

Dresdner Beiträge zur Hethitologie

Herausgegeben von
Johann Tischler

Band 17

2005

Harrassowitz Verlag · Wiesbaden
in Kommission

Susanne Zeilfelder

Hittite Exercise Book

English Version by Esther-Miriam Wagner

2005

Harrassowitz Verlag · Wiesbaden
in Kommission

The illustration on the cover page 4 shows a drawing of the Hieroglyphic Luwian seal ZN 1769 stored in the Skulpturensammlung of the Staatliche Kunstsammlungen Dresden.

HARVARD UNIVERSITY
LIBRARY

SEP 2 - 2005

565258

Bibliografische Information Der Deutschen Bibliothek:
Die Deutsche Bibliothek verzeichnet diese Publikation in der Deutschen
Nationalbibliografie; detaillierte bibliografische Daten sind im Internet
über <http://dnb.ddb.de> abrufbar.

Bibliographic information published by Die Deutsche Bibliothek:
Die Deutsche Bibliothek lists this publication in the Deutsche
Nationalbibliografie; detailed bibliographic data is available in the
internet at <http://dnb.ddb.de>; e-mail: cip@dbf.ddb.de

For further information about our publishing program have a look at our
website <http://www.harrassowitz.de/verlag>

© Johann Tischler, Dresden 2005

This work, including all of its parts, is protected by copyright.
Any use beyond the limits of copyright law without the permission
of the publisher is forbidden and subject to penalty. This applies
particularly to reproductions, translations, microfilms and storage
and processing in electronic systems.

Printed on permanent/durable paper.

Typesetting and Layout: Susanne Zeilfelder

Printing and binding: TYPOS, Plzen

Printed in Czech Republic

ISSN 1619-0874

ISBN 3-447-05206-6

PREFACE

The present „Hittite exercise book“ emerged from academic practice and is first and foremost designed to serve didactic purposes. Hitherto, a practical exercise book has not been at our disposal for Hittite classes, as Friedrich's indispensable "Elementarbuch" is intended for reference rather than for systematic learning of the language. In view of the steadily growing importance of Hittite research within Indoeuropean and Oriental Studies, this presents a quite unsatisfactory situation.

In the practice of lecturing, there will always be need for compromises. On the one hand, it is not possible in a Hittite exercise book - unlike their counterparts in Latin or Greek - to fall back upon pedagogically useful examples not attested in the corpus because it would not prepare the student for the actual research on Hittite. On the other hand, it is not useful, either, to force upon the beginner all the philological and hermeneutical problems that every single original Hittite text presents. In this exercise book, we have compromised by choosing examples that are all attested, but, for the sake of legibility, parentheses and editorial diacritics have been left out. Therefore, only well-preserved examples or those with minor and reliable additions have been selected. The translation of the examples can be found on pp. 140ff. To facilitate their handling they have been numbered throughout. Another practical problem was the necessary thematic limitation of an exercise book that should be mastered in two semesters. Therefore, I have concentrated on those parts of grammar which have proved to be the most problematic for the translation of texts while I had to leave out grammatical features that are more important and interesting from a diachronic point of view. This may be the focus of another book.

Each chapter concentrates on one area of grammar, which can be practised in the following exercises. This means that, in the course of translation, some grammatical features have to be anticipated that are described only in subsequent paragraphs. To facilitate the handling of the exercise book, there is a tabular summary at the beginning of each chapter for quick reference. Additionally, all word forms are determined in the glossary. At the end of each paragraph, there are examples for further practice of the treated topic.

The chapters are not based on each other. Thus, the book can be worked through in

The exercise book has been grouped in the traditional text book order noun-verb-pronoun-syntax, while the endings have been treated first, followed by the stem formation. The latter has been presented only in very short form as it is a subject of further lectures and cannot be explained reasonably in a synchronic framework. However, a small collection of reference material is offered. Also, the bibliographies following each chapter are intended to be a first introduction to the topic, only, and do not claim completeness.

The first (German) version of this book was out of print within a few months – a great success, but the sort of success that creates further problems: On the one hand, time was too short for a thorough revision, and on the other hand, an unrevised reprint might have caused an unnecessary economic risk for the publishing house. So we made this English version which should make the book accessible to a wider public. Several mistakes and misprints have been corrected, and half a dozen examples that were considered problematic have been replaced by more apt sentences. As the continuous numbering of the examples has been kept it is nevertheless possible to use both versions of this book parallel in academic lectures.

Good exercise books always emerge from collective work because only practical experience enables them to adapt to the needs of the learner. I have worked with parts of the presented material in my lectures in Jena. Thus, I would like to thank all the participants in my Hittite classes for their patience in this experiment. My special thanks go to Alexandra Daues and her students at Cologne for their list of comments and corrigenda, and, of course, to Millie Wagner for her translation.

Contents

| | |
|--|-----------|
| 1. Introduction | 1 |
| 2. Exercises | 7 |
| 2.1. The noun | 7 |
| 2.1.1. Nominal inflection | 7 |
| 2.1.2. About nominal stem formation | 23 |
| 2.1.2.1. <i>i</i> -stems | 23 |
| 2.1.2.2. <i>u</i> -stems | 28 |
| 2.1.2.3. Diphthongal stems | 31 |
| 2.1.2.4. <i>r</i> -/ <i>n</i> -heteroclitics | 35 |
| 2.1.3. About nominal morphology | 38 |
| 2.1.3.1. Secondary nouns | 38 |
| 2.1.3.2. Adjectives | 43 |
| 2.2. The verb | 46 |
| 2.2.1. The conjugation of the verb | 46 |
| 2.2.1.1. Present active | 47 |
| 2.2.1.2. Present medium | 54 |
| 2.2.1.3. Preterite active | 60 |
| 2.2.1.4. Preterite medium | 68 |
| 2.2.1.5. Imperative active | 73 |
| 2.2.1.6. Imperative medium | 78 |
| 2.2.2. About verbal stem formation | 82 |
| 2.2.2.1. Verbs with root ablaut <i>e:a</i> | 83 |
| 2.2.2.2. Verbs with ablaut <i>ā: e: i</i> and paradigm of <i>auš-</i> 'to see' | 85 |
| 2.2.3. About verbal word formation | 89 |
| 2.2.3.1. <i>-ahh-</i> , <i>-annāi-</i> , <i>-ēš-</i> , <i>-šš-</i> and <i>-nu-</i> | 89 |
| 2.2.3.2. <i>-šk-</i> formations | 91 |
| 2.2.4. Nominal forms of the verb | 94 |
| 2.2.4.1. Verbal substantives and infinitives | 95 |
| 2.2.4.2. Participles | 95 |
| 2.2.5. Periphrases | 98 |

| | |
|--|-----|
| 2.3. The inflection of the pronouns | 101 |
| 2.3.1. Clitic personal pronouns 1st and 2nd person | 101 |
| 2.3.2. Enclitic personal pronouns 3rd person | 104 |
| 2.3.3. Demonstrative and relative pronouns | 108 |
| 2.3.4. Possessive pronouns | 112 |
| 2.4. About Syntax | 117 |
| 2.4.1. Sentence and word particles | 117 |
| 2.4.2. Connectives | 122 |
| 2.4.3. Subordinate clauses | 125 |
| 2.4.3.1. Attributive clauses | 125 |
| 2.4.3.2. Relative clauses | 128 |
| 2.4.4. Negation and interrogative clauses | 131 |
| 2.4.4.1. Negation | 131 |
| 2.4.4.2. Interrogative clauses | 135 |
| 2.4.5. Irrealis and potentialis | 136 |
| 3. Translation of examples | 140 |
| 4. Glossaries | 207 |
| 4.1. Hittite words | 207 |
| 4.2. Sumerian words | 367 |
| 4.3. Akkadian words | 284 |
| 4.4. Determinatives | 288 |
| 4.5. Personal names | 289 |
| 4.6. Divine names | 292 |
| 4.7. Place and country names | 295 |
| 4.8. Numbers | 300 |
| 5. Literature | 301 |

Introduction

1.1. Hittite: An indoeuropean language in Near Eastern context

At first sight, it does not seem very obvious that Hittite is an Indoeuropean language. The vocabulary is to a considerable extent of foreign origin, and the grammar differs in many regards from that which is commonly considered typically Indoeuropean. The Indoeuropean character of Hittite only reveals itself in the study of its linguistic structure. As this will not be in the focus of the following exercises, the beginner should be referred to two classic works of Hittitology: Holger Pedersen, *Hittitisch und die anderen indoeuropäischen Sprachen*, København 1938, and Ferdinand Sommer, *Hethiter und Hethitisch*, Stuttgart 1947. Naturally, neither book provides up-to-date information on Hittite research, but they give a good general introduction to the topic. About the history and cultural history of the Hittites, also see the standard work of Albrecht Goetze: *Kleinasien*, München 1957.

1.2. Cuneiforms

1.2.1. The Hittite cuneiform is based on a North Babylonian writing system, that was transmitted to the Hittites, presumably through Hurrite mediation. Viewed objectively, a syllabary is not really suitable for the representation of an Indoeuropean language. For example, it makes it impossible to render a consonantal cluster in initial position, a problem that causes scribes to resort to the notation of additional vowels. However, this notation confronts the researcher with the problem of whether the additional vowels were actual substitute spellings or really spoken.

For instance, given the Indoeuropean verbal root **spend-* ‘vow, swear’, the Hittite spelling *is-pa-an-d°* at first makes it impossible to discern whether the initial *i-* was either only graphical or really part of the word. This problem is only solved by the fact that there is also the alternative spelling *si-pa-an-d°*. The rendering of vowel quantities constitutes further difficulties. Meanwhile, there is a consensus of opinion in favour of the assumption that the so called plene spellings of vowels, e.g. initial *a-aš°* instead of *aš-*, or *hu-u-da-ak* instead of *hu-da-ak*, represents the graphical representation of a long vowel. However, as scribes were not very consistent in their writing and could obviously simply omit the plene vowel, it is often hard to decide, in cases of rarely attested words, whether the vowel is long or short.

1.2.2. As there is a distinction between voiced and unvoiced consonants in Semitic languages, hence the sign inventory transmitted to the Hittites has different signs for the tenues and mediae series at its disposal. However, the Hittites did not use the distinct signs to differentiate the phonetic opposition inherited from Indoeuropean but in many cases the tenues signs represent mediae as well and vice versa. This may account for the assumption that the Hittites did not borrow the writing system directly from the Babylonians but rather through Hurrite mediation, for in Hurrite there is only differentiation between explosives and implosives.

At least in word medial position, the problem is solved through the „Sturtevant's spelling rule“, where tenues sounds are represented by double writing of the consonant while mediae sounds are rendered by simple writing. Accordingly, the sign sequence *a-pa-a-aš* 'this' stands for media /abās/, while *a-ap-pa* 'back' would be read /āpa/. Still, this spelling rule is optional. However, a lexicographical convention for the representation of Hittite words has now been established, which does not always correspond to the actual phonetic form. Thus, one will cite „apā- 'this'“ and „appa 'back'“ as customary in the dictionaries. In the alphabet, there is no differentiation between mediae and tenues sounds, but words with initial *b*, *d*, *g* will be registered under *p*, *t*, *k*. For practical reasons, our glossary follows that tradition.

1.2.3. There is no general consensus in Hittite research as to the phonetic values of the *s*-signs because the question whether the signs have to be rendered *š* as in Babylonian or *s* as expected from the Indoeuropean point of view cannot be answered with certainty. However, it should be noted that the hitherto undisputed reading of the Hitt. *z*-series as affricates rather indicates the phonetic value *s*; otherwise words like *šiwaz* 'day' from the dental stem *šiwat-* + nominative-*s* would have to be explained with a sound law „*s* > *š* except after dental“. The phonetic value of Hitt. *h* presents another problem. In his "Elementarbuch" (32 f.), Friedrich pointed out that while *h* alternates with *k* in some words (*tetkiššar* 'thunderstorm' beside more frequent *tetheššar*) it completely disappears in others (*eššar* 'blood' beside more common *ešhar*). This may point to two different phonemes, but could also represent two different dialects within Hittite.

1.2.4. One peculiarity of the Hittite writing system is the use of Sumerian and Akkadian words within the regular Hittite text, in the same manner as modern texts employ digits that were derived from Arabic signs. That this is a purely graphical issue and does not mean the use of loanwords can be told by the phonetic complements which indicate the ending of the

word. For instance, the scribe writes the Sumerian sign for 'king', LUGAL¹, but cannot give the indeclinable Sumerian word a case ending. Therefore, he signals the intended nominative by adding the ending of the underlying Hittite word *haššuš* and writes LUGAL-*uš*. From this it can be inferred that a native Hittite reader would have read the sign LUGAL automatically as *haššuš* in the same way as a European reader of latin script would read the sign „5“ as *fünf*, *cinque*, *fem* or *five*. The consequence of this spelling is that the Hittite reading of a number of attested words is not known. It also takes practise to get used to the mixture of akkadographic and sumerographic spellings and the coding of grammatical structures. While the genitive attribute precedes its regens in Hittite, it takes second place in Sumerian; and so a Sumerian EN SISKUR 'Lord of the ritual' is to be read as Hitt. *maltešnaš išhaš* 'the ritual's master'. Furthermore, we often find in Hittite texts that the case of Sumerian words is indicated by Akkadian prepositions, i.e. *ša* for the genitive, *ana* for the dative. This results in the astonishing possibility for the scribe to choose between simple case forms like *haššauwaš* 'the king's' and *haššui* 'to the king', and the more complicated *ŠA LUGAL-wa-aš* and *A-NA LUGAL-i*. Even more sportive are Akkadian phonetic complements of sumerograms, which still represent Hittite words: a spelling DINGIR^{LUM} 'deity' at first indicates the reading of Akkadian *ilum* 'deity', but has to be understood as Hitt. *šiu-naš* 'god'. Incidentally, the incorrect use of the Akkadian case forms leads to the emergence of hybrid spellings, e.g. DINGIR^{LUM-i}, a sumerogram with Akkadian genitive and Hittite dative complement.

Another peculiarity of the Hittite writing system is the use of sumerographic determinatives. These interpretation signs represent purely graphical indications of certain semantic groups of words. For instance, terms for any kind of vessel are accompanied by the Sumerian sign for 'vessel' (DUG), words for wooden objects are supplied with the sumerogram GIŠ 'wood', while female personal names show MUNUS 'woman' etc. Furthermore, there are the grammatical determinatives HLA, MEŠ and DIDLI to indicate plural forms. In transliteration, the determinatives appear superior.

1.2.5. For practical reasons, the transliteration in this exercise book essentially complies with the conventional American transliteration, where the semivowels are rendered as *y* und *w* instead of *j* und *μ*. In the *s*-series, the diacriticon *š* has been retained because at least akkadograms and names show signs of the *s*-series with voiced *s*. On the other hand, against common use the diacritic sign *h* is dispensable because Hittite only has one *h*-series at its

¹ In transliterations, the sumerograms are rendered by capitals and dots between syllables while akkadograms are rendered by italic capitals and hyphens between syllables.

disposal. The rendering of ambiguous phonetic signs presents another problem. A number of signs can render both *e-* and *i-* vocalism (e.g. *di* or *de*, *gi* or *ge* etc.), while with other signs the vocalism is preordained (*ti* versus *te*, *ši* versus *še* etc.). There are cases where the intended vowel is indicated by the following sign: the spelling *a-pí/é-e-da-ni* points to */apedani/* in actual speech and suggest that co-occurring *a-pí/é-da-ni* will have to be read with *e*-vocalism, too. On the other hand, an actual sound change *e > i* cannot be ruled out from the beginning. In order not to prejudge, one would have to examine the chronological evidence in the sources for every single case. Hence, the "neutral" reading with *i-* has been chosen throughout this exercise book. Also, the consonantism is not always laid down unambiguously: *ip* or *ib*, *ig* or *ik* etc. In these cases, the reading is adjusted to the following sign, thus *ad-da-aš* and *at-ta-aš* for the ambiguous sign *ad/t* before varying signs *da* und *ta*. Both forms are given in „Sturtevant's spelling rule“ for the tenues sounds, and therefore any misunderstanding of the intended phonetic form is excluded. In word final position, the tenues are always given as the neutral reading. From all this it becomes clear, that the cuneiform can render Hittite only in an approximate way. Therefore, we will try to give a further phonetic reading in the first chapters about nominal inflection. – The sumerograms are rendered in accordance with the guidelines of the „Hethitisches Zeichenlexikon“ by C. Rüster and E. Neu.

1.3.1. The texts

Most Hittite texts were written on clay tablets, but some findings also testify the use of metal tablets. Before being inscribed, the tablets were smoothed over and organized by lines which divided the tablet into columns, and the columns into paragraphs. Occasionally, the scribe miscalculated the space and was forced to write on the edge of the tablet. After the obverse side was inscribed, the tablet was turned around. This was not done like the turning of pages in modern books, but rather upside down over the bottom edge. This explains why in damaged tablets, for instance, the end of the obverse side and the beginning of the reverse side page can be broken. Tablet sides with two or three columns are the most common; they are cited by the modern publishers as obverse and reverse (obv. and rev.) plus numbering by Roman numerals. However, as the numbering of the columns is continuous, the citation of obverse and reverse side is not necessary and can be omitted. Also the census of lines and the occasional paragraph numbering goes back to the modern editors. When a text is broken at the beginning, and it cannot be inferred how many lines are missing, the numbering of the first

preserved line starts with „x+1“, and all further line numbers are given with an apostrophe. Tablets at first receive archeological survey numbers, like Bo (for Boğazköi) 4951, which are later replaced in the editions by a siglum. The most important edition series are the now completed „Keilschrifturkunden aus Boğazköi“ = KUB and the continuing „Keilschrifttexte aus Boğazköi“ = KBo, but there are also other important texts published in IBoT („Istanbul Boğazköi textlerindī“), ABoT („Ankara Boğazköi textlerindī“) etc.. Also, the interesting letters from the site Maşat (abbreviated „Mšt.“) published by Sedat Alp have been taken into account in this work.

