-na-an ḫarnikta*[. . .] KUB 26.71 iv 17-18 (OH/NS); *ma-a-na-an zaḫḫiyanun numu maḫḫan* . . . "I would have fought him, but when . . . me" KBo 3.4 iii 11, ed. AM 68f.; *ma-an INA* ^{URU}*Ḫayaša pāunpat nuza* MU.KAM-*za šer tēpauēššanza ēšta* "I would have also gone to Ḫ., but the year had become too short" KBo 4.4 iii 22-23, ed. AM 124f.; *maḫḫanma ḫamešḫanza kišat ma-an INA* KUR ^{URU}*Azzi taninumanzi pāun maḫḫanma* . . . "When spring came, I would have gone to set A. in order, but when . . . " ibid. iv 42-43, ed. AM 138f.; *nukan maḫḫan ANA* KASKAL ^{URU}*Taggašta tiyanun ma-an iyan=niyanun numu eniššan kuit* LÚ.MEŠ ^{URU}*Tag=gašta šēnaḫḫa piran tieškanzi numu* MUŠEN *arān* (var. *aran*) *ḫarta* "When I had stepped on the road to T., I would have proceeded. But, because the men of T. were (lit. are) laying an ambush for me, a(n oracle?-)bird had stopped me" KBo 5.8 i 14-17 with dupl. KUB 19.36:10-12, ed. AM 148f.; *ma-an INA* KUR ^{URU}*Kalašma ukila pāun numukan šāru kuit* . . . "I would have gone in

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person to K., but because the booty . . ." ibid. iv 12-13, ed. AM 160f.; cf. further KUB 19.37 iii 49-53, ed. AM 176f.; KBo 2.5 i 5, ed. AM 180f.; ibid. iv 1-2, ed. AM 190f.; (Mašḫuiluwa quarreled with me and incited the land of P. and my Hittite subjects against me) *ma-an-mu menaḫḫanda ku[ruriyaḫta]* "He would have made war against me (§ But when I, His Majesty, heard . . .)" KUB 6.41 i 33 (Kup.), ed. SV 1:110f, and cf. ibid. i 46-48; LÚŠU.DIB-*ma-an UL manqa taštašiyait* "The prisoner would/should not have whispered/grumbled/ conspired(?) at all" KUB 14.17 ii 6, ed. AM 84f. *ma-a-an-kán damain kupiyatin kupta ma-an INA* KUR URU*Karanduniya penništa* "He would have plotted another coup, he would have driven to Babylonia, (but . . .)" KBo 3.6 iii 64-65 (Ḫatt. iv 33-35), ed. Ḫatt. 34f., StBoT 24.24f.; □ it is unlikely that *mān* means "if" here, since Ḫattušili's subsequent transfer of Urḫitešub was ostensibly in response to some clear indication of the latter's intentions to rebel; tr. Kühne/Otten, StBoT 16:38 "hätte er ein anderes Komplott (mit Erfolg) geschmiedet, so wäre er nach Babylonien gefahren", i.e., sub b 2′.

2′ in both protasis and apodosis of contrary to fact conditional sentences — **a′** *takku=man . . . =man: išḫaḫru=šm[it=ši=šta ša]nḫun ták-ku-ma-na-<aš->ta UL-ma šan[ḫun* GAM-*an šarā=ma-]ʳa¹-am-mu lālit ēpten* KUB 40.65 + KUB 1.16 iii 7-9 (OH/NS); for translation and discussion see *lala-* 1 a 1′, □ *takku=man=a=ta* is impossible because *kaštit=a=man* (KUB 14.1 obv. 12) shows that *=a* preceeds *=man*; cf. KUB 40.65 + KUB 1.16 iii 11-12 (OH/NS), early edition without KUB 40.65 in HAB 10-11.

b′ *māmman/mamman* (= *mān* + *man*) . . . *man*, or *man mān . . . =man, mānman . . . man: ma-a-am-ma-an* (par. *ku-i-it-ma-an*) *dandukiš=naša* DUMU-*aš uktūri ḫūišwanza ēšta ma-na-aš-ta mān antuwaḫḫaš idāluwa inan arta* (par. *artariya*) *ma-na-at-ši natta kattawatar* "Even if mortal man were to live forever, and the evil sickness of man were to remain (lit. stand) also, would it not be a grievance for him?" KUB 30.10 obv. 22-3 (Kantuzili prayer, OH or MH/MS), with par. KUB 36.79 ii 48-50 (NS), different tr. in ANET 400; ʳ*ma*¹*-an-kán ma-a-an* ʳ*A*¹*NA* m*Attaršiya ḫuiš=wetenna kāštit=a=ma-an akten* "Even if you had survived A., you would have died of hunger" KUB 14.1 obv. 12 (MH/MS), ed. Madd. 4f.; for *mān . . . -(y)a* "even if" cf. *mān* 7d; *ma-am-ma-an-za-kán kuiški* É-*er tama*ʳ*iš ar*¹*nut ma-an zik UL aršanieše* "If someone else had confiscated/ appropriated (your) house, would you not be upset?" ABoT 65 rev. 5-6 (letter, MH/MS), ed. Güterbock, AnDergi 2 (1944) 390, 400, Rost, MIO 4 (1956) 345-47, HW² 344a; *nušmaš* LÚ*auriyaluš* (var. LÚ.MEŠ*au*[. . .]) *kuit arantat ma-a-an-kán ma-a-an ANA* m*Pittaggatallipat* (var. omits *-pat*) *warpa teḫḫun ma-an-mu* LÚ*auriyaluš* (var. [LÚ*a*]*uriyatalluš*) *kuit ŠA* m*Pitaggatalli auer ma-an-mu UL duḫušiyait ma-an-mu* (over erased *ma-a-an-mu*) *piran arḫa tarnaš* "Because their (the enemy's) advance guards were standing (at their posts), and because, if I had tried to surround P., P.'s advance guards would have seen me, and he would not have waited for me, but would have slipped away before me, (so I turned my eyes in the opposite direction toward m*Pittapara)*" KBo 5.8 iii 14-18 with dupl. KBo 16.8 iii 18-21 (Murš. II annals), ed. AM 156f. without dupl., tr. in Gurney, The Hittites 109; none of the *mān*'s or *ma-an*'s is found in the preserved parts of the dupl.; cf. *ma-*[*a*]*-an-ma-an . . .* [. . . *m*]*a?-an-ta . . . ma-an . . .* KUB 21.38 obv. 44-45 (letter of Pud.), ed. Helck, JCS 17.91.

c′ particle *man*, sometimes written plene (*ma-a-an, ma-a-na-*, etc.), in both protasis and apodosis, and without conj. "if" (*takku* or *mān*) in the protasis; from OS; that the protasis contains the particle, not the conj., seems clear from the fact that it is sometimes enclitic (*-ma-an*): EGIR-*an-ma-an kuwapi apēdaš ANA* NAM.RA.MEŠ *tiyanun ma-an* dUTU-*ŠI* EGIR-*an tiyanun ma-an-za* dUTU-*ŠI apūš* (var. *apūn*) NAM.RA.MEŠ *daḫḫun ma-a-na-aš* URU*Ḫattuši arḫa uwatenun* "Had I ever concerned myself with those deportees, I, My Majesty would have concerned myself and would have taken those deportees and carried them off to Ḫattuša" KBo 3.3 iii 6-9 (arbitration of Murš. II regarding Barga), ed. Friedrich, KlF (1930) 291, Klengel, OrNS 32 (1963) 37, 43; also enclitic *-man* in KBo 5.6 iii 53ff.; *ma-a-n*[*e- . . .*] *tayazzil piškir ma-an ḫūmantešpat maršēr* [*n*?]*ašma* (NS var. [*ma*?-*a*?-]*ne*) LÚ.MEŠNÍ.ZU *kīšantati kāš=ma-an kūn ēpz*[*i k*]*āš=a=ma-an kūn ēpzi ma-an* LUGAL-*waš* GIŠx *peššir* KBo 6.2 ii 54-57 (Law § 49,

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OS) with NS dupl. KUB 29.14 iv 4; often discussed and very difficult to understand, but clearly containing irrealis, cf. von Schuler, Kaškäer 9 n. 89, Souček, OLZ 1961:461f., and on the questionable sign Hoffner, FsGordon 84 n. 17 and Güterbock, FsOtten 75f.; *[m]ān UL-ma ma-an-ta* ^{m}*Attaršiyaš [U]L dalešta [m]a-an-t[ák-k]án ku[enta]* "Had (His Majesty) not (driven Attaršiya away), A. would not have left you alone; he would have killed you" KUB 14.1 obv. 4-5 (MH/MS), ed. Madd. 2f.; cf. ibid. obv. 11; *ammuk=ma-an=wa kuwapi* DUMU-*YA ēšta ammuk=ma-an=wa ammel [R]AMĀNIYA ammella* KUR-*eaš tepnumar tametani* KUR-*e ḫatranun* "If I had a son, would I have written to another land about my own shame and that of my land?" KBo 5.6 iii 53-54, iv 1-2 (DŠ frag. 28), ed. Friedrich, KlF 291, Güterbock, JCS 10:96; [DUMU. LUGAL]-*ma[-an-wa-a]n-na-aš* (coll.) *kuwapi ēšta anzāš=ma-an=wa [d]amēdani* KUR-*e uwauen* KBo 14.12 iv 15-16 (DS frag. 28), correct the ed. JCS 10:97; *ma-a-na-an* LUG[AL.GAL *ammel] annawališ memišta* ÌR-*DUM-ma-na-an*[. . . -*t]a*? KUB 14.3 iv 55-56 (Taw.), ed. AU 18f.; *ma-a-an-* (var. *ma-an-)wa-ra-aš-mu-kán šulliyat [(ku)]=wapi UL ma-a-an* (var. *ma-an) ḫandān* LUGAL. GAL *ANA* LUGAL.TUR *katterraḫḫir* "If he had never picked the quarrel with me, would they (the gods) have subjected a great king to a petty king?" KUB 1.4:42-43 + 674/v with dupl. KUB 1.9:6, ed. Ḫatt. 30f. iii 77-78, StBoT 24:22f. iii 76-77 (674/v on Plate III), (Ḫebat almost fell from the roof.) *[ma]-an tiyat ma-na-aš-kán šuḫḫaz katta mauštat* "Had she taken a step, she would have fallen from the roof" KUB 33.106 ii 8-9 (Ullik., NH), ed. Güterbock, JCS 6:20f.; *ma-an-za zik UL manga* (var. *UL ziqqa*) *wa[(šdul)]aš ēšta ma-an-kán mān ANA* ^{d}UTU-*ŠI kuwapi* Ḫ[(UL-*wanni)] kittat ma-an-ta* ^{d}UTU-*ŠI apiyapat arḫa peš=šiyanun m[a-(an-ták-kán)]* É *ABIKA* KUR-*TUM-ya kinunpat arḫa daḫḫun [(m)]a-na-at] damēdani peḫḫun ANA* KUR-*TI-ia-ma-an tamain* EN-*an* DÙ-*nun* (var. *iyanun*) "(Because your father Mašḫuiluwa sinned, and you, Kupanta-^{d}LAMMA, were M.'s son,) even if you had not been guilty in any way (var. guilty too) (still,) if ever (*kuwapi*) it had occurred to My Majesty to harm (you) (lit. you had been set for harm to My Majesty), I, My Majesty, could have cast you out at that very time. Even now I could have taken your father's house and land from you, I could have given them to someone else and made another lord for the land" KUB 6.41 iv 27-31, dupls. KBo 4.3 iii 30-35, KBo 5.13 iv 19-24, KUB 6.44 iv 9-14 (Kup., NH), ed. SV 1:136f. with different tr.

c. potential, with pres.-fut. tense or a nominal sentence — **1′** expressing a possibility: *mānwamu* 1-*an* DUMU-*KA paišti ma-an-wa-ra-aš-mu* ^{LÚ}*MUTIYA kišari* "If you give me one of your sons, he could/would become my husband" KBo 5.6 iii 12-13 (DŠ frag. 28), ed. JCS 10:94, cf. Friedrich, KlF 292; (Or if you think to yourself:) *a-ši-ma-an-kán* ZAG[-*aš* GAM-*an] niyari na-aš-ma-<ma->an-wa-kán uniuš* EN.MEŠ :*alla[llā] pānzi ú-uq-qa-ma-an-wa pēḫudanzi* "That province might 'turn' (i.e., change its allegiance), or those lords might defect and take me away with them!" (Don't try it.) KBo 4.14 ii 78-80 (treaty of Šupp. II), ed. Stefanini, AANL 20:43f. ("potrebbe, potrebbero"); cf. *mali-* v.

2′ in questions: (Seeing the Sungod approaching, the Stormgod says to his vizier: KUR-*ewa nik[ku] kuwapikki ḫarkan ma-an-wa* URU. DIDLI.ḪI.A *nikku kūwapikki dannateššanteš ma-a-an-wa* ^{LÚ}ERÍN.MEŠ *nikku kuwapiki ḫul=lanteš* "The land hasn't somehow been destroyed? The cities wouldn't have been laid waste somehow? The troops wouldn't have been defeated somehow?" KUB 24.8 ii 16-18 (Appu, pre-NH/NS), ed. StBoT 14:8-9; *mān* in ii 18 would be the rarer plene writing.

Enclitic *-man* was suffixed to the first word of the clause, following that word's own enclitics (e.g., *kāštit=a + =man* KUB 14.1 obv. 12, *kāš=man kūn ēpzi kāš=a + =man kūn ēpzi* KBo 6.2 ii 56f.), but preceding the chain of sentence particles (*-wa, -mu, -naš, -kan, -ašta*). The word *māmman* (MS), *mānman* (NH) contains the conj. "if" and the particle *man* in that order. *ma-a-am-ma-an* KUB 30.10 obv. 22 (OH?/MS), *ma-am-ma-an-za-kán* ABoT 65 rev. 5 (MH/MS), *ma-a-an-ma-an* KUB 21.38 obv. 44 (Pud.), IBoT 1.33:90 (oracle, NH), *ma-a-an-ma-an-wa-at-ta* KUB 15.12 i 5 (Ḫatt. III), *ma-a-an-ma-na-aš-mu* KUB 23.103 obv. 25 (Tudḫ. IV), questionable ⌜*ma*⌝*-ma-an-wa* KBo 15.1 i 14 (cf.

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StBoT 3:112f., 119). The conj. "if" is occasionally written *ma-an* or *ma-na-*, and the particle written *ma-a-an* or *ma-a-na-*. The particle is often enclitic, while the conj. "if" is never enclitic. Exx. of *mān* + *man* as a single word compound were unknown to Friedrich in 1930 (KlF 289f.), when he maintained on the basis of plene vs. nonplene writings that the particle always preceded the conj. in the non-compounded exx. such as *ma-an-kán ma-a-an* (KUB 6.41 iv 28, KUB 14.1 i 12), *ma-a-an-kán ma-a-an* (KBo 5.8 iii 15), *ma-a-an ma-a-an* (KUB 14.3 ii 16), and even (in Korrekturnachtrag) "*ma-a?-an ma-an*" (KUB 21.38 i 44), actually wr. as one word; cf. also *ma-an ma-a-an* KUB 33.117 ii 7, (10), KUB 19.55 rev. 9, KBo 9.85:22. The existence of analogous *takku=man* (2′ a′), however, where it is clear that "if" precedes the particle, and of the compound *mammān*, where it is highly unlikely that the "if" conj. is enclitic to the particle, suggests that the plene vs. nonplene contrast is an unsatisfactory basis for determining the sequence particle + conj. Even in the exx. cited by Friedrich where the particle and conj. are written as two separate words, it is likely that the conj. precedes.

Güterbock (OrNS 12:154) pointed out that, as in other IE languages, the optative and potential are expressed in Hittite by a common morpheme. In Hittite that morpheme is *man*. It would appear that the optative usage of *man* is attested in the earliest texts, and that the irrealis usage demonstrated in b 1′ grew out of the optative usage of a 2′ b′. In fact one could equally well translate many exx. in b 1′ as "so-and-so wanted to do such-and-such, but . . . " The usages under b share most with a 2′. The negative of a 1′ (speaker optative) is expressed by *lē* and *man*, while the negative of a 2′ (subject optative) would seem to be expressed by *numan/nuwan* "can't/couldn't" or "won't/wouldn't". Cf. Hoffner, GsKronasser 38ff.

Ungnad in Sommer, Heth. II (1922) 52 (irrealis); Friedrich, KlF (1930) 286-296 (detailed study of irrealis and potentialis); Hrozny, JA 218 (1931) 313 (translated VBoT 2:2-3 as optative); Sommer, AU (1932) 73 n. 1 (on spelling *-ma-a-na-*); HAB (1938) 135f.; Friedrich, HE (first ed., 1940) §§275-77; Güterbock OrNS 12 (1943) 154 (optative use); Hoffner in GsKronasser (1982) 38-45 (speaker optative, subject optative, and negation of the latter by *nūman*).

mān; **1.** like (postpos.), **2.** just as, as (conj.), **3.** how (interrog. adv. in main clause), **4.** if, whether (conj. introducing an indirect question), **5.** when, whenever, **6.** while (?), as long as (?), **7.** if (conj. introducing a conditional clause), **8.** *mān . . . mān*, whether . . . or (whether), either . . . or, **9.** *mān* in incipits, when/if; written syll. or BE-*an* (mng. 7), and possibly GIM-*an* (see 1 c 3′).

1. like (postpos.), from OS
   - a. in OH
     - 1′ in OS
     - 2′ in MS or NS
   - b. in MH and NH prayers and rituals
   - c. in myths, epics, and translations of Sum.-Akk. hymns (all NS)
     - 1′ comparison with subject
     - 2′ comparison with object
     - 3′ comparison with subject or object, *mān* alternating in the same copy with *maḫḫan* or GIM-*an*
       - a′ in Ullik.
       - b′ in the Cow and the Fisherman
       - c′ in Signalement lyrique
   - d. in descriptions of dreams, "(someone) like", "(something) like", all NH
2. just as, as (conj.)
3. how (interrog. adv. in main clause)
4. if, whether (conj. introducing an indirect question), from OH/MS
   - a. single question
     - 1′ preceding the main clause
     - 2′ following the main clause
   - b. double question, "whether . . . or (whether)"
     - 1′ preceding the main clause
     - 2′ following the main clause
       - a′ with pret. in the *mān* clause
       - b′ with pres. or nominal sentence in the *mān* clause
5. when, whenever (conj.), from OS
   - a. with pret., "when"
     - 1′ in OH texts other than myths and epics
     - 2′ in myths and epics (all NS)
     - 3′ in other NS texts
   - b. with pres.-fut. and in nominal sentences, introducing a single event, "when"
     - 1′ in OH
       - a′ in OS
       - b′ in OH/MS and NS
     - 2′ in myths and epics
     - 3′ in ritual and festival texts
       - a′ in general
       - b′ introducing a time of the year or day
   - c. with the pres.-fut. (incl. the hist. pres.), introducing recurring (or potentially recurring) events, "whenever"

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6. while (?), as long as (?), (OH)
7. if (conj. introducing a conditional clause), from OS
a. with verb in pres.
1′ in general
a′ in OS
b′ in OH in MS and NS
c′ in MH
d′ in NH
1″ in hist. and legal texts
2″ in myths and prayers
2′ in contrasting conditions, "if . . . , but if"
b. with verb in pret.
1′ in prayers
2′ in oracle questions
3′ in letters
4′ in rituals
c. with periphrastic perfect
d. with delayed *-(y)a*, "even if", "even though" (with pret. or in nominal sentences)
1′ even if
2′ even though
3′ even though/even if (in broken context)
e. *mān* "if" clause without apodosis
1′ with pret., as an affirmation of the truth, with an implied self-curse if untrue
2′ with pres.
a′ as a promise, with an implied self-curse if it is not fulfilled
b′ as a warning addressed to another person
f. *mān* clause following the main clause
g. *mān* and *takku* in the Laws and in omen protases
1′ in the Laws
2′ in omens
h. *mān nattama*
i. *mān* with its force continuing through a chain of clauses
j. temporal and relative clauses inserted in conditional clauses, with repetition of *mān*
1′ temporal
2′ relative
8. *mān . . . mān*, "whether . . . or (whether)", "either . . . or"
a. introducing clauses, "whether . . . or (whether)"
1′ MH
2′ NH
b. distinguishing single words, "whether . . . or", "either . . . or"
c. with the omission of *mān* in the second or a later item
d. *mān . . . našma*, replacing *mān . . . mān*
9. *mān* in incipits (incl. colophons and catalog entries), "when"/"if"
10. *mān* with indefinite pronoun and indefinite adv.
a. with indefinite pronoun
1′ in OH
2′ in MH and NH
b. with adv. *kuwapi*, *kuwapikki*, *kuwatqa*

Without enclitic: *ma-a-an* passim.
With consonant-initial enclitics: *ma-a-an-ša-an* KBo 5.9 ii 30 (Murš. II) etc. passim; **with assimilation:** *ma-a-aš-ši* (= *mān≈ši*) KBo 17.65 rev. 15 (MH?).

With vowel-initial enclitics: *ma-a-na-aš*, *ma-a-na-at* etc. passim; *ma-a-na-pa* KBo 12.8 i (9), 11 (OH/NS), KUB 25.16 i 1 (OH/NS) etc., *ma-a-na-aš-ta* KBo 20.26 + KBo 25.34 obv. 18 (OH/NS), KBo 20.32 iii 10 (OH/NS), KUB 31.127 i 39 (MH/NS) etc. □ note the identical spelling *ma-a-na-/nu-* sub *man* (optative and potential with enclitic pron.).

with enclitic *-a* "and": *ma-a-an-na(-)* . . . KUB 29.1 iii 33 (OH/NS), KBo 10.12 iv (6), 15, 27, KBo 3.4 iii 80, KBo 4.14 iii 64 (all NH) etc.

with enclitic *-wa(r-)*—with *-n-* preserved: *ma-a-an-wa* KUB 33.8 ii (11) (OH/NS), KBo 3.7 iii 10 (Illuyanka A, OH/NS), KUB 12.66 iv 12, (Illuyanka D), KUB 14.1 rev. 46 (MH), KUB 15.16 i 4 (NH) and passim in NH.

with *-n-* lost: *ma-a-u-wa* KBo 25.151:3 + KBo 26.136 obv. 13, rev. 2 (MS?), KBo 21.22:56 (MS), KBo 22.118 rt. col. 7 (NS), *ma-a-wa(-)* . . . KBo 3.7 i 25 (etc. in Illuyanka, OH/NS), ibid. iv 9 and dupl. KUB 17.6 iv 6 (w. var. [*m*]*a-a-an-wa-* . . . KUB 12.66 iv 12), KUB 17.9 i 4 (NS), KUB 36.45:2 (NS); *ma-u-wa* KBo 13.94:1 (NS), KUB 12.63 obv. 11, 21, rev. 7 (OH/NS), KUB 34.50:(4), *ma-wa(-an-na-aš)* KUB 7.57 i 5(?).

***ma-an-* . . . and *ma-n(a)-* . . .** (rare; all exx. NH and with enclitics): *ma-an(-kán)* KUB 30.42 iv 21 (against *ma-a-an(-kán)* in par. KBo 23.1 ii 19), *ma-n(a-ša-an)* KBo 16.54:16, *ma-n(a-at)* AT 125:15 (2x), *ma-an(-wa-za)* KUB 15.32 i 46, *ma-an(-kán)* KBo 17.65 obv. 41 (with var. *ma-a-an(-kán)* KUB 44.59 rev. 13), *ma-an(-ma-aš-ma-aš)* KUB 18.12 obv. 4, *ma-an(-ši)* KUB 32.49b ii 14, *ma-an(-ma-kán)* KUB 25.37 i 31.

with assimilation: *ma-a-am-ma-an* (= *mān≈man*) KUB 30.10 obv. 18, 22 (OH/MS), KUB 30.28 obv. 20, *ma-am-ma-an(-za-kán)* ABoT 65 rev. 5 (MH/MS).

BE-*an*: KBo 4.14 iii 37 (treaty, Šupp. II), KUB 8.35 obv. 12ff., KUB 43.8 iii 2ff. (all omens, NS), KUB 5.1 i 32 etc., AT 454 i 16 etc. (both NH) and passim in oracles.

BE (without compl.): KUB 6.2 obv 9, 11, 23; BE(*-ma*) KUB 18.40 obv. 1(?) (NH).

Possibly **GIM-*an***: see mng. 1 c 3′.

mng. 5: [*ma*]-⌜*a*⌝-*an* ^{d}*A-nu-uš* ^{d}[. . .] "When Anu (and) [Enlil] . . . " KUB 34.12 obv. 1, followed by omens beginning *ták-ku* ^{d}*SI*[*N* . . .] "If the mo[on . . .]" (cf. the trace ibid. 14), corresponding to Akk. *enūma Anu Enlil* at the beginning of the series, followed by *šumma* (DIŠ) in individual omens, Virolleaud, Astrologie chaldéenne: Sin, I.

mng. 7: (Sum.) [a]ḫ (coll.; expected: ud).ta.a = (Akk.) *šum*[*-ma*] = (Hitt.) *ma-a-an* KUB 3.99 + KBo 1.50 ii 20 (Erimḫuš Bogh. C).

BE-*an* interchanges with *ma-a-an*, e.g. KUB 8.35 obv. 11 against 12ff. (BE = Akk. *ŠUMMA* "if"), but note that in the bilingual omens KUB 4.1 iii 15-iv 31 (OH/NS) BE (iii 15, 17 etc.) in the Akk. vers. corr. to *ták-ku* (iii 16, 19 etc.) in the Hitt. vers.

(Sum.) [o].du.ga.m = ("Akk.") *mu ma mi* = (Hitt.) *ma-a-an*/ [o].lú = *ḫu ḫa ḫi* = *ku-it*/ [o].dù.a.bi = *lu la li* = ⌜GIM⌝-

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an, KBo 26.20 ii 39-41 (Erimḫuš Bogh. A). □ Obviously the Hittite is not a translation of the Sum. or Akk. In translating the Sum.-Akk. composition Signalement lyrique the Hitt. uses *mān* "like" (cf. below sub 1 c 3′ c′) to render metaphorical predication ("She is a . . . ") in the Sum. and Akk. texts. For occasional alternations with GIM-*an* see below sub 1 c 3′. For *m*[*a-a-an*] or *m*[*a-aḫ-ḫa-an*] = Akk. *kī* in KUB 1.16 i/ii 18-19 cf. *maḫḫan*, bil. sect.

1. like (postpos.; both nouns in the simile are in the same case), from OS; occasionally *mān* alternates with GIM-*an* and *maḫḫan*, see section c 3′; Sommer, AU 126 n. 1, HAB 75, Ehelolf, OLZ 1933:5, Güterbock, OrNS 12:154, Hoffner apud DeVries, Diss. 82; cf. *maḫḫan*, mng. 1 — **a.** in OH — **1′** in OS: "Come to meet me!" [*takku n*]*attama uwaši nutta ḫartaggan ma-a-an* / [*an*(?)-*da*(?) *š*]*i*(coll.)-*iš-ki-mi nu*(-)*tuḫḫiyattit ākti* "But [if] you do not come I shall keep [squee]zing(?) you like a *ḫ*.-animal (acc.), and you will die of suffocation(?)." KBo 7.14 obv. 4-6 (Ḫatt. I, OS); *nu* UR.MAḪ-*iš ma-a-an utn*[*e*(-) . . .] KBo 3.22:26 (Anitta, OS), ed. StBoT 18:10f.

2′ in MS and NS: [*šu*]*minzana* ÌR.MEŠ-*amman* UR.BAR.RA-*aš ma-a-an pang*[*ur*] 1-*EN ēštu* "But let your clan, my subjects, be one like the wolf's" KBo 3.27 (BoTU 10β): 15-16 (Ḫatt. I, OH/NS), □ ÌR.MEŠ-*a*(*n*)*=man* is gen. pl. agreeing with *šuminzan=a*; cf. [*šumenzan*?] *wētnaš ma-a-an pankuršeme*[*t* 1-*EN*] *ēšdu* KUB 1.16 ii 46 (Ḫatt. I, OH/NS), ed. HAB 8-9; ⌜*numu*⌝ DINGIR-*YA ḫu*⌜*iš*⌝*nut numu wašdulaš kat*[*t*]*an arḫa išḫi=yandan* LÚ-*an ma-a-a*[*n*] *arḫa lā* "Save me, O my god, and release me, (who am) like a man bound in sins" KUB 36.75 iii 9-11 (prayer, OH?/MS), ed. Lebrun, Hymnes 125, 130.

b. in MH and NH prayers and rituals: *nu karū* KUR URU*Ḫatti* URU*Arinn*[*aš*] / [*IŠTU* dUTU(?) *za*]*ḫḫait araḫzena* KUR-*e* UR.MAḪ *ma-a-an a-ar*[*-aš-ki-it*(?)] KUB 24.4 rev. 2-3 (prayer, MH/NS); *karūm*[*a* KUR U]RUKÙ.BABBAR-*ti IŠTU* dUTU URU*Arinna araḫzenaš* ⌜*ANA*⌝ KUR.KUR.ḪI.A-*TIM* UR.MAḪ *ma-a-an šar=ḫiškit* "But formerly the Ḫatti-land, with (the help of) the Sungoddess of Arinna, used to rush upon the neighboring countries like a lion" KUB 24.3 ii 44-45 (prayer, Murš. II), ed. Gurney, AAA 27:30f., Lebrun, Hymnes 162, 170, cf. the older par. KUB 24.4 rev. 2-3 (above); "Let Nerik, the city, (be) on your mind! You were sitting on the knee of (your) beloved Tešimi, dreaming sweet dreams." *arāi* URU*Neriqaš* d*U-aš* d*Tešimešwata* GEŠTIN-*aš mureš milit ma-a-an kankanza* "Arise, O Stormgod of Nerik! Tešimi is hanging upon you like a honey-sweet cluster of grapes." KUB 36.89 rev. 56-59, (prayer in Nerik rit., probably Ḫatt. III but likely to have incorporated older material), ed. Lebrun, Hymnes 377f., cf. Ehelolf, OLZ 1933:3f., Haas, KN 156f.; cf. GUD-*un ma-a-an* KUB 30.36 ii 5-6 (rit., MH/NS) with par. KUB 30.34 iii 13, KBo 14.100:9-(10) + KUB 39.99:14-(15) (prayer in rit., NS); DUG*palḫi ma-a-an* ibid. 3 + 8; AN.ZA.GÀR *ma-a-an* KUB 41.4 ii 5 (rit., NH).

c. in myths, epics, and translations of Sum.-Akk. hymns (all NS) — **1′** Comparison with subject: LÚ-*nataršetkan ANA* d*Kumarbi* ŠÀ-*ŠU anda* ZABAR *ma-a-an ulišta* "His (Anu's) manhood blended with Kumarbi's interior like bronze" (i.e. as copper and tin blend to form bronze) KUB 33.120 i 25-26 (Kingship in Heaven, NS), translit. Laroche, Myth. 154, tr. MAW 156; *nuššikan arunaš* [. . . (*išḫuzziyaš pid*)]*i* TÚG-*aš ma-a-an anda pēdanza* "And the sea reached (lit. was brought) to his waistline (lit. to the place of his belt) like a garment" KUB 33.93 iv 24-25 (Ullik. I A iv 29-30) w. dupl. KUB 33.92 iii 15, ed. Güterbock, JCS 5:158f.; *naškan* URU*Kummiya* GIŠKÁ.GAL-*aš piran*(!) GIŠ*šiyatal ma-a-an tiyat* "And he (Ullik.) took his stand in Kummiya in front of the gate like a *š*." KBo 26.65 i 21-22 (Ullik. IIIA), ed. without join JCS 6:18f.; cf. *nuwar*[*aškan*] NÍ.TE-*az arḫa* GIŠ*šiyatal ma-a-an watkut* "He sprang out of the body like a *š*." KUB 33.93 iii left 17-18 + right 28-29 (Ullik. I A iii 17-18), ed. JCS 5:152f.; d*U-aškan* GIŠ*tiyaridaš šarā gagaštiyaš ma-a-an watkut* "dU jumped up into the cart like a *g*." KUB 33.106 iv 21 (Ullik. III A iv 21), ed. JCS 6:30f.; [*n*]*uššikan* GI-*aš IŠTU* GIŠBAN *pari*⌜*yan*⌝ MUŠEN-*iš ma-a-an iyattari* "Like a bird his arrow flies across from the bow" KUB 36.67 ii 21-22 (Gurparanzaḫ), ed. Güterbock, ZA 44:86f.; *nuššikan išḫaḫru* [*par*]*ā* PA5.ḪI.A-*uš ma-a-an aršanzi* "And his tears flow forth like streams" KUB 33.113 i 16-17 (Ullik II B i 29-30), ed. JCS 6:12f. □ the verb agrees with PA5.ḪI.A-*uš* = *amiyaruš*, plur. nom. in *-uš*, not with the neuter *išḫaḫru*; cf., partly restored, KUB 36.25

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iv 4-5, translit. Myth. 187; KUB 8.48 i 18 (Gilg.), ed. Friedrich, ZA 39:18f.; KUB 17.3 ii 4-5 (Gilg.), ed. ZA 39:20f., cf. Myth. 132; KBo 19.112:18 (Ḫedammu), ed. StBoT 14:44f.

2′ comparison with object: [. . . (obj.)] GI-*an ma-a-an zaḫḫuraiškizzi* "He snaps off [. . .] like a reed" KUB 33.120 ii 31 (Kingship in Heaven), translit. Myth. 156; NA_4-*anwaran* ⌜*ma-a-*⌝*an*(coll.) *paršanut* "Break him like a stone" ibid. 36; cf. ⌜TÚG-*an ma*⌝*-a-an* ibid. 73(coll.), 76; *nuza* ^{d}*Ku-marbiš* ZI-*ni kattan ḫattatar* ^{NA_4}NUNUZ *ma-a-an išgariškizzi* "Kumarbi fastens wisdom to his mind like a bead" KUB 33.98 i 9-10 with dupl. ^{d}*Kumarbišza* ZI-*ni pi-an ḫat*[*tatar daškizzi*(?)] *nat* ^{NA_4}*kunnan ma-*⌜*a*⌝[*-an išgariškizzi*] KUB 33.96 i 9-10 (Ullik. I), ed. JCS 5:146f.

3′ comparison with subject or object, *mān* alternating in the same copy with GIM-*an* and *maḫḫan*, cf. *maḫḫan* mng. 1 — **a′** in Ullik.: [*i*]*zzan* GIM-*an* . . . *lalakuešan-ma-war-an* [*ma-a-an*?] . . . [G]I-*an ma-a-an* . . . MUŠEN.ḪI.A GIM-*an* . . . KUB 33.93 iii left 21-24 + right 32-35 (Ullik. I A iii 21-24), ed. Güterbock, JCS 5:152f.; [*da*]*nnaran* TÚG-*an* ⌜*ma-a*⌝[*-an a*]⌜*rḫa*⌝ *šar-gannit* . . . *ma*[*lt*]*ani*[*šaš*] *ma-aḫ-ḫa-an kar-p*[*išk*]*attari* KBo 26.65 i 16-19 (Ullik. III A i 16-19), ed. without join, JCS 6:18f., cf. *naš* :*maltaneš* GIM-*an šarā karpiškattari* KUB 33.106 iii 36-37 (Ullik. III A), ed. JCS 6:26f., and [(:*maldanišaš* GIM-*an k*)*a*]*rpeškittari* KUB 33.93 iv 26 with dupl. KUB 33.92 iii 16 (Ullik. I A iv 31), ed. JCS 5:158f.

b′ in The Cow and the Fisherman: UR.MAḪ-*aš* GIM-*an* . . . *ḫūwanḫuešar ma-a-an* KUB 24.7 iii 24-26, ed. Friedrich, ZA 49:228f., cf. Hoffner, FsLacheman 192.

c′ in Signalement lyrique: *laḫpaš-ma-aš kurakkiš ma-a-an zinnanza* "She (my mother) is finished (i.e. perfect?) like a pillar of ivory (?)" RS 25.421:28-29, ed. Laroche, Ugar. 5:773, 775 (for the Akk. section see Nougayrol, ibid. 313, 315, 317, and CHD :*laḫpa-*); ^{GIŠ}KIRI$_6$-*aš-ma-aš* GIM-*an ilali-yan*[*za*] *dammetarwantit šūwanza* "She is like a desirable garden, filled with luxuriant growth" RŠ 25.421:36-37, ed. Laroche, Ugar. 5:774f.; ^{GIŠ}*šuini-laš-ma-aš* GIM-*an šeššuraš* ibid. 38-39; PA$_5$-*aš-ma-aš* GIM-*an* ibid. 44; LUGAL-*aš-ma-aš* GIM-*an* DUMU.MEŠ.NITA ibid. 57, cf. ibid. 62, 64; cf. above in bil. sec. and *maḫḫan*, bil. sec.

The alternation may indicate that GIM-*an* could be read **mān* (beside *maḫḫan*), or that *mān* and *maḫḫan* (wr. GIM-*an*) were used side by side as is the case with syll. *maḫḫan* above in c 3′ a′ (KBo 26.65 i 16-19). Cf. also mng. 2 for [*mā*]*ḫḫanda* alternating with *mān* "just as". For other exx. of GIM-*an* in literary descriptions not alternating with either *ma-a-an* or *ma-aḫ-ḫa-an*, cf. *maḫḫan* mng. 1 a 2′.

d. in descriptions of dreams, "(someone) like . . . ", "(something) like . . . "; all NH: *nuwakan zašḫiya* DUMU.LUGAL *ma-a-an kuiški anda uit* "In (my) dream someone like a prince entered" KUB 31.71 iv 2-3 (queen's dream), ed. Werner, FsOtten 327f.; *eniušmawakan* ÉSAG.ḪI.A *karū ma-a-an šarā šannapilaḫḫanteš nuwa* ^{GIŠ}KA×GIŠ.ḪI.A *ma-a-an kueqa kittari* "The aforementioned silos/storage bins were completely emptied out as formerly, and something like K.s were put (there) (lit.: are lying)" ibid. 10-13; cf. ibid. 29-32; *nuwa zašḫiya ABUYA ma-a-an* EGIR-*pa* TI-*eššanza-pat* "In (my) dream (there) was (someone) like my father, even come to life again" KUB 31.77 i 8-9 (queen's dream); cf. :*šaruntin ma-a-an kuinki* ibid. 10; EGIR-*andamawazakan* ^{d}UTU-*ŠI* Ù-*an aušta nuwakan zašḫiya* ŠÀ ^{URU}TÚL-*na tuḫḫūwaiš ma-a-an kuiški kišanza* "Thereafter His Majesty saw a dream, and in the dream something like smoke was occurring in Arinna" KUB 5.24 ii 14-16 + KUB 16.31 ii 3-5 (oracle question).

2. just as, as (conj., not clause initial), from OS; cf. *maḫḫan*, mng. 2: ^{d}UTU-*uš* ^{d}IM-*aš ma-a-an uktūreš* LUGAL-*uš* SAL.LUGAL-*ašša QĀ-TAMMA uktūreš ašantu* "Just as the Sungod (and) the Stormgod are everlasting, so let the king and queen likewise be everlasting!" KBo 17.1 iii 6-7 (rit., OS), with dupl. KBo 17.3 iii 6-7 (OS), ed. StBoT 8:30f.; contrast the above with [*ma-a-a*]*ḫ-ḫa-an-da* (var. *ma-a-an*) ⌜^{d}⌝UTU-*uš* ^{d}IM-*aš nēpiš tē*[(*kanna*)] *uktūri* (var. [*uktu*]*reš*) KBo 17.1 iii 1f., dupl. KBo 17.3 ii 15-iii 1, ed. StBoT 8:30 w.n.1; *kāš* LÚ.U$_{19}$.L[U-*aš*] *ma-a-an karū naš* EGIR-*pa* [*apen*]*iššan ēštu* "Just as this person was before, let him be like that

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again!" KBo 26.136 obv. 6-7 (myth., OH?/MS?), cf. KUB 33.66 ii 21 (NS), translit. Laroche, Myth. 70; *šiunan* ^{d}UTU-*ui marnuwan ma-a-an šiēššara an<da> kulamtati ištazanašmiš*(sic) *karazmišša*(! text *-ta*) 1-*iš kišat kānat* ^{d}*šiunan* ^{d}UTU-*aš Labar-* [*našša*] *ištazanašmit*(sic) *karazzamišša* 1-*iš kišaru* "O Sungod of the gods! Just as *m.* and beer have been blended so that their 'soul' and their *k.* have become one, . . . let the 'soul' and *k.* of the Sungod of the gods [and of] the Labarna become one!" KUB 41.23 ii 18-21, (incant., OH?/NS), discussed by Ehelolf, ZA 43:176f., ed. Archi, FsMeriggi 2:37f. (some of whose readings we do not accept), cf. ibid. ii 22-24.

3. how (interrog. adv. in main clause), from OH/NS, cf. Otten MVAeG 46.1:20 note d, Sommer, OLZ 1953:11, cf. *maḫḫan*, mng. 4: ⌜*ki*⌝*nunawa ma-a-an iyami k*[(*uitwa kiš*)*at*] "Now, how shall I act? What happened?" KUB 33.24 i 42 (missing Stormgod, OH/NS), rest. from dupl. C: KUB 33.27:6 (MS), (var. B:[. . . *kuit*] *kīšat kuitwa* [*iyami*] "[What] happened? What [shall I do?]" KUB 33.22 ii (5)-6, translit. Laroche, Myth. 55, tr. MAW 146); ⌜*ma-a-an-w*⌝[*a iya*]*weni* KUB 33.8 ii 11 (Tel. myth), translit. Laroche, Myth. 40; GIM-*anwa* DÙ-*weni* (var.: *ma*[*ḫḫ*]*anwa iyawe*⌜*ni*⌝) *ma-a-an-wa iyaweni* "When (*maḫḫan*) we act, how (*mān*) shall we act?" KUB 7:1 iii 9-10 (rit., NH), with dupl. KBo 22.128 iii(!) 7, translit. Otten-Rüster, ZA 67:58; cf. also 7 e 2′ a′; see *maḫḫan* bil. sec. for *m*[*ān*] or *m*[*aḫḫan*] = Akk. *kī* in HAB.

4. if, whether (conj., introducing indirect question), from OH/MS — **a.** single question — **1′** preceding the main clause: *ma-a-an-mu-kán annaz-ma kartaz* [*k*]*ī inan gulšta ugatza āppa* ^{SAL}ENSI-*ta natta kuššanka punuššun* "I never even inquired through an interpretress of dreams if you (O my god) ordained this illness for me from the womb of (my) mother" KUB 30.10 rev. 20-21 (Kantuzzili prayer, OH/MS), ed. Lebrun, Hymnes 115, 117, cf. par. KUB 30.11 rev. 19-20 (MS) and KUB 31.127 iii 10-12 (NS).

2′ following the main clause: "Concerning what you wrote to me: 'Send (me) a man whom you trust'" *nuwakan* $^{[U]RU}$*Malitiyan* GAM *aušdu ma-a-an-wa-kán* [*am*]*mel* URU.DIDLI.ḪI.A ⌜*awan*⌝(?) *arḫa UL*[o o-*a*]*n-*⌜*te*⌝*-eš* "'and let him inspect (the city of) M. (to see) if my cities are not [. . .]'" KBo 18.24 iv 12-14 (letter to Šalmaneser I), ed. Otten, AfO 22:113; *našta* ^{DUG}*išnūr*[*eš k*]*ueaz IŠTU* GAD DINGIR-*LIM kariyanteš nat PĀNI* ^{LÚ}EN.É-*TIM šarā appanzi nu* ^{DUG}*išnuruš aušzi ma-a-an-kán* ÍB.TAK$_4$ *šarā uwan* "They hold up before the master of the house the cloth of the deity with which the kneading troughs were covered, and he inspects the kneading troughs (to see) if the residue (of dough) has risen" KBo 15.33 ii 32-34 (Kuliwišna rit., MS), ed. AlHeth 145f. □ for ÍB.TAK$_4$ see Archi, OrNS 44:329, who erroneously adds MEŠ, and AHw 968f. s.v. *rēḫtu*(*m*) and 1252 s.v. *šittu*(*m*) II; for the Boğazköy shape of TAK$_4$, cf. also ÍB.TAK$_4$-*z*[*a* . . .] KUB 49.61:7, LÚ.TAK$_4$.TAK$_4$ KBo 26.4 ii 8; *nuwa apāt UL IDI ma*[*-a*]*-an-wa-ra-aš IŠTU* ⌜ŠU (?)⌝.MEŠ-*ŠUNU imma kuitki* GÙB-*laḫ-ḫanzi* "If they thwart(?) them (the troops? i 16) somehow with their own hands(?), *that* I do not know" (?) KUB 48.118 i 17-18 (dream, NH).

b. double question, "whether . . . or (whether)", cf. mng. 8, contrast the syntax of the direct double question on which cf. *-ma* a 1′ b′ 4″ — **1′** preceding the main clause: *ANA* DINGIR.MEŠ-*ma-aš ma-a-an* ZI-*anza ēšta ma-a-an-ša-ma-aš U*[*L* ZI-*anza ēšta*] *ammukmakan ŠA* ŠEŠ-*YA kariyaš*[*ḫi ḫandaš*] *apūn memian iyanun* "Whether it was the wish of the gods or whether it was not, I did this thing out of concern for my brother." KUB 21.19 + 1303/u ii 27-30, ed. Otten, Puduḫepa 18 with n. 41; cf. in the same prayer KUB 14.7 i 3-5, ed. Houwink ten Cate, FsGüterbock 125; and cf. KUB 14.7 i 20-21 continued by KUB 21.19 ii 1-3, ed. Güterbock, SBo 1.13, all prayer of Ḫatt. III and Pud., ed. Sürenhagen, AOF 8:88-93; [(UDU.ḪI.A-*ma* MU.KAM)]-*li ma-a-an* 1 *ME* (var. KUB 15.16:10 adds UDU) *ma-a-an* 50 UDU *peškimi* [*UL ku*(*itki t*)]*uqqāri* "Whether I shall give one hundred or fifty sheep every year makes no difference" KUB 15.17 + KUB 31.61 i 8-9 (vow of Pud.), with dupls. KUB 15.16:(9)-10, 1421/u:6-7 and KUB 48.116 i 9-11, ed. without KUB 48.116 StBoT 1:16f.; UDU.ŠIR.ḪI.A-*ma ma-a-an ḫargaēš ma-a-an tankuwaēš UL kuitki tuqqari* HT 1 iii 7-9 (rit.); cf. *ma-a-an . . .* ⌜*n*⌝*ašma . . . našma . . . nu UL kuitki duggari* KUB 17.28 iii 23-25; (Please send me some oil) *nammamu ma-a-an uppāi kuiški ma-a-an-mu UL kuiški uppāi numu ṬUPPA*$^{Ḫ[I.A]}$ *ḫatrātten nu*

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šiggallu "Furthermore write me letters and let me know whether someone will bring me (any) or whether no one will bring me (any)!" KBo 18.2 rev. 8-12 (letter, NH).

2′ following the main clause — **a′** with pret. in the *mān* clause: *nu apāt kuit UL IDI* [LÚ *ṬĒMI-Š*]*U*(?) *ma-a-an udaš kuitki ma-a-an UL* "Since I did not know whether [hi]s [messenger(?)] brought something or not" KBo 2.11 rev. 11-12 (letter, NH), ed. AU 242f.; *nu UL šagga*[*ḫḫu*]*n ma-a-an-za* LUGAL KUR ^{URU}*Miṣri ANA* [*ABI*] *YA edaš ANA* KUR.KUR.MEŠ *šer a*[*rkuwar*(?)] *iyat ma-a-an-za UL kuitk*[*i iyat*] "I did not know whether the king of Egypt had made a p[rotest(?)] to my father about those countries or whether he had done nothing" KUB 31.121a ii 12-15 (prayer, Murš. II), ed. Güterbock, RHA XVIII/66:60; cf. KUB 23.103 obv. 21-22 (letter to Assyria, NH), ed. Otten, AfO 19:41.

b′ with present or nominal sentence in the *mān* clause: *nuzakan zašḫimuš kuiēš uškizz*[*i*] *naš memiškizzi ma-a-an-ši* DINGIR-*LUM* IGI.ḪI.A-*wa parā tekkušnuškizz*[*i*] *nušši ma-a-an* DINGIR-*LUM kattišši šešzi* "(The patient) will tell the dreams he has been seeing, whether the deity shows him (her) eyes or whether the deity sleeps with him" KUB 7.5 iv 6-10 (rit. against impotence, NH), tr. Goetze, ANET 350, cf. Götze, Ḫatt. 76; (The king writes to a man who has asked him how he liked the birds he had sent) "The birds you sent me were unfit to eat. I neither ate them" *ūḫḫun-aš UL* [*m*]*a-na-at* SIG$_5$-*anteš ma-na*[*-at UL*] "nor (even) saw whether they were good or [not]" AT 125:(11-)14-15 (letter, NH), ed. Ehelolf, ZA 45:74, Rost, MIO 4:340f.; *nu* ^{m}[*Urḫi-*^{d}]U-*upaš kuit apiya nan punuš ma-a-an kišan ma-a-an UL kišan* "Since U. is there, ask him whether (it is) so (or) whether (it is) not so" KUB 21.38 obv. 11-12 (letter of Pud. to Ramses II), ed. Helck, JCS 17:88; "Concerning that which Ammatalla said," *punuššūenima nāwi ma-a-an mem*[*ia*]*š ašanza ma-a-an maḫḫan* "we have not yet inquired whether the word (i.e., the statement of A.) is true or how (it is)" KUB 22.70 obv. 31 (oracle, NH), ed. Ünal, THeth. 6:62f., cf. AU 69; for other exx. of *mān maḫḫan* see 8 a 2′ and *maḫḫan* 3 c. □ Contrast the above with the syntax of the double direct question, which requires *-ma* in the second question (cf. CHD *-ma* a 1′ b′ 4″).

5. when, whenever (conj.), from OS; for delayed *-ma* in temporal *mān*-clauses see *-ma* f 2′ a′ 3″; similarly, *-a* "but" and *-(y)a* "and" also occur after the second word — **a.** with pret., "when" — **1′** in OH texts other than myths and epics (OS, MS, and NS): *našta* ^{d}IM-*unnima ma-a-an āššuš ēšta* "And when he (Piṯḫana) was dear to the Stormgod" KBo 3.22:3 (Anitta, OS), ed. StBoT 18.12f.; cf. ibid. 45-46, 73, 76; [(*ma*)]-*a-an* DUMU.MEŠ ^{URU}*Ḫatti* LÚ.MEŠ *ILKI uēr* "When the people of Ḫatti (who were) *ILKU*-people came" KBo 6.2 iii 16 (Law § 55, OS), (NS dupl. KBo 6.3 iii 19 and KBo 6.6 i 24 also *ma-a-an*); *ma-a-an* MU.ḪI.A *ištarna pāir* "When years passed by" KBo 22.2 obv. 6 (Zalpa story, OS), ed. StBoT 17:6f.; *ma-a-an* ^{URU}*Tama*[*r-mara*] *arir* "when they reached T." ibid. 8; *ma-a-an* ^{URU}*N*⌜*ē*⌝*ša pāir* ibid. 15; [*ma*]⌜*a*⌝*-an lukkattati* KBo 3.38 obv. 2 (Zalpa story, OH/NS), ed. StBoT 17:6f., cf. ibid. 7, 26; *ma-a-an* ^{URU}*Ḫattušama uwauen* "But when we came to Ḫ." KBo 8.42 obv. 5 (OS); [*m*]*a-a-an luktat* KUB 36.104 obv. 17 (OS) with NS dupl. KBo 3.34 i 19 (anecdotes); *ma-a-an ABI* LUGAL *IŠME* KBo 3.34 i 27 with dupl. KBo 3.35 i 3 (anecdotes, both OH/NS); cf. KBo 3.60 ii 6, iii 10, 13 (OH/NS), ed. Güterbock, ZA 44:104f., 108f.; KUB 40.5 ii 3 + KBo 22.4 ii 5 (OH/NS), ed. StBoT 17:60; KBo 3.1 i 20 (Tel. pr., OH/NS) and passim in Tel. pr.

2′ in myths and epics (all NS, some OH/NS): *ma-a-an* ^{d}IM-*aš* ^{MUŠ}*illuyankašša INA* ^{URU}*Kiš-kilušša arga*(-)*tīēr* "When the Stormgod and the dragon got into a fight in K." KBo 3.7 i 9-10 (Illuyanka, OH/NS), translit. Laroche, Myth. 6, tr. ANET 125, NERT 157 = RTAT 179, □ for *arga*(+)*tiya-* see Hoffner, BiOr 35:247 ad no. 55, and HW^{2} 306f.; cf. in the same myth *ma-a-an* UD.20.KAM *pait* KUB 17.6 i 23; *ma-a-na-aš šalleštama* "But when he grew up" KBo 3.7 iii 6; *ma-a-na-aš pāit-a* "But when he went" ibid. 13; etc.; *ma-a-an* ^{d}*Kumarbiš ŠA* ^{d}*Anu* LÚ-*natar katta pašta* "When K. had swallowed A.'s genitals (lit. manhood)" KUB 33.120 i 26, (Kumarbi epic, NS), ed. Kum. 7 and *2, translit. Laroche, Myth. 154, tr. ANET 120b and MAW 157; *ma-a-an-za* ^{d}*Ku*[*ma*]*rbiš* ZI-*ni pí-an* GALGA-*tar* ME-*aš* "When K. had taken counsel with himself

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(lit. took wisdom before his mind)" KUB 33.98 i 10 (Ullik. I B, NS), ed. JCS 5:146f.; *ma-a-an šalliš arunaš uddar IŠME* "When the great Sea heard the words" KUB 12.65 iii 9 (Ḫedammu, NS), ed. StBoT 14:50f. line 14.

3′ in other NS texts: *ma-a-an* ^{URU}*Āššuwa ḫarnin[ku]n āppama* ^{URU}*Ḫattuši [uwa]nun* "When I had destroyed Aššuwa and returned to Ḫattuša (I cared for the gods)" KUB 40.62 + KUB 13.9 i 2-3 (edict, MH/NS); *ma-a-an* ^{m}*Tudḫaliyaš* LUGAL.[GAL] ^{URU}*Ḫattuši ārḫun* "When I, Great King T., arrived in Ḫ." KUB 23.11 iii 12-13 (annals of Tudḫ., MH/NS); *ma-a-an-za ABI ABIYA-ma* [. . .] *taninummanzi IṢBA*[*T*] "But when my grandfather undertook to organize [such and such country]" KUB 19.12 iii 12-13 (DŠ), ed. Güterbock JCS 10:62, cf. KBo 14.12 iv 8f. (DŠ), ed. JCS 10:97; *ma-a-an-ma INA* KUR ^{URU}*Kummanni=ma pāun* "But when I went to K." KUB 14.4 iii 23 (prayer, Murš. II), cf. ibid. 4-5; *ma-a-an-ma-kán* ⌜ŠÀ É.LUGAL⌝ *DĪNU ŠA* ⌜*Tawannanna* ⌜GÉME⌝-*KUNU kiša*[*t*] "But when in the royal house the trial of your maidservant T. occurred" KUB 21.19 i 20-21 (prayer, Ḫatt. III), ed. Sürenhagen, AOF 8:88f., cf. KUB 14.7 i 16-17 etc. in the same text; *ma-a-na-aš punušš*ū*enma* "But when we asked them" KUB 43.77 obv. 9 (depos.?, NH), cf. ibid. 13; *ma-a-an kūr*⌜*ur*⌝*aš* MU.ḪI.A-*aš* EZEN ^{URU}*Nerik* ^{URU}*Ḫaqqamiš*⌜*ši iš*⌝*šuwan daiēr* "When, during the war years, they began to perform the festival of Nerik in Ḫakmiš" KUB 28.80 iv 4-6 (NH colophon of a Ḫattic text), tr. Geogr 21; *ma-a-an memian memiyauanzi zennit našta . . . šunnai* "When he has finished speaking the incantation, he fills . . . " KUB 40.102 vi 6-9 (*ḫišuwaš* fest., NS).

b. with pres.-fut. and in nominal sentences, introducing a single event, "when" — **1′** in OH — **a′** in OS: "If someone injures a person and causes him to be sick, he will take care of him, and in his place he will give a person (who) will work in his household" *kuitmānaš lāzziatta ma-a-na-aš lazziattama* "until he recovers. When he recovers (he will give him 6 shekels of silver)" KBo 6.2 i 16-19 (Law § 10, OS), with dupl. KBo 6.3 i 27 (OH/NS) and par. KBo 6.4 i 24 (NH); *ma-a-an* ^{URU}*Arinna* 11 ITU-*aš tizzi* "When in A. the eleventh month arrives" KBo 6.2 ii 61 (Law § 50, OS; NS dupls. not preserved), cf. KBo 6.2 ii 7 (§ 33), iii 10 (§ 53), 60 (§ 71); "If oxen go onto a field and the owner of the field finds them, he may harness them for one day" *ma-a-na-aš-ta* MUL.ḪI.A-*eš uenzi nuš āppa išḫišši pennai* "when the stars appear (lit.: come) he must drive them back to their (lit.: its) owner." KBo 6.2 iv 12-13 (Law § 79, OS), with NS variant "He may harness them for one day" *kuitmanašta* MUL.MEŠ *uwanzi* "until the stars appear" KBo 6.3 iv 7; [(*tan) attaššiš* (*dāi ma-a-a*)]*n-na attašši*[*š* (*aki*)] (var. *ma-a-an dān ABUŠU-ya aki*) "His father will take her (the son's widow). And when his father, too, dies . . . " JCS 16:21(q) iv 3 (= KUB 29.36 rev. 2) (Law § 193, OS), with dupls. KBo 6.26 iii 41-42 and KUB 29.34 iv 20 (both NS); *ma-a-an* ^{MUŠEN}*ḫāra*⌜*nan ḫuš*⌝[(*uwandan appanzi*)] "When they catch a live eagle" KBo 17.1 ii 5 (rit, OS) with dupl. KBo 17.4 ii 14 (OS), ed. StBoT 8:24f., line 19; "when" also StBoT 8 ii 15, 25, 51, iii 17 (cf. 6 a 2′), iv 11, 14; *ma-a-an lukkatta=ma* ibid. ii 44, iv 7, 24 □ for *mān* in other functions in this text see mng. 2 "just as" and mng. 7a "if" (OH); *ma-a-an lāḫḫa paiš*[*i*] KBo 17.22 ii 6 (Hitt. col. of bil., OS); *ma-a-na-aš-ta* NIN.DINGIR-*aš* LUGAL-*i ḫan=dāētta* "When the priestess joins the king" KBo 25.31 ii 11 (fest., OS), translit. StBoT 25 p. 79, cf. NS par. ibid. p. 81; cf. in other NIN.DINGIR fests.: KBo 25.33 + KBo 20.14 i 9 (OS), translit. StBoT 25 p. 87, KBo 25.49 rt. col. 9, 12 (OH/NS), KBo 20.32 iii 10, 13 (OH/NS); KBo 20.26 + KBo 25.34 obv. 18, 21 (fest. of Tetešḫapi, OS), translit. StBoT 25 p. 90; *ma-a-na-aš-ta* ZA.LAM.GAR-*az uizzi* KBo 23.74 ii 8 (KI.LAM fest., OS), cf. KUB 2.3 ii 11f., KBo 10.33 i 6 (same fest., NS); cf. in fragmentary OS fests.: KBo 25.84 i 6, translit. StBoT 25 p. 164, KBo 25.89 ii 6, translit. StBoT 25 p. 169; *ma-a-an* DUMU-*aš* ^{URU}*Mištūr*[*a*]*ḫa paizzi ma-a-na-aš* ^{URU}*Karikūriška āri* ^{LÚ}GUDU$_4$-*ša mēmai* "When the prince is going to M., (and) when he arrives at K., the 'anointed' priest says" (Ḫattic recitation follows) KBo 25.112 ii 16-17 (invoc. of Ḫattic deities, OS); *ma-a-an* DUMU-*aš INA* ^{URU}*Kākšat ḫuwašiya ANA* ^{d}UTU ⌜*ḫu*⌝*ēkzi* ^{LÚ}GUDU$_4$-*ša memai* KUB 28.75 iii 19-20 (OS) and passim in these invocations, ed. Laroche, JCS 1:187-216; *ma-a-an ABĪ tuliyaš ḫalzai* "When my father calls to the assemblies" KBo 22.1:16 (OS); *ma-a-an-ša-ma-aš ABĪ parnašma tarnai* "When my father lets you go to your house" ibid. 21-22.

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b′ in OH/MS & NS: *ma-a-an* ^{LÚ}*maya[nd]a-ta[r kardit]ti . . . [ma-a-an-ma* ^{LÚ}]ŠU.GI-*tarra karditti* "When (young) adulthood is in your heart . . . but when old age is in your heart . . . " KUB 1.16 iii 29-31 (bil. of Ḫatt. I, OH/NS), ed. HAB 12f. □ for ibid. 28-29 see below, 6′; *nu ma-a-an uwatteni* "When you (O gods) come" KBo 7.28:40 (prayer, OH/MS), ed. Friedrich, RSO 32:219, 222; cf. ibid. 45; *ma-a-na-an išḫaššiš-a wemiyazi* "but when its owner finds it (i.e. the stray animal)" KBo 6.3 iii 65 (Law § 71, OH/NS; in OS copy KBo 6.2 iii 60 only *ma-a-n[a-an . . .]*), contrast *takku* in iii 67; *ma-a-an-ma* LUGAL *andan parna uizzi* "But when the king comes into the house" KUB 29.1 i 50 (rit., OH/NS), ed. Kellerman, Diss. 12, 27; *ma-a-an pāišima* ibid. 51; "when" also in the NH second rit. ibid. iii 13-37.

2′ in myths and epics: *ma-a-an-wa ANA* É DAM-*KA pāiši* "When you go to the house of your wife" KBo 3.7 iii 10 (Illuyanka, OH/NS), translit. Myth. 9, tr. ANET 126; *[m]a-a-an-w[a] miyarima* "But when he grows up (?)" KUB 33.120 iii 11 (Kingship in Heaven, NS); *[ma]-*^{r}*a*^{1}*-an* ^{d}UTU-*waš-a [per(an paiši)]* "But when you go before the Sungod" KUB 33.61 iv 1 (myth of Inara, OH/NS), translit. Laroche, Myth. 93, with dupls. KUB 33.60 rev. 2 (NS) and KUB 43.25:1 (OS).

3′ in ritual and festival texts — **a′** in general: *ma-a-na-pa ḫaššan[zi]* KBo 17.19 ii 14 (OS), translit. StBoT 25 p. 117; *ma-a-an ḫaššanzi* KBo 20.10 i 1 (OS), translit. StBoT 25 p. 131; for *ma-a-an* in OS fests. see also section 5 b 1′ a′; *[m]a-a-na-pa* ^{É}*ḫalentūwa ḫaššanzi* "When they open the palace(?)" KUB 25.16 i 1f. (fest., OH/NS); *ma-a-an katterrima* ^{É}*arkiwi* ^{r}*ari*^{1} "But when he arrives at the lower *a.*-structure" KBo 10.24 iv 31-32 (KI.LAM fest., OH/NS), ed. Singer, Diss. 97, 320 (tr. differs), StBoT (forthcoming); *ma-a-an* LUGAL SAL.LUGAL *ešanda* "When the king and queen sit down" KUB 2.10 iii 14 (fest. of the month, OH/NS); *ma-a-an [tun]nakkišna ḫalziya* KBo 19.163 ii 37 (fest. with Ḫattic, OH?/NS); *ma-*^{r}*a*^{1}*-an* ^{LÚ}GUDU$_4$ *malduwar* ^{r}*zi*^{1}*nnizzi* "When the GUDU$_4$-priest finishes the recitation" KUB 25.36 v 24-25 etc. (fest., MS); cf. *ma-a-an zinnanzi* KUB 11.25 iii 23 (fest., NS) and similar phrases passim in fests. and rits.; *ma-a-an* ^{NINDA}*taparpašuš šarrumanzi taruptari* "When the dividing of the *t.*-loaves is completed" KUB 10.89 i 16f. (fest., OH/NS); and passim in rits. and fests.

b′ introducing a time of the year or day, cf. *maḫḫan* 5 b 2′ a′: *ma-a-an ḫa-mi-[i]š-kán*(sic)*-za* DÙ-*r[i]* "When it becomes spring" KUB 38.26 rev. 1 (cult inv., NH); *ma-a-an-*^{r}*kán*^{1} *zēni* DÙ-*ri* "When it becomes fall (lit. in the fall)" KBo 2.7 rev. 12 (cult inv., NH), ed. Carter, Diss. 93, 100; *ma-a-an lukkatta* (with spelling variants) "When it dawns" passim, see *luk-* A b 1′; *ma-a-an neku*^{r}*zzi*^{1} "When evening comes" KUB 33.70 iii 2 (rit. for a missing deity, NS), translit. Myth. 102; *m*^{r}*a-a*^{1}*-an* GE$_6$-*a[nza k]išari* "When it becomes night" KBo 11.14 iii 6 (rit., NS).

c. with the present-future (including the historical present), introducing recurring (or potentially recurring) events, "whenever": *ma-a-na-aš-t[a* ^{d}UTU-*uš]/[karūwariwar n]ēpišaz šarā ūp[zi]* "Whenever in the morning the sun rises through the sky" KUB 31.135 obv. 6-7 (prayer, OH/MS), ed. Güterbock, JAOS 78:240 and AnSt 30:48, rest. from par. KUB 31.127 + KUB 36.79 i 39-40 (NS); *ma-a-na-aš* (var. *[ma]-a-na-ša-pa*) *laḫḫaz-ma* EGIR-*pa uizzi* "But whenever he returned (lit. returns) from a campaign" BoTU 23A i 8 (= KBo 3.1 i 7) (Tel. pr., OH/NS), with dupl. BoTU 23B (= KUB 11.1) i 7f., cf. Chrest. 182f., cf. KBo 3.1 i 17; *ma-a-an uwarka[ntan] antuḫšan uwanzi nankan kunanzi šanap atānzi* "Whenever they see a fat man, they kill him and eat him" KBo 3.60 ii 3-5 (legend, OH/NS), ed. Güterbock, ZA 44:104f.; *ma-a-an INA* É.GAL-*LIM zakkitī artari nuza* ^{r}^{LÚ}^{1}Ì.DU$_8$ ^{GIŠ}TUKUL.MEŠ EGIR-*an kiššan kappūezi* "Whenever he stands at the door bolt in the palace, the gatekeeper enumerates the occupations as follows" KBo 5.11 i 1-2 (instr., MH?/NS), □ cf. Sommer, HAB 124; *nu ma-a-an kiššan taranzi § utniwa māu šešdu . . . nu ma-a-an māi šešzi nu* EZEN *purulliyaš iyanzi* "When(ever) they speak thus: 'May the country thrive and prosper' . . . and when(ever) it thrives and prospers, they celebrate the *p.*-festival" KBo 3.7 i 3-8 (introduction to Illuyanka, OH/MS), translit. Myth. 6, tr. MAW 151 □ Goetze, Kl.139 n. 4 and ANET 125, mistakenly read *numān* "no longer", cf. Güterbock, OrNS 20:331 with n. 1, Hoffner, GsKronasser 38-45, esp. 43, and CHD *numan.* In this and the

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following exx. recurrence of the event or action is possible but was not necessarily felt by the ancient writer and does not necessarily call for a translation "whenever". We indicate this by writing when(ever). *ma-a-wa* (var. G: [*ma*]-⌜*a-an-wa*⌝) *gi*[(*mra*)] *paimi* "When(ever) I go to the open country" KUB 17.6 i 18-19 (Illuyanka C, OH/NS), with dupl. B KUB 17.5 i 23 and G KBo 12.84:5. For *mān* "when(ever)" in the incipits of festival texts see below mng. 9.

6. while(?), as long as(?) (OH): *ma-a-an* LUGAL-*uš* SAL.LUGAL-*ša išpanti ašanzi uga*[(*n kē*)] *ḫūmanda* [*a*]*nda pētaḫḫe* "While the king and queen are seated at night, I bring all these things in" KBo 17.3 + KBo 20.15 iii 29-30 + KUB 43.32 iii 5-6 (OH/MS) with dupls. KBo 17.1 iii 29-30 and KBo 17.6 iii 21 (OH/OS), ed. StBoT 8:32f. revised StBoT 15:30; *ma-a-an attaš uttar paḫḫašta* [NINDA-*an ezza*]*šši wātarra ekušši* "As long as you (have to) keep (your) father's word, you shall eat [bread] and drink water" KUB 1.16 iii 28-29 (bilingual edict of Ḫatt. I, OH/NS), ed. HAB 12f., this is to be understood as "while you are young" in contrast to "when you are old," see sub 5 b 1′ b′; cf. *ma-a-an uddā*[*rmet p*]*aḫša*[*nutteni*] KBo 3.27 (= BoTU 10β) obv. 22 (edict of Ḫatt. I, OH/NS); *ma-a-an nāwi* "as long as (it is) not yet (so)" KUB 1.16 ii 43 (see HAB 71); *ma-a-an atte*[*š* (TI-*išwanteš*)] "As long as the fathers are living" KBo 3.67 iv 3 with dupl. KUB 11.1 iv 16 ([*ma*]-*a-na-aš at-ti-iš*), (Tel.pr., OH/NS), translit. BoTU 23 C and B.

7. if (conj. introducing a conditional clause), from OS — **a.** with verb in pres. — **1′** in general — **a′** in OS: *takku* LÚ.GIŠTUKUL *U* LÚ.ḪA.LA-*ŠU takšan ašanzi ma-a-né-za it*[(*alaweš*⸗*šanzi*)] *taz* É-*SUNU šarranzi* "If a GIŠTUKUL-man and his partner dwell together (and) if they quarrel and divide their estate, (if (*takku*) there are ten persons on their grounds, the GIŠTUKUL-man takes seven persons and his partner, three)" ... *takku* NÍG.BA LUGAL *tuppi kuiški* <(*ḫarzi*)> *ma-a-an-za* A.ŠÀ.ḪI.A-*na k*[(*arūilin*)] *šarranzi U* NÍG.BA 2 *QATAM* LÚ.GIŠTUKUL *dāu* (var. D: *dāi*) *U* 1 *QATAM* LÚ.ḪA.L[(A-*ŠU dā*)*u*] (vars. *dāi*) "If someone (one of them?) holds a documented gift of the king, if/when(?) they divide the original field (holding), too, let the GIŠTUKUL-man take (var. the GIŠTUKUL-man will take) two parts of the gift, his partner, one" KBo 6.2 iii 7-11 (Law § 53, OS), with NS dupls. B: KBo 6.3 iii 9-14, D: KBo 6.6 i 12-18 □ "When they quarrel and divide their estate" would imply that this was to be expected; therefore "if" seems preferable despite the contrast of *takku*; in iii 10, "if" and "when" both seem possible; *mān* "if" in KBo 6.2(OS) contradicts previous opinions, e.g. Sternemann, MIO 11:251, Otten-Souček, StBoT 8:91 n. 3; *ma-a-na-aš kardimiyanza* "if he (the Stormgod) is angry" KUB 43.23 obv. 3 (prayer, OS); *ma-a-na-aš tamattama* KUR-*ya* "but if he is (gone) to another country" ibid. 5; *ma-a-an* LUGAL-*uš* SAL.LU[GAL-*ašša taranzi*(?, dupl. has *t*[*ezzi*]) (*ta* DUMU.MEŠ-*an parna paimi*)] *ma-a-an n*⌜*atta*⌝[⸗*ma tar*(*anzi nu natta paimi*)] "When (or: If) the king and the queen say (so), I go to the house of the princes; but if they do not say (so), I do not go" KBo 17.3 iii 17-18 (rit., OS), ed. StBoT 8:32f., rest. from dupls. KBo 17.1 iii 17-18 (OS) and KBo 17.6 iii 9-10 (*mān* lost in these copies), cf. [*ták-k*]*u nattama taranzi* KBo 17.1 iv 12 (OS), ed. StBoT 8:36f. □ in KBo 17.1 iv 12 (OS) [*ták-k*]*u*, not [*ma-a-a*]*n* is required by the traces; in IBoT 3.135:12 (OS) either [*ták-k*]*u* or [*ma-a-a*]*n* is possible; cf. StBoT 8:91f. for *mān*/*takku* in these passages; cf. [*m*]*a-a-an-kán kalulupišmi kānk*[*i*] "If he hangs it on their fingers", KBo 17.2 i 7 (OS), ed. StBoT 8:16f. in contrast to *iššāšma*[*š*] "in their mouths" ibid. 6, 8.

b′ in OH in MS and NS: *kinuna ma-a-an* DUMU-*aš ANA* SAG.DU LUGAL *uwaštai kuitki apašan* ⌜*A*⌝[*NA* ^{d}ÍD(?) *ḫ*]*alzāi naš pait*⌜*tu*⌝ *ma-a-na-aš parkueszi nu šākuwattet ūš*[*kittu*(?)] *takku* ^{d}ÍD(-?)⌜*ia-ma-za*⌝(?) *mimmai na*<*š*> É⸗*ši*⸗*pat ēštu* "But now, if a prince sins in some way against the person of the king (and) he (the king) calls him to the [river (ordeal)], let him go. If he is cleared, let him see your eyes. But(?) if he refuses (to go) to(?) the river, let him remain (lit. 'sit') in his house." KBo 3.28 (= BoTU 10γ):10-12 (edict, OH/NS), ed. Laroche, FsOtten 186f.; *kin*[*una m*]*a-a-an* DUMU.LUGAL *kuiški waštai nu* SAG.DU-*az*⸗*pat šarn*⌜*ikdu*⌝ "But now, if any prince sins he must atone with his own head" KBo 3.1 ii 59, (Tel.pr., OH/NS), ed. Chrest. 190f.; *ma-a-an* DUMU-*ŠU* EGIR-*pa*(-)*anda uizzi* "If her son returns" (rather than "when") KBo

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6.26 ii 4, with dupl. KBo 6.13 i 14-15 (Law § 171, both NS); *ma-a-an* in the Laws replacing *takku* of older mss. in § 40: KBo 6.3 ii 41 (NS) against KBo 6.2 + KBo 19.1 ii 22 (OS), § 27: KUB 26.56 ii 9 (NS) against KBo 6.5 ii 8 (NS) and KBo 6.3 ii 3 (NS), § 64: KBo 6.8 ii 1 (NS) against KBo 6.2 iii 43 (OS) and KBo 6.3 iii 48 (NS); *ma-a-n[(a-an)] ḫandaiš walḫzi zigan ekunimi da⌜i⌝ takkuwan ekunimaš walḫzi nan ḫandaš[i] dai* "If the heat hits him, put him in a cool place; if the cold hits him, put him in a warm place" KBo 3.23 obv. 5-8 (OH/MS), rest. from par. KUB 31.115:9-11 (NS), (admonitions of Pimpira), ed. Archi, FsLaroche 41-43 □ the par. KBo 3.23 rev. 9 with *takku* in the first clause (the second is broken) shows that "if" is meant in both cases, with *mān* as a modernization, against Archi, ("Quand . . . si") and Goetze, NHF 25 ("when . . . when"); *ma-a-an paizzi išpannit iškarḫi* URUDU*tapul=liannitta kuērzi ma-a-an-ša-ma-aš-t[a ēšḫar] šiyāri apē tandukiš tašmaš pāimi ma-a-an-ša-ma-aš-ta ē[š]ḫar UL šiyari apē* DINGIR.MEŠ-*iš tašmaš UL pāimi* "When he goes, I(sic) shall prick (them) with a pin, and he shall cut them with a (copper) dagger(?); if their [blood] spurts, they are mortals, and I shall march against them; if their blood does not spurt, they are gods, and I shall not march against them" KUB 31.1 ii 7-11 (Naramsin legend, OH/NS), ed. Güterbock, ZA 44:52f. □ note temporal *mān paizzi* beside conditional *mān* in the alternative results of the test; in the Akk. version (Gurney, AnSt 5:102), *šumma* in lines 66 and 67 is only restored; (Having been asked for assistance by Inar, Ḫupašiya replied) *ma-a-wa kattiti šešm[i nuw]a uwami kardiaštaš iyami* "If I may sleep with you, I shall come and fulfill your wish" KBo 3.7 i 25-26 (Illuyanka, OH/NS); (Inara instructed Ḫupašiya, saying) *ma-a-wa* (var. G: [*ma*]-⌜*a-an-wa*⌝) *gi[(mra)] paimi ziggawarašta* GIŠ*luttan[(za)] arḫa lē autt[i] ma-a-wa-ra-aš-ta arḫa=ma autti nuwaza* DAM-*KA* DUMU.MEŠ-*KA autt[i]* "When-(ever) I go to the open country, do not look out of the window. But if you do look out, you will see your wife and children" KUB 17.6 i 18-22 with dupls. KUB 17.5 i 23-25 and KBo 12.84:5-6 + KBo 13.84:7-9 (Illuyanka) □ while *mā(n)=wa . . . paimi* is temporal, *mā(n)=wa . . . autti* is better understood as conditional, as is *mā(n)=wa . . . šešmi* in the first ex. from Illuyanka; for temporal *mān* with pret. and pres. in the same text see above sub 5 a 2′ and b 2′ respectively.

c′ in MH: (Twelve guards are standing and holding spears) *ma-a-an* 12 LÚ.MEŠ*MEŠEDI-ma šarā UL arta* "but if twelve guards are not available" (so that there are too many spears, they carry away the extra spears) IBoT 1.36 i 11-12, (*MEŠEDI* instr., MH/MS), ed. Jakob-Rost, MIO 11:174f., and passim in that text; *andamakan ma-a-an* URU*Ḫattušaz* LÚ*pitteyanza uizzi* "Furthermore if a fugitive comes from Ḫ." KUB 23.77:59 (treaty w. Kaška, MH/MS), tr. Kaškäer 121, cf. line 62; *nu ma-a-an kūš lingāuš*(!) *paḫḫašduma . . . ma-a-na-aš-ta kūš=a lingāuš šarradduma* "If you keep these oaths . . . but if you transgress these oaths . . . " KBo 8.35 ii 14-16, (treaty w. Kaška, MH/MS), tr. Kaškäer 111; *nu ma-a-an* LÚ.MEŠ URU*Paḫḫ[uwa kē uddār] ienzi nat ANA* dUTU-*ŠI* ÌR.MEŠ *ma-a-an* LÚ.MEŠ URU*Paḫḫuwa=ma kē uddār UL ienzi . . .* "If the men of P. do these things, they will be His Majesty's servants; but if the men of P. do not do these things, . . ." KUB 23.72 rev. 24-25 (Mita, MH/MS), tr. Gurney, AAA 28:37; cf. also *mān* "if" in KUB 14.1 (Madd., MH/MS) obv. 39, rev. 36, 46, 88; *mān UL* "if not, otherwise" ibid. obv. 4, 11; (The enemy is harvesting the crops. Go there.) *nuššan ma-a-an ḫalkēš aranteš naškan arḫa waršten* "And if the crops are ripe, harvest them (and bring them to the threshing floor. Let the enemy not damage them.)" Maşat 75/13:15-17 (letter, MH/MS), ed. Alp. Belleten 44:46f. □ the translation "ripe" for *arant-* is based on *ḫalki*ŠE.A-*aš karū aranteš* "The crops are already ripe" Maşat 75/15:6, ed. Alp, Belleten 44:42f. ("ist schon reif"); "already standing" (HW² 207b "stehend") would not indicate that the grain is ready to be harvested since immature grain also "stands." *ma-a-an-mu* ZAG-*azma* GÙB-*za ḫuiy⌜ant⌝eš* "But if they are fleeing from me on the right and on the left" KUB 21.47 obv. 11 (treaty/protocol, MH/MS); *ma-a-an-mu idalauwanni=ya kuiš waggariy[a=wa]nzi šanḫazi* "And if someone with evil intent seeks to stir up a rebellion against me" KUB 21.47 obv. 18 + KUB 23.82 rev. 23; *ma-a-an šulliši=ma* "But if you quarrel" KUB 36.114 rt. col. 6 (MH/MS), ed. Carruba, SMEA 18:188f.; cf. also KBo 16.46 obv.? 13, 14, 16; KUB 31.103:23, 33, l.e. 1 (both MH/MS); *ma-a-na-at išḫanāš=a uttar* "But if it is a case of bloodshed" KUB 13.7 i 14 (legal text, MH/NS); *ma-a-na-aš ANA* dUTU-*ŠI* LÚKÚR *tuqqaš* LÚKÚR *ēšdu* "If he is an enemy to My Majesty

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he must be an enemy to you" KBo 5.3 ii 24 (Ḫuqq., MH/NS) and passim in Ḫuqq.; *ma-a-an* ^{d}UTU-*ŠI-ma kuwapi apāšila laḫḫiyaizzi* "But if His Majesty at any time goes to war in person" KUB 26.17 i 4 (instr., MH/MS); *ma-a-an* ^{d}UTU-*ŠI-ma mannin= kuwan* "But if His Majesty is near" KUB 13.2 i 20 (instr., MH/NS), ed. Dienstanw. 42; cf. ibid. iii 32; for incipits of MH rituals cf. *mān* 9.

d′ in NH — **1″** in hist. and legal texts: *mān=wa=mu* 1-*an* DUMU-*KA paišti* "If you will give me one (of) your son(s)" KBo 5.6 iii 12-13 (DŠ), ed. Güterbock, JCS 10:94; *ma-a-an* ^{d}UTU-*ŠI apizza* KUR-*eza . . . laḫḫiyami numu ziqqa QADU* ERÍN.MEŠ [ANŠ]E.KUR.RA.MEŠ *kattan laḫḫiyaiškiši* "If I, My Majesty, go to war from that country . . . , you, too, with (your) troops and chariots shall go to war with me" KUB 21.4 + KBo 12.36 i 24-28 (Alakš.), ed. SV 2:66-69, cf. *la(ḫ)ḫiyai-*1 a; and passim in treaties; (after prescriptions for the maintenance of a temple) *ma-a-an-ma apēdani* URU-*ri* É.DINGIR-*LIM* DUMU ^{d}U *UL ēšzi nukan ma-a-an ŠA* LUGAL *kuitki wetummar* EGIR-*an ēšzi nukan apāt parā šanḫanzi* "But if in that town there is no temple of the Son of the Stormgod (but) if instead(?) there is some royal building remaining(?) they shall sweep that" (and care for its maintenance) KUB 9.15 iii 9-12 (instr., NH); *ma-a-an-wa-kán ŠA* ^{d}UTU-*ŠI* ḪUL-*lun memi⌜an⌝ našma* GÙB-*tar kuedanikki* [(*anda*) *i*]*šdammašteni nuwaran ANA* ^{d}UTU-*ŠI* ⌜*mem*⌝[*išt*(*en*)] "If you hear from someone an evil word (i.e. slander) or something unfavorable concerning My Majesty, report him/it to My Majesty!" KUB 26.1 iii 47-50 (SAG I instr., Tudḫ. IV), ed. Dienstanw. 14, with dupl. KUB 26.8 iii 9-12, and in other instructions; *ma-a-an-wa ammel* EN-*UTTA šanḫeškiši nuwa kāša INA* ^{URU}*Iyalanda kuit uwami nuwakan* ŠÀ ^{UR}[^{U}*Iy*]*a= landa tuēl* UN-*an lē kuinki wemiyami* "If you desire my overlordship, since I am now coming to I., let me not find any of your men in I.!" KUB 14.3 i 17-19 (Taw.), ed. AU 2f.; *nuwaza ma-a-an* EN-*YA apē* MUŠEN.ḪI.A *malāši nuwamu* EN-*YA* EGIR-*pa ḫatrāu* "If you approve these birds, my lord, may my lord write back to me" (so that I may begin to make regular deliveries) AT 125:7-10 (letter quoted in letter), ed. Friedrich, OrNS 8:311f.

2″ in myths and prayers: *ma-a-an-⌜wa-ra-aš-ta⌝ āššuwazma pedaz parā uwami* "But if I come out through (his) 'good place'" KUB 33.120 ii 33-34 (Kingship in Heaven), translit. Laroche, Myth. 156f., cf. Kum. 38 □ this is said by a deity growing inside Kumarbi; cf. the preceding fragmentary alternatives ibid. ii 30 and 31-32; *našmakan ma-a-an* [*amm*]*ukma kuitki šarnikzel ḫanti išḫiyattēni* [*na*]*tmu tešḫaz memišten nušmašat piḫḫi* "Or, if you (O gods), however, enjoin upon me something as a separate (or special) restitution, tell it to me in a dream, and I shall give it to you" KUB 14.8 rev. 34-36 (2nd Plague Prayer of Murš.), ed. KlF 1:216 § 10.9 cf. *mān* 10; *ma-a-an* UN-*aš=pat atti anni* DUMU-*an šallanuzi nušši attaš annaš ŠA* ^{SAL}UMMEDA *UL imma pāi* "Even on a human level (*-pat*) if a person raises a child for the father and mother, will the parents not indeed give her what is due to a nurse?" KUB 14.7 iv 11-13 (prayer of Ḫatt. III and Pud.), ed. Sürenhagen, AOF 8:96f. □ for the force of the *-pat* cf. Hoffner, FsOtten 113f.; "His Majesty made the following vow to (the goddess) Kataḫḫa:" *ma-a-an-kán* ^{URU}*Ankuwaš* URU-*aš išparzazi UL-aš dapianza* BIL-*ni nu ANA* ^{d}*Kataḫḫa* 1 URU-*LAM* KÙ.BABBAR DÙ-*mi* "If the city of Ankuwa is spared, (in that) it does not completely burn down, I shall make a silver town for K." KUB 15.1 iii 17-20 (vow, Ḫatt. III), ed. Hoffner, IEJ 19:178f., and similarly in other vows.

2′ in contrasting conditions, "if . . . , but if" (almost always w. *ma-* in the second "if" clause), cf. also *mān* b 4′: *nu* EN.SISKUR.SISKUR *ma-a-an* LÚ *našzan ŠA* ^{d}IM ^{GIŠ}ŠÚ.A *ešari* [*m*]*a-a-na-aš* SAL-*ma našzan ŠA* ^{d}*Ḫebat ANA* ^{GIŠ}GÌR.GUB *ešari* "If the client is a man, he sits down on the chair of Tešub; but if it is a woman, she sits on the stool of Ḫebat" KUB 29.8 i 58-60 (*itkalzi* rit., NS); *ma-a-an* 1-*ŠU UL ištamaš= tani* [*nu*? 2]-*ŠU-ma išta*[*maštен*] *nu ma-a-an* 2-*ŠU-ma UL ištamaštani nu* 3-*ŠU* 4[-*ŠU* 5-*ŠU* 6-*Š*]*U* 7-*ŠU ištamašten* "If you don't listen the first time, listen the second time; if you don't listen the second time, listen the third, fourth, [fifth, sixth], seventh time" KUB 15.34 ii 34-36 (evocation, MH/MS), ed. Zuntz, Scongiuri 504f., Haas-Wilhelm, AOATS 3:192f.; *nu kūn* EZEN *ma-a-an*

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LUGAL-*uš* *INA* UD.3.KAM *tezzi nan INA* UD.3.KAM *ēššanzi ma-a-an INA* UD.7.KAM *našm[a]* UD.9.KAM *tezzi nan naššu INA* UD.7.KAM *našma* UD.9.KAM *ēššanzi* "If the king orders this festival for the third day, they perform it on the third day; if he orders it for the seventh or ninth day, they perform it either on the seventh or on the ninth day" KUB 9.10 rev. 3-11 (fest., NS); (At the end of the meal) LUGAL-*uš* GAD-*an arḫa peššiyazi ta ma-a-an* DUMU.MEŠ.É.GAL *kuezzi paršnan ḫarkanzi nat apizza peššiyazi nat* DUMU.MEŠ.É.GAL *dānzi ma-a-an-ma* LÚ.MEŠ*MEŠEDI kuezzi paršnan ḫarkanzi nat apezza peššiyazi nat* LÚ.MEŠ*MEŠEDI danzi nat ANA* LÚ.MEŠ GIŠBANŠUR *pianzi* "The king throws away the napkin. If he throws it to the side where the palace attendants have squatted, the palace attendants take it; but if he throws it to the side where the guards have squatted, the guards take it; and they give it to the waiters (lit. table men)" KBo 4.9 vi 5-13 (AN.TAḪ.ŠUM fest., NS), tr. ANET 360, and in other parts of that festival, cf. Gonnet, Hethitica 4:79ff.; *nu ma-a-an* EN.SISKUR LÚMAŠ.EN.KAK . . . *ma-a-na-aš* :*ḫappinanzama* KUB 17.24 ii 16f. (*witaššiyaš* fest., NS); *natzat ma-a-an malāi . . . ma-a-an-ma-za mar-kiyazima* KBo 2.4 l.e. 2 ff. (Nerik fest., NS); *ma-a-an aniur* DUMU.MEŠ LUGAL-*ya ḫūmanteš kattiš-mi tianzi . . . ma-a-an* LUGAL-*unma AḪITIŠU aniyanzi* KUB 32.123 ii 47f., 50 (Ištanuwa fest.), cf. ibid. ii 34ff.; [*m*]*a-a-an* SAL*tapriyašma* NU.GÁL KBo 7.45 i 11; *namma ma-a-an* SAL.LUGAL *apiya . . . ma-a-an* SAL.LUGAL-*ma UL apiya* KUB 12.12 vi 6, 8f. (both *ḫišuwaš* fest.); *nu ma-a-an ḫamešḫanza . . . ma-a-an gimmanzama naššu zēnanza* KUB 27.16 i 10-12 (fest. for Ištar of Nineveh); for *mān* in incipits of rits. see below mng. 9.

b. with verb in pret., cf. also 7d and 7 e 1′ — **1′** in prayers: *ma-a-an ammuk eniššan AQBI* "If I said so" KUB 14.4 iv 13 (Murš. II); (Kaššuliyawiya has sent you this figure of a woman as a substitute) *nu ma-a-an* DINGIR-*LIM kuitki k*[*a*]*ppūit nutta kāš* SAL-*TUM pidi artaru* "If you, O god, have counted something (against her), let this woman stand for you in (her) place!" KBo 4.6 rev. 14-15 (Murš. II), cf. StBoT 3:117; *ma-a-an-kán* dU DINGIR-*LUM* KUR-*TI kuiški* TUKU.TUKU-*nut* "If some god of the land has angered the Stormgod" KBo 11.1 obv. 14 (Muw.), ed. Houwink ten Cate, RHA XXV/81:106, 115, cf. ibid. obv. 16, 18, 29 (TUKU.TUKU-*nu-an ḫarkanzi*), 32, 40, rev. 12; *nu ma-a-an* DINGIR.MEŠ EN.MEŠ-*YA ABUYA šallakartaḫta ku!-e-ez-qa memiyanaz* "If my father offended the gods, my lords, with some matter" KUB 21.19 i 17-18 (Ḫatt. III and Pud.), ed. Sürenhagen, AOF 8:88f.; *kīwa kuit* d*SIN-aš* (var. adds: [*nep*]*išaza*) GI[(ZKIM-*aḫta*) *nuw*]*a ma-a-an ammel* ḪUL-*lu išiḫta* "Concerning this omen which the Moongod gave (var. adds: from the sky): if he has presaged evil for me" KUB 24.5 rev. 4-5 (prayer in substitution rit.), with dupl. KUB 36.93 rev. 9-10, ed. StBoT 3:12f., cf. ibid. 13-14 (restore KUB 24.5 obv. 9 and ibid. 32-33 + KUB 9.13:20-21 accordingly); cf. KUB 17.14 obv.! 17-23 (StBoT 3:56-59); *ma-a-an šumāš* DINGIR.MEŠ LÚ.MEŠ GIŠERIN-*aš* [DINGIR.MEŠ-*aš attaš* (*pait*)] "If [the father of the gods] went to you, O male gods of the cedar" KUB 15.34 iv 28 (prayer in evocation, MH/MS), with dupl. KUB 15.38 iv 14-15, ed. Zuntz, Scongiuri, 520f. and Haas, AOATS 3:204f.

2′ in oracle questions: *nu ma-a-an zilaš apēz kišat* "If the oracular sign happened for that reason" KUB 22.70 obv. 32, 43 etc., ed. THeth 6:62f., 66f.; *nu ma-a-an* DINGIR-*LIM apadda šer ANA* dUTU-*ŠI zankilatar kuitki šanḫta* "If you, O god, demanded some amends from His Majesty for that reason" KUB 22.70 obv. 64, ed. THeth 6:74f., and similar questions passim.

3′ in letters: *ma-a-an-ma-at-ši-kán karū-ma arḫa tatta natši* EGIR-*pa pā*[*i*] "But if you have already taken them (i.e. his house and vineyard, neut. pl.) away from him, return them to him" Meskene 127 + 107:20-21 (letter of Hitt. king, NH), courtesy E. Laroche; cf. KUB 14.3 iv 49-56 (Taw.), ed. AU 18f.; for other exx. with the verb in pret. cf. *mān . . . -ya* below 7d.

4′ in rituals: (Certain offerings are prescribed for the seventh day after the birth of a child) [*ma-a-an* TUR.NITA *mi*]*yati . . . ma-a-an* TUR.SAL-*ma miyati* "[If a boy] was born . . . but if a girl was born . . ." KBo 17.65 rev. 39, 43 (birth rit.), ed. Beckman, Diss. 169, 177; cf. [*ma-a-an-*(*na* TUR.SAL-*ma*)] *mi*[(-*i-ia-ri . . .*)] "but

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if a girl is born" ibid. obv. 34, rest. from dupl. KUB 44.59 rev. 4 in the same context.

c. with periphrastic perfect: *nu kūn* UN-*an ma-a-an* LÚ-*iš iyan ḫarzi* (var. *iēt*) . . . [*ma*]-*a-na-an* [SAL-*z*]*a-ma iyan ḫarzi* "If a man has done (it to) (i.e., bewitched) this person . . . but if a woman has done (it to) him" KBo 12.126 i 13-16 + KUB 24.9 i 12, with dupl. KBo 11.12 i 16 (rit. of Alli, NH), ed. THeth. 2:22f.; *numuššan ma-a-an* DINGIR-*LAM* [(*kuiški ŠA* KUR ^{LÚ}KÚR) *š*]*arā tittanuwan ḫarzi* "If someone has aroused a god of an enemy country against me" KBo 15.21 i 18-19 with dupl. KBo 15.19 i 22-23 (rit.), followed, with *našma*, by pret. [*au*]*šta*, *tiyat*, *tēt*; cf. KBo 2.9 iv 13-14, KBo 5.1 i 41-42 (Pap.), KUB 29.7 obv. 4-5, rev. 27-28 (rest.), 34-35 (all incant. spoken in rits., NH); *ma-a-an* . . . TUKU.TUKU-*nu-an ḫarkanzi* KBo 11.1 obv. 29 (prayer, Muw.), cf. parallel use of pret. in the same text above sub 5 b 1′. *ma-a-an-kán* ŠÀ KUR-*T*[*I*] *akkiškittari nat ma-a-an kūruraš ku*[*iš*]*ki* DINGIR-*LIM iyan ḫarzi* "If people are dying in the country and if some god of an enemy (country) has caused (lit.: made) it" KUB 9.31 ii 43-45 (incipit of rit. of Uḫḫamuwa, NH), tr. Goetze, ANET 347. □ Note the different use of *ḫar*(*k*)- with part.: *ma-a-an*[-*w*(*a*)] DINGIR-*LUM* GAŠAN-*YA* ^{d}UTU-*ŠI IŠTU* MU.ḪI.A GÍD.DA TI-*nuan ḫaddulaḫḫan ḫarti* "If you, O goddess, my lady, will keep His Majesty alive and healthy for many (lit.: long) years" KUB 15.17 + KUB 31.61 i 3-4 (introduction to the Vow of Pud.), ed. StBoT 1:16f. with additional dupl. KUB 48.116 i 4-5.

d. *mān* with delayed -(*y*)*a*, "even if", "even though", (with pret. or in nominal sentences) Friedrich, SV 1:32f.; cf. *man* b 2′ b′ — **1′** even if: [*z*]*iqqan* KI-*aš* ^{d}UTU-*uš ma-a-an* ḪUL-*anni-ya* (var. *idalauwanni-ya*) [(*ui*)]*ēš kinunankan waḫnut nan* SIG$_5$-*in* MUŠEN-*in iya* "Even if you, O Sungoddess of the Earth, have sent it (the bee) for evil, change it now and make it into a favorable bird!" KBo 11.10 ii 25-27 with dupl. KBo 11.72 ii 29-30 (MH?/NS); (Let them look for the offspring of a daughter of Ulmitešub) *ma-a-na-aš araḫzini-ya* KUR-*e nan apezz*(*i*)*ya* EGIR-*pa uwadandu* "Even if he is in a foreign country, let them bring him back even from there" KBo 4.10 obv. 13-14 (treaty, Tudḫ. IV).

2′ even though: *tuk*[*m*]*a* [*i*]*štarkit nu irmali-yattat* [*nu*]*za ma-a-an irmalanzaš-a ēšta* ^{d}UTU-*ŠI-ma*[*t*]*ta* [*ANA*] *AŠAR ABĪKA tittanu-nunpat* "You fell ill and became sick. And even though you were sick, I, My Majesty, still installed you in the position of your father" KBo 5.9 i 14-17 (Dupp.), ed. SV 1:10f.; ^{m}*Urḫi*-^{d}U-*upaš-ma-mu ma-a-an* ḪUL-*uš-a ēšta* "Even though U. was hostile toward me, (I did not remain silent about the matter of Mittannamuwa)" KBo 4.12 obv. 24-26 (Ḫatt. III), ed. Ḫatt. 42f., cf. SV 1:32; "Do you, My Brother, really have no woman? Did you, My Brother, not do it (viz., ask for a daughter of mine) for the sake of the brother-sister relation with me (lit.: my brotherhood (and) sisterhood)?" *nat ma-a-an iyat-ya* (*i-ia-at-ia*) *natkan ANA* LUGAL KUR ^{URU}*Karanduniyaš imma ḫandan*(!) "And even though you did it, it just corresponds to (the action of) the King of Babylonia. (Did he not take a daughter of the Great King of Ḫatti, the mighty king, for a wife?)" KUB 21.38 obv. 53-55 (letter of Pud. to Ramses II), ed. Stefanini, AttiAccTosc 29:12f., Helck, JCS 17:91f.

3′ even though/even if (in broken context): [*nuw*]*arat ma-a-an ištantanuši-ya* ŠU.MEŠ-*azmawarat kinun ēp* "Even though you are letting it tarry, grasp it now by (its) hands (or: with your hands)" KUB 48.122 i 3-4 (dream, NH). Because the preceding section is lost, it is not clear whether this is "even though" or "even if".

e. *mān* "if" clause, without apodosis — **1′** with pret., as an affirmation of the truth, with an implied self-curse if untrue: "You shall make a declaration before the god as follows:" *ma-a-an-wa-za kī ḫūelpi anzel* ZI-*ni ḫūdāk piyauēn našmawaraš . . . piyawen* DINGIR.MEŠ-*ašmawakan* ZI-*an zammurāuēn* "'If we have hastily given away these first fruits according to our own wishes, or have given them to . . . , and thereby have offended the will of the gods,'" (we shall be cursed) KUB 13.4 iv 48-52 (instr. for temple officials, pre-NH/NS), ed. Chrest. 164f.; *ma-a-an-ma-wa* ^{GIŠ}PISAN *iškallaḫḫun našmawa . . . našmawaza . . . našmawaza* ^{m}GAL-^{d}U-*aš kuitki dāš nuwarat UL memaḫḫun* (end

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of §) "If I have torn open the container or . . . or . . . or (if) GAL-^{d}U has taken something and I did not report it, (then I'll be cursed)" KUB 13.35 iv 24-27 (depos., NH), ed. StBoT 4:12f.

2′ with pres. — **a′** as a promise, with an implied self-curse if it is not fulfilled: *piḫḫi=wa<r>atši ma-a-an-wa-aš-ši UL pi[ḫḫi]* "I shall give it to him. If [I] don't give (it) to him—" (I'll be cursed) (end of speech) KUB 12.60 i 21 (myth., OH/NS), translit. Laroche, Myth. 20 □ alternatively: "How [shall I?] not give (it) to him?" (above, mng. 3).

b′ as a warning addressed to another person: *našmakan ma-a-an* ^{d}UTU-*ŠI kuedani anda idālu ištamašti natmukan ma-a-an šannatti natmu UL mematti apūnnamu antuḫšan UL tekkuššanuši nan anda imma munnāši* "Or if you hear evil about My Majesty from someone, if you keep it from me and don't tell me and do not reveal that person to me and even hide him—" § (sc. "the gods will punish you") KBo 5.3 i 27-30 (Šupp. I treaty with Ḫuqq., MH/NS), ed. SV 2:108f. For other exx. of a *mān* clause without a main clause see Sternemann, MIO 11:412 and lit. quoted there, n. 67.

f. *mān* clause following the main clause: "I said to Lilauwanta: 'When (*kuwapi*) I do not go to His Majesty, what will/can Ḫešni do to me? He will not hit me (or: Will he not hit me?)'" ^{d}UTU-*ŠI-ma=wa=mu=kan UL* SAG.DU-*anpat kuerzi ma-a-an-wa UL paimi* "'But will not His Majesty cut my very (*-pat*) head off if I do not go?'" (Then we: Lilauwandaš, I, and the grandees went to Ḫattina before His Majesty . . .) KUB 31.68:11-15 (deposition, NH), ed. Stefanini, Athenaeum 40:23f.

g. *mān* and *takku* in the Laws and in omen protases — **1′** In the Laws: "If" introducing a law is always *takku*, from OS mss. to the late version, KBo 6.4. *mān* is used only in conditional clauses inside a law; for exx., including one in OS, see mng. 7 a-b.

2′ In omens: Most omen protases begin with *takku*. Here, too, *mān* may occur in the interior of a paragraph. At the beginning of an omen, *mān* is used instead of *takku* in the lunar eclipse omens listed in CTH 532 II (KUB 8.1 etc.) and CTH 533.12, 13 (KUB 34.10 with dupls. and KUB 34.11); in the mixed omens KBo 13.29 (CTH 544.2); in the physiognomic omens KUB 43.8 (CTH suppl. 543.3) with [B]E-*an* rev. 9, probably also KUB 43.9 (CTH suppl. 543.4) with [*ma-a-a*]*n-za-kán* in lines 7, 9; in the text of *iqqur īpuš* type, KUB 8.35 (CTH 545 II). Both *takku* and *mān* are found in CTH 535.2 with *takku* in B = KUB 8.25 i 7 and *ma-a-an-ša-an* in A = KUB 8.22 ii 6; and in the liver omens CTH 549 b and c (KUB 8.34 + KUB 43.13, KBo 10.7). In KUB 8.28 (CTH 535.4) only the colophon uses *mān*, against *takku* in the text, apparently a modernization by the copyist.

h. *mān nattama* (cf. *-ma* b 2′, above p. 94): "Let no one open the royal storage bins. Whoever opens them, seize him" . . . *nan* LUGAL-*waš āški uwatetten ma-a-an UL-ma uwadatēni nu* [ÉS]AG-*an* LÚ.MEŠ URU-*LIM šarninkanzi* "and take him to the king's gate (for judgment). But if you do not take (him there), the townspeople will make compensation for the storage bin" (and punish him who opened it) KUB 13.9 iii 7-11 (instr. Tudḫ., MH/NS), ed. von Schuler, FsFriedrich 447, 450, cf. Otten, FsLaroche 273ff.; instead of the full negative condition, simple *ma-a-an* (*Ú-*)*UL-ma* "but if not" is frequently used as a fixed idiom, e.g. KUB 13.27 obv.! 26 (Gašga treaty, MH), KBo 3.3 i 26 (edict, Murš. II) KUB 7.5 iv 14 (rit.), and especially in letters: Maşat 75/45:13, 75/10:10, 75/69:11 (all MH), ed. Alp, Belleten 44:38-42, KUB 31.101:24 (NH?), KBo 18.57:26 (NH); with different word order: *ma-a-an-ma Ú-UL* KUB 23.95:20 (letter, NH), ed. AU 262f., *ma-a-an-ma-wa UL* KBo 12.46 obv. 3.

i. *mān* w. its force continuing through a chain of clauses: *numukan ma-a-an apel kuiški ŠA* NAM.RA.MEŠ *ḫūwaizzi naš tuk kattan uizzi zigan UL ēpti nan ANA* LUGAL KUR ^{URU}*Ḫatti* EGIR-*pa U*[*L*] *pešti nušši kiššan imma memat*[*i eḫ*]*uwa īt kuwapiwa paiši ammukmawatta lē šaggaḫḫi nukan NĒŠ* DINGIR-*LIM šarratti* "If one of those captives flees from me and comes to you, and (if) you do not seize him and do not return him to the king of Ḫatti and even say thus to him: 'Go wherever you (may) go, but

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let me not know you!'—(thereby) you will transgress the oath" KBo 5.9 ii 39-45 (Dupp., Murš. II), ed. SV 1:18f.; similar clauses passim in treaties and protocols; *ma-a-an kī=pat namma[ma] tamāi* NU.GÁL *kuitki nu* IGI-*zi* [SU.MEŠ SIG$_5$-*ru*] "If it is only this and there is nothing else, let the first [exta be favorable]" KUB 22.70 rev. 1 (NH), ed. THeth 6:82f. and passim in oracle questions; abridged to *ma-a-an kī=pat* KI.MIN, where KI.MIN "ditto" stands for "and (if) there is nothing else" KUB 18.24:13 and passim; [(*ma-a-an-na-a*)]*d-du-za* ^{d}UTU-*ŠI kuedanik<ki> memiyani* [(*parā ui*)]*yami našmatta tuēl* [(*kuedani*)]*kki memini punušmi* [(*nan l*)]*ē šannatti našmakan* (var. adds *ma-a-an*) *uttar* [(*kuedani*)]*kki markiyami* . . . "If I, My Majesty, dispatch you for some matter or (if) I ask you about a matter of your own, do not conceal it! Or if I deny something to someone . . ." KUB 26.1 iv 20-24 w. dupls. KUB 26.8 iv 8-12 and KUB 23.67:1-5 (instr., Tudḫ. IV), ed. Dienstanw. 15f. □ note that the dupl. repeats *mān* where the main text omits it; *našma* alone, without *mān*, introducing conditional clauses, occurs passim in these texts. For *mān* after *našma* in a different context, where *našma* introduces a different situation, see 7 a 1′ d′.

j. temporal and relative clauses inserted in conditional clauses, with repetition of *mān* — **1′** temporal: ^{d}UTU-*ŠI kēdani* MU-*ti INA* ^{URU}*Ḫatti* ŠE$_{12}$-*yazi ma-a-an-ma-kán kuitman* ^{d}UTU-*ŠI* ^{URU}KÙ.BABBAR-*ši šer ma-a-an-ma ANA* ^{d}UTU-*ŠI* ŠU-*aš waštulit UL kuitki* ḪUŠ-*weni nu* SU.MEŠ SIG$_5$-*ru* "His Majesty will spend the winter this year in Ḫattuša. If, while His Majesty is up in Ḫattuša, we have nothing to fear for His Majesty from a 'sin of the hand' let the exta be favorable" KUB 5.3 i 1-4 (oracle question, NH), cf. ibid. 15-18, 42-44, KUB 5.4 i 4-5, 19-20 etc. □ for the reading ḪUŠ see Güterbock, FsKraus 83-89; BE-*an-ma kuitman* ^{d}UTU-*ŠI* TA KASKAL ^{URU}*Aššur* ⌜EGIR-*pa*⌝ *uizzi* BE-*an-ma-kán uniuš* ZAG.ḪI.A *UL neantari ANA* ^{URU}*Ner*[*ik*] *UL* ḪUL-*uešzi* SIG$_5$-*ru* "If, until His Majesty returns from the journey (or: campaign?) to Assur, these border areas will not defect (so that) nothing evil will befall Nerik, let (the oracle) be favorable" KUB 5.1 iii 79-80 (oracle question, NH), ed. THeth 4:76-79; *ma-a-an IŠTU* ITU.6.KAM *IŠTU* UD.21.KAM *kuitman* ^{d}*SIN-aš zinnattari kuit=man* ITU.GIBIL *tiēzzi nu ma-a-an* ^{d}*SIN-aš aki* "If the moon is eclipsed (at any time) from the 21st day of the sixth month until the moon (phase) is completed (and) until the new month begins" KUB 8.1 ii 11-13 (NH) and similarly at the end of other monthly cycles in these eclipse omens: KBo 8.47 obv. 7-8 (with temporal *mān* instead of *kuitman*), KUB 8.1 iii 4-6 (with *irḫāitta* for *zinnattari*), KUB 34.7 rt. col. 10-12, KUB 8.5 + 11/y (ZA 62:233) 5-7.

2′ relative: *ma-a-an-na-mu* 2 ^{d}LUGAL-*manniš* 1 ^{d}*Alanzunnišša ANA* DINGIR-*LIM-kán kuiēš ginuwaz arḫa uwatten numu ma-a-an kūn* INIM-*an ištamašteni* "If you, the two Šar=rummanni-gods and the one Alanzunni-goddess, who came forth from the loins (lit. knee) of the god, listen to this word of mine" KUB 15.1 ii 28-30 (vow, NH).

Note that *mān* "if" does not exclude the sentence particle *-kan* (contra Stefanini, JNES 42:146b). Cf. KBo 17.2 i 7 (OS), KUB 23.77:59 (MH/MS), KUB 14.8 rev. 34-35 (Murš. II), KBo 11.1 obv. 14 (Muw.), KUB 15.1 iii 18-19 (Ḫatt. III), KUB 26.1 iii 47-50 (Tudḫ. IV).

8. *mān . . . mān* "whether . . . or (whether)", "either . . . or" — **a.** introducing clauses, "whether . . . or (whether)" For *mān . . . mān* introducing dependent interrogative clauses cf. 4 b — **1′** MH: "Even if they (the people of certain cities) are remiss in respect to so much as a fiber of wool" [*n*]*uš* ^{d}UTU-*ŠI kēzza zaḫḫiyami zik=uš apezza zaḫḫiya nuškan ma-a-an kuemi ma-a-nu-uš arnumi ma-a-an-mu-kán arḫama kuiški išparzazi* "I, My Majesty, shall fight them from here, you fight them from there! Whether I kill them or carry them off, if anyone escapes me" (you must fight him wherever he goes) KBo 16.47:8-11 (treaty, MH/MS), ed. Otten, IM 17:56f.; "(Whoever is an enemy for me shall be an enemy for you)" *nan laḫḫiya*[*tten*] *ma-a-na-aš* 1 LÚ-*LUM ma-a-na-aš mekkiš ma-a-na-aš* ERÍN.MEŠ *kuiški ma-a-na-at* KUR-*e kuitki ma-a-na-at telipurī kuitki ma-a-na-aš* URU-*aš kuišaš imma kuiš antūwaḫḫaš nan hūmanteš takšan karši zaḫḫiyad*[*du*]*mat* "Make war upon him! Whether it be one man, or many, or some army,

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or some country or some district, or a town—whatsoever person (it may be)—fight him faithfully all together!" KUB 21.47 obv. 14-17 + KUB 23.82 rev. 19-22 (treaty, MH/MS); *ma-a-na-at* LÚ.MEŠ.DUGUD-*TIM ma-a-na-at piran tiyanteš* LÚ.MEŠ.SIG$_5$-*TIM* "Whether they are dignitaries or high-ranking officers" IBoT 1.36 ii 48, 52-53 (instr. for guards, MH/MS); (Be very cautious about a woman of the palace) *kuišaš imma kuiš ŠA* É.GAL-*LIM* SAL (dupl. SAL-*TUM*) *ma-a-na-aš ELLUM ma-a-na*<(*-aš*)> SAL.SUḪUR.LÁ "Whatever palace woman she may be, whether free or a harem slave" KBo 5.3 iii 44-45 (Šupp. I treaty with Ḫuqq., MH/NS), ed. SV 2:126f., with dupl. KUB 19.24 + KBo 19.44 iv 31-32 (early NS), cf. SV 2:132; cf. NH par. KUB 26.1 iv 30-32 (Tudḫ. IV), with dupl. KUB 26.8 iv 17-19, ed. Dienstanw. 16; *nuššan* DINGIR-*LIM-iš apāš ma-a-an nepiši ma-a-na-aš taknī* "Whether that god is in the sky or whether he is on earth" FHG 1 ii 11-12 (prayer, MH?/NS), with par. KUB 36.75: 10-11 (MS) and KUB 30.11 rev. 4 (MS); *nuza* DINGIR.MEŠ LÚ.M[E]Š ^{GIŠ}ERIN-*aš* [*k*]*uwapi kuwa*[*p*]*i ma-a-an-za nepiši ma-a-an taknī ma-a-a*[*n-z*]*a* ḪUR.SAG.MEŠ [*ma*]-⌜*a*⌝-*an* ⌜TÚL.MEŠ⌝ *ma-a-an-za INA* KUR ^{URU}*Mittanni ma-*[*a*]*-an-za* KUR ^{URU}*Kinza* [KUR ^{UR}]^{U}*Dunip* KUR ^{URU}*Ugarit* (etc.) "Wherever you male gods of the cedar are, whether you are in the sky or on earth, whether you are in the mountains or in the springs, whether you are in Mittanni, whether you are in GN_1, GN_2, GN_3" (etc.) (now return to Ḫatti-land) KUB 15.34 i 50-63 (evocation rit., MH/MS), with dupl. KUB 15.38:1-13, ed. Zuntz, Scongiuri 496f., Haas-Wilhelm, AOATS 3:186-89, cf. KUB 15.32 i 42, KUB 36.90 obv. 10-13 □ these are all nominal sentences with *-za* indicating 2nd person subject; sometimes the *-za* is deleted in the 2nd member of a contrasting *mān . . . mān* pair; note that Mittanni is set off from the rest of the GNs in the paragraph, which are lumped together by the deletion of *mānza*.

2′ NH: DINGIR-*LUM kuedani kuedani papranni piran arḫa piddaitta nušši ma-a-an nepiši paitta ma-a-an-kán* ḪUR.SAG-*i paitta ma-a-an-ša-an aruni paitta ma-a-an*⌜*-kán*⌝ 7 KASKAL.MEŠ *paitta* § *kinuna nepišaz e*[*ḫu*] etc. "O god, on account of whatever contamination you fled, whether you went to the sky or went to the mountain or went to the sea or went on the seven paths, return now from the sky (etc.)!" KBo 23.1 i 19-23 (rit., NH); *ma-a-na-aš* INIM ^{LÚ}KÚR *ma-a-na-aš* (var. adds INIM) EN *DĪNI ma-a-na-aš* INIM É.LUGAL *kuišk*i "Whether it was a plot of an enemy or a plot of an opponent at law or some plot of the royal house" (Ištar protected me from all) KUB 1.1 i 55-57, with dupl. KBo 3.6 i 46-47 (Ḫatt. III), ed. Ḫatt. 12f., StBoT 24:8f., cf. Chrest. 66f.; "Herewith we have dispatched the result of the oracles" *nukan* EGIR-*an tiya ma-a-an anda ēp ma-a-an maḫḫan* "Take care (of the matter): either include (it) or (act) however (you see fit)" KBo 18.140:3-8 (letter, NH), cf. 4 b 2′ b′ and *maḫḫan* 3 c; ^{GIŠ}ZA.LAM.GAR.ḪI.A *ma-a-an dammili pedi ma-a-an-kán* ^{GIŠ}TIR-*ni anda tarnanzi* "they erect tents either on virgin soil or in a grove" KUB 17.28 iii 36-38 (rit., NS) □ since *-kan* here must indicate a clause boundary, this is an ex. of alternative clauses with the deletion of *tarnanzi* in the first.

b. distinguishing single words "whether . . . or", "either . . . or": "But if the owner of the arable land is living" *našma* É EN A.ŠÀ A.GÀR *ēšzi ma-a-an apēdani utnē ma-a-an damēdani* KUR-*e šaḫḫan UL ēššai* "or (if) there is a house(hold) of the owner of the field and ground, either in that country or in another country, he will not perform the corvée." KBo 6.4 iv 18-20 (late version of Laws § XXXVII, NH), ed. HG 56-59; *nankan ḫūtak* SAG.DU-*an* [*m*]*a-a-an* 1-⌜*ŠU*⌝ *ma-a-an* 2-*ŠU* GUL-*aḫzi* "He hits him (the patient) right away on the head, either once or twice" KUB 44.63 ii 6-7 (medical rit., NH), ed. StBoT 19:28f.; [*n*]*u* UDU.U$_{10}$ *kuiš ḫandānza ma-a-an armauwa*[*nza*] *ma-a-an šannapiliš nankan* É.ŠÀ-*ni andan ūnniyanzi* "The ewe which has been prepared, whether pregnant or not (lit.: empty), they drive into the bedchamber" KBo 17.62 i 19-21 (birth rit., MH or NH/early NS), ed. Beckman, Diss. 37, 39.

c. with the omission of *mān* in the second or a later item: ^{LÚ}*ḫuyanzaššašma*[*š* ^{LÚ}*pittiy*]*anzašša kuiš anda* [. . . *a*]*ri*(?) *ma-a-na-aš ELLU* ÌR GÉME *nan appiškitten* "A deserter and a fugitive who enters your [land(?)], whether a freeman (or) a male slave (or) a female slave, seize him." KUB 23.72 rev. 56-57 (Mita of Paḫḫuwa, MH/MS), tr. Gurney, AAA 28:38; *UNŪTUM-šamaš*

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kuit LIBIR.RA *ma-a-an UNŪT* [. . . *ma*]-⌜*a*⌝-*an* GIŠGIGIR GIŠUMBIN GAD TÚG*parnan karū kui*[*t da*]*tten nat* GAM-*an arḫa* GAR-*ru* "Let the old utensils which you [to]ok earlier be left aside, whether [. . .] utensils, or a chariot, wheel, linen (or) a *p.*-cloth" KUB 13.35 + KBo 16.62 iv 16-18 (depos., NH), ed. StBoT 4:12 (with gap disregarded); cf. KUB 15.34 i 50-63, above mng. 8 a 1′.

d. *mān . . . našma*, replacing *mān . . . mān*; cf. 7 i: (Let not the good perish with the evil) *naš ma-a-a*[*n*] 1-*EN* URU-*LUM našma-at* 1[-*E*(*N* É-*TUM našma*)] 1-*EN* LÚ *nu* DINGIR.MEŠ *apūnpat* 1-*EN ḫa*[*rnikten*(?)] "Whether it is a single town, or a single house, or a single person, O gods, destroy only that one" KUB 24.4 + KUB 30.12 rev. 11-13 (prayer, MH/NS), w. dupl. VBoT 121:(2)-3 and NH par. KUB 24.3 ii 57-59 (Murš. II), ed. Gurney, AAA 27:30f.; *nuzakan ma-a-an nakkiš* d*Telipinuš šer nepiši* DINGIR.MEŠ-*aš ištarna ma-a-an aruni našma ANA* ḪUR.SAG.MEŠ! *waḫanna pānza našmaza INA* KUR LÚKÚR *zaḫḫiya pānza* "Whether you, O honored Telipinu, are above in heaven among the gods, or in the sea, or gone to the mountains to roam, or if you have gone to an enemy country for battle" (let this sweet cedar perfume call you back) KUB 24.2 obv. 7-9 (prayer, Murš. II), ed. Gurney, AAA 27:16f. □ Note that *-za* is not repeated with the following *mān* or *našma*, but occurs again with the final *našmaza*. Our tr. 'or if you have . . . ' seeks to reflect the resumption of *-za*; cf. another ex. in 8 a 1′.

9. *mān* in incipits (incl. colophons and catalog entries), "when"/"if": In rituals which prescribe means for counteracting or remedying certain conditions in persons, the *mān* clause is to be understood as conditional, e.g. *ma-a-an antu-waḫḫaš alwanzaḫḫanza nan kiššan aniyami* "If a person is bewitched, I treat him as follows" KUB 11.12 i 1-2 (rit. of Alli), ed. THeth 2:20f. and passim. We found no OS rituals beginning with *mān* "if". In MH/MS we noted KUB 32.115 i 1 (2Mašt.). Further exx. in MH/NS are KUB 12.34 i 2 (1Mašt.) and KBo 12.107 rev. 19 (colophon of rit. of Mašt. to expiate murder). For conditional *mān* from MS on see mng. 7 above.

In other types of rituals, *mān* must be understood as temporal, e.g. in the rituals for the construction of buildings: *ma-a-an INA* É.GAL-*LIM* GIBIL *ḫattalwaš* GIŠ-*ru tittanuwanzi* "When they install the door bolt in a new palace" KUB 2.2 ii 37-38 (beginning of Ḫattic-Hitt. bil., OH/NS), ed. HHB 65; *ma-a-an šamanaš kattan tiyanzi* "When they make deposits under the foundations" KUB 2.2 ii 36 (colophon, NH); in KUB 29.1 i 1 (OH/NS), the verb *wetezzi* demands the restoration of [*mān . . .*], cf. ibid. iii 13 (see Kellerman, Diss. 25, 32); in other rits.: *ma-a-an* LÚ-*an* LÚ.dU-*nili aniyami* "When(ever) I treat a man in the manner of a 'Man of the Stormgod'" KUB 7.57 iv 2-3 + KUB 35.148 iv 26-27 (colophon of the rit. of Zuwi, NS), for a possible OH origin of this rit., incl. OS exemplars, see Neu, StBoT 25, p. 23.

In festival texts, which describe regularly recurring rites, the *mān* clause in the incipit/colophon must be temporal, not conditional, e.g. *ma-a-an* LUGAL-*uš* URU*Arinna ANA* EZEN *nuntaryašḫaš* [*p*]*aizzi* "When(ever) the king goes to Arinna for the *n.*-festival" KUB 2.9 vi 5-8, *ma-a-an* LUGAL SAL.LUGAL [*l*]*aḫḫaza uwan*[*zi*] "When(ever) the king and queen return from a voyage" KUB 25.14 vi 2-3, etc.

It has long been observed that some archaic features in NS festival texts point to an early date of the original composition. The OS festival texts (in StBoT 25) confirm the early existence of the genre. The temporal function of *mān* was preserved in festival incipits through NH. A dated late ex. is: *ma-a-an-za* (var. adds [*tab*]*ar-naš*) m*Tudḫaliyaš* LUGAL.GAL . . . dU URU*Ḫatti INA* GIŠ.ḪI.A GIŠTÚG É*tarnui maninkuwan* EZEN.AN.TAḪ.ŠUMSAR *ḫame*<(*š*)>*ḫi* DÙ-*zi* (var. *iyazi*) "When(ever) (the Tabarna) T., the great king (with full title and genealogy of Tudḫ. IV) performs the A. festival for the Stormgod of Ḫ. in the box grove near the bath house in the spring" KUB 20.63 + KUB 11.18 i 1-10, w. dupl. KUB 20.42 i 1-9, cf. the undated parallel KUB 11.22 vi 1-5.

Exx. for temporal *mān* in incipits outside festivals are: *ma-a-an* ERÍN.MEŠ-*an lenkiya peḫudanzi* "When(ever) they conduct the troops to (the place of) the oath" KBo 6.34 iv 18-19 (Soldiers' Oath, MH/NS), ed. StBoT 22:14f.; *ma-a-an* URU*Ḫattuši šalliš waštaiš kišari* "When in Ḫ. the great calamity occurs (i.e., the death of the king)" KUB 30.16 i 1 and passim in HTR; *ma-a-an* ŠÀ KUR URU*Ḫatti* [*akk*]*iškittari* [*na*]*t ṬUPPA ḫantī* [. . . ?] [*nu*? *m*]*a-a-an* dUTU URU*Arinn*[*a*

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mu]gānzi nuššan [. . .] *anda memiškanzi* "If/When people keep dying in Ḫatti-land, that (is) [written on(?)] a separate tablet; [and(?)] when they invoke the Sungoddess of Arinna, they recite [as follows]" KUB 36.80 iv 2-7 (prayer of Murš. II); *ma-a-an-za* SAL-*za armaḫḫi* "When-(ever) a woman becomes pregnant" KBo 17.65 obv. 1 (birth rit., NS), *ma-a-an-za* SAL-*za ḫāši* "When(ever) a woman gives birth" KBo 17.60 obv. 1, rev. 12 (birth rit., MH/MS), both ed. Beckman, Diss., 163, 171 and 76f.; cf. KUB 30.29 i 1. Once with pret.: *ṬUP*-3-*PÍ* ^{m}*Palliyaš ma-a-an* LUGAL ^{URU}*Ki*[*zzuwatna*] / [^{d}]U(!) ^{URU}*Kummanni ša*[*rā*] *tittanu*[*t*] "Three tablets of P.: when the king of K. erected (the statue of) Tešub of Kummanni" KUB 30.47 i 7-8 (catalog entry, NH), ed. CTH p. 183f., referring to the incipit of CTH 475 (KUB 7.20 i 1 and KBo 9.115 i 1) which has *kuwapi* instead of *mān*.

10. *mān* with indefinite pronoun (*kuišk-i, kuitki*) and indefinite adverb (*kuwapi, kuwapikki, kuwatqa*) — **a.** with indefinite pronoun — **1′** in OH: The Laws, including OS, after *takku* "if", have only forms of *kuiški*. With *mān* (all OH/NS): [(*k*)]*inuna ma-a-an kuitki* "But now, if (there is) something" KBo 3.40a (BoTU 14α) rev.! 7 with dupl. KBo 13.78 rev. 5; *kinuna ma-a-an* DUMU.LUGAL *kuiški* [(*waštai*)] "But now, if some prince sins" KUB 11.6 (= BoTU 23E) ii 5 (Tel.pr.), with dupl. KBo 3.1 (= BoTU 23A) ii 59, cf. Chrest. 190f., cf. KBo 3.1 ii (70).

2′ in MH and NH: *mān . . . kuišk-i* (etc.) predominates, *mān . . . kuiš* (etc.) is relatively rare: *nuwamu ma-a-an idālun memian kuiš* [*memai*] . . . *ma-a-an-wa* ⌜*ku*⌝*it kūrur ēpzi* "If someone [reports] an evil affair to me (I shall not [conceal it] from His Majesty but report it); if he begins some hostility", (I shall fight him) KUB 14.1 + KBo 19.38 rev. 45-46 (Madd., MH/MS), cf. KUB 23.72 rev. 63 (Mita, MH/MS); in the MH/MS instruction for the guard IBoT 1.36, forms of *kuišk-i* i 19, iii 35, iv 20, 22 occur as do forms of *kuiš* i 43, 57, 70, ii 64, 66, iii 42; in the instr. for the border commander (MH) *ma-a-an DĪNU-ma kuiš . . . udai* "but if someone brings a legal case" KUB 13.2 iii 21-22 (NS), ed. Dienstanw. 47f. occurs beside *ma-a-an* É.DINGIR-*LIM-ya kuitki zappiyatta* "and if some temple is leaking" ibid. ii 37-38, ed. Dienstanw. 46, and in a conditional clause introduced by *našma* (see above 7i) both forms occur side by side: *našmakan ANA* ^{d}U *kuišk-i BIBRU* (var. [*BIB*]*RU kuišk-i*) *našmakan tamēdaš* (sic) DINGIR-*LIM* (var. has better reading: *tamēdani ANA* DINGIR-*LIM*) *kuedani UNŪTUM ḫarkan nat* $^{LÚ.MEŠ}$SANGA . . . EGIR-*pa iyandu* "or (if) some rhyton of the Stormgod, or a cult object of some other god is lost, let the priests . . . replace it" KUB 13.2 ii 39-41 (NS), with dupl. KUB 31.90 iii 9-10 (NS), ed. Dienstanw. 46; *andamatta ma-a-an BĒLU kuišk-i z*[*aḫḫiya*(?)] *uwanna ḫalzāi* "Furthermore, if some lord calls you to come for b[attle]" KBo 16.46:13 (treaty, MH/MS?); cf. ibid. 16; KUB 13.9 ii 3 (MH/NS); KUB 19.26 iv 4 (Šupp. I); KUB 21.41 iv 3-4 (Šupp. I); KUB 13.20 i 7, 13f., 20 (military instr. of a Tudḫ., MH/NS); the instr. for temple officials, KUB 13.4 and dupl. (pre-NH/NS), ed. Chrest. 148ff. has forms of *kuišk-i* in A = KUB 13.4 ii 76 (ed. Chrest. 156 ii 83), iii 23-24, 26-27, 48, iv 35, 61-62; forms of *kuiš* in A iii 68, iv 41 (with dupl. G = KUB 13.17 iv 4), in B = KUB 13.5 ii 11 (ed. Chrest. 152 ii 6) but with variant [. . . *-d*]*a-ni-*⌜*ki*⌝ KUB 40.63 i 17 (coll.) = J; in texts of Murš. II, Muw. and Ḫatt. III forms of *kuišk-i* are used throughout; exceptions are: [*ma-a*]*-an šarnikzel kuiš* "If there is some restitution (to be made)" KUB 14.8 rev. 30 (2nd Plague Prayer, Murš. II), ed. Götze, KlF 1:216f. § 10.7, *ma-a-an memiyašma kuiš iyauwaš* "but if there is some deed to be done" KBo 5.9 iii 7 (Dupp.), ed. SV 1:20f. (against many exx. with forms of *kuišk-i* in this treaty), ⌜*ma-a-an*⌝ DUMU.⌜MEŠ⌝ *kurimmušma kuiēš peškanzi* "But if some people give orphans [to . . .]" KBo 11.1 rev. 3 (prayer, Muw.), ed. Houwink ten Cate, RHA XXV/81:109, 118, *ma-a-an-ma-kán ANA* DUMU-*YA*-⌜*ma*⌝ *kuedani* (erasure) [. . .] KUB 21.37 obv. 11 (Ḫatt. III); the treaty with Ulmitešub KBo 4.10 has forms of *kuišk-i* in obv. 46 (w. par. ABoT 57:28, 31), rev. 15, 16, but *ma-a-an* URU-*LUM kuiš našma AŠRU kuitki ANA* ^{m}*Ulmi-*^{d}U-*up . . . piyanna UL* ZI-*anza* "If he (His Majesty) does not wish to give some town or some place to U. (lit.: if some town or some place is not (in His Majesty's) wish for giving to U.)" rev. 18; KUB 14.3 (Taw.) has *mān . . . kuwatqa* ii 56-57 but *mān . . . kuedani* ii 63-64; in the instr. for LÚ.MEŠ.SAG, ed. Dienstanw. 8ff., all preserved

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exx. have forms of *kuiški*, (in KUB 26.1 ii 56 read *ku-iš*[(-) . . .] against Dienstanw. 12, and in ibid. iv 38 (Dienstanw. 16) *mān* is restored); the instr. KUB 26.12 etc., ed. Dienstanw. 22ff., has forms of *kuiški* throughout; KBo 4.14 (Treaty of Šupp. II) has *mān . . . kuedani* iii 64-65, elsewhere it has forms of *kuiški*, as do KBo 12.30 ii 8-9, 12-15 and ABoT 56 i 19 (both Šupp. II); in oracle questions forms of *kuiški* are the rule; an exception is *nukan ma-a-an INA* É.LUGAL *kuit ḫurtiyaš uttar nūwa* EGIR-*an* "And if some matter of a curse is still left over(?) in the royal house" KUB 22.70 rev. 24, ed. THeth 6:88f.; in rituals, forms of *kuiš* are more frequent than in the above text categories. Special cases: *ma-a-an ūqqa kuitki wašda*[*ḫḫu*]*n kuitat imma kuit waštul ma-a-an-na-aš-še-kán* DINGIR.MEŠ-*aš kuiš* ḪUL-*uwa*[(-) . . . ?] *piran* [*šan*]*ḫeški*[*zz*]*i* "If I committed any sin, whatever sin it (may be), and if someone of the gods plans evil because of (lit.: before) it . . ." KUB 43.72 ii 12–iii 1 (rit., OH?/NS), cf. *kuiški* etc. iii 9-13 where [*ma-a-an-š*]*e-kán* may be restored at the beginning of lines; *ma-a-an-kán* EME.ḪI.A *kuedani uwanzi* "If tongues come upon someone" KUB 7.1 iv 13 (NH), w. variants [*ku-e-da-ni-ik*]-*ki* in unpubl. dupl. Bo 1648 iv 3 (Istanbul) and *ku-e-da-ni-ki* KUB 30.48:13, in contrast to *mānkan . . . kuiški* KUB 7.1 iv 10-11 and par. KUB 43.52 ii 6-7.

b. with adv. *kuwapi*, *kuwapikki*, *kuwatqa*: Of these *mān kuwapi* is by far the more frequent. Exx. for *mān kuwapi* are KUB 13.27 obv! 9 (Gašga treaty, MH/MS), KUB 13.7 i 9 (Tudḫ., MH/NS), KUB 26.17 i 4 (instr., MH/MS) but [*ma-a*]-*an kuwatka* ibid. 9, IBoT 1.36 ii 63 (instr. for guard, MH/MS), KUB 13.2 i 15 (*BĒL MADGALTI* instr., MH/NS), KBo 16.50:9-10 (oath of Ašḫapala, MH/MS), KBo 5.3 i 35, iii 35 (treaty of Šupp. I with Ḫuqq., MH/NS), KUB 19.26 i 12 (Šupp. I), KUB 13.4 i 27, 28, 33, 50, iv 56 (temple officials, pre-NH/NS), but *mān . . . kuwapikki* ibid. iii 65; *mān . . . kuwapi* also in letters, instructions, rituals, cf. exx. under *mai-* 3; further exx. for *mān . . . kuwapikki*: KUB 30.39 obv. 6 w. dupl. KBo 10.20 i 7 (outline of AN.TAḪ.ŠUM fest.), Bo 2823 iii? 8 (rit.), ed. Otten ZA 65: 300, with dupl. IBoT 3.148 iv 39; *mān . . . kuwatqa* KUB 19.20 rev. 10 (letter, Šupp. I), KUB 13.20 i 12 (military instr. of a Tudḫ., MH/NS).

Hrozný, MDOG 56 (1915) 38 w.n.4 "wenn"; idem, SH (1917) 184 "wenn, als, sobald, seit; da"; Ungnad, ZA 36 (1925) 105 n. 1 (temporal use, mng. 5); Götze, OLZ 28 (1925) 238 (mngs. 5 and 7); Friedrich, SV 1 (1926) 32f. (mng. 7 d); Forrer, Forsch II/1 (1926) 23 "ob" (mng. 4); Hrozný, ArOr 1 (1929) 277, line 26 "comme" (mng 1 a); Götze, KlF 1 (1930, 2nd fasc. 1929) 211 § 5:3 "ob" (mng. 4); Friedrich, KlF 1 (1930) 289-92 (usage with *man*); Sommer, AU (1932) 66 (mng. 4); 126 n. 1 (mng. 1); Ehelolf, OLZ 36 (1933) 5 (mng. 1); Götze-Pedersen, MSpr. (1934) 58f. (temporal use, mng. 5); Sturtevant, Gl. (1936) "as, when, if" (bibliography); Sommer, HAB (1938) 75f. (mng. 1, also possible spelling GIM-*an*, 1 c 3'); 71 n.1 (temporal, incl. "while", mngs. 5 and 6); 96f. (mng. 8); 135 (*takku*=*man*=*ta* corr. to later *mān*=*man*=[*ta*], cf. *man*; Ehelolf apud Güterbock, Symb.Koschaker (1939) 31 n. 21 (mng. 7 e); Otten, Tel. (1942) 20f. with note d (mng. 3); Hahn, Lg. 20 (1944) 91-107 (shift from temporal to conditional); Friedrich, HW (1952) 134: (altheth.) "als", "wie", (neuheth.) "wenn, falls" with lit.; Sommer, OLZ 48 (1953) 11 (mng. 3); Sternemann, MIO 11 (1966) 234-62 (semantic), 381-90 (syntactic analysis); ibid. 412 on mng. 7 e; Otten-Souček, StBoT 8 (1969) 91f. (on "when/if" in that text); Haas, KN (1970) 194 (mng. 5 in NH); Neu, StBoT 18 (1974) 102f. (mngs. 1 and 5 in OH/OS text); Szemerényi, FsMeriggi[2] (1979) 620-21. For use as dating criterion see Kammenhuber, KZ 83 (1969) 268, 280f.; Neu-Rüster, FsOtten (1973) 240.

:manna- n.; see *:manna(n)-*.

:manā- Luw.v.; to see; NH.†

[^{m}*Naniy*]*anzašš*=*a*=*wa*=*za* *:ma-na-a*[*-ta*(?) . . .] "N., too, sa[w]" KUB 31.76 rev. 21 (depos., NH), ed. StBoT 4:26f. Because of the marker and the plene spelling with *-a-* this word is here kept apart from *manawa-* (q.v.) against Werner, StBoT 4:28. For the Luwian verb see DLL 67 (without tr.).

Starke, Kadmos 19 (1980) 145.

Cf. *mammana-*.

^{SAL}**manaḫuerata-** n.; (a cult functionary); NH.†

[. . .]x $^{SAL.MEŠ}$*ma-na-ḫu-e*(var.: *-i*)*-r*[(*a-ta-aš*) . . .] *akuanna pianzi* IBoT 3.74:6-7 with dupl. KUB 27.57 iii 6-7 (cult of Ḫuwaššanna) □ the context, though fragmentary, suggests that *m.* is pl. dat.

Laroche, DLL 176.

mannai- adj.; (describing a reed basket or box); NH.†

sg. nom. com. *ma*!(coll. shows sign as copied)*-an-na-iš* KBo 18.175 v 5, *ma-an-na*[*-iš*] KUB 42.17 rt. col. 8.

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m. occurs twice at the beginning of paragraphs in inventories: 1 GIPISAN *ma!-an-na-iš* x[- . . .] KBo 18.175 v 5; ⌜1⌝ GIPISAN SA_5 *ma-an-na[-iš? . . .]* KUB 42.17 rt. col. 8. In the inventories whose paragraphs begin with 1 GIPISAN, what regularly follows is a descriptive adj. or participle. The strange shape of the sign read *ma!* in KBo 18.175 v 5 is similar to the *ma* in ABoT 65 rev 13 *[Ú-U]L-ma-wa[-aš-š]a-an.*

mannāimmi-, :mannaimi- Luw. part in Hitt.; (meaning unknown); from MS.†

sg. nom. *:ma-an-na-i-mi-iš* KUB 44.4 rev. 16 + KBo 13.241 rev. 6 (NH); **pl. nom.** *ma-an-na-a-im-mi-in-zi* KBo 23.50 ii 23 (MS); **pl. acc.** *ma-an-na-⌜a⌝-[i]m-mi-in-za* KBo 23.51 + KBo 20.107 i 18 (MS), *ma-an-na-a-im-mi-in-z[a]* KBo 23.50 + 637/c (ZA 68:153) iii 32 (MS).

"(O dLAMMA of the Shield, my lord! Be pacified again!)" *kāša tuel* LÚ *ṬEMI* SUR_x. DÙ.A MUŠEN(erased?) *appantan antuḫšan* ⌜*A*⌝*NA* MUŠEN.ḪI.A *ḫūmandāš ḫaluki piewen nu aruta ma-an-na-a-im-mi-in-zi* UZUGAB.ḪI.A Ì-*anteš* MUŠEN.ḪI.A ⌜*u*⌝[*w*]*andu* "We have just sent out your own messenger, the falcon, (as?) a captive person with a message to all the birds. (So,) let the *a. m.* (and) the birds oiled(?) on (their) breasts come" KBo 20.107 + KBo 23.50 ii 20-24 (MS), translit. Otten-Rüster, ZA 68:153; cf. *nu* MUŠEN.ḪI.A [?] SIG_5[*-ia*]*nduš aruta ma-an-na-a-im-mi-in-za* U[ZUGAB.ḪI.A] Ì-*antēšša uwati* "Bring the birds which are favorable, *a. m.*, and those oiled(?) on their breasts" ibid. iii 32-33; *:zunnimiš=ti :ma-an-na-i-mi-iš* "You are a *m. z.*" KUB 44.4 rev. 16 + KBo 13.241 rev. 6, taking Luwian *-ti* as the equivalent to Hitt. *-za* in nominal sentences.

(:)*mannai(m)mi-* according to its formation should be the participle of a Luw. verb **mannai-*. The verb *manā-* "to see" (q.v.) is known (Starke, Kadmos 19:142ff.), but its participle should be **manā(m)mi-*. To ignore this spelling distinction and translate the participle (:)*mannai(m)mi-* as "seen, visible, conspicuous" does not materially clarify its contexts. Kammenhuber, HW^2 355, mistakenly reads *arutaman=naimmi-* (i.e. as a single word).

:manna(n)- n. or adj.; (mng. unkn.); NH.†

In an enumeration of foodstuffs to be used in the *witaššiyaš* festival: [. . . GIŠGEŠTI]N È.A *:ma-an-na-an parḫū[ena- . . .]* / [. . . UDU*iy*]*an=taš* SÍG*ḫuttul[i- . . .]* KUB 27.52:5-6; it is unclear from the broken context whether the enumerated items are accusatives, objects of a missing verb, or nominatives in a list and whether *m.* is a noun or an adj. modifying one of the nouns. It is probably a Luwian word, and as such is marked by the double wedge (which is wr. over an erasure).

Laroche, DLL 68 (without tr. or indication of stem or case).

[*ma-na-pí*] KUB 36.1:4 read *ba*(coll.)-*na-pí.*

GIŠ**manapnalla** n.; (a toiletry article); NH.†

1-*NUTIM* GIŠGA.ZUM *mān ŠA* GIŠTÚG *mān ŠA* KA×UD AM.SI 1-*NUTIM* GIŠ*ma-na-ap-na-al-la mān ŠA* GIŠTÚG *mān ŠA* KA×UD AM.SI "One set of combs, either of boxwood or ivory; one set of *m.*, either of boxwood or ivory" KUB 29.4 i 26-27 (rit., NH) with dupl. KUB 29.5 i 10-11, ed. Schw. Gotth. 8f.

Friedrich, HW 135; van Brock, RHA XX/71:118.

manawa- n. [neut.]; (object made of silver); NH.†

ANA INIM ^{NA_4}*Y*[*AŠPU* Ù-*it memir . . .*] / *ḫališšiyandu* [. . . *UMMA* f*Ḫepa*-SUM] / 1 *ma-na-wa* KÙ.BABBAR[*-wa ANA* DINGIR-*LIM* GAL *pianzi*] "[They said in a dream] regarding the matter of the jasper stone: ['The . . .] let them plate, [and . . . ' Thus says Ḫ.:] '[They shall give] one silver *m.* [to the Great Deity]." KUB 15.5 ii 21-23 (dreams of the king), for the jasper cf. i 4. Whenever number + unit of weight or measure + measured object occurs clause initial, the consistent practice of Hittite scribes is to put the sentence particles after the measured object. There is no known instance of a particle interrupting this chain. For this reason we have not read 1 MA.NA=*wa* KÙ.BABBAR. What Werner (StBoT 4:26f. and 28) read *:ma-na-a*[*-wa*? . . .] in KUB 31.76 rev. 21 and identified with this word, is the Luw. verb *:manā-* q.v. *manawa-* appears to occur as a component of the name dU-*manawa* (NH no. 1259).

Friedrich, HW (1952) 135.

mānḫanda see *māḫḫanda, mānḫanda.*

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mani- n. (com.); pus (or other exudate); NH.†

(Akk.) [*a*?-*d*]*a*?-[*a*]*m-mu* = (Hitt.) *iš-ḫar* "blood"/ (Akk.) ⌜*šar*⌝*-ku* "pus" = (Hitt.) *ma-ni-iš* KBo 1.51 rev. 17-18; (Sum.) [lú] šà-bi-šè-mud!-lugud!(text UZU.UD.BAD) = (Sum. pronunciation) lu-ša-bi-iš-ši-mu-li-ku-du = (Akk.) *ša* [. . .] = (Hitt.) ŠÀ-*ir*!-*kán ku*!-<*e*->*da-ni e-eš-ḫar ma-a-ni-it an*-[*d*]*a* [. . .] "in whose heart blood is [. . .] together with pus" KBo 1.39 ii 4-5 (proto-LÚ), ed. MSL 12, 216-17; the Sum. entry lacks a verb; possibly the Hittite is a nominal sentence. Cf. the similar entry in Old Babylonian Lu: (Sum.) lú-šà-úš-lugud-dé-dé = (Akk.) *ša li-ib-ba-šu d*[*a-ma*] *ù ša-ar-ka ma-lu*-[*ú*] "one whose heart is full of blood and pus" MSL 12, 185:52.

The tr. cf *mani-* is based entirely upon the meaning of Akk. *šarku*, cf. CAD and AHw s.v. Perhaps *ma-a-ni* inserted after *inani*=*mu*=*za* in KUB 31.127 iv 2 (prayer, OH/NS) is this word.

manni- adj.? (meaning unknown); NH.†

IGI-*andazaškan šarḫiyat* ⌜*ma*⌝*-an-ni-iš* SAL-*iš*(?) SAL.ŠÀ.ZU KUB 44.4 rev. 27 + KBo 13.241 rev. 15 (birth ritual), ed. Beckman, Diss. 226, 228f., revised edition forthcoming in StBoT 29. □ From the complementation of SAL-*iš*, which here is probably singular nominative, it would seem that it is the Luwian word for "woman", *wanatti-*/*unatti-* (Starke, KZ 94:74ff.).

maniyaḫḫ- v.; **1.** to distribute (without dat.), **2.** to entrust (w. dat.), **3.** to hand over, turn over, allocate, allot, assign (w. and without dat.), **4.** to show, teach, **5.** to administer, govern, **6.** (with prev. *appa*) to hand over, deliver (all exx. NH), **7.** (with *idalawanni katta*) to subject to harm, or abuse (Tudḫ. IV); from OH.

act. pres. sg. 1 *ma-a-ni-ia-*⌜*aḫ*⌝*-mi* KUB 13.3 ii 16 (MH?/NS), *ma-ni-ia-aḫ-mi* KUB 31.71 iv 5 (NH); **sg. 2** *ma-ni-ia-aḫ-ti* KBo 4.4 iv 21, KBo 5.9 iii 19 (both Murš. II); **sg. 3** *ma-ni-ia-aḫ-*[(*ḫi*)] KUB 43.26 iv 3 (OS) rest. from KBo 17.74 iv 10 (MS), *ma-ni-ia-aḫ-ḫi* KBo 23.61:9 (OH/pre-NS), KBo 10:28 v 6 (OH/NS), KUB 33.106 ii 26 (NH), *ma-a-ni-ia-aḫ-ḫi* KBo 17.74 ii 31, iv 10 (OH/MS), *ma-ni-aḫ-ḫi* KBo 10.28 v 10 (OH/NS), *ma-ni-ia-aḫ-zi* KUB 13.27 rev.! 17, KUB 13.35 ii 2, KUB 23.1 iii 15 (both NH), KBo 22.125 i 7, KBo 24.93 iv 8, KUB 46.42 iv 7 (all NS), *ma-ni-i-ia-aḫ-zi* KUB 44.64 i 21 (NS), *ma-ni-aḫ-zi* KUB 51.28 left col. 6 (NS); **pl. 3** *ma-ni-ia-aḫ-ḫa-an-zi* KUB 10.13 iv 7 (OH?/NS), KUB 24.5 rev. 9, KUB 39.57 i 13, KUB 46.39 iii 17 (all NH), KUB 39.66 rev. 4, KUB 46.41:4, *ma-ni-aḫ-ḫa-an-z*[*i*] KUB 16.44 rev. 11 (NH), *ma-an-ni-ia-aḫ-ḫa-an-zi* VAT 8304 rev. 4 (Neu, IF 85:87f. n29).

pret. sg. 1 *ma-ni-ia-aḫ-ḫu-un* KBo 9.114:10 (OH/MS?), KBo 2.9 i 37 (MH/NS), KBo 4.4 iv 13 (Murš. II), KUB 13.35 iv 23, 32, HT 97:8 (both NH); **sg. 2** *ma-ni-ia-aḫ-ta* KUB 30.10 obv. 8 (OH or MH/MS); **sg. 3** *ma-ni-ia-aḫ-ḫi-iš* KBo 3.34 ii 2, iii (9) (OH/NS), *ma-ni-aḫ-ta* KUB 29.1 i 40 (OH/NS), *ma-ni-ia-aḫ-ta* VBoT 120 ii 9 (MH/NS), KUB 48.122 i 11, KUB 40.92 obv. 11 (all NH), *ma-ni-ia-aḫ-da* KUB 13.35 iv 22, KUB 12.25:3 (both NH); **pl. 3** *ma-ni-ia-aḫ-ḫi-ir* KUB 29.1 i 18, 21, 38, KUB 2.2 ii 43, KUB 33.106 i 4, KUB 42.100 iii 35 (all NH).

imp. sg. 2 *ma-ni-ia-aḫ* KUB 29.1 i 36 (OH/NS), KUB 7.8 ii 7, iii 5 (MH?/NS), KUB 26.12 iii 19 (NH); **sg. 3** [*ma-n*]*i-ia-aḫ-du* KBo 9.79:10 (rest. HW 3.Erg.23); **pl. 2** *ma-ni-aḫ-ten* KUB 29.1 ii 49 (OH/NS), *ma-ni-ia-aḫ-ten* KUB 13.4 i 63 (pre-NH/NS).

mid. pres. sg. 3 *ma-ni-ia-aḫ-ta-ri* KUB 36.32:1 (MH/MS).

mid. pret. sg. 1 *ma*[(*-ni-ia-a*)]*ḫ-ḫa-aḫ-ḫ*[*a-ti*(?)] KUB 36.98b rev. 8 rest. from KUB 26.71 obv. 21.

inf. *ma-ni-ia-aḫ-ḫu-u-wa-an-zi* KBo 16.17 iii 27 (AM), KBo 14.12 iii (19) (DŠ), and possibly in broken contexts *ma-ni-ia-aḫ-ḫu-wa-an-zi* KBo 20.75 rev. 4 and KBo 22.42 rev.? 17.

verbal subst. gen. [*m*]*a-ni-ia-aḫ-ḫu-u-wa-aš* KUB 46.42 iv 4 (NH).

part. sg. nom. com. *ma-ni-ia-aḫ-ḫa-an-za* KUB 24:12 iii 9 (NH): **nom.-acc. neut.** *ma-ni-ia-aḫ-ḫa-an* ibid. ii 23, KUB 44.47 ii 11.

iter. act. pres. sg. 1 *ma-ni-ia-aḫ-ḫi-iš-ki-mi* KUB 43.68 obv.? 12 (pre-NH/NS), KBo 16.47:7 (MH/NS); **sg. 2** *ma-ni-ia-aḫ-ḫi-iš-ki-ši* Bo 4171 + KUB 46.46 (ZA 68:271) i? 11, KBo 11.72 iii (24) (MH?/NS), KUB 36.19:(17), *ma-ni-ia-aḫ-ḫe-eš-ki-ši* KUB 21.29 i 9, KBo 22.250 i (8); **sg. 3** *ma-ni-ia-aḫ-ḫe-eš-ki-iz-zi* KBo 3.34 ii 28 (OH/NS), KUB 40.92 obv. (10), (16), Bo 4171 + KUB 46.46 i? 12, KUB 5.12 rev. 13; **pl. 2** *ma-a-ni-ia-aḫ-ḫi-iš-kat-te-ni* KUB 13.20 i 29 (MH/NS), *ma-ni-ia-aḫ-ḫe-eš-kat-te-ni* KUB 26.12 ii 13, iii 14 (Tudḫ. IV); **pl. 3** ⌜*ma-ni-i*⌝*a-aḫ-ḫe-eš-kán-z*[*i*] KUB 13.9 iii 4 (MH/NS), KBo 9.137 ii (6).

pret. sg. 1 *ma-ni-ia-aḫ-ḫe-eš-ki-nu-un* KBo 6.29 i 24, 30 (Ḫatt. III), KUB 33.82:(1); **sg. 3** [*m*]*a-ni-ia-aḫ-ḫe-eš-ki-it* KUB 19.3 i 17 w. dupl. KBo 16.6 iii (3) (Murš. II), KBo 3.6 i 24 (Ḫatt. III), *ma-ni-ia-aḫ-ḫi-iš-ki-it* KUB 19.29 iv 12, (9) (Murš. II), KUB 1.1 i 28 (Ḫatt. III), KUB 34.37 obv. 5, KUB 5.9 obv. 33 (NH), *ma-ni-ia-aḫ-ḫi-*[*i*/*eš-ki-it*] KBo 2.5 iv 20 (Murš. II); **pl. 2** *ma-ni-ia-aḫ-ḫe-eš-ki-it-ten* KUB 36.98b rev. 9 (OH/NS) var. of *ma-ni-*⌜*ia*⌝*-aḫ-ḫa-it-ten*; **pl. 3** *ma-ni-ia-aḫ-ḫe-eš-ki-ir* KBo 3.1 i 10 (OH/NS) w. var. *ma-ni-ia-aḫ-ḫi-iš-ki-ir* in dupls. KUB 11.1 i 10 and KBo 3.67 i 12.

imp. sg. 3 *ma-ni-i*[*a-aḫ-ḫi-i*]*š-ki-id-du* IBoT 1.30:6 (OH?/NS), [*ma-ni-ia-aḫ-ḫi-iš-k*]*i-id-du* in parallel KUB 48.13 rev. 14, [*ma-n*]*i-ia-aḫ-ḫi-*⌜*iš-ki-id-du*⌝ KUB 36.118:2 (MH/MS); **pl. 2** *ma-a-ni-ia-aḫ-ḫi-iš-ki-it-ten* KUB 13.20 i 31 (MH/NS); **pl. 3** *ma-ni-ia-aḫ-ḫi-iš-kán-du* KUB 36.118:11 (MH/MS), *ma-ni-ia-aḫ-ḫe-eš-kán-du* KBo 9.137 ii 13 (MS?).

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mid. pres. sg. 3 [*m*]*a-ni-ia-aḫ-ḫi-iš-ki-it-ta-ri* KUB 36.32:3 (MH/MS), ⌜*ma-ni-aḫ*⌝-*ḫi*-⌜*iš*⌝-*kat*-[*t*]*a* KBo 8.42 rev. 12 (OH/OS?).

ending broken [*m*]*a-ni-ia-aḫ-ḫi-iš-ki*[- . . .] KBo 20.92 i 8; *ma-ni-ia-aḫ-ḫe-eš-k*[*i*- . . .] KUB 26.71 iv 7 (OH/NS).

1. to distribute (without dat.), obj. lands: DINGIR.MEŠ KUR.MEŠ *ma-ni-ia-aḫ-ḫi-ir* "The gods distributed the lands (but in Ḫattuša they placed the great throne, so that Labarna, the king, [might sit on it])" KUB 2.2 ii 43 (Ḫattic-Hittite bil., OH?/NS), ed. Laroche, RA 41 (1947) 74f., Schuster, HHB (1974) 66f.; [*mānšan ANA* GIŠGU.Z]A *ABIYA ēšḫaḫati napa utnimit* (var. *utnē ḫūman*) *ma*[(*-ni-ia-a*)]*ḫ-ḫa-aḫ-ḫ*[*a-ti*?] / [*nat*? *ANA* DUMU.MEŠ-*YA*? *ḫ*]*enkun šumeš ma-ni-ia-aḫ-ḫe-eš-ki-it-ten* (var. *ma-ni-ia-aḫ-ḫa-it-ten*) "[When] I had sat down [on the thr]one of my father, I distributed my land (var. the entire land). I [al]lotted [it to my sons(?)] (saying): You govern!" KUB 36.98b rev. 8-9 (a text of Ammuna, OH/NS), w. dupl. KUB 26.71 i 20-22 □ restoration of OH *mān*=*šan* (vs. NH *mān*=*za*=*kan*) based on Tel.pr. OH/NS, restoration -*ḫ*[*a-ti*] based on *ešḫaḫa*(*t*)*ti* in the same line.

2. to entrust: LUGAL-*imamu* DINGIR.MEŠ ^{d}UTU-*uš* ^{d}IM-*ašša utnē* É-*er*=*mitta ma-ni-ia-aḫ-ḫi-ir* "The gods, the Sungod and the Stormgod entrusted the land and my house to me (as) king, (that I, the king, might protect them)" KUB 29.1 i 17-19 (foundation rit., OH/NS), ed. Kellerman, Diss. 11, 25 ("ont confié"), tr. ANET 357 ("entrusted") □ we concur with Goetze (ANET) and Kellerman, who have used the tr. "entrust" here, but different translations in i 21, 35-40; the latter occurrences we have treated below in mng. 2; "Now, if you (farmers of temple lands) are sowing grain, and if the priest does not send along a man to sow the seed," *šumašat aniyauwanzi ma-ni-ia-aḫ-ḫi*(coll.) "(and if) he (i.e., the priest) entrusts it (*-at*, i.e., the seed) to you for sowing, (and you sow much, . . .)" KUB 13.4 iv 13 (instr. for temple officials, pre-NH/NS), cf. differently Chrest. 162f.

3. to hand over, turn over, allocate, allot, assign (w. and without dat.) — **a.** without dat. — **1′** food and drink: "They take these things: one bull, two rams, . . ." *IŠTU* NINDA-*ma* KAŠ EN URU-*LIM mašiwan ma-ni-ia-aḫ-zi* "And as much bread and beer as the lord of the town allocates" KBo 22.125 i 3-7 (rit., NH), cf. KBo 24.93 7-8.

2′ supplies: *piyanawanz*[*i kuit*?] *IŠTU* É.GAL-*LIM ma-ni-ia-aḫ-ḫa-an-zi nušši pianzi* "They give (to him) [that which] they allocate from the palace for contributing" KUB 10.13 iv 5-8 (KI.LAM fest., OH?/NS), translit. Singer, Diss. 397 n. 10.

b. with dat. — **1′** lands and cities: *nutta kāšma* KUR ^{URU}*Ḫatti* EGIR-*pa dammešḫan ma-ni-ia-aḫ-ḫu-un* "I have handed over to you (Ishtar) the land of Ḫatti (which) again (has been) damaged" KBo 2.9 i 37 (prayer to Ishtar of Nineveh, MH/NS); *andamakan mān takšulaš* ^{URU}*Ḫatt*[*uši anda pa*]*izzi nušši kuin* URU-*an* ^{LÚ}*BĒL MADGALTI ma-ni-ia-aḫ-zi nuza ḫappar apiya ie*[*ddu*] "Furthermore, if someone from a friendly (country) goes into the land of Ḫatti, let him conduct trade there in the city which the governor of the border province assigns to him" KUB 13.27 rev! 16-17 + KUB 23.77:87 (treaty, MH/MS), tr. Kaškäer 122; [*nu*]*kan* ^{URU}*Aripšan zaḫḫiyaz katta*! (text: *UL* = *natta*) *daḫḫun* [*n*]*an* ^{URU}*Ḫattuši ḫūmantī šārui ma-ni-ia-aḫ-ḫu-un* "I took the city A. in battle, and turned it over to all the Hittites for plunder" KBo 4.4 iv 12-13, ed. AM 134f., cf. ibid. iv 21.

2′ persons (humans and deities): "On (any) day when the king's mind is troubled, (so that) I, (the king) call all you food personnel" *nušmaš* ÍD-*i ma-a-ni-ia-*⌜*aḫ*⌝-*mi* "I turn you over to the river (ordeal)" KUB 13.3 ii 14-16 (instr., MH?/NS), ed. Friedrich, MAOG 4:46, 48, tr. Laroche, FsOtten 185; *nušši* GÉME-*KA ma-ni-ia-aḫ* "Turn your (i.e. the god's) maidservant over to him (i.e. her husband), (so that she becomes a yoke-partner for him)" KUB 7.8 ii 7-8 (rit. to cure impotence, MH/NS), cf. ibid. iii 5; *ūkwar*=*anši* ^{d}LAMMA *ma-ni-ia-aḫ-ḫu-un* "I assigned him to him as a protective deity" KBo 9.114:10 (OH/MS?).

3′ years: LUGAL-*e*=*mu* DINGIR.MEŠ *mek*=*kuš* MU.KAM.ḪI.A-*uš ma-ni-ia-aḫ-ḫi-ir* "The gods allotted many years to me (as) king" KUB 29.1 i 21 (foundation rit., OH/NS), ed. Kellerman, Diss. 11f., 25f., tr. ANET 357.

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4′ trees: "Are you not my, the king's, friend?" *nuwamu ini* GIŠ-*ru ma-ni-ia-aḫ* "Allocate these trees to me, (and I will fell them. Ḫalmaššuit replies: Fell them! Fell!)" ^{d}UTU-*uššatta* ^{d}IM-*tašša ma-ni-ia-aḫ-ḫi-ir* "The Sungod and the Stormgod allocated them to you. (Come up now, you (trees), from this country)" ^{d}U-*ašmaš* LUGAL-*i ma-ni-aḫ-ta* "The Stormgod allocated you to the king" KUB 29.1 i 35-40 (foundation rit., OH/NS).

5′ animals: SAL.LU[GAL-*y*]*awa kuedaš* UN.MEŠ-*aš* ANŠE.GÌR.NUN.NA.ḪI.A *ma-*⌜*ni-ia*⌝*-aḫ-zi ītwašmaš pāi* "Go and give mules to those people to whom the queen allocates them!" KUB 13.35 ii 1-2 (depos., NH), ed. StBoT 4.6f.; Ù-*TUM* ^{d}UTU!-*ŠI* Ù-*it* GIM-*an* ^{d}UTU!-*ŠI* 10 UDU.ḪI.A $^{LÚ.MEŠ}$*gawanniyaš ma-ni-ia-aḫ-ta* "A dream of His Majesty: how His Majesty in a dream allotted ten sheep to the *g.*-men" KUB 48.122 i 10-13 (king's dream, NH).

6′ food and drink: *ABI* LUGAL ^{DUG}*ḫarḫarān* x-x (var. GEŠTIN) *A*!*NA* ^{f}*Ḫištaiyara* ^{m}*Maratt*≈*tiya ma-ni-ia-aḫ-ḫi-iš* "The king's father allocated a *h.*-vessel of wine to H. and M." KBo 3.34 (= BoTU 12A) ii 1-2 (anecdotes, OH/NS), w. dupl. KBo 3.36 obv. 11f.

4. to show, teach (object shown or activity taught stands in acc., person seeing or learning in dat.) — **a.** to show (visually) (non-iter.): "In a dream someone like a prince came in and kept saying to me" *eḫuwatta ma-ni-ia-aḫ-mi* ŠÀ É-*TIKA-watakkan kuit neyattat* "Come, I will show you what has happened in your house" KUB 31.71 iv 4-6 (dream, NH), ed. Werner, FsOtten 327f.; (If some land or some refugee, wishing to go to Ḫatti, comes through your land,) "Put them well on the road" KASKAL-*anma INA* KUR ^{URU}KÙ.BABBAR-*TI ḫinga* "Give them the road to the land of Ḫatti!" (. . . if you do not set them on the way,) *INA* KUR ^{URU}*Ḫattiyašmaš* KASKAL-*an UL ma-ni-ia-aḫ-ti* "(if) you do not show them the road to Ḫatti, (then you transgress the oath)" KBo 5.9 iii 16-19 (Dupp.), ed. SV 1:20f. (tr. differs).

b. to show (mentally), teach: *nuš* ^{m}*Išputaš*≈*inaraš ma-ni-ia-aḫ-ḫe-eš-ki-iz-zi* GI-*an* ^{GIŠ}UMBIN *ḫašḫaššuar* ^{GIŠ}TUKUL(!, text MA) *appatar* "Išputašinara was teaching (hist. pres.) them to scrape/smooth the arrow (and) . . . (and) to hold a weapon" KBo 3.34 ii 28-29 (anecdotes, OH/NS); *innarāwantimamu pēdi iyauwa zikpat* DINGIR-*YA ma-ni-ia-aḫ-ta* "Only you, O my god, taught me (how?) to proceed in a . . . place" KUB 30.10 obv. 8 (Kantuzzili prayer, OH or MH/MS), ed. Lebrun, Hymnes 112, 115 (tr. differs), tr. ANET 400; see parallel *innarawantimukan ḫaḫarranni ištar*≈*n*[*a*(coll.)] *iyawar zikpat* DINGIR-*YA ma-ni-ia-a*[*ḫ-ta*] FHG 1 ii 19-20 (prayer to the Sungod, OH/NS); ^{LÚ}NAR-*wamu kuitki ma-ni-ia-aḫ-*⌜*ḫe*⌝*-eš-ki-iz*[*-zi* x x] *karū* 3 *išḫamāuš* [*m*]*a-ni-ia-aḫ-ta* "The singer keeps teaching me things; already he has taught (me) three songs" KUB 40.92 obv. 10-11 (NH).

5. to administer, govern, command, (see also *maniyaḫḫai-* v.) — **a.** absolute use, without direct obj.: *našma šumēš kui*[*ē*]*š BĒLU*$^{ḪI.A}$ DUMU.MEŠ LUGAL *ma-ni-ia-aḫ-ḫe-eš-kat-te-ni* "Or you lords and princes who govern" KUB 26.12 iii 13-14 (instr. NH), ed. Dienstanw. 26; cf. also KUB 36.98b rev. 9 above under mng. 1.

b. lands, cities, border points — **1′** non-iter. exx.: "Then [he took?] his son, Šarrikušuḫ" *nušši* KUR ^{URU}*Kargamiš* ^{URU}[*Kargamišanna*] URU-*an ma-ni-ia-aḫ-ḫu-u-wa-an-*[*zi paiš*] *nan ḫanti* LUGAL-*un iy*[*at*] "He [gave] him the land of K. and the city [of K.] to administer. He made him a king in his own right." KBo 14.12 iii 17-20, ed. DŠ 95-96; "Aparru, the man of Kalašma, came before My Majesty in Ḫattuša. I drew him forth and made him a lord" *nušši* KUR ^{URU}*Kalāšma ma-ni-ia-aḫ-ḫu-u-wa-an-zi peḫḫun* "I gave him K. to administer (and put him under oath)" KBo 16.17 iii 24-27 (ann. Murš. II), ed. Ehelolf, MDOG 75:66.

2′ iter. exx.: [*nuš*]*šan* KUR-*e ḫūman Labarnaš* ŠU-*az ma-ni-i*[*a-aḫ-ḫi-i*]*š-ki-id-du* "Let the Labarna personally (lit. with the hand) administer the whole land" IBoT 1.30:5-6 (OH?/NS), cf. KUB 48.13 rev. 12-14; *nu utn*[(*ē*)] *ma-ni-ia-aḫ-ḫi-iš-ki-ir* (var. *ma-ni-ia-aḫ-ḫe-eš-ki-ir*) "(The emperor's sons) administered the lands" KBo 3.67 i 11-12 w. dupl. KBo 3.1 i 10 (Telepinu edict, OH/NS), ed.

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Chrest. 182f.; *[ḫ]ūmanna zik ma-ni-ia-aḫ-ḫi-iš-ki-ši* (var. *[maniy]-aḫ-ḫe-eš-ki-ši*) *[(taknašma* ^{d}U)TU-*uš daganzi]paš* KUR-*e ma-ni-ia-aḫ-ḫe-eš-ki-iz-zi* "And you (O Sungod) govern everything, but the Sungoddess of the earth governs the land of the netherworld" Bo 4171 + KUB 46.46 i? 11-12 w. dupl. KBo 22.250 i 8, translit. Otten-Rüster, ZA 68:271; "My brother, Muwatalli, sat on the throne of his father" *ammukmašši piran* KUR.KUR.MEŠ *ma-ni-ia-aḫ-ḫe-eš-ki-nu-un* "But I administered the lands under him." (He gave me the lands of Ḫakpiš, Ištaḫara, Taraḫna, Ḫ[attinna] and Ḫanḫana . . .) *nušši kē* KUR.KUR.MEŠ *ḫū-man[ta pir]an ma-ni-ia-aḫ-ḫe-eš-ki-nu-un* "All these lands I administered under him" KBo 6.29 i 23-30, ed. Ḫatt. 46f.; KUR.UGU-*yamu mani-yaḫḫanni pešta nu* KUR.UGU!-*TI :taparḫa piranmatmu* $^{m.d}$*SIN*-^{d}U-*aš* DUMU ^{m}*Zidā ma-ni-ia-aḫ-ḫi-iš-ki-it* (var. *ma-ni-ia-aḫ-ḫe-eš-ki-it*) "He (Muwatalli) gave the Upper Land into my administration, and I ruled (*tapar-*) the Upper Land. But under me (*piran-ma-at-mu*) Arma-tarḫunta, the son of Zida, administered it (*mani-yaḫḫeški-*)" KUB 1.1 i 26-28 (Ḫatt. III), w. dupl. KBo 3.6 i 22-24, ed. Ḫatt. 8f., StBoT 24:6f.; □ Armatarḫunta is known from other sources to have ruled the Upper Land prior to Ḫattušili. But this text need not also be stating that temporal priority. The obvious shift from *:taparḫa* to *maniyaḫḫiškit*, the use of the specialized construction *piran* + dat. + *maniyaḫḫeški-* "to administer under someone", and the statement of Zuntz (Ortsadv. 84) that temporal "before" is expressed by *piran parā*, never by *piran* alone, have led us to conclude that A., who had previously ruled directly under the emperor, was subordinated to Ḫattušili and continued as the latter's deputy; cf. also the second ex. under 5 c; *[n]ammašmaš šumēš kuiēš BĒLŪ*$^{ḪI.A}$ *[ḫ]antezi auriuš ma-ni-ia-aḫ-ḫe-eš-kat-te-ni IŠTU* KUR ^{URU}*Azzi* KUR ^{URU}*Kaška IŠTU* KUR ^{URU}*Luqqā* "You lords who in the first place(?) govern the border points facing the land of Azzi, the land of Kaška, (and) facing the land of Lukka" (let no one intentionally cross the border) KUB 26.12 ii 12-15 (SAG 2 instr., NH), ed. Dienstanw. 24; *kāša* ^{m}*Ḫattu-šiliš* LUGAL.GAL *šummaš ANA* LÚ.MEŠ ^{URU}*Tiliura araḫzandaya kuiēš* URU.DIDLI.ḪI.A *zik* EN *MAD<-GAL>-TI kuiēš ma-ni-ia-aḫ-ḫe-eš-ki-š[i] ANA* LÚ.MEŠ ^{URU}*Ḫatti* LÚ.MEŠ ^{URU}*Gašgaya išḫiūl kišan išḫiyanun* "I, Ḫattušili, the Great King, have made a treaty as follows for you people of Tiliura and for the cities round about which you, O Governor of the Border Province, govern—both for Hittites and for Kaškaeans" KUB 21.29 i 6-10 (instr., Ḫatt. III), tr. Kaškäer 146.

c. obj. personnel, troops, etc.: "The troops of Ura and the troops of Mutamutaši will go [with] me on campaign" *māḫḫanmatmu ANA* ^{d}UTU-*ŠI [ašš]awēš nuš apeniššan ma-ni-ia-aḫ-ḫi-iš-ki-mi* "As they are good to me, My Majesty, so I will command them" KBo 16.47 obv. 6-7 (treaty, MH/MS), ed. Otten, IM 17:56f.; *ANA PANI ABIŠU-wa* ERÍN.MEŠ ANŠE.KUR.R[A.MEŠ . . . *ma]-ni-ia-aḫ-ḫi-iš-ki-it* "He commanded the infantry and chariotry under his father" KUB 19.29 iv 8-9, ed. AM 16-19; cf. also ex. under d.

d. obj. law (*šaklai-*): *BĒLŪ*^{MEŠ} *kuiēš* ERÍN.MEŠ ANŠE.KUR.RA.ḪI.A *auriuš ma-a-ni-ia-aḫ-ḫi-iš-kat-te-ni* "You lords who command the infantry, chariotry, (and) sentinel points" (remain loyal to the king! . . . As for the king's law (*šaklai-*), just as you value your own persons, your wives, children, and estates,) LUGAL-*uwaš šakliya genzu QĀTAMMA ḫarten nat* SIG$_5$-*in ma-a-ni-ia-aḫ-ḫi-iš-ki-it-ten* "in the same way value the king's law and administer it well!" KUB 13.20 i 28-31 (instr., MH/NS), ed. Alp, Belleten 11:392f., 407.

6. (with preverb *āppa*) to hand over, deliver (all exx. NH): *šup[p]a ḫūišawaza zeyandaza* EGIR-*pa ma-ni-ia-aḫ-ḫa-an-zi* "They hand over meat, (some) raw, (some) cooked" KUB 24.5 rev. 8-9 (royal subst. rit.), ed. StBoT 3:12f., cf. ibid. rev. 19; GUD-*yašmaš* UDU *šarnikzi[l]aš* EGIR-*pa ma-ni-ia-aḫ-zi* "And he hands over to them the compensatory ox and sheep" KUB 46.42 iv 7 (rit.), cf. ibid. 4; GUD-*ma* UDU.ḪI.A-*ya karū* EGIR-*pa ma-ni-ia-aḫ-ḫa-an* "The ox and sheep have already been handed over" KUB 44.47 ii 10-11 (fest.), cf. parallel KUB 25.41 iii (1-2); ^{m}*Ibri*-LUGAL-*mašwamu kue kue UNŪTE*^{MEŠ} EGIR-*pa ma-ni-ia-aḫ-da nuwarat udaḫḫun nuwarat ANA* ^{m}GAL-^{d}U EGIR-*pa ma-ni-ia-aḫ-ḫu-un* (Arlawizzi said:) "Whatever items Ibrišarruma handed over to me, I brought here and handed over to GAL-

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^{d}U" KUB 13.35 iv 21-23 (depos.), ed. StBoT 4:12f.; "Eyebrow, eyelash, beard . . ." *nuwarat alwanzaḫḫan* [*tuk* K]I-*aš* ^{d}UTU-*i* EGIR-*pa ma-ni-ia-aḫ-ḫa-an ēšta* "They were delivered to you hexed, O Sungoddess of the netherworld" KUB 24.12 ii 21-23 (rit. with many scribal errors), cf. ibid. ii 3, iii 6-9; "They fill them with oil and honey" [*n*]*at ANA* ^{d}UTU AN-*E* EGIR-*pa ma-ni-ia-aḫ-ḫa-anzi* "They deliver them to the Sungod of heaven" KUB 39.57 i 12-13 (rit.); [*k*]*uitmawa ammuk* ^{LÚ}SANGA *iēr nuwamu UNŪTE*^{MEŠ} [*k*]*ue* EGIR-*pa ma-ni-ia-aḫ-ḫi-ir nuwarat tittiyan* "The implements which were handed over to me, because they made me a priest, have been set up" KUB 42.100 iii 34-35 (testimony in cult inv., Tudḫ. IV).

7. (with *idalawanni katta*) to subject (i.e. hand over, deliver) to harm, injury or abuse (both exx. Tudḫ. IV): (Or if some Hittite man attaches himself to you, Šaušgamuwa,) *nuttakkan ŠA* ^{d}UTU-*ŠI kuitki :kuggurniyawar* EGIR-*pa anda uda*^{r}*i*^{1} *našmatakkan* ^{d}UTU-*ŠI kuitki* ḪUL!-*anni katta ma-ni-ia-aḫ-zi* "And he recalls to you (lit. brings back in to you) something pertaining to My Majesty (which is) defamatory(?), or he subjects His Majesty to harm (abuse, malice?) (before) you in some way" KUB 23.1 iii 12-15 (treaty w. Šaušgamuwa), ed. StBoT 16:12f.; (If some Hittite subjects are unhappy about *šaḫḫan* obligations, and their spokesman says: 'I keep telling His Majesty, but he won't listen to me.') *nuwaza zik āššuš ḫalziyattari* ^{d}UTU-*ŠI-mawakan* ḪUL-*wanni* GAM *ma-ni-ia-aḫ* "You call yourself dear (to His Majesty?/to me?). Subject His Majesty to harm!" KUB 26.12 iii 18-19 (SAG 2 instr.), ed. Dienstanw. 26; in order for there to be a practical advantage in this command, this must mean "To hell with the interests of the king! Let me off the hook!"

Melchert, Diss. 376, claims ^{LÚ}AGRIG-*ḫi-iš* KBo 3.36 obv. 10 as a log. for *maniyaḫḫiš*, but without proof.

Götze, Ḫatt. (1925) 61f.; Laroche, RA 41 (1947) 75f.; HW (1952) 135; HW 1. & 3. Erg. s.v.; Kammenhuber, ZA 57 (1965) 197 n. 74; Neu, StBoT 5 (1968) 112; Oettinger, Stammbildung (1979) 41f., 458; Laroche, in Pouvoirs Locaux (1980, publ. 1982) 142f.

Cf. *maniyaḫḫa-*, *maniyaḫḫai-* n., *maniyaḫḫai-* v., ^{LÚ}*maniyaḫḫant-*, ^{LÚ}*maniyaḫḫtalla-*, *maniyaḫḫatar*, *maniyaḫḫiyatt-*, *maniyaḫḫeššar*, *maniyaḫḫiškattalla-*.

maniyaḫḫa- n. com.; deputy(?), confidant(?), agent(?); OH?/NS.†

[. . . *n*]*ankan* ^{d}UTU-*i menaḫḫanda ēpmi nu*[-o] ^{d}UTU-*i menaḫḫanda kiššan memaḫḫi kā*[*š*]*a tuel ma-ni-ia-aḫ-ḫa-aš-ti-iš nu kāš kui*[*t*] *memai nat zik šakti ziga kuit* [*mema*]*tti nat kāš šakki*(! text *šakti*) "I hold it (the puppy) toward the Sun(god) and speak as follows toward the Sun(god): 'This is your *m.* You know what he says, and he(!) knows what you say.'" KUB 35.148 iii 9-13 (rit. of a Zuwi, NS).

[*takku IZBU*(?) . . . -]x-*išši ḫapātianteš* / [o o o o o o o] ^{r}*Ú*^{1}-*UL ma-ni-ia-aḫ-ḫa-aš* / [. . .] KBo 13.13 rev. 3-5 (omen, OH?/NS?), ed. StBoT 9:62f., 65ff.; from the angle of the lower horizontal of the trace one can exclude Riemschneider's reading *-ni-*; perhaps *ḫa-an*]-^{r}*di*^{1}-*iš-ši* "on its forehead"? *UL maniyaḫḫaš* (versus *maniyaḫḫaš* NU.GÁL) would be a negated predicate: "is not a *m.*" Also possible is a free-standing genitive: "is not (that) of a deputy(?)". *maniyaḫḫaš* cannot be a form of the verb *maniyaḫḫ-*, because of the ending *-aš*. One would expect any verb at the end of an omen to be future tense.

The *m.* must be a living being. The knowing of each other's word points to a meaning like "trusted one, confidant, deputy". The denominative(?) verb in *-ai-*, *maniyaḫḫai-* (with possible iter. *maniyaḫḫeški-*) "to govern, administer (from 'to be a deputy'?)" may derive from this noun.

Laroche, BiOr 11 (1954) 122 and RA 52 (1958) 188 (equates *m.* with the noun *maniyaḫḫai-*).

Cf. *maniyaḫḫ-*.

maniyaḫḫai- n. com.; **1.** administrative district, realm, **2.** administration, government, rule, **3.** (in a phrase with *išḫa-*): from OH.†

sg. nom. (? cf. below under mng. 1) *ma-ni-ia-aḫ-ḫa-iš* KBo 11.72 iii 23 (MH?/NS), [*ma-a-n*]*i-ia-aḫ-ḫa-a-iš* 243/v:6 (NS) (Neu, IF 85:87f. n. 29); **acc.** *ma-ni-ia-aḫ-ḫa-en* KUB 29.1 i 23 (OH/NS), KUB 19.26 i 23, *ma-ni-ia-aḫ-ḫa-i-i*[*n*] KBo 19.60:23, *ma-ni-ia-aḫ-ḫa-in* ibid. 22, [*m*]*a-ni-ya-aḫ-*<*ḫa*>*-in* KBo 3.21 ii 2 (OH?/NS); **gen.** *ma-ni-i*[*a-aḫ*]*-ḫa-ia-aš* KUB 31.127 i 20 (OH/NS), *ma-ni-ia-aḫ-ḫi-ia-aš* Mşt 75/104:14 (MH/MS), KUB 24.13 iii 22, KUB 22.27 iv

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26 (NH), KBo 24.118 vi 11 (NH), KUB 50:82:(7); **d.-l.** *ma-ni-ia-aḫ-ḫi-ia* KUB 13.2 i 22, iv 9, (13) (MH/NS), KUB 34.37 obv. 8, [*ma*]*-a-ni-ia-aḫ-ḫi-ia* 243/v:9 (NS) (Neu, IF 85:87f. n. 29), *ma-ni-ia-ḫi-ia* KUB 13.2 ii 24.

pl. acc. *ma-ni-ia-aḫ-ḫa-uš* KBo 14.45:3 (Ḫatt. III).

1. (administrative) district, realm: [*n*]*umu⸗kan ma-ni-ia-aḫ-ḫa-uš dā*[*š*] "He took districts from me" KBo 14.45:3 (hist., Ḫatt. III), cf. Otten, AfO 19:224; URU.DIDLI.ḪI.A BÀD-*kan kuiēš ma-ni-ia-aḫ-ḫi-ia anda* "(Let the Governors of the Border Provinces keep account of) the fortified cities which are within (their) district" KUB 13.2 i 22-23 (*BĒL MADGALTI* instr., MH/NS), ed. Dienstanw. 42; *ma-ni-ia-ḫi-ia-ia-ták-kán kuieš* MUŠEN.ḪI.A-*aš luliyaš anda* "(Let) the bird ponds that are in your district (be well cared for)" KUB 13.2 ii 24, ed. Dienstanw. 45; cf. KUB 13.2 iv 9, 13 and KUB 13.1 iv 1, ed. Dienstanw. 51 and 62; *ḫalkueššarma ŠA* GAL *MEŠEDI ma-ni-ia-aḫ-ḫi-ia-aš udai* "He will bring the cult provisions of the district of the Chief of the Guard" KUB 22.27 iv 25-27 (oracle results, NH); "Have mercy, O Sungod!" *ḫūman* [*tuel*? ^{d}UTU?]*-aš ma-ni-ia-aḫ-ḫa-iš* KUR.KUR-*TIM zik* [*maniyaḫ*]*ḫiškiši* "Everything is [your] realm, [O Sungod]. You govern the lands." KBo 11.72 iii 22-24 (rit., NH).

2. administration, government, rule: LUGAL-*uemu ma-ni-ia-aḫ-ḫa-en* ^{GIŠ}*ḫulugannen* ^{GIŠ}DAG-*iz arunaza udaš* "(Ḫalmaššuit) brought rule (and) the carriage from the sea to me, the king" KUB 29.1 i 23-24 (myth in rit., OH/NS), following tr. ANET 357; different tr. "(O) Trone, à moi, le roi, tu as apporté de la mer le char royal", Kellerman, Diss. 11, 26, cf. Starke, ZA 69:58f.; *našma*[*tazakan*] [*Š*]*A* LUGAL *ma-ni-ia-aḫ-ḫa-en našma ŠA* LUGAL [*š*]*a-ak-li*!*-in piran tepnuzi* "Or (if) he belittles the king's governing or the king's law before [you]" KUB 19.26 i 22-24 (decree, Šupp. I), ed. Goetze, Kizz. 14f.; cf. *nu* ^{d}EN.LÍL-*taršet tuk paiš* DINGIR.MEŠ-*naša wališḫiuwar* [*m*]*a-ni-ia-aḫ-*<*ḫa*>*-in-na tuk zinnit* KBo 3.21 ii 1-2 (hymn to Stormgod, OH?/NS), tentative tr. Güterbock, Oriens 10:359.

3. (in phrase with *išḫa-*) — **a.** ^{LÚ}*maniyaḫḫiyaš išḫa-* as a military-administrative title: *ŠA* É ^{d}UTU-*ŠI-mamu kuit* ^{LÚ}*ma-ni-ia-aḫ-ḫi-ia-aš* EN-*aš uttar ḫatrāeš kāwa* NU.GÁL *nat kuedani pedi nušmaš ḫatrāi natkan kattanda unniandu* "(Concerning) the matter of the district lord of the house of My Majesty, which you wrote to me: 'There is none here.' Write to them (the district lords) in the place where they are, and let them drive down (to you)" Mşt 75/104:13-19 (letter, MH/MS), ed. Alp, Belleten 44:50f.; LÚ.MEŠ *RA⸗BŪTIM* ^{LÚ}*ḪAZZIYANNI* ^{LÚ}*ma-ni-ia-aḫ-ḫi-ia-aš* EN-*aš . . . tarkuwanda* [I]GI.ḪI.A-*wa daḫ⸗ḫun* "I (, the Old Woman) took (away from him) . . . the furious eyes of the nobles, of the *ḪAZANNU*, of the district lord" KUB 24.13 iii 21-26 (rit., NH), ed. Goetze, Tunn. 72f. (who translated ^{LÚ}*m.* and EN as separate titles); The determinative LÚ must be considered as belonging to the whole unit *maniyaḫḫiyaš išḫaš.*

b. *maniyaḫḫayaš išḫa-* (without det.) as a calque of an Akk. epithet of the Sungod: "To you alone is given a strong lordship" *ḫandānza ma-ni-i*[*a-aḫ*]*-ḫa-ia-aš išḫāš zi*[*k*] "You are the just lord of government" KUB 31.127 i 19-20 (prayer to the Sungod, OH/NS), ed. Güterbock, JAOS 78:239 and AnSt 30:45.

Sturtevant, FsPedersen (1937) 59; HW (1952) 135, HW 1. Erg. 13, HW 3. Erg. 23.

maniyaḫḫai- v.; to be in charge of, administer, govern, oversee, command; from OH/NS.

pret.(?) pl. 2 *ma-ni-*⌜*ia*⌝*-aḫ-ḫa-it-ten* KUB 26.71 i 22 (OH/NS).

[*mānšan ANA* ^{GIŠ}GU.Z(A *ABIYA ē*)]*šḫaḫatti napa utnē ḫūman* (var. *utnimit*) *ma-ni-ia-*[*a(ḫ-ḫa-aḫ-ḫ)a-ti*?] / [*nat*(?) *ANA* DUMU.MEŠ-*YA ḫ*(*enkun*)] *šumeš ma-ni-ia-aḫ-ḫa-it-ten* (var. *ma-ni-ia-aḫ-ḫe-eš-ki-it-ten*) "[When] I had sat down on the thro]ne of my father, I distributed the entire land (var. my land). I [al]lotted it [to my sons(?)], (saying) 'You govern!'" KUB 26.71 i 21-22 (text of Ammuna, OH/NS) with dupl. KUB 36.98b rev. 8-9. Cf. *maniyaḫḫ-*, mng. 1 a and 5 a for the first clause and the variant.

The stem in *-ai-* is shown in *ma-ni-*⌜*ia*⌝*-aḫ-ḫa-it-ten* (OH/NS). The iter. in *-i/eški-* (vs. *-aiški-*) can belong to either *maniyaḫḫ-* or *maniyaḫḫai-*. Those iter. forms which are possible for either *maniyaḫḫ-* or *maniyaḫḫai-*,

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and which must be translated "administer, govern", have been assigned to *maniyaḫḫ-* mng. 5.

Oettinger, Stammbildung (1979) 366.

Cf. *maniyaḫḫ-*.

LÚmaniyaḫḫant- n. com.; (mng. unclear); MH/NS.†

kuišzan kēdaš LUGAL-*waš uddanaš karūš-šiyazi našza naššu* LÚ*arašiš munnāši nušši maškan pāi nuzata naššu* LÚ*ma-ni-ia-aḫ-ḫa-an-da-aš-ša* LÚ.ḪA.LA-*ŠU parā UL tarnai nezzan uddanī* EGIR-*an takšan UL appiyazi* KUB 13.9 iii 12-17 (instr.), dupl. KBo 27.16 iii 3-8, ed. Freydank, ArOr 38 (1970) 264ff. ("Untergebener?"), von Schuler, FsFriedrich (1959) 448, 450f., 453 ("Untertan?"), cf. Otten, FsLaroche (1979) 275, most of cited context obscure.

Cf. *maniyaḫḫ-*.

LÚmaniyaḫḫatalla- n. com.; administrator, deputy, governor; from OH/NS.†

sg. acc. LÚ*ma-ni-aḫ-ḫa-tal-la-an* KBo 3.34 ii 16 (OH?/NS), LÚ*ma-ni-ia-aḫ-ḫa-*ˈ*tal*ˈ*-la-an* IBoT 1.30:4 (OH?/NS), LÚ*ma-ni-ia-ḫa-tal-la-an* KUB 36.89 rev. 49 (NH).

"Aškaliya was lord in Ḫurma . . . Išpudašinara was a *ḫuprala*-man. Aškaliya, the 'man' of Ḫurma, took him" *šan INA* URU*Ullammi*! (var. *Ullamma*) LÚ*ma-ni-aḫ-ḫa-tal-la-an* (var. *ma-ni-ia-aḫ-ḫi-iš-kat-tal-la-an*) *iēt* "and made him (his) deputy/agent/administrator in Ullamma" KBo 3.34 ii 8, 15-16 (anecdotes, OH/NS), w. dupl. KBo 3.36 obv. 21-22 (NS); [*ši*]*uniyašmaza* KUR-*eaš* m*Labarnan* LUGAL-*un piran* LÚ*ma-ni-ia-ḫa-tal-la-an* DÙ-*at* "But in the gods' lands you made Labarna, the king, (to be) governor/administrator under yourself (*piran* + *-za*)" KUB 36.89 rev. 49 (rit. and prayer, NH), ed. Haas, KN 156f.; (The land belongs only to the Stormgod) *nuza* LÚ*Labarnan* LUGAL-*un* LÚ*ma-ni-ia-aḫ-ḫa-*ˈ*tal*ˈ*-la-an iyat* "(The Stormgod) made the Labarna, the king, (his) deputy/administrator. (. . . Let the Labarna keep administering the whole land with his hand!)" IBoT 1.30:3-6 (OH?/NS).

Götze, Ḫatt. (1925) 61 (Verwalter); Laroche, in Pouvoirs Locaux 143.

Cf. *maniyaḫḫai-* v., LÚ*maniyaḫḫiškattalla-*.

***maniyaḫḫatar** n. [neut.]; administration; NH.†

"My brother installed me in the post of Chief *MEŠEDI*-Guard" KUR.UGU-*yamu ma-ni-ia-aḫ-ḫa-an-ni pešta* "And he gave me the Upper Land to administer, (and I ruled [*tapar-*] the Upper Land)" KUB 1.1 i 25-27, ed. Ḫatt. 8f., StBoT 24:6f.

The Akkadogram *MUIRTUTU* has been kept apart despite Götze, Ḫatt. 60f. In the vocabulary KBo 1.42 the Akk. term *muʾerru* "commander, director" was tr. by Hitt. *watarnaḫḫanza*, (i 17), and Akk. *urtu* (**wuʾʾurtu*) "command, order" by Hitt. *ḫatreššar* (i 16). No words derived from the stem *maniyaḫḫ-* are used to tr. words containing the Akk. root *wʾr*. While Akk. *MUIR-TUTU* and Hitt. *maniyaḫḫatar* are similar in meaning, there is still insufficient evidence to determine if this Akk. word served as log. for *m.*

Götze, Ḫatt. (1924) 60f. ("Verwaltung").

Cf. *maniyaḫḫai-* v.

maniyaḫḫiyatt- n. [com.]; allotment(?), consignment(?), gift(??); MH/NS.†

"Decide well the cases of the land which you judge" *natzakan . . . ŠA* NINDA KAŠ *ma-a-ni-ia-aḫ-ḫi-ia-at-ti lē kuiški iyazi* "Let no one (of you) do it (i.e., make a judgment) . . . out of consideration for an allotment of bread and beer" KUB 13.20 i 32-34 (instr.), ed. Alp, Belleten 11.392-95, 407.

Götze, Madd. (1927) 79 ("Befehlsbereich?"); Alp, Belleten 11 (1947) 407 ("gain"), 413.

Cf. *maniyaḫḫ-*.

maniyaḫḫeššar n. [neut.]; allotment(?), consignment(?); pre-NH/NS.†

[LÚ].GIŠ.BANŠUR *ma-ni-ia-aḫ-ḫe-eš-šar pe*[*dai*?] "A table[-man] transports the *m.*" KBo 20.81 v? 14 (fest.).

The suggested tr. is based on the apparent derivation from *maniyaḫḫ-* mng. 3 "to allot,

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consign". In fest. texts the table-man usually carries food. Cf. also *maniyaḫḫiyatt-*.

Cf. *maniyaḫḫ-*.

maniyaḫḫiškattalla- n. com.; administrator, deputy; OH/NS.†

sg. acc. *ma-ni-ia-aḫ-ḫi-iš-kat-tal-la-an* KBo 3.36 obl. 22.

Replaces ^{LÚ}*maniyaḫḫatalla-* in the dupl. KBo 3.34 ii 16. Cf. ^{LÚ}*maniyaḫḫatalla-* for tr.

Götze, Ḫatt. (1925) 61 ("Verwalter").

Cf. *maniyaḫḫai-* v., *maniyaḫḫatalla-*.

man(n)ikuwan see *ma(n)ni(n)kuwan.*

manikuandaḫḫ- see **maninkuandaḫḫ-*, *manikuandaḫḫ-*.

manni(n)ni- n. [com.],; necklace; NH.†

sg. or pl. nom. *ma-an-ni-ni-iš* KUB 12.1 iii 14; **sg. acc.**(?) *ma-an-ni-ni-i*[*n*] KUB 18.24:27; **pl. acc.**(?) *ma-an-ni-ni-uš* KUB 42.84:8, *ma-an-ni-in-ni-uš* KUB 42.78 ii? 3.

1-*NUTUM ma-an-ni-ni-iš* KÙ.G[I GAR.R]A 1-*EN* GAB *KI-PU*(?)[- . . .] / *ṬURRU-ši* KÙ.GI *anda* 1-*E*[*N*] *awitiš* KÙ.G[I . . .] 8(?) *kuwalutiš* ZA.GÌN *anda* "One necklace-set, [se]t(?) with gold, one . . . [. . .] and a band(?) of gold is on it, one (with?) a gold *awiti*-monster [. . .] (and) eight blue *k.*'s on (it)" KUB 12.1 iii 14-16 (inv. of Manninni), ed. Košak, Linguistica 18:100, 103f.; 1-*NUTUM ma-an-ni-in-ni-uš* NUNUZ K[Ù. . . .] / AŠ.ME KÙ.GI *armanniuš* x[. . .] "One necklace-set (with) bead(s) of go[ld (or: silver?) . . .], gold sun disk(s), [gold/silver?] lunulae" KUB 42.78 ii 3-4 (inv. of Manninni); [x *T*]*APAL ma-an-ni-ni-uš anda* DIB-*anza* [. . .] KUB 42.84:8 (list of materials), ed. Košak, THeth 10:154f.; *ḫattallan* KÙ.GI *ma-an-ni-in*[*-ni*?- . .] 35/g obv. 7 (Kronasser, FsPagliaro 3:63); uncertain: [. . .]x *ma-an-ni-ni-i*[*n*? . . .] KUB 18.24:27 (oracle, NH); probably not KUB 22.37 rev. 4. It is conceivable that instead of translating "a necklace set", one could translate "a set of necklaces".

Cf. the PNs ^{m}Manninna, ^{f}Manina, and ^{m}Manninni NH and NH Suppl. no. 746-747.

manni(n)ni is a loanword (possibly Indo-Aryan through Hurr.) in New Hittite and in Akkadian (restricted to El Amarna, Qatna and Alalah) CAD M/1:211f.

Sommer, ZA 46 (1940) n. 5 (semantisch noch unklar, = *maninnu* in El Amarna, prob. Hurr.), HuH (1947) 94 (ein Schmuckstück); Kronasser, WZKM 53 (1956-57) 184f. (from Vedic *maṇí-* "Halsschmuck" + Hurr. *-nni-*); Mayrhofer, Kurzgefasstes etymologisches Wörterbuch des Altindischen 2 (1963) 556f., Die Indo-Arier im alten Vorderasien (1966) 19; Kronasser in FsPagliaro 3 (1969) 61-66. For further lit. cf. Mayrhofer, Die Arier im Vorderen Orient—Ein Mythos?, SÖAW 294/3 (1974) 68 s.v. *maninni*; Košak, Linguistica 18 (1978) 107.

[*maninku-*] For the form *maninkueš* cited in HW 135 see **maninkuwa-* and *maninkuešš-* v.

***maninkuwa-** adj.; near.†

1 *ME* ^{LÚ}KÚR ERÍN.MEŠ *warreš ma-ni!-in-ku-e-eš* "One hundred enemy auxiliary troops (were) near" KUB 23.55 iv 8 (frag. naming the Kaška); it is possible also to restore *ma-ni!-in-ku-e-eš*[*-ta*] and consider this a form of the verb *maninkuešš-*.

Even without the passage cited above, one would wish to posit an adjective **maninkuwa-* to explain the formation of the verb *maninkuwanu-* and the adv. *maninkuwan.* Cf. Neu, IF 85 (1980) 82. For the proposal of a stem *maninkuu̯-* see Weitenberg, Hethitica 1:38, 49f., Oettinger, Stammbildung 246 w. n. 16.

Cf. *ma(n)ni(n)kuwaḫḫ-*.

ma(n)ni(n)kuwaḫḫ- v.; **1.** to draw near, come/go near, approach (from OH), **2.** to shorten (NH).

pres. sg. 1 *ma-an-ni-in-ku-wa-aḫ-mi!* KUB 21.38 rev. 3 (NH); **sg. 3** *ma-an-ni-in-ku-wa-aḫ-ḫi* KUB 11.32 iii 26 (OH?/NS), IBoT 1.36 iii 72 (MH/MS), possibly also KUB 24.9 ii 18 (cf. s.v. *manninkuwaḫḫi*), *ma-ni-in-ku-wa-aḫ-ḫi* KUB 9.1 ii 13 (NH), KBo 11.43 i 29, KUB 41.41 v? 7, [*m*]*a-an-ni-ku-wa-aḫ-ḫi* KUB 43.13 iii 4 (NS); **pl. 3** *ma-ni-in-ku-wa-aḫ-ḫa-an-zi* KBo 21.34 ii 25 (MH/NS), Bo 2834 (StBoT 25 p. 161) rev? vi 1 (OH/NS); **pret. pl. 2** *ma-ni-in-ku-wa-aḫ-ten* KUB 17.14 i! 19 (NH).

verbal subst. nom.-acc. *ma-a-ni-en-ku-wa-aḫ-ḫu-wa-ar* KUB 43.72 ii 10.

1. to draw near, come/go near, approach (from OH) — **a.** with d.-l. or all.: *maḫḫanma* NIN.DINGIR *INA* ^{URU}*Wargatauwi ma-an-ni-in-*

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ku-wa-aḫ-ḫi "But when the NIN.DINGIR-priestess approaches W., (they give her something to drink)" KUB 11.32 iii 24-28 (fest., OH/NS); cf. KBo 27.42 i 33-34 (KI.LAM fest.); *maḫḫanma* LUGAL-*uš* KÁ.GAL-*aš ma-ni-in-*[*k*]*u-wa-aḫ-ḫi* "When the king approaches the gate" KUB 41.41 v? 7 (fest.); cf. IBoT 1.36 iii 72 (*MEŠEDI* instr., MH/MS); *nu maḫḫan* DINGIR.MEŠ ^{URU}*Aštūriya ma-ni-in-ku-wa-aḫ-ḫa-an-zi* "When the gods approach A." KBo 21.34 ii 25 (fest., MH/NS); cf. KBo 20.23 obv. 2 with dupl. Bo 2834 rev? vi 1 (StBoT 25 p. 161:1); cf. also KBo 11.43 i 29, KUB 9.1 ii 13 (the latter NH); *ma-an-ni-in-ku-*⌜*wa*⌝*-aḫ-mi!-at?-ta* "And I will come near(er) to you" KUB 21.38 rev. 3 (Puduḫepa letter), ed. Helck, JCS 17:92f., cf. Sommer, AU 255 ("und(?) ich dir nahe kommen werde").

b. with Hittite case unmarked: *mān* ^{GIŠ}TUKUL-*anzama* KI.GUB [*m*]*a-an-ni-ku-wa-aḫ-ḫi* "But if the 'weapon' approaches the 'stand', (the man will survive)" KUB 8.34 iii 18-19 + KUB 43.13 iii 4 (KI.GUB omen, NS).

2. to shorten (NH): "If you upper gods have sought some evil against me," *numu* UD.ḪI.A ITU.ḪI.A MU.ḪI.A-*ya ma-ni-in-ku-wa-aḫ-ten* "and you have shortened my days, months and years" KUB 17.14 i! 17-19 (substitution rit., NH), ed. StBoT 3:56-59.

Sommer, AU (1932) 257 ("verkürzen, sich nähern, nahe sein").

Cf. *maninkuwan, maninkuwant-, maninkuwandaḫḫ-, maninkuešš-, maninkuwantatar.*

manninkuwaḫḫi n., sg. loc.?; nearby, in the vicinity; MH/NS.†

(The Old Woman takes up five loaves of bread, one vessel of beer, and a peg/stake of *karšani*-wood,) *naš araḫza paizzi ma-an-ni-in-ku-wa-aḫ-ḫi* ≪GIŠ≫ *tēkan paddāi* "She goes outside, and nearby digs (a hole) in the ground, (and puts the ritual materials in it)" KUB 24.9 ii 18, ed. THeth. 2:32f., cf. Güterbock, ZA 42:227. We interpret *m.* here as loc. sg. of a noun **manninkuwaḫḫa-* "vicinity" (cf. *alwanzaḫḫa-, maniyaḫḫa-*). But it is also possible to regard *m.* as pres. sg. 3 of the verb *manninkuwaḫḫ-*: "She goes outside, remains close by, and digs . . .".

Sturtevant, Language 14 (1938) 240; Laroche, RHA X/51 (1949/50) 21, 30 n. 18.

Cf. *manninkuwaḫḫ-.*

ma(n)ni(n)kuwan adv.; **1.** near (of place), nearby, **2.** near (of time); wr. syll. and *QERUB*; from OS.

ma-an-ni-in-ku-an KBo 6.2 i 48 (OS), KBo 19.44 rev. (32), 33 (NH), *ma-an-ni-ku-wa-an* KUB 10.78 i 7 (OH?/NS), IBoT 1.36 i 17 (MH/MS), *ma-an-ni-in-ku-wa-an* KUB 14.1 obv. 18, (26) (MH/MS), KBo 15.2 i 5, KBo 19.44 rev. 34 (NH), etc., *ma-ni-in-ku-wa-an* KBo 2.4 iii 7 (NH), KUB 24.3 i 27 (NS), etc., *ma-ni-en-ku-wa-an* KUB 36.65:2, KUB 48.123 i 17, KBo 10.12 ii 15, (17), *ma-ni-in-ku-u-wa-an* IBoT 1.33:111 (NH), KUB 8.55:(6), *ma-a-ni-in-ku-wa-an* KUB 40.2 obv. 30, *ma-ni-in-ku-u-wa-a-an* KUB 20.80 iii? 7(MH/NS), *ma-ni-in-ku-u-an* KBo 5.6 iii 36 (NH), *ma-an-ni-in-ku-u-wa-an* KBo 23.27 iii 23.

QÉ-RU-UB KUB 8.75 + KBo 19.10 i 28, KUB 9.17:27, KUB 26.43 obv. 36 and passim in this text and its dupl. KUB 26.50 (Tudḫ IV), VBoT 110:2, 6, 13, KBo 24.117 left col. 4, *QÈ-RU-UB* KUB 26.50 obv. 28 all NH.

(Akk.) [*ša* ZAG KUR-*ka qí*]*-ir-bu* KUB 3.7 obv. 7 (Aziru treaty), ed. Weidner, PD 70 (restored from parallel Tette treaty, KBo 1.4 ii 10: *ša* ZAG KUR-*ka qir-bu*) = (Hitt.) [*tu*]*ēl ANA* Z[AG *m*]*a-ni-en-ku-wa-an* "(Enemy lands which are) near your border" KBo 10.12 ii 15, ed. Freydank, MIO 7:361, 369; cf. also K. Riemschneider, StBoT 9:31 who sought a parallel for Hitt. "If a woman gives birth, and its (the child's) right ear" *paršenušuš* [*m*]*a-an-ni-in-ku-wa-an kitta*[*ri*] "is lying near its cheek(?)" KBo 13.34 iv 15-16 in Akk. *ina lētišu ṭeḫât* "(its ear) is near its cheek" Leichty, Izbu III 11.

1. near (of place), nearby — **a.** as predicate in a nominal sentence (cf. mng. 2): cf. bil. sec.; *mān* ^{d}UTU-*ŠI-ma ma-an-ni-in-ku-wa-an* "But if His Majesty is near" KUB 13.2 i 20 (*BĒL MADGALTI* instr., MH/NS), ed. Dienstanw. 42; *iyanzima kuwapi nu kuwapi ḫaršauwar ma-ni-in-ku-wa-an* NU.GÁL "Where do they make (the tent)? Where there is no cultivation nearby" KUB 12.58 i 16-17 (rit. of Tunn., NH), ed. Tunn. 8f.; cf. *UL-za QÉ-RU-UB* KBo 24.117 left col. 4 (NH).

b. with intrans. verbs — **1'** *ar-* (act.) "to come near": *maḫḫanma* DUMU.LUGAL *INA* ^{URU}*Kaštamma ma-ni-in-ku-u-wa-a-an ari* "But when the prince approaches (the city of)

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K." KUB 20.80 iii? 6-7 (fest., MH/NS), cf. KUB 20.25 i 11-12 + KUB 10.78 i 6-7 (OH?/NS), Güterbock, JNES 20:92.

2' *ar-* (mid.) "to stand (near)": 1 ^{LÚ}*MEŠEDI-ma kēz IŠTU* ^{LÚ}*MEŠEDI kuttaz* KÁ-*aš ma-an-ni-ku-wa-an arta kēzma IŠTU* LÚ.MEŠ. ŠUKUR.KÙ.GI *kuttaz* 1 LÚ.ŠUKUR.KÙ.GI (erasure in margin) KÁ-*aš ma-an-ni-in-ku-wa-an arta* "But one guard stands on one side by the wall of the guards near the gate, and one man of the gold spear stands on the other side by the wall of the men of the gold spear near the gate" IBoT 1.36 i 17-19 (*MEŠEDI* instr., MH/MS), ed. Jakob-Rost, MIO 11.174f., cf. Alp, Beamt. 7, Melchert, Diss. 291f.; cf. KUB 20.42 i 12 (fest.).

3' *ki-* (mid.) "to lie (near)": cf. bil. section.

4' *pai-* "to go (near)" — **a'** in general: *ANA* AN.ZA.GÀR EN É-*TI* GAŠAN É-*TI-ya ma-ni-in-ku*(dupl. adds *-u*)*-w*[(*a-an lē paizzi*)] "Let the lord of the house and the lady of the house not go near the tower (where the anger of the Stormgod has been nailed down)" KUB 7.13 obv. 31 (purification rit.), with dupl. KUB 46.56:18; *luttiya ma-ni-in-ku-wa-an UL pānzi* "They don't go near the window" Bo 3481 i 5-6 (fest.), ed. Haas, KN 292f.; cf. KUB 33.52 ii 2-3 (myth of Inara), with dupl. KUB 33.55 ii 8-9, translit. Myth. 88.

b' with a sexual connotation: *nuwašši kuitman* [LÚ-*aš* (*ma-ni*)]*-in-ku-u-wa-an nāwi paiz*[*zi*] "Before [the man] has gone near to her" KUB 8.55 ii 6 (Gilg.), with dupl. KUB 8.51 rev. 8), ed. Otten, IM 8:104f., 122; *kuišaš imma k*[(*ui*)]*š ŠA* É.GAL-*LIM* SAL *mānaš ELLUM mana*<(*š*)> SAL.SUḪUR.LÁ *nušši ma-ni-in-ku-wa-an* (var. [*m*]*a-an-ni-in-ku-a*[*n*]) *lē tiyaši nušši ma-ni-i*[*n-ku*]*-wa-an* (var. *ma-an-ni-in-ku-*⌜*an*⌝) *lē pāiši memiyannašši lē mematti* ÌR-*KA-yašši* GÉME-*KA ma-ni-in-ku-wa-an* (var. *ma-an-ni-in-ku-wa-an*) *lē paizzi* "Do not step near or go near any woman of the palace, whether she is a free woman or a harem slave. Do not say a word to her, and do not let your male slave or female slave go near her" KBo 5.3 + KUB 40.35 iii 44-48 (Huqq. treaty, Šupp. I), with dupl. KBo 19.44 rev. 31-34, ed. SV 2:126f., 156; cf. KUB 26.1 iv 36f., 42f., (SAG I instr., Tudḫ. IV), ed. Dienstanw. 16.

5' *šalik-* "force one's way (near)": *naš* DINGIR.MEŠ-*aš* ^{NINDA}*ḫarši* $^{⌜DUG⌝}$*išpantuzzi ma-ni-in-ku-wa-an šaknuanza šāliqa* "(If) he forces his way near the gods' bread and libation vessel (while) unclean" KUB 13.4 iii 79-80 (instr. for temple servants, pre-NH/NS), ed. Chrest. 162f., tr. ANET 209, cf. Neu, StBoT 5:148; cf. KBo 5.6 iii 36-38 (DS), ed. JCS 10:95, where the restoration *š*[*a-li-ik-ta*] is not certain.

6' *tiya-* "to step (near), approach": TUR-*limat* ⌜*ma-ni*⌝-[*i*]*n-ku-wa-an lē tianzi* "Let them not step near the child" KBo 3.8 ii 8-9 (rit. of Ayatarša, pre-NH/NS); *nu ma-ni-in-ku-wa-an UL kuiški tiyazzi* "No one will step near (the silver and gold in the temple)" KUB 24.3 i 27-28 (prayer, Murš II), cf. KUB 24.1 ii 19 (prayer to Telepinu, Murš II); *QÉ-RU-UB* ^{URU}*Manaziyara tīēz*[*zi*] "He approaches the city of M." KUB 9.17 obv. 27 (fest. for the tutelary deities, NH); cf. *QÉ-RU-UB* GN KUB 26.43 obv. 40, 41, 43, etc. (Tudḫ. IV); *takku* ^{MUL}*leš*[*šall*]*aš* ^{d}*SIN-mi ma-ni-in-ku-wa-an tiyazi* "If a *leššallaš* approaches the moon" KUB 8.16 + KUB 8.24 iii 10-11 (celestial omens, NS); *nuza* ^{m}*Išputaḫšu* LUGAL $^{[U]RU}$*Kizzuwatna*[. . . *m*]*a-*⌜*an-ni*⌝-[*i*]*n-ku-wa-an tīezzi* KUB 31.81 rev. 10-11 (Telepinu-Išputaḫšu treaty, NS).

7' *uwa-* "to come (near)": *ma-ni-in-ku-wa-an-na-aš-mu UL-pat uit* "He didn't come near me at all" KUB 1.1 ii 50 with dupl. KBo 3.6 ii 31, ed. Ḫatt. 18f., StBoT 24:14f.

c. with trans. verbs — **1'** *aršanu-* "to make flow": ^{URU}*Ner*[*ikiwaran*] *ma-an-ni-in-ku-wa-an aršanut* "He made [it] flow near Nerik" KUB 36.89 rev. 13-14 (myth in rit., NS), Güterbock, JNES 20:92f., MAW 153, □ the obj. is the Maraššanta River.

2' *ḫan-* "to draw (water)": *mān*[*atkan*(?) *tūwa*]*li=ma* KASKAL-*ši iyanzi*(!) *nu kišš*[*an mem*]*anzi wā*[*tar*]*=wa ma-an-ni-in-ku-wa-an ḫānumēni* "But if they do [it] on a [lon]g trip (lit. on a distant road), and(?) they speak thus: 'We will draw water nearby'. § (They will not draw water in the place where the Red River joins the Maraššanda River)" KBo 23.27 ii 25-30 (Hurr. rit., MS?), for the rest. of ii 25 cf. KBo 4.14 ii 57.

3' *iya-* (act.) "to do, perform, make, construct": *arḫayanma apiyapat ma-an-ni-in-ku-wa-*

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an ^{É}*kip*[(*pan*)] *iyanzi* "But separately, near that same place, they construct a *k.*-building" KBo 15.2 i 5-6 (subst. rit.), with dupl. KUB 15.2 i 8, ed. StBoT 3:56f.; [(*mānza*) *Taba*]*rnaš* ^{m}*Tudḫaliyaš* ... [(^{d}U)] ^{URU}*Ḫatti INA* GIŠ.ḪI.A ^{GIŠ}TÚG $^{[(É)]}$*tarnui ma-an-ni-in-ku-wa-an* (var. *ma-ni-in-ku-wa-an*) EZEN AN.TAḪ.ŠUM^{SAR} *ḫamešḫi iyazi* "When the Tabarna Tudḫaliya ... performs the ANTAḪŠUM festival in spring for the Storm-god of Ḫatti near the bath house among the box trees" KUB 20.42 i 8, w. dupl. KUB 20.63 i 9 (fest.).

4′ *ep-* "to seize": (If a slave runs away,) *nan āppa kuiški uwatezzi takku ma-an-ni-in-ku-an ē*[(*pz*)]*i* "and someone brings him back; if he seizes (him) nearby" (the owner gives the finder shoes) KBo 6.2 i 48 (Law § 22, OS), with dupl. KBo 6.3 i 56-57 (NS).

5′ *tarna-* "to let (come)": DINGIR-*LUM ANA* ^{d}UTU-*ŠI*[. . .] ḪUL-*lu ma-ni-en-ku-wa-an UL tarnatti* "O goddess, (if) you do not let evil [. . .] come near His Majesty, (I will do the following)" KUB 48.123 i 16-17 (vow, Pud.); cf. *m. tarna-* in KUB 31.127 + ABoT 44 iv 8-10 (prayer, OH/NS).

6′ *waḫnu-* "to turn (something)": *nu* ^{GIŠ}*ḫūlu-gannin* ^{É}*katapuznipat ma-an-ni-in-ku-wa-an waḫnuwanzi* "They turn the carriage near the *k.*-building" KBo 10.24 iii 18-20 (KI.LAM fest., OH/NS).

2. near (of time) (in nom. sentence): *ak-kan*[*na*]*šma* MU *karū ma-ni-in-ku-u-wa-an* "But is the year of (sc. the king's) death already near?" IBoT 1.33:111 (oracle, NH), ed. Laroche, RA 52:155, 159.

This adv. was probably formed from the neut. of the adj. *maninkuwa-*.

Götze, Ḫatt. (1925) 57ff. and Friedrich apud Götze, ibid. 59 n. 1.

Cf. *ma(n)ni(n)kuwaḫḫ-*.

ma(n)ni(n)kuwant- adj.; **1.** short, low, **2.** close; from OH/MS.

sg. nom. com. *ma-ni-in-ku-wa-an-za* KBo 21.6 obv. 7 (NS), *ma-ni-in-ku-wa-a-an-za* KBo 9.125 i 10 (NH); **acc. com.** *ma-ni-in-ku-wa-an-da-an* KUB 9.34 i 29, iv 7, HT 6 obv. (11) (both NH), *ma-ni-in-ku-wa-an-ta-an* KUB 9.4 ii 7 (NH), *ma-ni-in-ku-u-wa-an-da-an* KUB 7.53 iii 8 (NH); **abl.** [*ma-ni-i*]*n-ku-wa-an-ta-az* KUB 35.80:9 (MH?/NS).

pl. nom. com. *ma-ni-in-ku-wa-an-te-eš* KUB 1.1 i 14 and dupl. KBo 3.6 i (12) (Ḫatt. III), *ma-ni-in-ku-u-an-te-eš* KUB 1.2 i 13 (var. of preceding), *ma-an-ni-*^{r}*in-ku*^{1}*-wa-an-te-eš* KUB 24.5 obv. 22 + KUB 9.13:10 (NH), *ma-a-an-ni-in-ku-wa-an-*^{r}*te*^{1}*-eš* ibid. 23, [*ma-a*]*n-ni-ku-wa-an-te-eš* KUB 32.117 rev.! 5; **acc. com.** *ma-ni-ku-an-du-š*(*a*) KUB 12.63 obv. 25 (OH/MS), *ma-ni-ku-wa-an-du-š*(*a*) ibid. 30, *ma-an-ni-in-ku-wa-an-du-uš* KUB 36.38 rev. 3, [*man*(*n*)*-i*]*n-ku-u-wa-an-du-u*[*š*] KBo 12.94:2 (NS), [*man*(*n*)i(*n*)*-k*]*u-u-an-du-uš* KUB 50.4 iv 12 (NH); **nom.-acc. neut.** [*m*]*a-ni-in-ku-wa-an-da* KUB 24.13 iii 24, *ma-an-ni-in-ku-wa-an-da* KUB 24.9 iv 13 (MH/NS); **gen.** *ma-ni-in-ku-wa-an-ta-aš* KUB 21.27 + 546/u iii 16 (Süren-hagen, AOF 8:114) (Ḫatt. III).

1. short — **a.** of time (opp. of *daluki-* "long") — **1′** said of years: *ANA* ^{m}*Ḫa*[(*tt*)]*ušiliwa* MU.KAM.ḪI.A *ma-ni-in-ku-wa*(var. *-u*)*-an-te-eš UL-waraš* TI-*ann*[(*aš*)] "Ḫattušili's years are short. He is not one of (long) life." KUB 1.1 i 14-15 (Apology of Ḫatt. III), with dupl. KUB 1.2 i 13-14, ed. Ḫatt. 8f., 57-59, StBoT 24:4f.; *kēdaniyakan ANA* EN.SISKUR *idalu papratar alwazatar āštayarar-tar* DINGIR.MEŠ-*aš karpin NÍŠ* DINGIR-*LIM pangauwaš* EME-*an ma-ni-in-ku-u-wa-an-da-an* MU-*an arḫa QĀTAMMA ḫuittiya* "From this sacrificer withdraw in the same way evil, impurity, sorcery, . . . , the anger of the gods, the oath of the god, the tongue of the multitude (*pankuš*) (and) the short year (an early death?)" KUB 7.53 iii 5-8 (rit. of Tunn., NH), ed. Tunn. 18f. iii 39-42; cf. KUB 9.4 ii 7, KUB 9.34 i 29, ii 1, iv 7, KBo 9.125 i 10, HT 6 obv. 11 (all NH), KBo 11.14 i (2) (rit. of Ḫantitaššu, MH/NS), KBo 15.12:(12) (rit., NS), KBo 12.94:8 (incant., NS), cf. sub *mišari-*; [. . . *manink*]*u-u-wa-an-du-uš* MU.KAM-*uš* DÙ-*anzi*/[*naš INA* ^{É}*ḫ*]*ešti pēdanzi* KUB 50.4 iv 12-13 (oracle question, NH) □ perhaps the situation described here is the making of images of the years to be carried into the ^{É}*ḫešta* in the ANTAḪŠUM festival; however, there it is always singular and without the qualification "short" (IBoT 2.1 vi 8-11, KBo 13.169 left col. 3, KUB 20.33 i 1-3).

2′ said of days: ḪUL-*luš* GISKIM-*iš ma-an-ni-*^{r}*in-ku*^{1}*-wa-an-te-eš* MU.ḪI.A-*uš ma-a-an-ni-in-ku-wa-an-*^{r}*te*^{1}*-eš* UD.ḪI.A[-*uš*?] "bad omen, short years, (and) short days" KUB 24.5 obv. 22-23 + KUB 9.13:10-11 (royal subst. rit., NH), ed. StBoT 3:10f.

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3′ said of time: *meḫurši ma-ni-in-ku-wa-an* "His time is short" KUB 6.3:21 (oracle, NH).

b. of height (opp. of *parku-* "tall, high"), (said of mountains): ḪUR.SAG.MEŠ *par-ga-u!-uš manikuandaḫten ma-ni-ku-an-du-ša pa[rganut-ten]* "Make the high/tall mountains low/short, and make the low/short ones high/tall" KUB 12.63 obv. 25 (rit. of Zuwi, OH/MS), cf. Pedersen, JCS 1 (1947) 60f.

c. of length (opp. of *daluki-* "long") — **1′** said of roads: *ma-ni-ku-wa-an-du-ša* KASKAL.ḪI.A-*uš* KUB 12.63 obv. 30 (rit. of Zuwi, OH/MS).

2′ said of ribs: *ma-an-ni-in-ku-wa-an-da* UZU.TI "short ribs" KUB 24.9 iv 13 (rit., MH/NS), ed. THeth 2:52f., cf. HAB 80 n. 1; cf. KBo 12.60:2; perhaps 1 *ma-ni-in-ku*[- . . .] KBo 12.60:3.

2. close: *pa(n)gauwaš [m]a-ni-in-ku-wa-an-da tarkuwanda* IGI.ḪI.A-*wa* "the close, furious look (lit. eyes) of the multitude (*pankuš*)" KUB 24.13 iii 24 (rit. of Allaiturahi), ed. Tunn. 72f.; cf. also Haas/Thiel, AOAT 31 (1978) 108f. and Wegner, MDOG 113 (1981) 115 w.n. 13, who quotes the Muslim incantation against the evil eye "(protect) from the long eye and from the short eye". Others in the listing in Allaiturahi have a "furious look", but only that of the *pankuš* is said to be "close", cf. *lala-* 4 a 2′.

Götze, Ḫatt. (1925) 57ff.; Friedrich apud Götze, Ḫatt. 59 n. 1; on usage 1 a cf. Hoffner, FsPope (forthcoming).

Cf. *ma(n)ni(n)kuwaḫḫ-*.

***maninkuandaḫḫ-, manikuandaḫḫ-** v.; to make short; OH/MS.†

a. (opp. of *taluganu-* "to make long"): *talugaušwa* KASKAL.ḪI.A *ma-ni-ku[-an-da-aḫ-ten]* "Make the long roads short" KUB 12.63 obv. 24 (rit. of Zuwi).

b. (opp. of *parganu-* "to make tall/high"): ḪUR.SAG.MEŠ *par-ga-u!-uš ma-ni-ku-an-da-aḫ-ten* "Make the tall/high mountains short/low" KUB 12.63 obv. 25.

Friedrich, OrNs 13 (1944) 208-10.

Cf. *ma(n)ni(n)kuwaḫḫ-* v., *ma(n)ni(n)kuwan* adv., *ma(n)ni(n)kuwant-* adj., etc.

maninkuwantatar n. neut.; shortness; NH.†

Only in a lex. text: (Sum. and Akk. columns broken away) *ma-ni-in-ku-wa-an-ta-tar-me-et* "my shortness" KBo 13.2 obv. 16, immediately preceded by the entry: *pargatarmet* "my tallness" ibid. 15.

Cf. *ma(n)ni(n)kuwant-* adj.

maninkuwanu- v.; to bring near(?).†

ma-ni-in-ku-wa-nu-ut Bo 6238:7 quoted without context by Neu, IF 85 (1980) 82.

Cf. **maninkuwa-* adj.

maninkueššš- v.; to be short; from OH?/NS.†

UD.KAM.ḪI.A-*ušši ma-ni-in-ku-e-eš-ša-an-zi* "His (the person's to be born) days will be short" KUB 8.35 obv. 3 (omen apod., OH?/NS); for *ma-ni!-in-ku-e-eš[-zi/ta]* KUB 23.55 iv 8, which may be this verb, see under **maninkuwa-* adj.

Götze, Ḫatt. (1925) 59 n. 1.

Cf. *ma(n)ni(n)kuwant-*, etc.

mannitti- n. com.; (a desirable condition in nature); from OH/MS.

sg. nom. *ma-an-ni-it-ti-iš* KUB 47.59:10 (NS), KUB 33.24 iv (22); **sg. acc.** *ma-an-ni-it-ti-i[n]* KUB 33.24 ii 10 (OH/NS), *ma-an-ni-it-ti-en* KUB 17.10 i 11 (OH/MS), KBo 2.9 i 23 (MH/NS); **sg. dat.?** *ma-an-ni-i[t?-ti?]* KBo 13.193:9 (NS).

a. in OH missing god stories: ^{d}*Telepinuša arḫa iyanniš ḫalkin* ^{d}*Immarnin šalḫiantien ma-an-ni-it-ti-en išpiyatarra pēdaš* "And Telepinu departed. He carried off grain, Immarni, *šalḫianti-*, *m.* and satiety" KUB 17.10 i 10-11 (OH/MS), translit. Myth. 30; cf. KUB 33.24 i 21, ii 10, iv 22 (OH/NS).

b. in a MH/NS prayer to Ishtar of Nineveh: *ANA* KUR ^{URU}*Ḫattikan anda . . . šalḫittin ma-an-ni-it-ti-en annarenna uda* "Bring into the land of Ḫatti (growth of crops, vines, cattle, sheep and humans, and) *šalḫitti-*, *m.* and *annari-*" KBo 2.9 i 22-24; for discussion see sub *miyatar*, a.

c. in an incantation ritual: [. . . T]I-*tar ḫad-dul[atar . . .] tarḫuilatar tarḫu*[- . . .] *šalḫittin ma-*[*annittin . . .]* "[Bring(?)] . . . life, heal[th,

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. . .] prowess, . . . [. . .], *šalḫitti-*, *m.* [. . .]" KBo 23.3:2-4.

d. personified as a deity, seated with deities and given offerings: (After the seating arrangement of many of the Former Gods has been indicated,) EGIR(-*pa* erased) ^{d}A.NUN.NA.KE$_4$-*ma* ^{d}*Kumarpiš* [*ēšzi* EGIR ^{d}*Kumarp*]*ima šalḫittiš ma-an-ni-it-ti-iš* ^{NINDA}*zippinaza* TUŠ-[*z*]*i* "But behind the Former Gods Kumarpi [sits, and behind Kumarp]i *šalḫitti-* and *m.* sit by(?) the *z.*-breads" KUB 47.59:9-10 + KUB 39.97 obv. 15-16 (rit. for Former Gods, NS), cf. Otten and Rüster, ZA 68:155; (Offerings of sheep, oxen, birds and breads to the Former Gods) [. . . 1 MUŠEN] 1 ^{NINDA}*ma-kaltiš ma-an-ni-i*[*t?-ti*? . . .] KBo 13.193:9 (rit., NS) □ since *m.* is elsewhere always paired with *šalḫitti-*, it is likely that in one of the nearby lacunas *šalḫitti-* occurred; the assumption that *m.* is to be restored as dat.-loc. in KBo 13.193:9 is based on the form [*kariy*]*ašḫi* ibid. 11 and *dummantiya* IBoT 3.83:4 and *nenganani* KUB 17.20 iii 7 in similar passages.

Haas/Wilhelm, AOATS 3 (1974) 31, 57 ("luwisch").

Cf. *šalḫitti-*.

manka adv.; in some way, in any way; NH.

ma-an-ga KBo 5.13 i 19, iv 20, KBo 4.3 i 37, KUB 6.41 iv 27 (copies of Murš. II texts).

ma-an-qa KUB 6.44 iv 9, KUB 14.17 ii 6, KBo 4.4 i 35, KBo 14.20 i 19 (copies of Murš. II texts), KUB 19.2 obv. (46), KUB 26.46 iii 62, KBo 3.6 iii 60, KUB 21.19 + 1193/u ii 25 (all copies of Hatt. III), KUB 24.7 iv 32, KUB 17.31 i 7, KUB 40.90 ii (2), 4, KUB 23.93 iii 10, KBo 18.88 obv. 7, KUB 23.107:(15) (not securely dated, but probably Hatt. III or later).

For *ma-*⌜*a*-⌝*-an-qa* KUB 6.41 iii 64 read *ma-a-an-ma* according to coll. Ehelolf apud AU 126 n. 1.

a. negated by *UL* and often in close proximity to optative/potential *man* — **1′** in same clause with *man*: *kinuna* ^{m}PÉŠ.TUR-*aš kuit ABUKA waštaš zikmaza* ^{m}*Kupanta-*^{d}LAMMA-*aš ANA* ^{m}PÉŠ.TUR-*wa kuit* DUMU-*ŠU ēšta ma-an-za UL ma-an-ga* (var. *UL zi-iq-qa*) *waštulaš ēšta* "Now because Mašḫuiluwa, your father, sinned, since you, K., were M.'s son, even if you had not been guilty in any way (var. yourself guilty)" KBo 5.13 i 18-20 (Kup. treaty) with dupl. KBo 4.7 i 68, ed. SV 1:114f.; cf. *man* b 2′; ^{LÚ}ŠU.DIB-*ma-an UL ma-an-qa taštašiyait* "The prisoner(s) would not have whispered/grumbled/conspired at all" KUB 14.17 ii 6, ed. AM 84f., broken context; *nukan mān* KUR ^{URU}*Lala*[*nda d*]*apianpat lagāri nunnašat* GEŠPÚ!-*uwaš ta*[*r-aḫ-ḫu-u-wa-aš*] *ma-an-ma-kán* KUR.ḪI.A *ŠAPLI*<*TI*>*-ma lagāri nunna*[*šat man*(?)] *UL ma-an-qa iya*[*u*]*waš* [. . .] "If it is only all of Lalanda which falls, it will be for us (a matter) of overpowering (and) con[quering] (it). Were the Lower Land to fall, there would be nothing at all for us to do (or: would there be nothing at all for us to do?)" KUB 19.23 rev. 17-20 (letter), cf. AU 127, AM 244f., if *man* is not to be restored in the second clause then presumably the optative/unreal/ potential meaning of the *man* in the previous clause carried over.

2′ with no *man*-clause nearby: *ŠA* ŠEŠ-*YA* DUGUD-*anni* (var. *nakkiyanni*) *ḫandaš UL ma-an-qa iyanun* "Out of respect for my brother I took no action at all" KUB 1.8 iv 14 with dupl. KBo 3.6 iii 60 (=Ḫatt. iv 29-30), ed. Ḫatt. 34f., StBoT 24:24f; cf. also 922/v:8 (StBoT 24 Tafel IV = Ḫatt. iii 39), KUB 26.46 iii 62; same wording in Ḫatt. III prayer KUB 21.19 + 1193/u ii 24-25; *nu nammapat ANA* ŠEŠ-*YA ḫandaš UL ma-a*[*n-qa iyanun*] KUB 14.3 ii 55 (Taw., NH), ed. AU 10; *nan šannapili*[*n*? . . .] *UL ma-an-qa arḫa tarnaḫḫi* "In no way will I let him/her go [. . .] emptyhanded" KUB 23.93:9-10 (letter); [(*parāmaškan*)] *UL iyattari ma-an-qa* "But he will not (cannot, must not?) go out at all" KUB 17.31 i 7 (rit. of substitute king), restored from dupl. KBo 15.2 rev. 5, ed. StBoT 3:60f. □ note the unusual position of *manqa* following its verb, if correctly interpreted.

3′ with insufficient context to determine presence or absence of *man*: *UL ma-an-qa* KUB 40.90 ii (2), 4 (depos.).

b. negated by *numan*: (Because there was a plague in the land of Ḫatti,) *nu nūman ma-an-qa iyanun* [*nušm*]*aš laḫḫiyauwa*[*nz*]*i UL pāun* "I would/could not act in any way. I did not go to war against them, (and because I retreated before the plague, I stayed in GN)" KUB 34.33:5-6 + KBo 14.20 i 19-20 (Murš. II ann.), ed. Houwink ten Cate, JNES 25:169, 178; cf. *laḫ(ḫ)iyai-* 1 a and on *nūman* "would/could not" Hoffner, GsKronasser 38-45, where it is

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proposed that *nūman* was the negative for the "subject optative" construction of *man* (q.v.); its occurrence here with *manqa* reinforces the impression gained from the exx. cited above under a 1′ that this adverb had a particular appropriateness to clauses involving the optative/potential/unreal particle *man*.

c. not negated: (The fisherman says:) DINGIR.MEŠ-*wakan ma-an-qa* [o o o-]*yaḫḫat* "I may/might have [. . .]-ed the gods somehow" KUB 24.7 iv 32 (Cow and Fisherman story, NH), ed. Friedrich, ZA 49:230f.; another broken passage where the negative does not immediately precede *manqa* is: [. . .] SIG$_5$-*in ma-an-qa* [. . .] KBo 18.88 obv. 7 (letter); *apāškan* INIM-*aš* 1-*anki ma-an-qa nepiš*[*a*(-) . . .] KUB 14.3 iv 57 (Taw., NH), photo confirms Forrer, Forsch. 118 against AU 18, context and meaning unclear.

If one rejects Sommer's tr. "with respect to one's self" in favor of "in some way" (negated "in no way"), one is faced with the question: "How does *UL manka* differ in meaning from *UL kuitki* or *UL kuwatka*?" No sure answer can be given yet. But if there is more than mere coincidence in the frequent association of *manka* with the particle *man* and the negative *numan*, there might be a hint of the optative, potential or unreal ideas in its contexts.

Friedrich, SV 1 (1926) 159 ("irgendwie", negated "keineswegs"); Sommer, AU (1932) 125-127, 415 ("in Beziehung oder Rücksicht auf die eigene Person"); Götze, AM (1933) 242-45, 299 (*UL manqa* "nihil non, ohne weiteres, unbedingt, unter allem Umständen"); Pedersen, Hitt. (1938) 68-71; Benveniste, RHA V/36 (1939-40) 125ff. (*UL manqa* "nihilominus" "non . . . moins, néanmoins", "tout autant, pareillement, malgré tout"); Pedersen, RHA VII/45 (1945-46) 1f. (approved Goetze's "ohne weiteres", "unbedingt"); Friedrich, HW 136 (derived from *mān* "how" + *-ka/ki* in *kuiš-ki*, *kuel-ka*, etc., cf. the Luw. cognate *manuḫa* cited by Meriggi, AfO 10 (1935) 121 and Hawkins, AnSt 25 (1975) 124, 136).

manman see *man* b 2′ b′.

mant- see *manza*.

^{DUG}**ma-an-ta[l(?)- . . .]** see ^{DUG}*manz*[*i*(?) . . .].

$^{(SISKUR)}$**mantallaššammi-** Luw.; designated for *mantalli*-rituals; NH.†

sg. nom. ^{SISKUR}*ma-an-tal-la-aš-ša-am-mi-iš* KBo 2.6 iii 20, without det. KUB 8.27 rev. (10).

$^{f.d}$*IŠTAR-attiš kuwatta imma kuwatta šer* TUKU.TUKU-*uanza nan ariyaueni nankan* KASKAL-*ši tiyaueni mānma* GIDIM *UL* ^{SISKUR}*ma-an-tal-la-aš-ša-am-mi-iš* (par. omits det. SISKUR) ^{SISKUR}*mantalliya=za* (par. omits *=za*) *UL* BAL-*anti mānmat* GIDIM *UL šanḫti* "Whatsoever (the spirit of the deceased) Šauš=katti is angry about, we will investigate her (i.e., her intentions) by oracle and we will put her on the road (i.e., satisfy her ?). If the deceased (Šauškatti) has not been designated for *mantalli*-rituals, (then) he (the king) will not offer *m.*-rituals; if you, the deceased, do not seek them, (let the exta be favorable; result unfavorable)" KBo 2.6 iii 17-23 (oracle), cf. parallel KUB 8.27 rev. 8-12.

m. is the passive participle of a Luw. iter. verb **mantallašša-* "to designate for *mantalli*-rituals".

Güterbock, OrNS 25 (1956) 122; Laroche, DLL (1959) 68.

Cf. *manza*, *mantalli-*, :$^{(SISKUR)}$*mantalli-*.

mantalli- adj. venomous(?), poisonous(?), rancorous(?) (modifying tongues); MH/MS.†

pl. acc. *ma-*⌜*an-ta*⌝*-al-li-i-e-e*[*š*] 2Mašt. i 22 (MH/MS) and dupl. *ma-an-da-al-li-*[(*i-e-e*)*š*] 46/r i 24 (NS).

"The Old Woman says:" ^{d}UTU-*i išḫāmi kāšawatta parā tittanunun ma-*⌜*an-ta*⌝*-al-li-i-e-e*[*š*] (dupl. *ma-an-da-al-li-*[(*i-e-e*)*š*]) EME.ḪI.A-*eš* "O Sungod, my lord, I have brought forward to you the venomous(?) tongues" 2Mašt. i 21-23, ed. Rost, MIO 1:348f., dupl. 46/r i 23-25, cf. *lala*- mng. 6; cf. perhaps :*ma-an-tal-li-iš* KUB 16.17 ii 17 (oracle), if the noun "tongues" stood in the lacuna following *kuit*, otherwise, perhaps to $^{(SISKUR)}$*mantalli-*, q.v.

The ^{SISKUR}*mantalli-* (q.v.) seeks to heal an estrangement or antagonism between two persons, living or dead. Although the 2Mašt. ritual is not called a ^{SISKUR}*mantalli-*, it too serves this purpose. In 2Mašt. the bitter words which caused the estrangement are referred to by the expression *mantallieš* EME.ḪI.A-*eš* "*m.* tongues". In view of the existence of the word *manza* (stem *mant-*?), which appears to translate Sum. and Akk. words for saliva, venom or

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sorcery, it is possible that the adjective *mantalli-* means "characterized by (*-alli-*) venom, poison or bitterness". The NH noun SISKUR*mantalli-* seems to be based upon the MH adj. *mantalli-*.

Cf. *manza*, (SISKUR)*mantallaššammi-*, :(SISKUR)*mantalli-*, *matalli(ya)-*.

(:)(SISKUR)mantalli-, (SISKUR)maltalli- n. (Luw.); a ritual pertaining to rancor(ous words) (?); NH.†

com. sg.? nom.? :*ma-an-tal-li-iš* KUB 16.17 ii 17, [. .]*ma-an-ta-al-li-iš* KUB 51.74 obv.? 18; **Luw. pl. acc.** [SI]SKUR*ma-an-tal-li-ia-an-za* KUB 22.35 iii 7.

neut. pl. acc. SISKUR.MEŠ*ma-an-ta-al-li-ia* KUB 21.33 iv? 19, SISKUR*ma-an-tal-ia* KUB 22.35 iii 11, :SISKUR*ma-an-ta[l-li-ia]* KUB 16.32 ii 14, 19 (without marker), SISKUR*ma-an-tal-li-ia* KBo 2.6 iii 21 (with suffixed *-za*), KUB 8.27 rev. 11, KUB 5.6 iii 25, KUB 16.32 ii 9, 23 (NH), SISKUR*ma-an-tal-li-ia-≪aš≫* KBo 2.6 iii 30 (NH), SISKUR*ma-an-tal-li* KUB 16.32 ii 17, [SISKU]R*ma-al-tal!-ʳliˀ-ia* KUB 5.6 iii 36.

unclear *ma-al-ta-li* 34/p:1, [. . . *ma-a]l-ta-li-ia-aš* 34/p:3 (both Alp, TTKYayin VI/23:362), here or under *maltalli-*?

a. to act against evil talk or curses — **1′** between living persons: (It was determined that Mašḫuiluwa uttered many curses before His Majesty's Zawalli god which he had in Arzawa [iii 8ff.], so that both the god and he himself were bewitched [iii 18f.]. It was asked whether M. should himself go to Kuwatna, where certain rites were to be performed [iii 19-23]) *kuit≈mankan* mPÍŠ.TUR-*aš* m*Zaparti*-ŠEŠ-*ša IŠTU* SISKUR *aranzi kuitman≈ma≈aš*(sic) SISKUR*ma-an-tal-li-ia* URUKÙ.BABBAR-*aš* URU*Arzawašša iwar ITTI* dUTU-*ŠI iyanzi* "until M. and Z. arrive with the offerings and until they(!) perform the *m.*-ritual with (*ITTI*) His Majesty in the manner of Ḫattuša and in the manner of Arzawa" KUB 5.6 iii 24-26 (oracle question, Murš. II); cf. *kuitma*[*n* mPÍŠ.TU]R-*aš IŠTU* SISKUR *ari kuitmanza* [SISKU]R *ma-al-tal!-ʳliˀ-ia* URUKÙ.BABBAR-*aš* URU*Arzawašš*[*a iwar*]ʳ*ITTI*ˀ dUTU-*ŠI* DÙ-*zi* ibid. 35-36.

2′ between a living and a dead person: In the 5th tablet of the oracle questions about Armatarḫunta and the woman Šauškatti, KBo 2.6, the section ii 37 - iv 23 concerns Šauškatti. The first question is about EME *ŠA* f.d*IŠTAR-atti* "the tongue (evil talk) of (i.e., concerning) Šauškatti" while she was alive. This indicates that at the time of the text she was deceased, and that the log. GIDIM, used frequently in the following paragraphs, refers to her. Another reason for her anger was slander uttered by her sons (ii 55, iii 6). When it is determined that there is no other ground, the text continues: "Whatever Šauškatti is angry about, we shall investigate her (i.e., her intentions) by oracle and put her on the road (i.e., satisfy her?)." *mān≈ma* GIDIM *UL* SISKUR*ma-an-tal-la-aš-ša-am-mi-iš* (var. without det.) SISKUR*ma-an-tal-li-ia-za* (var. omits *-za*) *UL* BAL-*anti mān≈ma≈at* GIDIM (var. + *-iš*) *UL šanḫti* "But if the deceased (Šaušgatti) has not been designated for *m.* rituals, (then) he (the king) will not offer *m.* rituals; if you, O deceased, do not seek them (let the exta be favorable." Result: unfavorable, i.e. she does seek them) iii 17-23 w. var. KUB 8.27 rev. 8-12. Although the following lot oracle gives to the same queries a "yes" answer (i.e., she does not seek them) in 24-29, the text continues: f.d*IŠTAR-attiš kuit ITTI* dUTU-*ŠI* SISKUR*ma-an-tal-li-ia≪-aš≫* BAL-*uwanzi* SI×SÁ-*at nuza* dUTU-*ŠI ITTI* GIDIM SISKUR*ma-an-tal-li-ia* BAL-*anti mān≈ma≈za* DINGIR.MEŠ *ŠA* f.d*IŠTAR-atti* SISKUR*ma-an-tal-li-ia ITTI* dUTU-*ŠI* BAL-*uwanzi malān ḫarteni* "Since it was determined that Š. should offer a *m.* ritual with His Majesty, should His Majesty offer *m.* rituals with the deceased? If you, O gods, have approved of Š.'s offering a *m.* ritual with His Majesty, (let the first MUŠEN ḪURRI oracle be favorable and the second one unfavorable)" (Result: first favorable, second unfavorable, i.e., a "yes" answer) ibid. iii 30-35 □ Lines 41-45, giving details about the procedure, contain the phrase GIDIM-*ia šarā ašešanuwanzi* "they make the deceased sit up", presumably meaning an image of her: iii 44-45, 61.

b. Purpose not mentioned — **1′** One or both participants deceased: [. . .] GIDIM-*ia* SUD-*anzi* [*nu* d]UTU-*ŠI ANA* GIDIM IGI-*anda* [SIS]KUR*ma-an-tal-li-ia-an-za* ʳBALˀ-*anti ABI* dUTU-*ŠI-ia* SUD-*anzi nuza ABI* dUTU-*ŠI* m*Ḫalpa*-LÚ-*išša* 1-*aš* 1-*edani* IGI-*anda* SISKUR*ma-an-tal-ia* BAL-*anti šarnikzel ANA* GIDIM

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(:)(SISKUR)mantalli-

SUM-*anzi ANA* DINGIR.MEŠ URU*Ḫalpa≈ya šarnikzel šaknuwandaza parkuwayaza* SUM-*anzi* "[. . .] and they will invoke (lit. pull) the deceased, and His Majesty will perform the *m.* rituals vis-à-vis (*ANA . . . menaḫḫanda*) the deceased. Also the father of His Majesty they will invoke, and the father of His Majesty and Ḫalpaziti—each will perform the *m.* ritual vis-à-vis the other. They will give compensation to the deceased, also to the gods of Ḫalpa they will give compensation, from the soiled and from the clean." KUB 22.35 rev. 5-15 (oracle question, NH), ed. Archi, AOF 6:82. In the first part, His Majesty is living. The identity of the GIDIM is not clear because of the lacuna; Archi believes that it is the ghost of Ḫalpaziti, whose name appears in line 1′ without context. If this is correct, then the second ritual is between two deceased persons—but who then is the GIDIM (sg.) of line 12?

2′ Performer living, recipients probably living: *ANA* dUTU-*ŠI kuit ANA* DUMU.MEŠ m*Urḫi*-dU-*ub* :SISKUR*ma-an-tal*[*-li-i*]*a* IGI-*anda arḫa* BAL-*uanzi UL* SI×SÁ-*at UL-aš kuit* [dUTU-*Š*]*I* ḪUL-*aḫḫ*[*u*]*n* ḪUL-*aḫta≈aš kuiš* UN-*aš naš nūwa kuit* TI-*za nu* ⌜*a*⌝[*p*]*el kuit* ZI-*za UL waršiyanza nu* SISKUR*ma-an-tal-li arḫa* K[IN-*u*]*anzi apiz UL* SI×SÁ-*at* "concerning the fact that it was determined by oracle that His Majesty should not perform a *m.*-ritual vis-à-vis the sons of U., because I, My Majesty, did not wrong them and the person who wronged them is still living, and since his mind has not been appeased, therefore it was determined not to carry out the *m.* ritual" KUB 16.32 + KUB 50.6 ii 14-18 (oracle, Tudḫ IV), rest. after ibid. 19-23 □ see HW² p. 86 for *arḫa aniya-*, here "auszuführen"; ibid. p. 137c and 138c about *apel.* Cf. KUB 16.41 + 7/v:18-20, if line 18 is to be restored [DUMU.MEŠ mU]rḫi-dU-*ub*, cf. *pedanzi* in line 20 (differently Ünal, THeth 3:173, 4:112).

3′ unclear: *kinunakan* GIM-*an ŠA* DINGIR.MEŠ URU*Ḫalpa uliḫiuš* UGU *u*[*da*]*nzi nušmašza* dUTU-*ŠI* SISKUR*ma-an-tal-li-ia* IGI-*anda arḫa* [BAL-*ti*] "But now, when they bring the *uliḫi*-s of the gods of Aleppo up (to Ḫattuša?), His Majesty will per[form] the *m.* ritual vis-à-vis them." KUB 16.32 + KUB 50.6 ii 8-9 (oracle question, Tudḫ. IV). □ It is not clear to whom or what *-šmaš* here refers. For *uliḫi-*, elsewhere with det. SÍG, see the discussion by Kronasser, Schw.Gotth. 45f.; it might be a head band. If it was considered divine the *-šmaš* could refer either to the *uliḫi*-s, or to the DINGIR.MEŠ. In either case this would be the only example of *m.* offerings not destined for living or dead humans. Since the passage is preceded by a section dealing with Tanuḫepa and separated from it by a double rule, *-šmaš* can hardly refer back to a plurality of persons; [. . .]x *anda ma-al-ta-li* SISKUR *ma-a*[*l-* . . .]/ [. . .] É*ḫalinduwaš kueda*[*š*(?) . . .]/[. . . *ma-a*]*l-ta-li-ia-aš kišša*[*n*(?) . . .] 34/p:1-3, ed. Alp, TTKYayin VI/23:362f., here or under *maltalli-*?

One party may perform (*iya-*/DÙ) it (KUB 5.6 iii 25f., 36) or offer (*šipand-*/BAL) it (KBo 2.6 iii 30-33) "together with" (*ITTI*, i.e., vis-à-vis) the other. One party may offer (*šipand-*/BAL, KUB 22.35 rev. 6-7, 10-11, or *arḫa šipand-*/BAL, KUB 16.32 + KUB 50.6 ii 14-15) it "opposite" (*menaḫḫanda*/IGI-*anda*, i.e. vis-à-vis) another. Or one may carry it out (*arḫa aniya-*/KIN KUB 16.32 + KUB 50.6 ii 17, 23). According to KUB 5.6 iii 35-36 the *m.*-ritual was performed in Arzawa differently from in Ḫatti.

The *m.* ritual was performed to heal an estrangement or antagonism between two people, one of whom was usually deceased. The position of the marker wedges before SISKUR in KUB 16.32 ii 14 suggests that SISKUR was not a logogram, but a determinative. But even if the SISKUR is a determinative and *m.* a substantive, the semantic connection of NH SISKUR*mantalli-* to the MH adj. *mantalli-* is likely. For the designation of a SISKUR by a word denoting the evil to be removed compare *maršaya* SISKUR (cf. *marši-* adj.).

The writing *maltalli-* does not fit the suggested derivation from *manza* q.v. (stem *mant-*?). If the writing *mantalli-* was the older, *maltalli-* might have arisen from a semantic consideration that the ritual was promised (*malt-*). For the alternation of *l* and *n* cf. Kronasser, EHS 58f. (§ 49) and NINDA*makalti-*/*makanti-* q.v.

Otten, TR (1958) 136 (Totenopfer); Laroche, DLL (1959) 68; Laroche, BiOr 18 (1961) 84 (le rituel qu'on adresse aux 'Mânes'); Stefanini, JAOS 84 (1964) 30 (a type of sacrifice); Archi, SMEA 14 (1971) 211f.; id., AOF 6 (1979) 82; Ünal.

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THeth 3 (1974) 166ff.; Del Monte, AION 33 (1973) 383; Ünal, Anadolu 19 (1975/76 [1980]) 175-183.

Cf. *manza*, $^{(SISKUR)}$*mantallaššammi-*, *mantalli- matalli(ya)-*.

[*mantišuya*] in [. . .]x ERÍN.MEŠ *man-ti-šu-ia kuiš nankan* x[. . .] KUB 23.70 l.e. 1 (frag. of treaty, NS) may be emended to ERÍN.MEŠ KUR!-*TI-ŠU-ia* "and the troops of his land", cf. . . . *nukan* KUR-*TI-IA ištarna* x[. . .] ibid. l.e. 3; cf. ERÍN.MEŠ KUR-*TI-pat* KUB 23.103 rev. 25, ERÍN!.MEŠ KUR-*TI ti*-x[. . .] KBo 18.58 obv. 10.

manu(z)zi(ya); (city and mountain name which occurs in the divine name ^{d}U (or ^{d}IM) *manuzi(ya)* "storm god of M.")

In ^{d}U(-)*ma-nu-zi* KBo 20.60 v? 13, 15, there is no word space between U and *ma*. This DN is also written ^{d}U ḪUR.SAG *Ma-nu-zi-ia* (var. [^{d}U] ḪUR.SAG ^{URU}*Ma-nu-zi-ia*) KUB 6.45 i 63 (w. dupl. KUB 6.46 ii 28), ^{d}U ^{URU}*Ma-nu-uz-zi-ia* KBo 11.5 i 8, ^{d}U (var. ^{d}IM) ^{URU}*Ma-nu-uz-zi-ia-ma* KBo 4.2 iii 49 (w. dupl. IBoT 2.112 obv. 10), ^{d}IM *Ma-nu-zi-i*[*a*] KUB 40.102 v 9. Cf. also *pappenna ma-nu-z*[*i-ya*] [*š*]*ipanti* KUB 20.95:2-3 (*ḫišuwaš* fest.), KUB 40.100 v 8-9; *ANA pappi ma-nu-zi* [. . .] KUB 40.102 ii 12 (*ḫišuwaš* fest.). The same DN ("Stormgod of M.") could be written with the Hurrian gentilic adj. *manu(z)=zuḫi* q.v. For the GN see RGTC 6:259f.

manu(z)zuḫi Hurr. gentilic adj. of the GN *Manu(z)zi(ya)*.

a. modifying the god Tešub (all refs. are in the *ḫišuwaš* fest.): ^{d}IM-*up ma-nu-zu*!-*ḫi* KUB 45.58 iv 11, 12, cf. dupl. KBo 17.98 4, 5; ^{d}U-*up ma-nu-zu-ḫi* KUB 12.12 v 30; ^{d}U ^{URU}*ma-a-nu-z*[*u-ḫi*] KUB 45.59 rev. 18.

b. modifying *tiyari* (all refs. in *ḫišuwaš* fest.): KUB 12.12 i 29, 32, KBo 24.76 left col. 16, KBo 15.37 ii 11; w. divine det.: ^{d}*tiyāri ma-a-nu-zu-ḫi* KUB 45.53 iii 6-7; cf. KUB 27.20:6; cf. ^{d}*tiyāri* ^{URU}⌜*ma-a*⌝*-nu-zu-ḫi* KUB 25.48 iv 16; ^{d}*tiyāri* <<DINGIR>> ^{URU}*ma-nu-uz-z*[*u-ḫi*] KBo 13.168 i 11.

c. modifying ^{d}*šurinni* (*ḫišuwaš* fest. only): ^{d}*šurinni ma-nu-zu-ḫi* KBo 9.133 obv. 13.

d. modifying "god(s)": DINGIR.MEŠ-*na ma-nu-zu-u-ḫi* KBo 17.98 v 23 (*ḫišuwaš* fest.); ^{URU}*ma-nu-zu-ḫi* DINGIR.MEŠ [. . .] KBo 11.2 ii 3 (rit. of Muwalanni); *enuš ma-nu-*[*zu-ḫi*] KUB 20.44:8.

manu(z)zu=nna (pl. in place of the expected **manuzuḫi=nna*: (GLH 167)) from KBo 15.48 ii 17, iii 17, (44), KUB 25.42 ii 19-20, iv (7), etc.

Haas and Wilhelm, AOATS 3 (1974) 108; Laroche, GLH (1979) 167.

manz- v. see *maz(z)-*.

manza n.; saliva(?), venom(?), sorcery(?); NH.†

In Syllabar A vocabulary KBo 1.45 obv.! 10: (sign pronunciation) [ú-uḫ] = (Sum.) [UḪ] = (Akk.) [. . .] = (Hitt.) *ma-an-za*, ed. MSL 3:53; in sequence of Hitt. entries *alwanzatar*, *iššalli*, *manza*, [*iš*?]*šallanza*, [o o]x-*ša-an-za*, all apparently translating Sum. UḪ and/or the Akk. translations thereof: probably *kišpu*, *ru'tu*, *rupuštu*, *illatu*, *imtu*, *uḫḫu*, *ḫaḫḫu* or *ḫurḫummatu*, words denoting saliva, spittle, phlegm, venom, poison, sorcery, etc. But even if the Akk. version had a word meaning "saliva" or "venom", Hittite Assyriologists often misunderstood the Akk. So the meaning of *manza* remains unclear.

The stem might be *mant-*, *manz-* or *manza-*. If it is *mant-*, it might be the base from which the adjective *mantalli-* was derived.

Cf. *mantalli-*, (:)$^{(SISKUR)}$*mantalli-*.

^{GIŠ}manzari, :manzari n. neut.; (object made of wood); NH.†

1 ^{GIŠ}BAN 20 ^{GI}KAK.Ú.TAG.[GA . . .] 1 ^{GIŠ}*ma-an-za-ri* EGIR-*an* [. . .] 5 URUDU.GAL "one bow, twenty arrows [. . .] one *m.* [. . . -ed] on the back, five copper goblets" KUB 40.96 iii? 26-28 (inventory); *nuwa* ^{m}*Anuwanzaš* :⌜*ma*⌝*-an-za-r*[*i dāš*(?)] / *natkan šaštaš* É.ŠÀ-*n*[*i anda pedaš*(?)] "A. [took] a *m.* and [carried] it [into] the bedchamber" KUB 49.97:7-8 (oracle question, NH).

^{DUG}manz[i? . . .]; (a vessel); (OS).†

^{DUG}*ma-an-z*[*i*?- . . .] KBo 25.51 ii? 7 (offering list),

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translit. StBoT 25 p. 115. A reading DUG*ma-an-ta*[*l-* . . .] is also possible.

GAD**manziti(ya?)-** n.; potholder(?); NH.†

abl. GAD*ma-an-zi-ti-ia-za* KBo 11.2 i 11, KBo 11.4 i (11); **broken** GAD*ma-an-zi-*[*ti-* . . .] KBo 18.185:3.

nuza LUGAL-*uš* SISKUR *ḫalalenzi iyazzi* GAD*ma-an-zi-ti-ia-za* 1 GUNNI *kuptaš ANA* DINGIR.MEŠ *ABI* 1 GUNNI *kuptaš ANA* DINGIR.MEŠ LÚ.MEŠ *tuliyaš* "The king performs *ḫ*.-rituals. With a potholder(?) [he places?] one *kupta*-brazier for the ancestral gods, one *kupta*-brazier for the male gods of the assembly" KBo 11.2 i 9-12 (rit.), dupl. KBo 11.4 i 10-13; on *kupta-* see Güterbock, JNES 34:275f.

mar- v. see *mer-* v.

māra- n.; see *mara(i)-* n.

marra-, marri-, marriye-, marriya- v.; **1.** (intrans., mid. and part.) to melt (down), dissolve, stew or cook until tender, **2.** (trans. act.) to heat (something) up(?), bring to a boil(?), melt down(?); from OH.

act. pres. sg. 2 [*m*]*ar-ri-it-ti* KUB 43.60 iii 8 (OH?/NS); **sg. 3** *mar-ri-ia-az-zi* KUB 33.120 iii 72 (MH/NS).

mid. pres. sg. 3 *mar-ri-it-ta* KBo 17.18 ii 7 (OS), KBo 6.34 i 44 (MH/NS), [*m*]*ar-ri-it-t*[*a*(-) . . .] KBo 24.1 i 5, *mar-ri-ia-ta-ri* KBo 4.14 i 48 (NH), *mar-*[*ra/i-*]*at-ta-ri* KUB 1.13 ii 26; **pret. sg. 3** *mar-ra-at-ta-at* KUB 34.91 i (2), (3), (4), 5 (OH?/NS), [*ma*]*r-ra-at-ta-t*(*a-aš*) ibid. 7.

imp. sg. 3 *mar-ri-e-et-ta*<*-ru*> KBo 6.34 ii 3 (MH/NS), *mar-ri-it-ta-ru* KBo 27.12 ii 7 (MH/NS); **part. pl. nom.** *mar-ra-an-te-eš* KBo 10.34 i 11 (MH); **case uncertain** *mar-ra-an-ta-aš* KBo 3.13 rev. 16 (OH/NS).

1. (mid. and part.) to melt (down), dissolve, stew or cook until tender — **a.** of salt: *ḫaššīz makan* MUN *mar-*[*-ra/i-*]⌜*at-ta*⌝*-ri ANA* DUG*NAMZITI*(coll. Potratz)*-ya* BULÙG AL. GAZ [*ma*]*rḫanuwamman* "Salt melts/dissolves on the brazier. Crushed malt is brewed/stewed in the fermenting vat" KUB 1.13 ii 26-28 (Kikkuli, NH), ed. Hipp.heth. 60f., cf. AU 188 n. 2, Madd. 73.

b. of mutton tallow: "He puts wax and mutton tallow into their hands and throws (some) into the *ḫappina-* (flame?/pan?) and says:" *kī* GAB.LÀL *maḫḫan šalliyaitta* (var. [*šall*]*iētta*) Ì!. UDU-*mawa* GIM-*an mar-ri-it-ta* "As this wax melts(?), as the mutton tallow dissolves/melts, (whoever transgresses the oath and acts deceptively toward the king of the land of Ḫatti,)" *naš* GAB.LÀL-[*aš*] ⌜*i*⌝*war šallittaru* (var. *šalliēttaru*) UZUÌ.UDU-*m*[*aw*]*a iwar mar-ri-e-et-ta*<*-ru*> (var. *mar-ri-it-ta-ru*) "let him melt(?) like the wax, let him melt/dissolve like the mutton tallow" KBo 6.34 i 41-ii 3 + KUB 48.76 ii 1-3 w. dupl. KBo 27.12 ii 3-7 (soldier's oath, MH/NS), ed. without dupl. StBoT 22:8f., tr. ANET 353.

c. of mutton: 1 UDU *šuppištuwaraš INA* DUGUTÚL *mar-ri-it-t*[*a*] "One . . . sheep stews/cooks in a pot" KBo 17.43 i 6 (rit., OH/OS?), cf. *mara(i)-* n.; cf. parallel KBo 17.18 ii 6-8.

d. of evils: [*mar-r*]*a-at-ta-a*[*t . . . ḫap*]*anzi mar-*⌜*ra*⌝*-at-t*[*a-at . . .*] *išḫaḫru mar-ra-at-ta-a*[*t . . .*] *mar-ra-at-ta-at šipan ma*[*r-ra-at-ta-at*] §[*g*]*amara*[*š*] KI.MIN *ḫarki* KI.MIN *in*[*an* KI.MIN *ma*]*r-ra-at-ta-ta-aš* KUB 34.91 i 2-7 (rit. in myth, OH?/NS); a similar list of evils occurs in KBo 23.4 (+ KUB 33.66) i 5-9 and KUB 33.66 ii 9-15 (OH/MS); in KUB 33.66 they are put into pots which sit in the sea.

e. (w. preverb *šarā*) of bread/pastry: "Six loaves of *ḫaršpawant*-bread, six [loaves of] thin [bread] of (i.e., made with) oil" 5 NINDA*šarā mar-ra-an-te-eš* "five breads/pastries melted(?)/glazed(?) on top" KBo 10.34 i 11 (enthronement rit., MH?), cf. KBo 21.23 i 3; cf. Hoffner, AlHeth 144f.; tr. of *šara* suggested by the composite 3 NINDA*še-er-ma*(coll.)*-ra-an-te-eš* KUB 9.2 i 19, Hoffner, AlHeth 182f.

2. (trans. act.) to heat (something) up(?), bring to a boil(?), melt down(?), obj. contents of a pot: *numu zik ḫurzakiši* DUGUTÚL KAŠ GAM-*an* [(space for 8 signs)] *nu apāš* DUGUTÚL-*aš mar-*⌜*ri-ia*⌝*-az-zi* "You continually curse me. A pot of(?) beer [. . .]. That pot will bring (its contents) to a boil(?)" KUB 33.120 iii 71-72 (myth, MH/NS), translit. Myth. 160, Neu, StBoT 5:112f. n. 1 ("und jener Topf geht in Stücke").

The translations "melt (down)" and "stew/cook" are meant to indicate that heat has been applied to the object, so that it undergoes a physical change. In modern terms we would say that it changes from a solid state to a liquid one. The solid salt dissolves in the hot water; the solid

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mutton tallow melts, when thrown into the *ḫappina-*. It is fitting that the action occurs in a ^{DUG}UTÚL (1c), since elsewhere cooking (*zanu-*) is done in a ^{DUG}UTÚL (cf. KUB 32.49b ii 19, KUB 23.34 i 27), and stews (TU_7.ḪI.A) are often contained in a ^{DUG}UTÚL. Salt which is "on the brazier/hearth" (*ḫašši*) in 1a is certainly being heated. Whether the *ḫappina-* is an "open flame" or a "pan", it is a location where there is heat. Friedrich by his translation "zerlassen" correctly recognized the role of heat in this action. The idea of heat appears to be present also in *marri-* "daylight(?)" "heat-of-day(?)" (= Akk. *ṢĒTU*) and *mar-ra-*[. . .], n., (= Akk. *ḫunṭu*?, in RS 25.421 obv. 35 qqv.

Friedrich, ZA 35 (1924) 163 n. 15 ("zerlassen?"); Götze, Madd. (1927) 73 ("zerkleinern"), 98 n. 12 ("zerlassen werden"); Sommer, AU (1932) 188 n. 2; Neu, StBoT 5 (1968) 112 ("zerstückeln?, zerkleinern?, zerlegen?, in Stücke gehen, entzwei gehen"); Oettinger, StBoT 22 (1976) 9, 30 ("zerlaufen").

Cf. *marra*[-. . .], *marri* adv., *marri* A n.

mar-ra[-. . .] n.; (something) cooked(?) or boiled(?); NH.†

In Hittite tr. of Sumero-Akkadian literary text: "She is an abundant harvest." *šep-pittaš=ma=aš mar-ra*[-. . .] "she is cooked(?) . . . of *šeppit*-grain" RS 25.421 obv. 35, ed. Laroche, Ugar. 5:774f. and 778; the Akk. vers. reads: *ebūru nuḫšu ḫunṭu saltu*, ed. Nougayrol, Ugar. 5:313, 315, 317.

Laroche restored *mar-ra*[*-tar*], a word which occurs nowhere else. Hoffner restored *mar-ra*[*-an*] and considered it a part. sg. nom. neut. from the verb *marra-* q.v. Since *marra-* (mid.) means "melt, dissolve, cook", it is possible that the Hittite translator mistook *ḫunṭu* (a quality of cereals) for *ḫunṭu/ḫumṭu* "heat".

Hoffner, AlHeth 79f., 144f.

Cf. *marra-* v.

māra(i)- n.; (an implement for lifting); OH.†

inst. *ma-a-ra-i-it* KBo 17.43 i 7 (OS).

1 UDU *šuppištuwaraš INA* ^{DUG}UTÚL *mar=ritt*[(*a* $^{LÚ.MEŠ}$*MURIDI-š*)*a*(coll.) . . .] *ma-a-ra-i-it* ⌜*kar*⌝*pan ḫarkanzi tan ḫaššan* (var. *ḫaššaš*) *pir*[(*an tianzi*)] "One . . . sheep is stewing in a pot. The food servers hold [. . .] lifted with a *m.* and place it before the braziers" KBo 17.43 i 6-7 (fest.), restored from dupl. KBo 17.18 ii 7-8, cf. Neu, FsRanoszek 86 ("Lanze(?)") □ the lacuna before *m.* contained the object of the verb *karpan ḫar(k)-*, which is resumed by the common gender pron. *-an* in the next sentence.

The stem could be *māra-* (cf. IGI.ḪI.A-*wait* KUB 35.148 iii 36) or *mārai-* (cf. the instr. *zalḫait* in IBoT 2.14 obv. 10).

marak- see *mark-* v.

maralli (Hurr. word of unkn. mng.); NH.†

Occurs twice in KUB 44.54, a magic ritual similar to that of Allaiturahi: *nu* ^{LÚ}AZU *ḫurlili* x[. . .] *ma-ra-al-li memai* "The exorcist in Hurrian says [. . .] *maralli*" rev. iii 6-7; *nu* SAL.ŠU.GI [. . .] *ma-ra-al-l*[*i* . . .] ibid. ii 5-6.

Laroche, GLH s.v., listed without tr.

ma?-ra-an-ti-iš n.; (a material of value).†

In a list of offerings to Hurrian deities: (Various items such as combs, axes, and an eagle of black iron, gold, silver and wood,) ŠÀ.BA [. . . *ḪAṢṢ*]*INNU* GAL KÙ.GI ^{NA_4}ZA.GÌN ^{NA_4}TI AN.BAR.GE_6-*ya* [. . .] / *šermašša*[*n* . . . 1-*E*]*N ŠA* ^{NA_4}TI 1-*EN-ma ma*?(*ku*?)-*ra-an-ti-iš* KÙ.GI-*y*[*a* . . .] *piran š*[*a*- . . .] KUB 32.86 obv. 1-3 + KBo 20.103:2-4 + KBo 21.87 obv. 10-12. Other nouns in this position in the context are *laḫma-*, gold, silver, lapis lazuli, and wood, which suggests that this word denotes a valuable material such as wood, ivory, gems or precious metal. The sign as copied could be either *ku* or *ma*. 1-*EN-ma* shows that this word is a sg.

marapši-; (epithet of the Stormgod, probably Hurr.); NS.†

"The queen steps forward" *nukan* ^{LÚ}ḪAL *ANA PANI* ^{d}U *ma-ra-ap-ši* ^{d}*āpin kinuzi našta* ^{LÚ}AZU 1 UDU *ANA* ^{d}U *ma-ra-ap-ši šipanti nankan* ^{LÚ}AZU *ANA* ^{d}*āpi kattanda ḫad=dāi* § *nukan ēšḫar ANA* GAL *katta tarnai nat taknī ANA PANI* ^{d}U *ma-ra-ap-ši dāi* "the exorcist opens a pit in front of the Stormgod *m.*

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and the exorcist slaughters a sheep into the pit. § He drains the blood into a cup and places it on the ground in front of the Stormgod *m.*" KUB 10.63 i 17-22 (fest. for Ištar of Nineveh, NS), ed. Vieyra, RA 51:88, 94, cf. Hoffner, JBL 86 (1967) 391, Wegner, AOAT 36:126. Probably Hurrian, cf. *purapši-* and *šinapši-*.

Wegner, AOAT 36 (1981) 126.

marra[tar] see *marra*[-. . .].

(GIŠ)**marāu-** n.; (a wooden object used as a seat); from OH.†

UGULA LÚ.MEŠALAN.ZU$_x$ GIŠ*ma-ra-a-u*[-*i* (*ē*)]*šzi* "The foreman of the *ALUZINNU*'s is sitting on the *m.*" KBo 22.195 ii! 14 + KBo 22.224 obv. 4 (KI.LAM fest., OH/MS), restored from dupl. KBo 25.12 ii 18 (OS), ed. Singer, Diss. 90, 337, transl. Neu, StBoT 25:32; cf. *ma-ra-a-u-i ēšz*[*i*] 1256/v obv. 3 (Neu, StBoT 25:32 n. 85); 10 GIŠ*ma-ra-a-u* KBo 20.86:9 in a list of implements. Cf. the Luwian *ma-ra-a-wi$_5$-iš-ta* KUB 25.39 iv 1 (DLL 68, 167).

Cf. GIŠ*marawirali-*.

GIŠ**marawirali-** n. (com.); (a wooden object); NH.†

In an inventory in context with GIŠ*ḫūpparalliš* and GIŠPISAN there occurs 1 GIŠ*ma-ra-u-i-ra-liš* x[. . .] KUB 42.11 v 29, ed. THeth 10:34, 36. Since the *liš* sign can also be read *li$_x$*, one could possibly read GIŠ*ḫūpparalli* and GIŠ*marawirali* and consider both as neut.

Cf. GIŠ*marau-*.

:marḫ- v.; (mng. unkn.); late NH.†

pret. sg. 3 *:mar-ḫa-ta* KUB 1.1 iv 6 with dupls. *:mar-aḫ-da* KUB 1.4 iii 50 + Bo 69/256 iii 51 (StBoT 24, Plate III) and *:ma-*ʳ*ar*ˡ*-ḫa-ta* KUB 1.10 ii! 23.

^{m}*Šipa*-LÚ-*išma ammuk* IGI-*an*[(*da*)] *idaluš kuit ēšta UL-ašmu* IGI-*anda :mar-ḫa-ta* (var. B *:mar-aḫ-da*, F *:ma-*ʳ*ar*ˡ*-ḫa-ta*) "Because (or: Although) Š. was malicious toward me, he did not *m.* against/toward me" KUB 1.1 iv 5-6, w. dupl. B: KUB 1.4 rev. 49-50 + Bo 69/256 + 674/v iii 50-51 and F: KUB 1.10 ii 21-23 Apology of Ḫatt. III), ed. Ḫatt. 30f. ("hatte er mir gegenüber keinen Erfolg"), StBoT 24:22f., 76.

Götze, Ḫatt. (1925) 31, 98; HW (1952) 136; Kammenhuber, RHA XVII/64 (1959) 16f. (correctly disassociates this verb from (TU$_7$)*marḫan*).

Cf. TU$_7$*marḫa-*.

(TU$_7$)**marḫa-** n.; (a kind of stew or cooked food); from MH?

sg. acc. *mar-ḫa-an* KBo 26.182 i 13, KUB 17.35 i 8, ii 21, iv 28, ʳ*mar*ˡ*-ḫa-a-an* IBoT 2.5 obv. 14, TU$_7$*mar-ḫa-an* KBo 2.13 obv. 15 (all NH); **sg. loc.** *mar-ḫi* KBo 15.36 + KBo 21.61 ii 6, 11 (MH?/MS?).

(He breaks bread for various gods) *našta mar-ḫi anda šūnizzi* [*šeraššan*] SAR.ḪI.A 3 *AŠRA dāi* "He pours (it) into the *m.*-stew and puts vegetables on top of it in three places" KBo 15.36 + KBo 21.61 ii 6-7 (rit., MH?/MS?) and compare ibid. 11-12. Often in cult inventories one finds the clause *mar-ḫa-an ippian tianzi* "they set out *m.* and *i.*" KBo 26.182 i 13 or *ippiyan mar-ḫa-an tianzi* KUB 17.35 i 8 or TU$_7$*mar-ḫa-an :ippiya tiyanzi* KBo 2.13 obv. 15. For these passages see Carter, Diss. 106, 111, and passim.

