

Trends in Linguistics
Documentation 26

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Mouton de Gruyter
Berlin · New York

Hittite Etymological
Dictionary

Volume 7: Words beginning with N

by
Jaan Puhvel

Mouton de Gruyter
Berlin · New York

Mouton de Gruyter (formerly Mouton, The Hague)
is a Division of Walter de Gruyter & Co., Berlin.

WID-CC
P
945
Z8
1984
vol. 7

© Printed on acid-free paper which falls within the guidelines
of the ANSI to ensure permanence and durability.

Library of Congress Cataloging-in-Publication-Data

Puhvel, Jaan.

Hittite etymological dictionary.

(Trends in linguistics. Documentation ; 1.)

Contents: v. 1. Words beginning with A – v. 2. Words
beginning with E and I – v. 3. Words beginning with H – v. 4.
Words beginning with K – v. 5. Words beginning with L
Indices to volumes 1–5 – v. 6. Words beginning with M –
v. 7. Words beginning with N

I. Hittite language – Etymology – Dictionaries. I. Title.

II. Series: Trends in linguistics.

Documentation ; 1, etc.

P945.Z8 1984 491'.998

83-25085

ISBN 978-3-11-019596-5 (v. 7)

ISBN 978-3-11-019596-5

ISSN 0179-8251

HARVARD COLLEGE

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JAN 7 - 2008

022217

Bibliographic information published by the Deutsche Nationalbibliothek

The Deutsche Nationalbibliothek lists this publication in the Deutsche
Nationalbibliografie; detailed bibliographic data are available in the Internet
at <http://dnb.d-nb.de>.

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book may be reproduced or transmitted in any form or by any means, electronic or mechan-
ical, including photocopy, recording or any information storage and retrieval system, with-
out permission in writing from the publisher.

Typesetting: Meta Systems, Wustermark – Printing: Mercedes-Druck GmbH, Berlin –
Binding: Stein + Lehmann GmbH, Berlin

Printed in Germany

DOES NOT CIRCULATE

Preface

This volume burrows deeper into the second half of the Hittite lexical corpus and completes the central triptych of moderate sized initials L, M, N. No important practical changes have been introduced since M (2004). Significant entries have been given thorough coverage. N also includes many ill-integrated Hurrian ritual terms which are but rarely grammaticalized as Hittite and are only tangentially part of the language; these have been deemphasized accordingly (see s. v. *nipasūri*).

Previous volumes have elicited a variety of reviews, many positively enriching, some critically salubrious, others off the mark by failing to deal with an etymological dictionary, seeking out rather matters of formal detail or trivia of a technical nature. What is needed is some appraisal of etymological yield (or shortage thereof) in the ancient Near Eastern–Indo-European continuum, with linguistic, historical, and cultural implications. The volume in hand has an adequate sampling of important lexemes (e. g. *nah-*, *nai-*, *nakki-*, *nikna-*, *ninink-*, *nuntaram*) being assessed in novel ways. May it yet elicit such reaction EGIR-*pa*-UD-*ti*!

Clausis quindecim lustris, the remainder of this task *θεῶν ἐν γούνασι κεῖται*. By way of paralipsis “I won’t even mention” the support and indulgence of my wonderful immediate family. What I owe to the scholarship of others is clear on every page, without a need for some variation on the bromide “all responsibility for errors is my own” (buck-passing in one-man shows being well-nigh impossible).

J. P.

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List of abbreviations (additional to volumes 1–6)

- Christiansen, *Ambazzi*: Birgit Christiansen, *Die Ritualtradition der Ambazzi* (*StBoT* 48) (Wiesbaden, 2006).
- Cohen, *Taboos*: Yoram Cohen, *Taboos and Prohibitions in Hittite Society. A Study of the Hittite Expression natta ara ('not permitted')* (*Texte der Hethiter* 24) (Heidelberg, 2002).
- Daddi, *Vincolo*: Franca Pecchioli Daddi, *Il vincolo per i governatori di provincia* (*Studia Mediterranea* 14. Series Hethaea 3) (Pavia, 2003).
- Dardano, *Tontafelkataloge*: Paola Dardano, *Die hethitischen Tontafelkataloge aus Hattuša* (CHT 276–282) (*StBoT* 47) (Wiesbaden, 2006).
- Haas, *MMMH*: Volkert Haas, *Materia magica et medica Hethitica* (Berlin, 2003).
- Laroche, *Glossaire*: Emmanuel Laroche, *Glossaire de la langue hourrite* (Paris, 1978–9; previously quoted by page numbers in *RHA* 34–35 [1976–7]).
- LIV*: *Lexikon der indogermanischen Verben*² (Wiesbaden, 2001).
- Miller, *Kizzuwatna Rituals*: Jared L. Miller, *Studies in the Origins, Development and Interpretation of the Kizzuwatna Rituals* (*StBoT* 46) (Wiesbaden, 2004).
- Van Gessel, *Onomasticon*: B. H. L. Van Gessel, *Onomasticon of the Hittite Pantheon* 1 (1998), 2 (1998), 3 (2001) (*Handbuch der Orientalistik* 1: 33) (Leiden).

nah(h)- 'be(come) afraid; fear (+ acc.); be(come) afraid (fearful, scared) of, have fear of, be apprehensive about, have reverence (respect, concern) for (+ dat.-loc.); have fear for (the sake of) (+ dat.-loc. [+ dat.-loc. or instr. or abl. 'of'])' (HUŠ; Akk. *palāhu*), 1 sg. pres. act. *na-ah-mi* (KUB XIV 3 II 26 *nahmi-wa* 'I am afraid' [cf. *ibid.* 29 *n]ahheskimi-wa* 'I am still afraid'; Sommer, *AU* 8]; KUB VIII 65 I 22 *nahmi-us* ^{MUS}*ill*[*iyankus* 'I fear them snakes' [Siegelová, *Appu-Hedammu* 44]; KUB VI I 99–100 *u]L-za kuitki nahmi* 'have I nothing to fear?' [Ünal, *Hatt.* 2: 48]; KBo V 6 III 15 *tekri-[wa] nahmi* 'I am fearful of the stigma' [*tekri-* < *(s)*teyg-ri-*, cf. Skt. *tigmá-*, OPers. *tigra-* 'sharp', Gk. *στίζω* 'prick'; Puhvel, *DBH* 25:585-6 (2007)]; *Mašat* 75/90 Rs. 9 [*n]-as nahmi* [Alp, *HBM* 272]), 2 sg. pres. act. *na-ah-ti* (KUB I 1 I 38 *nu-wa le nahti* 'fear not!' [Otten, *Apologie* 6]; KBo XX 60 V 10–11 *nu le nahti hūman-pat-wa-za zik tarahhan harti* 'fear not, thou hast everything under control'; KBo XV 52 V 12–14 *nu LUGAL-i menahhanda kuwarayalla kissan memiskizzi LUGAL-us-wa le nahti* 'facing the king he keeps uttering the dreadwords as follows: "King, fear not!"'; KUB XXXVI 18 II 15–16 [DINGIR-LIM-ni-kan *le kued*] *anikki nahti* DINGIR[-LIM-ni-kan] [1-*edani nāhi*] 'fear not just any god, fear one god only'; dupl. KBo XXII 80, 2 *nahti* DINGIR-L[IM] [dupl. KUB XXXIII 115 II 4 *nāhi* 1-*edani-kan* DIN[GIR- [see sub 2 sg. imp. act. below]; H. A. Hoffner, *Documentation* Otten 153]), 3 sg. pres. act. *na-ah-zi* (KBo XXIII 65, 9 *n]asma-as-kan* ^{GIŠ}*kattaluzi nahzi* 'or he fears the doorstep' [cf. *ibid.* 7 *hatallu* 'doorbolt']), *na-a-hi* (KUB XLIX 3 II 2–3 ŠA DINGIR.MEŠ-*ya-as uddanī UL kuwatqa nāhi* 'he is in no sense godfearing'), HUŠ-*hi* (KUB V I IV 71 *BE-an-ma anzas KALAG-i KAXIM-mi har-siharsi warsas heuwas UL HUŠ-hi* 'but if for our sake he has no fear of violent thunderstorms [and] rainshowers'; cf. Güterbock, *Assyriological Studies Presented to F. R. Kraus* (83–9, esp., 87–8 [1982]), 1 pl. pres. act. *na-a-hu-u-e-ni* (KUB LII 75 Rs. 20 *kuitki nāhuweni* 'we have any fear'; KBo XXVII 203 II 5 and 9), *na-a-hu-wa-ni* (KuT 49 Vs. 14 ANA SAG DUMU ^{SAL}*SANGA-wa nāhuwani*; *ibid.* 24 ANA SAG DUMU ^{SAL}*SANGA-wa ūL kuwatka nāhuwani* 'in no way do we fear for the head of the priestess' son' [G. Wilhelm, *MDOG* 130: 178 (1998)]), HUŠ-*u-e-ni* (e.g. KUB V 1 I 32–33 *BE-an-ma-ssi ANA SAG.DU-ŠU UL kuitki HUŠ-ueni* 'but if we have no fear for his head [= person(al safety)]'; KUB V 4 III 7 (and I 5) *mān-ma-kan ANA SAG.DU* ^D*UTU-ŠI ūL kuitki HUŠ-ueni*; KUB V 1 I 101 ANA SAG.DU ^D*UTU-ŠI SIG₅-in UL-si kuitki HUŠ-ueni* '[if] the king [is] personally safe

[and] we have no fear for his sake'; *KUB* V 3 I 3–4 and V 4 III 24–25 *mān-ma* ANA ^DUTU-ŠI ŠU-as *wastulit ūL kuitki huš-ueni* 'if we have no fear for his majesty of a manual attack' [cf. *HED* 4:160]; *KUB* V 3 I 17–18 *mān-ma* ANA ^DUTU-ŠI IŠTU HIṬṬI ANŠU.KUR.RA ūL *kuitki huš-ueni* 'if we have no fear for his majesty of a horse-related mishap'; *KUB* XVIII 12 I 41 IŠTU HIṬṬI ANŠU.KUR.RA ūL *kuitki huš-ueni*; ibid. I 5 ANA SAG.DU ^DUTU-ŠI SAL.LUGAL UG₆-za KALA.GA-za GIG-za ūL *kuitki huš-ueni* '[if] we have no fear for the head [= lives] of king and queen of plague [or] serious illness'; *KUB* V 4 I 30 *mān-ma* ANA ^DUTU-ŠI TA BAL ūL *kuitki huš-ueni* 'if we have no fear for his majesty of insurrection'; ibid. I 41–42 *mān-ma* ANA ^DUTU-ŠI MUŠEN.HI.A-za ūL *kuitki huš-ueni* 'if we have no fear for his majesty of birds [= augury?]; ibid. II 6 *mān-ma* ANA ^DUTU-ŠI ^DŠUR-za ūL *kuitki huš-ueni* 'if we have no fear for his majesty of a rainstorm'; ibid. II 11–12 ditto, with IZI-za 'of fire'; *KUB* XXII I Vs. 11]UL *kuit huš-ueni*), *huš-u-ni* (*KUB* V 2, 2 KALA.GA-za GIG-za UG₆-za ūL *huš-uni* 'we have no fear of serious illness [or] plague'; ibid. 6 KALA.GA-za GIG-za ūL *huš-uni*; ibid. 10 *tapassaza ūL huš-uni* 'we have no fear of fever'; ibid. 15 UG₆-za ūL *huš-uni*), 2 pl. imp. act. *na-ah-te-e-ni* (*KUB* VIII 51 II 15 *le-wa nahtēni* 'fear ye not!' [Laroche, *RHA* 26: 13 (1968)]), 1 sg. pret. act. *na-a-hu-un* (*KBo* IV 2 III 42 and dupl. *IBoT* II 112 + *KUB* XLVIII 100 Vs. 3 *nu nāhun* 'I was afraid' [Götze – Pedersen, *MS* 4; Lebrun, *Hethitica VI* 104 (1985)]; *KUB* XLVIII 125 II 9 *nu-wa-za* SAL.LUGAL *nāhun* 'I the queen was afraid'; *KUB* XXXI 66 II 12 *nu apedani-ya memini nāhun* 'I was apprehensive of that matter as well' [Houwink Ten Cate, *Anatol. Stud.* Güterbock 130]; *KUB* XIII 35 II 33 GIM-an-ma-war-at ūhhu[n] *nu-wa-za-kan ser nāhun* 'but when I saw this I was apprehensive about it' [Werner, *Gerichtsprotokolle* 8]; *KBo* XVI 59 l. R. 3 [Werner ibid. 54]), *na-ah-hu-un* (*KUB* XXXIII 120 II 24), 3 sg. pret. act. *na-ah-ta* (e.g. *KUB* XXXIII 108 II 13 INIM.MEŠ IŠME *na-as nahta* '[he] heard the words and he was afraid' [Laroche, *RHA* 26: 72 (1968)]; *KUB* XXVIII 4 II 30 and 31 'he was afraid' [Kammenhuber, *ZA* 51: 111 (1955); Laroche, *RHA* 23: 76 (1965)]; *KUB* XXXIII 52 II 7 *s-an nahta* '[he] feared him/her/it' [Laroche, *RHA* 23: 148 (1965)]; *KBo* III 34 I 24–25 *hurlass-a nahta* 'he was afraid of the Hurrians'; *KUB* XIV 3 II 7–8 *kunannas-ma-as memini kuedani nahta* 'the matter of killing that he was afraid of' [Sommer, *AU* 6]; *KBo* XIII 146 III 23), 3 pl. pret. midd. *na-ah-ha-an-ta-at* (*KBo* L 16 Rs. 4 [Neu, *Interpretation* 120]), 2 sg. imp. act. *na-a-hi* (*KUB* XXX 33 I

15 and par. *KUB* XXX 36 II 8 *le-ta nāhi* 'fear not [for yourself]!' [context *HED* 3: 177]; *KUB* XXXIII 24 I 43 *le-wa-tta nāhi*; dupl. *KUB* XXXIII 27 Vs. 7 *le-wa-tt[a nāhi* [Laroche, *RHA* 23: 115 (1965)]; *KBo* XIII 131 Vs. 14 *le-ya-as nāhi* 'be not afraid of them!' [Siegelová, *Appu-Hedammu* 72]; *KUB* XXXIII 115 II 3–4 [DINGIR-LIM-ni-kan *le kuedanikki*] *nāhi* 1-edani-kan DINGIR-LIM-ni *nāhi* 'fear not just any god, fear one god only'; ibid. 8 *nāhi* [dupl. with *le ... nahti* sub 2 sg. pres. act. above]; *KBo* XXI 103 Rs. 30 *nāhi-mu*), *na-hi* (ibid. 28 *na-hi-mu par(as)ni* UR.BAR.RA-ni 'please [for my sake] beware of panther and wolf'), *na-a-hi-i* (*KBo* XXI 90 Rs. 54 (*nāhī-mu*); partic. *nahhant-* 'fearing, afraid; reverent(ial), respectful, concerned'; DINGIR.MEŠ-(n)as (ZI-ni [menahhanda] or *uddanī*) (*mekki*) *nahhant-* '(much) concerned with (the will of) gods, godfearing, religious', nom. sg. c. *na-ah-ha-an-za* (e.g. *KBo* V 6 III 32–33 *ABU-YA-m[a-kan* DINGIR.MEŠ-as *kuit nahha[nza ēsta* 'because my father was godfearing' [Güterbock, *JCS* 10: 95 (1956)]; *KUB* XXIV 3 II 55 *kuis* DINGIR.MEŠ-nas ūL *nahhanza* 'who [is] not religious' [Gurney, *Hittite Prayers* 30]; *KUB* XXXVI 91 I 7 *n-as* DINGIR.MEŠ-as ūL *nah[hanza]*; par. *KUB* XLIII 68 Vs. 13 ūL *nahhanza*; *KUB* I 1 IV 88–89 *n-as-kan ... ANA* ^DIŠTAR *nahhanza ēsdu* 'may he be reverential towards I.' [Otten, *Apologie* 30, 95]; *KUB* XXIV 3 I 22–23 *nu-tta-kkan* ¹Mursi-DINGIR-LIM-is LUGAL-us īr-KA INA KUR ^{URU}KÙ.BABBAR-TI-pat *nahhanza* 'to thee king Mursilis thy servant [is] reverent in the very land of Hatti'; *KUB* XXVI 9 I 2–3 *zik-za* ^{LÜ}HAZANNU [*haliyas udda*]nī *mekki nahhanza ēs* 'you, mayor, be very concerned about the matter of the watch!'; dupl. *KUB* XXVI 64 Vs. 2–3 *zik-za* ^{LÜ}H[AZANNU] [*ha*]liyas *uddanī mek[ki* [Daddi Pecchioli, *Oriens Antiquus* 14: 100 (1975); Otten, *Orientalia* N. S. 52: 134 (1983); cf. *KUB* XIII 4 II 73–74 *nu-za haliy[as] uddanī mekki pahhassanuwantes ēstin* 'be very protective!'; *KUB* XXVI 9 + 1256/1969 IV 7–8 *nu-za zik* [^{LÜ}HAZ]ANNU AWAT KIN *mekki na[hhanz]a ēs* 'you, mayor, be very concerned about the matter of labor!' [Otten, *Orientalia* N. S. 52: 134, 136, 138 (1983)]; *KBo* III 29 I 21), nom.-acc. sg. neut. *na-ah-ha-a-an* (*KUB* I 1 I 7–8 NUMUN ^DUTU-ŠI DINGIR.MEŠ-as-kan *istarna* ANA ^DIŠTAR *nahhān ēsdu* 'may my majesty's progeny be reverential to Ištar among the gods!'; *KUB* XXXVI 118, 8 *nu-war-as-za nahhān hardu* 'let him be respectful'; cf. e.g. *iskarān harzi* 'cleaves to', *karussiyan harak* 'keep quiet!' [*HED* 3: 155] [Carruba, *SMEA* 18: 192 (1977)]; *KBo* III 7 IV 27 *ammugg-a* I[NIM-n]as *nahhān* 'I am respectful of the words', with elliptic *harmi*; cf. e.g. *KUB*

XXI 42 IV 24 [me]mian GÜB-tar kuiski DÜ-an 'if someone [has] done a wrongful thing', vs. ibid. 28 [iy]an harzi [Beckman, *JANES* 14: 17 (1982); wrong *CHD* L-M-N 341 and Houwink Ten Cate quoted ibid.]), nom. pl. c. *na-ah-ha-an-te-es* (*KUB* XVII 21 IV 5 *nu wēs* DINGIR.MEŠ-as *kuit na[h]hant[es]* 'because we [are] godfearing' [von Schuler, *Die Kaškäer* 160]; *KUB* XIII 2 III 21 ANA DINGIR.MEŠ *nahhantes asandu* 'let [them] be godfearing' [von Schuler, *Dienstansweisungen* 47]; *KUB* XXIV 1 III 19–20 *kuēs-kan tuk* ANA ^DTelipinu ^{URU} *Ḫatti UL nahhantes* 'who have no respect for thee T. and for the gods of Hatti' [Gurney, *Hittite Prayers* 32]; *KUB* I 16 III 49–50 *sumes-a* [DINGIR.MEŠ-as *u*]ddanī *nahhantes ēstin* 'be ye religious!' [Sommer, *HAB* 14; *siunas uttar* recalls Lat. *res divina* 'religion']; *KUB* XIII 4 I 38 *nu-za* ANA INIM [DINGIR-LIM *me*]kki *marri nah[h]ant[es] ēstin* 'be exceedingly religious!'; ibid. II 24 and dupl. *KUB* XIII 5 II 33, *KUB* XIII 6 II 16 *nu-za* DINGIR.MEŠ-as *zi-ni mekki nahhantes ēstin*; *KUB* XIII 4 III 56–57 and dupl. *KUB* XIII 5 III 28 *nu-smas* DINGIR.MEŠ-as *zi-ni menahhanda mekki nahhantes ēstin* [Sturtevant, *JAOS* 54: 366, 374, 386 (1934)]; *KUB* XIII 4 II 28–29 and dupl. *KUB* XIII 6 II 20 *kuit kuit* DINGIR-LIM-ni-ma-at *ēszi-pat nu-za mekki nahhantes ēstin* 'in all religious matters be extremely discreet'; *KUB* XIII 4 III 43 and dupl. *KUB* XIII 5 III 14 *nu-za halluwayaza mekki nahhantes ēstin* 'be very much afraid of a fracas'; *KUB* XIII 3 III 22 *nu-smas uwitenas nahhantes ēstin* 'be concerned about waters!' [Friedrich, *Meissner AOS* 47]; *KUB* XIII 100 Rs. 8 *nu ka*]marsuwas *uddanī mekki nahh[antes] ēstin* 'in the matter of defecation be very concerned'; *KUB* XIII 4 III 44 and dupl. *KUB* XIII 5 III 15 *anda-ma-za pahhuwenass-a uddanī mekki nahhantes ēstin* 'moreover in the matter of fire also be very careful!'; *KUB* XVII 29 II 6–8 *karū-ma sumenzan huhha hannis attēs annis irhass-a KASKAL-ass-a uddanī nahhantes esir* 'but of old your grandparents and parents were concerned about the matter of borders and roads'; *KUB* XI 1 IV 7]āi *pappi nahhantes eser* 'they were, alas [?], reverent'; ibid. 14 *ne āi pappi UL n[ahhantes]* 'they, alas [?], [were] irreverent' [cf. *HED* 1–2: 14]; verbal noun *nahhūwar*, *nāhūwar* (n.), gen. sg. *na-ah-hu-u-wa-as* (*KBo* III 6 IV 15–16 *nahhūwas-ma-mu kuis* LUGAL-us *ē[sta] n-as-mu-kan*] *nahta* 'what king owed me respect [literally: was of respecting me], he respected me'), *na-a-hu-u-wa-as* (dupl. *KUB* I 1 + XIX 60 IV 55–56 *nāhūwas-ma-mu kuis* LUGAL-us *ē[sta] n-as-mu-kan nahta*; dupl. *KUB* I 8 IV 34 -]ma-mu *kuis* LUGAL-us *ē[sta] n-as-mu-kan nahta* [Otten, *Apologie* 26]; *KBo* XVIII 69 Vs. 5 [for the con-

struction cf. e.g. *KBo* V 9 III 3 and 7 (*memiyas*) *kuis* (UL) *iyauwas* 'a thing which (is) (not) to be done'; *KUB* XXVI 58 Vs. 16 *n-as mān duddunumas mān-as kunannas* 'whether he (is) to be pardoned or killed'; *KBo* XVII 61 Vs. 14 *mān-as UL-ma huiswannas* 'if he (is) not viable'); iter. *nahheski*-, *nāheski*-, 1 sg. pres. act. *na-ah-hi-es-ki-mi* (quoted sub 1 sg. pres. act. above), 2 sg. pres. act. *na-a-hi-es-ki-si* (*KUB* VIII 79 Vs. 9 *nu-wa le nāheskisi* 'be not afraid!' [Hagenbuchner, *Korrespondenz* 2: 399]).

For the archaic use of 2 sg. imp. act. *nāhi* in prohibition, with parallels in 'fear' words elsewhere (Lat. *nē timē*, Hom. *μη δέτδιθι*), see *HED* 5: 75–6. The form *nāhi* resembles 2 sg. imp. act. *kueni*, *pahsi*, *sanhi* (beside *sa-an-ah*, *sa-a-ah*, *sa-an-ha*). Oettinger's assumption (*Stammbildung* 410) of a "reinterpreted" 3 sg. pres. act. (*le nāhi* originally 'let him not fear') lacked plausibility. Catsanicos' (*BSL* 75.1: 168–172 [1980]) suggestion of an elliptic (verbless) *le* + dat.-loc. sg. of a highly dubious ad-hoc noun **nahi*- (n.) 'fear' (thus *le-ta nāhi* recalling Lat. *nē tibi timōri* [sit]) was ingenious but improbable.

nahsar(r)iya- 'be(come) fearful, be afraid; have respect for, be reverential to (+ dat.-loc.) (HUŠ), 2 sg. pres. act. *na-ah-sa-ri-ya-at-ti* (*KUB* XIX 49 I 71 *anda ehu nahsariyatti*[-ma *le* 'come in, don't be afraid!' [Friedrich, *Staatsverträge* 2: 10]), 3 sg. pres. act. *na-ah-sa-ri-ya-az-zi* (*KUB* XIX 54 I 10 *nu apās*] *antuhsas ser nahsariyazzi* 'that person is thereby alarmed' [Friedrich, *Staatsverträge* 1: 140]), 3 pl. pres. act. *na-ah-sa-ri-ya-an-zi* (*KBo* V 6 III 5–6 LÚ.MEŠ KUR ^{URU} *Mizra-ma mahhan šA KUR ^{URU} Amka GUL-ahhuwar istamassanzi n-at nahsariyanzi* 'when the Egyptians hear of the attack on Amqa, they are afraid' [Güterbock, *JCS* 10: 94 (1956)]), *na-ah-sar-ya-an-zi* (*KUB* XXIV 6 Rs. 7–8 *ape-ma idālawēs* [...] *UL nahsariyanzi* 'but those evil ... have no respect [for ...]'), 3 pl. pres. midd. *na-ah-sa-ri-ya-an-da-ri* (*KBo* V 6 II 6 *n-at nahsariyandari* 'they are afraid'), 1 sg. pret. midd. *na-ah-sar-i-ya-ah-ha-at* (*KUB* XXXIII 120 II 56 [ku]edani *nahsariyahhat* 'of whom was I afraid?' [Güterbock, *Kumarbi* *4]), 3 sg. pret. midd. *na-ah-sa-ri-ya-ta-ti* (*KBo* III 1 I 34 [nu ¹Han]tilis *nahsariyatati* 'H. was afraid'), *na-ah-sa-ri-ya-at-ta-at* (*KUB* XII 60 I 11–12 ^DTelipinus *aruna pait nu*[-ssi *arunas*] *nahsariyattat* 'T. went to the sea; the sea was afraid of him' [Neu, *Interpretation* 121]), *na-ah-sar-ri-ya-at-ta-at* (*KBo* XVI 1 IV 23 *n-as nahsarr[i]*; dupl. *KBo* III 4 II 68 -ya]ttat [Götze, *AM* 62; Otten, *MIO* 3: 165 (1955)]; *KBo* III 4 III 13 -y]attat), *HUŠ-ri-ya-ad-da-at* (*KUB* XLIV 4 Rs. 7–8 *n-as HUŠ-riyaddat weritesta nu-ssi-kan KAXU-is tapusa pait*

IGL.HI.A-wa KI.MIN 9 ^{UZU}UR.HI.A KI.MIN 'she was fearful and frightened, her mouth went askew, her eyes likewise, her nine body parts likewise' [went awry; Beckman, *Birth Rituals* 176]), 2 pl. pret. act. *na-ah-sar-ri-ya-at-tin* (KBo XIV 12 IV 8–10 *nu-wa-smas mān* [KUR ^{URU}Amk]a *kuit walahhir nu-wa nahsarriyattin* [kuwa]tqa 'when they attacked your land of Amqa you were somehow scared' [Güterbock, *JCS* 10: 97 (1956)]), 3 pl. pret. midd. *na-ah-sa-ri-an-ta-ti* (KUB XXXVI 100 Rs. 4 [n]ahsariantati *nu ape-a kūrurier* 'they were afraid and those too made war' [S. de Martino, *Annali e Res Gestae antico ittiti* 118 (2003)]), *na-ah-sa-ri-ya-an-da-ti* (KBo IV 4 IV 31 *n-at nahsariyandati* 'they were afraid' [Götze, *AM* 138], *na-ah-sa-ri-ya-an-ta-at* (KUB XIV 8 Vs. 20 LÚ.MEŠ ^{URU}Mizrī-ma mahhan nahsariyantat 'when the Egyptians were afraid' [Götze, *KIF* 210]), *na-ah-sar-ri-ya-an-ta-at* (KBo V 13 I 10 *n-at nahsarriyantat* 'they became afraid' [Friedrich, *Staatsverträge* I: 112]; KUB XIX 13 I 49 EGIR-ann-at nahsarriyantat [Güterbock, *JCS* 10: 110 (1956)]; KUB XIX 22, 7 *n-at nahsa*]rriyantat *nu taksul ier* 'they became afraid and made peace'; dupl. KBo XIV 42 Vs. 16 n]ahsa[r- [Houwink Ten Cate, *JNES* 25: 28 (1966)]); supine *na-ah-sar-ri-is-ki-u-an* (KUB VI 45 III 55–56 ANA ^{DU}... nahsarriskiuwan tiyanzi '[they] will take to being reverential to the storm-god'), *na-ah-sa-ri-is-ki-u-wa-an* (dupl. KUB VI 46 IV 25 ANA ^{DU}... nahsarriskiuwan tiyanzi [Singer, *Muwatalli's Prayer* 83 (1996)]); deverbative adjective *nahsari(ya)want-* 'afraid', nom. sg. c. *na-ah-sa-ri-ya-wa-an-za* (KBo III 21 II 17–19 *iktas-ma-ddu-ssan irhaz ūL nahsariyawanza arha ūL uizzi ūL pittuliantan-ma anda warpiskisi* 'from the confine of your catchnet the unafraid does not escape, [with it] you corral the unensnared' [cf. *HED* 1–2: 259]), abl. (?) *na-ah-sa-ri-wa-da-za(-ká[n* (KBo VM 100 III 11). Cf. for formation e.g. *kartimmiyawant-* 'angry' (*HED* 4: 110–1), *pidduliyauwant-* 'anxious' (cf. Oettinger, *Documentum Otten* 280–1).

nahsariya- (and *nahsarnu-* [below]) resemble *huntariya-* (: *huntar-nu-*). For discussion whether a noun **nahsar-* or derivation with a suffix *-ariya-* is involved (as in *happar-ia* [*HED* 3: 126] vs. *gim-mant-ariya-* [*HED* 4: 144–5]) see Kronasser, *Etym.* 1: 508–9; *HED* 3: 383.

nahsarnu- 'make afraid, intimidate; command respect', 2 sg. pres. act. *na-ah-sar-nu-si* (KBo XLV 205,5 n]ahsarnusi; ibid. 4 *le-an nahsar-[nusi* 'do not intimidate him!'; KUB XIX 29 IV 16 *zik-ma-wa-za DUMU-as nu-wa ūL kuitki sakti nahs[arnusi-ma-mu ūL* 'you are a

child and know nothing; you do not command my respect' [Götze, *AM* 18]), 3 sg. pret. act. *na-ah-sar-nu-ut* (KUB XIX 29 IV 7–8 *man-wa-mu nahsarnut-ma kuis ē[sta-man-wa]* [tuel] *hantezzis šēš-as* 'had anybody commanded my respect it would have been your elder brother' [Götze, *AM* 16]; ibid. IV 10 *man-wa-mu mān nahsarnut mān-wa-mu apā[s* 'if he had commanded my respect, if he ...'; *Mašat* 75/118 a Rs. 13 *me]kki nahsarnut* [Alp, *HBM* 284]; uncertain KBo XVIII 31 l. R. 5 *nahsarnut*]; partic. *nahsarnu(w)ant-*, nom. pl. c. *na-ah-sar-nu-an-te-es* (KUB LVII 112 Rs. 3); iter. *nahsarnuski-*, 3 pl. pret. act. *na-ah-sar-nu-us-ki-ir* (KUB LX 157 III 7–8 *nahsarnuski(r)-w[ar-an kuyēs]* *writenuski(r)-war-an kuyēs* 'those who would intimidate and frighten him').

For denominative causative derivation of *nahsarnu-* from **nahsar-* cf. *esharnu-* 'make bloody', *aimpanu-* 'burden', *duddunu-* 'pardon'. Alternatively cf. perhaps as syncopated deverbative parallel *kartim(miya)nu-* (*HED* 4: 111; cf. Kronasser, *Etym.* 1: 441).

nahsar(r)att- (c.) 'fear, dread, awe, reverence, respect (esp. of or for gods; cf. Gk. *δεισιδαιμονία*, Lat. *divom metus*); fearsomeness, awesomeness, aura, nimbus; (personified) Fear; (pl.) fearsome qualities; Fear (in asyndetic junction with *weritema-* 'Fright', double plurals replacing duals in dvandva composition)', nom. sg. *na-ah-sa-ra-az* (e.g. KBo I 52, 13, matching [inexactly] ibid. Akk. *palhu* 'fearsome; reverent' [*MSL* 3: 64 (1955)]; KBo XIII 2 Vs. 5, matching ibid. Akk. *pu]luhti* 'fear(someness)' [cf. ibid. 7 *ú-e-ri-te-im-ma-as*]; ibid. Vs. 8, matching ibid. Akk. *me]lemmu* 'awesome radiance, numinous aura'; KBo XVIII 133 Vs. 10–11 *nu* [KUR.]KUR.MEŠ *hū-manta nahsaraz harzi* 'fear holds all the lands'; KUB XXVIII 4 Vs. 21 b *epta-an nahsaraz epta-an weritemas* 'Fear seized her, Fright seized her', matching ibid. 18 a [Hattic] *tu-ú-pi ta-ú-wa_a se-ih-ku-wa-at* [Kammenhuber, *ZA* 51: 109 (1955)]; KUB XXVIII 5 Vs. 14 b *ept[a-an n]ahsaraz epta-an we]ritemas* 'Fear seized him, Fright seized him', matching ibid. 15 a [Hattic] *ta-a]-ú-wa_a (-) tu-pi ta-ah-ku-wa-at* [Kammenhuber, *ZA* 51: 106 (1955)]; KUB XXIV 3 I 26–27 *namma-ssan É.DINGIR-LIM-KA ANA KÙ.BABBAR GUŠKIN nahsaraz tiyanza* 'further for your temple's silver and gold respect is laid down' [Gurney, *Hittite Prayers* 20]), *na-ah-sa-ra-za* (par. KUB XXIV 1 I 17 *nahsaraza tiyanza*; KUB XXXIII 98 II 7–8 *nu-wa É-ir katkattimas epta* SAG.GEME.İR.MEŠ[-ya] *nahsaraza epta* 'tremor seized the house and fear seized the servants'; similarly dupl. KUB XXXIII 102 II 9–10; dupl. KUB XXXIII 93 II 22 É-ir *nahsaraza*] [Güterbock, *JCS*

5: 148 (1951)]; *KUB XXXI* 90 III 5–6 *namma-ssan* ANA DINGIR.MEŠ *nahsaraza tiyanza ēsdu* ANA ^DIM-ma-kan *nahsaraz* [na-ah-sa-ra-az!] *mekki kittāru* ‘further let fear of gods be imposed, but most of all let fear of the storm-god be inured’), *na-ah-sar-az* (dupl. *KUB XIII* 2 II 36–37 *namma-ssan* DINGIR.MEŠ-as *nahsaraz tiyan ēsdu* ANA ^DU-ma-ssan *nahsaraz mekki kittaru* [von Schuler, *Dienstanweisungen* 46; Daddi, *Vincolo* 138]), *na-ah-sar-ra-az* (*KUB XIII* 2 III 19–20 and dupl. *KUB XXXI* 86 IV 3–4 ANA ^{LÜ}.MEŠ-SANGA ... *nahsarraz* [dupl. *na-ah-sa-ra-az*] *kittaru* ‘let veneration be in place for priests ...’ [von Schuler, *Dienstanweisungen* 47; Daddi, *Vincolo* 150–2]; *KUB XIII* 12, 9 n]ahsarraz]), *na-ah-sar-ra-za* (*KUB LVIII* 89 Vs. 1; ibid. 7 na-ah-sar-ra-at-ta [case?]), acc. sg. *na-ah-sa-ra-at-ta-an*, *na-ah-sa-ra-ad-da-an* (545/u + 577/u I 8 + *KUB XVII* 21 I 4 *nu-ssan sumās* DINGIR.MEŠ-as *nahsarattan* ^{URU}Hattusas-pat KUR-ya zikkuiwani ‘only in Hatti-land do we institutionalize reverence for you gods’ [von Schuler, *Die Kašköer* 152]; *KUB XVII* 21 I 20 *nahsarattan kissan ŪL kuiski tiyan harta* ‘nobody had maintained reverence in this manner’; similarly ibid. I 9–10 [more context *HED* 6: 34]; *KUB XIII* 4 III 58–59 *n-asta* DINGIR.MEŠ-as ^{NINDA}harsi ^{DUG}ispantuzzi *nahsarattan mekki tiyan ha[r]tin* ‘for the gods’ loaf and libamen keep your respect very much in place’ [Sturtevant, *JAOS* 54: 386 (1934)]; *KBo XII* 85 III 6–7 *nu IGI-anda ša UR.MAH nahs[arattan] ša MUŠ-ya weriteman ka[-]* ‘face to face, fear of lion and dread of snake’ [Haas – Thiel, *Rituale* 146; *CHS* 1.5.1: 140]; *KUB XXIX* 1 II 34–35 [*nah-sa*]rattan EGIR-pa dās weritiman EGIR-pa dās ‘he took back fear, he took back fright’; ibid. II 50–51 MU.HLA-a-ssi EGIR newahhir *nahsarattan newahhir* ‘they restored to him years, they restored [regal] aura’ [M. Marazzi, *Vicino Oriente* 5: 154–6 (1982); M. F. Carini, *Athenaeum* 60: 494 (1982)]; ibid. I 8–9 *nu n]ahsarattan hānis* [*ishassar-wāt*]ar hānis; ibid. III 33–34 *nu nahsaraddan hani<s>ten nu ishassar-wātar hanesten* ‘apply nimbus, apply lordliness!’; *ABoT* 44b II 34 + 44a II 2–3 *nu-mu nahsar[att]an tasnu[marr-a]* EGIR-pa DINGIR-YA pā[i] ‘my god, restore to me aura and invigoration!’; *KUB VII* 13 Vs. 29–30 ^DU-as karpin kartimmiattan nahs[arattan] sarāuwar tarmānun mitānun ‘the storm-god’s wrath, anger, fearsomeness, and rage I have nailed [and] secured with red wool’; dupl. *KUB XLVI* 56 Vs. 16 *kartimmi]attan werit[e-]*; *KBo XII* 118 Rs. 16 *weriteman nahsar-at[tan]*, *na-ah-sar-at-ta-an* (*KUB LX* 157 II 9–10 *nu-wa kel antuh-sas idālu inan idāl[un] writeman nahsaratta<n> lahlahhi[man* ‘this man’s bad disease, bad fright, fear, turmoil ...’), *na-ah-sar-ra-ta-an*

(*KUB V* 1 III 55–56 *nu-mu pi<r>an huuiyasi nahsarratan-mu-kan tiyasi harqanumi-an* ‘you lead me on, you tread on my fear, I overcome it’), *na-ah-sar-ra-at-ta-an* (*KUB LX* 157 III 17 *nahsarrattan uriteman*), *na-ah-sar-an-ta-an* (sic *KUB XXXIII* 120 I 41 [Güterbock, *Kumarbi* *3]), dat.-loc. sg. *na-ah-sa-ra-at-ti* (*KBo XII* 74, 9–10 *n-as n]ahsaratti* [katkattiskizzi] ‘he shakes in fear’; dupl. *KBo XII* 75, 8–9 *n-as n]ahsaratti* [katkattiskizzi]; *KBo XIII* 245 Rs. 14–16 3 NINDA.SIG parsiya KL.MIN *nu nahsaratti weritemi dāi* ‘he fritters three flatbread and places for Fear [and] Fright’), *na-ah-sar-ra-at-ti* (*KBo III* 4 IV 13 [Götze, *AM* 120]), abl. sg. *na-ah-sa-ra-at-ta-az* (*IBoT* I 36 I 58–59 *nu* ^{GIŠ}ŠUKUR.HLA *apas nahsara<t>az uskizzi* ‘he [viz. the gatekeeper] is always tremendously watchful for spears’ [Kümmel, *Orientalia* N. S. 36: 369 (1967); wrong *CHD* L-M-N 344; Güterbock, *Bodyguard* 10]), *na-ah-sa-ra-ta-za* (*KUB XLIV* 50 II 16 *wanatiyaza nahsarataza* ‘from fear of wanati-’ [?]; for construction see *HED* 1–2: 156–7; cf. [?] *KBo XXIX* 16 II 3 and 4 [Luw.] *wanatiyatiya sarri mammalhunni* ‘over w. we break’ [Starke, *KLTU* 196]), nom. pl. *na-ah-sa-ra-at-te-es* (*ABoT* 44 I 58–61 ^DUTU-i sarku LUGAL-ue 4 *halhaltumari ukturi istarna arha iyattari ZAG-az-tet nahsarattes huiyantes GÜB-laz-ma-ta we<ri>temas huiyantes* ‘sun-god, lofty king, you traverse the four firm corners; on your right Fear running, on your left Fright running’; 1226/u + *KUB XXXVI* 75 II 1–2 ZA[G-a]z-t]et nahsara[tt]es [huiyant]es GÜB-laz-ma-tta uri[tem]es [hui]yantes [ZA 67:56 (1977)]; *KBo XXII* 75, 3 -]ritemes), acc. pl. *na-ah-sa-ra-ad-du-us* (*KUB XXVIII* 4 Vs. 28 b [na]hsaraddus we[r]i-temuss-a [Kammenhuber, *ZA* 51: 110 (1955); ibid. Rs. 10–11 [EGIR-šU-]ma nahsaraddu[s] [we]ritemus ša ^D[U 9-šU eku]zi; dupl. *KUB XXVIII* 5 Rs. 10–11 n]ahsaraddus [weritem]us ša ^DU 9-šU ekuzi ‘he toasts the storm-god’s Fear [and] Fright nine times’ [Laroche, *RHA* 23: 77 (1965)]), *na-ah-sar-ad-du-us* (*KUB XXXIII* 113 I 20–21 + XXXVI 12 I 33–34 *nu-war-as kuis namma uskizzi* [uni?]yas *nahsaraddus* ‘who can stand any longer that one’s fearsome looks?’ [Güterbock, *JCS* 6: 12 (1952)]), gen. sg. or pl., or dat.-loc. pl. *na-ah-sar-at-ta-as* (*KBo XII* 89 II 15).

nahsaratt- is not derived from *nahsariya-* (which would have yielded **nahsariyatt-*; cf. *aniyatt-*, *kartimmiyatt-*, *maniyahhiyatt-*). It parallels *dusgaratt-* ‘rejoicing’, implying a noun **dusgar-* ‘joy’ from *dusk(i)-* ‘be glad’, which yielded denominative verbs *dusgariya-* (verbal noun *dusgariyatar*) and *dusgarai-* (deverbative noun *dusgaratt-*, adjective *dusgarawant-*). Similarly *nahsariya-* (cf. *nahsariya-*

want-) must have had a parallel **nahsarai-*, whence **nahsarayatt->nahsaratt-*. Further parallels are *happar-/happir-* 'business', with denominative verbs *hap(pa)riya-*, *hap(pa)rai-* 'trade' and noun *happir(iy)a-* 'trading post, town' (cf. *tuskariya-* 'joy').

Besides the Luwoid *kuway(a)-* 'fear, revere', a near synonym of *nahsar(iya)-* is *ú-e-ri-te-lú-ri-te-*, which can alternate with it in duplicates (KUB VII 13 Vs. 29 *nahs[arattan]*: KUB XLVI 56 Vs. 16 *werit[eman]*), or co-occur in close context (KBo XII 85 III 6–7 šA UR.MAH *nahs[arattan]* šA MUŠ-ya *weriteman* 'fear of lion, dread of snake'), or join in a binomial, usually *nahsar(iya)- werite-* (KUB XLIV 4 Rs. 7 *n-as* HUŠ-riyaddat *weritesta* 'she was fearful [and] frightened'; frequent noun pair *nahsaratt- weritema-*) but with occasional reversal (KBo XII 118 Rs. 16 *weriteman nahsaratt[an]*; KUB LX 137 II 10 *writeman nahsaratta[n]*). Such a (preferably alliterative) binomial 'fear and fright' is commonplace, from Hattic *tāuwa tūpi* or *tūpi tāuwa* to Italic (Umbr. *tursitu tremitu* 'make tremble [and] shake' [Iguvine Tables VI b 60 and VII a 49]) to Russian *strax i trepet* 'fear and trembling' to Pentagonese sloganeering bluster ('shock and awe'; cf. LXX Deuteronomy 2: 25 *τρόμον ... καὶ ... φόβον*). Such abstract nouns can be personified, as when *Metus* lurks amid other phantasmagoric denizens (such as *tristis Senectus* 'sad Old Age') in the forecourt of Vergil's Orcus (*Aeneid* 6: 275–6). Alliteration influenced lexical choice, as when Tullus Hostilius in Rome dedicated shrines to *Pallor* and *Pavor* ('shaking', > French *peur*), rather than e. g. *Metus* and *Timor* (Livy 1.27). Others of the kind were the Greek epic (and later astronomical) satellites of Ares, *Δεῖμος* 'Fear, Dread' and *Φόβος* 'Fright, Rout', the former matching in suffix Hitt. *werite-m(m)a-*. In Hittite the personified asyndetic pair *Nahsaratt- Weritema-* amounted to a dual-dvandva compound (such as Vedic *Mitrā-Vāruṇā*), which upon loss of grammatical dual mechanically converted to a double plural *Nahsarattes Weritemes*, either of a piece or split like RV 7.42.5 *ā Nāktā sadatām Uṣāsā* 'let Night and Dawn be seated' (for these and further parallels [e. g. Lat. *Geminus Quirinus* 'Remus [and] Romulus'] see Puhvel, *American Journal of Philology* 98: 396–405 [1977] = *Analecta Indoeuropaea* 379–88 [1981]).

Attempts to delineate semantic nuances of *nah(sar)-* and *werite-* have not been successful. Otten (*Gewitterritual* 46) saw more of an "awesome" sense in *nah-*, vs. "plain" fear in *werite-* (yet the Old Latin cognate verb *vereor* definitely implied religious awe, before

blending with the more commonplace *metuō* and *timeō* [both of obscure etymology]). E. Masson (*Suplementos a Minos* 16: 212–4 [2000]) plumped for a primary sense 'military panic, rout' (as in Gk. *φόβος*), which is not borne out by a preponderance of attestations.

The Akkadian glosses offer some differentiation, matching *nahsaraz* with Akk. *puluhtu* 'fear(someness)' (*palāhu* 'fear, revere') and *melemmu* 'awesome nimbus', whereas *werite(m)-* is glossed by *piritum* 'terror', *paradum* 'be scared', *kilittum* 'fright', *galātum* 'be afraid' (KBo I 31 I 8–12; MSL 13: 143 [1971]).

While Luwoid *kuway(a)-* (IE **dwey-*) relates mostly to eastern Indo-European (Greek, Armenian, Indo-Iranian [HED 4: 301–3]), Hitt. *werite-* and *nah(sar)-* have cognates only in the West. Since Pedersen (MS 61, Hitt. 187) the plausible etymon of *nah(sar)-* is OIr. *nār* (< **nāsrō-*) 'shy, modest', *nāire* (< **nāsrīyā* 'shyness, modesty'), thus a Celtic : Anatolian isogloss comparable to OIr. *allas* 'sweat': Hitt. *allaniya-* 'perspire' or OIr. *and-* 'kindle': Hitt. *hantais* 'heat'. Even in the absence of a third witness a reconstruct **neA₁-(sr-)* imposes itself (IEW 754), invalidating Kronasser's doubts (Etym. 1: 508–9) about postulating a prehistoric verbal noun **nahsar* (rather than "expected" **nahessar*).

The paradigm of *nah(h)-* is of mixed conjugation (pres. act. sg. *nahmi*, *nahti*, *nahzi* : *nāhi*), with original present (3 sg. **neA₁-ti*) and perfect forms (3 sg. **noA₁-e*; cf. Goth. preterito-present *ōg* 'I fear' beside *agis* 'φόβος'); Oettinger's assumption (*Stammbildung* 440–2) of *-hi* conjugation primacy was unwarranted. Perhaps originally *nahmi*, *nahzi* were potentially transitive 'fear (+ acc.)', whereas *nahti*, *nāhi* were stativally intransitive, thus 'have fear (for)', 'be afraid (of) (+ dat.-loc.)'.

nah(h)iti-, nahhita- (c. and n.), a bakery product (^{NINDA}*nahhiti-*), nom. sg. c. *na-ah-hi-ti-is* (KUB XXVII 13 I 34 I ^{NINDA}*nahhitis*; KUB XXX 40 I 8 I ^{NINDA}*nahhitis* ZID.DA 3 UPNI 'one n. of three handful flour'; KBo XV 52 VI 31 ^{NINDA}*nahhitis* ZID.DA 3 UPNI; KBo XXI 34 II 48 *ser-a-ssan* 1 ^{NINDA}*nahhitis* UPNI kittari 'on top is placed one n. of a handful' [Lebrun, *Hethitica* II 121]; KBo X 34 I 6–7 1 ^{NINDA}*im[zu]* *nahhitis* šA $\frac{1}{2}$ šA[TI] 'one sourdough n. of half a *sūtu*'; KBo XXXIX 102 r. K. 3 ^{NINDA}*nahhitis*], acc. sg. c. *na-ah-hi-ti-in* (KBo XXIV 59 I 9 *ser* 1 ^{NINDA}*nahhitin dāi*; KUB XLV 47 I 31–32 *nu-ssan ser* 1 ^{NINDA}*nahhitin* šA 2 UPNI *dāi ser-a-ssan* ^{GIŠ}*in-*

BL.HH.A *ishuwāi* 'he puts above one *n.* of two handful and scatters fruits over [it]'; *KBo* XX 129 I 4–5 and 6–7 *nu-ssan* ^{NINDA}*nahhitin tianzi ser-a-ssan* ^{GIŠ}*INBL.HI.A ishuwanzi*; *KUB* XVII 69, 8 1 ^{NINDA}*nahhitin UPNI*; *KUB* LI 71 I. K. 9 ^{NINDA}*nahhitin ša UPNI*; *KUB* LIV 46, 13 1 ^{NINDA}*nahhitin kuit* $\frac{1}{2}$ *UPNI dāi* 'takes one *n.* amounting to half a handful', *na-a-hi-ti-in* (*KBo* IX 119 I 8 ^{NINDA}*nāhiti[n]*), *na-hi-ti-in* (e. g. *KUB* XVII 28 III 42 1 ^{NINDA}*nahitin*; *KBo* VII 60 Rs. 9 ^{NINDA}*nahitin dāi*), nom.-acc. sg. or pl. neut. *na-ah-hi-ti* (*KUB* LX 164 II 12 3 *nahhiti-ma ša NINDA IMZU* 'three *n.* of sourdough'; *KBo* XXVII 130 I 4 7 ^{NINDA}*nahhiti*), *na-a-hi-ti* (*KUB* XII 15 V 7 and 8 1 ^{NINDA}*nāhiti dāi*; *ibid.* V 5 4 ^{NINDA}*nāhiti dāi* 'takes four *n.*'), *na-ah-hi-ti-in* (sic *KBo* V 1 II 18–19 *iskisa-smas EGIR-an kuddaz* 2 ^{NINDA}*nahhitin kianta* 'in their rear, back from the wall, lie two *n.*' [Sommer – Ehelolf, *Pāpanikri* 6*, 53]; *KBo* XXI 34 II 16 9 ^{NINDA}*nahhitin ZID.DA UPNI*), dat.-loc. sg. *na-ah-hi-ti* (*KBo* XXIV 10 I 7 *n-an-san* ^{ANA} ^{NINDA}*nahhiti ser dāi* 'places it over the *n.*'; *KUB* XLV 47 I 34 *n-at-kan* ^{ANA} ^{NINDA}*nahhiti ser dāi*; *KBo* XXIV 7, 10 ^{ANA} 1 ^{NINDA}*nahhiti*; *KBo* XXIV 59 I 12 ^{NINDA}*nahhiti-ma-ssan ser*; *ibid.* I 4 ^{NINDA}*na-ah-hi-ti se-ir* [emended from *na-ah-hi-ti-in*] 3 *HAR GUŠKI[N dāi* 'on the *n.* he places three gold rings'; *KUB* IX 22 III 8–10 *nam]ma-ssan* ^{NINDA}*nahitin dāi* [^{NINDA}*n]ahiti-ma-[ss]an ser* ^D*SIN* ^D*UTU* ^U*MUL iyantes* 'he also places a *n.*; on the *n.* [are] depicted moon, sun, and star' [Beckman, *Birth Rituals* 94, 111]), *na-hi-ti-i* (*ibid.* III 15 *n-at-san* ^{NINDA}*nahitī katta dāi* 'he puts them along with the *n.*'), nom. pl. c. *na-ah-hi-ti-is* (*KUB* XVII 28 III 29–30 3 ^{NINDA}*nahhitis ša* 3 *UPNI*), acc. pl. c. *na-ah-hi-ti-is* (*KBo* XXI 34 III 6–8 *nu* 1 ^{GIŠ}*BANŠUR* ^{GIŠ}*ERIN PANI kurakki tianzi nu-ssan* 4 ^{NINDA}*nahhitis UPNI tianzi ser-a-ssan* ^D*Hebat asesanzi* 'they set a cedarwood table before the pillar; they place four *n.* of a handful, and station Hebat[s icon] above' [Lebrun, *Hethitica II* 122]), *na-ah-hi-ti-us* (*KUB* LIV 46, 10 5 ^{NINDA}*nahhitius kuit*), *na-hi-ti-us* (*KUB* LIV 72 I 10 2 ^{NINDA}*nahitius*), dat.-loc. pl. *na-ah-hi-ta-as* (*KBo* XXXIII 17, 8 ^{AN[A} ^{NINDA}*nahhitas-san*), *na-ah-hi-da-as* (*KUB* XXXII 49 a III 12–13 *apūs-a* 4 ^{MUŠEN.HI.A} ^{GIŠ}*keshiyas* ^{ANA} 4 ^{GIŠ}*GIR.MEŠ piran katta* ^{ANA} ^{NINDA}*nahhidas-san dāi* 'those four birds he deposits at the four feet of the throne, down upon *n.*' [CHS 1.2.1: 61]).

Plausible Hurrian affinity (cf. e. g. *KUB* XXVII 6 I 31 [Hurr.] *na-ah-hi-ti[-* [Lebrun, *Samuha* 95]) is reflected in formal anomalies such as stem and gender variation and case incongruences. Incorrectly

classified by *CHD* (L-M-N 342–3) as an adjective qualifying *NINDA* 'bread', *nah(h)iti-* is rather specific baked goods made with meal or sourdough, sometimes decked with fruit or ceremonially ornamented, routinely with determinative *NINDA* but occurring also in contexts such as *KUB* LX 164 II 12 3 *nahiti-ma ša NINDA IMZU* 'three *n.* of sourdough' or *KBo* X 34 I 6–7 1 ^{NINDA}*IM[ZU] nahhitis ša* $\frac{1}{2}$ *šA[TI]* 'one sourdough *n.* of half a *sātu*'. Perhaps of toponymic association (cf. ^{URU}*Nahita*, and e. g. (^{NINDA})*karkisili-* beside ^{URU}*Karkisa*), in which case adjectival origin is possible; in Hittite, however, 1 (^{NINDA})*nah(h)iti-* functions like German *ein Berliner* 'one jelly doughnut', English *one Danish*, or Swedish *ett franska* 'one French roll'.

Cf. the equally Hurroid ^{NINDA}*mulati-* (*HED* 6: 186–7).

nahsi-, nahzi-, nahhasi- (c.?), smallish measure for liquid or soft pourables (wine, oil, butterfat, honey, mush, fruit), nom. sg. (?) *na-ah-si-is* (*KUB* XXXII 133 I 14 *YÀ.DÜG.GA nahsis* 'n. [of] good oil' [Miller, *Kizzuwatna Rituals* 313]; *KBo* XI 24 I 7 + XI 23 I 4 1 *NAMMATUM YÀ.GIŠ* 1 *NAMMATUM LÄL* 1 *nahsis GEŠTIN* 'one *nammatum* tree oil, one *nammatum* honey, one *nahsis* wine', *KUB* LVIII 49 III 13 1-*EN nahsis*; *Bo* 7987 II 10 *n]ahsis GEŠTIN*; *KUB* XX 27, 7 *BA.BA.ZA pa(sic)-ah-si[-is* 'n. [of] mush'), *na-ah-zi-is* (*KUB* XXIX 4 III 52–55 *nu YÀ.DÜG.GA tepu YÀ.GIŠ nahzis LÄL nahzis INBU nahzis* 20 *NINDA.-SIG.MEŠ* 3 ^{NINDA}*mūlatis ša* $\frac{1}{2}$ *UPNI* ... *danzi* 'they take a little good oil, *n.* [of] tree oil, *n.* [of] honey, *n.* [of] fruit, twenty flatbread, three *m.* of half a handful ...' [Kronasser, *Umsiedelung* 26; Miller, *Kizzuwatna Rituals* 292]; *KBo* XXIII 27 III 31 [*G]EŠTIN nahzi[s] tepu memal* 'n. [of] wine, a little flour'; *IBOT* IV 286, 3 1 *nahzi[s]*, *na-ah-ha-si-is* (*KUB* XLII 105 III 6, 13, 21 1 *nahhasis YÀ.NUN* 'one *n.* butterfat' [twice the amount of 1 *tarnas* *YÀ.NUN* *ibid.* 9, 11, 17, 19]; *ibid.* IV 7 *na]hhasis YÀ.NUN MU-ti mē[ni* '[one] *n.* butterfat annually' [cf. *HED* 6:115; Otten, *ZA* 81:118 (1991)]).

With *tarnas* equalling both *ša* $\frac{1}{2}$ *UPNI* (Carruba, *Beschwörungsritual* 11) and half of *nahhasis* (above), an equation *UPNU* = *nahsi-* makes sense, perhaps with the difference that *UPNU* 'handful, fistful' measured dry "graspables" (grain, flour) vs. liquid or soft pourables. Similarly *hazzila-* (*HED* 3: 281–2) was a double fistful, the measure of cupped hands, while *NAMMATUM* (Akk. *namaddu* from

madādu 'measure') was a vessel. Whether *NAMMATUM* differed from *nahzi-* in size or was its akkadographic variant remains unclear.

nah(ha)sis, *nahzis* (nom. sg. c.? Or undeclined?) is attested only with the numeral 'one' preceding the commodity, or in the absence of numeral following it. *tarnas* was apparently amphibious as wet or dry measure (cf. *KUB XXXII 133 I 15 6 NINDA.KUR₄.RA tarnas* ['six breadloaves of a t.']).

While some measures (*hazzila-*, *tarna-*) have Hittite etymologies, *nahsi-* is obscure. Kizzuwatna affinities point to Hurrian provenance.

nahhuwa(ya)- 'be difficult for, weigh (up)on (one's mind)' (+ dat.-loc.) (Luwianism), 3 sg. pres. act. :*na-ah-hu-u-wa-i*, 3 sg. imp. act. :*na-ah-hu-u-wa-ya-du*, :*na-ah-hu-u-wa-ya-ad-du*, :*na-ah-hu-u-wa-ad-du* (*KBo IV 14 III 13–15 [mānn]-a LUGAL-i kuitki nakkiēszi nassu LUGAL GIG-zi [nasma]-kan KUR.KUR niyari nasma-kan LÚKUR ŠA KUR.KUR uizzi [nu QA]TAMMA :hissalla QATAMMA-ta :nahhūw[ay]-adu* 'if something gets difficult for the king, whether the king is taken ill, or lands turn [disloyal], or the enemy comes within the lands, may it likewise weigh on you in equal measure' [R. Stefanini, *ANLR* 20: 44 (1965)]; *ibid.* III 19–22 [*mānn-a hatkun UD.KAM-an kuinki LUGAL-i [au]ti nu ANA ZI-KA DAM-KA DUMU.MEŠ-KA İR.MEŠ-KA QATAMMA :nahhūwayaddu ANA İR.MEŠ ŠA ZI LUGAL-man GIM-an ANA ZI LUGAL UGU :nahhūwai* 'and if you see some stressful day for the king, may it likewise weigh on you, your wife, children, and servants, even as it weighs on the king's behalf upon the king's very own servants'; *ibid.* III 32–34 *ANA ZI LUGAL GIM-an :nahhūwai arha-man-wa-kan ārhi tuqq-a QATAMMA :nahhūwaddu EN-YA-wa-kan edaza arha aru* 'as it weighs upon the king's mind, "Might I get away!", may it likewise weigh upon you, "May my lord get away from there!"').

This Luwoid verb seems denominative from an adjective *nahhu-(wa)-* akin to Hitt. *nakki-* 'weighty, difficult, important' (q. v.), with *-h(h)-* matching Hitt. *-k(k)-* as in *lūha-* 'light' (Hitt. *lukk-*) or *sahha-* 'dirt' (Hitt. *sakkar*).