In the course of 3500 years, clay tablets are likely to have been considerably damaged. Hence, it is a very important and work intensive research task to join together broken clay tablets or to restore damaged parts of texts with the help of duplicates. Luckily, the Hittite had a qualified administrative machinery that had important texts copied repeatedly, in some cases over centuries. This provides the advantage that most gaps in the texts can be completed, but on the other hand there is the disadvantage that, in many cases, the actual age of a text is very hard to discern. First, it has to be determined whether one is dealing with an original text or a later copy. This is aided by the fact that the whole writing ductus has considerably changed after the Old Hittite period, and that single signs undergo changes in the course of the text history which can be dated quite precisely. However, there are still disagreements about the dating of texts.

While there are drawings of the tablets and parts of tablets in the editions, in many cases this still does not give the actual text. It was the achievement of Émanuel Laroche to compile and order the published texts in his „Catalogue des textes hittites“ (CTH). In this work, which cannot be praised enough, all texts that belong together are united under one CTH number, and are as far as possible grouped thematically. However, thirty years on a revision of the CTH is overdue.

1.3.2. The corpus

The examples come from a corpus of about 150 well preserved and revised texts of varied text sorts: historical and legal texts, rituals and prayers, letters, omnia, oracle records. There are also a few examples that I happened to stumble upon in other texts. Some forms of the inflectional paradigms were so rarely attested in the corpus that the number of examples was not sufficient for grammatical analyses. It is likely that a few more examples could be found

in other texts. However, it should be noted as quite conspicuous that only two examples for the 1st pl. pret. med. can be found in all those texts.

The forms have not been ordered chronologically, and I am aware that this decision could be challenged. However, this avoids the restriction to "old" and "young" forms of speech which in many cases is still disputed. Also, the interest of Indoeuropean scholars is mainly focussed on Old Hittite, while the main corpus of existing texts emerged from later periods. It seems to me quite difficult to decide whether students should be prepared for everyday reading of texts or should gain insights about Anatolian linguistic history. However, considering the present state of Hittite research, a synchronous approach seems more tenable and reasonable for the time being.

1.4. Scientific aids

Apart from the introductory works mentioned above and the literature that will be cited in the respective chapters, the following titles are indispensable for the study of Hittite:

Grammar and phonology:

Johannes Friedrich, *Hethitisches Elementarbuch*, Heidelberg 1960²

Heinz Kronasser, *Vergleichende Laut- und Formenlehre des Hethitischen*, Heidelberg 1956

Heinz Kronasser, *Etymologie der hethitischen Sprache*, Wiesbaden 1966/1987

H. Craig Melchert, *Anatolian historical phonology*, Amsterdam 1994

Dictionaries:

Johannes Friedrich, *Kurzgefaßtes hethitisches Wörterbuch*, Heidelberg 1991 (repr.), with three supplementary issues

Hans Gustav Güterbock / Harry Hoffner, *The Hittite Dictionary of the Oriental Institute of the University of Chicago*, Chicago 1988 ff.

Annelies Kammenhuber, *Hethitisches Wörterbuch*, 1.-12. Lieferung, Heidelberg 1975-1994

Jaan Puhvel, *Hittite etymological dictionary*, Berlin 1984-

Johann Tischler, *Hethitisches etymologisches Glossar*, Innsbruck 1983 ff.

Johann Tischler, *Hethitisches Handwörterbuch*, Innsbruck 2001

Sign lists:

Christel Rüster / Erich Neu, *Hethitisches Zeichenlexikon*, Wiesbaden 1989

Catalogue of texts:

Émmanuel Laroche, *Catalogue des textes hittites*, Paris 1971. An electronic update of this catalogue by Billie Jean Collins can be found under www.asor.org/HITTITE/CTHHP.html.

2. EXERCISES

2.1. THE NOUN

2.1.1. NOMINAL INFLECTION

Hittite shows two genera, commune and neutrum, which differ in their inflection only in the nominative and accusative. The genus is partly assigned to certain stem classes: *s*-stems and heteroclitics are always neutral, *a*- and *-nt*- stems always commune. Some declension classes inflect nouns of both genera.

There is singular and plural in Hittite, while possible remnants of the dual are assigned to the plural. Regarding the declension, it has to be noted that there are several formants for the plural formation of the neutra (*-a*, *-i* and the lengthened grade in the suffix in heteroclitics) while syntactically, neutral plurals are construed with the verb in the singular. The functions of the eight cases by and large correspond with the common concepts of Indoeuropean cases. The nominative marks the subject but has the vocative as a second function. The accusative indicates the direct object but also serves to express extension or direction. The genitive usually indicates possession, but there is also genitivus objectivus and partitivus. Dative and locative are formally identical. The dative marks the indirect object while the locative expresses location and aim. Means or tools stand in the instrumental while a comitativus as in other Indoeuropean languages cannot be established. The ablative functions as separativus and marks the starting point of an action. There is a secondary blending of the functions of the instrumental and ablative. Old Hittite additionally has the directive at its disposal to mark the aim, in later times the case is only kept in certain phrases and is otherwise replaced by the locative. Finally, there is the vocative to indicate an addressed person. Originally, the vocative has the form of the plain stem form but is later often substituted by the nominative while the *u*-stems have their own vocative formant *-i* (originally probably *e*).

The forms of the instrumental, ablative and directive are indifferent regarding the numerus. Plural meaning ensues from the context, but is still occasionally indicated in the script by the use of the plural determinative together with the phonetic complement of the word ending.

The exact phonetic forms of both ablative and instrumental are not certain. The spellings *-az/-za* and *-it/-ta* could be substitute spellings with silent vowel which are only supposed to render the consonants /z/ and /t/. Otherwise one would have to assume different forms of anaptyxis. For the phonetic form of the nominative it has to be taken into

consideration that in dental stems the sound sequence /ts/ can be rendered by the z- series. As /ts/ produces a cluster in word final position which cannot be represented in a syllabary, the texts show the signs -za or -az, e.g. *ha-an-da-a-an-za* 'every, each' for /handant-s/, or *kar-tim-mi-ya-az* 'rage' for /kartimmiyat-s/.

In akkadographical spelling, the dative is covered up by Akk. *ana*, the genitive by *ša*, the instrumental by *ištu* and the locative by *ina* (rarely also *ana*). Further, it should be noted that the case endings of names can often not be rendered in the script.

Lit.: Friedrich 1960: 42 ff., 119 ff.; Kronasser 1956: 97 ff.; Starke 1977; Neu 1979; Eichner 1985; Harðarson 1994; Zeilfelder 2001: 21-99, 141-151.

| | singular | | plural | |
|-----------|------------|--------|----------|---------------------|
| | com. | neutr. | com. | neutr. |
| nom. | -š | -Ø | -eš, -iš | -a, -i, length. gr. |
| acc. | -n | -Ø | -uš | -a, -i, length. gr. |
| gen. | -aš | | -aš, -an | |
| dat.-loc. | -i | | -aš | |
| instr. | -it, -ta | | - | |
| abl. | -az, -za | | - | |
| dir. | -a | | - | |
| voc. | -Ø, -i, -š | - | -eš | - |

1.a. nom.sg.com: -š

1. KUB XVII 10 I (Myth of Telipinu)

5 ^{GIŠ}lu-ut-ta-a-uš kam-ma-ra-aš II-BAT É-ir túh-hu-iš II-BAT

lutāus kammaras ēpta pir tuhhuīs ēpta

2. KBo III 1+ II (Proclamation of Telipinu)

28 nu-uš pa-an-ku-uš pa-ra-a hi-in-ga-ni har-ta

nu=us pankus parā hingani harta

3. KUB XVII 10 I (Myth of Telipinu)

19 GAL-iš-za ^DUTU-uš EZEN₄ i-e-it

sallis=za Istanus EZEN i(y)ēt

4. KUB I 1+ IV (Apology of Hattušili III)

1 nu-uš-ši GIM-an ki-e INIM^{MEŠ} wa-tar-na-ah-hu-un

2 e-hu-wa a-pa-a-aš-ma-kán ^{URU}Ma-ra-aš-ša-an-ti-ya-za ar-ha pár-aš-ta

nu=si mahhan kē utār wadarnahhun ehu=wa abās=ma=kan Marassantiyaz=a arha parsta

5. KUB XIII 4 II (Instructions for the priests and temple officials)

82 nu ne-ku-uz me-e-hu-u-ni hu-u-da-a-ak GAM pa-it-tin

nu neguz mēhūni hūdāk kata paitin

1.b. nom.sg.n.: -Ø

6. KBo III 8 III (Rituals of Ayatarša, Wattiti, & Šušmanniga)

61 ki-i-ma ut-tar na-ak-ki-i

kī=ma utar nakī

7. KUB I 1+ I (Apology of Hattušili III)

70 ka-ni-iš-šu-u-wa-ar-ma-mu ŠA ^DIŠTAR-pát GAŠAN-YA e-eš-ta

kanissūwar=ma=mu Istaras=pat GAŠAN=mas ēsta

8. KUB XVII 10 II (Myth of Telipinu)

35 nu-za ha-ra-na-aš ^{MUŠEN}pár-ta-u-wa-ar

36 *an-da-an ar-nu-ur²*

nu=za haranas pardauwar andan arnut

9. KBo XV 10+ II (Purification ritual for Tuthaliya and Nikalmati)

5 *ki-i^{NA4} pi-e-ru ma-a-ah-ha-an uk-tu-u-ri BE-LU Û DAM-ZU*

6 *DUMU^{MEŠ} -ŠU QA-TAM-MA uk-tu-u-ri-eš a-ša-an-du*

kī pēru mahhan uktūri ishās DAM=sis=a DUMU^{MEŠ}-ses abenissan uktūries asandu

10. KBo IV 1 (Ritual before a campaign against the Gaška)

22 *na-at A-NA DINGIR^{MEŠ}*

23 *me-ik-ki kat-ta-wa-tar e-eš-du*

na=at siunas meki katawatar esdu

2. gen.sg. both genera: -aš

11. KBo II 1+ II (Proclamation of Telipinu)

7 *nu-za-kán^m Ti-it-ti-ya-aš ha-aš-ša-tar QA-DU DUMU^{MEŠ} -ŠU ku-en-ta*

nu=za=kan Titiyas hassadar QADU DUMU^{MEŠ}-sus kuenta

12. KBo IV 10+ obv. (Treaty with Ulmitešub)

38^{*} *ki-e-ma TUP-PA^{HLA} iš-hi-ú-ul-la-aš ka-ru-ú a-ni-ya-an e-eš-ta*

kē=ma tuppes ishiūllas karū aniyān ēsta

13. KUB XXIX 1 II (Foundation ritual)

8 *nu LUGAL-wa-aš MU.KAM^{HLA} -uš ma-al-ki-ya-an-zi³*

nu hassauwas witus malkiyanzi

14. KBo XV 10+ I (Purification ritual for Tuthaliya and Nikalmati)

1 *ma-a-an iš-ha-na-a-aš^D UTU-un^D IM-na EGIR-pa li-la-a-an-zi*

2 *nu ki-i da-an-zi*

mān ishanās Istanun Tarhun=a āpa lilānzi nu kī danzi

15. KBo III 22 rev. (Proclamation of Anitta)

51 *na-an⁴ ne-pi-ša-aš^D IM-aš ha-az-zi-e-it-tu*

² 'Him' has to be added as object.

³ Subjects are the „deities of the underworld“.

nan nebisas Tarhunus hazzētu

3. dat./loc.sg. both genera: -i

16. KBo III 1+ IV (Proclamation of Telipinu)

33/25^{*} *nu ú-iz-zi⁵*

34/26^{*} *a-pi-e-da-ni UN-ši-pát i-da-la-u-e-eš-zi*

nu wizzi abēdani antuhsi=pat idalawēszi

17. KBo III 1+ II (Proclamation of Telipinu)

34 *nu^m Te-li-pi-nu-uš^{URU} Ha-at-tu-ši tu-li-ya-an hal-zi-ih-hu-un*

nu Telibinus Hatusi tuliyan halzihhun

18. KBo III 1+ II (Proclamation of Telipinu)

18 *ÉRIN^{MEŠ} -za-mi-iš-ša^{URU} Zi-iz-zi-li-ip-pi e-eš-ta*

19 *nu^{URU} Zi-iz-zi-li-ip-pi hu-ul-la-an-za-iš ki-ša-at*

tuzziyanza=mis=a Zizzilipi ēsta nu Zizzilipi hullanzais kisat

19. KBo III 22 obv. (Proclamation of Anitta)

48 *pi-e-di-iš-ši-ma ZÀ.AH.LI-an a-ni-e-nu-un*

pēdi=si=ma ZÀ.AH.LI-an ani(y)enun

20. KUB XVII 6 I (Myth of Illuyanka)

14 *nu-za-an^D I-na-ra-aš^{NA4} pi-ru-ni še-ir*

15 *É-ir ú-e-te-it*

nu=za=an Inaras peruni sēr pir wetet

4.a. acc.sg.com.: -n

21. KUB XXVI 29+ obv. (Treaty of Aruwanda I with the people of Ura)

13 *nu tu-uz-zi-in SIG₅-an KASKAL-an ú-i-da-at-tin*

nu tuzzin assawanzan palsan widatin

⁴ = nu + -an 'and him'.

⁵ Periphrastical: 'it will come, that ..., it is going to happen, that ...'.

22. KUB XXVI 71 IV (Ammuna chronicle)

16 *hal-ki-in GĒŠTIN-an ú-te-eš-kir*

halkin wiyanan udeskir

23. KBo III 1+ I (Proclamation of Telipinu)

68 *nu-kán^m Zi-dan-ta-an ad-da-aš-ša-an⁶ ku-en-ta*

nu=kan Zidantan ata(n)=san kuenta

24. KUB XIV 10+ I (Plague prayer of Muršili II)

16 *am-mu-uk-ma-az ŠĀ^Δ-az la-ah-la-ah-hi-ma-an*

17 *Ú-UL tar-ah-mi NÍ.TE-az-ma-za*

18 *pít-tu-li-ya-an nam-ma Ú-UL tar-ah-mi*

ammuk=ma=az istarnaz lahlahhiman nata tarhmi tuekaz=ma=za pituliyān namma nata tarhmi

25. KUB I 1+ III (Apology of Hattušili III)

9 *nu pa-a-un nu^{URU} Ha-wa-ar-ki-na-an^{URU} Di-el-mu-na-an-na*

10 *ú-e-da-ah-hu-un*

nu pāun nu Hawarkinan Delmunan=a wedahhun

4.b. acc.sg.n: -Ø

26. KUB I 1+ I (Apology of Hattušili III)

5 *ŠA^Δ IŠTAR pa-ra-a ha-an-da-an-da-tar me-ma-ah-hi*

Istaras parā handandadar memahhi

27. KBo III 1+ II (Proclamation of Telipinu)

15 *nu tar-ši-ki-mi a-pí-e-wa-mu i-da-lu i-e-ir ú-ga-wa-ru-uš HUL-lu Ú-UL i-ya-mi*

nu tarskmi abē=wa=mu idalu iēr uga=war=us idalu nata iyami

28. KUB I 1+ III (Apology of Hattušili III)

3 *nu-un-na-aš DINGIR^{LUM} ŠA^{LÚ} MU-DU DAM a-aš-ši-ya-tar pí-eš-ta*

nu=naš siunas MUDU DAM assiyadar pēsta

29. KUB I 1+ I (Apology of Hattušili III)

30 *GIM-an UN^{MES}-an-na-an-za*

⁶ = *attan-šan*

31 *ŠA^Δ IŠTAR GAŠAN-YA ka-ni-iš-šu-u-wa-ar ŠA ŠEŠ-YA-ya*

32 *a-aš-šu-la-an a-ú-e-ir⁷ nu-mu ar-ša-ni-i-e-ir*

mahhan antuhsannanz(a) Istaras GAŠAN-mas kanissūwar negnas=mas=ya āssulan awēr
nu=mu arsanēr

30. KBo VI 2+ IV (Laws, first tablet)

52 *ták-ku LÚ-aš EL-LUM É-ir lu-uk-ki-iz-zi É-ir EGIR-pa ú-e-te-iz-zi*

taku pesnas arāwas pir lukizzi pir āpa wetezzi

31. KUB XXXIII 96 I (Myth of Ullikummi)

7⁷ *nu^DU-ni IGI-an-da i-da-la-wa-tar ša-an-hi-iš-ki-iz-zi*

nu Tarhuni menahhanda idalawadar sanhskizzi

5. instr.sg.n: -it, -ta

32. KBo V 1 IV (Papanikri's ritual)

4 *nu SILA₄ ú-e-te-ni-it kat-ta a-an-ša-an-zi*

nu SILA₄ wedenit kata āsanzi

33. KBo XXXII 14 II (Epos of liberation)

43 *la-a-hu-ša-an ti-iš-ša-a-it na-an šu-up-pí-iš-du-wa-ri-it*

44 *da-iš*

lahus=an tissāit nan supisduwarit dais

34. KBo XIX 128+ II (AN.TAH.ŠUM festival)

15 *EGIR-an-da-ma^{UZU} NÍG.GIG^{HI.A} IZI-it*

16 *za-nu-an-da ú-da-an-zi*

āpanda=ma lissa pahhuenit zanu(w)anda udanzi

35. KUB XVII 5 I (Myth of Illuyanka)

14 *^mHu-u-pa-ši-ya-aš-ša ú-it*

15 *nu^{MUŠ} Il-lu-ya-an-ka-an iš-hi-ma-an-ta*

16 *ka-li-e-li-e-it*

Hūbasiyas=a wit nu Illuyankan ishimanta kalēlēt

⁷ *Constructio ad sensum* with formally singular subject.