Both Carter, Diss. 192f. and Archi, UF 5 (1973) 20 n. 62 consider (TU$_7$)*marḫan* a participle of a verb "to stew" or "boil". The loc. form *marḫi*, however, shows this to be incorrect. The Luw. [*ma*]*rḫanuwamman* (q.v.) may derive from the same root as this noun. A possible connection w. Palaic *marḫa-*, *marḫant-* is considered by Kammenhuber, RHA XVII/64:16f.

[ma]rḫanuwamman(?); brewed(?); NH.†

ḫaššīmakan MUN *mar*[*r*]*attari ANA* DUG*NAMZITI* (coll. Potratz)-*ya* BULÙG AL.GAZ [*ma*]*r-ḫa-nu-wa-am-ma-an* "Salt is being dissolved (in water) on the brazier. Crushed malt (is) brewed(?) in(!) the fermentation vat (Then he gives them one cup of salt water and one cup of extract of crushed malt)" KUB 1.13 ii 26-30 (Kikkuli, NH), ed. Hipp.heth. 60f., cf. AU 188 n. 2, Madd. 73. KUB, followed by Potratz 72, read [*w*]*a-*; Otten (ZA 55:282 n.3) suggested [*ma*]*r-*; coll. is indecisive.

As it stands, the form presents difficulties for grammatical analysis. It might be a neut. sg. *a*-stem, *n*-stem or *nt*-stem. The assumed underlying verb **marḫanuwa-* would be a causative-

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factitive in *-nuwa-*, based on the same root as the noun (TU?)*marḫa-* (a kind of stew or cooked food).

SÍG**marḫaši-** see SÍG*mariḫši-*.

(GIŠ)**māri-, GIŠmārit-** n. com.; spear(?), javelin(?); from OH.

sg. acc. *ma-a-ri-in* KBo 25.28 iii? 5 (OS), KBo 10.2 ii 46 (OH/NS), KUB 44.16 ii 13, 15 + IBoT 3.69 ii 10 (NS), KBo 9.136 i 7 (NS), KUB 34.72 obv.? 4, GIŠ*ma-a-ri-in* KUB 10.17 ii 11, 13 (OH/NS), KUB 10.18 ii 15 (OH/NS), ABoT 13 i (6), 8 (NS), KUB 43.56 ii 16 (NS), KBo 22.189 ii 5, KBo 14.21 ii 29 (NH?), GIŠ*ma-ri-in* KUB 2.3 ii 7 (OH/NS), KUB 36.19:9 (MH/NS), KBo 22.189 ii 7 (NS), KBo 2.8 iii 19 (NH), *ma-ri-in* KUB 38.2 ii 25 (NH); **gen.** *ma-a-ri-ia-aš* KBo 13.119 iv 9 (NS); **loc.** GIŠ*ma-a-ri* KBo 4.9 iv 10 (NS), KUB 11.29 iv 12 + KUB 41.52 iv! 13 (NS); **abl.** GIŠ*ma-a-ri-ta-a*[*z*] KUB 43.56 ii 16 (MH?/NS).

pl. nom. GIŠ*ma-ri*!*-uš* KUB 42.100 iv 5 (Tudḫ. IV); **acc.** *ma-a-ri-uš* KBo 20.37 obv. 1 (OS), GIŠ*ma-a-ri-uš* KBo 17.12 rev. (2) (OS), KBo 10.23 vi (7) (OH/NS), KBo 10.25 vi (15) (OH/NS), KUB 11.34 iv 12! (MS?), KBo 10.18 rt.col. 9 (NS), KBo 8.56:(3) (NH), [. . . *m*]*a-a-ri-uš* KBo 20.20 obv.? 8 (OS), KUB 44.7 i 4.

GIŠ*ma-ri*ḪI.A KBo 10.37 i 9 (OH/NS) is possibly *IZ-MA-RI*ḪI.A "spears", cf. CAD A2:527f.

a. a weapon carried by humans — **1′** in ceremonies: "[The king leaves] the ten[t, hol]ding the lituus. Two palace attendants precede him" ŠÀ.BA 1-*EN* DUMU.É.GAL GIŠŠUKUR AN.BAR *ḫarzi* 1-*EN* DUMU.É.GAL-*ma* GIŠ*ma-ri-in* AN.BAR GIŠ*kalmuš* GIŠ*IŠTUḪḪA* GIŠ*mukarra ḫarzi* "Of these one palace attendant holds an iron ŠUKUR-spear, and one palace attendant holds an iron *m.*-spear, a lituus, a whip and a *mukar* (rattle?)" KUB 2.3 ii 1-8 (KI.LAM fest., OH/NS), ed. Singer, Diss. 364, 131; "The king goes into Inara's temple" 2 DUMU.MEŠ.É.ᵀGALᵀ 1 LÚ*MEŠEDI* GIŠŠUKUR A[(N)].BAR-*aš ḫarzi* 1 DUMU.É.ᵀGALᵀ AN.BAR-*aš ma-a-ri-in ḫ*[(*ar*)]*zi* LUGAL-*i piran ḫūiyanzi* [(L)]UGAL-*uš* AN.BAR-*aš ma-a-*ᵀ*ri-in*ᵀ *ḫarzi* "Two palace attendants, one guard holds an iron ŠUKUR-spear, one palace attendant holds an iron *m.*-spear, (and) they precede the king. The king holds an iron *m.*-spear" KUB 44.16 ii 11-15 + IBoT 3.69 left col. 6-10 (fest. for all ᵈLAMMA's, NS), with dupl. KBo 22.189 ii 3-8 (NS), ed. Lebrun, Hethitica 2:8, 11; cf. KBo 9.136 i 7, KUB 34.72 obv.? 4, KBo 25.28 iii? 5; "The king and queen are seated on the throne. A palace attendant comes in" GIŠŠUKUR GIŠ*ma-a-ri-in* GAD-*ya ḫarzi nu* GAD LUGAL-*i pāi* GIŠ*kalmušmakan* GIŠ*ma-a-ri-in* GIŠŠUKUR-*ya* GIŠDAG-*ti dāi* "He holds a ŠUKUR-spear, a *m.*-spear and a linen cloth. He gives the linen cloth to the king. The lituus, the *m.*-spear and the ŠUKUR-spear, however, he puts on the throne platform" KUB 10.17 ii 9-14 (ANTAḪŠUM fest., OH/NS); "A palace attendant carries a gold ŠUKUR-spear and a *mukar* (rattle?)" *natšan paizzi* GIŠDAG-*ti* LUGAL-*i* ZAG-*naz* GIŠ*ma-a-ri kattan dāi* "He goes and puts them with the *m.*-spear to the right of the king on the throne platform" KBo 4.9 iv 7-11 (ANTAḪŠUM fest., NS), tr. ANET 359, cf. ABoT 13 i 5-8 (NS); "While they are distributing the *taparwašu*-bread" nu LÚ.MEŠ URU*Anunuᵀmiᵀneš ḫ*[(*attili*)] SÌR-*RU* GIŠ*ma-a-ri-uš*!*-š*[(*a-an*)] *anda walḫannian*[*zi*] "The men of Anununuwa sing in Hattic and they strike the *m.*-spears together" KUB 11.34 iv 11-13 (*nuntariyašḫaš* fest., MS?), with dupl. KBo 10.18:7-9 (NS); [LÚ.MEŠ U]RU*Anunuwa kattešmi iyanta* [*nu*? GIŠ*m*]*a-a-ri-uš anda walḫanianda* [*nu*? SÌ]R-*RU* "The men of Anununuwa walk with them, strike the *m.*-spears together and sing" KBo 10.25 vi 14-16 (KI.LAM fest., OH/NS), translit. Singer, Diss. 358; cf. KBo 10.23 vi 2-8, translit. ibid. 314.

2′ in historical texts: "I conquered the town of Ḫaššuwa in one year" . . . *nu* ᵐ*Tawannagaš ma-a-ri-*ᵀ*in*ᵀ *arḫa peššer* "they threw away (i.e., discarded ??) the *m.*-spear of Tawannaga" KBo 10.2 ii 45-47 (ann. of Ḫatt. I, NS) □ the Akk. version has only [*i*?-*n*]*a*? URU-*lim* URU*Taunaga* [. . .] KBo 10.1 i 46.

b. a weapon of gods — **1′** held in the right hand of a statue of ᵈLAMMA, whose left hand holds a shield: ᵈLAMMA ᵀALAMᵀ LÚᵀ GUB-*an* IGI-*ŠU* KÙ.GI GAR.ᵀRAᵀ ZAG-*za* ŠU-*za ma-ri-in* KÙ.[BA]BBAR *ḫarzi* GÙB-*za* ŠU-ᵀ*za*ᵀ *ARĪTUM ḫ*[*ar*]*zi* "ᵈLAMMA, statue of a man standing; his eyes are plated with gold. He holds a silver *m.*-spear in (his) right hand; he holds a shield in (his) left hand. (He stands upon a stag)" KUB 38.2 ii 24-26 (descr. of deities, NH), ed. Bildbeschr, 8f., tr. Jakob-Rost, MIO 8:176f.

2′ in other contexts: GIŠ*ma-ri*!*-uš* KÙ. BABBAR GAR.RA KUB 42.100 iv 5 (cult inv.,

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Tudḫ. IV), ed. del Monte, OA 17:184, 187; *nuwa* GIŠ*m[a]-a-ri-[i]n* KÙ.GI ⌜*ŠA* DINGIR-*LIM danzi*⌝ "They take the gold *m.*-spear of the deity KBo 14.21 ii 29 (oracle question, NH); cf. [GI]Š*ma-a-ri-uš* ME-*anzi* KBo 8.56:3; *nuza* SAL. LUGAL 1 GIŠ*ma-a-ri-in dāi nu* Ì.UDU GIŠ*ma-a-ri-ta-a*[*z*](coll.) *dāi* KUB 43.56 ii 15-17 (MH?/NS).

Both the *māri-* and the GIŠŠUKUR are weapons of the spear type. Of English words available (spear, pike, javelin, lance) we have avoided "lance", because it suggests a weapon used from horseback. There is no evidence from texts that either the *māri-* or the GIŠŠUKUR were hurled (javelin). Indeed, in texts, no evidence has been found which might point to the military use of either. A pike is a particularly long thrusting spear held with two hands. The word "spear", although it can denote a thrusting weapon, is the least specific of the available terms. Until concrete evidence is available we think it best to refer to these as "*māri-*spear" and "ŠUKUR-spear". One reading of GIŠŠUKUR was *turi-* (Sommer, ZA 46:24ff.; Laroche, OLZ 1959:276; Popko, Kultobjekte 103f.), but the complementation GIŠŠUKUR-*an* (acc. sg.) in Hittite Law 101 indicates another reading. The GIŠ*turi-* is once used figuratively "to thrust forth, expel" (*parā šuwai-*) the "portentous thing" (*kallar uttar*) (KBo 4.2 i 69-70). This could indicate that the *turi-* was used for thrusting or prodding, if the figure of speech in the ritual reflects the actual use of the weapon. In the idol description (usage b 1') the god dLAMMA holds a *māri-* in his right hand and a shield in his left. For examples of standing gods in the attacking posture with shield in the left hand and spear (or javelin?) in the upraised right hand see Helga Seeden, The Standing Armed Figurines in the Levant, Prähistorische Bronzefunde, Abteilung I, Band I, München, 1980, plates 112-116. The weapons have been lost from the Dövlek statuette (Bittel, Die Hethiter, figure 149), but it probably held a shield in the left hand and a spear in the upraised right hand. Other artistic representations of gods and kings show them with a long spear in one hand but never a shield in the other: cf. Bittel, Die Hethiter, figures 182, 183, 185, 201, 202, 203, 207, 239. This longer spear might be the *turi-* or GIŠŠUKUR. Note especially the longer spear used in Bittel, figure 182, to fight a lion at close quarters without a shield; and compare with this the GIŠŠUKUR which the hunter Kešši takes when he sets out with his dogs to go lion hunting (KUB 33.121 ii 11).

Sommer, AU (1932) 381 ("eine Trutzwaffe"); Von Brandenstein, Bildbeschr. (1943) 41f. ("eine Angriffswaffe, etwa Lanze"); Alp, TTKYayin VI/23 (1983) 43 n. 49 ("Sichel- bzw. Krummschwert").

(NINDA)**mari-** n.; bread stick(?); from OH.†

(In lists, number and case uncertain): *ma-a-ri-e-eš* KBo 25.56 iv 8 (OS), NINDA*ma-a-ri-e-eš* KBo 21.1 ii 14, 15 (MS?), 1143/v (4), NINDA*ma-ri-e-eš* KBo 21.1 i 8, 10 (MS?), [NIN]DA*ma-ri-i-e-eš* Bo 4045 left col. 1, [NIND]A*ma-ri-iš* KBo 21.2 i 7 (MS?), *ma-ri-iš* KUB 40.102 i 13, *ma-ri-uš* 147/v:8.

2 NINDA*šēnuš* ZÍD.DA ZÍZ *ŠA* 2 *UPNI* 4 NINDA*ma-ri-e-eš* ZÍD.DA ZÍZ *ŠA* 3 *UPNI* 50 NINDA*šēnus* ZÍD.DA ZÍZ TUR-*TIM tarnaš* 50! NINDA*ma-ri-e-eš* ZÍD.DA ZÍZ TUR-*TIM tarnaš* 2-*ŠU* 9 NINDA UMBIN.ḪI.A ZÍD.DA ZÍZ TUR-*TIM ḫimmaš* "Two figurine pastries (made of) two handfuls (of) wheat flour, four bread sticks(?) of three handfuls (of) wheat flour, fifty small figurine pastries (made of) one *tarna*-measure (of) wheat flour, 40/50! small bread sticks(?) (made of) one *tarna*-measure (of) wheat flour, twice nine small wheel-shaped pastries of wheat flour (as) models" KBo 21.1 i 8-11 (rit., MS), tr. StBoT 22:63; for measurements see Del Monte, OA 19:219ff., cf. KBo 21.1 ii 14-16; "The king goes [in] before Tešub of Manuzzi" *nu* 15 *kappiša* [ŠÀ].BA 3 *kugullaš* 3 *kellu* [3 *z*]*am-muran* 3 *šēnan* 3 *ma-ri-iš* "15 *kappiša*, including 3 *kugulla*-pastries, 3 *kellu*-pastries, 3 *z.*-pastries, 3 figurine pastries, (and) 3 bread sticks(?) are made. (He presents them to the god)" KUB 40.102 i 10-14 (*ḫišuwaš* fest., NS); 1 BÁN Ì.NUN *ma-ri-uš ḫul*[*i-* . . .] 147/v:8 (rit.).

In view of the Hittite practice of naming breads and pastries by objects of similar appearance, the *mari-*pastry might be a bread stick in the form of a spear. Its regular association with NINDA*šena-* "figurine pastry" and

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the occurrence of the word *ḫimma-* "model" in KBo 21.1 seem to confirm this.

Hoffner, AlHeth. 171.

Cf. *mari-* n.

^{TU_7}**mari-** n.; (a soup).†

kar-aš ^{TU_7}*ma-a-ri*[(-) . . .] KBo 10.37 ii 50.

In that this follows *kar-aš*, it appears to be something to eat; perhaps this is a soup containing ^{NINDA}*mari-* q.v.

marri adv.; **1.** in the heat of emotion or passion(?), rashly(?), impetuously(?), **2.** (in *mekki marri*) exceedingly; NH.†

mar-ri (passim), *mar-ri-i* KUB 23.91:33.

1. in the heat of emotion or passion(?), rashly(?), impetuously(?): *nuza apūnna AŠŠUM* DAM-*UTTIM mar-ri UL daḫḫun IŠTU* INIM DINGIR-*LIM-zan daḫḫun* DINGIR-*LIM-anmu* Ù-*it ḫenkta* "I did not take her (Puduḫepa) in marriage in the heat of passion(?)/rashly(?). I took her at the command of the goddess. The goddess assigned her to me in a dream." KBo 6.29 i 18-21 (Ḫatt. III), ed. Ḫatt. 46f. ("aufs Geratewohl"); *mar-ri-ma-w*[*(atakkan UL kunanzi)*] "they will not kill you in the heat of emotion(?)/rashly(?)" KUB 8.79 rev. 18, with dupl. KUB 26.92:4 (letter, NH); [. . . *ANA*] ^{d}UTU-*ŠI* EN-*YA UL mar-ri ar-kuwa*[*r iyanun nu kūn*] ⌜INIM⌝-*an ANA* ^{d}UTU-*ŠI* EN-[*Y*]*A UL mar-ri AŠ*(coll.)[*PUR-un*] / [*UL mar-ri mema*]*ḫḫ*[*i*] *UL mar-ri ḫatreškimi* "I did not reply rashly(?) to Your Majesty, my lord. [And this] word I did not wr[ite] rashly(?) to Your Majesty, my lord. I do[n't speak rashly(?)]; I don't write rashly(?)." KUB 40.1 rev.! 1-3 (letter to the king, NH); [*k*]*ūn* INIM-*a*[*n ANA*] ⌜^{d}UTU⌝-*ŠI UL mar-ri AŠPUR-un* "I didn't write this word to Your Majesty rashly(?)" ibid. left edge, left register 5.; *mān tūliyaš pedi mar-r*[*i*! . . .] "If in the place of assembly [someone speaks(?)] rashly(?)" KUB 33.110:5 (Ḫedammu, NH), ed. StBoT 14:48f. ("in eigenem Interesse"); restored freely by Sturtevant (Chrest. 158) in KUB 13.4 iii 36 [*mar-r*]*i i*[*šḫ*]*altuḫmeyanza.*

2. in the phrase *mekki marri* "exceedingly, very much": *nuza paḫḫūenaš uddanī mekkipat mar-ri paḫḫaššanuant*[*eš*] *ēšten* "Be exceedingly watchful in the matter of the fire" KUB 13.4 iii 54 (instr., pre-NH/NS), ed. Chrest. 160f.; *nu* É.MEŠ DINGIR.MEŠ *mekki mar-ri paḫḫašten nušmaš tešḫaš lē ēšzi* "Guard the temples very carefully. Don't fall asleep." ibid. iii 17-18, ed. Chrest. 156-59; *nuza ANA* INIM DINGIR-*LIM* [*me*]*kki mar-ri naḫḫ*[*ant*]*eš ēšten* "Be extremely mindful (lit., afraid) in a matter pertaining to a god" ibid. i 38, ed. Chrest. 148-49; contrast *mekki naḫḫanteš ēšten* (ibid. ii 24, 29, iii 44, 57), *mekki paḫḫaššanuwanteš ēšten* (ii 74), *mekki paḫḫašten* (iii 45); *nu* GUD-*uš* ⌜*mekki*⌝ *mar-*⌜*ri*⌝ SIG$_5$-*t*[*at*] "The cow did exceedingly well" KUB 24.7 ii 52 (cow and fisherman story, NH), ed. Friedrich, ZA 49:224f., cf. Hoffner, FsLacheman 191; cf. *lazziya-* 3b.

If the heat of emotion, passion or anger is indicated by this adv., one might compare the verb *marra-* "to melt" and the noun *marra/i-* "daylight(?)", "heat-of-day".

Friedrich, ZA 36 (1925) 53 n. 1 ("von mir aus, nach eigenem Ermessen"); Götze, Ḫatt. (1925) 47 n. 19 ("aufs Geratewohl"), 140 ("eigenmächtig, auf eigene Faust", *mekki marri* "gar sehr"); idem, OLZ 1930:290 ("sehr"); Sommer, AU (1932) 188f. ("von sich aus, um seiner selbst willen").

Cf. *marra-* v.

marri A n., sg. loc.; daylight(?), sunlight(?), heat-of-day(?), heat(??); written syll. and Akk. *ṢĒTU*; NH.†

sg. loc. *mar-ri* KBo 15.2 rev. iv 7.

In the ritual for the substitute king: *parā-ma-aš-kan UL iya*[*(ttari manqa ṢE-TUM* x) . . .] / É-*ri kattanta peššiy*[*a- . . . (naškan)*] / *mar-ri* IGI-*anda* (var. *ANA ṢE-TI menaḫ-ḫanda*) *UL t*[*iyazi*?] "He doesn't go out at all. Daylight(?) [. . .] throws down [. . .] in the house. He does not step toward the daylight(?)" KBo 15.2 iv 5-7 with parallel KUB 17.31: 7-8, ed. Kümmel, StBoT 3:60f., 90. Possibly also in *uwat* IZI-*it mar*[*-ri-it*?] / x-*it paḫšanuwan ēš*[*du*?] (or *ēš*[*ten*??]) KBo 5.11 obv. i 23-24 rt. col.

Kümmel (loc. cit.) interpreted *ṢI-TUM* and *ṢI-TI* as Akk. *ṣītu*, which he translated

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"Ausgang". As Kümmel realized, it is impossible to translate Akk. *ṣītu* as 'rising of the sun' without explicit mention of the sun. Interpreting the word as Akk. *ṣētu* 'light' also gives a possible sense (cf. Riemschneider, OrNS 40:477) and allows one to connect the Hittite counterpart with the verb *marra-*, *marriye-* "to melt" and the adverb *marri* "rashly(?), heatedly(??)".

Cf. *marri-* B.

marri- B n. (com.); (mng. unknown); NH.†

(Sum.) [o - o-]pap? = (Akk.) *i-ši-it-tù* (var. *i-še-et-tù*) = (Hitt.) *mar-ri-iš* KBo 1.44 + KBo 13.1 iv 14, with dupl. KBo 26.23:3, ed. StBoT 7:19 with n. 3, 22 (comments), MSL 17 Erim-ḫuš Bogh. A.

Regardless of the correct reading of the Sum. and Akk. columns, it is unclear how the Hittite scribe understood (and therefore translated) the ambiguously spelled Akkadian word. Possibilities, noted already by von Soden, StBoT 7:22, are: *išittu* "treasury, storehouse, granary", *išittu* "base, foundation", *isītu/esittu* "pestle", *ešītu* "confusion".

Otten and Von Soden, StBoT 7 (1968) 22; Riemschneider, OrNS 40 (1971) 477 (considers confusion with Akk. *ṣētu* "daylight", cf. *marri-* A).

marri-, marriya- v. see *marra-* v.

mariyani n. (sg. loc.); (a kind of field); OH?/NS.†

n⌜*uš*⌝ A.ŠÀ *ma-r*[*i-ia-ni-i*] *pētummēni nuš apiya ḫar*[*iyaweni*] "We will transport them (evil tongues) to a *m.*-field and bury them there. (And let them vanish from the sight of the gods.)" KBo 10.37 ii 10-12 (rit., OH?/NS); *k*[*āša* ḪUL-*la*]*muš* EME.MEŠ A.ŠÀ *ma-ri-*⌜*ia*⌝*-ni-i šuḫḫ*[*ā*]*i* "He is pouring the evil tongues on the *m.*-field" KBo 10.37 iii 21, cf. iv 24; pouring the contents of the *paddur* on the *m.*-field in iii 16-17.

All attested forms of this word seem to be dative-locatives. On the plene writing of allatives and locatives cf. Hoffner, JAOS 102:507-509. The language of KBo 10.37 has been modernized by the NS scribe. But it is still possible to see traces of its OH archetype in the sentence particle *-(a)pa* (i 34 etc.), enclitic possessive pronouns *-ši-* and *-šmi-* (i 25, 27, ii 17 etc.), nominal sentence with 2nd sg. subject without *-za* (iii 42), consistent *-uš* "them" (ii 11, iii 33, 37, iv 49).

$^{(GIŠ)}$**mariyawanna-** n. neut.; (an architectural feature); MH/NS.†

sg. nom.-acc. *ma-ri-ia-wa-an-na* KUB 31.84 ii 3 (MH/NS), ^{GIŠ}*ma-ar-ia-wa-an-na* KUB 31.86 ii 3 (MH/NS); **inst.** *ma-ri-ia-wa-an-ni-it* KUB 31.84 ii 2, ^{GIŠ}*ma-ri-ia-wa-an-ni-it* KUB 31.86 ii 2 + KUB 48.104:11 (MH/NS); broken: ^{GIŠ}*m*[*a-* . . .] KUB 31.87 ii 8.

[. . .*-y*(*aš* AN.ZA.GÀR (over eras.) *šer arḫa*) o *gipeššar ēštu kattan*] *ar*!(text *pal*)*-ḫa-ma-aš* 6? (var. *katta*]*n*? *arḫayaš* 3) [(*g*)]*ipe*[(*ššar*)] *ēštu nammaš* $^{[G]IŠ}$*ḫeyawallit ma-ri-ia-wa-an-ni-it* (var. adds det. GIŠ) *anda waḫnuwanza ēštu ma-ri-ia-wa-an-na-ma-kán* (var. ^{GIŠ}*ma-ar-ia-wa-an-na-ma-*⌜*kán*⌝) *piran arḫa* 6 *gipeššar ē*[*št*]*u* (var. *ēšdu*) *parāmatkan* 5 *šekan uwan ēštu* "Let the tower of . . . be x *g.*'s around the top, but around the bottom let it be 6 (var. 3) *g.*'s (= 3 or 1.5 m.); and let it be encircled by a gutter and a *m.* Let the *m.* out in front (or: around the front?) be 6 *g.* (= 3 m.), but let it protrude(?) 5 *šekan*" KUB 31.84 ii 1-4 (*BĒL MADGALTI* instr., MH/NS) with dupl. KUB 48.104:10-12 + KUB 31.86 ii 1-5, ed. Dienstanw. 42 (without KUB 48.104), cf. Hoffner, BiOr 38 (1981) 651.

$^{(SfG)}$**mariḫši-, :mariḫši-,** ^{SfG}**marḫaši-,** ^{SfG}**maršiḫ**[. . .]**-** n. (com.); fuzz(?), loose threads(?), lint(?) (something of wool which adheres to linen or wool cloth); MH.†

sg.acc. ^{SfG}*ma-ri-iḫ-ši-in* KUB 27.67 ii 27, iii 32, i (27) (MH/NS), *:ma-ri-iḫ-ši-in* KBo 13.109 ii 8 (MH/NS); **pl. nom.** *ma-ri*!*-iḫ-še-eš* KUB 15.42 ii 8 (MH/NS), KUB 43.58 ii (20) (MH/MS dupl. of preceeding); **broken:** ^{SfG}*mar-ši-i*[*ḫ*?- . . .] HT 44 obv. 5, ^{SfG}*mar-ḫa-š*[*i-* . . .] KUB 7.16 rev. 13 (NS).

(He takes a ^{SfG}*ali-*, holds it out to the gods, and says:) *kāš* ^{SfG}*ališ maḫḫan parkuiš nuššikan ma-ri*!*-iḫ-še-eš anda* NU.GÁL "As this *a.* is clean, having no *m.* in it, (you gods be likewise free (lit. pure) of evil words, oaths, curses, bloodshed, etc.)" KUB 15.42 ii 8-9 (rit., MH/NS), with dupl. KUB 43.58 ii 19-20 (MS); [*nu nam*]*ma* GAD-*an QĀTAMMA iyazi nu memai* [*kīm*]*a* GAD-*an maḫḫan* $^{LÚ.MEŠ}$TÚG *tannaran* [*aniy*]*anzi nuš-šikan* ^{SfG}*ma-ri-iḫ-ši-in* [*arḫa*] *parkunuwanzi nat*

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ḫarkišzi "Further he treats a piece of linen in the same manner and says: As the cloth-finishers (fullers, etc.) make this linen plain (i.e., remove foreign matter), and remove the *m.* from it, so that it becomes white" KUB 27.67 ii 25-28 (rit., MH/MS); cf. ibid. i 25ff., iii 30ff.; GAD GIM-*an* LÚ.MEŠŠÀ.TAM *tannarantan* KIN-*zi nuššikan* :*ma-ri-iḫ-ši-in arḫa parku*<*n*>*uzzi nat ḫarkiēšzi* "As the chamberlains (LÚ.MEŠŠÀ.TAM) make the linen plain and remove the *m.* from it, so that it becomes white" KBo 13.109 ii 6-9 (same rit., MH/NS).

The LÚ.MEŠTÚG are usually thought to be fullers. The situation reflected in the KUB 27.67 passages might be the cleaning of linen prior to dyeing. The "chamberlains" in KBo 13.109 may function as overseers of the closets and storerooms, where items not in use (including clothing) are kept. Clothing must be cleaned before it is put away. Whatever impurities attach to clothes and keep them from looking *ḫarki-* "white" could be meant. The determinative SÍG "hair, wool" suggests "fuzz" or "lint". The word may be Luwian, as suggested by the gloss marker in KBo 13.109 ii 8. Cf. Luwian *ma-ra-aḫ-ši-wa-li-iš* KUB 25.39 iv 5 and DLL 68 (*mar(a)ḫši-* "sorte de laine").

Goetze in ANET 348 tr. KUB 27.67 ii 27 ("tufts"); Friedrich, HW 136 ("unreiner Bestandteil der Wolle(?)").

mārīš[. . .] n. neut.; (mng. unkn.).†

IGI.ḪI.A-*wakan Ú-U*[*L* . . .] / ⌜KA⌝[×U?]-*azkan* [. . .] / *idālu iššall*[*i* . . .] / *idālu ma-a-ri-i*[*š-* . . .] "Eyes n[ot . . .] From the mou[th(?) . . .] evil saliva [. . .] evil *m.* [. . .]" KBo 21.6 rev. 3-6 (rit., NS) □ KA[×U] was read in preference to KA[×ME] (= EME) because of *iššalli* in the following line.

marišḫi- Hurr. adj.; (mng. unkn.) NH.†

sg. *ma-re-eš-ḫi* KBo 20.126 ii 17, (19), *ma-ri-*⌜*iš-ḫi*⌝ KUB 45.81:11; **Hurr. pl. with anaphoric suffix** *-na ma-a-ri-iš-ḫi-n*[*a*] KUB 27.1 iii 3, ⌜*ma-ri-iš-ḫi*⌝*-i-na* KUB 27.1 ii 33 with dupl. *ma-r*[*i-* KUB 27.3 rt. col. 15, *ma-ri-iš-ḫa-n*[*a*] KBo 11.20 rt. col. 6.

1 NINDA.SIG *ma-a-ri-iš-ḫi-n*[*a*] DINGIR.MEŠ-*na* . . . TUŠ-*aš* KI.MIN (=*paršiya*) "Seated, he breaks one flat bread for the *m.*-gods . . ." KUB 27.1 iii 3-5 (fest. for Šauška of Šamuḫa), cf. ibid. ii 33-35; DINGIR.MEŠ-*na ma-ri-iš-ḫa-n*[*a*? . . .] KBo 11.20 rt. col. 6.

Laroche, GLH 168; Lebrun, Samuha (1976) 103.

GIŠ**mārit-** see (GIŠ)*māri-*, GIŠ*mārit-*.

mark- v.; **1.** to divide, separate, unravel, disentangle (yarn), **2.** to divide up, distribute, apportion (food and drink), **3.** to cut up, butcher (animals, i.e., their carcasses); from OH.

pres. sg. 1 *ma-a-ar-ka-aḫ-ḫi* KBo 17.3 iv 30 with dupl. KBo 17.1 iv (35) (both OS); **pres. sg. 3** *mar-ak-zi* KBo 8.77 obv. 4, KBo 15.25 rev. (13), Bo 6870 obv.? ii 5 (note HGG); **pl. 2** *mar-ak-te-ni* KUB 13.3 iv 25, 32, (39) (MH?/NS); **pl. 3** *mar-kán-zi* KUB 15.32 ii 22 (MH/NS), KUB 43.56 iii 15, 16, VBoT 24 ii 42 (both pre-NH/NS).

pret. sg. 3 *ma-ra-ak-ta* KBo 3.34 i 6, 10, ii 13 (OH/NS); **pret. pl. 3** *mar-ki-ir* KUB 33.114 iv 14 (NH), *mar-ke-e-*[*er*?] KUB 33.114 iv 15.

part. sg. nom. com. *mar-kán-za* VBoT 128 ii 9, Bo 1813 rt. col. 4 (Haas, KN 312); **sg. acc. com.** *mar-kán-ta-an* KBo 15.31 i 4!, 8, KUB 17.23 ii (25), *mar-kán-da-an* KUB 51.50 iii? 19; **sg. neut.** *mar-kán* KUB 13.5 ii 19 (pre-NH/NS); **inf.** *mar-ku-an-zi* 670/z. left col. 7 (StBoT 5:115 n. 8); **iter. supine** *mar-ki-iš-ki-u-wa-an* KUB 13.3 iv 23 (note that the iter. of *markiya-* is written similarly).

1. to divide, separate, unravel, disentangle (yarn): *gapinan kalulupizmit ḫaḫḫallit ma-a-ar-ka-aḫ-ḫi* "I separate the yarn from their fingers (*kalulupit*≈*šmit*) with the *ḫ.*" KBo 17.3 iv 30 (rit., OS), w. dupl. KBo 17.1 iv 35 (OS), ed. StBoT 8:38f. □ the tr. "from their fingers" is based on the context (cf. KBo 17.3 iv 23-29); ablatival use of the instrumental case occurs in OH/NS: KBo 10.2 iii 18-19, cf. Melchert, Diss. 254f.; our ex. and KBo 17.3 i 14 (for which see Melchert, Diss. 166-68) provide OS exx.

2. to divide up, distribute, apportion (food and drink): URU[o o o -*u*]*kkima* NINDA.ERÍN.MEŠ *marnuanna ma-ra-ak-ta* . . . URU*Ḫa*[(*ttu*≈*šima* ERÍN.MEŠ-*aš walḫi*)] *ma-ra-ak-ta* "In GN he distributed 'troops bread' and *marnuwa*-drink . . . but in Ḫattuša he distributed *walḫi*-drink to(?) the troops" KBo 3.34 i 5-6, 9-10 (anecdotes, OH/NS), restored from dupl. KUB 36.104 obv. 3-4, 7 (OS); *nuza* ZÍD.DA *mar-ak-zi* Bo 6870 obv.? ii 5, 22, rev.(?) 10 (translit. HGG).

3. to cut up, butcher (animals, i.e. their carcasses) — **a.** grammatical object is the entire carcass (or at least torso) — **1′** of an ox or sheep:

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"(If you take away from the god a fattened ox or fattened sheep)" [(*šumaš=ma=z kui*)*n*] *mak=landan mar-kán ḫarteni* "and (you substitute) the emaciated one which you have (already) butchered for yourselves (*šumaš=ma=z*)" KUB 13.5 ii 19 (instr., pre-NH/NS), with dupls. KUB 13.4 ii 7, KUB 13.6 ii 2, ed. Chrest. 152.

2′ of a goat: MÁŠ.GAL-*makan ḫumandan mar-kán-z*[*i*] "They butcher an entire goat" VBoT 24 ii 42 (rit., MH/NS), ed. Chrest. 112f.; MÁŠ.GA[L-*ya*]*kan ḫūmantan pittalwan mar-kán-zi* "They butcher the entire goat 'plain'" HT 1 i 48 (rit.), translit. LTU 15; cf. KBo 15.31 i 4, 8, KBo 21.5:8.

3′ of a sheep: *maḫḫanmakan* UDU *arkuwanzi zinnanzi nu* UZUNÍG.GIG UZUŠÀ *ḫappinit zanu=wanzi* UDU-*makan ḫūmandan mar-kán-zi* "When they finish gutting (i.e., removing the organs of) the sheep, they cook the intestines and heart with fire, but the entire sheep (torso) they butcher" KBo 19.142 ii 20-22 (fest. for Ištar of Mt. Amana); *našta* UDU.ḪI.A ≪SAL≫ *mar-kán-zi* "They butcher the sheep" KBo 5.1 i 28 (rit. of Papanikri, NH), ed. Pap. 4f.; cf. ibid. 35; KUB 10.63 i 27-28, KBo 15.25 rev. (13), KBo 23.95 obv. 1; KUB 32.123 iii 54, Bo 1813 rt. col. 4 (Haas, KN 312).

4′ of a *kakkapa*-animal: URU*Kuzurūi kaqqapuš ma-ra-ak-ta* "In Kuzuruwa he butchered *kak=kapa*-animals" KBo 3.34 ii 12f. (anecdotes, OH/NS), w. dupl. KBo 3.36:19, Singer, Diss. 244 tr. "distributed partridges".

5′ of a lamb: *nukan maḫḫan* SILA$_4$ BAL-*anti nammankan wappui katta ḫattai nu ēšḫar taknī katta tarnai* SILA$_4$-*makan arkanzi nammakan* SILA$_4$ *ḫūmandan pittalwandan mar-kán-zi* "When he offers a lamb, he slits it('s throat) down at the riverbank, and lets (its) blood (spill) on the ground; they gut the lamb, and they butcher the entire lamb('s torso) 'plain'" KBo 11.17 ii 12-18 (rit., NH); *našta* SILA$_4$ *pittalwan mar-kán-zi* "They butcher the lamb 'plain'" KUB 17.23 ii 20 (rit., NS), cf. ibid. 25 □ for *pittalwant-* cf. the remarks at the end of this article; VBoT 128 ii 9, KUB 15.32 ii 22.

6′ of a dog: [*n*]*ammakan* UR.TUR *mar-k*[*án-zi*?] KUB 9.7 ii 3 (rit., NS), translit. LTU 79.

7′ of a pig: (They kill a pig and place thin breads with its blood) ŠAḪ-*ma ēššanzi*[*n*]*ankan pittalwan mar-kán-zi* "But the pig they 'treat' (= skin and gut?) and butcher it 'plain'" KUB 43.56 iii 14-15 (rit., MH?/NS), cf. ibid. 6.

b. grammatical objs. are the cuts of meat produced: (They immolate a goat, fill a cup with its raw intestines, mix its blood and fat with BA.BA.ZA and make NINDA*iduriš*. They cook its heart.) UZUGAB-*ma*[*kan*] UZU*wallaš ḫaštai* UZU*QATU-ya mar-kán-z*[*i*] "But they cut the brisket, shank (and) fore-quarter" KUB 32.128 ii 25-26 (EZEN *ḫišuwaš*. MH/NS), with dupl. KBo 15.49 i 12; possibly also KUB 13.3 iv 23 and KUB 33.114 iv 13-15.

Within the slaughtering and butchering terminology *mark-* occupies the following position: the initial act of extinguishing life is expressed with either *ḫuek-* "to slaughter", *šipand-* "to offer, sacrifice, immolate", or *ḫattai-* "to strike, cut, slit (throat)". After the blood is drawn off, the carcass is skinned and gutted and some of the extremities removed (the verb *ark-* seems to cover this entire process), cf. KBo 11.17 ii 16. Once (KUB 43.56 iii 4), the verb *ešša-* describes a step between draining the blood and butchering (*mark-*). The rest of the carcass, which constitutes a bare (*pittalwant-*, lit. 'plain', 'without skin and guts') torso can be cooked whole or butchered (KBo 11.17 ii 17). This cutting up of the torso into its component meat cuts (brisket, shank, loin, etc.) seems to be expressed by *mark-*. See especially the passages translated in 3 a 3′, 5′, and 3 b. [. . . *Q*]*ADU* SAG.DU.MEŠ GÌR.MEŠ *mar-kán*[*-zi*] (KBo 21.5:8) indicates that in this case the carcasses to be butchered (*mark-*) still possessed extremities. One could, therefore, butcher (*mark-*) a carcass without that carcass having been subjected to the action *ark-*. Thus we cannot agree with Kammenhuber (HW^2 300b) when she claims without reference to the slaughtering terminology that *ark-* means "tranchieren" ("carve up").

Sommer-Ehelolf, Pap. (1924) 20 ("(Opfertier) zerlegen", mng. 3); Kammenhuber, OLZ 1954:231 ("(Speisen oder Getranke) verteilen", mng. 2); Otten, StBot 8:39 (1969) ("(Faden) zerteilen", mng. 1); Ardzinba, Ritualy (1982) 62 ("sveževat'", i.e., Eng. "to skin").

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markiya- v.; **1.** (act., w. *-za*) to disapprove of, object to, reject, refuse, find objectionable, unacceptable, find fault with, impugn(?), repudiate, (mid., without *-za*) to be rejected, objectionable, unacceptable, **2.** to forbid (act., without *-za*); from OH/NS.

act. pres. sg. 1 *mar-ki-ia-mi* KUB 26.1 iv 24, KBo 4.14 iii 3 (both NH); **sg. 2** *mar-ki-ia-ši* KUB 21.38 i 9 (Pud.), KBo 18.48 rev. (20) (NH), KUB 50.89 iii (5) (NH), *mar-ki-ši* KUB 21.38 ii 4 (Pud.); **sg. 3** *mar-ki-ia-zi* KBo 2.4 left edge 3, KUB 36.35 i (17) (both NH).

act. pret. sg. 2 *mar-ki-ia-at* KUB 5.6 i 9 (NH), KUB 21.38 ii 10 (Ḫatt. III, might be sg. 3); **sg. 3** *mar-ki-ia-at* KUB 31.66 ii 18 (Ḫatt. III?).

mid. pres. pl. 3 [*mar*]*-ki-ia-an-ta-ri* KUB 5.7 obv. 13 (uncertain but so StBoT 5:113 n. 2); **mid. pret. pl. 3** *mar-ki-ia-an-da-at* KUB 5.7 obv. 5 (NH); **imp. sg. 3** [*m*]*ar?-ki-ia-ru* KBo 3.34 ii 41 (OH/NS).

verbal subst. *mar-ki-ia-u-wa-ar* KBo 26.10 iv 8, KBo 26.11 rev. 6 (dupl. of preceding), KUB 26.8 ii 10 (all NH).

part. sg. nom. com. *mar-ki-an-za* KUB 5.1 iii 93; **sg. neut.** *mar-ki-ia-an* KBo 16.98 iii 9, (7), KUB 16.65 i 3, KUB 22.61 i (26) (all NH).

iter. pres. pl. 3 *mar-ki-iš-kán-z*[*i*] KUB 31.66 ii 26 (NH).

iter. inf. *mar-kiš-ki-wa-an-zi* KUB 40.1 rev! 25 (NH).

mar-ki-ia-u-wa-ar with Sum. and Akk. cols. broken KBo 26.10 iv 8 (Diri Bogh., NH), w. dupl. KBo 26.11 rev. 6.

1. to disapprove of, object to, reject, refuse, find objectionable, unacceptable, find fault with, impugn(?) — **a.** (act., with *-za*) — **1′** contrasted with *malai-* "to approve of" in the same context: see treatments of KUB 21.38 obv. 9, rev. 4, KUB 40.1 rev.! 25, KBo 2.4 left edge 3 sub *malai-* a 1′.

2′ without *malai-*, twice opp. *šanḫ-*: [(d*Aš-erdu*)]*šwaza tuk* LÚ-*UTKA mar-ki-ia-*[*zi*] "A. is impugning(?) your manhood(?)" KUB 36.35 i 17 (Elkunirša, NH), rest. from dupl. KUB 36.34 i 7, ed. Otten, MIO 1:126f., tr. ANET 519, cf. Hoffner, RHA XXIII/76:8 w. n. 19; (Shouldn't I have communicated to my brother the word which I heard?) *kinunmamuza* ŠEŠ-*YA kuit mar-ki-ia-at* [*na*]*t UL namma iyami* "But now that my brother has (or: that you, my brother, have) expressed disapproval to me, I won't do it again" KUB 21.38 rev. 10-11 (Pud. letter), eds. Helck, JCS 17 (1963) 93 ("missbilligt hat"), Stefanini, AttiAccTosc. 29 (1964) 16 ("mi ha/hai respinto/rinfacciato"), 49 ("ha/hai obiettato"); *išḫiūllaza ŠA* f*Mizzulla iwar ma*[*r-k*]*i-ia-at nu išḫiūl ŠA* URU*Aštata šanḫta* "Have you (O god) rejected the prescribed (ritual) procedure in the manner of M. and preferred (lit. sought) the procedure of A.?" KUB 5.6 i 8-9 (oracle question, NH), cf. tr. in AU 276 ("hast . . . abgelehnt"); *ABUYA-muza piran UL kuiški mar-ki-ia-at . . . kuwatwaduza attašti*[*n . . .*] *piran mar-ki-iš-kán-z*[*i*] "No one found fault with my father in my presence . . . Why are they continually finding fault with your father in your presence?" KUB 31.66 ii 18, 25-26 (prayer, Ḫatt. III); *iwar* m*Temetti taparriaš IŠTU* DINGIR-*LIM mar-*⌜*ki*⌝*-an-za* NU.SIG$_5$-*du* "(If) command in the manner of T. is unacceptable to the deity, let it (i.e., the oracle) be unfavorable" KUB 5.1 iii 93 (Ḫatt. III), ed. THeth 4:80-81 ("abgelehnt") □ contrast the widespread use in oracle questions of *malan ḫarti* "(if) you (O deity) have approved" cf. sub *malai-* b; "Concerning what I have said: '. . .'" *nuza uttar kuwatqa kuitki mar-ki-ia-mi* "Would I for any reason repudiate any word?" KBo 4.14 iii 1-3 (treaty, Šupp. II), Stefanini, AANL 20:44 ("rifiuterò"); DINGIR-*LUM-za . . . mar-ki-ia-an ḫarti* "If you, O deity, have found unacceptable (or: have disapproved of) . . ." KUB 16.65 i 2-3, KBo 24.126 obv. 18, (oracle questions, NH); cf. KBo 16.98 iii 7, 9, KUB 22.61 i 26; *mānza* DINGIR-*LUM* ALAM SAL-*TI mar-ki-ya-*[*ši*] DINGIR-*LUM* ALAM LÚ-*pat šanḫeškiši* ALAM SAL-*TI-*⌜*ma*⌝ *UL šanḫti nu* SU.MEŠ SIG$_5$-*ru* "If you, O god, are refusing the statue of a woman; (if) you, O god, are seeking the statue of a man, but you do not seek the statue of a woman, let the flesh(-oracle) be favorable" KUB 50.89 iii 5-7; [*arḫ*]*a mar-k*[*i?-. . .*] KUB 36.13 i 6 (Ullik. II B$_2$ i 6), ed. Güterbock, JCS 6:8-9 ("[I] refu[se(d) . . .]") in context following refusal of food, the broken context makes it impossible to determine whether *-za* was present.

b. to be rejected, objectionable, unacceptable (mid.; without *-za*): (We asked them again, and they said:) [NINDA.KUR$_4$.R]A UD-*MI-wa mar-ki-ia-an-da-at* "The daily bread (offerings) were unacceptable" KUB 5.7 obv. 5 (oracle questions, NH), tr. ANET 497 ("The daily [ration of] sacrificial loaves spoiled"), cf. Neu, StBoT 5.113 ("wurden unterlassen"); [. . .]m*Kuḫšeš* [*ma*]*r-ki-ia-ru* "Let K. be rejected" KBo 3.34 ii 41 (anecdotes, OH/NS).

2. to forbid (act., without *-za*): *našmakan uttar* [(*kuedani*)*k*]*ki mar-ki-ia-mi* "Or if I

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forbid a thing to someone, (and I say to him: Don't ever (*kuwapikki*) do it again" KUB 26.1 iv 23-24 (instr. for eunuchs, NH), with dupl. KUB 26.8 iv 10, ed. Dienstanw. 16; "verbieten" suggested by Güterbock in Friedrich, HW s.v.

The presence or absence of *-za* makes an appreciable difference in the translation required for this verb. The same is true of the antonym *malai-* q.v.

Forrer, Forsch. I/2 (1929) 179 ("ablehnen"); Sommer, AU (1932) 161 ("abweisen" as antonym to *malai-*); Friedrich, OLZ 1936:308 ("missbilligen"); Goetze, JCS 13 (1959) 66 ("object, disapprove" as antonyms to *malai-* "approve"); Hoffner, RHA XXIII/76 (1965) 8 with n. 19 (in Elkunirša text "impugn, insult").

[*markišt-*] HW 137; read *markišda*(coll.)*uwaš* in KUB 5.3 i 47 and see *markišta(i)-*.

markištaḫḫ- v.; to take (someone) by surprise(?), make a surprise attack on(?); NH.†

pret. sg. 1 *mar-˹ki-iš-ta-aḫ˺-ḫu-un* KBo 14.19 ii 24 (coll.); **pl. 3** *mar-ki-iš-ta-aḫ-ḫi-˹ir˺* KBo 26.121 ii 9; **broken**: *mar-kiš-ta-aḫ*[*-zi*?] KUB 26.52:5.

[*namma*?] *INA* KUR ^{ID}*Daḫar*[*a*] *mar-˹ki-iš-ta˺-aḫ-ḫu-un* (coll.) "[Thereafter(?)] I made a surprise attack(?) on the Daḫara River Land" KBo 14.19 ii 24 (annals of Murš. II),ed. Houwink ten Cate, JNES 25:175, 182, 189, utilizing HGG coll. ("I penetrated unobserved"); [o o *m*]*ān mar-kiš-ta-aḫ*[*-zi*? *ku-iški*?] / [*nu ap*]*āt AŠRU šalli pē*[*dan*] / *mān araḫzenaš*[. . .] / *mānaš antūriyaš an*[*tuḫšaš*(?)] / *ammukmašši UL* ÌR-*aḫ*[*ḫari*(?)] "[Furthermore(?)] if [someone(?)] makes a surprise attack(?), [and th]at place is the Great Pl[ace], whether he is a foreigner or a native per[son], I [will(?)] not ser[ve] him, [. . .]" KUB 26.52:5-9 (treaty frag., NH) □ for *šalli pedan* in the sense of Hittite royal domain see Ḫatt. iv 65; [*kiš*]*an lē memai* [*apē-wa-mu* . . .] *mar-ki-iš-ta-aḫ-ḫi-˹ir˺* "Let him not speak thus: They took [me] by surprise" KBo 26.121 ii 8-9 (myth frag., NH).

Götze, AM 239 ("dahinschwinden"); Houwink ten Cate, JNES 25 (1966) 182, 189 ("slip into, penetrate unobserved"; based on KBo 14.19).

Cf. *markišta(i)-*.

markišta(i)- v.; to take someone unawares(?)/ by surprise(?); NS.†

pres. sg. 3 *mar-ki-iš-ta-iz-zi* KUB 40.82 rev. 4 (NH), *ma-ar-ki-iš-da-a-iz-z*[*i*!] KUB 28.70 rev. 12.

verbal subst. gen. *mar-ki-iš-ta-u-wa-aš* KUB 9.4 iii 41, *mar-kiš-da-u-wa-aš* KUB 5.3 i 47 (coll.), [*ma*]*r-ke-eš-ta-u-wa-aš* KBo 13.99 obv. 8 (all NH), [*mar-ki-iš-ta-u*]-˹*wa*˺-*aš* KBo 17.54 i 13 (pre-NH/NS), [*mar-ki*]-*iš-da-u-wa*<-*aš*> KUB 9.34 i 25 (NH).

a. action of a deceiver: [*kui*]*škan NĪ*[*Š* DINGIR-*LIM šarratta*(?) . . . *n*]*u maršātar iyazi* [. . .] *aššu memiškiz*[*zi* . . .] *nu mar-ki-iš-ta-iz-zi n*[*u* . . .] *nan NĪŠ* DINGIR-*LIM appa*[*ndu*] "Whoever [transgresses(?)] an o[ath, . . .] and he practices deceit, [. . .] he always speaks well [of . . .], but he takes by surprise(?) [and . . .], let the oath deities seize him!" KUB 40.82 rev. 1-5 (protocol or treaty frag., NS).

b. action of a plague or disease: (In an enumeration of evils to be magically removed:) *mar-ki-iš-ta-u-wa-aš ḫinkan* <KI.MIN> (= *mū-daiddu*, cf. line 36) "Let it remove the death (plague?) which catches/takes one unawares(?)" KUB 9.4 iii 41-42 (Old Woman rit., NH), ed. Haas-Wilhelm, AOATS 3:56 with n. 1; also in KUB 9.34 i 25, KBo 17.54 i (13); (If a natural death [will come] on some of(?) ten or twenty men, and a general plague will not break out up in Ḫattuša,) ^{URU}KÙ.BABBAR-*zanaškan* GAM *pankuš mar-kiš-da-u-wa-aš* ÚŠ-*aš UL watkunuzzi* "and a general sudden death ("death which takes one unawares") will not make us flee down out of Ḫattuša, (then let the lot oracle be favorable)" KUB 5.3 i 47-48 (oracle question, NH), reading *markišdauwaš* from coll. in KUB 18.52, see comments on this passage in Götze, AM 239 ("dahinschwinden"), Haas-Wilhelm AOATS 3:56 (*markiš-tauwaš ḫinkan* "Schwindsucht"), on the immediately preceding context see Friedrich, SV 2:168.

c. unclear: [*m*]*ān* GA-*uš* (for GUD!-*uš*?) *ma-*[*a*]*r-ki-iš-da-a-iz-z*[*i*!] "If/when . . . takes (someone) by surprise" KUB 28.70 rev. 12 (rit.).

The proposed meaning of this difficult verb has been based on occurrences of *m.* and of the verb *markištaḫḫ-*.

Cf. *markištaḫḫ-*.

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marlaḫḫ- v.; to make foolish; MS(?).†

[. . .] *mar-la-aḫ-ḫa-an*[- . . .] KBo 14.49:8 (letter fragm.?, MS?).

Since the attestation does not include the complete ending, it is possible that this is a passive participle (*marlaḫḫant-*) "foolish, dull-witted", rather than an example of a finite form of *marlaḫḫ-* "to make foolish".

Cf. *marlaiške-*.

marlaiške-, marliške- v.; to become crazed, mad; OH.†

iter. pres. mid. sg. 3 [*m*]*ar-la-iš-ki-it-ta* KBo 26.136 obv. 10, (11), (14), (15), [*m*]*ar-li-iš-ki-it-ta* ibid. 9.

"The Sun withdrew(?)/disappeared and left him at the edge of the river . . ." GUD-*uš mar-li-iš-ki-it-ta* UDU[-*uš m*]*ar-li-iš-ki-it-ta* ANŠE.KUR.RA-*u*[*š*] *mar-la-iš-ki-it-ta* ŠAḪ-*aš mar-l*[*a-iš*]-*ki-it-ta* UR.GI$_7$-*aš mar-la-iš-ki-i*[*t-ta*] / [o]-*ša*-x[o o] ⌜LÚ.U$_{19}$.LU⌝-*išša u-u*[*ḫ-ḫar-p*]*a-an-za apāšša mar-la-iš-ki-i*[*t-ta*] "The cow becomes crazed, the sheep becomes crazed, the horse becomes crazed, the pig becomes crazed, the dog becomes crazed [. . .], . . . the mortal is *u.*, and he too becomes crazed" KBo 26.136 obv. 8-11 + KBo 25.151:1, cf. repetition 13-16 (myth frag., OS).

Neu, StBoT 5 (1968) 113 ("schlapp/müde werden(?)").

Cf. *marlaḫḫ-*, *marlant-*, *marlatar*, *marleššant-*.

marlant- n.; fool, idiot; wr. syll. and ^{LÚ}LIL; NS.†

sg. com. nom. *mar-la-an-za* KBo 13.1 iv 2, 8, KBo 13.83:3 (NH); **com. acc.** *mar-la-an-da-an* KBo 13.34 iv 18; **gen.** ^{LÚ}LIL-*aš* KUB 43.37 iii 9; **broken** *mar-la-an*[- . . .] KUB 43.36:25.

(Sum.) [ḫu-ur] = (Akk.) [*li-il-lum*] = (Hitt.) *mar-la-an-za* KBo 13.1 iv 2 (Erimḫuš Bogh.); [gùn-gùn-a] = [. . .]x-*šu* = *mar-la-an-za* ibid. 8, ed. StBoT 7:19, MSL 17 (forthcoming).

"If a woman gives birth, and its (the foetus') right ear lies near the cheeks" [*I*]*NA* É.LÚ-*kan anda mar-la-an-da-an ḫaššanzi* "in the house of the man they will give birth to an idiot" KBo 13.34 iv 17-19 (omen), ed. StBoT 9:28-29, 31, 38, tr. of Akk. *šumma izbu* omen, *marlandan* translating ^{LÚ}LIL (= Akk. *lillu*, Leichty, Izbu p. 54:11); ^{LÚ}LIL-*aš iwar* [. . . *ḫar*]*nikzi* KUB 43.37 iii 9-10; in broken context KBo 13.83:3 (kingship of ^{d}LAMMA) and KUB 43.36:25.

Riemschneider apud Friedrich, HW 3.Erg. (1966) 23; Otten and von Soden, StBoT 7 (1968) 20; Riemschneider, StBoT 9 (1970) 38-39 (opposite of *ḫattant-* "wise").

Cf. *marlaiške-*.

marlatar n.; foolishness, idiocy, stupidity, folly; from MS.†

sg. nom.-acc. *mar-la-tar* KBo 4.14 ii 40, KBo 13.2 obv. 17, KBo 26.100 i 6, KUB 24.7 i 52, (55).

(Sum.) [. . . -mu] = (Akk.) [*li?-il?-lu?-t*]*i* = (Hitt.) *mar-la-tar-me-et* "my stupidity" KBo 13.2 obv. 17 (vocab.).

(Šupp. II warns a vassal not to rebel, saying:) *numukan* ZI-*ni mar-la-tar* [*l*ē *daškiš*]*i*? "Towards me don't plan anything foolish (lit. don't take foolishness into the mind)" KBo 4.14 ii 39-40 (treaty, Šupp. II), cf. Riemschneider, StBoT 9:38f., comparing: *ḫattatar* ZI-*ni* (*piran/anda*) *daške-* "take wisdom into the mind"; *naš mar-la-tar pupuwa*[*latar iyaz*]*i*? *manatkan watkuan*[*zi*? . . . T]I-*nuzi ap-panzima*[*š* . . .-]*ešuwar mar-la-*[*tar* . . .] "He [comm]its folly (and) adul[tery(?)], were they to elope, the [. . .] will [not] save [them]. Rather, the [. . .]-s will seize them. To be [. . .] is foolishness" KUB 24.7 i 52-55 (hymn to Ištar, NH), ed. Güterbock, JAOS 103:157, Archi, OA 16:306, 309 ("inettitudine"); [. . .-*š*]*amit mar-la-tar-ša-mi-it uš*?[- . . .] "their [. . .], their stupidity" KBo 26.100 i 6 (myth, pre-NH/MS).

Sommer, AU 184, 415 ("Unmännlichkeit, Schlappheit, Feigheit").

Cf. *marlant-*, *marlaiške-*.

marleššant- adj.; foolish, idiotic, demented; NH.†

sg. com. nom. *mar-le-eš-ša-an-za* KUB 14.3 iv 40; **neut. nom.-acc.** *mar-le-eš-ša-an* KUB 18.10 iv 32.

[. . .]KUR.KUR.ḪI.A-*ma kuit šamaleššan* ÌR.MEŠ-*kan mar-le-eš-ša-an*/[. . .] KUB 18.10 iv 32 (oracle question); [. . .] *mar-le-eš-ša-an-za* "[. . .] is foolish/demented" KUB 14.3 iv 40 (Tawagalawa letter, Muw. or Ḫatt. III), ed. AU 18f.

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Forrer, Forsch. 1 (1926) 119, 195 ("Verräter"); Sommer, AU (1932) 19 ("feige"), 184 ("ignauus"), 415 ("(schlapp), feige"); Riemschneider, apud HW 3.Erg. (1966) 24 ("blöde werden").

Cf. *marlant-*, *marlaiške-*.

marliške- see *marlaiške-*.

marmarr(a)- n.; (a kind of terrain); from OH.†

sg. loc. *mar-mar-ri* KUB 17.10 i 12 (OH/MS); **pl. loc.** *mar-mar-aš* ibid., [*mar-m*]*ar-ra-aš* KBo 26.127 rev. 10 (OH/MS?).

(Telepinu went away) *ḫalkin . . . išpiyatarra pēdaš gimri wellūi mar-mar-aš andan* [d]*Telepinuša pait mar-mar-ri andan ulišta* "He carried off grain . . . and abundance of food into the steppe, the meadow (and) the *m.*'s. T. proceeded to unite with the *m.*, (and the *ḫalenzu* grew [lit. ran] over him)" KUB 17.10 i 10-13 (missing god myth, OH/MS), translit. Myth 30; cf. [d*Telepinuša*]*z šāit naššikan* [*ḫuman pedaš gimri wellui mar-m*]*ar-ra-aš naššan w*[*ellui marmarri andan ulišta*] KBo 26.127 rev. 9-11 (missing god myth, OH/MH?), for restoration of DN cf. ibid. 2.

While we do not wish to rule out Friedrich's equation of *marmarr(a)-* with GIŠ*mammarr*[*i*(-) . . .], the forms have been kept separate because the latter has no *r* in the first syllable, because its context within the missing god myth is different from *marmarr(a)-*, and because it bears the determinative GIŠ. Terms for terrain, such as *gimra-*, *wellu-*, and *luliyašḫa-*, do not bear the det. GIŠ. However in support of Friedrich, cf. *warḫueššar* without GIŠ and *tieššar* with GIŠ, both apparently meaning "forest". Otten's tr. "Moor" (Eng. "swamp, marsh") depends on his tr. of *ḫalenzu-* as a kind of algae, "duckweed" or the like. (HGG prefers *ḫalenzu-* = "foliage".)

Friedrich, HW (1952) 137 ("Dickicht??"); Otten, BagM 3 (1964) 95 ("Moor").

marnan A (or GIŠ*menan*?) n.; (mng. unkn.); NH.†

In a translation of an Akk. proverb: (Akk.) [. . .]x ⌜*dá*⌝*-al-ta tulli* / [. . .]x *mīnâ talqe* "You raised . . . , [. . .]. What did you obtain?" KBo 12.70 rev! iv 10-11 = (Hitt.) *attime* É-*erza wetet nat mar-na-an parqanut palḫaštimat* 9-*an ḫaštai* DÙ-⌜*at*⌝ *arḫamakan kuit datti* "O my father! You built for yourself a house and made it (as) high (as) a *m.* In width you made it nine 'bones'. But what will you take away (i.e., what will you obtain)? KBo 12.70 rev.! iii 10-12, ed. Laroche, Ugar. 5 (1968) 782f. iii 35-36, who read GIŠ*me-na-an*. Goetze (JCS 18 [1964] 91) read *mar-na-an* because of the existence of the glossed word *:marnan*, cf. *:marnan* B. Both GIŠ*me* and *mar* are possible (photo) in backwards leaning handwriting. In the Akk. vers. *dalta* "doorleaf" seems to be translated by the Hitt. *marnan* (or GIŠ*menan*). The Akk. vers. is too broken to deduce more. One could interpret the Hitt. vers. as giving the dimensions of the house, if *-at* "it" refers back to É-*er* "house". *marnan* and *ḫaštai* ("bone") could be units of linear measure. *ḫaštai* probably translates Akk. *eṣemtu*, which in Neo-Assyrian texts is a subdivision (probably 2/3) of a cubit (Postgate, Fifty Neo-Assyrian Legal Documents 71). This would make the house 6 cubits wide. But if *marnan* were a unit of measure, it should have a number before it. Since it doesn't, we might regard it as an object of known height used as a comparison ("You made it as high as a *m.*"). In such a clause the postpositional *maḫḫan* (cf. *nan* GIŠAN.ZA.GÀR GIM-*an parganuši* KUB 24.7 ii 11) might be understood. In all other respects the construction is the same. Since in this proverb we do not know if the proportions of the father's house are supposed to be ridiculous, leading to the question "But what did you obtain?" (Akk.), we cannot use the width (6 cubits) of the house to predict its height (and therefore the height of a *marnan*). Since the semantic connection with the glossed *:marnan* B is unclear, we have kept the two entries separate and do not wish to exclude the possibility of reading GIŠ*menan* or of accepting the mng. "doorleaf" for it.

:marnan B Luw.(?) n.; (a duty or obligatory service); NH.†

In the Apology of Ḫattušili III: É-*erma kuit ANA* DINGIR-*LIM ADDIN* [(*nu ḫ*)]*ūmanza ANA* DINGIR-*LIM :kar!-na-an :mar-na-an* (var. *ma-ar-na-an-n*[*a*]) *ēššau* "In the house which I gave to the goddess let everyone perform *k.* and *m.* for the goddess" KUB 1.1 iv 79-80, w. dupl. 248/w:3, ed. Ḫatt. 38f., StBoT 24:28f.

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The above translation assumes the more usual meaning "do, perform" for *ešša-* rather than the much rarer "make, construct". If the latter were intended, *ešša-* (usually having an iter. sense, as opposed to *iya-*) would imply repeated construction. With our interpretation *:karnan :marnan(a) ešša-* would be similar to *šaḫḫan ešša-, luzzi ešša-, mugawar ešša-, arkuwar ešša-,* SISKUR.SISKUR *ešša-, šaklain ešša-* and *išḫiul ešša-*.

[m]arnu- v. see *mernu-* v. and *kumarnu-* v.

marnuwa-, marnuwant- n. com. and neut.; (a kind of beer); OH and MH.

sg. nom.-acc. *mar-nu-an* KBo 17.35 iii 17, KBo 20.10 i 8, iii 5, KBo 20.11 iii 13, KUB 43.24:5, KUB 43.31 left col. 5, KBo 17.3 iv 20, KBo 25.13 ii 3, 6, 8 (all OS), KBo 21.70 i (13), 14 (OH/MS), KUB 12.8 ii (2), VBoT 58 iv 32, 44 (both OH/NS), IBoT 1.29 obv. 17, 31, 34 (MH?/MS?), KUB 2.2 iv 9 (NS), *mar-nu-wa-an* KBo 20.89 rev? 11 (OH or MH/MS), KUB 11.22 ii 9, 13, KUB 17.34 iv 6, KUB 25.32 ii 10, KUB 29.1 iii 16, 35, iv 28, KUB 31.57 i 21, KUB 41.23 ii (2), 4, 18, iii 9, KUB 48.77:2, VBoT 58 iv 21 (all OH/NS), KUB 41.8 iii 14 (MH/NS), KBo 13.178:(3), 10, 11, 14, KBo 22:238:4, 8, KUB 17.28 i (27), KUB 36.89 obv. 6, IBoT 2.90:8 (all pre-NH?/NS), *mar-nu-u-wa-an* KUB 10.39 iv 5 (OH/NS).

sg. com. acc. *mar-nu-wa-an-da-an* KBo 11.30 i 11, KBo 19.128 iii 5 (both OH/NS).

sg. gen. *mar-nu-wa-aš* Bo 3752 ii 8 (StBoT 25 p. 179) (OS), KUB 10.21 v 16, KUB 11.26 v 5, (both OH/NS), *mar-nu-an-da-aš* IBoT 2.121 rev. 5, KBo 25.84 i 10, KBo 25.88:19, KUB 43.30 ii 8 (all OS), KBo 23.74 ii 9, 10, KBo 23.91 rev. 9, KUB 25.36 ii 14, KUB 34.89 obv. 3 (all OH/MS), KBo 11.30 i 6, KUB 2.4 iv 13 (both OH/NS), *mar-nu-wa-an-da-aš* KBo 3.7 i 16, KBo 13.215:7, KBo 25.178 i 5 (*-wa*!-), KUB 2.3 ii 13, 18 (all OH/NS).

sg. inst. *mar-nu-an-te-et* KBo 21.72 i 13, KUB 11.28 iv 5 (both OH/NS), possibly [*marnuan*]*-te-et* KBo 13.248:26, *mar-nu-it* Bo 2329 ii 9f. (StBoT 13:38 n. 61).

a. In an OH/NS incantation where the properties of various beverages (*šieššar, marnuwan,* KAŠ.GEŠTIN, *walḫiyanza*) are mentioned, the phonetic similarity between *marnuwan* and the verb *mer-/mar-* "to disappear, vanish" is exploited in order to suggest that the beverage can make evils disappear, cf. [. . .] *mar-nu-wa*[*-an* . . .] *nu* ^{DUG}x-x-[. . .] *kāša mar-nu-wa-an* [*šieššarra*(?) . . .] *idalu uttar mērtu āššum*[*a uttar anda* KAR-. . .] " . . . Here (are) *marnuwan* [and beer(?) . . .]. Let the evil thing disappear, but [let] a good [thing be found(?) . . .]" KUB 41.23 ii 2-5 (OH/NS) with restorations based on ibid. iii 9-11.

b. mentioned together with many other beverages (cf. von Schuler AOAT 1:320) — **1′** with *šieššar*/KAŠ "beer": *šiunan* ^{d}UTU*-ui mar-nu-wa-an mān šiēššarra an<da> kulamtati ištazanašmiš karazmišša*(!) 1*-iš kišat* "O Sungod of the gods, as *m.* and beer have been blended, and their mind and *k.* have become one, (let the mind and *k.* of the Sungod of the gods and of the Labarna become one)" KUB 41.23 ii 18-21 (rit. OH/NS), ed. Ehelolf, ZA 43:176; also KUB 43.30 iii 19 (OS), IBoT 1.29 obv. 31, 34, 40-41.

2′ with KAŠ.GEŠTIN "'wine-beer'": KBo 20.32 ii 10 (KAŠ.GEŠTIN*-an*) (OH?/NS), KBo 20.11 iii 13 (OS), KUB 2.2 iv 9-10 (OH?/NS).

3′ with KAŠ.LÀL "mead(?)" or "sweet beer(?)": Bo 3752 ii 8 (StBoT 25 p. 179) (OS), KBo 24.109 + KBo 15.24 iii 10 (MH?/NS), VBoT 58 iv 32, 44 (OH/NS).

4′ with GEŠTIN "wine": KBo 13.175 rev. 4, KBo 17.1 iii 14-15 (both OS), KBo 20.88 i 5-6, KUB 25.36 ii 14, 15, Bo 4962 obv. 9 (Haas, KN 252).

5′ with *walḫi-*: KBo 10.31 iv 9-11.

6′ with KAŠ, GEŠTIN, *tawal-*, and *walḫi-*: KBo 13.114 ii 16-18.

c. held in many different types of container — **1′** DUG: KBo 13.175 rev. 4, KBo 16.76 iii 7 (cf. 3), KBo 17.31:6 (all OS), Bo 4962 obv. 9 (Haas, KN 252).

2′ ^{DUG}*ḫarši-*: KBo 25.13 ii 8 (OS), KUB 31.57 i 21 (OH/NS).

3′ $^{(DUG)}$*ḫuppar(a)-*: KBo 20.27:8, KBo 17.1 ii 10, KBo 25.23 rev. 8 (all OS), KUB 2.2 iv 9, KBo 20.32 ii 5 (OH??/NS), KBo 20.88 i 5.

4′ ^{DUG}*išnura-*: KBo 11.44 iv 12.

5′ *išpantuzziaššar*: KUB 43.30 ii 8 (OS), translit. StBoT 25 p. 76f., KBo 13.215 rt. col. 7-8 (OH/NS).

6′ ^{DUG}*KUKUB*: KBo 13.114 ii 17 (MH/NS), KBo 25.77:10; ^{DUG}ḪAB.ḪAB: Bo 4074:5 (StBoT 15:26).

7′ *luli-* "vat": cf. sub *luli-* 3 a.

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8′ DUG*palḫi-*: KBo 3.7 i 16 (OH).

9′ DUG*šigga-*: KUB 17.28 i 26-27 (NS).

10′ DUG*taḫakappi-*: KUB 25.36 ii 14 (OH/MS), IBoT 2.90:7-8.

11′ *taḫaši-*: KBo 20.66:5 (OS), KBo 16.68 ii 2, iii 14-15, (OH/MS).

12′ *tapišana-*: KUB 34.93 obv. 11.

13′ DUG.ḪI.A *urāš:* KUB 11.26 v 5.

d. drunk in the cult: by the king (KUB 25.36 ii 12); by the king and queen (KBo 21.70 i 12-13, KBo 4.9 vi 27-30); by the congregation of worshippers (KUB 25.36 ii 12-16, KUB 25.1 i 60-61, KBo 4.9 vi 1-4), cf. von Schuler, AOAT 1:319-20.

e. is intoxicating: One may infer this from the effects of drinking *m.* seen in Illuyanka, first version. When the goddess Inara spreads the banquet for the Serpent in KUB 17.5 i 7-12 in which he and his offspring drink their fill (*neza ninkēr* i 12) and cannot go back into the hole, she serves the same beverages which are mentioned explicitly earlier in the story (KBo 3.7 i 14-18), which included wine, *mar-nu-wa-an-da-aš* (i 16), and *walḫi-*; cf. von Schuler, AOAT 1:320.

f. offered to a god to slake his thirst: [. . .]x *mar-nu-an kitta* [. . .]x-*i eku nuza nik* "*m.* has been put there [. . .] Drink and slake your thirst" KUB 43.31 left col. 5-6 (OS).

g. distributed by officials: cf. KBo 3.34 i 5-6 translated sub *mark-* mng. 2; supplied for festivals by the LÚAGRIG's: KUB 36.89 obv. 6, KUB 25.31 + 1142/z obv. 17 (ZA 62:234), and in connection with the KI.LAM festival, cf. Singer, Diss. 262 with n. 3.

h. dipped/drawn (*ḫan-*) KBo 13.178:3 (OS), libated (*išpant-/šipant-*) KBo 17.3 iii 15 (OS), and poured (*laḫuwai-*) KUB 2.3 ii 26-27, VBoT 3 v 21; von Schuler, AOAT 1:319.

i. left as an offering at the sacred "places": EGIR-*ŠU IŠTU* KAŠ *mar-nu-wa-an-te-et AŠRI*ḪI.A *irḫa*[*izzi*] KUB 41.50 iii 5 (NS).

The overwhelming majority of occurrences of this beverage name occur either in OS texts or in cultic texts in the OH tradition (mostly OH/NS). The very few exx. which may be NH rather than OH/NS are in texts dealing with aliments necessary to celebrate festivals and rites which continue the OH (almost always Ḫattian influenced) religious traditions. The religious texts represented by the references cited above are those classified by Laroche as CTH 323 (The missing Sungod), 415, 612, 627, 633, 646, 648-9, 671, 674, 676, 681, 725, 730, 732, 739, all with evidence of Ḫattic religious and often linguistic influence. The word does not occur in religious texts relating primarily to Hurrian deities.

Von Schuler, AOAT 1:317, has pointed out that *marnuatum* in the Old Assyrian texts from Cappadocia is the same word as Hittite *marnuwan, marnuwant-*. Since this *marnuatum* was made from a cereal (CAD M 1:284), it was probably a kind of beer. It then makes sense, as Singer, Diss. 263, has pointed out, that *marnuwan* was distributed not by the LÚZABAR.DAB, who distributed wine, but by the LÚAGRIG, who distributed the other beverages.

The spellings without the glide *-wa-* are predominantly found in texts of OS and MS, whereas those with the glide are usually in NS texts.

Friedrich, HW 137 posited two stems, *marnu-* and *marnuwant-*, the latter neuter. No form, however, requires the stem *marnu-*. Von Schuler, AOAT 1:317ff., recognized that the forms attributed to *marnu-* could also belong to a stem *marnuwa-*. Otten, StBoT 13 (1971):38, followed Friedrich and von Schuler in interpreting *marnu(w)an* as nom.-acc. neuter of the stem *marnu(w)ant-*, although by 1971 Otten knew of the two occurrences of *marnuwandan* (sg. com. acc.). The form *marnu(w)an* served as both subject of intransitive verbs (nom.) and object of transitive ones (acc.), which points to a neuter of either *marnuwa-* or *marnuwant-*. But since the *marnuwandan* forms show that *marnuwant-* was com. gender, we assume that the neut. *marnu(w)an* forms belong to the stem *marnuwa-*. It was the stem *marnu(w)ant-* which was taken up into the Old Assyrian *marnuatum*.

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Zimmern, FsStreitberg (1924) 433 n. 5; Steiner, RLA 3 (1966) 307; von Schuler, AOAT 1 (1969) 317ff.; Otten, StBoT 13 (1971) 38; Singer, Diss. (1978) 262 with n. 3.

marnuwala- adj.; invisible(?); OH.†

sg. acc. com. *mar-nu-wa-la-an* KUB 43.60 i 29 (OH/NS).

"'The soul is great.' 'Whose soul is great?' 'The mortal soul is great.' 'And what road does it follow (lit. have)?'" *uran* KASKAL-*an ḫarzi mar-nu-wa-la-an* KASKAL-*an ḫarzi* "It follows (lit. has) the great road; it follows (lit. has) the invisible(?) road." KUB 43.60 i 29 (dialogue in rit., OH/NS).

According to its formation *marnuwala-* is an adj. in *-ala-*, derived from *marnu-/mernu-*, "to cause to vanish". For another ex. of a derivative in *-ala-* based on a *-nu-* caus. cf. *arnuwala-* "resettled person", from *arnu-* "to transport". Thus, "the road which makes (things) disappear" or "the road which has been made invisible", (for the latter see KBo 13.101 rev. 14-15, treated s.v. *mer-* and *mernu-*). Note also the DN ^{d}*Ma*[*r-nu*?-*w*]*a-la* KUB 35.135 rev. (6), 15.

Cf. *mer-*, *mernu-/marnu-*.

marnuwant- see *marnuwa-*.

(:)maršа- adj. (Hitt. and Luw.); **1.** unholy, unfit for sacred use, **2.** treacherous(?); from MH.†

com. sg. acc. *mar-ša-an* KBo 5.2 i 4, 5 (MH/NS); **neut. sg. (acc.)** *mar-ša* ibid. iv 64; **Luw. neut. sg. (nom.)** *:mar-ša-aš-ša* KBo 4.14 ii 59 (NH), (for Luw. neut. sg. nom.-acc. in *-ša* see HHL 172-6 and Carruba, GsKronasser 1-15).

1. unholy, unfit for sacred use: "If a man is in a consecrated state (*šuppi*)" *nušši* NINDA-*an mar-ša-an kuiški adanna pāi našmašši* ^{UZU}Ì *mar-ša-an adanna pāi* "And someone gives him unholy bread to eat or unholy fat to eat; (or someone gives him bewitched bread or fat to eat; or someone gives him bread or meat from a mausoleum to eat or blood from a woman's body to drink)" KBo 5.2 i 3-9 (rit., MH/NS), ed. Ḫatt. 88; cf. *mān* UN-*aš šup*<*p*>*iš nušši mar-ša kuiški kuitki pāi* ibid. iv 64-65.

2. treacherous(?): ". . . If the lords turn against the king or the king gets sick, or the king goes off on a distant campaign" *našmat* GIM-*an ašān imma :mar-ša-aš-ša mēḫur* "or whatever sort of treacherous time it be" KBo 4.14 ii 56-59 (treaty, NH), ed. Meriggi, WZKM 58:88, Stefanini, AANL 20:42f. ("un tempo calamitoso") and see pp. 63f. (discussion), Carruba, GsKronasser 5.

Two areas of meaning can be ascertained in Hittite words based on the root **marš-*: (1) profaneness, unholiness, and (2) deceitfulness, dishonesty. Both meanings are attested for *marša-*, *maršaḫḫ-*, *maršanu-*, and *maršešš-*. *maršaštarri-* has only meaning (1), while *maršant-*, *maršatar* and *marše-* have only meaning (2). The two meanings probably derive from a common source, but we do not know what that was. According to Laroche, RHA X/51:23-25, it was the notion of falseness. The second meaning proposed for *maršant-*, "unfit, poor (quality)" (describing a cow), may derive from "deceptive", meaning that in the spring the cow looks better than she really is.

Götze, Ḫatt. (1924) 88 (*marša-* "schlecht"); Friedrich, SV 1 (1926) 80 (*marša-* "schlecht, verdorben"); Laroche, RHA X/51 (1949-50) 23-25 (*marša-* "faux, trompeur"; "corrompu, de mauvais aloi"); Goetze, JCS 13 (1959) 68 (*marša-* "deficient, of bad quality"); DLL 69 (*maršašša* = gén. adj.); Meriggi, WZKM 58 (1962) 88 (*maršašša-* "gefährlich (eigentl. 'faul')").

Cf. *maršaḫḫ-*, *maršant-*, *maršanu-*, *maršatar*, *maršaštarri-*, *marše-* v., *maršešš-*.

maršaḫḫ- v.; **1.** to desecrate, **2.** to make treacherous; from MH.†

part. sg. nom.-acc. *mar-ša-a-aḫ-ḫa-an* KUB 29.8 i 39 (MH/MS), *mar-ša-aḫ-ḫa-an* KBo 5.4 obv. 28, KBo 5.13 iv 8 (both Murš. II).

1. to desecrate: *mānwa ŠA* DINGIR.MEŠ KÙ.BABBAR KÙ.GI *našma* NA$_4$.ḪI.A *našma UNŪT* $^{<GIŠ>}$TÚG *kuiški mar-ša-a-aḫ-ḫa-an našma papraḫḫan kuēz imma kuēz uddanaz mar-ša-aḫ-ḫa-an ḫarzi* "If someone has desecrated or defiled, or desecrated by whatsoever means (?), the deities' silver and gold, or gems, or utensils made of boxwood(?)" KUB 29.8 i 37-40 (rit., MH/MS).

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2. to make treacherous: *namma antuḫšatarra [k]uit mar-ša-aḫ-ḫa-an nukan AWĀTĒ*^{MEŠ} *kat-tan piddāeškanzi* "Further, since humanity is treacherous, (if) rumors circulate . . ." KBo 5.13 iv 8-9 (Kup.), ed. SV 1.134f. lines 16f., identically in KBo 5.4 obv. 28 (Targ.), ed. SV 1.56f., KBo 21.5 iii (31) (Alakš.), w. dupl. KUB 21.1 iii (16), KUB 21.4 i (40), ed. SV 2.68f.

Friedrich, SV I (1926) 80 ("verderben"); Laroche, RHA X/51 (1949-50) 23-24 ("faux, trompeux, mensonger").

Cf. *marša-* adj. and disc. there.

maršanašši-, maršaunašši-(?) n. com.; (an oracle bird); NH.

sg. nom. *mar-ša-na-aš-ši-iš* KUB 5.25 iv 25, iii (2), KUB 5.18 rev.? 13, KUB 18.5 i 14, 18, KUB 5.22:39, 45, KUB 18.56 iii (25), KUB 49.19 iii? 30, *mar-ša-na-aš-ši-eš* IBoT 1.32 obv. 26, [*ma*]*r-ša-na-aš-še-iš* KUB 22.7 obv.? 12, *mar-ša-na-ši-iš* KUB 49.44:4, 8, *mar-ša-ú-na-aš-ši-i*[*š*] KUB 49.28 rt. col. 5; **sg. acc.** *mar-ša-na-aš-ši-in* KUB 5.17 ii 22, KUB 18.5 i 23, 26, KUB 18.9 iii 16, IBoT 1.32 obv. 25, KUB 22.41 rev. (8), KUB 49.19 iii? (14), 29, 34, *ma*[*r*]-⌜*ša-an-na-aš-ši-i*⌝[*n*] KUB 18.5 + KUB 49.13 i 21.

pl. nom. *mar-ša-na-aš-ši-iš* KBo 16.98 ii 19, KUB 18.2 ii? 21, KUB 49.11 iii 18, KUB 49.50:6, *mar-ša-na-aš-ši-uš* KUB 18.56 iii (21), (25), [*mar-š*]*a-na-ši-uš* KUB 49.44:9; **pl. nom. with ending broken** KUB 49.5 i (7); **pl. acc.** *mar-ša-na-aš-ši-uš* KUB 16.43 obv. 12; **pl. nom. or acc.** *mar-ša-na-aš-ši-uš* KUB 22.63:5, (6), KUB 22.65 ii 17.

a. coming (*uwa-*) toward the observer singly (e.g., KUB 5.22:39) and in pairs (KUB 18.2 ii 21, KUB 22.30 rev.? 6, KBo 16.98 ii 19); flight described as EGIR UGU SIG$_5$-*za uwa-* KUB 22.51 obv. 7-8, KUB 22.7 obv.? (12), KUB 5.17 ii 22-23, IBoT 1.32 obv. (26); EGIR(-*an*) GAM/*katta kuš*(*tayati*) *uwa-* KUB 5.22:39, KUB 18.2 ii? 21, KUB 18.5 i 18-19; *pi*(*r*)*an kuš*(*tayati*) *uwa-* KUB 5.18 rev.? 13, KUB 5.25 iv 25-26; *pi*(*r*)*an* SIG$_5$-*za uwa-* KBo 16.98 ii 19-20, KUB 5.22:45, KUB 5.25 iii (2)-3, KUB 22.30 rev.? 6-7, KUB 49.11 iii 18; ŠD-*an pariyan tar-u-an uwa-* KUB 18.5 i 24.

b. going (*pai-*) from the observer: flight described as [. . .] *aššuwaz pai-* KUB 18.5 i (26)-27; *pi*(*r*)*an arḫa pai-* IBoT 1.32 obv. 26, KUB 5.25 iv 27, KUB 22.65 ii 18, KUB 5.14:7, KUB 5.17 ii 22-24, KBo 16.98 ii 20, KUB 49.19 iii 30; 2(-*an*) *arḫa pai-* KUB 22.51 obv. 8, KUB 18.2 ii 22, KUB 5.22:39(?), 46, KUB 22.30 rev.? 7-(8), KUB 18.56 iii 22, 24, 26-27; [. . .] *tar-u-an pai-* KUB 18.5 i 25.

c. hiding: *naš munnaitta* KUB 18.5 i 27.

d. retracing its path (lit. took itself back): [*nuza mar-š*]*a-na-aš-ši-iš* EGIR-*pa* ME-*aš* KUB 49.19 iii 17, cf. Ünal, RHA XXXI:38.

e. observed (*auš-, ušk-, ĪMUR, NĪMUR*): singly KUB 5.17 ii 22, KUB 18.5 i 23, 26, etc.; and in groups 3 *maršanaššiuš ḫaštapinn*[*a*] KUB 16.43 obv. 12).

f. observed in association with other birds — **1′** *ḫaštapi-*: KUB 16.43 obv. 12.

2′ *ḫara-*/Á^{MUŠEN} ("eagle"): KUB 18.9 iii 16-17, KUB 18.5 i 20ff., KUB 5.22:45, KUB 49.19 iii 29.

3′ *aramnant-*: KUB 22.63:5.

4′ *šulupi-*: KUB 18.56 iii 21, 25, IBoT 1.32 obv. 25.

Laroche, RHA X/51:25 (connects the bird name to the family of words *marša-*, *maršaḫḫ-*, etc.). *maršanašši-* appears to be a Luw. gen. adj. in *-ašši-*. The single instance of *mar-ša-ú-na-aš-ši-i*[*š*] KUB 49.28 rt. col. 5 may be a mistake.

maršankuwaš n.; (a fruit); NH.†

GIŠ*INBĒ ḫ*[*ūman . . .*] GIŠ*šammama* GIŠ[. . .] GIŠŠENNUR *kalak*[*tar parḫuenaš . . .*] *mar-ša-an-ku-wa-aš a*[*r*?- . . .] *šuppeš ḫap*[*puriyaš . . .*] *§ kī hūman a*[*r*?- . . .] KBo 23.48 obv.? 4-9 (rit., NH); *mānmašši apāšm*[*a . . .*] *nu mar-ša-an-ku-wa-aš aw*[*an . . .*] *nat ANA* GAB.LÀL [. . .] *nat ŠA* GAB.LÀL [. . .] Bo 4588 rev.? 5-8 (frag. of med. rit., NH), ed. StBoT 19:35.

The *m.* is a 'fruit' since it occurs in the list headed: GIŠ*INBE ḫ*[*ūman*] "all fruits". But in Hittite the fruit category included nuts (cf. GIŠ*šammama-*, which according to Güterbock, JAOS 88:70f., is a kind of nut). That *m.* lacks the GIŠ det. could be either accidental, (cf. *ḫappuriya-* which occurs with and without GIŠ), or because it was not thought of as being a tree or shrub (such as *parḫuena-*, *galaktar*, etc.).

The gram. case of *maršankuwaš* cannot be determined in either occurrence. The stem could be *maršanku-*, *maršankuwa-*, *maršankuwaš-*, or it could be the genitive of a verbal subst. (nom. *-war*, gen. *-waš*) from **maršank-*.

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maršant- adj.; **1.** deceitful, dishonest, treacherous, **2.** unfit, poor (quality); from OH/NS.

sg. com. nom. *mar-ša-an-za* KBo 3.34 ii 20 (OH/NS), KUB 43.8 ii 10b, KUB 4.3 obv. 13 (NH); **com. acc.** *mar-ša-an-ta-an* KUB 31.115:20 (OH/NS); **neut. nom.-acc.** *mar-ša-an* KBo 23.115 obv.? 3; **pl. com. nom.** *mar-ša-an-te-eš* KBo 16.54:19, 20, KUB 19.23 rev. 11, KUB 21.5 iii 52 (all NH), *mar-ša-an-te-(m)eš* KUB 21.1 iii 37 (NH); **neut. nom.-acc.** *mar-ša-an-da* KBo 12.45:4 (pre NH/NS).

In the bilingual KUB 4.3 the Akkadian corresponding to Hittite *mar-ša-an-za* GUD-*uš* in obv. 13f. has been lost—see below sub 2.

1. deceitful, dishonest, treacherous: (Išputašinara said to Aškaliya) *mar-ša-an-za-wa zik* "You are deceitful!" KBo 3.34 ii 20 (anecdotes, OH/NS); "When you [come] into a town somewhere, call together the artisans and elders [and] speak to them as follows" [o] *ḫattalwalliš mar-ša-an-te-eš* [LÚ.ME]Š *ŠA* É-*ya mar-ša-an-te-eš* [*nušm*]*aš* GEŠTIN-*an daškanzi* [o o o o] *menaḫḫanda wātar* [*laḫ*]*ūwanzi* "Are the doorkeepers deceitful? Are the [peopl]e of the estate deceitful? Do they keep taking wine for themselves and pour out water in its place?" KBo 16.54:16-22 (instr., NH), ed. Riemschneider, ArOr 33:337f.; ÌR.MEŠ-*ŠU-mašši kuiēš* LÚ.MEŠ ^{URU}*Arzauwaya nat mar-ša-an-te-eš* (var. *mar-ša-an-te-(m)eš*) *nu mān* ^{m}*Kupanta-*^{d}LAMMA-*an kuiški idaluwanni šanḫzi*, "Those who are his servants and the Arzawans are treacherous— if someone (among them) should seek evil against K." KUB 21.5 iii 51-53 (Alakš.), ed. SV 2:72f., with dupl. KUB 21.1 iii 36-38; *manmakan* LÚ.MEŠ ^{URU}*Lalandama kuiēš* URU.DIDLI.ḪI.A *ārrū*[*ša*] *pāir nu* UN.MEŠ-*uš mar-ša-an-te-eš* "But if people of Lalanda, namely some towns, have defected(?), the people are treacherous" KUB 19.23 rev. 10-11 (letter, NH); cf. *mar-ša-an* UN.MEŠ-*tar* KBo 23.115 obv. 3; BI-*aš* UN-*aš mar-ša-an-za* "That man (is) *m.*" KUB 43.8 ii 10b (apodosis of physiognomic omen), ed. Riemschneider, Omentexte 244f.

2. unfit, poor (quality): *mar-ša-an-za* GUD-*uš ḫamešḫipat* SIG$_5$-*ri* "Particularly in the spring (even) a poor ox may look good" KUB 4.3 obv. rt. 13-14 (bil. wisdom text, NH), ed. Laroche, Ugar. 5:781, cf. Hoffner, AlHeth 17. Of the Akk., KUB 4.3 obv. left 14 preserves only *i-dam-mi-i*[*q*] corresponding to this phrase, while Nougayrol, Ugar. 5:279 restores the duplicate RS 22.439 iii 11 as [. . . GUD ḪUL SI]G$_5$? *i-na ši-i-ma-ni*. However, *m.* might indicate that the true condition of the ox was obscured in the spring-time and that it appeared deceptively healthy.

Friedrich, SV 1 (1926) 80 ("schlecht"); Laroche, RHA X/51 (1949-50) 24 ("traître, faux frère"); idem Ugar. 5:781 ("gâté").

Cf. *marša-* adj. and disc. there.

maršanu- v.; **1.** to desecrate, to profane (opp. (*appa*) *šuppiyaḫḫ-* "(re)consecrate"), **2.** to falsify; from OH/MS.

pres. sg. 3 *mar-ša-nu-zi* KUB 7.52 obv. 5, KUB 30.11 rev. 9, *mar-ša-nu-uz-zi* KUB 30.10 rev. 13 (MH/MS), KUB 36.75 ii (19) (OH/MS).

part. sg. com. nom. *mar-ša-nu-an-za* KUB 16.39 ii 12; **neut. nom.-acc.** *mar-ša-nu-an* KUB 16.27 obv. 4, KUB 16.39 ii 7, *mar-ša-nu-wa-an* KUB 16.38 iv 3, KUB 16.39 ii 25, KUB 18.27 obv.? 17, KBo 11.1 obv. 35 (all NH); **pl. com. nom.** *mar-ša-nu-an-te-eš* KUB 16.34 i 2, KUB 16.39 ii 2, 19, iii 7 (both NH), *mar-ša-nu-wa-an-te-eš* ibid. ii 31, KUB 16.27 obv. (2) (both NH).

1. to desecrate, profane (opp. (*appa*) *šuppiyaḫḫ-* "(re)consecrate"): [*m*]*ānzakan* ^{d}U ^{URU}KÙ.BABBAR-*ti* ^{d}LAMMA ^{URU}KÙ.BABBAR-*ti* DINGIR.MEŠ *ḫapalkiyaš* [ŠÀ] É.^{r}MEŠ^{1} DINGIR.MEŠ *UL kuēzqa mar-*^{r}*ša*^{1}*-nu-an-te-eš* "If you, O Stormgod of Ḫatti, (and) you, O Protective Deity of Ḫatti, (and) you gods of iron are not desecrated by anything [in] the temples" KUB 16.34 i 1-2 (oracle, NH); [*ANA* ^{d}UTU-*ŠI k*]*uit* SAL.LUGAL *maršaštarriš ar*[*iyašešnaza* SI×SÁ-*at*] / [*nat kuēz*] *imma kuēz mar-ša-nu-an-te-eš* ^{r}*e*^{1}[*šer*] "Since desecration [concerning His Majesty] (and) the queen [has been determined by oracle, by wh]atsoever [they wer]e desecrated" KUB 16.39 ii 1-2 (oracle question, NH), ed. HTR 108f. (w. different restoration), restored after [*ANA* ^{d}UTU-*ŠI kui*]*t* SAL.LUGAL *maršaštarriš ariyašešnaz*[*a* SI×SÁ-*a*]*t* / [*nat kuēz i*]*m*<*ma*> *kuēz*! *mar-ša-nu-an-te-eš* [*eše*]*r* ibid. ii 18-19 and [*AN*]*A*! ^{d}UTU-*ŠI kuit* SAL.LUGAL *maršaštarriš ariy*[*ašešnaza* SI×SÁ-*at*] / [*n*]*at kuēz imma kuēz mar-ša-nu-wa-an-*[*te-eš ešer*] KUB 16.27 obv. 1-2; "But if some mountain or *šinapši*-building, some holy (*šuppa*) place, is harmed (ḪUL-*aḫḫan*), . . . I, [My Majesty], will make it right again. . . ." *mānna mar-ša-nu-wa-an kuitki*

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nat šekkanzi maḫḫan nat QĀTAMMA EGIR-*pa šuppiy[aḫḫanzi]* "And if something is desecrated, they will reconsecrate it in the way that they know" KBo 11.1 obv. 32-35 (prayer, Muw.), ed. Houwink ten Cate, RHA XXV/81:107, 116f.; [*mān*~*z*]*akan zik* ^{m}*Tutḫališ* (sic) ŠÀ É.NA$_4$.DINGIR-*LIM IŠTU* GUD UDU *wašd*[*ul*]*awandaza* [*UL ku*]*ēzqa mar-ša-nu-an-za* "[If] you, Tutḫali (sic), have not been desecrated in the mausoleum (lit. divine stone house) by some sin-bearing ox (or) sheep, (then may the exta be favorable)" KUB 16.39 ii 11-12 (oracle question, NH), cf. ibid. ii 29-31; [. . . *k*]*uiški IŠTU* NÍ.TE-*ŠU mar-ša-nu-wa-an ḫarz*[*i*] "Has someone desecrated [. . .] with his body?" KUB 18.27 obv.? 17 (oracle, NH).

2. to falsify: ^{LÚ}DAM.GÀR-*ša* ⌜LÚ-*iš*⌝ ^{d}UTU-*i* ^{GIŠ}*ēlzi ḫarzi nu* ^{GIŠ}*ēlzi mar-ša-nu-uz-zi* "And the merchant man holds the scales toward the Sungod but falsifies the scales. (But what have I done to my god?)" KUB 30.10 rev. 12-13 (prayer, MH/MS), ed. Güterbock, JNES 33:326, cf. KUB 30.11 rev. 9-10, KUB 36.75 ii 18-20.

Otten, ZA 46 (1940) 219 n. 2 ("die Waage fälscht"); Laroche, RHA X/51 (1949-50) 23 ("fausser", participle in the sense of "victime d'une fraude"); idem, RHA XV/60 (1957) 10 ("frustrer"); Otten, HTR (1958) 109 ("hintergehen").

Cf. *marša-* and disc. there.

marša(š)tarri-, maršaštarr(a?)-, marza~(š)tarri- n. com.; desecration, profanement, sacrilege (opp. *šuppeššar* etc.); from MH/MS.

sg. nom. *mar-ša-aš-tar-ri-iš* KUB 26.12 iv 36, KBo 12.116 rev. 5, KUB 16.39 ii 1 (NH), KUB 29.8 i 41 (MH/MS), *mar-ša-aš-tar-re-eš* KUB 5.9 obv. 9 (NH), KUB 16.39 iii (6), KUB 8.40:14 (here?), [*ma*]*r-ša-tar-ri-iš* KUB 18.29 i? 8, *mar-š*[*a*]*-tar-re-eš* ibid. 12 (scribal error both times?), *mar-za-aš-tar-ri-iš* KUB 18.27:19 (NH); **acc.** *mar-ša-aš-tar-ri-in* KBo 23.1 i 6 (NH), ABoT 29 ii 21, (28) + ABoT 28:4, (11) (=KBo 23.1 ii 21, (28)) (NH), KUB 30.42 iv 23 (NH), KUB 16.34 i 16 (NH), ⌜*mar-š*⌝*a-aš-tar-*<*ri*>*-in* KUB 16.34 i 9; **gen.** *mar-ša-aš-tar-ra-aš* KUB 5.10 obv. 19 (NH), KUB 30.63 v? (6) (NH), KUB 5.9 obv. 29 (NH); **d.-l.** *mar-ša-aš-tar-ri* KBo 13.64 obv. 14, rev. 4, 13, AT 454 i 22, ii 7, iv 13 (both NH), *mar-za-aš-tar-ri* KUB 49.89 rt. col. 12, *mar-za-tar-ri* KUB 50.44 ii 6; **pl. d.-l.** *mar-ša-aš-tar-*[*r*]*a-aš* KUB 18.35:9 (NH).

"We questioned the temple servants and they said," (The temple servants have contact with servants of the mausoleum) "but they do not bathe (afterwards), and even (*-pat*) walk into the temple" DINGIR-*LUM aši* ⌜*mar-š*⌝*a-aš-tar-*<*ri*>*-in išiyaḫta* "O deity, have you indicated *this* sacrilege?" . . . "We questioned them further and they said, 'A do[g] went into the bakery . . . and the daily bread offering [was defiled?.] Also, the baker saw a dead person, but he did not bathe.' He was called to the te[mple]" DINGIR-*LUM aši mar-ša-aš-tar-ri-in išiyaḫta* "O deity, have you indicated *this* sacrilege?" KUB 16.34 i 5-10, 13-16 (oracle questions, NH); *IŠTU* É.GAL-*LIM-mamu kuit* INIM *mar-ša-aš-tar-ra-aš ḫatrāir INA* É.DINGIR-*LIM* ^{d}*IŠTAR* ^{URU}*Ninuwakan mar-ša-aš-tar-ri-iš* SI×SÁ-*at* "Regarding their writing me from the palace about the matter of sacrilege—(namely that) a sacrilege was determined by oracle (to exist) in the temple of Ištar of Nineveh—(we questioned the temple personnel. They said, 'A dog came up in the gate-house and reached the *ambašši*-s. They killed it right in the gate-house.' Are you, O deity, angry about that?)" KUB 5.10 i 19-23 (oracle question, NH); cf. KBo 13.64 obv. 10-15; *m.* as an object of oracle questions also in Meskene 74.57+:5-7 and Meskene 74.92+:6-7 (courtesy E. Laroche) "If someone has profaned/desecrated (*maršaḫḫ-*) or defiled (*papraḫḫ*)—profaned by whatsoever means—the deities' silver (and) gold or gems or boxwood(!) utensils(?)" *nuššan apāš mar-ša-aš-tar-ri-iš paprātarra kēdaš ēšdu* "Let that profanement and defilement be on these (viz. the scapegoats mentioned in line 30). (Let the silver, gold, gems and boxwood(!) utensils(?) be pure (*parkui-*))" KUB 29.8 i 37-43 (rit., MH/MS); for KUB 16.39 ii 1f., 18f. and KUB 16.27 obv. 1f. see *maršanu-*; [*m*]*ān ANA* É.GAL.SAL.LUGAL *mar-ša-aš-tar-ri-iš UL kuiški ēšzi* "If there is no desecration (attributable) to the queen's palace" KUB 5.9 obv. 1-2 (oracle question, NH), cf. ibid. 9 with *ANA* É.GAL É ^{d}UTU-*ŠI*(! text: *-aš*) "(attributable) to His Majesty's palace"; *mān kūšpat mar-ša-aš-tar-ra-aš waškuš* "If these alone are the sins of desecration" ibid. 29; *nušmaš šuppešni* [IGI-*an*?]*da tišḫanteš ēšten mānnakan ANA* LÚ.SAG [*kue*]*danikki* ḪUL-*luš mar-ša-aš-tar-ri-iš* "(You eunuchs) be diligent(?) [abo]ut the consecrated state, and if some eunuch has an evil unconsecrated condition (and

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he nears the king's person, that falls under the oath)" KUB 26.12 iv 34-37 (instr., NH), ed. Dienstanw. 29; *mān* ^{d}[U?] (or DINGIR-[*LUM*]?) / [INIM?-*a*]*z kuēzga kartimmiyauwanz*[*a*] / [*našm*]*ašš](i mar-ša-aš-tar-ri-iš-ma kui*[*ški*] / [*pira*]*n! iyanza našmaššikan* [. . .] / [*kuitki ḫ*]*arkan*^{an} *nan* SAG.[GEMÉ.ÌR . . .] / [. . . EGI]R-*pa m*[*u-g*]*ai*[*zzi*] "If [the Stormgod?] is angry about some[thing], or some sacrilege has been committed before him, or [something] of his(?) has been destroyed, (his?) servants will entreat him to return" KBo 12.116 rev. 3-8 (rit. colophon), rest. after KUB 8.71:11-15 (cat., NH), translit. CTH p. 187; *mānkan INA* É.DINGIR-*LIM anda šup*[*p*]*ai pedi kuin imma kuin mar-ša-aš-tar-ri-in wemiyanzi* "If they find desecration, of whatsoever sort, in the temple, in a consecrated place, (this is the ritual for it)" ABoT 28:2-5 + ABoT 29 ii 19-22 (=KBo 23.1 ii 19-22) (colophon of rit., NH), ed. Lebrun, Hethitica 3:144, 151f.; cf. KBo 23.1 ii 25-28 and i 3-6 (incipits); cf. KUB 30.42 iv 21-24, HSM 3644 (JCS 19:33):4-6, w. dupl. KBo 7.74:6-7, KUB 30.63 v? 4-7 (all cat.).

Friedrich, ArOr 6 (1934) 361 n. 9; Laroche, RHA X/51 (1949-50) 24-25 ("fraude"); Goetze, JCS 13 (1959) 68-69 ("flaw, deficiency, fault").

Cf. *marša-* adj. and disc. there.

maršatar n. neut.; fraud, treachery, deception, deceit, dishonesty; from OH.†

sg. *mar-ša-tar* KUB 13.4 iv 62 (pre-NH/NS), KUB 13.17 rev. 22 (pre-NH/NS), KBo 3.1 iii 46 (OH/NS), *mar-ša-a-tar* KUB 11.1 iii 11 (OH/NS), KUB 40.82 rev. 2 (NS).

"Let them bring (the sacrifice) to the gods as it was selected from the corral (or) fold. Let them not exchange it later on the road" *mānmakan* ŠÀ KASKAL-*NI* ^{LÚ}SIPA.GUD *našma* ^{LÚ}SIPA.UDU *mar-ša-tar kuiški iyazi* "But if some shepherd or cowherd contrives deception on the road (and turns aside the fattened ox or sheep . . . and they put a lean one in its place)" KUB 13.4 iv 59-65 (temple instr., pre-NH/NS), ed. Chrest. 166f.; [*kui*]*škan NĪ*[*Š* DINGIR-*LIM šarratta*? . . . *n*]*u mar-ša-a-tar iyaz*[*i* . . .] "He who [transgresses(?)] the oat[h of the god] and commits treachery" KUB 40.82:1-2 (protocol or treaty fragm., NS); [. . .] *mar-ša-tar* (var. B: *mar-ša-a-tar*) *ēššanzi nuššan ilašni parā n*[(*aššu* 1 *gipešša*)]*r našma* 2 *gipeššar* ⌜*ḫa*⌝*minkiškir našta u*[(*tnē ēšḫar akkušk*)]*ir* KBo 3.1 iii 46-48 (Tel.pr., OH/NS), with dupls. B: KUB 11.1 iii 11-13 and C: KBo 3.67 iii 4-6, ed. Archi, FsLaroche 45.

Friedrich, SV 1 (1926) 81 ("Schlechtigkeit, schlechte Handlung"); Laroche, RHA X/51 (1949-50) 23 ("fraude").

Cf. *marša-* adj. and disc. there.

maršaunašši- see *maršanašši-*.

:maršazan; (mng. unkn.); NH.†

[. . .]x *peškir nu* :*mar-ša-za-an š*[*a* . . .] KUB 50.69:5 (oracle question, NH).

Cf. the Luw. neut. *maršašša* sub *marša-* adj.

***marši-** adj.; (mng. unkn.); from MH.†

neut. pl. acc. *mar-ša-ia* KBo 17.65 rev. 5, (7), 8 (MH?/NS); **sg. or pl. gen.** *mar-ša-i-ia-aš* KBo 16.97 obv. 34 (MH/MS).

a. in a birth ritual: *ŠA* SAL.MEŠ ⌜ŠU⌝.GI *mar-ša-ia* SISKUR.SISKUR.MEŠ [*šipanti*] . . . [*na*]*m*⌜*maza* EGIR⌝-*anda ŠA* ^{LÚ}AZU *m*[*ar*]-*ša-ia* SISKUR.SISKUR.MEŠ *šipanti* [*maḫḫanmaš ŠA*] ^{LÚ}AZU *mar-ša-ia* SISKUR.SISKUR.MEŠ *ašnuzi* "[She performs] the *m.* rites (for removal of profanement/desecration(?)) of the Old Women. . . . Again afterwards she performs the *m.* rites of the exorcist, [but when] she completes the *m.* rites [of] the exorcist" KBo 17.65 rev. 5-8 (MH?/NS), ed. Beckman, Diss. 166f., 175 with no tr. proposed.

b. in an oracle question: *ŠA* SISKUR.SISKUR *mar-ša-i-ia-aš* "Is it (a problem) of the *m.* rites?" KBo 16.97 obv. 34 (MH/MS).

The birth ritual passage cited in **a** has to do with rites performed for the personnel attending a pregnant woman. If *m.* belongs to the word family of *marša-* in which there is present a nuance of impurity, profaneness or desecration, the SISKUR may be meant to remove that profanement or desecration from the personnel. The attested forms could also be from a stem *maršaya-* or *maršai-*.

Beckman, Diss. (1977) 213.

Cf. *marša-* adj., *maršant-*, *maršaḫḫ-*, *marše-*.

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marše- v.; to be/become corrupt, dishonest, deceitful; OH.†

("If a *ḫippara*-person steals, there is no compensation. . . . His own person(?) is liable") *mān*[*e t*]*ayazzil piškir man ḫūmantešpat mar-še-e-er* [*n*]*ašma* LÚ.MEŠNÍ.ZU *kīšantati* "if they were accustomed to give (compensation for?) theft, they would all become dishonest or they would become thieves" KBo 6.2 ii 54-56 (Laws, § 49, OS), ed. HG p. 32f.; [(*mān appezziyanma* ÌR.MEŠ DUMU.MEŠ.LUGA)]L ⌜*mar*⌝*-še-e-er* (var. ⌜*mar*⌝*-še-eš-še-er*) "But when later the subjects/servants of the princes were(?) (var. became) corrupt/dishonest (they began to consume their estates)" KUB 11.1 i 20-21 (Tel. pr., OH/NS), with dupl. KBo 3.1 i 20-21, ed. Chrest. 184f. i 21-22.

Laroche, RHA X/51 (1949-50) 24 ("tremper dans une fraude").

Cf. *marša-* adj. and disc. there.

SfG**maršiḫ**[- . . .] see SfG*mariḫši-*.

(GIŠ)**maršikka-** n. [com.]; (a tree or its fruits); from OH.†

sg. nom. ⌜GIŠ⌝*mar-še-eq-qa-aš* KBo 18.193:11 (NS), GIŠ*ma-a-ar-ši-ig-ga-aš* KUB 33.9 iii 13 (OH/NS); **acc.** GIŠ*ma-ar-ši-iq-qa-an* KUB 29.1 iv 22 (OH/NS), Bo 3092 obv. 5; **broken** *ma-ar-ši-ga-*x[. . .] KBo 17.47 obv. 5 (pre-NH/MS?), GIŠ⌜*mar-ši*⌝*-ik*[- . . .] KUB 42.101:7 (NS).

nu GIŠ*artartin* GIŠ*ma-ar-ši-iq-qa-an-na tianzi* "They put (out) *a.* and *m.* (and say as follows, 'As they cultivate these, so may their descendants care for (lit. cultivate) the king and queen'" KUB 29.1 iv 22-25 (rit., OH/NS), ed. Schwartz, OrNS 16:38f., Kellerman, Diss. 19, 31, Otten, Tel. 37-38 n. 4 ("einen *maršiqqa*-Baum stellt man auf"), HW² 343 ("sie stellen hin") □ for *aršai-* v. see HAB 151f., contrast HW² s.v., cf. Otten, ZA 71.218; GIŠḪAŠḪUR-*anza ŠA* d x[. . .] GIŠ*ma-a-ar-ši-ig-ga-aš Š*[*A* d . . .] KUB 33.9 iii 12-13 (Tel. Myth 3rd vers., OH/NS), ed. Otten, Tel. 37, translit. Laroche, Myth. 46; in broken context [. . . GI]Š*ḫatalkišni* 1 *ma-ar-ši-ga-*x[. . . GIŠ*a*]*lkištana*[- . . .] KBo 17.47 obv. 5-6 (rit., pre-NH/MS?); ⌜GIŠ⌝*mar-še-eq-qa-aš* GIŠ[*ḫ*]*atalkišnaš* KBo 18.193:11 (list of materials for rit., NS), ed. Werner, Symb.Böhl 394; [GIŠ*ḫa*]*talkišnaš* GIŠ⌜*mar-ši*⌝*-ik*[- . . .] KUB 42.101:7 (list of materials for rit., NS).

The (GIŠ)*maršikka* is listed together with the apple tree, the hawthorne, and the *arta(r)ti-*.

Otten, Tel. (1942) 37-38 n. 4; Friedrich, HW (1952) 138; Hoffner, EHGl (1967) 43 (w. n. 58), 91; Neumann, KZ 84 (1970) 141 ("eine Feigenart"); Ertem, Flora (1974) 135-36.

maršešš- v.; **1.** to become desecrated, profane, unholy (opp. of *šuppešš-*), **2.** to become corrupt, dishonest, deceitful; from OH.†

pres. sg. 3. *mar-še-eš-zi* KUB 29.8 ii 22 (MH/NS), *mar-ši-eš-zi* KUB 30.50 v 9 (NH); **pret. pl. 3.** ⌜*mar*⌝*-še-eš-še-er* KBo 3.1 i 20 (OH/NS), *mar-še-eš-šir* KUB 26.33 iii 10 (Šupp. II); **broken** *mar-še-iš-ša-an*(-)[. . .] KBo 8.78 rev. 7.

1. to become desecrated, profane, unholy (opp. of *šuppešš-*): "When the patient finishes bathing, they pour that w[ater i]nto an empty wash basin, either of pottery or of bronze, which is not damaged(?). Then (if) it happens that it (the basin) is mixed with the (other) utensils (no harm is done, since) *UL kuwatqa mar-še-eš-zi UL-maš kuwatqa šuppešzi* "It becomes neither profane (unfit for sacred use) nor holy (fit for sacred use) in any way (by the above procedure)" KUB 29.8 ii 17-23 (rit., MH/MS); *mān* TUR.SAL *tabriyaš INA tabritī šer mar-ši-eš-zi nu tabriša maḫḫan šuppiyaḫanzi* "How they consecrate the *tabri* when a *tabri*-girl becomes desecrated upon a *tabri* (menstruates?)" KUB 30.50 v 8-10 (cat., NH), ed. CTH p. 167.

2. to become corrupt, dishonest, deceitful: *mān apezziyanma* ÌR.MEŠ DUMU.MEŠ. LUGAL ⌜*mar*⌝*-še-eš-še-er* (var. ⌜*mar*⌝*-še-e-er*) "But when later the subjects/servants of the princes became (var. were(?)) corrupt/dishonest" KBo 3.1 i 20 (Tel.pr., OH/NS) with dupl. KUB 11.1 i 20 see *marše-* v.; cf. LÚ.MEŠ URU*Ḫat-ti mar-še-eš-šir* KUB 26.33 iii 10 (oath, Šupp. II).

Laroche, RHA X/51 (1949-50) 24 ("devenir faux, trahir"), CTH (1971) p. 167 ("se souiller"); Watkins, TPS 1971:74.

Cf. *marša-* adj. and disc. there.

[GIŠ*mar-ši-it-ti*] KUB 30.31 i 6 read *kat*!*-mar-ši-it-ti*.

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[*maršeddu*] HW 138, HW 3.Erg.24 read ^{GIŠ}*MEŠEDDU.*

maršuḫlitašši-; (an extispicy term).†

In an extispicy: [. . .]-*eš mar-šu-uḫ-li-ta-aš-ši-eš* ^{GIŠ}ŠÚ.A-*ḫi* GÙB-*an* "[The . . .]s (are) *m.*, the 'seat' is on the left" KUB 16.29 obv. 31 □ For ^{GIŠ}ŠÚ.A-*ḫi* = *kešḫi* as a technical term in extispicy see RA 64:137.

m. looks like a Luw. genitival adj. in *-aššši-* from a Hurr. term in *-uḫli-*.

Laroche, RA 64 (1970) 135.

marta[- . . .]; (mng. unkn.); NS.†

EGIR-*andama* 2 *mar-ta*-x[. . .] / *āški parā udanz*[*i* . . .] VBoT 114 obv. 10-11 (rit. frag.); the trace after *-ta-* is a single Winkelhaken, which might be *-a*[*ḫ-*, *-š*[*i-*, *-a*[*r-* or the like. The trace excludes *martappa-*; an alternative reading ^{GIŠ}*me-ta*-x[. . .] is unlikely (coll.).

martappaš; (mng. unkn.); NH.†

ma?*-ar-tap-pa-aš* in a one word indented entry on the lower edge of the rev. of the cult inventory KUB 38.32. In the copy the first sign is drawn more like a *ku*.

[*mar-ti*].

What appears to be [. . .-]*kán mar*?*-ti* GIM-*an* x[. . .] in the copy of HT 24 obv. 4 (*ḫišuwaš* fest.) should be read *kán-ga*!*-ti* GIM-*an* x[. . .]; there is a column divider left of *kán* (coll.).

marwai- Luw. adj., (mng. unknown; perhaps a color word); NH.†

nu-za a-da-an-zi nu EN.SISKUR *a-ku-wa-a*[*n-na* . . .] (= A iii 2) / *nu* ^{d}*I-ia-ar-ri-in* 3-*ŠÚ e-ku-uz*[*-zi* . . .] (= A 3-4) / (no § in B) *ŠA* ^{d}*I-ia-ar-ri* DINGIR.MEŠ *mar-wa-a-in-zi* (var. [*ŠA* ^{d}*I-ia-a*]*r-ri* ^{d}7.7.BI) [x-*ŠU ekuzi*] (= A 5-6) / (no §) EGIR-*an-ta-ma nam-ma* ^{d}*I-ia-ar-ri-in* 1-*ŠU* [. . .] / [. . .]x.UD *ekuzi* (= A 7-9) "They eat. The client [requests(?)] something to drink. He drinks (to) ^{d}Yarri three times. [He drinks(?) (to)] the *marwai-* gods of Yarri (var.: the Heptad of Yarri) [. . .] times. And afterwards [he drinks(?) (to)] Yarri once more. He drinks (to) [. . .]" Bo 1582 (translit. HGG after note of Ehelolf) ii 9′-13′ (B), with dupl. KUB 7.54 (A) iii 2-9; □ The correspondence is more likely to be understood as a descriptive adj. "the . . . gods of Yarri" rather than as a literal translation of ^{d}7.7.BI (Akk. *Sibitti*) "The Heptad". For the awesome appearance of the *Sibitti*, the companions of Erra, cf. Cagni, L'epopea di Erra (Roma, 1969), Tablet 1, esp. lines 23ff.

The earlier identification of ÍD.SA$_5$ "Red River" with ^{ID}Maraššanta (the Classical "Halys", Turkish "Kızıl Irmak") was first proposed by Forrer, SPAW 1919:1039, and advocated subsequently by Güterbock, JCS 10 (1956) 116 note b. On the basis of this equation one proposed SA$_5$ "red" = **marašša-* = Luw. *mar(r)ušša-*, related to the Luw. v. "to redden" (cf. Oettinger, Stammbildung 385). This equation must now be given up on the basis of *nu* ÍD.SA$_5$ *AN*[*A*] ^{ID}*Maraššanda kuedani pēdi anda imm*[*i*]*škittari* "In the place where the Red River mixes with (i.e., flows into) the Maraššanda River" KBo 23.27 ii 28-29, cf. KBo 12.94:3-5, cf. Otten, StBoT 17 (1973) 21f. With the collapse of the equation one must now cautiously reassess contextual evidence. Even the inner Luw. connection of *marwa(i)-* to *maruša-* should be viewed with skepticism. It is highly probable that the words *marwai-* (adj.), *marwai-* (v.), *maruwammi-* (part. of *marwai-*), and *mar(r)uwašḫa-* are derived from the same root. If, as Laroche (DLL 69) suggests, *maruša-* is iter. of the verb *marru-* / *maruwai-*, one could associate the part. *:marušam(m)e-* with the above words. Two problems confront this solution. What would be the sense in the iter. here (cf. on *:marušam(m)e-*)? And, how can one explain the form *marušašaš* in IBoT 1.31 i 16, which appears to be a noun or adj.?

(:)*marušam(m)e-* modifies garments in contexts where the other garments mentioned are qualified by color words. *marušaš(a)-*, if the immediately preceding word is *ḫarkiaš* "white", might also be a color word. In the passages where other words of this group occur it is possible, but not necessary to think of a color. We can say then that the group of Luwian and Hittite words related to *marwai-* could denote a color. But it is not yet possible to identify that color.

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Cf. *:maruwai-* v., *marruwammi-*, (NA4)*ma(r)ruwašḫa-*, *:marwatani*, (:)*marušam(m)e-*, *marušaš(a)-*.

:maruwai- Luw. v.; (mng. unknown); NH.†

pret. sg. 3 *:ma-ru-wa-a-˹it˺* KBo 6.29 ii 12.

(Ḫattušili III wrote:) "I held up my hand to my lady Ištar of Šamuḫa, and my lady Ištar of Šamuḫa helped me" *šarazzi katterraya anda :ma-ru-wa-a-˹it˺ nu nepiš tekanna katkattenut* "She . . . -ed above and below; she shook heaven and earth" KBo 6.29 ii 11-13 (shorter version of Ḫatt.), ed. Ḫatt. 48f.; main version (Ḫatt. iv 16ff.) lacks these lines. In broken Luw. context: [. . . *m*]*ar-ru-ut-ti* / [. . .] *mar-ru-ut-ti* / [. . .] KUB 35.124 ii 3-5. For another possible ex. of this verb with prev. *anda* in broken Hitt. context see the separate entry *:marwatani*. The participle of *:maruwai-* is treated separately sub *marruwammi-*.

Götze, Hatt. (1925) 49 ("scheiden"); Friedrich, HW 138 ("durcheinander mengen(?)"); Güterbock, Or NS 25 (1956) 122f. ("blacken(?)" or "mix up(?)"), idem, JCS 10 (1956) 116 note b ("redden(?)"); Laroche, DLL (1959) 69 ("rougir(?)"); Oettinger, Stammbildung (1979) 385 ("rot machen").

Cf. *marwai-* adj., *maruwammi-*, *mar(r)uwašḫa-*.

marruwammi- Luw. part.; (mng. unknown); NH.†

[. . .]x DUGUTÚL-*in mar-ru-wa-am-mi-in* KI.MIN KUB 35.148 iv 12 (incantation in rit. of Zuwi of Angulluwa); the verb expressed by KI.MIN ("ditto") cannot be determined because of broken context.

Laroche, DLL 69.

Cf. *maruwai-* v.

(NA4)**ma(r)ruwašḫa-** n. com.; (a mineral imported from Cyprus); NH.†

sg. acc. *mar-ru-wa-aš-ḫa-an* KUB 8.38 + KUB 44.63 iii 10 (KUB 44.63 iii 2), 11, 15, [N]A4*mar-ru-wa-aš-ḫa-˹an˺* KUB 42.18 right col. 5; **case unclear** *ma-ru-wa-aš-ḫa-aš* KUB 11.15:2.

In a paragraph of an inventory mentioning stones or minerals (det. NA4): [N]A4*mar-ru-wa-aš-ḫa-˹an˺* x[. . .] KUB 42.18 right col. 5, ed. Rosenkranz, ZA 57:247, Košak, THeth 10:30f., cf. Burde, StBoT 19:34; [. . . -]*da ma-ru-wa-aš-ḫa-aš* [. . .] KUB 11.15:2 (small frag. of unknown nature); (If a person's eyes become diseased, so that . . . ;) *našmaš išḫaḫru iyau*[*wa*]*n*(?) *mar-ru-wa-aš-ḫa-an*[. . . (verb) . . .] *unima mar-ru-wa-aš-ḫa-an šar*[*ā* U]RU*Alašiyaz a*[*rnuan*]*zi tāwišši* SÍG*ḫandal*[*a-o*] *maḫḫan nammašš*[*i*] *puppušatari nan t*[*arn*]*āi nan ki-na-iz*!*-zi nammankan pūwāizzi nuk*[*a*]*n ANA* GAL ZABAR GEŠTIN-˹*an*˺ *lāḫuwāi uniya mar-ru-*[*w*]*a-aš-ḫa-an menaḫḫanda pešḫ šiazzi nan anda ḫarnamniyazzi* "or (if) he (the patient) [lacks(?)] tears, *iyauwan*, (and) *m.*, they b[rin]g up from Cyprus that *m.*-mineral as a woolen *ḫ.* for his eye. Next it (the *m.*?) is repeatedly ground for him (*-ši*). He (the practitioner) . . . -s it (the *m.*), and . . . -s it. Next he grinds it (again). Into a bronze vessel he pours wine. And that *m.* he throws in together with (the wine), and mixes it up" (and applies it to him either by day or by night . . . and when he applies it to him, he wipes away the tears and *šipa-* with hot water.) KUB 8.38 + KUB 44.63 iii 10-17 (medical rit.), ed. StBoT 19:30ff.; Burde here assumes that what is brought from Cyprus is a reddish mineral, perhaps copper-bearing. With the collapse of the ÍD.SA5 = ÍDMaraššanta equation (see disc. s.v. *marwai-*, adj.) there remains no compelling reason to translate *m.* as "redness" or "red substance". Cyprus was famous for copper, but all copper salts even in dilute solutions are known to attack mucous membranes (the tissue surrounding the eyes). The *uniḫma* (11) shows that the *m.* in 10 is also the mineral, not "redness" as a condition of the eyes. But if so, does line 10 contain one clause or two? Does the sufferer lack tears, *iyauwan* and the medicine *marruwašḫa-*? Then [*Ú-UL ḫar-zi*] would have to be restored on the right edge. Or should one read the line *našmaš*<*ši*> *išḫaḫru iya*[*uwa*]*n marruwašḫan*[*-ma Ú-UL ḫarzi*] "(The patient) has tears and *i.*; but he has no *m.*"? No solution is totally satisfactory. Since *nammašš*[*i*] in line 12 begins a new clause, and temporal *maḫḫan* is normally not delayed to the end of its clause, we have interpreted *maḫḫan* as comparative and associated it with the preceding verb *a*[*rnuan*]*zi* "they bring up". The mode of application of this preparation is indicated only by the rather non-specific verb *anda tarna-*. Burde thinks the preparation was put as drops into the conjunctival sac of the eye (StBoT 19:33).

An abstract formation in *-(a)šḫa-* based upon Luw. *maruwai-*.

Laroche, RHA XVI/63 (1958) 113 n. 67, idem, BSL 53/1

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(1958) 195 n. 3; Burde, StBoT 19 (1974) 33f.; Berman, KZ 91 (1977) 234; Starke, KZ 93 (1979) 256. All the above authors assume a basic meaning "redness".

Cf. *marwai-* adj., *maruwai-*, v.

:marwatani (mng. unknown); NS.†

:ma-ar-wa-ta-ni-ma-za anda [. . .] KUB 36.89 rev. 26 (prayer, NS), ed. Haas, KN 152f., 171; cf. DLL 69 (without tr.). It was interpreted as a loc. of a noun by Haas, but it is just as likely to be a Luw. 2 pl. pres. of the verb *marwai-*, which occurs with a preverb *anda*. For another 2 pl. form in the immediate context see *šummaš=at* DINGIR. MEŠ *iyatte*[*n* . . .] ibid. rev. 20.

(:)marušam(m)e- Luw. part.; (perhaps a color word); NH.†

sg. nom. com. *ma-ru-ša-me-eš* KUB 42.16 iv? 2, *:ma-ru-ša-mi-iš* Meskene 74.57:30f. (courtesy E. Laroche); **pl. nom. com.** *ma-ru-ša-me-iš* KUB 42.16 iv? 3; **pl. neut.** *:ma-ru-ša-am-ma* KUB 22.70 rev. 11, (12), [*:m*]*a-ru-ša-ma* KUB 42.60:2, [*ma-r*]*u-ša-ma* IBoT 3.110:6; **with endings broken** *ma-ru*[- . . .] IBoT 3.110:9, KUB 42.16 ii 2, iv 5, 6.

Always modifies garments: TÚG.GAL KUB 42.16 iv? 2; TÚG.GÚ IBoT 3.110:9; KUB 42.60:2(?); TÚG.GÚ(.È.A) *ḪURRI* KUB 22.70 rev. 11, KUB 42.16 iv? 5; TÚG.GABA KUB 42.16 iv? 6; TÚG.GAD.DAM.MEŠ KUB 22.70 rev. 12; ^{TÚG}*KAR=KU* KUB 22.70 rev. 11; ^{TÚG}*ikkuwaniya* KUB 42.16 ii 2. Other garments mentioned in the same contexts are qualified by color words, e.g. BABBAR KUB 22.70 rev. 10-12, KUB 42.60:3; BABBAR, *ḪAṢARTI, ḪAŠMANNI* KUB 42.16 iv? 1-12; BABBAR and *ḪAŠMANNI* ibid. ii 1-8, etc.

Güterbock, Or NS 25 (1956) 122f. ("dunkel?", "bunt?"), JCS 10 (1956) 116 note b ("red").

Cf. *marwai-* adj.

marušaš(a)- (mng. unknown); NH.†

In an inventory text: 1 ^{GI}PISAN SA_5 GÌR NU.GÁL *ḫar-*(or: *hur-*)*ki-aš ma-ru-ša-ša-aš* IBoT 1.31 obv. 16., ed. Goetze, JCS 10:32ff., comment on p 37, Košak, THeth 10:5f. Goetze read *ḫurkiaš* and understood *m.* as describing a wheel (*ḫurki-*). Güterbock (JCS 10:116 n. b) followed by Košak (THeth 10:8f.) read *ḫarkiaš marušašaš* and understood both as genitives. If the red ^{GI}PISAN contained items of two colors, white and *m.*, we could have here the two color words without *-a* "and" or explicit noun. Another possibility is that *m.* is a noun, "one red reed basket/ hamper(?) (which) has no foot, of (i.e., containing) white *m.*"; cf. [*m*]*a-ru-ša-ša* [. . .] KUB 42.23 obv.? 13 (inv.).

Cf. *marwai-* adj.

marzai- v.; to scatter(?) (once with prev. *arḫa*); MH.†

pres. sg. 3 *mar-za-a-iz-zi* KBo 24.43 i 15, 16 (MS?), KUB 15.31 ii 61, iii 45 (MH/NS), KUB 15.32 iv 36 (MH/NS), *mar-za-iz-zi* KUB 15.32 ii 27 (MH/NS).

Always takes bread as its object: 3 NINDA.SIG.MEŠ-*ma paršiya nat āpiyaš* DINGIR.LÚ.MEŠ-*aš pariyan* EGIR-*paya mar-za-iz-zi* NINDA.Ì.E.DÉ.A *memal išḫū*[(*wai*)] *šipantiya* "He breaks three thin breads and scatters(?) them forwards and backwards for the male gods of the pit. He pours (into the pit) sweet cake(s) and meal, and libates." KUB 15.32 ii 26-28 w. dupl. KUB 15.31 ii 29-31 (rit. of drawing paths, MH/NS), ed. Haas/Wilhelm, AOATS 3:158f.; 3 NINDA.SIG.MEŠ[-*ma-* o *p*]*aršiya* [*nu* DIN(GI)]R.LÚ.MEŠ-*aš pariyan mar-za-a-iz-zi* EGIR-*paya* [*mar-za*]-*a-iz-zi šipantiya* KUB 15.31 iii 44-45 (w. dupl. KUB 15.32 iv 5), ed. AOATS 3:164f.; *nu* ^{LÚ}AZU 6 NINDA.KUR_4.RA.ḪI.A *tarnaš* [. . . *paršiya*?] *nammaš arḫa mar-za-a-iz-z*[*i* . . .] *mar-za-a-*$^{\lceil}$*iz*$^{\rceil}$*-zi nu ḫurlil*[*i kiššan memai*] KBo 24.43 i 14-16 (rit., MS?).

marza(š)tarri- see *marša(š)tarri-*.

maša- n. com.; locust, swarm of locusts; from MH/MS; wr. syll. and $BURU_5$.†

sg. nom. [*m*]*a-ša-aš* KUB 8.1 ii 17, BUR[U_5]-*aš* KBo 10.6 i 6, $BURU_5$ KUB 8.1 iii 3; **acc.** *ma-a-ša-an* KUB 24.1 iii 17 (NH), $BURU_5$-*an* KBo 12.94:8; **gen.** *ŠA* BUR[U_5] KBo 10.6 i 7.

pl. acc. $BURU_5$.ḪI.A KUB 24.2 rev. 11 = KUB 24.1 iv 8 (NH); **gen.** *ŠA* $BURU_5$.ḪI.A KUB 30.42 i 18; **unclear** $BURU_5$!.ḪI.A-*aš* KBo 14.84 iv 3; $BURU_5$.ḪI.A KBo 26.117:3.

idalun ta[*paššan*] *ḫinkan kaštan* (erasure) *ma-a-ša-an-na* KUB 24.1 iii 16-17 is parallel to *idalun tapaššan* [*ḫin*(*kan kāštanna*)] $BURU_5$.ḪI.A-*ya* ibid. iv 7-8, restored

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from dupl. KUB 24.2 rev. 10-11 (Gurney, AAA 27 (1940) 74). See usage c below.

a. in letters: *INA* URU*Qašqa[m]awa ḫalki*ḪI.A-*uš* BURU$_5$.ḪI.A *ēzzašta* "But in Kaška a swarm of locusts ate the crops" Maşat 75/15:7-8 (MH/MS), ed. Alp, Belleten 44 (1980) 42f.

b. in omen apodoses: KUR-*e anda*/[*m*]*a-ša-aš parāi* BURU$_{14}$.ḪI.A *karāpi* "A swarm of locusts will appear(?) in the land and will devour the crops" KUB 8.1 ii 16-17, ed. AlHeth 93, Riemschneider, Omentexte 102, 105; a fresh collation supported Otten apud Hoffner, AlHeth 93 w.n. 323, against Riemschneider, KZ 90:149, showing alignment of [. . . *m*]*a-* in line 17 to the right of the [*m*]*a-* in line 16. But, since a Glossenkeil is not attested elsewhere for *maša-*, (what precedes *ma-* in KUB 24.1 iii 17 are traces of an erased sign), and since the slight extra space available in line 17 could have contained a longer *ma-*, there is insufficient evidence for positing a Glossenkeil for *maša-*; KUR-*e anda* BURU$_5$ *arāi* "A swarm of locusts will arise in the land" ibid. iii 3 □ Hitt. *arāi-* probably tr. Akk. *itbī-ma*, which is commonly used in Akk. omen apodoses, cf. AHw 1342 s.v. *tebû* 4 d; for *parāi* see AlHeth. 87f.

c. in prayers: *IŠTU* KUR URU*Ḫatti-makan idalun ta*[*paššan*] *ḫinkan kaštan* (erasure) *ma-a-ša-an-na a*[*rḫa uiya*?] "But from the land of Ḫatti [drive] o[ut] the evil f[ever], plague, famine and locusts" KUB 24.1 iii 16-17, ed. Gurney, AAA 27:22f., cf. AlHeth 93; *nu idalun tapašš*[*an*] *ḫink*]*an kāštanna* (erasure) BURU$_5$.ḪI.A-*ya apēdaš ANA* KUR.KUR[.ḪI.A ˹ú˺KUR *pāi* "give bad fev[er(?), pla]gue, and famine and swarms of locusts to those enemy lands KUB 24.2 rev. 10-11, w. dupl. KUB 24.1 iv 7-8, (prayer of Muršili II to Telipinu), ed. Gurney, AAA 27.32f.; cf. *ḫinkan* [o o o]-x BURU$_5$ [. . .] KUB 23.124 iv 42 (plague prayer of Muršili II), ed. Götze, KlF 1:250-51, and cf. KUB 15.34 ii 47, w. dupl. KBo 8.70:9-10, ed. Goetze, JCS 11:111 ("fate"), cf. Ünal, Belleten 41 (1977) 463 w. n. 99.

d. in catalogues (of rituals): *mān* BUR[U$_5$]-*aš kuedani* URU-*ri kišanza nu apēdani* URU-*ri ŠA* BUR[U$_5$] SISKUR DÙ-*anzi* "If a swarm of locusts occurs in any city, they perform the ritual of the locust swarm in that city" KBo 10.6 i 6-7, ed. CTH pp. 184-85; DUB.1.KAM *ŠA* BURU$_5$.ḪI.A *ḫukmaiš QATI* "one tablet: incantation of the locust swarms—finished" KUB 30.42 i 18, ed CTH pp. 162-63.

e. in an incantation: [Ḫ]UL-*un irman* ḪUL-*un ḫulla*[*nzain*(?) . . .] BURU$_5$-*an mišaran maninkuwan*[*dan* MU-*an . . . a*]*runaš anda ēp*[*du*] "[Let] the sea keep bad illness, evil rebell[ion(?)], the locust, the *m.*-insect and the short [lifespan]" KBo 12.94:7-9 (NH).

f. in an inventory: 1 BURU$_5$ KÙ.GI "1 locust (made of) gold" KUB 42.11 i 10.

Gurney AAA 27 (1940) 74; Hoffner, AlHeth (1974) 92-93; Riemschneider, KZ 90 (1976) 149-51; Ünal, Belleten 41 (1977) 463-64.

maššayaššī- adj.; (describing garments); NH.†

In a broken context of an inventory: [. . .] 7 TÚG.ERÍN.MEŠ *maš*(or: *pár*?)-*ša-ia-aš-ši-iš* KBo 18.175 vi 15. This might be the genitival adj. of a Luwian noun. Since it modifies garments, and a garment TÚG*maššiya-* exists, we read the first sign *maš* rather than *pár*. Cf. THeth. 10:12, 17, 227.

LÚ!**maššanāmi-** n.; (a functionary in a festival).†

[(. . . LÚ.M)]EŠ É ^{d}I[M 2 L)]Ú.MEŠ É ^{d}LAMMA *ša*[(*rlaimiaš* 4 S)]AL.MEŠ*ḫaḫḫala*[(*leš*)] ˹1˺ LÚ*ma-aš-ša-na-a-mi-i*[(*š*)] 1 LÚ*palaššiš* 1 [(LÚ*wāu*)]*īš nat* 12 LÚ.MEŠ*BĒ*[(*L* DINGIR.MEŠ)] ". . . men of the temple of the Storm-god, 2 men of the temple of LAMMA-The-Exalted, 4 *ḫ.*-women, 1 *m.*-man, 1 *p.*-man, 1 *w.*-man. These (lit. they) are 12 'lords' of the gods." (They call them all into the house.) KBo 14.89 + KBo 20.112 i 2-4, with dupl. KBo 20.68 i 6-9, ed. Otten, IM 19/20:86f. The form appears to be derived from the Luw. noun *maššana-* "deity" plus a suffix *-ami-*; cf. Hittite LÚ*šiuniyant-*.

ma-ša-ni-ia-a[š?(-) . . .]

In a broken context of a letter: *kāš*[*a . . .] / ma-ša-ni-ia-a*[*š*?(-) . . .] / *anda ḫa-*x[. . .] KBo 18.87 rev. 2-4 (NH). Although the Luw. word *maššani-* "god" is always written with a double *š*

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elsewhere, one might consider this an exceptional writing of the gen. adj. *maššan(iy)aššī-*; cf. DLL 69.

***mašḫuil-** or ***mašḫuiluwa-** n. com.; mouse(?); NH.†

Deduced from the PN written ^{m}PÉŠ.TUR (*-u*)*-wa-* and syll. ^{m}*Mašḫuiluwa-*. *m.* could be Hittite or Luwian. It is attested to date only in this PN but not as a Hittite common noun. See PÉŠ.TUR in the Sumerogram sec.

Friedrich, SV 1:95; Götze, ZA 40 (1931) 65-70; NH no. 779.

maši-; (interrog. or indef. rel. pron.); **1.** how many (interrog. pron.), **2.** however many, however much (indef. rel. pron.); from OH/NS.

sg. com. acc. *ma-ši-in* KUB 29.51 i 12 (NS).

pl. com. nom. *ma-ši-e-eš* KUB 1.16 iii 44, (OH/NS), KUB 5.1 i 60 (Ḫatt. III), KUB 34.11:4 (NS), KUB 35.116:8, *ma-ši-i-e-eš* KUB 5.6 ii 40 (NH), KBo 24.93 iii 21.

pl. com. acc. *ma-ši-e-eš* KUB 5.1 i 79, 88, KUB 27.1 i 8 (all Ḫatt. III); **case uncertain** because of broken context: *ma-ši-e-eš*! KUB 15.6 ii 25; *ma-ši-ú-u*[*š*? . . .] KBo 9.109 rev. 4.

pl. com. acc. (with pronominal inflection) *ma-še-e* KUB 10.52 i 8 (2x) [HW 138: pl. neut.].

pl. d.-l.(?) *ma-ši-ia-aš-š*(*a*) KUB 32.123 iv 38 (NH).

1. how many (interrog. pron.): *nu ma-ši-e-eš* MU.ḪI.A *pāir* [*ma-ši-eš-š*]*a-kán ḫuwāer* "How many years have passed, and [how man]y (of the offenders) have escaped (their fate/punishment)?" BoTU 8 (=KUB 1.16) iii 44-45 (edict, Ḫatt. I/NS), ed. HAB 14f., cf. 164-67.

2. however many, however much (indef. rel. pron. or adj.) — **a.** with resumptives — **1′** pron. *-a-*: URU[(*-az*) . . .] *ma-ši-e-eš pānzi* [(*nuška*)*n* . . .] *kunan*[*zi*] "[The . . . -s] will kill however many go [. . .] from the city [. . .]" KUB 34.11:4-5 (apodosis to a lunar eclipse omen, NS), dupl. KUB 8.7:3-4; *nukan INA* ^{URU}*Zitḫara ma-ši-i-e-eš* DINGIR.MEŠ ŠÀ ⌜É⌝ [DINGIR-*LIM nat ḫ*]*ūmandušpat* SI×SÁ-*antat* "However many deities are in the temple in Zitḫara, they all were determined by oracle (as having caused the king's illness)" KUB 5.6 ii 40-41 (oracle question, NH), ed. AU 280f.

2′ pron. *apā-*: *nu ma-ši-e-eš gimruš laḫḫiyan ḫarzi . . . nuza apēdaš gimraš šer . . .* "however many regions he has traveled in . . . for those regions . . ." KUB 27.1 i 8, 10 (Hurr. cult, NH), cf. *la*(*ḫ*)*ḫiyai-* v. 1 c.

b. without resumptive: *ma-še-e ma-še-e* ^{NINDA}*takarmuš* LUGAL-*uš paršiya* 1/2 NINDA $^{LÚ.MEŠ}$SAGI *U* 1/2 NINDA $^{LÚ.MEŠ}$NAR *daškanzi* "The cupbearers and the singers each take half of however many *t.*-loaves the king breaks" KUB 10.52 i 8-10 (fest. frag.), ed. HAB 165 with n. 1, where it is pointed out contra Sturtevant (Lg 10:272f.) that the noun is com. gender. *mašē* has the pronominal com. pl. nom. ending here used as acc.

c. *maši- imma*: ⌜*nukan*⌝ *ma-ši-e-eš imma* UD.ḪI.A *andama* SI×SÁ-*ri naškan* UGU GUB-*ri* "He (the king) will stay up there however many days are determined by oracle" KUB 5.1 i 60-61 (oracle question, Ḫatt. III), ed. THeth 4:42f.; *nukan ma-ši-e-eš 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, Ḫatt. III), ed. THeth 4:46f.; cf. ibid. 79; *nuššan ari-rauwanzi ma-ši-i-e-eš i*[*mma* U]D.KAM.ḪI.A *anda ḫandanda* KBo 24.93 iii 21-22 (fest.).

d. [. . .]x *ma-ši-ia-aš-ša* § [. . .]x NU.GÁL SÌR.ḪI.A-*ya-šmaš kue ēšzi* KUB 32.123 iv 38-39 (Laluppiya fest.) □ if the sentence continues over the paragraph line, one could tr. "And to however many [. . . -s] there is no [. . .], the songs which are theirs . . ."; the *-šmaš* could refer back to *mašiyaš*; the broken context makes every interpretation uncertain.

Repeated *mašē mašē* and the construction with *imma* establish a functional parallelism to *kui-* (HAB 166).

Hrozný, CH (1922) 115 ("combien il vole"); Götze, NBr (1930) 35 (quantitative relative and demonstrative, "wieviel", "etliche"); Sommer, HAB (1938) 164-66 (interrog. and indefinite relative pron.; demonstrative use "ist . . . nicht nachweisbar").

Cf. *mašiyan*, *mašiyanki*, *mašiyant-*, *mašiwa-*, *mašiwan*, *mašiwant-*.

TÚGmaššiya- n. (com.); (a garment); NH.

sg. nom. TÚG*ma-aš-ši-ia-aš* KUB 22.70 rev. 10 (NH), TÚG*maš-ši-ia-aš* KBo 2.32 obv. 8, KUB 41.21 i (14), KBo

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18.184 rev. (7), TÚG*maš-ši-aš* KBo 18.175 i 8, KBo 18.179 rev. v(?) 5, KBo 18.181 rev. 11, KUB 42.16 ii 3, iii 6, KUB 42.17 left col. 2, and passim in inventories; abbreviated writings TÚG*ma-ši* NBC 3842 (JCS 10.102) obv. 14, 16, rev. 13, TÚG*maš* ibid. obv. 21.

Goetze (Cor.Ling. 54) suggested that *m.* alternates with TÚGŠÀ.GA.DÙ in roughly similar listings of articles of men's attire. Friedrich, HW 1.Erg. 13, accepted the idea, but the similarity of some of these lists to the others is slight, making this equation questionable.

a. colors — **1′** white KUB 22.70 rev. 10, KBo 18.175 i 8, KUB 42.16 iii 6, KUB 42.17 left 2.

2′ blue-green (Akk. *ḪAŠMANNU*) KBo 18.184 rev. 7, KUB 42.16 ii 3, KUB 42.17 right col. 10, KUB 42.84 obv. 9.

3′ blue (ZA.GÌN) KBo 18.181 obv. 1.

4′ green (Akk. *ḪAṢARTU*) KUB 42.51 rev.? 6!, NBC 3842 obv. 2 (JCS 10:101).

b. has a hem/edge/fringe (Akk. *SISSIKTU*): (in a list of items removed from a person by a sorcerer for use against him) *mānši* TÚG*maš-ši-ia*[(*-aš*)] *kuiški* TÚG*SISIKT*[*UM* (var. TÚG*maš-ši-ia-aš* TÚG(coll.)[*SISIKTUM kuiški*]) *dāš*] "If someone [took] the hem of his *m.*-garment" KUB 41.21 i 14 (rit., NH) restored from dupl. KBo 2.32 obv. 8.

c. weight (or price?): 2 TÚG!*maš-ši-aš* ŠÀ.BA 1 1 MANA 20 GÍN 1 1 MANA 13 GÍN NBC 3824 rev. 9-10, ed. Finkelstein, JCS 10:101-2, cf. ibid. obv. 20, rev. 4, 13.

d. (other): 3 TÚG*maš-ši-aš* ŠÀ.BA 1 ZA.GÍN 2 LÍL-*aš* "three *m.*-garments, of which one is blue, and two are 'of the field'" KBo 18.181 obv. 1 (inv., NH).

Goetze in Cor.Ling. (1955) 54 ("waist-band", = TÚGŠÀ.GA.DÙ); Finkelstein JCS 10 (1956) 103 w. n. 7, 8 ("cummerbund"), HW 1.Erg. (1957) 13 ("Tuchgürtel?" oder "Shawl?").

mašiyaḫ[. . .]; (mng. unkn.).†

[. . .]x *kuiš* MUŠEN-*iš* [. . .] / [. . .] KÁ.GAL *ma-ši-ia-aḫ*-x[. . .] KUB 34.92:5-6 (rit. frag.); the trace after *-aḫ-* might be *-ḫ*[*i* or *-t*[*en.*

mašiyan adv.; as much as, as many as; from OH/NS.†

ma-ši-ia-an KBo 6.10 ii 20 (OH/NS), KUB 40.1 rev! 40 (NH).

a. resumed in main clause by *apeniššuwan* "that many, that much" (NS): *takku* SIG$_4$ *kuiš=ki tayēzzi ma-ši-ia-an tayēzzi andašše*≪*aššе*≫ (var. q_2 *antayašše*) *apēnišūwan* (var. q_2 *apeniš=ša*[*n*?]) *pāi* "If someone steals bricks, he shall give to him (the owner) in addition as many as he steals" KBo 6.10 ii 20-21 (Laws § 128, OH/NS), ed. HG 68f., dupl. KUB 29.28 (JCS 16:18 = q_2, OS):10; cf. ⌜*takku*⌝ *ḫūššielliyaz pu*[(*ru*)]*t kuiški dāiyazi* [*mašiyan* (*d*)]*āiyazzi andašeya* (var. o_3 *anda=napa*) *apēniššūwan pāi* "If someone steals mud/mortar from a *ḫ.*, he shall give in addition to it [as much] as he steals" KBo 6.11 i 18-19 (Laws § 110, OH/NS), ed. HG 62f., dupl. KUB 29.23 (o_3, NS):14.

b. resumed in main clause by *apeniššan* "in the same way" (OS): cf. above under a, Laws § 128 in q_2 (OS); cf. HW^2 180.

c. [. . .] / *kūn ma-ši-ya-an* UN-*an ŠA* ^{d}UTU-*Š*[*I* . . .] "As much as His Majesty's [. . . -ed/-es] this man" KUB 40.1 rev! 39-40 (letter, Tudḫ. IV or Šupp. II); the clause may begin with *kūn*, since this text contains many exx. of asyndeton; apparently the adv. *mašiyan*, when it occurs non-initially, can come between the demonstrative adj. and its noun; cf. *kāš=wa maḫḫan* URUDU KUB 2.2 i 6, *kāš maḫḫan* GUD-*uš* KUB 12.58 iv 8, *kāš=man kuwapi me*[*miaš*] KUB 21.40 iii? 24 (cf. 22), *kūn kuin* DUMU-*an* KUB 23.127 iii 9.

Cf. *maši-*.

mašiyanki relative adv.; however many times; from MH.†

a. resumed by KASKAL-*ši* KASKAL-*šipat*: *tūriyanzimaš ma-ši-ia-an-ki nu* KASKAL-*ši* KASKAL-*šipat INA* 7 IKU.ḪI.A *anda pen=neškizzi* "But however many times they hitch them up, each time he drives them seven IKU's" KBo 3.5 ii 13-15 (Kikkuli hipp., MH/NS), ed. Hipp.heth. 88f.; cf. already HAB 164 □ the usage of *-pat* here is discussed by Hoffner, FsOtten 108.

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b. no explicit resumptive: *nuza* ^{d}UTU-*ŠI* EZEN.MEŠ *ma-ši-ia-an-ki* MU.KAM-*ti iyazi apūnma* EZEN *šakuwaššaranpat ēššanzi* "However many times in a year His Majesty performs festivals, they perform that festival only in the proper way" ABoT 14 iii 12-15 (oracle questions about festivals, NH); a parallel passage in the dupl. KUB 50.34 ii 1 has *ma-*⌜*ši-ia-an-ti*⌝, cf. *mašiyant-*; □ on *šakuwaššaranpat* cf. Hoffner, FsOtten 110.

Götze, NBr (1930) 35 ("etliche Mal" on a); Sommer, HAB (1938) 164 ("so oft" on a).

Cf. *maši-*.

mašiyant- adj.; **1.** (sg. loc. as adv.?) however many times (?), **2.** (pl.), (uncertain mng.); from MH/NS.†

sg. loc. *ma-ši-ia-an-te* KUB 4.1 iii 10 (MH/NS), *ma-*⌜*ši-ia-an-ti*⌝ KUB 50.34 ii 1; **pl. nom. com.** *ma-ši-ia-an-te-eš* KUB 36.48:5.

1. (sg. loc. as adv.?) however many times(?): They make offerings to the gods, and) *ma-ši-ia-an-te-ma-aš-ma-aš āššu nu apeneššuwan* (var. [*a*]*pēniššu*[*wan*]) *akuwanzi* "they drink however many times it seems good to them" KUB 4.1 iii 10-11 (rit., MH/NS), (Otten/Rüster, ZA 67:59 n. 8) □ an emendation *ma-ši-ia-an-ki!-* was proposed by Götze, NBr 35f., accepted by Sommer, HAB 165 n. 1, cf. HW^{2} 180, but not emended by Otten/Rüster, ZA 67:59; the unemended form was considered by Sturtevant, Lg. 10:272f., to be a neut. of *mašiyant-*; [*nuza* ^{d}UTU-*ŠI*] EZEN.ḪI.A *ma-*⌜*ši-ia-an-ti*⌝ / [MU.KAM-*ti iyazi apūšma* EZEN.ḪI.A *šakuwaššaruš=pat ēššanzi* "However many times(?) [in a year His Majesty performs] festivals, they shall perform [those fes]tivals only in the proper way" KUB 50.34 ii 1-2 (oracles about festivals), restored from a parallel passage from the dupl. ABoT 14 iii 12-15, which, however, has the variant *ma-ši-ia-an-ki* for *ma-ši-ia-an-ti*, see *mašiyanki* b.

2. (pl.; uncertain mng.): *nuwarat mekki*[(-) . . .]/ *ma-ši-ia-an-te-eš da*[- . . .]/ 2 *gipeššar kiš*[*a*(-) . . .] KUB 36.48:4-6 (frag. of unknown nature).

The adv. *mašiyan* (q.v.) was identified by Friedrich (HW 138) as neut. nom.-acc. sg. of the stem *mašiyant-*, but it could also be from a stem **mašiya-* (thus Götze, NBr. 35) which we have posited as *maši-*.

Cf. *maši-*, *mašiyanki*.

mašiwa- v.; to do/make so much(?); NH.†

imp. pl. 3 *ma-ši-wa-an-du* KBo 18.133 obv. 3.

⌜*nu-ut*⌝*-ta* DINGIR.MEŠ *iyata*[*š*(coll.) . . .] / [o o]x *ma-ši-wa-an-du išḫūwandu* "May the gods of abundance make so much(?) [. . .] for you (and) pour (it) out" or "May the gods make so much [. . .] of abundance for you (and) pour (it) out" KBo 18.133 obv. 2-3 (letter). The *-du* is clear from the photo and cannot be this scribe's *-ma*. It is possible that *ma-ši-wa-an-du*<*-uš*> should be read, but the preceding word is lost in the lacuna; for *iyataš* cf. line 8.

Cf. *maši-*.

mašiwan adv.; **1.** as much as, as many as, how much, how many, as many times as, **2.** how many (times), **3.** *mašiwan mašiwan* "however numerous"; from OH/MS?.

ma-ši-wa-an KBo 25.109 iii 9 (MS?), KBo 23.113 iii 19 (NH), and passim, *ma-a-ši-wa-an* KUB 25.27 i 15, (11?).

1. as much as, as many as, how much, how many — **a.** *mašiwan* resumed in the following main clause by *apeniššuwan*: *nu* NINDA KAŠ UDU *ma-ši-wa-an* [EN URU-*LIM*] *maniyaḫzi nu apenišūwan* [. . .] "As much bread, beer and (as many) sheep as the [lord of the town] allocates, that many [they will give]" KBo 24.93 iv 7-9 (fest., NS); "The man-of-the-Stormgod puts the Stormgod and the god [. . .] on his(!) table." *nu ANA* DUMU É.GAL *ma-ši-wa-an* [*āššu*(?) *nuš ap*]*eniššuwan ekuzi* "He drinks (to) them as many times as seems [good] to the palace official" KBo 25.109 iii 9-10 (rit., MS?), for *ma-ši-wa-an āššu* see KBo 17.67:8; [. . .] *ma-ši-wa-an ANA* EN.SISKUR ZI-*anza* [. . . *apeniššu*]*wan pāi* KUB 39.76 obv. 1-2; cf. KBo 14.91:7-10.

b. *mašiwan* resumed by *apeniššan*: LIBIR.RA.MEŠ-*mawamu ma-ši-wa-an* ZI-*anza nuwaza apēniššan dašganun* "And I was taking for myself as many of the old ones as I wished" KBo 16.62 + KUB 13.35 i 43-44 (depos., NH), ed. StBoT 4:6f.; ^{TÚG}*parnaš* LIBIR.RA-*mawa kuiš nuwamu ma-*

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ši-wa-an ZI-*anza nuwaza apeniššan daškinun* ibid. i 48-50; cf. KUB 34.98:8-9, rest. from unpub. dupls. Otten/Rüster, ZA 72:146.

c. *mašiwan* resumed by something other than a correlative adv. — **1′** main clause follows *m.* clause: *nukan ma-ši-wa-an* ^{TÚG}*šeknuš* GAM *appanzi natza* ^{SAL}AMA.DINGIR-*LIM dāi* KUB 44.4 rev. 20-21 + KBo 13.241 rev. 9, cf. Otten, ZA 64:47; EGIR-*ŠU* NINDA.KUR$_4$.RA BA.BA.ZA LUGAL-*uš ma-ši-*[*wa-an*] *lamniyazi nan paršiyanzi* KUB 41.35 ii 8-9 (fest. frag.); *nu ma-ši-wa-an* SIXSÁ-*ri namma ANA* KUR *P*[*išaiša . . .*]*ziladuwa* GAM-*an ḫamankmi* KBo 23.113 iii 19-20 (oracle question, NH); *kinun ma-ši-wa-an* [*ANA*] EZEN *zēni* EZEN Ú.BURU$_{14}$-*aššа peškanzi UL-kan waqqari*(!) KUB 42.100 iii 24-25 (cult inv., Tudḫ. IV); "The patient gives 8 sheep" ŠE?-*ya ma-ši-wa-an pāi* $^{LÚ.MEŠ}$MUŠEN.DÙ-*ia kuiša IŠTU* É-*ŠU* 1 NINDA.KUR$_4$.RA *dāi* "And (regardless of) how much grain(?) he gives, each of the bird-watchers takes one thick-bread loaf from his house" KBo 12.96 iv 5-7 (rit., MH/NS); GUD.ḪI.A-*ma* UDU.ḪI.A *IŠ*^{r}*TU*^{1} x[. . . *m*]*a-ši-wa-an lamniyan nankan apēz arḫa iyawen*[*i*] KBo 21.37 rev.? 5-6 (rit. of Kizzuwatna), cf. *lamniya-* 3; *namma* NINDA KAŠ *ma-ši-wa-an ANA* EN.SISKUR.SISKUR *ā*[*ššu*] KBo 24.45 obv. 14 (rit.); cf. KBo 17.65 obv. 55; *ma-ši-wa-an ḫikkirmaḫiya pankur* "(May Labarna's (and) Tawannanna's offspring and years be) as numerous as a clan in a *ḫ*." KBo 13.49:9-11; *nu ḫūetar ma-ši-wa-an u*[-. . .] *nat uwami ANA BELTĪYA za*[- . . .] KBo 13.62 obv. 18-19 (letter to queen, NH); KI.LÁ.BI-*ŠU-*^{r}*yat*^{1} *ma-ši-wa-an nat iyanpat ēšdu* "And let it be indicated (lit., made) how much its weight is" KUB 13.4 ii 34-35 (instr., pre-NH/NS), ed. Chrest. 154f. ii 41-42.

2′ main clause precedes *m.* clause: *IŠTU* É.GAL-*LIM-ma kī danzi* (list of items) *ma-ši-wa-an-ša-an ḫaššī anda ḫandaittari* (end of paragraph) KUB 29.1 iv 4-8 (rit., OH/NS), ed. Kellerman, Diss 18, 31; *nu kī danzi* (list of items) *IŠTU* NINDA-*ma* KAŠ EN URU-*LIM ma-ši-wa-an maniyaḫzi* KBo 22.125 i 3-7, tr. s.v. *maniyaḫ-* 3 a 1′; NINDA.KUR$_4$.RA *paršiyanzi ma-ši-wa-an* LUGAL-*uš lamniyazi* KBo 4.13 iv 33-34; cf. KUB 10.22 i 20-21; *aššanumaš=ma* [*ma-a-ši-w*]*a-an lamniyanzi* KUB 25.27 i 10-11, cf. ibid. 15, KBo 26.152 rev. (5) (all cult texts).

2. how many times!: *numu* ^{d}*IŠTAR* GAŠAN-*YA ma-ši-wa-an* [(*da*)]*tta numu šallai pedi ANA* KUR ^{URU}*Ḫatti* LUGAL-*eznani* [(*ti*)]*ttanut* "Ištar, my lady, how many times you 'took' me (= helped me)! And you installed me in the Great Place in kingship over the land of Ḫatti" KUB 1.1 iv 64-66 w. dupl. KBo 3.6 + KUB 19.70 iv 25-27 (Apology of Ḫatt. III), ed. NBr 32f., StBoT 24:28f. ("wie oft").

3. *mašiwan mašiwan* "however numerous": [. . . *p*]*ankuršet ma-ši-wa-an ma-ši-wa-a*[*n . . . apeni*]*ššan ašantu* "Let the . . .-s be however numerous his clan is" KUB 36.107:5-6 (OH/MS?).

Götze, NBr. (1930) 35 ("wieviel"), Friedrich, HE 1 (1960) § 123b ("wie gross, wieviel").

Cf. *maši-*.

mašiwant- adj.; equal in size or amount to, as much/little as, as big/small as; from MH.

sg. com. nom. *ma-ši-wa-an-za* KUB 19.20 rev. 17 (Šupp. I), KUB 21.27 iii 40 (Ḫatt. III), *ma-a-ši-wa-*[*a*]*n-za* KUB 31.71 iv 36 (Ḫatt. III).

sg. com. acc. *ma-ši-wa-an-tá-an* KBo 16.47:8 (MH/MS), 1684/u:8 (+ KUB 23.72 obv. 42) (JCS 28:61 and ZA 67:54) (MH/MS).

sg. neut. nom *ma-ši-wa-an* KUB 33.120 iii 35.

pl. com. acc.(?) *ma-ši-wa-an-du*<*-uš*>(?) cf. *mašiwa-* v.

(Bring all the persons and goods) [*āppa* ^{SÍG}*maišt*]*an ma-ši-wa-an-ta-an lē apteni* "Do not [with]hold so much as a fiber of wool" 1684/u + KUB 23.72 obv. 42 (Mita text, MH/MS), ed. Hoffner, JCS 28:61, cf. above s.v. ^{SÍG}*maišta-*; [*m*]*ān* ^{SÍG}*maištanna ma-ši-wa-an-ta-an waštanzi* "Even if they (the people of Ura and Mutamutašši) are remiss in respect to so much as a fiber of wool," (You and I will make war on them) KBo 16.47:8-9 (treaty, MH/MS), ed. Otten, IM 17:56f.; [. . . (x-*ki šalli mā*)]*l* KUR-*e ma-ši-wa-an* ". . . (is?) great, the [*ma*]*l* (is?) as big as the land" KUB 33.120 iii 35 with dupl. KUB 36.1 right col. 12 (Kingship in Heaven, NS), cf. above sub *māl* d; *kappišmawa* ^{r}*da*^{1}*lugaš*[*ti*] ŠU.SI *ma-a-ši-wa-*[*a*]*n-za* "But the small one, in leng[th] is as big as a finger" KUB 31.71 iv 35-36 (queen's dream, NH); *nu uwami ANA* ^{d}*Liliwani* GAŠAN-*IA* ALAM KÙ.

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BABBAR *ŠA* ^{m}*Ḫattušili* ^{m}*Ḫattušili ma-ši-wa-an-za* SAG.DU-*SU* ŠU.M[EŠ-*Š*]*U* GÌR.MEŠ-*ŠU ŠA* KÙ.GI *iyami* "I will come and make for DN, my lady, a silver statue of Ḫ., as big as Ḫ., its head, hands, and feet of gold" KUB 21.27 iii 39-41 (prayer, Pud.); cf. [. . .]-*ma pit/patturiš ma-ši-wa-an-za* "the size of a *p.*" KUB 19.20 rev. 17 (letter, Šupp. I).

mašiwant-, like *ḫumant-*, follows its noun.

Götze, NBr (1930) 35.

Cf. *maši-*.

maškan- n. neut.; **1.** bribe (given to officials), **2.** gift, propitiatory gift (given to gods); from MH/MS.

sg. nom. *maš-kán* KUB 15.11 ii 19 (NH).
sg. acc. *ma-aš-ka-an* KBo 16.25 i 9 (MH/MS), KUB 13.9 iii 14 (MH/NS), *ma-aš-ga-an* KUB 13.2 iii 26 (MH/NS), *ma-aš-kán* KUB 29.39 iv 10 (NH), *maš-kán* KBo 11.10 ii 24 (MH?/NS), KUB 14.14 rev. 8, 20 (Murš. II), KUB 22.57 obv. 5, 6, 15 (NH) and passim in NH oracles.
sg. abl. *maš-kán-na-*[*az*] KUB 14.14 rev. 13 (Murš. II).

1. bribe (given to officials); always in instr. texts and written *ma-aš-* . . . : [*nu* LÚ.KÚR-*an a*]*rḫa lē kuiški tarnai nuza ma-aš-ka-an dā*^{r}*i*^{1} "Let no one let the [enemy] escape and take a bribe." KBo 16.25 i 8-9 + KBo 16.24 i 19-20 (instr., MH/MS); (Whoever keeps silent about these matters of the king, if either you, as his colleague, conceal them) *nušši ma-aš-ka-an pāi* "and he gives a bribe to him (or: for it [your silence?]), (or if . . .)" KUB 13.9 iii 14 (instr., MH/NS), ed. von Schuler, FsFriedrich 448, 450, 453, Freydank, ArOr 38:264-66.; (When the governor of the border-province participates with local officials in judicial proceedings, he is instructed:) *ma-aš-ga-an-na-za lē kuiški dāi DĪNAM šarazzi katteraḫḫi lē katterra šaraz*<*zi*>*yaḫi lē kuit ḫandan apāt īšša* "And let no one take a bribe. Let him not make the stronger case the weaker one, nor make the weaker case the stronger one. Do what is just." KUB 13.2 iii 26-28 (Bel Madg., MH/NS), ed. Dienstanw. 48, comments on 57; *ma-aš-kán* in the broken context KUB 29.39 iv 10 (market protocol, NH) probably also represents this usage, cf. *ḫannuan dāiš* "he began to adjudicate" in iv 8.

2. gift, propitiatory gift (given to gods); always in NH prayers, oracle questions, and vows, and always written *maš-kán* — **a.** an advance payment as a pledge to placate the deity until proper ceremonies can be undertaken: "We will make peace with him again" *nammašši arkuwar tiyauwaš šer maš-kán za*[*nk*]*ilatar* SUM-*anzi kuitman* ^{d}UTU-*ŠI uizzi nutta* ^{d}UTU-*ŠI* KASKAL-*šiaḫzi* "Next they will give him a gift and reparation for presenting a defense, until His Majesty comes, and His Majesty will 'put you on the way'" (Will you, O god, set your mind at rest through that?) KUB 22.57 obv. 14-16 (oracle question, NH), tr. differently HW^{2} 313; "[. . .] I never gave, but now [. . .] I have sent to the god 25 persons. [. . . On one side] I put [x] persons, on the other I put 7 persons. I shall send [them(?) . . .] to the god" *nat ANA* DINGIR-*L*[*IM*] *maš-kán ēš*[*du*] GIM-*annakan* ^{d}UTU-*ŠI laḫḫaz šarā* SIG$_{5}$-*in uizzi* "Let it be a propitiatory gift for the god. But when His Majesty comes up (to Ḫattuša) from the campaign safe and sound, . . ." KUB 15.11 ii 15-20 (queen's vow, NH); EZEN *išuwašma* EZEN *ḫiyarraš kueda*[*š*] *ANA* DINGIR.MEŠ *ēšzi nušmaš pedišši maš-kán pianzi* "To the gods to whom an *i.*-festival and a *ḫ.*-festival is (due), shall they give them a propitiatory gift in it's place?" KUB 18.23 iv 2-3 (oracle question, NH).

b. given to offended gods along with other reparations in order to assuage their anger: (We will make good the neglected festivals) GAM-*anna maš-kán zankila*<*tar*> SUM-*qaweni ANA MANTADŪTI-kan* UN-*an parā* [*n*]*eyaweni* EGIR-*azzama maš-kán zankilatar* SUM-*weni* "and along with it we will keep giving (iter.) the propitiatory gift and reparation. We will send a man as a pledge(?), and afterwards we will give the propitiatory gift (and) reparation" KUB 22.57 obv. 5-7 (oracle questions, NH); cf. obv. 15; although no abstract noun formation in *-ūtu* is yet attested for Akk. *mandattu*, this seems the most likely interpretation; the person sent is to guarantee subsequent payment of fines; the usual Akk. word for this is *manzazānūtu*, (see CAD M1:233); *maš-kán-na zankilatarra IŠTU* É. LUGAL SUM-*anzi* SISKUR-*ya IŠTU* É. LUGAL ^{r}SUM^{1}-*anzi* . . . ^{d}UTU-*ŠI-yaššikan šer*

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ma!ldai "And they will give a propitiatory gift and reparation from the king's house, and they will give an offering (SISKUR) from the king's house . . . His Majesty will make a vow to that effect" KBo 24.126 rev. 7-9 (oracle question, NH); cf. rev. 14-15; (They will make good the vows which are to be made good) *kattanna zankilatar* SUM-*anzi maš-kán-na-kán* BAL-*anzi* "And along with it they will give reparation and offer a propitiatory gift" KBo 2.2 iv 9-10 (oracle question, NH); also with BAL (*šipant-*) in KUB 50.35 rev? 24; (O ^{d}AMAR.UTU, they will do the following for you:) ^{LÚ}*ĀŠIPU-kan mukiššar dāi . . . nu ANA* DINGIR-*LIM* SISKUR SUM-*anzi maš-kán-na-ši* SUM-*anzi* "The exorcist will compose (lit., put) an evocation . . . and they will give an offering to the deity, and give a propitiatory gift to him" KUB 6.13 + KUB 18.62:6-8 (oracle question, NH), cf. ibid. lines 13-16; [*zankil*]*atar* SUM-*anzi ITTI* ^{d}UTU-*ŠI-mat* [. . .]x *ŠA* É.GAL-*LIM maš-kán pēdanzi* "They will give reparation, and together with His Majesty [. . .] they will convey it as the propitiatory gift of the palace" KUB 16.77 ii 41-42 (oracle question, NH); *ziqqa* KI-*aš*! ^{d}UTU-*uš kūn* NIM.LÀL-*an kuin uiēš nutta kāša* LUGAL-*uš* SAL.LUGAL-*aš kēl ŠA* NIM.LÀL *maš-kán kūn* SISKUR *peškanzi* "The king and queen are giving you this offering as a propitiatory gift regarding this bee, which you, O Sungoddess of the Earth, have sent." (If you sent it for evil, change it now and make it a bird portending good.) KBo 11.10 ii 21-24 (rit., MH?/NS), cf. Haas, UF 13 (1981) 113; cf. KBo 11.72 ii 26-28 (passages from duplicate); (Because the bloodguilt for Tudḫaliya has now come upon me) *nat ammuqqa IŠTU* É-*TIYA šarnikzilaz maš-kán-na-*[*az*] / *šarnenkiškimi* "I will make restitution for it (*-at*) together with my household, with restitution and a propitiatory gift." (So let the soul of my gods, my lords, be appeased) KUB 14.14 rev. 13-14 (PP1), ed. Götze, Pestgeb. 172-73 ("Sühne ableisten").

The word denotes a gift made in order to secure someone's favor. In usage 1, the gift is regarded as decidedly improper. Therefore we have translated those passages "bribe". In usage 2 the gift is altogether proper. There our translation "propitiatory gift" is meant to express the religious context and the purpose of the gift. *m.* is the direct object of the verbs *pāi-* 'give, pay', *šipant-* 'offer', *pēda-* 'convey', and *dā-* 'take'.

Götze, Pestgeb. 190-92 ("Sühne, Sühngabe"); Friedrich, HW (1952) 138 ("Gabe, Bestechung, Schweigegeld"); Laroche apud HW 138 (proposed to read *parkan* as *maškan*); Freydank, ArOr 38 (1970) 264f.

Cf. *maškiške-*.

maške- v. see *ma-* v., *maškiške-*, *park-* v.

maškiške- v.; to give presents; OH/MS.†

nušmaš aruī[*š*]*gazi ma-aš-ki-iš-ga-zi nu-uš-*≪*ma-*≫*ši-kán QĀTAMMA* ⌜*mi*⌝*yauēš ēšten* "He is showing reverence and giving presents to you (gods). So be mild to him in return!" KBo 20.34 rev. 7-9 (rit.).

Since the context requires an action which is ingratiating, a connection with the noun *maškan* (q.v.) "present, bribe," is plausible.

Cf. *maškan-*.

[*mašta-*] see *parta-*.

[*maštai-*] see *partai-*.

[*maštaimi-*] see *baštaimi-*.

[^{KUŠ}*mašduggani-*] see ^{KUŠ}*parduggani-*.

[:*maššunti*(-)] see :*paršunti*(-).

[^{GIŠ}*mašušta*] Ertem, Flora 161, read ^{GIŠ}TUKUL-*šušta*.

[*mad-*] v. see *ma-* v., *maz*(*z*)-.

matalli(ya)-; (meaning unclear); NH.†

EN.SISKUR-*yašamašza ma-tal-li-ia*[- . . .] KUB 46.40 obv. 10 (rit.); EGIR-*ŠU-maza* EN. SISKUR *ANA* 2 DINGIR.MEŠ IGI-*anda ma-tal-li-ia* [^{LÚ}*parl*]*ašalla* x[. . .] / *aniyanzi* KUB 46.38 ii 12-13 (rit.); [EN.SISKUR-*za ANA* 2 DINGIR.MEŠ IGI-*and*]*a*? *ma-tal-li-ia* ^{LÚ}*par-lašalla* [. . . *ar*]*ḫa aniyanzi* KUB 46.42 ii 15-16 (rit.); all refs. are found in the same ritual (CTH 495).

Because of the mention of TUKU.TUKU-*aš gangati* in KUB 46.40 obv. 11 and KUB 46.38 ii

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13 it is possible that this ritual deals with the appeasing of angry parties. Two deities and one client (EN.SISKUR) are mentioned. There is some chance therefore that *matalliya-* is the same word as *mantalli(ya)-* q.v.

[GIŠ*matanḫarišša-*] is to be read GIŠPÈŠ *tanḫarišš*[*a*] in KBo 24.40 obv.(?) 8 despite the lack of word space in the copy. Cf. Pap. 6*-7*, Hoffner, EHGl 44 n. 63, AlHeth 116, Ertem, Flora 166. The same words are found in KBo 5.1 ii 24 (rit. of Papanikri), where the copy shows space.

mattaraši; (mng. unknown); Hurr.; NH.†

1 NINDA.SIG *naḫnazu ma-at-ta-ra-ši* KI.MIN KUB 27.1 ii 25 (fest.).

Listed in GLH 169 s.v. *matta-*.

[GIŠ*matnani*] Ertem, Flora 161, 473/e:7 cited without context, possibly Akk. *MADNANU*.

:mataššu- n. or adv.; (mng. unclear); NH.†

"The votive gifts which are to be made good they will make good, and along with it they will give the reparation and offer the propitiatory gift" *ANA* DINGIR-*LIM-yakan :ma-ta-aš-šu UL* BAL-*anzakir kinunmakan* BAL-*anzakiuwan tianzi* "They were not offering *m.* to the deity, but now they are beginning to offer" KBo 2.2 iv 11-14 (oracle question), ed. Hrozný, BoSt 3:54f., Kammenhuber, MIO 3:47f.; [. . .]x *:ma-ta-aš-šu lē i-ia-at-t*[*a*]-x "Don't do/make [. . .] *m.*" or "Let him/her not go [. . .] *m.*" or "Let the *m.* not go [. . .]" KUB 15.3 i 3 (queen's dreams and vows); coll. showed that the horizontal of the trace after *-t*[*a*]- is lower than in the copy and could be the beginning of either *ni* or *ri*.

See HW 322, DLL 70.

[*ma-at-ša-at*] KBo 6.26 iii 8 (Law § 184) is probably to be emended to *MA-AD-DÁ*!*-AT*, a stative sg. 3 fem. from Akk. *madādu*, q.v., see Friedrich, HG 112.

NINDA**ma-du[-. . .]**; n.; (a kind of bread or pastry).†

[*I*]*NA* É dIM 5 NINDA.SIG.MEŠ 1 NINDA*ma-du*[- . . . *š*]*ermašš*ᵀ*a*ᵀ*n* ŠE.GIŠ.Ì *išḫuwān* "in the temple of the Stormgod five flat breads, one *m.*-bread [. . .] with linseeds sprinkled on top" KBo 8.91 rev. 3-4 (Kizzuwatna rit.).

In view of the occasional use of GNs in bread names (Hoffner, AlHeth 209f.) one should perhaps compare URU*Maddunašša* (RGTC 6:266) along with the element *maddu-* in PNs (NH nos. 352a, 793, 794).

mau- v.; see *maušš-*.

mawalli- adj.; (mng. unkn.); NH.†

sg. acc. com. *ma-wa-al-li-in* KUB 31.66 iv 14.

"Although my father (Muwatalli) gave instructions about the chariotry (lit. horses): 'Let them not leave behind any chariotry'" mNU.GIŠKIRI$_6$*-išmazakan* ANŠE.KUR.RA *ma-wa-al-li-in tališta* "It was mNU.GIŠKIRI$_6$ (who) left behind for himself *m.*-chariotry, (I didn't know it. But when I heard it, . . .)" KUB 31.66 iv 13-15 (prayer of Urḫitešub), ed. Houwink ten Cate, FsGüterbock 131, 133, who tr. "a 'chariot-*mawallis*' (a type of detachment?)". One could also tr. "chariotry (and) *m.*" or "chariotry (as) *m.*" Contrast *=za=kan dala-* in line 13 with *=kan dala-* in lines 11-12 and 20.

Perhaps with DLL 70 s.v. *mauwa* this is to be related to the Luwian number *mauwa* "four", cf. HE § 129.4. Cf. also van Brock, RHA XX/71 (1962) 112 ("soit un cheval de quatre ans, soit un cheval de quadrige").

māuwani- Luw. v.; (an action of horses); NH.†

[o o o o o o DAN]NA *ma-a-u-wa-ni-in-ta* "They (i.e., the horses) . . . -ed [. . .] *DANNA*" KUB 29.55 i 22 (hipp.), ed. Hipp.heth. 152. Note the other Luw. 3 pl. pret. verb forms in the preceding context.

Connecting this verb with Luw. *mauwa* "four": Otten, Luv. (1953) 27f.; Laroche, DLL (1959) 70; Kammenhuber, Hipp.heth. (1960) 153 n. c, 208 n. 4; differently: Rosenkranz, WO 2 (1956) 287ff.

maušš-, mau-, mu- v.; to fall (usually w. local particle: *=kan, =šan, =ašta*); from OH/MS.

act. pres. sg. 1 [*mu*]*-u-uḫ-ḫi* KUB 43.60 i 33 (OH/NS), *mu-uḫ-ḫi* ibid. i 34; **sg. 3** *ma-uš-zi* KUB 30.29 i 5 (pre-NH/NS), KUB 8.1 ii 13, iii 6, KUB 29.9 ii (7), 10, (13), KUB 4.72 obv. [b] 3, KUB 34.22 i 4, 6 (all NS), *ma-a-uš-*

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zi KUB 8.36 iii 10 (NH).

pret. sg. 3 *ma-uš-ta* KBo 12.85 iii 5 (MH/NS), KUB 28.5 obv. 10b, 11b, KUB 28.4 obv. 16b, 17b (NS), KUB 33.120 ii 40 (pre-NH/NS), KUB 6.29 obv.? 4, *ma-a-uš-ta* KBo 12.75:8 (NS); **pl. 3** *ma-ú-ir* KBo 21.22:4, 5 (OH/MS), *ma-uš-še-er* KUB 27.29 iii 16 (MH/NS), KBo 19.145 iii 31 (NH), KBo 19.80 rt. col. (12) (NH).

act. imp. sg. 3 [*m*]*a-uš-du* KBo 13.260 iii 38 (NS).

mid. pres. sg. 2 *ma-uš-ta* KUB 1.16 iii 52 (OH/NS); **sg. 3** *ma-uš-ta-r*[*i*] KBo 9.107 rev. 5, (13) (NS?), [*m*]*a-uš-ta-ri* KUB 45.79 obv. 8.

pret. sg. 1 *ma-uš-ḫa-ḫa-at* KUB 1.1 iii 24, KUB 19.67 i (17) (both Ḫatt. III); **sg. 3** *ma-uš-ta-at* KUB 33.106 ii 9, KUB 17.1 ii 5 (NH), KUB 33.114 i 18 (NS).

mid. imp. sg. 3 [*m*]*a*?*-uš-ta-ru* KBo 13.260 iii 41 (NS), assuming that this last line of the col. is indented.

part. sg. com. nom. *ma-uš-ša-an-za* KUB 4.1 iv 26 (NS), KUB 5.7 rev. 28 (NS); **sg. neut. nom.** *ma-uš-ša-an* ibid. rev. 27; **infin.** *ma-uš-šu-u-wa-an-zi* KUB 33.106 ii 8 (NH).

iter. act. pres. sg. 3 *ma-uš-ki-iz-zi* KUB 7.53 i 5 (NH); **pret. sg. 3** *ma-uš-ki-i*[*t*(-) . . .] KBo 9.83 rev. 5 (NH), *ma-uš-ke-e-e*[*t*(-) . . .] KUB 23.14 iii 8, (10) (NS?), the last two forms possibly being mid.

iter. mid. pres. sg. 3 *ma-uš-ki-it-ta-ri* KUB 31.86 iii 2 (MH/NS), [*ma*?*-u*]*š-kat-ta-ri* KBo 10.47g iii 18 (NS); **pret. sg. 3.** *ma-uš-ki-it-ta-at* KUB 48.124 rev.? 16 (NS), *ma-uš-ki-ta-at* ibid. rev.? 17, 18.

Plene writings of initial *ma-*: *ma-a-uš-zi*, *ma-a-uš-ta*.

a. without associated adverbs — **1′** literal: — **a′** of a person: ÍD-*p*[*a mu*]*-u-uḫ-ḫi luli*[*ya*] *mu-uḫ-ḫi* "I will fall into a river, I will fall into a pond" KUB 43.60 i 33-34 (myth in rit., OH/NS); note that this clause lacks *=kan*.

b′ of a celestial phenomenon: "[If] a 'big star' in the sky develops a tail (*talukešš-*), and is scattered, and furthermore comes together(?)" [*pa-aḫ-ḫ*]*ur*?*-kán nepiši* ZAG-*az ma-uš-zi* "[fi]re falls to the right in the sky" KUB 8.24 ii 5-7 (star omen, NS), cf. ibid. 10-12.

c′ of the moon: ^{d}*SIN-ašwakan nepišaz ma-uš-ta naškan šer* KI.LAM-*ni ma-uš-ta* "The moon fell from heaven. It fell on the gate house" KUB 28.4 obv. 16b-17b (myth, NS), ed. Kammenhuber, ZA 51:109, 113, translit. Laroche, Myth 15, tr. ANET 120 (reading *kilamni*); cf. KUB 28.5 obv. 10b-11b (ibid.).

d′ of fetuses: "If a woman's children keep dying" *našmaššikan* ^{UZU}*šarḫūwandama ma-uš-ki-iz-zi* "or if her fetuses keep miscarrying (lit. falling)" KUB 7.53 i 4-5 (rit., NH), ed. Tunn. 4f.

2′ metaphorical, "to fall, perish, suffer defeat" — **a′** w. expressed subject: *mānšan nepiši* MUL.ḪI.A *anda šiššandari natkan katta mumianzi* ERÍN.MEŠ-*kan ma-uš-zi* "If in heaven stars collide(?) and fall down, the army will suffer defeat" KUB 8.22 ii 6-8 (star omen, NS), ed. StBoT 5:156; cf. KUB 8:1 ii 13 (NS); KBo 13.15:10 with dupl. KUB 34:7 rt. col. 6 (both lunar eclipse omens, NS); KUR-*e=kan ma-uš-zi* "The land will fall" KUB 8.24 rev. 6 (star omen, NS); a similar phrase without *=kan*: KUR URI *ma-u*[*š-zi*] "The land of Akkad will fall" KUB 8:2 rev. 10 (lunar omen, NS); SAG.GEMÉ.ÌR.MEŠ-*kan ma-uš-z*[*i*] "The domestic servants will fall" KUB 34:22 i 6 (animal omen, NS); MÁŠ.ANŠE *ma-uš-zi* "The herds will fall" KUB 8.3 rev. 2 (lunar omens, NS).

b′ without expressed subject (impersonal use): *zaḫḫiyakan pangawi* ERÍN.MEŠ-*ti ma-uš-zi* "There will be a fall (defeat) in battle for the entire army" KUB 8.1 iii 6 (lunar eclipse omens, NS); cf. KUB 4.72 obv. [b]3 (liver model, OS or MS); [*n*]*ašmakan* ERÍN.MEŠ-*ti pangarit ma-u*[*š-zi*] KBo 8.47 obv. 11 (lunar eclipse omen, NS).

b. with associated adverbs and preverbs — **1′** *anda*: [*p*]*arā=aš tiyazi* [*n*]*aškan anda alallā* [*m*]*a-uš-du āppa=ma=aš tiyazi* [*n*]*aškan anda warišiyaš* [*pa*]*ḫḫuenašša šeli* [*m*]*a-uš-ta-ru* "(If) he walks forward, let him fall into treachery; (if) he walks backward, let him fall into a pile of *w.* and fire" KBo 13.260 iii 36-41 (incant., NS), cf. StBoT 5:114.

2′ *āppa*: (Let the offerings for the gods be ready for them!) *nuššan paraya* [*lē*] *naitti* EGIR-*payakan lē ma-uš-ta* "Do not postpone(?) (them). Do not fall behind" KUB 1.16 iii 51-52 (edict, Ḫatt. I, OH/NS), ed. HAB 14-15 "nachlassen".

3′ *āppan*: *nuššikan idalāuwanni* EGIR-*an UL* ⌜*namma ma-uš-*⌝[(*ḫ*)]*a-ḫa-at* "I did not fall back into maliciousness against him" KUB 19.67 i 16-17, dupl. KUB 1.1 iii 22-24 (Ḫatt. III), ed. Ḫatt. 24-25, StBoT 24:18f.; see StBoT 5:114-15 with n. 8.

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4′ *arḫa*: "We questioned the temple personnel, and they said" *ANA* DINGIR-*LIM-wakan* 1 *ŠUR* IGI *arḫa ma-uš-ša-an* MÁŠ.GAL.ḪI.A-*yawašši kuiēš tūriyanteš nukan ANA* 1 MÁŠ.GAL KUN *arḫa ma-uš-ša-an-za* "One of the deity's eye-brows has fallen off. Also, the tail of one of the billy-goats which are harnessed for him has fallen off" KUB 5.7 rev. 27-28 (oracle question, NH), tr. ANET 498.

5′ *katta* — **a′** with ablative — **1″** of persons: "When Ḫebat saw Tašmišu" *nukan* ^{d}*Ḫepaduš šuḫḫaz katta ma-uš-šu-u-wa-an-zi waqqareš [m]an tiyat manaškan šuḫḫaz katta ma-uš-ta-at* "she almost fell down from the roof. Had she taken a step, she would have fallen down from the roof. KUB 33.106 ii 7-9 (Ullik. IIIA, NH), ed. Güterbock, JCS 6:20f.; *mānkan antuḫšaš lagāri našmaškan* $^{\lceil GIŠ\rceil}$GIGIR$^{\rceil}$-*az katta ma-a-uš-zi* "If a man topples over or falls down from a chariot" KUB 8.36 iii 9-10, ed. StBoT 19, 38f. and Laroche, CTH p. 189f., see *lak-* mng. 4 a.

2″ of stones: [(*k*)]*uē*[(*zzatka*)]*n u*[(*ēr*)] *ānteš* [NA$_4$.ḪI.A (*kuēzzatkan* ḪUR.SAG)-*az*] *katta ma-*$^{\lceil}$*uš-še-er*$^{\rceil}$ [(*ānteš* NA$_4$.ḪI.A)] "Where did they come from, the hot stones? From what mountain did they fall down, the hot stones?" KBo 19.145 iii 30-31 (myth in rit., NH), with dupl. KUB 34.101:3-5, ed. Laroche, RHA XXVIII:59 and Haas-Thiel, AOAT 31:302f.; cf. KUB 17.1 ii 5 (Kešši).

3″ of a clay figurine: *ANA* GUD IM *kue*[*dani*] *ŠA* KUR LÚ.KÚR *ŠUM-an kitt*[*a*] *naškan* ^{GIŠ}*arkammiyaz* EGIR-*an katta ma-uš*-[*zi*] "The clay ox on which there is the name of an enemy land falls down behind from the *a*." KUB 20.77 iii? 4-7 (fest.).

4″ of celestial bodies (w. *-ašta*): *takku INA* ITU KIN.^{d}INANNA *našta* MUL-*aš nepišaz katta ma-uš-zi* "If it is the month of Ululu, and a 'star' falls down from the sky" KUB 8.25 i 7-8 (celestial omen, NS), cf. Weidner, AfK 1 (1923) 2; cf. [*mānašt*]*a* [*n*]*epišza* MUL GAL *katta* [*ma-uš*]-*zi* KUB 8.22 ii 3-4 (celestial omen, NS); cf. also KUB 43.2 iii 1-3 (star omen, NS) with dupl. KUB 34.15:4-6; cf. a 1′ b′.

b′ without ablative — **1″** of plaster: *ḫāniš-*$^{\lceil}$*šuwa*$^{\rceil}$*rmakan k*[*uit katta*?] *ma-uš-ki-it-ta-ri* "The plaster which is falling [down]" KUB 31.86 iii 1-2 (Bel Madg., MH/NS), ed. Dienstanw. 45, rest. after dupl. *ḫaniššuwarmakan kuit awan katta mummīetta* KUB 13.2 ii 16.

2″ of a newborn (w. *-šan*): (The midwife prepares stools and cushions for the delivery) TUR-*aššan kuwapi katta ma-uš-zi* "when the child (is about to) fall down (i.e. be delivered) (the woman sits down on the stools)" KUB 30.29 i 1-16 (rit., pre-NH/NS), ed. Güterbock, Oriens 10:356 and Beckman, Diss. 20f.; *maḫḫanmaz* SAL-*za ḫā*[*ši kattaššan*?/*nuššan*?] TUR-*aš ma-uš-zi* "When the woman is giving birth and the child is falling [down] (they wave this ewe over the woman's [head?/body?] three times)" KBo 17.62 i 21-23 (rit., NS); cf. *nuššan* TUR-*aš kat*[*ta ma-uš-zi*] ibid. i 4; cf. a 1′ d′ (of fetuses).

6′ *kattan*: KBo 12.75:8 (myth.); KBo 21.22 (4), 5 (OH/MS).

7′ *parā*: [. . .]x *arrirranza* [. . .]x-(!)*ši parā ma-uš-ša*[*-an-za*(?)] [. . .]x-*anza* "(some part of an object) has been scraped, its [. . .] has fallen out, [and its . . .] has been [. . .]" KUB 6.29 obv. 3-5 (oracle question, NH).

8′ *šarā*: KBo 19.80 rt. 12 (hist., NH).

9′ *šer*: *tak*$^{\lceil}$*ku* ELLAG 2 *kiša nu*!*kan*$^{\rceil}$ 1-*aš* 1-*edani šer ma-uš-ša-an-za* "If there are two kidneys and one is fallen on the other" KUB 4.1 iv 26 (omen, NS), tr. of Akk. BE ELLAG 2-*ma ri-it-ku*!-*bu* "If there are two kidneys, and they lie (pl.) on each other" ibid. iv 25. KUB 29.10 ii 6 (omen), ed. Güterbock, AfO 18.80; KUB 28.4 17b, see a 1′ c′ above.

Weidner, AfK 1 (1923) 2-3 (= *maqātu* in Akk. omens); Goetze, Tunn. (1938) 41-42; Sommer, HAB (1938) 175.

Cf. *mumiya-*.

maz(z)-, manz- v.; to withstand, resist, offer resistance, endure; dare to (with inf.); from OH.†

pres. sg. 2 *ma-za-at-ti* KBo 4.14 iv 60 (Šupp. II); **sg. 3** *ma-az-zé* KBo 7.14 i 8 (OS), *ma-az-zi* KUB 31.147 ii 28, (31), *ma-az-za-az-zi* KUB 12.60 i (7) (OH/NS), KUB 13.4 iii 76 (pre-NH/NS), KUB 33.97 i 15, 16, *ma-az-za-zi* KUB 43.62 ii? 4, KUB 41.4 iii 13, *ma-za-zi* KUB 13.5 iii 45 (pre-NH/NS), *ma-an-za-az-zi* KUB 33.120 i 21

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(NH); **pl. 1** *ma-az-zu-u-e-ni* KBo 12.126 i 24 (MH/NS).
pret. sg. 2 *ma-az-za-aš-ta* KUB 14.1 obv. 62 (MH/MS); **sg. 3** *ma-az-za-aš-ta* KBo 5.6 i 8, 29, KBo 16.8 ii 37, KBo 3.4 ii 30 (all Murš. II), KUB 23.59 ii? 4, *ma-za-aš-t[a?]* KUB 19.16 rev.? rt. 7.
verbal subst. gen. *ma-az-zu-wa-aš* KUB 33.120 i 32 (NH).

a. negated — **1'** with *natta* (Akk. *UL*) — **a'** w. *menaḫḫanda*: *nušši* ^{LÚ}KÚR *zaḫḫiya menaḫḫanda namma UL kuiški ma-az-za-aš-ta* "not one of the enemies gave further resistance in battle against him" KBo 5.6 i 7-8 (DŠ), ed. Güterbock, JCS 10:90.

b' object in acc.: *nu [z]ik* ^{m}*Madduwattaš nam[ma* ^{m}*A]ttariššiyan UL ma-az-za-aš-ta nušši piran arḫa tarnaš* "But you, O Madduwatta, offered Attarššiya no further resistance; you fled from him" KUB 14.1 obv. 62 (MH/MS), ed. Madd. 16-17, cf. *manmu UL duḫušiyait manmu piran arḫa tarnaš* KBo 5.8 iii 17-18 (AM 156); ^{d}*Kumarbiš* ^{d}*Alaluwaš* NUMUN-*ŠU* ^{d}*Anui menaḫḫanta zaḫḫain paiš* ^{d}*Kumarbiyaš* IGI.ḪI.A-*wa UL namma ma-an-za-az-zi* ^{d}*Anuš . . . naš piddāiš* "Kumarbi, Alalu's offspring, gave battle to Anu; and Anu cannot withstand the eyes (i.e., threatening gaze?) of Kumarbi, . . . and he fled" KUB 33.120 i 19-22 (myth, NH), ed. Kum. *2, 6-7, tr. ANET 120; *nu aru[nan . . . (UL)] kuiški ma-az-za-az-[zi]* "No one can withstand the Sea(god)" KUB 12.60 i 6-7 (myth, OH/NS), restored from dupl. KUB 33.81 i! 4 (MS).

c' case of obj. ambiguous: "I went to Apaša, the city of Uḫḫaziti" *numu* ^{m}*Uḫḫa*-LÚ-*iš UL ma-az-za-aš-ta našmukan :ḫūwaiš* "and U. offered me no resistance, but fled from me" KBo 3.4 ii 30-31, ed. AM 50-51; *[numu* ^{LÚ}KÚR?*] UL namma ma-az-za-aš-ta [numu . . . z]aḫḫiya UL tiy[at]* "[The enemy] offered [me] no further resistance; he did not come [against me] in battle" KBo 16.8 ii 36-37 (Ann. Murš. II), ed. Otten, MIO 3:167-68; ^{ID}*Aranzaḫit UL ma-az-zu-wa-aš* "(I impregnated you) with A., the irresistible" KUB 33.120 i 32 (Kingship in Heaven myth, NH), translit. Myth. 51, tr. MAW 157.

d' object is infinitive: *[mā]n apāšma memiyauanzi UL ma-az-za-az-zi* (var. *ma-za-zi*) *nu* ^{LÚ}*arišši memāu* "But if he doesn't dare to tell (his superior), let him tell his fellow (servant)" KUB 13.4 iii 76-77 (instr., pre-NH/NS) w. dupl. KUB 13.5 iii 45, ed. Chrest. 160-61; (in a ritual the "mortal" says:) *UL-wa namma ma-az-zu-u-e-ni* "We don't dare any longer" KBo 12.126 i 24 (rit., MH/NS), ed. THeth. 2:24-25, inf. obj. is implied; [. . .]x *uwanna UL ma-za-at-ti* "You do not dare to see/look at [. . .]" KBo 4.14 iv 60 (treaty, Šupp. II), ed. Stefanini, AANL 20:49, 76.

2' with *lē*: *nan lē ma-az-zi* "Let him not withstand him/it" KUB 31.147 ii 28, cf. 31; *[l]ē ma-az-za-zi* KUB 41.4 iii 13.

b. not negated: (Someone came in battle against the king, and) [. . .] ^{m}*Li*-KASKAL-*iš ma-az-zé* "L. offers resistance" KBo 7.14 i 8 (Syrian campaigns of Ḫatt. I, OS); [. . .] *tuegganza ma-az-za-zi* "The body will resist [. . .]" KUB 43.62 ii? 3-4; cf. also *natkan ma-az*[- . . .] KUB 39.78 rev. 15 claimed for this verb by Haas and Thiel, AOAT 31.163.

Although the inflection of this verb resembles that of *ed-* and *išpart-*, and Friedrich, HW 139, entered it under the stem *mat-*, no form of the verb has a *t*, even in forms where it might have been expected (e.g., *mazzuwaš* and *mazzuweni*). The reading *ma-t[e-er]* KBo 3.13 (=BoTU 3) obv. 18 (Güterbock, ZA 44:70f., 75, Oettinger, Stammbildung 208) is highly questionable from the traces in BoTU 3 and KBo 3.13. Contrast the trace after *ma-* with the *te* sign in line 21. The *ma-du* found in KUB 30.10 rev. 6 certainly is not this verb, cf. *ma-* v. We have concluded therefore that the stem was *maz(z)-*.

Hrozný, HKT (1919) 186 n. 4; Götze, Madd. (1928) 125f.; Sommer, AU (1932) 335; Laroche, OLZ 1955: 225, RHA XXIII/76 (1965) 51f.

Cf. *:mazalla*, *:mazzallaša-*.

(TÚG)mazakanni- n. com.; (a garment), NH.†

sg. nom. ^{TÚG}*ma-za-ga-an-ni-iš* KUB 42.14 rev. 4, KUB 42.84 obv. 3!, ^{TÚG}*ma-za-kán-ni-iš* IBoT 1.31 obv. 7, KUB 42.64 rev. 14, ^{TÚG}*ma-za-ga-an-ni-eš* KUB 42.59 rev. 17; **pl. acc.** ^{TÚG}*ma-za-qa-an-ni-uš* KUB 12.1 iii 18; **broken** ^{TÚG}*ma-z[a- . . .]* KUB 31.67 iii 11, ^{TÚG}*ma-za-ká[n- . . .]* KBo 9.87:6.

a. Usually in lists of garments — **1'** colors: SA_5 "red" KUB 42.14 rev. 4, KUB 42.59 rev.? 17,

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HAŠMANNI "blue-green" KUB 42.84 obv. 3.

2' ornamented with gold: 1 *ma-za-kán-ni-iš* KÙ.GI GAR.RA KUB 42.64 rev. 14; 2 TÚG*ma-za-ga-an-ni-uš* KÙ.GI *šakantamenzi* "2 *m.*-garments (with) appliqué(?) of gold, (on one there [is a . . . pattern], on the other there are 30 pomegranates)" KUB 12.1 iii 18, ed. Košak, Linguistica 18:104.

b. in a fragment of a dream text: *kūn* TÚG*ma-z[a-kán-ni-in . . .]* KUB 31.67 iii 11.

:mazalla (Luw.) adv.; tolerantly(?); NH.†

nu mān LÚ*araš* LÚ*aran ANA* INIM SAL-*T[I šer] / :ma-za-al-la aušzi ANA* LUGAL-*ma UL mema[i] / nan anda munnaizzi* "If someone looks tolerantly(?) on his fellow with respect to the matter of women, and doesn't tell the king, and hides him" KUB 21.42 left edge left col. 3-5 (instr., NH), ed. von Schuler, Dienstanw. 30.

Laroche, DLL (1959) 71; von Schuler, Kaškäer (1965) 151.

Cf. *maz(z)-*, *mazzallaša-*.

mazzallaša- (Luw.) v.; to tolerate(?), condone(?); NH.†

Luw. mid. pres. pl. 2 *ma-az-za-al-la-ša-du-wa-ri* KUB 21.29 iv 13.

(Take care of the families left behind in the city by defectors to the Kaška) *m[ān] šumešma* LÚ.MEŠ URU-*LIM ma-az-za-al-la-ša-du-wa-ri ku[in/t?]ki* "But if you men of the city tolerate/condone(?) someone/something, (what will it turn out to be for you?)" KUB 21.29 iv 13-14 (treaty with Urikina), tr. and comments by von Schuler, Kaškäer 148 ("Wenn ihr Leute der Stadt aber etwas inkorrekt (dabei) handelt(?)"). 151; Otten apud von Schuler, ibid. ("sich ausserhalb des Gesetzes bewegen").

Laroche, DLL 71 suggested "tolérer?", which von Schuler, Kaškäer 151 rightly notes accords with a possible derivation from the verb *mat-* "aushalten", for which verb, however, we posit a stem *maz(z)-* q.v.

Cf. *maz(z)-*, *mazalla-*.

mazeri- n. com.; (a marking on the exta); occurs only in oracle texts; often abbr. *ma-zé* and *ma-zé-eš*; NH.

sg. nom. *ma-zé-re-eš* KUB 16.29 obv. 16, 21, KUB 22.31 obv. 14, KUB 46.37 obv. 25 (2x), 49, rev. 2, *m[a-z]é-re-eš* KUB 46.37 obv. 31, *ma-zi-ri-iš* KUB 46.37 rev. 2, *ma-zi-r[i-iš/eš]* KUB 46.37 rev. 23, *ma-z[i-ri-iš/eš]* KUB 46.37 rev. 23, *ma-zé* KUB 6.2 obv. 36, KUB 22.31 obv. 9, KUB 22.52 obv. 5, KUB 22.54:10, *[m]a-zé* KUB 22.54:13, *ma-zé-eš* KUB 6.39 obv.? 2; **acc.** *[m]a-zé* KUB 6.2 obv. 26.

a. modified by *kunna-* "right": *ma-zé-re-eš* ZAG-*naš* "The *m.* (is) a right (one)" KUB 46.37 obv. 49 and passim in this text; cf. KUB 16.29 obv. 21, KUB 22.52 obv. 5, etc.

b. contrasted with *entiš* GÙB-*aš* "The *entiš* (is) a left (one)": *entiš* GÙB-*aš ma-zé-re-eš* ZAG-*aš* "The *entiš* is a left (one); the *m.* is a right (one)" KUB 16.29 obv. 16; cf. KUB 22.31 obv. 9 and 14.

c. other occurrences: *zul-ki[š! m]a-zé ḫarzi* "a *zulki-* holds a *mazeri-*" KUB 6.2 obv. 26; *m[a-z]é-re-eš* "(there is) a *mazeri-*" KUB 46.37 obv. 31.

This is probably the same word as Hurrian *mazeri*, *maziri* "help", and perhaps to be equated with Akkadian *rīṣu* "help" and "(a part of the exta)" (Laroche, Ugar. 5:456).

Laroche, RA 64 (1970) 137; GLH 169.

É mazki(ya)- see É*makzi(ya)-*.

-mi-, -ma- enclitic poss. pron.; my; from OS; wr. syll., and Akkadographically -*YA* (and -*Ī* in ^{d}UTU-*ŠI* = *ŠAMŠĪ*, *A-BI* "my father" KBo 22.1:16, 21 (OS), and *BE-LÍ* "my lord" KUB 14.15 iv 21).

sg. nom. com. *-miš*: passim; *-mi-eš*: KUB 36.35 i 15; *-me-iš* KBo 13.2 obv. 6, 13; *-mi-š(a)* KBo 3.28:22 (OH/NS).

sg. voc. *-mi*: *iš-ḫa(-a)-mi* KUB 31.127 i 1 (OH/NS), KUB 31.147 ii 17 (MH/NS?); *-me*: *atti=me* KBo 12.70 rev.! 10b; *-met*: KBo 3.34 i 22 (OH/NS); *-mit*: KBo 11.14 ii 4 (MH/NS), KUB 33.106 iv 10 (NS).

sg. acc. com. *-man*: with assimilation *n* + *m* > *mm*: *tu-ik-kam-ma-an* KUB 30.10 obv. 14 (OH/MS), *ad-dam-ma-an* KBo 3.44:9 (OH/NS); with assimilation and single writing of *m*: *at-ta-ma-an* KUB 29.3:6 (OS), KUB 43.31 left col. 4 (OS), *ša-a-a[k-l]i-ma-an* KUB 30.10 rev. 24 (OH/MS), DUMU-*la-ma-an* KUB 1.16 ii 4 (OH/NS), KBo 11.14 ii 5 (MH/NS), etc.; with the acc. ending only on the pron.: *addaš=ma-an* KUB 29.1 i 26 (OH/NS); *-min*: LÚ*ḫalugatallan=mi-in* VBoT 1:12 (MH/MS); with the acc.

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ending only on the pron.: *attaš=mi-in* KUB 14.11 ii 22 (NH/NS).

sg. nom.-acc. neut. *-met*, *-mit*: GIŠTUKUL-*li-me-et* KBo 6.2 ii 24 (OS), É-*ir-me-et* KUB 1.16 iii 18 (OH/NS), É-*ir-mi-it* KBo 10.2 i 20 (OH/NS); with doubling of *m* after vowel: *me-e-ni-im-me-et* KBo 3.22:52 (OH/NS) *ut-ni-im-me-et* KBo 3.27 obv. 23 (OH/NS); with assimilation *n* + *m* > *mm*: ⌜*pé-e*⌝*-ra-am-mi-it* KBo 3.22:79; with assimilation and single writing of *m*: *ša-aḫ-ḫa-me-et* KBo 6.2 + KBo 19.1 ii 24 (OS), *ša-aḫ-ḫa-mi-it* KBo 6.3 ii 38 (OH/MS), *pé-e-da-mi-it* KUB 31.130 rev. 5 (MH/MS).

sg. gen. *-maš*: *attaš=ma-aš* KBo 3.22:10 (OS), KBo 3.28 ii 17 (OH/NS), 1193/u iii 13 (+ KUB 21.19 iii 45) (NH/NS); *-man*: with assimilation and single writing of *m*: *ḫu-uḫ-ḫa-ma-an* KUB 1.16 iii 40 (OH/NS), DUMU-*la-ma-aš-š*⌜*a-an*⌝ ibid. 62.

sg. dat.-loc. *-mi*: *kiššari=mi* KBo 17.3 i 15 (OS), *šiuni=mi* KUB 30.10 obv. 13, rev. 17 (OH/MS), *katti=mi* passim; with doubling of *m* after vowel: *kat-tim-mi* KBo 3.22:77 (OS), KBo 22.2 rev. 6 (OS); *-mit*: *paltani=mi-it* KBo 3.13 rev. 15 (OH/NS), *kišširi=mi-i*[*t*] KBo 3.29:5 (OH/NS).

sg. all. *-ma*, with doubling of *m* after vowel: *pár-nam-ma* KUB 1.16 iii 18 (OH/NS).

sg. inst./abl. *-mit*(?): KBo 3.13 rev. 14 (OH/NS).

pl. nom. com. *-miš*: KUB 1.16 iii 33 (OH/NS).

pl. acc. com. *-muš*: KUB 1.16 ii 28, KUB 43.75 obv. 17 (OH/NS), KUB 43.68 obv.? 6 (MH/MS); *-miš*: *tuzziuš=mi-iš* KUB 19.37 iii 10 (NH).

pl. nom./acc. neut. *-met*, *-mit*: *uddār=me-et* KUB 1.16 iii 46, etc. (OH/NS), *uddār=mi-it* ibid. ii 56, *šākuwa=me-et* KBo 3.28 ii 9 (OH/NS), IGI.ḪI.A-*mi-ta-wa* (*=mit=a=wa*) VBoT 58 i 41 (OH/NS).

pl. gen. *-man*: with assimilation *n* + *m* > *mm*: ÌR.MEŠ-*am-ma-an* KBo 3.27: 10, 15 (OH/NS).

^{d}UTU-*ŠI* = Akk. *šamšī* "My Sun(god)" (My/Your/His Majesty) with Hittite complements in OH/NS, MH and Šupp. I: **sg. nom.** ^{d}UTU-*ŠI-iš* KBo 16.25 i 46, iv 62; **sg. voc.** ^{d}UTU-*me-et* KBo 3.34 i 22 (OH/NS) (see below c 2′ b′); **sg. acc.** ^{d}UTU-*ŠI-in* KBo 19.58:12 (MH/MS), KBo 5.3 iv 45, i (15) (Šupp. I treaty w. Ḫuqq.), KUB 21.41 iv 9 (Šupp. I); **sg. d.-l.** ^{d}UTU-*mi* VBoT 1:13 (see d 6′), ^{d}UTU-*ŠI-mi*(-x?) KUB 8.81 iii 12 (MH/NS) (see below d 6′).

In the nom. and acc. exx. *-iš* and *-in* may be complements to the pronoun which is written Akkadographically by the *-i* of *šamšī*. The underlying forms of the possessive pronoun would have been *-miš* and *-min*. ^{d}UTU-*ŠI-aš* KUB 33.24 ii 7 (Stormgod myth) is probably a faulty writing for "Sun-god," as is the nom. ^{d}UTU-*ŠI* ibid. 3.

For NUMUN ^{d}UTU-*ŠI-KU-NU* KUB 1.16 ii 44 (Ḫatt. I) cf. HAB 71f.

(Sum.) ⌜á⌝-mu-šè = (Akk.) *a-na i-dì-ia* = (Hitt.) *kuššani=mi* "for my wage" KBo 1.42 i 23 (Izi Bogh. A, NS), ed. MSL 13.133 as line 33, cf. CAD I/J 16; (Sum.) [. . .] = (Akk.) [. . .]-*ru-ru-ia* "my . . ." = (Hitt.) *katkattimaš=me-iš* "my agitation/trembling" KBo 13.2 obv. 6 (NS); (Sum.) [. . .] = (Akk.) [*šu-ut-t*]*i* = (Hitt.) *tešhaš=me-iš* "my dream" ibid. 13; (Sum.) [. . .] = (Akk.) [. . . .]-*ti* = (Hitt.) *muwatallatar=me-e*[*t*] ibid. rev. 9; (Sum.) [. . . . .] = (Akk.) [. . .]-*ru-ti* = (Hitt.) TUR-*tar=me-et* ibid. 10.

(Akk.) *a-wa-te*$^{MEŠ.ti}$*-ia* BoTU 8(= KUB 1.16) iv 70 = (Hitt.) *ud-da-a-ar-m*[*e*]-*e*[*t*] ibid. iii 71 (Ḫatt. I, NS), ed. HAB 16f.; (Akk.) AMA-*mi* (*ummī*) = (Hitt.) *annaš=mi-iš* "my mother" RS 25.421: 32, 52 (Ugar. 5:444f.); (Akkadogram) *A-BA-Y*[*A*] KUB 14.8 obv. 25 = *at-ta-aš-mi-in* (acc. sg. by context) in dupl. KUB 14.11 ii 22 (PP2, Murš. II), ed. Götze, KlF 1:210f. with note m. Cf. also b 1′.

a. In OS - **1′** sg. nom. com. *-miš*: ^{d}*ši-i-uš-mi-iš* "my god" KBo 3.22:47 (Anitta), ed. StBoT 18:12f. ("mein Gott Šiu") with commentary pp. 119-131 □ With Starke, ZA 69:47-65 we take the word as a common noun; cf. the form ^{d}*ši-ú-šum-m*[*i-in*] (< *šiun=šummin*) ibid. 39, (41), ^{d}*ši-ú-na-šum-mi-iš* KUB 26.71 i 6 (NS), dupl. of line 57; *a-aš-šu-uš-mi-iš* "my dear (one)" KBo 17.22 ii 14 (Hitt. vers. of a lost Ḫattic prayer, translit. StBoT 25:207 □ here *=miš* "my" is more likely than *=šmiš* in view of the voc. [^{d}UT]U-*i* SAL.LUGAL "O Sungoddess, queen" of ii 13. Probably not sg. 1 in KBo 17.3 ii 13 (StBoT 8:28f. ii 56 with n. 9).

2′ voc. *-mi*: (no OS exx.).

3′ sg. acc. com. *-man*: *nu āppa at-ta-ma-an* ^{d}IM-*a*[*n . . .*] "Again [I shall praise] my father, the Stormgod" KUB 29.3: 6, rest. after the NS dupl. *nu* EGIR-*pa ad-da-aš-ma-an* ^{d}U-*an walluškimi* KUB 29.1 i 26, ed. Kellerman, Diss. 21, 11, 26 □ *attaman* = **attamman* < **attan=man*; *attašman* of the NS copy is formed after the nom. *attaš=miš* without declension of the noun, see below c 3′; cf. [^{d}]IM-*an at-ta-*[*m*]*a-an* KUB 43.31 left col. 4.

4′ sg. nom.-acc. neut. *-*(*m*)*met*/*-mit*: *me-e-ni-im-me-et nēḫ*[*ḫun*] "[I] turned my face" KBo 3.22:52 (Anitta), ed. StBoT 18:12f.; *kī* GIŠTUKUL-*li-me-et kī=ma ša-aḫ-ḫa-me-et* "this is my craft, but that is my *šaḫḫan*-duty" KBo 6.2 + KBo 19.1 ii 24 (Laws § 41, OS), ed. HG 28f. with NS dupl. KBo 6.3 ii 44 and variant *ša-aḫ-ḫa-ni-mi-it* KBo 6.5 iv 2 (NS); cf. *ša-aḫ-ḫa-me-et* KBo 19.1 ii 19 (§ 40, OS), ed. AfO 21:2, with var. *ša-aḫ-ḫa-mi-it* KBo 6.3 ii 38 (MS); [*e-e*]*š-ša-ri-mi-it* "my figure" KBo 20.49:5 (prayer) or sg. loc. (without context); ⌜*pé-e*⌝*-ra-am-mi-it* "in front of me" KBo 3.22:79 (Anitta, OS), ed. StBoT 18:14f., with NS dupl. KUB 36.98b rev. 6 *pé-ra-a*⌜*-am*⌝*-mi-i*[*t*].

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5′ sg. gen. *-maš*: [^{m}*Pi*]*tḫānaš at-ta-aš-ma-aš āppan* "after my father P." KBo 3.22:10 (Anitta), ed. StBoT 18:10f., cf. ibid. 30; Akkadogram *AWAT A-BI-IA* KBo 22.1:4, 6, 31.

6′ sg. (dat.-)loc. *-mi*: *ki-iš-ša-ri-mi dāi* "he puts (it) in my hand" KBo 17.3 i 15 (rit.), ed. StBoT 8:20f. w. n. 4 and 17; the dupl. KBo 17.1 i 20 (OS) has *ki-iš-ša-ri-iš-mi* "in their hand" (the context allows for either reading); *ū*^{r}*k=wa*^{1} *a*[*(t-t)*]*i-m*[*(i) natt*]*a āššuš* "I am not liked by my father (or: dear to my father)" KBo 22.2 rev. 4-5 (Zalpa story), ed. StBoT 17:10f. ("bei meinem Vater nicht beliebt"), rest. from NS dupl. KBo 3.38 rev. 20, cf. Starke, StBoT 23.85; *katti=mi* "with me, to me": *kat-tim-mi* KBo 3.22:77 (Anitta, OS), ed. StBoT 18:14f. with var. *kat-te-mi* KUB 26.71 obv. 18 and KUB 36.98b rev. (5) (both NS); *kat*^{r}*-tim*^{1}*-mi* KBo 22.2 rev. 6 (Zalpa story, OS), ed. StBoT 17:10f., with dupl. *kat-te-mi* KBo 3.38 rev. 21 (NS); *kat-ti-mi* KBo 17.1 iv 6 (= KUB 34.121 iv 2), ed. StBoT 8:36f. □ cf. *nan ammel katta uwate* "bring him to me" KUB 33.5 ii 8-9 (Tel.Myth. 2nd vers., MS) and KUB 33.9 ii 6 (Tel.Myth. 3rd vers., NS), translit. Myth. pp. 40 and 45; and *nu waršulašteš ammel katta uwaru* KUB 36.44 iv 4 (OH/NS); Akkadogram *INA* KÁ.GAL-*YA* KBo 3.22:33 (Anitta, OS).

7′ abl./inst.: (no exx.).

8′-11′ pl.: (no exx.) [DUMU.MEŠ-*ma-aš-ša* in KBo 17.1 iii 10 and dupl. KBo 17.3 iii 10 should be translated (with Otten, StBoT 8:103f.) as "and their children" (*=šmaš=a*)].

b. In OH/MS — **1′** sg. nom. com. *-miš*: *ištanzaš=mi-iš tamatta pēdi zappiškizzi* KUB 30.10 rev. 15 (prayer of Kantuzzili), the NS dupl. KUB 36.79a iii 17 has ZI-^{r}*YA*^{1}; *annaš=mi-ša-mu* [*zi*]*k* KUB 30.10 rev. 25; Akkadogram: *numu ammel* DINGIR-*YA šallanuš* ibid. obv. 6, cf. obv. 7, 8, 9, 24, etc.; [DUM]U-*YA* KUB 17.10 i 22 (Tel.Myth, OH/MS).

2′ sg. voc. *-mi*: ^{d}UTU-*i iš-ḫa-a-mi* KUB 30.10 rev. 10; possibly *ši-i-ú-ni-mi* "O my god!" KUB 30.10 rev. 11, for an interpretation as voc. or dat. see Güterbock, JNES 33:326 n. 15.

3′ sg. acc. com. *-man*: *nuza tu-ik-kam-ma-an* (< *tuekkan=man*) *natta paprahḫun* "I did not defile my body" KUB 30.10 obv. 14, ed. Güterbock, JNES 33:325, tr. ANET 400, cf. *ša-a-a*[*k-l*]*i-ma-an* ibid. rev. 24 with NS var. *ša-ak-la-i-e-ma-an* KUB 31.127 iii 16.

4′ sg. nom.-acc. neut. *-mit*: [. . .] *iš-ḫe-eš-ša-mi-it-ta* KUB 30.10 obv. 7 with NS par. *la-ma-an-mi-it iš-ḫi-i*[*š-* . . .] FHG 1 (+ KUB 31.127) ii 17; *numu wa-aš-du-ul-mi-it teddu* "let him tell me my transgression" KUB 30.10 obv. 28, tr. ANET 400, cf. partly rest., ibid. 24-25, 26; *pé-e-da-mi-it* "my place" KUB 31.130 rev. 5 (prayer) with dupl. KUB 36.75 iii 20 (MS).

5′ sg. gen. ***-maš**: Akkadogram *ŠA* DINGIR-*YA duddumar* KUB 30.10 obv. 10, 11.

6′ sg. dat.-loc. *-mi*: *ša-aš-ti-mi* "on my bed" KUB 30.10 rev. 18 with par. KUB 30.11 rev. 15 (MS) and *ša-aš-te-mi* KUB 31.127 iii 5 (NS); *lam-ni-mi šēr* "for my name" KUB 30.11 rev. 16 (omitted in par. KUB 30.10 rev. 19; KUB 31.127 iii 6 has *lamman=ma=mu*); *šiuni=mi piran* KUB 30.10 rev. 22; *ši-ú-ni-mi-ma-mu kuit šuppi adanna natta ara* "What, (being) sacred to my god, was not right for me to eat" KUB 30.10 obv. 13 (Kantuzzili prayer), ed. Güterbock, JNES 33:325, tr. ANET 400 □ note poss. *-mi* belonging to *šiuni*, beside personal pron. *-mu* depending on *natta ara*; for *šiuni=mi* ibid. rev. 11 see above sub voc.; *nat ši-i-ú-ni-mi* (var. *ši-ú-ni-mi*) *tuk mēmiškimi* "I shall tell it to you, (to) my god" KUB 30.10 rev. 17, tr. ANET 401, with NS par. KUB 36.79 iii 21 + KUB 31.127 iii 4; Akkadogram: *ANA* DINGIR-*YA* KUB 30.10 obv. 4, 12, rev. 11, (13).

7′ abl./inst.: (no exx.).

8′-11′ pl.: (no exx.).

c. In OH/NS — **1′** sg. nom. com. *-miš* — **a′** nom. as subj.: *ḫu-uḫ-ḫa-aš-mi-iš* "my grandfather" KUB 1.16 iii 41 (Ḫatt. I), ed. HAB 12f., KBo 12.18 obv. 8, KBo 12.14 obv. 11; *at-ta-aš-mi-iš* "my father" KBo 3.28:19 (= BoTU 10γ:18) (edict of Ḫatt. I); *ad-da-aš-mi-ša-aš-še* (= *addaš=miš=a=še*) "and my father to her" ibid. 22; DUMU-*mi-iš* "my son" KUB 1.16 ii 52, ed. HAB 8f.; DUMU-*mi-ša* "but my son" KBo 3.27 (= BoTU 10β) 14 (edict of Ḫatt. I); ÌR-*mi-iš lē* "let him not be my subject" ibid. 11; ^{LÚ}KÚR-*aš-mi-iš uit* "my enemy came" KUB 40.5 ii? 7 (Syrian war of Ḫatt. I), ed. Kühne, ZA 62:244f. with dupl. KUB 40.4:2; [M]AŠKIM-

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aš-mi-iš KUB 1.16 iii 39, ed. HAB 12f.; [*zig*]*a at-ta-aš-mi-iš ēš uga*! DUMU-*aš=tiš ēšlit* "[yo]u be my father, and let me be your son!" KUB 26.35:6; *at-ta-aš-mi-iš-ša-wa tarški*[*zzi*] "and my father keeps saying" KUB 33.24 i 40, dupls. *-mi-ša-* ("but"), translit. Myth. 55, tr. MAW 146; *UL* ⌜ANŠE⌝-*iš-mi-iš* "is it not my donkey?" KBo 13.78 obv. 11 (aetiological story), ed. Otten, ZA 55:158f. (without restoration ⌜ANŠE⌝-*iš*); LÚ.MEŠ(sic)-*aš=mi-iš* [*l*]*ē kišta gāinaš=mi-iš lē kišta* [*a-r*]*a-aš=mi-iš a-ra-a-aš-mi*<-*iš*> *ēš* "Do not become my man! Do not become my in-law! (But), O my friend, remain my friend!" KUB 29.1 i 11-13 (rit.), ed. Kellerman, Diss. 10f., 25, 35; cf. i 35, with Kellerman we accept Goetze's and Hoffner's emendation and understand the first *araš=miš* as nom. used as a direct address to the subject of the sentence and the second (emended) *arašmi*<*š*> as predicate; if unemended *arāšmi* were for **arā=mi*, a real vocative (so HW² 222a), it would (like all true vocatives in *-e* or *-i*) stand alone in its own clause and not be imbedded in the *araš=miš* . . . *ēš* clause; with DN's: (While [the king] breaks (bread) for the gods of the [netherwo]rld, [the scribe] calls out the name of each god) . . . "[The scribe ca]lls out ^{d}LAMMA-*aš-mi-iš* "My Protector God" KUB 20.24 iv 9 (fest.); cf. ^{d}*I(n)naras=miš* Otten, JCS 4:125 lines 26, 32, cf. Laroche, RLA 6:456; ^{d}IB-*aš-mi-eš* KBo 11.32:51 (NH); with GN: ^{URU}*A-ri-in-na-aš-mi-iš* KBo 3.55 rev. 8 (= BoTU 18 iii 7).

b′ nom. as voc.: cf. KUB 29.1 ii 11-13 in c 1′ a′.

2′ sg. voc. — **a′** *-mi*: ⌜^{d}⌝UTU-*e iš-ḫa-mi* (var. *iš-ḫa-a-mi*) "O Sungod, my lord" KUB 31.127 i 1 (Sun hymn), ed. Güterbock, JAOS 78:239 and AnSt 30:43, with dupl. KUB 31.128 i 1.

b′ *-met*: "Thus (spoke) Šarmaššu:" ⌜^{d}⌝UTU-*me-et* "O My Sun (= O Your Majesty)! I have not yet gone . . ." KBo 3.34 i 22 (anecdotes); the photo shows a break running through the det.

3′ sg. acc. com. *-man*: ^{d}U-*an at-ta-ma-an* (<**attan=man*) "the Stormgod, my father" KUB 36.45:4; *ad-dam-ma-an* KBo 3.44(= BoTU 15) 9; [. . .] DUMU-*la-ma-an* (< DUMU-*lan=man*) *ḫalziḫḫun* "I called [him] my son" KUB 1.16 ii 4 (Ḫatt. I), ed. HAB 2f., cf. ibid. 57, 63; *iš-ta-an-za-na-ma-an* (< *ištanzanan=man*) ibid. iii 26; *a-ra-am-ma-an ḫalziḫḫ*[*un*] KUB 29.1 i 34; *ad-da-aš-ma-an* ^{d}U-*an* ibid. i 26; for *at-ta-ma-an* of the OS dupl. KUB 29.3:6 see a 3′.

4′ sg. nom.-acc. neut. *-met*/*-mit*: É-*er-me-et* "my house" KUB 1.16 iii 18, ed. HAB 12f.; É-*er-mi-it*, KBo 10.2 i 20 (annals Ḫatt. I), ed. Imparati, SCO 14:44f.; *ut-ni-mi-it* "my country" KUB 36.101 ii 13 (Ḫatt. I); KUR-*e-me-et-ta* KUB 1.16 iii 35, ed. HAB 12f.; *ut-ni-im-me-et* KBo 3.27 (= BoTU 10β) obv. 23; *ut-ne-me-et* É-*er-mi-it-ta* KUB 29.1 i 18 (rit.); *ke-er-mi-it* "my heart" KBo 12.18 i 11; *ḫa-at-ta-a-da-mi-it-ta* "and my wisdom" KUB 1.16 ii 56, ed. HAB 8f.; cf. ibid. iii 58; ŠU-*me-et* (= *keššar=met*) KBo 13.52 iii 16; *a-aš-šu-me-et* "my goods" KUB 31.64a:6; GIŠ.ḪUR-*mi-it-ta* "and my document" KUB 36.98b:10 (Ammuna inscr.) with dupl. KUB 26.71 i 23; ^{GIŠ}*el-zi-mi-it-wa* "my scales" KBo 6.13 i 8 (Law § 169); *i-ia-tar-mi-it* KUB 43.60 i 11 (myth. in rit.), ed. Güterbock, RHA XV/60:1.

5′ sg. gen. — **a′** *-maš*: *at-ta-aš-ma-aš ḫaršanī* "to my father's person" KBo 3.28:17 (BoTU 10γ:16); *nummu an-na-aš-ma-aš katta arnut* "bring me (for burial?) to my mother" KBo 3.40a + b (= BoTU 14α) rev.! 14; cf. *ú-wa-aš-ma-aš katta* ibid. (differently HW² 80 a, cf. Hoffner, review of HW² in BiOr, forthcoming); *an-na-aš-ma-aš* KUR-*e* "my mother's country" KUB 29.1 i 24 (rit.), ed. Kellerman, Diss. 11, 26; [*a*]*t-ta-aš-ma-aš annaš* (var. [*a*]*nnaš=ma=aš*) *ḫaššannaš* (var. *ḫaššandaš=ma-aš*) "my father's, (my) mother's, (my) family's (var. offspring's)" KUB 31.127 iv 38 (prayer), with dupl. KBo 14.74:6.

b′ *-man*: (cf. c 11′); *ḫu-uḫ-ḫa-ma-an* [. . . *ud*]*dār=šet* "the words (lit. his words) of my grandfather" KUB 1.16 iii 40-41 (Ḫatt. I), ed. HAB 12f., cf. ibid. 162; DUMU-*la-ma-aš-ša-an* (<DUMU-*lan=man=šan*) ibid. iii 62 (cf. HAB 186f.).

6′ sg. d.-l. and all. — **a′** d.-l. *-mi*, *-mit* — **1″** *-mi*: *ki-iš-ri-mi daīr* "they put in my hand" KBo 3.28:7 (= BoTU 10γ:6); ^{GIŠ}ŠÚ.A-*mi* "on my throne" ibid. 24, (23); *nuškan* [. . .] ⌜*ki*⌝-*iš-ša-ri-mi anda dai* "and put them [. . .] in my hand!" KBo 3.23 (= BoTU 9) rev. 5-6 (admonitions), cf. Archi, FsLaroche 41f., translating "leur mains" presupposing **kiššari=*<*š*>*mi*; DUMU-*mi Labarni* ⌜É-*er*⌝ *piḫḫun* "I gave a house to my son L." KUB 1.16 ii 31, ed. HAB 6f.; *šanašta at-ti-mi paknuer* "they denounced him to my father" KBo 3.34 ii

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9-10 (anecdotes); cf. KBo 3.29 (= BoTU 11 α) 20, (21); KUB 26.35:3, 4; *nat* DINGIR.MEŠ *at-ti-mi šanḫir* "the gods demanded it from my father" KUB 26.87:7 (anecdotes, similar to KBo 3.34 etc.).

2″ *-mit* (Houwink ten Cate, RHA XXIV/79: 123-25): *nu* ^{URU}*Ḫattuši* URU-*ri-mi-it* EGIR-*pa uwanun* "I returned to Ḫ., my city" KBo 10.2 i 44-45 (annals Ḫatt. I), ed. Imparati SCO 14:6f., cf. ibid. iii 9-10 (pp. 11f.); [*ti*]*ššumiuš*(?) *ki-iš-ši-ri-mi-i*[*t*] / [. . .] "cups in/into my hand . . ." (verb lost) KBo 3.29 (= BoTU 11 α) 5; *pal-ta-ni-mi-it* KBo 3.13 (= BoTU 3) rev. 15 (Naramsin "inscr."), ed. Güterbock, ZA 44:72f.; cf. ŠU-*mi-it* ibid. 14 below sub. sg. inst./abl.

b′ all. *-ma*: [*m*]*ānaš pár-nam-ma uizzi* "when she comes to my house" KUB 1.16 iii 18, ed. HAB 12f., cf. ibid. 144.

7′ sg. inst./abl.(?) *-mit*: ŠU-*mi-it ēppun* KBo 3.13 (= BoTU 3) rev. 14 (Naramsin "inscr."), ed. ZA 44:72f. □ read *keššaraz=mit* "with my hand" or *keššari=mit* "in my hand"? See loc./all. in *-mit*, above c 6′.

8′ pl. nom. com. *-miš*: [*nu ḫante*]*z-zi-ia-aš-mi-iš* ÌR.MEŠ-*YA šumeš* "You are my first servants" KUB 1.16 iii 33, ed. HAB 12f. □ note the unusual position of *=miš* on the adj.; cf. ÌR.MEŠ-*YA* ibid. ii 41, iii 59, DUMU.MEŠ É.GAL-*YA* ii 73.

9′ pl. acc. com. *-muš*: $^{LÚ.MEŠ}$KÚR-*uš-mu-uš* "my enemies" KUB 1.16 ii 28, ed. HAB 4f.; GUD.ḪI.A-*uš-mu-uš* KUB 43.75 obv. 17 (myth or legend).

10′ pl. nom.-acc. neut. *-met*/*-mit*: *ud-da-a-ar-mi-it* KUB 1.16 ii 56 (Ḫatt. I), ed. HAB 8f., cf. ibid. iii 33; *ud-da-a-ar-me-et* ibid. iii 46, 56, 58, 71 (in bil. sec.); *ta* LUGAL-*wa*<-*aš*> *ud-da-a-ar-ra-me-et lē šarrattuma* "do not transgress my, the king's, words!" KBo 3.28 ii 20-21 (= BoTU 10γ ii 19-20); [*ud-d*]*a-a-ar-me-e*[*t*] KBo 3.27 (= BoTU 10β) obv. 24; *ša-a-ku-wa-me-et* "my eyes" KBo 3.28 ii 9 (= BoTU 10γ ii 8); IGI.ḪI.A-*mi-ta-wa* (*šakuwa=mit=a=wa*) *lē ēpši* "but do not seize my eyes!" VBoT 58 i 41 (myth.), translit. Myth. 24.

11′ pl. gen. *-man* (cf. c 5′ b′): [*šu*]*minzan=a* ÌR.MEŠ-*am-ma-an* UR.BAR.RA-*aš mān pang*[*ur=šmet*?] 1-*EN ēštu* "But let your clan, my subjects, be one like the wolf's" (lit. the clan of you, my subjects) KBo 3.27 (= BoTU 10β):15-16, (Ḫatt. I), cf. HAB 75; ÌR.MEŠ-*am-ma-an ištarna* ibid. 10.

d. in MH (MS and NS) — **1′** sg. nom. com. *-miš*: *attaš=mi-iš* KUB 23.21 obv. 26 (Arn. I, NS), ed. Madd. 156f.; KUB 23.14 ii 7 (Arn. I, NS); *addaš=mi-i*[*š*] KUB 23.16:2 (Tudḫ. III?, NS), ed. Carruba, SMEA 18:162f.; *ḫalugatal*<*l*>*aš=mi-iš* "my messenger" VBoT 1:23 (letter of Amenophis III), ed. Rost, MIO 4:335-336; contrast ^{LÚ}*ḫalugatallattin amella* ^{LÚ}*ḫalugatallan* "your messenger and my own messenger" ibid. 19-20; ^{d}UTU-*ŠI-iš* KBo 16.25 i 46, iv 62.

2′ sg. voc. — **a′** *-mi*: ^{d}⌜UTU⌝-*i iš-ḫa-a-mi* KUB 31.147 ii 17 (rit., NS?), cf. HT 88:7 (rit.); cf. EN-*mi* KBo 17.104 ii 3 (rit. of Ḫantidaššu, NS), par. KBo 11.14 ii 4 see sub d 2′ b′.

b′ *-mit*: ^{d}UTU-*ue* EN-*mi-it* "O Sungod, my lord!" KBo 11.14 ii 4 (rit. of Ḫantidaššu, NS), cf. *-mi*, above.

3′ sg. acc. com. — **a′** *-man*: *tu-uz-zi-ma-an* SUD-*nun* "I have moved my army" KUB KUB 23.11 ii 22 (ann. Tudḫ., MH/NS), ed. Carruba, SMEA 18:158f., with MS dupl. KUB 23.12 ii (16); AMAR-*un-ma-an* DUMU-*la-ma-an pāi* KBo 11.14 ii 5 (rit. of Ḫantidaššu, NS).

b′ *-min*: ^{LÚ}*ḫalugatallan=min* VBoT 1:12 (letter of Amenophis III), ed. Rost, MIO 4:334f.; (If someone . . .) [*nu*]*šmaš* ^{d}UTU-*ŠI-in piran* SIG$_5$-*in memiškizzi* "[and] mentions His Majesty favorably in your presence, (listen to him!)" KBo 19.58 ii 12-14 (MS); *nu AŠŠUM BELIKUNU INA* EGIR.[UD-*MI*] ^{d}UTU-*ŠI-in-pát* [*šekten*] KUB 21.41 iv 8-9 (Šupp. I, late MS); cf. KBo 5.3 iv 29 (Šupp. treaty w. Ḫuqq.), ed. SV 2:134f.:45; ibid. i (15), ed. SV 2:108f.

4′ sg. nom./acc. neut. *-mit*: *idālu* ⌜*a*⌝-*i*$^{!}$-$^{!}$*iš-mi-it* "my evil mouth" KUB 43.68 obv.? 14 + KUB 36.91 obv. 9 (prayer, pre-NH/NS) □ the copy has TUR for *i*, followed by word space. [*pí-ra-an-mi-it* KBo 10.45 iv 46 is mistake for *pí-ra-aš-mi-it* (< *piran=šmit*) of the dupl. KUB 7.41 rev. 13, ed. Otten, ZA 54:140f.].

5′ sg. gen.: (no exx.).

6′ sg. dat.-loc. *-mi*: *nu=mu šumeš=pat* DINGIR.MEŠ LUGAL-*UT*[-*TAM ki-iš-š*]*a-ri-*

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mi dāišten "You, O gods, put the kingship in my hand" KUB 36.91 obv. 5 + KUB 43.68 obv.? 11 (prayer, pre-NH/NS); *zi-ga-mu kat-ti-mi* KBo 5.3 ii 15 (Ḫuqq., NS), ed. SV 2:114f.; *nuwaratzakan ammel* A.ŠÀ-*ni=mi* [*an*]*da aniyami* KUB 31.84 iii 62-63 (Bel Madg., NS); *at-ti-mi kat*[*ta*(*n*?)] "with my father" KUB 23.21 obv. 12 (ann., Arn. I/NS); "If a fugitive goes from Ḫattuša to another country and from the other country goes to Kizzuwatna. [Šunaššura] will seize him" *nan* ^{d}UTU-*ŠI-mi*-x § KUB 8.81 + KBo 19.39 iii 9-12 (treaty w. Šunaššura, MH/NS □ the sign after *-mi* is unclear and probably erased; in the incomplete clause the verb "deliver" is to be understood, cf. *nan ANA* ^{d}UTU-*ŠI āppa pāu* ibid. ii 12-13, ed. Petschow, ZA 55:242f.; "We shall look at the daughter" ^{d}UTU-*mi kuin* DAM-*anni uwadanzi* "whom they will bring to My Majesty for marriage" VBoT 1:12-13 (Letter of Amenophis III), ed. Rost, MIO 4:334f.; in the greeting formula: *kat-ti-mi* SIG$_5$-*in* É.ḪI.A-*mi* DAM.MEŠ-*mi* DUMU.MEŠ-*mi* LÚ.MEŠ.GAL.GAL-*aš* ERÍN.MEŠ-*mi* ANŠE.KUR.RA.ḪI.A-*mi pí-ip-pí-it-mi* KUR.KUR.ḪI.A-*mi-kán anda ḫūman* SIG$_5$-*in* ibid. 3-6, *-mi* seems to be (mistakenly) used for the loc. regardless of number; cf. the immediately following paragraph with *-ti* "your"; cf. also the parallel Akk. formula in another letter of Amenophis III: *ana yāši šulmu ana* É-*ya ana* DAM.MEŠ-*ya ana* DUMU.MEŠ-*ya ana* LÚ.MEŠ.GAL.GAL.MEŠ-*ya* ANŠE.KUR.RA.MEŠ-*ya* ^{GIŠ}GIGIR.MEŠ-*ya* ERÍN.MEŠ-*ya ma-ad šulmu u* ŠÀ-*bi* KUR.KUR-*ya magal šulmu* EA 1:7-9; cf. *kat*[*-ti-mi*] SIG$_5$-*in* ABoT 65 obv. 3 (letter, MS).

7′-8′ pl. nom.: (no exx.).

9′ pl. acc. com. *-muš*: DINGIR.MEŠ *wa-aš-ta*^{r}*-uš*^{1}*-mu-uš ḫarnikten* "O gods, cancel/remove my sins!" KUB 43.68 obv.? 6 (prayer, pre-NH/NS).

10′-11′ pl. nom.-acc. neut. and pl. gen.: (no exx.).

e. In literary and traditional texts (all NS) — **1′** sg. nom. com. *-miš* — **a′** nom. as subj.: "For the nth time I shall describe my mother through a sign" *annaš=m*[*i-iš* . . .] "my mother (is) . . ." RS 25.421 iii 11 (Ugar. 5:444f.), ed. Laroche, Ugar. 5:773-76; *nu=mu annaš=mi-iš* . . . ibid. 32; *annaš=mi-ša* [. . .] ibid. 52, cf. ibid. 69; *šēnaš=me-iš* "my image" KBo 13.2 obv. 2 (Izi Bogh.?); *katkattimaš=me-iš* ibid. 6; *tešḫaš=me-*^{r}*iš*^{1} ibid. 13; other exx. from this lex. text above under bil. section; *zaḫḫiya=ma* ERÍN.MEŠ[*=m*]*i-iš-ša* "But in battle my army, too, [will . . .]" KUB 8.34 ii 16 (omen apodosis) □ the text contains other first sg. forms, so that *=miš*, not *=šmiš* is in place; for ERÍN.MEŠ as sg. see Otten-Souček, StBoT 8:66; *tu-uz-z*[*i-iš*(?)]*-mi-iš* "my army" KBo 22.6 i 15 (Šar tamḫari), ed. Güterbock, MDOG 101:19, 22 □ "my" does not fit the context; one expects "his"; cf. ibid. p. 24; *numu at-ta-aš-mi-iš ammu*[*k*] IGI-*anda* TUKU.TUKU-*an arḫa peš=šiyaddu numu IŠTU ŠA ABIYA lē kuitki* ḪUL-*ueššzi* "Let my father throw away the anger (he feels) against me, and let nothing from my father's side harm me!" KUB 31.66 iv 6-9 (prayer, NH) □ the text writes *A-BU-IA, A-BI-IA* throughout, except *attaš=miš* here and *attaštin* ii 25; cf. *at-ta-aš-mi-iš-ša* KBo 14.75 i 16 (sim. to plague prayers, NH); *at-ta-aš-m*[*i-iš*] KUB 29.39 i 12 (market protocol, pre-NH/NS).

b′ nom. for voc.: *ammel at-ta-aš-*^{r}*mi*^{1}*-eš* "O my father" KUB 36.35 i 15 (Ašertu myth), ed. Otten, MIO 1:126f.; cf. Myth. 140, tr. Hoffner, RHA XXIII/76:8.

2′ voc. — **a′** *-me*/*-mi*: *at-ti-me* (for expected **atta=mi*) "O my father" (you built a house for yourself . . .) KBo 12.70 rev.! 10b (wisdom), ed. Laroche, Ugar. 5:782; [ŠE]Š-*ni-mi* "O my brother" KUB 8.48 i 3 (Gilgameš), translit. Myth. 131, cf. Stefanini, JNES 28:41f.; EN-*mi* KUB 36.74 iii 8 (Atraḫasis), ed. Siegelová, ArOr 38:136; ^{d}U ŠEŠ-*mi* KBo 12.76 iv? 6 (kingship of ^{d}KAL), translit. Myth. 145 as var., with dupl. [. . . Š]EŠ-*ni-mi* KUB 33.114 i 2; ^{d}*Nāra* ŠEŠ^{r}*-mi*^{1} KUB 36.2d iii 42 (same myth), ed. Otten, MGK 12, translit. Myth. 149, tr. MAW 163.

b′ *-mit*: (Ea said to Tašmišu:) *piran arḫa īt* DUMU-*mi-it lē=mu piran šarā artati* "Go ahead, my son! Do not stand before me!" KBo 26.65 iv 9-10 (Ullik. III A), ed. Güterbock JCS 6:28f. (still taking *=mit* for inst.).

3′ sg. acc. com. — **a′** *-man*: (no exx.).

b′ *-min*: *nu apiyaya* ^{d}IM ^{URU}*Ḫatti attaš=mi-in ḫannišnit šarlāit* "And even then did the Stormgod of Ḫatti let my father prevail by (his)

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judgment" KUB 14.11 ii 21-23 (PP2, Murš. II), ed. Götze, KlF 1:210f., tr. ANET 395; the dupl. KUB 14.8 obv. 25 adds *BELĪYA* after the DN and writes *A-BA-I*[*A*], cf. bil. above.

4′ sg. nom.-acc. neut. *-met/-mit*: *e-eš-ri-me-et* "my figure" KBo 13.2 obv. 2 (Izi Bogh.?); *ḫa-aš-ša-tar-me-et* "my family" ibid. 12; *par-ga-tar-me-et* "my height" ibid. 15, cf. ibid. 19, 20 and passim on rev.; [L]Ú-*na-tar-mi-i*[*t*] "my manhood" KUB 31.1 ii 2 (Naramsin legend); LÚ-*natar=mi-it* KUB 33.120 i 29 (Kingship in Heaven); *me-m*[*i-ia*]-*an-mi-it* KUB 14.14 obv. 7 (PP2; Murš. II), ed. Götze, KlF 1:164f., with p. 178.

5′ sg. gen. *-maš*: *mān* DINGIR.MEŠ-*aš piran kuiški at-ta-aš-ma-aš an-na-aš-ma-aš waštaiš ēšzi* "If there is a sin of my father (or) my mother before the gods" KUB 21.19 + 1193/u iii 44-45 (prayer of Ḫatt. and Pud.); *šumešša at-ta-aš-ma-aš* [*uddār*]/*ḫannuan dāišt*[*en*] "You began to contest the [words] of my father" KUB 29.39 iv 7-8 (market protocol, pre-NH/NS).

6′ sg. d.-l. *-mi*: *nutta uddār kue tem*[*i na*]*t īt ANA* ^{d}*Nāra* ^{d}*Napšāra* ŠEŠ-*mi memi* "The words that I speak to you, go tell them to my brother N. N." KUB 36.2d iii 35-36 (Kingship of ^{d}KAL), ed. Otten, MGK 12, translit. Myth. 149, tr. MAW 163; *ku-uš-ša-ni-mi* "for my wage" KBo 1.42 i 23 (see bil. above); (Whatever population there is now) *nu at*!*-ti=mi ḫu*[*ḫḫi=mi katta*]*n ēšta* "and was with my father and my grandfather" KBo 11.1 obv. 21 (prayer, Muw.), ed. Houwink ten Cate, RHA XXV/81:106, 115; *katti=mi* KBo 18.57a:6, KBo 18.69 obv. 7; *lappiyašwamukan genupi=mi*[(-). . .] KUB 17.8 iv 16 (pre-NH/NS) □ loc. *-mit* is not excluded.

7′ abl./instr.: (no exx.).

8′-9′ pl. nom. and acc. com. *-meš* and *-muš*: (no exx.).

10′ pl. nom.-acc. neut. *-mit*: [*ud-da-*]*a-ar-mi-it iš*[*tamaš*] KUB 33.112 iv 12 + KUB 33.114 iv 6 (Kingship of ^{d}KAL), ed. Kum. *8, 11, translit. Myth. 149.

11′ pl. gen.: (no exx.).

12′ Mistaken usage: LUGAL-*ginaš* $^{LÚ.MEŠ}$UR.SAG-*liyaš ud-da-ni-mi-it t*[*ēt*] "Sargon spoke the word(! text: in my word?) to the heroes" KBo 22.6 i 10 (Šar tamḫari), ed. Güterbock, MDOG 101:19, 22; cf. ibid. pp. 24 and 26; ^{URUDU}*tapulliyammit* KBo 3.16 (BoTU 4a) ii 13 is apparently a mistake (acoustic) for ^{URUDU}*tapulliyannit*, as in line 7.

f. Non-literary NH — **1′** sg. nom. com. *-miš*: *tu-uz-zi-aš-mi-iš šaruwāit* "my army plundered" KBo 2.5 ii 13 (Murš. II), ed. AM 182f. □ cf. the same form as pl. acc.

2′ voc. *-mi* or *-mit*: (no exx.).

3′ sg. acc. com. — **a′** *-man*: no exx.; the passage ŠU-*an=ma-an ḫar*[*-ta?/zi?*] KUB 14.3 i 12 (Taw., Ḫatt. III), was interpreted by Sommer (AU 2f., 51f.) as "he holds/held my hand". But Sommer also admitted the interpretation as irrealis (*-man*), which fits the context much better: "He (sc. the *tartennu*) would have held (PN's) hand (but PN said 'no' to the *tartennu* and belittled him in the presence of the lands)". Without this passage there seems to be no example of the (older) *-man* form in NH.

b′ *-min*: (no exx.).

4′-5′ sg. nom.-acc. neut *-mit* and sg. gen. *-maš*: (no exx.).

6′ sg. d.-l. *-mi*: *ḫuḫḫi=mi* KUB 23.49:6 (hist., NH).

7′ sg. abl.-inst: (no exx.).

8′ pl. nom. com.: (no exx.).

9′ pl. acc. com. *-miš*: *tuzziuš=mi-iš ḫuit*[*ti-yanun*] "I moved my troops" KUB 19.37 iii 10 (Annals, Murš. II), ed. AM 172f.; *tuzziyaš=mi-iš ḫuittiyanun=pat* KBo 2.5 ii 3, ed. AM 182f; also ibid. iii 24-25, ed. AM 190 iii 49-50.

10′-11′ pl. nom.-acc. neut. and pl. gen.: (no exx.).

Hittite indicates the possessive relationship in several ways: with the enclitic possessive, with the genitive of the independent personal pronoun (*ammel*, etc.), and with the dative pronoun (*-mu*, etc.). Occasionally two of the methods are employed together, e.g., *annaš=miš=a=mu* [*zi*]*k* KUB 30.10 rev. 25, *nu=mu pittuliyai piran ištanzaš=miš tamatta pēdi zappiškizzi* ibid. rev. 14-15, *ammel* A.ŠÀ-*ni=mi* KUB 31.84 iii 62, *nu=war=an=naš=(š)an anzel* ZI-*ni piyawen*

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KUB 13.4 iv 72-73 (instr. for temple officials, pre-NH/NS). On the other hand, use of both *-mi-* and *-YA* in the same phrase in [*ḫant*]*ezziyaš=miš* ÌR.MEŠ-*YA* above c 8′ can be explained by assuming that the Akk. *-YA* was only a graphic device.

The genitive forms of the independent personal pronoun (the *-el/-enzan* forms) are required in all periods of Hittite to express a predicate (". . . is/was mine", ". . . is/was yours"). But their use in attributive position in OH and MH expresses contrast ("mine [not yours or his]"), while the enclitic form (*-mi-*, *-ti-*, *-ši-*, etc.) serves as the non-contrasting attributive possessive.

Whereas the enclitic possessive pronoun has a wide use in OH and MH texts (including NS copies), its use in original NH compositions is restricted to text types with an OH or MH tradition (prayers, rituals, festivals, myths, treaties, vocabularies). Even in these traditional texts its use is sparing. In NH treaty texts only one example of *-mi-* (*kattimi*) occurs in the Šuppiluliuma I—Ḫukkana treaty and one *-ši-* (*pedišši*) in the Muršili II—Duppitešup treaty. Furthermore, in the NH occurrences there are differences in vocalization and inflection (see further below). In NH, examples of the non-contrasting attributive use of the *-el/-enzan* forms are fairly common, e.g., *maḫḫanmaza* ^{m}*Mūwatalliš apel* ŠEŠ-*ŠU* DINGIR-*LIM-iš kišat* "But when his brother Muwatalli became a god" KUB 21.27 i 38-39 (prayer of Pud.), *ītwa* ^{d}*Telepinun anzel* EN-*NI* DINGIR-*LAM ŠA* SAG.DU-*NI mugāi* "Go, invoke Telepinu, our lord, the god of our person(s)!" KUB 24.1 i 5-7 + 1122/v + 217/w (prayer of Murš. II), translit. Otten/Rüster, ZA 62:232. This shows that the NH *-el/-enzan* forms had assumed some functions of the OH and MH enclitic possessives. In the paradigm of possessives found in KBo 1.42 i 23-28 the three singular forms "my", "your" and "his/her" are expressed by the enclitic possessive, while the plural forms "your", "their" and "our" are expressed by the gen. of the independent personal pronoun (*šumenzan*, *apenzan*, *anzel*). Why did the scribe not use the enclitics throughout? It is possible that the phonetic or graphic differences between "your (*-šmi-*)", "their" (*-šmi-*) and "our" (*-šummi-*) were too slight for a proper differentiation. But it is equally possible that, when the scribe wrote, the enclitic forms for the plural had been replaced by the gen. of the independent personal pronoun, while the enclitic forms for the singular were still in use. It may be, therefore, that the use of *šumenzan*, *apenzan* and *anzel* in non-contrasting attributive situations began earlier than the non-contrasting use of *ammel*, *tuel* and *apel*.

That the dative occasionally expresses the possessive is well known (Friedrich, HE § 205). Götze (AM 310 sub *-ši* "D. an Stelle eines Poss.") once listed examples in the Muršili annals where the dat. pron. *-ši* expresses the poss. relationship. A replacement of poss. *-tiš* "your" in an OH prayer by *-ta* "to you" in NH can be seen by comparing *nu ḫannešnaš pēdi dariyašḫaš=tiš* NU.GÁL KUB 31.127 i 24-25 + KUB 36.79 (Sun hymn, OH/NS) with *nu=tta ḫannešnaš pedi tarriyašḫaš* NU.GÁL KUB 24.3 i 48 (prayer, Murš II), ed. Güterbock, AnSt 30:46, cf. idem, Frontiers 138. If the enclitic possessive continued in general use in NH, it is difficult to explain those NH texts in which its forms are so badly misused (e.g., KBo 22.6). Cf. also Starke, StBoT 23.189-91 on the misuse of *-šummi*. If it was no longer a part of the spoken language and was only used in making copies of older texts or in composing traditional texts in an archaic style, it is easy to understand that NH scribes would have found it difficult to use correctly. The situation is similar to the attempts to use OH *uk* in late NH.

The question of how the Akk. possessive suffixes were read in NH is a difficult one. There is no direct proof available. One can only draw tentative conclusions based upon indirect evidence. It would be circular reasoning to assume that the Akk. poss. suffixes were read either *ammel* or *-mi-* and then use that evidence to confirm a particular theory. Until the rules governing usage in the NH period are established based upon the unequivocal evidence of the syll. writings one may not make any assumptions about the reading of the Akkadographic examples. The remarks in the preceding

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paragraphs are based entirely on the syll. writings. NH texts show a significant decrease in examples of *-mi-* and the assumption of its functions by the *-el/-enzan* forms and the datives in NH. They do not show that the enclitic poss. was completely replaced, but rather that it was considerably restricted.

In some cases the Akk. poss. might still be read *-mi-*, if confusion would otherwise result. Thus in KBo 4.4 i 45 (AM 112) *ŠA ABI-YA* (= *attaš=maš*) *ammella lingauš* "The oaths of my father and me", if read *ammel attaš ammella lingauš*, might have caused confusion, since the two *ammel*'s function on different syntactic levels.

From this evidence we conclude that, while the question is still an open one, it is likely that the usual NH means of expressing non-contrasting possession was either with the *-el/-enzan* forms or with the dative. The enclitic possessive pronoun (*-mi-*, etc.) was used only in NS texts with an earlier tradition, in cases like KBo 4.4 i 45 (AM 112) where confusion might result from the use of the *-el/-enzan* form, and possibly in very common set expressions like *attaš=miš* "my father" (esp. in DŠ) and *pedišši*.

In MH a new vocalization of the sg. acc. com. (*-min*, etc.) replaced the older vocalization *-man*, *-šan*, etc. Beginning in NH, forms occur in which the case endings of the noun and the enclitic possessive do not agree (e.g., *attašmin* KUB 14.11 ii 22, *attaštin* KUB 31.66 ii 25). In KBo 12.70 the scribe writes the vocative *atti=me* (iii 10), the acc. sg. com. *attitten* (= *attin=ten*?, ii 6), and the gen. sg. *addaš=*⌜*daš*⌝ (ii 9).

meya-, miya- n.; (mng. unkn.); MH/NS.†

sg. nom. *mi-i-i-ia-aš* KUB 30.36 ii 11-12, *me-ia-aš* KUB 30.33 i 17, *mi-ia-aš* KBo 13.131 obv. 6 (all MH/NS).

waršīmaš=at apēlpat mi-i-ia-aš išḫāi ali=yanankan aliyanzinaš apēlpat mi-i-ia-aš kuenzi "The *waršīma-* (that is) its own *miya-* will bind it; the *aliyanzina-* (that is) its own *miya-* will strike the *a.*-sheep(?)" KUB 30.36 ii 11-12 (rit. for the purification of a town).

The two parallel passages KUB 30.33 i 16-17 and KBo 13.131 obv. 5-6 have replaced the hapax *waršīma-* with the more familiar ^{GIŠ}*waršama-* while KBo 13.131 obv. 5 omits *meyaš*; furthermore, both texts contain several other omissions and mistakes. Therefore, KUB 30.36 can be regarded as the version which better reflects the MH original.

miya- v. see *mai-*.

***mi(ya)ḫu(wa)nt-** **1.** (adj.) old (vs. young), elderly, aged (people and gods), **2.** (n.) old man or woman, elderly person, **3.** (pl.) elders (a body with political-military, judicial and religious functions); wr. (LÚ/SAL.)ŠU.GI; from OS.

nom. sg. com. LÚ.ŠU.GI-*an-za* KBo 1.42 iv 43, KUB 19.67 + 1513/u i 19, KUB 3.110:6 (all NH), ŠU.GI KBo 22.2 rev. 14 (OS), KUB 12.4 iv 2, KUB 10.93 iv 3 (both NH), LÚ.ŠU.GI KBo 11.1 obv. 42 (Muw.); **sg. acc.** LÚ.ŠU.GI KBo 11.1 obv. 23 (Muw.); **sg. dat.** (*ANA* DINGIR) ŠU.GI KUB 25.30 i 15; **pl. nom. com.** LÚ.ŠU.GI-*eš-š(a)* KBo 22.1 obv. 6 (OS), LÚ.MEŠ.ŠU.GI KBo 3.38 obv. 21 (OH/NS), KBo 4.4 iv 31 (Murš. II); **acc. com.** LÚ.MEŠ.ŠU.GI SAL.MEŠ.ŠU.GI(-*ya*) KBo 3.4 iii 14 (NH); **dat.** [LÚ].MEŠ.ŠU.GI-*aš* KBo 6.2 iii 62 (OS); **inst.?** *IŠTU* LÚ.MEŠ.ŠU.GI-*TIM* KUB 14.1 obv. 73. For KBo 3.67 (= BoTU 23C) ii 8 see **miyaḫuwantaḫḫ-*.

No syllabic writings are attested; *m.* is always written with the log. ŠU.GI, often accompanied by the det. LÚ or SAL. The reading **mi(ya)ḫu(wa)nt-* is based on the derived verb **miyaḫuwantaḫḫ-* q.v.

(Sum.) d[a-r]í = (Akk.) *la-bi-ru* "old (vs. new, recent, fresh)" = (Hitt.) *ú-iz-za!-pa-a-an* "old (vs. new) thing" (neut.)/(Sum.) [d]a-rí = (Akk.) *ši-e-bu* "old (vs. young) man" = (Hitt.) LÚ.ŠU.GI-*an-za* KBo 1.42 iv 42-43 (Izi Bogh. A), ed. MSL 13:141:269f.; cf. also KUB 3.110:6, where only the Hitt. col. is preserved; Goetze (Tunn. p. 59f.) attempted a free restoration of the Sum. and Akk.

1. (adj.) old (vs. young), elderly, aged (people and gods) — **a.** priest: *mān ANA* ^{d}ZA.BA$_4$.BA$_4$ ^{LÚ}SANGA ŠU.GI EZEN *zēnandaš IŠTU* É-*ŠU iyazi* "When the old priest celebrates the autumn festival for DN from his house" KUB 12.4 iv 2-3 (cult inv., NH); cf. KUB 10.93 iv 3-6 (fest.), cf. Mestieri 365 (without tr.); these passages may refer to an elderly priest (**miyaḫuwant-*) or a priest of long standing (*karuili-* or *annalla-*); they are treated here because they are written ŠU.GI "old, elderly (vs. young)" instead of

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LIBIR.RA "old, previous (vs. new, recent)"; cf. LÚSANGA LIBIR.RA KUB 17.35 i 24, 26, 27, contrasted with LÚSANGA GIBIL "the new priest" ibid. i 25, 30; cf. Hoffner, EHGl 17f. n. 1.

b. king: "The (Hittite) king came (back) to Ḫattuša to worship the gods," *U* LUGAL ŠU.GI (var. *U* LÚ.MEŠ GAL) *apiya tāliš* "but the old king (var. the grandees) he left there (in Zalpa with the army)" KBo 22.2 rev. 14 (Zalpa tale, OS) w. dupl. KBo 3.38 rev. 30-31 (NS), ed. StBoT 17:12f., cf. KBo 3.38 obv. 20, ed. ibid. 8f., cf. comments by Otten, StBoT 17:55, who conceives the situation as a coregency; the NS scribe of KBo 3.38, failing to understand LUGAL ŠU.GI emended it to LÚ.MEŠ GAL "grandees".

c. god: *ANA* DINGIR ŠU.GI ^{d}*Ḫuwašš[anaya . . .]* KUB 25.30 i 15 (fest.), cf. Laroche, Rech. 104 (^{d}ŠU.GI); cf. DINGIR.MEŠ LIBIR.RA IBoT 2.119 iv 7, which according to Laroche, (FsGüterbock 179) = *karuileš šiuneš.*

2. (n.) old man or woman, elderly person (from OS) — **a.** as a special object of respect or pity: (When he heard that the Hittite king was approaching with troops, Manapa-^{d}U, king of the Šeḫa River Land, was terrified,) *našmu namma menaḫḫ[anda UL uit num]ukan* AMA-*ŠU* LÚ.MEŠ.ŠU.GI SAL.MEŠ.ŠU.GI-*ya [menaḫḫanda] parā naišta* "and as a result [did not come] against me, but sent his mother and old men and old women [to meet] me." (and they came and fell at my feet, and because the women fell at my feet, I relented and did not invade his land) KBo 3.4 iii 13-15 (ten-year annals of Murš. II), ed. AM 68-71, cf. HAB 103 n. 2 □ since "old women" are included with the men, it is probably better not to regard the LÚ.MEŠ.ŠU.GI as the political body of adult men called "elders" but simply elderly men and women as objects of respect and pity; in KBo 4.4 iv 31-32 (AM 138f.) and KBo 5.8 iv 11-12 (AM 160f.), however, the LÚ.MEŠ. ŠU.GI alone are an embassy of "elders" in the political sense (cf. mng. 3); so understood by Klengel, ZA 57:229f. and von Schuler, Kaškäer 72, but cf. HAB 103 n. 2; *numu* ^{m}*Arma-*^{d}U-*aš [ku]it išḫanaš antuḫšaš ēšta [na]mmaš* LÚ.ŠU.GI-*an-za ēšta [na]šmukan uwayattat* "Now because A. was a blood relative of mine, and furthermore he was an old man, I felt sorry for him," (and I let him off) KUB 19.67 + 1513/u i 17-20 (Apology of Ḫatt. III), ed. StBoT 5:185f., StBoT 24:18f.:25-26.

b. as a source of information about the past: (Keep [pl.] the word of my father! And if you [pl.] do not know what it was,) *kāni* LÚ.ŠU.GI-*eš-ša* NU.GÁL *nušmaš memai AWĀT ABĪYA* "are there not here also old men, one (of whom) may tell you (i.e., the LÚ.MEŠ GIŠTUKUL) the word of my father?" KBo 22.1 obv. 6 (instr., OS), ed. Archi, FsLaroche 45f., who reads *me-ma-i* as *pár-ku-i* and translates "Si vous ne (la) reconnaissez pas, voilà, l'âge de la vieillesse ne sera pas (pour vous)! Que la parole de mon père vous soit sacrée!' Archi followed Otten, StBoT 17:27 in interpreting LÚ.ŠU.GI-*eš-ša* as an abstract in *-ešša(r)*, cf. also Neu, FsNeumann 210f.; (I will inquire of the population which now exists which was contemporary with my father and my grandfather, and whatever I find from hieroglyphic records, I shall carry out . . .) *kuittaya šallin* LÚ.ŠU.GI *punuškimi nukan* [1-*an š*]*aklāin* EGIR-*and*[*a* GIM-*an*] *šekkanzi nat memanzi* "and whenever I consult a venerable (lit. great) old man, [as] they remember [one (certain)] rite and tell it," (I shall also carry it out) KBo 11.1 obv. 23-24 (prayer of Muw.), ed. Houwink ten Cate, RHA XXV/81:107, 115f.; [*UL-ma*]*tmu šalliš* LÚ.ŠU.GI *memai numu* DINGIR-*LIM kū*[*n*] *memian tešḫit parkunut* "[No] venerable old man tells it to me; may you, O god, make this matter clear to me in a dream" ibid. obv. 42, ed. RHA XXV/81: 108, 117.

c. in lists — **1′** in OH and MH land grant texts which list the members of households (É = *per*), the old people are listed last, after the adult males, the male children and infants, the adult females, and the female children and infants; e.g., in a MH text: ⌜É⌝^{m}*Pulliyanni* 2 LÚ ^{m}*Pulliyanniš* ^{m}*Aššа[rt]aš* 3 TUR.NITA ^{m}*Apar-kammiš* ^{m}*Iriyattīš* [^{m}*Ḫ*]*apiluš* 4 SAL ^{f}*Tešmuš* ^{f}*Zidanduš* ^{f}*Šakkummilla* ^{f}*Ḫuliyāšuḫaniš* 3 TUR.SAL $^{[f]}$*Kapaššanniš* ^{f}*Kapurtiš* ^{f}*Paškuwāš* 2 SAL.SU.GI ^{f}*Ārḫuwaššiš* ^{f}*Tuttuwaniš* [1]4 SAG.DU KBo 5.7 rev. 34-37 (land grant of Arn. I, MH/MS), ed. LS 1; 11 É.ḪI.A 26 LÚ 16 TUR.NITA 4 TUR.NITA.GAB 30 SAL 11 TUR.SAL 2 TUR.SAL.GAB 1 LÚ.ŠU.GI 1 SAL.ŠU.GI ŠU.NIGIN 91 SAG.DU ibid. rev. 12f.;

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cf. ibid. obv. 10, rev. 6, 40; the same order of enumeration as in the above cited exx. is observed in the OH texts: KBo 8.28 (= LS 21):2, (4), 5; SBo 1.7 (= LS 7) obv. 6, SBo 1.9 (= LS 9) obv. (4?).

2′ in a NS list of people and troops: KBo 19.29 obv.? i (2), (3), (6), (9), and passim.

d. in the missing god myths: LÚ.ŠU.GI SAL.ŠU.GI KUB 33.23 i 15 (OH/NS), translit. Laroche, Myth 52; LÚ.MEŠ.ŠU.GI SAL.M[EŠ.Š]U.[GI] VBoT 58 iv 2 (OH/NS), cf. ibid. 25.

e. in instr.: LÚ.ŠU.GI KBo 16.25 iv 25 (MH/MS).

f. in letters: *nuwa* TUR.MEŠ SAL.MEŠ ŠU.G[I] LÚ.MEŠ.ŠU.GI-*ya* [. . . -]*teš* "Children, old women and old men are [. . .]" KBo 18.57 rev. 40-41; LÚ.MEŠ.ŠU.GI-*yawa UL tarnai* KBo 18.86:25.

g. in rituals and festivals: gives 5 vessels KUB 41.7 v 6; carries out the ritual together with the LÚ.MUŠEN.DÙ KUB 7.54 i 11, ii 5; with ^{LÚ}*UMMIAN* IBoT 3.1:19; in broken context KBo 24.16:2; URU-*LU*[*M*] / [*ḫ*]*ūmanza* LÚ.MEŠ.ŠU.GI SAL<.MEŠ>.Š[U.GI] / $^{LÚ.MEŠ}$GURUŠ $^{SAL.MEŠ}$KI.SIKIL *ḫūma*[*nza*] / *anda ari* "The entire town — old men, old women, young men (and) young women — all (of it) arrives" 15/r v 11-14 (cult inv.).

3. elders (a body with political-military, judicial and religious functions) — **a.** political-military function — **1′** making decisions regarding political (re)alignment: *nammakan* ^{m}*Madduw*[*attaš* L]Ú.M[EŠ ^{UR}]^{U}*Dalauwa ANA* KUR ^{URU}*Ḫatti* EGIR-*an* [*ar*]*ḫapat naiš nat IŠTU* LÚ.MEŠ.ŠU.GI-*TIM kattan apēdani iyanniwan* [*dae*]*r* [*nužakan menaḫḫ*]*anta linganut* "Next M. detached (i.e. made to defect) the men of D. from the land of Ḫatti, so that with (the consent of) the elders they began to march with him. He made them take an oath to himself (and they began to bring him tribute)" KUB 14.1 obv. 73-74 (Madd., MH/MS), ed. Madd. 18f. ("auf Beschluss der Ältesten"), cf. Klengel, ZA 57:225; ^{m}*Madduwatt*[*ašmaz*] / [*ŠA*] KUR ^{URU}*Pītašša* ^{LÚ}*tapariyall*[*iuš U* LÚ.MEŠ.Š]U.GI ^{URU}*Pītašša-ya menaḫḫanta linganuški*[*t nuš parranta*] *titnut* "M. made the princes/commanders of P. and the elders of P. swear allegiance to himself and he incited them" KUB 14.1 rev. 38-40, ed. Madd. 28f., cf. Klengel, ZA 57:225; (As the people of Azzi saw the Hittite king Muršili II approaching at the head of his army,) *nat naḫšariyandati numu* LÚ.MEŠ.ŠU.GI KUR-*TI menaḫḫanda uēr natmu* GÌR.MEŠ-*aš kattan ḫālīyer* "they became afraid, and the elders of the land came to meet me, and they prostrated themselves at my feet (and said: Our Lord! Don't destroy us! Take us as vassals, and we will provide you with troops, and will extradite all Hittite NAM.RAs which are with us)" KBo 4.4 iv 31-32 (10-yr. ann. of Murš. II), ed. AM 138f.; *numu namma* LÚ.MEŠ.ŠU.GI-*ya* (dupl. omits *-ya*) *piran šarā UL uēr* "As a result (when I marched into the land of Tummanna,) the elders also did not come up before me (to do homage)" KBo 5.8 iv 11-12, w. dupl. KBo 16.8 iv 9-11 (det. annals of Murš. II), ed. AM 160f., Klengel, ZA 57:229.

2′ put under the oath as treaty partners of the Hittite king: [*nu AN*]*A* LÚ.MEŠ.ŠU.GI *ŠA* KUR ^{URU}*Išuwa* LÚ.MEŠ.ŠU.GI *ŠA* KUR ^{URU}*Paḫḫuwa* LÚ.MEŠ.ŠU.GI ^{URU}*Zūḫma* . . . ANA ^{m}*Ariḫpizziya* LÚ ^{URU}*Pitteyariga ŠAPAL NIŠ* DINGIR.MEŠ *ḫūma*[*ndaš kiššan*] *daiwen* "We have put it [t]o the elders of . . . and to Ariḫpizzi, the 'man' (i.e., ruler) of Pitteyariga, [to] all (of them) under the oath of the gods [as follows]" KUB 23.72 rev. 36-37 + KUB 40.10:1-2 (Mita, MH/MS), tr. Gurney, AAA 28:37, cf. also obv. 93 and rev. 2; among the duties to which the elders are sworn in this text are loyalty to the king's house, military support, information, suppression of robbers in the land, extradition of fugitives, and the waiving of an independent foreign policy. Cf. also KUB 26.29 + KUB 31.55:6ff.

3′ requesting a governor: *U* LÚ.MEŠ.ŠU.GI ^{URU}*Zalpa* . . . DUMU-*an weke*[*r*] "And the elders of Zalpa asked for . . . a son (of the Hittite king to govern them)" KBo 3.38 obv. 21 (Zalpa story, OH/NS), ed. StBoT 17:8ff.

4′ should not seek to influence the king: LÚ.MEŠ.ŠU.GI *uddār lē memieškanzi* [DUMU-*YA lē aššul*]*i*(?) *ḫalzaitta nutta* LÚ.MEŠ.ŠU.GI ^{URU}KÙ.BABBAR-*ti lē memiškandu*

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"Let not the elders speak words. One should [not] appeal to [my son for personal advanta]ge. Let not the elders of Ḫatti speak to you (i.e., to Muršili, the king's son)." (Let not the 'man' of Kuššar, the 'man' of Ḫemmuwa, the 'man' of Tamalkiya, the 'man' of Zalpa, or any land speak to you) KUB 1.16 (= BoTU 8) ii 59-60 (OH/NS), ed. HAB 8f., 103ff.

b. judicial function — **1′** allow custody of an unidentified stray animal: (If someone finds an ox, a horse (or) a mule, he must drive it to the king's gate. But if (he finds it) in the country,) *nan* LÚ.MEŠ.ŠU.GI-*aš ḫinkanzi . . . takkuwan* LÚ.MEŠ.ŠU.GI-*aš* (A: [LÚ.]MEŠ.ŠU.GI-*aš*) *UL ḫingazi* "they will present it to the elders (and he will harness it for himself. But when its owner finds it, he will take it back intact, and he will not seize him as a thief.) If they do not present it to the elders, (he becomes a thief)" KBo 6.3 iii 64-67 (Law § 71, OH/NS) with dupl. KBo 6.2 iii 62 (OS), ed. HG 40f.; since the pl. ending *-aš* in OS is highly unlikely as a nom., we follow Hrozný (CH p. 61), Walther (HC p. 259), Neufeld (HL 23) and von Schuler (TUAT 1:108f.) in interpreting the form as dat. pl. The form is translated as nom. pl. by Goetze (ANET), Friedrich (HG), and Imparati (Leggi). Since the form is dat., one cannot claim that the elders assign the stray, but merely attest that the finder has attempted to locate the owner. His custody and use of the animal could follow automatically upon his notifying the authorities. So contra Klengel, ZA 57:231 ("die dann entscheiden").