This connection (Meriggi, *WZKM* 53: 217 [1957]; Laroche, *Dict. louv.* 73, *BSL* 58.1: 79 [1963]) far outweighs the alternative adduction of Hitt. *nahh-* 'fear' (Friedrich, *JCS* 1: 304 [1947]; Weitenberg, *U-Stämme* 186, 445; Melchert, *Cuneiform Luvian Lexicon* 153 [1993]). The echoing of *nakkēs-* by *nahhuwa(ya)-* points to seman-

tics expressing the weight of worry rather than fear or awe. Cf. also Hitt. *nakkiyāh-* 'become difficult' (s. v. *nakki-*) and the entries *nakkiu-*, *nakku-*, *nakkus-*.

nai-, ne(y)a-, ni(y)a- 'turn (in a certain direction, vs. *weh-/wahn-* 'rotate'); lead, drive, move along (by push or direction, vs. pull or attraction [*huet-*]), send, despatch'; wealth of figurative nuances, mostly with preverbs and particles, e.g. 'turn to, resort to, attend to, see to, (be) incline(d) to; turn away, return, deflect, extradite, (make) defect; wrap around, wind up; (midd.) turn out, result, happen'; *parā nai-* 'send forth; stretch out, extend; coast along, temporize; *edi nai* 'turn aside, divert, dislodge, disregard'; (midd. and partic.) (be) inverted, (be) deviated, (be) awry' (term of haruspicy; Akk. *nabalkutu*), 1 sg. pres. act. *ne-ih-hi* (*KUB XXXII 130, 4–5 paimi-kan DUTU-ši antuhsan INA URU Samūha parā nehhi* 'I my majesty am going to send an emissary to S.' [Lebrun, *Samuha* 168]; *Mašat 75/44 Rs. 12–13 n-an-kan kāsā parā nehhi* 'lo, I send him forth' [Alp, *HBM* 122]; *KUB XLIX 74, 14 -]kan SAL.LUGAL-ma DUMU.MEŠ LUGAL DUMU.SAL.MEŠ LUGAL-ya parā nehhi* 'I send forth the queen and the royal sons and daughters'; *Mašat 75/112 Vs. 10–11 namma-wa-kan LÚ.MEŠ SIG₅ MAHAR DUTU-ši parā nehhi* 'further I send the optimates to face his majesty' [Alp, *HBM* 134]; *Mašat 75/116 Vs. 6–7 n-us-kan kā [par]ā nehhi* 'I send them forth hence' [Alp, *HBM* 156]; *Mašat 75/15 Rs. 21–24 20 šimdu anšū.KUR.RA.HI.A-wa-kan karū parā nehhun kāsma-kan Pāhinakenn-a EGIR-anda parā nehhi* 'twenty teams of horses I have sent forth already; look, in addition I am sending P. as well' [Alp, *HBM* 150]; *KUB XLIX 49 II 9 [parā nehhi* [Hout, *Purity* 100]; *HT 1 III 11–14 nu-kan 1-EN NA⁴NUNUZ 1 KAMKAMMATUM ŠA NA⁴NIR anda nehhi n-at-kan ANA UDU.ŠIR.HI.A UZU GÚ-šUNU SI.HI.A-šUNU-ya hamanki* 'I enwrap one bead and one ring of quartz and he ties them onto the necks and horns of the rams'; *KUB XL 36 I 5 n[e-ih-hi* [cf. *ibid.* 4 *pí-ih-hi* 'I give']), *ne-ya-mi* (*KBo IX 96 I 6 nu-kan ANA EZEN.MEŠ neyami nāwi* 'I do not yet attend to the feasts'), 1 sg. pres. midd. *ne-ya-ah-ha-ri* (*KUB V 1 III 54–55 kedani-za-kan LIL-ri kuwatin imma kuwatin neyahhari nu-mu pi<r>an huuiyasi* 'on this campaign wherever I turn, you lead me on' [Ünal, *Hatt.* 2: 72]), 2 sg. pres. act. *na-it-ti* (*Mašat 73/79 Vs. 15–16 mān-wa-kan antuhsa[n ... h]ūdāk naitti* 'if you send a representative forthwith ...' [Alp, *HBM* 188]; *KBo V 9 III 20 n-as-kan*

IGI.HI.A-wa imma HUR.SAG-i naitti 'nay indeed you turn their eyes to the mountain' [i. e. give them a bum steer into the wilds; partitive apposition; Friedrich, *Staatsverträge* 1: 20]; *Mašat* 75/113 Rs. 15–17 *man-kan* ^DUTU-ŠI BELI-YA BELU *kuinki parā naitti man-a* KUR-i LÚKÚR ŪL *dammishaizzi* 'were you, my lord, to send some commander, the enemy would not wreak havoc in the land' [Alp, *HBM* 200]; *KUB* I 16 III 51–52 *nu-ssan para-ya [le] naitti EGIR-pa-ya-kan le mausta* 'neither temporize nor fall behind!'; *ibid.* 52–53 *mān-gan [sic] [parā] naitti* 'if you tarry' [Sommer, *HAB* 14, 175; cf. *parā huet* 'draw out; drag out, tarry' (*HED* 3: 343–4)]; *KBo* XIII 55 Rs. 11), *na-i-it-ti* (*KBo* V 13 II 21 *nasma-an-kan* IGI.HI.A-wa HUR.SAG-i *nayitti* [Friedrich, *Staatsverträge* 1: 124]), *na-a-it-ti* (*KBo* V 9 II 22–23 *mān-ma-ka[n DUMU-KA] ŠEŠ-KA ... ANA LUGAL KUR URU[Hatti] warri parā ŪL nait[ti]* 'if you do not send your son [or] your brother to help the king of Hatti ...' [Friedrich, *Staatsverträge* 1: 16]; *KUB* XXI 1 II 53 [Friedrich, *Staatsverträge* 2: 62]), *ne-ya-at-ti* (*KBo* V 9 III 17–18 *damedani-ma-as-kan le kuwapikki neyatti* 'never direct them elsewhere!'), *ne-ya-ti* (*KUB* XXI I III 70–71 *n-an-kan parā [ū]L neyati* 'you do not extradite him'), *ne-ya-si* (*KUB* LIV 1 I 54 *nu-]wa-smas-kan DINGIR-LUM EN-YA andan le neyasi* 'god my lord, do not turn towards them!'; *KUB* XLIX 2 I 8]*ūL neyasi* [Hout, *Purity* 114]), *ni-ya-si* (*KBo* IV 14 III 30–31 *zik-ma-za-kan zi-ni GAM-an galgaltūri anda le niyasi nu-za zi-ni GAM-an :halwatiya le DÙ-si* 'do not by inclination resort to tambourine [i. e. noisemaking] nor by bent act in quarrel[some fashion]'), 2 sg. pres. midd. *na-is-ta-ri* (*KUB* XXXII 130, 27–28 *ANA DUTU-ŠI-kan anda assuli naistari* 'you turn in goodness to my majesty' [Lebrun, *Samuha* 168]), *na-is-ta-ti* (*KBo* V 4 Vs. 8–9 *n-an parā ŪL pesti nu-ssi-ssan anda imma naistat[i] [nu-]ssi EGIR-an tiyasi nasma-an-kan ANA DUTU-ŠI-ma mun-nāsi* 'you do not extradite him, indeed sympathize with him and sustain him or hide him from my majesty' [Sommer, *AU* 58]), *ne-ya-at-ta-ti* (*KBo* V 9 I 32–33 *nu-za-kan damēdani* IGI.HI.A-wa *le ne-yattati* 'do not turn your eyes elsewhere!' [Friedrich, *Staatsverträge* 1: 12]; *KBo* XVI 98 III 15 *ANA DUTU-ŠI-ka[n IGI.HI.A-wa a]ndan assuli neyatta[ti]?* or *[-ri]?* 'wilt thou in goodness turn thy eyes upon my majesty?' [Hout, *Purity* 102]), 3 sg. pres. act. *na-i* (*KUB* XLV 37 II 10 [SAG].DU-ŠU *katta nai* 'he turns his head down'), *na-a-i* (frequent, e. g. *KUB* IX 28 II 2–3 *n-an [...]* *tuhsanna nāi* 'he turns it [viz. cheese] to be cut'; *VBoT* 58 I 30 *haraszi teripzi watar nāi* 'he tills, plows, channels water' [Laroche, *RHA* 23: 84 (1965)]; *KUB* XXXIX

45 Vs. 5 *šAH watar nāi Ū.SAL-ya kars[anzi* 'the "pig[snout]" channels water and they crop the meadow' [Otten, *Die Welt des Orients* 2: 477 (1959)]; *KUB* XXXIX 6 II 7]*watar nāi* [Otten, *Totenrituale* 48]; *KBo* XX 89 Rs. 5 *-kan nāi*; *IBoT* II 39 Rs. 25 *parsiulli-ma-kan aran ari anda nāi* 'he turns the crumbs to[wards] each other'; *KBo* X 24 IV 1–4 *nu-s]san ANA NÍG.G[UL] kuez pedaz DU anda iyanza n-an LUGAL-i anda nāi* 'the spot on the hammer where the storm-god[']s likeness is engrained he turns towards the king' [Singer, *Festival* 2: 19]; *KBo* III 29 I 4 *m]enahhanda nāi* 'turns to face'; *KBo* V 9 II 27–28 *nu-tta-kkan LUGAL KUR URU[Hatti] warri ERÍN.MEŠ ANŠU.KUR-RA.MEŠ warri parā nāi* 'the king of Hatti will despatch to you as auxiliaries troops [and] chariotry' [Friedrich, *Staatsverträge* 1: 16]; *KUB* XX 80 III 4–5 *DUMU.LUGAL-ma-kan āppa ANA DINGIR.MEŠ URU[...] iyauwanzi parā nāi* 'he sends the royal son back to worship the gods of ...'; *KUB* VIII 1 II 9–10 *DUMU.LUGAL-kan INA GISGU.ZA ABI-ŠU parā nāi* 'the king's son will "stretch out" [= linger long] on his father's throne' [translating Akk. GISGU.ZA *ulabbar* 'make the throne old'; Riemschneider, *Omentexte* 65; Sommer, *HAB* 175]; *KUB* X 93 IV 1–2 *parā-ma-ssan ŪL kuitki nāi EGIR-pa-ya-kan ŪL kuitki pesseyazi* [similarly *ibid.* 7–8, 12–14] 'he will not put off anything nor disregard anything'; *KUB* XXI 39 Vs. 12]*parā nāi* [P. Cornil and R. Lebrun, *OLP* 6–7: 85 (1975–6)]; *KBo* VI 26 I 18–21 [= *Code* 2: 62] *takku PA₅-an EGIR-an arha kuiski nāi 1 GÍN KÙ-BABBAR pāi takku PA₅-an EGIR-izziaz* [dupl. *KUB* XXIX 31, 11 *EGIR-ziyan] kuiski sarā nāi* [dupl. *KBo* VI 15 IV 7 *ser dāi] ta-at arputta takku kattann-a dāi n-as apēl* [dupl. *KBo* VI 15 IV 8 *apel-pat]* 'if someone channels away a ditch, he gives one shekel silver; if someone raises [the water level of] a ditch behind and this proves hazardous, and if he brings it down, it is his own [business]' [for differing interpretations see Friedrich, *Heth. Ges.* 108–9; Imparati, *Leggi ittite* 286–7; Melchert, *JCS* 31: 59–62 (1979); Güterbock, *Die Welt des Orients* 9: 91–2 (1980); *CHD* L-M-N 47; H. A. Hoffner, *The Laws of the Hittites* 129, 212 (1997); even with Güterbock's adduction of *KBo* XXXI 65 II 2, the alternative reading *ta la-ar-pu-ut-ta* remains brittle and problematic; cf. *HED* 1–2: 168]; *KUB* IX 6 I 3–4 *pattar-ma IGI.HI.A-wa sarā nāi* 'she turns the [reed] basket holes up' [Starke, *KLTU* 111–2]; *KUB* VII 1 II 31 *n-at-kan DUMU-li kut-tane-ssi nāi* 'she wraps it around the child's neck' [Kronasser, *Die Sprache* 7: 150 (1961)]; *IBoT* II 96 V 13 *LUGAL-us 2-anki TA karzanas nāi* 'the king winds twice with spools'; *KUB* XII 51 I 22–23 *EGIR-*

šU-ma-za 2 HAR.ŠU.HI.A 2 HAR.GİR.MEŠ *dāi* [ANA 2 ŠU.MEŠ-Š]U Û ANA 2 GİR.MEŠ-ŠU *anda nāi* 'thereupon she takes two bracelets [and] two anklets [and] slips them on his hands and feet' [CHS 5.1.1: 323]; KUB XLIII 57 IV 2–3 *n-e dāi n-e-z-zan* INA GÜ-ŠU *nāi* 'he takes them and wraps them around his neck' [Ünal, *Hantitassu* 24]; ibid. IV 22 *nu-za-kan hūkanta nāi* 'he wraps the slaughtered parts'; dupl. KBo XI 14 IV 23 *nu-za-kan hūmanta nāi* 'he wraps up everything'; KUB IX 25 + XXVII 67 II 35–39 *n-at-san* ANA BELUTIM *kunni* ANA QATI-ŠU GİR-ŠU *nāi* *namma-at-samas-at-kan arha dāi n-at-kan* ANA PİŠ.TUR *nāi* *arha-wa-smas-kan dahhun idālu nu-war-at-kan* ANA PİŠ.TUR *nehhun* 'she wraps it [viz. some tin wound with string] on the offerants' right hand and foot; then she takes it away from them and shifts it to a mouse: "I have taken away from you the evil and have transferred it to the mouse" [similarly ibid. I 35–39, III 39–42; more context HED 4: 59, 246]; KBo VI 13 I 13–14 [= Code 2: 71] *takku annas* DUMU.NITA-*i-ssi* TÚG-SU *edi nāi nu-za-kan* DUMU-ŠU *parā suwāizzi* [ibid. I 16 and 17 *edi nāi*]; dupl. KBo VI 26 II 3–4 *takku annas* TÚG-SÚ DUMU.NITA-*si* *edi nāi nu-za-kan* DUMU.MEŠ-ŠU *parā suuizzi* [ibid. II 5 *idi nāi*, ibid. II 7 *edi nāi*] 'if a mother turns her dress around on her son, she expels her son[s]' [Melchert, JCS 31: 62–4 (1979), vs. H. A. Hoffner, *The Laws of the Hittites* 137, 217 (1997); for this "apotropaic" gesture of female fury see KUB XXXIII 67 I 29–31 and Puhvel, *Epilecta Indoeuropaea* 160 (2002)], *ne-ya-zi* (KUB VII 34, 11 [Haas – Wilhelm, *Riten* 210]), *ne-ya-az-zi* (KUB XLIV 61 Rs. 18), 3 sg. pres. midd. *ne-a* (KUB XXXVII 223 Vs. C 2–4 [OHitt.] ANA LÚ ^{LÚ}*sardiyas* *edi nea* URU.DIDLI *pippanzi* LÚKÚR LÚ-an *hullazzi* 'helper will turn away from man, they will raze the city, foe will smite man' [Riemschneider, *Omentexte* 139]), *ne-e-a* (KBo XVII 43 I 12 [OHitt.] *appa-ma-asta nēa* 'he turns back' [more context HED 6: 147]; KBo XXIII 82 Vs. 4 ^{LÚ}HUPPI 1-ŠU *nēa* 'the dancer turns once'), *ne-ya* (KBo X 23 IV 13–14 *nu-kan* ^{LÚ}HUPPI 1-ŠU *neya* [Singer, *Festival* 2: 13]; KUB XLVI 2 II 9 ^{LÚ}HUPPI-kan 1-ŠU *neya*; KUB XLVI 37 Vs. 40 KASKAL ZAG-as *neya* 'the right [part of the liver's] "path" is deviated'), *ne-e-ya* (KUB XLII 99 I 10 [emended from dupl. KUB XII 51 I 17 [*n-as-za-kan* GÜB-la] *nēya* 'he turns to the left' [CHS 5.1.1: 319]; KUB VIII 81 II 6–7 *mān-kan i[am]ai* KUR-e *nasma* URU-as *nasma* ERÍN.MEŠ ANA ^{DUTU}-ŠI *nēya* 'if another land or town or army turns to my majesty' [Götze, ZA 36: 11 (1925)], *ne-i-ya* (KBo IV 9 II 9–10 *n-asta* ^{LÚ}HUPPI 1-ŠU *neiya* 'the

dancer turns once' [cf. ibid. I 49 *n-at-san* *pete-si wehantari* 'they turn in place'; Badalı, 16. Tag 15–6]; KUB XXV 18 II 8 ^{LÚ}HUPPI-kan 1-ŠU *neiya*; KUB LIV 34 II 5 *kinun-m[a]-wa-za-kan* SIG₅-*anni* *parā neiya* 'now he projects himself in graciousness'; KUB XLIV 57, 3 -*k[an]* *neiya*; IBoT III 63 I 5; KUB XX 59 I 11 EGIR-*pa-ma-as-za-kan* *neiya*[a(-?)] 'he turns back' [M. Popko and P. Taracha, AoF 15: 88 (1988)], *ni-ya* (KBo IV 14 II 14 *nasma-mu-kan* İR *kuisi* GAM-an *niya* 'or some subject of mine defects' [R. Stefanini, ANLR 20: 40 (1965)]), *ne-ya-ri* (frequent, e. g. KUB IX 4 III 29–32 *wellun mū-taizzi n-asta artartin neyari* HUR.SAG-an *mūtaizzi n-asta wātar neyari* '[the ritual swine] wets the meadow and turns on the a.-bush; it wets the mountain and goes [rooting] for water'; KUB XII 51 I 20 -*[kan]* *andan petesni neyari* 'he turns to the pit' [CHS 5.1.1: 322]; KBo XI 1 Vs. 25 A.ŠA A.GAR-*ma-kan* <^{GİS}SAR> GEŠTIN *miyatar neyari* 'growth shall return to cultivated field [and] vineyard' [RHA 25: 107 (1967)]; ABoT 14 V 12 ^{DUTU}-ŠI-*ma* *kuwapi lahhaz neyari* 'when his majesty returns from the campaign'; KUB XXVI 40, 92 [*mā*]-*ma* ^{DUTU}-ŠI *lahhaz* EGIR-*pa* *neyari* [cf. KUB IX 16 I 1 *mān* LUGAL-us *lahhaz uizzi*]; KBo XVII 69, 13 *n-as-za-kan* IGI.HI.A-wa EGIR-*pa* *neyari* 'he turns back [with] his eyes' [partitive apposition with mediopassive verbs; cf. *n-as* *suppis tētanus hamiktat* 'his pure hair was tied' (HED 3: 65)]; KUB XLV 3 I 16–17 EGIR-*pa-ma-as-za-kan* ZAG-*ni* *neyari* 'he turns back to the right'; KUB XXXI 31, 4 .*MEŠ-ma-kan* EGIR-*anta* *neyari* 'turns around'; ibid. 7 *neyari*; Bo 2810 II 4–5 *nu-kan le kuitki neyari* 'may not any [land] defect!' [H. Klengel, AoF 1: 171 (1974)]; KBo XIII 76 Rs. 20 ^{URU}Tihuliyas-*kan* *neyari* 'will. T. defect?'; KUB XVIII 2 III 10–11 *mān-ma-mu-kan* ^{Huqqa}-nas LÚ ^{URU}Azzi ANA ^{DUTU}-ŠI EGIR-an *arha ūl neyari* 'if H. of A. does not turn away from my majesty'; KUB V 1 III 37 *nu-ssi-kan* KUR.MEŠ-*ma* GAM-an *neyari* 'will the land turn against him?' [Ünal, Hatt. 2: 70–2; cf. ibid. II 47 KUR-as GAM-an *neyauwar* 'the land's defection']; KUB L 57, 8 -*[kan]* GAM *neyari* 'defects'; KBo XIX 143, 6 [GE₆ IGI-*anda* *neyari* 'he turns to face the dark ...' [CHS 5.1.1: 484]; KUB XXI 29 IV 13–14 *m[ān]* *sumes-ma* LÚ.MEŠ URU-LIM *maz-zallasaduware* *ku[it?]ki summes-kan kuit neyari* 'but if you men of the town are complaisant about something, what will happen to you?' [von Schuler, *Die Kaškäer* 151]; KUB XLIX 7 I.R. 2–3 [*mā*]-*ma-ssi-kan* *etiz* INIM-*za* *parā assul-pat neyari* 'if for him from this matter only good results'; KUB XXII 40 III 22–24 *mān-ma-kan* ANA GIG [^{DUTU}]-*U-ŠI* *parā* SILIM-*li* *neyari* HUL-*lu* *apezz-a* INIM-*za* *arha*

harakzi 'if for his majesty's sickness it will turn out well, and ill will perish by this word ...'; *KUB* IX 4 II 11]*tapusa neyari*['turns aside'; *KUB* I 1 IV 10–11 *nu-wa-za-kan* ^{URU}KÙ.BABBAR-*as hūmanza ištū ša* ^{LÚ}MUDI-KA *neyari* 'all Hattusas will side with your husband' [Otten, *Apologie* 24]; *KUB* VIII 3 III 13 [Riemschneider, *Omentexte* 72]; *Bo* 6127, 8 [Singer, *Festival* 2: 12]), *ne-ya-a-ri* (*KUB* XXIV 13 III 10 [IGI.HI.]A-wa-ma-as-kan KA-az[?] *parā neyāri* 'but she turns her eyes forth from [?] the gate' [partitive apposition; Haas – Thiel, *Rituale* 106; *CHS* 5.1.1: 112]), *ne-e-a-ri* (*IBoT* I 36 III 63 *mān hulu-gānnaza nēari* 'as he turns from the coach' [*HED* 3: 372], not 'if he returns by coach' [Güterbock, *Bodyguard* 30–1]; *KUB* II 4 IV 20 *n-as-kan* EGIR-*pa nēari* 'he turns back'; *KBo* XXX 2, 18 G]UNNI *nēari*['turns to the hearth' [Beckman, *Birth Rituals* 212]; *ABoT* 65 Rs. 9–11 ABU-KA-wa-mu-ssan EGIR-an-pat *kittari* EGIR-an *arha-war-as-mu ūl namma nēari* 'your father lurks at my back, he no longer leaves me alone' [L. Rost, *MIO* 4: 346 (1956); *HED* 4: 170]; *KUB* XXXI 4 + *KBo* III 41 Vs. 13–14 HUR.SAG-an *tarmaemi t-asta edi natta nēari* [*arun*]an *tarmāmi nu āppa natta lāhui* 'I make fast the mountain, and it will not dislodge; I make fast the sea, and it will not flood again' [Otten, *ZA* 55: 160 (1962); O. Soysal, *Hethitica VIII* 175 (1987)], *ni-ya-ri* (*KBo* IV 14 II 26 *nasma-mu-k[an]* KUR.KUR GAM-an *niyari* 'or lands defect from me'; *ibid.* II 54 *nasma* KUR.KUR GAM *niyari*; *ibid.* II 62–63 *nu-mu-kan mān* KUR.KUR GAM-an *niyari*; *ibid.* II 73 [*mā*]nn-a-mu-kan 1 KUR-TUM *kuitki* GAM-an *niyari* 'if some single land defects from me'; *ibid.* II 78–79 *asi-man-wa-kan ZAG[-as GAM-an]* *niyari* 'this border[land] would defect'; *ibid.* III 28 *nassu-kan* KUR-TUM *kuitki* *niyari* 'either some land defects'; *ibid.* III 14 *nasma[-kan]* KUR.KUR *niyari* 'or lands defect'), *na-a-ya-ri* (*KBo* XIX 160 Rs. 2 [unless Hattic]), 1 pl. pres. act. *na-i-wa-ni* (*KBo* XVI 97 Vs. 5 ^{URU}Kamamma-kan *wetummanzi parā hūdāk naiwani* 'we will [make a] despatch forthwith to fortify K.' [perhaps dat.-loc. + inf., 'for K. to be fortified', like *KUB* XXX 15 Vs. 7 and 1 *hastai* (sg.)/*hastiyas* (pl.) *lessūwanzi* 'to gather bones', or *RV* 10.14.12 *drśāye sūryāya* 'to see the sun'; but *Kamamma* may also be [undeclined] object of verb[al noun] underlying inf., as may *hastai* as acc. and *hastiyas* as objective gen.; cf. *HED* 3: 234–5]), *ne-ya-u-e-ni* (*KUB* XXII 57 Vs. 6 *parā neyaweni*), 2 pl. pres. act. *na-is-te-ni* (*KUB* XIII 27 + XXVI 40 Vs. 94–95 *nu-ssi* IGI-and[*a ūl naisteni nu-ssi-kan tapusza neyantes ēsten* 'you do not confront him and have turned aside from him' [more context *HED* 3: 235]; *KUB* XXIII 72 Rs. 62 *n-an-kan*

IGI.HI.A-*šu* HUR.SAG-*i le naisteni* 'do not turn his eyes to the mountain!'; *KUB* XXIII 77, 94]*Ūl naisteni*[], *na-is-ta-ni* (*KUB* XXIII 72 Rs. 58 IGI.HI.A-*šu-ya-[an-kan]* HUR.SAG-*i le naisteni*), *ne-ya-at-te-ni* (*KUB* XXI 27 III 25–27 *nu-nnas* DINGIR.MEŠ EN.MEŠ[...] *arsanattallas* HU[L-huwas UKÙ.MEŠ]-*as piran le neya[tteni* 'gods our lords, do not turn us over to enviers [and] evil persons!'), 3 pl. pres. act. *ne-ya-an-zi* (*KUB* XXIV 12 III 14–15 *n-as-kan* ANA GUD.MAH UDU.ŠIR GÚ-*si anda neyanzi* 'they wrap them on the neck[s] of a bull [and] a ram'; similarly *ibid.* II 8 and II 12–14 [D. Yoshida, *BMEC* 4: 46–7 (1991); P. Taracha, *Ersetzen und Entsühnen* 88–92 (2000)]; *KUB* II 3 III 25–28 ^DDamnassaruss-a *wahnuwanzi n-as-kan* IGI.HI.A-wa LUGAL-*i anda neyanzi* 'they turn the D. [-icons] and direct their eyes at the king' [Singer, *Festival* 2: 67]; *KUB* VII 54 III 13–14 *namma-an-kan* IGI.HI.A-wa ANA KUR ^{LÚ}KUR *andan neyanzi* 'thereupon they direct its [viz. the iconic ass's] eyes at the enemy country' [partitive apposition; dupl. *KUB* LIV 65 III 17 IGI.HI.A-wa ANA KUR ^{LÚ}KUR *neanzi*; H. Klengel, *AoF* 11: 175 (1984); *KUB* XV 31 III 51 *n-asta* DINGIR.MEŠ IGI.HI.A-wa EGIR-*pa neyanzi* 'the gods return the gaze '[i. e. look in turn at the offerants; Haas – Wilhelm, *Riten* 164]; *IBoT* I 36 III 68 *n-asta* ^{GIŠ}hulugannin EGIR-*pa neyanzi* 'they turn back the coach' [Güterbock, *Bodyguard* 30; cf. *ibid.* I 69 and IV 12 ^{GIŠ}hulugannin *wahnu(w)anzi* 'they turn the coach around']; *Mašat* 75/46, 11–12 *n-asta antuhsan parā neyanzi* 'they will despatch a person' [Alp, *HBM* 250]; *KUB* LV 43 I 13–14 *n-asta* 2 ^{KUŠ}kursus SUMUN-TIM *parā hūdāk neyanzi* 'they send off the two old bags forthwith' [Otten, *Festschrift J. Friedrich* 352 (1959)]; *KUB* XVI 32 II 11 *nu-ssi-kan* [...] GAM-an *parā neyanzi* 'they despatch ... down to him' [Ünal, *Hatt.* 2: 104; Hout, *Purity* 178]; *KUB* L 94 I 13 *parā neyanzi*; *KUB* XI 22 V 10–11 *nu-ssi-kan* ^{LÚ}MEŠHUPPI [...] *piran neyanzi* 'they turn the dancers over to him'; *KUB* XXIV 5 Vs. 25–26 + IX 13, 13 *nu* 1 ŠU.DIB [ANA LÚ.]SIG₅ *piran neyanzi n-an-kan* EGIR-*pa ina* KUR-ŠU *pehutezzi* 'they turn over one captive to an official, and he escorts him back to his country'; *KUB* VIII 3 Vs. 6]LUGAL *edi neyanzi* 'they will disregard [?] the king's ... [Riemschneider, *Omentexte* 72]), *ne-e-ya-an-zi* (*KBo* VI 26 I 36–38 [= *Code* 2: 66] *kēl mene-ssit duwān kēl-a mene-ssit duwān nēyanzi* 'they turn one's face one way, and the other's face the other way'; *KBo* XVII 57 Vs. 5), *ne-e-a-ya-an-zi* (sic *KUB* XLIII 56 III 19), *ne-an-zi* (e. g. *KUB* V 6 II 46 *nu-kan* ^{SAL}MEŠdammaranza *ina* ^{URU}Zithara *parā neanzi* 'shall they despatch the dammara-women to Z.?' *KUB* LV 43 I 19 *parā QATAMMA neanz[i]*; *KUB* LII 84

III 2 *parā neanzi*; *KUB XVI 17 II 5 parā neanzi*; *ibid.* 4; *KUB LII 68 II 39*, *ne-e-an-zi* (*KUB LIII 14 III 9* [emended from *par. KUB LVIII 30 II 7*] 4 ^{LÚ.MEŠ}_{SANGA} ^{URU}*Kāsha IGI.HI.A-w*)a *īd-a nēanzi* ‘four priests of K. turn their eyes to the river’ [Haas and Jakob-Rost, *AoF* 11: 43, 63 (1984)], *ne-e-a-an-zi* (*KUB XXIII 72 Rs. 23 āppa-ma-an-kan zi-it ūL nēanzi* ‘they do not return him [?] willingly’), *ni-an-zi* (*KBo XII 30 II 5*), 3 pl. pres. midd. *ne-ya-an-ta* (*KBo XXV 176 Rs. 22* ^{LÚ.MEŠ}_{HUPPI}-kan ANA GÍR *neyanta* ‘the dancers turn to the sword’ [Singer, *Festival* 2: 94]; *KUB XX 38 Vs. 14–17* [*nu-za-kan*] *mēne-smī LUGAL-i n[eyanta] nu-za-kan iskīsa LUGAL-i nat[ta] neyanta* ‘they turn their faces to the king, but backs to the king they do not turn’ [S. de Martino, *La danza nella cultura ittita* 34 (1989)], *ne-e-a-an-ta* (*KBo XXX 149 Rs. 4*), *ne-e-an-da* (*ABoT 5 II 8* [OHitt.] ^{LÚ.MEŠ}_{HUPPI} *nēanda* ‘the dancers turn’ [Neu, *Altheth.* 32; Singer, *Festival* 2: 35; D. Groddek, *Eine althethitische Tafel des KILAM-Festes* 44 (2004)]; *KUB XXXIX 64, 8* [OHitt.], *ne-ya-an-da*[-(?) (*KBo XXX 47 Vs. 6*), *ne-ya-an-ta-ri* (*KUB IX 17, 9–11 nu ... EGIR-p[a] neyantari ... nu-za-kan apāss-a EGIR-pa neya[rī]* ‘[they] turn back ... and he also turns back’), *ne-an-ta-ri* (*KUB V 1 III 79–80 BE-an-ma-kan unius ZAG.HI.A UL neantari* ‘if those border[land]s do not defect’ [Ünal, *Hatt.* 2: 76–8]), *ne-e-an-ta-ri* (*KUB XXXIV 15, 2 ne-[e-an-ta-ri]*; dupl. *KBo IX 68 r. K. 2 ne-e-a[-an-ta-ri]* ‘[stars] turn’ [Riemschneider, *Omentexte* 122]), *ne-ya-an-da-ri* (*KUB VII 12 II 27–28 nu-s*)]si NINDA.KUR₄.RA.HI.A *sarā neyandaru* [... NINDA.K]UR₄.RA.HI.A *sarā neyandari* ‘may the breadloaves be turned up[side] to[wards] him; [if] the loaves are turned up[side] ...’), *ni-ya-an-ta-ri* (*KBo IV 14 II 56 nasma-kan EN.MEŠ LUGAL-i GAM-an niyantari* ‘or lords defect from the king’; *ibid.* II 48 *nu-kan* [n]iyantari), 1 sg. pret. act. *ne-e-ih-hu-un* (*KBo III 22 Vs. 52* [OHitt.] ^{URU}*Salatiwara mēnimmet nēh*[hun] ‘I turned my face towards S.’ [Neu, *Anitta-Text* 12, 61]; Carruba, *Anittae Res Gestae* 38 [2003]), *ne-ih-hu-un* (frequent, e. g. *KUB XXXVI 98 b Rs. 12* [OHitt.] GÜB-la]z *mekkus nehhun* ‘on the left I sent many’; *ibid.* Rs. 13 ANŠU.KUR.R]A-as LIM *nehhun* ‘I sent a thousand horses’; dupl. *KBo III 59, 3* ^{GIŠ}_{GIGIR} *me]kkan nehu[n]* ‘I despatched much chariotry’; *ibid.* 6 ANŠU.KUR.R]A.MEŠ *nehhun*; *KUB XXI 37 Vs. 17 n-asta UKÙ.MEŠ-tar 1-etta nehhun* ‘I rounded up the population’ [Ünal, *Hatt.* 2: 118]; *KUB I 1 + XXVI 44 IV 21–23 KUR.KUR].MEŠ* ^{URU}*Hatti-ma-wa-k[an] hūmanda* ^D_{IŠTAR} ANA ¹*Hat[tusili] andan nehhun*; dupl. *KUB I 8 IV 8-9 KUR.KUR.MEŠ* ^{URU}*Hat*]ti-ma-wa *dapianta* ^D_{IŠTAR} ^I_{IŠTU} ^I_{GIŠ}_{PA-si-DINGIR-LIM} *ne[-;*

dupl. *KBo III 6 III 53–54 KUR.KUR.MEŠ* ^{URU}*KÙ.BABBAR-ti* [hūm]anta ^D_{IŠTAR} ANA ¹*Hattusili EGIR-anda ne-i-ya-[ah-hu-un or -[nu-un]* ‘all the Hatti lands I Istar have turned to [back] H.’; *KBo XVI 6 III 5* [emended from dupl. *KUB XIV 29 + XIX 3 I 18–19* (Götze, *AM* 106)] *nu-kan* ¹*Nuwanzan GAL.GEŠTIN* [^{IŠTU}*ERÍN.MEŠ ANŠU.KUR.RA.*]MEŠ *parā nehhun* ‘I despatched N. the wine chief with troops and chariotry’ [similarly *KBo V 8 IV 15–17*; Götze, *AM* 162]; *KBo IV 4 II 52–53 nu-kan* ANA ¹*Nūwanza GAL.GEŠTIN* ¹*Nana-LÚ-in DUMU.LUGAL EGIR-anda parā nehhun* ‘I sent prince Nanazitis after N. the wine chief’ [similarly II 58–59; Götze, *AM* 118]; *KBo IV 4 I 40 n-an-kan INA KUR* ^{URU}*Nuhassi parā nehhun* ‘I despatched him to N.’ [Götze, *AM* 110]; *KUB XIX 37 III 27* and dupl. *KBo XVI 16 III 19 nu-kan ERÍN.MEŠ ŠUTI.HI.A parā nehhun* ‘I sent forth nomad troops’ [Götze, *AM* 174]; *KBo III 4 II 44–45 namma-kan NAM.RA.MEŠ* ^{URU}*KÙ.BABBAR-si parā nehhun* ‘then I sent the captives off to Hattusas’ [similarly III 9 and III 20–21; Götze, *AM* 56, 66, 70]; *KUB XIV 16 III 24 n-an-kan* ^{URU}*KÙ.BABBAR-si parā nehu[n]* ‘I had shipped [the bulk of captives] off to Hattusas’ [Götze, *AM* 58]; *Mašat 75/8 Rs. 35–36 nu-war-an-kan INA* ^{URU}*Isas parā nehhun* ‘I sent it [viz. the army] to I.’ [Alp, *HBM* 184]; *Mašat 75/45 Vs. 5 and 7 parā-war-an-kan nehhun* ‘I have despatched him’ [Alp, *HBM* 138]; *Mašat 75/12, 8–10 nu-kan kāsma ANŠU.KUR.RA.HI.A parā nehhun* ‘look, I have despatched the horses’ [Alp, *HBM* 120]; *Mašat 75/44 Vs. 6–8 n-asta kāsma ANŠU.KUR.RA.HI.A karū parā nehhun* ‘look, I have already despatched the horses’ [Alp, *HBM* 122]; *KBo XVIII 15, 8–11 n-an-kan kāsma ŠA ABI-ŠU DINGIR.MEŠ iyawanzi parā nehhun* ‘see, I have despatched him to worship the gods of his father’ [Hagenbuchner, *Korrespondenz* 2: 367]; *Mašat 75/47 Vs. 9–10 n-asta tuk* ¹*Hullan kuwapi gimmanti parā nehhun* ‘when I despatched you H. in winter’; *ibid.* 16–17 *nu-wa-kan* [...] ¹*Pipitahin sapāsiyauanz[i par]ā nehhun* ‘I sent P. forth to reconnoiter’ [Alp, *HBM* 142–4]; *Mašat 75/8 Vs. 13–14 n-asta k[ās]ma apedani KUR-e* ^{LÚ}_E[N MADGALT]i *parā nehhun* ‘look, to that land I have despatched a border commander’ [Alp, *HBM* 182]; *Mašat 75/86, 2–5 anda-ma-kan k[ā]sa* ¹*Marakuin kuit* ^{LÚ}_{KARTAP<PU>} *parā nehhun* ‘moreover, look, since I have despatched M. the coachman ...’ [Alp, *HBM* 196]; *Mašat 75/63 Vs. 20–21 kuin INA KUR* ^{URU}*Gasga parā nehhun* ‘whom I sent forth to Gasga-land’ [Alp, *HBM* 246]; *ABoT 60 Vs. 5–6 nu-kan māhhan ape* ^{TUPPA.HI.A MAHAR} ^D_{UTU-ŠI BELI-YA} *parā nehhun* ‘when I sent those tablets before his majesty my lord’ [Hagenbuchner, *Korrespondenz*

2: 76]; *Mašat* 75/111 Rs. 24–26 *kāsa-kan kī tuppi kuedani UD-ti parā nehun* ‘look, on the day when I sent off this tablet ...’ [Alp, *HBM* 256]; *KUB* XIV 17 II 20–21 *piran parā-ma-kan* ¹*Kantuzzilin* [...]*nehun* ‘but ahead I had despatched K.’ [Götze, *AM* 86]), *ne-ih-hu-u-un* (*Mašat* 75/60, 18–22 *kinun-a-kan kāsa* ¹*Kastandan* ... *katti-sumi parā* [...] *nehun* ‘now look, I have despatched to you K.’ [Alp, *HBM* 228]), *ne-hu-un* (*KBo* XVIII 48 Vs. 7–8 *nu-kan kāsa* ¹*ANA LUGAL KUR K[argamis parā] nehun* ‘look, I have sent to the king of K.’ [Hagenbuchner, *Korrespondenz* 2: 7]; *KUB* XXVI 79 IV 2 *ANA* ¹*šeš-ya parā nehun* ‘I sent [him] to my brother’ [Götze, *AM* 102]; *KUB* XXVI 70 Vs. 4 *parā nehun* [Hagenbuchner, *Korrespondenz* 2: 265]), *ne-ya-ah-hu-un* (*KUB* XII 57 IV 11 *parā kuwapi neyah-hu[n]*, *ne-ya-nu-un* (*KUB* LX 81, 14), 1 sg. pret. midd. *ne-ya-ah-ha-at* (*KBo* V 8 III 18–20 *nu-za-kan IGI.HI.A-wa etez* ¹*Pittapara neyahhat* ‘I turned my eyes thence to P.’ [partitive apposition; Götze, *AM* 156]), 2 sg. pret. act. *na-it-ta* (*Mašat* 75/41 Vs. 3–5 ¹*LÚ.MEŠ pitteandus-kan kuit parā naitta n-as uwater* ‘as for you having despatched thirteen fugitives, they have brought them’ [Alp, *HBM* 132]; *Mašat* 75/18 Vs. 2–3 ²*LÚ.MEŠ pittiyandus-kan kuus parā naitta n-as uwater* ‘two fugitives whom you despatched they have brought’ [Alp, *HBM* 158]; *KUB* XXX 10 Rs. 5 ‘thou hast turned’; *KBo* XI 14 IV 6–7 *zik-z-(s)an GIM-an <I>NA UD.[9.]KAM [huisw]antas hū-ganta naitta* ‘as on day nine you wrapped on yourself the slaughtered [pieces] of live[stock]’ [Ünal, *Hantitassu* 24–5, 94, 75–7]), *na-a-it-ta* (dupl. *KUB* XLIII 57 IV 4–6 *zik-z-(s)an mahhan INA UD.9.KAM huis-wantas hūkanta naitta*), *na-a-is* (par. *KUB* LVII 79 IV 29–30 *zik-za-kan GIM-an UD.6.KAM TI-antas hūkanta nāis* [cf. *HED* 5: 140]), 3 sg. pret. act. *na-is* (*KUB* XVI 47, 17 *-]za-kan PA-an nais* ‘pointed the staff’; *KUB* XIV 1 Vs. 73 *namma-kan* ¹*Madduwat[taš L]Ú.M[EŠ UR]U Dalauwa* ¹*ANA KUR URU Hatti EGIR-an arha-pat na-is* ‘then M. even made the men of D. defect from Hatti’ [Götze, *Madd.* 18]; ibid. Vs. 61 *n-[ast]a* ¹*Kisnapilin* ... ¹*ANA Attarissiya menahhanta zah-hiya parā nais* ‘he sent forth K. to battle against A.’; *KUB* XXX 10 Vs. 2–3 *[sakuw[a-set? ...] dam[at]ta nais* ‘[the deity] has turned his eyes elsewhere’; *VBoT* 58 IV 1 [Laroche, *RHA* 23: 85 (1965)], *na-a-is* (e.g. *KUB* XXXIX 35 I 11 + XXX 24 a, 3 *kāsa-wa-kan* ¹*ŠAH-[as] wātar nāis* ‘lo, the “pig [snout]” has channeled water’ [cf. ibid. *n-asta* ¹*ŠAH-as wāta[r n]āi*; Otten, *OLZ* 57: 231 (1962)]; *KUB* I 1 III 20–21 *šeš-[ya-ya]-an-mu ... piran nāis* ‘my brother turned him over to me’ [Otten, *Apologie* 18]; *KUB* LIV 1 IV 16–17 ¹*UTU-ši-ma-wa-*

mu dās [*nu-wa-mu*] ¹*ANA LÚ KUR-ya pi<r>an nāis* ‘still his majesty took me and turned me over to my enemy’ [A. Archi and H. Klengel, *AoF* 12: 57 (1985)]; *KUB* XVI 46 I 15 *KAXU-šu-ma-za pi<r>an arha nāis* ‘[the ornithomantic bird] turned its beak to and fro’ [Ünal, *RHA* 31: 36–7 (1973); A. Archi, *SMEA* 16: 153, 167 (1975); Hout, *Purity* 150]; *KUB* X 72 II 5–6 *nu-tta-kk[an IGI.HI.A tapusza] tamēda nāis* ‘diverted thy eyes elsewhere’; *KUB* XXV 20 V 8 *Tuthaliyas LUGAL.GAL nāis*; *KUB* XVI 57 Vs. 7 *-kan ... nāis*), *na-a-es* (*KUB* XXXI 4 + *KBo* III 41 Vs. 18–19 *nu uni HUR.SAG-an karapta s-an-asta* [edī] [*na-a*]-es ‘he lifted that mountain and dislodged it’ [cf. ibid. Vs. 13–14 sub 3 sg. pres. midd. *ne-e-a-ri* above]), *na-i-is* (*KBo* III 60 I 6), *na-a-i-is* (*KUB* XXIX 4 I 39 *kī-ma-ssan* ¹*NÍG.BA-^DU-as nāyis* ‘but N. sent these’ [+ list of objects; Kronasser, *Umsiedelung* 10; Miller, *Kizzuwatna Rituals* 276]; *KUB* XVIII 39 Rs. 4), *na-a-i-es* (*FHG* 1 II 9–10 *nu-za-kan DINGIR-LUM apās sakuwa-ssit tapu[sza] tamēda nāyes* ‘that god diverted his eyes elsewhere’ [Laroche, *RA* 45: 132 (1951)]), *na-is-ta* (*KBo* XIV 3 III 10–11 [*nu-kan* A] ¹*BI ABI-YA ABU-YA parā naista* ‘my grandfather despatched my father’ [Güterbock, *JCS* 10: 67 (1956)]; *KBo* V 6 III 2–3 ¹*Lupakkin-ma-kan ... INA KUR URU Amka parā naista* ‘he despatched L. to Amka’; similarly ibid. III 20–21 [Hrozný, *SH* 29; Güterbock, *JCS* 10: 94–5 (1956)]; ibid. II 29–31 *namma-kan* ¹*Arnuwandan DUMU-ŠU ... [NA KUR UR]U Hurri piranparan* [sic] *naista* ‘then he sent ahead his son A. to Hurri’; *KUB* XIV 15 IV 28 *nu-mu-kan AMA-ŠU menahha[nda par]ā naista* ‘he sent his mother to face me’ [Götze, *AM* 70]; *KBo* III 4 III 14–15 *nu-m[u]-kan AMA-ŠU LÚ.MEŠ ŠU.GI SAL.MEŠ ŠU.GI-ya* [*menahhanda*] *parā naista* ‘he sent his mother, old men, and old women to face me’ [Götze, *AM* 70]), *na-a-is-ta* (*KBo* XVI 1 III 25–27 *nu-mu[-kan] DUMU-ŠU ... parā nāista*), *na-es-ta* (dupl. *KBo* III 4 II 22–23 *nu-mu-kan* ¹*SUM-ma-^DLAMA-an DUMU-ŠU ... menahhanda parā naesta* ‘he sent against me his son S.’ [Götze, *AM* 50]; *KBo* V 6 I 32–33 [emended from *KUB* XXXI 7 Vs. 4] ¹*Urawannin-ma-kan ... INA KUR URU Kāsula GUL-a[hhuwanzi parā] naesta* ‘he despatched U. to K. in order to attack’), *na-a-it* (*KUB* XXIII 72 Vs. 19 *apās-as piran* [...] *nāit* ‘he sent before them ...’; *KBo* XVIII 83, 17), *na-it-ta* (*Mašat* 73/78 Vs. 10–11 ¹*Luparruis-as-kan URU Tiwaraz parā naitta* ‘L. has sent them forth from T.’ [Alp, *HBM* 290]), *ne-ya-at* (*KUB* XIV 4 II 3–5 *nu sumēs DINGIR.MEŠ ŪL uskattēni É ABI-YA-kan mah-han hūman INA É* ¹*NA⁴ hekur* ¹*LAMA INA É.NA⁴ DINGIR-LIM neyat* ‘don’t you gods see how she has turned over my father’s entire estate to

the rock-house of L., the stone-house of the deity?' [cf. *HED* 3: 288]; *KUB* XL 102 V 5–7 *kās zammuris annallas ANA TUPPA.HI.A ŪL ēsta n-an-kan* ¹NIR.GÁL LUGAL.GAL EGIR-*anda neyat* 'this z. [-bread] was not on the old tablets; great king Muwatallis subsequently provisioned it'; dupl. *IBoT* II 52, 7 EGIR-*anda neyat*; dupl. *KUB* LI 21 Rs. 9 [EGIR-*an*]-*da neyat*; dupl. *KBo* XX 106, 8 *neyat*; dupl. *KBo* XXXVIII 17, 7 EGIR-*anda ney[at]* [*ZA* 68: 273 (1978)]; *KBo* XVI 17 III 29–31 *nu-za-kan KUR* ^{URU}*Kalāšma* [1-*e*]-*tta neyat n-at LUGAL-ueznas iwar taparta nu-kan* ¹*Tarhinin parā nehhun* 'he brought K. to unity and ruled it like royalty. I despatched T.' [Ottén, *MIO* 3: 173 (1955)], 3 sg. pret. midd. *ni-a-ti* (*KUB* XXIII 28, 10 [cf. *ibid.* 8 *ki-i-sa-ti*, *ibid.* 12 *ni-ni-ik-ta-ti* [S. de Martino, *Annali e Res Gestae antico ittiti* 104 (2003)]), *ne-at* (*KUB* VI 2 Vs. 28), *ne-e-a-at* (*KUB* XIV 1 Vs. 64–65 *nu* ¹*Attarissiyas ANA* [¹*Ma*]-*dduwatta* [...] *nēāt n-as arha INA KUR-šU pait* 'A. defected from M. and went off to his own country' [Götze, *Madd.* 16]; *KUB* XXXI 79 Vs. 7–8 *kinun-a-ssan uitēni nēāt* 'now [the cargo] was despatched by water', *ne-ya-at* (*KBo* XXII 96, 4 *-jma sasti neyat* 'turned to bed' [cf. *ibid.* 3 *ŪL saliga* 'does not go near']; *KUB* XXXIII 120 I 27–28 EGIR-*si-za-kan neyat* ^D*Anus* 'A. turned back to him' [Güterbock, *Kumarbi* *2]; *KUB* XXXVI 18 II 5 EGIR-*pa-as-su(!)-za-kan neya[t]* 'she turned back to him' [H. A. Hoffner, *Documentum Otten* 152]; *KUB* V 22, 25 *KAXU-šU-ma-za-kan 2-an arha neyat* '[the ornithomantic bird] turned its beak half away' [partitive apposition]; *KUB* XVIII 12 I 54 *pa<riy>an neyat* 'turned beyond'; *ibid.* II 6 *pa<riy>an ne[-]*; *ibid.* II 28 *neyat*; *KUB* XLIII 62 III 5–7 ^{GIŠ}*lahhurnuzzias-san ser* ^Ā*MUŠEN* *tiyat, katta-ma-an-zan* ^{GIŠ}*GAPANU-ssi MUŠ-as neyat istarna pidi-ma-kan NIM.LĀL ney[at]* 'on top of the foliage an eagle alit, below at its stump a snake coiled, about the middle the bee circled'; *KUB* XVI 76, 10 *ki-kan neyat* 'kelti [of the liver] was inverted' [cf. *HED* 4: 142]), *ne-i-ya-at* (*KUB* XXXIII 114 I 21 EGIR-*pa-as-za-kan neyat* ^D*[u-as* 'back he turned, the storm-god' [Laroche, *RHA* 26: 32 (1968)]), *ne-at-ta-at* (*KBo* XVI 6 u. R. 3 *ŪL neattat*), *ne-ya-ta-at* (*KUB* XIX 41 II 2–3 *KUR* ^{URU}*Hatti neyatat n-as ANA* ^D*UTU-šI ir-ahtat* 'he turned to Hatti and subjected himself to my majesty' [H. Klengel, *Orientalia* N. S. 32: 35 (1963)]), *ne-ya-at-ta-at* (*KUB* IX 16 I 9 EGIR-*anda-as-kan neyattat* 'he turned around'; dupl. *KUB* L 50, 9 *-a[s]-kan neyat-tat* [S. Košak, *Ling.* 16: 60 (1976)]; *KUB* XXXVI 14, 7–8 *nu-ssi-kan namma* [...] *neyattat*; *KUB* LX 97 + XXXI 71 III 5–6 *ehu-watta maniyahmi šā ē-TI-KA-wa-ta-kkan kuit neyattat* 'come, I shall

impart to you what has transpired in your house' [Werner, *Festschrift H. Otten* 327 (1973); Hout, *AoF* 21: 310 (1994)]; *KBo* II 2 IV 6 *ki-es-kan neyattat* 'kelti was inverted' [Hout, *Purity* 134]; *KUB* XLIX 95 I 8 *[KA]SKAL-as-kan neyattat* 'the "path" [of the liver; Akk. *padānu*] was inverted'; *KBo* XXIII 116 III 6 *KASKAL-NU GÜB-as neyattat* 'the left [part of the] "path" was inverted'; *KUB* XXII 67, 4 *ni-es-kan neyattat* 'nipasūris [of the liver] was inverted'; *KUB* XVI 60 II 5 *andan assuli neyattat*; *KBo* XVI 98 III 14–15 *mān-za DINGIR-LUM SISKUR datta ANA* ^D*UTU-šI-kan* [...] *andan assuli neyat-ta[t]* 'if the deity accepted the sacrifice and was favorably inclined towards my majesty ...'; *KBo* XXIII 116 III 6), *ne-ya-ad-da-at* (*KUB* XVI 16 Vs. 22, Rs. 10, 1. R. 3 *ki-es-kan neyaddat* [Hout, *Purity* 140–4]), *ni-ya-at-ta-at* (*KUB* XXI 16 I 2), *KBo* IV 14 II 2 *KUR.KUR ŪL GAM-an niyatta[t?]* 'lands did not defect'), 1 pl. pret. act. *ne-ya-u-en* (*KBo* XVIII 140, 3–4 *kāšma ariyasessar parā neya-wen* 'lo, we have despatched the oracle' [Hagenbuchner, *Korrespondenz* 2: 198]), *ne-ya-u-e-en* (*IBoT* III 127 III 6), 3 pl. pret. act. *na-a-ir* (*KBo* IV 2 III 55 *n-an-kan*) *INA KUR* ^{URU}*Kummanni parā nāir* 'they despatched it [viz. a bovine] to K.'; *ibid.* IV 13 and 25; *ibid.* IV 26–28 ^{GIŠ}*GIGIR-ya-kan ... parā nāir n-at pennir* 'a chariot ... they despatched and drove off' [Götze – Pedersen, *MS* 6, 10; Lebrun, *Hethitica* VI 105, 107 (1985)]; *KUB* I 16 III 41 *ieni huhha-man* [...] *ddar-set u[L]* *DUMU.MEŠ-šU edi nāir* 'did not his sons disregard these my grandfather's words?' [partitive apposition; Sommer, *HAB* 12]), *na-a-i-ir* (*KUB* XXXIX 11 Vs. 44 *išTU É.GAL-LIM 2 GUD 2-šU 9 UDU.HI.A nāyir* 'from the palace they sent two head of cattle and twice nine sheep' [Ottén, *Totenrituale* 68]), *na-i-ir* (*KBo* III 34 I 20–22 *TUG-ZUNU* ^{TUG}*ishial-semett-a kuit natta esha[s]kanta UMMA LÚ.MEŠ* ^{MEŠ}*EDI sekunus-⟨s⟩met anda nēan nu TUG.HI.A arha nayir nu ēšhar LUGAL-us austa* '“How come their clothes and their belts [are] not bloodied?” The guards said: “Their cloaks [are] tucked in”. They unwrapped the garments and the king saw the blood' [R. H. Beal, *The Organisation of the Hittite Military* 530 (1992)]), *na-e-ir* (*KUB* XXXIII 63 Vs. 12 [Laroche, *RHA* 23: 155 (1965)]), *na-i-e-ir* (*KUB* XXXIII 16, 6), *ne-i-e-ir* (*KUB* XXVI 79 IV 9 *menahha*]-*nda parā neyer* '... they sent to meet ...' [Götze, *AM* 102]; *KBo* XVI 52 Vs. 11 *išTU É.GAL-LIM parā neyer* 'they sent forth from the palace' [Hagenbuchner, *Korrespondenz* 2: 189]), 3 pl. pret. midd. *ne-e-an-ta-ti* (*KUB* XXIII 14 II 2), *ne-ya-an-ta-ti* (*KBo* III 46 Vs. 16 *hurli neyantati* '[they] defected to the Hurrians'; *KBo* III 54, 5 *hurli neyan-*

[tati]), *ni-ya-an-ta-ti* (dupl. *KUB XXVI 75 Vs. 6 + KBo III 46 Vs. 52 hurli niy[ant]ati* [A. Kempinski and S. Košak, *Tel Aviv* 9: 88–90 (1982)]; *KUB XXXI 64 I 2* [S. de Martino, *Annali e Res Gestae antico ittiti* 134, 140, 160 (2003)], *ne-an-ta-at* (*KUB XIX 9 I 5*) *GAM neantat* ‘they defected’, *ne-ya-an-ta-at* (*KUB V 20 II 12 KASKAL-HI.A-kan neyantat* ‘the “paths” [of the liver] were inverted’), 2 sg. imp. act. *na-i* (e.g. *ABOT 60 Rs. 4 nu-mu-kan* ^DUTU-ŠI *BELI-YA* *İR.MEŠ-KA liliwahhuwanzi nai* ‘your majesty, my lord, send your servants to me posthaste!’ [Hagenbuchner, *Korrespondenz* 2: 77]; *VBoT 1, 19–21 n-asta* ^LU^Uhalugatalla-ttin ammel-a ^LU^Uhalugatallan *EGIR-pa parā hūdāk nai* ‘send back quickly your envoy and that envoy of mine!’ [Hrozný, *SH* 99; L. Rost, *MIO* 4: 335 (1956)]; *VBoT 2, 10–12 nu-mu-kan* ¹Kalbayan *EGIR-pa parā ištū LÚ TEMI-YA liliwahhuwanzi nai* ‘send K. back to me posthaste along with my messenger!’ [L. Rost, *MIO* 4: 329 (1956)]; *Mašat 75/63, 24–25 and 32 n-an-mu-kan duwān parā nai* ‘despatch him to me hither!’ [Alp, *HBM* 246]; *Mašat 75/61 Rs. 16 n-as-kan MAHAR* ^DUTU-ŠI *parā nai* ‘send them before his majesty!’ [Alp, *HBM* 148]; *Mašat 75/8 Vs. 5 nu-wa-mu-kan ERÍN.MEŠ parā nai* ‘despatch troops to me!’ [Alp, *HBM* 182]; *Mašat 75/15, 14–15 ANŠU.KUR.RA.HI.A-kan parā nai* ‘despatch the horses!’ [Alp, *HBM* 150]), *na-a-i* (*Bo 2810 II 13 kinun-ma-an-kan DUMU-YA parā nāi* ‘but now, my son, send it along!’ [H. Klengel, *AoF* 1: 171–2 (1974)]; *KBo XVIII 79 Rs. 31 nu-war-as-kan QATAMMA parā nāi* ‘despatch them as well!’; *KBo XVIII 78 Vs. 2 -kan parā nāi*; *KUB XXIII 1b, 8 [parā nāi]* [Kühne-Otten, *Šaušga-muwa* 18]; *KBo V 9 II 20–21 nu-kan nassu DUMU-[KA nasm]a ŠEŠ-KA ANA LUGAL KUR* ^{URU}Hatti ... *warri parā nāi* ‘send either your son or your brother to help the king of Hatti!’ [Friedrich, *Staatsverträge* 1: 16]), *ne-ya* (*KBo XX 107 + XXIII 50 III 21–22 nu EGIR-pa parna neyanza EGIR-pa neya* ‘[like] returning home, turn back!’), *ne-i-ya* (*KUB XXXVI 89 Vs. 28 ha[ll]uwaza hūnhuēsnaza UGU ehu EGIR-pa-wa[-za* ^{URU}Nerik^Ukki *andan neiya* ‘come up from the deep wave, return to Nerik!’ [Haas, *Nerik* 146]), 2 sg. imp. midd. *na-is-hu-ut* (*KUB XXXIII 35, 6 ANA LUGAL anda naishut* ‘turn to the king!’; *KUB XXXIII 34 Vs. 10 andan namma naishut*; *KBo XVII 32 Vs. 16* *QATAMMA anda naishut*; *KBo XXXI 76 l. K. 14* *assuli naishut* [cf. *ibid.* 6 *neyantes ēstin*]; *KBo XXVI 131 Vs. 5 assul[i] naishut*; *HT 100, 3*; *KUB LIV 85 Rs. 8*; *HT 1 II 39–41 nu-za-kan DINGIR-LUM* ^DIM-wa *KUR-KA andan naishut* *INA KUR* ^{URU}Hatti-ma-wa-kan *anda assuli naishut* ‘storm-god, be of kindly bent in your land, and

be of kindly bent in Hatti!’), *na-a-is-hu-ut* (dupl. *KUB IX 31 III 5–7 ... naishut ... nāishut*; *HT 1 II 31–32 nu-ssan KUR* ^{URU}Hatti *assuli anda namma nāishut*; *KBo XII 96 IV 12 nu-wa-ssi-ssan anda assuli nāishut* ‘be of kindly bent toward him!’ [Rosenkranz, *Orientalia* N. S. 33: 240 (1964); D. Bawanyepeck, *Die Rituale der Auguren* 76 (2005)]; *KUB X 72 II 18 nu-ssi-kan anda assuli nāishut*; *ibid.* V 17 ... *nā<is>hut*; *KUB XXXIII 11 II 21 a]nda assuli nāishut*; *ibid.* II 25 [Laroche, *RHA* 23: 109 (1965)]; *KUB XLI 17 II 15–17 nu-wa zik DINGIR-LUM kuis hinkan iyat nu-wa-za-kan EGIR-pa nāishut ANA KUR-TI-YA-ma-wa-kan anda le uwāsi* ‘you god who made the plague, turn back and do not come into my land!’; *KBo IV 6 Rs. 21–22 DINGIR-LIM-ma-kan ANA* ^{SAL}Gassuliyawiya *anda assuli namma nāishut n-an kez GIG-za TI-nut* ‘god, turn again in goodness to G. and save her from this illness!’), *ne-es-hu-ut* (similarly *ibid.* Vs. 16–17 [Tischler, *Gebet* 16, 12]; *KBo XVII 105 II 13 anda assuli neshut* [A. Archi, *SMEA* 16: 85 (1975); D. Bawanyepeck, *Die Rituale der Auguren* 88 (2005)]; *KBo XXII 105 Vs. 11–12* *SISKUR.SISKUR anda assuli neshut* ‘turn graciously to the offering!’; *KUB LV 23, 13 and dupl. 516/z Vs. 13*, *ne-is-hu-ut* (*KBo XLI 16 Rs. 13 SISKUR.SISKUR anda assuli neshut*; *KUB XXIV 3 III 16–17 ANA KUR* ^{URU}Hatti [anda assul*i*] *neshut* ‘turn graciously to Hatti!’ [Gurney, *Hittite Prayers* 34]; dupl. 1229/u, 5–6 [AN]A *KUR* ^{URU}KÜ.BABBAR-TI-ya [...] *[n]e-es-hu-ut* [Otten, *ZA* 81: 110 (1991)]), *na-a-i-is-hu-ut* (*KBo XII 34, 6*), *ni-is-hu-ut* (*KBo XVII 105 II 14 a[nda] assuli nishut*), *na-es-hu-ut* (*KUB LX 33 Rs. 2 assul*i* naeshut*), 3 sg. imp. act. *na-a-ú* (*KUB XXXVI 89 Vs. 18 -]wa-za-kan GE₆-i KI-pí nāu* ‘may he turn to the dark earth!’; *KBo VIII 35 II 19–21 nu māt ANA KUR* ^{URU}Hatti *parhuwanzi uwatteni nu-smas-kan* ^DZA.BA₄.BA₄-as ^{GIŠ}TUKUL.HI.A-KUNU *āppa nāu nu sumenzan-pat* ^{UZU}Yā *ezzasdu GI.HI.A-KUNU-ma-kan āppa [n]āu sumenzan-pat kir-šemet iskarrannian[du]* ‘if you come chasing into Hatti, may the war-god turn back your weapons and may they bite your own flesh; may he retroflect your arrows and may they pierce your own hearts!’; *KUB VII 53 III 10–11 idalu-ssi papra<tar> EGIR-an arha halkis nāu* ‘may the grain utterly remove from him evil defilement!’ [Götze, *Tunnawi* 20]; *KBo XVIII 15, 8–16 n-an-kan kāsma ŠA ABI-ŠU DINGIR.MEŠ iyawanzi parā nehhun mahhan DINGIR.MEŠ iyazzi zinnāi n-an-kan BELI-YA EGIR-pa parā hūdāk nāu* ‘lo, I sent him off to worship his father’s gods; when he is done worshipping the gods, may my lord send him back forthwith!’ [Hagenbuchner, *Korrespondenz* 2: 367–8]), 3 sg. imp. midd. *ne-ya-*

ru (KBo XXV 193 Vs. 9–10 [emended from dupl. KBo XXI 6 Vs. 7–8 and par.] *idāhus* UD-]az *maninkuwanza* MU.KAM-za DINGIR.MEŠ- [as *karpis pangauwas* EME-as] KASKAL-az EGIR-pa ne-ya[-ru ‘may evil day, short[ness of] year[s], divine wrath, and public obloquy turn back from the road!’ [cf. *HED* 6: 52–3]; *HT* 1 IV 28–29 and dupl. KUB IX 32 Rs. 18–19 *nu-war-as-kan andan assuli neyaru*; dupl. KUB XLI 17 IV 15 *nu-war-as-kan anda assuli neyaru* ‘may he be favorably inclined to them!’), *ne-ya-a-ru* (dupl. KUB IX 31 IV 25 *nu-war-as-kan andan assuli neyāru* [A. M. Dinçol, *Belleten* 49: 20, 25 (1985)]), *ni-ya-ru* (KBo IV 4 II 15–16 *nu-tta-kk[an] ammel kuwayatā parā niyaru* ‘let my fears be relayed to you!’ [R. Stefanini, *ANLR* 20: 40 (1965)]), 2 pl. imp. act. *na-is-tin* (KUB XV 34 I 50 [*n-as*]ta DINGIR.MEŠ ANA LUGAL SAL.LUGAL *anda assuli naistin* ‘gods, be favorably inclined towards king and queen!’; similarly *ibid.* III 16 [Haas – Wilhelm, *Riten* 186, 196]; *ibid.* II 1–2 [emended from dupl. KUB XIII 29, 7–9] *n-asta* ANA KUR LUGAL *[id]ālauwass-a and[a iskisa] naistin* ANA LUGAL-*ma-kan* SAL.[LUGAL] IGI.HI.A-wa *anda [as-suli] n[ai]stin* ‘turn your backs to the enemy land and the evil ones, but turn your eyes kindly towards king and queen!’ [partitive apposition]; *Maṣat* 77/1, 17–18 [*nam*]ma-as-mu-kan *duw[ā]n p[ar]ā naistin* ‘further despatch them to me hither!’ [Alp, *HBM* 234]; KBo VM 129 Vs. 6–8 *kūn-mu-kan* LUGAL *[EGIR-pa parā hūtak [n]aistin* ‘extradite this spy to me at once!’; KBo III 3 III 31–33 *n-at-kan duwān MAHAR DUTU-ši parā naistin n-at DUTU-ši arha epzi* ‘bring it [viz. a legal matter] here before his majesty, and his majesty will settle it’ [H. Klengel, *Orientalia* N. S. 32: 28 (1963)]), *na-es-tin* (KBo V 4 Rs. 19 *nu-kan MAHAR DUTU-ši LUGAL GAL-GAL-TIM parā naestin* ‘send the grandees before my majesty!’ [Friedrich, *Staatsverträge* 1: 62]), *na-a-is-tin*, *na-a-es-tin* (KUB XVII 8 IV 5–6 *nu-w[a ...] INA GÚ-ŠU nāistin kī-ma-wa INA GİR.MEŠ-ŠU nāestin* ‘wrap ... around his neck, but wrap this on his feet!’ [Laroche, *RHA* 23: 167 (1965)]), *ne-ya-tin* (KUB XV 32 I 55 *nu-ssi-[ssan] anda assuli neyatin* ‘be favorably inclined towards him!’), *ne-ya-at-tin* (dupl. KUB XV 31 I 53 [Haas – Wilhelm, *Riten* 154]; KUB VII 60 II 30 *nu-kan ANA LUGAL assuli anda neyattin* [Haas – Wilhelm, *Riten* 236]), *ne-]i-ya-at-tin* (KUB XIV 14 Rs. 34 [Götze, *KIF* 176]), 2 pl. imp. midd. *na-is-du-ma-at* (KUB XV 34 IV 14 and dupl. KUB XV 33a IV 1 *n-asta* ANA LUGAL SAL.LUGAL *anda assuli naisdumat* ‘be favorably inclined towards king and queen!’; also KUB XV 34 II 39 and III 52–53; IV 34 and dupl. KUB XV 38 IV 20; KBo XVI 25 I 63 *-]kan naisdumat* [A. M. Rizzi

Mellini, *Studia mediterranea P. Meriggi dicata* 526 (1979)]), *n[a-is-tum-ma-at* (KUB LVIII 76 Vs. 16 [DBH 18: 197]). 3 pl. imp. act. *ne-ya-an-du* (KUB XVII 23 II 29 *anda neyandu*), 3 pl. imp. midd. *ne-ya-an-da-ru* (KUB VII 12 II 27 *nu-s[si] NINDA.KUR₄.RA.HI.A sarā ney-andaru* ‘may the breadloaves be turned up[side] to[wards] him!’); partic. *neyant-*, nom. sg. c. *ne-ya-an-za* (e. g. KBo XV 37 I 22 *GEŠ-TUG-ni-kan neyanza* ‘turned to[wards] the ear’; KUB VII 44 Vs. 8 [emended from dupl. KBo XXII 111 III 11] *n-asta l-as l-edani ÉSAG-ni anda neyanza* ‘one storage pit [is] coordinated with the other’; KUB IX 28 III 11–13 *nu-smas-san HAR SAG SA₅ ŠIG BABBAR taruppan GÚ-ŠUNU anda neyanza* ‘a red headband plaited with white wool [is] wound about their neck[s]’; KUB LIV 1 I 61; KUB XXX 70 II 11–12 *kāsa DUTU-us [ANA LUGAL SAL.LUGAL ANA DUMU.MEŠ LUGAL anda neyan<za>* ‘lo, the sun-god [is] devoted to king, queen, and their offspring’ [Laroche, *RHA* 23: 162 (1965)]), *ne-e-ya-an-za* (KBo XX 82 II 18–20 *k[inun]-a-wa-kan arha namma le neyanza zik nu-wa-kan ANA LUGAL SAL.LUGAL ANA DUMU.NITA.MEŠ anda neyanza ēs* ‘now be turned off no more, be tuned in to king, queen, and sons!’), *ne-an-za* (e. g. KUB VII 1 II 37 *n-at-si-kan neanza* ‘it [viz. illness] [is] averted from him’ [Kronasser, *Die Sprache* 7: 150 (1961)]); KUB XLIII 8 III 9a [*BE-a]n-kan UKÜ-si EME-as ZAG-na neanza* ‘if a person’s tongue [is] turned to the right’ [Riemschneider, *Omentexte* 150]; VBoT 24 III 11–13 *nu-kan kuis UD^u iyanza IGI.[HI.]A-wa DUTU-i neanza nu-ssi-kan š^ghuttulli huittiyami* ‘from a sheep with eyes turned to the sun I pluck a wool-tuft’ [partitive apposition]; KUB XXVI 1 III 37–38 *nasma-kan ANA DUTU-ši āssuwanni kuiski a[nd]an neanza* ‘or someone is kindly disposed towards my majesty’ [von Schuler, *Dienstanweisungen* 13]; KUB XVIII 12 II 6 *KAXU-ma-as-kan pa<riy>an neanza* ‘[the ornithomantic bird] with its beak turned beyond’; KUB V 6 II 68 *ki-is neanza ‘kelti* [of liver] [is] inverted’; KBo XXIII 106 Rs. 14–16 *ANA LUGAL SANGA D^uHulla-wa-kan MU.IM.MA DAM-ZU BA.UG₆ parā-war-as-kan ŪL neanza apās-a-wa-ssan istanani EGIR-ma salikeskezi* ‘Hulla’s priest’s wife died within the year; she [has] not been sent forth, but he again frequents the altar’ [Otten, *Totenrituale* 9]), *ne-e-an-za* (KBo XVII 15 Vs. 9–11 [OHitt.] 1 *ANŠU.KUR.RA-us kūrkas-siss-a annanuzziantes* [s ...] 8 *KUŠishimānes nēantes* 1 *GUD^uAB patās-sas* [4 *KUŠishimānes*] *nēantes* 1 *KUŠishimās INA SAG.DU-ŠU nēanza* ‘one mare and her foal [are] haltered, [on their feet are] strung eight straps; one cow, on her feet [are] strung four straps, one strap [is] strung about her head’ [Neu, *Altheth.* 73; V. Haas and