36. KBo XXII 2 obv. (Tale of Zalpa, A)

2 *tup-pu-uš ša-kán-da šu-un-na-aš*

3 *nu DUMU^{MEŠ}-šU an-da-an zi-ki-e-it*

tupus sakanda sunnas nu DUMU^{MEŠ}-sus andan ziket

37. KBo XXV 1 (Oracle)

2 *LÚ-aš a-aš-šu ki-iš-šar-ta e-ip-zi*

pesnas assu kissarta epzi

6. abl.sg. both genera: -za, -az

38. KBo III 22 obv. (Proclamation of Anitta)

5 *LUGAL^{URU} Ku-uš-ša-ra URU-az kat-ta pa-an-ga-ri-it ú-wa-it*

hassus Kussaras hapiriyaz kata pangarit uwait

39. KUB XXIX 4 III (Ritual for the transfer of the Black Goddess)

43 *nu DINGIR^{LAM URU} A-ag-ga-ta-az URU KÁ.DINGIR.RA-az*

44 *URU Šu-u-ša-az URU E-lam-ta-az URU HUR.SAG.KALAM.MÁ-az*

45 *I-NA URU^{LIM} ŠA TA-RA-AM-MI HUR.SAG-az ÍD-az*

46 *a-ru-na-az ha-a-ri-ya-az ú-e-el-lu-wa-az uš-ša-ru-un-ta-az*

47 *ne-pí-ša-az ták-na-az IŠ-TU 7 KASKAL^{MEŠ} Û IŠ-TU 7 KA.GÌR-ya*

48 *hu-it-ti-ya-an-zi*

nu siunan Akadaz KÁ.DINGIR.RA-az Sūsz Elamtaz HUR.SAG.KALAM.MÁ-az

hapiriyaz assiyantaz HUR.SAG-az hābaz arunaz hāriyaz wēlluwaz ussaruntaz nebisaz dagnaz
7 palsas 7 KA.GÌR-ya huitiyanzi

40. KUB XVII 6 I (Myth of Illuyanka)

25 *ma-a-an^D I-na-ra-aš-ša gi-im-ra-az EGIR-pa*

26 *ú-it a-pa-a-ša ú-e-eš-ga-un da-a-iš*

mān Inaras=a gimraz āpa wit abās=a wēsgaun dāis

41. KUB XIII 8 obv. (Instruction of Queen Ašmunikal)

6 *na-at-kán ša-ah-ha-na-za lu-zi-ya-za a-ra-u-e-eš a-ša-an-du*

nat=kan sahhanaz luziyaz arauwēs asandu

42. KUB XXIX 4 IV (Ritual for the transfer of the Black Goddess)

24 *É DINGIR^{LIM} ku-ut-ta-an ku-e-iz ú-i-te-na-za ar-ra-an-zi*

25 *nu-uš-ši a-pa-a-at ka-ru-ú-i-li^{GIS} tal-la-ya-aš Ì.DÙG.GA*

26 *an-da i-mi-ya-an-zi*

karimnas kutan kuēz widenaz arranzi nu=si abāt karūili tallayas Ì.DÙG.GA anda imiyanzi

7. dir.sg. both genera: -a

43. KBo III 34 I (Palace chronicle)

12 *ku-it ú-e-mi-iz-zi a-pa-aš-ša pár-na-aš-ša pí-it-ta-iz-zi*

kuit wemizzi abās=a parna=sa pitaizzi

44. KUB XLIII 50+ obv. (Muršili's speech loss)

8 *nu-mu-kán za-az-hi-i an-da ŠU DINGIR^{LIM} a-ar-aš KAxU-iš-ša-mu-kán*

9 *ta-pu-ú-ša pa-it*

nu=mu=kan zazhī anda siunas gessar āras ais=a=mu=kan tabūsa pait

45. KBo III 41 rev. (Chronicle of Puhanu)

16' *ÉRIN^{MEŠ} Hur-ri ut-ni-ya ú-iz-zi*

tuzzi Hurriyas utniya wizzi

46. KUB XVII 6 I (Myth of Illuyanka)

27 *a-ap-pa-wa-mu É-na tar-na*

āpa=wa=mu parna tarna

47. KUB XXXI 4+ obv. (Chronicle of Puhanu)

3 *nu ú-wa-a-ar-ra hal-za-iš*

nu uwāra halzais

8. voc.sg.com.: -Ø, -š, -i

48. KUB XXXIII 106+ III (Myth of Ullikummi)

30' *Ú-UL-wa ša-ak-ti*

31' ^DÚ-pí-el-lu-ri me-mi-ya-an-na-wa-at-ta Ú-UL ku-iš-ki ú-da-aš⁸
nata=wa sakti Ubelluri memiyan=a=wa=ta nata kuiski udas

49. KUB XII 60 I (Myth of Telipinu)

9 e-hu ^DTe-li-pí-nu
ehu Telibinu

50. KUB IX 25+ I (Ambazzi's ritual)

42 ^DTar-pa-at-ta-aš-ši-iš
43 ku-u-un⁹-za zi-ik da-a
Tarbatassis kūn=za zik dā

51. KUB XXXVI 35 I (El, Ašertum, and the stormgod)

15' nu a-pád-da ú-wa-nu-un am-me-el at-ta-aš-mi-eš
nu abata uwanun ammel atas=mes

52. KUB XXX 10 rev. (Kantuzzili's prayer)

11 šī-i-ú-ni-mi
12 zi-ik-mu i-ya-aš zi-ik-mu ša-am-na-a-eš
siuni=mi zik=mu iyas zik=mu samnāes

53. KUB XXXII 137 II (Foundation ritual)

2 pí-e-ta-an-ti e-it-za nu-za du-uš-ki-iš-ki
pēdandi et=za nu=za duskiski

9.a. nom.pl.com.: -eš, -iš

54. KUB VII 1+ II (Rituals of Ayatarša, Wattiti, & Šušmanniga)

8 ka-ra-a-du-uš-wa-za ka-ra-a-ti-iš
9 tar-ru-uh-ha-an-zi
karādus=wa=za karādis tarhanzi

55. KBo III 1+ I (Proclamation of Telipinu)

42 na-pa ^mMur-ši-i-li-ya-aš e-eš-har DINGIR^{MEŠ}-iš ša-an-hi-ir

⁸ Yes-no-question.

⁹ Meaning the mouse which is sacrificed to Tarpatassi in the course of the ritual.

n=aba Mursīliyas ēšhar siunis sanhir

56. KUB XVII 10 I (Myth of Telipinu)

15 ar-ma-u-wa-an-te-ša ku-i-eš nu-za a-pí-ya Ú-UL ha-aš-ša-an-zi
armauwantes=a kuies nu=za abiya nata hassanzi

57. KBo V 3+ I (Treaty with Hukkanā of Hayasa)

6 nu-ut-ta KUR^{URU} Ha-at-ti hu-u-ma-an-za KUR^{URU} Ha-ya-ša KUR.KUR^{MEŠ}-ya
7 hu-u-ma-an-te-eš a-ra-ah-zé-ni-eš an-tu-u-ri-e-eš ar-ha iš-ta-ma-aš-šir
nu=ta Hati hūmanza Hayasa utniyantes=ya hūmantēs arahzenēs antūres arha isdamassir

58. KUB XIII 8 obv. (Instruction of Queen Ašmunikal)

5 ^{LÚ.MEŠ}hi-lam-mi-e-eš-ša ku-i-e-eš ka-ru-ú
6 A-NA É.NA₄ pí-ya-an-te-eš na-at-kán¹⁰ ša-ah-ha-na-za lu-zi-ya-za a-ra-u-e-eš
a-ša-an-du
hilammēs=a kuiēs karū É.NA₄-i piyantes nat=kan sahhanaz luziyaz arawēs asandu

9.b. nom.pl.n.: -a, -i, lengthened grade

59. KUB VII 1+ I (Rituals of Ayatarša, Wattiti, & Šušmanniga)

17 nu šu-up-pa PA-NI DINGIR^{LIM} še-eš-zi
nu supa siuni menahhanda seszi

60. KBo X 2 I (Apology of Hattušili I)

25 nu-mu KUR.KUR^{MEŠ} hu-u-ma-an-da me-na-ah-ha-an-da ku-ru-ri-ah-hi-ir
nu=mu utnē hūmanda menahhanda kururiyahhir

61. KBo V 8 II (Extensive annals of Muršili II)

10 EGIR-az-ma^{URU} Ga-aš-ga-az
11 ku-u-ru-ri^{HLA} me-ik-ki ni-ni-ik-ta-at
āpaz=ma Gasgaz kūruri meki niniktat

62. KUB XL 1 rev. (Letter)

15 ^DUTU^{ŠI}-ma EN-YA ku-it-ma-an ki-e-iz-za ZAG-za nu-un-tar-aš a-wa-an ar-ha
16 pa-a-i pár-za-aš-ša da-a-ya-al-la me-hur-ri^{HLA} ar-ta-ri-i

¹⁰ Here, the form of the neutrum correlates with the pl.com. of the relative clause.

^DUTU^{ŠI}=ma ishās=mis kuitman kēzza irhaz nuntaras awan arha pāi parzassa dāyalla mehurri artarī

63. KBo XI 14 II (Hantitaššu's ritual)

24 *na-at-ta am-me-el ud-da-a-ar*

25 ^DUTU-aš ^DKam-ru-ši-pa-aš-ša *ud-da-a-ar*¹¹

nata ammel utār Istanas Kamrusibas=a utār

64. KBo XVII 1+ IV (Ritual for the royal couple)

19 *hal-ki-aš har-ša-a-ar iš-hi-ya-an-da*

20 ^{ZÍZ}^{HLA}-aš-ša *har-ša-a-ar iš-hi-ya-an-da*

halki(y)as harsār ishiyanda ^{ZÍZ}-as=a harsār ishiyanda

10.a. gen.pl. both genera: -aš

65. KUB XVII 7+ I (Myth of Ullikummi)

6 ^DKu-mar-bi-iš **DINGIR**^{MEŠ}-aš *ad-da-aš e-eš-zi*

Kumarbis siunas atas ēszi

66. IBoT I 36 II (Instructions for the royal body guard)

22 *nu* ^{GIŠ}*hu-lu-ga-an-ni-ya pí-ra-an*

23 **GAL** ^{LÚ.MEŠ}*ša-a-la-aš-ha-aš hu-ya-an-za* ^{GIŠ}**GIDRU**-ya *har-zi*

nu huluganniya piran sallis sālshas huyan^{GIŠ}za ^{GIŠ}**GIDRU**=ya harzi

67. Mst. 75/17 obv. (Letter)

3 *ma-an-za* **ÉRIN**^{MEŠ} **EGIR**-an

4 *ka-ru-ú pa-ah-ha-aš-nu-ut*

5 *an-tu-uh-ša-ša-kán ut-tar*

6 *ki-iš-ša-ri-i an-da*

7 *ka-ru-ú da-iš*¹²

man=za tuzzin āpan karū pahsnut antuhsas=a=kan utar kissarī anda karū dais

68. KUB XXX 19+ IV (Funerary ritual)

9 *ma-ah-ha-an-ma* **GİR**^{MEŠ}-aš¹³ *kar-ap-ta-ri nu šum-ma-an-za-na-an ú-da-an-zi*

¹¹ Rhetorical interrogative clause.

¹² "The deity" probably has to be added as the subject.

mahhan=ma padas karptari nu summanzanan udanzi

69. KUB XIII 4 II (Instructions for the priests and temple officials)

29 **DINGIR**^{MEŠ}-aš-ma *ZI-an-za da-aš-šu-uš*

siunas=ma istanza dassus

10.b. Old Hitt. gen.pl. c.: -an

70. KBo III 22 obv. (Proclamation of Anitta)

24 ^{URU}*Ne-e-ša-aš*

25 *ku-ru-ur e-eš-tu nu a-pa-aš ut-ni-an-da-an hu-u-ma-an-da-an*

26 *ku-ru-ur e-eš-tu*

Nēsas kurur ēsdu nu abās utniyandan hūmandan kurur ēsdu

71. KBo III 1+ I (Proclamation of Telipinu)

5 *ku-wa-at-ta-aš la-ah-ha-ma pa-iz-zi*

6 *nu* ^{LÚ}**KÚR**-an *ut-ne-e ku-ut-ta-ni-it tar-ah-ha-an har-ta*

kuwata=as lahha=ma paizzi nu kururan utnē kutanit tarhan harta

72. KBo XVII 1+ I (Ritual for the royal couple)

11' *ka-a-ša-ta-aš-ma-aš-kán ut-ni-ya-an-da-an la-a-lu-uš da-a-ah-hu-un*

kāsada=smas=kan utniyandan lālus dāhhun

73. KBo VI 2+ III (Laws, first tablet)

63 *ták-ku* **GU**₄-un **ANŠE**.**KUR**.**RA** **ANŠE**.**GİR**.**NUN**.**NA**-an *ku-iš-ki ú-e-mi-ya-zi*

na-an **LUGAL**-an *a-aš-ka*

64 *u-un-na-i*

taku **GU**₄ **ANŠE**.**KUR**.**RA** **ANŠE**.**GİR**.**NUN**.**NA** kuiski wemiyazi nan hassauwan āska ūnnai

74. KUB LVII 63 II (Ritual to the sun goddess of Arinna)

8 *a-aš-šu-ma*

9 **KÚ**.**BABBAR** **GUŠKIN** *an-da* ^{URU}*Ha-at-tu-ši*

10 ^{URU}*A-ri-in-na ši-ú-na-an* **URU**-aš

11 *píd-da-a-an-du*

¹³ So called „suspended genitive“ : '(that) of the feet' = 'the matter of the feet'.

āssu=ma KÙ.BABBAR GUŠKIN anda Hatusi Arinni siunan hapiriyas pitāndu

11. dat./loc.pl. both genera: -aš

75. KBo III 1+ I (Proclamation of Telipinu)

62 *nu-uš-ša-an ha-ah-hal-la-aš p̄ar-hi-ir*

nu=us=san hahhallas parhir

76. KUB IV 1+ I (Incantation at the enemy border)

11 ^D*Zi-it-ha-ri-ya-aš DINGIR^{MEŠ}-na-aš hu-u-ma-an-ta-aš*

12 *ar-ú-i-iš-ki-iz-zi*

Zithariyas siunas hūmandas arwiskizzi

77. KBo V 1 II (Papanikri's ritual)

7 *na-aš-ta 1 UDU ad-da-aš DINGIR^{MEŠ}-aš ši-pa-an-da-an-zi*

nasta 1 iyantan atas siunas spandanzi

78. KUB XXXIII 120+ I (Myth of Kummurbi)

8 *ka-ru-ú-i-li-ya-aš MU^{HLA}-aš ^DA-la-lu-uš AN-ši LUGAL-uš e-eš-ta*

karūiliyas witas Alalus nebisi hassus ēsta

79. KUB VI 45+ III (Mawatalli's prayer)

53 *nu-wa-ra-an-kán aš-ša-nu-ut nu-wa-ra-an-kán me-e-hu-na-aš ar-nu-ut*

nu=war=an=kan assanut nu=war=an=kan mēhunas arnut

12.a. acc.pl.com.: -uš

80. KBo III 42 rev. (Chronicle of Puhanu)

5' *nu-uk-kán hu-u-ma-an-du-uš ú-e-en-ta*

nu=kan hūmandus wēnta

81. KBo III 1+ III (Proclamation of Telipinu)

43 *nu-kán hal-ki-uš EGIR-an ma-ak-nu-nu-un*

nu=kan halkius āpan maknunun

82. KBo II 3 I (Maštigga's ritual)

42 *i-da-la-u-e-eš-wa-kán¹⁴ hur-da-a-uš pa-ra-a al-la-pa-ah-tin*

43 *nu te-kán p̄id-da-an-zi¹⁵*

idalawēs=wa=kan hurdāus parā allabahtin nu degan pitanzi

83. KUB I 1+ II (Apology of Hattušili III)

28 ^{LÚ.MEŠ}*p̄i-ra-an hu-u-i-ya-tal-lu-uš-ma e-ip-pu-un*

piran huiyadallus=ma ēpun

84. KUB VII 1+ II (Rituals of Ayatarša, Wattiti, & Šušmanniga)

5 *Ū ŠA UDU ka-ra-a-du-uš*

6 *IŠ-TU ha-ap-pi-ni-it za-nu-uš-kán-zi*

nu iyantas karādus hapinit zanuskanzi

13.b. acc.pl.n.: -a, -i, lengthened grade

85. KUB I 1+ III (Apology of Hattušili III)

21 *KUR.KUR^{ME.EŠ URU} Hat-ti-ma-wa-kán*

22 *hu-u-ma-an-da ^DIŠTAR A-NA ^mHa-at-tu-ši-li an-da-an*

23 *ne-ih-hu-un*

utnē Hatī=ma=wa=kan hūmanda Ištaras Hatusili andan nehhun

86. KBo IV 10+ obv. (Treaty with Ulmitešub)

42' *nu-za ŠA DINGIR^{LIM} ša-ah-ha-na IŠ-TU KUR^{TI}-ŠŪ Ū-UL tar-ah-ta*

nu=za siunas sahhana utniyaz=set nata tarhta

87. KUB VI 45+ I (Mawatalli's prayer)

26 ^{EN^{MEŠ}}*GEŠTU-an pa-ra-a e-ip-tin nu-mu ki-e ar-ku-wa-ar-ri^{HLA}*

27 *iš-ta-ma-aš-tin*

išhās istamanan parā ēptin nu=mu kē arkuwarri istamastin

88. KUB V 6 II (KUŠ oracle)

34 *nu ^mAn-ta-ra-wa-aš p̄i-en-ni-iš-ta na-aš ka-ru-ú*

35 *za-an-ki-la-tar-ri^{HLA} SUM-eš-ta*

¹⁴ Nominative for accusative.