2′ judge in cooperation with a LÚMAŠKIM. URUKI and the governor of a border province: *namma auriyaš* EN-*aš* LÚMAŠKIM.URUKI LÚ.MEŠ.ŠU.GI *DĪNĀTIM* SIG5-*in ḫaššikandu nu*[*šš*]*an katta arnuškandu* "Furthermore let the governor of a border province, the commissioner of the town, and the elders judge cases well and ascertain" (how *ḫurkel* was punished according to the custom in the particular region, whether by death or by banishment) KUB 13.2 iii 9-10 (Bel Madg., MH/NS), ed. Dienstanw. 47, tr. ANET 211, cf. Hoffner, FsGordon (1973) 85 with n. 19; also summoned and informed of fraud in their area: KBo 16.54:17 (NS), ed. Riemschneider, ArOr 33:337f.; contra Klengel, ZA 57:232, but with Houwink ten Cate, JNES 25:174 and 182 read KBo 14.19 ii 17 not LÚ.MEŠ.ŠU[.GI] but LÚ.MEŠ-*ŠU*[-*NU*] "their men (informed on plotters)".

c. religious-cultic function — **1′** festivals of elders (EZEN.MEŠ LÚ.MEŠ.ŠU.GI): included in a list of festivals in KUB 13.4 i 43 (instr. for priests and temple officials, pre-NH/NS), ed. Chrest. 150f.

2′ elders share responsibility for the maintenance of cultic buildings in their city/town: *kuedanimaššan* URU-*ri auriyaš* EN-*aš* EGIR-*pa pennai nuza* LÚ.MEŠ.ŠU.GI LÚ.MEŠSANGA LÚ.MEŠGUDÚ SAL.MEŠAMA.DINGIR *kappuiddu nušmaš kiššan memau* "To what city the governor of a border province drives, let him keep account of the elders, priests, 'anointed ones' and 'mothers-of-the-god' and speak to them the following" (the temple of some god in your city is in disrepair) KUB 13.2 ii 26-28 (Bel Madg., MH/NS), ed. Dienstanw. 45, tr. ANET 210.

3′ participate in festivals — **a′** in OS texts — **1″** as representatives of their communities: KBo 13.137:11, KBo 20.11 ii 2, KBo 16.84 rev. 1, KBo 25.24:(6) (StBoT 25 p. 62), KBo 25.86 obv. (8) (StBoT 25 p. 166), KBo 25.54 i 15, 17 (StBoT 25 pp. 120f.).

2″ elders of the palace: KBo 20.16 iv! 10-11 (StBoT 25 p. 43).

b′ in post-OS texts: KUB 20.52 + KBo 9.123 i (8), 14, (17), 21, 27, KUB 30.40 v 3, 7, KBo 8.121:(5).

4′ in cult inv. texts: [GEŠ]TIN LÚ.MEŠ. ŠU.GI *waršuli* NAG-*zi* "The elders drink [wi]ne for refreshment(?)" KUB 17.35 i 33 (cult inv., NH), ed. Carter, Diss. 125, 138, hardly (with Klengel 233) to be read [*PA-*]*NI* LÚ.MEŠ.ŠU.GI "before the elders", cf. also KUB 17.35 iv 32 and KUB 46.27 obv. 14.

5′ make contribution of offering materials on behalf of their town: [URU*Ta*]*pparuta*[*z*]*maš* URU*Ānniyatta paizzi nu* LÚ.MEŠ.ŠU.GI [MÁ]Š.GAL DUG KA.DÙ NAG 12 NINDA. KUR4.RA *pianzi* [*m*]*alte*[*š*]*šaršit QĀTAMMA* "From Tapparuta he (the king) goes to Anniyatta. And the elders (of Anniyatta) give a goat, a vessel of drinking-quality *PĪḪU*-beer (and) twelve loaves of thick bread. [And] its/his ritual/recitation (is) the same" KBo 22.242 ii 5-7 + 1003/z (itinerary, NS), translit. Otten/Rüster, ZA 72.148f.,

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ed. without join Lebrun, Hethitica 2:17-19 (incorrectly translating "les (magiciens dénommés) les Vieux").

d. in a story which takes place in the foreign city of Šudul: LÚ.MEŠ.ŠU.GI URUŠ[*ud*]*ulumniš piranšit adanna ašanzi* "The elders of Šudul sit before him to eat" (and each gives food or drink to his son) KUB 24.8 i 17-18 (Appu story, NS), ed. StBoT 14:4f.

e. Elders are attested for the following localities in Asia Minor (most already in Klengel, ZA 57:223-36): Anniyatta (KBo 22.242 ii 5), Arinna (KBo 8.121 obv. 5), Adaniya (KUB 20.52 i 17), Azzi/Ḫayaša (KBo 4.4 iv 31), Ḫemmuwa (KUB 1.16 ii 61), Ellipra (KUB 9.123 + KUB 20.52 i 26), Išuwa (KUB 23.72 rev. 36f.), Kalašma (KBo 5.8 iv 11), Kummanni (KUB 20.52 i 10), [Kuššar?] (KUB 1.16 ii 61), Maldiya (KUB 23.72 rev. 36f.), Nerik (Bo 3084:13 in KN 306), Paḫḫuwa (KUB 23.72 rev. 36f.), Pitašša (KUB 14.1 rev. 39), Pitteyariga (KUB 23.72 + KUB 40.10 obv. 37), Šinuwa (KBo 16.42 rev. 6), Dalawa (KUB 14.1 obv. 73), Tamalkiya (KUB 1.16 ii 61), Tarša (KUB 20.52 i 21), Tippuwa (KUB 10.18 v 21), Ura (KUB 26.29 + KUB 31.55 obv. 6), Zalpa (KBo 3.38 obv. 21, KUB 1.16 ii 62), Ziplanda (KBo 20.16 rev. 10, KUB 41.46 iii 10), Zuḫma (KUB 23.72 rev. 36f.) and Zunnaḫara (KUB 20.52 i 13).

Otten ZA 50:231-34 has shown that SAL.ŠU.GI, the "Old Woman" who is a magical expert, is to be read SALḫāšawa-. There is no proof that LÚ.MEŠ.ŠU.GI, when it denotes not just a group of old men but "elders, aldermen (as a body having political, religious and judicial functions)", was read as the pl. of *miyaḫḫuwant-*. But since the word(s) for "old men" designated such groups in other ancient societies (cf. Akk. *šībūtu*, Hebrew *zaqēnîm* and Greek πρεσβύτεροι), it is possible that it did so in Ḫatti.

Friedrich, SV I (1926) 94; Goetze, Tunn. (1938) 29f.; Klengel, ZA 57 (1965) 223-36.

Cf. SALḫāšawa-, *kutruwa-*, and **miyaḫuwantaḫḫ-*, *miyaḫunte-*, **miyaḫuwandatar*, *miya(ḫ)ḫunteš-*.

[*mi(ya)ḫu(wa)nta-*] see **miyaḫuwantaḫḫ-*.

***miyaḫuwantaḫḫ-, mieḫuwandaḫḫ-, miḫuntaḫḫ-** v.; **1.** (act.) to make old, age, **2.** (mid.) to become/grow old; wr. syll. and LÚŠU.GI-*aḫḫ-*; OH/NS and NH (from Muw.).

act. pret. sg. 2 LÚSU.GI-*aḫ-ta* KUB 24.7 ii 3 (NH).
mid. pret. sg. 3 LÚŠU.GI[-*aḫ-ta-a(t)*] KBo 3.67 ii 8 with dupl. KUB 11.5 obv. 4 (OH/NS); **imp. sg. 2** *mi-ḫu-un-ta-aḫ-ḫu-ut* KBo 4.10 rev. 11 (Ḫatt. III), *mi-ia*[*-ḫu-wa-an-t*]*a-ḫu-ut* KUB 21.1 iv 46 (coll. Otten, OLZ 1941:17) (Muw.), *mi-e-ḫu-wa-an-da-ḫu*-[*ut*] KUB 21.5 iv 50 (dupl. of preceding), LÚŠU.G[I-*ḫ*]*u*[-*ut*] KUB 21.4 iv 17 (dupl. of preceding).

The last three forms cited above in the morphological section show the interchange of syllabic and logographic writings in dupls. of the same text.

(Akk.) [*kī* m*Ḫant*]*eli iš-ti-ib* KBo 1.27 (+ 223/g) ii 11 = (Hitt.) *mān* m*Ḫantilīšš=a* LÚŠU.GI[-*aḫ-ta-a(t)*] "Now when Ḫ. had become old (and was near death)" KBo 3.67 ii 8 (Tel.pr., OH/NS) with dupl. KUB 11.5 obv. 4 (NS); Forrer (BoTU 23C) seems to have seen word space after LÚŠU.GI before the break, while Figulla (KBo 3.67) did not. The tablet now has no visible word space before the break (coll.).

1. (act.) to make old, age: [*kuin* LÚ-*a*]*n* LÚŠU.GI-*aḫ-ta kuinmakan* LÚ-*an* ZAG-*na* [*arnu*]*t*(?) *kuinmaza* LÚ-*an* LÚGURUŠ-*anpat ḫarnikta* "[One man] you made old; another man you let attain fulfillment(?); (still) another, only a young man, you destroyed" KUB 24.7 ii 3-4, following ed. Güterbock, JAOS 103:156-58, for the construction *kuin . . . kuinma . . . kuinma*, cf. ibid. ii 10, 11, 12, tr. differently by Archi, OA 16:306f., 309, and Wegner, AOAT 36:48 with n. 188.

2. (mid.) to become/grow old: *nukan ANA* dU[(TU-*ŠI*)] ŠU-*i anda āš*[(*šu lūl*)]*u au nukan ANA* d[(UTU-*ŠI* ŠU)]-*i anda mi-ia*[*-ḫu-wa-an-t*]*a-ḫu-ut* (coll. Otten) (var. B: *mi-e-ḫu-wa-an-da-ḫu*[*-ut*]; C: LÚŠU.G[I-*ḫ*]*u*[*-ut*]) "(May the gods protect you, [a vassal of the Hittite king],) may you experience good *l.* in the hand of My Majesty, and may you grow old in the hand of My Majesty" KUB 21.1 iv 45-46 (Alakš. treaty, Muw.), with dupls. KUB 21.5 iv 50 (B) and KUB 21.4 iv 17 (C), ed. SV 2:82; *nukan ANA* ŠU dUTU-*ŠI aššuli mi-ḫu-un-ta-aḫ-ḫu-ut* "May you live to a good old age (lit. grow old in well-being) in the hand of My Majesty" KBo 4.10 rev. 11 (Ulmitešub treaty).

We have followed Goetze (Tunn. 30 n. 18) in attributing all forms to a stem *miyaḫuwantaḫḫ-*. The forms in *-ḫut*, including those with undoubled *ḫ*, can be derived from the stem in

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-aḫḫ-. The analogous *mayant-* "young adult" has the derivatives *mayantešš-*, *mayantaḫḫ-*, and *mayantatar*, but no **mayanta-*.

Friedrich, SV 1 (1926) ("werde alt"), SV 2 (1930) 199 (posits stem *miyaḫuwanta-*); Goetze, Tunn. (1938) 30 n. 18 (denies *miyaḫuwanta-* v. mid.; attributes all forms to *miyaḫuwantaḫḫ-* v. mid. "grow old"); Neu, StBoT 5 (1968) 118 (follows Friedrich, positing *miyaḫuwanta-* as stem); Oettinger, Stammbildung (1979) 242 (follows Goetze's view).

Cf. **miyaḫuwant-*.

***miyaḫuwandatar, miḫuntatar** n. neut.; old age; from OH/MS; wr. syll. and LÚ/SALŠU.GI-*tar*.†

sg. acc. *mi-ḫu-un-ta-tar* KUB 29.1 ii 36 (OH/NS), LÚŠU.GI-*tar* KUB 1.16 iii 31 (OH/NS), KBo 11.72 ii (32) (MH?/NS), KBo 20.92 iv! 14 (MH?/NS), KBo 11.10 ii 28! (MH?/NS), SALŠU.GI-*tar* KBo 11.72 ii 32, iii (42), KBo 20.92 iv! 14, KBo 11.10 ii 8! (MH?/NS); **gen.** *mi-ia-ḫu-an-da-na-aš(-ša-aš)* KUB 12.63 obv. 13 (OH/MS).

a. viewed positively: [(*nu ANA* LUGAL SAL.LUGAL)] DUMU.NITA.MEŠ DUMU.SAL.MEŠ DUMU.DUMU.MEŠ-*ŠUNU pāi* [(*nušmaš* LÚŠ)]U.GI-*tar* (dupl. LÚŠU.<GI>-*tar*) SALŠU.GI-⌜*tar*⌝ (dupl. SALŠU.GI<-*tar*>) *pāi* "Give to the king (and) queen sons, daughters (and) grandchildren (lit. their grandchildren), give to them longevity (lit. old-manhood and old-woman-hood)" KBo 11.72 ii 31-32 (rit., MH?/NS), with dupl. KBo 11.10 ii 27-28 (NS); cf. in same text KBo 11.72 iii 41-42, KBo 20.92 iv! 13-14.

b. viewed negatively: [(*nu*) *a*]*nniš*[*kimi kuin* LÚ-*an nukan*] *ŠUMŠU ḫalziḫḫi nuza mi-ia-ḫu-an-da-na-aš-ša-aš* A[LA]M?-*ri ḫarzi* "I call out the name of the [man whom I am] treat[ing]. He holds a statuette of his old age (i.e., a statuette depicting him as an old man?)" KUB 12.63 obv. 12-13 + KUB 36.70:1-2 (rit., OH/MS), w. dupl. KBo 22.118:9, cf. Götze, KlF 1:240, for the situation cf. KBo 6.34 iii 12ff. (StBoT 22:12f.); *mān* LÚ*maya*[*nd*]*atar* [*kardit*]*ti* . . . [*mān* L]ÚŠU.GI-*tar-ra karditti* "When youth is in your heart . . . [when], on the other hand, old age is in your heart" KUB 1.16 iii 29-31 (edict, Ḫatt. I), ed. HAB 12f., 150f., cf. above sub *-ma* and *mayandatar* □ It is questionable if the size of the lacuna in 31 requires [*mānma*] (so HAB 150); the *-a* might be serving the purpose of *-ma* and is in the proper (second) position; clearly a particle with the force of *-ma* is expected here; *mi-ḫu-un-ta-tar-še-kán dāš mayata-tarmašši* EGIR-*pa paiš* "(s)he took old age from him (i.e., the king) and gave back to him (his) youth" KUB 29.1 ii 36-37 (rit., OH/NS), ed. Sommer, HAB (1938) 150, Kellerman, Diss. 14, 28, Marazzi, VO 5:154f.; cf. sub *mayantatar*.

For a possible writing *mi-ia-u-wa-an-*⌜*ta*⌝*-tar-me-et* "my old age(?)" see the article *miyauwantatar*.

Götze, KlF 1 (1930) 240; Sommer, HAB (1938) 150.

Cf. **miyaḫuwant-*.

[**miyaḫḫuwantešša(r)*] "old age" has been claimed by Otten, StBoT 17:27 and Archi, FsLaroche 46f. on the basis of LÚ.ŠU.GI-*eš-ša* KBo 22.1 obv. 6. But the cited form is rather the nom. pl. of **miyaḫuwant-* with the enclitic conjunction *-a* "also"; cf. **miyaḫuwant-* 2b.

miyaḫunte- v.; to become old, live long; OH/NS.†

In apodosis of lunar omen: [. . .] *UL mi-ia-ḫu-un-te-zi* "he will not live long (lit., become old)" KUB 8.29 i 2, ed. Riemschneider, Omentexte 154f., 424; probably translating Akk. *ul ultabbar*, cf. CAD L 16.

On the OH athematic stative verbs in *-e-* cf. Watkins, TPS 1971:51-93, IESt 1 (1972) 167ff., IESt 2 (1975) 323-29; opposed by Oettinger, Stammbildung (1979) 340ff. and n. 166, 167; cf. above sub *lalukki-* v.

Oettinger (Stammbildung 33) cites a verb *mi(ya)ḫu(wa)ntae-* "alt werden"; unstarred, but gives no text reference for it. He does not cite *miyaḫunte-*.

Watkins, TPS 1971:75, IESt 1 (1972) 173, 175.

Cf. **miyaḫuwant-*, *miya(ḫ)ḫuntešš-*.

(LÚ)**miya(ḫ)ḫuntešš-** v.; to become old, live long; NH; wr. syll. and LÚŠU.GI-*ešš-*.†

pres. sg. 3 *mi-ia-ḫu-un-te-eš-z*[*i*!] KUB 14.12 obv. 12, LÚ*mi-ia-*⌜*aḫ*⌝[*-ḫu-un-te-eš-zi*] ibid. 9, LÚŠU.GI-*eš-zi* KUB 8.35 obv. 9.

INA ITU.11.KAM TUR-*aš miyari apāš* TUR-*aš innarawēšzi INA* ITU.12.KAM TUR-*aš miyari apāš* TUR-*aš* LÚŠU.GI-*eš-zi* [*nuz*]*a* TUR.MEŠ *mekki iyazi* "(If) a child is born in

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the eleventh month, that child will be(come) robust; (if) a child is born in the twelfth month, that child will live long (lit. become an old man) and will father many children" KUB 8.35 obv. 9-10 (tr. of Akk. omens, NS), ed. Riemschneider, Omentexte 166, 169f., Beckman, StBoT 29:14f.; (Muršili II says about conditions during the plague that, if a child survives birth,) [. . . *naš*(?)] LÚGURUŠ-*antešzi UL-maš* LÚ*mi-ia-aḫ*[-*ḫu-un-te-eš-zi*] . . . *maḫḫan mi-ia-ḫu-un-te-eš-z*[*i*! . . .] *UL-ma wantešzi* "He will reach young manhood, but he will not reach old age. . . . And when (anyone) reaches old age, [he will . . .], but he will not keep warm" KUB 14.12 obv. 8-13 (PP3, Murš II), ed. Götze, KlF 1:236f., 240, cf. Siegelová, StBoT 14:22 n. 13.

Götze, KlF 1 (1930) 240.

Cf. **miyaḫuwant-*, *miyaḫunte-*.

meya(n)ni-, miyani-, mēni-, meyan(n)a-, miyana- n. com.; (a word used in various temporal and spatial constructions); from OS.

sg. nom. *mi-ia-na-aš* KUB 19.37 ii 45 (AM).

sg. gen. *mi-e-ni-ia-aš* KUB 30.10 rev. 15 (OH/MS), *me-e-ia-ni-aš* KBo 15.33 ii 37 (MH/MS), *me-e-ia-ni-ia-aš* KUB 17.21 iii 14 (MH/MS), *me-ia-ni-ia-aš* KUB 17.21 i 21 (MH/MS), *me-e-ia-an-ni-ia-aš* KUB 53.3 vi 10, *me-e-ni-aš* KUB 30.11 rev. 12 (OH or MH/MS), *me-e-ne-ia-aš* KBo 20.72 iii! 13 (MS), *me-e-ia-na-aš* KUB 31.124 ii 24, KUB 38.12 i 19 (NH), *me-ia-na-aš* KUB 38.12 i 23, 25, ii 8, (24), iii 25, iv 4, KBo 13.234 rev. 15 (all NH), *me-ia-an-na-aš* KUB 53.7 ii 6, KUB 5.4 i 39, (46), ii 4, *me-ia-an-na-š*(*a-aš-ši*) KUB 18.28:2, KUB 5.4 i (3), 18, 28, ii 9, iii 5, KUB 5.3 iv 3, *me-e-a-na-aš* KUB 24.1 ii 3 (Murš. II), KUB 32.109:1 (all NH), *me-e-na-aš* KUB 27.1 i 22 (Ḫatt. III), Bo 2389 i 1, *me-i-ia-na-aš* KUB 36.81 obv.? 17 (NH), *mi-i-ia-na-aš* KUB 24.3 i 16 (NH), *mi-ia-na-aš* KUB 18.12 obv. 3, (16), 24, 30, 37, 40, [*me*]-e-≪*ḫu-*≫*ni-ia-a*[*š*] KUB 31.132:11 + KUB 31.127 iii 1 (OH/NS).

sg. loc. *me-e-ia-ni* KBo 15.32 i 2 (MH/MS), KBo 15.33 iii 4 (MH/MS), KUB 12.5 iv 19 (MH/early NS), *me-e-a-ni* KUB 32.108 rev. 2, KBo 25.5:4 (both MS), IBoT 1.7 iv (21) (MH/NS), *me-i-e-ni* ABoT 1 i 3 (NS), *mi-e-ia-ni* KUB 4.72 rev. 2 (OS or MS), *me-i-ia-ni* KBo 15.32 i 2 (MH/MS), *me-ia-ni* KUB 10.5 vi 11 (NS), KBo 10.6 i 2, KBo 19.126 left col. 2, right col. 8, KUB 53.7 ii 9, *me-e-ia-ni* KBo 26.185 l.e.2, *me-e-ni* KBo 20.53 + KBo 24.19 ii 9 (MS), KUB 42.105 iii 14, 22, iv (7), (10), 18, KUB 42.87 ii 3, KUB 30.51 rev. 29, KUB 30.53 ii? 9 (all NH), *me-e-e-ni* KUB 42.105 iii 6 (Tudḫ. IV), *mi-ia-ni* KUB 43.74 obv. 10 (OH/NS), KUB 52.7 iii 2, 13, *me-an-ni* Msk 74.92 + 102 + 110:33, *me-e-ia-an-ni* KUB 53.7 vi 13.

sg. gen. or pl. loc. *me-e-ia-ni-ia-aš* KUB 12.5 i 3, iv 11 (MH/NS), *me-e-a-na-aš* KUB 45.47 i 1, iv 39.

a. *m.* relating to the year — **1′** "the year reaches the *m.*": [(*takku āppatriwa*)]*nzi kuiški p*[(*aizzi ta šullatar iēzzi*)] / [*n*(*aššu* NINDA*ḫar-ši*)]*n našma* GEŠTIN *išpant*[*u*(*zi*)] (var. GIŠGEŠTIN *išpanduzi*) [(*ki*)*n*(*uzi ta* 1 UDU 10 NINDA.ḪI.A 1 DUG KA.D)]Ù *pāi ta* É-*SU āppa šupp*[(*iyaḫḫi kuitman*)] / [(MU.KAM-*za*)] *me-e-a-ni* (var. *mēḫuni*) *ari ta* É-*išši* [(SAG.KI-*za ḫarzi*)] "If someone goes (to a man's house) to requisition (something of his), starts a quarrel, and breaks open (his) bread or wine (supply) (lit. the thick of bread or wine [namely its] libation vessel), (§ in j) he must give one sheep, ten breads and one vessel of *PĪḪU*-beer, he must reconsecrate his house and support him in his house until the year reaches the *m.* (var. the time)." KBo 25.5:1-4 (laws §§ 164-165 in q, OS) with var. from NS dupl. KBo 6.26 (j) i 28-33; KBo 25.5 (q_9) joins KUB 29.30 (q_4), ed. Hoffner, JCS 33:206-209; j edited by Friedrich, HG 74f., and Imparati, Leggi 152f., 292-97, tr. also by Goetze in ANET 195 and by von Schuler, TUAT 1:118. The expression means either that the year runs its course (i.e., a full year elapses; so Goetze) or that it reaches some understood time (harvest?). Hoffner cites [*m*]*eḫuniy*⌜*aš*⌝ KUB 31.132:11 + KUB 31.127 iii 1 as an example of a mixed form resulting from an attempt to replace *meyani-* with *meḫur*; cf. below under a 2′ b′.

2′ *witti meyan*(*i*)*aš*, *witti meyani*, *wittaš meyanaš* and variants: either a point of time (often viewed as an annually recurring point) or an extent of time — **a′** *witti meyan*(*i*)*aš* and *witti meyani*; one accentual unit, cf. discussion at the end of the article. — **1″** *witti meyan*(*i*)*aš* without a following noun — *m.* is either a freestanding gen. used adverbially ("of yearly periodicity" = annually) or a pl. loc. "in the periods/times/seasons of (lit. in) the year": (Single tablet, text finished:) [(*mānz*)*a*] SAL.LUGAL dNI[(N.GAL-*un* MU-*ti*) *m*]*e-e-a-na-aš šipanti* "When the queen makes sacrifice to Nikkal annually (or: in the seasons of the year)" KUB 45.47 iv 38-39 (fest., MH/MS?), w. dupl. KBo 17.84 iv 3-5, translit. Imparati, FsLaroche 169 n. 2;

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mān[*za* SAL.LUG]AL ^{d}*IŠTAR* ^{URU}*Tamininga INA* ^{URU}*Šamūḫ*[*a*] *INA* É *ABI ABI* ^{d}UTU-*ŠI šarāzziyaššan ANA* É[-*TI*] *šēr* MU-*ti me-e-ia-ni-ia-aš iēzzi* "When the queen worships DN in Šamuḫa in the house of the grandfather of His Majesty up in the upper temple in the (various) seasons (pl. loc.) of the year (or: "of yearly periodicity" gen. as adv. = annually?)" KUB 12.5 i 1-3 (rit., MH/early NS), ed. Danmanville, RHA XX/70:51-54; contrast the sg. loc. in the colophon of the same text: MU-*ti*! (text MU.MU) *me-e-ia-*⌜*ni*⌝ "in the course of the year (= annually?)" iv 17-20.

2″ *witti meyan*(*i*)*aš* (with following noun) and *witti meyani*: LÚ-*aš witti mi-e-ia-ni armaniyatta naš* SIG$_5$-*atta* "The man will become sick for the course/extent of a year (or: every year?) and will recover" KUB 4.72 rev. 2-3 (liver model, MS); *nu* MU-*ti mi-e-ni-ia-aš armalaš maḫḫan nuza ūkka QĀTAMMA kišḫat* "I have become like one who is sick for the course/extent of a year (or: annually?)" KUB 30.10 rev. 15-16 (prayer, OH/MS), tr. ANET 401 ("sick on New Years's Day(?)"), Kühne in RTAT 191 ("der zum Jahreswechsel(?) krank ist"), Josephson, Part. 108 ("for the length of a year"); cf. also KUB 30.11 rev. 12; in Akk. omen apodoses and medical text prognoses the usual time expressions are durations ("he will be sick for x days/months") (observation courtesy R. Biggs); cf. OH/NS parallel: *nu* UD(sic).KAM-*ti* [*me*]-*e-ḫu-ni-*⌜*ia*⌝-*a*[*š armalaš maḫḫan*] KUB 36.79a iii 18 + KUB 31.132:11 + KUB 31.127 iii 1 with the mixed form mentioned above sub a 1′; *nušmaš* UD-*aš* ITU-*aš* MU-*ti me-ia-ni-ia-aš* SISKUR.SISKUR.ḪI.A EZEN.ḪI.A *kiššan šarā UL kuiški tittanuwan ḫarta* "No one had set up for you so (well) the rituals and festivals of (each) day, (each) month, and of the course/extent/length (gen. sg.) of (each) year (i.e., festivals of annual recurrence; or: of the seasons [gen. pl.] in the year?)" KUB 17.21 i 21-23 (prayer of Arn. and Ašm., MH/MS), ed. von Schuler, Kaškäer 152f., Lebrun, Hymnes 134, 143, tr. ANET 399; that the forms UD-*aš* and ITU-*aš* are gen. rather than pl. loc. is proven by a passage later in the same prayer: *nušmaš ŠA* U[D-*M*]*I ŠA* ITU.KAM MU-*ti me-e-ia-ni-ia-a*[*š*] (var. *me-e-ia-na-aš*) SISKUR.SISKUR.ḪI.A *UL kuiški pāi* ibid. iii 14-15 w. dupl. KUB 31.124 ii 24 and since *šiwattaš*, *armaš*, and *witti meyaniaš* are parallel, depending upon SISKUR.SISKUR. ḪI.A EZEN.ḪI.A, they should all be the same case (genitive); furthermore, since "(each)" must be supplied for "day" and "month", the same might be true for *meyaniaš*, thus favoring the interpretation "of the course/ extent of (each) year" (sg.); *mān taknaš* ^{d}UTU-*i* MU-*ti me-e-na-aš* EZEN *iyazi kuit imma kuit meḫur UL kuitki tuqqari* "When he celebrates a festival of the course of the year (i.e., an annual festival) for the Sungoddess of the Earth, whatever time (it is) makes no difference" Bo 2389 i 1ff. (cited by Neu, IBS Vorträge u. Kleinere Schriften 23:37, tr. "im Laufe des Jahres"); for *kuit* (*imma*) *kuit meḫur* with MU-*ti meyani* see KBo 15.32 i 1-4 (next ref.) and ABoT 1 i 1-4 cited under a 2′ a′ 1″; [*m*]*ānza* ^{LÚ}EN É-*TIM* ^{d}IM ^{URU}*Kuliwišna* [MU-*ti*] *me-i-ia-ni iyazzi nu kuit kuit meḫur* ^{LÚ}E[N É-*TIM*] *tarratta mān ḫamešḫi mān* BURU$_{14!}$-*i mān* [. . .] *gimmi* "When the master of the household worships the Stormgod of K. annually (or: in the course of the year)—at whatever time/season the master of the household exerts himself, whether in spring, or in harvest-time, or [. . .] in winter" KBo 15.32 i 1-4 (rit., MH/MS); for *kuit imma kuit meḫur* with MU-*ti mēnaš* see Bo 2389 i 1ff. cited above; $^{LÚ.MEŠ}$MUḪALDIM-*maššan* MU-*ti me-e-ia-ni-aš* (written over erased *ukturiyaš*(?)) 1 UDU.ŠIR 1 GUD.MAḪ-*ya ḫu-i-ku!-an-zi . . . ḫandānzi* "The cooks prepare for slaughter the one ram and the one bull (as the offering) of the 'year-period' (i.e., the annual offering) (replacing erased: of the regular [sc. offering])" KBo 15.33 ii 37-38 (rit., MH/NS); *našta ŠA* DINGIR-*LIM uktūri*<<*aš*>> MU-*ti me-e-ia-ni*<-*aš*?> *ḫukešš*[*ar*] 1 UDU.ŠIR 1 GUD.MA[Ḫ-*ya a*]*nda ūnnianzi* "They drive in the one ram and the one bull (which are) the god's regular sacrifice of the 'year-period' (i.e., the regular annual sacrifice)" ibid. iii 4-5; scribal misplacement of the gen. -*aš* seems clear, cf. *māḫḫanma ŠA* DINGIR-*LIM uktūri ŠA* ḪA.LA *ḫukeššar tuḫḫušzi* ibid. iii 14-15; [MU-*ti*] *me-e-ni-ma-aš-ši INA* ITU.12.KAM NINDA. KUR$_4$.RA UD-*MI kišan* "In the 'year-period' (i.e., in the course of the year), over the twelve months, his daily bread (offerings) are as follows" KBo 14.142 i 41; in lists of offerings for

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fall and spring festivals (KUB 42.105 iii 1-6, 7-14, 15-22, 23-28, iv 1-7, 8-11, 12-18) the fall list and the spring list are totalled (ŠU.NIGIN, cf. iii [5], 12, 20, iv [6], [17]) with the time notation MU(.KAM)-*ti me-(e-)e-ni* "in/for the 'year-period' (i.e., in the course of the year)", i.e., totals offered for both fall and spring festivals each year (iii 6, 14, 22, iv 7, 18); cf. also KUB 42.87 ii 3, KBo 19.126 rt. col. 8, KBo 26.185 l.e.2; cf. in shelf lists: KUB 30.56 iii (24), KUB 30.51 iv 29, KUB 30.53 ii 9, KBo 10.6 i 2; EZEN.ITU-*ma ŠA* 12 ITU MU-*ti* [*meyanaš-a* EZEN.ḪI.A] / *ANA* ^{d}*Telepinu* "The monthly festivals of the 12 months [and the festivals of] the 'year-[period(s)'] (= of the seasons?) for Telepinu" KBo 26.185 obv. 10-11 (cult inv., NH); *mān* LUGAL-*uš* ^{d}U ^{d}*Ḫebat INA* ^{URU}*Lāuwaz*[*zan-t*]*iya* ^{DUG}*ḫaršiyalliḪ*[I.A] *kinumanzi parāya INA* ^{URU}*Aštūyara ŠAPAL* ^{GIŠ}TÚG.ḪI.A MU-*t*[*i m*]*e-e-a-ni ḫalzāi* "When the king invokes Tešub and Ḫebat in Lawazzantiya at the opening of the storage jars (i.e., in the spring) and further in Aštuyara under the box trees in the 'year-time' (= season?, or: in the [remaining] course of the year?)" KBo 21.34 iv 39-43 + IBoT 1.7 iv 17-21 (fest., MH/NS); *mān* LUGAL-*uš* $^{[UR]U}$*Ḫattuši* [*I*]*NA* É ^{d}É.A *ḫamešḫi* [*A*]*NA* EZEN AN.TAḪ.ŠUM^{SAR} [MU]-*ti me-ia-ni paizzi* "When in Ḫattuša the king goes annually (i.e., at the annually recurring point in time) in the spring to the temple of Ea for the festival of the ANTAḪŠUM plant" KUB 10.5 vi 7-11 (colophon of fest.); cf. *mānza* SAL.LUGAL [. . . M]U-*ti me-e-a-ni* ^{d}[. . .] *šer iēzzi* KUB 32.108 rev. 1-3 (colophon); and cf. *mānza* SAL.LUGAL ^{d}U *ḫaršannaš INA* É $^{LÚ.MEŠ}$ŠÀ!.TAM LUGAL-*šan šer* MU.KAM-*ti me-i-e-ni kuit imma kuit meḫur iyazi* "When the queen worships DN annually up in the house of the king's stewards, at whatever time/season (of the year)" ABoT 1 i 1-4 (fest., NS), cf. colophon *mānza* SAL.LUGAL ^{d}U *ḫaršannaš INA* É $^{LÚ.MEŠ}$ŠÀ.TAM-*šan* EGIR-*an mān ku*[*it*] *imma meḫur iyazi*, omitting MU.KAM-*ti meyeni* ibid. vi? 2-4; (There remained 12 oxen and 300 sheep, and they divide them up alive. The priests of Kašḫa take 5 oxen and 150 sheep) *nan INA* MU.3.KAM *ANA* EZEN.ḪI.A (B: EZEN.MEŠ) *ŠA* ^{d}*Telepinu* MU-*ti me-e-ia-ni-i*[(*a-aš*)] (B: *me-ia-an-na-aš*, C: *me-e-ia-an-ni-ia-aš*) *ANA* EZEN. ITU-*ya ḫarkan*[(*zi*)] "and they keep them for three years for the festivals of the 'year-time(s)' (i.e., annual festivals) of Telepinu and for the monthly festival" (The lord of Ḫanḫana takes 5 oxen and 50 sheep) *nan ANA* MU.3.KAM MU-*ti me-ia-ni* (C: *me-e-ia-an-ni*) *ANA* DINGIR.MEŠ EZEN.MEŠ-*ya* (C: EZEN.ḪI.A) *ḫarzi* "and keeps them for three years for the course of (each) year for the gods and the festivals (i.e., for the annual festivals of the gods)." (Ammana takes 1 ox and 50 sheep) *nan* MU-*ti me-ia-ni* (var. *ANA* MU[.3.KAM?] according to space) *ANA* EZEN.MEŠ DINGIR.MEŠ-*ŠU ḫarzi* "and keeps them in the course of (each) year (var. for three years) for the festivals of her gods" KUB 9.3 iv 8-12 continued by dupls. B = KUB 53.7 + 1524/u v? 8-14 and C = KUB 53.3 vi 5-17, translit. Otten-Rüster, ZA 62:233 and ZA 68:273f., ed. Haas & Jakob-Rost, AOF 11:61–63, 81, 57–59. There appear to be three groups. The first two mentioned (the priests of Kašḫa and the lord of Ḫanḫana) use the animals over a period of three years. In the first group two kinds of festival are distinguished: the monthly festival and the festivals of yearly recurrence (= annual). In the third group, the expression is shortened, one copy omitting "three years", the other omitting MU-*ti meyani*, thus indicating that only one of the two expressions was needed.

b′ MU-*aš meyanaš* (NH) "of the course(s)/period(s) of the year (= annual?)" (two accentual units): EZEN.ḪI.A-*itta* EZEN.ITU EZEN.ḪI.A MU-*aš me-e-a-na-aš gimmantaš ḫamišḫandaš zenandaš auliuš mukišnašša* EZEN.MEŠ *INA* KUR ^{URU}*Ḫattipat ēšzi* "Only in the land of Ḫatti are there festivals for you (as follows): the monthly festival, the festivals of the recurrence/period of the year (i.e., annual festivals) (namely) of (each) winter, spring (and) fall, and the festivals of invoking the *auli*-s" KUB 24.1 ii 3-6 (prayer of Murš. II), ed. Gurney, AAA 27:18f. ("half-year?"), tr. ANET 397 ("new year") □ the ending *-uš* of *auliuš* cannot be gen.; we have assumed a verbal rection for *mukišnaš*; cf. passages from KUB 17.21 i 21-23, iii 14-15 cited above under a 2′ a′ 2″; "When some years have passed, and the king has not gone anywhere on a campaign, and there has accordingly been no sacrifice," MU.KAM.ḪI.A-*patkan me-e-na-aš*

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SISKUR *ḫapušanzi* "they shall make up for the sacrifices of the course(s)/period(s)/recurrence(s) of the same years (i.e., for the same annual sacrifices)" KUB 27.1 i 22 (fest., Ḫatt. III); 11 EZEN-*ši* MU.KAM-*aš* *me-e-ia-na-aš* [Š]À . . . (followed by a list of 10 festivals) . . . MU-*aš* *me-ia-na-aš* 1 EZEN ḪUR.SAG*Šakudunuwa INA* MU.2(coll.).KAM-*an* *ēššanzi* [*ḫ*]*alkuēššarši* MU-*aš* *me-ia-na-aš* *kišan* "He (the god) has eleven festivals of the course(s)/period(s) of the year (i.e., annual festivals). Among (them): (list of ten festivals) are (truly) annual; one festival of Mt. Š.: they celebrate it every second year. The annual contribution of offerings (i.e., the total for each year; or: the contributions made in the course of a [single] year) to him is as follows" KUB 38.12 i 19-20, 23-25 (cult inv., NH), cf. Güterbock, RHA XXV/81:142f.; 2 EZEN.MEŠ-*ši* MU-*aš* *me-ia-na-aš* "(The Stormgod of Liḫzina) has two annual festivals (i.e., two festivals of the course of each year)" KUB 38.12 ii 8 (cult inv., NH); 1 EZEN *te*[*tḫešnaš* M]U-*aš* ⌜*me*⌝-*ia-na-aš* "one thunder festival, annual" ibid. ii 23-24 (since there is but one festival here, it makes no sense to tr. "in the times (pl. loc.) of the year" or "of the course of a single year", whereas "annual" makes good sense); MU-*ašmaš* (= MU-*aš*=*šmaš*) *me-ia-na-aš* 4 GUD. ḪI.A . . . LÚ.MEŠ URU*Ka*[*raḫna*] *peškanzi* "The men of K. regularly give four oxen (and other items) . . . to them (i.e., the listed deities) annually" ibid iii 25-27; *ḫalkueššarašši* MU-*aš* *me-ia-na-aš* *kišan peškanzi* "They regularly give for him (the god) annually a contribution of offerings as follows" ibid. iv 4-5; pl. loc. "at the appropriate times of the year" is unlikely because the offering material listed in iv 5-8 is not subdivided according to various times at which it might be given).

c′ MU.KAM-*aš* *meanni*: "We performed an oracular inquiry concerning festivals" *nu* EZEN MU.KAM-*aš* *me-an-ni* KI.MIN Msk 74.92 + 102 + 110:33 (translit. courtesy of E. Laroche).

b. In the expression MUŠEN.ḪI.A *me*=*ya(n)naš*: "When His Majesty comes up (to Ḫattuša) from a campaign, he will worship the gods, but His Majesty and the queen will spend the winter in Ḫattuša, [in the city] of the Stormgod of Ḫalab. They will celebrate the thunder festival there, they will celebrate the festival of the year there," MUŠEN.ḪI.A *mi-ia-na-aš-ši* *apiya taruppantari* "the birds of *m.* will congregate (or: be assembled/gathered) for him there. But when the time of the AN.TAḪ.ŠUM-plant arrives, they will deposit the AN.TAḪ.ŠUM for the gods." (If you, O gods, approve, and we have nothing to fear for His Majesty and the queen, let the bird oracles be favorable. Result: favorable.) KUB 18.12 obv. 1-4 (oracle, NH), ed. Ünal, RHA XXXI (1973) 43f., Archi, SMEA 16 (1975) 122f.; this is followed by: *nu* IGI-*anda* *laḫlaḫḫimuš* (error for gen. *laḫlaḫḫimaš*) MUŠEN.ḪI.A *NĪMUR* *kuitman* d[UTU]-*ŠI* URUKÙ.BABBAR-*ši* *ŠA* dU URU*Ḫalab* *kuit*=*m*[*anza* DINGIR.MEŠ DÙ-*zi*] *kuitmanza* EZEN *tetḫešnaš* DÙ-*zi* *kuitman* E[ZE]N MU-*TI* *parā* *kuitmanši* MUŠEN.ḪI.A *m*[*i-ia-na-aš* *taruppantari*] *kuitmankan* *ANA* DINGIR.MEŠ AN.TAḪ.ŠUM *dāi* *mānma* *AN*[*A* SAG.D]U dUTU-*ŠI* *UL* *kuitki* ḪUŠ-*weni* "We saw birds of agitation approaching (us). If we have nothing to fear for the person of His Majesty while His Majesty is in Ḫattuša, (in the city) of the Stormgod of Ḫalab, whil[e he worships the gods], until(? or while?) he celebrates the Thunder Festival, (and) further (?) until the Festival of the Year, until(? or while?) the birds of *m.* congregate (are assembled) for him, until(? or while?) he deposits the AN.TAḪ.ŠUM plant, [let the bird oracles be unfavorable]" (Result: unfavorable) ibid. 15-17 □ for the reading ḪUŠ "to fear" see Güterbock, FsKraus 83-89; cf. KUB 18.12 + KUB 22.15 obv. 23-25, 29-31, 36-38, 39-41, 45-47, 51-53; in similar context [MUŠEN].ḪI.A *me-ia-an-na-ša-aš-ši* *INA* URU*Ḫatti* *taruppantari* KUB 5.4 i 18 (oracle, NH), ed. Archi, SMEA 16:141; cf. ibid. i (3), 28, 39-40, ii. 4, 22-23, 32-33 + KUB 18.53; MUŠEN.ḪI.A *me-ia-an-na-ša-aš-ši* *INA* URU*Ḫatti* *taruppantaru* "Let the birds of *m.* congregate (or be assembled) for him in Ḫattuša" ibid. i (46-47), ii 9-10; MUŠEN.ḪI.A *me-ia-an-na-ša-aš-ši* *INA* URU*Kātapa* *tarup*=*pantari* ibid. iii 5, KUB 5.3 iv 3-4, KUB 18.28:2-3.

Since the "congregating" (intrans.) or the "being gathered" (passive trans.) of these birds occurs at a time close to the festivals of thunder, of the year, and the AN.TAḪ.ŠUM, the term may refer to migratory birds

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returning in the spring; "birds of the season" would express this notion. The dative pron. *-ši* "for/to him," which can only refer to the king, would imply that the birds return in droves while he is still in his winter quarters; the occasional imp. would mean that he should wait long enough to witness their return. On the basis of this understanding we include the phrase "birds of *m.*" here rather than deriving *me-ia(-an)-na-aš* from *miyatar*. Since all of the activities mentioned ("Do we have anything to fear while. . . .") are actions of the king, it might be assumed that the *taruppantari* of the birds was a collecting of birds undertaken at the king's order, and not a congregating of the birds which was beyond the king's control. But in spite of this possibility we prefer the interpretation that the middle *tarupp-* means "congregate" and refers to the action of the birds themselves. Friedrich, HW (1952) 139, thought that the *meya(n)naš* in this construction was the same word as *meyani-*, which he judged to be of uncertain meaning. Güterbock, RHA XXV/81 (1967) 144, also assuming that these were birds of the *meyani-*, translated "every (kind of) birds". Archi, SMEA 16 (1975) 141, connected the birds of *m.* with the word *miyatar* and translated "uccelli della prosperità". Cf. also Ünal, RHA XXXI 45, "Vögel des Gedeihens". Archi suggested that it refers to a rite performed to secure prosperity for the coming year, a rite which employed augury. This theory is ad hoc, for there is no other evidence for such a rite. Neither the word *miyatar* "growth, prosperity" nor the expression "birds of *m.*" occurs in augury texts. Furthermore, the *e* in *meyannaš* and the single writing of *n* in *miyanaš* would be unusual in writing the gen. of *miyatar*.

c. extent or limit in a numerical sense (of captives and booty): "I, the king, brought home x-thousand, 530 captives, but concerning the captives and livestock which the Hittite infantry and charioteers brought home" *nuššan irḫaš mi-ia-na-aš* NU.GÁL *ē*[*šta*] "upon them (*-šan*) there was no boundary, no extent" KUB 19.37 (= BoTU 60) ii 45, cf. Güterbock, RHA XXV/81:144f. ("every limit was lacking") and Hoffner, JCS 33:208f. ("There was no limit (or) extent", both nom.) contra ed. AM 170f. ("eine Grenze der Fülle [gab] es davon nicht"); the word order disallows Goetze's interpretation of *miyanaš* as a gen. dependent upon *irḫaš*. Hoffner's solution (loc. cit.) adopted here is that both nouns are nom. Alternatively, *irḫaš* could be gen. followed by nom. *miyanaš*, or both could be free-standing gen. ("that of the *i.* and the *m.* did not exist"); the counterpart of this statement usually encountered in AM is *nuššan/nukan kappūwauwar* NU.GÁL *ēšta* KBo 3.4 ii 43-44 (AM 56f.), iii 35 (AM 76f.), iii 54 (AM 80f.), or *naššan UL anda ēšta* KBo 3.4 iv 43 (AM 136f.); in no case is the number of captives allotted to the troops specified. For the double nominative construction proposed by Hoffner and followed here compare: *mān* DUMU.LUGAL-*ma* DUMU.NITA NU.GÁL "but if there is no prince, no male child" KBo 3.1 ii 38 (Tel.Pr., OH/NS); URU.ᵀBÀDᵀ EGIR-*pa appannaš AŠRU* NU.GÁL *kuiški ēšta* "a fortified city, any place of refuge did not exist" KBo 5.8 ii 24-25, ed. AM 152-55. Note that in this construction, although there are two nouns as subject, the verb "to be" when expressed is sg. (*ēšta*).

d. in broken context of oracle questions as the first word in the paragraph: *mi-ia-ni-kán* [. . .] KUB 52.7 iii 13; *mi-ia-n*[*i* . . .] ibid. 2.

Four combinations of "year" and *m.* are attested: MU-*ti meyan(i)aš*, MU-*ti meyani*, MU-*aš meyanaš*, and MU.KAM-*aš meanni*. On merely formal grounds one could find the common denominator in partitive apposition. MU-*ti meyan(i)aš* would be explained as loc. sg. followed by loc. pl. The literal meaning would be "in the year, (specifically) in (its) *m.*'s (periods?)". But in *nušmaš ŠA* U[D-*M*]*I ŠA* ITU.KAM MU-*ti me-e-ia-ni-ia-aš* SISKUR. SISKUR.ḪI.Aᵀ*UL*ᵀ *kuiški pāi* KUB 17.21 iii 14-15 (cf. ibid. i 21-23) (see a 2′ a′ 2″ above) *meyaniyaš* must be gen. like "day" and "month", thus excluding the interpretation as apposition. And if the loc. + gen. construction is certain here, it becomes most likely in the other occurrences of MU-*ti meyan(i)aš*. However, it is not possible in the unique combination MU.KAM-*aš me-an-ni* Msk 74.92 + 102 + 110:33, unless one wishes to emend this to *me-an-ni*<-*aš*>. The appositional interpretation of MU-*ti meyani* and MU-*aš meyanaš* is possible. MU-*aš meyanaš* might be an ordinary gen. construction "of the extent of the year".

The constructions with MU-*ti* are attested from OH on, while the construction with MU-*aš* is attested no earlier than NH. In KBo 14.142 i 41 (time of Muw.) the restoration [MU-*ti*] *me-e-ni-ma-aš-ši* is certain, because this line begins a new paragraph, the space in the lacuna is just the right size for MU-*ti*, and no other word but *witti* is appropriate before *mēni*. The position of *=ma=ši* after *meni* proves that *witti mēni* is a single accentual unit here. If this unit existed also in OH and MH, it might explain why the

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MU-*ti* portion of the expression remains the same, regardless of the inflection of *meyani-*, *meni-*. The construction MU-*aš meyanaš* first appears in NH, probably after the dissolution of the single accentual unit into independently declinable nouns. That dissolution is shown by MU.KAM.ḪI.A-*patkan me-e-na-aš* SISKUR in KUB 27.1 i 22 (fest., Ḫatt. III) and MU-*aš=šmaš me-ia-na-aš* in KUB 38.12 iii 25 (cult inv., Tudḫ. IV?). Whatever the original significance of the form *witti* (locative?) in the compound, it is unnecessary to require translations of the compound *witti meyani-* to express the idea of the locative *witti*, as though the case of *witti* were dictated by that word's function in the surrounding clause. *witti meyani-* should be translated as a unit (as in the case of *nekuz meḫur*, *nekuz meḫuni*, etc. "(at) evening-time"). It would be easiest to indicate the status of *w. m.* as a single accentual unit by translating it with an English phrase such as "year-cycle", "year-period", "time-in-the-year", or "year-time", but these words do not exist in English, and their use in this article might mislead. Therefore we have translated *w. m.* variously, as each context seems to require, occasionally adding a literal tr., but ask the reader to keep in mind that *witti m.* (as opposed to *wittaš m.*) was a single accentual unit and was probably conceived of as a compound word (like *nekuz meḫur*).

For the *w. m.* constructions some contexts suggest the translation "annually" (i.e., at the same time each year), others "in the course of the year", and a few others (perhaps) "at (certain) times in the year".

Goetze in JCS 4 (1950) 225 proposed that the *me(ya)ni-* in MU-*ti me(ya)ni-* is the same word as *meni-* "face", for which he also posited a meaning "side". Josephson (Part. 108f.) also regarded the two words as the same, but translated "face, surface, length, extension (of the territory)". Indeed there might be a semantic link between the two words, but more evidence is needed in order to prove their identity. "Face" does not show the longer form *meyani-* (or *meani-*), unless the word *meyanišši/miya=nišši*, which we have assigned to a separate lemma, is to be translated "on his/its face/surface". Therefore, although it is possible that Goetze was right in thinking the two words to be the same, enough difficulties remain to keep them apart.

Götze-Pedersen, MSpr (1934) 19 (period of time greater than a year); Ehelolf in Boissier, Mantique (1935) 22f. ("halb, Halbjahr"), idem, ZA 43 (1936) 182; Gurney, AAA 27 (1940) 58f. ("half year"); Goetze, JCS 4 (1950) 223-25 ("side of the year" = "New Year's Day"); Danmanville, RHA XX/70 (1962) 58f. (MU-*ti meyani* falls in the spring and might therefore correspond to the last days of the Hittite year); Güterbock, RHA XXV/81 (1967) 142-45 (*w. m.* = "every year"; connects also MUŠEN.ḪI.A *miyanaš* "every (kind of) birds"); Josephson, Part. (1972) 108f. ("The 'face' of the year is its 'surface' or its length"); Tischler, GsAmman (1982) 225; Balcıoğlu, Belleten 49 (1985) 41–52.

miyanišši, meyanišši (mng. uncertain); NS.†

In a text concerning glass making: *nu namma mi-ia-ni-iš-ši pa-*x[. . .] / [. . . . ^{NA_4}G]UG *andan ḫuizzaštati* KUB 43.74 obv. 10-11, ed. Riemschneider, FsGüterbock 269, who suggests a tr. "Oberfläche"(?); "at its time(?)" (cf. *meyani-*) is, of course, also possible. There is too little context to determine the meaning.

In a mythological fragment: [o o]x ^{d}IM-*aš šalliš* [. . .] / [o (o)]x-*ni araš me-i-ia-ni-iš-š*[*i*?(-) . . .] / *IŠTU* ^{UZU}GAB-*ŠU-maššišta* [. . . . .] / ^{UZU}ZAG.LU *nušši* ḪUR.SAG.MEŠ-*uš m*[*ān* . . .] / *nepiš mān parkušta* ". . . the great stormgod [. . .] came to the. . . . On its/his *m.* [. . .]. From his chest [. . .] shoulder. And to him/it like the mountains [. . .]; like the sky he was/became pure(?)" KUB 33.97 i 2-6, cf. Güterbock, Kum. *24 ("wurde . . . hoch"), Laroche, Myth. 184 □ for *parkušta* "was/became pure(?)" cf. *nepiš* [*mā*]*n parkūi* KUB 25.20 iv 16 + KUB 46.23 rev. 20. If one restores [*mēḫ*]*uni* in KUB 33.97 i 3, *meyanišši* might have a temporal reference. But [*pal-t*]*a-ni* is also possible there. And the mention of "his chest" and "shoulder" make plausible a body part like *mena/i-* "face". The *-ši* is the enclitic possessive pron. (cf. ^{UZU}GAB-*ŠU*).

If either of these passages really refers to "face", it would be the only instance of a longer writing of the first syllable of the word "face" (i.e., *meyana/i-* or *miyana/i-* for otherwise consistent *mena/i-*) and would increase the

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possibility of identifying *mena/i-* "face" and *meyana/i-* "extent(?), time(?), season(?)", as was proposed by Goetze JCS 4 (1950) 225.

Cf. *meya(n)ni-*.

miyanit inst. of n.?; (mng. unkn.); MH/NS.†

nu pattešni tapušza 1 NINDA.SIG ANA ^{d}*Marwayan paršiya* . . . 1 NINDA.SIG *mi-ia-ni-it* (dupl. *mi-ia-na-aš* with *-na-aš* written over erased *-ni-it*(?)) EME *paršiya* 1 NINDA.SIG *dankuwai taknī paršiya* "Alongside of the hole, (the Old Woman) breaks one unleavened bread to M. . . . she breaks one unleavened bread to the *miyanit* (dupl. *miyanaš*) tongue, she breaks one unleavened bread to the Dark Earth" KUB 24.9 ii 26-29 (rit. of Alli), with dupl. KUB 24.11 ii 9, ed. THeth 2:82; cf. also Güterbock, RHA XXV/81:145 n. 5 ("not clear"). The parallelism requires the *miyanit* EME to be dative, the indirect object of *šipant-* "offer (something) to".

Jakob-Rost understood *miyanaš* and *miyanit* as forms of *miyatar* and translated *miyanaš* EME as "Zunge des Wachstums" (p. 82), but *miyanit* EME as "*miyanit*-Zunge" (p. 35). The lectio difficilior is *miyanit*. The fact that the scribe of KUB 24.11 first wrote *mi-ia-ni-it* and then "corrected" it to *mi-ia-na-aš* may indicate the priority of the difficult *miyanit*. If he had written EME before deciding to correct *miyanit*, there would not have been sufficient space to substitute *-an-na-aš*, so he wrote only *-na-aš*. The correction *miyanaš*, therefore, may have been intended as gen. of *miyatar*, gen. *miyannaš*. The scribe of KUB 24.11 may have been a neophyte, since he made many erasures (in at least 13 lines!), and he pre-ruled his tablet before inscribing it.

Jakob-Rost, THeth 2 (1972) 35, 82 ("Zunge des Wachstums").

Cf. *miyatar, meya(n)ni-*.

miyant- (part. of *mai-*); **1.** (adj.) growing, luxuriant, fruitful (plants), fruit-bearing (vineyard, branches), crop-bearing, productive (field), abundant (harvest), ripe (fruit), **2.** (substantivized adj.?) growing/waxing state(?), grown/full state(?); from OH.†

sg. com. nom. *mi-ia-an-za* KUB 13.4 iv 16 (pre-NH/NS), *mi-i-ia-an-za* KUB 36.55 ii 35; **acc.** *mi-ia-an-ta-an* KUB 29.11 ii 10, ABoT 34:(13), *mi-ia-an-da-an* KBo 6.12 i 22 (OH/NS?), KUB 8.6 ii 10 (NH), KBo 6.12 i (27) (OH/NS?) (dupl. has pl. nom.-acc. neut. *mi-an-da* KBo 6.11 i 9), KBo 6.10 i (8) (OH/NS), *mi-i-ia-an-ta-an* KUB 32.116:5; **nom.-acc. neut.** *mi-ia-a-an* KBo 21.41 rev. 27 + KUB 29.7 rev. 18 (MH/MS), KUB 29.7 rev. 20 (MH/MS); **d.-l.** *mi-ia-an-te* KUB 33.8 iii 4 (MH?/NS), [*mi-i*]*a-an-ti* IBoT 3.141 iv 9, *mi-ia-an-te-e*(*š-ši*) KUB 8.2 rev. 2 (NH), *mi-ia-an-te-e*(*š-*<*ši*?>) ibid. rev. 7.

pl. nom com. *mi-ia-an-te-eš* KUB 43.34:14; **acc. com.(?)** *mi-ia-a*[*n-du-uš*(?)] KUB 10.27 i 21; **nom.-acc. neut.** *mi-an-da* KBo 6.11 i 9 (dupl. has sg. acc. com. [*m*]*i-ia-an-da-an* KBo 6.12 i 27).

unclear if sg. acc. com. or pl. nom.-acc. neut. *mi-ia-an-ta*[(-) . . .] KUB 29.22 i 3 (OH/NS), *mi-ia-a*[*n-ta*(-) . . .] KUB 27.16 i 9.

(Akk.) BURU$_{14}$ *napša* KUR K[Ú] "The land will eat an abundant harvest" 1026/u i 9 = (Hitt.) *mi-ia-an-ta-an* (dupl. *mi-ia-an-da-an*) BURU$_{14}$ KUR-*anza kārapi* "The land will eat an abundant harvest" KUB 29.11 ii 10 (omen), (two fragments of the same tablet, joined from a photograph by Güterbock, RHA XXII/74, w. dupl. KUB 8.6 obv. 10, ed. Riemschneider, Omentexte 175, 177, 179.

1. (adj.) growing, luxuriant, fruitful (plants), fruit-bearing (vineyard, branches), crop-bearing, productive (field), ripe (fruit), abundant (harvest) — **a.** describing a field: (contrasted with *anda ḫarkant-* "ruined") *našma* A.ŠÀ DINGIR-*LIM mi-ia-an-za* A.ŠÀ ^{LÚ}APIN.LAL-*makan anda ḫarkanza* "or (if) the god's field is productive, but the farmer's field is ruined" KUB 13.4 iv 15-16 (instr. for temple officials, pre-NH/NS), ed. Chrest. 162f.; [(*takku paḫḫur ANA* A.ŠÀ-*ŠU k*)]*uiški pēdai nu mi-ia-an-da-an* [A.ŠÀ-*an lukkizz*]*i* "If someone takes a fire to his field, and sets a crop-bearing field (of another man) on fire" KBo 6.12 i 22-23 (Law § 106, copy c, OH/NS), restoration based on copy b: KBo 6.11 i 4 and the available space at beginning of line 23; copy o = KUB 29.23:1-2 + KUB 29.21:17-18 + KUB 29.22 i 8-9, rest. from h = KBo 6.17 i 1-3 seems to have: [(*ta ta-me-el*)]-*la* / [A.ŠÀ]-*ŠU lukkiz*[*zi*] "and sets fire to another's field" instead of *nu miyandan* A.ŠÀ-*an lukkizzi*; *mi-ia-an-te*(dupl.: *-ti*)-*ia*[(-*at* A.ŠÀ-*ni*)] ^{GIŠ}TIR ^{GIŠ}KIRI$_6$ *anda lē paiz*[*zi*] "Let it (anger, etc.) not go into a crop-bearing field, a grove, (or) a garden" KUB 33.8 iii 4-5 (missing god myth, OH/NS), with dupl. IBoT

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3.141 iv 9 (NS), ed. Otten, Tel. 25, 28, translit. Myth 43; cf. *miyantili.*

b. describing a vineyard ("fruit-bearing"): (opp. *dannatta-* "empty") (If someone lights a fire,) [(*nu*)]*za* (dupl. *nuzan*) *anda mi-ia-an-ta-*[*an*] / [^{GIŠ}KIRI$_6$.GEŠ(TIN *ēpzi*)] "and it (the fire) seizes a fruit-bearing vineyard (and vines and fruit trees are destroyed)" KUB 29.21:12-(13) + KUB 29.22 i 3(-4) (Law § 105, copy o, OH/NS), with dupl. KBo 6.12 (copy c, NS) i 17-18, the scribe of copy o has left no word space between *anda* and *miyantan*; (If a person lets (his) sheep go into a luxuriant/flourishing (*iyatniyandaš*) vineyard, and they ruin it) *takku mi-an-da* (dupl.: [*mi-i*]*a-an-da-an*) "if it is fruit-bearing" KBo 6.11 i 9 (dupl. KBo 6.12 i 27; Law § 107), contrasted with *takku dannattanma* "but if it is empty (i.e. harvested)" KBo 6.11 i 10.

c. describing a soda-plant: *nuwarat ḫāšu*[*wa-y*]*aš*^{SAR} *iwar* ⌜*mi-i*⌝*a-a-an ēšdu* "let it (uncleanness etc.) be luxuriant like a soda-plant" KUB 29.7 rev. 18 + KBo 21.41 rev. 27 (rit. of Samuḫa, MH/MS), ed. Lebrun, Samuḫa 123, 130, tr. ANET 346; cf. KUB 29.7 rev. 20.

d. describing a harvest: see bilingual section.

e. describing fruit (^{GIŠ}*INBI*): *namma* ^{GIŠ}*INBI*$^{ḪI.A}$ *kar!-ap-pí-ia-an*[*-zi*] *nu mān ḫameš-ḫanza nat mi-ia-a*[*n-ta*?] / [*ka*]*ršanda* "Next they lift up fruits. And if it is springtime, they cut them fresh/ripe" KUB 27.16 i 9-10 (fest.), ed. von Brandenstein, OrNS 8:69, 72, Güterbock, Oriens 10:354, Neu, StBoT 5:83; cf. *miyanu-*.

f. describing branches (*alkišta-*): *mān ḫameš*[*ḫanza*?] *nu* ^{GIŠ}*alkiš*[*tanuš*] *mi-ia-a*[*n-du-uš*? *karšanda/karšanzi*?] "If it is springtime, [they cut] fruit-bearing branches" KUB 10.27 i 19-21 (fest.), cf. *miyanu-*.

2. (substantivized adj.?) "growing/waxing state(?), grown/full state(?)": [*takk*]*u* ^{d}*SIN-aš mi-ya-an-te-eš-ši tar*[- . . .] "If the moon in its growing/grown(?) state. . . ." KUB 8.2 rev. 9 (lunar omen prot.); cf. [(*tak*)*ku* ^{d}*SIN*]*-aš mi-an-te-eš*<*-ši*?> *nu ap-pí-*x[. . .] ibid. rev. 7, rest. from dupl. KUB 8.9 obv. 14.

Friedrich, ZA 36 (1925) 53-54.

Cf. *mai-*.

[*mi-ia-an-ti-ia-la*] Otten, Tel. 25:9 and HW 142, is to be read *mi-ia-an-ti-ia-at*, cf. *miyant-* and *miyantili*

miyantili adj. in loc.; fruitful, producing; OH/MS.†

sg. loc. *mi-ia-an-ti-li* KUB 17.10 iv 12 (OH/MS).

mi-ia-an-ti-li A.ŠÀ-*ni* ^{GIŠ}KIRI$_6$-*ni* ^{GIŠ}TIR-*ni lē paizzi taknašat* ^{d}UTU-*aš* KASKAL-*an paiddu* "Let (the god's anger) not go into the fruitful field, vineyard, (or) grove; let it go on the road of the Sungoddess of the Earth" KUB 17.10 iv 12-13 (missing god myth, OH/MS), translit. Laroche, Myth 37, tr. ANET 128; *m.* may modify all three nouns in this chain, in which case the vineyard and the grove are viewed as "fruitful", cf. *miyant-* 1a.

m. in KUB 17.10 iv 12 may be an error for **miyanti-at* (cf. IBoT 3.141 iv 9 with dupl. KUB 33.8 iii 4-6) which was misread by a scribe as **miyantila* and then modified to *miyantili*. *miyantili* should not, therefore, be used as a basis for restoring the other analogous passages from the missing god myths, (as in Laroche, Myth. 58, 78).

Tenner, ZA 38 (1929) 189; Otten, Tel. (1942) 25 note k; Friedrich, HW (1952) 142.

Cf. *mai-*.

miyanu- v.; to make (branches) fruit-bearing; NH.†

pres. sg. 3 *mi-ia-nu-zi* KUB 10.27 i 26; **pl. 3** *mi-ia*[*-nu-an-zi*] KUB 27.16 i 13.

"If it is spring, he cuts branches which are fruit-bearing (*alk*[*ištanuš*] *miyan*[*duš*]), but if it is in the f[all] or [wi]nter," *nu* ^{GIŠ}*alki*<*š*>*tānuš ḫuelpit IŠTU INBI mi-ia-nu-zi* "he makes the branches fruit-bearing with fresh fruit (i.e., attaches fruit to the empty branches)" KUB 10.27 i 24-26 (fest.), ed. Güterbock, Oriens 10:354; cf. *mān gimmanzama naššu*(sic) *zēnanza nat IŠTU* ^{GIŠ}*I*[*NBI*$^{ḪI.A}$] *ḫuēlpit* GEŠTIN-*it* ^{GIŠ}ḪAŠḪUR-*it mi-ia*[*-nu-an-zi*] KUB 27.16 i 11-13 (fest.), ed. Güterbock, Oriens 10:354.

This verb is a *-nu-* causative of *mai-*/*miya-* "to grow, reach ripeness". A fruit tree in its dormant season (fall and winter) is made to appear fruit-bearing (*miyant-*) by ornamenting

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its empty branches with fruit. Although *miyanu-* and *minu-* have previously been understood as the same verb, we have separated them on semantic grounds. Assuming them to be one verb, Hoffner (JNES 31 (1972) 31) had noted that the stem *mīnu-* was older than *miyanu-*. This diachronic observation still seems to hold, although we now recognize two separate verbs. The stem *mienu-*, which according to Oettinger, KZ 97.46f. originated as a "verschleppter Umlaut" of *miyanu-*, the causative of **miye-* (our *mai-/miya-*), is also not attested as early as *minu-*.

Von Brandenstein, OrNS 8 (1939) 75 ("nachreifen lassen, künstlich reifen lassen"); Güterbock, Oriens 10 (1957) 354 ("to make fresh"); Oettinger, KZ 97 (1984) 46f.

Cf. *mai-*.

miyatar n. neut.; growth, increase, proliferation, abundance; from OS.

sg. nom.-acc. *mi-ia-tar* KUB 43.23 rev. 16 (OS), KUB 36.89 obv. 16, KBo 2.9 i 23, KBo 11.1 obv. 25, (28), etc. (all NH), *mi-ia-a-tar* KUB 24.2 rev. 16, KUB 15.34 ii (22), *mi-i-ia-ta* KUB 24.1 iii 12 (Murš. II), *mi-ia-ta* KUB 33.12 iv 19 (OH/NS); **sg. gen.** *mi-ia-an-na-aš* KUB 17.20 iii 2, KUB 6.45 ii 72 (Muw.), KUB 38.10 iv 6, 21, KUB 12.2 iv 14, KUB 38.12 iii 19, *me-ia-an-na-aš* 156/b right col. 8; **broken** *mi-ia-an-ni*[- . . .] VBoT 53:4.

a. of humans, animals and vegetation: KUR-*yaš mi-ia-a*[*-tar*] *šišduwar* DUMU.LÚ.U$_{19}$.LU-*aš* GUD.ḪI.A-*aš* UDU.ḪI.A-*aš* *ḫalkiyaš* GEŠTIN-*aš mi-ia-tar piškatten* "(O gods,) give growth and proliferation in (lit. of) the land, (give) growth of humans, cattle, sheep, grain, (and) wine" KUB 15.34 ii 22-24 (evocation rit., MH/MS), ed. Haas/Wilhelm, AOATS 3:190-93; [*ḫ*]*al*⸗*kiyaš* ^{GIŠ}GEŠTIN-*aš* ^{GIŠ}*šēšanaš* GUD.ḪI.A-*aš* UDU.ḪI.A-*aš* MÁŠ!.ḪI.A-*a*[*š* (ŠAḪ!-*aš* ANŠE!.GÌR)].NUN.NA.ḪI.A-*aš* ANŠE-*aš* (var. ANŠE.KUR.RA-*aš*) *gimraš ḫūitnit* [(DUMU.LÚ.U$_{19}$.LU-*aššа*(!) *Š*)]*A* ⌜EGIR⌝.UD-*MI mi-ia-a-tar piški nu miēššadu* (var. *miēšdu*) "Grant (to the royal couple) future growth of crops (lit. grain), vines, fruit(-trees?), cattle, sheep, goats, pigs, mules, asses (var. horses) — together with wild animals of the steppe — and of humans, and let them (var. it) grow" KUB 24.2 rev. 14-16 (prayer of Murš. II), dupl. KUB 24.1 iv 12-15, ed. Gurney, AAA 27:34f., Lebrun, Hymnes 184, 187; cf. HW^2 168; *ANA* KUR ^{URU}*Ḫattikan anda ḫalkiuš*(sic) ^{GIŠ}GEŠTIN-*aš* GUD-*aš* UDU-*aš* DUMU.NAM. <LÚ.>U$_{19}$.LU-*aš mi-ia-tar šalḫittin mannittien annarenna uda* "Bring into the land of Ḫ. growth of crops (lit. grain), vines, cattle, sheep, (and) humans, (and) *š.*, *m.* and *a.*" KBo 2.9 i 22-24 (prayer to Ishtar of Nineveh, MH/NS), ed. Archi, OA 16:299f., who fails to construe the grain, vines, cattle and sheep also with *miyatar*; Friedrich (AO 25/2:21) took *ḫalkiuš* as acc. but the following four nouns as genitives depending on *m.*; [*n*]*ušmaš ḫalkiyaš* ^{GIŠ}GEŠTIN-*aš ŠA* GUD UDU DUMU.LÚ.U$_{19}$.LU-*ya mi-i-ia-ta peški* KUB 24.1 iii 11-12 (prayer, Murš. II); *našta anda da*[*ndukišnaš* DUMU-*aš* GUD.ḪI.A-*aš*] UDU.ḪI.A-*aš mi-ia-ta* [*kitta*] KUB 33.12 iv 18-19; probably restore in: [*našt*]*a anda ḫalkiyaš* GUD-*a*[*š* UDU-*aš miyatar*] KUB 33.38 iv 8 (missing god myth), translit. Laroche, Myth 85.

b. not explicitly defined by accompanying gen. (of grain, etc.), but a blessing bestowed on the royal couple or the land: *nu šer katt*[*a*] *nēpišza* ^{d}⌜UTU?-*aš*⌝ (sic) LUGAL-*i* [*āššu*] *ḫuišwatar mi-ia-tar tarḫuili* ^{GIŠ}*tūri piški*[*ddu*] *katta*(-)*šarāma taknāz šuḫmiliš taganzipaš taknāšša* ^{d}UTU-*uš ANA* LUGAL *āššu ḫuišwatar tarḫuili* ^{GIŠ}*tūri piškiddu* "Down from the sky above let the Sungod(?) give to the king [goods,] life, growth, (and) a victorious weapon. Up from the earth below let the firm(?) earth and the Sungoddess of the Earth give to the king goods, life, (and) a victorious weapon" KUB 43.23 rev. 15-19 (blessings on Labarna, OS), ed. Archi, FsMeriggi^2 34 □ on *āššu* as inanimate wealth cf. Watkins, IESt 2:490ff.; "Let the Stormgod, my lord, speak to the gods, and let the gods view the land with conciliatory eyes" *nukan* ŠÀ-*BI* KUR-*TI āššu :tarāwian takšul aššul mi-i*[*a-tar*]*-ra iyandu* "and let them bring about wealth, *t.*, peace, well-being, and gro[wth] in the land" KBo 11.1 obv. 28 (prayer, Muw.), ed. Houwink ten Cate, RHA XXV/81:107, 116; *nukan* ^{d}U EN-*YA* KUR-*e anda takšuli*[*t* IGI.ḪI.A-*it namma au nukan* ŠÀ KUR-*TI āššu takšul mi-ia-tar-ra kišaru* ibid. obv. 30-31, cf. obv. 15, 44; "And now, while I am resettling the land, [. . .] you will . . . for humans," ⌜A.ŠÀ⌝ A.GÀR-*makan* <^{GIŠ}KIRI$_6$>. GEŠTIN *mi-ia-tar neyari* "growth will result(?)

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(in?) field, fallow (and) vineyard" ibid. obv. 25, ed. Houwink ten Cate, RHA XXV/81:107, 112, 116; *mi-ia-tar* TI-*tar* MU.ḪI.A GÍD.DA KUB 36.89 obv. 17 (sacrifice and prayer to the Stormgod, NS), ed. KN 144f., cf. MacQueen, AnSt 9:171; cf. ibid. obv. 34; *nu utniyanti mi-ia-*[*ta*?/*tar*? *kīšaru*] *nu māu šiš̆du* KBo 7.28:14-15 (prayer, OH/MS).

c. gen. characterizing the Stormgod (^{d}U *miyannaš*) as "Stormgod of Growth" (Friedrich, ZA 36:54 "Wettergott des Feldertrages"): KUB 6.45 ii 72 (gods of ^{URU}Apzišna listed in Muw., prayer), KUB 38.10 iv 6, 21, KUB 38.12 iii 19, KUB 12.2 iv 14, KUB 44.62:(3), KBo 13.259:(3).

d. in oracle questions: (*kēdani*) *ANA* INIM *mi-ia-an-na-aš šer . . .* KUB 50.112 i 6, 10, 13, 15, iv 2, 4; *mi-ia-tar* KUB 52. 53 iii 3.

e. broken context: [. . . *I*]*N-BU mi-ia-an-na-aš* [. . .] KUB 17.20 iii 2 (rit.); [. . .] *mi-ia-an-ni*[- . . .] VBoT 53:4 (rit.).

For MUŠEN.ḪI.A *meya(n)naš* cf. sub *meyani-*. For *mi-i-tar* in KBo 10.47c i 5 see the separate article.

It appears from the occurrences that *miyatar* denotes the growth of humans, animals and vegetation. Because such growth implies increase in number as well as size, one may also occasionally translate "proliferation" or "abundance". But one should not conclude (as Götze did in AM 170f.) from this extended usage that *m.* is a primary term for large quantities. Nor is it a general term for "prosperity" (as according to Archi, SMEA 16:141).

Friedrich, ZA 36 (1925) 54 ("Feldertrag"); ZA 37 (1927) 195 ("Wachstum"); Götze, AM (1933) 170f. ("eine Grenze der Fülle" tr. *irḫaš miyanaš*, on which see above sub *meyani-*). Neu, FsNeumann (1982) 214f. (on spelling without final r).

Cf. *mai-*.

miyauwa; (a cry used in a ritual); OH?/NS.†

mi-ia-u-wa KBo 13.119 iii 3, 31, iv 6, 12, KBo 13.120:11.

nu ḫalzāi mi-ia-u-wa mi-ia-u-wa . . . [*pa*]*n=kuša ḫalzāi mi-ia-u-wa mi-ia-u-wa* "And he calls out *miyauwa miyauwa . . .* and the congregation calls out *miyauwa miyauwa*" KBo 13.119 iv 6, 12 (purif. rit.).

Considering the cry *mīēšnaš* SISKUR elsewhere in the ritual (see **mieššar*), *miyawa* may be the verbal subst. of *mai-*, *miya-* (cf. Neu, GsKronasser 130 n. 33, FsNeumann 219 § 5.1), or it could be *miya=uwa*, mid. pres. sg. 3 of *mai-/miya-* "he/it prospers/grows," with *-u-wa* for *=wa* after *-a-*(discussed by Hoffner, JAOS 105 (1985) 339). Alternatively, it might be the neut. pl. nom. acc. of *miu-* "gentle, mild" or of *meu-* "four" or a foreign word. Note other cries and utterances in this text some of which follow *ḫalzāi*: *ai ai ai* KBo 13.119 iii 24, and dupl. KBo 13.120:7; *naiwar nai* ibid. iii 22 and dupl. KBo 13.120:6f., 10; [*n*]*ū nū* KBo 13.119 ii 20; *māriyaš takšanni* [. . .] KBo 13.119 iv 9-10; some of these are clearly Hittite, others may not be.

Cf. *mai-*, **mieššar*.

miyauwantatar n. neut.; (a quality, condition or status of humans); NH.†

(Sum.) [nam-ab-ba-mu?] = (Akk.) [*abbūtī*?] = (Hitt.) *attatar=met* / [nam- . . .] = [. . .] = *mi-ia-u-wa-an-ta-*^{r}*tar*^{1}*-me-et* / [nam-lú-u_{19}-lu-mu?] = [*amīlūtī*?] = *antuḫšatar=met* KBo 13.2 rev. 15-17 (lex., Izi ?). The Sum. entries of KBo 13.2 rev. are all to be restored as [nam- . . .] following the edition of Izi in MSL 13 (cf. especially pp. 47f. and 221f.). In the sequence "my fatherhood", "my *m.*", "my humanity" a quality or status is expected, the quality or status of being *miyauwant-*. Since one of the meanings of Akk. *amīlūtu* is "old age" (CAD A/2 62b sub 3c), it is possible that *m.* is a writing of **miyaḫuwantatar=met* "my old age", i.e., either a scribal error (*-ḫu-* omitted) or an alternate pronunciation.

Cf. **miyaḫuwandatar*.

miḫuminā(-); (a divine epithet?).†

[. . .]^{rd1}*Išḫara mi-ḫu-mi-na-*^{r}*a*^{1}[(-) . . .] 1BoT 2.81:5 (Kizz. ritual). The fragment shows a stereotyped offering pattern: to each individual deity one thin-bread and one rib are offered, followed by a libation. *m.* is therefore unlikely to be an object but rather a divine epithet.

[*miḫunda-*] HW 142; see **miyaḫuwantaḫḫ-*.

miḫuntaḫḫ- see **miyaḫuwantaḫḫ-*.

miḫuntatar see **miyaḫuwandatar*.

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meḫur n. neut.; time; from OS.

sg. nom.-acc. *me-e-ḫur* KUB 31.64 iv 10 (OH/NS), KUB 6.37 obv. 16 (NH), KBo 4.14 ii 12, 33, 59, iii 4 (late NH), *me-e-[ḫur/ḫu-ur]* KUB 12.41 obv. 7, *me-ḫu-ur* KUB 6.3:21 (NH), *me-ḫur* (not before MS) KBo 5.2 iv 28 (NH).

Adverbial use of *meḫur* ("at/in the time..."): *me-e-ḫur* KBo 21.82 iv 7 (OH/MS?), *me-ʳe¹-[ḫu-ur]* KBo 17.1 ii 11 with dupl. *[me]-ʳe¹-ḫu-ur* KBo 17.6 ii 5 (OS) (= StBoT 8 ii 25), *me-ḫu-ur* KBo 17.11 iv 9 (OS) with dupl. KBo 17.74 iv 35 (OH/MS), *me-ḫur* (from MS on) KUB 29.7 obv. 58, rev. 12, KBo 21.41 rev. 1 (both MH/NS), KBo 24.45 obv. 27 (MS), KBo 5.1 i 48, ii 4, 8 (NH). According to Laroche (RHA XXVIII [1970] 44 w. n. 29) these are endingless locatives. According to Neu (Lok. 37-39) they are nom.-acc. used adverbially. According to Neu, *kuit imma kuit meḫur* "(at) whatever time" (cf. below under i), if locative, would have to be **kuedani imma kuedani meḫur*. Neu believes it was originally a nominal sentence. The same would be true of *apeniššuwan meḫur* (cf. j).

sg. gen. *me-e-ḫu-na-aš* KBo 8.114 obv. 10 (NH), *me-ḫu-na-aš* KUB 13.2 ii 43 (MH/NS), KUB 2.1 ii (39) (NS), KUB 15.27 ii 7 (NH).

sg. loc. *me-e-ḫu-ni* KBo 3.22 obv. (17), (19) (OS), KBo 3.13 obv. 8, rev. 8, KBo 6.26 i 32 (law § 165) (all OH/NS), KUB 13.4 ii 23, iv 47 (pre-NH/NS), KUB 19.67 i 4 (Ḫatt. iii 16), KUB 1.10 iii 26 (Ḫatt. iv 8), KBo 6.29 ii 31 (Ḫatt. III), KUB 21.38 obv. 18, 23 (Pud.), KBo 4.14 ii 28, 39, (70) (late NH), etc., *me-e-ḫu-u-ni* KUB 13.4 ii 53, 56, 75, iii 73, iv 68 (pre-NH/NS), KBo 3.6 i (43) (Ḫatt. i 51), *me-ḫu-u-ni* KUB 16.49:10, KUB 9.31 iii 17 (both NH), *me-ḫu-ni* KUB 13.2 ii 44 (MH/NS), KBo 4.14 iii 46, iv 63, 64 (late NH), KUB 26.25:10 (Šupp. II), and often in NS, *me-e-ḫu-e-ni* HT 1 iii 5 (NS), *me-eḫ-ni* KUB 8.21:8 (NS), *me-e-ḫu-un-ni* KBo 29.92 rev. 6.

pl. nom.-acc. *me-ḫur-ri*^{ḪLA} KUB 40.1 rev.! 16 (NH).

pl. gen. *me-e-ḫu-u-na-aš* KUB 13.4 iv 4, cf. 38 (pre-NH/NS).

pl. d.-l. *me-e-ḫu-na-aš* KBo 5.4 rev. 32 (Murš. II), KUB 6.45 iii 53 (Muw.).

[. . .] = [. . .] = *nekuz me-ḫur* "evening time" KBo 13.10 obv.? 5 (lex.); (Akk.) *šiman mê zēri maḫrû* = (Hitt.) NUMUN-*aš me-ḫu-ni ḫantez[zi* A.MEŠ-*ar*?] "She is the firs[t waters] in seed-time" (Hitt. vers.) RS 25.421 (Ugar. 5.444) obv. 32-33 (Sign. lyr.), ed. Ugar. 5:313ff., 774f.; cf. AHw sub *simānu(m)* I "Zeit(punkt)" and *Simānu(m)* II.

Alternations w. nearly synonymous words in duplicates: *[m]e-ḫu-na-aš* ^{d}LAMMA-*aš* KUB 2.1 ii 39 = *:ku-la-na-aš* KI.MIN in dupl. KBo 2.38:4; cf. also KUB 6.45 iii 51-53, below under q, and first example below under a.

a. (recurring) time of the year, season: *kuitman* MU.KAM-*za me-e-ḫu-ni* (var. *me-e-a-ni*) *ari ta* É-*išši* SAG.KI-*za ḫarzi* "He shall support (him) in his house until the year reaches the time" KBo 6.26 i 32-33 (Law § 165, OH/NS), dupl. KBo 25.5:4 (OS), ed. HG 74f., and Hoffner, JCS 33:206-09 (w. dupl.); cf. *meyani-* a 1′; *[m]ānza* ^{LÚ}EN É-*TIM* ^{d}IM ^{URU}*Kuliwišna* [. . . MU-*ti*] *meiyani iyazzi nu kuit kuit me-ḫur* ^{LÚ}E[N É-*TIM*] *tarratta mān ḫamešḫi mān* BURU$_{14}$-*i mān* [. . .] *gimmi* "When the master of the house worships the Stormgod of K. in the course of the year at whatever season the master of the house exerts himself(?), whether in spring, or in harvest, or [. . .] in winter" KBo 15.32 i 1-4 (rit., MH/MS), ed. AlHeth. 13f., cf. Güterbock, RHA XXV/81 (1967) 142-45, Archi, UF 5:12 and OrNS 44:328; cf. KUB 32.123 iii 12-15; *namma* DINGIR.MEŠ *me-ḫu-na-aš iššandu kuedaniya* DINGIR-*LIM-ni kuit me-ḫur nan apēdani me-ḫu-ni ēššandu* "Furthermore let them worship the gods at the (appointed/proper) times. Whatever time is (proper) for whatever deity, let them worship him at that time" KUB 13.2 ii 43-44 (Bel Madg., MH/NS); *mān laḫanzama UL me-ḫur nu* MUŠEN *ḪURRI*^{ḪLA} *appanzi* "But if the *l.*-bird is not in season (i.e., it is not the season for the *l.*-bird to be present), they catch shelducks" KUB 39.7 ii 13-14 (funeral rit., NS), ed. HTR 36f.; GIM-*anma ŠA* AN.TAḪ.ŠUM *me-ḫur tiyazi* "But when the season of the A.-plant arrives" KUB 18.12 i 3 (oracle, NH); cf. Sign. lyr. 33 above in the bilingual section; *nu maḫḫan* MU.KAM-*za me-ḫur tiyaʳzi¹* ≪§≫ *šeliaš šunnumanzi* "And when the year arrives at the time (*m.* in adverbial use) for the filling of the *šeli-*'s" or "And when the year-time (nom.) for the filling . . . arrives" KUB 21.17 iii 9-10 (NH), ed. Archi, UF 5:17 ("quand vient la saison de l'année pour remplir les silos"); MU-*tima kī me-ḫur ēšta* "It was this time in the year" KUB 43.55 v 10-11 (rit., pre-NH/NS); *andamaz[a š]umaš kuiēš* $^{LÚ.MEŠ}$SIPA. GUD DINGIR-*LIM* $^{LÚ.MEŠ}$SIPA.UDU DINGIR-*LIM nu mān ḫaššannaš m[e-e]-ḫu-u-ni* DINGIR-*LIM-ni kuedanikki šaklāiš* "Now as for you who are the oxherds and shepherds of the deity, if there is a rite for any god at the time of (the animals') giving birth" KUB 13.4 iv 34-36 (instr., pre-NH/NS), ed. Chrest. 164f.; cf. also "seed time" above in lex. sec.

b. fixed, regularly recurring time of the day or night — **1′** *meḫ(u)ni*: ^{URU}*Ḫaʳrkiu¹nan ḫantaiši*

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me-e-ḫ[u-ni . . .] URU[o o o]*-man išpandi [nak(kit ELQE)]* URU x x x x x*-an ḫantaiši me-e-ḫu-n[i . . .]* "[I took(?)] Ḫ. at the time of (midday?) heat; I took [. . .] in the night by force (or: with difficulty, cf. *nakki-* n.); [I took(?)] . . . at the time of (midday?) heat" KBo 3.22 obv. 17-19 (Anitta, OS), with dupl. KUB 36.98:9-10, ed. StBoT 18:10f.; *takku INA* ITU.4.KAM ^{d}EN.ZU*-aš kattanda pāuwaš me-e-ḫu-ni aki* "If the moon is eclipsed in the fourth month at the time of its setting" KUB 29.9 iv 9-10, cf. iv 4-5 (lunar eclipse omen), ed. Güterbock, AfO 18:78f.; *[mān . . .]* ^{d}UTU*-aš ūppūwaš me-eḫ-ni* (coll.) DÙ*-ri* "[If . . .] occurs at the time of sunrise" KUB 8.21:8 (omen).

2′ *meḫur* — **a′** *mištiliya meḫur*: *[mā]n mištiliya me-ʳe¹-[(ḫu-ur* MUŠEN*ḫāranan anda) peta]ḫḫi* "When at the *m.*-time I bring in the eagle" KBo 17.1 ii 11-12 with dupl. KBo 17.6 ii 5-6 (rit. for king and queen, OS), ed. StBoT 8:24f. = ii 25-26, with comments on p. 98f. (Otten: late afternoon or early evening); *mištiliya me-ḫu-ur* "at the *m.*-time" KBo 17.74 iv 35 (fest., OH/MS), with dupl. KBo 17.11 iv 9 (OS), ed. StBoT 12:34f. with comments on p. 42f. (Neu: not a fixed point of time during every day, but a time when a certain activity takes place); *maḫḫanma mištiliya me-ḫur tīēzzi* "But when the *m.*-time arrives" KBo 5.2 iv 27-28 (rit.); cf. *mištiliya-*.

b′ *nekuz(za) meḫur/meḫuni* "(in the evening, (at) nightfall, dusk" — **1″** nom. as subj.: *nekuzza me-ḫur tīyat* "The evening arrived" KBo 26.70 i 10 (myth); *maḫḫanma neku≪ma≫za me-ḫur tiyazi* Bo 3481 i 6-7 (fest.), ed. Haas, KN 292f.; *maḫḫanʳmaˀ nekuz me-ḫur* (var. *me-e-ḫur*) *kišari* "But when evening comes" KUB 9.22 ii 46-47, w. dupl. Bo 4876:7-8 (rit. NH), ed. StBoT 29:92f.; GIM*-an nekuzza me-ḫur kišari* KUB 31.113:14, ed. KN 130f.; *maḫḫanma nekuz me-ḫur [kiš]ari* KUB 1.11 iii 38-39 and often in the hipp. texts, cf. Hipp.heth. 339; once, *maḫḫa[nma] nekuz kišari* KUB 1.13 iv 26-27 (hipp., Kikkuli).

2″ *nekuz meḫur* used as an adverb "in the evening, at dusk, in the (pre-dawn) twilight": *INA* UD.1.KAM*-ma* 3-ʳ*ŠU*ˀ *mūgami karūwari-war* UD.ʳKAMˀ*-ti ištarna peʳdiˀ* 1-*ŠU nekuz me-ḫur* 1-*ŠU* "I make the invocation three times on the first day, (once) in the morning, once at midday, (and) once at dusk" KUB 7.5 ii 20-23; cf. ii 24-28 (MH/NS), cf. Sommer, Heth 2:35; *nu nekuz me-ḫur kuitmankan* ^{d}UTU*-uš nāwi ūpzi* "In the (pre-dawn) twilight, before the sun rises" KUB 4.47 i 11 (rit.); *nuza* SAL.ŠU.GI *nekuz me-ḫur* [2 NIN]DA.ʳSIGˀ *. . . dāi nat wappūi wappūwaš* DINGIR.MAḪ*-ni watarnaḫḫuwanzi paizzi* KUB 7.53 i 24-26 + KUB 12.58 i 1-2 (rit. of Tunn., NH), ed. Goetze, Tunn. 6f.; *nekuz me-ḫur-ma tūriyanzi* KBo 3.5 i 36-37 (Kikk. 2nd tabl.), ed. Hipp.heth. 80ff.; *nekuz me-ḫur-ma-aš namma turiya[nz]i* KUB 1.13 ii 5 (Kikk.), ed. Hipp.heth. 58; *nekuz me-ḫur-ma šinapšiyaš šer* 2 *šeḫelliškiuš pāi* KBo 5.1 i 48-49 (Pap., NH), cf. ibid. ii 4, 8; *nekuza m[e-ḫur aped]anipat* UD*-ti* GE_6*-az INA* É ^{d}IM É ^{d}*Ḫepa[t . . .]* É*šinapši šeḫelli[škiuš] pianzi* "In the evening on that same day, (namely) at night, they give *šeḫelliški-*s in the temple of Tešub, the temple of Ḫepat, [. . .], (and) in the *šinapši-*building." KUB 30.31 iv 20-22 (Kizz. rit.); *nu nekuza me-ḫur šeḫelliškin pianzi* UD.3.KAM *QATI* KBo 24.45 obv. 27 (Kizz. rit.); *nekuza me-ḫu[r m]āḫḫan apēdanipat* UD*-ti* MUL*-aš watkuzi* KUB 29.7 rev. 12 + KBo 21.41 rev. 21 (rit. of Šamuḫa, MH/MS), cf. ibid. rev. 1-2; KUB 29.4 ii 28-29, iv 31; *[nek]uz me-ḫur-ma* ^{d}UTU*-uš pūšzi* "But at dusk the sun will be eclipsed" KUB 8.14 iii! 11 (omen apodosis); *nekuz me-ḫur mān* UDU.ḪI.A*-waš ašauwa and[a . . .]* "At dusk, when [they . . .] the sheepfold(s)" KBo 17.92:6 (rit. with Hurr.).

3″ *nekuz meḫuni*: GIM*-anma nekuza me-e-ḫu-ni kišari* "When it takes place in the evening/at dusk" KBo 2.13 obv. 19 (cult inv., NH), ed. Carter, Diss. 106, 112; HT 1 iii 4-5 with dupls.; cf. Neumann, FsKrause 140; *nu nekuzza me-e-ḫu-ni* "at dusk" KUB 10.92 i 16 (fest.); *nu nekuz me-e-ḫu-u-ni ḫūdāk* GAM *paitten nu ēzzaten ekutten* "At nightfall go down (from the temple) promptly and have your meal (lit., eat and drink)" KUB 13.4 ii 75-76 (instr., pre-NH/NS), ed. Chrest. 156f.

c. the proper time for an activity: *naškan lukkatti* DINGIR.MEŠ*-aš [adan]naš* (var. *adanna*) *me-e-ḫu-u-ni ḫūdāk aru* "(As soon as the sun rises, let him promptly bathe,) and in the morning at the time of the gods' eating, let him arrive punctually" KUB 13.4 iii 72-73 (instr., pre-NH/NS), with dupl. KUB 13.5 iii 42, ed. Chrest. 160f.;

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EZEN-*aš me-e-ḫu-u-ni* KUB 13.4 ii 53; ⌜PN⌝ [and PN_2] *parā tarnumaš me-ḫur waštanuir* KUB 5.6 ii 27-28 (oracle, NH), ed. AU 278f.; *mān* GIŠ*zup=pariyaš me-e-ḫur* LUGAL-*un* SAL.LUGAL-*anna parkunuzzi* "(Tablet three of . . . :) when/how he purifies the king and queen at the time of torches" KBo 21.82 iv 7-8; cf. other exx. sub a.

d. setting a time(?) or leaving time(?): *numu me-ḫur da-a-⌜i⌝[. . .]* (or: *da-a-l[a . . .]*) "Set a time for me." (or: "Leave me time.") KUB 40.17 iii? 4 (hist., NH).

e. time of life: [DUMU.MEŠ ^{m}*Appu šall*]*ešir nat maya<n>teššer* [*nat* LÚ-*ni me*]-*ḫu-ni erer* [GIM-*an*] DUMU.MEŠ ^{m}*A*[*ppu ša*]*lleššir n*[*at mayanteššer na*]*t* LÚ-*ni me-ḫu-ni arair* "The sons of Appu grew up, they matured, and they reached the 'man-time' (puberty?); and when . . . [ditto]" KUB 24.8 iii 17-18, iv 1-2 (Appu story, pre-NH/NS), ed. StBoT 14:10f.

f. time for a cult activity: [*mān ŠA*] ^{d}*Zitḫariya U* ^{d}LAMMA ^{URU}*Ḫatenzuwa* / [2 ^{K}]^{UŠ}*kuršuš* EGIR-*pa nēwaḫḫanzi* / *mān INA* MU.9.KAM *mān=aš kuwapi newaḫḫanzi* / *me-ḫur UL duqqāri* "When they renew the two *kurša*-symbols of Zitḫariya and the Tutelary God of Ḫatenzuwa, whether in the ninth year or whenever they renew them, the time is not important" KUB 55.43 i 1-4 (rit.), ed. Otten in FsFriedrich 352, cf. also Haas & Jakob-Rost, AOF 11:16.

g. *apēdani(=ya)*/*apēdani=pat meḫuni* "(even/also) at that time": KBo 3.13 rev. 8 (OH/NS), KUB 19.67 i 4, w. dupl. KUB 1.7 ii 11 (Ḫatt. iii 16), KUB 1.1 iv 8 (Ḫatt. iv 8), KBo 4.14 ii 28 (late NH), KUB 6.3:14-15 (oracle, NH), KUB 13.2 ii 44 (instr., MH/NS), etc.

h. *kēdani meḫuni* "at this time": KUB 26.1 iii 20 (instr.); MU.KAM-*anni kēdani me-ḫu-u-ni* KUB 16.49:10, cf. KUB 18.10 i 1, KUB 6.9 ii 1 (all oracle questions); MU-*anni kuitman kedani me-ḫu-ni* "until this time next year" KUB 6.14 rev. 13 (oracle question).

i. *kuedani meḫuni* "at what(ever) time": KUB 13.4 ii 23, iv 47, 68, KUB 21.38 obv. 18, 23, KBo 6.29 ii 31, etc.; *kuedani me-e-ḫu-ni ekunizzi ḫašš*[*i . . .]* "at whatever time it is cold, at the brazier [. . .]" Bo 2780 i 10, ed. Alp, Tempel 292f. □ a verb **ekune-* was posited by Watkins, TPS 1971:76.

j. *kuit imma kuit me-ḫur* "at whatever time": ABoT 1 i 3-4, KUB 32.123 iii (13); *kuit kuit me-ḫur* KBo 9.131 i 3, KBo 15.32 i 2; *kuit meḫur* KUB 13.2 ii 44; on the case of this expression see Neu, Lok. 38.

k. *apēneššuwan me-e-ḫur* "at such a time" KBo 4.14 ii 12, *apēneššūwanti* [*me-*]*e-ḫu-ni* ibid. 69-70.

l. *kiššuwanti me-ḫu-n*[*i*] "at such a time": KUB 33.108 ii 8 (myth).

m. *UL* (= *natta*) *meḫuni* "at the wrong time", *UL meḫur*: *mānkan* ^{d}UTU *UL me-e-ḫu-ni ūpzi* "If the sun rises at the wrong time" KBo 13.29 ii 9 (omen); cf. *UL me-ḫur* KUB 18.11 obv. 5 and KUB 39.7 ii 13-15.

n. *:kuwayam(m)i meḫuni* "at the dreaded/critical time": KUB 1.1 i 51, ed. Ḫatt. 10f., StBoT 24.8f., KBo 4.14 ii 38-39, 42-(43) (late NH); *nuza mān apēneššūwan me-e-ḫur :kuwayammanza namma* DÙ-*ri* "If such a dreaded/critical time should yet occur" KBo 4.14 ii 11-12, cf. Carruba, GsKronasser 5, and van der Hout, KZ 97:67.

o. *:maršašša me-e-ḫur* "treacherous(?) time": KBo 4.14 ii 59 (treaty, NH), cf. above sub *marša-* adj. mng. 2; cf. Stefanini, AANL 20:42f., Carruba, GsKronasser 5, and van der Hout, KZ 97:69.

p. *meḫunaš meḫuni* "at the time of times (i.e., at the right time)": ⌜*nat*⌝ *ḫūdāk me-e-ḫu-u-na-aš me-e-ḫu-ni pē ḫarten* "Present them (the first fruits) promptly at the right time" KUB 13.4 iv 4 (instr. for priests, pre-NH/NS), ed. Chrest. 162f.; *nat lē ištantanuškatteni me-e-⌜ḫu⌝-u-na-ša-at me-e-ḫu-u-ni pē ḫarten* "Do not delay them; present them at the right time" ibid. iv 37-38, ed. Chrest. 164f.

q. [*par*]*ā elašni me-e-ḫu-un-ni*: [*par*]*ā elašni me-e-ḫu-un-ni* [. . . *-r*]*an ḫuišnuwan ḫark* "Keep (the one who performs these *šaḫḫanza*) alive until the [ne]xt *ileššar* time." KBo 29.92 ii! 6.

r. [*ku*]*eqa :dāyalla me-ḫur-ri*$^{ḪI.A}$ KUB 40.1 rev.! 16 (letter, NH).

s. other expressions: [*nuka*]*n me-e-ḫur ištarna paizzi* "Time will pass, (and you will say

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. . .)" KBo 4.14 iii 4 (late NH), ed. Stefanini, AANL 20:44; *me-ḫu-ur-ši maninkuwan* "His time is short" KUB 6.3:21 (oracle, NH); . . . UN-*an kaništa nuwaran :kulanitta nuwarankan aššanut nuwarankan me-e-ḫu-na-aš arnut* "You recognized/honored the . . . man, you . . .-ed him, you provided for him, and you brought him through the times" KUB 6.45 iii 51-53 (prayer, Muw.), ed. Lebrun, Hymnes 268, 281; cf. HW² 331b; cf. last ex. in the bilingual section.

When another noun preceding *meḫur* serves to define it, the defining noun may be in the genitive, as in NUMUN-*aš m.* (lex. sec.), *ḫaššannaš m.* (a), ^{d}EN.ZU-*aš kattanda pāuwaš m.* (b 1′), ^{d}UTU-*aš ūppūwaš m.* (b 1′), *adannaš m.* (c), *meḫunaš m.* (p), and probably *nekuz m.* (b 2′ b′), or it may agree with the case of *m.* (apposition), as in *ḫantaiši meḫuni* (b 1′), *mištiliya meḫur* (b 2′ a′), LÚ-*ni meḫuni* (e), and *elašni meḫunni* (q).

For other Hittite expressions of time cf. *arma-*, *išpant-*, *karuwariwar*, *lammar*, *lukkatta*, *meyani-*, *nekuz*, (*ket*)*pantala-*, *šiwatt-*, *witt-*, EN.NU.UN, etc. For "time" in the sense of German Mal, cf. *palša-*/KASKAL.

Hrozný, SH (1917) 69f.; Sommer, Heth. 2 (1922) 35; Neumann, FsKrause (1960) 138-143; Eichner, MSS 31 (1972) 53-107 (on etymology); Neu, Lok. (1980) 37-39.

mienu- A, minu- adj.; mild, gentle, pleasant, friendly; (sometimes substantivized) the mild/gentle/friendly one(s); NS.†

sg. nom. com. *mi-e-nu-uš* KUB 17.12 ii 12 (NS); **neut.** *mi-e-nu* ibid. 13; **sg. gen.** ⌜*mi*⌝*-nu-wa-aš* KUB 33.74 iv 6 (OH/NS); **pl. acc. com.** *mi-e-nu-uš* KBo 3.28:16 (OH/NS), KUB 31.136 ii 1 (NS).

Although on contextual grounds some forms of *m.* could be adjs., no example of *u*-stem adjectival inflection (e.g., **mienawaš*, **mienamuš*) is attested.

a. describing a lamb: [*našta*] *anda* ⌜*mi*⌝*-nu-wa-aš* SI[LA$_4$-*aš* . . . *kitta*] "In it (i.e., the ^{KUŠ}*kurša-* which hangs on a tree) [is placed the . . . . .] of the mild(?)/gentle(?) lamb" KUB 33.74 iv 6; cf. *našta anda* SILA$_4$-*aš mi-i-uš ḫalugaš kitta* "in it (the ^{KUŠ}*kurša-*) lies/is placed the gentle/mild 'message' of the lamb" KUB 17.10 iv 32 (Tel. myth, version I, OH/MS), translit. Myth 38, and [*našta a*]*nda* SILA$_4$-*aš mi-i-ú-uš ḫalugaš* [*kitta*] KUB 33.19 iii 11; for tr. and discussion cf. *miu-* A c. Even though KUB 33.74 iv in its broken state has little preserved context, what remains is clearly the same typical form as KUB 17.10 iv 28-35 (Myth. 38), KUB 33.12 iv 13-24 (Myth. 47f.), and KUB 33.19 iii 9-15 (Myth. 63): *našta anda . . . kitta* repeated in a sequence which includes [*d*]⌜*and*⌝[*ukišnaš* / DUMU-*aš*] ⌜GUD-*aš*⌝ UDU-*aš* x[. .], MU[.ḪI.A? GÍD. DA?], [*ḫa*]*ttulatar innar*[*auwatar*], *mi-nu-wa-aš* SI[LA$_4$-*aš* . . .], *nū*[*š tumantiyaš*]. In such a sequence, parallelled by the above-mentioned passages, the *minuwaš* SI[LA$_4$-*aš* . . .] is difficult to disassociate from SILA$_4$-*aš mi-i-uš ḫalugaš*, yet it need not be synonymous. Weitenberg (U-Stämme 402 n. 28) opts (against usual word order for genitive constructions) for "des *menu*-Körperteils (des(?)) Lamm(es)". The gen. of *minumar*, assumed here by Kammenhuber, MIO 3 (1955) 364, can be ruled out.

b. describing rains(?): ^{d}U-*ašwa dapiaš* KUR-*eaš mi-e-nu-uš* x[. . . . .] KUB 31.136 ii 1 (NS), ed. Haas, KN 196f. The trace after *mi-e-nu-uš* in the copy could be *ḫ*[*é-*. Cf. exx. of *mieuš ḫeuš* "gentle rain(s)" cited in StBoT 14:74 and CHD sub *miu-* A d. The immediately following line does not indicate that the subject is rain. But cf. [*mi-*]⌜*e*?-⌝ *uš-wa-za ḫé-e-uš* ibid. ii 5. Still the meaning could also be: "The Stormgod (or: You, Stormgod,) [. . .(s)] the *m.* in all the lands", in which case *m.* would be a noun.

c. describing deities or demons (*m.* could be a noun or a substantivized adj.) — **1′** in a healing ritual invoking Ḫuwaššanna: (Of two deities or demons [Weitenberg, U-Stämme 402 n. 29 "(etwa Dämon)"] one is expected on the right and the other on the left. At a fork in the road a sacrificer leaves offerings to secure their favor. For the being coming on the right (who is not called explicitly a *mienuš*) he presents beer and breads which are cooked; for the being on the left, only breads which are uncooked:) *kuiš=wa mi-e-nu-uš* GÙB-*za iyaddari nu=wa=šši mi-e-nu ēšdu nu=wa edani antuḫši eni* GIG *mienuddu* "What *m.* walks on the left, let (the SISKUR, neut.) be *mienu* ('a pleasant thing'?) for him (or: let him have *mienu*), and let him assuage(?) that illness for that man (i.e., the patient)" (Here comes Ḫuwaššanna, my lady! You terrifying ones (LÚ.MEŠ KALAG.GA), my adversaries (LÚ.MEŠ *MA*⌜*ḪI*⌝*RIYA*), step out of the way!) KUB 17.12 ii 11-14 (rit., NS), cf. *minu-* v., c; tr. differently by Houwink ten Cate, JNES 25:29 and Weiten-

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berg, U-Stämme 42, 402. For lesser deities in the entourage of Ḫuwaššana cf. KBo 29.194:4-6, KBo 29.82 iv 7-12 (+) KBo 14.95 iv! 6-11; KBo 29.99 i 13. That one deity proceeds on the left and the other on the right could, but need not imply that one was evil and the other good. The one on the left is specifically called a *mienuš*, the one on the right is unspecified. Comparison with KBo 17.105 iii 30-32 (see *minumar* 2b) where the (friendly) Ḫeptad is asked to give *minumar* to a god while the terrifying (*ḫadugaeš*) Ḫeptad is to "step off the road" indicates that in KUB 17.12 too there is a contrast between the LÚ.MEŠ KALAG.GA (= *ḫatugaeš*?) who should step off the road and the *mienuš* who receives the offering. "The mild/gentle/friendly one" would fit. Cf. also *minu-* v. 1 c for contrast with *ḫatuga*. For *ḫatuga* as reading of KALAG.GA see Goetze, JAOS 74 (1954) 189. Also cf. the contrast *ḫatuga-/miu-* KBo 17.105 iii 6-7. Not duplicating this section, but parallel to the context, is KBo 29.191 w. dupl. KBo 29.192, which show that the "cooked" and the "raw" actually do refer to the breads and not to unspecified meats.

2′ the *mienu-*'s on earth contrasted with the gods in heaven: (Of an offender it is said: "Let him remain in his own house. Don't put him in prison. Don't harm him. Don't condemn him to death. Don't se[ll him].") *nepiši* DINGIR.DIDLI *ištarnikši*! *takna=ma mi-e-nu-uš ištarni[kši]* "(For if you do,) you will make the gods sick in heaven, and on(!) earth you will make the *mienu-*'s sick" KBo 3.28 ii 16 (= BoTU 10γ:15) (edict, OH/NS), ed. Laroche, FsOtten 187 with different restorations and translation ('les visages'). Following Hardy, AJSL 58:202, at the end of line 15, we suggest *uš-ša-n[i-e-ši-an]*. The opposition between the gods in heaven and the *mienu-*'s on earth (or in the netherworld?) could indicate that the *m.*'s were humans or a class of spirits found on earth or in the netherworld. If *mienu-* in these two passages (mng. c) denotes (semi-)divine beings, it need not exclude the possibility that their designation (*mienu-*) was a substantivized adj.

It does not seem possible to relate the adv. *minu* "alone(?)" to any of these uses of *mienu-* A.

Favoring the synonymity of *miu-* and *minu-* is Siegelová; against it are Neumann and Weitenberg.

Güterbock, Kum. (1946) 75; Houwink ten Cate, JNES 25 (1966) 29f.; Haas, KN (1970) 198; Siegelová, StBoT 14 (1971) 74 ("wird . . . als mit Adj. *miu-* 'geschmeidig, glatt, lind' . . . zusammengehörend aufgefasst"); Neumann, IF 78 (1973) 241; Weitenberg, U-Stämme (1984) 42f., 359, 361.

Cf. (:)*miu-* A, *minu-* C.

mienu- B (mng. unknown); NS.†

gen. *mi-e-nu-wa-aš* KUB 33.103 iii 7.

(In the Ḫedammu myth a group of frightened mortals or deities say:) *genuwa=nnaš=kan [mekki?] katkattiškizzi* SAG.DU-*aš=ma=nnaš* LÚBAḪÁR-*aš* [GIŠUM]BIN GIM-*an weḫattari* MÁŠ.TUR-*aš=ma=nnaš=kan mi-e-nu-wa-aš iwar* (end of column, the end of the sentence was at the top of broken off col. iv) "our knees tremble [greatly(?)], our head spins like a potter's wheel, our goat kid(s) [. . . . .] like a *m.* (or: our [x ...-s] like the *m.* of a goat kid)" KUB 33.103 iii 4-7 (NS), ed. Kum. *22, 22, cf. also comment on p. 75, and StBoT 14:52f. Both Güterbock and Siegelová assume that the subject of the third clause, if it was expressed by a noun, is in the lacuna, and that the goat kid is part of the simile. This interpretation is represented by our alternate translation in parentheses above. But since we do not know the identity of the speakers, and the subjects of the preceding two clauses are at the head of the clause, we could suppose that something has caused panic among the speakers' livestock. In this passage Güterbock (Kum. 75) thought that the text compared the effect of the fright to diarrhoea (Akk. *nišḫu*) among sheep or goats. Siegelová (p. 74) equated the adjectives *mienu-* and *miu-* and translated "des glatten Zickleins" (despite the reverse word order). Neumann (IF 78:241), followed by Weitenberg (U-Stämme 42, 402 n. 28), thought *m.* was a noun designating a body part. Without the end of the clause no definite translation can be established.

Cf. *mienu-* A.

mienu- C v.; see *minu-* C.

mīēšš- A v.; **1.** to be mild, gentle, pleasant (of a mood), **2.** to become gentle, kind, reassuring (of a demon or deity), from OH.

pres. sg. 3 *mi-i-e-eš-zi* KBo 23.113 iii 7; **imp. sg. 2** *mi-i-e-eš* VBoT 24 iii 38 (MH/NS), 637/f + 658/f:8 (StBoT 2:51), *mi-e-eš* KBo 17.56 rev. 5, 6 (OH?/MS?), *mi-eš* KUB 36.89 rev. 52?; **imp. sg. 3** *mi-i-e-eš-du* KUB 46.52:5 (OH/NS), KBo 12.39 i 8 (NH?), *mi-i-e-eš-tu* KUB 17.10 ii 27 (OH/MS), KUB 33.70 ii 6 (OH/NS), KUB 33.76:8 (MH?/NS).

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Other forms which superficially resemble this verb may be found s.v. *mai-* v. Aside from purely contextual criteria one notes that this verb is generally spelled *mi-i-e-eš-* . . . ; cf. Gurney, AAA 27:114; for "*mi-*"*i-e-eš-ta* KBo 10.37 i 45 read GE$_6$-*i-e-eš-ta* based on dupl. ˹*da*˺[*ankuiešta*] 572/t:22 and the context, see *dankuiešš-*.

1. to be mild, gentle, pleasant (of a mood or disposition): LÀL-*i*[*t* GIM-*an*] *maliddu* Ì.NUN *māḫḫan miu* ^{d}*Telepinuwašša* Z[I-*ŠU*] *QĀTAMMA militišdu naš QĀTAMMA mi-i-e-eš-tu* "As honey is sweet and ghee pleasant, let the mood of T. likewise be sweet, let it likewise be pleasant" KUB 17.10 ii 25-27 (missing god myth, OH/MS), ed. Ehelolf, OLZ 1933:3, tr. ANET 127 and NERT 163 = RTAT 184; cf. s.v. *miu-* a; ^{d}UTU-*i etza :miūn ā*[(*ntan šakuwantan*) o o o *-a*]*n nu* ZI-*KA mi-i-e-eš-du* (var. *mi-i-e-eš-tu*) "O Sungod, eat the pleasant, warm, oily(?), . . . , and may your mood be pleasant" KUB 46.52:4-5, with dupl. KUB 33.70 ii 5-6 (missing god myth, OH/NS); cf. also KUB 33.76:7-8 and KBo 12.39 i 8 (treaty w. Alašiya), ed. Otten, MDOG 94:10f.

2. to become gentle, kind, reassuring (of a demon or deity; opp. of *ḫatuga-* "frightening, threatening, intimidating"): [^{d} . . .] *kāšatta IŠTU* NINDA.KUR$_4$.RA *išpanduzzitta* [*mu-ki*]*šgaueni nu ḫatugaš mi-i-e-eš* [*ša*]*nzama memi wišuriyanzama* EGIR-*pa* [*ḫan*]*daḫḫut* "O [. . .], we are [in]voking you with sacrificial loaves and libations. O threatening one, be gentle, O [sul]len one, speak. O oppressor, be [recon]ciled." 637/f + 658/f:7-10, ed. StBoT 2:51; on the opposition *miu-*/*ḫatuga-* implied here cf. sub *miu-* and *minu-* v.; *andakan eḫu* ^{d}LAMMA ^{KUŠ}*kuršaš nunnaššan anda mi-i-e-eš nunnaššan anda tallīēš karpinna kartimmiyattan šāūwar arḫa tarna* "Come in, O tutelary god of the *k*. Be gentle among us. Be entreated among us. Put away your anger, hate, (and) sullenness." VBoT 24 iii 37-41 (rit. of Anniwiyani, MH/NS), ed. Chrest. 114f.

Ehelolf, OLZ 1933:3 with n. 2; Gurney, AAA 27 (1941) 114f. (draws the distinction between *miešš-* A "be soft, gentle" and the *miešš-* B forms of *mai-*/*miya-*).

Cf. *miu-* A.

miešš- B v.; see *mai-*.

***mieššar** n.; gentleness(?), or prosperity(?); NH.†

sg. gen. *mi-i-e-eš-na-aš* KUB 44.53 obv. 7; **d.-l.** *mi-eš*(over erasure)*-ni* KBo 26.88 i 3.

[. . . . .] *mi-i-e-eš-na-aš* SISKÚR § "the sacrifice of *m.*" KUB 44.53 obv. 7; in a fragmentary context in which bulls and sheep are brought to the hearth.

[. . . *k*]*uezza iyattari n*[*u* . . .] / [. . . *-k*]*an kuēzza nukan ḫūma*[*nteš*?] / [*IŠT*]*U*(?) ^{URU}*Ḫatti-kan* GAM(?) *mi-eš*(over eras.)*-ni* GIN-*anta*[. . .] "From what does he go and [. . .]? From what [. . .]? They al[l] go down from Ḫatti in gentleness(?)/prosperity(?)" KBo 26.88 i 3 (Kumarbi cycle), one could also read GE$_6$*-eš-ni* (**dankuešni*) "in darkness."

**mieššar* can be either derivative from *mai-*, *miya-* "to grow, etc." or derivative from *miu-* "gentle, etc." A stem *miešna-* cannot be excluded.

Cf. *mai-*, *miu-* A.

mekk- see *mekki-* adj.

meqqaš (mng. unknown); MH/MS?†

In the phrase [*nu*]*šši me-eq-qa-aš memal ḫaššun*[*gaš*] / [. . . *pianzi*(?)] KUB 29.48 obv. 8-9 (quoted section begins on the continuation of obv. 8 on rev. between lines 12 and 13), ed. Hipp.heth. 158f. as ii 26-27; [. . . *me-e*]*q-qa-aš memal ḫaššungaš* / [. . . *pianzi*(?)] KUB 29.44 ii 16-17, ed. Hipp.heth. 160f. as ii 55-56. The restoration of a second *memal* following *ḫaššungaš* is not impossible, in which case both *meqqaš* and *ḫaššungaš* could be genitives indicating the material made into groats. But then again Kammenhuber might be right that *meqqaš* is an acc. of an *š*-stem noun, a unit of dry measure. If so, the *memal ḫaššungaš* would seem to have the gen. following the noun on which it depends, which is unusual when that noun is syllabically written. Since all occurrences are in badly broken contexts it is impossible to ascertain the meaning or grammatical case of *meqqaš*. For *memal ḫaššungaš* cf. *memal* a 4′.

Kammenhuber, Hipp.heth. 164 n. 86.

miki (mng. unkn.); OH/NS.†

[. . .]x GAL SIPA.MEŠ *mi*?*-ki*? *karpi*[(-). . .] KBo 8.41:11 (anecdotes, OH/NS). The reading of the two signs is uncertain. It is unlikely to be GE$_6$ KI

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"dark earth" since this expression is never written without Hittite phonetic complements. Perhaps it should be read ⌜GE$_6$-*di*!⌝ (= *išpandi*) "at night." It is also possible that this is a unique spelling of the adv. *mekki*. Alternatively, since collation shows a slightly wider break than the copy does, perhaps one could read DUGU[D]-*ki* (= *nakki*).

mekki- A, mekk- adj.; **1.** much, many, numerous, plentiful, **2.** (abl. *meqqayaz* used adverbially) on many occasions, often; from OS.

The stem *mekk-*: sg. com. acc. *me-e-ek-kán* KBo 21.68 i 4 (OS), *me-ek-kán* KUB 36.98b rev. 11 (and dupl. KBo 3.59:3) (all OH/NS); **sg. neut. nom.-acc.** [*m*]*e-e-ek* KBo 25.23 rev. 6 (OS); **pl. com. nom.** *me-e-ek-e-eš* KBo 25.23 rev. 5 (OS), *me-ek-ke-eš* KBo 3.28:17 (OH/NS), [*me-e*]*k-ke*[*-eš*] KBo 12.8 iv 8 (OH/NS) (parallel to KBo 3.1 ii 25 *me-eg-ga-e-eš*), *me-ek-ke-e-eš* KUB 43.22 i 9; **pl. com. acc.** *me-ek-ku-uš* KUB 43.23 rev. 20, 22 (OS), KUB 29.1 i 21, KUB 36.98b rev. 12 (OH/NS).

The stem *mekki-*: sg. com. nom. *me-ek-ki-iš* KUB 21.47 i? 15 (MH/MS), KUB 24.8 i (12)? (pre-NH/NS); **sg. neut. nom./acc.** *me-ek-ki* KBo 6.2 iv 42 (OS), KBo 3.28 ii 20 (OH/NS), KUB 19.29 iv 20 (Murš. II), KUB 19.8 iv 9 (Ḫatt. III), KUB 13.2 ii 9, 10 (MH/NS), KUB 48.99:8, KUB 41.33 obv. 15; **abl.** *me-eq-qa-ya-az* KUB 5.7 obv. 25 (NH).

pl. com. nom. *me-eg-ga-e-eš* KBo 3.1 ii 25 (OH/NS), KUB 21.41 iv 3 (Šupp. I), KUB 14.13 i 24 (Murš. II), *me-eq-qa-e-eš* KBo 5.3 iii 26 (Šupp. I), KUB 6.37 obv. 15, KUB 26.1 i 10, 18, iii 59 (Tudḫ. IV), *me-eq-*<*qa*?->*eš* KUB 42.29 ii? 5 (emended to *i*-stem, because late) (NH), *me-eq-qa-uš* KUB 26.1 iii 60 (Tudḫ. IV), *ma-eq-qa-uš* ibid. iii 58; **pl. com. acc.** *me-eq-qa-a-uš* KUB 9.6 iv (10), 23, *me-eq-qa-uš* KUB 16.77 iii 37 (NH), KUB 5.6 iii 17 (NH), KUB 22.38 i (2), KBo 5.6 iv 10 (Murš. II), *me-eg-ga-uš* KBo 5.6 iii 12 (Murš. II); **pl. neut. nom./acc.** *me-eg-ga-ia* KUB 22.61 i 16, KBo 5.8 ii 35 (Murš. II), *me-eq-qa-ia* KUB 46.42 iii 1, KUB 23.38 rev. 5; **case unclear** *me-eq-qa-ia-aš* KUB 18.29 i 6, 10 (NH), KUB 31.23 rev.? 8.

(Sum.) lu = (Akk.) *ma-a-dum* = (Hitt.) *me-ek-ki* KBo 1.45 rev.! 16 (Sa voc., NS), ed. MSL 3:60; [l]u = *ma-du-tum* = *me-eq-qa-e-eš* ibid. 17.

1. (adj.) much, many, numerous, plentiful — **a.** referring to people: (The queen of Egypt wrote to Šuppiluliuma: "My husband is dead, I have no child") *tukmawa* DUMU.MEŠ-*KA me-eg-ga-uš memiškanzi* "But they say you have many sons. (If you give me one son of yours, I would make him my husband)" KBo 5.6 iii 11-12 (DŠ frag. 28), ed. JCS 10:94; cf. ibid. iv 9-10; (He who is my enemy let him also be yours . . .) *mān=aš* 1 LÚ-*LUM mān=aš me-ek-ki-iš* "Whether it is one man, or whether it is many" KUB 21.47 i? 15 (MH/MS); *šumēlla* ÌR.⌜MEŠ⌝DINGIR-*LIM me-eg-ga-e-eš e*[*šir*] "And your (pl.) servants of the gods were many" KUB 23.124 + KUB 14.13 i 24 (PP 4, Murš. II), ed. Götze, KlF 244f.; (Protect His Majesty as well as the seed of His Majesty) *ANA* ^{d}UTU-*ŠI* ŠEŠ.MEŠ *me-*⌜*eq-qa-uš*⌝ [ŠEŠ] ⌜*A*⌝-*BI*^{MEŠ}-*ŠU-yašši me-eq-qa-e-eš* KUR ^{URU}*Ḫa*[*tti=kan IŠ*]*TU* NUMUN LUGAL-*UTTI šuwan* ŠÀ ^{URU}*Ḫ*[*atti* NUMUN ^{m}*Š*]*uppiluliuma* NUMUN ^{m}*Muršili* NUMUN ^{m}⌜NIR.GÁL NUMUN⌝ ^{m}[(*Ḫa*)]*ttušili me-ek-ki* "(For) His Majesty has many brothers. There are also many [brothers] of his father. The land of Ḫatti is filled with the seed of kingship. In Ḫatti the descendants (lit. seed) of Šuppiluliuma, the descendants of Muršili, the descendants of Muwatalli, (and) the descendants of Ḫattušili are many." (Protect no man for lordship other than the descendants of Tudḫaliya) KUB 26.1 i 9-13 (instr. for eunuchs, Tudḫ. IV), ed. Dienstanw. 9, with dupl. KUB 26.8 i 1-2; cf. KUB 26.1 iii 58-60, KBo 5.3 iii 26 (Ḫuqq., Šupp. I), ed. SV 2.124f.; cf. KUB 26.1 i 18 (see *-ma* c); [. . .] *kuit eni me-eq-qa-uš* UN.MEŠ-*uš dammešḫan ḫarta* "Because he had oppressed these many people" KUB 16.77 iii 37 (oracle question, NH); *attaš=maš ḫaršanī* ^{d}ÍD-*ya me-ek-ke-eš papreškir* "Many were found guilty in the divine river (i.e., by river ordeal) in regard to the person of my father (and the father of the king did not spare any of them)" KBo 3.28 (= BoTU 10γ):17 (anecdotes, OH/NS), ed. Laroche, FsOtten 187, Watkins, IESt 35; ⌜*ḫ*⌝*antezziyašša* . . . . *me-eg-ga-e-eš* "The foremost (servants) (or: Of the foremost (servants) . . . . (seven men enumerated by title and PN) were many" KBo 3.1 ii 22-25 (Tel. Pr., OH/NS), ed. Chrest. 188f. (tr. differs), THeth 11.28f.; NAM.RA.MEŠ-*kan me-*⌜*ek-ki-iš*⌝ K[UR]-*YA tapuša uit* "Many resettled persons came to the border of my land" KUB 14.3 iii 9 (Taw., NH), reading after Sommer, AU 12f.

b. referring to other living things: *nuza* 1 ŠAḪ *māḫḫan* ŠAḪ.TUR.ḪI.A *me-ek-ku-uš ḫaškizzi kēllaz ŠA* KIRI$_6$.G[EŠTIN] 1-*aššа* ^{GIŠ}*māḫlaš* ŠAḪ-*as iwar mūriuš me-ek-ku-uš* ⌜*ḫ*⌝*aškiddu* "Just as 1 sow bears many piglets, so also let

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every single (vine) branch of this vineyard, like a sow, bear many (grape) clusters" KUB 43.23 rev. 19-22 (blessings for Labarna, OS), ed. Ehelolf, OLZ 1933:5, Archi, FsMeriggi[2] 34; cf. also Bo 3158 i 8-9, w. dupl. KUB 40.23:7-8, ed. Kühne, ZA 62:250f.; (There was a wealthy man named Appu) G[UD.ḪI]I.ʳA¹-*uššiš* UDU-*uš me-ʳek¹-ʳki-ʔ¹iš* "his cattle and sheep were numerous" KUB 24.8 i 11-12 (Appu myth, NS), ed. StBoT 14.4f.; *takku* MUŠEN-*in me-e-ek-kán ú-*x[- . . .] KBo 21.68 i 4 (OS).

c. referring to objects: *takku me-ek-ki tāyēzzi me-ek-*[(*ki-še išḫianz*)]*i takku tepu tāyezzi tepušši išḫiya*[(*nz*)]*i* "If he steals much, they will impose much (compensation) on him; if he steals little, they will impose little on him" KBo 6.3 iv 40-41 (Law § 94, OH/NS), with dupl. KBo 6.2 iv 42-43 (OS), ed. HG 46f; cf. par. KBo 6.3 iv 44-45 (Law § 95); (The goddess Inara made a banquet) *nu ḫuman me-ek-ki ḫandait* "She prepared much of everything (lit. everything much)" KBo 3.7 i 15 (Illuy., OH/NS), ed. Beckman, JANES 14:15, 18, this could also be the adv. "prepared everything on a large scale"; [d]*Zalinūwaš ḫalkuieššar me-ek-ki* "The *ḫ.* of the deity Zalinu (i.e., of his temple) is great" KUB 12.66 iv 5 (fest. in Illuy. myth, NS), ed. JANES 14:16, 20; *ANA* GIŠGIGIR-*ya-kan* GIŠGIGIR *me-ek-ká*[(*n neḫḫu*)*n*] "I sent more chariots (to reinforce) the chariots" KUB 36.98b rev. 11 (hist., Ammuna/NS), w. dupl. KBo 3.59:3; *nu* Ú.ḪI.A *kuit me-eg-ga-ya* "Because the plants (i.e., medicines) are many" (I shall inquire about them by oracle) KUB 22.61 i 16 (oracle question, NH); GIŠ.ḪI.A *me-ek-ki ēštu . . . nu ḫūman me-ek-ki ēštu* "Let wood be plentiful . . . Let everything be plentiful" KUB 13.2 ii 9-10 (*BĒL MADGALTI* instr., MH/NS), ed. Dienstanw. 44; [o *Š*]*URĪPU kuit me-ek-ki* "because ice is abundant" KBo 18.79:28 (letter, NS); cf. KBo 18.108 obv. 5; KBo 18.35 l.e.3; *nu mān UNŪTE*ḪI.A *me-eq-qa-ia* "If there are many implements" KUB 46.42 iii 1 (rit., NH); "If you are sowing seed" . . . *nu me-ek-ki* (sc. NUMUN) *aniyatteni* "and you sow much" (but you tell the priest that it was little) KUB 13.4 iv 14 (instr. for temple officials, pre-NH/NS), ed., Chrest. 162f.; [. . .] *pāu nuwa me-ek-ki* "Let him give [. . .s], in fact many! (End of speech.)" KBo 3.38 obv. 33 (hist., OH/NS), ed. StBoT 17:8-9.

d. referring to intangibles (evil, sin, curse, grievance, years, vows, etc.): *kinuna* LUGAL-*uš idalu me-ek-ki ūḫḫun* "Now I, the king, have seen much evil" KBo 3.28 (= BoTU 10γ):20 (hist., OH/NS); LUGAL-*e-mu* DINGIR.MEŠ *me-ek-ku-uš* MU.KAM.ḪI.A-*uš maniyaḫḫir* "The gods handed over to me, the king, many years (of life)" (A limit of years does not exist for me) KUB 29.1 i 21 (rit., OH/NS), ed. Marazzi, VO 5:148f., Kellerman, Diss. 11, 25-26, tr. ANET 357; "Since the Great God is angry" *nu ANA* DINGIR-*LIM* ʳ*kuit me-e¹q-qa-uš IKRIBI*ḪI.A *meman ḫarmi* "(and) since I have uttered many vows (or: promised many votive gifts?) to the god" KUB 22.38 i 1-2 (oracle question, NH), ed. Laroche, RA 52:150f.; "It was determined by oracle" *nuzakan ḫurtauš me-eq-qa-uš tarnaš* "(that) he had uttered(?) many curses" KUB 5.6 iii 17 (oracle question); [EZ]EN.MEŠ *me-eq-qa-e-eš* "many festivals" in broken context in KUB 6.37 obv. 15 (oracle question); *nat apēdani me-ek-ki* (coll., over eras.) *waštul ēšdu* "Let it be much sin for him" (who does not set up a festival as he is supposed to) KUB 13.4 iii 42 (instr. for temple officials, pre-NH/NS), ed. Chrest. 158f., tr. ANET 209; "Let the gods judge the case for him (the god Zitḫariya)" *nat ANA* DINGIR.MEŠ *me-ek-ki kattawatar ēšdu* "Let it be very much a grievance for (you) gods" (Cities are taken from you as well as from Zitḫariya) KUB 4.1 i 22-3 (rit. before a campaign, MH/NS), with dupl. KUB 31.146:6 (NS), ed. Kaškäer 168f., tr. ANET 354, cf. Melchert, KZ 93:268f.; [. . .]x *me-ek-ki memiškiši* "you speak much" KUB 19.20 rev. 16 (letter, Šupp. I); [*ma*]*n mān me-ek-ki-pát iyat* KUB 14.3 ii 32 (Taw., NH), ed. AU 8f.; the last four exx. might be the adv.

e. used in comparison (cf. HE 1 § 222): (The lands surrounding Ḫatti disparage the young king Muršili) "Your troops [and chariotry] are diminished" *nuwakan ANA* ERÍN.MEŠ-*KA* ERÍN.MEŠ-*YA me-e*[*k-ki*] *ANA* ANŠE.KUR.RA.MEŠ<-*KA*>-*ma-watta* ANŠE.KUR.RA.MEŠ-*YA me-ek-ki* "My troops are more numerous than your troops, and my horses are more numerous than your horses" KUB 19.29 iv 18-19 (ann. of Murš. II), ed. AM 18f.; note the strange apparently neuter form *mekki*, although ANŠE.KUR.RA.

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MEŠ is com. gender. Could this comparative construction be translated "My troops are a more numerous thing than your troops . . ."? Cf. EME-*ŠU ANA* EME-*ŠU* GAL-*li* KUB 43.53 i 21, where EME = *lala-* is com. gender.

2. (abl. *meqqayaz* used adverbially) on many occasions, often (cf. adv. *tepawaz*): (We asked the temple personnel and they said: A dog went into the midst of the temple. It knocked over the table and scattered the thick breads) NINDA.KUR$_4$.RA UD-*MI-ya me-eq-qa-ia-az karšanu-škir* "Also on many occasions they omitted the daily thick bread (offering)" KUB 5.7 obv. 25 (oracle question, NH), ed. AU 228 ("oft"), tr. ANET 497 (differs).

When used as an attributive, *mekki-* sometimes preceeds and sometimes follows its noun. Neither sequence predominates. According to the usual view (HE 1 § 192) *mekki* does not always agree with its noun, esp. in the plural, the form *mekki* being used indeclinably. We believe, however, that in these cases *mekki* is the adv. q.v.

Hrozný, SH (1917) 21f. ("viel"); Sommer, AU (1932) 145; Watkins, unpublished paper given at the First East Coast Indo-European Conference, Yale University June 1982 (positing stem *mekk-* in OH).

Cf. *mekki* B.

mekki B adv.; (w. verbs:) greatly, much, in large numbers, in large part (opp. of *tepu*); (w. adjectives:) very; from OS.

me-ek-ki passim; *me-ek-ki-i* KBo 6.2 ii 46 (OS) (unique writing noted already by Hrozný, SH 22).

ka.ᵍba?ᵍ.bal.bal = *at-mu-ú* "to discuss, talk over" = *me-ek-ki me-mi-*[*i*]*a-u-wa-ar* "much speaking, to speak much" KBo 26.20 ii 23 (Erimhuš Bogh. A), ed. MSL 17:107 (following ka.ᵍbaᵍ.bal = *dabābu* = *mem*[*ia*]*š*); (Sum.) lú níg.al.di = (Sum. pronunciation) lu-ni-al-ti = (Akk.) *nīrᵍtuᵍ* "murder" = (Hitt.) *išiyaḫḫeškattallaš* "informer" / (Sum.) lú níg.al.di.dirig.ga = lu-ni-al-ti-ad-ri-qa = (Akk.) *ša ina nīrti ma-a-ú* (error for *ma-lu-ú*?) = (Hitt.) *me-ek-ki* MIN "very much an informer" KBo 1.30 obv. 12-13 (OB Lu), ed. MSL 12:214f.; (Sum.) ul$_4$.gal = (Akk.) *ka-šu* = (Hitt.) ᵍ*me*ᵍ-*ek-ki*(-)*ši*(-)*na-ak-ku-ri-ya-u-wa-*ᵍ*ar*ᵍ KBo 1.44 i 8 (Erimḫuš), ed. StBoT 7:9, MSL 17:101.

a. with verbs — **1′** meaning "greatly", "very", etc.: *maršanzawa zik* § LUGAL-*un-wa-z me-ek-ki ḫaliḫlatti* "You are deceitful; you entreat(?) the king excessively" KBo 3.34 (=BoTU 12A) ii 20-21 (anecdotes, OH/NS); *nu* ^{m}*Mītaš me-ek-ki kuit waštaškit* "Because Mita kept sinning much" KUB 23.72 obv. 36 (instr., MH/MS), tr. Gurney, AAA 28.35; *nammaššan* DINGIR.MEŠ-*aš naḫšaraz tiyan ēšdu ANA* ^{d}U-*maššan naḫšaraz me-ek-ki kittaru* "Then let reverence be established for the gods; but let reverence be greatly (=particularly?) established for the Stormgod" KUB 13.2 ii 36-37 (Bel Madg., MH/NS), ed. Dienstanw. 46; "The will of the gods is weighty, it does not hurry to seize (the evildoer), but when it seizes, it does not then let go" *nuza* DINGIR.MEŠ-*aš* ZI-*ni me-ek-ki naḫḫanteš ēšten* "Be very careful regarding the will of the gods" KUB 13.6 ii 16 (instr. for temple servants, pre-NH/NS), w. dupl. KUB 13.4 ii 24, ed. Sturtevant, JAOS 54.74-75:30-31, Chrest. 152f. (ii 31), tr. ANET 208; cf. KUB 13.4 ii 29, iii 57 (ibid.); *nuza ḫalluwayaza me-ek-ki naḫḫanteš ēšten* "Be very careful about quarrels" ibid. iii 43; *andamaza paḫḫūenašša uddanī me-ek-ki naḫḫanteš ēšten našta* [*m*]*ān INA* É.DINGIR-*LIM* EZEN *nu* IZI *me-ek-ki paḫḫašten* "Furthermore, be very careful in the matter of fire; when there is a festival in the temple, guard the fire particularly well" KUB 13.4 iii 44-5 (instr. for temple servants, pre-NH/NS); see ibid. ii 74; KUB 40.1 rev.! 33 (letter, NH); *našta* DINGIR.M[(EŠ-*a*)]*š* ^{NINDA}*ḫarši* ^{DUG}*išpan-tuzzi naḫšarattan me-ek-ki tiyan ḫ*[(*arten*)] "May you have shown reverence greatly toward the offering-bread and vessel of the gods" KUB 13.4 iii 58-9 (instr. for temple servants, pre-NH/NS), rest. from KUB 13.5 iii 29; *ŠA* É.GAL-*LIM-yaza* SAL-*TUM me-ek-ki ušgaḫḫut* "Be very circumspect regarding a woman of the palace" KBo 5.3 iii 44 (treaty of Šupp. I w. Ḫuqq.); cf. ibid. 49, 58; and cf. *mekki aruma ušgaḫḫut* "be very exceedingly circumspect" ibid. + KUB 40.35 iii 52, see *arum*(*m*)*a*, and HW^2 349b; "The Kaškan enemy who had come inside the land of Ḫatti" *nu* KUR-*e me-ek-ki idalawaḫta* "had treated the land very badly" KBo 14.3 iii 14 (DŠ frag. 14); *numukan šāru kuit* NAM.RA GUD UDU *me-ek-ki makkiššan ēšta* "Since my booty of persons to be resettled, oxen (and) sheep was too numerous" (I did not go out with the army but sent Nuwanza instead) KBo 5.8 iv 13-14, ed. AM 160-63; (The

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Kaškeans attacked Ḫatti) *nan me-ek-ki dam-mešḫāir* "They greatly oppressed it" KBo 3.4 iii 60 (ann. of Murš. II), ed. AM 80-81; see ibid. iii 48; "This is what you (gods) have done, you allowed plague into the midst of Ḫatti" *nuwa* KUR ^{URU}*Ḫatti ḫinganaz arumma me-ek-ki tamaštat* "The Land of Ḫatti has been exceedingly greatly oppressed by the plague" (Under my father and brother there was continual dying) KUB 14.10 i 7-8 (PP 2, Murš. II), ed. Pestgeb. 206f.; *nuza* ^{d}*IŠTAR* GAŠAN-*YA parā ḫandandatar* [*(apiyaya)*] *me-ek-ki tekkuš*[*(šanu)*]*t* "Then too Ištar, my lady, greatly manifested her divine power" KUB 1.1 iv 18-19, rest. from B=KBo 3.6 iii 49-50, M=KUB 1.8 iv 6 (Ḫatt. III), ed. StBoT 24:24f. iv 18-19; [*(nuza ŠA* ^{d}*IŠTAR)*] *parā ḫandandatar apiyaya me-ek-ki ūḫḫun* KUB 1.8 iv 10, w. dupl. A=KUB 1.1 iv 23-24, B=KBo 3.6 iii 54-55, ed. StBoT 24:24 iv 23-24; [*nu k*]*āša ANA* INIM EN-*YA* [*mena*]*ḫḫanda me-ek-ki* [*du*]*škeškinun* "I rejoiced greatly at the word of my lord" KBo 18.53 obv. 6-8 (letter, NS); "If a *leššalla*-star comes" *nuššikan ḫapparnuwataršet parā me-ek-ki lalukešzi* "and its *ḫ.* shines very brightly" KUB 8.16:7-9 + KUB 8.24 rev. 8-10 (star omen, NH).

2′ meaning "in large number", "in large part" (almost the equivalent of adj. "many"): *takku* LÚ ^{GIŠ}TUKUL-*aš* A.ŠÀ.Ḫ.A-*ŠU ḫūmandan kuiški wāši luzzi* [*ka*]*rpizzi takku* A.ŠÀ.Ḫ.A-*na me-ek-ki-i wāši luzzi natta karpizzi* "If someone buys all of the fields of a man of the TUKUL, he shall render corvée. But if he buys the fields (only) in large part, he shall not render the corvée" KBo 6.2 ii 45-46 (Law § 47, OS), ed. HG 32f., tr. ANET 191b ("a great (part of) the fields"); (I gave the young man Labarna a house) [A.ŠÀ.Ḫ.A-*še me-e*]*k-ki peḫḫun* GUD.Ḫ.A-*še me-e*[*k-k*]*i peḫḫ*[*un* UDU.Ḫ.A-*še me-ek-k*]*i peḫḫun* "I gave him [fields] in large numbers; I gave him cattle in large numbers; I gave him [sheep] in large numbers" KUB 1.16 ii 31-2, ed. HAB 6f.; cf. KUB 40.65 + KUB 1.16 iii 11-12; [*takku=man=*]*ta* GUD.Ḫ.A-*ma me-ek-ki peḫḫun* "If I had given cattle to you in large numbers" KUB 1.16 iii 11 (Ḫatt. I), ed. HAB 10f.; (Some merchants say) NAM.RA.Ḫ.A-*wa me-ek-ki wedaweni* GUD.Ḫ.A-*wa* UDU.Ḫ.A ANŠE.KUR.RA.Ḫ.A ANŠE.GÌR.NUN.NA.Ḫ.A[. . .][AN]ŠE.MEŠ *me-ek-ki nanniyaweni* [*ḫ*]*alkiyašša* GEŠTIN. Ḫ.A-*aš me-ek-ki pē* [*ḫarweni*] "We bring NAM.RA persons in large numbers; we drive cattle, sheep, horses, mules, and donkeys in large numbers. Also we have on hand grains (and) wines in quantity" KBo 12.42 rev. 6-9 (OH/NS), ed. Hoffner, JCS 22:35f.; (While Šuppiluliuma was busy fighting the Hurrians) EGIR-*az=ma* ^{URU}*Gašgaz kūruri*$^{Ḫ.A}$ *me-ek-ki niniktat* "Behind his back from the direction of Kaška the enemies mobilized in large numbers" KBo 5.8 ii 10-11 (hist., Murš. II), ed. AM 152f.; cf. *kūruri*$^{Ḫ.A}$ *kuit me-eg-ga-ya nininkan ēšta* ibid. ii 35; (Tarḫini defeated Aparru) *nu eppirra me-ek-ki kuennir*[*ra me-ek-ki*] "They captured in large numbers, and they killed [in large numbers]." (But Aparru escaped.) KBo 2.5 iii 11 (hist., Murš. II), ed. AM 188 iii 36; cf. *nuwa kunanzašša me-ek-ki* ^{LÚ}*appanzaššawa m*[*e-ek-ki*] "The killed (were) in abundance, and the captured (were) in abundance" KBo 4.4 ii 75 (hist., Murš. II), ed. AM 122f. the predicate is probably not a neut. adj. here, but the adv. *mekki*; cf. *mān antuwaḫḫaš šuppi* "If a person is in a consecrated state" KBo 5.2 i 3, where *šuppi* is predicate, but rather an adv. than a neut. adj.; cf. *ma(n)ni(n)kuwan* adv. 1 a.

b. with verbs of motion: "When you see a woman of the palace" *našta* KASKAL-*az arḫa me-ek-ki watqaḫḫut* "Leap completely (lit. much) out of the road" KBo 5.3 iii 50 (Ḫuqq., Šupp. I), ed. SV 2:126f.; ^{m}*Madduwatta tuēkkuš anda me-ek-ki ārḫun* KUB 14.1 obv. 82 (MH/MS), ed. Madd. 20f.; *našta pattarpalḫiš* ÍD-*az šarā piran aššuwaz uit naškan* ÍD-*an āppa uit nammaškan* EGIR ÍD EGIR-*an šarā aššuwaz uit naškan* ÍD-*an pariyan uit nammaš pariyawan taruan me-ek-ki pait* "The *p.*-bird came up in front from the direction of the river, on the 'good' side. It came back along(?) the river. Then, behind the river, it came up from behind, on the 'good' side. (Then) it came to the opposite side (of) the river. Then it went very much *pariyawan taruan* (or: very much *t.* in the opposite direction)" KUB 18.5 + KUB 49.13 ii 24-28 (bird oracle, MH/MS?) □ It is unclear whether *mekki* modifies *pariwayan*, i.e., "exactly opposite", or if it modifies *pait* (to go 'much'), as seems to underlie the tr. of Ünal, RHA XXXI:38 ("schnell fliegen").

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c. with adjs.: "May His Majesty, my lord, know" *pēdan me-ek-ki nakki* "the place is very difficult/important" ABoT 60 obv. 20-21 (letter, MH/MS), ed. Laroche, RHA XVIII/67:82f.; see KUB 23.21 obv. 25 (ann., MH/NS), ed. Carruba, SMEA 18:168f.; KBo 14.20 ii 12 (ann., Murš. II); (They lead the horses into the barn) É ^{LÚ}IŠ-*ma anda me-ek-ki aan* "But inside the barn is very warm" KBo 3.2 obv. 25 (Kikk. IV, MH?/NS), ed. Hipp.heth. 128f., cf. Kikk. I ii 19-20, III iii 4-5, iv 40-41, IV rev. 36; "This is what they tell me about the land of Papanḫi" [. . .] ḪUR.SAG.MEŠ-*yawa me-ek-ki* ḪUL-*uēš* ". . . . . , and the mountains are very bad" KUB 23.103 rev. 21 (letter to Assyria, NH), ed. Otten, AfO 19:42f.; cf. KBo 8.18 rev. 10; KBo 18.57:32; (Be sure to place the oracle birds alongside the Maraššanta River and observe them up from the river.) ÍD-*aš me-ek-ki nakkiš* "The river is very important" KUB 31.101:35 (letter, NH), ed. Archi, SMEA 16:137f.; (This city Aripša lay in the midst of the sea. Furthermore, its population held the mountain cliffs.) *nammat me-ek-ki parku* "it was very high" KBo 4.4 iv 7, ed. AM 134f.; [*me-e*]*k-ki parkuiš* KBo 26.20 ii 4 (Erimḫuš Bogh.); "The charioteer whom I will send to you as a surety is a member of the Queen's family" *INA* KUR ^{URU}*Ḫatti ŠA* SAL.LUGAL MÁŠ-*TUM me-ek-ki šalli* "In Ḫatti the family of the Queen is very great" KUB 14.3 ii 73-74 (Taw., NH), ed. AU 10f.; "Behold now the rams are standing" *nuwarat IŠTU* ^{UZU}NÍG.GIG ^{UZU}ŠÀ *U IŠTU* ^{UZU}ÚR (var. D: *U* ^{UZU}Ì-*ya*; C: *U IŠTU* UZU-*ya*) *me-ek-ki warganteš* "They are very fat with intestines, heart and loin" KUB 9.32 i 20-21 (rit., NH), dupls. B=KUB 9.31 iii 38-39, D=KUB 41.18 iii 11-12 but dupl. C=HT 1 iii 32 *me-ek-ki waggantes̆*; *nu me-ek-ki* SIG$_5$-*in* "it is very good" KBo 18.48 rev. 3 (letter, NH); see also KBo 13.29 ii 4; cf. *me-ek-ki* SIG$_5$-*ante*[*š*] KBo 16.59 i 12 (depos., NH), ed. StBoT 4:54-55; EN-*YA-mukan ANA ABUYA* AMA-*YA-ya me-ek-ki* TUR-*an arḫa* ME-*aš* "My lord took me (as) a very small child away from my father and my mother" KUB 26.32 i 6-7 (Šupp. II), ed. Laroche, RA 47:74, tr. Otten, MDOG 94:3; with inverted word order: *naš parkuiš UL me-ek-ki* UR.SAG-*iš=ma=aš me-ek-ki* "He is not very pure, but he is very heroic" KBo 13.71 rev. 5 (bird oracle?), ed. Archi, SMEA 16:127.

d. with adverbs — **1′** *mekki marri*: cf. *marri*; to which add now: [. . .] *me-ek-ki* ⌜*mar*!*-ri*⌝ *šal-l*[*i*(-) . . .] KBo 15.44 obv.? 8.

2′ *mekki aru*(*m*)*ma* and *aru*(*m*)*ma mekki*: cf. *aru*(*m*)*ma* and HW^2 349b.

e. with nouns "very much a . . .": perhaps KUB 13.4 iii 42, KUB 4.1 i 22-23, KUB 19.20 rev. 16 and KUB 14.3 ii 32, all cited under *mekki-* adj. 1 d.

Hrozný, SH (1917) 21f.; Sommer, AU (1932) 145.

Cf. *mekki-/mekk-* A, *miki.*

[*mekeššar*] [. . . *-z*]*i me-ke-eš-šar* [. . .] Bo 2710 rev. 13, ed. Haas KN 218, is a misreading of [. . ^{NINDA}]*wa-ke-eš-šar* [. . .]. For the spelling ^{NINDA}*wa-ki/e-* . . cf. KBo 21.2:2, KBo 25.56 iv 13, KBo 21.1 i 4; also written ^{NINDA}*wa-kiš-šar* KUB 42.89 obv. 13, Bo 4962 obv. 8 (KN 252).

milaš n.; (a substance or a unit of measure?); MH/NS.†

piran KASKAL.SAḪAR(?)-*az* 2(-)*mi-la-aš* / *tuḫḫuēššar tiyammanda* (! text: *tiyamma anda*) / *išḫiyan kitta* "In front, toward the dirt road incense of two(?) . . . bound with a cord(?) is placed/lying" KUB 9.28 iii 14-16 (rit.); w. dupl. [. . . *-l*]*a?-aš tuḫḫuišar tiyam*⌜*m*⌝*anta* [. . .] KBo 19.132 rev.? 5 □ on the reading of *tiyammanda*(!) in KUB 9.28 cf. Neu, FsNeumann 218f. A reading 2-*mi-la-aš* cannot be excluded.

mili-, m(i)eli- n. com. and neut.; (a body part); from OH/pre-NS.†

nom. com. *m*[*i-e-li*]*-ia-aš*(*-ši-iš*) KUB 43.53 i 6 (pre-NH/NS); **nom. neut.** *mi-e-li-i*(*š-še-ta*) ibid. i 22, *mi-li-i*(*š-š*[*i-it*]) KBo 24.11 obv.? 3 (MS?); **gen.** *me-li-ia-*[*aš*] KUB 35.148 iii 22 (pre-NH/NS), *mi-li-ia-š*(*a-aš-ši*) KBo 22.100:2 (pre-NH/NS); **sg. d.-l. (?)** ⌜*me*⌝*-li-*⌜*i*?⌝*-ia*(-⌜*wa-na*?⌝*-aš*) KBo 18.143 obv. 2; **pl. d.-l.** *mi-e-li-aš* KBo 30.30 obv. 5 (OH/pre-NS), KUB 43.53 i 6, (22) (pre-NH/NS).

The forms *mi-i-e-li* KUB 7.53 ii 9 (NH), *mi-e*[- . . .] KUB 39.65:2 (var. of preceding), and ^{UZU}*me-i-li-ia-aš* KUB 9.4 iii 43 (NH) are probably mistakes for *me/aluli-* and are treated s.v. The nom. in *-aš* (KUB 43.53 i 6) may be a late scribe's nom. pl. ending added to an *i*-stem. It need not require a stem *mieliya-*.

In enumerations of body parts: *m*[*i-e-li*]*-ia-aš-ši-iš mi-e-li-aš iškiš=šet=a iškiši dākki* "His *m.*('s) (correspond to) the *m.*'s (dat.-loc. pl.!),

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and his back corresponds to his back" KUB 43.53 i 6 (Zuwi rit., pre-NH/NS); *mi-e-li-iš-še-ta* [*mi-*]*e-li-aš* GAL-*li* "His *m.*'s are greater than the *m.*'s" ibid. i 22-23; cf. also KBo 30.30 obv. 5 (OH/pre-NS), w. comments by Neu, StBoT 26:368; *me-li-ia*[*-aš-ša-aš*] *inan* KI.MIN (= *lipdu*) "Let it (a puppy) lick up the illness of his *m.*('s)" KUB 35.148 iii 22-23 (rit. of Zuwi, pre-NH/NS); cf. also *mi-li-iš-š*[*i-it . . .*] KBo 24.11 obv.? 3 (MS?).

In the enumerations of body parts *m.* seems to be located between the head and shoulders. In KUB 43.53 the sequence is *eššari-*, SAG.DU, KA×KAK, IGI.ḪI.A, GEŠTU, *aiš*/KA×U, EME, *kapru-*, *meli-*, *iškiš-*, *paltana-*, GAB, ŠÀ, etc. In KUB 35.148 the sequence seems to be SAG.DU-*aš inan, meliyaš inan*, ZAG.LU-*aš inan*, etc. Most forms of *m.* are ambiguous as to number. The dat.-loc. pl. *meliyaš* suggests, therefore, that this might be a body part occurring in pairs, perhaps a pair of superficial lymphatic glands directly below the jaw.

Goetze, Tunn. (1938) 77.

meliya- v.; (mng. unknown); NH.†

[*nuwašm*]*aškan anda ḫalwatnazzai / me-li-ya-*⌜*at*?*-ta*⌝*-ri-ya-wa-*<*aš-*>*ma-aš-kán anda* KUB 36.89 rev. 39 (NH), ed. Haas, KN 154f., cf. StBoT 5:115.

Neu, StBoT 5:115f.

milit-; **1.** (n. neut.) honey, **2.** (n. used as adj.) sweet; wr. syll. and LÀL; from OS.

sg. nom.-acc. *mi-li-it* KUB 30.36 ii 1 (MH/NS), KUB 33.76:15 (MH?/NS), KUB 36.89 rev. 59 (NH), LÀL-*it* KBo 17.4 ii 3 (OS), KUB 15.31 iii 43 (MH/NS).

"erg."? LÀL-*an-za* KBo 10.15:(7), 15; **gen.** *mi-li*?*-ta-aš* KUB 25.32 iii 37 + KUB 27.70 iii 3 (OH?/NS), LÀL-*aš* KUB 35.84 ii? 5 (NS), KBo 30.61 obv.? 21; **d.-l.** LÀL-*t*[*i*] KBo 15.10 i (31) (MH/MS); **inst.** LÀL-*it* KBo 10.45 ii 15 (MH/NS), KBo 3.8 ii 33! (NH), LÀL 2Mašt. iii 30.

Sumerogram without Hitt. compl. (a few exx. selected according to date): KUB 29.1 iv 5 (OH/NS), KBo 15.10 i 4 (MH/MS), KBo 14.142 iii 27 (NH).

(Sum.) [zú.l]um SAL.KAB.NUN.na $ku_7.ku_7$ = (pronunciation) zu-lum te-el-mu-na ku-[u]k-ku = (Akk. *a-sà-an-nu du-uš-šu-pu* (var. *as-sà-an-nu-u du*[- . . .] = (Hitt.) URU*Talmunaš*=*ma*=*aš* (var. SAL.KAB.NUN-*n*[*a-aš . .*]) *mi-li-it* ZÚ.LUM-*Pí* "And she is a honey (i.e., sweet) Dilmun-date" RS 25.421:47-48 (Signalement lyrique, NH), ed. Nougayrol, Ugar. 5:314f., 318, 445, Laroche, ibid. 774f., 779, w. dupl. KUB 4.97:11.

a. in ritual use — **1′** in listings of ritual materials: *U IŠTU* É.DINGIR-*LIM kī dāi* 1 UDU.NITA 1 MÁŠ.GAL 1 *wakšur* Ì.ŠAḪ 1 *wakšur*[LÀ]L 1 GA.KIN.AG 1 *EMṢU . . .* KUB 2.2 iv 1-2 (rit., OH?/NS), ed. HHB 76-77.

2′ as an ingredient in a foodstuff prepared as an offering — **a′** mixed(?) with liquids: KAŠ GEŠTIN LÀL-*it wātar anda* GEŠTIN-*aš šuḫḫanza nu šipanti* "(He takes) beer, wine, honey, (and) watered wine (lit. water (into which) wine has been poured), and he performs a libation" KUB 9.28 ii 10-11 (rit., MH/NS); cf. [. . (-)*a*]*nda* GEŠTIN LÀL-*it imiy*[*azzi*] Bo 4027:4 (Istanbul).

b′ mixed with meal: 1 DUG*qapīeš memal* LÀL KUB 38.25 i 18 (fest., NS); *ŠA* LÀL *memal* VBoT 24 iii 19 (rit., MH/NS).

c′ mixed with various ingredients: EGIR-⌜*andama*⌝ DUG*ḫupuwai dāi natkan* GEŠTIN-*it* Ì *SERDUM pittalwanit* LÀL *šunnai* "Thereafter she takes an *ḫ.*-vessel and fills it with wine, plain(?) olive oil, (and) honey. (Into it she puts figs, raisins, sinews, salt, (and) sheep-fat. Then the Old Woman pours out the *ḫ.*-vessel onto the hearth)" 2Mašt. iii 29-30 (rit., MH/MS), ed. Rost, MIO 1:360-61.

d′ pieces of bread poured into it: (Thereafter for DN he breaks three white breads — among which is one red bread) *naškan* ŠÀ-*BI* LÀL Ì.DÙG.GA *šunniyazi* "and he pours them into the honey (and) fine oil" KUB 6.46 i 41 (rit. in prayer, Muw.), cf. also ibid. 46, 49-50, 54, 62.

3′ as an offering — **a′** poured, sprinkled, dripped, etc.: GEŠTIN-*ya tawal walḫi* $GA.KU_7$ Ì.GIŠ LÀL-*it šipanti* KUB 15.31 iii 42-43 (rit., MH/NS); GA.KIN.AG-*ya arḫa paršān nuššan* GA.KIN.AG *tepu* LÀL *memalla šer šuḫḫāi* "The cheese is crumbled, and he pours out a little cheese, honey, and meal (upon other foodstuffs)" KBo 19.128 iii 21-23 (fest., OH?/NS), ed. StBoT 13:8-9 □ for *m.* as obj. of *šuḫḫai-* cf. also KUB 32.95 rev. 2, also the object of the verbs *ḫarnai-* KBo 10.45 ii 15 (rit.,

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MH/NS), *išḫuwai-* KUB 45.23 rev. 4-5 (Hurr. rit., NS), *laḫuwai-* KBo 15.10 i 29 (rit., MH/MS), KUB 6.45 iv 51, 54, 58 w. dupl. KUB 6.46 iv 50 (Muw.), *peššiya-* KUB 27.22 i 17 (rit.), *zappanu-* KUB 15.42 ii 24-25 (rit., MH/NS), and *tarna-* KUB 32.95 rev. 5 (rit., MS?).

b′ burned as an aromatic: *nu* ^{GIŠ}ERIN Ì.NUN LÀL *ḫu-u-uš-za-*x *šamešiyazi* KBo 11.14 i 19 (rit., MH/NS); cf. KBo 10.37 iii 53; KUB 51.63 obv. 5; EGIR-*ŠU-ma* . . . Ì.GIŠ-*ya* LÀL GEŠTIN *tepu dāi nat* . . *war*[(*āni*)] KBo 24.45 rev. 17-18 (Kizz. rit.), w. dupl. KBo 27.202:20-22.

4′ employed to mark trails in evocations: *nu ŠA* BA.BA.ZA LÀL Ì.GIŠ Ì.DÙG.GA-*aššа* KASKAL.MEŠ *ḫūittiyazi* "And he draws out trails of porridge, honey, (vegetable) oil, and fine oil" KUB 15.31 i 28 (rit., MH/NS), ed. Haas-Wilhelm, AOATS 3:150-51; [(*ŠA* B)]A.BA.ZA LÀL Ì.GIŠ / [. . . KASKAL.ME(Š-*ya iē*)]*zzi* ibid. iii 19-20, w. dupl. KUB 15.32 iii 12-13, cf. ibid. iv 37; (The ritual practitioner addresses the gods:) *kāšašmaš* Ì.DÙG.GA LÀL-*ya* EGIR-*anda lāḫun nušmaš ūrkeš* EGIR-*an IŠTU* Ì.DÙG.GA LÀL-*ya iškanza* "'Behind I have now poured out for you fine oil and honey; and behind for you the trail is smeared with fine oil and honey'" KUB 29.7 rev. 49-50 (rit. of Šamuḫa, MH/MS), ed. Lebrun, Samuḫa 124:58-59.

5′ employed as a cleansing substance: *nuza* ^{SAL}*ḫāšauwaš* [B]A[PPI]R(?) *dāu nankan* EME-*ŠU šartāiddu* . . . *IŠTU* Ì.NUN *iškiddu namman IŠTU* LÀL!-*it* EME-*ŠU arḫa ānšdu* "Let the Old Woman take 'beer bread(?)', and let her paint his tongue. Let her smear . . . with ghee. Further, let her wipe off his tongue with honey" KBo 3.8 ii 31-34 (rit., NS), ed. Kronasser, Die Sprache 7:155-56; ⌜LÀL⌝ *daḫḫi nukan ḫūmandan* SAG.GEMÉ.ÌR *āiš parā* [. . .] "I take honey, and the mouth of each of the household servants I [. . .]" KBo 21.20 i 20 (med., NH), ed. Burde, StBoT 19:42f.

b. in medical use: the fragmentary ritual contexts KBo 12.124 iii 19-21 and KUB 44.64 ii 18-19 (StBoT 19 "Q" p. 49) seem to employ honey (LÀL) as an ingredient in medicine rather than as an offering or magical material.

c. in metaphorical contexts — **1′** in sympathetic magic: [EG]IR-*ŠU-ma* Ì LÀL ^{GIŠ}PÈŠ ^{GIŠ}GEŠTIN.È.A [*p*]*ir*[*an arḫ*]*a warāni nu kiššan memāi* . . . Ì-*yawa* LÀL *maḫḫan* :*waššāri* EN.SISKUR-*yawakan ANA* DINGIR-*LIM QĀTAMMA waššāru* "Thereafter oil, honey, figs, (and) raisins burn up before (the god), and he speaks thus: '. . . As the oil (and) honey are pleasant, let the client likewise be pleasant to the deity.'" KUB 17.12 iii 6-15 (rit.), cf. Neu, StBoT 5:192; LÀL-*i*[*t māḫḫan*(?)] *maliddu* Ì.NUN *māḫḫan miu* ^{d}*Telipinuwašša* Z[I-*ŠU*] *QĀTAMMA militišdu naš QĀTAMMA mīēštu* "[As] honey is sweet (and) ghee pleasant, let the mood of Telipinu likewise be sweet, and let it likewise be pleasant" KUB 17.10 ii 25-27 (myth/rit., OH/MS), translit. Myth. 33.

d. in connection with bees: (The Mother-goddess addresses a bee:) ŠÀ-*it* LÀL-*it ḫarši* "'You have honey in (your) belly'" KUB 33.13 ii 21 (myth, OH/NS); [ŠÀ]-*itza*<*š*>*ta* LÀL-*it zinni*[*t*] "(in his search for the missing deity the bee) used up the honey in his [bel]ly" KUB 33.10 ii 3 (myth, OH/MS).

e. measures, amounts and containers attested — **1′** measures: *naḫzi-* KUB 29.4 iii 53; *tarna-* KUB 39.12 rev. 11; *wakšur* KUB 29.1 iv 5; *zipattani* KBo 6.26 ii 46; *PA*(*RĪSU*) KBo 14.142 iii 27; *ŠÂDU* and BÁN KUB 32.123 ii 16, KBo 14.142 iii 27; *UPNU* KUB 29.4 ii 7, 102/f ii 5 (ZA 71:123, 127f.).

2′ containers: ^{DUG}*ḫa/elwattalla-* KUB 20.50 rev. 5, KUB 25.19 + Bo 1976 vi? 14 (Istanbul); ^{DUG}*ḫaršiyalli-* KUB 15.1 iii 15; ^{DUG}*ḫutnikki-* KBo 5.1 ii 45; ^{DUG}*kappi-* KBo 2.4 ii 30; ^{DUG}*kullita-* KBo 10.34 i 28(!); ^{DUG}*pulluri-* KBo 5.1 ii 38-39; ^{DUG}*NAM*〃*MANDU* KUB 17.28 iii 32; ^{DUG}BUR.ZI KUB 15.34 i 16; ^{DUG}GAL KBo 5.1 i 54; cf. ^{DUG}*ḫupuwai* above under a 2′ c′.

3′ *tepu*, "a little": KUB 35.57 obv. 10.

f. qualities: The only quality of honey mentioned in Hitt. texts is LÀL.GIBIL "fresh honey" KUB 9.16 i 20 and KUB 10.48 i 4. Somewhat uncertain is [*na*?]-*ak-ki-i* LÀL-*it* KBo 12.124 iii 19.

2. (n. used as adj.) sweet: (Arise, O Stormgod of Nerik!) ^{d}*Tešimešwata* GEŠTIN-*aš mureš mi-li-it mān kankanza* "Tešimi is hanging upon

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you like a sweet cluster of grapes" KUB 36.89 rev. 58-59 (prayer, NH); [. . .]x GA KU$_7$ GIM-*an mi-li-it* / [. . .]. . . ZI-*KA anda QĀTAMMA m*[*i-l*]*i-ti-eš-du* KUB 35.5 ii (?) 8-9; *milit* is used as an adj. parallel to *ma/iliddu-* in other passages see *miliddu-* adj. Was the reading of GA.KU$_7$ one Hittite word or two? If two, was KU$_7$ read *milit* or *ma/iliddu-*?), cf. GEŠTIN.KU$_7$ . . . *miliddu-šši̯t* KBo 21.22 rev. 48; cf. also RS 25.421:47-48 in bil. sec. Cf. the "etymological writing" *mi-li-it-e-eš* cited below under *mili(t)tešš-*.

The Luwian cognate is *mallit-*; cf. DLL, s.v. For place names formed with *milit-* and *mallit-*, see StBoT 2:8 n. 2.

Ehelolf, OLZ 36 (1933) 1-7; Hoffner, AlHeth (1974) 123-24.

Cf. *mallitalli-*, *:mallitiwalla-*, *mili(t)tešš-*, *miliddu-*, adj., *miliddu-* n., NINDA.LÀL.

militatešš- cf. *mili(t)tešš-*.

mili(t)tešš-, mili(t)tišš-, melitešš- v.; to be(come) sweet; from OH/MS.†

pret. sg. 3 *me-li-te-iš-ta* KUB 9.34 iii 42 (NH).
imp. sg. 2 *mi-li-it-e-eš* Bo 860 rev. 7 (Ehelolf, OLZ 1933:3, who notes the "etymologische Schreibung"); **sg. 3** *mi-li-te-e-eš-t*[*u*] KUB 17.10 ii 18 (OH/MS), *m*[*i-l*]*i-ti-eš-du* KUB 35.5 ii 9, *mi-li-ti-iš-du* KUB 17.10 ii 27 (OH/MS), *mi-li-it-ti-iš-du* KUB 33.62 ii 17 (OH/MS?), *mi-li-it-te-eš-t*[*u*] KUB 33.76:3 (MH?/NS), *mi-li*≪*-ta*≫*-te-eš-du* KUB 9.4 iii 28 (NH).

a. In sympathetic magic (invoking the sweetness which is natural to honey, figs, sweet milk, for the mood (ZI) or *karat-* of the god): LÀL-*i*[*t māḫḫan*] / *maliddu* . . . ^{d}*Telipinuwaš=a* Z[I-*KA*] / *QĀTAMMA mi-li-ti-iš-du* "As honey is sweet . . . let your mood, Telipinu, likewise become sweet" KUB 17.10 ii 25-27 (OH/MS); ^{GIŠ}PÈŠ *maḫḫan miliddu ANA* ^{d}IM ^{URU}*Kul*[*iwišna*] ZI-*TUM anda QĀTAMMA mi-li-it-ti-iš-du* "As the fig is sweet, let the mood of the Stormgod of Kuliwišna likewise become sweet" KUB 33.62 ii 16-17 (prayer in ritual, OH/MS?); cf. also KUB 17.10 ii 16-18 (OH/MS), KUB 33.75 ii 14-15, and HT 100:6-7 + KUB 33.69:5-6; GA.KU$_7$ GIM-*an milit* [. . .] . . ZI-*KA anda QĀTAMMA m*[*i-l*]*i-ti-eš-du* "As sweet milk is sweet, . . . let your mood likewise become sweet" KUB 35.5 ii 8-9, tr. LTU p. 11; [. . . *QĀTAMMA*] *mi-li-it-te-eš-t*[*u*] KUB 33.76:3 (compare *QĀTAMMA mīēštu* ibid. 8); Contrast [. . . GIM-*an*] *miliddu* ^{d}IM-*aš* [ZI-*KA*] / [*QĀTAMMA mil*]*id=duš ēšdu* KBo 26.125:4-5.

b. w. dat. pron., *-kan*, and *anda*: (The Old Woman calls her client by name and utters incantations over him.) *nu=šmaš=aš=kan anda mi-li*≪*-ta*≫*-te-eš-du* "And let him (*-aš*, antecedent unclear in broken context) become pleasant to them" KUB 9.4 iii 27-28 (rit., NH); "We saw . . . (various body parts)," *nanšiyaškan* (probably erroneous; to be preferred is the var. *nu=wa=nn*[*aš=aš=kan*?]) *anda me-li-te-iš-ta* "And he became pleasant to us" KUB 9.34 iii 42 (rit., NH), w. par. KUB 9.4 iii 4 (restoring *-aš* after *-naš* on analogy w. *nu=šmaš=aš=kan anda m.* and *n=an=ši=aš=kan anda m.*). The syntax of these two passages differs from the passages cited under *a*, because of the addition "to them/us".

On the formation of *-ešš-* verbs from *u*-stem adjectives see Watkins, TPS 1971:186f., Oettinger, Stammbildung (1979) 244f.

Cf. *milit-*.

miliddu- A, maliddu-, meliddu- adj.; **1.** sweet (of figs, honey), **2.** pleasant (of mood or disposition [ZI] of a god); from OH/MS.†

sg. nom. com. [*mi-l*]*i-id-du-uš* KBo 26.125:5 (OH/NS); **sg. nom.-acc. neut.** *mi-li-id-du* KUB 33.62 ii 16 (OH/MS?), KUB 17.10 ii 17 (OH/MS), KBo 26.125:4 (OH/NS), KUB 33.69:5 (OH/NS), *ma-li-id-du* KUB 17.10 ii 26 (OH/MS), [*m*]*e*(?)*-li-id-du* KUB 33.75 ii 14 (OH/NS).

1. sweet (of figs, honey): *kāša* ^{GIŠ}PÈŠ [*kitta nu* ^{GIŠ}PÈŠ] *māḫḫan mi-li-id-du U ŠA* ^{d}*T*[*elipinu* ZI-*KA*] *QĀTAMMA militēšt*[*u*] "Figs are lying here. And as figs are sweet, let your mood, Telipinu, likewise become sweet" KUB 17.10 ii 16-18 (myth, OH/MS), translit. Myth. 32f.; tr. ANET 127b; since "fig" is neut. in Hitt., *m.* here could be either sg. or pl.; LÀL-*i*[*t māḫḫan*] *ma-li-id-du* . . ^{d}*Telipinuwaš=a* Z[I-*KA*] *QĀTAMMA militišdu* "As honey is sweet, let your mood, Telipinu, become sweet" ibid. ii 25-27.

2. pleasant (of the mood or disposition [ZI] of a god): [. . . GIM-*an*] *mi-li-id-du* ^{d}IM-*aš* [ZI-*KA*] / [*QĀTAMMA mi-l*]*i-id-du-uš ēšdu* "As [. . .] is sweet, let [your mood], Stormgod, be sweet" KBo 26.125:4-5 (myth.); see other exx. quoted above.

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For full quotations of other contexts see *mili(t)tešš-*. Compare also the adjectival use of *milit-* "honey; honey-sweet" (sub *milit-* 2).

Ehelolf, OLZ 36 (1933) 2f.

Cf. *milit-*, the synonymous adjectives *šanezzi-*, *mitgaimi-*, and the Sumerogram KU_7.

miliddu- B n. neut.; sweetness; OH/MS.†

"Approach the grapevine and train it on your back! Approach the *akuka-* (part of the vine?) and take purification! [*šal*]*iki ANA* GEŠTIN. KU_7 *nuza mi-li-id-du-uš-ši-it* [. . .] "Approach the sweet wine and [take(?)/drink(?)] its sweetness!" KBo 21.22 rev. 48 (incant., OH/MS), ed. Kellerman, Tel Aviv 5:200, 202. Note that this passage equates KU_7 and *miliddu-*.

Cf. *milit-*.

melteššar n.; votive offering; NH.†

(In an oracle inquiry into the causes of divine anger it was determined that the goddess ^{d}NIN.KUR was angry because of matters in her temple (sacrilege, four linen cloths, festivals, damaged or missing implements), and because of behavior of the king. Specifically, the king is said to be guilty of *IKRIBU merranza-ya* (line 37). When this is investigated, the following answer is given:) *IKRIBU merranza* GAM MAŠ-*wen nu IŠTU* SISKUR *mi-el-te-eš-na-za* KI.MIN *zilaš* SIG_5 SISKUR GAM MAŠ-*wen nu* 2 UDU.ḪI.A . . . KI.MIN *zilaš* SIG_5 *mi-el-te-eš-šar-ma* GAM MAŠ-*wen nu IŠTU* KÙ.BABBAR KI.MIN "We investigated 'Unfulfilled Vow' (note the nom. case), and it was determined that (it was) from (an unperformed) SISKUR (and) from (a not yet presented) votive offering (*melteššar*), *zilaš* is favorable. We investigated the SISKUR, and it was determined that (it was) two sheep (and other sacrificial animals). *zilaš* is favorable. We investigated the votive offering and it was determined that (it was) from silver." Meskene 74.57:45-51 (NH) (courtesy of Laroche). Under other circumstances it might appear that SISKUR is merely the log. of *melteššar*. But in this sequence they are clearly two separate matters, the former an animal sacrifice, the latter silver. Similarly it is known that *IKRIBU* can be a log. for *malteššar* (cf. sub. *malteššar*). But since syll. *malteššar* always shows neut. agreement, while *IKRIBU* here, which covers both the SISKUR and the *melteššar* (line 46), shows common agreement (*merranza*), this at least suggests that there was a different syll. reading for *IKRIBU* when it stood for "vow".

Cf. *mald-*, *malteššar*.

mīluli-, maluli-, melu[li]- n. [neut.]; skin(?), flesh(?), soft tissue(?), from OH/MS.†

acc. *mi-i-lu-ú-li* KUB 7.53 i 11 (NH), *mi-e*[*-lu-li*] KUB 39.65:2 (NH); **gen.** *ma-a-lu-li-ia-aš* KUB 9.4 iii 39 (NH), *mi-i-lu-li-ia-aš* KBo 17.54 i 11 (MS), *mi-i-lu-l*[*i-ia-aš*] HT 6 obv. 7 (NH), *me-lu-l*[*i-ia-aš*] KUB 9.34 i 23 (NH); **inst.** *ma-lu-li-it* KUB 12.63 obv. 16 (OH/MS).

emended form *mi-i-lu*!(text: *e*)*-li* KUB 7.53 ii 9 (NH), (cf. Tunn. 77).

form confused w. *meli-*: ^{UZU}*me-i-li-ia-aš* KUB 9.4 iii 43 (NH).

kuiēššan ALAM-*ŠU ḫaštai mi-i-lu*!(text: *e*)*-li* (var. *mi-e*[*-lu-li*]) *kēz paprannaz tiyaneškir elaneškir* (var. *elineškir*) *kinuna paprannaš alwazenaš* ALAM-*ŠU ḫaštai mi-i-lu-ú-li kāša* EGIR-*pa tiyaneššui* (Luw. pres. sg. 1 in *-wi* from *tiyanešš-*) *elaneškimi* "Whatever persons were *t.*-ing and *e.*-ing his form, bone(s) and *m.* with this impurity, now I am *t.*-ing and *e.*-ing in return (EGIR-*pa*) the form, bone(s) and *m.* of the sorcerer of the impurity" KUB 7.53 ii 9-12 (rit. of Tunn., NH), w. dupl. KUB 39.65:2-5, ed. Tunn. 10f., HED 1–2:269; *tar-aš-na-aš taškupiman* ZI-*aš impan* NÌ.TE-*aštaš taššiyauwar ḫaštiyaš ma-a-lu-li-ia-aš* (var. *me-lu-l*[*i-ia-aš*]) *witrišš-a* KI.MIN (= *mudaiddu*) KUB 9.4 iii 36-39 (Old Woman rit., NH), w. parallel KUB 9.34 i 23, followed by ^{UZU}*me-i-li-ia-aš* (var. *mi-i-lu-l*[*i-ia-aš*]) *paḫḫur šātar mudāizzi* (text: *piddāizzi*) "She removes/uproots the *m.*'s fire (and) anger" KUB 9.4 iii 43-44, w. parallel HT 6 obv. 7; cf. [*tui*]*ggaš daššiyatar ḫaštiyaš mi-i-lu-li-ia-aš* [*witr*]*išša* KBo 17.54 i 11-12.

If kept separate from *meli-*, as we believe it should be, *ma/e/iluli-* seems to denote not a specifically located body part, but a component of the human body more generalized, like the blood, bones, etc. Goetze's suggestion "Weich-

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teile" is not bad. We therefore hesitantly propose "skin(?)", "flesh(?)", "soft tissue(?)".

The form *:me-a-lu-la-aš-ša-aš* in KUB 33.66 ii 18 is probably to be read *wa-a-lu-la-aš-ša-aš* without a marker wedge as in Myth. 70. Its position in its context between "eyes" and "whites of the eyes" does not favor equation with either *meli-* or *meluli-*.

Goetze, Tunn. (1938) 77 ("Weichteile").

Cf. *meli-*.

mema-, memi-, memiya- v.; **1.** to speak, **2.** to recite, **3.** to read aloud, **4.** to tell, report, reveal, **5.** to testify, **6.** to describe, **7.** to mention, speak about, **8.** (w. *karši*) to speak truly, speak the (unvarnished) truth, warn(?), **9.** to speak to oneself (soliloquize), **10.** to speak to one another, **11.** to promise, grant, **12.** (miscellaneous special usages), **13.** (special meanings with adverbs); written syll. and with DU_{11} and *QABÛ*; from OS.

act. pres. sg. 1 *me-e-ma-aḫ-ḫé* KBo 25.7 + IBoT 3.135 iv? 4, KBo 17.4 ii 4, KBo 17.3 ii 12, iii 4 (all OS), *me-e-ma-aḫ-ḫi* KBo 17.1 i 10, iii 4, KUB 35.164 ii 7 (all OS), KUB 35.93 rev.? 6 (OH/MS), KBo 19.152 i (2), 7, (21), *me-me-aḫ-ḫi-i* KBo 18.22 obv. 6, *me-ma-aḫ-ḫi* VBoT 58 iv (10) (OH/NS), KUB 27.67 iii 41, VBoT 24 iv 2, KBo 12.96 iv 25, KUB 9.27 i 25 (all MH/NS), KBo 5.3 ii 37, 67 (Šupp. I), KUB 21.1 i 68 (Muw.), KUB 1.1 i 5, KUB 14.3 i 60 (Ḫatt. III), KUB 26.1 i 57, iv 24 (Tudḫ. IV), KBo 4.14 i 33, KUB 23.44:10 (late NH), DU_{11}-*aḫ-ḫi* KUB 40.1 rev.! 14 (NS).

sg. 2 *me-e-ma-at-ti* KBo 3.8 iii 14 (NH), *me-ma-at-ti* KBo 5.3 i 28 ii 1, 35 (Šupp. I), KUB 21.27 iii 10, 29, 37, iv 16 (Ḫatt. III), KUB 26.1 i 59, iii 28 (Tudḫ. IV), KBo 4.14 ii 76 (late NH), *me-ma-ti* KUB 19.55 rev. 1 (NH), *me-em-ma-at-ti* KBo 18.106 l.e. (NH) (more likely here than under *mimma-*).

sg. 3 *me-e-ma-a-i* KBo 25.35 ii 11 (OS), *me-e-ma-i* KUB 31.143 ii 5, 12, 19, 25, 33 (OS), KUB 28.75 iii 8, 10 (OS), KUB 31.103:12 (MH/MS), *me-em-ma-i* KUB 17.28 ii 39, 55 (NS), KUB 54.34 ii 1, KUB 4.8:8, *me-em!-ma-i* KBo 18.136 rev. 11 (NH), *me-ma-a-i* KBo 13.122:11 (OH?/NS), KBo 15.48 ii 3, 15, 25, 40, iii 21, 26 (MH/NS), IBoT 2.110:3 (MH/NS), KUB 21.1 i 67 (Muw.), KUB 39.88 iv 1, ABoT 56 i 19 (Šupp. II), *me-ma-i* KBo 22.1 obv. 6, KUB 28.75 iii 20, 25, 28, KUB 8.41 i 10 (all OS), KBo 7.28 i 23, 26 (OH/MS), KUB 31.74 ii 6 (OH/NS), KBo 10.37 i 44, ii 52, iv (26) (OH/NS), KUB 14.1 rev. 23, 37, 57, 62, KBo 15.10 ii 4, 8, 23 (both MH/MS), KBo 9.106 iii 2 (MH/NS), KUB 19.26 i 22, iv 5 (Šupp. I), KBo 11.1 obv. 42 (Muw.), KBo 4.14 ii 33, iv 73 (late NH), *me-ma-ya* (*memai=a*) KUB 27.67 ii (24) (MH/NS), DU_{11}-*i* KUB 44.50 i 13, 14 (NS).

pl. 1 *me-mi-u-e-ni* KUB 31.42 iii 18 (MH/NS), *me-ma-u-e-ni* KUB 13.35 iii 31, iv 14 (NH), *me-mi-ia-u-e-ni* KUB 31.98:9.

pl. 2 *me-ma-at-te-ni* KUB 23.82 rev. 25 (MH/MS), KUB 13.4 iv 15, 19 (pre-NH/NS), KUB 26.1 i 21, iii 52 (NH), KUB 15.1 ii 31 (NH), *me-ma-te-ni* KUB 21.42 iv 4 (NH), *me-mi-iš-te-ni* KUB 23.77:28 (MH/MS).

pl. 3 *me-mi-an-zi* KUB 29.8 i 37 (MH/MS), KBo 13.133:3, KUB 43.38 rev. 26, KUB 12.11 iv 22, 26, *me-mi-ia-an-zi* KUB 4.1 i 10 (MH/NS), KBo 16.42 rev. 16, KUB 29.1 iii 30, (38), iv 10, 23 (NS), *me-ma-an-zi* KBo 12.96 iv 10 (MH/NS), KBo 4.4 ii 28 (Murš. II), KBo 11.1 obv. 24, KUB 6.45 iii 57 (both Muw.), KUB 25.23 iv 57 (Tudḫ. IV), KUB 7.54 iii 14 (NH), KUB 50.6 iii 26 (NH), DU_{11}-*zi* KBo 4.11:16, 24, KBo 15.18:5.

prt. sg. 1 *me-ma-aḫ-ḫu-un* KBo 3.1 ii 28 (OH/NS), KBo 3.7 iv 28 (OH/NS), ABoT 65 rev. 9 (MH/MS), KUB 14.15 iv 47 (Murš. II), KUB 21.19 iii 11, 33, KUB 13.35 i 27, iv 27, 34 (Ḫatt. III), *me-maḫ-ḫu-u*[*n*] KBo 3.42 rev. 6, *AQ-BI* KUB 8.80:18 (Šupp. I), KBo 4.4 ii 10, 49, KUB 14.4 iv 10, 13, 14 (Murš. II), KUB 21.38 obv. 64, KUB 14.3 ii 11, (21) (Ḫatt. III), [D]U_{11}-*un* KBo 12.64 iv 3, KUB 40.88 iv 4.

sg. 2 *me-mi-iš-ta* KUB 15.5 iii 11 (NH), *TÁQ-BI* KBo 5.6 iii 52, iv 4 (Murš. II), KBo 18.28 obv. 7 (NH).

sg. 3 *me-e-mi-iš-ta* KBo 15.10 ii 55 (MH/MS), *me-mi-iš-ta* KUB 33.5 ii 15 (OH/MS), KBo 3.38 obv. 27 (OH/NS), KUB 14.1 obv. (19), (22), rev. 86, Mşt 75/15:20, ABoT 65 rev. 3, VBoT 2:2, 5 (all MH/MS), KBo 5.8 iii 6 (Murš. II), KUB 21.38 rev. 9 (Ḫatt. III), *me-mi-eš-ta* KUB 12.60 i 19 (OH/NS), KBo 13.156 obv. 13 (OH/NS), KBo 10.45 ii 30, 31 (MH/NS), KUB 13.33 ii 18 (NS), DU_{11}-*eš-ta* VBoT 30 rev.? 6 (NS), DU_{11}-*ta* KUB 6.12 iv 21, 23, DU_{11}-*da* KUB 6.2 obv. 24, *me-ma-aš* KUB 40.80 obv. 17 (NS), KUB 14.3 i 13 (NH), *me-em-ma-aš* KUB 14.3 ii 37 (or under *mimma-*), *IQ-BI* KBo 4.7 i 23, KBo 3.3 i 13, KBo 14.12 iv 34 (Murš. II), KUB 13.35 i 35, iii 17, KUB 15.1 i 15 (Ḫatt. III).

pl. 1 *me-ma-u-in* KBo 16.58 ii 9 (NH), *me-mi-ia-u-en* KBo 23.106 obv. 10.

pl. 2 *me-mi-iš-ten* KUB 6.45 i 19 (Muw.).

pl. 3 *me-e-mi-ir* KBo 22.2 obv. 14 (OS), KBo 15.10 ii 13 (MH/MS), *me-em-mi-ir* KUB 31.64a:8 (OH/NS), *me-mi-e-er* KUB 14.20 i 25 (Murš. II), KUB 16.35:2, *me-mi-ir* KUB 36.101 ii 7 (OH/NS), KUB 36.102 rt. col. 8 (OH/NS), KBo 15.10 ii 31, iii 55 (MH/MS), KBo 4.4 iii 24, 47, iv 20, 33 (Murš. II), KBo 6.29 ii 24 (Ḫatt. III), DU_{11}-*ir* KBo 19.79:(10) + KUB 19.5 obv. (15), Pinches, AAA 3 Pl. 27 no. 4.

imp. sg. 1 *me-ma-al-lu* KUB 30.14 iii 74, KUB 6.46 iv 42 (both Muw.).

sg. 2 *me-e-m*[*i*] KUB 36.75 ii 12 (OH/MS), *me-mi* KBo 20.82 i 15 (OH/NS), KUB 7.8 ii 6 (MH/NS), KUB 19.26 i 26 (Šupp. I), KUB 23.1 iii 17 (Tudḫ. IV), *me-ma* HT 72:4 (NS).

sg. 3 *me-e-ma-a-ú* KUB 24.4 obv. 11 (MH/MS), *me-e-ma-ú* KUB 30.10 obv. 25, 26, 27 (OH/MS), *me-ma-a-ú* KUB 13.4 iii 77 (pre-NH/NS), KUB 14.8 obv. 3 (Murš. II), KUB 9.15 ii 12 (NH), *me-ma-ú* KUB 13.2 ii 28 (MH/NS), KUB 13.4 iii 75 (pre-NH/NS), KBo 22.78:4 (Murš. II), KBo

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11.1 obv. 27 (Muw.), *me-ma-at-tu*$_4$ KUB 32.121 ii 24.

pl. 2 *me-mi-iš-ten* KUB 23.72 rev. 54 (MH/MS), KUB 36.97 iv (7), 9, KBo 15.28 rev. 11, *me-mi-eš-ten* KUB 13.4 i (64) (pre-NH/NS), KUB 43.55 ii 1 (pre-NH/NS), KUB 14.8 rev. 36 (Murš. II), *me-mi-iš-te-*[*en*] KUB 23.77:37 (MH/MS).

pl. 3 *memandu* cited in HW 140 without reference.

mid. pret. sg. 1 *me-mi-ia-aḫ-ḫa-at* KBo 4.12 obv. 27 (Ḫatt. III).

part. sg. com. nom. *me-ma-an-za* KUB 5.11 i 5 (NS), [*me-*]*mi-ia-an-za* KUB 23.14 iii 2; **sg. neut. nom./acc.** *me-mi-an* KBo 17.105 ii 35 (MH/MS), KUB 29.7 obv. 5, 11, 31 (MS?), KUB 32.114 obv.? 16, *me-mi-ia-an* KUB 30.31 i 40 (NH), *me-ma-an* KUB 22.38 i 2, KUB 37.1 rev. 11, KBo 4.14 iii 1 (late NH); **pl. com. nom.** *me-ma-an-te-eš* KUB 6.3:7 (NS).

inf. *me-mi-ia-u-an-zi* KUB 13.4 iii 76 (pre-NH/NS), IBoT 2.39 obv. 51 (MH/MS?), HT 5:16, 23 (NS), *me-mi-ia-u-wa-an-zi* KUB 15.42 ii 14 (MH/NS), KUB 9.31 i (42) (MH/NS), KUB 33.106 ii 11 (NS), KUB 31.121a ii 18 (Murš. II), *me-mi-ú-wa-an-zi* IBoT 2.39 rev. 18 (MH/MS?), *me-mi-ia-u-wa-zi* HT 1 i 35, *me-em-ma-u-wa-an*[*-zi*] KBo 18.136:8 (NH), DU$_{11}$*-zi* KBo 4.11 obv. 24 (NS).

verbal subst. nom. *me-mi-ia-u-wa-ar* KBo 26.20 ii 21, 23, *me-em-mu-u-wa-ar* KUB 3.105 i 11, cf. bilingual section.

iter. act. pres. sg. 1 *me-e-mi-iš-ki-mi* KUB 30.10 rev. 9, 17 (OH/MS), *me-mi-iš-ke-e-m*[*i*] IBoT 2.35 obv. 6, *me-mi-iš-ki-mi* KUB 31.130 rev. 9 (OH/MS), KUB 36.75 ii 8 (OH/MS), KBo 10.37 iv 46 (OH/NS), KUB 26.29 obv. 12 (MH/NS), KUB 24.2 i 14 (Murš. II), KUB 48.118 i 23 (NS), *me-mi-eš-ki-mi* KBo 19.81:5, KBo 11.11 i 7 (NH), KUB 26.12 iii 17 (Tudḫ. IV).

sg. 2 *me-mi-iš-ki-ši* KUB 36.75 + Bo 4696 i 11 (Otten-Rüster, ZA 62:232, OH/MS), KUB 33.57 iii 7 (OH/NS), KUB 33.120 iii 69 (pre-NH/NS), KUB 19.20 rev. 16 (Šupp. I), KBo 5.3 ii 20 (Šupp. I), *me-mi-eš-ki-ši* KUB 24.3 i 57, KUB 23.102 i 6 (NS).

sg. 3 *me-e-mi-iš-ki-iz-zi* KBo 15.10 ii 25 (MH/MS), *me-mi-iš-ki-iz-zi* KBo 17.54 i 2 (OH or MH/MS), KUB 1.16 iii 64 (OH/NS—for reading see HAB 189 n. 2), KUB 31.127 i 13 (OH/NS), ABoT 60 obv. 15 (MH/MS), VBoT 24 iii 36 (MH/NS), KUB 21.14:4 (NH), KUB 23.103 rev. 22 (NH), *me-mi-eš-ki-iz-zi* KBo 10.37 iv 53 (OH/NS), KBo 12.96 iv 13 (MH/NS), KUB 31.71 iv 4 (NH), VBoT 67 i 8, *me-mi-iš-ki-zi* KBo 15.10 iii 21 (MH/MS), KUB 8.66:6.

pl. 1 *me-mi-iš-ki-u-wa-ni* KUB 17.21 ii 6 (MH/MS), KUB 34.58 rt. col. 8 (MH/MS?).

pl. 2 *me-mi-iš-ki-te-ni* KUB 23.72 rev. 63 (MH/MS), *me-mi-iš-kat-te-ni* KUB 21.42 ii 9 (Tudḫ. IV).

pl. 3 *me-mi-iš-kán-zi* KUB 33.68 ii 5 (OH/MS), KUB 30.11 obv. 4 (OH/MS), KUB 31.127 i 44 (OH/NS), KBo 5.6 iii (12), iv 10 (Šupp. I), KUB 23.103 rev. 20 (NH), *me-mi-eš-*⌜*kán*⌝*-zi* KUB 1.16 ii 59 (photo and HAB against copy) (OH/NS), KUB 30.42 iv 13 (NH), KBo 12.109:(10), DU$_{11}$*-kán-zi* KUB 26.32 ii 10 (Šupp. II).

pret. sg. 1 *me-mi-iš-ki-nu-un* KUB 40.92 rev. 9, KUB 14.4 iii 26 (Murš. II).

sg. 2 *me-mi-iš-ke-eš* KUB 12.34 i 8 (MH/NS), 224/g:5 (Rost, MIO 1:350 n. 14) (MH/NS), *me-mi-iš-ki-it* KBo 4.14 iii 24 (late NH).

sg. 3 *me*!*-e-mi-iš-ki-it* KBo 15.10 i 19 (MH/MS), *me-mi-iš-ki-it* KBo 15.10 i 21, KUB 14.1 obv. 17 (both MH/MS), KUB 19.4:9 (Šupp. I), KUB 1.1 iv 8, 17 (Ḫatt. III), *me-mi-eš-ki-it* KUB 17.27 ii 28 (MH?/NS).

pl. 2 *me-mi-iš-ki-it-te*[*n*] 2Mašt. i 45 (MH/MS).

pl. 3 *me-mi-iš-ki-ir* KBo 22.131:4, KUB 31.66 ii 23 (NS), KUB 33.96 iv 14, *me-mi-iš-kir* KUB 36.25 i 7, KUB 43.45:(4).

imp. sg. 2 *me-e-mi-iš-ki* KBo 17.1 iii 6 and dupl. KBo 17.3 iii 5 (both OS), *me-mi-iš-ki* KBo 7.28 obv. 19, (29) (OH/MS), KBo 17.105 ii 20 (MH/MS), KUB 27.67 ii 64, 69, iii 66, iv 14 (MH/NS), KUB 17.28 iii 9 (NS), KBo 4.14 iii 71 (late NH).

sg. 3 *me-mi-iš-ki-id-du* KUB 19.26 i 16 (Šupp. I), *me-mi-iš-ki-du* KBo 19.133:22 (NS).

pl. 2 *me-mi-iš-ki-it-te-en* KUB 43.23 obv. 8 (OS), KBo 21.60 + KUB 33.64:10, *me-mi-iš-ki-te-en* KBo 15.10 ii 11, iii 53 (MH/MS), *me-mi-iš-ki-ten* KBo 15.31 i 15, *me-mi-eš-kat-ten* KBo 18.145 obv. 6 (or pret.?), *me-mi-*[*iš-ki-*]*it-ten*! KBo 25.109 ii 11 (OH?/OS?).

pl. 3 *me-mi-iš-kán-du* KUB 1.16 ii 60 (OH/NS), KBo 20.82 iii 17 (OH/NS), KUB 21.38 i 41 (Ḫatt. III).

mid. pret. sg. 2 *me-mi-iš-kat-t*[*a*?] KUB 4.5 iii 12 (cf. bil. section).

supine *me-mi-iš-ki-u-wa-an* KUB 33.14 i (6) (OH/MS), KUB 36.18 ii 6 (MH/NS), KUB 24.8 ii 14 (pre-NH/NS), KUB 17.1 ii 17, 19 (NH), *me-mi-iš-ki-u-an* KUB 1.16 iii (56) (OH/NS), KUB 33.120 ii 58 (MH/NS), KUB 33.88:12 (MH/NS), KUB 33.106 ii 12, *me-mi-iš-ki-wa-an* KUB 24.8 i 35, ii 5 (pre-NH/NS), *me-mi-eš-ki-u-wa-an* KUB 33.117 i 4, (10), 12, iv 14 (NH), KUB 36.72 ii 5 (NS).

part. sg. com. nom. *me-mi-iš-kán-za* KUB 30.45 iii 14 (NH).

As Güterbock has noted (FsOtten 83), it is possible that the Sumerogram DU$_{11}$ may represent either *mema-* or *te-/tar-*. But, as the following evidence shows, no Hittite complement to DU$_{11}$ requires an underlying form of *te-/tar-*, two complements require *mema-*, and most are ambiguous. And since few forms of DU$_{11}$ are attested, all of which stem from late NH, when *te-/tar-* was becoming rarer, while *mema-* remained common, we have listed the exx. of DU$_{11}$ here rather than in the logogram section under DU$_{11}$. Act. pres. sg. 1 DU$_{11}$*-aḫ-ḫi* KUB 40.1 rev. 14 requires a reading *memaḫḫi*, as act. pres. sg. 3 DU$_{11}$*-i* KUB 44.50 i 13, 14 requires *memai*. Act. pres. 3 (pl. by context) DU$_{11}$*-zi* KBo 4.11:16, 24, KBo 15.18:5 permits either *mem(i)anzi* or *taranzi*. Also ambiguous are act. pret. sg. 1 DU$_{11}$*-un* KUB 40.88 iv 4, KBo 12.64 iv 3, KBo 12.40 obv. 6, Bo 5871 (FsOtten 83) rev. 10, and iter. pres. pl. 3 DU$_{11}$*-kán-zi* KUB 26.32 ii 10. The first sign in the form DU$_{11}$*-mi* Bo 5871 rev.? 6 cited in FsOtten 83 cannot be that sign (coll. Klengel: sign differs from the DU$_{11}$ in DU$_{11}$*-un* in line 10). Forms of the

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Akk. verb *QABÛ* occur often as logograms in Hittite texts, but since they never carry complementation and can therefore in each instance stand for either *mema-* or *te-/tar-*, their occurrences appear in the *QABÛ* article. Except for the formula *QIBI-MA* and the single occurrence of *IQBI* (with *tet* in the dupl.) in the "anecdotes", all forms of *QABÛ* are from Šupp. I and later. They therefore probably represent *mema-* (cf. AM 277 and 289 s.v. *AQBI* and *IQBI*), since *te-/tar-* is quite rare in new compositions from Muršili II and later. All occurrences of *DABĀBU* are OH/NS and could represent either *te-/tar-* or *mema-*. Of the 27 known exx. of the spelling *me-e-mi/a-*, 15 are OS, 10 MS, and only 2 NS. Yet THeth. 9:172 discounts this as an orthographic dating criterion. The spelling *me-em-ma-* (see act. pres. sg. 2 and 3, pret. act. pl. 3, verbal subst. and mng. 12 b) resembles *mimma-* "to refuse".

(Sum.) KA.BA.x = (Akk.) *e-peš pí-i* = (Hitt.) *ai[šš]it me-mi-ia-u-wa-ar*, "speaking/to speak his mouth" (not inst.!) KBo 26.20 ii 21 (Erimḫuš Bogh. A), ed. MSL 17:107.

(Sum.) KA.BA!?.BAL.BAL = (Akk.) *at-mu-ú* = (Hitt.) *mekki me-m[i-i]a-u-wa-ar*, "much speaking, to speak much" ibid. ii 23.

(Sum.) INIM.É.GAL, "word of the palace" = (Akk.) *tá-aš-li-im-tù* "recompense" = (Hitt.) 2-*ankikan kuiēš me-mi-iš-kán-z[i]*, "Those who habitually speak twice (i.e., deceive?)" KBo 13.1 iv 20 (Erimḫuš Bogh. A), ed. StBoT 7:19, 24f., MSL 17:114.

(Sum.) LÚ.KÚR.TUKU.TUKU = (Akk.) *qáb ša-ni-tù* "he who speaks enmity" = (Hitt.) *UL ḫandān kuiš me-mi-iš-[ki-iz-zi]* "he who always spea[ks] untruth" ibid. iv 38 + KBo 1.44 rev. 4, ed. MSL 17:115, against StBoT 7:20, 32 which reads the Akk. as *gáp-ša ṣal-tù* "gewaltig im Streit".

(Akk.) *ana* ^{f}*Ḫaštayar i-qab[-bi]* = (Hitt.) ANA ^{f}*Ḫaštayar me-mi-iš-ki[-i]z-zi* "He keeps speaking to Ḫ." KUB 1.16 iii/iv 64 (OH/NS), ed. HAB 16f.

(Sum. pronunciation) en-na du-uš-ka-ra ka-za-al iš-kur = (Akk.) *be-lu ša i-na ḫe-gal-li aš-bu mu-ṭì-el-lu* ^{d}U = (Hitt.) EN-*aš li-li-wa-an-za d[am-me-da ku-iš?] me-ek-ki me-mi-iš-kat-t[a?]* "You, swift lord, [who(?)] promises(?) much pr[osperity(?)]" KUB 4.5 iii 11-12 (Sum., Hitt.), with dupl. KBo 12.72:11-12 (Akk.), ed. Laroche, RA 58:72, 74. See ibid., p. 77 for a discussion of the relationship of the three versions. This usage of *mema-* is mng. 11.

(Sum.) [(izkim-a-ma-mu-4-kam-ma ga-mu-ra-ab-sum)] = (Sum. pronunciation) x x x am-ma-an-ku lam-ma-q[a-m]a [g]a-m[u-ra-]an-sum = (Akk.) IZKIM AMA-*mi-ia ru-bu-ta lu-ud-din-ku* "I will give you a fourth sign of my mother" = (Hitt.) 4-*an-na-za nam-ma am-me-el* AMA-*an* IZKIM *me-ma-aḫ-ḫi* "Further, for the fourth time I will describe my mother (by means of) a sign" RS 25.421:50-51, ed. Nougayrol and Laroche, Ugar. 5:314f., 774f.; for restoration of the Sum. see also Civil, JNES 23:4.

(Sum.) [IL] = [KA.KA SI.GA] = (Hitt.) *me-em-mu-u-wa-ar* KUB 3.105 i 11, ed. MSL 3:69; cf. MSL 14:150 for KA.KA.SI.GA = *ša tēlti* "of pronunciation". It seems that the Hittite is meant as a tr. of *tēltu*, in which case the verb is *mema-* "to speak, utter"; cf. MSL 14:150 n. 1.

1. to speak, talk — **a.** (describing the act of speech, without indicating what was said): *takku* SAL-[*za ḫ*]*āši nu annazpat* ŠÀ-*az* [*a*]*īš arḫa ḫāši nu me-ma-i* "If a woman gives birth, and (the child) opens its [m]outh from within the mother's womb and talks" KBo 6.25 + KBo 13.35 iii 5-7 (omen protasis, NH), ed. StBoT 9:22-23.

b. "with mouth and tongue": (The Old Woman addresses the sacrificers) KA×U-*it* EME-*it* [*kuit*] *me-mi-iš-ki-it-te*[*n*] . . . [*nušm*]*aškan tuḫšan ēštu* "[That which] you were saying (in anger) with mouth and tongue, . . . let it be separated from [you]." 2Mašt. i 44-46 (rit., MH/MS), ed. Rost, MIO 1:350f.; for *aiššit mema-* see bil. section.

c. with grammatical object denoting what is spoken — **1′** word: *memiyann-a-šši lē me-ma-at-ti* "You shall not speak a word to her!" KBo 5.3 iii 47 (Ḫuqq., Šupp. I); (The Sungod is addressed:) *nutta kāša* LÚ.NAM.U$_{19}$.LU ÌR-*K*[*A*] *uttar me-ma-i* "Now a mortal, your servant, is speaking a word to you" KUB 31.127 + ABoT 44 i 56-57 (hymn, OH/NS), ed. Güterbock, JAOS 78:241; (Kumarbi says to his vizier:) ^{d}*Impaluri* INIM.MEŠ-*ar-ta ku-e! me-mi-iš-ki-mi numu uddanaš* GEŠTU-*an pa*[*rā*] *lagān ḫark* "O Impaluri, lend an ear to my words which I am speaking to you" KUB 17.7 iii 9-10 + KUB 36.7a iii 38-39 (Ullik. I A iii 38-39, NH), ed. Güterbock, JCS 5:154f. See also s.v. *memiya(n)-*, *uttar*, INIM, and *AWĀTU*.

2′ vows: *nu ANA* DINGIR-*LIM* ⌜*kuit*⌝ *meqqauš IKRIBI*$^{HI.A}$ *me-ma-an ḫarmi nat* GAM-*an arḫa* GAR-*ru* "And because I have spoken many vows to the deity, let them be excepted (from the oath)" KUB 22.38 i 1-2 (oracle, NH), ed. Laroche, RA 52:150f.

3′ curses: *ḫurdāušmu lē me-mi-iš-ki-ši* "You shall not utter curses against me!" KUB 36.31:7 + KUB 33.120 iii 69 (myth, NS), translit. Myth 160.

4′ [*idala*]*uwa AWĀTE*^{MEŠ} *me-mi-iš-ki-u-an dāiš* KUB 14.17 iii 20, ed. AM 98f.

5′ *kuitki*: *lēwamu kuitki me-ma-at-te-ni* "You shall not say anything to me!" KUB 22.70 obv. 75 (oracle question, NH), ed. THeth. 6.78f.

d. with a quotation — **1′** a single word

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(precedes the verb): ^{LÚ}ALAN.ZU$_x$ *dugganu me-ma-i* "The performer says: '*dugganu*'" VBoT 84 iv 2-4 (fest. frag.); cf. *aḫa ḫalzai-* and *tiššatwa ḫalzai-*.

2′ a longer quotation (follows the verb) — **a′** without *kiššan*: *BĒLŪ*^{MEŠ}*-yamu me-mi-ir* MU.KAM-*zawata šer tēpaueššanza nuwa BĒLĪNI INA* ^{URU}*Ḫayaša lē pāiši* "And the lords said to me: "The year is too short for you. Let our lord not go against Ḫayaša" KBo 4.4 iii 24-25, ed. AM 124-27; cf. KBo 4.4 iii 47-50, iv 20-23, 33-36 (AM 128ff., 136f., 138f.).

b′ with *kiššan*: *mān kiššanma* [*kui*]*ški me-ma-i* NUMUN-*wamu pai nuwaratzakan ammel* A.ŠÀ-*nimi* [*an*]*da aniyami nammawa išḫuēššar išḫuḫḫi nu šer auwariyašpat* EN-*aš* IGI.ḪI.A-[*ŠU*] *ḫuyanza ēštu* "But if [some]one says as follows: 'Give me seed so that I may sow it [i]n my field (and) further heap up piles of grain.' Let the eye of the governor of the border province be running over (him)." KUB 31.84 iii 61-64 (instr., MH/NS), ed. Dienstanw. 49; cf. KUB 14.15 iv 29ff. (AM 70f.), iv 38ff., 47ff. (AM 72ff.).

e. to speak to (w. dative, without direct object): *nutta* LÚ.MEŠ ŠU.GI ^{URU}KÙ.BABBAR-*ti lē me-mi-iš-kán-du* "Let the elders of Ḫatti not speak to you" KUB 1.16 ii 60 (decree, OH/NS); *zašḫiya* GIM-*an* ^{m}UR.MAḪ-LÚ-*iš ANA* ^{d}UTU-*ŠI me-mi-iš-ki-it* "When Walwaziti spoke to His Majesty in a dream" KUB 15.5 ii 52-53 (dream report, NH), cf. also ibid. iii 4-5, KUB 54.1 i 26, ii 13, and KBo 17.1 iii 4-7 quoted below in 2.

2. to recite (an incantation or prayer): (I release an eagle) *āppan*(-)*andamašše kē me-e-ma-aḫ-ḫi* (var. *me-e-ma-aḫ-ḫé*) *natta*=*n ūk t*[(*arna*)]*ḫḫun* LUGAL-*š*=*an* SAL.LUGAL-*š*=*a tarnaš nu īt* ^{d}UTU-*i* ^{d}IM-*i*=*a me-e-m*[(*i-i*)]*š-ki* ^{d}UTU-*uš* ^{d}IM-*aš mān uktūrieš* LUGAL-*uš* SAL.LUGAL-*ašša* (var. SAL.LUGAL-*ša*) *QĀTAMMA uktūrieš ašantu* "and after him these things I recite: 'It wasn't I who re[lea]sed him; the king and queen released him. Go! Keep speaking to the Sungod and Stormgod: "Just as the Sungod (and) Stormgod are eternal, let the king and queen likewise be eternal"'" KBo 17.1 iii 4-7 (rit., OS), with dupl. KBo 17.3 iii 3-7, ed. StBoT 8:30f.; *nu ŠA* NINDA *dūniyaš memiyanuš me-ma-i* KUB 15.31 i 26-27 (rit., MH/NS), see s.v. *memiya*(*n*)- 1 b 6′; *nu* É-*er* É.ŠÀ-*ya* ^{É}*ḫilanna* [*š*]*uppiyaḫḫi me-ma-i-ma UL kuitki* "Then she purifies the house, the bedroom, the court, but she doesn't recite anything" KUB 27.29 i 21-22 (rit., MH/NS), ed. Haas-Thiel, AOAT 31:136f. i 44-45; *mānza* $^{LÚ.MEŠ}$KISAL.LUḪ É.MEŠ GIBIL *ḫaneššūwanzi appanzi nu kī uddār me-mi-ia-an-zi* ^{GIŠ}DAG-*izwa tarškizzi mānwaza* É-*er andurza ḫanešteni nuwa* MU.KAM.ḪI.A GÍD.DA *ḫanešteni āššu ḫaništeni* "When the courtyard-sweepers begin to plaster the new houses, they recite these words: 'The throne-dais speaks: "When you plaster inside the palace, you will plaster (with) long years, you will plaster (with) goodness!"'" KUB 29.1 iii 29-32 (rit. NH), ed. Marazzi, VO 5:158f., Kellerman, Diss. 17, 30, for the dating of iii 13-iv 29 see ibid. 74-84; ^{LÚ}ALAN.ZU$_x$ *ANA* NINDA.KUR$_4$.RA 1-*ŠU me-ma-i tawalima* 2-*ŠU me-ma-a-i* "The performer speaks once for the thick bread and twice for the *tawal*-drink" KUB 10.99 i 24-25 (fest.); ^{LÚ}ALAN.ZU$_x$ *me-ma-i* KUB 11.13 v 21 (fest.) and passim in festivals. *mema-* often describes the recitation of an incantation in a foreign language, e.g., Hattic (KUB 1.17 iii 46ff.), Palaic (KUB 2.4 iv 9ff.), Luwian (KUB 35.13:9f.), and Babylonian (KUB 32.1 iv 11ff.) □ On the ^{LÚ}ALAN.ZU$_x$ "actor, performer" cf. de Martino, SMEA 24:131-148; *arkūwar* [*me-ma*]-*aḫ-ḫu-un* KUB 54.1 i 13 (restored in Archi/Klengel, AOF 12:53) should be read [DÙ]-*aḫ-ḫu-un* following ibid. i 20, 34, ii 18.

3. to read aloud (cf. also *ḫalzai-*): [*kī*=*ma*=*k*]*an tuppi* DUB.SAR *ANA* DINGIR-*LIM anda* UD-*at* UD-*at me-mi-iš-k*[*i-iz-zi*] "[This] tablet the scribe shall re[ad] daily before the deity" KUB 24.2 i 1 (prayer, Murš. II), ed. Gurney, AAA 27:16f.; *nu* ^{LÚ}*zakkenniš ANA* ^{m}*Attalli kī ṬUPPU parā ēpzi nušši kē* INIM.MEŠ *ŠA* ^{m}*Pallariya me-ma-i* "The *zakkenni*-official (the plantiff) shall produce this tablet to Attalli (the accused), and he shall read to him the words of (the witness) Pallariya" RS 17.109:17-21 (depos., NH), ed. Laroche, Ugar. 5:770, von Schuler, UF 3:227.

4. to tell, report, reveal — **a.** dreams: (The patient shall practice incubation for three days) *nuzakan zašḫimuš kuiēš uškizz*[*i*] *naš me-mi-iš-ki-iz-zi* "and he will report the dreams which he sees" KUB 7.5 iv 6-7 (rit., MH?/NS).

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b. amount of seed sown: (If you temple employees cultivate a field belonging to the deity) *nu mekki aniyatteni ANA* LÚ.SANGA-*ma-at piran tepu me-ma-at-te-ni* "and you sow much (seed), but report it as little before the priest" KUB 13.4 iv 14-15 (instr., pre-NH/NS), cf. also ibid. iv 18-19, ed. Chrest. 162f.

c. an action: *mānmaza ITTI* SAL-*TI kuiš šešzi . . . nu me-ma-ú-pát [mā]n apāšma me-mi-ia-u-an-zi UL mazzazzi nu* LÚ*arišši me-ma-a-ú nuza warptupat* "If someone (of the temple personnel) sleeps with a woman, . . . let him report (it)! But [i]f he does not dare to report (it to his superior), let him tell his colleague and bathe nonetheless!" KUB 13.4 iii 74-77 (instr., pre-NH/NS), ed. Chrest. 160-61; ^{m}GAL-^{d}U-*aš kuitki dāš nuwarat UL me-ma-aḫ-ḫu-un* "(Or when) PN took something (from the palace stores) for himself, I did not report it" KUB 13.35 iv 26-27 (depos., NH), ed. StBoT 4:12f.

d. information about traditional rites: *kuittaya šallin* LÚ ŠU.GI *punuškimi nukan* [1-*an*] *šaklāin* EGIR-*and*[*a* GIM-*an*] *šekkanzi nat me-ma-an-zi nat ēššaḫḫipat* "Whenever I consult a venerable old man — [as] they remember (lit., know afterwards) a [single] rite, they report it, and I shall indeed (*-pat*) carry it out!" KBo 11.1 obv. 23-24 (prayer, Muw.), ed. Houwink ten Cate, RHA XXV/81:107, 116, with rest. by Güterbock; (But what I do not find) [*UL-ma*]*tmu šalliš* LÚ ŠU.GI *me-ma-i numu* DINGIR-*LIM kūn memian tešḫit parkunut* "and [no] venerable old man reports it to me — O god, clarify this matter for me by means of a dream!" ibid. 42, ed. RHA XXV/81:108, 117.

e. military situation: *numu* KASKAL-*ši menaḫ-ḫanda ūnnešta numu kiššan IQ-BI* "(Nanaziti, whom Muršili had sent out) drove here to meet me on the way (from Aštata to Kargamiš), and reported to me as follows" KBo 4.4 ii 69-70, followed by a quoted report ii 70-75, ed. AM 120-23.

f. plots: *nukan* INIM-*an ANA* ^{d}UTU-*ŠI lē ša*[*nn*]*atti ANA* ^{d}UTU-*ŠI-an me-mi* "This matter you shall not con[cea]l! Report it to My Majesty!" KUB 23.1 iii 16-17 (treaty, Tudḫ. IV), ed. StBoT 16:12f; *našmakan mān* ^{d}UTU-*ŠI kuedani anda idālu ištamašti natmukan mān šannatti natmu UL me-ma-at-ti* "Or if you should hear evil from someone (against) My Majesty, and you should conceal it (the *idalu*) from me, and not report it to me" KBo 5.3 i 27-28 (treaty, Šupp. I), ed. SV 2:108f.

g. a man's sins: "[No]w let my god open his heart and mind to me with all (his) heart" *nu-mu wašdul-mit* [*ted*]*du n-e-z-*(*š*)*an ganešmi našše-mu* DINGIR-*YA zašḫeya me-e-ma-ú . . . našma-mu* ^{SAL}ENSI *me-e-ma-ú* [*našma-mu Š*]*A* ^{d}UTU ^{LÚ}AZU *IŠTU* ^{UZU}NÍG.GIG *me-e-ma-ú* "and tell me my sins (so that) I may recognize them: either let my god tell me in a dream, . . . or let a woman interpreter of dreams tell me, [or] let a diviner of the Sungod tell [me] from a liver" KUB 30.10 obv. 24-27 (prayer of Kantuzzili, OH or MH/MS), tr. ANET 400, ed. Lebrun, Hymnes 113, 116 □ Note *teddu* in the first clause rest. after lines 26, 28.

5. to testify: ^{m}*Gašga*-DINGIR-*LIM-in* ^{LÚ}KISAL.LUḪ LÚ ^{URU}*Paliya ŠA* É.GAL ^{URU}*Šulupašši punušše-nu me-mi-eš-ta* 5 ^{URUDU}*kugullaš* ŠÀ.BA 1-*EN* [KÙ.BAB]BAR . . . *taiyanun* "We questioned Gašgaili, the 'courtyard-sweeper', man from Paliya, (about the matter) of the palace in Šulupašši, and he testified: 'I stole five *k.*'s, of which one was silver. . .'" KUB 13.33 ii 16-20 (depos., NH), ed. StBoT 4:34f.; *nu* LÚ.MEŠ É.DINGIR-*LIM punušše-nu me-mi-ir* KUB 16.83 obv. 48 (oracle question, NH); and passim in oracle texts; see also s.v. *memiya*(*n*)- 1 c 4′; cf. ^{m}*Pallariyaš-ma memian PANI . . me-mi-iš-ta* RS 17.109:22-25, ed. Ugar. 5:770f.

6. to describe: see RS 25.421:50-51 quoted above in the bil. section.

7. to mention, speak about, tell of — **a.** in general: (Ḫebat says to Takiti: 'I am fearful for my husband and the other gods —) *ašiwa kuin* ^{d}*Ullukummin* ^{NA_4}*kunkunuzin me-mi-iš-*[*kán-zi nu*]*waranzan tarḫta kuwatqa* "that Ullikummi, the basalt (man), whom they mention — perhaps he defeated him!" KBo 26.65 i 27-28 (Ullik. III, NH), ed. (without join) Güterbock, JCS 6:18-21; *kinun kūn kuin* DINGIR-*LIM-in me-ma-aḫ-ḫu-*[*un*] KUB 36.32:6 (myth, OH or MH/MS?); *nuwa* UN-*an kuinki*

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me-mi-iš-t[a] KUB 22.45 rev. 11 (oracle question, NH); *ŠA* ^{d}*IŠTAR parā ḫandandatar me-maḫ-ḫi* "I will speak of the divine favor of Ishtar!" KUB 1.1 i 5 (hist., Ḫatt. III), ed. Ḫatt 6f., cf. StBoT 24:4f., von Schuler, FsNeumann 395-98; *nu ammel :annān tiššān* LÚ.MEŠ *Ḫatti me-mi-iš-kán-zi* "The men of Hatti always speak of my exceptional vitality(?)" KUB 21.38 i 58-59 (letter, Pud.), ed. Helck, JCS 17:92; cf. HW^{2} 76; (The Egyptian queen writes to Šupp. I) DUMU.MEŠ-*KA-watta meqqauš me-mi-iš-kán-zi nuwamu* 1-*EN* DUMU-*KA pāi nuwaraš ammuk* ^{LÚ}*MUDI=YA* "They say you have many sons (lit. they speak of your many sons) — now give me one son, so that he may be my husband" KBo 5.6 iv 9-11 (DŠ), ed. JCS 10:97; cf. also KBo 5.6 iii 11-13.

b. w. *aššu*, SIG$_5$-*in*, *aššuli*, *idalu* "to speak good/evil, mention favorably/unfavorably" (cf. HW^{2} 515f., where occurrences of *aššu*, SIG$_5$-*in* and *idalu mema-/tar-* are conveniently listed, but some translations and interpretations differ from ours) — **1′** w. dat. and *aššu* (neut. acc.), SIG$_5$-*in*, or *idalu*, which might be either substantivized adjs. used as direct objs. "a good or bad (thing/word)" or (more likely, especially in the case of SIG$_5$-*in*) advs. "well" or "unfavorably" — (cf. Goetze in ANET 348f.): (The ritual practitioner addresses a protective demon:) *nu īt ḫūmandaš* DINGIR.MEŠ-*aš āššu me-mi-iš-ki* "Go speak favorably (or: speak a good word?) to all the gods" KUB 27.67 iii 66 (rit., MH/NS), other refs. in this text have *-mu* "me" as acc. obj., see under 2′; this might indicate that here too the "me" is implied and therefore that *āššu* is an adv. rather than a substantivized adj. as direct object; *nu ḫūmandaš* DINGIR.MEŠ[-*aš piran*(?) SI]G$_5$-*in me-mi-iš-ki* KUB 27.67 iv 14; *kuiš PANI* DINGIR-*LIM idālu me-mi-an ḫarzi* "He who has spoken evil (or: unfavorably) before the deity" KUB 29.7 rev. 54; the other occurrences in this text (cf. 2′d′) all have persons as the direct object and *idalawanni* instead of *idalu*. For *aššu mema-* "to grant good (to someone)" cf. mng. 11.

2′ w. both the dat. (and usually postpos. *piran* or Akk. *PANI* "before") and a direct obj. expressed "to mention someone (acc.) favorably/unfavorably to another (dat.), commend/denigrate someone (acc.) to another (dat.)" — **a′** w. adv. *aššu*: (Mercy, O tutelary deity of the Sungoddess of the Earth! Let this be yours; you, eat and drink) *nu taknāš* ^{d}UTU-*i piran* LUGAL-*un āšš[u] me-mi-iš-ki našta ŠUMMI* LUGAL *taknāš* ^{d}UTU-*i piran āššu tarški* "Mention the king favorably before the Sungoddess of the Earth. Mention the king's name favorably before the Sungoddess of the Earth" KBo 7.28:18-19 (prayer, OH/MS), ed. Friedrich, RSO 32:218, 221; (Addressing a protective demon:) *zik=mu īt PANI* DINGIR.MEŠ *āššu me-mi-iš-ki* "Go, mention me favorably before the gods!" KUB 27.67 ii 64 (rit., MH/NS), tr. ANET 348, cf. ii 68-69; [. . . .]x=*wa=mu āššu me-mi* KBo 20.82 i 15.

b′ w. adv. SIG$_5$-*in*: *nu=šmaš mān* [. . . . . *nu=š*]*maš* ^{d}UTU-*ŠI-in piran* SIG$_5$-*in me-mi-iš-ki-iz-zi* "If he [. . . .-s before] you, and he mentions My Majesty favorably before you" KBo 19.58:11-12 (treaty, MH/MS?); *nu=šma[š]* KUR ^{URU}*Ḫatti piran Ú-UL* SIG$_5$-*in me-mi-iš-k[i-ši] nu=šmaš=at=kan anda Ú-UL āššiyanuš[kiši]* "(If) you (sg.) do not mention the land of Ḫatti favorably before (*piran*) them, and you do not make it (i.e., the land) lovable to them" KBo 13.55 rev. 2-4 (treaty frag.?, early NS).

c′ w. adv. *idalu* "to mention unfavorably, denigrate": *ŠA* LUGAL SAL.LUGAL=*m[a=ta / ā]ššu pira[n id]ālu me-ma-i* "If (someone) mentions unfavorably/denigrates the good things of the king and queen before [you]" KUB 19.26 i 21-22 (Šupp. I), ed. Kizz. 14f.; [*m*]*ān* ^{LÚ}SANGA=*ma PANI BĒLI kuedaniki* [*k*]*uiški idālu me-ma-i* "But if someone denigrates 'the Priest' (Telipinu) before some lord" ibid. iv 4-5; cf. also KUB 33.68 ii 17-18 (below, 3′ b′).

d′ w. *idalawanni*: [*m*]*ān=wa* ^{d}UTU-*ŠI kuiški ANA PANI* DINGIR-*LIM idālauanni me-mi-an ḫarzi* "If anyone has mentioned His Majesty unfavorably before the deity" KUB 29.7 obv. 4-5; cf. obv. 10-11 (obj. king and queen), 31 (obj. king), and KBo 21.41 rev. 25 + KUB 29.7 rev. 16 (obj. EN SISKUR. SISKUR).

3′ w. both the dat. and a direct obj., the adv. *parranda*, and adv. (The force of *par(r)randa* and *parā(-)anda* is to indicate that the speech crosses a status boundary. In each case an inferior speaks about a third party to a superior.) — **a′** w. adv. *aššuli*:

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LÚSANGA-*makan* LUGAL-*un ANA* DINGIR-*LIM parranda āššuli me-ma-a-i* "But the priest mentions the king in a favorable way to the deity, (saying: 'Let the Stormgod keep the king and queen, together with their children and grandchildren, well. Let him fulfill their desires in a good way.)" KUB 30.40 iii 2-4 (*ḫišuwaš* fest.), the translated quote which follows *āššuli memāi* is from iii 4-10.

b' w. adv. *idalu*: *kuišakan* LUGAL SAL. LUGAL *ANA* ^{d}U *āššūi parā anda idālu me-ma-i* "But whoever mentions the king and queen to the beloved(?) Stormgod in an evil way" KUB 33.68 ii 17-18, translit. Myth. 88f.; *n=uš=kan išḫanāš* ^{d}UTU-*i* ^{d}IM-*ni parānta* [*idal*]*u me-mi-iš-ki-it n=uš alwanzaḫḫiškit* "He kept mentioning them unfavorably to the Sungod of Blood and the Stormgod and kept bewitching them" KBo 15.10 i 20-21 (rit., MH/MS), ed. THeth. 1:14f.

4' w. the dat., the adv. *para*(-)*anda*/*parranda*, and either *aššu* or SIG$_5$-*in* (which could be direct objects "speak good", but, especially w. SIG$_5$-*in*, more probably are adverbs) — **a'** w. *aššu*: *našta zigga ḫaššāš ANA* ^{d}LAMMA ^{KUŠ}*kuršaš* ^{d}7.7.BI *U ANA* DINGIR.MEŠ *ḫūmandāš parā*(-)*anda āššu me-mi-iš-ki* LUGAL=*wa=kan* SAL.LUGAL-*ri ANA* DUMU.MEŠ LUGAL *anda āššūli nēyanteš ēšten* "You, O hearth, speak favorably (or: a good word) to the Tutelary God of the *kurša*-, the Seven, and all the gods, (saying): 'Be (pl.) favorably inclined toward the king, queen and princes'" KBo 17.105 ii 19-22 (MH/MS), ed. Archi, SMEA 16:86, note that the favorable speech is given in the quote which immediately follows (cf. also 7 b 3' a'); *nukan mān* ^{d}*Liliwa*[*ni*]*š* GAŠAN-*YA* x [*pa*]*rran*[*da*] *āššu me-ma-at-ti* "And if you, O Liliwani, my lady, speak favorably [to . . .], (and save your servant Ḫattušili and give him long years, months and days)" KUB 21.27 iii 36-37 (prayer of Pud.), ed. Sürenhagen, AOF 8:116f.; cf. ibid. iii 28-29.

b' w. SIG$_5$-*in*: (You who stand before the Sungod) *nuwakan* ^{d}UTU-*i parranda* SIG$_5$-*in me-mi-iš-ki* "Mention (me) in a favorable way to the Sungod" KUB 17.28 iii 9.

8. (w. *karši*) to speak truly, speak the (unvarnished) truth, warn(?): (If a man is brought to court) *nuza* LÚSANGA *našma katta* [DU]MU LÚSANGA *maḫḫan apēl ḫannešni kar!-aš-ši me-mi-iš-ki-iz-zi apēdaniya antuḫši menaḫḫanda QĀTAMMA kar!-ši me-mi-iš-ki-id-du* "Just as 'The Priest' (Telipinu) or later the son of 'The Priest' customarily speaks truly in his own (*-za*) case, let him likewise speak truly in regard to that man" KUB 19.26 i 13-16 (decree, Šupp. I), ed. Kizz. 14f., THeth. 11:110; cf. KBo 3.1 ii 47ff. (Tel. pr.), ed. THeth. 11:34f., where *karši te-* describes the *pankuš* giving stern warning to a king who plans to harm his brother or sister.

9. to speak to oneself, soliloquize — **a.** *karti=šmi piran* "before their heart": *nuzza* DUMU.NITA.MEŠ *karti=šmi piran me-e-mi-ir* "And the sons said to themselves (lit., spoke before their heart)" KBo 22.2 obv. 13-14 (OS), ed. StBoT 17:6f.

b. *PANI* ZI-*ŠU* "before his mind": *nuza* ^{d}*Elleluš PANI* Z[I-*Š*]*U me-mi-iš-ki-u-wa-an dāiš kuiš=war=aš aši* DUMU-*aš ku*[*in*] *namma šallanuēr* ^{d}*Gulšuš* DINGIR.MAḪ.MEŠ-*uš* "And Enlil began to say to himself: 'Who is this child whom the Fate-deities (and) the Mother-goddesses have raised?" KUB 33.95 + KUB 36.7b iv 13-15 + KUB 33.93 iv 8-10 (Ullik. I A iv 13-15, NH), ed. Güterbock, JCS 5:156f.

c. ZI-*ni* EGIR-*pa* (cf. 14 c 5'): [(*nuza* ^{d}*I*)]*ŠTAR-iš* ZI-*ni* EGIR-*pa me-mi-iš-ki-iz-zi* "Then Ishtar said to herself" KUB 36.12 i 18-19 + KUB 33.113 i 5-6 (Ullik. 2 B i 18-19), ed. JCS 6:10f.; *nuza maḫḫan kūn memian* ZI-*ni* EGIR-*pa kiššan AQ-BI* "And when I had recalled this word (the hypothetical speech of his enemies in lines 44-48) thus to myself" KBo 4.4 ii 49 (AM 118f.); cf. also below sub mng. 13c.

10. to speak to one another: *nu ara*<*ḫ*>*zenaš* KUR.KUR LÚKÚR *kiššan me-mi-ir ABUŠU-wašši kuiš* LUGAL KUR *Ḫatti ēšta nuwaraš* UR.SAG-*iš* LUGAL-*uš ēšta nuwaza* KUR.KUR.MEŠ LÚKÚR *taraḫḫan ḫarta nuwarašza* DINGIR-*LIM-iš* DÙ-*at* "Then the surrounding enemy lands spoke thus (to one another): 'His father, who was the king of Ḫatti, was an heroic king and had subjugated the enemy lands, but he has become a god (i.e. died)" KBo 3.4 i

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9-11 (AM 16f.); (The fisherman instructs his wife:) *kūnza* DUMU-*an dā nukan* É.ŠÀ-*ni anda īt nuzakan INA* GIŠNÁ-*aš* GAM *šeški nu ta*[*šk*]*upai nu* URU-*aš dapianza išdammašzi nu kišan me-ma-an-zi* DAM LÚŠU.PEŠ-*waza* DUMU.NITA-*an ḫašta* "'Take this child, go into the bedroom, lie down on the bed, and wail, so that all the town will hear, and they will say (to one another): The wife of the fisherman has given birth to a son!'" KUB 24.7 iv 45-47 (tale, NS), ed. Friedrich, ZA 49:232f.

11. to promise, grant: (The practitioner implores the chthonic deities on behalf of a sacrificer:) *nu idālu arḫa namma peššiyaten nu ANA BĒLI QADU* DAM-*ŠU* DUMU.MEŠ-*ŠU āššu me-mi-iš-ki-te-en* "Cast out the evil (from him), and grant good to the sacrificer, his wife, (and) his children" KBo 15.10 ii 10-11 (rit., MH/MS); cf. also iii 52-53; for *āššu mema-* with the mng. "to speak well of (someone)" cf. mng. 7 b; (I, the king, invoke you gods) *ŠA* KUR URU*Ḫattimukan* EN-*UTTA ḫūmandaz kuiēš me-mi-iš-ten* "who have granted to me total lordship in the land of Ḫatti" KUB 6.45 i 18-19 (prayer, Muw.); (Ḫatt. III states that) *numu* d*IŠTAR* GAŠAN-*YA* EGIR-[*an*] *tiyat numu me-mi-iš-ki-it* GIM-*an kišat=ya=za* "Ishtar, my lady, aided me, and as she kept promising me, (so) it also happened" KUB 1.1 + KUB 26.44 iv 16-17 (hist., Ḫatt. III), ed. Ḫatt 32f., StBoT 24:24f.; "The King of Ḫakpišša said, "*ANA* d*U=wa kue* GIŠ*ḫuḫupāla* NA4ZA.GÌN=*ya me-mi-iš-ta kuwat=war=at=ši UL pešta* "The *ḫ.*-instruments and the lapis lazuli that you promised to the Stormgod, why did you not give them to him?" KUB 15.5 iii 10-12 (dream report, NH); see also in mid. KUB 4.5 iii 11-12, cited above in the bil. section.

12. (miscellaneous special usages) — **a.** *laman mema-*, "to invoke the name": *nu uizzi* DUMU.SAL.GAL *zilatiya tuk* DINGIR-*LAM walliškizzi ŠUM-an=a tuēlpat ŠA* DINGIR-*LAM me-mi-iš-ki-iz-zi* "In the future the 'Great Daughter' will continually praise you, the deity, and she will continually invoke your name!" KBo 4.6 obv. 18-20 (prayer, Murš. II), ed. Tischler, Gass. 12f., cf. also rev. 25-26.

b. *-za natta mema-*, "to say 'no', refuse": (My Majesty sent the crown prince on a diplomatic mission to a would-be vassal) *nuza UL me-m*[*a-aš*] LÚ*TARTENU=ma UL ANA* LUGAL *ayawalaš . . . nuššiza* EGIR-*an UL me-ma-aš nan ANA PANI* KUR.KUR.MEŠ *te-pa-wa-*[*a*]*ḫ-da*! "and he sa[id] 'no' (to the crown prince). But is not the crown prince an *ayawala-* to/for the king? . . . Yet he afterwards(?) said 'no' to him and (thereby) humiliated him before the (foreign) lands." KUB 14.3 i 11-13 (letter, NH), ed. AU 2f.; cf. Melchert, IF 85:90-95 (tr. *ayawala-* as "son"); cf. KUB 21.1 i 67-68 (Alakš.), ed. SV 2:56f.; (The Stormgod reports that when Ašertu attempted to seduce him) [*nuza*(?) *Ú-U*]*L me-em-ma-aḫ-ḫu-un apāšmamuzakan ḫalanzatta* "I [re]fused, and she threatened(?) me" KUB 36.35 i 11 (myth), translit. Myth 140; see Hoffner, RHA XXIII/76:8, with n. 17; (The Hittite king made an offer to Atpa) [*na*]*tza UL me-em-ma-aš* "But he declined/refused(?) it" KUB 14.3 ii 37 (AU 122) (this could also be *mimma-*, sec. b); LÚ.ḪUL-*aš=ma=za kuiš Ú-UL me-em-ma-i* KUB 4.8:8 (hymn to Adad, NS), ed. Laroche, RA 58:71, 74 (Sum. and Akk. versions not preserved). For the meaning of *natta mema-* and its occasional spelling *me/imma-* see AU 39-41.

c. (middle) to speak for, be an advocate for (w. *šer*): *nu ANA* DUMU.MEŠ m*Middannamūwa šer me-mi-ia-aḫ-ḫa-at* "And I spoke up for the sons of M." KBo 4.12 obv. 26-27 (decree, Ḫatt. III), ed. Ḫatt 42f. This is one of two exx. of *mema-* in the middle voice. For the other (KUB 4.5 iii 12) see bil. sec. and mng. 11.

13. (special meanings with adverbs/preverbs) — **a.** *anda mema-* to speak concurrently with an action: *nammakan ANA* UDU.ŠIR.ḪI.A EN.MEŠ KARAŠ *QATĪŠUNU tiyanzi nukan anda kiššan me-ma-an-zi kuišwa* DINGIR-*LIM kī* ÚŠ-*an iyat kinunawa kāša* UDU.ŠIR.ḪI.A *arantari* "Then the commanders of the army place their hands on the rams and speak concurrently as follows: 'Whatever god has caused this plague — now the rams stand (before him)!" KUB 9.32 i 18-22 (rit., NS); *nu* 1 NINDA.KUR4.RA ZÍD.DA ZÍZ 1 NINDA.KUR4.RA GIŠPÈŠ 1 NINDA.KUR4.RA GA.KIN.AG TUR-*ya ANA* d*UTU ŠAMÊ paršiyami našta anda kiššan me-ma-aḫ-ḫi kāšawa ANA* d*Wīšuriyanti ḫuwappi* SAL-*ni* SISKUR.SISKUR *peškimi nuza zik* d*UTU-uš kutruwaš ēš* "I break

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(various breads) for the Sungod of Heaven and speak concurrently as follows: 'I am about to give an offering to Wišurianza, the evil female. May you, O Sungod, be witness (thereto)'" KBo 15.25 obv. 32-35 (rit., MH/NS), ed. StBoT 2:4-5; EGIR-*ŠU ANA* DINGIR.MEŠ LÚ.MEŠ *pariyan tarnanzi nukan šuppa uddār anda me-ma-anzi* KBo 4.11:17-18 (rit., NS), translit. DLL 163. Goetze (ANET 356) correctly translated *anda mema-* in KBo 4.1 i 7 as "While doing so he speaks". Gurney's suggestion, AAA 27:40-42, that *anda mema-* implies an unexpressed dative object is to be rejected. Also unacceptable is Kammenhuber, FsOtten 155-60 ("einsprechen/einreden auf jemanden oder etwas") and HW² 472f.

b. *awan katta mema-* "to tell something confidential, reveal" (cf. also mng. 13 d 2'): *našmaza* LUGAL-*uš ŠA* ZI-*TI memian kuedanikki awan* GAM *me-ma-i* "Or if the king should reveal to someone a personal matter" KUB 21.42 iv 10-11 (instr., NH), ed. Dienstanw. 28, cf. Kammenhuber, ZA 56:171; *natza* LÚ*araš* LÚ*ari awan katta* ḪUL-*uwanni lē kuiški me-ma-i* "And no one shall reveal it evilly to his colleague!" KUB 31.42 iii 7-9 (instr., MH/NS); [*me*]*mian awan katta me-ma-aḫ-ḫi* KUB 40.49 rev. 10 (treaty), cf. also rev. 13.

c. *appa mema-* (for the Ullik. evidence cf. Güterbock, JCS 6:34f.; cf. also above sub. mng. 9 c) — **1'** "to reply": Ullik. I A ii 15 (JCS 5:148f.), II B2 i 5 (JCS 6:8f.), II D iv 14 (JCS 6:12f. in variants at bottom), II B i 35 (JCS 6:12f., text), III iii 40 (JCS 6:20f.); KUB 54.1 i 49 (NH).

2' (new speech to same person): Ullik. III A ii 17 (JCS 6:20f., 22f.), iv 13 (JCS 6:30f., 28f.).

3' (same speaker to different addressee): Ullik. I A iv 55, III A ii 12 (pp. 20f.).

4' "to speak (the same message) again, repeat": Ullik. I C iii 10 (pp. 154ff.); also KUB 12.65 iii 5 "repeated the words of Kumarbi".

5' to repeat in an unauthorized manner, gossip: *nud*[*duz*]*a mān apāt* KUR-*e našma* URU-*an aššuli našm*[*a i*]*dalu*[*i*] *parā ḫuittiyan ḫarmi ziga*[*šma*]*šat mān paitti* EGIR-*pa me-m*[*a-a*]*t-ti* "O[r] if I (the Hittite king) have singled out that land or city for favor or [evi]l, and you go and gossip about it with them, (this is forbidden under the treaty)" KBo 5.3 + KBo 19.43a iii 21-24 (treaty, Šupp. I), ed. (without KBo 19.43a) SV 2:124-25; [. . .]ŠEŠ-*YA* EGIR-*pa UL me-ma-anzi* KBo 18.23 obv. 5 (letter, NH).

6' (in soliloquy): (cf. above mng. 9 c).

7' to attribute(?): (A Hittite king writes to an Assyrian official:) EN-*KUNU-maškan kuit* BA.ÚŠ *nušmaš* DUMU EN-*KUNU kuin šarā* [. . . (LÚGURUŠ-*tar* GIM-*an* EGIR-*pa*)] *me-mi-ir* DINGIR-*LUMeši maḫḫan* ŠÀ-*ir piyan ḫarzi* "Because your (pl.) lord died, as they have attributed manhood to the son of your lord whom they el[evated] over you, (and) as the deity has given him heart, . . ." KUB 23.103 rev. 9-10 (letter, NH), rest. from dupl. KUB 23.92 rev. 9, ed. Otten, AfO 19:42.

d. *para mema-* — **1'** to speak in addition, continue speaking: *parāma QĀTAMMA me-ma-i* KBo 7.28 i 23, 26 (rit., OH/MS), KBo 7.28 contains several parallel sections, each beginning with *duwaddu taknaš* dUTU-*aš* x-*ŠU* "Mercy, O 'x' of the Sungoddess of the Earth." (followed by granting to the deity designated 'x' SILIM, food, and drink and then asking him to speak kindly to the Sungoddess of the Earth on behalf of the royal couple. These requests are expressed fully in obv. 18-21, 28-31 and 33-36; in lines 23 and 26 the *parāema QĀTAMMA memai* amounts to "and he continues in the same way". In lines 37, 38, 39 it is completely abbreviated to KI.MIN. (Following the text of an incantation is the instruction:) *parāmaššan* [(*QĀTAMM*)]*A me-ma-i* KI.MIN "In addition, he speaks [likewi]se, ditto (i.e., repeat the same text)" KUB 15.34 iv 15 (rit., MH/MS), w. dupl. KUB 15.33a iv 2, ed. Haas-Wilhelm, AOATS 3:202f.; *nuššan parā kē uddā*[*r me-ma-i*] (there follows a Ḫurrian incantation) IBoT 2.39 rev. 10 (rit.). Cf. HW² 179b and CHD *-ma* e 2 e'.

2' to pass on, divulge, reveal (cf. also mng. 13 b): *m*[*ā*]*nkan* ŠÀ É.ŠÀ *ŠA* LUGAL GÙB-*an uttar kuitki au*[*tt*]*eni šumešša parā kuedanikki me-ma-te-ni* "If in the bedroom of the king you should observe some delicate matter, and you should divulge (it) to someone, (this is forbidden)" KUB 21.42 iv 3-4 (instr., Tudḫ. IV), ed. Dienstanw. 27, cf. also ibid. 14-15, cf. Ose, Sup. 41; (Since the one who swore me to secrecy has died) *nuwaza kē* INIM.MEŠ *kēdani mēḫuni parā namma me-ma-aḫ-ḫi* . . .

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ŠA ^{d}UTU-*ŠI=ma kuit* NÍ.TE-*ŠU* ZI ^{d}UTU-*ŠI= ya natza parā lē kuiški kuedanikki me-ma-i* "'At this time I will divulge these words' . . . No one shall reveal to anyone anything about the body and soul of His Majesty" KUB 26.1 iii 20-21, 23-25 (instr., Tudḫ. IV), ed. Dienstanw. 13.

e. *parā anda, parānd/ta, parranda mema-*: cf. 7 b 3′-4′.

f. *pariyan mema-*: cf. *pariyan* article.

A sentence containing *mema-* does not ordinarily take a sentence particle unless an adverb is also present, leading to the conclusion that the use of the particle is conditioned by the adverbs and not by *mema-*. See section 13 above. *te-/tar-*, which occurs much less frequently than *mema-*, is largely synonymous with it. This is clear from passages in which one of the verbs is resumed by the other, e.g., *nat INA* É.GAL-*LIM me-mi-iš-ten nu* x [o *INA*] É.GAL-*LIM maḫḫan da-ra-an-zi* KBo 15.28 rev. 10-12; see also KUB 30.10 obv. 25-28. Also instructive is the substitution of one verb for the other in duplicate texts, e.g., [*me-m*]*a-i* KBo 11.52 ii 17, dupl. *te-ez-zi* KUB 20.76 iv 2. Note also the juxtapositon: [. . .]x *tar-aš-ki-iz*[*-zi* . . .]/[. . .] *me-mi-iš-ki* (-)[. . .] KUB 55.2 obv. 3–4 (not in dupl. KUB 20.54 + KBo 13.122). Although both verbs are found in OH, *te-/tar-* became quite rare in original NH compositions. *te-/tar-* was used only rarely to describe speech in a foreign language; while *mema-* was commonly used in this function. Of the well-attested meanings of *mema-*, only 2 c, "to testify", and 2 d, "to describe", seem to be lacking for *te-/tar-*. On the other hand, *te-/tar-* may bear the meanings "to command" (e.g., KBo 17.4 ii 12-13) and "to designate" (e.g., KUB 9.10 iii 3ff.), and its participle *tarant-* may mean "betrothed" (KBo 6.3 ii 5, Law § 28a), while none of these nuances are found for *mema-*.

Hronzý, SH (1917) 109 n. 3; Sommer, AU (1932) 39-41; Oettinger, Stammbildung (1979) 485-487; Pecora, IF 89 (1984) 104-124 (on the use of *-wa(r)*).

Cf. *memanu-/memiyanu-*, *memiya(n)-*, *te-/tar-*, DU$_{11}$, *QABÛ*.

mimma-, mem(m)a- v.; to refuse, reject; from OS.†

pres. sg. 3 *mi-im-ma-i* KBo 19.1 ii 20, 25 (OS), KBo 6.3 ii 10, 14, (40), 46, iv (47) (OH/NS), KBo 3.28:12 (OH/NS), *me-em-ma-i* KUB 12.62 obv. 13, 14, rev. 5, 6 (pre-NH/NS), KUB 4.8 obv. 8, *me-ma-i* KBo 6.5 iv 5 (OH/NS), KUB 12.62 obv. 15 (pre-NH/NS); **pl. 3** *mi-im-ma-an-zi* KBo 6.2 iii 18 (OS), KUB 19.20 rev. 25 (Šupp. I), *me-em-ma-an-zi* KBo 6.3 iii 21 (OH/NS), KUB 23.118:4.

pret. sg. 1 *me-em-ma-aḫ-ḫu-un* KUB 36.35 i 11; **sg. 3** *mi-im-ma-aš* KUB 17.10 i 8, 9 (OH/MS), KUB 14.1 obv. 18 (MH/MS), KUB 6.41 i 41 (Murš. II), KBo 16.61 i (11), *me-em-ma-aš* KUB 33.24 i 7 (OH/NS), KBo 19.62:4 (Murš. II), KUB 14.2 i 10, KUB 14.3 ii 37 (NH), KUB 31.76 rev. 6; **pl. 1** *mi-im-mi-ú-en* KBo 16.59 ii 4; **pl. 3** *me-em-mi-ir* KUB 16.42 obv. 13.

imp. sg. 3 *me-em-ma-ú* KUB 26.70 obv. 5 (NH); **pl. 3** *mi-im-ma-an-du* HT 78:7.

verbal subst. nom. *mi-im-ma-a-u-ar* KUB 3.94 i 20; **part.? sg. neut.** *me-em-ma-an* KBo 9.85:9.

(Sum.) [ZAG.TAG] = (Akk.) [*sa-ka-pu*] = (Hitt.) *mi-im-ma-a-u-ar* KUB 3.94 i 20; (Sum.) [IL] = (Akk.) [KA.KA SI.GA] = (Hitt.) *me-em-mu-u-wa-ar* KUB 3.105 i 11 S^{a} Voc. (MSL 3.69) KA.KA.SI.GA = Akk. *tēltum* "pronunciation", "utterance", so it seems more likely that this latter is from *mema-* "to speak" despite the double *m*.).

a. (without *-za*): (If a father and mother give their daughter to a man other than the one to whom she was promised, the father and mother must pay compensation to the first man) *takku attašša annaš mi-im-ma-i* "But (*-a*) if father and mother refuse (to pay), (the authorities may separate her from the second man)" KBo 6.3 ii 9-10 (Law § 28, OH/NS), dupl. *takku attima anni UL āšš*[*u*] "But if it not agreeable to the father and mother" KBo 6.5 iii 3, ed. HG 24f.; *takku* ^{GIŠ}TUKUL-*li=ma mi-im-ma-i* "But if he refuses (to do) the ^{GIŠ}TUKUL service, (they shall declare vacant the fields of the man of the ^{GIŠ}TUKUL)" KBo 6.2 + KBo 19.1 ii 20 (Law § 40, OS), partially broken in KBo 6.3 ii 40 (OH/NS), ed. HG 28f.; (If a holder of *ilku*-land (LÚ *ILKI*) disappears from his field, a LÚ ^{GIŠ}TUKUL may acquire his fields, if he agrees to do the service of the ^{GIŠ}TUKUL as well as pay the *šaḫḫan* on his new field) *takku šaḫḫan=a mi-im-ma-*⌜*i*⌝ (C: *mān šaḫḫan me-ma-i*) "But if he refuses (to pay) the *šaḫḫan*," (the palace acquires the *šaḫḫan* fields) KBo 6.2 + KBo 19.1 ii 25 (Law § 41, OS), B = KBo 6.3 ii 46 (OH/NS), C = KBo 6.5 iv 5, ed. HG 28f.; (If a slave commits a theft, his owner shall pay the compensation owed) [*takku mi-i*]*m-ma-i-ma* (var. [*mi-im-m*]*a-i*) "But if he

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refuses (to pay), (he forfeits only the slave)" KBo 6.3 iv 47 (Law § 95, OH/NS), w. dupl. KUB 29.19:7, ed. HG 46f.; (Now if a prince sins against the person of the king in any way, and he (the king) calls him to the river(-ordeal), let him go. If he is innocent, let him see your eyes) *takku* ^{d}ÍD-*ya=ma*! *mi-im-ma-i na*<*š?*> É-*ši=pat ēštu* "But if he refuses (to go) to the river(-ordeal), let him remain in (= be confined to) his house" KBo 3.28 = BoTU 10γ ii 12 (anecdotes, OH/NS), ed. Laroche, FsOtten 186f.; [. . . *za*]*ḫḫiya UL me-em-ma-i* "he will not refuse (to fight) in battle" KUB 23.68 obv. 4 (instr., MH/NS), ed. Kempinski and Košak, WO 5:192; *ḫurlašša me-em-ma*[- . . .] KUB 31.64 ii 29 (OH/NS).

b. with *-za*: (When the citizens of Ḫatti who are *ILKU*-people (LÚ.MEŠ *ILKI*) came, bowed to the king and said: No one pays us wages) *nuwann*[(*ašza*)] *me-em-ma-an-zi* (var. A: [(*nuwa*)]*nnašza mi-im-ma-an-zi*) "They reject us, (saying, You are LÚ.MEŠ *ILKI*)" KBo 6.3 iii 20-21 (Law § 55, OH/NS), w. dupl. KBo 6.2 iii 18 (OS), ed. HG 34f.; "If a man has not yet taken a girl (to whom he is betrothed)" *na-an-za mi-im-ma-i* "and he rejects her (he shall forfeit the brideprice which he paid)" KBo 6.3 ii 14 (Law § 30, OH/NS), ed. HG 26f.; (In the hearth the logs were choking, at the(ir) altars the gods were choking, in the fold the sheep were choking (text: KI.MIN), in the barn the cattle were choking) UDU-*uš=za* SILA$_4$-*SU mi-im-ma-aš* GUD=*ma* AMAR-*ŠU mi-im-ma-aš* "The ewe rejected her lamb, the cow rejected her calf" KUB 17.10 i 8-9 (Tel. myth, OH/MS), translit. Myth 30, tr. ANET 126; (The father of His Majesty spoke thus to you, Madduwatta: Come settle in the Mt. Ḫariyati district, you shall be close to Ḫatti) ^{m}*Madduwattaš=a=z* KUR $^{ḪUR.SAG}$*Ḫāriyati ašānna mi-im-ma-aš* "Madduwatta refused to settle in the Mt. Ḫariyati district" KUB 14.1 obv. 18 (MH/MS), ed. Madd. 4f., cf. Ose, Sup. 77f.; (Mašḫuiluwa, having caused trouble, is summoned for an interview with His Majesty at Šallapa; but because Mašḫuiluwa saw his error,) *numuzakan namma* ^{d}[UTU-*ŠI*] *mi-im-ma-aš* (var. *me-em-ma-aš*) "He accordingly (*nu . . namma*) rejected me, His Majesty, (and fled to Maša)" KUB 6.41 i 40-41 (Kup., Murš. II), w. dupl. KBo 19.62:4, ed. SV 1:110-13; [I wrote] about it to my brother the king of Aḫḫiyawa) [*n*]*atza UL me-em-ma-aš* "He did not reject(?) it" KUB 14.3 ii 37 (Taw., NH), ed. AU 8f. ("hat er abgelehnt", cf. *mema-* 12 b); (I held out silver to His Majesty) *nuza* ^{d}UTU-*ŠI mi-im-ma-*[*aš*] "His Majesty refused (saying: Let them [go] and make restitution)" KBo 16.61 i 11 (depos., NH), ed. StBoT 4:60f.; EME-*aš* EN-*aš kuwapi pāši* KASKAL-*ši karipuwan*[*zi pāimi*] UR.MAḪ *tarwauwanzi pāimi alili waršuwanzi pāimi* DUMU.<LÚ>.U$_{19}$.LU *lalau=wanzi pāimi* KASKAL-*aš=za karipuwanzi UL me-em-ma-i* UR.MAḪ-*aš=za tarwauwanzi UL me-em-ma-i alilaš=za waršuwanzi UL me-em-ma-i* ^{d}UTU-*uš=za* ḪUL-*muš* EME.ḪI.A *UL me-ma-i* § [*a*]*ltanniš arta andan=ašta* GIŠ-*ru arta* GAM-*an=ma* UR.MAḪ *ḫaššanza šešzi* DARÀ.MAŠ *wedanza šešzi altanniš ḫazzašta anda=kan* GIŠ-*ru ḫazzašta* UR.MAḪ-*aš ḫāšan* (or *ḫa-a*<*-aš*>*-ša-an*<*-za*>?) *ḫazzašta wittanza* DARÀ.MAŠ *ḫazzašta* ḪUL-*uwaš* UḪ$_x$ EME *ḫazašta* EME EN-*aš kuwapi pāši* ḪUR.SAG-*i arauwanzi pāimi ḫāriya appanna pāimi* KASKAL-*ši karipuwanzi pāimi* ḪUR.SAG-*aš=za arauwanzi me-em-ma-i ḫariyaš=za appānna me-em-ma-i* KASKAL-*šaš=za karipuwanzi me-em-ma-i* ḪUL-*uwaš=ma=za* UḪ$_x$-*aš* EME-*aš* ḪUL-*u me-em-ma-i* "Lord of the tongue, where are you going? I am going to the road (in order) to devour. I am going to the lion (in order) to *t.* (pounce?). I am going to the *a.*-bird (in order) to pluck(?)/smell(?) (it) (or: to the flowers(s) in order to pluck/smell(?) (them)). I am going to the human being (in order) to *lala-*. The road will not refuse devouring. The lion will not refuse *t.*-ing. The *a.*-bird will not refuse plucking/smelling(?) (or: the flower will not refuse plucking/smelling(?)) and the Sungod will not refuse evil tongues. § A spring stands. A tree stands within. Under it a lion whelp sleeps. A *wedanza* (yearling?) deer sleeps. The spring dried up. The tree dried up within. The lion whelp dried up. The *wittanza* (yearling?) deer dried up. The tongue of the evil magician dried up. Lord of the tongue, where are you going? I am going to the mountain (in order) to restrain/halt. I am going to the valley (in order) to seize. I am going to the road (in order) to devour. The mountain

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will refuse restraining/halting. The valley will refuse seizing. The road will refuse devouring. The tongue of the evil magician will refuse evil." KUB 12.62 obv. 10-rev. 6 (rit., pre-NH/NS), tr. (obv. 10-15, rev. 3-6 only) Goetze, Kl. 158, cf. Ose, Sup. 41, 78, ed. StBoT 29:192f.

c. sentence particles broken away: [. . . *-a*]*n kuiēš* EN-*anni mi-im-ma-an-zi* "Those who reject [him?] for lordship" KUB 19.20 rev. 25 (letter, Šupp. I).

Ehelolf, KIF 1 (1930), 139f. with n. 4; Sommer, AU (1932), 39-41.

memal n. neut. and com.; coarsely ground meal; from OS.

sg. nom. com. *me-ma-al* KUB 1.13 ii 57.

sg. nom.-acc. neut. *me-ma-al* KUB 43.30 iii 16 (OS), KUB 29.1 iii 47 (NH), KUB 6.45 iv 6 (Muw.), *me-e-ma-al* KBo 17.15 obv.? 14 (OS), KUB 34.86 rev. 8 (OH/MS), *me-em-ma-al* KUB 6.46 i 51 (Muw.), KBo 2.8 i 35 (NH), KBo 25.171 v 18.

gen. *me-ma-la-aš* KUB 2.4 iv 10 (OH/NS), KUB 41.10 rev. 2, *me-ma-al-aš* KBo 11.52 v 4, *me-ma-al-la-aš* KUB 7.5 ii 29 (MH?/NS), KUB 12.58 iii 23 (NH), *me-em-*⌜*ma*⌝*-la-aš* KUB 42.89 obv. 17.

inst. *me-ma-al-li-it* KBo 21.72 i 9 (OH?/NS), KBo 2.29 obv. 15, *me-ma-li-it* KUB 2.8 i 34, IBoT 3.1:50.

Note: *memal* + *-(y)a* "and" is written *me-ma-al-ia* KUB 41.10 rev. 3, 7, 9, etc. and *me-ma-al-la* KUB 45.12 ii 2 w. dupl. KBo 5.2 ii 16, 18.

Common gender agreement with *memal* occurs only in Kikk., where the more usual neut. agreement is also attested. This could be regarded as an error by a non-native speaker of Hittite.

a. description — **1′** made from wheat or broad beans: 2 BÁN ZÍZ *me-ma-al* DÙ-*zi* "He makes two BÁN of wheat into meal" KBo 2.8 i 32 (NH); cf. also *ŠA* GŪ.GAL.GAL *me-ma-al* IBoT 3.1:23; and *šumešnaš me-e-ma-a*[*(l)*] KBo 17.15 obv.? 14 (OS), w. dupl. KBo 17.40 iv 8 (OH/MS?).

2′ combined (cf. *milit-* a 2′b′): with honey VBoT 24 iii 19 (MH/NS), KBo 30.61 obv.? 21; with honey and fruit KUB 17.23 i 9 (NS).

3′ plain, unseasoned: 1 *UPNU me-ma-al pittalwan* MUN *UL išḫuwān* "one handful of unseasoned meal, salt is not added (lit. sprinkled)" KBo 5.2 i 28-29, cf. ii 16.

4′ *memal* of *ḫaššunga-* "meal of the sieve(?), sifted(?)/cleaned(?)/culled(?) meal", *memal ḫaššu(n)gai-* "to clean(?) meal (i.e., remove foreign matter)" — **a′** *memal* of *ḫaššunga-*: [*nušši namma me*]*qqaš me-ma-al ḫa-aš-šu-unga-aš* / [. . . *pianzi*] "[Again they give to it (the horse) a *me*]*qqaš*(?)(-measure?) of meal of *ḫ*." KUB 29.44 ii 16-17 (hipp., MH/NS), ed. Hipp.heth. 160 ii 55-56, cf. KUB 29.48 between iii 12 and 13, ed. Hipp.heth. 158 ii 26-27; 1 *UPNU* x x [*ḫ*]*a*[*šš*]*unga*[*š memal*] "one handful of meal of *ḫ*. KUB 29.48 obv. 10 + KUB 29.44 iii 20, ed. Hipp.heth. 164 iii 31, cf. n. 86; cf. BULÙG BAPPIR *INBI*$^{ḪI.A}$ *ḫūman* NUMUN.ḪI.A *ḫūman kuitta ḫaššunqaš* KBo 12.91 i 8-9; in the case of the hipp. text the meal was probably cleaned in order to remove foreign particles such as small stones before giving it to the horses.

b′ *memal ḫaššu(n)gai-*: *nukan* ^{GIŠ}*ērḫuy*[*a*]*z me-ma-al ḫaššungāizzi nuššan ištanāni* 3-*ŠU šuḫḫāi* "He cleans(?) the meal by means of a basket (i.e., he sifts it, using the basket as a sieve?) and strews (it) three times at the pedestal/altar" KUB 53.11 ii 16-18 (fest.); "The king goes to the inner chamber (and) bows to the deity. The GUDÚ-priest's wife <holds> with a basket meal (made) of broad beans. On top of it three *šiluḫa*-breads are lying. The palace servant holds (them) out to the king, and the king breaks (them)." *me-ma-al-la ḫaššugaizzi ta kuwa*<*š*>*zi* "He/she (wife, palace servant or king) cleans(?) the meal and crushes (it)." IBoT 3.1:37 (fest.) □ It has been suggested that the verb *ḫaššu(n)gai-* means either "to knead" (Haas/Thiel, AOAT 31:316f.) or "to sift" (Burde, StBoT 19:30f.; Oettinger, Stammbildung 33, 162). The noun *ḫaššunga-*, if (as we think) it is the basis of the denominative verb *ḫaššungai-* (contra Oettinger, Stammbildung, who puts it in the *ḫatrae-* class [p. 162] instead of with the denominatives from *a*-stems [p. 365f.]), could denote the implement used for the action ("sieve"?). But, if so, how are we to relate it to *pattar*, which has also been claimed for "sieve" (e.g., Popko, JCS 26:181f.)? And since our passages say that they sifted(?) by means of a basket (^{GIŠ}*erḫui-*/^{GIŠ}MA.SÁ.AB), does that exclude *ḫaššunga-* from being "sieve"? Since any container with holes could serve as a sieve, they could have occasionally specified the use of a basket for the purpose and still had a specific word (*ḫaššunga-*?) for "sieve". For *ḫaššungai-* note also that after various vegetables

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(SAR) are mentioned by name: [*nat? k*]*iššarit ḫaššungammi* "I clean(?)/cull(?)/ separate(?) [them] by hand" KBo 11.19 obv.! 13 (rit.). Since in this case the action is done "by hand", it cannot refer to sifting with a sieve but rather to picking out the foreign matter.

5′ fit for divine consumption: *ŠA* DINGIR-*LIM me-ma-al* "*m.* of the god" KUB 9.27 obv. 9.

b. in various quantities — **1′** measures — **a′** *ḫazila-*/*UPNU*: 1 BÁN ½ BÁN BA.BA.[ZA] ⌜13⌝(?) *PA* ZÍD.DA.DURU$_5$ 17 *PA* ZÍD.DA È.A 6(?) DUG KA.DÙ.A ⌜½⌝ BÁN *ARSANNU* 1 *ḫazilaš me-ma-al* [o] BÁN ½ BÁN GA *šimalu* KUB 12.4 i 6-9; *UPNU* KUB 1.11 i 12.

b′ BÁN/*SÂTU*: *SÂTU* KUB 1.11 i 34, KBo 30.61 obv. 9; BÁN KBo 2.8 i 32.

c′ *meqqaš*: KUB 29.44 ii 16, ed. Hipp.heth. 160 ii 55; KUB 29.48 between iii 12-13, ed. Hipp.heth. 158 ii 26.

2′ containers: ^{DUG}*kappi-* (^{DUG}*qa-pí-i-eš*) KUB 38.25 i 18; [^{DUG}*NAMMAN*]*TUM* KBo 13.229 ii 7; and ^{GIŠ}MA.SÁ.AB "basket" KBo 23.72 obv. 10.

3′ *tepu* "a little": KUB 9.27 i 9.

4′ a portion(?): NINDA.KUR$_4$.RA.ḪI.A-*ya* § *kuiuš karūwariwar paršiyannaḫḫi ištarna* UD.KAM!-*ti=ma* NINDA.KUR$_4$.RA *damauš paršiyannaḫḫi nekuz meḫurr=a damauš paršiyannaḫḫi me-ma-al-la-aš-ša damāi išḫūwannaḫḫi* "I will break some loaves in the morning, but I will break other loaves at midday, and in the evening I will break others, and I will strew another (portion) of meal" KUB 7.5 ii 24-30 (rit., MH/NS), cf. Pap. 43 □ since the neut. sg. adj. *damai* is without a noun, we follow Goetze (ANET 350a) in supplying "(portion)".

c. uses — **1′** in the cult — **a′** in lists of offering materials: NINDA.Ì.E.DÉ.A ^{NIN}[^{DA}*ḫa*]*ršpau=wanteš* 12 ^{NINDA}*tappinnu ŠA* ½ *UPNI* 3 GA.KIN.AG TUR *me-ma-al-la* ½ *UPNI* KBo 24.109 + KBo 15.24 iii 1-2 (building rit., MH/NS).

b′ as an offering — **1″** poured out or scattered — **a″** in general (cf. below d): 2 BÁN ZÍZ *me-ma-al* DÙ-*zi natkan* SAL.⌜EME?⌝-*aš* [. . .] / *išḫūwai* "He makes two BÁN of wheat into meal, and the . . .-woman scatters it [on . . .]" KBo 2.8 i 32-33 (cult descr., NH); *naš wappui paizzi nu wappūi* 1 NINDA.SIG *paršiya nanšan wappui katta dāi* NINDA.Ì.E.DÉ.A *me-ma-al išḫūwai* GEŠTIN 1-*ŠU šipanti* "Then she (the Old Woman) goes to the river bank, breaks one thin loaf for the river bank, and sets it down on the river bank. Then she scatters sweet oil cake (and) meal and libates once with wine" KUB 7.53 iii 22-24 + KUB 12.58 iv 1 (rit., NH), ed. Tunn. 20f. (iii 56-iv 1); (The ritual practitioner goes into a garden, breaks one loaf of bread for the goddess Maliya of the Garden,) *me-ma-al šuḫḫai* "(and) pours out meal" KUB 12.26 ii 22; *me-ma-al šemeḫunan* ^{UZU}NÍG.GI[G . . .] / [*ANA* UGULA ^{L}]$^{Ú.MEŠ}$Ú.ḪUB *ḫūppi=šši šuḫḫanz*[*i*] "They strew meal, *šemeḫuna-*, and liver(?) into the *ḫ.* of the supervisor of the Ú.ḪUB-men" KUB 43.30 iii 16-17 (OS), translit. StBoT 25 p. 78 (Nr. 30). In CTH 446 (rit., for infernal deities) one encounters passim the triad of offerings NINDA.Ì.E. DÉ.A, *memal* and TU$_7$ BA.BA.ZA; in CTH 409 (Tunn.) and CTH 434.7 (StBoT 29:243) the pair NINDA.Ì.E.DÉ.A and *memal*.

b″ poured on top of breads: *naškan* ^{GIŠ}BANŠUR-*i ŠA* ^{d}U *Piḫaššašši dāi* EGIR-*ŠU-makan me-ma-al* NINDA.Ì.E.DÉ.A *ANA* NINDA.KUR$_4$.RA.ḪI.A *šer šuḫḫai* KUB 6.45 iv 10-12 (offering in prayer, Muw.) and passim in this text; *me-ma-al-la šarāmnaz arḫa išḫuwāi šarāmnaz=ma=kan ANA* ^{NINDA}*mulāti šer šuḫḫāi* KBo 5.2 ii 18-20 (rit. of Ammiḫatna, NS); cf. KUB 12.58 i 4 (Tunn. i 28).

c″ poured into a fire: Ì-*kan me-ma-al* IZI-*i šuḫḫai* "He pours the oil (and) meal into the fire" KBo 11.32 obv. 13 (fest., OH/NS).

d″ poured into a well: *nuššan* BA.BA.ZA *PANI* ^{GIŠ}BANŠUR *išḫūwai* EGIR-*ŠU-makan me-ma-al ANA* TÚL *anda išḫuwai* "He (the seer) pours out the porridge before the table. Thereafter he pours the meal into the well" KBo 2.9 iv 4-5 (rit., MH/NS).

2″ offered (*šipant-*): (One god wishes for another:) [$^{LÚ.MEŠ}$*ḫappin*]*anteš* UR.SAG.ḪI.A-*uš* EN.MES-*uš* GUD.ḪI.A-*it* (coll.) [UDU.ḪI.A-*it ḫukki*]*škandu* $^{LÚ.MEŠ}$*ašiwanteš=ma-*<*wa-*>*at*!*-ta* [*me-em-ma-al-li-i*]*t šippanzakandu* "May the [weal]thy, the heroes, (and) the lords offer to you oxen (and) [sheep]. May the poor offer to you [mea]l" KUB 33.120 ii 63-65 (Kumarbi myth, NH), translit. Myth. 157, for the restoration of *memal* cf. ii 72.

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3″ given (*pāi-*): *nutta* SISKUR.SISKUR.ḪI.A-*TIM* NINDA*ḫaršaūš me-ma-al* DUG*išpanduzzi-yaššar apē peškanzi* "And they will give you offerings, thick bread, meal (and) libations (lit. libation vessels)" KUB 7.8 ii 11-13 (rit., MH/NS); 1 UDU GE_6 2 UDU BABBAR 9 NINDA.KUR_4.RA NINDA.Ì.E.DÉ.A *me-ma-al kīma [tak]naš* ^{d}UTU-*i pianz[i]* KBo 11.10 iii 31-32 (rit., MH?/NS).

4″ the chief cook makes the rounds (*irḫāi-*) of the sacred locations with *memal*: EGIR-*ŠU* UGULA LÚMUḪALDIM *me-ma-*ˈ*li*ˀ*-it AŠRI*ḪI.A *irḫāizzi* IBoT 3.1:50 (fest., NS).

5″ kept available (*šarā ar-* mid.): (Be careful about the matter of the gods.) NINDA.KUR_4.RA.ḪI.A-*ŠU*<*NU*> *išpanduzzišme[t]* / *[par-su]r(?)-šemet-a* ˈ*me*ˀ*-ma-al-še-me-et šarā artaru* "Let their thick breads, their libations, and their [cooked dis]hes(??) (and) their meal be kept available" KUB 1.16 iii 50-51 (OH/NS), ed. HAB 14f., 173f.

6″ placed (*dāi-*, passive *ki-*): *namma* 1 GUNNI TUR *ienzi nuššan* NINDA*dūnin paršiya nanšan ANA* GUNNI *dāi šermaššan me-ma-al* NINDA.Ì.E.DÉ.A TUR.BA.BA.ZA TUR*gangati dāi INBI*ḪI.A*-yaššan šer išḫuwāi* "Furthermore they build a small hearth, and he (the seer) breaks a *d.*-loaf and places it on the hearth. On it he places meal, sweet-oil cake, porridge (and) *gangati*-stew, and pours fruit upon it" KUB 15.31 i 21-24 (rit., MH/NS); *nu me-ma-al kitta* KUB 29.1 iii 47 (OH/NS), ed. Kellerman, Diss. 18, 30, Marazzi, VO 5:158f.

7″ Palaic incantation of *memal*: SALŠU.GI ^{d}*Ziparwā me-ma-la-aš uddār* URU*Palaumnili memiškizzi* "The Old Woman speaks in Palaic the incantation (lit.: words) of meal for Z." KUB 2.4 iv 9-12 (fest., OH/NS); the incantation itself was not included with the ritual and has not been recovered.

8″ sifted(?) (*ḫaššungai-*): cf. a 4′ b′.

c′ as an ingredient in breads used in offerings: NINDA.KUR_4.RA KUB 43.56 ii 22; NINDA.Ì.E.DÉ.A KUB 32.127:10; and simply NINDA KBo 21.1 ii 13. □ In many cases it is difficult to decide whether a phrase like 5 NINDA.SIG.MEŠ *me-ma-al* (KUB 24.9 iv 7) is to be translated "five thin loaves (made of) meal" or "five thin loaves (and) meal."

2′ in a mythical context: ^{d}UTU-*uš me-ma-al išša-šša šu-u[ḫ-ha-aš* NINDA.K]UR_4.R[A *paiš*(?)] / *š-an ištaḫta* "The Sungod po[ured] meal into her mouth [and gave her(?) th]ick brea[d.] And she tasted it (i.e., the bread)" KBo 3.38 obv. 4-5 (OH/NS), ed. StBotT 17:8f.

3′ as an ingredient in fodder for horses: (cf. also a 4′ a′); *nušmaš* 1 *ŠÂTU me-ma-al* IN.NU.DA-*it menaḫḫanda immiyandan pianzi nu* GE_6-*an ḫūmandan azzikkanzi* "Then they give them (i.e. the horses) one *SŪTU* of meal mixed together with chaff, and they feed all night" KUB 1.13 ii 57-60 (hipp., NH), ed. Hipp.heth. 62f. ii 56-59. The phrase *memal* (IN.NU.DA-*it*) *anda immiyandan* occurs frequently in the hippological treatises.

d. in a literary comparison: (The monster Ullikummi threatens:) DINGIR.MEŠ-*mawakan ne[pišaz? ka]tta me-ma-al* GI[M-*a*]*n išḫu-w[a]ḫḫi* "I shall scatter the gods down from heav[en] like meal!" KUB 33.106 + KBo 26.65 iv 28 (Ullik., NH), ed. (without join) Güterbock, JCS 6:30f. Cf. also c 1′ b′ 1″.