M. Wäfler, *UF* 8: 82 (1976)), *ne-e-a-an-za* (KBo XXX 149 Vs. 5 *mūriy* *alas nēanza* ‘raisinbread [is] turned’; KBo XVI 97 I. R. r. K. 5b KASKAL-is *nēanza* ‘the “path” [of liver] [is] inverted’; KUB XLV 47 I 13–14 ^{URUDU}*sipik*[*k*]*ustas n-asta anda* ^{siG}*alis nē[ā]nza*; dupl. KBo XVII 84 I 12–13 ^{URUDU}*sepikkus*[*tas* ...] [...^{siG}*all*is *nē[ā]nza* ‘copper pin, wool wound [on it]’; KBo XXIV 130 I 3 *nēanza ēsta*]), *ne-e-a-za* (KUB IX 7 Vs. 13 *Jé-ri nēaza ēsdu* ‘let ... be returned to the house!’), *ni-e-an-za* (KBo XV 10 II 5–7 *k[ā]* ^{NA}*pi-e-ru māhhan uktūri BELU ū DAM-ZU DUM*[*U.MEŠ-ŠU* *QATAMMA uktūries asandu nu* ^{GIŠ}*TUKUL-ŠU parā neanza ēs*[*t*]*u* ‘as this rock is firm, may the lord and his wife and children likewise be firm, and may his implement be thrusting’ [Szabó, *Entsühnungsritual* 20; A. S. Kassian, *Two Middle Hittite Rituals* 34 (2000); Riemschneider, *KZ* 90: 150 (1976)]), acc. sg. c. *ne-ya-an-ta-an* (KUB LVII 63 II 4–5 *nu-smas parā neyant-tan tarhuilin* ^{GIŠ}*ŠUKUR pa-is* ‘he gave them a thrusting, potent spear’ [A. Archi, *Documentum Otten* 18, 26]; KUB XV 34 II 22–23 *tarhui-lātar parā neyant-tan* ^{GIŠ}*TUKUL KUR-yas miyā*[*tar*] *sisduwar* ‘potency, thrusting implement, growth [and] prosperity of the land’ [Haas – Wilhelm, *Riten* 190]), *ni-e-an-ta-an* (KBo XV 10 II 34–35 *nu-ss*ⁱ*DU*^{TU}-*us* ^{DIM}*ass-a ANA BELI ANA DAM DUMU.MEŠ-ŠU āssu TI-tar mayan-datar* ^{GIŠ}*TUKUL parā neantan namma piskatten* ‘sun-god and storm-god, give to the lord, to his wife and children ever weal, life, vigor, and a thrusting implement’; similarly *ibid.* I 35–36), *ne-an-da-an* (KUB XII 43, 6), nom.-acc. sg. (or pl.) neut. *ne-ya-an* (frequent, e.g. KBo XXI 41 + KUB XXIX 7 Rs. 50 *nu-kan idālu uddār pariyan neyan ēstu* ‘may evil words be deflected!’ [Lebrun, *Samuha* 124]; KUB XXXVIII 25 II 5–6 5 *MUŠEN.HI.A 4 MA.NA* [...] *EGIR-panta neyan* ‘five birds, four mina ... consigned subsequently’ [L. Rost, *MIO* 9: 181 (1963)]; KUB XLIII 57 IV 13–14 [*nu-z*]*a LUGAL-us hūganta INA UD.9.KAM neyan harzi* ‘the king keeps the slaughtered [pieces] wrapped on himself on day nine’ [cf. sub 2 sg. pret. act. *na-(a)-it-ta, na-a-is* above]; KBo III 21 II 14–15 *n-asta tarhuilātar-tet hatugā-tar-tet* *DINGIR.MEŠ-as parā kallaran*ⁿⁱ *neyan* ‘your formidable potency in [its] enormity is brought home to the gods’ [A. Archi, *Orientalia* N. S. 52: 23 (1983)]; KUB XXIX 11 II 11 and 13 *takku* ^D*SIN* *SI GÜB-ŠU GAM KI-i neyan* ‘if the moon’s left horn [is] turned down earthward’ [rendering *KI IGI*, i. e. *iršitam immar* ‘sees earth’ of Akkadian original; Riemschneider, *Omentexte* 109]; KUB XXIX 29 II 12 *takku* ^D*SIN* *SI GÜB-ŠU UGU AN-i neyan* ‘if the moon’s left horn [is] turned up heavenward’), *ne-i-ya-an* (KUB XXIX 11 II 9 *takku* ^D*SIN*

ZAG-as SI-ŠU sarā nepisi neiyān [dupl. KUB VIII 6 Vs. 9 *neyan*] ‘if the moon’s right horn [is] turned heavenward’; *ibid.* II 14 *takku* ^D*SIN autti nu SI-ŠU ANA IM.GAL neiyān* [dupl. Vs. 14 *neyan*] ‘if you see the moon and its horn [is] pointed southward’), *ne-e-ya(!)-a(!)-an* (KUB IX 28 I 18–19 *INA GÜ-ŠU* ^{NA}*kunnas kuttanalli nēyān* ‘around her neck [is] draped a necklace of beads’ [H. Eichner, *Die Sprache* 21: 157, 160–3 (1975)]), *ne-e-an* (KBo III 34 I 21 [context sub 3 pl. pret. act. above]; KUB XLVI 48 Vs. 7 *anda nēan harzi* ‘has turned to ...’), *ne-e-a-an* (KUB XXXV 40 IV 4 [Starke, *KLTU* 117]), dat.-loc. sg. *ne-ya-an-ti* (*Maṣat* 75/118a Rs. 16 and 18 [Alp, *HBM* 284]), nom. pl. c. *ne-ya-an-te-es* (e.g. KBo XVII 103 I 5 + KUB XLVI 48 Vs. 9 *nu-w*[*a-za AN*]^A *LUGAL* ^{KUR}*Hatti-pat neyantes ēstin* ‘side only with the king of Hatti!’; KUB VII 60 III 3–4 *anda assuli* [...] *tes neyantes ēstin* ‘be kindly disposed ... [Haas – Wilhelm, *Riten* 236]; KUB XXIII 124 I 21–23 *DINGIR.MEŠ EN.MEŠ-YA karuuliyaz-kan ANA* [UKÜ.MEŠ] *anda neyantes ēstin nu antuhsatar* [ÜL] *tarnan hartin* ‘you gods my lords have from way back been people-oriented and have not forsaken mankind’ [Götze, *Kf* 242–4]; KUB II 5 V 6–7 *IGI.HI.A-wa-sma*(*s*)-*at-kan LUGAL-i-pat andan* [dupl. KUB XXV 1 V 43 *anda*] *neyantes* ‘their eyes [are] trained only on the king’ [partitive apposition; cf. e.g. KBo XVII 69, 13 *n-as-za-kan IGI.HI.A-wa EGIR-pa neyari* ‘he turns back his eyes’; KUB XXXI 105, 19 -] *kan tapūsa neyantes* ‘turning aside’; KUB XLIII 59 I 13 *neyantes asandu*; *ibid.* 14 *EGIR-pa tarne-ssi neyan*[*tes* ‘turned back to his head’ [?]; *ibid.* 16), *ne-e-ya-an-te-es* (KBo XVII 105 II 21–22 *LUGAL-wa-kan SAL.LUGAL-ri ANA DUMU.MEŠ LUGAL anda assūli nēantes ēstin nu-wa-smas TI-tar innārauwater piskitin* ‘towards king, queen, and children be kindly disposed, give them life [and] strength!’; KUB LX 157 II 15), *ne-e-an-te-es* (KBo XVII 15 Vs. 10 and 11 [context sub nom. sg. c. *ne-e-an-za* above]; *IBOT* I 36 I 4–5 *n-at-san* ^É*hīlas KÁ*[*as*] *tienzi IGI.HI.A-ŠU-ma-at-kan parā nē[an]tes* ‘they take up positions at the courtyard gate, with their eyes trained ahead’ [partitive apposition; Güterbock, *Bodyguard* 4]), *ni-ya-an-te-es* (KUB XXVII 52, 7; but KBo XX 107 + XXIII 50 II 24 and KBo XX 107 + XXXIV 46 III 33 “*ni-an-te-es*” [thus *HW*² A 355] is *YÀ-antes* ‘fatted’ [cf. *ZA* 68: 153 (1978)]), acc. pl. c. *ne-ya-an-du-us* (KUB XVII 23 I 29), dat.-loc. pl. *ne-e-a-an-ta-as* (KBo XX 67 I 11 ^{NINDA}*harsayas sākuwa katta nēāntas ser* ‘upon eyes-turned-down breadloaves’); verbal noun nom.-acc. sg. neut. *ne-ya-u-wa-ar* (KUB V 1 III 47 *KUR-as GAM-an neyauwar* ‘the land’s defection’ [Ünal, *Hatt.* 2: 72]), *na-i-*

wa-ar (KBo XIII 120, 10 *naiwar nai* 'make a turn!' [figura etymologica with inner accusative]; cf. e. g. *asātar ēshut* 'take up residence!' [HED 1–2: 296], *memiyan mema-* 'speak a word' [HED 6: 141]; ibid. 6 *na-i-wa-a[r]*, gen. sg. *ne-e-u-wa-as* (KBo XVII 105 II 10); iter. *naiski-*, *na(y)eski-*, *neski-*, 1 sg. pres. act. *na-is-ki-mi* (Mašat 75/43 l. R. 1–4 *ša BELI-ma kuiēs LÚ.MEŠ TEMI iyandari n-as-kan ammuḫ parā naiskimi* 'messengers who come from my lord I send forth' [Alp, HBM 168]; Mašat 75/57 Rs. 40–42 *BELU-ma kuius LÚ.MEŠ TEMI uiēskisi n-as-kan ammuḫ parā naiskimi* 'messengers whom you my lord keep despatching I send forth' [Alp, HBM 216]), 2 sg. pres. act. *na-i-is-ki-si* (KUB VIII 81 II 6–9 *mān-ma t[am]ai KUR-e nasma URU-as nasma ÉRIN.MEŠ ANA DUTU-ši nēya DUTU-ši šulum ša I Sunassura hatrāizzi apās-wa ammel nu-war-an sāk n-an-kan I Sunassuras EGIR-ann-a arha le nayiskisi* 'if another land or town or army turns to my majesty [and] my majesty sends a letter to [you] S.: "That one is mine, recognize him!"', you S. shall not thereupon be turning him away' [Götze, ZA 36: 11 (1925)]), 3 sg. pres. midd. *na-is-ki-it-ta-ri* (Mašat 75/43 Vs. 8–10 *n-asta apās LÚKUR kuwapi naiskittari nu-mu hatreski* 'keep me posted where that enemy keeps in motion!' [Alp, HBM 166]), *na-a-is-ki-it-t[a]* (KUB XXIII 68 Rs. 4 *kuwapi-ma KUR-e makkēsi ANA ÉRIN.MEŠ.UKU.UŠ-ma-s[s]an uizzi parā nāiskitt[a]* 'but when the land expands, there will be steady extension for the hoplite force' [A. Kempinski and S. Košak, *Die Welt des Orients* 5: 196 (1970)]), *na-a-es-kat-ta-ri* (KBo XI 1 Vs. 27 *n-at ēssahhi-pat nu-ssan parā nāeskattari* 'I shall be performing it and it will be regularly carried out' [RHA 25: 107 (1967)]), 1 sg. pret. act. *na-is-ki-nu-un* (KBo XVI 14, 3–4 + XVI 8 II 18–19 *nu-kan A[N]A I Hudupiyanza ÉRIN.MEŠ ANŠU.KUR.RA.MEŠ [...] parā naiskinun* 'to H. I kept sending troops and chariotry' [Kammenhuber, *Orientalia* N. S. 39: 548 (1970)]), *na-a-is-ki-nu-un* (KUB I 1 I 67–69 *nu-za-kan IGI.HI.A-wa kuwattan ANA KUR LÚKUR andan nāiskinun nu-mu-kan IGI.HI.A-wa LÚKUR EGIR-pa ūL kuiski nāis* 'whenever I turned my eyes at enemy land, no enemy returned my gaze' [Otten, *Apologie* 8]), 2 pl. pret. act. *na-is-ki-it-tin* (KUB XXI 42 II 5–8 *namma apāt kuit ēssatteni nu KUR.KUR.HI.A BAL dapianda 1-etta naiskittin nu K[UR.KUR].HI.A LÚKUR dassanuskitin KUR.KUR URU Hatti-ma maliskunuttin* 'then why do you carry on like this? You have been uniting all rebel countries, enemy lands you have kept strengthening, but the lands of Hatti you have made weaker' [von Schuler, *Dienstanweisungen* 25]), 2 sg. imp. act. *na-is-ki* (Mašat 75/112 Vs.

20–22 *nu LÚ.MEŠ URU Gasga kuiēs taksuli iyandari n-as-kan MAHAR DUTU-ši parā naiski* 'send before his majesty the Gasga men who come [to sue] for peace!' [Alp, HBM 134]), 2 sg. imp. midd. *na-i-es-ga-hu-ut* (KUB VII 8 II 4–5 *n-an-za EGIR-an kappuui nu-ssi-kan anda navesgahut* 'value him and be devoted to him!' [H. A. Hoffner, *Aula Orientalis* 5: 273 (1987)]), 3 sg. imp. act. *ne-es-ki-id-du* (Mašat 75/120 Vs. 9 *namm[a-as-san parā neskiddu* 'further let him send them forth' [Alp, HBM 282]), 3 sg. imp. midd. *na-is-ki-it-ta-ru* (KUB XXXIII 95 IV 3 and 4 'let him extend', besides dupl. KUB XXXIII 98 III 15 and 16 *pargauēskaddaru* 'let him become tall' [Güterbock, *JCS* 5: 156 (1951)]); iterative-"durative" *nanna-*, *nanniya-*, *nenniya-*, 1 sg. pres. act. *na-an-na-ah-hi* (KUB XXXII 120, 11–12 *w[awarki-maza nannahhi [...] IŠTU É-YA GIŠ ZA.LAM.GAR* 'by the door-socket I drive ... from my house [and] tent'), 2 sg. pres. act. *na-an-na-at-ti* (KBo XXIII 8 Vs. 9 *mān KASKAL-an nannatti* 'if you travel the road'), 3 sg. pres. act. *na-an-na-i* (KUB XIX 18 I 24 *nu ABU-YA mah-han nannai* 'as my father is driving' [viz. his. chariot], picking up the narrative of dupl. KBo XIV 3 IV 27 *KUR-e]-kan anda pennai* 'he drives into the country' [Güterbock, *JCS* 10: 76 (1956)]; KUB XXX 60 + KBo XIV 70 I 30–32 *suppis LÚSANGA [URU Zippal]anda MU-ti MU INA É-ŠU DUG[harsiyall]i kinumanzi nannai* 'the holy priest of Z. travels annually to his shrine to open the pithos' [Laroche, *CTH* 155; Dardano, *Tontafelkataloge* 75]; KUB XXXI 57 I 16–19 *kuēl 6 GUD.HI.A-ŠU 2 GUD.HI.A-ŠU 4 GUD.HI.A-ŠU 1 GUD-ŠU t-us nannai kuēl-a GUD-ŠU NU.GÁL nu LÚ iyatta arauwas NU.GÁL* 'who has six oxen, two oxen, four oxen, one ox, he drives these; but if he has no ox, the man goes [anyway]; nobody is exempt'; KUB LVIII 65, 3 *nannai* [cf. ibid. 2 12 *UDU.HI.A*]; KUB XX 10 IV 7 *nannai* [cf. ibid. 6 *LÚSIPAD.GUD* 'neatherd']; KBo XVII 10 I 1–2 [OHitt.] *KASKAL.HI.A [...] [...] nannai 1 UDU appan[- [Neu, Altheth. 230]; KBo XXV 102 II 7 [OHitt.] na-an-na[- [Neu, Altheth. 177]), na-an-na-a-i* (KBo XIII 109 III 6–8 *GIŠ hattalwanza GIM-an GIŠSAG.KUL EGIR-pa nannāi GIŠIG-ya EGIR-pa heskizzi* 'even as a bolt lock reverses [= moves back] and opens up the door ...'; KUB XXXIII 115 III 6–8 *LUGAL-uizzittat n-as [...] hūmantēs DINGIR.MEŠ-mus GIŠLAM.GAL-as GIŠpatal-hit na[nnāi* '[he] became king and shackles all the gods with gyves of turpentine-wood'; ibid. IV 3–5 *GIŠpa(!)tal(h)an iyat [...]is [...] na[nnāi* '[he] made a gyve and shackles ...' [H. A. Hoffner, *Docu-mentum Otten* 155–9 (differently)]. For the dual construction 'en-wrap with a shackle': 'wrap it on one's feet' (KUB XVII 8 IV 6 *kā-*

ma-wa INA GİR.MEŠ-ŠU nāestin) cf. KUB XII 34 I 5 n-at ^{UZU}YÀ.UDU-it anda hūlaliyazi 'she wraps it in sheepfat': KBo XXXIX 8 I 44 n-asta appuzzi anda hūlali 'she wraps around sheepfat'; cf. Puhvel, KZ 116: 56 (2003)], na-a-an-na-i (KUB XXXIII 120 IV 11–12 + XXXIII 119, 20–21 sanezzi uttar nānna[-i (?) ...] KI-as-za 2 DU-MU.MEŠ hast[a] 'he broadcasts the intimate event: earth bore twins' [Otten, Kumarbi 7; Laroche, RHA 26: 47 (1968)], 1 pl. pres. act. na-an-ni-ya-u-e-ni (KBo XII 42 Rs. 6–8 NAM.RA.HI.A-wa mekki weda-weni GUD.HI.A-wa UDU.HI.A-wa ANŠU.KUR.RA.HI.A ANŠU.GİR.NUN.-NA.HI.A ANŠU.MEŠ mekki nanniyaweni 'we bring deportees in bulk, we drive cattle, sheep, horses, mules, and asses in bulk' [H. A. Hoffner, JCS 22: 35 (1968)], 3 pl. pres. act. na-an-na-an-zi (KUB XLIII 50 Rs. 34–35 nu tamain GUD pūhugarin apizza [u]nuwashaz unu[wandan n]annanzi 'they will drive another substitute bovine decked with that decking' [Lebrun, Hethitica VI 112 (1985)]; Bo 3449 Rs. 10 -[ya kuin nannanzi], na-na-an-zi (KUB LVI 39 I 7 GUD.MEŠ-ma nannanzi), na-an-ni-an-zi (KBo XXII 2 Vs. 8 [OHitt.] nu ANŠU-in nannianzi 'they drive an ass' [Otten, Altheth. Erzählung 6, 26–7]; dupl. HFAC 2 = KBo XXVI 126, 3 nu ANŠU-an na[n- [JCS 37: 18 (1985); cf. KUB VII 54 III 11 nu ANŠU ūnnianzi 'they bring an ass']; KBo XX 20 Vs. 9 [OHitt.] and dupl. KBo XVII 12 I 3 [Neu, Altheth. 120, 128]; KUB XII 8 I 3 ta GUD.MAH nannianzi 'they drive a bull'; KBo XXI 23 I 16 [cf. ibid. 16 ANA GUD.APIN.LÁL; ibid. 12–13 ANA GUD.HI.A.APIN.LÁL-ma [...] n-an ūnnianzi 'to plow oxen ... they bring him']; KUB LIV 93 Vs. 10 [cf. ibid. 8 ANA SI.HI.A-ŠU] 'onto its horns'; KBo VII 66 III 2 [Starke, KLTU 360], ne-in-ni-ya-an-zi (KUB XXXII 123 II 28 2 UDU.HI.A-ma-z[a] LÚ.MEŠ ^{URU}Lal-lupiya arha nennianzi 'two sheep the men of L. drive off' [dupl. KBo VIII 101 Vs. 9]arha pennianzi; Starke, KLTU 308]), na-a-an-ni-ya-an-zi (KBo XXI 37 Vs. 7 GUD.M]AH kuin kattan nānnianzi 'what bull they drive along ...'), na-an-ni-ya-an-zi (KUB XL 102 I 20–23 n-asta GUD.HI.A kuyēs sipanduanzi ANA PANI DINGIR-LIM anda nannianzi nu-smas-at-kan SI.MEŠ-ŠUNU SAG.DU.HI.A-ŠUNU-ya anda appeskanzi 'the cattle whom they drive in to sacrifice before the deity they grip by their horns and their heads'; KUB XLI 37 I 4 GUD.HI.A UDU.HI.A QATAMMA-pat nannian[zi] 'cattle [and] sheep likewise they drive'; KUB XI 23 V 16 10 MÁŠ.GAL-ya nannianzi 'they drive ten goats'; KUB XLVIII 9 II 6–7]taruyiskanzi [^{LÚ.M}]EŠ HUPPI nannianzi 'they keep dancing and [make?] the acrobats twirl' [Singer, Festival 2: 95, cf. 3 pl. pres. midd. ^{LÚ.MEŠ}HUPPI nēanda

above]), 3 pl. pres. midd. na-an-ni-an-ta[?] (KBo XXI 75, 10 ^{LÚ.MEŠ}HUPPI-kan nannianta['the acrobats twirl' [cf. Badalı, Strumenti 218; D. Groddek, Eine althethitische Tafel des KILAM-Festes 18, 35 (2004)]], na-an-ni-ya-an-da[?] (KBo XVII 83 I 9), 1 sg. pret. act. na-an-na-ah-hu-un (KBo IV 2 III 40–41 INA URU.DU₆ Ku[nnū] [dupl. KUB XLIII 50 Vs. 1 and KUB XLVIII 100 Vs. 1 URU.DU₆ ¹Kunnū] nannahhun 'I was driving to the ghosttown of Kunnuville' [Götze – Pedersen, MS 4; Lebrun, Hethitica VI 104, 112]), 2 (possibly 3) sg. pret. act. na-an-ni-is-ta (KUB IX 34 II 13 kās-a-wa KASKAL-an nannista 'lo, thou hast travelled the road' [Hutter, Behexung 30]), 2 pl. pret. act. na-an-ni-is-tin (KUB XXXI 101, 19–25 [nu-sm]as kās-a ^{PUTU}-Ši [kuif?]) ŠA Á ^{MUŠEN} uttar arha [tar]nahhun nu parā-pat nannistin n-at parā le kuwapikki iyatteni mān ŪL-ma n-asta uwatteni iŠTU SAG.DU.HI.A-KUNU paittani 'now look, as for me leaving to you the eagle business, you have just coasted along; henceforth never do that; otherwise you are going to pay with your heads' [cf. KUB I 16 III 51–52 nu-ssan para-ya [le] naitti EGIR-pa-ya-kan le mausta 'neither temporize nor fall behind!'; in the sequel (26–29) the king compares the dilatory augurs to kursalliēs 'rascals' (HED 4: 275); various wrong renderings by Ünal, RHA 31: 49–51 (1973); A. Archi, SMEA 16: 137–8 (1975); Hagenbuchner, Korrespondenz 2: 38]), 3 pl. pret. act. na-an-ni-ir (KUB XXVI 71 IV 11 GUD.HI.A-ŠU]NU UDU.HI.A-ŠUNU nannir 'they drove their cattle and sheep' [S. de Martino, Annali e Res Gestae antico ittiti 84 (2003)]], na-an-ni-e-ir (KUB XVII 21 II 18–19 aulius-a-kan GUD.MAH.HI.A.ŠE ^{GUD}AB.ŠE UDU.HI.A.ŠE MÁŠ.GAL.HI.A.ŠE kuez arha nannier 'whence they drove away sacrificial contingents of fatted bulls, fatted cows, fatted sheep, fatted he-goats' [HED 1–2: 230–1; animals on the hoof could be either driven or dragged: KBo XIX 152 I 6 aulius huittiyanta]), 2 sg. imp. act. na-an-ni (KUB XXVII 67 II 33 [similarly I 33] nu-wa-smas idālu kattan arha nanni 'drive away evil from them!'; ibid. III 37]idālu katti-ssi arha nanni 'drive away evil from him!'; ibid. IV 33 INA KUR ^{LÚ}KUR [...] gulliya nanni 'drive [blights] into enemy country, into a hole [?]' [Christiansen, Ambazzi 38, 44, 52, 60, 112, 234]; KBo VII 28, 13 [OHitt.] nu-ssan ANA MU.KA[M.HI.A-Š]U parā nanni 'get an extension for his years!' [Friedrich, Rivista degli studi orientali 32: 218, 221, 223 (1957)]], 3 sg. imp. act. na-an-na-ú (KUB XIII 2 I 16 nu ERÍN.MEŠ ^{LÚ}KÚR ūrkin UD.3.KAM nannau; dupl. KUB XXXI 86 I 14 nu ERÍN.MEŠ ŠA ^{LÚ}KÚR ūrkin INA UD.3.KAM nannau 'let the army track the enemy's trail for three days' [von Schuler, Dienstan-

weisungen 42; Daddi, *Vincolo* 96]); iter. *nann(i)eski-*, *nanniski-*, 3 sg. pres. act. *na-an-ni-es-ki-iz-zi* (*VBoT* 25 I 2 ^{UR}U *Kargamis* BGIR-*an nanneskizzi* 'he is driving back to K.' [Lebrun, *Samuha* 199]), 3 pl. pres. act. *na-an-ni-is-kán-zi* (*KUB* XV 2 IV 2 *kuy*]ēsqā *nanniskanz*[i [Kümmel, *Ersatzrituale* 68]), 3 pl. pret. *na-an-ni-es-ki-ir* (*KUB* XXIV 7 II 48 'they would drive' [viz. cattle; Friedrich, *ZA* 49: 224 (1950)]), *na-an-ni-es-kir* (*KUB* XVI 39 II 33–35 GUD.ŠE-wa UDU.ŠE-ya [kuin kua]z *nanneskir* LÚ.MEŠ.UMMEDA ŪL kā [...] ŪL kuitk[i s]jek-*kueni* 'what fattened bovine and fattened sheep they would bring from where, the keepers not [being] here, we do not know at all'; ibid. II 13 k]uinn-a kuezzi *nanneskir sekkueni-ma-[at]* [ŪL kuit]ki [G. F. Del Monte, *AION* 35: 331–2 (1975)]).

The insight that *nanna-*, rather than being a reduplicate of *nai-* (e.g. Sturtevant, *Comp. Gr.*¹ 215, 247; Oettinger, *Stammbildung* 491), is its iterative-durative in *-na-*, was adumbrated by Götze – Pedersen (*MS* 14–6, 62–4) and Kronasser (*Etym.* 1: 122). The stems *nai-/ne(y)a-*, *na(y)eski-*, *nanna-/nanniya-*, *nann(i)eski-* closely parallel *huet-/huittiya-*, *huittieski-*, *hu(i)tti(y)anna-/huittiyanniya-*, *huittiyanneski-*, with a semantic 'push': 'pull' complementarity (*HED* 3: 343–51). *nanna-* < **nayanna-*, still reflected by occasional hiatus plene-spelling *na-a-an-*; *ne-in-ni-ya-* may reflect **neyanna-/ne(ya)nniya-*.

Active forms of *nai-/neya-* can be amphibiously transitive or intransitive, and middle voice forms medial intransitive or passive (e.g. 2 pl. imp. act. *naistin*, midd. *naisdumat* '[be] incline[d]!'). This ambiguity is compounded by areas of formal overlap (such as 3 sg. pret. *ne-ya-at*) and syntactically by partitive apposition (making middle forms look deceptively transitive).

South Anatolian has reduplicate cognates: Luwoid 3 sg. pres. act. *:na-ni-ti* (*KUB* XXII 40 III 18 [na]mma DINGIR-LUM ^{SAL}Duttarriyatis *:naniti gangatiti* 'further shall D. turn to [and] propitiate the deity?'), Luw. 2 sg. pres. act. *na-na-a-at-ti* (*KUB* XXXV 65 III 13 [Starke, *KLTU* 181]), 3 pl. pret. act. *na-na-an-ta* (*KUB* XXXV 100 Rs. 1 [Starke, *KLTU* 408]), partic. *na-na-am-ma-* (*KUB* XXXV 54 III 17 *wārsa-tta* id-ti [nan]amman 'water [is] led from the river'; cf. *VBoT* 58 I 30 *wātar nai-*, *RV* 4.26.2 *apó anayam* 'channel water'). For Luwoid ^{GIŠ}*niniyal-* 'cradle' and ^{NINDA}*niniyamali-* 'breadroll' see s. v. Hier. (*ni*)*niy(a)-* (Starke, *Stammbildung* 331–2). Lyc. B (Milyan) has 3 sg. pres. *nēnijeti* of uncertain meaning (Melchert, *A Dictionary of the Lycian Language* 123 [2004]).

The obvious extra-Anatolian connection of *nai-/neya-* (since Hrozný, *SH* 29) is with Indo-Iranian *nay-/nī-* 'lead' (IE **ney-H₂*). This binary match lacks a clear tertium comparationis, but possible cognates like OIr. *nīa(th)* 'warrior' point rather to an east : west fringe lexeme, in the same way as e.g. OPers. *naiba-* 'good' (Farsi *nēv* 'brave') : OIr. *nōib* 'holy' (*IEW* 760), contradicting Benveniste's view (*Hittite* 33–40; cf. Gusmani, *Lessico* 52) that **ney-* is an innovative isogloss restricted to Indo-Iranian and Hittite, making inroads on **wedh-* 'lead'. Not only are such isoglosses dubious, but **wedh-* was rather **HwedhA-* (Hitt. *huet-* 'draw') meaning 'lead by attraction' (cf. Lat. *dūcō* 'lead' beside Goth. *tiuhan* 'draw'), incompatible with **neyH₂* 'lead by direction' (Benveniste's further adduction of Hitt. *uwate-* 'bring' and *pehute-* 'take hence' was erroneous). Indo-Iranian and Hittite **neyH₂* is rather a fringe archaism bolstering Anatolian's western affinity.

The morphology and vocalism of *nai-/niya-* have been endlessly debated (chronicle in Tischler, *Glossar* N 255–6). Verbs like *mai-*, *nai-*, *pai-*, *sai-*, *dai-* are a motley crew. Most have roots of the type **mē-*, **sē-*, **dhē-*, i. e. **meE^y-*, **seE^y-*, **dheE^y-*, where *y* is a secondary outcome of the laryngeal. *nai-* differs from these by the parallel presence in the later language of *neyami*, *neyasi*, *neyazi*, *neyat* beside *nehhi*, *naitti*, *nāi*, *nais(ta)*. The latter reflect a perfect **noyH₂-A₁ey* (etc.), while the other paradigm goes back to **niH₂-yé-* (cf. e.g. *halziya-* < **H₁lt-yé-* [*HED* 3: 63]), with the spelling *ne-* favored overall (since Old Hittite) over *ni-* due to *nēhhi* and mediopassive forms (*ne-e-a*). The two paradigms have congruent forms liable to conflation, e.g. *neyanzi*, *neyer*, *neyandu*, *neyant-*. Conversely, the late tablet *KBo* IV 14 consistently spells *ni-*.

The Indic and Iranian material offers seeming formal parallels to Hittite, such as the (reduplicated) perfect (RV +) *nināya*; but the thematic present (RV +) *náyati* (Avest. *nayeiti*) is an Indo-Iranian innovation, and the Vedic aorist (*aneṣṭa*, *nēṣat*) only superficially resembles the Hittite preterit *nais(ta)*. There are also semantic similarities, e.g. Hitt. *sakuwa nai-* 'turn (with respect to) one's eyes' beside Ved. *netráṃ* 'lead, guidance' > 'eye' (Pali *netta-* 'eye'), also Skt. *nayanam* 'lead' > 'eye'. Such matching underscores a semantic core of 'lead, direct', rather than 'lead, draw along'.

In Latin, *vertō* (*versus*) 'turn' parallels Hitt. *nai-* in its compound varieties: *convertō* (Hitt. *-kan nai-*), *adversus*, *inversum* (Hitt. *anda nai-*), *obversus* (Hitt. *āppa nai-*), *prorsus* (Hitt. *parā nai-*), *rursus*

(Hitt. *arha nai-*), *deorsum* (Hitt. *kattan nai-*), *s(e)orsum*, *aliorsum* (Hitt. *edi nai-*), *sursum* (Hitt. *sarā nai-*), *quorsum* (Hitt. *kuwattan nai-*), *in univsum* (Hitt. *1-etta nai-*), *dextrorsum* (Hitt. *kunna nai-*), *anim(um)advertō* (Hitt. *sakuwa nai-*).

Cf. Puhvel, *Festschrift Dinçol* (2007).

Cf. *niniyal-*, *niniyami-*, *penna-lpenniya-*, *unna-lunniya-*.

nakappi-, negappi-, nikappi- (c.), a kind of bowl, acc. sg. ^{DUG}*na-kap-pi-in*, dat.-loc. sg. ^{DUG}*na-kap-pi* (KBo XXI 23 Rs. 1–7 *nu-ssan NIN-DA.SIG.HI.A* ^{D[UG]}*nakappi ser parsiya namma-ssan EN[.SISKUR] ANA* ^{DUG}*nakappi ser sipanti n-a[n LÚA]ZU ANA DINGIR-LIM parā epzi nu hur[ili] memai* (par.) EGIR-*pa-ma-[as ... n]ēari nu* ^{DUG}*nakappin ANA EN.S[ISKUR] parā epzi nu memai [+ Hurr.]* ‘he fritters flatbread over a *n*., then the offerant libates over the *n*., the magician proffers it to the deity and speaks in Hurrian; thereafter he turns, proffers the *n*. to the offerant and says [+ Hurr.]’, *ni-kap-pi* (KBo XXII 135 Rs. 3–5 *n-asta LÚAZ[U ...] n-an-kan nikapp[i ...] nu* 5 NINDA.SIG; KBo XXVII 136 Rs. 1–2 ^L*U*^U*AZU [...] n-an-kan nikapp[i; KUB XLV 4 IV 1]* ^{DUG}*LIŠ.GAL nikappi s[er]*, uncertain case (gen. sg.?) *ne-ga-ap-pi-ya-as* (unless *negappi-ya-as*; KBo XXVII 143, 3–4 *-[an negappi-yas [... ku]edani lahuwān ser-a-ssan[‘n. ... in which is poured, and above ...’]*).

The ambience is Hurroid; occasional determinative DUG and adjacency of ^{DUG}*LIŠ.GAL* point to some kind of bowl. Perhaps, with Hurroid prefix *na-/ne-/ni-*, similar to ^{DUG}*kappi-* ‘bowl’ (HED 4: 63), borrowed from Akk. *kappu*, close in kind to ^{DUG}*LIŠ.GAL*.

nakki- (n.) ‘heft, weight, burden; pondus, gravitas, majesty; (sheer) weight, (brute) force’; *nakkit da-* ‘take by force, overwhelm’, nom.-acc. sg. *na-ak-ki* (KBo XVIII 151 Vs. 3 [OHitt.] LUGAL-*as nakki-set tās* ‘he took the king’s majesty [or: burden]’; similarly ibid. Vs. 6, 8, 14, Rs. 5 [Ünal and Kammenhuber, KZ 88: 164 (1974)]), instr. sg. *na-ak-ki-it* (KBo III 22, 47–48 [OHitt.] *s-an ispandi nakkit dāhhun* ‘I took it [viz. Hattusas] in the night by force’; ibid. 6 *[nu UR]U Nēsan ispandi nakkit dā[s; dupl. KUB XXXVI 98, 10 [emended from KBo III 22, 18] ispandi nak[ki] ELQE* [Neu, *Anitta-Text* 10–12, 64; Carruba, *Anittae Res Gestae* 20, 24 (2003)]; KBo XVII 23 Vs. 6–7

[OHitt.] *kuerus [...]* *[na]kkit dāhhun* ‘fields ... I forcibly took’). In the later language *nakki(y)atar* supplanted *nakki-*.

nakki- ‘heavy, hefty, weighty, mighty, forceful; important, eminent, prominent, exalted, august; burdensome, difficult, grave, crucial, arduous, steep; esteemed, precious, dear’; (c.) ‘worthy, dignitary, VIP’ (DUGUD; Akk. *kabtu*), nom. sg. c. *na-ak-ki-is* (e.g. KUB XXIV 3 I 29 *zik-za* ^{DUTU URU}*Arinna nakkis DINGIR-LIM-is* ‘thou sun-goddess of Arinna [art] a preeminent deity’; ibid. 31–34 *namma-zakan DINGIR.MEŠ-as istarna zik-pat* ^{DUTU URU}*Arinna nakkis salless-az zik-pat* ^{DUTU URU}*Arinna namma-ta-kkan damāis DINGIR-LUM nakkis salliss-a ŪL ēszi* ‘further among deities thou alone, sun-goddess of Arinna, art preeminent; great art but thou, sun-goddess of Arinna, and no other deity is more eminent or greater than thou’ [Gurney, *Hittite Prayers* 22]; KUB XXIV 24 Vs. 3, 7, 15 [applying to ^D*Telipinus*]; KUB XXXI 64 I 16 DINGIR-*is nakkis* [O. Soysal, *AoF* 25: 9 (1998)]; VBoT 58 I 29 *apās-wa DUMU-YA [na]kkis* ‘that son of mine [is] doughty’ [Laroche, *RHA* 23: 84 (1965)]; KBo XXV 2 II 11 [OHitt.] *n]akkis utniya parah[i* ‘a dignitary in the land will chase ...’ [*nakkis* = ^{LÚ}*DUGUD*; Riemschneider, *Omentexte* 173]; KBo V 3 I 18–20 *nu-tta mān tuel mahhan SAG.DU-KA nakkis nu-tta«-ma» mān SAG.DU* ^{DUTU-ŠI}*QATAMMA ŪL nakkis* ‘if my majesty’s life is not as precious to you as your own life’ [Friedrich, *Staatsverträge* 2: 108]; KUB XXXI 101 Vs. 35 *id-as mekki nakkis* ‘the [Marassanda] river is most crucial’ [or: ‘greatly inaccessible’, viz. for augury purposes; Hagenbuchner, *Korrespondenz* 2: 38]; KUB VIII 48 I 19–20 *šēš-YA nakkis-mu-za šēš-YA ANA šēš-YA-mu-kan parkiyanuwanzi namma* ‘my brother, dear my brother, will they henceforth bar me from my brother?’ [cf. Puhvel, KZ 112: 72–3 (1999) = *Epilecta Indoeuropaea* 271–2 (2002)]; KUB XIV 16 III 7–10 [emended from dupl. KUB XIV 15 III 39–41] *asi-ma* ^{HUR.SA}*[G]Ari]nnandas mekki nakkis aruni-ya-as-kan parranda [pānza] namma-as mekki parkus warhuiss-as namma-as* ^{NA}*aperunan[za nu-kan] IŠTU ANŠU.KUR.RA.MEŠ sarā pennu-manzi ŪL kisat* ‘that Mt. A. [is] very steep and extending out to sea; it [is] further very high, it [is] rugged, it [is] also rocky, and it was impossible to drive up with horses’ [Götze, *AM* 54–5]; KUB XXIII 21 Vs. 25 *aruma mekki nak[k]is* ‘extremely steep’ [Carruba, *SMEA* 18: 168 (1977)]; KUB XIX 22, 2 *nu kā[s-pat memias nakkis* ‘this very matter [was] crucial’ [Houwink Ten Cate, *JNES* 25: 27 (1966)]; KUB XXI 38 I 40 *nakkis-ma-du-za* [; KUB XXVI 88 Vs. 11; KUB XXIX 4 III 26 *nakkis-za DINGIR-LUM NÍ.TE-KA pahsi* ‘eminent deity, safe-

guard thy own self!'), *na-ak-ki-es* (dupl. *KUB XII 23, 7 nakkes*-[za [Miller, *Kizzuwatna Rituals* 289–90]; *KUB XXXVI 89 Rs. 48*), *na-ak-ki-ya(?)*-is (sic *ibid.* Vs. 26 *nakkī(?)s-wa-kan* ^{ID}[Marass]antaza parkiya 'exalted one, rise from the M. river!' [Haas, *Nerik* 146]), *na-ak-ki-i-is* (*KUB XVII 8 I 1* ^{DIM-as nakkīyis} UR.SAG-is 'storm-god, eminent hero'; *KBo XV 25 Vs. 13 nakkīyis* DINGIR-LUM zik azzikkī 'exalted deity, eat thou!' [Carruba, *Beschwörungsritual* 2]; *KBo IV 14 I 42*; *ibid.* 27 and 43 *nak*]kiyis [R. Stefanini, *ANLR* 20: 48 (1965)]; *KBo III 105 I 3* [MSL 3: 69 (1955)], *na-ak-ki-s(a)* (*KUB XXIII 72 Rs. 52* URU-yas saklais nakkis-a] 'the town's custom and important ...'), acc. sg. c. *na-ak-ki-in* (*KBo XXVI 65 I 25–26* šA ^{DU} EN-[YA] nakkīn memian ūL ist[amasmi 'crucial word about the storm-god my lord I hear not'; *ibid.* 28–29 *nu*]war-an-zan tarahṭa kuwa[tqa] ammel LÚ-an nakkīn [...]an 'has he somehow overcome my husband the mighty [storm-god]?' [Güterbock, *JCS* 6: 18 (1952)]; *KUB XVII 10 I 28–29* ūL-war-an wemīyanun ^DTelipinun nakkīn DINGIR-LAM 'I found him not, T. the mighty god' [Laroche, *RHA* 23: 91 (1965)]; *KUB VIII 48 I 22* šeš-YA nakkīn 'my dear brother' [Laroche, *RHA* 26: 18 (1968)], nom.-acc. sg. neut. *na-ak-ki* (*KUB XXIV 9 II 9* GIM-an nakki kurur taksulaizzi 'even as heavy hostility makes peace ...' [Jakob-Rost, *Ritual der Malli* 32]; *ABOT* 60 Vs. 20–22 *pedan mekki nakki* ANA ^{LÚ}KUR-y-as arziyan 'the place [is] very important; for the enemy it [is] a granary' [Hagenbuchner, *Korrespondenz* 2: 76]), nom.-acc. sg. or pl. neut. *na-ak-ki-i* (*KUB XXIX 4 III 28* and dupl. *KUB XII 23, 9 nu*-za nakkī *pedan ep* 'take the prominent place!' [Miller, *Kizzuwatna Rituals* 289–90]; *KUB XXIV 3 I 30–31 nu*-tta-kkan šUM-an lamnas istarna nakkī DINGIR-LIM-yatar-ma-ta-kkan DINGIR.MEŠ-as istarna nakkī 'thy name [is] exalted among names, and thy godhead [is] eminent among gods'; dupl. *KUB XXIV 1 II 21* šUM-a]n šUM.HI.A-as istarnas [sic] nakkī; *KUB VIII 62 I 25 nakkī* šUM-an 'exalted name' [Laroche, *RHA* 26: 23 (1968)]; *KUB XXXI 42 II 18–19 namma-kan anzel* TI-anni [ŪL š]A BELU.MEŠ-NI TI-tar nakkī 'also [if] our lord's life [is] not more precious than our [own] life ...' [von Schuler, *Orientalia* N. S. 25: 227 (1956)]; *KUB VII 1 III 27 kī*-ma uttar nakkī 'but this formula [is] crucial' [Kronasser, *Die Sprache* 7: 158 (1961)]; *KUB XLIII 7 II 5 n*]akkī uttar 'a grave matter' [Riemschneider, *Geburtsomina* 52]; *KUB XXXVI 114 r. K. 20* -]pat 1-EN uttar nakkī ēsdu 'let but one thing be paramount'; *KUB LIV 1 IV 12* INA KUR URU Hatti-wa 2 INIM.MEŠ nakkī 'in Hatti two things [are] paramount';

KBo X 45 II 27 '[this is] important!' [Otten, *ZA* 54: 122 (1961)]; *KUB LII 19 I 10*; *KBo IV 4 IV 29–31* nu LÚ.MEŠ ^{URU}Azzi kuyēs URU.DIDL.HI.A BÀD perunus HUR.SAG.MEŠ-us pargawēs nakkī AŠRI-HI.A EGIR-pa harkir 'men of A. who occupied fortress towns, rocks, high mountains, steep locales' [Götze, *AM* 138], dat.-loc. sg. *na-ak-ki-i* (*KUB XIV 17 III 22 nakkī* pedi 'in a steep location' [Götze, *AM* 98]), *na-ak-ki-ya* (*KUB XXVI 87, 10 nakkīya* pidi; *KBo XVI 25 I 19–20 na*]kkiya lahhi kuedanikki [...] [...] ant]uwahhas-kan hu-wāi 'on some arduous campaign ... a man deserts' [A. M. Rizzi Mellini, *Studia mediterranea P. Meriggi dicata* 518–20 (1979)], DUGUD-ya (*Bo* 3640 III 10 *n-an* DUGUD-ya IZI-ni pesseskan[zi 'they throw it into a heavy blaze'], instr. sg. *na-ak-ki-it* (*KUB XXXIII 120 I 31 āsma-tta armahhun* ^{DIM-nit} nakkī 'lo, I have impregnated thee with the mighty storm-god' [Güterbock, *Kumarbi* *2]), abl. sg. *na-ak-ki-ya-az* (*KBo XVI 25 I 10 kuis-kan* nakkīyaz-m[a lah]ha[z hu-wāi 'whoever runs from an arduous campaign'; *KBo XI 10 II 4*), nom. pl. c. *na-ak-ki-e-es* (*KUB LVIII 77 Rs. 3* ANA ZI-KA nakkīēs 'weighing upon thy soul'; 299/1986 II 33–34 *nu-nnas annisan-pat* nakkīēs āssawēs esuwen *nu-nnas lenkiyas esuwen* 'we were from way back mutually dear and fond of one another, and we were oath partners' [Otten, *Bronzetafel* 16–8]), *na-ak-ki-i-e-es* (*KUB XXXIV 19 I 8 nakkīyēs* pidi taruppan[tari 'dignitaries will gather on the spot' [Riemschneider, *Geburtsomina* 54]; *KUB XXIII 11 III 22–23 nu* kuyēs INA HUR.SAG.MEŠ URU.DIDL.HI.A BÀD nakkīyēs *n-us-kan* kue-nun 'in the mountains I razed what were steep fortress towns' [Carruba, *SMEA* 18: 160 (1977)], acc. pl. c. *na-ak-ki-us-s(a)* (*KUB XXXV 116 I 12*), *na-ak-ki-ya-as* (*KUB XIV 15 III 36 nu*-wa-s[mas-kan HUR.SAG.M]EŠ nakkīyas), *na-ak-ki-e-es* (dupl. *KUB XIV 16 III 4*]HUR.SAG.MEŠ nakkīē[s; *KUB XIV 15 III 34–35 nu*-smas-[kan HUR.SAG.MEŠ nak]kiēs EGIR-pa eppir 'they occupied steep mountains' [Götze, *AM* 54]), dat.-loc. pl. *na-ak-ki-i-ya-as* (*KUB XXX 36 II 4 hāriyas* nakkīyas kuit uwanun 'why have I come to the steep vales?').

nakkīya-, *nakkīe-* 'have heft, command respect; be heavy, exert force, be a hindrance' (Akk. *kabātu*), 3 sg. pres. act. *na-ak-ki-iz-zi* (*KBo XXXIV 135, 7 LUGAL-us* nakkīzzi 'the king will command respect' [cf. below LUGAL-us nakkīeszi and *rubū ikabit-ma* of Akkadian omina]), 3 pl. pres. act. *na-ak-ki-ya-an-zi* (*KUB XXXIII 97 I 9* [I]M.HI.A-uss-a-ssi nakkīya[nzi 'the winds are heavy on him' [Laroche, *RHA* 26: 70 (1968)]), 3 sg. pret. act. *na-ak-ki-e-it* (*KUB XXXI 4 + KBo III 41 Vs. 17 mān* lahhieskinun *nu-nnas* HUR.SAG-as nakkīet

'when I would go on campaign, the mountain was in our way' [O. Soysal, *Hethitica VII* 175 (1987)]; partic. *nakkiyant-*, nom. pl. c. *na-ak-ki-ya-an-te-es* (*KBo XII* 101, 3). Cf. Oettinger, *Stammbildung* 339.

nakki(y)atar (n.) 'heaviness, weight, gravitas, worth, eminence, importance, influence; hardship, gravity, complication, trouble; respect, regard, esteem, affection' (*DUGUD-atar*; *KBo XXVI* 20 III 30 *nakk]iyatar* matching *ibid.* Akk. *emuqu* 'force'; *ibid.* III 31 -]uwat *nakkiyatar* matching *ibid.* Akk. *kipšu* 'mass' [as in *gipšu ummāni* 'massed troops'] [*MSL* 17: 111 (1985)]), nom.-acc. sg. *na-ak-ki-ya-tar* (*KUB VII* 8 III 10–11 *nu-za zik DINGIR-LUM DINGIR-LIM-tar tek-kusnut nu-wa-du-za nakkiyatar ausdu* 'Thou goddess betoken thy divinity! Let him see thy might!' [H. A. Hoffner, *Aula Orientalis* 5: 276 (1987)]; *KUB XXXII* 120 II 12 *nakkiyatar-set hattatar-[se]tta* 'his influence and his intelligence' [Laroche, *RHA* 26: 42 (1968)]; 299/1986 II 45–46 *nu-kan mahhan ABU-YA ANA^{ID} LAMA ammuq-a nakkiyatar āssiyatarr-a austa* 'when my father saw in Kuruntas and me [mutual] affection and fondness' [Otten, *Bronzetafel* 18]; *KUB XXI* 38 Vs. 38 *šeš-YA-ma-mu-za NIN-tar nakkiyatar zi-ni-pat EGIR-pa* 'but my brother [has put?] my eminent sisterhood [hendiadys!] in the back of his mind' [W. Helck, *JCS* 17: 90 (1963); R. Stefanini, *Atti La Colombaria* 29: 10 (1964)]; *KUB XL* 1 Rs. 22–23 *kedani MU.KAM-ti nakkiyatar ūL namma kuiski ēszi* 'this year nobody will be trouble any more' [Hagenbuchner, *Korrespondenz* 2: 69]; *KUB XXXVI* 19, 8 *]uwanzi nakkiyatar-z[a* [H. A. Hoffner, *Documentum Otten* 159]; *KUB XXXIII* 57 III 8 [Laroche, *RHA* 23: 151 (1965)]), dat.-loc. sg. *na-ak-ki-an-ni* (*KUB XXI* 15 I 8–9 *nakkianni hand-[as ...] sarā dahhun*), *na-ak-ki-ya-an-ni* (dupl. *KBo VI* 29 I 35–37 [*nu š]A šeš-YA nakkiyanni h[andas ...] sarā dahhun* 'out of respect for my brother I took up [Urhitesupas]' [Götze, *Neue Bruchstücke* 46]; *KBo III* 17 Vs. 18 *nakkiyanni-mi*; *ibid.* Vs. 14 *na-ak-ki-ya-an-ni-es-si*; *KUB XXI* 38 Vs. 53–54 *šeš-YA-ma-at-kan ūL ammel šeš-anni NIN-ni nakkiyanni iyat* 'has not my brother done it for my [= our?] worthy brother-sisterhood [hendiadys]?'; *KUB XXI* 19 I 11–13 *ANA DINGIR.MEŠ-za menahhanda KUR.KUR.HI.A^{URU} Hatti sarraz šA^{DU} UR-^U Nerik^{DU} URU^U Zippalanda DUMU-KA nakkiyanni handa[s] datta* 'in the face of [other] gods thou tookest the lands of Hatti by share [?], out of regard for the storm-god of N., the storm-god of Z., thy son' [D. Sürenhagen, *AoF* 8: 88 (1981)]; *KUB I* 1 IV 61 *ša šeš-YA nakkiyanni handas ūL manqa DÜ-nun* 'out of respect for my brother

I did not act in any way' [Otten, *Apologie* 28]; *KBo III* 6 III 60 *š[A šeš]-YA nakkiyanni handas ūL manqa iyanun*; dupl. 1683/u + *KUB I* 1 IV 29–30 *ša šeš-YA nakkiyanni handas ūL m[anqa i]yanun*, *DUGUD-an-ni* (dupl. *KUB I* 8 IV 14 *ša šeš-YA DUGUD-anni handas ūL manqa iyanun* [Otten, *Apologie* 24], *DUGUD-ni* (*KUB XXI* 38 Rs. 15 *nu SAL.LUGAL apadd-aya IDI GIM-at ammel DUGUD-ni handas iya[t* 'the queen knows that, too, how it [viz. Egypt] behaved with regard to my eminence'; *IBoT I* 33 I 5, 6 et passim *DUGUD-ni munnait* 'hid at nakkiyatar' [a "station" in snake- or eel-divination, like e. g. *ibid. luluti* 'at Security'; cf. Laroche, *RA* 52: 152–5 (1958)]), *DUGUD-i* (*KUB L* 72 IV 6), *DUGUD* (*ibid.* 2 and 11 'at [the station] nakkiyatar'), instr. sg. *na-ak.k]i-ya-an-ni-it* (*IBoT IV* 7 II 2 + *KUB XXXI* 1 II 1). This noun *nakkiyatar* can be either denominal (cf. *luriyatar*, *DINGIR-LIM-niyatar*), deadjectival (cf. *suppiyatar*), or deverbal from *nakkiya-*.

nakki(y)ahh- 'make heavy, give weight to; (midd.) 'weigh heavily, be(come) important; be(come) a burden, be troublesome', 3 sg. pret. midd. *na-ak-ki-ya-ah-ta-at* (*KBo IV* 6 Vs. 24–26 *namma-ssi apāt uttar nakkiyahtat* 'then that matter [viz. illness] became a burden for her' [Tischler, *Gebet* 14]); partic. *nakki(y)ahhant-*, nom.-acc. sg. neut. *na-ak-ki-ah-ha-an* (*KUB XXXI* 84 III 59 *namma^{LU} NÍ.ZU-as uttar nakkiahhan ē[sdu* 'also the word of an informant shall be given weight' [von Schuler, *Dienstanweisungen* 49; Daddi, *Vincolo* 164]), *na-ak-ki-ya-ah-ha-an* (*KUB XXXIX* 8 III 35–36 *nu-wa uizzi tuēl-pat^E karimmi nakkiyahhan* 'your shrine in particular will come to be important'; dupl. *KUB XXXIX* 7 IV 5 *]nakkiyahha[n* [Otten, *Totenrituale* 44]; *KUB XXIV* 3 I 21–22 *nu tuel šA^{DUTU} URU^U Arinna DINGIR-LIM-yatar INA KUR^{URU} Hatti-pat nakkiyahhan* 'thy godhead, sun-goddess of Arinna, [is] paramount in the land of Hatti' [Gurney, *Hittite Prayers* 18]; *KUB XIV* 8 Rs. 23 *mān ANA İR-DI kuedanikki kuitki nakkiyahhan* 'if something [is] troubling for some servant'; *ibid.* Rs. 25 *kuit nakkiyahhan n-at-si SIG₅-ahzi* 'what [is] troubling he sets aright for him' [Götze, *KIF* 216]). The verb *nakkiyahh-* can be either denominal (cf. *luriyahh-*, *siuniyahh-*) or deadjectival (cf. *sarazziyahh-*, *suppiyahh-*).

nakkies(s)-, *nakkis(s)-*, *nakkiyas(s)-* 'become heavy, command respect; weigh upon, lean on, put pressure, come down hard, become burdensome, get difficult, get tough, crack down' (on: dat.) (*DUGUD-ess-*), 3 sg. pres. act. *na-ak-ki-es-zi* (*VBoT* 58 IV 8–10 *mān-san^D Telipinus-a kuedanikki nakkieszi* 'if T. comes down hard on

someone' [Laroche, *RHA* 23: 85 (1965)]; *KUB* XXI 42 II 9–10 *mān-wa-nnas nakkieszi* 'if it gets tough for us' [von Schuler, *Dienstanweisungen* 25]; *KUB* XXXI 136 III 4; *KBo* XIII 13 Rs. 11 *LUGAL-us nakkieszi*, *na-ak-ki-e-es-zi* (ibid. Vs. 14 *LUGAL-us nakkie(s)zi* 'the king will command respect' [Riemschneider, *Geburtsomina* 60–2, 67; cf. *LUGAL-us nakkizzi* sub *nakkiya-* above]; 299/1986 III 22 *nu-ssi nakkieszi kuitki* 'something gets tough for him'; ibid. III 28 *mān-ma ANA NUMUN* ¹*Tuthaliya nakkieszi kuitki* [Otten, *Bronzetafel* 22]; *KBo* IV 14 III 13–15 [*mānn*]-a *LUGAL-i kuitki nakkieszi* ... *QATAMMA-ta nahhūw[ay]adu* 'if something gets difficult for the king ... may it likewise weigh on you' [R. Stefanini, *ANLR* 20: 44 (1965)]; ibid. III 27 *mān ANA ZI LUGAL kuitki nakkieszi* 'if something weighs upon the king's soul'; ibid. II 44 *mānn-a nakkieszi kuwapi* 'and if it sometimes gets tough'), *na-ak-ki-is-zi* (299/1986 II 75–76 *mānn-a ANA NUMUN* ¹*DAMA nakkiszi kuitki* 'and if for Kuruntas's progeny something gets tough' [Otten, *Bronzetafel* 18]), *na-ak-ki-ya-as-zi* (*KUB* VI 45 I 2–4 *mān UKÙ-[sī]* [*me*]mias *kuiski nakkiaszi nu-za ANA DINGIR.MEŠ arkuwar [d]ū-zi* 'if for a man some matter becomes burdensome, he makes a plea to the gods' [Singer, *Muwatalli's Prayer* 7 (1996)]), *DUGUD-es-zi* (*KUB* XVI 29 Vs. 32 *BE-an-ma-ssi ištu* ¹*KUR UL DUGUD-eszi* 'if he is not given a hard time by the enemy'; *KBo* XIV 113, 2–3 *EN-YA GIM-an GI[M-an ...]* [... *GI[M-an DUGUD-es(zi)*, *DUGUD-zi* (dupl. *KUB* XXVI 32 III 3–4 + XXIII 44 "Vs." 12–13 *mān-mu* [*EN-YA GIM-an GIM-an pihuteskizz[i]* *GIM-an-mu* [*GIM-an*] *DUGUD-zi* 'if my lord despatches me in whatever manner, in whatever way he imposes on me ...' [Laroche, *RA* 47: 72 (1953)]; *KUB* XXII 52 Vs. 13; *KUB* L 30 Rs. 1), 3 sg. pret. act. *na-ak-ki-es-ta* (*KUB* XIX 30 I 16 *ANA* ¹[*Pihu*]ni-ya-ma *GIM-an nakkista* 'as it got tough for P.' [Götze, *AM* 92]), *na-ak-ki-e-es-ta* (*KUB* XIV 14 Vs. 10–11 *nu ammu[k ser AWAT* ¹*Duthaliya DUM[U-RI ŠA DUMU* ¹*Duthaliya]* *nakkista* 'the matter of D. junior, son of D., came to weigh on me' [Götze, *KIF* 164]; *KBo* IV 14 II 7 *nu ammu[m-ma GIM-an nakkista* 'when it got tough for me'; *KUB* XL 1 Rs. 5] *mekki-mu nakkista* 'it turned very tough on me' [Hagenbuchner, *Korrespondenz* 2: 69]; *KUB* XIV 16 III 15 *nu-ssi mahhan kasti kaninti nak[kī]esta* 'as in hunger and thirst it got hard for him' [Götze, *AM* 56]; dupl. *KUB* XIV 15 III 45–46 *nu-ssi mahhan kasti kaninti nakki[-]*; *KUB* XIX 30 IV 12–13 *kezza-ma-mu* ¹*Hepat* ^{URU}*Kum-manni ANA EZEN halzīyauwas nakkista* 'but hereupon it became pressing for me to [observe] the feast of invocation of Hepat of

Comana' [Götze, *AM* 104]), *na-ak-ki-is-ta* (*KUB* XIV 14 Rs. 2–3 [*nu-za*] *AWAT* ¹*Duthaliya ANA KUR-TI ser nakkista* 'the matter of D. put a damper on the land'; *KUB* XIV 8 Vs. 8 *nu-mu memia[s namma nakkista* 'the matter came to bother me again' [Götze, *KIF* 208]), *DUGUD-es-ta* (*KUB* XXIII 86 Rs. 2), 3 sg. pret. midd. *na-ak-ki-e-es-ta-at* (*KUB* XIV 4 III 25 *n-as ammu[m nakkista* 'it [viz. the feast] became incumbent on me' [context *HED* 3: 60]), 2 pl. pret. act. *na-ak-ki-(e-)es-[tin?* (*KUB* XIV 13 I 43–46 *nu DINGIR.MEŠ EN.MEŠ[-YA]* *ANA ABI-YA ŪL kuwapikki nakkie[stin]* *ammuq-q-a ŪL kuwapikki nak-ki[stin]* *nu-mu kinun nakkies[tin]* 'gods my lords, you never got tough with my father and you never got tough with me: Now you have cracked down on me!' [Götze, *KIF* 244–6]; partic. *nakkissant-*, *nakkissant-*, nom.-acc. sg. neut. *na-ak-ki-es-sa-an* (*KBo* IV 14 II 62 *ANA KUR.KUR-ya nakkissant* 'it's become tough for the lands'), *na-ak-ki-is-sa-an* (*KUB* XL 33 Vs. 19 *MAHAR* ¹*UTU-ŠI nakkissant UD. KAM-an* 'before his majesty a difficult day ...'); iter. *nakkieski-*, *nakkiski-*, 3 sg. pres. midd. *na-ak-ki-es-kat-ta-ri* (*KBo* IV 14 II 27 *ANA LUGAL.MEŠ GIM-an nakkieskattari* 'as it gets tough for kings'), 3 sg. pret. act. *na-ak-ki-e-es-ki-it* (*KUB* XL 1 Rs. 18 *ammu[m-ma kedani KASKAL-si GIM-an GIM-an nakkieskit* 'however tough it kept getting for me on this trek' [Hagenbuchner, *Korrespondenz* 2: 69]), 3 pl. pret. midd. *na-ak-ki-is-kán-ta-at* (*KBo* XVIII 15, 6–7 *nu[ssī] ŠA ABI-ŠU DINGIR.MEŠ.HI.A* [sic] *nakkiskantat* 'the gods of his father have been giving him a hard time' [Hagenbuchner, *Korrespondenz* 2: 367])).

The proto-meaning of *nakki-* was clearly 'heavy' (*HW* 148); alternatives ('important, difficult' [*CHD* L-M-N 367–8]; 'powerful' [G. F. Del Monte, *Vicino Oriente* 3: 108–19 (1980)]) carry no conviction. In view of the complete lack of adjectival declension forms (**nakka[y]*-) and partial nominal use (OHitt. nom.-acc. sg. neut. *nakki* 'heft', nom. pl. c. *nakkies* 'VIP's), *nakki-* may be in essence a noun masquerading as an epithetic or appositional adjective (like e. g. *halluwa-* 'hollow' [*HED* 3: 47–9]; with *hāriyas nakkīyas* 'to the steep vales' cf. *hallūwās hāriyas* 'to the hollow vales'). With *nakkīyatar* supplanting OHitt. *nakki* cf. its own "hendiadys" pairings such as *NIN-tar nakkīyatar* 'eminent sisterhood'. Perhaps the frequent plene-spelling *na-ak-ki-i(-)* served to mark an oxytone "adjectival" /*náki-/* vs. the barytone nominal /*náki-/*.

A near-synonym of *nakki-* was the frankly adjectival *dassu-* 'heavy, doughty, mighty; important, grave, difficult': *KBo* I 42 III

26 *dassu* GUN-an 'heavy load' (MSL 13: 138 [1971]); with *nakkī* ŠUM-an cf. KUB XXXI 141 Vs. 4 ŠUM-an-tit *dassu* matching KUB XXXVII 36 r. K. 8 (Akk.) *šum-ki šira* 'thy name (is) exalted' (Güterbock, JCS 21: 258 [1967]); with *nakkī pedi* 'in a steep location' cf. KBo III 8 III 10 *tassai pidi* (beside ibid. *pargawei* 'high'). Both could be written DUGUD (cf. KUB V 1 IV 77 *hēus* DUGUD-us 'heavy rain', ibid. III 67 DUGUD-un *arpan* 'grave setback') and resembled in semantic ramification Akk. *kabtu* 'heavy; important; grave, serious' (LÚ DUGUD 'VIP'), verb *kabātu* 'be(come) heavy, get serious'.

Cognates of *dassu*- are Gk. *δαρύς* 'thick, dense' and Lat. *densus* 'thick, tight', with a spread of nuances similar to ON *þungr* and OCS *težikŭ* 'heavy' vs. Arm. *t'anjr* and Russian *tugój* 'tight, taut', or Lith. *sunkūs* 'heavy, grave', OHG *swangar* 'pregnant' beside OE *swangor* 'sluggish'. 'Heavy' easily verges on 'hard, difficult, severe', even as Lith. *smagūs*, Latvian *smags* have both meanings and are related to Gk. *μόγος* 'toil'. 'Heavy lifting' is close to a figura etymologica, since Engl. *heavy* is cognate with *heave* (OE *hefig* : Goth. *haffjan*), and Lith. *svarūs* 'heavy' (*sveriù* 'weigh'), Hitt. *suwaru*- 'hefty, weighty, mighty', Lat. *sērius* 'grave', OHG *swār* 'heavy, difficult' are related to Gk. *ἀείρω* 'lift'.

The entire range of meanings comes to a head in the main Indo-European term for 'heavy', **g^werH-lg^wreH-*, seen in Skt. *gurū*- 'heavy; important, honored' (comparative *gārīyas-*, superlative *gārīṣṭha-*), *ágru-* 'unencumbered', Avest. *gouru-* 'heavy', Gk. *βαρύς* 'heavy', *βάρος* 'weight, burden', *βρίθω* 'be laden', *βριήννος* 'loud-shouting', Lat. *gravis* 'heavy, weighty, eminent; burdensome, severe', *brūtus* 'heavy; dense, stupid' (Sabinism; Lucretius 6.105 *bruto ... pondere* 'by heavy weight'), Lith. *grūtniece* 'pregnant woman' (Lat. *gravida*), Latvian *grūts* 'hard, severe', Goth. *kaúrjos* (nom. pl. fem.) 'heavy', *kaúrjan* 'βαρεῖν', *kaúrei* 'βάρος'.

Hitt. *nakki-* seems to be innovational, like many of the Germanic, Baltic, and Slavic terms. Synchronically it was abetted by the Akkadian synonym *kabtu*. Most probably the notion of "heavy burden" has played a role, so that semantics can be sought in the general area of Goth. *baúrpei* 'φορτίον' ('load, burden', beside *kaúrīpa* 'βάρος') or Engl. *burthen*, German *Bürde*, thus IE **bher-* 'carry' (cf. Bengali *bhari* 'heavy' quoted by C. Watkins, TPhS 1971: 72 [1973]).

nakki- is an *i*-stem with *o*-grade stem vocalism, like e.g. Gk. *τρόφις*, thus **nokī*. Cognates are Lith. *nešù* 'carry' (*naštà* 'load'),

OCS *nesq* 'carry', Gk. *ἡνεγκα* (aorist of *φέρειν* 'carry'), similar in meaning to **bher-*. This connection (since Sturtevant, Lg. 6: 215 [1930]; cf. Tischler, Glossar N 259) brings in its train the question of Hitt. *henk-* 'bestow' and the root **E₂enĕ-/E₂neĕ-* 'reach, attain; carry, bring' (HED 3: 292, 6: 207), calling for an explanation of the lack of any trace of *E₂-* in *nakki-*.