¹⁵ Lit. "they run", here rather "they fall".

nu Antarawas pennista n=as karū zankiladarri pēsta

89. KUB I 16+ III (Political testament of Hattušili I)

46 *šu-me-eš-ma la-ba-ar-na-aš* LUGAL.GAL *ud-da-a-ar-me-it pa-ah-ha-aš-nu-ut-te-en*
sumes=ma labarnas hassauwas sallayas utār=met pahsnuten

90. KBo XVII 1+ I (Ritual for the royal couple)

22' *har-kán-zi-ma-an*

23' ^D*Ha-an-ta-še-pi-eš an-du-uh-ša-aš har-ša-a-ar-ra* ^{GIŠ}SUKUR^{HIA}-ya
harkanzi=man Hantasebes anduhsas harsār=a ^{GIŠ}SUKUR^{HIA}=ya

EXERCISES

91. KBo III 22 rev. (Proclamation of Anitta)

55 *nu* ^{URU}*Ne-e-ši* URU^{DIDL} *ú-e-te-nu-un*

92. KUB VII 53+ I (Tunnawi's ritual)

41 *nu ku-wa-pi har-ša-u-wa-ar ma-ni-in-ku-wa-an* NU.GÁL

42 ^{GIŠ}APIN *UL a-ra-an-za nu* ^{GIŠ}ZA.LAM.GAR *a-pi-ya i-ya-an-za*

93. KUB XXXI 113 (Fragment of an instruction)

3' *ša-ra-a-kán ku-it wa-a-tar na-at li-e ú-da-at-tin*¹⁶

94. KBo III 22 obv. (Proclamation of Anitta)

41 *ap-pi-iz-zi-ya-na* ^m*A-ni-it-ta-aš* LUGAL.GAL ^{DŠi}*ú-šum-mi-in*

42 ^{URU}*Za-a-al-pu-wa-az a-ap-pa* ^{URU}*Ne-e-ša pi-e-tah-hu-un*

95. KBo III 22 obv. (Proclamation of Anitta)

39 *ka-ru-ú* ^m*U-uh-na-aš* LUGAL ^{URU}*Za-a-al-pu-wa* ^{DŠi}*u-šum-mi-in*

40 ^{URU}*Ne-e-ša-az* ^{URU}*Za-a-al-pu-wa pi-e-da-aš*

96. KUB XVII 5 I (Myth of Illuyanka)

5 *na-aš-ta* ^{MUŠ}*Il-lu-ya-an-ka-an*

6 *ha-an-te-eš-na-az ša-ra-a kal-li-iš-ta*

97. KBo III 7 I (Myth of Illuyanka)

11 *nu-za* ^{MUŠ}*Il-lu-ya-an-ka-aš* ^DIM-*an tar-ah-ta*

¹⁶ The imperative after the prohibitive particle *lē* is not regular!

98. KUB VII 53+ II (Tunnawi's ritual)

25 EGIR-ŠU-*ma-za-kán ú-e-te-ni-it a-ar-ri*

2.1.2. ABOUT NOMINAL STEM FORMATION

The nominal stem formation is too complex a matter to be presented here in detail. However, some stems with inflectional peculiarities will be examined in the following, namely the *i*- and *u*- stems, diphthongal stems with ablaut in the suffix, and the so called heteroclitics, where the nom.-acc. (casus rectus) comes from a different stem than the rest of the cases (casus obliqui).

2.1.2.1. *i*- stems

i-stems are divided into two different classes, one with and one without ablaut, which differ in the gen., dat.-loc., abl. sg. and in the acc., gen. and dat.loc. pl. The class with ablaut contains mostly adjectives, the class without ablaut shows both adjectives and nouns. Similar classes hold for the *u*-stems (see next chapter).

Lit.: Friedrich 1960: 47 ff.; Kronasser 1956: 109 ff.; Neu 1985; Rieken 1994, 1999.

| | singular | | plural | |
|-------------|----------------|-------------|----------------|-------------|
| | without ablaut | with ablaut | without ablaut | with ablaut |
| nom.c. | -iš | | -eš | |
| acc.c. | -in | | -iuš | -auš |
| nom.-acc.n. | -i | | -a | |
| gen. | -iyaš | -ayaš | -iyaš | -ayaš |
| dat.-loc. | -iya | -ai | -iyaš | -ayaš |
| instr. | -it, -ta | | - | |
| abl. | -iyaz | -ayaz | - | |

99. KUB XVII 10 IV (Myth of Telipinu)

21 ^{GIŠ}lu-ut-ta-i kam-ma-ra-aš tar-na-aš É-ir **túh-hu-iš** tar-na-aš

100. KBo XII 126+ II (Malli's ritual)

23' nu al-wa-an-za-ta i-da-la-u-e-eš te-eš-hu-uš¹⁷

24' tar-ma-a-an-te-eš a-ša-an-du na-at-kán nam-ma ša-ra-a li-e ú-iz-zi

25' na-at **da-an-ku-i-iš** da-ga-an-zi-pa-aš har-du

101. KBo XXXII 14 II (Epos of liberation)

42 te-eš-šum-mi-in ^{LÚ}SIMUG wa-al-li-ya-an-ni la-a-hu-uš

102. KBo XI 14 III (Hantitaššu's ritual)

26 nu **da-an-ku-in-na-pa** ta-ga-an-zi-pa-an

27 i-it zi-ik EGIR-pa ha-a-aš

103. KBo III 22 obv. (Proclamation of Anitta)

34 UR-RA-AM ŠE-RA-AM ki-i **tup-pí** li-e ku-iš-ki hu-ul-li-e-iz-zi

104. KUB LVII 63 I (Ritual to the sun goddess of Arinna)

11 ma-a-an lu-uk-kat-ta-ma ka-ru-ú-wa-ri-wa-ar

12 na-aš-ta ARAD-YA kat-ta pa-iz-zi

13 na-aš-ta IŠ-TU ^{DUG}KU-KU-BI wa-a-tar **pár-ku-i**

14 ša-ra-a ú-da-a-i

105. KUB XXXIII 106+ II (Myth of Ullikummi)

3 I-NA GİR ^{MES}-ŠÚ-ma-za ^{KUŠ}E.SIR ^{HLA}-uš li-li-wa-an-du-uš

4 šar-ku-it na-aš-kán pár-ga-u-wa-aš **a-ú-ri-ya-aš** ša-ra-a pa-it

106. KBo X 26 I (KILLAM festival)

28 GAL ME-ŠE-DI za-a-u KÙ.BABBAR

29 ŠA ^{LÚ}SANGA **šu-up-pa-ya-aš**

30 ŠA ^{URU}Zi-ip-pa-la-an-da

31 ú-da-i

107. KUB XXIX 4 I (Ritual for the transfer of the Black Goddess)

67 a-pí-e-da-ni UD-ti hu-it-ti-ya-an-zi na-an-kán **ka-ru-ú-i-li-aš**

¹⁷ Accusative for nominative.

68 A-NA É DINGIR ^{LIM} an-da hu-it-ti-ya-an-zi

108. KUB XXVIII 99 (Festival for the stormgod of Nerik)

5' ma-a-an LUGAL-uš ^{NA4}hu-u-wa-ši-ya ha-an-ta-iz-zi

6' GAL ^{LÚ.MEŠ}SAGLA ^{DUG}KU-KU-UB GEŠTIN da-a-i LUGAL-i pa-a-i

109. KUB I 1+ IV (Apology of Hattušili III)

64 nu-mu ^DIŠTAR GAŠAN-ma ma-ši-wa-an

65 da-at-ta nu-mu **šal-la-i** pí-di A-NA KUR ^{URU}Hat-ti LUGAL-iz-na-ni

66 ti-it-ta-nu-ut

110. KBo XVII 74+ I (Ritual of storm and thunder)

28 ma-a-an ^DIM-aš ti-it-ha LUGAL-uš ^{GIŠ}hu-lu-ga-an-ni-az kat-ta ú-iz-zi

29 ta a-ru-wa-a-iz-zi ta ši-pa-an-ti ta nam-ma a-ru-wa-a-iz-zi

111. KBo XVII 74+ II (Ritual of storm and thunder)

35 LÚ ^{GIŠ}BANŠUR **šu-up-pa-az** ^{GIŠ}BANŠUR-az 2 tu-ni-in-ga-aš ^{NINDA}har-ša-uš da-a-i

112. KBo X 25 I (KILLAM festival)

32 LÚ ^{GIŠ}BANŠUR

33 **šu-up-pa-ya-az** ^{GIŠ}BANŠUR-az

34 1 NINDA.GUR₄.RA KU₇ da-a-i LUGAL-i

35 pa-a-i

113. KUB XXXVI 90 obv. (Prayer to the stormgod of Nerik)

5 nu-kán ^DU ^{URU}Ne-ri-ik

6 **ša-ni-iz-zi-ya-az** te-eš-ha-az ša-ra-a

7 ar-nu-ud-du

114. KBo XIX 128+ I (AN.TAH.ŠUM festival)

3 na-aš-šu ^{GIŠ}GIGIR-it na-aš-ma

4 ^{GIŠ}hu-lu-ga-an-ni-it I-NA É TM.GAL

5 pa-iz-zi

115. KUB XXXIII 120+ I (Myth of Kummurbi)

31 a-aš-ma-at-ta ar-ma-ah-hu-un ^DIM-ni-it **na-ak-ki-it**

32 da-an-ma-at-ta ar-ma-ah-hu-un ^{ID}A-ra-an-za-hi-it ú-ul-la-az-zu-wa-aš

- 33 3-*an-na-at-ta ar-ma-ah-hu-un na-ak-ki-it*^D*Ta-aš-mi-šu-ut*
116. Mšt. 75/13 rev. (Letter)
- 15 *nu-uš-ša-an ma-a-an*
- 16 *hal-ki-e-eš a-ra-an-te-eš*
- 17 *na-aš*¹⁸-*kán ar-ha wa-ar-aš-tin*
- 18 *na-aš*¹⁹-*kán A-NA KISLAH pa-ra-a*
- 19 *ar-nu-ut-tin*
117. KUB XIII 4 I (Instructions for the priests and temple officials)
- 14 *nam-ma NINDA.GUR₄.RA UD*^M*ku-i-e-eš e-eš-ša-an-zi na-at*²⁰*pár-ku-wa-iš*
a-ša-an-du
118. KUB XLIII 38 rev. (Second military oath)
- 29 *ma-a-an-wa ki-i-ma NI-IŠ DINGIR*^{LM}*pa-ah-ha-aš-te-ni nu-wa-aš-ma-aš*
- 30 *uk-tu-u-ri-eš šu-me-eš-ša-wa-az QA-TAM-MA uk-tu-u-ri-eš e-eš-te-ni*
119. Mšt. 75/74 obv. (Letter)
- 3 *ud-da-a-ar-mu ku-e ha-at-ra-a-eš*
- 4 ^{LÚ}*KÚR ma-ah-ha-an hal-ki-uš*
- 5 *dam-me-iš-hi-iš-ki-iz-zi*
- 6 ^{URU}*Kap-pu-ši-ya ma-ah-ha-an*
- 7 *ŠA É MUNUS.LUGAL*²¹*wa-al-ah-ta*
- 8 *nu ŠA É MUNUS.LUGAL 1 GU₄ ha-ap-pu-ut-ri da-a-ir*
- 9 *ŠA*^{LÚ.MEŠ}*MÁŠDA-ya*
- 10 30 *GU₄*^{HLA} 10 *LÚ*^{MEŠ}*-ya pi-hu-te-ir*
- 11 *na-at AŠ-ME*
120. KUB XXXVI 89 rev. (Ritual for the stormgod of Nerik)
- 56 ^D*Te-ši-mi-wa-kán a-aš-ši-ya-an-ti*
- 57 *gi-nu-wa ša-ni-iz-zi-uš ti-eš-hu-uš šu-up-pa-ri-ya-an-za e-eš-ta*

¹⁸ Nominative for accusative.¹⁹ Nominative for accusative.²⁰ Neutrum as correlate of the pl. com. in the relative clause.²¹ „Suspended genitive“: ‘this of the palace’ = ‘the property of the palace’.

121. KBo V 5 III (Deeds of Šuppiluliuma)
- 11 *tu-uk-ma-wa DUMU*^{MEŠ}*-KA me-ig-ga-uš*
- 12 *me-mi-iš-kán-zi*
122. KUB VII 1+ I (Rituals of Ayatarša, Wattiti, & Šušmanniga)
- 9 *nu-kán*^{UDU}*i-ya-an-ta-an ar-kán-zi na-aš-ta*^{UZZU}*hu-i-šu*
- 10 *šu-up-pa da-an-zi*
123. KUB XIII 4 I (Instructions for the priests and temple officials)
- 15 *iš-hi-e-ni-uš-ma-aš-kán*²²
- 16 *UMBIN*^{MEŠ}*-ya da-a-an e-eš-du pár-ku-wa-ya TÚG*^{HLA}*wa-aš-ša-an har-kán-du*
124. Mšt. 75/63 rev. (Letter)
- 34 *zi-ga*^{mD}*IM-BE-LÍ-iš*^{GIŠ}*zu-up-pa-ri-ya-aš*
- 35 *ŠA*^{HLA}*-ya ut-tar ša-a-ak-ti*
125. KUB XVII 7+ IV (Myth of Ullikummi)
- 15' *ku-iš-wa-ra-an nam-ma uš-ki-iz-zi šal-la-ya-aš*^{MEŠ}*-aš*
- 16' *da-aš-ša-u-uš za-ah-ha-a-uš*
126. KUB XXXIII 106+ III (Myth of Ullikummi)
- 51' *nu ka-ru-ú-i-li-ya-aš ad-da-aš*^{NAA}*KIŠIB ú-da-an-du*
127. KBo IV 1 rev. (Foundation ritual)
- 5 *A-NA 4 hal-hal-du-um-ma-ri-ya-aš-ša QA-TAM-MA ku-wa-pi-ya 1-e-da-ni*
hal-hal-du-um-ma-ri
- 6 4 *wa-al-lu-uš da-a-i*
128. KUB XXXIII 106+ III (Myth of Ullikummi)
- 48' ^D*É-A-aš ka-ru-ú-i-li-ya-aš*^{MEŠ}*-aš EGIR-pa me-mi-iš-ki-u-an da-a-iš*
129. KUB X 21 III (AN.TAH.ŠUM FESTIVAL)
- 12 *na-an-kán a-ap-pa*
- 13 *šu-up-pa-ya-aš*^{GIŠ}*BANŠUR*^{HLA}*-aš*
- 14 *ŠA LUGAL MUNUS.LUGAL ti-an-zi*

²² Accusative for nominative.

2.1.2.2. *u*- stems

Similar to the *i*-stems, there are two different classes within the *u*-stems which differ in the the gen., dat.-loc., abl. and instr. sg. and pl. Accordingly, the class with ablaut shows for the most part adjectives, while the class without ablaut contains adjectives and nouns.

Lit.: Friedrich 1960: 50 ff.; Kronasser 1956: 114 ff.; Weitenberg 1984; Neu 1985.

| | singular | | plural | |
|-------------|----------------|-------------|----------------|-------------|
| | without ablaut | with ablaut | without ablaut | with ablaut |
| nom.c. | -uš | -a(u)uš | -eš | -a(u)weš |
| acc.c. | -un | | -uš | -amuš |
| nom.-acc.n. | -u | | -uwa | -a(u)wa |
| gen. | -uwaš | -a(u)waš | -uwaš | -a(u)waš |
| dat.-loc. | -ui | -a(u)wi | -uwaš | -a(u)waš |
| instr. | -uit | -a(u)wit | | |
| abl. | -uwaz | -a(u)waz | | |

130. KUB IX 27+ I (Paškuwatti's ritual against sexual impotence)

44 *nu-ut-ták-kán hu-u-wa-an-te-eš*₁₇ *hé-e-u-uš* IGI^{HI.A}-wa li-e

45 *wa-al-ha-an-ni-ya-an-zi*

131. KUB XXIV 2 I (Muršili's prayer to Telipinu)

3 ^D*Te-li-pi-nu-uš šar-ku-uš na-ak-ki-iš* DINGIR^{LM}-iš zi-ik

132. KUB VII 53+ II (Tunnawi's ritual)

38 *ŠA DUMU.LÚ.U₁₉.LU-ma-aš-ši-kán*

39 *pa-an-ga-u-wa-aš i-da-lu-un* EME-un da-aš-ki-mi

133. KBo III 34 I (Palace chronicle)

15 ^m*Šar-ma-aš-šu-un* ^m*Nu-un-nu-un-na*

16 ^{HUR.SAG}*Ta-ha-ya-i pi-hu-te-ir*

134. KBo XVII 62+ IV (Birth ritual)

17' *ka-a-ša ŠA DUMU.MUNUS a-aš-šu-u ú-da-ah-hu-un pa-ra-a-ma-wa*

18' *MU-an-ni ŠA DUMU.NITA a-aš-šu-u ú-da-al-lu*

135. KUB IX 25+ II (Ambazzi's ritual)

20 *ar-ha-ši-kán i-da-a-lu hu-it-ti-eš-šar hu-it-ti-ya*

136. KBo XVII 74+ I (Ritual of storm and thunder)

9 *DUMU.É.GAL ŠA LUGAL DUMU.É.GAL MUNUS.LUGAL pa-a-an-zi ta LUGAL-aš*
MUNUS.LUGAL-*aš-ša*

10 *gi-nu-wa-aš* GADA^{HI.A} *pa-ta-a-an-na* GIŠ^{GIR}.GUB *da-a-an-zi*

137. KUB VII 53+ III (Tunnawi's ritual)

39 *ki-e-da-ni-ya-kán A-NA EN SISKUR i-da-lu*

40 *pa-ap-ra-tar al-wa-za-tar a-aš-ta-ya-ra-tar*

41 *DINGIR^{MEŠ}-aš kar-pi-in NI-IŠ* DINGIR^{LM} *pa-an-ga-u-wa-aš* EME-an

42 *ma-ni-in-ku-u-wa-an-da-an* MU-an *ar-ha QA-TAM-MA hu-it-ti-ya*

138. KUB XXXVI 89 rev. (Ritual for the stormgod of Nerik)

4 *a-ru-na-aš-ša-aš* 9-*aš wa-ap-pu-ú-i* GAM-an *pa-a-it*

139. KUB VIII 1 (Lunar omen)

6 *nu ma-a-an* ^DXXX-*aš a-ki za-ah-hi-ya-kán pa-an-ga-u-i* ÉRIN^{MEŠ} *ma-uš-zi*

140. KUB XV 34+ I (Evocatio)

1 *ma-a-an* ^{LÚ.MEŠ}AZU DINGIR^{MEŠ} *IŠ-TU* 8 KASKAL^{MEŠ} *ú-el-lu-u-wa-az* HUR.SAG^{MEŠ}
ÍD^{MEŠ}