A typical offering seems to have included the scattering of *memal* upon other materials as in KUB 6.45 iv 10-12 (see above c 1′ b′ 1″ b″). Cf. Latin immolāre. The mythological passage quoted above in c 1′ b′ 2″ shows that an offering of *memal* was considered the minimum service one could render a deity, since even a poor man could afford it.

KBo 2.8 i 32-33 (sub c 1′ b′) and the passages cited under a 1′ show that *memal* was not itself a particular grain, but was prepared from wheat (ZÍZ) or broad beans (*šumeššar*/GÚ.GAL.GAL). The list KUB 12.4 i 6-9, which mentions *memal* along with BA.BA.ZA, "porridge", ZÍD.DA.$DURU_5$ and ZÍD.DA È.A, "moist and dry flour," and *ARSANNU*, a type of meal, strongly suggests that *memal* was of a consistency coarser than flour. This conclusion is supported by the fact that *memal* was included in the fodder of horses. From the enumeration ½ BÁN *ARSANNU* 1 *ḫazilaš me-ma-al* (KUB 12.4 i 8) it is clear that *memal* is not the Hittite reading of

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ARSANNU. It is difficult to explain how the two differed. But since the latter term is occasionally preceded by the TU_7 determinative indicating a cooked dish (e.g., KUB 29.6:10), and is never scattered upon other foodstuffs, perhaps *ARSANNU* indicates meal which has been boiled, while *memal* denotes meal in an uncooked state.

Götze, KlF 1 (part 2, 1929) 228 n. 4; Sommer, KlF 1 (part 3, 1930) 347 (on KUB 17.23 i 9), HAB (1938) 173; Kammenhuber, Hipp.heth. (1961) 312 (cf. usage c 2′).

memmami- Luw. part.(?); (mng. unkn.); from MH/NS.†

sg. nom. ⌜*mi-im*⌝*-ma-me-iš*(*-ša*) KUB 6.45 iii 75 (NH), *me-em-ma-mi-iš*(*-š*[*a*]) KUB 6.46 iii 44; **Hitt. pl. acc.?** *me-em-ma-me-uš* KBo 20.82 iii 6 (MH/NS).

(Let me truthfully say thus:) *IŠTU* ^{d}U *piḫaššašši=wa=za kanišša*[(*nza šalla*)]*nuwanza* (dupl. adds *-ša*) ⌜*mi-im*⌝*-ma-me-iš-ša* (var. *me-em-ma-mi-iš-š*[*a*]) "I am recognized (and) raised and *m.*-ed by the Stormgod *p.*" KUB 6.45 + KUB 30.14 iii 73-75 (prayer, Muw.), w. dupl. KUB 6.46 iv 42-44, differently Lebrun, Hymnes 269, 282, Eichner, Die Sprache 21.165; [. . .]x *ḫalzāiš apēl me-em-ma-me-uš* § KBo 20.82 iii 6 (MH/NS).

Melchert, Phon. (1984) 169 (perhaps derived from *māi-*).

memanu-, memiyanu- v.; to have (someone) say, recite, to make (someone) talk; from OH/MS.†

pres. sg. 3 *me-mi-ia-nu-uz-zi* KUB 4.47 ii 20 (NS).
pret. pl. 2 *me-ma-nu-ut-te-en* KUB 33.10 obv. 8 (OH/MS).
iter. pres. sg. 2 *mé-e-ma-nu-uš-ga*!*-ši* KUB 33.34 obv. 2 (OH/NS).

"[When] he comes down [from . . . , he has] him [stand?] before ^{d}Madānu and the [. . . of DN]" *nan kiššan me-mi-ia-nu-uz-zi* "He has him recite thus" (There follows a prayer to Ṣarpanitum in Akk.) KUB 4.47 ii 20 (rit., NS); (The missing Telipinu, having been found and awakened by the bee, says) "'I was sullen, I was [sleeping. Why did you arouse me] (while I was) sleeping?'" [*nuwamu š*]*āntan kuwat me-ma-nu-ut-te-en* "'Why did you make me talk (while I was) sullen?'" KUB 33.10 obv. 6-8 (Tel. myth, OH/MS), ed. Otten, Tel. 32f., translit. Myth. 45, tr. ANET 127 (tr. differ); parallel *mé-e-ma-nu-uš-ga*!*-ši* KUB 33.34 obv. 2 (OH/NS), translit. Myth. 66, cf. 637/f + 658/f:7-10 under *miešš-* A 2.

Cf. *mema-*.

memi(ya)- v. see *mema-*.

memiya(n)- n. com. and neut.; **1.** word(s), speech, talk, statement, message, treaty, **2.** deed, act, conduct, behavior, **3.** matter, subject, affair, incident, problem, reason, **4.** (object in a lot oracle); wr. syll., *AWĀTU* (sg. only), and INIM; from OH/NS and MH/MS.

sg. com. nom. *me-mi-aš* KUB 23.72 rev. 60 (MH/MS), KUB 13.4 ii 61 (pre-NH/NS), KUB 26.37 obv. 9 (Šupp. I), IBoT 2.112:7 (Murš. II), KUB 6.45 i (3), iii 46 (Muw.), KUB 23.1 ii 7 (Tudḫ. IV), *me-mi-ia-aš* KBo 3.3 iii 13 (Murš. II), KUB 21.38 rev. 2 (Ḫatt. III), KBo 4.14 ii 52, iii 8, 36 (late NH), *me-mi-i-ia-aš* KUB 48.95 i 8 (Muw.), INIM-*aš* KUB 23.1 left edge 2 (Tudḫ. IV), KUB 19.55 lower edge 2 (late 13th cent.), ABoT 56 iii 15 (Šupp. II), KUB 14.3 iv 48, 57, KBo 13.10 obv.? 6, 7, 8 (both NH).
com. acc. *me-mi-an* KUB 14.1 obv. 37, rev. 45 (MH/MS), EA 32 = VBoT 2:12 (MH/MS), KUB 26.37 obv. 8 (Šupp. I), KBo 4.10 obv. 46, rev. 26 (Tudḫ. IV), *me-mi-ia-an* KUB 14.1 obv. (40) (MH/MS), KBo 5.3 iii 47 (Šupp. I), KBo 3.3 iii 3 (Murš. II), KUB 21.38 obv. 42, rev. 9 (Ḫatt. III), KUB 8.55:8, INIM-*an* KBo 4.14 iii 34 (late NH), KUB 15.1 ii 30 (NH).
neut. (nom.-)acc. *me-mi-an* KBo 3.23 rev. 12 (OH/NS), KUB 6.41 iii 65 (Murš. II), *me-mi-ia-an* KUB 14.8 obv. 36 (Murš. II), KUB 21.5 iii 13 (Muw.).
gen. *me-mi-ya-na-aš* RS 25.421:64 (NH).
d.-l. *me-mi-e-ni* KBo 10.2 ii 8 (OH/NS), KBo 18.54 obv. 11 (NH), *me-mi-ni* KBo 4.3 iv 18 (Murš. II), KBo 4.10 obv. 50 (Tudḫ. IV), KUB 23.102 i 9 (NH), *me-mi-ia-ni* KBo 5.6 iii 17 (Murš. II), KBo 4.14 iii 52 (late NH), KUB 16.16 left edge 1 (NH), *me-mi-ia-an-ni* KUB 21.4 i 12 (Muw.), KUB 26.33 iii 19 (Šupp. II), KUB 24.5 obv. 7 (NH), INIM-*an-ni* KBo 12.39 i 11 (Tudḫ. IV or Šupp. II); the form INIM-*ni* KUB 31.38 rev. 11 (OH?/NS), KUB 15.1 ii 25 (NH) could be either *memi*(*ya*)*ni* or *uddani*.
abl. *me-mi-ia-na-az* KBo 3.3 iii 10 (Murš. II), KUB 21.19 i 18 (Ḫatt. III), KUB 8.48 i 12 (NH), KUB 16.77 ii 36, KUB 36.35 i 2 (NH), *me-mi-ia-an-na-az* KUB 12.61 ii 11 (NH), *me-mi-na-za* KBo 2.6 iii 47 (coll. KUB 18.51), 64 (NH), *me-mi-az* KUB 5.24 i 24 (NH), the form INIM-*za* KBo 24.134 rev. 16 (NH) could be either *memi*(*ya*)*naza* or *uddanaza*.
inst. *me-mi-ni-it* KUB 33.86 rev. 6 (NS), *me-mi-ia-ni-it* KUB 21.19 + 1193/u ii 8 (Ḫatt. III).
pl. com. nom. *A*[*-WA-T*]*E*^{MEŠ} KBo 5.4 obv. 28 (Murš. II); cf. discussion below on forms of *AWĀTU*.
pl. com. acc. *me-mi-ia-nu-š*(*a*) KBo 16.27 iv 27 (MH/MS), KUB 36.117:9 (OH?/NS), KUB 32.130:9 (Murš. II),

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KUB 7.5 ii 23, *me-mi-ia-nu-uš* KUB 17.21 iv 17 (MH/MS), KBo 5.12 iii 9 (Šupp. I), KBo 5.9 iii 1 (Murš. II), KUB 13.35 i (26) (Ḫatt. III), KBo 18.69 rev. 5, KUB 17.18 ii 14, 15, 25, *me-mi-ia-ni-eš* KUB 29.8 i 1 (MH/MS), *me-mi-ia-aš* KBo 5.9 iii 1 (Murš. II).

gen. *me-mi-ia-na-aš* KUB 1.1 + KUB 19.60 iv 50, 51 (Ḫatt. III), INIM.MEŠ-*aš* KUB 19.55 lower edge 2 (late 13th cent.) in context cannot be *uddanaš*.

d.-l. *me-mi-ia-na-aš* KUB 8.82 + 1198/u rev. 23 (StBoT 16:20) (Tudḫ. IV), KBo 4.14 i 21 (late NH).

pl. gen. or d.-l. or sg. gen. *me-mi-ia-an-na-aš* KUB 28.94 i 9 (OH/NS), *me-mi-ia-na-aš* KBo 19.60:16 (NS), *me-mi-ia-na-š(a)* ABoT 50:6.

Sumerogram without Hitt. compl. (identification based on com. gender concord): *kuiš* INIM KUB 11.1 iv 8 (OH/NS), *kūn=ma=kan* INIM KUB 22.70 rev. 13 (NH), *apaš* INIM x[. . .] KUB 40.90 ii 3 (NH).

Evidence for neuter concord with *memiya(n)*- consists solely of the four syntactically acc. (sg.) instances cited above. In view of the absence of any nominatives showing neuter agreement, of the presence of the common gender [*ap*]*ēnišš̆uwantanna memian* (KUB 6.41 iii 58) in the same paragraph of the Kupanta-^{d}LAMMA treaty as the neuter *apēnišūwan memian* (ibid. iii 65), and of the occurrence of [*apeniš*]*uwandan memiyan* (KUB 21.4 i 17) as a duplicate of *apenišuwan memiyan* (KUB 21.5 iii 13) in the Alakšandu treaty, it is best to regard these examples of neuter agreement as exceptions caused by confusion with the largely synonymous *uttar*. Another apparent example of neuter agreement is *me-mi-an ša-ku-wa-šar* in KUB 14.3 i 66 in mng. 1 b 6′, but the fact that *š.* follows *m.* may point to its being an adverb.

The Sumerogram INIM and the Akkadian *AWĀTU(M)* in sg. may be read either *memiya(n)* or *uttar*, certain distinction being possible only in writings of non-oblique cases with complementation in *-aš/-an* or *-(t)ar*, and in the sg. d.-l. complemented with *-anni* (which fits *memiyanni*, but not *uddani*). An indication may also be given by a syllabically written or complemented form in the immediate context, e.g., INIM-*an* and INIM-*za* in KBo 24.134 rev. 15-16 where both probably indicate *memiya(n)*-. INIM and *AWĀTUM* (cf. b 2′) with common gender agreement always represent *memiaš*. The plurals *AWĀTĒ*^{MEŠ} and INIM.MEŠ almost always show neuter agreement and therefore stand for *uttar*. For an exception cf. KBo 5.4 obv. 28 (sub mng. 1a), where (if *AWĀTĒ*^{MEŠ} is the subject) the pl. verb *piddanzi* indicates a com. gender pl. subject (i.e., not neut. pl. *uddār*). Colophons of ritual tablets which designate the tablet as *AWĀT* PN (cf. KBo 5.2 iv 63) could reflect *uttār* or *memiya-*; for the former see DUB.1.KAM *QATI ŠA* ^{m}*Kella* ^{LÚ}GU[DÚ *u*]*ddanaš* KBo 3.7 iv 30 (OH/NS), (with Otten's collation, cf. Beckman, JANES 14:18). The instances of *AWĀT Tabarna* treated under 1 b 2′ and 16′ suggest *uttar* in OH, but *memiya-* in NH.

(Sum.) KA.BA?.BAL = (Akk.) *da-bá-bu* = (Hitt.) *me-m*[*i-a*]*š* KBo 26.20 ii 22 (Erimḫuš Bogh. A, MSL 17:107); (Sum.) [(INIM.DÙ.A LÚ.NAM.RA AMA.NI.ŠÈ GUR. RA.AM)] = (Sum. pronunciation) i-ni-im-[m]u? lu-na-am?-[r]a am-ma-an-[n]i-še ku-u-r[a] = (Akk.) *bussurat šalli ša* <*ana*> *ummišu iturra* (!, text: *i-qa-a-ra*) "Good news of the captive who will return to his mother" = (Hitt.) *aššulaš me-mi-ya-na-aš-ma-aš* GIM-[*an*] *ummaš* NAM.RA-*az* DUMU-*aš* AMA-*ši* EGIR-*pa uizzi* "She is like the *ummaš* ("fulfillment"(?) of good news (lit. words of wellbeing): The child/son will return to his mother from captivity" RS 25.421:64-66, ed. Nougayrol and Laroche, Ugar. 5:314-16, 775-76; for restoration of Sum., see Civil, JNES 23:4. The Sum. and Akk. versions correspond in most respects, while the Hitt. version diverges.

1. word(s), speech, talk, statement, message, treaty — **a.** as the grammatical subject: (Then a thunderstorm came up, and I became frightened) *numukan me-mi-aš* KA×U-*i and*[*a*] *tepawēšta* "and speech became little in my mouth" KBo 4.2 iii 42-43 (aphasia of Murš. II, NH), ed. MSpr 4f.; [*me-m*]*i-aš iššaz uit* KUB 36.55 ii 40 (myth); (We questioned Pallariya in this regard) [*nu*] *memišta āšanza=war=aš me-mi-aš* "and he said, 'It is a true statement (lit. word)'" RS 17.109:7-8 (depos., NH), ed. Laroche, Ugar. 5:769f..; *namma antuḫšatar=a kuit maršaḫḫan nu=kan A*[*WĀT*]*Ē*^{MEŠ} *katta piddanzi* "Furthermore, since humanity is treacherous, (if) rumors (lit. words) circulate (lit. run down)" KBo 5.4 obv. 28 (Targ.), ed. SV 1.56f., for the reasons for reading *AWĀTĒ*^{MEŠ} as *memiyaneš* here see the discussion of INIM and *AWĀTU* above; cf. KBo 26.20 ii 22 in lex. (= *DABĀBU*).

b. as the direct object of the following verbs — **1′** *ḫatrai-* "to send, write (of)": *nuwa me-m*[*i-ia-a*]*n ANA* ^{d}UTU-*ŠI ḫatrai* "Send word to His Majesty" KUB 14.1 obv. 38 (MH/MS), ed. Madd. 10f., cf. obv. 40 (cf. 1 b 12′); cf. [*nunna*]*š idalun me-mi-an kuinki ḫatrāizzi* [*nan ep*]*puweni* KUB 31.42 ii 12-13 (instr., MH/NS); *mān=ma=tta* ^{d}UTU-*ŠI=ma kūn A-WA-AT* BAL *UL ḫatrāmi* "If I, My Majesty, do not write to you this message about rebellion" KBo 5.13 (Kup. C) iii 5-6, ed. SV 1.126f. (possibly mng. 2 or 3).

2′ *ḫullai-*, *ḫulliya-* "to oppose, repudiate, contravene": *AWĀT Tabarna* ^{m}*Ḫattuši*-DINGIR-*LIM . . . ŠA LĀ NADIYAM ŠA LĀ ŠEB*[*Ē*]*RIM kuiš=ma=an* (i.e., the *AWĀT* = *memiyan*) *ḫu-u*[*l*]*-la-i* "The word (= decree) of the Tabarna Ḫattušili . . . is not to be neglected/repudiated, not to be broken; but he who opposes it (will be punished by the

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gods)" KBo 6.28 rev. 28-29 (edict of Ḫatt. III); for the meaning of the Akk. formula, found as early as the OH Tabarna seals in Ḫatti, see CAD N/1:78a and SBo 1:49, Otten, MDOG 103:68, Easton, JCS 33:28-9; compare the variant wording with *-kan waḫnu-* "to disregard" see below 1 b 16′; *nu ziladuwa kūn me-mi-an lē kuiški ḫulliyazzi* "And in the future let no one contest this provision!" KBo 4.10 obv. 46 (treaty, Tudḫ. IV). The exx. of *AWĀT* chosen here are relevant only because *AWĀT* is resumed by acc. common gender excluding *uttar*. These exx. are NH. OH exx. may have been read *uttar*. Cf. below b 16′).

3′ *ḫušteški-* "to whisper, speak softly": *me-mi-an=ma ḫušteškanzi* KUB 39.4 + KUB 30.25 obv. 26, 31, 35, etc., ed. HTR 26f.

4′ *iya-* (act.) "to make": *ašiwa kuiš me-mi-ia-aš IŠTU* ^{d}IM ^{URU}*Ḫatti iyanza* LÚ.MEŠ ^{URU}*Mizri kuit* LÚ.MEŠ ^{URU}*Ḫattiya IŠTU* ^{d}IM ^{URU}*Ḫatti linganuwanteš . . . me-mi-ya-an-ma-kán* LÚ.MEŠ ^{URU}*Ḫattipat ḫūdāk šarriēr nu=war=aš mān ANA* ^{d}IM ^{URU}*Ḫatti BĒLIYA kartimmiyaz kišat n=at ḫandaittat* "It was determined by oracle whether this word (i.e. treaty) — which was made by the Stormgod of Ḫatti — became (the cause of) anger for the Stormgod of Ḫatti, because the Egyptians and the Hittites had been bound by oath by the Stormgod of Ḫatti, but the Hittites quickly transgressed the word (i.e. treaty)" KUB 14.8 obv. 33-38 (prayer, Murš. II), ed. Pestgeb. 210-13; for other instances of *iya-* w. *memiya-* as acc. obj. see under mng. 2.

5′ *ištamašš-* "to hear, listen to": *numu* ^{d}UTU ^{URU}*Arinna me-mi-an ištamašta* "The Sungoddess of A. heard my word" KBo 3.4 i 27 (AM 22); *kinunamu* DINGIR.MEŠ *ammel ŠA* ^{LÚ}SANGA-*KUNU* ÌR-*KUNU me-mi-an arkuwar ištamašten* "Now, O gods, listen to the word (and) defence of me, your priest (and) servant" KUB 6.45 i 20-21 (prayer, Muw.); *mān=a* ḪUL-*lun me-mi-an kuinki ŠA* BAL *piran parā ištamašti našš*u LÚ ^{URU}*Ḫatti kuiški našma* LÚ ^{URU}*Arzawa kuiški* BAL *ēššai* "If you should hear beforehand of an evil word of rebellion, (be it that) either a Hittite or an Arzawan should rebel" KBo 5.13 iii 22-24 (Kup.), ed. SV 1:128f.; *nu* DINGIR.MEŠ EN.MEŠ-*YA* ḪUL-*waš me-mi-an kuwat ištamašten* "Why did you, O gods, my lords, listen to this evil talk (lit. talk of evil)?" KUB 14.4 iii 20-21 (prayer, Murš. II); cf. also ibid. iv 33; □ For *idaluš memiyaš*, "slander, defamation, malicious gossip", see Hoffner, Unity and Diversity, 49. Whether *idalu- memiya(n)-* is to be translated "slander" or "plot" depends upon context, but in either case the defamation of the ruler and working toward his replacement is meant; *mānwakan ŠA* ^{d}UTU-*ŠI* ḪUL-*lun me-mi-*⌜*an*⌝ *našma* GÙB-*tar kuedanikki* [*anda i*]*šdammašteni nuwaran ANA* ^{d}UTU-*ŠI mem*[*išten*] KUB 26.1 iii 47-50 (instr., Tudḫ. IV), ed. Dienstanw. 14 □ the *-kan* is needed because of *kuedanikki anda*; parallel to *ḫalugan* in: (Ḫebat said to Takiti:) [*kuw*]*at=wa ŠA* ^{d}U EN-[*YA*] *nakkin me-mi-an UL išt*[*amašmi*] *UL-mawa* ^{d}*Š*[*uwaliya*]*ttaš* DINGIR.MEŠ-*ašša ḫūmandaš ḫaluga*[*n ištam*]*ašmi* "Why do I hear no important word about the Stormgod, [my] lord, and I [hea]r no report about Š[uwaliya]t and all the (other) gods?" KUB 33.106 + KBo 26.65 i 25-27 (Ullik. III, NH), ed. without join JCS 6:18f.; cf. Ullik. III A i 2.

6′ *mema-* "to say, speak" (figura etymologica): (Be careful about a palace woman; don't step near her, don't go near her,) *me-mi-ia-an-na-aš-ši lē mematti* "and don't speak a word to her" KBo 5.3 iii 47 (Ḫuqq.), ed. SV 2:126f.; *nammašmaš PANI* DINGIR-*LIM me-mi-an memešten* "Furthermore, speak (this) word for yourselves before the god:" ('Whoever has taken anything from your bread and wine stores, O god, go after him!') KUB 13.4 i 63-64 (instr., pre-NH/NS), ed. Chrest. 150-53; Ì.DÙG.GA-*yaššan šer lāḫui nu ŠA* ^{NINDA}*dūniyaš me-mi-ia-nu-uš memai* "She pours out the fine oil and speaks the words of the *d.*-bread" KUB 15.31 i 26-27 (rit., MH/NS); *nu ŠA* Ì.DÙG.GA *ananešḫiyaš me-mi-ia-nu-uš memai* KUB 15.31 i 17-18; cf. i 26-27; *našmatta mān* ^{d}UTU-*ŠI kueqa me-mi-ia-nu-uš ḫarwaši memai* "Or if His Majesty should somehow (*kueqa*, neut. pl. as adv.?) secretly give orders (lit. speak words) to you" (saying: 'Do these deeds or this deed!' . .) KBo 5.9 ii 49-iii 1 (Dupp., Murš. II), ed. SV 1:18f.; Friedrich's interpretation "irgendwelche Worte" is impossible because of gender difference and word order (it should be *memiyanuš kuiušqa*); one might also translate: "should secretly speak to you some things (*kueqa*), (namely)

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words"; *nuza maḫḫan kūn me-mi-an* ZI-*ni* EGIR-*pa kiššan AQBI* (= *memaḫḫun*) KBo 4.4 ii 49, ed. AM 118f.; *ANA* DUMU.NAM.LU.U$_{19}$.LU-*patkan anda me-mi-an kišan me⌜miškanzi⌝ ḫarnāuwašwa* SAL-*nī* DINGIR-*LUM kāri tiy*[*azi*] "Among humans they have a saying (lit. speak a word) as follows: 'A god will (always) yield to the wishes of a woman of the birthstool (i.e., a midwife)'" KUB 21.27 ii 15-16 (prayer, Pud.), ed. Beckman, JNES 45:20; cf. also KUB 32.130:9 and KUB 36.89 obv. 8; ^{m}*Pallariyašma me-mi-an PANI* ^{m}*Teḫi-*^{d}U-*up U ANA* ^{m}ŠEŠ-*zi* GAL $^{LÚ.MEŠ}$*MUBARRI memišta* "Pallariya gave his testimony (lit. spoke the word) before (the witnesses) Teḫiteššup and Nanizi, the supervisor of the *M.*-men" RS 17.109:22-25 (inquest, NH), ed. Laroche, Ugar. 5:770f., and von Schuler, UF 3:227; (After seeing the monster Ullikummi for the first time) *nu* ^{d}U-*aš* IGI.ḪI.A-*wa* [*išḫa*]*ḫruwanza me-mi-ia-an memiškizzi* "the Storm-god with [te]arful eyes speaks a word"; (followed by a quote) KUB 33.113 i 17-20 + KUB 36.12 i 30-32 (Ullik. II B i 30-33, NH), ed. Güterbock, JCS 6:12f.; cf. also KBo 5.12 + KBo 19.43a + KBo 5.3 iii 13, 17 (Ḫuqq.); *me-mi-an=da kuin mema*[(*ḫḫi*)] KUB 33.102 ii 32 (Ullik. I C), w. dupl. KUB 33.98 ii 28 (Ullik. I B).

7′ GAB-*ši* :*pašiḫai-* "to erase (a word/command) in one's breast" (idiom, apparently meaning to disregard a command): *nuwazakan kar*[*ū*] ⌜GIM-*an*⌝ *a*[*m*]*mel me-mi-an* GAB-*ši* :*paši=ḫāidd*[*a*(coll. photo)] *tuella*[*w*]*azakan me-mi-an* GAB-*ši* :*pašiḫāti* "Just as he earlier disregarded my word/command, he will disregard your word also" KUB 14.3 ii 23-5 (Taw., Ḫatt. III), ed. AU 8f. □ reading GAB-*ši* instead of DU$_{8}$-*ši* based upon ^{UZU}GAB-*i* :*paši*[*ḫaitta*] KUB 21.19 ii 32-3 + 1303/u obv. 17-8, ed. Sürenhagen, AOF 8:92f.; in view of the once attested loc. ^{UZU}GAB-*ni* this GAB-*ši* might stand for *GAB-(*n*)*i-ši* "in his/her breast"; cf. sub *pašiḫai-* for other exx. of this idiom.

8′ *peḫute-* "to spread (rumors)": [*idal*]*amuš=šmaš=kan me-mi-ia-nu-u*[*š lē p*]*ēḫuteši* KBo 13.55 rev. 8-9; *našmakan* ^{LÚ}*araš* ^{LÚ}*ari kuiški kūruraš me-mi-an piran pēḫutezzi* KUB 31.42 ii 8-10, KUB 31.44 ii 6-7, KUB 26.24 ii 6-7; for *AWĀTE*^{MEŠ} (words, rumors) which run about on their own cf. mng. 1a.

9′ *kattan arḫa peda-* "to bring": *nukan ANA* LÚ.MEŠ ^{URU}*Taggašta me-mi-an kattan arḫa pēter* "And they brought the word/report to the men of Taggašta" (followed by a quote) KBo 5.8 i 7, ed. AM 146f..

10′ *piddai-* "to carry/rush": *AN*[*A . . .*] ^{m}*Kuwaggull⌜in⌝* ^{LÚ}AMA.A.TU *uiškit me-mi-an=ma k*[*ui*]*n piddaiškit n=an UL šaqq⌜aḫ⌝ḫi* "He kept sending K. the domestic servant to [. . .]. But I don't know the message which he was conveying (or 'rushing')" KUB 23.91:14-16 (NH); cf. *me-mi-ia-nu-uš piddanzi* KBo 19.60:18.

11′ *šakk-* "to know": cf. 1 b 10′; cf. [. . . *kui*]*nki me-mi-an šaqqaḫḫi* KUB 23.45:13 (letter, NH).

12′ *šanna-* "to conceal": [*me-mi-i*]*a-an-na-wa-*[*ta-kán kui*]*n ḫatr⌜āizzi⌝ nuwaran lē ša*[*nnatti*] "Don't conceal the word which he sends to you" KUB 14.1 obv. 40, ed. Madd. 10f., AU 332.

13′ *šarra-* (w. *-kan*) "to transgress": see ex. under mng. 1 b 4′.

14′ *-za tepnu-* "to belittle": *nuza šumenzan ŠA* DINGIR.MEŠ *me-mi-ia-nu-uš tepnuwanzi* "And they belittle the words of you gods" KUB 17.21 iv 17-18 (prayer of Arn. & Ašm. MH/MS), ed. Kaškäer 160f.

15′ *uda-* "to bring": ^{m}*Niriqqališ* LÚ ^{URU}*Tap=ḫa*[*llu*] *me-mi-an udaš* "N., the man of Tapḫallu, brought word" (followed by a quote) ABoT 60 i 8-9 (letter, MH/MS), ed. Laroche, RHA XVIII/67:82f.; *nu ANA* ^{LÚ}*BĒL* <*MAD->KAL-AT-TI me-mi-ia-an ḫūdāk udummeni* KBo 16.50:12-13 (MH/MS), ed. Otten, RHA XVIII/67:121f.; *numu maḫḫan me-mi-an* EGIR-*pa udanzi* Maṣat 75/113:22-23 (MH/MS), ed. Alp, FsLaroche 30f.; *mān* DUMU É.GAL-*ma* EGIR-*anda me-m*[*i*]*-an udai* IBoT 1.36 iii 23 (MH/MS), ed. Jakob-Rost, MIO 11:192f.; (And when the scouts come upon the trail of the enemy,) *nu me-mi-an ḫūdāk udanzi* "they shall bring word promptly" KUB 13.2 i 6 (Bēl Madg., MH/NS), ed. Dienstanw. 41; (Then my father proceeded to send Ḫattušaziti, the chamberlain, to Egypt, saying:) *itw*[(*am*)]*u karšin me-mi-an zik* EGIR-*pa uda* "'Go, bring back to me an accurate report!'" KBo 5.6 iii 22 (DŠ frag. 28), w. dupl. KBo 14.9 iii 11, ed. Güterbock, JCS 10:95, cf. THeth. 11:110; *nu me-mi-an uter* ^{m}*Zannanza*[*šwa* BA.ÚŠ] "And word was brought: 'Zannanza [is dead]'"

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KUB 19.4:6 (DŠ, Murš. II), ed. JCS 10:108; *nu ANA ABI=YA me-mi-an uter* KBo 5.6 ii 23 (DŠ frag. 28); [LÚ.MEŠ URU*Zida*]*parḫa=ma me-mi-an uter* KUB 19.13 i 14 (DŠ frag. 34); *numu me-mi-an* [*menaḫḫ*]*anda uter* KUB 14.17 ii 28-29, ed. AM 86f.; *numu me-mi-an* EGIR-*pa uda* KUB 36.12 (Ullik. II B) iii 14.

16′ *waḫnu-* (w. *-kan*) "to disregard, disobey, alter": (A fisherman gives advice and instructions to his wife: 'A woman is wise . .') *nukan* LÚ-*aš* [*me-m*]*i-ia-an UL waḫnuzzi* § [*nu*] LÚ-*aš*! *me-mi-an išdammašt*[*a*] "'And she doesn't disregard (her) husband's [wo]rd.' (§) (So) she listened to (her) husband's word." KUB 24.7 iv 51-53 (myth, NH); cf. Ehelolf, OLZ 1926:768 ("verdreht nicht"), ed. Friedrich, ZA 49:232f. (w. different interpretation); although *-wa* is absent, the fisherman's speech continues up to the paragraph division; note that in this idiom the opposite of *-kan waḫnu-* is *ištamašš-*; *našmakan kēl tuppiaš* 1-*anna me-mi-an waḫnuzzi* "Or if he should alter even a single word of this tablet" (then let the Stormgod and other gods punish him) KBo 4.10 rev. 26 (treaty, Tudḫ. IV); *AWĀT Tabarna* LUGAL.GAL *ŠA LĀ NA=DIYAM ŠA LĀ ŠEBĒRI kuiš=ma=an=kan waḫnuzi* KBo 1.28 rev. 5-8 (recognition of Piyaššili, Šupp. I), cf. the similar wording w. *ḫullai-* above 1 b 2′. This phrase was the Hittite equivalent to Akk. *ša awāssu ušpaḫḫu* "he who changes his/its word" on the royal seals (cf. SBo 1:49, Otten, MDOG 103:59-68, Easton, JCS 33:28). But since *memiya-* is not yet attested in OS, it is possible that Akk. *AWĀSSU* = *uttar=šet*. In NH, however, reading *AWĀSSU* by *memiya-* is indicated by the resumptive *=an* here and above 1 b 2′. Cf. KBo 1.6 obv. 5-7.

17′ *-kan zai-* "to transgress": *nu ABU=YA=ya waštaš nu=kan ŠA* [(dIM URU*Ḫatti* EN-*Y*)*A*] *me-mi-an zaiš* "My father sinned and transgressed the word of the Stormgod of Ḫatti, my lord" KUB 14.11 iii 27-28 (PP 2 § 9), w. dupl. KUB 14.8 rev. 11.

c. in abl.-inst. "by/with/at (my/your/his) word": *ammelwa* KA×U-*aš me-mi-ia-ni-it tapar=riyaz UL kuiški ḫarkta* "No one perished at the word of my mouth (or at my) command" KUB 21.19 + 1193/u ii 7-9 (prayer, Ḫatt. III), courtesy Judith Barisas, Diss. in progress; (The Sungod asks Enlil:) *UL-warankan tuetaza me-mi-ia-na-az kuennir* GUD*Alūn* d*Ḫuwawainn=a* "Did they (Gilgameš and Enkidu) not slay the Bull of Heaven and Ḫuwawa at your command?" KUB 8.48 i 12-13 (myth, NH), ed. Friedrich, ZA 39:18f.; [*nuwatakkan ammitaz*] *me-mi-ia-na-az* GAM-*ta tamaš*[*mi*] "With my word I will press you down" KUB 36.35 i 2 (Ašertu, NH), ed. Otten, MIO 1:126f., tr. Hoffner, RHA XXIII/76:6.

d. in dat.-loc.: *nu ABU=YA genzuwalaš kuit ēšta n=aš ŠA*! SAL-*TI me-mi-ia-ni kāri tiyat* "And because my father was merciful, he yielded to the word(s) of the woman" KBo 5.6 iv 13-14 (DŠ Frag. 28); (When my father heard this,) [(*nu*)]*za* LÚ.MEŠ ⌜GAL⌝-*TI me-mi-ia-ni parā ḫal*⌜*zāiš*⌝ *i*[(*ni=wa=mu uttar karūi*)]*liyaz piran UL* [(*kuwapikki kiša*)]*t* "He summoned the grandees to a conference (lit. word) (and said:) 'No such thing [*uttar*] has ever happened to me from the beginning'" KBo 5.6 iii 17-19 (DŠ Frag. 28), w. dupl. KBo 14.9 iii 6-8, cf. Ehelolf, MDOG 75:63f. ("Da entbot er 'die Grossen' zu einer Besprechung (und sagte) 'Eine Sache dieser Art ist mir von Anbeginn an noch niemals vorgekommen'").

2. deed, act, conduct, behavior (often the object of the verb *iya-* "to do, perform") — **a.** deed, act, offense: (Or if My Majesty should somehow (*kueqa*) secretly give orders to you:) *kūš=wa me-mi-ia-aš našma=wa kūn me-mi-ia-an iya* "'Do these deeds or this deed'" KBo 5.9 iii 1-2 (Dupp.), ed. SV 1:18f., 43, for *kueqa* see note under 1 b 6′; [*kuiš*] *kūnma me-mi-an iyazzi nušši* dUTU-*ŠI kūrur peḫḫi našmu kūrur ēšdu* "Whoever commits this offense, I, My Majesty, will show (lit. give) him enmity. Let him be my enemy!" KBo 5.4 rev. 14 (Targ.), ed. SV 1:62f.; *nu kūn me-mi-ia-an kuwat iyattan QĀTAMMA* KBo 3.3 iii 3-4 (Murš. II), ed. Klengel, OrNS 32:37, 43; *nu mān* DINGIR.MEŠ EN.MEŠ-*YA ABUYA šalla*[*ka*]*rtaḫta ku*!*ēzqa me-mi-ia-na-az ammuk=mazakan apēdani ANA* INIM *ABIYA UL kuitki an*[*da*] *ešun* "And when my father offended the gods, my lords, by some deed, I was by no means involved in that deed of my father" KUB 21.19 i 17-19 (prayer, Ḫatt. III); *kūnnawa me-mi-an UL iyami* KUB 13.35 i 29 (depos., NH).

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b. behavior, conduct — **1′** in general: *našma kī kuiški memai kēdaniwakan tuppi kē* INIM. MEŠ *UL* GAR-*ri nuwaratmukan parā tarnan ēšdu nu apāš me-mi-aš lē ēšzi kuit imma kuit :kukupalatar* GAM *NĪŠ* DINGIR-*LIM* GAR-*ru* "Or if someone should say this: 'This wording is not on this tablet, let me be relieved of it (the duty)' — Now this behavior/conduct (*memiaš*) must not be! Let any deception be placed under the oath of the god" KUB 26.1 iv 49-53 (instr., Tudḫ. IV), ed. Dienstanw. 17.

2′ w. adj. "good": *nu* ^{d}UTU-*ŠI* GIM-*an tuk* ^{m}*Alakš*[*an*]*dun* SIG$_5$-*anti me-mi-ni IŠTU AWĀT ABUKA paḫḫašḫaḫa*⌜*t*⌝ "And just as I, My Majesty, protected you, Alakšandu, in good will, for the sake of your father" KUB 21.1 i 71-72 (treaty, Muw.), ed. SV 2:56f.; *numu* LUGAL.MEŠ *MAḪRUYA* [(*āššauwaš me-m*)]*i-ia-na-aš kuiēš ešir natmu aššauwašpat me-mi-ia-na-aš* [(*kišantat*)] "And those who were kings before me who were on good terms with me remained (lit. became) on the same (*-pat*) good terms with me (after I became Great King)" KUB 1.8 iv 29-31 (Apology of Ḫatt. III), w. dupl. KUB 1.1 + KUB 19.60 iv 50-51, ed. Ḫatt. 36f. and StBoT 24:26f. (as Ḫatt. iv 50-51); *māntakkan āššaui me-mi-ia-an-ni šer* LÚ ^{URU}*Ḫatti kuiški* EGIR-*pa anda uizzi nušmašza ziqqa āššuš ēš tuqqat* IGI-*anda āššuēš ašandu* "If some Hittite should come to you with good intentions, be well-disposed to them (the men of Ḫatti), and let them be well-disposed to you" KBo 12.30 ii 8-11 (treaty/instr., Šupp. II), ed. Otten in Schirmer, WVDOG 81:52.

3′ *ŠA* MUŠEN *memiya-* "behavior of a bird" (which communicates a message from the god; = bird oracle); direct obj. of the verb *ep-*: *mān me-mi-an piran parā ištamašti nu AWĀT* ^{d}UTU-*ŠI lē ḫūškiši ŠA* MUŠEN-*yazakan me-mi-an piran šarā lē ēpši* ERÍN.MEŠ-*za* ANŠE.KUR.RA.MEŠ *piran ḫuinut nu warrešša* "If you should receive information (about an emergency for Ḫatti) beforehand, don't wait for the command of My Majesty and don't first(?) take a bird oracle, but take charge of infantry and chariotry and provide aid" KUB 6.41 iii 35-38 (Kup., Murš. II), ed. SV 1:126f. iii 16-20 ("hole(?) auch kein Vogelorakel ein(?)", w. comments on p. 172.

3. matter, subject, affair, incident, problem, reason — **a.** as a grammatical subject: (I have before me the harvest, or a wedding, or a trip, or some other matter [*uttar*]) *nuwamu* EGIR-*pa tiyatten nuwamukan aši kuitman me-mi-aš piran arḫa tiyaddu* (error for *tiyazzi*?) "Let me off (lit. step back for me) until that matter is finished for me" KUB 13.4 ii 60-61 (instr., pre-NH/NS), ed. Chrest. 156f. (ii 67-68); (As the years passed,) [(*numu u*)]*it aši me-*⌜*mi*⌝*-aš tešḫaniškiuwan tiyat* "That matter proceeded to appear to me in dreams" KUB 43.50 obv. 7 (MSpr.), w. dupl. KBo 4.2 iii 45-46; *apel=ma ŠA* NAM.RA.MEŠ *me-mi-ia-aš ANA PANI ABI* ^{d}UTU-*ŠI kiššan ēšta* KBo 3.3 iii 12-13 (Murš. II); *mān* UN[*-ši me-*]*mi-aš kuiški nakkiyašzi* "When some [pr]oblem becomes difficult/serious for a ma[n]" KUB 6.45 i 2-3 (prayer, Murš. II), cf. ibid. iii 46; *nuwa me-mi-ia-aš n*[*akkiš UL=m*]*a=war=aš arḫa peššiyawa*[(*š*)] "The matter is serious; it is not to be disregarded" KBo 26.58 iv 46 (Ullik. IA), w. dupl. KUB 36.11:4 and KUB 33.104 iv 5-6, ed. Güterbock, JCS 5:158f.; cf. also KBo 4.14 iii 8, 36.

b. as direct object of verbs — **1′** *menaḫḫanda kanišš-* (w. *-kan* and acc.): (The queen sent to His Majesty men who were *katta walḫanteš*) ^{d}UTU-*ŠI-makan me-mi-an menaḫḫanda kaništa* "But His Majesty recognized the matter facing (him)" (and he said "Don't [pl.] say anything to me!") KUB 22.70 obv. 61 (oracle), ed. THeth 6:74f. w. slightly different tr.

2′ *mema-*: *n=aš linganunun nutta me-mi-an šakuwašar memandu* "I made them swear; (now) let them portray the matter (lit. speak the word) to you faithfully/truly!" KUB 14.3 i 66-67 (Taw.), ed. AU 6f. ("sie sollen dir die Sache loyal melden"); that *šakuwaššar* is an adv. here seems clear from *nu=war=an* (sc. [*memiy*]*an*, line 40) *ANA ABI* ^{d}UTU-*ŠI ša*[*k*]*uwaššar ḫat*[*rai*] KUB 14.1 obv. 41, ed. Madd. 10f.

3′ *parkunu-* "to make clear": *numu* ⌜DINGIR⌝*-LIM kūn me-mi-an tešḫit parkunut* "Make this matter clear to me, O god, in (lit. with) a dream" KBo 11.1 obv. 42 (prayer, Muw.), ed. Houwink ten Cate, RHA XXV/81:108, 117.

4′ (*arḫa*) *paškuwai-* "to forget, neglect, ignore": *nukan aši me-mi-ia-an arḫa=pat paškuwanun*

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"And I entirely forgot the aforementioned incident" KUB 43.50 obv. 5 (MSpr), cf. Güterbock, Oriens 10:355.

5′ *šanna-* "to conceal": [. . .] *me-mi-an ANA* SAL.LUGAL *šannešta* KUB 14.4 iii 10 (Murš. II).

6′ [*anda*(?)] *tittanu-* "to settle again": *paimi=wa uni me-mi-an* [EGIR-*pa*(?) *anda*] *tittanumi* "I will go and [se]ttle that problem [again(?)]" KUB 6.41 i 36-37 (treaty, Murš. II), ed. SV 1:110f.; cf. ibid. 37-38.

7′ *watarnaḫḫ-*: *nuššikan me-mi-an* GAM-*an arḫa watarnaḫzi* "and he communicates the matter/incident to him" KUB 26.12 ii 26 (instr., Tudḫ. IV), ed. Dienstanw. 25.

c. in dat.-loc. (*apedani/kedani/kuedani memini*): ⌜*nu m*⌝*ān zik* ^{m}*Kupanta-*^{d}LAMMA-*aš QĀTAMMA iyaši* ÌR.MEŠ-*KA-matta awan arḫa tianzi nat IŠTU ŠA* ^{d}UTU-*ŠI tianzi* [*n*]*utta* ^{d}UTU-*ŠI apēdani me-mi-ni* EGIR-*an UL tiyami* "And if you, Kupanta-^{d}LAMMA, act in that manner, so that your subjects abandon you and come over to the side of My Majesty, I will not help you in this problem" KBo 4.3 iv 16-18 (Kup.), ed. SV 1:144f.; *nu ṬUPPU kuit MAḪAR* EN-*YA pē ḫarda nat arḫa peššiyat arḫamat kuedani me-mi-e-ni peššiyat nat ANA* EN-*YA UL karū ḫatrānu*[*n*] "He threw away the tablet which he held before my lord. I did not write previously to my lord the reason that he threw it away." KBo 18.54 obv. 9-13 (letter); *kēdaniy*[*awara*]*n me-mi-*⌜*ni*⌝ *AṢBAT* "I seized him for this reason" KUB 14.3 i 50 (letter, NH), ed. AU 4-5; [*ḫalzeššai=*(*ma=wa*)]*=šmaš kuedani me-mi-ia-ni* "for what reason [he calls] you" KUB 33.102 (Ullik. I C) iii 12, w. dupl. KUB 33.98 iii 2 (B); [(*uizzi*)*=m*]*a=war=aš kuedani me-mi-ia-ni* KBo 26.58 (Ullik. I A) iv 45-46, w. dupl. KUB 33.104 iv 4; [*am*]*mel=wa me-mi-ia-ni šer* KUB 54.1 i 4, cf. iv 4.

d. in abl. *apez memiyanaz* "for that reason, because of that affair": *nu a*[*pūš=a apēz*] *me-mi-ia-na-az akir . . . nu* KUR ^{U}[^{RU}*Ḫatti=ya apēz*] *me-mi-ia-na-az akkiškiwan ti*[*ya*]*t* KUB 14.14 i 35-37 (PP 1), cf. rev. 30, ed. Pestgeb. 168f., reading *a-kir* in line 36 against copy *e-kir* after Götze and coll. Klengel, apud StBoT 17:46.

4. (object in a lot oracle): EN.MEŠ-*maš* (= *=ma=šmaš*) GÙB-*tar* INIM-*an* MU.KAM *innirtar* ME KBo 13.76 obv. 10-11; [. . . U]R.SAG INIM-*an* ME-*aš* KBo 24.120:16; *a?-pé?-el* INIM-*an* ME-*aš* KUB 52.68 iv 5.

Although *uttar* is well attested in OS, *memiya*(*n*)- first appears in MS texts and in NS copies of OH. During the NH period *memiya*(*n*)- became more common than *uttar* and gradually assumed some of the latter's usages. *memiya*(*n*)- and *uttar* are largely synonymous, both possessing the three basic meanings "word", "deed", and "matter, affair". *uttar* is employed as a technical term for "(ritual) procedure" (e.g., KUB 7.41 obv. 3) and "legal case" (e.g., KUB 13.7 i 14), meanings which are not found for *memiya*(*n*)-. Note the alternation of synonymous *uttar* and *memiya*(*n*)- "matter" in KUB 13.4 ii 60-61 (cf. mng. 3a).

Hrozný, HKT (1919) 37 note 6; Friedrich, SV I (1926) 43.

[*mimiant-*] adj. KUB 33.91:10 (MH/NS), read GE$_6$.GE$_6$-*ant-*.

memiyanu- see *memanu-*.

mena- n. see *meni-*.

[^{GIŠ}*mena-*] n.; $^{GIŠ?}$*me?-na-an* KBo 12.70 rev.! 10′, Laroche Ugar. 5:782, is probably to be read *mar-na-an*, cf. (:)*marna*(*n*)-.

mēnaḫḫanda, menaḫḫanda adv. or postpos.; **1.** against (postpos./preverb), **2.** before, facing, opposite, **3.** vis-à-vis, in regard to, **4.** coming, approaching, opposite (adv.), **5.** to, toward, **6.** in front, forward, **7.** awaiting, **8.** together with, **9.** as a countercheck, the other way around (adv.), (only in oracle texts), **10.** (verbal idioms); wr. syll. and IGI-*an-da*; from OS.

me-e-na-aḫ-ḫa-an-ta KBo 9.73 obv. 1, KUB 36.106 obv. 6, KBo 20.11 ii (3), iii 2 (all OS), KBo 21.90 obv. (30) (MS), KBo 17.32 obv. 15 (MH?/MS?), *me-e-na-ḫa-an*[*-t/da*?] KBo 25.147 obv.? 6 (OS), *me-e-na-aḫ-ḫa-an-da* KBo 17.1 ii (40) (OS), KUB 26.35:7 (MS?), KUB 33.59 iii 10, KBo 21.90 obv. 22 (both MS), KBo 11.29 obv. 10 (pre-NH/NS), *me-na-aḫ-ḫa-an-ta* KUB 14.1 obv. 28, 30, 31 and passim (MH/MS), KUB 23.55 iv 6, KBo 3.60 ii 9, KBo 4.9 i 31, KBo 25.48 iii 3, KUB 28.74 obv. 2 (all OH/NS), KUB 8.8:4 (OH?/NS), KBo 13.114 i (26), KBo 15.24 iii 4 (both MH/NS), KUB 5.6 i 27 (Murš II), KUB 21.1 ii 49, iii 24, 28 (Alakš.), *me-na-ḫa-an-da* KBo 7.14 obv. 7 (OS),

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me-na-aḫ-ḫa-an-da (the most common spelling) KBo 7.14 obv. 4, KBo 22.2 rev. 8 (both OS), KBo 16.27 ii 7, 16, iv 26, IBoT 1.36 ii 9, iii 59, KUB 40.56 iv! 9 (all MS), KBo 3.38 (BoTU 13) rev. 23 (OH/NS), KBo 5.3 ii 33, KBo 5.12 iv 13 (both are fragments of the same tablet, Ḫuqq. ii 33, iv 13), KUB 19.50 iii 10 (Man.), KBo 4.3 iv 37 (Kup.), KBo 3.4 ii 22, 23, (59), etc., KBo 16.1 iii 25 (all AM), KUB 14.16 i 22, KBo 4.4 ii 69, iii 21, 46, iv (19), 32 (all det. annals), KUB 6.45 i 4, KBo 11.1 obv. 10, 30 (all Muw.), KUB 21.38 obv. 19 (letter, Pud.), KUB 21.15 i 13, KUB 26.58 obv. 15, KBo 6.29 ii 24, 26, KUB 21.19 i 11, ii 18, iv 3 (all Ḫatt. III), KUB 23.92 obv. 10 (Tudḫ. IV), IGI-*an-da* (all late NS, all but a few are NH) KBo 3.46 rev. 13, (ABoT 44 +) KUB 36.79a iv 26 (both OH/NS), KUB 19.9 ii 12, KUB 1.1 iv 6 (Ḫatt. III), KUB 23.1 i 30, KUB 26.32 i 10, KBo 4.14 iii 50 (all late NH), etc.

The IGI-*an-da* spellings are all in the 13th Cent. copies. On the spellings see Carruba, ZDMG Suppl. 1:236, Otten, StBoT 11:16, THeth 9:171. OS spellings are mostly *mēnaḫḫanda*, *mēnaḫḫanta*, *menaḫḫanda* 3x; MS are *mēnaḫḫant/da*, *menaḫḫant/da*; NS *mēnaḫḫanda*, *menaḫḫant/da*; NH new compositions *me-na-* . . . or IGI-*anda*, with no exx. of *me-e-na-*. . . .

(Sum.) KA×UD = (Akk.) ⌜*ṣú*⌝-*uḫ-ḫu* = (Hitt.) *ḫa-aḫ-ḫar-ša-na-an-za* / (Sum.) KA×UD-è-a = (Akk.) *mi-lu-lu* = (Hitt.) *ḫi-in-ga-ni-ia-u-wa-ar* / (Sum.) KA×UD-è-a-DI = (Akk.) TAR-*ra*-ZU! = (Hitt.) *a-ri* IGI-*an-da* KI.MIN (tr. of Hittite:) "(33) laughed at(?), (34) dancing/miming/acrobatics, (35) ditto (= dancing) opposite a partner" KBo 26.20 ii 33-35 (Erimḫuš Bogh.); cf. similar sequence of Hitt. translation (*ḫaḫḫaršanaza, ḫinganiya<uwar>, duškiyauwa*[*r*]) in KUB 3.99 ii 8-10 (Erimḫuš Bogh. C); (Sum.) šu-ḫi = (Akk.) *šu-tám-ḫu-ru* = (Hitt.) [*an-da*] *im-mi-ia-u-wa-ar* / (Sum.) šu-ḫi-ḫi = (Akk.) *šu-ta-bu-lum* = (Hitt.) [IGI-*a*]*n-da im-mi-ia-u-wa-ar* (tr. of Hittite) "mixing (somthing) in, mixing (several things) together" KBo 26.20 ii 13-14 (Erimḫuš Bogh.), restorations based on space, ed. MSL 13:108, 121, 106.

(Akk.) KUR.ḪI.A *kalūšunu it-ti-ia ittakrū* KBo 10.1 obv. 12 = (Hitt.) *numu* KUR.KUR.MEŠ *ḫūmanda me-na-aḫ-ḫa-an-da kururiaḫḫir* "All lands became hostile toward (i.e., made war against) me" (tr. Hittite) KBo 10.2 i 25 (deeds of Ḫatt. I, OH/NS); (Akk.) *i-na pa-ni-šu iptatû* "(the men of N.) opened up (the city gates) before him (Ḫatt. I)" KBo 10.1 obv. 15 = (Hitt.) *numu maḫḫan* LÚ.MEŠ URU*Ninašša me-na-aḫ-ḫa-an-da awer nu* EGIR-*pa ḫeššir* "When the men of N. saw me (coming) against (them), they opened up (the gates)" KBo 10.2 i 31-32 (ibid.); (Akk.) *u* 2-*šu* GIŠTUKUL *a-na pa-ni-ia ubla* "Twice (the enemy) brought the weapon against me" KBo 10.1 obv. 16 = (Hitt.) *numu* LÚ.MEŠ URU*Ulma* MÈ-*ia me-na-aḫ-ḫa-an-da* 2-⌜*ŠU*⌝ ≪*a-*≫*ú-er* "Twice the men of U. came(!) against me in battle, (and both times I defeated them)" KBo 10.2 i 34-35 (ibid.); *menaḫḫanda uwa-* (1 a 4′) takes neither *-kan* or *-ašta*, while *m. auš-* (5 a) does; also, the var. IBoT 3.134:1 has *ú-it* "he came".

1. against (postpos./preverb) — **a.** with verbs of coming, going, sending — **1′** *parā nai-* "to send": *n*[*ašt*]*a* m*Kišnapilin* ERÍN.MEŠ ANŠE.KUR.RA.ḪI.A *ANA* m*Attariššiya me-na-aḫ-ḫa-an-ta zaḫḫiya parā naiš* "he sent K., infantry, (and) chariotry against A. in battle" KUB 14.1 obv. 61 (MH/MS), ed. Madd. 16f.; *nu maḫḫan* m*Uḫḫa*-LÚ-*iš* GIG-*at našmu namma zaḫḫiya me-na-aḫ-ḫa-an-da UL uit numukan* m*SUM-ma-*d*LAMMA-*an* DUMU-*ŠU QADU* ERÍN.MEŠ ANŠE.KUR.RA.MEŠ *me-na-aḫ-ḫa-an-da parā naešta* "When U. became ill, he didn't come against me for battle again, but sent against me his son S. together with infantry and chariotry" KBo 3.4 ii 21-23 (AM), ed. AM 48-51; cf. also KBo 3.4 iii 13-15, KUB 26.79 iv 9 (AM 68ff., 102f.).

2′ *pai-* "to go": (If their blood doesn't spurt,) [(*u*)*g*]*a-šmaš me-na-aḫ-ḫa-an-da Ú-UL pa*[(*imi*)] "I will not go against them" KBo 3.18 rev. 3 (Naramsin, OH/NS), w. dupl. KBo 3.16 obv. 16-17, ed. Güterbock, ZA 44:54f.; cf. KBo 3.60 ii 8-9 (cannibal story, OH/NS); m*Kišnapiliš-*⌜*a ANA*⌝ m*Attariššiya me-na-aḫ-ḫa-an-ta zaḫḫiya pait* KUB 14.1 obv. 63 (MH/MS), ed. Madd. 16f.; (The Kaška say:) [*INA* ḪU]R.SAG*Kulitḫa-wa-š*⌜*ši*⌝? *me-na-aḫ-ḫa-an-da pāiu*⌜*e*⌝[*ni*] "We will go against him(?) at Mt. K." KBo 16.14:20 + KBo 16.8 ii 35 (det. annals), ed. Kammenhuber, OrNS 39:548f., cf. line 40, also restored in KUB 14.17 ii 20 (AM 86f.), KBo 3.4 iv 18 (AM 122f.).

3′ *tiya-* "to step": *naškan ANA* É d*Mezulla me-na-aḫ-ḫa-an-da tīezi* KBo 7.42 iv 5-6; [É N]A4*ḫekur* d*LAMMA *me-n*[*a-aḫ-ḫa-an-da t*]*īyat* KUB 5.6 + KUB 18.54 iii 76; *našmukan uit INA* URU*Gappuppuwa-pat* ḪUR.SAG-*i šer* (var. omits *šer*) *parā me-na-aḫ-ḫa-an-da tīēt* "(The Kaška lands) came and stepped forward (*parā*) against me (*-mu . . . menaḫḫanda*) at that same city G. up in (var. omits 'up') the mountain" KBo 5.8 (= BoTU 61A) i 33-35 (det. annals), with dupl. KBo 16.8 i 10, ed. AM 150f.; for the tactical aspect see von Schuler, Kaškäer 75.

4′ *uwa-* "to come (against)": *nu me-na-aḫ-ḫa-an-da eḫu* "Come against (me)!" KBo 7.14 obv. 4 (Zukraši, OS); [*nu* LÚ U]RU*Ḫašši* LUGAL-*i me-na-ḫa-an-da zaḫḫiya uit* ibid. 7; (The king heard. He marched, and arrived at Ḫaraḫšu.) *U* ERÍN.MEŠ URU*Zalpa me-na-aḫ-ḫa-an-da uit šan* LUGAL-*uš ḫullit* "The army of Z. came to meet (him), and the king defeated it" KBo 22.2 rev. 7-8 (OS), ed. StBoT 17:12f.; cf. KBo 10.2 i 34–35

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(OH/NS) above in bil. sec.; for KBo 3.4 ii 21-23 (AM 48-51) cf. above 1 a 1′; (I will not join battle with you on my own territory) *ANA* KUR-*TIKA-watta me-na-aḫ-ḫa-an-da uwami nuwattakkan ANA* ŠÀ KUR-*KA zaḫḫiya tiyami* "I will come against you in your land, and I will join battle with you in the midst of your land" KBo 3.4 iii 82-83 (ten year AM), ed. AM 90f.

b. with expressions of hostility (fighting, sinning, etc.) — **1′** *idalawaḫḫ-* "to do evil/harm (to)", *idalawešš-* "to be evil, hostile (against)": (Murš. II, speaking about his three vassals, Targašnalli, Mašḫuiluwa and Manapa-^{d}U:) [*nu* 1-*aš* 1-*e*]*dani me-na-aḫ-ḫa-an-da lē idalāwēšzi nu* 1-*aš* 1-*an kunanna lē šanḫa*[*zi*] . . . *nu mān zik* ^{m}*Targašnalliš apē*^{r}*da*^{1}*š me-na-aḫ-ḫa-an-da* [*idalauw*]*aḫti nu apedaš* EGIR-*an tiyami zikmamuza kūrur ēš mān apūšma* [*tuk me-n*]*a-aḫ-ḫa-an-da idalāwēššanzi nu tuk* EGIR-*an tiyami a*[*p*]*ūšmamu kūrur* [*ašandu*] "Let one not be evil/hostile against the other. Let one not seek to kill the other. . . . If you, T., do evil/are hostile against them, I will look after them, and you will be my enemy. But if they are hostile against [you], I will look after you, and they [will be] my enemies" KBo 5.4 rev. 5-8 (Targ. Treaty), ed. SV 1:60f.; *nu mān zik* ^{m}*Kupanta-*^{d}LAMMA-*aš apēdaš me-na-aḫ-ḫa-an-da idalawēšti nu apēdaš* ^{r}EGIR^{1}-*an tiyaši* (error for *tiyami*) *zikmamuzz*[*a*] *kūrur ēš mān apūšm*[*a t*]*uk me-na-aḫ-ḫa-an-da idalawēššanzi nu tuk* [EGIR-*a*]*n tiyami apūšmaz AŠŠUM* [^{LÚ}KÚR-*TI* . . .] "If you, K., become evil/hostile against them, I shall look after them, but you will be my enemy. But if, however, they become evil/hostile against you, I will look after you, and [consider(?)] them as my own (-*za*) [enemies]!" KBo 4.3 + KBo 19.64a iv 31-34 (Kup. treaty), ed. SV 1:146f., without KBo 19.64a and reading [*tiyami*] instead of *tiyaši* in line 32; [*nuš*]*ši mān* ŠEŠ-*ŠU* NIN-*ŠU me-na-aḫ-ḫa-a*[*n-da i*]*dālawēššanzi* "If his brother and sister become hostile against him" KUB 19.26 iv 1-2 (decree, Šupp. I), ed. Kizz. 15f. ("quarrel with one another").

2′ *idaluš eš-* "to be displeased with/hostile against": *numuza mān zik* DINGIR-*YA me-na-aḫ-ḫa-an-d*[*a* . . .] *idāluš* "If you, my god, are displeased with/hostile against me" KUB 31.127 iii 41-42 (OH/NS).

3′ *idalu šanḫ-* "to seek evil": "O Kupanta-^{d}LAMMA, hereafter remain loyal to this and future Hittite kings," *nušmaš me-na-aḫ-ḫa-an-da idālu lē* [*š*]*anḫti* "and do not seek to harm them (lit. seek evil against them)" KBo 4.3 i 44-45 (Kup. treaty,), ed. SV 1:120f.; cf. (Akk.) *šumma ana* ^{m}ZAG.ŠEŠ-*na lū ana* DUMU-*šu* DUMU.DUMU-*šu mamma masikta uba*^{2}*a* "If anyone seeks/plots evil against Bentešina, his son or his grandson" KBo 1:8 obv. 32 (Bentešina treaty).

4′ *idalawatar šanḫ-* "to seek evil": *nu* ^{d}U-*ni* IGI-*an-da idalawatar šan*[*ḫiškizzi*] (var. *nuza* ^{d}U-*ni me-na-aḫ-ḫa-an-da* ḪUL-*tar daškizzi*) "(Kumarbi) seeks (var. takes) evil against the Stormgod" KUB 33.96 i 7 (Ullik.), with dupl. KUB 33.98 i 6-7, ed. Güterbock, JCS 5:146f. ("against the Stormgod evil he plans"), tr. ANET 121 ("He plots evil against the Stormgod").

5′ *idālu dai-* "to put/instigate evil (against)": *mānmazakan ANA* ^{d}UTU-*ŠI idālu me-na-aḫ-ḫa-an-da kuiški zikkizzi* "If someone instigates evil against His Majesty" KBo 4.3 + KUB 40.34 ii 32-33 (Kup. § 19), ed. SV 1:130f.; note that this usage requires -*za*.

6′ *idālu . . . šara da-* "to take up evil against": *našmamuza mān* LÚ ^{URU}*Ḫatti n*[*a*]*mma kuiški idālu me-na-aḫ-ḫa-an-da šarā dāi* "Or further, if some Hittite man takes up evil against me" KBo 5.3 ii 32-33 (Ḫuqq.), ed. SV 2.116f.; cf. 1 b 4′.

7′ *kardimiyatt-* "anger (against)", *kardimiya-want-* "angry (with)": *našmu* IGI[-*an-da kui*]*t* TUKU.TUKU-*uwanza* "because he is angry with me (I made a plea)" KUB 36.87 iv 7-8 (prayer), ed. KN 192; *mānwa* DINGIR-*LUM* UN-*ši me-na-aḫ-ḫa-an-da* TUKU.TUKU-*anza* "if the god is angry with the man" KUB 5.6 i 45 (oracle question); *numu attašmiš am*^{r}*muk*^{1} IGI-*an-da* TUKU. TUKU-*an arḫa peššiyaddu* "Let my father throw away his anger against me" KUB 31.66 iv 6-8.

8′ *kurur ep-* "to start war": [. . . ^{URU}*Ḫ*]*attušiya me-na-aḫ-ḫa-an-da* [*kuru*]*r lē ēpši* "Don't start war against Ḫ." KBo 16.27 iv 26-27 (treaty, MH/MS).

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9′ *kurur eš-* "to be hostile (against)": *našma kuiš ITTI BĒLŪḪI.A-NI ANA* KUR URU*Ḫatti=ya me-na-aḫ-ḫa-an-da kur⌜ur⌝* "Or (if) someone is hostile with our lords and against the land of Ḫatti" KUB 31.44 ii 12-14 (instr., MH), ed. von Schuler, OrNS 25:226, 230; *ammukmaš me-na-aḫ-ḫa-an-da [kurur ēšta nu]mu tepnumanzi šan[ḫta]* "[He (Urḫitešub) was hostile] against me and sought to curtail my power" KUB 21.15 i 13-14 (hist., Ḫatt. III), ed. NBr 46f.

10′ *kururiyaḫḫ-* "to be hostile against": (always in NS; older texts use simple *-ši/-ta/-mu . . . k.* without *menaḫḫanda*), for OH/NS KBo 10.2 i 25 see above in the lex. sec.; *nutta me-na-aḫ-ḫa-an-da kūru[ri]yaḫḫanzi* "(if . . .) they are hostile against you" KBo 5.4 obv. 45 (Targ.), ed. SV 1:60f.; *nuwarašmukan šullāit nuwamu* ÌR.MEŠ-*YA kattan ḫarnamni[yat] manwamu me-na-⌜aḫ-ḫa-an⌝-da kūruriyaḫta* "(Mašḫuiluwa) picked a quarrel with me, stirred up my subjects against me, and wanted to begin hostilities against me" KUB 6.41 i 47-48 (Kup. § 6), w. dupl. KBo 5.13 i 5, ed. SV 1.112f.; *[nu]šši me-na-aḫ-ḫa-an-da kūruriyaḫḫun* "I (Ḫatt. III) began hostilities against him (Urḫi-Tešub)" KUB 21.37 obv. 34.

11′ *mazz-* "to resist, oppose": *nušši* LÚKÚR *zaḫḫiya me-na-aḫ-ḫa-an-da namma UL kuiški mazzašta* "No enemy put up resistance against him any longer in battle" KBo 5.6 i 7-8 (DŠ frag. 28 A), ed. JCS 10:90.

12′ *šānza* "angry (with)": DINGIR-*LUM kuiški* LUGAL-*i me-n[a-aḫ-ḫa-an-da] šān[za]* "Some god (will be) angry with the king" KBo 10.7 iii 3-4 (signs of the KI.GUB).

13′ *šiya-* "to shoot": *ANA* LÚKÚR-*za* IGI-*an-da k[u?-in?]* GI *šiyauwanzi UL* KAR-*mi* "(if) I do not find (even) an arrow to shoot at (*m.*) the enemy" KBo 4.14 iii 50 (treaty, late NH), ed. Stefanini, AANL 20:46f. ("ed io non trovi una freccia da lanciare contro il nemico"), cf. Götze, NBr 78.

14′ *tarpanallin šallanu-* "to raise up a supplanter": (Just as Kumarbi raised up the Storm-god), IGI-*an-da-ma-wa-a[š-ši (k)]ān* NA4*kun=kunuz<zi>n tarpanallin šalla[nut]* "he raised up against him this Basalt (monster) as a supplanter" KUB 33.95 + KUB 36.7b iv 18-19 + KUB 33.93 iv 13-14 (Ullik. IA iv 18-19), w. dupl. KUB 33.92 iii 5, ed. Güterbock, JCS 5:156f.

15′ *:tarpanallašša-*: (Mašḫuiluwa allied himself with É.GAL.PAP), *nu=mu* ÌR.MEŠ-*YA kattan linga[(nu)]škir* (var. *linganuškit*) *n=aš=mu me-na-aḫ-ḫa-an-da :tarpanallašša[(tta)]* "and they (var. he) made my subjects take oaths against me, and he (*=aš*) became a rival against me)" KBo 4.3 + KUB 40.34 ii 29-30 (Kup., NH), w. dupl. KUB 6.41 iii 53-54, ed. SV 1:128f.

16′ *tuzzin dai-* "to set an army (against): *numu me-na-aḫ-ḫ[a-a]n-da tuzzin dāir* "they set an army against me" KUB 23.11 ii 21 (annals of a Tudḫ., MH/NS), ed. Carruba, SMEA 18:158f.

17′ BAL-*an . . . iya-* "to rebel (against)": BAL-*anmu kuiš* IGI-*an-da iyat* "he who made rebellion against me" KUB 36.87 iii 8-9 (prayer); *[mān ANA* dUTU-*ŠI] kuiški me-na-aḫ-ḫa-an-da* BAL *[iyazi]* KUB 19.50 iii 9-10 (Man.), ed. SV 2.12f.

18′ *wašta-* "to sin (against)": "I protected my lord." IGI-*andašši UL kuitki wašdaḫun* I committed no sin against him" KUB 26.32 i 10-11 (oath of scribe to Šupp. II); *nu* m*Apirattaš* mDU-dU-*aš apez* INIM-*az ANA* KUR*Ḫatti me-na-aḫ-ḫa-an-da wašter* "A. (and) D. by means of this matter have sinned against the land of Ḫatti" KBo 3.3 ii 28-29, ed. Klengel, OrNS 32:36, 42; *[tukmaw]a BĒLINI me-na-aḫ-ḫa-an<-da> waštaš* "(Mašḫuiluwa) sinned against you, our lord" KUB 14.24:6 (det. annals), ed. AM 144f.; *mān uizzi* DUMU-*ŠU* DUMU.DUMU-*ŠU ŠA* mGAL-dU *ANA* dUTU-*ŠI* x[ ] *me-na-aḫ-ḫa-an-da waštai* "If it happens that the son or grandson of mGAL-dU sins against His Majesty [. . .]" KUB 26.58 obv. 14-15 (decree, Ḫatt. III).

19′ *zaḫḫain pai-* "to give battle (against)": *nu apēdani m[eḫuni . . .] me-na-aḫ-ḫa-an-da zaḫḫāin pa[iš]* "At that t[ime] he gave battle against [. . . .]" KUB 33.97 i 11-12 (myth), translit. Myth. 184.

20′ *zaḫḫiya-* "to fight (against)": *nu kuiēš [(kinun namma ammuk) me-na-aḫ-ḫa-a]⌜n-da⌝ zaḫḫiyanzi* "Now who (pl.) will fight against me again?" KUB 33.120 iii 28-29 (Kumarbi myth(?),

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NS), w. dupl. KUB 36.1 rt. col. 5, translit. Myth. 159.

21′ KASKAL-*an iya-* "to make a campaign (against)": (Ḫattušili III was risking his life for Nerik and Ḫakpiš,) *kuitman ANA* [KUR URU*Mizri me-na-a]ḫ-ḫa-an-da* KASKAL-*an iyat* "while he made a campaign against the land of Egypt" KUB 21.27 i 35-6 (prayer, Ḫatt. III), ed. differently Sürenhagen, AOF 8:110f.

2. before, facing, opposite (postpos. with d.-l.) — **a.** with verbs of standing, sitting or being situated opposite or facing someone or something — **1′** *ar-* "to stand" — **a′** (w. local particle): 1 LÚDAM.GÀR-*makan* LUGAL-*i* [Ø?] *me-na-aḫ-ḫa-an-da arta* "one merchant stands before the king" Bo 181 iv 5-6, ed. Otten ZA 53:177; 1 LÚ*MEŠEDI-*⌜*makan*⌝ *ḫantezzi* É*ḫalen*[*t*]*ūaš* É*arkiwi me-na-aḫ-ḫa-an-*[*d*]*a arta* KBo 10.23 ii 12-14 (KI.LAM fest., OH/NS), translit. StBoT 28:11; LUGAL-*i=kan me-na-aḫ-ḫa-an-da aranta* "(The performers) stand before/facing the king" ibid. 31-32; *naškan* LUGAL-*i me-na-aḫ-ḫa-an-da artari* "(The chief guard) stands before/facing the king" KUB 10.3 ii 7-8 (ANTAḪŠUM fest.); ⌜KASKAL⌝-*šimakan* L[UGAL-*i me*]-*na-*⌜*aḫ-ḫa*⌝-*an-da* KUŠ*kuršaš* ⌜*arta*⌝ "On the road the *kurša*-'stands' opposite the k[ing]" KBo 11.50 i 21-22 (fest.); *našta BĒLŪ*MEŠ DUMU.MEŠ É.GAL LÚ.MEŠ*MEŠEDI* LUGAL-*i me-na-aḫ-ḫa-an-da arānta* "The lords, palace men (and) guards stand before/facing the king" KUB 2.6 iii 36-38 (winter fest.); ⌜2⌝ LÚ.MEŠ GIŠŠUKUR.DUGUD-*makan* LUGAL-*i me-na-aḫ-ḫa-an-da* ZAG-*az ara*[*nta*] "Two heavy-spear men stand on the right before the king" IBoT 1.36 ii 9 (instr. for *MEŠEDI*, MH/MS).

b′ (without local part.): LÚ.MEŠALAN.ZU$_x$ LÚ*kīdušša* LUGAL-*i me-na-aḫ-ḫa-an-da arantari* KUB 2.6 iv 11-13 (winter fest.).

2′ *tiya-* "to take up a position": *naškan ANA* dEN.ZU *me-na-aḫ-ḫa-an-da tīēzzi* "He takes up a position facing the moon" KBo 5.2 iv 41-42 (rit.); *našta* EN.SISKUR.SISKUR dUTU-*ya me-na-aḫ-ḫa-an-da tīēzzi* "the client takes up a position facing the sun" ibid. 24-25; [. . .] dEN.LÍL-*ya* IGI-*an-da tiēr* KUB 36.74 iii 4 (myth), ed. Siegelová, ArOr 38:136; *naškan ANA* DINGIR-*LIM* IGI-*an-da tiyazi* KUB 10.91 iii 9 (fest. frag.); *naškan* LUGAL-*i me-na-aḫ-ḫa-an-da tiyazi* "He (the chief guard) takes up a position facing the king" KBo 4.9 iii 39-40 (ANTAḪŠUM fest.), cf. KUB 10.54 ii 12-13, KBo 11.38 i 11-12; LÚAL[AN.ZU$_x$-*makan*] LÚ*kītašša* LUGAL-*i me-na-aḫ-ḫa-an-da tiyazi* "the performer and the *k.*-man take up positions facing the king" KBo 11.46 v 10-12 (ANTAḪŠUM fest.); sometimes with LUGAL-*i* understood but unexpressed: *naškan* (var. adds LUGAL-*i*) *me-na-aḫ-ḫa-an-da tīēzzi* KUB 11.34 i 8-9, with dupl. KBo 11.30 rev. 3 (fest.); *taškan me-na-aḫ-ḫa-an-da tiyazi* KUB 20.28 ii 16; *takkan me-n*[*a-aḫ-ḫ*]*a-an-da tianzi* ibid. 27; LÚ.MEŠALAN.ZU$_x$-*makan* LÚ*ki*[*t*]*ašša me-na-aḫ-ḫa-an-da tiyanzi* KUB 10.21 ii 15-16 (fest. frag.); in the above cases and others not cited which lack the locative object approached, one may sometimes assume an unexpressed LUGAL-*i*, and in other cases one simply translates "he/they took up a position opposite" and assumes that what is faced is the focal part of the (usually cult) activity, i.e., an altar, divine statue, etc.

3′ *eš-* "to sit": (with local particle) *me-na-aḫ-ḫa-an-da-ma-kán* DINGIR-*LUM* [. . .] *dagān ēšzi* "The god sits on the ground opposite" KUB 33.67 i 13-14 (myth and rit., OH/NS), translit. Myth 75; (without *-kan*) *našza* dUTU-*i me-na-aḫ-ḫa-an-da ešari* "(The hexed man) sits down facing the sun" KBo 12.126 i 9-10 (rit., MH/NS), ed. THeth 2:20-23.

4′ *ki-* "to lie", regularly w. local particle and no noun governed by *menaḫḫanda*: *me-na-aḫ-ḫa-an-da-kán kuiš* GAR-*ri* KUB 5.24 i 27, 50 (KIN oracle); *me-na-aḫ-ḫa-an-da-ma-kan kuiš* UN-*aš* GA[R-*r*]*i* ibid. 59-60.

5′ *-za pedan ep-* "to take one's place": (The palace men and the guards come in) *nuzakan ANA* SAL.LUGAL *me-na-aḫ-ḫa-an-da* ZAG-*az AŠARŠUNU appanzi* "and take their places on the right, opposite the queen" KUB 27.69 v 8-11 (monthly fest.); cf. KUB 33.106 ii 4-5 (Ullik.), ed. JCS 6:20f., following Goetze, JAOS 69:183.

b. with verbs of speaking, singing, communicating — **1′** *išḫamai-* "to sing (before/facing someone)": *kuedani=wa=za me-na-aḫ-ḫa-an-da*

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išḫamiškiši kuedani=ma=wa=za me-na-aḫ-ḫa-an-da KA×U-*iš IŠTU* I[M.MEŠ?] *šunneškiši* "Before whom are you singing? Before whom are you filling (your) mouth with w[inds]?" KUB 36.12 (= Ullik. II B) ii 9-11, ed. JCS 6:14f.

2′ *mema-* "to speak/say": *nu* LUGAL-*i m*[*e*]*-na-aḫ-ḫa-an-da kuwarayalla kiššan memiškizzi* "(The LÚ*purapšiš*) speaks encouraging things to the king, as follows: (O king, fear not! The Stormgod will put the enemies and the enemy lands under your feet)" KBo 15.52 + KUB 34.116 v 12-13 (*ḫišuwaš* fest.), ed. Archi, UF 5:27 n. 83, but contra Archi *kuwayaralla* (6′)/*kuwarayalla* (13′) is not "les terreurs/dangers(?)", as the words following *kiššan* clearly show; *nuššikan anda naiešgaḫut nušši me-na-aḫ-ḫa-an-da memi* "(O god,) turn to him (i.e., the client) and speak to him" KUB 7.8 ii 5-6 (rit. of Paškuwatti, MH/NS), tr. ANET 349; [*nu*] SAL ŠU.GI *arešši me-na-aḫ-ḫa-an-da kiššan memai* "The Old Woman speaks thus to her colleague" KUB 30.15 obv. 29, ed. HTR 68f.; *nuza* LÚSANGA *našma katta* [DU]MU LÚSANGA *maḫḫan apēl ḫannešni kar!-aš-*[*š*]*i memiš*⌜*k*⌝*izzi apedaniya antuḫši me-na-aḫ-ḫa-an-*⌜*da*⌝ *QĀTAMMA kar!-ši memiš=kiddu* "In the same way as 'The Priest' (Telepinu) or 'The Priest's Son' usually speaks truly(?) in that one's case, so let him speak truly(?) to that man in the same way!" KUB 19.26 i 13-16 (decree, Šupp. I), ed. Kizz. 14f.; *nuwa* d*Anuš ANA* d EN.LÍL IGI-*an-da memišta* "Anu said to Enlil" KUB 8.48 i 5 (Gilg.), ed. Friedrich, ZA 39:16f.; [*n*]*aš karūššiyattatpat nušš*[*i* o o] / [IG]I-*an-da UL me-ma-i*! "He kept silent (*-pat*) and does not speak to him" KBo 26.79:7-8 (Ḫedammu myth), ed. StBoT 14:68f.; *nušmaš* LÚ.MEŠ*ašušatalluš šuppa uddār* dU-*ni* IGI-*an-da* DU$_{11}$-*zi* (= *memiyawanzi*, inf.) DIB-*zi* "The *a.*-men begin to speak the sacred words facing the Stormgod" KBo 4.11:22-24 (Ištanuwa chants), translit. DLL 163.

3′ *aiš ḫuwantit šunneški-* "to fill one's mouth with wind (= sing) (before someone)": cf. KUB 36.12 ii 9-11 above 2 b 1′ sub *išḫamai-*.

4′ *te-* "to speak, say": *nu wannumiyaš* TUR-*aš* KÙ.BABBAR-*i me-na-aḫ-ḫa-a*[*n-da*] ḪUL-*lu uttar tet* "The orphan child spoke an evil word to (= before?) Silver" KUB 17.4:3-4 (myth, NH), translit. Myth 181.

c. with various other verbs — **1′** *arai-* "to halt (animals in front of someone)": (The cooks [bring?] in an ox and a sheep,) *n=aš=kan ANA* GAL DUMU.MEŠ É.GAL *me-na-aḫ-ḫa-an-da aranzi* "and halt them opposite the chief palace servant" KUB 11.9 iv 17-18; cf. HW^2 215b, 247a; probably also in KBo 22.207:(1).

2′ *aruwai-* (ideogr. *UŠKÊN*) "to bow (facing/opposite something):" LUGAL-*i me-na-aḫ-ḫa-an-da aruwāenz*[*i*] LÚ*ḫūpḫuppaš me-na-aḫ-ḫa-an-da / aruwānzi* "They (the men of Lumnaḫila) bow facing the king, and (then) bow facing the *ḫ.*-men" KBo 12.131 rt. 5-8 (KI.LAM), translit. StBoT 28:79, tr. StBoT 27:83 ("*ḫ.*-man", sg.); ⌜LUGAL⌝-*uš šarā tiya*[*z*]*zi me-na-aḫ-ḫa-an-da UŠKÊN* "The king stands up, he bows opposite (the cupbearer bringing the loaves)" KBo 19.128 v 35-37 (fest.), ed. StBoT 13:14f. ("er verneigt sich (nach) vorn"); LUGAL-*uš me-na-aḫ-ḫa-an-da UŠKÊN* "The king bows opposite (the chief cook)" KUB 11.35 v 20 (winter fest.).

3′ *eku-* "to drink": 4 *BĒLŪ*ḪI.A*=ši me-na-aḫ-ḫ*[*a*]*-an-da waršuli akuwanz*[*i*] "four lords drink *waršuli* facing him" IBoT 1.1 iv 20-22 (ANTAḪŠUM fest.); 9 DUMU.MEŠ.LUGAL-*i=šši* IGI-*an-da akuwanzi* KUB 20.92 i 15 (fest.), cf. ibid. 5, 8, 11 without *-ši*.

4′ *ep-* (cf. 10b) — **a′** without preverb and with *-kan* "to hold (out) toward": *nammatkan* LÚSANGA-*niš ANA* DINGIR-*LIM me-na-aḫ-ḫa-an-da ēpzi* "Next the priest holds it toward the deity" KUB 32.1 iii 7-8 (Papili rit.); *natkan* dUTU-*i me-na-aḫ-ḫa-an-da ēpzi* "And (the Old Woman) holds it (a *NAKTAMU*-vessel) toward the sun" KBo 12.126 i 11 (rit.), ed. THeth 2:22f.; cf. KUB 35.45 ii 11-12; SAG.DU-*kan* UZUGAB . . . *ANA* GIDIM IGI-*an-da* DIB-*anzi* "They hold the head, breast, . . . toward the deceased" KUB 39.57 i 6-7 (rit.).

b′ with preverbs *parā* and *šarā*, occasionally with *-ašta* or *-kan* "to hold out/up before": [*n*]*ašta* SAL Š[U.GI] *ḫūtan AN*[*A* DI]NGIR.MEŠ [*me-na-aḫ*]*-ḫa-an-da šarā ēpzi* "The Old Woman holds up a *ḫ.* toward the gods" KBo 9.146 obv. 27 (rit.); [*nušš*]*i šašti* GAL-*AM me-na-aḫ-ḫa-an-da parā* [*ēpz*]*i* "facing him on the

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bed, he [ho]lds out a cup" KUB 30.23 ii 21-22, ed. HTR 74f.; ^{d}*IŠTAR-i*[*š ANA* ^{MUŠ}*Ḫed*(*ammu* IGI-*an-da*)] NÍ.TE.MEŠ *nekumanta šarā* (var. *parā*) [(*ēpɪ*)*a*] "Ishtar held up (var. out) her naked body toward Ḫ." KUB 33.86 ii 9-10, with dupl. KUB 36.56 iii 5-6 (Ḫedammu myth), ed. StBoT 14:54f.

5′ *ḫar*(*k*)- "to hold" with *-kan*, "to hold (something) out to (someone)" (cf. 10 c): *na*[*tka*]*n ANA* DINGIR-*LIM me-na-*[*a*]*ḫ-ḫa-an-da ḫarz*[*i*] "(the exorcist) holds it out to the deity" KBo 23.15 ii 21 (cult of Ḫebat); cf. KBo 22.182:12.

6′ *anda ḫarpai-* "to heap/pile up": *nukan* SAL ŠU.GI ^{d}UTU-*i* IGI-*an-da* 3 GIR$_4$.ḪI.A *anda ḫarpāizzi* "the Old Woman piles up three baked clay vessels in front of the Sun(god)" KUB 17.27 ii 25 (rit.,), tr. ANET 347 ("assembles in front of the Sun three pieces of bitumen"). Friedrich, HW^{1} and Erg.-hefte, does not separate *ḫarpai-* from *ḫarp-*, but see now Oettinger, Stammbildung 33, 374, 524f.

7′ *ḫink-* "to present": LUGAL-*i*=*kan me-na-aḫ-ḫa-an-da* 50 NINDA.ḪI.A [. . .] ⌜3?⌝ ^{DUG}*taḫašiš tawalaš* [. . .] ^{DUG}ḪAB.ḪAB GEŠTIN UGULA $^{SAL.MEŠ}$*zintuḫēš* [. . . *ḫ*]*inkzi* "An overseer of the *z.*-women presents (breads and beverages) before the king" KUB 44.13 iii! 4-7 (fest. frag.).

8′ *ḫinganiški-* "to dance": [. . . *šuḫ*]*ḫi šer ANA* [KA$_4$][DINGIR-*LIM*] *me-na-aḫ-ḫa-an-da* ⌜3⌝ (or ⌜6⌝?) [LÚ].MEŠ BALAG.DI *PANI* DINGIR-*LIM me-na-aḫ-ḫa-an-da zaḫḫiyaš iwar ḫinganiškanzi* "On [the ro]of, opposite the gate [of the deity], three (six?) BALAG.DI players dance facing (each other?), in the manner of battle, before the deity." KBo 15.52 + KUB 34.116 v 2-5 (*ḫišuwaš* fest.), ed. Archi, UF 5:27 n. 83; for the following context cf. above 2 b 2′ (*m. mema-*); for another ex. of *m. ḫinganiška/i-* cf. above in the lex. section.

9′ *ḫuek-* "to slaughter": (The $^{LÚ.MEŠ}$IGI.DU$_8$.A give one sheep to the prostitutes.) *ta* LUGAL-*i* [*me-n*]*a-aḫ-ḫa-an-da ḫū*[*kan*]*zi* "and they slaughter (it) before the king" Bo 181 v 3-4, ed. Otten, ZA 53:177f.

10′ *išḫuwa-* "to pour": *nat* ^{d}UTU-*i me-na-aḫ-ḫa-an-da išḫūwai* "He pours them (bread fragments) facing the sun" KBo 23.1 + ABoT 29 i 14 (rit. of Ammiḫatna).

11′ *išgaranteš* "lined up (facing)": [. . .] 6 SAL.MEŠ LUGAL-*i me-na-aḫ-ḫa-an*[*-da . . .*] *išgaranteš* "[. . .] six women are lined up facing the king" KUB 20.38:10-11 (fest.).

12′ *išpar-* "to spread, cover": *nu IŠTU* É ^{LÚ}GUDÚ KASKAL-*an me-na-aḫ-ḫa-an-da IŠTU* TÚG ⌜*išpa*⌝*ranzi* "from the house of the GUDÚ-priest they spread/cover the road with garment(s) before (him)" VAT 7448 iii 3-4, translit. StBoT 15:31.

13′ *gank-* "to weigh": *nu* ^{d}[UTU-*i*?] / [*me-na-aḫ-ḫ*]*a-an-ta* 6-*ŠU gankir* "they weighed six times before the S[ungod?]" KBo 15.10 ii 41-42 (rit.), ed. THeth 1:26f.

14′ *ginuššariya-* "to kneel": *nuka*[*n* . . . . .] ^{d}UTU-*i* IGI-*an-da ginuššar*[*iyanzi*?] "[They(?)] kneel before the Sungod (or: facing the sun)" KBo 15.9 iii 9 (rit.), ed. StBoT 3:64f.; cf. ibid. 10 with SUD-*li*$_x$.

15′ *laḫuwai-* "to pour (liquids), empty (vessels)": (The exorcist takes up the cup of water) *nu wātar ANA* DINGIR-*LIM me-na-aḫ-ḫa-an-da lāḫuwai ANA* EN.SISKUR.SISKUR-*ya me-na-aḫ-ḫa-an-da laḫuwai* "and pours water before the deity, and before the client, too, he pours" KBo 19.136 i 19-20 (rit.); (Fill a clay goblet with water,) *nankan* ^{d}UTU-*i me-na-aḫ-ḫa-an-da arḫa laḫḫuten* "and empty it (the goblet) out before/facing the sun" KUB 13.3 ii 27-28 (instr.), tr. ANET 207; for "empty out (a vessel)" cf. *laḫ*(*ḫ*)*uwai-* 2.

16′ *kešš̌eran pai-* "to give the hand": "The congregation bows to the NIN.DINGIR-priestess" NIN.DINGIR *me-na-aḫ-ḫa-an-da QĀTAM peški*[*z*]*zi* "The NIN.DINGIR-priestess extends (lit. gives) the hand toward (them)" KUB 20.90 iv 13 (fest.).

17′ *papparš-* to sprinkle": *namma* ^{LÚ}SANGA Ì.DÙG.GA *ANA* ^{d}IM *me-na-aḫ-ḫa-an-da* 3-*ŠU attašša* DINGIR.MEŠ-*aš me-na-aḫ-ḫa-an-da* 3-*ŠU papparšzi* "The priest sprinkles fine oil three times toward the Stormgod and three times toward the gods of the father(s)" KBo 21.34 ii 61-62 (fest., NS); *nu* ^{LÚ}*palwattallaš* ^{ÁMUŠEN}-*aš partaunit* LUGAL-*i me-na-aḫ-ḫa-an-da wātar* 3-*ŠU papparšzi palwaizzima* 1-*ŠU* "The *p.*-

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man sprinkles water with an eagle's wing three times toward the king and . . .-s once" KBo 15.48 ii 5-7 (*ḫišuwaš* fest.).

18′ *paršiya-* "to break, crumble": *nu* [1 NINDA] *aan* 1 NINDA.KUR$_4$.RA GA.KIN.AG ^{d}UTU[*-i*] *me-na-aḫ-ḫa-an-da paršiyanzi* "They break up one warm loaf and one cheese loaf facing the sun" KUB 30.25 obv. 8-9 + KUB 39.4 obv. 16-17, ed. HTR 26f; cf. KBo 23.1 + ABoT 29 i 12–13.

19′ *šipant-* "to libate", "make an offering", (cf. mng. 3 h) only in Ḫurrian-influenced cult: (The exorcist gives to the sacrificer a cup of wine,) *nu apašša ḫūpru*[*šḫi*] *kattan ANA* DINGIR-*LIM-kan me-na-aḫ-ḫa-an-da* 1-*ŠU šipanti* "and he too libates once down onto the *ḫ.*, while facing the deity" KUB 32.49a ii 3-4, ed. Goetze, JCS 23:80 no. 37; EGIR-*andama* ^{LÚ}*patiliš* 1 MUŠEN.GAL 1 ^{NINDA}*naḫḫitin UPNI . . . ANA* ^{d}LUGAL-*ma* ^{É}*šinapšiyaš* IGI-*an-da wu$_u$riya keltiya šipanti* "Afterwards the *patiliš*-priest offers one 'large bird', one *n.*-bread of one *UPNU*-measure, . . . for *w. k.* while facing (the god) Šarruma of the *šinapši*-temple" KBo 17.69:7-10, ed. Goetze, JCS 23:87 no. 141; "At night they bring the god inside. And when they bring him to the gate of the temple," *nuzan damaīš* ^{LÚ}*patiliš kupaḫin tarnāi nu ANA* DINGIR-*LIM me-na-aḫ-ḫa-an-da pūriya šipanti* "another *patiliš*-priest puts on a cap and pours a libation *puriya*, while facing the deity, (then he takes the deity from the first *patiliš*-priest and brings him into the temple)" KBo 5.1 ii 10-12, ed. Pap. 6*f.; *INA* ^{URU}*Adaniyayakan me-na-aḫ-ḫa-an-da* 1 *uzianza ANA* ^{d}IM DINGIR.MEŠ LÚ.MEŠ-*ya IŠTU* MUŠEN *šipanti* "Before the city of Adaniya he makes an *u.*-sacrifice to the Stormgod and the male deities, using a bird" KUB 30.31 iv 7-9 (rit.), ed. Lebrun, Hethitica 2:101, 108 ("Devant Adana également, il offre de la viande d'oiseau . . .") □ Laroche in GLH 291 is uncertain if *uzianza* is the same word as *uzi-* "flesh, meat"; cf. KUB 54.1 i 31-32, ed. Archi/Klengel, AOF 12:54, 58.

20′ *dai-* "to put, place": *numu me-na-aḫ-ḫ*[*a-a*]*n-da tuzzin dāir* "they set before me an army" KUB 23.11 ii 21 (annals of a Tudḫ., MH/NS); (Then they put one table on the right and one table on the left,) 1 ^{GIŠ}BANŠUR-*makan* ^{d}U-*aš* ^{NA_4}*ḫūwāši* IGI-*an-da tianzi* "and one table they put in front of the Stormgod's stela" KUB 35.133 i 22-23; *taškan* LUGAL-*i me-na-*^{r}*aḫ-ḫa*^{1}*-an-da ḫašši tapušza* ^{r}*tianzi*^{1} "and they put them before the king alongside of the fireplace" KUB 10.21 i 22-23 (fest., OH/NS).

21′ *tittanu-* "to set up": *namma ANA* DINGIR.MAḪ.MEŠ *me*[*naḫḫanda . . .*] ^{GIŠ}*ḫuwaši tittanuwa*[*nzi*] "They set up stelas in front of the mother goddesses" KUB 44.58 obv.? 7-8 (rit.); DUMU.LÚ.U$_{19}$.LU-*mu* GUD-*un* [*mān ḫatug*]*ai ḫappui me-na-aḫ-ḫa-an-da tittanut* "He has made me, a human being, stand like an ox facing the terrifying *ḫappu*" KBo 14.100 obv. (9)-10 + KUB 39.99 obv. 14-15 (rit., MH/MS?), cf. line 2 + 7 and KUB 30.36 ii 5–6.

22′ *walḫ-* "to strike": 1 *kuptinma ANA* ^{d}*Šuwaliyati walḫanzi me-na-aḫ-ḫa-an-da-ma-kán ANA* ^{d}*Nabarbi walḫanzi ANA* ^{d}*Kumarbi* 1 *kuptin* KI.MIN *me-na-aḫ-ḫa-an-da-ma-kán ANA* ^{d}*Šāluš* ^{d}*Bitinḫi* 1 *kuptin* KI.MIN "They strike one *k.* for the god Šuwaliyat, and on the other side they strike (one) for the goddess Nabarbi. For the god Kumarbi they strike one *k.*, and on the other side for the goddess Šaluš Bitinḫi they strike one *k.*" KUB 29.8 i 15-18 (mouth-washing rit., MH/MS?), ed. Haas and Wäfler, OA 13:218f., but note corrections of Güterbock, JNES 34:274f.; *-kan* is not required by the verb, but regularly accompanies *menaḫḫanda* in this construction. Cf. 10e.

3. vis-à-vis, (in regard) to, toward — **a.** *aššuš eš-* "to be good": *nušmašza ziqqa āššuš ēš tuqq-at* IGI-*an-da āššaweš ašandu* "Be good to them, and let them be good toward you" KBo 12.30 ii 10-11 (hist. frag.).

b. *gangadai-*: *nutta* DINGIR.MEŠ *šāndaš me-na-aḫ-ḫa-an-da gangadāizzi* "(The exorcist) reconciles you (sic) to the angry gods" KBo 5.2 iv 58-59 (rit.), cf. AU 89 n. 1 and KUB 29.7 obv. 7-10.

c. *link-* "to swear" (cf. *link-* b), *linganu-* "to make to swear" (cf. *linganu-* b 2′): *nuwa ANA* ^{m}*M*[*ad*]*duwatta* ^{m}*Kupanta-*^{d}LAMMA-*aš kē-ma me-na-aḫ-ḫa-an-ta lingan ḫarzi* "K. has sworn these things to/before M." KUB 14.1 obv. 79 (MH/MS), ed. Madd. 20f.; *mān* UN-*aš* U[N-*ši me-n*]*a-aḫ-ḫa-an*<*-da*> *lingan ḫarzi* "if (one)

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man has sworn to (another) man" KUB 30.51 i 17-18 + KUB 30.45 i! 10 (title of rit. in cat., NH); *nušši me-na-aḫ-ḫa-an-da linkta* "and he swore to him" KBo 4.3 ii 28 (Kup. § 18), ed. SV 1:128f.; ^{m}*Madduwatt*[*ašmaz ŠA*] KUR ^{URU}*Pītašša* ^{LÚ}*tap-ariyall*[*iuš U* LÚ.MEŠ Š]U.GI ^{URU}*Pītaššaya me-na-aḫ-ḫa-an-ta linganušk*[*it*] "M. made the rulers of P. and the elders of P. swear allegiance to himself" KUB 14.1 rev. 38-39 (MH/MS), ed. Madd. 28f.; cf. KBo 9.137 ii 15.

d. *lingain* (*NIŠ* DINGIR-*LIM*) *šarra-* "to transgress (an oath of the god)": [*našta* KUR ^{URU}*Ḫatt*]*i me-na-aḫ-ḫa-an-da NIŠ* DINGIR-*LIM šarranz*[*i*] "They transgress the oath of the god (taken) with the land of Ḫatti" KBo 16.27 ii 7 (treaty, MH/MS); cf. *lingai-* 1 f.

e. *išḫiul iya-* "to make a treaty": (The second tablet concerned Kuruštama: . . .) *nušmaš* ^{d}IM ^{URU}*Ḫatti maḫḫan* [(*išḫiu*)]*l ANA* LÚ.MEŠ ^{URU}*Ḫatti me-*⌜*na*⌝*-aḫ-ḫa-an-da iyat* "how the Hittite Stormgod made a treaty with the Hittites concerning them" KUB 14.8 obv. 14-15 (PP 2, Murš. II), with dupl. KUB 14.10 ii 4-6, Götze, KlF 1:208f., tr. ANET 395 and NERT 171; cf. above s.v. *maḫḫan* 3.

f. *naḫḫanza eš-* "to be fearful, respectful, careful": *nušmaš* DINGIR.MEŠ-*aš* ZI-*ni me-na-aḫ-ḫa-an-da mekki naḫḫanteš ēšten* "Be very respectful/fearful regarding the wish(es)/will of the gods" KUB 13.4 iii 56-57 (instr. for priests, pre-NH/NS), ed. Chrest. 160f., tr. ANET 209 ("Be very careful with respect to the gods' mood"), cf. *mekki* adv. a 1′, *naḫ*(*ḫ*)- b 1′.

g. *paḫš-* "to protect": [*AN*]*A* ZI LUGAL-*maš* (= *-ma-šmaš*) IGI-*an-da* x[. . . .] / [*pa*]*ḫḫašten* "but be protective toward the will of the king [. . . . .], (and don't give allegiance anywhere else)" KUB 26.1a:8-9 (SAG 1 instr., Tudḫ. IV), ed. Dienstanw. 10 □ a reading [*AN*]*A* ZI LUGAL.GAL IGI-*an-da* is not likely, since this text uses unqualified LUGAL in the body, and LUGAL.GAL only in the titulary of Tudḫaliya in the opening line.

h. *šipant-* "to libate, offer" (cf. mng. 2 c 19′): cf. ex. under *mantalli-* b 1′.

i. *takšulai-*, *takšulanza eš-* "to make peace with, be reconciled to": (O god, you who have made this plague,) *nu ANA* KUR ^{URU}KÙ.BABBAR-*TI me-na-aḫ-ḫa-an-da QĀTAMMA takšulāi* "make peace likewise with the land of Ḫatti" HT 1 ii 30 (rit., MH/NS); cf. ibid. ii 28; *nuwaraš ANA* KUR ^{URU}*Ḫatti U ANA ŠA* ^{URU}*Ḫatti* KARAŠ [*m*]*e-na-aḫ-ḫa-an-ta takšulanza ēšdu* "Let him (the god who brought the plague) be at peace with the land of Ḫatti and with the troops of the land of Ḫatti" KUB 41.17 iv 13-14 (rit.); *zigašši* ^{m}*Madduwattaš me-na-aḫ-ḫa-an-ta* [*ta*]*kšulāeš* "You, M., were at peace with him (Kup., who was at war with the Hittite king)" KUB 14.1 obv. 75 (MH/MS), ed. Madd. 18f; (If some god of the land has angered the Stormgod,) *kinuna* ^{d}A.NUN.NA.KI$_4$ ^{d}U-*an ANA* DINGIR-*LIM apēdan*[*i me-na-a*]*ḫ-ḫa-an-da takšulāndu* "let the netherworld deities reconcile the Storm-god to that deity" KBo 11.1 obv. 14 (prayer of Muw.), ed. Houwink ten Cate, RHA XXV/81:106, 115; cf. KBo 11.1 obv. 10, 16–17, 29–30.

j. in nominal sentences: *mān* LÚ-*ni kuedani ḫa-a*[*š-š*]*a-tar* NU.GÁL *našmaš* SAL-*ni me-na-aḫ-ḫa-an-da Ú-U*[*L* L]Ú(coll.)-*aš* "If a man has no sexual potency(?), or is not a man when faced with a woman" KUB 9.27 + KUB 7.8 i 2-3 (rit., MH/NS), ed. StBoT 29:18 n. 80 (*Ú-U*[*L* Z]I-*aš* "is not desirous of"), tr. ANET 349 ("has no desire for women").

4. coming, approaching, opposite, on the other side (adv.); with verbs of perception (hearing, seeing) taking obj. in acc. — **a.** *au*(*š*)- "to see (someone coming)", cf. HW^{2} 588a: ^{d}UTU-*unkan* ^{d}U-*aš* IGI-*a*[*n-da*] 3 DANNA *ašta* "The Stormgod saw the Sungod coming at three DANNAs" KUB 24.8 ii 12-13 (Appu story, pre-NH/NS), ed. StBoT 14:8f.; *natkan* GIM-*an* KUR-*ea*[*nz*]*a* IGI-*an-da au*[*šta*] "When the land saw them coming, (they rejoiced)" KUB 8.52 + KUB 23.9 ii or iii 8 (Gilg.), translit. Myth. 130; *našta maḫḫan* LUGAL-*un me-na-aḫ-ḫa-an-da uwanzi* "And when they see the king coming" KBo 10.23 ii 33-34 (KI.LAM fest., OH/NS), translit. StBoT 28:11; *maḫ-ḫanmamukan* LÚ.MEŠ ^{URU}*Duqqamma me-na-aḫ-ḫa-*<*an*>*-da awēr natmu me-na-aḫ-ḫa-an-da uēr* "When the men of D. saw me coming, they came to meet me" KBo 4.4 iv 18-19, ed. AM 134f.; note that *m. awer* "they saw (me) coming"

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takes *-kan*, while *m. uwa-* does not; cf. above in lex. on KBo 10.2 i 31-32.

b. *ištamašš-* "to hear (someone coming), with *-kan*: *nankan* GIM-*an* LÚKÚR *ḫumanteš me-na-aḫ-ḫa-an-da išdammaššir* "When all the enemies heard him (Šupp. I) coming" KBo 16.36 + Bo 5768 (HHT 82) ii 9-11 (hist., Ḫatt. III), ed. (without join) Riemschneider, JCS 16:111f.

5. to, toward, to meet (with verbs of going, coming, sending) — **a.** *uwa-* "to come (to meet)" (cf. 1 a 4′) — **1′** postpos. w. d.-l.: *numu* ^{m}*Nuwanzaš* GAL.GEŠTIN EN.MES-*ya ḫūmanteš INA* ^{URU}*Tegaramma me-na-aḫ-ḫa-an-da uēr numu anda wemiēr* "N. the Chief of the Wine and all the lords came to (meet) me in T. and found me there" KBo 4.4 iii 20-22 (det. annals), ed. AM 124f., cf. Geogr 47; *numu* LÚ.MEŠ ^{URU}*Taptina* LÚ.MEŠ ^{URU}*Ḫuršama* LÚ.MEŠ ^{URU}*Pikurzi me-na-aḫ-ḫa-an-da uēr natmu* GÌR.MEŠ-*aš kattan ḫāliyandat nu kiššan memir* "The men of the cities T., Ḫ. and P. came to (meet) me, fell down at my feet, and said thus" KBo 4.4 iii 45-47 (det. annals), ed. AM 128f.; *nat naḫšariyandati numu* LÚ.MEŠ ŠU.GI KUR-*TI me-na-aḫ-ḫa-an-da uēr natmu* GÌR.MEŠ-*aš kattan ḫāliēr* "They became afraid, and the elders of the land came to me and fell at my feet" ibid. i 31-32, ed. AM 138f.; cf. KUB 19.13 + KUB 19.14 (DŠ frag. 34) i 49ff.; *natmu me-na-aḫ-ḫa-an-da uēr* "(Certain lords) came to meet me (and said to me . . .)" KBo 6.29 ii 24 (hist. narrative, Ḫatt. III), ed. Ḫatt. 50f.; [*kāšawa*] *tuk ANA* DINGIR-*LIM IŠTU* UDU *me-na-aḫ-ḫa-an-da* [*uwanun*] "[I have come] to you, O deity, with a sheep" KUB 41.17 ii 6-7 (rit.); cf. *kāšawa tuk ANA* DINGIR-*LIM me-na-aḫ-ḫa-an-da IŠTU* UDU *uwānun* ibid. 14-15.

2′ preverb/adv. without d.-l.: *naš maḫḫan* ^{URU}*Ḫāḫiša ari nu me-na-aḫ-ḫa-an-da* [SAL].MEŠ *ḫazgarāi uizzi* "When he reaches Ḫ., the *ḫ.*-women come to (meet) (him)" (and bring forward sacrificial loaves and a *ḫ.*-vessel of beer) KUB 9.17 obv. 21-22 (fest., early NS); for the continuation cf. under 6 c.

b. *uiya-* "to send (to meet)": "When the men of Azzi heard: 'His Majesty is coming,'" *nu* LÚ.MEŠ ^{URU}*Azzi* ^{m}*Muttin* LÚ ^{URU}*Ḫalimanā me-na-aḫ-ḫa-an-da* [*u*]*iēr* "the men of A. sent Mutti, a man from Ḫ., to (meet) (me)," (and begged me for terms of peace) KBo 4.4 iv 44-45 (det. annals), ed. AM 138f., cf. iv 50f.; [. . .] *me-na-aḫ-ḫa-an-da uiya* "send [. . .] to (meet) [. . .]" KUB 33.89 + KUB 36.21:9 (myth).

c. *unna-* "to drive (to meet)": *numu* KASKAL-*ši me-na-aḫ-ḫa-an-da ūnniešta numu kiššan IQBI* "he drove to (meet) me on the road, and spoke to me thus" KBo 4.4 ii 69-70 (det. annals), ed. AM 120f.

d. *pai-* (imperative *īt*) "to go": *ta* ḪUR.SAG-*a* ^{d}UTU-*i me-e-na-aḫ-ḫa-an-da paimi* "I will go to the mountain, toward the sun (eastward? southward?)" KBo 17.3 ii 11, w. dupl. KBo 17.1 ii 40 (rit., both OS), ed. StBoT 8:28f. ii 54, cf. StBoT 23:33, 193 ("der Sonnengottheit gegenüber"); *nušma*[*š*] *me-na-aḫ-ḫa-an-da ī*[*t*] *nušmaš ḫin*[*k*] "Go to them, and bow(?) to them!" KBo 22.86 right 6-7 + KUB 36.2c:4 (myth), translit. Laroche, RHA XXXIII:67; *naškan* UDU.ḪI.A-*waš me-na-aḫ-ḫa-an-da paizzi* "(At night, when . . .), she goes to(ward) the sheep" KBo 17.92:7 (rit.).

e. *penna-* "to drive": *nu taparnandan* UDU *apēdani ANA ḪALṢI me-na-aḫ-ḫa-an-d*[*a*] *penniyanzi nankan ANA* ZAG *ḪALṢI* GIŠ-*rui anda iš*[*ḫiy*]*anzi* "They drive the *t.*-sheep toward that district (where there is a plague) and they tie it to a tree at the border of the district" KUB 41.17 ii 11-13, w. dupl. KBo 22.121 i 11-13 (rit.), ed. MIO 9:170f., Sommer, HAB 26 n. 2 □ for the reading *iš*[*ḫiy*]*anzi* compare *išḫiyanzi* in KUB 41.17 ii 6, w. dupl. KBo 22.121 i 6.

f. *peda-* "to bring": IM.ḪI.A-*uš walliwalliuš* ^{d}LAMMA-*aš idalauwa uddār ANA* ^{d}É.A KASKAL-*ši* IGI-*an-da pēter* "The blustering/rushing(?) winds brought the evil words of ^{d}LAMMA to ^{d}Ea (*ANA* ^{d}É.A . . . IGI-*an-da*) on the road" HT 25 + KUB 33.111 ii or iii 3-5 (myth), translit. Myth. 151, cf. below s.v. *unna-*.

g. *uda-* "to bring": (Lords formerly loyal to Urḫitešub make the following offer to Ḫatt. III:) *pāiweniwarankan kuennummiēni nuwatta* SAG.DU-*an me-na-aḫ-ḫa-an-da utummēni* "We will go and kill him and will bring (his) head before

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you" KBo 6.29 ii 25-27 (hist., Ḫatt. III), ed. Ḫatt. 50f.; *ANA* EN.MEŠ KUR-*TIYA-wa* GIŠ.ḪUR.MEŠ *me-na-aḫ-ḫa-an-da udandu* "Let (Ramesses' messengers) bring documents before the lords of my land" KUB 21.38 i 19 (letter of Pud.); "Whatever legal suit you are unable to resolve" *nat* LUGAL-*yaša BĒLĪKUNU me-na-aḫ-ḫa-an-da udatten* "bring it before the king, your lord" (and the king himself will investigate it) KUB 13.20 i 36-37 (military protocol of Tudḫ., MH/NS), ed. Alp, Belleten 11 (1947) 394f., 407; *numu memian* [*me-na-aḫ-ḫ*]*a-an-da uter* "they brought a report to me" KUB 14.17 ii 28-29, ed. AM 86f.

h. *parā nai-* "to send": *numukan* AMA-*ŠU me-na-aḫ-ḫa-a*[*n-da par*]*ā naišta* "He sent his mother to me" KUB 14.15 iv 28-29, ed. AM 70f.; cf. KUB 26.79 iv 9, ed. AM 102f.

6. in front (adv.); from MS — **a.** *ar-* "to stand", without noun in locative (cf. HW² 203b): GAL *MEŠEDI-kan me-na-aḫ-ḫa-an-da-pát artari* DUMU.MEŠ É.GAL-*ma* EGIR-*pa pānzi* "The chief guard continues (*-pat*, cf. line 2) to stand in front, but the palace men go back" KUB 25.3 ii 5-7 (fest.); GAL *MEŠEDI-makan me-na-aḫ-ḫa-an-da arta* KUB 10.54 ii 15-16 (fest., OH/NS); DINGIR.MEŠ-*aš=a* KÁ.GAL EGIR-*pa ḫaššan našta BĒLŪḪI.A* DUMU.MEŠ É.GAL LÚ.MEŠ*MEŠEDI me-na-aḫ-ḫa-an-da arant*[*ari*] (coll.) *ta UŠKENNU* "And the gate of the gods has been opened. The lords, the palace men, (and) the guards arrive in front (of it) and they bow" KUB 11.20 ii 19-23 (NS); cf. KUB 25.16 i 24-25; KUB 20.76 iii 7-8 (chief of palace men).

b. *tameššan ḫar*(*k*)- "to hold pressed/motionless (*m.* = counterbalanced?)": (The *karšuwaš* guard holds out a staff, seizes the righthand horse by (its) bronze *šurzi* with his right hand, holds a GIŠ*kapur* with his left hand, holds a staff . . .) *nu* GIŠGIGIR *me-na-aḫ-ḫa-an-da tameššan ḫarzi nat UL akkurriyai* "holds the chariot motionless(?) in balance(?), so that it doesn't tip(?)" IBoT 1.36 iii 59 (instr. for *MEŠEDI*, MH/MS), ed. Jakob-Rost, MIO 11:196f.

c. *uda-* "to bring": NINDA.KUR₄.RA-*ya* DUG*ḫūppar* KAŠ[. . . *me-na*]-*aḫ-ḫa-an-da udanzi* "they bring forward sacrificial loaves and a *ḫ.*-vessel of beer" KUB 9.17 obv. 22-23 (fest., early NS).

7. awaiting — **a.** (postpos.) — **1′** *eš-* "to sit (awaiting)": (Some troops he brought to the land of Kargamiš) [*n*]*atkan ANA* LÚ URU*Aššur me-na-aḫ-ḫa-an-da ešir . . . naškan ANA* LÚKÚR URU*Arzau*[*wa menaḫḫanda ē*]*šta* "and they sat awaiting the king (lit. man) of Assyria, (while other troops he brought into the Lower Land,) and it/he sat [awaiting] the Arzawan enemy" KUB 14.16 i 22-24 (det. annals), ed. AM 28f.; *numu piran šēnaḫḫa tiškanzi IŠTU* ERÍN.MEŠ-*yatmukan me-na-aḫ-ḫa-an-da ešan ḫarkir* "(The men of Taggašta) set (lit. step into) an ambush before me, and they kept sitting (or: had been sitting?) with troops awaiting (lit. facing) me" KBo 5.8 i 10-11 (det. annals), ed. AM 146f, cf. AU 64.

2′ *tiššan ḫar*(*k*)- "to hold ready (awaiting someone's arrival)": (Before you, cedar(-resin) has long been broken; before you dishes have long been cooked;) *tukmašši* (error for *tukmawa*) IGI-*an-da* UD.KAM-*ti* GE₆.KAM-*tiya* LÚ.MEŠNAR-*maši* GIŠ.ᵈINANNA.ḪI.A *me-na-aḫ-ḫa-an-da* [*t*]*ieššan ḫarkanzi* "awaiting you by day and night the musicians hold the lute(?) ready" KUB 33.98 ii 11-13 (Ullik. IC), w. dupl. KUB 33.102 ii 14, ed. JCS 5:148f. ("for thee") □ for the superfluous *-ši-*s see ibidem and Güterbock, Kum. 59; no evidence exists for *menaḫḫanda* meaning "for" (i.e., "for the sake of"); here what is meant is "before (you came)", "in anticipation of (your arrival)".

8. together with (postpos. with d.-l.) — **a.** *immiya-* "to mix (several things) together"; without local particle, see the ex. in the lex. section — **1′** with direct obj. (acc.) and second obj. in loc. or with *ANA*: *nu kī ḫūman ANA* ZÍD.DA ŠE *išni me-na-aḫ-ḫa-an-da immiyami* "I mix all this together with dough (made from) barley flour" KUB 24.14 i 9 (rit.); *nan kēdaš ANA* GIŠ*INBIḪI.A me-na-aḫ-ḫa-an-da im*[*iyanzi*] "They mix it (a part of a sheep) together with these fruits" KBo 23.34 iv 5 (incantation rit.); *nu ŠA* MÁŠ.GAL *eš*[(*ḫar*)] UZUÌ.UDU-*ya* (var. UZU*apuzzi*[*ya*]) *ANA* 1 *UPNU* BA.BA.[ZA] *me-na-aḫ-ḫa-an-da immiyan*[(*zi*)] "They mix goat's blood and mutton fat together with one

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UPNU of BA.BA.ZA" KUB 32.128 ii 21-23 (*ḫišuwaš* fest., NS), with dupl. KBo 15.49 i 9-10, ed. Dinçol, RHA XXVII/84-85:29 and 37 (mischen sie mit . . . zusammen).

2′ without *ANA* or noun in loc.: (They fill two baskets with broken up cheese bread) *me-na-aḫ-ḫa-an-da-ma* GIŠ*INBI*ḪI.A *ḫūmanda* G[IŠPÈŠ GIŠGEŠTIN.È.A GIŠ*S]ERDUM . . . kuitt[a (parā and)a imm]iyanzi* "and they mix in together with (the bread fragments) all kinds of fruits: [figs, raisins, ol]ives . . . and whatever else" KUB 39.7 ii 16-17 (rit., MH?), w. dupl. KUB 39.8 i 11-13, ed. HTR 36f.

3′ with second obj. in inst.: *nušmaš* 1 *ŠÂDU memal* IN.NU.DA-*it me-na-aḫ-ḫa-an-da immiyandan pianzi* "They give them (the horses) one *SŪTU* of meal mixed together with straw" KUB 1.13 ii 57-58 (hipp., NH), ed. Hipp.heth. 62f. with line nos. 56-57.

b. *išḫuwa-* "to pour, throw": LÚAZU *ANA* NINDA.MÁ *ēšḫani me-na-aḫ-ḫa-an-da išḫuwāi* "The exorcist throws/pours (the fragmented breads just mentioned) in, together with the 'ship-bread' (and) blood (and places them before the three deities)" KUB 45.47 iii 17-18 (fest. with Ḫurr. sections, MH?/MS?) □ NINDA.MÁ is also found in ii 8 and in i 4 restored from dupl. KBo 17.84 i 4; note *ANA* GIŠBANSUR-*ma piran katta tagan* GIŠMÁ *dāi* KUB 45.47 i 26-27; *nu* NINDA*purpuruš* LUGAL[-*i*] *me-na-aḫ-ḫa-an-da išḫ*[*uwanzi*] Bo 181 iv 3-4, ed. Otten, ZA 53:174ff.

c. *laḫuwai-* "to pour": [o]x *weteni* IGI-*an-da laḫuwanzi* "They pour [. . .] together with water" KBo 12.126 iv 6 + KUB 24.9 iv 20 (rit., MH/NS), ed. THeth 2:54f. (line 32) without proper join.

d. *peššiya-* "to throw": *nammankan pūwāizzi nukan ANA* GAL ZABAR GEŠTIN-*an lāḫuwāi uniya marru*[*w*]*ašḫan me-na-aḫ-ḫa-an-da peš-šiazzi nan anda ḫarnamniazzi* "Then he grinds it up. He pours wine into a bronze cup. That *marruwašḫa*-mineral he throws in together with (the wine) and mixes it up" KUB 8.38 + KUB 44.63 iii 14-17 (med. rit., NH), ed. StBoT 19.30f.

e. *dai-* "to put": (He takes various ingredients) *nat* Ì GIŠŠU.ÚR.MAN *me-na-aḫ-ḫa-an-da d*[*ā*]*i* "and puts them together with cypress oil" KBo 21.20 i 18 (med. rit., NH), ed. StBoT 19:42f.; *kuitmanmašši kē* Ú.ḪI.A *INA* UD.7.KA[M . . .] *peškizzi* ½ Ú *ḫarkima me-na-aḫ-ḫa-an-da-pát dāi* "While he is giving him (the patient) these herbs over a period of seven days, he puts in together (with the other herbs) one half (portion) of 'white herb'" KUB 44.61 obv. 7-8 (med. rit., NH), ed. StBoT 19:18f. ("legt er jedesmal ½ 'weisses Kraut' auch noch dazu"), cf. lines 5, 14, where *dāi* could also be "puts", although Burde translates "nimmt".

9. as a countercheck, the other way around, conversely (adv.) repeating the question but usually asking for the opposite outcome; only in oracle texts (cf. HW² I 582a, 620a) —**a.** together with either *ḫanza appatar* (verbal subst.) or *ḫanza appanna* (inf.) "support, confirmation"—**1′** in shelduck (MUŠEN *ḪURRI*) oracles: (If it is only this and nothing else,) *nu* MUŠEN *ḪURRI* SIG$_5$-*ru* NU.SIG$_5$ § IGI-*an-da* SAG.KI-*an*<-*za*> DIB-*anna* IR-*wen nu* MUŠEN *ḪURRI* NU. SIG$_5$-*du* NU.SIG$_5$ "Let the shelduck oracle be favorable. (Result:) unfavorable. § We asked for confirmation as a countercheck. Let the shelduck oracle be unfavorable. (Result:) unfavorable" KUB 5.9 obv. 7–8; cf. KUB 18.18 rev.? 13–14, w. dupl. KUB 18.19:10–11.

2′ in bird oracles: *nu* MUŠEN.ḪI.A *a*[*rḫa peššiyandu*] . . . *UMMA* PN *arḫa peš*[*ir*] § [I]GI-*an-*⌜*da* SAG⌝.KI-*za* [. . .] KUB 18.26 iii? 6, 11–12.

3′ in a lot oracle: [*nu* KIN SIG$_5$-*r*]*u* . . . SIG$_5$ § [IGI]-*an-da* SAG.KI-*anza appannaš* KIN *tiyawen nu* KIN SIG$_5$-*ru* . . . SIG$_5$ KUB 5.4 i 7–15.

4′ in extispicy: *nu me-na-aḫ-ḫa-an-ta ANA* 2 EZEN.MEŠ *ŠA* URU*Aštata U ANA* EZEN *AYA*[*R*]*I ŠA* ᶠ*Mizzulla iwar ḫanza appannaš TE.*MEŠ IR-*kir* "As a countercheck we requested exta of confirmation for two festivals of Aštata and an *AYARI*-festival in the manner of Mizzulla" KUB 5.6 i 27–28.

5′ in mixed oracles: *nu* MUŠEN *ḪURRI* SI[G$_5$-*r*]*u* NU.SIG$_5$ § IGI-*an-da* SAG.KI-*anza* DIB-*aš*(!) SU.MEŠ IR-*uen* "Let the shelduck be favorable. (Result:) unfavorable. § We requested exta of confirmation as a countercheck" KUB 5.9 obv. 22–23.

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b. together with *kallaranni* (= NU.SIG$_5$-*anni*) "for an unfavorable outcome" (with SIG$_5$-*ru* preceding in all exx.)—**1′** in extispicy: *nu TE.*MEŠ SIG$_5$-*ru* . . . [. . .] § [IGI]-*an-da kallaranni nu TE.*MEŠ NU.SIG$_5$-*du* . . . NU.SIG$_5$ "Let the exta be favorable. . . . [Result: . . .] § As a countercheck (we asked) for an unfavorable outcome; let the exta be unfavorable. . . . (Result:) unfavorable" KUB 22.67:16–19; *nu TE.*MEŠ SIG$_5$-*ru TE.*MEŠ NU.SIG$_5$ EGIR-*ŠU šurīš* NU.SIG$_5$ § IGI-*an-da kal*ᵀ*la*ᵀ*r*ᵀ*an*ᵀ*ni nu TE.*MEŠ NU.SIG$_5$-*du* . . . S[IG$_5$] KUB 16.54:6–7.

2′ in shelduck oracles: *nu* MUŠEN *ḪURRI* SIG$_5$-*ru* SIG$_5$ § IGI-*an-da* NU.SIG$_5$-*anni* MUŠEN *ḪURRI* NU.SIG$_5$-*du* NU.SIG$_5$ "Let the shelduck oracle be favorable. (Result:) favorable. § As a countercheck (we asked) for an unfavorable (outcome); let the shelduck oracle be unfavorable. (Result:) unfavorable" IBoT 2.129 obv. 34–35.

c. without the above expressions—**1′** in extispicy: *nu* IGI-*zi TE.*MEŠ SIG$_5$-*ru* EGIR-*ma* NU.SIG$_5$-*du* IGI-*zi TE.*MEŠ . . . [. . .] EGIR *TE.*MEŠ . . . SIG$_5$ § *nu* <IGI>-*an-*ᵀ*da*ᵀ *nu T*ᵀ*E.*MEŠ NUᵀ.SIG$_5$-*du* . . . NU.SIG$_5$ "Let the first exta be favorable. Let the second be unfavorable. (Result:) The first exta is [. . .]; the second exta . . . is favorable. § As a countercheck let the exta be unfavorable . . .(Result:) unfavorable" KUB 22.69 ii? 9–11.

2′ in bird oracles: *IŠTU* LÚIGI.MUŠEN IR-*TUM QĀTAMMA-pat nu* MUŠEN.ḪI.A SI×SÁ-*andu* . . . *UMMA* PN$_1$ *arḫa-wa peššir* § IGI-*an-da* PN$_2$ *aušta nu* MUŠEN.ḪI.A SI×SÁ-*andu* . . . *UMMA* PN$_2$ SI×SÁ-*at-wa* KBo 2.6 iv 10, 16–17, 23, (the requested outcome in both cases was favorable; the first augur observed and reported the result unfavorable; the second augur observed, then reported favorable); *nu* MUŠEN.ḪI.A *arḫa pe*[*šš*]*i*[*a*]*ndu* . . . *UMMA* PN$_1$ *arḫa*[*-wa peššir*] § IGI-ᵀ*an*ᵀ-*da* SI×SÁ[-*an*]*duš* MUŠEN.ḪI.A *NIM*ᵀ*UR*ᵀ . . . [*UMMA*] PN$_2$ SI×SÁ[-*at-wa*] "Let the birds reject (= be unfavorable); . . . PN$_1$ said: 'They rejected'. § As a countercheck we looked for (i.e., requested as an outcome) confirming (= favorable) birds; (observations, then) PN$_2$ said: 'They confirmed (= were favorable)'" KUB 22.65 iii 21, 28–29, 33 □ it is necessary to interpret NIMUR (= *aummen*) as "we looked for," stating the expected outcome, because otherwise there is no indication of the requested outcome by which to judge the significance of the reported one; (If you, O gods, have approved of such a procedure,) *nu ḫūgannaš* MUŠEN.ḪI.A *ŠA* UD.3.KAM SI×SÁ-*andu* "let the birds of *ḫugatar* be favorable over (lit., of) three days" (followed by observations on three days,) *UMMA* PN$_1$ *U* PN$_2$ SI×SÁ-*at-wa* § *nu* IGI-*an-da laḫlaḫḫimaš*(!?, text-*muš*) MUŠEN.ḪI.A *NIMUR* "PN$_1$ and PN$_2$ said: 'It was confirmed (= favorable).' § As a countercheck we looked for (= requested as an outcome) the birds of agitation(?); (repetition of the question and observations follow) *U*[*MMA* PN$_1$] *U* PN$_2$ *arḫa-wa peššir* (the same two men said:) "'They rejected (= were unfavorable)'" KUB 18.12 obv. 6–22 (7, 14–15, 22); SI×SÁ-*andu* . . . [(Result:) . . . ?] § *nu* IGI-*an-da laḫlaḫḫimaš* MUŠEN.ḪI.A *N*[*IMUR*] . . . (Result:) *arḫa* [*peššir*] KUB 18.15 obv. 6, 17, 23; cf. KBo 16.98 ii 23.

10. (verbal idioms) — **a.** *m. au*(*š*)- (cf. mng. 4 a) — **1′** "to await (eagerly), be kept waiting": *nat*<*kan*?> DINGIR.MEŠ *me-na-aḫ-ḫa-an-da l*[*ē*] *uškanzi* "Let not the gods be kept waiting for it (the first fruits)" KUB 13.4 iv 6-7 (instr. for priests, pre-NH/NS), ed. Chrest. 162-3; *natkan* DINGIR.MEŠ *me-na-aḫ-ḫa-an-da* (var. IGI-*an-da*) *lē uškanzi* ibid. 38-39, while the first sign of *uškanzi* does not have its usual shape, coll. shows no trace of the extra Winkelhaken necessary for a normal *ša*; in KUB 13.17 iv 2 (dup. of KUB 13.4 iv 38-39) there is not enough of a trace of the first sign to tell if it was *ša* or *uš*; *tamaīnmazan* DINGIR-*LAM* ḪUL-*lu*[*nn*]*a šagainna anda lē tarnatti* § *nuza* DINGIR-*LIM-ni kuedani lamnianza našta me-na-aḫ-ḫa-an-da apūnpat* DINGIR-*LAM uški* "Don't let another deity or an evil portent in! Await that god for whom you (a part of a building) are assigned/designated" KUB 32.137 ii 3-6 (rit., MH/NS), cf. s.v. *lamniya-* 4 b; [*ku*?-*u*]*d-du-uš-ša-an* [*ḫalz*]*iḫḫun kuedani* DINGIR-*LIM-ni* [*našt*]*a me-na-aḫ-ḫa-a*[*n-da*] *apūnpat* DINGIR-*LAM uški tamain*[*mazan* DINGIR-*LA*]*M* ḪUL-*lun* [*šaga*]*in anda lē tarnatti* "Await that god for whom I called/designated the [wa]lls; but don't

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let another deity (or) an evil portent in!" ibid 24-26 + KBo 15:24 ii 3-5; (The client makes petition to the Stormgod:) *pāiwarašmu nuwattakkan me-na-aḫ-ḫ[a-an-da] uškanzi* "Give them to me, and they will await you" KBo 13.161 rev. rt. col. 6-7 (rit.).

2′ to look closely at, scrutinize, examine, inspect: (O ^{d}Aabi, take the stool of purification) *nuzakan* IGI-*an-da* (var. *me-na-aḫ-ḫa-an-ta*) *parkunumaš* KIN-*ti* (var. *aniyan*) *au* "and scrutinize the materials (var. that which has been made/done) for the purification" KUB 41.8 iii 18 (rit. for netherworld deities, MH/NS), with dupl. KBo 10.45 iii 27, ed. Otten, ZA 54:130f. ("überprüfe") □ the reading KIN-*ti* (not KIN-*TI*, as in Otten's edition) represents not the loc. sg., but the neut. nom.-acc. form *aniyatti* (so also HW^{2} 90a) attested in KUB 29.1 i 40 (KIN-*ti*), IBoT 2.130:5 (*a-ni-ia-at-ti*), etc.; *našta* KÙ.BABBAR KÙ.GI AN.BAR AN.NA ^{NA_4}ZA.GÌN ^{NA_4}GUG *IŠTU* GIŠ.RÍN ZI.BA.NA IGI-*an-da* (var. <GIŠ.>RÍN PA.NA *me-na-aḫ-ḫa-an-da*) *au* "Examine the silver, gold, iron, tin, lapis lazuli (and) carnelian by means of the scales" ibid. 19-20, with dupl. KBo 10.45 iii 28f.; *nu=za=kan mukeššar IŠTU ṬUPPI me-na-aḫ-ḫa-an-ta a-ú[-e-er]* "They examined the invocation closely from/by means of the tablet" KUB 5.6 ii 35 (oracle question, NH), ed. differently Sommer, AU 280f.; perhaps this means that they compared the invocation with the tablet to see if it corresponded; compare the use of *IŠTU* GIŠ.RÍN ZI.BA.NA and *IŠTU ṬUPPI*, both of which indicate the instrument for evaluation; *nukan* DINGIR-*LUM* EN-*YA apūn me-na-aḫ-ḫa-an-da uški* "O god, my lord, examine/inspect her (the king's substitute) closely" KBo 4.6 obv. 14-15 (prayer of Murš. II to Lelwani), ed. StBoT 3:120f. ("schau sie dir an"); (The lord of the house says to the deity: I vowed this and that for the sake of this matter. Now I have brought them to you, O god.) *nuwar=atzakan* DINGIR-*LUM me-na-aḫ-ḫa-an[-da uški]* "Examine them carefully, O god" KBo 15.33 iii 22 (rit., MH/MS); [. . .]x ERÍN.MEŠ-*az naš IŠTU* ^{KUŠ}É.MÁ.URU$_5$.ḪI.A [. . . ^{KU}]^{Š}*ARĪTI* SAG.DUL *armannantit* [. . . S]IG$_5$-*yaḫḫan ēšdu nankan* [EN *MADKALT*]*I me-na-aḫ-ḫa-an-da uškidu* "[. . .] the army. Let it be kept in good condition, (supplied) with quivers, [. . .], shield(s), (and) helmet(s)(?) decorated with lunulae. And let [the governor of a border provinc]e inspect it regularly" KUB 40.56 iv! 6-9 (*BĒL MADGALTI* instr., MH/MS), ed. Dienstanw. 50, cf. Goetze, JCS 23:25, Hoffner, BiOr 40:411; (Let the matter of bread rations from now on be (a matter of) binding regulation! When they mobilize for an expedition) *nuzata* ^{LÚ}UGULA *LIM* ^{LÚ}DUGUD-*š[a]* / [o o]x NINDA.ERÍN.MEŠ-*ŠU* ZÍD.DA-[*Š*]*U*? *me-na-aḫ-ḫa-an-da aušdu* "let a Commander-of-a-Thousand(?) and a captain(?) inspect its (i.e., the army's) [. . .] bread rations (and) its flour" KBo 16.25 i 31-32 (instr., MH/MS), ed. Rizzi Mellini, FsMeriggi^{2} 522f.

b. *m. ep-* with *-kan* and obj. noun in acc. "to resist(?), thwart(?), hinder(?), oppose(?), counter(?)" (cf. 2 c 4′): (Whatever words the sorcerer spoke, whatever he twined together, . . . those things the sorcerer did not (properly) know. He built up sorcery like a tower, braided it together like a rope,) *nankan* IGI-*an-da ēpmi* "I am thwarting/opposing(?) him, (I have knocked down his words of sorcery like a tower, I have untwined him [the victim?] like a rope)" KUB 17.27 ii 32 (rit., MH?/NS), tr. ANET 347; cf. Friedrich, HW 41 "entgegenhalten" (but not "vorhalten").

c. *m. ḫar(k)-* with *-kan* and obj. in acc. "to hold (lands) against (an enemy)": *zigawaza ANA* [KUR.KUR.ḪI.A *ŠA ABI* ^{d}UTU-*ŠI* ^{LÚ}*auriyalaš* ^{LÚ}*šapaš*]*alleš=a ēš nuwakan* KUR.KUR.ḪI.A ^{LÚ}KÚR *me-na-aḫ-ḫa-an-ta ḫark* "For [the lands of the father of His Majesty] you must be [a lookout/sentinel] and [a *šapaš*]*alli-*; and you must resist(?)/hold off(?) the enemy lands" KUB 14.1 rev. 15-16 (MH/MS), ed. Madd. 24f. (tr. "und halte die Länder dem Feinde gegenüber" which would require KUR.KUR.ḪI.A *ANA* ^{LÚ}KÚR *menaḫḫanta*); restorations based on rev. 12f.; cf. the similar meaning of *m. ep-* under 10 b; probably not with Friedrich, HW 56 "sich vor Augen halten, beachten".

d. *m. kanišš-* "to recognize something facing oneself, understand(?)": (The Tawannanna sent *katta walḫanteš* men to Muršili II) ^{d}UTU-*ŠI-makan memian me-na-aḫ-ḫa-an-da kaništa nu kiššan IQBI lēwamu kuitki mematteni naškan šer karuššiyat* "His Majesty recognized the

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matter facing him and said: 'Say (pl.) nothing to me!" And he became silent about (it)" KUB 22.70 obv. 61-62 (oracle inquiry about the Tawannana matter, NH), ed. Houwink ten Cate, Muršiliš II . . . Karakterschets 31 ("'Zijne Majesteit' de zaak onderzocht heeft"), THeth 6:74f. ("die Sache durchschaut hat"); cf. *memiya-* 3 b.

e. *m. walḫ-* (ideog. RA) "to launch a counter-attack against"(?): URU*Gašga*ḪI.A*-maššikan* RA-*anteš* IGI-*an-da* URU*Ziqapallāza* RA-*anzi* "The Gašgaš (who) are attacked will launch a counter-attack against him (*-ši . . . m.*) from Z." KUB 5.1 i 72-73 (ditto, NH); [. . .] URU*Wawankuššaza* IGI-*an-da* [RA- . . .] . . . [. . .] IGI-*an-da* RA-*anzi* "he/they will counter-attack against [. . .] from W. . . . they will counter-attack against / [. . .]" KUB 16.40 rev.? 4-7 (ditto, NH); in those cases where loc. + *m.* exists, *m.* can have the sense "against some/something", but where GN (acc.) + *m.* + *walḫ-* occurs, one must seek another sense for *m.*, in view of passages like GAM RA-*zi* . . . GAM UGU RA-*anzi* ibid. iii 61-62 we might alternatively understand GN (acc.) *m. walḫ-* as "attack GN frontally/head-on"; cf. KUB 22.25 obv.16 (projected campaigns in oracle inquiry), ed. Kaškäer 176f.

f. problematic passages — **1′** *pai-* "to go": d*IŠTAR-iš liliwanza našta* URU*Ninuaz* SUR$_x$. DÙ.AMUŠEN IGI-*an-da pāit* "Ishtar/Šauška (is) winged/swift. From N. she went (there) before(?)/ahead of(?) the falcon" KUB 41.8 ii 8-9 (rit., MH/NS), ed. Otten, ZA 54:124f. ii 45f.

2′ *ḫaḫḫariški-* "to laugh": [. . .]IGI-*an-da ḫaḫḫariškizzi* "he laughs at(?) [. . .] KUB 36.47:3 (myth frag.), this might be read: [. . .]*-ši anda ḫaḫḫariškizzi*; there is space between *-ši* and *anda*, but not as much as between *anda* and *ḫaḫḫariškizzi*.

3′ *dušk-* "to rejoice": [*nu k*]*āša ANA* INIM EN-*YA* [*me-na-a*]*ḫ-ḫa-an-da mekki* [*du*]*šker škinun* [*kui*]*t MAḪAR* dUTU-*ŠI* EN-*YA* [*ḫum*]*an* SIG$_5$*-in* "I rejoiced very much at the word of my lord, that everything was fine with His Majesty, my lord" KBo 18.53 obv. 6-10 (letter).

The differences in translation reflect English rather than Hittite usage, being conditioned by whether the action is conceived as hostile ("against") or not, and whether there is movement ("against, to, toward, forward") or orientation to a stationary person or object ("before, facing, opposite, in front"). Most exx. are what we have called postpositional, in that *m.* appears to govern an object in the dat. (*ANA*) or loc. (*-i, -aš*) cases. Those exx. in which such an object is lacking and cannot be reasonably supplied we have called adverbial. It might be claimed that the usages quoted in 10 (verbal idioms), which take an object in the acc., and clearly represent idioms, i.e., cases in which *m.* has modified the basic meaning of the verb, show a preverbial *m.*

Hrozný, SH (1917) 182 ("entgegen, gegenüber, gegen", listed with Adverbien); Sommer-Ehelolf, Pap. (1924) 47f. ("entgegen"; showed alternation with IGI-*anda* and proposed derivation from *mene-* "face"); Götze, Madd. (1927) 168 ("postp. mit L."); idem. Ḫatt. (1925) 125 ("als Präv. mit vorhergehendem. D.-L. der Richtung"); idem, AM (1933) 300 ("Adv. bzw. Postpos.", "Postpos. bzw. Praev."); Sturtevant, Gl. (1936) 101 ("opposite, against"); Friedrich, HW (1952) 141 ("Adv. 'gegenüber, entgegen; davor'; Postpos. 'gegenüber, gegen; in Gegenwart von, vor'").

LÚ.MEŠ**minalleš** n. (com.); (a type of functionary).†

pl. nom. LÚ.MEŠ*mi-na-al-le-e-eš* KUB 41.45 i 6, IBoT 3.75:(9), LÚ.MEŠ*mi!-na-al-le-e-eš* IBoT 1.29 rev. 19 (pre-NH/NS), [LÚ.M]EŠ*mi-na-al-li-iš* KBo 10.31 iii 11.

ta NA$_4$ARA$_5$ DUMU.LUGAL 1 *tazelliš* 1 LÚŠÀ.[TAM . . .] LÚŠU.I LÚ.MEŠ*mi!-na-al-le-e-eš mallanzi* "The prince, one *t.*-man, one chamberlain [. . .], a barber, (and) *m.*-men grind at the millstone" IBoT 1.29 rev. 18-19 (EZEN *ḫaššumaš*, pre-NH/NS), AlHeth 133, 135; 3 UDU.ḪI.A [LÚ.M]EŠ*mi-na-al-li-iš* URU*Ān*[*ku*]*wa* 10 UDU.ḪI.A [LÚ].MEŠ*zimpūmpureš* "The *m.*-men of Ankuwa (receive) three sheep; the *z.*-men (receive) ten sheep" KBo 10.31 iii 11-13 (rations for the KI.LAM fest., NS); cf. StBoT 27:143. Whether LÚ.MEŠ*mi*[- . . .] HFAC 52:4 and KBo 30.56 iv 44 belongs here cannot be determined. Twice in broken context: [LÚ.M]EŠ(?)*mi-na-al-li*(-)x[. . .] KBo 27.33:3 and [. . . *m*]*i-na-al-li-uš*(or *-i*[*š*]) ibid. 8.

The stem could be *minalla-* or *minalli-*. The nature of this type of functionary is unclear. In the passage cited from the fest. of procreation

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those who grind at the millstone do not do so by profession.

The connection proposed by Laroche, OLZ 1962:30, between this word and Hieroglyphic Luwian **minala-* is no longer tenable, since the hieroglyphs in question are now read *mi-zi-na-la-s(a)*.

GIŠmenan see *marnan* A.

meni- A, mena- n. neut. and com.; **1.** face, **2.** cheek; from OS.†

sg. neut. *me-e-ni-i(m-me-et)* KBo 3.22 obv. 52 (OS), *me-e-ni-e(š-mi-it)* KUB 20.38 obv. 15 (OH/NS), *me-ne-i(š-ši-it)* KBo 6.26 i 37, (36) (OH/NS), *me-e-na-a(š-še-et)* KBo 14.98 i 8 (OH/NS).

sg. loc *mi-e-ni* KUB 29.9 i 11, 15 and dupl. KUB 29.10 i 7, 11 (OH/NS).

pl. com. acc. *me-nu-uš-š(a)* KUB 27.49 iii 17 (NH); possibly also *mi-ni-u-uš* KUB 52.51 rev. 7 and *mi-e-nu-uš* KBo 3.28 ii 16 (OH/NS), but cf. *mienu-* adj. c 2′.

In broken context [. . . *m*]*i-e-na-za* KUB 18.31 obv.? 5′ might be this word.

1. face: URU*Šalatiwara me-e-ni-im-me-et nēḫ*[*ḫun*] "I turned my face toward Š." KBo 3.22 obv. 52 (Anitta, OS), ed. StBoT 18:12f.; [*nu=za=kan*] *me-e-ni-eš-mi-it* LUGAL-*i n*[*eyanta nu=za=kan*] *iškīša* LUGAL-*i nat*[*ta*] *neyanta* "(The six women dancing) turn their faces toward the king: they don't turn (their) backs toward the king" KUB 20.38 obv. 14-17 (fest., OH/NS), cf. KBo 5.8 iii 18-20 and KBo 5.9 i 32-34 for the same construction with *šakuwa* "eyes"; (They hitch up a team of oxen,) *kēl me-n*[*e*]*-iš-ši-it duwān kēlla me-ne-iš-ši-it duwān nēyanzi* "They turn this one's face in one direction and that one's face in the other direction" KBo 6.26 i 36-38 (Law § 166, OH/NS), ed. HG 74f., OS q is broken where *mene-* stood; [o o o o o o o] *uwatet šu=wa me-e-na-aš-še-et* [*lipta š*]*u=wa ēšḫaršet lipta li-*<*ip-*>*ta=wa šākuwa ištarkiyauwar* "(s)he brought [. . .]; it [licked] his face, it licked his blood, it licked the sickness of the eyes(?)" KBo 14.98 i 8-10 (rit., OH/NS).

2. cheek: (If a person is sleeping on his bed) *nuššikan* (var. adds KA×[U-*a*]*z*) *iššalli parā* ZAG-*ni mi-e-ni aršiyazzi . . . nuššikan* KA×U-*az* (var. *iššaz*) *iššalli* [(*par*)]*ā* GÙB-*li mi-e-ni aršiyazi* "and his saliva flows out of his mouth onto his right cheek, . . . and his saliva flows out of his mouth onto his left cheek" KUB 29.9 i 9-11, 14-15, with dupl. KUB 29.10:5-7, 10-11 (tr. of Akk. *šumma ālu* type omens, OH/NS), ed. Güterbock, AfO 18:78f.; (If someone of the troops I station with you or send to your aid flees in your land,) *našma kattan kuedanikki me-e-nu*[*-uš*] ⌜*wa?-ar?*⌝*-nu*[*-zi*] "or he 'burns cheeks' with someone (i.e. angers(?) some man from Ḫapalla)" (deliver him!) KBo 5.4 rev.34 (Targ., Murš II), ed. SV 1:66f.; since the sense is not as good with *minumar* as the object of the verb *warnu-*, we did not restore this word as *me-e-nu-*[*mar*].

Possible exx. w. common gender: *nu* SAL.MEŠ*ḫu=waššannalliš kuin ŠA* NINDA *antuḫšaš* SAG.DU-*SU me-nu-uš-ša iyan ḫarkanzi* "The human head and cheeks which the *ḫ.*-women have made of bread" KUB 27.49 iii 16-17 (fest., NH), tr. Güterbock, Oriens 10:357 ("and face"); the com. gender is problematic, but the tr., following "head", is necessary; since it is but one head, it is unlikely that more than one face is intended; therefore our tr. "cheeks". But in the case of the difficult *mi-e-nu-uš*, which is opposite to DINGIR.DIDLI "the gods", neither a translation "cheeks" nor Laroche's (FsOtten 187) "les visages" seems likely. Therefore we prefer to consider this reference as *mienu-* adj. c 2′.

Güterbock, JCS 6 (1952) 39, proposed the reading *mēnin* for IGI.ḪI.A-*in*, because the only known form of the word for "eye" was *šakuwa* (neut. pl.), and because the pl. suffix ḪI.A of the logogram could be easily explained, if the underlying Akk. term was *pānū* ("face", grammatically pl.). In the meantime a com. gender noun *šakuiš*, with the writing IGI.ḪI.A-*iš* has been recognized in contexts where it must be "eye" (cf. Friedrich, HW 2.Erg. 21 quoting Meriggi, RHA XVIII/67 (1960) 92) so that IGI.ḪI.A-*in* in the Ullik. epic may simply be **šakuin* in the phrase "he set his eye . . . and saw" KUB 33.113 i 11-12 + KUB 36.12 i 24-25 (Ullik. II B i 24-25) and KUB 33.113 iv 5 + KUB 36.14:6 (Ullik. II B iv 12). In the first tablet, IGI.ḪI.A-*i* = *šakui* (sg. d.-l.) KUB 33.98 iii 19 (B) actually has the variant IGI.ḪI.A-*wa-aš* = *šakuwaš* (pl.) KUB 33.95 iv 5 (A), ed. JCS 5:156 w. n. 42. However, the fact that *menaḫḫanda* is frequently written IGI-*anda* in NH seems to indicate that the Hittites combined the logogram with the

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stem *mena/i-*. Thus the interpretation of IGI.ḪI.A-*in* as **menin* (sg. com.) is not excluded, though neither provable nor any longer necessary.

Sommer-Ehelolf, Pap. (1924) 48; Ehelolf, OLZ 1933:6 n. 3; Goetze, JCS 4 (1950) 225 (claims that this word in a longer stem *meyani-* also occurs as *meyanišš*[*i*(-) . . .] in KUB 33.97 i 3 and in **witti meyani-*); Kühne, FsOtten (1973) 164; Neu, StBoT 18 (1974) 38, 46, 59, 61 w. n. 82, 66.

Cf. *meyani-*, *meyanišši*.

mēni- B see *meya(n)ni-*.

^{LÚ}meneya-, ^{LÚ}miniya-, ^{LÚ}meniya- n.; (a participant in festivals;) an archer or a hunter(?); from OS.†

sg. nom. ^{LÚ}*me-e-ni-aš* KBo 17.18 ii 11 (OS), ^{LÚ}*me-ne-ia-aš* KBo 17.43 i 10 (OS), KBo 25.37 iv 11 (OS), ^{LÚ}*me-e-ni-i*[*a*?-*aš*] KBo 17.44 i 4 (MS), ^{LÚ}*mi-ni-ia-aš* KUB 25.51 i 3 (MH/NS), KBo 12.65 ii (5) (NH); **sg. acc.** ^{LÚ}*me-ne-an* KBo 17.43 i 12 (OS), [^{LÚ}*me*?-*n*]*i-ia-an* KBo 25.48 ii 11 (MS?), ^{LÚ}*mi-ni-ia-an* KBo 21.98 ii 7 (OH/NS); **sg. gen.?** [$^{LÚ?}$]*me-ne-ia-š*(*a*) KBo 20.26:10 (OS); **uncertain** [^{LÚ}*m*]*i-ni-ia-an* KBo 19.163 i 22 (OH/NS), [^{LÚ}*me-n*]*e-ia* KBo 25.37 iv 12 (cf. StBoT 25:96 n. 320).

a. in festivals w. Ḫattic influence: (The singer arises and turns in the *ganenantaš* position and sprinkles [. . .] with the leather water bag(?).) EGIR-*ŠU* ^{LÚ}*me-ne-ia-aš* (var. B: *me-e-ni-aš*) *iētta kētta kētta* G[I-*an*)] *ḫuttiannai tarnāi=ma=an natta i-i ḫalziššāi* LUGAL-*i parā* 1-*ŠU paizzi āppa=ma=aš=šta nēa* ^{LÚ}*me-na-an* ^{KUŠ}*šarazzit walḫzi parā=ma=aš paizzi* $^{LÚ.MEŠ}$ALAN.ZU$_x$-*uš walḫzi* "The *m.*-man walks behind him. He draws an arrow on this side and that, but he does not release it. He continually cries out '*i-i*'. He goes forward once toward the king. (When?) he (the singer) turns back, he strikes the *m.*-man (who was walking behind him) with the water bag(?), (when?) he goes forward, he strikes the performers." KBo 17.43 i 10-13 (OS), w. dupl. KBo 17.18 ii 11-15 (OS), translit. StBoT 25:105; [^{LÚ}*me-n*]*i-ya-an* ^{LÚ}*šerḫalan ašešanz*[*i*] "They seat the *m.*-man (and) the *š.*-man" KBo 25.48 ii 11; LÚ.GÍR ^{LÚ}*mi-ni-ya-an ašešanzi* "They seat the sword-man and the *m.*-man" KBo 21.98 ii 7 (OH/NS); cf. KBo 19.163 ii 30; *nu* $^{<LÚ?>}$PIRIG.TUR-*aš uizzi* ^{LÚ}*mi-ni-ia-aš-ša* EGIR-*pan iya*[*tta*] "A leopard-man comes and the *m.*-man walks behind him" (and holds the bow of the deity. The two of them take their stand before the deity.) KUB 25.51 i 2-3 (fest., MH/NS), ed. Haas, UF 13:108; cf. in broken contexts KBo 25.37 iv 11 (OS); KBo 17.44 i 4 (MS); KBo 25.154:11; in an enumeration of functionaries in a festival, which includes: the ^{LÚ}*par(a)šna-* (the leopard-man), the priest of Tetešḫawi, the *m.*-man and the LÚ.GÍR (sword-man) KBo 19.163 i 19-23 (OH/NS).

b. in other texts: "4 'lion-men' of the city of Lakimiš[. . . , x] women singers of the city of Tiwaliya [. . .]," [1 ^{L}]^{Ú}*ḫapiaš* 1 ^{LÚ}*m*[*i-n*]*i-ya-aš*[. . .] "1 *ḫ.*-man, 1 *m.*-man . . ." (1 singer of the queen of the city of GN) KBo 12.65 ii 5 (list of people, NH).

Otten suggested to Dressler (Plur. 217) the translation "Jäger(?)". And although the activities recorded in our texts are all in festivals, they all describe a man who uses a bow and arrows (cf. KBo 17.43 i 10-13 and dupls., KUB 25.51 i 3ff.). The fact that he follows a leopard-man (live or image?) in procession in KUB 25.51 may even suggest that he uses the bow to hunt leopards or other wild animals instead of as a weapon in battle.

It is not impossible that this word is related to *mene-* "face", perhaps originally as a free-standing genitive "he of the face".

mintakaimi-, mintagami- see *mitgaimi-*.

***(:)minteššar** see *mitešnaš*.

(:)mintešnaš n. gen.; see *mitešnaš*.

minu- A adj. and n. see *mienu-* A.

minu B adv.; (mng. unkn.); from OH/MS.†

(The Stormgod's father went to the grandfather and asked: "Who sinned, that the seed has died, and everything has dried up?" The grandfather answered:) *Ú-UL* (var. *na-at-ta*) *kuiški waštaš*[*z*]*ikpat mi-nu waštatta* "No one sinned; you alone have sinned *m.*" KUB 33.24 i 32-33 (missing god myth, OH/NS), w. dupl. KUB 33.26:10-11 (MS), translit. Laroche, Myth 54; tr. MAW 145; cf. the retelling of the conversation *tuēl=wa wašt*[*ai*]*š* "It is your fault/sin" (without either *-pat* or *minu*) ibid. 41. Perhaps

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also: *kuedan*[*iw*]*araška*[*n . . . ku*?]ʳ*e*¹*daniwar=aškan mi-nu t*[*i*?- . . .] KBo 26.81:3-4, the copy (confirmed by photo) shows the *nu* sign drawn long, as though it were the final sign in the word, thus not *mi-nu-t*[*i . . .*].

The new example in KBo 26.81 contributes nothing to establishing a translation. On the basis of KUB 33.24 i 32-33 Otten proposed "allein" for *minu*. "Allein" would seem to be inherent in *-pat*, leaving *minu* for another nuance. Eichner (Die Sprache 21:165) reads as Akk. *minu* for Hitt. *kuit*: "Why (*MINU*) did you alone (*-pat*) sin?" But no question, even a rhetorical one, seems in place here. Such a solution is very unlikely. A tr. "mildly" (neuter adj. as adv.) fails to fit the circumstances, since the grandfather threatens to kill the father, if he is found to be at fault.

Otten, Tel. (1942) 68 ("allein"); Neumann, KZ 75 (1958) 90 n. 3 ("allein"); Güterbock in MAW (1961) 145 ("alone"); Eichner, Die Sprache 21 (1975) 165 (reads Akk. *MINU* "why?").

Cf. *miu-*.

minu- C, mienu- C v.; to make mild, pleasant, to heal; from OH/NS.†

pres. sg. 2 *mi-nu-ši* KUB 48.123 i 10 (NH); **pret. sg. 1** *mi-i-nu-nu-un* KBo 14.105:2 (NS); **pl. 3** *mi-e-nu-u-e-er* KUB 19.22 rt. col. 3 and dupl. *mi-e-nu-er* KBo 14.42 obv. 11 (DŠ); **imp. sg. 2** *mi-nu-ut* KBo 11.72 iii 38 (NS); **imp. sg. 3** *mi-e-nu-ud-du* KUB 17.12 ii 14; **imp. pl. 3** *mi-nu-wa-an-du* KBo 3.21 iii 10, 16, 22, 26 (OH/NS), *mi-nu-an-du* ibid. 12; **iter.** *mi-i-nu-u*[*š-*]*k*[*i- . . .*] KUB 24.6 obv. 2; **verbal subst.** *minu*(*m*)*mar* (for forms and discussion cf. s.v. *minu*(*m*)*mar*). For *mi-ia*-[*nu-wa-an-zi*] KUB 27.16 i 13 see under *miyanu-*.

a. obj. an angry being: *nu=tta*! *kerti mi-nu-wa-an-du lišši=ma=tta waršnuwandu nu išḫī minumar darandu* "Let them soothe you in your heart. Let them assuage (*waršnu-*) you in your liver. Let them speak placation to the lord" KBo 3.21 (BoTU 6) iii 16-17 (tr. of Akk. hymn to Adad, OH/NS), and passim in this text, ed. Goetze, Tunn. 71 and Archi, OrNS 52:24, 26; cf. CHD s.v. *leši-*; cf. Eichner, Heth. u. Idg. 45 n. 9, whose analysis of *kerti* (endingless loc. + poss. *=ti*) is to be preferred to that of Goetze and Archi (*ker=ti*<*t*>, acc.), but is less convincing than Neu, Lok.32, (*kerti* is loc.); this use is possibly also in [*ḫ*]*ūmanduš* x[. . . *a*]*nda mi-i-nu-u*[*š*]*-k*[*i- . . .*] KUB 24.6 obv. 1-2 (prayer); [. . .]x-*mu-uš gēnu ēp* [. . . *z*]*ik* ᵈUTU-*uš mi-nu-ut* [. . . *wa*]*ḫnuddu n=an* SIG₅-*an* [. . .]-*du* "Seize the [. .]s by the knee! You, O Sungod, soothe [him(?)]. Let him turn [. . .] and let him [. . .] good" KBo 11.72 iii 37-40 (prayer in rit.).

b. obj. enemies (this ex. might belong under the verb *miyanu-* "to make to thrive"): *nu kururiḪI.A kue* [. . . (long break) . . . M]EŠ-*aš=pat mi-e-nu-u-e-er* (var.]MEŠ=*pat mi-e-nu-er*) *n=at=kan pedi ḫarganuer* "The enemy (lands) which [. . .] . . . had placated (or: made to thrive(?)), they destroyed in place" KUB 19.22 rt. col. 2-3, w. dupl. KBo 14.42 obv. 11 (DŠ), ed. Houwink ten Cate, JNES 25:27f. His tr. "had strengthened" was based on connecting *mienu-* with *miyanu-*, which we have translated "cause to bloom, make *miyant-*"; Oettinger (Stammbildung 471 top with n. 26) claims that the verb *minu-* "lind machen" (KBo 3.21 iii 26ff., OH) was "uminterpretiert" to "gedeihen lassen" in Bo 2753 (now KUB 48.123) i 10, KBo 11.72 iii 38, and Bo 6893 ii 6ff. No such reinterpretation can be proved in KBo 11.72 (see our a) because of its broken condition. But it is quite possible in KUB 48.123 i 10 (see our d). Bo 6893 is still unpublished, so that its wording is unknown to us. That the writings *mi-e-* need not point away from "make mild, soothe" to *miyanu-* "make to thrive" is apparent from the adj. *mienu-*, *minu-* "mild, gentle".

c. obj. someone or something terrifying: [. . .] *maḫḫan ḫatugauš* [. . . .] / [. . . .] *mi-i-nu-nu-un* ᵈIM=*ya=kan* [. . . .] / [. . . .] *ēšdu* "Just as I have made friendly/placated the terrifying [. . . .], may the Stormgod too be [placated in his . . .]!" KBo 14.105:1-3 (incant. in myth?, NS); the *maḫḫan* suggests a correlative *apeniššan*/*QĀTAMMA* in the lacuna, as well as a form related to *minu-* in the second clause; the latter could either be *minuwanza* or *miuš*; for the opposition *miu-*/*ḫatuki*/*a-* see *mienu-* A c, (:)*miu-*A adj. f, and *minumar* 2 b.

d. obj. an ailing body part: (in a vow to Šauška of Lawazantiya, Queen Puduḫepa promises:) [*mānwa* DINGIR-*LUM* GAŠAN]-*YA* ŠU ᵐ*Piḫa*-ᵈU ᴸᵁ̆A.ZU *mi-nu-ši nu ANA* DINGIR-*LIM*[GAŠA]N-*YA* [. . . KI.]LAL.BI NU.GÁL DÙ-*mi* "[If you, O goddess,] my

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[lady], heal the hand of P., the physician, I will make [. . .] of unspecified weight (as a votive offering) for the goddess, my lady" KUB 48.123 i 10-11 (vow, NH), ed. StBoT 19:5.

e. obj. an illness: cf. *mienu-* A adj. sub c 1′.

Assignment of the verb forms with their various spellings (*mi-(i-)nu-*, *mi-e-nu-*, *mi-ia-nu-*, etc.) to either the basic meaning "to make mild" (*miu-*) or "to make to grow/thrive" (*mai-* "to grow, thrive") is quite difficult, since there is evidence that even the Hittites may have confused or "reinterpreted" them (Oettinger, Stammbildung 471). Adding to the difficulty is the fact that in the passage cited under b the verb can be plausibly translated either "make mild" or "make to thrive".

Walther apud Sturtevant, Gl. (2nd ed., 1936) 103 ("soften, smooth"); Ehelolf apud Sommer, HAB (1938) 95 n. 1 ("Kausativ von *mai-*, *miya-* 'gedeihen'"); adopted by Sturtevant, Suppl. to Gl. (1939) 31 ("cause to grow, nurture"); Goetze, Tunn. (1938) 71 w. n. 260 ("soften"); Burde, StBoT 19 (1974) 5 ("'wohl' sein lassen"); Oettinger, KZ 97 (1984) 46f. w. n. 14 ('glatt machen').

Cf. *miu-*, *miyanu-*.

minumar n. com.; **1.** that which puts someone in a good frame of mind, words of placation, flattery(?), **2.** a good frame of mind, gentleness, mildness, kind(li)ness, goodwill, favor; wr. syll. and abbr. *mi.-mar* from OH/NS and MH/MS.

sg. nom.-acc. *mi-i-nu-mar* KBo 17.105 iii 32 (MH/MS), KUB 15.31 i 55 (MH/NS), *mi-nu-mar* KBo 3.21 (BoTU 6) iii 11, 13, 17, 23, 27 (OH/NS), KBo 15.52 v 20, KUB 17.33 iv? 19, (15), KUB 17.20 iii 12 (all NS), and passim in NH KIN oracles: KUB 5.1 i 37, 97, etc., abbr. *mi.-mar* IBoT 1.32 obv. 3, 30, KUB 22.4:8 (both KIN oracles), *mi-nu-mar-ra* (*m.* + *-a* "and") KUB 5.1 ii 9, iii 42, KBo 2.2 i 28, *me-nu-mar-ra* KUB 16.66 obv. 32 (all KIN oracles); **sg. gen.** *mi-nu-um-ma-aš* KUB 2.1 iii 32 (fest., NH); **pl. nom.-acc.** *mi-nu-mar*$^{ḪI.A}$, very common in KIN oracles: e.g., KUB 5.1 i 104, 107, KBo 14.21 i 46, 59, KBo 2.6 ii 1, iv 6, *mi-nu-mar-ri*$^{ḪI.A}$ KUB 5.5 ii 3, (14), KUB 16.66 obv. 13, KUB 22.64 ii 4, KUB 50.59b:5, KUB 50.89 ii 12 (all KIN oracles). Unlike *miumar*, which shows r/n-stem inflection (inst. *miumnit*), *minumar* shows by its gen. *minummaš* the inflection of a verbal subst. All of the plurals occur in the KIN oracles. Although *m.* inflects like a neuter, it shows com. gender concord in exx. cited sub 2 e. *mi-e-nu-mar* claimed by Oettinger (KZ 97:47) to occur in KBo 14.42 obv. 10 is an error for *mi-e-nu-er* (line 11!), see *minu-*, *mienu-* v., b.

1. that which puts someone in a good frame of mind, words of placation, flattery(?): (Addressed to the god Adad:) *nu=tta! ker=ti minuwandu lišši=ma=tta waršnuwandu nu išḫī mi-nu-mar darandu* "Let them soothe you in your heart. Let them assuage you in your liver. Let them speak placation to (you), Lord" KBo 3.21 (BoTU 6) iii 16-17 (tr. of Akk. hymn, OH/NS), cf. ibid. (9), 11, 13, 23, 27, ed. Archi, OrNS 52:24, 26, cf. sub *liši-*, *minu-* v. sec. a.

2. gentleness, mildness, kind(li)ness, goodwill, favor — **a.** the gods' favor bestowed on the king: LUGAL-*ušwa lē n*[(*aḫti*)] . . . *tuqq*[(*awa*)] *ANA* LUGAL TI-*tar ḫattulatar ŠA* EGIR.UD.KAM-*MI* UR.SAG-*in* ^{GIŠ}TUKUL-*in* DINGIR.MEŠ-*naš mi-nu-mar* [(*u*)]*ktūri piyan ḫarzi* "Fear not, O king! . . . (The Stormgod) has permanently (*ukturi*) given to you, the king, life, health, a heroic weapon for the future, (and) the gods' favor. (Don't fear anything!)" KBo 20.60:4, 7-10 (*ḫišuwaš* fest., NS), w. dupl. KBo 15.52 v 14, 18, 20, cf. *naḫ(ḫ)-* a 1′ a′; cf. KUB 17.33 iv? 18-19, (15).

b. given to a deity: "We have now given offerings to you, the Ḫeptad. Eat and drink. But let the terrifying Ḫeptad (*ḫadugāeš* ^{d}7.7.BI-*eš*) step off the road [again]." *nu ANA* ^{d}LAMMA ^{KUŠ}*kuršaš mi-i-nu-mar pišten* "Give (i.e. show?) gentleness to the tutelary god of the *kurša-*" KBo 17.105 iii 31-32 (incant. for ^{d}LAMMA and the ^{d}IMIN.IMIN.BI, MH/MS), cf. Haas/Wilhelm, AOATS 3:15 n. 3 ("Gedeihen"), cf. the contrast of *ḫaduga* and *mīyauwa* KBo 17.105 iii 6-7, cf. (:)*miu-* A adj. f.

c. characterizing a particular deity: ^{d}*Aalaš mi-nu-um-ma-aš* ^{d}*Aalaš aššulaš* KUB 2.1 iii 32-33 (fest. for all ^{d}LAMMA's, NH), translit. Archi, SMEA 16:110, tr. ibid. 98 "della floridezza", but more probably "^{d}A. of kindliness, ^{d}A of favor".

d. as a recipient of offerings in a list (even though none of them is a dat.), perhaps a deified attribute: 1 UDU ^{d}*Ḫilašši* 1 MUŠEN 1 ^{NINDA}*makaltiš mi-nu-mar* 1 UDU A.AB.BA 1 UDU ^{ÍD}IDIGNA KUB 17.20 iii 11-13 (rit., NS).

e. object in a KIN-oracle: 3 DINGIR.MEŠ GUB-*ir* ^{d}*Gulšaš mi-nu-mar* ME-*ir nukan* DINGIR-*LIM-ni dapī* ZI-*ni* "Third. The gods

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arose, took 'favor of the G.-deities', and (gave it) to the 'whole soul of the god'" KUB 5.1 i 37. *m.* not qualified by a gen. never occurs as the sole object taken, but always in association with other objects: KBo 2.2 i 28, KUB 5.1 ii 9, iii 42, KUB 16.17 ii 11, KUB 16.29 obv. 11, 33, etc. *m.* qualified by a gen., such as *ŠA* DINGIR.MEŠ "of the gods", ^{d}NAM-*aš*, or ^{d}*Gulšaš*, can be the sole object KBo 2.6 ii 1, KBo 14.21 ii 17, 52, KBo 24.126 obv. 25, 31, KUB 5.1 iii 9, KUB 5.5 ii 3, 14, KUB 5.17 ii 32, KUB 6.3:10, KUB 16.66 obv. 13, KBo 2.6 iv 6, KBo 13.68 obv. 8, etc.; *IŠTU* MU.ḪI.A GÍD.DA *ŠA* DINGIR.MEŠ *mi-nu-mar*$^{ḪI.A}$ ME-*anteš* "The '*m.* of the gods' was taken by 'longevity'" KBo 2.6 iv 8-9 (cf. KUB 5.5 ii 34, KUB 22.64 ii 3-4, iii 10-11, KUB 52.45 obv. 7). □ The passive construction indicates that the agent 'longevity' (introduced by *IŠTU*) has taken the '*m.* of the gods'. Archi, OA 13 (1974) 124, however, claims that *IŠTU* x y *dan*(*teš*) does not specify the agent ("ed anche questa volta non viene specificato chi sia 1′ A"), and translates "y is/are taken from x". But in the active constructions the agent (subject) is regularly indicated, while the place from which the objects are taken is never indicated. Why, in the passive construction, should the agent never be specified, while the place from which the objects are taken is introduced? Since with the exception of GIG.GAL and GIG.TUR, SIG$_5$-*ant*- and ḪUL-*ant*-, all agents are personal (^{d}U, ^{d}UTU.AN, DINGIR.MAḪ, ^{d}DAG, *panku*-, DINGIR-*LUM*, DINGIR.MEŠ, $^{LÚ.MEŠ}$DUB.SAR, EN.MEŠ, KARAŠ.ḪI.A, KUR, LUGAL, etc.), it may be that the passive construction was occasionally used to designate the agent, when that agent was impersonal (MU.ḪI.A GÍD.DA). Parallel is the consistent use of the active construction of *pai*- with personally conceived locations, but alternation between active (*dai*-) and passive (*ki*-) constructions with impersonally conceived ones (see above). As a designation of tokens, *ŠA* DINGIR.MEŠ *minumar*$^{(ḪI.A)}$ stands in implied opposition to *ŠA* DINGIR.MEŠ *karpin*/*karpiuš*. This opposition suggests for the lot oracle tokens *k.* and *m.* the translations "anger, ill-will, disfavor" and "mildness, good will, favor".

Interchange of *miumar* KUB 15.32 i 57 and *minumar* KUB 15.31 i 55 (slightly younger script) in duplicates shows that at least in NH, with the appearance of the adj. *minu*- "mild, gentle" (earliest exx. NS), the scribes were not clearly distinguishing *miumar* from *minumar*.

Ehelolf's connection of *minumar* with *mai*- "gedeihen" (followed by Sommer, HAB 95 n. 1, Friedrich, HW 143, and Archi ["prosperita, successo"] OA 13 (1974) 135) does not fit the word's occurrences. Walther's and Goetze's approach, which relates the verb *minu*- "to soothe, placate" to the adj. *miu*- "gentle, mild", is to be preferred. The forms *minumar*, gen. *minummaš*, are those of a verbal substantive of the verb *minu*-. But by NH times it was possible to relate *minumar* also to the adj. *minu*- "gentle, mild", as *miumar* "gentleness" was related to adj. *miu*-. For this reason we have followed Friedrich (HW) in assigning it a separate lemma, instead of discussing it under the verb *minu*-.

For bibliography cf. *minu*- C.

merr-, mirr-, mar- v.; **1.** to disappear, go away, vanish, be/get lost, cease to exist, be unfulfilled (of a vow) from OH/MS.†

act. pres. sg. 3 *mi-ir-zi* IBoT 1.36 i 53 (MH/MS), *me-er-zi* KBo 16.25 i 43 (MH/MS), [*me*/*mi*?-*i*]*r-zi* KUB 33.7 iii 11 (OH/MS); **pret. sg. 2** *me-er-ta* KUB 53.14 iii 12! ("14") (OH/MS); **sg. 3** *me-er-ta* KUB 29.1 ii 40 (OH/NS), KUB 17.8 iv 14, 21 (pre-NH/NS), VBoT 24 iii 43 (MH/NS), *mar-ta* KBo 18.83:13 (NS); **pret. pl. 3** *me-ri-ir* KBo 22.2 obv. 13 (OS); **imp. sg. 3** *me-er-du* KBo 10.37 iii 26 (OH/NS), VBoT 24 iv 5 (MH/NS), KBo 17.105 iv 24 (MH/MS), [*me*]-*e*?-*er-du* KUB 41.23 iii 11 (OH/NS), *me-e-er-tu*$_4$ KUB 41.23 ii 5 (OH/NS), *me-er-tu*$_4$ VBoT 24 iii 45 (MH/NS), KBo 25.184 iii (51), 52 (pre-NH/NS), *me-er*[-*du*/*tu*$_4$?] KUB 33.3 iii 17 (OH/MS).

mid. pres. sg. 3 *mar-ta-ri* KUB 13.35 iv 45 (NH); **pret. sg. 3** *me-er-ta-at* KUB 31.56:6 (Pud.), IBoT 2.119:5 (NS), *me-er-t*[*a-at*?] KBo 26.77:5 (could also be *me-er-t*[*a*]); **imp. sg. 3** *me-er-t*[*a-ru*] KBo 13.101 rev. 15; **pl. 3** *me-er-ra-a-an-ta-ru* KBo 10.37 ii 14 (OH/NS), *me-er-ra-an-t*[*a-ru*] ibid. 12.

part. sg. com. nom. *me-er-ra-an-za* Meskene 74.57:37, 45; **pl. neut. acc.** *me-er-ra-an-da* VBoT 24 iii 27, 30 (MH/NS).

All our exx. of the act. are OH, MH or pre-NH, insofar as we have ventured to date them; whereas all our exx. of the mid. are NH or at least NS. From this one could conclude that OH and MH writers preferred the active voice, while the NH scribes used the middle in new compositions and may have even substituted it for the active in copying older texts. The plene writing of the *a*-vowel in *me-er-ra-a-an-ta-ru* is remarkable, but we have decided not to posit a stem *merra*- on the strength of this unique spelling.

a. finite forms—**1′** subj. persons — **a′** children: (The men of the city of Tamarmara said to

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the thirty sons of the Queen of Kaneš: "Once our Queen of Kaneš bore thirty daughters at one time,") *U* DUMU.NITA.MEŠ *me-ri-ir* "but (her) sons disappeared" KBo 22.2 obv. 13 (Zalpa legend, OS), ed. StBoT 17:6f.

b′ a guard: *mānkan* ^{LÚ}*MEŠEDI=ma arḫa mi-ir-zi* "But if a guard steals away (i.e., leaves his post)" IBoT 1.36 i 53 (instr. for guards, MH/MS), ed. Jakob-Rost, MIO 11:178f.

c′ the Lord of the House of Ḫanḫana: (Four priests of Kašḫa turn their eyes toward the river and take their seats. . . . They get up and speak thus to the Lord of the House of Ḫanḫana:) [(^{LÚ}*BĒL* É ^{URU}*Ḫa*)*n*]*ḫana*(var. *-ni*)*=wa=naš=kan* ÍD-*anna arḫa me-er-ta* (var. *paitta*) "O Lord of the House of Ḫ., you have vanished (var. gone) from us into the river" KUB 53.14 iii 13-14 (fest. for Telipinu, OH/MS), w. dupl. Bo 2819 ii 11-12, ed. Haas & Jakob-Rost, AOF 11:43 (line count 16-17) and 46 (tr. differently); ÍD-*anna* is probably an allative of the *n*-stem word for river seen in such forms as ÍD-*ni* which evidently contained a doubled *n*; cf. Laroche in FsOtten 179 and Haas & Jakob-Rost, AOF 11:88; cf.[*INA*? ḪU]R.SAG ÍD! *me-er-ta-a*[*t*?] IBoT 2.119:5 (rit., NS).

2′ subj. concrete objects — **a′** branches/twigs (*ḫašduir*) (act. and part.): *nu* A.ŠÀ *teripiyaz* 9 ^{NA_4}*paššilan me-er-ra-an-da-ia ḫašduir udanzi nu=šša*n ^{NA_4}*paššiluš ANA* GUNNI *išḫuwāi šer=a=šša*n ^{GIŠ}*šarpaš ḫašduir me-er-ra-an-da warnuzi . . . kē=ma=kan ḫašduir maḫḫan* ^{LÚ}APIN.LAL-*li arḫa me-er-ta tuga=kan ANA* ^{d}LAMMA ^{KUŠ}*kuršaš karpiš kartimmiaz šāūwar arḫa QĀTAMMA me-er-tu*$_4$ "They bring the nine pebbles and the 'lost' (= detached?, fallen?) branches(?) from the plowed field. He pours the pebbles onto the hearth, and upon them he burns the lost branches(?) of the ^{GIŠ}*šarpa-* . . . . . (A virgin begins to lament and says:) . . . 'Just as these branches have disappeared from the plowman, so let anger, hate, and fury disappear from you, O tutelary deity of the *k*.'" VBoT 24 iii 26-31, 42-45 (rit., MH/NS), ed. Chrest. 112-15. The analogic statement by the virgin seeks to explain why the *ḫašduir* are called *merrant-*. Hence, one cannot translate "dead."

b′ a road (mid.): *mirnuwanza=ma=tta* ŠU. SAR[. . . . .] *nušši ANA* URU-*LIM* KASKAL-*aš me-er-t*[*a-ru*] "[Let] your cord which makes things vanish [. . . . .], and [let] the road to the city disappear for him (i.e., an enemy)" KBo 13.101 rev. 14-15 (rit., NS), cf. also sub *mernu-*.

3′ subj. immaterial entities, abstract concepts — **a′** an evil thing (*idalu uttar*): *kāša marnuwan* [. . .] *idalu uttar me-e-er-tu*$_4$ *āššu=m*[*a uttar anda* . . .] "Here is *marnuwan*-beer [. . . .]; let the evil thing disappear, but the good [thing . . .]" KUB 41.23 iii 4-5 (incant., OH/NS); cf. ibid. iii 9-11, cf. *marnuwa-* a; (We will carry the tongues and other evils to a *mariyani*-field and bury them there) *natkan ANA* DINGIR.MEŠ *arḫa me-er-ra-an-t*[*a-ru*] ^{d}UTU-*i* ^{d}U-*ni* ^{d}LAMMA-*i ANA LIM* DINGIR.MEŠ-⌜*ya*⌝*tkan arḫa me-er-ra-a-an-ta-ru* "Let them disappear for/from(?) the gods; let them disappear for/from(?) the Sungod, the Stormgod, the Tutelary Deity, and the Thousand Gods" KBo 10.37 ii 12-14 (rit. against curse, OH?/NS); cf. ibid. iii 26.

b′ emotions: [(*kardimiyauwandan*) *antuḫš*(*an*)] *ninganuwanzi* [(*nuššešta kardimiyaza*) *me-e*]*r-zi* § [(*pittuliyandanma* LÚ-*an*) *ning*]*anuwanzi* [(*nuš*≪*ši*≫*šešta pittuliyaš*) *arḫa me-er-*(*zi*)] *tugga* [^{d}*Telepinun* BULÙG BAPPIR-*ša QĀ=TAMMA*] *ninganuddu* [. . . *kard*]*imiyatta*[*n* . . . *ḫ*]*ūman me-er-n*[*u*?(coll.)-*ud-du*] "They get an angry [ma]n drunk, and his wrath [disap]-pears. They [g]et a worried man drunk, and his worry [disappear]s. Let the [malt and beer-bread] make you, [Telipinu,] drunk [in the same way]. [Let it make ang[er . . . and a]ll [evil(?)] disappear" KUB 33.7 iii 9-16 (Tel. myth, 2nd version, OH/MS), w. dupl. KUB 33.5 iii 11-15, translit. Myth 42f.; cf. also under a 2′ a′.

c′ heat: *nušši lappiyaš me-er-ta* "and the heat vanished from it (the fire?)" KUB 17.8 iv 14 (incantations, pre-NH/NS); *lappiyaš genupi me-er-ta* "the heat disappeared in the crockery" ibid. 21; cf. *lappiyaš=wa=mu=kan genupi=mi* ibid. 16, all translit. Myth. 107.

d′ a thing (*uttar*), something: *eḫu zik* Á^{MUŠEN} *īt* 1-*EN-mukan uttar arḫa me-er-ta* "Come, you eagle! Go! One thing has disappeared from me" KUB 29.1 ii 39-40 (dialogue in rit., OH/NS), ed.

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Kellerman, Diss. 15, 28, Marazzi, VO 5:154f., tr. in ANET 358 ("one of my spells").

e′ a name in a list: [1 TUR.SAL?] *ŠUMŠU me-er-ta-at* (in a list of persons) "[one girl:] her name was lost" KUB 31.56:6 (vow of Pud.), ed. StBoT 1:32f. (iv 8), cf. *laman* b 1′ a′.

4′ generalized or indefinite subj.: *mar-ta-ri-wa-ra-at-kán nuwaratkan āšzi* "One thing disappears; another remains" KUB 13.35 iv 45-46 (proverb quoted in depos., NH), ed. StBoT 4:14f., 19, and Beckman, JNES 45:22 w. n. 18; hardly "it is lost" (HED 1-2:187).

b. part.—**1′** (of plants): For ex. cf. above sub a 2′ a′.

2′ unfulfilled (of a vow): Meskene 74.57:37, 45 (NH), for text and discussion see sub *melteššar*.

Adv. or Prev.: *arḫa* cf. exx. sub a 1′ b′, c′, 2′ a′, 3′ a′, b′, d′. The occurrence of *arḫa* does not affect our tr., because the idea "away" is implicit in English "disappear". The force of *arḫa* may be perfective, i.e., disappear completely.

The form *mi-ir-zi* in KBo 5.2 ii 23 (rit. of Ammiḫatna) is a Ḫurrian word in a Ḫurrian context and has nothing to do with Hittite *mer-*.

Sturtevant, TAPA 58 (1927) 23; Friedrich, ZA 39 (1930) 71f. n. 2, 80; Neu, StBoT 5 (1968) 116; Haas & Jakob-Rost, AOF 11 (1984) 91 (*arḫa m.* "sich entfernen"); Barton, KZ 98 (1985) 13–19 (on ablaut of root verbs).

Cf. *mernu-*, *marnuwa-*, *marnuwala-*.

mirmirruš n. com. acc. pl.; (a liquid drunk only under extreme conditions of deprivation); pre-NH/NS.†

mi-ir-mi-ir-ru-uš KBo 22. 178 iii 7.

[*šan*]*izziya*[*zka*]*n* ^{GIŠ}BANŠUR-*az* [*U*]*L adanzi* [*šan*]*izziyazkan ḫapš*[*alliyaz U*]*L adanzi* [*šan*]*iz*=*ziyazkan* GAL-*az* [*U*]*L akuwanzi* [*āš*]*šu adatar UL adanz*[*i*] *āššu akuwatarmi*[*t U*]*L akuwanzi šal-ú-i-nu-uš az*[*zikan*]*zi mi-ir-mi-ir-ru-uš* [*ak*=*kuška*]*nzi* "They do not eat from a fine table. They do not eat from a fine footstool. They do not drink from a fine cup. They do not eat good food. They do not drink my good beverage. (Instead) they keep eating mud, and they keep drinking *m.*" KBo 22.178 + KUB 48.109 iii 1-7 (myth, pre-NH/NS), ed. Hoffner, (forthcoming). If *šalwinuš* is "lumps of mud", then what is drunk (*mirmirruš*) should be a similarly detestable drink, perhaps filthy drainage water, water which drains away (disappears). *m.* could be a noun built upon a reduplicated *mirr-*/*merr-* "to vanish, disappear".

me/irnu-, marnu-(?) v.; **1.** to cause to disappear, make to vanish, **2.** to dissolve (ingredients in a liquid)(?); NH.†

pres. sg. 2 *mar-nu-ši* KBo 12.124 iii 20; **pret. sg. 1** *me-er-nu-*<*nu-*>*un* KUB 13.35 i 28; **imp. sg.? 3** *me-er-n*[*u*?(coll.)*-ud-du*]; **part. sg. com. nom.** *mi-ir-nu-wa-an-za* KBo 13.101 rev. 14.

1. to cause to disappear, make to vanish: *mi-ir-nu-wa-an-za-ma-at-ta* ŠU.SAR[(-?) . . . . .] *nu*=*šši ANA* URU-*LIM* KASKAL-*aš me-er-t*[*a-ru*] "[Let] your cord which makes (things) disappear [. . . . .], and let the road to the city disappear for him/it (i.e., an enemy or evil force)" KBo 13.101 rev. 14-15 (rit.); preceded and followed in the immediate context by 3 sg. imp. verb forms; note that *mirnuwanza*, as translated above, would be another example of the active transitive participle (cf. *adant-*, *akuwant-*, ^{d}*Wišuriyant-*); note too that as a result of the cord which *mirnu-*'s, the road *mer-*'s. (An official named Ukkura protests his innocence of a charge: "I didn't say this [lit. that]:") *ANA* LUGAL-*waratkan me-er-nu-*<*nu-*>*un nuwaratza daḫḫi* "'I have made it disappear from the king; (now) I will take it for myself'" KUB 13.35 i 27-28 (depos.), ed. StBoT 4:4f; cf. KUB 33.7 iii 16 under *merr-* a 3′ b′.

2. to dissolve (ingredients in a liquid(?)): In a medical text (perhaps actually a kind of apothecary's manual with instructions in the 2nd sg.): [*n*=*a*]*t anda kināši n*=*at* G[IM?-*an m*]*ar-nu-ši n*=*at*=*šan anda* [. . .] *INA* UD.1.KAM x[-o-o] *pāi* "You sort them, and w[hen] you dissolve(?) them, [you . . .] them together (*anda*?) and on the first day give . . ." KBo 12.124 iii 20-21; not edited with other medical texts in StBoT 19. The break before *m*]*ar-nu-ši* from the photo seems insufficient to accommodate more than G[IM-*an*]. Otherwise one could not exclude a restoration of the verb *kumarnu-*, which in KUB 35.146 ii 15 might mean something like "to agitate".

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This causative may be formed from either of the ablaut grades of the basic verb *merr-/marr-*. (Cf. Watkins, Idg.Gr 115, differently Oettinger, Stammbildung 105 who claims *mernu-* shows an "analogische Ablaut".)

Friedrich, ZA 39 (1930) 72.

Cf. *merr-*, *marnuwala-*, *marnuwa-*.

mišša (Ḫattic word called out in festivals) "take!"(?); from OH/NS.

mi-iš-ša KUB 30.41 i (28), 33, ii 13 (OH/NS), KBo 4.9 iv 22 (OH?/NS), *mi-iš-ša-a* KUB 25.2 i 20 (OH/NS), KUB 2.6 iv 39 (OH/NS), KBo 5.11 iv (19) (MH?/NS), KBo 30.60:6, *me-iš-ša-a* KBo 4.9 vi 17 (OH?/NS), *mi-i-ša-a* KUB 1.17 ii 49, *a-na-a-mi-i-ša-a* 412/b++ (CTH 726) obv. 12a (both Ḫattic context), *mi-ša-a* 412/b++ (CTH 726) obv. 15a (Ḫattic context).

(Ḫattic) *a-na-a-mi-i-ša-a ḫapalkiyan kurkūpal* = (Hitt.) *eḫu=uš=za da-a ŠA* AN.BAR GIŠKAK.ḪI.A "come, take them, pegs of iron" 412/b++ (CTH 726) 12-13; (Ḫattic) *mi-ša-a ḫapalkiyan kalapupišēt* = (Hitt.) *dā=ma=an=za* AN.BAR-*aš* [GIŠ]*ka?-am?*-[. . .] "Take it, a. *k.* of iron" 412/b++ (CTH 726) 15.

GAL *MEŠEDI ANA* DUMU.MEŠ É.GAL *me-iš-ša-a ḫalzāi* "The chief of the guard calls out *mešša* to the palace servants." (Two palace servants bring to the king and queen hand-washing water in a golden *ḫ.*-vessel.) KBo 4.9 vi 16-17 (fest., OH?/NS), dupl. KUB 25.1 ii 15-16; (The chief of the guard motions with a spear) *nu mi!-iš-ša ḫalzāi* "and he calls out *mišša.*" (Then he brings (*pēdai*) the spear and places it against the wall to the left of the king. After this a holy table is brought in.) KBo 4.9 iv 22 (fest., OH?/NS), cf. KBo 23.77 ii 4, KUB 25.16 i 51, KUB 10.17 iii 3, Montserrat 1 + KUB 10.37:3 (dupl. KUB 20.76 iii 22 has *ka-a-aš-mi-eš-ša*; ed. FsLaroche 139) (all fest., OH/NS); DUMU.É.GAL [*m*]*i-iš-ša ḫalzāi* "A palace servant calls out *mišša!*" (The palace servants, guards, cooks, (and) waiters(?) take their places) KUB 30.41 i 27-8 (OH/NS); [GA]L DUMU.É.GAL *mi-iš-ša ḫalzāi* "The chief palace servant calls out *mišša!*" (The waiters(?) hold out 12 large loaves of thick bread and x cheeses to the king. The king places his hand (on them) and breaks them) KUB 30.41 i 33 (OH/NS); cf. "The king goes into the inner room" [*nu*] *mi-iš-ša* <*ḫalzāi*> "and <calls out> *mišša*" (The palace servant, guard, cook, waiter, (and) performer take their places, and the chief cook holds out a libation vessel to the king.) ibid. ii 12f.; (When it is propitious the barber takes a position next to the central gate) *nu ḫalzāi* [(*mi-i*)]*š-ša-a mi-iš-ša-a* "He calls out *mišša mišša*" (The lords' servants(?) hear. They take (*danzi*) their bedding and give it to the barbers) KBo 5.11 iv 19 (instr., MH?/NS), w. dupl. KUB 26.28:4; [GAL . . . GIŠŠUK]UR *ḫarzi n=aš* EGIR-*pa* / [*paizzi*(?) *nu tarša*]*nzipi piran* / [*tiyazi nu mi-*]*iš-ša-a ḫalzāi* "[The chief of . . .] holds a [sp]ear. He [goes] back [and takes up a position] before the *t.* He calls out *m.*" § (Water for handwashing is brought to the king and queen.) Bo 169 i 3-5 (Istanbul) (fest.), rest. from KUB 25.2 i 17-20; cf. *nu zeriyalliyaš mi-iš-ša-*[*a*] [*ḫalzāi*?] KBo 23.64 ii 4 (pre-NH/MS?).

It is uncertain whether the word in the Ḫattic bilinguals is the same word as the call in the festivals, since they are not spelled the same. But while it is true that only in KBo 5.11 iv 19-21 and Bo 169 i 3–5 (Istanbul) is it recorded that someone takes (*da-*) something in response to this cry, in most of the other exx. something is brought, which surely implies that it was first "taken".

Alp, Beamt, p. 12; Kammenhuber, OLZ 1959:32; RHA XX/70:24-5 ("nehmen(: heth. *da-*)"); Stefanini, AGI 68 (1983) 23-49 (with which we do not agree).

See *kašmišša.*

mišāri-, mišara- n. com.; (an insect pest); NS.†

sg. nom. *mi-ša-ri-iš* KUB 3.94 ii 25 (NS), KUB 8.1 iii 19 (NS), *mi-ša-a-ri-iš* KBo 13.18:8 (NS); **sg. acc.** *mi-ša-ra-an* KBo 12.94:8 (NS).

(Sum.) DA[G.KI]ŠIM$_5$[.x] = (Sum. pronunciation) ga-ra = (Akk.) *ḫu-ur-sé-en-nu* = (Hitt.) *mi-ša-ri-iš* KUB 3.94 ii 25 (vocab. without direct parallel, NS), ed. MSL 2:115f., AlHeth, 86f., 90.

BURU$_{14}$ *mi-ša*(var. adds *-a*)*-ri-iš karā*[*pi*] "a swarm of *m.*-insects will devour the crops" KUB 8.1 iii 19 (omen apodosis, NS), with dupl. KBo 13.18:8 (NS); [. . . . HU]L-*un irman* ḪUL-*un ḫulla*[*nzain* . . .] BURU$_5$-*an mi-ša-ra-an maninkūwan*[-. . . . *a*]*runaš anda ēp* "O sea, seize the evil illness,

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the evil re[volt, ...] the locust, the *mišara*-insect, short [years(?), ...]" KBo 12.94:7-9 (incant., NS).

Friedrich, ZA 37 (1926) 200; Landsberger, MSL 2 (1951) 116 ("eine Larve"); Friedrich, HW (1952) 143 ("ein den Feldfrüchten schädliches Insekt; Larve[?]"); Otten, OLZ 1965:547 ("Insekten"); Hoffner, AlHeth. (1974) 25, 90.

Cf. *maša*-.

mešaš (mng. unkn.); NH.†

In an ext. report: [*ni.*] ZAG-*za* GÙB-*za* *nuk*[*an* . . .] / [o]*ti me-ša-aš ši.-eš*-x[. . . .] "[The oracle liver,] on the right (and) on the left [. . .] / [o]-*ti m.* The 'stand' [. . .]" KUB 6.11 obv. 29-30 (oracle), □ *ni.* has been restored in line 29 because the only part of the exta whose description precedes that of the *šentaḫi*- 'stand' (abbreviated *ši.-eš*) is the *nipašuri*- 'oracle liver'. *m.* may be an adjective describing the oracle liver.

mišriwaḫḫ- v.; (mng. uncertain; either) to make perfect, complete, (or) to make bright, splendid, glorious, beautiful; NH.†

([His sister Ishtar] went to the Stormgod's side, [. . . . .] The mother-goddesses to him [. . . .]) [^{d}U-*an* E]GIR-*pa šamma*[*nair* . . .] / [. . . .*a*]*tta iwar* [. . . . .] / ⌜*mi-iš*⌝*-ri-wa-aḫ-ḫi*[*-ir*] "[They] re-created the Stormgod, [. . .] like [. . .] they made complete/perfect (or: they made glorious/lustrous)" KUB 12.61 iii! 4-6 (Elkunirša, Ashertu and Baal myth), translit. Myth. 143 without the restorations suggested here □ The restoration of line 4 is based on line 14: ^{d}U-*an*=*wa* EGIR[*-pa šammanair*]. Coming after the statement that they rebuilt the Stormgod, one might expect that *mišriwaḫḫ-* indicates that they omitted nothing, but made him complete or perfect. But since the object is a god, the possibility that they made him glorious cannot be excluded either.

For a discussion of the two possible ranges of meaning for words beginning with *mišriw(a)*- cf. sub *mišriwant-*.

Cf. *mišriwant-*.

mišriwant- adj.; (mng. unclear; either) perfect, complete, full, (or) bright, splendid, glorious, luminous, glowing, beautiful; from OH/MS.

sg. nom. com. *mi-iš-ri-wa-an-za* KBo 4.6 i 13 (Murš. II), KUB 33.121 ii 5 (NH), KUB 36.44 iv (16!), *me-eš-ri-wa-za* KUB 36.89 rev. 42 (NH); **acc. com.** *mi-iš-ri-wa-an-ta-an* KBo 15.10 ii 9 (MH/MS), *me-iš-ri-wa-an-da-an* KUB 4.3 obv. 19 (NH); **dat.-loc.** *mi-iš-ri-wa-an-ti* KBo 8.70:8 (MH/MS), KUB 15.34 ii 7, (15), (46) (MH/MS); **pl. nom. com.** *mi-iš-ri-wa-an-te-eš* KBo 15.10 i 17 (MH/MS); **acc. com.** *mi-iš-ri-wa-an-du-u*[*š*] KBo 15.10 iii 32 (MH/MS); **dat.-loc.** *mi-iš-ri-wa-an-ta-aš* KUB 15.34 ii 38 (MH/MS); **uncertain case** *mi-iš-ri-wa-an-da-aš* Bo 1212 iii 8 (StBoT 25:189, OH/NS).

(Akk.) *e ta-šá-am kit*(?)*-su-ra-am* / [*awīlam*] RS 22.439 iii 14′-15′ (Ugar. 5:437) = [*e tašam* o-*u*]z(coll.)*-sú-ra-a amila* (tr. of Akk. by Nougayrol:) "N'achète pas [un homme] qui rit" = (Hitt.) *me-iš-ri-wa-an-da-an*=*za* UN-*an* (blank) "[. . .] for yourself a *m.* person" KUB 4.3 obv. 19 (tr. of Akk. proverb, NH), ed. Ugar. 5:279, 282, 289 (Akk.), 781, 783 (Hitt.; Laroche tr. "un plaisantin"). Nougayrol (Ugar. 5:289) suggests either *ku-u*]*z*?*-ra-a* (he accidentally overlooked the *-zu-* before *-ra-*) or *ki-i*]*t*?*-zu-ra-a.* He translates *kitzurum/kuzrû* "le bouffon, le clown", by tentatively connecting it with *kezru.* In the Hittite column Laroche restored [*lē wašti*] "don't buy", following the Akk. column's *ē tašâm*, cf. 12. But it seems that the Hittite translator left this and the following paragraph incompletely translated. Because he left the translation unfinished, we cannot assume that he correctly understood the Akkadian.

a. describing people: (cf. also KUB 4.3 obv. 19 above.); (Kešši took the sister of Udubšarri as wife. The woman's name was Šintalimeni) *mi-iš-ri-wa-an-za ḫumanda*[*zza*] *aššanuwanza* "(She was) *m.*, endowed with everything" (Kešši listened only to his wife.) KUB 33.121 ii 5-6 (Kešši myth, NH), ed. Friedrich, ZA 49:234f.; (O god, if you are seeking to punish me for harm suffered by Tawananna, I have sent to you my adorned substitute. She is better than I am.) *parkuiš*=*aš apāš mi-iš-ri-wa-an-za apāš ḫarkiš*=*aš apāš n*=*aš*=*kan ḫūmandaz ašanuwanza* "She is pure, she is *m.*, she is fair (lit. white), she is endowed with everything" (Look at her, my lord god!) KBo 4.6 i 13-14 (prayer, Murš. II), w. dupl. 335/e (Otten, IF 89:229 n. 3), ed. StBoT 3:120f., Hoffner, JNES 28:228, Tischler, Gass. 18f.; cf. [. . . *mi-iš-*]*ri*!(text: *ḫu*)*-wa-an-za* SAL-*za* KUB 36.44 iv 16 (myth of the abducted Sungod (OH/MS), translit. Myth. 22 col. i; ^{m}*Labarnaš*=*ta me-eš-ri-wa-za piran* GUB-*ru* "Let the Labarna stand before you *m.*" KUB 36.89 rev. 42 (prayer, NH), ed. Haas, KN 154f.; *kinunawa ANA* ^{f}*Zi. addeš*=*šeš palḫaeš* [*tu*]*ekkēš*=*šeš* SIG$_5$*-anteš mi-iš-ri-wa-an-te-eš* "Now Ziplantawiya's *a.* (are) wide/broad, her

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limbs (are) good (and) *m.*" KBo 15.10 i 16-17 (rit., MH/MS), ed. THeth 1:14f. □ *addeš* hardly "ancestors" with HW² 559.

b. describing animals: *qāša=šmaš=kan parkuin mi-iš-ri-wa-an-ta-an ḫarkin* GIŠPA *UL walḫantan* UDU-*un šipantaḫḫun* "Behold I have sacrificed to you a pure, *m.*, white sheep, never beaten with a rod" KBo 15.10 ii 8-10 (rit., MH/MS), ed. THeth 1:20f. Note: A sacrificial animal to be acceptable must be without defect; *m.* could indicate that here. That a sacrificial animal must be "splendid" or "glowing" or "beautiful" is not a part of the religious conceptions of other ancient Near Eastern peoples.

c. said of objects: *nuzan katta šumenzan parkuwai* SIG$_5$-*anti mi-iš-r*[(*i-wa-an-ti*)] GIŠŠÚ.A *ēšten* "Sit on your chair (which is) pure, good and *m.*" KUB 15.34 ii 15-16 (rit., MH/MS?), w. dupl. 787/z:3 (Otten, ZA 65:298 w. n. 7), ed. (without dupl.) Zuntz, Scongiuri 502ff., Haas-Wilhelm, AOATS 3:190f., to be restored in parallel passages referring to *Ékarimmi* "temple" ibid. ii 13; *nuzan* EG[IR-*pa šumen*]*zan ANA* É.DINGIR-*LIM=KUNU* GIŠDAG-*ti tapri*[*ya*]*ti parkuway*[*aš* SIG$_5$-*a*]*ntaš mi-iš-ri-wa-an-ta-aš uwatten* "Come back to your pure, good, *m.* temple(s), throne(s), and seat(s)" ibid. ii 37-38.

d. said of a country: *naš*[*t*]*a anda ANA* KUR URU*Ḫatti ḫantān*[(*ti parkuwai*)] SIG$_5$-*anti mi-iš-ri-wa-an-ti uwatten* "Come back to the true, pure, good, and *m.* land of Ḫatti" (and bring life, long years, progeny etc.) KUB 15.34 ii 6-7 (rit., MH/MS?), w. dupl. KUB 13.29:13; cf. KUB 15.34 ii 45-46, w. dupl. KBo 8.70:7f.

e. said of a goddess' garment: (In the Hitt. tr. of a Ḫattic text:) GIŠḪAŠḪUR TÚL-*i šer artari nat išḫarwieškizzi auš*ˢ*ta=at*ˀ URUTÚL-*naš* dUTU-*uš nu*ˢ*kan*ˀ *mi-iš-ri-w*[*a-an-* . . .] TÚG-*SU šer kari*[*y*]*a*[*t*?] "An apple tree stands over a spring, and it grows blood-red(?). The Sun-goddess of Arinna saw it, and spread(?) her *m.* garment over (it)." KUB 28.6 obv. right col. 10-13 (NS).

f. other: *nepišaš* dUTU-*ui i*[*šta*]*naš=tiš kuel mi-iš-ri-w*[(*a-a*)]*n-za ḫapparnuwašḫiš kuel laluk=kiuwanteš* "O Sungod of Heaven, whose (lit. whose your) m[in]d(?)/will(?) is *m.*, whose sunbeams are luminous/resplendent" Bo 2489 + Bo 4008 ii 16-19, dupl. Bo 92 ii 13 (Starke, KZ 93:257 n. 48); reading *i*[*š-ta-a*]*n-za-aš-ti-iš* from old translit. by HGG. We speak in English of a "brilliant mind", but is this a Hittite idiom too?; cf. [. . .]*ašḫaš mi-iš-ri-wa-*[*an-* . . .] KUB 46.44 rev. 23; [. . .]*zaḫḫaiš=šiš mi-iš-ri-w*[*a-an-za*] "his battle [is] glor[ious]/perf[ect]" or [. . .]*zaḫḫaiš=šiš mi-iš-ri-w*[*a-tar-še-et-ta*] "his battle [and his] glo[ry]/perfe[ction]" HFAC 12:5 (myth of Silver, pre-NH/NS).

We have suggested two possible areas of meaning for words in the *mišriw(a)-* family. The first, which has long been utilized in Hittitology is "bright", "luminous", "splendid", "beautiful". In this conception "beautiful" would seem to be a secondary development from "splendid". The second possible semantic range, which has arguments in its favor as well, is "complete", "full", "perfect", "without defect". So far no convincingly close Akkadian parallel has been found to the omen text KUB 8.13:13, which leaves the question unresolved whether *arumma tepawešzi* in the Hitt. means "is/grows very faint/dim" or "diminishes greatly in size" (i.e., "wanes"). Since *mišriwešzi* is the opposite of *tepawešzi* in that omen, it could be translated "is/grows very bright" or "waxes greatly".

Arguments in favor of "splendid", "luminous", etc.: (1) The presence of *arumma* with *mišriwešzi* in the moon omen is easier to translate as "exceedingly" (indicating degree) with brightness than with fullness, although a degree of waxing may be in view rather than a degree of fullness. (2) A prominent feature of the moon's appearance would be its brightness. (3) In the Bo 2489+ passage there might be a parallelism between *mišriwanza* and *lalukkiwanteš*, which would favor "bright", "brilliant". Other passages, describing women, temples, lands, sacrificial animals, etc. would be less obviously appropriate for the notion of "brightness". Some might be metaphorical; others should be translated simply "beautiful". (4) The Sungoddess's garment in KUB 28.6 is more likely "splendid" than "perfect".

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Arguments in favor of "complete", "perfect", "full": (1) the moon omen is just as probably describing waxing and waning as conditions of visibility. (2) As the juxtaposition of *mišriwanza* and *lalukkiwanteš* suggested synonymity above, so do that of *mišriwanza* and *ḫumandaza aššanuwanza* in the description of a woman. One who is endowed/provided with everything is complete. (3) The use of *m.* to describe a sacrificial animal fits known requirements in other ancient Near Eastern cultures. Such an animal must have no physical defect. The notion of "splendor" or "beauty" is cultically irrelevant.

Most of the passages fit the two interpretations equally well. "Complete" is more fitting to the known passages, when it becomes generalized as "perfect" in the sense of "first-rate", "top-notch". "Bright" can fit most contexts, when it is generalized to "fair" or "beautiful". The *tuekkeš* (limbs) of the woman Ziplantawiya are *m.*, which could be either "bright", "radiant", "fair", "lovely", or "perfect". The garment of the Sungoddess of Arinna is either a "bright" or "beautiful" one, or it is a "faultless", "perfect" one. So also with temples and lands. The adverb *mišriwanda* describes the envoy(s) who come to Ḫatti after the foreign princess. Either they come "brightly", "in pomp", "colorfully" or they come "completely", "in full array". It does not seem possible yet, therefore, to decide firmly in favor of one of the two alternatives.

Otten, ZA 49 (1950) 234-5 ("schön"); Friedrich, HW (1952) 143 ("hell, glänzend, trefflich"); Goetze, ANET (1955) 352 ("wonderful"); Kümmel, StBoT 3 (1967) 121 ("strahlend"); Laroche, Ugar. 5 (1968) 781, 783 ("qui a de l'éclat, boute-en-train, plaisantin").

Cf. *mišriwaḫḫ-*, *mišriwanda*, *mišriwatar*, *mišriwešš-*.

mišriwanda adv.; (mng. unclear; either) in full array (or) splendidly, beautifully.†

"I (Puduḫepa) took a foreigner, the daughter of a Great King, as a daughter-in-law" *nu mān ANA* $^{\text{S[AL]}}$É.GE$_4$.A *kuwapi apel* ^{LÚ}*ṬEMU* EGIR-*anda mi-iš-ri-wa-an-da uwanzi našmašši Š*[*A*] ŠEŠ NIN-*TI* EGIR-*anda uizzi na*[*t*] *UL imma walliyatar* "is it not a praiseworthy thing if at some point his (i.e., the foreign king's) messenger(s) come *m.* after (my) daughter-in-law or (one) of (her) brother(s) (or) sister(s) comes after her?" KUB 21.38 obv. 50-51 (letter, Ḫatt. III), ed. Helck, JCS 17:91; cf. [*mi-iš*(?)-*r*]*i-wa-an-ta ša-a-i* KUB 39.9 obv. 15 (rit.), ed. HTR 54-5.

For a discussion of the meaning of the *mišriw*(*a*)- family of words see under *mišriwant-*.

Kronasser, EHS p. 356.

Cf. *mišriwant-*.

mišriwatar n.; (mng. unclear; either) wholeness, perfection (or) brightness, splendor, beauty.†

(He [say]s 'I am the sacrificer. What do you keep taking?) [*daški*]*mi* <*ŠA*?> ALAM-*YA mi-iš-ri-wa-a-tar* [o-o] *memian iššaš ḫalukan tarḫuilātar* [TI-*tar*] MU.KAM.ḪI.A GÍD.DA UD.KAM. ḪI.A GÍD.DA *ŠA* ^{d}U KASKAL-*an* [*ŠA* ^{d}ZA.B]A$_4$.BA$_4$ KASKAL-*an daškimi* "I will [keep taking . . .] the *m.* <of> my form(?), the word [of . . .], the message of the mouth, valor, [life(?)], long years, long days, the 'road' of the Stormgod, the 'road' of Zababa I will keep taking" KUB 32.121 iii 11-14 (rit., NS); cf. *mišriwant-* f for another possible example.

For a discussion of the *mišriw*(*a*)- family see *mišriwant-*.

Friedrich, HW 143 ("Glanz, Pracht, Herrlichkeit").

Cf. *mišriwant-*.

mišriwešš- v.; (mng. unclear; either) to be(come) complete/full, to wax, or to be(come) bright (said of the moon).†

takku ^{d}*SIN arumma mi-iš-ri-u-e-eš-zi* "If the moon *m.*'s greatly" KUB 8.13:13, followed by *takku* ^{d}*SIN arumma tepawešzi* "if the moon *tepawešš-*'s greatly" ibid. 14 (lunar omen protasis), ed. Riemschneider, Omentexte 127-129 ("stark leuchtet/abnimmt"). One may translate either *arumma mišriweszi* "grows very bright" and *arumma tepawešzi* "grows very dim" or "waxes greatly" and "wanes greatly".

For a discussion of the meaning of the *mišriw*(*a*)- family of words see *mišriwant-*.

HW 143 ("hell sein, strahlen").

Cf. *mišriwant-*.

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:mišti- n.; (a part of the body); NH.†

acc. com. *:mi-iš-ti-in* KUB 13.35 iv 19, KUB 36.35 iv 18, *:mi-eš-te-en* KUB 36.36:6.

a. literal use: [*nuššikan*? SAG.DU-*z*]*a tēdanan* [*dāš IŠTU* IGI.ḪI.A-*ŠU*]-*šikan uwātar dāš* [*IŠTU* GEŠTU.ḪI.A-*ŠU-šikan*] *ištamaššuwar dā*[*š . . . . . (-)a*]*m*[*m*]*alli dāš IŠT*[*U . . . . .] :*[*m*]*i-iš-ti-in d*[*āš . . . IŠT*]*U* NÍ.TE-*ŠU-š*[*ikan . . . dāš*] "From [his head (s)he took] a hair; [from] his [eyes] (s)he took seeing; [from his ears] (s)he took hearing; [from his . . .] (s)he took . . . ; from [his . . . (s)he] too[k] *m.*; [fr]om his body [(s)he took . . .]" KUB 36.35 iv 14-19 (myth of Ashertu and the Stormgod), parallel [*IŠTU . . .-Š*]*U :mi-eš-te-en* x[. . . *datta*] "[(s)he/you took] *m.* [from] his [. . .]" KUB 36.36:6.

b. standing for/representing something of little value: (What old implements you [pl.] have — whether implement [of . . .], chariot, wheel or cloth which you [pl.] previously [to]ok for yourselves, let them be excluded from the accounting.) *kinun=ma z*[*ilad*]*uwa :mi-iš-ti-in lē dattēni* "But from now on do not take (even) *m.*!" KBo 16.62 + KUB 13.35 iv 19-19a (depos.), ed. StBoT 4:12f.

Laroche, DLL (1959) 71 (no tr.); Werner, StBoT 4 (1967) 19 ("etwa 'Altmaterial, ausgesondertes Inventar'").

mištiliya n.; (a meal?); from OS.

nom.-acc. sg. or pl. *mi-iš-ti-li-ia* KBo 17.1 ii 11, KBo 17.11 iv (9) (both OS), KBo 17.74 iv 35 (OH/MS dupl. of KBo 17.11 iv 9), KBo 5.2 iv 28 (NH), *mi-iš-ti-li-ia* 18/p:2 (StBoT 8:99), *mi-iš-te-l*[*i- . . .]* 44/u:5 (StBoT 8:99); this word ? VBoT 132 ii 16, ed. Haas/Thiel, AOAT 31:280f.

a. in the expression *mištiliya ḫalziya*(*ri*) "'*m.*' is called out": LUGAL-*uškan* É*ḫalentūaš* [*a*]*ndan paizzi mi-iš-ti-li-ia* [*ḫalz*]*iyari ḫantezzi palši* [^{d}*T*]*auri* TUŠ-*aš ekuzi* "The king enters the *ḫ.*-house. '*m.*' is called out. The first time he drinks to the god T. while sitting." 18/p:1-4 (fest.?), ed. Alp, Tempel 312f., translit. StBoT 8:99 □ The following are some of the words which occur immediately before *ḫalziya*(*ri*) in this fairly common phrase: UD.KAM-*aš NAPTANU* GAL "the large (i.e., principal) meal of the day," *adanna* "to eat", *waganna* "to nibble, snack," *wagata* "snack(?)", NINDA*šaram*(*n*)*a*, *wattarma* (a food), *ḫalantuwa*, *ḫakkituwa*, *tunnakeššar* "the inner chamber," *tunnakiš*(*ša*)*na* "to the inner chamber," *INA* UDUN "in(to) the oven," KUŠNÍG.BÀR.ḪI.A-*an* "curtains"; *taš* É*ḫali*[*ntu- . . . t*]*ianzi šalli mi-iš-te-l*[*i-ya ḫalziya*?] "They put them (-*aš*) [in] the *ḫ.*-house. 'The great *m.*' [is called out(?)]" 44/u:4-5, ed. Alp, Tempel 320f., translit. StBoT 8:99; [. . . GIŠB]ANŠUR.ḪI.A *tiyanz*[*i . . ./ . . .] šallai mi-iš-ti-li*[(-) . . .] 586/t:13-14.

b. in the expression *mištiliya meḫur* — **1′** as subject: *nuza* EN.SISKUR.SISKUR *adanna ešari maḫḫanma mi-iš-ti-li-ia meḫur tīēzzi nu namma* 2 *ḫuprušḫieš ḫandānzi* "The sacrificer sits down to eat. But when the *m.*-time arrives, they arrange two more *ḫ.*-vessels" KBo 5.2 iv 27-29 (rit., NH).

2′ adverbial: [*mā*]*n mi-iš-ti-li-ia mē*[(*ḫur* MUŠEN*ḫāranan anda*) *pēt*]*aḫḫi* "[Whe]n at the *m.*-time I take in the eagle, (the models of troops, and the cups)" KBo 17.1 ii 11-12 (rit., OS), with dupl. KBo 17.6 ii 5-6, ed. StBoT 8:24f. ii 25-26 ("[Wenn] (es) Abend? (wird)"), with disc. on pp. 98f.; [*mānapa ḫ*]*aššanzi mi-iš-ti-li-ia meḫur tu*[(*nn*)]*a*[(*kkišna*) *panzi* NIN]DA*šarāma ḫalziya* "[When] they open, they go at the *m.*-time into the inner chamber, and '*š.*-bread' is called out" KBo 17.74 iv 35-36 (rit., OH/MS), with dupl. KBo 17.11 iv 9-10 (OS), ed. StBoT 12:34f., with disc. on 42f.

In KBo 17.1 and dupls. (StBoT 8) the *m.*-time (ii 25) is followed by retiring for the night (ii 43) and the following morning (ii 44). In KBo 17.74 and dupl. (StBoT 12) a day begins (i 31), the king goes out (i 32-33), many cultic activities take place at the *ḫalentiu* house (i 35-ii 25), the king returns to the inner chamber (ii 26) and eats and drinks, the dignitaries go to a meal (iv 13), curtains are raised and the king takes his regalia (iv 27-28), they open and enter the inner chamber at the *m.*-time (iv 35-36), more offerings and libations are performed (iv 36-40), the king and queen sit down together and drink, then the tablet ends. In the Ammiḫatna ritual (KBo 5.2 = CTH 471) the scheduled acts begin during the night, when the sun has not yet risen (i 42, cf. ii 28). The morning of day one of the ritual is noted (ii 29). The client eats (at midday?) (iv 27), *m.*-time follows (iv 27-28). Another meal is mentioned (iv 42) before the end of the day. This

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would seem to indicate that the *m.*-time was in the afternoon. Whether it was early or late afternoon, if the expression was that precise, cannot be determined. In the examples under a, *m.* might be a meal (esp. with *šalli-*, cf. *NAPTANU* GAL) after which the time of the day was named (cf. English "supper time").

Friedrich, HW (1952) 144 ("unklare, churrische(?), Bezeichnung einer Tageszeit?"); Otten, StBoT 8 (1969) 98f. ("eine Zeit am späten Nachmittag oder frühen Abend"); Neu, StBoT 12 (1970) 42f. ("einen von der Uhrzeit unabhängigen Zeitpunkt, an dem bestimmte Kulthandlungen zu erfolgen haben").

mi(t)ta-, miti- **1.** (adj.) red, **2.** (noun) red wool; wr. syll. and SA_5; syll. from OH/NS; log. from OS.

sg. com. nom. *mi-i-ti-iš* KUB 12.58 i 21 (2x) (NH), *mi-ti-e-eš* KBo 4.2 i 64 (pre-NH/NS), *mi-di-iš-š(a)* KUB 7.2 i 23 [used as a noun]; **acc.** *mi-ti-in* KBo 13.146 i 15 (OH/NS), KBo 24.3 i 6, *mi-i-ta-an* KBo 13.98 rev.? 8, 112/r i 4, *mi-it-ta-a[n]* KUB 34.84 obv. 8 (= 2Mašt. i 31) (MH/MS), *mi-ta-an* KUB 32.113 rt. col. 14 (MH/MS), *mi-ta-a-an* VBoT 24 i 4 (MH/NS), *mi-da-a-an* ibid i 16, *mi-da-an* ibid i 23 (MH/NS); **instr.** *mi-it-ti-it* KBo 21.47 ii 4, 8 (MS), *mi-ti-it* KBo 24.4 rev.! 11, 13 [used as a noun], KBo 19.114:(4), KBo 24.2:7, SA_5-*it* KUB 15.34 ii 26 (MH/MS?), KUB 38.36 obv. 4, *IŠTU* SÍG SA_5 Bo 509 iii 5 (StBoT 15:27), KUB 7.56 i 5; **abl.?** [*mi*]-*t*[*a-a*]*z* KBo 24.4 + Bo 3630 rev.! 6 [used as a noun].

1. adj. — **a.** describing wool (SÍG) — **1′** wr. syll.: [*IŠTU* S]ÍG ZA.GÌN SÍG SIG_7.SIG_7 SÍG *mi-it-ti-it ḫulali*[*anzi*] "with blue wool, green wool (and) red wool they wind it" KBo 21.47 ii 4 (rit., MS), cf. ibid. 8, cf. Rost, MIO 1:370f.; [SÍG *andaraš*] *tepu* SÍG *mi-i-ti-iš tepu nu šummanza* ⌜SÍG⌝ *mi-i-ti-iš-ša* [*anda tarupp*]*anza* "A little blue wool, a little red wool, and rope and red wool [braided together]" KUB 12.58 i 21-22 (rit., NH), ed. Tunn. i 45-46; *ḫandanimaz=kan mīdanimaz* SÍG *mi-ti-in* (var. *mi-ti-it* (over erasure), SÍG omitted) *ḫuittiyami* "From the *ḫ.* (and) *m.* I draw (forth) red wool (var. with red)" (next she cuts it with a knife and speaks an incantation) KBo 24.3 i 6-7 (rit.), w. dupl. KBo 24.2:7; *nu* SÍG *mi-it-ta-a*[*n*] *dāi* "She takes red wool" (and she cuts it up with a knife over the sacrificers) 2Mašt. i 31 (rit., MH/MS), ed. Rost, MIO 1:350f.; SÍG *andaran* SÍG *mi-ta-a-an . . . daḫḫi* "I take blue and red wool . . ." VBoT 24 i 4-5 (Anniwiyani rit., MH/NS), ed. Chrest. 106f., cf. ibid. i 16, 23; KUB 42.33:6, and KUB 7.54 ii 17-18.

2′ wr. SA_5: SÍG SA_5 SÍG SIG_7.SIG_7 SÍG G[E_6 SÍG BABBAR . . . *A*]*NA* LUGAL KA×U-*az parā ḫuitti*[*yazi*] "red, green, bl[ack and white] wool [. . .] he draws forth from the king's mouth" (He says as follows: because the king is continually made bloody, [green], black, [and white].) KBo 15.1 i 25-26 (rit., NH), ed. StBoT 3:112f.; *nuššikan* SÍG SA_5 SÍG ZA.GÌN *anda ḫ*[*ūlalizzi*] "she w[inds] red wool and blue wool about it" KUB 15.39 ii 22 (1Mašt., MH/NS), restored from KBo 9.106 ii 22 (2Mašt., MH/NS), and 2Mašt. iii 8-9 (MH/MS); 2 MA.NA 25 GÍN SÍG SA_5 "2 minas 25 shekels of red wool" HT 50 rt. col. 11 (inv., NH), ed. Rosenkranz, ZA 57:244; cf. KBo 9.90:6, (10); KBo 18.198 rt. col. 5, 8, 14; KUB 42.63 obv. 4; KUB 42.66 rev. 3 (all inv., NH); *nuwa ANA* DINGIR-*LIM IŠTU* É.GAL-*LIM* . . . SÍG SA_5 SÍG ZA.GÌN . . . *peškir* "they used to give the goddess . . . red wool, blue wool . . . from the palace" KUB 5.10:8-9 (oracle question, NH), cf. ibid. 9; (After that he takes a little fine oil) *andamakan* SÍG SA_5 *kittari* "and red wool is placed therein" KBo 24.45 rev. 16 (rit.); *nu* SÍG SA_5 *dāi nanšan ANA* < . . . > *anda ḫamanki* "He takes red wool and he ties it onto . . ." KUB 41.8 ii 28 (rit., MH/NS), ed. Otten, ZA 54:126 ii 65 (the scribe has left out a word between *ANA* and *anda*); [*n*]*at IŠTU* SÍG SA_5 SÍG BABBAR *anda išḫiyan* "It is tied together with red and white wool" Bo 5093 iii 5 (rit.), translit. StBoT 15:27; cf. also SÍG ZA.GÌN SÍG SA_5 KUB 7.53 ii 28, KUB 12.58 ii 40 (Tunn. ii 28, 40), [SÍG ZA.GÌN] SÍG SA_5 KUB 12.58 i 30-31 (Tunn. i 54-55).

b. threads — **1′** a woolen *g/kapina-* (thread): *numu* SAL.LUGAL 5 *gāpinan* TUR.TUR *pāi* 1 BABBAR 1 ⌜GE_6 1 SA_5⌝ [1] SIG_7.SI[G_7] *U* 1 SÍG ZA.GÌN "The queen gives me 5 small (woolen) threads; one white, one black, one red, one green, and one blue wool" KBo 17.1 iv 15-16 (rit., OS), ed. StBoT 8:36-37; [EGIR-*a*]*ndama ŠA* SÍG SA_5 *kāpinan QĀTAMMA i*[*yazi*] "After that [she makes] a thread of red wool in the same way" KBo 12.126 i 37 + KUB 24.9 i 35 (Alli rit., MH/NS), ed. THeth 2:24f.; 1 *kapinan* TUR *ŠA* ^{SÍG}*alin* SA_5 KBo 15.37 iii 16 (*ḫišuwa* fest., MH/NS).

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2′ a woolen *šuil*: *nuššan* 1 ^{SÍG}*šūīl* SA$_5$ *ḫarkiya anda taruppan* "One thread of red and white braided together" KUB 7.3:13-14 (fest.); *tueggašašm*[*aška*]*n* SÍG ZA.GÌN SÍG SA$_5$ *šūil anda iya*[(*zzi n*)]*atšamaškan dāi* "she makes a thread of blue and red wool for their body and she place it on them" 46/r i 31-32, w. dupl. 2Mašt. i 29-30.

3′ a woolen *ali-*: ^{SÍG}*alit* SA$_5$ KBo 15.48 ii 13; cf. KBo 15.37 iii 16 above b 1′.

c. cloth (TÚG and GAD), and garments w. det. TÚG: 4 TÚG SA$_5$ "4 red garments (with blue, green, and *iškalleššar* garments)" KUB 30.32 i 18 (inv., NH); *namma* 1 TÚG BABBAR 1 TÚG SA$_5$ 1 TÚG ZA.GÌN [*dā*]*i* "Then she takes a white, red, and blue garment" (and spreads out paths for the gods of the enemy) KUB 7.60 ii 8-9 (rit.,); 4 GAD! *arrumaš* 1? SA$_5$ KUB 42.59 rev.? 20 (inv., NH); 1 TÚG *ḫurlišša* SA$_5$ KUB 42.106 obv.? 6 (inv., NH); ^{TÚG}*ekul* SA$_5$ KBo 20.57 rev. 8; 1 ^{TÚG}*kaluppaš* SA$_5$ IBoT 1.31 obv. 8 (inv., NH); 3 ^{TÚG}*kureššar* 1 BABBAR 1 SA$_5$ 1 ZA.GÌN *anda taruppanzi* "they braid together 3 scarves, 1 white, one red, one blue" (and tie them to the carriage) KUB 10.91 ii 3-4 (fest., NH?); 1 ^{TÚG}*mazaganneš* SA$_5$ KUB 42.59 rev.? 17 (inv., NH); 1 ^{SÍG}*pittūlaš* ⌜SA$_5$⌝ KBo 15.10 ii 70 (rit., NH); 1 ^{TÚG}⌜*tapp*⌝*ašpa* SA$_5$ KBo 18.175 v 11 (inv., NH), ed. THeth 10:12f.; ^{TÚG}*LUBĀRI* SA$_5$ KUB 18.29 iv 6 (oracle question); ^{TÚG}BAR.SI SA$_5$ KBo 2.9 iv 27 (rit., MH/NS); 2 ^{TÚG}E.ÍB SA$_5$ ^{m}*Yarrapiya* ^{URU}*Parnašša* KUB 42.44 ii? 6 (inv., NH); 2 ^{TÚG}E.ÍB *MAŠLU* SA$_5$ KBo 15.48 i 20 (fest., MH/NS); 2 GAD SA$_5$ "2 (bolts?) of red linen" KBo 18.175 i 4 (inv., NH); GAD.ḪI.A SA$_5$-*TIM* KUB 42.61 obv. 4 (NH); 1-*NUTUM* ^{TÚG}GAD.DAM.MEŠ SA$_5$ IBoT 1.31 obv. 8 (inv., NH); cf. KUB 42.53 obv. 8; 1 TÚG.GÚ SA$_5$ KBo 9.91 obv. 7 (inv., NH); TÚG.GÚ.È.A SA$_5$ 1620/c + 523/c iii 4, 11, translit. StBoT 28:115; 3 *TAPAL* ^{TÚG}NÍG.LÁM ŠÀ 1-*NUTUM* [SI]G$_7$ 1-*NUTUM-ma* SA$_5$ 1-*NUTUM-ma* ^{NA_4}ZALÁG KUB 38.3 i 16-17 (inv., NH); 15 ^{TÚG}ŠÀ.GA.DÙ SA$_5$ KBo 16.68 i 6 (*MELQĒTU* list).

d. describing ivory, which can be either "white" or "red": KA×UD AM.SI SA$_5$ KUB 42.75 obv. 4 (contrast BABBAR obv. 1), KUB 42.32 i 5, 7 (contrast BABBAR i 8) (inv., NH), ed. THeth 10:176, 189; cf. Güterbock, Anadolu 15:2 (w. n. 4), 4-6.

e. describing gold (KÙ.GI) (uncertain): 1 *KIRISSU* AN.BAR GE$_6$ KÙ.GI S[A$_5$?] KUB 42.75 obv. 10 (inv., NH), ed. THeth 10:189; no other exx. of KÙ.GI SA$_5$ are known to us from Boğazköy, but cf. CAD S 127f., section 2′.

f. describing hides (KUŠ), items w. det. KUŠ, and animals described by the color of their skin — **1′** hides: *nušmaš* KUŠ ⌜SA$_5$⌝ *paitti nu tezzi kī* KUŠ SA$_5$ *m*[*a*]*ḫḫan išḫarnuwanzi nuššikan i*[*šḫar*]*wātar arḫa UL paizzi* "You give them a red hide. He says, 'Just as they dye(d) this red hide blood-red, and the blood-red color does not leave it'" (so let the oath gods seize you) KBo 6.34 + KUB 48.76 iii 46-iv 1 (soldier's oath, MH/NS), ed. StBoT 22:14-15; *ANA PANI* ^{GIŠ}ŠÚ.A-*ma* 1 KUŠ.GUD SA$_5$ *dāi* "but he places a red oxhide before the throne" KUB 7.29 obv. 20 (rit., NH); ⌜3 KUŠ⌝ ÙZ ⌜SA$_5$⌝ 2 KUŠ ÙZ GE$_6$ "3 red nanny-goat hides, 2 black nanny-goat hides" KUB 28.102 v 7 + KUB 41.7 ii 2 (rit., OH/NS); cf. KUB 28.102 iv 6, KUB 2.2 iv 3 (rit., OH/NS).

2′ items w. det. KUŠ (shoes): [4]0 *TAPAL* ^{KUŠ}E.SIR LÚ-*LIM* 11 ^{KUŠ}E.SIR.ḪI.A SAL-*TI* SA$_5$ "[4]0(?) pairs of men's shoes, 11 (pairs of?) red shoes for women" KBo 18.170a rev. 9; 4 *TAPAL* ^{KUŠ}E.SIR SA$_5$ TUR *ŠA* LÚ-*LIM* "4 pairs of small red shoes for men" KBo 5.1 ii 52.

3′ animals described by the color of their skins: 1 GUD.MAḪ SA$_5$ GÙN.A "one mottled red bull" KBo 15.19 i 15 (rit., NH); *takku ḫalliyan-ma* SA$_5$ *uwanzi* "but if they see a red lizard(?)" KUB 34.22 iv 3 (omen); contrasted w. GE$_6$ ibid. 5, cf. discussion by Riemschneider, Omentexte, 339-41, cf. Friedrich, BiOr 5:50 n. 15.

g. *kupaḫi*-headgear: 4 *kupaḫiuš* SA$_5$ TUR KBo 5.1 ii 51 (rit., NH).

h. food: EGIR-*ŠU-ma ANA* ^{d}*Ḫepat* 3 NINDA.KUR$_4$.RA BABBAR ŠÀ.BA 1 SA$_5$ *par-šiya* "After that he breaks for Ḫepat 3 white thick breads among which one is red" KUB 6.45 iv 13, cf. 8, 18, and passim (rit. in prayer, Muw.); [x] NINDA.KUR$_4$.RA *EMṢA* SA$_5$ IBoT 2.68 obv. 3

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(fest.); ^{NINDA}*ḫaršiš* SA_5 GAL KBo 16.71 iii 6 + KBo 20.24 iii! 3 (OS); ^{NINDA}*ḫarzazun* SA_5 Bo 916:3, 5 (Istanbul); ^{NINDA}*dannaš* SA_5 Bo 1984:2 (Istanbul); 2 ^{NINDA}*tunaptuš ŠA* 2 *ŠĀTI* ŠÀ.BA 1-*EN* BABBAR 1-*EN* SA_5 KUB 2.5 ii 26-7 (fest.). The line [. . . U]ZU TU_7 UZU TU_7 SA_5 Bo 2839 iv 8 (fest)., ed. Haas, KN 264-65, according to coll. should be read [. . . ^{U}]^{ZU}ELLÁG ^{UZU}ELLÁG GÙN.A; cf. KUB 43.27 i 3.

i. containers: [1] ^{GIŠ}PISAN SA_5 GAL "One large red box" KBo 18.180 obv. 6 (inv.), cf. [1 ^{GIŠ}PISA]N BABBAR GAL in ibid. 2; 1 ^{GI}PISAN SA_5 TUR GÌR UR.MAḪ DUR GADA *MALÛ* "One small red wicker box, with lion's feet, filled with linen bands" IBoT 1.31 obv. 20 and passim (inv., NH); 1 DUG SA_5 KAŠ GEŠTIN "one red vessel of beer-wine" KBo 10.31 iv 8 (fest.); $^{[DU]G}$ḪAB.ḪAB SA_5 Bo 3752 ii 15 (fest., OS), w. dupl. KBo 25.104:3 (OH/MS), translit. StBoT 25:179; 3 ^{DUG}LIŠ.GAL SA_5 "three red bowls" KBo 14.84 iii 9; $^{[DU]G}$*ḫūpparalliš* SA_5 KUB 42.20:7, ed. THeth 10:30 and glossary on p. 215; [$^{DUG/GIŠ?}$*ḫ*]*ūpparalliš* SA_5 KUB 42.14 i 4 (inv., NH); $^{[DU]G}$*tilūpi* SA_5 KBo 20.4 iv 4 (OS), ed. StBoT 25:39 line 21, n. 114.

j. other: 6 ŠU.MEŠ *kappiš* ŠÀ.BA ≪*ANA*≫ (var. omits *ANA*) 2 SA_5 2 GE_6 "six small 'hands' including two red (and) two black" KBo 11.14 i 11 (rit., MH/NS), w. dupl. KBo 18.174:5; cf. KUB 42.29 v? 4; DINGIR.MEŠ GUB-*ir* SA_5 (or DIRI) IZKIM [ME-*ir*] "The 'gods' got up and [took] SA_5/DIRI IZKIM" KUB 16.36:15 (lot oracle, NH); KUB 16.21 obv. 8 (lot oracle, NH); cf. KBo 23.39:13 (fest.); *duddupeššar=ma* SA_5 *taknī katt*[*an* . .] *ḫuittianzi* KUB 9.3 i 16-17 (fest.); (In the sea there are copper containers. Their lids are of lead. . . .) § SA_5 (or: DIRI) *daiš išḫaḫru daiš* "he placed SA_5/DIRI (therein), he placed tears (therein)" (in a series of evils placed in the containers) KUB 33.66 ii 13 (myth, OH/MS?), translit. Myth. 70, cf. Hoffner, JNES 27:65 n. 30 (who compares Akk. *ašuštu* "worry, dejection, depression" wr. DIRI in AKK. extispicies in lists of evils; cf. CAD A/2:479); if SA_5 is to be read in KUB 33.66 ii 13, it might be a figure of speech ("the Red") for blood(shed) — cf. the pairing of *ēšḫar* and *išḫaḫru* in Bo 3630 rev. 3, 6 (Istanbul) + KBo 24.4 iv! 8, 13 quoted above in section a 1′ and HFAC 40 obv. 8; [^{DUG}*KU*]*KUB* GEŠTIN-*ya* ^{GIŠ}*pūriyaz* SA_5 *piran katta artari* KBo 17.75 i 31 (fest., OS); [. . .]*zaššiš* SA_5 KUB 42.29 v 9 (inv.).

2. (noun) red wool: [E]GIR-*ŠU*-[*m*]*a=kan* ^{GIŠ}KAK.ḪI.A *mi-ti-it aršāizz*[*i n*]*u te*^{r}*z*^{1}*zi ŠA* LUGAL-*wakan lingaiš ḫ*[*urdaiš*] *ēšḫa*[*r*] *ēšḫaḫru mi-ti-it arša*[*n*] *ēšd*[*u*] *nuwaratkan pedi lē nini*[*ktari*] "Next he immobilizes(?) the pegs with red wool and says: 'Let the oath, curse, bloodshed and tears of the king be immobilized(?) with red wool and let them not move from the place'" Bo 3630 rev. 6-9 (Istanbul) + KBo 24.4 rev.! 11-14 (rit.) □ for the mng. of *aršai-* in this passage compare: *nankan* GÌR.MEŠ-*ŠU šuma*^{r}*nzanaz*^{1} *aršāmi* KA×UD.ḪI.A*=ma=an=kan* x[. . *a*]^{r}*ršā*^{1}*mi* "I will *a.* his feet with a cord; I will *a.* his teeth [with a . . .]" KBo 24.3 + 2000/u i 15-16 (rit.), cf. Otten and Rüster, ZA 72:147; in a list of materials assembled for the ritual of Pupuwanni: (5 loaves of thick bread each weighing a *tarnaš*, 1 jug of beer, 1 black puppy, 1 black lamb, 1 black goat kid, [. .] *kanza*-cereal . . . . .) [*ka*-]*a-ši-iš mi-di-iš-ša tepu* "*kāšiš* and red wool, a little bit" KUB 7.2 i 23 (rit.); (One goat kid, one puppy, six loaves of thick bread weighing a *tarnaš*, one jug of beer, one *UPNU* of *kanza*,) *ka-a-ši-iš mi-t*[*i?-iš-ša tepu*]^{r}*dāi*^{1} "*kāšiš* and re[d wool, a little bit] she takes" IBoT 2.115:6-7, ed. AlHeth 72.

The key to the meaning of *mita-* is found in ritual passages involving the use of colored wool (cf. Sturtevant, Chrest. 118f.). Ideograms designating colors of wool are BABBAR "white", GE_6 "black", SIG_7.SIG_7 "yellow, green", ZA.GÌN "blue" and SA_5 "red". Syllabically written color terms are *ḫarki-* "white", *dankui-* "dark, black", *ḫaḫlawant-* "yellow, green", *andara-* and *mita-*. Therefore the latter two syll. terms ought to correspond to ZA.GÌN and SA_5. That SÍG SA_5 "red wool" is the log. equivalent of SÍG *mita-* is suggested by comparison of [SÍG *andaraš*] *tepu* SÍG *mi-i-ta-aš tepu* KUB 7.53 + KUB 12.58 i 45, with SÍG ZA.GIN SÍG SA_5 ibid. ii 28 (cf. Goetze, Tunn. 70f.), and is confirmed by [*IŠTU*] SÍG ZA.GÌN SÍG SIG_7.SIG_7 SÍG *mi-it-ti-it* KBo 21.47 ii 4 (cf. Rost, MIO 1:370f.).

Since syll. wr. *mita-* never modifies anything but wool, we must entertain the possibility

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that SA_5 describing objects other than wool may stand for another Hittite word, perhaps indicating a different subsection of the "red" and "brown" area of the spectrum.

mita/i and SA_5 probably covered a section of the spectrum including red and brown. Since the precise color of objects described by *miti-* and SA_5 cannot be determined, we have not attempted to choose between "red" and "brown" as translations in specific cases. Instead we have arbitrarily used "red" as the "unmarked", conventional translation of SA_5 and *miti-*.

Sturtevant, Chrest. (1935) 118f.; Goetze, Tunn. (1938) 70f.; Rost, MIO 1 (1953) 370f.

Cf. (SÍG)*mitai-*, *mitanima-*, SA_5-*ešš-*, SA_5-*nu-*.

(SÍG)mitai- v.; to tie with red wool(?); NH.†

pres. sg. 3 *mi-ta-iz-zi* KUB 12.49 i 9, KUB 7.13 obv. 27; **pret. sg. 1** *mi-ta-a-nu-un* KUB 7.13 i 30; **part. sg. nom. com.** *mi-i-da-an-za* 91/d i 4; **pl. neut. nom./acc.(?)** *mi-i-da-an-da* KBo 13.209:3.

iter. pres. pl. 3 SÍG*mi-ti-eš-kán-zi* 91/d i 8 (StBoT 29:100); **iter. supine** SÍG*mi-ti-eš-ki-u-an* ibid. i 10 (Dressler, Plur. 235).

In rituals performed by the LÚ ^{d}U: *našta* LÚ ^{d}U *parā paizzi nu araḫza* x[. . .] KUŠ*kuršaz ḫarkanzi* KUŠ.UDU-*ya išḫarwi*[*l* . . . *ḫarkanzi*(?)] *natkan tameli* (var. *dammili*) *pedi* LÚ ^{d}U *arḫa pe*[. . .] *nat tarmāizzi mi-ta-iz-zi nukan and*[*a kiššan*(?) *memai*(?)] *kēdani=wa ANA* AN.ZA.GÀR *kar=timmiattat* [. . . (*kāša*)] ^{d}U-*aš karpin kartim=miattan naḫš*[*a*(*rattan werit*)*eman*] *šarāuwar tarmānun mi-ta-a-nu-un nuw*[(*araš kēz* U)D-*az*(?) . . .] *ANA* AN.ZA.GÀR! EN É-*TI* GAŠAN É-*TI maninkuw*[(*an lē paizzi*)] "Then the Man of the Stormgod goes out, and outside [. . .] they hold [. . .] in a *kurša-*, and [they hold(?)] a sheepskin (meant to expiate a) blood guilt. And in an uncultivated place the Man of the Stormgod th[rows(?)] it away and nails it down and ties it with red wool(?). In doing so he [speaks as follows]: 'You/he became angry at this estate(?). Now I have nailed down and tied with red wool(?) the Stormgod's wrath, anger, fearsomeness, terror (and) sullenness, (so that) from this d[ay on] it shall not come near the estate(?) (or) the master (or) the mistress of the house!'" KUB 7.13 obv. 24-31 (rit., NS), w. dupl. KUB 46.56 obv.(?) 10-18 □ For *išḫarwil* see KUB 9.4 ii 4-5 *kāsa=tta ēšḫarwil* SU-*an*, where the last word must be a neut. part., hence be read SU-*an* (SU = *râbu* "to replace"), perhaps in Hitt. *šarninkan*. The tr. "red hide" is precluded by the syntax of the clause. The tr. "estate(?)" is based on AHw 171, *dimtu*(*m*) I, 4, b (Nuzi) and the mention of the master and mistress of the house; *nušši* EN.SISKUR *araḫ*[*z*- . . .] *mi-ta-iz-zi* 9 GIŠ*eya*[. . .] *tamašzi nu pira*[*n* . . .] *dāi tarmaizzi=ma=at* [*UL*(?)] KUB 12.49 i 8-11 (NS); [. . .]x-*an* TÚG*kureššar ḫarzi* [. . .]-*tan ḫarzi* [. . . DU]G*išpantuzzi ḫarzi* ^{d}UTU-*aš* DUMU.MEŠ-*aš* LÀL-*it ḫarzi* [. . . *tar=maiškan*]*zi*(?) SÍG*mi-ti-eš-kán-zi* "[. . .] holds a [. . .] *kureššar*-cloth, [. . .] holds a [. . .], [. . .] holds a libation vessel, [. . .] holds the honey of the 'children of the Sungod' (= bees?), [. . .] they [nail down(?) each of them (iter.)], they tie each of them with red wool(?)." 91/d i 4-8 (field translit. HGG, cf. StBoT 29:100); cf. SÍG*mi-ti-eš-ki-u-an*(?) [. . .] ibid. 10; [. . . *tarma*]*nza mi-i-da-an-za ēšdu* ibid. iv 4; *mi-i-da-an-da* KBo 13.209:3 in broken context.

Our tentative interpretation is based on the following facts. 91/d shows that the verbs *mita*(*i*)- and SÍG*miteški-* belong together. The sign SÍG precedes *m.* without word space (coll.) and is therefore a determinative, as Neu (StBoT 5:142 sub NA$_4$*piruluwa-* note 4) already assumed, and for which he cited many parallel exx. The verb GIŠ*kušala-* for instance, (for which see Neumann, Kratylos 8:41, Güterbock, JAOS 84:273 "to scrape", cf. also Kammenhuber, Hipp.heth. 155, note e [composite from GIŠ*kuša-* and *la-*] and Neu, StBoT 5:172 [review of the different views]) is a denominative from an unattested name of a tool. Similarly, SÍG*miteški-* would be an activity executed with SÍG *mita-* (SÍG*mita-*). Cf. *mi*(*t*)*ta-* 2. As seen by Götze (Madd. 84), the parallel with *tarmai-* indicates some kind of fixing or attaching. (ŠÍG)*mitai-* (<(SÍG)*miti-* "red wool") is a denominative verb of the type *ḫaršanallai-* "to wreath" (< *ḫaršanalli-* "wreath"), cf. Friedrich, ZA 36 (1925) 275.

Götze, Madd. (1928) 84 n. 17 (meaning close to *tarmai-*); Dressler, Plur. (1968) 235 ("denominativ "(Wolle) rot färben"); Neu, StBoT 5 (1968) 142 sub NA$_4$*piruluwa-*, note 4; Oettinger, Stammbildung (1979), 377 ("befestigen", denomi-

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native of PIE **mi-tó-* "befestigt"); Beckman, StBoT 29 (1983) 100 ("to attach").

mittagaimi-, mittagami- see *mitgaimi-*.

midanima- n.; (mng. unkn.).†

(The Old Woman takes a *šumanza*-cord and waves it over the sacrificer and utters an incantation: 'The sea . . . s. In the sea the *šumanza*- lamented(?). I will draw the *šumanza*- out of the sea.') *ḫandanimaz=kan mi-i-da-ni-ma-az* (var. [. . . *-m*]*a-za*) SÍG *mi-ti-in* (var. *mi-ti-it* without SÍG) *ḫuittiyami* "'I will draw the red wool (var. erroneously: with red) from the *ḫ.* (and?) *m.*'" (Next she cuts it [i.e., the *šumanza*-cord?] with a knife and speaks as follows: . . . I am cutting off the evil tongue of . . . (various people) . . . , and am immobilizing[?] his feet with the cord; I am immobilizing[?] his teeth with [red wool??]) KBo 24.3 i 6-7, w. var. KBo 24.2:7 (rit.), (with continuation in Otten-Rüster, ZA 72:147).

ḫandanima- and *midanima-* might be deverbal nouns in *-i(m)ma-* like *teṯḫi(m)ma-* "thunder". If so, the verbal basis is a durative stem in *-a(n)nai-*. The verbs would be *ḫandai-* "to arrange, prepare" and *mitai-* (qqv.).

***mitar** see *mitnaz(a)*.

miti- see *mi(t)ta-*.

mitešnaš, (:)mintešnaš n. in gen.; (a quality of silver); NH.†

sg. gen. *mi-te-eš-na-aš* KUB 40.91 iii (8), 15, *m*[*i-i*]*n-*ˢ*de-eš*ˀ*-na-aš* KBo 16.61 i 10, *:mi-en-te-*[*eš- . . .*] KBo 3.15:9.

[*PAN*]*I ABI* ^{d}UTU-*ŠI-waza* 2 GAL KÙ. BABBAR *mi-te-eš-n*[*a-aš*] *tayawen* "In the time of His Majesty's father we stole two silver cups of *m.*-quality" (each cup weighed 20 shekels = ½ mina) KUB 40.91 iii 8-9 (depos.), ed. StBoT 4:30; [*nu A*]*BI* ^{d}UTU-*ŠI* KI.LAL.BI *mi-te-eš-na-aš* [*wekta*?] / [1 MA.NA 2]0 GÍN KÙ.BABBAR x[. . .]x "Then His Majesty's father [demanded(?)] the weight of the *m.*, (namely) [one mina and 2]0 shekels of silver [. .]" ibid. iii 15, ed. StBoT 4:30; cf. also 4? MA.NA KÙ.BABBAR *m*[*i-i*]*n-*ˢ*de-eš*ˀ*-na-aš* KÙ.BABBAR *pa-*x[. .] KBo 16.61 i 10 (depos.), ed. StBoT 4:60f.; [. . .] KÙ.BABBAR *:mi-en-te-*[*eš- . . .]* KBo 3.15:9 (depos.), ed. StBoT 4:69.

The nominative could have been **mi(n)teššar* or **mi(n)tešnaš*.

Werner, StBoT 4 (1967) 31.

mitgaimi-, mitgami-, mittagaimi-, mit=tagami-, mintagami- mintakaimi- adj.; sweet/sweetened (bread); wr. syll. and w. Sumerogram (NINDA/NINDA.KUR$_4$.RA) KU$_7$(.KU$_7$); syll. from OH/MS, log. from OS (StBoT 26:248).

sg. acc. *mi-it-ta-ka-i-mi-in* KBo 21.85 iv 38 (OH/MS), *m*[*i*]*-it-ga-i-mi-in* KBo 17.75 iii 8 (OH/NS), Bo 78:(3) (Istanbul), *mi-it-ga-a-i-mi-in* KBo 20.67 i 12, ˢ*m*ˀ*i-it-ga-a-mi-in* KBo 24.77 rev. 6.

pl. acc *mi-it-ta-ka-i-mu-uš* KBo 21.85 iv 29 (OH/MS), *mi-it-ta-ga-i-mu-uš* KBo 23.64 ii 13, *mi-id-da-ga-mi-iš* KUB 2.5 ii 12, *mi-in-ta-ga-mi-i-e-eš* KUB 30.41 v 6 (OH?/NS), *mi-in-ta-ga-mi-iš* KUB 30.41 v 17 (OH?/NS), *mi-it-ga-i-mu-uš* KUB 20.28 iii 10 (OH/NS), *mi-it-ga-i-mi-uš* KBo 11.51 iii 14, KUB 51.10 left col. (9), *mi-it-ga-i-mi-e-eš* Bo 2926 iii 11 (Alp, Tempel 292), *mi-it-ga-i-mi-iš* KUB 10.21 iii 11 (OH/NS), *mi-it-ga-a-i-mu-uš* KBo 20.67 i 25, *mi-it-ga-mu-uš* KBo 25.184 ii 21, *mi-in-ta-ka-i-mi-uš* 418/s iii 10, (12), 16 (Berman, Diss. 181), *mi-in-<ta->ga-i-mi-*ˢ*uš*ˀ 418/s iii 18 (Berman, Diss. 181).

Sumerogram (never w. Hitt. complement): NINDA KU$_7$ KUB 12.12 vi 13 (MH/NS), KUB 46.17 i 12; NINDA.KUR$_4$.RA KU$_7$ KBo 7.46 iv 7, 11, VBoT 127:11, etc.; NINDA.KUR$_4$.RA KU$_7$.KU$_7$ KBo 25.150:1 (OS).

a. Describing "bread" offered in festivals: ^{LÚ}SAGI.A 1 NINDA.KUR$_4$.RA *EMṢA* LUGAL-*i pāi* LUGAL-*uš paršiya* § LÚ ^{GIŠ}BANŠUR-*kan* 2 NINDA.KU$_7$ *šuppayaz* ^{GIŠ}BANŠUR-*za dāi* LUGAL-*i pāi* LUGAL-*uš paršiya t=uš=kan* ^{LÚ}SAGI.A EGIR-*pa šuppi* ^{GIŠ}BANŠUR-*i dāi* "The cupbearer gives one sour loaf to the king. The king breaks (it). § The waiter takes two sweet loaves from the pure table (and) gives (them) to the king. The king breaks (them). Then the cupbearer sets them again on the pure table" KUB 2.5 i 19-24 (NS); [^{LÚ}SAG]I. [A]-*aš āškaz* [1 NINDA.KUR$_4$.RA *EMṢA u*]*dai* LUGAL-*i pāi* [LUGAL-*uš p*]*arši*[*ya*] *nan*[*ka*]*n* [*par*]*ā pē*[*dai*] § [LÚ] ^{GIŠ}BANŠUR-[*kan* 2 NINDA *mi-it-g*]*a-i-mi-uš* [*šu*]*ppaz* ^{GI}[^{Š}BANŠUR-*a*]*z dāi* [LUGA]L-*i pāi* LUG[AL-*u*]*š paršiya* [*t*]*uškan* LÚ ^{GIŠ}B[AN]ŠUR *āppa*

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[*š*]*uppai* ^{GIŠ}BANŠUR-⌜*i*⌝ *dāi* "The [cupbear]er [b]rings in [one sour loaf] from outside (and) gives (it) to the king. [The king] break[s] (it). Then he (the cupbearer) carr[ies] (it) [ou]t. § The [wai]ter takes [two sw]eet [loaves] from the [p]ure t[able] and gives (them) to the [kin]g. The king breaks (them). Then the waiter sets them again on the [p]ure table." KUB 25.1 ii 46-54 (NS), dupl. of preceding; [L]Ú ^{GIŠ}BANŠUR 1 NINDA *mi-it-ga-a-i-mi-in šuppaz* ^{GIŠ}BANŠUR-*az dāi* [L]UGAL-*i pāi* LUGAL-*uš paršiya* <LÚ> ^{GIŠ}BANŠUR-*aškan* LUGAL-*i* NINDA *mi-it-ga-a-i-mi-in ēpzi nanšan* EGIR-*pa* $^{[G]IŠ}$BANŠUR *dāi* KBo 17.88 + KBo 24.116 ii 10-13 (pre-NH/NS), or: is ^{GIŠ}BANŠUR-*as* "he of the table" (gen.) as the Hittite realization of the more usual LÚ ^{GIŠ}BANŠUR? The phonetic complements of ^{GIŠ}BANŠUR, *-uš*, and *-un*, (HW^{1} and KBo 3.34 iii 18, 21, 24) show it to be a *u*-stem.

b. Describing "bread" in rituals: *našta* LÚ ^{G}[^{IŠ}BANŠ]UR 2 NINDA *mi-it-ga-mu-uš* ^{GIŠ}BANŠUR-*az dāi naš paršiy*[*a n*]*aššan* EGIR-*pa* ^{GIŠ}BANŠUR *dāi* KBo 25.184 ii 21f. (funerary rit., NS); 3 NINDA.KUR$_4$.RA.ḪI.A ZÍD.DA DURU$_5$ KU$_7$ *tarnaš* "three sweet thick loaves (made of) moist flour (weighing) a *tarnaš*" KUB 9.27 + KUB 7.8 i 7 (MH?/NS).

c. The usual offering consists of two loaves (cf. Goetze, JCS 5:70), but other numbers are attested: one (KBo 7.46 iv 7, 11), three (KBo 20.72 iii! 20), seven (KBo 14.142 ii 40), nine (KBo 25.150:1), and sixteen (KBo 19.126:12).

Through the alternation of NINDA *mitgaimi-* and NINDA "AL" (= KU$_7$) in the duplicate passages cited above under section a, Goetze (JCS 5:67-73) established their equivalence and noted the contrast between NINDA *mitgaimi-*/KU$_7$ and NINDA *EMṢA* in the preceding paragraph. In this way he was able to show that the sign which resembled AL was actually KU$_7$ (Labat #110). Since one of the Akk. translations of Sum. KU$_7$ was *matqu*, Goetze even entertained the idea that "Hitt." *mitgaimi-* might ultimately derive from the Semitic root *mtq* "sweet". He also (JCS 5:72f.) analyzed *mitgaimi-* as a Luwian passive participle. If this is so, then the word should be strictly translated "sweetened (through a sweetening agent)" (passive participle from the verb *mitgai-* "to sweeten") rather than "(naturally) sweet". Since the syll. *mitgaimi-* never describes any substance but bread, and the synonym *maliddu-* "sweet" exists, the Hitt. reading of KU$_7$ in GESTIN KU$_7$ "sweet wine" and GA KU$_7$ "sweet milk" remains uncertain.

Goetze, JCS 5 (1951) 67-73; Hoffner, AlHeth 171-72.

Cf. *mallitiwalla-*, *maliddu-*.

mitnaz(a) abl. of n.; authority(?); NH.†

sg. abl. *mi-it-na-az* KBo 26.91 iii 4, *mi-it-na-za* KUB 24.7 iv 50.

a. *UL-aškan anzidazpat mi-it-na-az* [*iyanza*? *naškan a*]*nzidaz* ^{d}*Gul*!-*ša-za iyanza* "It [is] not [done?] on our own authority(?); [it] is done by our fate-deity" KBo 26.91 iii 4-5 (myth); the emendation of the *IŠTAR* sign to the *gul* sign requires only one small stroke, possibly visible as a small shadow on the original, and is required by the stem complement *-ša*, which is appropriate to neither the Ḫurrian nor the Hittite names for *IŠTAR*: *Šauška* and ^{d}*IŠTAR-li-*.

b. A fisherman describes to his wife the ideal woman: SAL-*aš* ZI-*anza ḫaddanza tapariyaza=ma* [*pa*]*rā karšan ḫarzi ŠA* DINGIR-*LIM-ya=aš=kan mi-it-na-za* [*kán*?-*k*]*án-za* SAL-*aš=ma* :*ḫapazuwalanni aranza nukan* LÚ-*aš* [*mem*]*iyan UL waḫnuzzi* "A woman's mind is clever, but she has cut (herself) off from command(ing others?). She is [depend]ent(?) on (lit. [susp]ended? from) the authority(?) of the god, but she stands in woman's subordination(?), and she does not disobey (her) man's (i.e. father's, husband's) [wo]rd" KUB 24.7 iv 49-52 (cow and fisherman story), ed. Friedrich, ZA 49:232f., cf. Ehelolf, OLZ 1926:768, and *memiya-* 1 b 16′.

The opposition betwen *m.* and fate/destiny in KBo 26.91 fits the suggested translation "(personal) authority". Since the action was decreed by destiny, it did not originate from a personal decision of the actor.

The nom. could have been **mitar* (r/n stem, compare *ḫuitar*, gen. *ḫuitnaš*) or **mitna-*.

(:)miu- A adj.; soft, smooth, mild, gentle, pleasant, agreeable; from OS.†

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sg. com. nom. *mi-i-uš* KUB 17.10 iv 32 (OH/MS), *mi-i-ú-uš* KUB 33.19 iii 11, (13) (OH?/NS), KBo 22.200 rev.? (3), *mi-u-uš* KUB 39.41 obv. 17 (NS), KUB 33.38 iv (10) (OH/MS); **sg. com. acc** *mi-i-ú-un* KUB 46.52:4 (OH?/NS), KUB 33.70 ii (5) (OH/NS); **sg. neut. nom.-acc.** *mi-ú* KUB 17.10 ii 26 (OH/MS), *mi-i-ú* KBo 15.32 iv 4 (OH/MS).

pl. com. nom. ⌜*mi*⌝*-ia-u-e-eš* KBo 20.34 rev. 8 (OH/MS), *mi-i-ia-u-*⌜*e*⌝*-*⌜*eš*?⌝ KBo 13.118:4, w. dupl. *mi-i-*⌜*ú*⌝[- . . .] KUB 39.15 iv 9; **pl. com. acc.** *mi-e-uš* KUB 36.77:2, (5), KUB 36.89 rev. 54, 60 (NS); **pl. neut. nom.-acc.** *mi-i-ia-u-wa* KBo 17.105 iii 7 (MH/MS); cf. also sub *miyauwa*; **d.-l.** *mi-ú-wa-aš* KBo 23.50 iii 19.

Fragmentary *mi-i-*⌜*ú*⌝[(-) . . .] KBo 14.86 iv 10?

a. describing food prepared from oil or fat — **1′** ghee (Ì.NUN): LÀL-*i*[*t māḫḫan*] *maliddu* Ì.NUN *māḫḫan mi-ú* ^{d}*Telepinuwaššʾa* Z[I-*ŠU*] *QĀTAMMA militišdu naš QĀTAMMA mīēštu* "As honey is sweet and ghee pleasant, let the mood of T. likewise be sweet, let it likewise be pleasant" KUB 17.10 ii 25-27 (incant. from missing god myth, OH/MS), ed. Ehelolf, OLZ 1933:3, translit. Myth 33, tr. ANET 127 ("as cream is smooth"), RTAT 184 ("mild") = NERT 163.

2′ NINDA.Ì.E.DÉ.A ("mutton fat cake"): (He deposits 'mutton fat cake' for the god and pours 'wine-beer' and says) ^{d}UTU-*i e-et-za* :*mi-i-ú-un ā*[(*ntan šakuwantan*) Ì-*nuanta*]*n nu* ZI-*KA mīēšdu* "O Sungod, eat the pleasant, warm, *šakuwantan*, [oil]y(?) (food), and may your mood become pleasant" KUB 46.52:4-5 (incantation from missing god myth, OH?/NS), w. dupl. KUB 33.70 ii 5-6 □ for the restoration [Ì-*nuanta*]*n* cf. section a 3′, also possible would be [NINDA.Ì.E.DÉ.A-*a*]*n*; on this sweet pastry cf. AlHeth 157, 196f.; cf. also KUB 39.41 obv. 17 (mutton fat), KUB 39.15 iv 9.

3′ *ḫa/urta-* stew and NINDA.Ì.E.DÉ.A: (Three times the Old Woman takes each of the prepared foods which were brought before the statue of the tutelary deity of the *kurša* and places them on the bed of foliage [*laḫḫurnuzi-*], and says:) *BĒLĪYA* ^{d}LAMMA ^{KUŠ}*kuršaš andaʾ kan mi-ú-wa-aš* Ì-*nuantaš* TU$_7$ *ḫurtaš* NINDA.Ì.E.DÉ.A *šeš kīʾma taršanta karaš* "O my lord, tutelary deity of the *kurša*! Spend the night (*šeš-*) on the pleasant, oily *ḫ*-stew and 'fat cake', but cut these toasted (grains)!" KBo 20.107 + KBo 23.50 iii 19-20 (rit. for tutelary deity of *kurša*); a coll. made even clearer the indications on the copy that there is word division before and after *še-eš* in line 20.

b. describing rains (*ḫeu-*): ^{d}U-*ašwakan* ^{d}UTU ^{URU}TÚL-*na nepišaza katta mi-e-uš ḫēuš tarnešdu* "Let the Stormgod (and?) the Sungoddess of Arinna send gentle/pleasant rains down from heaven" KUB 36.89 rev. 54 (prayer, NS), ed. Haas, KN 156; *nepišazakan* GAM *mi-e-uš ḫeuš uda*" (O Stormgod of Nerik,) bring gentle/pleasant rains down from heaven" ibid. 60; cf. KUB 36.77:2, 5; [*mi*]-⌜*e*?⌝*-uš-wa-za ḫēuš* KUB 31.136 ii 5, ed. KN 196; and cf. above sub *mienu-* adj.

c. describing the bleating (lit. *ḫaluga-* "message") of a lamb: *našta anda* SILA$_4$*-aš mi-i-uš ḫalugaš kitta* "In it (the *kurša-* in the *eya*-tree) lies (a symbol of) the gentle bleating of the lamb" KUB 17.10 iv 32 (in list of good things bestowed by the gods in a missing god myth, OH/MS), translit. Myth 38, tr. ANET 128 and NERT 165 = RTAT 186, and cf. Ehelolf, OLZ 1933:3 note 2; both ANET and RTAT ("günstige Befunde") understand *miuš ḫalugaš* as a favorable sign encountered during inspection of (lamb) exta, but *miu-* and its etymologically related words never occur in Hittite extispicies. And since we know that Hittite extispicies were sometimes (perhaps even exclusively?) performed on adult animals (UDU.ŠIR-*iš* in KUB 16.29 obv. 8-9, 14, 19, etc.), it is not likely that a formulation dealing with favorable findings would specify the newborn ("lamb") as here. More likely the gentle (*miu-*) bleating of the lamb (note: the young animal is singled out) symbolizes the fertility of the livestock; cf. also KUB 33.19 iii 11, 13 (Myth. 63), KUB 33.21 iii (10), (11) (Myth. 61), KUB 33.38 iv (10) (Myth. 85).

d. describing the mood or disposition (*ištanza/* ZI-*anza*) of gods: cf. exx. cited above under a 1′ and 2′.

e. describing the gods: *nušmaš arwišgazi maškišgazi nuš*≪*ma*≫*šikan QĀTAMMA* ⌜*mi*⌝*-ia-u-e-eš ēšten* "He shows reverence and gives gifts to you (gods); so be gentle/pleasant to him in the same way" KBo 20.34 rev. 7-9 (rit., OH/MS); since *QĀTAMMA* indicates that the worshiper is also being *miu-* to the gods, we may conclude that a *miu-* disposition is expressed in reverence and giving; cf. CHD s.v. *maškiške-*.

f. describing words (*uddār*) derived from augury, (opp. of *ḫaduga/i-* "fearful"): (The Old Woman waves parched/roasted grain over all the augurs and says:) *idalāuwa ḫaduga kue uddār natkan parā paidd*[*u a*]*ndamakan āššauwa*

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mi-i-ia-u-wa ḫattanta ui[ddu] "Let the words which are evil (and) fearful go out, and let good, gentle/reassuring(?) and wise ones come in" KBo 17.105 iii 6-8 (incant., MH/MS); cf. KBo 14.105:1-3 cited sub *minu-* v., c.

g. describing a *kureššar*-cloth serving as a magic path ("smooth, comfortable"): (On the paths [they weigh down] a *kureššar* with soldiers' loaves [and say]:) [(dIM URU*K*)]*uli-wi*[(*šna iyanniya*) TÚG*kureš*]*naš* KASKAL-*ši nu-tta* ⌜*namma*⌝ [(GÌR.MEŠ-*KA ḫaḫḫala*)*nteš*(?) NA4]*paššilišš-a lē damešk*[(*anzi* GÌR.MEŠ-*aš-taš katt*)]*an mi-i-ú ēštu* "O Stormgod of K., walk on the path (consisting) of [the *kureššar*-clo]th (used like a runner)! Let thorns(?) and pebbles no longer hurt your feet! Let it (neut.!) be smooth (*m.*) beneath your feet!" KBo 15.32 iv 1-4 (rit. for missing god, OH/MS) last § of first tablet, restored by the beginning of the second, KBo 14.86 i 1-5 (NS). Since *palša-*/KASKAL is common gender, and *miu* is neuter here, *miu-* does not grammatically modify the magic path, but the *kureššar* which the god steps on.

i. describing *šerḫa-* (a soft cloth?)?: [*š*]*erḫaš mi-i-ú*[*-uš . . .*] KBo 22.200 rev.? 3.

The synonymn *mienu-/minu-* adj. appears first in NS.

Götze, NBr (1930) 32 n. 1 ("triefend, strotzend"); Ehelolf, OLZ 1933:3 n. 2 ("geschmeidig, glatt, lind"); Weitenberg, U-Stämme (1984) §§ 267-74 (pp. 121-23).

Cf. *mienu-* A adj., *minu-/mienu-* v., *minu* adv., *minumar*, *mieš-* A. v., *mieššar*, *miummar*, NINDA*miumiu-*.

meu-, miu- B adj.; four; wr. syll. from OH/NS, log. w. complement from OS.

(pl.) com. nom. *mi-e-wa-aš*(*-ti-iš*) KUB 31.127 i 54 (OH/NS), *mi-e-ya-wa-aš*(*-te-eš*) KUB 31.127 i 55; **com. acc.** *mi-e-ú-uš* KUB 31.127 i 52, 4-*uš* KBo 17.1 ii 8, KBo 17.4 ii 16 (both OS), 4-*aš* KUB 2.2 iii 38; **gen.** *mi-i-ú-wa*<*-aš*> KUB 43.60 i 11 (OH/NS); **d.-l.** *mi-ú-wa-aš* KBo 23.50 iii 19, 4-*ta-aš* KUB 33.51:7 (pronominal inflection according to Weitenberg, U-Stämme 43); **inst.** 4-*it* 941/z ii 5 (Berman, Diss. 109); **unclear** *me-u-wa-aš* 375/v i 7 (Berman, Diss. 109); shows nominal, adjectival, and pronominal inflection.

(Let the bees bring it and put it in its place!) NIM.LÀL *teriyaš* UD-*aš* ⌜*mi*⌝*-i-ú-wa*<*-aš*> UD-*aš* KASKAL-*an pāndu n-apa iyatar-mit udandu* "Let the bees go on a journey of three days, (or) of four days, and let them bring my abundance" KUB 43.60 i 10-12 (ritual/myth, OH/NS); *nu mi-e-ú-uš kuiuš* dUTU-*uš tūriyan ḫarši nušmaš kāša* DUMU.NAM.LÚ.U19.LU *ḫalkin šuḫḫaš nu mi-e-wa-aš-ti-iš karippandu nu kuitman mi-e-ya-wa-aš-te-eš ḫalkin karippanzi ziga* dUTU-*uš ḫuēš* "The mortal has heaped up grain for the four which you, Sungod, have harnessed. So let your (team of) four eat! And while your four eat the grain, live, O Sungod!" KUB 31.127 + ABoT 44 i 52-56 (Solar hymn, OH/NS), ed. Güterbock, JAOS 78:241; [*n*]*u* GIŠ*waršama*[*n*] *maḫḫan lukkanz*[(*i n*)]*ašta anda* 4-*ta-aš ḫalḫaltūmar-*[(*iya*)*š*] *lalukkišzi* ⌜DINGIR.MAḪ-*niya*⌝*kan AN*[*A* ZI-*K*]*A karateš*[(*a an*)*da QĀTAM-(MA*)] *la*[(*luki*)*šdu*] "As they ignite the kindling, and it becomes bright in the four corners, in the same way let it become bright in your soul and in(!) your *karateš*, O Mothergoddess!" KUB 33.51:5-9 with dupl. KUB 33.45:9 + FHG 2 iii? 4-7 + KUB 33.53:5 and KUB 51.30 iii 2-4 (CHD 3/1:29b, s.v. *lalukkeš-* 1.); cf. *me-u-wa-aš ḫalḫaltuma*[*riyaš*] 375/v i 7 (Berman, Diss. 109); [. . . *-š*]*aš tiššumiuš* 4-*uš t*[(*arlipit šuwamuš iyami*)] "I make four cups from [. . .] filled with *t.*" KBo 17.4 ii 16 (rit., OS), w. dupls. KBo 17.6 ii 2 and KBo 17.1 ii 8, ed. StBoT 8:24f., cf. StBoT 25:7, 14, 19; ⌜d⌝U.⌜GUR⌝ LUGAL-*i* 4-*aš šar*(!)*ḫuliuš . . . . kuttan paḫšaru* "Let Nergal protect the four pillars . . (and) wall for the king" KUB 2.2 iii 38-39, ed. (w. different tr.) Schuster, HHB 73, 134f.

It is unclear if the stem of the ordinal 4-*in* or the denominative verb 4-*iyaḫḫ-* is built on *meu-*. If so, another syllable ending in *i* has been added. For references and discussion cf. "4" in the numbers division of our logogram section.

Güterbock, RHA XV/60 (1957) 1-3 (mng. adduced from KUB 43.60 i 11-12); Friedrich, HE 1 (1960) paragraphs 129-134, esp. 132 b; Berman, Diss., 109 (with discussion); Weitenberg, Hethitica 1 (1972) 41f. (suggests an *a*-stem *mewa-*, *meyawa-*), U-Stämme (1984) 43 (gives up *a*-stem, returns to *u*-stem); Shevoroshkin, JIES 7 (1979) 188.

Cf. *miuwaniyant-*.

miuwaniyant-, mūwani[yant]- participle; running in a team of four(?); MH.†

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pl. nom. *mi-u-wa-ni-ia-an-ti-š(a-at)* KUB 29.50 iv 10, i (7), (21) (MS?), *mu-u-wa-ni[-ia-an-te-eš]* KUB 29.46: 10.

"On the 44th day they harness (the horses) again. They [tr]ot ([*zallaz*] *uwanzi*) covered (*waššanteš*) again for one mile, they [tr]ot bare (*nekumanteš*) for h[alf a mile]", *mi-u-wa-ni-ia-an-ti-ša-at* [. . . *uwanzi*] "(and) they [trot], running in teams of four(?)" KUB 29.50 iv 7-10 (MS?), ed. Hipp.heth. 212f., cf. ibid. 190f.

A finite form of the cognate Luwian verb is found in another hippological text in a similar context: [. . . DAN]NA *ma-a-u-wa-ni-in-ta* "(the horses) *m.*-ed (pret.!) [. . . for x m]iles(s)" KUB 29.55 i 22, ed. Hipp.heth 152; the Luw. verb is active, probably to be translated "ran in fours", "ran in (teams of) four".

The translations are based on the similarity to *meu-*, *miu-* "four" (Hipp.heth. 153 n. c) and Luw. *māuwa* "four". Such a derivation is feasible. Although no four-horse chariot is shown in the scenes of the battle of Kadesh, we have no knowledge of whether the Hittites may have used quadrigas for other purposes, such as horse racing. Although no example is preserved of *m.* in the same clause with a term for the horse's gate (*zallaz uwa-*, etc.), there is good reason to restore such a word in the lacunas present in these texts. Therefore, one can probably exclude an interpretation of *m.* itself as a gait ("trot", "canter", etc.).

Cf. *meu-*.

miu(m)mar n.; gentleness, mildness, kind(li)-ness; from MH/MS.†

sg. nom.-acc. *mi-i-ú-mar* KUB 15.34 ii 21 (MH/MS), KUB 46.55:8 (MS?), KBo 23.57 iv 4 (NS), *mi-ú-mar* Mşt 75/64:12 (MH/MS), KUB 15.32 i 57 (MH/NS), KUB 46.25 i (17) (NS), *mi-ú-um-mar* KBo 15.33 i 18 (MH/MS), KBo 9.102 rev. 3 (MH/NS); **inst.** *mi-ú-um-ni-it* KUB 33.62 ii 10, 20 (MH/MS), KUB 33.64:(8) (MH/NS).

nu=tta TI-*tar ḫaddul*[*atar*] *innarauwatar* MU.ḪI.A G[ÍD.DA] DINGIR.MEŠ-*aš ašiyaua*[*r*] DINGIR.MEŠ-*aš mi-ú-mar* ZI-*aš=*[*m*]*a*(?) *duš=garatann=a peš*[*kandu*] "May (the gods) keep giving you life, health, vigor, longevity, the gods' love, the gods' kindliness, and joy of spirit" Mşt 75/64:9-13 (letter, MH/MS), ed. Alp, Belleten 44 (1980) 51-53; *ištarna=kan āššiyauwar* [*ta*]*kšuwar* DINGIR.MEŠ-*aš āššiya*[*uwa*]*r* DINGIR.MEŠ-*aš mi-i-ú-mar* (var. *mi-ú-um-mar*) DINGIR.MEŠ-*aš šarlamišša antuḫšaš šarl*[*am*]*išša . . . piškatten* "In the midst (of the land) keep giving love, *takšuwar*, the love of the gods, the kindliness of the gods, the *š.* of the gods, the *š.* of men . . ." KUB 15.34 ii 20-21, 24 (evocation rit., MH/MS?), var. from parallel text KBo 9.102 rev. 3, ed. AOATS 3:190f. ("Freundlichkeit"), tr. ANET 353 ("kindliness"), for [*ta*]*kšuwar* see Neu, StBoT 18:17, cf. ibid. ii 9; KUB 46.55:8; [*nu=za=kan*(?)] *anda waḫnut* ^{d}IM ^{URU}*Kuliwišna* ⌜*ANA* ^{LÚ}⌝*BĒL* É-*TIM* ^{SAL}*BĒLTI* É-*TIM* DUMU.NITA.MEŠ DUMU.SAL.MEŠ-*aš aššuli* TI-*anni innarauwanni ḫattulanni* MU.ḪI.A GÍD.DA EGIR.UD-*MI* DINGIR.MEŠ-*aš āššiunit* DINGIR.MEŠ-*naš mi-ú-um-ni-it* "Turn [yourself], O Stormgod of K., toward the lord of the house (and) the lady of the house for (the giving of) sons, daughters, well-being, life, vigor, health, for long years in the future, through the love of the gods (and) the kindness of the gods" KUB 33.62 ii 7-10 (prayer in rit., MH/MS), ed. Moore, Thesis 102, 104, 126; or with Melchert, Diss. 246f. and HW^{2} 403b, one could take the dative "sons and daughters" with the preceding rather than the following nouns; Melchert mistakenly construes *anda waḫnut* with the preceding sentence and inserts a verb <*tarna*> or <*pai*> as the verb in this sentence; in no other passage where these items are requested for the "master and mistress of the house" or "king and queen" are the sons and daughters listed also as recipients, whereas in several such passages "sons and daughters" are included later among the gifts sought: KUB 15.34 ii 7-10, 17-19, iii 16-18, 39-40; and without explicit mention of "master and mistress" or "king and queen" KUB 24.1 iii 9-14; similar to this immediate context cf. KUB 33.62 ii 17-20; cf. similar KUB 33.64 + KBo 21.60:5-8 (same composition); *nušši pišk*[*iten*] *ḫaddulātar innarauwātar* MU.ḪI.A GÍD.DA DINGIR.MEŠ-*aš dušgarattan* DINGIR.MEŠ-*aš* ⌜*mi*⌝*-ú-mar* (var. *mi-i-nu-mar*) ZI-*aš laluk*[*ki=man*] "Give to him health, vigor, longevity, the gods' joy, the gods' kindness/gentleness (and) brightness of spirit!" KUB 15.32 i 55-58 (evocation rit., MH/NS), with dupl. KUB 15.31 i 55, ed. AOATS 3:154f.; cf. similar, somewhat broken passages KBo 23.57 iv 4, KUB 46.25 i 17.