Gk. *ὄγκος* 'bulk, weight' is close in meaning to *nakki-* and also has the extended senses of 'dignity, importance' and 'difficulty, trouble'. In view of the confusion engulfing the roots involved, e.g. (1) LIV 250: **h₁neĕ-* 'erhalten' (Gk. *ἐνεγκεῖν*, Lith. *nešù*, OCS *nesq*), (2) LIV 268: **h₂enĕ-* 'zuteilen' (Hitt. *henk-*, Ved. *ānśa-*, Gk. *ὄγκος*), (3) LIV 282: **h₂neĕ-* 'erreichen' (Ved. *ānaṭ*, *āśnóti*, Lat. *nanciō*, OIr. *-ánaic*, Goth. *ga-nah*), it seems best to group *nakki-* apart from *henk-* and subsume it under a formula **E₁enĕ-/E₁neĕ-* together with Gk. *ἡνεγκα* and *ὄγκος*, Lith. *nešù* and OCS *nesq*, with a semantic nucleus of hoisting a burden or lugging a load. The attempt by J. L. García Ramón (in *Anatolisch und Indogermanisch* 129–140 [IBS 100, 2001]) to effect a rapprochement of LIV (2) and (3) reduces redundant entities and reinforces a discrete root for *nakki-* and *ὄγκος*, apart from *henk-* and with regular loss of *E₁-*.

Cf. *nahhuwa(ya)-*, *nakki(ya?)-*, *lnakki(u)wa-*, *nakku-*.

nakki(ya?)-, nakkiu(w)a-, nakkiwa- (c., pl. tantum) 'august, awesome, fearsome' (vel sim.), nominalized adjective describing chthonians (cf. Homer's *ἀγανή* [Persephone], Vergil's Dis as [rex] *tremendus*; cf. also the stock epithet *hadugaēs* 'baleful' of the Pleiades [^D7.7-*Pf-es*] associated with the death-god ^DU.GUR = ^DNIR.GÁL ['Mighty']), nom. pl. *na-ak-ki-ya-as* (sic KUB XXXV 145 II 3–4 *isharnuwanza* ^DU.GUR *uranta* [...] *sarkiwalīyas nakkiyas ura[nta]* 'bloody Nergal is [!] ablaze, the high-mighty [?] august ones are ablaze' [with *sarki-wali-* cf. *anna-wali-* (HED 1–2: 64–5), *aru-suwaru* (HED 1–2: 177)]), *na-ak-ki-u-e-es* (?; KUB XXXV 40 I 1 [Starke, KLTU 117]; KUB XXXV 54 I 16 *na[kkiwēs* [Starke, KLTU 66]), *na-ak-ki-ú-es-s[a]* (?; KUB VIII 44, 6), acc. pl. *na-ak-ki-ya-as*, *na-ak-ki-u-e-es* (sic KUB XVII 15 III 2–5 *a[nda] isharwanda[n]* [^DU.GUR *k[istanunun]* [...] *a[nda] sarkiwalīas [nakkiy]as kistanunu[n]* 'I put out bloody Nergal, I put out the high-mighty [?] august ones'; ibid. II 12–13 [*sarki-walīēs nakkiyas [kistanu]nun* [Starke, KLTU 232–3]; KUB IX 4 III 41–43 *markistauwas hinkan sarkiuwalīēs nakkiwēs* KL.MIN *isharnu-wanda<n>* [^DU.GUR KL.MIN 'sudden death, the high-mighty [?] august

ones likewise, bloody Nergal likewise' [viz. *ibid.* 36 *mūdaiddu* 'may it flush off!'; Beckman, *Orientalia* N. S. 59: 39 (1990)]; par. *KUB* IX 34 I 25–26 [mark]isda^wwa<s> hinkan KI.MIN sarki[waliēs] [nakki]iwēs isharwanda^DU.GUR [KI.MIN [cf. *ibid.* IV 1 ^DSarkiuwaliyas; Hutter, *Behexung* 26, 40, 70–2)], na-ak-ki-mu-us (*KBo* XXI 7 I 9–10 ^DUTU-i kāsā taknas^DUTU-un k[aruilius DINGIR.MEŠ-us?] [n]akkimuss-a muk-iskim[i] [?] 'sun-god, behold, I entreat the chthonian sun, the primordial deities [?], and the august ones'; *KBo* XXIV 61 I 6 *nakkimuss-a hui*[ttiyanzi 'and the august ones they attract'), dat.-loc. pl. na-ak-ki-u-as (*KUB* XXIX 7 Vs. 19–21 EGIR-ŠU-ma gangati^{SAR} GĀB.ZU.ZU SAL silallūhi nakkiuas piran nakkuwass-a damai gangati^{SAR} parā epzi huiswanduss-a kuius^{GĪŠ}ERIN-az harkanzi nu apedass-a damai gangati^{SAR} parā epzi 'then the apprentice s.-woman before the [iconic?] august ones proffers a second vegetal mash both to the sin carriers, and also to the live ones whom they keep [attracted] by cedarwood she proffers a second mash'; *ibid.* Vs. 21–22 *gangati-ma hūdāk nakkiuas parā iŠTU* LUGAL epzi 'mash at once to the august ones she proffers from the king'; contrast *ibid.* Vs. 23–24 EGIR-ŠU-ma gangati^{SAR} ... *nakkuwas piran parā epzi*; Vs. 25 *gangati^{SAR} nakkuwas piran parā epzi*; Vs. 26 *gangati nakkuwas taksan* ['jointly'] *parā epzi*; Vs. 28 *nakkuwas-at mähhan* ... *parā appiskit* 'as she would proffer it to the sin carriers' [Lebrun, *Samuha* 118–9, 135]; cf. *nakkuwa-s*. v. *nakku-*), na-ak-ki-u-wa-as (*KUB* XXXV 70 III 2 EGIR-an]da-ma SIG₅-andas nakkiuwa[s 'again to the beneficent august ones ...' *ibid.* 3–6 chthonian offerings of bread, beer, and wine; Starke, *KLTU* 185]), uncertain case na-ak-ki-[u]-wa-as[(*KUB* IX 4 IV 26). Isolated vocabulary list item na-ak-ki-i-us (*KUB* III 94 I 28) is readily emendable as na-ak-ki-i-is(!), well attested nom. sg. c. of adjectival *nakki-*.

Competing interchangeably with nom. pl. c. *nakkiyēs* 'dignitaries' (from *nakki-* or possibly secondary *nakkiya-*) is a derived adjective *nakkiwa-* (of the kind *arawa-*, *pittalwa-*), specialized as a plurale tantum cultic epithet for infernals (like Gk. *ἐνερποι*) and exhibiting stem and case ending variations (perhaps tabuistic).

Cf. *nakki-*, *nakku-*.

nakku- (c.) 'burden, load, onus; loss, victim, liability', nom. sg. na-ak-ku-us (*KBo* VI 2 IV 53–55 [= *Code* 1: 98, OHitt.] [ta]kku LÚ ELLUM ē-ir lukkizz[i ē-ir āpa we]tezzi andan-a ē-ri kuit harakzi LÚ.ULÙ.[LU-

ku GUD-ku UDU-ku] ēsza nakkus nat<ta> [sarnik]za 'if a freeman torches a house he rebuilds the house; but within the house what perishes, whether the victim is a human being, cattle or sheep, he does not compensate'; dupl. *KBo* VI 3 IV 54 ... ēszi nakkus ūL sarnikzi; *KBo* III 60 I 12 [truncated]; *KBo* VIII 74 I 5 [OHitt.; Starke, *KLTU* 39; no usable context; wrongly Neu, *StBoT* 26: 124 (1983): acc. pl. c. of **nakka-* beside *nakki-*).

nakkuwa- (c.) 'burdened one, sin carrier, scapegoat' (hypostatic noun from gen. sg. *nakkuwas* 'of the load'; cf. e. g. *wastula-* 'sinner' [wastul- 'sin']), gen. sg. or pl. na-ak-ku-wa-as (*KBo* XXIV 49 II 11 *nakkuwas linkiyas* E[ME 'tongue of the oath of the sin carrier[s]'; similarly *ibid.* 5, 6, 10; *KUB* XXIX 7 Vs. 39, 40, 41 *nakkuwas linkiyas* [Lebrun, *Samuha* 119–20]; *KUB* IX 4 IV 28 *nakku[wa?]s* KAXU 'mouth of the sin carrier[s]' [Beckman, *Orientalia* N. S. 59: 40, 48 (1990)]), dat.-loc. pl. na-ak-ku-wa-as (*KUB* XXIX 7 Vs. 19, 24, 25, 26), na-ak-ku-wa-s(a) (*ibid.* 28; for context, where it occurs confusingly interspersed with dat.-loc. pl. na-ak-ki-u-as 'to the august ones' [viz. infernal deities, *ibid.* 19, 22], see s. v. *nakki[ya?]-*, *nakkiu[-w)a-*); uncertain case na-ak-ku-wa-as (*KUB* XXXV 116 I 4 [Starke, *KLTU* 191]).

na(k)kussi-, nakkussa- (c.), same meanings (literally 'of the burden', nominalized Luwoid gen. adj.; occasional gloss wedges; cf. Lat. *gravātus*, *onustus*), nom. sg. na-(ak-)ku-us-si-is, acc. sg. na-ak-ku-us-si-in, na-ak-ku-us-sa-an (e. g. *KBo* XXXIX 8 III 41–43 ^DUTU-i kāsā-wa-smas nakkussis [...] nu-kan UDU sipanti NINDA.KUR₄.RA-ya [...] UDU-ma-kan ūL kunanzi n-an-za^{SAL}ŠU.G[i; dupl. *KBo* II 3 II 50–53 ^DUTU-i kāsā-wa-smas nakkussis KAXU-it EMB-itt-a nu-kan UDU [s]ipanti NINDA.KUR₄.RA parsiya GEŠTIN-ya sipanti UDU-[m]a-kan ūL namma kunan[zi] n-an-za^{SAL}ŠU.G[i-p]at dāi 'Sun-god; here [is] for you [viz. offerants] a sin carrier with mouth and tongue'. She offers the sheep, fritters breadloaf, and offers wine; but they do not also kill the sheep, the sorceress gets it' [L. Rost, *MIO* 1: 360–2 (1953); Miller, *Kizzuwatna Rituals* 91–3]; *KBo* XLIII 319 I 6–8 nu-wa ša EN.SISKUR wastul harā[tar ...] ishahru nakkussis da[meda? ...] pedāu 'the offerant's sin, offense, ... and tears let the scapegoat carry elsewhere' [Miller, *Kizzuwatna Rituals* 135–6]; *KUB* XXXIX 71 IV 22–27 2 UDU nakkussiēs ūnniyanzi [1 UDU n]akkussis ša DINGIR-LIM 1 UDU nakussis-ma [ša DUMU.LÚ.]ULÙ.LU nu-kan ša DINGIR-LIM UDU nakkussin [ANA DINGIR-LI]M menahhanda epzi [ša DUMU.LÚ.]ULÙ.LU-ma-kan UDU nakkussin [ANA EN.SIS]KUR

menahhanda epzi 'they drive up two sin carrier sheep, one of the god, the other of the mortal; he holds the god's facing the god, and the mortal's facing the offerant'; *KUB XXXIX 71 I 21 nakkussis*; *KUB XLVI 38 II 11 sarladamiass-a nakussis zappandas ištu UDU-pat 1 UDU* 'sin carrier [obscure verbiage] specifically with sheep; one sheep ...'; par. *KUB XLVI 41, 2 sarlada]miass-a :nak[ussis*; *KBo XXXIX 8 III 38 nu UDU unnanzi [n-an-za n]akkussin halzissai* 'they drive up a sheep, and she pronounces it a sin carrier'; dupl. *KBo II 3 II 47 unn]anzi n-an-za nakkussin*; par. *KBo IX 106 II 53 un]nanzi n-an-zan nakkussin*; par. *KBo XXIV 1 I 21 n-an-za nakkussin* [cf. ibid. 24 *nu UDU parā tarnan[zi* 'they make the sheep go forth'; Miller, *Kizzuwatna Rituals* 91–2, 126]; *KBo IX 111, 5–7 [A]NA 1 UDU GE₆ 1 UR.GI₇ [...] [n]ak[k]ussinn-a [...] namma-at hurnūwanzi* 'to one black sheep, one [black?] dog ..., and the scapegoat ...; then they spray them'; *KUB XLI 11 Rs. 12 1 U]DU 1 MUŠEN nakkussan tarnan[zi* 'they turn loose one sheep [and] one bird as sin carrier', nom. pl. *na-ak-ku-us-si-e-es* (*KUB XXIX 7 Rs. 58–61 1 GUD.ÁB 1 UDU.SÍG.SAL 1 MÁŠ-ya tarnai [nam]ma-kan kissan memai kuit kuit idālu uttar NIŠ DINGIR-LIM hūrtais [pap]rātar PANI DINGIR-LIM iyan n-at ke nakkussiēs ANA DINGIR-LIM piran arha [p]edandu DINGIR-LUM-ma EN SISKUR.SISKUR apez uddānaz parkuwaēs asandu* 'she launches one cow, one ewe, and one goat, and then speaks thus: "Whatever evil thing – perjury, curse, defilement – has been done before the deity, may these sin carriers remove them from the deity, and may god and offerant be purged of that matter"' [Lebrun, *Samuha* 125]), acc. pl. *na-ak-(ku)us-si-us* (*KBo X 42 IV 4–5]UDU MÁŠ.GAL nakkussi[u]s [...] ... SALŠU.GI dāi* 'sheep and he-goat as sin carriers ... the sorceress takes [or: places]' [Starke, *KLTU* 161]; *KBo XXIV 16, 10 [nakk]ussius-a LÍL-ri pennanzi* 'they drive the sin carriers into the wilderness' [cf. *Leviticus* 16.10]; *KUB LIV 70, 5 n]akkussius tarnanzi 1 UDU nakkussi[-*; ibid. 9 *nakkuss]ius tarnanzi 1 UDU na[k]-*; ibid. 2 *na]kkussius*; *KBo XXXI 121 Vs. 1 na]kkussius-a* [Lebrun, *Samuha* 188]; *KUB XXXIX 87, 12 nakkuss[s]us* [cf. ibid. 11 *nakkussahiti*]; *KUB XXXII 76, 7–8 namma nakussius ištu [...] [...] 1 MÁŠ-ya tarnanzi nu nakussius si[pandanzi* 'then they let out from [...] as sin carriers [one sheep?] and one goat and consecrate [them] as scapegoats', *na-ak-ku-us-si-i-us* (*KBo XXIX 3 I 10–11]UL anda nakkussiyus [...] MÁŠ.GAL*), *na-ak-ku-us-si-e-es* (sic *KUB XXXIX 71 IV 22 2 UDU nakkussiēs ūnniyanzi* 'they drive up two sin carrier sheep' [more context sub nom. and acc. sg. above]); uncertain *KBo*

XIX 146 Vs. 11 nu UDU nakkuss[i-; KUB VII 6, 15–16 namma DUMU.NITA DUMU.SAL-ya nakku [- ...] kuēs tarnai 'then the boy and girl whom he launches as sin carriers ...' (acc. pl.?; or *nakkussahiti*?).

nakkusatar (n.) 'service as sin carrier', dat.-loc. sg. *na-ak-ku-sa-an-ni* (*KBo XV 1 IV 40–42 nu LÚ [...] na]kkusanni tarnāi 2 GUD.MEŠ [...] [...] A]NA D^{LAMA} nakkusanni ta[rnāi* 'he despatches a man to be sin carrier, he despatches two bovines for L. as sin carriers'; ibid. III 6–7 *nu LUGAL-i [...] nakkus[-* [Kümmel, *Ersatzrituale* 142, 144, 146–7]; *CHS* 5.1.5: 234, 239). Rare denominative abstract noun formed on *nakkussila-* (type *anniyatar* 'motherhood', *kainatar* 'in-lawship', *uskiskitallatar* 'guard duty'). More common is the Luwoid (and Luwian) equivalent *nakkus(s)ahit-* (cf. e.g. Luw. *hattulahit-* beside Hitt. *hattulatar* 'wellness'):

nakkus(s)ahit-, dat.-loc. sg. *na-ak-ku-us-sa-hi-ti* (*KBo V 2 III 30–31 n-asta MÁŠ.TUR nakkussahiti ANA DINGIR.MEŠ LÚ.MEŠ DINGIR.MEŠ SAL.MEŠ tarnai* 'he despatches a kid as sin carrier for male and female deities'; ibid. III 33–35 *nu-ssi māt zi-šu n-asta nakkussahiti parā UKÙ-an tarnai man-si zi-šu-ma n-asta parā GUD-un tarnai* 'if he is so minded he despatches as sin carrier a person, or, if so minded, he despatches a bovine'; *KUB XVII 18 II 24–25]PANI taknas DUTU-i nakkussahiti ANA EN.MEŠ SISKUR.SISKUR [tarn]anzi* '[them] [viz. ibid. II 17 *huiswandus tarpallius* 'live surrogates', a man and a woman] before the chthonian solar deity they despatch as sin carriers for the offerants'; *KBo XXIX 3 I 9 k]attan nakkussahiti danzi* 'along for scapegoating they take' [Starke, *KLTU* 99]; *KUB XXIX 7 Rs. 58 [na]kkussah[iti-ma] ANA [...] AN]A UNUT SAL.LUGAL-ma 1 GUD.ÁB 1 UDU.SÍG.SAL 1 MÁŠ-ya tarnai* 'for sin carrying he despatches for ..., but for the queen's inventory a cow, a ewe, and a goat'; *KUB XXXIX 87, 11* [cf. ibid. 12 *nakkus[s]us*]; *KUB XXX 188 Rs. 10]naku[ssahiti*; ibid. Rs. 4 *nakkuss]ahiti* [Kümmel, *Ersatzrituale* 148–9]; *KBo XXVII 171 Vs. 6 nakkussah[iti* [cf. ibid. Vs. 4–5 1 *UDU [...] tarnanzi*]; *KUB VII 21, 8 1 LÚ ANA LUGAL nakkus[sahiti?* 'one man as sin carrier for the king' [Kümmel, *Ersatzrituale* 148]), *na-ak-ku-us-a-hi[-ti* (*KBo XXV 161 Vs. 9*).

nakkussiya-, *na(k)kussie-* 'serve as scapegoat', 3 sg. pres. act. *na-ak-ku-us-si-e-zi* (*KBo XIII 13 Vs. 13 ānzassis nakkussiezi* 'a. will serve as sin carrier'; ibid. 6 *n]akussiezi* [Riemschneider, *Geburtsomina* 60]), *na-ku-us-si-e-iz-zi* (*KUB XLIII 7 III 8 nakus[s]iezz[i]* [Riemschneider, *Geburtsomina* 53, 55]), 1 sg. pret. act. *[na]-ak-ku-us-si-ya-nu-un* (*KBo XLVI 31, 6* [Riemschneider, *Geburtsomina* 55]).

nakkusses(s)- 'become a scapegoat', 3 sg. pres. midd.(?) *na-ak-ku-us-se-(e)-es-da[ri?]* (KUB VIII 13 Vs. 8 ^{LU}KUR-anni ānzasses *nakkussesda[ri?]* 'in enmity a. is made the goat'; *ibid.* Vs. 6 ānzasses *nakkussēsda[ri?]* [Riemschneider, *Omentexte* 80, 186–7]).

Luw. *nakkussāhit*- 'service as sin carrier', dat.-loc. sg. *na-ak-ku-us-sa-a-hi-ti*; *nakkussa(i)*- 'provide a scapegoat'(?), 3 pl. pret. act. *na-ak-ku-us-sa-a-ū-un-ta* (KBo IX 141 IV 17–18 *nānum-pa nakku[s-sāunta]* *pā nakkussāhit[i kuwanzunimman āsdu]*; KUB XXXV 15 III 4–5 *nanum-pa nakkussāunta pā n[akkussāhiti]* *kuwanzunimman āsdu* 'now they have supplied a sin carrier; let it be laden to serve as scapegoat' [Starke, *KLTU* 127–8, *Stammbildung* 168–9]).

The noun *nakku*- beside *nakki*- is seemingly common to Old Hittite and Luwian, as it underlies both the hypostatic Hittite *nakk-uwa*- and the Luwian and Luwoid *nakkussi*-. For the caprine or ovine (or canine or human) "scapegoat" who is laden with transferred guilt cf. e. g. *Leviticus* 16 and Lat. *agnus dei qui tollis peccata mundi*; cf. the plague-removing "scapeass" (KUB VII 54 III 11–18) and "scapemouse" (HED 4: 59–60). This term is distinct from 'substitute, surrogate, proxy': Luwoid (:) *tarpa(na)lli*-, Hurroid *puhugari*- (cf. Akk. *pūhu* 'replacement' [*puhhu* 'to exchange']).

For a long history of inconclusive interpretation see Tischler, *Glossar L-M-N* 262–6. The "Hurrian theory", adducing Akk. (Nuzi, Alalah) *nakkussu* (a personnel designation of uncertain meaning; favored by Friedrich, Goetze, et al., esp. N. Van Brock, *RHA* 17: 126–39, 144–6 [1959]), still has adherents (e. g. D. Bawanyeck, *Die Rituale der Auguren* 244 [2005], with ref.); one factoid in its favor may be that Hurr. *nakk*- 'let go, release' bilingually matches Hitt. *tarna*- (Neu, *Epos der Freilassung* passim), the verb often used of 'turning loose' a *nakkussi*-.

Laroche (in *Kaniššuwār* 137–40 [1986]) surmised in *nakkus* (sic) a neuter *s*-stem meaning 'damage', involving *nakkussi*- and etymologically IE **nek̑*-. This root connection is brittle (for **E₂nek̑*-, *E₂nek̑*- cf. rather *henkan*- 'death' [HED 3: 296–301]); so is the phrasal lure of seeming matches like *nakkus sarnikzi* : Lat. *noxiam sarcire* 'make reparation for damages' (Catsanicos, *BSL* 81: 167 [1986], *Recherches* 12–3). The Latin sequence is not "welded" (Roman law varies it with *damna sarcire*, *iniuriam sarcire*), and *nox(i)a* is at the tail end of several inner-Latin developments: *nec*-, causative *nocēre* (*alicui*) 'cause death (for someone)' (Skt. *nāśayati*) > 'harm' (hence the fetal formula and figura etymologica *noxam nocēre* 'do harm').

Cf. *nakki*-, *nakki(ya?)*-/*lnakkiu(w)a*-.

namma (spelled *nam-ma*), profuse adverb, syntactically rather free-floating, 'then, thereupon; also, further(more), in addition, (once) again, more(over); still, yet; else, at all' (*tldān namma*, *namma tldān* 'second time, secondly'; *natta namma* 'no more').

E. g. KUB LVIII 79 IV 3 *nu-za namma* GEŠTIN *dāi* 'then she takes wine'; KUB LVIII 72 II 12–13 *t-as hāliya t-as namma* UŠKEN 'he kneels; then he prostrates himself'; KUB LVIII 100 III 2–4 ^{GIŠ}eyas ^{GIŠ}alkistanus *paskanzi namma-as* IŠTU SÍG SA₅ SÍG ZA.GIN SÍG SIG₇-SIG₇ *unuwanzi* 'they set up yew branches, then they deck them with red, blue, and yellow wool'; KUB XXXI 84 III 59 *namma* ^{LU}NÍ.ZU-as *uttar nakkiahhan* ē[sdu 'also the word of an informant shall be given weight' (von Schuler, *Dienstanweisungen* 49); KUB XIV 16 III 8–9 *namma-as mekki parkus warhuiss-as namma-as* ^{NA₄}perunanza 'it (viz. the mountain) (is) moreover very high, it (is) rugged, it (is) also rocky' (Götze, *AM* 54); KUB XXXI 90 III 5 *namma-ssan* ANA DINGIR.MEŠ *nahsaraza tiyanza* ēsdu 'furthermore let fear of gods be imposed'; KBo XXVI 65 IV 13–14 *āsma-an hullanun* [...] *n-an* *ittin zahheskittin namma* 'lo I have smitten him ... go and keep fighting him further!' (Güterbock, *JCS* 6: 30 [1952]); KUB XXXVI 99 Rs. 4 (OHitt.) *n-an namma hullit* 'he defeated him again'; KBo XIV 12 IV 26–27 *nu ABU-YA ishiulas namma tuppi wekta* 'my father additionally asked for a treaty tablet' (Güterbock, *JCS* 10: 98 [1956]); KUB XIV 1 Rs. 29 E[GIR]-az ŠA ^{DU}TU-ŠI *namma asanta* KUR.KUR-TIM *dās* 'afterwards he also took lands belonging to my majesty' (Götze, *Madd.* 26); RS 25: 421 Rs. 50–51 4-*anna-za namma ammel* AMA-an IZKIM *memahhi* 'for a fourth time yet of my mother by sign I shall speak', matching *ibid.* Akk. IZKIM AMA-*mi-ya rubūta luddin-ku* 'a sign of my mother, a fourth, let me give thee' (Laroche, *Ugaritica* 5: 774 [1968]); KBo V 6 I 7–8 *nu-ssi* ^{LU}KUR *zahhiya menahhanda namma* ŪL *kuiski mazzasta* 'no enemy facing battle stood up to him further' (Güterbock, *JCS* 10: 90 [1956]); KUB XL 1 Rs. 22–23 *kedani* MU.KAM-ti *nakkiyatar* ŪL *namma kuiski* ēszi 'this year nobody will be trouble any more' (Hagenbuchner, *Korrepondenz* 2: 69); KUB XVII 10 I 14 *nu namma halkis ziz-tar* ŪL *māi* 'barley [and] wheat grows no more'; KUB XIV 14 Rs. 17–18 *namma* ŪL *kueski* ēszi 'nobody is (alive) any more' (Götze, *KIF* 174); KUB XXX 10 Rs. 3–4 [...] *in* *piran tariahhun malikkun nu-za namma* ŪL *tarahmi* 'faced with illness I have grown weary and weak, I cannot cope any longer'; KUB XXI 38 Rs. 11 [*n-a*]t ŪL *namma iyami* 'I shall not do it again'; KUB XXVI 1 IV 25 [*le-war-a*]t

namma kuwapikki iyasi 'never do it again!' (von Schuler, *Dienstleistungen* 16); *KBo* XX 82 II 18–19 *k[inun]-a-wa-kan arha namma le nēyanza zik* 'now be thou turned off no more!'; *KUB* LVIII 82 II 7 -*at SAL-za namma le malkiyizzi* 'the woman shall spin it no more' (cf. *ibid.* 5 ^{GIŠ}*hūlali* 'distaff'); *KUB* XXIX 7 Rs. 23 *n-at namma ANA PANI DINGIR-LIM-ya le* 'let it no longer (be) in the face of the deity' (Lebrun, *Samuha* 123); *Mašat* 75/45 Vs. 8 *kinun-as namma ūl uit* '(as of) now he has still not come' (Alp, *HBM* 138); *KBo* XV 33 II 27 *kuyēs namma DING[IR.MEŠ āssawēs* 'whatever gods (are) good'; *KBo* V 3 II 32–33 *nasma-mu-za mān LÚ URU Hatti namma kuiski idālu menahhanda sarā dāi kuyes-as imma kuis antuh-sas* 'or if any man of Hatti at all sets up evil against me, whatever person he (may be)' (Friedrich, *Staatsverträge* 2: 116); *KUB* XXXI 100 Rs. 11–13 *namma kuyēs kuyēs kueluwanes ser É.G[AL ... k]uyēs namma kuyēs kuwapi n-us hūmandu[s ...] wanalliskandu istal-kiskandu* 'whatever washbasins (are) up in the palace ... whatever else (are) anywhere, all those let them smoothe over and make level'.

namma has been externally compared with *imma* since Marstrander (*Caractère* 27). In usage it occasionally imitates *imma* by inhering in or adhering to a general relative pronoun, thus (*kuis*) *namma* (*kuis*) resembling (*kuis*) *imma* (*kuis*) (examples just above and *HED* 4: 222–4).

As Hitt. *-m(m)-* reflects original **-sm-*, *namma* may be the outcome of *nu + *(a)sma*, parallel to *n-asta < nu + (a)sta*, etymologically akin to the Vedic particle *sma* (Puhvel, *KZ* 92: 104 [1978] = *Analecta Indoeuropaea* 395 [1981]).

Neumann (*MSS* 16: 48 [1964] = *Kleine Schriften* 43 [1994]) adduced the pronominal stem **(e)no-l(o)no-* (*IEW* 319–20), which would make *namma* cognate with Hitt. *an(n)i-* 'that, yon', Luw. *nanun* 'now' (beside Hitt. *kinun*), OCS *onŭ* 'he', and assorted Italic petrifacts (Osc. *inim* 'and', Lat. *enim*, *nam*); none of these affords formal illumination, the Italic ones being as elusive as Hitt. *imma* vs. Lat. *immo* (*HED* 1–2: 361, 3: 456). Equally inconclusive was Melchert's *namma < *nām + mō*, patching together Lat. *nam*, Lyd. *nāv*, and Hitt. *-ma* (*IF* 97: 37 [1992]).

nam(m)ulli- (n.) 'bed(ding), couch' (vel sim.), nom.-acc. sg. *na-mu-ul-li* (*KUB* XII 5 IV 14–15]^D*Haristassin nathi namulli [...]* *ekuzi* 'he

toasts H., bed [and] couch' [*ibid.* 9–13 the icon is undressed, anointed, decked with silver, and its feet washed; J. Danmanville, *RHA* 20: 52 (1962)]; *KUB* XLIV 1 Rs. 20 šà É.šà-kan ^{GIŠ}*NA na[mulli is]parranzi* 'inside the cella they spread bed [and] couch'), *nam-mu-ul-li* (*Bo* 5156 Vs. 13 *n]ammulli udai* 'brings a couch' [Ottén, *Materialien* 28]), dat.-loc. sg. *na-mu-ul-li* (*KUB* XXVII 1 II 59 1 *NINDA.SIG* ^D*Nathi* ^D*Namulli* 'one flatbread for Bed [and] Couch' [Lebrun, *Samuha* 80]).

nam(m)ulli- was both a piece of cultic furniture and a sacral object of worship, in the manner of ^{GIŠ/D}*halmasuitt-* = ^{GIŠ/D}*DAG* 'throne', but in the Hurrian (rather than Hattic) sphere of religion. Upon it and the similar, often asyndetically paired and more frequently attested ^{GIŠ/D}*nathi-* = ^{GIŠ/D}*NA* (q. v.) the divine icon was lustrated; they were 'spread' (*isparr-*) in the inner adyton of a shrine. Cf. M. Salvini, *Xenia* 18: 163 (1988).

nam(m)ulli- is Hurrian in origin; cf. "Subarean" *namallu*, glossed by Akk. *eršu* 'bed' in Neobabylonian lexicography (cf. *CAD* N 1: 208; *AHW* 725; Laroche, *RHA* 13: 86–8 [1955], *Glossaire* 177), Akk. ^{GIŠ}*namullu* 'cot, bunk, berth' (vel sim.), Hurr. *nam(m)alli-* 'bed', dat. pl. ^{GIŠ}*na-a-ma-al-la-a-sa* (*KUB* XLVII 1 I 11 [Story of Kessi]), *na-am-ma-al-la-a-sa* (*KBo* XXXII 209 l. K. 5 [Neu, *Epos der Freilassung* 546–7]).

nana(n)kalti-, qualifier of ^{GIŠ}*MAR.GÍD.DA* 'wagon', gen. sg. (?) *na-na-(an-?)kal-ti-ya-as* (*KBo* X 27 V 13–14 *nana(n?)ka]ltiyas* ^{GIŠ}*MAR.GÍD.DA-as* [... ^{GIŠ}*h]ūluganniaz arāizzi* 'of the *n.* wagon ... rises from the coach'), *na-na-an-kal-ta-as* (*KBo* X 23 IV 7–10 *nanankaltass-a* ^{GIŠ}*MAR.GÍD.DA LÚ.MEŠ HUPPI mān-at* 10 *LÚ.MEŠ mān-at meqqaēs EGIR-an aranta* 'behind the *n.* wagon stand the dancers, whether ten men or more' [Singer, *Festival* 2: 13]; *KBo* X 24 II 25–26 *nu LÚ.MEŠ ALAM.ZU₉ nana]nkaltas* ^{GIŠ}*MAR.GÍD.DA-as* [*pira*] *n hūyanzi* 'the jesters run before the *n.* wagon'), *na-nā-kal-ta-as* (dupl. *Bo* 5977 r. K. 3 *nu LÚ.MEŠ ALAM.ZU₉ nanakaltas* ^{GIŠ}*MAR.GÍD.DA-as* *piran huiyianzi* [Singer, *Festival* 2: 18]), *na-na-gal-t[a-as* (*KUB* II 3 III 7–8 *nana-galt[as ...] pira*] [Singer, *Festival* 2: 65], nom. pl. c (?) *na-na-an-kal-ta-as* (*KBo* X 23 III 16–20 *LUGAL-us-ma-za-kan kuwapi* ^É*katapuzni esari hilaamnass-a KÁ.GAL-as nanankaltas* ^{GIŠ}*MAR.GÍD.DA.HI.A karū* 'when the king seats himself at the *k.*, the *n.* wagons [are] already

at the gate of the portal' [Singer, *Festival* 2: 12]), uncertain Izmir 1275, 11 ^{GIS}MAR.GID.DA na-na[- (Singer, *Festival* 72).

nana(n)kalti- has been taken as a noun in the genitive case, rather than an attributive adjective, its attested ending being uniform -as; yet, apart from a hapax plural marker, ^{GIS}MAR.GID.DA also has only the complement -as or none at all. Since -as can mark gen. sg. or pl., dat.-loc. pl., and irregularly nom. pl. c. its diagnostic value is limited. Better than floating *ali* stem variation, an *i*-stem nana(n)kalti- would have genitives nana(n)kaltiyas and nana(n)-kaltas (<*nana(n)kaltayas), fluctuating between nominal and adjectival declension (as in the case of *harsi*-, *hulukanni*- [HED 3: 197–8]). nana(n)kalti- is appositionally linked to ^{GIS}MAR.GID.DA., either preceding or following, as a quasi-adjectival qualifier; the only discrepancy is nom.pl.c. (?) nanankaltas ^{GIS}MAR.GID.DA.HI.A.

The third nasal in nana(n)kalti- seems intrusive, as in nana(n)-kus(s)- (q v.). The rest is conjecture. A compound seems probable, something on the locomotive lines of 'wide-bodied' or 'four-wheeler'. It qualifies not a carriage/coach (*hulukanni*-) nor a chariot (^{GIS}GIGIR) but a wagon (^{GIS}MAR.GID.DA matching Akk. *erequ* and Gk. *ἄμαξα*, also names of the Big Dipper constellation). Perhaps '(with) matching bucket (seat)s' (nana- 'brother, sibling' [s. v. *nikna*]- + *kalti*-, *galdi*- 'crock, bucket'; not so outlandish considering accessories on Mycenaean chariot tablets).

nana(n)kus(s)- 'be(come) dark, darken', 3 sg. pres. act. na-na-ku-us-zi (KUB XLIII 2 + VIII 16 + VIII 24 III 7–8 n-asta KU[R-a]nti kuedani anda nanakus[zi] nu-za lūlu auszi 'in what land it gets dark, it will see serenity'; dupl. KBo IX 68 III 10–11 n-asta K[UR-anti kuedani anda] nanakus[zi]; dupl. KUB XXXIV 15, 10–11 n-ast[a] KUR-anti kued[ani anda] [nanaku]szi nu-za lū[lu auszi] [Riemschneider, *Omentexte* 244, 145]), na-na-an-ku-us-zi (KUB XII 60 I 5–7 nu-kan KUR-e anda idalāu[ēszī ...] [n]anankuszi nu aru[nan ...] [UL] kuisi mazzaz[zi] 'in the land it gets bad ... it gets dark, and the sea ... nobody withstands' [Laroche, *RHA* 23: 79 (1965)]).

nana(n)kussi(yant)- 'dark, darkened, tenebrous', nom.-acc. sg. neut. na-na-ku-us-si-ya-an (KBo XIII 101 Rs. 15–17 [nu-ssi piran] nanakussiyan ēsdu [tuk-ma] piran lalukiwan ē[sdu] 'before him let it be tenebrous, but before you let it be luminous'), dat.-loc. sg. na-

na-ku-us-si-ya-an-ti (KBo XII 39 Vs. 19–21 [kuis kī TU]PPU ANA ^DIŠTAR piran arh[a dāi] [n-at na-]na-ku-us-si-ya-an-ti pedi dā[i ...] nasma-at-kan MU-ti MU-ti [... ŪL halzissai 'he who takes this tablet away from before Ištar and puts it in a darkened place or does not recite it every year ...'; KUB XXXVI 89 Vs. 12–13 ^DU ^{URU}Nerik-wa-za-kan sāit n[u-war-as-kan ...] hattesni GAM-anda pāit nu-war-as-za nanakussiyan[i 'the storm-god raged, he went down into the pit, and he [...] to/in the dark ...' [Haas, *Nerik* 144]), abl. sg. na-na-an-ku-us-si-ya-az (KBo XXXI 91 III 14 na]nankussiyan elluesnaz 'from the dark elluessar'; cf. ibid. 12 [hal]lūwaz hunhuesnaz 'from the deep wave', ibid. 13 [hal]lūwaz altannaz 'from the deep spring'), abl. pl. na-na-ku-us-si-ya-an-ta-za (KUB XXXVI 89 Vs. 27–28 nanakussiyan[ntaz]a 4 halhaltumaraza h[all]ūwaza h[ū]nhuēsnaza UGU ehu 'come up from the dark four corners, from the deep wave' [Haas, *Nerik* 146]), nom.-acc. pl. neut. na-na-ku-us-si-an-ta (KUB XXXVI 36 III 7; ibid. III 18 na-na-an-ku-u[s-], na-n[a-an-ku-us-si-ya-an-da] (KUB LVIII 56 I 13), uncertain na-na-ku-us-si-an[- (KBo XV 5, 3), na-na-ku-us-s[i- (KUB XXXVI 89 Rs. 25).

nana(n)kuszi, like its near-synonyms dankuzzi and :maruwāit, is an impersonal 3 sg. verb (cf. German *es dunkelt*). The corresponding adjectives have distinct shadings and nuances: danku(wa)i- means mainly 'dark in color, black', be it the commonplace 'dark earth' (Hitt. *dankuis daganzipas* = GE₆-is KI-as) or the 'darks of eyes' referring to pupils vs. 'whites' (IGI.HI.A-as *harkias dankuwayas*); Hitt. *marku(wa)i*- and Luwoid *marwai*- both epithesize chthonian divinities, either 'dark' from their infernal habitat or 'black' from their iconic hues; nana(n)kussi(yant)- 'dark, unlit, tenebrous' is antonymic to lalukkiwant- 'lit up, luminous'. Cf. Puhvel, *KZ* 117: 194–6 (2004).

The sporadic nasal in nana(n)kus(s)- is intrusive; other examples before a guttural are munqani (dat.-loc. of *mukar* [HED 6: 185]) and tunnanakkisna (dat.-loc. of *tunnakkessar* [KUB XX 28 I 2]).

nana(n)kussi(yant)- and lalukkiwant- point back to the complementary impersonal verbs nekuzi 'night falls' and lukzi 'light dawns'. The "intensive" reduplicate adjective lalukki- from *lewke-resembles Ved. *ruruc*- (HED 5: 50). The verb stem nanakus(s)-/nanak^ws-/ variously recalls *pappars*- and *tekkus*-; its adjective nanakussi(yant)- parallels *masi(yant)*-, *suppi(yant)*-, *dapi(yant)*-. The sense of 'darken' ('s'obscure') was adumbrated per litt. by La-

roche and the tie-in with *neku-* elaborated by C. Watkins, *MSS* 45: 249–55 (1985).

Cf. *neku-*.

nasarta- (c.) ‘protégée, favorite, concubine’ (?), dat.-loc. sg. *na-sar-ti* (*KUB* XXVII 13 I 9 1 NINDA.SIG ^DNIN.É.GAL *nasarti-ya ša* ^DU ‘one flatbread to Ninegal [wife of Ninurta] and to the favorite of the storm-god’), dat.-loc. pl. *:na-sar-ta-as* (*KBo* XIV 142 I 14 1 NINDA.SIG ANA ^DNIN.É.GAL *:nasartass-a ša* ^DIM ‘one flatbread to Ninegal and to the favorites of the storm-god’; cf. *ibid.* 13 *ša* ^DU-ya UR-SAG.HI.A-as ‘to the storm-god’s champions’).

The cultic ambiance is Hurro-Syrian (Tešub and his circle at Halpa), perhaps also syncretic at Boğazköy (Yazılıkaya 51 ^DNa-sá+r-tá according to Laroche [in *Das hethitische Felsheiligtum Yazılıkaya* 180 (1975)]). (:)nasarta- is of presumed Hurrian provenance but has Hittite declension.

Laroche (*RA* 62: 89 [1968], *Glossaire* 179) suggested ‘concubine’ but offered no analysis. (:)nasarta- resembles Akk. *esirtu* ‘concubine’ (cf. *esēru* ‘confine’) and *napertu* ‘(common-law) mistress’ (cf. *paṭāru* ‘set free’), may hence reflect Akk. *našartu* or *naširtu* ‘kept woman’ (cf. *našāru* ‘guard, protect’) which entered Hittite in Hurrian guise (*našāru* in bilingual Boğazköy Akkadian matches Hitt. *pahs-* ‘protect’ but [unlike *ESIRTU* and *NAPTERTU*] is not used akkadographically).

nassu, nassu-ma, nasma ‘or’; *nassu ... nassu(-ma), nassu ... nasma* ‘either ... or, whether ... or’. E. g.: *KUB* XIII 9 III 13–16 *n-as-za nassu* ^{LÚ}aras-sis munnāsi nu-ssi maskan pāi nu-za-ta *nassu* (dupl. *KBo* XXVII 16 Rs. 6 *nu-wa-as-su*) ^{LÚ}maniyahhandass-a ^{LÚ}HA.LA-šU *parā ūl tarnai* ‘either you as his colleague conceal them and for this he tenders a bribe, or the assignee’s partner does not let you off ...’ (von Schuler, *Festschrift J. Friedrich* 448 [1959]; H. Freydank, *Arch. Or.* 38: 264 [1970]; Otten, in *Florilegium Anatolicum* 275 [1979]); *KUB* XXXII 117 Rs. 3–4 + *KBo* XIX 156 Vs. 11 (OHitt.) *na]ssu sarāuwar n[a]ssu-ma harsiharsi* ‘whether rage or storm’ (Neu, *Altheth.* 221); *KUB* XXIX 1 I 46–48 [t]akku ilas kardi-smi *nassu-ma* ^DUTU-was istarningais kardi-smi *n-at sarā sāhten* ‘if weakness (is) in your heart, or the ailment of the sun (is) in your heart, flush

it out!’; *KUB* XLI 15 Vs. 14–15 + LIII 15 II 24–25 *nass[u]* NINDA[h]arsin *nassu-ma ispantuzzi* [...] *arha tarnai* ‘he pours out either bread or libamen’; *KBo* VI 26 I 29–30 (= *Code* 2: 64) *nassu* NINDA^harsin *nasma* ^{GIŠ}GEŠTIN *ispanduzzi kinuzi* ‘he breaks open either a breadloaf or a wine jar’; *ibid.* II 17–18 (= *Code* 2: 75) *n-as nassu* MU.2.KAM *nasma* INA MU.4.KAM GEMÉ-eszi ‘she suffers servitude for either two or four years’; *KUB* XIII 2 II 28–30 *kedani-wassan URU-ri nassu ša* ^DU *kuit* ^Ékarimmi *nasma tamedas DINGIR-LIM-as kuitki* ^Ékarimmi ‘in this town either a shrine of the storm-god or of other deities some shrine’; *KUB* VIII 38 + XLIV 63 III 17–19 *n-an-si-kan nassu UD-az nasma-ssi-kan* GE₆-az *anda tarneskizzi* ‘he infuses it into him either by day or by night’ (more context *HED* 6: 90); *KUB* XIII 4 I 53–54 *nassu-ma-smas* ^{LÚ}kaenas *nasma āssu-wanza kuiski* ^{LÚ}UBA[RUM] *uizzi* ‘either a kinsman or some favored stranger comes to you’; *ibid.* II 58–60 EBUR.MEŠ-wa-mu-kan *piran nassu kusāta nassu KASKAL-as nasma tamai kuitki uttar* ‘for me harvesting (lies) ahead, or bridals, or a journey, or some other matter’; *KUB* VI 3 II 18–19 (= *Code* 1: 31) *appizziann-at-kan nassu idālawēs-sanzi nasma-at-kan harpantari nu-za ē-ir taksan sarranzi* ‘(if) afterwards they either become estranged or settle (a divorce) and split up the household ...’; *KBo* XXXIX 8 IV 33–34 *mān-kan ABU DUMU-RU-ya nasma MUTU DAM-SU-ya nassu-ma* ŠEŠ NIN-ya *hallūwanzi* ‘if father and son, or husband and his wife, or brother and sister quarrel ...’; *KUB* XXXII 133 I 8–9 *mān LUGAL nasma SAL.LUGAL nassu DUMU.LUGAL nasma DUMU.SAL.LUGAL* ‘if either king or queen or royal son or royal daughter ...’; *KUB* XXI 4 + *KBo* XV 36 I 24–26 *mān* ^DUTU-ši *apezza KUR-eza nassu* ^{URU}Karkisaza ^{URU}Māsaza ^{URU}Luqqaza *nasma* ^{URU}Warsiyallaza *lahhiyami* ‘if I the king wage war from that land or from K., M., L., or W.’ (Friedrich, *Staatsverträge* 2: 66–68); *KBo* VI 2 I 7 (= *Code* 1: 6 [OHitt.]) *takku* ^{LÚ}U-LÜ.LU-as ^{LÚ}as *nasma SAL-za takiya URU-ri aki* ‘if a person, man or woman, dies in another town’; *ibid.* I 56 (= *Code* 1: 25) [takku] ^{LÚ}U.LÜ.LU-as ^{DUG}UTÚL-i *nasma luliya paprizzi* ‘if a person befouls himself in a vat or in a pool’).

After early analytic gropings by Hrozný (*SH* 134–5) and Marstrand (Caractère 19), *nassu* was compared by Pedersen (*Hitt.* 200) with OIr. *nō*, We. *neu* ‘or’ (< **ne-we*), implying the negative **ne*, which also figured in the speculations of Morpurgo-Davies (comparing Hier. *napa*, *nipa* ‘or’ and Hitt. *natta* ‘not’ [*Anatolian Studies* 25: 160–8 (1975)]). Negation can lurk beneath the semantic

(and even formal) surface of 'or' (cf. Akk. *ūl* ... *ūl* 'either ... or' beside *ul* 'not') but is not the likeliest source of Hitt. *nassu*. OHitt. connective *su* can be (and has been) adduced as the second element of *nassu*, but its archaic rarity and non-enclisis reduce its probative value.

Carruba (*Partikeln* 67–8) suggested an analysis *na* + *assu* (pro-nominal stem *na-* [as in Luw. *nanun* 'now'] + *assu* 'well'). Better still is a nonce creation within early Old Hittite itself, **nu-assu* ... *nu-assu(-ma)* yielding *nassu* ... *nassu(-ma)* or *nasma* (cf. *n-asta* < **nu* + *asta*), similar to French *ou bien* ... *ou bien* (cf. Puhvel, *KZ* 92: 104 [1978] = *Analecta Indoeuropaea* 395 [1981]). Even if the hapax *nu-wa-as-su* (*KBo* XXVII 16 Rs. 6) beside dupl. *nassu* turns out to be scribally suspect rather than etymologically diagnostic (thus Otten, in *Florilegium Anatolicum* 275 [1979]), a somewhat irregular evolution of *nassu* ... *nassu(-ma)* to more consistent *nassu* ... *nasma* (with syncope) is discernible, whereupon they largely overlap in single-usage and extended string variation. Before the innovational *nassu*, Hittite may have used enclitic means comparable to Old Indic and Old Iranian *vā* (Avest. *nā vā nairī vā* '[either] man or woman'), Gk. *ἢ(φ)έ*, Lat. *-ve* 'or'; perhaps a trace survives in the use of *-ma* as 'or' in iterated interrogative clauses (*HED* 6: 3). Cf. also *-k(k)u* ... *-k(k)u* 'whether ... or' (*HED* 4: 203–5).

Cf. Akk. (*ū*) *lū* ... *ū lū* 'be it ... be it', used akkadographically for *nassu* ... *nasma* in *KBo* III 22, 61–62 (Neu, *Anitta-Text* 14, 32; Carruba, *Anittae res gestae* 44 [2003]). Here once more French chimes in with *soit* ... *soit*; cf. also Osc. *loufir* 'or' (cf. Lat. *lubet* 'pleases') or Lat. *vel* (cf. Lat. *si vis* 'if you wish') beside the exclusionary *aut* and the "alternative" *sive*, *seu* (for further comparisons from many languages see Morpurgo-Davies, *Anatolian Studies* 25: 162–6 [1975]).

nata- (c.) 'reed' (GI); 'straw, stalk' (for sipping drink; GI, ^{GI/GIŠ}A.DA.GUR, ^{GI/GIŠ}SULPU; also ^{GI}ummiya-); 'shaft, arrow' (GI, ^{GI/GIŠ}U.TAG.GA, ^{GI}GIŠ.KAK.(U)TAG.(GA); also ^{GI}nati- [Luwoid?]), nom. sg. GI-as (*KUB* XXXVI 67 II 22–23 *nu-ssi-kan* GI-as *īštu* ^{GIŠ}BAN *pariyan* MUŠEN-is *mān iyattari* 'the arrow goes off his bow like a bird' [Güterbock, *ZA* 44: 86 (1938)]), GI (*KUB* IX 28 III 24.1 GI [*s*]uhmilis *tarnanza* 'one firm straw inserted' [viz. into a jug]), acc. sg. *na-(a-)ta-an*, GI(-an), GI.HI.A-an (sic), ^{GI}na-ti-in (sic) (*KBo* XIII 99 Rs. 2, *KUB*

XLVIII 8 Rs. 6 *natan*; *KUB* LVIII 50 III 4–5 *siunas* DUG.KA.GAG-as *nātan epzi* '[the king] takes the straw of the deity's beer jug'; par. *IBoT* III 1 Vs. 27 ANA DUG.KA.GAG GI-an DIB-zi '[he] takes the straw for the beer jug'; *KUB* XXXIII 93 III 23 ^DTasmisun-ma-wa *hah-ha[rin GI]-an mān arha zahreskiddu* 'T. like a h. reed let him break off'; *KUB* XXXVI 7a III 35–36 *nu-war-an hahharin* GI-an GIM-an *arha le zahreskizzi* 'like a h. reed let her not break him off' [Güterbock, *JCS* 5: 152 (1951)]; *KUB* XXXIII 120 II 31]GI-an *mān zahh-uraiskizzi* [Laroche, *RHA* 26: 42 (1968)]; *KUB* VII 41 Vs. 24–25 GI-an ^{URUDU}at[essit] *arha karaszi* 'he cuts off a reed with a copper axe' [Otten, *ZA* 54: 118 (1961)]; *KUB* XIII 3 II 11 *nu-smas* GI-an *iyanzi* 'they will make you a reed' [viz. as punishment; Friedrich, *Meissner AOS* 46]; *KBo* VM 5 II 2–3 *nu* PANI DINGIR-LIM *kuis* DUG.KA.GAG *kitta nu* GI-an *epzi* 'he takes a straw to the beer jug which is set before the deity'; *KBo* VI 34 II 43 *nu* GI-an *duwarnanzi* 'they break an arrow' [Oettinger, *Eide* 10]; *KBo* III 34 II 28–29 *n-us* ... *maniyahheskizzi* GI-an ^{GIŠ}UMBIN *hashassuar* ^{GIŠ}TUKUL *appatar* '[he] instructs them in shaft-and-wheel display [and] resort to arms' [i. e. teaches novice chariot-fighters archery on the move and use of hand weapons; for the hendiadys construction cf. e. g. *arkuwar tiyauwar* 'plea-presentation'; wrongly R. H. Beal, *The Organisation of the Hittite Military* 550–2 (1992)]; *KBo* IV 14 III 50 ANA ^{LÜ}KUR-za *IGI-anda k[uiin?]* GI *siyauwanzi* UL KAR-mi 'I find not an arrow to shoot at the enemy' [R. Stefanini, *ANLR* 20: 46 (1965)]; *KUB* IX 28 I 25–27 7 GUNNI *nu-ssan* ^{GIŠ}HI.A *handazzi* ... [*na*]mma 7 GUNNI *iyazzi* *nu-ssan* GI.HI.A-an *ispāri* 'seven firealtars, and he readies firewood; ... he makes seven further altars and spreads reed[s]'; *KUB* XXXIX 14 III 10–11 ^{GI}natin-ma ^{KUŠ}kursann-a *arha pedanzi* 'but the arrow and the bag they carry away' [Otten, *Totenrituale* 80, 121]), gen. sg. GI-as (*KUB* IX 28 III 19 and IV 1 GI-as KÁ.GAL-TIM 'gate of reed'), ŠA GI (*KUB* XII 58 I 16 ^{GIŠ}ZA.LAM.GAR.HI.A ŠA GI 'huts of reed' [Goetze, *Tunnawi* 8]; *KUB* XXXV 39 III 20 2 ^{GIŠ}PISAN.HI.A ŠA GI 'two baskets of reed'; ibid. III 19 ŠA GI-ma 2 ^{GIŠ}PISAN.HI.A [Starke, *KLTU* 115]; *KUB* XXXV 43 II 32–33 ŠA GI [...]ZA.LAM.GAR.HI.A; ibid. III 38–39 ŠA GI [...] ^{GIŠ}ZA.LAM.]GAR.HI.A 'reed huts' [Starke, *KLTU* 145, 147]; *KUB* VII 1 II 16 ŠA GI *hapūsessar*; ibid. II 35 ŠA GI-ma-wa *hapusassanza* 'arrow-shaft' [context *HED* 3: 132]), instr. sg. *na-ti-i-d(a)* (*KUB* XXXI 4 + *KBo* III 41 Vs. 9 *kidanda natīd-a* 'with my arrow'), GI-it (dupl. *KBo* XIII 78 Vs. 8 *kedanna* GI-it [O. Soysal, *Hethitica VII* 174 (1987)]; *KBo* X 37 II 8 *nu* ^{GIŠ}BAN-it GI-it

siye[- 'shoot with bow [and] arrow' [H. S. Haroutunian, *Hittite Studies in Honor of H. A. Hoffner Jr.* 153 (2003)]; *KBo* III 36 Vs. 8]GI-it kuiski hazit 'someone hit with an arrow', nom. pl. GI.HI.A (*KUB* XXVII 67 III 15–16 [1^{GI}]^{IS}_{BAN} n-at-kan ištū^{SIG} istaggai huit-tiyan [3 G]I.HI.A piran-ma-ssan isnas pūrpūriyēs 'one bow, drawn by the string; three arrows; in front lumps of dough'; similarly *ibid.* II 10–11), acc. pl. GI.HI.A (*KUB* XLI 8 IV 6–7 nu GI.HI.A tarnai ekuzi ūl kuiski; dupl. *KBo* X 45 IV 7–8 nu-kan DUG.KA.GAG NAG lahuwai nu^{GI}A.DA.GUR.HI.A tarnāi ekuzi-ma ūl kuiski 'he pours a jug of beer for drinking and inserts straws, but nobody drinks' [Otten, *ZA* 54: 134 (1961)]; *KUB* XXXV 39 III 30–31 nu^{SAL}šū.GI GI.HI.A ANA EN.SISKUR.SISKUR ŠAPAL GİR.MEŠ-ŠU dāi 'the sorceress places the arrows under the offerant's feet' [Starke, *KLTU* 115]; *KBo* VIII 35 II 21 GI.HI.A-KUNU-ma-kan āppa [n]āu 'may he turn back your arrows!'; cf. *ibid.* II 20^{GI}_{TUKUL.HI.A-KUNU} āppa nāu 'may [the war-god] turn back your handweapons!'; *KUB* XXIV 11 II 23–24 nu-ssan ...^{GI}_{BAN} 3^{GI}_{GI.HI.A} paddani anda dāi 'she puts ... a bow and three arrows into a basket' [Jakob-Rost, *Ritual der Malli* 38]; *KBo* VI 34 II 51–52^{GI}_{BAN.HI.A} GI.HI.A^{GI}_{TUKUL.HI.A} INA QATT-ŠUNU duwarnandu 'bows, arrows, and [hand]weapons in their hands let them break!').

(:)naduwant- 'reedy', nom. sg. c. :na-du-wa-an-za (*KUB* LII 91 III 3 luliyas :naduwanza 'reedy pond'), nom. pl. c. na-du-wa-an-du-us (*KBo* XXII 97, 5–6 UL-war-an-ara[nzi [?]] ū.SAL.HI.A-us naduw[an-dus ...] [... war]huēs KASKAL.HI.A-us 'reedy meadows ... rough roads will not hold him back'; cf. *ibid.* 2–3 U]L-war-an aranz[i ...] [... parga]wēs HUR.SAG.MEŠ-us 'high mountains ... will not hold him back').

*natatt- (c.) (?), nom. sg. GI-az (*KUB* XVII 10 II 31–32 GI-az lazzais māhhan handānza 'even as a calamus reed is firm ...'; *nataz lazzais as loan translation of GI.DUG.GA = Akk. qanū tābu 'good reed' [*Acorus calamus*; *HED* 5: 68]), GI-za (*KUB* VII 58 I 11), nom. pl. GI (*KUB* LIII 15 IV 8 20 GI lazzais).

natai- 'provide with a (drinking) reed', partic. natant-, nom. pl. c. na-ta-a-an-te-es (*KUB* XXXI 53 Vs. 1 2 GAL KÙ.BABBAR natāntes [TU]R-TIM 2 GAL GUŠKIN natāntes TUR-TIM 'two silver cups, straw-equipped, small; two gold cups, straw-equipped, small'), na-ta-an-te-es (dupl. *KBo* III 39, 7 nat]antes [Otten, *Gelübde* 18]).

Luw. nati-, nata- (c.), acc. sg. GI-in (*KBo* VII 66 II 5 [Starke, *KLTU* 360]),^{GI}KAK.Ú.TAG.GA-in (*KBo* XXIX 42 Vs. 5 [Starke,

KLTU 382]), collective plural na-a-ta-at-ta (*KUB* XXXV 39 III 25–27 kuis-tar malhassassanzan EN-ya ādduwala ānniti a-an DINGIR.MEŠ-inzi āhha nātatta tatarhandu 'he who does evil to the offerant, may the gods smash him like reeds!' [Starke, *KLTU* 360]). Cf. Hitt. *natatt-?

Otten (*OLZ* 50: 392 [1955]), who inferred the equation nātan = GI-an, adduced as etymon IE *nedo- (*IEW* 759): Ved. nadā-, naḍā- (also nalā-, nalā-) 'reed', Avest. naḍa-, Farsi nai 'tube', Arm. net 'arrow', Lith. néndrė, lėndrė 'reed', with Hitt. nata- pointing to *nodo-.

Opinion divides between descent from Indo-European (e.g. Mayrhofer, *IF* 70: 255 [1965], *EWA* 2: 7–8; Kammenhuber, *Die Arier* 188; C. Watkins, *Die Sprache* 32: 327 [1986]), or some "sostrato indomediterraneo" (V. Pisani, *Paideia* 19: 285–6 [1964]; Gusmani, *Lessico* 54–5), and borrowing from Mitannian Indo-Aryan (notably Kronasser, *Etym.* 1: 144).

The basic stem accounts for Indo-Iranian, Anatolian, and Armenian. Of peripheral possibilities, Lith. néndrė/lėndrė has an intrusive nasal reminiscent of glinda 'nit' vs. Latvian gnīda, Russian gnīda; néndrė may thus reflect *ned-n- (cf. e.g. Spanish nombre < Lat. nomn-). The sometimes adduced Gk. váρθηξ 'fennel (stalk)', which served Prometheus Pyrphoros, would fit this company only assuming metathetic primacy of Hes. váρπαξ and filtering through some Etruscoid Mediterranean substratum (< *nod-r-āk- < *nod-n-āk- [substitutions for lacking o and voiced occlusive]). Substratal influences could have played a role in such a Greek outcome, even as they affected phonemic variation in India (nadā-, naḍā-, nalā-, nalā-).

For Anatolian /nada-/, however, an exact binary match with Indo-Iranian *nadā- as Indo-European (or even "Indo-Mediterranean") inheritance is highly suspect. Especially noteworthy is the adjective (:)naduwant- 'reedy', an exact match for Skt. naḍvānt-; the latter is irregular (similarly naḍvalā- 'reedy' [Wackernagel-Debrunner, *Altindische Grammatik* 2.2: 891 (1954)]; normal type him-āvānt- 'snowy'). The only match for :naduwant- (rather than normal *nadawant-) is :tapasuwant- 'febrile, malarial' from (:)tapassa- 'fever', equally gloss-wedged (Luwoid), controversially Mitannian (cf. Skt. tāpas- 'heat, fever', tāpasvant-), and curiously matched with :naduwant- in attestation: *KUB* LII 91 III 3 luliyas :naduwanza 'reedy pond': *KUB* VIII 75 IV 16 :tapasuwanti lūli 'at the malarial pond'. These exclusive parallelisms alone tip the scales in favor of

an Anatolian borrowing of *nata-* and (:) *naduwant-* from Indo-Aryan, notably and perhaps first from Mitannian into Luwian.

Lexical and thematic congruence of the Luwian curse *KUB XXXV 39 III 25–27* [quoted above, e.g. *āhha nātatta tatarhandu* ‘smash like reeds!'] with a Vedic hymnic *damnatio* of *Vṛtra* (*RV* 1.32.8 *nadām nā bhinnām* like a broken reed), as well as magic formulas (e.g. *AV* 4.19.1 *nadām ivā cchindhi* ‘split like a reed!’), was claimed by C. Watkins (*Die Sprache* 32: 324–33 [1986], *How to Kill a Dragon* 335–42 [1995]). Such phrases and themes are literary commonplaces (cf. the Hurrian-based epic passages involving reed-bashing [*KUB XXXIII 93 III 23*, etc. quoted above]), and elevating them into “formulas” does little to support individual Indo-European origin. Specific Luwian-Vedic analogues are better explained by Mitannian cultural influence in northern Mesopotamia than by hypothetical “Indo-European poetics”.

Ugro-Finnic *similia* (Hungarian *nád*, Mordvian *nudej* ‘reed’) are probable borrowings from some form of North Iranian (Sarmatian?). Cf. A. Joki, *Uralier und Indogermanen* 60, 82, 289 (1973).

natta (spelled *na-at-ta*) ‘not; no’ (NU, notably in NU.Ī.]GÁL [es-], NU-TUKU ‘not be’, NU.SIG₅, NU.ŠE ‘not [be] good’, NU.[AL.]TIL, NU QATI ‘not finished’, NU.KIN ‘undecided’; *Ú-UL*, *UL*; Akk. [ú-]ul), e.g. *KBo* X 1 Vs. 2 *ūl uhalliq* ‘did not destroy’ matching *KBo* X 2 I 4–5 [OHitt.] *s-an natta* [harnikt]a [cf. *SCO* 14: 44, 77 (1965); S. de Martino, *Annali e Res Gestae antico ittiti* 30 (2003); E. Devecchi, *Gli annali di Hattušili I nella versione accadica* 34 (2005)]; *KUB* I 16 I 6 [dim]āti-šu *ūl išpuk* ‘he did not shed tears’ matching *ibid.* II 6 *ūl ishahruwattat* [Sommer, *HAB* 2–3]).