2 *a-ru-na-az* PÚ^{MEŠ}-*az pa-ah-hu-e-na-az ne-pi-ša-az ták-na-a-az*

3 *hu-it-ti-ya-an-zi nu ki-i da-an-zi*

141. KUB I 1+ II (Apology of Hattušili III)

21 *ÉRIN^{MEŠ}-ma-mu ANŠE.KUR.RA^{MEŠ} te-pa-u-wa-az pa-iš*

142. KUB XXXVI 89 obv. (Ritual for the stormgod of Nerik)

- 27 DUMU^DŠu-li-kat-ti na-na-ku-uš-ši-ya-an-ta-za 4 hal-hal-tu-ma-ra-za
 28 hal-lu-u-wa-za hu-u-un-hu-e-eš-na-za UGU e-hu EGIR-pa-wa-za^{URU} Ne-ri-ik-ki
 an-da-an ne-i-ya

143. VBoT 121 II (Muršili's prayer to the sun goddess of Arinna)

- 14 KUR^{URU} Ha-at-ti-ma-aš-ta an-da aš-ša-u-it IGI^{HLA} -it a-uš-te-en

144. KBo IV 10+ obv. (Treaty with Ulmitešub)

- 48' ki-e-da-ni-ma me-mi-ni^{DU} HI.HI-aš-ši-iš^{DU} UTU^{URU} PÚ-na^{DU} URU Ha-at-ti^{DU}
^{URU} Ne-ri-ik^D IŠTAR^{URU} Ša-mu-ha^D IŠTAR^{URU} La-wa-za-an-ti-ya LI-IM DINGIR^{MES}
 49' ŠA KUR^{URU} Ha-at-ti ku-ut-ru-e-eš a-ša-an-du

145. KUB VII 1+ II (Rituals of Ayatarša, Wattiti, & Šušmanniga)

- 32 hu-i-ša-aš-wa pa-an-za-ki-it-ti-iš GIM-an
 33 ú-e-ha-at-ta DUMU-li-ya i-da-a-la-u-eš ka-ra-a-te-eš
 34 kat-ta-an ar-ha a-pí-ni-eš-ša-an wa-ha-an-du

146. KUB XXVIII 4 III (Story of the moon that fell from heaven)

- 6 EGIR-ŠU-ma te-it-hi-im-mu-uš
 7 hu-wa-an-te-mu-uš al-pu-ú-uš hé-e-uš
 8 ŠA^{DU} GUB-aš 3-ŠU e-ku-zi²³

147. KBo XV 10+ II (Purification ritual for Tuthaliya and Nikalmati)

- 12 QA-DU ku-úr-da-a-li i-da-a-la-mu-uš EME^{HLA} ar-ha šu-uh-ha-ir

148. KBo II 3 III (Maštigga's ritual)

- 42 kat-ta-wa-ra-aš-ma-aš-kán
 43 wa-ar-ša-an e-eš-tu i-da-a-la-u-wa ud-da-a-ar
 44 KAxU-aš EME-aš

149. KUB II 5 II (AN.TAH.ŠUM festival)

- 59 DUMU^{MES} É.GAL-kán gi-nu-wa-aš GADA^{HLA}
 60 ti-an-zi

²³ 'to drink a god' = 'to drink one cup in honour of the god'.

150. KUB I 1+ IV (Apology of Hattušili III)

- 50 nu-mu LUGAL^{ME.EŠ} MAH-RU-YA a-aš-ša-u-wa-aš me-mi-ya-na-aš ku-i-e-eš e-šir
 51 na-at-mu a-aš-ša-u-wa-aš-pát me-mi-ya-na-aš ki-ša-an-ta-at

151. KBo VI 34+ II (First military oath)

- 39 LÍL-ma-aš-ši A.ŠÀ har-ša-ú-na-aš
 40 ú-el-lu-wa-aš an-da ú-el-ku-wa-an li-e
 41 hu-wa-a-i GU^{HLA} -ŠU UDU^{HLA} -ŠÚ AMAR SILA₄ li-e ha-a-ši

152. KUB IX 25+ I (Ambazzi's ritual)

- 38 ar-ha-wa-aš-ma-aš-kán da-ah-hu-un
 39 i-da-a-lu nu-wa-ra-at-kán A-NA PÉŠ.TUR ne-ih-hu-un
 40 nu-wa-ra-at ka-a-aš PÉŠ.TUR pár-ga-u-wa-aš HUR.SAG^{HLA} -aš
 41 hal-lu-u-wa-aš ha-a-ri-ya-aš da-a-lu-ga-u-wa-aš KASKAL^{HLA} -aš pi-e-da-a-ú

2.1.2.3. Diphthongal stems

Diphthongal stems in *-āi-* show the ablaut.

Lit.: Friedrich 1960: 48 f.; Kronasser 1956: 109 ff.

| | singular | plural |
|-------------|----------|---------|
| nom.c. | -aiš | -a(y)eš |
| acc.c. | -ain | -auš |
| nom.-acc.n. | -ai | -āi |
| gen. | -iyaš | -iyaš |
| dat.-loc. | -iya | -iyaš |
| instr. | -it | - |
| abl. | -iyaz | - |

153. KBo XIII 34 III (Birth omen)

- 11' *ták-ku MUNUS-za ha-a-ši nu-uš-ši*
 12' SAG.DU-ZU ŠA MUŠ *ki-ša*
 13' ŠA^DGIŠ. "GIM".MAŠ *ša-ga-iš*

154. KUB VI 41 II (Treaty with Kupanta^DKAL, D version)

- 24 *nu ka-a-aš-ma PA-NI NI-IŠ DINGIR^{MEŠ}*
 25 *wa-aš-ta-i-iš nu-kán NI-EŠ DINGIR^{LIM} šar-ra-at-ti*

155. KUB XVII 1 II (Tale of Kešši)

- 4 *4-an-na-za-kán za-aš-ha-in a-uš-ta nu-kán da-aš-šu-uš^{NA4}ku-un-ku-nu-uz-zi-iš*
 5 *ne-pí-ša-az kat-ta ma-uš-ta-at nu-kán SAG.GÉME.ARAD^{MEŠ} DINGIR-aš-ša LÚ-ya*
 6 *kat-ta ta-ma-aš-ta*

156. KUB XXX 10 obv. (Kantuzzili's prayer)

- 12 *nu A-NA DINGIR-YA Ú-UL ku-uš-ša-an-ka li-in-ku-un li-in-ga-in-na-aš-ta Ú-UL*
ku-uš-ša-an-ka šar-ra-ah-ha-at

157. KBo XI 14 II (Hantitaššu's ritual)

- 27 *nu ku-u-un hu-u-uk-ma-in 7-ŠÚ hu-u-uk-zi*

158. KUB XIII 4 III (Instructions for the priests and temple officials)

- 36' *mar-ri iš-hal-túh-me-ya-an-za ŠÀ É DINGIR^{LIM} na-aš-ma ta-me-e-da-ni*
 37' *ka-ri-im-me ku-iš-ki ni-ik-zi na-aš-kán ma-a-an ŠÀ É DINGIR^{LIM}*
 38 *ni-ni-ik-ta-ri nu hal-lu-u-wa-a-in i-ya-zi*

159. KBo II 3 II (Maštigga's ritual)

- 37 EGIR-an-da-ma^{DUG} *hu-pu-wa-i da-a-i na-at-kán GEŠTIN-it*
 38 *Ì.GIŠ SE₂₀-IR-TUM LÁL-it šu-un-na-i*

160. KUB XXIX 4 III (Ritual for the transfer of the Black Goddess)

- 24 *nu-uš-ša-an Ì.DÙG.GA^{GIŠ} tal-la-i*
 25 *la-a-hu-u-wa-an-zi*

161. KBo V 3+ (Treaty with Hukkanā of Haysa)

- left edge DUB.2.KAM ŠA^m *Hu-uq-qa-na-a li-in-ki-ya-aš*

162. KBo XVII 62+ I (Birth ritual)

- 13' *nu hu-uk-mi-ya-aš DUB^{HI.A}-TIM ar-ha-ya-an*

163. KBo X 2 I (Apology of Hattušili I)

- 33 EGIR-an-da-ma I-NA KUR^{URU} *Ul-ma za-ah-hi-ya pa-a-un*

164. KBo XVI 47 obv. (Treaty)

- 15' *an-da-ma-kán UDU-un ku-wa-a-pí ku-e-u-e-en nu li-in-ki-ya*
 16' *kat-ta-an ki-iš-ša-an da-i-ú-en*

165. KBo XVI 47 obv. (Treaty)

- 13' *ma-a-na-an Ú-UL-ma za-ah-hi-ya-ši nu-kán ka-a-aš-ma NI-IŠ DINGIR^{LIM}*
 14' *zi-ik šar-ra-at-ta^{URU} Ha-at-tu-ša-ša li-in-ki-ya-az pár-ku-iš e-eš-tu*

166. KUB XIII 4 III (Instructions for the priests and temple officials)

- 43 *nu-za hal-lu-wa-ya-za me-ik-ki na-ah-ha-an-te-eš e-eš-tin*

167. KBo II 3 I (Maštigga's ritual)

- 58 *nu-wa ka-a-aš GIM-an Ú-UL ne-pí-iš a-uš-zi*
 59 EGIR-pa-ma-wa-za-kán ŠAH.TUR^{HI.A} Ú-UL *a-uš-zi*
 II 1 *nu ku-u-uš EN^{MEŠ} SISKUR i-da-a-la-u-e-eš hur-da-a-e-eš*
 2 *QA-TAM-MA li-e ú-wa-an-zi*

168. IBoT I 36 III (Instructions for the royal body guard)

- 42 *nu ma-a-an^{GIŠ} ŠUKUR ku-iš*
 43 *Ú-UL har-zi nu-za^{GIŠ} GIDRU^{HI.A} ku-it ta-an-zi na-at-kán ŠA^{GIŠ} kal-mu-ša-aš*
 44 DUMU.É.GAL Ú-UL *ha-an-da-a-an-ta-ri pa-ra-a da-ma-a-e-eš* 2 DUMU.É.GAL
 45 *ti-en-zi*

169. KUB VII 53+ I (Tunnawi's ritual)

- 43 *nu^{MUNUS} ŠU.GI wa-ap-pu-wa-aš IM-an ša-ku-ni-ya-aš-ša IM-an a-pí-ya pí-e-da-i*
 44 2 *še-na-aš IM* 12 EME IM EGIR-an *ha-lu-pa-an-te-eš* 2 GU₄ IM 2 *wa-wa-ar-ki-ma-aš*
 IM
 45 *SÍG an-da-ra-aš te-pu SÍG mi-i-ti-iš te-pu nu šu-um-ma-an-za SÍG mi-i-ti-iš-ša*
 46 *an-da ta-ru-up-pa-an-za Á^{MUŠEN}-aš pá-t-tar ha-aš-ta-i te-pu wa-al-li-in te-pu*

170. KBo VI 34+ II (First military oath)

- 21 *ki-l-wa* BAPPIR GIM-an IŠ-TU^{NA4} ARA₅ mal-la-an-zi
 22 *na-at ú-e-te-ni-it i-mi-ya-an-zi na-at za-nu-an-zi*
 23 *na-at har-ra-nu-uš-kán-zi ku-i-ša-kán ki-e NI-IŠ* DINGIR^{MEŠ}
 24 *šar-ra-ad-da nu-uš-ša-an A-NA* LUGAL MUNUS.LUGAL
 25 *A-NA* DUMU^{MEŠ}.LUGAL *A-NA* KUR^{URU} *Hat-ti* HUL-lu *ták-ki-iz-zi*
 26 *na-an ki-e NI-EŠ* DINGIR^{LIM} *ap-pa-an-du nu ha-aš-ta-i-ši-it*
 27 *QA-TAM-MA ma-al-la-an-du na-an QA-TAM-MA i-nu-uš-ki-du*

171. KUB IX 27+ IV (Paškuwatti's ritual against sexual impotence)

- 6 *nu-za-kán za-aš-hi-mu-uš ku-i-e-eš uš-ki-iz-zi*
 7 *na-aš me-mi-iš-ki-iz-zi ma-a-an-ši* DINGIR^{LUM}
 8 IGI^{HLA}-*wa pa-ra-a te-ik-ku-uš-ki-iz-zi*

172. KBo VI 34+ III (First military oath)

- 39 *ku-iš-wa-kán ki-e*
 40 *li-in-ga-uš šar-ri-iz-zi nu-uš-ši* DIM-aš
 41 GIŠ^{APIN} *ar-ha du-wa-ar-na-a-ú*

173. KUB XXX 15+ obv. (Funerary ritual)

- 1 *ma-a-an I-NA* UD.2.KAM *lu-uk-kat-ta nu MUNUS*^{MEŠ} *uk-tu-u-ri-ya ha-aš-ti-aš*
li-eš-šu-u-wa-an-zi
 2 *pa-a-an-zi*

174. KUB XIX 49+ I (Treaty with Manapa-Datta)

- 35 *nu-mu*^m *Uh-ha-LÚ-iš ku-it NI-EŠ* DINGIR^{MEŠ} *šar-ri-it*
 36 *na-an li-in-ki-aš* DINGIR^{MEŠ} *e-ip-pir*

175. KBo XVII 74+ I (Ritual of storm and thunder)

- 26^{NINDA} *har-ši-in pár-ši-ya ta lu-ut-ti-ya-aš da-a-i*

176. KUB XXX 15+ obv. (Funerary ritual)

- 50 3 GÍN IŠ-TU.Ì.DÙG.GA *ha-aš-ti-ya-aš pí-ra-an ti-ya-an-zi*

2.1.2.4. *r-/n-Heteroclitics*

r-/n-heteroclitics are neuters, which go back to a *r*-stem in the *casus rectus* (nom.-acc.) and to *n*-stem in the *casus obliqui*. To this class belong productive abstract nouns ending with *-(ā)tar* and the *rei actae* nouns ending with *-eššar*, and also some fossilized forms like *pahhur* 'fire' and *wātar* 'water', which are inherited from Indoeuropean.

Lit.: Friedrich 1960: 55 ff.; Kronasser 1956: 131 ff.; Oettinger 1986: 11 ff.; Rieken 1999: 290 ff.

| | singular | plural |
|-----------|--------------|--------------|
| nom.-acc. | - <i>r</i> | - <i>ār</i> |
| gen. | - <i>naš</i> | - <i>naš</i> |
| dat.-loc. | - <i>ni</i> | - <i>naš</i> |
| instr. | - <i>nit</i> | — |
| abl. | - <i>naz</i> | — |
| dir. | - <i>na</i> | — |

177. KBo XII 126+ III (Malli's ritual)

- 27' *ma-a-an zi-in-ni-iz-zi nu-uš-ša-an wa-a-tar*
 28' *I-NA* 5 GAL.GIR₄ *la-a-hu-wa-i*

178. KUB LV 43 I (Ritual for a protective god)

- 3 *ma-a-an I-NA* MU.9.KAM *ma-a-na-aš ku-wa-pí ku-wa-pí ne-wa-ah-ha-an-zi*
 4 *me-hur Ú-UL du-uq-qa-a-ri*

179. KBo XV 10+ I (Purification ritual for Tuthaliya and Nikalmati)

- 22 *šu-ma-aš qa-a-ša iš-ha-na-aš* DUTU-an DIM-an-na EGIR-pa *li-la-a-ri-iš-ki-wa-ni*

180. KBo XIX 128+ I (AN.TAH.ŠUM festival)

- 9 LUGAL-uš^k *hi-lam-na-aš KÁ-aš a-ri*

181. KBo VI 2+ II (Laws, first tablet)

54 *ták-ku* LÚ-*an pa-ah-hu-e-ni* *ku-iš-ki pí-eš-ši-iz-zi na-aš a-ki nu-uš* EGIR-*pa*
DUMU.NITA-*an pa-a-i*

182. KUB I 1+ III (Apology of Hattušili III)

61 *nu ŠA ŠEŠ-YA*

62 *na-ak-ki-ya-an-ni ha-an-da-aš Ú-UL ma-an-qa DÛ-nu-un*

183. KUB I 1+ II (Apology of Hattušili III)

78 ^{URU}Ša-mu-ha-an-na URU^{LUM} DINGIR^{LIM} *al-wa-an-zi-eš-na-za*

79 *še-ir šu-un-ni-iš-ta*

184. KUB XXV 37+ III (Lallupiya tablet)

20' *nu ma-ah-ha-an ša-wa-tar ša-ra-a da-an-zi*

21' *na-at-kán ú-e-te-na-az ar-ha ša-an-ha-an-zi*

185. KUB VII 53+ II (Tunnawi's ritual)

25 EGIR-ŠU-*ma-za-kán ú-e-te-ni-it a-ar-ri*

186. KBo XVI 47 obv. (Treaty)

4' *nu-uš-kán^m Hu-u-ha-za-al-ma-na ha-an-ne-eš-ni-it ta-ru-uh-hu-un*

187. KBo XI 14 III (Hantitaššu's ritual)

8 *nu 1 ŠAH.TUR da-a-i*

9 *na-an-kán ha-at-te-eš-na* GAM-*an-ta ha-at-ta-ri*

10 *e-eš-har-še-it kat-ta-an-ta tar-na-i*

188. KBo X 23 I (KILLAM festival)

6' LUGAL-*uš tu-un-na-ki-iš-na*

7' *pa-iz-zi nu-za KIN^{HLA}-ta*

8' *da-a-i*

189. KUB I 16 II (Political testament of Hattušili I)

11 *nu-uš-ši ŠEŠ^{MEŠ}-uš NIN^{MEŠ}-uš²⁴ ud-da-a-ar e-ku-na pí-e-da-eš-kir nu a-pí-en-za-an*

12 *ud-da-a-ar iš-ta-ma-aš-ki-it*

²⁴ Accusative for Nominative.