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Götze, NBr (1930) 32 n. 1 (tr. "Segen(?)", related to adj. *miu-*); Hoffner, FsPope (forthcoming) n. 8.

Cf. *miu-* A, *minumar*.

NINDA**miumiu-** n. neut.: (a kind of bread or pastry); all exx. NS or uncertain.†

sg. nom.-acc. NINDA*mi-ú-mi-ú* KBo 10.34 i 10 (MH/NS), KUB 25.46 ii 5, 12, KUB 38.25 i? 17, KUB 25.14 iv 2, Bo 4999 iv 15, Bo 3784 i (5), NINDA*mi-i-ú-mi-u(š-š[a-an]*) KBo 13.226:9, NINDA*mi-i-ú-mi-i-ú* KUB 42.91 ii 12, IBoT 2.24:(7), NINDA*mi-i-ú-mi*<*-i-ú*> KUB 35.148 iv 20; **sg. loc.** *A-NA* NINDA*mi-ú-mi-ú-i* 69/d iii 11.

pl. nom.-acc. NINDA*mi-ú-mi-ú-ta* 1326/u:4, NINDA*mi-ú-mi-ú-da* KBo 14.116 iv (3), 7, [NINDA*mi-i-ú-m*]*i-i-ú-ta* KUB 46.15 rev. 7.

broken NINDA*mi-ú-mi*[- . . .] KBo 2.15 iv 5.

a. brought from bakery after *wattarma* is called out: [*nu*=*k*]*an*(?) LÚ.MEŠ GIŠBANŠUR *INA* É LÚ.NINDA.DÙ.DÙ NINDA*mi-ú-m*[*i-ú-da dan*(?)]*zi n*=*at* NINDA.Ì.E.[D]É.A *IŠTU* DUGUTÚL *iyanz*[*i n*=*at*] *udanzi nu* LÚAZU NINDA.Ì.E.DÉ.A [*IŠT*]*U*? GIŠŠU.NAG.KÚ [*P*]*ANI* DINGIR-*LIM* 3-*ŠU dāi* [*ANA*?] LUGAL *wattarma ḫalziya nu* NINDA*mi-ú-mi-ú-da* [*IŠTU*] É LÚ.NINDA.DÙ.DÙ *udanzi* [*n*=*at šar*]*amnaz paršiyanzi* KBo 14.116 iv 3-9 (fest. frag., NS), on lines 7-8 cf. Hoffner, AlHeth 172.

b. usually made from BA.BA.ZA: KUB 42.91 ii 12, KUB 38.25 i? 17, KBo 10.34 i 10.

c. can be broken (*paršai-*/*paršiya-*), therefore not a pulpy dish: IBoT 2.24:7, KUB 25.46 ii 5-6.

d. put on other kinds of bread, or other kinds of bread put on it: (after 15 loaves have been put on a table,) *šer*=*ma*=*ššan* NINDA*idurin tianzi ANA* NINDA*iduri*=*ma šer* 2 NINDA.GÚG *tianzi ANA* NINDA.GÚG=*ma* (var. + *-šan*) *šer* NINDA*mi-ú-mi-ú tianzi šer*=*ma*=*kan* (var. *ANA* NINDA*mi-ú-mi-ú-i*=*ma*=*ššan*) NINDA.KU$_7$ *tianzi* Bo 4999 iv 11-16 (old translit. of HGG, lines 1-12 in Ehelolf, ZA 43:171f.), w. dupl. 69/d.

No exx. of this word occur before NS. It appears to be a full reduplication of the adj. *miu-* A "soft, malleable" q.v. The speculation (Hoffner, AlHeth 172) that it might be the syllabic writing of NINDA *LABKU* is unlikely, since the latter takes com. gender agreement, while *m.* is neuter. The connection with the foreign word *wattarma* suggested by KBo 14.116 iv 7-8 (section a) remains problematic.

Ehelolf, OLZ 1933:3 n. 2; Friedrich, HW (1952) 144; Hoffner, AlHeth (1973) 172, 202.

Cf. *miu-* A.

miura-, mēura- n. com.; (a body part); OS.†

In an enumeration of body parts after *KARŠU* "belly" and UZUÚR: [*mi*]-⌜*e*⌝-*u-ra-aš-ši-iš* (par. *mi-u-re-*⌜*še*⌝-[*eš*?]) *mi-u-ra-aš* <*dākkanzi*?> *ginu*=*šet*[=*a*] *ginuaš dākki* "His *m.* (var. pl.) <are like> the *m.*'s; [and] his knee(s) are like the knees" (followed by a similar statement about the feet and hands) KUB 43.53 i 14 (OH/NS), w. par. KBo 17.17 iv 4 (OS) (translit. StBoT 25 no. 9 iv 4) and KBo 30.30 obv. 9 (OS?) (translit. StBoT 26:368).

[GIŠ*me-zi-lu-u-*x[. . .]] KUB 43.27 i 9 read *mar-zi-lu-u-*⌜*i*⌝ [(-) . . .] (or *-i*[*t*(-) . . .]. *m.* is identified in line 10 by "among mortals you are the sea" (or: "[the . . .] of the sea"). *m.* is either a Hattic DN or a Hattic name for a deified object.

TÚG**mezziluri-** n. (neut.); (an article of clothing).†

1-*NUTUM* TÚG*me-ez-zi-lu-u-ri* BABBAR-*TIM* "one set of white *m.*'s" KUB 42.61 obv. 10 (inv., NH), ed. THeth 10:135; 1 *me-ez-zi-lu-r*[*i*] 686/u:5′ (according to Neu, StBoT 26:297 no. 13, in a broken context together w. items of clothing).

-mu enclitic personal pron.; (acc.) me, (dat.) to me, my, mine; from OS.

Acc. (= Akk. *-ni* "me"): (Akk.) *l*[*ā te*]*pperikianni* KUB 1.16 iv 64-65 = (Hitt.) *lē*=*ma*=*mu*=*ššan paškuītta* KUB 1.16 iii 65 (OH/NS); (Akk.) *šita*$^{?}$*ilinni* ibid. iv 69 = (Hitt.) EGIR-*pa*=*mu*=*za punuški*[=*pat*] ibid. iii 70; cf. also ibid. iv 70-71 = [iii 71], iv 71-72 = iii 72-73.

Dat. (Akk.) EGIR=*ya* KBo 10.1 obv. 11 = (Hitt.) EGIR-*azyaza*=*ma*=*mu*=*kan* KBo 10.2 i 24; (Akk.) *itti*=*ya* KBo 10.1 obv. 12 = (Hitt.) =*mu . . . menaḫḫanda* KBo 10.2 i 25; (Akk.) *ana pani*=*ya* KBo 10.1 obv. 16 = (Hitt.) =*mu . . . menaḫḫanda* KBo 10.2 i 34; (Akk.) AMA-*mi* (= *ummī*) *šamūtu* = (Hitt.) *nu*=*mu annaš*=*miš ḫeuš* "For me my mother is rain" RS 25.421 obv. 32 (NH), ed. Nougayrol, Ugar. 5:444 (copy), 313 (translit.), Laroche, Ugar. 5:774, cf. below c 3′ c′.

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a. writing: When a vowel precedes *-mu* the *m* almost always remains undoubled. Exceptions are all from OH texts, but none in OS: *nu-um-ma-aš-ta* standing for *nu=mm(u)=ašta* KUB 31.130 rev. 7 (MS); *ke-e-da-am-mu* KBo 3.28:6 (NS); *ut-ni-im-mu* KBo 3.33 ii 3 (NS); *ti-ia-am-mu* KBo 3.40 obv. 13, [14,] 15; *nu-um-mu* KBo 3.40 obv. 14 (2x) (NS); *ša-ra-am-mu* KUB 31.4 obv. 7 (NS) (NS dupls. *ša-ra-a-mu* KBo 12.22 i 10, *ta*(sic)*-ra-mu* KBo 13.78 obv. 7), cf. Otten, ZA 55:158f.; [GAM-*an ša-ra-a-ma*]-⌜*a*⌝-*am-mu* KUB 1.16 iii 8 cited under *lala-* 1 a 1′ is an example of *=mān=mu* > *=mā=mmu*; the *u* of *-mu* (like that of *nu* and *šu*), elides before *-ašta* and *-apa* (exx. under b 4′), which, contra HW² 438a, accords fully with Hittite rules governing the combination of enclitics.

b. position in the chain of sentence particles is the same as for the other dat.-acc. enclitics (Laroche, BSL 53:161, Friedrich, HE § 288, Hoffner, JAOS 93:520f.) — **1′** regardless of its case (acc. or dat.) *-mu* always precludes the occurrence of the dat. enclitic pronouns *-še/-ši*, *-ta/-du*, *-naš*, *-šmaš* in the same chain.

2′ when *-mu* is acc., it precludes the other acc. enclitics (*-an*, *-at*, *-uš*, etc.) in the same chain.

3′ it can be preceded in the sentence enclitic chain by *-a*, *-ma*, *-wa(r)-*, *-aš*, *-at* and *-e*.

4′ it can be followed in the chain by the reflexive *-z(a)* and the particles *-ašta*, *-apa*, *-šan*, and *-kan*: *nu-mu-uz* KUB 29.3:5 (OS); *-mu-za* KUB 30.10 obv. 6, 24, 25, 27 (OH/MS); *-mu-uz-z[a]* KBo 19.64a iv 32 (Kup.); *an-da-ma-pa* (= *anda=m(u)=apa*) KBo 3.7 i 13 (OH/NS) (w. Goetze, ANET 125, Carruba, OrNS 33:420, Hoffner, JCS 22:38 n. 52, contra Myth. 6); *ḫuišwatar=m(u)=apa* . . . . *ḫingan=a=m(u)=apa* KUB 30.10 obv. 20 (OH/MS); *kinun=a=m(u)=apa* ibid. rev. 19; *=mu=za=apa* KUB 1.16 iii 72 (OH/NS); *nu-um-ma-aš-ta* KUB 31.130 rev. 7 (OH/MS), w. parallel *nu-ma-aš-ta* KUB 36.75 iii 12 (OH/MS) = *nu=m(u)=ašta* (Friedrich, HE § 38a, HW² 438a); *nu-ma-aš-ta* KBo 14.74:3, w. dupl. *n[u-m]u-kán* ABoT 44 iv 25 (HW² 438a); but *nu-ma-aš-ta* VBoT 58 i 14 (OH/NS) in context is probably *nu=<š>maš=šta*; *namma=mu=šša[n]* KUB 1.16 iii 69 (OH/NS); *nu=mu=ššan* KUB 30.10 rev. 19 (OH/MS), KBo 5.3 iv 20 (Ḫuqq.); *kinun=a=mu=ššan* KUB 30.10 rev. 16 (OH/MS); *nu=wa=mu=ššan* KBo 3.7 i 23 (OH/NS); *ABU=KA=wa=mu=ššan* ABoT 65 rev. 9 (MH/MS); *nu=mu=kan* KUB 30.10 obv. 7 (OH/MS); *apāt=wa=mu=kan* KUB 29.1 iii 48 (OH/NS); *=mu=kan* KBo 5.3 i 28, KBo 19.43 ii 53 (Šupp. I); KBo 4.2 iii 42, 43, 46 (Murš. II); KUB 6.45 i 18, 30 (Muw.); KBo 3.6 ii 14 (Ḫatt. III); KBo 12.38 iii 5 (Šupp. II); *=mu=za=kan* KBo 10.2 i 28 (OH/NS); KUB 1.1 i 43, 50 (Ḫatt. III).

5′ the unusual sequence *zik=mu=ma=za* KUB 31.127 iii 19 was caused by the scribe's adding *-ma-za* above the line.

c. used as dat. "to/for/from me" — **1′** in OH — **a′** w. intransitive verbs: *kinun=a=mu=ššan inan pittuliyašš=a makkēšta* "Now illness and anxiety have become too much for me" KUB 30.10 rev. 16-17 (Kantuzzili prayer, OH/MS); *nu=mu* É-*YA inani piran pittuliyaš* É-*er kišat nu=mu pittuliyai piran ištanzaš=miš tamatta pedi zap=piškizzi* "Because of illness my house has become for me a house of anxiety, and because of anxiety my soul drips away from me (*=mu*) to another place" ibid. 14-15, cf. RTAT 191; 1-*EN=mu=kan uttar arḫa merta* "One thing has disappeared from me" KUB 29.1 ii 39-40 (OH/NS).

b′ w. transitive verbs: *šu=mu* 1 ^{GIŠ}ŠÚ.A AN.BAR . . . [(*ḫengur udaš*)] "He brought one throne of iron to me as a present" KBo 3.22:75 (Anitta, OS), w. dupl. KUB 26.71 i 17 (NS), ed. StBoT 18:14f.; *nu=mu* SAL.LUGAL 5 *gāpinan* ⌜TUR.TUR⌝ *pāi* KBo 17.1 iv 15 (rit., OS), ed. StBoT 8:36f., translit. StBoT 25:11; *pai=mu* DUMU.É.GAL-*in* KBo 17.4 ii 11 (OS), translit. StBoT 25:14; *nu=mu wašdul=mit teddu* "Let him tell me my sin" KUB 30.10 obv. 28, cf. 24-27; *našma=mu* ^{SAL}ENSI *mēmau* ibid. obv. 26.

c′ in nominal sentences: *nu=mu=šša[n laman=mit?] išḫešša=mitt=a zik=pat* DINGIR-*YA* "For me you alone, O my god, are [my 'name'(?)] and my *išḫešša* KUB 30.10 obv. 6-7 (OH/MS), cf. Neu, FsNeumann 208; *šiuni=mi=ma=mu kuit šuppi adanna natta ara* "What, (being) sacred to my god, was not right for me to eat" KUB 30.10 obv. 13 (Kantuzili pr., OH/MS), ed. Güterbock, JNES 33:325, cf. *-mi-* b 6′; *nu=mu=za mān zik* DINGIR-*YA menaḫḫand[a . . .] idāluš* "And if you, my

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god, are displeased with me" KUB 31.127 iii 41-42, cf. *menaḫḫanda* I b 2′; *apāt=wa=mu=kan āššu* "That is fine with me" KUB 29.1 iii 48 (NH), cf. ibid. iv 3, ed. Kellerman, Diss. 18, 30, Marazzi, VO 5:158–61; cf. the first ex. under d′.

d′ dat. of possession (twice, in combination with the enclitic possessive pron.): *šu=mu* DINGIR.DIDLI DUMU URU*Pur[ušḫanda] kišri=mi daier* "The gods placed the son of Purušḫanda in my hand" KBo 3.28:6-7 (OH/NS); *annaš=miš=a=mu [zi]k* "you are my mother" KUB 30.10 rev. 25 (OH/MS), cf. sub *-mi-* b 1′; cf. also ibid. rev. 14-15, cited above c 1′ a′.

e′ dat. governed by postpos.: ex. w. *menaḫḫanda*, cited above c 1′ c′.

2′ in MH — **a′** w. intransitive verbs: *ABU=KA=wa=mu=ššan* EGIR-*an=pat kittari* "Your father keeps after me; (he won't let me alone)" ABoT 65 rev. 9-10 (letter, MH/MS); LÚ.MEŠ URU*Qašga=ya=mu=ššan kuiēš anda iyantat nu=mu namma kattan UL kuiški uizzi* ABoT 60 rev. 5-7 (letter, MH/MS); *mān=mu=kan arḫa=ma kuiški išparzazi* "But if someone escapes from me" KBo 16.47:10-11 (treaty, MH/MS).

b′ w. transitive verbs: *kī=mu kuit ŠA* m*Mar=rūwa . . . ḫaliyatar ḫatrāeš* "Regarding this which you wrote to me about the kneeling of M." Mşt 75/45:3-4 (letter, MH/MS), ed. Alp, Belleten 44 (1980) 38f.; *nu=mu maḫḫan memian* EGIR-*pa udanzi* Mşt 75/113:22-23 (letter, MH/MS), ed. Alp, FsLaroche 30f.; *BĒLU=mu aššul ḫatreški* Mşt 75/43:23, ed. Alp, Belleten 44:48f.; *n=at=mu uppi* Mşt 75/15 left edge 3, ed. Alp, Belleten 44:43f.; cf. Mşt 75/14:16, ed. Alp, Belleten 44:45; m*Madduwataš=a=mu [kiššan memišta]* KUB 14.1 obv. 86 (Madd., MH/MS); *nu=wa=mu ḫūman ḫatreški* ibid. rev. 17; NUMUN=*wa=mu pai* KUB 31.84 iii 62 (Bel Madg., MH/NS).

c′ in nominal sentences: $BURU_{14}$.MEŠ=*wa=mu=kan piran* "There are harvests before me" KUB 13.4 ii 58-59 (inst., pre-NH/NS).

d′ dat. of possession: (no. known exx.).

3′ in NH — **a′** w. intransitive verbs: *nu=mu=ššan mān* ERÍN.MEŠ-*it* ANŠE.KUR.RA.[ḪI].A-*it lammar UL ārti* "If you don't come instantly to me with troops and horses" KBo 5.3 ii 28 (Ḫuqq., Šupp. I), ed. SV 2:116f., cf. ibid. ii 30-31; *našma=mu tamaiš=ma kuiški* LÚ.KÚR *zaḫḫiya uizzi* ibid. iv 37-38; LÚ-*aš=wa=mu=kan* BA.ÚŠ "My husband died (dativus ethicus, lit. 'The man died to me')" KBo 5.6 iii 10 (DŠ); *nu=mu ui[t] aši memiaš tešḫaniškiuwan tiyat* KBo 4.2 iii 45-46; *nu=mu* dU *piḫaššaššiš . . . šer armūwalai* KUB 30.14 + KUB 6.45 iii 68-69 (prayer of Muw.); *[QADU]* É-*TI=wa!=mu* ÌR-*aḫḫut* KUB 1.1 iii 5 (Ḫatt. III); ⌜*n*⌝*=aš=mu=kan uwa[y]attat* KUB 19.67 + 1513/u (StBoT 24 pl. V) i 20 (Ḫatt. iii 26); *šulliyat=wa=mu=kan* ibid. + 1102/v ii 19 (Ḫatt. iii 68); *anda=wa=mu=kan eḫ[u]* KUB 14.3 i 49 (Taw.); *UL=war=aš=mu kāri t[i]*⌜*yat*⌝ ibid. ii 18; TUR-*annaš=mu* LÚ*KARTAP=PU ANA* GIŠGIGIR GAM-*an tiškizzi* ibid. ii 59-60; *nu=mu=kan* GIŠMÁ.ḪI.A . . . ŠÀ A.AB.BA 3-*ŠU zaḫḫiya tīy*⌜*at*⌝ KBo 12.38 iii 5-6 (hist., Šupp. II); *nu=mu=kan* GUD-*i* GIM-*an ḫuittiyauwanzi ḫarpiyaḫḫut* "And team up with me, as (one ox does) to (another) ox for pulling" KUB 6.45 + KUB 30.14 iii 71-72 (prayer, Muw.).

b′ w. transitive verbs: *apūnn=a=mu antuḫšan UL tekkuššanuši* "And (if) you do not reveal that man to me" KBo 5.3 i 29 (Ḫuqq., Šupp. I); *našma=mu=za mān* LÚ URU*Ḫatti*⌜*nam*⌝*ma kuiški idālu menaḫḫanda šarā dāi* ibid. ii 32-33; *n=an=mu mān apedani lamnī UL mematti* ibid. ii 34-35; *nu=mu* ERÍN.MEŠ *UL peškit* KBo 3.4 i 44, ed. AM 24f.; cf. ibid. iii 26, 31, etc.; *n=an=mu parā pīer* ibid. iii 19, ed. AM 70f.; m*Piḫḫuniyaš=ma=mu* EGIR-*pa kiššan ḫatrāeš* ibid. iii 79, ed. AM 90f.; *nu=mu* DINGIR.MEŠ EN.MEŠ GEŠTU-*an parā ēpten* KUB 6.45 i 25-26 (prayer, Muw.); *n=at=mu* EGIR-*pa lē waḫnuwanzi* KUB 6.46 iv 7-8 (prayer, Muw.); *n=an=mu* DINGIR-*LUM* GAŠAN=*YA katterraḫta* KUB 19.67 i 10 (Ḫatt iii 20); ŠEŠ=*YA=ya=an=mu QADU* DAM=*ŠU* DUMU.MEŠ=*ŠU* É=*ŠU piran nāiš* ibid. i 11-12 (Ḫatt iii 20-21); *nu=mu=kan MUᵓIRTŪTI ḫūmanteš arḫa dāš* KUB 19.65:14-15 (Ḫatt iii 56-57); cf. ibid. iii 17 (Ḫatt iii 58); ibid. iii 18 (Ḫatt iii 59-60); KUB 26.46 iii 61, w. dupl. KBo 3.6 iii 16 (Ḫatt iii 61); KUB 1.6 iii 10-11, w. dupl. KUB 19.67 ii 10-11 (Ḫatt iii 64); *uppeššar*ḪI.A*=ma=mu [(uppeš-ki)]uwan tī*⌜*ē*⌝*r* KUB 1.1 + KUB 19.60 iv 52-53, w. dupl. KUB 1.8 iv 32 (Ḫatt iv 52-53); *nu=mu kappin=pat*

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TUR-*an* ^{d}*IŠTAR* ^{URU}*Šam*[*uḫ*]*a ANA ABU-YA wekta* KBo 6.29 i 7-8 (hist., Ḫatt. III); *n-at-mu-kan lē šannāi* KUB 26.1 iv 40 (instr., Tudḫ. IV), ed. Dienstanw. 16; *nu-war-at-mu-kan parā tarnan ēšdu* ibid. iv 50-51.

c′ in nominal sentences (some of these exx. could also be classified by function as dat. of possession and some as dat. governed by postpos. [*-mu . . . kattan*, etc.]): cf. ex. above in lex.); *zig-a-mu-za kattan nu-mu-za mān apiya-*[*y*]*a . . .* ^{LÚ}*uškišgatallaš* "(If) you are with me (in the battlefield), and if you are for me a sentinel even there" KBo 5.3 ii 17-18 (Ḫuqq., Šupp. I); *nu-*⌜*mu* MU.KAM⌝*-az* [*šer tepaweššanza ē*]*š*⌜*ta*⌝ KBo 3.4 iv 22-23, ed. AM 124-27, for restoration cf. parallel passages in detailed annals, *nu-za* MU.KAM-*za šer tēpawēššanza ēšta* KBo 4.4 iii 23; *nu-mu-kan kuiš idaluš memiaš* ZI-*ni anda* KUB 6.45 iii 46 (prayer, Muw.); *nu-war-aš-mu* ^{LÚ}*šankunniš ēšdu* KBo 3.6 i 14 (Ḫatt i 16); *nu-mu* ^{m}*Arma-*^{d}U-*aš* [*k*]*uit išḫanaš antuḫšaš ēšta* KUB 19.67 + 1513/u (StBoT 24 pl. V) i 17-18 (Ḫatt iii 25); [(*nu-mu* LUGAL)].MEŠ *MAḪRU-YA aššauwaš memiyanaš kuiēš e*⌜*šir*⌝ KUB 1.1 + KUB 19.60 iv 50, w. dupl. KUB 1.8 iv 29-30 (Ḫatt iv 50); *nāḫūwaš-ma-mu kuiš* LUGAL-*uš* [(*ēšta*)] . . . *kurur*$^{ḪI.A}$*-ma-mu kue ēšta* KUB 1.1 + KUB 19.60 iv 55-56, w. dupl. KUB 1.8 iv 34-35 (Ḫatt iv 55-56); ^{d}*IŠTAR* DINGIR-*LIM-aš-mu* KUB 1.1 iv 74; *nu-mu* É-*er kuit ēšta* KBo 6.29 i 15 (Ḫatt. III); *nu-wa-mu-kan* ŠÀ KUR.KUR.MEŠ [*ḫa*]*lkiš* NU.GÁL KUB 21.38 obv. 17-18 (letter of Pud.); EN-*YA-aš-mu ēšta* DINGIR.MEŠ-*aš-ma-*⌜*mu*⌝ *ar*[*nummar*] *UL* ZI-*anza ēšta* "He was my lord; but the transfer of the gods was not in accord with my wishes" KUB 14.7 i 9-10 (prayer of Ḫatt. III), ed. Houwink ten Cate, FsGüterbock 125f.; ŠEŠ.MEŠ-*ušš-a-mu meqqaēš* "I have many brothers" KUB 26.1 iii 59 (instr., Tudḫ. IV). For an ex. w. *ammuk* cf. *nu-war-aš ammuk* ^{LÚ}*MUTIYA* "To me he will be my husband, (but in the land of Egypt he will be king)" KBo 5.6 iv 11 (DŠ).

d′ dat. of possession: *n-aš-mu* GÌR.MEŠ-*aš kattan ḫaliyat* "he knelt down at my feet" KBo 3.3 i 12-13 (Murš. II); *nu-mu-kan memiaš* KA×U-*i and*[*a*] *tepawēšta nu-mu-kan memiaš tepu kuitki šarā iyattat* "Speech (or: the word) became small in my mouth, and my speech (or: word) went up (as) something small" KBo 4.2 iii 42-44, ed. MSpr. 4f. obv. 3–5; KA×U-*išš-a-mu-kan tapūša pait* KBo 4.2 iii 47; *nu-mu kē arkuwarri*$^{ḪI.A}$ *ištamašten* "Hear these pleas of mine" KUB 6.45 i 26-27 (prayer, Muw.); *kue-ma-mu AWATE*^{MEŠ} *UL ištamašteni* ibid. i 29; *nu-mu* ZAG-*ni* GEŠPÚ *katta iyanni* KUB 6.45 + KUB 30.14 iii 71, tr. ANET 398; LÚ.KÚR.MEŠ-*mu-kan . . .* ^{d}*IŠTAR* GAŠAN-*YA* ŠU-*i daiš* "*IŠTAR* my lady placed my enemies in my hand" KUB 1.1 i 58-59 (Ḫatt. III); cf. KBo 3.6 ii 14 (Ḫatt ii 30); *n-aš-mu UL imma* ^{LÚ}*ḪA*<*DA*>*NU* KUB 14.3 ii 74 (coll. KUB 14 corrigenda), ed. AU 10f. ii 75; [KUR]-⌜*e-ma*⌝*-mu-za* ⌜*lē*⌝ *i*[*laliyaši*] KUB 19.55 obv. 22 (Milawata letter); for further exx. in nominal sentences cf. a′ and c′.

4′ with postpos. *anda* c 3′ c′; *kattan* c 3′ c′, c 3′ b′, and in lex. sec.; *piran* c 2′ c′, c 3′ b′; *šer* c 3′ a′, c 3′ c′; with prev. *arḫa* "away (from me)" c 1′ a′, c 2′ a′, c 3′ b′.

d. used as an acc. (cf. further exx. in lex.) — **1′** in OH: *amm*⌜*el*⌝ DINGIR-*YA kuit-mu-za* AMA-*YA ḫāšta nu-mu ammel* DINGIR-*YA šallanuš* "O my god, since my mother bore me, you, O my god, have raised me" KUB 30.10 obv. 6 (prayer, OH/MS), cf. *mai-* 2b; *nu-mu-kan āššawaš antuḫšaš anda zik-pat* [DINGIR-*YA*] *ḫarpta* ibid. 7-8; *zik-mu iyaš zik-mu šamnāeš* ibid. rev. 12; *išpanti-mu-šši̯an šašti-mi šānezziš tešḫaš* [*n*]*atta ēp*⌜*zi*⌝ ibid. rev. 18; cf. exx. from KUB 1.16 (OH/NS) cited above in bilingual section; *nu-mu-za-kan an*[*da genuwaš-šaš ḫal*]⌜*išta*⌝ *nu-mu* ⌜*keššar*⌝ [*ta ḫarta*] "(the goddess) placed me [on her knees] and [held] me [by] the hand" KBo 10.2 i 28-29 (annals of Ḫatt. I, OH/NS); *nu-mu-za* (var. *nu-mu-z*) LUGAL-*un* (var. LUGAL-*unn-a*) *Labarnan ḫalzīer* KUB 29.1 i 24-25 (rit., OH/NS), w. dupl. KUB 29.3:3 (OS); [*ā*]*ppa-wa-mu* É-*na tarna* "let me go back home" KUB 17.6 i 27 (Illuy., OH/NS); *lē-mu genzuwaiši* "don't pity me" KBo 3.7 iii 30 (Illuy., OH/NS); *apē-wa-mu idalu ēr uga-war-uš* ⌜ḪUL-*lu*⌝ [*UL iyami*] KBo 3.1 ii 15 (Tel.pr., OH/NS), ed. THeth 11:28f.

2′ in MH: *nu-wa-mu kuwapi* ^{d}UTU-*ŠI BĒLI-YA laḫḫa ḫalziššatti* "When you, Your Majesty, my lord, will summon me for an expedition" KUB 14.1 rev. 13 (Madd., MH/MS).

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3′ in NH: *nu=mu=ššan ḫūmandaz paḫši* "protect me from everything" KBo 5.3 ii 22 (Ḫuqq., Šupp. I), cf. KBo 5.12 iv 5-6; *šumēš=a=mu mān UL ištamaškatteni* KBo 5.3 iv 18-19; *ap[(pal)]iškanzi=wa=mu kuwatqa* "Perhaps they are deceiving me" KBo 5.6 iii 23 (DŠ), w. dupl. KBo 14.9 iii 12; *nu=wa=mu=za tepnuškir* KBo 3.4 i 24, ed. AM 22f.; *nu=wa=mu=za* TUR-*lan ḫalzeššešta* ibid. ii 12, ed. AM 46f.; *man=wa=mu mān naḫšarnut* KUB 19.29 iv 10, ed. AM 18f.; *nu=mu munnanda ḫarta nu=mu UL kuiški aušta* KBo 4.4 iii 35, ed. AM 126f.; ^{d}U *piḫaššaššiš=ma=mu annaz dāš nu=mu šallanut nu=mu* . . . ^{LÚ}SANGA *iyat* KUB 6.45 iii 28-30 (prayer, Muw.); cf. KUB 30.10 obv. 6 cited under d 1′; DINGIR-*LUM=mu* . . . *ḫūmandaza=pat* ŠU-*za ḫarta* KUB 1.1 i 46 (Ḫatt. III); DINGIR-*LUM=mu=za=kan* . . . *ḫūmandaza=pat daškiš[i]* ibid. i 50; cf. ibid. i 52-53, ibid. + KUB 19.60 iv 48-49, 65-66; *nu=wa=mu=kan* KASKAL-*ši dāu* KUB 14.3 ii 57 (Taw.); *lenganut=wa=mu kuiš* KUB 26.1 iii 17 (instr., Tudḫ. IV); cf. ibid. iv 16; EN=*Y[A]=mu=kan ANA ABU=YA* AMA=*YA=ya mekki* TUR-*an arḫa* ME-*aš* KUB 26.32 i 6-7 (oath, Šupp. II); *nu=mu* EN=*YA* [U]R.TUR GIM-*an* . . . *šallanut* ibid. i 7-8.

Knudtzon, Arz. (1902) 68f.; Hrozný, MDOG 56 (1915) 36 n. 8; SH (1917) 121-23; Friedrich, HE (1960) 63 (sec. 100).

Cf. *-naš, -še, -šmaš, -ta.*

mu- v.; see *mauš-*.

muwa- n. com.; **1.** (An awe-inspiring quality), **2.** name of a token (in lot oracles); wr. syll. and A.A; NH (outside of PN-s).†

sg. acc. A.A.-*an* KBo 1.30 obv. 2, 3, KUB 5.1 i 57, 66, iii 25, 56, 72, iv (28), KUB 16.29 obv. 23, KUB 50.26 iii 3, A.A.-*n(a)* KUB 16.29 rev. 9, *mu-u-wa-an* KUB 16.47:9, KUB 22.25 rev. 18, KUB 50.121 iii 1, KUB 52.85 ii 4, IBoT 1.32 obv. 21, 31; **pl. d.-l.?** *mu-u-wa-aš* KUB 49.74:24.

For *mu-an-na* KUB 22.26 obv. 4 (thus HED 369, 372) and passim in lot oracles, and *mu-an* KUB 49.85 obv. 10, see below in the discussion section.

(Sum.) [lú-gaba-gi-nu-tuku] = (Sum. pronunciation) lu-KI.MIN-ki-nu-ut-ku = (Akk.) *ša* <*ša-*>*ni-nam la-a i-šu* "he who has no rival" = (Hitt.) A.A-*an=za kuiš*[*š UL ḫarzi*] "he who has for himself (*-za*) no *m.*" KBo 1.30 obv. 2; (Sum.) [lú-gaba-gi-nu]-zu = (Sum. pronunciation) lu-KI.MIN-ki-nu-zu = (Akk.) *ša* <*ša-*>*ni-nam la-a i-du-u* "he who knows no rival" = (Hitt.) A.A-*an=za kuiš U*[*L šakki*] "he who does not know/recognize *m.*" ibid. 3, ed. MSL 12:214f., 218, read incorrectly *a-a-an-za* = *ānt-* by HW^{2} 44b; Hitt. *kuiš* shows that the *ša* in the Akk. entry was interpreted as a separate word, leaving the defective *ni-nam*. Since *muwaš* does not mean "rival" (Akk. *šāninum*), nor does it seem likely that it was connected with *ninû* "(a medicinal plant), ammi", it is unclear what the Hittite scribe was thinking of. For other passages in lex. texts claimed to contain *muwa-* see below in the discussion section.

1. (an awe-inspiring quality possessed by the king, deities, the lion, countries and boundaries)—

a. secured by the king in battle; "If on this campaign, wherever I turn, you will assist me," *naḫšarattan=mu=kan tiyaši ḫarqanumi=an arḫa=za* A.A-*an udaḫḫi* SIG$_{5}$-*ru* "and step on my fear, so that I will destroy it, (and if) I will bring home for myself *m.*, let (the oracle) be favorable" KUB 5.1 iii 54-7 (oracle question, NH), ed. Ünal, THeth 4:74f.; differently Archi, OA 15:271; *INA* KUR ^{URU}*Ḫatti arḫa mu-u-wa-an* ZAG-*natar* [. . . *dušg*]*arattanna udai* "Will he bring home to Ḫatti *m.*, good luck/success, [. . .], and joy?" KUB 16.47:9-10 (oracle question, NH), ed. Friedrich, KlF 1:376; ^{d}UTU-*ŠI paizz*[*i* . . .]/[. . .] *uizzi arḫa=za mu-u-wa-an dušgarattanna=a ú-da-*⌜*i*?⌝ "His Majesty will go, [. . .] will come. Will he bring home for himself *m.* and joy?" KUB 49.100 rev.? 10–11 (oracle question, NH); cf. also, the lot "king's *muwa-*" under mng. 2; see further below 1 c.

b. belonging to countries: [*m*]*ān* MÈ *ŠA* KUR ^{URU}*Ḫatti U ŠA* KUR ^{UR}[^{U} . . .]/[*ma*?-]*an-qa-ma mu-u-wa-aš ŠA* KUR ^{URU}*Ḫatti šer* x[. . .] "If battle of the land of Ḫatti and of the land of [. . .], but somehow the *m.* of the land of Ḫatti [. . .] above" KUB 49.74:23–24 (oracle question, NH); note the connection of *m.* with battle; cf. in PN-s below 1 c.

c. in personal names (See NH pp. 322-24): Most bearers of names containing the element *muwa-* are men. However, the element is attested in three feminine names ^{f}Ḫepamuwa, ^{f}Muwanani and ^{f}Muwatti. The first element in X-muwa names probably indicated the possessor of the quality: gods Arma, Šanta, Tiwata and Uppar(a), goddesses Šauška and Ḫepat (cf. Šauškamuwa and Ḫepamuwa), the lion (UR.MAḪ-muwa), the army (KARAŠ-muwa), lands and cities (cf. Ḫattuša-muwa, Kappariya-muwa, Kaška-muwa,

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Mizra-muwa), the border (Irḫa-muwa), and the field(?) (Ulila-muwa). Muwa-X names such as Muwanani (*muwa-* + "brother"), Muwatti, Muwa-UR.MAḪ, Muwa-ziti and *Muwašarma (attested only in vowelless Aramaic script) are probably to be similarly understood. For other names with *muwa-* + a (Luwian?) word of unknown sense see NH p. 322 and add NH 834 and Muta-mu(wa) (Hogarth, Hittite Seals, p. 89 fig. 112, cf. Beckman, JAOS 103:625). Uncombined *muwa-* is also used as a name (NH no. 832). For the PN Muwat(t)al(l)i see *muwa(t)ta(l)la-* adj. Later Luwian and Anatolian names written in Greek letters sometimes contain the element -μοας (cf. Zgusta, Kleinasiatische Personnamen p. 663); cf. also Khossian, SMEA 24:225-27.

d. *muwa-* might occur as a component in the (hieroglyphic) Luwian composite noun INFANS *nì-mu-wa/i-za-s(a)* "child" < neg. + *muwa-* "not having *muwa-*" (cf. Oettinger, Stammbildung 490 n. 84).

2. (name of a token in lot oracles): GIŠDAG GUB-*iš ŠA* LUGAL *ADAMMA* A.A-*na* ME-*aš n=aš* ^{d}U-*ni* SUM-*za* "The Throne arose, took the King's Blood and *m.*, and they were given to the Stormgod" KUB 16.29 rev. 9; ^{d}U GUB-*iš* TI-*tar* A.A-*an* KASKAL LUGAL-*ya* ME-*aš naš* LÚ.MEŠ ^{URU}KÙ.BABBAR SUM-*za* "The Stormgod arose, took Life, *m.*, and the Campaign of the King, and they were given (to) the Men of Ḫatti" KUB 5.1 iii 72; ^{d}U GUB-*iš* ⌜*ŠA*⌝ LUGAL *mu-u-wa-an* KUR-*š=a* SIG$_5$ M[E]-*aš nu=kan ANA* GIG GAL "The Stormgod arose, took the *m.* of the King and the Good of the Land, and (gave them) to the Big Sickness" IBoT 1.32 obv. 31; LÚ.MEŠ ^{URU}*Ḫatti=ma=aš* ZAG-*tar* KASKAL *in.-tar mu-u-wa-an-na* x[o] ME-*aš* ibid. 21. It has not been determined whether *m.* is a favorable or unfavorable token. That a token named "year" had all the same associations as *muwa-* is clear from the following: ZAG-*tar parnaš=a* SIG$_5$ MU-*n=a* ME-*aš* KUB 5.1 iii 95, cf. KUB 6.8:6 (these cannot be *mu-na*!); GIG.TUR KUR-*TUM* MU.KAM-*n=a* ME-*aš* KBo 2.2 i 10; [*pa*]*rnaš āššu* MU.KAM-*n=a* KUB 16.66 obv. 20; KUB 50.4 iv 7; KUR-*eaš aššu* NINDA.KUR$_4$.RA MU.KAM-*an* TI-*tar* KUB 16.48 obv. 11; [. . .] SILIM-*an* MU.KA[M]-*a*[*n*(-) . . .] KUB 49.80:11; MU.KAM *in*-[*ni*]*r-tar* KBo 13.76 obv. 10–11; SIG$_5$ MU *ADAMMA* KUB 6.7 iii 13; MU.GÍD.DA *mukiššar ADAMMA ŠA* LUGAL KUB 6.11 l.e. 3; and (as the sole token "taken") MU.KAM-*an* KBo 18.142:14. Ambiguous "*mu*"-*an* occurs in the following passages: [. . .] TI-*tar* MU-*an in-nir-tar* KUB 49.85 obv. 10, ZAG-*tar* MU-*an-na* KUB 52.49 ii (4), KBo 14.21 i 45, *ŠA* LUGAL *ADAMMA* MU-*an-na* KBo 2.6 ii 34, ZAG-*tar ADAMMA* MU-*an* KUB 16.30 iii 5, SA$_5$ IZKIM MU-*an-na* KUB 52.68 i 11, SILIM-*ul* MU-*an-na* KUB 5.3 iv 9, KUR-*eaš āššu* MU-*an-na* KUB 49.22:5, MU-*an* KUR-*eaš=a āššu* KUB 5.4 i 54-55, *paḫšanumar* MU-*an-na* KUB 16.77 ii 69, and *innarawatar* MU-*an-na* KUB 22.26 obv. 4 tr. "strength and [seminal] fluid" by Puhvel, HED 1-2:369, 372. Thus, the occurrence of unambiguous *muwan* (mng. 2) and MU.KAM-*an* in very similar combinations among the tokens in the lot oracles makes it impossible to decide on the basis of context which of the two words is being expressed by the spelling *mu-an*(-*na*). But since the normal rules of Hittite syllabification are against a spelling *mu-an* (as opposed to *mu-wa-an*), and since there is no certain ex. of *mu-an* for **muwan* in any text, it is better to read these exx. as MU-*an*(-*na*).

The translations "sperme", "flux vital" (Laroche, NH p. 323), "(seminal) fluid" (Puhvel, HED 1-2:372) were based on several considerations. In the vocabulary passage (Akk.) *bu-bu-uḫ-du* "pustule" = (Hitt.) x-*wa-aš* / (Akk.) [*a-d*] *a-am-mu* "blood" = (Hitt.) *iš-ḫar* "blood" / (Akk.) ⌜*šar*⌝*-ku* "pus" = (Hitt.) *ma-ni-iš* KBo 1.51 rev. 16-18, the first sign in the Hittite word of line 16 was read *mu*!? by Friedrich, KlF 1:376 w. n. 4. Since the resulting word **muwa-* immediately precedes two words denoting body fluids, it was assumed also to be such a fluid. However, the sign on the tablet is not *mu-* but *pal-* (coll.). Therefore this text contributes nothing to the elucidation of *muwa-*.

A second lexical text has (Sum.) [me] = (Sum. pronunciation) me-i = (Akk.) [*d*]*ú-u-tu* "manliness, virility" = (Hitt.) ⌜A.A⌝.UR-*aš* KBo 26.25 iii 1 (Erimḫuš Bogh. A5), ed. MSL 17:115 iv 33, dupl. of KBo 13.1 iv 33 (Erimḫuš Bogh. A), cf. StBoT 7:26f. However, there is no proof that the logogram A.A.UR is to be read the same way as A.A (i.e., *muwa-*). Therefore one may not use this lexical entry to prove that *muwa-* means "manliness, virility". Since PNs show that *m.* was possessed by goddesses as well as gods, a

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translation "semen" is unlikely.

Probably A.A is a rebus writing (Sum. A = Akk. *mû* "water"), intended to evoke the sound *muwa-*, but not the meaning.

All possessors of *m.* (deities, triumphant kings, countries, lions), share an intimidating or awe-inspiring quality. Even boundaries (cf. 1 c, PN Irḫa-muwa), being as inviolable as the Stormgod's knees (according to KUB 17.29 ii 6-13), were awe-inspiring. The parents of persons bearing *muwa-* names hoped the *m.* of the deities, etc. mentioned in the PN would protect their child.

Friedrich, KlF 1 (1930) 375-78 ("Körpersaft(?), Seelenstoff, Lebenskraft"); Güterbock, ArOr 18/1 (1950) 208-230; Laroche, apud Güterbock, ArOr 18/1 (1950) 227-229 ("Sperma, Same, Nachkommenschaft, Abkömmling"); Laroche, prière hittite (1964) 23 ("exprime à la fois l'ideé d'energie vitale, de race, de qualités ataviques transmises par la sang"); Laroche, NH (1966) 322-24 ("sperme, flux vital"); Weitenberg, U-Stämme (1984) §694 w. n. 697; Khossian, SMEA 24 (1984) 225-227.

Cf. *muwa(t)ta(l)la/i-*, *muwaddalaḫit-*, *muwatallatar.*

muwani[yant-] see *miuwaniyant-*.

muwanu- (epithet of the Stormgod).†

nukan UZU<NÍG>.GIG.ḪI.A NINDA.KUR$_4$.RA.MEŠ *ANA* ^{d}U *mu-u-wa-a-nu* [. . .] KUB 20.1 ii 5 (fest., NS); [^{d}U?] *mu-u-wa-nu-un* ibid. ii 33; cf. *ANA* ^{d}*Mu-u-wa-nu* ^{d}*Muwattalli* KUB 40.2 rev. 10, and cf. ibid. obv. 5.

Goetze, Kizz. (1940) 67; Laroche, RHA VII/46 (1946/47) 110 (^{d}Muwanu = (Dieu du Temps) "de la force vitale (?)"); Weitenberg, U-Stämme (1984) 226f.

Cf. *muwa-*, *muwa(t)ta(l)la-*.

muwa(t)ta(l)la-, muwatalli- adj.; awe-inspiring(?), terrifying(?); wr. syll. and NIR.GÁL; NS.†

sg. acc.? neut.? [*m*]*u-wa-ta-li* KUB 33.78:4; **pl. nom.? com.** *mu-u-*^{r}*wa-at-ta-a*^{1}[*l-l*]^{r}*i-iš*^{1}*-š(a)* KUB 15.9 ii 2; **unclear, but probably acc. pl.** *mu-wa-at-ta-lu-uš* KUB 15.4:5 (NS); **broken** *mu-wa-tal*[- . . .] KUB 5.1 ii 110 (NH), *mu-ú-wa-*x[. . .] KUB 40.38:6 (NH).

Sumerogram (describing a god) NIR.GÁL KUB 14.16 i 27, KUB 21.1 iv 2, etc., (describing weapon) cf. below a 3′. All exx. of NIR.GÁL are NH.

The existence of an *a*-stem depends on the acc. pl. in *-uš*, instead of *-iuš*, cf. HE §66 (e.g. *ḫalkiuš*, *tuzziuš*), as well as the fact that nearly all Hittite and Luwian adjs. and nouns in *-(a)tall-* are *a*-stems rather than *i*-stems (cf. Reichert, RHA XXI/73:67f.) with the exception of *kupiyatalli-*. In other (Luw.) words in *-talli-* the *-t-* is part of the stem of the base word (*mallitalli-*, *mantalli-*, [*ka*]*ršantalli-*, *lelḫuntalli-*, *ḫurtalli-*, *ḫirutalli-*). The existence of an *i*-stem in addition to the *a*-stem depends on (1) assuming that the PN Muwatalli is based upon this adj. and (2) the analysis of [*m*]*u-wa-ta-li* in the broken context of KUB 33.78:4 as sg. (nom.-)acc. neut., cf. a 2′.

a. (an epithet of weapons and cult implements) — **1′** GIŠTUKUL w. com. gender: GIŠTUKUL.ḪI.A *mu-u-*^{r}*wa-at-ta-a*^{1}[*l-l*]^{r}*i-iš*^{1}*-ša* KUB 15.9 ii 2 (vow); [GIŠTUKUL.Ḫ]I.A*-ya-šši mu-wa-at-ta-lu-uš* KUB 15.4:5 (vow).

2′ GIŠTUKUL w. neut. gender: [. . . . *m*]*u-wa-ta-li* GIŠTUKUL [. .] KUB 33.78:4 (incant.); one expects these words to be a direct obj. in a sentence w. "give"; a dat.-loc. would be much less likely contextually.

3′ GIŠTUKUL w. unknown gender: LUGAL SAL.LUGAL TUŠ-*aš* ^{d}*Ninattan* [^{d}*K*]*ulittan* GIŠTUKUL *UNUTUM* MÈ [GI]ŠTUKUL NIR.GÁL GEŠPÚ NIR.GÁL *akuwanzi* "The king (and) queen, seated, drink to Ninatta, Kulitta, the weapon, the implement of battle, the *m.* weapon, (and) the *m.* fist" KBo 11.28 ii 6-9 (autumn fest. for Ištar of Šamuḫa; on double gender of words for "weapon" cf. Neu, StBoT 18:29; cf. KBo 2.32 iv 3 (rit.), ed. Haas-Thiel, AOAT 31:284f.

4′ GEŠPÚ: (cf. previous ref. under 3′).

b. (an epithet of the Stormgod): *numu* ^{d}UTU URU*Arinna* GAŠAN-*YA* ^{d}U NIR.GÁL *BĒLĪYA* ^{d}*Mezzullaš* DINGIR.MEŠ*-ya ḫūmanteš piran ḫuiēr* "The Sungoddess of Arinna my lady, the *m.* Stormgod my lord, Mezzulla, and all the gods ran before me" KBo 3.4 ii 3-4 (ann. of Murš.) and passim in this text; ^{d}U NIR.GÁL*-kan kuit* ŠÀ É.DINGIR-*LIM* TUKU.TUKU-*atti* SIXSÁ-*at* "Since the *m.* Stormgod was determined by oracle to be angry in the temple," (we asked the men of the temple) KUB 16.35:1 (oracle question), w. dupl. IBoT 2.129 obv. 1; cf. ^{d}IM *mu-ú-wa-*x[. . .] KUB 40.38:6; ^{d}U ^{m}NIR.GÁL KBo 4.10 obv. 53 (treaty, Tudḫ. IV), probably a scribal error. There is a god whose name is ^{d}Muwattalla/i: *ANA* ^{d}*Muwanu* ^{d}*Muwattalli* KUB 40.2 rev. 10, ed. Kizz. 64:51; it is possible that ^{d}Muwattallaš could be written as a

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rebus ^{d}KA.ZAL-*aš* KUB 33.120 ii 38 (Song of Kumarbi).

The use of the ideograms NIR.GÁL and perhaps KA.ZAL, both = Akk. *muttallu* "noble" may be based on the phonetic similarity of the Hitt. and Akk. words and need not imply that Akk. *muttallu* and Hittite *muwattalla/i-* had the same meaning.

On Muwatalli as a proper name, see NH p. 123. Cf. cuneiform Luw. *muwattalla/i-* (DLL 72; 66/p now KBo 29.31) and hieroglyphic Luw. *muwatali-* w. the log. Laroche 28 = Meriggi 32. The pictograph, an arm with a spear, is suggestive of the mng. "terrifying".

Friedrich, KlF 1 (1930) 376 n. 3; Güterbock, Symb. Hrozný III (ArOr XVIII/1-2 [1950]) 216-19; Friedrich, HW^{1} (1952) 146 ("stark"); Luw. *muwattalla/i-*; cuneiform Luw.: Laroche DLL 72 (untranslated, but listed under *muwa-* "âme?, race?"); hierogl. Luw.: Meriggi, HhGl (1962) 85 ("stark"), Laroche, HH (1960) no. 28 ("fort").

Cf. *muwa-*, *muwaddalaḫit-*, *muwatallatar*.

muwaddalaḫit- n.; the King's or Stormgod's ability to inspire awe(?); NH.†

sg. gen. *mu-wa-ad-da-la-ḫi-da-aš* KUB 2.1 iii 14, *mu-wa-tal-la-*[*ḫi-ta-aš*] IBoT 1.22:9.

ŠA l[*aba*]*rna* ^{GIŠ}TUKUL-*aš* ^{d}LAMMA-*i ŠA la*[*b*]*a*[*r*]*na mu-wa-ad-da-la-ḫi-da-aš* ^{d}LAMMA-*i* "To the tutelary deity of the Labarna's weapon, to the tutelary deity of the Labarna's awe inspiring ability(?)" KUB 2.1 iii 14-15 (cult of all tutelary deities, Tudḫ. IV), translit. Archi, SMEA 16:110; LUGAL-*uš* GUB-*aš* 7 ^{d}U.ḪI.A ^{d}U[. . . . .] ^{d}U *ŠAMĒ* ^{d}U *mu-wa-tal-la*[*-ḫi-ta-aš*?] . . . [*ekuzi*] "The king [drinks] standing [to] seven stormgods: the Stormgod [of . .], the Stormgod of the Sky, the *m.* Stormgod, (and four others)" KUB 20.60:3-7 + IBoT 1.22:8-12 (fest.), ed. Goetze, Lg. 29:276.

This is a Luw. abstract in *-aḫit-* based on the Luw. adj. *muwatalla/i-*, q.v. For the meaning cf. *muwa-*.

Goetze, Lg. 29 (1953) 276 n. 99; Güterbock, OrNS 25 (1956) 123; Laroche, DLL (1959) 72.

Cf. *muwa-*, *muwatalla/i-*, *muwatallatar*.

muwatallatar n. neut.; ability to inspire awe(?).†

mu-wa-tal-la-tar-me-e[*t*] "my *m.*" KBo 13.2 rev. 9 (vocab.). Of the Akk. col. only [. . .]-*ti* is preserved. The Sum. col. is lost. The following entry is ⌜TUR⌝-*tar-me-et* "my smallness". See the comments about this vocab. under *lappiya-*, *-mi-* lex., and *naḫšaratt-*.

This is an abstract noun in *-atar* based on *muwatalla-*, q.v.

Cf. *muwa-*, *muwatalla/i-*.

muwatalli- see *muwa(t)ta(l)la-*.

[*muwatti-*] KUB 27.13 iv 17 as read by Otten, StBoT 7:28 and Beckman StBoT 29:184 (some kind of demonic being); read rather: ⌜TÚL⌝*mu-u-wa-at-ti-in-na* with TÚL written over erased ^{NA_4}*ḫé-gur* (so read by Laroche, NH 277, Gonnet, RHA XXVI/83:165, RGTC 6:540). *m.* would thus be a GN.

(UZU)muḫ(ḫa)rai-, ^{UZU}maḫrai-, $^{[UZU?]}$muḫra- n. com.; (a body part of animals); from OS.

sg. (or pl.) nom. ^{UZU}*mu-uḫ-ra-iš* KUB 20.10 iii 15 (OH/NS), $^{[U]ZU}$*mu-uḫ-ra-iš*[-. . .] (or loc. sg. *muḫrai-š*[*an*]?) KUB 51.59 obv. 26; **sg. acc.** ^{UZU}*mu-uḫ-ra-in* KBo 21.37 obv.? 11, KUB 25.48 iv 10 (MH/NS), KUB 51.8 obv.? 6, KBo 13.167 ii 5 (MH?/NS), KUB 27.67 iii 57 (MH/NS), KUB 45.51 ii 17, KBo 23.21:25, KUB 12.11 iii 22, KUB 53.16 vi 14, ^{UZU}*mu-u-uḫ-ra*[*-in*] KBo 23.34 i 27, *m*[*u-u*]*ḫ-ra-in* KBo 21.47 ii 18 (MH/MS), [*mu-u*]*ḫ-ra-a-in* KUB 45.51 ii 21, ^{UZU}*mu-uḫ-ḫa-ra-in* KBo 2.14 iv 2 (NH), KUB 51.77 obv. (8), (9), ^{UZU}*ma-aḫ-ra-en* KBo 17.30 ii 2 (OS), [. . .] *mu-uḫ-ra-an* KBo 22.146 rev.? 7, w. par. ^{UZU}*mu-*[. . .] 346/d obv.? 11 (KBo 22 p. V n. 3); **sg. or pl. gen.** ^{UZU}*mu-uḫ-ri-aš* KBo 30.61 obv.? 18; **sg. loc.?** [. . .] *mu-uḫ-ra-i* KUB 45.37 ii 2 (MS?), [*mu*]-*uḫ-ra-i* KUB 42.85:2; cf. above on sg. nom.

pl. nom. (cf. sg. nom.); **pl. acc.** ^{UZU}*mu-uḫ-ra-a-uš* KBo 17.15 rev. 5 (OS), $^{UZU⌜}$*mu-uḫ-ra-u*$^{⌝}$[*š*] KUB 10.62 rev. v? 10 (NS), KBo 30.175:(11), ^{UZU}*mu-uḫ-ḫa-ra-uš* KUB 10.62 v? 7, KBo 10.31 iii 33 (both NS).

broken: ^{UZU}*mu-uḫ-ri-m*[*a*?] (or: *-i*[*a*?]) KBo 20.16 obv.? 15 (OS), Neu (StBoT 26:122f.) reads ^{UZU}*mu-uḫ-ri-i*[. . .]; ^{UZU}*mu-uḫ-ri-*[. . .] KUB 9.37:5.

a. Frequently in enumerations of meaty parts of slaughtered animals: (They cut up a sheep,) *nu* ^{UZU}NÍG.GIG ^{UZU}ŠÀ *ḫapp*[*init zanuanzi*] *IŠTU* ^{DUG}UTÚL-*ya* ^{UZU}GAB 1 ^{UZU}*QĀTAM* 1

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UZU*mu-u-uḫ-ra*[*-in* . . . .] 2 UZUTI ½ SAG.DU 1 GÌR *zanuanzi* "[They cook] the liver and heart [with] an open flame, and in (lit. with) a pot they cook the breast, one 'hand', one *m.*, [. . .] two ribs, half the head, (and) one foot" KBo 23.34 i 26-28 (rit.); similar is UZUGA[B UZU*walla*]*š*! *ḫaštāi* UZU*mu-uḫ-ra-in* UZU*Q*[*ĀTAM* DUGUTÚ]L!-*it zanuwanzi* UZUN[ÍG.GIG UZUŠÀ] IZI-*nit zanu=wanzi* KBo 13.167 ii 6-7 (*ḫišuwa*-fest. MH?/NS); [*n*]*ašta* UZU*mu-uḫ-ḫa-ra-in* [1?] UZU*wallaš ḫaš=tai IŠTU* DUGUTÚL *daškanzi* KBo 2.14 iv 2-4 (fest., NH); [*Š*]*A* 10 GUD.ḪI.A *ŠA* 38 UDU.ḪI.A [*š*]*uppa=šmit* UZUSAG!.DU.ME[Š UZ]UGÌR.MEŠ UZUGAB.ḪI.A=*ŠUNU* UZUZAG.UDU.ḪI.A=*ŠUNU* [UZ]U*mu-uḫ-ḫa-ra-uš-mu-uš* [UZ]UŠÀ=*ŠUNU* UZUELLÁG.GÙN.MEŠ=*ŠUNU* [UZU.o].ḪI.A=*ŠUNU U* UZU.Ì.UDU=*ŠUNU* "the meat, heads, feet, breasts, shoulders, *m.*'s, hearts, kidneys, [. . .-s], and (mutton) tallow of ten oxen and 38 sheep" KBo 10.31 iii 30-35 (KI.LAM fest., OH/NS), translit. StBoT 28:103f.; [EGIR-*Š*]*U* UZUGAB. ḪI.A UZU*NAGLABU* [SAG.]DU.MEŠ GÌR.MEŠ *ḫuešu* [*AN*]*A PANI* DINGIR.MEŠ *tiyanzi* § [UZU*a*]*rkiuš=ma* UZU*mu-uḫ-ḫa-ra-uš* [UZUNÌG.]GIG.ḪI.A UZU*kuduraya* [o o o o] *zanuwanzi* "Afterwards they place breasts, shoulder blades, [he]ads, (and) feet uncooked before the gods. They cook [tes]ticles, *m.*'s [li]ver, and *k.* [in a pot]" KUB 10.62 v? 4-9 (fest., NS) □ Alp (Anatolia 2 [1957] 20f.) read line 7 [*ḫa*?-*a*]*r*?-*ki-uš-ma* UZU*muḫḫurauš* "[Wei]sse(?) *muḫḫurai*-", and used this reading as a principal argument for translating *m.* as "lung"; we have preferred the reading [UZU*a*]*r-ki-uš-ma* (so also HW²307) because the adj. *ḫarki-* is always written with the ḪAR sign, never **ḫa-ar-ki*-; UZUGAB UZU*mu-uḫ-r*[*a-in*] KBo 22.173:6 and [UZUG]AB UZU*mu-uḫ-ra-in* KUB 45.51 ii 17 describe parts of a sacrificed lamb; 2 UZUMAS.SÌLA 2 UZU*mu-uḫ-ra-in-na dāi* "(s)he takes two shoulder blades and two *m.*'s" KBo 21.37 obv.? 11; LUGAL-*uš* GIŠ*warḫuiz=naš* (var. [GIŠT]IR.ḪI.A-*naš*) *ari* [GA]L LÚ.MEŠ GIŠrBANŠURꞋ UZUNÍG.GIG [U]ZU*mu-u*[*ḫ-r*]*a-in-na parā* DIB-*zi* "The king arrives at the grove(s), and the chief table attendant holds out liver and *m.*" KUB 53.16 vi 12-14 (description of cult) quoted as unpub. Bo 2691 in StBoT 15:21 w. close parallel KUB 20.10 iii 12ff.; *šer=a=ššan* 1 UZU*mu-uḫ-ra-in* UZUSAG.DU 1 UZUGÌR=*ya dāi* "and upon it he places one *m.*, the head, and one foot" KUB 25.48 iv 10-11 (*ḫišuwa*-fest., MH/NS); (the diviner takes five thin breads and one fragmented *mulati*-bread,) *šer=ma=ššan* UZUNÍG.GIG UZUŠÀ UZUGAB UZU*mu-uḫ-ra-in* UZU*QĀTAM* UZU*wallaš ḫaštai dāi* "and upon them he places liver, heart, breast, *m.*, 'hand' (= foreleg?) (and) hind leg" KUB 12.11 iii 20-22 (*ḫišuwa*-fest., MH/NS).

b. Occasionally mentioned alone: UZU*mu-uḫ-ri-aš* UD-*ti* "on the day of the *m.*" KBo 30.61 obv.? 18 (fest.); [. . GUD.MA]Ḫ?-*aš* UZU*ma-aḫ-ra-en* x[. . .] KBo 17.30 ii 2 (fest., OS), translit. StBoT 25:148; [. . . .]*mu-uḫ-ra-i dāi* "[. .] puts [. . .] on(?) the *m.*" KUB 45.37 ii 2; cf. also KBo 21.47 ii 17, 18, KBo 20.16 obv.? 15 and KBo 23.21:25 in contexts which, though broken, are sufficient to show that *m.* was not in a list of body parts. Possibly also in: [. .]x-*kan* GIŠ*ḫuluga*[*n*- . . .] / [*mu*]-*uḫ-ra-i* (or: [GIŠ*za*]-*aḫ-ra-i*?) ZAG-*za tiya*[*nzi*] KUB 42.85:1-2 (cult inv.), cf. KUB 55.37 ii 12.

The body part *m.* is attested for the following animals: cattle KBo 17.15 rev. 4, KBo 22.172:2-6, KBo 13.167 ii 2, 5, KBo 17.30 ii 2, sheep KBo 23.34 i 26, lambs KUB 45.51 ii 16-17, 20-21, and mice KUB 27.67 iii 52, 57. For a time *m.* was thought (Laroche, RA 48:47) to be the Hittite reading of Sum. TI "rib" until a list was published in which the two occurred together (Otten, KBo 23 Inhaltsübersicht, V). Unlike the liver and heart, which are cooked over an open flame (*ḫappinit*, IZI-*nit*), the *m.*, ribs, 'hand', breast, head and hind leg are almost always cooked in a pot (DUGUTÚL, Akk. *diqāru*). The only ex. known to us of an animal's head and breast being roasted on a flame is KBo 20.64 obv. 11.

Because of the det. and the close similarity of spelling we have included UZU*ma-aḫ-ra-en* x[. . .] KBo 17.30 ii 2; its context indicates only that it was eaten. We have kept *maḫurai*- (s.v.) and *maḫḫuri*- (s.v.) apart, because they are not written w. UZU det., and there is no evidence from their contexts that they designate a body part.

Sturtevant, FsPedersen (1937) 59; Laroche, RA 48 (1954) 47 (= Sum. TI); Alp, Anatolia 2 (1957) 19-21 (= lung); Weitenberg, Heth. u. Idg. (1979) 303 w. n. 18 ("Rippe?,

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Wadenbein?" = Akk. *kuridu*); Neu, StBoT 26 (1983) 113 w. n. 394, 122f. (untranslated).

NINDAmuḫḫila- n. (com.); (a kind of bread); from MS.†

sg. nom. NINDA*mu-uḫ-ḫi-la-aš* KBo 10.52 obv.? 12 (MS); **acc.** [NIND]A*mu-uḫ-ḫi-la-an* KBo 13.210 rev.? 5 (NH?), NINDA*mu-uḫ-ḫi-la-an* Bo 2634 (= KUB 56.55) i 25, [NINDA*mu*]-*uḫ-ḫi-la-an* ibid. i 20.

In the lists of foodstuffs for festivals or rituals, always singular. In Bo 2634 i 20 the loaf weighs two *UPNU*s. Identification with NINDA*maḫḫuella-* is unproven, as noted s.v., but the existence of EZEN *muḫḫuilašši-* KBo 26.181:9 (q.v.) and the alternating spellings of *muḫrai-*/*maḫrai-* might indicate that the same bread is in fact indicated after all.

Hoffner, AlHeth (1973) 99, 172.

muḫlai- n. (com.); (a material used in making glass).†

[x MA.]NA *UḪALTI* 1 MA.NA NA$_4$ 1 MA[.NA . . .] / [x GÍ]N? *mu-uḫ-la-iš* ½ GÍN URUDU *INA* UD[UN . . .] / [. . .]x *dankuēšta n=at namm*[*a* . . .] "[x m]inas of sodium carbonate(?), 1 mina of stone, 1 m[ina of . . . , x sh]ekels of *m.*, a half shekel of copper [were placed(?)] in the o[ven, and . .] it turned dark, and it [. . .] again" KUB 43.74 obv. 6-8 (glass recipe), translit. Riemschneider, FsGüterbock 269.

Riemschneider, FsGüterbock (1974) 274 ("wohl auch eine Materialbezeichnung, wenn auch ohne Determinativ").

UZU**muḫrai-** see (UZU)*muḫ(ḫa)rai-*.

EZEN muḫḫuilašši- n.; festival of the *muḫḫuila-*(bread?).†

[EZ]EN *mu-uḫ-ḫu-i-la-aš-ši-iš* 893/v obv. 9 (Berman, Diss. 152), EZEN *mu-uḫ-ḫu-*⌜*e*⌝[*-la-aš-ši-*. . .] KBo 26.181:9.

This festival may be named after a bread used frequently in its celebration. Cf. NINDA*maḫḫuella-* and NINDA*muḫḫila-*; cf. also AlHeth. 172.

(GIŠ)**muil(a)-** n. neut./com.?; (an agricultural implement).†

sg. nom. GIŠ*mu-ú-i-il* KUB 42.97:2, *mu-i-la-aš* Bo 2495 i 12 (StBoT 15:21), [. . .]*mu-i-la-aš* KBo 26.170:4, *mu*(coll.)-*i-la-aš* KUB 42.99:4, *mu-ú-i-la-aš* KUB 35.54 i 8, KUB 7.14:(14); **acc.** *mu-ú-i-la-an* KBo 17.91 i 6, GIŠ*mu-ú-i-la-*⌜*an*⌝ KUB 35.54 ii 28.

nu ⌜*kī*⌝ *ḫūman* [(GIŠ*ḫaḫḫar*)]*an* GIŠ*mu-ú-i-la-*⌜*an*⌝ GIŠ*intaluzi* [. . .]x GIŠ*tiddutri* (par. d*tidutri*) *katt*[*a*] *ḫikzi* KUB 35.54 ii 27-29 (rit. of Puriyanni), with par. KUB 35.52:5-6, LTU p. 59; *nammaššan ANA* GIŠBA[NŠ]UR AD.KID 1-*NU*[*TI*(*M* (coll.) *šišiyamma* URUDU *ḫaḫḫaraš* URUDU)] *mu*(coll.)-*i-la-aš* URUDU *intal*⌜*uz*⌝*ziš* URUDU [(1-*NUTIM galamma* URUDU)] . . . [(. . . *dāi*)] KUB 42.99:3-4, 6, with dupl. KUB 12.51 i? 11-12, 14 (Ḫurrian rit.), *mu-* coll. photo, Otten-Rüster, ZA 67:62.

Occurs in lists of agricultural implements: URUDUMAR.TUR "little spade" KBo 17.91 i 5; GIŠMAR "spade" KUB 7.14 i 15; GIŠ*ḫaḫḫara-* "rake?" KUB 7.14 i 14, Bo 2495 i 12 (StBoT 15:21), and in the passages cited above.

muizza- v. mid.; (a kind of dancing).†

pres. pl. 3 *mu-u-i-iz-za-an-da* KUB 4.1 iv a 33.

From the last section of a Sammeltafel containing a list of dancing instructions beginning with: "The dancers danced (*tarkuer*)" *natza* (erasure: coll.) *mu-u-i-iz-za-an-da* "and (now) they . . . (pres.!)". The instructions continue by naming various steps to be performed, how many times (1-*anki*, *a-an-ki*, etc.) and how ("on the spot" or "from far away").

The reflexive particle *-za* with the mid. verb suggests a reflexive meaning.

mugai- v; to invoke, evoke, entreat; from OH/MS(?).

act. pres. sg. 1 *mu-u-ga-a-mi* KUB 9.27 obv. 5 (MH/NS), *mu-u-ga-mi* KUB 7.5 ii 21 (MH/NS), *mu-ga-a-mi* KUB 30.42 iv 7 (NH), KUB 36.80 i 4 (Murš. II), *mu-ga-mi* VBoT 58 iv 10 (OH/NS); **sg. 2** *mu-ga-a-ši* KUB 23.77:66 (MH/MS); **sg. 3** *mu-ga-a-iz-zi* KBo 16.28 iii 21, KUB 33.62 iii 14 (OH/MS), IBoT 3.115 rev. 6, *mu-ga-iz-zi* KUB 30.58 rev. 5 (NH), KUB 8.71:15 (coll.); **pl. 3** *mu-u-ga-a-an-*[*zi*] KBo 10.20 iii 31, *mu-u-ga-an-zi* KBo 10.20 iii 43, *mu-ga-a-an-zi* KUB 30.27 obv. 4 (MH?/NS), KUB 32.130:18 (Murš. II), *mu-ga-an-zi* ABoT 1 i 7, KUB 30.42 i 4 (NH), KUB 30.58 rev. 6 (NH).

pret. sg. 3 *mu-ú-ga-it* KBo 3.7 i 13 (OH/NS), *mu-ga-i*[*t*] KUB 36.54 i 3 (OH/NS).

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imp. sg. 2 *mu-ga-a-i* KUB 24.2 i 6 (Murš. II), KBo 3.18 rev. (14) (OH?/NS), *mu-ga-i* KBo 3.16 rev. 10 (OH?/NS); **pl. 2** *mu-ka-e-et-te-en* KBo 3.43 (BoTU 14γ) rev. 9 (OH/NS).

inf. *mu-ga-a-u-an-zi* KBo 15.32 i 5 (MH/NS), *mu-ga-u-wa-an-zi* KUB 7.13 rev. 21, KUB 17.23 i 1, *mu-ga-u-an-zi* KUB 33.62 iii 21.

part. com. nom. *mu-ga-a-an-za* KUB 33.21 iii 19 (MH/NS); **nom.-acc. neut.** *mu-ga-a-an* KUB 15.32 i 47 (MH/NS).

verbal subst. nom.-acc. *mu-ga-a-u-wa-ar* KUB 31.127 i 6 (OH/NS), KUB 30.27 obv. 2 (MH?/NS), *mu-ga-a-u-ar* KUB 30.27 obv. 3, [for ibid. 5 cf. sub *mugawar* n.] (MH?/NS), *mu-ga-u-wa-ar* KUB 34.76 i 18, *mu-qa-a-u-wa-ar* KBo 26.20 iii 11.

gen. *mu-ga-a-u-wa-aš* VBoT 58 iv 13 (OH/NS), KUB 33.68 ii 3 (OH/MS), 34/i i (2), 4 (CTH p. 169), *mu-u-ga-u-wa-aš* KUB 24.3 iv 7 (Murš. II), IBoT 2.114:2, KBo 14.68 i (7), *mu-ga-u-wa-aš* KBo 14.68 i 5, KBo 9.109 rev. 11, KBo 13.130 iv 5, *mu-ga-a-u-aš* KUB 30.51 i 19, *mu-ga-u-aš* KBo 14.70 i 10, 11, 14.

iter. pres. sg. 1 *mu-ki-iš-ki-mi* KUB 24.2 obv. 12 (Murš. II), *mu-u-ki-iš-ki<-mi>* KUB 7.5 i 23 (MH/NS); **sg. 2** *mu-ki-iš-ki-ši* KUB 34.42:9; **sg. 3** *mu-ki-iš-ki-iz-zi* KBo 8.92:2 (OH/MS), KBo 13.86 rev. 5 (OH), KUB 33.17 iv 5 (OH/NS), ⌜*mu*⌝*-ke-eš-ki-iz-zi* KUB 27.16 iii 15, KUB 53.24 rev.? (11); **pl. 1** *mu-ki-iš-ga-u-e-ni* KUB 15.34 iv (10), 31 (MH/NS), KUB 15.32 i 51 (MH/NS), *mu-ga-aš-ga-u-*⌜*e*⌝*-ni* KBo 22.116 obv. 11, *mu-ki-iš-ki-u-e-ni* KUB 15.31 i 49 (MH/NS), *mu-ke-eš-ki-u-e-n*[*i*](coll.) KUB 7.8 ii 20 (MH/NS); **pl. 2** *mu-ki-iš-kat-ti-ni* KBo 12.18 iv 9 (OH/NS); **pl. 3** *mu-u-ki-iš-kán-z*[*i*] KUB 23.77:74 (MH/MS), *mu-ke-eš-kán-zi* KUB 32.130:17 (Murš. II), *mu-kiš-kán-zi* KBo 22.249 iii 5.

iter. pret. sg. 1 *mu-ke-eš-ki-nu-un* KUB 24.3 iv 6 (Murš. II), *mu-ki-iš-ki-nu-un* KUB 14.4 iii 29 (Murš. II); **sg. 3** *mu-ki-iš-ki-it* KUB 15.32 i 49 (MH/NS); **pl. 1** *mu-ki-iš-ki-u-en* KBo 23.50 ii 13; **pl. 3** *mu-ki-iš-ki-ir* KBo 17.105 ii 18 (MH/MS).

iter. imp. pl. 3 *mu-ki-iš-kán-du* KBo 11.14 iii 30 (MH/NS).

iter. mid. imp. sg. 2 *mu-ke-eš-ki-iḫ-ḫu-u*[*t*] KUB 24.3 iii 13 (Murš. II).

iter. sup. *mu-ki-iš<<-eš>>-ki-u-wa-an* KBo 3.16 rev. 13 (OH?/NS), *mu-ki-iš-ki-u-an* KBo 3.19 rev. 17 (OH?/NS).

(Sum.) [SI] = (Akk.) ⌜*ṣe-bu-ú*⌝ "wish, desire, need" = (Hitt.) *mu-ga-a-u-*[*wa-ar*] KBo 1.42 iii 57 (Izi Bogh.) (MSL 13:139, coll.); (Sum.) [. . .] = (Akk.) *ta-zi-im-tu* "lament, complaint" = (Hitt.) *mu-ga-u-*[*wa-ar*] KUB 3.103 obv. 5 (Diri), cf. Gurney, AAA 27:51. Akk. *tezzi*[*mtu?*] (AHw 1341b) occurs in an Amarna lex. text as a tr. of Sum. SISKUR, which in Hittite texts may occasionally serve as a log. for *mukeššar*, q.v. For *m.* in KBo 26.20 iii 11 cf. sub *mugawar* n.; (Sum.) [Š]U.BALA = (Akk.) *sú-up-pu-u* "to pray; prayer" = (Hitt.) *mu-qa-a-u-wa-ar* KBo 26.20 iii 11 (Erimhuš Bogh.), ed. MSL 17:110.

a. obj. deities — **1′** subj. a human — **a′** active verb — **1″** in epic: (*IŠTAR* replies to Naramsîn: Go, purify yourself, lie down upon the holy bed!) DINGIR.MEŠ-*KA* [*dar*]*iyanut nu* DINGIR.MEŠ-*KA mu-ga-i* (var. [*m*]*u*-[*g*]*a-a-i*) "Implore (lit. make weary) your gods! Invoke your gods!" (Naramsîn purified himself and began to lie down to sleep on the holy bed.) [(DINGIR.M)EŠ-*Š*]*U dariyanut nu* DINGIR.MEŠ *mu-ki-iš<<-eš>>-ki-u-wa-an* (var. DINGIR.MEŠ-*ŠU mu-ki-iš-ki-u-an*) *dāiš* "He implored his gods. He began to invoke his gods." KBo 3.16 rev. (iii) 9-10, 13 (Naramsîn epic, OH?/NS), w. dupl. KBo 3.18 + KBo 3.19 rev. iii 14, 17, ed. Güterbock, ZA 44:56f. ("klagen").

2″ in magic rituals: *galaktar kitta nu-šši* [*parā*(?)] *galangaza ēš parḫuen*[*aš kitta*] *n-aš-ši-*(*a*)*pa anda mu-ga-a-an-za ē*[*šdu*] "*galaktar* is placed (for you). Be soothed for her! *parḫuenaš* [is placed (for you). Let him be] invoked for her!" KUB 33.21 iii 18-19 (missing god of Ašmunikkal, MH/NS), translit. Myth. 61, ed. Otten, Tel. 58f. w. n. 9, Carruba, OrNS 33:420, cf. par. KUB 33.34 obv.? 11 where *talliyanza* occurs instead of *mugānza*, cf. Lebrun, Hymnes 436; "When Telipinu becomes troublesome to someone, I speak the wo[rds] of the gods" *t-an mu-ga-mi* "and I invoke him" VBoT 58 iv 10 (OH/NS), translit. Myth. 25; "And thus he says, 'Perhaps (*man* c) you (deities) are angry" *našma-wa-šmaš-kan arḫa kuiški ḫuittiyan tallian mu-ga-a-an ḫarzi nu-wa-šmaš apāš idāluš ḫuw*[*a*]*ppaš ḫarwašiya pedi mu-ki-iš-ki-it kinuna-wa-šmaš kāša anzāš parā ḫandanni* ^{d}UTU-*i kattan aššuli ḫūittiyanneškiuwani talle-škiuwani mu-ki-iš-ga-u-e-*⌜*ni*⌝ SISKUR.SISKUR-*ya-wa-šmaš šanezzi parkui pešgaweni* "or has someone drawn you forth, evoked you and invoked you, and that evil hostile one called you to a secret place? Now we are continually drawing you forth, evoking you and invoking you to *parā ḫandatar* together with the Sungod in well-being. Pleasant pure rituals we continually give to you" KUB 15.32 i 46-52 (rit., MH/NS), w. dupl. KUB 15.31 i 44-50, ed. Haas-Wilhelm, AOATS 3:152f.; *kinunašmaš k*[*āš*]*a nepišaz ḫuit-tiyanniškiuwani talliškiuweni mu-ki-iš-ga-u-e-ni* "Now, we are continually drawing you,

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evoking you (and) invoking you from heaven" KUB 15.34 iv 30-31 (rit., MH/NS), ed. Haas-Wilhelm, AOATS 3:204f.; "I sacrifice to ^{d}Uliliyašši for him (the impotent)" *n=an INA* UD.3.KAM *mu-u-ga-a-mi* "for three days I invoke her (^{d}Uliliyašši)" KUB 9.27 + KUB 7.8 i 5 (Paškuwatti rit., MH/NS), tr. ANET 349; *INA* UD.1.KAM*=ma 3-ŠU mu-u-ga-mi* "But on the first day I evoke (the deity) three times" (once in the morning, once at midday, once at night; and I shall repeat the very same words) KUB 7.5 ii 20-1 (Paškuwatti rit., MH/NS), tr. ANET 350; *nu=tta* KI-*i šer kuedani uddānī mu-ke-eš-ki-u-*⌜*e*⌝*-n*[*i*] (coll.) "In what matter we are invoking you upon the earth" KUB 7.8 ii 19-20 (same rit.).

3″ in a royal prayer: (A scribe shall read this tablet to the god daily and praise the god:) "Telipinu, you are a noble, important deity. Muršili the king, your servant, sent me and your maid-servant the queen, they sent me, saying:" *īt=wa ^{d}Telipinun anzel* EN*=NI* DINGIR-*LAM ŠA* SAG.DU*=NI mu-ga-a-i* "'Go, invoke Telipinu, our lord, our personal deity (lit: the deity of our head)'" KUB 24.2 obv. 5-6; *nutta kāša mu-ki-iš-ki-mi* ^{NINDA}*ḫaršit* ^{DUG}*išpanduzit* "I am invoking you by means of bread (and) libations" ibid. 12 (prayer, Murš. II), ed. Gurney, AAA 27:16f., tr. ANET 396.

4″ in catalogues: 1 [*ṬUPPU* INIM ^{f}*Paš=kuw*]*atti mān* ^{d}*Uliliaššin mu-ga-a-mi* 1 *ṬUP*[*PU* INIM] ⌜PN⌝ ^{URU}*Irḫāšša mānkan* ^{d}LAMMA ^{KUŠ}*kuršaš kuedanikki arḫa talliyanza n=an mu-ga-a-mi* "1 [tablet, the words of Paškuw]atti, when I evoke the deity Uliliašši; 1 ta[blet, the words of PN of] Irḫašša, when LAMMA ^{KUŠ}*kuršaš* has been called away from somewhere, and I invoke him" KUB 30.65 + 34/i ii 6-8 (cat., NH), ed. CTH pp. 169f.; see also *mān* ^{d}U-*an mu-ga-a-mi* "when I evoke the Stormgod" ibid. 9; [*m*]*ān akkantan mu-u-ga-mi* "when I evoke the dead one" KUB 30.57:6 (cat.), ed. CTH pp. 156f.; cf. KUB 30.58 rev. 11, probably to be read *mān* GIDIM!-*an mu-ga-a-mi* "when I evoke the dead", read differently CTH p. 158:27, but cf. Otten, ZA 75:143 ad. KUB 54.1 i 5; and passim in catalogues.

5″ in festival texts and festival outlines: $^{LÚ.MEŠ}$ḪAL*=ma* ^{d}*IŠTAR* ^{URU}*Ḫattarina namma mu-u-ga-a-an*[*-zi*] "The exorcists invoke/entreat *IŠTAR* of Ḫ. again" KBo 10.20 iii 30-31, ed. Güterbock, JNES 19:83, 87 w. obsolete tr., cf. ibid. 24-25, 43, 45, 438/s ii 7, 11 (Alp, Tempel 146), w. NHF 66 n. 55; also with *IŠTAR*! of Ḫattarina IBoT 3.115 rev. 3-6 (CTH 615.1); in descriptions of individual festivals: "When the queen worships the personal Stormgod . . ." *nu* ^{d}U *ḫaršannaš piran parā INA* UD.2.KAM *kišan mu-ga-an-zi* "first of all they entreat the personal Stormgod for two days as follows" ABoT 1 i 6-7, followed by the opening of his *ḫaršiyalli*-vessel and the display of ingredients such as raisins, figs, malt and BAPPIR, *parḫuenaš*, etc. typical of rituals of *mugai*-ing; for *piran parā . . . mugawanzi* cf. KBo 15.32 i 4-5; cf. also [^{d}U?] *mūwanun kuedaš* É-*naš anda mu-ga-an*-[*zi . . . .*] *apiya anda pēdanzi* "In whatever houses they invoke [the Stormgod] *m.*, they transport [. . .] thither" KUB 20.1 ii 33-34 (fest., NH).

b′ verbal subst. *mugawar*: *nutta kī mu-ga-a-u-wa-aš uddār mummuwā*[*n*(?!)] *ēšdu* "Let these words of evocation be falling(?) upon you" KUB 33.68 ii 3 (OH/MS), translit. Laroche, Myth. 68, tr. Laroche, prière hittite 22; DUB.1.KAM *QATI ŠA* ^{d}U *mu-ga-u-wa-aš* "One tablet (text) complete, of the invocation of the Stormgod" KBo 13.130 iv 4-5 (colophon); see VBoT 58 iv 13; "One tablet, (text) complete, of the words of Aštabi-LUGAL, if one man has sworn to another, (and) then it happens that he kills him, . . . this ritual is for him" ŠÀ.BA 1-*EN* ^{d}U-*aš mu-ga-a-u-aš* [*Q*]*ATI* "included: one (ritual) of the invoking of the Stormgod, complete." (var. 1 SISKUR *mān* ^{d}U-*an* [. . .] *mu-ga-an-zi* "One ritual: When they invoke the Stormgod") KUB 30.51 i 19 + KUB 30.45 iv 12 (cat., NH), w. dupl. KBo 14.68 i 18 + KUB 30.58:4, cf. Otten, MDOG 93:77 and CTH pp. 158f.; [DU]B.2.KAM *QATI* ^{URU}*Durmitta* ^{d}*Gulšaš mu-ga-u-aš* "Second tablet, (text) complete, of the invoking of the Fate Goddesses of Durmitta" KBo 14.70 i 10 (cat.), ed. CTH p. 154:23; see also "the invoking of Telipinu" ibid. i 11; "the invoking of the Sun-god(dess)" ibid. i 14; [DUB.x.KAM *QA*]*TI mānkan akkanza kuedanikki* [*arḫa tal*]*liyanza mu-ga-u-wa-aš* "[x tablets, text com]plete, of the invoking/invocation, if a dead person has been called away from someone" ibid. i 15-16;

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(You alone (O sungod) are just; you alone have mercy;) *mu-ga-a-u-wa-ar zik=pat eššatti* (var. *ištamaškiši*) "you alone act upon (var. listen to) invocations" KUB 31.127 i 6 (hymn to the Sungod, OH/NS), w. dupl. KUB 31.128 i 5, ed. Güterbock, JAOS 78:239, AnSt 30:43 ("prayer"), Lebrun, Hymnes 94, 101; *INA* UD.5.KAM=*ma mu-ga-a-u-wa-ar-pát* § *INA* UD.6.KAM=*ma mu-ga-a-u-ar-pát* § *INA* UD.7.KAM=*ma mu-ga-a-an-zi mu-ga-a-u-ar-ra šarā danzi* § *ta āppāi* "On the fifth day there is only evocation. On the 6th day there is only evocation. On the 7th day they evoke, and then they pick up the evocation materials. It is finished" KUB 30.27 obv. 2-6 (MH?/NS), ed. HTR 98-99. It would seem from the third occurrence of *mugawar* that this word, like *mugeššar*, can stand for the materials of the ritual of evocation as well as the words spoken. In this construction *mugawar* is more like a true substantive than a verbal substantive. Cf. *mukeššar* 2 a.

2′ subj. a god: "The serpent vanquished the Stormgod" ^{d}IM-*aštašš=a* DINGIR.MEŠ-*naš ḫuma*[*nd*]*uš mu-ú-ga-it* (var. *mu-ga-it*) "The Stormgod entreated all of the gods" KBo 3.7 i 12-13 (Illuyanka myth, OH/NS), w. dupl. KUB 36.54 i 3, ed. Beckman, JANES 13:13 ("summoned"), translit Myth. 6, tr. ANET 125 ("besought"), Gurney, AAA 27:48f.; cf. Laroche, prière hittite 23; the Stormgod's words which follow are an entreaty: *anda=m*(*u*)*=apa tīyatten* "come together to me", cf. sub *-mu* b 4′.

3′ mid. reflexive (w. *-za*) "to let oneself be entreated": *nu=za* ^{d}UTU ^{URU}*Ari*[*nna=y*]*a zikila mu-ke-eš-ki-iḫ-ḫu-u*[*t*] "And you, O Sungoddess of Arinna, be entreated!" KUB 24.3 iii 12-13 (prayer, Murš. II), ed. Gurney, AAA 27:34f., Lebrun, Hymnes 164, 171, cf. also Goetze, JCS 18:93.

b. obj. humans — **1′** in secular/profane sense: "But [if] I, My Majesty, send a messenger to Kaška, [do not . . .] to him" *nanza* ^{LÚ}*takšulaš* [*l*]*ē mu-ga-a-ši* "As a man in a treaty relationship (with me) do not entreat him (and do not say to him as follows: 'When you arrive up [in Ḫatti], run away and [come(?)] back to me')" KUB 23.77:65-66 (treaty with Kaška, MH/MS), ed. Gurney, AAA 27:49, tr. Kaškäer 121 ("bitten"); *n=aš* EGIR-*pa INA* K[UR URU *Kašga lē*] *mu-u-ki-iš-kán-z*[*i*] "Let them not entreat them (to go) back to Kaška" KUB 23.77:74 + KUB 13.27 obv. 3 (treaty with Kaška, MH/MS), tr. Kaškäer 121.

2′ in cultic-magical sense?: ⌜1 *ṬU*⌝*PPU AWAT* ^{f}*Allaitūraḫi* [*mān* UN-(?) . . .] / *n=an kiššan mu-ga*[*-a-mi*] (var. *a-ni-i*[*a-mi*]) [*Q*(*ATI*)] "One tablet: the word of PN; [If a man(?) . . . ,] I invoke (var. treat) him thus. Finished." KBo 14.68 i 3-4 (cat., NH), w. dupl. KUB 30.51 i 8-9 + KUB 30.45 i! 1-2, ed. CTH pp. 157f.; since this would be the only ex. of *m.* used in its cultic-magical sense taking a human as its object, it may be that the dupls. do not correspond at this point. Kammenhuber (HW^{2} 85a) regards one of the two texts as faulty.

c. with prev. *appa* "to call back": KUB 56.55 iv 9, ed. Klengel, AOF 12:170.

The finite forms of *m.* occur with the d.-l. to express to what or to where the god is invoked: *ḫarwašiya pedi* KUB 15.32 i 48; *parā ḫandanni* ibid. 50; *kuedani uddānī* KUB 7.8 ii 20; *kuedaš* É-*naš* KUB 20.1 ii 33; and with the inst. of means: NINDA*ḫaršit* ^{DUG}*išpanduzit* KUB 24.2 obv. 12.

In KUB 32.130 the verb *mugai-* is used synonymously with "give a *mukeššar*" and "give a SISKUR.SISKUR" (cf. sub *mukeššar*, mng. 1). Laroche, prière hittite 23, thinks that (*arḫa*) *talliya-* is the specific verb for the evocation. In ibid. 22f. he combines *mugai-* with the magic paths which should bring the gods near. The lex. evidence equating *mugawar* with Akk. *tazimtu* "lament, complaint" is not supported by the use of *m.* in actual contexts.

Friedrich, ZA 35 (1924) 12 n. 3; Götze, Ḫatt. (1925) 100; Friedrich, SV 2:24 ("klagen, anflehen"); Sturtevant, Gl. (1936) 104 ("lament, cry, implore"); Gurney AAA 27 (1940) 45-51 (p. 49: "pray, entreat, beseech"); Goetze, JAOS 61 (1941) 302; Friedrich, HW (1952) 144 ("beten, bitten, anflehen", mid. "sich erbitten lassen"); Goetze, JCS 18 (1964) 93 (to invite to come to the praying person); Laroche, prière hittite (1964) 20-24 ("mouvoir, mettre en branle"); Neu, StBoT 5 (1968) 118 (follows HW); Oettinger, Stammbildung (1979) 33 ("wehklagen"), 369 ("klagen"); Lebrun, Hymnes (1980) 416, 431-440, 477 (follows Laroche); Tischler, HDW (1982) 54 (follows HW); Alp, Tempel 147 ("an jemanden Klagegebet richten").

Cf. *mugawar*, *mukeššar*.

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GIŠmukar, mukn- n. neut.; (implement used as a noise-maker); from OS.†

sg. acc. GIŠ*mu-ú-kar* KUB 20.10 iv 16 (OH/NS), IBoT 1.36 ii 45 (MH/MS), GIŠ*mu-kar* KUB 2.3 ii 8 (OH/NS), IBoT 1.36 ii 12 (MH/MS), KBo 4.9 iv 8, Bo 2710 obv. 4, 10 (Haas, KN 214); **abl.** GIŠ*mu-uk-na-za* KBo 2.4 i 25 (NH).

pl. gen. GIŠ*mu-uk-na-aš* KUB 43.29 ii 9 (OS).

In Ḫattic context: GIŠ*mu-u-kar* 950/c iii 13 (Schuster, HHB I/1:98).

For GIŠ*mu-uk-ri-it* KUB 33.63 obv.? 5 see the separate article. This form would not fit the *r/n*-stem inflection of GIŠ*mukar*. For *munqani*, perhaps a nasalized d.-l. of GIŠ*mukar* see its separate article.

a. used as a noise maker — **1′** to call in or summon (*andan ḫalzai-*): "When the thirteenth day of the month arrives" *nu* EGIR-*pa warpuar nekuzza meḫur* LÚ.^{d}U ^{d}U URU*Nerik* GIŠ*mu-uk-na-za andan ḫalzāi* "There is bathing again. In the evening the Man of the Stormgod calls in the Stormgod of Nerik with a *m.*" KBo 2.4 i 23-26 (monthly fest., NH), ed. Haas, KN 280f.; cf. [. . .] GIŠ*mu-kar*! *dāi kattanma* [*tiyazi*] *nu* DINGIR-*LUM andan ḫalzāi* "He takes the *m.*, [steps] down (from the roof), and calls in the deity" KUB 25.21 iv 6-7, ed. Tunn. 38; cf. Bo 3251 ii 18 (Haas, KN 254).

2′ to scare off illness (or evil spirits causing it)(?): "A man of the gold spear [holds] a plated spear," LÚA.ZU-*ya* GIŠ*mu-ú-kar ḫarzi* "and a physician holds a *m.* (They walk together. The physician keeps reciting incantations.)" IBoT 1.36 ii 44-46 (*MEŠEDI* instr., MH/MS), ed. Jakob-Rost, MIO 11:186f.; it is not said that the physician makes noise with the *m.* to drive out illness, but we have inferred this.

b. held (*ḫar-*) by a functionary in ceremonies — **1′** by the Man of the Stormgod: (The chief wood scribe, the chief palace attendant, the scribe, the Man of the Stormgod and the LÚGUDÚ priest go before to the *daḫanga*) LÚ.^{d}U GIŠ*mu-kar ḫarzi* "The Man of the Stormgod holds a *m.*" (They proceed to step on the *paššu-* of the *daḫanga*. But they don't yet enter the *daḫanga*. Meanwhile they recite the words of the evocation as they know them. They give from the king's house various food offerings. All this they carry into the *daḫanga*) LÚ.^{d}U GIŠ*mu-kar PANI* GIŠ-*ŠI RABĪ dāi* "the Man of the Stormgod puts the *m.* before the big tree/pole (in the *daḫanga*)" (meanwhile the Chief of the Wood-scribes recites words, and the GUDÚ-priest offers breads) Bo 2710 obv. 3-11 (fest.), ed. Haas, KN 214f.; LUGAL-*uš* EGIR GUD.MAḪ.ḪI.A *iyatari* 1 DUMU É.GAL 1 LÚ*MEŠEDI* LÚ.^{d}U GIŠ*mu-ú-kar ḫarzi* KUB 20.10 iv 14-16 (OH/NS).

2′ by a DUMU.É.GAL: "[The king leaves] the ten[t hol]ding a lituus. Two palace attendants precede him" ŠÀ.BA 1-*EN* DUMU.É.GAL GIŠŠUKUR AN.BAR *ḫarzi* 1-*EN* DUMU.É.GAL-*ma* GIŠ*marin* AN.BAR GIŠ*kalmuš* GIŠ*IŠTUḪḪA* GIŠ*mu-kar-ra ḫarzi* "Of these one palace attendant holds an iron ŠUKUR-spear; one palace attendant holds an iron *mari*-spear, a lituus, a whip and a *m.*" KUB 2.3 ii 1-8 (KI.LAM fest., OH/NS), translit. Singer, StBoT 28:63 and discussed in StBoT 27:78; *nu* DUMU.É.GAL GIŠŠUKUR KÙ.GI GIŠ*mu-kar-ra pēdai* "A palace attendant carries away a gold spear and a *m.* (He goes and puts them with the *mari*-spear on the throne-platform to the right of the king)" KBo 4.9 iv 7-11 (ANTAḪŠUM fest.); cf. also IBoT 1.36 ii 11-14 sub c.

While the Man of the Stormgod sometimes uses the *m.*, the DUMU É.GAL seems only to keep it for use by others, perhaps for the king.

c. implement sometimes used in a light carriage (*ḫuluganni-*): *ŠA* GIŠŠUKUR-*ma* DUMU.É.GAL [o?] GIŠ*IŠTUḪḪA* GIŠ*ḫulugannašᵛa* GIŠ*mu-kar ḫarzi* "The Palace Attendant of the Spear holds a whip and the light carriage's *m.*" (He precedes [the king] and goes and takes a stand to the left(?) of the carriage beside the wheel.) IBoT 1.36 ii 11-14 (*MEŠEDI* instr., MH/MS), ed. Jakob-Rost, MIO 11:182f., Siegelová, Eisen 133 n. 9, suggests reading GIŠ*MU-KAR*<*RU*>.

d. has GIŠPA.ḪI.A or is constructed from them: [. . . *pi*(?)-*r*]*a*(?)-*an* KÙ.BABBAR-*aš* GIŠ.ᵀḪI.A¹-*aš* LÚ*ḪAZANNU* URU*Ḫatti* / [. . . *IŠTU* GIŠ.ḪI.A(?) K]Ù.BABBAR GIŠ*mu-uk-na-aš* GIŠPA.ḪI.A (coll.) / [*INA* KUR?] URU*Ḫatti udanzi* "[Be]fore [the . . .] in the Silver Trees the *ḪAZANNU* of Ḫattuša [. . .-s]. From the S]ilver [Trees] they bring the rods(?)/staves(?) of the *mukar* [to] Ḫatti" KUB 43.29 ii 8-10

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(fest., OS) □ for the Silver Trees as a location cf. the *ḪAZANNU* inst. KUB 26.9 i 14, ed. differently Otten, OrNS 52:136f., 141, Daddi Pecchioli OA 14:100f.; it may be that the wooden rods used to make the sacred *m.* had to be procured from a special wood called the Silver Trees; GIŠPA GIŠ*muknaš* Bo 4381 i 6 (Jakob-Rost, MIO 11:214, cited in broad transcription).

The basis of Goetze's (Tunn. 38 n. 89) equation of GIŠ*mukar* with GIŠBALAG ("harp" or "lyre") is too slim, merely that either the *m.* or the BALAG could be used to summon the gods. Jakob-Rost's (MIO 11:214) tr. "Peitsche" (whip) does not explain how the *m.* differed from the GIŠ*IŠTUḪḪA* listed with it. Gurney (Schweich 35) has suggested that the *m.* was a sistrum; cf. CHD under (GIŠ)*mari-* a ("rattle?"). In ancient Egypt sistrums were used to scare off evil spirits. But we have no way of knowing what kind of noise-producing implements the Hittites preferred for this procedure. The *mukar* was used both to scare off evil and to summon a (good) god. The GIŠPA.ḪI.A of the *m.* could be the parallel rods which pass through a sistrum, or they might be wooden handles. The pl. GIŠPA.ḪI.A need not imply that a single *m.* had more than one GIŠPA, since the gen. GIŠ*muknaš* can also be plural ("rods of the *mukar*s"). But it seems certain that the GIŠPA.ḪI.A brought from the Silver Trees were used to construct the *mukar*(s).

Goetze, Tunn. (1938) 38 n. 89 (perhaps equals GIŠBALAG); Friedrich HW (1952) 144f. ("Harfe(?)"; "auch Teil des Wagens"); Jakob-Rost, MIO 11 (1965) 214 ("vielleicht Peitsche"); Gurney, Schweich (1976, publ. 1977) 35 ("could be a sistrum, such as was found at Horoztepe" [Akurgal, Art of the Hittites, pl. 12]).

Cf. *munqani.*

mugawar n.; materials of an invocation/evocation ritual; MS?/NS.†

INA UD.7.KAM-*ma mugānzi mu-ga-a-u-ar-ra šarā danzi* "And on the seventh day they perform the invocation and they pick up the invocation materials" KUB 30.27 obv. 4-5 (MH?/NS), ed. HTR 98f., cf. sub *mugai-* a 1′ b′.

For *mugawar* (gen. *mugawaš*) as a verbal subst. cf. sub *mugai-*.

muke/iššar n. neut. and com. (only in mng. 3); **1.** invocation, evocation, invocation/evocation ritual, **2.** materials used in an invocation/evocation ritual, **3.** (object in a lot oracle); (from MH/NS); wr. syll. (and SISKUR.SISKUR?).

sg. nom.-acc. *mu-ke-eš-šar* VBoT 24 iv 17 (MH/NS), KUB 32.130:7 (Murš. II), KBo 16.97 obv. 36 (MS or early NS), 110/e rev. 2 (cited StBoT 5:81), KUB 34.76 i 21 (NS), KUB 5.6 ii 34, 35, iii 73 (NH), KUB 52.90 i 17, KUB 53.24 obv.? 8, *mu-kiš-šar* KUB 30.51 i 16, KUB 5.3 i 32, KUB 16.31 iii 9, KUB 16.29 obv. (7), KUB 49.14 iii 4 (NH), KUB 50.24:3 (NH), KUB 50.79 obv.? 5 (NH), KUB 52.68 iv 7 (NH), KUB 5.1 ii 3, 43 (NH) and passim in this text, KBo 2.6 ii 40 (NH), *mu-ki-iš-š*[*ar*] KUB 5.6 iii 77 (NH).

gen. *mu-ki-iš-na-aš* KBo 14.86 i 7, KUB 24.1 ii 5 (Murš. II), par. [*mu-k*]*i-iš-ša-na-aš* KUB 36.81 obv. 18, *mu-kiš-na-aš* KUB 30.27 obv. 8 (MH?/NS), *mu-ge-eš-na-aš* KBo 22.259:3.

dat.-loc. [*m*]*u-ki-iš-ni* KUB 33.75 ii 8, 12, (19), KBo 15.32 i 6, *mu-ke-eš-ni* KUB 7.5 iv 17 (MH/NS), *mu-kiš-ni* IBoT 3.148 i 63.

pl. nom.-acc. [*m*]*u-kiš-šar*ḪI.A KUB 50.106 obv. 9; **pl. nom.** *mu-ke*[*-eš-šar*ḪI.A] KBo 14.68 i 8 w. dupl. SISKUR. SISKUR.ḪI.A KUB 30.51 i 12.

uncertain, possibly gen. *mu-u-ki-iš-na-aš* Bo 6575 obv. 13′ (KBo 21 p. V n. 11), *mu-ke-eš-na-aš* KBo 26.130 ii 8.

In 1-*an mu-u-kiš-šar*ḪI.A KUB 22.57 obv. 12 the pl. det. obviously must be discounted.

Neuter agreement is found in VBoT 24 iv 17 (rit., MH/NS), KUB 30.51 i 16 + KUB 30.45 i! 9 (cat.). Common gender agreement occurs only in the oracle texts, KUB 5.3 i 32f., KUB 16.31 iii 9, KUB 16.29 obv. (7), and KUB 50.24:3. But since common agreement does not occur outside of mng. 3 (name of a lot), we must consider the possibility that the tokens, or perhaps only some of them, were personified.

1. invocation, evocation, invocation/evocation ritual — **a.** in the nom. — **1′** in general: *ANA* dIM *ḫaršiḫaršiyaš tuppiaš mu-*⌜*ke*⌝*-eš-šar* "(Shall it be) the invocation of (i.e., according to) the tablet(s) for the Stormgod of the lightning bolt?" KBo 16.97 obv. 36 (oracle question, MS or early NS); on the date of this text cf. Otten, StBoT 11:35 n. 2.

2′ subj. of nominal sentence with predicate *aniyan* [*m.* as the subject of a passive participle is the functional equivalent of the direct obj. of that same verb; for *aniya-* "to copy, write down, record" cf. HW² 82b-83a] (in colophons or catalogue entries): 1 *ṬUPPU* INIM f*Mallidunn*[*a nu-šša*]*n ŠA* dUTU *U ŠA* DINGIR.MAḪ *mu-kiš-šar* [*aniya*]*n QATI* KUB 30.51 i 15-16 + KUB 30.45 i! 8-9; 1 *ṬUPPU nu-šša*n 3

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mu-ke[*-eš-šar* ḪI.A (var. SISKUR.SISKUR.ḪI.A) *aniya*(*n*)] KBo 14.68 i 8-9, w. dupl. KUB 30.51 i 11-12 + KUB 30.45 i! 4-5, ed. CTH p. 157, 159, cf. Laroche, prière hittite 21.

b. in the acc. — **1′** obj. of *pai-* "to give": *nu=šš̆an paizzi INA* URU*Šamuḫa ANA* d*IŠTAR ṢĒRI mu-ke-eš-šar pedi=pat pāi* "He will go and give an invocation ritual to *IŠTAR* of the Battlefield in Šamuḫa on the spot" KUB 32.130:6-7 (cult of *IŠTAR*, NH), ed. Danmanville, RHA XIV/59:42f. ("il déposera une supplique"), Lebrun, Samuḫa 168f., Wegner, AOAT 36:17 w. n. 67, 135f. n. 423 ("ein Bittgebet veranstalten"); note also *mukišnaš* SISKUR.SISKUR as obj. of *pai-*: LÚEN É-*TIM=ma ANA* dIM URU*Kuliwišna m*[*u-k*]*i-iš-na-aš* SISKUR.SISKUR *kiššan pāi* "the master of the house gives an offering of invocation to the Stormgod of Kuliwišna as follows" KBo 15.34 ii 22-23 (rit., MH/NS), in ii 26ff. a ram is offered.

2′ obj. of *dai-* "to place": LÚ*AŠIPU=kan mu-kiš-šar dāi* "The exorcist will 'put' (i.e. present?) an invocation (for dAMAR.UTU)" (They will give a SISKUR and a propitiatory gift [*maškan*] to the god.) KUB 18.62:6-7 (oracle question, NH), cf. KUB 6.13:13-17 (same tablet); (They will draw the Sun-goddess of Arinna and give a SISKUR to the goddess) GIM-*an=ma* SAL.LUGAL [*IN*]*A* URU*Ankuwa ari nu=kan ANA* dUTU URUTÚL-*na mu-kiš-šar tianzi* "But when the queen arrives in Ankuwa, they will put an invocation to the goddess" KUB 22.40 iii 19-20 (oracle question, NH); the use of *dai-* "to put" does not necessarily indicate that *mukeššar* here means an offering or the ritual implements, since the *dai-* is also used with *arkuwar* "defense" (Gurney, AAA 27:61); [*nu=kan*] *ANA* dU URU.GIŠPA-*ti mu-k*[*iš*]*-šar dāi* KUB 49.21 iv 4; *mu-ke-eš-šar-ra-aš-ši karū tīēr* KUB 5.6 iii 73.

3′ obj. of *karp-* "to 'lift', cancel(?) (a ritual)": *nu=šš̆an* 1-*an mu-u-kiš-šar*ḪI.A *kar(a)ppūeni* "we will cancel(?) one invocation ritual" KUB 22.57 obv. 12 (oracle question, NH); the active *karp-* might not have the same significance as the middle, [*m*]*u-ke-eš-šar karptari* 110/e rev. 2 (StBoT 5:81 "beendet ist/wird").

4′ obj. of *ašnu-* "to provide for": [. . . .] / *mu-ke-eš-šar ašnuz*[*i*] KUB 34.76 i 20-21; cf. *mugauwar ašnu-* ibid. 18; cf. SISKUR.SISKUR.MEŠ *ašnuzi* KBo 17.65 rev. 8, 11 (HED 1-2:192).

5′ as subj. of a passive part., functional equivalent of the obj. of *aniya-* "to copy, record": cf. above sub 1 a 2′.

6′ obj. of *menaḫḫanta au*(*š*)- "to scrutinize, evaluate against" (cf. *menaḫḫanda* 10 a 2′): *nu=za=kan mu-ke-eš-šar IŠTU ṬUPPI menaḫ=ḫanta a-*⌜*ú*⌝-[*e-er*] "They eval[uated] the invocation(-ritual) from/by means of a tablet" (i.e., they compared it with what was written on the tablet) KUB 5.6 ii 35 (liver oracle, NH), ed. Sommer, AU 280f. (differently).

Note that the synonym *mugawar* is the dir. obj. of *ešša-* and *ištamašš-*, cf. sub *mugai-* a 1′ b′.

c. in the gen. — **1′** "festivals of *m.*": EZEN.ḪI.A-*i=tta . . . . . auliuš mu-ki-iš-na-aš-ša* EZEN.MEŠ *INA* KUR URU*Ḫatti=pat ēšzi* "Only in the land of Ḫatti are there festivals for you: . . . and festivals of invoking the *auliuš*" KUB 24.1 ii 3-6 (prayer, Murš. II), ed. Gurney, AAA 27:18f., Lebrun, Hymnes 182, 185 (differently), tr. ANET 397; cf. also KUB 36.81 obv. 18, KUB 12.19 ii 11, and cf. below sub 4′.

2′ "days of *m.*": *ḫaštai=ma tūwaza kuit* KUR-*az udan nu kuitman* UD.KAM.ḪI.A *mu-kiš-na-aš nu=šši* UD.KAM-*tili* SISKUR *kišan peškanzi* "During the days of invocation, they give daily offerings (SISKUR) as follows for the bones (of the deceased) which are brought from a distant land" KUB 30.27 obv. 7-9 (MH?/NS), ed. HTR 98f.

3′ "offering (SISKUR.SISKUR) of *m.*": cf. 1 b 1′.

4′ LÚ*mukišnaš išḫaš* (the person who commissions the *m.* ritual): [(*nu lukkatta*)] *mu-ki-iš-na-aš* EZEN *ANA* dIM URU*Kul*[(*iwišna*)] LÚ*mu-ki-iš-na-aš-pát išḫaš iez*[(*zi*)] "The next day the person who has commissioned the invocation ritual (lit. owner/lord of the invocation) alone performs the festival of invocation for the Stormgod of K." KUB 12.19 ii 10-12 (rit., MH), w. dupl. KBo 15.34 ii 14-16 (MH/NS); *n=an=za* LÚ*mu-ki-iš-na-aš* EN-*aš dāi* KBo 14.86 i 7 (rit., MH?/MS); cf. KBo 15.34 iii 3, 6; KUB 12.19 iii (9) □ The det. is placed

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before the gen. (noted already by Goetze, JCS 18:93) to show that this is a fixed combination. Compare LÚ*maniyaḫḫiyaš išḫaš* sub *maniyaḫḫai-* 3 a. Contra Lebrun, Hymnes 435 and Tischler, HDW 54 there is no writing EN *mukišnaš* known to us from published texts. LÚ*mukišnaš išḫaš* is likely to be a reading of EN.SISKUR (cf. Otten, MDOG 93:77 n. 5), cf. above sub *malteššar* in disc. sec.

d. in the loc. "for the purpose of *m.*": *kāša=tt[a m]u-ki-iš-ni* [GIŠPÈŠ *k]ittari* "A [fig] has been placed (here) to invoke you" KUB 33.75 ii 12-13 (incantation in rit., OH/NS); cf. ibid. 8, 19; GIŠBANŠUR GIBIL=*ma kuiš mu-ke-eš-ni arta* [*n=aš=z*]*a*(?) (coll.) *ŠA* DINGIR-*LIM=pat kišari* "The new table which has been put (here) for the invocation ritual becomes the deity's alone" KUB 7.5 iv 17 (Paškuwatti rit., MH/NS); cf. KBo 15.32 i 6.

2. materials used in an invocation ritual, in the acc., obj. of *šarā da-* "to pick up" and *parā peda-* "to carry off": *INA* UD.4.KAM=*ma mu-ke-eš-šar ḫūman šarā daḫḫi n=at=kan parā pēdaḫḫi* "But on the fourth day I pick up all the materials of the invocation ritual and carry them forth" VBoT 24 iv 17-18 (Anniwiyani rit., MH/NS), ed. Chrest. 114f.; note that the word *mugawar* when used in this concrete sense is also the obj. of *šarā da-*, cf. *mugai-* a 1′ b′ and *mugawar*.

3. (object in a lot oracle): DINGIR.MEŠ GUB-*ir mu-kiš-šar šalli waštul* IZI=*ya* ME-*ir nu=kan ANA* GIG GAL "The Gods got up, took The Invocation, The Big Sin, and Fire, (and gave them) to the Big Sickness" (result: unfavorable) KBo 2.6 ii 40-41; *IŠTU* M[U.H]I.A GÍD.DA [Ø?] / *mu-kiš-šar danza n[aš] pangaui* S[UM-*za*] [Ø?] *m.* is(?) taken by 'Long Years,' and g[iven] to the 'Assembly'" KUB 16.31 iii 8-9 (with faulty alignment in the copy).; cf. also KUB 5.1 iii 45, 58-59, iv 44-45, KUB 5.1 + KUB 52.65 iv 15-16, KUB 5.3 i 32-33, KUB 16.29 obv. 7, KUB 49.14 iii 4, KUB 50.24:3, KUB 50.79 obv.? 5, KUB 52.68 iv 7, KUB 52.74 iv 7.

A *mukeššar* can be something written or described on a tablet (1 a 1′, 2′, 1 b 6′). It is something concrete with the following verbs: *pai-* "to give", *ašnu-* "to provide for (a ritual with offerings)" (1 b 4′), *šarā da-* "to pick up" and *parā peda-* "to carry off" (mng. 2). In other passages it is unclear whether the *m.* is words, ritual actions or offerings, as the verbs used with it are ambiguous.

In some cases it seems that *m.* might be a Hittite reading of SISKUR. This is likely in the exx. sub 1 a 1′, 2′, 1 b 3′, 4′, 6′. One ex. under 1 a 2′ actually has SISKUR.SISKUR as variant to *m.*, and the text listed first under 1 b 1′, KUB 32.130, gives the impression that *mukeššar . . . pai* (7), SISKUR.SISKUR *piškanzi* (14, 22), *muke=škanzi* (17) and *muganzi* (18) all refer to the performance of rituals. On the other hand, *mukišnaš* SISKUR.SISKUR (1 b 1′ second ex.) excludes the equation. It occurs in the same tablet of the rites for the Stormgod of Kuliwišna as the phrase *mukišnaš išḫaš* (1 c 4′). This shows that the latter refers to a person for whom a specific kind of ritual, viz., a *mukišnaš* SISKUR, is performed. So the LÚ*mukišnaš išḫaš* is only the EN of a specific kind of SISKUR, not of any ritual. It is possible that in the late period such a generalization (i.e., a person for whom any ritual is performed) took place (see the variant above). — On the question of whether SISKUR-*eššar* (RS 25.421:52) is *mukeššar*, *malteššar*, or some yet unknown noun in *-eššar* see bibliography below and discussion under *malteššar*.

Götze, Madd. (1928) 63 n. 1 ("Klage-Gebet"); Sommer, AU (1932) 281 ("Klagegebet"); Sturtevant, Chrest. (1935) 126; Sturtevant, Gl. (1936) 104 ("lamentation", "things used in a ritual of lamentation"); Gurney, AAA 27 (1941) 60f. (usage contradicts lex. equation w. Akk. *tazimtu* "lamentation"); Goetze, JAOS 61 (1941) 302; Friedrich, HW (1952) 145 ("Bitte, Bittgebet"); Kammenhuber, MIO 2 (1954) 409f. n. 17 ("Bittritual"); Otten, MDOG 93 (1962) 77 n. 5 (points to alternation between *aniya-* and *mugai-*, as well as between SISKUR.SISKUR and *mukeššar*, observing that LÚ*mukišnaš* EN-*aš* "dem sonstigen EN.SISKUR. SISKUR entsprechen dürfte"); Laroche, prière hittite (1964-65) 21f. (*mugai-* is not a verbum dicendi but a verb of action; a *mugeššar*, like an *aniur*, is a ritual [SISKUR]); Goetze, JCS 18 (1964) 93; Kümmel, OrNS 36 (1967) 369; Laroche, Ugar. 5 (1968) 779 (= SISKUR-*eššar*); Ünal, THeth 4 (1974) 157 (follows HW); Lebrun, Hymnes (1980) 431-40 ("un ritual de 'mise en marche'"), 435 ("EN *mugešnaš*"), 477; Tischler, HDW (1982) 54 (follows HW, also lists "EN *mukesnas*"); HW^2 85b (comparison w. *aniur* and SISKUR). Cf. also bibliography of *mugai-*.

Cf. *mugai-*, *mugawar*.

GIŠmukna- see GIŠ*mukar*.

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GIŠmukrit n.; (mng. uncertain).

[. . . .]x-*ta tampuēšz*[*i*(?)] / [. . . . .]x-˹*da*˺(?) GIŠ*mu-uk-ri-it* / [. . . *a-pa*]-˹*a*˺-*at-ta tampuēšta* / [. . . . .]x-*ša UL wemiet* "[. . .] . . . becomes sharp/pointed. [He . . . -ed . . .] with *m.*, [and i]t too (?) became pointed. He did not find [. . .]" KUB 33.63 obv.? 4-7 (myth, OH/MS), translit. Myth 95.

m. might be an inst. of a stem *mukra/i-* or a *t*-stem nom.-acc. neut. If the restoration [*a-pa*]-˹*a*˺-*at-ta* "it too" is correct, one still does not know if the object which became pointed (a neut. noun) is the *m.* itself or something sharpened by a *m.*

NINDAmulanti- see NINDA*mulati-*.

(:)mulatar A n.; (an evil quality), from MH/NS.†

sg. nom./acc. neut. :*mu-la-a-tar* KBo 13.109 iii 10 (MH/NS), :*mu-u-la-tar* Bo 898 rt. col. 7 (Otten, BagM 7:140 n. 2); **abl.** *mu-la-at-na-za* KBo 13.109 ii 12.

"As the chamberlains (par. fullers) make the linen plain and remove the lint(?) from it so that it becomes white," ḪUL-*uwašš⌒a* UN.MEŠ-*aš ANZELLU ḫurkelaza paprannaza mu-la-at-na-za* [UZU]NÍ.TE LUGAL *QĀTAMMA parkuešdu* "so let the person of the king become pure from the abomination of evil men, from sexual abomination, from impurity, and from *m.*" KBo 13.109 ii 10-13 (rit., MH/NS); ". . . As the GIŠ*ḫat⌒talwant-* drives back the SAG.KUL (= Akk. *sikkūru*), and the door opens," LUGAL-*i⌒ya* ḪUL-*uwaš* UN.MEŠ *ANZELLU ḫurkel papratar* :*mu-la-a-tar* (var. :*mu-u-la-tar*) *QĀTAMMA arḫa araiddu* "So let (the GIŠ*ḫattalwant-*) stop the abomination of evil men, the sexual abomination, the impurity, (and) the *m.* (from coming) to the king" KBo 13.109 iii 9-11, w. dupl. Bo 898 rt. col; HED 1-2:125's "the king's defilement shall lift" is incomprehensible; this occurrence is booked in HW² 245b sub *arai-*[1] "to arise", HW² 125a ("weg(er)heben") is also to be corrected. This passage belongs to *arai-*[2] "(jem./etw.) anhalten" HW² 246ff. This text distinguishes the GIŠ*ḫattalu-*/GIŠ*ḫattalwant-* from the SAG.KUL, whereas Laroche, JCS 2:129, and Popko, Kultobj. 42, equate them.

For the references to *mulatar* and remarks on the evils enumerated with *ḫurkel* see Hoffner, Fs Gordon (1973) 84 w. n. 16.

mulatar B (an object), NH.†

In an inventory: 1 MÁ-*aš* (addition written on left edge) 1 *mu-la-tar QADU* [. . . .] "one ship(?), one *m.*, together with [. . .]" KBo 18.186 rev. 11, ed. THeth 10:169; the photo shows that there was limited space available for the marginal addition, which may account for why the scribe omitted the GIŠ det. on the MÁ.

NINDAmulati-, NINDAmulanti- n. com. (a bread); from MH.

sg. nom. NINDA*mu-la-a-ti-iš* KBo 5.2 iv 10, 16, KBo 17.65 rev. (47), 62, KBo 21.34 i 9, 31 (MH/NS), NINDA*mu-la-ti-iš* KUB 43.58 i 20 (MH/MS), NINDA*mu-u-la-ti-iš* KUB 29.4 ii 25, 48, 59, iv 1 (NH), KBo 27.192:2, NINDA*mu-u-la-a-ti-iš* KBo 24.45 rev. 4.

sg. acc. NINDA*mu-la-ti-in* KBo 21.34 i 33, ii 23, KBo 9.115 obv. 9 (MH/NS), NINDA*mu-la*<*-ti*>*-in* KBo 23.27 ii 38, NINDA*mu-la-a-ti-in* KBo 21.34 i 11, ii 38, 57, 59, NINDA*mu-la-a-te-*˹*in*˺ KUB 7.20 obv. 11 (MH/NS), NINDA*mu-u-la-ti-in* KUB 12.11 iii? 12, 20, KUB 29.4 ii 24, iii 12, NINDA*mu-u-la-a-ti-in* KBo 5.2 ii 15, 17, KUB 45.56:7, NINDA*mu-u-la-a-an-ti-in* KUB 25.46 ii 8.

loc. NINDA*mu-u-la-ti-ia* KUB 12.11 iii 13.

sg. or pl. nom. NINDA*mu-la-a-ti-iš* KBo 5.2 i 26, 27, NINDA*mu-u-la-ti-iš* KBo 5.2 ii 7, KUB 29.4 i 72, ii 1, 6, etc., NINDA*mu-u-la-a-ti-iš* ibid. iii 40, NINDA*mu-u-la-ti-iš* KBo 27.130 i 6.

pl. acc. NINDA*mu-la-du-uš* KBo 23.93 i 25 (NS).

Akkadographic spellings: *ANA* NINDA*mu-la-a-ti* KBo 5.2 ii 20; *ŠA* 1 NINDA*mu-u-la-ti-i* KUB 12.11 iii? 17; 1 NINDA*mu-la-a-ti-ti(m)* KUB 30.28 obv. 11.

Unclear: NINDA*mu-u-la-t*[*a-*. .] 1669/u:5 (AlHeth 173); *mu-ú-l*[*a-*. . .] KBo 10.37 i 11.

a. ingredients — **1′** wheat flour: 1 NINDA*mu-la-ti-in (var.* NINDA*mu-la-a-te-*˹*in*˺) *ŠA* ZÍD.DA ZÍZ DURU$_5$ *ŠA* ½ *UPNI* KBo 9.115 obv. 9 (rit. of Palliya, MH/NS), w. dupl. KUB 7.20 obv. 11-12 (NS).

2′ BA.BA.ZA: 1 NINDA*mu-la-a-ti-iš* BA.BA.ZA ½ *UPNI* KBo 21.34 i 9-10 (fest. for Teššub and Ḫebat of Lawazantiya), cf. ibid. i 31, ii 23, KBo 19.129 obv. 47 (Kizzuwatnaean rit.); KUB 32.65 i 7, w. dupl. KBo 15.48 i 28 (*ḫišuwa* fest).

3′ NINDA.Ì.E.DÉ.A(?): ˹*ŠA*˺ NINDA.Ì.E.DÉ.A 1 *mu-ú-l*[*a-ti-*. . .] KBo 10.37 i 11. This may indicate that *m.* bread could be made from the sweet NINDA.Ì.E.DÉ.A.

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b. plain *m.* was made without salt: *nu* ⌜4⌝ NINDA*mu-u-la-a-ti-in pittalwan* MUN-*an kuedani UL išḫuwān* "four plain *m.* breads into/on which salt has not been poured." KBo 5.2 ii 15-16 (rit. of Ammiḫatna).

c. could be broken (*paršiya-*): *nu* LÚAZU 5 NINDA.SIG 1 NINDA*mu-u-la-ti-in paršiya* "the exorcist breaks five flat/thin breads (and) one *m.*" KUB 12.11 iii? 12.

Occurs chiefly in Ḫurrian and Kizzuwatnaean rituals.

Hoffner, AlHeth (1974) 172f.; GLH (1977) 172.

mūli (mng. unknown).†

The phrase *mu-u-li pu-wa-e*?[(-) . . .] KUB 1.11 i 27 (Kikk.) is assumed to be the Ḫurrian equivalent of the Hitt. ÍD-*i katta pēḫudanzi* "They lead (the horses) down to the river" in the parallel passages ibid. iii 12, iv 18f., 47 (Portratz 132 n. 16; Hipp.heth. 108f. with n. 18). *muli* is not known from Ḫurr. contexts (or at least not quoted in GLH 172). For a Ḫurr. noun *puwe-* for which Laroche restored an inst. *puwa*[*e*] cf. GLH 208.

LÚmu-li[(-) . . .] n.; (a functionary or official); MH.†

In broken context. The end of the word may be lost. Uncertain if syll. or log. (LÚMU-*li*[(-), LÚ*MU-LI*[-*LI*, etc.) KUB 26.42 iii 9 (instr. of Arn. I).

mulili- n.; (a garden herb or vegetable).†

mu-ú-li-li- in a long list introduced by *ŠA* GIŠKIR$_6$ SAR.ḪI.A *ḫūman* "all the herbs/vegetables of the garden" KUB 7.1 i 22 (rit. of Ayatarša, pre-NH/NS); 3 KUŠDÙG.G[AN *m*]*u-*⌜*li-li*⌝ NUMUN Bo 3367 + Bo 7039 obv.? 9, w. dupl. *mu-li-li* Bo 2840 iii? 5, cf. Otten-Rüster, ZA 68:154.

Cf. also TÚL*Mulili* RGTC 6:540 and add TÚL⌜*Mu*⌝*-li-li* KBo 25.158 i? 10 (MS?).

Rosenkranz, Luv. (1952) 11; Ertem, Flora (1974) 38.

[*mu-ma-li-ia-aš* DINGIR.MEŠ-*na-aš*] in KUB 4.1 i 5 (ed. Kaškäer 168f.) should be read *tu*!*-li-ia-aš* DINGIR.MEŠ-*na-aš* "to the gods of the assembly", as shown by the dupl. *tu-li-ia-aš* 26/r:5; cf. sub *tuliya-* n.

mu(m)miya-, mu(m)miye- v.; to keep falling, crumble(?); from OH/MS.†

act. pres. sg. 3 *mu-mi-e-ez-zi* KUB 36.44 iv 8, (9) (OH/MS?), *mu-um-mi-i-e-e*[*z-zi*] KUB 34.19 i 9 (pre-NH/NS), *mu-um-mi-ia-az-zi* 288/i rev. 3 (StBoT 5:118f. n. 1); **pl. 3** [*m*]*u-mi-an-zi* KUB 8.22 ii 8.

mid. pres. sg. 3 *mu-um-mi-i-e-et-ta* KUB 13.2 ii 16 (MH/NS), *mu-u*-[*mietta*] or *mu-m*[*i-etta*] KUB 31.91:7 (MH/NS).

a. describing plaster: *ḫaniššuwar=ma=kan kuit awan katta mu-um-mi-i-e-et-ta* (var. *mu-u*[- . . .] or *mu-m*[*i-* . . .]) *n=at kuttaš awan arḫa daškandu* "Let them keep taking off from the wall the plaster which is crumbling" KUB 13.2 ii 16-17 (*BĒL MADGALTI* instr., MH/NS), w. dupl. KUB 31.91:7 (NS), ed. Dienstanw. 45; another dupl. KUB 31.86 iii 2 (NS) instead of *mu*(*m*)*mietta* has *mauškittari.*

b. describing stars: ⌜*m*⌝*ān=šan nepiši* MUL. ḪI.A *anda šiššandari n=at=kan kat*⌜*ta*⌝[*m*]*u-mi-an-zi* "If stars collide(?) in the sky and fall(?) down" KUB 8.22 ii 6-8 (omen, pre-NH/NS), ed. Riemschneider, Omentexte 255f., Neu, StBoT 5:156.

c. describing the head of a malformed newborn animal: *takku IZBU* SAG<.DU>-*SU* ZAG-*na mu-um-mi-i-e-e*[*z-zi*] "If the head of a malformed newborn animal keeps falling to the right" KUB 34.19 i 9 (omen, pre-NH/NS), ed. StBoT 9:54f., Riemschneider (ibid. 56) suggests that *mummīezzi* is a tr. of Akk. *imtanaqqut* (Gtn of *maqātu*) "keeps falling".

d. describing the Sungod (= sun): *nu kuwapi* dUTU-*uš mu-mi-e-ez-zi* [. . .]*i=ku ḫappēni=kku* GIŠ-*i=kku ḫaḫḫali=kku* ⌜*mu-mi-e-ez-z*⌝[*i*] "When(ever)/where(ever) the Sungod falls, (if) he falls in [. . .], or flame, or tree, or bush" KUB 36.44 iv 8-9 (myth, OH/MS), cf. Eichner, MSS 29:30 and Watkins, FsKnoblauch (forthcoming).

e. possibly describing a participant in a festival: *nu mu-um-mi-ia*[- . . .] *araḫza=ma* LÚUGULA [o] *mu-um-mi-ia-az-zi* LÚ*palwattalla*[*š*] *palwaizzi* 833/w:1–5 (fest. frag.). For acrobats and acrobatics juxtaposed with *palwai-*, cf. KBo 30.81 i 7 and KUB 45.49 iv 16–17.

Goetze, Tunn. (1938) 42 w. n. 124 ("fall down" [from *mauš-* via **muwiya-*]); Friedrich, HW (1952) 145 ("herabbröckeln, (nach unten) zerstieben(?)"); Goetze, Lg. 30 (1954) 403; von

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Schuler, Dienstanw. (1957) 45 ("herabbröckeln"); Neu, StBoT 5 (1968) 118 w. n. 1 ("fallen" [reduplicated form of *mauš-* via **mumuwai-*]); Riemschneider, StBoT 9 (1970) 55 ("herabfallen"); Eichner, MSS 31 (1972) 90 n. 30; Oettinger, Stammbildung (1979) 527 ("herabfallen und aufhüpfen"); Melchert, Phon. (1984) 64 n. 120 ("shower down").

Cf. *mauš-*, *mumiyatar*.

LÚ.MEŠmumiaš n.; (functionaries in a festival).†

In a fragment of a festival description: LUGAL SAL.LUGAL É*ḫilam*[*ni* . . .] / LÚ.MEŠ*mu-mi-aš* x[. . . .] KUB 41.46 iii 17-18. If the word is to be read as syll. Hittite, since it bears a pl. det., its *-aš* ending in a text of somewhat early date cannot be nom. The signs could also be read: LÚ.MEŠMUḪALDIM DUGUD. But, although LÚMUḪALDIM is well-known in Hitt. texts, LÚ(.MEŠ)MUḪALDIM DUGUD would be unique. Therefore this reading has no advantage over the likewise unique LÚ.MEŠ*mu-mi-aš*. Aside from LÚ(.MEŠ)DUGUD, the sign DUGUD is used in the functionary name LÚ.MEŠ UR.GI$_7$ DUGUD KBo 10.25 vi 9 and KBo 22.195 ii! 15 (KI.LAM fest.), translit. StBoT 28:34, 53.

mumiyatar n.; collapse, fall.†

[. . .]ÚR-*aš mu-mi-ia-tar* "collapse/fall of the . . . ." KBo 13.116 obv. 10 (rit.). The fragment preserves other abstract nouns in *-atar* such as [*š*]*argawatar*, [*ḫ*]*attulatar* "health", [*i*]*šḫašarwatar* "dignity", [*wal*]*kiššarratar* "skill, expertise", all of which seem to be desirable things, but also words for body parts such as [UZU*w*]*ālulan* and UMBIN "fingernail(?)".

Cf. *mu(m)miya-*.

mu(m)miye- see *mu(m)miya-*.

mummuwāi- A v.; to fall (repeatedly) (?); OH/MS.†

(O Stormgod, may your soul grow like a flower) *nu=tta kī mugāuwaš uddār mu-um-mu-wa-a-a*[*n*?!] *ēštu* "May these words of invocation be falling(?) upon you. (Turn your ear and listen to what the king and queen are saying to you.)" KUB 33.68 ii 3-4. The translation "to fall repeatedly(?)" is based on the assumption that *m.* is a reduplicated form of *mauš-*, *mū-* "to fall". "Falling upon" means either "to impress" or is a metaphor according to which the words of the invocation fall upon the deity's soul like rain upon a flower.

Laroche, prière hittite (1964) 22 ("efficace").

Cf. *mauš-*.

(:)mumuwai- B (mng. unkn.); OH/NS.†

mu-mu-wa-i KBo 11.14 i 12 (OH/NS), *:mu-mu-wa-a-i* KUB 36.96 obv. 13 (NH), *mu-mu-w*[*a* . . .] KBo 13.145 rev.? 7 (OH/NS).

(In a list of offering materials, following an enumeration of gems:) 6 ŠU.MEŠ *kappiš* ŠÀ.BA *ANA* (var. lacks *ANA*) 2 SA$_5$ 2 GE$_6$ ^{d}UTU-*aš* (var. DINGIR.MEŠ-*aš*) *parḫūenaš mu-mu-wa-i* "6 'hands' of *kappiš*—among them two red and two black—*parḫūenaš* of the Sungod (var. of the gods), *mumuwai*" KBo 11.14 i 11-12 (rit., OH/NS), w. dupl. KUB 43.57 i 11-12 (+) KBo 18.174:5; *m.* could be a finite verb here in a short sentence inserted in a list, but there seems to be no sg. subject for it, nor can we propose a satisfying meaning; [. . . ^{NA_4}G]UG ^{NA_4}TI ^{N}[^{A_4}KA.DINGIR.RA? . . .]/ [. . . *kapp*]*iš mu-mu-w*[*a*- . . .] KBo 13.145 rev. 6-7.

Rosenkranz, Luv. (1952) 23; Laroche, DLL (1959) 72; Van Brock, RHA XXII/75 (1964) 121 ("sens incertain").

mummuta[(-) . . .] (mng. unknown).†

In broken context: [. . .]x *zik* ŠAḪ.TUR *āššu* T[I-*tar* . . . *kēd*]*ani antuḫši* x[. . . .]x *mu-um-mu-ta*[(-) . . .] KUB 9.7 obv. 14-16 (purification rit. w. Luw. quotations, performed by the Old Woman). The presence of a piglet in this context suggests that *mummuta*[(-) . . .] might be a reduplicated form of the root attested in *mudai-* v., [. . . *m*]*udan-* n. (cf. KUB 9.4 iii 25-36). Is the word Luwian or Hittite?

Otten, LTU (1953) 79 w. n. 2.

Cf. *mudai-*, *mudan-*.

munnai- v.; to hide, conceal; from OH/MS.

act. pres. sg. 1 *mu-un-na-a-mi* KUB 36.44 iv 5 (OH/MS), *mu-na-a-mi* KUB 26.33 iii 14 (NH); **sg. 2** *mu-un-na-a-ši* KBo 16.46 obv.? 17 (MH/MS), KUB 19.26 i 25

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(Šupp. I), KUB 6.48 ii 7 (Murš. II); **sg. 3** *mu-un-na-a-iz-zi* KUB 23.72 rev. 50 (MH/NS), KUB 36.127 rev.? 13 (MH/NS), KUB 13.4 ii 48 (pre-NH/NS), KUB 21.41 iv 12 (Šupp. I), *mu-un-na-iz-zi* KUB 8.81 ii 14, iii 3 (MH/NS), KBo 16.25 i (14), 58 (MH/MS), KUB 21.42 i 18, l. e. 5 (NH), *mu-un-na-a-zi* KUB 26.1 iv 2 (NH).

pl. 2 *mu-un-na-at-te-ni* KBo 16.27 iv 18 (MH/NS), KUB 23.77:(58) (MH/MS), KUB 31.115:(22) (OH/NS), *mu-u[n-n]a-it-te-ni* KUB 26.1 iii 56 (NH); **pl. 3** *˹mu˺-un-n˹a-a˺-an-zi* KBo 24.18 i 6, *mu-un-na-an-zi* KBo 3.1 ii 29, KUB 13.20 i (4) (MH/NS), KUB 40.102 i 9.

pret. sg. 3 *mu-u-un-na-a-it* KUB 17.5 i 4 (OH/NS), *mu-un-na-a-it* KUB 14.1 rev (42), 49 (MH/MS), KUB 36.127 rev.? (12) (MH/NS), KBo 16.16 iii 9 (Murš. II), *mu-un-na-it* IBoT 1.33:6, 7, (8) and passim; **pl. 3** *mu-un-na-a-ir* KUB 33.121 ii 14 (NH).

imp. sg. 2 *mu-˹un-na-a-i˺* KBo 2.3 ii 36 (MH/NS); **sg. 3** *mu-un-na-a-id-du* 2Mašt iii 28 (MH/NS); **pl. 2** *mu-un-na-at-ten* KUB 43.71 obv. 16; **pl. 3** *mu-un-na-an-du* KUB 48.1 iii 12 (OH?/NS).

mid. pres. sg. 3 *mu-un-na-at-ta-ri* VBoT 24 ii 17 (MH/NS), *mu-un-na-it-ta-ri* KUB 43.55 iv 15 (pre-NH/NS), KBo 13.71 rev. 3; **pret. sg. 3** *mu-un-na-it-ta-at* KUB 18.5 + KUB 49.13 i 27 (NH), KUB 33.120 i 38; **pl. 3** *mu-un-na-an-da-at* KBo 25.18 rev. 9, KUB 18.5 i 38, *mu-un-na-an-t[a-at]* KUB 18.5 ii 47.

part. sg. neut. acc. *mu-un-na-an* KUB 14.18:5 (Murš. II); **d.-l.** *mu-un-na-a-an-˹ti˺* KBo 12.122:11.

iter. pres. pl. 2 *mu-un-na-eš-kat-te-ni* KUB 43.71 obv. 14.

a. active (without *-kan*) "to hide or conceal (from)" (w. dat. of person and *piran arḫa*), (opp. *tekkušnu-*, paired w. *šanna-* in a 1′ a′) — **1′** with a person as object — **a′** object a fugitive or lawbreaker: "If you hear evil about something concerning My Majesty, if you conceal (*šanna-*) it from me, and do not tell it to me, and you do not point out (*tekkuššanuši*) that man to me" *n=an anda imma mu-un-na-a-ši* "and you go so far as to conceal him" (let the oath gods destroy you) KBo 5.3 i 30 (Ḫuqq.), ed. SV 2:108f.; *mān* LÚ*pittean˹t˺an=ma kuiški mu-un-na-iz-zi* "but if someone conceals a fugitive" KUB 8.81 ii 13-14 (Šunaššura treaty, MH/MS), ed. Petschow, ZA 55:242-3; cf. ibid. iii 3; cf. KUB 36.127 rev. 13 (Šunaššura, MH/NS); "If someone runs away and comes back there", *n=an l˹ē˺ [m]u-un-na-at-˹te˺-ni* "do not conceal him" (give him back) KUB 23.77:58 (treaty w. Kaškaeans, MH/MS), ed. Kaškäer, 121; [*nu=war=an*] *šannatti=ya lē mu-*[*un-na*]-˹*a-ši*˺*=y*[*a*]*=war=an lē* "Do not conceal him, do not hide him" KUB 14.1 obv. 35 (MH/MS), ed. Madd. 8f.; "If an officer (LÚ SIG_5) or a man of low rank runs away (i.e., deserts) from a campaign (or) a journey" LÚDUGUD*=ŠU=ma=an* UGULA *LIM=ya lē mu-un-na-˹an˺-zi* "Let his captain(?) and his major(?) not conceal him" KUB 13.20 i 4, w. dupl. KUB 13.21 ii 10-(11) (military instr. of Tudḫ., MH/MS); "Let them both die", *kuiš=an mu-un-na-i*[*z-zi tekkuš*]*nuzzi=ma=an UL* "But he who hides him (sc. a deserter from the army) and does not [ex]pose him" (let the gods destroy him together with his family) KBo 16.25 i 14 + KBo 16.24 i 25 (MH/MS); "he who gets hold of him (the lawbreaker)" *n=an mu-un-na-a-iz-zi* (var. *mu-un-na-iz-zi*) "and conceals him (and does not bring him to the gate of the palace, it is a capital crime for both of them; let both of them die)" KUB 13.4 ii 48 (instr. for temple officials, pre-NH/NS), w. dupl. KUB 13.6 ii 39; *n=an anda mu-un-na-iz-zi* KUB 21.42 l. e. 5, ed. Dienstanw. 30. For parallels in treaties composed in Akk. by Hittites, cf. *puzzuru* "to hide" in [LÚ]-*lam šāšu ul u-pa-az-zar-šu aṣabbat*[*=su*] "I will not conceal that man; I will seize him" KUB 3.16 rev. 25, ed. PD 146f.

b′ obj. a king and his army: (During a campaign against the Kaškeans) "The noble Stormgod, my lord, had summoned the god Ḫašammeli, my lord, [for me]" [*nu=mu m*]*u-un-na-a-it* "He concealed me" (so that when I went through the mountain (pass) at night, the enemy did not see me) KBo 16.16 iii 9 (hist., Murš. II), cf. Otten, MIO 3:170, for context see also dupl. KUB 19.37 iii 17, ed. AM 174f.; cf. *nu=mu mu-un-na-an ḫarta* "He kept me hidden" KUB 14.18:5, ed. Houwink ten Cate, JNES 25:172, 180; cf. par. passage cited sub *munnanda* (adv.).

c′ obj. a person: "Inara led away Ḫupašiya" *n=an mu-ú-un-na-a-it* (var. [. . . *-n*]*a-i*[*t*]) and concealed him" (while she went to lure the dragon from its hole) KUB 17.5:4 (Illuy. myth, OH/NS), w. dupl. KBo 3.7 i 28, ed. Beckman, JANES 14:13, 18, tr. ANET 125.

d′ obj. a god(?): [. . . ^{d}UT]U?-*un ēpmi n=an mu-un-na-a-mi* "I will seize the S[ungod] and hide him" KUB 36.44 iv 5 (missing Sungod myth, OH/MS), translit. Myth. 22.

2′ with other concrete objects: [*n*]*u ēšḫar*

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anda ⌜*mu*⌝*-un-n*⌜*a-a*⌝*-an-zi* "They conceal the blood" KBo 24.18 i 6 (fest.); "[When] the *ambašši*-offering is finished/removed(?) (*karptari*), they sweep the floors" [. . . *-š*]*a*^{MUŠEN} (or: [. . . *Š*]*A* MUŠEN) *arḫa mu-un-na-an-zi* "and they hide away the [. . .]-bird (or: the [. . .] of the bird)" KUB 40.102 i 9 (*ḫišuwaš*-fest.); "(Kešši) went to Mt. Natara to hunt; the gods (however) were angry at Kešši on account of the (omitted) libations" *nu=šši ḫūitar* [*ḫ*]*ūman piran arḫa mu-un-na-a-ir* "They hid away all the animals from before him" KUB 33.121 ii 13-14 (Kešši myth, NH), ed. Friedrich, ZA 49:234f.; *INA* ḪUR.SAG*Šak=dunuwa* [*idalu* (GIŠ-*ru*)] *idalun* ^{GIŠ}ÙR *idalun* [(^{GIŠ}*ḫitta*)*šaššan*(?)] *idalu ḫuimpan mu-un-*[(*na*)*-an-du*] "On Mt. Šakdunuwa let them hide [the bad/evil] wood, the bad/evil beam, the bad/evil floor-board" KUB 2.2 + KUB 48.1 ii 61-iii 2 (Ḫattic-Hittite bil. rit. for a new temple, OH?/NS), w. dupl. 317/u rt. col. 7-10, ed. HHB 68f.; *dankuwai=ma taknī* [. . .] *mu-un-na-an-du* "In the dark earth let them hide . . ." (And let them give good things to the Labarna king) ibid. iii 12-13.

3′ with *šakuwa* "eyes" as object —**a′** to hide (one's own) eyes, (figuratively) to close one's eyes to something: "The first time Madduwatta [placed himself] under the oath. [Later he transgressed the oath]. He still did not attack them" *šākuwa=pat mu-un-na-a-it* "but rather hid his eyes" KUB 14.1 + KBo 19.38 rev. 49 (hist., MH/MS), ed. Madd. 28f. and StBoT 11:27 w. n. 2; [^{m}*Ma*]*dduwattaš=ma=z apedaš* UD.ḪI.A-*aš* ⌜*šāk*⌝[*uwa mu-u*]*n-na-a-it* "Madduwatta in those days 'hid his eyes'" ibid. rev. 42.

b′ unclear: "I, the king, said: 'Why should they (the plotters) die?'" *nuwaruš* IGI.ḪI.A-*wa mu-un-na-an-zi* "'and (why) should one "hide their eyes"?'" (I, the king, made them into real farmers by taking away their weapons) KBo 3.1 ii 28-30 (Tel.pr., OH/NS), ed. Carruba, FsGüterbock 74f., and Hoffmann, THeth 11:30f. (differently) □ We follow Carruba in connecting the second clause with *kuwat*; in the rhetorical question, the phrase might be an expression for "to blind" (HW 145) or "to close their eyes (in death)", or something else similar; differently THeth 11:120f.

4′ with information as object (NH, instead of the more usual *šanna-* q.v.): [*n*]*ašma apel kuitki* GÙB-*tar* ⌜*aušzi*⌝ *n=at mu-un-na-a-zi* "Or if he observes something sinister about him, and he conceals it" KUB 26.1 iv 1-2 (instr. for eunuchs, NH), ed. Dienstanw. 15; "If a legitimate(?) brother of My Majesty or some son of a *NAPṬARTU*-woman says this to you: 'Am I not a son of your lord? Protect (*paḫš*-) me!'" *n=*⌜*at*⌝ *kuiš ištamašzi n=at mu-un-na-iz-zi* [*n=a*]*t INA* É.GAL-*LIM UL*! *memai n=at=ši=at NIŠ* DINGIR-*LIM* GAM GAR-*r*[*u*] "Let it be placed under the oath for whoever hears it, conceals it and does not report it to the Palace" KUB 21.42 i 18-19 (instr. for princes and lords), ed. Dienstanw. 23 i 25-26; [. . .] ŠÀ-*i=šši lē mu-un-*[. . .] KUB 40.82 rev. 6; *nu=kan mā*[*n*] *ŠA* ^{d}UTU-*ŠI kuedanikki* ḪUL-*lu anda išdammašteni n=at lē mu-u*[*n-n*]*a-it-te-ni* "If you hear evil from someone concerning My Majesty, do not conceal it" KUB 26.1 iii 54-56 (instr. for eunuchs, NH), ed. Dienstanw. 14.

b. active w. *-kan*, to hide or conceal from (w. dat. of person or thing): (If any man whatsoever flees and comes to you, and if you do not seize him and do not hand him over and you go so far as to turn to him and support him) *našma=an=kan ANA* ^{d}UTU-*ŠI=ma mu-un-na-a-ši* "or (if) you hide him from His Majesty" KBo 5.4 obv. 9 (Targ., Murš. II), ed. SV 1:52f.; *nu=wa=šmaš āššui* TI-*anni parā t*[(*arn*)]*an ḫardu idālawi=ma=wa=šmaš=kan uddani QĀTAMMA mu-un-na-a-id-du* "Let it (sc. the kneading trough) keep you (the two sacrificers) subject to well-being (and) life, but let it hide you likewise (i.e., as the trough hides its contents?) from an evil word/thing" 2Mašt. iii 26-28, ed. Rost, MIO 1:360f., cf. KBo 2.3 + Bo 1530 ii 35-36 (1st Mašt.); cf. KUB 33.121 ii 13-14 (above a 2′) where *piran* makes *-kan* unnecessary; for mid. w. *-kan* in a similar usage see VBoT 24 ii 15-17 (below e 2′).

c. active form, reflexive meaning, with or without *-kan* (only in snake oracles): *n=aš* DUGUD-*ni mu-un-na-it* 2 *ANA* GUNNI UGU *IṢBAT n=aš=kan* DUGUD-*ni mu-un-na-it* 3 *ḫarki akkanni ḫadandaza* ⌜GAM-*da u*⌝*it* ^{d}*Gulšaš* DUGUD-*ni mu-un-na-it* "It (the snake) concealed itself in 'importance'. Secondly, it held (itself) over 'the hearth'. It hid in 'importance'. Thirdly, it came down into 'destruction (and) death' from the dry (place). It hid in the

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'importance' of the Gulšeš-deities. (Outcome: favorable)" IBoT 1.33:6-8, ed. Laroche RA 52:152, 156; note elsewhere in this text, w. *-kan* lines 10, 23, 29?; without *-kan* lines 11, 19, 38, 48, 59, 63, 113.

d. middle, w. *-za*, to conceal or hide oneself: "When Anu finished speaking, he went up to heaven" *n=aš=za mu-un-na-it-ta-at* "and hid himself" KUB 33.120 i 38, ed. Kum *3, 7, StBoT 5:119, translit. Myth, 155.

e. middle, without *-za*, with or without *-kan*, to become concealed, i.e., to disappear — **1′** absolute: "(The birds) went *zilawan kuš<tayati>*" *namma=at mu-un-na-an-t[a-at]* "Then they disappeared" KUB 18.5 ii 47, cf. ibid. i 38; "The *maršanašši*-bird which we saw went *zilawan* on the good side" *n=aš mu-un-na-it-ta-at* "and it disappeared" KUB 18.5 + KUB 49.13 i 27, all bird oracles, all ed. (without join) StBoT 5:119; cf. [x x]*-kan mu-un-na-it-˹ta˺-ri* KBo 13.71:3 (bird oracle); *[m]aḫḫan=ma=kan a˹p˺āt pedan mu-un-na-it-ta-ri* "when that place is hidden" KUB 43.55 iv 14-15 (rit., pre-NH/NS); LÚ.MEŠMUḪALDIM URU*Dauniy[a . . .] mu-un-na-an-da-at* KBo 25.18 rev. 8-9 (fest.), translit. Singer, StBoT 28:88.

2′ w. dat. of person "to be hidden from": *maḫḫan=ma=at parā aranzi apāt=šmaš=kan pedan mu-un-na-at-ta-ri* "When they arrive, that place will be hidden from them" VBoT 24 ii 16-17 (Anniwiyani rit., pre-NH/NS), ed. Chrest. 110f., StBoT 5:119.

f. with prev. or adv.: *anda* KBo 5.3 i 30 (above a 1′ a′), ibid. + KBo 19.43 ii 55-56, KUB 21.42 l.e.5 (above a 1′ a′), KBo 24.18 i 6 (above a 2′); *arḫa* KUB 40.102 i 9 (above a 2′); *piran arḫa* KUB 33.121 ii 14 (or perhaps only *arḫa*, with the *piran* as postpos. w. *=ši*?; cf. above a 2′).

Götze, ZA 36 (1925) 16; Neu, StBoT 5 (1968) 119.

Cf. *munnanda, šanna-*.

munnanda adv.; hidden, concealed; NH.†

(To suppress a revolt Muršili made a forced march to the hostile land,) *nu* LUGAL.GAL *IŠTU* ERÍN.MEŠ ANŠE.KUR.RA.ḪI.A *mu-un-na-an-da iyaḫḫat numukan* dU NIR.GÁL *BĒLĪYA* d*Ḫašammilin BĒLĪYA weriyan ḫarta numu mu-un-na-an-da ḫarta numu UL kuiški aušta* "I, the great king, together with my troops and chariotry proceeded concealed. The mighty Stormgod, my lord, had summoned Ḫašammili, my lord, for me and he kept me hidden, (so that) no one saw me." KBo 4.4 iii 32-35, ed. AM 126f. Cf. parallel cited sub *munnai-* a 1′ b′. In broken context [. . .]x-*wa-aš mu-un-na-an-da Ú-U[L . . .]* KBo 29.204:14 (rit. or fest.).

Formally, *munnanda* appears to be the nom./acc. pl. part. of *munnai-* used as an adverb.

Götze, ZA 36 (1925) 16; Friedrich, ZA 36 (1925) 277; Kronasser, EHS (1966) 355.

Cf. *munnai-*.

GIŠmunqani (mng. unkn.).†

[. . . *anda ḫal]zāi* GIŠ*mu-kar* [. . .] / [. . . GI]Š*mu-un-qa-ni dā[i . . .]* Bo 3251 ii 18-19 (fest.), translit. Haas, KN 254. The GIŠ*mukar* in the immediate context suggests that GIŠ*munqani* could be a nasalized d.-l. of *mukar*, q.v.

[*muntara*]

[. . . *u]t*(?)*-ta ˹mu˺-un-ta-ra* VBoT 94:3 (fest.). This should be restored as [d*Mu-u]t-ta-˹mu˺-un-ta-ra*, since a photograph shows less space between the *ta* and the *mu* than between the *[l]e* and the *en* in line 5. For dMutmuntara cf. KBo 17.96 i 7, iii 13 and Laroche, FsGüterbock 182.

mūranza Luw. (word describing a rit.); NH.†

"Thus speaks Maddunāni, the spearman, the man of Arzawa: if a plague arises in the army, and people, horses (and) cattle are dying in large numbers (or: terribly, KALAG.GA-*za*)" *nu* SÍSKUR *mu-u-ra-an-za iyanzi* § *iyanzi=ma=at kiššan* "They perform a *m.*-ritual, and they perform it as follows." KUB 7.54 i 4-5 (rit., NH). Lines i 5-22 describe the *m.*-ritual.

A connection with Hitt. *muri-* "cluster", assumed by DLL 72, is unlikely.

Van den Hout, KZ 97 (1984) 71f. (subsumes SISKUR names ending in *-(n)za* under the "*-ša* case" and prefers to call them Luwian neut. sg. adjectives).

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muri-, murin-, muriyan- n. com.; cluster of grapes or other fruit; from OH.†

sg. nom. *mu-re-eš* KUB 36.89 rev. 58 (NH), *mu-ú-ri-iš* Bo 884 ii 8 (Oettinger, KZ 94:53 n. 33); **acc.** *mu-ri-in* KBo 11.32 obv. 21 (OH/NS); **inst.** *mu-u-ri-ni-it* KUB 30.19 i 6, KUB 39.7 i 11 (both MH?/NS).

pl. acc. *mu-u-ri-uš* KUB 43.23 rev. 21 (OS), *mu-u-ri-ia-nu-uš* KUB 30.19 i 17 (MH?/NS); **broken:** GIŠ*mu-u-re-*⌜*e*⌝-[. . .] ibid. 11, *mu-u-ri-i*[*a-* . . .] KUB 35.93 obv. 8 (OH/MS); **uncertain:** GIŠ*mu-*⌜*ri*⌝*-na-aš* 2800/c:1 (Oettinger, KZ 94:53 n. 33).

(Just as one sow bears many piglets,) *kēll=a=z ŠA* KIRI$_6$ G[EŠTIN] 1-*aššeša* GIŠ*māḫlaš* ŠAḪ-*aš iwar mu-u-ri-uš mekkuš* ⌜*ḫ*⌝*aškiddu* "let every single (vine) branch of this vineyard, like the sow, bear many (grape) clusters" KUB 43.23 rev. 19-22 (blessings for Labarna, OS), ed. Ehelolf, OLZ 1933:5, Archi, FsMeriggi^2 34; (Arise, O Stormgod of Nerik,) ^{d}*Tešimeš=wa=ta* GEŠTIN-*aš mu-re-eš milit mān kankanza* "Tešimi is hanging upon you like a sweet grape cluster" KUB 36.89 rev. 58-59 (prayer, NH), ed. Haas, KN 156f. (differently), cf. *milit-* 2; (They wrap a grapevine with a ŠÀ.KA.DU cloth,) *namma=an IŠTU* GIŠGEŠTIN GIŠ*INB*[*I*] *mu-u-ri-ni-it* SÍG*iyatnaš mu-u-ri-ni-it unuwanzi* "then they adorn it with clusters of grapes (and) fruit and with clusters (made) of *i.*-wool" KUB 30.19 i 5-6 + KUB 39.7 i 11-12 (MH?/NS), ed. HTR 32f.; cf. KUB 30.19 i 11, 17; DUMU É.GAL-*kan* GIŠ*tepaza* GIŠ*ippiaš mu-ri-in* ŠÀ Ì.DÙG.GA *šunnizi* "The palace servant throws(?) clusters of (the fruit of) the *ippiya*-tree with a ladle(?) into aromatic oil" KBo 11.32 obv. 21 (rit.?, OH/NS); cf. *ēppiyaš mu-ú-ri-iš* Bo 884 ii 8, Ehelolf, OLZ 1933:5f.; Sommer, ZA 46 (1940) 20 n. 1; Otten, HTR 130.

Cf. *muriyala-*, *muriya-*, v.

muriya- v. mid.; to crouch in a contracted posture; OH/MS.†

1 LÚḪÚB.BI *mu-u-ri-at-ta t=aš ḫapšālli k*[(*īša*)] 'One acrobat crouches in a contracted position and becomes a stool" KBo 25.72 rt. col. 13 (fest.), rest. from par. KBo 20.83 i 9–10, cf. StBoT 28:82 w. n. 1.

The verb may be a denominative from *muri-* "cluster (of fruit)".

Cf. *muri-*.

(NINDA)**muriyala-** n. com.; (a bread or pastry in the form of a cluster of fruit); from OS.

sg. nom. NINDA*mu-u-ri-ia-la-aš* Bo 2599 i 9 (StBoT 8:99) (OH/NS), KBo 16.78 iv 13 (MH?/MS?), KBo 30.149 obv. (6), *mu-u-ri-ia-la-aš-š*(*a*) KBo 30.149 rev. 6, *mu-ri-ia-la-aš* KBo 17.3 iii 27 (OS) (collective) (*muriyalaš* [*g*]*ganteš* alternating w. *muriyaleš ganteš* in OS dupl. KBo 17.1 iii 27, cf. StBoT 26:123 n. 411 w. lit.); **acc.** *mu-ri-i*[*a-la-a*(*n*)] KUB 43.32 iii 3 w. dupl. KBo 17.1 iii 28 (both OS) (collective), *mu-u-ri-ia-la-an* KUB 12.15 v? 17, *mu-ri-ia-la-an* KBo 20.58:8.

pl. nom. *mu-ri-ia-le-eš* KBo 17.1 iii 26, 27 (OS), **acc.** NINDA*mu-ri-ia-a-lu-uš* Bo 2689 ii 9 (AlHeth 173), *mu-ú-ri-ia-lu-uš* ibid. 11, *mu-u-ri-ia-lu-*⌜*š*(*a*)⌝ KBo 17.4 iii 9 (OS); **unclear or broken:** NINDA*mu-u-ri-ia-l*[*i*(-) . . .] KBo 23.52 iii 2, *mu-u-ri-ia-li*[(-) . . .] KUB 12.15 v 24, ⌜NINDA*mu-u*⌝*-ri-ia-la-aš* KUB 43.29 iii 2 (OS).

a. hung, suspended (*gank-*): *IŠTU* É-*TI=kan* 5 NINDA*mu-ri-ia-a-lu-uš* 12 NINDA.KUR$_4$.RA *memal* Ì.ŠAḪ *udai nu mu-ú-ri-ia-lu-uš* GUD.ḪI.A-*an karauni=šmi* [*katta*] *ganganzi* "He brings from the house five *m.*-breads, twelve thick breads, meal and lard. On the horns of the oxen they hang the *m.*-breads" Bo 2689 ii 9-12; 1 MÁŠ.GAL-*r*[(*i garauni=š*)]*i* (var. C: *INA* SI-*ŠU*) *mu-ri-ia-le-eš ganteš kē*[(*tta gar*)*auni=š*]*i* (var. C: *INA* SI-*ŠU*) *mu-ri-ia-le-eš* (var. B: *mu-ri-ia-la-aš*) *ganteš anda=m*[(*a* 9 *mu-ri-i*)*a-la-a*]*n išgarandan ūk kuin ḫarmi* "*m.*-breads are hung on the horn of one billy goat, and on this side *m.*-breads are hung on the horn of (another, lit. on its horn). In addition (there are) nine perforated(?) *m.*-breads (strung up on a line?) which I am holding." KBo 17.1 iii 25-28 (rit., OS), w. dupls. B = KBo 17.3 + KBo 20.15 iii 25-28 + KUB 43.32 iii 1-4 (OS), and C = KBo 17.6 iii 18-20 (OS), ed. StBoT 8:32f. and translit. StBoT 25:9f., 15, 21; cf. also KBo 17.4 iii 2, 9 (OS), translit. StBoT 25:16:33, 40; cf. KBo 30.149 rev. 5-8 (for obv. cf. sub c). The form in *-aš* in B is a collective rather than a real plural, as is the acc. *muriyalan* which follows it. Cf. StBoT 26:123 n. 411.

b. perforated(?), pierced(?), strung up (on a line)(?) (*išgar-*): cf. second ex. under a. □ Since in this very passage *m.*-bread was hung from an animal horn, it seems likely that *išgar-* refers to the making of a hole or perforation in its top to allow it to be suspended; therefore HED 417's tr. "attached" for this passage must be rejected. Otten and Souček's tr. "festgesteckten" (StBoT 8:33) was without benefit of the enlarged dupl. StBoT 25 no. 4 (p. 15),

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which shows that *išgarantan* modified 9 *mu-ri-i*[*a-la-an*].

c. "turned"(?), "turning(?)": [1? LÚ]ALAN.ZU$_x$ *INA QATI-Š*[*U . . .*] / [*mu-u-ri-i*]*a-la-aš ne-e-a-an-za* [. . .] . . . [LÚ].MEŠALAN.ZU$_x$ [*INA QATI*$^{HI.A}$*-ŠUNU*] / [*muriyaleš ne-e*]*-a-an-te-eš* "[One] entertainer — in his hand the *m.*-bread is turned/turning(?) . . . the entertainers — [in their hands the *m.*-breads are tur]ned/[tur]ning(?)" KBo 30.149 obv. 4-5, 7-8 (fest. frag., OH/MS or early NS); [*nu-*]*kan* 1 *tazzilliš arta* / [*k*]*išša*ri-*šši* NINDA*mu-u-ri-ia-la-aš ne-e-a*[*-an-za*] "The *t.*-man is standing (there), and in his hand the *m.*-bread (is) tur[ned(?)]" (The priest is standing there, and he holds a silver *zau.*) KBo 16.78 iv 12-13 (fest., MS?) □ for breads as obj. of *nai-*, cf. *nai-* 1 a 7′, 1 b, 2 b 3′.

d. other refs.: 1 NINDA*šienaš* 1 NINDA*tuz*[*z*]*iš* 1 NINDA*mu-u-ri-ia-la-aš kuitta* 1(?) *PARĪSI* Bo 2599 i 8-9 (fest., OH/NS), StBoT 8:99.

Otten & Souček, StBoT 8 (1969) 99, Hoffner, AlHeth. (1974) 173.

muriyan- see *muri-*.

murin- see *muri-*.

murza (mng. unkn.)†

In an oracle question: [. . .]x-x-*la mu-ur-za* [. . . *a*]*ndan* SUD-*anzi* KBo 23.118 i 8-9.

Becuase of the broken context it is uncertain whether this is a Hittite word or an Akkadogram *MU-UR-ṢA* "illness".

mušgalla- n.; caterpillar(?); NH.†

(Sum.) DAG.K[ISIM$_5$×TAK$_4$] = (Akk.) *nap-pí-lu*!(text:*du*) = (Hitt.) *mu-uš*(coll.)*-gal-la-aš* KUB 3.94 ii 19. The proposed translation is based on the meaning of the emended Akkadian in the lexical text. Since *m.* is not yet attested in a connected text, the translation must be considered uncertain. It is possible that this noun is based on the iter. of the verb *mau*(*š*)- "to fall". Previously read *mu-ut-gal-la-aš* following the copy in KUB 3.94.

Van Brock, RHA XX/71 (1962) 101, Hoffner, AlHeth (1974) 87f. (both based on the reading *mutgalla-* in KUB 3.94).

Cf. *mutgalla-*.

mušni- n.; (a good quality of women), (possibly of Hurrian origin); MH/NS.†

(Take away from the men their manhood, valor, health and *mal*, (their) maces, bows, arrows and swords . . .) *ANA* SAL.MEŠ*-ma-kan arḫa anniyatar ašiyatar mu-u-uš-ni-en dā* "But from the women take away motherliness(?), love (and) *m.*" KBo 2.9 i 31-32 (rit., MH/NS), ed. Haas & Wilhelm, AOATS 3:90, Carruba, OA 16:299f. ("la fertilità"). If there is any relationship to the Ḫurr. adj. *muš* (determined form *mušni* "the true"), it would have to mean something like "reliability, faithfulness, truth". But there is no evidence that a Hittite noun can be derived from a Ḫurr. adj. without any additional suffix.

Cf. *muš*(*u*)*ni-*.

NA$_4$mušnuwant(i?)-; (a gem, a kind of stone, or an object made of stone); NH.†

[x GIŠ*tup*]*paš* <GIŠ>ERIN NA$_4$.KÁ.DINGIR.RA NA$_4$T[I . . .]/[NA$_4$*mu*]*-uš-nu-wa-an-ti-iš* ŠÀ 1GIŠ*tup-pa* SIG$_5$ ⌜*ŠA*⌝ [KASKAL] KUB 42.14 i 6-7 (inv., NH), ed. THeth. 10:19f. (reading [. . . (-)]*uš-nu-wa-an-ti-iš*), restoration probable because of the other NA$_4$'s. In a dream text of the queen someone says: *mān-wa ANA* dUTU-*ŠI* x[. . . *k*]*ue* d*Pirinkiraš*[. . . .] *IŠTU* NA$_4$*mu-uš-nu-wa-an-t*[*i-it? . . . n-at*] *teḫḫi* "If [the deity restores health(?)] to His Majesty, what [. . .s] of the god Pirinkir [are . . .] with *m.*-s, I will deposit/put [. . .]" KUB 48.126 i 5-8 (dream of the queen and vow to *IŠTAR* of Šamuḫa), ed. Lebrun, Samuḫa 215f. (as Bo 2828), DeRoos, Diss. 315, 317 (both no tr.). Since the tablet (coll. confirming copy) shows no word space between NA$_4$ and *m.*, it would appear that *IŠTU* introduces the Hittite word. A neut. pl. part. must have followed *m.*

DeRoos, Diss. (1984) 454, 456 n. 1 (suggests either NA$_4$*m.* (noun), or *m.* (verb) "met een steen *mušnuwan*").

(d)muš(u)ni (Ḫurr. determined adj.); the reliable, trustworthy, just, true (one) (as an epithet of deities).

d*mu-uš-ni* KBo 23.15 i 19, *mu-uš-ni* KUB 27.13 i 15, *mu-ú-šu-ni* KUB 45.33 obv. 13, *mu-šu-ni* KUB 12.12 vi 20, KBo 15.37 ii 1, w. var. [*mu*]*-šu-ú-ni* IBoT 2.60:10; **Ḫurr. gen.** [. . . *m*]*u-ú-šu-un-ni-we$_e$-na* KUB 45.71:8.

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(Sum.) [GI]N = (Akk.) *qe-en-nu* (i.e. *kēnu*) = (Ḫurr.) *mu-u[š(-) . . .]* RS 21.62 obv. 7 (Ugar. 5:238).

a. an epithet of Ḫebat — **1′** wr. *mušni*: (40 flat breads,) ŠÀ.BA 1-*EN ANA* ^{d}*Ḫebat mu-uš-ni* "among them one for Ḫebat the reliable/true" KUB 27.13 i 15 (fest., NH); ^{d}*Ḫebat* ^{d}*mu-uš-ni* ^{URU}*Kizz[uwatna]* KUB 27.33:11; ^{d}*Ḫebat* ^{d}*mu-uš-ni* KBo 8.79 obv. 15; ^{d}*Ḫebat mu-uš-ni* KBo 11.28 v 25, KUB 11.27 i 17; cf. KBo 15.37 ii 1; cf. offerings to ^{d}*Ḫebat mu-uš-ni* of various cities KUB 27.1 ii 37-39 (fest.).

2′ wr. (d)*mu-šu-ni*: EGIR-*ŠU* ^{d}*Ḫebat mu-šu-ni* (var. [^{d}*Ḫ*]*ebat* ^{d}r*mu*1-[*š*]*u-ni*) TUŠ-*aš* 1-*ŠU ekuzi* "Next he drinks once sitting to Ḫebat the True" KUB 12.12 vi 20 (*ḫišuwaš* fest.), w. dupl. KUB 27.10 v 24, cf. KUB 12.12 v 33, KBo 20.129 i 22, KUB 45.33 obv. 13.

b. an epithet of other deities: *nu* LUGAL-*uš* ^{d}UTU *ḫāri* ^{d}*mu-šu-ni ekuzi* "The king drinks to the Sungod, the True (divine) Road" KBo 21.34 ii 6-7 (fest.); EGIR-*ŠU=ma* LUGAL-*uš* KASKAL-*ri mu-šu-ni* GUB-*aš* 1-*ŠU ekuzi* KUB 27.1 iv 43; EGIR-*ŠU=ma ḫāri mu-ú-šu-ni ekuzi* KBo 15.37 v 49; cf. KUB 47.46:8; *mu-šu-un-na šiye[na]* "true rivers" (Ḫurr. context) KUB 27.46 iv 24.

Laroche, Rech. (1947) 54; GLH (1977) 173.

Cf. *mušni-* n., *mušunkiya-*.

mušunkiya n.; (Ḫurr. offering term).

mu-šu-un-ki-ia KUB 47.89 iii 10, IBoT 3.148 ii 19, KBo 27.203 iii 11 (= 939/z:10′ in AOATS 3:89), [*mu*]-r*šu*1-*un-ki-ia* KUB 45.79 rev.? 7.

(They burn birds:) 1 MUŠEN [. . .] / [. . .]x-*kiḫiya wuriya mu-šu-un-ki-ia* KUB 47.89 iii 8-10, cf. iii 6; w. birds also in KUB 45.79 rev.? 7; (w. lambs:) "1 lamb(?) for the kingship, for the queenship (and) *kipuššiya*, 1 lamb(?) *tieškizziya* (and) *keldiya*," 1 SILA$_4$(?) *mu-šu-un-ki-ia* ^{d}*Ḫepat* "1 lamb(?) *mušunkiya* for Ḫepat" IBoT 3.148 obv. ii 17-19, ed. Haas-Wilhelm AOATS 3:216f.

In unilingual Ḫurr. contexts *mu-šu-un-ki* KBo 20.119 i 18, and dupl. KBo 17.86 i (7).

The word perhaps occurs in Ugarit as *mžg-d* = **mušunki-ta*? (Laroche, Ugar. 5: 537). A connection with Ḫurr. *muš(u)ni* cannot be excluded.

Haas-Wilhelm, AOATS 3 (1974) 89; Laroche, GLH (1979) 173.

Cf. *muš(u)ni*.

^{GIŠ}**muttaḫila-** n.; (a tree or wooden implement); NH.†

13 EZEN.MEŠ 4 EZEN *z[e]naš* 4 EZEN *TEŠḪ* 1 EZEN *lilaš* 1 EZEN ḪUR.SAG-*i p[ē]=dummaš* [1] EZEN ^{GIŠ}*mu-ut-ta-ḫi-la-aš* 1 EZEN ŠU.KIN 1 EZEN *p[u]laš* "13 festivals, 4 autumn festivals, 4 spring festivals, 1 festival of conciliation, 1 festival of carrying to the mountain, 1 festival of the *m.*-tree/implement(?), 1 festival of the sickle, 1 festival of the lot" KBo 2.1 i 42-44 (cult inv., NH), ed. Carter, Diss. 53, 62; on the ŠU.KIN "sickle" cf. Carter, Diss. 183 and Hoffner, AlHeth 28f. For a list of the festival names, several of which are based upon names of implements, cf. Hoffner, EHGI (1967) 39ff.

Carter, Diss. (1962) 182 ("mng. unknown"); Ertem, Flora (1974) 162.

mudai- v.; **1.** (without *-za*) to root, dig in (the ground), **2.** (without *-za*) to remove (evils), **3.** (with *-za*) to neglect; NS.†

pres. sg. 3 *m[u-ta]-a-iz-zi* KUB 13.4 iii 41 (pre-NH/NS), *mu-ta-iz-zi* KUB 9.34 iv 3 (NH), Bo 3436 rev. 2, 3 (old translit. HGG), *mu-ú-ta-iz-zi* KUB 9.4 iii 29, 31.
imp. sg. 2 *mu-ta-a-i* KUB 12.57 i 8, (11?) (NH), *mu-ta*!(sign *-ga*)*-a-i* KUB 12.58 i 14 (NH); **sg. 3** *mu-ú-da-id-du* KUB 9.4 iii 33, 36 (NS), *mu-da-id-du* KUB 9.34 iv 17, *mu-ta-id-du* KUB 9.34 iv 7, 9.
part. neut. nom.-acc. r*mu*1-*ta-a-an* KUB 31.90 ii 12 (MH/NS), dupl. *mu-ta*!*-a-an* KUB 13.2 ii 30 (MH/NS).

1. (without *-za*) (action of a pig) to root, dig in (ground): *wellun mu-ú-ta-iz-zi* (var. *mu-ta-iz-zi*) *našta artartin neyari* ḪUR.SAG-*an mu-ú-ta-iz-zi* (var. *mu-ta-iz-zi*) *našta wātar neyari šer arḫa=at=kan* (var. [*šer*] *arḫa=ma=šši=ššan*) *mu-ú-da-id-du* 12 ^{UZU}ÚR.ḪI.A=*ŠU* (var. omits *ŠU*) *mayantiya genušši* SAG.DU-*aš ḫūltaramman* (var. *ḫulda*<*ra*>*amman*) *mu-ú-da-id-du* . . . . . "it (the piglet) roots (i.e., digs in) the meadow; and it (or the meadow?) turns up the *artarti*-plant. It (the piglet?) roots the mountain, and it (or the mountain?) turns up water. Let it (the piglet?) remove them (the bad things) from upon his (i.e. the patient's) 12 body parts and his

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vigorous knee! Let him remove the *ḫ.* of the head!" (the formula continues through a list of various ills and evils) KUB 9.4 iii 29-36 (rit., NH), dupl. Bo 3436 rev. 2-6 (translit. HGG); see *mayant-* 2 b 2′; Riedel (in Friedrich, ZA 49:255) "(Das Schwein) wühlt die Wiese auf und stösst Trüffel"; Neu, StBoT 5:123 with n. 15 "es (das Schwein) bringt Wasser hervor". It would appear that the speaker alternates here between *mudai-* 1. and 2. The imperatives in the second part of the saying are *mudai-* 2. Cf. *mūdana* and *mummuta*[(-) . . .].

2. (without *-za*) to remove (all kinds of intangible evils): "As you, spring(?), keep gushing up mud from the dark world" *nu edani antuḫši ANA* EN SISKUR *IŠTU* UZUᵀÚR.ḪI.ᵀA-*ŠU idalu papratar arḫa QĀTAMMA mu-ta!-a-i* "So remove evil uncleanness from the limbs of this person, the patient" KUB 12.58 i 13-14 (rit., NH), ed. Tunn. 6-8 (= i 37-38); for emendation *-ga-* to *-ta-* see Tunn. 68f.; this is the passage from which Puhvel (AJPh 97:166ff.) gets the tr. "flush, rinse"; *maninkuwandan* MU-*an mu-ta-id-du* DINGIR.MEŠ-*aš karpin pangauwaš* EME-*an* KI.MIN <*ŠA*> DUMU É.GAL EME *mu-ta-id-du ŠA* LÚGUDÚ EME-*an* KI.MIN "Let him remove the short year (short life?), remove the anger of the gods (and) the slander of the multitude; remove the slander of the palace servant; remove the slander of the anointed priest" (formula continues with a list of other professions) KUB 9.34 iv 7-9 (rit., NS); see similar passages ibid., i 31ff. or ii 1ff. and see the parallel passage which utilizes the synonym *arḫa ḫuittiya-*, KUB 7.53 iii 5-8, cited sub *maninkuwant-* 1 a 1′; x.MEŠ-*YA alwazenaz antuḫšaz IŠTU* x[(long gap)] *uḫiš-kanaz* (or: ÚḪIŠKANAZ) GIŠAB-*az IŠTU* A-*ar*ḪI.A GIŠKIRI₆.TU[R-*az* . . .] *mu-ta-a-i n-an-mu* EGIR-*pa pāi* KUB 12.57 i 6-8 (NH); possibly also in line 11: *mu-t*[*a*?-. .]; in the parallel ritual: SAG.DU-*aš ḫūltaramman mu-ú-da-id-du* . . . UZU*meiliyaš paḫḫur šātar mu*!(text:*pad*)*-da-a-iz-zi* KUB 9.4 iii 35-6, 43-4. For another ex. cf. also above under mng. 1.

3. (w. *-za*) to neglect (a festival or temple): "Let him perform that festival (fully) set up with cattle, sheep, bread (and) beer. Let him not omit (even) the unleavened bread" ᵀ*kuišš-an-za-an-kan*ᵀ *m*[*u-t*]*a-a-iz-zi nu* EZEN *šarā tiyantan* ᵀ*UL iyazi*ᵀ "He who neglects it and does not perform the festival (fully) set up," (let it be sin for him) KUB 13.4 iii 41-42 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 158f., tr. ANET 209; (When the Governor of the Border Province on his rounds comes into a town, he should ask the local officials about the status of public buildings, etc. Regarding the local temple:) *kinun-at katta mu-ta*!(text *-ša-*)*-a-an* (var. [*mu*]*-ta-a-an*) *n-at arḫa ḫarkan* "it is now neglected (and/or) it is ruined" KUB 13.2 ii 30-31 (*BĒL MADGALTI* instr., MH/NS), w. dupl. KUB 31.90 ii 12, ed. Dienstanw. 45.

With preverbs/adverbs: *arḫa mudai-* KUB 12.58 i 14 (see above 2); *šer arḫa mudai-* KUB 9.4 iii 32-3 (see above 1); *katta mudai-* KUB 13.2 ii 30-31 (see above 3).

The somewhat diverse meanings posited here might be traceable to a single common idea. But it is also possible that we are dealing with homonyms. Since in mng. 1 the pig does not "remove" the meadow or mountain, but merely digs in it, the semantic connection with mng. 2 "remove" is not obvious. Mng. 3 "to neglect (something)" might derive from mng. 2 + *-za* ("to remove oneself from a task").

Goetze, Tunn. (1938) 68f. ("to remove, spurn(?)"); Riedel, Bemerkungen (1949) 16 ("aufwühlen"); Puhvel, AJPh 97 (1976) 166ff. ("to wet, flush, rinse"); Eichner, in Neu und Meid, Heth. u. Idg. p. 48f. n. 14 ("durch Schieben und Drücken in Bewegung setzen" p. 49; "aufwühlen" p. 48).

muddaya (mng. unknown); NH.†

nu-kan ḫalluwātar ammuk arḫa / [. . .] x-*kan ANA* ᵈU EN-*YA arḫa dā* / [. . .] / [. . .]x-*ya-ya* (or: KUR.KU]R-*YA-ya*?) EGIR-*an mu-ud-da-ya* (or: *MU-UD-DA-YA*) *kuiš* EGIR-*a*[*n* . . .] / [. . .]x *kuieš* EN-*anni mimmanzi* KUB 19.20 rev. 22-25 (letter from Šupp. I to the Pharaoh, early NS). If the word is Akk., one might compare *muddû* "outstanding balance, delivery due" (CAD M/2:161f.; only attested at Nuzi, therefore possibly a Ḫurr. loanword).

[GAD*mu-tal-li-ia-aš-ša*] in VBoT 1:34 should be read GAD*pu-tal-li-ia-aš-ša* after collation from photo.

mutamut[i(-) . . .] n.; (an animal).†

In a ritual: 1 DARÀ.MAŠ 1 GUD 1 UDU 1

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ÁMUŠEN 1 SAG.DÙ.AMUŠEN 1 *ARNABU* 1 MUŠ 5 MUŠEN.ḪI.A 1 *mu-ú-ta-mu-t*[*i*-. . .] 5 KU_6.ḪI.A 1 LÚ-*LUM* 1 ANŠE.KUR.RA 1 ANŠE.GÌR.NUN.N[A] 1 ANŠE-*ya dāi* "(The Old Woman) takes one stag, one ox, one sheep, one eagle, one falcon, one hare, one snake, five birds, one *m.*, five fish, one man, one horse, one mule, and one donkey" KUB 7.33 obv. 5-8 (rit. against sorcery, NH), ed. StBoT 3:159.

The word *mutmutali-* (q.v.) may denote a place characteristic of this animal. The same stem occurs in Luwian *mutamuti-* and *mūda≈mūdali-* (DLL p. 72), in KU[RUR]U*Mutamutašša* KUB 14.1 rev. 30, and in f*Mutamuti*[. . .] KUB 31.59 ii 13.

Laroche, RHA X/51 (1948-49) 19, NH p. 339 ("nom d'oiseau").

Cf. *mutmutali-*.

mūdan(a) n.; garbage, scraps; OH/NS.†

ANA ANŠE.KUR.RA *ḫalkiš immīūl ANA* GUD.MEŠ-*ya* ŠÀ.GAL *ANA* UR.GI_7.ḪI.A ŠAḪ.ḪI.A*≈ma mu-ú-da-na ētre≈šmit* "For the horse barley (and) mixed fodder (is its food), for cattle (green) fodder, but for dogs (and) pigs garbage is their food" KBo 10.37 ii 15-17 (rit.), ed. Goetze, JCS 16:30, 33f., AlHeth. 70.

It is tempting to associate this word with the verb *mudai-* "to remove," garbage being that which has been removed from the table or kitchen and perhaps given to dogs and pigs. The neut. sg. part. would be *mudan*, but the final *-a* cannot be understood as "and" or "but" in this sentence and must be part of the word, perhaps a pl. neut. in *-a* of an *n*-stem.

Goetze, JCS 16 (1962) 30, 33f.; Friedrich, HW 3.Erg. (1966) 24 (stem *mudan-*); Berman, Diss. (1972) 133, 134 (stem *mūdan-*).

(:)muttanawanni- adj.; (a field name).†

1 A.ŠÀ :*mu-ut-ta-na-wa-an-n*[*i-eš*] KUB 8.78 v 6 (list of fields), ed. Souček, ArOr 27 (1959) 30f.; 1 A.ŠÀ *mu-ut-ta-na-wa-an-ni-eš* KUB 8.78 v 10.

Derived from GN URUMuttana and the suffix *-wanni-* indicating place of origin or appurtenance. Cf. URUMuttana (RGTC 6:277); *-wanni-* (DLL 139).

GIŠmutḫaya- n.; (the fruit of a tree).†

[GI]Š*mu-ut-ḫa-ia* 1328/z:3 (Ertem, Flora, 136f.).

A broken section of the ritual text has the sequence: figs, [raisins?], olives, nuts of the *KIŠKANU* tree, . . . [. . .] [GI]Š*mu-ut-ḫa-ia*, (several other unknown fruits of trees,) NINDA! *parnuwamiš≈a INB*[*I* . . .] "and *p.*-bread/cake (of?) frui[ts . . .]" 1328/z:1-5 (rit. frag.), translit. Ertem, Flora 136f. The tablet (coll.) indeed has *a-pár-nu-wa-mi-iš-ša*, as Ertem transliterated. But in view of other occurrences of NINDA *parnuwami-* (q.v.) the emendation NINDA! must be made here. GIŠ*m.* could be a kind of nut or fruit, perhaps used as an ingredient in the *p.*-cake.

Ertem, Flora (1974) 136f.

:muttiyanza (Luw., mng. unknown); NH.†

"(The Moon-god) held blazing fire in this hand; in the (other) hand he held all the swords. Then he entered the *zallauwar*," *nukan āškiuš :mu-ut-ti-ia-an-za* [o o] rSALKI.SIKILl(coll.) (two signs erased, possibly the verb) KUB 44.4 rev. 4-6 (birth rit.), ed. StBoT 29:176f. (differently), cf. HW² 424a.

Beckman, StBoT 29 (1983) 184 (comparing *muwatti-*, q.v.).

Cf. *mutti-*.

mutgalla- n.; (mng. unknown).†

In a fragment of unknown nature: *ḫašt*[*a* . . .] / ḪUL-*la*[- . . .] / *mu-ut-gal-l*[*a*(-) . . .] / *šalli inn*[*a* . . . . .] / GIŠ-*ru kar-a*[*n*(-) . . .] KBo 13.123 rt. col. 1-5. Nothing in this context suggests a meaning for *mutgall*[*a*(-) . .]. For *mu-ut-gal-la-aš* KUB 3.94 ii 19 read *mu-uš*(coll.)*-gal-la-aš* "caterpillar(?)" (q.v.).

Cf. *mušgalla-*.

mutmutali- n.; (mng. unknown).†

[Š]U.ḪI.A *išnaš* EME.ḪI.A [*išnaš* . . .] [A]LAM *mu-ut-mu-ta-a-li*[*-aš*? . . . *iyanzi*] [*n*]*u* GIŠNÁ *tianzi* "[They make(?)] hands of clay, tongues of clay, [. . .], a figure [of clay of]

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mutmutali[. . .], and they place (them) on the bed" 1/r:7-9 (rit.), cf. ŠU.ḪI.A EME.ḪI.A *išna*[*š* . . .] ibid. 12; *nu* SAL ŠU.GI *mu-ut-mu-t*[*a-li-* . .] / [. . . . *and*]*a dāi* SI.GUD-*kan* [. . . .] EME.ḪI.A ŠU.ḪI.A *gangaleš* [. . . *ap*]*ūšš=a ANA* DUGUTÚL *anda dāi* KBo 19.134:4-7 (rit.); [*nu mu-ut-m*]*u-ta-li-ia-aš* IM-⌜*an*⌝ *dāḫḫi nu* DINGIR.MEŠ-*uš* IM-*naš* [*iyami*] "I take clay of *m.* and [make] gods out of the clay" (followed by long list of Former Gods) KBo 17.96 i 6-7 (rit.).

The most helpful occurrence is in KBo 17.96 i 6-7. In view of *wappuwaš* IM/*išna-* it is likely that *mutmutali-* denotes a place from which the clay was taken. Since there is an animal name *mutamut*[*i-* . . .] (q.v.), the derivative noun in *-ali-* might identify a place characteristic of that animal (a watering hole, a burrow, etc.). This word only occurs in the Old Woman rituals and rituals with Ḫurrian background. It is related to the Luwian word family *mutamuti-*, *mūdamūdali-* (DLL 72); cf. KU[R URU]U*Mūtamūtašša*, KUB 14.1 rev. 30. The occurrences in Luwian texts show the vocalization *mūdamūdali-*: *mu-ú-da-mu-ú-da-li-ti* and *mu-ú-da-mu-ú-da-li-ša* (DLL 72). In Hittite contexts the word is written *mu*-UD-*mu-ta-*. . . Although one could read UD as *-tam-*, we refrain in view of the rarity of this syllabic value of the sign in Hittite contexts.

Cf. *mutamut*[*i*(-) . . .].

mutri(ya) n.; (Ḫurr. offering term).

mu-ut-ri KBo 11.5 i 27, KUB 34.102 ii 27, w. dupl. KUB 32.84 iv? (7), KUB 27.1 i 75 (NH), IBoT 2.27 i 6, *mu*-[*ut-ri*] KUB 25.44 v 12, *mu-ut-ri-ia* KBo 8.86 obv. 12, KBo 4.2 iv 2 (Murš. II), KUB 45.78 iii? 12.

For the Ḫurr. ending -(*y*)*a* see Haas-Wilhelm, AOATS 3:130-34.

(Muršili II burned 13 birds and 2 lambs, among them) "1 MUŠEN *ariya itarkiya* 1 MUŠEN *ariya mu-ut-ri-ya* KBo 4.2 iv 2 (aphasia of Muršili), ed. MSpr. 6f. obv. 32, Lebrun, Hethitica 6:106, 110; 1 NINDA SIG *ari mu-ut-ri ieni eriri* dU-*upwina* TUŠ-*aš* KI.MIN "sitting, ditto (= he breaks) 1 flat bread for the *ari mutri ieni eriri* of Tešub" KUB 27.1 i 75 (fest. for *IŠTAR* of Šamuḫa), ed. Lebrun, Samuha, 78 and 88.

Laroche, GLH 171f. (attribute of Tešub); Haas-Wilhelm AOATS 3:62.

Cf. *muturši*.

muturši (attribute of the goddess Ḫebat); Hurr.; NH.†

EGIR=*ŠU=ma mu-tu-ur-ši* d*Ḫebattewena nāmni* . . . . TUŠ-*aš ekuzi* KUB 27.8 rev. 1-3; cf. the parallels *mu-tu-u-ur-ši* KUB 27.4:1; KBo 22.180 iv 1; *mu-tu-u-úr-ši* KUB 32.93:10; d*mu-tu-u-úr-ši* KUB 45.67:5.

Haas-Wilhelm, AOATS 3 (1974) 62 n. 1; Laroche, GLH (1979) 172.

Cf. *mutri*(*ya*).

naḫ(ḫ)- v.; to fear, be(come) afraid, fearful or apprehensive about, respectful, reverent or careful toward; wr. syll. and ḪUŠ; from OH/MS.

act. pres. sg. 1 *na-aḫ-mi* KBo 5.6 iii 15 (Murš. II), KUB 14.3 ii 26 (NH), KUB 5.1 i 100 (NH); **sg. 2** *na-aḫ-ti* KUB 36.18 ii 15 (MH/NS), KBo 15.52 v 14, 21, KBo 20.60:10 (both MH?/NS), KUB 1.1 i 38 (Ḫatt. III); **sg. 3** *na-aḫ-zi* KBo 23.27 iii 31, KBo 23.65:9, *na-a-ḫi* KUB 49.3 ii 3, ḪUŠ-*ḫi* KUB 5.1 iv 71 (Güterbock, FsKraus 87f.).

pl. 1 *na-a-ḫu-u-e-ni* KUB 52.75 rev. 20 (NH), KBo 27.203 ii 5, 9, ḪUŠ-*u-e-ni* KUB 22.1 obv. 11 and passim in oracle questions, ḪUŠ-*u-ni* KUB 5.2:(2), 6, 10, 15 (NH); **pl. 2** *na-aḫ-te-e-ni* KUB 8.51 ii 15.

pret. sg. 1 *na-a-ḫu-un* KBo 4.2 iii 42 (Murš. II), KBo 16.59 l.e. 3, KUB 48.125 ii 9, *na-aḫ-ḫu-un* KUB 33.120 ii 24, KUB 14.3 ii (3) (NH), KUB 31.101:21; **sg. 3** *na-aḫ-ta* KUB 33.52 ii 7 (OH/NS), KBo 3.34 i 25 (OH/NS), KUB 28.4 obv. rt. col. 30, 31, KBo 13.146 ii 23.

imp. sg. 2 *na-a-ḫi* KUB 30.36 ii 8 (MH/NS), KUB 33.115 ii 4, 8, KUB 33.24 i 43 (OH/NS), KBo 21.103 rev. 30 (OH/MS), possibly also KUB 49.3 ii 3, if this is not pres. sg. 3, also [. . .]*na-a-ḫi* KBo 3.34 iii 3 (OH/NS), *na-ḫi* KBo 21.103 rev. 28 (OH/MS), *na-a-ḫi-i* KBo 21.90:54 (OH/MS).

mid. pret. pl. 3 *na-aḫ-ḫa-an-ta-at* 1081/u rev. 4 (StBoT 5:120).

verbal subst. gen. *na-aḫ-ḫu-u-wa-aš* KBo 3.6 iv 15 (Ḫatt. III), *na-a-ḫu-u-wa-aš* KBo 18.69 obv.? 5.

part. sg. com. nom. *na-aḫ-ḫa-an-za* KUB 26.9 i 3 (MH/NS), KBo 3.29:21 (OH/NS), KUB 43.68 obv. 13, KUB 24.3 i 23, ii 55 (Murš. II based on MH prototype), KUB 1.1 iv 89 (Ḫatt. III); **neut. nom.-acc.** *na-aḫ-ḫa-a-an* KUB 1.1 i 8 (Ḫatt. III); **pl. com. nom.** *na-aḫ-ḫa-an-te-eš* KUB 11.1 iv 7 (OH/NS), KUB 13.4 ii 29, iii 43 (pre-NH/NS), KUB 13.2 iii 21 (MH/NS), KUB 24.1 iii 20 (Murš. II).

iter. pres. sg. 1 [*na*]-*aḫ-ḫe-eš*!-*ki-mi* KUB 14.3 ii 29 (NH); **sg. 2** *na-a-ḫe-eš-ki-ši* KUB 8.79 obv. 9.

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broken *na-aḫ-ḫi-iš*[- . . .] KBo 19.76 ii 11 (Murš. II), *na-a-ḫi*-x[- . . .] KBo 9.137 ii 17.

a. finite forms — **1′** without *-za* or reflexively used dat. enclitic pron. — **a′** without obj.: (In regard to the extradition of Piyamaradu: I said to Atpa: Bring him . . . [but] if [he says thi]s:) *na-aḫ-mi=wa* "I am afraid," (then I will send a lord or I will send my brother. Let him sit in his place. But still he kept saying:) *[na]-aḫ-ḫe-eš*!-*ki-mi=wa* "I keep on being afraid" (or: I am constantly afraid) KUB 14.3 ii 26, 29 (letter, NH), ed. AU 8f.; *nu=wa lē na-a-ḫe-eš-ki-ši* "Don't be afraid" KUB 8.79 obv. 9 (letter, NH); (While Muršili II was traveling in his chariot, a storm arose with lightning and thunder. The king describes his reaction:) *nu na-a-ḫu-un* "I became afraid," (I could hardly speak.) KBo 4.2 iii 42 (Murš. II's aphasia), w. dupl. IBoT 2.112 + KUB 48.100 obv. 3; (the *patiliš* priest who stands on the roof speaks *kuwarayalla* before the king, as follows:) LUGAL-*uš=wa lē na-aḫ-ti* "O king, don't be afraid! (The Stormgod will continually place the enemy and his lands under your feet.)" KBo 15.52 v 14 (*ḫišuwaš* fest., MH?/NS), cf. *menaḫḫanda* 2 b 2′; (Šamaš says to Gilgamesh and Enkidu:) *lē=wa na-aḫ-te-e-ni* "Don't be afraid!" KUB 8.51 ii 14-15 (Gilgamesh, NH), w. dupl. KBo 10.47c iv 10, ed. Otten, IM 8:112f., translit. Myth. 127, tr. ANET 83; cf. *nu iēt n=ašta na-aḫ-ta* "He acted, and he was afraid." KUB 28.4 ii 30 (myth, NS), ed. Kammenhuber, ZA 51:111, 114, translit. Myth. 16; (Mt. Pišaiša [saw(?)] angry Ištar and heard [her] words,) *n=aš* (eras.) *na-aḫ-ta* "He became afraid," KUB 33.108 ii 13 (myth, NH); (Ištar said to Ḫatt. III in a dream:) "Would I turn you over to (another) deity?" *nu=wa lē na-aḫ-ti* "Don't be afraid!" KUB 1.1 i 37-38 (Apol. of Ḫatt. III), ed. StBoT 24:6f.

b′ w. acc. obj. (on the case syntax of *naḫḫ-* cf. StBoT 5:120 first n. 1) — **1″** wr. syll.: ^{d}ZA.BA$_4$.BA$_4$[(*-aš IŠME*) . . .] *š=an na-aḫ-ta* "Zababa heard . . . (the sound of the goat's horn?) and feared him/it (com. sg., either another deity or the sound)" KUB 33.52 ii 6-7 (myth, OH/NS), w. dupl. KUB 33.56 rev. 1-2, translit. Myth. 88; *na-aḫ-mi=uš* ^{MUŠ}*ill*[*iyankuš*] "I fear them, the snakes" KUB 8.65:22 (Ḫedammu myth, MH/NS), ed. StBoT 14:44f.:33; (The Stormgod has given to you, O king, life, health, a victorious weapon for the future and the gods' everlasting favor,) *nu lē na-aḫ-ti ḫūman nu=wa=za zik tarḫan ḫarti* "Do not fear anything; you have overcome" KBo 20.60:10-11 (*ḫišuwaš* fest., MH?/NS); *lē=ya=aš na-a-ḫi* "Do not fear them" KBo 13.131 obv. 14 (rit., MH?/NS), cf. KUB 30.36 ii 8.

2″ wr. ḪUŠ (cf. Güterbock, FsKraus 83-89): (His Majesty will go up to Mt. Ḫaḫarwa and will spend the night up there.) BE-*an=ma=šši ANA* SAG.DU-*ŠU UL kuitki* ḪUŠ-*u-e-ni* "But if we have nothing to fear concerning his person, (let the lot oracle be favorable)" KUB 5.1 i 32-33 (oracle question, NH); cf. [*nu=šši mān ANA* SAG.DU-*ŠU UL kuitk*]*i na-a-ḫu-u-e-ni* KBo 27.203 obv. 5 (oracle question), w. par. KUB 45.79 obv. 5-6; *ANA* SAG.DU ^{d}UTU-*ŠI* SIG$_5$-*in UL=ši kuitki* ḪUŠ-*u-e-ni* "(If) for the person of His Majesty (all will be) well, (and) we have nothing to fear for him" KUB 5.1 i 101; cf. KUB 5.4 i 5, iii 7; KUB 52.75 rev. 20 (oracle questions); (While His Majesty is spending the winter up in Ḫattuša) *mān=ma ANA* ^{d}UTU-*ŠI* ŠU-*aš waštulit UL kuitki* ḪUŠ-*u-e-ni* "if we have nothing to fear for His Majesty from a sin of the hand" KUB 5.3 i 3-4 (oracle question), cf. KUB 5.4 ii 24-25; *mān=ma ANA* ^{d}UTU-*ŠI IŠTU ḪIṬṬI* ANŠE.KUR.RA *UL kuitki* ḪUŠ-*u-e-ni* "If we have nothing to fear for His Majesty from a 'sin of a horse'" KUB 5.3 i 17-18, cf. KUB 18.12 i 40-41 + KUB 22.15:17-18; *ANA* SAG.DU ^{d}UTU-*ŠI* SAL. LUGAL ÚŠ-*za* KALAG.GA-*za* GIG-*za UL kuitki* ḪUŠ-*u-e-ni* "(If) we have nothing to fear for His Majesty or the queen from plague(?) or from a serious illness" KUB 18.12 i 5, cf. KUB 5.2:2, 6, 15 which omit *kuitki*; [. . .] *tapaššaza UL* ḪUŠ-*u-ni* "(If) we need not fear (anything) from fever [. . .]" KUB 5.2:10; KUB 5.4 ii 11-12 (IZI-*za* "from fire"), 6 (AN.ŠUR-*za* "from rain"), i 30 (TA BAL "from revolt"), i 41-42 (MUŠEN.ḪI.A-*z*[*a*] "from birds"); [. . . *U*]*L=at=mu=kan ḫatukešzi* ḪU[Š]-*u*-[*e-ni=y*]*a=at* KBo 27.203 obv. 10 □ Note that the object *UL kuitki* is further explained by a noun in the abl. or inst. (Akkadogram *IŠTU*).

c′ w. d.-l. obj.: (The Egyptian queen says:) "I don't want to take one of my subjects and make him my husband" *tekri=*[*w*]*a na-aḫ-mi* "I fear

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tekri" KBo 5.6 iii 15 (DŠ frag. 28), ed. JCS 10:94 (*tekri* is a d.-l. of the com. gender noun *tekri-* [nom. *tekriš*, acc. *tekrin*]); *ŠA* DINGIR.MEŠ-*yaš uddanī* [*U*]*L kuwatqa na-a-ḫi* "And he is in no way fearful in the matter of the gods" KUB 49.3 ii 2-3; *na-ḫi=mu pár-*<(*aš*)>*-ni* UR.BAR.RA-*ni* "For my sake be fearful with respect to the leopard and the wolf" KBo 21.103 rev. 28 (Tetešḫawi fest., OH/MS), restored from par. KBo 21.90 rev. 52; cf. *na-a-ḫi* KBo 21.103 rev. 30, *na-a-ḫi-i* KBo 21.90 rev. (52), 54 (OH/MS); *kunannaš=ma=aš memini kuedani na-aḫ-ta* "Of which matter of killing was he afraid?" KUB 14.3 ii 7-8 (letter, NH), ed. AU 6f., cf. ibid. 3 as restored in AU 6f.; (When my father killed the enemy,) *nu=šši* LÚKÚR URU*Gašgaš ḫ*[(*ūmanza*) *na-aḫ*]-*ta* "all the Kaškaean enemy feared him" KBo 5.6 i 30 (DŠ frag. 28), w. dupl. KUB 31.7 obv. 2, ed. JCS 10:91; *nu apēdaniya memini na-a-ḫu-un* "I became afraid of that matter too" KUB 31.66 ii 12 (depos., NH); [*zik* DINGIR-*LIM-ni lē kued*]*anikki na-aḫ-ti* (var. A: *na-a-ḫi*) DINGIR [-*LIM-ni* 1-*edani na-a-ḫi*] (A: 1-*edani=kan* DINGIR[-*LIM-ni naḫi*]; C: DINGIR-*L*[*IM-ni* 1-*edani naḫi*]) "Do not fear any (other) [god]! [Fear] (only) one g[od]!" KUB 36.18 ii 15 (myth, NH), w. dupls. A = KUB 33.115 ii 4, 8 and C = KBo 22.80 rt. col. 2; BE-*an=ma anzaš* KALAG-*i* KA×IM-*mi ḫaršiḫarši waršaš ḫeuwaš UL* ḪUŠ-*ḫi* "But if for our sake(?) he (the king) has nothing to fear with respect to violent thunder, lightning, downpours (or) rains" KUB 5.1 iv 71 (oracle question, NH).

d′ w. either acc. or d.-l. (ambiguous): [*nu-un-n*]*a-aš na-aḫ-ḫa-an-ta-at* "And they showed us respect" 1081/u rev. 4, ed. StBoT 5:120.

2′ w. *-za* — **a′** without obj.: *nu=wa=za* SAL.LUGAL *na-a-ḫu-un* "I, the queen, was afraid" KUB 48.125 ii 9 (dream report, NH); "I found them open[ed and s]tripped, I [did not] take the gold nor do I know who stripped them. But when I saw them," *nu=wa=za=kan šer na-a-ḫu-un* "I was afraid for myself on that account" KUB 13.35 ii 33 (depos., NH), ed. StBoT 4:8f.

b′ w. direct obj.: "Because sleeping up on Mt. Ḫaḫarwa is difficult, [and because] the tr[oops] will be up there," [*U*]*L?=za kuitki na-aḫ-mi* "Do I have nothing to fear for myself?" KUB 5.1 i 99-100 (oracle question, NH), ed. THeth 4:48.

3′ w. an enclitic pron. used reflexively, without obj., "to fear, be afraid for oneself" (all exx. are the unusual *lē* + 2 sg. imp., for which see HAB 91ff.; Oettinger, Stammbildung 410; CHD *lē* c.): (To the Stormgod, to whom his father had said: 'It is your fault, I will investigate the matter and will kill you', Ḫannaḫanna said:) *lē=wa=tta na-a-ḫi* "Don't be afraid for yourself!" KUB 33.24 i 43 (OH/NS), w. dupls. KUB 33.22 ii (6) (NS) and KUB 33.27 obv. 7 (MS), translit. Myth. 55, tr. MAW 146; *lē=ta na-a-ḫi* KUB 30.36 ii 8 (rit., MH/NS).

4′ ambiguous: (Those who were on good terms with the kings, my predecessors, came to be on good terms with me) *na-aḫ-ḫu-u-wa-aš-ma-mu* (var. *na-a-ḫu-u-wa-aš-ma-mu*) *kuiš* LUGAL-*uš ē*[(*šta n=aš=mu=kan*)] *na-aḫ-ta* "The king who owed me fear (i.e., who had in the past been respectful) (continued to) fear me," (but those who were my enemies, I defeated) KBo 3.6 iv 15-16 (Apology of Ḫatt. III), w. dupls. KUB 1.1 + KUB 19.60 iv 55-56 and KUB 1.8 iv 34, ed. StBoT 24:26f. iv 55-56, cf. Neumann, IF 90:293f. w. different tr.

b. active participle *naḫḫant-* as predicate in nominal sentences — **1′** "careful w. something, cautious, wary, respectful toward" (w. d.-l.): *šumeš=a* [DINGIR.MEŠ-*aš u*]*ddanī na-aḫ-ḫa-an-te-eš ēšten* "Be careful about the matter [of the gods]" (Let their thick bread, libation vessels, stew and groats be provided.) KUB 1.16 iii 49f. (OH/NS), translit. follows BoTU 8, ed. HAB 14f. □ no *-za* because OH; *nu=za ANA* INIM [DINGIR-*LIM me*]*kki marri na-aḫ-ḫ*[*a-an-t*]*e-eš ēšten* KUB 13.4 i 38 (instr. for temple officials, pre-NH/NS), w. dupl. KUB 31.92:(7), ed. Chrest. 148f.; *anda=*⌜*ma=za*⌝ *paḫḫuenašš=a uddanī mekki na-aḫ-ḫa-an-te-eš ēšten* "Furthermore be very careful in the matter of fire!" KUB 13.4 iii 44 (pre-NH/NS), ed. Chrest. 158f., tr. ANET 209; *nu=za* DINGIR.MEŠ-*aš* ZI-*ni mekki na-aḫ-ḫa-an-te-eš ēšten* "Be very careful about the will of the gods!" KUB 13.6 ii 16 (instr. temple officials, pre-NH/NS); cf. KUB 13.4 ii 29, iii 43; *zik=za* LÚ*ḪAZANNU* [*ḫa*(*liyaš udda*)]*nī mekki na-aḫ-ḫa-an-za ēš* "Be very careful, *ḪAZANNU*, in the matter of the watch!" (Let

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them continually keep good watch in Ḫattuša!) KUB 26.9 i 2-3 (instr. for *ḪAZANNU*, MH/NS), w. dupl. KUB 23.64 i 2-3, ed. Daddi Pecchioli, OA 14:100f., Otten, OrNS 52:134f.; *nu=za zik* [^{LÚ}*ḪAZ*]*ANNU* <*ANA*> *AWAT* KIN *mekki na-a*[*ḫ-ḫa-an-z*]*a ēš* KUB 26.9 + Bo 69/1256 iv 7-8, ed. Otten, OrNS 52:134, 136f.; (You kitchen personnel of the gods,) *nu=šmaš* DINGIR.MEŠ-*aš* ZI-*ni menaḫḫanda mekki na-aḫ-ḫa-an-te-eš ēšten* "Be very careful about the will of the gods!" KUB 13.4 iii 56-57, ed. Chrest. 160f.; (You water carriers,) *nu=šmaš uwitenaš na-aḫ-ḫa-an-te-eš ēšten* "be careful about the water(s)!" KUB 13.3 iii 22 (instr.), ed. Friedrich, FsMeissner 47, 50.

2′ reverent, (god)fearing, respectful, careful: [*ABUYA=m*]*a=kan* DINGIR.MEŠ-*aš kuit na-aḫ-ḫa*-[*an-za ēšta*] "But because [my father] was respectful to the gods," (he allowed none of his soldiers to plunder the citadel with its temples) KBo 5.6 iii 32-33 (DŠ frag. 28); (The enemy lands which are quarrelsome and angry,) *kuēš=kan tuk ANA* ^{d}*Telipinu U ANA* DINGIR.MEŠ ^{URU}*Ḫatti UL na-aḫ-ḫa-an-te-eš* "some are not respectful to you Telipinu and to the gods of Ḫatti" KUB 24.1 iii 19-20 (prayer of Murš. II), ed. Gurney, AAA 27:34f. as B ii 4-5, Lebrun, Hymnes 183, 186; *kuiš* DINGIR.MEŠ-*naš UL na-aḫ-ḫa-an-za* "he who is not respectful to the gods" KUB 24.3 ii 55 (prayer of Murš. II), ed. Gurney, AAA 27:30f., Lebrun, Hymnes 163, 170; *nuttakkan* ^{m}*Murši*-DINGIR-*LIM-iš* LUGAL-*uš* ÌR-*KA INA* KUR ^{URU}KÙ.BABBAR-*ti=pat na-aḫ-ḫa-an-za* "Only in Ḫatti do you have Muršili, the king, as your respectful servant" (lit., Only in Ḫatti is Muršili the king, your servant, respectful to you) KUB 24.3 i 22-23 (prayer of Murš. II), cf. Gurney, AAA 27:18-21 ii 10-12; *nu wēš* DINGIR.MEŠ-*aš kuit na-*[*aḫ-ḫa-an-t*]*e-eš* "Because we are respectful to the gods," (we concern ourselves with the festivals of the gods) KUB 17.21 iv 5 (prayer, Arn. I /MS), ed. Kaškäer 160f., tr. ANET 400 □ no *-za* because MH; (Whatever son, grandson, or descendant of Ḫattušili and Puduḫepa arises in the future,) *n=aš=kan* ŠÀ DINGIR.MEŠ *ANA* ^{d}*IŠTAR* ^{URU}*Šamu*[*ḫa*] *na-aḫ-ḫa-an-za ēšdu* "Among (all) the deities let him be (especially) respectful to Ištar of Šamuḫa!" KUB 1.1 iv 88f. (Apol. of Ḫatt.), ed. StBoT 24:30f.; *nu* :*ziladuwa ŠA* ^{d}UTU-*ŠI* DUMU-*ŠU* DUMU.DUMU-*ŠU* NUMUN ^{d}UTU-*ŠI* DINGIR.MEŠ-*aš=kan ištarna ANA* ^{d}*IŠTAR na-aḫ-ḫa-a-an ēšdu* ibid. i 6-8, ed. StBoT 24:4f., w. neut. sg. participle agreeing with NUMUN, the last member of the compound subject, cf. Otten, StBoT 24:95 n. 12, following Friedrich, ZA 35:17; *karū=ma šumenzan ḫuḫḫa*<*š*> *ḫanniš attēš anniš irḫašš=a* KASKAL-*ašš=a uddani na-aḫ-ḫa-an-te-eš ešir* "Formerly your grandfather, grandmother, fathers (and) mothers were careful about the matter of the border and of the road" KUB 17.29 ii 6-8 (MH/NS), tr. Goetze, Kl 140, Eichner in Heth. u. Idg. 47; [. . .]*a-a-i pappi na-aḫ-ḫa-an-te-eš ešer* KUB 11.1 iv 7 (Tel.pr., OH/NS), ed. THeth 11:50f. (wrongly reading *A-A-I QA!-AB-BI* "gegenüber allem"); cf. [. . .]*pa-ap-pi na-aḫ-ḫ*[*a-* . . .] 266/t obv.? 3′.

Friedrich, ZA 35 (1924) 17f. ("Ehrfurcht erweisen (empfinden), Angst haben, sich fürchten"); Sommer, AU (1932) 93f.; Sommer, OLZ 1939:683f.

Cf. *naḫḫan*, *naḫšaratt-*, *naḫšariya-*, *naḫšariyawant-*, *naḫšarnu-*.

naḫḫān n. neut.; fear, respect, reverence; OH/NS and MH/MS.†

ammugga I[NIM-*n*]*a-aš na-aḫ-ḫa-a-an nu* [*k*]*ī memaḫḫun* "I have (lit. to me is) reverence for the w[or]d(s), so I spoke this" KBo 3.7 iv 27f. (rit. in Illuy., OH/NS), translit. Myth. 12, ed. Beckman, JANES 14:17, 20 ("I am respectful of the m[atte]r."). Beckman follows Houwink ten Cate (FsBöhl 204 n. 29), who supposes here an impersonal use of the neut. sg. participle of *naḫḫ-* in the sense of "as to me reverence is being observed toward the w[ordi]ng." *nu=war=aš=za na-aḫ-ḫa-a-an ḫardu* "Let him have respect" KUB 36.118:8 (MH/MS), ed. Carruba, SMEA 18:192f. *naḫḫān* in KUB 1.1 i 8 (Apol. of Ḫatt. III) is not a separate noun (HW 146), but the neut. sg. participle of *naḫḫ-*. KUB 1.1 i 8 is treated under *naḫḫ-* b 2′.

Friedrich, ZA 35 (1924) 17f.; Götze, Ḫatt (1925) 55.

Cf. *naḫ(ḫ)-*.

naḫ(ḫa)ši-, naḫzi- n.; (a measurement of capacity or weight equivalent to 2 *tarna-*); NS, once perhaps MS.†

sg. nom. *na-aḫ-ḫa-ši-iš* KUB 42.105 iii 6, 13, 21, [*na-a*]*ḫ-ḫa-ši-iš* ibid. iv 7, *na-aḫ-ši-iš* KUB 32.133 i 14, KBo

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11.23 i 4, *na!-aḫ-ši*[- . . .] KUB 20.27:7 (*na!*-; text *pa*-, coll.), *na-aḫ-zi-iš* KBo 23.27 iii (31) (MS?), KUB 29.4 iii 53, Bo 7987 ii 10 (StBoT 5:160), Bo 1689:(3) (Istanbul).

"They place (on the table) a little fine oil," Ì.GIŠ *na-aḫ-zi-iš* LÀL *na-aḫ-zi-iš INBU na-aḫ-zi-iš* "a *n.* of linseed(?)/sesame(?) oil, a *n.* of honey, a *n.* of fruit" KUB 29.4 iii 52f., ed. Schw. Gotth. 26f.; Ì.DÙG.GA *na-aḫ-ši-iš* "a *n.* of fine oil" KUB 32.133 i 14 (transfer of DINGIR.GE$_6$ by Murš. II); "1 *NAMMANDU*-measure of linseed(?)/sesame(?) oil, 1 *NAMMANDU*-measure of honey" 1 *na-aḫ-ši-iš* GEŠTIN "1 *n.* of wine" KBo 11.24 i 7 + KBo 11.23 i 4 (*ḫišuwaš* fest.); [o *n*]*a-aḫ-ši-iš* GEŠTIN Bo 7987 ii 10, translit. StBoT 5:160 second n. 1; 1 *na-aḫ-zi*[(-) . . .] Bo 1689:3 (Istanbul); [G]EŠTIN! *na-aḫ-zi-i*[*š*] KBo 23.27 iii 31 (MS?).

In KUB 42.105 (inventories of sanctuaries by Tudḫ. IV), the sum of 1 *tarnaš* Ì.NUN (iii 9) and 1 *tarnaš* Ì.NUN (iii 11) is given as 1 *na-aḫ-ḫa-ši-iš* Ì.NUN "1 *n.* of ghee" (iii 13); the same applies for 1 *na-aḫ-ḫa-ši-i*[*š* Ì.NUN] (ibid. iii 21), which is the sum of 1 *tarnaš* Ì.NUN (iii 17) and 1 *tar*[*naš* Ì.NUN] (iii 19).

Concerning the word order, note the sequence: numeral — *naḫḫašiš* — noun, but noun — (no numeral) — *naḫḫašiš*.

Friedrich, HW 3.Erg. (1966) 24; Kümmel, OrNS 36 (1967), 369 (*naḫši-* = ½ *UPNU*); GLH (1977–79) 176 (un recipient, Kiz.).

na(ḫ)ḫiti- adj. (always modifying bread or cake); from MH.†

com. sg. nom. *na-aḫ-ḫi-ti-iš* KBo 15.52 vi 31 (MH/NS), KUB 30.40 i 8, KUB 27.13 i 34, KBo 21.34 ii 48 (MH/NS), KBo 10.34 i 7; **com. sg. acc.** *na-aḫ-ḫi-ti-in* KUB 51.71 left col. 9, KBo 24.10 obv. 12, KBo 17.69:8, KBo 24.59 i? [1], 9, [cf. below under scribal error], KUB 45.47 i 32 (NH/MS), KBo 21.34 ii 16 (MH/NS), KBo 20.129 i 4, 6, KUB 54.46:13, *na-ḫi-ti-in* KUB 17.28 iii 42 (NS), KUB 9.22 iii 8 (NH), KBo 7.60 rev.? 9, *na-a-ḫi-ti-i*[*n*] KBo 9.119 i 8, [*na-ḫ*]*i-ti-in* KBo 24.41 i 25; **neut.** (all are acc. by context) *na-a-ḫi-ti* KUB 12.15 v [3], 5, 7, 8, *na-aḫ-ḫi-ti* KBo 27.130 i 4; **sg. loc.** *na-aḫ-ḫi-ti* KBo 24.59 i? 12, KUB 45.47 i 30a, 34 (MH/MS), KBo 24.10 i 7, KBo 24.7:10, 2/w:(6), [. . . *n*]*a-ḫi-ti* KUB 9.22 iii 9 (NH), *na-ḫi-ti-i* KUB 9.22 iii 15 (NH), *na-aḫ-ḫi-ti-ma* Bo 2579 ii? 12.

com. pl. nom. *na-aḫ!-ḫi-ti-iš* KUB 17.28 iii 29 (NS); **com. pl. acc.** *na-aḫ-ḫi-ti-iš* KBo 21.34 iii 7 (MH/NS), *na-aḫ-ḫi-ti-uš* KUB 54.46:10, *na-ḫi-ti-uš* KUB 54.72 i? 10; **pl. loc.** *na-aḫ-ḫi-da-aš* KUB 32.49a iii 13.

scribal error: *na-aḫ-ḫi-ti-in* KBo 5.1 ii 19 is nom. by context, should be *-ti-iš*; in [. . .]*ANA* NINDA *na-aḫ-ḫi-ti-in* 3 ḪAR KÙ.G[I *dāi*] KBo 24.59 i? 4 one should perhaps read: *na-aḫ-ḫi-ti še!-er!*; incomplete *na-a*[*ḫ*- . . .] KBo 13.226:3, *na-ḫi-ti*[(-) . . .] KUB 20.86 obv. 12.

Hurr. *na-aḫ-ḫi-ti*[*-ia*] KUB 27.6 i 31, w. dupl. KUB 47.78 iv 2; KUB 32.50 obv. 21 (Haas-Wilhelm, AOATS 3:106 with n. 1, GLH 176).

"1 *PARĪSU* of wheat is poured into a basket placed in front of the pillar" *šeraššan* 1 NINDA *na-aḫ-ḫi-ti-iš UPNI kittari nuššan* GEŠPÚ KÙ.GI ^{d}IM *šer ašešanzi* "1 *n.* loaf of an *UPNU* is put on this and a golden fist of Tešub is set on top of it" KBo 21.34 ii 46-49 (rit. for Tešub and Ḫebat), ed. Lebrun, Hethitica 2:121 and 129; cf. also KBo 24.59 i? 12f. and KUB 45.47 i 30-34; "In front of the pillar they place a table (made of) cedar wood" *nuššan* 4 NINDA *na-aḫ-ḫi-ti-iš UPNI tianzi šeraššan* ^{d}*Ḫebat ašešanzi* "4 *n.* loaves are placed on it and Ḫebat is set on top" ibid. iii 6-8, ed. Lebrun, Hethitica 2:122 and 130; *apūša* 4 MUŠEN.ḪI.A ^{GIŠ}*kešḫiyaš ANA* 4 ^{GIŠ}GÌR.MEŠ *piran katta ANA* NINDA *na-aḫ-ḫi-da-aš-ša-an dāi* "(The seer) places those four birds down in front of the four legs of the seat, on *n.* loaves" KUB 32.49a iii 12f., ed. Laroche, RA 54:191 (libation to the throne of Ḫebat); "[And] the woman sits down on the b[ed]. And near her [he]ad he (i.e., the *patili*-priest) places one wickerwork table" [*nam*]*maššan* NINDA *na-ḫi-ti-in dāi* [NINDA *n*]*a-ḫi-ti-ma-aš-ša-an šer* ^{d}*SIN* ^{d}UTU [*U*] MUL *iyanteš* "[Fur]ther, he places a *n.* loaf on it. And on the *n.* [loaf] the moon, the sun and the star(s) are modeled" KUB 9.22 iii 6-10 (birth rit.), ed. StBoT 29:94f.; NINDA *na-aḫ-ḫi-ti-i*^{r}*n ŠA* 2 *UP*^{1}*NI dāi šeraššan* ^{GIŠ}*INBI*^{ḪLA} *išḫuwāi* "(the seer) takes a *n.* loaf of 2 *UPNU* and sprinkles fruit on top" KUB 45.47 i 32 (rit. for the goddess Ningal, Tudḫ. II/MS?); cf. KBo 24.59 i? 8-11, KBo 24.7:10-13; "6 hot loaves of ½ *SŪTU*, among them 1 ritually pure (*šuppi*), 1 *iduri*-bread (made from) sourdough, of ½ *SŪTU*" 1 NINDA *EM*[*ṢU*] *na-aḫ-ḫi-ti-iš ŠA* ½ *ŠÂ*[*TI*] "(and) one *n.* loaf (made) from sourdough, of ½ *SŪTU*" KBo 10.34 i 5-7 (enthronement rit. of Tudḫ. III); 1 NINDA *na-aḫ-ḫi-ti-iš* ZÍD.DA 3 *UPNI* "1 *n.* loaf of flour, of 3 *UPNI*" KUB 30.40 i 8 (*ḫišuwaš* fest.).

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The exx. show that *n.* is an adj. describing a pastry made from ingredients 1 *UPNU* to ½ *SŪTU* in volume. It can be made of flour and made with sourdough, can be sprinkled with dried fruit, figs and raisins (e.g., KBo 24.59 i? 8-11) and can be served hot. It can be decorated with molded(?) astral symbols and is large and flat enough for various objects to be placed upon it.

n. is of Ḫurr. origin. A connection with URU*Naḫita* (AlHeth 174 and 210) is possible.

AlHeth (1974) 173f.; Haas-Wilhelm, AOATS 3 (1974) 106 and n. 1; GLH (1977) 176.

KUŠna-aḫ-m[e- . . .] n.; (a leather object).†

nu KUŠ*na-aḫ-m*[*e*(coll.)- . . .] / *arḫa ḫu*[. . .] § *ANA* KUŠ*na-t*[*i*?(coll.)- . . .] / *apēdani=m*[*a*(=) . . .] KUB 7.56 iii 3-6 (rit.). It is not certain if this word is Hittite.

naḫnazu; Ḫurr. (mng. unkn.); NH.†

1 NINDA.SIG *na-aḫ-na-zu mattaraši* KI.MIN KUB 27.1 ii 25, ed. Lebrun, Samuha, 78 and 89 (fest. for Ištar of Šamuḫa); the dupl. KUB 27.3 iii 7 has 1 NINDA.SIG ^{d}[. . .]. The word occurs in a long list of deities for whom the diviner breaks thin breads; consequently, *n.* is either a deity or a deified object.

GLH (1976) 176.

[**naḫšar*] n. "fear", based on presumed sg. abl. *na-aḫ-ša-ra-az* IBoT 1.36 i 59, cited by Laroche, apud Friedrich HW 3.Erg. (1966) 24, is probably a sg. nom. from *naḫšaratt-*. See *naḫšaratt-* 2.

naḫšarant- see *naḫšaratt-*.

naḫšaratt-, naḫšarant- n. com; **1.** fear, fright, **2.** respect, reverence, awe, **3.** fearsome quality, fearsomeness, frightfulness, **4.** (deified) Fear; from OH/NS, MH/MS.

sg. nom. *na-aḫ-šar-ra-az* KUB 13.2 iii 20 (MH/NS), KBo 13.12:(9), *na-aḫ-šar-az* KUB 13.2 ii 36, 37 (MH/NS), *na-aḫ-ša-ra-az* IBoT 1.36 i 59 (MH/MS), KUB 31.90 iii 6 (MH/NS), KUB 28.4 obv. rt. col. 21, KBo 18.133 obv. 11, KUB 24.3 i 27 (Murš. II, based on a MH prototype), KBo 1.52:13, KBo 13.2 obv. 5, 8, *na-aḫ-ša-ra-za* KUB 31.90 iii 5 (MH/NS), KUB 33.102 ii 10; **acc.** *na-aḫ-ša-ra-ad-da-an* KUB 29.1 iii 33 (OH/NS), *na-aḫ-ša-ra-at-ta-an* KUB 17.21 i 9, 20 (MH/MS), KUB 13.4 iii 58 (pre-NH/NS), *na-aḫ-šar-ra-ta*(coll.)-*an* KUB 5.1 iii 56 (NH), *na-aḫ-šar-an*(sic)-*ta-an* KUB 33.120 i 41 (NH), *na-aḫ-šar-at -ta*<-*an*> Bo 2490 ii 10 (KlF 1:185); **d.-l.** *na-aḫ-ša-ra-at-ti* KBo 13.245 rev. 15 (OH/NS), KBo 12.74:9, [*n*]*a-aḫ-šar-ra-at-ti* KBo 3.4 iv 13 (Murš. II); **abl.** *na-aḫ-ša-ra-ta-za* KUB 44.50 ii 16.

pl. nom. *na-aḫ-ša-ra-at-te-eš* KUB 31.127 (= ABoT 44) i 60 (OH/NS), 1226/u ii (1) (Otten-Rüster, ZA 67:56); **acc.** [*n*]*a-aḫ-ša-ra-ad-du-uš* KUB 28.5 rev. rt. col. 10, *na-aḫ-ša-ra-ad-d*[*u-uš*] KUB 28.4 rev. rt. col. 10, *na-aḫ-šar-ad-du-uš* KUB 33.113 i 21; **pl. gen. or d.-l. or sg. gen.** *na-aḫ-šar-at-ta-aš* KBo 12.89 ii 15 (MS?).

(Sum.) [ḪUŠ] = (Akk.) *pal-ḫu* "reverent, fearsome" = (Hitt.) *na-aḫ-ša-ra-az* KBo 1.52:13, ed. MSL 3:64, cf. HW 146 ("ungenaue Übersetzung von akk. *palḫu*"); (Sum.) [me-lám?-mu?] = (Akk.) [*pu*-]*-lu-uḫ-ti* "my fear, terror" = (Hitt.) *na-aḫ-ša-ra-az* KBo 13.2 obv. 5; note that "my" occurs in the Akk. of obv. 5 and 6, rev. 6–11, and in the Hitt. of obv. 2, 3, 6, 12–13, 15–17, 19–20 and rev. 4, 5, 8–17. The Sum. col. may have had "my" in all entries, but certainly must have had it in some. All Sum. entries in obv. 2-9 seem to have begun with the sign me-. (Sum.) [me-lám] = (Akk.) [*me-l*]*e-em-mu* (an awe-inspiring sheen) = (Hitt.) *na-aḫ-ša-ra-az* KBo 13.2 obv. 8. For more on this text cf. *lappiya-* and *-mi-* lex.

1. fear, fright: (Go, speak to Kumarbi: "Why did you come against my house angry?") *nu=wa* É-*ir katkattimaš ēpta* SAG.GEMÉ.Ì[(R.MEŠ=*ya*)] *na-aḫ-ša-ra-za ēpta* "Trembling seized the house, and fear seized the servants" KUB 33.98 ii 7-8 (Ullik.), w. dupl. KUB 33.102 ii 9-10, ed. JCS 5:148-149; cf. KUB 33.93 ii 22; [(*n=aš n*)]*a-aḫ-ša-ra-at-ti* [(*katkattiškizzi*)] "He trembles in fear" KBo 12.74:9 (myth), w. dupl. KBo 12.75:8-9; (The Moon fell from heaven . . . the Stormgod released rain after him . . .) *ēpta=an na-aḫ-ša-ra-az* ⌜*ēpta*⌝*=an weritemaš* "Fear seized him; terror seized him" KUB 28.4 obv. rt. col. 21 (Myth of the Moon that Fell From Heaven), cf. par. KUB 28.5 obv. rt. col. 14, ed. Kammenhuber, ZA 51:106, 109, translit. Myth. 15f., tr. ANET 120; cf. *weriteman na-aḫ-ša-ra-at-*[*ta-an*] KBo 12.118 rev. 16 (rit.); *wanatiyaza na-aḫ-ša-ra-ta-za* KUB 44.50 ii 16 (rit.); *nu* [KUR].KUR.MEŠ *ḫūmanta na-aḫ-ša-ra-az ḫarzi* "And fear holds all the lands" KBo 18.133 obv. 10-11 (letter); (If, wherever I turn on this campaign, you will run before me) *na-aḫ-šar-ra-ta*(coll.)-*an=mu=kan tiyaši ḫarqanumi=an arḫa=za* A.A-*an udaḫḫi* "(and if) you will step on fear for me, (so that) I will eliminate it (*=an*, referring back to

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naḫšarattan?) and bring back home *muwa-* for myself" KUB 5.1 iii 56 (oracle question, NH), ed. THeth 4:74f. ("(Wenn) du mir bei der Furcht (Akk.) hintrittst, (wenn) ich sie (sc. die Furcht) überwinden werde"), Archi OA 15:271; (He took back [ang]er; he took back vengeance;) [*na-aḫ-ša*]-*ra-at-ta-an* EGIR-*pa dāš weritiman* [EGI]R-*pa dāš* "He took back fear, he took back terror" KUB 29.1 ii 34-35, ed. Kellerman, Diss. 14, 28; perhaps also: [. . .] ḪUR.SAG*Ganzuraš na-aḫ-šar-an-ta-an* AN *an*!-*da* [. . .] KUB 33.120 i 40-41 (Kumarbi myth), if rightly attributed to *naḫšaratt-* by Güterbock, Kum. 36 and Friedrich, HW 146.

2. respect, reverence, awe: (Now you who are kitchen personnel, be very careful with regard to the will of the gods!) *našta* DINGIR.MEŠ-*aš* NINDA*ḫarši* DUG*išpanduzzi na-aḫ-ša-ra-at-ta-an mekki tiyan ḫar*[*ten*] "Keep establishing respect greatly for the thick bread (and) libation vessel(s) of the gods" KUB 13.4 iii 58-59 (instr. for temple personnel, pre-NH/NS), ed. Sturtevant, JAOS 54:386f., Chrest. 160f., tr. ANET 209; *namma*=*ššan* DINGIR.MEŠ-*aš* (var. *ANA* DINGIR.MEŠ) *na-aḫ-šar-az* (var. *na-aḫ-ša-ra-za*) *tiyan* (var. *tiyanza*) *ēšdu ANA* ^{d}U=*ma*=*ššan* (var. *-kan*) *na-aḫ-šar-az* (var. *na-aḫ-ša-ra-az*) *mekki kittaru* "Then let respect for the gods be established, but let respect for the Stormgod particularly be established" KUB 13.2 ii 36-37 (instr. for *BĒL MADGALTI*, MH/NS), w. dupl. KUB 31.90 iii 5-6, ed. Dienstanw. 46; (Only in Ḫatti is your divinity, O Sungoddess of Arinna, considered important . . .) *namma*=*ššan* É.DINGIR-*LIM*=*KA ANA* KÙ.BABBAR KÙ.GI *na-aḫ-ša-ra-az tiyanza* "Furthermore respect is established for the silver (and) gold (of) your temple (No one steps near)" KUB 24.3 i 26-27 (prayer to the Sungoddess of Arinna, Murš. II), ed. Lebrun, Hymnes 158, 167 (tr. differently), cf. KUB 24.1 ii 16-17 (prayer to Telipinu, Murš. II), ed. Gurney, AAA 27:20-21; *namma*=*šmaš*=*šan* SISKUR.SISKUR.ḪI.A-*aš* (var. *maltešnaš*) *parkuyannaš uddanī na-aḫ-ša-ra-at-ta*-[*a*]*n kiššan UL kuiški tiyan ḫarta* "Furthermore, no one had established such respect in the matter of the purity of the rituals (var. recitations) for you (gods)" KUB 17.21 i 19-20 (prayer of Arn. I and Ašm., MS), w. dupl. 398/u + 1945/u, ed. von Schuler, Kaškäer 152f., tr. ANET 399; cf. KUB 17.21 i 9-10; *nu*=*ššan šumaš* DINGIR.MEŠ-*aš na-aḫ-ša-ra-at-ta-an* ^{URU}*Ḫattušaš*=*pat* KUR=*ya zikkiuwani* "Only in the land of Ḫatti do we establish respect for you gods" 545/u + 577/u i 8 + KUB 17.21 i 4 (prayer of Arn. I and Ašm., MS); (When they are celebrating (a festival) to the gods, let no one create a disturbance before the gods . . .) *namma*=*ššan ANA* LÚ.MEŠSANGA LÚ.MEŠ*UMMIYANŪTIM* LÚ.MEŠGUDÚ SAL.MEŠAMA.DINGIR-*LIM na-aḫ-šar-ra-az* (var. *na-aḫ-ša-ra-az*) *kittaru* "Let respect be established for the priests, craftsmen, anointed priests (and) God's Mothers" (Let them be respectful to the gods) KUB 13.2 iii 19-20 (instr. for *BĒL MADGALTI*, MH/NS), w. dupl. KUB 31.86 iv 3-4 (NS), ed. Dienstanw. 47; (If a gatekeeper fails to catch a guard leaving the acropolis with his spear, the gatekeeper will be reported to the palace and questioned.) *nu* GIŠŠUKUR.ḪI.A *apaš na-aḫ-ša-ra-az uškizzi* "That (i.e., such) caution/carefulness/reverence regards spears" IBoT 1.36 i 58-59 (instr. for the *MEŠEDI*), ed. Jakob-Rost, MIO 11 (1965) 180f., cf. Kümmel OrNS 36 (1967) 369 (supposes dictation mistake for *naḫšarattaz*); Laroche quoted in Friedrich, HW 3.Erg. (1966) 24, takes this as abl. from unattested noun **naḫšar-* "fear".

3. fearsome quality, fearsomeness, frightfulness: (The Stormgod sat down on the ground; his tears flowed forth like streams. The Stormgod, his eyes tearful, spoke [this] word: "Who can behold this one's violence? Who can fight?") *nu*=*war*=*aš kuiš namma uškizzi* [*uni*?]*yaš na-aḫ-šar-ad-du-uš* "'Who can behold them (*-aš*) again (*namma*), this one's fearsome qualities?'" KUB 33.113 i 20-21 + KUB 36.12 i 33-34 (Ullik.), ed. Güterbock, JCS 6:12-13; [. . . (*-wa kāša*)] ^{d}U-*aš karpin kartimmiattan na-aḫ-š*[*a-ra-at-ta-an*] (var. *werit*[*eman*]) *šarāuwar tarmānun mitānun* "I have now nailed down (and) tied with red wool the Stormgod's anger, wrath, fright[fulness] (var. terrifying quality) and ire" KUB 7.13 obv. 29-30, w. dupl. KUB 46.56 obv.? 15f.; *nu* IGI-*anda ŠA* UR.MAḪ *na-aḫ-š*[*a-ra-at-ta-an*] *ŠA* MUŠ-*ya weriteman ka*-[. . .] "opposite, [he . . . -ed] the lion's fearsomeness and the snake's ability to terrify" KBo 12.85 iii 6-7 (Allaiturahi rit., MH/NS), ed. Haas and Thiel, AOAT 31:146f. lines 47-48 ("Furcht"); [EGIR-*ŠU*(*-ma n*)]*a-aḫ-ša-ra-ad-du-uš* [*w*(*eri*=

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tem)]*uš ŠA* ^{d}U 9-*ŠU ēkuzi* "[Afterwards] he drinks nine times to the Stormgod's fearsome and terrifying qualities (or perhaps: the fear and terror caused by the Stormgod)" KUB 28.5 rev. rt. col. 10-11 (rit.), w. dupl. KUB 28.4 rev. rt. col. 10-11, ed. Bossert, Asia 168 ("die Ängste"); *nu=mu na-aḫ-ša-r*[*a-at-ta*]*-an tašnu*[*marr=a*] EGIR-*pa* DINGIR-*YA pā*[*i*] "My god, give back to me fearsomeness [and] st[rength(?)]" ABoT 44b ii 3-4 + ABoT 44a ii 2-3 (prayer to the Sungod, OH/NS); MU.ḪI.A-*aššši* EGIR *newaḫḫir na-aḫ-ša-ra-at-ta-a*[*n*?] *newaḫḫir* "They renewed his (the king's) years; they renewed his fearsomeness" KUB 29.1 ii 50-51 (rit., OH/NS), ed. Kellerman, Diss. 15, 29 ("la crainte"), Marazzi, VO 5:156f. ("timore reverenziale"), tr. ANET 358 ("awesomeness"); (When you plaster the inside of the building, plaster it with long years, plaster it with good. But when you plaster it outside,) *nu na-aḫ-ša-ra-ad-da-an ḫane*<*š*>*ten nu išḫaššarwātar ḫanešten* "Plaster (it with) fearsomeness; plaster (it with) lordliness(?)" KUB 29.1 iii 33-34 (rit., NH), ed. Kellerman, Diss. 17, 30, Marazzi, VO 5:158f., Starke, ZA 69:99, cf. par. [*n*]*a-aḫ-ša-ra-at-ta-an* KUB 29.1 i 8 (OH/NS); cf. another ex. in KBo 13.2 obv. 8 cited above in lex. sec.

4. (deified) Fear: "O Sungod . . . " ZAG-*az=tet na-aḫ-ša-ra-at-te-eš ḫuiyanteš* GÙB-*laz=ma=tta we*<*ri*>*temaš ḫuiyanteš* "The (deified) Fears run on your right, while the Terrors run on your left" ABoT 44 i 59-61 + ABoT 44b i 1 (prayer to the Sungod, OH/NS), ed. Güterbock, JAOS 78:241 ("the Fears"); 3 NINDA.SIG *paršiya* KI.MIN *nu na-aḫ-ša-ra-at-ti weritemi dāi* "He breaks three thin breads; ditto; he places (them) for (deified) Fear (and) Terror" KBo 13.245 rev. 14-16 (AN.TAḪ.ŠUM fest., OH/NS). In similar contexts in this text in place of *n.* and *weritema-* there occur various DNs and "the name of the king (and) queen". Cf. also KUB 28.4 rev. 10-11, sub mng. 3.

Götze, Madd. (1927) 79 with n. 8 ("ehrfurchtsvoll [taking seriously equation w. Akk. *palḫu* in KBo 1.52:13], Ehrfurcht"); Friedrich, HW (1952) 146 ("Furcht, Ehrfurcht"); Hoffner, EHGl 38 (1967) ("fear"); Starke, ZA 69 (1979) 92 w. n. 95 (also "Furchtbarkeit", = *melammu*).

Cf. *naḫḫ-*, *naḫšariya-*, *naḫšariyawant-*, *naḫšarnu-*.

naḫšariya- v.; **1.** to be(come) afraid, **2.** to show respect (for a deity); wr. syll. and ḪUŠ; from OS.†

act. pres. sg. 3 *na-aḫ-ša-ri-ia-a*[*z-*]*zi* KUB 19.54 i 10 (Murš. II); **pl. 3** *na-aḫ-ša-ri-ia-an-zi* KBo 5.6 iii 6 (Murš. II), *na-aḫ-šar-ia-an-zi* KUB 24.6 rev. 8 (pre-NH/MS); **pret. pl. 2** *na-aḫ-šar-ri-ia-at-ten* KBo 14.12 iv 9.

mid. pres. sg. 3 *na-aḫ-šar-ri-ia-an-da-ri* KBo 5.6 ii 6 (Murš. II); **pret. sg. 1** *na-aḫ-šar-i-ia-aḫ-ḫa-at* KUB 33.120 ii 56 (NS); **sg. 3** *na-aḫ-ša-ri-ia-ta-ti* KBo 3.1 i 34 (OH/NS), *na-aḫ-ša-ri-ia-at-ta-at* KUB 12.60 i 12 (OH/NS), *na-aḫ-šar-r*[*i-ia-a*(*t-ta-at*)] KBo 16.1 iv 23, w. dupl. KBo 3.4 ii 68 (Murš. II), ḪUŠ-*ri-ia-ad-da-at* KUB 44.4 rev. 7 (NH) (copy confirmed by coll.); **pl. 3** [*n*]*a-aḫ-ša-ri-an-ta-ti* KUB 36.100 rev. 4 (OS), *na-aḫ-ša-ri-ia-an-da-ti* KBo 4.4 iv 31 (Murš. II), *na-aḫ-šar-ri-ia-an-ta-at* KUB 19.13 i 49 (Murš. II), KBo 5.13 i 10 (Murš. II), *na-aḫ-ša-ri-ia-an-ta-at* KUB 14.8 obv. 20 (Murš. II), KUB 19.22:(7).

iter. supine *na-aḫ-šar-ri-iš-ki-u-an* KUB 6.45 iii 56 (Muw.), *na-aḫ-ša-ri-iš-ki-u-wa-an* KUB 6.46 iv 25 (Muw.).

1. to become afraid — **a.** active: (When the Egyptians heard that the Hittites had attacked Amqa,) *n=at na-aḫ-ša-ri-ia-an-zi* "they became afraid" (hist. pres.) KBo 5.6 iii 6 (DŠ frag. 28), ed. Güterbock, JCS 10:94; the same incident is mentioned by Šupp. to the Egyptian envoy: (When they attacked your land of Amqa,) *nu=wa na-aḫ-šar-ri-ia-at-ten* [*kuwa*]*tqa* "you [proba]bly became afraid" KBo 14.12 iv 8-10 (DŠ frag. 28), ed. JCS 10:97; cf. below in 1 b 2′ for the same incident described using the mid.; (If someone revolts but is found out beforehand,) [*nu apāš*] *antuḫšaš šer na-aḫ-ša-ri-ia-a*[*z-*]*zi* "[and] therefore (*šer*) [that] man becomes afraid (and flees)" KUB 19.54 i 10 (Kup., Murš. II), ed. SV 1:140f.

b. middle — **1′** in OH: [*n*]*a-aḫ-ša-ri-an-ta-ti nu apē=a kūruriēr* "They became afraid and they too started hostilities" KUB 36.100 rev. 4 (Syrian wars, OS); (Ḫantili and Zidanta killed Muršili,) [*nu* ^{m}*Ḫan*]*tiliš na-aḫ-ša-ri-ia-ta-ti* "and Ḫantili became afraid" KBo 3.1 i 34 (Tel.pr., OH/NS), ed. THeth 11:20f., cf. Chrest. 184f.; ^{d}*Telipinuš aruna pait nu*[*=šši arunaš*] *na-aḫ-ša-ri-ia-at-ta-at* "(the god) Telipinu went to the Sea, and [the Sea] became afraid [of him]" (and gave him his daughter as well as the Sungod) KUB 12.60 i 11-12 (myth, OH/NS), translit. Myth. 19, we follow Neu, StBoT 5:121 n. 13 in restoring [*=ši*] instead of [*=šan*]; there is no

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other ex. of *=šan* with *naḫšariya-*, whereas dat. w. this verb is well attested.

2′ MH and NH: (the enemy land saw him, when he defeated the tribal troops,) *n=at na-aḫ-šar-ri-ia-an-da-ri* "and they became (hist. pres.) afraid (and all the lands of Arziya and Kargamiš made peace with him)" KBo 5.6 ii 6 (DŠ frag. 28), ed. JCS 10:92: (When the enemy saw the arrival of the Hittite commander with troops,) [*n=at na-a(ḫ-ša)*]*r-ri-ia-an-ta-at nu takšul iēr* "they became afraid and made peace" KUB 19.22:7, w. dupl. KBo 14.42 obv. 16 (DŠ), ed. Houwink ten Cate, JNES 25:28; cf. KUB 19.13 i 49 (DŠ frag. 34), ed. JCS 10:110; (When Muršili besieged Puranda,) *n=aš na-aḫ-šar-r*[*i-ia-a(t-ta-at)*] "(Tapazunauli, who was in Puranda,) became afraid (and fled during the night)" KBo 16.1 iv 21-23, w. dupl. KBo 3.4 ii 67-68, cf. AM 62f.; (When the Azzian enemy saw how Muršili was capturing their fortified cities,) *n=at na-aḫ-ša-ri-ia-an-da-ti* "they became afraid (and sent their elders to beg for peace)" KBo 4.4 iv 31, ed. AM 138f.; (When the enemy people of Maša heard that if they refused to extradite Mašḫuiluwa, Muršili would destroy them,) *n=at na-aḫ-šar-ri-ia-an-ta-at* "they became afraid (and extradited him)" KBo 5.13 i 10 (Kup.), ed. SV 1:112f.; (Šupp. sent troops to attack the Egyptian controlled territory of Amqa;) LÚ.MEŠ ^{URU}*Mizrī=ma maḫḫan na-aḫ-ša-ri-ia-an-ta-at* "But when the Egyptians became afraid," (they asked for his son to become king of Egypt) KUB 14.8 obv. 20 (PP 2), ed. KlF 1:210f., tr. ANET 395; cf. KBo 14.12 iv 8-10 above sub 1 a; [*ku*]*edani na-aḫ-šar-i-ia-aḫ-ḫa-at* "[Wh]o was I afraid of?" KUB 33.120 ii 56 (Kumarbi myth, NS), ed. Kum. 8, *4, translit. Myth. 157, cf. StBoT 5:120; *n=aš* ḪUŠ-*ri-ia-ad-da-at wēritešta nu=šši=kan* KA×U-*iš tapuša pait* IGI.ḪI.A-*wa* KI.MIN 9 UZU.ÚR.ḪI.A KI.MIN "She/he became afraid and took fright. Her/his mouth malfunctioned (lit. went to the side; cf. Hoffner, BiOr 35 [1978] 245), her/his eyes malfunctioned, her/his nine body parts malfunctioned" KUB 44.4 rev. 7-8 (myth recited in birth rit., NS), ed. StBoT 29:176f., cf. Güterbock in FsKraus 87.

2. to fear, show respect for (a deity): *nu uwanzi zilatiya* DUMU-*YA* DUMU.DUMU-*YA* LUGAL.MEŠ SAL.LUGAL.MEŠ *ŠA* ^{URU}*Ḫatti* DUMU.MEŠ LUGAL *BĒLŪ*^{MEŠ}*=ya ANA* ^{d}U *piḫaššašši* EN-*YA na-aḫ-šar-ri-iš-ki-u-an* (var. *na-aḫ-ša-ri-iš-ki-u-wa-an*) *tiyanzi* "In the future it will come to pass that my son, my grandson, the kings (and) queens of Ḫatti, the princes and the lords will always show respect for the Stormgod *p.*, my lord" KUB 6.45 iii 54-56 (prayer, Muw.), w. dupl. KUB 6.46 iv 25, ed. Lebrun, Hymnes 268, 281, tr. ANET 398.

n. does not differ essentially in meaning from *naḫ(ḫ)-*, but it is noticable that *n.* (at least in mng. 1) seems to date to be always inchoative, whereas *naḫ(ḫ)-* can be either "be afraid" or "become afraid". In addition, whereas *naḫ(ḫ)-* takes its obj. in the acc. and dat., *n.* takes its object only in the dat. (cf. *ANA* ^{d}U in mng. 2, [*ku*]*edani* in KUB 33.120 ii 56 in mng. 1 b 2′). Neu (StBoT 5:120), following Laroche (BSL 58:63), takes *n.* as a denominative verb based on a noun **naḫšar*. By starring this noun Neu indicates that it is as yet unattested, to which we can only agree. Cf. [**naḫšar-*].

Hrozný, MDOG 56 (1915) 35 ("[sich] fürchten"); Laroche, BSL 58 (1963) 63; Neu, StBoT 5 (1968) 120f.

Cf. *naḫ(ḫ)-*, *naḫšaratt-*, *naḫšariyawant-*, *naḫšarnu-*.

naḫšariyawant- adj., afraid; OH?/NS.†

iktaš=ma=ddu=ššan irḫaz UL na-aḫ-ša-ri-ya-wa-an-za arḫa UL uizzi UL pittuliantan=ma anda warpiškiši "Even he who is unafraid will not escape (lit. come away) from the circle of your net; but you constantly enclose (therein even) him who is not frightened (by you)" KBo 3.21 (= BoTU 6) ii 17-19, ed. Hoffner, Finkelstein Mem. (1977) 105, Archi, OrNS 52 (1983) 23, 25 and Puhvel, HED 1-2 (1984) 259 (both following Hoffner's interpretation); differently Weitenberg, Hethitica 2 (1977) 47f.

Cf. *naḫ(ḫ)-*, *naḫšaratt-*, *naḫšariya-*, *naḫšarnu-*.

naḫšarnu- v.; to make (someone) afraid, to cause (someone) to show respect; NH.†

pres. sg. 2 [*n*]*a-aḫ-šar-nu-ši* 520/t:5, (4), *na-aḫ-š*[*ar-nu-ši*] KUB 19.29 iv 16; **pret. sg. 2 or 3** *na-aḫ-šar-nu-ut* KUB 19.29 iv 10; **sg. 3** *na-aḫ-šar-nu-ut* KUB 19.29 iv 7 (Murš. II); **incomplete:** *na-aḫ-šar-nu-ut*[(-) . . .] KBo 18.31 l.e. 5 (NH).

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man=wa=mu na-aḫ-šar-nu-ut-ma kuiš ē[šta= man=wa tuel] ḫantezziš ŠEŠ-*aš* "The one who would have made me show respect [would have] b[een your] older brother" KUB 19.29 iv 7-8, ed. AM 16f.; cf. ibid. 10 and 16 as restored in AM 18; [. . .] *lē=an na-aḫ-ša[r-nu-ši* . . .] / [. . . *n]a-aḫ-šar-nu-ši* 520/t:4-5 (fragment naming the LÚ ^{d}U).

Cf. *naḫ(ḫ)-*, *naḫšaratt-*, *naḫšariya-*, *naḫšariyawant-*.

naḫši- see *naḫ(ḫa)ši-*.

:naḫḫuwa-, :naḫḫuwaya- v.; (always 3rd sg.) there is a concern (to someone [dat.] about something/someone [d.-l. followed by *šer*]); late NH.†

pres. sg. 3 *:na-aḫ-ḫu-u-wa-i* KBo 4.14 iii 22, 32; **imp. sg. 3** *:na-aḫ-ḫu!-u-wa-ia-ad-du* KBo 4.14 iii 21, *:na-aḫ-ḫu-u-wa-ia-du* ibid. iii 15, *:na-aḫ-ḫu-u-wa-ad-du* ibid. iii 33.

"If something becomes troublesome (*nakkēšzi*) for the king: either the king falls ill, or lands defect, or the enemy invades the lands" . . . *QĀTAMMA=ta :na-aḫ-ḫu-u-wa-ia-du* "in the same way let there be concern to you!" KBo 4.14 iii 13-15 (treaty, late NH), ed. Friedrich, JCS 1:304, Stefanini, AANL 20:44f.; "If you see some troublesome (lit. narrow) day for the king" *nu ANA* ZI-*KA* DAM-*KA* DUMU.MEŠ ÌR.MEŠ-*KA QĀTAMMA :na-aḫ-ḫu!-u-wa-ia-ad-du ANA* ÌR.MEŠ *ŠA* ZI LUGAL=*man* GIM-*an ANA* ZI LUGAL UGU *:na-aḫ-ḫu-u-wa-i* "Let there be as much concern to yourself, to your wife, to your children (and) to your servants, as there should be concern to the personal servants of the king for/about (= *šer*) the soul of the king" ibid. iii 19-22, ed. Friedrich, JCS 1:304, Stefanini, AANL 20:45; *ANA* ZI LUGAL GIM-*an :na-aḫ-ḫu-u-wa-i arḫa=man=wa=kan ārḫi tuqqa QĀTAMMA :na-aḫ-ḫu-u-wa-ad-du* EN-*YA=wa=kan edaza arḫa aru* "Just as there is concern to the king personally (so that he says:): 'If I could only get away!' in the same way let there be concern to you (so that you say:): 'Let my lord get away from (t)here!'" ibid. iii 32-34, ed. Friedrich, JCS 1:304, Stefanini, AANL 20:45f., cf. HW^{2} 214f., HED 1-2:108, 110.

It is clear from the use of *nakkešš-* and *n.* interchangeably in the first ex. cited above that the two verbs are close to being synonyms. The marker wedges show the verb is Luwian. Laroche (DLL 73) relates it etymologically to Hitt. *nakki-* and *nakkešš-*, while Friedrich, Weitenberg and others disagree. Still, while *nakkešš-* is not used impersonally in the passage cited here, but takes *kuitki* as its subject, *naḫḫuwa-* is impersonal in all occurrences ("there is/let there be a concern to someone about something") and therefore occurs only in the 3rd person sg. The person feeling the concern is indicated by the dat. (= Akk. *ANA*), while the object of the concern is expressed by the dat.-loc. followed by UGU (= *šer*).

What from the copy could be interpreted as a mid. form of this same verb in [. . .]x *na-aḫ-ḫu-it-ta* KUB 41.46 ii 10 is to be read instead: [*U* ^{LÚ}AGRIG ^{URU}]*Ša?-na-aḫ-ḫu-it-ta*, cf. parallel passage in Bo 2689:16-19 (Alp, Tempel 358).

Friedrich, JCS 1 (1947) 304f. ("Gegenstand der Sorge sein, am Herzen liegen"; connects *n.* with *naḫ-*); Meriggi, WZKM 53 (1957) 217 n. 60 (connects *n.* w. *nakki-*); Laroche, DLL (1959) 73 ("avoir à coeur, se sourcier de"), 135 (connects *n.* with *nakki-*, *nakkešš-*); BSL 58 (1963) 79; Goetze, RHA XVIII/66 (1960) 52 n. 19 (relates to PN Naḫḫuwa in KUB 26.62 iv 12); Oettinger, Stammbildung (1979) 36 n. 30 ("er soll sich fürchten", which does not fit the context); Weitenberg, U-Stämme (1984) 186 w. n. 471-73.

naḫzi- see *naḫḫaši-*.

nai-, ne-, neya- v.; **1.** to turn (transitive, in a physical or literal sense), **2.** to turn (intrans.), turn oneself (mid. or participle), **3.** to turn (metaphorical sense), **4.** to send, dispatch (frequently w. *parā*), **5.** to place or wind around(?), wrap(?), **6.** (w. *arḫa*) to unwrap(?), **7.** to turn (someone) over (to someone), **8.** (w. *1-etta*) to turn into one, unite, gather, **9.** (w. *edi*) to turn from its accustomed place, to set aside, remove, **10.** (mid. used actively, without prev., w. *-ašta*) to turn up, find, bring forth, **11.** (w. *appanda*) to add, **12.** (mid.) to happen, result, ensue, **13.** (w. *parā*) to continue, be carried on, **14.** (act. w. *parā*) to postpone(?), **15.** (mid.) to extend(?), grow(?), **16.** (mid.) to be floated(?) (of a ship); from OS.

1. to turn (transitive, in a physical or literal sense).
  a. active
    1′ face (*mene-*)
    2′ head

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3′ eyes (*šakuwa*)
a′ (single object)
1″ without preverb
2″ (with *āppa*)
3″ (with *tapušza tamēda*)
b′ (double object, partitive apposition)
1″ (with *anda(n)*)
2″ (with *tapušza tamēda*)
4′ persons
5′ reliefs or statues
6′ cheese
7′ bread fragments (*paršiulli*)
8′ a basket (or sieve) "eyes" (i.e. holes) up
9′ a stream of water or a canal
10′ a beak (in bird oracles)
11′ weapons (with *āppa*)
12′ carriage (*ḫuluganni*)
13′ evils (with *āppan arḫa*) to make evils turn away from pursuing their victim (the patient)
b. participle as a passive (with *katta*)

2. to turn (intrans.), turn oneself (mid. or participle)
a. to turn (of acrobats or dancers)
b. to turn oneself, change one's direction or orientation
1′ of humans, gods or evils
a′ without preverb
b′ (with *āppa andan*)
c′ (with *āppa*)
d′ (with *tapuša*/*tapušza*) to turn oneself aside from, avoid confrontation with
2′ of parts of the exta or marks on the exta which are inverted or out of place (including part.)
3′ of bread (with *šarā*)
c. to face toward, be pointed or directed toward
1′ statuette of an eagle
2′ horn of the moon (in lunar omens)
3′ a man's tongue
4′ grain storage pit
5′ weapon "pointed straight ahead, battle-ready" (with *parā*)
6′ sheep
7′ persons
d. to return (intrans.; with and without *āppa*)
1′ (with *āppa*)
2′ (without *āppa*)

3. to turn (metaphorical sense)
a. to turn attention to something (simplex or w. *anda*)
1′ (intrans. act. or mid. and part.) turn one's attention to
2′ (trans.) turn another's attention (lit., eyes) to
b. to turn from (an allegiance, i.e., to defect), to turn to or join (a new allegiance), to remain loyal (lit., turned) to (a lord)
1′ intrans. mid. and part.
a′ without prev.
1″ mid.
2″ part. with intrans. sense
b′ with prev.
1″ (with *āppan arḫa*) to turn away from behind (someone)
2″ (with *edi*) to turn or remove one's self from one's accustomed place, desert
3″ (with *kattan*) to turn against, defect from
2′ (trans. act.) to make someone turn from X to Y, change his allegiance ("to" = d.-1. w. *andan*, "(and join) with" = *IŠTU* PN without prev., "(and) follow" = [d.-1] w. *appanda*)
a′ general
b′ (with *āppan arḫa*) to make someone or something turn away from following (his lord d.-1.), (note that in this construction the side the defector joins is not indicated)
c. to turn (in favor) toward (w. *anda(n)*), turn away from someone (to show lack of favor) (w. *arḫa*)
1′ (w. *anda(n)*) to turn toward someone in favor (opp. of *arḫa nai-* "to turn away from"), (often with *aššuli*)
2′ (w. *arḫa*) to be turned away, be unfavorably disposed towards (opp. of *anda neyant-*)

4. to send, dispatch (usually w. *-kan* or *-šan*)
a. act.
1′ without prev.
2′ (w. *āppa*) to return someone, to send back
3′ (w. *parā*)
a′ obj. people
b′ other objects (oxen, horses, chariots, *kurša*-s, clothing, shoes, daggers, tablets, ships, grain, lawsuits and news)
c.′ without expressed object
4′ (w. *āppa parā*) to send back
5′ (w. *āppanda parā*) to send after
6′ (*parā nai-* w. *-ši kattan*) to send someone to (meet) someone
7′ (w. *menaḫḫanda parā*)
a′ to send against
b′ to send to meet
8′ (w. *piran parā* "previously" or "ahead")
b. participle

5. to place, tie or wind around(?), wrap(?)
a. active
1′ without prev.
a′ (without *-za*)
b′ (w. *-za*) to place something on oneself
2′ (w. *anda*)
b. (participle) placed around
1′ (without prev.)
2′ (w. *anda*)

6. (w. *arḫa*) (said of a garment, opp. of *anda nai-*) to unwrap (?)

7. to turn (someone or something) over (to someone) (active, mostly w. *piran*)

8. (with 1-*etta*) to turn into one, to unite(?), to gather(?) (active)

9. (with adverb *edi*) to turn from its accustomed place, to set aside, remove (active)
a. words, commands
b. something belonging to a king

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c. garments (from the wearer's body)
d. doors and other wooden parts of a house
e. mountains (mid. and act.(?))
f. (mid.) "to remove", i.e., "to desert"
g. (summary of *edi nai-*)
10. (middle used actively without preverb, with *-ašta*) to turn up (something), to find, or to bring forth
11. (w. *appanda*) to add
12. (mid.) to happen, result, ensue
13. (w. *parā*) to continue, be carried on
a. mid.
b. act.
14. (act. w. *parā*) to postpone(?)
15. (mid.) to extend(?), grow(?)
16. (mid.) to be floated(?) (of a ship)

act. pres. sg. 1 *ne-eḫ-ḫi* Mşt. 75/15:24 (MH/MS), KUB 40.36 i 5 (MH/MS), KUB 49.49 ii 9, KUB 49.74:14, KUB 32.130:5, HT 1 iii 13 (NS), *ne-ia-mi* KBo 9.96 i 6 (NH) [cf. 3 a 1′].

sg. 2 *na-it-ti* KUB 1.16 iii 52, 53 (OH/NS), Mşt 75/113:16 (MH/MS), KBo 13.55 rev. 11, KUB 14.1 obv. (41) (MH/MS), KBo 5.9 iii 20 (Murš. II), *na-i-it-ti* KBo 5.13 ii 21 (Murš. II), [*n*]*a-a-it-ti* KUB 21.1 ii 53 (Muw.), *ne-ia-at-ti* KBo 5.9 iii 18 (Murš. II), *ne-ia-ti* KUB 21.1 iii 71 (Muw.) (but cf. *ni-a-ti* sub mid. pret. sg. 3), *ne-ia-ši* KUB 49.2 i 8, KUB 54.1 i 54 (both 13th Cent.), *ni-ia-ši* KBo 4.14 iii 31 (late NH).

sg. 3 *na-i* KUB 45.37 ii 10 [cf. 1 a 2′], *na-a-i* KBo 3.29 i 4 (OH/NS), KBo 6.26 i 18, 20, ii 3, 5, 7 (OH/NS), IBoT 2.39 rev. (25) (MH/MS?), KBo 20.89 rev.? 5 (MS?), KUB 27.67 i 36, iii 39, 41 (MH/NS), KUB 21.39 obv. 13 (NH), *ne-ia-az-zi* KUB 44.61 rev. 18 (pre-NH/NS), [*n*]*e-ia-zi* KUB 7.34:11.

pl. 1 *na-i-wa-ni* KBo 16.97 obv. 5 (MH?/MS?), [*n*]*e-ia-u-e-ni* KUB 22.57 obv. 6 (NH).

pl. 2 *na-iš-te-ni* KUB 23.77:94 (MH/MS), KUB 23.72 rev. 62 (MH/MS), *na-iš-ta-ni* KUB 23.72 rev. 58 (MḪ/MS).

pl. 3 [*n*]*e-e-an-zi* KUB 53.14 iii unnumbered line between 8 and 12 (OH/MS), *ne-e-a-an-zi* KUB 23.72 rev. 23 (MH/MS), *ne-e-ia-an-zi* KBo 6.26 i 38 (OH/NS), KBo 17.57 obv. (5), *ne-e*≪*-a*≫*-ia-an-zi* (or: *ne-e-a*≪*-ia*≫*-an-zi*) KUB 43.56 iii 19, *ne-ia-an-zi* IBoT 1.36 iii 68 (MH/MS), KUB 15.31 iii 51 (MH/NS), KUB 7.54 iii 14 (NH), KUB 50.94 obv. 13 (NH), KUB 55.43 i 14, *ne-an-zi* KUB 5.1 ii 108 (NH), KUB 16.17 ii 4, 5 (NH), KUB 52.68 ii 39, KUB 52.84 iii 2, KUB 54.65 iii! 17, KUB 55.43 i 19 (all NH), *ni-an-zi* KBo 12.30 ii 5 (Šupp. II).

act. pret. sg. 1 *ne-e-eḫ-*[*ḫu-un*] KBo 3.22:52 (OS), *ne-eḫ-ḫu-un* KUB 36.98b rev. 12, 13 (OH/NS), Mşt 75/15:22 (MH/MS), KUB 27.67 ii 39, iii 42 (MH/NS), KBo 16.6 iii 5 (Murš, II), KUB 21.37 obv. 17 (NH), *ne-ḫu-un* KBo 18.48 obv. 8 (NH), KUB 26.70 obv. 4 (NH), *ne-ia-aḫ-ḫu-u*[*n*] KUB 12.57 iv 11, *ne-i-i*[*a-ḫu-u*]*n* KBo 3.6 iii 54 (w. dupl. *ne-eḫ-ḫu-un* KUB 1.1 iv 23 [Ḫatt. III]).

sg. 2 *na-a-it-ta* KUB 43.57 iv 6, *na-it-ta* KBo 11.14 iv 7 (both MH/NS), KUB 30.10 rev. 5(? or sg. 3) (OH/MS).

sg. 3 *na-iš* KUB 14.1 obv. 61 (MH/MS), KUB 30.10 obv. 3 (OH/MS), VBoT 58 iv 1 (OH/NS), KUB 16.47:17, *na-a-i-eš* FHG 1 ii 10 (OH/NS), [*na-a-*]*eš* KUB 31.4:19 (?) (see Houwink ten Cate, Records 22), *na-a-i-iš* KUB 29.4 i 39 (NH), KUB 18.39 rev.(?) (4), *na-a-i-*[*iš*] KUB 16.47:13 (coll.), *na-i-iš* KBo 3.60 i 6 (OH/NS), *na-a-iš* KUB 25.20 v 8, KUB 16.57 obv. 7, KUB 30.24a i 3 (MH/NS), *na-a-it* KUB 23.72 obv. 19 (MH/MS), KBo 18.83:17, *na-a-iš-ta* KBo 16.1 iii 27 (Murš. II), *na-eš-ta* KBo 3.4 ii 23 (Murš. II), *na-iš-ta* KUB 14.15 iv 28 (Murš. II), *ne-ia-at* (cf. also under mid.; see HW 1. Erg. 14, StBoT 5:125 n. 4), KBo 16.17 iii 30, KUB 14.4 ii 5 (both Murš. II), KUB 5.22:25 (NH), KUB 40.102 v 7 (NH), KUB 51.21:9 (late NH), possibly also KUB 18.12 i 54, ii (6), 28 (NH), *na-it-ta* KUB 30.10 rev. 5 (? or sg. 2) (OH/MS).

pl. 1 *ne-ia-u-e-en* IBoT 3.127 iii 6, *ne-ia-u-en* KBo 18.140:4 (NH).

pl. 3 *na-i-er* KBo 3.34 (=BoTU 12A) i 22 (OH/NS), *na-a-i-er* KUB 39.11 obv. 44 (MH?/NS), *na-i-e-er* KUB 33.16:6, *na-a-er* KBo 4.2 iii 55, iv 13, 25, 27, [. . . *n*]*a-e-er* KUB 33.63 obv. 12 (OH/NS), *ne-i-e-er* KBo 16.52 obv. 11.

imp. sg. 2 *na-i* Mşt 75/15:15 [cf. 4 a 3′ b′], ABoT 60 rev. 4, VBoT 1:21, VBoT 2:12 (all MH/MS), for KBo 13.120:(6), 10 see article *naiwar*, *na-a-i* KBo 18.79 (rev.) 31, KBo 18.78:2, KUB 23.1b:8 (Tudḫ. IV), *ne-i-ia* KUB 36.89 obv. 28 (NH) (cf. 2 b 1′ b′).

sg. 3 *na-a-ú* KBo 8.35 ii 20, (21) (MH/MS), KUB 36.89 obv. 18 (NH).

pl. 2 *na-iš-ten* KUB 15.34 i 50, ii 2, iii 16 (MH/MS), KUB 13.29:8, VAT 13047:8 (HGG translit.), *na-a-iš-ten* KUB 17.8 iv 6 (pre-NH/NS), *na-a-eš-ten* ibid., *ne-ia-ten* KUB 15.32 i 55, *ne-ia-at-ten* KUB 15.31 i 53 (MH/NS), KUB 7.60 ii 30, [*ne-*]*i-ia-at-ten* KUB 14.14 rev. 34 (coll.) (Murš. II).

pl. 3 *ne-*[*i*]*a-an-du* KUB 17.23 ii 29.

mid. pres. sg. 1 *ne-ia-aḫ-ḫa-ri* KUB 5.1 iii 55 (NH).

sg. 2 *ne-ia-at-ta-ti* KBo 5.9 i 33, *na-iš-ta-ri* KUB 32.130:28, *na-iš-ta-*[. . . .] KBo 5.4 obv. 8 (all Murš. II).

sg. 3 *ne-a* KUB 37.223 C 2 (OS) [cf. 3b1′b′2″], *ne-e-a* KBo 17.43 i 12 (OH/OS or MS), KBo 23.82 obv. 4, *ne-e-ia* KUB 8.81 ii 7 (MH/MS), KUB 42.99 i(?) 10, *ne-i-ia* (cf. same spelling in act. imp. sg. 2) KBo 4.9 ii 10 (OH?/NS), KUB 44.57:3 (OH?/NS), KUB 25.18 ii 8, KUB 54.34 ii 5, *ne-i-i*[*a-* . . .] KUB 20.59 i 11 (OH or MH/MS), *ne-ia* KBo 10.23 iv 14 (OH/NS), KUB 46.2 ii 9, KUB 46.37 obv. 40, *ne-e-a-ri* ABoT 65 rev. 11 (MH/MS), IBoT 1.36 iii 63 (MH/MS), KBo 3.41 (=BoTU 14β) rev. 12 (OH/NS), KUB 2.4 iv 20 (OH/NS), KBo 30.2:18, *ne-ia-a-ri* KUB 24.13 iii 10 (MH/NS), *ne-ia-ri* KUB 31.31:4, (7), KBo 11.1 obv. 25 (Muw.), KUB 1.1 iv 11 (Ḫatt. III), KUB 9.4 ii 11, iii 30, 32 (NH), KUB 18.37 rev. 6, *ni-ia* KBo 4.14 ii 14 (late NH), *ni-ia-ri* KBo 4.14 ii 26, 54, 63, 79, iii 14, 28 (late NH), *na-a-ia-ri* KBo 19.160 rev. 2 (perhaps another word; perhaps not Hittite).

pl. 3 *ne-e-an-da* ABoT 5 ii 8 (OS), KUB 39.64:8 (OS), *ne-ia-an-ta* KUB 20.38 obv. 17, KBo 25.176 rev. 22 (both (OH/NS), *ne-e-a-an-ta* KBo 30.149 rev.(?) 4, [(*ne-e-*)]*a-an-ta-ri* KUB 34.15:2, with dupl. *ne-e-a-*[(*an-ta-ri*)] KBo

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9.68 rt.col. 2, *ne-an-ta-ri* KUB 5.1 iii 80 (NH), *ne-ia-an-d[a(-) . . .]* KBo 30.47:6, *ne-ia-an-da-ri* KUB 17.12 ii 28, *ne-ia-an-ta-ri* KUB 9.17:10, *ni-ia-an-ta-ri* KBo 4.14 ii 48, 56 (late NH).

pret. sg. 1 *ne-ia-aḫ-ḫa-at* KBo 5.8 iii 19 (Murš. II).

sg. 3 *ni-a-ti* KUB 23.28:10 (so StBoT 5:121, note *kišati* and *niniktati* in immediate context) (OH/NS), *ne-e-a-at* KUB 31.79:8 (MH/MS), KUB 14.1 obv. 65 (MH/MS), *ne-ia-at* (cf. also under act.) KUB 43.62 iii 7, KBo 22.96:4, *ne-i-ia-at* KUB 33.114 i 21, *ne-at* KUB 6.2 obv. 28 (NH), *ne-at-ta-at* KBo 16.6 lower edge 3 (Murš. II), *ne-ia-at-ta-a[(t)]* KUB 9.16 i 9 w. dupl. KBo 3.25 i 6, KUB 50.50:9 (NH), KUB 36.14:8, *ne-ia-ad-da-at* KUB 16.16 obv. 22, rev. 10, l. e. 3, *ne-ia-ta-at* KUB 19.41 ii 2 (Murš. II), *ni-ia-at-ta-at* KUB 21.16 i 2 (Ḫatt. III), KBo 4.14 ii (2) (late NH).

pl. 3 *ne-e-an-ta-ti* KUB 23.14 ii 2 (MH?/NS), *ne-ia-an-ta-ti* KBo 3.46 (=BoTU 17A) obv. 16 (OH/NS), *ni-i[(a-a)n-t]a-ti* KBo 3.46 obv. 52 + KUB 26.75 obv. 6, *ne-an-ta-at* KUB 19.9 i 5 (Ḫatt. III), *ne-ia-an-ta-at* KUB 5.20 ii 12 (NH).

imp. sg. 2 *ni-iš-ḫu-ut* KBo 17.105 ii 14 (MH/MS), *ne-eš-ḫu-ut* ibid. ii 13, KBo 22.105 obv. 12, KBo 4.6 i 16 (NH), 1229/u:6 (translit. HGG) (both Murš. II), *ne-iš-ḫu-ut* KUB 24.3 iii 17 (Murš. II), 110/e rev. 13 (StBoT 5:122), *[n]a-eš-ḫu-ut* KUB 41.17 i 7 (so Neu, StBoT 5:122, coll. HGG: "Neu's reading possible"), *na-i-eš-ḫu-ut* KUB 7.8 ii 5 (MH/NS), *na-a-i-iš-ḫu-ut* KBo 12.34:6, *na-a-iš-ḫu-ut* KUB 33.11 ii 21, 25 (OH/NS), KBo 12.96 iv 12 (MH/NS), KUB 41.17 ii 16, HT 1 ii 32 (NS), KUB 10.72 ii 18 (pre-NH/NS), *na-a<-iš>-ḫu-ut* KUB 10.72 v 17 (pre-NH/NS), *na-iš-ḫu-ut* HT 1 ii 40, 41 (NS), KBo 26.131 obv. 5, KUB 33.35:6, KUB 54.85 rev. 8.

sg. 3 *ne-ia-a-ru* KUB 9.31 iv 25 (NH), *ne-ia-ru* KUB 41.17 iv 15, KUB 9.32 rev. 18! (KUB misnumbered as "19") (NH), *ni-ia-ru* KBo 4.14 ii 15 (late NH).

pl. 2 *na-iš-du-ma-at* KBo 16.25 i 63, KUB 15.34 ii 39, iii 53, iv 14, 34 (all MH/MS), Bo 3616:3 (StBoT 5:122).

pl. 3 *ne-ia-an-da-ru* KUB 17.12 ii 27.

iter. act. pres. sg. 1 *na-iš-ki-m[i]* Mšt 75/43 l.e. 4 (Belleten 44 [1980] 48) (MN/MS); **sg. 2** *na-i-iš-ki-ši* KUB 8.81 ii 9 (coll.); **pret. sg. 1** *na-a-iš-ki-nu-un* KUB 1.1 i 68 (Ḫatt. III); **pl. 2** *na-iš-ki-it-ten* KUB 21.42 ii 6 (NH).

iter. mid. pres. sg. 3 *na-iš-ki-it-ta-ri* Mšt 75/43:9 (Belleten 44 [1980] 47) (MH/MS), *na-a-eš-kat-ta-ri* KBo 11.1 obv. 27 (Muw.); **imp. sg. 2** *na-i-eš-ga-ḫu-ut* KUB 7.8 ii 5 (MH/NS); **sg. 3** *na-iš-ki-it-ta-r[u]* KUB 33.95 iv 3, 4.

verbal subst. nom.-acc. *ne-ia-u-wa-ar* KUB 5.1 iii 47 (NH), *na-i-wa-ar* KBo 13.120: (6), 10 (OH?/early NS) [uncertain if this is verbal subst. of *nai-* or a word in a foreign language, cf. separate article *naiwar*]; **gen.** *ne-e-u-wa-aš* KBo 17.105 ii 10 (MH/MS).

part. sg. com. nom. *ne-e-an-za* KBo 17.15 obv. 11 (OS), *ne-e-a-an-za* KBo 16.97 l. e. 5b (MH?/MS?), KBo 24.130 i 3, KBo 30.149 obv.(?) 5, *ne-an-za* VBoT 24 iii 12 (MH/NS), KUB 26.1 iii 38 (NH), KUB 7.1 ii 37 (NH), KUB 5.6 ii 68 (NH), *ne-ia-an-za* KBo 23.50 iii 21 (MH/MS?), KBo 15.37 i 22 (MH/NS), KUB 9.28 iii 13 (MH/NS), KUB 7.44 obv. 8, KUB 54.1 i 61 (NH), *ne-e-ia-an-za* KBo 20.82 ii 19, 20 (OH/NS), *ni-e-an-za* KBo 15.10 ii 6, *ne-e-a-za* (sic, with loss of *n* in contact with following *z*) KUB 9.7 obv. 13; **com. acc.** *ne-ia-an-ta-an* Bo 2489 ii 4 (Ehelolf, ZA 43:175), *ni-e-an-ta-an* KBo 15.10 + KBo 20.42 i (36), ii 35 (MH/MS), *[. . . n]e-an-da-an* KUB 12.43:6 (MS); **neut. nom.-acc.** *ne-ia-an* KUB 29.7 rev. 50 (MH/MS), KUB 33.70 ii 12 (OH/NS) [perhaps to be emended to *ne-ia-an<-za>*], KUB 43.57 iv 13 (MH/NS), KUB 29.11 ii 11(!), 12, 13, 16, 18, (20), KUB 38.25 ii 6 (NS), *ne-e-a-an* KBo 13.256 rev. rt. col. 3, KUB 35.40 iv 4, *ne-i-ia-an* KUB 29.11 ii 9, 14, *ne-e-an* KBo 3.34 i 21 (OH/NS), KUB 46.48 obv. 7 (NH), *ne-e-ia*(!)(signs *-la-e-*[coll.])*-an* KUB 9.28 i 19 (MH/NS).

pl. com. nom. *ne-e-an-te-eš* KBo 17.15 obv. 11 (OH/OS), *ne-e-ia-an-te-eš* KBo 17.105 ii 21 (MH/MS), *ne-ia-an-te-eš* KUB 13.27 rev.(!) 24 (MH/MS), KUB 31.105:19 (MH/MS), KUB 7.60 iii 4, KUB 43.59 i 13, (14), 16 (NH), KUB 2.5 v 7, *ni-ia-an-te-eš* KUB 27.52:7 (NH), *ni-an-te-eš* KBo 20.107 + 637/c (ZA 68:153) ii 24, iii 33 (or read *Ì-an-te-eš*?) (so HW² 355); **com. acc.** *ne-ia-an-du-uš* KUB 17.23 i 29; **pl. d.-l.** *ne-e-a-an-ta-aš* KBo 20.67 i 11 (pre-NH/NS).

broken *ne-ia-ta-*x[. . .] KUB 50.104:18.