E.g.: *KBo* XXII 2 Vs. 18 (OHitt.) *nikus-smus natta ganessir* ‘(they) did not recognize their sisters’ (Otten, *Altheth. Erzählung* 6); *ibid.* Rs. 6 *natta akir* ‘(they) did not die’; dupl. *KBo* III 38 Rs. 22 *ūl akir*; *KBo* XVII 1 IV 2 (OHitt.) [tak]ku natta-ma taranzi nu natta paimi ‘but if they do not speak I shall not go’ (Otten – Souček, *Altheth. Ritual* 36; Neu, *Altheth.* 10); *KBo* III 28 II 17–18 *s-us ABI LUGAL natta huisnusket* ‘the king’s father did not spare their lives’; *ibid.* II 19 *s-an attas-mis* ¹*Kizzuwan nat<ta> hue<s>nūt* ‘my father did not spare K.’ (Laroche, *Festschrift H. Otten* 187 [1973]); *KUB* XXX 10 Rs. 19 *nu-mu-ssan ser assul natta isduwari* ‘over me (divine) favor is not manifest’; *KBo* VI 2 III 24 (= *Code* 1: 57, OHitt.) *natta*

GUD.MAH-as ‘(it’s) not a bull’; *KBo* III 27 Vs. 14 *DUMU-mis-a NU DUMU-as* ‘my son (is) not a son’ (cf. NU LÚ, Akk. *lā amēlu* ‘not a man’ [Sommer, *HAB* 212]; cf. *KUB* I 16 II 14 *ūl DUMU-YA ap[ās]* ‘he [is] not my son’); *KUB* XIX 55 + XLVIII 90 u. Rd. 4 *GIM-an-ma-mu ABU-KA* ^{LÚ}LI<TUT> ^{URU}U<tima> ^{URU}At<riya> NU SUM ‘but when your father did not give me the hostages of U. (and) A. ...’ (H. A. Hoffner, *Afo Beiheft* 19: 131 [1982]); *KUB* XII 58 I 17–18 *nu kuwapi harsauwar maninkuwan* NU.GÁL [^{GIŠ}API]N *ūl aranza* ‘where there is no tilling close by, the plough has not come near ...’ (Goetze, *Tunnawi* 8); *KBo* XXII 1 Vs. 6 (OHitt.) *takku sumes natta saktēni kāni* ^{LÚ}ŠU.GI-essa NU.GÁL *nu-smas memai* ‘if you do not know, now isn’t there a contingent of oldsters who can tell you?’ (context *HED* 6: 152); *KBo* III 4 II 44 *nu-ssan kappūwauwar* NU.GÁL *ēsta* ‘there was no counting’ (more context and attestation *HED* 4: 70); *KBo* III 22 Vs. 8 (OHitt.) *id]ālu natta kuedanikki takkista* ‘he did not inflict ill on anyone’ (Neu, *Anitta-Text* 10; Carruba, *Anittae Res Gestae* 20 [2003]); *KUB* XIX 29 IV 16, *KUB* XXIV 8 I 37 *nu-wa ūl kuitki sakti* ‘you know nothing’ (Götze, *AM* 18; Siegelová, *Appu-Hedammu* 6); *KUB* I 1 IV 12–13 *nu-war-an ... ūl parā ūl kuwapikki tarnahhun* ‘I never, ever abandoned him’ (Otten, *Apologie* 24; cf. modal *le le* ‘never, ever’ [*HED* 5: 76]); *KUB* XVII 10 I 19–20 *eter ne ūl ispiyer ekuyer-ma n-e-za ūl hassikkir* ‘they ate but were not filled, and they drank but were not satiated’ (Laroche, *RHA* 23: 90 [1965]); *KBo* III 21 II 17–18 *iktas-ma-ddu-ssan irhaz ūl nahsariyawanza arha ūl uizzi* ‘from the confine of your net the unafraid does not get away’; *KUB* I 16 II 54 *takkuw-at ēszi takkuw-at* NU.GÁL ‘whether it is or isn’t’ (Sommer, *HAB* 8); *KUB* XL 88 III 9 [kuitki] Ī.GÁL *kuitki-pat* NU.Ī.GÁL ‘something is, something just isn’t’ (Werner, *Gerichtsprotokolle* 22); *KUB* XXI 38 Vs. 12 *n-an pu-nus māt kisan māt ūl kisan* ‘ask him whether (it is) so or not so’ (R. Stefanini, *Atti La Colombaria* 29: 6 [1964]); *ibid.* Vs. 9 *n-at-za ūl markiyasi malāsiy-at-za* ‘you will not reject it, you will consent to it’; *KUB* XXX 10 Vs. 21 *dandukisnas-a DUMU-as uktūri natta huis-wanza* ‘mortal man lives not forever’; *ibid.* Vs. 13 *adanna natta ara* ‘is not right to eat’; *KBo* V 3 III 34 ^{URU}Hattusi-ma-at *ūl āra* ‘but at H. it is illegal’ (*HED* 1–2: 118); *KUB* XXXIX 7 II 13–14 *māt lahanza-ma ūl mehur nu MUŠEN.HURRI.HI.A appanzi* ‘if the loon (is) not in season, they catch drakes’; *ūl haratar* ‘(there is) no offense’ (*Code* passim; *HED* 3: 140–1); *KBo* VI 5 III 3 (= *Code* 1: 28) *takku atti-ma anni ūl āssu* ‘if (this is) unacceptable to the parents’; *KBo*

V 9 III 3 *kuis ūl iyauwas* 'which (is) not to be done' (Friedrich, *Staatsverträge* 1: 20); *KUB XXI 38 Vs. 39 ūl-ya-wa kuit iyauwas*; *KUB XXXIII 120 I 32 ūl mazzuwas* 'not to be withstood, unchallenged, matchless' (context *HED* 6: 107; cf. *KBo III 4 II 30 nu-mu ... ūl mazzasta* '[he] did not stand up to me'); *KBo XXII 1, 23* (OHitt.) *natta-samas* ^{LU.MEŠ}DUGUD-as *tuppi hazzian harzi* 'has he not had a tablet engraved for you dignitaries?' (A. Archi, in *Florilegium Anatolicum* 46 [1979]); *KUB I 16 III 45 ūl-at harkier* 'have they not perished?'; *KBo V 3 III 54 ūl* ^{SAL}SUHUR.LAL *iyattat* 'didn't a chambermaid come by?' (Friedrich, *Staatsverträge* 2: 128); *KBo VI 34 I 30 kī-wa kuit ūl-wa harnammar* 'What is this? (Is it) not yeast?' (Oettinger, *Eide* 8); *KBo XVII 74 III 48 et passim* (OHitt.) LUGAL-[us] *hūppari sipanti SAL.LUGAL-s-a natta* 'the king libates into a bowl, the queen (does) not' (Neu, *Gewitterritual* 24–30); *KBo XVII 3 III 4–5* (OHitt.) *natta-an ūk tarnahhun LUGAL-s-an SAL.LUGAL-s-a tarnas* 'I did not launch it (viz. the eagle), king and queen launched it' (Otten – Souček, *Altheth. Ritual* 30; Neu, *Altheth.* 15); *KUB XXXIII 118, 18 ūl-an-ta-kkan* ^DGulses *gulasser* 'the Fates did not decree it for you' (context *HED* 4: 241); *KBo XIX 163 IV 6 n-as ēszi-pat natta-s-apa arāi* 'she just sits, she does not rise'; *ibid.* II 33–34 *n-as* *ēszi-pat natta-kuw[-as-apa arāi* (*HED* 4: 204); *KUB XXI 38 Rs. 12–13 karū-ma kuit IDI nu* [AN]A ŠEŠ-YA :*lumpastin ūl-pat iya*[mi 'but what I already know, I shall not cause my brother grievance' (context *HED* 5: 118–9); *Alalah 125 Vs. 13 n-as edunn-a ūl* 'and I did not eat them' (Hagenbuchner, *Korrespondenz* 2: 387); *KUB XIV 3 I 12–13 nu-ssi-za EGIR-an ūl memas* 'he thereupon said no to him' (context *HED* 6: 131).

Pal. *ni-i, ni-it, ni-ip-pa* 'not' (Kammenhuber, *RHA* 17: 47 [1959], *BSL* 54.1: 22 [1959]; Carruba, *Das Palaische* 65).

Lyd. *nid* 'not', *nik(-)* 'and not', *nik ... nik* 'neither ... nor' (Gusmani, *Lyd. Wb.* 172–3).

Luw. *na-(a-)wa, na-u-wa, na-(a-)ū-wa* 'not'; *ni-(i-)-is, ne-is* 'not' (prohibitive, with indicative, rarely imperative [cf. Hitt. *le*]): e.g. *KUB XXXV 54 II 43 and 44 nāwa āyari* 'does not become' vs. *ibid.* 45 *nis āyari* 'shall not come to pass' (Starke, *KLTU* 67; context *HED* 1–2: 344).

Hier. *na(wa)* 'not'; *ni(s)* 'not' (prohibitive; Hawkins, *Anatolian Studies* 25: 119–56 [1975]).

Lyc. *ne(-pe)* 'not'; *ni(-pe)* (prohibitive, with imperative); rarely *newe*, Lyc. B (Milyan) *neu* 'not' (Neumann, *HOAKS* 394).

The phonetic spelling *na-at-ta* is common in OHitt., e.g. throughout *KBo VI 2* (Code), but only twice in later *KBo VI 3* (Code 1: 27, 1: 71). *ū-UL* and less profuse *UL* dominate in later periods, with sporadic exceptions (cf. Kühne – Otten, *Šaušgamuwa* 26–7; H. A. Hoffner, in *Kaniššumar* 83–93 [1986]).

Cf. IE **ne, nē, nei* (*IEW* 756–7), with a variety of individual increments, some potentially old (with Hitt. *natta-kku* [*HED* 4: 204] cf. Lyd. *nik*, Lat. *neque, nec*, Goth. *nih*). Hitt. *natta* has been explicated as having "proclitically induced" initial *a* and containing an "ethical dative" like Gk. *oŭ-roi* (cf. e.g. Sturtevant, *Comp. Gr.* 1 78, 132; Götze – Pedersen, *MS* 71; Pedersen, *Hitt.* 163, 169; Kronasser, *VLFH* 161; H. Eichner, *MSS* 29: 40 [1971]). C. Watkins (*Celtica* 6: 17 [1962]) saw in *natta* **ne* + connective *ta*, analogous to **ne-k^we*. J. Holt (*Bi. Or.* 15: 156 [1958]) suggested **n-at-a* (negative + neuter pronoun + 'and'), comparing incrementations such as German *nicht* (Goth. *ni waihts*) or French *ne ... rien* (cf. Lat. *nōn* < OLat. *noenum* [**ne* + *oinom* 'one'; cf. OHG *nein* 'no'], *nūllus* [**ne* + *oinolos*], *nihil* [**ne* + *hīlum* 'whit']). Gusmani (*Lyd. Wb.* 173) collated Hitt. *natta* with Pal. *nit*, Lyd. *nid*, and also Ved. *nét* (*ná* + *id*); the adduction of the last-mentioned goes back hoarily and honorably to Sophus Bugge and Alf Torp apud Johan Knudtzon, *Die zwei Arzawa-Briefe* 106, 118 (1902).

Traces of a privative prefix (**ne-*, **n-*) may be present in *newal-* (1) *ant-*, *niwalli-*, *ammiyant-*, *asiwant-*, *awiti*.

Cf. *le, nawi, nūwan*.

nathi- (n.) 'bed(ding)' (often plural; ^{GIŠ/D}NÁ, (^{GIŠ})MAYALU/ī [Akk. *nālu* 'lie down to sleep'], which also cover *sast[ant]*- 'bed[ding]'; for 'bed-cloth[es]' there is ^{TÚG}NÁ, ^{TÚG}MAYALI, ^{TÚG}sasta- [hypostatic from ^{TÚG}sastas]; but only ^{GIŠ/D}nathi-), nom.-acc. sg. *na-at-hi* (*KUB XII 5 IV 14–15* ^DHaristassin *nathi namulli* [...] *ekuzi* 'he toasts H., bed [and] couch'; *KUB XXVII 8 Rs. 1–3 EGIR-ŠU-ma mutursi* ^DHepatewe_{na} *nāmnī nathi hūppi kiniti* ... *TUŠ-as ekuzi* 'afterwards he toasts sitting ... [list of Hurrian divine or sacred cult objects or implements]'; similarly *KBo XXII 180 IV 1–3*, *na-a-at-hi* (similar lists *KUB XLV 67 I 5–6*, *KUB XXXII 93*, 10 + *KBo VIII 156 I. K. 2*), ^{GIŠ}NÁ (*KBo XVIII 175 V 13–14 I* ^{GIŠ}NÁ *ZU₉ AM.SI 4 GİR UR.MAH GUŠKIN GAR.RA* 'one bed of ivory, four lion's feet, inlaid with gold' [Haas, *Nerik* 92]; *KUB XLIV I Rs. 20 ŠÀ É.ŠÀ-kan* ^{GIŠ}NÁ *na[mulli]*

is]parranzi 'inside the cella they spread bed [and] couch'; KUB VII 8 III 14–15 *nu-ssi* ^{GIS}NÁ *namma-ssi* ^{GIS}BANŠUR *piran katta isparranzi* 'for him a bed furthermore they spread before the table'), ^DNÁ (IBOT III 148 I 35), dat.-loc. sg. *na-at-hi* (KUB XXVII 1 II 59 1 NINDA.SIG ^DNathi ^DNamulli 'one flatbread for Bed [and] Couch'), *na-at-hi-ya* (KBo XIV 129 Rs. 7), abl. sg. ^{GIS}NÁ-az (i. e. *nathitaz*: KBo XXXII 37 r. K. 7 [Neu, *Epos der Freilassung* 505]; KUB XXIV 8 I 38 *arais-apa* ^IAppus ^{GIS}NÁ-az 'A. rose from bed' [Siegelová, *Appu-Hedammu* 6]), nom.-acc. pl. *na-at-hi-ta* (KUB X 92 VI 14–15 *kuitman-ma-kan* ^DUTU-us *nūwa sarā nu* ^{GIS}nathita *isparranzi* 'while the sun [is] still up they spread the bed[s]'; KUB XLVIII 123 + XV 28 III 19–21 *mānn-a-mu-kan* DINGIR-LUM GAŠAN-Y[A ...] ^{GIS}NÁ-as *sasnusi nu* [...] *nu-kan é.šà* ^{GIS}nathi[t]a *is[parhut(?)]* 'when you lay to bed my lady goddess, spread the bed in the inner chamber' [ZA 68: 156 (1978): cf. KUB XVII 31 I 24 MAYALU-ma-ssi *sastas é.šà-ni isparranza* 'bed[ding] [is] spread for him [viz. the king] in the inner bedchamber' [Kümmel, *Ersatzrituale* 62]), *na-at-hi-i-ta* (KUB XL 2 Rs. 24 3 TUG.SIG.MEŠ ^{GIS}NÁ *nathita* ANA ^DIs[hara] 'three fine bedsheets [and] bed for I.'; cf. KBo XV 2 I 10–11 ^{GIS}NÁ *ištu* TUG MAYALI *isparran[da]* 'bed covered with bedspread' [Kümmel, *Ersatzrituale* 56]), *na-at-hi-da* (Bo 3289, 3), dat.-loc. pl. *na-at-hi-ya-as* (KUB XXVII 13 I 21 1 NINDA.SIG *nathiyas* 'one flatbread for the bed'; KBo XXI 37 Rs. 16 NINDA *zippinnius-ma-ssan kuyēs nathiyas piran* ANA ^{GIS}BANŠUR.HI.A['the z., which [are] before the beds, ... onto tables'; KBo II 4 IV 24–26 *ištu* ŠIM.HI.A-ya 2 ^{DUG}GIR *sunnanzi n-at-kan šà é.šà nathiyas saminuwanzi* 'with aromatics they fill two "foot-vessels" and burn it in the inner sanctum at the bed[s]' [Haas, *Nerik* 288]; dupl. KUB LVI 48 IV 9–11 *iš[t]u* ŠIM.HI.A-ya [...] ^{DUG}harwilita *sunnanzi n-at-kan šà é.šà nathiyas same[nuw]anzi*; KBo VIII 91 Vs. 8 and Rs. 1), *na-at-hi-ta-as* (KUB XLV 52 Vs. 12 *nu nathitas* 5 NINDA.SIG ^{NINDA}haraspauwandu[s ...] [s]ipanti 'to the beds he offers five flatbreads [and] five mushcakes'; ibid. 14 *n-an nathitas piran tiyanzi* 'they place it before the beds'), ^{GIS}NÁ-as (e. g. KUB XXIV 8 I 25–26 *s[ast]as-san* [^{GIS}NÁ-as *sarkuwanza seskit* 'he went to bed to sleep with his boots on']).

Like its rarer asyndetic near-synonymous companion *nam(m)-ulli-* (q. v.), *nathi-* was a ceremonial bed in the inner sancta of shrines, which does not preclude (along with ^{GIS}NÁ and MAYALU) a more general and mundane sense of 'bed(ding)'.

As with *nam(m)-ulli-*, Hurrian origin is patent (cf. Laroche, *RA* 48: 47 [1954], *RHA* 13: 86–8 [1955], *Glossaire* 179–80; with the

Hurro-Luwoid oblique stem *nathit-* cf. e. g. *kishi(t)-*, *tapri(t)-* [Starke, *Stammbildung* 215–8]), same as with words for seating conveniences in Hurroid rituals: ^{GIS}hapūti- (= ^{GIS}GU.ZA ^{GID}.DA 'chaise longue'), *kl/geshi-*, *kiski-* 'chair, throne' (= ^{GIS}ŠU.A; ^{GIS}kishita *asannas* 'chairs for sitting'; KBo XVII 7 IV 6 ^{GIS}ŠU.A-kaz; ibid. ^{GIS}NÁ-az [abl.]; KBo XXI 87 III 14 ANA ^DGi-es-hi), *tapri-* 'chair' (abl. (^{GIS})*tapritaz*), *tūni* 'footstool' (Hitt. *hapsalli-* = ^{GIR}.GUB). Hurr. ^{GIS}na-at-hi-ni-en (KUB XLVII 1 IV 6 [Story of Kessi]); cf. KUB XVII 1 II 15 *sanezzilyaz sastas arāis* '(Kessi) rose from his bed'.

Much as Hurr. *keshi-* has been inconclusively traced back to Sum. *gu.za* 'throne' (> Akk. *kussū*), *nathi-* was taken as ultimately reflecting Sum. (*giš.*)*nād* (earlier value of *nā*) by Laroche, *RHA* 13: 88 (1955).

nawartanna, nawartanni 'nine turns, nine-rounder', Indo-Aryan (Mitanian) hippological term (via Hurrian), KBo III 2 Vs. 36 *na-as na-a-wa-ar-ta-an-na har-kān-zi* 'they have them (do) nine rounds'; ibid. Rs. 24–26 *na-as na-wa-ar-ta-an-ni wa-sa-an-na-sa-ya* 1 DANNA 80 IKU.HI.A *pār-ha-i A-NA wa-sa-an-ni-ma pār-ga-tar-se-it* 6 IKU *pal-ha-tar-se-it-ma* 4 IKU.HI.A 'he drives them on the nine-rounder of the racecourse [ca. 2700 meters]; of the course the height (= long side) (is) [90 meters], its width (is) [60 meters]' (Kammenhuber, *Hippologia* 130–2, 138–9; cf. *HED* 4: 186).

nawartanna is one of the oddly and exclusively odd-numbered numerical terms for hippodrome laps in the Kikkulis manual, others being *aikawartanna* (*HED* 1–2: 14), *terawartanna*, *panzawartanna*, *sattawartanna* (cf. Kammenhuber, *Hippologia* 293–7). *nawartanna* is haplogenic for Early Indo-Aryan **nava-vartana-* 'nine-rounder', followed by *wasanna-* (i. e. **vāzhana-* '[race]course'; cf. RV -*vāhana-* 'conveyor' [Mayrhofer, *EWA* 2: 536]). Inflectional endings are less patent, in light of the Hurrian intermediary: *nawartanna* is probably a "frozen" Indo-Aryan or Hittite nom.-acc. neut., *nawartanni* and *wasanni* could be Hittite dat.-loc. sg., while *wasanasaya* possibly reflects Indo-Aryan gen. sg. **vāzhanasya* (cf. Kammenhuber, *Hippologia* 138–9 fn. 64, *Die Arier* 205–7).

KBo III 2 Rs. 45 (Hurr.) *ni-su-wa[a-a]n-ni-wa ti-du-u[p-pa]* is not the Hurrian equivalent of *nawartanna* and does not contain 'nine' (which is Hurr. *tamra* [Neu, *Epos der Freilassung* 378, 401; cf.

Starke, *Ausbildung und Training von Streitwagenpferden* 83–5 [StBoT 41, 1995]).

nawi ‘not yet’, OHitt. *na-a-ú-i*, rarely *na-ú-i*, later also *na-a-wi*, *na-wi*, (hapax) *na-ú-wi*.

na-a-ú-i: e.g. KUB VII 1 + KBo III 8 II 45 *lukkatta-ma-kan kuit[man^{DUTU-u}]s nāui uizzi* ‘at dawn, while the sun does not yet come’ (Kronasser, *Die Sprache* 7: 150 [1961]); KUB XLVI 57 I 5–6 *kuitman-kan^{DUTU-us} nāui ūpi* ‘while the sun does not yet rise’; KBo XIII 29 II 10 *mān-kan^{D_{SIN}} nāui ūpi* ‘if the moon does not yet rise’ (Riemschneider, *Omentexte* 40, 245); KUB IX 15 II 18 *lukzi nāui* ‘it is not yet daylight’ (context HED 5: 103); KBo XVII 1 + XXV 3 II 30 (OHitt.) *mān lukkatta-ma LUGAL-us arahza nāui p[ai]zzi* ‘when in the morning the king does not yet go outside’ (Neu, *Altheth.* 8); *Mašat* 75/63 u. Rd. 25–26 *mān-as nāui-ma paizzi* ‘if he has not yet gone’ (Alp, *HBM* 246); KBo IV 9 II 1–2 *kuitman-ma LUGAL SAL.LUGAL INA É^{D_{ZA.BA₄.BA₄}} nāui pānzi* ‘while king and queen do not yet go into the temple of Z.’ (Badalí, *16. Tag* 15); KUB XLI 40 I 12 *kuitman-man LUGAL-us nāui uizzi* ‘while the king does not yet come’; KUB XIII 1 + 885/z I 6–7 *n-asta kuitman h[ali-y]az^{LÚ.MEŠ} haliya[talles] katta nāui uwan[zi]* ‘while the watchmen have not yet come down from the watch’ (Daddi, *Vincolo* 70); KBo V I 4 *nu-za mān SAL-TUM nāui hāsi* ‘if the woman does not yet give birth’ (Sommer – Ehelolf, *Pāpanikri* 2*, 5; Sommer, *Heth. I* 12–8); KUB IX 31 II 9–10 *nu 8 DUMU.MEŠ-us uwadanzi SAL-ni-ssan kuyēs nāui pānzi* ‘they bring eight boys who do not yet go to woman’ (Starke, *KLTU* 52); KBo VI 3 IV 35–36 (= Code 1: 93) *takku LÚ-an ELLAM tapesni appan[zi anda-s]san parna nāui paizzi* ‘if they nab a freeman in the act and he has not yet gone inside the house’, repeated verbatim ibid. 36–37 *takku ṛ-[an ...]* ‘if (they catch) a slave ...’; dupl. KBo XIX 3 IV 1–5 (lines 2 and 5 *nāui*); for *tapesar* ‘happening’ cf. Goth. *ga-daban* ‘happen’, German *er-tappen* ‘catch’ (in the act); borrowed Estonian *tabada varga* ‘catch a thief’; KUB XIII 4 III 78–79 *mān sekkantit-ma zi-it parā dāi warapzi-ma-za nāui* ‘if he knowingly puts it off and does not yet bathe’ (Sturtevant, *JAOS* 54: 388 [1934]); KBo III 34 I 14–15 *paizzi-ma-as nāui* ‘he had not yet gone’; dupl. KUB XXXVI 104 Vs. 13 (OHitt.); KBo III 34 I 23 *paimi nāui ūhhi nāui* ‘I have not yet gone, I have not yet seen’ (R. H. Beal, *The Organization of the Hittite Military*

529–30 [1992]); HT 6 Obv. 21–23 + KBo IX 125 I 6–8 *kās-ma UR.TUR mahhan IGI.HI[1.A-wa anda] daminkanza nāui nepis a[uszi] nāui-ma taganzipa[n anda(?)] auszi nāui-ma-za annas tītan hūdāk auszi* ‘as this puppy’s eyes (are) shut tight (partitive apposition), (as) he does not yet see the sky, does not behold the earth, does not promptly see his mother’s teat ...’ (dupl. KUB XXXV 149 I 9 *na-wi-ma*); KUB XXXII 135 I 4 *mān LÚ^{D_{IM}} anda nāui tarnanzi* ‘if they have not yet let in the man of the storm-god’; KUB XXIII 72 Rs. 64 ŠA^{DUTU-ŠI ERÍN.MEŠ ANŠU.KUR.RA.HI.A} *nāui ari* ‘(when) my majesty’s army and chariotry has not yet arrived’; KBo III 3 I 26–27 *kuitman-za^{URU} Iyaruwaddan URU-an^{DUTU-ŠI} nāui tarahmi* ‘as long as I the king have not yet conquered the town of I.’ (H. Klengel, *Orientalia* 32: 34 [1963]); KBo XVI 47 Vs. 16–17 *kuitman-wa hannessar arha nāui ariyaweni* ‘while we have not yet oraculated the dispute’ (i. e. pending an oracular adjudication of the issue; Otten, *IM* 17: 56 [1967]); KUB XXII 70 Vs. 73 *n-an katta nāui ariyanzi* ‘this (matter) they do not yet oraculate’ (Ünal, *Orakeltexte* 76); ibid. Rs. 65 *memias-ma nāui kuitki kuit zinnattari* ‘but whereas somehow the matter is not yet concluded’; KBo II 5 IV 11 + XVI 17 IV 19 [*kuitman-ma gimmanza nāui zinnattat* ‘but while the winter did not yet end’ (Götze, *AM* 192); KUB XXII 70 Vs. 15–16 *nu-war-at kuitman ANA DINGIR-LIM^{URU} Arusna nāui uppesta ANA SAL.LUGAL-ma memias uwāi tiyat* ‘as long as she had not yet sent it to the deity of A., the matter caused grief to the queen’; KUB XXI 15 + 760/v I 6–7 *nu ANA ŠEŠ-YA kuit ša DAM-ŠU [huuihuissuwalis(?)] DUMU-as nāui kuiski ēsta* (dupl. KBo VI 29 I 34–35 *nu ANA ŠEŠ-YA kuit ša [DAM-ŠU huui]huissuwalis DUMU-as nāui kuiski [ēsta]*) ‘because my brother as yet had no son qualified by birth from his wife’ (cf. HED 7, “Corrections and Additions” to HED 3: 441); KUB LVII 123 Vs. 9 *n-as-kan paranda nāui kuwapi* ‘it further never yet ...’ (Hagenbuchner, *Korrespondenz* 2: 20); KUB XXII 70 Rs. 51 and 54 *eni-kan kuit UNUTE.MEŠ INA É^{NA₄} hekur^{D_{LAMA}} pedan n-at nāui kuit walantalam(m)an* ‘as for this, that ritual gear (has been) brought to the rock temple of L., and that it (has) not yet been amortized’ (Ünal, *Orakeltext* 94–6); KUB XIV 4 III 24 *pesta-ma-an-si nāui* ‘but he had not yet given it to her’ (context HED 3: 60); KUB XXII 70 Vs. 31 *punussuweni-ma nāui mān memias asanza mān mahhan* ‘we have not yet inquired whether (her) story (is) true or how’ (HED 6: 40); KUB VII 6, 11–14 *nu mān DUMU.SAL LÚ-ni danna [...] nu-ssi EN SISKUR.SISKUR GAM-an sesz[i] mān-as nāui-ma aranza ŪL-as-si*

GAM-an seszi 'if the girl (is ripe?) to be taken by a man, the offerant sleeps with her; but if she (is) not yet at that point, he does not sleep with her', *KBo* V 6 IV 16–18 DUB.7.KAM [NU.]TIL ANA TUPPI [z]ABAR nāui [a]niyan 'tablet seven, unfinished, not yet written onto a bronze tablet' (Güterbock, *JCS* 10: 97 [1956]; *KBo* XXII 134 IV 22 nāui irhāntes 'not yet concluded'; *KUB* XXXI 53 + 1320/u Vs. 10 šID-esnaza nāui EGIR-pa 'not yet (deducted) from the count' (Otten – Souček, *Gelübde* 20; Güterbock, *RHA* 25: 148 [1967]); *KUB* I 16 II 43 mām nāui kinun-a 'if not yet, now too ...' (Sommer, *HAB* 8).

na-ū-i: e. g. *KUB* VII 2 I 19 kuitm[an-ma lukkatta] ^DUTU-us-kan nāui uizzi 'while it dawns (but) the sun does not yet come'; *KUB* XXX 31 I 1–2 INA UD.16.KAM kuitman-kan ^DUTU-us nāui ūpi nu LUGAL SAL.LUGAL ^{URU}Hattusi sakniyanzi n-at-za arhayan esandari 'on day sixteen, while the sun does not yet rise, king and queen defecate in Hattusas, and they seat themselves apart' (Lebrun, *Hethitica* II 95 [1977]); *KUB* XXIX 55 I 1–3 mām lukkatta nu nūwa ispandan appizziyas hāliyas nāui anku haruwanāizzi 'when it draws but still does not yet quite light up the night of the last watch' (Kammenhuber, *Hippologia* 150); *Bo* 6594 I 12 (OHitt.) nāui ari 'has not yet arrived' (Neu, *Altheth.* 99); *KUB* V 10 I 4 EGIR-pa-ma-war-as nāui DÜ-anza 'but it (is) not yet requited'; *ibid.* I 7 nu-war-at nāui piyan 'they (are) not yet given' (M. Vieyra, *RA* 51: 132 [1957]); *KBo* VI 3 II 14–15 (= *Code* 1: 30) takku LÚ-s-a DUMU.SAL nāui dāi n-an-za mimmai kūsata-ma kuit piddāit n-as-kan samenzi 'if the man has not yet taken the daughter and refuses her, he forfeits the bride-price which he paid' (dupl. *KBo* VI 5 III 11 nāwi); *Maṣat* 75/113 u. Rd. 12–14 nu-ssi EGIR-an nāui kuitki tekkussiyazzi 'in his wake as yet he gives no sign' (Alp, *HBM* 200); *Maṣat* 75/15 u. Rd. 15–17 kinun-a-wa ANŠU.KUR.RA.HI.A nāui kuiski uizzi 'as of now no chariotry has come' (Alp, *HBM* 150); 299/1986 II 31 ūk-ma ... kuitman LUGAL-izziahhat-pat nāui 'way before I ever became king'; *ibid.* II 36 ammu-ma ... LUGAL-iznani nāui taparriyan harta 'but me he had not yet ordained to kingship'; *ibid.* II 87 apūn-ma-za SAL-an ^{ID}LAMA-as ... datta-pat nāui 'that woman Kuruntas had not yet taken (as wife)' (Otten, *Bronzetafel* 16, 18); *KUB* XXX 62 + *KBo* XXXI 7 Vs. 7 MAHRŪ TUPPU nāui wemiyami 'the first tablet I have not yet found' (Laroche, *CTH* 168; Dardano, *Tontafelkataloge* 241).

na-ū-wi: *KUB* XXV 14 I 9 kuitman-ma SAL.LUGAL É.ŠA-na nauwi uizzi 'but while the queen does not yet come to the inner chamber'.

na-a-wi: e. g. *KUB* IV 47 I 11 nu nekuz mehur kuitman-kan ^DUTU-us nāwi ūpi 'at night, while the sun does not yet rise'; *KBo* VI 30, 16–17 = *KUB* VIII 51, 16–17 kuit[man-war-as-kan] É-ri anda nāwi paizzi 'while he is not yet going into the house' (Laroche, *RHA* 26: 13 [1968]); *KBo* II 2 I 31–32 kuitman-za-as-kan LUGAL-iznanni nāwi esari 'while he does not yet seat himself in kingship' (Hrozný, *Heth. KB* 34); *KUB* XXXVI 12 II 15–17 kuitman-war-as nāwi has-taliszi kuitman-wa-ssi ŠA SAG.DU GULGULLADU nāwi hatukiszi 'while he does not yet turn brave, while the skull of his head does not yet turn terrible' (Güterbock, *JCS* 6: 32 [1952]); *KUB* XI 32 V 4 nāwi ari 'has not yet arrived'; *KUB* XXII 70 Rs. 25 n-at nāwi ū[L ariya-weni 'we have not yet oraculated it' (Ünal, *Orakeltext* 88); *KUB* V 6 II 12 and IV 10 nāwi ariyan 'not yet oraculated'; *KUB* XXII 70 Rs. 21–22 zilas-wa kuit hurtiyas nāwi zinn[attari ... hur]tiyas nāwi zinnattari 'whereas the sign of the curse is not yet ended ...'; *KUB* V 6 III 7 ^{LÜ}SANGA nāwi zennanza 'the priest (is) not yet done with'; *IBoT* I 31 Vs. 11 kūn ^{GI}PISAN nāwi hatiuitanzi 'this basket they have not yet inventoried' (S. Košak, *Hittite inventory texts* 4 [1982]; Siegelová, *Verwaltungspraxis* 80); *KBo* IX 96 I 6 nu-kan ANA EZEN.MEŠ neyami nāwi 'I have not yet attended to the feasts'; *KUB* XLII 100 IV 14–15 KÜ.BABBAR-ma-wa GUŠKIN [...] nāwi kuitki ēsta 'there was as yet no silver (or) gold'; *KUB* XIX 18 Rs. 6–7 [^IH]annuttas TUR-as ANA EN-YA LÍL-ri nāwi kuwapik[kī] sixšā-at 'H. the Younger has never yet been pinpointed to my lord in the campaign'; *KUB* XXX 57 + 59 I. K. 7 EGIR-izzi-ma-ssi TUPPU nāwi wemiyawen 'its last tablet we have not yet found' (Laroche, *CTH* 156; Dardano, *Tontafelkataloge* 48); *KUB* XXI 29 I 13–14 asesanut-ma-an nāwi SIG₅-in 'he had not yet well settled it'; *KUB* XVII 28 III 26–29 3 GUD.MAH kuēs-san ANA GUD.ÁB iskisa nāwi pāntes 18 UDU.ŠIR kuis-san ANA UDU.SIG+SAL iskisa nāwi pāntes 'three bulls who have not yet mounted a cow, eighteen rams who have not yet mounted a ewe' (Riemschneider, *MIO* 6: 377 [1958]); *KUB* XXI 6 III 12 nāwi ninin-kant[es 'not yet mobilized(?)]; *KBo* II 1 IV 15 nāwi wedan '(is) not yet built'; *ibid.* III 6 ^{LÜ}SANGA-ma-ssi nāwi '(there is) not yet a priest for it'; *ibid.* III 11 and 19 ^{LÜ}SANGA nāwi; *ibid.* III 42 ^{LÜ}SANGA-ma nāwi; *KUB* V 24 I 41 IGI-zi TE.MEŠ nāwi 'first extispicy not yet (done)'.

na-wi: e. g. *KUB* VII 2 I 24 nu-kan kuitman ^DUTU-us-kan nāwi uizzi 'while the sun does not yet come'; *KUB* XXXIII 103 III 2–4 ^DU-as-ma-nnas-kan ^DIŠTAR-ass-a wantim[us] [tet]himuss-a A-nit arha

nawi pānzi [...]ya-ssan *nawi uwaweni* 'the storm-god's and Istar's lightning-and-thunder with (rain)water do not yet go away from us, we do not yet come' (Laroche, *RHA* 26: 48 [1968]; Siegelová, *Appu-Hedammu* 52); *KBo* III 4 I 3 *kuitman-za-kan* ANA ^{GIS}GU.ZA ABI-YA *nawi ēshat* 'while I had not yet seated myself on my father's throne' (Götze, *AM* 14); *ibid.* I 20–21 and *dupl. KBo* XVI 1 I 31–32 *nu* ANA KUR ^{LÜ}KUR *nawi kuitman kuedanikki pāun* 'while I did not yet go into any enemy country'; *KUB* XXIII 101 II 9–10 *kuitman mem-ian sakuwassaran* [na]wi *istamassun* 'while I had not yet heard the whole story' (Hagenbuchner, *Korrespondenz* 2: 278); *IBoT* I 31 Vs. 18 1 ^{GI}PISAN SA₅ *BIBRI.HIA-kan anda nawi hatiuitan* 'one red basket with rhyta inside, not yet inventoried'; *KUB* XLI 17 IV 17–18 ANA UDU.SIG+SAL-ma-ssan UDU.ŠIR-as *kuedani nawi paizzi* 'to what ewe a ram does not yet go' (*dupl. HT* I IV 33–34 *verbatim*, with *nāwi*; *dupl. KUB* IX 31 IV 30–31 ANA UDU.SIG+SAL-ma-ssan *kuedani* UDU.ŠIR *nāui pānza*); *KUB* V 3 II 47 and 50, *KUB* L 35 Rs. 13 and 21 *kuit nawi*; *ibid.* Rs. 8 *nawi tiyanzi*.

The placing of *nawi* in a sentence can be peculiar, such as between preverb and verb (*n-an katta nāui ariyanzi*; *arha nawi pānzi*), preceding indefinite pronouns and adverbs (*nāwi kuitki ēsta*; *memias-ma nāui kuitki kuit zinnattari*), and in final position (*pesta-ma-an-si nāui*), sometimes with verbal ellipsis (^{LÜ}SANGA *nāwi*).

nāwi < **nayawi* < **ne yewi* matching OCS *ne ju* 'not yet' (cf. OCS *juže*, Lith. *jaū*, Goth. *ju*; borrowed Estonian *ju*, Finnish *jo* 'already'). The vocalism seems due to prehistoric pro- and/or enclises (cf. *natta* 'not'; H. Eichner, *MSS* 29: 40 [1971]). **yewi* is an adverbial case remnant (locative?) of IE **A₂éy-w-/A₂y-éw-* 'life force, life span, time span, eternity' (Ved. *āyus-*, Avest. *āyū-* [gen. *yaoš*], Gk. *αἰών*, Lat. *aevum*, Goth. *aiws*; adverbial in Hom. *αἰεί*, *αἰέν*, Doric *αἰές* 'ever', Avest. *yavāe-jī-* 'ever-living'). Formal parallels are Goth. *ni aiw* 'never', German *nie* 'never', ON *nei* 'no' (> English *nay*, besides *aye* 'ever' < ON *ei* 'ever'), OE *nā* 'no' (> English *no*), all from **ne aywi* 'n(ot)ever'; OE *nāwiht* 'nothing' (> English *not*, *naught*, beside *aught* < OE *āwiht* < **aywi-wekts* 'anything'; cf. Goth. *ni waihts* 'nothing', German *nicht* 'not'; German *nein* 'no' < **ne oy-nom* 'not one').

While Hitt. *natta* resembles Palaie *nit* and Lydian *nid*, the South Anatolian 'not' seen in Luw. *na(u)wa*, Hier. *nawa*, Lyc. *newe*, *neu* may be historically comparable with Hitt. *nawi* (as seen above 'not', 'never', 'not yet', 'nothing' readily tolerate common denomination).

Cf. *natta*, *nūman*.

:**nauila-** (c.), gen. pl.(?) :*na-ú-i-la-as* (299/1986 I 79 ^{LÜ.MEŠ}UMMEDA :*nauilas* 'caretakers of *n.*', in listing of tradespeople (tentmen, scribes, lancers, potters, cupbearers [Otten, *Bronzetafel* 14, 40]).

Cf. *Nawila* (woman's name) [Laroche, *Noms* nr. 873], Gk. *Νέαῖρα*, Lat. *novālis* (viz. *ager* or *terra*) 'new(ly plowed) field', Oscan *Núvla-* 'Nola' (toponym). ^{LÜ/SAL}UMMEDA = ^{LÜ/SAL}harwant- 'keeper, nurse' (*HED* 3: 204–5) cared for live beings (cf. ^{LÜ.MEŠ}UMMEDA AN-ŠU.KUR.RA.HIA 'keepers of horses'), and Luwoid :*nauila-* readily connects (as diminutive?) with Luw. *nauwa-*, Hitt. *newa-* 'new, young' (IE **nəwo-*). 'Caretakers of the young (animals or children)' is a reasonable inference (cf. Neumann, *IF* 96: 298 [1991], whose last Festschrift was appositely titled *Novalis Indogermanica* [2002]).

ne-, ni-, interrogative particle attested only in combination with *-k(k)u*, with *ne-ku*, *ni-k(k)u* following a preceding noun and any appended particles; examples see under *-k(k)u*.

Cognate with the interrogative Lat. *-ne*, Avest. *-nā* (*IEW* 320–1). Cf. H. Eichner, *MSS* 29: 31–4 (1971).

For unconvincing attempts to see in *ne-, ni-* IE **ne* 'not' (replaced in Hittite by *natta*, q. v.), see E. A. Hahn, *Lg.* 12: 110–1 (1936), who compared *nekku* with Lat. *neque*; Friedrich, *JCS* 1: 303–4 (1947; retracted in *HW* 151); Josephson, *RHA* 24: 149 (1966); Siegelová, *Appu-Hedammu* 8–9.

negappi-, nikappi- see *nakappi-*.

neku- 'night falls, evening comes', 3 sg. pres. act. *ne-ku-uz-zi* (*KBo* XV 22, 8 [restored from par. *KUB* VII 2 I 5] [*kuitma*]n *nekuzzi* ^{DU}TU-us-kan *nūw[a tepu ser* 'while evening comes but the sun [is] still up a little' [D. Bawanypeck, *Die Rituale der Auguren* 285 (2005)]; *KUB* VIII 12 II 7 *takku* MUL.HIA *kuitman nekuzzi* 'if stars, while night falls ...' [Riemschneider, *Omentexte* 79]; *KUB* VII 5 II 14 *mahhan nekuzzi* [H. A. Hoffner, *Aula Orientalis* 5: 274 (1987)]; *KUB* LX 121 Rs. 5, *KUB* XIII 1 I 18 [*dupl. KUB* XI 57 I 2] *mahhan-ma nekuzzi* [Daddi, *Vincolo* 74]; *KUB* XXIX 50 I 40 and IV 38 [*mahhan-ma*] *nekuzzi* [Kammenhuber, *Hippologia* 210, 214]; *KUB* XXXIII 70 III 2 *mān neku[zz]i* [Laroche, *RHA* 23: 163 (1965)]; *dupl. KUB*

XLVI 52 Vs. 16]neku[zzi; KUB XXXI 147 II 5 mā]n nekuzzi-ma [CHS 1.5.1: 197]; KUB XXXVIII 26 Rs. 24), ne-ku-zi (VBoT 24 I 10 nu mahhan nekuzi 'when night falls'; KUB XVII 35 II 27, KUB XX 86 V 13 GIM-an-ma nekuzi), 3 sg. pret. act. ne-ku-ut-ta (KUB XL 3 II 16]nekutta; KUB XXIX 54 IV 9 mahhan-ma nekutt[a [Kammenhuber, *Hippologia* 228]; KBo V 8 III 19–20 mahhan-ma nekutt[a] nu-ssan pedi wahnunun 'but when night fell I turned around' [cf. ibid. 23 mahhan-ma-kan DUTU-us ūpta 'but when the sun rose' (Götze, *AM* 156–8); cf. e.g. ekutta (*HED* 1–2: 263); hardly 3 sg. pret. midd. ne-ku-ut-t[a-a]t (cf. Kronasser, *Etym.* 1: 416)).

neku(t?) - (c.) 'night(fall), eventide, evening', nom sg. ne-ku-uz (KUB XLI 17 I 18 n]ekuz mehur tiyazzi 'nighttime arrives'; KUB I 13 IV 26–27 mahha[n-ma] nekuz kisari 'but when night falls' [cf. KUB XXV 44 II 25 mahhan-ma ispanza kisari; Kammenhuber, *Hippologia* 70]; ibid. I 51–52, KBo III 5 I 15–16 [et passim in Kikkulis] mahhan-ma nekuz mehur kisari 'but when it gets to be nighttime' [Kammenhuber, *Hippologia* 58, 80, 339]; KUB XLI 17 I 27–28 mahhan nekuz mehur kisari [Souček, *MIO* 9: 168 (1964)]; KUB XXX 26 I 17 mahhan nekuz me[-; KBo XXXI 134, 3]nekuz mehur kisari [Otten, *Materialien* 39]; KUB IX 22 II 46–47 mahhan-ma nekuz mehur kisari MUL watkuzi 'but when it gets to be nighttime [and] a star "leaps" ...'; ibid. III 38 mahhan-ma nekuz MU[L wa]tkuzi 'but when at night[fall] a star "leaps"' [Beckman, *Birth Rituals* 96, 92]; KUB XXIX 4 II 28–29 mahhan-ma apedani UD-ti nekuz mehur MUL-as watkuzi 'but when on that day at nightfall a star "leaps"' [cf. ibid. IV 31]mahhan-ma INA UD.2.KAM nekuz mehur MUL-as watkuzi 'but when on day two ...' [Miller, *Kizzuwatna Rituals* 281, 297]; KBo XXII 108 II 4–5 nekuz-ma sehiliya A.HI.A-ar danzi 'at night[fall] they take lustration waters' [cf. ibid. 6 lukatta 'on the morrow'; KUB XXIX 7 + KBo XXI 41 Vs. 58 namma apedani-pat [UD]-ti LÚ-SANGA DINGIR-LIM GE₆ nekuz mehur sehelliya uidār dāi 'then on that day the priest of the night goddess at nightfall takes waters of lustration' [Lebrun, *Samuha* 120]; KUB VII 5 II 20–23 INA UD.1.-KAM-ma 3-ŠU mūgani karūwariwar UD.KAM-ti istarna pedi 1-ŠU nekuz mehur 1-ŠU 'on day one I implore thrice: at daybreak, at midday once, at nightfall once'; ibid. II 25–28 karūwariwar ... istarna UD.-KAM-ti-ma ... nekuz mehur-a [H. A. Hoffner, *Aula Orientalis* 5: 274–5 (1987)]; KBo XVII 92, 6 nekuz mehur mān UDU.HI.A-was asauwa and[a 'at nightfall when [she goes?] inside the sheepfold' [CHS 1.5.1: 445]; KUB XII 41 Vs. 7]hudak nekuz mehur 'promptly

at nightfall'; KUB I 13 II 5, KBo III 5 I 6 [et passim in Kikkulis] nekuz mehur(-ma) 'but at nightfall' [Kammenhuber, *Hippologia* 58, 78, 339]; KUB IV 47 Vs. 11 nu nekuz mehur kuitman-kan DUTU-us nāwi ūpzi 'nighttime, while the sun does not yet rise'; KUB VII 53 I 24 nekuz mehur 'at nightfall' [Goetze, *Tunnawi* 6]; KBo XIII 10 Vs. 5 nekuz mehur; KBo V 1 I 48, II 4 and 8 nekuz mehur-ma [Sommer – Ehelolf, *Pāpanikri* 4*, 6*]; VBoT 58 IV 36 nekuz mehur-ma [Laroche, *RHA* 23: 87 (1965)]; KUB XI 22 I 9 n]ekuz mehur-ma; KUB VIII 14 Vs. 11 nek]uz mehur-ma DUTU-us pūsi 'at eventide the sun is eclipsed' [Riemschneider, *Omentexte* 82]; KUB XLVI 52 Vs. 16]nekuz m[e-], ne-ku-uz-za (KBo XXVI 70 I 10 nekuzza mehur tīyat 'nighttime arrived' [Siegelová, *Appu-Hedammu* 38]; KUB XXXI 113, 14 GIM-an nekuzza mehur kisari [i] 'when it gets to be nighttime' [Haas, *Nerik* 130]; IBoT I 6 I 4 GIM-an nekuzza; KBo XV 9 IV 15 neku]zza mehur kisari; KBo XXI 41 Rs. 1 nekuzza mehur-ma apēdani-pat UD-ti 'but at nightfall that very day' [cf. ibid. Rs. 3 māhhan-ma MUL-as watkuzi 'but when a star "leaps"' [Lebrun, *Samuha* 121]; KBo II 4 I 23–26 nu EGIR-pa warpuar nekuzza mehur LÚ D_U D_U URU Nerik GIŠ mugnaza andan halzāi 'afterwards bathing; at nightfall the man of the storm-god invokes the storm-god of N. by sistrum' [cf. ibid. 27 mahhan-ma lukatta 'but when it gets light'; Haas, *Nerik* 280]; KBo XIII 220, 4]nekuzza mehur; KBo XXII 222 III 15 n]ekuzza me[-; KUB VIII 10 Rs. 3 nekuzz[a [cf. ibid. Rs. 8 lukatt[i] 'at daybreak'; Riemschneider, *Omentexte* 78]; KBo XXVI 196 Vs. 4]nekuzza), ne-ku-za (KUB LVI 49 I 6–7 mahhan-ma nekuza mehur tiyazi 'but when nighttime arrives' [cf. ibid. 13 mahhan-ma lukatta; Haas, *Nerik* 292–3]; KUB XXIX 7 Rs. 12 + KBo XXI 41 Rs. 21 nekuza mehur [m]ahhan apedani-pat UD-ti MUL-as watkuzi 'at nightfall, when on that very day a star "leaps"' [Lebrun, *Samuha* 122]; KBo XXIV 45 Vs. 27 nu nekuza mehur sehelli-pianzi 'at nightfall they do a lustration'; KUB XXX 31 IV 20–22 nekuza m[ehur ape]dani-pat UD-ti GE₆-az ... sehelli[skin] pianzi 'at nightfall on that very day, by night, they do a lustration'; ibid. IV 27–28 n]ekuza mehur apedani-pat UD-ti sehelli[skin] pianzi [Lebrun, *Hethitica* II 101; cf. KBo XXIII 1 I 57 ispanti-ma sehiliskin pianzi 'at night they do a lustration'; KBo XIII 220, 5 nekuza mehur].

Also in juxtaposition to following dat.-loc. of mehur: KUB XIII 4 II 75 nu nekuz mēhūni hūdāk GAM paittin 'at nightfall go down promptly' (Sturtevant, *JAOS* 54: 380 [1934]); KUB IX 31 III 16–17 mahhan UD.KAM-az nekuz mehūni kisari 'when the day gets to

nightfall'; dupl. *HT* 1 III 4–5 *mahhan* UD-az *nekuz mēhuni* DÙ-ri; dupl. *KUB* IX 32 Vs. 4 GIM-an UD.KAM-za *nekuz mehu*[-; *KBo* II 13 Vs. 19 GIM-an-ma *nekuza mēhuni kisari* 'when it (viz. the day) gets to nightfall' (vs. *nekuz mehur kisari* 'night falls'; cf. e. g. *hamishi* DÙ-ri 'it [viz. the year] gets to spring' vs. *hameshanza kisari* 'spring is here', or *zeni* DÙ-ri 'it gets to fall' vs. *zenas* DÙ-ri 'fall arrives'); *KUB* X 92 I 16 *nu nekuzza mēhuni*.

The etymon was never in doubt since Hrozný (*SH* 69): Ved. *nák(t)*- (f.) 'night', *náktam* 'at night', acc. pl. *náktīs* (*i*-stem), instr. pl. *naktábhī* (*n*-stem?), Avest. *upa-naxtar* 'close to night', Toch. A *nakcu* 'at night', B *nekcīye* 'night-', Gk. *νυκτ*- 'night', *νύκτωρ* 'by night', *ἐννυχος* 'nightly', Lat. *noct(i)*- (gen. pl. *noctium*) 'night', *nox*, *noctū* 'by night', *nocturnus* 'nightly', OIr. *innocht* 'tonight', Goth. *nahts* 'night', Lith. **nakt-* (gen. pl. *naktŭ*), *naktis* 'night', OCS *noštī* 'night', Russian *noč* 'night', *netopýr* 'bat' ('nightflier?'). A zero grade is seen in Skt. *aktú-* 'night, dusk', Goth. *air uhtwon* (*Mark* 1. 35) translating *πρωτὶ ἐννυχα λίαν* 'early in (predawn) darkness' (cf. *KUB* IV 47 Vs. 11 *nekuz mehur kuitman-kan* DUTU-us *nāwi ūpzi* 'nighttime before sunrise').

Within this manifold, Hittite and Greek have discrepant root vocalism and suffix. Unlike widespread *o*-grade, Hittite has consistent *e* (either basic, or possibly conditioned *e* < **o*, as strongly argued by W. Winter in *Evidence for Laryngeals* 194–6 [1965] = *Kleine Schriften* 110–2 [2005]; similarly in *nekumant-* [q. v.]), while Gk. *νυκτ*- has "labiovelar umlaut". Both have a *t*-less variant (*neku-*, *ἐννυχος*), where Hittite single spelling favors a voiced labiovelar (cf. e. g. Oettinger, *Stammbildung* 209–10; Melchert, *Studies* 127), in view of the Greek aspirate probably **gh^w* (ruling out the ill-conceived tie-in with *nekumant-* 'nude' [**neg^w*-] started by Sturtevant [*Comp. Gr.*¹ 31 et passim] who tried to make 'naked night' a figura etymologica [references in Tischler, *Glossar* N 306–7]).

The impersonal root verb *neku-* has 3 sg. endings *nekuz(z)i*, *nekutta* (cf. *ekuz(z)i*, *ekutta* from *eku-* 'drink' [IE **egh^w*-]; but unlike iter. *akkuski-*, the reduplicate Hitt. *nana(n)kus(s)-* 'darken' (q. v.) avoids geminate spelling before *s*. The same phonemic environment obtains in nom. sg. *nekuz(z)(a)*. Its relation to widespread **nokt-* (presumably delabialized **nogh^w-t(s)*) has been much at issue, whether *nekut(t)*- has basic *e*-grade, or is an inner-Hittite derivative of the verb *neku-*, or even conversely itself underlies verbal *neku-*, with 3 sg. derivation **nekut-Ø* > **neku-t(i)* (references in Tischler,

Glossar N 305–6). The rare survival of a prime verb at the base of otherwise widespread ancient noun formations is by itself not unique, witness Hitt. *pes-* 'rub' and Lith. *pisti* 'fuck' beside Hitt. *pesna-* 'male', Lat. *pēnis*, Gk. *πέος*, Skt. *pāsas-*, or Ved. *ud-* (*unatti* 'to wet') next to *udān*, Hitt. *watar*, Gk. *ὕδωρ* 'water'.

The case status of *nekuz* has been equally controverted. From Hrozný (*SH* 69 [1917]) to Mayrhofer (*EWA* 2: 3 [1992]) the view prevailed that *nekuz* is an archaic or rare allomorphic gen. sg. of *nekut-*, with *nekuz mehur* meaning 'night's time', notably by appeal to a "proterodynamic" paradigm **nók^wts* : gen. **nék^wts* (resembling **dóm*, gen. *déms* in **déms pótis* 'house[']s master'; references in Tischler, *Glossar* N 303–4, especially J. Schindler, *KZ* 81: 290–303 [1967], H. Eichner, *MSS* 31: 73 [1973]).

The dominant synchronic variant being *nekuz mehur*, cases of single *nekuz* have been conveniently dismissed as erroneously omis-sional. Rather than inadvertent truncations, they are basic variants as sentence subjects or embedded adverbials, like e. g. *hanza* (*HED* 3: 91), *ispanza* (*HED* 1–2: 432), Lat. *nox*, Gk. *νύκτωρ* 'by night', *ὄναρ* 'in a dream' (cf. Neumann, *Festschrift für W. Krause* 138–42 [1960] = *Kleine Schriften* 30–4 [1994]; C. Watkins, *Symbolae linguisticae in honorem Georgii Kurylowicz* 351–8 [1965]).

The expanded asyndetic binomial *nekuz mehur* amounts to a quasi-compound capable of end-declension (*nekuz mēhuni*; unlikely postulations of true compounding by J. Holt, *Bi. Or.* 15: 151 [1951]; F. O. Lindeman, *Festschrift für E. Risch* 146–50 [1986]). *nekuz(z)a mehur/mēhuni* has a written pleonastic vowel or a spelled-out anaptyctic cluster breaker in the sequence *ts* + *m* (it never occurs with *nekuz* alone).

Cf. a hypothetical reverse binomial **weiks ksper* 'time night' underlying Lat. *vesper*, Gk. *ἐσπέρα*, Welsh *ucher* 'evening', Arm. *gišer* 'night' (*HED* 1–2: 434–5).

Cf. *ispant-*, *nana(n)kus(s)-*; Puhvel, *Festschrift für W. Winter* 347–9 (2003).

nekumant- 'naked, nude, stripped, bare(ly)', nom. sg. c. *ne-ku-ma-an-za* (*KBo* XXXII 15 II 11–12 *mān* ^D[IM-]as-ma *nekumanza n-an kuiss-a* ^{TUG}*kusisiyaz wassaweni* 'if the storm-god [is] naked, we will each drape him with a gown' [Neu, *Epos der Freilassung* 291, 312–3]; *KUB* XIII 4 III 32–34 *luriyahhandu-ma-an nu nekumanza TUG-as-*

si-kan NÍ.TE-i-ssi le-pat ēszi nu wātar 3-šU Labarnas luliyaza INA É.DINGIR-LIM-ŠU pedāu 'they shall degrade him [viz. a delinquent temple functionary]: [stark] naked – there shall be no clothes on his body – let him carry water three times from Labarnas' cistern to his shrine' [Sturtevant, *JAOS* 54: 382 (1934)]; *KUB* XIV 1 Vs. 51 n-asta ¹Madduwattas-pat nekumanza [isparzasta] 'M. himself barely escaped' [Götze, *Madd.* 12, 120]; *KBo* IX 85 Vs. 5 [cf. *ibid.* 10 kas-taza 'from hunger'], ne-kum-ma-an-za (*KBo* X 23 IV 11–12 nu-smas 1-as istarna nekummanza 'one among them [viz. dancers] [is] nude' [Singer, *Festival* 2: 13]), ni-ku-ma-an-za (*KBo* III 34 II 35 niku-manza uwātar pittaizzi 'naked he brings water', viz. the scoreless sharpshooter with his booby-prize cup in an archery contest where the winner is served wine [Puhvel, in *The Archaeology of the Olympics* 28 (1988) = *Epilecta Indoeuropaea* 68 (2002); for the spelling ú-wa-a-tar cf. ú-wi-te-na-as (*KUB* XIII 3 III 23); improbably R. Beal, *The Organisation of the Hittite Military* 536, 555–6 (1992): 'runs a review' (cf. *HED* 1–2: 239 uwātar iya- 'make inspection'))], dat.-loc. sg. ne-ku-ma-an-ti (*KBo* III 23 IV 7–8 nu kisduwanti NINDA-an pai [...] YÀ-an pai nekumanti-ma TUG-a[n pai 'to the hungry give bread, [...] give oil, to the naked give clothes' [A. Archi, in *Florilegium Anatolicum* 41 (1979)]; *KBo* XIII 119 II 8 nekumanti antuh[si 'to a naked person'), nom. pl. c. ne-ku-ma-an-te-es (*KUB* II 3 II 14–16 2 ^{LÜ.MEŠ}ALAM.ZU, nekumantes lūli-kan anda parasnāntes 'two actors [are] crouching naked inside the vat' [more context *HED* 5: 112–3; I. Wegner, *UF* 10: 405 (1978); Singer, *Festival* 2: 64]; *KUB* XX 13 IV 11 nu nekumantes uwanzi 'they come [in the] nude' [S. de Martino, *Oriens Antiquus* 24: 260 (1985)]], ne-ku-ma-an-ti-s(a) (*KUB* XXIX 45 I 12, *KUB* XXIX 50 IV 9 nekumantis-at 'they [viz. racehorses] bare' [vs. *ibid.* I 12 and IV 8 wassantes 'dressed, covered'; Kammenhuber, *Hippologia* 170, 212]; *KUB* XXIX 40 II 21 nekumant[is-at [Kammenhuber 180], *KBo* VIII 49, 3 ne[kumantis-at [Kammenhuber 204]], [n]e-kum-ma-an-te-es (732/u r. K. 5 [Otten, *Materialien* 4]), ne-kum-an-ti-is (*Bo* 3948 II 15]nekumantis katte[-), ni-ku-um-ma-an-te-es (*KUB* XLVI 18 Vs. 11 nu nikummanantes tar-nanzi 'naked they let loose' [S. de Martino, *Oriens Antiquus* 24: 259 (1985)], -]ku-ma-an-te-es (*KUB* XVIII 63 I 14 -]kumantes esir 'they were naked'), -]kum-ma-an-te-es (*KBo* IX 105, 1–2]^{LÜ.MEŠ}UR.ZÍR [...] [...] -]kummanantes['dog-men ... [in the] nude'), nom.-acc. pl. neut. ne-ku-ma-an-ta (*KUB* XXXIII 86 II 10 ^{DİSTAR-is} [ANA MUŠ¹Hedammu IGI-anda] NÍ.TE.MEŠ nekumanta sarā [dupl. *KUB*

XXXVI 56 III 6 parā] epta 'I. held forth her naked limbs to H.' [Siegelová, *Appu-Hedammu* 54]).

nekumantai- 'bare, strip (naked)', 3 sg. pres. act. ne-ku-ma-an-ta-iz-zi (*KBo* XV 7 Vs. 11–13 LUGAL-us-ma-za arha [n]e?-ku-ma-an-ta-iz-zi n-as-kan katta uizzi nu-za warapzi ^{TUG}NÍG.LAM.MEŠ-ya-za dam-ma[i] [w]assiyaizzi 'the king strips, he comes down, washes, and dons other vestments' [Kümmel, *Ersatzrituale* 36]); verbal noun nekmuntatar (< *nekumantatar) (n.), nom.-acc. sg. ne-ik-mu-un-ta-tar (*KUB* XXI 18 Rs. 10 as[iw]antatar nekmuntata[rr-a 'poverty and denudation', matching Akk. *KBo* I 1 Rs. 63 muškinutta ù errišutta [erū 'strip bare'; Laroche, *Ugaritica* 6: 371 (1969)]). For formation cf. tiyantai- 'to position', hantantai- 'make arrangement' (*HED* 3: 105).

nekumantariya- 'bare, strip (naked)', 3 pl. pres. act. ne-ku-ma-an-ta-ri(-ya)-an-zi (*KUB* LVII 84 III 21–25 kedas URU^{DİDLI} DUMU.-SAL.MEŠ taruppanzi [A]NA ^{URU}Urimma [p]ehūdanzi [INA] ĀH ID neku-man[tari(y)anzi; dupl. *KUB* LVII 82, 4–5 ked[as URU.HI.A DUMU.-SAL.MEŠ tar[uppanzi ...] [...] ĀH ID nekumantar[i(y)anzi 'in those towns they round up girls, take them to Urimma, strip [them] on the riverbank' [M. Forlanini, *ZA* 74: 256 (1984)]; *KBo* XIII 119 III 16 nu apūnn-a nek[u]mantari[yanzi 'that one too they strip'; *ibid.* III 9 n[eku]mantariyanzi [Otten, *ZA* 81: 118–9 (1991)]], ni-ku-ma-an-da-ri-an-zi (*IBOT* I 29 Rs. 39–40 1 ^{LÜ}IGI.NU.GÁL-ma nikumandar-ianzi n-an walhannianzi 'one blind man they strip and strike him' [Kümmel, *Ersatzrituale* 41]). For formation cf. e.g. huntariya- 'break wind, fart' (*HED* 3: 382–3), gimmantariya- 'spend the winter' (*HED* 4: 144–6).

Fragmentary: n]e-ku-ma-[an- (*KBo* XX 26 + XXV 34 Vs. 3 [Neu, *Altheth.* 89]),]ne-e-ku-ma-[an- (*KUB* XXIX 55 II 10 [Kammenhuber, *Hippologia* 156]), ne-kum-ma-[an- (*KUB* XXXVI 33, 4), ni-ku-m[a-an- (*KBo* XXIII 74 III 2 [Singer, *Festival* 2: 71]).

nekumant- is cognate with its manifold synonyms Ved. nagná-, Avest. mayna-, Arm. merk, Gk. γυμνός, Lat. nūdus, OIr. nocht, Goth. naqaps, ON nōktr, nakinn, OE nacod, Lith. nuogas, OCS nagŭ. With a suffix -nt- characteristic of corporal states (e.g. maklant- 'lean', dasuwant- 'blind', duddumiyant- 'deaf'), nekuma-nt- closely matches Ved. nagná- and Avest. mayn(ənt)a-, pointing to *nelog^wnó- with dissimilation of nasals to *neg^wmó-, vs. (with reverse dissimilation) *melog^wnó- underlying the Iranian and (with further metatheses) Armenian and Greek forms. Cf. e.g. F. O. Lin-

deman, *RHA* 23: 32 (1965); J. Schindler, *KZ* 81: 295 (1967); Puhvel, *JAOS* 94: 293 (1974) = *Analecta Indoeuropaea* 264 (1981); Melchert, *Studies* 27; Mayrhofer, *EWA* 2: 5–6.

For failed attempts to find suffixal *-want-l-mant-* (from Sturtevant [e. g. *Comp. Gr.*¹ 68, 132, 160] to Kronasser [*Etym.* 1: 87, 267]) see Tischler, *Glossar* N 308. For the abortive tie-in with 'night' by Sturtevant et al. see s. v. *neku-*.