190. KBo X 24 I (KILLAM festival)

10 *ki-e*

11 *hu-u-i-ta-a-ar ša-ra-az-zi-ya-az*

12 ^É*ka-aš-ga-aš-ti-pa-az*

13 KÁ.GAL-*az kat-ta a-ri*

191. KUB XVII 10 II (Myth of Telipinu)

23 DIM₄ BAPPIR ZI-*it ma-ah-ha-an ták-ša-an-ta Ú ŠA^D Te-li-pí-nu*

24 ZI-KA ŠA DUMU.LÚ.U₁₉.LU^{MEŠ} *ud-da-na-a-aš QA-TAM-MA ták-ša-an-za e-eš-du*

192. KUB XXX 29 I (Birth ritual)

4 1^{EN} KUŠ^š *šar-pa-aš-ši-ša-kán* GIŠ^š *ku-up-pí-iš-na-aš iš-tar-na*

5 *ta-ga-a-an iš-pa-ra-an-zi*

193. KBo XII 126+ II (Malli's ritual)

37' 1 NINDA.SIG KASKAL-*aš ha-at-ta-ri-eš-na-aš pár-ši-ya* KASKAL-*ši GÛB-za*
da-a-i

194. KBo IV 9 V (AN.TAH.ŠUM festival)

48 LÚ^{GIŠ} GIDRU A-NA LÚ.MEŠ^š Ú-BA-RUM EN^{GIŠ} *za-hur-ti-aš*

49 *tu-un-na-ak-ki-eš-na-aš* LÚ.MEŠ^š DUGUD

50 *pí-ra-an hu-u-wa-i tu-uš a-ša-a-ši*

EXERCISES

195. KUB XXXVI 89 rev. (Ritual for the stormgod of Nerik)

5 *na-ak-ki-ya-ša-aš ÍD-aš wa-ap-pu-wa-aš kat-ta-an pa-a-i*

196. KUB IX 27+ I (Paškuwatti's ritual against sexual impotence)

41 *nu-za ma-a-an ú-e-el-lu-ú-i nu-za ma-a-an ha-a-ri-ya*

42 *ku-wa-pí-it-za kat-ta-an aš-šu-li e-hu*

43 *an-tu-uh-ši kat-ta-an aš-šu-li e-hu*

197. KUB XIII 4 III (Instructions for the priests and temple officials)

44 *an-da-ma-za pa-ah-hu-u-e-na-aš-ša ud-da-ni-i me-ik-ki na-ah-ha-an-te-eš e-eš-tin*

198. KBo X 33+ III (KILLAM festival)

7' LUGAL-*uš šu-up-pa-ya-aš* GIŠ^š NÁ-*aš*

8' *pa-iz-zi*

199. KUB XVII 27 III (Ritual for Hannahanna)

7 *nu pa-ah-hur ú-e-te-ni-it ki-iš-ta-nu-zi*

200. KUB XVII 10 I (Myth of Telipinu)

26 *ha-a-ri-i-uš-kán hal-lu-wa-mu-uš ša-a-ah hu-wa-an-hu-eš-šar-kán ku-wa-a-li-ú ša-a-ah*

201. KUB XXIV 3+ II (Muršili's prayer to the sun goddess of Arinna)

55 *na-aš-ta li-e*

56 *a-aš-ša-u-e-eš i-da-a-la-u-wa-aš an-da²⁵ har-kán-zi*

202. KUB VII 53+ I (Tunnawi's ritual)

27 *na-aš ma-ah-ha-an wa-ap-pu-i a-ri nu 1 NINDA.SIG wa-ap-pu-wa-aš^DMAH pár-ši-ya*

2.1.3. ABOUT NOMINAL WORD FORMATION

2.1.3.1. Secondary nouns

Hittite has a number of productive suffixes at its disposal which, combined with other words, can form nouns.

Lit.: Friedrich 1960: 38 ff.; Oettinger 1986, 1987.

| | |
|---------|---|
| -āi | <i>nomina actionis</i> |
| -al(l)a | expressions of affiliation, <i>nomina agentis</i> |
| -alli | expressions of affiliation, <i>nomina instrumenti</i> |
| -an | abstract nouns |
| -att | abstract nouns |
| -ašti | abstract nouns |
| -ātar | abstract nouns |
| -ēl | abstract nouns, <i>nomina actionis/instrumenti</i> |

²⁵ Here: 'together with'.

| | |
|--------|---|
| -eššar | <i>nomina rei actae, nomina actionis</i> |
| -ima | abstract nouns |
| -šha | abstract nouns |
| -tara | <i>nomina agentis</i> |
| -talla | <i>nomina agentis</i> |
| -ul | abstract nouns, <i>nomina instrumenti</i> |
| -ur | abstract nouns |
| -uzzi | <i>nomina instrumenti</i> |
| -zēl | <i>nomina actionis</i> |

203. KUB XXXIII 120+ I (Myth of Kummurbi)

12 *10-ti-ma MU-ti*

13 ^DA-la-lu-u-i ^DA-nu-uš me-na-ah-ha-an-da **za-ah-ha-in** pa-iš tar-ah-ta-an-za-an
^DA-la-lu-un

204. KBo III 22 rev. (Proclamation of Anitta)

64 *ú-e-it-ta-an-da-an-ni-eš-ši-ma^{URU} ša-la-ti-wa-ra za-ah-hi-ya pa-a-un*

205. KUB XIV 10+ III (Plague prayer of Muršili II)

41' *nu-kán ki-e-uš²⁶ ku-i-e-eš LÚ^{MEŠ} NÍG.SI.SÁ*

42' ^{LÚ.MEŠ}*iš-pa-an-tu-uz-zi-ya-li-e-eš te-e-pa-u-e-eš*

43' *a-aš-ša-an-te-eš na-at-mu li-e ak-kán-zi*

206. KUB XIII 9+ III (Instruction of Tuthaliya)

6 ^{LÚ}AGRIG-ma ^{LÚ.MEŠ}*ha-at-tal-wa-la-aš*

7 ^{LÚ}APIN.LÁ-aš LUGAL-wa-aš ÉSAG-an PA-NI ZI-ŠU li-e ku-iš-ki ki-nu-uz-zi

207. KBo IV 9 V (AN.TAH.ŠUM festival)

²⁶ Accusative for nominative.

- 18 ^h*hi-li-ma-kán zé-ri-ya-al-li*
 19 GADA-it wa-aš-ša-an-ta ka-ru-ú ar-ta
208. KUB I 13+ I (Kikkuli's hippological texts)
 43 ma-ah-ha-an-ma-aš EGIR-pa u-un-na-i na-aš²⁷ ar-ha
 44 la-a-an-zi na-aš²⁸-kán aš-nu-zi nu-uš-ma-aš pu-ri-ya-al-li
 45 da-a-i na-aš²⁹ A-NA ^{Giš}GAG ša-ra-a hu-it-ti-ya-zi
209. Mst. 75/16 rev. (Letter)
 18 ka-a-ša-wa
 19 ^{LÚ.MEŠ}ša-pa-ša-al-li-e-eš
 20 AŠ-PUR nu-wa ^{URU}Ma-la-az-zi-an
 21 ^{URU}Tág-ga-aš-ta-an-na
 22 ša-ú-ši-ya-ar
210. KUB XIII 3 III (Instructions for the palace servants)
 18 ták-ku ša-a-na-at-te-e-ni-ma ap-pí-iz-zi-ya-an-ma-at
 19 iš-tu-wa-a-ri nu-uš-ma-aš QA-DU DAM^{MEŠ}-KU-NU
 20 DUMU^{MEŠ}-KU-NU i-da-a-lu hi-in-kán pí-ya-an-zi
211. KUB XV 17+ III (Vow of Puduhepa)
 41 ki-i ^{E^{TUM}}hi-in-ga-na-za ta-ma-aš-ša-an
212. KUB XVII 10 IV (Myth of Telipinu)
 6 nam-ma-ya am-me-el ŠA LÚ.U₁₉.LU ut-ta-na-an-te-eš ^DTe-li-pí-nu-i
 7 kar-pí-in kar-di-mi-ya-at-ta-an ša-a-u-ar QA-TAM-MA a-ra-an-du
213. KBo XVII 74+ II (Ritual of storm and thunder)
 28 LUGAL-uš-za a-ni-ya-at-ta da-a-i ta-aš-ta pa-ra-a pa-iz-zi
214. KUB XXXVIII 1 IV (Description of a cult inventory)
 10 pár-qa-aš-ti ŠA 1 SIG.KUŠ
215. KUB XXXIII 106+ I (Myth of Ullikummi)
 21 pal-ha-aš-ti-iš-ma-aš-ši 9 LI-IM DANNA

²⁷ Nominative for accusative.²⁸ Nominative for accusative.²⁹ Nominative for accusative.

216. KBo III 1+ IV (Proclamation of Telipinu)
 31/23' ku-iš-za ha-aš-ša-an-na-an iš-tar-na al-wa-an-za-tar ša-ak-ki šu-me-e-ša-an
 32/24' ha-aš-ša-an-na-an-za e-ip-tin na-an A-NA KÁ É.GAL ú-wa-te-it-tin
217. KUB I 1+ IV (Apology of Hattušili III)
 23 nu-za ŠA ^DIŠTAR pa-ra-a ha-an-da-an-da-tar a-pí-ya
 24 me-ik-ki u-uh-hu-un
218. KBo XIII 109 II (Ambazzi's ritual)
 11' HUL-u-wa-aš-ša UN^{MEŠ}-aš AN-ZI-EL-LU
 12' hur-ki-la-za pa-ap-ra-an-na-za
 13' mu-la-at-na-za
 14' NÍ.TE LUGAL QA-TAM-MA pár-ku-eš-du
219. KUB XII 34+ I (Maštigga's ritual)
 22 na-at-ša-ma-aš-kán ^{MUNUS}ŠU.GI ar-ha da-a-i
 23 nu-uš-ma-aš-kán šu-ú-il ar-ha túh-ša-ri
220. KUB I 1+ IV (Apology of Hattušili III)
 52 ^{LÚ.MEŠ}TE-ME-ya-mu u-i-iš-ki-u-wa-an ti-i-e-ir up-pí-eš-šar^{III.A}-ma-mu
 53 up-pí-iš-ki-u-wa-an ti-i-e-ir
221. KUB XV 17+ I (Vow of Puduhepa)
 31 ŠA MU.2.KAM ma-al-te-eš-šar A-NA ^DLi-el-wa-ni
222. KBo III 23 I (Pimpira fragment)
 5 ma-a-na-an
 6 ha-an-da-iš wa-la-ah-zi zi-ga-an e-ku-ni-mi da-i
 7 ták-ku-wa-an³⁰ e-ku-ni-ma-aš wa-la-ah-zi na-an ha-an-da-ši
 8 da-i
223. KUB XXXIII 118 (Myth of the pregnancy of mount Wašitta)
 12 ^{HUR.SAG}Wa-a-a-ši-it-ta-aš túh-ha-a-it túh-hi-ma-an-ma
 13 URU-ri ^DKu-mar-bi-iš iš-ta-ma-aš-ta
224. KUB IV 1+ II (Incantation at the enemy border)

³⁰ = takku + -an with gliding sound -w-.

- 7 ŠA KUR^{URU} *Ha-at-ti-kán* DINGIR^{MES} *šu-ma-aš*
 8 A-NA DINGIR^{MES} ŠA KUR^{URU} *Ga-aš-ga ar-ha Ú-UL*
 9 *ku-it-ki har-kán-zi dam-mi-iš-ha-an-na-aš-ma-aš*
 10 *Ú-UL ku-it-ki har-kán-zi*
225. KUB XLIII 50+ rev. (Muršili's speech loss)
 33 *na-at GIM-an a-pí-ya-ya*
 34 *a-ra-an-zi nu ta-ma-in GU₄ pu-u-hu-ga-ri-in a-pí-e-iz-za*
 35 *ú-nu-wa-aš-ha-za ú-nu-wa-an-da-an na-an-na-an-zi nu ta-ma-i-in SUM-an-zi*
 36 *nu a-pu-u-uš ú-nu-wa-aš-hu-uš a-pí-e-da-ni IT-TI GU₄ pu-u-hu-ga-ri*
 37 *wa-ar-nu-wa-an-zi*
226. KUB XXX 10 rev. (Kantuzzili's prayer)
 1 ^DUTU-uš *hu-u-ma-an-da-aš an-tu-uh-ša-aš ú-e-eš-ta-ra-aš zi-ik*
227. KUB I 1+ I (Apology of Hattušili III)
 58 ^{LÚ}KUR^{MES} *-mu-kán*
 59 ^{LÚ}MES *ar-ša-na-tal-lu-uš* ^DIŠ^{TAR} GAŠAN-YA ŠU-i *da-a-iš*
 60 *na-aš-za kat-ta-an ar-ha zi-en-na-ah-hu-un*
228. KUB XIII 4 III (Instructions for the priests and temple officials)
 7 *nam-ma-kán GE₆-az* ^{LÚ}MES *ú-e-hi-eš-kat-tal-li-iš da-an-te-eš a-ša-an-du*
 8 *nu GE₆-an hu-u-ma-an-da-an ú-e-hi-eš-kán-du*
 9 *nu a-ra-ah-za ha-a-li* ^{LÚ}MES *ha-li-ya-at-tal-li-iš uš-kán-du*
229. KUB XXIV 1 III (Muršili's prayer to Telipinu)
 2 *Ú A-NA KUR^{URU} Ha-at-ti an-da aš-šu-li ne-iš-hu-ut*
230. KUB XIV 11+ III (Plague prayer of Muršili II)
 30' *ŠA A-BU-ŠU-kán wa-aš-túl A-NA DUMU-ŠU a-ri*
 31' *nu-kán am-mu-uq-qa ŠA A-BI-YA wa-aš-túl a-ar-aš*
231. KUB XIII 3 III (Instructions for the palace servants)
 21 *an-da-ma-aš-ma-aš šu-me-eš ku-i-e-eš* ^{LÚ}MES A.ÍL.LÁ
 22 *nu-uš-ma-aš ú-wi-te-na-aš na-ah-ha-an-te-eš e-eš-tin*
 23 *nu ú-wi-ta-ar* ^{GIŠ} *še-ša-ru-li-it še-ša-ri-iš-ki-tin*
232. KUB XXIX 4 I (Ritual for the transfer of the Black Goddess)

- 6 ^{LÚ}MES^Š SIMUG-ma DINGIR^{LAM} GUŠKIN *i-en-zi A-NA DINGIR^{LIM}-ma*
 7 *a-ni-u-ur-še-it ma-ah-ha-an na-an a-ni-ya-u-wa-an-zi*
233. KUB XXIV 3+ II (Muršili's prayer to the sun goddess of Arinna)
 32 *nu-uš-ša-an hi-in-kán ku-ru-ur ga-aš-ta-an i-da-a-lu-un*
 33 *ta-pa-aš-ša-an A-NA KUR^{URU} Mi-it-ta-an-ni Ú A-NA KUR^{URU} Ar-za-u-wa*
 34 *tar-na-at-tin*
234. KBo XV 10+ III (Purification ritual for Tuthaliya and Nikalmati)
 62' *EGIR-pa-ma 3 pí-e-da-an la-ah-hu-ur-nu-zi da-iš*
235. KUB XXXIII 121 II (Tale of Kešši)
 7 *nu-za nam-ma* ^mKi-eš-ši-iš DINGIR^{MES} *-uš* ^{NINDA} *har-ši-it iš-pa-an-du-uz-zi Ú-UL*
kap-pu-iz-zi
236. KUB XIII 9+ II (Instruction of Tuthaliya)
 16 *ták-ku EL-LAM-ma ku-iš-ki da-i-ya-zi*
 17 *nu da-i-ya-zi-la-aš šar-ni-ik-zi-el*
237. KBo VI 2+ II (Laws, first tablet)
 29 *ták-ku MUNUS-an ku-iš-ki pí-t-te-nu-uz-zi EGIR-an-da-ma-aš-ma-aš šar-di-ya-aš*
pa-iz-zi
 30 *ták-ku 2* ^{LÚ}MES *na-aš-ma 3* ^{LÚ}MES *ak-kán-zi šar-ni-ik-zi-il* NU.GÁL

2.1.3.2. Adjectives

Hittite adjectives inflect like nouns and have no comparative degree. They are used as attributes, predicates and adverbials, the latter being formed from the neutral. Secondary adjectives can be formed with productive suffixes.