Unambiguous *mi*-conjugation forms from a stem *neya-* (all NH) are: *ne-ia-mi*, *ni-ia-ši*, *ne-ia-ši*, *ne-ia-(az-)zi*, and 3 sg. pret. *ne-ia-at*. Unambiguous *ḫi*-conjugation forms from a stem *neya-* are: *ne-ia(-at)-ti*, *ne-ia(-aḫ)-ḫu-un*. Other forms from stem *neya-* which could be from either conjugation are: *ne-i-e-er*, the imp. sg. 2 *ne-i-ia*, and imp. pl. 2 *ne-ia(-at)-ten*. Other forms in *ne(y)a...* (*neyaweni*, *neyanzi*, *neyawen*, *neyandu*, the participle *neyant-*, etc.) are the expected forms which alternate with *nai...* in the paradigm (Friedrich, HE p. 101f.). OS forms are almost invariably written *ne-e-...* ; an exception is *ne-a* in KUB 37.223 c 2.

1. to turn (transitive, in a physical or literal sense) — **a.** active — **1′** face (*mene-*): "If someone sows seed upon seed, they place his neck on a plow. They harness a team of oxen," *kēl men⌜e⌝=ššit duwān kēll=a mene=ššit duwān ne-e-ia-an-zi* "They turn this one's face in one direction, and that one's face in the other direction," (and the man dies) KBo 6.26 i 34-38 (Law §166, OH/NS); URU*Šalatiwara mēni=mmet ne-e-eḫ[-ḫu-un]* "I turned my face toward Šalatiwara" KBo 3.22:52 (Anitta, OS), ed. StBoT 18:12f.

2′ head: *[. . . SAG].DU-SU katta na-i* "He turns his head downward . . ." KUB 45.37 ii 10 (fest.).

3′ eyes (*šakuwa*) — **a′** (single obj.) — **1″** without preverb: [(4 LÚ.MEŠSANGA URU*Kāšḫa* IGI.ḪI.A-*w*)]*a*? ÍD-*a ne-e-an-zi* "Four priests

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from K. turn their eyes toward the river" KUB 53.14 iii 14 (fest. for Telipinu, OH/MS), w. dupl. 1238/v:2 and par. Bo 2819 ii 7, ed. Haas & Jakob-Rost, AOF 11:43, 63, 67.

2″ (w. *āppa*): *nu=za=kan* IGI.ḪI.A-*wa kuwat=tan ANA* KUR LÚ.KÚR *andan na-a-iš-ki-nu-un nu=mu=kan* IGI.ḪI.A-*wa* LÚ.KÚR EGIR-*pa UL kuiški na-a-iš* "Whenever I turned my eyes to the land of the enemy, none of the enemy could turn my (*=mu* is dat. of possession) eyes back" KUB 1.1 i 67-69 (Ḫatt. III), ed. Ḫatt 12f. and StBoT 24:8f. □ note that *-za* in the first clause shows the eyes are the subject's own, while the lack of *-za* in the second clause shows they are not the subject's, but the object's (i.e., Ḫattušili's; cf. Hoffner, JAOS 105:338); *našta* DINGIR.MEŠ IGI.ḪI.A-*wa* EGIR-*pa ne-ia-an-zi* "The gods turn back their eyes" KUB 15.31 iii 51 (evocation, MH/NS), ed. Haas/Wilhelm, AOATS 3:164f.

3″ (w. *tapušza tamēda*): to turn aside and look elsewhere: *nu=za=kan* DINGIR-*LUM apāš šakuwa=šši̯t tapu*[*ša*] *tamēda na-a-i-eš* "That god turned aside his eyes elsewhere" FHG 1 ii 9-10 (prayer to the Sungod, OH/NS), tr. Güterbock, JAOS 78:242 and JNES 33:324; thus restorable in KUB 30.10 obv. 2-3 (prayer of Kantuzzili, MH/MS); see also 1 a 3′b′2″.

b′ (double obj., partitive apposition) — **1″** (w. *anda*(*n*)): ^{d}*Damnaššarušš=a waḫnuwanzi n=aš=kan* IGI.ḪI.A-*wa* LUGAL-*i anda* (var. *andan*) *ne-ia-an-zi* "They turn the *D.*-deities around and turn them (with their) eyes toward the king" KUB 2.3 iii 25-28 (KI.LAM fest., OH/NS), w. dupl. KBo 25.66 i 6-10, ed. StBoT 27:80, StBoT 28:67; (They make a donkey out of clay) *namma=an=kan* IGI.ḪI.A-*wa ANA* KUR ^{LÚ}KÚR *andan ne-ia-an-zi* "then they turn it (with its) eyes toward the land of the enemy" KUB 7.54 iii 13-14 (rit., NH); cf. 2 c 6′.

2″ (w. *tapušza tamēda*): *nu=tta=kk*[*an* IGI.ḪI.A *tapušza*] *tamēda na-a-iš* KUB 10.72 ii 5-6 (fest., pre-NH/NS); see also 1 a 3′a′3″.

4′ persons: (If some land or fugitive comes through your land wanting to go to Ḫatti, show them the road to Ḫatti and speak good words to them;) *damedani=ma=aš=kan lē kuwapikki ne-ia-at-ti* "do not, however, turn them to any other (land)" KBo 5.9 iii 17-18 (Dupp., Murš. II), ed. SV 1:20f.; cf. KUB 13.27 rev. 23 + KUB 26.40:74 (MH/MS), tr. below 2 b 1′ d′.

5′ reliefs or statues: (On what side of the hammer the Stormgod is depicted,) *n=an* LUGAL-*i anda na-a-*[*i*] "(the chief of the palace attendants) turns him (i.e., the Stormgod) toward the king" KBo 10.24 iv 4 (KI.LAM fest., OH/NS), translit. StBoT 28:19, cf. StBoT 27:62; (cf. also eagle statuette under 2 c 1′).

6′ cheese: (He takes cheese) *n=an* [. . .] *tuḫšanna na-a-i* "and he turns it [toward . . .] for cutting" KUB 9.28 ii 2-3 (rit., MH/NS).

7′ bread fragments (*paršiulli*): (He breaks a thick loaf and thin loaves and puts them on the hearth,) *paršiulli=ma=kan aran ari anda na-a-*⌜*i*⌝ "but he turns the pieces one toward the other" IBoT 2.39 rev. 25 (rit., MH/MS?). For $^{(NINDA)}$*muriyaleš nēanza* cf. *muriyala-* c.

8′ a basket (or sieve) "eyes" (i.e., holes) up: "Then because she is going to pour them back down onto the basket/sieve," *pattar=ma* IGI.ḪI.A-*wa šarā na-a-i* "she turns the basket/sieve 'eyes' (holes) up" KUB 9.6 i 2-4 (rit., MH/NS), cf. 1 b, 2 b 3′.

9′ a stream of water or a canal: "Go, call Telipinu! He is an awe-inspiring son of mine. He tills, he plows," *wātar na-a-i* "he turns/diverts water (for irrigation)" VBoT 58 i 29-30 (missing Sungod myth, OH/NS), ed. Hoffner, AlHeth 82; *INA* UD.8.KAM ŠAḪ *wātar na-a-i* Ú.SAL=*ya karš*[*anzi*] "On the eighth day the 'pig' (a silver model of a pig's mouth) diverts water (for irrigation), and they cut out (a piece of) meadow" KUB 39.45 obv. 5 (funerary rit. provision tablet, MH?/NS), ed. Otten, WO 2:477f. ("leitet das Schwein Wasser <herbei> und [man] schneidet <ein Stück> Wiese aus"), w. parallel KUB 39.6 obv. 7 (outline tablet), ed. HTR 48f.; cf. *našta* ŠAḪ-*aš wāta*[*r n*]*a-a-i* KUB 39.35 i 10 + KUB 30.24a:2 (funerary rit. for 8th day), tr. Otten, OLZ 1962:231; *kāša=wa=kan* ŠAḪ-[*aš*] *wātar na-a-iš* ibid. i 11 + 3; (w. *āppan arḫa*): *takku* PA$_5$-*an* EGIR-*an arḫa kuiški na-a-i* 1 GÍN KÙ.BABBAR *pāi takku* PA$_5$-*an* EGIR-*ezziaz* (var. r: [*ap-p*]*í-zi-ia-an*) *kuiški šarā na-a-i* (var. f to be preferred: *šer dāi*) *ta larputta*

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takku kattann=a dāi n=aš apēl "If someone diverts a canal secretly(?) (lit. behind), he must give one shekel of silver. If someone *appezziaz/appezziyan* diverts a canal above (better w. var. f: takes a canal above, i.e., upstream from the water's rightful owner) . . . ; but if he takes (it) below (i.e., downstream), it is his" KBo 6.26 i 18-21 (Law §162, OH/NS), w. dupls. f = KBo 6.15 iv? 6-8 (NS) and r = KUB 29.31:10-12, ed. Friedrich, HG 74f., 108f. Imparati, Leggi 286f., cf. Güterbock, WO 11:91f., Melchert, JCS 31:59-62, and HW² I 188a. When *āppan arḫa* is associated w. a loc., it means "away from behind (him/it)" (cf. 1 a 13′), but since here no loc. is present we take *āppan* with Walther, HC 267, as "secretly(?)".

10′ a beak (in bird oracles): (the bird perched/sat down) KA×U[-*ŠU=y*]*a=za* KASKAL-*ši na-a-iš* "it turned its beak toward the road" KUB 5.11 ii 17, cf. ibid. 15; (w. *piran arḫa*) "to turn away from in front(?)": (The bird sat down GUN-*lian*,) KA×U-*ŠU=ma=za=kan pi.-an arḫa na-a-iš* "it turned its beak away from in front(?)" KUB 16.46 i 15, cf. KUB 49.61:2 (without -*za*), and perhaps KUB 22.51 obv. 7 (over erasure), cf. Ünal, RHA XXXI:37 ("Den Schnabel zuerst vorne neigen und dann ganz auf die Seite drehen"), Archi, SMEA 16:153, 167 ("rivolgere (il becco) via in avanti"); w. *pariyan* "to turn to the other side": *n=aš=za* TUŠ-*at* KA×U=*ma=za=kan pa.-an na-a-iš* "It (the bird) sat down. It turned its beak to the other side" KUB 5.24 ii 50-51; cf. KUB 16.47:13, 17; KUB 18.12 ii 6; KA×U=*ma=aš=kan pa.-an ne-an-za* "Its beak was turned to the other side" KUB 18.12 i 8; see in general Ünal, RHA XXXI 36 and Archi, SMEA 16:153, 167; (w. *takšan arḫa*) "to turn halfway(?) to the side": KA×U-*ŠU=ma=za=kan* 2-*an arḫa ne-ia-at* "(The bird) turned its beak halfway(?) to the side" KUB 5.22:25; KA×U=*ma=aš=kan* 2-*an arḫa ne-an-z*[*a*] KUB 18.12 i 8, cf. Ünal, RHA XXXI 36; but see Archi, SMEA 16:153, 167 ("rivolgere (il becco) via a mezz'aria"); (w. phrase *tar.-liš pariyan*): KA×U-*ŠU=ma=za=kan tar.-liš pa.-an* ⌜*na-a-iš*⌝ KUB 16.55 i 9; (w. phrase GUN-*liš pariyan*): [KA×U=*ma=za=kan*] GUN-*liš pa.-an ne-ia-at* KUB 18.12 i 54; (w. GUN-*an*): [. . .]=*kan* GUN-*an na-a-iš* "(The oracle bird) turned [its beak(?)] G." KUB 16.57 obv. 7; (w. *zilawan*): to turn to this side(?): (The oracle bird sat down,) KA×U-*ŠU=ya=za=kan zi.-an na-a-iš* "and turned its beak to this side(?)" KUB 5.22:43, cf. Archi, SMEA 16:153, 167 ("rivolgere di qua (il becco)", "rivolgere da questa parte"); Ünal, RHA XXXI 37, 41f. ("diesseits(?), diesseitig(?)").

11′ weapons (w. *āppa*): (if you come to hunt in the land of Ḫatti,) *nu=šmaš=kan* ᵈZABABA-*aš* GIŠTUKUL-*KUN*⌜*U ā*⌝*ppa na-a-ú* "may Zababa turn your weapons back; (may they eat your own flesh)" GI.ḪI.A-*KUNU=ma=kan āppa* [*na*]-⌜*a*⌝-*ú* "may he turn your arrows back, (and may they penetrate your own heart)" KBo 8.35 ii 19-21 (treaty, MH/MS), tr. Kaškäer 111.

12′ carriage (*ḫuluganni-*): *našta* GIŠ*ḫulugannin* EGIR-*pa ne-ia-an-zi* "They turn the carriage around" IBoT 1.36 iii 68 (instr. for guards, MH/MS), ed. Jakob-Rost, MIO 11:196f.

13′ evils (w. *āppan arḫa*) to make evils turn away from pursuing their victim (the patient): *idalu=šši papra*<*tar*> EGIR-*an arḫa ḫalkiš na-a-ú* "Let the grain turn away the evil impurity from behind (i.e., pursuing) him (the sacrificer)" KUB 7.53 iii 10-11 (Tunn., NH), ed. Tunn. 20f. iii 44-45 (tr. differs), see Melchert, JCS 31:60 (who thinks the EGIR-*an* can be ignored); for other usages of *āppan arḫa nai-* see 1 a 9′, 3 b 1′ b′ 1″, 2′ b′.

b. participle as a passive (w. *katta*): *n=an=šan PANI* ZAG.GAR.RA *paršiyantaš* NINDA*ḫaršayaš šākuwa katta ne-e-a-an-*⌜*ta*⌝-*aš šer dāi* "He put it before the altar on top of the broken, face-down (lit. eyes-turned-down) thick breads" KBo 20.67 i 10-11 (fest. of the month), see also 1 a 8′, 2 b 3′.

2. to turn (intrans.), turn oneself (mid. or participle) — **a.** to turn (of acrobats or dancers): ⌜*n*⌝*ašta* LÚḪUB.BI 1-*ŠU ne-i-ia* "the acrobat turns once" KBo 4.9 ii 9–10 (fest., OH?/NS); this ought to be different from: *n=at=šan pēte=ši weḫantari* "They (the ALAN.ZU$_x$'s) turn around in place" ibid. i 49; *nu=kan* LÚḪUB.BÍ 1-*ŠU ne-ia* KBo 10.23 iv 13-14; cf. ABoT 5 ii 8 (OS), KUB 46.2 ii 9, KUB 25.18 ii 8; [LÚ.ME]ŠḪUB.BÍ=*kan ANA* GÍR *ne-ia-an-ta* "The acrobats 'turn' (i.e., pivot?) on a sword" KBo 25.176 rev. 22, probably belongs here because acrobats are the subject; yet perhaps under 2 b 1′ with tr. "the acrobats turn toward (*ANA*) the sword".

b. to turn oneself, change one's direction or

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orientation — **1′** said of humans, gods, and evils — **a′** without prev.: "The worshiper comes in through the . . . gate." [(*n=aš=za=kan* GÙB-*la*)] *ne-e-ia* "he turns to the left, (bows to the Former Gods.)" § . . . [. . .-(*kan andan pattešni ne-ia-ri*)] ". . . and turns toward the pit" KUB 42.99 i? 9-10 (rit.), w. dupl. KUB 12.51 i 16-18, 20; *kēdani=za=kan* LÍL-*ri kuwatan imma kuwatan ne-ia-aḫ-ḫa-ri* "Wherever I turn on this campaign" (will you assist me, O god?) KUB 5.1 iii 54-55 (oracle question, NH), ed. THeth 4:72f.; *n=ašta apāš* LÚKÚR *kuwapi na-iš-ki-it-ta-ri nu=mu ḫatreški* "Keep writing me where that enemy keeps turning" Mşt 75/43:8-10 (MH/MS), ed. Alp, Belleten 44 (1980) 47f.; *nu=za=kan* IGI.ḪI.A-*wa etez ANA* m*Pittapara ne-ia-aḫ-ḫa-at* "From there I turned myself, (i.e. my) eyes, against Pittapara" KBo 5.8 iii 18-20, ed. AM 156f. w. comments on p. 260f.; possibly here KBo 25.176 rev. 22, see above 2a.

b′ (w. *āppa andan*): (Come up from the deep waves) EGIR-*pa=wa=*[*za* URU*Neri*]*kki andan ne-i-ia* "Turn back toward Nerik" KUB 36.89 obv. 28 (prayer, NH), ed. Haas, KN 146f.

c′ (w. *āppa*): "O god, you who made the plague," *nu=wa=za=kan* EGIR-*pa na-a-iš-ḫu-ut* "Turn back (and do not come into my land)" KUB 41.17 ii 15-17 (rit. against plague), ed. Souček, MIO 9:170, 173; LUGAL-*i parā* 1-*ŠU paizzi āppa=ma=aš=šta ne-e-a . . .* ⌜*parā*⌝*=* [*m*]*a=aš paizzi* "(The singer) goes forward toward the king one time; he turns back (and strikes the *meneya*-man with the water bag); he goes forward (and strikes the performers)" KBo 17.43 i 12-13 (fest., OS), translit. StBoT 25, p. 105; cf. LÚ.MEŠ*meneya-* a for a discussion of the context; "He libates one time to Kataḫzipūri in front of the staffs," *n=aš=kan* EGIR-*pa ne-e-a-ri* "and he turns back" KUB 2.4 iv 17-20 (fest., OH/NS); "They give that to the *taḫiyaleš* men to drink" *nu* LÚ.MEŠ*taḫīyališ* EGIR-*p*[*a*] *ne-ia-an-ta-ri* "and the *t.*-men turn back. (They give one thick bread to the *palwatallaš* man of the temple of [. . .],)" *nu=za=kan apāšš=a* EGIR-*pa ne-ia-*[*ri*] "and he too turns back" KUB 9.17 obv. 8-11 (fest.); cf. KUB 20.59 i 11; (He sprinkles fine oil three times before the god Šarruma,) *n=aš=za=kan* IGI.ḪI.A-*wa* EGIR-*p*[*a*] *ne-ia-ri* "He turns back, viz. the eyes, (and sprinkles it before the gods of the *šinapšiya* house)" KBo 17.69:13 (rit.); "When Kumarbi swallowed Anu's manhood, he rejoiced and laughed," EGIR*=ši=*⌜*za*⌝*=kan ne-ia-at* d*Anuš* "Anu turned back to him (and began to speak to Kumarbi)" KUB 33.120 i 26-28 (Kumarbi myth), ed. Kum. *2, 7, tr. MAW 157, translit. Myth. 154f.; "dKAL took the bridle and [. . .] out of the Stormgod's hand" § EGIR-*pa=aš=za=kan ne-i-ia-at* d[(U-*aš*)] "the Stormgod turned back (and began to speak to dKAL)" KUB 33.114 i 19-22 (Kingship of dKAL), w. dupl. KBo 12.82:1-2, translit. Myth. 146, tr. MAW 161f.; cf. KUB 36.18 ii 5 (myth of Silver); [*ta*]*=z maninkuwanza* MU.KAM-*za* DINGIR.MEŠ[(-*aš karpiš pa*)*ngawa*]*z* KASKAL-*az* EGIR-*pa ne-ia-*[*ru*] "Let the 'short year' (short life) (and) anger of the gods turn back from every road" KBo 25.193 obv.? 9-10 (Tunnawiya rit), w. dupl. KBo 21.6 obv. 7-8; (w. *appa* "again"): "He picks up cedar and sanctifies the god," EGIR-⌜*pa=ma*⌝*=aš=kan* ZAG-⌜*ni*⌝ *ne-ia-ri* "Then he turns again toward the right (and sanctifies the sacrificer)" KUB 45.3 i 15-17 (pre-NH/MS?); for mid. w. *āppa* "return" see 2 d 1′.

d′ (w. *tapuša/tapušza*) to turn oneself aside from, avoid confrontation with: "Furthermore, when the enemy [invades] Ḫatti in great numbers and comes through your fields, (if) you cannot [overcome] him with might(?) or turn [him bac]k(?)" *nu=šši=kan tapušza ne-ia-an-te-eš ēšten* "then turn away from (i.e., avoid) him, (and bring news to Ḫatti!)" KUB 13.27 rev.! 22-25 + KUB 26.40:93-96 (treaty with Kaška, MH/MS), ed. AM 241 ("ihm zur Seite gewendet seid"), tr. Kaškäer 123 ("seid ihm abgeneigt") □ note *-za* is absent in 2nd pers. nominal sentences in OH and earlier MH; [. . .]- *kan tapūša ne-ia-an-te-eš* [. . .] KUB 31.105:19 (treaty, MH/MS); [. . .] *tapuša ne-ia-ri* [. . .] KUB 9.4 ii 11 (NH).

2′ said of parts of the exta or marks on the exta which are inverted or out of place (including part.); the Akk. equivalent is *nabalkutu* in the pret. and stative (cf. CAD N/1 16): *ke.-iš ne-an-za* "the (part of the oracle liver called) *keldi* is turned" KUB 5.6 ii 68 (liver oracle); *ke.-eš=kan ne-ia-ad-da-at* "the *k.* turned" KUB 16.16 obv. 22, rev. 10, l.e. 3; *ni.-eš=kan ne-ia-at-ta-at* "the *ni=pašuri*-feature turned" KUB 22.67:4; KASKAL-

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iš ne-e-a-an-za "the K. mark/crease is turned" KBo 16.97 l. e. rt. col. 5b; [KA]SKAL-*aš=kan ne-ia-at-ta-at* KUB 49.95 i 8; KASKAL.ḪI.A=*kan ne-ia-an-ta-at* KUB 5.20 ii 12; KASKAL ZAG-*aš ne-ia* "the KASKAL — (its) righthand (end) turns" KUB 46.37 obv. 40; KASKAL-*NU* (= *PADĀNU*) GÙB-*aš ne-ia-at-ta-at* "the K. — (its) lefthand (end) turned" KBo 23.116 iii 6; cf. Laroche, RA 64:131f.

3′ said of bread (w. *šarā*): "If that man will live," [. . . *nu=šš*]*i* NINDA.KUR$_4$.RA.ḪI.A *šarā ne-ia-an-da-ru* [*mān=ši* . . . NINDA.K]UR$_4$.RA.ḪI.A *šarā ne-ia-an-da-ri* "let the thick breads turn face up for him. [If(?) those thick br]eads turn face up [for him], ([. . .], he libates and bows)" KUB 17.12 ii 26-28 (solicited omen in healing rit.); cf. 1 a 8′, b.

c. to face toward, be pointed or directed toward — **1′** statuette of an eagle: *namma=kan ANA* ^{d}IM *manuziya kuiš* TI$_8^{MUŠEN}$ KÙ.GI *ŠUM=ŠU Eribuškiš* GEŠTU-*ni=kan ne-ia-an-za n=an=ši=kan arḫa danzi* "They take away from (the statue of) the Stormgod of *m.* the gold eagle named Eribuški which is turned toward (i.e., faces) (his) ear" KBo 15.37 i 20-23 (EZEN *ḫišuwaš*, MH/NS), cf. sub *laman* b 1′ b′ 1″.

2′ a horn of the moon (in lunar omens): "If you see the moon," *nu* SI-*ŠU ANA* IM GAL *ne-i-ia-an* (var. *ne-ia-an*) "and its horn is turned (i.e., points) toward the south" KUB 29.11 ii 14, w. dupl. KUB 8.6 ii 14, the dupl. KUB 8.6 covers all of the parts of KUB 29.11 to be cited in the following lines □ on IM GAL for IM.GÀL.LU "south" see Hoffner, EHGl 35 with n. 44; cf. ^{IM}*tar(a)šmeni ne-ia-an* KUB 29.11 ii 16, cf. ibid. 18, 20, cf. also KUB 8.35 rev. 12, 14, 16; *takku* ^{d}*SIN* SI GÙB-*ŠU* GAM KI-*i ne-ia-an* "If the left horn of the moon is turned (i.e., points) downwards toward the earth" KUB 29.11 ii 13, cf. ibid. 11; *takku* ^{d}*SIN* ZAG-*aš* SI-*ŠU šarā nepiši ne-i-ia-an* (var. *ne-ia-an*) "If the right horn of the moon is turned upward toward heaven" KUB 29.11 ii 9, w. dupl. KUB 8.6 ii 9; cf. *takku* ^{d}*SIN* SI GÙB-*ŠU* UGU AN-*i ne-ia-an* KUB 29.11 ii 12; and cf. SI . . . GAM KI-*i ne-ia-an* ibid. 11, 13; the Akk. from which this Hitt. translation in KUB 29.11 was made is preserved in the join 1026/u (Güterbock, RHA XXII/74:109); it reads AN IGI (= *immar*) and KI IGI respectively, "(the horn) looks at (i.e., points toward) the sky/earth", or perhaps (if AN and KI = AN.TA and KI.TA) "upwards" and "downwards".

3′ a man's tongue: [BE-*a*]*n=kan* UN-*ši* EME-*aš* ZAG-*na ne!-an-za* "[If] a man's tongue is turned to the right" KUB 43.8 iii 9a (omen).

4′ ESÁG (grain storage pit) (cf. Hoffner, AlHeth 34-37): (They come and dig a grain storage pit in front of the inner chamber of the Sungoddess of the Netherworld.) *uwanzi=kan* ⌜*taknaš*⌝ [(^{d}UTU-*un ku*)*edani*] *šer ašešanuwanzi* [(*namma=k*)]*an* ESÁG *kuiš* GAM-*an* (var. *kattan*) *arḫa pad=danza* var. [*pa*]*ddanzi*) [(*n=ašta* 1-*aš* 1-*ed*)]*ani* ESÁG-*ni anda ne-ia-an-za n=a*[(*š* KASKAL-*šaš iya*)]*nza* "(The grain storage pit), above which they proceed to seat the Sungoddess of the Netherworld and in addition (that) grain storage pit which is dug out (var. they dig out) below, (are made so that) one (pit) faces toward the other grain storage pit, and made into a path," (and clothes of various colors they stretch out over it (the pathway of grain storage pits?) KUB 7:44:5-9 (rit.), w. dupls. KBo 22.111 iii 9-12 and KUB 12.20:2-5.

5′ weapon (cf. also 1 a 11′) "pointed straight ahead, battle-ready" (w. *parā*): "As this rock is everlasting, so may the lord, his wife and his children likewise be everlasting," *nu* ^{GIŠ}TUKUL!-*ŠU parā ni-e-an-za ēštu* "Let his weapon point straight ahead (i.e., be battle-ready)" KBo 15.10 ii 5-6 (rit., MH/MS), ed. THeth 1:20f.; [*nu=š*]*ši* ^{d}UTU-*uš* ^{d}IM-*aš=a ANA BĒLĪ ANA* DAM<-*ŠU*> DUMU.MEŠ-*ŠU aššu* TI-*tar mayan* ⌜*datar*⌝ ^{GIŠ}TUKUL *parā ni-e-an-ta-an* ⌜*namma*⌝ *piškatten* "O Sungod and Stormgod, keep giving a good life, youth, and a battle-ready weapon to my lord, his wife and his children" ibid. ii 34-35; cf. ibid. + KBo 20.42 i 36 (exorcism of gods of blood, MH/MS), ed. THeth 1:24f., 18f. ("gezückt"), cf. KUB 15.34 ii 22 (MH/MS), ed. Haas-Wilhelm, AOATS 3:190f. ("gezückt"), Zuntz, Scongiuri 502f. ("capacità di difesa(?)"), tr. ANET 353 ("victorious arms"); cf. also KUB 24.1 iii (13f.); *nu=šmaš parā ne-ia-an-ta-an tarḫuilin* ^{GIŠ}ŠUKUR *paiš* "He gave them a battle-ready, valiant spear (saying: 'Let the hostile foreign lands

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perish by the hand of Labarna!')" Bo 2489 + Bo 4008 ii 4-5 (OH or MH/NS), ed. Starke, StBoT 23:102 ("nach vorn gerichteten Speer"); cf. in general Ehelolf, ZA 43:175 n. 2 ("wörtlich, 'eductus,' etwa aus der Scheide, also 'gezückt'?"); Zuntz, Ortsadv. 70 ("angriffslustig, abwehrbereit"); Gurney, AAA 27, tr. "unsheathed(?)" (p. 22f.), but prefers "angriffslustig" (p. 72); Eichner, Die Sprache 21:163 ("nach vorne gewandt, geradeaus gerichtet"). Cf. also Riemschneider, KZ 90:150 n. 4 ("Es liegt eine plastische Metapher für *membrum virile in statu erecto* vor"). German "gezückt" (= Engl. "drawn") applies well to swords or daggers, but not to spears or to a GIŠTUKUL (generally "weapon", but specifically in Hitt. "mace").

6′ sheep: *nu=kan ku⌜iš⌝* UDU*iyanza* IGI.ḪI.A-*wa* dUTU-*i ne-an-za* "(I pull a tuft of wool from) what sheep is turned (with its) eyes toward the sun" VBoT 24 iii 11-12 (rit., MH/NS), ed. Chrest. 112f., cf. 1 a 3′ b′.

7′ persons: IGI.ḪI.A-*wa=šma<š>=at=kan* LUGAL-*i=pat andan* (var. *anda*) *ne-ia-an-teeš* "They (cultic functionaries), i.e. their eyes, are directed only toward the king" KUB 2.5 v 6-7 (fest.), w. dupl. KUB 25.1 v 42-43, *neyanteš* agrees not with *šakuwa* but *-at* "they".

d. to return (intrans.; with and without *āppa*) — **1′** w. *āppa*: [*mā*]*n=ma* dUTU-*ŠI laḫḫaz* EGIR-*pa ne-ia-r*[*i*] "But when His Majesty returns from a campaign" KUB 26.40:92 (treaty w. Kaška, MH/MS), tr. Kaškäer 122 ("wenn aber die Sonne sich aus dem Felde heim begibt"); (participle) turned back: *nu* EGIR-*pa parna* [*n*]*e-ia-an-za* EGIR-*pa ne-⌜ia?⌝* "As one who is turned back home, turn back (. . . to the king and queen)!" KBo 20.107 + KBo 23.50 iii 21-22 (rit., MH/MS?); for *āppa nai-* "to turn back" see 2 b 1′ c′.

2′ without *āppa*: dUTU-*ŠI=ma kuwapi laḫḫaz ne-ia-ri* "But when His Majesty returns from a campaign" ABoT 14 v 12; *mān* GIŠ*ḫulugānnaza=ma ne-e-a-ri* "But when he returns by the light carriage" IBoT 1.36 iii 63 (instr. for guards, MH/MS), ed. Jakob-Rost, MIO 11:196f. (differently).

3. to turn (metaphorical sense) — **a.** to turn attention to something (simplex or w. *anda*) — **1′** (intrans. act. or mid. and part.) turn one's own attention to: *nu=kan ANA* EZEN.MEŠ *ne-ia-mi na-a-wi*$_5$(?) "I have not yet turned to the festivals" KBo 9.96 i 6 (vows, NH), implied obj. "my attention" or "my eyes"; (If something becomes troublesome to the mind of the king, . . . ,) *zik=ma=za=kan* ZI-*ni* GAM-*an galgaltūri anda lē ni-ia-ši* "do not turn yourself toward the *galgalturi* instrument down in your soul (i.e., do not secretly rejoice)" KBo 4.14 iii 30-31 (treaty, late NH), ed. Stefanini, AANL 20 (1965) 45 ("tu nel (tuo) animo il τύμπανον non *suonare*"); "O gods, destroy the Kaškaeans! Let each deity consider his own regular (place), and let him take it back." [dZ]*itḫariyaššaz* EGIR-*pa uk*[*i*]*ūri=šši* [*na*?]-⌜*a*⌝-*ú* "Let Zitḫariya turn (his attention) back to his regular (place)" KUB 4.1 i 35-39 (rit., MH/NS), ed. Kaškäer 170f., tr. ANET 354 ("let Zithariyaš win back", restoring [*da*]-⌜*a*⌝-*ú*); cf. also KUB 1.1 i 67-68 under 1 a′ 3′ a′ 2″.

2′ (trans.) turn another's attention (lit. eyes) to: "If someone plans a revolt against me, flees from me, and seeks refuge with you, and you do not seize him and hand him over to me, but rather you support him" *našma=an=kan* IGI.ḪI.A-*wa* ḪUR.SAG-*i na-i-it-ti* "or turn his eyes/attention to the mountain, (saying to him: 'Go, save yourself somewhere!')" KBo 5.13 ii 17-23 (Kup. treaty), ed. SV 1:124f.; (If a fugitive comes to you, do not sell him to some other land,) IGI.ḪI.A-*ŠU=ya*[*=an=kan* ḪUR.SAG-*i l*]*ē naiš-ta-ni* "and do not turn his eyes/attention [to the mountain]" KUB 23.72 rev. 58 (Mita, MH/MS), tr. Gurney, AAA 28:38, cf. ibid. 62 (w. *na-iš-te-ni* over erasure).

b. to turn from (an allegiance, i.e., to defect), to turn to or join (a new allegiance), to remain loyal (lit. turned) to (a lord): — **1′** (intrans. mid. and part.) — **a′** (without prev.) — **1″** mid.: "If something becomes difficult for the will of the king," *naššu=kan* KUR-*TUM kuitki ni-ia-ri* "either some land defects, (or the enemy comes into the heart of the land, or . . .)" KBo 4.14 iii 27-29 (treaty, late NH), ed. Stefanini, AANL 20:45, cf. ibid. iii 14, ii 48; "Hold those lands, my son." *nu=kan lē kuitki ne-ia-ri* "Let none defect." Bo 2810 ii 4-5 (Klengel, AOF 1:171f.); "If, while His Majesty is returning from a campaign against the Assyrians," BE-*an=ma=kan uniuš* ZAG.ḪI.A *UL ne-*

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an-ta-ri "if those border lands will not defect (from us, and the situation will not become threatening for Nerik)" KUB 5.1 iii 79-80 (oracle question, NH), ed. THeth 4:76-79; URU*Tiḫuliyaš=kan ne-ia-ri* "Will Tiḫuliya defect (from us)?" KBo 13.76 rev. 20 (oracle question, NH); (14 cities) *ḫurli ni-i*[(*a-an*)-*t*]*a-ti* (var. *ne-ia-an-*[*t*(*a-ti*)]) "(Fourteen cities) defected (from us) to the Hurrians" KBo 3.46 obv. 52 + KUB 26.75 obv. 6 (hist., OH/NS), w. dupl. KBo 3.54:5, ed. Kempinski and Košak, Tel Aviv 9:90, 93; (The tribute which your predecessors paid to Ḫatti, you must now pay;) *nu=za=kan damēdani* ⌜IGI.ḪI⌝.A-*wa lē ne-ia-at-ta-ti* "do not turn your eyes to another (for lordship)!" KBo 5.9 i 32-33 (Dupp. treaty), ed. SV 1:12f.; *mān=*⌜*ma tama*⌝*i* KUR-*e našma* URU-*aš našma=aš* ERÍN.M[EŠ] *ANA* ^{d}UTU-*ŠI ne-e-ia* "If some other land or city or army defects to His Majesty" KUB 8.81 ii 6-7 (Šunaššura treaty, MH/MS), ed. Götze, ZA 36:11f., Del Monte, OA 20:216f., for a fuller context see *āppan arḫa nai-* (3 b 2′ b′); cf. KUB 19.41 ii 2-3 (treaty, Murš. II), ed. Klengel, OrNS 32:35, 41; *nuwazakan* URUKÙ.BABBAR-*aš ḫūmanza IŠTU ŠA* LÚ*MUTIKA ne-ia-ri* "'All Ḫattuša will defect (from Urḫi-Tešub) to the side of your husband'" KUB 1.1 iv 10-11, ed. Ḫatt. 31-33, StBoT 24:24f.; (cf. 3 b 2′ a′).

2″ (part. w. intrans. sense): *nu=w*[*a=za AN*]*A* LUGAL KUR*Ḫatti=pat ne-ia-an-te-eš ēšten* "Remain loyal (lit. be turned) only to the king of Ḫatti" KBo 17.103 i 5 + KUB 46.48 obv. 9 (rit., NH).

b′ (w. prev.) — **1″** (w. *āppan arḫa*) to turn away from behind (someone): *mān=ma=mu=kan* ^{m}*Ḫuqqanaš* LÚ URU*Azzi ANA* ^{d}UTU-*ŠI* EGIR-*an arḫa UL ne-ia-ri* "If Ḫuqqana, the man (i.e., ruler) of Azzi, will not turn away from behind me, His Majesty" KUB 18.2 iii 10-11 (oracle question); cf. 3 b 2′ b′ and also 1 a 9′, 13′.

2″ (w. *edi*) to turn or remove oneself from one's accustomed place, desert: *ANA* LÚ LÚ*šardiaš edi ne-a* "A helper (or: an allied troop) will desert from the man (i.e., the king)" KUB 37.223 obv. C2 (omen apodosis, OS), ed. Güterbock, FsReiner 152; for more exx. of *edi nai-* cf. mng. 9.

3″ (w. *kattan*) to turn against, defect from: *nu=šši=kan* KUR.KUR.MEŠ*=ma* GAM-*an ne-ia-ri* "or will the lands turn against him?" KUB 5.1 iii 37 (oracle question, NH), ed. THeth 4:70f. ("abfallen"); *mān* DINGIR.MEŠ*=za=pat* NU.SIG$_5$ URU*Tanizila=ma ANA* ^{d}UTU-*ŠI* DINGIR-*LUM ŠA* MÈ *arpan* GÙB-*tar* KUR-*aš* GAM-*an ne-ia-u-wa-ar UL kuinki uškiši* SIG$_5$-*ru* "If it is unfavorable only because of the gods, but (if) concerning the town of Tanizila you, O god, see for His Majesty no misfortune of battle, sinisterness, (nor) defection of the land, let the oracle be favorable" ibid. iii 46-47, ed. Forrer, Forsch. 1:127, THeth 4:72f. (differently); *našma=kan* LUGAL-*i* KARAŠ ERÍN.MEŠ LUGAL *našma* KUR.KUR GAM-*an ni-ia-ri . . . našma* EN.MEŠ LUGAL-*i* GAM-*an ni-ia-an-ta-ri* "or (if) the camp or the soldiers of the king or the lands turn against the king, . . . or the lords turn against the king" KBo 4.14 ii 53-54, 56 (treaty, late NH), cf. ibid. ii 2, 14, 62–63, 73, all ed. Stefanini, AANL 20:39-43; KUB 19.9 i 5 (hist., Ḫatt. III); KUB 50.57:8 (oracle question); and probably KUB 26.1 ii 55 (instr. for eunuchs, Tudḫ. IV), ed. Dienstanw. 12.

2′ (trans. act.) to make someone turn from X to Y, change his allegiance ("to" = d.-l. w. *andan*, "(and join) with" = *IŠTU* PN without prev., "(and) follow" = d.-l. w. *appanda*) — **a′** (general): (Ištar of Šamuha says to the enemies of Urḫitešub in a dream:) ⌜*i*⌝*nnara=uwa=šmaš dāriyanteš* KUR.KUR.MEŠ URUKÙ.BABBAR-*ti=ma=w*[(*a*) (var. A adds *=kan*) (*hūm*)]*anta* (var. M: *dapianta*) ^{d}*IŠTAR ANA* (var. M: *IŠTU*) ^{m}*Ḫattušili* EGIR-*anda* (var. A: *andan*, M: omits) *ne-i-ia-*[*at*] (A: *ne-eḫ-ḫu-un*) "On your own you are powerless (lit. exhausted), but *IŠTAR* (var. A: I, *IŠTAR*) made all the lands of Ḫatti defect (and) follow (A: defect to, M: defect [and join] with) Ḫattušili" KBo 3.6 iii 52–54 (Ḫatt B), w. dupls. A = KUB 1.1 + KUB 26.44 iv 21-23, M = KUB 1.8 iv 8-9, cf. ed. Ḫatt 32f. iv 21-23, StBoT 24:24f. □ on the writing *-u-wa-* for the particle *=wa* see Hoffner, JAOS 105:338f. (review of StBoT 24), to which he would now add *in-na-ra-u-wa-mu-kán* (= *innara=uwa=mu=kan*) in KUB 54.1 i 36; cf. 3 b 1′ a′ 1″.

b′ (w. *āppan arḫa*) to make someone or something turn away from following (his lord [d.-l.]), (note that in this construction the side the defector joins is not indicated): (But if

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another land . . . defects to His Majesty [*ANA* ^{d}UTU-*ŠI ne-e-ia*],) *n=an=kan* ^{m}*Šunaššuraš* EGIR-*ann=a arḫa lē na-i-*⌜*iš-ki*(coll.)⌝*-ši* "you, Šunaššura, must not make it turn away from following (me)" KUB 8.81 ii 8-9 (Šunaššura treaty, MH/MS), ed. Götze, ZA 36:11-12 ("abwendig machen"), Del Monte, OA 20:216f., see above 3 b 1′ a′; *namma=kan* ^{m}*Ma*⌜*dduwat*⌝[*taš* L]Ú.MEŠ ^{URU}]^{U}*Dalauwa ANA* KUR ^{URU}*Ḫat*⌜*ti* EGIR⌝*-an* ⌜*ar*⌝*ḫa=pat naiš* "Then M. even turned the men of Dalawa away from following Ḫatti" KUB 14.1 obv. 73 (MH/MS), ed. Madd. 18f. ("löste . . los"); cf. above 3 b 1′ b′ 1″; for other usages of *āppan arḫa nai-* see above 1 a 9′, 13′.

c. to turn (in favor) toward (w. *anda*(*n*)), turn away from someone (to show lack of favor) (w. *arḫa*) — **1′** (w. *anda*(*n*)) to turn toward someone in favor (opp. of *arḫa nai-* "to turn away from"); (often w. *aššuli*): (Now do not be turned away [*arḫa nēyanza*]) *nu=wa=kan ANA* ⌜LUGAL⌝ SAL.LUGAL *ANA* DUMU.NITA.MEŠ *anda ne-e-ia-an-za ēš* "Be turned toward the king, queen and (their) sons." KBo 20.82 ii 18-20 (rit., OH?/NS), note the absence of *-za* in this nominal sentence; "O gods, my lords," *karūiliyaz=kan ANA* U[N.MEŠ] *an*⌜*da ne-i*⌝*a-an-te-eš ēšten* "from of old you were turned toward [men]" KUB 23.124 i 21-23 (PP 4), ed. Götze, KlF 1:242-45; further exx. KBo 17.105 ii 21-22 (MH/MS), KUB 26.1 iii 37-38 (NH); *n=ašta ANA* KUR LÚ.KÚR [*id*]*ālauwašš=a and*[*a* (*iškiša*)] *na-iš-ten ANA* LUGAL=⌜*ma=kan*⌝ SAL.L[UGAL] IGI.ḪI.A-*wa anda* [*aššuli n*(*a-iš-ten*)] "Turn (your) back to the land of the enemy and the evil doers, but turn your eyes [in favor] to the king and queen" KUB 15.34 ii 1-2 (evocation, MH/MS), w. dupl. KUB 13.29 i 7-9, ed., Haas-Wilhelm, AOATS 3:190f.; *našta ANA* [(LUGAL SAL.LUGAL)] *anda aššuli na-iš-du-ma-at* "Turn in favor to the king and queen" KUB 15.34 iv 14 (MH/MS), w. dupl. KUB 15.33a iv 1, ed. Haas-Wilhelm, AOATS 3:202f., cf. ibid. iv 34; *ANA* DUMU.SAL.GAL=*ma=kan anda aššuli namma ne-eš-ḫu-ut* "(O god, my lord,) turn again toward the Great Daughter in favor (and save her from this sickness)" KBo 4.6 obv. 16-17 (prayer, Murš. II); cf. ibid. rev. 21-22; cf. also KUB 7.8 ii 5 (Paškuwatti rit., MH/NS), KUB 10.72 ii 16-18 (fest., pre-NH/NS), KUB 33.11 ii 21, (25) (OH/NS), HT 1 ii 40-41 (Uḫḫamuwa rit., NS); cf. *nu=war=aš=kan andan* (D: *anda*) *aššuli ne-ia-ru* (B: *ne-ia-a-ru*) HT 1 iv 28-29 (rit. of Ašḫella, NH), w. dupl. B: KUB 9.31 iv 25, D: KUB 41.17 iv 14-15, ed. Dinçol, Belleten 49 (1985) 20, 25; cf. also w. *andan* HT 1 ii 39-40 (rit.), KUB 16.60 ii 5, KBo 16.98 iii 15 (both oracles); (If some fugitive comes to you, and you do not seize him and give him over to me,) *nu=šši=ššan anda* ⌜*imma*⌝ [*n*]*a*?-⌜*iš-ta-t*⌝[*i*] "but you even turn toward him (in favor and conceal him from His Majesty)" KBo 5.4 obv. 8-9 (Targ.), ed. SV 1:52f. (reading w. AU 58); "O gods, come back to the house of this sacrificer," *nu=šši=š*[*šan*] *anda aššuli ne-ia-ten* (var. *ne-ia-at-ten*) "turn in favor towards him" KUB 15.32 i 54-55 (evocation, MH/NS), w. dupl. KUB 15.31 i 51-53 (NS), ed. Haas-Wilhelm AOATS 3:152-55; cf. *nu=kan ANA* LUGAL *aššuli anda ne-ia-at-ten* KUB 7.60 ii 30 (evocation), ed. Haas-Wilhelm, AOATS 3:236f.; cf. KUB 15.34 i 49-50 (evocation, MH/MS), ed. Haas-Wilhelm, AOATS 3:186f.

2′ (w. *arḫa*) to be turned away, be unfavorably disposed towards (opp. of *anda neyant-*): *k*[*inun*]*a=wa=kan arḫa namma lē ne-e-ia-an-za zik nu=wa=kan ANA* L[UGA]L SAL.LUGAL *ANA* DUMU.NITA.MEŠ *anda ne-e-ia-an-za ēš* "Now do not be turned away! Be turned toward the king, queen (and their) sons!" KBo 20.82 ii 18-20 (OH?/NS) □ note the lack of *-z*(*a*) in the nominal sentence w. 2 sg. subject (Hoffner, JNES 28:225-30, esp. 226).

4. to send, dispatch (usually w. *-kan* or *-šan*) — **a.** (act.) — **1′** (without prev.): *ANA* ^{GIŠ}GIGIR*=ya=kan* ^{GIŠ}GIGIR *mekkan* [(*ne-eḫ-ḫu*)*-un*] § [. . . *ne-eḫ-ḫu-u*(*n* GÙB-*la*)]*z mekkuš ne-eḫ-ḫu-un* ^{É}*ḫilamni=ma* [. . . *ne-eḫ-ḫu*(*-un*) . . .*-r*]*a-aš LIM ne-eḫ-ḫu-un U* UGULA *LI*^{MEŠ} [(*ne-eḫ-ḫu-un*)] KUB 36.98b rev. 11-13 (Ammuna text, OH/NS), w. dupl. KBo 3.59:3-6, ed. Josephson, Part. 209, 211; *nu=mu=kan* ^{d}UTU-*ŠI BĒLIYA* ÌR.MEŠ-*K*[*A*] *liliwaḫḫuwanzi na-i* "Your Majesty, my lord, send your servants to me quickly" ABoT 60 rev. 3-4 (MH/MS), ed. Laroche, RHA XVIII/67:82f., cf. the similar phrase in VBoT 2:10-12 which uses (*āppa*) *parā nai-*; [. . .] *IŠTU* É.GAL-*LIM* 2 GUD 2-*ŠU* 9 UDU.ḪI.A *na-a-i-er* "They sent two oxen and two times nine sheep from the palace" KUB 39.11 obv. 44 (MH?/NS), ed. HTR 68f.; *kī=ma=ššan*

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^{m}NÍG.BA-^{d}U-*aš na-a-i-iš* "But PN sent these" KUB 29.4 i 39 (relocation of DINGIR GE_6); possibly also Mşt 75/8:37-38 (Alp, FsMeriggi^{2}:21) unless one should read *INA* ^{URU}*Išaš parā ne-eḫ-ḫu-un* with the second *š* in ^{URU}*Išaš* as part of the name.

2′ (w. *āppa*) to return someone, to send back: (They shall seize and send (*uppa-*) to His Majesty any messenger whom the enemy sends (*uiya-*) to them) *āppa=ma=an=kan* ZI-*it UL ne-e-a-an-zi* "They shall not send him back on their own authority" KUB 23.72 rev. 23 (Mita of Paḫḫuwa instr., MH/MS), tr. Gurney, AAA 28:37; "Seize the messenger . . ." [^{LÚ}*ṬĒMU=*]*ma=kan āp*[*pa ANA*] ⌜*MA*⌝*ḪAR* ^{m}[*Attaršiya*] ZI-*it lē* ⌜*na-i*⌝[*t-ti*] "Do not send [the messenger] back to [Attaršiya] on your own authority" KUB 14.1 obv. 40-41 (Madd., MH/MS), ed. Madd. 10f.

3′ (w. *parā*) (from MH) — **a′** obj. people: *man=kan* ^{d}UTU-*ŠI BĒLIYA BĒLU kuinki parā na-it-ti* "If you, Your Majesty, my lord, would send some lord" Mşt 75/113:15-17 (letter, MH/MS), ed. Alp, Belleten 41 (1977) 638f., FsLaroche 30; (Concerning the obeisance of Marruwa, the man of Ḫimmuwa, you wrote:) *parā=war=an=kan ne-eḫ-ḫu-un . . . parā=war=an=kan ne-eḫ-ḫu-un* "'I sent him.' (You wrote to me by tablet concerning him:) 'I sent him.' (But now he has still not come.)" Mşt 75/45:5-7 (letter, MH/MS), ed. Alp, Belleten 44 (1980) 38f.; cf. Mşt 75/43 l. e. 3-4 (MH/MS), ed. Alp, Belleten 44 (1980) 48f.; KUB 23.77:61 (treaty w. the Kaška, MH/MS), tr. Kaškäer 121; further exx. KBo 5.6 iii 2-3 (DŠ frag. 28); KBo 14.3 iii 10-11 (DŠ frag. 14); KBo 5.6 i 32-33, w. dupls. KUB 31.7 obv. 3-4 and KBo 14.11 i 5 (DŠ frag. 28); KBo 18.15:8-11 (letter); KUB 5.6 ii 46-47 (oracle question, NH); KUB 32.130:4-6 (Murš. II), KBo 16.8 ii 18-19 + KBo 16.14:3-4, ed. Kammenhuber, OrNS 39:548f. (addition to AM 154f.), KUB 14.16 iii 24, ed. AM 58f.

b′ other objects (oxen, horses, chariots, *kurša*-s, clothing, shoes, daggers, tablets, ships, grain, lawsuits and news): (At the place of the deity they hang two new *kurša*-s. If the festivals in Ḫattuša are finished,) *n=ašta* 2 ^{KUŠ}*kuršuš* SUMUN-*TIM* ⌜*pa*⌝*rā ḫūdāk ne-ia-an-zi* "they send off the old *kurša*-s right away" KUB 55.43 i 13-14, ed. Otten, FsFriedrich 352; cf. *ne-an-z*[*i*] ibid. i 19; ANŠE.KUR.RA.ḪI.A*=wa?=kan parā na-i* "'Send horses!' (Now no horses have yet come. So I, My Majesty, questioned Kallu, and he said:) 20 *ṢIMDU* ANŠE.KUR.RA.ḪI.A*=wa=kan* [*k*]*arū parā ne-eḫ-ḫu-un* "'I have already sent twenty teams of horses'" Mşt 75/15:14-22 (letter, MH/MS), ed. Alp, Belleten 44 (1980) 42ff., see further 4 a 5′; *nu=kan maḫḫan apē ṬUPPA*$^{ḪI.A}$*MAḪAR* ^{d}UTU-*ŠI BĒLIYA parā ne-eḫ-ḫu-u*[*n*] "When I sent those tablets before the king, my lord," ABoT 60 obv. 5-6 (letter, MH/MS), ed. Laroche, RHA XVIII/67:81f.; *kinun=ma=an=kan* DUMU-*YA parā na-a-i* "Now, my son, send it (i.e., the ship or the grain)" Bo 2810 ii 13 (letter, NH), ed. Klengel, AOF 1:171-73; "But if some lawsuit becomes (so) large, (that) you (pl.) cannot settle it," *n=at=kan duwān MAḪAR* ^{d}UTU-*ŠI parā na-iš-ten* "send it on before His Majesty (and His Majesty will settle it)" KBo 3.3 iii 29-33 (instr., NH), ed. Klengel, OrNS 32:38, 44; "They adorned an ox, His Majesty placed his hand on it" *n=an=kan INA* KUR ^{URU}*Kum*[*(manni p)*]*arā na-a-ir* "and they dispatched it to Kummanni" KUB 43.50 obv. 15-17 + KUB 15.36 obv. 7-8, w. dupl. KBo 4.2 iii 53-55 (Speech Loss of Murš. II), ed. MSpr. 6f., Lebrun, Hethitica 6:105, 110; (The NÍG.LÁM garments which the king wore on that day, together with his belt(?), sword, and shoes) [*(pa)*]⌜*rā na-a-ir*⌝ *n=at pēter* ^{GIŠ}GIGIR*=ya=kan tūr*[*(iy)*]*an QADU* ^{GIŠ}BAN $^{[(KU)]Š}$MÁ.URU.URU_5 ANŠE.KUR.RA.ḪI.A *parā na-a-ir n=at penner* "they dispatched and they carried them off; and a harnessed chariot together with bow, quiver, and horses they dispatched and drove them away" KBo 4.2 iv 25-28 (Speech Loss of Murš. II), w. dupl. KUB 12.31 rev. 5-7, ed. MSpr. 10f. rev. 13-16, Lebrun, Hethitica 6:107, 111 rev. 10-12; (The Hittite king says to his servant: "When it becomes difficult for me") *nu=tta=kkan ammēl :kuwayatā parā ni-ia-ru* "Let (news of) my difficult situation be sent forth to you. (Die for the king!)" KBo 4.14 ii 15-16 (treaty, late NH), ed. Stefanini, AANL 20:40.

c′ without expressed object: ^{URU}*Kamamma=kan wetummanzi parā ḫūdāk na-i-wa-ni* "We will send right away to build/fortify Kamamma" KBo 16.97 obv. 5 (oracle question, MH?/MS?) □ ^{URU}*Kamamma* is all. (lit. "will send to K. for fortifying"), but serves as the logical obj. of *wete-*, cf. Ose, Sup. 57, Friedrich,

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HE I, pp. 143, 144 (*apāš=ma=mu ḫarkanna šanḫta* "he sought me for perishing" = "he sought to kill me").

4′ (w. *āppa parā*) to send back: *nankan kāšma ŠA ABIŠU* DINGIR.MEŠ *iyawanzi parā ne-eḫ-ḫu-un nuza maḫḫan* DINGIR.MEŠ *iyazzi zinnāi nankan BĒLIYA* EG[IR]-*pa parā ḫūdāk na-a-ú* "I have just sent him to worship the gods of his father. When he finishes worshipping the gods, let my lord send him back promptly" KBo 18.15:8-16 (letter, NH), ed. Ehelolf, MDOG 75:65, cf. Swiggers, Die Sprache 30:159–61; *našta* LÚ*ḫalugatalla(n)=ttin ammell=a* LÚ*ḫalugatallan* EGIR-*pa parā ḫūdāk na-i* "Send back immediately your messenger and my messenger, (and let them come)" VBoT 1 (=EA 31):19-21 (letter from Amenhotep III to Tarḫuntaradu of Arzawa, MH/MS), ed. Rost, MIO 4:335f.; cf. VBoT 2 (=EA 32):10-12 (letter of Tarḫuntaradu, MH/MS), ed. Rost, MIO 4:329; DUMU.LUGAL=*ma=kan āppa ANA* DINGIR.MEŠ URU[. . .] *iyauwanzi parā na-a-i* "He (the king) sends the prince back to worship the gods of [. . .]" KUB 20.80 iii? 4-5 (fest.), tr. incorrectly Del Monte, RGTC 6:193 ("fährt der Königssohn wieder fort").

5′ (w. *āppanda parā*) to send after: *nukan ANA* m*Nūwanza* GAL.GEŠTIN m*Nana*-LÚ-*in* DUMU.LUGAL EGIR-*anda parā ne-eḫ-ḫu-un* "I sent Nanaziti, the prince, after Nuwanza, the 'Chief of the Wine'" (with the message that the oracles were favorable) KBo 4.4 ii 52-53 (ann., Murš. II), ed. AM 118f., cf. ibid. ii 58-59; (In response to a complaint that Kallu had failed to deliver horses, the king questioned Kallu, and K. said:) 20 *ṢIMDU* ANŠE.KUR.RA.ḪI.A=*wa=kan* [*k*]*arū parā ne-eḫ-ḫu-un* § *kāšma=kan* m*Pāḫinakkaenn=a* EGIR-*anda parā ne-eḫ-*[*ḫ*]*i n=aš uizzi* "'I have already sent twenty teams of horses.' Now I (the king) am about to send PN too after (them); he is coming" Mṣt 75/15:21-25 (MH/MS), ed. Alp, Belleten 44 (1980) 42-44, cf. above 4 a 3 b′.

6′ (*parā nai-* w. *-ši kattan*) to send someone to (meet) someone: "When the king of Karkamiš comes up" *nu=šši=kan* m.ᵍᵃᵐᵉ PA.DINGIR-*LIM-in* GAM-*an parā ne-ia-an-zi* "they will send Ḫattušili to (meet) him" KUB 16.32 ii 10-11 + KUB 50.6 ii 11(-12) (oracle question).

7′ (w. *menaḫḫanda parā*) — **a′** to send against: (exx. under *menaḫḫanda* 1 a 1′).

b′ to send to meet: KUB 14.15 iv 28-29, ed. AM 70f. and KUB 26.79 iv 9, ed. AM 102f., see under *menaḫḫanda* 5 h).

8′ (w. *piran parā* "previously" or "ahead"); (cf. Zuntz, Ortsadv. 82f.): (I [went against] the troops of Egypt,) *piran parā=ma=kan* m*Kantuz=zilin* [o o *INA* KUR URU*Kargamiš n*]*e-eḫ-ḫu-un* "but previously I had sent Kantuzzili (or: had sent K. ahead) [. . . to the land of Karkamiš]" KUB 14.17 ii 20-21 (ann., Murš. II), ed. AM 86f. ("voraus"); (In Talpa in the land of Tegarama, Šuppiluliuma reviewed his troops) *nammakan* m*Arnuwandan* DUMU-*ŠU* m*Zi*[*-i-t*]*a-na*(coll.) GAL *MEŠEDI IŠTU* KUR URU*Tegarama I*[*NA* KUR UR]ᵁᴿ*Ḫu*ᵀ*rri piranparan* (sic) *na-iš-ta* "Furthermore, he had sent ahead his son Arnuwanda and Zita, the Chief of the Guards, from the land of Tegarama i[nto the land] of Ḫurri" KBo 5.6 ii 29-31 (DŠ frag. 28), ed. Güterbock, JCS 10:93.

b. (participle, tr. of the following two exx. very uncertain): "The wife of the priest of Ḫullaši died last year" *parā=ma=war=aš=kan UL ne-an-za* "She (i.e., her spirit) has not yet been dispatched" KBo 23.106 rev. 14-15 (oracle question); (Anu and Enlil sent you against their enemies) *n=ašta tarḫuilātar=tet ḫatugātar=tet* DINGIR.MEŠ-*aš parā kallaranni ne-ia-an* "Your valor and ferocity are dispatched against the adversity(?) of the gods" KBo 3.21 ii 14-15 (hymn to Adad, MH), ed. Archi, OrNS 52:23, 25 ("sind gerichtet").

5. to place, tie or wind around(?), wrap(?) (see Eichner, Die Sprache 21:160-63 "umlegen") — **a.** active — **1′** (without prev.) — **a′** (without *-za*): "He winds (*ḫūlalīēzzi*) string around a bit of tin" *n=at=šan ANA BĒLŪTIM kunni ANA QATIŠU* GÌR-*ŠU na-a-i* "He ties it around the right hands (and) feet of the lords § (Then he takes it away from them" *n=at=kan ANA* PÉŠ.TUR *na-a-i* "He ties it around a mouse ((saying:) 'I have taken evil away from them')" *nu=war=at=kan ANA* PÉŠ.TUR *ne-eḫ-ḫu-un* "'(and) I have tied it around a mouse. (Let this mouse carry it to the high mountains, deep valleys, and long

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roads!)'" KUB 27.67 ii 34-40 (Tarpattašši rit., MH/NS), tr. ANET 348 ("attach"), cf. ibid. i 34-41, iii 38-44; *n=at=kan* DUMU-*li kuttani=šši na-a-i* "He places them (the shaft and *panzakitta* tied with the strands of unravelled yarn) around the neck of the child" KUB 7.1 ii 31 (Wattitti rit., pre-NH/NS); "Take wheat (produced by) irrigation; take red, black, and green wool; take the shaft of an arrow and exorcise them" *nu=w[a kī]* ⌜*I*⌝*NA* GÚ-*ŠU na-a-iš-ten ki=ma=wa INA* GÌR.MEŠ-*ŠU na-a-eš-ten* "Place this (part) around his neck, and place that (part) around his feet" KUB 17.8 iv 3-6 (pre-NH/NS), translit. Myth. 106f. (differently); "The head of the weavers gives white wool to the head of the palace servants, who braids it once and gives it to the king" LUGAL-*uš 2?-anki ta karzanaš na-a-i* "the king (braids it) twice, and winds (it) on *k.* (loc. pl.)" IBoT 2.96 v 8-13 (fest.).

b' (w. *-za*) to put something on oneself: EGIR-*ŠU-ma=za* 2 ḪAR.ŠU.ḪI.A 2 ḪAR.GÌR.MEŠ (eras.) *na-a-i* "Afterwards he puts on two bracelets and two anklets" KUB 12.51 i(?) 22 (rit.); *n=e dā*⌜*i*⌝ *n=e=zz(=š)an INA* GÚ-*ŠU na-a-i* "He takes them and places them around his neck" KUB 43.57 iv 2-3 (Ḫantitaššu rit., MH/NS); "The speaker of the words says:" *zik=z(=š)an maḫḫan INA* UD.9.KAM *ḫuišwa*⌜*n*⌝*taš ḫūkanta na-a-it-ta* (var. *na-it-ta*) "When (or: Just as) on the ninth day you have placed the conjured things of the living around yourself, (let all the gods call you)" ibid. iv 4-6, w. dupl. KBo 11.14 iv 6-8; *nu=za=kan ḫūkanta* (var. *ḫūmanta*) *na-a-i* ibid. iv 22, w. dupl. KBo 11.14 iv 23.

2' (w. *anda*): *nu=kan* 1-*EN* ^{NA_4}NUNUZ 1 *KAMKAMMATUM ŠA* ^{NA_4}NÍR *anda ne-eḫ-ḫi n=at=kan ANA* UDU.ŠIR.ḪI.A ^{UZU}GÚ-*ŠUNU* SI.ḪI.A-*ŠUNU=ya ḫamanki* "I wind (or 'string') one bead, (and) one ring of NÍR stone in (multicolored thread) and he ties them on to the necks and horns of the rams" HT 1 iii 11-14 (Ašḫela rit., NS), ed. Dinçol, Belleten 49 (1985) 12f., 23 obv. 9-10 (Turkish tr.); (They make silver beads. On them they inscribe the spells (lit. 'tongues') of the sorcerer,) *n=aš=kan ANA* GUD.MAḪ UDU.ŠIR GÚ-*ši anda ne-ia-an-zi* "They wind them around the neck(s) of a bull (and) a ram" KUB 24.12 iii 14-15 (rit., NH?/NS), cf. ibid. ii 8, 14; cf. first exx. under *lala-* n. 2 c, where it should be ANŠE instead of GÌR; (The practitioner takes various colored wools, unravels them, and then lays them together stretched out straight,) ⌜*n=ašta anda*⌝ *ŠA* GI *ḫapūšeššar U*[(*ŠA* ^{GIŠ}TÚG *panzaki*)]⌜*ttin*⌝ *warapzi nan anda* [(*na-a-i n*)]*=*⌜*at*⌝*=šan ANA* NINDA.KUR$_4$.RA *dāi* "she *warp*-'s (ties?) together a shaft of an arrow and a *p.* made of boxwood. She wraps them up, places them on thick-bread, (and carries them up to the roof at night)" KUB 7.1 ii 15-19 (Wattitti rit., pre-NH/NS), w. dupl. KBo 22.145 ii 8-10, for the preceding context cf. *malk-* 2.

b. (participle) placed around — **1'** (without prev.): 1 ^{KUŠ}*išḫimāš INA* SAG.DU-*ŠU ne-e-an-za* "One leather cord is placed around his head" KBo 17.15 obv. 11 (fest., OS), translit. StBoT 25, p. 73, cf. ibid. obv. 10, 11; *INA* ^{UZU}GABA-*ŠU* SÍG.SA$_5$ *kitta INA* GÚ-*ŠU* ^{NA_4}*kunnaš kuttanalli ne-e-ya!-an* (signs *ne-e-la-e-an*, coll.) "Red wool is placed on her breast, (and) a necklace of jewels is placed around her neck" KUB 9.28 i 17-19 (rit. for the Ḫeptad, MH/NS), ed. Vieyra, RA 51:132, 136, Eichner, Die Sprache 21:157, 160, Wegner, AOAT 36:39 w. n. 158; "As the shaft of an arrow does not catch up with (other arrow) shafts, so may malignant viscera not catch up with the child" *n=at=ši=kan ne-an-za* "they wind (reading *ne-an-zi*!) it (the arrow shaft and *panzakitti-*) around him (the child)" § "(But if he recovers, he (the exorcist) takes it/them away from him)" KUB 7.1 ii 35-38 + KBo 3.8 ii 1-4 (Wattitti rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:150-51 ("und es (soll) ihm (ab)gewendet (sein)"), but see Stefanini, AGI 54:152f.; [*nu=za*]*n*(?) LUGAL-*uš ḫūganta INA* ⌜UD.7.⌝KAM *ne-ia-an ḫarzi* [*mā*]*n* UD.7.KAM *paizzi natzakan arḫa dāi* "The king keeps the conjured things(?) wound/wrapped up (around his neck, lines 2-3) for seven days. When the seventh day passes, he takes it off" KUB 43.57 iv 13-14.

2' (w. *anda*): in a list of objects used in a rit.: ^{URUDU}*šipik*[(*k*)]*uštaš našta anda* $^{SÍ[G]}$*ališ ne-e-*[(*a*)]*-an-za* "a copper pin (with) a woolen *a.* wrapped around it" KUB 45.47 i 13-14 (rit., MS?), with dupl. KBo 17.84 i 12-13; (Two sheep and two goats stand ready) *nu=šmaš=šan* ḪAR SAG

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SA$_5$! SÍG BABBAR *taruppan* GÚ-*ŠUNU anda ne-ia-an-za* "A red head ring — white wool is braided in — is attached to their necks" KUB 9.28 iii 11-13 (rit., MH/NS), see Eichner, Die Sprache 21:162 n. 11; *nu=kan* x [o] $^{\text{'SÍG'}}$DUR BABBAR *anda ne-ia-*[*an*] "A white woolen band is wrapped around" KUB 54.93 obv. 13-14, cf. Eichner, Die Sprache 21:162; cf. KBo 13.188 obv. 6-8; (The king asked: 'Why are their garments and waistbands(?) (*išḫial*) not blood-stained (from their punishment)?' The guards replied:) *šekunu(š)=šmet anda ne-e-an nu* TÚG.ḪI.A-*uš arḫa na-i-ir* "'Their cloaks are wrapped (around them).' They unwrapped (i.e., opened) the garments (and the king saw the blood)" KBo 3.34 i 21-22 (anecdotes, OH/NS), tr. following Eichner, Die Sprache 21:162, Melchert, JCS 35:143 ("turned in").

6. (w. *arḫa*) (said of a garment, opp. of *anda nai-*) to unwrap(?): (see ex. in 5 b 2').

7. to turn (someone or something) over (to someone) (active, mostly w. *piran*): (Ḫattušili's rival Armatarḫunta was convicted of practicing black magic) ŠEŠ-*YA=ya=an=mu QADU* DAM-*ŠU* DUMU.MEŠ-*ŠU piran na-a-iš* "My brother turned him together with his wife, his children, and his house over to me" KUB 19.67 i 11-12 (Apol., Ḫatt. III), ed. NBr 16f.:20-21, StBoT 24:18f.:20-21; (A royal official named Šauškaziti complains: 'In the land of Ḫatti two matters are serious: If a fugitive takes refuge with someone, does he not hand him over (*parā pai-*)? And does he not denounce the [guilty(?)] person who was behind (the whole affair)?') *ANA* ^{d}UTU-*ŠI=ma=wa* [ḪUL?-*un* U]N-*an išiyaḫḫun* ^{d}UTU-*ŠI=ma!=wa=mu dāš* [*nu=wa=mu*] *ANA* LÚ.KÚR-*YA pi.-an na-a-iš* "'But I have denounced the [guilty] person! Yet (*-ma*) His Majesty took me and turned me over to my enemy. (You gods [invest]igate! I have done nothing wrong!)'" KUB 54.1 iv 15-18 (NH), ed. Archi-Klengel, AOF 12:57, 60 (differently); "Do not release [evil] for Ḫattušili, your servant" *nu=nnaš* DINGIR.MEŠ EN. ME[Š-*NI*? . . .] *aršanattallaš* ḪU[L-*uwaš* UN. MEŠ-]*aš piran lē ne-ia-a*[*t-te-ni*] "O gods, [our] lords, do not turn us over to enviers (and) ev[il person]s!" KUB 21.27 iii 24-27 (prayer, Pud.), ed. differently Lebrun, Samuha 33, Hymnes 333, 339, tr. ANET 393 ("Prefer not [our] adversaries, [our] enviers and [our . . .] to us"); *nu* 1 ^{LÚ}ŠU.DIB [*ANA* LÚ.]SIG$_5$ *piran ne-ia-an-zi* "They turn over the one prisoner of war [to] an officer(?), (and he leads him back to his land)" KUB 24.5 obv. 25-26 + KUB 9.13:13-14 (royal subst. rit., NH), ed. (differently) StBoT 3:10-11 ("man führt einen Offizier vor den Gegangenen"); (The chief of the palace servants comes forth,) *nu=šši=kan* $^{\text{LÚ.MEŠ}}$ḪUB.BÍ [. . .] *piran ne-ia-an-z*[*i*] "and they turn the dancers over to him [. . .]" KUB 11.22 v 10-11; cf. KUB 20.42 v 11-12 (both ANTAḪŠUM fest.); "Do you gods not see" É *ABIYA=kan maḫḫan ḫūman INA* É $^{\text{NA4}}$*ḫekur* ^{d}LAMMA *INA* É.NA$_4$ DINGIR-*LIM ne-ia-at* "how she (Šupp. I's widow) has turned all my father's estate over to the *ḫekur*-house of ^{d}LAMMA, to the Stone House of the Deity (royal mausoleum)?" KUB 14.4 ii 3-5 (prayer, Murš. II), ed. Güterbock apud Laroche, Ugar. 3:102f. w. n. 1, ("turned the entire house of my father into a graveyard"), Otten, HTR 133 ("zugewendet"), Imparati, SMEA 18:26, and Hoffner, JAOS 103:191.

8. (with 1-*etta*) to turn into one, to unite(?), to gather(?) (active) (see AM 222 and HAB 143): *našta* UN.MEŠ-*tar* 1-*ētta ne-eḫ-ḫu-un* "I united/gathered the populace (against Urḫi-Tešub)" KUB 21.37 obv. 17 (hist., Ḫatt. III), ed. THeth 4:118-19 ("habe ich gesammelt"); *namma apāt kuit ēššatteni*(coll.) *nu* KUR.KUR.ḪI.A BAL [*d*]*apianda* 1-*e-et*!-*ta na-iš-ki-it-ten* "Furthermore, why are you doing that? You have united all the rebellious lands. (You have strengthened the enemy lands)" KUB 21.42:5-7 (SAG 2 instr., NH), ed. Dienstanw. 25 ii 29-31, the coll. by Sommer and Ehelolf, OLZ 1930:757 showed *-te-ni* over eras.; "He became hostile to me" *nuzakan* KUR ^{URU}*Kalāšma* [1-*ē*]*tta ne-ia-at* "He united the land of Kalašma (and ruled it like a king)" KBo 16.17 iii 29-31 (ann., Murš. II), ed. Otten, MIO 3:173f. ("vereinigte").

9. (with adverb *edi*) to turn from its accustomed place (Melchert, JCS 31:62-64), to set aside, remove (active) — **a.** words, commands: *ieni ḫuḫḫa*(*n*)*=man* [. . . *u*]*ddaršet U*[*L*] DUMU. MEŠ-*ŠU edi na-a-ir* "Did not his sons set aside these words of my grandfather [PN] (and ignore his choice of a successor)?" KUB 1.16 iii 41

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(edict, OH/NS), ed. HAB 12f. (differently); the sons did not turn his words around (as Melchert, JCS 31:63 n. 13, thinks); they simply ignored (or disregarded) them.

b. something belonging to a king: (If during the 21st day of that month there is an ominous occurrence) [o o o o] LUGAL *edi ne-ia-an-zi* ". . . they shall remove/set aside the king's [. . .]" KUB 8.3 obv. 6 (lunar omens, NS), cf. Riemschneider, Omentexte 112, 114, 426 ("[das Heer(?) des] Königs wird man zum Abfall verleiten"); the interpretation of LUGAL as a genitive is based upon the lack of any Hittite complement; but since sometimes an uncomplemented logogram can represent an accusative, it is impossible to exclude the tr. "they shall remove/set aside the king."

c. garments (from the wearer's body): *takku annaš* DUMU.NITA-*i=šši* TÚG-*SU* (var. TÚG-*SU* DUMU.NITA=*ši*) *edi na-a-i* "If a mother removes from her son (dat.) his garment, (she expells her son. If (or: when) her son wants to come back in again, he/she takes her door.)" *ta edi* (var. *idi*) *na-a-i* "he/she removes (it), (he/she takes her wooden *iškiššani-* and *ḫuppuli-*)" *ta edi na-a-i t=uš* EGIR-*pa dāi nuza* DUMU-*ŠU* (var. DUMU.NITA-*ŠU*) EGIR-*pa* DUMU-*ŠU* (var. DUMU.NITA-*ŠU*) *iyazi* (var. *iēzzi*) "(and) he/she removes (them). She takes them back and makes her son again her son." KBo 6.13 i 13-18 (Law § 171, OH/NS), w. dupl. KBo 6.26 ii 3-8 □ The obj. pron. *-uš*, com. gender, which does not agree with *iškiššani* and *ḫuppuli*, might refer to the door (^{GIŠ}IG), the *i.* and the *ḫ.* and take its gender from ^{GIŠ}IG. Melchert (JCS 31:62-64) thinks that she turns her garments around to show her anger, and that the son turns the door and furniture around to symbolically undo the estrangement. But three documents from Ugarit (RS 8.145:16-23, ed. Thureau-Dangin, Syria 18:246, 249, CAD S 257 right, tr. ANET 546 bottom right; RS 20.146:8-10, ed. Nougayrol, Ugar. 5:177, cf. Berger, UF 2:339f.; RS 17.159:26-27, 37-39, ed. PRU 4:126f., tr. CAD L 219 right) attest the custom of a disinherited son leaving his garment behind, in the first two cases upon the door bolt. The garment symbolizes the son's legal claim to the status of sonship. Such a symbolism seems much more appropriate in a law than disarranged clothing showing anger. Furthermore, the d.-l. DUMU.NITA-*i=šši* is unlikely to mean "in the face of her son" (Melchert), whereas the person from whom something is taken is regularly expressed by the dative. Cf. KBo 10.45 ii 27 cited sub *nakki-* A 1 g.

d. doors and other wooden parts of a house (*iškiššani, ḫuppuli*): (cf. 9 c).

e. mountains: (mid.):ḪUR.SAG-*an tarmaemi t=ašta edi natta ne-e-a-ri* "I will nail down the mountain, so that it will not be removed (from its accustomed place)" KUB 31.4 obv. 13 + KBo 3.41 obv! 12 (legend, OH/NS), ed. Otten, ZA 55:160f. ("so dass es sich nicht mehr von der Stelle bewegen lässt"), cf. Josephson, Part. 210 ("it shall not be overturned"), 282 n. 84; (act.): (and when the bull came and lifted the mountain,) *š=an=ašta* [*edi na-a*]-*eš* "it removed it (from its place), (and we reached the sea)" ibid. 18-19 + 17-18, restorations from Josephson, Part. 211, Houwink ten Cate, Records 22. According to Melchert, this ex. shows that *nai-* in conjunction w. *edi* has its usual attested sense of "turn". But in fact there is no reason to think of the mountain turning at all; it is simply taken out of the way, so that it no longer obstructs the path.

f. (mid.) "to remove oneself," i.e., "to desert": see 3 b 1′ b′ 2″.

g. (summary of *edi nai-*): Melchert (JCS 31:62-64) seeks to derive all translations of *edi nai-* from the idea "to turn around". But this theory does not adequately explain the occurrence of the verb in KUB 31.4 + KBo 3.41 (section e), where the mountain does not "turn around". Even Melchert must concede that in that passage *edi nai-* must be translated "budge from its place" (p. 63). Controverting the king's words is expressed by other verbs: *waḫnu-* and *ḫulla-* (cf. *memiya(n)-* 1 b 2′) and *arḫa peššiya-*. Each of these verbs has its own flavor. Perhaps *waḫnu-* "turn" most closely approximates English "controvert". The legal symbolism of Law § 171 is more appropriately elucidated by symbolic actions associated with disinheriting sons attested in the same general area and time (Ugarit) than from the behaviour of deities in myths. The mid. *edi nai-* "to remove oneself, desert" could refer to turning oneself around and proceeding in the opposite direction, but it could just as easily refer to removing oneself from one's customary position of allegiance.

10. (middle used actively, without preverb, with *-ašta*) to turn up (something), to find, or to

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bring forth: *wellun mūtaizzi našta artartin ne-ia-ri* ḪUR.SAG-*an mūtaizzi našta wātar ne-ia-ri* "it (the piglet) uproots the meadow and it turns up the *a.*-plant (or the meadow brings forth the *a.*-plant), it uproots the mountain and it finds water (or the mountain brings forth water)" KUB 9.4 iii 29-32 (rit., NH), for further discussion cf. *mutai-*.

11. (w. *appanda*) to add: "Afterwards they place a *z.*-bread of one *SUTU*" *kāš zammuriš* (var. *kāš=ma* NINDA*z.*) *annallaš ANA ṬUPPA* ḪI.A (var. MEŠ) *UL ēšta n=an=kan* ^{m}NIR.GÁL LUGAL.GAL EGIR-*anda ne-ia-at* "But this *z.*(-bread) was not on the old tablets. Muwatalli, the Great King, added it" KUB 40.102 v 4-7 (*ḫišuwaš* fest., NH), w. dupls. IBoT 2.52:3-7, KUB 51.21 rev.? 6-9, KBo 20.106:4-8, translit. Otten/Rüster, ZA 68:273; 2 GUD TÙR DINGIR-*LIM* 8 UDU.ḪI.A 1 BÁN 2 *UPNU* [. . .] 4 KA.DÙ.A 4 DUG KAŠ 5 MUŠEN.ḪI.A 4 MA.NA [. . .] EGIR-*panta ne-ia-*⌜*an*⌝ "Two oxen, . . . are added" KUB 38.25 ii? 4-6 (cult inv., NS), ed. Jakob-Rost, MIO 9:181 ("hinterhergeschickt?").

12. (mid.) to happen, result, ensue: "If you men of the city tolerate/condone (*mazzallaša-*) something/someone" *šummeškan kuit ne-ia-ri* "What will happen to you?" KUB 21.29 iv 13-14 (instr. for the people of Tiliura, Ḫatt. III), tr. Kaškäer 148 (differs); "In a dream, someone like a prince came in. He kept saying to me:" *eḫu=wa=tta maniyaḫmi* ŠÀ É-*TI=KA=wa=ta=kkan kuit ne-ia-at-ta-at* "Come, I will let you know what has happened in your own house" KUB 31.71 iv 4-6 (dream of the queen, NH); A.ŠÀ A.GÀR=*ma=kan* <KIR$_6$>.GEŠTIN *miyatar ne-ia-ri* "(In) the field and fallow (and in) the vineyard fertility will ensue" KBo 11.1 obv. 25 (prayer of Muw.), ed. Houwink ten Cate, RHA XXV/81:107, 116 ("and growth shall take a turn in field, meadow, (and) vine<yard>"), Lebrun, Hymnes 296, 301 ("La fertilité parcourra le champ, la prairie, le vignoble"), cf. Neu, StBoT 5:123 ("das Feld aber wird Weinwachstum hervorbringen"); [*mā*]*n=ma=šši=kan etiz* INIM-*za pa*⌜*rā*⌝ *aššul=pat ne-ia-ri* "If because of this matter nothing but favor will result for him, (let the f[irst exta be favorable], but the last be unfavorable)" KUB 49.7 l.e. 2-3 (oracle question, NH); *mān=ma=kan ANA* GIG [^{d}UT]U-*ŠI*! *parā* SILIM-*li ne-ia-ri* HUL-*lu apezza* INIM-*za arḫa ḫarkzi* "But if it will turn out (or perhaps: continue [cf. sub 13]) favorably with regard to the sickness of [His Maje]sty, and the evil will perish on account of these words" KUB 22.40 iii 22-24 (oracle question, NH).

13. (w. *parā*) to continue, be carried on — **a.** (mid.): "The protocol (*išḫiūl*) of the [god]s which I am rediscovering, I shall certainly perform (*ēšša-*)" *nu=šša*n *parā na-a-eš-kat-ta-ri* "and it shall be henceforth carried on" KBo 11.1 obv. 26-27 (prayer of Muw.), ed. Houwink ten Cate, RHA XXV/81:107, 116, cf. StBoT 5:125 ("es wird damit vorangehen"); (The king explains the terms of his new protocol governing the troop contributions of Išmerika.) *kuwapi=ma* KUR-*e makkēšzi ANA* ERÍN.MEŠ.UKU.UŠ=*ma=š*[*š*]*an uizzi parā na-a-iš-ki-it-t*[*a. . .*] "But (even) when the land becomes populous, (the new protocol) will continue (in force) with regard to the UKU.UŠ troops" KUB 23.68 rev. 4 (MH/MS), ed. (differently) Kempinski and Košak, WO 5:196f.; for another possible ex. see KUB 22.40 iii 22-24 above sub. 12.

b. (act.): DUMU.LUGAL-*kan INA* ^{GIŠ}GU.ZA *ABIŠU parā na-a-i* "The prince will continue on the throne of his father" KUB 8.1 ii 9-10 (omen apodosis), ed. Riemschneider, Omentexte 101, 104, 427, cf. Friedrich, ZA 37:199, AO 25/2:28 ("ausdauern").

14. (act. w. *parā*) to postpone(?): *parā=ma=šša*n *UL kuitki na-a-i* EGIR-*pa=ya=kan UL kuitki peššeyazi* "However, he shall postpone(?) nothing, and he shall neglect(?) nothing" KUB 10.93 iv 1-2 (fest.), cf. ibid. 7-8, 12-14, cf. HAB 175 ("verabsäumen"); "Be reverent in the matter of the [gods]. Let their thick bread, libation-vessels, stew, and groats stand ready!" *nu=šša*n *para=ya* [*lē*] *na-it-ti* EGIR-*pa=ya=kan lē maušta mān=šan* (text: *=ga-an*) [*parā*] *na-it-ti* "Do [not] postpone(?) (them), and do not fall behind! If you were to postpone (them,) (evil would result, as previously)" KUB 1.16 iii 49-53 (edict, OH/NS), ed. HAB 14f. ("Und du darfst [wed]er säumen noch nachlassen!"), cf. HAB 174f. ("aufschieben" = "säumen").

15. (mid.) to extend(?), grow(?): [. . . *n*]*a-iš-ki-it-ta-r*[*u . . .*] *na-iš-ki-it-ta-r*[*u*] KUB 33.95 iv (2)-4 (Ullik. I A iv), with dupl. *INA* UD.1.KAM=*war=aš AMMATU pargauēškaddaru INA* ITU.1.KAM=*ma=war=aš*

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IKU-*an pargauēš*[*kadd*]*aru* "Let him grow a cubit high in a day, let him grow an IKU high in a month!" KUB 33.98 iii 15-16 (Ullik. I B iii), ed. Güterbock, JCS 5:156f. iii 25-26.

16. (mid.) to be floated(?) (of a ship): "Because there was little water, they placed [little(?)] on the ship." *kinun=a=ššan witēni ne-e-a-at* "And now it has been floated(?) in the water." KUB 31.79 obv. 7-8 (letter), tr. Geogr. 33.

Hrozný, SH (1917) 29 with n. 3; Weidner, AfK I (1923) 61-63 (=reprint 39-40); Götze, Ḫatt. (1925) 76; Friedrich, SV 1 (1925) 36; SV 2 (1930) 99-101; Sommer, AU (1932) 336 n. 1; HAB (1938) 143, 144, 174f.; Laroche, RHA XII/54 (1952) 28 (*nai-* vs. *weḫ-/waḫnu-*, *nai-* (act.) = "diriger, orienter vers, infléchir" vs. *waḫnu-* "tourner, retourner"); Friedrich, HW[1] (1952) 147f.; 1. Erg. (1957) 14; Benveniste, Hittite et indo-européen (1962) 33-40; Neu, StBoT 5 (1968) 121-26; Houwink ten Cate, Records (1970) 10f., 20-23 (dating); Ünal, RHA XXXI (1973) 36f. (in bird oracles); Archi, SMEA 16 (1975) 153, 166f. (in bird oracles); Eichner, Die Sprache 21 (1975) 157-63.

Cf. *naiwar*, ^{GIŠ}*niniya(l)l-*, ^{NINDA}*niniyami-*.

^{DUG}**nakappi-** see *nikappi-*.

nakki- A adj.; **1.** weighty, important, high-ranking, honored, esteemed, valuable, dear, **2.** difficult, hard to reach, climb or traverse, inaccessible, arduous, grievous, **3.** powerful(?), mighty(?); wr. syll. and DUGUD; from OS.

sg. nom. com. *na-ak-ki-iš* KBo 25.2 ii (11) (OS), KUB 31.64 i 16 (OH/NS), KUB 23.72 rev. 52 (MH/MS), KUB 23.21 obv. (25) (MH/NS), KBo 5.3 i 19, 20 (Šupp. I), KUB 8.48 i 19 (NS), KUB 21.38 i 40 (NH), KUB 24.2 obv. 3, 7, 15 (NH), KUB 14.16 iii 8 (Murš. II), KUB 24.3 i 29, 32, 34 (Murš. II based on MH prototype), KUB 26.88 obv. 11 (NH), KUB 29.4 iii 26 (NH), KUB 31.101:35 (NH), *na-ak-ki-i-iš* KBo 15.25 obv. 13 (MH/NS), KUB 17.8 i 1 (pre-NH/NS), KUB 3.105 i 3 (NH), KBo 4.14 i 42 (late NH) and passim, *na-ak-ki-i*!(text:*ia*)-*iš* KUB 36.89 obv. 26 (NH), *na-ak-ke-eš* KUB 12.23:7 (NH), KUB 36.89 rev. 48 (NH), [*na*]-*ak-ki-š*(*a-at-mu*) Meskene 74.734 obv. 10 (NH); **acc. com.** *na-ak-ki-in* KUB 17.10 i 29 (OH/MS), KUB 8.48 i 22 (NH), KBo 26.65 (= KUB 33.106) i 26, 29; **nom.-acc. neut.** *na-ak-ki* ABoT 60 obv. 21 (MH/MS), KUB 24.9 ii 9 (MH/NS), *na-ak-ki-i* KUB 36.114 rt. col. 20 (MH/MS), KUB 31.42 ii 19 (MH/NS), KBo 10.45 ii 27 (MH/NS), KUB 8.62 i 25, KUB 7.1 iii 27 (NH), KUB 12.23:9 (NH), KUB 21.19 iv (13) (NH), KUB 24.1 ii 21 (NH), KUB 24.3 i 30, 31 (Murš. II), KUB 43.7 ii (5), KUB 52.19 i 10 (both NH); **dat.** *na-ak-ki-ia* KUB 21.38 rev. 19 (NH), KUB 26.87:10, KBo 16.25 i (19) (MH/MS), DUGUD-*ia* Bo 3640 iii(?) 10 (Ertem, Flora 157f., cf. below sub 3), *na-ak-ki-i* KUB 14.17 iii 22; **abl.** *na-ak-ki-ia-az* KBo 16.25 i 10 (MH/MS), KBo 11.10 ii 4 (MH?/NS); **inst.** *na-ak-ki-it* KUB 33.120 i 31, 33. Cf. also sub *nakki-* B n.

pl. nom. com. *na-ak-ki-i-e-eš* KUB 23.11 iii 23 (MH/NS), KUB 34.19 i 8 (pre-NH/NS); **acc. com.** *na-ak-ki-uš* KUB 35.116 i? 12, *na-ak-*[*ki*]*-ia-aš* KUB 14.15 iii 36, w. dupl. *na-ak-ki-e-*[*eš*] KUB 14.16 iii 4, [*na-ak-*]*ki-e-eš* KUB 14.15 iii 34 (NH); **nom.-acc. neut** *na-ak-ki-i* KBo 4.4 iv 30, KUB 54.1 iv 12 (both NH); **d.-l.** *na-ak-ki-i-ia-aš* KUB 30.36 ii 4 (MH/NS).

Note that *n.* inflects throughout according to the pattern of *i*-stem substantives, not *i*-stem adjectives.

(Sum.) [ninda?] = (Akk.) [*ak-lu*?] = (Hitt.) *na-ak-ki-i-iš* KUB 3.105 i 3 (NH), ed. MSL 3:69. Since *nakki-* does not mean "bread," if the MSL restoration of the Akkadian column is correct, it may be that the Hitt. scribe interpreted Akk. *aklu* as "overseer" (CAD A/1:277) and then thought of *nakkiš* as "an important person" (mng. 1).

1. weighty, important, high-ranking, honored, esteemed, valuable, dear — **a.** (said of gods, their names, places, divinity): [*z*]*ik=za* ^{d}UTU ^{URU}*Arinna na-ak-ki-iš* DINGIR-*LIM-iš nu=tta=kkan ŠUM-an lamnaš ištarna na-ak-ki-i* DINGIR-*LIM-yatar=ma=tta=kkan* DINGIR.MEŠ-*aš ištarna na-ak-ki-i namma=za=kan* DINGIR.MEŠ-*aš ištarna zik=pat* ^{d}UTU ^{URU}*Arinna na-ak-ki-iš šallešš=a=z zik=pat* ^{d}UTU ^{URU}*Arinna namma=ta=kkan damāiš* DINGIR-*LUM* ⌜*na-ak*⌝*-ki-iš šalliššš=a UL ēšzi* "You, Sungoddess of Arinna, are an honored deity; your name is honored among names. Your divinity is honored among the gods; furthermore, among the deities you alone, O Sungoddess of Arinna, are honored. And you alone are great, O Sungoddess of Arinna; no other deity is more honored (or) greater than you" KUB 24.3 i 29-34 (prayer, Murš. II), ed. Gurney, AAA 27:23f.; cf. KUB 24.1 ii 20-22, KUB 24.2 obv. 3, 7, 15; *UL=war=an wemiyanun* ^{d}*Telipinun* ⌜*na*⌝*-ak-ki-in* DINGIR-*LAM* "I did not find him, Telipinu, the honored (or mighty) god" KUB 17.10 i 28-29 (Tel. myth. OH/MS), tr. ANET 127; *na-ak-ki-i-iš* DINGIR-*LUM zik azzi*[*k*]*kī* "You, O honored goddess, eat" KBo 15.25 obv. 13 (incantation for Wišuriyanza, MH/NS), ed. StBoT 2:2f.; *na-ak-ki-iš=za* DINGIR-*LUM* NÍ.TE-*KA paḫši . . . nu=za na-ak-ki-i pēdan ēp* "You, honored goddess, protect your person! . . . (Come to your new temple,) take an honored place" KUB 29.4 iii 26-28 (rit., NH), ed.

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Schw. Gott. 24f.; *na-ak-ki-i*!(text:*ia*)-*iš*=*wa*=*kan* ÍD[*Marašš*]*antaza parkiya* "O honored (one), rise from the [Marašš]anta River" KUB 36.89 obv. 26 (incantation, NH), ed. Haas, KN 146f.; cf. also VBoT 58 i 29-31 and KUB 33.120 i 30-33 below sub mng. 3 and in the discussion section.

b. people in general: *na-ak-ki-i-e-eš pedi tar*=*uppan*[*tari*?] "Important/high-ranking (people) will gath[er] in (one) place" KUB 34.19 i 8 (omen apodosis, pre-NH/NS), ed. StBoT 9:54f.; perhaps here KUB 3.105 i 3 (vocabulary, NH) (= Akk. *aklu* "overseer"; cf. above sub lex.); perhaps this is the syllabic reading of LÚ.MEŠ DUGUD.

c. the life (TI-*tar*) or person (SAG.DU "head") of one's lord: *nu*=*tta mān* ⌜*tuel m*⌝*aḫḫan* SAG.DU-*KA na-ak-ki-iš nutta*⟪*ma*⟫ *mān* SAG.DU ᵈUTU-*ŠI QĀTAMMA UL na-ak-ki-iš* "If His Majesty's person is not as dear to you as your own," (may the oaths seize you) KBo 5.3 i 18-20 (Ḫuqq. treaty, Šupp. I), ed. SV 2:108f.; on this usage cf. Del Monte, VO 3:108f., who adduces Akk. parallel w. (*w*)*aqru* "dear"; *namma*=*kan anzel* TI-*anni* [(*UL Š*)]*A BĒLŪ*ᴹᴱŠ-*NI* TI-*tar na-ak-ki-i* "Further, (if) the life of our lords is not dearer than our (own) life," (. . . may the gods destroy us) KUB 31.42 ii 18-19, w. par. KUB 31.44 ii 16-17 (oaths, MH/NS), ed. von Schuler, Or NS 25:227, 230.

d. a brother: ŠEŠ-*YA na-ak-ki-iš-mu-za* ŠEŠ-*a*[*š*(?)] "My brother! You are a dear brother to me" KUB 8.48 i 19 (Gilgameš, NS), ed. Hoffner, JNES 28:230 n. 36; cf. Stefanini, JNES 28:45, 46; ("Before I, Tudḫaliya, the Great King, became king, the god already previously had brought Kurunta and me together in friendship (*aš*=*šuwanni*)") *nu*=*nnaš annišan*=*pat na-ak-ki-e-eš aššawēš ešuwen* "already previously we were dear and beloved to each other" Bronze Tablet ii 33 (Tudḫ. IV treaty w. Kurunta), ed. StBoT Beih. 1:16f., w. comment on 48 □ see the pair *nakkiyatar aššiyatarr*=*a* in ibid. ii 45-46 and comment under *nakkiyatar* 1 b.

e. places: *pēdan mekki na-ak-ki ANA* LÚ.KÚR=*ya*=*aš arziyan* "The place is very important; it (=*aš*, com.!) is a granary for the enemy" ABoT 60 obv. 20-21 (letter, MH/MS), ed. Laroche, RHA XVIII/67:82f.; could also be "is very hard to reach" (mng. 2); for the dating see Hoffner, JNES 31:30 and 33; (Be sure to place the oracle birds alongside the Maraššanta River and observe the [fav]orable birds up from the river) [*uwa*]*t duwaddu* ÍD-*aš mekki na-ak-ki-iš* "Please! The (Maraššanta) River is very important (in the procedure)" KUB 31.101:35 (letter about bird oracles, NH), ed. Archi, SMEA 16:137f. □ for Archi's restoration compare *uwat uwat* in line 30 and the fully preserved *uwat duwaddu* in line 37 spoken by the king to the scribe. Unlike simple *du*(*wa*)*ddu*, which seems to be used by subordinates to their superiors, *uwat duwaddu* is here used by a king to his servants and is used in letters in which it is unclear if the speaker is the superior (Maşat 75/104:29-30 [Alp, Belleten 44 (1980) 50f.], VAT 13047:10-11 [old translit. by H.G.G.]). Ünal (RHA XXXI 50f. and see note j on p. 52) assumes that line 35 contains the reply of the oracle priests to the king, but nothing in the context indicates a change of speaker in line 35. Cf. also *nakki pedan* in KUB 29.4 iii 28 above sub 1a.

f. words/matters (*memiya-*, *uttar*): [*kuw*]*at* (coll. photo)=*wa ŠA* ᵈU EN[-*YA*] *na-ak-ki-in memian UL išt*[*amašmi*] "[Wh]y [do I] not he[ar] the important word of the Stormgod, [my] lord?" KBo 26.65 i 25-26 (Ullik. IIIA), ed. (without join) Güterbock, JCS 6:18f.; [. . .]x-*pat* 1-*EN uttar na-ak-ki-i ēšdu* "and let a single matter be important" KUB 36.114 rt. col. 20 (protocol of dynastic succession, MH/MS), ed. Carruba, SMEA 18:190f.; [*n*]*a-ak-ki-i uttar* "an important matter" KUB 43.7 ii 5 (omen), ed. StBoT 9:52f.; *INA* KUR ᵁᴿᵁ*Ḫatti*=*wa* 2 INIM.MEŠ *na-ak-ki-i* "In the land of Ḫatti two matters are important" KUB 54.1 iv 12 (NH); *kī*=*ma uttar na-ak-*⌜*ki-i*⌝ "This matter, however is important" KUB 7.1 iii 27 (rit., NH), ed. Kronasser, Die Sprache 7:158 and 160; "My father had deposited the AN.TAḪ.ŠUM plant for the gods . . ." [*nu k*]*āš*=*pat memiaš na-ak-ki-iš* "[and now] only [th]is matter/affair [i.e., a military campaign, cf. 1 g] (was) important" KUB 19.22:1-2 (DŠ), w. dupl. KBo 14.42 obv. 8-9, ed. Houwink ten Cate, JNES 25:27f. When *nakki-* describes "words," Del Monte translates it "powerful, effective" (our mng. 3). Although it is true that from a magical standpoint words have power, few of the above exx. seem to pertain to ritual or magic; most are just urgent matters.

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g. as predicate without noun modifier, but in the sense "(an) important (matter)": *na-ak-ki-i* ^{TÚG}*šiknun=ma UL* [*ed*]*i*(?) *nai* "(It is) important! But (on this occasion) she (Ištar) does not [re]move(?) (her) cloak (to expose herself)" KBo 10.45 ii 27 (incantation rit., MH/NS), ed. Otten ZA 54:122f. (differently) □ the position of *-ma* does not allow construing *nakki* as an adj., modifying *šeknu-*. The restoration [*ed*]*i nai-* seems to make good sense, even though elsewhere the negated form is not *UL edi nai-* but *edi UL nai-* (KBo 3.41 obv.! 12, OH/NS) except when the negative is moved to the beginning of the clause for emphasis (KUB 1.16 iii 41, OH/NS).

h. military expeditions, campaigns, operations: *kuiš=kan na-ak-ki-ia-az=m*[*(a l)aḫ*]*ḫa*[*z ḫuwai*] "But whoever [flees(?)] from an important expedition" KBo 16.25 i 10 (instr., MH/MS), w. dupl. 246/w 1-2; cf. also [*na-a*]*k-ki-ia laḫḫi kuedanikki* [. . . *antu*]*waḫḫaš=ma=kan ḫuwāi* ibid. 19f., and Del Monte, VO 3:109. This could also be "a difficult, arduous (campaign)" (mng. 2).

2. difficult, hard to reach, climb or traverse, inaccessible, arduous, grievous — **a.** mountains, fortified towns, valleys, and terrain: *aši=ma* $^{ḪUR.SA}$[^{G}*Ari*]*nnandaš mekki na-ak-ki-iš* "But the aforementioned Mt. Arinnanda is very hard (to climb:) (It descends into the sea, furthermore it is very high and rugged, also rocky, and it is impossible to bring up the horses)" KUB 14.16 iii 7-10, w. dupl. KUB 14.15 iii 39-41, ed. AM 54f.; [$^{ḪUR.SAG}$*Ḫu*]*llušiwandaš=ma aruma mekki na-a*[*k-ki-i*]*š* "[Mt. Ḫu]llušiwanda (is), however, extremely hard (to climb)" KUB 23.21 obv. 25 (annals, Arn. I/NS), ed. Carruba, SMEA 18:168f.; [$^{ḪUG.SAG}$*Kaššuš mekki na-a*]*k-ki-iš* "[Mt. Kaššu is very ha]rd (to climb) (and [because it is impossible to drive up] with the chariots [I went] before [the tro]ops on foot)" KBo 14.19 ii 6-7 (DŠ), ed. Houwink ten Cate, JNES 25:174, 182; cf. KBo 14.20 ii 12 and KUB 14.15 iii 34-37, w. dupl. KUB 14.16 iii 2-4, ed. AM 54f.; [*nu kuiēš* ḪUR.S]AG.MEŠ URU.DIDLI.ḪI.A BÀD *na-ak-ki-i-e-eš* "[And the moun]tains and fortified towns [which] were hard to reach, (them I attacked)" KUB 23.11 iii 22-23 (annals, Tudḫ. II/NS), ed. Carruba, SMEA 18:160f.; for the form see above in the morphological section; *nu* LÚ.MEŠ ^{URU}*Azzi kuiēš* URU.DIDLI.ḪI.A BÀD ^{NA_4}*pērunuš* ḪUR.SAG.MEŠ-*uš pargauēš na-ak-ki-i AŠRI*$^{ḪI.A}$ EGIR-*pa ḫarkir* "And the people of Azzi who retreated to fortified towns, rocky places, high mountains and hard to reach places (became afraid)" KBo 4.4 iv 29-31, ed. AM 138f.; "And Ura was the first outpost of the land of Azzi" [*n=aš=*]*kan na-ak-ki-i pēdi* [*aša*(*nza*)] "and it was [situ]ated in a place hard to reach" KUB 14.17 iii 21-23, w. dupl. KUB 26.79 i 15-16, ed. AM 98f.; (The diviner speaks:) ḪUR.SAG.MEŠ GAL-*TIM pangauēš* TUR.MEŠ-*TIM ḫāriyaš na-ak-ki-i-ia-aš kuit uwanun* "All you mountains, great and small! Why have I come into the impassable valleys? (Why have I wearied myself?)" KUB 30.36 ii 3-5 (purification rit., MH/NS), ed. Laroche, RHA XI/53:63, who may be right in translating "augustes vallées," cf. mng. 1 e; cf. ABoT 60 obv. 20-21 under 1 e.

b. enmity (intense, grievous, bitter): GIM-*an na-ak-ki kurur takšulaizzi* "As the bitter enmity is resolved . . ." (or: "Just as t[his . . .] resolves bitter enmity(?)") KUB 24.9 ii 9 (rit. of Alli, MH/NS), ed. THeth 2:32f.

3. powerful(?), effective(?), mighty(?): *apāš=wa* DUMU-*YA* [*na-a*]*k-ki-iš ḫaršzi teripzi wātar nāi ḫalkinn=a* [o o o]-*pat* ^{NA_4}*pirulūwari* "That son of mine is important(?)/powerful(?)/effective(?): he breaks up (the sod), plows it, diverts water (to irrigate it) and *piruluwa*-s grain [. . .]" VBoT 58 i 29-31 (myth, OH?/NS), ed. Hoffner, AlHeth. 42, Neu, StBoT 5:142; coll. shows more space available at the beginning of each line after i 23 than is shown on the copy; a translation "important, vital, indispensable" would also fit this context, in which case the passage would belong under mng. 1. If "powerful" is correct, it should be compared with *nakkiyatar* mng. 2 "effectiveness, power." It is possible that most, if not all, of the uses of *n.* modifying deities (above sub mng. 1) belong here, but we do not prefer this interpretation; (Anu says to Kumarbi:) *INA* ŠÀ-*KA=ta=kkan anda aimpan teḫḫun āšma=tta armaḫḫun* ^{r}^{d}IM-*nit na-ak-ki-it dan=ma=tta armaḫḫun* ^{ID}*Aran*[*z*]*aḫit UL mazzuwaš* 3-*anna=tta armaḫḫun na-ak-ki-it* ^{d}*Tašmit* "I have placed inside of you a burden (*aimpa-*). First I have impregnated you with the mighty(?) Storm-god; secondly I have impregnated you with the unbearable/irresistible

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Aranzaḫ River; thirdly I have impregnated you with the mighty(?) Tašmi(šu)" KUB 33.120 i 30-33 (Kumarbi myth, NS), cf. Güterbock, Kum. 7, *2, translit. Myth. 155, tr. ANET 120, MAW 157; cf. Melchert, Diss. 327; since these gods constitute a "burden" (*aimpa-*), we might have translated *nakki-* here as "heavy" in the concrete sense. But because of the parallelism with "irresistible" it seems that Anu wants to warn Kumarbi here of the expected power of these potential foes; hence "mighty" seems here more appropriate than "honored" (mng. 1). Cf. discussion below; *aruni piran šākuwa tašwa[ḫḫanzi] / ištamanušš=a kukkuraškanz[i] / GUD-aš=kan iwar kunnan* ^{UZU}*paltanan / kuraškanzi n=an* DUGUD-*ya* IZI-*ni peššeškan[zi]* "They blind (his) eyes before the sea, and they cut off (his) ears. They cut off (his) right shoulder like an ox and throw it onto a roaring fire" Bo 3640 iii(?) 7-10, ed. Ehelolf, KlF 1:397 and Ertem, Flora 157f. (Ertem read DUGUD-*ya* as "GE_6-*aš-ia*," which is impossible; but it is easy to mistake a DUGUD sign for MI+AŠ, and DUGUD-*ya* IZI-*ni* is perfect for *nakkiya paḫḫuni.*)

DUGUD with phonetic complement *-u-*, KUB 5.1 iii 67, iv 77 is not to be read *nakki-* (contra THeth 4:181, q.v.) but rather *daššu-*; DUGUD-*an* ibid. i 99 can be either **nakkiyant-* or *daššuwant-*.

We maintain that four areas of meaning can be identified for the family of words which are comprised by *nakki-* and its derivatives, although we cannot show an example of each meaning at present for each word in the family. Expressed as adjectives those areas of meaning are: (1) honored, important, valuable, (2) difficult, (3) powerful, and (possibly) (4) heavy. One can see how some of these could have developed from others, but no one has convincingly demonstrated which meaning is the basic one from which the others developed. To date there are two theories as to what that basic meaning was. The earlier explanation, represented by Friedrich, HW 148, posits a basic idea of heaviness or weight. According to this view *nakki-* is to be compared with Akkadian *kabtu*, whose semantic development was the same: basic meaning "heavy," derivatives "honored, important" (CAD *kabtu* mng. 3 and 4), "difficult" (CAD *kabtu* mng. 2 "dangerous, grievous, severe"). It is asserted that one ought to compare *nakki-* with *kabtu*, because *nakkiyatar* (in the dative form *nakkiyanni*) is twice written in Hittite with DUGUD-*anni* (1683/u iv 29, w. dupl. KUB 1.8 iv 14 [Hatt. iv 29] and KUB 21.38 rev. 15 [compare obv. 54]), and DUGUD is the regular Sumerogram for Akk. *kabtu*. The second theory is Del Monte's (VO 3:117-19), who opts for the notion of power. For him the basic meaning of *nakki-* is "powerful," from which "important" and "difficult" could have developed. Del Monte believes that the writings w. DUGUD are isolated and late, and he wishes to minimize the contribution of this usage to the understanding of the meaning of the family of *nakki-* (VO 3:119).

We have found very few occurrences of *nakki-* cases in which either "heavy" or "powerful" (*nakkiyatar* mng. 2) are the most probable translations, although both are possible in a number of instances. On the contrary, "a heavy load" is *daššu* GUN-*an* (KBo 1.42 iii 26 = MSL 13:138 line 166). There is also DUGUD with phonetic complement *-u-* = *daššu-* (see above at the beginning of the discussion section). The two words and some of their derivatives are close to one another; cf. *nu=tta=kan ŠUM-an lamnaš ištarna nakki* (usage 1 a) with *ŠUM-an=tet daššu* = Akk. *šum=ki ṣīru* in the Ištar hymn (JCS 21:258 Hi 4 and Bo 7 b), *nakki AŠRI*$^{ḪI.A}$ and *nakki pedi* (*nakki-* A 2) with *tašša⟨w⟩i pedi*, *[tašša]wi pedi* (KBo 3.8 iii 10, 28, the place of the leopard). Also cf. *daššešta* (KBo 4.10 obv. 40), *daššešzi* (KUB 45.79 obv. 12, KUB 50.89 ii 5) and exx. under *nakkešš-* 2 and 3 (although some of the exx. spelled DUGUD-*ešš-* might belong to *daššešš-*).

In the great majority of cases the best sense is achieved by translating *nakki-* with (1) "important, honored" or (2) "difficult." The most that can be claimed for (3) "powerful" and (4) "heavy" is that (3) "powerful, mighty" is a likely translation in a few cases (*nakkiyatar* mng. 2 "power," *nakki-* A 3 "mighty") and both of them are also possible in other passages. And since *daššu-* is admitted by all as having the meaning "heavy," and many Hittite words (*ḫaštali-*, *tarḫuili-*, *innarawant-*) can be translated "strong," it seems unlikely that either

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"(physically) heavy" or "powerful" is the basic meaning of *nakki-* and its derivatives.

Friedrich, HW (1952) 148 ("schwer, schwerwiegend; — schwer zugänglich; — schwierig; wichtig; wert, lieb; — ehrwürdig"); Del Monte, VO 3 (1980) 108-19 ("forte, possente, potente"); Watkins, GsKronasser (1982) 259f. (spellings).

Cf. *nakki-* B n., *nakke-* C v., *nakkiyaḫḫ-*, *nakkiyatar*, *nakkešš-*, DUGUD.

nakki- B n. neut.; honor(?), importance(?), power(?), force(?); from OS.

sg. nom.-acc. *na-ak-ki*(*-še-et*) KBo 18.151 obv.? 3, 6 (OS?), *na-ak-ki*(*-še-da*) ibid. 8, (14), *na-ak-ki-*⌜*i*(*š*⌝*-še-d*[*a*]) ibid. rev.? 5; **inst.** *na-ak-ki-it* KBo 3.22:6, 48 (OS), KUB 36.98:10 (OH/NS), KBo 17.23 obv.? (7) (OS?).

a. "The King's Honor(?)/Importance(?)/Power(?)" as an object in a KIN oracle: "Ziki⟨l⟩tu arose," LUGAL-*aš na-ak-ki=še-et tāš* "took 'The King's Honor(?)/Importance(?)/Power(?)', (and carried it to 'The Gods')" KBo 18.151 obv.? 2-4, ed. Ünal-Kammenhuber, KZ 88:164f. ("Schwierigkeit"), Neu, StBoT 18:64 ("Bürde"); cf. ibid. 6, 8, 14, rev. 5 in similar context.

b. in the phrase *nakkit da-*: *š=an išpandi nakkit dāḫḫun* "and I took it (i.e., Ḫattuša) at night with power(?)/force(?)" KBo 3.22:47-48 (Anitta, OS), ed. StBoT 18:12f. ("mit Gewalt"); cf. [*nu* ^{UR}]^{U}*Nēšan išpandi na-ak-ki-it d*[*āš*] KBo 3.22:6 (OS); [$^{(URU)}$ . . . (*-man išpandi*) *na-ak*]*-ki-it ELQE* KUB 36.98:10 (OH/NS), w. dupl. KBo 3.22:18 (OS); *kueruš*[. . .] / [*na?-a*]*k?-ki-it daḫḫun š=an api*[. . .] / [. . . *ḫi*]*nkani piški*[*uw*]*a*[*n teḫ=ḫun*] "I took [. . .] fields with *n.*, and [. . .] him [. . . , and] began giving [. . .] to [de]ath" KBo 17.23 obv.? 6-8 (OS or OH/MS?).

If *n.* in usage b is elliptic, the implied noun might be *laḫḫit* (cf. *nakki-* A adj. 1 h and Del Monte, VO 3:109f.), i.e., "in (lit. 'with') an important (campaign)." But unlike the Anitta passage, the broken context of KBo 17.23 is not clearly military.

Götze, Ḫatt. (1925) 94 ("Überfall, Handstreich" [n.]); Kronasser, EHS 1 (1966) 346 ("mit Schwere/Schwierigkeit/Wucht" [n.], d.h. "im Sturm"); Neu, StBoT 18 (1974) 64 ("mittels eines gewaltigen [Kriegszuges/Kampfes] einnehmen"); Melchert, Diss. 162 ("by storm" [adj. elliptic]); Del Monte, VO 3 (1980) 109-19 ("forza" [n.]); Houwink ten Cate, Anatolica 11 (1984) 68.

nakke- C v.; **1.** to be honored, important, or powerful, **2.** to be difficult, be an obstacle, to be troubling; from OH/NS.†

pres. sg. 3 *na-ak-ki-iz-zi* 140/a:7 (Oettinger, Stammbildung 339), *na-ak-*⌜*ke*⌝*-e-zi* KBo 13.13 obv. 14 (MH?/MS?); **pl. 3** *na-ak-ki-ia-a*[*n*(coll.)*-zi*] KUB 33.97 i 9; **pret. sg. 3** *na-ak-ke-e-et* KBo 3.41 rev. 16 (OH/NS); **pl. 2** *na-ak-ke-e*[*-et-ten*] KUB 14.13 i 44, 45 (Murš. II); **part. pl. nom. com.?** [*n*]*a-ak-ki-ia-an-te-eš* KBo 12.101:3.

1. to be honored, important, powerful: "[If the malformed foetus is . . .] LUGAL-*uš na-ak-ke-e-zi* "a king will be honored/important (or: powerful)" KBo 13.13 obv. 14 (MH?/MS?), ed. Riemschneider, StBoT 9:60f., 67, who emends the form to *na-ak-ke-e*⟨*-eš*⟩*-zi* following *nakkešzi* ibid. rev. 11; Watkins, IESt 172f., distinguishes *nakkēzi* "he will be *nakki-*" (obv. 14) from *nakkešzi* "he will become *nakki-*" (ibid. rev. 11), but in a text recopied in the NH period, when scribes were often replacing the statives with inchoatives, such a fine distinction is probably unwarranted. Cf. LUGAL-*uš na-ak-ki-iz-zi* 140/a:7 (photo HGG). Cf. *nakkešš-* 1.

2. to be difficult, be an obstacle, to be troubling — **a.** a mountain: "Whenever I went to war" *nu=nnaš* ḪUR.SAG-*aš na-ak-ke-e-et* "the mountain was an obstacle to us" KBo 3.41 rev. 16 + KUB 31.4 obv. 7 (Puḫanu text, OH/NS), ed. Otten, ZA 55:160f.

b. winds: [I]M.ḪI.A-*uššaššši na-ak-ki-ia-a*[*n*(coll.)*-zi*] "the winds are difficult/strong/heavy for him" KUB 33.97 i 9, translit. Myth 184; the trace is one horizontal; Oettinger (Stammbildung 339) reads *-a*[*i*], ignoring the plural subject.

c. gods: *nu* DINGIR.MEŠ EN.MEŠ[*-YA*] *ANA ABIYA UL kuwapikki na-ak-ke-e*[*-et-ten*] *ammuqqa UL kuwapikki na-ak-ke-e*[*-et-ten*] *nu=mu kinun na-ak-ke-eš*[*-ten*] "O gods, my lords, you were not at any time troubling my father; and you were not at any time troubling me, but now you have troubled me" KUB 14.13 i 43-46 (PP 4), ed. KlF 1:244-47, Goetze restores *na-ak-ke-e-*[*eš-ten*] in the first two occurrences, and it is clear that *nakkešš-* can be written plene; but

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the contrast in this text between the two plenes and the non-plene *nakkeš*[*ten*] supports a supposition of the stative *nakke-* contrasted with the inchoative *nakkešš-* in this passage.

d. (unclear subj.): [*n*]*a-ak-ki-ia-an-te-eš* KBo 12.101:3.

Oettinger (Stammbildung 339) also includes in the paradigm *na-ak-ki-ia-a*[*t*] KUB 33.97 i 9 and [*na-*]*ak-ki-ia-at* KBo 22.100 obv. 3. For the former, cf. above sub 2 b. For the latter example, the restoration [*iš-tar-*]*ak-ki-ia-at* (cf. ibid. obv. 6) would be more likely. The part. *nakkiyant-* may belong either to the stem *nakke-*, or to a stem **nakkiya-*.

Watkins, TPS 1971:72f.; id., IESt (1972) 172; Oettinger, Stammbildung (1979) 339.

Cf. *nakki-* A.

nakki(ya)- n.; KUB 35.145 obv. 4 see *nakkiu-*.

nakkiyaḫḫ- v.; **1.** (mid. and part.) to be(come) a concern to someone (dat.), be difficult for someone (dat.), trouble, bother or haunt someone (dat.), **2.** (participle) honored, revered; NS. †

pret. mid. sg. 3 [*n*]*a-ak-ki-ia-aḫ-ta-at* KBo 4.6 obv. 26 (Murš. II).

part. sg. nom.-acc. neut. *na-ak-ki-aḫ-ḫa-an* KUB 31.84 iii 59 (NS), *na-ak-ki-ia-aḫ-ḫa-an* KUB 14.8 rev. 23, 25 (Murš. II), KUB 24.3 i 22 (Murš. II based on MH prototype), KUB 39.8 iii 36 (NS), KUB 39.7 iv (5)(NS), KUB 24.1 ii (10) (NH).

1. to be(come) a concern to someone (dat.), be difficult for someone (dat.), trouble, bother or haunt someone (dat.): "Gaššuliyawiya, your servant, became ill . . ." *namma=šši apāt uttar* [*n*]*a-ak-ki-ia-aḫ-ta-at* "and then that matter became a concern to her" KBo 4.6 obv. 24-26 (prayer, Murš. II), ed. Tischler, Gass. 14f., Lebrun, Hymnes 249, 251; *našma mān ANA* ÌR-*DÌ kuedanikki kuitki na-a*[*k*]*-ki-ia-aḫ-ḫa-a*[*n*] *nu=za ANA* EN-*ŠU arkuwar iyazzi n=an* EN-*ŠU ištamaszi nu=šš*[*i*] *g*[*enzu dāi*?] *kuit na-ak-ki-ia-aḫ-ḫa-an n=at=ši* SIG$_5$-*aḫzi* "Or if anything is a concern to some servant, (so that) he makes an appeal to his lord, his lord will hear him and [take pity?] upon him. Whatever was troubling (the servant), (his owner) will set right for him" KUB 14.8 rev. 23-25 (prayer, Murš. II), ed. Götze, KlF 1:216f., tr. ANET 395, ed. Lebrun, Hymnes 208, 214.

2. (participle) honored, revered, respected—**a.** a temple (^{É}*karimmi-*): *nu=wa uizzi tuēl=pat* ^{É}*karimmi na-ak-ki-ia-aḫ-ḫa-an* "your own temple in particular will come to be revered" KUB 39.8 iii 35-36 (rit., NS), ed. HTR 44f. iv 4-5 □ with phraseological *uizzi* one expects *nakkiyaḫḫan ēšzi* or *nakkiyaḫzi*.

b. divinity: *nu tuel ŠA* ^{d}UTU ^{URU}*Arinna* DINGIR-*LIM-yatar INA* KUR ^{URU}*Ḫatti=pat na-ak-ki-i*[*a*]*-aḫ-ḫa-an* "Your divinity, Sun-goddess of Arinna, is honored only in the land of Ḫatti" KUB 24.3 i 21-22 (prayer, Murš. II based on MH prototype), ed. Lebrun, Hymnes 158, 167, cf. Gurney, AAA 27:18f. ii 9-10.

c. a scout's report or regulations concerning scouts: (The gardens and vineyards should be cultivated and the canals kept clean) *na*^{r}*mma* ^{LÚ}NÍ.ZU-*aš*(coll.)^{1} *uttar na-ak-ki-aḫ-ḫa-an ē*[*štu*] "(and) the word of the scout(?)/inspector(??) (or: the instruction about the scout) mu[st] be respected/taken seriously" KUB 31.84 iii 59 (instr.), ed. Dienstanw. 49 (differently).

Götze, Ḫatt. (1925) 94; Gurney, AAA 27 (1940) 62 ("be made heavy, be oppressive, weigh heavily"; "revered"); ibid. 146 (glossary entry where a transitive act. "make honourable, honour" is posited as basis for passive participle and middle forms; cf. also the transitive tr. of Lebrun below); Neu, StBoT 5 (1968) 126 ([mid.] "schwer werden, drückend werden, aufs Gewissen fallen"); Lebrun, Hymnes (1980) 174 ("*nakkiyaḫḫ-* = lat. gravare 'rendre lourd, important'").

Cf. *nakki-* A adj., *nakke-* C v., *nakkešš-* v.

nakkiyašš- see *nakkešš-*.

nakkiyatar n. neut.; **1.** dignity, importance, exalted status, **2.** esteem, **3.** power, effectiveness, **4.** difficulty, **5.** (the name of a location mentioned in snake oracles); from OH; written syll. and DUGUD-*anni*.

nom.-acc. neut. *na-ak-ki-ia-tar* KBo 3.17 obv. (19) (OH/NS), KUB 7.8 iii 11 (MH?/NS), KUB 36.19 iv? 8 (MH/NS), KBo 26.20 iii 31, KUB 33.57 iii 8, KUB 33.120 ii 12, KUB 21.38 obv. 38 (NH); a single ex. of what might be common gender concord, KUB 40.1 rev.! 23, may rather be

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due to a scribal error [cf. below mng. 3]; **d.-l.** *na-ak-ki-ia-an-ni* KBo 3.17 obv. 14, 18 (OH/NS), KBo 3.6 iii 60, KBo 6.29 i 36, KUB 21.19 i 13, KUB 21.38 obv. 54 (all NH), *na-ak-ki-an-ni* KUB 21.15 i 8 (NH), DUGUD-*an-ni* KUB 1.8 iv 14 (NH), DUGUD-*ni* IBoT 1.33:6. and passim (NH), KUB 21.38 rev. 15 (NH), DUGUD-*i* KUB 50.72 iv 6 (cf. sub mng. 4); **inst.** [*na-ak-k*]*i-*[*ia*]*-an-ni-it* Bo 1309 ii 2 [this part not included in Otten, ZA 63:86f.; old HGG translit.] + KUB 31.1 ii 1 (dupl. KBo 3.17 ii 18: *na-ak-ki-ia-an-ni-mi*).

Mng. 3: (Sum.) ⌜á⌝-kal = (Akk.) *e-mu-qú* ("power, force") = (Hitt.) [*na-ak-k*]*i-ia-tar* / (Sum.) [o-ka]l! = (Akk.) *gíp-šú* = (Hitt.) [o o]-⌜*u-w*⌝*a-aš na-ak-ki-ia-tar* KBo 26.20 iii 30-31 (Erim-ḫuš), ed. MSL 17:111; the reading [á-ka]l! in iii 31 is uncertain; Akk. *gipšu* "mass, expanse, might" corresponds in vocabularies to Sum. á-kal-nigin, see CAD *gipšu*.

1. dignity, importance, exalted status — **a.** of a deity: *ANA* DINGIR.MEŠ-*za menaḫḫanda* KUR.KUR.ḪI.A ^{URU}*Ḫatti šarraz ŠA* ^{d}U ^{URU}*Nerik* ^{d}U ^{URU}*Zippalanda* DUMU-*KA na-ak-ki-ia-an-ni ḫanda*[*š*] *datta* "In contrast to the (other) gods, you took the lands of Ḫatti in part(?)/equitably(?) (*šarraz* used adverbially?) for the sake of the dignity of the Stormgod of Nerik, the Stormgod of Zippalanda, your son" KUB 21.19 i 11-13 (prayer, Ḫatt. III), ed. Sürenhagen, AOF 8:88f., Lebrun, Hymnes 310, 317, 323 (= Lat. gravitas), tr. Haas, KN 108; cf. Melchert, Diss. 368; (The Stormgod enumerates qualities which he will receive from individual gods:) . . . *na-*⌜*ak-ki-ia-tar*⌝*-še-et ḫa*⌜*ttatar-šett-a*⌝ *pā*⌜*i*⌝ "(DN) will give me his dignity and his wisdom" KUB 33.120 ii 11-12 (Kumarbi myth).

b. of a king or queen: ŠEŠ-*YA-ma-mu-za* NIN-*tar na-ak-ki-ia-tar* ZI-*ni-pat* EGIR-*pa* x[. . .] "But my brother has [. . .-ed] in his mind my status as a sister (i.e. my equal rank) (and) my dignity" KUB 21.38 obv. 38, ed. Helck, JCS 17:90 and Stefanini, AttiAccTosc 29:10; ŠEŠ-*YA-ma-*[*a*]*t-kan UL ammel* ŠEŠ-*anni* NIN-*ni na-ak-ki-*⌜*ia*⌝*-an-ni iyat* "Did not my brother do it in view of my brotherhood, sisterhood, and dignity?" ibid. obv. 53f., ed. Helck, JCS 17:91f. □ sic! the scribe probably should have written *UL apel* ŠEŠ-*anni ammell-a* NIN-*ni anzell-a nakkiyanni ḫandaš iyat* ("his brotherhood, my sisterhood, and our dignity"); "Even if there were no treaty with Egypt," *nu* SAL.LUGAL *apadd-aya IDI* GIM-*at ammel* DUGUD-*ni ḫandaš iya*[*t*] "the queen knows that too, how he/you did it for the sake of my dignity" KUB 21.38 rev. 15.

2. esteem: ("But when my father deposed my brother, whom he had installed as crown prince, he installed me in kingship;") *nu-kan maḫḫan ABU-YA ANA* $^{m.d}$LAMMA *ammuqq-a na-ak-ki-ia-tar āššiyatarr-a aušta* "and when my father saw the esteem and love between Kurunta and me, (my father brought us together and had us swear an oath to each other)" Bronze Tablet ii 45-46 (Tudḫ. IV treaty w. Kurunta), ed. StBoT Beih. 1:18f. ("Wertschätzung") □ These are the *-atar* abstracts of the adjectives *nakkieš* and *aššaweš* which occur in the same sense in ibid. ii 33; *ŠA* ŠEŠ-*YA* DUGUD-*an-ni* (var. *na-ak-ki-ia-an-ni*) *ḫandaš UL manqa iyanun* "For the sake of (my) esteem for my brother, I did not do anything (to Urḫi-Tešub)" KUB 1.8 iv 14 (Apology of Ḫatt. III), w. dupls. KUB 1.1 + 1683/u (StBoT 24 pl. 2) iv 29-30, KBo 6.3 iii 60, ed. Ḫatt. 34f., and StBoT 24:24f. iv 29-30, cf. KUB 1.1 iv 61 (Ḫatt. III); [*nu Š*(*A* ŠEŠ-*YA*)] *na-ak-ki-an-ni* :*ḫand*[*aš*] (dupl. *na-ak-ki-ia-an-ni ḫa*[*ndaš*]) [^{m}*Urḫi-*^{d}U*-an*] *šarā daḫḫun* "I took up Urḫi-Tešub for the sake of (my) esteem for my brother (and placed him in kingship in the land of Ḫatti)" KUB 21.15 i 7-10 (conflict with Urḫi-Tesub), w. dupl. KBo 6.29 i 35-38, ed. NBr 46f.; *nakkiyanni ḫandaš* is tr. by Del Monte (VO 3:116) as "per l'influenza di . . . ".

3. power, effectiveness: "You, O goddess (sc. Uliliyašši), show your divinity (DINGIR-*LIM-tar*)§" *nu-wa-du-za na-ak-ki-ia-tar ušdu* "Let him see (i.e., experience) your power/effectiveness. (He will make you his personal goddess)" KUB 7.8 iii 10-13 (rit. of Paškuwatti, MH/NS), ed. Hoffner, AuOr 5:276, 279 (§15), Del Monte, VO 3:111, tr. ANET 350, cf. Hoffner, Tyndale Bulletin 20:49 with n. 58; during incubation the goddess comes to the patient and copulates with him; what the patient will "see" (= experience) is her ability to give him children (Del Monte, VO 3:111, Hoffner, AuOr 5:279 w. n. 38); there is a close relationship here between *šiuniyatar* (divinity) and *nakkiyatar* (power); cf. also in lex. sec.

4. difficulty: "However difficult it became (*nakkēšket*) for me on this mission/occasion, in no place did I allow disobedience to a com-

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mand. . . . I held fast the command — that very one, which you approve, O Your Majesty, my lord. This year will remain faultless as the last one was [*-pat*]." *kēdani* MU.KAM-*ti na-ak-ki-ia-tar UL namma kuiški* (perhaps error for *kuitki*) *ēšzi* "There will be no more difficulty in this year" KUB 40.1 rev.! 18-23 (letter of a commander to the king, NH). The context requires *n.* in a negative sense (cf. *nakkešš-* 3) and therefore Kammenhuber's 1954 definition ("Stets in positiver Bedeutung gebraucht ist *nakkiatar*" MIO 2:415 n. 31) should now be corrected.

5. (The name of a location mentioned in snake oracles): "We assigned the Snake of the Head to the (place called) *lulut-* . . ." *n-aš* DUGUD-*ni munnait* "and it hid at *n.*" IBoT 1.33:5-6 and passim, ed. Laroche RA 52:152, 156; cf. DUGUD-*i* KUB 50.72 iv 6; DUGUD ibid. 2, 11, all three loc. by context. The KUB 50.72 exx. might belong to *nakki-* B.

Götze, Ḫatt. (1925) 93f.; Friedrich, HW (1952) 148; Del Monte, VO 3 (1980) 108-119.

Cf. *nakki-*.

[*nakkiliyatti*] in ⌜ÍD⌝-*pí na-ak-ki-li-ia-at-ti* KUB 36.49 i 11 (myth. frag., OS) is the name of a river. See ᶦᴰNakkiliya and ᶦᴰNakkiliyata RGTC 6:540f.

nakkešš-, nakkiyašš- v.; **1.** to become important, **2.** to become troublesome to, bother, trouble, haunt, urge someone (dat.), **3.** (impersonal construction; NH) there was/is/will be difficulty for (dat. of person); from OH; written syll. and DUGUD-*ešš-*(?).

act. pres. sg. 3 *na-ak-ke-eš-zi* VBoT 58 iv 9 (OH?/NS), KUB 21.42 ii 10 (NH), KUB 31.136 iii 4 (NS), KBo 13.13 rev. 11 (OH?/NS), *na-ak-ke-e-eš-zi* KBo 4.14 ii 44, iii 13, *na-ak-ke-e-eš-zi*! (tablet: *-aš*) KBo 4.14 iii 27 (late NH), *na-ak-ki-ia-aš-zi* KUB 6.45 i 3 (Muw. II), DUGUD-*eš-zi* KUB 16.29 obv. 32, KBo 14.113:(3) (Šupp. II), DUGUD-*zi* KUB 23.44 rev.! 13 (Šupp. II), KUB 22.52 obv. 13 (NH), KUB 50.30 rev. 1.

pret. sg. 3 *na-ak-ke-e-eš-ta* KUB 19.30 iv 13 (Murš. II), KUB 14.14 obv. 11 (Murš. II), KBo 4.14 ii 7 (late NH), KUB 40.1 rev.! 5 (NH), KUB 14.16 iii (15) w. dupl. KUB 14.15 iii (46), *na-ak-ke-eš-ta* KUB 19.30 i 16 (Murš. II), *na-ak-ki-iš-ta* KUB 14.8 obv. 8 (Murš. II), KUB 14.14 rev. 3 (Murš. II), DUGUD-*eš-ta* KUB 23.86 rev. 2 (NS); **pl. 2** *na-ak-ke-eš*[*-tén*] KUB 14.13 i 46 (Murš. II).

mid. pret. sg. 3 *na-ak-ke-e-eš-ta-at* KUB 14.4 iii 25 (Murš. II).

part. sg. nom. neut. ⌜*na-ak*⌝*-ke-e-eš-ša-an* KBo 4.14 ii 62 (late NH), *na-ak-ki-iš-ša-an* KUB 40.33 obv. 19 (NH).

iter. act. pret. sg. 3 *na-ak-ke-e-eš-ki-it* KUB 40.1 rev.! 18 (NH); **mid. pres. sg. 3** *na-ak-ke-eš-kat-ta-ri* KBo 4.14 ii 27 (late NH); **pret. pl. 3** *na-ak-ki-iš-kán-ta-at* KBo 18.15:7 (NH).

Cf. discussion under *nakki-* A for Del Monte's view on the writings w. DUGUD. It is also possible that the DUGUD-*ešš-* forms belong to *daššešš-* q.v.

1. to become important: "[if the malformed animal foetus is . . .]" LUGAL-*uš na-ak-ke-eš-zi* "the king will become important" KBo 13.13 rev. 11 (*šumma izbu*, OH?/NS), ed. StBoT 9:62f. ("wird bedeutend sein"), 67 (= Akk. *šarru ikabbit*); cf. *nakke-* C v., 1.

2. to become troublesome to, bother, trouble, haunt, urge someone (dat.) — **a.** subject a deity: *mān-šan* ᵈ*Telipinuš-a kuedanikki na-ak-ke-eš-zi* "And whenever Telipinu becomes a matter of concern to someone, (I will utter the words of the gods)" VBoT 58 iv 8-10 (Missing Sungod myth, OH?/NS), translit. Myth. 25; "Pazzu has become ill" *nu-*[*šši*] *ŠA ABIŠU* DINGIR.MEŠ.ḪI.A *na-ak-ki-iš-kán-ta-at* "and the ancestral gods have begun to trouble him" KBo 18.15:6-7 (letter from Mašḫuiluwa to the king, NH), ed. Ehelolf, MDOG 75:64f., and Del Monte, VO 3:112 ("sono andati esercitando forza contro di lui"); "When the Ḫayašans wrote [back] to me in this manner" *kēzza-ma-mu* ᵈ*Ḫebat* ᵁᴿᵁ*Kummanni ANA* EZEN *ḫalzīyauwaš na-ak-ke-e-eš-ta* "at that time Ḫebat of Kummanni troubled me with regard to the festival of invocation" KUB 19.30 iv 11-13, ed. AM 104f. (differently); cf. also Del Monte, VO 3:112 ("faceva forza contro di me"); "My father had promised the festival of invocation to Ḫebat of Kummanni, but he had not yet performed it for her" *n-aš ammuk na-ak-ke-e-eš-ta-at* "(so) she (i.e. Ḫebat) troubled me" KUB 14.4 iii 23-25 (Murš. II on the Tawananna affair), tr. Kizz. 10 w. n. 42, Del Monte, VO 3:112 ("fece forza contro di me"); for KUB 14.13 i 43-46 (PP 4) cf. treatment under *nakke-* C v. 2 c.

b. subject (the memory of) some incident or matter (*AWAT, memiya-* 3 a) or of an act of bloodshed (*apāt ēšḫar*): "Because the land of

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Ḫatti keeps dying" [*nu ammu*]*k šer AWAT* ^{m}*Dudḫa*[(*liya* TU)]R-*RI ŠA* DUMU ^{m}*Dud*=*ḫali*[*ya*] *na*[-*a*]*k-ke-e-eš-ta* "the affair of Tudḫaliya the Younger, the son of Tudḫaliya, began to trouble me" KUB 14.14 + KUB 19.1 obv. 10-11 (prayer of Murš. II), w. dupl. KUB 23.3 obv. 3-4, ed. KlF 1:164f.; [*nu*=*za*] *AWAT* ^{m}*Dudḫaliya ANA* KUR-*TI šer na-ak-ki-iš-ta* "and the affair of Tudḫaliya began to trouble the land" KUB 14.14 rev. 2 (prayer of Murš. II), ed. KlF 1: 172f. and Del Monte, VO 3:113 ("e la questione di Tutḫalija ad esercitare la propria forza sul paese"); for the use of *šer* in this construction cf. also sub *naḫḫuwa-*; [*nu*=*mu memi*]*aš namma na-ak-ki-iš-ta* "[And the mat]ter troubled me again" KUB 14.8 obv. 8, ed. KlF 1:208f.; *mān* UN[-*ši me*]*miaš kuiški na-ak-ki-ia-aš-zi* "If some matter becomes troublesome for a man, (he approaches the gods in prayer)" KUB 6.45 i 2-4 (prayer of Muw. II), ed. Del Monte, VO 3:113, tr. ANET 397; (If a person takes an oath vis-à-vis another person, and then afterwards kills him,) [*nu ap*]*āt ēšḫar apēdani* UN-*ši na-a*[*k-ke-eš-z*]*i* "and that act of bloodshed troubles that person" KBo 14.68 i 16-17 + KUB 30.58 i! 2-3 (cat., NH).

c. indefinite subject: *ūqqa maḫḫan* $^{m.d}$LAMMA-*an paḫḫašḫi nu*=*šši*=*kan mān wakšiyazi kuitki n*=*an*=*kan anda šarnenkiškimi mānn*=*a ANA* NUMUN $^{m.d}$LAMMA *na-ak-ki-iš-zi kuitki* "And as I am loyal to Kurunta—if he lacks something, I will compensate him. And if something bothers a descendant of Kurunta, (let my son or my grandson compensate him in the same way; let him not allow him to be either destroyed or diminished)" Bronze Tablet ii 74-76 (Tudḫ. IV treaty w. Kurunta), ed. StBoT Beih. 1:18f.

3. impersonal construction ("there was/is/will be difficulty for" [dat. of person], see Laroche, RA 47:73) (NH) — **a.** finite forms: *nu*=*kan* NAM.RA.MEŠ *kāšti* [(*k*)]*ānin*^{r}*ti anda ḫ*^{1}[*at*=*kešnu*]*nun nu*=*šši maḫḫan kāšti kāninti na-ak-*[(*ke*)]*-e-eš-ta* "I shut up to hunger and thirst the people to be resettled. And when it became difficult for them (=*šši* for the sg. collective noun *arnuwala-*) in hunger and thirst," (they came down, fell at my feet, and pled for mercy) KUB 14.16 iii 14-15 (= BoTU 51A ii 22-23) w. dupl. KUB 14.15 iii 45-46, ed. AM 56f., cf. Del Monte, VO 3:114f.; *ANA* ^{m}[*Piḫu*]*niya*=*ma* GIM-*an na-ak-ke-eš-ta* "Since it became difficult for Piḫuniya" (. . . , he came to me) KUB 19.30 i 16, ed. AM 92f.; *mān*=*wa*=*nnaš na-ak-ke-eš-zi* "If it becomes difficult for us (we will join his side)" KUB 21.42 ii 9-10 (instr.), ed. Dienstanw. 25:33-34 and (differently) Del Monte, VO 3:114; *nu ammuk*=*ma* GIM-*an na-ak-ke-e-eš-ta* "When it became difficult for me, (. . . you were not with me)" KBo 4.14 ii 7-8 (Tudḫ. IV?), ed. Stefanini, AANL 20:40, tr. Otten, MDOG 94:5; *ANA* LUGAL.MEŠ GIM-*an na-ak-ke-eš-kat-ta-ri* "When it becomes difficult for kings" ibid. ii 27; [*mānn*]=*a* LUGAL-*i kuitki na-ak-ke-e-eš-zi* "[If] anything becomes difficult for the king" ibid. iii 13; [*m*]*ekki*=*mu na-ak-ke-e-eš-ta* "it became very difficult for me" KUB 40.1 rev.! 5 (letter, NH); *ammuk*=*ma kēdani* KASKAL-*ši* GIM-*an* GIM-*an na-ak-ke-e-eš-ki-it* "However difficult it became for me on this mission/occasion" ibid. rev.! 18; "Supposing (the king) [g]oes [up] Mt. Ḫaḫarwa," BE-*an*=*ma*=*šši IŠTU* LÚ.KÚR *UL* DUGUD-*eš-zi* "If for him (i.e., the king) there will not be trouble from the enemy, (let the lots be favorable)" KUB 16.29 + KUB 16.81 obv. 32 (lot oracle); *mān*=*mu* [EN-*Y*]*A* GIM-*an* GIM-*an peḫuteškizz*[*i*] GIM-*an*=*mu* [G(IM-*an*)] DUGUD-*zi* (var. DUGUD-*eš*[-*zi*]) KUB 26.32 iii 3-4 + KUB 23.44 iii! 12-13 (Šupp. II), w. dupl. KBo 14.113:2-3; (w. *ANA* ZI + personal designation instead of simple dat.:) *nu mān ANA* ZI LUGAL *kuitki na-ak-ke-e-eš-zi*! KBo 4.14 iii 27 (late NH).

b. participle: *ANA* KUR.KUR=^{r}*YA na-ak*^{1}-*ke-e-eš-ša-an* "It has become difficult for the lands" KBo 4.14 ii 62 (late NH), ed. Stefanini, AANL 20:43; [o o o o] *MAḪAR* ^{d}UTU-*ŠI na-ak-ki-iš-ša-an* UD.KAM-*an* x[o o] KUB 40.33 obv. 19 (treaty, NH).

Götze, Ḫatt. (1925) 94; Götze, KlF 1 (1930) 181; Friedrich, HW (1952) 148; Del Monte, VO 3 (1980) 108-119, especially 111f. ("diventare forte, potente").

Cf. *nakki-* A adj., *nakki-* B n., *nakke-* C v., *nakkiyaḫḫ-* v.

nakkiššan cf. sub *nakkešš-* 3b.

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nakkiu- n. com.; **1.** (a class of deities or demons associated with the netherworld), **2.** (some visual representation of the *n.*-beings).†

sg. nom. *na-ak-ki-i-uš* KUB 3.94 i 28 (?) (see lex.).
pl. nom. *na-ak-ki-u-e-eš* KUB 35.40 i 1 (NS); **pl. acc.** *na-ak-ki-mu-uš* KBo 21.7 i 10, KBo 24.61 i? 6, *na-ak-ki-u-e-eš* KUB 9.4 (i 6), iii 42 (MH/NS); **pl. d.-l.** *na-ak-ki-u-aš* KUB 29.7 obv. 19, 22.
Uncertain: *na-ak-ki-u-wa*[*-aš*] KUB 35.70 iii 2, *na-ak-ki*[*-u*]*-wa-aš* KUB 9.4 iv 26, *na-ak-*ˈ*ki-ú-eš*ˀ*-š*[*a*] KUB 8.44:6, [*na-a*]*k-ki-u-e-eš* KUB 35.54 i 16; **sg. or pl. nom.** *na-ak-ki-ia-aš* (sic) KUB 35.145 obv. 4, KUB 17.15 ii 12.

(Sum.) [bára?] = (Akk.) [*parakku*?] = (Hitt.) *na-ak-ki-i-uš* KUB 3.94 i 28, reconstruction of the sequence of Sum. entries corresponds to S^a, cf. MSL 3:41, lines 400-1. One could emend to *na-ak-ki-i-iš* (!), but this seems less likely.

1. (a class of deities or demons associated with the netherworld) — **a.** without adjectival qualification, but associated with netherworld deities: *namma-kan apēdani* UD-*ti karu*[*iliuš* DINGIR.MEŠ-*uš*] *n*[*a-a*]*k-ki-mu-uš-ša ḫui*[*tti-yanzi*] "Next on that day they draw the primeval deities and the *n.*'s." KBo 24.61 i? 5-6 (fest. frag.); ˈdˀUTU-*i kāša taknaš* dUTU-*un k*[*aruiliuš* DINGIR.MEŠ-*uš*] [*n*]*a-ak-ki-mu-uš-ša mukiš-kim*[*i*(?)] (or *mukiškiu*[*wan teḫḫi*]) "O Sungod! I will invoke the Sungoddess of the Netherworld, the primeval deities, and the *n.*'s" KBo 21.7 i 9-10 (rit. for the Sungoddess of the Netherworld).

b. qualified by the adj. SIG_5 "good": [EGIR-*an*]*da-ma* SIG_5-*andaš na-ak-ki-u-wa*[*-aš . . .*] (followed by offerings of bread, beer and wine) KUB 35.70 iii 2 (frag. of *šalli aniur*, CTH 762), translit. LTU 71 and StBoT 30:185.

c. qualified by the adj. *šarkiwali-*: In enumerations of evils to be magically removed; obj. of the verbs *tarḫ-*, *mutai-*, *la*(*i*)*-*, *kištanu-*: (The person who is being treated has not overcome the creeping plague) *šarki*[(*walīē*)*š na-ak-k*]*i-u-e-eš išḫarwandan* dU.GUR [(KI.MIN)] (= *UL tarḫta*, cf. i 21, 24) "likewise (he has not overcome) the *šarkiwalīēš* [*nakk*]*iwēš* (and) the bloody god U.GUR" KUB 9.34 i 25-26 (Old Woman rit., NH), w. dupl. IBoT 3.102:2-3; *markištauwaš ḫinkan šarkiuwalīēš na-ak-ki-u-e-eš* KI.MIN *išḫarnuwanda*⟨*n*⟩ dU.GUR KI.MIN (= *mū-daiddu*, cf. iii 36) "let it remove the creeping plague (and) the *š. n.*, let it remove the bloody god U.GUR" KUB 9.4 iii 41-43 (Old Woman rit., NH), ed. Haas-Wilhelm, AOATS 3:56 with n. 1, cf. also KUB 9.34 iv 1-2 and *šarkiwalēš* [*nakkiweš*] *lāu* "Let him/her remove the *š. n.*" KBo 17.54 i 13-14 (incant. with myth., OH or MH/MS); [*n-ašt*(*a anda*) *i*]*šḫar-nuwanza* dU. GUR *uranta* / [*n-ašta anda*] *šarki-waliyaš na-ak-ki-ia-aš ura*[*nta*] "Then there the bloody god U.GUR burns(!), the *š. n.* burn" KUB 35.145 obv. 3-4 (Luw. incant.), ed. Yaz.[2] 191, translit. StBoT 30:230; [*n-ašta a*]*nda išḫar-wand*[*an*] / [dU.GUR *k*]*ištanunun* §[*n-ašta a*]*nda šarkiwaliaš* / [*na-ak-ki-i*]*a-aš kištanu-nu*[*n*] KUB 17.15 iii 2-5, translit. StBoT 30:233; *n-ašta anda išḫarnuwan*ˈ*dan*ˀ [dU.GUR] / [KI. MIN *n*]*-ašta šarkiwališ* ˈ*na-ak-ki-i*ˀ[*a-aš* KI. MIN] (= *kištanunun*) KUB 35.145 obv. 15-16, translit. StBoT 30:230f., w. restoration from KBo 17.15 iii 2-5; probably also to be restored in HT 6 obv. 6.

2. (some visual representation of the *n.*-beings): EGIR-*ŠU-ma gangati*SAR SALKAB. Z[U.Z]U SAL*šilallūḫi na-ak-ki-u-aš piran nak-kuwaššaš-a damai gangāti*SAR *parā ēpzi* "Afterwards, the novice *šilallūḫi* woman holds out one *g.*-herb in front of the *nakkiu-* (pl.) and another *g.*-herb to the *nakku-* (pl.); (to the living ones whom they hold by means of the cedar (wood) she holds out the other herb)" KUB 29.7 obv. 19-21 (rit. of Šamuḫa, MH/MS), ed. Lebrun, Samuha 118f., 126 (differently); cf. ibid. obv. 24-26, 28.

The stem is *nakkiu-*, whether or not the vocab. (Sum.) [bára?] = (Akk.) [o o o] = (Hitt.) *na-ak-ki-i-uš* KUB 3.94 i 28 belongs to this lemma. The *n.*'s are deities or demons associated with dU.GUR (Nergal), the Sungoddess of the Netherworld, and the Former Gods (cf. 1 a and c). They are therefore netherworld beings. The use of SIG_5 to describe them on occasions merely underscores the fact that chthonic powers were often besought to perform services beneficial to the living. It does not necessarily mean that there were "good" and "bad" classes of *n.*'s. The writings *nakkiu-* and *nakki*(*ya*)*-* could be either tolerated phonetic variants or could (in the case of *nakki*(*ya*)*-*) be a genuine variant (substantivized adj. *nakki-* "the powerful ones").

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Lebrun, Samuha (1976) 135 (treats *nakkiu-* as a variant of *nakki-* "important").

nakti- n.; (a feature or a part of the exta), NH.†

nu SU.MEŠ NU.SIG$_5$-*du* *na-ak-ti-iš* NU. SIG$_5$ KUB 49.17 iv 15 (extispicy).

nakku- n. com.; (a remover of evils, similar to the *nakkušši-* ?).†

pl. gen. *na-ak-ku-wa-aš* KBo 24.49 ii (5), 6, 10f., (16), KUB 29.7 obv. 39-41 (MH/MS); **pl. d.-l.** *na-ak-ku-wa-aš* KUB 29.7 obv. 19, 24-26 (MH/MS), KUB 9.4 iv (28), *na-ak-ku-wa-š(a)* KUB 29.7 i 28 (MH/MS).

a. as objects in rituals: EGIR-*ŠU-ma ganᵛgati*^{SAR} ^{SAL}KAB.Z[U.Z]U ^{SAL}*šilallūḫi* *nakkiuaš piran na-ak-ku-wa-aš-ša damai gangāti*^{SAR} *parā ēpzi* "Afterwards, the novice *šilallūḫi* woman holds out one *g.*-herb in front of the *nakkiu-* (pl.) and another *g.*-herb to the *nakku-* (pl.); (to the living ones which they hold by means of the cedar she holds out the other herb)" KUB 29.7 obv. 19-21 (rit. of Šamuḫa, MH/MS), ed. Lebrun, Samuha 118f., 126 ; cf. ibid. obv. 24-26, 28. The reference to "living ones which they hold by means of the cedar" could refer back to the *nakku-*.

b. in the phrase *nakkuwaš linkiyaš* "of the oath of the *n.*": *nu* DINGIR-*LAM ŠA* BA. BA.ZA *išnit* [^{SÍG}*al*]*ittᵛa* *na-ak-ku-wa-aš* *linkiᵛyaš* [KA×U-*az*] *arḫa aniyazi* "With the porridge dough and the *a.*-wool she (the priestess) purifies the deity from the mouth of the oath of the *n.*" KUB 29.7 i 39 (rit. of Šamuḫa, MH/MS), ed. Lebrun, Samuha 119, 127; cf. [*na-ak-*]*ku-wa-aš* *linkiyaš* EME-*i* "to the tongue of the oath of the *n.*" KBo 24.49 ii 5, restored from *na-ak-ku-wa-aš* *linkiyaš* E[ME] ibid. ii 11, cf. ibid ii 6,10; cf. Melchert, Diss. 285 ("*nakku-* (is) the base of Luvian *nakkussi* -"; he interprets the form here as pl. dat.-loc., but it is rather gen. pl.).

Cf. *nakkuššaḫit-*, *nakkušši-*.

nakkuriya- (or *šinakkuriya-*) v.; (mng. unkn.).†

(Sum.) UL$_4$.GAL = (Akk.) *ka-šu* = (Hitt.) ⌜*me*⌝-*ek-ki*(-)*ši*(-)*na-ak-ku-ri-ia-u-wa-*⌜*ar*⌝ KBo 1.44 i 8 (vocab.), ed. MSL 17:101 i 8.

Coll. shows same space before and after *ši*, so that the word division is unclear. Possibilities: (1) *mekkiᵛši nakkuriyawar* (StBoT 7:9 and MSL 17:101 translation) and (2) *mekki šinakkuriyawar* (Riemschneider, OrNS 40:476). Favoring the latter is another verbal substantive preceded by only *mekki* in this text (cf. MSL 17:107 line 23), the consideration that the syllabification *me-ek-ki-iš-ši* is much more common in Hitt. than *me-ek-ki-ši*, and the fact that *ᵛši* "to him" in the Hitt. column elsewhere in this text reflects Akk. *-šu* (Akk. *mīnᵛšu* = Hitt. *nuᵛšši kuit* in MSL 17:102 line 24). For a different arrangement of the Hittite lines 8-10 see CAD Z p. 170a s.v. *zūzâ*. Nevertheless, because the interpretation of this entry is still unsure, we list the line here as well as under *šinakkuriya-*.

The meaning of the Hittite is uncertain, because we cannot be sure the Hittite scribe correctly understood the meaning of the Sumerian and Akkadian terms.

Laroche, RHA XXIV/79 (1966) 163; Otten & von Soden, StBoT 7 (1970) 9; Riemschneider, OrNS 40 (1971) 476; Güterbock in MSL 17 (1985) 101.

nakkuš n.; loss(?), damage(?), or fault(?); OH.†

sg. nom.-acc. neut. *na-ak-ku-uš* KBo 6.2 iv 54 (Law §98, OS), KBo 6.3 iv 54 (OH/NS), possibly also: KBo 3.60 i 12 (OH/NS), KBo 8.74 i 5 (OS).

takku LÚ-*aš* *ELLUM* É-*er* *lukkizz*[(*i* É-*er* ⌜EGIR⌝-*pa we*)]*tezzi* *andanᵛa* É-*ri* *kuit* *ḫarkzi* LÚ.U$_{19}$.[(LU-*ku* GUD-*ku*) UD(U-*ku*)] ⌜*e*⌝-*eš-za* (var. *-zi*) *na-ak-ku-uš* *nᵛat* [*šar-ni-ik-*]*za* (var. *UL šarnikzi*) "If a free man sets fire to a house, he must rebuild the house. But what perishes in the house — whether it is human being, ox or sheep — (is) damage(?) (or: is (his) fault?); he shall replace it (var. he shall not replace)" KBo 6.2 iv 53-55 (Laws §98, OS), w. dupl. KBo 6.3 iv 52-54 (NS), ed. HG 48f. □ KUB 29.20 i 6 (OS) also seems to have [*na-a*]*t*, since [*Ú-UL-m*]*a* is too long, and [*UL-m*]*a* would be a spelling hitherto unattested in OS, cf. FsGüterbock^2 138 n. 5. The basic interpretation is Laroche's (FsGüterbock^2 137-40), although his translation assumes the emendation of *na-at* to *na-at*⟨*-ta*⟩ in KBo 6.2. The history of the interpretation of this passage is sketched

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by Laroche. Since the direct object of the verb *šarnink-* is invariably the original lost or damaged item, not what is put in its place as a reparation, it is impossible for *nakkuš* to be translated "substitutes" here. *areš=šeš=a* / [. . .] *uwateten=wa* / [. . . *-w*]*atar umēni* / [. . . -]x-*wa-tar-ra na-ak-ku-uš* (§) "his/her companions [. . .], 'Bring [. . .], we will see [. . . -]*watar*, [. . .] and [. . . -]*watar* (is) damage" KBo 3.60 i 9-12 (cannibal story, OH/NS) □ although the context is damaged, it is unlikely that there was an additional line between numbered lines 12 and 13 which contained writing only on the lefthand side of the column, since neither Figulla's copy nor Forrer's transliteration show empty space or a slanting dividing line. Although the sentence could have continued over the paragraph line, this is rare in Hittite. If the sentence ends with *nakkuš*, it is almost certain that it is a nominal sentence, and that *nakkuš* is the predicate. [. . . (-)*z*]*i na-ak-ku-uš* KBo 8.74 i 5 (rit. containing Palaic speeches, OS), translit. StBoT 25:221; in a paragraph with Hittite words such as are often found in ritual or festival descriptions (*pattar*, *wakšur*).

Although the first two cited exx. are very likely nom.-acc. neut. *š*-stems, the ex. from KBo 8.74 i 5 is less conclusive. The tentative tr. is based solely on Laws §98.

Laroche, FsGüterbock[2] 137-40 ("dommage"; understands *nakkuš* as *š*-stem neuter, on which base an animated common gender *nakkušša/i-* was formed).

Cf. *nakkušši-*.

nakkušša- see *nakkušši-*, *nakkušša-*.

nakkuššaḫit- Luw. abstract n.; status of a carrier or scapegoat; from MH.†

sg. d.-l. *na-ak-ku-uš-ša-ḫi-ti* KBo 5.2 iii 30, 33 (NS), KUB 17.18 ii 24, KUB 39.87:(11), KBo 29.3 i 9, KBo 30.188 rev.? (4), (10) (StBoT 3:148f.), KBo 27.171 obv. (6), KUB 29.7 rev. (58), *na-ak-ku-uš*⟨*-ša*⟩*-a*!*-ḫi-*⌜x⌝[(-) . . .] KBo 25.161 obv. (9) (pre-NS).

[*n=aš*] *PANI taknaš* ᵈUTU-*i na-ak-ku-uš-ša-ḫi-ti ANA* EN.MEŠ SISKUR.SISKUR [*tarn*?]*anzi* "They r[elease them] (sc. the living human substitutes [*tarpalli-*] mentioned in ii 17) in the status of carriers/scapegoats for the clients before the Sungoddess of the Netherworld" KUB 17.18 ii 24-25 (rit.), ed. van Brock, RHA XVII/65:126; ⌜*n=ašta* MÁŠ.TUR⌝ *na-ak-ku-uš-ša-ḫi-ti ANA* DINGIR.MEŠ DINGIR LÚ.MEŠ ⌜DINGIR.MEŠ SAL.MEŠ⌝ *tarnai* "he releases a goat kid in the status of a scapegoat to the gods and goddesses; (but if some great lord offers this sacrifice,)" *nu=šši mān* ZI-*ŠU n=ašta na-ak-ku-uš-ša-ḫi-ti parā* UN-*an tarnai man=ši* ZI-*ŠU=ma n=ašta parā* GUD-*un tarnai* "if he wishes, he will release a man in the status of a scapegoat, or, if he wishes, he will release an ox" KBo 5.2 iii 30-35 (rit. of Ammiḫatna, NS), ed. van Brock, RHA XVII/65:128; whereas the ANA (dat.) in KUB 17.18 ii 24-25 indicates the party whose evils are carried off, in KBo 5.2 it obviously does not, but corresponds to *PANI* in the former; [. . . *keld*]*iyaš ANA* SISKUR. SISKUR *danzi* [. . . *k*]*attan na-ak-ku-uš-ša-ḫi-ti danzi* KBo 29.3 i 8-9 (*šalli aniur*); [*na-a*]*k-ku-uš-ša-ḫ*[*i-ti-ma*] ⌜*ANA*⌝ [LUGAL 1 GUD.MAḪ *AN*]*A UNŪT* SAL.LUGAL*=ma* 1 GUD.ÁB 1 UDU.U_{10} 1 ÙZ*=ya tarnai*, "he (the exorcist) releases one bull as a carrier for the king but one cow, one ewe and one nanny goat (as carriers) for the implements of the queen." KUB 29.7 rev. 58, tr. ANET 346; cf. Gurney, Schweich 50 with n. 3.

nakkuššaḫit- is a Luw. abstract in *-aḫit-* and corresponds to Hitt. *nakkuššatar*. For the distinction in Hittite ritual practice between a substitute (*tarpalli-*) and a scapegoat/carrier (*nakkušši-*) see Gurney, Schweich 52.

Van Brock, RHA XVII/65 (1959)126-39; Laroche, DLL (1959) 73.

Cf. *nakkušši-*, *nakkušatar*.

nakkušatar n.; status of a scapegoat or carrier.†

sg. d.-l. [*na-a*]*k-ku-ša-an-ni* KBo 15.1 iv 41, *na-*[*a*]*k-ku-ša-an-ni* ibid. 42.

"When he finishes his incantation," *nu* LÚ [. . . *na-a*]*k-ku-ša-an-ni tarnāi* 2 GUD.MEŠ [. . .] / [. . . *AN*]*A* ᵈLAMMA *na-*[*a*]*k-ku-ša-an-ni ta*[*rnāi*] "he releases a [. . .] man in the status of a scapegoat; for the tutelary deity he releases two oxen in the status of scapegoats [. . .]" KBo 15.1 iv 40-42 (rit. of Ummaya), translit. StBoT 3:144.

Cf. *nakkušši-*, *nakkuššaḫit-*.

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(:)na(k)kušši-, ^{UDU}na(k)kušši-, nakkuššа-

n. com.; scapegoat, carrier (to remove evils); from MH.†

sg. nom. *na-ak-ku-uš-ši-iš* KBo 2.3 ii 50 (MH/MS), IBoT 2.111 iii 3, 2Mašt. iii 40, 23/g i 7 (van Brock, RHA XVII/65:129), [^{UDU}*na*]*-ak-ku-uš-ši-iš* KUB 39.71 iv 23, *na-ku-uš-ši-iš* KUB 46.38 ii 11 (NH), ^{UDU}*na-ku-uš-ši-iš* KUB 39.71 iv 23, *:na-k*[*u-*. . .] KUB 46.41:2 (par. in same text, CTH 495); **sg. acc.** *na-ak-ku-uš-ši-in* KBo 2.3 ii (47) (MH/MS), KBo 24.1 i 21 (MH/MS), KBo 9.106 ii 53, KBo 9.111:(6), ^{UDU}*na-ak-ku-uš-ši-in* KUB 39.71 iv 24, 26, *na-ak-ku-uš-ša-an* KUB 41.11 rev. 12.

pl. nom. *na-ak-ku-uš-ši-e-eš* KUB 29.7 rev. 60 (MH/MS), KUB 39.71 iv 22, *na-ak-ku-uš-ši-iš* KUB 39.71 i 21; **pl. acc.** *na-ak-ku-uš-ši-i-uš* KBo 29.3 i 10, *na-ak-ku-uš-ši-uš* KUB 39.87:(12), KUB 54.70:(2), (5), (9), KBo 24.16:(10), KBo 10.42 rev. 4(?), 254/d:(1) (Lebrun, Samuha 188), KUB 54.70 rev. (9), KBo 10.42 rev. 4 (MH/NS), *na-ak*⟨*-ku*⟩*-uš-ši-uš* KUB 32.76:7, 8 (same error twice), *na-ak-ku-uš-ši-e-eš* KUB 39.71 iv 22, *na-ak-ku-u*[*š-ši/šu*]*-uš* KUB 39.81:12 (NS).

w. endings broken away: *na-ak-ku-uš*[-. . .] KBo 13.186:11, *na-ak-ku-uš-š*[*i-*. . .] KBo 19.146 obv.? 11, *na-ak-ku*[-. . .] KUB 7.6:15, *na-ak-ku-uš*[-. . .] KUB 7.21:8, *na-ak-ku-u*[*š-*. . .] KUB 32:76:9. Some of these might be forms of *nakku-*, *nakkuššaḫit-*, *nakkuššatar*, or *nakkuššie-*.

broken in front: [*na-ak-k*]*u-uš-ši-iš* KUB 35.54 i 13.

(An exorcist releases one cow, one ewe and one nanny goat as carriers for the queen's implements, and speaks): "Whatever evil matter, oath, curse (or) [unclea]nness has been committed before the deity" *n=at kē na-ak-ku-uš-ši-e-eš ANA* DINGIR-*LIM piran arḫa* ⌜*pē*⌝*dandu* "let these scapegoats remove them from the presence of the deity (and let the deity and the client be pure from that matter)" KUB 29.7 rev. 59-61 (rit. of Šamuḫa, MH/MS), tr. Gurney, Schweich 50; "they bring in a sheep" [(*n=an=za n*)]*a-ak-ku-uš-ši-in ḫalziššai* "and she (the Old Woman) calls it a scapegoat" (the Old Woman presents it to the Sungod and says:) ^{d}UTU-*i kāša=wa=* [(*š*)]*maš na-ak-ku-uš-ši-iš* [(KA×U-*it* EME!-*itt=a*)] "O Sungod, here is a scapegoat for them with (its) mouth and tongue," (and she consecrates the sheep . . . but they do not kill it. The Old Woman takes it)" 2Mašt. iii 38-41, ed. Rost, MIO 1:360f., cf. Melchert, Diss. 336, CHD *lala-* 1 b, and van Brock RHA XVII/65:143f. n. 28, Gurney, Schweich 51; [. . . 1 UDU *ūnnian*]*zi n=an=za na-ak-ku-uš-ši-in* / [*ḫalziššai*? *nu* SAL ŠU.]GI NINDA. KUR$_4$.RA KU$_7$ *ŠA UPNI dāi* / [. . .-]*az* GEŠTIN *dāi n=ašta* UDU *šipanti* / [*nu=šš̆an INA* SAG.DU *ŠA* UD]U *QĀTAM dāi nu* UDU *parā tarnanzi* "[The . . . -s dr]ive [one sheep here], and [she calls(?)] it a scapegoat. The Old Woman takes sweet breads (made) of one *UPNU* (of flour); she takes wine with/from(?) [. . .] She consecrates the sheep. She places her hand on the she[ep's head]. They turn out the sheep, [and . . . says:] ('My lord! On this [sheep . . .])" KBo 24.1 + KUB 32.113 i 21-25 (a rit. of Mašt., CTH 404.3); 2 ^{UDU}*na-ak-ku-uš-ši-e-eš ūnniyanzi* [1 ^{UDU}*na-*]*ak-ku-uš-ši-iš ŠA* DINGIR-*LIM* 1 ^{UDU}*na-ku-uš-ši-iš=ma* [*ŠA* DUMU.LÚ.]U$_{19}$.LU *nu=kan ŠA* DINGIR-*LIM* ^{UDU}*na-ak-ku-uš-ši-in* [*ANA* DINGIR-*LI*]*M menaḫḫanda ēpzi* [*ŠA* DUMU.L]Ú.U$_{19}$.LU*=ma=kan* ^{UDU}*na-ak-ku-uš-ši-in* [*ANA* EN SIS]KUR *menaḫḫanda ēpzi* "They drive here two sheep as scapegoats: one sheep as a scapegoat for the god, the other sheep as a scapegoat [for the mor]tal. He (the priest) holds the scapegoat sheep for the god towards [the go]d, and the scapegoat sheep for the mortal he holds toward the patient" KUB 39.71 iv 22-27 (rit. for Ištar-Pirinkir), ed. van Brock, RHA XVII/65:128, cf. StBoT 3:147; *nu=wa ŠA* EN.SISKUR *waštul ḫarā*[*tar* . . .] *išḫaḫru na-ak-ku-uš-ši-iš d*[*āu*? . . .] *pēdāu* "Let the scapegoat t[ake] the sin, of[fence, . . .] (and) tears of the client and carry them off to a[nother place]" 23/g i 6-8 (rit. of Mašt.), ed. van Brock, RHA XVII/65:129, tr. Gurney, Schweich 51; an old transliteration by HGG shows the tablet is wider, with more room to restore lost text at the ends of the lines than is assumed by van Brock; *namma na-ak*⟨*-ku*⟩*-uš-ši-*⌜*uš*⌝ *IŠT*[*U* TÙR] / [1 UDU.]U$_{10}$ 1 ÙZ*=ya tarnanzi nu na-ak*⟨*-ku*⟩*-uš-ši-uš ši*[*pandanzi*] "Then they let out of [the pen] as scapegoats [one e]we and one nanny-goat, and they cons[ecrate?] the scapegoats" KUB 32.76:7-8 (rit. for Ḫebat), ed. van Brock, RHA XVII/65:128; [*na-ak-k*]*u-uš-ši-uš-ša* [L]ÍL-*ri pennanzi* "And they drive the scapegoats to the field" KBo 24.16:10 (rit. frag.); [. . .]x UDU MÁŠ.GAL *na-ak-ku-uš-ši*[*-u*]*š*?) [. . .]x-*anduš=pat* SAL ŠU.GI *dāi* "The Old Woman takes a sheep and goat as [. . .] carriers" KBo 10.42 rev. 4-5 (MH/NS);

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ᵀ*ANA*ᵀ 1 UDU GE_6 1 UR.GI_7 [GE_6 . . .] / [*na*]-*ak*-[*k*]*u-uš-ši-in-na*[. . .] / ᵀ*namma*=*at*ᵀ *ḫar*=*nūwanz*[*i*] KBo 9.111:5-7; cf. also *šarladamiašš*=*a na-ku-uš-ši-iš zappandaš IŠTU* UDU=*pat* 1 UDU[. . .] KUB 46.38 ii 11 (rit. against *wagaiš*, containing Luw. words, CTH 495); [1 U]DU 1 MUŠEN *na-ak-ku-uš-ša-an tarna*[*nzi*] "they dispatch [one s]heep (and) one bird as scapegoat" KUB 41.11 rev. 12 (rit.), ed. Hoffner, FsGordon 87f.; (the priest says) [. . .] / *nakkuš*ᵀ*šaḫiti*ᵀ *nu*=*wa*=*za*=*k*[*an* . . .] / *nu*=*za na-ak-ku-uš*[*-šu*?/*ši*?-]*uš* SAL-*TUM* x[. . .] / ᴸᵁ*šakunnišš*=*a arḫa t*[*arnanzi* (?)] "[. . .] in the status of carrier. [. . .] And the woman [. . .] and the priest rel[ease(?)] scapegoats" KUB 39.87:10-13 (rit.); less certain because only the beginning of the word is preserved: 1 LÚ *ANA* LUGAL *na-ak-ku-uš*[*-ši-* . . .] KUB 7.21:8 (rit.); *namma* DUMU.NITA DUMU.SAL=*ya na-ak-ku*-[. . .] *kuēš tarnai* "then the boy and the girl whom he lets go as scape[goats . . .]" KUB 7.6:15-16 (rit.).

The term *nakkušši/a-* designates living beings to whom sins are transferred and who are then released (*tarna-*) in order to carry off the evils (*peda-*); see van Brock RHA XVII/65:126-139, Kümmel, StBoT 3:146f. and Gurney, Schweich 50-58. Gurney advocates keeping a strict distinction between *tarpalli-* "substitute" and *nakkušši-* "scapegoat, carrier (to remove evils)." Animals which served this purpose, but are not called *nakkušši-*, appear in KUB 9.32 obv. 4-32 (tr. Gurney, Schweich 49). Some have suggested that the word is of Hurr. origin (van Brock, RHA XVII/65:132-139, Gurney, Schweich 51). Others favor a Hittite source (Melchert, Diss. 285; Lebrun, Samuha 135). Therefore, a connection with Hurro-Akk. *nakkuššu* is debatable, even if suggestive; cf. Goetze, Kizz. 34f. w. n. 133; CAD N/1:186f., AHw 722b. Since the word *nakku-* might designate living and inanimate carriers of evil, it is possible that the two words are derived from the same root.

Cf. *nakku-*, *nakkuššaḫit-*, *nakkušatar*; *tarpalli-*.

nakkuššiya/e- v.; to be a scapegoat, carrier of evils; from MH?†

pres. sg. 3 *na-ak-ku-uš-ši-e-zi* KBo 13.13 obv. 6, 13 (MH?/NS?), *na-ku-uš*-[*ši*]-*e-ez-z*[*i*] KUB 43.7 iii 8 (MS?).

pret. sg. 1 [*na-*]*ak-ku-uš-ši-ia-nu-un* 75/p:6 (StBoT 9:55 n. 1).

[. . .]*na-ku-uš-ši-ia-an-ti* KBo 12.39 i 20 (NH), which looks like part. sg. dat., is to be restored [*na-*]*na-ku-uš-ši-ia-an-ti*; cf. *nanankuššiya-*.

(In the apodosis of omens:) *ānza*[*=šš*]*iš na-ak-ku-uš-ši-e-zi* "his *a.* will be the scapegoat/carrier" KBo 13.13 obv. 13 (*šumma izbu* omen, MH?/NS?), ed. StBoT 9:60f. (no tr.), Watkins, TPS 1971:73; [. . *-š*]*iš na-ku-uš*-[*ši-*]*e-ez-z*[*i*] KUB 43.7 iii 8 (MS?), ed. StBoT 9:53, 55.

Watkins, TPS 1971:73f.; IESt (1972) 171f. (stative verb *nakkušše-* "to be a scapegoat," beside inchoative stem *nakkuššešš-*); Oettinger, Stammbildung (1979) 340 ("rituell unrein sein(?)").

Cf. *nakkušši-*.

nakkuššešš- v.; to be(come) a scapegoat/carrier of evils; OH/NS.†

mid. pres. sg. 3? *na-ak-ku-uš-še-eš-*ᵀ*da*?ᵀ(coll.)[*-ri*?] KUB 8.13 obv. 8 (OH?/NS), *na-ak-ku-uš-še-e-eš-*ᵀ*da*?ᵀ-[*-ri*?] ibid. 6.

Since one expects a pres.-fut. tense in the apodosis of an omen, we suppose a middle form. A difficulty with our interpretation is that all of the *-ešš-* verbs attested in the middle (*ašiwanteššš-*, *makkešš-*, *pargaweššš-*, *parkešš-*, *te=paweššš-* in Neu, StBoT 5:21, 111, 137, 172) are iteratives. *nakkuššešda*[*ri*] would be the only exception.

(In the apodosis of a lunar omen:) *ānza=šše*š *na-ak-ku-uš-še-e-eš-*ᵀ*da*?ᵀ[*-ri*?] "his *a.* will be(come) a scapegoat" KUB 8.13 obv. 6 (lunar omen, OH?/NS); LÚ.KÚR-*anni ānza=šše*š *na-ak-ku-uš-še-e-eš-*ᵀ*da*?ᵀ(coll.)[*-ri*?] "in hostility his *a.* will be(come) a scapegoat" ibid. obv. 8, ed. Riemschneider, Omentexte 127f. According to Riemschneider, Omentexte 304, the last sign in obv. 8 can be read -ᵀ*kán*ᵀ-. The last sign in obv. 6 certainly cannot be *-kán-*. Riemschneider's reading is questioned by HW² 1:124f., which reads a meaningless "*-eš-iš*!" both times. The photo, however, definitely excludes the *-iš-* reading of the hand copy. Our interpretation of the verb as a singular makes possible the interpretation of *anzašše/iš* (which HW² construes as a stem *anzašši-*) as a noun *ānza* and its possessive enclitic.

Cf. *nakkušši-*, *nakkuššiya/e-*.

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namma adv.; **1.** then, next, after that, henceforth (denoting temporal posteriority), **2.** once more, again (denoting repetition), **3.** in addition, further(more) (denoting addition); from OS.

1. then, next, after that, henceforth (denoting posteriority, usually sentence initial, but can be preceded by *ta* or *nu*); from OS.
   a. introducing a single following event
   b. enumerating several consecutive actions
   c. introducing the final stage of an activity ("then, finally")
      1′ at the beginning of the clause
      2′ following *nu* plus enclitic
      3′ near the end of the clause, just before the verb
      4′ after the verb, in final position
   d. sentence initial, followed by EGIR-*anda*/EGIR-*ŠU*
   e. made more explicit by a following temporal expression
   f. immediately after *nu*, used in main clause which follows a causal clause
2. once more, again (denoting repetition, with a free distribution throughout the sentence); from OS.
   a. in general
      1′ clause initial with enclitic *-ya* as sentence connective (from OS)
      2′ preceded by *ta*, *šu* or *nu*
         a′ *ta*/*šu namma* (OH)
         b′ *nu namma*
      3′ in the middle or at the end of the clause
         a′ preceding the word to which it refers
            1″ in general
            2″ standing between the preverb and the verbal form
         b′ at the end of the clause, following the verb
   b. *namma=pat*
      1′ *namma . . . namma=pat* "again . . . yet again"
      2′ *QĀTAMMA=pat . . . namma=pat QĀTAMMA*
      3′ other usages
   c. in a succession of positive and negative statements
   d. preceded by an ordinal
   e. preceded by other (temporal) adverbs
      1′ *karū* "already"
      2′ *āppa* "thereafter (?)"
      3′ *appanda* "thereafter"
      4′ *kinun* "now"
   f. with negations: exx. sub 6 a and 6 b.
3. in addition, further(more), moreover" (denoting addition, with a free distribution throughout the clause)
   a. connecting words within clauses
   b. connecting clauses
      1′ clause-initial
         a′ connecting smaller clauses often w. same subject
         b′ introducing a new, large unit of text
         c′ w. *ḫanti* or *arḫayan*
         d′ introducing complex sentences which begin with dependent clauses
      2′ not clause-initial
   c. special uses
4. the usage of *namma* 2 and 3 in nominal sentences
5. syntactical observations
   a. the usage of *namma* with negations (word order)
   b. *namma* in sentences with phraseological *uwa-*
   c. *namma* stretching over more than one clause
   d. sentences with more than one occurrence of *namma*
   e. *namma* 2 and 3 in combination with *tamai-* and *kuiški*
   f. *namma* 2 and 3 *namma* interrupting a construction without breaking the "nexus"
6. *namma* with negations:
   a. "again not, still not" (didn't do it before)
   b. "not again," "no longer" (did it before)
      1′ clause initial or near the beginning of the clause
      2′ *namma* in middle of clause with verb following immediately or shortly
      3′ *namma* after the negation
   c. "subsequently not," "(t)hereafter not" (irrespective of whether it was done before).

Always wr. *nam-ma*. For *nam*?*-mu-uš-za-kán* in KUB 7.1 ii 11 see s.v.

mng. 2 (Akk.) LUGAL.MEŠ ^{URU}*Nuḫašši u* LUGAL ^{URU}*Kinza šanutte=šunu ana* [*pani*]^{r}*ya*^{1} [*kī ikkir*] KUB 3.14 obv. 13-14, ed. SV 1:6f. = (Hitt.) *uer=ma nam-ma* [LUGAL.MEŠ ^{URU}*Nuḫašši* LUGAL ^{URU}*Kinzaya* GIM-*an ammuk* (*piran kururiyaḫḫir*)] "And when (it) came to pass (that) [the kings of Nuḫašši and the king of Qadeš] started hostilities again in [my] time (as they had in my father's days)" KUB 3.119 obv. 13 (Dupp.), w. dupl. KUB 21.49 obv. 11; (Sum.) [giskim-a-ma-mu-4-kam-ma ga-mu-ra-ab-sum] = (Syllabic Sum.) x-x-x am-ma-an-ku lam-ma-q[a-m]a [g]a-m[u-ra-]an-sum = (Akk.) IZKIM AMA-*miya ru=būta luddinku* = (Hitt.) 4-*anna=za nam-ma ammel* AMA-*an* IZKIM *memaḫḫi* "and (for) a fourth (time), once more, I shall describe my mother with a sign (viz. a simile)" RS 25.421 (Ugar. 5:444f.) 50–51, from which one can restore 9–10, 30–31, 67–68 (sign. lyr.), Akk. ed. Nougayrol, Ugar. 5:312-16, Hitt. ed. Laroche, Ugar. 5:773-76. Apparently the Hittite translators supplied *namma* on stylistic grounds rather than to translate a particular Sum. or Akk. word. Similarly in the passages from the Akk. (Gurney, AnSt 5:102f. lines 84-87) and Hitt. (KBo 3.16 rev. 2-4, ed. Güterbock, ZA 44:54f.) versions of the Cuthaean legend of Naram-sin (mng. 2) where the Akk. has verbatim repetition, the Hittite has added *namma* "again" (cf. sub 2 a 2′ a′).

mng. 6(b) (Azira was an old man) (Akk.) *ana* LÚ.KÚR *alāki ul i-el-'i* KUB 3.14 obv. 17 = (Hitt.) [(*nu=za laḫ*)*ḫiya*]*uwanzi UL nam-ma tar*(*a*)*ḫḫeškit* "and he was no longer able to go to war" KUB 21.49 obv. 13 (Dupp.), w. dupl. KUB 3.119 obv. 16, ed. SV 1:8f., 29 w. n. 2 (*namma* has no equivalent in Akk., version).

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mng. 6(c) (Ḫatt. I speaking indignantly to his nephew Labarna after the latter's disappointing behavior as the presumed successor to the throne:) (Akk.) *mā(-)mīnum* [DU]MU NIN-*ti-šu mamman ul urabba* KUB 1.16 i 8-9 = (Hitt.) *nu kuit nam-ma-z* DUMU NIN-*TI-ŠU* [*UL kuiški šallanuzi*] = "And what (does this mean)? Hereafter (*namma*) no one will raise the son of his sister." KUB 1.16 ii 9 (OH/NS) (*namma* in Akk. unexpressed), ed. HAB 2f. w. comments on p. 38; (Akk.) *lā tepperekki*[*anni*] *lā tepperekkianni* "Don't reject me. Don't reject me." BoTU 8 (= KUB 1.16) iv 68-69 = (Hitt.) *nam-ma-mu-ššan* [*lē*] *paškuītta* [*l*]*ē* "henceforth do not reject me, absolutely not." ibid. iii 69-70, Akk. is without a rendering of *namma*, ed. HAB 16f. and CAD N/1:281.

1. "then, next, after that, henceforth" (denoting temporal posteriority, usually sentence initial, but can be preceded by *ta* or *nu*; cf. KUB 6.41 iii 49-51 below sub 1b), from OS — **a.** introducing a single following event: *ta nam-ma* MUŠEN*ḫāranan nēpiša tarnaḫḫi* "And (*ta*) then (*namma*) I set the eagle free towards heaven" KBo 17.1 iii 3 (OS), ed. StBoT 8:30f., translit. StBoT 25 no 3: p. 9; *nam-ma* DUMU.SAL *ēppir* "Then/After that they seized (my) daughter" KUB 1.16 ii 69 (OH/NS), ed. HAB 10f.; [*na*]*mma-aš iški* "Then/After that anoint them" KBo 3.23 obv. 4 (OH/NS), ed. Archi, FsLaroche 41; *nam-ma* LÚ.KÚR *iš*ˢ*pan*ˡ*daza anda ari nam-ma-aš arḫa šarrattari* "Then the enemy arrived by night and split up (lit. 'then the enemy arrived, and then he split up')" KBo 5.6 i 22-23 (DŠ frag. 28), ed. JCS 10:91; (When Šuppiluliuma arrived in the country of Tegarama, he made a review of his infantry and chariotry in the town of Talpa,) *nam-ma-kan* m*Arnuwandan* DUMU-*ŠU* m*Zi*[*ta*]*n-a* GAL *MEŠEDI IŠTU* KUR URU*Tegarama I*[*NA* KUR UR]U[*Ḫur*]*ri piran parā*! *naišta* "Then he sent Arnuwanda, his son, and Zida, the GAL *MEŠEDI*, from Tegarama ahead into the Hurrian country" ibid. ii 29-31, ed. JCS 10:93.

b. enumerating several consecutive actions: (I took Manapatarḫunta as my vassal, . . .) § *nam-ma INA* KUR URU*Mirā* EGIR-*pa uwanun* "Then I returned to the country of Mira (and organized the country of Mira)" *nam-ma* URU*Aršanin* [U]RU*Šārauwan* URU*Impann-a wete-nun* "Then I fortified the towns of Aršani, Šarauwa and Impa (and I walled them and I garrisoned them. Ḫapanuwa, too, I garrisoned)" *nam-ma* [*IN*]*A* URU*Mirā* m*Mašḫuiluwan* EN-*iznanni tittanunun* "Then I installed Mašḫuiluwa in lordship in Mira" KUB 14.15 iv 34-37, ed. AM 72f.; cf. KUB 19.37 iii 26, 31, 35, ed. AM 174-77, a passage in which each of three successive phases of a military campaign is described in a separate paragraph beginning with sentence initial *namma*; "(He promptly wrote me the affair of mÉ.GAL.PAP: 'mÉ.GAL.PAP is staging a revolt')" *nam-ma-za-aš-kan* (dupl. *nam-ma-aš-za-kan*) EGIR-*anda* [(*me*)]*miyani šer karuššiyattat nu-mu* [(*n*)]*am-ma UL kuitki ḫatrāeš nam-ma* EGIR-*pa-pat waḫnut* "Then afterwards he kept silent with respect to the affair and did not write me any more. Then (i.e., next) he even changed sides (and made common cause with É.GAL.PAP, took an oath in his presence, so that they became one)" KUB 6.41 iii 49-51 (Kup.), w. dupl. KBo 4.3 + KUB 40.34 ii 24-29, ed. SV 1:128f.; for ibid. iii 50 cf. 6 b 1′ a′; cf. also 1 d.

c. introducing the final stage of an activity ("then, finally") (e.g., the end of a yearly military campaign) — **1′** at the beginning of the clause: The ends of the 3rd to the 6th and the end of the 9th year in the Ten Year Annals of Murš. II are marked by *namma* clauses: KBo 3.4 ii 47 (AM 60f.), iii 37 (AM 76f.), 55-56, 66 (AM 80f.), and iv 33 (AM 130f.); cf. KUB 14.15 i 21-22 (end of 2nd yr., AM 36f.), KBo 4.4 iii 54 (end of 9th, AM 130f.) and iv 40 (end of 10th yr., AM 138f.) in the Extensive Annals of Murš. II. In KBo 3.4 ii 46-47, iii 36-37, 55-56 and iv 32-33 a temporal *maḫḫan* clause precedes the main clause introduced by *namma*. In some cases translating *namma* as "then/finally" is appropriate, but not necessary. ("I gave back to Mašḫuiluwa the lands Mira and Kuwaliya. I gave back to him the house of his father and the throne of his father;") *nam-ma-an ANA* (vars. H and D: *INA*) KUR URU*Mirā* EN-*an iyanun* "then (after these actions)/finally I made him lord in the land of Mira" KBo 4.7 + KBo 22.38 i 21 (Kup. §3), w. dupls. H = HFAC 1:7 (+) KUB 19.51 i 10 and D = KUB 6.41 i 22, ed. SV 1:108f.; cf. KUB 14.1 rev. 23 (MH/MS) sub 5 c 1′.

2′ following *nu* plus enclitic: ("When he had recovered his former physical well-being") *n-aš nam-ma aruni za*ʳ*ḫ*ˡ*ḫiya pait . . . n-an-za nam-ma* MUŠ*Il-lu-ia-an-ka-a*[*n*] (or: *-ka-aš*![. . .]) *tar-*

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ḫūwan dāiš "he went to the sea for battle again (*namma* 2), (and when he offered him battle,) he then/finally (*namma* 1) began to prevail over him, namely the serpent" KBo 3.7 iii 22-25 (OH/NS), ed. Beckman, JANES 14:15f., 19, tr. ANET 126 (both differently), translit. Myth. 10 w. n. 31 (where *-aš*! is given as an alternative, emended reading) □ the unemended text excludes *namma* 2 "again" and requires *namma* 1 "then/finally"; the difficulty with the emendation to ^{MUŠ}*Il=luyankaš* is that the transition from line 25 to the son's plea which immediately follows is too abrupt. Nothing before the plea indicates that the Stormgod has begun to win. Nor would one expect, since the recovery of his eyes and heart, that the Stormgod would at first begin to lose.

3′ near the end of the clause, just before the verb: (The final stage of a career can also be introduced by *namma*:) ("I was a prince and became GAL *MEŠEDI*, and (being) GAL *MEŠEDI* I became King of Ḫakpišša") LUGAL KUR [*Ḫak(piš=ma=za)*] LUGAL.GAL *nam-ma* (dupls. B and M omit *nam-ma*) *kišḫaḫ[(a)]t* "and (being) King of Ḫakpiš I then (i.e., finally) (dupls. B and M omit "then"/"finally") became Great King." KUB 1.1 + 1956/u (StBoT 24 pl. 2) iv 42-43 (Apol. of Ḫatt.), w. dupls. B = KBo 3.6 iv 3, M = KUB 1.8 iv 24, and F = KUB 19.72 iv 3, ed. StBoT 24:26f. ("gar"); cf. KBo 4.4 i 39 (AM) sub 5 b 3′.

4′ after the verb, in final position: ("And I sent Nanaziti, the prince, after Nuwanza, the GAL.GEŠTIN") *nu=šši ḫatrānun kāša=wa=tta IŠTU* MUŠEN.ḪI.A *IŠTU* SU.MEŠ*=ya am=muk piran ariyanun nu=wa=tta IŠTU* MUŠEN.ḪI.A *IŠTU* SU.MEŠ*=ya ḫandaittat nu=wa īt nam-ma* "And I wrote to him, 'I have now performed an oracle investigation by means of bird and exta oracles on your behalf and it has been established by means of bird and exta oracles for you. Go finally." (or: "Go again.") KBo 4.4 ii 53-56, ed. AM 118f.; possibly also KBo 26.65 iv 13-14 (sub 2 a 3′ b′).

d. sentence initial followed by EGIR-*anda*/EGIR-*ŠU*: KUB 6.41 iii 49 quoted under 1 b (cf. also 6 b 1′ a′); ⌜*nam-ma=za*⌝ E[GI]R-*anda ŠA* ^{LÚ}AZU *m[ar]šaya* SISKUR.SISKUR.MEŠ *šipanti* "Then afterwards she performs the *marši*-rites of the exorcist" KBo 17.65 rev. 7 (MH?/MS?) (after the *marši*-rites of the Old Woman mentioned in line 5), ed. StBoT 29:138f.; *nam-ma* EGIR-*anda* ^{d}LAMMA *innarauwa[ndan]* GUB-*aš* 3!-*ŠU akuwanzi* "Then afterwards, while standing, they drink ^{d}LAMMA *innarauwanza* three times" VBoT 24 ii 44-45 (MH/NS); or, with the subject between both adverbs *nam-ma* LUGAL-*uš* EGIR-*anda war=pūwanzi pai[zz]i* "Then afterwards the king goes to bathe" KUB 24.5 obv. 27 + KUB 9.13:15 (NH) (end of day), ed. StBoT 3:10f.; cf. also KUB 10.21 iv 10-12 and KUB 29.7 rev. 43. Cf. 2 e 3′ for examples in which the reverse order EGIR-*anda namma* has the meaning "thereafter again." Cf. also KUB 44.64 ii 3-4 cited in 5 d.

e. made more explicit by a following temporal expression: *apēdani* MU.KAM-*ti* KBo 3.4 ii 8; *apēdani(=pat)* UD(.KAM)-*ti* KUB 21.10 i 11; KUB 29.7 + KBo 21.41 obv. 58 (w. *nekuz meḫur*); KUB 30.31 i 8; KUB 39.1 ii (12); KUB 44.29 ii? 4; KBo 15.37 iii 1; KBo 24.61 i? 5; Bo 4951 rev. 11 (StBoT 29:124f.); *apēdani=pat* GE_6-*anti* KUB 53.22 ii? 6 + KUB 12.45:12.

f. immediately after *nu*, used in a main clause which follows a causal clause: Since Sommer, Pap. 6-7, all of whose examples actually concern *nu namma* followed by a negation, it has been assumed that *nu namma* may carry the connotation "therefore, so, consequently" (German "infolgedessen"). But since — just as in cases where a "because" clause is followed by any main clause (often beginning with *nu*) — the mere juxtaposition of clauses can imply the meaning "therefore, so, consequently" for the main clause, it is possible that *namma* adds some other (perhaps temporal) meaning ("subsequently," "again"). Examples without negation can be translated as "then": ^{m}PÍŠ.TUR-*aš=ma=za=kan waštul kuit uškizzi nu=mu=za=kan nam-ma* ^{d}[UTU-*ŠI*] *mimmaš* "Because Mašḫuiluwa realized (his) sin, he then rejected me, My Majesty (and fled away before me)" KUB 6.41 i 40-41 (Kup.), ed. SV 1:110-113. There are further exx. of positive *nu namma* sentences where the translations "(and) subsequently" or "(and) then" or "finally" (cf. 1 c 2′) are preferable to Sommer's "therefore." See below 5 d for KBo 5.3 + KUB 40.35 iii 59-60, a main clause introduced by *nu namma* (following on a temporal *kuwapi* clause) in which *namma* cannot mean "therefore" but only "henceforth."

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2. once more, again (denoting repetition, with a free distribution throughout the sentence) — **a.** in general — **1′** clause initial with encl. *-ya* as sentence connective: ("My father sent infantry (and) chariotry and they attacked the borderland of Egypt, the country of Amqa") *nam-ma=ya uiyat nu nam-ma walḫir* "And again he sent (troops) and again they attacked" KUB 14.8 obv. 19-20 (PP 2), ed. Götze, KlF 1:208f. (§4:3), Lebrun, Hymnes 205, 211 (differently). Far more numerous are the examples of *namma* 2 after one of the regular sentence connectives.

2′ preceded by *ta*, *šu*, or *nu* — **a′** *ta/šu namma* (OH): see KBo 11.49 i 19, w. dupl. KUB 10.75 i 12 sub 2 a 2′ b′; ("The first time I brought an army of 190,000 [dupl. 180,000] men, and they defeated it") *tān* 12 SIG_7 ERÍN.MEŠ *peḫutenun* ⌜*š*⌝*=an nam-ma ḫulliēr* 3-*na* 6 SIG_7 ERÍN.MEŠ [(*p*)]*ēḫutenun š=an nam-ma ḫulliēr* "The second time I brought an army of 120,000 men, and they defeated it again. The third time I brought an army of 60,000 men, and they defeated it again" KBo 3.16 rev. 2-4 (Naramsin), w. dupl. KBo 3.18 rev. 6-8, ed. Güterbock, ZA 44:54f. Note that the Akk. version (Gurney, AnSt 5:102f. lines 84-87) has a KI.MIN repetition in lines 86-87 of *ina libbišunu ištēn balṭu ul itūra* "(but) none of them returned alive," cf. the bil. section.

b′ *nu namma*: *n=an nam-ma ḫulliet* "And he defeated him again" KUB 36.99 rev. 4 (OS); the preceding context is broken, so that one cannot prove that the action *ḫulliet* was done before; often in oracle inquiries: *nu* LÚ.MEŠ É DINGIR-*LIM punuš=šūen* . . . § *n=aš nam-ma punušš̄ūen* . . . § *n=aš nam-ma punušš̄ūen* "We asked the temple functionaries . . . § And we asked them again . . . § And we asked them again . . ." KUB 16.16 rev. 3, 11, 18 (NH), cf. ibid. obv. 13, 17, 23 after an initial question in obv. 7; KUB 5.7 obv. 2 (initial question), obv. 3, (4), (5); *nu* LÚ.MEŠ É DINGIR-*LIM punuš=šūen* ibid. obv. 18 (initial question), *nu* LÚ.MEŠ É DINGIR-*LIM nam-ma punušš̄ūēn* obv. 20, 24; *n=aš nam-ma punušš̄ūēn* ibid. obv. 28, cf. also obv. 43 (initial question), 45, 46, 47; and rev. 6 (initial question), 11 and 14, tr. ANET 497f.; ("(the LÚ*ḫaminaš*) puts three pieces of white thick bread on the offering table") *t=aš weḫz*[(*i*)] *nu=šš̄an nam-ma* 3 NINDA*paršulli taknaš* ^{d}UTU-*i ištanani* ZAG-*naz* 1-*an* GÙB-*laz=ma* 2-*e dāi* "and he turns around; he again puts three pieces of bread for the Sungoddess of the Netherworld on the offering table, one at the right, two at the left side" § *nu=šš̄an nam-ma* ⌜3⌝ NINDA*paršulli ANA* ^{d}U URU*Zippalanda i*[(*štanani*)] *dāi t=aš nam-ma w*[(*eḫzi*)] "again he puts three pieces of bread for the Stormgod of Zippalanda on the offering table and turns around again" KBo 11.49 i 13-19 (frag. of a spring fest., NS), w. dupl. KUB 10.75 i 4-12 (NS); ("And when I had provided for/arranged the great festival in the *ḫešti*-house") *nu=za ANA* KARAŠ.ḪI.A *uwatar INA* URU*Arduna iyanun nu nam-ma tuzziyaš=miš ḫuittiyanun* "I made a review of (my) troops in (the town of) Arduna. And I set my troops in motion again" KBo 2.5 iii 23-25, ed. AM 190f. (iii 48-50); *n*[*u l*]*aḫḫurnuzi tagān dāi nu* 3 NINDA.KUR_4.RA *išḫanaš* ^{d}UTU-*i* ^{d}UTU-*waš=a* DINGIR LÚ.MEŠ *paršiyat nu=kan tūruppan* GEŠTIN *šipanti* . . . *nu n*[*am-ma la*]*ḫḫurnuzi tamai dāīr nu nam-ma* NINDA.KUR_4.RA.ḪI.A *turupuš=a QĀTAMMA šipanter* . . . *nu nam-ma laḫḫurnuzi daīr nu* NINDA.KUR_4.RA.ḪI.A *tūruppuš takšulaš* ^{d}UTU-*i* ^{d}IM-*ni* DINGIR LÚ.MEŠ *QĀTAMMA šipanter* "He places greenery on the ground; he broke three thick breads to the Sungod of Blood and to the male deities of the Sungod; he offers *turuppa*-bread (and) wine; . . . and a[gain] they placed other [gr]eenery, and again they offered in the same manner thick loaves and *turuppa*-loaves; (. . . And they raised the greenery and placed it before the statues;) again they placed greenery and offered in the same way thick loaves (and) *turuppa*-loaves to the Sungod of Peace, the Stormgod and the male deities (of the Sungod)" KBo 15.10 ii 17-18, 30-31, 37-38 (rit., MH/MS), ed. THeth 1:22-27.

3′ in the middle or at the end of the clause — **a′** preceding the word to which it refers — **1″** in general: (When years had passed,) *nu* S[AL. LUGA]L *nam-*⌜*ma*⌝ 30 SAL.DUMU (var. DUMU.MEŠ) *ḫāšta* "the queen gave birth again to thirty (this time) girls (var. thirty children)" KBo 22.2 obv. 6 (OS), w. dupl. KBo 26.126

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(= HFAC 2):2, ed. StBoT 17:6f. ("abermals"); in the frequent examples in festival descriptions in which the offerings to the various parts of the temple are enumerated *nam-ma ḫašši*/GUNNI *tapušza* (numeral) *dāi*/*šipanti*/*išḫuwai* "again at the hearth (this time) alongside he places/libates/scatters" (as last in the list after the hearth has already been mentioned): e.g., *ḫaššī* 1-*ŠU* ⌜GIŠ⌝DAG-*ti* 1-*ŠU* GIŠAB-*ya* 1-*ŠU* GIŠ*ḫat-talwaš* GIŠ-*rui* 1-*ŠU nam-ma ḫaššī tapušza* 1-*ŠU dāi* KBo 4.9 ii 47-50 (fest.), and passim. Other examples: LUGAL-*uš nam-m*[*a*] *aruwa*[*i*]*zzi* "the king pays homage again" KBo 17.11 i 11 + KBo 30.25 i 27 (OS), translit. StBoT 26:364; ("but when my father arrived in force, the Kaškaean enemy was afraid") *nu-šmaš* GIŠTUKUL.ḪI.A *nam-ma katt*[*a d*(⌜*āir*⌝)] "and they laid their weapons down again" KUB 19.11 iv 11 (DŠ frag. 13), w. dupl. KUB 19.10 i 1, as compared with — in the continuation — EGIR-*az-ma-za* LÚ.KÚR URU*Gašgaš* GIŠTUKUL *dān nam-ma šarā dāš* "But in the rear the Kaškaean enemy took up the weapons for a second time again" KUB 19.10 i 16-17, ed. JCS 10:65; ⌜*l*⌝*ukkatti-ma* LUGAL-*uš INA* É d*Ziparwā* [*paizzi*] . . . § *lukkatti-ma* LUGAL-*uš INA* É d*Ziparwā nam-ma paizzi* "On the next day the king goes to the temple of Z. . . . § On the next day the king goes again (*namma*) to the temple of Z." KBo 10.20 ii 14, 25-26 (fest. outline), ed. Güterbock, JNES 19:82, 86; LUGAL-*uš-šan nam-ma dān* NINDA*taparwašūi* GIŠ*kalmuš takšan ēpzi* "the king holds (his) lituus again (*namma*) next to(?) the second (*dān*) *t.*-bread" KUB 2.10 iv 24-26, cf. 3-*an pedi* NINDA*ta*[*parwa*]*šūi* "to the third *t.*-bread" ibid. iv 33-34, ed. Alp, JCS 1:167f., w. n. 11, against Sommer, AU 61 n. 6 and 272 n. 1; ("Then the patient spits into a bowl, and he breaks it on the ground"; §) *nu-za* SAL ŠU.GI *nam-ma dān* DUGUTÚL *dāi* "Then the Old Woman takes again (*namma*) a second bowl" KBo 24.1 i 9; *namma* followed by *dān* and the verb: (After Madduwatta had started hostilities against Kupanta-dLAMMA of Arzawa on his own initiative and was saved by Hittite intervention) [*nu*] m*Madduwattan nam-ma tān pēdaš*[*šaḫḫir*] "they reinstated M. again" KUB 14.1 obv. 57 (MH/MS), restored after obv. 65 in which the same clause occurs after M. had been saved from Attariššiya's attack by Hittite intervention, ed. Madd. 14-17 □ for *pedaššaḫḫ-* cf. Otten, HTR 143 and StBoT 11:20.

2″ standing between the preverb and the verbal form: [. . .]x *katta nam-ma ešaru* "Would that [the god's anger?] might again subside" KUB 30.10 rev. 6 (Kantuzzili prayer, OH/MS), tr. ANET 400; ("And because I have confessed my father's sin, let the soul of the Stormgod of Ḫatti, my lord, and (those) of the gods, my lords, be once more (*namma*) pacified, take pity on me once more (*namma*)") *nu-kan IŠTU* KUR URU*Ḫatti ḫing*[(*a*)]*n* [(*a*)]*rḫa nam-ma uiyat*⌜*ten*⌝ "and send the plague once more out of the Ḫatti land" KUB 14.11 iii 39-40 (PP 2), w. dupls. KUB 14.8 rev. 17-18 and KUB 14.10 iii 18-19, ed. Götze, KlF 1:214f. §9* lines 6-7, Lebrun, Hymnes 208, 213.

b′ at the end of the clause, following the verb (all NH): ("Ea again began to speak to Tašmišu") *āšma-an ḫullanun* [*kū*]*n*? d*Ullukum-min* NA4ŠU.U-*zin n-an ītten zaḫḫeškitten nam-ma* "First I struck him, this Ullukummi, the basalt-stone; go (and) fight him again (or: fight him finally, cf. 1 c 4′)" KBo 26.65 (including KUB 33.106) iv 13-14 (Ullik. III, NH), ed. JCS 6:30f. (before the join); cf. *ḫaddulišta nam-ma* KBo 14.3 iii 22 (DŠ frag. 14), ed. JCS 10:67, and *ḫaddulešdu nam-ma* KBo 4.6 obv. 18 and rev. 23-24, ed. Tischler, Gass. 12f. and 16f. (differently); [*nu ḫinka*]*n anda* SIG5-*ru nam-ma* "let the plague become better again" KUB 14.14 rev. 37 (PP 1), ed. Götze, KlF 1:176f. (cumulative count 49), Lebrun, Hymnes 198, 202.

b. *namma-pat* (for a listing of exx. of *namma-pat* without tr. see Hoffner in FsOtten 107) — **1′** *nam-ma . . . nam-ma-pat* "again . . . yet again": *nu*⟨*-za*⟩ d[U NIR.GÁL EN-*YA par*]*ā ḫandandatar tekkušnut . . .* ⟨*nu-za*⟩ dU NIR.GÁL EN-*YA parā ḫanda*⟨*nda*⟩*tar nam-ma tetkušnut*(!) . . . *nu-za* dU NIR.GÁL EN-*YA parā ḫandā*⟨*nda*⟩*tar nam-ma-pat tetkušnut* "The mighty Stormgod, my lord, showed (his) *parā ḫandandatar* . . . showed again . . . showed yet again . . ." KUB 14.20 i 6 + KBo 19.76 i 19, 11/24 and 14/27, ed. Houwink ten Cate, FsLaroche 161-63 ("yet again"), tr. Otten, AfO 22:113; while this passage offers good evidence that one use of *nam-ma-pat* after simple *namma* ("again" = "a second time") was to indicate a third, fourth, or fifth recurrence,

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since the exx. under 2′ and 3′ require other translations, we follow Hoffner in not offering any uniform tr. of *namma=pat*.

2′ *QĀTAMMA=pat . . . nam-ma=pat QĀTAMMA* "in the same way . . . again in the same way": *n=a*[(*šta* IN)IM.MEŠ (*anda QĀTAMMA=pat mem*)*iyanzi*] . . . [(*uttar=a=šmaš* x) . . .] *tuppiyaza=kan anda nam-ma=pat QĀTAMMA mem*[*iyanzi*] "And they (the Old Women) speak the words concurrently in just the same manner . . . they read the words again from the clay tablet in the same manner" KUB 17.18 ii 5, 8-9 (rit. for *taknaš* ^{d}UTU), w. dupls. KUB 46.46 ii 5, 8, VBoT 36:6.

3′ other usages: *nu* GAL *MEŠEDI* ^{LÚ}SAGI.[(A)] ^{TÚG}*šeknu*(*n*)*=ššan ar*[(*ḫa tarnāi*)] ^{LÚ}SAGI.A LUGAL-*i UŠK*[(*EN*)] *t=an* GAL *MEŠEDI nam-ma=pat* ^{TÚG}*šeknu*(*n*)*=ššan ēp*^{r}*zi*^{1} "And the GAL *MEŠEDI* releases the cupbearer's cloak (lit. "the cupbearer, his cloak"). The cupbearer pays homage to the king. Then the GAL *MEŠEDI* seizes him by the cloak again" KUB 25.1 v 45-49 (fest.), w. dupl. KUB 2.5 v 10-15; *nu nam-ma=pat ANA* ŠEŠ-[*Y*]*A ḫandaš UL ma*[*nqa iyanun*] "Out of respect for my brother again I [took] no [action] at all" KUB 14.3 ii 56 (Taw.), ed. AU 10f. ("so wieder, wie bisher"); *nu=šši* ^{GIŠ}NÁ *nam-ma=pat* ^{GIŠ}BANŠUR *piran katta išparranzi* "again (*nam-ma=pat*) down in front of the table they spread a bed for him (the patient)" KUB 7.8 iii 14-15 (rit. of Paškuwatti, §15, MH/NS), ed. Hoffner, AuOr 5:276, 279; cf. KUB 7.5 ii 16 (§10 of same text) (the first mention, without *namma*).

c. in a succession of positive and negative statements: 4 [UD]U.ḪI.A ^{LÚ}SANGA ^{d}*Inar* [*IN*]*A* UD.1.KAM *dāi* § [*IN*]*A* UD.2.KAM *natta dāi* [*IN*]*A* UD.3.KAM *nam-ma dāi* KBo 10.31 iii 21-24, translit. StBoT 28:103, cf. StBoT 27:150f.; *nu=šmaš ḫantezzi palši uzuḫrin UL pāi INA* 2 KASKAL=*ma* 1 *UPNA uzuḫrin pianzi INA* 3 KASKAL=*ma nam-ma UL pianzi INA* 4 KASKAL=*ma nam-ma 1 UPNA uzuḫrin pāi* "The first time he gives them (the horses) no hay; the second time they give them one handful of hay; the third time once more they don't give (it), the fourth time once more he gives one handful of hay" KBo 3.5 i 50-53 (Kikk.), ed. Hipp. heth. 84f.; cf. i 81-ii 2, ed. Hipp.heth. 86f., ii 41-45, ed. Hipp.heth 90f., and passim; ("When my lord in person fell sick in Ankuwa,") *apūš=ma=kan apiy*[*a*] *karū ārrūša pāir* "already then they became disloyal. (But when they heard about the recovery (lit. life) of My Majesty)" *n=at=kan nam-ma arruša UL* [*pāir*] *kinu*^{r}*n*^{1}*=ma* GIM-*an ŠA* EN-*YA ḫargan išdammaššir* [*n=a*]*t*!*=kan* (coll. Otten, ZA 71:219) *nam-ma arrū*[*š*]*a pāir* "they no longer were disloyal, but now, as soon as they heard about the critical condition of my lord, they once more became disloyal" KUB 19.23 rev. 12-16 (letter, NH).

d. preceded by an ordinal: *tān nam-ma* ^{m}*Piyūštiš* LUGAL $^{[(UR)]U}$*Ḫatti u*[*it*] "for a second time, once more, Piyušti, the king of Ḫatti, came" KBo 3.22 obv. 36 (Anitta, OS), w. dupl. KUB 36.98a obv. 6, ed. StBoT 18:12f.; [(*n*)]*u=kan ABU=YA kuedaš ANA* URU.DIDLI.ḪI.A *dan=natt*[(*aš* EGIR-*an*) A]N.ZA.GÀR *wetet n=aš* LÚ.KÚR *dān nam-ma ḫarni*[(*k*)*ta*] "And for a second time, once more, the enemy destroyed those empty towns behind which my father had built a tower" KUB 19.10 i 18-19 (DŠ frag. 13), w. dupl. KUB 19.11 iv 26-28, ed. JCS 10:66; *dān=za nam-m*[*a* DAM $^{(r}$*m*$^{1})$*A* (*ppu šumreškiwan dāiš*)] "for a second time, once more, the wife of Appu became pregnant" KUB 36.59 ii 8, w. dupl. KUB 24.8 iii 11, ed. StBoT 14:10f. iii 17 ("dann"); cf. also Signalement lyrique cited above sub bilingual section; contrary to StBoT 11:20, where *namma dān* and *dān namma* are regarded as interchangeable, in those cases in which *namma* precedes the ordinal *dān*, the latter relates to the following noun (cf. above sub 2 a 3′ a′).

e. preceded by other (temporal) adverbs — **1′** *karū* "already": (the Kaškaean enemy exhorts his men after the reconquest of Tummanna by Murš. II, while his troops have taken up position before Šapidduwa in order to defend the town) *karū=wa=šši nam-ma* [KUR ^{URU}*Tum=mann*]*a*(?) (var. *-n*]*a-aš*) KUR *ABI=ŠU nu=war=at=ši piran arḫa* [*tarnum*(*men anzel=m*)]*a=war=an=kan ANA* KUR.KUR.MEŠ-*NI* [*kat=tanda UL tarnu*(*m*)]^{r}*meni*^{1} "[the country of Tummanna(?)] is already again (*karū namma*) his ancestral land; we surrendered it before him,

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but [down] into our own countries let us not admit him" KBo 5.8 iii 6-9, w. dupl. KBo 16.8 iii 12-14, ed. AM 156f. (without the dupl., tr. "Früher freilich"), dupl. ed. Otten et al., MIO 3:168f.

2′ *āppa* "thereafter(?)" [HW² 1:153a "danach"]: *nu* LÚḪAL 1 NINDA SIG *ANA* dIŠTAR URU*Nenuwa paršiya* . . . EGIR-*pa-ma nam-ma* 1 NINDA SIG *ANA* dIŠTAR URU*Nenuwa paršiya* "The conjurer breaks one thin bread to Ištar of Nineveh . . . thereafter(?) (*āppa*) he breaks once more (*namma*), a thin bread, for Ištar of Nineveh" KBo 2.9 iv 1-3.

3′ *appanda* (wr. EGIR-*anda*, EGIR-*ŠU*) "thereafter": EGIR-*anda-ma-kan nam-ma paddani* GÚ.GAL GÚ.GAL.GAL GÚ.TUR GÚ.ŠEŠ NINDA *EMṢA dāi* "Thereafter once more she (or: he) puts chick pea(s), beans, lentils, bitter vetch (and) sour bread on the tray" KUB 12.26 iii 17-19, ed. Hoffner, AlHeth 100; for presumably the same tray see the preceding lines iii 10-16; (The conjurer cuts off a bit of *kangati* onto the thin bread; then he crumbles it behind the altar; . . .") EGIR-*ŠU-ma nam-ma-pat ANA* NINDA SIG *kangatiya tepu tuḫšai* "thereafter once more he cuts off a bit of *k.* onto the thin bread" KUB 15.42 iii 20-21; cf. also EGIR-*anda-ma nam-ma tamaiš* "thereafter still another" in KUB 10.93 iv 9-12 under 5 e 1′; see 1 d for contrasting *namma* EGIR-*anda* "next, afterwards."

4′ *kinun*, "now": ("Because those evil portents repeatedly occurred in Kummaḫa, and in the wake of them evil took place") *kinun-ma-za nam-ma kuit* IZKIM.ḪI.A ⌜ḪUL.ḪI.A⌝ *kik-kištari ŠA* SAG.DU dUTU-*ŠI* ḪUL *išeḫ-ḫiška*[*nz*]*i* "But since now once more evil portents repeatedly occur, do they portend evil for the person of My Majesty?" IBoT 1.33:2-4 (question in a snake oracle, NH), ed. Laroche, RA 52:152, 156 (*namma*: "encore"); in the "Song of Kumarbi" (after the Stormgod relates how he has cursed several gods, and before Šerri asks why he did this:) *nu kuiēš* [DINGIR.MEŠ . . . (*kinun nam-ma ammuk*) . . . *menaḫḫa*]*n*[*d*]*a zaḫḫiyanzi* "What [gods . . .] will now again do battle [agai]nst me?" KUB 33.120 iii 28-29, w. dupl. KUB 36.1 rt. col. 5. For Mṣt 75/45:8-9 cf. below sub 6 a.

f. the usage of *namma* 2 with negations: cf. below sub 6 a and b.

3. "in addition, further(more), moreover" (denoting addition, with a free distribution throughout the clause) — **a.** connecting words within clauses: often followed by the indefinite pronoun *tamai-* (cf. 5 e 1′), connecting two parts of a compound subject or object: *n*[*u-(m)*]*u* ⌜m.d⌝*SÎN*-dU-*aš* DUMU m*Zidā nam-ma-ya damāuš* UN[(.MEŠ-*uš uwā*)]*i tiškiuwan* [(*ti*)]*yēr* "And Arma-Tarḫunda, the son of Zida, and in addition other people began to create problems for me" KUB 1.1 i 33-34 (Apology of Ḫatt. III), w. dupls. KBo 3.6 + ABoT 62 i 28-29 and KUB 1.5 + Bo 69/240:7-8, ed. StBoT 24:6f.; also introducing the second part of a compound object: ⌜*mān*⌝*-mu* ŠE[Š-*Y*]*A* mNIR.GÁL-*iš* URU*Ḫat*[*tušan*] URU⌜*Kātapan*⌝ URU-*an nam-ma-*[*y*]*a tamā*⌜*i*⌝(coll.) [KUR.KUR.ḪI.A *pešta*] *n-at-za UL memaḫḫun* "When my brother Muwatalli [gave] to me Ḫat[tuša] (and) Katapa, the town, and in addition other [countries], did I refuse them?" KUB 21.19 + 338/v + 1303/u iii 9-11 (prayer of Ḫatt. III), ed. Sürenhagen, AOF 8:94f. (differently); second part of compound obj. is an inserted relative clause: *nu* URU*Tūmmannan* URU-*an nam-ma-ya* ⌜*ku*⌝*iēš* URU.DIDLI.ḪI.A BÀD *wedanteš ešer n-aš* LÚ.KÚR URU*Gašgaš ḫarnikta* "The Kaškaean enemy destroyed Tummanna, the town, and further those walled towns which had been built" KBo 5.8 ii 15-17, ed. AM 152f., cf. KUB 19.30 i 13-15, ed. AM 92f.

b. connecting clauses — **1′** clause-initial — **a′** connecting smaller clauses, often with the same subject: ("The above-mentioned Arinnanda mountain is very steep and it extends out into the sea") *nam-ma-aš me*⌜*k*⌝*ki parkuš warḫuišš-aš nam-ma-aš* NA4*pērunan*⌜*za*⌝ [(*nu-kan*)] *IŠTU* ANŠE.KUR.RA.MEŠ *šarā pennumanzi UL kišari* "Furthermore (AM: "ferner") it is very high, (and) it is wooded (lit. rough); furthermore it is rocky so that it is impossible to drive up it with chariots (lit.: horses)" KUB 14.16 iii 9-10, w. dupl. KUB 14.15 iii 40-41, ed. AM 54f.; *kāš-wa maḫḫan* URUDU *paḫḫašnuwanza nam-ma-war-aš ukturi*[*š*] . . . *nu* KÙ.GI *maḫḫan uktūri*

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nam-ma=at parkui daššu=ya "As this copper is protected, and in addition it is eternal . . . And as gold is eternal, and in addition it is pure and heavy" KBo 4.1 obv. 8 and 41-42, ed. Kellerman, Diss. 126f., 129, 134, 135; (in a royal prayer after mentioning the reconquest and resettlement of Hittite territories during the reign of Šuppiluliuma I) ⌜*nam-ma=ya*⌝*=za damāi araḫzena* KUR.KUR.MEŠ LUGAL-*wēzna*[*n*]*n*[*i anda tarḫta*] "And in addition [he conquered] still other foreign countries during (his) reign" KUB 14.14 obv. 28 (PP 1), ed. Götze, KlF 1:168f., Lebrun, Hymnes 194, 199; (" . . . they lift two black bulls:") 1 GUD.MAḪ 10 LÚ.MEŠ [Š]UKUR.ZABAR [(*karpanz*)]*i* ⌜*nam-ma*⌝ 1 GUD.MAḪ 10 LÚ.MEŠ ŠUKUR.ZABAR *karpanzi* "Ten men with bronze spears lift one bull. Ten more men with bronze spears lift (another) one bull" KBo 21.25 i 46-47 + KUB 34.123 i 16-17 (fest., OS), w. dupl. KUB 43.26 i 4-5 + KBo 30.29:8-9 (OS), translit. StBoT 25 no. 25, p. 65 (without KBo 30.29 join); compare the sequence [(1-*aš ḫ*)]*alzāi* . . . *apāš=a nam-ma kiš=šan ḫalzāi* . . . *nam-ma ḫalzāi* in KBo 20.26 + KBo 25.34 ii 14, 15 and 17 (OS), w. dupl. KBo 25.64 rev.? 10-14, translit. StBoT 25 no. 34 p. 89; (in the description of a foundation gift: "One lion of gold of one shekel, two pairs of oxen of iron harnessed with a silver yoke, each ox weighing one shekel, below them there is one platform") *n=at=šan* (var. *n=ašta*) 2 GUD *palzaḫḫi arandari nam-ma=ya=ššan* 2 GUD *palzaḫḫi arandari* "two oxen are standing on the platform and two additional oxen are standing on the platform" KBo 4.1 rev. 9-10 (NH), with dupl. KUB 2.2 ii 10 (the last clause is lacking in the duplicate), ed. Kellerman, Diss. 130, 136; ("because Armatarḫunta was a blood relation of mine") [*n*]*am-ma=aš* LÚ ŠU.GI-*anza ēšta* "and in addition he was an old man, (. . . I let him off)" KUB 19.67 + 1513/u i 19 (Apology of Ḫatt. III), ed. StBoT 24:18f., and pl. V.

b′ introducing a new, large unit of text, e.g., a new section, a new topic — **1″** in treaties: KBo 5.3 i 12, iii 25 (Ḫuqq.), ed. SV 2:106f., 124f.; KBo 5.13 ii 26, iv 1 (Kup.), ed. SV 1:124f., 132f., KUB 6.41 iv 16 (Kup.), ed. SV 1:134f.; KBo 4.3 iv 20 (Kup.), ed. SV 1:144; KBo 5.4 obv. (10), 24, 28 (Targ.), ed. SV 1:52f., 56f.; KUB 21.1 iii 31, 73 (Alakš.), ed. SV 2:70f., 76f.

2″ in instructions texts: IBoT 1:36 ii 64 (*MEŠEDI*, MH/MS); KUB 31.44 ii 16, 20 (LÚ DUGUD, MH/NS); KUB 13.2 i 3, 11, ii 18, 36, 42, 43, and passim (*BĒL MADG.*, MH/NS); KUB 13.4 i 14, 20, 63, ii 38, iii 7, 13, 18, 62 (temple personnel, pre-NH/NS); KUB 21.42 i 4, 11, ii 5 (SAG I, NH).

3″ in prayers: KUB 17.21 i 14 (prayer of Arn. and Ašm., MS), ed. von Schuler, Kaškäer 152f., Lebrun, Hymnes 134, 143; KUB 14.10 i 19 (PP 2), ed. Götze, KlF 1:206f. §2:1, Lebrun, Hymnes 204, 210.

c′ w. *ḫanti* or *arḫayan*: *n=ašta nam-ma ḫandī* 3 MA.NA KÙ.BABBAR *dāir* "And in addition they took out separately 3 minas of silver (or with a free rendering: "and three more minas of silver were taken out separately") (and the Chief of the Scribes and Pupuli held them separately (i.e., outside of the general account)" KUB 26.66 iii 14, ed. THeth 10:67, 69, Siegelová, Verw. 106f.; *namma* "in addition" (mng. 3) is frequently used in sentences containing *ḫanti* or *arḫayan*, cf. e.g., *ḫanti*: KUB 29.4 i 4, KUB 43.49 rev.? 35 and KUB 56.49 rev. 9, and *arḫayan*: KUB 7.14 i 7, KUB 9.7 rev. 6, KUB 32.129 i 12, KUB 43.49 rev. 17, KBo 4.6 rev. 18-20, KBo 11.19 obv. 6 and KBo 29.204:6.

d′ introducing complex sentences which begin with dependent clauses: *nam-ma kuiš=a* LUGAL-*uš kišari nu* ŠEŠ-*aš* NIN-*aš idālu šanḫzi šumeš=a panguš=ši⟨š⟩ nu=šši karši tetten* "Furthermore, whoever becomes king and seeks evil for (lit.: of) a brother (or) sister — you are his *panguš* — speak clearly to him" KBo 3.1 ii 46-47 (Tel.pr., OH/NS), ed. THeth 11:34f.; *nam-ma! ABU=YA kuit INA* KUR URU*Ḫurri ēšta nu kuitman* KUR.KUR.MEŠ URU*Ḫurri zaḫḫiškit n=aš ištantait* . . . , "Furthermore, because my father stayed in Ḫurri-land and spent there considerable time while he made war with the various Hurrian countries . . ." KBo 5.8 ii 8-10, ed. AM 152f.; see further, e.g., *nam-ma kuitman=a* KBo 3.3 ii 13-14, *nam-ma . . . kuwapi* KUB 21.38 obv. 59, *nam-ma . . . maḫḫan* KBo 5.13 iv 1-2 and *nam-ma=mu mān* KBo 18.2 rev. 8.

2′ not clause initial — **a′** following clause-initial *anda=ma* (cf. *-ma* e 2′): *anda=ma nam-ma* 2 GAL *lāleš* AN.BAR . . . "In addition there are further two great tongues of iron . . ." KBo 17.2

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i 4 (rit., OS), ed. StBoT 8:16f. ("ferner aber"); *anda=ma=za* ⌜*nam-ma*⌝ *šumeš* LÚ.MEŠSANGA LÚ.MEŠGUDU$_4$ SAL.MEŠAMA.DINGIR-*LIM* LÚ. MEŠ ⌜É⌝ DINGIR-*LIM* "In addition you (who are) priests, LÚ.MEŠGUDU$_4$, SAL.MEŠAMA. DINGIR-*LIM*, officials of the temple" KUB 13.4 iii 35-36 (instr., pre-NH/NS), ed. Chrest. 158f. and Süel, Direktif Metni 60f. ("ayrıca").

b′ modifying a following noun: *parā=ma nam-ma* 6 *ŠUTI INA* URU*Ḫūwanak*[*i*] *IKŠUD* "Furthermore he met six additional *ŠUTI* in (the town of) Ḫ. (and my father slew these, too . . .)" KUB 19.18 i 6-7 (DŠ frag. 15), ed. JCS 10:75.

c. special uses: *nu maḫḫan aušta* [*and*]*a=kan kuit ḫatkešnuwanteš nu=šmaš ḫalki*ḪI.A*-uš nam-ma* [*tepaw*]*ešzi* "And when he (Aitakkama's son) saw that (they) were besieged and that in addition their grain was running short" (he killed his father) KBo 4.4 ii 4-6, ed. AM 112f. ("wieder"); "(And afterwards he said 'No' to him and humiliated him in the presence of the countries)" *nu apāt nam-ma=pat IQBI* "and spoke in addition that (word of his): '(Give me the kingship right here on the spot. If not, I shall not come.')" KUB 14.3 i 14; we prefer Forrer, Forsch. 1:106f. ("Da sagte er sogar noch ausserdem selbiges") to Sommer, AU 2f. ("und (hat) doch noch wieder das gesagt") because this is not a repetition of line 11.

4. the usage of *namma* 2 and 3 in nominal sentences — **a.** *namma* with the negation *natta* in a nominal sentence: *nu nam-ma UL šuppi* "and (the woman) is no longer in a holy state" KBo 5.1 i 6, ed. Pap. 2*f., and StBoT 29:116 (understands the subject to be the birth stool); contra Beckman *šuppi* does not have to be neut., but is the same usage as *mān antuwaḫḫaš šuppi* "if a person is in a holy state" KBo 5.2 i 3; cf. [*mān=*]*ši=kan waqauš=ma UL nam-ma* ŠÀ É-*TI* "But if the *w.*'s are no longer in his house" KUB 46.38 i 6, compared with *nu=šši=kan mān waqāuš nūwa* ŠÀ É-*TI* "If the *w.*'s are still in his house" in KUB 46.42 iii 1, the two sentences showing an opposition between *UL namma*, "no longer," and *nūwa*, "still."

b. *namma* with the negation *lē* in nominal sentences: see exx. below under 6 b 1′ b′.

5. syntactical observations — **a.** the usage of *namma* with negations (word order): in negated clauses *namma* can either precede or follow the negation. The order *namma* + negation is more common than negation + *namma*. *natta* (UL) *namma* is not attested before NH.

b. *namma* in sentences with phraseological *uwa-* — **1′** sentence initial *namma* 1: ("When the patient finishes bathing, they pour that water into an empty wash basin, either of pottery or of bronze, which is not damaged(?)") *nam-ma=aš uizzi ANA UNŪTE*MEŠ *anda im=miyaddari UL kuwatqa maršeszi UL=ma=aš kuwatqa šuppeszi* "then (if) it happens that it (the basin) is mixed with the (other) utensils (no harm is done, since) it becomes neither profane (unfit for sacred use) nor holy (fit for sacred use) in any way (by the above procedure)" KUB 29.8 ii 20-23 (rit., MH/MS), cf. CHD *maršešš-*.

2′ *namma* 2 ("again") early in the clause: ("And should that one (i.e., Madduwatta) [attempt evil] against his son-in-law and his own [daughter] and afterwards prepare for his death,") *nu=wa u*⌜*iz*⌝*zi nam-ma tamēdani gen=*⌜*zu*⌝ [*ḫarzi*] "will it come to pass (that) he will maintain a friendly attitude again towards another?" KUB 14.1 obv. 81-82 (MH/MS), ed. Madd. 20f.; cf. further KUB 21.49 obv. 13 above in bil. sec.

3′ *namma* 1 and 2 late in the clause, belonging to the main verb: (after 'the father of his Majesty' has addressed Madduwatta on two earlier occasions he gives him an additional order) *nu uit* ⌜*ABI* ^{d}⌝UTU-*ŠI ANA* ^{m}*Mad=duwat*[*t*]*a kiššan nam-ma memi*⌜*šta*⌝ "Now 'the father of His Majesty' proceeded to speak again (*namma* 2) to Madduwatta in this manner" KUB 14.1 obv. 18-19 (MH/MS), ed. Madd. 4f.; (after a broken passage in which the king seems to say that he was uncertain what to do first and what to do next) *nu uwanun kiš*⌜*šan*⌝ *nam-ma iyanun* "And (it) came about (that) I finally(?) (*namma* 1 c 3′) acted in the following manner" KBo 4.4 i 39, ed. AM 110f.

c. *namma* stretching over more than one clause — **1′** *namma* 1: *nam-ma=ma=kan* KUR

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URU*Ḫapālla ku⌜en⌝ta=ya UL ēpta=ya=at UL n=at ANA* dUTU-*ŠI parā U*[*L paiš*] "But subsequently (or: thereafter, i.e., after all of his promises) he neither smote nor took the country of Ḫapalla nor did he hand it over to My Majesty" KUB 14.1 rev. 23 (MH/MS), ed. Madd. 26f.; cf. 1 c 1′.

2′ *namma* 2: ("And like a *šiyattal* he (Ullikummi) took his stand in Kummiya in front of the gate, and the Basalt-stone (monster) blocked Ḫebat in the temple") *nu nam-ma* d*Ḫepaduš* DINGIR.MEŠ-*aš ḫalugan UL ištamašzi UL=ma* dU-*an* d*Šuwaliyat*[*t*]*ann=a* IGI.ḪI.A-*it aušzi* "So that Ḫebat no longer hears the message of the gods nor sees with (her) eyes the Stormgod and Šuwaliyat" KBo 26.65 i 23-24 (incorporating KUB 33.106), ed. JCS 6:18f. (before the join).

d. sentences with more than one occurrence of *namma*: *INA* KUR URU*Ḫayaša=ya kuwapi paiši nu* (dupl.: *nu=za*) *nam-ma* SAL.MEŠ *ŠA* ŠEŠ-*KA* [(NIN-*K*)]*A lē nam-ma daškiši* "And when you go to the country of Ḫayaša, you may no longer (as you formerly did) take (sexually) the women (in the entourages?) of your brother (or) your sister" KBo 5.3 + KUB 40.35 iii 59-60, restored after the dupl. KBo 19.44 + KBo 22.40 rev. 44-45, ed. SV 2:128f. (without joins), cf. above sub 1 f; ("He [. . .]s seven times;") *nam-ma-az-za* EGIR-*anda* NINDA-*an nam-ma ēzzāi* "Next, afterwards (*namma* 1 a 4′ a′) he (or: she) can again (*namma* 2) eat food/bread" KUB 44.64 ii 3-4, translit. StBoT 19:49; *nu mali*[*škueš kuieš* ANŠE.KUR.RA.ḪI.A o] *na*[*m-m*]*a=šmaš wā*[*tar*] *nam-ma pianz*[*i*] "Then (*namma* 1) they give once more (*namma* 2) water to those horses which are weak (. . . § But the horses which are strong once more (*n*[*am-ma*]) receive nothing)" KUB 29.48 obv. 17-18 + KBo 8.50 ii 35-36, ed. Hipp.heth. 158f.

e. *namma* 2 and 3 in combination with *tamai-*, *kuiš* and *kuiški* — **1′** w. *tamai-*: (Because there are four sets of tents for the sacrificial equipment(?), they enter on the first day two sets (*TAPAL*) of tents in order to perform rites(?)) [*l*]*ukkattat=ma=kan INA* UD.2.KAM [*na*]*m-ma damēd*[*aš*?] ⌜*ANA*⌝ 2 *TAPAL* GIŠZA.LAM.GAR.ḪI.A *andan* [*p*]*ānzi* "but on the second day at dawn they enter still another two sets of tents" KUB 32.123 + KBo 29.206 i 18-22 (Ištanuwan fest.) (*namma* 2 or 3 after the ordinal); [EGI]R-*anda=ma nam-ma tamāiš* LÚSAN[GA ŠU.GI *Š*]*A* dLAMMA *kūn* EZEN-*an apel I*[*NA* É-*ŠU A-N*]*A* dLAMMA URU*Ḫattuši zē*[*ni ki*]*ššan iēzzi* "Thereafter still another [old] pr[iest] of the protective deity performs this festival [fo]r the protective deity in the autumn in Ḫattuša i[n his temple] in this manner" KUB 10.93 iv 9-12 (*namma* 2 after EGIR-*anda*, cf. lines 3-8 for the first "old priest of the protective deity"); cf. 2 e 3′ for EGIR-*anda namma*; *parā=ma=wa=mu=kan imma nam-ma damēdaš kuedašqa* É*ḫalenduwaš anda pēḫutet* "Further (*parā*) he even (*imma*) led me into (*anda*) still (*namma*) other palaces of some sort" KUB 31.71 iv 22-24 (dream of the queen), ed. Werner, FsOtten[1] 328f. ("Ausserdem aber brachte er mich erst noch in irgendwelche andere *ḫalentuwa-* Räumlichkeiten"), cf. 3 a, 3 b 1′ a′, 6 d.

2′ w. *kuiš* and *kuiški*: *mān nam-ma=ya kuiški* LÚ*ELLAM ITTI* LÚEN É-*TIM ḫan=dāta*[*ri*] "If also in addition some free man joins with the owner of the house" KBo 15.33 iii 23 (incantation for the Stormgod of Kuliwišna, MH/MS), (*namma* 3); *mān parā nam-ma kuiš* MU.KAM-*za uit* "When some further year began" KUB 36.87 iii 11-12 (prayer to the Stormgod of Nerik, NH), ed. Haas, KN 190f.

f. *namma* interrupting a construction without breaking the "nexus": Goetze once observed (JCS 17:99) that *namma* can interrupt the sequence of preverb and verb without breaking the nexus. From the following examples it is clear that *namma* can occur between a noun (*nomen regens*) and its dependent genitive (1-3), between a noun and its attributive adjective or adjectival pronoun (4-6) or between the two parts of a reduplicated generalizing relative pronoun (7): (1) *kī kuit ŠA* DINGIR-*LIM* URU*A*⌜*rušna nam-ma zilaš* DÙ-*at*⌝ KUB 22.70 obv. 41 (oracle question), ed. THeth 6:66f.; (2) *nu ABU=YA išḫiulaš nam-ma tuppi wēkta* KBo 14.12 iv 26-27 (DŠ frag. 28), ed. JCS 10:98; (3) x(Götze: EGIR)-*az ŠA* dUTU-*ŠI nam-ma aš*⌜*an*⌝*ta* KUR.KUR-*TIM dāš* KUB 14.1 rev. 29

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(MH/MS), ed. Madd. 26f., cf. KUB 14.14 rev. 17-18, 6 b 2′ a′; (4) *našma-mu-za mān* LÚ URU*Ḫatti* [*n*]*amma kuiški idālu menaḫḫanda šarā dāi* KBo 5.3 ii 32-33 (Ḫuqq.), ed. SV 2:116f., cf. Pap. 6; (5) *nu-kan ANA* LÚEN É-*TIM kuiēš nam-ma* DING[IR. MEŠ *aššaweš nu apuš*(?)] DINGIR.MEŠ *ekuzi* KBo 15.33 ii 27-28 (MH/MS), cf. Kammenhuber, HW² 1:507b; (6) (in broken context) *nu ḫūišwanduš* (var. TI-*anduš*) ⌜*nam-ma*⌝ *tarpalliuš* KUB 17.18 ii 17, w. dupl. KUB 46.46 ii 16; (7) ⌜*nam-ma*⌝ *kuiēš kuiēš kueluwaneš šer* É.G[AL . . . *k*]*uiēš nam-ma kuiēš kuwapi n-uš ḫūmandu*[*š* . . .] *wanal-liškandu ištalkiškan*[*du*] "further, whatever *k.*'s are up in the pa[lace(?)] (and) whatever other *k.*'s are (any)where, all those let them *w.* and *i.*" KUB 31.100 rev. 11-13 (pre-NH/MS).

6. *namma* with negations (cf. 5a) — **a.** "again . . . not," "still . . . not" (didn't do it before): ("Concerning the fact that you wrote to me about the submission (*ḫaliyatar*) of Marruwa, the man of Ḫimmuwa, (saying) 'I dispatched him; by tablet you wrote to me about him: 'I dispatched him;'") *kinuna-aš nam-ma UL uit* "Now, again, he has not arrived (i.e., now he still has not arrived)." Mşt 75/45:8 (letter, MH/MS), ed. Alp, Belleten 44 (1980) 38f., cf. 2 e 4′; [. . . *ina*]*ni piran tariaḫḫun malik*⌜*k*⌝*un nu-za nam-ma UL tarḫmi* "I have toiled and . . .-ed in the face of sickness, but I still do not succeed" (as I did not succeed before) KUB 30.10 rev. 4 (OH/MS), cf. sub *malikk-*, but a translation "I cannot (endure it) any longer" (i.e., I did succeed in enduring it up to now) would also be possible.

b. "not again," "no longer" (did it before) — **1′** clause-initial or near the beginning of the clause — **a′** w. *natta* (*UL*): ("Below in/on the dark earth lies a bronze vessel, its lid is made of lead, its clasp(?) is made of iron") *kuit andan paizzi n-ašta nam-ma šarā UL uizzi anda-at-an* (wr. *an-da-da-an*) *ḫarkzi* "what goes in, will not come up again (i.e., it was "up" before it was sent below). It will perish therein." KUB 17.10 iv 16-17 (OH/MS), translit. Myth. 37; (after the disappearance of Telipinu) *nu nam-ma ḫalkiš* ZÍZ-*tar UL māi nu-za nam-ma* GUD.ḪI.A UDU.ḪI.A DUMU.LÚ.U$_{19}$.LU.MEŠ *UL arm-aḫḫanzi* "barley (and) wheat no longer grow, cattle, sheep (and) people no longer become pregnant" KUB 17.10 i 13-15 (OH/MS), translit. Myth. 30, tr. ANET 126; ("Kešši only paid attention to his wife") *nu-za nam-ma* m*Keššiš* DINGIR.MEŠ-*uš* NINDA*ḫaršit išpanduzzi*⟨*t*⟩ *UL ka*⌜*ppuizz*⌝*i* ḪUR.SAG.MEŠ-*šaš nam-ma ḫur-nuwanzi UL paizzi* "Kešši no longer takes care of the gods with bread offerings and wine rations and he no longer sets out for the mountains to hunt; (he only had attention for his wife. § And his mother began to speak to Kešši: 'Only your wife is dear to you.')" *nu-wa nam-ma* ḪUR.SAG.MEŠ-*aš ḫurnuwanzi UL pāi*⟨*ši*⟩ *nu-wa-mu UL kuitki udatti* "You no longer set out for the mountains to hunt. And so you bring me nothing at all." KUB 33.121 ii 7-11 (NH), ed. Friedrich, ZA 49:234f.; cf. KUB 1.16 ii 9; for *nu-mu nam-ma UL kuitki ḫatraeš* in KUB 6.41 iii 49-51 cf. 1 b.

b′ w. *lē*: *nu alwanzata idalawēš tešḫuš tar-mānteš ašandu n-at-kan nam-ma šarā lē* ⌜*uiz*⌝*zi n-at-kan dankuīš daganzipaš ḫardu* "Let the sorcery and the evil dreams be nailed down. May they not come up again, but let the dark earth hold them." KUB 24.9 ii 23-25 (MN/NS), ed. THeth 2:34f.; (These bringers of bread offerings and libations who remain alive for you in small number) [*n-*]*at nam-ma lē dammeš-ḫan*[*ta*] *n-at lē ak*[*kanzi*] "may they no longer be harmed and may they not go on dying." KUB 14.14 rev. 32, ed. Götze, KlF 1:176f., Lebrun, Hymnes 197, 202 (rev. 44); (uncleanness and other things should become like *ḫašuwai*SAR) *nu-war-at ḫāšu*[*way*]*aš*SAR *iwar* ⌜*miy*⌝*ān ēšdu nu-war-at-za nam-ma iyatnuwan ḫāšuwāi*SAR [*pu*]*šš-wanzi lē kuiški tarḫzi* "and let it (the uncleanness) be luxuriant like a soda plant, and let no one be able to grind it (*-at*, the uncleanness) any longer (like) the sturdy(?) soda plant" KUB 29.7 rev. 18-19 + KBo 21.41 rev. 27-28 (Šamuḫa rit., MS), ed. Lebrun, Samuha 123, 130 (differently), tr. ANET 346 (without the join, differently), for the continuation see *maḫḫan* 1 a 1′ a′; (the uncleanness is compared to the *ḫašuwai*-plant which is ground up and made into soap;) *n-at nam-ma ANA PANI* DINGIR-*LIM-ya lē ANA* EN SISKUR.SISKUR-*ya-at-šan tuēkki-šši* [*lē*] "and may it (the un-

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cleanness) no longer be either before the deity or on the sacrificer's person." KUB 29.7 rev. 23-24 (Šamuḫa rit., MS), ed. Lebrun, Samuha, 123, 130 (rev. 32-33); tr. ANET 346; cf. rev. 47-48.

2′ *namma* in the middle of clause with the verb following immediately or shortly — **a′** w. *natta* (*UL*): In a second group *namma* follows several words in the clause, but still precedes the negation: *wašter kuiēš nu idālu iēr nu apel* UD.KAM-*aš nam-ma UL ku-e-iš-ki ēšzi* "those who sinned and committed evil, no one of that day exists any more. (They have already died.)" KUB 14.14 rev. 17-18, ed. Götze, KlF 1:174f., Lebrun, Hymnes 197, 201 (rev. 19-20); *ammuk=ma=z* ŠÀ-*az laḫl*[*ā*]*ḫḫiman* [*U*]*L tarḫmi* NÍ.TE-*az=ma=za* [(*pi*)]*ttuliyan nam-ma UL tarḫmi* "But I cannot expel (lit. overcome) the worry from (my) heart, and I can no longer expel (lit. overcome) the anguish from (my) body" KUB 14.10 obv. 16-18, w. dupl. KUB 14.11 i 10-12, ed. Götze, KlF 1:206f. (§1:6), Lebrun, Hymnes 204, 210; (after a postpositional phrase (?)) ("But when he had finished fortifying the towns, he went into Almina") *nu=šši* LÚ.KÚR *zaḫḫiya menaḫḫanda nam-ma UL kuiški mazzašta* "and none of the enemies gave further resistance against him in battle" KBo 5.6 i 7-8 (DŠ frag. 28), ed. JCS 10:90f.

b′ w. *lē*: ("See, on account of that affair these substitutes are already standing on their spot") *nu=wa=za kūš šikten apūš=wa=za nam-ma lē šekteni* "Take note of these, take no further note of those (others)" KUB 7.10 i 4-5, ed. StBoT 3:130; *kin*[*un*]*a=wa=kan arḫa nam-ma lē neyanza zik* "Henceforth (*kinuna*) be no longer turned away, (be turned towards the king, the queen (and) the princes.)" KBo 20.82 ii 18-19 (rit., pre-NH/NS) (*zik* in final position, absence of *-za*; *namma lē* in expected position between local adverb and predicate); ("As the porridge is *karšanza* and there is no *piddunza* in it") *ANA* DINGIR-*LIM=ya=šši*[*a*]*n* [ḪUL]-*lu paprātar* [*nam-m*]*a anda lē* "May evil uncleanliness not be present any longer for the deity as well" KBo 23.1 iii 19-21 (ritual of Ammiḫatna, Tulbi and Mati), cf. i 36-37 securing the restorations; note *namma* in front of and *lē* behind the predicate); *nu idalu uttar* DINGIR.MEŠ-*aš=ša piran nam-ma lē ANA* LUGAL=*ya=at=šan tuekki=šši* [*l*]*ē* "and may the evil word no longer be either before the gods or on the king's person" KUB 30.31 + KUB 32.114 i 18-19 (Kizzuwatna rit., NH), (*namma lē* after the predicate), ed. Lebrun, Heth. 2:95, 103, cf. ibid. "44-45" (40-41 after join) (without *namma*).

3′ *namma* after the negation — **a′** w. *natta* (*UL*): *nu* EZEN.MEŠ *UL nam-ma kuwapikki karša*[*numi*] *ḫamešḫandaš=kan* [EZEN.MEŠ *zenand*]*aš=ša UL nam-ma waḫnummi* "And [I will] never again omit the festivals. I will not again interchange the spring and autumn festivals" KBo 12.58 + KBo 13.162 obv. 7-8 (prayer of Tudḫ. IV), ed. Lebrun, Hymnes 357, 359 (see obv. 3 for the fact that the king apparently had omitted festivals in the recent past); *kinun=ma=mu=za* ŠEŠ-*YA kuit markiyat* [*n=a*]*t UL nam-ma iyami* "but now that my brother has expressed his disapproval to me, I will not do it again" KUB 21.38 rev. 10-11, ed. Helck, JCS 17:93 and Stefanini, Pud. 15f.; for KUB 21.49 obv. 13 cf. above in bilingual section sub mng. 6(b); *ANA* ŠEŠ-*YA=mu=kan* [*UL*] *parkiya=nuwanzi nam-ma . . . nu=wa* ŠEŠ-*YA nak*ᵀ*kin*ᵀ IGI.ḪI.A*=wa=za UL nam-ma* [*uḫḫi*] (Enkidu said) "Will they [not] let me rise again (from my sickbed) for my brother? . . . And [shall I see] my dear brother no longer with (my own) eyes?" KUB 8.48 i 19-20, 22 (NH), ed. Friedrich, ZA 39:18f., translit. Myth. 132.

b′ w. *lē*: [URU*Urk*]*išaš=kan* GIŠKÁ-*aš anda* GIŠ*šiyattal lē nam-ma artari* "In the gate of Urkiš let him never again stand as a *š.*" (which he did before in Kummiya, KBo 26.65 i 21-22) KBo 26.65 iv 15 (Ullik. III), ed. JCS 6:30f.; *BĒLI*⟨-*NI*⟩*=wa=nnaš karū* [*kui*]*t ḫarnikta nu=wa BĒLI-N*ᵀ*I l*ᵀ*ē nam-ma uwaši* "Since you, our lord, did destroy us previously, O our lord, do not come again." KBo 4.4 iv 45-46, ed. AM 138-141; ("Or, if I forbid a thing to someone and say to him") [(*lē=war=*)*a*]*t nam-ma kuwapikki iyaši* "Don't ever do it again." KUB 26.1 iv 25 (instr. for LÚ.MEŠ SAG, NH), w. dupl. KUB 26.8 iv 13, ed. Dienstanw. 16; ("And if the dying continues in some way or another because of this matter") *n=at kuitman* [EGIR-*p*]*a* SIG$_5$-*aḫḫiškimi nu=kan ŠA* DINGIR.MEŠ *kuiēš* LÚ.MEŠ NINDA.KUR$_4$.RA LÚ.MEŠ*išpantuzzilašš=a* [*aš*]*anteš n=*

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at lē nam-ma akkanzi "then during the time that I set it right again, may those remaining who give bread offerings and wine rations to the gods not die any longer." KUB 14.8 rev. 38-40 (PP 2), ed. Götze, KlF 1:218f. (§11:2), Lebrun, Hymnes 209, 214 (in this example the temporal *kuitman* clause would seem to delimit the meaning of *namma* to a specific period); DUMU.SAL-*wa lē nam-ma zaluga-nuš*[*kiši*] "Do not further delay (giving) the daughter." KUB 21.38 obv. 25, letter of Pud., ed. Helck, JCS 17:89f. and Stefanini, Pud. 9; cf. KBo 4.4 iv 45-46, ed. AM 140f.

c. "subsequently/thereafter . . . not" (irrespective of whether it was done before): ("I would have gone to the country of Kalašma myself") *nu-mu-kan šā*ʳ*ru*ˡ *kuit* NAM.RA GUD UDU *mekki makkiššan ēšta nu-kan nam-ma ammuk IŠTU* KARAŠ *arḫa UL pāun* "But because the booty (consisting of) persons to be resettled, cattle (and) sheep, had become very numerous, therefore (implied by *nu*) I myself did not subsequently (*namma*) go out with the army, (but I sent forth Nuwanza, the GAL.GEŠTIN and prince, to the country of Kalašma with the infantry (and) the chariotry)" KBo 5.8 iv 13-15, ed. AM 160-163, cf. the similar passage with a preceding *maḫḫan* clause KBo 3.4 ii 21-23, ed. AM 48-51; [*nu-m*]*u* ʳ*e*ˡ[*n*]*iššan kuit* [^{m}*M*]*uttin* LÚ ^{URU}*Ḫali-manā* [*me*]*naḫḫanda uiēr* [NAM.RA] ^{URU}*Ḫatti-ya-mu* EGIR-*pa pīēr nu nam-ma* ^{d}UTU-*ŠI INA* KUR ^{UR}[^{U}*Azz*]*i UL pāun n-aš-za* ÌR-*anni daḫḫun n-aš-za* ÌR-*aḫḫu*[*n*] *nu nam-ma* ^{d}UTU-*ŠI apēdani* MU.KAM-*ti gimri UL ku-wapi*ʳ*k*ˡ*ki pāun* "And because they had thus sent Mutti, the man of Ḫalimana, to meet me and had returned the [resettled] Hittites to me, I, My Majesty, did not subsequently (*namma*) go to the country of Azzi. I took them into my service and made them my subjects. Subsequently/later (*namma*) in that year I, My Majesty, did not go anywhere on a campaign (but rather went into winter quarters)" KBo 4.4 iv 50-54, ed. AM 140f.; ("And Madduwatta wrote as follows to Kišnapili") *ūk-wa walḫūanzi* ^{URU}*Dalauwa paimi* [*šumeš-a-w*]*a* (Götze: [*šumeš-ma*]*-wa*) ^{URU}[*Ḫi*]*nduwa ītten nu-wa ūk* ^{URU}*Da*[*lauwa*]*n walḫmi nu-wa nam-ma* ERÍN.MEŠ ^{URU}*Dalauwa ANA* ^{URU}*Ḫinduwa šardiya U*[*L*] *uizz*[*i nu-wa-za* ^{UR}]^{U}*Ḫin*ʳ*du*ˡ*wan ḫarnikteni* "I will go to Dalauwa in order to attack (it). You go to Ḫinduwa. I will attack Dalauwa. Then (*namma*) the army of Dalauwa will not come to the aid of Ḫinduwa, and you will destroy Ḫinduwa" KUB 14.1 obv. 66-68 (MH/MS), ed. Madd. 16f.; for KUB 1.16 ii 9 cf. above in bil. sec.; *ŠA* KUR ^{URU}*Az*⟨*zi*⟩*y*[(*a-za* SA)]L *nam-ma ANA* DAM-*UTTIM* (dupl. NIN-*UTTIM*) *lē datti* "You may not hereafter (*namma* 1) take a woman of Azzi in marriage." KBo 5.3 iii 62-63 (Ḫuqq.), w. dupl. KBo 22.40 + KBo 19.44 rev. 47-48, ed. SV 2:128f.

d. *namma*(*-ma*) "over and above, in addition," often following a sentence containing a limitative *-pat*. *namma* in most cases heads a clause which contains a negation and is usually associated with *tamai-*, "another, different." This specific usage is also discussed in *-ma* b 8′: ("You, O Telipinu, are a honored god, and in Ḫatti-land alone you, O my god, also possess temples (which are) strongly-built") *nam-ma-ma-tta* ʳ*tamē*ˡ*dani* KUR-*e UL kuwapikki ēšzi* "but in any other land in addition (to ours) you do not possess (them) anywhere" KUB 24.2 obv. 16-17, w. dupl. KUB 24.1 i 20-21, ed. Gurney, AAA 27:16-19, Lebrun, Hymnes 181, 185; very frequently in oracle questions: *mān-za* DINGIR-*LIM apadda-pat šer* TUKU.TUKU-*uanza nam-ma-ma tamāi* NU.GÁL *kuitki* "If you, O deity, are angry only on that account, but (if) over and above it there is no other (point) whatsoever" KUB 22.70 obv. 28, ed. THeth 6:62f.; cf. ibid. obv. 33, 39, 65, rev. 1. Often represented by KI.MIN "ditto" in questions following one with this formula. Cf. *mān-ma* LÚ.MEŠ É.NA$_4$ DINGIR-*LIM* ^{m}*Tudḫaliya* ^{d}UTU-*ŠI* SAL.LUGAL *UL nam-ma kuēzqa maršanuan ḫarkanzi* "But if the officials of the stonehouse of the divine (i.e., deceased) Tudḫaliya have not in any way whatsoever additionally desecrated 'My Majesty' (and) the queen . . ." KUB 16.39 ii 6-7, ed. HTR 108f.

Hrozný, SH (1917) 135 ("hierauf, dann, ferner"); Ungnad, ZDMG 74 (1920) 417 (associates *namma* with *nu*, *-ma*, and *-a* as "konjunktionale Partikeln" [*namma* 1]); Sommer and

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Ehelolf, Pap. (1924) 6f. ("*namma* 'weiter' (fortführende Partikel)" [clause initial]; "wieder" [non clause-initial]; *nu namma* "mit konklusiver Bedeutung"; negated *namma* "weiterhin nicht" and "nicht mehr"); Ungnad, ZA 36 (1925) 102 n. 3 (recognizing another, adverbial meaning similar to *āppa, anda*, etc.); Sommer, AU (1932) 10f. ii 56 (*namma-pat* "wieder wie bisher,") and 16f. iv 20 (*nu namma kuit*, "Was (gibts) da noch weiter?"), 174; Götze, AM (1933) 302 (a very elaborate distinction between the various meanings); Sturtevant, Gl. (1936) 107; Friedrich, HW (1952) 148, HE 1 (1960) §§286 and 315; Goetze, JCS 17 (1963) 99 (interrupting a construction without breaking the nexus).

[*nammazzummazu*] in KUB 44.63 ii 17 (StBoT 19:30f. x-*mazzummazun*) should be read ⌜BURU$_5$⌝ *mazzummazu-*, w. BURU$_5$ either as a logogram or determinative to *mazzummazu-* (add to CHD L-N 215).

namni (Ḫurr., deified object).†

EGIR-*ŠU-ma muturši* ^{d}*Ḫebattewena na-a-am-ni / natḫi* KUB 27.8 rev. 1-2 (passage quoted under *natḫi*); w. parallels KUB 32.93 i 10 + KBo 8.156 left col. 2. GLH 177 [sub *namalli*] reads wrongly *na-a-am-m*[*u-li*]).

Cf. ^{d}*Nam-ni* KUB 21.1 iv 8 (SV 2:78f.) together with ^{d}*Ḫazzi*. Both are famous mountains, but listed here separate from the ḪUR.SAG's of lines 24-25. Laroche, GLH 178, has only the mountain, no common noun. Cf. Güterbock, Les Hieroglyphes de Yazılıkaya 46 w. n. 39.

$^{(d)}$na(m)mulli- n.; couch; Ḫurr. loanword in Hitt.; from MH.†

sg. nom.-acc. [*n*]*am-mu-ul-li* Bo 5156 obv. 13 (StBoT 15:28), *na-mu-ul-li* KUB 12.5 iv 14 (MH/early NS), ^{d}*na-mu*!*-ul-li* KUB 27.1 ii 59 (NH).

a. (In lists of Hurrian gods and deified objects, together with *natḫi-* "bed"): 1 NINDA SIG ^{d}*nathi* ^{d}*na-mu*!*-ul-li* (The exorcist breaks) "1 thin bread for the bed (and) for the couch" KUB 27.1 ii 59 (fest. of Ištar of Šamuḫa, NH), ed. Lebrun, Samuha 80, 90; (the deity's singer and/or the ^{LÚ}AZU makes the divine image recline (*šašnu-*), undresses it, and washes its feet,) [EGIR?-*ŠU*?-*ma*?] ^{d}*Ḫarištaššin natḫi na-mu-ul-li* [TUŠ?-*aš*?] *ekuzi* "[Afterwards?] he drinks Ḫ., the bed, (and) the couch [in a seated(?) position]" KUB 12.5 iv 14-15 (rit. for Ištar of Tamininga, MH/early NS), ed. Danmanville, RHA XX/70:52, 54; in this text the *natḫi* and *namulli* are two of the deity's *UNŪTE*^{MEŠ} which were earlier brought out and consecrated (KUB 12.5 i 5-6), cf. also (elsewhere) in the dupl. KUB 45.32 iii 23.

b. (a real couch?): [. . . *n*]*am-mu-ul-li udai* Bo 5156 obv. 13 (StBoT 15:28); ŠÀ É.ŠÀ-*kan* ^{GIŠ}NÁ *na*[*mulli*(?) *i*]*š*⌜*par*⌝*ranz*[*i*] "In the inner chamber they make (lit. spread) the bed (and) couch" KUB 44.1 rev. 20.

For KUB 27.8 rev. 1 see *namni-* and full quotation under *natḫi-*.

Laroche, RHA XIII/57 (1955) 86-88; Popko, Kultobjekte (1978) 82 ("eine Art von Bett"); Laroche, GLH (1979) 177 ("couche"); Wegner, AOAT 36 (1981) 110 ("Liege"). Cf. CAD N *namallu* (= *eršu* SU.KI "'bed' in Subarean") and *namullu* "(a wooden implement)."

[*nam*?*-mu-uš-za-kán*] in KUB 7.1 ii 11 (Kronasser, Die Sprache 7:149, 152) is probably not *namma* with an assimilation of the final vowel in the second syllable to the enclitic pron. pl. acc. *-uš*. Coll. shows readings *nam*?- or ⌜*na-a-*⌝ to be difficult, but possible. However, the context leads one to suspect that *nam*?*-mu-uš* is a noun in the acc. pl., either a syll. writing of a hapax legomenon or an error for something like NAM.ERÍM-*uš* (= *lingauš*) "oaths".

nanna-, nanni(ya)- v.; **1.** to drive (intrans.), ride in an animal-drawn vehicle, **2.** to drive (trans.) (obj. animals, evils, persons, spears), **3.** (trans. w. *āppa*) to draw/drive back (obj. ^{GIŠ}SAG.KUL), **4.** (w. other prev. and adv.: *āppan, arḫa, kattan, parā*); from OS.

act. pres. sg. 1 *na-an-na-aḫ-ḫi* KUB 32.120:11; **sg. 2** *na-an-na-at-ti* KBo 23.8:9; **sg. 3** *na-an-na-i* KBo 17.10 i 2 (OS), KUB 31.57 i (17) (OH/NS), KUB 20.10 iv 7, KUB 19.18 i 24 (Murš. II), *na-an-na-a-i* KBo 13.109 iii 7 (MH/NS).

pl. 1 *na-an-ni-ia-u-e-ni* KBo 12.42 rev. 8 (early NS); **pl. 3** *na-an-ni-an-zi* KBo 22.2 obv. 8 (OS), KBo 17.12 rev. (3) (OS), KBo 20.20 obv. 9 (OS), KUB 12.8 i 3 (OH/NS), KBo 21.23 i 16, KUB 54.93 obv. 10, *na-a-an-ni-ia-an-zi* KBo 21.37 obv.? 7, *na-an-ni-ia-an-zi* KUB 48.9 ii 7 (OH/NS), KUB 40.102 i 21 (NS), KUB 11.23 v 16, KUB 41.37 i (4), *na-an-na-an-zi* Bo 3449 rev. 10 (StBoT 17:27), KUB 43.50 rev. 35 (Murš. II), *na-na-an-zi* KUB 56.39 i 7 (StBoT 17:27).

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pret. sg. 1 *na-an-na-aḫ-ḫu-un* KBo 4.2 iii 41 (Murš. II); **sg. 3** (or perhaps 2?) *na-an-ni-iš-ta* KUB 9.34 ii 13 (NH); **pl. 3** *na-an-ni-˹e¹-er* KUB 17.21 ii 19 (Arn. I, MS), *na-an-ni-ir* KUB 26.71 iv 11 (OH/NS).

imp. sg. 2 *na-an-ni* KUB 27.67 ii 33, iii 37, iv 33 (MH/NS), *na-an!?-ni* KBo 7.28:13 (Friedrich, RSO 32:223); **sg. 3** *na-an-na-ú* KUB 13.2 i 16 (MH/NS); **pl. 2** *na-an-ni-iš-ten* KUB 31.101:22 (NH).

mid. pres. pl. 3 *na-an-ni-an-ta*[(-). . .] KBo 21.75:10, *na-an-ni-ia-an-da*[(-). . .] KBo 17.83 i 9.

iter. act. pres. sg. 3 *na-an-ni-eš-ki-iz-zi* VBoT 25 i 2; **pl. 3** *na-an-ni-iš-kán-z*[*i*] KUB 15.2 iv 2; **pret. pl. 3** *na-an-ni-eš-ki-ir* KUB 24.7 ii 48, *na-an-ni-eš-kir* KUB 16.39 ii 13, 34.

broken: ˹*na-a-an-na-*x¹-[. . .] KUB 33.119:20.

1. to drive (intrans.), ride in an animal-drawn vehicle (from MH/NS) — **a.** in general: (alternating w. *penna-*) "In the morning my father drove (hist. pres., *pennai*) down from Tiwanzana into the countryside. His charioteers held (*ḫarzi* 'holds') six teams of horses behind him" *nu ABUYA maḫḫan na-an-na-i* "As my father was driving (hist. pres.), (all at once he happened upon that entire enemy)" KUB 19.18 i 22-25 (DŠ Frag. 15), w. dupl. KBo 14.3 iv 26-30, ed. Güterbock, JCS 10:76; note that *maḫḫan nannai* here redescribes *pennai*; *INA* $^{URU.DU_6}$*Ku*[(*nnū*)] *na-an-na-aḫ-ḫu-un* "I was driving to the ruined city of Kunnu [. . .]" KBo 4.2 iii 40-41 (aphasia of Muršili), w. dupls. KUB 43.50 obv. 1 and KUB 48.100 obv. 1, ed. MSpr. 4f.; cf. VBoT 25 i 2 (oracle question).

b. w. acc. of the way and no particle (to drive along a road, follow a road or track): *mān* KASKAL-*an na-an-na-at-ti* "If you are driving along the road" KBo 23.8:9-11; (But when the enemy strikes,) *nu* ERÍN.MEŠ LÚ.KÚR *ūrkin* ˹UD.3.KAM¹ (var. *ŠA* LÚ.KÚR *ūrkin INA* UD.3.KAM) *na-an-na-ú* "let the troops follow the track of the enemy for three days" KUB 13.2 i 16 (*BĒL MADGALTI*, MH/NS), w. dupl. KUB 31.86 i 14, ed. Dienstanw. 42; (The Old Woman pronounces the name of the person whom she is treating:) *kāša=wa* KASKAL-*an na-an-ni-iš-ta* "He has (or: you have) followed the road'" KUB 9.34 ii 13 (rit., NS), ed. Hutter, Behexung 30f.

2. to drive (trans.) (obj. animals, evils, persons, spears, *šanezzi uttar*) (from OS) — **a.** animals: "The sons go back to Neša" *nu* ANŠE-*in* (var. ANŠE-*an*) *na-an-ni-an-zi* "and they drive a donkey" KBo 22.2 obv. 7-8 (Zalpa legend, OS), w. dupl. KBo 26.126:3 (= HFAC 2), ed. StBoT 17:6f.; NAM.RA.ḪI.A=*wa mekki wedaweni* GUD.ḪI.A=*wa* UDU.ḪI.A ANŠE.KUR.RA. ḪI.A ANŠE.GÌR.NUN.NA.ḪI.A ANŠE.MEŠ *mekki na-an-ni-ia-u-e-ni* "We are bringing (*weda-*) NAM.RA persons in large numbers (cf. *mekki* B a 2'); we are driving (*nanniya-*) cattle, sheep, horses, mules (and) donkeys in large numbers" KBo 12.42 rev. 6-8 (early NS), ed. Hoffner, JCS 22:35f.; note that *weda-* rather than *nanna-* is selected in this text when humans are conducted; *auliuš=a=kan* GUD.[MAḪ].ḪI.A ŠE GUD.ÁB ŠE UDU. ḪI.A ŠE MÁŠ.GAL.ḪI.A ŠE *kuēz arḫa na-an-ni-˹e¹-er* "(All the countries) from which they drove the sacrificial animals (*auliuš*): (namely,) fattened bulls, fattened cows, fattened sheep, and fattened goats" KUB 17.21 ii 18-19 (prayer of Arn. and Ašm., MH/MS), ed. Kaškäer 156f., van Brock, RHA XXII/75:130, tr. ANET 399; □ on *auli-* cf. HW² 1:627f., HED 1-2:229-32, Kühne, ZA 76:85-117; the same animals are the obj. of *unna-* in ibid. iii 26f.; "We asked the [priests(?)] of the deity, and they said" GUD ŠE=*wa kuin* UDU ŠE=*ia* [. . .]-*az na-an-ni-˹eš¹-kir* "'The fattened ox and fattened sheep which they used to drive from [. . .]'" KUB 16.39 ii 33-34 (oracle question); cf. ibid. ii 13 (obj. an animal, probably either ox or sheep); *n=ašta* GUD.ḪI.A *kuiēš šipanduanzi ANA PANI* DINGIR-*LIM anda na-an-ni-ia-an-zi* "the oxen, which they drive in before the deity to sacrifice, (they hold by their horns and their heads)" KUB 40.102 i 20-23 (*ḫišuwaš* fest., NS); *kuēl* 6 GUD.ḪI.A-*ŠU* 2 GUD.ḪI.A-*ŠU* 4 GUD.ḪI.A-*ŠU* 1 GUD-*ŠU t=uš na-an-na-i kuēll=a* GUD-*ŠU* NU.GÁL *nu* LÚ *iyatta arauwaš* NU.GÁL "Whoever owns six, two, four oxen or (even) one ox, must drive them. Whoever has no ox, a man must go; no one is exempt." KUB 31.57 i 16-19 (OH/NS), ed. HW² 1:253f. (differently), cf. Hoffner, BiOr 40:409-11; further exx.: KUB 12.8 i 3 (bull) (fest., OH/NS); KUB 11.23 v 16 (goats) (fest.); KUB 20.10 iv 7 (probably cattle, cf. ^{LÚ}SIPA. GUD in line 6 and GUD.MAḪ.ḪI.A in 10 and 14); KUB 41.37 i 4 and KUB 26.71 iv 11 (cattle and sheep); KUB 43.50 rev. 35 (substitute ox) (Murš. II); KBo 21.23 i 16 (plow ox, cf. *unna-* in line 13); KUB 24.7 ii 48 (cattle); KUB 54.93 obv. 10 (a horned animal, cf. line 8).

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b. evils: [. . .] *idālu katti=šši arḫa na-an-ni* "Drive away the evil (which is) with him" KUB 27.67 iii 37 (rit. of ^{d}Tarpatašši); ⌜*nu=wa=š*⌝*maš idālu kattan arḫa na-an-ni* "Drive away the evil (which is) with them" ibid. ii 33; [. . . *w*]*awar= kimaza na-an-na-aḫ-ḫi* "I drive [evil?] from the door pivot," (from my house, from the tent) KUB 32.120:11 (rit.).

c. persons — **1′** humans in a dance: (w. act.) (the *ALUZINNU* performers have donned TÚG.GÚ.È.A *MAŠLU*) [o o]x *tarwiškanzi* [LÚ.M]EŠḪUB.BÍ *na-an-ni-ia-an-zi* "(they) dance and drive the dancers/acrobats" KUB 48.9 ii 6-7 (fest., OH/NS), translit. StBoT 28:95, cf. p. 155 "to march, set in motion"; De Martino in his lengthy study of the ^{LÚ}ALAN.ZU$_x$ (SMEA 24:131-148) does not discuss this intriguing passage; (w. mid. as passive?) (three musical instruments)[. . .] $^{LÚ.MEŠ}$HUB.BÍ*=kan na-an-ni-an-ta*[(-) . . .] "The dancers/acrobats are driven" KBo 21.75:10; cf. *na-an-ni-ia-an-da*[(-). . .] KBo 17.83 i 9 (fest.); in this dance perhaps the acrobats are imitating animals which are being driven. In any case, the texts usually choose another verb when persons are the object, cf. *nanna-* vs. *weda-* in KBo 12.42 rev. 6-8 above under 2 a.