M. Huld adduced for *nekumant-* and cognates **A₂ng^w-* seen in Gk. *ἀδὴν* 'gland', Lat. *inguen* 'groin', alluding to tabuistic "nuditas sacra" in Indo-European cultures (*Studies in Honor of J. Puhvel* 1: 88–90 [1997]). Yet the absence of any trace of initial laryngeal in **neg^w-* 'naked' is a contraindication, and the postulated primacy of a proto-form **A₂nog^w-mó-* (with assimilation to Ved. *nagná-*) begs credulity (cf. R. Matasović, *Diachronica* 15: 358–9 [1998]).

nepis- (n.), rarely *nepisa-* (c.) 'sky, heaven'; 'sky, overhang, canopy, awning, baldachin (vel sim.)' (AN; *šAMŪ*; *KUB* IV 5, 13 [Sum.] *an.ta hi.in.gal* matching *ibid.* [Hitt.] *nepisaza iy[atar]* and *KBo* XII 72, 13–14 [Akk.] *ištu šamē higalla* 'growth from heaven' [*HED* 1–2:350]), nom.-acc. sg. *ne-e-pi-is* (*KBo* XVII 3 II 52 *nēpis tēkann-a* 'heaven and earth'; dupl. *KBo* XVII 1 III 1 *nēpis tē[-]* [Neu, *Altheth.* 14, 9]; *KBo* VIII 35 II 12 *nēpis tekan* HUR.SAG.HI.A-es *ÍD.HI.A-es* 'heaven, earth, mountains, rivers'; *KUB* XXXIII 34 Vs. 9 *ser-a-ssi nēpis AN.-BAR-as* 'above him [is] a sky of iron' [S. Košak, in *Kaniššuwār* 132 (1986)]; *KBo* XVII 1 I 7–8 *hurtali-ma AN.BAR-as nēpis* [dupl. *KBo* XVII 3 I 3 *nepis*] 1-EN *kitta URUDU-ass-a* 1-EN *kitta* 'in a decoction bowl is located one sky of iron and one of copper'), *ne-pi-es* (*IBoT* I 30 Vs. 2–3 *nepes tekann-a ERÍN.MEŠ-az* ^DU-as-pat 'heaven and earth with [their] hosts [are] but the storm-god's [A. Archi, *Studia mediterranea P. Meriggi dicata* 32 (1979)]; *KUB* XL 13 Rs. 1 *nu sarā nepes* [wemiskit 'he espied heaven above' [Oettinger, *Eide* 6, 23]; *KUB* XXXVI 55 II 24), *ne-pi-is* (e. g. *KUB* VIII 41 II 6 and 12 *nu nepis tēkann-a* [harsī]; *KUB* XXXI 143 II 21 *nepis tēkann-a harsī*; *ibid.* III 8 *nu nepis tēkann-a ha[rsi]* 'you hold heaven and earth' [Neu, *Altheth.* 183, 186, 187]; *KUB* VIII 65, 21 *nu nepis sarā* 'heaven above' [Siegelová, *Appu-Hedammu* 44]; *KBo* X 45 I 49–50 *nu-za ser nepis sā[it]*, GAM-an-ma-za *tekan sāit* 'on high heaven raged, beneath earth raged' [Ottén, *ZA* 54: 120 (1961)]; *KBo* XXVI 64 + *KUB* XXXVI 12 II 10–12 *nu-za-kan* [is] *hamain dās nu-ssi nepi[s] daganzi-*

pass-a kattan arkuisk[an]zi 'she took up a song, and heaven and earth keep resounding to her'; *KUB* VI 45 III 10–11 *nepis tekan alpus* IM.HI.A-us *tethimas wantewantemas* 'heaven, earth, clouds, winds, thunder, lightning' [Singer, *Muwatalli's Prayer* 20]; *KUB* XXI 1 IV 26 *nepis tekann-a* IM.MEŠ-us *al[pus]* 'heaven and earth, winds, clouds, [Friedrich, *Staatsverträge* 2: 80]; *KUB* IX 28 II 26–27 *INA* 1 GUNNI *nepis tekann-a* *INA* 2 GUNNI ^DIM-ni ^DUTU-i-ya 'at altar one heaven and earth, at altar two for storm-god and sun-god'; *KUB* X 72 V 20–21 EGIR-ŠU-ma *nepis tekan* GUB-as 1-ŠU *ekuzi* 'afterwards he toasts seated heaven [and] earth once'; *HT* 6 Obv. 21–23 + *KBo* IX 125 I 6–7 *nāui nepis a[uszi]* *nāui-ma taganzipa[n anda (?)]* *auszi* '[as the newborn whelp] does not yet see the sky, does not yet behold the earth ...'; *KBo* XXXIX 8 II 46 *nu-wa-z* [kās GIM-an] *nepis ūl auszi* 'even as this one does not see the sky ...' [L. Rost, *MIO* 1: 356 (1953)]; *KUB* XXXIII 106 III 52–53 *nu-kan karuiliya* ^{URUDU}ardāla [par]ā *tiyandu nepis tekann-a kuez arha kuerir* 'let them put forth the ancient saw with which they cut apart heaven and earth' [Güterbock, *JCS* 6: 28 (1952)]; *KBo* VI 29 II 12–13 *nu nepis tekann-a katkattenut* '[Ištar] shook heaven and earth' [Götze, *Hattusilis* 48]; *KUB* XXXIII 106 I 15 *nu nepis katkattinu[t]* [Güterbock, *JCS* 6: 18 (1952)]; *KBo* XXVI 65 I 15–16 [n]u *nepis katkattinu[t nepis g]* ^{UL}-ahta *nepis* [...] [^d]annaran ^{TÚG}-an mā[n a]rha *sargannit* 'he shook heaven, he struck heaven, heaven ... like an empty garment he slashed'; *KBo* XLV 231, 2 *nu nepis* ^{URUDU} K[ī- (?)] 'sky of copper, ground ... (?)' [cf. *ibid.* 3 *Ki-an* (?)]; *KUB* LX 121 Rs. 16–17 1 *nepis* ^{ÍD}.DA ŠA ¹/₂ ^{UPNI} *nu-ssan anda* ^{MUL}.HI.A *īyan* 'one sky of half a handful flour, on it stars [are] made' [Beckman, *Birth Rituals* 111], AN-is (e. g. *KUB* XLIV 4 Rs. 30 + *KBo* XIII 241 Rs. 18 AN-is *palhamma ausdu*, par. *KUB* XXXV 145 Rs. 7 *nepis palhāmanza* [= Luwoid neut. *palhāman-sa*] *ausdu* 'may he see the sky flattened!' [Beckman, *Birth Rituals* 178, 194; Starke, *KLTU* 231]; *KBo* X 45 III 36–38 *nu-smas* GAM-an *daganzipas* ^{GUL}-wanas *kis[aru UGU]-ma* AN-is [dupl. *KUB* XLI 8 III 28 *nepis*] *pakkussuwar kisaru nu* AN[...] *anda zahhurraiddu* 'may the earth beneath you become a mortar, may heaven on high become a pestle, and may heaven withal pound [you]' [Ottén, *ZA* 54: 130 (1961)]], AN (e. g. *KBo* V 9 IV 18 HUR.SAG.MEŠ ^{ÍD}.MEŠ ^{TÚL}.MEŠ A.AB.BA GAL AN ^Ū KI 'mountains, rivers, springs, great sea, heaven and earth' [Friedrich, *Staatsverträge* 1: 24]; 299/1986 IV 3 AN KI *sallis arunas* HUR.SAG.MEŠ ^{TÚL}.MEŠ 'heaven, earth, great sea, mountains, springs' [Ottén, *Bronzetafel*

26]; *KBo* XI 1 Vs. 5 AN KI *halziyawen* 'heaven [and] earth we have summoned' [*RHA* 25: 105 (1967)], *ša-MU* (*KUB* V 7 Rs. 22–23 ANA DINGIR-LIM *kuit šAMU ser nu-wa halissaz arha ishūwan harzi* 'what sky the deity [had] above he has stripped of its casing'), *ša-MU-U* (*KUB* XX 92 I 9–10 LUGAL-us TUŠ-as *šAMU IRŠITUM* ... 2-ŠU *ekuzi* 'the king, sitting, twice toasts heaven [and] earth'), nom. sg. *ne-pi-sa-as* (*KUB* XLIV 4 + *KBo* XIII 241 Rs. 2 [*nep*]isas-za GE₆-i *wasiyat* 'heaven draped itself in black' [Beckman, *Birth Rituals* 176]), AN-as (*KUB* XXXIII 120 II 8 KI-as-mu KAL-tar-set *pāi AN-as-mu UR.-sag-liyatar-[se]t p[āi]* 'earth gives me its strength, heaven gives me its valor' [Güterbock, *Kumarbi* *3]), acc. sg. c. *ne-pi-sa-an* (*KUB* XXXIII 106 III 40–43 *nepisan-mu-kan kuwapi daganzipann-a s[e]r weter nu ūl kuitki saggahhun uer-ma AN-LAM* [sic, pro AN-is, as if AN = DINGIR] *kuwapi teka[n]n-a* ^{URU}*kuruzzit arha kuerir nu apadd-aya ūl saqqahhu[n]* 'when they built on me heaven and earth, I knew nothing; but when they came [and] cut apart heaven and earth with a [copper] cutter, I knew that neither' [Güterbock, *JCS* 6: 28 (1952)]; *KUB* XXXVI 55 II 32]*daganzipan nepisan* [cf. *ibid.* II 24 *nepes*]; *KUB* XXXVI 32, 10]*nepisan kuyēs ier* 'who made heaven' [cf. *ibid.* 13 *nepisi*]; perhaps *KUB* XXVII 29 I 30 and dupl. *KUB* XXXIV 110, 5 *ne-pi-sa-an-na-az*, if read *nepisann-a-z* [Beckman, *Birth Rituals* 180]), gen. sg. *ne-e-pi-sa-as* (*KBo* XVII 5 II 4 UDU-n-a *nēpissas* ^{DU}UTU-i 'a sheep to the sun-god of heaven' [Neu, *Altheth.* 18]; *KBo* VIII 35 II 10–11 ^{DI}IŠTAR-in ^{DI}Išharas *linkias ishās nēpissas* DINGIR.MEŠ-es *taknās* DINGIR.MEŠ 'Ištar, Išharas mistress of the oath, gods of heaven, gods of earth' [dupl. *KUB* XL 36 + sub. gen. *ne-pi-sa-an* below]; *KUB* XXXI 145 Vs. 8 *nēpissas* DINGIR.MEŠ-es; *KBo* XX 34 Rs. 14 n]ēpissas DINGIR-LIM[-; *KUB* XXIX 3 I 11 *nēpissas ka[t-* [Neu, *Altheth.* 3]), *ne-pi-sa-as* (e. g. par. *KUB* XXIX 1 I 28 *nepissas kattān* 'under the sky'; *KUB* XVII 21 II 8 *nepissas* DINGIR.MEŠ-es; ditto *ABOT* 44 I 32 [vs. *ibid.* 33 *taknass-a* DINGIR.MEŠ-es 'gods of earth']; *KBo* XV 10 III 67 *nepissas* ^{DI}IM-ni 'to the storm-god of heaven' [Szabó, *Entsühnungsritual* 44]; *KBo* III 22 Rs. 51 [OHitt.] *n-an nepissas* ^{DI}IM-as *hazzie[ddu]* 'may the storm-god of heaven hit him'; *ibid.* Rs. 56 *nepissas* ^{DI}IM-nas *é-ir* 'a temple of the storm-god of heaven'; *ibid.* Rs. 20]*nepissas* ^{DI}IM-ni *happarienun* 'I delivered to the storm-god of heaven'; *ibid.* Rs. 2 *ne-pi-is-za-as-ta* [sic] ^{DI}IM-unni *ās-sus ēsta* 'he was dear to the storm-god of heaven' [perhaps ablative *nepisza* + *-asta* in functional syncretism with genitive, as in e. g. *KUB* XVII 1 II 15 *sanezzī[yaz sastas]*; cf. Kronasser, *Etym.* 1: 327; Neu,

Anitta-Text 10–12, 47–50 (aliter); Carruba, *Anittae Res Gestae* 40, 38, 24, 18 (2003)]; *KUB* II 1 I 43 *nepissas* ^{DI}LAMA [A. Archi, *SMEA* 16: 108 (1975)]; *KBo* XXVI 105 IV 12–13 *nu sarā* ^{DU}UTU ^{DI}SIN *wemi[er]* [*nu sa*]rā *nepissas* MUL.HI.A-us *we[mier]* 'they [viz. *ibid.* IV 9 *garittis* 'floods'] reached up to sun and moon, they reached up to the stars of heaven'; *KUB* XXXI 141 Vs. 5 *ziq[a-za* ^{DI}SIN-as *nepissas* DUMU.SAL-as *sarkus* ^{DI}IŠTAR-is 'thou art the moon's daughter of heaven, sublime Ištar' [E. Reiner and H. G. Güterbock, *JCS* 21: 258 (1967)]; *KBo* XIX 113, 3 n]epissas *alp[us]* 'clouds of the sky' [Siegelová, *Appu-Hedammu* 62]; *KUB* XXXIII 96 IV 11 + XXXVI 7a IV 48 *nepissas-ma-war-as harnamniyashas* 'heaven's commotion it [is]' [more context *HED* 3: 173]; *KUB* XXXI 127 I 4 *nepis[as t]aknass-a hūlalesni* 'within the compass of heaven and earth'; *KUB* XXIV 3 I 43 *nepissas-a-z taknass-a hūlālēsni* [Gurney, *Hittite Prayers* 24]; *KUB* XXXVI 97 Vs. 3–5 ^{DI}IM-ni-wa MU.KAM-as SAG.DU-as *nepissas daganzipass-a dassus* EZEN-as *kisati* 'for the storm-god a mighty new year's bash of heaven and earth was arranged' [Otten, *OLZ* 51: 101 (1956)]; *KUB* XXI 38 I 12–13 *ammuk-ma ANA ŠEŠ-[YA] kuin* DUMU.SAL *nepissas* KI-ass-[a] *pihhi* 'but what daughter in the world [literally 'of heaven and earth'] shall I give to my brother?' [R. Stefanini, *Atti La Colombaria* 20: 6 (1964)]; *KUB* VI 45 III 13–15 *sarā-kan uw[as]i nepissas* ^{DU}UTU-us *arunaz nu-ssan nepisi ti[ya]si* ^{DU}UTU *šAMē EN-YA* 'up thou comest, heaven's sun, from the sea, and to heaven thou goest, sun-god of heaven, my lord'), *ne-pi-as* (sic dupl. *KUB* VI 46 III 53 *nepias* ^{DU}UTU-us *arunaz*; *ibid.* III 59 *nepias* ^{DU}UTU-i [dupl. *KUB* VI 45 III 19 *nepias* ^{DU}UTU-i]; *ibid.* III 59–60 *nepias* ^{DU}UTU-us EN-YA [dupl. *KUB* VI 45 III 20 *nepissas* ^{DU}UTU-us EN-YA]; *ibid.* IV 20 *nepias* LUGAL-us 'king of heaven' [dupl. *KUB* VI 45 III 51 *nepissas* LUGAL-us; Singer, *Muwatalli's Prayer* 20, 23 (1996)]; *KBo* XI 32 Vs. 31 *nepias* ^{DU}U-as 'storm-god of heaven'), *ni-pi-sa-as* (*KBo* XVIII 151 Vs. 5 *nipissas* ^{DI}IM *arāis* 'the storm-god of heaven arose' [Ünal and Kammenhuber, *KZ* 88: 164 (1974)]), AN-as (e. g. *KBo* X 45 IV 9 AN-as *taknass-a* 'of heaven and earth' [dupl. *KUB* XLI 8 IV 8 *nepissas taknas*; Otten, *ZA* 54: 134 (1961)]; *ibid.* IV 23 AN-as KI-[ass]-a [dupl. *KUB* XLI 8 IV 23 *ne[pis]as KI-pas*]; *KUB* XXXIII 96 IV 8 AN-as ^{DU}UTU-us [Güterbock, *JCS* 5: 158 (1951)]; *KBo* XV 2 Rs. 11–12 *namma* LUGAL-us UD-at UD-at ... AN-as ^{DU}UTU-i *ginussareskizzi* 'the king kneels daily to sun-god of heaven' [Kümmel, *Ersatzrituale* 62]), *ša-ME-E* (e. g. *KBo* V 3 I 58–59 DINGIR.MEŠ *šAMē* DINGIR.MEŠ *IRŠITIM* HUR.SAG[MEŠ ...] *nepi[s] tēkan sallis arunas* 'gods of heaven, gods

of earth, mountains, ..., heaven, earth, great sea' [Friedrich, *Staatsverträge* 2: 112]; *KUB* VI 45 III 59 DINGIR.MEŠ ŠAMĒ; *ibid.* I 10 ^DUTU ŠAMĒ; *ibid.* I 11 ^DU LUGAL ŠAMĒ 'storm-god king of heaven' [Singer, *Muwatalli's Prayer* 23, 8 (1996)]; 299/1986 II 81 ^DUTU ŠAMĒ; *ibid.* II 82 ^DU ŠAMĒ; *ibid.* II 89 ^DHebat SAL.LUGAL ŠAMĒ 'H. queen of heaven' [Otten, *Bronzetafel* 24]; *KBo* IV 10 Vs. 51 ^DUTU ŠAMĒ ^DUTU URU^TÚL-na ^DU ŠAMĒ 'sun-god of heaven, sun-goddess of Arinna, storm-god of heaven'; *ibid.* Rs. 26 ^DU LUGAL ŠAMĒ [Hout, *Ulmitešub* 38, 48]; *KBo* V 3 I 51 ^DIŠTAR SAL.LUGAL ŠAMĒ; *KUB* XXI 27 I 2 SAL.LUGAL ŠAMĒ Û IRŠITIM 'queen of heaven and earth' [viz. *ibid.* I ^DUTU URU^TÚL-na]], AN-E (e.g. *KBo* XII 39 I 11 DINGIR.MEŠ AN-E; *KUB* XXXVI 76, 1 and 4 ^DUTU AN-E; *KUB* XV 1 III 22 and 25 ANA ^DU AN-E 'to the storm-god of heaven'), AN-I (e.g. *KUB* VI 46 II 8 ^DHebat SAL.LUGAL AN-I [dupl. *KUB* VI 45 I 41 ^DHebat SAL.LUGAL ŠAMĒ]; *KUB* XXVII 1 I 48 ^DU AN-I; *ibid.* I 59 ^DIŠTAR AN-I [Lebrun, *Samuha* 76–7]), AN (e.g. *KBo* XI 1 ^DU EN AN KI 'storm-god, lord of heaven [and] earth' [*RHA* 25: 105 (1967)]; ^DUTU AN 'sun-god of heaven'), gen. sg. (and pl.) *ne-pi-sa-an* (*KUB* XL 36 II 6–7 + XXIII 78b, 6–7 + XXVI 6, 7 ^DIŠTAR-in ^DIsharan [sic] *linki-yas ishās nepisan* DINGIR.MEŠ *taknas* DINGIR.MEŠ 'Istar, Isharas mistress of the oath, gods of heaven, gods of earth' [dupl. *KBo* VIII 35 II 10–11 sub gen. sg. *ne-e-pi-sa-as* above; Goetze, *JCS* 11: 110 (1957)]; *KUB* XXXIII 93 IV 29 *nepi[s]an* ^DUTU-an *sakuiskizzi* [dupl. *KUB* XXXIII 92 + XXXVI 10 III 19–20 ^DUllu[kummis-a-za *n*]epi-sas ^DUTU-un] *sakuiskizzi* 'U. keeps eyeing the sun-god of heaven'; Güterbock, *JCS* 5: 158 (1951); Laroche, *RHA* 23: 39 (1965)], dat.-loc. sg. *ne-e-pi-si* (*KUB* XXX 11 Rs. 4 *mān-as n*]ēpisi *mān-as taknī* 'whether he [be] in heaven or on earth'), *ne-pi-si* (e.g. *KUB* XXVII 1 I 69 1 NINDA.SIG *nepisi* KI-pi 'one flatbread to heaven [and] earth'; *KBo* XX 123 I 2 1 MUŠEN *nepisi taknī* 'one bird to heaven [and] earth'; *KBo* XIV 143 I 9 *nepisi taknī*; *KBo* V 2 III 5 *nepisi taknī* *hūmandass-a* DINGIR.MEŠ-as 'to heaven, earth, and all the gods'; *KUB* XXXIII 120 I 22 *n-as nepisi iyannies* 'he went to heaven' [Güterbock, *Kumarbi* *2]; *KUB* XXXVI 89 Rs. 62 *nepisi hahuqan tarnai* '[he] delivers to heaven the message' [Haas, *Nerik* 156]; *KBo* XXVI 65 + 118 IV 26–28 *nepisi-wa-kan sarā* LUGAL-iznanni *pāimi nu-wa-za* URU^T Kummiyan *nepisass-a suppa* É.MEŠ DINGIR.MEŠ É^kuntar-rann-a *dahhi* 'I will ascend to kingship in heaven and seize Kummiya, heaven's holy shrines, and the [storm-god's] abode' [D. Groddek, *AoF* 21: 330 (1994)]; *KUB* VII 41 Vs. 11 *sarā nepisi kuwat sa-*

kueskiz[zi] 'why is it looking up to the sky?' [Otten, *ZA* 54: 116 (1961)]; *KBo* III 7 III 27–28 *nu sarā nepisi atti-ssi halzāis* 'up to heaven to his father he cried' [Laroche, *RHA* 23: 70 (1965); Beckman, *JANES* 14: 16 (1982); *KUB* LX 20 Rs. 9 *nu-ssan* ... *nepisi ēssi*; dupl. *KUB* XXXI 143 II 15 [*nu-ssan*] ... *nepisi ēs[si]*; *KUB* VIII 41 III 9 *nu-ssan nepisi ēs[si]* [similarly *ibid.* III 6 and 16] 'thou art in heaven' [Neu, *Altheth.* 184–6]; *KBo* X 24 III 13–14 *sēr-a-ssan nepisi siunalies wēskanta* 'up in heaven the divine are lamenting' [Singer, *Festival* 2: 18]; *KBo* III 54 Vs. 4 [*n*]episi DINGIR.MEŠ *istarninkuen* 'in heaven we have afflicted the gods'; *KUB* XXXIV 77 Vs. 9–10 *nu* ^DU-ni GIM-an *nepisi* AN.BAR-a[s ...] *aranda nu nepis karpan hark[anzi* 'even as [supports?] of iron stand in the storm-god's heaven and keep heaven uplifted ...' [S. Košak in *Kaniššuwār* 132 (1986)]; *KUB* XXXIII 112 + 114 + XXXVI 2 III 24–25 *kuwap]it-pat-wa-tta nepisi* LUGAL-un *iyawe[n* 'once we had made you king in heaven ...'; *ibid.* III 39 ^DLAMA-an-ma *kuin nepisi* LUGAL-u[n] *iyawen* 'L. whom we have made king in heaven' [Laroche, *RHA* 26: 34–5 (1968)]; *KUB* XXXVI 32, 13 [*n*]episi DINGIR.MEŠ-as *uktūri* LUGAL-ui[znatar 'in heaven the gods' eternal kingship'; *KUB* VIII 16 + 24 II 5 [*takku-ka*]n *nepisi istarna* GAL-is MUL *talukiszi* 'if in mid-sky a big star becomes elongated' [i.e. a comet appears; Riemschneider, *Omentexte* 144]; *ibid.* II 7 [... -]kan *nepisi* ZAG-az *mauszi* 'falls to the right in the sky'; *VBoT* 70 + *KUB* VIII 22, 16–18 *mān-san nepisi* MUL.HI.A *anda sissandari n-at-kan katta mumianzi* 'if in the sky stars collide and tumble down' [meteor swarm? Riemschneider, *Omentexte* 158]; *KUB* XIX 14, 8 *nepisi ūl alpas* 'not a cloud in the sky' [Güterbock, *JCS* 10: 112 (1956)]; *KUB* XV 34 I 51 *kuwapi kuwapi mān-za nepisi mān taknī mā[n-z]a* HUR.SAG.MEŠ 'wherever, whether in heaven or on earth or in mountains' [Haas – Wilhelm, *Riten* 186]; *KUB* LIX 23 IV 7 *t-as KÁ-as ŠAPAL* [*n*]episi *esa* 'he sits at the gate beneath the sky'; *KUB* XXIV 5 Vs. 31 + IX 13, 18–19 *nu-]kan* 1 UDU *warpannalan* ANA ^DUTU *nepisi katan sipanti* 'he sacrifices one scrubbed sheep to the sun-god under the sky'; *KUB* XXIV 5 Rs. 11–12 *nu-kan* [*n*]episi GAM-an ANA ^DSIN 1 UDU *warpanalan sip[ant]i* 'under the sky he sacrifices to the moon-god one scrubbed sheep'), AN-si (e.g. dupl. *KUB* XXXVI 94 Rs. 8 *nu-kan* AN-si GAM-an ANA ^DSIN 1 [Kümmel, *Ersatzrituale* 12]; *KUB* XXXIII 101 III 10 AN-si-wa-kan *sa[rā* 'up to heaven' [Güterbock, *JCS* 6: 32 (1952)]; *KUB* XXXIII 120 I 37 *n-as-san sarā* AN-si *p[āit* 'he went up to heaven' [Güterbock, *Kumarbi* *3]; *ibid.* I 8 and 12 ^DAlalus AN-si LUGAL-us

ēsta 'A. was king in heaven'; *ibid.* I 18 ^DANUS AN-si LUGAL-us *ēsta*), AN-i (e. g. *KUB XXIX 11 II 12* UGU AN-i neyan 'turned up heavenward' [*ibid.* II 9 *takku* ^DSIN ZAG-as si-šū sarā nepisi neyan 'if the moon's right horn (is) turned up heavenward'; Riemschneider, *Omentexte* 109]), suffixless locative *ne-pi-is* (*HT 25 + KUB XXXIII 111, 7–8* ehu EGIR-pa pāiweni nu asi kuin ^DLAMA-an nepis LUGAL-un iyawen 'come, let us go back; this L. whom we made king in heaven ...' [Laroche, *RHA* 26: 37 (1968); Neu, *Lokativ* 40–1]; *KUB IX 34 I 12 nepis-ma ser*; *dupl. IBoT III 99, 11 nepi[s]-ma ser takni*[- 'in heaven above, on earth ...' [Hutter, *Behexung* 26]; *KBo XXII 87 Rs. 14 n*]epis dāi 'sets in the sky' [?] [cf. *ibid.* 8 ^DEltarras nepisi LUG[AL ...]), "directive" *ne-e-pi-sa* (*KBo XVII 3 III 3 ta namma hāranan nēpisa tarnahhe*; *dupl. KBo XVII 1 III 3 ta namma* ^{MUSEN}hāranan nēpisa tarnahhi 'then I release the eagle to the sky' [Neu, *Altheth.* 15, 9]), *ne-pi-sa* (*KUB XVII 8 IV 7 nu-wa harsanas-san GIG-as kammarās kisaru n-at nepisa paiddu* 'may the headache evaporate and may it go to the sky'; *ibid.* IV 19 *nu-wa-za nepisa* ^{GIŠ}KUN₅ 9 *karlān* 'to the sky a ladder of nine rungs ...' [Laroche, *RHA* 23: 167 (1965); G. Kellerman, *Hethitica VIII* 217 (1987)]), *abl. sg. ne-e-pi-sa-az* (*KUB XXXI 135 + KBo XXXIV 20 Vs. 8* ^DUTU-us nēpisaz sarā ūp[zi 'the sun rises up from the sky'), *ne-pi-sa-az* (*KUB XXXI 127 + XXXVI 79 I 39–40 mān-asta karūwarwar* ^DUTU-us nepisaz sarā ūpzi 'when at daybreak the sun rises up from the sky'; *KBo XVII 61 Rs. 7 nepisaz-kan katta siyēssar siyati* 'from the sky a downpour took place' [cf. Beckman, *Birth Rituals* 44, 54–5; not 'beer' with e. g. Neu, *Anitta-Text* 48, as unlike Vedic India, where soma was brought from heaven, there were no celestial brews in Anatolia]; *KBo IV 1 Vs. 39 AN.BAR GE₆ nepisas nepisaz uter* 'black iron of the sky they brought from the sky'; *par. KUB II 2 I 48 AN.BAR nepisaz uter*; *KUB XVII 1 II 5 nu-kan dassus* ^{NA₄k}[unkunuzzis] *nepisaz katta maustat* 'a hefty boulder dropped down from the sky' [Friedrich, *ZA* 49: 236 (1950)]; *KUB XXVIII 4 Vs. 16b* ^DSIN-as-wa-kan nepisaz mausta 'the moon fell from heaven' [Laroche, *RHA* 23: 75 (1965)]; *KUB VIII 25 I 7–8 n-asta MUL-as nepisaz katta mauszi* 'a star falls down from heaven' [Riemschneider, *Omentexte* 92]; *KUB XXXIII 120 I 24 n-an-kan nepisaz katta huittit* 'he pulled him down from heaven' [Güterbock, *Kumarbi* *2; Laroche, *RHA* 26: 40 (1968)]; *KUB XV 34 IV 27 nepisaz QATAMMA huittiy[azzi* 'he draws from heaven as well'; *ibid.* I 2 *nep]isaz taknāz* 'from heaven [and] earth' [Haas – Wilhelm, *Riten* 204, 182]; *KBo IV 2 I 14 kāsa-*

wa-nnas piyer DINGIR.MEŠ nepisaz LÚ.MEŠ ^{GIŠ}PA 'lo, the gods have sent us heralds from heaven' [D. Bawanypeck, *Die Rituale der Auguren* 22 (2005)]; *KUB XLIII 60 I 16 kuita nepisaz-ma* 'but whatever from heaven'; *KUB XXIX 4 I 66 and III 47 nepisaz taknaz*, *ne-pi-sa-za* (e. g. *dupl. KBo XV 29 III 15 nep]isaza taknaz* [Miller, *Kizzuwatna Rituals* 278, 292]; *KBo XI 17 II 7–10 kinun-a-tta wemiyawen nepisaza taknaza* ^{ÍD}-za ^{HUR.SAG}-za hūmandaza EGIR-pa uwatewen 'now we have found thee, from heaven and earth, from every river and mountain we have brought thee back'; *KUB XXIV 8 I 41* ^DUTU-us-kan nepisaza *s[akuwayat]* 'the sun-god looked from heaven' [Siegelová, *Appu-Hedammu* 6]; *KUB VII 1 II 21–22 ser katta-at nepisaza* 1 ^{LIM} MUL.HI.A hukkiskanzi *n-at* ^DSIN-as hukkiskiddu 'down from heaven above a thousand stars conjure it, and may the moon conjure it' [Kronasser, *Die Sprache* 7: 149–51 (1961)]; *KUB IV 5, 13–14 nu nepisaza iy[ata] hūman heyauwani[skizzi]* 'from heaven growth rains down all over', matching *KBo XII 72, 13–14 [Akk.] ištu šamē higalla ušazna[n]* [Laroche, *RHA* 58: 72 (1964)]; *KUB XXXVI 89 Rs. 54* ^DU-as-wa-kan ^DUTU ^{URU}TÚL-na nepisaza katta mieus heus tarnesdu 'may the storm-god [and] the sun-goddess of Arinna let from heaven fall down gentle rains!'; *ibid.* Rs. 60 *nepisaza-kan GAM mieus hēus uda* 'from heaven bring down gentle rains!'; *ibid.* Rs. 64 *nepisaza katta*; *ibid.* Rs. 52 *nepisaza-asta uit* 'came from heaven' [Haas, *Nerik* 140, 156]; *KUB XXXVI 14, 5 nep]isaza arha alpaHI.A peda[s* 'from the sky he brought off clouds' [Güterbock, *JCS* 6: 16 (1952)], *ne-e-pi-is-za* (*KUB XLIII 23 Rs. 15* [OHitt.]; cf. e. g. *abl. sg. tapusza*; for OHitt. *KBo III 22 Rs. 2 ne-pi-is-za-as-ta* see sub gen. *sg. ne-pi-sa-as* above), *ne-pi-is-za* (*VBoT 70 + KUB VIII 22, 13 [mān-ast]a nepisza MUL.GAL katta [maus]zi* 'if a big star falls down from heaven' [Riemschneider, *Omentexte* 158]; *KBo X 7 III 31]nepisza hēwē[s* 'rains from heaven' [Riemschneider, *Omentexte* 28]; *KUB XXXIV 77 Vs. 3–5 nu* ^DUTU-us mahhan *ser nepisza huyanaza n-asta utniy[as ...] lalukisnuwan harzi* 'as the sun, racing aloft from the sky, has brought light to ... lands ...'; *KUB XXXI 133, 18 nep]isza* ^DUTU-us), AN-az (*KBo XX 73 IV 22 katta AN-az-kan* 'down from heaven'; *KUB XXXVI 12 I 17]IŠTAR-is-ma-kan AN-az* 'Ištar from heaven ...' [Güterbock, *JCS* 6: 10 (1952)]), AN-za (*KUB XXIV 7 II 53* ^DUTU-us-kan AN-za *GAM au[sta* 'the sun-god looked down from heaven'; *ibid.* II 55 *[n]-las-kan AN-za GAM uit* 'he came down from heaven'; *ibid.* III 28 *nu-kan* ^DUTU-us AN-za *GAM au[sta* [Friedrich, *ZA* 49: 224, 226, 228

(1950)]; *KUB* XLIV 4 + *KBo* XIII 241 Rs. 9 *nu-ssan* GAM AN-za ^DU-as *austa* 'down from heaven the storm-god looked' [Beckman, *Birth Rituals* 176]; *KUB* XVIII 10 I 3 AN-za).

nepisant- (c.), nom. sg. *nē-pi-sa-an-za* as subject of transitive verb (*KUB* XVII 8 IV 9–10 *nu alpas* GIG-an ŪL *tarahzi n-an-za ser nepisanza tarahdu kattann-a-za* GE₆-is KI-as *tarahdu* 'the cloud does not overcome illness; let heaven above overcome it, let the dark earth below overcome it' [Laroche, *RHA* 23: 167 (1965)]; *KUB* XV 34 IV 29–32 *sarā nepisi itten kinun-a-smas k[ās]a nepisaz huittiyanniskiuwani talliskiwani mukisgaweni n-us attas nepisanz[a] tarna* 'go up to heaven; now behold, we are drawing, summoning, and evoking you from heaven; father heaven, let them go!' [Haas – Wilhelm, *Riten* 204]).

The neuter *nepis-* is basic; rare nom. sg. c. *nepisas* (AN-as) may (like *nepisanza*) be induced by verbal transitivity or mythological "animation"; more frequent acc. sg. c. *nepisan* might also be attractively due to frequent binominality with *daganzipan* (alternative to *tekan*). The random thematization of common-gender nouns such as *kessar(a)-* is not directly comparable. Occasional plene-spelling *ne-e-pi-*, especially in older texts, may be an indication of word accent (cf. e. g. *te-e-kán*).

Luw. *tap(p)as-* (n.) 'heaven', nom.-acc. sg. *ta-ap-pa-as-sa* (*KUB* XXXV 107 III 6; i. e. *tappas-sa*; cf. e. g. Luw. *hāratar-sa* [*HED* 3: 141], Luwoid *huuitar-sa* [*HED* 3: 353]; Starke, *KLTU* 238), *tap-pa-as-sa* (*KUB* XXXV 108 IV 13 [Starke, *KLTU* 240]), *tap-pas-sa* (*KUB* XXXV 54 II 42–44 *pā-ti kuwātin [tappa]ssa tiyammis nāwa āyari [ti]yammis-pa-ti tappassa nāw[a ā]yari* 'but even as heaven does not become earth and earth does not become heaven ...' [Starke, *KLTU* 67]), dat.-loc. sg. *ta-pa-si* (*KBo* XIII 263, 6 [Starke, *KLTU* 256]), *tap-pa-si(-tar)* (*KBo* IV 11 Rs. 47 and 48 [Starke, *KLTU* 341]), *tap-pa-si-i* (*KBo* XXII 254 Rs. 7 *tappasī tiya[mmi]* [Starke, *KLTU* 196]), abl. sg. *ta-ap-pa-sa-ti* (*KBo* XXIX 25 II 6 ^DU]TU-waz *zanta tappasat[i]* 'the sun-god thus from heaven ...' [Starke, *KLTU* 225]), *tap-pa-as-sa-it* (sic, for *-ti*? *KUB* VII 53 + XII 58 I 59 *tappassait sarri tiyami huihuiya* 'from heaven above rush to earth!' [Starke, *KLTU* 46]); gen. adj. *tappasassi-*, nom. pl. c. *tap-pa-sa-as-si-in-zi* (*KBo* XXII 254 Rs. 10–11 *tappasassin[zi] [tiyamm]as-si[nzi]* *kuinzi* DINGIR.MEŠ-inz[i] 'who [are] gods of heaven [and] earth' [Starke, *KLTU* 196]). *tappasanti-* (c.), nom. sg. *tap-pa-sa-an-ti-is* (*KUB* IX 6 + XXXV 39 II 14–15 *tappasantis tiyammantis* 'heaven [and] earth' [Starke, *KLTU* 113; cf. Hitt. *nepisanza* and *daganzipas*).

tapasallatt- 'celestial' (vel sim.), nom. pl. c. *ta-pa-sa-al-la-ti-en-zi* (*KBo* XII 100 Vs. 8 [and fragmentary Vs. 21; Luw. in Hitt. context] *nepisi-kan tapasallatenzi* 'in heaven celestials' [Starke, *KLTU* 244]).

Hier. *tipas-* (n.) 'heaven', dat.-loc. sg. *tipasi*; gen. adj. *tipasassi-*, nom. pl. c. *tipasasizi*.

The South Anatolian forms, vs. Hitt. *nepis-*, seem due to assimilation of initial dental consonant in binominality with 'earth' (Luw. *tiyammī-*), even as Lith. *debesis* 'cloud' (cf. OCS *nebes-* 'heaven') suffered alliterative change in association with *dangūs* 'heaven'. For this phenomenon in frequently paired lexemes, particularly theonyms, cf. e. g. the Welsh deities *Lludd* and *Lleu* vs. their Irish counterparts *Nuadu* and *Lug*, or Lat. *Remus et Romulus* (*Remus* < **Yemo-*; cf. Ved. *Yamā-* 'Twin').

Unrelated Luwoid *tapasuwant-* (contra Starke, *Stammbildung* 98), a probable Indo-Aryan mitannicism 'febrile, malarial' (details sub *naduwant-* s. v. *nata-* above). Starke's interpretation 'sky-blue' (viz. pond; cf. Lat. *caeruleus*) was rightly doubted by Oettinger (*Documentum Otten* 284). An alternative Luwoid mitannicism comparable to Ved. *nābhasvant-* is equally implausible; the latter's sense of 'foggy, misty' might fit a pond, but nothing would tie in with native Luwian *tap(p)as-* 'heaven' to explain the shift of *n-* to *t-*.

The etymon (since Hrozný, *Heth.* KB 72) is IE **nebhes-* seen in Ved. *nābhas-* 'wetness, fog, cloud(iness)', Skt. also 'airspace, heaven', Avest. (pl.) *nabah-* 'cloudcover, sky', Gk. *νέφος, νεφέλη* 'cloud, fog', Lat. *nebula* 'fog, cloud', OHG *nebul* 'fog', OIr. *nem* 'heaven', OCS *nebo* (gen. *nebesē*) 'heaven', Lith. *debesis* 'cloud' (archaic gen. pl. *debesių* matching Hitt. *nepisan*, Skt. *nābhasām*, Gk. *νεφέων*).

The base meaning is clearly in the "wet" category (cf. the cognates Skt. *āmbhas-* 'rainwater', *abhrā-* 'cloud(iness)', Avest. *awra-* (n.) 'cloud', Gk. *ὄμβρος* 'rain', Lat. *imber*, Osc. *anafri-* 'rain-(shower)', pointing to **H₂én-bh-*, **H₂n-ébh-*, with the latter's derivative **H₂nebh-es-* partially moving beyond atmospherics to denote the sky and heaven at large (in progress in Old Indic, complete in Anatolian, Celtic, and Slavic; cf. *KUB* XIX 14, 8 *nepisi ŪL alpas* 'not a cloud in the sky').

newa- 'new, fresh' (GIBIL[-TIM], Akk. *eššetum*); opp. *wez(z)apant-*, *karu-ili-*, *annal(l)i-* 'old, superannuated' [LIBIR.RA, LIBIR-RU, LABIRU]; but NINDA GIBIL [e. g. *KUB* XLVI 17 IV 11; *Mašat* 75/103 Vs. 23 NINDA

GIBIL.HI.A (Alp, *HBM* 278)] covers rather NINDA *huelpi* 'fresh bread', and GEŠTIN GIBIL [e. g. *KUB* XXV 14 III 9 and 11] matches GEŠTIN *mahlas huelpis* 'young grapewine' [*HED* 3: 331]), nom. sg. c. GIBIL-as (*VBoT* 70 + *KUB* VIII 22, 7 and 10 GIBIL-as ITU-as *t[iyezzi* 'new moon rises' [Riemschneider, *Omentexte* 157–8]; *KBo* XXXIV 110 Rs. 3 *kuitman* GIBIL-as ITU.KAM-as *tiy[ezzi* 'until the new month comes in'), GIBIL (e. g. dupl. *KUB* VIII 1 II 12, also III 5 and 18 *kuitman* ITU GIBIL *tiyezzi* [Riemschneider, *Omentexte* 68, 66]; *VBoT* 70 + *KUB* VIII 22, 5 GIBIL ITU-as *t[iyezzi*; *KUB* XXXVIII 16 Vs. 6 DINGIR-LUM GIBIL 'new deity'; *KBo* XV 2 Rs. 10 LUGAL GIBIL-wa *kuedani* URU-ri 'in what town [is] the new king?' [Kümmel, *Ersatzrituale* 62]; *KUB* XVII 35 I 26–27 3 KASKAL-NI-ma-za L^USANGA GIBIL [...] L^USANGA LIBIR-RU *sarā esari* 'but the third time around the new priest seats himself above the old priest'; *KBo* IV 14 I 40 L^UGIBIL *kishut* 'become a new man!' [R. Stefanini, *ANLR* 20: 48 (1965)]), acc. sg. c. GIBIL-an (*KUB* XXIX 1 III 37–38 *mān* L^U.MEŠ KISAL.LUH-ma É.MEŠ GIBIL-TIM-kan (?) GUNNI-an GIBIL-an *tienzi* 'when yard-washers install in new houses a new fireplace' [M. Marazzi; *Vicino Oriente* 5: 158 (1982); M. F. Carini, *Athenaeum* 60: 498 (1982)]), GIBIL (e. g. *KUB* XXIX 4 III 36–37 DINGIR-LAM GIBIL-ya *apedani* UD-ti ANA É.HI.A GIBIL-kan *andan huittianzi* 'they also attract the new deity on that day into the new houses' [vs. *ibid.* 34 *karuuli* ANA É.DINGIR-LIM 'to the old shrine'; Miller, *Kizzuwatna Rituals* 291]; *KBo* XVI 62 + *KUB* XIII 35 I 47–48 *nu-wa* T^{UG}parnan GIBIL INA É.LUGAL *dahhi* T^{UG}parnas LIBIR.RA-ma-wa *kuis nu-wa-mu masiwan zi-anza nu-wa-za apinissan daskinun* 'I take new tapestry to the palace, but as for old tapestry, I would take for myself as much as I please' [Werner, *Gerichtsprotokolle* 6]; *KBo* XXXI 4 V 25–26 + XXIII 53, 6–7 *mān* [L^U]SIMUG.A DINGIR-LAM GIBIL *lā[huw]anzi* 'when the smiths pour the new deity' [Dardano, *Tontafelkataloge* 104]), nom.-acc. sg. neut. *ne-e-u-wa-an* (*KUB* XX 54 + *KBo* XIII 122 Rs. 6–7 *ēsri-ssset-wa nēuwan* GAB-ŠU-wa *nē[uw]an* *pisnatar-set-wa nēuwan* 'his [viz. the icon's] frame [is] new, his breast [is] new, his penis [is] new'; *ibid.* 10 *[t]edani-ssset-a-wa nēuwan* 'his hair [is] new'; dupl. *KUB* LV 2 Rs. 3 -w]a *nēuwan* GAB-ŠU-wa *nēuwan* *pisna[tar-set-wa* [Neu and Otten, *IF* 77: 182 (1972)]), *ne-e-wa-an* (par. *KBo* XXI 22 Vs. 25–26 *ēsri-set-wa* GIBIL-an GAB-ŠU GIBIL [SAG]-ZU-wa 'his head'] GIBIL-an L^U-tar-set-wa *nēwan* [A. Archi, *Studia mediterranea P. Meriggi dicata* 46 (1979)]), GIBIL-an (e. g. 1142/z + *KUB* XXV 31 Vs. 7–8 *nu* EGIR-pa GIBIL-an *ianzi nu hūman* GIBIL-an *pianzi* 'they do reno-

vation, they give new everything' [*ZA* 62: 234 (1972)]; *KUB* XXVIII 80 IV 3 GIBIL-an *tuppi* 'new tablet'; *KBo* XVII 65 Vs. 24 *hūman* GIBIL-TIM 'all [that is] new' [Beckman, *Birth Rituals* 134]; *KUB* II 13 IV 9–10 *ispantuzzi* GIBIL GEŠTIN-as 'fresh libamen of wine'; *KUB* LIII 8 Vs. 5 GIBIL-ma ^{GIŠ}eyan 'new yew-tree' [vs. *ibid.* 3 *karuuli* ^{GIŠ}eyan; Haas and Jakob-Rost, *AoF* 11: 69 (1984)]; *KUB* XXX 51 + 45 + *HSM* 3644 II 11 *mān* É.DINGIR-LIM GIBIL *wedan[zi* 'when they build a new temple' [Laroche, *CTH* 160; Dardano, *Tontafelkataloge* 130]; *KUB* XXXVIII 3 I 7–8 É.DINGIR-LIM GIBIL-si D^U-[an ...] L^USANGA-si *annallis* 'his shrine has been renovated, [but] its priest [is] a holdover' [von Brandenstein, *Heth. Götter* 16]), dat.-loc. sg. GIBIL (e. g. *KUB* L 89 III 9 ANA DINGIR-LIM GIBIL 'for the new deity'; *KUB* II 2 II 37 INA É.GAL-LIM GIBIL 'in the new palace' [Schuster, *Bilinguen* 65]), instr. sg. *ne-e-u-it* (*KUB* XIII 2 II 13–15 *kue karu[il]i n-at arha arrirrandu n-at dān* EGIR-pa *nēuit uilanit hanissandu* 'let them scrape off what is old and plaster it over again with fresh clay'), *ni-u-i-it* (dupl. *KUB* XXXI 91, 5–6 *n-at tān* EGIR-pa *niuyi[t] [uilani]t hanessandu*), GIBIL (dupl. *KUB* XXXI 88 II 1–2 + XXXI 87 II 16 *n-at dān* IŠTU IM.HI.A GIBIL *hanissandu* [von Schuler, *Dienstanweisungen* 44–5; Daddi, *Vincolo* 128]), acc. pl. c. *ne-mu-us* (1142/z + *KUB* XXV 31 Vs. 14–15 [D^U]palhi *ispanduzi karuuli* L^UGUD^Udāi EGIR-pa-ma 8 D^{UG}palhi<us?> [is]panduzi *nemus* L^UZABAR.DAB *pāi* 'the priest takes old libation vessel[s]; afterwards the brass warder gives eight new libation vessels' [cf. acc. pl. c. *KBo* XXVI 83, 12 D^{UG}palhius; with *nemus* < *new-us cf. e. g. *pargamus* < *pargaw-us]), GIBIL-TIM (*KUB* LV 43 I 5–8 *nu mahhan* 2 K^{UŠ}kursus GIBIL-TIM ... *udanzi* ... *n-asta* 2 K^{UŠ}kursus LABIRUTIM *katta danzi* 'when they bring the two new skinbags ... they take down the two old bags'; *ibid.* I 11 2 K^{UŠ}kursus GIBIL-TIM *gankanzi* 'they hang the two new bags' [Otten, *Festschrift J. Friedrich*: 352 (1959)]), GIBIL, also gen. pl. GIBIL (*Mašat* 75/104 Vs. 3–7 ŠA ERÍN.MEŠ GIBIL-mu *kuit uttar hatrāes* 1 ME ERÍN.MEŠ GIBIL-wa-kan INA URUGasipura *sarā tarnahhun* 'the word you sent me of fresh troops: "I have sent up to G. a hundred fresh troops"' [Alp, *HBM* 174]), nom.-acc. pl. neut. GIBIL.MEŠ (*KBo* XVI 62 + *KUB* XIII 35 I 41–44 URUDU IŠPARDU URUDUŠIRINADU GIBIL.MEŠ *kuw[api?] udanzi nu-wa* GIBIL.MEŠ ŠA LUGAL *saklāi daskinun* LIBIR.RA.MEŠ-ma-wa-mu *masiwan zi-anza nu-wa-za apenissan dasganun* 'when they brought new horse bits and snaffles, I would take the new ones for the king's service, but old ones I would take for myself as much as I chose' [Werner, *Gerichtsproto-*

kolle 6]), GIBIL-TIM (KUB XXXVIII 12 II 14–15 É.MEŠ DINGIR.MEŠ GIBIL-TIM ... *weter* 'they built new shrines'), GIBIL (e. g. KUB XXX 51 + 45 + HSM 3644 IV 25 *mān* É.MEŠ GIBIL *aniyami* 'when I treat new houses' [Dardano, *Tontafelkataloge* 134]; KUB LII 96 Vs. 11 TUG^G GUZ.ZA LIBIR.RA GIBIL ŠA NÍ.TE 'body cloths, old and new' [Siegelová, *Verwaltungspraxis* 358]), dat.-loc. pl. GIBIL.HI.A (KUB XXIX 4 III 27 *nu edass-a* ANA É.HI.A GIBIL.HI.A *ehu* 'come too to these new houses' [vs. ibid. III 23 *ina* É.DINGIR-LIM *karuuiilas* 'in the old shrines'; Miller, *Kizzuwatna Rituals* 289]), GIBIL-TIM (KUB XXIX 1 III 37–38 [context sub acc. sg. c. GIBIL-*an* above]), GIBIL (KUB XXIX 4 III 36–37 [context sub acc. sg. c. GIBIL above]).

newah(h)- 'make new, renew, renovate, refurbish, restore', sometimes preceded by *appa*, *tān*, *appa tān*, *tān appa* 'back, again, back again' (GIBIL-*ahh-*), 1 sg. pres. act. GIBIL-*ah-mi* (KUB LVI 23 Vs. 9 EGIR-*pa* GIBIL-*ahmi* 'I renovate'; cf. ibid. 8 ^{GIŠ}*kurakki* 'column?'), 3 pl. pres. act. *ne-wa-ah-ha-an-zi* (IBoT II 130 Rs. 4–5 *siunas parnas aniyatti newahhanzi* 'they renovate temple-gear' [Otten, *Totenrituale* 92]; KBo XIII 179 II 3–5 *nu kuedani URU-ri* ^{KUŠ}*kursus* [...] EGIR-*pa newahhanzi* 'in what town they renovate skinbags ...'; KUB LVII 30, 3–5 *mān-wa BIBRU* [...] [...] ... [*nu-w*]ar-*an tān newahhan[zi* 'if a rhyton ..., they restore it'), *ne-e-u-wa-ah-ha-an-zi* (KUB LV 43 I 2–4 ^K[^{UŠ}*kursus* EGIR-*pa nēuwahhanzi mān* *ina* MU.9.KAM *mān-as kuwapi kuwapi newahhanzi* 'they renovate skinbags, whether they renovate them in year nine or whenever ...'), 1 sg. pret. act. *ne-wa-ah-hu-un* (KUB XIII 7 IV 4–7 *n-at* ... EGIR-*pa newahhun* 'I restored it' [viz. the ruined (*harran*) tablet]), 3 sg. pret. act. *ne-wa-ah-ha-as* (KBo XIV 86 IV 13–14 DUB.2.KAM ŠA ^{DIM} ^{URU}*Kuliuisna* [*mukisnas*] ¹*Sippa-LÚ-is newahhas* 'tablet two of the invocation of the storm-god of K., Sippazitis restored' [Glocker, *Ritual* 38]), 3 pl. pret. act. *ne-wa-ah-hi-ir* (KUB XXIX 1 II 50–51 MU.HI.A-*ssi* EGIR *newahhir nahsarattan newahhir* 'they restored to him years, they restored nimbus' [M. Marazzi, *Vicino Oriente* 5: 154–6 (1982); M. F. Carini, *Athenaeum* 60: 494 (1982)]; KUB IX 2 I 2–3 ŠA ^D*Hebat kuit* ^É*karimme* EGIR-*pa newahhir* 'the temple of Hebat which they renovated'), 2 sg. imp. act. *ne-wa-a-ah* (KUB XLIII 63 Vs. 7–8 *nu Labarnan* [...] [*ēsrī*]-*sset newāh n-an* EGIR-*pa mayan[tah* 'renew L.'s shape and reinvigorate him!'; ibid. 12–13 *nu Labarna[n]* [...] *ēsrī-sset newāh [n-an* EGIR-*pa] mayantah*; ibid. 19 *ēsrī-sset newāh*; dupl. KUB XLIII 61 I 6 *new[āh n-an* EGIR-*pa mayantah*), 3 pl. imp. act. *ne-wa-ah-ha-an-du* (KUB XIII 2 II 14–15 *n-at tān* EGIR-*pa newahhandu* 'let them renovate

it!'), *ne-e-u-wa-ah-ha-an-du* (dupl. KUB XXXI 87 II 17 + XXXI 88 II 3 *n-at* EGIR-*pa nēuwahhandu* [von Schuler, *Dienstanweisungen* 44–5; Daddi, *Vincolo* 128]); partic. *newahhant-*, nom.-acc. sg. neut. *ne-u-wa-ah-ha-an* (KUB XVII 21 I 15–18 *nu-ssan kuedani* DINGIR-LIM-*ni kuit tuekki-ssi anda uezapan* DINGIR.MEŠ-*s-a kue UNUTE.MEŠ uezapanta n-at anzel iwar* EGIR-*pa ŪL kuiski newahhan[n hari]a* 'whatever [was] worn out on any god's body, whatever gear of the gods [was] antiquated, nobody has refurbished it like we [have]' [von Schuler, *Die Kaškäer* 152]; KUB XXXI 100 Vs. 3); inf. GIBIL-*anzi* (KUB XXX 56 III 16–17 [^{UR}] ^UKUBABBAR-*az GIM-an* ^DLAMA ... [GI-B]IL-*anzi paizzi* 'when [the icon of] L. is taken from Hattusas to be renovated' [Laroche, *CTH* 181; Dardano, *Tontafelkataloge* 214]); iter. *newahhiski-*, 2 sg. imp. act. *ne]-u-wa-ah-hi-is-ki* (KUB XXXI 64 IV 6 'keep renovating!' [cf. ibid. 8 *aniyatta maknuskī* 'multiply tasks!' (HED 6: 123); S. de Martino, *Annali e Res Gestae antico ittiti* 180 (2003)]). Cf. McMahon, *State Cult* 254–5.

newa- matches Skt. *nāva-*, Avest. *nava-*, Gk. *véος*, Lat. *novus*, OLith. *navas*, OCS *novŭ*, Toch. B *ñuwe* (IE **newo-*, beside **newyo-* in Skt. *nāvya-*, Gaul. *novio-*, Goth. *niujis*, Lith. *naūjas* 'new').

The factitive denominal verb *newahh-* 'make new' (type of *happin-ahh-* 'enrich', *katterahh-* 'lower', *marsahh-* 'falsify', *dannattahh-* 'empty') is directly comparable with Lat. *novā-* 'make new, renew', *re-novā-* 'renew, restore' (e. g. *templum ... renovatum* [Cicero, *De natura deorum* 2.23.61]; *agro ... novato* [Cicero, *De Oratore* 2.30.131]; *ager ... renovatur aratro* [Ovid, *Fasti* 1.159]; *durum renovaverat ar-vum* [Ovid, *Metamorphoses* 15.125]); Gk. *veāv* 'recultivate' (since Hesiod, *Erga* 462; unless derived from *veiós*, *veā* < **neywolā-* '[fallow] field' [cf. Russian *níva* 'field'], with secondary semantic association to *véος* and *veóω* 'renew'; cf. LXX *Jeremiah* 4.3 *veóσate ... veóματα*, which Jerome's *Vulgate* renders by *novate novale* 'restore fallows!'). The common denominator is **newo-A₁-(y-)* (cf. e. g. Sturtevant, *Comp. Gr.*² 124–6; Benveniste, *Hittite* 21, 24; Oettinger, *Stammbildung* 455–6).

A semantic antonymy of 'new' and 'old' involving **wet-* 'year' is notable in Hitt. *newa-* : *wezzapant-*, Lat. *novus* : *vetus*, OCS *novŭ* : *vetŭchŭ*, distinct from 'young : old' (Skt. *yúvan-* : *sána-*, Lat. *iūvenis* : *senex*, OIr. *óc* : *sen*, Goth. *juggs* : *sineigs*, Lith. *jáunas* : *sėnas*). Greek lacks **yuwen-* and has marginalized *έvoς* 'old', with formulaic relics like *έvη καί véā* 'old and new (moon)' (cf. Hitt. GIBIL-*as* ITU-*as* 'new moon [or: month]'). Myc. *ne-wo* (*néwos*) 'new' and *pa-*

ra-jo (*palaiós*) 'old' still refer mainly to commodities, but Gk. *véos* has shifted to mean mainly 'young', with *καίνος* prevalent for 'new, fresh' from Herodotus onward (cf. *Καινή διαθήκη* 'New Testament').

Cf. :*nauila-*, *nu*.

newalla-, niwalla-, (:)niwalli- 'guiltless, innocent', nom. sg. c. ¹*Ni-wa-al-la-a-as* (KUB XIV 1 Rs. 59 ¹*Niwallās-ma šA* ^DUTU-ŠI ^LZA-A-I-DU [= Akk. *šā'idu*] '“Innocentius”, my majesty's roving [ambassador?]' [Götze, *Madd.* 32]), :*ni-wa-al-li-is* (KUB VIII 48 I 13–14 *kinun-ma :niwall[is]* ^D*Enkidus aki* 'but now the guiltless E. is to die?' [Laroche, *RHA* 26: 18 (1968)]), acc. sg. c. [*n*]e-wa-al-la-an (KBo XXIII 74 II 1), *ni-wa-al-la-an* (KUB XIII 7 I 19–20 *nu niwallan antuhsan kunanna pais* 'he gave an innocent man to be killed'; par. KBo XVI 25 III 6 *niwa]llan*), *ni-wa-al-li-in* (KUB XIV 4 IV 19–21 *nu-wa DINGIR-LIM apūn ūl epti [...]* ... *nu-wa ammuk niwallin epti* 'you, goddess, do not seize him, ..., [but] you seize innocent me' [more context *HED* 1–2: 274; S. de Martino, *Studi e testi* 30 (1998)]), nom.-acc. sg. neut. *ni-wa-al-la-an* (KUB XXIII 115, 7 [*nu-sma*]s-san KUR.KUR.HI.A *niwallan* [sic!] *ser halzis[sa-* 'proclaim to you [viz. deities] lands without guilt' [von Schuler, *Die Kaškadäer* 160]), nom.-acc. pl. neut. *ni-wa-al-la* (KUB XXXVI 38 Rs. 10 *niwalla parkuwalla* 'guiltless pure [?]' [viz. lands?]).

In view of the "intensive" *walliwalli-* 'forceful, impetuous', the base-meaning of *newalla-*, *niwalli-* was probably "inoffensive, harmless", thence 'guiltless, innocent', in the literal sense of Lat. *in-nocent-* 'non-hurting'. While *newal(l)ant-* (q. v.) entailed straight pejoration (cf. Lat. *invalidus*), *newalla-* may have had a legal tinge similar to Lat. *insont-* 'guiltless' (cf. *sōns* 'guilty', i. e. 'true [culprit]', *sontica causa* 'valid reason' [*HED* 1–2: 291]), with the same etymon (Lat. *valē-* 'be strong' [*IEW* 1111–2]).

With the privative prefix *ne-*, *ni-* in Hittite (beside **n-* in *am(m)i-yant-*, *asiwant-*, *awiti-*) cf. Lyd. *ni-* (Gusmani, *Lyd. Wb.* 172) and South Anatolian *ni-* (Luwoid :*niwalli-*, :*niwaralli-* [q. v.], Hier. *ni-muwiza-* 'infant, child', *niwarani-* 'helpless; infant'). The variation resembles Lat. *ne-* : *in-* and Gk. *v(ε)-*, *vη-* : *ἀv-* and appears cross-Anatolian in scope, rather than a Luwian encroachment upon Hittite (as claimed by Starke, *Stammbildung* 452–3, whose strenuous

exorcism of **n-* in Luw. *āssiwant-*, Hitt. *asiwant-* 'poor' [ibid. 449–52] likewise strains credulity).

newal(l)ant-, niwallant- (c.) 'worthless, good-for-nothing, rabble, riff-raff', gen. sg. or pl. *ne-wa-la-an-ta-as* (KBo I 35, 5 *newalantas as[atar]*), *ne-wa-al-la-an-da-as* (dupl. KBo XXVI 26 II 3 [*newallandas asatar* 'digs of dregs, lowlife habitat, slum' (?)], dat.-loc. sg. *ni-wa-al-la-an-ti* (KBo XXI 13 IV 15)).

The vocabulary KBo I 35, 4 has Sum. (phonetic) *pa-ar*, Akk. *zi-du*, Hitt. *parā-kan pāuar*, ibid. 5 Sum. *pa-ri*, Akk. *bi-ir-du*, Hitt. *newalantas as[atar]*. Duplicate KBo XXVI 26 II 2 reads *pa]rā-kan pāwar*, ibid. II 3 [*newallandas asatar*]. Key to this corrupt entry are the successive Akk. *zi-du* = *šiddu* and *bi-ir-du* = *birtu*, semi-synonyms often combined in binomial pejoration as *šiddu u birtu* 'riff-raff, populace, mob, dregs of society'. Akk. *zi-du* has been misunderstood as *šītu* 'exit' (*HED* 6: 70) and mistranslated by *parā-kan pāwar* 'go forth', missing the joint effect of the somewhat pleonastic Akkadian binomial, yet rendering the remaining *birtu* by *newalantas asatar*. The latter was plausibly interpreted by Laroche (*RHA* 24: 164 [1966]) as 'den of bandits' ("repaire de brigands"), with a privative compound *ne-wal(l)ant-* 'valueless, unworthy' comparable to French *vaurien* and German *Taugenichts* 'good-for-nothing' (cf. Tischler, *IBK Sonderheft* 50: 220 [1982]). The formation recalls *newalla-* 'guiltless', *annawali-* 'equal' (*HED* 1–2: 64–5, 4: 317), perhaps also *ayawala-* (*HED* 4: 317). Cf. perhaps as antonym KBo XXVI 34 I 11 *wa-al-la-an-ti-is* 'worthy, valiant' (?) (Luwoid nom. sg. c ?).