Lit.: Friedrich 1960: 40 ff., 127 ff.; Kronasser 1956: 107 f.; Oettinger 1986: 20 ff.; Weitenberg 1984: 77 ff., 381 ff.

| | |
|-------|----------------------------------|
| -ala | expressions of affiliation |
| -alli | expressions of affiliation |
| -ant | expressions of individualisation |
| -ili | „in the way of, kind of“ |
| -umna | ethnica |
| -want | „provided with, supplied with“ |

238. KUB XXXIII 106+ (Myth of Ullikummi)

- 50' EGIR-pa-at hi-e-eš-tin an-na-al-la at-ta-al-la hu-u-ha-da-al-la
 51' É.^{NA4} KÍŠIB^{HI.A}

239. KUB XXX 13 I (Muršili's prayer to the sun goddess of Arinna)

- 39 zi-ik-pát-za ^DUTU^{URU} A-ri-in-na gi-in-zu-wa-la-aš DINGIR^{LUM} zi-ik
 40 nu gi-in-zu zi-ik-pát da-aš-ki-ši

240. KUB XXIV 7 II (Hymn to Ištar)

- 18 ANŠE-aš-ma-za GIM-an pu-un-tar-ri-ya-li-iš zi-ik

241. Bo 86/299 I (Bronze tablet, treaty of Tuthaliya IV)

- 25 ki-nu-na-aš-ši ^DUTU^{ŠI} an-na-al-li-in ZAG EGIR-pa te-ih-hu-un

242. KUB VII 1+ I (Rituals of Ayatarša, Wattiti, & Šušmanniga)

- 1 ma-a-an DUMU-la-aš
 2 al-pa-an-za na-aš-ma-aš-ši-kán ga-ra-a-ti-eš a-da-an-te-eš
 3 nu-uš-ši i-na-na-aš ^DUTU-un ki-iš-ša-an ši-pa-an-ta-ah-hi

243. KBo XIII 34 IV (Birth omen)

- 14' ták-ku MUNUS-za ha-a-ši nu-uš-ši ZAG-an
 15' GEŠTU-ŠU pár-še-nu-šu-uš
 16' ma-an-ni-in-ku-wa-an ki-it-ta-ri
 17' I-NA É LÚ-kán an-da
 18' mar-la-an-da-an
 19' ha-aš-ša-an-zi

244. KUB LVII 63 II (Ritual to the sun goddess of Arinna)

- 4 nu-uš-ma-aš pa-ra-a ne-ya-án-ta-an
 5 tar-hu-i-li-in ^{GIŠ}ŠUKUR pa-iš

245. KUB XXIV 8+ I (Story of Appu)

- 36 MUNUS-an-za-wa-za MUNUS-ni-li-ya-az zi-ik
 37 nu-wa Ú-UL ku-it-ki ša-ak-ti

246. KBo III 42 rev. (Chronicle of Puhanu)

- 6' na-at ^{URU}UŠ-šu-um-na-aš ^{LÚ}ša-la-aš-hi me-mah-hu-un

247. KBo VI 2+ I (Laws, first tablet)

- 53 ták-ku ARAD LÚ ^{URU}Lu-i-um-na-aš IŠ-TU KUR ^{URU}Lu-ú-i-ya-az ku-iš-ki ta-a-i-iz-zi
 54 na-an A-NA KUR ^{URU}Ha-at-ti ú-wa-te-iz-zi iš-ha-aš-ši-ša-an ga-ni-eš-zi
 55 nu-za ARAD-ZU-pát da-a-i šar-ni-ik-zi-il NU.GÁL

248. KUB LVII 63 II (Ritual to the sun goddess of Arinna)

- 16 nu tu-wa-ad-du ne-pi-ša-aš
 17 ^DUTU-u-i ma-iš-za-aš-ti-iš ku-e-el
 18 mi-iš-ri-wa-an-za ha-ap-pár-nu-wa-aš-hi-eš
 19 ku-e-el la-lu-uk-ki-u-wa-an-te-eš

249. KUB XXIV 8+ I (Story of Appu)

- 25 ša-aš-ta-aš-ša-an
 26 ^{GIŠ}NA-aš šar-ku-wa-an-za še-eš-ki-it

EXERCISES

250. KUB XII 34+ II (Maštigga's ritual)

- 33 nu ki-iš-ša-an me-ma-a-i pa-ra-a-wa-ra-an-kán al-la-pa-ah-tin
 34 a-pi-e-el UD.KAM-aš hur-ti-ya-aš

251. KBo III 8 III (Rituals of Ayatarša, Wattiti, & Šušmanniga)

- 6 pár-ti-an-za ha-a-ra-aš^{MUŠEN}
 7 ha-mi-ik-ta ša-ma-an-ku-úr-wa-du-uš-kán MUŠ^{HI.A}-uš
 8 an-da hu-u-la-liš-ni ha-mi-ik-ta

252. KBo XIII 109 III (Ambazzi's ritual)

6 ^{GHS} *ha-at-tal-wa-an-za GIM-an*7 ^{GHS} *SAG.KUL EGIR-pa na-an-na-a-i*8 ^{GHS} *IG-ya EGIR-pa hi-eš-ki-iz-zi*9 *LUGAL-i-ya HUL-u-wa-aš UN^{MEŠ} AN-ZI-EL-LU*10 *hur-ki-il pa-ap-ra-tar mu-la-a-tar*11 *QA-TAM-MA ar-ha a-ra-id-du*

253. KUB XXVIII 5 (+) II (Story of the moon that fell from heaven)

14 *e-ip-ta-an na-ah-ša-ra-az e-ip-ta-an ú-e-ri-te-ma-aš*

254. KBo XVII 65 obv. (Birth ritual)

13 *hur-li-li-ma-kán ma-ah-ha-an an-da me-ṣa-i na-at ha-an-ti tup-pí*

255. KUB XIV 8 I (Plague prayer of Muršili II)

40' *nu-za-kán ka-a-ša A-NA PA-NI^{DIM} wa-aš-túl tar-na-ah-hu-un*

256. KUB XXIV 8+ I (Story of Appu)

9 *nu-kán še-ir LÚ-aš*10 ^m *Ap-pu ŠUM-an-še-it KUR-e-kán iš-tar-na a-pa-a-aš*11 *ha-ap-pí-na-an-za*

257. KBo XII 126+ I (Malli's ritual)

16 *ma-a-na-an MUNUS-ma i-ya-an har-zi na-an zi-ik^{DUTU}-uš ša-ak-ti*17 *na-at-ši^{TUG} ku-ri-eš-šar e-eš-du na-at-ša-an I-NA SAG.DU-ŠU ši-ya-an har-du*

2.2. THE VERB

2.2.1. THE CONJUGATION OF THE VERB

There are two conjugations classes to inflect Hittite verbs which are called *mi-* and *hi-* conjugations according to the endings of the 1.sg.pres.act. As the endings of the paradigms do not generally differ, they are treated together. Originally the *hi-* inflection goes back to the Indo-European perfect but, for the synchronical examination, the assignment of verbs to certain inflection classes cannot easily be inferred. Therefore, sometimes mixing of both conjugation classes occur.

Hittite shows three persons and two *numeri*, singular and plural. There are only two *tempora*, present and preterite. The present can render the future, and concluded anteriority can also be expressed by participial constructions (see 2.2.4.2.).

The two *modi* are indicative and imperative. It should be noted that prohibitive constructions are formed with the negation *lē*, with the verb in the indicative (see 2.4.4.1.). For the expression of modal conditions there is a particle construction with *man*, that can render *irrealis* and *potentialis* (see 2.4.5.). Finally, beside the active there is a medium (*mediopassive*) which can be reflexive or passive. *media tantum* occur, too.

Lit.: Friedrich 1960: 73 ff.; Eichner 1975; Oettinger 1979; Cowgill 1979; Oettinger 1992.

2.2.1.1. Present active

| | <i>mi-</i> conjugation | <i>hi-</i> conjugation |
|-------|-----------------------------|------------------------|
| 1.sg. | -mi | -hi |
| 2.sg. | -ši | -ti |
| 3.sg. | -zi | -i ³¹ |
| 1.pl. | -weni ³² , -wani | |
| 2.pl. | -teni, -tani | |
| 3.pl. | -anzi | |

1.a. 1.sg.pres.act. *mi-* conjugation: -mi

258. KUB I 1+ IV (Apology of Hattušili III)

14 *ki-nu-na-ya-wa-ra-an kar-ap-mi nu-wa-ra-an A-NA^{DUTU} URU^{URU} PÚ-na*15 *AŠ-ŠUM^{LÚ} SANGA-UT-TIM ti-it-ta-nu-mi*

³¹ With *hi-* verbs ending with *-iya*, *-i* disappears in the 3.sg. ending, e.g. *paršiya-* 'to crumble' : 3.sg.pres.act. *paršiya* (< **paršiyai*).

³² Beside /ul/, /w/ is dissimilated to /m/. This is why verbs ending with *-u-* show the 1.pl. *-meni*, e.g. *armu-* 'to bring' : 1.pl.pres.act. *armeni*.

259. KUB XV 17+ III (Vow of Puduhepa)

42 *na-at pu-nu-uš-mi na-at-kán an-da šar-ni-ik-mi*

260. KBo III 7 I (Myth of Illuyanka)

25 *ma-a-wa³³ kat-ti-ti še-eš-mi nu-wa ú-wa-mi*

26 *kar-di-aš-ta-aš i-ya-mi*

261. KUB XXIX 1 I (Foundation ritual)

20 *ú-ga tu-e-el pá-r-na Ú-UL ú-wa-a-mi*

262. KUB XXXI 4+ obv. (Chronicle of Puhanu)

8 *ta za-ah-hi-iš-ki-mi*

9 *ta-a ut-ne-e har-ni-ik-mi*

1.b. 1.sg.pres.act. *hi*- conjugation: *-hi*

263. KUB XIV 8 II (Plague prayer of Muršili II)

34' *na-aš-ma-kán ma-a-an*

35' *am-mu-uk-ma ku-it-ki šar-ni-ik-zi-el ha-an-ti iš-hi-ya-at-te-e-ni*

36' *na-at-mu te-eš-ha-az me-mi-eš-tin nu-uš-ma-ša-at pí-ih-hi*

264. KBo V 3+ I (Treaty with Hukkanā of Hayasa)

33 *nu-ut-ta^DUTU^{ŠI}-ya aš-šu-li pa-ah-ha-aš-hi*

265. KUB XIII 35+ II (Law court records)

5 ANŠE.GÌR.NUN.NA^{HLA} É.GAL^{LIM}-ma-wa-za am-mu-uk EGIR-pa *da-ah-hi*

266. KUB XIII 3 III (Instructions for the palace servants)

16 LUGAL-ša-at^{LÚ}a-ra-a-ah-ze-e-ni-ma *up-pa-ah-hi*

17 *na-aš-ma-at A-NA ARAD pí-ih-hi*

267. KUB VII 1+ I (Rituals of Ayatarša, Wattiti, & Šušmanniga)

4 *ha-an-te-iz-zi-kán UD-ti^{UDU}i-ya-an-ta-an i-na-na-aš^DUTU-i*

5 *ši-pa-an-ta-ah-hi*

³³ Assimilation of *mān* + *-wa*.

2.a. 2.sg.pres.act. *mi*- conjugation: *-ši*

268. KUB XVII 4+ (Song of Silver)

5' *nu-wa-na-aš-kán ku-wa-at-ku-wa-aš-ki-ši*

269. KUB XXIII 1+ II (Treaty with Šaušgamuwa)

29 *nu zi-iq-qa ku-at-qa*

30 *ŠA^mMa-aš-tu-ri i-wa-ar i-ya-ši*

270. Mst. 75/25 rev. (Letter)

16 *ki-nu-na-mu nam-ma*

17 *Ú-UL ku-it-ki ha-at-ra-a-ši*

271. KUB XXIII 1+ II (Treaty with Šaušgamuwa)

6 *ta-ma-i-za EN-UT-TA li-e i-la-li-ya-ši*

272. KBo III 7 III (Myth of Illuyanka)

10 *ma-a-an-wa A-NA É DAM-KA pa-a-i-ši*

11 *nu-wa-aš-ma-aš-ta^{UZUŠÀ}ša-ku-wa-ya*

12 *ú-e-ik*

2.b. 2.sg.pres.act. *hi*- conjugation: *-ti*

273. KBo VI 34+ III (First military oath)

36 *nu-uš-ma-aš IM.ŠU.NÍG.RIN.NA pí-ra-an kat-ta da-it-ti*

274. KBo III 1+ II (Proclamation of Telipinu)

45 *ha-aš-ša-an-na-ša-an-za-kán li-e ku-in-ki ku-en-ti Ú-UL SIG₅-in*

275. KUB I 16+ III (Political testament of Hattušili I)

52 *ma-a-an-ga-an*

53 *pa-ra-a na-it-ti i-da-a-lu-ma-an ka-ru-ú-i-li-iš*

276. KUB XXIII 1+ IV (Treaty with Šaušgamuwa)

15 *a-pí-el-ma-kán^{LÚ}DAM.GÀR*

16 *ŠÀ KUR-KA li-e tar-na-at-ti*

277. KBo V 3+ III (Treaty with Hukkanā of Hayasa)

23 *zi-ga-aš-ma-ša-at ma-a-an pa-it-ti EGIR-pa me-ma-at-ti*

24 *ne-it-ta ŠA-PAL NI-IŠ DINGIR^{LM} GAR-ru*

3.a. 3.sg.pres.act. *mi-* conjugation: *-zi*

278. KBo III 1+ I (Proclamation of Telipinu)

8 *ma-a-na-aš la-ah-ha-az-ma EGIR-pa ú-iz-zi*

9 *nu DUMU^{MEŠ}-ŠU ku-iš-ša ku-wa-at-ta ut-ne-e pa-iz-zi*

279. KBo III 1+ II (Proclamation of Telipinu)

34 *ki-it pa-da-la-az^{URU} Ha-at-tu-ši*

35 *ha-aš-ša-an-na-aš DUMU-an i-da-lu li-e ku-iš-ki i-ya-zi nu-uš-ši-ša-an GÍR-an
ták-ki-eš-zi*

280. KUB XV 17+ I (Vow of Puduhepa)

46 2 ANŠE.KUR.RA TUR^m Na-na-ta-al-li nu-u-wa EGIR-pa *har-zi*

281. KUB XIII 4 III (Instructions for the priests and temple officials)

17 *nu-uš-ma-aš te-eš-ha-aš*

18 *li-e e-eš-zi*

282. KBo VI 2+ II (Laws, first tablet)

25 *ták-ku MUNUS-an EL-LUM^{LÚ} AGRIG na-aš-ma^{LÚ} SIPA pít-te-nu-zi*

26 *ku-u-ša-ta-aš-ši Ú-UL píd-da-a-iz-zi na-aš I-NA MU.3.KAM GÊME-aš-ša-ri-eš-zi*

3.b. 3.sg.pres.act. *hi-* conjugation: *-i*

283. KUB I 1+ II (Apology of Hattušili III)

30 ^D*IŠTAR-mu-kán GAŠAN-YA IGI-zi pal-ši ŠUM^{UM} ki-e-da-ni KASKAL-ši hal-za-a-i*

284. KBo VI 2+ I (Laws, first tablet)

33 *ták-ku LÚ₁₉.LU-an EL-LAM KIR₄-še-it ku-iš-ki wa-a-ki 1 MA.NA KÙ.BABBAR
pa-a-i*

285. KUB IX 22 II (Birth ritual)

25 *Ì.DÙG.GA-ya-aš-ši-iš-ša-an*

26 *SAG.DU-ŠU la-hu-i A-NA QA-TI-ŠU-ya-aš-ši-iš-ša-an*

27 *SÍG SA₅ ha-ma-an-ki*

286. KUB LVII 63 I (Ritual to the sun goddess of Arinna)

10 *nu-wa me-ma-a-i li-e ku-iš-ki ku-it-ki*

287. KBo III 1+ II (Proclamation of Telipinu)

14 *i-da-a-lu-ma-aš-ma-aš-kán li-e ku-iš-ki*

15 *tág-ga-aš-ši*

4. 1.pl.pres.act. both conjugations: *-weni, -wani*

288. KUB XVII 10 I (Myth of Telipinu)

30 *ki-iš-ta-an-ti-it har-ku-e-ni*

289. KUB XVII 10 I (Myth of Telipinu)

29 ^D*IM-aš^D NIN.TU-ni te-e-it ma-ah-ha-an i-ya-u-e-ni*

290. KUB XIII 35+ IV (Law court records)

3 *GIM-an-ma-wa-ra-at zi-in-nu-um-me-e-ni*

4 *nu-wa-ra-at EGIR-pa ú-du-um-me-e-ni*

5 *nu-wa-ra-at-kán A-NA MI-NU-TI an-da ti-ya-u-e-ni*

291. KUB XVII 21 I (Prayer of Arnuwanda and Ašmunikal)

4 *šu-ma-a-aš DINGIR^{MEŠ}-aš na-ah-ša-ra-at-ta-an^{URU} Ha-at-tu-ša-aš-pát*

5 *KUR-ya zi-ik-ki-u-wa-ni*

292. KUB XVII 21 II (Prayer of Arnuwanda and Ašmunikal)

6 *nu-uš-ma-aš-ša-an*

7 *DI-NAM ar-nu-uš-ki-u-wa-ni*

293. KUB XVII 21 IV (Prayer of Arnuwanda and Ašmunikal)

11 ^{LÚ^{MEŠ} URU}*Ga-aš-ga-ma hal-zi-wa-ni nu-uš-ma-aš NÍG.BA^{HLA}*

12 *pí-ú-e-ni nam-ma-aš li-in-ga-nu-ma-ni*

5. 2.pl.pres.act. both conjugations: *-tani, -teni*

294. Mst. 75/66 lower edge (Letter)

29 ^{LÚ.MEŠ}TE-MI-YA-mu ku-wa-at Ú-UL

30 *u-i-eš-ki-it-ta-ni*

295. VBoT 58 I (Myth of the disappearing stormgod)

18 *ki-i az-zi-ik-ki-ta-ni ak-ku-uš-ki-it-ta-ni*

296. KUB XVII 21 II (Prayer of Arnuwanda and Ašmunikal)

13 *nu šu-me-eš-pát DINGIR^{MEŠ}-aš iš-ta-an-za-ni-it še-ik-te-ni*

297. KUB XV 34+ II (Evocatio)

34 *nu ma-a-an 1-ŠU Ú-UL iš-ta-ma-aš-ta-ni*

35 *nu 2-ŠU-ma iš-ta-ma-aš-tin nu ma-a-an 2-ŠU-ma Ú-UL iš-ta-ma-aš-ta-ni*

36 *nu 3-ŠU 4-ŠU 5-ŠU 6-ŠU 7-ŠU iš-ta-ma-aš-tin*

298. KUB XIII 4 II (Instructions for the priests and temple officials)

77 *nu NINDA-an e-iz-za-at-te-ni wa-a-tar-ma e-ku-ut-te-ni*

299. KUB XIII 3 III (Instructions for the palace servants)

13 *ta-ma-a-i-ma li-e da-at-te-ni*

6. 3.pl.pres.act. both conjugations: *-anzi*

300. KUB IV 1+ I (Incantation at the enemy border)

8 1 UDU-ma-kán A-NA ^DZi-it-ha-ri-ya

9 *ši-ip-pa-an-da-an-zi*

301. KUB IV 1+ III (Incantation at the enemy border)

7 ^{UZU}I NINDA-an ar-ha a-da-an-zi

302. KUB IV 1+ III (Incantation at the enemy border)

13 *na-at EGIR-pa tu-uz-zi-ya ú-wa-an-zi*

303. KBo XV 2 I (Substitution ritual for the king)

5' *ar-ha-ya-an-ma a-pi-ya-pát ma-an-ni-in-ku-wa-an ^Ékip-pa-an*

6' *i-ya-an-zi*

304. KBo IV 10+ obv. (Treaty with Ulmitešub)

10' ^ÉTUM^{TUM}-ma-aš-ši-kán

11' KUR^{TUM}-ya li-e da-an-zi na-at da-me-e-el NUMUN-aš li-e pi-ya-an-zi

EXERCISES

305. KBo V 3+ II (Treaty with Hukkanā of Hayaša)

37 *nu-wa Ú-UL ku-it-ki me-ma-ah-hi i-ya-mi-ya-wa Ú-UL ku-it-ki*

306. KBo V 3+ I (Treaty with Hukkanā of Hayaša)

35 *nu ma-a-an SIG₅-in ku-wa-pi iš-ša-at-ti nu ^DUTU^{ŠI} aš-šu-li pa-ah-ha-aš-ti*

36 *nu-ut-ta ^DUTU^{ŠI} kat-ta-ya A-NA DUMU^{MEŠ}-KA SILIM.BI i-ya-mi*

307. KUB XVII 5 I (Myth of Illuyanka)

18 *ma-a-wa gi-im-ra*

19 *pa-i-mi zi-ig-ga-wa-ra-aš-ta ^{GIŠ}lu-ut-ta-an-za*

20 *ar-ha li-e a-ut-ti*

308. KBo VI 2+ I (Laws, first tablet)

6 *ták-ku LÚ-an na-aš-ma MUNUS-an EL-LAM wa-al-ah-zi ku-iš-ki na-aš a-ki ki-eš-šar-ši-iš*

7 *wa-aš-ta-i a-pu-u-un ar-nu-zi*

309. KBo VI 2+ I (Laws, first tablet)

10 *ták-ku ^{LÚ}DAM.GÀR ^{URU}Ha-at-ti ku-iš-ki ku-en-zi 1 ME MA.NA KÙ.BABBAR pa-a-i*

310. KUB XXXI 4+ obv. (Chronicle of Puhanu)

14 *a-ru-na-an tar-ma-a-mi nu a-ap-pa na-at-ta la-a-hu-i*

311. KBo XVI 47 obv. (Treaty)

16' *ku-it-ma-an-wa ha-an-ne-eš-šar*

17' *ar-ha na-a-ú-i a-ri-ya-u-e-ni nu-wa ^DUTU^{ŠI} tu-el KUR-i*

18' *Ú-UL pár-ah-zi*

312. KUB XIII 9+ III (Instruction of Tuthaliya)

9 *ma-a-an Ú-UL-ma*10 *ú-wa-da-te-e-ni nu ÉSAG-an LÚ^{MEŠ} URU^{LIM} šar-ni-in-kán-zi*

2.2.1.2. Present medium

The medium (or mediopassive) is a *diathesis* which is used to render all events where the *agens* is not known or mentioned, or where the subject is the affected *patiens*. These can be both passive expressions in the strict sense (*Peter is being beaten*) or the so called anti-causative where the *agens* is simply not mentioned (*the door is opening*), and also events where the subject is less *agens* but rather a *patiens* affected by the verbal action (*the glass breaks*).