2′ gods driven (like cattle): [. . .] / LUGAL-*uizzittat n=aš* [.....] / *ḫūmanteš* DINGIR.MEŠ-*muš* x[....] / ^{GIŠ}LAM.GAL-*aš* ^{GIŠ}*patalḫit na-*[*an-na-a-i*] "he (Silver?) became king, and he dr[ives(?)] them, namely,) all the gods with a *patalḫaš* of LAM.GAL wood" KUB 33.115 iii 5-8 (Song of Silver), ed. Hoffner, FsOtten^{2} 155f.; also possibly: [. . .] KÙ.BABBAR-*anza ḫat*[*tanza* . . .] / [^{GIŠ}LAM.GAL-*az* . . . ^{GIŠ}]*patal⟨ḫ⟩an iyat* / [*n=aš* DINGIR.MEŠ-*uš ḫumant*]*iš* / [. . . . *na-a*]*n-na-a-i* ibid. iv 2-5; the restorations are uncertain; the reading of the verb *nanna-*, arrived at by combining the *na-*[. . .] of one with the [*na-a*]*n-na-a-i* of the second, depends on the two sentences being equivalent.

d. obj. *māri*-spears(?): *nu=šma*[*š*(=) . . . (⌜2 ^{GIŠ}⌝*m*)]*āriuš kuttanaza=šmit ki*[. . .] *na-an-ni-an-zi* "they drive two(?) *māri*-spears [. . .] from their shoulders" KBo 25.54 i 13-14 + KBo 20.20 obv. 8-9 (fest., OS), w. dupl. KBo 17.12 rev. 2-3, translit. StBoT 25:120, 128 (dupl.).

e. obj. *šanezzi uttar*: [. . .] / *šanezzi uttar* ⌜*na*?-*a-an-na*⌝-x[(-) . . .] / KI-*aš=za* 2 DUMU.MEŠ *ḫašt*[*a*] "(Ea) sent out the good news: 'Earth gave birth to two children'" KUB 33.120 iv 10-12 + KUB 33.119:19-21 (Theogony), ed. Otten, Kum. 7f. (no tr.), translit. Myth. 161.

3. (trans. w. *āppa*) to draw/drive back (obj. ^{GIŠ}SAG.KUL): ^{GIŠ}*ḫattalwanza* GIM-*an* ^{GIŠ}SAG.KUL EGIR-*pa na-an-na-a-i* ^{GIŠ}IG*=ya* EGIR-*pa ḫeškizzi* "Just as the *ḫattalwanza* (a part of the lock) drives back the ^{GIŠ}SAG.KUL (bar/bolt?) and opens the door," (so let the *ḫattal=wanza* stop [*arḫa araiddu*] various evils for the king) KBo 13.109 iii 6-8 (rit., MH/NS). M. Civil advises us that Assyriologists are still uncertain about the mechanisms of the ancient Mesopotamian door. He hesitates to propose a translation for ^{GIŠ}SAG.KUL (= Akk. *SIKKŪRU*; CAD S 256-258 "bar, bolt").

4. (with other prev. and adv.) — **a.** *āppan*: [. . .^{UR}]^{U}*Kargamiš* EGIR-*an na-an-ni-eš-ki-iz-zi* VBoT 25 i 2.

b. *arḫa*: KUB 17.21 ii 19 (cf. above 2 a), KUB 27.67 ii 33, iii 37 (cf. above 2 b).

c. *kattan*: [. . . GUD.M]AḪ *kuin kattan na-a-an-ni-ia-an-zi* "what [bu]ll(?) they drive . . ." KBo 21.37 obv.? 7; since the first part of the clause is missing in the break, it is impossible to know whether *kattan* has the meaning "with" or "down" (HW 105).

d. *parā*: *nu parā=pat na-an-ni-iš-ten* KUB 31.101:21-22, ed. Ünal, RHA XXXI 49, 51 ("Die Worte . . . führet aus(?)."), Archi, SMEA 16:137f. ("marciate dritto"); KBo 7.28:13 (reading w. Friedrich, RSO 32:223).

Sturtevant, CGr (1933) 215 §289, 247 §361 (a reduplicated form of *nai-*); Götze, MSpr. (1934) 14-16 ("das Tier treiben," compares *unna-* and *penna-*); Pedersen, MSpr. 62 ("treiben, fahren," questions the relationship to *nai-* in view of the different inflexion and the *-nn-*); Oettinger, Stammbildung (1979) 491 (reduplicated formation of *niie-^{hhi}* [referring to what traditionally is written as *nai-*]).

Cf. *nenniya -*.

nanakalta/i- see *nana(n)kalta/i-*.

nanakušš(iya)- see *nana(n)kušš(iya)-*.

nana(n)kalta/i- n.; (in gen. describing wagon); OH/NS.†

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(sg.?) gen. *na-na-an-kal-ta-aš* KBo 10.23 iii y + 19, iv 7, KBo 10.24 ii (25′) (OH/NS), *na-na-gal-t*[*a-aš*] KUB 2.3 iii 7, [. . . *-t*]*a-aš* ibid. v 36 (OH/NS), *na-na-kal-ta*!*-aš* Bo 5977 rt. col. 3 (Kammenhuber, ZA 66:80; StBoT 28:18 n. 7), [*na-na-ka*]*l-ti-ia-aš* KBo 10.27 v 13.

(In all exx. *n.* modifies ^{GIŠ}MAR.GÍD.DA "wagon"): "While the king sits in the *katapuzna*-house" ^{É}*ḫilamnašš*=*a* KÁ.GAL-*aš* *na-na-an-kal-ta-aš* ^{GIŠ}MAR.GÍD.DA.ḪI.A *karū* "the wagons of *n.* are already at the gate of the gate house" KBo 10.23 iii y + 16-20 (KI.LAM fest., OH/NS), translit. StBoT 28:12, cf. StBoT 27:59; *na-na-an-kal-ta-aš-ša* ^{GIŠ}MAR.GÍD.DA $^{LÚ.MEŠ}$ḪUB.BÍ *mān* 10 LÚ.MEŠ *mān*=*at* *meqqaēš* EGIR-*an* *aranta* "And the dancers, whether ten men or more (lit. 'many'), stand behind the wagon of *n.*" KBo 10.23 iv 7-10 (KI.LAM fest., OH/NS), translit. StBoT 28:13; [(*nu* $^{LÚ.MEŠ}$)]ALAN.ZU$_x$ [(*na-na*)-*a*]*n-kal-ta-aš* (var. *na-na-kal-ta*!*-aš*) ^{GIŠ}MAR.GÍD.DA-*aš* [(*pira*)]*n* *ḫūyanzi* KBo 10.24 ii x + 24-26, w. dupl. Bo 5977 right col. 2-4, translit. StBoT 28:18; [*nu* *na-na-ka*]*l-ti-ia-aš* ^{GIŠ}MAR.GÍD.DA-*aš* [o o ^{GIŠ}*ḫ*]*ūluganniaz* *arāizzi* KBo 10.27 v 13-14; cf. KUB 2.3 iii 7, v 36, translit. StBoT 28:65, 69.

As the number and case of ^{GIŠ}MAR.GÍD.DA (.ḪI.A), which immediately follows it, change, the ending of *nana(n)kaltaš* itself remains the same. This suggests that the word is not an attributive adjective, but rather a noun in the genitive, modifying the wagon.

Laroche, OLZ 1962:29 ("sacre", reading *nanantant-*); Otten apud Kammenhuber, ZA 66 (1976) 80 (reading *na-na-an-kal/gal-ta-aš*).

nana(n)kušš-, nana(n)kuššiya- v.; to be/become dark, obscure, gloomy (opp. of *laluk*=*kešš-* "to become bright"); part. *nanakuššiant-* (opp. *lalukkiwant-*); from OH/NS.†

pres. sg. 3 [*n*]*a-na-an-ku-uš-zi* KUB 12.60 i 6 (OH/NS), KUB 33.81 i! (3), *na-na-ku-uš-zi* KBo 9.68 rt. col. (11), KUB 34.15:(11), KUB 43.2 iii (8) (OH/NS).

part. sg. nom.-acc. neut. [*n*]*a-na-ku-uš-ši-ia-an* KBo 13.101 rev. 16; **d.-l.** *na-na-ku-uš-ši-ia-an-*⌜*ti*⌝ KUB 36.89 obv. 13, KBo 12.39 i (20)(late NH); **abl.** *na-na-ku-uš-ši-ia*[*-an-ta-z*]*a*! KUB 36.89 obv. 27; **pl. nom.-acc. neut.** *na-na-ku-uš-ši-an-ta* KUB 36.37 iii 4.

broken: *na-na-an-ku-u*[*š-* KUB 36.37 iii (1), 18; *na-na-ku-uš-ši-an-*[. . .] KBo 15.5:3; *na-na-ku-uš-š*[*i-* . . .] KUB 36.89 rev. 25.

a. finite verb: *n*=*ašta* KU[(R-*anti* *kuedani* *anda*)] *na-na-ku-uš*[*-(z)*]*i* "in what land it is dark" KBo 9.68 rt. col. 10-11 (star omens), w. dupls. KUB 43.2 iii 7-8, KUB 34.15:10-11, ed. Riemschneider, Omentexte 235, 238; (the Sea pulled the Sungod of Heaven down and hid him in his depths) *nu*=*kan* KUR-*e* *anda* *idālaw*[*ešzi* o o o o o] [*n*]*a-na-an-ku-uš-zi* "and it becomes evil in the land [. . . and] it becomes dark" KUB 12.60 i 5-6 (myth), ed. Stefanini, AGI 54:161f. (no tr.), translit. Myth. 19.

b. participle *nanakuššiyant-* "dark, obscure": "[Let] your cord which makes things vanish [. . .]. [Let] the road to the city disappear for him." [*nu*=*šši* *piran*] [*n*]*a-na-ku-uš-ši-ia-an* *ēšdu* [*tuk*=*ma*] *piran* *lalukiuwan* *ē*[*šdu*] "[Before him] let it be dark. But before [you] let it be bright/resplendent." KBo 13.101 rev. 14-17 (rit. for the Sungod, NS) □ note the opposition between *nana*=*kuššiyan* and *lalukkiwan*; *ta*!*-ra-an-du-w*[*a-aš-š*]*i* DUMU ^{d}*Šulikatti* *na-na-ku-uš-ši-ia*[*-an-ta-z*]*a*! 4 *ḫalḫaltumaraza* *ḫa*[*ll*]*ūwaza* *ḫ*[*ū*]*nḫuēšnaza* UGU *eḫu* "Let them say to him: 'O son of Šulinkatti, come up from the dark four corners, from the deep *ḫ*.'" KUB 36.89 obv. 27-28, ed. Haas, KN 146f. (no tr.); cf. obv. 13; [*kuiš* *kī* *ṬU*]*PPU* *ANA* ^{d}*IŠTAR* *piran* *arḫ*[*a* *dāi*] [*n*=*at* . . . *na-*]*na-ku-uš-ši-ia-an-ti* *pedi* *dā*[*i* . . .] *našma*=*at*=*kan* MU-*ti* MU-*ti* [. . . *UL* *ḫalziššai*] "[he who takes this] tablet away from in front of Ištar [and] puts [it] in a dark place [. . .] or [fails to read it] (in public) annually" KBo 12.39 obv. 19-21 (treaty w. Alašiya, late NH), ed. in part by Watkins, MSS 45:251, who, however, ignores line 19 with its indication that undesirable conduct is being described and prohibited.

From context it is clear that *nanakuššiyant-* was the opposite of *lalukkiwant-* "bright", "luminous". How did *n.* differ in meaning from its synonym *dankui-*? Watkins (MSS 45:253) thinks *n.* is "absolute" darkness and has "mythological chthonic or underworld overtones". Although some passages do use *n.* to describe the netherworld, others (e.g., KBo 12.39) describe a real place, where a tablet might be kept out of sight. It strains credulity to insist that there too we must find overtones of the netherworld. Furthermore, the adjective which regularly describes the netherworld is *dankui-*, not *n.* The only

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distinction which seems safe to draw between the two adjectives is that *dankui-* in addition to describing places as lacking light also describes objects as being dark in color, while *n.* is never used to denote dark color, only the absence of light.

Kümmel, StBoT 3 (1967) 99; Stefanini, AGI 54 (1969) 162 n. 36; Haas, KN (1971) 162 (rejects relationship w. *nakkušši-*); Riemschneider, Omentexte (1973) 429 ("(wo) das Omen vorkommt," "(wo) die Erscheinung beobachtet wird"); Laroche, letter of 20/10/73 cited apud Watkins, MSS 45:249 ("s'obscurcir"); Watkins, MSS 45 (1985) 249-255 ("get dark").

nanankušši(ya)- A adj. dark, obscure, gloomy.†

(From the deep . . . , from the deep *ḫunḫueš=šar*, from the deep . . . , from the deep spring,) *ḫallūwaz* [. . . *na*]*-na-an-ku-uš-ši-ia-az elluešnaz* [. . .] "from the deep [. . .], from the dark *elluešš̆ar*" 482/e iii 13-14, ed. Watkins, MSS 45:251, translit. Haas, KN 162 (with wrong inventory number, cf. Kümmel, StBoT 3:99) □ On *elluešnaz* cf. Haas, KN 162, Watkins MSS 45:255 n. 11, and HW² 2:36.

nana(n)kušši(ya)- B v.; see *nana(n)kušš-*.

[*nanantant-*] Laroche, OLZ 1962:29 read *nanankalta/i-*.

[*nanaparziya*] KBo 16.93 ii 6; KUB 40.97 iv (11), is a GN, Mt. Nanaparziya, see Otten, ZA 59:250, 259; RGTC 6:279f.

:nani- Luw. v.; (mng. unknown; possibly "to purify" or "to appease"); NH.†

pres. sg. 3 *:na-ni-ti* KUB 22.40 iii 18 (NH).

[*na*]*mma* DINGIR-*LUM* ^{SAL}*Du!ttarriyatiš* *:na-ni-ti gangatiti* "Next shall ^{SAL}"Duttarriyati *nani-* and *gangati-* (purify?/appease?) the deity?" KUB 22.40 iii 18 (oracle question, NH); the pairing of the two verbs may indicate that the meaning of *n.* was similar to that of *gangad(a)i-* (on which cf. Güterbock, Oriens 10:353f.), which elsewhere is associated with making something pure (*parkui-* KUB 29.7 obv. 11, 12, 32) and with appeasing (*takšulai-* KUB 46.38 ii 21, KBo 7.29 ii 11, 637/f + 658/f [StBoT 2:51]:10-11) a deity. Both verbs show the Luwian inflection here. ^{SAL}*duttarriyati-* is here probably a PN, but elsewhere is probably the Luw. word for "daughter" (cf. Starke, KZ 94:77).

Friedrich, HW 332 (related to Hitt. v. *nanna-* "drive"(?)).

nanni(ya)- see *nanna-*.

[*nannieššši*] in KUB 13.3 iv 10 should be read *pí-iš-!na-an-ni-eš-ši* (i.e., *pišnanni=ššši*), see *piš=natar.*

nangi (Hurrian offering term).†

(Listed among other Hurr. terms): *gamerši šarrašši mali na-an-ki* KUB 27.1 ii 3 (rit. of Ištar of Šamuḫa, NH); cf. *kammirši šarrašši māli na-a*[*n-ki*] KBo 8.86 obv. 16 (rit. for Mt. Ḫazzi); 1 NINDA.KUR$_4$.RA *UPNI A*[*N*]*A* ^{GIŠ}TUKUL.MEŠ *na-an-ki-ni-pí* "1 thick bread of 1 *UPNU* to the weapons of *nangi*" KBo 8.86 obv. 17; [EG]IR-*anda=ma ni-e-ḫa-ar na-an-ki-ni-wi* GUB-*aš ek*[*uzi*] "Afterwards, he drinks standing to the *nieḫar* of *nangi*" KUB 32.84 iv 11 (list of Hurrian gods).

n. can also be deified: ^{d}*na-an-ki-ni-wi*$_i$ KUB 27.1 ii 6, 7.

Laroche, Ugar. 5 (1968) 504; Haas-Wilhelm, AOATS 3 (1974) 67f. (with lit.); Laroche, GLH (1979) 178; Wegner, AOAT 36 (1981) 98 ("ein militärischer Begriff").

^{LÚ}**nanšall[i- . . .]** n.; (a functionary); OS.†

⌜2 $^{LÚ.MEŠ}$*na*⌝*-an-ša-al-l*[*i- . . .*] KBo 20.1 ii? 3, translit. StBoT 25:152 (rit., OS), StBoT 26:125 (glossary).

Since the word is plural, it could be either an *a-* or *i*-stem.

^{NA_4}**na-ap[- . . .]** (a kind of stone or an object made of stone), perhaps a logogram; NH.†

In an inventory: [2 MÁ.URU.U]RU$_6$ *Gašga* ŠÀ.BA 99 GI.KAK.TAG 2 *ašušaš* KÙ.BABBAR 1 ^{NA_4}*na-ap*[- . . .] "[2] Kaškean [quive]rs: of which (one contains) 99 arrows, 2 *a.*-ornaments of silver, 1 *n.*-stone" KBo 18.172 obv. 6, not ed. in THeth 10 or Siegelová, Verw. with other inventories of this type such as KUB 42.81:9, ed. THeth 10:99 and Siegelová, Verw. 492.

[*nap-ni-gal-i*] KUB 39.8 i 44 should be read [. . . *Š*]*A NAP*⟨*-TA*⟩*-NI* GAL-*I* (= *RABÎ*) "of the large (i.e., main) meal", see Otten, HTR 38 note p.

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nāru^{SAR} n.; (an herb).†

na-a-ru^{SAR} KBo 13.248 i 8, in a list of garden plants; followed by other foodstuffs. Ertem (Flora 48) reads it incorrectly as Akk. *NA-A-RU*^{SAR} "dere otu" ("dill" [the Turkish name of which is literally "stream herb," cf. Akk. *nāru* "river"]).

-naš enclitic personal pron.; (dat.) to us, our, ours; (acc.) us; from OS.

a. writing
  1′ following a consonant
  2′ following a vowel
    a′ following an *a*-vowel
      1″ in general
      2″ *-a/-ya*, *-ma*, and *-wa*
        a″ *-a/-ya*
        b″ *-ma*
        c″ *-wa*
    b′ following an *i*-vowel
    c′ following a *u*-vowel
b. position in the chain of sentence particles
c. used as a dat.
  1′ in OH
    a′ w. intrans. verbs
      1″ of persons as a location
      2″ of interest (dativus commodi)
    b′ w. trans. verbs
  2′ in MH
    a′ w. intrans. verbs
      1″ in general
      2″ as dative of interest used reflexively like *-za*
    b′ w. trans. verbs
      1″ in general
      2″ as dative of interest used reflexively like *-za*
    c′ in nominal sentences
    d′ as dat. of possession
    e′ w. postpos.
  3′ in NH
    a′ w. intrans. verbs
      1″ of location
      2″ of interest
      3″ w. 1 pl. verbs, used reflexively like *-za*
    b′ w. trans. verbs
      1″ in general
      2″ w. 1 pl. verbs, used reflexively like *-za*
    c′ in nominal sentences and sentences w. *eš-* "to be"
      1″ as dat. of possession
      2″ used reflexively like *-za*
    d′ as dat. of possession
    e′ w. postpos.
      1″ *anda*
      2″ *ištarna*
      3″ *piran*
      4″ *šer*
d. used as an acc.
  1′ in OH
  2′ in MH
  3′ in NH

a. writing — **1′** following a consonant, the *n* of *-naš* is of course written singly: *ku-ú-ša-an-na-aš-za* KBo 6.2 iii 17 (OS), UN.MEŠ-*uš-na-aš* KUB 31.106:6 (Šupp. II).

2′ following a vowel — there is no clear overall pattern in the use of single or doubled *n*, but some patterns may be observed — **a′** following an *a*-vowel — **1″** in general, only doubled writings are found: *li-in-ki-ia-an-na-ša-at* KBo 16.50:20; *na-aš-ma-an-na-aš-ká*[*n*] KUB 31.44 ii 8, KUB 31.42 ii 10 (both MH/NS); *nam-ma-an-na-aš* KUB 31.44 ii 22 (MH/NS); *na-aš-ma-an-na-ša-aš* KUB 31.42 ii 17; *ge-nu-wa-an-na-aš-kán* KUB 33.103 iii 4 (NH); *zi-la-du-wa-an-na-aš* KUB 16.41 iii 15 (NH); *zi-la-ti-an-na-aš* KUB 50.6 ii 44 (NH); *za-aḫ-ḫi-ia-an-na-ša-at* HT 21 ii 11 (NH). Exception: KA×U-*za-na-aš-kán* KBo 11.1 rev. 16 (NH).

2″ with the *-a/-ya*, *-ma*, and *-wa*, both single and doubled writings are well attested — **a″** *-a/-ya*: single: LÚ.MEŠ É.GAL-*LIM-ya-na-aš* KBo 13.241 obv. 5 (NH); doubled: *zi-ga-an-na-aš* KUB 14.1 rev. 36 (MH/MS); [*ku-*]*i-ša-an-na-aš* KUB 24.6 obv. 5 (pre-NH/MS); LÚ.MEŠ É.GAL-*LIM-ya-an-na-aš* KBo 13.241 obv. 3 + KUB 44.4 obv. 19 (NH); ⌜LÚ⌝.MEŠ.KÚR(?)-*ya-an-na-aš* KUB 26.88 rev. 5.

b″ *-ma*: single: ZAG ^{KUR}*Mi-la-wa-t*[*a*]-*ma-na-aš* KUB 19.55 rev. 45 (NH); *zi-ik-ma-na-aš-kán* KBo 7.19 rev. 4 (NH); doubled: *ma-a-an-ma-an-na-aš* KUB 16.41 iii 13 (NH); *an-za-aš-ma-an-na-aš* KBo 11.1 rev. 15 (Muw. II); *iš-pí-ya-an-te-eš-ma-an-na-aš* ibid. iii 20; SAG.DU-*aš-ma-an-na-aš* KUB 33.103 iii 5 (NH).

c″ *-wa*: single: *nu-wa-na-aš-kán* KUB 17.4:5 (MH/NS); *A-BU-NI-wa-na-aš* KUB 38.37 iii(?) 13 (NH); [(^{LÚ}*BĒL* É)] ⌜^{URU}*Ḫa-an-ḫa*⌝*-na-wa-na-aš-kán* KUB 53.14 iii 14, w. dupl. Bo 2819 ii 11-12; doubled: *nu-wa-an-na-aš* KBo 3.38 obv. 35 (OH/NS); *ŠA* KUR-*TI-NI-wa-an-na-ša-at* KUB 14.1 obv. 86 (MH/MS) (w. copy against translit. in Madd., cf. Forrer, Klio 30:169 n. 1); *ut-ne-e-wa-an-na-aš*

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KBo 22.6 iv 11 (NS); *nu-wa-an-na-aš-za* KBo 4.4 iv 34 (Murš. II); *an-tu-uḫ-ša-tar-ma-wa-an-[n]a-aš* KBo 4.7 + KBo 22.38 i 24 (Murš. II); *-naš* after *-wa* always has doubled *n* in Muršili's annals.

b′ following an *i*-vowel: *a-pé-e-da-ni-na-aš-kán* KUB 22.57 obv. 8 (NH) (cf. c 3′ a′ 1″); INIM $^{f.d}$*IŠTAR-at-ti-na-aš-kán* KBo 2.6 iii 47, 64 (NH) was probably spoken **Šaušgattiyaš=naš=kan memiaš.*

c′ following a *u*-vowel: Doubling is always found with *nu=naš(=)*: *nu-un-na-aš* KBo 8.42 obv. 6 (OS); KBo 8.35 iii 6, 10 (MH/MS); KUB 13.35 iv 1 (NH); *nu-un-na-ša-at* KUB 19.23 rev. 18 (NH); *nu-un-na-ša-aš* KUB 19.55 rev. 43 (NH); but the only occurrence following *u* in a different word is written singly: ḪUL-*lu-na-aš-kán* KUB 16.41 iii 14 (NH).

b. position in the chain of sentence particles (Laroche, BSL 53:161, Friedrich, HE 1 §288, Kammenhuber, FsLaroche 185, 194 [imprecise], Hoffner, JAOS 93:520-21, Hoffner, FsGüterbock^2 93f.) — **1′** when it serves as a dat., *-naš* precludes the occurrence of the other dat. enclitic pronouns *-še/-ši*, *-ta/-du*, *-mu*, and *-šmaš* in the same chain.

2′ when it serves as an acc., *-naš* precludes the occurrence of the acc. enclitics *-an*, *-at*, *-uš*, *-e*, and *-aš* in the same chain.

3′ the pl. datives *-naš* and *-šmaš* almost always precede the enclitic pronouns *-at*, *-aš*, and *-an* (see Hoffner, FsGüterbock^2 93f.; this order is not a NH inversion, as claimed by Kammenhuber, FsLaroche 196): *li-in-ki-ia-an-na-ša-at* KBo 16.50:20 (MH/MS); *nu-wa-na-ša-at* KBo 12.126 i 23 + KUB 24.9 i '22'; *ŠA* KUR-*TI-NI-wa-an-na-ša-at* KUB 14.1 obv. 86 (for *-NI*, omitted by Götze in Madd., cf. Forrer, Klio 30:169 n.1) (MH/MS); *UL-wa-an-na-ša-at* KUB 21.22 rt. col. 8 (NH); *ma-a-an-wa-an-na-ša-at* KUB 49.29 left col. 8 (NH); *za-aḫ-ḫi-ya-an-na-ša-at* HT 21 ii 11 (NH); *nu-un-na-ša-at* KUB 19.23 rev. 18 (NH); *na-aš-ma-an-na-ša-aš* KUB 31.42 ii 17 (MH/NS); *nu-un-na-ša-aš* KUB 19.55 rev. 43 (NH). The only exceptions are *te-et-wa-ra-at-na-aš* KUB 12.63 obv. 24 (OH/MS), and *nu-wa-ra-an-na-ša-an* (*nu=war=an=naš=an*) KUB 13.4 iv 72 (pre-NH/NS). This final form has a double placement of the acc. pron. *-an.*

4′ it may be preceded in the sentence enclitic chain by *-a/-ya*, *-ma* or *-wa(r)* (see above, a 2′ a′ 2″) and exceptionally by *-at* or *-an* (see above b 3′).

5′ it may be followed in the sentence enclitic chain by — **a′** the nom. or acc. enclitic pron. (see exx. above in b 3′).

b′ the reflexive particle *-z(a)*: *ku-ú-ša-an-na-aš-za* KBo 6.2 iii 17 (Laws §55, OS); *ku-it-ma-an-na-aš-za* KUB 15.1 ii 17 (NH); *nu-wa-an-na-aš-za* KBo 22.62 iii "21" + KBo 6.2 iii 18 (Laws §55, OS), KBo 4.4 iii 48, 49, iv 34 (Murš. II).

c′ the local particles *-šan* and *-kan*: *nu-un-na-aš-ša-an* VBoT 24 iii 38, 39 (MH/NS); KUB 34.58 rt. col. (5) (MH/MS or early NS); [*ma-*]*a-an-na-aš-ša-an* KBo 8.37 obv. 10 (MH/NS); [*ma-a*]*ḫ-ḫa-an-ma-na-aš-ša-an* KUB 40.76 obv. 6; *nu-wa-na-aš-kán* KUB 17.4:5 (MH/NS); *na-aš-ma-an-na-aš-ká*[*n*] KUB 31.44 ii 8 (MH/NS); [*l*]*e-e-wa-an-na-aš-kán* KUB 36.19:13 (MH/NS); *nu-un-na-aš-kán* KUB 14.4 iv 23 (Murš. II), KUB 1.1 iii 7 (Ḫatt. III), KBo 13.76 obv. 6 (NH); *an-za-aš-ma-wa-an-na-aš-kán* KUB 14.24:8 (Murš. II); [*ku-i*]*t-na-aš-kán* KBo 18.24 i 3 (NH); *a-pé-e-da-ni-na-aš-kán* UD-*ti* KUB 22.57 obv. 8 (NH); *UL-na-ša-aš-kán* KUB 50.89 ii 5 (NH). *nu-un-na-ša-an* KUB 26.24 ii 9 (MH) may contain the old local particle *-an* (parallel KUB 31.44 ii 9: *n*[*u-u*]*n-na-aš*), or the pron. *-an* anticipating the following *idālun memian*, or it may represent a simplification of *-šš-* in *nu=nnaš=šan.* For *nu=nnaš=kan* cf. also below c 3′ a′ 2″.

c. used as dat. — **1′** in OH — **a′** w. intrans. verbs — **1″** of persons as a location: *nu-un-na-aš uizz*[*i*] "And he comes to us" KBo 13.78 rev. 7 (OH/NS).

2″ of interest (dativus commodi): *nu-un-na-aš* ḪUR.SAG-*aš nakkiēt* "And for us the mountain was difficult" KUB 31.4 obv. 17 + KBo 3.41 obv! 16 (legend, OH/NS), ed. Otten, ZA 55:160f.; [(^{LÚ}*BĒL* É)] ^{ᵀURU}*Ḫanḫa*^{ᵀ}*na=wa=naš=kan* ÍD-*anna arḫa merta* (var. *paitta*) "O lord of the house of Ḫanḫana, you have disappeared (var. gone away) from us into the river" KUB 53.14 iii 14 (OH/MS), w. dup. Bo 2819 ii 11-12, ed. Haas & Jakob-Rost, AOF 11:43, 46 (iii 17) (differently).

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b′ w. trans. verbs: *ku-ú-ša-an-na-aš-za* (dupl. *ku-ú-ša-an-na*) *natta kuiški iē*[*(zzi)*] "No one pays a wage to us" KBo 6.2 iii 17 (Laws §55, OS), w. dupl. KBo 6.3 iii 20 (NS), ed. HG 34f.; *tet=war=at= na-aš iyaweni=war=at* "Tell it to us, (and) we'll do it" KUB 12.63 obv. 24 (rit., OH/MS); an exception to the rule, not the expected sequence **tet=wa= nnaš=at*, cf. Hoffner, FsGüterbock[2] 93f.

2′ in MH — **a′** w. intrans. verbs — **1″** in general: [*nu-un-n*]*a-aš* DINGIR.MEŠ *piran ḫūwāir* "[And] the gods ran before us" KUB 23.21 obv. 28 (hist., MH/NS); *anda=kan eḫu* ^{d}LAMMA ^{KUŠ}*kuršaš nu-un-na-aš-ša-an anda mīēš nu-un-na-aš-ša-an anda tallīēš* "Come in, O Tutelary Deity of the hunting bag. Be gentle among us, be entreated among us" VBoT 24 iii 37-38 (rit., MH/NS), ed. Chrest. 114f.

2″ as dat. of interest used reflexively like *-za*: [*weš*]*=a=wa=za šarrueni nu-wa-an-na-aš a*[*rḫa= yan e*]*šuwaštati* "Let us part company and [d]well se[parately]." KUB 24.8 iv 5-6 (Appu, pre-NH/NS), ed. StBoT 14:12f.

b′ w. trans. verbs — **1″** in general: [*nu-u*]*n-na-aš* EGIR-*pa tamāi uddār ḫatreški*[*ši*] "[And] to us you write in reply other words" KUB 14.1 rev. 37 (MH/MS), ed. Madd. 28f.; *na-aš-ma-an-na-aš-kán* LÚ *ṬĒME=ma* (written over an erasure, confirmed by duplicate) [*(k)*]*uiški kattan arḫa uēzzi* (var. *uiyazzi*) [*(n)u-u(n-na-a)*]*š idalun memian kuinki ḫatrāizzi* "Or (if) [s]omeone sends a messenger to us [and] (thereby) writes [to u]s some evil word" KUB 31.42 ii 10-12 (instr., MH/NS), dupl. KUB 31.44 ii 8-10, ed. von Schuler, OrNS 25:226, 230; *nu-un-na-aš tuḫḫuin dandu* "Let them take the smoke (signals) from us" (or: "our smoke signals") KBo 8.35 iii 6 (treaty, MH/MS) □ on *tuḫḫuin da-* cf. Hoffner, JAOS 87 (1967) 185; [*ku*]*-i-ša-an-na-aš idālu šaḫz*[*i*] "But [w]hoever seek[s] evil against us" KUB 24.6 obv. 5 (prayer, pre-NH/MS); *nu-wa-an-n*[*a-a*(*š UL*)] *kuitki iyazi* "He will not do anything to us" KUB 13.6 ii 11-12 (instr., pre-NH/NS), w. dupl. KUB 13.5 ii 28, ed. Chrest. 152f.(ii 26), Süel, Direktif Metni 40f. (ii 24); *ka-a-ša-wa-an-na-aš pīēr* DINGIR.MEŠ *nepišaz* LÚ.MEŠ ^{GIŠ}PA "The gods have given us staff-bearers from heaven" (referring to bird figurines) KBo 4.2 i 14 (pre-NH/NS); *nu-wa-an-na-ša-at* [EGIR]-*pa pešten* KBo 12.126 i 23-24 + KUB 24.9 i 22 (MH/NS), ed. THeth 2:24f.

2″ as dat. of interest (called "dativus ethicus" in HE §206) used reflexively like *-za* (see HE §239, Hoffner, JNES 28 [1969] 225-30 and JAOS 93 [1973] 520-26): *ut-ne-e-wa-an-na-a*[*š . . .* (?) *ta*]*rḫūen* "We have [con]quered the land for ourselves" KBo 22.6 iv 11-12 (*šar tamḫari*, NS), ed. Güterbock, MDOG 101:21, 23; (If we have extracted the pleasant food(?) (*:zuwan*) of the gods for ourselves (*anzaš*)) *nu-wa-ra-an-na-ša-an anzel* ZI-*ni piyawēn na-aš-ma-wa-an-na-ša-an uššaniyawēn našma=war= an=kan waḫnummen nu-wa-an-na-*[*aš*] *ḫappar dāwēn pede=šši=ma=wa maklandan tarnummen* "And have given it to our desire, or have sold it on our own behalf, or have exchanged it, taking the profit for ourselves and leaving in its place an emaciated (animal)," (may we be punished) KUB 13.4 iv 72-75 (instr., pre-NH/NS), ed. Chrest. 166f., 174, Süel, Direktif Metni 88f.

c′ in nominal sentence (see also below c 3′ c′): *na-aš-ma-an-na-ša-aš UL* [*(kattawat)*]*ar* "Or wouldn't it be for us a grievance?" KUB 31.42 ii 17-18 (instr., MH/NS), rest. from KUB 31.44 ii 16.

d′ dat. of possession: possibly KBo 8.35 iii 6 quoted in c 2′ b′ 1″.

e′ w. postpos.: (no exx.).

3′ in NH — **a′** w. intrans. verbs — **1″** of location: (And later we will give a propitiatory gift and reparation. Will you, O god, thereby be soothed in spirit?) *a-pé-e-da-ni-na-aš-kán* UD-*ti pian UL tiyaši* "Will you not step before us on that day?" KUB 22.57 obv. 8 (oracle, NH); (But the Assyrians were not again to be seen) *za-aḫ-ḫi-ya-an-na-ša-at namma UL uēr* "They did not come against us again in battle" HT 21 + KUB 8.80 ii 11 (hist., Šupp. I), ed. StBoT 5:22.

2″ of interest: GIM-*an-ma-an-na-aš-kán* ḪUL-*uwa AWATE*^{MEŠ} *ištarni=šum*(!)*mi wēḫ= tat nu apēdaniya memini nāḫun* "As, however, evil words concerning us circulated among us (or: you/them), I became concerned with respect to that matter" KUB 31.66 ii 10-12 (depos., NH), ed. Houwink ten Cate, FsGüterbock 130, 132; *nu kāša*

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maḫḫan epurešgawen nu-un-na-aš-kán epura=wanzi UL ḫapdat "And when we have now repeatedly laid siege(?), the besieging(?) has not been successful for us" KBo 18.54 rev. 12-15 (letter, NH), ed. Pecchioli Daddi, Mesopotamia 13/14:204, 207, cf. l. e. 1; *[ku-i]t-na-aš-kán* DI-*eššar ištarna kišat* "[Becau]se a legal dispute has arisen between us" KBo 18.24 i 3 (letter, NH), ed. Otten, AfO 22:112 w. n. 7; cf. c 3′ e′ 2″.

3″ w. 1 pl. verbs, used reflexively like *-za*: *nu-wa-an-na-aš-kán INA* ḪUR.SAG*Ga[(ndurna šer ešuwaštati)]* "[Shall we seat] ourselves upon Mt. Ga[ndurna?]" KUB 36.15 rev. 3 (Ullik., NH), w. dupl. KUB 33.106 ii 13, ed. JCS 6:20f. w. nn. 19 and h.

b′ w. trans. verbs — **1″** in general: *nu-un-na-aš kuiš* NINDA-*an ku-iš-ma-an-na⟨-aš⟩* KAŠ-*eššar ku-iš-ma-an-na-aš* UZU.Ì *udai* "And one will bring us bread, another beer, and another fat meat" KUB 24.7 iv 48-49 (Tale of Fisherman, NH), ed. Friedrich, ZA 49:232f.; *[nu-un-n]a-aš* DINGIR-*LUM ŠA* LÚ*MUTI* D[A]M *āššiyatar pešta* "[And] the deity gave to us the affection of husband (and) wife" KUB 1.1 + 1304/u iii 3 (hist., Ḫatt. III), ed. StBoT 24:16f.; *[na-aš-ma-]an-na-aš-kán* LÚ *ṬĒMU=ma kuiški katt[an arḫa uiy]azi(?) nu-un-na-ša-an idālun me[mian kuinki] ḫatrāizzi* "[Or] (if) someone [se]nds(?) [off] a messenger to us, and thereby writes us [some] evil wo[rd]" KUB 26.24 ii 8-10 (instr., NH), see above b 5′c′; *[(nu=wa)] eḫu nu-wa-an-na-aš* d*IŠTAR* URU*Šamuḫa* dU URU*Neriq[(qa=ya ḫa)]nneššar ḫannanzi* "Come! *IŠTAR* of Šamuḫa and the Stormgod of Nerik will judge our [c]ase for us" KUB 1.4 iii 38 (hist., Ḫatt. III), w. dupl. KUB 19.67 + 1102/v (StBoT 24 pl. V ii 22-24), ed. StBoT 24:22f. (iii 71-72); *ma-a-an-ma-an-na-aš ŠA* m*Urḫi-*dU*-ub* ḪUL-*lu apez* INIM-*za* DU_8*-ri* ḪUL-*lu-na-aš-kán* É-*irza parā taruptari zi-la-du-wa-an-na-aš ŠA* m*Urḫi-*dU*-ub* ḪUL-*uanza* TÚG*šeknun* EGIR-*pa UL namma* SUD-*yaz[i]* "But if the evil of Urḫi-Tešub will be loosed for us by means of this word, (if) the evil will be gathered up from our house(hold) for us, (and if) in the future the evil of Urḫi-Tešub will not again 'draw back the garment' at us" KUB 16.41 + 7/v iii 13-16 (oracle question, NH), translit. Otten & Rüster, ZA 62:106f.; *nu-un-na-aš-kán anda šipan=zakit* "And she continually made offerings concerning us" KUB 14.4 iv 23 (prayer, Murš. II); *nu* dÉ.A-*aš kuwatqa [ištamašzi nu-un-]na-aš genzu dāi* KUB 33.106 ii 24-25 (Ullik. 3A); *nu-un-na-aš IŠTU* dIM-*ya kuiēš* ZAG.ḪI.A *tiyanteš nu apedašš=a ANA* ZAG.ḪI.A EGIR-*an UL tiyanun* "I did not concern myself with those borders which were set for us by the Storm-god" KUB 31.121 iii 18-20 (prayer, Murš. II), ed. Güterbock, RHA XVIII/66 (1960) 59-60; MUŠEN.ḪI.A-*wa-an-na-aš-kán warpi lāēr* KUB 31.101:9-10, cf. *la-* 5; *nu-un-na-aš memian ut[er]* KUB 8.80:7 (Šupp. I).

2″ w. 1 pl. verbs, used reflexively like *-za*: "If we had a [son of a king] at all, would we have come to a foreign country" *ma-a-an-wa-na-aš [an]zel BĒLI wekiškiwen* "and kept asking for a lord for ourselves?" KBo 14.12 iv 16-17 (DŠ frag. 28), ed. Güterbock, JCS 10:98; *[(nu-u)n-n]a-aš* DUMU.NITA.MEŠ DUMU.SAL.MEŠ *iyawen* "And we made for ourselves sons (and) daughters" KUB 1.1 + 1304/u iii 4 (hist., Ḫatt. III), w. dupl. KBo 3.6 ii 62, ed. StBoT 24:16f.; *nu-un-na-aš* É-*ir kuit ēššwen* "and the house(hold) which we created for ourselves" (the deity entered) KUB 1.1 + 1304/u iii 6 (Ḫatt. III), ed. StBoT 24:16f.; *mān=wa-an-na-aš* ANŠE.KUR.RA ANŠE.GÌR.NUN.NA *ŠA* SAL.LUGAL *parā uššaniyawen* "if we have sold for ourselves a horse (or) mule of the queen" KUB 13.35 iii 23-24 (depos., NH), ed. StBoT 4:10f.; *nu-un-na-aš dāwen UL kuitki* "we took nothing for ourselves" ibid. iv 1, ed. StBoT 4:12f.; *na-aš-ma-wa-an-na-aš anzāš ziladuwa kuitki dummēni* "Or if we should take anything for ourselves in the future" KUB 13.35 + KBo 16.62 iv 15-16 (depos., NH), ed. StBoT 4:12f.; ZAG KUR *Mi-la-wa-*⌜*ta*⌝*-ma-na-aš* dUTU-*ŠI* DUMU-*YA=ya* GIM-⌜*an*⌝ GIN-*wen* "When we, My Majesty and my son, established for ourselves the border of the land of Milawata" KUB 19.55 rev. 45 + KUB 48.90 rev. 12 (letter, NH), ed. Hoffner, AfO Beiheft 19:131f., 135f., but now reading the verb as GIN = Akk. *kunnu* "to establish".

c′ in nominal sentences or sentences w. *eš-* "to be" (see also above c 2′ c′) — **1″** as dat. of possession: *nu-un-na-ša-aš karū* GIM-*an* ÌR-*DUM kulawaneš ē[šta]* "And as he was

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formerly our *k.*-vassal" KUB 19.55 rev. 43 + KUB 48.90 rev. 10 (Milawata letter, NH), ed. Hoffner, AfO Beiheft 19:131f.

2″ used reflexively like *-za* (w. 1. pl. subject — see HE §§239-40, 243, Hoffner, JNES 28:226): *an-za-aš-ma-an-na-aš* DUMU.LÚ.U_{19}.LU *kuit* "Because we are human beings" KBo 11.1 rev. 15 (prayer, Muw. II); *an-za-a-aš-ma-an-na-aš* UN.MEŠ-*uš kuit* KUB 26.88 obv. 5 (letter, NH); UN.MEŠ-*uš-na-aš kuit* KUB 31.106 iii 6 (oath, Šupp. II); *a-aš-ši-ya-an-na-aš-wa-an-na-aš* ÌR.MEŠ *ešwen* "We were vassals (out) of affection" KUB 23.1 i 31-32 (treaty, Tudḫ. IV), ed. StBoT 16:6f.; *an-za-a-aš-ma-wa-an-na-aš* ÌR.MEŠ ^{d}UTU-*ŠI=pat* "We are vassals only of His Majesty" KBo 4.3 iv 15 (treaty, Murš. II), ed. SV 1:144f.; *an-za-aš-wa-an-na-aš arkammanal⌜liuš⌝* "We are tributaries" KUB 19.5 obv. 15 (letter, NH), ed. Houwink ten Cate, JEOL 28:39f.

d′ as dat. of possession: *ge-nu-wa-an-na-aš-kán*[. . .] *katkattiškizzi* SAG.DU-*aš-ma-an-na-aš* ^{LÚ}BAḪAR-*aš* [^{GIŠ}UM]BIN GIM-*an weḫat=tari* MÁŠ.TUR-*aš-ma-an-na-aš-kán*[. . .]*mēnu=waš iwar* "Our knees tremble [like . . .], our head spins like a potter's [wh]eel, our . . . is like . . . [of . . . (?)]" KUB 33.103 iii 4-7 (myth, NH), ed. StBoT 14:53f.; *nu šekkueni kue* INIM.MEŠ KA×U-*az-na-a*[*š-kán kue uit*(?)] *UL kue šek=kueni* KA×U-*za-na-aš-kán kue UL uit* "The words which we know, [which came] forth from our mouths, [. . .] those which we do not know, which did not come forth from our mouths" KBo 11.1 rev. 15-16 (prayer, Muw. II), ed. Houwink ten Cate, RHA XXV/81:109, 119; DAM *BE-LÍ-NI-ma-wa-an-na-aš* [*w*]*annummiyaš* "The wife of our lord is a widow" KBo 14.12 iv 19-20 (DŠ), ed. Güterbock, JCS 10:98; *ŠA ABU A-BU-NI-wa-na-aš* ^{d}UTU ^{URU}TÚL-[*n*]*a* AŠ.ME KÙ.GI *ēšzi* "We have a gold sun-disk of the Sungoddess of Arinna from (the time of) our forefather(s)" KUB 38.37 iii (?) 13-14 (depos., NH), ed. StBoT 4:56f.

e′ w. postpos. — **1″** *anda*: [NAM.R]A ^{URU}*Ḫa-at-ti-ya-wa-an-na-a*[*š-k*]*án kuiš anda nu=war=an parā pīyaweni* "We will extradite the [captiv]es of Ḫatti which (we have) among us" KBo 4.4 iv 48 (ann., Murš. II), ed. AM 140f.; *nu-un-na-aš-kán anda šipanzakit* KUB 14.4 iv 23 (Tawannanna affair, NH); [*n*]*u-un-na-aš-kán* DINGIR-*LUM anda artat* KUB 1.1 iii 7, ed. StBoT 24:16f. ("trat uns die Gottheit ein"); cf. VBoT 24 iii 37-38 above sub b 5′ c′ and c 2′ a′ 1″.

2″ *ištarna*: [*ku-i*]*t-na-aš-kán* DI-*eššar ištarna kišat* "[Becau]se a legal dispute has arisen between us" KBo 18.24 i 3 (letter, NH), ed. Otten, AfO 22:112 w. n. 7; cf. c 3′ a′ 2″; the following two exx. are more problematic, but the first one is especially susceptible to the interpretation of *ištarni=šummi* as "in our midst, between us": *kinuna=wa-an-na-aš-kán kī=ya ištarni=šu*[*mmi kiš*]*at* KBo 14.12 iv 37-38 (DŠ frag. 28), ed. JCS 10:98 (differing tr.); GIM-*an-ma-an-na-aš-kán* ḪUL-*uwa AWATE*^{MEŠ} *ištarni=šummi wēḫtat* KUB 31.66 ii 10-11 (Urḫitešub Prayer), ed. Houwink ten Cate, FsGüterbock 130, 132, following StBoT 5:197; Houwink ten Cate's "on our account . . . in your/their midst" was written before it became clear that *=šummi* could mean "our" and thus fully harmonize with *=naš* in the same clause.

3″ *piran*: KUB 21.27 iii 25-27 (prayer, NH), cf. c 2′ e′.

4″ *šer*: MU.KAM-*za-ma-wa-an-na-aš šer tēpawē*[(*šša*)*nza*)] "the year is short upon us (i.e., too short for us)" KUB 14.15 iii 37, w. dupl. KUB 14.16 iii 5, ed. AM 54f.

d. used as acc. — **1′** in OH: "No one pays us a wage." *nu-wa-an-na-aš-za mimmanzi* "They refuse us" KBo 6.2 iii 17-18 + KBo 22.62 iii 20-21 (Laws §55, OS), ed. HG 34f.; *nu-un-na-aš punuš=kizzi* "He will interrogate us" KBo 8.42 obv. 6 (anecdotes, OS).

2′ in MH: *nu-wa-na-aš-kán kuwat kuwaškiši* "Why do you smite us?" KUB 17.4:5 (myth of Silver, MH/NS), ed. Hoffner, FsOtten^{2} 149f., translit. Myth 181; [*l*]*e-e-wa-an-na-aš-kán kueši* "Do not smite us" KUB 36.19:13 (myth of Silver, MH/NS).

3′ in NH: *BĒLINI-wa-an-na-aš ŠA* ^{URU}*Ar=ipšā iwar* ^{URU}*Ḫattuši šārūwawanzi lē maniyaḫti nu-wa-an-na-aš BĒLINI anda aranda arnut nu-wa-an-na-aš* ^{URU}*Ḫattuši arḫa pēḫute nu-wa-a*[*n-n*]*a-aš-za* ERÍN.MEŠ ANŠE.KUR.RA.ḪI.A *iya* "Our Lord, do not hand us over to the Hittites for looting like Aripša (rather) transport us all together (i.e., as a group) take

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us to Ḫattuša and make us infantry and chariotry for yourself" KBo 4.4 iv 20-23 (ann., Murš. II), ed. AM 136f.; *BE-LÍ-NI-wa-an-na-aš lē ḫarnikti nu-wa-an-na-aš-za* [*B*]*ĒLINI* ÌR-*ann*[*i d*]*ā* "Our lord, do not destroy us! Our lord, [ta]ke us for yourself in servitude" KUB 14.15 iv 29-30 (ann., Murš . II), ed. AM 70f.; cf. KBo 4.4 iii 47-48; *A-BU-YA-an-na-aš-za* ^{m}*Muršiliš* 4 DUMU.ḪI.A . . . *ḫašta* "Our father Muršili sired us four children (namely . . .)" KUB 1.1 i 9-11 (hist., Ḫatt. III), ed. StBoT 24:4f.; ⌜x⌝.MEŠ-*NI-ya-an-na-aš išdammaššir* "Our . . . -s heard us" KUB 26.88 rev. 5 (letter, NH); *nu-un-na-aš-kán anda=ma dalai* "Or will he/it leave us there?" KBo 13.76 obv. 6 (oracle, NH).

Hrozný, SH (1917) 129-31; Friedrich, HE 1 (1960) §100.

(:)našarta- Hurr. n.; (mng. unkn.).†

sg. dat. *na-šar-ti* KUB 27.13 i 9; **pl. dat.** *:na-šar-ta-aš* KBo 14.142 i 14.

1 NINDA.SIG ^{d}NIN.É.GAL *na-šar-ti-ia ŠA* ^{d}U "(They offer) 1 thin bread to NIN.É.GAL and to the *n.* of the Stormgod" KUB 27.13 i 9; 1 NINDA.SIG *ANA* ^{d}NIN.É.GAL *:na-šar-ta-aš-ša ŠA* ^{d}IM "1 thin bread to NIN.É.GAL and to the *n.*'s of the Stormgod" KBo 14.142 i 14 (cult of Tešub and Ḫebat of Aleppo).

Laroche, GLH (1979) 179 ("concubine?").

naši- (Ḫurr. offering term).†

ANA ^{d}LAMMA 1 MUŠEN *na-a-ši-ia a*[*mbašši=ma*] KBo 14.143 i 4 (list of offerings), translit. Haas & Wilhelm, AOATS 3:248; cf. ibid. (2), 3, 7, 10, 11, 12; [. . . *n*]*a-a-ši-ia ambašši*. . . KUB 41.31 obv. 8; cf. KBo 27.191 ii 1, 3, 5, 6, 7, 8, 9, 11, (12) (possible join to KUB 41.31).

Haas & Wilhelm, AOATS 3 (1974) 91; Laroche, GLH (1979) 179.

našili see ^{URU}*nišili*.

našma conj.; either, or; from OS.

a. the usage of *naššu* and *našma* within the clause
- **1′** (*naššu*) a *našma* b (*našma* c, etc.), enumerating alternative subjects, direct or indirect objects, etc.
  - **a′** subjects
    - **1″** *naššu* a *našma* b
    - **2″** a *našma* b
    - **3″** a *našma* b *naššu=ma* c
  - **b′** direct objects
  - **c′** indirect objs. and locs.
  - **d′** *našma* only before the last item in a series
- **2′** (*naššu*) a *našma* b, enumerating alternatives, used in apposition to a part of speech in order to further qualify it
  - **a′** immediately after the part of speech to be qualified
  - **b′** in apposition to a preceding part of speech after the predicate
  - **c′** apposition following in next clause with identical verb

b. the usage of *naššu* and *našma* on the clause level
- **1′** alternative statements of fact
  - **a′** positive
  - **b′** w. rhetorical questions (preterite)
- **2′** alternative imperatives
  - **a′** positive
  - **b′** negated (prohibitives)
- **3′** alternatives in the irrealis construction (*man* w. pret.)
- **4′** alternative conditions ("if" situations)
  - **a′** written *našma mān*
  - **b′** written *našma* "or (if)" w. *takku* or *mān* from the preceding context remaining in force
  - **c′** *našma* "or (if)" without explicit preceding *takku* or *mān*
- **5′** alternative object clauses
- **6′** *naššu* and *našma* distinguishing alternative clauses, specifying or further defining a single clause which precedes

Always wr. *na-aš-ma*.

In OS Anitta *naššu* . . . *našma* . . . *našma* may underlie the Akkadograms *LU* . . . *LU* . . . *U LU* KBo 3.22:61-62, ed. StBoT 18:14f., w. comment on p. 32.

a. the usage of *naššu* and *našma* within the clause — **1′** (*naššu*) a *našma* b (*našma* c, etc.), enumerating alternative subjects, direct or indirect objects, etc. — **a′** subjects — **1″** *naššu* a *našma* b: *kēdani=wa=ššan* URU-*ri na-aš-šu ŠA* ^{d}U *kuit*⟨*ki*⟩ ^{É}*karimmi na-aš-ma tamēdaš* DINGIR-*LIM-aš kuitki* ^{É}*karimmi kinun=at katta mutān n=at arḫa ḫarkan* "Is there in this town either some temple of the Stormgod or some temple of other deities? Is it now collapsed/neglected and is it ruined?" KUB 13.2 ii 28-31 (*BĒL MADGALTI*, MH/NS), ed. Dienstanw. 45, tr. ANET 210; neither von Schuler nor Goetze understood these sentences as questions; [*m*(*ān namma idalu ku*)]*iški iyazi na-aš-šu* ^{LÚ}*ABUBĪTU* [(*na-aš-ma* GAL DUMU.MEŠ) É.GAL GAL GEŠ]TIN

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GAL *MEŠEDI* GAL $^{LÚ.MEŠ}$UGULA *LĪM ṢĒRI* KBo 3.1 ii 70-71 (Tel. pr., OH/NS), w. dupls. KBo 12.4 iii 2-4 and KUB 11.2 + IBoT 3:84:8-10, ed. THeth 11:36-39 (§33).

2″ a *našma* b: [*takk*]*u* ÌR-*aš na-aš-ma* GEMÉ-*aš ḫuwāi* "if a male or female slave runs off" KBo 6.2 i 54 (Laws §24, OS), ed. HG 22f.; *umeni mān ḫaršiḫarši* ⌜*na-aš*⌝*-ma* [. . .] *kīša* "we shall see whether a thunderstorm or a [. . .] will occur" KBo 30.39 + KBo 25.139 rev. 5-6 + KUB 35.164 rev.! 2-3 (OS), translit. StBoT 25 no. 139, p. 226 (without KBo 30.39).

3″ a *našma* b *naššu=ma* c (w. alternate pairs of subjects): *mān=kan ABU* DUMU-*RU=ya na-aš-ma MUTU* DAM-*SU=ya na-aš-šu=ma* ŠEŠ NIN*=ya ḫallūwanzi* 2Mašt. iv 33-34, ed. Rost, MIO 1:366f., cf. too KBo 2.3 i 2-3 and iv 15-16 (1Mašt.), w. dupls. KUB 12.34 i 2-3 and KUB 12.34 + KBo 12.105 + KUB 41.12 iv 2-3; cf. *mān* 4 b for *mān . . . našma . . . našma* in KUB 17.28 iii 23-25 and the alternative *mān . . . mān* construction (sub *mān* 4 b 1′).

b′ direct objects: "If someone goes to requisition and starts a quarrel," *na-aš-šu* ^{NINDA}*ḫaršin na-aš-ma* ^{GIŠ}GEŠTIN (better reading in var. omits GIŠ) *išpanduzi* ⌜*kin*⌝*uzi* "and (if) he breaks open either a sacrificial loaf or a libation vessel of wine" KBo 6.26 i 28-30 (Laws §164, OH/NS), w. dupl. KBo 25.5:1-2 (OS), part of manuscript q (cf. Hoffner, JCS 33:207), ed. HG 74f.; [*t*]*akku* ÌR-⌜*n*⌝*an na-aš-ma* GEMÉ-*an kuiški dašuwaḫḫi* "if someone blinds a male or female slave" KBo 6.2 i 11 (Laws §8, OS), ed. HG 18f.; [(*takku* É-*er na-aš-ma* UR)]U-*an* ^{GIŠ}KIRI$_6$ *na-aš-ma wešin kuiški uš=neš*[(*katta*)] "if someone puts a house or a village, a vineyard or a pasture up for sale" KUB 29.29 obv. 8 (Laws §146, OS), w. dupl. KBo 6.10 iii 17 (NS) with [. . . ^{GIŠ}KIRI$_6$-*y*]*a*?, ed. HG 70f., cf. JCS 16:19; *mān* ḪUL-*luš* UN-*aš kuin* UN-*an na-aš-ma* LUGAL SAL.LUGAL *uddanallizi* KUB 24.14 iv 28-29 (colophon of the Ḫebattarakki rit.); (apposition/elaboration of direct obj. can be seen in exx. cited in a 2′ b′).

c′ indirect objs. and locs.: ("If a shepherd or an AGRIG-administrator takes a free woman in marriage,") *n=aš na-aš-šu* MU.2.KAM (var. *INA* M[U.2.KAM]) *na-aš-ma INA* MU.4.KAM GEMÉ-*ēšzi* "she becomes unfree in either the second or the fourth year (or: for either two or four years)" KBo 6.26 ii 17-18 (Laws §175, OH/NS), w. dupl. KUB 29.29 rev. 2 , ed. HG 78f., tr. ANET 195 and Hoffner, Diss. 110f.; *šēliya na-aš-ma* A.ŠÀ-*ni* ^{GIŠ}KIRI$_6$-*ni* KBo 6.3 iv 19 (Laws §86, OH/NS), ed. HG 44f.; [*takku* L]Ú.U$_{19}$.LU-*aš* ^{DUG}UTÚL-*i na-aš-ma luliya paprizzi* "[If a p]erson causes contamination in a bowl or vat" KBo 6.2 i 56 (Laws §25, OS), ed. HG 22f.; *ANA* ^{d}UTU-*ŠI . . . na-aš-ma ANA* DUMU.MEŠ DUMU.DUMU.MEŠ ⌜NUMUN *ŠA*⌝ ^{d}UTU-*ŠI* KUB 23.1 ii 31-32, ed. StBoT 16:10f.

d′ *našma* only before the last item in a series: for simple *našma* before the last item of a series see KUB 29.22 iii 3-4 (quoted sub *naššu* c 1′) and *mān* ^{d}UTU-*ŠI apezza* KUR-*eza na-aš-šu* ^{URU}*Karkišaza* ^{URU}*Māšaza* ^{URU}*Luqqaza na-aš-ma* ^{URU}*Waršiyallaza laḫḫiyami* KUB 21.4 + KBo 12.36 i 24-26, ed. SV 2:66-69 iii 4-6; Sommer, AU 100 n.3, without benefit of the join, assumed that *našma* was omitted only before the second item of the list.

2′ (*naššu*) a *našma* b, enumerating alternatives, used in apposition to a part of speech in order to further qualify it — **a′** immediately after the part of speech to be qualified: *mān apē=ma kuiški na-aš-šu* [^{m}*Targašš*]*analliš na-aš-ma* ^{m}*Manapa-*^{d}U-*taš ITTI* [^{d}UTU-*ŠI k*]*ūruri=yaḫzi n=aš ANA* ^{d}UTU-*ŠI menaḫḫanda* Ḫ[UL-*wešz*]*i* "But if these, someone (of them), either [Targašš]analli or Manapatarḫunta, starts hostilities with [My Majesty], and he becomes al[ienated] with respect to My Majesty," KBo 4.3 + KBo 19.64a iv 35-37, ed. SV 1:146f. (without the join); (when allied Kaškaean and Hittite herdsmen and shepherds tend their flocks together, and a Kaškaean troop attacks,) *mān=ašta kunanzi=ya kuinki na-aš-šu* 1 LÚ *na-aš-ma* 1 [GUD *na-aš-ma* 1 UDU] *nu apūšš=a šarnik=teni* "if they kill anyone/anything: whether one man or one [ox or one sheep], you shall compensate for those too" KUB 26.19 ii 25-26 (treaty, MH/NS), tr. Kaškäer 132; (when it is time to open the great gate of the city, the ^{LÚ}*ḪA=ZANNU* sends someone to take care of this; and when the sealing changes on the city gate,) EGIR-*ŠU=ma kuiš BĒLU* ^{URU}*Ḫatti na-aš-šu*

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LÚUGULA *LĪM na-aš-ma kuiš imma BĒLU ḫandaīttari n=ašta* NA4KIŠIB *ANA* KÁ.GAL *takšan katta uwandu* "(he and) some lord of Ḫatti — either a commander over a thousand or whichever lord is paired (with him for this task) — must thereafter inspect together the sealing of the city gate (and open the city gate in that same manner)" KBo 13.58 ii 22-25 (instr. for *ḪAZANNU*, MH/MS), ed. Pecchioli Daddi, OA 14:102f., Otten, BagM 3:92 w. n. 9; *mān araḫzinan=ma kuinki* ERÍN.MEŠ-*an na-aš-šu* ERÍN.MEŠ URU*Qāšga kūru=raš na-aš-ma* ERÍN.MEŠ URU*Kummaḫa kuin=an imma kuin* ERÍN.MEŠ LUGAL-*uš ḫalzāi* "but when the king summons some foreign army contingent, either a contingent of non-allied (lit. hostile) Kaškaeans or a contingent of Kummaḫa, whichever contingent (it may be)" IBoT 1.36 iii 35-36 (instr. for guards, MH/MS), ed. Jakob-Rost, MIO 11:194f.; *takku* LÚ.U19.LU-*aš* LÚ-*aš na-aš-ma* SAL-*za takīya* URU-*ri aki* "if a person — male or female — dies in another city" KBo 6.2 i 7 (Laws §6, OS), ed. HG 16f.

b′ in apposition to a preceding part of speech after the predicate: *takku* DUMU-*an an*[(*na=numanzi*)] *kuiški pāi na-aš-šu* LÚNAGAR *n*[(*a-aš-ma* LÚ)SI(MUG.A L)ÚUŠ.BA]R *na-aš-ma* LÚAŠGAB *na-aš-ma* LÚ.TÚG "if someone gives (his) son for training, either as a carpenter or as a smith (or) as a weaver or as a leather worker or as a fuller" KBo 6.26 iv 27-29 (Laws §200B, OH/NS), w. dupls. KUB 13.14 rev. 4-5, KUB 13.16 rev. 1-3, ed. HG 86f.; cf. KBo 3.1 ii 70-71, w. dupls. quoted above sub a 1′ a′ 1″; *nu=tta=kkan mān* LÚ URU*Ḫa⌜tti⌝ anda tamekzi na-aš-šu* ŠEŠ LU[GAL] *na-aš-ma* DUMU LUGAL *na⟨-aš⟩-ma BĒLU na-aš-ma* EGIR-*ezz*[*iš*] *ḫantezziš* UN-*aš* "and if a Hittite man attaches himself to you, either a brother of the king or a son of the king or a lord or a low-ranking or high-ranking individual" KUB 23.1 iii 8-11, ed. StBoT 16:12f., the text perhaps continued with a final *našma* clause, cf. StBoT 16:12 n. 16. See *mān* 8b for an alternative *mān . . . mān* construction; also *mān . . . našma* distinguishes between single words: "Then the Chief of the Guards goes and behind him go two lord[s . . .]" *mān* GAL LÚ.MEŠIŠ *na-aš-ma* UGULA.10 "whether the Chief of the Chariot Warriors or a Commander of Ten" IBoT 1.36 iii 6-7 (instr. for guards, MH/MS), ed. MIO 11:190f.

c′ apposition following in next clause with identical verb: cf. KBo 6.26 ii 23-26, w. dupl. KUB 29.22 iii 3-4 (laws §176b) sub *našše* c 1′.

b. the usage of *našše* and *našma* on the clause level — **1′** alternative statements of fact — **a′** positive: *nu=šši=kan* É *ABI=ŠU arḫa danzi n=at na-aš-šu damēdani kuedanikki pianzi na-aš-ma-at INA* É.GAL-*LIM danzi* "they take from him his father's estate and either give it to someone else or incorporate it into the palace" KBo 5.13 i 16-17 (Kup. treaty w. Murš. II), ed. SV 1:114f.; (when a slave stands before his master,) *nu=šši na-aš-šu adanna peškizzi na-aš-ma-aš-ši akuwanna peškizzi* "(the slave) either gives him something to eat or gives him something to drink" KUB 13.4 i 24 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 148f., Süel, Direktif Metni 24f.

b′ w. rhetorical questions (preterite): ⌜*kūru=riy*⌝[(*aḫḫu*)]*n=ma=šši* GIM-*an nu apāt papratar UL* DÙ[(-*nun n=an=kan ANA* GI)]ŠGIGIR *waggariyanun na-aš-ma=an=kan* ŠÀ É-*T*[(*I waqq*)]*ariyanun* "but when I made war on him, I did not do that (as) an impure (i.e., unethical) act: Did I rise against him in the chariot? Or did I rise against him in the interior of (his) house?" KUB 19.70 + KUB 1.4 iii 33-35 (Apol. of Ḫatt. iii 66-68), w. dupl. KUB 1.6 iii 12-14, ed. StBoT 24:22f. (similar interpretation, but not using rhetorical questions), 74.

2′ alternative imperatives — **a′** positive: "If people are constantly dying for some other reason," *n=at=za=kan n*[(*a-aš-šu tešḫi*)]*t uwallu na-aš-ma-at ari*[(*yašešna*)]*z* [*ḫanday*]*attaru na-aš-ma-at* LÚ.DINGIR-*L*[(*IM*)]-*nianza=ma* [(*memā*)]*u na-aš-ma ANA* LÚ.MEŠSANGA *kuit* [*ḫ*]*ūmandaš watarnaḫḫun n=at=za šuppa* [(*šešk*)]*iškanzi* "let me either see it in a dream, or let it be [determi]ned through an oracle investigation, or let an ecstatic prophet tell it, or, (according to) what I instructed all the priests, they shall regularly sleep in a holy place" KUB 14.10 iv 8-14 (PP2 §11:3), w. dupl. KUB 14.8 rev. 42-44, ed. Götze, KlF 1:218f. and Lebrun, Hymnes 209, 215.

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b′ negated (prohibitives): "If a Hittite man becomes a fugitive from Kaška territory, . . . put him on the road to Ḫattuša, but do not seize him and return him to Kaška territory," *na-aš-ma=an=za INA* KUR URU*Ḫatti ḫappirā*[*ši*] "or sell him in Ḫatti-land" KUB 23.77 obv. 62-64 (MH/MS), tr. Kaškäer 121; note how the force of the *lē* from the first alternative (restored in line 63; "do not seize him") carries over to the second, *našma* clause.

3′ alternatives in a hypothetical situation (*man* w. pret.): *mān=*[*e t*]ʳ*ayaz*¹*zil pišker man ḫūmanteš=pat maršēr* ʳ*na-aš-ma*¹ (var. [*ma-a-n*]*e*?) LÚ.MEŠNÍ.ZU *kīšantati* "were they to give (compensation for) theft, they would all become dishonest/false, or (var. omits "or") they would become thieves" KBo 6.2 ii 54-56 (Laws §49, OS), w. dupl. KUB 29.14 iv 4 (NS), ed. HG 32f.; note how the force of the *man* ("would") in the first alternative carries over to the second, *našma* clause in the OS version; in KUB 29.14 there is no "or," but rather a repetition of *man=e* "they would . . .".

4′ alternative conditions ("if" situations) — **a′** written *našma mān*: *na-aš-ma mān* m*Ulmi-*dU*-upaš kuitki ANA* dUTU-*ŠI wēkzi* "or if Ulmitešub asks something from My Majesty" KBo 4.10 rev. 16 (treaty, Tudḫ. IV); *na-aš-ma=mu=za mān* LÚ URU*Ḫatti namma kuiški idālu menaḫ=ḫanda šarā dāi* KBo 5.3 ii 32-33, ed. SV 2:116f.; *na-aš-ma mān ANA* ÌR-*DÌ kuedanikki kuitki nakkiyaḫḫan . . . na-aš-ma mān ANA* ÌR-*DÌ kuedan*ʳ*ikki*¹ *waštul* . . . KUB 14.8 rev. 23, 25-26 (PP 2), ed. KlF 1:216f.

b′ written *našma* "or (if)" w. *takku* or *mān* from the preceding context remaining in force (see *mān* 7 i): "If [*takku*] a free man and a female slave are lovers, and they come together in marriage, and he takes her as his wife, and they set up a household and beget children," *appezziann=at=kan na-aš-šu idālawēššanzi na-aš-ma=at=kan ḫarpantari* "(if) subsequently they either quarrel or change their association" KBo 6.3 ii 18-19 (Laws §31, OH/NS), ed. HG 26f.; *na-aš-ma=za* LUGAL SAL.LUGAL DUMU.MEŠ LUGAL *katta* DUMU.DUMU.MEŠ LUGAL *AŠŠUM BĒLUTTI=NI U AŠŠUM* LUGAL-*UTTIM* TI-*anni=ya IŠTU* EGIR UD-*MI UL ilālišgaweni na-aš-ma* LÚ.KÚR-*NI kuedan*[(*ikki* E)]GIR-*an tīyaweni na-aš-ma=kan ŠA* É.GAL-*LIM=m*[(*a id*]*ālun memiyan kuiški kueda=nikk*[(*i anda*)] *ištamašzi . . . na-aš-ma=kan* LÚ*araš* LÚ*ari kuiški kururaš mem*[(*ia*)]*n piran pēḫutezzi na-aš-ma=nnaš=*ʳ*kan*¹ LÚ *ṬĒMU=ma kuiški kattan arḫa uiyazzi . . . na-aš-ma kuiš ITTI BĒLU*ḪI.A*-NI ANA* KUR URU*Ḫatti=ya menaḫḫanda kurur n=an mā*[(*n* [(*karši*) *UL*] *zaḫḫiyauwašt*[(*a na-aš-ma=nnaš=aš UL*)] *kat=tawatar* KUB 40.15 ii 2-8 + 583/u (ZA 68:270) ii 4-10, w. dupl. KUB 31.42 ii 1-4 followed by KUB 31.44 ii 6-9, 12-16, w. dupl. KUB 31.42 ii 8-11, 15-18 (all MH/NS), cf. von Schuler, OrNS 25:226f.

c′ *našma* "or (if)" without explicit preceding *takku* or *mān: na-aš-ma=wa . . . na-aš-ma=wa=nnaš anzāš ziladuwa kuitki dummēni* "Or (if) . . . , or (if) in the future we take anything for ourselves, (may we be cursed)" KUB 13.35 + KBo 16.62 iv 2, 15-16, ed. StBoT 4:12f., has no explicit *takku* or *mān* preceding it in the quoted speech. It is possible that the pair of negative assertions in lines 1 and 2a were felt to be the equivalent of a positive "if" clause: "If we have . . . -ed, if we . . . , " which could then be continued by *na-aš-ma-wa* "or (if)". In any event, it is worth noting that in the state treaties edited in Friedrich, SV 1 and 2 there is no instance of *na-aš-ma* "or (if)" which is not preceded somewhere in the treaty by *mān* "if": Targ. ii 25 (*mān* ii 21), Kup. §10 D 21 (*mān* §10 C 36), Alakš. A i 80 (*mān* 78), iii 13 (*mān* 12), iii 50, 52 (*mān* 46). We know of no other, clear example of *našma* "of (if)" without a preceding *takku* or *mān*.

5′ alternative object clauses: *UL* ʳ*ša*¹*ggaḫḫi karū kuiēš* LUGAL.MEŠ *ešir nu=kan mā*[*n memian*] *apiya kuiški anda dai*[*š*] *na-aš-ma-*[*a*]*n-kán arḫa dāš* "I do not know whether any of those who were kings long ago added a word to it or took it away" KUB 31.121 iii 11-14 (prayer, Murš. II), ed. Güterbock, RHA XVIII/66:59f. w. notes b and c; [*ap*]*āt=ma=wa UL IDI* [*mā*]*n=war=at=ši* m*Kuniya*[-SUM] *paiš* [*na-aš-m*]*a=war=at=za apā*[*š* ME-*aš nu=w*]*a=naš=at arḫa* [*u*]*šš̆aniyawen* Bo 869 rev. 5-9, ed. StBoT 4:32f.; see *mān* 4 b 2′ for exx. of the alternative *mān . . . mān*

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construction, one of which also comes from KUB 31.121a (ii 12-15); *n=ašta* EGIR-*an arḫa punuški na-aš-šu dammišḫān / kuiški kuitki ḫarzi na-aš-ma=za dān kuiški kuitki ḫarzi / na-aš-ma=za ḫappiran kuiški kuitki ḫarzi na-aš-ma* ESÁG / *kuiški kinuwan ḫarzi na-aš-ma=za=kan* GUD LUGAL *kuiški / kunan ḫarzi* "Investigate whether someone has abused(?) something, or someone has taken something for himself, or someone has sold something, or someone has opened a grain storage pit, or someone has killed one of the king's oxen" KUB 13.2 iv 14-18 (*BĒL MADGALTI* instr., MH/NS), ed. Dienstanw. 51.

6′ *naššu* and *našma* distinguishing alternative clauses, specifying or further defining a single clause which precedes: *idālun⌜n=a=w⌝a=tta memia[n kui]š piran mema[i]* ⌜*na-aš-šu⌝=wa=tta k[ūrur]aš memian k[ui]ški piran* ⌜*memai⌝ na-aš-ma=wa=kan* LUGAL.MEŠ DUMU.MEŠ LUGAL ⌜*kuiš⌝ki* ⌜*zam⌝murāizzi* "he who speaks an evil word in your presence — either someone speaks a word of hostility in your presence, or someone maligns kings (or) princes" KUB 14.1 obv. 37-38 (MH/MS), ed. Madd. 10f.

Hrozný, SH (1917) 135 ("*naššu — našma* (bzw. *naššu*) — *našma* "entweder — oder — oder"); Sommer, AU (1932) 24f. ("Auch ist daran zu denken, dass *našma* wie lat. *aut* den Sinn 'oder überhaupt' haben kann"; cf. too 61 n. 1), 100f. (on the unexpected usage of *naššu* instead of expected *našma* and on *naššu=ma*); Sommer, HAB (1938) 182 ("In den *našma*-Sätzen wie Ḫuqq. II 45 (Fr. II 118) u. dgl. liegt Nachwirkung vorangegangener *mān*-Sätze sehr nahe"); Friedrich, HW (1952) 149 and HE 1 §§26, 320-21 ("Ursprünglich wird also *naššu* sowohl unserem 'entweder' wie unserem 'oder' entsprochen haben, und *našma* aus gelegentlich belegtem *naššuma* enthält das aus der Fortführungsfrage bekannte *-ma* (§285a)"), §328b.

Cf. *naššu*.

naššu, nuwaššu conj.; either, or; often in combination with its correlative disjunctive *našma*; from OS.

na-aš-šu passim; *nu-wa-aš-šu* KBo 27.16 rev. 6 (MH/NS).

a. regular usage of *naššu . . . našma* "either . . . or", (1) distinguishing between words within a clause, and (2) distinguishing between clauses, has been treated above sub *našma*.

b. (*naššu . . .*) *naššu=ma* (cf. also exx. sub CHD *-ma* b 3′) — **1′** distinguishing between words within a clause: (in a broken context) [. . . *na-a]š-šu šarauwar n[a-a]š-šu-ma ḫaršiḫarši*[. . .] "[. . . ei]ther a *šarauwar* [o]r a thunderstorm [. . .]" KUB 32.117 ii 3 + KBo 19.156 ii 11 (rit., OS), translit. StBoT 25 no. 137, p. 221 □ for *šarauwar* see StBoT 26:158 w. n. 467; [. . .] *ḫal⌜kiš⌝ na-aš-šu-ma* GUD-*uš* UDU-*uš* KBo 16.45 obv. 12 (OS); *na-aš-š[u]* ⌜NINDA?⌝*[ḫ]aršin na-aš-šu-ma išpantuzzi* / [. . .]x ⌜*ar⌝ḫa tarnai* "he 'releases' either the thick bread or the libation" KUB 41.15 obv? 14-15 + KUB 53.15 ii 24-25; [. . .]x-*aš na-aš-šu* UD.3.KAM *na-aš-šu-ma* [. . .] KUB 8.14 rev.! 12 (moon omen).

2′ distinguishing between clauses: (in an omen after an Akkadian protasis) ERÍN.MEŠ-*ti=kan mauszi na-aš-šu-ma* x x x x ⌜*paizz⌝i*, "there will be a fall (defeat) for the army, or . . . will go" KUB 4.72 obv. 3-4 (liver model, OH/OS or MS), ed. Güterbock, FsReiner 150; LÚ-*aš wītti mēyani arma=niyatta n=aš* SIG_5-*atta na-aš-šu-ma-aš-ta* LÚ-*aš ḫatugauwaz pētaz išparzizi*, "the man will become sick for the course/extent of a year (or: every year?) and will recover, or the man will escape from a frightful spot" ibid. rev. 2-5; ⌜*tak⌝ku ilaš kardi=šmi na-aš-šu-ma* ^{d}UTU-*waš* [*i*]*štarn=ingaiš kardi=šmi*, "If the *ilaš* illness is in your hearts, or the illness of the Sungod(dess) is in your hearts" KUB 29.1 i 46-47 (building rit., OH/NS), ed. Marazzi, VO 5:152f.; Kellerman, Diss. 12, 27, 46; (If you take food and drink intended for the gods and consume it in your own homes,) *na-aš-šu-ma-aš-ma-aš* ^{LÚ}*kaenaš na-aš-ma āššuwanza kuiški* ^{LÚ}*UBĀ*[*RUM*] *uizzi*, "or (if) a relative by marriage, or an intimate 'foreigner' comes to you," (and you give it to him) KUB 13.4 i 53-54 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 150f., Süel, Direktif Metni 30f.; *na-aš-šu-⌜ták-kán⌝* [*kue=dani*]*kki* [EGIR-*anda piyami* (var. *pīemi*) *na-aš-ma-ták-ká*]*n ANA* KARAŠ *kuwapi*[*kki a*]*nda piyami* (var. *pīemi*), "If either I send [you after some]one, [or (if)] I send [you] to an army somewhere" KUB 26.37 + KBo 19.44a obv. 4-5 (Ḫuqq.), w. dupl. KBo 5.3 ii 78-79, ed. without join SV 2:172f.; cf. in broken context [*n*]*a-aš-šu-ma* É x[. . .] KUB 31.74 iii 4 (hist. OH/NS). Both KBo

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30.39 + KBo 25.139 rev. 5-6 + KUB 35.164 rev.! 2-3 quoted above sub *našma* 3 a and KBo 6.2 passim attest that texts in OS already show numerous examples of the contracted form *našma*.

c. Usage of *naššu* instead of *našma* — **1′** within a clause: ("No one may buy a field, an orchard, a garden, a vineyard and personnel of the mausoleum") *mān=za* LÚ É.NA$_4$*=ma kuiški* [(˹*na-aš-š*˺)]*u* A.ŠÀ *na-aš-šu* (var. *na-aš-ma*) ^{GIŠ}TIR *na-aš-šu* (var. omits) ^{GIŠ}KIRI$_6$.SAR *na-aš-šu* (var. omits) ^{GIŠ}KIRI$_6$.GEŠTIN *NAP⟨ŠA⟩DU=ya wāši* . . . , "But if some man of the mausoleum staff buys [eithe]r a field, or an orchard, or a garden, or a vineyard and personnel, . . ." KUB 13.8 obv. 16-17 (instr. concerning the Stone House, MH/NS), w. dupl. KUB 57.46 obv.? 7-8 (NS), ed. without dupl. Otten, HTR 106f.; (a person who should celebrate a festival asks to be temporarily excused) BURU$_{14}$.MEŠ*=wa=* [*m*]*u=kan piran na-aš-šu kušāta na-aš-šu* KASKAL-*aš na-aš-ma tamai kuitki uttar* "Harvests are ahead of me, or a wedding, or a journey or some other business" KUB 13.4 ii 58-60 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 154-57, Süel, Direktif Metni 48f.; *mān ŠA* ^{m}KÙ.TÚL-*ma* HUL-*lu na-aš-šu ŠA* DUMU ^{m}*Šup=pilul*[*iyama*] ḪUL-*lu* GAM ^{d}UTU AN-*E taparriyaši* KUB 26.25 ii? 8-9 (Šupp. II); *takku* DUMU *UMMIAN kuiški wāši na-aš-šu* ^{LÚ}BAḪÁR ^{LÚ}SIMUG.A ^{LÚ}NAGAR ^{LÚ}AŠGAB LÚ.TÚG ^{LÚ}UŠ.BAR *na-aš-šu* (so over erasure; var. better: *na-aš-ma*) ^{LÚ}*ĒPIŠ KAPALLI kuiški wāši* KBo 6.26 ii 23-26 (Laws §176b, OH/NS), w. dupl. KUB 29.22 iii 3-4, ed. HG 78f., cf. above sub *našma* 1a; KBo 6.26 is an inferior copy, cf. Güterbock, JCS 15:64; cf. KUB 10.72 ii 5-10 (*naššu* instead of *našma* in line 8); KUB 27.16 i 11-12 (*naššu* instead of *našma* in 12); KUB 39.73:13-14 (*naššu* instead of *našma* in 13) and KUB 39.76 obv. 4-5 (*naššu* instead of *našma* in 4).

2′ distinguishing between clauses: *n=aš=za na-aš-šu* ^{LÚ}*araš=šiš munnāši n*[*u*]*=šši maškan pāi nu-za-ta* (*nu=z=ašta*) *na-aš-šu* (var. *nu-wa-aš-šu*) $^{[L]Ú}$*maniyaḫḫandašš=a* ^{LÚ}ḪA.LA*=ŠU parā UL tarnai* KUB 13.9 iii 13-16 (instr., Tudḫ II/NS), w. dupl. KBo 27.16 rev. 4-7, ed. von Schuler, FsFriedrich 448, 450, 453, Freydank, ArOr 38:264-66, translit. Otten, FsLaroche 275, cf. CHD L-N 209 s.v. *maškan* and 169 s.v. ^{LÚ}*maniyaḫḫant-*; ("If you sell a plow ox, or kill it and thus steal (??) it from the gods (saying)") *maklann*[*a*]*z=war=aš* BA.ÚŠ *na-aš-šu-wa-za duwarneškit na-aš-šu-wa-ra-aš paršta na-aš-ma-wa-ra-an* GUD-*uš* GUL-*aḫta*, "It died from emaciation or it broke several (bones?), or it ran away, or an(other) ox gored it" ("and you eat it up, but later it becomes known, you will surely replace that ox") KUB 13.4 iv 28-29 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 164f., Süel, Direktif Metni 78f.; *mān=wa=mu ammel* ˹EN KI?? GAL? *kuiški*˺ *IQBI na-aš-šu* ŠEŠ-*YA* "If some highly placed lord of mine had spoken to me — or a 'brother' of mine" KUB 14.3 ii 11-12 (Taw., NH), ed. AU 6f., 99f., tr. Güterbock, AJA 87:135.

Although the form *nu-wa-aš-šu* is the fuller writing, since it is only attested once in a NS copy, it is not likely that it represents the origin of *naššu*; in fact, Otten, FsLaroche 275, calls the form a mistake. On the basis of KUB 13.4 ii 58-60 Friedrich (HE 1 §§320-321) concluded that originally *naššu* should be translated not only "either" but also "or". According to the current chronological ordering of texts, it seems that after the contraction of *naššu=ma* to *našma* and the resulting lessened awareness that *našma* contained the enclitic conjunction *-ma*, *naššu* and *našma* could replace one another.

For bibliography cf. under *našma*.

nata-, $^{(GI)}$nati- n.; **1.** reed, **2.** arrow, **3.** drinking tube; written syll. and GI, ^{GIŠ}GI; from OH/NS (and MH/MS).

sg. nom. GI-*aš* KUB 36.67 ii 21; **sg. acc.** *na-a-ta-an* KUB 58.50 iii 5(NS), *na-ta-an* KBo 13.99 rev. 2, KUB 48.8 rev. 6, ^{GI}*na-ti-in* KUB 39.14 iii 10, GI-*an* KBo 3.34 ii 29 (OH/NS), KBo 6.34 ii 43 (MH/NS), KUB 33.120 ii 31, IBoT 3.1 obv. 27, GI-*an* KBo 3.34 ii 29 (OH/NS), KUB 7.41 obv. 24, GI.ḪI.A-*an* KUB 9.28 i 26, GI KBo 4.14 iii 50 (Šupp. II); **gen.** GI-*aš* KUB 9.28 iii 19, iv 1; **sg./pl. inst.** *na-ti-i-da* KUB 31.4 obv. 9 + KBo 3.41 rev. 8 (OH/NS), GI-*it* KBo 3.36 obv. 8 (OH/NS), KBo 10.37 ii 8 (OH/NS), KBo 13.78 obv. 9 (OH/NS).

pl. nom. GI.ḪI.A KUB 27.67 ii 11, iii 16; **pl. acc.** GI.ḪI.A KBo 8.35 ii 21 (MH/MS), KUB 31.104 obv.? 18 (MH/MS), ^{GIŠ}GI.ḪI.A KUB 24.11 ii 23 (MH/NS).

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1. reed — **a.** obj. of various verbs — **1′** *išpar-* "to spread out": 7 GUNNI *nu=šš̆an* GIŠ.ḪI.A *ḫandaizzi* EGIR GUNNI.ḪI.A / [*na*]*mma* 7 GUNNI *iyazzi nu=šš̆an* GI.ḪI.A-*an* / [*i*]*špāri* "(He makes) seven braziers, and lays out sticks of wood on (them); behind the braziers he makes seven more braziers and spreads reeds thereon" KUB 9.28 i 25-27 (rit. for a divine heptad) □ note that one *ḫandai-*'s sticks, but *išpar-*'s reeds.

2′ (*arḫa*) *karš-* "to cut off": *n=aš=kan parā paizzi* KÁ-*aš piran* GI-*an* URUDU*at*[(*eššit*)] / *arḫa karšzi nu kiššan memai kūn=wa* [(GI-*an* GIM-*an*)] / *karšun n=aš UL anda* (var. *anda UL*) *tamektari* "(s)he goes forth and cuts off a reed with a copper axe and speaks thus: 'Just as I have cut off this reed, and it cannot be reattached,' (so may this house cut off evil and bloodshed)" KUB 7.41 obv. 24-26 (rit. for infernal), w. dupls. KUB 41.8 i 3-5, KBo 10.45 i 16-19, ed. Otten, ZA 54:118f.

3′ *zaḫḫurai-* "to snap off, break": d*Tašmišun=ma=wa ḫaḫḫa*[*rin* G]I-*an mān arḫa zaḫreš=kiddu* "Let him snap T. off like a britt[le r]eed" KUB 33.93 iii 23 + 34 (misjoin in the copy) (Ullik. I A), ed. JCS 5:18f.; cf. KUB 36.7a iii 35-36 + KUB 17.7 iii 6-7 (Ullik. I A); "If I come forth through the . . . (a body orifice)," [. . . -*mu-k*]*án*? GI-*an mān zaḫḫuraiškizzi* "it/he will snap [me] off like a reed" KUB 33.120 ii 30-31 (Song of Kumarbi, NS).

4′ perhaps *pušša*(*i*)- "to crush": cf. KUB 33.120 ii 45.

b. in the gen., accompanying nouns which denote either a part of the reed or objects made from reeds: GI-*aš* KÁ.GAL-*TIM* "gate (made) of reeds" KUB 9.28 iii 19, iv 1; GIŠZA.LAM. GAR.ḪI.A *ŠA* GI "huts/booths (made) of reed" KUB 12.58 i 16, KUB 35.43 ii 32-33, iii 38-39; cf. Hoffner, EHGl 50 w. note 81.

2. arrow: "I will proceed to repeatedly bring ice in this basket (or: these baskets), and I will repeatedly do battle" [(*tā*)] *udnē ḫarnikmi kīdanda na-ti-i-da* (dupl. GI-*it*) "and I will destroy the lands with this arrow (or: these arrows)." KUB 31.4 obv. 8-9 + KBo 3.41 rev. 7-8 (legends of Hurr. wars, OH/NS), w. dupl. KBo 13.78 obv. 8-10, ed. Otten, ZA 55:158f.; cf. Melchert, Diss. 227; GI*na-ti-in-ma* KUŠ*kurša*[*n*]*n=a* ⌜*arḫa*⌝ *pēdanzi* "But they carry off the arrow (and) the hunting bag" KUB 39.14 iii 10-11 (rit.), ed. Otten, HTR 80; *n=uš* m*Išputašinaraš maniyaḫḫeškizzi* GI-*an* GIŠUMBIN *ḫašḫaššuar* GIŠTUKUL *appātar* "Išpudašinara taught (hist. pres.) them (sc. the apprentice chariot-warriors) to scrape/smooth an arrow and the wheel and to handle a weapon" KBo 3.34 ii 28-29 (anecdotes, OH/NS), ed. sub *maniyaḫḫ-* 4b and Beal, Diss. 432f. w. n. 1346; [. . .] / GI-*it kuiški ḫazit* "[. . .] someone struck with an arrow (or: with arrows)" KBo 3.36 obv. 8 (anecdotes, OH/NS); *nu* GIŠBAN-*it* GI-*it šīē*[*t*] "and he shot with bow (and) arrow(s)" KBo 10.37 ii 8 (rit. against curse, OH/NS); "And if you come to hunt in the land of Ḫatti, let ZABABA turn your weapons back, let them eat your flesh" GI.ḪI.A-*KUNU=ma=kan āppa* [*n*]*āu* "and let him turn your arrows back, (and let them pierce your own hearts)" KBo 8.35 ii 19-21 (treaty, MH/MS), tr. Kaskäer 111; "They asked for a bow . . . and took up a position down before Gurparanzaḫu. Gurparanzaḫu started shooting," [*n*]*u=šši=kan* GI-*aš IŠTU* GIŠBAN *pari*⌜*yan*⌝ MUŠEN-*iš mān iyattari* "and his arrow went over from the bow like a bird (and he triumphed in shooting over 60 kings and 70 heroes)" KUB 36.67 ii 18-23 (tale); "They bring women's garments, distaff and spindle" *nu* GI-*an duwar=nanzi* "and they break an arrow" (Let the gods change him who breaks the oaths into a woman) GIŠBAN.ḪI.A GI.ḪI.A GIŠTUKUL.ḪI.A *INA QĀTIŠUNU duwarnandu* "Let (the oath deities) break the bows, the arrows (and other) weapons in their (i.e., the soldiers') hands" (and give them distaff and spindle instead) KBo 6.34 ii 42-43, 51-52 (Soldier's Oath, MH/NS), ed. StBoT 22:10-13, cf. Hoffner, JBL 85:331f.; "There is one bow of straw(?) with the string taut" 3 GI.ḪI.A *ezzaš pirann=a=šš̆an išnaš pūrpūrīēš* "(and) 3 arrows of straw(?) with the balls of dough in front (of them)" KUB 27.67 ii 10-11 (purif. rit. of Ambazzi for dTarpattašši), cf. ibid. iii 15-16, tr. Goetze, ANET 348; *nu=šš̆an kar-aš ḫalkin tepu* NINDA*paš=šuš* GIŠBAN 3 GIŠGI.ḪI.A *paddani anda dāi* "(The Old Woman) puts wheat, a little barley,

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paššuš-bread, a bow (and) 3 arrows . . . into a basket" KUB 24.11 ii 23-24 (rit. of Alli, MH/NS), ed. THeth 2:38f. (ii 44-45); *ANA* LÚ.KÚR-*za* IGI-*anda k[u?-in?]* GI *šiyauwanzi UL* KAR-*mi* "(if) I should not find even an arrow to shoot at the enemy" KBo 4.14 iii 50 (treaty, Tudḫ. IV?), ed. Stefanini, AANL 20:46f.; ⌜*n-ašta anda*⌝ / *ŠA* GI *ḫapūšeššar U Š[(A* GIŠTÚG *panzaki)]*⌜*ttin*⌝ / *warpzi* "she washes(?)/wraps(?) the shaft(?) (*ḫapušeššar*) of an arrow and a spindle whorl (made) of boxwood" KUB 7.1 ii 15-17 (rit. of Wattiti), w. dupl. KBo 22.145 ii 8, cf. Hoffner, Finkelstein Mem. 108 and Oettinger, StBoT 22:65; *ŠA* GI-*ma-wa ḫapu-šašš[a]nza maḫḫan ḫapušašša* EGIR-*anda UL wemiazzi* "just as the shaft(?) of an arrow does not overtake a(nother) shaft(?)" ibid. 35-36 □ *ḫapu-šašša* is not an all., but (nom.-)acc. with the final *r* dropped; for *ḫ.* in this passage cf. Watkins in FsNeumann 456.

3. drinking tube: "The king enters and bows to the deity" *šiunaš* ⌜DUG KA.DÙ-*aš na-a*⌝-*ta-an ēpzi* "(and) takes the drinking tube of the beer jug of the deity" KUB 58.50 iii 4-5 (NS); "(The king) bows to the deity" *nu PANI* DINGIR-*LIM kuiš* DUG KA.DÙ *kitta nu* GI-*an ēpzi* "and he takes a drinking tube for the beer jug which is placed before the deity" VAT 7470 ii 1-3, ed. Otten, OLZ 1955:392 n. 1; "The king bows before the deity" *ANA* DUG KA.DÙ GI-⌜*an*⌝ DIB-*zi* "(and) takes the drinking tube for the beer jug" IBoT 3.1 obv. 27 (OH/NS) (all three are festival of the *ḫešta*-house); (two *KUKKUBU* flasks; in one *KUKKUBU* flask is *paršuil* for drinking; it is full;) 1 GI [*š*]*uḫmiliš* (or: GI[*š*]*uḫ-miliš*) *tarnanza* "one rigid/firm(?) (drinking-)reed inserted" KUB 9.28 iii 24 (rit. for divine heptad) □ If GI is a logogram, **nataš šuḫmiliš*, *šuḫmiliš* can be—as it elsewhere is—an adjective, following because its noun is written with an uncomplemented log.; but if GI is a det., then *šuḫmiliš* must be a substantivized adjective, "the rigid/firm(?) thing (made of reed)"; cf. Hoffner apud Beal, Diss. 597f. n. 1861.

Although there are no direct parallels for an alternation between *nata-* and GI in the meaning "reed," it would be extremely unlikely that this meaning, which unites the otherwise unrelated "arrow" and "drinking tube," did not exist for *nata/i-*. The adj. (:)*naduwant-* ("having reeds") which describes ponds and meadows proves that *nata/i-* is also the syll. wr. of GI in the meaning "reed." Therefore we have included the examples of simple GI in the meaning "reed." The case for GI/GIŠKAK.Ú.TAG.GA "arrow" and GI/GIŠA.DA.GUR, Akk. *ŠULPU* "drinking tube" is less clear. Since they represent different logograms, which may have covered more specialized Hittite terms, despite the existence of the par. GI.ḪI.A KUB 41.8 iv 6 = GIA.DA.GUR.ḪI.A KBo 10.45 iv 8, we have treated them separately under their logographic writings. Although in Mesopotamian texts the Sum. word a-da-gur$_{4/5}$ is known only in the word dug-a-da-gur$_{4/5}$ (= Akk. *adagu(r)ru*), denoting a container with a pointed bottom, the Hittite term has been shown by Otten (HTR 120f.) to designate a drinking tube. Accordingly, when it has a det., it is not DUG but GI. When it lacks the det. and is qualified by KÙ.BABBAR (e.g., KUB 42.10 rev. 8), it denotes a drinking tube made of silver. There is to date in Hitt. no ex. of A.DA.GUR as a container with a pointed bottom.

If GI-*pí-in* KBo 23.27 i 19 is correctly read as a logogram with phonetic complement, it might show that GI had more than one reading in Hittite. But such evidence is an inadequate basis for denying the *nata/i-* reading of the numerous log. occurrences of GI in Hittite contexts. In Hurrian GI KUB 27.1 ii 8, etc. = Ḫurr. *wari* (see GLH 294, and cf. GIŠBAN-*ti* GI-*ri išpanti* in the Hurr. of KUB 27.1 ii 8). Luw. also had more than one word: see *natatt-* "reed" (DLL 74) but GI-*in* KBo 7.66 ii 5 (DLL 121). For GI (coll.)-*az* KUB 17.10 ii 31 (according to HW Erg. 1:26; **nataz* = *natanza*(?), cf. Otten, ZA 72:286) cf. sub *natatt-*.

The three occurrences of GI in the MEŠEDI text IBoT 1.36 i 20-21 (Rost, MIO 11:174f.) require comment. The second of these is almost certainly a scribal error and the line should be read *n-ašta mān* ⟨⟨GI⟩⟩ *appezziš* DUMU É.GAL *parā uizzi*. In the remaining two clauses what is written GI may be intended as MUD "key." Rost (p. 175) translates "eine Portion."

Otten, HTR (1958) 120f.; Friedrich, HW Erg. 2 (1961) 29a (s.v. GIA.DA.GUR), ibid. 34b (s.v. *ŠULPU*); Beal, Diss. (1986) 597-605 (overview on Hittite evidence for arrows).

Cf. *natant-*; **natatt-*; *:naduwant-*; KAK.Ú.TAG.GA; A.DA.GUR; *ŠULPU*.

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natta (negation) not; wr. syll. and w. logograms *Ú-UL*, *UL* and NU; from OS.

a. writing
  1′ syllabic (*na-at-ta*)
    a′ in OS
    b′ in MS
    c′ in OH/NS
    d′ in MH archetypes and NH compositions
    e′ *na-at*
  2′ the Akkadogram *Ú-UL* or *UL*
    a′ in OS
    b′ in MS
    c′ in NS
      1″ in early NS
      2″ in later NS
  3′ the Sumerogram NU
b. negating the predicate
  1′ finite verbs
    a′ in OS
    b′ in OH/MS, OH/NS and MH
    c′ in NH
  2′ other predicates
    a′ predicate nominatives (nouns, adjs., participles)
      1″ nouns
      2″ adjectives and participles
    b′ adverbs
    c′ free-standing genitives
    d′ noun in d.-l.
    e′ *natta a-a-ra*
c. negating other parts of the sentence
  1′ subjects
  2′ direct objects
  3′ dat.-loc.'s
  4′ genitives
  5′ indef. prons. and advs. in *-kki/-kka*
    a′ *kuiški*
    b′ *kuitki* (adverbial)
    c′ *kuwatqa*
    d′ *kuwapikki*
  6′ advs.
    a′ *innarā*
    b′ SIG_5-*in*
    c′ *apiya=pat*
  7′ *namma*
  8′ *manqa*
  9′ *imma*
d. in rhetorical questions
  1′ clause initial
  2′ not clause initial
e. with meaning carrying over into following clause(s)
f. *natta=pat*
g. negative-positive juxtaposition to express antithesis
h. with ellipsis of the second predicate
  1′ in OH
  2′ in NH
  3′ in the phrase *mān natta=ma/UL=ma*
i. *natta . . . natta . . . natta* "neither . . . nor . . . nor"
j. position in its clause
k. the double negative
l. standing alone with the meaning "no"

b 1′ b′ (Akk.) [*dim*]*ātišu ú-ul išpuk* KUB 1.16 i 6 = (Hitt.) *Ú-UL išḫaḫruwattat* ibid. ii 6 (Political Testament of Ḫatt. I, OH/NS), ed. HAB 2f.

a. writing (cf. Hoffner, FsGüterbock[2] 83-86) — **1′** syllabic (*na-at-ta*): When Friedrich wrote his Elementarbuch I (1st ed. 1940, 2nd ed. 1960), syll. writings were rare (HE[2] 1 §279a). Since 1960 with the publication of texts in OS and MS that situation has changed. At any period of the Hittite language scribes could write the word syllabically. But, just as in all periods of Hittite writing scribes completely avoided writing DUMU ("son") syllabically and were reluctant to write *ḫaššu-* "king" syllabically (as opposed to LUGAL), so during the NH period the Akkadogram *Ú-UL* (or *UL*) was almost always preferred to the syll. writing *na-at-ta*. Cf. the discussions by Carruba and others cited in our bibliography — **a′** in OS: *na-at-ta* passim (for the OS festival texts see StBoT 25 and 26 [glossary]. Outside that text category see KBo 3.22:8, KBo 22.2 obv. 17, 18, OS laws §§39, 42, 46, 47, 56, 71 [all in KBo 6.2 + KBo 19.1 + KBo 22.62], and KBo 22.1:5, 17, 23, etc.; *n*[*a-a*]*t-tu-wa-az* (<*natt*(*a*)*=wa=z*) KUB 43.31 left col. 7 (KI.LAM fest., OS?) is a variant of ⌜*Ú-UL-wa-az*⌝ KUB 58.48 iv 3 (OH/NS).

b′ in MS: KUB 30.10 obv. 10, 13, 16, 18, 21, etc., KUB 30.11 rev. (16), KBo 17.74 iii (13), (26), 33, (38), etc., KBo 20.73 iv (5).

c′ in OH/NS: KBo 3.34 i 12, 20, ii 5, 34, KBo 3.28 ii 4, 13, 18, 19!, KUB 31.4:6 + KBo 3.41:5, KBo 3.41:3, 4, KUB 31.4:12, etc., KBo 3.60 ii 15, KBo 11.34 i 5, KBo 10.2 i 4 [otherwise *UL* in this text], KUB 57.17:5.

d′ in MH archetypes: KUB 13.7 i 24, and rarely in NH new compositions: KBo 5.8 i 21, 1198/u + 1436/u obv. (5), ibid. obv. (11) + KUB 8.82 obv. (5) (dupl. KUB 23.1 i 32 has *Ú-UL*) (Šaušgamuwa-Tudḫ. IV), ed. StBoT 16:18f., KBo 18.28 iv 7, KUB 28.80 iv 11, KBo 1.30:5, 7.

e′ *na-at*: KBo 3.28 ii 19 (OH/MS) probably is an error for *na-at-ta*, although possibly a genuine rare variant writing; cf. Hoffner, FsGüterbock[2] 84. For KBo 6.2 iv 55 (OS) see discussion s.v. *nakkuš*.

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2′ the Akkadogram *Ú-UL/UL* — **a′** in OS: In OS texts only two exx. of *Ú-UL* have been noted by Neu (StBoT 26:304). Neu is probably right (StBoT 25:52) to stress the close association of the negative with the Akk. *UŠKEN* as the reason for the preference of *Ú-UL* to *na-at-ta* in KBo 20.33 obv. 3 (OS type II), translit. StBoT 25:53. In the other example *Ú-UL*[. . .] KBo 17.9 i 1 (OS type I), translit. StBoT 25:31 (line y+1) could also conceal an Akk. verb form. Elsewhere in Neu's corpus of OS ritual and festival texts the negative is always written *na-at-ta.*

b′ MS: *Ú-UL* Mşt 75/10:10, Mşt 75/45:8, KBo 16.50:5, 14, KBo 16.47:13, KUB 23.77:56, 60, KBo 8.35 ii 4, 6, etc.

c′ NS — **1″** early NS: In texts copied earlier than the 13th Century scribes wrote *Ú-UL* almost without exception.

2″ later NS (probably Muw. II or Ḫatt. III and later) — **a″** The writing *UL* (with one sign) occurs in late NS copies of texts whose originals date from OH, MH and earlier NH (Murš. II). But since these tablets are later copies, they give no proof for the beginning of this writing habit earlier than the 13th Century. In some cases the writing with one sign was necessary because of cramped space.

b″ The writing with one sign first occurs with any frequency in texts composed after the reign of Muwatalli II. The Muwatalli II texts CTH 76, 171, 381 and 382 have 34 examples of *Ú-UL* and none of *UL.* During the reigns of Ḫattušili III, Tudḫaliya IV and Šuppiluliyama II the following texts show the indicated ratios of the spellings *Ú-UL* to *UL* — **1‴** texts preferring *Ú-UL* to *UL* or not using *UL* at all: the Apology of Ḫattušili (CTH 81) 35:2, Puduḫepa's letter to Egypt (CTH 176) 30:5, the Ukkura inquest (CTH 293) 34:0, treaty with Ulmitešup (CTH 106) 5:0, the Tudḫ. IV instructions CTH 255.2 (*Ú-UL* exclusively) and CTH 255.1 (19:6), Tudḫ. IV treaty w. Šaušgamuwa shows 7:0 with 2 examples of syll. *na-at-ta,* KBo 4.14 (CTH 123) shows 12:9.

2‴ texts preferring *UL* to *Ú-UL* or not using *Ú-UL* at all: oracles on campaigns of Ḫatt. III (CTH 561: KUB 5.1) *UL* exclusively, CTH 563.1 shows 5:4 for *UL,* Cult Inventories of Tudḫ. IV (CTH 525) about 12:3, texts of Šupp. II KBo 12.38 (CTH 121) 4:0, KUB 26.32++ (CTH 124) 6:0.

3′ the Sumerogram NU: The NU which in oracle texts occurs in the combinations NU.SIG$_5$ and NU.ŠE does not stand for a separate negative word (*natta*). Rather NU.SIG$_5$ and NU.ŠE represent a single verb which means "to be unfavorable" (Sommer, HAB 91 n. 1). On the other hand, in DUMU-*miš-a* NU DUMU-*aš* KBo 3.27 obv. 14 (OH/NS), GIM-*an-ma-mu ABU-KA* ^{LÚ}*LI⟨ṬŪTI⟩* . . . NU SUM KUB 19.55 + KUB 48.90 lower edge 4 (NH), ed. Hoffner, AfO Beiheft 19:131f., NU TIL in colophons, and in NU GÁL, NU stands for the separate negative word *natta* (i.e., *natta* DUMU-*aš*, *natta pešta, natta ēšzi/ašanzi*, respectively). Cf. Hoffner, FsGüterbock^2 85f. with previous lit.

b. negating the predicate — **1′** finite verbs (cf. Hoffner, FsGüterbock^2 86) — **a′** in OS: "The gods put a different *karata-* in the sons", *nu* AMA-*ŠUNU* [DUMU.MEŠ-*Š*]*A na-at-ta ganešzi* "so that their mother did not (hist. pres.) recognize her [sons]" KBo 22.2 obv. 16-17 (Zalpa story, OS), ed. StBoT 17:6f.; cf. [*ḫante*]*zziaš* DUMU.MEŠ *nikuš-šmuš na-at-ta ganeššir* "the [old]er sons did not recognize their sisters" ibid. obv. 18; [*takk*]*u na-at-ta-ma taranzi nu na-at-ta paimi* "but if they don't say (so), I will not go" KBo 17.1 iv 12 (rit.), ed. StBoT 8:36f.; *na-at-ta-an* (var. *Ú-UL*[*-an*]) *ḫapparaizzi* "he shall not sell it (a field)" KBo 19.1 ii 17 (Laws §39), w. dupl. KBo 6.3 ii 36 (NS); ^{LÚ}NÍ.ZU-*an na-at-ta* [*ēpzi*] KBo 6.2 iii 50 (Laws §66); *takku šumeš na-at-ta šaktēni* "if you do not know" KBo 22.1:5 (instr.); *nu ŠA* ^{LÚ}MAŠ.EN.KAK *ēšḫar-šet na-at-ta šanḫiškatteni* "you are not avenging the blood of the poor man" ibid. 24-25.

b′ in OH/MS or NS, and in MH: *išpanti-mu-šša*n *šašti-mi šānezziš tešḫaš* ⌜*na*⌝*-at-ta ēp*⌜*zi*⌝ *nu-mu-šša*n *šēr āššul na-at-ta išduwari* "at night on my bed sweet sleep does not overcome me; favor is not manifest upon me" KUB 30.10 rev. 18-19 (prayer, OH/MS); KÙ.BABBAR-*y*[*a* KÙ.G]I ⌜*na*⌝*-at-ta udai* "he did not (hist. pres.) bring the silver and gold" KBo 3.34 i 11-12

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(anecdotes, OH/NS); *kuiš na-at-ta-ma ḫazzizzi* "but to him who does not hit the mark" ibid. ii 34; *š=uš ABI* LUGAL *na-at-ta ḫuišnuškēt . . . š=an attaš=miš* ^{m}*Kizzuwan na-at⟨-ta⟩ ḫuenūt* "the father of the king did not spare their lives. . . . My father did not spare K.'s life" KBo 3.28 ii 17-19 (hist., OH/NS); ḪUR.SAG-*an tarmaemi* ⌜*t*⌝*=ašta edi na-at-ta nēari* [(*arun*)]*an tarmāmi nu āppa na-at-ta lāḫui* "I will fix the mountain, so that it may not move; I will fix the sea, so that it may not flow back" KUB 31.4 obv. 13-14 + KBo 3.41 obv. 12-13 (hist., OH/NS), w. dupl. KBo 13.78 obv. 15; *armauwanteš=a kuieš nu=za apiya Ú-UL ḫaššanzi* § . . . *n=ašta paršduš Ú-UL uēzzi* "even those who are pregnant do not give birth . . . the shoots do not emerge" KUB 17.10 i 15-17 (Tel. myth, OH/MS); *eter n=e Ú-UL išpīyēr ekuiēr=ma n=e=za Ú-UL ḫašš*⌜*ik*⌝*kir* "they ate, but were not satisfied; they drank, but did not quench their thirst" ibid. i 19-20.

c′ in NH: (They are trying to trick me,) *nu=wa=mu* DUMU-*YA* LUGAL-*wēznanni Ú-UL wekiškanzi* "they do not (really) want my son for kingship" KBo 5.6 iii 49-50 (DŠ frag. 28), ed. JCS 10:96; *nu=wa* ^{KUR}*Ḫatti* ZAG.ḪI.A ^{KUR}*Ḫatti=ya=wa Ú-UL* TI-*nuzi* "he will not (be able to) save the land of Ḫatti and the borders of Ḫatti" KBo 3.4 i 15, ed. AM 20f.

2′ other predicates (cf. Hoffner, FsGüterbock^{2} 91f.) — **a′** predicate nominatives — **1″** nouns: *na-at-ta* GUD.MAḪ-*aš* "it is not a bull" KBo 6.2 iii 24 (Laws §57, OS), cf. ibid. 27 (Laws §58); *nu tezzi* ^{d}UTU-*uš* ^{d}U-*aš Ú-UL šullatar* "he may say 'Sungod' or 'Stormgod', there will not be a quarrel" KBo 6.13 i 9 (Laws §169, OH/NS); *Ú-UL ḫarātar* "it is not an offence" KBo 6.26 iii 29 (Laws §190, OH/NS); cf. ibid. 34, 43 (Laws §§191, 193); *Ú-UL=wa* LUGAL-*waš araš=miš zik* "are you not a friend of me, the king?" KUB 29.1 i 35 (foundation rit., OH/NS); ŠEŠ-*YA=ma ammēdaza* NÍG.TUKU-*ti kuitki* ⌜*Ú*⌝*-UL=at ŠUM-an išḫaššarwatarr=a* "Will you enrich yourself somewhat at my expense, my brother? It (i.e., such) is not good for the reputation (lit. a name) or lordly behavior" KUB 21.38 obv. 16 (Pud. letter); *mān teši* LUGAL KUR ^{URU}*Karanduni=yaš=wa*(!) *Ú-UL* LUGAL.[G]AL "If you say: The King of Babylonia is not a Great King" ibid. obv. 55-56; [*kī=wa Ú-UL* ^{DUG}UTÚL.ḪI.A *š*]*umenzan=wa* SAG.DU.MEŠ-*KUNU* . . . [*kī=w*]*a Ú-*⌜*UL*⌝ G[EŠTIN] *šumenzan=wa ēšḫar* "[these are not bowls,] they are your heads . . . [this] is not w[ine], it is your blood" KUB 43.38 rev. 2-3, 14 (military rit.), ed. StBoT 22:18-21; *mān=*⌜*ma=at*⌝ *ANA* ŠEŠ-*YA UL* ⌜ZI⌝*-za* KUB 21.38 obv. 65 (letter of Pud.). For nominal sentences which are also rhetorical questions, cf. below sub d.

2″ participles and adjectives: *dandukišnaš=a* DUMU-*aš uktūri na-at-ta ḫu*⌜*išw*⌝*anza* "a mortal man does not live forever" KUB 30.10 obv. 21 (prayer of Kantuzzili, OH/MS); *takku kuš=šan=a na-at-ta piyān* "but if the wage has not been given" KBo 6.2 ii 29 (Laws §42A, OS); "If all the fields have been given to him, he bears the corvée" *takku=šši* A.ŠÀ.ḪI.A-*uš ḫūmanza Ú-UL pianza tepu=šši piyan luzzi Ú-UL karpzi* "but if all the fields have not been given to him, (if) a little has been given to him, he will not bear the corvée" KBo 6.4 iv 22-24 (Laws §46, NS); *ŠA* ⌜K⌝ARAŠ*=ma=šši* GIM-*an išḫiūl n=at=kan ap*⌜*ēdani*⌝ *ANA ṬUPPA*$^{ḪI.A}$ *Ú-UL aniyan* KBo 4.10 obv. 38-39 (treaty w. Ulmitešub, Tudḫ. IV); *:lalameššš=a Ú-UL šiyānza* "and the itemized list was not sealed" KUB 13.35 iv 40 (dep. of Ukkura), ed. StBoT 4:14f.; *nu kuwapi ḫaršauwar maninkuwan* NU.GÁL [^{GIŠ}API]N *Ú-UL aranza nu* ^{GIŠ}ZA.LAM.GAR *apiya iyanza* "where there is no cultivation nearby, and the plow has not come, there the tent is constructed" KUB 12.58 i 17-18 (rit. of Tunn.), ed. Tunn. 8f. (i 40-42); [*iš*]*qaruḫi=kan Ú-UL lāḫūwan* "it is not poured into the *i.*" KUB 25.9 v 11 (fest.); cf. also KUB 30.41 v 32 (fest., OH/NS); ⌜*ŠA*⌝ [(^{LÚ}URUDU. NAG)]AR *na-at-ta* (dupl. *Ú-UL*) *kuiški arawaš* "none of the copper workers is exempt" KBo 6.2 + KBo 22.62 iii 21-22 (Laws §56, OS), w. dupl. KBo 6.6 i 31 (NS); *takku atti=ma anni Ú-UL āššu . . . n=an=ši=*⌜*kan*⌝ *tuḫšanzi* "but if it is not agreeable to the father and mother, they will separate her from him" KBo 6.5 iii 3-5 (Laws §28, OH/NS).

b′ adverbs: ⌜*nu*⌝*=mu* ŠEŠ-*YA* [(*memišta* ^{m}*Šippa*)]-LÚ-*iš=wa=kan Ú-UL an*[(*d*)]*a* "my

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brother (Muw. II) said to me (Ḫatt. III): Š. is not involved" KUB 1.1 iii 21-22 (Apol. of Ḫatt. III), w. dupl. KUB 19.67 i 13-14, ed. StBoT 24:18f.; *nu* ŠEŠ-*YA punuš=pat mān Ú-UL kišan* "my brother, just inquire if it is not so" KUB 14.3 i 27 (Taw.), ed. AU 2f.; *nu* ^{m}[*Urḫi-*^{d}]U-*upaš kuit apiya n=an punuš mān kišan mān Ú-UL kišan* "since U. is there, ask him if it is so or not so" KUB 21.38 obv. 11-12 (letter of Pud.), ed. Stefanini, Pud. 6; cf. also ibid. obv. 24; ^{URU}KÙ.BABBAR-*aš=ma=za* EN. MEŠ ERÍN.MEŠ ANŠE.KUR.RA.MEŠ*=ya kuin* NAM.RA GUD UDU *uwatet n=aš=šan Ú-UL anda ēšta* KBo 3.4 iv 42-43, ed. AM 136f.; DUMU.MEŠ LUGAL*=ma=za BĒLŪ*^{MEŠ}*=ya kue* KUR.KUR ^{LÚ}KÚR *tarḫḫeškir n=at=šan Ú-UL anda* KBo 3.4 iv 46-47, ed. AM 136f.

c′ free-standing genitives: *ANA* ^{m}*Ḫattušili=wa* MU.KAM.ḪI.A *maninkūanteš Ú-UL=war=aš* TI-*annaš* "Ḫ.'s years are short, he is not one of (long) life" KUB 1.2 i 13-14 (Apol. of Ḫatt.), ed. StBoT 24:4f.; *UL=ya=wa kuit iyauwaš nu=war=at iya* "what cannot be done, do" KUB 21.38 obv. 39 (letter of Pud.), ed. Stefanini, Pud. 10; "If in Ḫatti someone sins in some matter of rebellion" *nu ABU=ŠU kuēl waštai katta=ma* DUMU-*ŠU Ú-UL wašdulaš=pat* "is not the son of a father who sins also implicated (lit. one-of-the-sin)?" KBo 5.13 i 14-15 (Kup.).

d′ noun in d.-l.?: *mān laḫanza=ma Ú-U*[*L*] *meḫur nu* MUŠEN *ḪURRI*$^{ḪI.A}$ *appanz*[*i*] "But if the *laḫḫanza*-bird is not in season, they catch shelducks" KUB 39.7 ii 13-14, ed. HTR 36f.

e′ *natta a-a-ra*: *piyani=ma ŠA* ⌜DUMU⌝.MEŠ LUGAL [(*ezzan* GIŠ-*ru*)] *Ú-UL a-a-ra* "to give (away) even the chaff and wood of princes is not allowed" KBo 3.1 ii 60-61 (Tel. pr., OH/NS), w. dupl. KUB 11.6 ii 7, ed. THeth 11:36f.; *nu UL=ma a-a-ra* UGU *šešuanzi* "Or is it not allowed to spend the night up there?" KUB 5.1 i 38 (oracle question, NH); *mān* DINGIR-*LUM* LÚ-*LUM=ma* SAL-*za=ši=kan anda pāuanzi Ú-UL a-a-ra* "If the deity is a male, it is not permitted for a woman to go in to him" KBo 24.45 obv. 20 (rit.); ⌜*nu=za U*⌝*NŪTUM tagān katta Ú-UL kuiški dāi* ⌜*Ú-UL*⌝ *a-a-ra šarā=za=at namma Ú-UL dāi* HT 1 iv 6-7 (rit. against epidemic in army); *n=aš=kan* URU-*riaz arḫa ḫūdāk paiddu* ^{d}UTU-*uš=an=kan* ŠÀ URU-*LIM lē wemiyazzi Ú-UL a-a-ra* "let him promptly depart from the city; let not the (rising) sun find him in the city — it is not allowed" KUB 9.15 ii 18- 21 (instr.).

c. negating other parts of the sentence (cf. Hoffner, FsGüterbock^{2} 92f.) — **1′** the subject, its attributive adj., or something in apposition to the subject: *na-at-ta=an ūk tarnaḫḫun* LUGAL-*š=an* SAL.LUGAL-*š=a tarnaš* "It wasn't I who released it, the king and queen released it" KBo 17.3 iii 4-5 (rit., OS), ed. StBoT 8:30f.; *mān=aš aki=ya kuwapi n=aš UL* 1-*aš aki* MÁŠ-⌜*ŠU=ma=šši*⌝ *teitti*⌜*an=pat*⌝ "And if he is ever put to death, he is not executed alone (lit. it is not one who dies), but his family is associated with him" KUB 13.4 i 33 (instr. for priests, pre-NH/NS), ed. Süel, Direktif Metni 24f.; *ektaš=ma=du=šša*n *irḫaz Ú-UL naḫšariyawanza arḫa Ú-UL uizzi* "(Even) the unafraid will not come out of the circle of your net" KBo 3.21 ii 17-18 (hymn to Adad), ed. Hoffner in Finkelstein Mem. 105 and Archi, Or NS 52:23, 25, cf. also under k; *nu=šši Ú-UL parā i*⌜*y*⌝*anniyauwa*[*nzi*] *kišari Ú-UL=ma=šši* EGIR-*pa ti*[*yauwanzi*] *kišari* KUB 8.53 iv 18-20 (Gilg.), ed. Friedrich, ZA 39:12f., Otten, IM 8:116f. (lines 44-46); *nu=war=at Ú-UL anzāš wetummen* DINGIR.MEŠ*=war=at ḫūmanteš weter* KBo 4.1 i 29-30 (rit.); *mān=kan* ^{URU}*Ankuwaš* URU-*aš išparzazi Ú-UL=aš dapianza arḫa* BIL-*ni* "If the city of Ankuwa survives, and it does not entirely burn" KUB 15.1 iii 18-19 (vow, NH); cf. ibid. 23-24.

2′ the direct obj. or its attributive adj. (acc.): [1 GUD.MAḪ *šuppi*]*štuwaran* [*n*]*a-at-ta ar=kandan* [*dāi*] "he takes [one bull] (which is) š. not (yet) cut up" KBo 20.2:3 + KBo 25.15 i 4 (OS), translit. StBoT 25 no. 15; *na-at-ta* (var. *Ú-UL*) *apūn* GEŠTIN-*an pīēr* "It was not that wine (i.e., the wine which they were supposed to give) that they gave" KBo 3.34 ii 5 (anecdotes, OH/NS), w. dupl. KBo 3.36 obv. 13; *Ú-UL pittuliantan=ma anda warpiškiši* "You enclose within (your net) even the unintimidated" KBo 3.21 ii 18-9 (hymn to Adad), ed. Hoffner in Finkelstein Mem. 105f.; and Archi, Or NS 52:23, 25; [*nu=m*]*u* LUGAL-*an āški* DINGIR-*YA Ú-UL aššanuwandan anduḫšan lē iššatti* KUB 30.10 rev. 22-23 (prayer, OH/MS); *Ú-UL*

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ištamašan uttar iš[tam]ašši "you will hear something unheard of" KUB 8.83:11 (omen apodosis), ed. StBoT 9:57f.; cf. also under c 5′ b′; *qāša=šmaš=kan parkuin mišriwantan ḫarkin* GIŠPA⟨-*it*⟩ *Ú-UL walḫantan* UDU-*un šipantaḫḫun* "I have just offered to you a pure, perfect, white sheep never struck with a stick" KBo 15.10 ii 8-10 (rit., MH/MS), ed. THeth 1:20f.; *nu UL* (var. *Ú-UL*) *tuk* d*Kumarbin ḫū*[*d*(*ak* BAL)-*an*(*zi*)] "Isn't it to you, Kumarbi, that they promptly make offering?" KUB 33.103 ii 11 (myth), w. dupl. KUB 33.100 + KUB 36.16 iii 19-20, ed. StBoT 14:46f., line 18; the Engl. tr. is expressed with an indirect object, although the Hitt. uses the acc.; cf. also *UL* BAL-*anzi* dU-*an* . . . "Do they not sacrifice to the Stormgod . . . ?" ibid. ii 13, ed. StBoT 14:46f. line 20.

3′ a dat.-loc.: DUMU.MEŠ LUGAL=*ma kue=dani* [*še*]*r ḫarkiškantari Ú-UL ANA* É.MEŠ-*ŠUNU* A.ŠÀ.ḪI.A-*ŠUNU* GIŠKIRI$_6$.GEŠTIN.ḪI.A-*ŠUNU* [KISL]AH.ḪI.A-*ŠUNU* SAG.GEMÉ.ÌR.MEŠ-*ŠUNU* GUD.ḪI.A-*ŠUNU* UDU.ḪI.A-*ŠUNU* "For what are the princes perishing? Is it not for their houses, their fields, their vineyards, their threshing floors, their domestic slaves, (and) their livestock?" KBo 3.1 ii 56-58 (Tel. pr., OH/NS); cf. section d for other rhetorical questions; *n=an=kan* UN-*ši imma tāyitteni UL=an=kan* ⌜DINGIR-*LIM-ni*⌝ *tayatteni nu=šmaš=at waštul* "You might steal it from a man, but are you not stealing it from a god? And that (lit. it) is a sin for you." KUB 13.4 iv 21-22 (instr. for temple personnel, pre-NH/NS) □ such datives with verbs like "take", "steal" indicate the person from whom the object is taken; [*k*]*ūn* SISKUR.SISKUR *uddanaš* EN-*aš tametaš parnaš anda* [*a*]*pāšila=pat ēššai Ú-UL=an INA* É.GAL-*LIM ēššai* KBo 11.14 iv 20-21 (rit. of Ḫantitaššu); *kūn* SISKUR.SISKUR *uddanaš* EN-*aš damēdaš* É.ḪI.A-*aš andan apašila=pat ēššai Ú-UL=at INA* É.GAL-*LIM ēššai* KUB 43.57 iv 18-20 (rit.); ⌜*apē=ma=kan Ú*⌝-*UL ANA* 1-*EN* ⌜d*Z*⌝*ipḫariya arḫa danteš šumaš=at*=[*ka*]*n ANA* DINGIR.MEŠ [*ḫū*]*mandaš arḫa danteš* KUB 4.1 i 24-27 (rit.); *n=at=kan AN*[*A* . . .] ⌜*Ú*⌝-*UL zanuwanti anda dāi* "He puts it on uncooked [. . .]" KUB 4.47 obv. 14-15 (rit.); DUMU.LÚ.U$_{19}$.LU *Ú-UL innarā uwanun Ú-UL=ma šullanni uwanun* "O mortal, it was not rashly that I came, not for a quarrel did I come" KBo 10.45 i 45-47 (rit. to purify house), ed. Otten, ZA 54:120f., lines 52-54; *nu* GIŠ*tallai anda ištappan n=at INA* É DINGIR-*LIM* GIBIL *pēdanzi n=at arḫayan katta tianzi Ú-UL=at ITTI* DINGIR-*LIM tianzi* "The *tallai* is covered/stoppered, and they transport it to the new temple and put it down apart. Not with the deity do they put it." KUB 29.4 iii 32-33 (rit. for transfer of night deity) □ *ITTI* probably covers a Hittite local expression. *Ú-UL . . . ITTI* DINGIR-*LIM* explains further what is meant by *arḫayan* "apart".

4′ a gen.: *namma* m*Piḫḫuniyaš Ú-UL ŠA* URU*Gašga iwar :taparta ḫūdāk maḫḫan INA* URU*Gašga Ú-UL ŠA* 1-*EN tapariyaš ēšta aši=ma* m*Piḫḫuniyaš ŠA* LUGAL-*UTTIM iwar taparta* "then P. ruled in a manner un-Kaškaean; all at once — as there was in Kaška not a rule of one (i.e., of a single person) — this Piḫḫuniya ruled in the manner of kingship" KBo 3.4 iii 73-76, ed. AM 88-90; ŠEŠ=*YA=ma=*[*a*]*t=kan Ú-UL am=mel* ŠEŠ-*anni* NIN-*ni nakki*[*y*]*anni iyat* KUB 21.38 obv. 53-54 (letter of Pud.); *dān=ma=tta armaḫ=ḫun* [D]*Aranzaḫit Ú-UL* ⌜*m*⌝*azzuwaš* "secondly, I have impregnated you with the irresistible Aranzaḫ River" KUB 33.120 i 32 (Song of Kumarbi), translit. Myth 155, tr. ANET 120 and MAW 157.

5′ indef. pron. or adv. in *-kki* or *-kka* (Hoffner, FsGüterbock^2 88f.) — **a′** *UL kuiški* "no one", *UL kuitki* "nothing": *nu=šši* LÚ.KÚR *zaḫḫiya menaḫ=ḫanda namma Ú-UL kuiški mazzašta* "no enemy any longer dared (to come) against him in battle" KBo 5.6 i 7-8 (DŠ frag. 28); *nu=mu munnanda ḫarta nu=mu Ú-UL kuiški aušta* KBo 4.4 iii 35, ed. AM 126f.; *n=an=kan parā Ú-UL ku*[*iški*] *tarnai* KBo 6.3 ii 24 (Laws §34, OH/NS); *āššu kuiuš iššaḫ*[*ḫi nu=mu*] *ḫuišnuzzi Ú-UL kuiški* KUB 30.10 rev. 24-25 (prayer, OH/MS); *karū=za šumenzan* É DINGIR.MEŠ-*K*[*UN*]*U* EGIR-*an anzel* [*iwa*]*r* ⌜*Ú*⌝-*UL kuiški kappūwan ḫarta* KUB 17.21 i 7-8 (prayer, Arn. & Ašm./MS); *nu=šša*n *Ú-UL kuinki waggašnuanzi* "they omit none (of the oracle birds)" VBoT 24 i 9 (Anniwiyani rit.); DINGIR-*LUM=ma=za Ú-UL kuinki iyazi šalli Ú-UL ḫalziya* KBo 10.20 i 14-15 (ANTAḪŠUM fest.); *zik=ma=wa=za* DUMU-*aš nu=wa Ú-UL kuitki šakti* "you are (only) a child; you know

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nothing" KUB 19.29 iv 16, ed. AM 18f.; DINGIR-*LIM-war-aš kuit nu-wa UL* (dupl. *Ú-UL*) *kuitki* [(*memai nu-wa-naš*)] *UL* (dupl. *Ú-UL*) *kuitki i*[(*y*)]*azi* "because he is a god, he will say nothing, and he will do nothing to us" KUB 13.4 ii 18-19 (instr. for temple personnel, pre-NH/NS), w. dupl. KUB 13.6 ii 11-12; *daḫḫun-ma-wa-za Ú-UL kuitki* "I took nothing for myself" KUB 13.35 ii 44-45 (dep., NH), ed. StBoT 4:8f.; GUD-*n-ašta na-at-ta* (C: *Ú-UL*) [(*kue*)]*danikka dāḫḫun* UDU-*n-ašta na-at-ta kuedanikka* (C: *Ú-UL kuedanikki*) *dāḫḫun* [(ÌR-*na*)]*n-ašta* GEMÉ-*šan* (B: GEMÉ-*aššu*) *na-at-ta* (C: [*Ú*]-*UL*) *kuelka* (C: *kuedanikki*) *daḫḫun* "I took an ox from no one, I took a sheep from no one, I took no one's male or female slave (var. I took a male or female slave from no one)" KUB 31.4 obv. 4-6 + KBo 3.41 obv.! 3-5 (hist., OH/NS), w. dupls. B: KBo 12.22 i 7-9, C: KBo 13.78 obv. 4-6; [*nu-w*]*a Ú-UL kuēlqa ŠA* ^{d}*Kumarbi-pat-war-a*[*t ida*]*lu-tar* "this is no one's evil plan but Kumarbi's" KUB 33.95 + KUB 36.7b iv (16)-17 + KUB 33.93 iv 11-12 (Ullik. I A); *U* DUMU.MEŠ ^{URU}*Nēš*[*a*] [*id*]*ālu na-at-ta kuedanikki takkišta* "(the king) did harm to no one of the citizens of Neša" KBo 3.22:7-8 (Anitta, OS), ed. StBoT 18:10f.; *namma-ma-za* GIDIM *damēdani memini šer Ú-UL kue-danikki* TUKU.TUKU-*uanza* "O deceased one, are you not also angry for some other reason?' KBo 2.6 i 15-6 (oracle question, NH); $^{LÚ.MEŠ}$SANGA [(*šuppaē*)]^{r}*šš-a-kan*^{1} $^{LÚ.MEŠ}$SANGA $^{SAL.MEŠ}$AMA. DINGIR-*LIM* $^{LÚ.MEŠ}$NAR $^{LÚ.MEŠ}$*išḫama*[*tall*]*ēš namma arḫa Ú-UL kuēzga uwanzi* "the holy priests, the (ordinary) priests, the Mothers of the God, the musicians and singers no longer come out (to you) from anywhere" KUB 17.21 + 1619/u iii 18-20 (prayer of Arn. & Ašm., MH), w. dupl. KUB 31.124 ii 28-29, ed. Kaškäer 158f., tr. ANET 399; *nu-šmaš-kan Ú-UL kuezqa kuit ḫaptat* KUB 1.1 + 1304/u ii 76 (StBoT 24 Pl. 1); [. . .]^{r}*Ú*^{1}-*UL kuiušga ūḫḫu*[*n* . . .]x-*wa Ú-UL kuiški uit* KUB 23.72 obv. 19-20 (Mita, MH/MS).

b′ *UL kuitki* (adverbial) "in no way": *kī-ma AWĀ*^{r}*TE*^{1MEŠ} *Ú-*^{r}*UL*^{1} *kuit*[*ki*] ^{r}1^{1}*-edaz* 1*-edaz IŠTU* KUR ^{URU}*Ḫatti-at* "these obligations (lit. words) are in no way reciprocal (lit. from one, from the other); they are from the land of Ḫatti" KUB 21.1 iii 76-77 (Alakš.), ed. SV 2:76f.; KUR ^{URU}*Palā-ma Ú-UL kuitki paḫ*^{r}*ḫ*^{1}*aššanu-wan* KUR-*TUM ēšta* KBo 5.8 ii 22-23, ed. AM 152f.; *ammuk-ma* ^{r}*Ú-UL*^{1} *kuitki* [(*w*)]*ašdaḫ-ḫun* "but I did not sin in any respect" KUB 14.8 rev. 12 (PP 2 §9), w. dupl. KUB 14.11 iii 28-29; *kinuna* ^{d}UTU-*ŠI tuk* ^{m}*Kupanta-*^{d}LAMMA-*an Ú-UL kuitki idālawaḫḫun* KBo 5.13 i 23 (Kup.), ed. SV 1:114f.

c′ *UL kuwatqa* "in no way": *nu kuitman* URU.DIDLI.ḪI.A *weteškit* ^{LÚ}KÚR-*aš-za wal-leškizzi INA* KUR ^{URU}*Almina-war-an-kan kattanta Ú-UL kuwatqa tarnummeni* "And while he built the towns, the enemy kept boasting: 'In no way will we let him (come) down into the country of Almina'" KBo 5.6 i 3-5 (DŠ frag. 28), ed. JCS 10:90; *mān-a-wa-mu zaḫ-ḫiya uwaši nu-wa-tta Ú-UL kuwatqa ammel* A.ŠÀ *kueri an*[*d*]*a zaḫḫiya tiyami* KBo 3.4 iii 80-82, ed. AM 90f.; *nu-za* ^{d}UTU-*ŠI Ú-UL ku-watqa memaḫḫi* [*nu* KUR ^{URU}*Ḫ*]*apalla tamē-tani Ú-UL kuwatqa peḫḫi* KBo 5.4 obv 46-rev. 1 (Targ.); *UNŪT* LUGAL-*ma* EGIR-*an Ú-UL kuwatqa ḫarkanzi* KUB 29.7 obv. 3 (rit. of Šamuḫa).

d′ *Ú-UL kuwapikki* "in no way, at no time, never": *karū-ma* [..] É DUMU.MEŠ-*an paiš-gaḫat kinuna na-*^{r}*at*^{1}*-ta kuwāpikki pāun* "formerly I went regularly to the House of Children, but now I don't (lit. didn't) ever go" KBo 17.1 iv 12-13 (rit., OS), ed. StBoT 8:36f.; NINDA-*an-za wemiyanun n-an-za AḪĪTIYA na-at-ta kuwapikki edun wātar-ma-z we-miya*⟨*nun*⟩ *n-at AḪĪTIYA Ú-UL kuwapikki ekun* "(When) I found bread, I never ate it secretly/by myself; (when) I found water, I never drank it secretly" KUB 30.10 obv. 16-17 (prayer, OH/MS); *ini-wa-mu uttar karūiliyaz pi*[(*ran*)] *Ú-UL kuwapikki kišat* "Such a thing has never happened to me in my whole life" KBo 14.9 iii 7-8 (DŠ frag. 28), w. dupl. KBo 5.6 iii 18-19, ed. JCS 10:95; *namma-ma-tta tamēdani* KUR-*e*!(text: URU) *Ú-UL kuwapikki ēššanzi* "nowhere/in no way do they worship you (or: do for you) in an(y) other land" KUB 24.1 ii 7-8 (prayer); *UNŪT* LUGAL-*wa kuit kuit ḫarkun nu-wa ANA UNŪT* LUGAL :*ḫarpanalla Ú-UL kuwapikki iyanniyanun nu-wa-za Ú-UL kuitki*

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daḫḫun "Whatever implement of the king I held, to the king's implement I never went *ḫ.*, and I took nothing for myself" KUB 13.35 i 11-13 (depos., NH), ed. StBoT 4:4f.; *nu=mu* DINGIR-*LUM kuit* GAŠAN=*YA* ŠU-*za ḫart*[*a*] *nu=mu* :*ḫūwappi* DINGIR-*LIM-ni* :*ḫūwappi* DI-*ešni parā Ú-UL kuwapikki tarnaš* KUB 1.1 i 39-41 (Ḫatt.); [*Š*]*A* DUMU.NAM.LÚ.U$_{19}$.LU-*UTTI* ḪUL-*lu uttar UL kuwapikki* ⌜*i*⌝*yanun* ibid. i 49-50; *nu=mu* DINGIR-*LUM* GAŠAN-*YA* :*kuwayami meḫuni Ú-UL kuwapikki šer tiyat* ibid. i 51-52.

6′ an adv. — **a′** *innarā*: DUMU.LÚ.U$_{19}$.LU *Ú-UL innarā uwanun Ú-UL=ma šullanni uwa=nun* KBo 10.45 i 45-47 (rit.), ed. ZA 54:120f. (i 52-54).

b′ SIG$_5$-*in*: *takku* ^{d}*SÎN-mi šuppiyanni=šši* 2 MUL.ḪI.A [(*kat*)*ti=šši*] *aranta* KUR-*eanti Ú-UL* SIG$_5$-*in* [. . .] KUB 8.12:8-9 (lunar omens), w. dupl. KUB 8.14 obv. 2-3.

c′ *apiya=pat*: *mān ANA* LÚ.MEŠMUŠEN.DÙ *kuwapi* ⌜ÍD⌝-*aš* MUŠEN-*iš* ⌜*kuedani*⌝ *pēdi arāizzi n=an* ⌜*Ú-UL*⌝ *apiya=pat ḫuškanzi* "if ever a river bird flies up in some place for the augurs, is it not precisely there that they are awaiting it? (So why did you not await the eagle?)" KUB 31.101:13-14 (letter about bird oracles), ed. Archi, SMEA 16:137f., Ünal, RHA XXXI 49, 51 (differently).

7′ *namma*: cf. exx. under *namma*.

8′ *manqa*: cf. exx. under *manqa*, and cf. Hoffner, FsGüterbock^2 89.

9′ *imma*: cf. exx. under *imma*, and cf. Rost, MIO 4:332f., Melchert, KZ 98:185-87, Hoffner, FsGüterbock^2 91. The phrase *natta imma* is most easily rendered by German "etwa nicht?" (Rost). It stresses the rhetorical character of the negative question and thereby the underlying affirmative meaning. As a short rendering one might use "perhaps" (HED 1-2:360 "really"). Wr. NU.GÁL *imma* KUB 21.38 obv. 15 (letter, Pud.).

d. in rhetorical questions: (cf. Hoffner, FsGüterbock^2 89-91) — **1′** clause initial: *na-at-ta ūk* ÍD.MEŠ-*uš* ḪUR.SAG.MEŠ-*uš arunušš=a*[. . .] [*āpp*]*a tarmaīškimi* "Is it not I who fix in place the rivers, mountains, and seas?" KUB 31.4 obv. 12-13 + KBo 3.41 obv.! 11-12 (tales), ed. Otten, ZA 55:160f.; *Ú-UL=kan* LÚ*TARTĒNU pariyan uiyanun* "Did I not send the *TARTĒNU* across?" KUB 14.3 i 67-68 (Taw.), ed. AU 6f.; *Ú-UL=aš šarkuš* LUGAL-*uš ēšta* "Wasn't he a mighty king?" ibid. i 74; [*Ú-U*]*L=war=aš gimraš* DUMU-*aš* "Isn't he a child of the steppe?" VBoT 58 i 28 (myth, OH/NS); *Ú-UL* ^{SAL}SUḪUR.LAL *iyattat* "Didn't a palace woman go?" KBo 5.3 iii 54 (Ḫuqq.); *Ú-UL=at=kan ANA* DAM-*ŠU* [DUMU-*ŠU* NU]MUN-*ŠU* MÁŠ-*ŠU* ÌR.MEŠ-*Š*[(*U* GE)]MÉ.MEŠ-*ŠU* ⌜GUD.ḪI⌝.A-*ŠU* UDU.MEŠ-*ŠU ḫalkitt=a an*[*da ša*]*nḫzi n=an=kan ḫ*[*ū*(*m*)]*andaz* ⌜*ḫarn*⌝*ikzi* "Will (the god) not seek it from (i.e., avenge it upon) his (i.e., the offender's) wife, [his son,] his descendents, his family, his male and female slaves, his cattle, his sheep, together with (his) grain?" KUB 13.4 i 36-38 (instr. for temple personnel, pre-NH/NS), w. dupl. KUB 31.92:5-6, ed. Süel, Direktif Metni 26f.; *nu=za kuēl walliyatar Ú-UL=za ŠA* ^{d}U *piḫaš=šašši* EN-*YA walliyatar* "And whose praise am I? Am I not the praise of the Stormgod *p.*?" KUB 6.45 iii 48-49 (prayer, Muw. II); "Did not his sons twist/disregard those words of my grandfather, [PU-Šarruma,?] . . . How many years have passed? How many (of the rebels) have escaped?" *ŠA* LÚ GAL.GAL-*TIM* É-*SUNU kuwapi Ú-UL=at ḫarkēr* "Where are the houses of the grandees? Did they not perish?" KUB 1.16 (= BoTU 8) iii 40-41, 44-45 (edict, Ḫatt. I/NS), ed. HAB 12-15; (my father will look for any scandal among you;) *na-at-ta* LÚ.MEŠ*NĀŠI ṢIDĪTI=KUNŪ* "is it not your provisions-bearers?" KBo 22.1:17-18 (instr., OS), ed. Archi, FsLaroche 46f.; *na-at-ta=šamaš* LÚ.MEŠ DUGUD *tuppi ḫazzian ḫarzi* "has he not inscribed a tablet for you dignitaries?" ibid. 23; DINGIR-*LUM=mu=za=kan* GAŠAN-*YA ḫū=mandaza=pat daškiši Ú-UL ēšta* KUB 1.1 i 50-51 (Ḫatt.); *Ú-UL=wa* LUGAL-*waš araš=miš zik* KUB 29.1 i 35 (foundation rit., OH/NS); *kī=wa kuit Ú-UL=wa ḫarnammar* "What is this? Is it not yeast?" KBo 6.34 i 30 (soldier's oath), ed. StBoT 22:8f. (i 36); *kī=wa kuit Ú-UL=wa ŠA* SAL ^{TÚG}NÍG.LÁM.MEŠ ibid. ii 44-45; ^{d}*A-a-aš ANA* ^{d}*Upelluri* [EGIR-*pa memi*]*škiuan dāiš Ú-UL=wa šakti* ^{d}*Upelluri memiyann=a=wa=tta Ú-UL kuiški*

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udaš Ú-UL=war=an šakti ^{d}*Kumarbiš=wa kuin nuttariyan* DINGIR-*LIM-in* DINGIR.MEŠ-*aš* IGI-*anda šamnait* KUB 33.106 iii 30-33 (Ullik. III A); cf. *Ú-UL šakti* in ibid. 36; [*UL=wa*] *šakti* ^{d}GILGA[MEŠ ..] KUB 8.58:7 (Gilg.); *nu* ^{d}UTU AN-*E ANA* ^{d}EN.LÍL UR.SAG-*li* EGIR-*pa memi*[*škiwa*(*n dāiš*)] *Ú-UL=war=an=kan tue=taza memiyanaz kuenni*[*r*] ^{GUD}*alūn* ^{d}*Huwa=wainn=a* KUB 8.48 ii 11-13 (Gilg.), w. dupl. KUB 17.3 i 5-6, ed. Friedrich, ZA 39:18f., translit. Myth. 131f.; *UL* BAL-*anzi* ^{d}U-*an* . . . "Do they not sacrifice to the Stormgod . . . ?" KUB 33.103 ii 13 (Ḫedammu, NS), ed. StBoT 14:46f. (line 20); *UL=ma=kan ūk* ^{d}*A-a-an* LUGAL-*un* [(*ŠUM-an daranzi*)] ibid. ii 14, w. dupl. KUB 33.100 + KUB 36.16 iii 22.

2′ not clause initial: *kinuna=man mān laz=ziaḫḫat nu tuel šiunaš uddanta* (= *uddanit*) *na-at-ta* SIG_5-*aḫḫat māmman innaraḫḫat=ma nu tuēl šiunaš uddanta Ú-UL innaraḫḫat* "Now if I had recovered, would it not have been at thy word, O god, that I recovered? And if I had become vigorous, would it not have been at thy word, O god, that I became vigorous?" KUB 30.10 obv. 17-19 (prayer, OH/MS); *man=at=ši na-at-ta kattawatar* "Wouldn't that be a grievance for him?" ibid. obv. 23; *nu šumēš* DINGIR.MEŠ *Ú-UL uškattēni* É *ABIYA=kan maḫḫan ḫūman INA* É ^{NA_4}*ḫekur* ^{d}LAMMA *INA* É.NA_4 DINGIR-*LIM neyat* KUB 14.4 ii 3-5 (Tawannanna affair); ^{LÚ}*TAR*$^{?}$*TĒNU=ma Ú-UL ANA* LUGAL *ayawalaš* KUB 14.3 i 11-12 (Taw.); *mān=ma kī memai* [INI]M $^{?}$*kunanaš=wa naḫḫ*$^{?}$*un nu=šši Ú-UL* DUMU-*YA* ^{LÚ}*TARTĒ*$^{?}$*NU* IGI-*anda ui*$^{?}$*yanun* ibid. ii 3-4, ed. AU 6f.; *kāšma* ^{LÚ}*KARTAPPU kuiš ŠA* SAL.LUGAL-*za kuit ŠA* MÁŠ-*TI ḫarzi INA* KUR ^{URU}*Ḫatti ŠA* SAL.LUGAL MÁŠ-*TUM mekki šalli n=aš=mu Ú-UL imma* ^{LÚ}*HA*⟨*DA*⟩*NU* ibid. ii 72-75; *šu=meš=wa* [DIN]GIR.MEŠ *Ú-UL uškatteni kiš=šan=wa=mu kuiš iyan ḫarzi* KUB 54.1 i 20-21 (depos.); *nu=za* ^{d}*Upelluriš kuit* GE_6-*yaš* KI-*aš* KI.BAD-*aš nu=za aši nu*[*tt*]*ariyan* DINGIR-*LIM-in Ú-UL šakti* KUB 33.106 iii 38-39 (Ullik. III A); [*UL* DUMU.(L)]Ú.U_{19}.LU-*aš šelin dāi nu UL* (var. *Ú-UL*) *tuk* ^{d}*Kumarbin ḫu*[*d*(*ak* BAL)-*an*(*zi*)] KUB 33.103 ii 11 (Ḫedammu), w. dupl. KUB 33.100 + KUB 36.16 iii 19-20; *ug=a=wa=z Ú-UL imma* LÚ-*aš nu=war=aš Ú-UL peḫḫi* "Am I perhaps not a man, so that I will not give them?" KUB 23.72 obv. 40 (Mita, MH/MS); *n=at=mu ANA* LÚ.MEŠ KUR ^{URU}*Ḫatti piran Ú-UL imma* $^{?}$*w*$^{?}$*alliyatar Ú-UL kuit ēšta* KUB 21.38 obv. 48 (letter of Pud.); cf. also obv. 51.

e. with meaning carried over into following clause(s): *Ú-UL=an* A.ŠÀ-*ni pēdanzi n=an* NUMUN-*an ienzi Ú-UL=ma=an* NINDA-*an ienzi n=an INA* É ^{NA_4}KIŠIB *tianzi* "They do not carry it to the field and used it as seed. They do not make it into bread and carry it to the storehouse" KBo 6.34 ii 32-34 (soldiers' oath), ed. StBoT 22:10f.

f. *natta=pat*: *nu=kan IŠTU* KUR ^{URU}*Ḫatti ḫinkan arḫa Ú-UL=pat taruptāri* "Will the plague never be removed from the land of Ḫatti?" KUB 14.10 i 14-15 (PP 2) □ this is a nice ex. of syllable lengthening in the main verb of a question; *nu ANA* ^{d}IM ^{URU}*Ḫatti* EN-*YA* [*U AN*]*A* DINGIR.MEŠ *BĒLŪ*^{MEŠ}*=YA* ZI-*anza Ú-UL=pat war=šiyattari* "And yet the mind of the Stormgod of Ḫatti, my lord, and of all the gods, my lords, is not at all pacified" KUB 14.8 rev. 33-34 (PP 2); ^{d}UTU-*ŠI=ma tuk* [^{m}*Al*]*akšandun arḫa Ú-UL=pat peššeyami* "I, My Majesty, will by no means cast you out, Alakšandu" KUB 21.5 ii 6-7 (Alakš.); ^{m}*Urḫi-*^{d}U-*upaš=ma=mu mān* HUL-*lušš=a ēšta ammuk=ma IŠTU* KÁ ^{m}*Middannamūwa Ú-UL=pat karuššiyanun* "But when Urḫitešub was also ill disposed toward me, I was by no means (any longer) quiet about the matter of Mittanamuwa" KBo 4.12 obv. 24-26 (hist., Ḫatt. III); *tamēdani=ma=wa kuedani* ANŠE.GÌR.NUN.NA *šarnikzilaš* EGIR-*pa peḫḫi nu=wa=šmaš* SIG_5-*anduš Ú-UL=pat peḫḫi* "To someone else I give back a mule of my own (as) compensation, but to them I never give the good ones" KUB 13.35 ii 6-8 (dep., NH), ed. StBoT 4:6f.; *nu=mu* ŠEŠ-*YA* ^{m}NIR.GÁL EGIR-*anda uit nu* ^{URU}*Anziliyan* ^{URU}*Tapiqqann=a wetet n=aš arḫa=pat pait maninkuwann=aš=mu Ú-UL=pat uit* "My brother Muwattalli came after me and fortified the cities A. and T., and then went back home. But in any case he didn't come near me" KUB 1.1 ii 48-50 (Ḫatt.); *karū=ma kuit IDI* / $^{?}$*nu ANA*$^{?}$ ŠEŠ-*YA* :*lumpaštin Ú-UL=*

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pat iya[*nun*] "But since I already know, I certainly won't do anything offensive to my brother" KUB 21.38 rev. 12-13 (letter of Pud.).

g. negative-positive juxtaposition to express antithesis — **1′** in general: [*n=a*]*t ištamaššanzi=pat Ú-UL=at=kan waḫnuwanzi* "(Mezzulla's divine parents) listen to it (Mezzulla's word of intercession); they do not alter it" KUB 21.27 iv 17 (prayer of Pud.); cf. [*nu=kan* ^{d}IM] *ABU=KA* ^{d}UTU ^{URU}TÚL-*na* AMA-*KA tuel memi*[*an Ú-UL w*]*aḫnuwanzi ištamaššanzi=ta* ibid. iv 31-32; *n=at=za Ú-UL markiyaši malaši=ya=at=za* "You do not reject it; you approve it." KUB 21.38 obv. 9 (letter of Pud.); cf. ibid. rev. 4; *nu=wa=ššan ŠA* É.MEŠ *maḫḫan* 4 *ḫalḫaltuma*^{r}*rīēš*^{1} *uktūrīēš nu=war=at=kan Ú-UL we*^{r}*ḫ*^{1}*andari* "As the four corners of houses are firm/stable and do not move" KBo 4.1 obv. 14-15 (foundation rit.); *nu=war=at Ú-UL anzāš wetummen* DINGIR.MEŠ*=war=at ḫūmanteš weter* "It wasn't we who built it; it was all the gods who built it." ibid. i 29-30.

2′ With the positive member emphasized with *imma*: *parkunuši=ma=za Ú-UL kuit*⟨*ki*⟩ *nu=za anda imma ḫatkišnuši* KBo 3.1 ii 44 (Tel. pr., OH/NS); *Ú-UL=man=an* EGIR-*pa* ^{URU}*Ḫattuši pišteni n=an=kan parā INA* KUR ^{LÚ}KÚR *imma nāi n=*[*an*]*=za* 1 LÚ URU-*aš ḫūmanza waštulli ēp*[*zi*] KUB 23.77:60-61 (treaty w. Kaška, MH); *našma=kan mān* ^{d}UTU-*ŠI kuedani anda idālu ištamašti n=at=mu=kan mān šannatti n=at=mu Ú-UL mematti apūnn=a=mu antuḫšan Ú-UL tekkuššanuši n=an anda imma munnāši* KBo 5.3 i 27-30 (Ḫuqq.); *n*[*=a*]*n=mu Ú-UL memat*^{r}*ti n=an anda* x^{1}[. . .] § *našma apēdani imma* EGIR-*an tiyaši* ibid. ii 1-2; *nu=mu=ššan mān* ERÍN.MEŠ-*it* ANŠE.KUR.RA.[ḪI].A-*it lammar Ú-UL ārti nu=za=an parā imma ḫuit=tiyaši* ibid. ii 28-29 (cf. ibid. ii 30-31); *n=an=mu mān apēdani lamnī Ú-UL mematti n=an parā imma šamenuši* ibid. ii 34-35; *n=at=mu Ú-UL mematti* [*nu=m*]*u=kan apūn antuḫšan šannatti n=an=mu Ú*[*-UL mema*]*tti n=an anda imma munnāši* ibid. + KBo 19.43 ii 54-56.

h. with ellipsis of second predicate — **1′** in OH: LUGAL-*uš ḫūppari šipanti* SAL.LUGAL-*š=a n*[*a-a*]*t-ta* "The king libates into an *ḫ*.-vessel, but the queen does not" KBo 17.74 iii 38; cf. ibid. iii 13, 20-21, 26, 33, 43, 48, 53 (fest., MS), ed. StBoT 12:24-31.

2′ in NH: *kunannaš=ma=aš memini* ^{r}*ku*^{1}*e*^{r}*da*^{1}*ni naḫta ēšḫar INA* KUR ^{URU}^{r}KÙ.BABBAR-*ti*^{1} *a-a-ra* ^{r}*n=at*^{1} *Ú-UL* KUB 14.3 ii 7-8 (Taw.); *ūḫḫun=aš Ú-UL man* (for *mān*)*=at* SIG$_5$-*anteš man*[*=at Ú-UL*] AT 125:14-15 (letter), ed. Rost, MIO 4:340f.; in some cases the ellipsis occurs in the first clause rather than in the following one: *nu=tta=kkan Ú-UL* É *ABI=KA Ú-UL=ma=ta=kkan* KUR-*TAM arḫa daḫḫun* KBo 5.13 i 24-25 (Kup.); cf. KBo 4.3 i 37-38 (Kup.).

3′ in the phrase *mān natta=ma/UL=ma*: [*m*]*ān Ú-UL=ma* ^{r}*man*^{1}*=ta* ^{m}*Attaršiyaš* ^{r}*Ú-UL*^{1} *dālešta* [*m*]*an=t*[*a=k*]*an ku*[*enta*] KUB 14.1 obv. 4-5 (Madd., MH/MS); *mān Ú-UL=ma* [*ma*]*n=ša*[*ma*]*š kāšti piran* UR.GI$_7$.[ḪI.A] *karēper* ibid. obv. 11; *mān Ú-UL=ma* KUB 7.5 iv 14 (Paškuwatti rit.); LUGAL-*UTTA=wa=mu kā pedi=šši pāi mān=wa Ú-UL=ma nu=wa Ú-UL uwam*[*i*] KUB 14.3 i 14-15 (Taw.); cf. also ii 70, iii 64, 67; KBo 3.3 i 26.

i. *natta . . . natta . . . natta* "neither . . . nor . . . nor": *namma=ma=kan* KUR ^{URU}*Ḫapālla kuenta=ya Ú-UL ēpta=ya=at Ú-UL n=at ANA* ^{d}UTU-*ŠI parā Ú*[*-UL paitta*] KUB 14.1 rev. 23 (Madd., MH/MS); *aliyaš=wa Ú-UL wāi Ú-UL=ma=wa wāki Ú-UL=ma=wa išparrizzi* ibid. rev. 91.

j. position in the clause (word order) — **1′** the normal position is immediately before the part of the clause being negated. If *natta* occurs clause initial, it may bear enclitic pronouns which are not the elements of the clause which are being negated. In these cases the part of the clause bearing the negation usually follows as the next word after *natta* plus its enclitics. Cf. *na-at-ta=an ūk tarnaḫḫun* LUGAL-*š=an* SAL.LUGAL-*š=a tarnaš* (negating *ūk*) KBo 17.3 iii 4-5 (rit., OS), ed. StBoT 8:30f.; *na-at-ta=an ḫap=paraizzi* (negating *ḫapparaizzi*) KBo 19.1 ii 17 (Laws §39, OS).

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2′ since usually it is the finite verb (as predicate) which is being negated, the normal position of *natta* is preceding the verb (cf. b 1′) — **a′** when preverbs accompany the verb, they sometimes precede, sometimes follow *natta* (cf. exx. in Hoffner, FsGüterbock² 86-89) — **1″** preverbs preceding *natta*: *anda Ú-UL uit* KUB 21.5 i 11 (Alakš.); *anda UL tīyami* KUB 26.32 iii (1)-2 + KUB 31.106:(13)-14 + KUB 23.44 rev.! 9-10; *nu āppa na-at-ta lāḫui* KUB 31.4 obv. 14 + KBo 3.41:13 (hist., OH/NS); *nu namma arḫa UL tarnā⌜i⌝* KUB 13.4 ii 23-24 (instr., pre-NH/NS); GAL-*yaz* KÁ.GAL-*az katta Ú-UL paiškanda* IBoT 1.36 i 60 (instr., MH/MS); ZI-*it=ma=aš=kan parā Ú-UL paizzi* ibid. i 47; *n=ašta namma šarā Ú-UL uizzi* KUB 17.10 iv 16-17 (Tel.myth, OH/MS).

2″ *natta* preceding preverbs: *Ú-UL anda ešun* KUB 21.19 i 35 (but *anda Ú-UL ešun* ii 5); *nu=kan UL=ma anda šalikmi* KUB 5.1 i 29; *nu=wa=šmaš* KASKAL.ḪI.A *Ú-UL* EGIR-*pa ḫiš=wandari* ABoT 60 obv. 17 (MH/MS); ed. Laroche, RHA XVIII/67:82f.

b′ when indefinite pronouns and adverbs in *-ki* and *-ka*, or the adverbs *manqa* and *imma* modify the verb, they regularly follow *natta* (cf. exx. Hoffner, FsGüterbock² 88f.; cf. also here sub c 5′, 8′ and 9′).

3′ in short sentences the negation can stand at the end for emphasis (Götze, Madd. 114; Friedrich, HE I §282b): *namma=ma=kan* KUR ^{URU}*Ḫapālla ku⌜en⌝ta=ya Ú-UL ēpta=ya=at Ú-UL* "But then you did not attack the land of Ḫapalla, you did not take it" KUB 14.1 rev. 23 (Madd., MH/MS); *tūriyaweni=wa=an=naš ⌜Ú⌝-[U]L nu=war=an=kan dammešḫa⟨z⟩ Ú-UL kuinnummen* "We do not harness it for ourselves, we did not cause it's death by ill treatment" KUB 13.35 iii 25-26 (dep., NH); *kue ḫarwe[ni] nu=nnaš dāwen Ú-UL kuitki waḫnummēni=wa=kan Ú-UL kuitki* ibid. iii 48-iv 2.

4′ sometimes *natta* is placed at the beginning of its clause for emphasis, often (but not always) because the clause expresses a rhetorical question (cf. Sommer, AU 54 n. 4; Friedrich, HE I §282c; Hoffner, FsGüterbock² 89f.): for exx. of the rhetorical question cf. above sub d 1′; Some exx. of sentence initial *natta* when there is no rhetorical question follow: *na-at-ta=an ḫapparaizzi* "he may not sell it" KBo 19.1 ii 17 (Laws §39, OS); ŠEŠ-*YA=ma ammēdaza* NÍG.TUKU-*ti kuitki ⌜Ú⌝-UL=at ŠUM-an išḫaš=šarwatarr=a* KUB 21.38 obv. 16 (letter, Pud.); *ANA* ^{m}*Ḫattušili=wa* MU.KAM.ḪI.A *manin=kuwante[š] Ú-UL=war=aš* TI-*annaš* KBo 3.6 i 12-13 (Ḫatt. III); *UL=ya=wa kuit iyauwaš nu=war=at iya* KUB 21.38 obv. 39 (letter Pud.); *Ú-UL* DUMU-*YA ap[āš]* "he is not my son" KUB 1.16 ii 14 (edict of Ḫatt. I, OH/NS); *na-at-ta=an ūk tarnaḫḫun* LUGAL-*š=an* SAL.LUGAL-*š=a tarnaš* KBo 17.3 iii 4-5 (rit., OS); *kēdani=ma ANA* MUNU$_4$ GIM-*an ḫaššatar=šet* NU.GÁL *Ú-UL=an* A.ŠÀ-*ni pēdanzi n=an* NUMUN-*an ienzi Ú-UL=ma=an* NINDA-*an ienzi n=an INA* É ^{NA_4}KIŠIB *tianzi* "As this malt has no ability to germinate, so that they don't carry it to the field and use it as seed; nor do they make it into bread and deposit it in the storehouse." KBo 6.34 ii 31-34 (soldier's oath, MH/NS), ed. StBoT 22:10f.; cf. KUB 17.10 iii 16-19 (Tel.myth, OH/MS); *⌜Ú⌝-UL=an=ta=kkan* ^{d}*gulšeš gulšer Ú-UL=ma=an=⌜ta=kkan⌝* [AM]A-*aš šer ḫašta* KUB 33.118:18-19; cf. ibid. 20-22; *nu* EGIR-[*pa* ^{d}UTU-*i ḫalukan u(daš Ú-UL=wa)]r=an wemiyanu[n]* IBoT 3.141 i 9-10 (Tel. myth, OH/NS), w. dupl. KUB 33.5 ii 3; *⌜Ú⌝-UL=wa kuššanqa katta ēpta* KUB 24.8 i 28, 33-34 (pre-NH/NS).

5′ *natta* in final position, following its finite verb: (cf. above j 3′); LUGAL-*uš=kan* ^{NA_4}*ḫuwašiya piran anda paizzi n=aš* 2-*ŠU UŠKÊN ḫāliyari=ma=aš Ú-UL* KUB 20.99 ii 4-5 (fest.); *kuit=a=šmaš uttar ḫa[traizzi nu apat] uttar ANA* ^{d}UTU-*ŠI tāwana ḫatrānzi waḫnuwanzi=ma=at=kan Ú-UL* KUB 23.72 rev. 23-24 (Mita, MH/MS); *namma=ma=kan* KUR ^{URU}*Ḫapālla ku⌜en⌝ta=ya Ú-UL ēpta=ya=at Ú-UL n=at ANA* ^{d}UTU-*ŠI parā Ú-[UL paitta]* KUB 14.1 rev. 23 (Madd., MH/MS); *našma=nnaš=⌜kan⌝* ^{LÚ}*ṬĒMU=ma ku=iški kattan arḫa uiyazzi nu=[n]naš* ḪUL-*lun memian kuinki ḫatr⌜ā⌝izzi n=an eppūeni Ú-[(UL)] n=an tašuwaḫḫūeni Ú-UL* KUB 31.44 ii 8-11 (instr., MH/NS), w. dupl. KUB 31.42 ii 10-13 (MH/MS), ed. von Schuler, OrNS 25:226, 230; *ēpti=ma=an Ú-UL n=an=mu parā Ú-UL pešti* KBo 5.13 ii 19-20 (Kup.); *nu=mu* MUŠEN.ḪI.A *kue*

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⌜*up*⌝*pešta n=at arḫa ḫ*[*ar*]*ranteš eš*[*ir*] *n=aš edunn=a Ú-UL* AT 125:11-13; *ūḫḫunn=aš Ú-UL mān*!(text: *man*)*-at* SIG_5*-anteš mān*[*=at Ú-UL*] ibid. 14-15; *tūriyaweni=wa=nnaš* ⌜*Ú*⌝-[*U*]*L nu=war=an=kan dammešḫa*⟨*z*⟩ *Ú-UL kuinnummen* KUB 13.35 iii 25-26 (depos.), ed. StBoT 4:10f.; *kue ḫarwe*[*ni*] *nu=nnaš dāwen Ú-UL kuitki waḫnummēni=wa=kan Ú-UL kuitki* ibid. iii 48-iv 2; *mān=war=aš=mu=kan šulliyat* [(*ku*)]*wapi Ú-UL mān ḫandān* LUGAL.GAL *ANA* LUGAL TUR *katterraḫḫir* "If he hadn't ever quarreled with me, would the gods truly have subjected a great king to a small king?" KUB 1.4 iii 42-43 + 674/v (StBoT 24 pl. 3) iii 43-44 (Ḫatt. III), w. dupl. KUB 19.66 + KUB 1.1 iii 77-78, ed. StBoT 24:22f.; [*ši*]*ppantanzi=ma na-at*[*-ta*] KBo 17.15 rev. 18 (fest.); . . . *akuwanzi UŠKENNU=ma=at Ú-UL* KUB 53.13 iii 18-19 (fest.).

k. the double negative in Hittite is not equivalent to a positive: *šallanunun=war=an kuit ammuk nu=war=an ḫuwappi* DI-*ešni ḫu=wappi* DINGIR-*LIM-ni Ú-UL parā Ú-UL kuwapikki tarnaḫḫun* KUB 1.1 iv 11-13 (hist., Ḫatt. III); *n=at=mu ANA* LÚ.MEŠ KUR ^{URU}*Ḫatti piran Ú-UL imma walliyatar Ú-UL kuit ēšta* KUB 21.38 obv. 48 (letter, Pud.). Note: A sentence like *ektaš=ma=ddu=ššan irḫaz Ú-UL naḫšariyawanza arḫa Ú-UL uizzi* "From the circle of your net (even) the unafraid (*UL naḫšariyawanza*) does not escape" (KBo 3.21 ii 17-18 [hymn to Adad]; cf. also above under c 1′) is not an ex. of a double negative, since the two *natta*'s modify different parts of the sentence and neither is redundant.

l. standing alone with the meaning "no": UN-*aš* DINGIR.MEŠ-*aššš=a* ZI-*anza tamāiš kuišku UL* ⌜*k*⌝*ī=pat kuit UL* "Is the mind of man and gods different? No. What is this 'No'? (Their mind is the same (lit.: one))" KUB 13.4 i 21-22 (instr. for temple personnel, pre-NH/NS); in the phrase *Ú-UL mema-* "to say 'no'": *a*[*paš=*]*a=kan* ^{LÚ}*TARTĒNU kariyanut nu=za Ú-UL mem*[*aš*] KUB 14.3 i 10-11 (Taw., NH); *nu=šši=za* EGIR-*an Ú-UL memaš n=an ANA PANI* KUR.KUR.MEŠ *tepaw*[*a*]*ḫta*! ibid. i 12-13; cf. [*Ú-U*]*L memaš* ibid. 71; *nu=war=at ANA* ŠE[Š-*Y*]*A*(?)*=*[*y*]*a* ⌜LUGAL⌝ [^{KUR}*Aḫḫ*]*iyawā* [*ḫat=rami n=a*]*t=za UL memmaš* ibid. ii 36-37, ed. AU 8f.; cf. also Sommer, AU 41, 98, 384f.; for use in *-za natta mema-* cf. also sub *mema-* 12 b.

lē is the negative of volition, used to express prohibition, while *natta* is the negative of assertion. Yet *natta* can occur in dependent or independent clauses, in interrogative, declarative, or asseverative clauses. Under certain circumstances it can even occur in quasi-imperative clauses in place of the volitional negative *lē*. This is particularly the case in text genres which state in a declarative manner the duties or obligations of certain people — the laws, treaties, instructions, ritual and festival texts.

Hrozný, SH (1917) 184 ("nicht", wr. *na-at-ta*, *Ú-UL* and NU; erroneously added *ne-et-ta*); Zimmern, OLZ 1922:297; Sommer, AU (1932) 41, 98, 384f. (mostly concerned with the meaning "nein" [our mng. l] and the use in questions); Götze, AM (1933) 255 (wr. *na-at-ta* once as late as Murš. II); Friedrich, HE (1940) §§285, 288-290 (HE^2 §§279a, 281-83) (excellent brief summary of usage); Kammenhuber, BiOr 18 (1961) 79 (on *na-at-ta* in OS copies of laws); Carruba, ZDMG Suppl. 1 (1968, printed 1969) 235 (on the diachronic distribution of *na-at-ta* and *Ú-UL* writings); Otten, StBoT 8 (1969) 55; Houwink ten Cate, Records (1970) 49 (on the vacillation between *na-at-ta* and *Ú-UL* in MH texts); Otten, StBoT 17 (1973) 74 (index); Kammenhuber, KZ 83 (1969) 269, 278 (denying validity of writings *na-at-ta* and *Ú-UL* as a criterion for text dating); Mauer in THeth 9 (1979) 163 (repeating Kammenhuber's point of view); Hoffner in FsGüterbock^2 (1986) 83-93 (review of the writings and their diachronic distribution, position of *natta* in the clause, use in questions, with nonverbal predicates, and in negating elements other than the predicate).

Cf. *lē*, *nawi*, *nūman*.

nattakku is to be analyzed as *natta* "not" plus *-(k)ku*, q.v.

natant- adj.; provided with a drinking tube; NH.†

⌜2⌝GAL KÙ.BABBAR *na-ta-a-an-te-eš* [TU]R-*TIM* 2 GAL KÙ.GI *na-ta-a-an-te-eš* (var. [*na-t*]*a-an-te-eš*) TUR-*TIM* "Two small silver cups provided with drinking tubes, two small gold cups provided with drinking tubes" KUB 31.53 obv. 1 (vow of Pud., NH), w. dupl. KBo 3.39:7, ed. StBoT 1:18f. ("mit Trinkrohr").

Cf. *nata/i-*, **natatt-*, *:naduwant-*.

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***natatt-** n.; reed(?), arrow(?); wr. GI-*att-*; OH.†

GI(coll.)-*az lazzaiš māḫḫan ḫandānza zi=ga*(coll.) ^{d}*Telipinuš QĀTAMMA ḫandaḫḫut* "Just as the (aromatic?) reed (or?) the *l.*-wood is pleasant, in the same way, O Telipinu, be pleasant" KUB 17.10 ii 31-32 (Tel., 1st vers., OH/MS), translit. Myth 33; nom. GI-*za* "arrow" KUB 7.58 i 11.

A stem *natatt-* "reed" is also known from Luwian (DLL 74). It is not possible to interpret GI-*az* as **natanz(a)*, an "erg." form, since GI-*az* is not the subject of a transitive verb here.

Cf. *nata/i-*, *natant-*, *:naduwant-*.

$^{(GIŠ)}$natḫi(t)- n.; bed, couch; from MH.

sg. nom. com. *na-at-ḫi-i-*^{r}*ša*^{1}(coll.) KUB 40.2 rev. 24; **sg. nom.-acc. neut.** *na-at-ḫi* KBo 22.180 iv 2, KUB 12.5 iv 14 (MH/MS?), KUB 27.8 rev. 2, *na-a-at-ḫi* KBo 8:156 left col. 2, KUB 45.67 i 6; **sg. dat.** ^{d}*na-at-ḫi* KUB 27.1 ii 59 (NH), *na-at-ḫi-ia* KBo 14.129 rev. 7.

pl. nom.-acc. neut. ^{GIŠ}*na-at-ḫi-ta* KUB 10.92 vi 15, KUB 48.123 rev. iii (21) + KUB 15.28 iii(!) 1; **pl. dat.** *na-at-ḫi-ia-aš* KBo 21.37 rev.? 16 (MH/MS), KBo 2.4 iv 25 (NH), KBo 8.91 obv. 8, rev. 1, KUB 27.13 i 21, *na-at-ḫi-ta-aš* KUB 45.52 obv. 12, 14.

a. in the nom. case: 3 TÚG.SIG.MEŠ ^{GIŠ}NÁ *na-at-ḫi-i-*[*š*]*a ANA* ^{d}*Iš*[*ḫara*] "3 fine bed sheets and a couch: to Išḫara" KUB 40.2 rev. 24 (cult. of Išḫara), ed. Kizz. 66f.:65 (no tr.).

b. in the acc. — **1′** obj. of *išpar(r)-* "to spread": "While the sun is still up" *nu* ^{GIŠ}*na-at-ḫi-ta išparranzi* "they make/spread the beds" KUB 10.92 vi 14-15 (fest. for Tešub); cf. also ŠÀ É.ŠÀ=*kan* ^{GIŠ}NÁ *na*[*muli iš*]*parranzi* KUB 44.1 rev. 20; *nu=kan* É.ŠÀ ^{GIŠ}*na-at-ḫ*[*i-t*]*a iš*[*parranzi*] KUB 48.123 iii 21 + KUB 15.28 iii! 1, translit. Otten & Rüster, ZA 68:156 w. n. 1.

2′ obj. of *eku-* "to drink": [EGIR-*ŠU=ma*] ^{d}*Ḫarištaššin na-at-ḫi namulli* [TUŠ-*aš*] *ekuzi* "Next, [seated] he drinks (to) Ḫ., (to) the bed and (to) the couch" KUB 12.5 iv 14-15 (rit. for the Ištar of Tamininga, MH/pre-NS); EGIR-*ŠU-ma muturši* ^{d}*Ḫepatewe*$_{e}$*na nāmni na-at-ḫi*! *ḫūppi kiniti dāeya zālli* TUŠ-*aš ekuzi* KUB 27.8 rev. 1-3 (offerings to Ḫurrian deified objects), cf. KUB 32.93:10-11 + KBo 8.156 left col. 2-3, KUB 45.67 i 5-7 (in a list of the whole circle of Ḫebat).

c. in the d.-l. case: (The 'exorcist' breaks) 1 NINDA SIG ^{d}*Na-at-ḫi* ^{d}*Namulli* "one thin bread for the divine bed (and) the divine couch" KUB 27.1 ii 59 (fest. of Ištar of Šamuḫa, NH), ed. Lebrun, Samuha 80, 90; 1 NINDA SIG *na-at-ḫi-ia-aš* "1 thin bread for the beds" KUB 27.13 i 21 (cult of Tešub and Ḫebat of Aleppo); *nu na-at-ḫi-ta-aš* 5 NINDA.SIG 5 ^{NINDA}*ḫaršpauwan=du*[*š* . . .] / [*š*]*ipanti* EGIR-*ŠU=ma laḫanniuš šipanti namm*[*a* . . .] / [*n*]*=an na-at-ḫi-ta-aš piran tianzi* "(The king) offers 5 thin breads (and) 5 *ḫ.*-breads to the beds and pours the pitchers; next [they . . . ,] and they put it in front of the beds" KUB 45.52 obv. 12-14 (*ḫišuwaš* fest.); "They fill two footed vessels with aromatics" *n=at=kan* ŠÀ É.ŠÀ *na-at-ḫi-ia-aš šami=nuwanzi* "and they burn it in the inner chamber for the beds" KBo 2.4 iv 24-26 (monthly fest., NH), ed. Haas, KN 288f; ^{NINDA}*zippinniuš=ma=šša*n *kuiēš na-at-ḫi-ia-aš piran ANA* ^{GIŠ}BANŠUR.ḪI.A [. . .] "what *z.*-breads are in front of the *n.*-beds [they . . .] on the table" KBo 21.37 rev.? 16.

GLH 180 cites three forms for ^{GIŠ}NÁ-*ḫi*; of these, KBo 15.42 rev. 3 and KUB 44.1 rev. 20 read simply ^{GIŠ}NÁ, while KUB 45.67 i 6 has *na-a-at-ḫi* spelled out. The equating of *natḫi* and ^{GIŠ}NÁ is therefore uncertain (despite Popko, Kultobjekte 81).

Laroche, RA 48 (1954) 47; idem, RHA XIII/57 (1955) 86-88 ("lit, couche"); Popko, Kultobjekte (1978) 81f. ("Bett," "oft . . . ^{GIŠ}NÁ geschrieben"); Laroche, GLH (1979) 180; Wegner, AOAT 36 (1981) 110 ("Ruhebett").

Cf. *namulli-*; *šašta-*; ^{GIŠ}NÁ.

$^{(GI)}$nati- see *nata-*.

nati(r)uli Ḫurr. n.; (mng. unkn.).†

na-ti-ru-li KUB 25.49 iii 8; [1 NINDA.SIG *ŠA*] KÁ.GAL *na-ti-ú-li* [*paršiya*] ibid. iii 24 (*ḫišuwaš* fest.), restored after ibid. 25-26, among deities and sacred places to which bread and wine are offered. It is not certain that both forms belong to the same lemma. Cf. Kronasser, EHS 1:66, for an alternation *r* with zero; cf. also ^{URU}*ta(r)ukka-*.

The deified ^{d}*na-ti-ul-li* KUB 27.1 ii 59 (GLH 175 s.v. *na-ti-ú/ru-li*) is more likely to be read ^{d}*na-mu*!*-ul-li* (GLH 177, s.v. *namalli*).

Laroche, GLH (1977) 175, 177.

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natiuli see *nati(r)uli.*

(:)naduwant- adj.; having reeds, reedy; NH.†

sg. nom. com. *:na-du-wa-an-za* KUB 52.91 iii 3; **pl. acc. com.** *na-du-w[a-an-du-uš]* KBo 22.97:5.

Describing ponds and meadows: (I fell asleep, I saw . . .) [. . .]x *luliyaš :na-du-wa-an-za* / [. . .] "a reedy pond" KUB 52.91 iii 3-4 (a descr. of a dream in an oracle text, NH); *[U]L?-war-an aranz[i . . .] / [. . . parga]weš* ḪUR.SAG.MEŠ-*uš* [. . .] / [. . . *a]ranzi arunaš li*[. . .] / [. . . *ara]nzi* Ú.SAL.ḪI.A-*uš na-du-w[a-an-du-uš* . . .] / [. . . *war]ḫuēš* KASKAL.ḪI.A-*uš* "[The . . .] will not stop him. The [hi]gh mountains [will not stop him]. The sea's(?) *li*[- . . . will not st]op [him]. The ree[dy] meadows [will not st]op [him]. [The ro]ugh roads [will not stop him]" KBo 22.97:2-6 (myth?).

n. is an adj., containing the suffix *-want-* "having," on which cf. Friedrich, HE §49d, Kronasser, EHS 1:266f. (§150, 3). Its base is the noun *nata/i-* "reed".

Cf. *nata/i-.*

nāwartanna/i adv., derived from Indic; for nine laps; MH.†

n-aš na-a-wa-ar-ta-an-na ḫarkanzi "And they keep them (sc. the horses) for nine laps" KBo 3.2 obv.! 36-37 (hipp., MH), ed. Hipp. heth. 130-33; *n-aš na-wa-ar-ta-an-ni wašannašaya* 1 DANNA 80 IKU.ḪI.A-*ya parḫai* "And he makes them gallop nine laps of the race course for 1.7 miles (= 2.7 km)" ibid. rev.! 24-25, ed. Hipp. heth. 138f. □ distance equivalents based upon Melchert, JCS 32:50-56.

Kammenhuber, Hipp.heth. (1961) 293f.; eadem, Arier (1968) 205f.; Mayrhofer, Die Arier im Vorderen Orient — Ein Mythos? (1974) 14f.

Cf. *aikawartanna, panzawartanna, šattawartanna, terawar-tanna.*

nawi adv.; not yet; from OS.

na-a-ú-i KBo 25.3 ii 30, KUB 36.104 obv. (13) (both OS), KBo 16.47:17, KUB 23.72 rev. 64 (both MH/MS), KUB 19.20 obv. 18 (Šupp. I), KBo 5.6 iv 18, KBo 2.5 iv 11, KBo 3.3 i 27 (all Murš . II), KUB 21.15 i 7 (Ḫatt. III), KUB 9.31 ii 10, KUB 16.48 obv. (5) (both NH), *na-ú-i* KBo 6.3 ii 14 (OH/NS), Mşt 75/15:16, Mşt 75/113:13 (both MH), KUB 5.10 i 4, KUB 7.2 i 19 (both NH), *na-a-wi*$_5$ KUB 11.32 v 4 (OH(?)/NS), KUB 17.28 iii 27, 29 (MH/NS), KBo 6.29 i 35, KUB 21.29 i 14 (both Ḫatt. III), KUB 42.100 iv 15 (Tudḫ. IV), KBo 2.2 i 32, KUB 4.47 i 11 (both NH), *na-wi*$_5$ KBo 3.4 i 3, 20, KBo 16.1 i 31 (both Murš. II), KUB 50.35 rev.? 8, 13, 21(NH), *na-u-wi*$_5$ KUB 25.14 i 9 (OH(?)/NS).

a. with pres.-fut. (to be translated by English present perfect ("has not yet . . . -ed") — cf. HE^2 §260a — **1′** in general — **a′** in OH: ⌜*takku* LÚ⌝*-an ELLAM tapešni appan*[*(zi anda-š)*]*an parna* ⌜*na-a-ú-i paizzi*⌝ "If one seizes a free man in the breach(?), (and) he has not yet entered into the house (in burglary)" KBo 6.3 iv 35-36 (Laws §93, OH/NS), cf. line 37, rest. from KBo 6.2 iv 37 (OS), ed. HG 46f.; (If a girl is engaged to a man) *takku* LÚ-*š-a* DUMU.SAL *na-ú-i* (var. *na-a-wi*$_5$) *dāi n-an-za mimmai* "(But) if the man has not yet taken the girl (in marriage) and refuses her (then he shall forfeit the bride-price which he paid)" KBo 6.3 ii 14-15 (Laws §30, OH/NS), w. dupl. KBo 6.5 iii 11 (NS), ed. HG 26f.; *mān* LÚ ^{d}IM *anda na-a-ú-i tarnanzi* "If they have not yet let in the Man of the Stormgod" KUB 32.135 i 4 (fest., OH/MS); (a high official having been warned against future misbehavior says:) *paimi na-a-ú-i ūḫḫi na-a-ú-i* "I haven't gone yet (to my post). I haven't seen (anything) yet" KBo 3.34 i 23 (anecdotes, OH/NS), ed. Beal, Diss. 282 n. 869, w. discussion on p. 284.

b′ in MH: *INA* UD.10.KAM *mān lukkatta nu nūwa išpandan appezziyaš ḫāliyaš na-ú-i anku ḫaruwanāizzi* "On the tenth day when it dawns, when it still (*nuwa*) has not yet (*nawi*) completely (*anku*) lit up the night of the last watch" KUB 29.55 i 1-3 (hipp., MH/MS(?)), ed. Hipp.heth. 150f.; *kinuna-wa* ANŠE.KUR.RA.ḪI.A *na-ú-i kuiški uizzi* "Until now none of the chariotry has come" Mşt 75/15:15-17 (letter, MH/MS), ed. Alp, Belleten 44 (1980) 42f.; (the enemy has entered in force. Whether he will do this or that,) *nu-šši* EGIR-*an na-ú-i kuitki tekkuš-šiyaizzi* "he has not yet left any indication behind" Mşt 75/113:12-14 (letter, MH/MS), ed. Alp, Belleten 41 (1977) 638f., FsLaroche, 30; SAL-*ni-ššan kuiēš na-a-ú-i pānzi* "(young men) who have not yet gone to a woman" KUB 9.31 ii 10 (rit., MH/NS), translit. LTU 15.

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c′ in NH: *maḫḫan=ma* GE_6-*anza lukzi* ^{MUL}UD.ZAL.LI=*kan uizzi lukzi na-a-ú-i* "But when the night grows brighter and the morning star rises, (while) it hasn't yet become (really) bright, (let him promptly leave the city; let the sun not find him inside the city)" KUB 9.15 ii 16-20 (instr., NH), ed. StBoT 3:32f.; *mān=kan* ^{d}*SIN na-*⌜*a-ú*⌝*-i ūpzi* "If the moon has not yet risen" KBo 13.29 ii 10 (omen, NH); (Among the animals required for an offering is a ewe) *ANA* UDU.U_8=*ma=ššan* UDU.ŠIR-*aš kuedani na-a-wi*$_5$ (dupls. *na-a-ú-i, na-wi*$_5$) *paizzi* (dupl. *pānza*, cf. sub c 1′) "to which ewe a ram has not yet gone (for breeding)" HT 1 iv 33-34 (rit., NH), w. dupls. KUB 9.31 iv 30-31, KUB 41.17 iv 17-18; ⌜^{d}U-*aš*⌝*=*[*ma*]*=nnaš=kan* ^{d}*IŠTAR-ašša*(!) *wantim*[*uš te-e*]*t*!?(coll.)-*ḫi-mu-uš-ša* A-*nit*(!) *arḫa na-wi*$_5$ *pānzi* "The lightn[ings] and [th]underings(?) of the Stormgod and Ištar have not yet departed from us by means of (a downpour of) water" KUB 33.103 iii 2-3 (myth, NH), ed. StBoT 14:52f.; (If a temple servant sleeps with his wife, he must bathe afterwards) *mān šekkantit=ma* ZI-*it parā dāi warpzi=ma=za na-a-ú-i n=aš* DINGIR.MEŠ-*aš* ^{NINDA}*ḫarši* ⌜^{DUG}*iš*⌝*pantuzzi maninku=wan šaknuanza šāliqa* "If, however, he intentionally postpones(?) (the bath), and has not yet bathed, yet approaches the bread (and) libation vessels of the gods defiled (it is a capital crime)" KUB 13.4 iii 78-80 (instr., NH), ed. Chrest. 160-63, Süel, Direktif Metni 70-73; *kāš=ma* UR.TUR(!) *maḫḫan* IGI.Ḫ[(I.A-*wa*)] (dupl. adds: *anda*) *daminkanza na-a-ú-i nepiš a*[(*ušzi*)] *na-a-ú-i-ma* (dupl. *na-wi*$_5$*-ma*) *taganzipa*[*n*] *aušzi na-a-ú-i-ma-za annaš tītan ḫūdā*⌜*k*⌝ *aušzi* "As the eyes (of) this (newborn) puppy are (still) tightly closed(?), (as) he has not yet seen the sky, (as) he has not yet seen the earth, (as) he has not yet seen right away his own mother's teat" HT 6 obv. 21-23 + KBo 9.125 i 6-8 (rit., NH), with rest. from dupl. KUB 35.149 i 8-10 □ at the join HT 6 + KBo 9.125 there is no space for *anda*.

2′ with *kuitman* ("while . . . has not yet . . . -ed" = "before . . . . . -s) — **a′** in OH: ⌜*kuit*⌝*man=ma*⟪*n*⟫ LUGAL-*uš na-a-ú-i uizzi nu kī ḫūma*⌜*n piran*⌝ *parā ḫ*⌜*ān*⌝*dān* "But before the king comes, all this (material is) prepared in advance" KUB 41.40 i 12-14 (fest., OH/NS); *kuitman=ma* LUGAL SAL.LUGAL *INA* É ^{d}ZA.BA_4.BA_4 *na-a-ú-i pānzi* "But before the king (and) queen go into the temple of Zababa" KBo 4.9 ii 1-2 (fest., OH(?)/NS).

b′ in MH: *kuitman=*⌜*wa*⌝ *ḫanneššar* ⌜*ar*⌝*ḫa na-a-ú-i ariyaueni* "Before we make oracular inquiry concerning the legal dispute" KBo 16.47:16-17 (treaty, MH/MS), cf. HW^2 1:294a; *n=ašta kuitman ḫ*[*ali*]*az* $^{LÚ.MEŠ}$*ḫaliya*[*talleš*] *katta na-a-ú-i uwan*[*zi*] "Before the watch[men] come down from the wa[t]ch" KUB 13.1 + 885/z i 6-7 (instr., MH/MS).

c′ in NH: *nu nekuz meḫur kuitman=kan* ^{d}UTU-*uš na-a-wi*$_5$ *ūpzi* "And during the night, before the sun rises" KUB 4.47 i 11 (rit., NH), cf. KUB 30.31 i 1-2, 10, KUB 46.57 i 5-6; *kuitman=za* ^{URU}*Iyaruwaddan* URU-*an* ^{d}UTU-*ŠI na-a-ú-i tarḫmi* "Before I, My Majesty, conquer the city of Iyaruwadda" KBo 3.3 i 26-27 (hist., Murš. II), ed. Klengel, Or NS 32:34, 40; *arḫa=wa iyanni* ^{d}*IŠTAR nu=wa=za* ŠEŠ-*KA anda* [*w*]*emiya kuitman=war=aš na-a-wi*$_5$ *ḫaštališzi kuitman=wa=šši ŠA* SAG.DU *GULGULLATU na-a-wi*$_5$ *ḫatukišzi* "Go away, O Ištar, and find your brother, before he (the stone monster) becomes brave, before his head's skull becomes dreadful" KUB 36.12 ii 14-17 (myth, NH), ed. Güterbock, JCS 6:14f. In KUB 29.4 i 55 *nūwa*, "still," is probably an error for *nawi* as suggested by Kronasser, Schw. Gott. 45, and accepted by HW^2 1:197b, differently Neu, StBoT 5:6 with n. 5, cf. discussion sub *nuwa* a 3′.

b. with pret. (to be translated by English past perfect — cf. HE^2 §260b) (all NH) — **1′** in general: "From the time of Ḫantili the city of Tilura was empty, but my father, Muršili, rebuilt it." *ašešanut=ma=an na-a-wi*$_5$ SIG_5-*in* "He had not yet resettled it fully." (But I corrected this.) KUB 21.29 i 11-14 (hist., Ḫatt. III), tr. Kašk. 146; *ABUYA ANA* ^{d}*Ḫebat* ^{URU}*Kummanni* EZEN *ḫalziyauwaš tarān ḫarta pešta=ma=an=ši na-a-ú-i n=aš ammuk nakkēštat* "My father had promised a 'Festival of Summoning' to Ḫebat of Kummanni, but he had not yet given it to her. And she (Ḫebat) troubled me" KUB 14.4 iii 23-25 (prayer, Murš. II); [E]GIR-*izzi=ma=šši*

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ṬUPPU na-a-wi₅ wemiyauen "We had not yet found its final tablet" KUB 30.57 + KUB 30.59 left col. 7 (cat., NH), ed. CTH, pp. 156f. □ In a shelf list, one would expect the Hitt. pres. tense: "we have not yet found . . ."); [^{m}*Ḫ*]*annutteš* TUR-*aš ANA* EN-*YA* LÍL-*ri*(!) *na-a-wi₅ kuwapik*[*ki*] SI × SÁ-*at* "Ḫannutti Junior had not yet been researched by oracle for my lord in any way in connection with the campaign(?)" KUB 19.23 rev. 6-7 (letter, NH); cf. *na-a-ú-i kuwapi*[*kki* ..] KUB 57.123 obv. 9; KÙ.BABBAR-*ma-wa* KÙ.GI [. . .] *na-a-wi₅ kuitki ēšta* "But there had not yet been any silver, gold, [or . . .]" KUB 42.100 iv 14-15 (inventory, Tudḫ. IV); *nu ANA* ŠEŠ-*YA kuit ša*[*ḫui*]*ḫuiššuwališ* DUMU-*aš na-a-wi₅ kuiški* [*ēšta*] "And because my brother [had] not yet had any le[gi]timate son" KBo 6.29 i 34-35 (hist., Ḫatt. III), ed. NBr 46f. The final two examples here provide the past counterpart to the nominal construction discussed below sub c.

2′ w. *kuitman* ("before . . . -ed"): *kuitman-za-kan ANA* ^{GIŠ}GU.ZA *ABIYA na-wi₅ ēšḫat* "Before I seated myself upon the throne of my father" KBo 3.4 i 3 (ann., Murš. II), ed. AM 14f.; *nu ANA* KUR LÚ.KUR *na-wi₅ kuitman kue-danikki pāun* "Before I went (on military campaign) against any enemy land" ibid. i 20-21, ed. AM 20f.; [*ku*]*itman gimmanza na-a-ú-i zin-nattat* "Before winter ended" KBo 2.5 + KBo 16.17 iv 11 (ann., Murš. II), ed. AM 192f.; *kuitman memian šakuwaššaran* [*na-*]*wi₅ ištamaššun* "Before I heard a trustworthy report" KUB 23.101 ii 9-10 (letter, Tudḫ IV(?)); (The queen had made two golden crowns for the deity) *nu-war-at kuitman ANA* DINGIR-*LUM* ^{URU}*Arušna na-a-ú-i uppešta* "And before she sent them to the deity of Arušna" (she was troubled) KUB 22.70 obv. 15 (oracle, NH), ed. THeth 6:58f.

c. in nominal sentences — **1′** with participle — **a′** in MH: *nu kī danzi* 3 GUD.MAḪ *kuēššan ANA* GU[D.Á]B *iškiša na-a-wi₅ pānteš* 18 U[DU.ŠI]R *kuiššan ANA* UDU.U$_8$ *iškiša na-a-wi₅ pānteš* . . ." "And they take this (material): three bulls who have not yet gone on the back of (i.e., mounted sexually) a cow; eighteen r[am]s who have not yet gone on the back of a ewe . . ." KUB 17.28 iii 26-29 (rit., MH/NS).

b′ in NH: *nu mān* DUMU.SAL LÚ-*ni danna* x[....] *nu-šši* EN SISKUR.SISKUR GAM-*an šešz*[*i*] *mān-aš na-a-ú-i-ma arānz*[*a*] *UL-aš-ši* GAM-*an šešzi* "Now if the girl [is old enough(?)] for a man to take, the sacrificer will sleep with her. But if she has not yet arrive[d] (at sexual maturity), then he shall not sleep with her" KUB 7.6:11-14 (rit., NH); (a singer has stolen a rhyton from the temple) EGIR-*pa-ma-war-aš na-ú-i* DÙ-*anza* "But it has not yet been made good" KUB 5.10 i 4 (oracle question, NH), ed. Vieyra, RA 51:132, 136; (Various temple furnishings are due from the palace) *nu-war-at na-ú-i piyan* "And they have not yet been given" ibid. i 7; "(Since you, New God of Kingship, were found in an oracle concerning the epidemic to be angry)" KASKAL-*aḫḫanza-za* [*k*]*uit na-wi₅* "is it because you have not yet been put on your way?" KUB 5.3 ii 46-47; cf. unclear KASKAL-*aḫḫanza-an-pat kuit na-wi₅* ibid. ii 50 (oracle question, NH); *n-at na-a-ú-i kuit* :*walantalam*(*m*)*an* "Because they were not yet used up(?)" KUB 22.70 rev. 51, 54 (oracle question, NH), ed. THeth 6:94f., 96f. □ for :*w.* as a Luwian participle, see Güterbock, Or NS 25:125; ^{LÚ}SANGA *na-a-wi₅ zennanza* "(the matter of) the priest is not yet resolved" KUB 5.6 iii 7 (oracle question, NH), cf. Sommer, AU 285; *na-a-wi₅ ariyan* "(the matter has) not yet (been) researched by oracle" ibid. iv 10, cf. Sommer, AU 286; ⌜É⌝ [DINGIR-*LIM*] *na-a-wi₅ wedan* "The te[mple] is not yet built" KBo 2.1 iv 14-15; DUB.7.KAM [NU.]TIL *ANA ṬUPPI* [Z]ABAR *na-a-ú-i* [*a*]*niyan* "Seventh tablet, [in]complete; not yet [m]ade into a bronze tablet" KBo 5.6 iv 16-18 (DŠ), ed. Güterbock, JCS 10:97, cf. KBo 19.49 rev. 5-6; note in broken context: *na-a-ú-i irḫānteš* "not yet completed" KBo 22.134 iv 22 (rit., NH); *na-a-wi₅ nininkant*[*eš*] "not yet mobiliz[ed](?)" KUB 21.6 iii(?) 12 (hist., Ḫatt. III); for another ex. cf. above sub a 1′ c′.

2′ other: 3 MÁŠ.GAL 2 UDU.NITA *ANA* DUG(!).GA$_5$.BUR *annanumaš* ŠID-*ešnaza na-a-ú-i* EGIR-*pa* "Three male goats (and) two wethers, trained for the potters' wheel, (are) not yet back (= deducted?) from the count" KUB 31.53 + 1320/u i 9-10 (vow, Ḫatt. III), ed. StBoT 1:20f. (differently), cf. Güterbock, RHA XXV/81:148; 1 É

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DINGIR-*LIM ú-e-tan*$_x$ ^{LÚ}SANGA-*ma-šši na-a-wi*$_5$ "One temple is built, but (there is) not yet a priest for it" KBo 2.1 iii 5-6 (inventory, NH), cf. iii 11-12, 19, 41-42, ed. Carter, Diss. 55-57, 65-68; IGI-*zi TE.*^{MEŠ} *na-a-wi*$_5$ "The first extispicy (is) not yet (taken)" KUB 5.24 i 41 (oracle question, NH); *IŠTU TE.*^{MEŠ} *na-a-ú-*⌜*i*⌝ [. . .] "Not yet (researched) by extispicy" KUB 16.48 obv. 5, where nothing has probably been lost in the break; *mā*⌜*n k*⌝[*ī-pa*]*t* KI.MIN N[U.]ŠE-*du na-a-ú-i* "If thi[s] (matter) alone (is the cause of the divine anger) ditto (i.e., and nothing else is wrong), let it (the oracular result) be unfavorable. Not yet (researched by oracle)" KUB 5.7 obv. 6, cf. also obv. 1 (oracle question, NH), tr. ANET 497; *UMMA* ^{f}*Ḫepa-*SUM ^{TÚG}[*MAYĀLUM-w*]*a ANA* DINGIR-*LIM* GAL *piandu na-a-w*[*i*$_5$] "Thus says Ḫepapiya: 'Let them give the [bed] cover to the "Great Deity'" (It has) not yet (been done)" KUB 15.5 i 8-9 (dream report, NH); cf. *na-a-wi*$_5$ alone also at the end of a paragraph at ii 8, and the parallel *karū* "already (done)" in similar position at iii 29; these examples show that we must understand the following as two sentences: *nu-kan ANA* EZEN.MEŠ *neyami na-a-*⌜*wi*$_5$⌝ "I will turn (my attention) to the festivals. (It is) not yet (done)" KBo 9.96 i 6 (vow, NH); cf. also the fragmentary: [. . .]x-*na-as* DÙ-*mi na-a-wi*$_5$ ibid. i 15.

d. position in sentence: *nawi* normally appears immediately before the finite verb or participle serving as predicate. Correspondingly, it is sentence final when no verbal form is present, and it sometimes constitutes a sentence in itself (see c 2′). It is usually sentence final when the verbal form takes the stressed initial position, e.g. KBo 3.34 i 23 (a 1′ a′), KUB 9.15 ii 18 (a 1′ c′), KUB 13.4 iii 79 (a 1′ c′), KUB 14.4 iii 24 (b 1′) (all with finite verb) and KUB 5.3 ii 46-47 and 50 (c 1′ b′) (with participle), but occasionally an additional adverb follows *nawi* KUB 21.29 i 14 (b 1′). There may intervene between *nawi* and the verb the various indefinite and relative pronouns — e.g., *kuit* KUB 22.70 rev. 51, 54 (c 1′ b′), and *kuiški* Mşt 75/15:16-17 (a 1′ b′), conjunctions — e.g., *kuitman* KBo 3.4 i 20-21 (b 2′), and adverbs — e.g., *anku* KUB 29.55 i 3 (a 1′ b′), and *kuwapikki* KUB 19.23 rev. 6-7 (b 1′). Rarely, *nawi* appears in sentence initial position e.g. HT 6 + KBo 9.125 obv. 21-23 (a 1′ c′); cf. also *na-a-ú-i-ma-aš-ša-an* x[. . .] KUB 34.90:6 (rit. frag.).

Sommer, Heth 1 (1920) 12-18; Sommer & Ehelolf, Pap. (1924) 5; Friedrich, HE (1960) §224b, 260.

:nawil(a?)- Luw. n.; pasture(?), or pasturing animals(?); NH.†

^{URU}*Ayaraš* $^{LÚ.MEŠ}$UMMEDA *:na-ú-i-la-aš* "the Ayaran keepers of the pastures(?) (or: of the pasturing animals?)" Bronze Tablet i 79 (treaty of Tudḫ. IV w. Kurunta), ed. StBoT Beiheft 1:14f., 40f. occurs as an occupational designation in a list of cities which also contains other occupational designations: augurs, tent men, scribes of the *tuppaš*, spear men, potters, cupbearers, etc. The marker wedges probably indicate that the word is Luwian. This noun is presumably a genitive modifying $^{LÚ.MEŠ}$UMMEDA. Otten based his tentative translation "Weide(vieh)-Hüter(?)" on the Hurrian verb in the clause *nāli agabenaša nāwa*$_a$ "a deer grazes (*nāwa*$_a$ = Hitt. *wešiyattari*) in the pastures (*agabenaša* = Hitt. *wešeš*)" from the new Hurrian-Hittite bilingual to be published by Neu, and from the determined form *naunni* (i.e., *nau-nne*) listed in Laroche, GLH 180, which Otten notes is "sicherlich . . . eine Landschaftsbezeichnung." If this surmise is correct, the Hurrian word *naw(i?)* "pasture(?)" might derive from the same word as Akkadian *nawû* <**nawiu* (cf. CAD N/1:249 "pasture land on the fringes of cultivated areas," AHw 771) and Hebr. *naweh*. The derived form *nawil(a?)-* would mean "those (i.e., animals) of the pasture land." In Hittite texts $^{LÚ.MEŠ}$UMMEDA keep horses (KBo 5.7 obv. 23, 27, KUB 29.40 ii 13, KBo 27.10:3), but also apparently cattle and sheep (KUB 16.39 ii 33-34, HTR 110f.). It is not clear, however, in what way the ^{LÚ}UMMEDA differed from the ^{LÚ}SIPA.GUD or ^{LÚ}SIPA.UDU, or how Hurrian *naw(i?)* differed in meaning from *agabe*.

Otten, StBoT Beiheft 1 (1988) 14f., 40f. ("Weide(vieh)-Hüter?").

ne = *n(u)* + *-e* "they/them" (cf. *-a-*).

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[*ne-*] in [*n*]*e-en* KBo 17.1 i 20 (rit., OS), w. dupl. KBo 17.3 i 15, is to be analysed *nu* + *-e* (neut. pl. acc.) + *-an* (local particle) Otten, StBoT 8:82 (cf. also Neu, StBoT 25:6 w. n. 8, StBoT 26:5 w. nn. 17, 20), in spite of HW² 1:70a ("sehr problematisch"); similar is *ni-eš* KBo 11.1 obv. 19, on which cf. Goetze, JCS 17:61, and Houwink ten Cate, RHA XXV/81:106 (emending to *na!-at!*).

ni. Abbreviation for *nipašuriš*, q.v.

[. . . (-)]neḫa- n.; (meaning unkn.); OH.†

"The courtyard sweeper 'looses' his feet (i.e., takes off footwear?)," [. . .]*ne-e-ḫu-uš waššezzi* "(and) puts on (or: clothes) [. . .]*neḫa*-s" KBo 13.137:8-9 (fest. frag., OH/NS). Since *wašš(iya)*- can mean either "clothe (someone/-thing)" or "put on (clothing)", we cannot say whether this word denotes an item of clothing or not. *neḫuš* may be the complete word.

neḫar, niḫarši Ḫurr. n.; (a numinous entity).†

[EG]IR-*anda=ma ni-e-ḫa-ar nankiniwi*$_1$ GUB-*aš ek*[*uzi*] KUB 32.84 iv? 11; 1 NINDA.SIG ^{d}*Nankiniwi*$_1$ *ir*-x[. . .] ^{d}*IŠTAR-wi*$_1$ KI.MIN 1 NINDA.SIG ^{d}*Nankiniwi*$_1$ *ni-ḫa-a-ar*[-x? KI. MIN] "he breaks one thin bread for the *i.* of N. [. . .] and for that of *IŠTAR*; [he breaks] one thin bread for the *n.* of N.," (one thin bread for the bow, arrow and quiver . . .) KUB 27.1 ii 6-7 (cult of Šauška of Šamuḫa), translit. Lebrun, Samuha 78; 1 NINDA.SIG *aštašḫi taḫašḫi ni-ḫa-ar-ši* TUŠ-*aš* KI.MIN (= *paršiya*) ibid. 62, cf. Laroche, RHA XXVIII 61, cf. 1 NINDA.SIG *aštašḫi taḫāšḫi* ^{d}GAŠAN-*we*$_e$ KI.MIN "he breaks one thin bread for the femininity (and) masculinity of Šauška" ibid. 15.

Relation to Ḫurr. *niḫari*, corresponding to Akk. *terḫatu* "bride price" (AHw), "dot, trousseau" (GLH) is not clear. A translation "bride price" does not fit *niḫarši* in the above contexts.

Laroche, GLH (1976-77) 182; Haas & Wilhelm, AOATS 3 (1974) 110f., 113 ("Geschenk(?)").

Cf. *neḫri.*

niḫarši see *neḫar.*

neḫri- Ḫurr. n.; (a numinous entity).†

[EG]IR-*ŠU-ma=kan* 1 GAL ^{d}*Wa$_a$-li*-x[- . . .] / [o o]-*wāḫi ne-eḫ-ri-ia* (var. [*ne-e*]*ḫ-ri-i*) KASKAL?-*a-ḫi*-x[. . .] / [*šun*]*nāi* "Afterwards he (the diviner) fills one cup for ^{d}W., for the *neḫri* of [. . .]*wa*, for the [. . .] of the road(?)" KUB 46.7 ii 8-10, w. dupl. IBoT 4.147 ii? 2; 1 NINDA. SIG . . . *taše ni-iḫ-ri*!-*ni-we*$_e$ *taše šummunniwe*$_e$ . . . KI.MIN (= *paršiya*) "He breaks one thin bread" (for the bow, arrows, quiver, . . . other deified entities), (and) "for *t. n. t. š.*" KUB 27.1 ii 8, 10, 14; the copy has *ni-iḫ-ḫu-ni-* . . . ; *niḫri=ne=we-* is the reading of Haas-Wilhelm, AOATS 3:113.

Laroche, GLH (1976-77) 182.

Cf. *neḫar.*

[*niḫḫu*] KUB 27.1 ii 10, Lebrun, Samuha 101, see sub *neḫri.*

nik- see *nink-*.

nega- n.; sister; written syll., NIN and *AḪĀTU*; from OH.

sg. acc. *ne-ga-an* KUB 31.74 ii 15 (OH/NS), *ne-k*[*a*(coll.)*-aš-ša-an*] (for **negan=šan* "her sister") KBo 6.26 iv 26 (OH/NS); **sg. dat.** NIN-*i*(*š-ši*) KBo 6.26 iii 53 (OH/NS), KUB 29.35 iv (11) (OS), KUB 29.37 iv 4 (NS).

pl. nom. NIN.MEŠ-*uš* KUB 1.16 ii 11 (OH/NS); **pl. acc.** *né-ku-uš*(*-mu-uš*) KBo 22.2 obv. 18 (OS), *né-e-ku-š*(*um-mu-uš*) KBo 22.2 obv. 19 (OS), perhaps also PAP PAP (-)*ni-ku-uš*(*-ša-an*) KUB 57.79 i 40 (NS); **pl. dat.** *ne-ga-aš* KBo 3.28 ii 7 (OH/NS).

Akkadogram *A-ḪA*[*-SÚ*] KUB 29.34 iv 17 (OH/NS). In good Akkadian writing one expects NIN-*SÚ* (for *aḫassu* "his sister") in the nom. and acc., but NIN-*ŠU* (for *aḫātišu*) in the gen. Hittite scribes generally comply with this rule, but there are notable exceptions such as acc. sg. NIN-*ŠU* in KUB 13.4 i 31 (cf. below sub b 1′) and KBo 12.115 rev. 3, w. dupl. IBoT 2.117 iv 3 (cf. b 2′).

Bilingual: (The young (Labarna) did not accept the warning of the king; he took the advice of his mother . . .) (Akk.) *aḫḫūšu u aḫḫātušu awāti kaṣṣâti ittanabbalūšumma* = (Hitt.) *nu=šši* ŠEŠ.MEŠ-*uš* NIN.MEŠ-*uš u*[*ddār . . . -er*] "and his brothers and sisters exchanged cool words with him" KUB 1.16 i 10-11, ii 11 (Ḫatt. I/NS), ed. HAB 2f.; cf. also ibid. i/ii 20-21.

a. blood sister — **1′** wr. syll.: [*ḫant*]*ezziaš* DUMU.MEŠ *né-ku-uš-mu-uš natta ganeššir appezziyaš=a=ššan* / [o o *ku*]-⌜*u*?⌝-*uš=za né-e-ku-šum-mu-uš daškēuen*[*i*] "The older sons did not recognize their sisters, but the youngest one

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[asked:] 'Should we take [thes]e(?) our sisters (sexually)? (Let us not approach them)'" KBo 22.2 obv. 18-19 (Zalpa legend, OS), ed. StBoT 17:6f. □ we hesitate to restore [*te-et*] because of the *-šan*, which is nowhere else attested with *te-*; LUGAL-*uš ANA* DAM-*ŠU ne-ga-aš-š*[*a*]*-aš-ša* [*te-et*] "(Thus) [spoke] the king to his wife and her sisters" (Go! Eat and drink! You shall never see my face again.)" KBo 3.28 ii 7 (decree of Ḫatt. I?, OH/NS), ed. Laroche, FsOtten, 186f.; "If someone sleeps with a (female) resettled person" *annaššan ne-k*[*a*(coll.)*-aš-ša-an-na* (*uenzi*)] "and he (also) [has sexual intercourse] with her mother [and her] si[ster], (there is no offense)" KBo 6.26 iv 25-27 (Laws §200A), w. dupl. KUB 13.14 rev. 1-3, ed. HG 86f.; Otten, StBoT 17:35f., suggests that a duplicate to this passage, KBo 22.66 iv 14 (cf. Otten, ZA 61:240), shows an alternation *nekaššan*/DUMU.SAL-*SÚ* and therefore proposes for *nega-* a general meaning "junge weibliche Verwandte (d.h. Mädchen/Tochter/Schwester)." This interpretation of the evidence is questionable. *annaššan ne-k*[*a*?*-aš-ša-an-na*] KBo 6.26 iv 26 corresponds to [AMA-*ŠU*] ⌜*na*⌝-[*aš*]-*m*[*a* DUMU.]S[AL-*S*]*Ú* or [AMA-*ŠU*] ⌜*na*-⌝[*aš*-]*m*[*a*] N[IN?-*S*]*Ú* in KUB 13.14 rev. 2. If the reading [DUMU.]S[AL-*S*]*Ú* were to be preferred, it could be a textual variant of the regulation itself instead of evidence for a lexical equation of DUMU.SAL-*SÚ* = *negaššan*. In KBo 22.66 iv 13-14 (Laws §200A) Otten's restoration [*an-na-aš-ša-an*] DUMU.SAL-*SÚ* is no more likely than [AMA-*ŠU* NIN-*SÚ*] DUMU.SAL-*SÚ*; *ni-ku-uš-ša-an* KUB 57.79 i 40 (NS) after PAP PAP indicating a short illegible section may contain the word *nekuš* "sisters".

2' wr. w. NIN or *AḪĀTU* — **a'** in Old Hittite: "And Ḫuzziya became king" ^{m}*Telipinušš=a=z* ^{f}*Iš*[*t*]*apariyan ḫantezziyan* NIN-*SÚ ḫarta* "And Telipinu had (as wife) Ištapariya, his (i.e., Ḫuzziya's) eldest sister" KBo 3.1 ii 9-10 (Telipinu, OH/NS), ed. Chrest. 186f., THeth 11:26f.; *takku* LÚ-*aš* DAM-*SÚ aki A-ḪA*[*-SÚ dāi*] *UL ḫarā*[*tar*] "If a man's wife dies, and [he takes her] sister (sexually), it is no offen[se]" KUB 29.34 rev. iv 17-18 (Laws §192, OH?/NS), ed. Güterbock, JCS 15:72, tr. TUAT 1/1:122; *takku* DUMU.SAL-*SA ḫarzi ta anni=šši našma* NIN-*i=šši šalīga ḫūrkel* "if (a man) has the daughter (as wife), and (sexually) approaches her mother or her sister, it is *ḫurkel*" KBo 6.26 iii 52-53 (Laws §195C, OH/NS), ed. HG 84f.; for a usurper married to the incumbent king's sister see KBo 3.1 i 30-31, ii 9-10, ed. THeth 11:18f., 26f.; for a king attempting to kill his sister see KBo 3.1 ii 46, 50, ed. THeth 11:34f.

b' in MH and NH with other kinship terms: "Decide well the law cases of the country which you judge." *n=at=za=kan apēl ŠA* É-*ŠU ŠA* ŠEŠ-*ŠU* NIN-*ŠU ḫaššannaš=ši pankunaš=ši* LÚ*kaenanti* LÚ*are=šši ŠA* NINDA KAŠ *māni=yaḫḫiyatti lē kuiški iyazi* "Let none (of you) do it in consideration for an allotment(?) of bread and beer for his household (i.e., wife, sons and/or unmarried daughters), his brother, his sister, his extended family, his clan, his in-law (or) for his associate" KUB 13.20 i 32-34 (instr. of Tudḫaliya II, MH/NS), ed. Alp, Belleten 11 (1947):392-395, 407; the list proceeds from the closest blood/family ties to the more remote ones, ending with one whose only tie is shared work; *ANA BĒLI=ma=at=šan lē ēzzi ANA* ŠEŠ*=ya=at=zan* NIN-⌜*ŠU* LÚ*a*⌝*ri=ši=ya lē iyazi* "Let (the provincial governor) not do it (i.e., decide a case) in favor of a lord, let him not do it in favor of his own brother (or) sister (or) associate; (let no one accept a bribe)" KUB 13.2 iii 25-27 (*BĒL MADGALTI*, MH/NS), ed. Dienstanw. 48; "If anyone [utter]s before you a word of treason . . ." *našma=aš antuḫši ABU=ŠU* AMA-*ŠU* ŠEŠ-*ŠU* NIN-*Š*[*U n*]*ašma* DUMU-*ŠU* LÚ*gaenaš*[*=šiš*] "or be he somebody's (own) father, his mother, his brother, his sister or his son, [his] (brother)-in-law, (. . . let no one hide him, but let him be seized and denounced)" KUB 23.68 obv. 21, 23-24 (Išmeriga treaty, MH/NS), ed. Kempinski and Košak, WO 5:194f.; (the Sungoddess of the Netherworld is asked:) [*takku=an*] *ABU=ŠU* AMA-*ŠU* ŠEŠ-*ŠU* NIN-*SÚ* LÚ*gainaš=šiš* LÚ*araš=šiš kušduwāizzi zig=an lē tarnatti* "[If] his (i.e., His Majesty's) father, his mother, his sister, (one of) his in-laws (or one of) his associates slanders [him], do not let him (the slanderer) go" KBo 7.28:19-21 (prayer, OH/MS), ed. Lebrun, Hymnes 84, 87, cf. ibid. 30-31, 35-36 (ibid. 8 has *zig=an lē ištamašši*); (If a slave angers his master,) . . . *našma=an=za=an=*⌜*kan*⌝ DAM-*ŠU* DUMU.MEŠ-⌜*ŠU*⌝ ŠEŠ-*ŠU* NIN-*ŠU* LÚ*kainaš* MÁŠ-*ŠU naššu* ÌR-⌜*ŠU*⌝ *našma* GEMÉ-*ŠU-aš* ⌜*I*?-*ṢA* ?⌝-*BAT*" . . . , or they will seize him, his

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wife, his children, his brother, his sister, his in-law(s), his family, (and) his slaves, whether male or female" KUB 13.4 i 30-31 (instr., pre-NH/NS), ed. Süel, Direktif Metni 24f.; on *-ŠU* here cf. above in morphology sec.; (If you do not keep these oaths) *nu=šma[š kē] NIŠ* DINGIR-*LIM šumen=zan* SAG.DU.MEŠ-*KUNU QADU* DAM.MEŠ-*KUNU* DUMU.MEŠ-*K[UNU* ŠE]Š.MEŠ-*KUNU* NIN.MEŠ-*KUNU* MÁŠ.ḪI.A-*KUNU . . . kattan arḫa ⟨ḫarninkandu?⟩* "let these divine oaths ⟨destroy?⟩ your persons together with your wives, [your] children, your [brothers], your sisters, your families . . ." KBo 5.3 iv 36-38, 40 (Ḫuqq.), ed. SV 2:134-136; *mān=kan ABU* DUMU-*RU=ya našma* LÚ*MU-TÙ* DAM-*SÚ=ya našma* ŠEŠ NIN=*ya ḫalluwanzi* "If a father and (his) son, or a husband and his wife, or a brother and (his) sister quarrel, (. . . I treat them as follows)" KUB 12.34 i 2-4 (1st Mašt., MH/NS), tr. ANET 350; *nu araḫza kuiški ŠA* ŠEŠ-*ŠU* NIN-*ŠU ḫaššann[aš=šaš . . .] ēpzi* "Somebody from outside will seize the [. . .] of his brother, his sister (and) of [his] family" KBo 13.29 ii 7-8 (omen apodosis, NS), ed. Riemschneider, Omentexte 60f.; *namma=tta* dUTU-*ŠI [(k)]uin kūn* NIN-*YA ANA* DAM-*U[TTIK]A ADDIN* ⌜*nu*⌝*=šš[(i)]* NIN.MEŠ-*ŠU ŠA* MÁŠ-*ŠU ŠA* NUMUN-*ŠU meqqaēš ašanzi . . . ziga=šmaš=za* NIN[(-*SÚ ku)]it ḫarši ANA* [(K)]UR URU*Ḫatti=ma=kan šāklaiš duq[(qa)]ri* ⌜ŠEŠ-*ŠU* NIN-*SÚ*⌝ SAL*ānninniyamin UL [(dāi)] UL=at a-a-ra . . . ŠA* ŠEŠ-*ŠU=za* NIN-*ŠU* SAL*ānninniyamin da*⌜*škan*⌝*[(zi=pat)]* URU*Ḫattuši=ma=at U[(L a-)]*⌜*a-ra*⌝ "Furthermore, this sister of mine whom I, My Majesty, gave to you in (or: for) marriage, has many sisters of her MÁŠ and of her 'seed' since you have taken their (lit. 'her') sister into marriage, . . . In the land of Ḫatti there is a custom: 'a brother may not take (sexually) his sister (or) cousin; it is not allowed' (. . . But since your land is barbaric, . . .) they take a brother's sister (or) female cousin, but in Ḫattuša it is not allowed" KBo 5.3 iii 25-30, 33-34 (Ḫuqq.), w. dupl. KBo 19.44 rev. 14-18, 21-22, ed. SV 2:124-27, comments by Koschaker, ZA 41:10-13, Ebeling, RLA 3 (1957) 14f. sub "Familie in Ḫatti," Otten, RLA 3 (1971) 231 sub "Geschwisterehe in Ḫatti", and Beal, JCS 35 (1983) 115-119; *mān* UN-*aš ḫ[(urkil iyazi)] nu=za* DUMU.SAL-*ŠU* NI[N-*Š(U* AMA-*ŠU dāi)]* "If a man commits incest (in that) he takes (sexually) his daughter, his sister (or) his mother," (I take the following materials) KBo 12.115 rev. 2-3 (rit.), w. dupl. IBoT 2.117 iv 2-3, ed. Hoffner, AOAT 22:88f.; note both DUMU.SAL-*ŠU* and NIN-*ŠU* instead of correct *-SÚ* (Akk. *mārassu* and *aḫassu*); *[nu=š]ši mān* ŠEŠ-*ŠU* NIN-*ŠU menaḫḫa[nda i]dālauēššanzi nu=šši I[TTI* LUGAL GAL Š]EŠ.MEŠ-*ŠU* NIN.MEŠ-*ŠU DĪNAM ḫannandu* "[And] if his brother (and) his sister quarrel with him, let his brothers (and his) sisters bring their suit with him b[efore the Great King]" KUB 19.26 iv 1-3, ed. Kizz. 15f.; *nu* m*K[(upa)]nta-*d*LAMMA-aš* MÁŠ LÚ *[Š(A* LUG)AL] KUR URU*Arzauwa IŠTU* MÁŠ SAL-*TI=ma=aš ŠA* LUGAL [(KUR) U]RU*Ḫatti ANA ABIYA=ma=aš* m*Murši-*DINGIR-*LIM* . . . DUMU NIN-*ŠU ANA* dUTU-*ŠI=ma=aš ānninniyamiš* "Kupanta-dLAMMA (is descended) on the male line from the king(s) of Arzawa and on the female line from the king(s) of Ḫatti. He is the son of the sister of my father Muršili . . . , he is a cousin to My Majesty" KUB 21.1 iii 33-36 (Alakš. treaty, Muw. II), w. dupl. KUB 21.5 iii 48-51, ed. SV 2:72f.; "I, . . . the Great King, have taken you, Šaušgamuwa by the hand" *[nu]=ddu=za* LÚ*ḪATANU* DÙ-*nun nutta* NIN-*YA* DAM-*an[ni] peḫḫun* "and I made you my brother-in-law, I have given my sister to you in marriage" KUB 23.1 ii 1-3 (Tudḫ. IV), ed. StBoT 16:8f.; see earlier exx. of this practice in KUB 14.15 iv 39-41 (AM 72f.), KBo 4.4 iv 57-59 (AM 140f.), KUB 6.44 i 6-7 (Kup.), ed. SV 1:106f.; cf. PNs in *-nega* (NH pp. 306f.).

b. a queen who is an equal ranked treaty partner (cf. also sub **negatar*): [Š]EŠ-*YA=ma=mu kuit kišan TAŠPUR* NIN-*YA=wa=mu IŠPUR* "Since you, my brother, wrote to me in the following manner: 'My sister wrote to me: ([I will send] you a daughter.')" KUB 21.38 obv. 7 (letter of Pud.), ed. Helck, JCS 17:88, cf. ibid. obv. 35, rev. 7.

c. equids which are NIN GABA.MEŠ: KUB 13.35 iii 19, ed. StBoT 4:10f.

Goetze, ArOr 17/1 (1949) 289f. (*nega-* "sister," *annanega-* "sister by the same mother"); Friedrich, HW (1952) 150

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(rejects *nega*-"Schwester" as "unwahrscheinlich!"), 21 (*an=nanega-* "Dirne, Prostituierte?"); HG (1959) 114 w. n. 5 (same view); Hoffner, Diss. (1963) 119f. (*annanega-* "sister"); Kronasser, EHS 1 (1963-65) 165 (*nega-* "unklar, nicht 'Schwester'"), 126 (*annanega-* perhaps "Halbschwester," not "Prostituierte," not related to *nega-*); Hoffner, OrNS 35 (1966) 391f. (*annanega-* "sister"); Laroche, NH (1966) 306-308 (*nega-* and *annanega-* designate either "une parenté feminine" or "un nom d'état feminin"); Otten StBoT 17 (1973) 35f. (*nega-* is a general word "junge, weibliche Verwandte"); Neumann, GsGüntert (1974) 279-83 (*nega-* "Schwester"); Kammenhuber, HW² I (1975) 76 (*annanega-* "nicht 'Dirne' . . . sondern 'Schwester' . . . oder 'Tochter' [von derselben Mutter?]"); Archi, Or NS 49 (1980) 115 (*nega-* "sorella," *annanega-* "Schwester [= figlia della stessa madre]," not "Tochter"); Puhvel, HED 1-2 (1984) 58f. (*nega-* "sister," *annanega-* "sister of the same mother"); Hoffner, Sachs Mem. 194-97 (*nega-* not either "sister" or "daughter" [contra Otten, Kammenhuber] but only "sister" [with Goetze], *negna-* = "brother").

Cf. *annanega-*, **negatar*, *negna-*, **negnatar*, *pappanegna-*.

ne/igappi-, ^{DUG}nagappi- n. (com.); bowl(?).†

sg. acc. ^{DUG}*na-kap-pí-in* KBo 21.23 iv 6; **gen.?** *ne-ga-ap-pí-ia-aš* KBo 27.143:3; **d.-l.** ^{DUG}*na-kap-pí* KBo 21.23 iv 3, (2), *ni-kap-pí* KUB 45.4 iv? 1, KBo 22.135 rev. (4), (6), KBo 27.136 rev.(2).

Only in rituals containing Ḫurrian elements: *nu=šša*n NINDA.SIG.ḪI.A ^{D}[^{UG}*n*]*a-kap-pí šer paršiya namma=šša*n EN[.SISKUR] *ANA* ^{DUG}*na-kap-pí šer šipanti n=a*[*n* ^{LÚ}A]ZU *ANA* DINGIR-*LIM parā ēpzi nu ḫurl*[*ili*] *memai* § EGIR-*pa=ma=a*[*š= . . . n*]*ēari nu* ^{DUG}*na-kap-pí-in ANA* EN.S[ISKUR *p*]*arā ēpzi* "he breaks thin breads over a bowl(?), and then the sac[rificer] pours a libation over the bowl(?). The exorcist holds it (the bowl) out to the deity and speaks in Ḫurrian. Then he turns around and holds the bowl out to the cl[ient] (and says)" (followed by Ḫurrian speech) KBo 21.23 rev. 1-7; [. . . *ANA*] ^{DUG}LI[Š.G]AL *ni-kap-pí š*[*er . . .*] KUB 45.4 iv? 1; *n=ašta* ^{LÚ}AZ[U . . .] *n=an=kan ni-kap-p*[*í*(?) . . .] *nu* 5! NINDA.SIG 1 ^{NINDA}*šā*[*lakar . . .*] *n=at=kan ANA ni*[*-kap-pí . . .*] *anda dāi nu ḫ*[*u- . . .*] ^{d}IM *dāi* KBo 22.135 rev. 3-8 (*nu* 5! confirmed by photo); [*n=ašta* ^{L}]^{Ú}AZU x[. . .] *n=an=kan ni-kap-p*[*í . . .*] *Ì-an lāhui nu*[. . .] *n=ašta anāḫi* [*dāi . . .*] ^{NINDA}*šā=lakar=ma=ka*[*n . . .*] NINDA.SIG*=ya paršiyan*[*- . . .*] KBo 27.136 rev. 1-6 (possibly part of the same tablet as KBo 22.135); [. . .]x-*an ne-ga-ap-pí-ia-aš* [o o] x [. . . *ku*]*edani laḫuwān šer=a=ššan* x[. . .] KBo 27.143:3-4.

The det. DUG, the juxtaposition to ^{DUG}LIŠ. GAL, and the uses to which it was put indicate that the *n.* was something like a bowl.

***negatar** n. neut.; sister-status, sisterhood; wr. NIN-*tar*; NH.†

nom.-acc. NIN-*tar* KUB 21.38 obv. 38; **d.-l.** NIN-*ni* ibid. 53.

ŠEŠ-*YA=ma=mu=za* NIN-*tar nakkiyatar* ZI-*ni=pat* EGIR-*pa* x[. . .] "But my brother has [. . . -ed] even in his mind my status as a sister (i.e. my equal rank) (and) my dignity" KUB 21.38 obv. 38 (letter of Pud.), ed. Helck, JCS 17:90, Stefanini, Pud. 10, 34; ŠEŠ-*YA=ma=*^{r}*at*^{1}*=kan UL ammel* ŠEŠ-*anni* NIN-*ni nakki*^{r}*y*^{1}*anni iyat* "Did not my brother make it in view of my brother-sister status (and) my dignity?" KUB 21.38 obv. 53-54, ed. Helck, JCS 17:91f., Stefanini, Pud. 12f., 40f.

The sense of "sister" is that of *nega-* b.

nekmuntatar n. (neut.); destitution (lit. nakedness); Šupp. I.†

(Akk.) *muškenutta u errišutta* KBo 1.1 rev. 63 = (Hitt.) *aš*[*iw*]*antatar ne-ek-mu-un-ta-ta*[*r-ra*] "poverty and nakedness/destitution" KUB 21.18 rev. 10 (Šattiwaza treaty), translit. Laroche, Ugar. 6:371; cf. CAD E 301 and M/2:276 (*erīšutta* "destitution < *erû* "naked, empty, destitute"). The expected form is **nekumantatar*.

Laroche, Ugar. 6 (1969) 372 ("dénuement" [= Eng. "destitution, penury, want"]); Puhvel, JAOS 94 (1974) 293 ("denudation"); Melchert, Phon. (1984) 53; De Martino, OA 24 (1985) 254.

Cf. *nekumant-*.

negna- n. (com.); brother; wr. syll. and w. logograms ŠEŠ and *AḪU* (pls. *ATḪŪ* and *ATḪŪTU*); log. from OS.

syll. voc. *ne-eg-na* KBo 20.31 obv. 6.

Sum. ŠEŠ w. Hitt. complements: sg. nom. ŠEŠ-*aš* KBo 6.13 iii 4 (OH/NS), KBo 2.5 iv 16, KUB 19.29 iv 8, KUB 24.8 iv 6, 8, 24, KUB 27.29 iii 1, KUB 36.18 ii 12; **acc.** ŠEŠ-*an* KUB 31.55 obv. 16, KBo 4.4 ii 12, KBo 2.5 iv 16; **gen.**

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ŠEŠ-*aš* KBo 3.1 ii 46 (OH/NS); **d.-l.** ŠEŠ-*ni* KBo 5.2 ii 59, iv 31, KBo 5.3 iii 66, KUB 24.8 iv 8 (NS), VBoT 120 ii 10, ŠEŠ-*i*(*š*[-*ši*]) KBo 26.85:4, ŠEŠ(-*ši*) KUB 24.8 iv 4; **abl.** ŠEŠ-*az* KBo 9.146 obv. 49; **voc.** [ŠE]Š-*ni*(-*mi*) KUB 8.48 i 3, ŠEŠ(-*mi*) KUB 36.2d iii 36, (42); **pl. nom.** ŠEŠ.MEŠ-*iš* KUB 36.106 rev. 8, ŠEŠ.MEŠ-*uš-š*(*a-mu*) KUB 26.1 iii 59.

Akkadogram ***AḪU*: sg. construct** *A-ḪI* KBo 3.35 i 6 (OH/NS); **pl. nom.** *AT-ḪU-U-TIM* (over eras.) KBo 6.26 iii 46 (OH/NS), $^{LÚ.MEŠ}$*AT-ḪU-T*[*IM*] KUB 24.7 i 30, *AT-ḪU* KBo 21.12:2, *AT-ḪU-Ú* KUB 29.36 rev. 5 (OS); **w. pron. suff.** *A-ḪU-ŠU* KUB 40.76:9, *A-ḪI-YA* KUB 14.12 obv. 3 (NH), KBo 3.35 i 8 (OH/NS), *A-ḪI-KA* (acc. by context) KBo 20.31 obv. 6.

a. blood brother; wr. w. log. — **1′** in general — **a′** grouped w. *nega-* (log. NIN) "sister" or other kinship terms: see *nega-* a 2′ a′ for exx.

b′ other exx.: *takku arauwannin AT-ḪU-U-TIM* (OS var. *AT-ḪU-Ú*) *šeškanzi UL ḫaratar* "if brothers sleep with a free (woman), it is not an offense (i.e., it is not *ḫurkil*, even though they are brothers)" KBo 6.26 iii 45-46 (Laws §194, OH/NS), w. dupl. KUB 29.36 rev. 5 (OS), ed. HG 84f.

2′ governing a gen. — **a′** of another term for blood relationship: ŠEŠ *ABI* "father's brother, uncle": *ANA* ^{d}UTU-*ŠI* ŠEŠ.MEŠ ⌜*meqqauš*⌝ [ŠEŠ] ⌜*A*⌝*BI*^{MEŠ}-*ŠU-ya-šši meqqaēš* "His Majesty has many brothers, and he has many uncles" KUB 26.1 i 9-10 (SAG 1 instr.), ed. Dienstanw. 9; cf. also discussion sub 4′ b′.

b′ of an ordinary noun denoting a person, including PNs — **1″** w. an ordinary noun (LUGAL or ^{d}UTU-*ŠI*): *A-ḪI* LUGAL "king's brother" KBo 3.34 iii 15 (OH/NS); ŠEŠ LU[GAL] "king's brother" KBo 5.3 iv 4 (Ḫuqq.), ed. SV 2:132f.; KUB 21.43:12 (SAG 2 instr.), ed. Dienstanw. 29 (iv 43); KUB 40.51 ii? 3 (treaty frag.); ŠEŠ ^{d}UTU-*ŠI* "brother of His Majesty" KUB 21.42 i 15 (instr.), ed. Dienstanw. 23f. (i 22); KBo 19.78:5 (hist. frag.); ŠEŠ.MEŠ ^{d}UTU-*ŠI-ya kuiēš IŠTU* SAL.LUGAL *ḫaš-šanteš* "the brothers of His Majesty who were born by the queen" KUB 26.12 i 12-13 (SAG 2 instr.), ed. Dienstanw. 23.

2″ w. PNs: ŠEŠ ^{m}*Tette* KBo 3.3 i 28, ed. Klengel, Or NS 32:34, 40; ŠEŠ ^{m}*Kilī* KUB 40.80 obv. 9 (depos.); ŠEŠ ^{f}*Titai* KUB 31.53 obv. 12 (vow of Pud.), ed. StBoT 1:20f.

3′ w. pron. suffix (cf. also mngs. b and c): *A-ḪU-ŠU našm*[*a . . .*] KUB 40.76 obv. 9 (treaty frag.); (Murš. II wrote:) *nu-wa PĀN A-BI-YA PĀN* ŠEŠ-*YA akkiškittat* "people were dying in the reign of my father (Šupp. I) and my brother (Arn.)" KUB 14.10 i 9 (PP 2), ed. Götze, KlF 1:206f.; cf. *PĀN ABI-YA PĀN A-ḪI-YA-ya* KUB 14.12 obv. 3; ^{m}*Arnuandaš-ma-za-kan* ŠEŠ-*YA ANA* ^{GIŠ}GU.ZA *ABI-ŠU ešat* "and A., my brother, had seated himself on the throne of his father" KBo 3.4 i 5 (ten yr. annals of Murš.), ed. AM 14f.; cf. ibid. i 8; (also referring to Arn.) KUB 14.4 i 8, 11 (Murš. II prayer); ^{m}LUGAL-^{d}*SÎN-uḫ* ŠEŠ-*YA* "Šarrikušuḫ, my brother" KUB 14.17 ii 21, ed. AM 86f.; Murš. II also refers to Šarrikušuḫ-Piyaššili as ŠEŠ.DÙG.GA-*YA* "my dear brother" KBo 1.28 obv. 6-7 (edict); ŠEŠ-*YA* "my brother" used often by Ḫatt. III of his older brother Muw. II KUB 1.1 i 13, 24, 25, etc., ed. StBoT 24:4ff., cf. in glossary on p. 111; (a god is urged to come to Ḫatti land, to the king, to the queen,) *ITTI* DINGIR.MEŠ LUGAL ŠEŠ.MEŠ-*KA* "to the king's gods, your brothers" KBo 20.107 + 637/c iii 31 (rit.), ed. Otten & Rüster, ZA 68:153; (if a man has a woman in marriage, and the man dies,) DAM-*SU* ŠE[Š-*Š*]*U dāi* "his brother takes his (i.e., the deceased man's) wife," KBo 6.26 iii 40-41 (Laws §193, OH/NS), ed. HG 84f.; *takku* LÚ-*aš MAḪAR* DAM ŠEŠ-*ŠU šeškizzi* ŠEŠ-*ŠU-ma ḫūišwanza ḫūrkil* "if a man sleeps with his brother's wife, and his brother is (still) living, it is (the crime of) *ḫūrkil*" KBo 6.26 iii 49-50 (laws §195, OH/NS), ed. HG 84f.

4′ in genitive — **a′** in general: *nu-tta mān ŠA* DAM-*KA kuwapi* NIN-[*S*]*Ú našma ŠA* [ŠE]Š DAM-*SÚ* ^{SAL}*ānninniyamiš kattan uizzi* "If ever your wife's sister or (her/your) [br]other's wife (or) a female cousin comes to (visit) you" KBo 5.3 iii 35-36 (treaty w. Ḫuqq.), ed. SV 2:126f. (reads [NUM]UN SAL+KU-*ZU*); GEMÉ *ŠA* ŠEŠ "servant-girl of the brother" KBo 21.12:2.

b′ DUMU ŠEŠ: It is still uncertain whether DUMU.ŠEŠ "son of the brother, nephew" represents a simple noun, two nouns of which one was the genitive of "brother," or a com-

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pound noun of which "brother" formed a part. Since in the compounds *annanegeš* and *pap=panegneš* the meaning is not "sisters/brothers of the mother/father," but "having the same mother/father," one might argue that in order to avoid ambiguity the Hittites did not use the compounds to express "son of brother," "brother of father," etc.

3′ Half brothers could also be designated with ŠEŠ without any additional qualification: KUB 26.5 iii 59 (instr. for LÚ.SAG, Tudḫ. IV), ed. Dienstanw. 14. But the existence of *pappanegneš* "brothers having the same father" and *annanegeš* "sisters having the same mother" proves that compounds could be used to express the distinction between full and half brother/sister.

b. an equal ranking king in a treaty relationship (cf. also *nega-* mng. c, **negatar*, and **neg=natar*): Partners refer to each other as ŠEŠ-*YA* "my brother"; an equal ranking queen in a treaty relationship is referred to as NIN-*YA* "my sister" (cf. *nega-* c). This practice is not exclusively Hittite, but is found throughout the ancient Near East and is therefore reflected in many of the languages (Akkadian, Ugaritic, Hebrew, Egyptian, etc.). ŠEŠ-*YA* "my brother" KUB 23.88 obv. 1, 3, 4, etc. (letter from Šalmaneser of Assyria); KUB 21.38 obv. 3, 5, 6, etc.; (letter to Ramesses II of Egypt); KUB 23.99 obv. 1-2; KBo 18.24 i 2 (letters to Šalmaneser I of Assyria); KUB 14.3 i 60, ii 9, 12, 13, etc. (letter to the king of Aḫḫiyawa).

c. colleague: Scribes refer to each other as ŠEŠ-*YA*/ŠEŠ.DÙG.GA-*YA* "my (good/dear) brother" and to themselves as ŠEŠ-*KA* "your brother" without any certain indication of a blood relationship: Mşt 75/14:11, ed. Alp, Belleten 44 (1980) 44f., KBo 18.100 obv. 2, (4), 5; cf. also: *UMMA* ^{m}*Ša*-x-x[. . .] *ANA* ^{m}*Muwa-*ᵀUR.MAḪᵀ ŠEŠ-*YA QIBĪ=MA* KBo 18.96 obv. 1-3 (letter, NH); KBo 18.101 in its opening 6 lines names at least 5 men to whom the letter is addressed; the next § begins: ŠEŠ.MEŠ DUGUD[. . .] "dear(?, cf. *nakki-*) brothers [. . .]" KBo 18.101 obv. 7, these men might be either blood brothers or colleagues; *ANA* ^{m}ŠEŠ.DU ŠEŠ.DÙG.GA-*YA QIBĪ=M*[*A*] *UMMA* ^{m}*Sitra* ŠEŠ-KA=*MA* "to ^{m}ŠEŠ.DU, my dear brother, speak: thus (says) Sitra, your brother" KBo 18.107 obv. 1-4 (letter, NH); [*UMM*]*A* ^{m}*Tarḫunm*[*iya*] *ANA* ^{m}*Uzzū* ᵀŠEŠ DÙG.GA-*YA*ᵀ [*QIB*]*Ī=MA* Mşt 75/64:25-27.

d. fellow countryman: [LÚ].MEŠ ^{URU}*Ḫatti*^{KI} ŠEŠ.MEŠ-*NI* "the [men] of Ḫatti, our countrymen" KBo 3.45:3 (OH/NS); (Ḫašammili kept me hidden, and I traveled by night,) *nu=mu ŠA* [. . .]x ŠEŠ.MEŠ-*ŠUNU UL aw*[*er*] "so that their fellow countrymen of [. . .] didn't see me" KUB 19.37 iii 18 (det. annals), ed. AM 174f.; *nu=mu uniuš kuiēš* LÚ.MEŠ ^{URU}*Šūnupa*[*šši* LÚ.MEŠ ^{URU}*Išdupi*]*šta U* LÚ.MEŠ ^{URU}*Pittaga=laišša* ŠEŠ.MEŠ LÚ.MEŠ ^{URU}*Malazziya tū=wa*[*z uškir*] "but when the aforementioned men of Šunupa[šši, Išdupiš]ta, and Pittagalaišša, the 'brothers' (= fellow countrymen) of the men of Malazziya [saw] me from afar" KUB 14.20:7-8 + KBo 19.76:20-21 (det. ann. Murš.), ed. Houwink ten Cate, FsLaroche 161, 163.

e. syll. *negna-* (in usage a): (It appears that the following words are addressed to the king:) "If your servant sins, [. . .] him, and [. . .] back to him, but do not kill him." *anda=ma=*ᵀ*z*ᵀ[AMA?-*KA*? (*annan ḫalz*)*išša*] / *U A-ḪI-KA ne-eg-na ḫalzišša* "but call [your mother] mother, and call your brother 'brother'" KBo 20.31 obv. 5-6 (instructions?), w. dupl. KUB 57.69 ii 4, ed. (without KUB 57.69) by Hoffner in Sachs Mem. 196; compare how the context continues with imperatives: *paiškantaru* (9), and probably *dā* (12), *šallanut* (17) and *pāi* (20). The form is the vocative (or "cas absolu" in Laroche's terminology) of an *a*-stem noun. In this instance the vocative is imbedded in the clause. One-word quoted speech imbedded in a verbal clause can also be seen in LÚ.MEŠ ALAN.ZU$_{x}$ *aḫā ḫal=zi*[*šš*]*anzi* KBo 25.184 ii 19-20, and in *n=at=za tiššatwa ḫalziššanzi* KUB 12.34 i 6. For details of the syntax of the vocative and "stem form" see Güterbock, JAOS 65:248-57 and Laroche, FsMeriggi[1] 173-78. As Laroche (p. 176) pointed out, *a*-stem nouns can have vocatives either in *-a* (*išḫā=mi*) or in *-i* (*atti=me*, ŠEŠ-*ni=mi*). In the case of "brother" both types would seem to be attested: *negna* and ŠEŠ-*ni=mi* (**negni=mi*?). The preceding clause in the NS dupl. KUB 57.69 ii 3-4, especially if restored as *anda=ma=z* [AMA-*KA*] *annan ḫalz*[*išša*], raises the problem of why in the first case *annan* is the expected accusative, while in the second *negna* is not. An easy "solution" would be an

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emendation of the OS copy to *ne-eg-na⟨-an⟩*. But could we not have here a diachronic difference? Could not the OS original have had *anda=ma=z* AMA-*KA anna ḫalzišša U AḪI=KA negna ḫalzišša*, which the NH scribe "corrected" to . . . *annan* . . . *negnan* . . . ? The very fact that we find the OS construction with an embedded vocative awkward could have been the reason the NS scribe changed it to "proper" NH.

From the pairing of *annanegeš* "sisters having the same mother" and *pappa*-Š[EŠ.MEŠ] the meaning of the latter ("brothers having the same father") can be determined. *pappanegneš* is the only known candidate for the syllabic writing of *pappa*-Š[EŠ.MEŠ], and its usages are consonant with a translation "brothers having the same father" (for discussion of the evidence cf. sub *pappanegna-*). This sets up an equation: ŠEŠ.MEŠ = **negneš* "brothers" (nom. pl.). It has been long known from phonetic complements to ŠEŠ that the final syllable of the stem of the underlying Hitt. word was *-na-* (voc. ŠEŠ-*ni*, nom. sg. ŠEŠ-*aš*). *negna-* "brother" stands to *pappanegneš* "brothers having the same father" in a similar relation as *nega-* "sister" to *annanegeš* "sisters having the same mother". *negna-* "brother" has been built from the word *nega-* "sister" by the addition of *-na-*. This may indicate that at an earlier stage *nega-* meant "sibling" and that *negna-* was the form specialized ("marked") for masculinity. In Luwian the opposite pattern is seen, where *nanašri-* "sister" seems to have been built upon *nani-* "brother" through the addition of the feminine suffix *-(a)šri-*.

Laroche, DLL (1959) 73 (on the Luw. *nani(ya)-* "brother"; Hitt. equivalent perhaps **nana/i-*); NH (1966) 240f. (on Luw. *nana/i-* in PNs); Hoffner in Sachs Mem. (1988) 195-97 (evidence for *negna-* = ŠEŠ).

Cf. **negnaḫḫ-*, **negnatar*, *pappanegna-*.

***negnaḫḫ-** v.; to make someone a brother, treat/regard someone as a brother; written ŠEŠ-*aḫḫ-*; NH.†

pret. sg. 1 ŠEŠ-*aḫ-ḫ*[*u-un*] KUB 19.55 obv. 10.

(In a broken section of the so-called Milawata letter the Hittite king writes:) *nu=tta* ^{d}UTU-*ŠI* [. . .] / *nu=ddu=za* ŠEŠ-*aḫ-ḫ*[*u-un*] "I, My Majesty [. . . -ed] you [. . .] / and I made you for myself (*=za*) a brother" KUB 19.55 obv. 9-10 (Ḫatt. III or Tudḫ. IV), ed. Sommer, AU 198f.

The meaning of *negna-* implied in this factitive verb is either *negna-* b or c. Other parts of the letter, especially the augmented reverse, on which see Hoffner, AfO Beih. 19 (1982) 130-37, suggest that, while the Hittite king is the addressee's superior and therefore calls him DUMU-*YA* "my son," the two of them also control a subordinate vassal (Walmu was "our *kulawaniš* vassal"). Therefore, while the relationship is not the same as that with other Great Kings (of Egypt, Assyria), whom the Hittite king calls ŠEŠ-*YA* "my brother," it is a higher status than ordinary vassalship. For the historical situation of the Milawata letter see also T. R. Bryce, AnSt 35 (1985) 13-23.

Sommer, AU (1932) 213f. ("zum Bruder machen, als Bruder behandeln").

Cf. *negna-*, **negnatar*.

***negnatar** n. neut.; brotherhood, the status of a brother; wr. ŠEŠ-*tar*; NH.†

Logographic: sg. nom.-acc. ŠEŠ-*tar* KBo 13.56:3, KUB 19.20 rev. 30, KUB 23.102 i 12, 13, ŠEŠ-*UT-TA* ibid. 5, 7; **d.-l.** ŠEŠ-*an-ni* KBo 21.48 obv.? 15, KUB 19.20 rev. 28.

(The Hittite emperor Muwatalli II (or Ḫattušili III) writes to the Assyrian king Adadnirari I:) "You conquered with a weapon; you conquered . . . ;" *nu=za* LUGAL.GAL / *kištat* ŠEŠ-*UT-TA=ma U ŠA* ḪUR.SAG*Ammana* / *uwau=war kuit namma memiškiši* / *kuitt=at* ŠEŠ-*UT-TA n=at kuit=ma* / *ŠA* ḪUR.SAG*Ammana uwauwar* / ŠEŠ-*tar=ta kuedani memini ḫat=rāmi* / ŠEŠ-*tar kuiš kuedani ḫatreškizzi* / *nu=kan UL āššiyanteš kuiēš* / *nu* 1-*aš* 1-*edani* ŠEŠ-*tar ḫatreškizzi* / ⌜*tuk*⌝*=ma* ŠEŠ-*tar kuwatta šer* / [*ḫ*]*atrāmi zik=za=kan ammuqq=a* / 1-*edani* AMA-*ni ḫaššanteš* / [*AB*]*I ABA ABIYA=ya* GIM-*an ANA* LUGAL KUR ^{URU}*Aššur* / [ŠEŠ-*tar*] *UL ḫatreškir ziqq=a=mu* / [*uwauw*]*a*[*r*] ⌜LUGAL⌝.GAL-*UTTA=ya lē ḫatreškiši* "and (you think) you have become a Great King. But regarding what you are saying further about

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'brotherhood' and the 'seeing of the Amanus Mountains': what is (this) 'brotherhood', and what is the 'seeing of the Amanus Mountains'? In what respect should I write 'brotherhood' to you? Who regularly writes 'brotherhood' to whom? Those who are not on good terms — does one write 'brotherhood' to the other? Why should I write 'brotherhood' to you? Were you and I born of one mother? As [my father] (Murš. II) and my grandfather (Šupp. I) never wrote ['brotherhood'] to the king of Assyria, you must not write me of 'seeing (the Amanus)' and 'Great Kingship'" KUB 23.102 i 3-18, ed. Forrer, Forschungen 1:247; cf. Weidner, AfO 6:21f., Sommer, AU 66 n. 2, 78, 95. HAB 78, and HW² 1:553a; [. . . Š]EŠ-*an-ni=ma ḫatrāši* . . . [. . .]*it* ŠEŠ-*tar ḫatreškimi* "you write [. . .] in brotherhood; . . . I will continue to write brotherhood with [. . .]" KUB 19.20 rev. 28, 30 (letter of Šupp. I to the pharaoh), ed. Forrer, Forschungen 2:30; [. . . *t*]*uel araš=taš* ŠEŠ-*an-ni* x[. . .] KBo 21.48 obv.? 15; [*šal*]⌜*li tak*⌝*šul šalli* ŠEŠ-*tar* "great peace, great brotherhood" KBo 13.56:3 (treaty frag.).

Cf. *negna-*, **negnaḫḫ-*.

:nikrani- Luw. n.; (mng. unkn.).†

"Afterwards they fill a silver *zanzapušši* (-vessel) with wine" *kattan=ši :ni-ik-ra-ni-in ŠA* SÍG *iyanzi* "they make a *n.* (mat or pad?) of wool (to go) underneath it, (and they set the *z.*-vessel on top of it)" KUB 10.91 iii 13-14 (fest., NH?).

Laroche, DLL (1959) 75; GLH (1976-77) 183 (s.v. *nikri*).

neku- v.; to become evening; from OH.†

act. pres. sg. 3 *ne-ku-uz-zi* KUB 33.70 iii (2) (OH/NS), KUB 46.52:(16) (OH/NS), KUB 29.50 iv 38 (MS?), KUB 7.5 ii 14 (MH/NS), KUB 13.1 i 18 (MH/NS), KUB 40.57 i 2 (MH/NS), KUB 31.147 ii 5, KUB 8.12:7, KUB 38.26 rev. 24, KBo 15.22:8, *ne-ku-zi* VBoT 24 i 10 (MH/NS), KUB 17.35 ii 27 (NH), KUB 20.86 v (13).

mid. pres. sg. 3 *ne-ku-ut-ta* KUB 40.3 ii 16; **pret. sg. 3** *ne-ku-ut-ta-at* KBo 5.8 iii 19 (NH), KUB 29.54 iv (9).

maḫḫan=ma ne-ku-ut-ta-⌜*at*⌝ . . . *nu išpandan ḫūmandan iyaḫḫat* "when the evening came (I turned around and went against PN . . . ,) and I marched all night" KBo 5.8 iii 19, 21 (det. annals, Murš. II), ed. AM 156-59 ("sowie es aber Nacht wurde"); from this passage we see that *neku-* indicates the onset of night; [*kuitma*]*n ne-ku-uz-zi* ^{d}UTU-*uš=kan nūw*[*a artari*] "[Whil]e the evening is coming on, (but) the sun is still [up]" KBo 15.22:8 (rit. of Pupuwanni), cf. KUB 29.4 ii 40, w. dupl. KBo 8.90 ii 27, where *nekuzzi* is restored (rit., NH), ed. Schw.Gotth. 18f.; *takku* MUL.ḪI.A *kuitman ne-ku-uz-zi* "If (there are) stars (visible) while it is turning evening" KUB 8.12:7 (celestial omen, NS), ed. Riemschneider, Omentexte 125f.; [*maḫḫan=ma n*]*e-ku-uz-zi* "[When] the evening comes" (they drive the horses into the stable) KUB 29.50 iv 38 (hipp., MS?), ed. Hipp.heth. 214f.; *nu maḫḫan ne-ku-zi* "When the evening comes," (the Old Woman puts various objects under the client's bed where they remain till the morning) VBoT 24 i 10 (rit. of Anniwiyani, MH/NS), ed. Chrest. 106f. (differently); *maḫḫan ne-ku-uz-zi* "When evening comes" (the sacrificer will lie down to sleep on a bed set up in front of an offering table) KUB 7.5 ii 14 (Paškuwatti's rit. against impotence, MH/NS), ed. Hoffner, Aula Orientalis 5:274, 278 ("when evening falls"), 282; (The statue of a goddess is carried from its temple to an open area, where entertainment is provided during the daytime.) GIM-*an=ma ne-ku-zi* "But when evening comes," (they pick up the statue of the goddess, carry it back to the temple, set it in place on the postament, and offer it an evening meal) KUB 17.35 ii 27 (cult inv., NH), ed. Carter, Diss. 128, 141, cf. KUB 38.26 rev. 23-24.

Neu, StBoT 5 (1968) 127 ("Abend werden, dämmern"); Oettinger, Stammbildung (1979) 209f. ("Abend werden").

Cf. *nekuz* adv.

ne(k)ku (negative adverb used in rhetorical questions); from OH.†

ne-ek-ku KBo 13.119 ii 14, KBo 18.64:(5), 6, *ni-ik-ku* KUB 24.8 ii 16-18 (pre-NH/NS), Bo 3220 iii 19 (StBoT 14:8 n. 32), *ne-ku* KUB 36.75 ii 13 (OH/MS), *ni-ku*! KUB 30.10 rev. 11 (OH or MH/MS), [*ne/i-*]*ik-ku* KUB 30.11 rev. (5) (OH or MH/MS).

"Now go and speak to that god" *ūk=za ne-ku* DINGIR-*YA tuk kuit iy*[(*anu*)]*n nu kuit waštāḫḫun* "I haven't done something against you, my god, have I, or sinned in some way, have I?" KUB 36.75 ii 13-14 (prayer, OH/MS), w. dupl. 1698/u (+) 221/w ii 12-14, ed. Eichner, MSS 29:33f.,

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translit. Otten & Rüster, ZA 64:241 □ the force of the *neku* carries over to the second clause, and the *kuit* in both clauses functions like *kuitki* "something"; (The Storm-god sees the Sungod approaching and speaks:) "Here he comes, the Sungod, the shepherd of lands" KUR-*e=wa ni-ik*[-*k*]*u kuwapikki ḫarkan man=wa* URU.DIDLI.ḪI.A *ni-ik-ku kūwapikki dannateššanteš mān=wa* LÚ ERÍN.MEŠ *ni-ik-ku kuwapiki ḫullanteš* "The land hasn't somehow been destroyed? The cities wouldn't have been laid waste somehow? The troops wouldn't have been defeated somehow?" KUB 24.8 ii 16-18 (Appu, pre-NH/NS), ed. StBoT 14:8f., Eichner, MSS 29:32; cf. *man* c 2′.

Although used in rhetorical questions, *nekku* is probably to be analyzed as negative *ne/i-* (not interrogative) and the element *-ku* (as in *takku*).

Hahn, Lg. 12 (1936) 110f. n. 14; Friedrich, JCS 1 (1947) 303; HW (1952) 151; Josephson, RHA XXIV/79 (1966) 149 n. 39 (a negation); Carruba, Part. (1969) 71; Eichner, MSS 29 (1971) 31-34 (analyses *n.* as *ne/i-* [interrogative particle] + *-ku*); Tischler, HEG (1977) 598-600 (s.v. *-ku*[1], *-ku*[2]), with lit.

nekumant- adj.; **1.** naked (of humans and deities), **2.** uncovered (of horses); from OH.

sg. nom. com. *ne-ku-ma-an-za* KUB 14.1 obv. 51 (MH/MS), KUB 13.4 iii 32 (pre-NH/NS), KUB 13.5 iii (3) (NS), KBo 9.85:5, *ni-ku-ma-an-za* KBo 3.34 ii 35 (OH/NS), *ne-kum-ma-an-za* KBo 10.23 iv 12 (OH/NS); **sg. dat.-loc.** *ne-ku-ma-an-ti* KBo 3.23 rev. 8 (OH/NS), KBo 13.119 ii 8 (NS).

pl. nom. com. *ne-ku-ma-an-te-eš* KUB 20.13 iv 11 (MH?), KUB 2.3 ii 15 (OH/NS), KUB 18.63 i (14), *ni-ku-um-ma-an-te-eš* KUB 46.18 obv? 11, [*n*]*e-kum-ma-an-te-eš* 732/u rt.col. 5 (StBoT 15:44), [*ne-k*]*um-ma-an-te-eš* KBo 9.105:2, *ne-ku-ma-an-ti-š*(*a-at*) KUB 29.45 i 12, KUB 29.50 iv 9; **nom. neut.** *ne-ku-ma-an-ta* KUB 33.86 ii 10.

frag. *ne-kum-ma*[- . . .] KUB 36.33:4; *ne-e-ku-ma*[- . . .] KUB 29.55 ii 10.

1. naked (of humans and deities) — **a.** where nakedness stimulates sexual desire: [d]*IŠTAR-iš* [*ANA* MUŠ*Ḫed*(*ammu* IGI-*anda*)] NÍ.TE.MEŠ *ne-ku-ma-an-ta šarā* (var. *parā*) [(*ēpta*)] "*IŠTAR* held up (var. out) her naked parts toward Ḫedammu" KUB 33.86 ii 9-10 (Ḫedammu myth), w. dupl. KUB 36.56 iii 5-6, ed. StBoT 14:54f.

b. where nakedness is a sign of humiliation: "If they do not kill him, let them humiliate him." *nu ne-ku-ma-an-za* TÚG-*aš=ši=kan* NÍ. TE*=ši an*[*d*]*a lē=pat ēšzi nu wātar* 3-*ŠU labarnaš luliyaza INA* É DINGIR-*LIM=ŠU pēdāu* "Naked — let there not be a garment on his body — let him carry water three times from Labarna's pond to the house of his god" KUB 13.4 iii 32-34 (instr. for temple officials, MH/NS), ed. Chrest. 158f., Wegner, UF 10:408 w. n. 39., De Martino, OA 24:256, and Süel, Direktif Metni 60f.; "When they shoot in front of the king, to him who hits the mark they give wine and [. . .], while to him who does not hit the mark they give a . . . cup [. . .]" *ni-ku-ma-an-za uwātar pittaizzi* "and naked he must carry water" or "and he must run the review naked" KBo 3.34 ii 35 (anecdotes, OH/NS), favoring the first tr. Kümmel, StBoT 3:41 n. 119, Oettinger, Stammbildung 409 n. 25; HW[2] 1:624b, DeMartino, OA 24:255f. w. n. 18, and favoring the second tr. Beal, Diss. 432-434, 441-443; cf. sub *piddai-* B; *n=ašta* m*Madduwattaš=pat ne-ku-ma-an-za* [*išparzašta*] "And Madduwatta alone [escaped], naked" KUB 14.1 obv. 51 (MH/MS), ed. Madd. 12f., cf. Hart, TPS 1971:115f., De Martino, OA 24:254 ("nudo"); it is likely that this is an extended meaning: "without weapons or retainers" (cf. *=pat* "alone"), since there is no reason why M. should have lost all his clothes.

c. where nakedness shows poverty or destitution: "To the hungry give bread; [to the one who lacks oil] give oil;" *ne-ku-ma-an-ti=ma* TÚG-*a*[*n pai*] "To the naked [give] clothing" KBo 3.23 rev. 8 (Pimpira frag., OH/NS), ed. Archi, FsLaroche 41f., cf. Goetze, NHF 25.

d. where nakedness is appropriate for acrobats and performers in certain cult activities: "The dancer-acrobats (LÚ.MEŠḪÚB.BÍ), ten or more, stand behind the carriage of *nanankaltaš*" *nu=šmaš* l-*aš ištarna ne-kum-ma-an-za* "One among them is naked" KBo 10.23 iv 11-12 (KI. LAM-fest., OH/NS), translit. StBoT 28:13, cf. StBoT 27:60; *t=aš tiyazi* GUNNI-*aš kattan marnuwan=daš lūliya* 2 LÚ.MEŠALAN.ZU$_X$ *ne-ku-ma-an-te-eš lūli=kan anda paršnānteš* "He (sc. the king) steps next to the hearth to a vat of *m.*-drink. Two performers are squatting naked inside the vat" KUB 2.3 ii 12-16 (KI.LAM-fest., OH/NS), ed.

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Wegner, UF 10:405 w. n. 20, translit. Singer StBoT 28:64; *nu ne-ku-ma-an-te-eš uwanzi* "(then) naked persons come (in)" KUB 20.13 iv 11 (fest. frag., MH?); ([The dog-men b]ark,) *nu ni-ku-um-ma-an-te-eš tarnanzi* "and naked release (the dogs?) [or: emit (a cry)]" KUB 46.18 obv.? 11 (Ḫuwaššanna rit.), both passages ed. De Martino, OA 24:259-261; cf. [. . . LÚ.MEŠ] UR.GI$_7$ [. . . *ni-*]*kum-ma-an-te-eš* [. . .] KBo 9.105:1-3 (fest. frag.).

2. uncovered (of horses) (opp. of *waššant-* "covered"): "On the 44th day they harness (the horses) again. They [tro]t covered (*waššant-*) for 1 mile" *ne-ku-ma-an-ti-ša-at* 1[/2 DANNA *zallaz u*]*wanzi* "they [tro]t uncovered for 1[/2 mile]" KUB 29.50 iv 9-10 (6th tablet of the Hitt. horse training manual), ed. Hipp.heth. 212f.; "Then (the horses) trot for 3 miles of which they trot 1 mile covered (with blankets)" *ne-ku-ma-an-ti-ša-at* [2 DANNA *uwanzi*] "[and 2 miles they trot] uncovered" KUB 29:45 i 12-13 (1st tablet), ed. Hipp. heth. 170-173.

Götze, Madd. (1928) 120; Friedrich, Or NS 9 (1940) 208; Puhvel, JAOS 94 (1974) 293; De Martino, OA 24 (1985) 253-262.

Cf. *nekmuntatar, nekumantai-, nekumandariya-.*

nekumantai- v.; (w. *-za*) to undress oneself, to disrobe.†

pres. act. sg. 3 [*n*]*e*?-*ku-ma-an-ta-iz-zi* KBo 15.7 obv.11.

LUGAL-*uš-ma-za arḫa* [*n*]*e*?-*ku-ma-an-ta-iz-zi* "The king undresses himself (. . . He washes and puts on other festive robes)" KBo 15.7 obv. 11 (subst. rit., NS), ed. StBoT 3:36f.; the copy looks more like [*n*]*e*-, as Neu (StBoT 5:127) read it, but a collation is needed; Kümmel (StBoT 3:40) read it [*n*]*i*-; Kümmel (StBoT 3:40 n. 118) also claimed for this verb *ne-kum-an-ti-iš*(-)*kat-te*[- . . .] in Bo 3948 ii 15 and *ne-ku-ma-an-ta*-x[. . .] in KUB 57.82:5, on which see under *nekumandariya-* mng. 2.

Friedrich, HW 3.Erg. (1966) 25; Kümmel, StBoT 3 (1967) 40f.; Neu, StBoT 5 (1968) 127 w. n. 1; Puhvel, JAOS 94 (1974) 293; De Martino, OA 24 (1985) 254, 258f.

Cf. *nekumant-, nekumantariya-.*

nekumandariya- v.; **1.** (active) to undress, strip (someone), **2.** (mid.) to disrobe oneself; from OH.†

act. pres. pl. 3 *ni-ku-ma-an-da-ri-an-zi* IBoT 1.29 rev. 39 (OH/MS?), ⌜*ne*⌝[*-kum*?*-*]*ma-an-ta-ri-ia-an-zi* KBo 13.119 iii 9 (NS), *ne-k*[*u-u*]*m-ma-an-ta-ri*[*-ia-an-zi*] ibid. 16; **mid. pres. pl. 3?** *ne-ku-ma-an-ta-r*[*i-an-ta-ri*] KUB 57.82:5.

1. (act.) to undress, strip (someone): 1 ^{LÚ}IGI.NU.GÁL*-ma ni-ku-ma-an-da-ri-an-zi* "They strip one blind man (and beat him)" IBoT 1.29 rev. 39 (*ḫaššumaš* fest., OH/MS?), ed. StBoT 3:41, De Martino, OA 24:258, tr. Güterbock, in D. Sinor, American Oriental Society, Middle West Branch Semi-centennial Volume 102; Hoffner in FsGüterbock 120; *nu apūnn-a ne-k*[*u-u*]*m-ma-an-ta-ri*[*-ia-an-zi*] "[they] undress that one too (and leave one shirt on him)" KBo 13.119 iii 16 (purification rit.), ed. StBoT 5:127 with nn. 1, 3; the copy fails to show the break on the rather wide edge, clearly visible on the photo.

2. (mid.) to disrobe oneself: (they assemble girls in certain cities;) [*n-at INA*] *AḪ* ÍD *ne-ku-ma-an-ta-r*[*i-an-ta-ri*] "Then (the girls) disrobe (themselves) at the bank of the river" KUB 57.82:5 (fest. frag.), or perhaps act. *ne-ku-ma-an-ta-r*[*i-an-zi*] "they strip (the girls)," quoted as unpublished Bo 423:5′ by Kümmel, StBoT 3:40 n. 118.

Friedrich, HW (1952) 150; Kümmel, StBoT 3 (1967) 41; Oettinger, Stammbildung (1979) 352; Eichner, Heth.u.Idg. (1979) 56 (on the *-ariya-* verbal suffix); De Martino, OA 24 (1985) 254.

Cf. *nekumant-, nekumantai-.*

nekuz(a) n. (in the nom. case, usually in the adverbial phrase *nekuz meḫur/meḫuni*); **1.** evening, nightfall, **2.** dawn, twilight; from OH/NS (and MH/MS).

ne-ku-uz VBoT 58 iv 36 (OH/NS), KUB 7.5 ii 22 (MH/NS), KBo 21.41 + KUB 29.7 obv. 58 (MH/MS), KUB 13.4 ii 75 (pre-NH/NS), KUB 9.22 iii 38 (NH), KUB 7.53 i 24 (NH), KUB 9.32 i 4 (NH), KBo 13.10 obv. 5, KUB 4.47 obv. 11, KUB 29.4 ii 28 (NH), KUB 11.22 i (9), KUB 41.17 obv. i (18), KUB 46.52 obv.? 16, KUB 12.41 obv. 7, KUB 30.26 i 17, KBo 17.92 obv. 6, KBo 5.1 ii 4, 8 (NH), *ne-ku-za* KUB 30.31 iv 20 (NH), KBo 24.45 obv. 27, KBo 2.13 obv. 19, KBo 13.220:5, *ne-ku-uz-za* KBo 2.4 i 24 (NH), KUB 31.113:14, KBo 13.220:4, KBo 26.196 obv. 4, KUB 10.92 i 16, IBoT 1.6 i 4, KBo 22.222 iii 15, KBo 15.9 iv (15), KBo 26.70 i 10.

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(Sum.) [....] = (Akk.) [....] = (Hitt.) [..]x(-)*iš-ka-aš* (or: [..]x-*iš* INIM-*aš*) / [....] = [....] = *ne-ku-uz me-hur* / [....] = [....] = *a-a-an-za* INIM-*aš* KBo 13.10 obv.? 4-6 (unidentified lexical text).

1. evening-time, nightfall — **a.** *nekuz* alone — **1′** as grammatical subject (cf. *meḫur* b 2′ b′ 1″, p. 240): *maḫḫa*[*n=ma n*]*e-ku-uz kišari* "When it becomes evening (lit. when evening happens)" KUB 1.13 iv 26-27 (Kikkuli, NH), ed. Hipp. heth. 70f.; cf. ibid. p. 339 for normal *nekuz meḫur.*

2′ as an adv.: *ne-ku-uz-ma šeḫiliya* A.ḪI.A- *ar danzi* § *lukkatta* . . . "In the evening they take pure waters. § The following day . . ." KBo 22.108:4-6 (Kizz. rit.); cf. KUB 29.7 + KBo 21.41 obv. 58 sub b2′; *maḫḫan=ma ne-ku-uz* MU[L *w*]*atkuzi* "But when in the evening a sta[r r]ises" KUB 9.22 iii 38-39. (birth rit.), ed. StBoT 29:96f.; cf. ibid. ii 46-49 sub b1′b′. Each of the occurrences of *nekuz* without *meḫur* (KBo 22.108:4, KUB 9.22 iii 38, KUB 1.13 iv 27) alternates with *nekuz meḫur* in parallel passages (KUB 29.7 + KBo 21.41 obv. 58, KUB 29.7 rev. 12 + KBo 21.41 rev. 21, Hipp. heth. 339), cf. Schindler, KZ 81:292.

b. in combination w. *meḫur* (cf. *meḫur* b 2′ b′) — **1′** as grammatical subject (cf. *meḫur* b 2′ b′ 1″) — **a′** w. *tiya-* "to arrive": *maḫḫan=ma ne-ku-za* ⌜*meḫur*⌝ *tiyazi* . . . § *maḫḫan=ma lukatta* "When the evening comes, (the priest and the seer go down to the *daḫanga*-building;) but when the morrow comes" KUB 56.49 i 6-7, 13, (fest.), ed. KN 292f.; cf. KUB 41.17 i 19-20, ed. Souček, MIO 9:167, 170; cf. KBo 26.70 i 10 (Ḫedammu), ed. StBoT 14:38f.

b′ w. *kiš-* "to become, occur": *maḫḫan=*⌜*ma*⌝ *ne-*⌜*ku*⌝*-uz meḫur kišari* MUL *watkuzi* "But when it becomes evening, (and) a star rises (lit. leaps), (the *patili*-priest goes in and breaks the sealings before the birth stool)" KUB 9.22 ii 46-49 (birth rit.), ed. StBoT 29:92f.; *maḫḫan=ma ne-ku-uz meḫur kišari* "When it becomes evening," (the horses are harnessed, exercised, brought back to the stable and they eat plain hay throughout the night) KBo 3.5 i 15-16, ed. Hipp. heth. 80f., and passim in hipp. texts, cf. Hipp.heth. 339; the other common phrasing in the hipp. texts is *ne-ku-uz meḫur=ma turiyanzi* (adverbial); GIM-*an ne-ku-uz-za meḫur kišar*[*i*] "When it becomes evening," (he takes the lamps, and they lock the temple; a priest and a diviner-exorcist sleep before the door)" KUB 31.113:14-17 (instr.), ed. Haas, KN 130f.; cf. KUB 41.17 i 27-28 (rit.), ed. Souček, MIO 9:168, 171; cf. KBo 2.13 obv. 19-20 below sub 1 c.