Cf. *newalla-*.

nikna-, nekna- (also *nana-*?) (c.) 'brother' (ŠEŠ; AHU, AHI, pl. *ATHŪ(TIM)*), nom. sg. ŠEŠ-as (e. g. KUB XIX 29 IV 8 *hantezzis ŠEŠ-as* 'eldest brother' [Götze, *AM* 16]; KBo II 5 IV 16–18 *nu-za ŠEŠ-as ŠEŠ-an kattan peskit* [^Lar]as-ma-za [^Laran kattan peskit [*nu-kan* 1]-as 1-an *kuwaskit* 'brother would betray brother, friend would betray friend, and they would kill each other' [Götze, *AM* 192]), ŠEŠ (e. g. KBo V 3 IV 4 ŠEŠ LU[GAL] 'brother of the king' [Friedrich, *Staatsverträge* 2: 132]; KBo VI 26 III 49–50 [= *Code* 2: 95] *takku LŪ-as MA-HAR DAM ŠEŠ-ŠU seskizzi ŠEŠ-ŠU-ma huuiswanza hūrkil* 'if a man co-

habits with his brother's wife, and his brother [is] alive, [it is a] capital crime' [dupl. *KUB XXIX 33 III 2* šēš-as-ma-ss[i]; dupl. *KBo VI 13 III 4* šēš-as-m[a-; *KUB VIII 48 I 19* šēš-YA nakkis-mu-za šēš-YA 'my brother, dear my brother!'] [vocative; Laroche, *RHA* 26: 18 (1968)], *A-HU* (*KUB XL 76, 9* *AHU-ŠU* 'his brother'), *A-HI* (*KBo III 35 I 8* *AHI-YA* 'my brother'; *KBo III 34 III 15* *AHI LUGAL* 'brother of the king'), acc. sg. šēš-an (e. g. *KBo IV 4 II 12* šēš[-as-ma-wa-za-ka]n šēš-an kuendu 'brother shall kill brother' [Götze, *AM* 114]; *KUB XXXI 55 Vs. 16* šēš-an ^{LÜ}gainan 'brother [and] in-law'), šēš (e. g. *KUB VIII 48 I 22* nu-wa šēš-YA nakkin IGI.HI.A-waza ūL namma [ūhhi] 'I will no more see my dear brother with my eyes'), *A-HI* (e. g. *KBo III 35 I 6*), voc. sg. ne-ik-na (*KBo XX 31 Vs. 5-6* [emended from dupl. *KUB LVII 69 II 4*] anda-ma-z [AMA-KA(?)] an-nan halzissa] ū *AHI-KA nekna halzissa* 'withal call your mother "mother", and call your brother "brother"!'), šēš-ni (*KUB VIII 48 I 3* [šēš-ni-mi 'my brother!'; cf. ^{DUTU-i}ishā-mi, ^{DUTU-e}isha-mi 'sun-god, my lord!'] [*HED* 1-2: 385]), šēš (*KUB XXXVI 2 d III 42-43* kinun-ma-mu ^DNāra šēš-mi [is]tamas 'now hear me, N. my brother!') [Laroche, *RHA* 26: 35 [1968]], gen. sg. ša šēš (e. g. *KBo XXI 12, 2* GEMÉ ša šēš 'servant-girl of the brother'), šēš (e. g. *KUB XIV 10 I 9* PAN ABI-YA PAN šēš-YA 'in the time of my father and of my brother' [Götze, *KIF* 206]), *A-HI* (*KUB XIV 12 Vs. 3* PAN ABI-YA PAN AHI-YA-ya [Götze, *KIF* 236]), dat.-loc. sg. šēš-ni (*KUB XXIV 8 IV 8-9* [^{LÜ}HUL-as šēš-as NÍG.SI.SÁ šēš-ni mem[iskiuwan] [d]āis 'Brother Bad to Brother Righteous began to speak' [Siegelová, *Appu-Hedammu* 12]; *KBo V 2 II 59* ša ^DIM šēš-ni 'to the storm-god's brother'; *VBoT* 120 II 9-10 āssiyanti šēš-ni ^DISTAR-is wekta 'I. asked for the beloved brother' [Haas - Thiel, *Ritualet* 140; *CHS* 1.5.1: 133]; *KBo V 3 III 65-66* ANA ^IMariya-ya-kan DUMU.SAL-KA arha dā n-an šēš-ni pāi 'take your daughter away from M. and give her to the brother' [Friedrich, *Staatsverträge* 2: 128]), šēš-i (*KBo XXVI 85, 4* šēš-i-s[si] 'to his brother'), ANA (...) šēš (*KUB VIII 48 I 19* ANA šēš-YA-mu-kan parkiyanuwanzi namma 'will they henceforth bar me from my brother?'; *KUB XXXVI 2 d III 35-36* nu-tta uddār kue tem[i n-a]t it ANA ^DNāra ^DNapsāra šēš-mi memi 'what words I speak to you, go say them to N. [and] N. my brother!'; passim in Mašat letters, e. g. *Mašat* 75/40 Rs. 14-16 ANA ... šēš.DUG.GA-YA ... UMMA šēš-KA-MA 'to my dear brother ... thus ... your brother' [Alp, *HBM* 124]), šēš (*KUB XXIV 8 IV 4* [^{LÜ}HUL-as šēš-as NÍG.SI.SÁ šēš-si mem[- 'Brother Bad to his brother Righteous [began to] speak' [cf.

ibid. IV 8-9 above)), nom. pl. šēš.MEŠ-is (*KUB XXXVI 106 Rs. 8* [OHitt.]) [^{LÜ}ares šēš.MEŠ-is ^{LÜ}kāses 'friends, brothers, sisters' husbands' [*HED* 4: 288]), šēš.MEŠ-us (*KUB XXVI 1 III 58-59* ANA ^DUTU-ŠI-ya šēš.MEŠ-ŠU maiqqaus parā šēš.MEŠ-uss-a-mu meqqaēs 'my majesty has many brothers, and I have many "side-brothers"' [*HED* 6: 121]), šēš.MEŠ (e. g. *KUB XXXVI 109, 8* šēš.MEŠ-ŠU ^{LÜ}MEŠ-gainas-sis 'his brothers [and] his in-laws' [Carruba, *SMEA* 14: 89 (1971)]; *KUB XXVI 12 I 12-13* šēš.MEŠ ^DUTU-ŠI-ya kuyēs iŠTU SAL-LUGAL hassantes 'brothers of his majesty who [were] born of the queen' [cf. *ibid.* I 22-23 šēš ^DUTU-ŠI hassanza na[sm]a DU[MU] ^{SAL}NAPTARI kuiski 'brother of his majesty, whether born (viz. of the queen) or some son of a mistress' [von Schuler, *Dienstanweisungen* 23]), *AT-HU-TIM* (*KUB XXIV 7 I 30-31* ^{LÜ}MEŠ ATHUTIM[-ma] kururiyahhir 'brothers have become enemies' [Güterbock, *JAOS* 103: 156 (1983)]), *AT-HU-U-TIM* (*KBo VI 26 III 45-46* [= *Code* 2: 94] takku arauwannin ATHUTIM seskanzi ūL haratar 'if brothers cohabit with a freewoman, no offense'), *AT-HU-Ū* (dupl. *KUB XXIX 36 Rs. 5* [OHitt.] takku arauwaniyas katta ATHU seskanzi ...).

nika-, neka-, nega- (c.) 'sister' (NIN; AHATU), nom. sg. NIN (e. g. *KUB XXI 38 Vs. 7* [šēš-YA-ma-mu kuit kisan TAŠPUR NIN-ya-wa-mu iŠPUR 'whereas you my brother wrote to me thus: "My sister wrote to me ..." [R. Stefanini, *Atti ... La Colombaria* 29: 5 (1964)]; *KBo XXXIX 8 IV 33-34* mān-kan ABU DUMU-RU-ya nasma MUDU DAM-ZU-ya nassu-ma šēš NIN-ya hallūwanzi 'if father and son, or man and his wife, or brother and sister quarrel'; similarly *KUB XII 34 I 2-4* [L. Rost, *MIO* 1: 366, 348 (1953)]; *KBo VII 28, 19-21* ABU-ŠU AMA-ŠU šēš-ŠU NIN-ZU ^{LÜ}gainas-sis ^{LÜ}ares-sis 'his father, his mother, his brother, his sister, his in-laws, his friends' [*HED* 4: 296]; *KUB XXIII 68 Vs. 23* nasma-as antuhsi ABU-ŠU AMA-ŠU šēš-ŠU NIN-š[Ū (sic, pro NIN-ZU) n]asma DUMU-ŠU ^{LÜ}gaenas['or be he/she a person's father, mother, brother, sister, or his son [or] in-law' [A. Kempinski and S. Košak, *Die Welt des Orients* 5: 194 (1970)]), acc. sg. ne-ga-an (*KUB XXI 74 II 15* negan tānn[a 'to take the sister' [Puhvel, *KZ* 92: 102 (1978) = *Analecta Indoeuropaea* 393 (1981)]), ne-ka-an (*KBo VI 26 IV 25-27* [= *Code* 200A] takku arnuwalan [kuiski] katta seskizzi annassan nek[assann-a wenzī] ūL haratar 'if someone cohabits with a deportee [and] rapes her mother and sister, no offense'), NIN (e. g. *KUB XXIII 1 II 2-3* [nu-]ddu-za ^{LÜ}HADĀNU DÜ-nun nu-tta NIN-YA DAM-an[ni] pihhun 'I have made you my brother-in-law, I have given you my sister in marriage' [Kühne -

Otten, *Šaušgamuwa* 8]; *KBo* III 1 II 9–10 [OHitt.] ¹*Telipinuss-a-z* ^{SAL}*Istapariyan hantezziyan NIN-ZU harta* ‘T. had [as wife] I., his eldest sister’ [I. Hoffmann, *Der Erlass Telipinus* 26 (1984)]; *KBo* XIX 44 Rs. 16 *NIN-ZU ku[it ha]rsi*; dupl. *KBo* V 3 III 27 *NIN-[ZU ku]it harsi* ‘because you have his (sic, pro ‘her’) sister [viz. in marriage]; ibid. III 29–30 *ŠEŠ-[ŠU] NIN-ZU* ^{SAL}*ānninniyamin ŪL dāi* ‘a brother does not take his sister [or] female cousin; it is illegal’; ibid. III 33 [emended from dupl. *KBo* XIX 44 Rs. 21] *ŠEŠ-ŠU-za NIN-ŠU* (sic, pro *NIN-ZU*) ^{SAL}*ānninniyamin daska[nzi-pat]* ‘they very much take a brother’s sister [or] female cousin’ [Friedrich, *Staatsverträge* 2: 124–6]; *KBo* XII 115 Rs. 2–3 [emended from dupl. *IBoT* II 117 IV 2–3] *mān UKÙ-as hu[rkil iyazi] nu-za DUMU.SAL-ŠU NI[N-ŠU* (sic) *AMA-ŠU dāi* ‘if a man incriminates himself by taking his daughter, sister, [or] mother’; *KUB* XIII 4 I 30–31 *nasma-an-zan-kan DAM-ŠU DUMU.MEŠ-[Š]U ŠEŠ-ŠU NIN-ŠU* (sic) ^{LÜ}*kainas MĀŠ-ŠU nassu ĩr-Š[U] nasma GEMĒ-ŠU-as [IŠA]BAT (?)* ‘or they seize (?) him, his wife, his children, his brother, his sister, his inlaws, and his servants, whether male or female’ [Sturtevant, *JAOS* 54: 366 (1934)], *A-HA-AT (KUB XXIX 34 IV 17–18 [= Code 2: 92] takku LÚ-as DAM-ZU aki AHA[ZA (= ahat-sa) dāi] ŪL haratar* ‘if a man’s wife dies [and] he takes her sister, no offense’), gen. sg. *NIN-as* (*KBo* III 1 II 46 [OHitt.] *namma kuisa LUGAL-us kisari nu ŠEŠ-as NIN-as idalu sanahzi* ‘furthermore whoever becomes king and seeks the bad of brother [or] sister’), *ša* (...) *NIN* (*KBo* XIII 29 II 7–8 *nu arahza kuiski ša ŠEŠ-ŠU NIN-ŠU* (= *ahati-šu*) *hassann[as-sas ...] epzi* ‘outside someone will seize the ... of his brother, his sister, his family’ [Riemschneider, *Omentexte* 40]; *KUB* XIII 20 I 32 *ša ŠEŠ-ŠU NIN-ŠU* [context *HED* 4: 13]), *NIN* (e. g. *KUB* XXI 1 I 34–36 *ANA ABI-YA-ma-as* ¹*Mursi-DINGIR-LIM ... DUMU NIN-ŠU ANA* ^{DUTU-ŠI}*ma-as ānninniyamis* ‘to my father M. he [was] his sisters son, but to my majesty he [is] a cousin’ [Friedrich, *Staatsverträge* 2: 72]), dat.-loc. sg. *NIN-i* (*KBo* VI 26 III 53 [= *Code* 2: 95] *ta anni-ssi nasma NIN-i-ssi salīga* ‘[if] he has intercourse with her mother or sister’; dupl. *KUB* XXIX 35 IV 11 [OHitt.] *n[asma NIN-i-ssi-y[a] s[al]īg[a]*; dupl. *KUB* XXIX 37 IV 4 *na[s]ma NIN-i-ssi salīga*), *ANA* (...) *NIN* (*KUB* XIII 2 III 25–26 *ANA BELI-ma-at-san le iezzi ANA ŠEŠ-YA-at-zan NIN-ŠU* (= *ahati-šu*) ^{LÜ}*ari-si-ya le iyazi* ‘he shall not render it [viz. judgment] in favor of a lord, he shall not render it in favor of his brother, sister, or friend’ [von Schuler, *Dienstanweisungen* 48; Daddi, *Vincolo* 152–4]), nom. pl. *NIN.MEŠ-us* (*KUB* I 16 II 11 *ŠEŠ.MEŠ-us NIN.MEŠ-us* [matching

ibid. I 10–11 [Akk.] *ahhu-šu u ahhatu-šu awāti kaššāti ittanabbahu-šu-mma* ‘his brothers and sisters would utter [*abāhu*] chill words to him’ [cf. ibid. I 20 *awat AMA-šu ahhi šu u NIN.MEŠ-šu* ‘word of his mother, his brothers and sisters’; Sommer, *HAB* 2–3]), *NIN.MEŠ* (*KBo* V 3 III 25–26 *namma-tta* ^{DUTU-ŠI}*kuin kūn NIN-YA ANA DAM-U[TTI-K]A ADDIN nu-ssi NIN.MEŠ-ŠU ... meqqaēs asanzi* ‘furthermore, this sister of mine whom I the king gave you in marriage, has many sisters’; *KUB* XIX 26 IV 1–3 *nu-s[si] mān ŠEŠ-ŠU NIN-ŠU menah-ha[nda] idālawēssanzi nu-ssi ITT[I LUGAL.GAL] ŠEŠ.MEŠ-ŠU NIN.MEŠ-ŠU DINAM hannandu* ‘if his brother [and] sister turn inimical towards him, let his brothers [and] sisters have his case adjudicated by the king’ [Goetze, *Kizzuwatna* 15 (1940)]), acc. pl. *ni-ku-us, ni-e-ku-us* (*KBo* XXII 2 Vs. 18–19 [OHitt.] *hante]zzias DUMU.MEŠ nikus-⟨s⟩mus natta ganessir appizziyas-a-ssan [... k]ūs-za neku⟨s⟩-summus daske-weni* ‘the older sons did not recognize their sisters, but the youngest [asked:] “Should we be taking these our sisters?”’ [Otten, *Altheth. Erzählung* 6, 35–6]), gen. pl. *NIN.MEŠ-n(a)* (*KBo* III 1 II 50 [OHitt.] *ŠEŠ.MEŠ-n-a NIN.MEŠ-n-a istarna* ‘among brothers and sisters’), dat.-loc. pl. *ne-ga-as* (*KBo* II 28 II 7–8 *LUGAL-us ANA DAM-ŠU negas-sass-a ūtten azzikatten akkuskatten* ‘the king to his wife and his sisters: “Go, eat [and] drink!”’ [Laroche, *Festschrift H. Otten* 186 (1973)]), instr. pl. *QADU DAM.MEŠ* (*KBo* V 3 IV 37 *QADU DAM.MEŠ-KUNU DUMU.MEŠ-K[UNU ŠEŠ.]MEŠ-KUNU NIN.MEŠ-KUNU* ‘along with your wives, your children, your brothers, your sisters’).

pappan(n)ikna- (c.) ‘paternal brother’ (Gk. *ὀπάτρος, ὁμοπάτρος*), pendant to *pappanika-* ‘paternal sister’ (below) and *annaneka-* ‘uterine sister’ (*HED* 1–2: 58–9, 3: 444), nom. pl. *pa-ap-pa-ni-ik-ni-es* (*KUB* XXIX 1 III 49 *nu-zan pappaniknes esantari* ‘the paternal brothers are seated’ [M. Marazzi, *Vicino Oriente* 5: 158 (1982); M. F. Carini, *Athenaeum* 60: 500 (1982)]), *pa-ap-pa-an-ni-ik-ni-es* (*VBoT* 58 I 36–37 *nu-wa* ^D*Hasammilias ŠEŠ.MEŠ-ŠU [pappa]n-niknes nu-wa apūs hahhimas ŪL IŠBAT* ‘Hasammilis’ brothers had the same father; them Withering did not seize’ [Laroche, *RHA* 23: 84 (1965)]), *pa-ap-pa-ŠEŠ.MEŠ* (*KBo* XXII 178 II 4–7 *aras ar[an ŪL kan]ēszi annanik[es ŪL kan]ēssanzi pappā-ŠE[Š.MEŠ ŪL kan]ēssanzi annas-za DUMU-a[n-sin ŪL k]anēszi* ‘one does not recognize the other, uterine sisters do not recognize, paternal brothers do not recognize, a mother does not recognize her child’).

pappanika- (c.) ‘paternal sister’, nom. pl. *pap-pa-s-ni-ku-us* (*KUB* LVII 79 Vs. 39–40 ^{LÜ}*MEŠ* ^{kainus-san} ^E*pulli sessanzi pappanikus-san*

LÚ.MEŠ^{GURUŠ-us} 'sons-in-law sleep in the pulla-house, daughters of the paterfamilias [and] young men ...' [Ünal, *Hantitassu* 91–2]); apparently the normally logographic PAP = PA₅ sign in rare phonetic usage.

ŠEŠ-*ahh*- 'make into a brother', 1 sg. pret. act. ŠEŠ-*ah-hu-un* (KUB XIX 55 Vs. 10 *nu-ddu-za* ŠEŠ-*ahh*[un 'I made you my brother' [Sommer, *AU* 198]).

ŠEŠ-*tar* (n.) 'brotherhood' (ŠEŠ-*UTTU* = Akk. *ahhūtu*), nom.-acc. sg. ŠEŠ-*tar*, ŠEŠ-*UTTA* (KUB XXIII 102 I 4–18 *nu-za* LUGAL.GAL (5) *kistat* ŠEŠ-*UTTA-ma* Û ŠA^{HUR.SAG} *Ammana* (6) *uwauwar* *kuit* *namma* *memiskisi* (7) *kuitt-at* ŠEŠ-*UTTA* *n-at* *kuit-ma* (8) ŠA^{HUR.SAG} *Ammana* *uwauwar* (9) ŠEŠ-*tar-ta* *kuedani* *memini* *hatrāmi* (10) ŠEŠ-*tar* *kuis* *kuedani* *hatreskizzi* (11) *nu-kan* ÛL *āssiyantes* *kuyēs* (12) *nu* 1-as 1-*edani* ŠEŠ-*tar* *hatreskizzi* (13) *tuk-ma* ŠEŠ-*tar* *kuwatta* *ser* (14) [h]at-*rāmi* *zik-za-kan* *ammugq-a* (15) 1-*edani* AMA-ni *hassantes* (16) [ABU-YA] ABA ABI-YA-ya GIM-an ANA LUGAL KUR^{URU} *Assur* (17) [ŠEŠ-*tar*] ÛL *hatreskir* *ziqq-a-mu* (18) [QATAMMA ŠEŠ-*tar*] LUGAL.GAL-*UTTA-ya* *le* *hatreskisi* 'You have become a Great King? What you further keep saying about brotherhood and seeing Mount Amanus, what is this "brotherhood" and what is this "seeing of Mount Amanus"? For what reason should I address you as "brother"? Who addresses whom as "brother"? Those who do not get along, do they address each other as "brother"? Wherefore should I address you as "brother"? Were you and I born of the same mother? As my father and grandfather would not address the king of Assyria as "brother", don't you either keep addressing me as "brother" and styling yourself "Great King"! [Muwatallis II or Hattusilis III to Adadnirari I; Hagenbuchner, *Korrespondenz* 2: 260–1]; KBo XIII 56, 3 [sal]li *taksul* *salli* ŠEŠ-*tar* 'great peace, great brotherhood', dat.-loc. sg. ŠEŠ-an-ni (KUB XIX 20 Rs. 28 š]EŠ-*anni-ma* *hatrāsi* 'you write "in brotherhood"; cf. ibid. Rs. 30 ŠEŠ-*tar* *hatreskimi* 'I address you as Brother' [Suppiluliumas I to Pharaoh; Hagenbuchner, *Korrespondenz* 2: 305–6]; KBo XXI 48 Vs. 15 t]uel *aras-tas* ŠEŠ-*anni* ['of your friend, for brotherhood' [?]; cf. ŠEŠ-*anni* NIN-i 'for [mutual] brother-sisterhood' sub NIN-*tar* below).

NIN-*tar* (n.) 'sisterhood', nom.-acc. sg. NIN-*tar* (KUB XXI 38 Vs. 38 ŠEŠ-YA-*ma-mu-za* NIN-*tar* *nakkiyatar* ZI-ni-pat EGIR-pa['my brother [has put?] my eminent sisterhood [hendiadys!] in the back of his mind' [R. Stefanini, *Atti La Colombaria* 29: 10 (1964)], dat.-loc. sg. NIN-ni (ibid. Vs. 53–54 ŠEŠ-YA-*ma-at-kan* ÛL *ammel* ŠEŠ-*anni*

NIN-ni *nakkiyanni* *iyat* 'has not my brother done it for my [= our?] worthy brother-sisterhood?').

Luw. **nana*-, **nani*- 'brother', *nāni*(*ya*)- 'brotherly', **nanasri*- 'sister', *nānasri*(*ya*)- 'sisterly', nom.-acc. sg. neut. *na-a-ni-ya-an* (KUB XXXV 51 II 26 [Starke, *KLTU* 176]), ŠEŠ-*ya-an*, NIN-*ya-an* (KUB XXXV 45 II 2–3 AMA-*yan* *tātiyan* ŠEŠ-*yan* NIN-*yan* *ir-yan* GEMÉ-*yan* [Starke, *KLTU* 151]; KBo XXIX 11 II 9 ŠEŠ-*yan* NIN-*yan* [Starke, *KLTU* 160]), ŠEŠ-an NIN-an (KUB XXXV 21 Vs. 22 [Starke, *KLTU* 88]; KUB XXXV 43 II 6 [Starke, *KLTU* 143]), nom.-acc. pl. neut. *na-a-ni-e-ya* *na-a-na-as-ri*-[*e-ya* (KUB XXXV 39 I 28–29 'sibling matters, ἀδελφικά [Starke, *KLTU* 112]), instr. sg. *na-a-ni-ya-t[i]* (KBo IX 141 I 4; cf. ibid. I 3 *hūhati* 'grandfather' [Starke, *KLTU* 126]); *na-a-na-hi*['brotherhood' (KBo XXIX 24, 6 [Starke, *KLTU* 200]; cf. Hitt. ŠEŠ-*tar*).

Hier. *nanasri*- 'sister' (Maraş 6.1; Meriggi, *Manuale* II, 2 a serie 87 [1975]; Hawkins, *Corpus of Hieroglyphic Luwian Inscriptions* 1: 278 [2000]).

Lyc. *nēni*- 'brother', nom. sg. *nēni* (TLy 78.4), dat. pl. *nēne* (TLy 8.2–3 *se ne* *piyetē nēne ehbije se tuhe* 'and he gave it to his brothers and nephews'; TLy 89.1 *nēne ehbije*); *epñnēni*- 'younger brother' (*epñ* = Hitt. *appan* [cf. *appizzis* ŠEŠ-as 'youngest brother' vs. *han-tezzis* ŠEŠ-as 'eldest brother']), dat. sg. *epñnēni* (TLy 37.4 *epñnēni ehibi* 'for his younger brother' [Laroche, *BSL* 53.1: 192–3 (1957–8), *Fouilles de Xanthos* 5: 125–6 (1974)]); *neri*- 'sister', acc. sg. *neri* (TLy 103.2), dat.-loc. pl. *nere* (TLy 48.2–3 *hrppi nere se tuhe* 'for sisters and nieces'; *neri* < **nenehri* < **nanasri*- [cf. e. g. Carruba, *Parola del Passato* 24: 269–72, 277 (1969), *Die Sprache* 24: 169 (1978)]).

Nana-, *Nani*- is plentiful in Anatolian anthroponymy: e. g. Luwoid *Huhanani*, *Maddunāni* (HED 6: 101); *Nana*-LÚ, Lyc. *errñme-nēni* (TLy 121), *Ερμενηννις*, *Αρμουνανις*, *Τεδιννηνις*, *Ναννηρις*, *Lyd. Nannaš Bakivalis* = *Ναννας Διονυσικλεος* (cf. e. g. Laroche, *Noms* 326; Houwink Ten Cate, *LPG* 142–4; L. Zgusta, *Kleinasiatische Personennamen* 346–54, 508 [1964], *Anatolische Personennamensippen* 58–61 [1964]).

Of the large bibliography (cf. Tischler, *Glossar* N 297–302) note Goetze, *Arch. Or.* 17.1: 289–90 (1949); Neumann, *Gedenkschrift für H. Güntert* 279–83 (*IBS* 12, 1974), *KZ* 104: 63–6 (1991) = *Kleine Schriften* 105–8 (1994), *Die Sprache* 38: 1–13 (1996); H. A. Hoffner, *Studies in Memory of A. Sachs* 194–7 (1988); C. Watkins,

Festschrift für K. Strunk 357–61 (IBS 83, 1995); M. Ofitsch, in *Sprache und Kultur der Indogermanen* 425–7 (IBS 93, 1998).

The babytalk vocable *nana*, common in Anatolian onomastics (cf. Tischler, *Glossar* N 269–71) and occurring in many languages (cf. Skt. *nanā* ‘momma’, Estonian *nänn* ‘mother’s breast’, Russian *njanja* ‘nurse’, Gk. *vávva* ‘aunt’, *vénvos* ‘uncle’, Lat. *nonna* ‘nun’, *nonnus* ‘monk’ [cf. Italian *Sor/Fra Angelicalo* beside *Papa* ‘pope’]), denoted in South Anatolian a sibling relationship; cf. Luwoid *an(n)iyami-* (HED 1–2: 71–2) < **anni-naniya-mi-* ‘mother’s brother’s child, cousin’ (haplology of the type of Lat. *equirria* < **equi-curria* ‘horserace’).

The discovery of Hitt. *nikna-* ‘brother’ beside *nika-* ‘sister’ led to widespread discarding of a presumed Hitt. **nana-* ‘brother’ (as in e. g. *šeš-ni*) and even a postulation of Pan-Anatolian **nekna-*, **nega-*, from which Southern **nanali-* and **niya-* (alleged in **anni-niya-mi-*) respectively were phonetically derived (loss of guttural), sometimes coupled with the outlandish notion of a suffixed “sister-man” derivation of *nekna-* from *nega-* (e. g. CHD L-M-N 431; H. Eichner, *Die Sprache* 34: 383 [1988–90]: “thygatrifocal”; C. Watkins 1995: 358–9).

In view of the millennial preponderance of babytalk kinship terms in Anatolia (*atta-*, *pappa-*, *tati-*, *anna-*, Phrygian *Papas* and *Nana*) it is probable that **nana-* supplanted the outcomes of IE **bhrāter-* and **swesor-* alike and at large, and that Hitt. *nikna-* and *nika-* were further alternative and specific surrogates.

Besides babytalk there is other replacement for sibling terms, e. g. Hom. *κασίγνητος* or *ἀδελφεός* (cf. Skt. *ságarbhya-* ‘ὁμόδελφος, ὁμομήτριος, ὁμογάστριος’) marginalizing *φρᾶτήρ* and *ἑορ*. Neumann (1991: 63–4) convincingly interpreted *nikna-* as **ni-ĝnE₂-ó-* ‘inborn’, similar in formation to Goth. *(ga)nīþjis* ‘συγγενής, kindred’, OIr. *ingen*, Ogam *inigena* < **eni-genā* ‘daughter’ (replacing a cognate of Gaulish *duxtir*, even as Welsh substituted *merch*), Gk. *νεογνός* ‘newborn’. A parallel to such an inherited epithet for ‘sibling’ is present in Ibero-Latin, which ousted *frāter* but perpetuated in Spanish *hermano* ‘brother’, *hermana* ‘sister’ < Lat. (*frāter*) *germānus*, (*soror*) *germāna* (cf. *germen* < **ĝenmen* ‘seed’, Skt. *jánman-* ‘birth’; see also Neumann 1996: 9).

In common-gender South Anatolian, derivational feminine marking of ‘sister’ is seen in **nanasri-*, corresponding to Hitt. *-sara-*. Neumann (1974: 281) suggested for Hittite a derivative **naniga-*

(**nana-* + *-ika-* [feminizing suffix]). An outcome *nika-* would be due not to “aphaeretic truncation” but to abstraction from **anna-nan-ikes* ‘maternal sisters’ haplogically yielding *annanikes* and leading to *pappanikes* ‘paternal sisters’ paralleling *pappaniknes* ‘paternal brothers’. If the “Cappadocian” women’s names in *-niga-* (*Hasusar-niga-*, *Saptamaniga-* [Laroche, *Noms* 306–9]), which stretch to Nuzi and Alalah, really are of Hittite origin, the same haplology would apply. The chance external similarity of *nikna-* and *nika-* was apparently cemented by their semantic complementarity, perhaps to the detriment of a competing **nana-*: **nanika-*; *pappaniknes* itself may have overtaken **pappananes*, with or without a Luwian parallel **tatinani-* (weakly supported by later anthroponymic *Τεδενηνις* which rather recalls Hom. *πατροκασίγνητος* or Gk. *πατραδελφεός* ‘father’s brother’). Men’s names ¹*Pāpanikri*, ¹*Pāpanikki* (KBo XXIII 53, 4), like ¹*Nikri*-^D*U-upas* (KUB XLII 84, 14), *Nikritešup*, *Nikirtešup* (Nuzi) are Hurrian and irrelevant.

:nikrani- (c.) ‘underlay, pad’ (vel sim.), acc. sg. *:ni-ik-ra-ni-in* (KUB X 91 III 13–14 EGIR-ŠU *zanzapussin* KÜ.BABBAR GEŠTIN *sunnanzi kattān-si :nikranin* ŠA SĠG *iyanzi n-asta zanzapussin ser tiyanzi* ‘thereupon they fill a silver z. with wine, make an underlay of wool for it, and set the z. on top’).

zanzapussi- may have been an ornithomorphic vessel; cf. *zi(n)zapus(si)-*, Luwoid adjective of the bird name *zinzapu-* (Hurr. ‘dove’ according to Laroche, *JCS* 6: 117 [1952]). Its (nest-shaped?) wool-pad *:nikrani-*, Luwoid but of Hurrian provenance, externally resembles *nikri-* in Hurroid anthroponymy (*Pāpanikri*, *Nikritešub* [Laroche, *Noms* nr. 933, *Glossaire* 183]). Of uncertain relevance KBo XXXII 11 I 3 (Hurr.) *ni-ik-ri e-še-ne-e-bi* (Neu, *Epos der Freilassung* 31, 36–7), KBo XXXII 13 I 12–13 (Hurr.) *ne-ik-ri e-še-ni-we*, matching *ibid.* II 14 (Hitt.) *taknās hattalwas* ‘at the earth’s locks’, i. e. ‘at hell’s gate’ (HED 4: 329; Neu, *Epos der Freilassung* 252). Possibly Hurrian referred to the chthonian region as ‘underside of the earth’, with a nonliteral rendering in Hittite.

niniyal- (n.), **niniyal(l)a-** (c.) ‘cradle’, nom.-acc. sg. (?) ^{GIS}*ni-ni-ya-al* (KUB LVIII 82 II 22), dat.-loc. sg. *ni-ni-ya-al-li* (KUB XXXV 89, 20 D]UMU-as INA ^{GIS}*niniyalli kitta* ‘the child lies in the cradle’)

[Starke, *KLTU* 228]), dat.-loc. pl. *ni-ni-ya-la-as* (*KBo* XII 112 Vs. 7] *anda* ^{GIŠ}*niniyalas hamanki* 'onto the cradle[s] she binds' [Beckman, *Birth Rituals* 66]).

Interpreted as 'cradle' since Otten, *KUB* XXXV: III. Neumann (*Untersuchungen* 85) assumed a Hittite reduplicate **niniya-* of *nai-/niya-*, comparing *lahuwāi- : leluwāi-* 'pour', thus 'turn intensively, rock, sway' (cf. *piran arha nāis* 'swung to and fro'). Such a reduplicate verb looks Luwoid, as does the stem *niniyal-* (Starke, *Stamm-bildung* 330–4; cf. Rieken, *Stamm-bildung* 448); hence *niniyal(l)a-* may be a Hittite thematization of Luw. **niniyal-* (cf. the "participial" *niniyamali-* [s. v.]), to match common formations such as *appala-*, *ardala-*, *hattalla-* (which need not be caught up in Starke's Pan-Luwian sweep; besides, Hittite itself has nouns like *ishial-*, *memal-*).

niniyami- (c.), nom. sg. c. *ni-ni-ya-mi-is* (*KUB* XXXV 146 II 7 ^{NINDA}*niniyamis* ^{NINDA}*harnantassis*; ibid. II 12 *nu-za* ^{NINDA}*niniyamin dandu* 'let them take n.!' [Starke, *KLTU* 268]).

Next to *harnant-assi-* 'leavened bread' (*HED* 3: 173) with Luwoid appurtenance suffix, *niniyami-* is a parallel artonym with participial suffix *-mali-*, from a Luwian reduplicate *nini-* (beside *nana-*) related to Hitt. *nai-/niya-*. From the verbal meaning something like 'turn-over, (bread)roll' seems probable.

nini(n)k- 'move, stir, start, shake, soak; engage, access; rally, round up, levy, mobilize' (resembling in usage Akk. *dekū* 'stir, raise, rouse, incite, levy' [cf. Sommer, *Heth. II* 39], *namāsu* 'move, start, get going'), 1 sg. pres. act. *ni-ni-ik-mi* (*KUB* XXXVI 35 I 3–4 [emended from ibid. I 14] *ammedaza-ma-wa-tta* GÍR (?).TUR-az *hattarāmi* [... -] *ma-wa-tta anda ninikmi* 'with my stiletto (?) I shall prick you and rouse you within' [cf. for context *HED* 3: 14, 263]; *KBo* XVIII 81 l. R.), 2 sg. pres. act. *ni-ni-ik-si* (*KBo* XVIII 36 Vs. 17] *anda niniksi*; cf. ibid. 7] *QATAMMA ninik*[(?) [Hagenbuchner, *Korrespondenz* 2: 128–9]), 2 sg. pres. midd. *ne-ni-ik-ta-ti*, *ne-ni-ik-ta-ri* (*KBo* X 12 II 21–23 *nu* [m]ān *zik* ¹*Aziras* [IŠTU ER]N.MEŠ ANŠU.KUR.RA.MEŠ *saku-wassarit zi-nit* [ŪL n]eniktati; ibid. II 29–30 [nu mā]n ¹*Aziras* [saku-w]assarit *zi-nit* [IŠTU ER]N.M]EŠ ANŠU.KUR.RA.MEŠ ŪL *neniktari* 'if you A. do not with true spirit move with troops and chariotry' [H. Frey-dank, *MIO* 7: 361, 374 (1960)]; par. *KBo* I 4 II 17–18 [Akk.] *šum-*

ma ¹*Te-it-te iš-tu* ERÍN.MEŠ-šu ^{GIŠ}GIGIR.MEŠ-šu *i-na šā-šu* [cf. ibid. II 19 and 23 *i-na kul šā-šu* *ú-ul i-na-muš* 'if T. with his troops and chariots does not wholeheartedly move'), 3 sg. pres. act. *ni-ni-ik-zi* (*KUB* VIII 28 Rs. 13–14 ^D[*Ningas*] *ninikzi* 'earthquake shakes', ibid. Vs. 14 ^D*Ningas nini*[kzi, ibid. Vs. 7, 10, 17 ^D*Ningas ni*[nikzi, matching *KUB* XXXVII 163 [Akk.] passim *ri-i-bu i-ru-ub* 'quake shakes' [rābu 'to quake'; Riemschneider, *Omentexte* 94, 132–3, 246]; *KBo* XXXI 12, 6] ^DŠUR-as *ninikz*[i 'rainstorm soaks' [Dardano, *Tontafel-kataloge* 262; ibid. 152, II 1 ^DNi]ngas *ninikz*[i; cf. ^DŠUR-ga-as sub verbal noun *nininkuwar* below]; *KUB* LVIII 48 IV 7–8 LUGAL-i *menahhanda* SAG.DU-ŠU *ninikzi* 'confronting the king [he] shakes his head' [Hout, *JNES* 50: 194 (1991)]; *KBo* XVII 62 + 63 IV 7–12 ^{NA4}hekur[-wa-kan mahhan] *huwanza he*[uss]-a *pedi ŪL n*[ininkanzi] ... *nu*[-ssi-kan ...] *idālauwanza uddananza pedi* QATAMMA[A le] *ninikzi* ... *n-at uktūri TI-an ēstu* 'even as wind and rain do not shake in place a rock sanctuary, even so let not an evil matter shake in place his ..., and may it survive steady' [Beckman, *Birth Rituals* 34]; *KUB* XXIV 13 I 19–20 [n]u ^{DUG}KUKUB A *suppi pidi ninikzi n-a*[t ...] *karapzi* 'she shakes in place a jar of holy water and lifts it' [Haas – Thiel, *Rituale* 102; *CHS* 1.5.1: 107–8]; 299/1986 III 44–46 *nu-kan mān* AWAT NARARI *kuwapi sarā isparzazi nu-kan IŠTU KUR* ^{URU} ^{ID}Hūlaya NA-RARU *arha le kuiski ninikzi* 'if ever a question of auxiliaries comes up, let nobody levy auxiliaries from the H. riverland' [Otten, *Bronzetafel* 22]; *KUB* L 79 Vs. 9 *nu ZAG-TUM [= PĀTUM] ninikzi* 'he levies the border[land]'; *KUB* XIX 13 I 27–28 [¹Pitag]gatallis-ma-za ^{URU}S[a- ...] *ninikzi* 'P. mobilizes S.' [Güterbock, *JCS* 10: 109 (1956)]; *KBo* XI 14 IV 19 *n-at namma ŪL kuiski ninikzi* 'nobody accesses it [viz. sealed building] further' [cf. dupl. *KUB* XLIII 57 IV 17 *n-at namma ŪL kuiski kinuzi* 'nobody opens it further'; same alternation *ninik-*: *kinu-* sub 3 sg. imp. midd. *niniktari* below; Ūnal, *Hantitassu* 25, 78]; *KUB* XIII 2 III 17–18 DINGIR.MEŠ-ya *kuwapi ēssanzi nu PANI DINGIR.MEŠ le kuiski ninikzi INA É.EZEN-ya le kuiski ninikzi* 'when they worship the deities, nobody shall act up in front of the deities, and nobody shall act up in the festival house' [Daddi, *Vincolo* 150]), 3 sg. pres. midd. *ni-ni-ik-ta-ri* (dupl. *KUB* XXXI 86 IV 1–3 verbatim, except *niniktari* ... *niniktari*; *KUB* XIII 4 III 36–39 *nikzi* ... *niniktari nu hallūwain iyāzi* 'gets drunk ... acts up and starts a brawl' [context s. v. *ni(n)k-*, 3 sg. pres. act.]; *IBOT* IV 14 Rs. 2–5 + *KBo* XXIV 4 Rs. (!) 7–10 [k]āsa-wa ša LUGAL *lingain hurdāin* [ē]sh[ar] ēshahru *tarmānun nu-wa*[r]-at-kan UGU *le uizzi pidi-*

[s]si-ya-war-at-kan le niniktari 'lo, I have nailed the king's perjury, curse, blood, and tears; may they not come up and may they not stir in place!'; ibid. *KBo* XXIV 4 Rs. 14 nu-war-at-kan pidi le nini[ktari]; *KBo* V 4 Rs. 43–44, *KUB* XXI 1 III 46–47 nu mān LÚ-KÚR kuiski ninktari n-as apedas ANA ZAG.HI.A GUL-ahhuwanzi paizzi 'if some enemy mobilizes and goes to strike at those territories' [Friedrich, *Staatsverträge* 1: 66, 2: 72–4]; *KUB* XXIV 14 IV r. K. 17–18 pidi duwan duwann-a le nini(k)tari 'in place he (?) shall not move to and fro' [Laroche, *JKF* 1: 175 (1950)];]niniktari [Güterbock, in *Florilegium Anatolicum* 142 (1979, tablet line 24)], 1 pl. pres. act. ni-ni-in-ku-u-e-ni (*KUB* I 6 III 43–44 [nu-nna]s apez inim-za HUL-lu UL nininkuveni 'by that matter will we not stir up trouble for ourselves?' [Hout, *Purity* 188]; *KUB* LVIII 73 III 5 nu-wa-tta nininkuveni 'we engage thee' [viz. in our praises; cf. ibid. III 4 ser sarlawen 'we extolled']), 2 pl. pres. act. ni-ni-ik-te-ni (*KUB* XII 63 Vs. 37 kūn pidi ninikteni 'you move it on the spot' [= 'displace?']), 3 pl. pres. act. ni-ni-in-kán-zi (*KBo* XXXI 26 Vs. 9 mān ša GIDIM hastai pidi [ni]ninkanzi 'if they relocate (?) the bones of a dead person' [Dardano, *Tontafelkataloge* 174]; *KUB* XXX 56 III 15 mān-kan DINGIR.MEŠ pedaz nininkanzi 'if they move the gods from [their] place' [Laroche, *CTH* 181; Dardano, *Tontafelkataloge* 214]; *KUB* LIV 93 Rs. 1–3 mā[n-kan ...] peda[z (?) ...] nininkanzi; *KUB* LVIII 73 III 17 a]peddaza (?) nininkanzi nu IGI-zi UD-ti [...] ANA DINGIR.MEŠ parā tianzi '... they move thence (?) and on the first day proffer [it] [or: step forth] to the deities'; *KUB* LV 37 III 13–15 NA⁴KIŠIB nu-wa tēkan [... s]īyandu nu-war-at-san [...] le nininkanzi 'the seal, and the earth ... let them seal, and it ... let them not access'; *KBo* XVI 25 I 32 [emended from dupl. *KBo* L 257, 2] [nu mān ERÍN.MEŠ-an lahha nininkanzi 'when they levy troops for a campaign' [A. M. Rizzi Mellini, *Studia mediterranea P. Meriggi dicata* 522 (1979)]; *KUB* XX 84 Vs. 3–4 suppa apedani UD-ti [...] nininkanzi 'pure [meats?] on that day ... they ...?'; *KUB* LIV 98, 14]nininkanzi; also 299/1986 III 37 [context sub iter. 3 pl. imp. act. nininkiskandu below], ni-ni-kán-zi (*KUB* XVIII 15 Rs. 6–7 mān-ma ERÍN.MEŠ [...] nininkanzi 'if they mobilize the troops ...'), 3 pl. pres. midd. ni-ni-in-kán-ta (*KBo* VIII 47 Vs. 10 karittiyas nininkanta 'floods will soak in'; *KUB* VIII 1 III 21 [karitt]es nininkanta; *KBo* XXXIV 112, 4 karitties nini[- cf. parallel Akk. mīlū ina nagbi illakūni 'floods will soak into groundwater'; Riemschneider, *Omentexte* 18, 67, 169, 246]), 1 sg. pret. act. ni-ni-in-ku-un (*KBo* III 4 II 8–9 nu-za ERÍN.MEŠ

ANŠU.KUR.RA.MEŠ nininkun 'I rallied my troops and chariotry' [Götze, *AM* 44–6]; *KUB* XIX 37 III 8–9 nu-mu KARAŠ.HI.A kue kattan [ēsta] [n-a]t nininkun 'the armies which were with me I rallied' [Götze, *AM* 172]; *KBo* V 8 I 1–2 ERÍN.MEŠ N]ARARI- [y]a-za nininkun 'I also levied auxiliaries' [Götze, *AM* 146]; *KBo* XVI 14 II 14–15 + XVI 8 II 28–29 nu GIM-an hameshanza ki[sat] nu ERÍN.MEŠ ANŠU.KUR.RA.MEŠ nininkun 'when spring came I mobilized infantry and chariotry' [Otten, *MIO* 3: 167 (1955); Houwink Ten Cate, *JNES* 25: 171 (1966)]; *KUB* XXI 38 Vs. 23–24]NAM.RA.MEŠ pidi ūL namma nininkun 'I did not further relocate (?) captives' [W. Helck, *JCS* 17: 88 (1963); R. Stefanini, *Atti la Colombaria* 29: 8 (1964)], 3 sg. pret. act. ni-ni-ik-ta (*KBo* XXVI 64 II 9–11 G¹⁸BALAG.DI-ma galgal[turī] GUL-ahta GUŠKIN.HI.A-ma n[i]nikta nu-za [ish]amain dās 'she struck harp and tambourine, stirred gold [ornaments], and took up a song' [Güterbock, *JCS* 6: 14 (1952)]; *KUB* LVII 34, 9–13 kūnn-a NAM.LÚ-UL[LU ...] [nin]ikta IGI.HI.A-it KI.MIN ... iskisit KI.MIN ... 9-it UZU-ÚR.HI.A-it [KI.MIN ...] [... -it] ninikta 'this mortal too she aroused ..., with the eyes likewise ..., with the back likewise ..., with the nine body parts likewise ..., with ... she aroused'; *KUB* I 1 II 52–53 namma-kan DINGIR.MEŠ URU Hatti GIDIM.HI.A-ya pedi ninikta 'he then relocated (?) the gods of Hatti and the dead' [Otten, *Apologie* 14]; *KBo* V 6 II 26–27 nu-za ABU-YA ERÍN.MEŠ ANŠU.KUR.RA.MEŠ ninikta 'my father rallied his troops and chariotry' [Güterbock, *JCS* 10: 93 (1956)]; *KBo* II 5 III 5 + XVI 17 III 35 nu-za 3 LIM [KAR]AŠ ninikta 'he levied an army of three thousand' [Otten, *MIO* 3: 173 (1955)]; *KUB* XIV 1 Vs. 45 namm[a-a]t ištU ERÍN.MEŠ pa[nga]rit ninik[ta] 'then he mobilized [the country] totally with troops' [Götze, *Madd.* 12]; *KUB* XXXVI 89 Rs. 10]ninikta; *KUB* XXXIV 49 Rs. 7 ninikta; *KUB* XXIII 91, 3), ni-ni-in-ga-as (*KUB* LIII 15 "V" 30 and 33 [see below sub ni-ni-ik-ta-at]), 3 sg. pret. midd. ni-ni-ik-ta-ti (*KUB* XXIII 28, 12 i]šME s-as niniktati '... heard, and he mobilized'; *KBo* XII 14 I 3 nin]iktati), ni-ni-ik-ta-at (*KBo* V 8 I 33 KUR.KUR.MEŠ URU Gasga-ya hūmanda niniktat 'and all Gasga lands mobilized' [Götze, *AM* 150]; dupl. *KBo* XVI 8 I 9 hūmanda niniktat; *KBo* V 8 II 10–11 EGIR-az-ma URU Gasgaz kūrurī.HI.A mekki niniktat 'in the rear from Gasga many enemy forces were levied' [Götze, *AM* 152]), *KUB* LIII 15 "V" [really IV] 27–33 [sic, omitting 28–29] samanus-sus [... n]iningas nu-ssan [... n]inik(t)at ūL-ma-ssan [...] dankui tēkan [... kar]immas (?) niningas 'shook its (?) foundations ..., and ... shook, but ... did not on the dark earth shake shrines (?)',

3 pl. pret. act. *ni-ni-in-ki-ir* (KUB XIV 1 Vs. 71 *nu uer anz[el]* ERÍN.MEŠ-TI KASKAL-an *eppir n-us nininkir* 'they came, blocked [cf. ibid. Vs. 70 *piran ep-*] the path of our troops, and engaged them' [Götze, *Madd.* 18]), *ni-ni-in-kir* (KUB XVIII 27, 7 [*pidi nininkir n-at*]), 3 pl. pret. midd. *ni-ni-in-kán-ta-ti* (KBo XLIX 11 Vs. 1. K. 6), 2 sg. imp. act. *ni-ni-ik* (KUB XIX 39 III 11 ERÍN.MEŠ-w)a-z ANŠU.KUR.RA.MEŠ *ninik* 'rally troops and chariotry!' [Götze, *AM* 166]; KUB XXXI 68 Vs. 22 .ME]š *ninik* [R. Stefanini, *Athenaeum* N. S. 40: 23 (1962)], 3 sg. imp. midd. *ni-in-ik-ta-ru* (KBo XXXIX 8 IV 30–31 *kṭ-y[a-w]a* NA⁴KIŠIB *apiyakku ninikta[r]u* 'this seal too shall then be accessed'; dupl. KBo XLIV 17 IV 14 *apīyakku niniktaru*; dupl. KBo IX 106 III 45 [*niniktaru* [cf. dupl. KBo II 3 IV 12–13 *kṭ-ya-wa* NA⁴KIŠIB *apiyakku kinuttaru* 'this seal too shall then be opened'; same alternation *ninik-*: *kinu-* sub 3 sg. pres. act. KBo XI 14 IV 19 above; Miller, *Kizzuwatna Rituals* 105–6]), 2 pl. imp. act. *ni-ni-ik-tin* (KBo L 268 I 14 ANŠU.KUR.RA.MEŠ *niniktin* 'rally chariotry!'), 2 pl. imp. midd. *ni-ni-ik-tum-ma-at* (KUB XXVI 29 + XXXI 55 Vs. 15 ERÍN.MEŠ-it-ma *pangarit niniktummat* 'mobilize totally with troops!' [H. Klengel, *ZA* 57: 227 (1965)]), *ni-ni-ik-du-ma-at* (KBo XVI 25 I 6–7 + XVI 24 I 17–18 *mān ERÍN.MEŠ-an la[hha parā na]iskanta* (?) [*nu*] *hūmanza nuntarrie[ddu ... n]inikdumat* 'when they dispatch the army to war, everyone shall participate ... mobilize!'), 3 pl. imp. act. *ni-ni-in-kán-du* (KBo V 3 IV 40–41 *dankuwayaz-ma-as-k[an takn]az ser arha nininkandu* 'from the dark earth they shall uproot them' [Friedrich, *Staatsverträge* 2: 136]; KUB XIII 1 I 22 [*n-at-kan URU-rī*] *sarā nininkan[du* 'they shall move them [viz. cattle] up into town' [Daddi, *Vincolo* 76]; 299/1986 III 41 *nu-ssi 2 ME KARAŠ nininkandu* 'they shall levy from him an army of two hundred' [Otten, *Bronzetafel* 22]); partic. *nininkant-*, nom.-acc. sg. neut. *ni-ni-in-kán* (KBo V 8 II 35–36 *nu kūruri* HIA *kuit meggaya nininkan ēsta* 'whereas many enemy forces had been mobilized' [Götze, *AM* 154]; dupl. KBo XVI 8 II 11 [*nininkan ēsta*]; KBo XVI 97 Rs. 5 and 16 UZU²ZÉ ZAG-az *nininkan* 'the gallbladder [is] dislocated (?) on the right'), nom. pl. c. *ni-ni-in-kán-te-es* (KUB XLIII 57 IV 24–25 *mān antuhsi LÚ-i nasma SAL-i MU.HI.A nininkantes*; KBo XI 14 I 1–2 [*mān UKU*]-as LÚ-as *nasma SAL-za nu-ssi MU.KAM.HI.A-ŠU [nininka]ntes* 'if a male or female person's years are fleeting [i. e. rounded up, running out]'; cf. *kappūwantes* 'numbered' [HED 4: 70, 6: 209], *maninkuantes* 'short' [HED 6: 55]; Ünal, *Hantitassu* 17, 26, 33–7, with improbable rendering 'disturbed'; KUB XXX 45 III 13 MU.-

KAM.HI.A-ŠU *nininkantes* [Laroche, *CTH* 160; Dardano, *Tontafelkataloge* 130 [II 21]; ibid. 152, II 22–23 [MU.HI.A-ŠU] *nininkantes*]; KUB V 20 + XVIII 56 I 38–39 HUL.HI.A-us Û.HI.A-u[s ...] *nininkantes* 'bad dreams ...?'; KUB XXI 6 III 12 *nāwi nininkante[s* 'not yet mobilized (?)'); verbal noun *nininkuwar* (n.), gen. sg. *ni-ni-in-ku-wa-as* (KBo L 268 I 10 ANŠU.KUR.RA.MEŠ *nininkuwas mehur tiyezi* 'time comes to round up chariotry'; KUB XLIV 33 I 4 JUDU ANA DU *pedi nininkuwas* 'sheep for the storm-god, of relocation (?) [i. e. whose icon is moved?]; KUB XX 66 III 3 [*nininkuwas*]; KUB XXX 55 Rs. 6 1 TUPPU DŠUR-gas *nininku[was]* 'one tablet of rainstorm soaking' [Laroche, *CTH* 174; Dardano, *Tontafelkataloge* 156; cf. D^UNinga- sub 3 sg. pres. act. *ninikzi* above]); verbal noun **nininkuwar* (?), gen. sg. [*ni-ni-ku-wa-an-na-as*] (KUB LX 96 Vs. 6; hybrid of *nininkuwar* and **nininkatar*?); verbal noun *nininkessar* (n.), nom.-acc. sg. [*ni-ni-in-ki-es-sar(-za)*] (KBo XLVII 309, 3); inf. *ni-ni-in-ku-wa-an-zi* (KBo L 268 I 11 A)NŠU.KUR.RA.MEŠ *nininkuwanzi* 'to round up chariotry'), *ni-ni-in-ku-u-an-zi* (KUB I 9 III 11–12 *n-an-kan ANA ERÍN.MEŠ ša KU[R UGU-TI] ninkuwanzi weriyat* 'he called on him to mobilize the troops of Upland' [Otten, *Apologie* 22, 75; for syntax cf. e. g. KBo XI 1 Vs. 8 ANA ša DU *sāuwarri EGIR-pa lānni kutruwanni* 'to witness the abatement of the storm-god's anger' (HED 5: 31)]; iter. *nininkeski-*, *nininkiski-*, 3 sg. pres. act. *ni-ni-in-ki-es-ki-iz-zi* (KUB XLIV 64 I 19), *ni-ni-in-ki-is-ki-iz-zi* (KUB XXXI 141 Vs. 6 [GIS¹TUKUL.MEŠ d]āi *kurur-ma nininkiskizzi* 'takes arms and engages in enmity' [E. Reiner and Güterbock, *JCS* 21: 258 (1967)]), matching KUB XXXVII 36 r. K. 9–10 [Akk.] *mu-uš-te-bi-lat* GIS¹TUKUL-ki *ša-kin-at n[u-k]u-ra-ti* and NBab. version obv. 6 *mut-tab-bi-la-at* GIS¹TUKUL.MEŠ *ša-ki-na-at tu-qu-un-ti* '[Ištar] wielding weapons and arraying battle' [L. W. King, *The Seven Tablets of Creation* II, Plate LXXV (1902)]), 3 pl. pres. act. *ni-ni-in-ki-es-kán-zi* (KBo XXII 87 Rs. 6–7 [*ser halluwēskanzi anzas-ma* [...] *nininkeskan[zi* 'they keep quarreling over ..., and keep engaging (?) us ...'), *ni-ni-in-kis-kán-zi* (KBo II 6 II 55–56 *nu DUMU.MEŠ-ŠU-ma EME ēssanzi nu GIDIM nininkiskanzi* 'are her children badmouthing and stirring up ghosts?' [Hout, *Purity* 204]), 3 sg. pret. midd. *ni-ni-in-ki-is-ki-it-ta-at* (KUB XXXIV 51, 8), 3 pl. imp. act. *ni-ni-in-ki-is-kán-du* (299/1986 III 37–38 *nu-ssi KARAŠ kuwapi nininkanzi nu-ssi 1 ME ERÍN.MEŠ nininkiskandu* 'when they levy military from him, they shall levy one hundred troops' [Otten, *Bronzetafel* 22]), uncertain KUB XXXIII 106 I 6 [GIS¹tiyarita *ni-ni-in-ki-is-* 'move the wagons' [Güterbock, *JCS* 6: 18 (1952)]).

At the base of both *nini(n)k-* and *ni(n)k-* (q. v.) is a root **neyk-*, **nik-*, similar in shape to **ley-g-*, **li-g-* underlying Hitt. *lenk-/link-* ‘swear’ and Lat. *ligāre* ‘bind’ (HED 5: 96), or to **kew-k-*, **ku-k-* in Hitt. *kunk-* ‘sway, shake’ and Gk. *κυκάω* ‘stir, quake’ (HED 4: 248–50). The proto-meaning may have been ‘stir, shake, soak’, with a marked transitive infixed stem **ni-n-ék-*, **ni-n-k-* and a Hittite noun *ninga-* < **ninkó-* (of the type *harka-*, *harpa-*, *kuera-* [HED 4: 217]; HEAC 84, 3, 7, 9 *ni-in-ga-as* [JCS 37: 49 (1985)]). With a “divine” determinative (KBo XVIII 11 Vs. 7 ^DNi-in-ga[-]) it seems to mean ‘earthquake’ (KUB VIII 28 Vs. 14 ^DNingas *nini[kzi]* ‘Shaker shakes’, matching KUB XXXVII 163 [Akk.] *passim ri-i-bu i-ru-ub* ‘quake quakes’. On the other hand ^DŠUR-as *ninikzi* (KBo XXXI 12, 6) signifies ‘rainstorm soaks’ (ŠUR = *Adad ša zunni* [Götze, AM 211], and the phonetic complement of ^DŠUR-ga- (KUB XXX 55 Rs. 6 ^DŠUR-gas *nininku* [was ‘of rainstorm soaking’]) points to syncretism of ^DŠUR with ^DNinga- as ‘Soaker, Drencher’ beside ‘Shaker, Quaker’. A sense of soaking and seepage in KBo VIII 47 Vs. 10 *karittiyas nininkanta* ‘floods will soak in’ matches Akk. *mīlū ina nagbi illakūni* ‘floods will soak into groundwater’. Thus in KUB V 4 II 6 ^DŠUR-za UL *kuitki* HUŠ-ueni (= *nāhuweni*) the source of “our fear” may be ambiguously either flood or quake.

With an earthquake ‘stirring’ cf. KUB XXIX 9 I 26–28 *takku-kan UKÙ-an* ^{GIŠ}NĀ-antes *kattan sarā siyanzi n-as-san* [...] *lagāri* ‘if the bed tosses a man up from below, and he is knocked ...’, describing an “upthrust” quake as distinct from sideways or lateral shaking (ibid. I 6 *É-ri anda katkattiyazi* ‘it shakes inside the house’). The latter verb (HED 4: 134–6) also combines notions of shaking and soaking, describing both quaking and the shrugging of washed racehorses (cf. Arm. *kat’kat’el* ‘drip’). Seismic convulsing and demonic dripping are matched in mythic traditions from Caucasus to Iceland (Amirani, Loki [Puhvel, *Comparative Mythology* 217 (1987)]), perhaps relating to soil liquefaction in earthquakes. In Greece, “earthshaker” Poseidon was involved specifically with underground waters and quakes.

At some stage a nonablauting paradigm *nink-*, similar to *link-*, *kunk-*, was back-formed from the weak grade. While **li-n-ég-* and **ku-n-ék-* did not survive (cf. e. g. Ved. *siñcāti*, Avest. *hinčaiti* [vs. Hitt. *hinik-* < **(s)H₁-n-ék-* ‘sprinkle, pour’ (HED 3: 315)], or Ved. *vindāti* [vs. Gathic *vīnastī*]), **ni-n-ék-* persisted as the basic paradigm (cf. e. g. Ved. *unātti* beside *undati* ‘wet’, *yunākti* beside *yuñjati*

‘join’), while the spun-off *nink-* was marginalized and specialized as ‘soak, drench’ (in the archaic sense, like Goth. *dragkjan* ‘ποτίζειν’, German *tränken*), hence also in *malam partem*, (-za) *nink-* ‘get drunk’, with its own causative *ninganu-* (cf. *linganu-* ‘make swear’). **ni-n-ék-* > *ninik-*, with weak grade *ninink-* innovated on the paradigmatic pattern of *harnink-* (HED 3: 162–6), *hūnink-* (HED 3: 381), *istarnink-* (HED 1–2: 476), *sarnink-* (cf. e. g. Puhvel, LIEV 24–6, KZ 100: 238–9 [1987] = *Epilecta Indoeuropaea* 113–4 [2002]; Kronasser, *Etym.* 1: 437), retained the main semantic field with manifold shadings, still including ‘shake’ and ‘soak’ (^DNingas *ninikzi*, *karittiyas nininkanta*). Intransitivity was frequently marked by middle voice, as with other verbs of this type (e. g. *hēauit hinikta* ‘rain pours’, *huniktari* ‘it cracks’, *istarniktat* ‘he turned ailing’).

The etymon **neyk-*, **nik-* (IEW 761; first advanced by Benveniste, BSL 50.1: 40–1 [1954]) is notable in Lith. (*su-*)*ninkū* (-*nikti*) ‘go at, assail’, OCS *vŭz-nikŋoti* ‘ἀνανήφειν, sober up’, *nikŋoti* ‘sprout, stir, surge’, Latvian *naīks* ‘violent’, *nikns* ‘fierce’, perhaps also Gk. *veīkos* ‘strife’, *vīkē* ‘victory’ as *tertia comparationis*. No attested extra-Hittite Anatolian cognates.

The discredited connection with IE **E₂énk-*, **E₂ék-*, seen in Hitt. *henk-* ‘bestow’ and ‘bow’, *henkan-* ‘death’, even improbably including *nakki-* ‘heavy’, implausible notions of verbal reduplication (rather than infixation), and an abortive meaning ‘get high’ (< ‘rise’) underlying ‘alcoholic’ *nink-*, ranged from Sturtevant (e. g. Lg. 6: 215 [1930], *Comp. Gr.*¹ 69, 117 et *passim*, *Comp. Gr.*² 57, 127) to R. Anttila (*Die Sprache* 18: 43 [1972]; for details of this sad satiety see Tischler, *Glossar* N 329–30, 332).

ni(n)k- (mostly with -za) ‘soak up, be saturated, have one’s fill; get drunk, become inebriated’ (*ninkant* = *akuwant-* ‘drunken’; cf. Goth. *drugkans*, Lat. *pōtus*); contrastively combined with (-za) *ispai-* ‘be sat(iat)ed’ (used of food, rarely of drink [*wetenit ispiya-* in unidiomatic hippological jargon]); (-za)*nink-* never combines with more generic -za *hassik-* ‘be sat(iat)ed’ (which latter in turn relates to drink when contrasted with [-za] *ispai-*; cf. HED 1–2: 429–30; Puhvel, *Epilecta Indoeuropaea* 59 [2002]), 3 sg. pres. act. *ni-ik-zi* (KUB XIII 4 III 36–39 ŠA É.DINGIR-LIM *nasma tamēdani* ^Ékarimme *kuiski nikzi n-as-kan mān* ŠA É.DINGIR-LIM *niniktari nu hallūwain iyazi n-asta EZEN zahzi n-an zahandu* ‘[if] within a temple or other shrine

somebody gets drunk, if within the temple he acts up, starts a brawl, and beats up on an observance, they shall beat him'; *KUB* XLIII 31 I. K. 10 [cf. *ibid.* 6 *ni-i-ik*; cf. *li-ik-zi* from *link-* [*HED* 5: 85]], *ni-in<-ik/ga(?)>-zi* (*KUB* XLIII 58 II 47 *n-as-za nin<..>zi* 'he gets drunk' [cf. *li-in-ik-zi*, *li-in-ga-zi*]), 3 pl. pres. act. *ni-in-kán-zi* (*KUB* LV 65 IV 43–45 [DIN]GIR.MEŠ-*ma* [k]ūs-pat iŠTU GAL-pat akkuskanzi [a]rha-ya-kan iŠTU GAL-pat sippanzakanzi mahhan-ma-at-za ninkanzi n-at-za sesk[an]zi 'these very deities they keep toasting from the same cup, and keep libating from the same cup; but when they get drunk, they sleep it off'), 3 pl. pret. act. *ni-in-ki-ir* (*KUB* XII 63 Vs. 17 + XXXVI 70, 6 ēšhar-set ek[ui]r n-at-za ninkir UZU^UYÀ-at-za eter n-at-za [ispiyer (?)] 'they drank its blood and they had their fill; they ate the fat and they were sated'; *KBo* IX 109 + *KUB* XXXIII 17 I 8–9 ekuir-ma n-at-za ūL] ninkir 'they drank but they did not get their fill' [Glocker, *Ritual* 26]); *ni-in-ki-e-ir* (*KUB* XVII 5 I 10–12 nu-za eter ekui[r] n-asta DUG^Gpalhan hūmandan ek[uir] n-e-za ninker 'they ate and drank, drank the entire vat, and they got drunk' [Laroche, *RHA* 23: 67 (1965); Beckman, *JANES* 14: 13 (1982)]), *ni-in-kir* (see 2 sg. imp. act. below), 2 sg. imp. act. *ni-ik* (*KUB* XX 92 VI 8–9 ezza-zza nu-za ispiya eku-ma nu-za nik 'eat and be sated, drink and get your fill!' [cf. *KUB* XVII 10 I 19–20 eter n-e ūL ispiyer ekuyer-ma n-e-za ūL hassikkir 'they ate, but they were not sated, they drank but they did not get enough'; cf. Lat. *quom tu satura atque ebria eris* 'when you have had enough to eat and drink' (Terence, *Hecyra* 5.2.3)]; *VBoT* 24 IV 1–4 ke-z mahhan [ni]nkir zig-a-z D^LLAMA KUS^Skursas [QATAMM]A nik 'even as these have had their fill, have thy fill as well, Guardian of the Bag!'), *ni-i-ik* (*KUB* XLIII 31 I. K. 6 eku nu-za-nīk; *KUB* XLIII 63 Vs. 10 and 16 [OHitt.; emended from dupl. *KUB* XLIII 61 I 10] et-za nu sa[nizziyah eku nu-za nīk 'eat and enjoy yourself, drink and get your fill!'], *ni-in-ki* (*ibid.* Vs. 6 -]za ninki), *ni-in-ik* (*KUB* LVIII 48 IV 2 et nu-z[a ispāi eku nu-]za nīnik [DBH 18: 129 (2005)]), *ni-in-ga* (*KUB* XLVI 25 I 16 eku-ma ... [...] nu-za nīnga; *KBo* IV 6 Rs. 9 apāt eku [inverted ku-e! (*HED* 1–2: 263–4)] nu-za nīnga 'drink that and get your fill!' [Tischler, *Gebet* 16]; *KUB* XXXIII 14 II 8 nu-za nīnga; *KBo* IV 2 II 68 nu-wa-z nīng[a; *KUB* XXXIII 11 II 12 [ibid. II 11 ispāi; Laroche, *RHA* 23: 108 (1965)]), *ni-in-qa* (*KUB* XXIV 8 II 6–8 it[za] eku nu-za nīnga nu-za parna-ssa iyannis [sic; correct iyanni in dupl. *KUB* XXXVI 59 I 5] nu-za DAM-KA [dupl. I 6 ITTI DAM-KA] āssu sastan seski 'Go ahead, imbibe and get drunk! Go home and do well in bed

with your wife!' [Siegelová, *Appu-Hedammu* 6]), 2 sg. imp. midd. *ni-in-ki-ih-hu-ut* (*KUB* I 16 III 31 [mān-ma L^JŠU.GI-tarr-a kardi-tti nu-za ninkihh[ut] 'but if old age is upon you, get drunk!' [vs. *ibid.* III 29–30 mān L^Umaya[nd]ata[r kardi-t]ti 'if prime of life (is) upon you'; Sommer, *HAB* 12; Neu, *Interpretation* 130]), 2 pl. imp. act. *ni-ik-te-en* (*KUB* XXXIII 62 III 10–11 sumes ezzastin nu-za ispittin ekuten-ma nu-za nikten [Glocker, *Ritual* 40]; *KUB* XII 17, 6–7 ez-za]tten nu-za ispisten [... ekutt]en nu-za nikten), *ni-in-kat-tin* (*KUB* XXXVI 97 IV 4–6 [nu]-za kedani EZEN-NI ezattin [ek]uttin ispiyattin [n]inkattin 'at this feast eat, drink, get sated and have your fill!'), 3 pl. imp. act. *ni-in-kán-du* (*KUB* XV 34 I 48–49 ad[and]u akuwandu n-at-za ispiyandu ninkandu 'let them eat and drink, let them be sated and filled!' [Haas – Wilhelm, *Riten* 186]); partic. *ninkant-*, nom. sg. c. *ni-in-kán-za* (*IBoT* III 148 III 10–11 EN tabri-wa-za ispiyanza ninkanza ēs 'lord of t., be sated and filled!' [Haas – Wilhelm, *Riten* 222]; *KUB* LVI 17 Vs. 8–9 n-as ninkanza LÚ-as mān arpiyat[tari (?)] nu tekan KAR-zi 'he like a drunkard is down on his luck and hits the ground'), nom. pl. c. *ni-in-kán-te-es* (*KUB* XV 34 III 42 ispiyantes ninkant[es] asandu; *KUB* LIX 44 Vs. 18–19 KAŠ-it-ma-za GEŠTIN-it limmi[t ...] walhit ninkantes ēstin 'have your fill of beer, wine, limma, ... and walhi!'; *KUB* XLI 4 I 13 [CHS 1.5.1: 202]), acc. pl. c. *ni-in-kán-du-us* (*KBo* XVI 34, 8 [ninkandus ¹Apaddās kue]nta 'A. killed [them while they were] inebriated'); verbal noun in the compound *ispiningatar* (n.) 'fill of food and drink' (*HED* 6: 204).

ninganu- 'soak, drench, ply with liquid; make drunk, besot, inebriate, intoxicate', 3 pl. pres. act. *ni-in-ga-nu-wa-an-zi*, 3 sg. imp. act. *ni-in-ga-nu-ud-du* (*KUB* XXXIII 7 III 9–14 [emended from dupl. *KUB* XXXIII 5 III 11–15] [siēs^{nit} [kardimiyauwandan antuh-san] ninganuwanzi [line 10, dupl. 12] [nu-sse-sta kardimiyaza arha me]rzi [pittuliyandan-ma LÚ-an nin]ganuwanzi [line 12, dupl. 14 -anzi] [nu-sse-sta pittuliyas arha merzi] tugg-a D^TTelipinun BAPPIR BULUG-s-a QATAMMA ninganu^{du}du 'with beer they besot an angry person, and his anger dissipates; they besot an anxious man, and his anxiety dissipates; thee, Telipinus, too may barm and malt likewise besot' [Laroche, *RHA* 23: 102–3 (1965)]), 1 sg. pret. act. *ni-in-ga-nu-nu-un* (*KUB* XXXII 137 II 22–23 + *KBo* XV 24 II 2 nu-tta iš[TU YÀ (?)] [n]inganunu[n] namma-tta iŠTU YÀ.DUG.GA iskinu[n] 'I have plied you with oil, I have also salved you with ointment' [N. Boy-san-Dietrich, *Das hethitische Lehmhaus* 62 (1987)]), 1 pl. pret. act. *ni-in-ga-nu-me-en* (*KBo* XIII 101 I 28–29 a]pāt AŠRU isharnum-

mauen n-at ... [...] [*an*] *da tawalit walhit ningan[umen]* 'we have bloodied that pit, have soaked it inside with *tawal* and *walhi*'), 3 pl. pret. act. *ni-in-ga-nu-ir* (*KBo* XVI 34, 7 *n-as ningan[uir (?)* 'they (?) inebriated them'), 2 sg. imp. act. *ni-in-ga-nu-ut* (*KBo* XVI 22 Vs. 7–8 *nu-war-as ninganut* 'make them drunk!' [Güterbock, *ZA* 43: 322–3 (1936)]); verbal noun **ninkanu(w)atar* (n.) (?), perhaps disfigured nom.-acc. sg. *ni-in-ku-na-tar* (*KBo* XXV 109 II 18 *m[ā]n ninkunatar kisa* 'if intoxication sets in', viz. after a page keeps toasting seriatim [*akkuskizzi*] a variety of deities), *ni-en-ku-na-tar* (ibid. III 12 *nenkunatar kisa*; cf. *nekmuntatar* < **nekumantatar* s. v. *neku-mant-*); iter. *ninganuski-*, 1 sg. pres. act. *ni-in-ga-nu-us-ki-mi* (*KBo* XLVI 131 Rs. 4 *nu-war-an ninganuskimi* 'I keep besotting him/her'), 3 sg. pres. act. *ni-in-ga-nu-us-ki-iz-zi* (*KUB* VIII 66, 8 + XXXIII 86 III 7 [Siegelová, *Appu-Hedammu* 58]).