Lit.: Friedrich 1960: 135 ff.; Kronasser 1956: 201 ff.; Neu 1968a, 1968b; Eichner 1975; Oettinger 1976; Yoshida 1990.

| | <i>mi-</i> conjugation | <i>hi-</i> conjugation |
|-------|---|---------------------------|
| 1.sg. | - <i>ha</i> , - <i>hari</i> | |
| 2.sg. | - <i>ta</i> , - <i>tati</i> , - <i>tari</i> | |
| 3.sg. | - <i>ta</i> , - <i>tari</i> | - <i>a</i> , - <i>ari</i> |
| 1.pl. | - <i>wašta</i> , - <i>waštati</i> ³⁴ | |
| 2.pl. | - <i>duma</i> , - <i>dumari</i> ³⁵ | |
| 3.pl. | - <i>anta</i> , - <i>antari</i> | |

³⁴ In the table of verbal endings in Oettinger 1979: 521, the forms -*wasta* and -*wastari* are given for the 1.pl.med.; however, after the list of Yoshida 1990: 181 ff., the expected -*wastari* is not attested. Accordingly, the only attested variant to -*wasta* is the secondary form -*waštati*.

1. 1.sg.pres.med. both conjugations: -*ha*, -*hari*

313. KUB XXXVI 75 III (Kantuzzili's prayer)

14 *du-ud-du-wa-ra-an-za-kán LÚ^{MEŠ} aš ma-ah-ha-an pí-te-ya-u-wa-ar pí-eš-ši-ya-nu-un nu-uš-ša-an nam-ma da-an-ku-wa-i ta-ka-an-zi-pí ka-ru-ú-i-li-ya-at-ta Ú-UL*15 *ú-e-ha-ah-ha*

314. KBo XXII 2 rev. (Tale of Zalpa, A)

15' *ú-uk-wa LUGAL-uš-mi-iš ki-iš-ha*

315. KBo III 1+ I (Proclamation of Telipinu)

35 *nu-wa-kán pa-ah-ha-aš-ha*³⁶

316. KBo XI 11 I (Uruwanda's ritual)

4 *na-aš-ta UZU^{SA} A-NA GI an-da hu-it-tah-ha-ri*

317. KBo XVI 98 II (Oracle)

11 *nu-kán GIM-an DUTU^{ŠI} IŠ-TU KUR^{URU} Kum-ma-an-ni UGU a-ar-hi*12 *nu-za-kán LUGAL-iz-na-an-ni e-eš-ha-ha-ri nam-ma-za EZEN^{MEŠ}*13 *DÙ-mi*

318. KUB V 1 III (Hattušili's III oracle questions about the campaign in Gaška areal)

54 *ki-nu-na-ya QA-TAM-MA ki-e-da-ni-za-kán LÍL-ri*55 *ku-wa-tin im-ma ku-wa-tin ne-ya-ah-ha-ri nu-mu pí-an hu-u-i-ya-ši*

2. 2.sg.pres.med. both conjugations: -*ta*, -*tati*, -*tari*

319. KUB XXXIII 120+ I (Myth of Kummurbi)

28 *A-NA PA-NI ŠÀ-KA-wa-az*29 *du-uš-ki-iš-ki-it-ta LÚ-na-tar-mi-it-wa ku-it pa-aš-ta*

320. KUB XXIX 1 I (Foundation ritual)

11 *LÚ^{MEŠ} aš-mi-iš*12 *li-e ki-iš-ta ga-a-i-na-aš-mi-iš li-e ki-iš-ta*

³⁶ Interrogative clause

321. KBo V 9 I (Treaty of Muršili II with Duppi-Tešub of Amurru)

32 *nu-za-kán da-me-e-da-ni* IGI^{HLA}-*wa li-e*

33 *ne-ya-at-ta-ti*

322. KBo X 13 (+) II (Treaty with Aziru of Amurru)

21 *nu ma-a-an zi-ik^m A-zi-ra-aš IŠ-TU ÉRIN^{MEŠ} ANŠE.KUR.RA^{MEŠ} ša-ku-wa-aš-ša-ri-it*
*ZI-ni-it Ú-UL ne-ni-ik-ta-ti [...]*³⁷

39 *nu-kán ka-a-aš-ma MA-ME-TUM šar-ra-at-ti*

323. KUB XXXII 130 obv. (Muršili's prayer)

29 *I-NA KUR^{LÚ} KÚR-ya ku-wa-pí pa-i-mi*

30 *nu-mu kat-ti-mi aš-šu-li ar-ta-ri*

324. KUB XXXII 130 obv. (Muršili's prayer)

27 *A-NA^D UTU^{ŠI}-kán an-da aš-šu-li*

28 *na-iš-ta-ri kat-ti-mi aš-šu-li ar-ta-ri*

3.a. 3.sg.pres.med. *mi-* conjugation: *-ta, -tari*

325. KUB XVII 10 IV (Myth of Telipinu)

27 *^DTe-li-pí-nu-wa-aš pí-ra-an*

28 *^{GIŠ}e-ya ar-ta*

326. KUB XXX 19+ I (Funerary ritual)

1 *ma-a-an I-NA UD.12.KAM lu-uk-kat-ta ALAM-kán nu-u-wa É-ri an-da*

2 *nu-kán A-NA ALAM 1 GU₄.NIGA 7 UDU^{HLA}-ya ši-pa-an-da-an-zi*

327. KBo XI 14 IV (Hantitaššu's ritual)

8 UD.9.KAM *túh-hu-uš-ta*

328. KUB XIII 8 obv. (Instruction of Queen Ašmunikal)

8 *Ì-an-ma-kán la-hu-wa-ta-ri a-pu-uš³⁸-ma-kán pa-ra-a li-e ú-wa-an-zi*

³⁷ Abridged example.

³⁸ Accusative for nominative.

329. KUB XV 17+ III (Vow of Puduhepa)

39 *A-NA^{GIŠ} TUKUL-ma-aš-ši^{LÚ} NINDA.DÙ.DÙ ar-ta-ri*

330. Bo 86/299 II (Bronze tablet, treaty of Tuthaliya IV)

89 *nu a-pa-a-aš me-mi-ya-aš^Ú UL da-at-ta-ri*

3.b. 3.sg.pres.med. *hi-* conjugation: *-a, -ari*

331. KBo VI 2+ IV (Laws, first tablet)

21 *ták-ku-an Ú-UL-ma pa-a-i na-aš^{LÚ} NÍ.ZU-aš ki-i-ša*

332. KUB X 88 VI (Ritual for the stormgod of Nerik)

5 *LUGAL-uš^É ha-li-in-tu-wa-az*

6 *ú-iz-zi^{GIŠ} hu-u-lu-ga-an-ni e-ša*

333. KUB XXV 36 II (Festival ritual for a prince)

17' *^{LÚ}SAGI-aš ka-an-gur GEŠTIN*

18' *ú-da-i še-e-ra-aš-ša-an GAL.GIR₄ ki-it-ta*

334. KBo III 22 rev. (Proclamation of Anitta)

78 *ma-a-an tu-un-na-ki-iš-na-ma pa-iz-zi a-pa-a-ša*

79 *pí-e-ra-am-mi-it ku-un-na-az e-ša-ri*

335. KUB XXXI 113 (Fragment of an instruction)

14' *GIM-an ne-ku-uz-za me-hur ki-ša-ri*

15' *nu-kán ša-ša-an-na-aš da-a-i*

336. KUB XXV 22 III (Festival ritual of Tuthaliya IV)

12 *hal-zi-ya-ri GAL^{HLA}-kán aš-ša-nu-wa-an-zi*

4. 1.pl.pres.med. both conjugations: *-wašta, -waštati*

337. KUB XXXI 143 II (Invocatio)

36 *pa-i-wa-ni-wa e-šu-wa-aš-ta*

338. KUB XVII 21 IV (Prayer of Arnuwanda and Ašmunikal)

5 nu DINGIR^{MEŠ}-aš A-NA EZEN^{HLA} EGIR-an-da-pát ar-wa-aš-ta

339. KUB XII 66 IV (Myth of Illuyanka)

9 ma-a-an-wa A-NA^{URU} Ne-ri-iq-qa pa-i-u-wa-ni

10 nu-wa-aš-ša-an ku-wa-pí e-šu-wa-aš-ta

340. KUB XXXIII 106+ II (Myth of Ullikummi)

13 ku-wa-pí-kán an-da-an I-NA^{HUR.SAG} Kán-dur-na še-ir e-šu-wa-aš-ta-ti

341. KUB XXIV 8+ IV (Story of Appu)

19 nu DINGIR^{MEŠ} GIM-an ar-ha-ya-an a-ša-an-zi

20 ú-e-ša-za QA-TAM-MA ar-ha-ya-an e-šu-wa-aš-ta-ti

342. KBo III 4+ II (Annals of Muršili II)

13 ki-nu-na-wa e-hu nu-wa za-ah-hi-ya-u-wa-aš-ta-ti

5. 2.pl.pres.med. both conjugations: -duma, -dumari

343. KUB I 16+ III (Political testament of Hattušili I)

48 ma-a-an

49 Ú-UL-ma pa-ah-ha-aš-du-ma³⁹ KUR-e-še-me-it ta-me-u-ma-an ki-i-ša-ri

344. KBo VIII 35 II (Treaty with the Gaška)

14 nu ma-a-an ku-u-uš li-in-ga-a-uš pa-ah-ha-aš-du-ma

15 šu-ma-a-ša DINGIR^{MEŠ}-eš pa-ah-ša-an-da-ru

345. KUB I 16+ II (Political testament of Hattušili I)

49 li-e-ma šar-ka-li-ya-tu-ma-ri

346. KBo XXII 2 obv. (Tale of Zalpa, A)

19 nu li-e ša-li-ik-tu-ma-ri

³⁹As object, *uttar* 'word' has to be added.

6. 3.pl.pres.med. both conjugations: -anta, -antari

347. KBo XVII 74+ IV (Ritual of storm and thunder)

41' LUGAL ÚMUNUS.LUGAL e-ša-an-da

348. KBo XII 126+ III (Malli's ritual)

18' na-at ka-a-ša pí-ra-an-ti a-ra-an-ta

349. KBo XVII 1+ I (Ritual for the royal couple)

24' ú-e-eš-ša-an-da-ma

25' iš-har-wa-an-tu-uš TÚG^{HLA}-uš

350. KBo XIX 128+ I (AN.TAH.ŠUM festival)

6 ma-ah-ha-an-ma LUGAL-uš I-NA É^{TIM}.GAL

7 a-ri ha-an-te-iz-z i-az-ma^{LÚ.MEŠ} ALAM.ZU₉

8 ka-ru-ú a-ra-an-ta-ri

351. KBo XIX 128+ IV (AN.TAH.ŠUM festival)

12' nu DUMU^{MEŠ}.LUGAL e-ša-an-da-ri

13' nu^{LÚ.MEŠ} MUHALDIM ÚTUL^{HLA} ti-an-zi

352. KUB LV 43 I (Ritual for a protective god)

18 ma-ah-ha-an-ma-kán EZEN^{HLA} kar-pa-an-ta-ri

19 na-aš-ta 2^{KUŠ} kur-šu-uš SUMUN^{TIM} pa-ra-a QA-TAM-MA ne-an-zi

EXERCISES

353. KUB XXXIII 120+ I (Myth of Kummurbi)

9 da-aš-šu-ša-aš-ši^D A-nu-uš DINGIR^{MEŠ}-aš ha-an-te-iz-zi-ya-aš-me-iš pí-ra-an-še-it

10 ar-ta

354. KUB XXIV 8+ I (Story of Appu)

15 nu-uš-ši-pa Ú-UL ku-it-ki wa-aq-qa-ri

16 nu-uš-ši-pa-an ut-tar wa-aq-qa-ri DUMU.NITA-ši DUMU.MUNUS-iš

17 NU.GÁL

355. KUB XXIV 8+ IV (Story of Appu)

5 *ú-e-ša-wa-za šar-ra-u-e-ni*⁴⁰ *nu-wa-an-na-aš ar-ha-ya-an*6 *e-šu-wa-aš-ta-ti*

356. KUB XXIX 4 II (Ritual for the transfer of the Black Goddess)

14 *I-NA UD.3.KAM-ma ma-a-an lu-uk-kat-ta nu EN SÍSKUR ka-ru-ú-a-ri-wa-ar*15 *hu-u-da-ak I-NA É DINGIR^{LIM} ú-iz-zi MUL^{HLA} nu-u-a a-ra-an-da*

357. KUB XXIX 4 III (Ritual for the transfer of the Black Goddess)

48 *EN SÍSKUR EGIR-an i-ya-at-ta-ri*

358. KBo V 1 I (Papanikri's ritual)

28 *ma-ah-ha-an-ma*^{UZU}29 *zé-e-a-ri nu zé-e-ya-an-te-it ši-pa-an-ti*

359. KUB XXX 16+ I (Funerary ritual)

6 *DINGIR^{LIM} -iš-ma-aš ku-e-da-ni UD-ti ki-ša-ri nu a-pí-e-da-ni*7 *UD-ti kiš-an i-ya-an-zi*

360. KUB I 16+ III (Political testament of Hattušili I)

64 *LUGAL.GAL la-ba-ar-na-aš A-NA^f Ha-aš-ta-ya-ar me-mi-iš-ki-iz-zi*65 *li-e-ma-mu-uš-ša-an pa-aš-ku-i-it-ta*

2.2.1.3. Preterite active

| | <i>mi-</i> conjugation | <i>hi-</i> conjugation |
|-------|------------------------|------------------------|
| 1.sg. | -un | -hun |
| 2.sg. | -š, -t, -ta | -š, -ta, -šta |
| 3.sg. | -t, -ta | -š, -ta, -šta |
| 1.pl. | -wen | |
| 2.pl. | -ten | |
| 3.pl. | -er | |

⁴⁰ As object, 'the inheritance' or something similar has to be added.1.a. 1.sg.pret.act. *mi-* conjugation: -un

361. KBo X 2 I (Apology of Hattušili I)

9 *EGIR-an-da-ma I-NA^{URU} Za-al-pa pa-a-un*10 *na-an har-ni-in-ku-un*

362. KBo XV 10+ II (Purification ritual for Tuthaliya and Nikalmati)

32 *iš-ha-na-aš^D UTU-uš^D IM-aš DINGIR.LU^{MEŠ} -ya qa-a-ša-aš-ma-aš aš-šu-la-aš
NINDA.GUR₄.RA^{HLA}*33 *pár-ši-ya-nu-un*

363. KBo III 22 rev. (Proclamation of Anitta)

76 *ma-a-an a-ap-pa-ma^{URU} Ne-e-ša ú-wa-nu-un*77 *nu LU^{URU} Pu-ru-uš-ha-an-da kat-ti-mi pí-e-hu-te-nu-un*

364. KUB XIII 9+ I (Instruction of Tuthaliya)

2 *ma-a-an^{URU} A-aš-šu-wa har-ni-in-ku-un*3 *a-ap-pa-ma^{URU} Ha-at-tu-ši ú-wa-nu-un*4 *nu-kán DINGIR^{MEŠ} aš-ša-nu-nu-un*

365. KBo X 2 II (Apology of Hattušili I)

47 *LUGAL.GAL-ma-an-kán SAG.DU-ZU*48 *ku-e-ir-šu-un*1.b. 1.sg.pret.act. *hi-* conjugation: -hun

366. KBo III 1+ II (Proclamation of Telipinu)

26 *LUGAL-uš Ú-UL ša-qa-ah-hu-u-un*

367. KBo III 22 rev. (Proclamation of Anitta)

59 *nu ma-a-al-tah-hu-un nu hu-u-wa-ar-tah-hu-un*

368. KBo III 1+ II (Proclamation of Telipinu)

30 *GIŠ^{HLA} TUKUL^{HLA} -uš-šu-uš-ta ZAG.UDU-za da-ah-hu-un nu-uš-ma-aš maš-du-uš
pí-ih-hu-un*