2′ nominative used adverbially (cf. *meḫur* b 2′ b′ 2″): *INA* UD.1.KAM*=ma* 3-*ŠU mūgami* . . . *ne-ku-uz meḫur* 1-*ŠU* "I make invocation three times on the first day: (once in the morning, once at noon, and) once at nightfall" . . . (Some thick loaves I break at dawn, other thick loaves I break at midday,) *ne-ku-uz meḫurr=a damauš paršiyannaḫḫi* "and (still) others I break at dusk" KUB 7.5 ii 20-28, (rit. of Paškuwatti, MH/NS), ed. Hoffner, AuOr 5:274f., 278 (§§ 11-12); cf. KUB 7.53 i 24-26 + KUB 12.58 i 1-2 (rit., NH), ed. Tunn. 6f.; (On the third day the sacrificers go to the *šinapši*-house and make burnt offerings of two birds and a lamb) *ne-ku-uz meḫur=ma* NINDA. KUR$_4$.RA *šuniyanzi* "In the evening they scatter the thick bread (and consecrate the child. § On the fourth day they consecrate the *šinapši*-house)" KBo 5.1 ii 4-5 (rit., NH), cf. ibid. ii 8, ed. Pap. 6*f.; (The Old Woman finishes seating the god Telipinu;) *ne-ku-uz meḫur=ma* ^{DUG}*paḫ=ḫuinaliaz paḫḫur PANI* DINGIR-*LIM dā*[*i*] "In the evening she puts fire with the brazier before the deity. (. . . She closes the temple, goes away and on that day does nothing more)" VBoT 58 iv 36, 38-39 (myth of disappearance of Sun, OH/NS), translit. Myth. 27; "When the 13th day of the month arrives" *nu* EGIR-*pa warpuar ne-ku-uz-za meḫur* LÚ ^{d}U ^{d}U ^{URU}*Nerik* ^{GIŠ}*muk=naza andan ḫalzāi* § *maḫḫan=ma lukatta nu ANA* ITU.KAM *kuiš* UD.14.KAM "bathing (takes place) again. In the evening the Man of the Stormgod summons the Stormgod of Nerik with a *mukar.* § When the morning comes, on the fourteenth day of the month" KBo 2.4 i 23-28 (monthly fest.), ed. KN 280f.; cf. CHD sub *mukar*; *ne-ku-za m*[*eḫur aped*]*ani=pat* UD-*ti* GE$_6$-*az INA* É ^{d}IM É ^{d}*Ḫepa*[*t o o o o*] ^{É}*šinapši šeḫelli*[*škiuš*] *pianzi* "In the evening on that same day, at night(!?) they give purification rituals in the temple of the Stormgod, in the temple of Ḫeba[t, . . .] and in the *šinapši*-house" KUB 30.31 iv 20-22 (Kizz. rit.), ed. Lebrun, Hethitica 2:101, 109,

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cf. KUB 30.31 iv 27-28, without GE_6-*az*; cf. *išpa*[(*nti*=*ma*)] *šeḫilliškin pia*[(*n*)*zi*] KBo 23.2 ii 6-7 (rit. of Ammiḫatna), w. dupl. KBo 23.1 i 57; *ne-ku-uz meḫur*=*ma šinapšiyaš šer* 2 *šeḫelliškiuš pāi . . . INA* UD.2. KAM=*ma* "In the evening she gives two purification rituals for (*šer*) the *šinapši*-house(s) . . . But on the second day" KBo 5.1 i 48-49, 56 (rit., NH), ed. Pap. 4*f.; "Then, if a purification rite is to be given for that deity," *nu ne-ku-za meḫur šeḫelliškin pianzi* "they give the purification rite in the evening. (The third day is complete)." KBo 24.45 obv. 26-27 (Kizz. rit.,); *maḫ*=*ḫan*=ˈ*ma*ˀ *apēdani* UD-*ti ne-ku-uz meḫur* MUL-*aš watkuzzi* "When on the evening of that day a star rises (lit. leaps), (the sacrificer comes to the old temple)" KUB 29.4 ii 28-30 (rit., NH), ed. Schw.Gotth. 16f.; cf. ibid. iv 31; *namma apēdani*=*pat* ˈUDˀ-*ti* ^{LÚ}SANGA DINGIR-*LIM* GE_6 *ne-ku-uz meḫur šeḫelliyaš widār dāi* "Then on that same day, in the evening, the priest of the Night Deity takes waters of purification. (But when the star rises, they take the deity down to the river)" KUB 29.7 + KBo 21.41 obv. 58-59 (rit. of Šamuḫa, MH/MS), ed. Lebrun, Samuha 120, 128; [*ne-ku-*]*uz meḫur*=*ma* ^{d}UTU-*uš pūšz*[*i*] "But in the [even]ing, the sun will eclipse" KUB 8.14 rev.! 11 (omen apodosis), ed. Riemschneider, Omentexte 130, 133; *ne-ku-uz meḫur mān* UDU.ḪI.A-*waš ašauwa*(-)*anda*[(-) . . .] "In the evening when [they . . .] the sheepfolds" KBo 17.92:6, ed. CHD sub *meḫur* b 2′ b′ 2″, HW² 1:394b; *ne-ku-uz meḫur*=*ma*(=*aš*) *tūriyanzi*/*turiezi* "but in the evening they hitch/he hitches (them) up" in hipp. texts: KBo 3.5 + IBoT 2.136 iv 8, 19, 28, 53f., 70f., KUB 1.13 ii 5, etc. (Hipp. heth. p. 339).

c. in combination w. *meḫuni* (cf. *meḫur* b 2′ b′ 3″): GIM-*an*=*ma ne-ku-za mēḫuni kišari* "When evening comes, (the *ḫazgara*-women carry the gods home and set them in place on their pedestals)" KBo 2.13 obv. 19-20 (cult inv., NH), ed. Carter, Diss. 106, 112; cf. above sub 1 a 2′; *nu ne-ku-uz mēḫūni ḫūdāk* GAM *paitten* "In the evening go down (from the temple) promptly, (eat and drink; and if the urge for a woman overcomes anyone, let him sleep with a woman)" KUB 13.4 ii 75-77 (instr., pre-NH/NS), ed. Chrest. 156f., Süel, Direktif Metni 52f. (akşam zamanında); cf. Neumann, FsKrause 140.

The preceding exx. define *nekuz meḫur* as the time between the late afternoon and bed time, in contrast to *išpant*- "night" (hipp.). Cultically *n. m.* is the time of day for the performance of purification rituals (*šeḫelliški*-), as well as for the manipulation of the *a-a-bi* ritual pits (cf. Hoffner, JBL 86: 393).

2. dawn, morning, twilight: *nu ne-ku-uz meḫur kuitman*=*kan* ^{d}UTU-*uš nāwi ūpzi* "And at dawn, before the sun rises" KUB 4.47 i 11 (rit. against insomnia), ed. Güterbock, RHA XXII/74:102; this passage is corrupt according to Schindler, KZ 81:294.

It is unclear what case form is reflected in *nekuz*. Friedrich (HW 150) advocated the nominative of a stem **nekut*-. Others (e.g., Goetze, Language 27:473f. and Kühne, FsOtten² 204 w. n. 8 and 208f. n. 20) have suggested a genitive in -*š* from the same hypothetical stem. Other nominal combinations with *meḫur* (q.v.) do not seem to require the genitive case in the first noun. The alternation *meḫur* and *meḫuni* in the clause *maḫḫan n. m. kišari* (1 b 1′ b′, 1 c) might suggest that *nekuz meḫur*, like *nekuz*(*a*) *meḫuni*, was locative in force (or "adverbial") rather than a real grammatical subject (nominative). But the existence of *maḫḫan ḫamišḫanza kišat* (KBo 4.4 iii 57, etc.) and GIM-*an zenaš* DÙ-*ri* (KUB 7.24 obv. 6, KUB 38.32 obv. 8), where *ḫamišḫanza* and *zenaš* must be real subjects, alongside of GIM-*an*=*ma ḫamišḫi* DÙ-*ri* (KUB 25.23 i 8, KUB 13.32 obv. 7) and GIM-*an*=*ma zeni* DÙ-*ri* (KUB 38.27 obv. 13, KBo 2.13 obv. 25, KBo 26.196 obv. 9) makes the interpretation of *meḫur* as a nominative very probable. The *zenaš*/*zeni kišari* is nicely paralleled by *nekuza meḫur*/*meḫuni tiyazi* (cf. 1 b 1′ a′, 1 c).

Hrozný, SH (1917) 69 w. n. 1; Sommer, Heth. 2 (1922) 32-36; Goetze, Language 27 (1951) 473f. ("evening-time, nightfall"); Friedrich, HW (1952) 150 (nom. of stem *nekut*-); Neumann, FsKrause (1960) 138-144; Güterbock, RHA XXII/74 (1964) 102 (on mng. 2); Rosenkranz, ZA 55 (1963) 280; Schindler, KZ 81 (1967) 290-303 ("Abend"; *nekuz* is a genitive); Holland, KZ 99 (1986) 172-175;

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Lindeman, FsRisch (1986) 146-150; Kühne, FsOtten[2] 204 w. n. 8, 209 n. 20.

Cf. *neku-; meḫur; išpant-*.

[*ne-e-la-e-an*] KUB 9.28 i 19 should be read *ne-e-ia!-an*, see Eichner, Die Sprache 21:157-161. See under *nai-*. Note: collation confirmed the copy, so that an emendation is necessary.

nemuš KUB 25.31 obv. 15, is the pl. acc. com. of *newa-*"new", q.v.

[n]e-en KBo 17.1 i 20 (OS) cf. sub [*ne-*].

[*nin-* v.] *ni-in-zi* KUB 43.58 ii 47 (MH/MS) is to be read *ni-in⟨-ik⟩zi*, cf. sub *nink-*.

^{d}ninattanni-, ^{d}nenattanni-, ^{NINDA}ninat=tanni- n.; (in sg.: a figurine representing the goddess Ninatta; in pl.: figurines of the goddesses Ninatta and Kulitta); from MH/MS?.

sg. dat. [^{d}*n*]*e-na-at-ta-an-ni* KBo 12.118 rev.? 12 (NS).

pl. acc. ^{d}*ni-i-⟨na-⟩at-ta-an-ni-uš* KUB 12.5 i 15 (MH/NS), ^{d}*ni-na-at-ta-an-ni-uš* KUB 10.63 vi (1), 5 (MH?/NS), KBo 10.20 iii 37 (NS), ^{d}*ni-na-ta-an-ni-iš* 1331/u rt. col. 5 (Haas, WZKM 73:17 n. 87), ^{NINDA}*ni-na-at-ta-an-ni-ia-aš* KBo 7.46 iv 8, KBo 30.175:(17), ^{d}*ni-na-at-ta-*[*a*]*n-ni-aš*(-[*š*]*a*) KBo 30.61 obv? 11 (MH/MS?).

Hurr. [^{d}*ni-*]*na-at-ta-an-ni-*^{r}*pí-na*^{1} KUB 27.20:2 (Wegner, AOAT 36:80 n. 278 reads . . . *-ni-*^{r}*uš*^{1}).

a. made of dough or bread: *nu* 2 *šēnuš ešnaš iyami n=uš=za* ^{d}*ni-na-ta-an-ni-iš temi* "I make two figurines of dough and call them Ninatanni's" 1331/u rt. col. 4-5, ed. Haas, WZKM 73:16f. w. n. 87; (in a list of foodstuffs and beverages) 2 ^{NINDA}*ni-na-at-ta-an-ni-ia-aš* KBo 7.46 iv 8 (Kizz. rit.); possibly [^{NINDA}*n*]*i-na-at-t*[*a-an-ni-* . . .] KBo 30.175:17 (same rit.); [. . . ^{d}*ni-n*]*a-at-ta-an-ni-uš* [GAL.GA]L-*TIM arḫa paršiyanzi* [*n*]*u=za* 1-*EN* $^{SAL.MEŠ}$*katreš danzi* 1-*EN=ma=z* $^{LÚ.MEŠ}$AZU-*TIM danzi* ^{d}*ni-na-at-ta-an-ni-uš=ma=kan* TUR.TUR-*TIM* GIŠ-*rui šarā pēdanzi* "They break the large (loaves) in the shape of N. and K. The *k.*-women take one, the exorcists take the other. The small (loaves) in the shape of N. and K. (= fragments from the breaking of the large ones?) they carry up to the woods/tree" KUB 10.63 vi 1-6 (fest., MH?/NS), ed. Vieyra, RA 51:89, 94, Wegner, AOAT 36:80 n. 279; the verb *paršiya-* "to break" shows that these figures were made of bread.

b. (material not indicated): (A statue of Ištar is placed on a stool and the exorcist arranges several moist loaves around it) *nu=ššan* ^{d}*ni-i-⟨na-⟩at-ta-an-ni-uš ašā*[*ši*] "and he seats the figurines of Ninatta (and Kulitta)" KUB 12.5 i 15 (rit., MH/NS), ed. Danmanville, RHA XX/70:51, 53, Wegner, AOAT 36:80 n. 277.

It seems that the DN with *-anni* termination is not confined to images of the deity, but can serve as a real DN: *lukkatti=ma* $^{LÚ.MEŠ}$ḪAL ^{d}*ni-na-at-ta-an-ni-uš šipandanzi* LUGAL-*uš=ma=za* ^{d}*Karmaḫilin iyazi* "The next day the exorcists offer to 'the Ninattanni's' (i.e., Ninatta and Kulitta), while the king worships Karmaḫili" KBo 10.20 iii 37-39 (AN.TAḪ.ŠUM fest., NS), ed. Güterbock, JNES 19:83, 87; cf. also possibly KBo 12.118:12 (rit. frag., NS). Even if such a termination were confined to images and representations, it need not denote small size. Therefore Friedrich's (BiOr 5:51f. w. n. 18, HE[2] §50c) interpretation of *-anni-* as a diminutive-forming suffix is gratuitous. Cf. the remarks of Güterbock in Yaz.[2] 170f. w. n. 23 about ^{d}Šarrumanni and against the diminutive interpretation of *-anni-*.

Wegner (AOAT 36:80 n. 278) pointed out that $^{d/NINDA}$*n.* occurs in pl. forms without ^{d}*kuli=tanni-*; in the one ex. where ^{d}*n.* is sg., it is followed by ^{d}*kulitanni-*. Therefore the pl. forms of ^{d}*n.* and ^{NINDA}*n.* are understood as synecdoche.

Friedrich, BiOr 5 (1948) 51f.; Laroche, Onom. (1951) 136 ("petite statuette de Ninatta"); Alp, Belleten 18 (1954) 455; Vieyra, RA 51 (1957) 101; Rosenkranz, FsOtten (1973) 288; Hoffner, AlHeth (1974) 174; Wegner, AOAT 36 (1981) 80; Haas, WZKM 73 (1981) 16-18.

nenniya- v.; to drive (animals).†

(The king sacrifices three of five sheep) 2 UDU.ḪI.A*=ma=z*[*a*] LÚ.MEŠ ^{URU}*Lallupiya arḫa ne-in-ni-ia-an-zi* (dupl. *penniyanzi*) KUB 32.123 ii 28 (Ištanuvian fest.), w. dupl. KBo 8.101 obv. 9, ed. Goetze, JCS 23:89. The verb may be a reduplicated form of *nai-*, or it may belong to *nanna-*,

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nanniya- with the vowel *e* from the influence of *penna-*, or it may be a scribal misunderstanding of a dictated *penniyanzi.*

Čop, Linguistica 6 (1964) 43, 45, 75 n. 152; Kronasser, EHS 1 (1966) 566; Goetze, JCS 23 (1970) 89 n. 79 ("graphical variant of more frequent *nanna-*"); Oettinger, Stammbildung (1979) 80 n. 63, 491.

Cf. *nanna-, nanniya-.*

GIŠniniya(l)l-, GIŠniniyalla-? n.; cradle; from MH/NS.†

sg. nom.-acc.? GIŠ*ni-ni-ia-al* KUB 58.82 iii 22; **sg. loc.** GIŠ*ni-ni-ia-al-li* KUB 35.89:20; **pl. loc.** GIŠ*ni-ni-ia-la-aš* KBo 12.112 obv. 7 (MH/NS).

[. . . D]UMU-*aš INA* GIŠ*ni-ni-ia-al-li kitta* "The child lies in the cradle" KUB 35.89:20 (conjuration against sickness), translit. LTU 89, StBoT 30:228; [. . .] *anda* GIŠ*ni-ni-ia-la-aš ḫamanki* "Onto the cradle (pl. in form, sg. in sense) she binds [. . .]" KBo 12.112 obv. 7 (birth rit., MH/NS), ed. StBoT 29:66f.

Otten, KUB 35 (1953) p. III ("Wiege"); van Brock, RHA XX/71 (1962) 94 ("berceau"); Popko, OLZ 1986:560.

Cf. *nai-*, NINDA*niniyami-*?

NINDAniniyami- n.; (a bread or pastry).†

sg. nom. NINDA*ni-ni-ia-mi-iš* KUB 35.146 ii 7; **acc.** NINDA*ni-ni-ia-mi-in* ibid. 12.

[. . .]x NINDA*ni-ni-ia-mi-iš* NINDA*ḫarnantaššiš* KUB 35.146 ii 7 (incantation containing Luw.); *nu=za* NINDA*ni-ni-ia-mi-in dandu* "Let them take the *n.*-bread!" ibid. 12.

Perhaps a Luw. pass. part. of a reduplicated verb **niniya-* or **ninai-* (compare *piyant-* from *pai-*), "to move or turn incessantly," from *nai-*, "to turn."

Laroche, DLL (1959) 75; van Brock, RHA XXIII/75 (1964) 139, 144; Hoffner, AlHeth. (1974) 174f., 207 ("spiral-shaped bun, twisted cruller").

Cf. *nai-*, GIŠ*niniyall-.*

nini(n)k- v., **1.** to mobilize, set (people) in motion, **2.** to move, remove, transfer (something or someone), **3.** to set in motion, get (something) moving, instigate, start (an action), **4.** (mid. and active intrans.) to behave in a disorderly manner, **5.** to throw into confusion or panic(?), make to behave disorderly or chaotically(?), **6.** to disturb, agitate, make restless or disorderly, stir up, **7.** to break open (something sealed shut), **8.** to loosen, detach (something fixed in place or attached), **9.** (part.) removed(?), disturbed(?), recalled(?) (said of the years of someone's life), **10.** (mng. unclear); from OS. Parallel to Akk. *namāšu* (cf. KBo 1.4 ii 18 under bil. sec.) and Hitt. *kinu-* (cf. mng. 7).

act. pres. sg. 1 *ni-ni-ik-mi* KUB 36.35 i 4, KBo 18.81 left edge; **sg. 2** *ni-ni-ik-ši* KBo 18.36:17; **sg. 3** *ni-i-ni-i[k-z]i* KUB 43.31 left col. 10 (OS), *ni-ni-ik-zi* KBo 11.14 iv 19 (MH/NS), KUB 13.2 iii 18 (2x) (MN/NS), KUB 19.13 i 28 (Murš. II), Bo 86/299 (StBoT Beih. 1) iii 46 (Tudḫ. IV); **pl. 1** *ni-ni-in!-ku-u-e-ni* KUB 50.6 iii 43 (NH); **pl. 2** *ni-ni-ik-te-ni* KUB 12.63 obv. 37 (OH/MS); **pl. 3** *ni-ni-in-kán-zi* KBo 16.25 i 31 (MH/MS), KUB 20.84 obv. 4, KUB 30.56 iii 15, KUB 54.98:14, Bo 86/299 (StBoT Beih. 1) iii 37 (Tudḫ. IV), *ni-ni-kán-zi* KUB 18.15 rev. 7.

pret. sg. 1 *ni-ni-in-ku-un* KBo 3.4 ii 8, KBo 16.14 ii 15 + KBo 16.8 ii 30 (both Murš. II), KUB 21.38 obv. 24 (Ḫatt. III); **sg. 3** *ni-ni-ik-ta* KUB 14.1 obv. (45) (MH/MS), KUB 34.49 rev. 7 (MH/MS?), KBo 16.17 iii 35 (Murš. II), KUB 1.1 ii 52 (Ḫatt. III), KUB 23.91:3, *ni-ni-in-ga-aš* KUB 53.15 iv! "30," "33"; **pl. 3** *ni-ni-in-ki-ir* KUB 14.1 obv. 71 (MH/MS), *ni-ni-in-kir* KUB 18.27:7.

imp. sg. 2 *ni-ni-ik* KUB 19.39 iii 11 (Murš. II), KUB 31.68 obv. 22, [read KBo 13.72 rev. 5 not *ni-ni-ik* (as deRoos, Diss. 290), but NU Ì.GÁL]; **pl. 2** *ni-ni-ik-tén* 1101/v left col. 8 (Neu, GsKronasser 130 n. 35); **pl. 3** *ni-ni-in-kán-du* KUB 13.1 i (22) (MH/MS), KBo 5.3 iv 41 (Šupp. I), Bo 86/299 (StBoT Beih. 1) iii 41 (Tudḫ. IV).

mid. pres. sg. 2 [*n*]*e-ni-ik-ta-ti* KBo 10.12 ii 23 (Šupp. I), *ne-ni-ik-ta-ri* ibid. 30, *ni-ni-*[*ik-ta-ti/ri*] KBo 22.39 ii 15 (Murš. II); **sg. 3** *ni-ni-ik-ta-ri* KUB 31.86 iv 2, 3 (MH/NS), KBo 5.4 rev. 43 (Murš. II), KUB 21.1 iii 46 (Muw. II), KBo 24.4 rev.! 10, FsLaroche 142:24, *ni-ni-⟨ik-⟩ta-ri* KUB 24.14 iv 18b; **pl. 3** *ni-ni-in-kán-ta* KUB 8.1 iii 21 (NS), KBo 8.47 obv. 10 (NS), KUB 23.72 rev. (18) (MH/MS).

mid. pret. sg. 3 *ni-ni-ik-ta-ti* KUB 23.28:12 (OH/NS), *ni-ni-ik-ta-at* KBo 16.8 i 9, KBo 5.8 i 33, ii 11 (all Murš. II), [*n*]*i-ni-ik⟨-ta⟩-at* KUB 53.15 iv! "31"; **pl. 3** [*ni*]*-ni-in-kán-ta-ti* 140/s rev? left col. 6 (StBoT 5:127).

mid. imp. sg. 3 *ni-ni-ik-ta-ru* KBo 9.106 iii 45 (MH/NS), 2 Mašt. iv 31; **pl. 2** [*n*]*i?-ni-ik-du-ma-at* KBo 16.24 i 18 (MH/MS), *ni-ni-ik-tum-ma-at* KUB 31.55 obv. 15 (MH/NS).

iter. act. pres. sg. 3 *ni-ni-in-ke-eš-ki-iz-zi* KUB 44.64 i 19, *ni-ni-in-ki-iš-ki-iz-zi* KUB 31.141:6 (NH), KUB 33.106 i (6) (NH); **pl. 3** *ni-ni-in-ke-eš-kán-*[*zi*] KBo 22.87 rev. 7, *ni-ni-in-kiš-kán-zi* KBo 2.6 ii 55 (NH); **imp. pl. 3** *ni-ni-in-ki-iš-kán-du* Bo 86/299 (StBoT Beih. 1) iii 38 (Tudḫ. IV).

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iter. mid, pres. pl. 3 [*ni-ni-in-k*]*i-iš-kán-ta* KBo 16.24 i 17 (MH/MS); **pret. sg. 3** [*ni*]*-ni-in-ki-iš-ki-it-ta-at* KUB 34.51:8.

inf. [*ni*]*-ni-in-ku-u-an-zi* KUB 1.9 iii 12 (Ḫatt. III).

verbal subst. gen. *ni-ni-in-ku-wa-aš* KUB 44.33 i 4, KUB 20.66 iii 3, KUB 30.55 rev? (6), 1101/v left col. 4, (5?) (Neu, GsKronasser 130 n. 35).

part. sg. nom.-acc. neut. *ni-ni-in-kán* KBo 16.97 rev. 5, 16 (MH?/MS?), KBo 16.8 ii 11 (Murš. II), FHG 16 ii 7; **pl. nom.** *ni-in-in-kán-te-eš* KUB 43.57 iv 25 (MH/NS), KUB 5.20 i 39 (NH), KUB 30.45 iii 13.

Mng. 1 [= Akk. *namāšu*] (Akk.) *šumma* ^{m}*Tette ištu* ERÍN.MEŠ*-šu* ^{GIŠ}GIGIR.MEŠ*-šu u ina* ŠÀ*-šu ul i-na-muš* "If Tette wholeheartedly does not get moving with his troops and chariotry" KBo 1.4 ii 17-18 (treaty w. Tette, Šupp. I) is a parallel to (Hitt.) [*nu mā*]*n* ^{m}*Aziraš* [*šakuw*]*aššarit* ZI*-nit* [*IŠTU* ERÍN.M]EŠ ANŠE.KUR.RA.MEŠ *UL ne-ni-ik-ta-ri* "[I]f (you) Aziru do not get going [with (your) troop]s and horses with [loy]al intent" (and do not attack that enemy) KBo 10.12 ii 29-30 (treaty w. Aziru, Šupp. I), rest. from ibid. ii 21-23, ed. Freydank, MIO 7:361, 369, cf. Goetze, JCS 16:28f.; cf. KBo 22.39 ii 15-16 (Dupp., Murš. II).

Mng. 3 [Hitt. *kurur ninink-* = Akk. *nukurta/tuqunta šakānu*] (Akk.) *muštebbilat* ^{GIŠ}TUKUL*.-ki šākinat n*[*u?-k*]*u-ra-ti* "she who wields weapons, who instigates h[ostil]ities(?)" KUB 37.36 rt. col. 9-10, w. par. *muttabbilat* ^{GIŠ}TUKUL.MEŠ *šākinat tuqunti* "She who wields weapons, who inflicts defeat" King, STC 2 plate 75 obv. 6 (Neo-Babylonian) = (Hitt.) [^{GIŠ}TUKUL.MEŠ *da*]-^{r}*a*^{1}*-i*(?) *kurur*$_{A}$*ma ni-ni-in-ki-iš-ki-iz-zi* "She [tak]es(?) [weapons] and instigates hostility" KUB 31.141 obv. 6 (hymn), ed. Reiner & Güterbock, JCS 21:258.

1. to mobilize, set (people) in motion — **a.** act. — **1′** without *-za* (from MH) — **a′** obj. lands or borders: "Madduwatta [sei]zed the whole [land(?)]" *namm*[*a*$_{A}$*a*]*t IŠTU* ERÍN.MEŠ *pa*[*nga*]*rit ni-ni-ik*-[*ta*] "Then he mobilized it en masse together with (his) troops (and he we[nt to fight] Kupanta-LAMMA)" KUB 14.1 obv. 44-45 (MH/MS), ed. Madd. 10-13, cf. StBoT 11:18f.; [. . .]x*-zi nu* ZAG*-TUM ni-ni-ik-zi* NU.ŠE*-du* "[If] he will [. . .] and mobilize the border(-district), let (the oracle) be unfavorable" KUB 50.79 obv? 6 (oracle question, NH).

b′ obj. troops (KARAŠ.ḪI.A or ERÍN.MEŠ): *nu*$_{A}$*mu* KARAŠ.ḪI.A *kue kattan* [*ēšta*] / [*n*$_{A}$*a*]*t*? *ni-ni-in-ku-un* "I set in motion the armies which [were] with me" (and I reviewed my army in Ḫešḫašpa) KUB 19.37 iii 8-9, ed. AM 172f. □ [*na-a*]*t* is both Forrer's (2BoTU) and Götze's (AM) transliteration, the trace would fit *-a*]*t*, but the space seems too long for simple [*na-a*]*t*; read [*na-at-z*]*a*!?; "In the future let the matter of the soldier-bread be a protocol" [(*nu mān* ER)]ÍN.MEŠ*-an laḫḫa ni-ni-in-kán-zi* "When they mobilize troops for a campaign, (let a commander of a thousand (UGULA *LĪM*) and a captain (LÚ.DUGUD) inspect [the unit's] army bread and its flour.)" KBo 16.25 i 30-32 (instr., MH/MS), w. dupl. 256/w, cf. Güterbock, Sachs Mem. 170 n. 4; cf. also KUB 23.72 rev. 18-19 under b 1′; "When it became spring," [*n*]*u* ERÍN.MEŠ ANŠE.KUR.RA.MEŠ *ni-ni-in-ku-un* "I mobilized infantry and chariotry" KBo 16.14 ii (14-)15 + KBo 16.8 ii 29-30 (Ann. Murš. II); "In the future let 100 foot soldiers go on a Hittite campaign. . . . " *nu*$_{A}$*šši* KARAŠ *kuwapi ni-ni-in-kán-zi nu*$_{A}$*šši* 1 *ME* ERÍN.MEŠ *ni-ni-in-ki-iš-kán-du* "When they mobilize his army, let them mobilize (only) one hundred troops from him. (There is no (requirement for) horse-troops. But if some equal-ranking ruler rises against the king of Ḫatti or His Majesty has a campaign based from the Lower Land there,)" *nu*$_{A}$*šši* 2 *ME* KARAŠ *ni-ni-in-kán-du* "Let them mobilize 200 troops from him. (But they shall not be left in garrison). § . . . " *nu*$_{A}$*kan mān AWAT NĀRĀRI kuwapi šarā išparzazi nu*$_{A}$*kan IŠTU* KUR $^{URU.ÍD}$*Ḫūlaya NĀRĀRU arḫa lē kuiški ni-ni-ik-zi . . . nu*$_{A}$*šmaš šaḫḫan luzzi lē ēšzi AWAT NĀRĀRI*$_{A}$*a*$_{A}$*šmaš lē ēšzi* "If ever an occasion requiring auxiliary troops arises, let no-one mobilize auxiliary troops from the Ḫulaya-River Land. . . . Let there be no taxes and services for them and let there be no question of (requiring) auxiliary troops from them" Bo 86/299 iii 35-46, 53-54 (treaty w. Kurunta of Tarḫuntašša, Tudḫ. IV), ed. StBoT Beih. 1:22f. ("Hilfe anfordern").

2′ w. *-za* (NH) — **a′** obj. troops: *nu*$_{A}$*za ABUYA* ERÍN.MEŠ ANŠE.KUR.RA.MEŠ *ni-ni-ik-ta* "My father mobilized (his) infantry and chariotry (and marched [toward] Ḫurri)" KBo 5.6 ii 26-27 (DŠ frag. 28), ed. JCS 10:93; *nu*$_{A}$*za* ERÍN.MEŠ ANŠE.KUR.RA.MEŠ *ni-ni-in-ku-un* "I mobilized (my) infantry and chariotry" KBo 3.4 ii 8-9, ed. AM 44-47; "[As it was late] in the year, and the regular(?) troops who were with me were few" [ERÍN.MEŠ *N*]*ĀRĀRI*$_{A}$

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[*y*]*a-za ni-ni-in-ku-un* "I mobilized auxiliary troops too" KBo 5.8 i 1-2, ed. AM 146f.; *nu-za* 3 *LĪM* [KAR]AŠ *ni-ni-ik-ta* KBo 2.5 iii 5 + KBo 16.17 iii 35 (Ann. Murš. II), ed. Otten, MIO 3:173f.

b' obj. a city(?): [^{m}*Pitag*]*gatalliš-ma-za* ^{URU}*Š*[*apidduwan*(?) . . .]x *ni-ni-ik-zi* KUB 19.13 i 27-28 (DŠ frag. 34), ed. JCS 10:109.

b. (mid. intr.) to mobilize, to get (oneself) moving — **1'** subj. lands or troops: ("Then year by year they shall give troops") *nu maḫḫan* ERÍN.MEŠ ^{URU}*Išuwa šumenzann-a* ERÍN.MEŠ-*KUNU ni-ni-in-*[*kán-ta*] "And just as the troops of Išuwa and your troops mobi[lize], (let the troops of Paḫḫuwa go [with] your troops in the same way)" KUB 23.72 rev. 18-19 (protocol, MH/MS), tr. Gurney, AAA 28:36, obviously one could restore differently, e.g., as *ni-ni-in*[*-kán-zi*], cf. 1 a 1' b'; ERÍN.MEŠ-*it-ma pangarit ni-ni-ik-tum-ma-at* "Get moving (pl.) en masse with (your) troops, (. . . fight promptly and loyally)" KUB 26.29 + KUB 31.55 obv. 15 (treaty of Arn. w. Ura, MH/NS), ed. Klengel, ZA 57:227 ("und mit dem ganzen Heer sollt ihr kommen(?)"); [o-]x-*ma mān* ERÍN.MEŠ-*an la*[*ḫḫa* o o o o-*k*]*i-iš-kán-ta* [*nu*] *ḫū-manza nuntarriē*[*ddu* o o o o *n*]*i*!*-ni-ik-du-ma-at* "When they [. . .] the troops [for] a c[ampaign(?)], let everyone make haste. [. . .] Get moving (pl.)!" KBo 16.25 i 6-7 + KBo 16.24 i 17-18 (instructions, MH/MS).

2' subj. enemies: *nu mān* LÚ.KÚR *kuiški ni-ni-ik-ta-ri* "If some enemy mobilizes (and goes to strike those border territories)" KUB 21.1 iii 46-47 (Alakš., Muw. II), ed. SV 2:72-75; cf. KBo 5.4 rev. 43-44 (Targ., Murš. II), ed. SV 1:66f.; "While I was going through the land of Ištalubba" LÚ.KÚR ^{URU}*Kab*$^{?}$*bubba-*[*ma*] KUR.KUR.MEŠ ^{URU}*Gaš-ga-ya ḫūmanda ni-ni-ik-ta-at* "The Kabbubban enemy and all the Kaška lands mobilized (and came against me up on the mountain at Kabbubba)" KBo 5.8 i 31-35, ed. AM 150f.; cf. EGIR-*az-ma* ^{URU}*Gašgaz kūruri*$^{ḪI.A}$ *mekki ni-ni-ik-ta-at* "many enemies mobilized behind his back from the direction of the Kaška" ibid. ii 10-11, ed. AM 152f.; (cf. a further ex. in bilingual sec.).

c. inf. w. logical obj. ERÍN.MEŠ in dat.: "He (Urḫitešub) went to the Upper Land. Šippaziti, the son of Arma-Tarḫunta, was with him" *n-an-kan ANA* ERÍN.MEŠ *ŠA* KU[(R UGU-*TI*) *ni-ni-in-ku-u-an-zi* (var. A and B omit) *weriat* "And he (Urḫitešub) called him to [m]obilize the troops of the Upper Land (var. A & B: called him to the troops . . .)" KUB 1.9 ("L") iii 10-12 (Apology, Ḫatt. III), with dupl. A = KUB 1.1 iv 3-4, B = KUB 1.4 iii 47-48 + 674/v iii 48-49 (StBoT 24 plate 3), ed. Ḫatt. 30f. (differs), StBoT 24:22f. (tr. only A), 75 (table of variants, including L).

2. to move, remove, transfer (something or someone) — **a.** *ninink-* alone — **1'** obj. cult images of the gods: *mān-kan* DINGIR.MEŠ *pēdaz ni-ni-in-kán-zi* "When they move the gods from (their) place" KUB 30.56 iii 15 (cat., NH), ed. CTH, pp. 181f.; cf. KUB 54.93 rev. 1-6.

2' obj. workers and livestock: "Let the scouts who watch during the day take charge of the workers, oxen, sheep, horses, and donkeys . . ." [*n-at-kan* URU-*ri*] *šarā ni-ni-in-kán-*[*du*] "and mov[e them] up [into the city] KUB 13.1 i 20-22 (*BĒL MADGALTI*, MH/MS), w. dupl. KUB 40.57 i 4-6, ed. Goetze, JCS 14:70 (differently), Beal, Diss. 331 n. 1024.

b. *pedi ninink-* — **1'** (act.): *namma-kan* DINGIR.MEŠ ^{URU}*Ḫatti* GIDIM.ḪI.A*-ya pedi ni-ni-ik-ta* "He moved the gods of Ḫatti and the deceased (ancestors) from their place (and carried them down to Tarḫuntašša)" KUB 1.1 ii 52-53 (Apology of Ḫatt. III), ed. Ḫatt. 20f. ("bewegte er"), StBoT 24:14f. ("nahm er . . . an ihrer Stelle auf"), cf. *pedaz ninink-* in 2 a 1' and par. w. *šarā da-* "take up": ŠEŠ-*YA-m*[*a* DINGIR.MEŠ ^{U}]^{RU}*Ḫatti* DINGIR.MEŠ ^{URU}TÚL-*na* DINGIR.MEŠ ^{GIŠ}ERIN-*aš šarā dāš* "My brother took up [the gods] of Ḫatti, the gods of Arinna and the gods of the cedar(-lands) (and carried [them] to Tarḫuntašša)" KBo 6.29 i 30-32 (hist., Ḫatt. III), ed. Madd. 115f.; [. . .] UDU *ANA* ^{d}U *pedi ni-ni-in-ku-wa-aš* "[. . .] sheep (for) the Stormgod of (re)moving" (by means of wind and rain?) KUB 44.33 i 4 (fest.), cf. Neu, GsKronasser 137 ("Schaf zum Wegnehmen(?) für den Wettergott"); *nu* ^{DUG}*KUKŪB* A *šuppi pedi ni-ni-i*[*k-z*]*i n-a*[*t šarā*(?)] *karpzi* "He removes a *k.*-vessel of water from (its) consecrated place, lifts it [up], (and places it . . .)" KUB 24.13 i 19-20 (Allaiturahi rit.), ed. Haas-Thiel, AOAT 31:102f.

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("[Da]nn hebt sie eine Kanne reinen Wassers am Platze hoch und [. . .] trägt sie weg") □ note the sequence [ZA].ḪUM *šarā dāi n=at=kan p[ar]ā pē[d]ai* "He takes up the Z.-vessel and carries it out" ibid. 21. The expression *pedi ninink-* is parallel to *šarā da-* "to take up," but they are not necessarily synonymous, cf. [1 *ṬU*]*PPU mān=kan ŠA* GIDIM *ḫaštai pēdi* ⌜*ni*⌝-[*ni-in-kán-zi*] "[One ta]blet: When they m[ove]/ dist[urb]/tran[sfer] the bones of a dead person" KUB 30.65 ii 12 (cat.), ed. CTH p. 170 (w. diff. tr.: "quand on ra[masse . . .] sur place les ossements d'un mort").

3. to set in motion, get (something) moving, instigate, start (an action) shake(?) — **a.** obj. carts: [. . .] GIŠ*tiyarita ni-ni-in-ki-iš-*[*k* . . .] "[he/ they] get(s) the carts moving" KUB 33.106 i 6 (Ullik.), ed. Güterbock, JCS 6:18f. ("arrayed").

b. obj. golden implements, moved(?)/shaken(?) to accompany music: GIŠ[BA]LAG.DI= *ma galgal*[*turi*] GUL-*aḫta* KÙ.GI.ḪI.A= *ma n*[*i-*]*ni-ik-ta nu=za=kan* [*išḫ*]*amain dāš* "(d*IŠTAR*) struck the BALAG.DI- and *galgalturi*-instruments, she shook(?) the 'gold things' and took up a song" KBo 26.64 ii 9-11 (Ullik. II B), ed. JCS 6:14 (before the join); cf. also in the next paragraph of this text (KUB 36.12 ii 20) where these same implements are laid down or put away (the verb is lost in the text break).

c. subj. of mid. floods: [*karitt*]*eš ni-ni-inkán-ta* d[(IM-*aš zāḫ*)*i*] "[Floo]ds will get moving, the Stormgod will strike" KUB 8.1 iii 21 (NS), w. dupl. KBo 13.18:10; cf. KBo 8.47 obv. 10; *karittieš ni-ni-i*[*n-kán-da/ta-ri*] 41/i 4 (all apodoses of lunar eclipse omens), ed. Riemschneider, Omentexte 274; according to CAD M/2 sub *mīlu* A "seasonal flooding of the rivers" sec. 1 a 1′, *mīlu* takes (inter alia) the verbs *illakam* "will come," *iṭeḫḫâm* "will approach," and *tardīti irašši* "will overflow" in omen apodoses.

d. (act. intrans.) subj. d*ningaš*/dŠUR-*gaš* "cloudburst(?)": [*takk*]*u INA* ITU.10.KAM d*ningaš ni-n*[*i-ki-zi*] KUB 8.28 obv. 17, cf. ibid. 2, 4, 7, 10, 14, 20 and *mān* d[*ningaš*] *ni-ni-ik-zi* ibid. rev. 13-14 (colophon); 1 *ṬUPPU* dŠUR-*gaš ni-ni-in-ku-*[*wa-aš*] KUB 30.55 rev. 6, ed. Laroche, CTH pp. 174f. ("des mouvements de Ninga"); [*takku INA* IT]U.4. KAM *ni-in-ga-aš* [*ninikzi*] HFAC 84:3.

e. obj. *kurur* "hostility": (cf. bil. sec.).

f. obj. trouble, evil: [. . .] *apez* INIM-*za* HUL-*lu UL ni-ni-in*!*-ku-u-e-ni* "Shall we not instigate trouble on account of that matter?" KUB 50.6 iii 43-44 (oracle question, NH).

g. obj. one's head: (After the king asks an official why he has come to do battle, when everything is fine,) GAL LÚ.MEŠ URU*Tiššaruliya* LUGAL-*i menaḫḫanda* SAG.DU-*SU ni-ni-ikzi* (var. *ni-i-ni-i*[*k-z*]*i* "the chief of the men of Tiššaruliya shakes(?)/nods(?) his head facing the king" KUB 58.48 iv 7-8 (KI.LAM fest., OH/NS), w. dupl. or par. KUB 43.31 left col. 10 (OS?), ed. Van den Hout, JNES (forthcoming).

4. (mid. and act. intrans.) to behave in a disorderly manner (contrasted w. reverence): [(DINGIR.MEŠ-*y*)]⌜*a kuw*⌝*api ēššanzi nu ANA PANI* DINGIR.MEŠ *lē kuiški ni-ni-ik-ta-ri* (var. L: *ni-ni-i*[*n-kán-za*?], A: *ni-ni-ik-zi*) *INA* É.EZEN=*ya lē kuiški ni-ni-ik-ta-ri* (var. A: *ni-ni-ik-zi*) "When they are worshipping the gods, let no one become disorderly before the gods, and let no one become disorderly in the festival house," (but let reverence be observed toward all classes of priests) KUB 31.86 iv 1-3 (*BĒL MADGALTI*, MH/NS), w. dupls. A = KUB 13.2 iii 17-18, L = KUB 40.56 "ii" (actually iii!) 24-25, ed. Dienstanw. 47 (takes as *nink-*); [o o o]x x[-]x-⌜*túḫ*?⌝-*me-ya-anza* ⌜ŠÀ⌝ É DINGIR-*LIM našma tamēdani* ⌜É*karimme ku*⌝*iški nikzi n=aš=kan mān* ŠÀ É DINGIR-*LIM* ⌜*ni-ni-ik-ta-ri nu ḫallūwā*⌝*in iyazi n=ašta* EZEN *zaḫzi* "(If) in a temple or other sacred building some . . . -person gets drunk(?), if he becomes disorderly inside the temple, so that he causes a quarrel, and disrupts a festival" KUB 13.4 iii 36-38 (instr. for temple officials, pre-NH/NS), ed. Sturtevant, JAOS 54:384f. (takes both from *nink-*), Chrest. 158f., Neu, StBoT 5:128, Süel, Direktif Metni 60f.; tr. ANET 209 ("(a)rise"); Neu, Süel and ANET all take both verb forms from *ninink-*. The reasons for not deriving these exx. from *nink-* "to get drunk" are (1) the fact that in verbs of this type (*ḫink-*, *link-*, *nink-*) the spelling of the cluster is C*i-in-ik-*, never C*i-ni-ik-*, and

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(2) that KUB 13.4 iii 36-39 distinguishes between *nikzi* and *niniktari*.

5. to throw into confusion or panic, make to behave disorderly or chaotically(?): (Madduwatta suggested to them:) "Seize the road before them (the advancing Hittite army) and attack them. . . . They came and seized the road (before) our troops,) *n=uš ni-ni-in-ki-ir* "and they (the enemy) threw them into confusion. (They killed Kišnapili and Partaḫulla)" KUB 14.1 obv. 72 (Madd., MH/MS), ed. Madd. 18f. ("hoben sie auf" = "seized/captured them"), tr. Beal, Diss. 14 n. 65 ("routed").

6. to disturb, agitate, make restless or disorderly, stir up — **a.** obj. the spirits of the dead: *nu* DUMU.MEŠ-*ŠU=ma* EME *ēššanzi nu* GIDIM *ni-ni-in-kiš-kán-zi* "Or are his children slandering? Are they disturbing the dead?" (If so, let the lots be unfavorable) KBo 2.6 ii 55-56; "If you, Mariya and the men of Ḫayaša do not keep these oaths, may these oaths ⟨destroy⟩ you with your wives, children . . ." *dankuwayaz=ma=š⟨maš⟩=k[an takn]az šer arḫa ni-ni-in-kán-du* "(and) may they stir you up from the dark [ear]th" (i.e., "and may they not let you rest in peace") KBo 5.3 iv 35-41 (Ḫuqq., Šupp. I), ed. SV 2.134-36:51-57 ("oben hinwegscheuchen"); probably not to be emended to *ḫar!-ni-in-kán-du* ("destroy you from upon the dark earth").

b. obj. (wild?) animals: (Ea sends word to Nara, complaining about the behavior of ^{d}LAMMA: "Listen to me, Nāra, my brother") *nu taknaš ḫūitar [ḫ]ūman ni-n[i-ik]* "and sti[r up a]ll the animals of the earth" KUB 36.2d iii 42-43 (myth of the kingship of ^{d}LAMMA, MH?/NS), translit. Myth. 149, tr. MAW 163; cf. KUB 36.89 rev. 10.

7. to break open (something sealed shut): (obj. a box) (He places his garments in a basket/box . . . they place it/them in the seal house) *n=at namma UL kuiški ni-ni-ik-zi* (var. *kinuzi*) "No one shall break it open (var. is synonym *kinu-*) again" KBo 11.14 iv 19 (Ḫantitaššu rit., MH/NS), w. dupl. KUB 43.57 iv 17 (MH/NS).

8. to loosen, detach, remove (something fixed in place or attached) — **a.** *ninink-* alone: "When the former kings return and look after the custom of the land" *kī=y[a=w]a* ^{NA_4}KIŠIB *apiyakku ni-ni-ik-ta-[r]u* (par. *kinuttaru*) "Only then shall this seal be loosened/detached (par. be opened)" 2Mašt. iv 28-31, w. par. KBo 2.3 iv 10-13 (1Mašt.), ed. Rost, MIO 1.366f. ("weggenommen werden").

b. *pedi ninink-* — **1′** act. (obj. a ^{NA_4}*ḫekur* "rock sanctuary"): ^{NA_4}*ḫekur[=kan maḫḫan] ḫuwanza ḫe[uš]š=a pēdi UL n[ininkanzi] . . . nu[=šši(?)=kan . . .] idālauwanza uddananza pēdi QĀTAMM[A lē] ni-ni-ik-zi* "As wind and rain cannot loo[sen] the rock sanctuary in/from (its) place, . . . in the same way let an evil thing [not] move [his(?) . . .] from (its) place (and let it be protected and be eternally living)" KBo 17.62 iv 7-12 + KBo 17.63 iv 2-7 (birth rit., MH??/NS), ed. StBoT 29:34f. ("lift from its place"), 39; ⟪*an*⟫ *udandu=wa* [. . . -]*nuwaš* ^{NA_4}KIŠIB *nu-wa*!? *tēkan* [. . . *š*]*īyāndu nu=war=at=šan* [. . . *ped*]*i*(?) *lē ni-ni-in-kán-zi* "Let them bring the [. . .] seal here, and let them seal the earth [. . .] and let them not detach it [. . .]" KUB 55.37 iii? 12-15 (rit. frag.).

2′ mid. (subj. various evils): "Behold, I have fixed in place (*tarmānun*) the king's oath, curse, blood (and) tears. Let it not come up" *ped[e]=šši=ya=at=kan lē ni-ni-ik-ta-r[i]* "Let it not come loose in its place" KBo 24.4 rev! 7-10 + IBoT 4.14 rev. 2-5 (Pupuwanni rit.), cf. ibid. 14 + 9; this passage implies that *tarmai-* "to fix in place" is the opp. of act. *pedi ninink-* "to loosen, remove from its place."

3′ (part.) pulled out(?), detached(?), loosened(?): ^{UZU}ZÉ ZAG-*az ni-ni-in-kán* "The gall-bladder was 'pulled out/detached' on the right" KBo 16.97 rev. 5, 16 (extispicy report, MH?/MS?); for the various appearances of the *martu* (= ZÉ) "gall bladder" in Akk. extispicies see CAD M/1:297f.; suggesting the tr. of *nininkan* as 'loosened, detached' is the use of the verb *nasāḫu* in *šumma martum innasḫamma* "if the gall bladder is pulled out" YOS 10.31 vii 44, etc. cited in CAD N/2:14, and *martum išdāša [i]mittam kēnā šumēlam nasḫā* "the gall bladder: its base is firm (or 'normal') [*kēnā*] on the right, 'torn out'/'detached'/'loose' [*nasḫā*] on the left" CAD N/2 6a, cf. also CAD I/J 240a sub 4′.

9. (part.) "removed(?), disturbed(?), recalled(?)" (said of the years of someone's life):

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mān antuḫši LÚ-*i našma* SAL-*i* MU.ḪI.A *ni-ni-in-kán-te-eš* "If years belonging to a person, whether man or woman, have been . . . -ed (i.e., his lifespan will be shorter than anticipated)" KUB 43.57 iv 24-25 (colophon of Ḫantitaššu rit., MH/NS), tr. Hoffner in FsPope 54 ("his years are recalled" in the sense of recalled by the gods or fates, hence, shortened); cf. KUB 30.45 iii 13, and KBo 11.14 i 2 in which one should restore [*ni-ni-in-ká*]*n-te-eš*.

10. (mng. unclear): (w. *anda*) ("Ašertu sent her maidens to me saying 'Come sleep with me.' When I refused, she . . . -ed me and spoke thus:") [(*āppan=wa=mu=za=kan ēš*) *namm*]*a=wa=ddu=za=ša*(for *=kan*?) *tuk* E[(GIR-*pa ēšmi nu=wa=ta=kkan ammitaz*)] *memiyanaz* GAM-*ta tamaš*[(*mi ammēdaza=ma=wa=tta*) GIŠBA]L? (or: GÍ]R?).TUR-*az ḫattarāmi* [. . .]*=ma=wa=tta anda ni-ni-ik-mi* "'Get behind me, and I will get behind you. I will press you down with my 'word', I will pierce(?) you with my little spindle(?)/knife(?), I will rout(?)/remove(?) you." KUB 36.35 i 2-4 (Ašertu myth), rest. from par. passage ibid. i 10-15, ed. Otten, MIO 1:126f. ("an dir aber mich sättigen"), and tr. Hoffner, RHA XXIII/76:6 w. n. 12 ("I will stir you up"); note that *anda* cannot be a postpositional governing *=ta* ("within you") because *-kan* is absent, therefore *anda* is either preverb or "adverb"; *kūnn=a* NAM.LÚ.U$_{19}$[.LU . . .] / [. . . *ni-n*]*i-ik-ta* IGI.ḪI.A-*it* KI.MIN [. . . -*it* KI.MIN] / [. . . -*it*] KI.MIN *iškišit* KI.MIN UZU[. . . -*it* KI.MIN] / [. . . -*it* K]I.MIN 9-*it* UZUÚR.ḪI.A-*it* [KI.MIN . . .] / [. . . -*i*]*t ni-ni-ik-ta* "(s)he 'moved' this mortal too [with . . .], with the eyes (s)he 'moved' (him), with [. . . (s)he 'moved' him,] with the back (s)he 'moved' (him), [with the . . . ,] with the nine body parts [(s)he 'moved' him, [with the . . .] (s)he 'moved' (him)" KUB 57.34:9-13 (rit., NS); [. . .] *šer ḫal=lūwēškanzi anzāš=ma* [. . .] *ni-ni-in-ke-eš-kán-*[*zi*] KBo 22.87 rev. 6-7 (myth); obj. broken away: [. . .]x-*an šamanuš=šuš* / [. . . *n*]*i-ni-in-ga-aš nu=šš̆an* / [. . . *n*]*i-ni-ik*⟨*-ta*⟩*-at UL=ma=šan* / [. . .] *dankui tekan* / [. . . -*i*]*mmuš ni-ni-in-ga-aš* "[. . .-ed] his/its foundation stones; he/you removed [. . .]; [. . .] was (re)moved, but he/you did not (re)move [. . .]'s on the dark earth" KUB 53.15 iv! 27-31!("33") (rit. frag.); since the join piece KUB 41.15 to column i of KUB 53.15 shows that this column was quite wide, *šamanuš=šuš* is not for certain the object of *niningaš*.

Neither KUB 14.1 obv. 71 (Madd.) nor KBo 5.3 iv 35-41 are to be emended to *ḫar!-ni-in-k* . . .

Hrozný, SH (1917) 86 ("versammeln(?)"); Sommer, BoSt 7 (1922) 39 w. n. 1 ("aufbieten, mobilisieren, [Grabesruhe] stören"; compares w. Akk. *dekû*); Götze, Madd. (1928) 115-18 ("auf die Beine bringen [not 'aufbieten'], sich aufmachen, aufstören, aufheben," *pedi ninink-* "an (seinem) Orte hochnehmen = vom Orte wegnehmen"); Goetze, JCS 16 (1962) 28f. (= Akk. *namāšu*); Neu, StBoT 5 (1968) 127-30 (translations of the middle forms); Eichner, GsKronasser (1982) 19 (etym.); Neu, GsKronasser 130-32, 137, 145; Houwink ten Cate, Anatolia 11 (1984) 61.

Cf. *nininkeššar*.

nininkeššar n.; mobilization(?), movement(?), uprising(?).†

ni-ni-in-ke-eš-šar-za 398/w obv. 3, in frag. context.

Berman, Diss. (1972) 173.

Cf. *ninink-* v.

nink-, nik- v.; **1.** to quench one's thirst, to drink one's fill, **2.** to get drunk; usually with *-za*; from OH.

act. pres. sg. 3 *ni-ik-zi* KUB 13.4 iii 37 (pre-NH/NS), KBo 22.134 iv 21, *ni-in*⟨*-ik*⟩(or: ⟨*-ga*⟩)*-zi* KUB 43.58 ii 47 (MH/MS); **pl. 3** *ni-in-kán-zi* KUB 55.65 iv 45.

pret. pl. 3 *ni-in-ke-e-er* KUB 17.5 i 12, *ni-in-ki-ir* KUB 12.63 obv. 17 (OH/MS), KBo 9.109 + KUB 33.17 i 9, [*ni-i*]*n-kir* VBoT 24 iv 3 (MH/NS).

imp. sg. 2 *ni-i-ik* KUB 43.31 left col. 6 (OS), KUB 43.63 obv. 10, 16 (OH), *ni-ik* KUB 20.92 vi 9 (OH/NS), VBoT 24 iv (4) (MH/NS), [*ni-i*?]*-ik* 335/e:2 (Otten, IF 89:299), *ni-in-ga* KUB 33.11 ii 12 (OH/NS), KUB 33.14 ii? 8 (OH/MS), KUB 46.25 i 16 (pre-NH?/NS), *ni-in-qa* KUB 24.8 ii 6 (pre-NH/NS), *ni-in-ki* KUB 43.63 obv. 6 (OH), KUB 43.61 i? (4) (OH), *ni-in-i*[*k*] 516/z rev.? 4 (Otten, IF 89.300); **pl. 2** *ni-ik-te-en* KUB 12.17:7, KUB 33.62 iii 11, [*ni*]*-in-kat-tén* KUB 36.97 iv 6; **pl. 3** *ni-in-kán-du* KUB 15.34 i 49 (MH/NS).

mid. imp. sg. 2 *ni-in-ki-iḫ-ḫ*[*u-ut*] KUB 1.16 iii 31 (OH/NS)(but read *ni-in-ki-iḫ-ḫ*[*u-ut*]*-ti*? 2 BoTU 8 iii 31 and *ni-in-ki-iḫ-ḫ*[*u-ut*] (o??) in HAB 12 iii 31).

part. sg. nom. com. *ni-in-kán-za* IBoT 3.148 iii 11, KUB 56.17 obv. 8; **pl. nom. com.** *ni-in-kán-te-eš* Bo 3158 i 19 (Ehelolf, KlF 1:138), KUB 15.34 iii (42) (MH/MS); **acc. com.** *ni-in-kán-du-uš* KBo 16.34:8.

broken: ⌜*ni-ik*⌝*-ta*[(-) . . .] KUB 54.76:8 (StBoT 15:18).

1. to drink one's fill (*-za ninink-* is to *eku-* "to drink," as *-za išpai-* "to eat one's fill" is to *ed-* "to eat"): *ešḫar=*

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šet ek[*ui*]*r n=at=za ni-in-ki-ir* "They d[ran]k its blood and quenched their thirst, (they ate its fat and sa[tisfied their hunger])" KUB 12.63 obv. 17 + KUB 36.70:6 (rit. of Zuwi, OH/MS), translit. Ehelolf, KlF 1:139; "O Stormgod of Zippalanda, my lord, hail! . . ." *ēzza=zza nu=za išpiya eku=ma nu=za ni-ik* "Eat and satisfy your hunger, drink and satisfy your thirst" KUB 20.92 vi 7-9 (fest., OH/NS), ed. Kammenhuber ZA 56:201, Archi, FsMeriggi[2] 28 □ *ezzazza* as two words following HED 1-2:317, against Friedrich, HW 44, HE §155 (one word); [*ed=za nu=za ša*]*nizziyaḫ eku nu=za ni-i-ik* (var. [*ni-in-k*]*i*) "[Eat and] indulge yourself, drink and take your fill!" KUB 43.63 obv. 10, 16 (OH), w. dupl. KUB 43.61 i? 4; "The Sungod made a feast [and he invited the thousand gods]. They ate, but they did not [satisfy their hunger]" [*ekuir=ma n=at=za UL*] *ni-in-ki-ir* "[they drank, but they did not] satisfy their thirst" KUB 33.17 + KBo 9.109 i 7-9 (missing Stormgod of Kuliwišna), translit. Myth. 72; "O male deities of the Stormgod of Kuliwišna, eat and satisfy your hunger" *ekuten=ma nu=za ni-ik-te-en* "drink and satisfy/quench your thirst" KUB 33.62 iii 10-11 (prayer); "But the gods who came to the rivers and springs" *nu=šmaš* EGIR-*an* [(*apē*)]*=ya išpiyanteš ni-in-kán-t*[*e-eš*] *ašandu* "and afterwards let them too be satisfied with food and drink" KUB 15.34 iii 41-42 (evocation, MH/MS), w. dupl. KUB 34.59:6-7, ed. Zuntz, Scongiuri 514, Haas & Wilhelm, AOATS 3:198f.; "Let the vigorous Cedar gods eat and drink the trails (consisting of comestibles)" *n=at=za išpiyandu ni-in-kán-du* "Let them satisfy their hunger and thirst" KUB 15.34 i 48-49 (MH/NS?), ed. Zuntz, Scongiuri 496, Haas & Wilhelm, AOATS 3:186f., tr. ANET 352; EN *tabri=wa=za išpiyanza ni-in-kán-za ēš* "O lord of the *tabri*, be satisfied with food and drink" IBoT 3.148 iii 10-11 (rit. of marking ways); KAŠ-*it=ma=za* GEŠTIN-*it limm*[*it tawalit*] *walḫit ni-in-kán-te-eš ēšten* "Be satisfied with beer, wine, *l.*, [*t.*] (and) *w.*" Bo 3158 obv. 18-19, ed. Ehelolf, KlF 1:138; "Next I cool the pebbles with beer and I speak thus:" *kē=z maḫḫan* [*ni-i*]*n-kir zig=a=z* ^{d}LAMMA ^{KUŠ}*kuršaš* [*QĀ=TAMM*]*A ni-ik* "As these have satisfied their thirst, so may you too, protective deity of the hunting bag, satisfy your thirst" VBoT 24 iv 1-4 (rit., MH/NS), ed. Chrest. 114f.; ⌜DINGIR⌝.MEŠ*=ma* [*k*]*ūš=pat IŠTU* GAL*=pat akkuškanzi* [*a*]*rḫa=ya=kan IŠTU* GAL*=pat šippanzakanzi* § *maḫḫan=ma=at=za ni-in-kán-zi* "They (the celebrants) drink these aforementioned deities from the same cup, and pour libations out of the same cup. But when they (sc. the celebrants) have drunk their fill, (they go to bed)" KUB 55.65 iv 43-45, ed. Ehelolf, KlF 1:138f. (as Bo 2447, differently); [*nu*]*=za kēdani* EZEN-*NI ezatten* [*ek*]*utten išpiyatten* [*ni*]*-in-kat-ten* "At this feast eat, drink (and) satisfy your hunger (and) thirst" KUB 36.97 iv? 4-6 (New Year's fest.); [. . .] *apāt e!-ku!* (text *ku-e*) *nu=za ni-in-ga* "Drink it and satisfy your thirst" KBo 4.6 rev. 9 (prayer), ed. Lebrun, Hymnes, 250, 252 and Tischler, Gass. 16f. (both differently) □ for another ex. of sign inversion see ibid. ii 22, cf. Hoffner, JNES 44:157; "Eat the fat and satisfy your hunger" *ešḫar=ma!* [*eku nu=za ni-i*?(*-ik*)] "[drink] the blood [and quench your thirst]" KBo 4.6 i 9 (prayer Murš. II), w. dupl. 335/e:2 (Otten, IF 89:299 n. 3), ed. Ehelolf, KlF 1:138; ["When], on the one hand, old age is in your heart" *nu=za ni-in-ki-iḫ-ḫ*[*u-ut*] "then drink as much as you like" KUB 1.16 iii 31 (OH/NS), ed. HAB 12f., 152; Forrer in 2BoTU 8 read *ni-in-ki-iḫ-ḫ*[*u-ut*]*-ti*? but KUB 1.16 does not record the trace of]*-ti*?, and HAB 12f. read: *ni-in-ki-iḫ-ḫ*[*u-ut*] (o??); Forrer's reading is unlikely because the ending is always -(*ḫ*)*ḫuti*, never *-(*ḫ*)*ḫutti*, cf. StBoT 6:29; HAB 152 and StBoT 5:130 suggest that the ending here was *-ḫut*, analogous to *aršiyaḫḫut* ibid. iii 30. In this passage too there is a suggestion that the old king need not worry about sobriety. Surely it was not suggested that the younger king could not quench his thirst, only that he should avoid drunkenness. Perhaps under mng. 2; (The Sungod speaks to Appu:) "Go!" *eku nu=za ni-in-qa* "Drink and satisfy your thirst. (Then go home and sleep well with your wife)" KUB 24.8 ii 6-8 (Appu, pre-NH/NS), ed. StBoT 14:6f.; there may be a suggestion here that Appu is to get drunk in order to succeed in impregnating his wife; if so, this example belongs below under mng. 2.

2. to become inebriated, get drunk: (The dragon and his children ate and drank) [*n*]*=ašta* ^{DUG}*palḫan ḫūmandan ek*[*uer n*]*=e=za ni-in-ke-e-er* "They drank every *p.*-vessel and became inebriated (and couldn't get back down into their hole)" KUB 17.5 i 11-12 (Illuy. OH/NS), ed. Beckman, JANES 14 (1982) 13, 18 ("were sated"), tr. Goetze, ANET 126 ("quenched their thirst"), cf. Güter-

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bock in MAW 151; "Furthermore, you priests, GUDU$_4$-priests, *šiwanzanni*-priestesses, and temple officials" [....]x x-x-*tuḫ-me-ya-an-za* ŠÀ É.DINGIR-*LIM našma tamēdani* ⌜É⌝*karimme ku*⌝*iški ni-ik-zi n=aš=kan mān* ŠÀ É.DINGIR-*LIM* ⌜*niniktari nu ḫalluwā*⌝*in iyazi n=ašta* EZEN *zaḫzi n=an* [(*z*)]*aḫand*[*u*] "(If) some [. . .] . . . -*tuḫmeyanza*-person gets drunk in a temple or other sacred building, if he becomes disorderly in the temple and causes a quarrel and disrupts (lit. beats) a festival, let them beat him" KUB 13.4 iii 35-39 (instr., pre-NH/NS), ed. Sturtevant, JAOS 54:384f. and Chrest. 158f. (takes both *nikzi* and *niniktari* from *nink-* and reads the broken noun as *išḫaltuḫmeyanza*), Süel, Direktif Metni 60-63 (emends to *ni-*⟨*ni*⟩*-ik-zi* "kargaşalık çıkarırsa"), tr. ANET 209 (from *ninink-*); *n=aš ningan*[*uer* . . .] / [. . .]x *ni-in-kán-du-uš* m*Apaddāš kue*[*nta*] "[they] made them dru[nk], and . . . Apadda kil[led . . .] (when they were) drunk" KBo 16.34:7-8 (hist. frag., NH); *kī=ya=ššan maḫḫ*[(*an* ⌜GEŠTIN?⌝ K)U$_7$? . . .] *namma=at* (var. omits *-at*) *antuaḫḫaš* [(*kuwap*)*i ekuzi*?] *n=aš=za ni-in*⟨*-ik*⟩(or: ⟨*-ga*⟩)*-zi nu*[(*=* ⌜*šši=kan ḫūman*⌝) *idalu*? *arḫa merzi*?] *šumaš=a=kan* DINGIR.MEŠ*-aš* [*idalu uttar lingaiš*] *ḫūrtaiš* ⌜*e-eš*⌝[*-ḫar išḫaḫru*] *arḫa QĀTAMMA m*[*erdu*] "And as this sweet wine [is . . .], and further whe[n] a man [drinks(?)] it (var. omits "it"), and becomes inebriated(?), from him all [ill vanishes], from you gods in the same way may [the evil word, the oath], the curse, blo[od (and) tears] van[ish])" KUB 43.58 ii 45-50 (Kizz. rit., MH/MS), w. dupl. KUB 15.42 ii 34-36 □ the reading GEŠTIN KU$_7$ fits the expected neuter gender, as GEŠTIN KU$_7$ *ḫandān* KUB 10.13 iv 11 shows; *n=aš ni-in-kán-za* LÚ*-aš mān arpiyat*[*tari*] *nu tekan* KAR*-zi* "and he sways(?)/staggers(?) like a drunken man and meets (i.e., falls to) the ground" KUB 56.17 obv. 8-9 (incantation?); perhaps also KUB 1.16 iii 31 and KUB 24.8 ii 6-9 above under mng. 1 belong here.

Ehelolf, KlF 1 (1930) 137-139 ("den Durst löschen, sich sättigen am Trank"), 142.

Cf. (d)*ninga-*; *ninganu-*; *ninkunatar*; *išpai-*.

(d)ninga- n.; drenching, cloudburst; written syll. and dŠUR.†

sg. nom. *ni-in-ga-aš* HFAC 84:3, 7, (9), d*ni-in-ga-aš* KUB 8.28 obv. (4), 7, 10, 14, 17, (20), rev. (13), dŠUR*-ga-aš* KUB 30.55 rev.? 6; **sg. abl.** dŠUR*-za* KUB 5.4 ii 6 (NH), KUB 18.12 i 53.

broken: d*ni-in-ga*[- . . .] KBo 18.11 obv. 7.

mān=ma ANA dUTU*-ŠI* dŠUR*-za UL kuitki* ḪUŠ*-ueni nu* KIN SIG$_5$*-ru* "If we have nothing to fear for His Majesty from a cloudburst, let the KIN be favourable" KUB 5.4 ii 6-7 (oracle question, NH), cf. KUB 18.12 i 53; *takku INA* ITU!(text:UD).9.KAM d*ni-in-ga-aš nini*[*kzi*] "If in the ninth month a cloudburst breaks loose, (Akni will devour a land which no one is fighting)" KUB 8.28 obv. 14-16 (*iqqur īpuš* omen); cf. [ITU?.]x.KAM *ni-in-ga-aš* [*ninikzi*] HFAC 84:3; 1 *ṬUPPU* dŠUR*-ga-aš nininku*[*waš*] "One tablet: [of] the outbreak of a cloudburst" KUB 30.55 rev. 6 (cat.), ed. Laroche, CTH, pp. 174f., where he reads d*Ni-in-ga-aš*, but see Kammenhuber, Arier 152 n. 472.

The proposed definition is based partly on ŠUR = Akk. *zanānu* "to rain," partly on the etymological connection with *nink-* "to drink one's fill" and *ninganu-* "to drench." The syll. occurrences without the divine determinative in HFAC 84:3, 7, 9 exclude an interpretation of the syll. evidence as *an-ni-in-ga-*.

Laroche, RHA XIX/68 (1961) 44, has further references, both bibliographical and onomastic. Whereas dŠUR occurs in names, *ninga-* does not.

Cf. *nink-*, *ninganu-*.

nenganani n.; (mng. unkn.).†

[. . . 1 MUŠEN 1 NINDA*makalt*]*iš ni-en-ga-na-ni* KUB 17.20 iii 7 (rit., NS), probably as a recipient of offerings in a list, cf. 1 MUŠEN 1 NINDA*makaltiš minumar* ibid. iii 12, cf. ibid. iii 4, 6f.

ninganu- v.; **1.** to make (the ground, etc.) drink to satisfaction, to drench, **2.** to make someone drunk; from OH.†

pres. pl. 3 *ni-in-ga-nu-wa-an-zi* KUB 33.5 iii 12, KUB 33.7 iii? 10, (12) (OH/MS); **pret. sg. 1** [*n*]*i-in-ga-nu-nu-u*[*n*] KBo 15.24 ii 2 (MH/NS); **pl. 1** *ni-*⌜*in-ga*⌝*-n*[*u-me*?*-en*?] KBo 13.101 i 29 (NS); **pl. 3** *ni-in-ga-n*[*u-er*?] KBo 16.34:7 (NH); **imp. sg. 2** *ni-in-ga-nu-ut* KBo 16.22 obv. 8 (NH); **sg. 3** *ni-in-ga-nu-ud-du* KUB 33.7 iii? 14 (OH/MS); **iter. pres. sg. 1** *ni-in-*⌜*ga-*⌝*-nu-uš-ki-m*[*i*] 150/r rev. 4; **sg. 3** *ni-in-ga-nu-uš*!*-ki-iz-*⌜*-zi*⌝ KUB 8.66:8 + KUB 33.86 iii 7.

1. to make (the ground, etc.) drink to satisfaction, to drench: *andakitta* (so, despite

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word division *anda kitta* on tablet) 3-*ŠU šipanti* EGIR-*ŠU=ma* Ì.DÙG.GA *lāḫ*[(*ui*)] *anda=ma= kan kiššan memai pētanti et=za* [(*eku*)] *nu=za duškiški* . . . (long gap) . . . *nu=tta IŠ*[*TU* Ì?] / [*n*]*i-in-ga-nu-nu-u*[*n*] "He libates three times in the *andakit*-chamber; next he pours fine oil; meanwhile he speaks thus to the (personified) place: 'Eat, drink, and be merry!' . . . I have made you to drink [oil], (then, I have anointed you with perfumed oil)" KUB 32.137 ii 1-3, 22-23 + KBo 15.24 ii 2 (foundation rit., MH/NS), w. dupl. KBo 13.114 i 22-23, ed. Kellerman, Diss. 166f., 173f., who tr. "enivre" ("have made you drunk") although she restored *IŠ*[*TU* Ì] "with oil" □ on *andaka-*/*andakitta-* see Hoffner, BiOr 37:200; "Now [. . .] / we have sprinkled that place with blood" *n=at=*x x x [. . .] / [*an*?]*-da tawalit walhit ni-in-ga-n*[*u-me*?*-en*?] "and [we have] drenched it [. . .] with *t.*-drink and *w.*-drink" KBo 13.101 i 28-29 (rit., NS).

2. to make someone drunk: [. . .-(*yaš*)] *šiēšnit* [(*kardimiyauwandan*) *antuḫš*(*an*)] *ni-in-ga-nu-wa-an-zi* [(*nu=šše=šta kardimiyaza*) *arḫa me*]*rzi* §[(*pittuliyandan=ma* LÚ-*an*) *ni-in-g*]*a-nu-wa-an-zi* [(*nu=š*⟪*ši*⟫*še=šta pittuliyaš*) *arḫa mer*(*zi*)] *tugg=a* [^{d}*Telipinun* BAPPIR MUNU$_8$-*š=a QĀTAMMA*] *ni-in-ga-nu-ud-du* " . . . they get an angry [ma]n drunk with beer of [. . .], and his anger [disapp]ears; they [g]et a worried man drunk, and his worry [disapp]ears. Let the [malt and beer-bread] (used to make beer) get you drunk, [Telipinu, in the same way], (and let it make [your rage], anger, [. . . and a]ll [evil?] disappear)" KUB 33.7 iii 9-16 (Tel. Myth, OH/MS), w. dupl. KUB 33.5 iii 11-15 (OH/MS), translit. Myth. 42f. (combined ed.); cf. discussion under *merr-* 1 a 3′ b′ and also KUB 43.58 ii 45-50 discussed under *nink-* 2; "Drive [. . .] to the town of Ḫallawa" / [. . .] *nu=war= aš ni-in-ga-nu-ut* "And make them drunk(?)" KBo 16.22 obv. 7-8 (hist. frag., NH), ed. Güterbock, ZA 43:323; [. . .] EGIR-*pa peḫuter n=aš ni-in-ga-n*[*u-er*? . . .] / [. . .DUMU.MEŠ ^{URU}*Ḫušutil*]*a ninkanduš* ^{m}*Apaddāš kue*[*nta*] "They brought [. . .] back [to . . .] and ma[de] them drunk. / [Then] Apadda ki[lled] (or 'str[uck]') [the citizens of Ḫušutil]a (while they were) drunk." KBo 16.34:7-8 (hist. frag., NH); for the restoration in line 8 cf. lines 9-12; attacking someone while he is inebriated makes more sense than when he has quenched his thirst; "Ištar bows [. . .] before Ḫedammu, [she persuades(?)] him with words" *ni-in-ga-nu-uš*!-*ki-iz-z*[*i*] "(and) she makes him drunk" KUB 8.66:6-8 + KUB 33.86 iii 5-7 (Ḫedammu), ed. StBoT 14:58f. ("veranlasst, (sie) aufzuheben", relating it semantically to *ninink-* rather than *nink-*), against StBoT 5:33 which reads the verb as *ḫ*[*é*]*-in-g*[*a*]*-nu-uš*!*-ki-iz-z*[*i*] "lässt sie ihn (wiederholt) sich hinunterbeugen".

Although the root verb *nink-* means both "to quench one's own thirst" and "to get drunk", none of the above passages seems unequivocally to support a translation for the causative *ninganu-* "to quench someone else's thirst".

Güterbock, ZA 43:324f.

Cf. *nink-*.

[*ninkeššar*] cited in Berman, Diss. 173 (and followed by Tischler, HDW 57) was a typographical error for *nininkeššar*, q.v.

ninkunatar n.; (mng. unkn.); MS.†

sg. nom. *ni-en-ku-na-tar* KBo 25.109 iii 12 (MS), *ni-in-ku-na-tar* ibid. ii 18.

DUMU.É.GAL *w*[*ē*]*lluwaš=pat* ^{d}IM-*an* DINGIR.LÚ.MEŠ [^{d}*Maliyann=a*] *akkuškizzi m*[*ā*]*n ni-in-ku-na-tar kiša* "The palace servant drinks (serially) the Stormgod of the Meadow, the Male Gods, [and Maliya]. When *n.* occurs, (he takes up [. . .]s and carries them to his house)" KBo 25.109 ii 17-19 (rit., MS); *nu ANA* DUMU.É.GAL *mašiwan* [*āššu nu ap*]*eniššuwan ekuzi wel*⟨*lu*⟩*waš=pat* ^{d}IM-*an* DINGIR.LÚ.MEŠ ^{d}*Maliyan* [. . .] NINDA.KUR$_4$.RA.ḪI.A= *ma kuiuš paršiannai n=uš=šan* [*ANA* . . .]x *tianzi mān ni-en-ku-na-tar kiša* "He drinks however many times it [pleases] the palace servant: the Stormgod of the Meadow, the Male Gods, (and) Maliya. And they put [on the . . .] the thick breads which he (serially) breaks. When the *n.* occurs, (they fill [2 *GULL*]*U* containers with beer and give them to the Man of the Stormgod)" ibid. iii 9-13.

Cf. *nink-*, *ninganu-*, $^{(d)}$*ninga-*.

nenuwanna (Hurr.); (mng. unkn.).†

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nu LUGAL-*uš udummenn*[*a* . . .] *ne-nu-wa-an-na* (var. *ni-nu-wa-an-na*) *ekuzi* . . . "The king drinks *udummenna* [. . .] and *n.*" KBo 15.58 v 6-7 (*ḫišuwaš* fest.), w. dupl. KUB 40.97 iii 5-6; possibly referring to the GN Nineveh.

Cf. *nenuwar, nenuwattene.*

[*ninuant-*] in KBo 23.50 iii 19 read Ì-*nu-an-ta-aš* "oily," cf. sub *miu-* A a 3′.

nenuwar (Hurr.) (mng. unknown, possibly related to GN Nineveh).†

EGIR-*ŠU-ma alanni ne-nu-wa-ar šipanti* "Next he sacrifices to the Lady *n.*" KUB 45.53 iii 11-12 (*ḫišuwaš* fest., MH/NS), cf. Wegner, AOAT 36:27 ("die Herrin von Ninive").

Cf. *nenuwanna, nenuwattene.*

ninunna (Hurrian offering term).†

ni-nu-un-na KUB 12.12 iv 12 (MH/NS) in a list of Hurrian deities and terms, KUB 12.12 iv 11-16 (*ḫišuwaš* fest.), w. dupl. KUB 27.10 iv? 14-17.

Laroche, GLH (1976-77) 184.

Cf. *nenuni.*

nenuni (Hurrian offering term?).†

"The king steps before the gate of the temple of L[ellu]ri" 1 $SILA_4$ 4 MUŠEN GAL *piran* [o-]x *ne-nu-ni* BIL-*nu-uz-zi* "and burns one lamb and four large birds in front for [. . .] and *n.*" (followed by other foodstuffs offered to the *keldi* and *ambašši*) KBo 11.24 i 9-10 + KBo 11.23 i 6-7 (*ḫišuwaš* fest., MH/NS), w. par. KUB 45.75 iii? 19-20.

Cf. *ninunna.*

nipašuri- n. com.; (a feature of the exta); from MH; occasionally written fully; usually abbreviated *ni.*(-).

full spellings: sg. nom. *ni-pa-šu-u-ri-iš* KBo 8.55 (4), 7, 10, 18, 21 (MH/MS), KBo 16.97 obv. 31, 34, 36, 38, 40, rev. 13, 23, 26, 36, 44, 49 (MH/MS), *ni-pa-a-šu-u-ri-iš* ibid. rev. 4, 8, 28; **loc.** *ni-pa-šu-u-ri-i* KBo 16.97 rev. 39.

abbreviated spellings: abbr. "*ni.*" without case ending often in NH oracle texts: KUB 5.1 iv 49, 61, 66, 78, 81, KUB 5.3 i 20, 24, 51, and passim; **nom. sg.** *ni.-iš* KUB 5.3 i 36, KUB 16.34 i 18, KUB 49.78 ii 5, KBo 22.260 obv. 3, KBo 24.126 obv. 34, AT 454 ii (26), *ni.-eš* KUB 5.6 i 12, KUB 22.27 i 8, 30, KUB 22.70 rev. 2, 47, KUB 46.37 obv. 20, etc.

According to GLH 182 the word is written *ni-ba-zu-*(*-ur*)*-ri* in Meskene texts.

a. followed by a description of its appearance: *ni-pa-šu-u-ri-iš* ZAG-*az* GÙB-*laz uktūriš*=*š*[*a*?] "There is a *n.* on the right and on the left; and there is an *u.* [. . .]" KBo 16.97 obv. 31; *ni.* ZAG-*za* GÙB-*za šer*=*ma*=*šmaš ukturiš* KBo 2.2 iv 30-31, cf. KBo 22.264 i 10; *ni-pa-a-šu-u-ri-iš* ZAG-*aš* GAL GÙB-*laš*=*ma* TUR "The *ni*=*pašuriš*: (its) right (side) is large and (its) left (side) is small" KBo 16.97 rev. 8; *ni-pa-šu-u-ri-i kiriḫi*[*š* ZA]G-*az šintaḫiš* "on/at the *n.* is a *kiriḫiš*, on the right a *šintaḫiš*" KBo 16.97 rev. 39; *ni.* GAM *šer*=*ma*=*šši adamtaḫiš* ZAG-*za anšan* "The *nipašuriš*: on the bottom and on top there is an *a.*; on the right it is 'wiped'" KUB 5.6 iii 15; *ni-pa-šu-u-ri-iš šintaḫiš keltiš aḫar*=*rianza ūrkiš urnirniš* ZAG-*az anšanza* "the *n.*, *š.*, *k.*; it is(?) *aḫarrianza*; the 'path', the *urnirniš*; it is 'wiped' on the right" KBo 16.97 obv. 34-35; *ni*[*-pa-šu-u-ri-i*]*š aḫarriyanza* ibid. rev. 33; *ni.*=*kan* ZAG-*n*[*i*] GÙ[B-*la p*]*eššiat* "the *n.* 'threw' to the right and left" KUB 5.1 iv 42; ⌜*ni.*⌝=*kan* ZAG-*naš* ZAG-*na peššiyat* [GÙ]B-*laš*=*ma*=*kan* G[ÙB-*l*]*i peššiyat* "The *n.*: the righthand one 'threw' to the right, the lefthand one 'threw' to the left" KUB 46.37 obv. 35; *ni-pa-šu-u-ri-iš* . . . *nēānza* "the *n.* . . . is 'turned'" KBo 16.97 left edge 4b-5b; *ni.-eš*=*kan neyattat* "The *n.* has 'turned'" KUB 22.67:4; *ni.*=*kan* ZAG-*aš* KA×U(coll. Berman, JCS 30:122)-*i* KUB 46.37 rev. 12; *ni.-eš*=*kan* GÙB-*laš* KA×U-*i* "The *n.*: the lefthand one (is) in the 'mouth'" KUB 5.20 i 10-11; cf. KUB 49.74:21, AT 454 ii 26 and KUB 5.11 i 45; *ni-pa-šu-u-ri-iš* ZAG *IKŠUD* "the *n.* reached(?) the right side" KBo 16.97 rev. 13; *ni-pa-šu-u-ri-iš šintaḫiš keltiš urnirniš* ZAG-*az* GÙB-*laz tittian* ibid. rev. 44-45; *ni. ši.* GÙB-*laz MAḪI*[*Ṣ*] "the *n.* and *š.* are 'hit' (flattened) on the left" KUB 22.27 i 7; *ni.* GÙB-*laza*=*ma*=*aš arḫayan* "there is a *n.*, but on the left it is 'separate'" KUB 22.70 rev. 49; *ni. ši. ki. zi. ki*⌜*tt*⌝*ari* "the *n.*, *šintaḫiš*, *keltiš* and *zizaḫiš* are 'lying/placed'" KUB 22.27 i 15; *ni. ši. ta.* KASKAL *zi.* GAR-*ri* "the *n.*, *šintaḫiš*, *tananiš*,

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'path' (and) *zizaḫiš* are lying" KUB 22.70 rev. 37; *ni.-iš=kan* ZAG-*aš* GAM-*aš* (= *katteraš*) ZAG-*za* GÙB-*za* UGU *udaš* "the *n.* is a righthand, lower (one), on the right and left it 'brought up'" KUB 16.34 i 18; *ni. ši. ta. ki. iškišaš* GAM *uškizzi* "there is a *n.*, a *šintaḫiš*, a *tananiš*, and a *keltiš*, and it 'looks down toward the back'" KUB 5.1 iv 49; cf. Laroche, RA 64:131 w. still more exx.

b. described as being either nonexistent or more than one: *ni. UL ēšzi* NU.SIG$_5$ IZKIM NU.TUKU "There is no *n.* Unfavorable. It has no portent." KUB 5.1 iv 81, ed. THeth 4:90f. (w. different tr.); *ni.* NU.GÁL "There is no *n.*" KBo 13.76 rev. 14, KBo 18.147 rev. 6, KUB 16.22:2, KUB 22.53:17, KUB 22.56 rev. 7, KUB 46.37 obv. 23, 28, (44), 47, rev. 11, 14, 29, 40, KUB 50.90 obv. 14; *ni.* NU.TUKU "It has no *n.*" KUB 16.29 obv. 10, 36, KUB 22.58 rev. 17; *nu ni.-iš* NU.ᵍGÁLᵍ "There is no *n.*" KBo 22.260 obv. 3; *ni.* TUKU "It has a *n.*" KUB 5.1 iv 78; 2 *ni-*ᵍ*pa*ᵍ*-šu-u-ri-iš* "There are two *n.*'s" KBo 8.55:7; 3 *ni-pa-šu-u-ri-iš nu* ZAG-*aš šer waḫnuan ḫarzi* "There are three *n.*'s. The right side (or: the right one) has 'turned' on top" KBo 16.97 rev. 49-50.

Laroche thought that *nipašuri-* corresponded to Akk. *amūtum*, which denotes the liver as examined in haruspicy ("oracle liver"). But no Akkadian extispicy reports that there is "no *amūtum*" or that there are several (cf. above sub b). It is therefore likely that *n.* denotes some mark on the oracle liver, whose presence, absence or position had oracular significance.

Laroche, RHA XII/54 (1952) 32-34; Goetze, JCS 11 (1957) 111 (= Akk. *mazzāzum* or *naplastum*); Friedrich, HW 2.Erg. (1961) 19 ("Gallenblasengang(?)"); Goetze, JCS 16 (1962) 28 (= Akk. *padānum* and not *mazzāzum/naplas=tum*); JCS 22 (1968) 20; Laroche, RA 64 (1970) 131 ("foie de consultation" = Akk. *amūtum*); GLH (1979) 182 ("foie").

nepiš- n. neut., **nepiša-** n. com.; sky, heaven; from OS; written syll., AN and *ŠAMÛ*.

sg. nom.-acc. *ne-e-pí-iš* KBo 17.1 i 8, iii 1 (OS), KBo 17.3 ii 15 (OS), KBo 8.35 ii 12 (MH/MS), KUB 33.34 obv.? 9 (OH?/NS), *ne-pé-eš* IBoT 1.30 obv. 3 (OH?/NS), KUB 36.55 ii 24 (MH?/MS?), KUB 40.13 rev.! 1 (MH/NS), *ne-pí-iš* KUB 8.41 ii 6, 12 (OS), KUB 31.143 ii 21, iii 8 (OS), VBoT 124 ii! 8 (OS), KBo 17.3 i 3 (OS), KUB 23.78 ii 8 (MH/MS), KUB 26.39 iv 24 (NH), KUB 21.1 iv 26 (NH) and passim in NS texts, *ne-pí-iš pal-ḫa-a-ma-an-za* KUB 35.145 rev. 7 (a Luw. neut. form in *-ša* according to van den Hout, KZ 97.69), AN-*iš pal-ḫa-am-ma* KBo 13.241 rev. 18 (NH), AN-*iš* KBo 10.45 iii 37 (OH?/NS), KUB 33.105 i 7, KBo 26.66:6 (both NS), *ŠA-MU* KUB 5.7 rev. 22, *ŠA-MU-Ú* KUB 20.92 i 9.

erg. *ne-pí-ša-an-za* KUB 15.34 iv 32 (MH/MS), KUB 17.8 iv 9 (OH/NS).

nom. com. [*ne-p*]*í-ša-aš* KUB 44.4 rev. 2 (NH), AN-ᵍ*aš*ᵍ KUB 33.120 ii 8 (NH).

acc. com. *ne-pí-ša-an* KUB 36.32:10 (OH or MH/MS?), KUB 36.55 ii 32 (MH?/MS?), KUB 33.106 iii 40 (NH), *ne-pí-ša-an-na-az* (**nepišann=a=z*) KUB 27.29 i 30 (NH), either here or under pl. gen.

gen. *ne-e-pí-ša-aš* KBo 17.5 ii 4, KBo 20.34 rev. (14), KUB 29.3 obv. 11 (all OS), KBo 8.35 ii 10 (MH/MS), KUB 31.145 obv. (8), *ni-pí-*[*š*]*a-aš* KBo 18.151 obv.? 5 (OH/OS? or MS?), *ne-pí-*⟨*ša-*⟩*aš* KBo 11.32 obv. 31 (OH/NS), KUB 6.46 iv 20 (NH), *ne-pí-ša-aš* KBo 3.22:(20), 51, 56 (OS), Bo 4696 (Otten, ZA 62:232) + KUB 36.75 i 7 (OH/MS), KBo 15.10 iii 67 (MH/MS), KUB 17.21 ii 8 (MH/MS), and most NS texts, AN-*aš* KBo 10.45 iv 9, KBo 15.2 iv 12, KUB 33.96 iv 8 (NH), RS 25.421:12, *ŠA-ME-E* KBo 19.58:18 (MH/MS), and passim in NS texts, AN-*E* KUB 36.76:1, 4 (MH?/MS), and passim in NS texts, AN-*I* KUB 6.46 ii 8, KUB 27.1 i 48, 59 (both NH), AN KUB 52.85 ii 10.

all. *ne-e-pí-ša* KBo 17.1 iii 3, KBo 17.3 iii 3 (both OS), *ne-pí-ša* KUB 17.8 iv (7), 19 (OH/NS).

loc. *ne-e-pí-ši* KUB 30.11 rev. 4 (MS), *ne-pí-ši* KBo 25.115:(5), KUB 8.41 iii 9, 16, KUB 31.143 ii 15 (all OS), KUB 15.34 i 51, iv 30 (MH/MS), and passim in NS texts, AN-*ši* KUB 33.120 i 8, 12 (NS), KUB 33.101 iii 10, AN-*i* KUB 29.11 ii 12 (OH/NS); **endingless loc.** *ne-pí-iš* KUB 33.111 ii? 8, KBo 22.87 rev. 14 (or nom.-acc.), KUB 8.65 i 21.

pl. gen. (or sg.?) *ne-pí-ša-an* KUB 26.6:7 (MH/MS), KUB 33.93 iv (29), cf. also *ne-pí-ša-an-na-az* (= *nepišann=a=z*) KUB 27.29 i 30 (NH) here or acc. com. sg.

sg. or pl. abl. *ne-e-pí-iš-za* KUB 43.23 rev. 15 (OS), *ne-pí-iš-za* KBo 3.22:2 (OS), KBo 10.7 iii 31, KUB 31.133:(18) (OH/NS), KUB 8.22 ii 3 (OH/NS), KUB 34.77 obv.? 4 (MH?/NS), *ne-pí-ša-za* KUB 24.8 i 41, KUB 7.1 ii 21 (both pre-NH/NS), KBo 11.17 ii 8, KUB 4.5 rt. col. 13 (NH), KUB 36.89 rev. 52, 54, 60, 64 (NH), KBo 15.29 iii (15) (NH), AN-*za* KUB 24.7 ii 53, 55, iii 28, KUB 18.10 i 3, *ne-e-pí-ša-az* KUB 31.135 obv. 7 + 726/c obv. 8 (Otten/Rüster, ZA 71:122ff.) (OH/MS), *ne-pí-ša-az* KBo 17.61 rev. 7, KUB 15.34 i (2), iv 27 (both MH/MS), KBo 4.2 i 14 (pre-NH/NS), KBo 4.1 obv. 39 (NH) and passim in NS texts, AN-*az* KBo 20.73 iv 22 (OH or MH/MS), KUB 36.12 i 17 (NH).

The writings with *ne-e-* are clustered in OS and MS, once (*ne-e-pí-ši*) in OH/NS. Hittite complemented AN (AN-*iš*, AN-*aš*, AN-*za*, AN-*ši*, AN-*i*) is almost entirely

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restricted to NH or NS texts. AN-*az* occurs once in a MS text (KBo 20.73 iv 22).

(Sum.) [AN] = (Akk.) [*ŠA-M*]*U-Ú* = (Hitt.) ⌜*ne-p*⌝*í-iš* KBo 26.34 iv 3 (S[a] Vocab.).

(Sum.) [*an-ta ḫé-gál mu*?*-ta-šèg-šèg*] = (phonetic Sum.) *an-ta ḫi-in-gal me-ta-a*(-)*ši-im-ši-im* KUB 4.5 middle col. 13-14 = (Akk.) *ištu ša-me-e ḫigalla ušazna*[*n*] "(Adad) makes abundance rain from the sky" KBo 12.72:13-14 = (Hitt.) *nu ne-pí-ša-za iy*[*ata*] *ḫūman ḫeyauwan*[*iškizi*] KUB 4.5 rt. col. 13-14 "(Adad) makes all abundance rain from the sky" (hymn to Iškur-Adad), ed. Laroche RA 58:72, 75; (Akk.) [BE *Sin* SI ZA]G-*šú* AN IGI "[If the moon's] right [horn] points (lit. looks) heavenwards (i.e., up)" = (Hitt.) *takku* [d]*SIN* ZAG-*aš* SI-*ŠU šarā ne-pí-ši neiyan* "If the right horn (lit. horn of the right) of the moon is turned up heavenwards" 1026/u + KUB 29.11 obv. 9 (lunar omen, OH/NS), ed. Riemschneider, Omentexte 177, 179, Güterbock, Sachs Mem. 163, 166, 171, cf. AN-*i* in similar context ibid. obv. 12.

a. in general: [*mān*=*ašt*]*a* [*n*]*e-pí-iš-za* MUL GAL *katta* [*mauš*]*zi* "[If] a/the big star [fall]s down from the sky" KUB 8.22 ii 3-4 (star omen, OH/NS), ed. Riemschneider, Omentexte 255f., see further exx. under *maušš-* a 1′ b′ (meteorites), a 1′ c′ (moon), b 5′ a′ 4″ (stars); "They (sc. the inundations) reached up to the sun and the moon" [*nu ša*]*rā ne-pí-ša-aš* MUL.ḪI.A-*uš we*[*mier*] "[and] they rea[ched u]p to the stars in (lit. of) the sky" KBo 26.105 iv? 12-13 (myth, NS); "(Kešši) saw in his fourth dream:" ⌜*nu*=*kan daššuš* [NA4]*kunkunuzz*⌝[*iš*] *ne-pí-ša-az katta mauštat* "A heavy basalt stone fell down from the sky" KUB 17.1 ii 4-5 (Kesši, NH), ed. Friedrich, ZA 49:236f.; [GIŠ]MAR.GÍD.DA.ḪI.A=*ya*[=*za*] *anda ēpta n*[*u ne-p*]*í-ša-za arḫa alpa*[ḪI.A] *pēda*[*š*] "He took the carts and brought the clouds from the sky" KUB 36.14:4-5 + KUB 33.113 iv (3)-4 (Ullik. II B), ed. JCS 6:34f.; *n*=*aš piddāiš* [d]*Anuš n*=*aš ne-pí-ši i*[*y*]*anneš . . . n*=*an*=*kan ne-pí-ša-az katta ḫuit*=*tiet* "Anu took flight and set out for the sky . . . (but Kumarbi seized him) and dragged him down from the sky" KUB 33.120 i 22, 24 (Song of Kumarbi, NS), translit. Myth. 154, ed. Güterbock, Kum. *2, 7, tr. MAW 156, ANET 120; *kuit*=*a ne-pí-ša-az*=*ma n*=*at tapakaliya ḫaraš*[MUŠEN] *kad*!*-du-ut udau* "But whatever is in (or toward?; lit. from) the sky let the eagle bring it *tapakaliya* with its talons(?)" KUB 43.60 i 16-17 (OH?/NS); *ta namma* [MUŠEN]*ḫāranan ne-e-pí-ša tarnaḫḫi* "then (*namma*) I let the eagle go into the sky" ABoT 4 iii! 4 + KBo 17.1 iii 3 (rit., OS), ed. StBoT 8:30f.; [*nu*]=*kan* 1 UDU *warpannalan ANA* [d]UTU *ne-pí-ši kat*⟨*t*⟩*an šipanti* "He sacrifices one *w.* sheep to the Sungod under the (open) sky" KUB 24.5 obv. (30)-31 + KUB 9.13:18-19 (substitute king rit.), ed. StBoT 3:10f.; GIM-*an*=*ma* GE_6-*za* ⌜*kiš*⌝*šari* (var. *ki*=*šari*) *nu*=*kan* [*n*]*e-pí-ši* (var. AN-*ši*) GAM-*an ANA* [d]*SIN* 1 UDU *wa*[*r*]*panalan šip*[*anti*] ibid. rev. 11-12, w. dupl. KUB 36.94 rev. 8, ed. StBoT 3:12f.; (At night the sacrificer carries a basket with materials for the ritual onto the roof and speaks:) *šēr*(!) *katta*=*at ne-pí-ša-za* 1 *LIM* MUL.ḪI.A *ḫukkiškanzi n*=*at* [d]*SIN-aš ḫuk*=*kiškiddu* "Down from the sky above a thousand stars will charm it/them (neut. sg./pl.; the offering materials), let the moon charm it/them, (while from the dark earth below the Sun-goddess of the Earth will charm it)" KUB 7.1 ii 21-24 (rit. of Wattiti, NH), ed. Kronasser, Die Sprache 7:149, 151; *mān*=*ašta karūwarwar* [d]UTU-*uš ne-pí-š*[*a*]*-az* (par. [*ne-p*]*í-iš-za* [d]UTU-*uš*) *šarā ūpzi* "When the sun rises through the sky in the morning, (then your radiance appears on all the upper and lower lands)" KUB 31.127 + KUB 36.79 i 39-42 (Solar hymn, OH/NS), w. par. KUB 31.133:18-20, ed. Güterbock, JAOS 78:240, id. AnSt 30:47f., Lebrun, Hymnes, 95, 102; *ne-pí-ša-aš* (par. *ne-e-pí-ša-aš*) *kattan uliliškiddumat* "You (sc. the trees) grew under the sky" KUB 29.1 i 28 (foundation rit., OH/NS), w. par. KUB 29.3 obv. 11, ed. Kellerman, Diss. 11, 26, Marazzi, VO 5:150f., tr. Goetze ANET 357; "The king goes to the temple of the Sungod" [*t*]=*aš* KÁ-*aš ŠAPAL* [*n*]*e-pí-ši eša* "and sits down at the gate under the open sky" Bo 3140 iv 5-7, ed. Alp, Tempel 294f.; "They brought basalt from the ground" AN.BAR GE_6 *ne-pí-ša-aš ne-pí-ša-az* (par. AN.BAR *ne-pí-ša-az*) *uter* "they brought celestial black iron from the sky (par. iron from the sky), (they brought copper and bronze from Cyprus and Mt. Taggata)" KBo 4.1 obv. 39-40 (foundation rit., OH/NS), and par. KUB 2.2 i 48-49, ed. Kellerman, Diss. 129, 135, tr. Goetze, ANET 356; *eḫu* [URU]*Neriqqaš* [d]U-*aš ne-pí-ša-za-kán* GAM *mieuš ḫēuš uda* "Come, Stormgod of Nerik. Bring down gentle rains from the sky." KUB 36.89 rev. 60 (sacrifice & prayer to [d]U [URU]Nerik); cf. ibid. 54; KBo 10.7 iii 31; [d]U [URU]*Nerikki*=*wa*=*kan ne-pí-ša-za*

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katta SIG$_5$-*in uwa*⌜*te*⌝ KUB 36.89 rev. 64; [. . .]x *ne-pí-ši UL alpaš* / [. . . *-k*]*an ḫēūš ēšta* " . . . in the sky no cloud [. . .] there was rain" KUB 19.14:8-9 (DŠ), ed. Güterbock, JCS 10:112; [*n*]*e-pí-ša-aš alp*[*uš*] KBo 19.113:3 (Ḫedammu); *kī* É-*er kuwat tuḫḫaitt*[*a* . . .] / *šarā ne-pí-ši kuwat ša-kueškiz*[*zi*] "Why is this house gasping for breath? Why [. . .] does it keep looking up toward heaven?" KUB 7.41 obv. 10-11 (rit. for infernal), ed. Otten, ZA 54:116f.; "The Old Woman takes a piglet and holds it over the two sacrificers, saying:" [(*kāša-w*)]*ar-aš* Ú-*it ḫalkit warkanza nu-wa-z* [(*kāš* GIM-*an*)] *ne-pí-iš UL aušzi āppa-ma-wa-z-kan* [(ŠAḪ.TUR. ḪI.A)] *UL aušzi* "'It has been fattened with grass and grain. Just as this (piglet) will not see the sky, it will not see (other) piglets again, (in the same way let the sacrificers not see the evil curses.' And then they kill the piglet.)" 2Mašt. ii 44-47, ed. Rost, MIO 1:356f.

b. characteristics or qualities of the sky: "Whoever prepares evil for this child" AN-*iš palḫamma aušdu* "let him see the sky . . . -ed (Let him see the earth split open)" KUB 44.4 rev. 30-31 + KBo 13.241 rev. 18-19 (birth rit., NH), ed. Beckman, StBoT 29:178f.; Beckman understood AN-*iš* as pl. nom.-acc. neut. here, and [*n*]*e-pí-iš palḫāmanza* in the par. text KUB 35.145 rev. 7 (birth rit., NH) as Luw. pl. acc. com. (StBoT 29:194, cf. StBoT 29:198 and Laroche, OLZ 1971:148f.); but van den Hout, KZ 97:69, is right that both forms are neut. nom.-acc. sg., the latter a form in *-ša* (*-za* after *n*); *nu*⌜*-š*⌝[*maš šer ne-pí-i*]*š arauwan kattan-ma-šmaš* [*t*]*ēkan arauwan* "[the sk]y [above you] is free, and earth below you is free," (but you are bound to the royal family by oath) KUB 23.68 + ABoT 58 rev. 9-10 (treaty, MH/NS), ed. Kempinski-Košak, WO 5:196f., cf. Hoffner, BiOr 40:410f.; *ne-*⌜*pí-iš*⌝ [*mā*]*n park*⌜*ūi*⌝ "Just [a]s the sky is pure" KUB 25.20 iv 16 + KUB 46.23 rev. 20 (AN.TAH.ŠUM fest.); *nu-šši* ḪUR.SAG.MEŠ-*uš m*[*ān* . . .] *ne-pí-iš mān parkušta* KUB 33.97 i 5-6 (myth, NH) □ *parkušta* is a form of *parkuešš-* "to be(come) pure"; *mān* ^{d}UTU ^{d}IM *ne-e-pí-iš t*⌜*ē*⌝*kann-a* [(*uktū*)]*reš* "Just as the Sungod, the Stormgod, the sky and earth (are) everlasting," (so let the king and queen, and children be everlasting) KBo 17.3 ii 15-iii 1-2 (rit. OS), w. dupl. KBo 17.1 iii 1-2, ed. StBoT 8:30f., translit. StBoT 25:14f.; [*n*]*u ne-pí-iš katkattinu*[*t ne-pí-iš* GU]L?-*aḫta ne-pí-iš* x x[. . .] / ⌜*dan*⌝*naran* TÚG-*an* ⌜*mā*⌝[*n*] ⌜*arḫa*⌝ *šarganniet* "And he (i.e., Ullikummi) shook the sky. He [str]uck(?) the sky; he shook(?) out the sky like an empty garment" KBo 26.65 i 15-16 (Ullik.III, NS); *nu ne-pí-iš* GUL-*aḫta nu n*[*e-pí-iš tannaran* TÚG-*an mān*] / *šarganiyattat nu-kan* [^{d}U . . .] *katta mauštat* KUB 33.114 i 16-18 (KAL myth); (The Stormgod speaks to Anu:) KI-*aš-mu* KAL-*tar-šet* ⌜*pāi*⌝ AN-⌜*iš-mu* UR!. SAG-*liyatar-*[*še*]⌜*t p*⌝[*āi*] "Earth will give me its strength, Sky will gi[ve] me its valor" KUB 33.120 ii 8 (Song of Kumarbi, NS), ed. Kum. 8, *3, tr. ANET 121; *nu* ^{d}U-*ni* GIM-*an ne-pí-ši* AN.BAR-*a*[*š* . . .] / *aranda nu ne-pí-iš karpan ḫark*[*anzi*] "Just as [the pillars(?)] of iron (belonging) to the Stormgod stand in the sky and support the sky" KUB 34.77 obv. 9-10 (rit. frag., MH?/NS), ed. Košak, FsGüterbock^{2}132.

c. among the divine witnesses in treaties: *ne-e-pí-iš tēkan* ḪUR.SAG.ḪI.A-*eš* ÍD.ḪI.A-*eš* "the sky, the earth, mountains (and) rivers" KBo 8.35 ii 12 (Kaška treaty, MH/MS), tr. Kaškäer 110; cf. KUB 26.39 iv 24-25 (frag. Ḫuqq., Šupp. I), KBo 5.3 i 58-59 (Ḫuqq., Šupp. I), ed. SV 2:112f.; KUB 21.1 iv 26 (Alakš., Muw. II), ed. SV 2:80f.; AN *U* KI KBo 5.9 iv 18 (Dupp., NH), ed. SV 1:24f.

d. heaven and earth as a pair: *ne-e-pí-iš t*⌜*ē*⌝*kann-a* KBo 17.3 ii 15 (rit., OS); *ne-pí-iš tēkann-a* KUB 31.143 ii 21 (invoc., OS); *nu-za-kan* [*iš*]*ḫamain dāš nu-šši ne-pí-i*[*š*] *daganzi-paš-a* ⌜*kattan*⌝ *ar*⌜*kuš*⌝[*kan*]*zi* "(*IŠTAR*) took up a song, and heaven and earth answered her" KBo 26.64 ii 11-12 + KUB 36.12 ii 3-4 (Ullik., NS); *ne-pí-š*[*a-aš t*]*aknašš-a ḫūlalešni zik-pat* ^{d}UTU-*uš* [*lā*]*lukimaš* "In the circumference of sky and earth you alone, Sungod, are the source of light" KUB 31.127 i 14-15 (solar hymn, OH/NS), ed. Güterbock, JAOS 78:239; [*mān-aš n*]*e-pí-ši mān-aš taknī* KUB 30.11 rev. 4 (prayer, OH or MH/MS), cf. KUB 36.75 ii 10-11 (prayer, OH/MS); FHG 1 ii 12 (prayer); *mān-za ne-pí-ši mān taknī* KUB 15.34 i 51 (rit., MH/NS); *nāwi ne-pí-iš a*[(*ušzi*)] *nāwi-ma taganzipa*[*n*] *aušzi* HT 6 obv. 21-22 + KBo 9.125 i 6-7, w. dupl. KUB 35.149 i 9 (rit., NH); *nu-za šer ne-pí-iš šā*[(*it*)] GAM-*an-ma-za tekan šāit*

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"Above, the sky was angry; below, the earth was angry" KBo 10.45 i 49-50 (rit., OH-MH/NS), w. dupl. KUB 41.8 i 31, ed. Otten, ZA 54:120f. (i 56-57); *nu=šmaš* [(GAM-*an*)] KI-*aš* GUL-*wannaš* (or: *gulwannaš*) *k*[(*iš*)*aru* UG]U-*ma ne-pí-iš* (dupl. AN-*iš*) ^{GIŠ}*pakkušuar kišaru* "For you (pl.) let the earth below become the mortar(?), let the sky above become the pestle(?)" KUB 41.8 iii 27-29 (rit., OH-MH/NS), w. dupl. KBo 10.45 iii 36-38, ed. Otten, ZA 54:130f.; *ne*[*-pí-š*]*a-aš* KI-*pa-aš* KUB 41.8 iv 23; AN-*aš* KI[-*ašš*]*=a* KBo 10.45 iv 23 (rit., MH/NS); "The cloud cannot conquer the illness" *n=an=za šer ne-pí-ša-an-za tarḫdu kat=tann=a=za* GE_6-*iš* KI-*aš tarḫdu* "Let the sky above overcome it, let the dark earth below overcome it" KUB 17.8 iv 9-10 (incantation, pre-NH/NS), ed. Laroche, BSL 53:26f.; AN KI *ḫalziya=wen* AN *apiya k*[*uit . . . šer artat*] *kinuna apāt=pat* AN *šer artari* KI-*aš=ma kuiš apiya kattan* [*kittat kinuna apaš=pat* KI-*aš kattan kittari*] "We invoked sky and earth: The sky th[at was standing above . . .] then, that same sky is (still) standing above now; the earth that [was lying] below then, [that same earth is (still) lying below now]" KBo 11.1 obv. 5-6 (prayer, Muw. II), ed. Houwink ten Cate, RHA XXV/81:105, 114, cf. ibid. 7; KBo 3.28 ii 16 (edict, OH/NS), s.v. *mienu-*; cf. also KUB 23.68 + ABoT 58 rev. 9-10 (treaty, MH/NS), see above 1 b.; (Upelluri speaks to Ea) *ne-pí-ša-an-mu-kán kuwapi daganzipann=a š*[*e*]*r weter nu UL kuitki šaggaḫḫun uer=ma* AN-*iš*! (text: LAM) *kuwapi teka*[*nn*]*=*^{r}*a*^{1} $^{U[RU]DU}$*kuruzzit arḫa kuerir nu apadd=aya UL šaqqaḫḫu*[*n*] "When they built upon me heaven and earth, I knew nothing. And when they came (and) cut apart heaven and earth with a cutter, that too I did not know." KUB 33.106 iii 40-43 (Ullik.), ed. JCS 6:28f.; *nu ne-*^{r}*pí-iš*^{1} *tekann=a katkattenut* "She (i.e., Ištar) shook heaven and earth" KBo 6.29 ii 12-13 (conflict w. Urḫi-Tešub, Ḫatt. III), ed. Ḫatt. 48f., cf. KUB 33.106 i 15 (below e 1′); "of heaven and earth" meaning "anywhere" = "at all": *ammuk=ma ANA* ŠEŠ-[*YA*] *kuin* DUMU.SAL *ne-pí-ša-aš* KI-*aš-š*[*a*] *peḫḫi* "But what daughter of heaven and earth shall I give to my brother?" KUB 21.38 i 12-13 (letter of Pud., NH); *ŠA-MU-U ERṢETUM* KUB 20.92 i 9 (fest., OH/NS), etc.; *ne-pí-ša-aš=ma=war=aš* (dupl. [*ŠA-*]*ME-E=war=aš*) *ḫarnamniyašḫaš ŠA* [(KUR-*TI=ma*)]*=war=aš kašza aqqatarr=a* "Is it revolt in (lit. of) heaven? Is it famine and death in (lit. of) earth?" KUB 33.96 iv 11 + KUB 36.7a iv 48 (Ullik. I A), w. dupl. KUB 36.9 + KUB 33.104 iv 9-10.

e. as the abode of some of the gods — **1′** in general: *kuwapi ne-pí-iš* [(*tēkan dāi*)*r* (*nu=za* DINGIR.MEŠ)] *arḫa šarrir nu=za ša*[(*rāzziuš*) DINGIR.MEŠ (*n*)]*e-pí-*^{r}*iš*^{1} *dāir kattereš=ma*[*=z* (DINGIR.MEŠ) *d*]*ag*[*a*(*nz*)]*ipan katterra* KUR-*e* [(*dāir*)] "When they established heaven (and) earth, the gods took shares. The upper [gods] took heaven, and the lower gods took earth (and) the netherworld" Bo 3617 i 8-11 (rit.), w. dupls. KBo 13.104 + Bo 6464 ii? 4-7 and Bo 3078:7-10, ed. Otten-Siegelová, AfO 23:32f.; *nu=kan ne-pí-ši* UGU [($^{É.MEŠ}$*karimnuš kun*)]*tarrann=a anda wemiškizzi* "And he (i.e., Ullikummi) will reach the temples and the *kuntarra-* up in heaven" KUB 33.93 iv 26-27 (Ullik.), w. dupl. KUB 33.92 + KUB 36.10 iii 16-17, ed. Güterbock, JCS 5:158f.; [(*ne-p*)]*í-*[(*š*)]*a-a*[*š* ^{GI}]^{Š}^{r}IG^{1} *āppa tuk=pat* ^{d}UTU-*i ḫaš=kanzi nu*[(*=ka*)]*n* [(*n*)]*e-*[(*p*)]*í-ša-aš* KÁ-*aš zik=pat . . . šarreškiši* "The door of heaven they open for you, O Sungod, and only you . . . pass through the gates of heaven" ABoT 44 + KUB 36.79 i 29-31 (solar hymn, OH/NS), w. dupl. KUB 31.133:9-11, ed. Güterbock, JAOS 78:240 and Lebrun, Hymnes, 95, 102; cf. Bo 4696 + KUB 36.75 i 6-8 (prayer, OH/MS), translit. Otten-Rüster, ZA 62:232, ed. Lebrun, Hymnes, 122, 127; KUB 24.3 i 53-54 (prayer, Murs. II), ed. Gurney, AAA 27:24f.; [*n*]*e-pí-ši* DINGIR.MEŠ *ištarninkuen* "We made the gods in heaven sick" KBo 3.54 obv. 4 (hist., Ḫantili I/NS), ed. Hoffner, Unity & Diversity 56f.; *šēr=a=šša*[*n*] *ne-pí-ši šiunaleš ueškanta* "Above in heaven the divine ones are weeping(?)" KBo 10.24 iii 13-14 (KI.LAM fest., OH/NS), ed. StBoT 5:182 and 174 (differently), translit. StBoT 28:18; "But the son of the Stormgod was with the serpent (on the serpent's side;)" *nu šarā* ^{r}*ne*^{1}*-pí-ši atti=šši ḫalzāiš* "and he called up to the sky to his father" KBo 3.7 iii 25-28 (Illuy., OH/NS), ed. Beckman, JANES 14:16, 19, tr. ANET 126; "The land belongs to the Stormgod alone" *ne-pé-eš tekann=a* ERÍN.MEŠ-*az* ^{d}U-*aš=pat* "sky and earth (with their) population belong to the Stormgod alone" IBoT 1.30 obv. 2-3 (rit.,

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OH?/NS), ed. Goetze, JCS 1:90f., Archi, FsMeriggi[2] 32, tr. Güterbock, JAOS Suppl. 17:16; "If the [father of the gods] went to you male gods of the cedars (saying) 'Leave your temples'" [. . .]x-x *šarā ne-pí-ši ītten kinuna=šmaš [kāš]a ne-pí-ša-az ḫuit=tiyanniškiuwani talliškiueni mukišgaueni n=uš attaš ne-pí-ša-an-z[a]* EGIR-*an tarna* "'Go up to heaven.' Now, we are drawing, calling (and) evoking you from heaven. O father heaven, release them (i.e., the gods)" KUB 15.34 iv 28-32 (rit., MH/MS), ed. Zuntz, Scongiuri 520f. and Haas-Wilhelm, AOATS 3:204f.; DINGIR.MEŠ=*ma=wa=kan ḫūmanduš [ne-pí-š]a-az* GAM MUŠEN.ḪI.A GIM-*an išḫuwāu* "Let him scatter all the gods down from heaven like birds" KUB 33.93 iii 24 + "35" (mis-join) (Ullik., NS), ed. Güterbock JCS 5:18f.; *nu* 3-*ŠU palwait nu=šša*n *šarā [ne-pí]-ši* DINGIR.MEŠ-*muš ištama*ʳ*š*ˀ*šer* "He clapped three times, and up in heaven the gods heard" KBo 26.65 iv 16-17 (Ullik.III A).

2′ gods of heaven — **a′** as a category: *ne-e-pí-ša-aš* DINGIR.MEŠ-*e[š]* KBo 8.35 ii 10 (treaty, MH/MS), KUB 31.145 obv. 8 (invocation); *ne-pí-ša-aš* DINGIR.MEŠ-*aš* KUB 17.21 ii 8 (prayer of Arn. I, MH/MS); *ne-pí-ša-aš* DINGIR.MEŠ-*eš* . . . *taknašš=a* DINGIR.MEŠ-*eš* "gods of heaven . . . gods of earth" ABoT 44 i 32-33 (solar hymn, OH/NS); DINGIR.MEŠ AN-*E* KBo 12.39 i 11 (treaty, MH); DINGIR.MEŠ *ŠA-ME-E* KUB 6.45 iii 59 (prayer of Muw. II).

b′ specific named gods — **1″** the Sungod of the Sky (*nēpišaš* ᵈUTU, ᵈUTU *ŠA-ME-E*, ᵈUTU AN-*E*): KBo 17.5 ii 4 (rit., OS), KUB 6.45 i 10 (prayer of Muw. II), KUB 26.25 ii? 9 (hist., Šupp. II, NH), etc.

2″ the Stormgod (ᵈU/ᵈIM) of the Sky: *ne-pí-iš-za-aš-ta* ᵈIM-*unni* KBo 3.22 obv. 2 (hist., OS) to be analyzed as sg. abl. *nepišza=ašta* (see Kammenhuber, FsLaroche 189 [sub 4 c] and 190), or as gen. (see Neu, StBoT 18:47-50); *ni-pí-[š]a-aš* ᵈIM KBo 18.151 obv.? 5 (lot oracle, OH/MS?), KUB 23.11 ii 24 (ann. of Tudḫ. II, MH/NS); ᵈU AN-*E* KUB 15.1 iii 22, 25 (dreams, NH), etc.

3″ the Tutelary Deity of the Sky (*nepišaš* ᵈLAMMA): KUB 2.1 i 43 (fest., NH).

4″ ᵈ*IŠTAR* AN, ᵈGAŠAN AN(-*I*): KUB 27.1 i 59, ii 46-50 (fest., NH).

5″ ᵈ*Arinit* AN-*E*: IBoT 1.29 obv. 39 (fest., OH/MS?).

3′ king in/of heaven — **a′** ᵈ*Alalu*: KUB 33.120 i 8 (Kumarbi myth).

b′ ᵈ*Anu*: ibid. i 18.

c′ ᵈUTU: KUB 31.127 obv. 1-2 (solar hymn, OH/NS), KUB 36.83 i 8, 12 (rit.).

d′ ᵈU: KBo 20.92 + KBo 11.72 iv 6 (rit., MH?/NS); VBoT 120 ii 9 (rit., MH/NS); KBo 4.10 rev. 26 (treaty, Tudḫ. IV); ᵈU LUGAL *ŠA-ME-E* . . . ᵈU [KUR ᵁᴿ]ᵁ·ᴳᴵˢPA-*ti* LUGAL *ŠA-ME-E* KUB 6.45 i 11-12; ᵈU *Piḫaššašši*š EN-*YA ne-pí-ša-aš* LUGAL-*uš* ibid iii 51 (prayer of Muw. II).

e′ ᵈLAMMA: KUB 33.111:1, HT 25 + KUB 33.111:8 (kingship of ᵈLAMMA, NS).

f′ ᵈ*Eltarra*: KBo 22.87 rev. 8 (myth).

4′ lord of heaven (and) earth: ᵈU EN AN KI "the Stormgod, lord of heaven (and) earth" KBo 11.1 obv. 1 (prayer of Muw. II).

5′ queen of heaven — **a′** ᵈUTU ᵁᴿᵁ*Arinna*: KUB 21.27 i 1-2 (prayer of Pud., NH).

b′ ᵈ*Ḫebat*: KUB 6.45 i 41 (prayer of Muw. II); KUB 26.48:6 (decree of Hatt. III, NH); KBo 4.10 obv. 55 (treaty of Tudh. IV).

c′ ᵈ*IŠTAR*: KBo 5.3 i 51 (Huqq., MH/NS).

6′ ᵈ*IŠTAR*, "celestial daughter of ᵈSin": ᵈ*SIN-aš ne-pí-ša-aš* DUMU.SAL-*aš* KUB 31.141 obv. 5 (hymn, NH), ed. Reiner & Güterbock, JCS 21:258.

f. venerated — **1′** festival of heaven and earth: ᵈIM-*ni=wa* MU.KAM-*aš* SAG.DU-*aš ne-pí-ša-aš daganzipašš=a daššuš* EZEN-*aš kiš=ati* "For the Stormgod the important festival of the New Year, of heaven and earth was performed" KUB 36.97 iii 3-5 (fest.), ed. Otten, OLZ 1956:102; (Then [they do this] at 7 hearths:) § *INA* 1 GUNNI *ne-pí-iš tekann=a INA* 2 GUNNI ᵈIM-*ni* ᵈUTU-*i=ya* "At the first hearth (to) heaven and earth, at the second hearth to the Stormgod and Sungoddess" KUB 9.28 ii 26-27.

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2′ drinking heaven and earth in a festival and offering to them: EGIR-*ŠU-ma ne-pí-iš tekan* GUB-*aš* 1-*ŠU ekuzi* "Afterwards he (i.e., the exorcist) while seated drinks heaven (and) earth once" KUB 10.72 v 20-21 (fest., pre-NH/NS); 1 NINDA SIG *ne-pí-ši* KI-*pí* KI.MIN (i.e., *paršiya*) "he breaks one flat bread to heaven (and) to earth" KUB 27.1 i 69 (fest., NH); cf. KBo 20.123 i 2 (Kizz. fest.); KBo 14.143 i 9 (list of offerings); KBo 5.2 iii 5 (rit., MH/NS).

g. representation of the sky: *ḫurtiyali=ma* [AN.B]AR-*aš ne-e-pí-iš* (var. omits *-e-*) 1-*EN kitta* URUDU-*aššaš=a* 1-*EN kitta* "One sky of [iro]n is placed in the basin and one of copper is (also) placed (therein)" KBo 17.1 i 7-8 (rit., OS), w. dupl. KBo 17.3 i 3, ed. StBoT 8:18f.; [. . .]*šer=a=šši ne-e-pí-iš* AN.BAR-*aš* "Above him (there is) a sky of iron" KUB 33.34 obv.? 9 (myth., OH/NS), ed. Košak, FsGüterbock[2]132, translit. Myth. 67; cf. KUB 34.77 obv. 9 (rit., MH?/NS); *ANA* DINGIR-*LIM kuit ŠA-MU šer nu=wa ḫališšaz arḫa išḫūwan ḫarzi* "What heaven was above the deity — he has thrown out together with (its) plating" KUB 5.7 rev. 22-23 (oracle, NH), tr. Goetze, ANET 498. (Goetze's tr. of *ŠAMÛ* as "baldachin" may apply to other representations of the sky as well); (modelled in pastry:)1 *ne-pí-iš* ZÍD.DA *ŠA* 1/2 *UPNI nu=šša̮n anda* MUL. ḪI.A *iyan* "one sky of one-half *UPNU* of flour, thereupon stars are modelled" Bo 2071 (=KUB 60.121) rev. 16-17, ed. Sommer, ZA 46:8, Beckman, StBoT 29:111, and cf. discussion in Hoffner, AlHeth 207f., HW[2] 1:102b; cf. Yaz.[2] 177 for what a "sky" might look like.

Hrozný, HKT (1919) 72 n. 5; Laroche, BiOr 18 (1961) 254 (nom. used as voc.); id. BSL 57 (1962) 26f. (erg.); id., RHA XXIII/76 (1965) 39 (gen. in *-an*); id., RHA XXVIII (1970) 24 (all.); Neu, Lok. (1980) 40f. (endingless loc.); Beckman, StBoT 29 (1983) 181 w. n. 465, p. 198 (*nepiša-* n. com.).

[*nepišannaz*] in [. . .] EGIR-*pa* DU$_8$-*it ne-pí-ša-an-na-az* (var. [*n*]*e-pí-ša-an-na-az*) [. . .] KUB 27.29 i 30-31 (rit. of Allaiturāḫi, NH), w. dupl. KUB 34.110:5, ed. Haas-Thiel, AOAT 31:136f. Interpretation is difficult because of the broken context. Possibilities: (1.) sg. abl. from an unattested **nepišatar*; (2.) emendation to *ne-pí-ša-an-ta-az*, as done by Haas-Thiel, sg. abl. of an unattested **nepišant-*; (3.) analyzed as *nepišann=a=z*, see Beckman, StBoT 29:181 w. n. 465, sg. acc. or pl. gen. of *nepiša-* n. com. Since EGIR-*pa* DU$_8$-*it* probably ends a clause, leaving *n.* to introduce the next clause, the 3rd possibility (i.e., noun + encl.) is the most probable one.

nerāya (Hurr. offering term).†

ni-e-ra-a-i[*a*] (or *-i*[*-ia*]) KUB 7.51 obv.! 14, among Hurr. terms in *-ya* in Hitt. context (cf. lines 10-11 and 16-17).

Laroche, GLH (1976-77) 185 (*niri* "bon" with refs. in Hurrian texts).

nirampi, nirappi, niramwi$_i$, nirammi (Hurrian offering term); from MH.

ne-ra-am-pí KUB 15.34 iv 53 (MH/MS), KUB 45.47 iii (14), iv 19, *ni-ra-am-pí* KUB 27.1 iii (7) (NH), KUB 25.44 ii? 5, KUB 27.8 rev. 8, KUB 44.58 ii? 3, KUB 45.2 ii 8, KBo 14.127 iv? 6, KBo 23.67 ii 10, KBo 20.113 iv 1, *ni-ra-am-mi* KBo 20.109 rev. 6, *ni-ra-am-wi$_i$* KUB 27.21:7, KBo 23.42 rev. 23, *ni-ra-ap-pí* KBo 22.180 iv 9, KBo 8.156 left col. (7).

EGIR-*ŠU-ma tūni tapri* ^{d}*Hepatwe$_e$na kišḫi adāni ni-ra-am-pí šalanni* TUŠ-*aš ekuzi* KUB 27.8 rev. 7-8 (list of Hurr. gods); 1 NINDA.SIG *zušši tuḫḫēni* ^{d}*Ištarwi$_i$* ^{DUG}*aḫrušḫi ḫubrušḫi ni-ra-a*[*(m-p)*]*í šālanni* ^{d}*Ištarwi$_i$* 1 N^{r}INDA.SIG $^{d\urcorner}$*Apinit*[*a* T]UŠ-*aš* KI.MIN KUB 27.1 iii 6-8 (fest. of Šamuḫa, NH), w. dupl. KUB 27.3 left col. 15-16, ed. Lebrun, Samuha, 81, 91.

Haas-Wilhelm, AOATS 3 (1974) 111 (related to Nuzi-Akk. word *niranitḫu* ("eine Holzart")); Laroche, GLH (1979) 184 ("un attribut divin (un meuble?)"); Wegner, AOAT 36 (1981) 111.

[*niraniḫi*] Hurr. offering term, read *ni-ra-*[*(ni-ḫi-bi)*] by Haas-Wilhelm, AOATS 3:111, is actually *ni-ra-*^{r}*am-pí*$^{\urcorner}$ KUB 27.1 iii 7, w. dupl. *ni-ra-am-pí* KUB 27.3 left col. 16.

nirappi see *nirampi.*

^{TU_7}nirikkiša n.; (a soup or stew); from MH.†

nom.? $^{[T]U_7}$*ni-ri-ik-ki-ša* HT 12:9 (fest.), $^{[T]U_7}$*ni-ri-ik-ki-š*[*a*] KBo 10.52 obv.? 6 + KBo 15.16 ii? 17 (fest., MS).

n. appears in a list of soups or stews. Since the form could be sg. or pl., it is impossible to determine the stem. Cf. [T]U$_7$.ḪI.A ^{URU}*Ne-ri*⟨*-ik?*⟩ *pittalwan* KUB 41.35 ii 11 (fest. frag.).

Hoffner, AlHeth (1974) 210 (a stew or soup named after a region).

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nirišši(ya) (Hurr. offering term); MH.†

nu LÚAZU 1 NINDA*idurin* 1 N[INDA].SIG-*ya ANA* dNIN.GAL *ni-ri-iš*[*-ši-y*]*a paršiya* "The exorcist breaks 1 *i.*-bread and 1 thin bread to dNIN.GAL for *n.*" KUB 45.47 iii 28-29 (rit., MH/MS).

The form could be Hitt. dat. sg. of Hurr. *niri/niriše* "good".

Laroche, GLH (1976-77) 185.

nirni (Hurr. offering term).†

ni-ir-ni KUB 45.50 ii 3, KUB 32.84 iv? 20, KBo 14.138:(11).

Listed among offerings for Tešub's attributes.

Laroche, GLH (1976-1977) 185.

[*niš*] see *ni.* and [*ne-*], and Akk. *NĪŠU* (s.v. *lingai-*).

ne/išḫi Hurr.; (divine attribute of Šimegi and Šaušga).†

Luw. pl. nom. *ni-iš-ḫi-in-zi* KBo 5.2 iii 29 (rit., MH/NS); **Hurrian forms in Hitt. context:** *ni-eš-ḫi-na* KUB 29.8 i 54, *ni-eš-ḫi-ia* KUB 15.31 iv 34.

Haas-Wilhelm AOATS 3 (1974) 91f.; Laroche, GLH (1976-1977) 186; Wegner, AOAT 36 (1981) 88f.

URU**nišili, nešumnili, našili** adv.; in Nešite, in the language of the town Neša (= Kaneš)(i.e., in Hittite).†

a. followed by *kiššan* and a passage in Hittite: "One bodyguard gives a sign with his spear to the bodyguards and the palace servants" *nu* URU*ni-ši-li kiššan ḫ*[*alzai*] / *tapūša* "and cries out in Hittite: *tapuša* ('To the side!)'" IBoT 1.36 iii 63-65, ed. Jakob-Rost, MIO 11:196f. (instr., MH/MS); "The gateman steps down from the gate" *nu na-a-ši-li kiššan tezzi ḫalugaš ḫalugaš* "and speaks in Hittite as follows: *ḫalugaš ḫalugaš* ('Message! Message!')" KBo 5.11 obv. 2-4 (instr., MH?/NS), ed. Hrozný, BoSt 5:26f., Beal, Diss. 165 w. n. 533; since *tapūša* and *ḫalugaš* are indeed Hittite words, these examples confirm that *n.* really means "in Hittite."

b. in a letter to Egypt: "The tablets which they will bring" *nu ne-eš-*[*u*]*m*!*-ni-*[*li*] *ḫatreški* "always write (them) in Hittite" VBoT 2:24-25 (Arzawa letter, MH/MS), ed. Hrozný, JA 218:210f., Rost, MIO 4:329f.; in VBoT 2, *n.* is barely legible; it is more visible in Schroeder, VAS 12.202 and in Hrozný, JA 218:317. The adv. here is derived from the gentilic in *-umna-* of the GN, "Nešian", cf. LÚ.MEŠ *ne-šu-me-ni-eš*, see also Berman, Diss., q.v. Since the writer of this letter writes in Hittite, it is obvious that he is requesting replies in the same language.

Forrer, SPAW 1919:1030f. (< Kaneš, "kanesisch" = "hethitisch" = "nasisch," *nāšili* is adv. for Kaneš); Hrozný, BoSt 5 (1920) 27, 29 (incorrectly: "(in) unserer (Sprache)"); Forrer, ZDMG 76 (1922) 191 (rejects Hrozný's tr.; but incorrectly: *nāšili* is not a language but a way of speaking); Hrozný, ArOr 1 (1929) 294f. ("Hittite", < Neša, but not Kaneš); id., ArOr 3 (1931) 282f. (repeating 1929); id., JA 218 (1931) 317-320 (on *nešumnili*); Otten, OLZ 1943: 114f. w. n. 4 (*našili* = URU*nišili* "in der von uns 'Hethitisch' genannanter Sprache"); Friedrich, HW (1952) 149 (*nāšili*, URU*nišili*: "in nesischer [d.h. (keilschrift)-hethitischer] Sprache"), 150 (*nešumnili*: "auf nesisch [d.h. hethitisch]"); Güterbock, Oriens 10 (1957) 234f. (*nešumnili* = *kanešumnili* = "in Hittite"); id. Eretz Israel 5 (1958) 46-50 (Kaneš = Neša); Kammenhuber, HbOr 1.2.1-2.2 (1969) 225 (on the a-vocalism of *našili*); Otten, StBoT 17 (1973) 57 (Kaneš = Neša); Del Monte, RGTC 6 (1978) 290 (spellings and references).

Cf. LÚ*nešumena-*, *kanišumnili-*.

nišuwašuniwa$_a$ (Hurr. hipp. term).†

Then they (sc. the horses) eat fodder for three days," *ni-šu-*⌜*wa-šu*⌝*-ni-wa$_a$ ti-du-u*[*p-*o *ḫ*]*ar-kanzi* "they hold them *n. t.*, (and they hitch them up)" KBo 3.2 rev.! 45-46 (Kikkuli, IV tablet), ed. Hipp. heth. 140f. w. n. 78; the phrase may correspond to *n-aš nāwartanna ḫarkanzi* "they hold (them) for nine laps" ibid. obv.! 36-37; a reading *ni-šu-wa*$_{[a]}$-⌜*ma*⌝*-ni-wa$_a$* is also possible. Goetze, JCS 16:31, suggests *ni-šu-wa-an*(?)*-ni-wa$_a$ ti-du-up*[*-pa*], i.e., *nišuwa-*(*n*)*i-wa tidup-wa* (dat.).

Kammenhuber, Hipp. heth. (1961) 141 n. 78; Laroche, GLH (1976-77) 186.

LÚ**nešumena-** n.; man from the town of Neša (= Kaneš), Nesite; from OS.†

pl. nom. LÚ.MEŠ*ne-šu-me-ni-eš* KBo 20.10 i 17, ii 14 (OS), KBo 21.70 i 24 (OH?/MS), KBo 7.38 rt. col. 10, KBo 21.71:6, KBo 21.73 left col. 2 (all MS?), KBo 30.80 obv? 3.

LÚ.MEŠ*ne-šu-me-né-eš* SÌR-*RU* "the men of Neša sing" KBo 20.10 ii 14 (fest., OS), cf. ibid. i 14-17, translit. StBoT 25:131f.; [d*Ašgašipan*] dSAL.

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LUGAL-*an* ^{d}*Piruann=a* x[. . .] $^{LÚ.MEŠ}$*ne-šu-me-ni-eš* SÌR[-*RU*] KBo 7.38 rt. col. 8-10 (fest. frag., MS?), translit. StBoT 17:26; note the par. ^{d}*Pir*^{r}*w*^{1}*an* ^{d}*Aškašipan* ^{d}SAL.LUGAL-*ri* ^{d}*Maliyan andurza akuwanzi* ^{LÚ}NAR ^{URU}*Kaneš* SÌR-*RU* KBo 4.13 vi 9-11.

Güterbock, Oriens 10 (1957) 234-235; id., Eretz-Israel 5 (1958) 47*-48*; Laroche, BSL 55 (1960) 170f.; Otten, StBoT 17 (1973) 14f., 26 w. n. 42; Kammenhuber, ZA 66 (1976) 69, 75; Del Monte & Tischler, RGTC 6 (1978) 290; Oettinger, GsKronasser (1982) 176 n. 51.

Cf. *kanišumnili, nišili.*

nešumnili see ^{URU}*nišili.*

$^{(NA_4)}$nitri- n. neut.; natron; from MH.†

sg. nom. ^{NA_4}*ni-it-ri* 2Mašt. i 11, iv 22 (MH/MS), KBo 2.3 iv 3 (MH/NS), *ni-it-ri* KBo 23.1 iii 27 (NS), 1658/c i 8 (MIO 1:367), KUB 30.38 i 20 (NS); **abl.** ^{NA_4}*ni-it-ri-az* KUB 30.31 i 49 (NH), *ni-it-*[*ri-az*] 1658/c i 6 (Rost, MIO 1:367).

^{LÚ}SANGA *IŠTU* ŠE+NAGA *ni-it-*[*ri-az*] *warpzi* ^{SAL}SANGA ^{d}*Ḫepat=ma a*[*r-ta-ri*?] *nu=šši* ŠE+NAGA *ni-it-ri-ia* EGIR-*and*[*a*] *peš=kizzi* "The priest bathes with soapwort (and) natr[on], while the priestess of Ḫepat [is] s[tanding by]; afterwards, he hands the soapwort and natron to her. (§When rinsing is comp[leted], . . .)" 1658/c i 6-10, ed. Rost, MIO 1:367, cf. StBoT 2:13; "The Old Woman takes ^{r}water^{1} with a cup or amphora and presents it to the two clients" ^{NA_4}*ni-it-ri=ia=kán anda šuḫḫan* (par. *anda išḫuwanzi*) "and natron is poured/sprinkled in. (The two clients pour water over their heads, they also rinse their hands (and) their eyes" KBo 2.3 iv 1-6 (1st Mašt. rit., MH/NS), tr. Goetze, ANET 351 ("salt"), with par. 2Mašt. iv 21-25 (MH/MS), ed. Rost, MIO 1:364-367, and par. KBo 9.106 iii 35-39 (MH/NS); "Afterwards, the holy *katra*-women and the exorcist go to the river" *ni-it-ri=ia=za danzi* (var. *kar*[*panzi*]) "And they take natron (and wash two divine rhyta)" KBo 23.1 iii 25-29 (rit., NS), with par. KUB 30.38 i 19-21 (NH); *INA* UD.18.KAM=*ma=šš̆an* DINGIR.MEŠ *PANI* ÍD ^{NA_4}*ni-it-ri-az war=panzi* "On the 18th day they wash the gods with natron by the river, (they also wash themselves and rinse the paraphernalia)" KUB 30.31 i 49-51 (Kizz. rit., NH), ed. Lebrun, Hethitica 2:96, 104.

This culture word also occurs in Egyptian (Grundlach, LÄ 4:358f.), in Standard Babylonian, in Neo-Assyrian (CAD N/2:299), and in other ancient Mediterranean languages.

Hrozný, BoSt 3 (1919) 87 w. n. 7 (Egyptian lw. designating natron and existing in Akkadian, Hebrew, etc.); Friedrich, HW (1952) 152 ("Natron(??), Salpeter(??)"); Rost, MIO 1 (1953) 366-368; Kronasser, EHS 1 (1966) 60, 225, 245; Moyer, Diss. (1969) 130; Lebrun, Hethitica 2 (1977) 110f.

Cf. Akk. *nitiru, nitru.*

[n]etūpa- n.; (mng. unkn.).†

[^{GIŠ}]*laḫḫuraš ki*[*tta . . .*] / [*n*]*e*?*-tu-u-pí anda* [*kitta*? . . .] KBo 17.58 i 2-3 (MH?); could also be read [^{GIŠ}?*š*]*ar-tu-u-pí.*

newa- adj.; new, fresh; written syll. and GIBIL (opp. LIBIR.RA, LIBIR-*RU* (= Akk. *labīru*), *karuili-* "old, former"); from OH/MS.

sg. nom. com. GIBIL-*aš* VBoT 70:7, 10, 76/g rev. 3 (Riemschneider, Omentexte 107 n. 6); **acc. com.** GIBIL-*an* KUB 29.1 iii 37 (OH/NS); **nom.-acc. neut.** *ne-e-wa-an* KBo 21.22:26 (OH/MS), *ne-e-u-wa-an* KUB 20.54 + KBo 13.122:6, 7 (OH?/NS) and dupl. KUB 55.2 rev. 3 (2x), KBo 13.122:10, GIBIL-*an* KBo 21.22 obv. 25 (OH/MS), KUB 25.31 obv. 7, 8, KUB 28.80 iv 3; **inst.** *ne-e-u-*[*it*] KUB 13.2 ii 14 (MH/NS), *ni-u-i-i*[*t*] KUB 31.91:5.
pl. acc. com. *ne-mu-uš* KUB 25.31 obv. 15.

a. said of buildings and their maintenance: 2 *ṬUPPU mān* É DINGIR-*LIM* GIBIL *wedan*[*zi*] "Two tablets: when they buil[d] a new temple" KUB 30.45 iii 3 + HSM 3644:11 (shelf list), ed. CTH pp. 160f., cf. Güterbock, JCS 19:33; É DINGIR-*LIM* GIBIL=*ši* DÙ-*u*[-*en*] "We built for him (i.e., the Weathergod of Liḫzina) a new temple" KUB 38.3 i 7 (inv., NH), ed. Bildbeschr. 16f., tr. Rost, MIO 8:182; 2 *TAPAL* É.MEŠ DINGIR.MEŠ GIBIL-*TIM ŠA* ^{d}U AN-*E* ^{d}UTU ^{URU}TÚL-*na weter* "They built two pairs/sets of new temples for the Stormgod of Heaven and for the Sun-goddess of Arinna" KUB 38.12 ii 14-15 (cult inv,. NH), ed. Rost, MIO 8:200; cf. also KUB 38.1 i 23 (cult inv., NH), KUB 41.31 obv. 17 (list of offerings), KUB 44.21 iii 7 (fest.); *ANA* EN SISKUR=*ma=*^{r}*kan*^{1} *mān āššu nu karūili ANA* É DINGIR-*LIM tuḫalzin kuedani* UD-*ti šipandanzi* DINGIR-*LAM* GIBIL=*ya apēdani* UD-*ti ANA* É.ḪI.A GIBIL=*kan andan ḫuittiyanzi* "If it is acceptable to the

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sacrificer, on the day on which they sacrifice the *tuḫalzi* in (lit. to) the old (*karuili*) temple they also attract the new deity into the new temple (lit. houses)" KUB 29.4 iii 34-37 (rit., NH), ed. Schw. Gotth. 24f.; ⌜GIM-*an*⌝ É ⌜x - x - x *n*⌝*ašma* (coll.) É.MEŠ ⌜GIBIL.MEŠ *dammeli*!⌝ *pedi wedanzi* "When they build a . . . house or new buildings in an uncultivated place" KBo 4.1 i 1 (rit., NH), ed. Kellerman, Diss. 126, 134 (who reads [GIM-*an*] É [DINGIR-*LI*]*M*! G[IB]IL! *na*!-*aš-ma* against the traces, following Güterbock, RHA XXII/74:113 n. 16); *mān=za=kan* LÚ.MEŠKISAL.LUḪ É.MEŠ GIBIL *ḫaneššuwanzi apanzi* "When the courtyard sweepers begin to plaster new buildings" KUB 29.1 iii 29 (rit., OH/NS), ed. Kellerman, Diss. 17, 30, Marazzi, VO 5:158f.; *mān* LÚ.MEŠKISAL.LUḪ*=ma* É.MEŠ GIBIL-*TIM*-⌜*ša?*⌝ GUNNI-*an* GIBIL-*an tianzi* "When the sweepers install a new hearth (in) the new buildings" ibid. iii 37-38 (Kellerman '-*kán*?', Marazzi '-*it*?'); "Let (your men) scrape off (the deteriorating plaster) from the old buildings of the king, the cattle barns, the warehouses and the bath houses" *n=at dān* EGIR-*pa ne-e-u-it* (dupl. G: *ni-u-i-i*[*t*]) *wilanit* (dupl. E: IM.ḪI.A GIBIL) *ḫaniššandu n=at tān* EGIR-*pa newaḫḫandu* "and let them replaster a second time with fresh plaster and let them renew them again" KUB 13.2 ii 13-15 (instr., MH/NS), w. dupl. E: KUB 31.87 ii 14-17 + KUB 31.88 ii 1-3, and G: KUB 31.91:3-6, ed. Dienstanw. 44f.; *mān INA* É.GAL-*LIM* GIBIL GIŠ*ḫattalwaš* GIŠ-*ru tittanuwanzi* "When they install a door bolt in a new palace" KUB 2.2 ii 37-38 (Hattic bilingual, OH?/NS), ed. HHB 65.

b. said of various manufactured objects — **1′** utensils: [*UNŪ*(*T* GIŠ*=ya UNŪT* GIR$_4$*=ya* GIŠ*ḫa*)]*ššalli* GIŠNÁ.ḪI.A*=ya ḫūman* GIBIL-*TIM* [(*dannaranda*) o o o o o o (*d*)*anz*]*i* "Both the utensils of wood and the utensils of fired clay, the stool and the bed — all new and 'empty' (undecorated?) — they take [. . .]" KBo 17.65 obv. 24-25 (birth rit., MH?/MS?), with dupl. KUB 44.59 obv. 8-9, ed. StBoT 29:134f.; cf. *UNŪT* GIBIL KUB 23.103 obv. 20 (letter, NH), ed. Otten, AfO 19:41.

2′ statues — **a′** (ALAM): EGIR-*pa=aš* ALAM.ḪI.A KÙ.BABBAR GAR.RA GIBIL-*TIM* DÙ-[*i*]*r* "They make them (the divine images) as new statues inlaid with silver" KUB 38.12 iii 11-12 (inv., NH), cf. Rost MIO 8:201.

b′ DINGIR: ⌜*A*⌝*NA* DINGIR-*LIM* GIBIL ALAM KÙ.BABBAR DÙ-*anzi* "They make a silver statue for the new deity" KUB 50.89 iii 9 (oracle question); cf. DINGIR-*LIM* GIBIL ibid. ii 15 (Otten, Pud. 13 n. 22, cf. Jakob-Rost, MIO 9:179 w. lit.); DINGIR-*LUM* GIBIL ^{NA_4}ZI.KIN "the new deity: a stela" KUB 38.16 obv. 6, KUB 12.2 i 8 (inv., NH); ŠU.NIGIN 3 DINGIR.MEŠ GIBI[L] "Total: 3 new deities" KUB 38.23 obv. 11 (cult inv., NH).

c′ (description of a statue of the Sungod): *ēšri=šše*t*=wa ne-*⌜*e*⌝*-u-wa-an* (par. GIBIL-*an*) GAB-*ŠU=wa ne-e*[*(-u-wa-an)*] (par. GIBIL) (par adds: [o]-*ŠU=wa* GIBIL-*an*) *pišnatar=šet=wa ne-e-u-wa-an* (par. LÚ-*tar=šet=wa ne-e-wa-an*) . . . [*t*]*edani=šše*t*=a=wa* (var. erroneously *uddani=šše*t*=a=wa*) *ne-e-u-wa-an* "His image (is) new, his chest (is) new, (par. adds: his [. . .] is new) his 'manhood' (is) new, his hair is new" KUB 20.54 + KBo 13.122:6-7, 10 (benediction for Labarna, OH?/NS), with dupl. KUB 55.2 rev. 3, 5, ed. Neu & Otten, IF 77:182 w. n. 1, and par. KBo 21.22:25-26, ed. Archi, FsMeriggi^2 46f.

3′ *kurša-* hunting bags as a representation of deities: *nu maḫḫan* 2 KUŠ*kuršuš* GIBIL-*TIM ŠA* ^{d}*Zithariya U ŠA* ^{d}LAMMA URU*Ḫatenzuwa udanzi* "And when they bring two new hunting bags of Zitḫariya and of the patron deity of Ḫatenzuwa (they take them into the House of the Hunting Bags)" KUB 55.43 i 5-7 (renewal of the hunting bags), ed. Otten, FsFriedrich, 352, 354, McMahon, Diss. 141, 154; cf. ibid. i 11; "They burn the hunting bags and two wooden bowls" *nu* EGIR-*pa* GIBIL-*an iyanzi* § *nu ḫūman* GIBIL-*an pianzi* "and then they make (everything) new again. §And they give everything new . . ." KUB 25.31 + 1142/z obv. 6-8 (Otten & Rüster, ZA 62:234).

4′ *išpanduzzi*: "The anointed priest takes [8] old (*karūli*) amphorae of wine rations" EGIR-*pa=ma* 8 DUG*palḫi* [*išp*]*anduzi ne-mu-uš* LÚZABAR.DAB *pāi* "in their place the wine supplier issues 8 amphorae of new wine rations" KUB 25.31 + 1142/z obv. 14-15 (Otten & Rüster, ZA 62:234), w. inexplicable common gender adj., for following lines cf.

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7′; ^{LÚ}SAGI.A *išpantuzzi* GIBIL GEŠTIN-*aš dāi* "The cupbearer takes a new ration of wine" KUB 2.13 iv 9-10 (fest., NH?/NS).

5′ tables: "In the house in which I make offerings" *nu* ^{GIŠ}BANŠUR GIBIL *kittari* "a new table is set up" KUB 7.5 ii 5-6 (rit. against impotence, MH/NS), ed. Hoffner, AuOr 5:274, 278 w. n. 28 (§9), tr. Goetze, ANET 349; cf. ibid. iv 17.

6′ baskets: ^{GI}MA.SÁ.AB GIBIL "a new basket" KBo 17.55 i 6, KUB 27.52:(4) (fest.).

7′ footstools: "The anointed priest takes two old (*karūli*) [foot stools—one of the god and one of the king" [EG]IR-*pa-ma* 2 ^{GIŠ}GÌR.GUB GIBIL [. . .] *pāi* "and in their place [the . . .] gives two new footstools" KUB 25.31 + 1142/z obv. 16 (Otten & Rüster, ZA 62:234).

8′ clothes: ⌜TÚG⌝ GIBIL-*ya-za* GÙB-*la waš-šiyazzi* "He puts on new clothes on the left" KUB 4.47 i 18 (rit.); TÚG.GUZ.ZA LIBIR.RA GIBIL "GUZ.ZA-cloths, old (and) new" KUB 52.96 obv. 11 (inv., NH), ed. Siegelová, Verw. 358f.

9′ metal implements for horses: ^{URUDU}*IŠ-PARDU* ^{URUDU}*ŠIRINATU* GIBIL.MEŠ *kuw*[*api*?] *udanzi nu-wa* GIBIL.MEŠ *ŠA* LUGAL *šaklāi da*⌜*škin*⌝*un* "When they brought in new bits and snaffles, I used to take the new ones for the royal service, (but of the old ones I used to take for myself as much as I liked)" KBo 16.62 + KUB 13.35 i 41-42 (affair of Ukkura, NH), ed. StBoT 4:6f.

10′ wall hangings, tapestries: "When they deliver a wall hanging" *nu-wa* ^{TÚG}*parnan* GIBIL *INA* É.LUGAL *daḫḫi* "I take the new wall hanging into the royal palace (and keep the old ones for myself)" ibid. i 47-48.

c. said of foodstuffs: "In the morning the king goes to Arinna and performs the festival of haste" *nu-kan AN*[*A*] EZEN *nuntarriyašḫaš šeppittaš* ^{NINDA}*da*[(*nnaš*)] LÀL GIBIL-*ya dāi* GEŠTIN GIBIL-*ya šippant*[*i*] "For the *n.*-festival he takes *d.*-bread (made from) *š.* and new honey; he also libates new wine" KUB 10.48 i 1-4 (fest., NH), w. dupl. KUB 9.16 i 17-20, ed. Košak, Linguistica 16:56, 61; GEŠTIN GIBIL "new wine" KUB 25.14 iii 9, 11 (fest.), KBo 16.78 iv 6 (deliveries for the festivals); NINDA GIBIL "fresh bread" KUB 46.17 iv 11 (cult inv.).

d. said of persons — **1′** the king: "Furthermore, if someone comes into the city, they will not say to him thus: 'In what city is the (real) king?' No!" LUGAL GIBIL-*wa kuedani* URU-*ri* "'In which city is the new king?' (and they will say: 'The[re is the new king.]')" KBo 15.2 rev. 8-10 (substitution rit.), w. dupl. KUB 17.31 i? 9-11, ed. StBoT 3:60-63, cf. KBo 15.2 rev. 20.

2′ priests: (They [dri]ve an adorned sheep into the temple of the old priest.) ^{LÚ}SANGA GIBIL $^{SAL.MEŠ}$*ḫaziqaraya ANA* UDU EGIR-*an iyatari* [*nu-šm*]*aš* ^{LÚ}SANGA LIBIR.RA 3-*ŠU pennanzi INA* 3 KASKAL-*NI-ma-za* ^{LÚ}SANGA GIBIL [*PANI*] ^{LÚ}SANGA LIBIR-*RU šarā ešari* "The new priest and the *ḫ.*-women walk behind the sheep. [And] they drive (the sheep) (around(?)) the old priest three times. On the third time the new priest takes a seat up [before] the old priest" KUB 17.35 i 25-27 (cult inv., Tudḫ. IV), ed. Carter, Diss., 124f., 138; cf. ibid, i 23, 29-31, 37; KUB 44.21 ii 2 (fest.); IBoT 3.88:3 (fest.).

3′ ^{SAL}*alḫuitraš* GIBIL: KBo 14.89 iv 11 (fest.); also [. . . *-i*]*t-ra-aš* GIBIL KBo 29.160 rev.? 5, [^{SAL}*a*]*l-ḫu-it-ra-aš* GIBIL KBo 29.88 iv 6, [^{SAL}*al-ḫu-i*]*t-ra-aš* GIBIL KBo 29.86 obv. 18.

4′ LÚ GIBIL: KBo 4.14 i 40 (treaty, late NH).

5′ ERÍN.MEŠ GIBIL: *ŠA* ERÍN.MEŠ GIBIL-*mu kuit uttar ḫatrāeš* 1 *ME* ERÍN.MEŠ GIBIL-*wa-kan INA* ^{URU}*Gašipura šarā tarnaḫ-ḫun* "On the matter of fresh troops about which you wrote to me: 'I have sent up to Gašipura 100 new/fresh troops,' (this I have acknowledged)" Mşt 75/104 obv. 3-7 (letter, MH/MS), ed. Alp, Belleten 44 (1980) 49f. ("neue"), Beal, Diss. 497 ("new (green?)").

e. said of months: *mān IŠTU* (var. *INA*) ITU.6.KAM *IŠTU* UD.21.KAM *kuitman* ^{d}*SIN-aš zinnattari kuitman* ITU GIBIL (var. GIBIL-*aš* ITU.KAM-*aš*) *t*⌜*ī*⌝*ēzzi nu mān* ^{d}*SIN-aš aki* "If the moon is eclipsed (lit. dies) in the sixth month from the 21st day while the moon is waning (lit. is finishing) until the new month

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begins" KUB 8.1 ii 11-13 (lunar omen), w. dupl. 76/g rev. 2-3, ed. Riemschneider, Omentexte 101, 106; frequently at the end of a month in these eclipse omens, e.g., KUB 8.1 iii 4-6, ibid. 17-19, KBo 13.18 i 6-(7), KUB 8.5 iv!? 5-7, KUB 34.11 rev. 6-9.

f. said of plants: [*n=aš*]*ta karūili* ^{GIŠ}*eyan* [. . . *š(ar)*]*ā danzi* . . . GIBIL=*ma* ^{GIŠ}*eyan* ^{NA_4}*ḫū=wašiyaš* [(*kattan*)] *tittanuanzi* "they take up (i.e., pull up) the old *eyan*-tree/pole . . . they set up a new *eyan*-tree/pole next to the stela" KUB 53.8 obv. 3-6 (fest. for Telipinu), w. dupl. KUB 53.4 obv. 10-11, ed. Haas & Jakob-Rost, AoF 11:69f.

g. said of other things: [*M*]*ANDATU* GIBIL "new tribute" KBo 18.179 v? 2 (inv., NH); GIBIL-*an tuppi* "new tablet" KUB 28.80 iv 3 (fest. of Nerik); EZEN GIBIL KBo 13.252 iii 7, KUB 42.100 iii 22, KUB 38.5 iii 4, KBo 2.1 iv 10 (all cult inv., NH); EZEN SILA$_4$! (wr. BA$_4$×ERÍN) GIBIL KBo 26.178 iv 5 (cult inv.).

Sommer, KlF 1 (1930) 347; Goetze, Tunn. (1938) 64 n. 222.

Cf. *newaḫḫ-*.

newaḫḫ- v.; to renew, restore, make new again; wr. syll. and GIBIL-*aḫḫ-*; from OH/NS (and MH/MS).

pres. sg. 1 GIBIL-*aḫ-mi* KUB 56.23 obv. 9 (NH); **pl. 3** *ne-e-u-wa-aḫ-ḫa-an-zi* KUB 55.43 i 2 (MH/MS), *ne-wa-aḫ-ḫa-an-zi* KUB 57.30:5 (MH?/MS?), KBo 13.179 ii 4, IBoT 2.130 rev. 5.

pret. sg. 1 *ne-wa-aḫ-ḫu-un* KUB 13.7 iv 7 (MH/NS); **sg. 3** *ne-wa-aḫ-ḫa-aš* KBo 14.86 iv 14 (NS), KUB 27.59 iv (22); **pl. 3** *ne-wa-aḫ-ḫi-ir* KUB 29.1 ii 50, 51 (OH/NS), KUB 9.2 i 3 (NH).

imp. sg. 2 *ne-wa-a-aḫ* KUB 43.61 i (6) (OH/NS), KUB 43.63 obv. 8, 13, 19; **pl. 3** *ne-e-u-wa-aḫ-ḫa-an-du* KUB 31.87 ii 17 + KUB 31.88 ii 3 (MH/MS), *ne-wa-aḫ-ḫa-an-du* KUB 13.2 ii 15 (MH/NS).

inf. [GI]BIL-*an-zi* KUB 30.56 iii 17; **part. sg. nom.-acc. neut.** *ne-u-wa-aḫ-ḫa-an* KUB 31.100 obv. 3 (MH/MS), KUB 17.21 i 18 (MH/MS).

The writing *ne(-e)-u-wa-* seems confined to the pre-NH texts.

a. obj. (a representation of) ^{d}LAMMA ^{URU}*Ḫalinzuwa* (cf. *newa-* b 2′): $^{[UR]U}$KÙ.BABBAR-*az* GIM-*an* ^{d}LAMMA ^{URU}*Ḫalinzuwa* ^{URU}*Tu*[*ḫuppiya* GI]BIL-*an-zi paizzi* "How the patron deity of Ḫalinzuwa is brought (lit. 'goes') from Ḫattuša to Tu[ḫuppiya] to be [re]newed" KUB 30.56 iii 16-17 (shelf list, NH), ed. CTH pp. 181f.

b. obj. the hunting bag (*kurša-*) as a cult symbol (cf. *newa-* b 3′): [*mān ŠA*?] ^{d}*Zitḫariya U* ^{d}LAMMA ^{URU}*Ḫatenzuwa* [2 ^{K}]^{UŠ}*kuršuš* EGIR-*pa ne-e-u-wa-aḫ-ḫa-an-zi* ⌜*mā*⌝*n INA* MU. 9.KAM *mān=aš kuwapi kuwapi ne-wa-aḫ-ḫa-an-zi* "[When] they renew the [two] hunting bags of Zitḫariya and of the patron deity of Ḫatenzuwa — whether they renew them in the ninth year or whenever, (the time does not matter)" KUB 55.43 i 1-4 (rit., MH?/MS or early NS), ed. Otten, FsFriedrich, 352, 354, McMahon, Diss. 141, 153f.; *nu kuedani* URU-*ri* ^{KUŠ}*kuršuš* [. . .] EGIR-*pa ne-wa-aḫ-ḫa-an-zi* "And in which town they renew the hunting bags [. . .], (there they stay)" KBo 13.179 ii 3-5 (rit.).

c. obj. a rhyton (*BIBRU*): *mān=wa BIBRU* x[. . .] / [*nu=wa*]*r=an* $^{LÚ.MEŠ}$⌜BUR⌝.GUL *āppa tān* [*laḫuanzi*] / [*nu=w*]*ar=an tān ne-wa-aḫ-ḫa-an-*[*zi*] "If [they break(?)] a rhyton, the BUR.GUL-men will re-cast it and renew it again" KUB 57.30:3-5 (MH?/MS?), *laḫuanzi* is restored from line 13 □ in Hittite texts (cf. KUB 38.12 i 2, KUB 40.88 iv 19-20) as opposed to Mesopotamian ones, the ^{LÚ}BUR.GUL appears to work with precious metals rather than stone.

d. obj. *UNŪTE*^{MEŠ} (cf. *newa-* b 1′) of the gods: (You, O gods, should know that when anything had grown old on any god's body, (or) when any utensils (*UNŪTE*^{MEŠ}) of the gods had grown old) *n=at anz*[*el*] *iwar* EGIR-*pa UL kuiški ne-u-wa-aḫ-ḫa-a*[*n ḫart*)]*a* "that no one had ever renewed them as we have" KUB 17.21 i 17-18 (prayer of Arn. & Ašm., MH/NS), w. dupl. 398/u + 1945/u (MS), ed. Kaškäer 152f., Lebrun, Hymnes, 134, 143, tr. Goetze, ANET 399.

e. obj. *aniyatti* (equipment) of the temples: "One 'long tablet': When the king becomes a god" *nu INA* KUR ^{URU}*Zalpa* GIM-*an šiunaš parnaš aniyatti ne-wa-aḫ-ḫa-an-zi* "and: How they renew the temple equipment in the land of Zalpa" IBoT 2.130 rev. 1-5 (rit.), ed. HTR 92f.

f. obj. temple (*karimme*) or other building: "Thus (speak) Dakūya, Ašnunigalli and Māt[ī],

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the exorcists:" *ŠA* ^{d}*Ḫebat kuit* ^{É}*karimme* EGIR-*pa ne-wa-aḫ-ḫi-ir* "In the temple of Ḫepat which they renewed, (in it they strike the *kupti-*)" KUB 9.2 i 1-3 (rit.); "Let them replaster them (sc. various buildings) with fresh plaster" *n=at tān* EGIR-*pa ne-wa-aḫ-ḫa-an-du* (var. *ne-e-u-wa-aḫ-ḫa-an-du*) "and let them renew them for a second time" KUB 13.2 ii 14-15 (instr., MH/NS), w. dupl. KUB 31.87 ii 15-17 + KUB 31.88 ii 1-3 (MH/MS), ed. Dienstanw. 44f.

g. obj. a tablet (*tuppi*): "This tablet was damaged" *n=at . . . ūk* ^{m}*Dudaš* EGIR-*pa ne-wa-aḫ-ḫu-un* "and I, Duda, restored it" KUB 13.7 iv 3-7 (colophon, MH/NS); "2nd tablet of [the evocation] of the Stormgod of Kuliwišna: ^{m}*Šippa*-LÚ-*iš ne-wa-aḫ-ḫa-aš* [. . .] ^{m}LÚ DUB. SAR DUMU ^{m}NU.^{GIŠ}K[IRI$_6$ *IŠṬUR*] "Šippaziti restored it, Ziti, the scribe, the son of ^{m}NU.^{GIŠ}K[IRI$_6$, wrote it]" KBo 14.86 iv 13-15 (colophon), translit. Laroche, Myth. 73; cf. ^{m}*Šippa*-LÚ-*iš ne*[-*wa-a*]*ḫ-*^{r}*ḫa-aš*^{1} KUB 27.59 iv 22 (fest., colophon).

h. obj. years (MU.ḪI.A) and awesomeness (*naḫšaratt-*) of the king: MU.ḪI.A*=a=šši* EGIR *ne-wa-aḫ-ḫi-ir naḫšaratta*[*n*] *ne-wa-aḫ-ḫi-ir* "They (sc. the Sun and the Stormgod) have renewed his (sc. His Majesty's) years, they have restored his awe" KUB 29.1 ii 50-51 (foundation rit., OH/NS), ed. Kellerman, Diss. 15, 29, Marazzi, VO 5:156f., cf. Starke, ZA 69:94.

i. obj. the form (*ešri-*) of the king: [*ešr*]*i=šše*t *ne-wa-a-aḫ* "Restore his (i.e., the king's) f[orm] (and rejuvenate him)" KUB 43.63 obv. 8 (incant., OH/NS), w. dupl. KUB 43.61 i 6, cf. KUB 43.63 obv. 13, 19, cf. Archi, FsMeriggi^2 43.

j. obj. broken away: ^{GIŠ}*kurakki=ya=tta šarā ēp*[*mi . . .*] EGIR-*pa* GIBIL-*aḫ-mi* KUB 56.23 obv. 8-9 (vow?, NH).

EGIR-*pa* in exx. with *newaḫḫ-* stresses "making new again".

Forrer, ZDMG 76 (1922) 181f.; Sommer & Ehelolf, Pap. (1924) 5; Sommer, KlF (1930) 347.

Cf. *newa-*.

niwalla-, (:)niwalli- adj.; innocent; from OH.†

sg. nom. com. :*ni-wa-al-l*[*i-iš*] KUB 8.48 i 13 (NH); **sg. acc. com.** [*n*]*e-wa-*^{r}*al-la*^{1}*-an* KBo 23.74 ii 1 (OS), [*ne/ni-wa-a*]*l-la-an* KBo 16.25 iii 6 (MH/MS), *ni-wa-al-la-an* KUB 13.7 i 19 (MH/NS), KUB 23.115:7 (MH/NS), ^{r}*ni*^{1}*-wa-al-li-in* KUB 14.4 iv 20 (NH); **pl. nom.-acc. neut.** *ni-wa-al-la* KUB 36.38 rev. 10.

(The king passed a death sentence on false evidence and afterwards it is realized:) *nu ni-wa-al-la-an antuḫšan kunanna paiš* "he gave an innocent man to be executed" KUB 13.7 i 19-20 (instr. of Tudḫ. II, MH/NS), ed. SV 1:176, tr. von Schuler, FsFriedrich 459; cf. par. KBo 16.25 iii 6; (the Kaškans have pillaged many Hittite lands) [*nu=šma*]*š=šan* KUR.KUR.ḪI.A *ni-wa-al-la-an šer ḫal=ziš*[*šaweni*] "[We shall] call out to [yo]u the innocent lands:" (8 GNs) KUB 23.115:7 (prayer, Arn. I and Ašm., MH/NS), ed. Kaškäer 160f.; (The Sungod speaks to Enlil:) "Have they (sc. Gilgameš and Enkidu) not killed the bull of heaven and Ḫuwawa at your command?" *kinun=ma :ni-wa-al-l*[*i-iš*] ^{d}EN.KI.DU$_4$-*uš aki* "And now shall the innocent Enkidu die?" KUB 8.48 i 12-14 (Gilg., NH), ed. Friedrich, ZA 39:18f., translit. Myth. 131f., tr. ANET 85f.; *ni-wa-al-la parkuwalla* "The innocent (and) the pure(?)" in broken context KUB 36.38 rev. 10 (rit., NS); (Tawannanna says to Išḫara:) "You, goddess, will not seize him, you will [not] seize his [wi]fe and children" *nu=wa ammuk* ^{r}*ni*^{1}*-wa-al-li-in ēpti* "(instead) you seize me, the innocent one. (Seize [him], or his wife and children, but do not seize me)" KUB 14.4 iv 19-22 (Murš. II, prayer).

Friedrich, ZA 39 (1930) 18f., 50; van Brock, RHA XX/71 (1962) 116.

newa(l)lant- (mng. unkn.).†

sg. dat. [*ni*]*-wa-al-la-an-ti* KBo 21.13 iv 15; **gen.** *ne-wa-la-an-ta-aš* KBo 1.35:5, [*n*]*e-*[*w*]*a-al-la-an-da-aš* KBo 26.26 ii 3 (the form is ambiguously sg. or pl.).

(Sum.) [(BAR.R)I] = (phonetic Sum.) *pa-ri* = (Akk.) *BI-IR-TÛ* (CAD, B 263f. *birtu* B) "mob, riffraff" = (Hitt.) *ne-wa-la-an-ta-aš* (var. ^{r}*ne-wa*^{1}*-al-la-an-da-aš*) *aš*[(*atar*)] "seat of *n.*" KBo 1.35:5 (Erim.ḫuš vocabulary), w. dupls. KBo 1.37:2 (restoring the Sum.) and KBo 26.26 ii 3 (restoring the Hitt.). The preceding line KBo 1.35:4 reads (Sum.) [(BAR)] = (phonetic Sum.) *pa-ar* = (Akk.) *ṣi-du*

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(i.e., *ṣiddu*) "mob, riffraff" = (Hitt.) *parā ḫkan pa-a-u-ar* (var. *pa-a-wa-ar*) "to go out" (see CAD s.v. and StBoT 7:22). The Hittite scribe interpreted the Akkadian as *ṣītu* from (*w*)*aṣû* "to go out." The Hittite translation in KBo 1.35:5, which Laroche (RHA XXIV/79:164) translated as "repaire de brigands", appears also to be a scribal misunderstanding of some kind.

[*z*]*i-ik* ⌜*ni*⌝*-wa-al-la-an-ti a*[- . . .] KBo 21.13 iv 15 (rit.) appears in a broken context and does not help any further.

Formally *n.* could be a derivative in *-ant-* from *niwalla-*, but the occurrences neither confirm nor contradict such a derivation.

Laroche, RHA XXIV/79 (1966) 164 ("vaurien, Taugenichts").

niwalli- see *niwalla-*.

:niwaralla- Luw. v.; to be(come) improper(?); NH.†

pret. sg. 3 ⌜*:ni-wa-ra*⌝*-la-at-ta* KUB 36.2d iii 41, *:ni-wa-ra-al-la*[- . . .] KUB 33.111:10, *:ni-wa-ra-a*[*l*!- . . .] KUB 33.112 iii 10.

For exx. in context see *:niwaralli-*.

Laroche, DLL (1959) 75.

Cf. *:niwaralli-* adj.

:niwaralli- Luw. adj.; improper(?); NH.†

sg. nom. com. *:ni-wa-ra-al-li-iš* KUB 33.111:9, *:ni-wa-ra-al-li-e*[*š*] KUB 36.2d iii 40; [:]⌜*ni-wa*⌝-[. . .] KUB 36.2c iii 16.

(Ea speaks to Izzummi, his vizier:) "This LAMMA whom we made king in heaven" *nu apāš* GIM-*an :ni-wa-ra-al-li-e*[*š* KU]R.KUR.MEŠ*ḫya QĀTAMMA* ⌜*:niwar*⌝*alatta* "just as he himself is improper(?), so he has made the countries improper(?), (and no one any longer gives bread or drink offerings to the gods)" KUB 36.2d iii 39-42 (Kingship of ^{d}LAMMA, NH), ed. Meriggi, Athenaeum NS 31:142f., translit. Myth. 149, tr. Güterbock, MAW 163; cf. KUB 33.112 iii 8-11 and HT 25 + KUB 33.111:8-11.

:n. is probably a negative compound with Luw. *waralli-* "own, proper," see Hawkins and Morpurgo Davies, JRAS 1975:129. The concept is that when ^{d}LAMMA is not acting as he should; he is not behaving as a proper ^{d}LAMMA. And through his bad example the people have begun to act improperly and do not bring offerings.

Güterbock, Kum. (1946) 42f. ("aufsässig"); Meriggi, Athenaeum NS 31 (1953) 141 n. 92 ("disobbediente, negligente"); Laroche, DLL (1959) 75 ("impuissant"); van Brock, RHA XX/71 (1962) 116f. ("hostile"; "infécond, stérile"); Hawkins and Morpurgo Davies, JRAS 1975:129 ("alien, hostile").

Cf. *:niwaralla-* v.

nu A conj.; and, but; from OS.

- **a.** connecting two or more main clauses
  - **1′** conjunctive ("and")
    - **a′** simple parataxis
      - **1″** verbal
      - **2″** nominal sentences
    - **b′** expressing a temporal sequence
      - **1″** in OH
      - **2″** in MH
      - **3″** in NH
    - **c′** introducing a result clause
      - **1″** in OH
      - **2″** in MH
      - **3″** in NH
    - **d′** connecting clauses whose actions are concurrent
      - **1″** in OH
      - **2″** in NH
  - **2′** disjunctive ("but")
    - **a′** in OH
    - **b′** in NH
- **b.** connecting two or more subordinate clauses
  - **1′** in OH (in NS)
  - **2′** in MH
  - **3′** in NH
- **c.** introducing a main clause following a subordinate clause
  - **1′** following a temporal clause
    - **a′** introduced by *mān* (OH)
    - **b′** introduced by *maḫḫan*
      - **1″** in OH
      - **2″** in MH
      - **3″** in NH
    - **c′** containing *kuwapi*
    - **d′** containing *kuitman* . . . *nawi* "before"
  - **2′** following a relative clause
    - **a′** in OH
    - **b′** in MH
    - **c′** in NH
  - **3′** following a causal (*kuit*) clause
    - **a′** in MH
    - **b′** in NH
  - **4′** following a conditional clause (containing *mān*)
    - **a′** in OH
    - **b′** in MH

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c′ in NH
5′ following a comparative clause (containing *māḫḫanda* or *maḫḫan* "just as")
a′ in OH
b′ in MH
c′ in NH
d. at the beginning of a subordinate clause, when that clause and its following main clause are joined to the preceding context
1′ in OH
a′ *nu(=)* . . . *mān*
b′ *nu(=)* . . . *maḫḫan*
c′ *nu(=)* . . . *kui-*
d′ *nu(=)* . . . *kuitman*
2′ in MH
a′ *nu(=)* . . . *mān*
b′ *nu(=)* . . . *maḫḫan* . . . *QĀTAMMA*
c′ *nu(=)* . . . *kui-*
3′ in NH
e. at the beginning of an utterance, implying a back reference, often to a cause (translatable as "so . . .")
f. *nu(=)* . . . *=ma* to indicate the second of two questions expressing contrary or opposing alternatives (German Doppelfrage, Fortsetzungsfrage)
g. Normally entire texts or major textual divisions begin without a conjunctive particle such as *nu*; but at the beginning of a large textual division, introducing a retrospection, *nu* can occur and is translatable as "now"
h. no conjunctive particle such as *nu* (*-ma*, *ta* or *šu*) is employed
1′ at the beginning of texts or large textual divisions
2′ at the beginning of quoted speech
3′ in descriptions of rituals and festivals
4′ in clauses w. irrealis *man*
5′ when the second clause is a (sometimes parenthetical) explanation or elaboration of the first
6′ when the main clause is immediately preceded by such a parenthetical explanation, both it and the parenthesis will be asyndetic
7′ between phraseological *uwa-* "to come" or *pai-* "to go" and the main verb which follows in the same clause
8′ introducing certain subordinate clauses which follow their main clauses
a′ relative clauses
b′ temporal (*kuitman*) clauses
c′ indirect questions
d′ comparative *maḫḫan* clauses
i. *nu* . . . *namma*
j. statistics

Forms in combination with sentence enclitic particles: *nu* can be followed by a number of enclitic particles. These particles are arrayed in a fixed order. The first slot after *nu* is occupied by the quotative particle *-wa(r-)*, the second by *-naš* and *-šmaš*, the third by *-aš*, *-an*, *-at*, *-e* and *-uš*, the fourth by *-mu*, *-ta*, and *-še/i*, the fifth by *-z(a)*, and the sixth by *-kan*, *-šan*, *-(a)šta* and *-(a)pa*. For summaries cf. Friedrich, HE §288, Hoffner, JAOS 93:520f., FsGüterbock[2] 93-94 (on *-naš* and *-šmaš*).

When *nu* is directly followed by a particle beginning with a vowel other than u, its own vowel is elided, thus: *na-aš*, *na-an*, *na-at*, *ne* (for *nu* + *-e*), *na-aš-ta*, and *na-pa*. Cf. Friedrich, HE §306a.

Some particles beginning with a consonant double that consonant when immediately following *nu*: *nu-uš-še/i*, *nu-ut-ta*, *nu-ud-du-za*, *nu-uš-ša-an*, *nu-um-ma-aš-ta* (= *nu=mmu=ašta*) KUB 31.130 rev. 7 (MS), *nu-uk-ku* KBo 12.128:6 (NS). Other such particles occasionally double the initial consonant *nu-uk-kán* (StBoT 8:80, StBoT 26:127), *nu-um-mu* KBo 3.40 obv. 14 (OH/NS), and *nu-uz-za* KBo 6.2 ii 32 (OS) and StBoT 26:128, cf. also Kammenhuber, HdOr 177; other times the consonant is not doubled: *nu-za* StBoT 26:128 (OS) + passim, *nu-mu* passim, *nu-kán* passim.

The proclitic nature of *nu* when no enclitics are attached to it is indicated by two phenomena: (1) *nu* without enclitics never occurs at the end of a line, and (2) in some OS texts no word dividing space occurs between *nu* and a following word (cf. KBo 3.22:55, 59, 71, 74; KBo 17.1 iii 5, iv 24; KBo 19.1 (+ KBo 6.2) ii 24; KBo 22.1:24, 30).

a. connecting two or more main clauses — **1′** conjunctive ("and") — **a′** simple parataxis — **1″** verbal: "Now go and speak to that god" *ūk=za neku* DINGIR-*YA tuk kuit iy*[*anu*]*n nu kuit waštāḫḫun* "I haven't done something against you, my god, have I, or sinned in some way, have I?" KUB 36.75 ii 12-14 (prayer, OH/MS), ed. Eichner, MSS 29:33f., and Lebrun, Hymnes 124, 129; ⌜*ū*⌝*k=za niku* ^{m}*Kan*⟨*tuzzil*⟩*iš ANA* DINGIR-*YA kuit iyanun nu kuit* [*waštaḫḫ*]*un šīuni=mi* KUB 30.10 rev. 11 (prayer, OH/MS), ed. (differently) Lebrun, Hymnes 114f. □ the *kuit* in both clauses functions like *kuitki* "something"; *nu=mu* DINGIR-*LUM iš*⌜*ta*⌝*=manan lagān ḫark n=at išt*[*am*]*aški* "O god, hold (your) ear inclined to me and hear it" KUB 24.1 i 16-17 (prayer, Murš II), ed. Lebrun, Hymnes 181, 185; [*n*]*u=war=an ammuk parā pāi nu=war=aš=mu* ^{LÚ}*šankuniš ēšdu* "Give him to me and let him become my priest" KUB 1.2 i 14-15 (Apol. of Ḫatt. III), ed. StBoT 24:4f.

2″ nominal sentences: *kinuna=at kattan mu-ta*!*-a-an n=at arḫa ḫarkan* (var. *ḫark*[*ta*]) "Now it is neglected and it is ruined" KUB 13.2 ii 30-31 (*BĒL MADGALTI*), w. dupl. KUB 31.90 ii 12, ed. Dienstanw. 45.

b′ expressing a temporal sequence — **1″** in OH: *kuiš ammel āppan* LUGAL-*uš kišar*[*i*] *nu*

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^{URU}*Ḫattušan āppa ašāš*[*i*] "whoever becomes king after me and (then) resettles Ḫattuša" KBo 3.22:49-50 (Anitta, OS), ed. StBoT 18:12f.; (I conquered Šalatiwara and brought captives to Neša; §) *nu* ^{URU}*Nēši* URU.DIDLI *wetenun* "and (next) I built 'cities' in Neša" ibid. 55, ed. StBoT 18:12f. ("Und in Neša befestigte ich die Stadt"); *nu māltaḫḫun nu* [(*ḫūwar*)*nuwanzi pāun*] "then I made a vow and (afterwards) [went] on a hun[t]" ibid. 59, w. dupl. KUB 26.71 i 7 (NS), ed. StBoT 18:14f., for restoration cf. Hoffner, BASOR 226:78; [(KUR-*e=šet U* URU-*LIM-ŠU dāliš*)] *nu* ^{ID}*Ḫ*[(*ūlanna*)(*n* ⌜*IṢ*⌝*BAT*)] "he left his land and city behind and seized the Ḫ. River" ibid. 66-67, w. dupls. KUB 26.71 i 12 and KUB 36.98b obv. 12 (both NS); note that the *nu* was indeed in the OS KBo 3.22 and not simply an innovation of the NH scribes of the dupls.

2″ in MH: *kāša tuk* ^{m}*Ḫuqqanān appezzin* ⌜UR.SAG⌝-*an šarā dāḫḫun nu=tta* SIG$_5$-*in* ⌜*iyan*⌝*un nu=tta=kkan* ^{URU}*Ḫattuši ANA* LÚ.MEŠ ^{URU}*Ḫayaša=ya aššuli ištarna tekkuššanu=nun nu=tta . . . ADDIN* "I took you up, O Ḫ., and treated you well, and presented you favorably in the midst of Ḫattuša and the men of Ḫayaša, and gave you . . ." KBo 5.3 i 2-5 (Ḫuqq., MH/NS), ed. SV 2:106f.

3″ in NH: [*na*]*mma=aš INA* $^{ḪUR.SAG}$*Zukkuki* EGIR-*pa uit nu* 2 URU.DIDLI.ḪI.A . . . *wetet* "then he came back to Mt. Z., and fortified two cities" KBo 5.6 i 1-3 (DŠ frag. 28).

c′ introducing a result clause — **1″** in OH: *eter n=e UL išpīēr ekuiēr=ma n=e=za UL ḫašš*⌜*ik*⌝*ker* "(the gods) ate but were not satisfied; they drank, but did not quench their thirst" KUB 17.10 i 19-20 (Tel. myth, OH/MS), translit. Myth. 30; the Eng. tr. "but" should not obscure the fact that the second and fourth clauses describe the (unexpected) results of clauses one (eating) and three (drinking); *šāīt=war=aš=za nu=wa=*⌜*z*⌝ *ḫūman āššu pētaš* "he became angry and (consequently) carried off everything good" ibid. i 22; [*uk=a ANA*] DINGIR-*YA kuit iyanun* § *nu=mu* É-*YA inani piran pittuliyaš* É-*er kišat nu=mu pittuliyai piran ištanzaš=miš tamatta pēdi zappiškizzi* "What have I done to my god, (so) that from sickness my house has become a house of fear, and that from fear my soul drips away to another place?" KUB 30.10 rev. 13-15 (prayer, OH/MS), ed. differently Lebrun, Hymnes 114, 117; "thus said the goddess Inar to Ḫupašiya": *kāša=wa kī=ya kī=ya uttar iyami nu=wa=mu=ššan ziqqa ḫarpḫut* "I intend to do thus and so; so join me" KBo 3.7 i 21-23 (Illuyanka myth, OH/NS), ed. Beckman, JANES 14:13, 18; Inara invites Illuyanka and other guests:) *kāša=wa* EZEN-*an iyami nu=wa adanna akuwanna eḫu* "I am throwing a party, so come eat and drink" KUB 17.5 i 7-8 (Illuy., OH/NS), ed. JANES 14:13, 18.

2″ in MH: "Locusts ate the crops in the Kaška area" (§) *nu=wa=šmaš=kan ŠA* ^{URU}*Gaši=pūra ḫalki*$^{ḪI.A}$*aš zigganzi* "so (the Kaška) are besetting (lit. repeatedly placing themselves on) the crops of Kašipura" Mşt 75/15:7-10 (letter, MH/MS), ed. Alp, Belleten 44 (1980) 42f.; *kāšma=šmaš tuppi* ^{m}*Piše*[*niyaš*] *uppaḫḫun=pat nu=šmaš=at=kan piran ḫalzi*[*andu*] "(Herewith) I have sent you P.'s tablet; (so) [let them] read it in your presence" Mşt 75/13:22-25 (letter, MH/MS), ed. Alp, Belleten 44 (1980) 46f.; *āppalāwēni=ma=an UL nu=za=kan* LÚ.KÚR-*aš uwalḫuwanzi damēte pēti dāi* "But we won't deceive him, so that (when) the enemy begins to attack in another place, (and we mention to him still another place so that they secure that other place, the enemy will then attack the first place)" KBo 16.50:14-20 (instr., MH/MS), cf. sub *lamniya-* 2 a.

3″ in NH: *ŠA* ^{d}*IŠTAR parā ḫandandatar memaḫḫi n=at* DUMU.NAM.LÚ.U$_{19}$.LU-*aš iš=tamašdu* "I shall speak of *IŠTAR*'s divine providence, so let (every) mortal listen" KUB 1.1 i 5-6 (Apol. of Ḫatt. III), ed. StBoT 24:4f.

d′ connecting clauses whose actions are concurrent — **1″** in OH: ⌜DUMU⌝.NITA.MEŠ *ā*[*pp*]*a* ^{URU}*Nēša yanzi nu* ANŠE-*in nannianzi* "The boys are on their way back to Neša, driving an ass" KBo 22.2 obv. 7-8 (Zalpa story, OS), ed. StBoT 17:6f.

2″ in MH: LÚ.KÚR=*wa pangarit išpandaz kuwapi* 600 [LÚ.KÚR] *kuwapi=ma* 400 LÚ.KÚR *iya*[*ttari*] *nu=wa=kan ḫalkiuš arḫa war=*

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škizzi "At night the enemy is moving en masse — 600 in one direction, 400 in another, and he is reaping (our) crops" Mşt 75/13:6-10 (letter, MS), ed. Alp, Belleten 44 (1980) 45f., TTKYayın 9/8:184f.

2′ disjunctive ("but") — **a′** in OH: [LUGAL-*aš uttar*] *UL dāš nu annaš=šaš* MUŠ[-*aš kuit uttar nu apāt daškit*] "He did not accept [the king's word], but [he repeatedly accepted the word] of his mother, the snake" KUB 1.16 ii (9-)10 (edict, OH/NS), ed. HAB 2f. (restored after Akk. version).

b′ in NH: (*IŠTAR* tells Murš. II: Ḫatt. is not destined to live long;) *nu=war=an ammuk parā pāi nu=war=aš=mu* ˹[(Úša)]*nkunniš ēšdu nu=war=aš* TI-*anza* "but give him to me, and let him be my priest, so that he will live" KUB 1.1 i 15-17 (Apol. of Ḫatt. III), ed. StBoT 24:4f.; (*IŠTAR* and Muw. II favored Ḫatt.;) *nu=mu=kan* GIM-*an* UN.MEŠ-*annaza . . . awēr nu=mu :aršanīyēr* "but when men saw (the honor of *IŠTAR* and the favor of Muw. II) toward me, they envied me" ibid. i 30-32, ed. StBoT 24:6f.; the disjunctive use ("but") is especially common following a clause with *man*, cf. exx. under *man* b 1′, and HE §313a.

b. connecting two or more subordinate clauses — **1′** in OH (in NS): *takku* DUMU.LU[GAL] *ḫantezziš* NU.GÁL *nu ku!-iš tān pēdaš* [DU]MU-*RU nu* LUGAL-*uš apāš kišaru mān* DUMU.LUGAL=*ma* DUMU.NITA NU.GÁL *nu kuiš* DUMU.SAL *ḫantezziš nu=šši=ššan* LÚ*antiyan=tan appāndu nu* LUGAL-*uš apāš kiša*[*ru*] "If there is no first-rank prince, then let him who is a second-rank prince (lit. son) become king. And if there is no prince, no male child, let them take an *antiyanza*-husband for the oldest (or: first-rank) daughter, and let him become king" KBo 3.1 ii 36-39 (Tel.pr., OH/NS), ed. THeth 11:32f.; (the procedure in the case of a homicide is as follows:) *kuiš ēšḫar iēzzi nu kuit ēšḫanaš=pat išḫāš tezzi* "he who commits homicide, (there will be done to him) what the avenger-of-blood says" KUB 11.1 iv 19-20 (Tel.pr., OH/NS), ed. THeth 11:52f.; *mān kuwapi kuwapi* URU-*ri* É.GAL-*LAM wetezzi nu kuiš* LÚNAGAR *IŠŠI* ḪUR.SAG GIŠ*innaššaš karšūwanzi paizzi nu IŠTU* É.GAL-*LIM . . . dāi* "When he builds a palace anywhere in a city, whatever carpenter (LÚNAGAR *IŠŠI*) goes to the mountain to cut the ridgepoles takes . . . from the palace" KUB 29.1 iii 13-17 (rit., OH/NS), ed. Kellerman, Diss. 16, 29.

2′ in MH: *anda=ma=kan mān* URU*Ḫattušaz* LÚ*pitteyanza uizzi n=aš takšu*[*l*]*aš* URU-*ya ari* "In addition: if a fugitive comes from Ḫatti and arrives at a city friendly (to Ḫatti)" KUB 23.77:59 (treaty w. Kaška, MS), tr. Kaškäer 121.

3′ in NH: see KBo 5.6 i 5-8 below sub c 1′ b′ 3″.

c. introducing a main clause following a subordinate clause — **1′** following a temporal clause — **a′** introduced by *mān* (OH): *mān . . .* [(˹*laḫḫa*˺ *pāun*)] *nu* (var. *U*) LÚ (var. LÚ. MEŠ) URU*Pur˹ušḫa*˺[(*nda katti=mi ḫenkum*)*uš . . .*] KBo 3.22:73-74 (Anitta, OS), w. dupls. KUB 26.71 i 16 (NS) and KUB 36.98b rev. 3 (NS), ed. StBoT 18:14f.; *mān āppa=ma* URU*Nēša* [*uwan*(*un*)] ˹*nu*˺ LÚ URU*Purušḫanda katti=mmi* [(*pēḫutenun*)] ibid. 76-77, w. dupls. KUB 26.71 i 17-18 and KUB 36.98b rev. 5; *mān* MU.ḪI.A *ištarna pāir nu* S[AL. LUG]AL *nam˹ma*˺ 30 SAL.DUMU *ḫāšta* KBo 22.2 obv. 6 (Zalpa story, OS), ed. StBoT 17:6f.; *mān* URU*Tamar*[*mara*] *arir nu taršikanzi* ibid. 8.

b′ introduced by *maḫḫan* — **1″** in OH: (no temporal *maḫḫan* in OH).

2″ in MH: *maḫḫan=ta kāš tuppianza anda wemiyazzi nu MAḪAR* dUTU-*ŠI liliwaḫḫūanzi ūnni* "When this tablet reaches you, drive quickly to My Majesty" Mşt 75/10:3-7 (letter, MS), ed. Alp, Belleten 44 (1980) 39f.; cf. Mşt 75/13:11-21, ed. Belleten 44:46f.

3″ in NH: *maḫḫan=ma* URU.DIDLI.ḪI.A *wetummanzi zinnit n=aš* URU*Almina andan pait nu=šši* LÚ.KÚR *zaḫḫiya menaḫḫanda namma UL kuiški mazzašta* "When he had finished fortifying the cities and went to Almina, no enemy dared to (come) against him in battle" KBo 5.6 i 5-8 (DŠ frag. 28); cf. many additional exx. treated under *maḫḫan* 5 a-b.

c′ containing *kuwapi*: *anda=˹ma*˺ dUTU-*ŠI* ERÍN.MEŠ *kuwapi ḫalziḫḫi nu* LÚ[-*aš UL uiz*]*zi nu* ÌR LÚ *lē uiz*[*zi nu*] ˹LÚ˺-[*aš=pat*]

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uiddu "In addition: when I, My Majesty, call troops, and a man [doesn't com]e, let not the man's slave come (in his place); let the man himself come" KUB 13.27 rev.! 19-20 + KUB 23.77:90 (treaty, MH/MS), tr. Kaskäer 122.

d′ containing *kuitman . . . nawi*: *kuitman=za=kan ANA* ^{GIŠ}GU.ZA *ABIYA nawi ēšḫat nu=mu*(over erased *-za*) *araḫzenaš* KUR.KUR.MEŠ LÚ.KÚR *ḫūmanteš kūruriyaḫḫir* "Before I sat down on my father's throne, all the enemy lands made war on me" KBo 3.4 i 3-4 (ann. Murš II), ed. AM 14f.

2′ following a relative clause — **a′** in OH: *kuiš ammel āppan* LUGAL-*uš kīšar*[*i*] *nu* ^{URU}*Ḫattušan āppa ašāš*^{r}*i*^{1} *n=an nepišaš* ^{d}IM-*aš ḫazziē*[*ttu*] "Let the Stormgod of the Sky strike whoever becomes king after me and rebuilds Ḫattuša" KBo 3.22:49-51 (Anitta, OS), ed. StBoT 18:12f.; "when they shoot before the king," *kuiš ḫazzizzi nu=šše* GEŠTIN-*an akuwanna pianzi* "They give wine to him who hits the mark" KBo 3.34 ii 33 (anecdotes, OH/NS), ed. Beal, Diss. 432, 434; (if there is no first-rank prince to succeed to the throne,) *nu kuiš tān pēdaš* ^{r}DUMU^{1}-*RU nu* LUGAL-*uš apāš kišaru* "let him who is a second-rank prince (lit. son) become king" KBo 3.1 ii 37-38 (Tel.pr., OH/NS), ed. THeth 11:32f.

b′ in MH: ANŠE.KUR.RA.ḪI.A=*ya=šmaš=kan kuiš anda n=an MAḪAR* ^{d}UTU-*ŠI INA* UD.3.KAM *liliwaḫḫūanzi arnutten* "Within three days transfer quickly to My Majesty what chariotry is (or: horses are) there" Mşt 75/11:8-13 (letter, MS), ed. Alp, Belleten 44 (1980) 40f.; *ŠA* ERÍN.MEŠ=*mu kuit uttar ḫatrāeš n=at AŠME* "I have heard the word about the troops which you wrote to me" Mşt 75/14:4-5, ed. Belleten 44:44f.; GUD=*ya=wa=mu kuin tet nu=war=an=mu uppi* "Send me the ox you promised me" Mşt 75/14:15-16, ed. Belleten 44:45; *nu=šši kuin* URU-*an* ^{LÚ}*BĒL MADGALTI maniyaḫzi nu=za ḫappar apiya iē*[*zzi nu tam*]*ēdani* URU-*ri ḫappar* ZI-*it lē iēzzi* "He may trade in the city which the governor of the border province assigns to him; he may not trade on his own initiative in another city" KUB 13.27 rev.! 16-17 + KUB 23.77 obv. 87-88 (treaty, MH/MS), tr. Kaskäer 122.

c′ in NH: *nu* KUR.KUR⟨.MEŠ⟩ ^{LÚ}KÚR *UL=ya kuiēš kūruriyaḫḫeškir nu apūšš=a* KUR.KUR.MEŠ ^{LÚ}KÚR *kūruriyaḫḫir* "Even those enemy lands which did not use to make war (now) made war" KBo 3.4 i 8-9, ed. AM 16f.; *ABU=ŠU=wa=šši*(coll.) *kuiš* LUGAL KUR *Ḫatti ēšta nu=war=aš* UR.SAG-*iš* LUGAL-*uš ēšta* "His father, who was a king of Ḫatti, was a valiant king" ibid. 10.

3′ following a causal (*kuit*) clause — **a′** in MH: *kiššan=mu kuit ḫatrāeš . . . nu kāša* ^{d}UTU-*ŠI* ^{m}*Kallun ēppun* "Because you wrote to me as follows: (summary of the letter from Kaššu), I, My Majesty, have gotten hold of K. (the official in charge)" Mşt 75/15:4-5, 18-19 (letter, MS), ed. Alp, Belleten 44 (1980) 42f.; this and other exx. of *kiššan . . . kuit . . . ḫatraiš*/*TAŠPUR* in letters could also be tr. "(concerning) what (*kuit* = rel.) you wrote".

b′ in NH: *ABUYA=ma=kan INA* KUR ^{URU}*Mittanni kuit anda ašanduleškit n=aš=kan ašanduli anda ištandāit* "Because my father was garrisoning in the land of Mittanni, he delayed in the garrison, (and they postponed/neglected the festivals of the Sungoddess of Arinna, my lady)" KBo 3.4 i 16-18 (10-yr. annals), ed. AM 20f.; *nu=mu ŠA* KUR ^{URU}*Išḫupitta kuit* ^{URU}*Gašgaš* [*kūruriyaḫḫan ḫart*]*a nu=mu* ERÍN.MEŠ *UL peškit nu* ^{d}UTU-*ŠI INA* KUR ^{URU}*Išḫupitta* [*pāun*] "Because the Kaška of the land of Išḫupitta had [made war] on me and gave me no troops, [I,] My Majesty, [went] to the land of I." KBo 3.4 i 43-45 (10-yr. annals), ed. AM 24f.

4′ following a conditional clause (containing *mān*) — **a′** in OH: *mān=aš tamatta=ma* KUR-*ya n=an tamētaz* ^{r}KUR^{1}-*az uwatetten* "but if he is in another land, bring him here from the other land" KUB 43.23 obv. 5-6 (prayer, OS).

b′ in MH: *mān UL=ma nu=šmaš=šan uwanzi apiya pēdi tašuwaḫḫanzi* "But if (you do) not (hurry to My Majesty when this tablet reaches you), they will proceed to blind you in that place" Mşt 75/10:10-14 (letter, MS), ed. Alp, Belleten 44 (1980) 39f.; cf. KUB 23.77 obv. 62-63, tr. Kaskäer 121; *nu=ššan mān ḫalkiēš aranteš n=aš=kan arḫa waršten* "and if the crops are ripe, harvest

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them" Mşt 75/13:15-17 (letter, MS), ed. Alp, Belleten 44:46f.; cf. comment on this passage above sub *mān* 7 a 1′ c′ (against HW² 1:207b, which takes *aranteš* as "standing").

c′ in NH: *mān=wa* ⌜LÚ URU*Aššur*⌝ *uizzi nu=war=an zaḫ[ḫi]yatten* "If the Assyrian king comes, fight him" KUB 14.16 i 16, ed. AM 26f.; *mān* DUMU-*KA* DUMU.DUMU[-*KA kat*]*ta waštai kuiški n=an* LUGAL KUR URU*Ḫatti punušdu* "If some son (or) grandson of yours subsequently sins, let the king of Ḫatti investigate him" KBo 4.10 obv. 9 (Ulmi-Tešub treaty).

5′ following a comparative clause (containing *māḫḫanda* or *maḫḫan* "just as") — **a′** in OH: (most exx. do not use *nu* in the following main clause;) for two exx. which do, cf. KBo 25.122 ii 4-6 (OS) sub *māḫḫanda*; KUB 30.10 rev. 15-16 (OH/MS) below sub d 1′ b′ and sub *maḫḫan* 2 a 1′ a′ 1″.

b′ in MH: *māḫḫan=ma=at=mu ANA* dUTU-*ŠI* [*āšš*]*awēš n=uš apeniššan maniyaḫḫiškimi* "as (the troops) are good to me, My Majesty, so I will command them" KBo 16.47 obv. 6-7 (treaty, MS), ed. Otten, IM 17:56f.

c′ in NH: cf. KBo 4.10 obv. 10 (treaty, Tudḫ. IV) and KBo 12.38 ii 11-14 (Šupp. II) sub *maḫḫan* 2 a 1′ a′ 2″ and KUB 21.38 obv. 10 and KBo 16.97 rev. 7-8 sub *maḫḫan* 2 b 1′.

d. at the beginning of a subordinate clause, when that clause and the following main clause are joined to the preceding context — **1′** in OH — **a′** *nu(=)* . . . *mān*: *mān* clause: *n=ašta* dIM-*unni=ma mān āššuš* ⌜*ēšta*⌝ KBo 3.22:3 (Anitta, OS), ed. StBoT 18:10f.; *nu mān* LUGAL-*un* SAL. LUGAL-*a*[*nn=a* (*aniyem*)*i*] KBo 17.4 ii 10 (rit., OS), w. dupl. KBo 17.1 ii 2, ed. StBoT 8:24f., translit. StBoT 25:14f.; *nu mān uwatteni* KBo 7.28:40 (prayer, OH/MS).

b′ *nu(=)* . . . *maḫḫan*: *nu* MU-*ti mieniyaš armalaš* / *maḫḫan nu=za ūkka QĀTAMMA kišḫat* KUB 30.10 rev. 15-16 (prayer, OH/MS), cf. above sub *maḫḫan* 2 a 1′ a′ 1″ and *meya*(*n*)*ni-* a 2′ a′ 2″.

c′ *nu(=)* . . . *kui-*: *nu=za* DUMU-*annaz kuit ŠA* DINGIR-*YA duddumar natta šākḫi n=at* x[-o] ⌜*ga-ni-eš-mi*(?)⌝ "and (even) what guidance(?) of my god I have not known since my childhood I will acknowledge" KUB 30.10 obv. 10 (prayer, OH/MS).

d′ *nu* . . . *kuwapi*: *nu wātar māḫḫan kuwāpi aršmi nu pēdamit UL šaqqaḫḫi nu* GIŠMÁ *māḫḫan kuitman ḫatantiya ārḫi* [(*nu UL*)] *IDI* "And wherever I flow like water, I do not know my place; until like a ship I reach the shore, I (still) do not know" KUB 36.75 + 1226/u iii 19-23 (prayer), restored from par. KUB 31.130 rev. 5-6, translit. Otten & Rüster, ZA 67:56.

e′ *nu(=)* . . . *kuitman*: cf. preceding ex.

2′ in MH — **a′** *nu(=)* . . . *mān*: *nu mān* . . . KBo 8.35 ii 19 (treaty, MS), tr. Kaškäer 111; *nu=šša n mān ḫalkieš aranteš* "and if the crops are ripe" Mşt 75/13:15-16, ed. Alp, Belleten 44 (1980) 46f.; (The enemy has crossed at two places) *n=aš=kan mān INA* KUR ḪUR.SAG*Šakaddunuwa parēan paizzi* "and if he goes over into the land of Mt. Š." Mşt 75/113:8-9 (letter, MS), ed. Alp, FsLaroche 30f.; *n=uš=kan mān kuemi mān=uš arnumi mān=mu=kan arḫa=ma kuiški išparzazi n=aš kuedani* KUR-*ya paizzi n=an zik apezza zaḫḫiyaḫḫut ug=an* dUTU-*ŠI kēzza zaḫḫiyami* "And if I strike them, if I relocate them, and if one (of them) survives and goes to some land, you fight him from your direction and I, My Majesty, will fight him from my direction" KBo 16.47 obv. 10-12 (treaty, MS), ed. Otten, IM 17:56f.

b′ *nu(=)* . . . *maḫḫan* . . . *QĀTAMMA*: (Let them rebuild a ruined temple,) *n=at maḫḫan karū wedan ēšta n=at* EGIR-*pa QĀTAMMA wedandu* "and let them rebuild it just like it was built before" KUB 13.2 ii 34-35 (*BĒL MADGALTI*, NS), ed. Dienstanw. 46.

c′ *nu(=)* . . . *kui-*: *nu ANA* DINGIR.MEŠ *kuit we*[*kta*(?)] / *nu=tta apāt peškandu* "and what [you] as[ked(?)] from the gods, let them give it to you" Mşt 75/64:14-15 (letter, MS), ed. differently Alp, Belleten 44 (1980) 52f.; "if someone from a friendly country goes into the land of Ḫatti," *nu=šši kuin* URU-*an* LÚ*BĒL MAD=GALTI maniyaḫzi nu=za ḫappar apiya iē*[*ddu*] "let him conduct trade there in the city which the governor of the border province assigns to him" KUB 13.27 rev.! 16-17 + KUB 23.77:87 (treaty, MS).

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3′ in NH: *takku* LÚ *ELLUM* ŠU-*SU našma* GÌR-*ŠU kuiški duwarnizzi n=aš mān kar=malaššai* "If someone breaks a free man's hand or foot, and if he is crippled(?)" KBo 6.4 i 27-28 (laws, NH), ed. HG 52f.; (Then he came back to Mt. Z., and fortified two cities.) *nu kuitman* URU.DIDLI.ḪI.A *weteškit* LÚ.KÚR-*aš=za walleškizzi* "And while he was fortifying the cities, the enemy was boasting" KBo 5.6 i 3-4 (DŠ frag. 28); cf. further exx. sub *maḫḫan* 5 a-b.

e. at the beginning of an utterance, implying a back reference, often to a cause (translatable as "so . . ."): LUGAL-*š=an ēppun n=an=za k*[*an . . .*] *nu kuit namma=z* DUMU NIN-*TIŠU* [*UL kuiški šallanuzzi*] "I the king apprehended him and [counseled(?)] him [in my wisdom], (saying,) 'So (now) what? [Will anyone] ever again [rear] the son of his sister?" KUB 1.16 ii 8-9 (edict, OH/NS), ed. HAB 2f. (differently), 38 (Akk. *mā mīnum* = Hitt. *nu kuit*); (The Stormgod sends other gods to find the Sungod. When they return without finding him,) [d]IM-*š=a tezzi nu=war=an kuit ḫanda UL wemiya*[*tten*] "then the Stormgod says: 'So why could you not find him?'" VBoT 58 i 23 (myth, OH/NS), translit. Myth. 23; (the eagle reports to the goddess Ḫalmaššuit that it has spied out the deities Išduštaya and Papaya;) EGIR-*pa=ma tezzi nu kuit iššanzi* "(the goddess) replies: 'And what are they doing?'" KUB 29.1 ii 5 (narrative within rit., OH/NS), ed. Güterbock & Hamp, RHA XIV/58:22f., but Kellerman, Diss. 13, 27 and Marazzi, VO 5:152f. both miss the point of the *nu*.

f. *nu*(*=*) . . . *=ma* to indicate the second of two questions expressing contrary or opposing alternatives (German Doppelfrage, Fortsetzungsfrage) Sommer, AU 77f., Friedrich, HE §285a, CHD *-ma* a 1′ b′ 4″: BAL *andurza kuiški* DÙ-*yazi* . . . § *nu* BAL *araḫza=ma kuiški* DÙ-*zi* KUB 5.4 i 33, 35 (oracle question, NH); and see exx. under CHD *-ma* a 1′ b′ 4″; in this construction the *=ma* is placed on the element in the second question which expresses the contrast, while the *nu*(*=*) connects the two clauses.

g. Normally entire texts or major textual divisions begin without a conjunctive particle such as *nu*; but at the beginning of a large textual division, introducing a retrospection, *nu* can occur and is translatable as "now": (After relating events in his own reign, Muršili begins a new paragraph describing what preceded:) *nu kuitman ABUYA INA* KUR URU*Mittanni ēšta* "Now while my father was in the land of Mittanni" KBo 3.4 iii 47, ed. AM 78f.; (at the beginning of the Illuyanka myth marking the transition from the author and title of the piece to the circumstances of celebration:) "Thus says Killa, [the GUDÚ priest] of the Stormgod of Nerik: the cult legend of the Purulli festival for the Stormgod of the Sky (var. adds: is as follows):" *nu mān kiššan taranza* § *utni=wa māu šeštu nu=wa utnē paḫšanuwan ēštu nu mān māi šeštzi nu* EZEN *purulliyaš iyanzi* "Now when they speak thus: 'Let the land grow and flourish and be protected', and when it grows and flourishes, then they celebrate the festival of Purulli" KBo 3.7 i 1-8 (OH/NS), w. dupl. KBo 12.83 i 1-5, ed. Beckman, JANES 14:12, 18.

h. no conjunctive particle such as *nu* (*-ma, ta* or *šu*) is normally employed — **1′** at the beginning of texts or large textual divisions (HE §308b): *karū kuwapi* GAL-*iš a*!*-r*[*u-na-aš . . .*] "Long ago when the Great Se[a . . .]" KUB 12.60 i 1 (Tel. and the Daughter of Sea, OH/NS).

2′ at the beginning of quoted speech (Ungnad, ZDMG 74:420, Friedrich, HE §308c): d*Telipin*[*uš=wa=za*] *tuel* DUMU-*KA* DUMU.SAL-*YA ANA* DAM-*ŠU* [*dāš*] *nu=war=an=za=an pēḫutet* "Your son Telipinu [took] my daughter to wife and carried her off for himself" KUB 12.60 i 16-18 (Tel. and Daughter of Sea, OH/NS).

3′ in descriptions of rituals and festivals: *nu PANI* dDAG-*ti U PANI* dZABABA ⌜1⌝-*ŠU dāi ḫaššī* 1-*ŠU* ⌜GIŠ⌝DAG⌜1⌝-*ti* 1-*ŠU* ⌜GIŠ⌝AB-*ya* 1-*ŠU* GIŠ*ḫattalwaš* GIŠ-*rui* 1-*ŠU namma ḫaššī tapušza* 1-*ŠU dāi* § UGULA LÚ.MEŠMUḪALDIM *išpan=tuzzišar* GEŠTIN LUGAL-*i parā ēpzi* LUGAL-*uš QĀTAM dāi* "Then he lays (an offering) twice before Ḫalmaššuit and ZABABA, he lays (it) once at the hearth, once at the throne dais, once at the window, once at the wood of the bolt, and finally once at the side of the hearth.

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§ The chief of the cooks holds out a libation vessel of wine to the king. The king places (his) hand (thereon)" KBo 4.9 ii 45-52.

4′ in clauses w. irrealis *man*: Friedrich (KIF 1:293f.) showed that the conjunction *nu* does not occur in clauses containing the particle *man*. Although his claim was made in 1930, the many exx. s.v. *man* support his claim. The reason for this incompatibility is unknown.

5′ when the second clause is a (sometimes parenthetical) explanation or elaboration of the first (cf. Sommer, AU 54, 67, 129, 138, 153, 189; HAB 59, 117, 183; HE §310 d-e): *nu* ^{LÚ}*ḫippari ḫāppar lē* [*k*]*uiški iezzi* DUMU-*ŠU* A.ŠÀ-*ŠU* ^{GIŠ}KIRI$_6$. GEŠTIN-*ŠU lē kuiški wāši* "No one may do business with a *ḫ*.-person: no one may buy his child, his field (or) his vineyard" KBo 6.2 ii 49-50 (Laws §48, OS); *n=uš* LUGAL-*uš karš*[*auš* $^{LÚ.M}$]^{EŠ}APIN.LAL *iyanun* ^{GIŠ}TUKUL.ḪI.A-*uš= šuš=šta* ZAG.LU-*za daḫḫun nu=šmaš* ^{GIŠ}x[. . .] *peḫḫun* "and I made them re[al] farmers: I took their(!) (text: his) weapons from (their) shoulders and gave them wooden [. . . s]" KBo 3.1 (= BoTU 23A) ii 29-30 (Tel.pr., OH/NS), ed. THeth 11:30f., the restoration *karš*[*auš*] is taken from KBo 12.8 iv 30 (Laroche, OLZ 1964:563); [*n*]*u=šši kuinna=* [*š*]*šan LIM pā*[*iš* 1 *L*]*IM* GUD.ḪI.A 1 *LIM* UDU.ḪI.A *paiš* "so (the Stormgod) gave to him (the Seagod) a thousand of each: he gave a thousand cattle and a thousand sheep" KUB 12.60 i 24-25 (Tel. and Daughter of Sea, OH/NS) □ *kuinna* is the acc. sg. com. of the distributive-indefinite pronoun *kuišša* (Sommer & Ehelolf, Pap. 16f., HE §§125f.) nominalized with the OH acc. com. possessive *=šan* "his/her/its"; (with a sequence of two asyndetic explanations: *nu=wa=kan* ŠÀ ^{UR}[^{U}*I*]*yalanda* [*t*]*uēl* UN-*an lē kuinki wemiyami* [*zi*]*qqa=wa= za=kan* EGIR-*pa anda lē kuinki tarnatti* . . . *ammel=wa* ÌR.MEŠ *u*[*kila* EGIR-*a*]*n šanḫmi* "Let me not find any man of yours in the midst of Iyalanda: don't let any man remain behind! . . . I myself will tend to my subjects" KUB 14.3 i 18-22 (Taw., NH); contra Friedrich (HE §310b), it is not the fact that these are prohibitives which caused the suppression of a conjunctive particle, as one can easily see from the many passages cited in the *lē* article; the passages cited in HE §310e ("Zustandssätze") also belong here (translatable as "in that . . . ", "so that . . . ").

6′ when the main clause is immediately preceded by such a parenthetical explanation, both it and the parenthesis will be asyndetic: ⌜*kā*⌝*š=ma* ^{LÚ}*KARTAPPU kuiš ŠA* SAL.LUGAL= *za kuit ŠA* MÁŠ-*TI ḫarzi INA* KUR ^{URU}*Ḫatti ŠA* SAL.LUGAL MÁŠ-*TUM mekki šalli n= aš=mu UL imma* ^{LÚ}*ḪA*⟨*TA*⟩*NU*(coll.) "But who is this chariot-driver? Because he has a (wife) from the family of the queen — in the land of Ḫatti the family of the queen is very highly regarded — is he really not my brother-in-law?" KUB 14.3 ii 72-74 (letter, NH), coll. from KUB 14 foreword, ed. AU 10f.; *ammuk=ma=za parā ḫandānza kuit* UN-*aš ešun ANA PANI* DINGIR.MEŠ *kuit parā ḫandandanni iyaḫ= ḫaḫat* ⌜*ŠA*⌝ DUMU.NAM.LÚ.U$_{19}$.LU-*UTTI* ḪUL-*lu uttar UL kuwapikki* ⌜*i*⌝*yanun* "But because I was a divinely guided person — because I walked before the gods in divine guidance — I never committed the evil deed(s) of mankind" KUB 1.1 i 46-50 (Apol. of Ḫatt.), ed. StBoT 24:6f., incorrectly understood by HE §311c.

7′ between phraseological *uwa-* "to come" or *pai-* "to go" and the main verb which follows in the same clause: *nu īt* ^{d}*Telipinun zikila šanḫa* "so you yourself go look for Telipinu" KUB 17.10 i 31 (Tel. myth, OH/MS); *pāiweni=war=an= kan kuennummēni* "we will proceed to kill him" KBo 6.29 ii 25; *n=an u*[(*wa*)]*mi* LÚ.KÚR-*aš iwar walḫmi* "I will proceed to strike him like an enemy" KBo 5.13 i 35 (Kup. §9), w. dupl. KBo 4.3 i 23-24, ed. SV 1:116f.; for more on phraseological *uwa-* and *pai-* see under those verbs. Non-phraseological *uwa-* and *pai-* permit the conjunctive particle to intervene between them and the next clause: ^{m}*Ḫūpašiyašš*[(*=a* ⌜*u*⌝*it*)] *nu* ^{MUŠ}*Illuyankan išḫima*[(*nta*)] *kalēliēt* § ^{d}IM-*aš u*⌜*it*⌝ *nu=kan* ^{MUŠ}*Illuy*[(*a*)*nkan*] *kuenta* "Ḫ. came and bound I. with a cord; the Stormgod came and killed I." KUB 17.5 i 14-18 (Illuy., OH/NS), w. dupl. KBo 22.99:2-4, ed. Beckman, JANES 14:13f., 18; although the two "comings" and doings follow one another in time, they are connected without *nu* perhaps to emphasize their parallel quality.

8′ introducing certain subordinate clauses which follow their main clauses (all exx. MH or

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NH) — **a'** relative clauses: *nu=kan karūiliya* URUDU*ardāla [pa]rā tiyandu nepiš tekann=a kuēz arḫa kuerer* "Let them bring forth the ancient cutting tool(s) with which they cut sky and earth apart" KUB 33.106 iii 52-53 (Ullik. III); *UL=war=an šakti* d*Kumarbiš=wa kuin nuttariyan* DINGIR-*LIM-in* DINGIR.MEŠ-*aš* IGI-*anda šamnait* "Don't you know him, the 'swift' deity whom Kumarbi created against the gods?" ibid. iii 32-33; cf. also KUB 33.93 iii 16-17 + 27-28 (Ullik. I A) and ibid. iv 9-10 + KUB 36.7b + KUB 33.95 iv 14-15; possibly also in the linguistically strange Arzawa letter: (The Egyptian pharaoh writes to the King of Arzawa:) *kāšma=tta uienun* m*Iršappa⟨n⟩* LÚ*ḫalugatallan=min aumani* DUMU.SAL*=ti* d*UTU-mi kuin* DAM-*anni uwadanzi* "Now I have sent to you I., my envoy; we shall look(?) at your daughter whom they will bring to My Majesty for marriage" VBoT 1:11-13 (letter, MH/MS), ed. Rost, MIO 4:334f.

b' temporal (*kuitman*) clauses: *nu=za PANI* LÚ.KÚR *paḫḫašnuanza ēš kuitman* ÉRIN.MEŠ EGIR-*anda uizzi* "Be on guard against the enemy until the (Hittite) troops come to (your) support" Mşt 75/14:6-8 (letter, MH/MS), ed. Alp, Belleten 44 (1980) 44f.; (Maša writes to his lord:) "When I departed from Uda, did I not say to my lord:" UN-*aš=wa lukkatti* EGIR-*anda uiddu kuitman=wa* LÚ.MEŠ KUR*Aššur kā* "Let a man come to (my) support, while the Assyrians are here" KBo 9.82 obv. 6-7 (letter, NH); for further exx. cf. sub *kuitman*.

c' indirect questions: *nu=za* ŠEŠ-*YA* KUR URU*Karanduniyaš UL IDI kuedani(y)=at ilišni* KUB 21.38 obv. 56; *n⌜u t⌝uel* LÚ*Ṭ⌜EM⌝U kuwat UL punušta memaḫḫun=ši* GIM-*an* (followed by direct quote of what he said) KUB 23.101 ii 5-6 (letter, NH).

d' comparative *maḫḫan* clause: LÚAZU*=ya ḫurlili QĀTAMMA memiškizzi ḫantezziya* UD-*at maḫḫan ḫurlili me⌜miš⌝kit* "the exorcist recites in Hurrian just as he recited in Hurrian on the first day" KBo 21.33 iv 32-33, ed. HW² 1:174a.

i. *nu . . . namma*. Sommer & Ehelolf (Pap. 6f.) and Friedrich (HE §315) have discussed cases in which a clause containing *nu(=)* and *namma* denotes consequence ("therefore"). For our assessment of these cases see above sub *namma* 1f.

j. statistics: These statistics do not take into account the exx. of asyndesis. There are five particles which one may call conjunctive in nature: *nu*, *šu* (only OH), *ta* (properly only OH), *=ma* and *=(y)a*. In OH their proportional frequencies are: *nu* 42%, *šu* 1%, *ta* 9%, *=ma* 18%, and *=(y)a* 30%. In NH the proportions are: *nu* 51%, *šu* 0%, *ta* less than 1%, *=ma* 30%, and *=(y)a* 18%. The above figures are based on a representative computerized text sample amounting to about 40% of the published NH texts and 90% of the published OH ones. The figures should, therefore, be taken as only approximate. Even these approximate ones allow us to see the relative frequency of the conjunctive particles between the two periods. Since *nu* increases in frequency from OH to NH by approximately the amount that *šu* and *ta* decrease, it is likely that in NH *nu* assumed functions earlier exercised by the older two particles. The fact that *=ma* increases at *=(y)a*'s expense in NH may reflect the replacement of the OH adversative *=a* (Otten & Souček, StBoT 8:68f., Houwink ten Cate, Acta Orientalia Neerlandica [1971] 37-42) by NH *=ma*. Obviously, many of the *=(y)a*'s may have been joining words within a clause rather than joining clauses. But since the same would be true in OH and NH, the relative frequency between OH and NH would not be affected. In both OH and NH *nu* was the most common of the clause conjunctive particles.

Knudtzon, Arz. (1902) 50, 66; Hrozný, MDOG 56 (1915) 34; SH (1917) 122, 184 ("*nu* II."); Ungnad, ZDMG 74 (1920) 417-422; Friedrich, KlF 1 (1930) 293-95 (incompatible w. *man*); Sommer, AU (1932) 77f. (*nu . . . -ma* "or" in the double question), 453; Friedrich, RHA III/21 (1935) 157-162; HE¹ (1940) §§309-318; HE² (1960) §285 (double question), §§306-315; Otten & Souček, StBoT 8 (1969) 89-92; Kammenhuber, HbOr (1969) 177, 207; Neu, StBoT 26 (1983) 127-130 (exx. in OS rit.).

(:)nū B n. and interj.; see *nūt-*.

nūwa adv.; still, yet; from OS.

nu-u-wa KBo 17.4 ii 10 (OS), KUB 1.16 iii 68 (OH/NS), KUB 29.55 i 1 (MH/MS?), KBo 11.14 iii 5 (MH/NS), KBo 14.3 iii 8 (Murš. II), KUB 21.1 i 66 (Muw. II), KUB 21.19 i

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20, iv 15 (Ḫatt. III), KUB 23.1 i 17 (Tudḫ. IV), *nu-u-wa-a* KBo 8.90 ii 4 (NH), KUB 12.57 i 12 (NS), *nu-u-a* KBo 20.68 i 2 (MH/MS?), KUB 29.4 i 55, ii 15, 40 (NH), KBo 29.208 obv.? 3.

(Akk.) *adi inann*[*a*] SAL.MEŠ ŠU.GI *ištana*^{22}*al ul ide* = (Hitt.) *kinun=wa=z nu-u-wa* SAL.MEŠ ŠU.GI-[*uš punuškiz*]*zi UL šaggaḫḫi* "Does she still now (Hitt. *kinun nūwa* = Akk. *adi inanna* "until now") continually consult the old women for herself? I don't know!" KUB 1.16 iv 67-68 = iii 68-69 (Ḫatt. I edict, OH/NS), ed. HAB 16f. (differently), 194.

a. with pres.-fut. — **1′** in OH: see above in bilingual section.

2′ in MH: ^{d}UTU-*uš nu-u-wa a*[*rt*]*a* "(While) the sun still stands (in the sky)" KBo 11.14 iii 5 (rit., MH/NS), cf. ⌜*mā*⌝*n* GE$_6$-*a*[*nza*] ⌜*k*⌝*išari* ibid. 6, for ^{d}UTU *ar-* see below a 3′; [*k*]*uitman=ma=z* [SA]L-*za nu-u-wa wiwiškizz*[*i*] "But while the [wom]an is still wailing" KBo 17.62 i 18 (birth rit., MH?/NS), ed. StBoT 29:32f.; *INA* UD.10.KAM *mān luk=katta nu nu-u-wa išpandan appezziyaš ḫāliyaš nawi anku ḫaruwanāizzi* "On the tenth day when it dawns, and it still (*nūwa*) has not yet (*nawi*) lit up the night of the last watch" KUB 29.55 i 1-3 (hipp., MH/MS?), ed. Hipp.heth. 150f. w. note a on p. 151f.; cf. Goetze, Lang. 27:473 n. 20; cf. fragmentary *kuitman nu-u-*⌜*a*⌝ *išpa*[*nt-* . . .] KBo 20.68 i 2 (fest., MH/MS).

3′ in NH: *INA* UD.3.KAM=*ma mān lukkatta nu* EN.SISKUR.SISKUR *karūariwar ḫūdak INA* É.DINGIR-*LIM uizzi* MUL.ḪI.A *nu-u-a* (var. *nu-u-wa-a*) *aranda* "But when the morning of the third day arrives, then immediately at dawn the sacrificer comes into the temple, (while) the stars still stand (in the sky)" KUB 29.4 ii 14-15 (rit., NH), dupl. KBo 8.90 ii 3-4, ed. Kronasser, Schw.Gotth. 14-17; *lukta=ma INA* UD.2.KAM *kuitman* ^{d}UTU-*uš nu-u-a* (emend to *na-ú-i*) *artari* "But when the morning of the second day arrives, while the sun is not yet(!) standing (in the sky)" KUB 29.4 i 55, ed. Schw. Gotth. 12f., 45, correctly emends *nūwa* to *nawi*, "not yet," and is followed in this by HW^2 1:197b. Although Neu, StBoT 5:6 with n. 5, rejects this emendation, it is necessary because the passage clearly refers to the morning of the second day; cf. also ^{d}UTU-*uš nu-u-a artari* ibid. ii 40, ed. Schw.Gotth. 18f.; Cf. also below c 3′, and possibly *kuitman* UD.KAM-*za nu-u-*[*wa* . . .] KBo 9.133 obv. 4 (rit.); 1 ANŠE.KUR.RA SAL. AL.LÁ . . . 2 ANŠE.KUR.RA TUR ^{m}*Nanatalli nu-u-wa* EGIR-*pa ḫarzi* "Nanatalli still retains one mare, (. . . several other kinds of horses, and) two colts" KUB 31.53 obv. 5-6 (vow, NH), ed. StBoT 1:20f., cf. [. . .]x-*za nu-u-wa ḫarzi* KUB 23.108 rev. 9 (deposition?, NH); [. . .] ⌜*ANA* DINGIR.MEŠ⌝ *piran apē waškuwana ēšzi=pat kuitki nu-u-wa* "[If?] before the gods those sins somehow still exist" KUB 21.19 iv 14-15 (prayer, Ḫatt. III), ed. Sürenhagen, AOF 8:98f.; (I haven't yet made an oracular inquiry concerning the boy Ḫannutti's going on military campaign,) *nu=kan kuit AŠRU paizzi=ya kuit=ma=kan AŠRU nu-u-wa šer ar*[*ḫa*] *iyaddari* "(to) which place he will go, which place he is still traversing(?)" KUB 19.23 rev. 8-9 (letter, NH); ^{LÚ}KISAL.LUḪ*=ya=za kui*⌜*š ŠA* DINGIR-*LIM*⌝ *daliyat nu* ^{LÚ}KISAL.LUḪ *nu-u-wa ḫarkanzi* "They still retain the courtyard-sweeper who omitted the (. . .) of the deity." (Is that one of the causes of the deity's anger?) IBoT 2.129 obv. 20-21 (oracle question, NH); :*kulana nu-u-wa uškiši* :*kul*[*ana* . . .?] *nu-u-wa ēšzi* "Do you still see *k.*? Does *k.* still exist?" KBo 13.76 rev. 3-4 (oracle question, NH); *INA* UD.5.KAM=*ma nu-u-wa-a išpanti* DUMU.LÚ.U$_{19}$.LU x[. . .] "But on the fifth day, (while) the mortal still [. . . -s] in the night" KUB 12.57 i 12 (rit., NH).

b. with pret. (all NH) — **1′** with *eš-*: *ammuk=ma=za=kan apēdani ANA* INIM *ABIYA UL kuitki an*[*da*] *ešun nu-u-wa=za* TUR-*aš ešun* "But I was not involved in any way in that incident of my father; I was still a child" KUB 21.19 i 18-20 (prayer, Ḫatt. III), ed. Sürenhagen, AOF 8:88f.; *nu=za kuitman nu-u-wa* TUR-*aš ešun* "While I was still a child" KUB 1.2 i 11 (hist., Ḫatt. III), ed. StBoT 24:4f.; *ammuk=ma=*⌜*z nu-u*⌝-[*wa*] TUR-*aš ešun nu UL šag=ga*[*ḫḫu*]*n* "But I was stil[l] a child and didn't kn[ow] (about the dealings of the king of Egypt with Ḫatti)" KUB 31.121a ii? 11-12 (prayer, Murš. II), ed. Güterbock, RHA XVIII/66:60f.; *ABI ABIYA=ma nu-u-wa kui*[*t irmali*]*yanza ēšta* "But becau[se] my grandfather was still [il]l" KBo 14.3 iii 8-9 (DŠ), ed. Güterbock, JCS 10:67; (At the

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time when Aziru came to my grandfather Šuppiluliuma) [. . .] KUR.KUR.ḪI.A ^{URU}*Amurra nu-u-wa* [*kuru*]*r ēšta* "The lands of Amurru were still [hosti]le (to Ḫatti)" KUB 23.1 i 17-18 (treaty, Tudḫ. IV), ed. StBoT 16:6f. This construction is the past counterpart to the nominal sentence discussed below sub c.

2′ other: (Although I attempted to reassure him) *a*[*p*]*āš=ma nu-u-wa=pat mem*[*iškit n*]*aḫ=ḫeškimi=wa* "But he still [kept] say[ing]: 'I am continually afraid!'" KUB 14.3 ii 28-29 (Taw., Ḫatt. III), ed. Sommer, AU 8f.; *nu-u-wa=man=aš kuiᵀtkiᵀ namma anzel ēšt*[*a*] "Further he (the enemy?) would still (*nūwa*) have bee[n] in some way ours again (*namma* 2)" KBo 18.48 rev. 5 (letter, NH).

c. in nominal sentences— **1′** in OH: LUGAL-*uš nu-u-wa* ^{URU}*Kātapi* "(While) the king is still in Katapa" KBo 17.4 ii 10 (rit., OS), translit. StBoT 25:14.

2′ in MH: (no exx.).

3′ in NH: *kuitman=ma=kan* ^{d}UTU-*uš nu-u-wa šarā* "While the sun is still up" KUB 10.92 vi 14 (fest., NH); *namma=kan kuitman* [^{d}UTU-*u*]*š nu-u-wa šer* KUB 39.71 i 22 (rit., NH); [*kuitma*]*n nekuzzi* ᵀ^{d}UTUᵀ-*uš=kan nu-u-w*[*(a tepu šer)*] "[Whil]e the evening is approaching, (but) the sun is still [a little up] (in the sky)" KBo 15.22:8 (rit., NH), restored by par. KUB 7.2 i 5; *mān INA* UD.12.KAM *lukkatta* ALAM=*kan* ᵀ*nu-u-wa* Éᵀ-[*ri an*]*da* "When on the twelfth day it dawns, and the statue (of the deceased) is still [i]n the hou[se]" KUB 30.21 + KUB 39.7 i 1 (rit., NH), ed. Otten, HTR 32f.; *nu=šši=kan mān waqāuš nu-u-wa* ŠÀ É-*TI* "If the grain weevils are still in his house" KUB 46.42 iii 1 (rit., NH), cf. [*mān=*]*ši=kan waqauš=ma UL namma* ŠÀ É-*TI* KUB 46.38 i 6; ḪUL-*aḫta=aš kuiš* UN-*aš n=aš nu-u-wa kuit* TI-*za* "Because the person who mistreated them is still alive" KUB 16.32 ii 16 (oracle question, NH); cf. ibid ii 21-22 + KUB 50.6 ii 22-23; *nu=kan mān* ᵀ*I*ᵀ*NA* É.LUGAL *kuit ḫurtiyaš uttar nu-u-wa* EGIR-*an* "If because the matter of the curse(s) still remains in the house of the king (the god is angry)" KUB 22.70 rev. 24 (oracle question, NH), ed. THeth 6:88f.

d. position in sentence: *nūwa* normally appears immediately before the predicate, whether this is a finite verb, e.g., KBo 11.14 iii 5 (a 2′) and KUB 29.4 i 55, ii 15, 40 (a 3′), or the predicate of a nominal sentence, e.g., KBo 17.4 ii 10 (c 1′), KUB 10.92 vi 14 (c 3′), and KUB 46.42 iii 1 (c 3′). Constructions with the pret. of *eš-* "to be" interpose the predicate element between *nūwa* and the verb, e.g., KUB 1.2 i 11 and KUB 23.1 i 17-18 (both b 1′). However, other adverbs, e.g., KUB 19.23 rev. 8-9 (a 3′), and the relative *kuit*, e.g., KUB 16.32 ii 16, 21-22 + KUB 50.6 ii 22-23 (c 3′), may intervene between *nūwa* and the predicate. *nūwa* may begin a sentence, e.g., KBo 18.48 rev. 5 (b 2′), and KUB 21.19 i 20 (b 1′) (although this short sentence is also an example of the rule just mentioned). On rare occasions *nūwa* occurs immediately after the conj. *nu*, separated from its verb by many words, e.g., KUB 29.55 i 1-3 (a 2′), or occurs directly following the sentence enclitic chain, e.g., KUB 1.16 iii 67 (bil. sec.), or occurs in sentence final position, e.g., KUB 21.19 iv 15 (a 3′).

Götze, Ḫatt. (1925) 56 with n. 1.

[*nuwaya-*] KUB 5.22:41 to be emended to *šal*!*-wa-ya-*, cf. ibid. 24, 26, 38 and the list of oracle birds in Archi, SMEA 16:141-143.

nūwan adv. see *nūman*.

nūwaneške- v.; (mng. unkn.); OH/NS.†

pret. sg. 3 *nu-ú-wa-ni-eš-ki-i*[*t*] Tel Aviv 2:92:16, 17 (OH/NS).

[. . . -]*ešna nu-ú-wa-ni-eš-k*[*i-it . . . la*]*ppinan nu-ú-wa-ni-eš-k*[*i-it . . .*] Tel Aviv 2:92:16-17 (rit. of Zuwi, OH/NS), translit. and photo Kempinski, Tel Aviv 2:92 with pl. 16/2. Kempinski, 91, interprets the form as *nu* + iter. *uwaneške-* (cf. *uwanait* in line 9). We disagree because the word is preceded in line 16 presumably by an all. and in line 17 by an acc., both unlikely at the end of a sentence. Also in both lines *nu-ú-* are close together with clear word division before *nu-*.

[*nuwašši-*] n.; (a bird).†

[o o o]*nu-wa-aš-ši-iš-ma-*ᵀ*kán* EGIRᵀ UGU SIG_5-*za uit* "The *n.*-bird approached back up (in a) good/even (flight)" KUB 16.49:15 (bird oracle, NH); although the bird name could also

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be longer, i.e., -]*nuwašši-*, there is no known name of an oracle bird with such an ending (see the list in Archi, SMEA 16:141-143). Although the photo clearly shows *nu-*, perhaps we should emend the first sign to *ḫal*!-; cf. sub *ḫalwašši-*.

nuwaššu see *naššu*.

nuḫalimi- Luw. part.; (mng. unkn.); NH.†

[. . .]72? *nu-ḫa-al-i-me-iš* KUB 42.40 iv 4 (inv., NH), ed. Košak, THeth 10:179, Siegelová, Verw. 508f. (both reading *nu-ḫa*-x-*i-me-iš*, without tr.); perhaps referring to ornaments or decorations; cf. [. . .]42 UD.SAR KÙ.GI ibid. iv 5, ^{NA_4}ZA.GIN iv 6, KÙ.GI GAR.RA ibid. iv 7. Reading uncertain, if not *-al-*, one could read the sign *-du*?-, *-li*?-, or -x-*qa-*. Since Luw. part. in *-mi-* are frequent in the inv., the reading *-i-me-* is preferable to *-i-*[*w*]*a-*. The form is either Hitt. pl. nom. or sg. nom., e.g., *ḫulpanzi-naimeš* KUB 12.1 iv 34, referring to several pairs of shoes, etc.; for broken spelling in such a part., cf. *nu-úr-i-ma-an-za* KUB 42.78 ii? 23. It is also possible to read *nu-ḫa-al-i* ME-*iš* (= *daiš*).

nuḫḫari- Luw. v.; to convulse(?), subj. is *SUᴳᴵ ĀLU* "cough(ing)"; NH.†

pres. sg. 3 *nu-uḫ-ḫa-ri-it-ti* KUB 8.36 iii 3.

[*mān*] *antuḫš*[*an*] *ḫūwaḫḫ*[*urtin*] ⌜*paḫḫu*⌝*enaš ēpzi našma SU*[ᴳᴵ*ĀLU*] *nu-uḫ-ḫa-ri-it-ti memi-yaš-ma-šši-kan* [NU.GÁL (or: *tepawešzi*?)] *našma tarmiš walḫzi* "[If] a burning sensation (lit.: that of a fire) seizes a man's thr[oat], or a cou[gh] convulses(?) (him), so that he loses his voice, or a *t.* hits (him)" KUB 8.36 iii 1-4 (shelf list, NH), ed. StBoT 19:38f. ("schüttelt"), Laroche, CTH, pp. 188, 190; cf. KUB 8.36 iii 6, where *SUᴳᴵ ĀLU* "seizes" (*ēpzi*) him.

Güterbock, Or NS 25 (1956) 123 ("shakes(?), chokes(?)"); Laroche, DLL (1959) 75 ("secoue, étouffe").

^{NINDA}nuḫzi[(-) . . .] n.; (a type of bread).†

LÚ.MEŠ ^{GIŠ}B[ANŠUR-*kan* *IŠTU* ^{GIŠ}BANŠUR . . .] ^{NINDA}*nu-uḫ-zi*[(-) . . . *danzi*] "The waiters [take] *n.*-bread [from the table]" IBoT 3.32 ii? 4-5 (fest., NS).

nui- (Hurr. offering term).†

[. . . 1 M]UŠEN *wauriya* (or: *wūriya*) 1 MUŠEN *nu-ú-i-ia ḫaz*[. . .] *warnuan*[*zi*] KUB 45.79 rev.? 12, 16 (rit., NH); contra Haas & Wilhelm, AOATS 3:93, this word is not connected with Hitt. *nu*(*t*)-.

Haas & Wilhelm, AOATS 3 (1974) 93; Laroche, GLH (1976-77) 18f.

nukku see *nu* conj., and *-*(*k*)*ku*.

nūman, nūwan adv.; (negative of volition) not want to; from OH/NS.

nu-u-ma-an KBo 5.6 iv 6, KBo 13.1 i 55, 56, 59, 60, KBo 14.20 i 19 (NH), KBo 18.6:25, KUB 17.6 i 9 (OH/NS), KUB 56.16 obv. 3, 16 (NS), *nu-u-ma-a-an* KUB 17.5 i 14 (OH/NS), *nu-u-wa-an* KBo 14.9 iii 3 (NH), *nu-u-wa-a-an* KBo 5.6 iii 14 (NH).

(Sum.) [A?.G]A.BI = (Akk.) *a-ḫu-*⌜*ru*⌝*-u* = (Hitt.) *nu-u-ma-a*[*n*] DÙ-*an-za* / [A?.GA].BI.RI.A = *a-ḫu-ru-u* = SAL-*za nu-u-*⌜*ma*⌝*-an* DÙ-*an-za* / . . . / . . . /⌜ZI.GA⌝ = *a-ḫu-ru-u* = *nu-u-ma-an* DÙ-*an-za* / [. . .]x.A = *a-ḫu-ur-tù* = SAL-*za nu-u-ma-an* D[Ù-*a*]*n-za* KBo 13.1 i 55-56, 59-60 (Erimḫuš Boğ., NS), ed. StBoT 7:11, 17f. (differently), MSL 17:104f., Hoffner, GsKronasser 42f.; for Akk. *aḫurru* cf. CAD A/1:216, where SIG.GA.BI is not given as a Sum. equivalent, but ḪA.AR, ḪU.UR, and ḪU.RU; Hitt. to be translated probably "a man/woman who won't do anything," i.e., a lazy person, contrasted with the inept (*Ú-UL tar-aḫ-ḫa-an-za*) man/woman in ibid. i 57-58 who "can't do anything."

(The serpent Illuyanka and its brood get drunk at a party,) [*n*]*-e namma ḫattešnaš kattant*[*a*] *nu-u-ma-a-an* (var. ⌜*nu*⌝*-u-ma-an*) *pānzi* "and they don't want to go down into (their) holes again" KUB 17.5 i 13-14 (Illuy., OH/NS), w. dupl. KUB 17.6 i 8-9, ed. Beckman, JANES 14:13, 18 ("were no longer able"), cf. Hoffner, GsKronasser 41; an alternate tr. "can't go . . . " would be possible, but Goetze's (JCS 17:99) "can no longer go back down" adds "no longer" which, though inherent in the situation, is not expressed by *nūman*, and Friedrich's (HW 152) "niemals, keineswegs, gar nicht" simply doesn't fit; (The Egyptian queen says to Šuppiluliuma I:) "My husband has died. I have no son, but they say you have many sons. If you were to give me one of your sons, he would become my husband." ÌR-*YA-ma-wa nu-u-wa-a-an* (var. *nu-u-wa-an*) *parā daḫḫi nu-war-an-za-kan* ^{LÚ}*MUTIYA iyami* "I do not want to take one of my subjects and make him my husband" KBo 5.6 iii 10-15 (DŠ

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frag. 28), w. dupl. KBo 14.9 iii 1-4, ed. Güterbock, JCS 10:94 ("never shall I take"), cf. Hoffner, GsKronasser 41; note that *nūwan* continues in force in the *iyami* clause, as *natta* often does (cf. *natta* e); cf. also ÌR-*YA=ma=wa nu-u-ma-an daḫḫi* KBo 5.6 iv 6, ed. JCS 10:96, reporting the same speech; "Because a plague was in the midst of the land of Ḫatti," *nu nu-u-ma-an manqa iyanun* "I did not want to do anything; (I did not set out to campaign against them)" KUB 34.33:5-6 + KBo 14.20 i 19-20 (Murš. II annals), ed. Houwink ten Cate, JNES 25:169, 178 ("I did nothing at all"), cf. Hoffner, GsKronasser 41f.; "Kešši wandered about in the mountains for three months" EGIR-*pa=ma=šša*n URU-ᵀ*ya*ᵀ *šan=napiliš nu-u-ma-an paizzi kāšti kaninti* "he did (hist. pres.) not want to return to his city empty-handed, in hunger and thirst" KUB 33.121 ii 15-16 (Kešši tale, NH), ed. Friedrich, ZA 49:234f., cf. GsKronasser 41; "The gods took the evil, and [they] ᵀtookᵀ the sickness, and they took the anguish (and) my body's [. . .]" *n=at* UGU *nu-u-ma-an arianzi iyannianz*[*i* . . .] "(But) they do not want to rise and be on their way" KUB 56.17 obv. 14-16, translit. Klengel, FsPugliese-Carratelli 103, and similarly in ibid. obv. 1-3 □ for *ariyanzi* from *arāi-* "rise, get up," cf. KUB 2.3 ii 29, translit. StBoT 28:64, tr. StBoT 27:79 ("emerge").; in fragmentary contexts: [. . .]x ERÍN.MEŠ.ḪI.A *piran arḫa nu-u-ma-a*[*n* . . .] "[. . . does/did] not want [to move(?)] the troops away from before [. . .]" KBo 12.62 rev.? 3 (letter frag., NH); cf. *nu nu-u-ma-an manqa* [. . .] *nu-u-ma-an piran ar*[*ḫa* . . .] KBo 4.4 i 35-36 (Murš. II annals), ed. AM 110f. ("nicht mehr"); KUB 33.58 i 8 (myth of Inara, OH/NS), and KUB 34.63:14 (myth frag.) clearly have this word, but have no context.

[. . . *nu-u-m*]*a-a-an* cannot be restored in Alakš. §2, as Friedrich proposed (SV 2:50f.). The join KUB 48.95 to KUB 21.2 i 9, has [. . .] *UL šaqq*[*aḫḫi*], and line 10 begins with [*nu m*]*a-a-an*. The context can be translated: "Because this matter is so remote, I do not know from which Hittite king Wiluša defected. [And w]hen Wiluša [defec]ted from Ḫatti, it was at peace with the King of Ḫatti from afar" (KUB 21.5 i 3-8, w. dupl. KUB 21.2 + KUB 48.95 i 6-12).

The tr. "cannot" is possible in the Erimḫuš entries, the Illuyanka myth, the KBo 14.20 (AM) passage; it is very unlikely in the Egyptian queen's speech and in the Kešši story. In these latter two instances it is pride alone which keeps the person from doing what (s)he refuses to do. The tr. "never" or "not again" (which, however, is normally expressed by Hitt. *namma UL*,) might fit in the queen's speech, but it is inappropriate in the other passages, especially KBo 14.20 i 19 and Kešši. We have followed the interpretation of *nūman* as a negative of volition (Hoffner, in GsKronasser 38-45), whereby also some etymological connection with the optative particle *man* seems likely.

Friedrich, SV 2 (1930) 86 ("nicht mehr, keineswegs"); id., HW (1952) 152, 153 ("niemals, keineswegs, gar nicht"); Hoffner, GsKronasser (1982) 38-45.

Cf. other negatives: *natta*, *nawi*, and the optative *man*.

[*nuntar-*] HW 152 see *nuntaraš* B.

nu(n)taraš A adv.; promptly, without delay, soon; NH.†

nu-un-tar-aš KBo 18.25 obv. 9, 10, KUB 21.38 i 21, KUB 40.1 rev.! 15, KUB 40.33 obv. 10, (24), KUB 40.49 rev. 7, (9), ABoT 56 iv 8 (all NH), KBo 26.138:2, KUB 6.34:6, KUB 15.3 i 19, KUB 46.53 obv. 9, 20, KUB 57.123 obv. 13, *nu-tar-aš* KUB 43.8 iii 10b (NS).

nu=mu=kan LÚ *ṬĒMU nu-un-tar-aš parā nāi . . . nu* INIM-*an nu-*ᵀ*un*ᵀ*-tar-aš utandu* "Send me a messenger promptly . . . Let them bring the message promptly" KBo 18.25 obv. 9-10 (letter, NH); EGIR-*pa=*ᵀ*ma*ᵀ *nu-un-tar-aš* ᴸᵁ*P*[*ITḪALLI* . . .] *uit* "[Your] mounted mess[enger] returned promptly, (while my messenger did not come)" KUB 21.38 obv. 21 (letter of Pud., NH), ed. Helck, JCS 17:89, Stefanini, Pud. 8f.; [*n*]*=aš=kan nu-un-tar-aš* ᴳᴵŠGIGIR *anda uizz*[*i*] "He will arrive there soon by chariot" KUB 57.123 obv. 13 (letter, NH); *mān=wa ANA* ᵈUTU-*ŠI eni* IZI *ŠA* GÌR.MEŠ-*ŠU nu-un-tar-aš* SIG$_5$-*ri* "If the inflammation of His Majesty's feet will subside soon" KUB 15.3 i 18-19 (vow, NH), tr. Güterbock apud Oppenheim, Dreams 255; "[I]f a man has a lion's head" BI-*aš* UN-*aš nu-tar-aš aki* "that man will die soon" KUB 43.8 iii 10a-10b (physiognomic omen, NS), ed. Riemschneider, Omentexte 244, 246.

Friedrich, ArOr 6 (1934) 371f. ("eilends, schnell, bald").

Cf. *nuntaraš* n.; *nuntariya-* adj.; *nuntarriya-* v.; *nuntar=riyašḫa-*; *nuntarnu-*.

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nuntaraš B n. (gen.); of haste, of swiftness; NH.†

nu-ˈunˀ-tar-aš KUB 21.11 rev. 3, KBo 2.38 rt. col. 11, *nu-un-ˈtaˀ-ra-aš* KUB 2.1 ii 49.

[EZ]EN *nu-ˈunˀ-tar-aš* "the festival of haste" KUB 21.11 rev. 3 (restoration of Nerik, NH); (in a list of 112 tutelary deities of Tudḫaliya IV) *nu-unˈtaˀ-ra-aš* (par. [*nu-u*]*n-tar-aš*) ᵈLAMMA-*i* "to the tutelary deity of the swiftness (of Labarna)" KUB 2.1 ii 49 (rit., NS), w. par. KBo 2.38 rt. col. 11, translit. Archi, SMEA 16:109, tr. McMahon, Diss. 109.

The stem can be either *nuntar-* or *nuntara-*.

Friedrich, ArOr 6 (1934) 372.

Cf. *nuntaraš* adv.; *nuntar(r)iya-* adj.; *nuntarriya-* v.; *nuntarriyašḫa-*; *nuntarnu-*.

nuntarašḫa- see *nu(n)tar(ri)yašḫa-*.

nuntariya- A, nu(t)tar(r)iya- adj.; swift; from MS?.†

sg. nom. com. [*nu-u*]*n-tar-ia-aš* 232/r:6, *nu-un-tar-ia-š(a)* ibid. 4, *nu-ut-ta-ri-ia-aš* KUB 12.21 rt. col. 9 (OH/NS), *nu-tar-ri-ia-aš* KUB 33.93 iv 30 (NS), [. . . *-r*]*i-aš* KUB 36.10 iii 21 (MS?); **sg. acc. com.** *nu-ut-ta-ri-ia-an* KUB 33.106 iii 32, (39) (NS).

a. Describing the monster Ullikummi, whose growth to monstrous proportions was rapid: *UL-war-an šakti* ᵈ*Kumarbeš-wa kuin nu-ut-ta-ri-ia-an* DINGIR-*LIM-in* DINGIR.MEŠ-*aš* IGI-*anda šamnait* "Do you not know him (i.e., Ullikummi), the swift(ly rising) god whom Kumarbi fashioned against the gods?" KUB 33.106 iii 32-33 (Ullik. III, NS), ed. Güterbock, JCS 6:26f.; cf. KBo 26.58 iv 35, w. dupl. KUB 33.92 + KUB 36.10 iii 21 (Ullik. I), ed. Güterbock, JCS 5:158f.

b. Describing a king whose power and fame grow swiftly. "O King, magnify (*šallanut*) the Stormgod, the Sungod, the Grain-, Growth- and Firegods" *nu-ut-ta-ri-ia-aš* LU[GAL-*uš*] *kištati* "(and) you will become a swift(ly rising) ki[ng]" KUB 12.21 rt. col. 8-10 (rit., OH/NS), w. dupl. KBo 20.31 obv. 16-17, ed. Hoffner (forthcoming), Otten & Mayrhofer, OLZ 1965:546 (without dupl., differently).

Cf. *nuntaraš*; *nuntarriya-* v.

nuntarriya- B, nuntarriye- v.; to hasten, be quick; from MH.†

pres. pl. 2 *nu-un-tar-ri-it-ta-ˈniˀ* KBo 16.25 i 69 (MH/MS); **imp. sg. 2** *nu-un-tar-ri-ya* KBo 20.82 ii 15; **imp. sg. 3** *nu-un-tar-i-e-ed-d*[*u*] KBo 16.27 iv 11, *nu-un-tar-ri-e-e*[*d-du*] KBo 16.25 obv. 7, *nu-un-tar-ri-ed-du* KBo 16.24 i 16, KBo 16.25 i 66 (all MH/MS).

uncertain *nu-un-tar-r*[*i-* . . .] AT 125:18.

"Whatever task the king [assigns]" [*nu ḫ*]*ūm-anza nu-un-tar-ri-ed-du* "let everyone be quick (about it)" KBo 16.25 i 5 + KBo 16.24 i 16 (instr., MH/MS), ed. Rizzi Mellini, FsMeriggi² 518f.

Neu, StBoT 5 (1968) 130 n. 3.

Cf. *nuntaraš* adv.; *nuntaraš* n.; *nuntarriyašḫa-*; *nuntarnu-*.

nu(n)tar(riy)ašḫa- n.; haste, speed; occurs only in EZEN *nuntarriyašḫaš* (sg. gen.); NS.†

nu-un-tar-ri-ia-aš-ḫa-aš KBo 14.76 i (9), iv 2, KBo 22.228:11, KUB 9.16 i 2, 18, 19, iv (12), KUB 22.27 iv (1), (2), KUB 25.12 vi 12, VBoT 47:(1), 34/t i (2) (Otten, ZA 64:246), Pinches, AAA 3, pl. XXVII no. 6:(7), 10, *nu-un-tar-ia-aš-ḫa-aš* KUB 2.9 vi 4, 7, KUB 20.70 vi (10), IBoT 2.1:(4), ˈ*nu-un-tar-ri*?*-aš*ˀ*-ḫa-aš* KUB 25.13 vi 6, *nu-un-tar-aš-ḫa*⟨*-aš*⟩ KBo 11.43 i 7, *nu-un-ta*[*r-* . . .] IBoT 3.39:6, [. . . *-*]*aš-ḫa-*ˈ*aš*ˀ KBo 11.43 vi 14, *nu-un-tar*!*-ri*[*-* . . .] KUB 11.34 vi 48, *nu-ut-tar-ya-aš-ḫa-aš* KUB 55.52 obv. 2, *nu-tar-r*[*i-* . . .] KBo 30.63 rev. 8, *nu-ut-tar-r*[*i-* . . .] KBo 30.96:7.

"The following morning the king proceeds to Arinna" *nu-za* EZEN *nu-un-tar-ri-ia-aš-ḫa-aš iyazi nu-kan AN*[*A*] EZEN *nu-un-tar-ri-ia-aš-ḫa-aš šeppittaš* NINDA*da*[(*nnaš*)] LÀL GIBIL-*ya dāi* GEŠTIN GIBIL-*ya šipant*[*i*] "and performs the Festival of Haste. For the Festival of Haste he takes *d.*-bread (made from) *š.*-flour, and fresh honey; he also libates new wine" KUB 10.48 i 1-4 (fest. of haste outline for the 5th day, NS), w. dupl. KUB 9.16 i 17-20, ed. Košak, Linguistica 16:56, 61; *mān* LUGAL-*uš laḫḫaz zēni* URU*Arinnaz* ˈ*A*ˀ*NA* EZEN *nu-un-tar-ri-ia-aš-ḫa-aš* [U]RU*Ḫat-tuši uizzi* "When the king comes from a campaign in the autumn from Arinna to Ḫattuša for the Festival of Haste" KUB 25.12 vi 9-13 (colophon, NS).

Although this festival was performed in the autumn, its title never alternates with EZEN *zenandaš* as claimed by Güterbock, RAI 17:177

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with n. 3. The passage 17/v:3 reads EZEN ˹*ze-e-na*˺-[*an-ta-aš*] (coll.) not EZEN ˹*nu-un-ta*˺-[*ri-ia-aš-ḫa-aš*]. It is unclear why this festival is called "of haste" since texts describing it never portray the celebrants as "hastening" (*nuntarnu-*), cf. Košak, Linguistica 16:55; for this festival cf. Güterbock, JNES 20 (1961) 90-92 and Houwink ten Cate, FsOtten^2 167-194.

Cf. *nuntaraš*; *nuntariya-*.

nuntarriye- see *nuntarriya-* B.

nu(n)tarnu- v.; **1.** to hurry, hasten, **2.** to rush into something, to act rashly, precipitously; NS.†

pres. sg. 2 *nu-un-tar-nu-ši* KBo 5.4 obv. 31, 32, KBo 5.13 iv 15, KUB 6.41 iv 23, KUB 6.44 iv 30, KUB 21.1 iii (28), KUB 21.5 iii (43), KBo 19.73a iii (23), KUB 40.49 rev. (4), *nu-tar-nu-ši* (coll.) KBo 5.13 iv 34; **sg. 3** *nu-un-tar-nu-zi* KUB 13.4 ii 22, KUB 13.5 ii 31, KUB 52.4 obv.? 5; **pl. 2** *nu-un-tar-nu-ut-te-e-ni* KBo 5.4 rev. 20, *nu-un-tar-nu-ut-te-ni* KBo 5.4 rev. 16.

pret. sg. 1 *nu-un-tar-*˹*nu*˺*-nu-un* KBo 14.20 ii 6; **sg. 3** *nu-un-tar-nu-ut* KUB 7.58 i 15, KUB 12.26 ii 15, 16, KUB 33.106 i 34, KUB 36.12 iii 15, KUB 33.89:(3), KUB 26.21 iii 15, KBo 18.132:4, *nu-un-tar-nu-ut-ta* (Luw. form) KUB 33.106 ii 27.

imp. sg. 1 *nu-un-tar-nu-wa-a*[*l-lu*] KUB 21.38 obv. 37 (NH); **pl. 2** *nu-un-tar-nu-ut-tén* KUB 33.102 iii 13, KBo 18.2 rev. (5), KBo 26.61 iii (22); **pl. 3** *nu-un-tar-nu-wa-an-du* KUB 45.20 ii 15.

verb. subst. nom. *nu-un-tar-nu-um-mar* KUB 21.38 i 36.

1. to hurry, hasten — **a.** used with its syn. *liliwaḫḫ-*: see exx. under *liliwaḫḫ-* a.

b. contrasted w. *zaluganu-* "to delay": *zalu=ganumarr=a ammel nu-un-tar-nu-um-mar* [. . .] *iyandu*(!) DINGIR.MEŠ *nu lē=pat zaluganumi nu nu-un-tar-nu-wa-a*[*l-lu*] "Let the gods turn the delay into my haste. Let me not delay, let me hurry" KUB 21.38 i 36-37 (letter of Pud., NH), ed. Helck, JCS 17:90, Stefanini, Pud. 10 (both differently).

c. other: (The will of the gods is strong,) *nu ēppūwanzi UL nu-un-tar-nu-zi* "it is in no hurry to take hold; (but when it does take hold, it does not let go)" KUB 13.4 ii 22-24 (instr. for temple officials, pre-NH/NS), w. dupl. KUB 13.5 ii 30-32 and KUB 13.6 ii 14-15, ed. Chrest. 152f. and Süel, Direktif Metni 41f.; "The Sungod of Heaven came up" *nu=wa=šši* EGIR-*an nu-un-tar-nu-ut* IGI-*anda* ^{d}*Kamrušipaš nu-un-tar-nu-ut* "and he hurried after him (i.e., the client), Kamrušipa hurried toward him, (and they restored him as a son to his mother)" KUB 12.26 ii 14-17 (rit., NS), translit. Myth. 109; "The gods have come over to our side, the kings have spoken on our behalf" *anzitaz nu-un-tar-nu-ut pankuš* "The multitude has hurried to our side (The gods have given sons/boys to our army (together with) manhood (and) *walkiyawar*)" KUB 7.58 i 13-17 (rit.), ed. Friedrich, ArOr 6:370, Melchert, Diss. 312f.; cf. also *anzidaz waḫnut šalliš ammiyanza takšan nu-un-tar-nu-wa-an-du* ERÍN.MEŠ-*YA* KUB 45.20 ii 14-15.

2. to rush into something, to act rashly (in treaties, with *lē*): (If the king writes to you, Targašnalli, denying rumors that he acted against you) *ziga lē nu-un-tar-nu-ši . . .* [*nu ITT*]*I* ^{d}UTU-*ŠI idālu lē iyasi mān nu-un-tar-nu-ši=ma nu ITTI* ^{d}UTU-*ŠI idālu iyaši* "you must not act rashly, . . . do nothing evil [again]st His Majesty. If you do act rashly and do evil against His Majesty, (. . . you transgress the oath to the god)" KBo 5.4 obv. 31-33 (Targ.), ed. SV 1:56f.; cf. KUB 6.41 iv 23 (Kup.), ed. SV 1:134f.; cf. KUB 6.44 iv 25-26, 30, w. dupl. KBo 5.13 iv 34-35 (Kup.), ed. SV 1:138f. (SV mis-restored; coll. shows KBo 5.13 iv 34 to read *le-e nu-tar-nu-ši*); KBo 19.73a + KUB 21.1 iii 22-24 (Alakš.), w. dupl. KUB 21.5 iii 37-38, ed. SV 2:70f.

Friedrich, ArOr 6 (1934) 369-71; Kronasser, EHS (1966) 458.

Cf. *nuntaraš* adv.; *nuntarriya-* v.

nupute- n.; (a substance).†

sg. nom. *nu-pu-te-iš* HT 3:4, Frankfurt text:4.

In lists of ingredients for making red glass (^{NA_4}*SĀMU*): 7 1/2 GÍN! *nu-pu-te-iš* HT 3:4, translit. Rosenkranz, ZA 57:237f., Oppenheim, Glass and Glassmaking in Ancient Mesopotamia, 67f. Rosenkranz (coll. photo) reads the first sign as *kut*?- and the resulting lemma is listed in HW Erg. 3:21 under *kut*?*-pu-te-iš* "schwarzer Salpeter(?)" in comparison with Akk. *kutpû*. The photo according to Oppenheim, p. 68, shows *nu-*, cf. Hoffner, JAOS 87:355; ˹7˺ 1/2 1/3? GÍN *nu-pu-te-iš* Frankfurt text 4, translit. Riemschneider, FsGüterbock 267f. and pl. XXXI.

Cf. $^{(NA_4)}$*lulluri-*.

^{LÚ}nuratašši- Luw. n.; men of the pomegranate(?); NH.†

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URU*Gurtanaššaš* LÚ.MEŠ*nu-ra-ta-aš-ši-in-zi* (Luw. nom. pl.) "the pomegranate(?)-men of Gurtanašša" Bronze Tablet i 75 (treaty of Tudḫ. IV w. Kurunta), ed. StBoT Beiheft 1:14f. occurs in a list of city names containing other professional designations such as augurs, tent men, scribes, spear men, potters, cupbearers, etc. The case ending *-nzi* and the genitival adjective formative *-aššši-* indicate the word is Luwian. It appears to be based upon the noun *nurati-* "pomegranate" (q.v.).

Otten, StBoT Beiheft 1 (1988) 14f., 39 ("zum Granatapfel(?) gehörende (Leute)").

Cf. *nurati-*.

nurati- n.; pomegranate(?); wr. syll. and Akkadogram GIŠ*NURMÛ*; NH.†

sg. acc. *nu-ra-ti-i-in* IBoT 2.129 obv. 31, *nu-ra-ti-in* KBo 22.139:4; **dat.** [*nu-r*]*a-ti-i-ia* IBoT 2.129 obv. 33.

a. syll.: "(We) asked (sc. the men of the temple) about the *purapši*-men. They said:" *ANA* DINGIR-⌜*LIM*⌝-*wa nu-ra-ti-i-in* (var. *nu-ra-ti-in*) *peškir* "'They used to give a pomegranate(?) to the god (but now we have not yet given it)'" IBoT 2.129 obv. 30-32 (oracle, NH), w. dupl. KBo 22.139:3-5, ed. Berman, JCS 34:96; *mān-za* DINGIR-⌜*LUM*⌝ INIM LÚ.MEŠ*tabriti U* I[NIM *nu-r*]*a-ti-i-ia* ⌜*šer* TUKU.TUKU-*anza*⌝ "if you, O god, are angry because of the matter of the *tabri*-men and the matter of the pomegranate" ibid. 33; the tr. "pomegranate(?)" is based on the similarity to Hurr. *nuranti-* "pomegranate" (see GLH 188) and the observation that its occurrence is thus far restricted to late NH texts, where Hurr. influence is everywhere in evidence; in IBoT 2.129 obv. 30-32 the incident even concerns *purapši-* and *tabri*-men, whose designations are of Hurr. origin, cf. s.v.

b. log. — **1′** real pomegranate fruit: GIŠ*INBU ḫūman RAṬBU ŠĀBULU kuitta / parā tepu* GIŠPÈŠ GIŠGEŠTIN.È.A GIŠ*SERDUM / paiz-zinnaš warawaraš* GIŠḪAŠḪUR GIŠḪAŠḪUR.KUR.RA GIŠ*zūpa* / GIŠ*dammašḫuel* GIŠ*NU-ÚR-MA* GIŠGEŠTIN GIŠ*šamama* "all kinds of fruit, fresh and dried, a little of each: figs, raisins, olives, . . . apples, apricots(?) . . . pomegranates, grapes, *šamama*-nuts" KBo 10.34 i 15-18 (enthronement rit.), tr. Güterbock, JAOS 88:69; UZU*wallin-a karša IŠTU* GIŠ*NU-ÚR-M*[*A*] *karšantit-a* UZU-*it šunnanzi* "they stuff the *w. k.* with pomegranate(s) and chopped meat" KBo 19.142 ii 23-24 (fest. for Ištar of Mt. Ammana); [. . . GIŠ]*NU-ÚR-MA ūnḫazi* "they suck/(s)he sucks [. . .] pomegranate" KUB 35.79 i 5 (rit. w. Luwian), translit. Otten, LTU 75; cf. also KBo 21.1 i 19 (rit. of Tunnawiya), ed. Hutter, Behexung 16f., KBo 23.10 iv 24, IBoT 3.106 rev.? (6) (all rit. frags.), KBo 19.129 obv. 32 (rit.), VBoT 89 i 12., KUB 45.58 iv 7 (both *ḫišuwaš* fest.), KUB 32.129 + KBo 33.123 i 25, KBo 23.34 iv 3; GIŠ*NU-ÚR-MA*ḪI.A HFAC 28:3 (rit. frag.).

2′ representations of pomegranate fruit in gold: 30 *NU-ÚR-MU* KÙ.GI KUB 12.1 iii 19 (inv., NH), ed. Košak, Linguistica 18:100, 104, Siegelová, Verw. 444f.; for representations of pomegranates in other precious materials cf. CAD sub *nurmu* 2 c (p. 346).

On log.: Hoffner, AlHeth (1973) 38, 119f.; Ertem, Flora (1974) 66f.

Cf. LÚ*nuratašši-*; NINDA*nurati-*.

NINDA**nurati-** n.; a bread or pastry made with pomegranates(?); NH.†

sg. acc. NINDA*nu-ra-ti-in* KUB 22.20 obv. 5.

[. . .]x LÚ.MEŠ*tapriūš duddunti* / [. . .]x-x KI.MIN NINDA*nu-ra-ti-in-na-kán* / [. . .]x-*aš dud-dunuwanzi* KUB 22.20 obv. 4-6 (oracle); for the reading NINDA*n.*, not 4 *n.*, see Hoffner, AlHeth. 175.

Cf. *nurati-*.

nur(r)i- n.; (Hurrian offering term).†

1 MUŠEN *itiya nu-ri-ia* KBo 11.7 obv. 11 (list of offerings); 1 SILA$_4$ 1 MUŠEN *dāriya nu-u*[*r-ri-ia*] ibid. obv. 6.

Haas-Wilhelm, AOATS 3 (1974) 93-94; Laroche, GLH (1979) 188.

nurimanza (mng. unkn.); NH.†

2 *šakantaddara palḫi* KÙ.GI ŠÀ.BA 1-*E*[*N* . . .] / 2 *ṬURRU* KÙ.GI 1-*EN kūlan nu-úr-i-ma-an-za* x[. . .] KUB 42.78 ii? 22-23 (inv., NH), ed. Košak, Linguistica 18:113; Siegelová, Verw. 464f., who takes *kūlan* ("mit Anhänger versehen," p. 465) as a neut. participle (glossary, p. 602) modifying *n.*; perhaps *n.* is

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a Luw. neut. sg. in *-ša* from a stem *nuriman-*. For the unusual syllabification see *nuḫalimi-*.

nušūni (Hurr.); (mng. unkn.).†

In a sequence of paragraphs describing the drinking of various aspects of the god Teššub: [EGIR-*a*]*nda-ma nu-šu-u-ni nirni panzik*[(*ip-wa*$_a$) . . .] / [o o]x-*apa weri* ^{d}*Teššuppin*[*a* GUB-*aš ekuzi*] / [1 NINDA.SIG] *paršiya* KI.MIN "Afterwards [he drinks] . . . [standing]; he breaks [one thin bread]; ditto" KUB 32.84 iv? 20-22 (offerings to Hurrian gods, NH), w. dupl. KUB 34.102 iv 15-17.

nūt-, (:)nū- B n. com. and interj.; (a desirable condition, perhaps "contentment(?), satisfaction(?)"); from OH.†

sg. nom. [*nu*]-^{r}*ú*^{1}-*uš* KUB 17.10 iv 33 (OH/OS?-MS?), [*nu*]-^{r}*ú*^{1}-*u*[*š*] KUB 33.38 iv 11 (OH/MS), *nu-ú-uš* KUB 33.74 iv (7) (OH/NS), KUB 17.20 ii 10 (NS), KUB 33.12 iv 23 (NS); **sg. acc.** *nu-ú-un* KBo 2.9 i 21, KUB 15.34 ii 10, KUB 15.32 i 59 (all MH/NS), FHG 4:4, KUB 24.1 iii 10, KBo 13.94:(11), 15 (all NS), KUB 17.33 iv? (19), KUB 46.65 rev. 1, KBo 14.107:(4); **sg. dat.** *nu-ú-ti* KBo 8.69:11.

stem form as interj. *nu-ú* KBo 11.72 iii 29 (MH?/NS), KBo 13.119 ii 20, KUB 7.1 iv 3 (NH/NS), KUB 44.1 rev. 3, KUB 55.37 ii? 6, *:nu-ú* KBo 11.14 iv 8 (MH/NS).

a. as a noun (inflected forms): "(O Ištar), come away from these (foreign) countries" *n-ašt*[*a*!] *ŠA* LUGAL SAL.LUGAL DUMU.MEŠ LUGAL TI-*tar ḫaddulatar innarauwat*[*ar*] MU.ḪI.A GÍD.DA *nu-ú-un :tummantiyan tar-ḫuilatar ANA* KUR ^{URU}*Ḫatti-kan anda . . . uda* "and bring to the land of Ḫatti life, health, streng[th], longevity, contentment(?), obedience (and) vigor for the king, the queen (and) the princes" KBo 2.9 i 19-22, 24 (rit. for Ištar of Nineveh, MH/NS), ed. Bossert, MIO 4:206; "(O gods,) come to the true, pure, good, perfect Ḫatti land" *nu uta*[*tten*] TI-*tar ḫaddulātar* MU.ḪI.A GÍD.DA DUMU-*latar* DUMU.NITA.MEŠ D[(UMU.SAL.ME)Š *ḫaššuš*] *ḫanzaššuš* DINGIR.MEŠ-*aš āššiyauwar* DINGIR.MEŠ-*aš* [*mīumar*] *tar-ḫuilātar nu-ú-un ištamaššuwar* "Br[ing] (with you) life, health, longevity, power of procreation, sons (and) daughters, [grandchildren] (and) great-grandchildren, the gods' love, the gods' [kindliness], valor, satisfaction(?) (and) obedience" KUB 15.34 ii 6-10 (evocation, MH/NS), w. dupl. FHG 4:2-4, ed. Zuntz, Scongiuri 500f., Bossert, MIO 4:206, Haas & Wilhelm, AOATS 3:190f.; tr. ANET 352; see similar list in KUB 15.32 i 56-59, w. dupl. KUB 15.31 i 54-57 (rit. of drawing paths, MH/NS), ed. Bossert, MIO 4:206, and Haas-Wilhelm, AOATS 3:154f., and KUB 24.1 iii 5-10 (prayer of Murš. II, NH), w. dupl. 107/w iii 2-5 + KUB 24.3 iii 23-26 + KUB 31.144:11-13, ed. Gurney, AAA 27:22f., and Lebrun, Hymnes, 183, 186; cf. TI-*tar ḫaddulātar nu-*^{r}*ú*^{1}-[*un . . .*] KBo 14.107:4 (rit.); [*nu-*]*ú-un tūmant*[*iyan . . .*] KBo 13.94:11 (rit. of Zuwi, NH); [. . .] *nu-ú-un ištamaššuw*[*ar*] KUB 46.65 rev. 1 (rit., MS?); "In it (sc. a hunting bag) lies (a symbol of) the gentle 'message' of the lamb" *n-ašta anda* [*nu*]-^{r}*ú*^{1}-*uš tūmantiyaš kitta* "in it lies satisfaction(?) (and) obedience" (along with other good things such as *kunnaš wallaš*, [*šalḫa*]*nt*[*i*]*š m*[*annittiš išpiyatarr-a*]) KUB 17.10 iv 32-33 (Tel. myth, OH/MS), translit. Myth. 38; cf. KUB 33.38 iv 11, KUB 33.74 iv 7; *ANA* LUGAL-*ma* [. . .] *minumar nu-ú-u*[*n . . . peš-ten*] "(O gods), [give] favour and content[ment . . .] to the king!" KUB 17.33 iv? 18-19 (rit., NS); (in a list of deities and deified qualities who sit in a certain order): EGIR-*ŠU-ma ḫantantatarr-a ēšzi* EGIR-*ŠU-ma dušgarašza ēšzi* EGIR-*ŠU-ma :nu-ú-uš :dummanteyaš ēšzi* "Behind him *ḫ.* is sitting; behind him *d.* is sitting; behind him Contentment-Obedience is sitting" KUB 17.20 ii 9-10 (Kizz. rit., NS), ed. Bossert, MIO 4:202f.; [. . . DUM]U.SAL.MEŠ *nu-ú-ti tūman*[*tiya . . .*] KBo 8.69:11 (missing god of Ašmunikal).

b. as an interjection (stem form): [. . . *z*]*ik* ^{d}UTU-*uš nu-ú ḫalzai* "You, O Sungod, call: '*nū*'" (So turn your hearing ear, regard us with kindly eyes) KBo 11.72 iii 29 (rit., MH?/NS); $^{LÚ.MEŠ}$AMA.A.TU *nu-ú ḫa*[*lziššanzi*] "The servants ca[ll out]: '*nū*' (They eat sweet-oil cake and meal)" KUB 7.1 iv 3-4 (rit., NH), ed. Kronasser, Die Sprache 7:163f. (with a different restoration); [. . . K]Ú-*zi nu-ú ḫalzišanzi* "they eat [. . .] and they call out '*nū*'" KUB 44.1 rev. 3 (rit.), subject unknown, perhaps DUMU.MEŠ É DINGIR-*LIM* as in ibid. rev. 2; EGIR-*anda nu-ú ḫalzāi* KUB 55.37 ii? 6; (The practioner speaks:) *tuqq-a* [(DINGIR.MEŠ *ḫ*)]*ūmanteš :nu-ú* (var. *pát*, i.e., *nu*!-*u*) *ḫalziyandu* "Let all the gods call to you (the king): '*nū*'" KBo 11.14 iv 7-8 (Ḫantitaššu rit.,

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MH/NS), w. dupl. KUB 43.57 iv 6; apparently the scribe of KUB 43.57 either misread the first sign of *nu-ú* in his archetype as *-pát* and omitted the following *-ú* or miscopied the *nu* in *nu-u* as AŠ+U (*pát*); par. substitutes for *tuqq=a* DINGIR.MEŠ *:nu-ú* (var. *nu!-u*) *ḫalziyandu* the following: [*k*]*ēdani=ya memi=yanni* DINGIR.MEŠ *ḫūmanteš* / [*tuk*] *apāt* ⌜*ēš*⌝*du ḫalziyandu* / [*nu=t*]*ta* MU.KAM.ḪI.A ITU.KAM.ḪI.A UD.KAM.ḪI.A *taluqaēš ašand*[*u*] "in this matter/word let all the gods call [to you] 'Let it be (so)', and let your years, months (and) days be long" KUB 57.79 iv 31-33. From this it seems that Luwian *nū* was similar in meaning to Hitt. *apāt ēšdu* "let it be (so)." From the other contexts it is clear that the person calling out "*nū*" is happy, satisfied and compliant.

As with other one-word utterances in foreign languages, *nū* is imbedded in the Hittite clause describing the speech act, like *aḫa ḫalzai-*. Cf. also discussion sub *negna-*.

For the stem formation, see Carruba, RHA XXV/81:154f., and CHD s.v. (:)*lulu*(*t*)-.

Bossert, MIO 4 (1956) 205-207 (adj. "stetig(?); unbedingt(?)"); Haas & Wilhelm, AOATS 3 (1974) 93 ("erfreulicher Zustand des Menschen; in der Sphäre von 'Wohlbefinden(?)', Zufriedenheit(?), Behagen(?)' oder dgl."; compared to Hurr. *nui-*).

[*nudai-*] HW^2 1:282a sub *arḫa*; not in our files.

nutaraš see *nuntaraš* adv.

nu(t)ta(r)riya- see *nu*(*n*)*ta*(*r*)*riya-* both adv. and v.

EZEN nu(t)tarriyašḫaš see EZEN *nun=tariyašḫaš.*

nutarnu- see *nuntarnu-*.