For analysis and etymology see s. v. *nini(n)k-*. Cf. Puhvel, *Incontri linguistici* 32 (2009).

nipasūri- (c.), locus or feature of liver in hepatoscopic divination, nom. sg. (and pl.?) *ni-pa-su-u-ri-is* (e. g. *KBo* XVI 97 Rs. 13 *nipasūris* *ZAG IKŠUD* 'n. touched the right [side]' [Lebrun, *Samuha* 198]; ibid. Rs. 49–50 3 *nipasūris*; ibid. Vs. 31, 34, 36, 38, 40, Rs. 23, 26, 36, 44, l. R. r. K. 4b; *KBo* VIII 55, 7 2 *nipasūris*; ibid. 10, 18, 21), *ni-pa-a-su-u-ri-is* (*KBo* XVI 97 Rs. 8 *nipāsūris* *ZAG-as GAL GÜB-las-ma* *TUR* 'n. [of the] right [side] [is] large, but left, small'; ibid. Rs. 4, 28), dat.-loc. sg. *ni-pa-su-u-ri-i* 'at n.' (ibid. Rs. 39), shorthand *ni-si-is* (*KUB* XXII 70 Vs. 70 [Ünal, *Orakeltext* 76]), *ni-es* (e. g. ibid. Rs. 2 and 47; *KUB* XXII 67, 4 *ni-es-kan neyattat* 'n. was inverted'), *ni-is* (e. g. *KUB* XVI 34 I 18), *ni* (profuse, e. g. *KUB* XXII 70 passim); *KUB* XLVI 37 Vs. 23 et passim *ni* *NU.GÁL* 'there is no n.'; *KUB* V I IV 81 *ni ŪL ēszī*; *KUB* XVI 29 Vs. 10 and 36 *ni* *NU.TUKU* 'it has no n.').

In addition to co-occurring with a welter of other obscure hurricisms (e. g. *aharrianza*, *adamtahis*, *kirihis*, *urnirnis*, *zizahis*), *nipasūris* as a technical term of extispicy is found seriatim in strings like *nipa-sūris sintahis tananis keltis* (e. g. *KBo* XVI 97 Vs. 38–39), shorthand *ni si ta ki* (e. g. *KUB* V I IV 49; for *tanani-* [< Akk. *danānu* 'strength'] see Tischler, *Glossar* T 96–7; for *kelti-* 'weal', *HED* 4: 142–3 [cf. shorthand *KBo* II 2 IV 6 *ki-es-kan neyattat* 'k. was inverted']).

Further specification is guesswork, comparing Akk. *mazzāzu* or *naplastu* (*KI.GUB*, *IGI.BAR*) as liver features (Laroche, *RHA* 12: 32–4 [1952]; Goetze, *JCS* 11: 111 [1957]), or rather Akk. *padānu* 'path' (Goetze, *JCS* 16: 28 [1962], 22: 20 [1968]; cf. *KBo* XXIII 116 III 6 *KASKAL-NU GÜB-as neyattat* 'the left "path" was inverted'; yet cf. also *KBo* XVI 97 l. R. r. K. 4b–5b *nipasūris sintahis* *KASKAL-is nēānza*, or Hitt. *ūrkiš* 'path' following *nipasūris sintahis keltis aharrianza* in *KBo* XVI 97 Vs. 34–35). Least likely is a generic rendering 'liver' (Laroche, *RA* 64: 131 [1970] [= Akk. *amūtu*], *Glossaire* 182; Lebrun, *Samuha* 199).

nipasūri- is a prime example of the unusual number of mostly ritual Hurrian vocables with initial *n-* in Hittite, e. g. *nahnazu*, *namni*, *nangi*, *nenganani*, *nenuni*, *nenuwar*, *nerāya*, *neshi*, *ninunna*, *nirampi*, *nirissi(ya)*, *nirni*, *nui-*, *nuri(ya)*.

nitri- (n.), an ablutionary mineral, plausibly soda ash, natron (sodium carbonate; cf. *HED* 3: 210), nom.-acc. sg. ^(NA₄)*ni-it-ri*, abl. sg. ^(NA₄)*ni-it-ri-az* (*KBo* XXXIX 8 IV 21–25 *nu* ^{SAL}*ŠU.GI wātar GAL-az nasma hūpparaz ANA 2 BEL SISKUR.SISKUR parā epzi* ^{NA₄}*nitri-ya-kan* [= dupl. *KBo* II 3 IV 3; *KUB* XLIV 17 IV 5] *anda suhhan nu-za-kan 2 BEL SISKUR.SISKUR wātar INA SAG.DU-ŠUNU sarā lāhuwanzi* *ŠU.HI.A-ya-za-kan IGI.HI.A arranzi* 'the old woman with a goblet or a bowl proffers water to the two offerants, and natron is shed in; the two offerants pour the water over their heads and wash their hands and eyes'; ibid. I 13 ^{NA₄}*nitri* [Miller, *Kizzuwatna Rituals* 104, 63]; *KBo* XXIII 1 I 40–41 *īd-i pānzi nitri-ya-za kar[panzi] nu 2 BI-BRU DINGIR-LIM warpan[zi]*; ibid. III 27–29 *īd-i pānzi nitri-ya-za dānzi 2 BIBRI.HI.A DINGIR-LIM ... warpanzi* '[they] go to the river, take natron, and wash two rhyta of the deity' [Lebrun, *Hethitica III* 142, 146]; *KBo* XXXVIII 265 I 6–10 ^{LU}*SANGA īŠTU ŠE+NAG nit[riaz(?)]* *warapzi* ^{SAL}*SANGA* ^D*Hebat-ma a[rtari(?)]* *nu-ssi* *ŠE+NAG nitri-ya EGIR-and[a]* *peskizzi mahhan-ma arrumanzi zi[nnai (?)* 'the priest bathes [the icon?] with soap [and] natron [suds], the priestess of Hebat stands by [?] and behind keeps giving him soap and natron; but when he is [?] finished washing ...' [L. Rost, *MIO* 1: 367 (1953)]; *KUB* XXX 31 I 49–51 *INA UD.18.KAM-ma-ssan DINGIR.MEŠ PANI īD* ^{NA₄}*nitriaz warpanzi ape-ya-z warpanzi UNUTE.MEŠ-ya arranzi* 'on day eighteen they bathe the gods by the river with soda suds, and bathe themselves, and wash the utensils'). Cf. A. M. Polvani,

La terminologia dei minerali nei testi ittiti 68–9 (1988); Haas, *MMMH* 234–5.

This *i*-stem international culture word of Egyptian origin resembles Akk. *nit(i)ru* (cf. e. g. *tuppi* < Akk. *tuppu*); cf. Egypt. *ntr(j)* (from verb 'be clean'), Hebr. *neter*, Arab. *naṭrūn*, Gk. *νίτρος*, *λίτρον*, Lat. *nitrum*.

:niwaralli- 'unhelpful, uncaring, heedless' (vel sim.), **:niwaralla(i)-** 'be uncaring', nom. sg. c. **:ni-wa-ra-al-li-is**, 3 sg. pret. act. **:ni-wa-ra-al-la-at-ta** (*HT* 25 + *KUB XXXIII* 111, 9–10 *nu apās GIM-an :niwarallis KUR.KUR.HI.A-ya QATAMMA :niwaralla[tta; KUB XXXIII* 112 III 10 *KUR.KUR.MEŠ-ya QATAMMA :niwara[l-]*), **:ni-wa-ra-al-li-es**, **:ni-wa-ra-la-at-ta** (par. *KUB XXXVI* 2 d III 40–41 *nu apās GIM-an :niwaralle[s KU]R.KUR.MEŠ-ya QATAMMA [n]iwaralatta* 'even as he [viz. ^DLAMA] [is] uncaring, the lands have become uncaring', i. e. heedless of divine offerings [Laroche, *RHA* 26: 34–7 (1968)]).

This glossword is made up of the Luwian privative suffix *ni-* (cf. Hitt. *newalla-*) and *wa-ra-al-li-* (*KUB XXXV* 102 (+) 103 II 14 *ān-nin warallin* [Starke, *KLTU* 222]). Rather than 'own mother' (Hawkins and Morpurgo-Davies, *Journal of the Royal Asiatic Society* 1975, 129; Starke, *KZ* 94: 79 [1980]), *ānnis warallis* seems to mean 'caretaker (foster) mother' (cf. Hier. *niwarani-* 'helpless, infant', connecting with *wari-* 'help' [Hitt. *warri-*, *warrai-*, Luwoid iter. *warressa-*; Hawkins, *Anatolian Studies* 30: 143 [1980]). Hier. *warali-*, qualifying gates and divine favors (Hawkins and Morpurgo-Davies, *Hethitica VIII* 290–1 [1987]) may also mean 'helpful, protective' rather than 'one's own'. Hier. *niwarali-* (Hawkins, *Anatolian Studies* 31: 174–5 [1981]) can signify 'unallied' (deity) rather than 'alien, hostile'. Uncertain *KUB L* 46 III 8 *wa-ra-al-li-es-sa[-]* (ibid. III 5 *wa-ra-al[-]*); possibly Luwoid iterative of **waralla(i)-* 'be helpful', antonym of *:niwaralla(i)-* (cf. *warressa-*).

nu, dominant clause-initial connective conjunction, ever present and expanding since Old Hittite (witness almost every entry in *HED*), prevailing at the expense of parallel but rarer *ta*, supplanting always rare *su*. Besides syndetically sequencing clauses, *nu* serves as initial prop for chains of enclitics, maximally and hierarchically e. g. *nu-wa(r)-nas/smas-as/at-mul/ta/se-za-kan/san*. Such progressing syntac-

tic and stylistic prolixity contrasts with absence of *nu* in the terseness of archaic legal or gnomic utterance (e. g. *hurkil aki-as* '[it is a] felony; he is put to death') and when narrative-initial, quotation-initial, question-initial or parenthetical position, or imperative-prohibitive, rhetorically abrupt or emphatic transition countervails smooth continuity (e. g. *kī-wa kuit* 'what [is] this?' [*HED* 4: 219]; *kusduwāta le handān-pat ēsdu* 'let defamation never be just right!' [*HED* 4: 296]). A similar sense of discordancy may underlie the incompatibility of *nu* with the modal particle *man* in contrary-to-fact conditional clauses (*HED* 6: 37–9; cf. Friedrich, *KlF* 293–4, *HE* 158–9).

Elisional *n-* occurs with enclitic initial *a-*: *na-pa* (*n-apa* [*HED* 1–2: 85–6]), *na-as-ta* (*n-asta* [*HED* 1 2: 218–9]), *na-as* (enclitic pronoun *-a-* [*HED* 1–2: 6–7], nom. sg. c. *n-as*; acc. sg. *na-an* [OHitt. rarely *nu-un*], nom.-acc. sg. neut *na-at*, nom. pl. c. *ne*, acc. pl. c. *nu-us*, nom.-acc. pl. neut. *ne*). No longer synchronically transparent earlier chronological stages are seen in *namma* (< **nu + asma*), *nassu* (< **nu + assu*), *nuwa* (**nu + -a*).

Especially in Old Hittite, an enclitic impinging on *nu-* (and the interrogative particle *ne-/ni-* [q. v. s. v.]) tends to gemination of initial consonant: e. g. *nu-uk-ku* (*HED* 4: 203), *nu-um-mu* (*KBo* III 40 Vs. 14), *nu-ut-ta(-as-sa-an)*, *nu-ud-du-za*, *nu-us-se(-es-ta)*, *nu-us-se(-is-sa-an)*, *nu-uz-za* (*KBo* VI 2 II 32 [Code 1: 43]), *nu-uk-kán*, *na-as-sa-an* (*nu + as/an + san*), *ne-es-sa-an*, *ne-it-ta*, *ni-it-ta* (*nu + el i + ta*), *ne-ik-ku*, *ni-ik-ku* (*ne + ku* [*HED* 4: 203–4]); cf. also Neu, *StBoT* 26: 127–30. As enclisis reduces such initials to virtual word-medial intervocalic status, this inconsistent gemination may involve a sporadic application of "Sturtevant's rule" concerning etymologically voiceless consonants. Clause-initial connectives are typical of Luwian and Lydian also (cf. e. g. Carruba, *Partikeln* 51–6). Palaic specifically has *nu-k(k)u* (Carruba, *Das Palaische* 60, 66).

IE **nu* (*IEW* 770) may be the first etymon ever established for Hittite (J. A. Knudtzon, *Die zwei Arzawa-Briefe* 50, 66 [1902]; Hrozný, *MDOG* 56: 33 [1915], *SH* 122; H. Holma, *Journal de la Société finno-ougrienne* 33.1: 35 [1916]; Marstrand, *Caractère* 171), seen in Ved. *nú*, *nū*, Avest. *nū*, Gk. dial. *ovv* 'ὄδε', Lat. *nu-diūs*, Goth. ON OE OHG *nu*, Lith. *nù*, OCS *nu*, Toch. A *nu*, B *no*. The proto-meaning 'now' has frequently plummeted to a particle-like or quasi-interjectional "phatic" status and been reinforced by reshaping (Ved. *nūnám*, Avest. *nūrām*, Gk. *vōv*, Lat. *num*, *nunc*, *nūper*, Goth. *naúh*, German *nun*, *noch*, Lith. *nūnai*, OCS *nyně*,

Toch. B *nano*); even so Hittite has *kinun*, *nuntar-*, *nuwa* (q. v.). Ultimate root connection with IE **newo-* 'new' (Hitt. *newa-*) is plausible.

Already Marstrand (1919) adduced for Hitt. *nu* the Old Irish preverb *no-* embedding infixes pronouns, and M. Dillon (*TPhS* 1947, 21–4, *Éigse* 10: 120 [1962]) made comparisons such as OIr. *na-m-beir*: Hitt. *n-an pesta* or *da-m-beir*: *t-an pesta* 'he gave him'. This kind of juxtaposition (cf. also C. Watkins, *Celtica* 6: 13 [1962]; N. Holmer, *Ériu* 21: 23–4 [1969]; Josephson, *Sentence Particles* 418), like Ivanov's similar lineup of OHitt. *nu māltahhun* 'I made a vow' with ORuss. *nó čtu* 'but I praise', OLith. *nu-si-dave* 'it so happened', or Goth. *us-nu-gibiþ* 'now give!' (*Die Sprache* 23: 21–2 [1977]), amounts at best to dispersed typological analogue rather than fodder for common syntactic origin.

nuhhari(ya)- 'snuffle' (vel sim.), Luwoid 3 sg. pres. act. *nu-uh-ha-ri-it-ti* (*KUB* VIII 36 III 1–3 [*mān*] *antuhs[an] hūwahn[urtin] pahhuenas epzi nasma SU[HALU] nuhharitti memiyas-ma-ssi-kan* [...]) 'if [an attack] of inflammation seizes a person, or cough, he snuffles, and his voice [is gone?]; cf. *ibid.* III 6 *nasma-an SUHALU epzi* 'or cough seizes him' [Laroche, *CTH* 188–9; Burde, *Medizinische Texte* 38].

This Luwoid verb of probable onomatopoeic origin resembles similar phonesthesia elsewhere, from English *snuffle*, *sniffle*, *snivel*, *snot*, to German *schnuffeln*, *Schnupfen*, to Finnish *nuuskia* 'sniffle', *nuha* 'head cold'.

nūman (*nūmān*, *nūwan*, *nūwān*; always *nu-u-*) 'no way, not quite, rather not' (vel sim.), negative adverb conveying modal tinge on finite verb ('will/would rather not'; cf. affirmative *man* 'would that' [*HED* 6: 36–9]):

KBo XIII 1 I 55 Akk. *a-hu-ru-u* 'laggard' (*ahāru* 'be behind') = Hitt. *nu-u-ma-an DÜ-anza* 'not quite accomplished'; *ibid.* I 56 Akk. *a-hu-ru-u-[t]im* (fem.) = Hitt. *SAL-za nūman DÜ-anza*; similarly *ibid.* I 59–60 (Otten, *Vokabular* 11, 17–8; *MSL* 17: 104 [1985]); *KUB* XXXIV 33, 5–6 + *KBo* XIV 20 I 19–20 *nu nūman manqa iyanun* 'I would rather not act in any way' (vs. *ÜL manqa iyanun* 'I did not act at all' [*HED* 6: 41]; Houwink Ten Cate, *JNES* 25: 169 [1966]; *KUB* XXXIII 121 II 15–16 *EGIR-pa-ma-ssan URU-ya sannapilis nūman paizzi kāsti kaninti* 'but back to town he will rather not

go empty-handed, in hunger and thirst' (Friedrich, *ZA* 49: 234 [1950]); *KBo* XII 62 Rs. 3 [AN]A ÉRIN.MES.HI.A *piran arha nūman* 'off to the army rather not ...' (Hagenbuchner, *Korrespondenz* 2: 120); *KUB* LVI 17 Vs. 3 and 16 *n-at UGU nūman arianzi iy-anni[anzi]* 'they will rather not get up and go'; *KUB* XXXIV 63, 14 [*nūman danzi* 'they will rather not take'; *KBo* IV 4 I 35–36 *nu nūman manqa* [...] *nūman piran ar[ha]* (Götze, *AM* 110); *KUB* XXXIII 58 I 8 *su-war-as nūman* (Laroche, *RHA* 23: 152 [1965]); *KBo* XVIII 6 Vs. 25 *nūman-wa* (Hagenbuchner, *Korrespondenz* 2: 190); *KUB* XVII 6 I 8–9 *n-e namma hattenas katta[nta] nūman pānzi* 'they (viz. the inebriated snakes) will rather not go down into (their) pits again'; dupl. *KUB* XVII 5 I 13–14 (*nūmān*; Beckman, *JANES* 14: 13 [1982]); *KBo* V 6 IV 6–7 *DUMU-ya-wa-mu NU.GÁL IR-YA-wa-mu nūman dahhi nu-war-an-za* ^{LÚ}*MUDI-YA iyami* 'I have no son. I will rather not take a subject of mine and make him my husband' (Güterbock, *JCS* 10: 96 [1956]); *ibid.* III 12–15 *mān-wa-mu 1-an DUMU-KA paisti man-war-as-mu* ^{LÚ}*MUTI-YA kisari IR-YA-ma-wa nūwān parā dahhi nu-war-an-za-kan* ^{LÚ}*MUTI-YA iyami* 'if you give me a son of yours, would that he became my husband! No way will I take a subject of mine and make him my husband'; dupl. *KBo* XIV 9 III 2–3 (*nūwan*).

There is no symmetry between the uses of *man* and *nūman*; *man* is negated by *le* (e. g. *le-man-wa-mu kuitki HUL-uēszi* 'would that nothing turn bad for me!'). While *nūman pānzi* means 'they will rather not go', there are no certain examples of a "volitional" affirmative kind *man pānzi* 'they want to go' (the few alleged examples adduced by H. A. Hoffner (*Gedenkschrift für H. Kronasser* 38–45, esp. 39–40 [1982]) are better explained as truncated apodoses of conditional constructions (*HED* 6: 37–8); *nūman* entails a negative construct *sui generis*.

Nor is it compelling to look for *man/mān* in *nūman/nūmān*, as was done from E. A. Hahn (*Lg.* 18: 106 [1942]) to H. Eichner (*MSS* 31: 92 [1973]) to Hoffner (op. cit. 43), especially in view of the allomorph *nūwan* which has claims to phonetic primacy (*w > m* after *u*). Alternative comparisons have connected *nūwan* with Luw. *nawa* 'not' (Morpurgo-Davies, *Anatolian Studies* 25: 157–8 [1975]) and with an **uwa-* 'ever', thus IE **A₂yew-* which is a much better fit for Hitt. *nawi* (C. Watkins apud Peters, *Untersuchungen* 63 and O. Masson, *BSL* 78.1: 277 [1983]). The first part has been equally troublesome: negative **ne* + an incremental *u* (as in Skt. *u* or Gk.

πáv-v 'altogether' [Hahn, Eichner]), or a negational variant **nu* (at variance with **nu* 'now'), as possibly in Ved. *nū cit* 'nevermore' beside 'right now' (G. Dunkel, KZ 96: 83 [1982]).

The simplest and best explanation involves the suffix *-want-/ -mant-* (cf. Kronasser, VLFH 161). Just as Sanskrit has *tāva(n)t-* 'so big, so far', *yāva(n)t-* 'as big as, as far as' (Hom. τῆος 'so long', ῆος 'as long as'), and Hittite forms *masiwant-* 'how big, how much', *kissuwant-* 'of this kind', *apenissuwant-* 'thus much, thusly', *nūwan/ nūman* may represent **ne-u-won(t)*, a nom.-acc. sg. neut. adverbial petrifact of **ne-u-wont-* 'of a negative kind', thus 'no way, not quite, rather not', apt to convey a modal tinge distinct from starkly declarative *natta* and prohibitive *le*.

Cf. *natta*, *nawi*.

nuntaram (n.) 'the present, presence, immediacy, promptness, despatch', gen. sg. *nu-un-ta-ra-as* (KUB II 1 II 49 *nuntaras* ^DLAMA-i 'to the tutelary deity of the here-and-now'; cf. ibid. II 39 [m]ehunas ^DLAMA-as 'of time', ibid. II 40 [^DLA]MA ... *lamarhandattas* 'of hour-fixing' [HED 3: 106, 5: 58]), *nu-un-tar-as* (par. KBo II 38 r. K. 11 *nu*ntaras KLIMIN ^DLAMA-as [A. Archi, SMEA 16: 109 (1975); McMahon, State Cult 104]; KUB XXI 11 Rs. 3 [EZ]EN *nuntaras kuyēs assanuskanzi* 'those who produce the Feast of Despatch' [P. Cornil and R. Lebrun, Hethitica 25; Ünal, Hatt. 2: 16]; KBo XVIII 25 Vs. 9–10 *nu-mu-kan* ^LÜTEMU *nuntaras parā nāi* [...] *nu* INIM-an *nuntaras utindu* 'send me an express messenger ... let them bring an express dispatch!' [Hagenbuchner, Korrespondenz 2: 245]; often adverbial 'presently, promptly', KUB XV 3 I 18–19 *mān-wa* ANA ^DUTU-ši *eni* IZI ŠA GİR.MEŠ-ŠU *nuntaras* SIG₅-ri 'if this inflammation of his majesty's feet lets up promptly'; KUB LVII 123 Vs. 13 *n*-as-kan *nuntaras* GISGIGIR *anda* uizz[i 'she will arrive pronto by chariot' [Hagenbuchner, Korrespondenz 2: 20]; KUB XXI 38 I 21 EGIR-pa-ma *nuntaras* LÚ P[ITHALLI ŪL] *uit* ^LÜTEMU-ya ŪL *uit* 'no horseman, no messenger has presently returned' [W. Helck, JCS 17: 88 (1963); R. Stefanini, Atti La Colombaria 29: 8 (1964)]; KUB XL 1 Vs. 15 *kezza* ZAG-za *nuntaras auwan arha* 'from this border instantly away'; KUB VI 34, 5–6 *mān-ma* ANA ^DUTU-ši *uwatar* GIM-a[n] [...] *n-as-za* EGIR-pa [QA]TAMMA *nuntaras* DÙ-ri 'but if, as for his majesty the coming [is] ..., he also gets back promptly'; KUB XL 33 Vs. 9–10 *mān-ma-war-at-kan* *nuntaras-ma sarā* [...] *nu-wa-ssi* *anda* ŪL *weriyahhahari*

'but if they (?) ... up presently, I will not get in cahoots with him'; ibid. Vs. 24 *nunta[r-]*; in fragmentary context KUB XL 49 Rs. 7 and 9; KUB XLVI 53 Vs. 9 and 20; ABoT 56 IV 8; KBo XXVI 138, 2), *nu-tar-as* (KUB XLIII 8 III 10 a–10 b [GIM-a]n UKÜ-si SAG.DU ŠA UR.MAH BI-as UKÜ-as *nutaras aki* 'if a man has a lion's head, that man will die in short order', matching *awēlu šū arhis imāt* of Akkadian *omina* [Riemschneider, Omentexte 150]). In some examples above *nuntaras* can be interpreted as appositional to an animate subject, nom. sg. c. of adjectival *nuntara-* (cf. e. g. Iliad 1.424 χθιζός ἔβη 'he went yesterday'), and the adverbial use considered an extension thereof (thus Melchert, KZ 93: 263 [1979]); but it seems better to adduce adverbial genitives like *asandas* (TUŠ-as) '(in a) sitting (position), GUB-as 'standing' (HED 1–2: 295). Cf. the supine and infinitive *liliwahhuwan(zi)* used adverbially as 'posthaste' (HED 5: 84), also *lammar*, *lamnī* 'instantly', *kit(-)pantalaz* 'from this moment'.

nuntarya-, *nuttariya-*, *nutarriya-* 'instant, new(fangled), hasty', nom. sg. c. *nu-un-tar-ya-as* (KBo XLVI 263, 6 *nu*ntaryas ^DUTU-u[s]), *nu-un-tar-ya-s(a)* (ibid. 4; cf. ibid. 3 *uk*tūris ^DUTU-u[s]; perhaps referring to 'modern, contemporary' divine icon, vs. 'established, traditional'), *nu-ut-ta-ri-ya-as* (KUB XII 21 r. K. 8–10 LUGAL-us ^DU-an ^DUTU-un ^DHalkin ^DMiyatan[zipan] ^DPahhurr-a *sallanut nuttariyas* LU[GAL-us] *kistati* 'king, extol storm-god, sun-god, grain-deity, growth-genius, and fire-deity: you are made an instant sovereign' [H. A. Hoffner, Studies in Honour of S. Alp 298, 301 (1992)]), *nu-tar-ri-ya-as* (KUB XXXIII 93 IV 30 = KBo XXVI 58 IV 35 *kuis-wa-kan* DINGIR-LUM *nutarriyas aruni anda* 'who [is this] newfangled deity in the sea?'; dupl. KUB XXXIII 92 + XXXVI 10 III 21 *kuis-wa-kan* DINGIR-LUM *ki* [...] *ias aruni anta* [Güterbock, JCS 5: 158 (1951)]), acc. sg. c. *nu-ut-ta-ri-ya-an* (KUB XXXIII 106 III 32–33 ŪL-war-an *sakti* ^DKumarbes-wa *kuin nuttariyan* DINGIR-LIM-in DINGIR.MEŠ-as IGI-*anda* *samnait* 'knowest thou him not, the newfangled deity whom K. has created to confront the gods?'; ibid. III 39 *nu-za asi* *nu*[tt]ariyan DINGIR-LIM-in ŪL *sakti* [Güterbock, JCS 6: 26–8 (1952)]).

nuntarriya-, *nuntarrie-* 'be present, be ready, participate', 2 pl. pres. act. *nu-un-tar-ri-it-ta-ni* (KBo XVI 25 I 69 *pahhasdumat nu nuntarritani* 'take care, you are on call'), 2 sg. imp. act. *nu-un-tar-ri-ya* (KBo XX 82 II 15), 3 sg. imp. act. *nu-un-tar-i-e-id-du* (KBo XVI 27 IV 11 *nu hūmanza nuntariedd[u]* 'may everyone be ready!'), *nu-un-tar-ri-e-id-du* (KBo XVI 25 I 6–7 + XVI 24 I 17–18 *mān*

ERÍN-MEŠ-an la[hha parā na]iskanta (?) [nu] hūmanza nuntarrie[ddu ... n]inikdumat 'when they dispatch the army to war, everyone shall participate ... mobilize!' [A. M. Rizzi Mellini, *Studia mediterranea P. Meriggi dicata* 518, 526 (1979)], nu-un-tar-ri-id-du (ibid. I 5 + I 16) [kuin KIN-an LUGAL-u[s ... h]ūmanza nuntarriddu 'what task the king [imposes?], let everybody be at hand!'; KBo XVI 25 I 66).

nuntarri(y)asha-, nuntar(y)asha-, nuttar(i)yasha-, nutarri[- (c.), only gen. sg. in EZEN nuntarriyashas matching EZEN nuntaras 'Feast of Despatch', nu-un-tar-ri-ya-as-ha-as (e. g. KUB X 48 I 1–4 luk-katti-ma LUGAL-us^{URU} Arinna paizzi nu-za EZEN nuntarriyashas iyazi nu-kan AN[A] EZEN nuntarriyashas seppittas^{NINDA} da[nnas] LĀL GIBIL-ya dāi GEŠTIN GIBIL-ya sipant[i] 'in the morning the king goes to Arinna and observes the Feast of Despatch; for the Feast of Despatch he takes wheat bread and fresh honey and libates new wine'; dupl. KUB IX 16 I 18–19, IV 2 [S. Košak, *Ling.* 16: 61 (1976)]; KUB XXV 12 VI 9–13 mān LUGAL-us lahhaz zeni^{URU} Arinnaz ANA EZEN nuntarriyashas^{URU} Hattusi uizzi 'when the king comes from a campaign in the fall from Arinna to the Feast of Despatch at Hattusas'; KBo XIV 76 IV 2; KBo XXII 228, 11), nu-un-tar-ri-as-ha-as (KUB XXV 13 VI 6), nu-un-tar-ya-as-ha-as (e. g. KUB II 9 VI 4 and 7), nu-un-tar-as-ha-as (e. g. KBo XXX 77 IV 20), nu-un-tar-as-ha <-as> (KBo XI 43 I 7), nu-ut-tar-ri-ya-as-ha-as (KBo XXX 96 + XXXIX 68 IV 7 [DBH 2: 135]), nu-ut-tar-ya-as-ha-as (KUB LV 52 Vs. 2), nu-tar-r[i- (KBo XXX 63 Rs. 8). For the suffix cf. e. g. marr-uwasha- (HED 6: 90–1), with references. On this fall festival see e. g. S. Košak, *Ling.* 16: 55–64 (1976); Houwink Ten Cate, *Documentum Otten* 167–94; M. Nakamura, *Das hethitische nuntarriyašha-Fest* (2002).

nu(n)tarnu- 'get ready, be ready, be in a hurry; hasten, hurry, rush; be hasty, act rashly', binomial epic formula nuntarnu- liliw-ahh- 'get ready [and] make haste', 2 sg. pres. act. nu-un-tar-nu-si (KBo V 4 Vs. 31–32 zig-a le nuntarnusi nu harpu saru-pa le iyasi ... mān nuntarnusi-ma 'be not hasty, do not act helter-skelter ... but if you act hastily ...' [Friedrich, *Staatsverträge* 1: 56]; similarly KBo V 13 IV 15–16, dupl. KUB VI 41 IV 23 [Friedrich 1: 134], KBo XIX 73 a + KUB XXI I III 22–23 [Friedrich 2: 70]; ibid. III 28; KUB VI 44 IV 30 [Friedrich 1: 138]; KUB XL 49 Rs. 4 nu[n]tarnusi), nu-tar-nu-si (KBo V 13 IV 34 le nutarnusi; dupl. KUB VI 44 IV 25 le nuntarnusi nu harpu saru-pa le iyasi), 3 sg. pres. act. nu-un-tar-nu-zi (KUB XIII 4 II 22–24 DINGIR.MEŠ-as-ma zi-anza dassus nu eppūwanzi ŪL nuntarnuzi epzi-ma kuedani mēhuni nu namma arha

ŪL tarnāi 'the gods' will is strong; it is not in a hurry to seize, but once it does seize, it will let go no more'; dupl. KUB XIII 5 II 31 -]zi ŪL nuntarnuzi [Sturtevant, *JAOS* 54: 374 (1934)]; KUB LII 4 Vs. 5 nu-un-tar-nu(!)-zi), 2 pl. pres. act. nu-un-tar-nu-ut-te-ni (KBo V 4 Rs. 16–17 [nasm]a-smas DINU-ma kuitki nu le nuntarnutteni nu harpu sarū-pa le iyatteni nu-kan le idalāwēstēni 'or [if] you have some legal case, do not act rashly, do not proceed helter-skelter, and do not resort to evil!'), nu-un-tar-nu-ut-te-e-ni (similarly ibid. Rs. 20–21 [Friedrich, *Staatsverträge* 1: 56, 62–4]), 1 sg. pret. act. nu-un-tar-nu-nu-un (KBo XIV 20 II 6 nu EGIR-pa nuntarnunun 'I hastened back' [Houwink Ten Cate, *JNES* 25: 162 (1966)]), 3 sg. pret. act. nu-un-tar-nu-ut (KUB XII 26 II 14–16 sarā-wa-kan nepi-sas^{DUTU}-us uit nu-wa-ssi EGIR-an nuntarnut IGI-anda^D Kamrusepas nuntarnut 'the sun-god of heaven came up and hurried after him; K. hurried toward him' [Laroche, *RHA* 23: 169 (1965)]; KUB VII 58 I 13–17 anzidaza tiyer DINGIR.MEŠ anzidazza memir LUGAL.MEŠ anzitaz nutarnut pankus 'the gods sided with us, the kings spoke for us, the public rushed to our side'; KUB XXXVI 12 III 15–16 nu nuntarnut [lil]iwahta 'he got ready [and] made haste' [Güterbock, *JCS* 6: 16 (1952)]; KUB XXXIII 106 I 34 nu nuntarnut lil[iwahta] [Güterbock, *JCS* 6: 20 (1952)]; KUB XXXIII 89 III 3 nun[tarnut] hūwa[is 'hastened [and] ran' [Laroche, *RHA* 26: 71 (1968)]; KBo XVIII 132, 4 nuntarnut-wa), nu-un-tar-nu-ut-ta (sic KUB XXXIII 106 II 27 juddār istamasta nu nuntarnutta '[when he] heard the words, he hurried' [Güterbock, *JCS* 6: 22 (1952); not "Luwoid"; rather scribal inadvertence -ta following istamasta]), 1 sg. imp. act. nu-un-tar-nu-wa-al-lu (sub verbal noun nuntarnummar below), 2 pl. imp. act. nu-un-tar-nu-ut-tin (KUB XXXIII 102 III 13 nu-wa nuntarnuttin uwatīn 'get ready [and] come!'; KBo XXVI 61 + KUB XXXIII 102 III 22 nuntarnut[tin-wa lil]iwahtin; dupl. KUB XXXIII 98 III 12 nunt[arnuttin-wa liliwahtin] [Güterbock, *JCS* 5: 154 (1951)]), 3 pl. imp. act. nu-un-tar-nu-wa-an-du (KUB XLV 20 II 14–15 anzidaz wahnut sallis ammiyanza taksan nuntarnuwandu ERÍN.MEŠ-ya 'great and small has turned to our side; be they, and the army, in joint readiness!'); verbal noun nom.-acc. sg. neut. nu-un-tar-nu-um-mar (KUB XXI 38 I 36–37 zaluganumarr-a ammel nuntarnummar [...] iyandu DINGIR.MEŠ nu le-pat zahaganumi nu nuntarnuwa[llu] 'may the gods turn my tardiness to readiness; may I not tarry, let me hurry!').

nuntara- is inseparable from kinuntar(r)iyala- 'as of now, present', containing *nu(n) as in kinun 'now' (HED 4: 183–5), nu, nuwa

(q. v.). Luwian has parallel *nanuntarriyal(i?)*-, which perhaps influenced the Hittite formation. The common underlay is hardly an abstract noun **nuntar* 'now-ness, present' (which Starke [*Stammbildung* 367–70] incomprehensibly made the Luwian basis of all Hittite forms as well). More plausible is adjectival **-t(e)ro-* as a marked suffix of binary opposition (with *KBo XXI 12, 13 karuiliyatta kinuntarriyal* 'in the past [vs.] the present', or *ukturi-* vs. *nuntarya-* above; cf. e. g. Hom. *σκαίῃ ... δεξιτέρῃ* 'with the left [vs.] the right [hand]'); yet this suffix is not otherwise productive in Anatolian (cf. Oettinger, *IBS-V* 37: 22, 35 [1986]).

A further comparand might be Ved. *nūtana-* 'of now, present, new', with an Anatolian dissimilation **nuntana-* > **nuntara-*, the converse of Hitt. *warani* < **warari*. Later formations of similar type are Lat. *nūperus* 'recent' and Russian *nýnešnij* 'present, current'. F. Bader's adduction of Lat. *nūntius* 'messenger', *nūntium* 'message' (*BSL* 77.1: 98, 154 [1982]), while semantically attractive (cf. *KBo XVIII 25 Vs. 9–10* ^{LÜ}*TEMU nuntaras ... INIM-an nuntaras* 'express messenger ... express dispatch'), is up against the older recorded variants *noventius*, *nountius*.

Thus the neuter *nuntaram* (or more markedly *kinuntarriyalam*, viz. *mehur*) was 'the present (time)', with adverbial case usage ('presently') amounting to 'in short order', with shadings of suddenness and speed, impinging semantically on *hūtak*, *markistahh-*, *liliwahh-*. This is true above all of the late verb *nuntarnu-* (intransitive in usage; cf. e. g. *wahnu-*) beside *nuntariya-*, formed on the lines of *huntarnu-* 'grunt' beside *huntariya-* 'fart'. Even *nuntarnu-* meant originally 'get ready', with the *in malam partem* tinge of 'be all too ready, overreact', rather than any basic sense of swiftness.

nuputi- (c.), ingredient in making red glass (NA₄ *SAMU*), nom. sg. *nu-pu-te-is* (*HT* 3, 4 and dupl. "Frankfurt tablet" line 4 7½ GÍN *nuputes* '7½ shekel n.', followed *HT* 3, 7–8 by *tarnas lulluris tarnas* URUDU 'handful of hematite, handful of copper', and "Frankfurt tablet" line 5 by *hulubas* (?) *lulluri[s]*, line 8 *hulubas* (?) URUDU [cf. *HED* 5: 117]). Rosenkranz (*ZA* 57: 238–9) [1965]; cf. *HW Erg.* 3: 21) read *kut-pu-te-is* and adduced Akk. *kutpū* 'black frit'. Cf. A. L. Oppenheim, *Glass and Glassmaking in Ancient Mesopotamia* 67–8 (1970); Riemschneider, *Anatol. Stud. Güterbock* 267–8.

nurati- (c.) 'pomegranate' (*NURMU*, *NURMA*), acc. sg. *nu-ra-ti-i-in* (*IBoT* II 129 Vs. 31–32 *ANA DINGIR-LIM-wa nuratīn peskir kinun-ma-war-an nawi SUM-weni* 'they would give a pomegranate to the god, but now we have not yet given it'), *nu-ra-ti-in* (dupl. *KBo XXII 139, 4* [H. Berman, *JCS* 34: 96 (1982)]; artonym *KUB XXII 20 Vs. 5* ^{NIN-DA}*nu-ra-ti-in-na-kán*), *NU-ÚR-MA* (e. g. *KUB XXXV 79 I 5–6* *NURMA ūnhazi* [... *ser*]-*a-ssan* YÀ ^{GIŠ}*ZERTI lahui* 'squeezes pomegranate ... and pours on olive oil' [Starke, *KLTU* 397]; *KBo XXI 1 I 19* ^{GIŠ}*INBU hūm[an ...]* ... [^{GIŠ}*NURMA* ^{GIŠ}*HASHUR* 'all fruits ... pomegranate, apple ...' [Hutter, *Behexung* 16]; *KBo X 34 I 15–18* ^{GIŠ}*INBU hūman RAṬBU ŠABŪLU kuitta parā tepu* 'all fruit, fresh [and] dried, each a little': [16] fig, raisin, olive [17] ... ^{GIŠ}*HASHUR* ^{GIŠ}*HASHUR KUR.RA* ... 'apple, mountain apple' [18] ... ^{GIŠ}*NURMA* ^{GIŠ}*GEŠTIN* ^{GIŠ}*samama* 'pomegranate, grape, sesame'; *KUB XLV 58 IV 7 hassiggas* ['fig'] ... *NURMA*), dat.-loc. sg. *nu-ra-ti-i-ya* (*IBoT* II 129 Vs. 33 *mān-za DINGIR-LUM INIM LÚ.MEŠ tabriti ū* [^{NIM}*nur*]atīya *ser TUKU.TUKU-anza* 'if thou god art angry over the matter of the men of *tabri* and the pomegranate matter'), instr. sg. *ištu* ^{GIŠ}*NURMA* (*KBo XIX 142 II 23–24* ^{UZU}*wallin-a karsa ištu* ^{GIŠ}*NURMA karsantit-a* ^{UZU}*it sunnanzi* 'they fill the shank outright with pomegranate and with cut meat'), nom. or acc. pl. *NU-ÚR-MU* (*KUB XII 1 III 19 30 NURMU GUŠKIN anda* 'thirty pomegranates gold in[lay]' [S. Košak, *Ling.* 18: 100 (1978); Siegelová, *Verwaltungspraxis* 444]), ^{GIŠ}*NU-ÚR-MA-HI.A* (*HFAC* 28, 3 [*JCS* 37: 28 (1985)]).

Luwoid gen. adj. *nuratassi-*, nom. pl. c. in *LÚ.MEŠ nu-ra-ta-as-si-in-zi* 'pomegranate-men' (299/1986 II I 75 [Ottén, *Bronzetafel* 14, 39]; cf. in geographic vicinity the toponym Σίδη [Pamphylia], Gk. σίδη 'pomegranate').

The immediate comparand is Hurr. *nuranti-* 'pomegranate' (*KUB XXIX 8 IV 34 nu-ra-an-ti-hi-na hi-in-zu-ri-in-na* 'pomegranate [and] apple' [Haas, *MMMh* 268]; there is affinity of the fruits, also in Hittite attestations above, even onomastically, as in Lat. *mālus grānāta*, *grānātum*, German *Granatapfel*, English *pomegranate*), further Akk. *nurimdu* (Amarna), *nurmū*, *hurimū*, *hurinnu* 'pomegranate' (tree and fruit; cf. Laroche, *Ugaritica* 5: 459 [1968], *Glossaire* 188; H. A. Hoffner, *Alimenta Hethaeorum* 119–20, 175 [1974]; *CAD* N 2: 344–7, *AHW* 804–5; Haas, *MMMh* 269–70).

nū(t)-, spelled *nu-ú-* (c.) 'contentment, enjoyment, profit' (vel sim.), attested in the irreversible binomial *nū-tum(m)antiya-* or *nū-istamas-*

suwar 'contentment (and) compliance (i. e. being obeyed)', and as a vocative stem-form interjection *nu-ú* 'amen, bravo, yum-yum' (vel sim.), nom. sg. *nu-ú-us* (*KUB XVII 10 IV 32–33 n-asta anda [n]ūs tūmantiyas kitta* 'inside [the bag] is stored contentment [and] compliance' [Laroche, *RHA* 23: 98 (1965)]; *KUB XXXIII 12 IV 23 n-asta anda nūs*; *KUB XXXIII 74 IV 7 nū[s]*; *KUB XVII 20 II 9–12 EGIR-ŠU-ma hantantatarr-a ēszi EGIR-ŠU-ma dusgarasza ēszi EGIR-ŠU-ma :nūs :dummanteyas ēszi EGIR-ŠU-ma kariyasha(s) :lūhas MU.KAM. SIG₅ ... asanzi* 'behind it providence sits, behind it joy sits, behind it contentment [and] compliance sits, behind it mercy, light, good year ... sit'), acc. sg. *nu-ú-un* (e. g. *KBo II 9 I 21 nūn :tummantīyan* [in a list of "blessings", preceded by 'life, health, strength, long years', followed by 'potency']; par. *KUB XV 32 I 59 nūn tūmantī[yan]* [Haas – Wilhelm, *Riten* 154]; *KUB XXIV 1 III 10 nūn tumantīyan* [Gurney, *Hittite Prayers* 22]; *KBo XIII 94, 11 nūn tūmantī[yan]*; ibid. 15 *nu-wa nūn*; *KUB XV 34 II 10 nūn istamassuwar* [Haas – Wilhelm, *Riten* 190]; dupl. *FHG 4, 4 nūn istamassuw[ar]*; *KUB LX 151 Vs. 3 mījumar tarhuilatar nūn istamassuwar* '[gods'] grace, potency, contentment, compliance'; *KUB XLVI 65 Rs. 1 [nūn istamassuw[ar]*; *KUB XVII 33 IV 18–19 ANA LUGAL-ma [...] minumar nū[n* 'to the king gratification, contentment ...'), dat.-loc. sg. *nu-ú-ti* (*KBo VIII 69, 11 nūti tuman[tiya]* [Laroche, *RHA* 23: 124 (1965)]), "vocative" sg. *nu-ú* (e. g. *KBo XI 14 IV 8 tuqq-a* [DINGIR.MEŠ *h]ūmantēs :nū halziyandu* 'to thee let all the gods exclaim "amen"' [Ünal, *Hantitassu* 25, 31]; *KBo XI 72 III 29–32 z]ik* ^{DUTU-us} *nū halzai* [... is]tamassantan GEŠTUG-an parā [...] anda SIG₅-antet IGI.HI.A-it [... 'thou sun-god call out "amen", lend a listening ear, [look] upon [us] with kindly eyes!'; *KUB VII 1 IV 3–4* ^{LÚ.MEŠ}AMA.-A.TU *nū [halzissanzi?]* NINDA YÀ.E.DÉ.A memal KU-zi 'housemates shout "yum-yum", they eat fatbread [and] groats'; *KUB XLIV 1 Rs. 3 k]ú-zi nū halzissanzi*; *KUB LV 37 II 6 EGIR-anda nū halzāi*). Cf. Weitenberg, *U-Stämme* 168–9, 439–40.

Beside the occasional gloss-wedges of *:nū(t)-* and *:tummantīya*, and dat.-loc. sg. *nūti* (cf. Luwoid *:luluti* of *lulu-* [*HED* 5: 116]), cf. Luw. *nu-ú-tar-za* (*KBo XXX 167 III 3* [Starke, *KLTU* 331]), possibly nom.-acc. sg. neut. *nūtar-sa* 'enjoyment' (?) (cf. e. g. *nanuntar-ri-sa*, i. e. *nanuntarrit-sa* 'the present' [*HED* 4: 184]).

KUB XV 34 II 10 nūn istamassuwar resembles ibid. II 24–25 *alsuwar istamassuwar* 'allegiance (and) obedience' (viz. of military to its commander [*HED* 1–2: 41]). Thus *nū(t)-* as 'contentment' is

congruous with fealty of subjects to ruler, together with their loyalty (*istamassuwar*). 'Amen' for *nū* seems indicated for gods by *KUB LVII 79 IV 31–32* (par. to *KBo XI 14 IV 8* above) DINGIR.MEŠ *hūmantēs* [...] *apāt ēsdu halziyandu* 'let all the gods exclaim "may that be!"' (Ünal, *Hantitassu* 94); but as alacritous interjectional accompaniment to ingestion of food *nū* calls for more robust rendering.

nū(t)- is common to Hittite and Luwian and probably Proto-Anatolian. This does not preclude inpingement of Luwoid forms on later Hittite, especially *(:)nū-* *(:)tum(m)antiya-* coexisting with *nū-istamassuwar*. Connecting with Hurrian is strictly *per obscurius* (cf. Weitenberg, *U-Stämme* 169). An inner-Hittite cognate may be *nuzzi-* in *lahhu(wa)r-nuzzi-* 'leaf crop, foliage supply' (vel sim.), tying in with **new-d-* 'catch, gain, enjoy' (*IEW* 768), seen in Goth. *niutan* 'catch, gain', *nuta* 'fisher', *un-nuts* 'useless', ON *njōta* 'use, enjoy', Lith. *naudā* 'gain, profit', borrowed Finnish *nauttia* 'enjoy' (cf. German *Nutzniessung* 'usufruct, profit', OIr. *Nuadu* < **Newd-ont-* 'Fisher'). Alternative etyma might be Ved. *návate* 'bellow, bray, shout; exult, acclaim, praise', Toch. AB *nu-* 'shout' (Neumann, apud Tischler, *Glossar L-M-N* 354]), or Gk. *νέω*, Lat. *nuō* 'nod, assent'.

nuwa 'still, yet', spelled *nu-u-wa*, *nu-u-wa-a*, *nu-u-a*. *nu-u-wa*: e. g. *KUB I 16 III 68–69 kinun-wa-z nūwa* ^{SAL.MEŠ}ŠU.GI[-us] [*punuskiz*]zi matching ibid. IV 67–68 (Akk.) *adi inanna* ^{SAL.MEŠ}ŠU.GI *istanal* (*šalū* 'ask') (whether) she now still (Akk. 'until now') keeps inquiring of the sorceresses' (Sommer, *HAB* 16, 194); *KUB XXIX 55 I 1–3 mān lukkatta nu nūwa ispandan appizziyas hāliyas nauī anku haruwa-nāizzi* 'when it dawns but still does not yet quite light up the night of the last watch' (Kammenhuber, *Hippologia* 150); *KBo XVII 4 II 10* (OHitt.) LUGAL-us *nūwa* ^{URU}Kātapi 'the king (is) still at K.' (Neu, *Altheth.* 14); *KBo XVII 62 I 18 [k]uitman-ma-z [SA]L-za nūwa ui-skizzi* 'while the woman is still crying out (in labor)' (Beckman, *Birth Rituals* 32); *KUB XXXI 53 Vs. 6 2 ANŠU.KUR.RA TUR* ¹*Nana-talli nūwa* EGIR-pa *harzi* 'two young horses N. still retains' (Ottén – Souček, *Gelübde* 20); *KUB XXIII 108 Rs. 9 -]za nūwa harzi* 'still has'; *IBOT II 129 Vs. 20–21 nu* ^{LÚ}KISAL.LUH *nūwa harkanzi* 'they still keep the forecourt-flusher (on the job)'; *KUB XIX 23 Rs. 8–9 nu-kan kuit AŠRU paizzi-ya kuit-ma-kan AŠRU nūwa ser a[rha]* *iy-addari nu-za apūn memiyan apizza ūL hām[i]* 'what place he goes, what place he still marches off to, therefore I do not trust that

report' (Hagenbuchner, *Korrespondenz* 27–8); *KBo* XIII 76 Rs. 3–4 :kulana nūwa uskisi :kul[ana ...] nūwa ēszi 'are you still watching the results? Are the results still ...?' (cf. *ibid.* Rs. 7 :kulanas-ma NU.SIG₅-du 'may the outcome be unfavorable'; *HED* 4: 238); *KUB* XXI 19 IV 14–15 ANA DINGIR.MEŠ piran ape waskuwana ēszi-pat kuitki nūwa 'before the gods those transgressions are somehow still there'; *ibid.* I 20 nūwa-za DUMU-as esun 'I was still a child' (D. Sörenhagen, *AoF* 8: 98, 88 [1981]); *KUB* I 1 I 12 and dupl. *KUB* I 2 I 11 nu-za kuitman nūwa DUMU-as esun 'while I was still a child' (Otten, *Apologie* 4); *KUB* XXXI 121a II 11–12 ammu-k-ma-z nū[wa] DUMU-as esun nu ūl sagga[hhu]n 'but I was still a child and did not know' (Güterbock, *RHA* 18: 60 [1960]); *KBo* XIV 3 III 8–9 ABI ABI-YA-ma nūwa kui[t irmali]yanza ēsta 'whereas my grandfather was still ailing' (Güterbock, *JCS* 10: 67 [1956]); *KUB* XXIII 1 I 17–18 KUR.KUR.HI.A ^{URU}Amurru nūwa [kuru]r ēsta 'the Amurru lands were still hostile' (Kühne – Otten, *Šaušgamuwa* 6); *KUB* XIV 3 II 28–29 apās-ma nūwa-pat mem[iskit n]ahheskimi-wa 'but he still kept saying "I am afraid"' (Sommer, *AU* 8); *KBo* XVIII 48 Rs. 5 nūwa-man-as kuitki namma anzel ēst[a] 'still somehow he would yet have been ours' (Hagenbuchner, *Korrespondenz* 2: 8); *KUB* XXI 1 I 65–67 [DUMU]-KA-ma kuin LUGAL-iznanni zik taparriyasi n-[as māt] [š]A DAM-KA māt-asta šA ^{SAL}NAP<TAR>TI-GA nasma-an nūwa-ya [...] [n-]jan-zan KUR-anza ūl memāi 'what son of yours you ordain to kingship, whether he [is] of your wife or of your mistress, or you still (have not ordained?) him, and the country says no to him ...' (Friedrich, *Staatsverträge* 2: 54–6); *KUB* X 92 VI 14–15 kuitman-ma-kan ^{DUTU}-us nūwa sarā nu ^{GIŠ}nathita isparranzi 'while the sun (is) still up they spread the beds'; *KUB* XXXIX 71 I 22 namma-kan kuitman [^{DUTU}-u]s nūwa ser 'as yet, while the sun (is) still up'; *KBo* XI 14 III 5 ^{DUTU}-us nūwa a[r]t[a] '(while) the sun still stands' (*ibid.* 6 māt GE₆-[anza k]isari 'when night comes'; Ünal, *Hantitassu* 22); *KBo* XV 22, 8 (restored from par. *KUB* VII 2 I 5) [kuitma]n nekuzzi ^{DUTU}-us-kan nūw[a tepu ser] 'while evening comes and the sun (is) still up a little'; *KUB* XXX 21 + XXXIX 7 I 1 ALAM-kan nūwa é-ri anda 'the likeness (is) still inside the house' (Otten, *Totenrituale* 32); *KUB* XLVI 42 III 1 nu-ssi-kan māt waqāus nūwa šA é-TI 'if weevils (are) still in his house' (cf. *KUB* XLVI 38 I 6 [māt-]si-kan waqaus-ma ūl namma šA é-TI 'if weevils [are] no longer in his house'); *KUB* XVI 32 II 16, *ibid.* II 21–22 + *KUB* L 6 II 22 HUL-ahta-as kuis UKÙ-as n-as nūwa kuit TI-za 'whereas the person who maltreated

them (is) still alive'; *KUB* XXII 70 Rs. 24 nu-kan māt INA É.LUGAL kuit hurtiyas uttar nūwa EGIR-an 'if (it is) because in the king's house the curse matter still (lingers) behind' (Ünal, *Orakeltext* 88).

nu-u-wa-a: *KUB* XII 57 I 12 INA UD.5.KAM-ma nūwā ispanti 'on day five, still in the night'; *KBo* VIII 90 II 4 MUL.H]I.A nūwā aran[da 'the stars still stand' (Miller, *Kizzuwatna Rituals* 281).

nu-u-a: dupl. *KUB* XXIX 4 II 15 MUL.HI.A nuua aranda 'the stars still stand'; *ibid.* I 55 luk<kat>ta-ma INA UD.2.KAM kuitman ^{DUTU}-us nuua artari 'the next day, day two, while the sun still stands'; dupl. *Bo* 6110 I 40]INA UD.2.KAM kuitman ^{DUTU}-us nuua art[ar]; *KUB* XXIX 4 II 40 kuitman[-ma ... apedani UD]-ti ^{DUTU}-us nuua artari 'while ... on that day the sun still stands' (Miller, *Kizzuwatna Rituals* 281, 278, 283, 301–2); *KBo* XX 68 I 2 kuitman nuua ispa[nt- 'while still the night ...'; *KBo* XXIX 208 Vs. 3.

A plausible etymology of nuwa entails nu + a 'and' (*HED* 1–2: 7–9), paralleling Goth. nauh, OHG noch 'still, yet' < *nu-k^we (cf. Melchert, *Studies* 30).

Cf. namma, nassu.

Corrections and additions to volumes 1–2
(further to *HED* 3: 443–461, 4: 317–322, 5: 133–135,
6: 201–204)

Page

- 14, last line: *KBo VM* 106 II 17 *a-im-pa-an*.
29, line 17: ^{GIS}*al-la-an-da-ru* (*KBo* XXXIX 290 Rs. 13).
29, line 3 from end: 574/s is *KBo* XLV 222.
36, line 19: dat.-loc. pl. *alkistanas* (*KUB* LVIII 107 IV 8).
41, line 24: *alsanu-* ‘command allegiance’, verbal noun *al-sa-nu-wa-ar* (n.) in *KUB* LVIII 101 Vs. 15.
47, line 6 from end: 119/s is *KBo* XLV 106.
54, line 4: *an-na-al-li-ú-us* (*KUB* LI 47 Rs. 4).
58, line 4 from end: *KUB* LVIII 60 I 11 6 DUMU.SAL.MEŠ *annanikus*.
64, line 9 from end: 842/f is *KBo* XLIII 291.
65, line 4: (uncertain case) *KUB* LX 98 Vs. 11 :*an-na-ú-li-ya-as*.
66, line 12: 808/w is *KBo* XXXI 6.
68, line 20: (nom. pl. c.) *a-ni-ya-te-es* (*KBo* XLV 11 IV 2).
68, line 8 from end: (inf.) *an-ni-ya-u-wa-an-zi* (*KUB* LX 161 II 16).
69, line 28: (acc. sg. c.) *a-ni-at-ta-an* (*KUB* LI 48 I 3).
74, line 3 from end: *a-an-si-an-zi* (*KBo VM* 2 VI 8).
100, lines 16–17: for *Bo* 2738 III 16 substitute *KUB* LVIII 79 I 16 and II 3.
103, line 19: 384/i, 8 is *KBo* XLIV 97 II 8.
105, line 7 from end: *a-ra-an-da-a-ri* (*KBo* XXX 166 IV 11).
107, line 27: (nom. pl. c.) *a-ra-a-an-te-es* (*KUB* LX 109 Rs. 19).
113, line 2 from end: 3 pl. imp. act. *a-ar-ra-an-du* (*KUB* LIX 65 II 2, 4, 7 *k]edanda* *a-it ārrandu* ‘with this water they shall wash’).
117, line 2: (dat.-loc. pl.) ^{LÚ.MEŠ}*aras-tis* (*KBo VM* 30 IV 25), ^{LÚ.MEŠ}*aras-tas* (ibid. IV 24).
118, line 8: *KUB* LX 109 Vs. 8 *āra iyazi* (cf. Cohen, *Taboos* 174).
122, line 16: (abl. sg. *arraz*) *KBo VM* 99, 4.
131, line 7: (acc. pl. c.) *ir-ha-a-an-du-us* (*KBo VM* 26 Rs. 29).
131, line 9: (verbal noun) *ir-ha-a-u-wa-ar* (*KUB* LI 4 Rs. 9).
131, line 15: *ir-hi-es-ki-iz-zi* (*KBo* XXXIX 31 Rs. 3).
132, line 2 from end: *KUB* LI 53 Rs. r. K. 9 *a-ra-ah-za-an-ta*.

- 162, line 9: *KBo XXXII 176 Vs. 6 sipan[ti] arnamitti-ma-za ištū BA.-BA.ZA* ‘he sacrifices and a. with mush’; cf. A. Mouton, *ZA* 94: 86 [2004].
- 165, line 3 from end: *VAT 7497* is *KBo VM 33*. Correct *zi-ni* to *zi-as*.
- 166, line 1: *KUB LVIII 15 I 3 sasnummas arnummas* ‘of putting to sleep and waking’.
- 168, line 13: *KUB LVI 17 Vs. 8 n-as ninkanza LÚ-as mán arpiyat[tari(?)]* ‘he like a drunkard is down on his luck’.
- 172, line 2: iter. *ar(a)ski-*, 3 sg. pret. midd. (?) *ar-as-ki-it-t[a]* (*KUB LVIII 53 I 11*; cf. *ibid.* I 6–7 *wāt[ar]* ... *āraszi*).
- 173, line 2: nom. pl. ^{LÚ.MEŠ}*ar-sa-na-tal-la-as* (*KBo VM 26 Rs. 23*).
- 179, line 18: 1112/c I 31–32 is *KBo XXXIX 8 I 40–41*.
- 183, line 9 from end: *a-ru-wa-e-iz-zi* (*KBo VM 10 I 18*).
- 187, line 9: parallel (to *IBoT I 29 Vs. 52* and *Rs. 47*) *KBo XLV 51 V 5–8*.
- 195, line 26: (nom. pl. c.) *as-nu-wa-an-te-es* (*KUB LX 157 II 16*).
- 198, line 14: (nom. pl. c.) *a-as-sa-u-i-e-es* (*KUB LVIII 102 III 11*).
- 198, line 15: (acc. pl. c.) *a-as-sa-u-us* (*KUB LX 99 II 4*).
- 202, line 9 from end: *assuwar* (n.) ‘goodness’, nom.-acc. sg. neut. *a-as-su-u-wa-ar* (*KUB LVIII 101 Vs. 16*).
- 206, line 3 from end: 239/g is *KBo XLIII 35*.
- 208, line 20: 238/d is *KBo XXX 165*.
- 210, line 27: 2 pl. pret. or imp. act. *a-se-sa-nu-ut-tin* (*KUB LVIII 109 Rs. 16*).
- 215, line 21: 795/c is *KBo XXXIV 136*.
- 219, line 19: 2619/c is *KBo XLI 13*; line 19 read *KUB XXVII 29 I 27*.
- 221, line 3 from end: *Bo 5585* is *KUB XLI 11*.
- 230, line 3: *KBo XLV 60 IV 13 aulin karappanzi*.
- 230, line 5: (*a-ú-li-in*) *KBo VM 10 IV 24*.
- 241, line 1: (2 pl. pres. act.) *us-ga-at-te-ni* (*KUB LX 43 Vs. 5*).
- 242, line 2: (2 pl. imp. act.) *us-ki-it-tin* (*KUB LVIII 101 Vs. 19*).
- 242, line 7 from end: acc. sg. *us-ki-is-kat-tal-la-an* (*KBo VM 57 IV 13*; *KUB LVIII 107 IV 6*).
- 244, line 14: *KBo VM 65 I 19 GU]ŠKIN auwauwan*.
- 247, line 2: *VAT 7681 IV* is *KUB XLII 10 Rs.* (cf. *HED* 3: 451, line 3).
- 254, line 6 from end: (^{GIŠ}*e-a-ni*) *KBo XLV 97 Rs. r. K. 7*.
- 261, line 24: *KUB LVIII 48 IV 3–4 ūl-wa-z edmi ekumi-wa ūl* ‘I neither eat nor drink’.

- 264, line 9: (2 pl. imp. act.) *e-ku-ut-ti-en* (*KUB LVIII 85 III 15*).
- 278, line 12: correct *ERÍN.MEŠ* to *ERÍN.MEŠ-TI*.
- 281, line 7: 2 sg. pres. act. *ap-pí-es-ki-si* (*KUB LIX 65 III 14*).
- 284, line 4: (abl. sg.) ^{GIŠ}*ir-hu-u-i-ya-za* (*KBo XLV 127 r. K. 3*).
- 295, line 19: (*ēsdumat*) *KUB LVIII 85 III 14*.
- 299, line 15: (abl. sg.) *a-sa-du-la-az* (*KUB LX 105 Vs. 2*).
- 311, line 3: 1 pl. pret. act. *is-har-nu-um-ma-u-en* (*KBo XIII 101 I 28*).
- 311, line 8: 259/s Rs. 9 is *KBo XXXVII 20 Rs. 8*.
- 311, line 9: (*isharwanza*) *KUB LVIII 81 II 16*.
- 311, line 11: nom.-acc. sg. neut. *is-har-wa-an* (*KUB LVIII 52 II 18*).
- 317, line 5: (1 pl. pret. act.) *e-du-e-en* (*KUB LVIII 91 Rs. 5*).
- 317, line 16 (3 sg. imp. act.) *e-iz-za-as-du* (*KUB LIX 66 III 9*), *e-za-as-du* (*ibid.* III 13).
- 331, line 23: correct “does not yet march up to” to “still marches up to”.
- 340, line 22: (3 sg. pret. act.) *i-ya-it* (2083/g, 12 *ēšhar iyait* ‘shed blood’; cf. Miller, *Kizzuwatna Rituals* 137).
- 347, line 18: (^{UDU}*iyantan*) *KBo XXI 72 + XXXIX 82 II 23*; ^{UDU}*i-ya-an-da-an* (*ibid.* II 3 and 4). 110/e is *KBo XLI 1*.
- 362, line 16: (3 sg. pres. act.) *im-mi-e-iz[zi]* (*KBo XXXIX 207, 4*).
- 364, line 5: (nom. pl. c.) *i-mi-an-te-es* (*KBo XXX 68 l. K. 2*).
- 366, line 4: *inanant-* (c.), nom. sg. *i-na-na-an-za* (*KBo XLIII 319 I 15*; see addition to 391, last line [below]).
- 369, line 9 from end: *i-na-ra-u-wa-tar* (*KBo XXXIX 265 r. K. 3*).
- 370, line 14: (*innarauwannit*) *KBo XX 107 I 10*.
- 379, line 20: Cf. Puhvel, *JCS* 56: 128 (2004).
- 384, line 14: (dat.-loc. pl.) *KUB LX 89, 2 kuedas* ^{DUG}*isnūrašh.A*].
- 387, line 4: acc. sg. c. *is-ha-as-sar-wa-an-tin* (sic *KBo VM 100 III 5*).
- 391, last line: par. *KBo XLIII 319 I 13–15 [nu] kūn EN.SISKUR namma ēšhananza ishahruwanza inananza le wemian harzi* ‘may blood, weeping, sickness no further overtake this offerant’ (cf. Miller, *Kizzuwatna Rituals* 136, 141).
- 392, line 9: gen. sg. *is-ha-ah-ru-wa-an-da-as* (*KBo VM 100 III 9*).
- 394, line 8: (acc. sg.) *is-ha-ma-a-in* (*KBo VM 118, 2*).
- 394, line 14: (3 pl. pres. act.) *is-ha-mi-en-zi* (*KUB LIX 19 II 3*).
- 398, line 21: (*ishihhi*) *KUB LV 3 Vs. 3* and 4.
- 405, line 9 from end: (3 sg. pres. act.) *is-hu-a-i* (*KUB LX 121 Vs. 17*).
- 414, line 11: iter.-“durative” *iskallanniya-*, partic. acc. pl. c. *is-kal-la-an-ni-an-tu-us* (*KUB LVIII 63 II 2*).
- 414, line 16: instr. *is-kal-li-is-ni-it* (*KUB LVIII 88 III 4 + XXXVIII 22 Rs. 5* ^{TUG}*iskallisnit wassantes* ‘they [are] clad in slit dress’).

- 417, line 3 from end: (nom.-acc. pl. neut.) *is-ka-ra-an-da* (KUB LV 41 Vs. 14).
 419, line 6 from end: (dat.-loc. sg.) *is-ga-ru-hi* (KUB LVIII 55, 1).
 421, line 2: (*iskimi*) KUB LVIII 82 III 7.
 424, line 18: Rieken (*AoF* 23: 293–4 [1996], *Stammbildung* 294, *Kratylos* 47: 99 [2002]) connected *iski-ya-* with *sak(a)n-* ‘oil’ (**sgiya-*?).
 426, line 5: (dat.-loc. pl.) ^{GIS}*is-ki-es-na-as* (KUB LV 50, 10).
 426, line 13: (3 sg. pres. act.) *is-kit₉-tah-hi* (KBo XLV 44, 4).
 430, lines 4–5: “KUB XXXIII 11 II 11; *ibid.* 12 *ninga* [2 sg. imp. act.](!); Laroche, *RHA* 23: 108 [1965];” belongs under 2 sg. imp. act. (430, line 14).
 430, line 5: 2 pl. pres. act. *is-pa-te-ni* (KBo VM 124, 4).
 439, line 2 from end: (nom.-acc. neut.) *is-pa-an-tu-uz-zi-es-sar* (KBo VM 5 I 7).
 440, line 11: (nom.-acc. neut.) *is-pa-du-zi-as-sar* (KBo XXX 54 I 10).
 440, line 20: (instr. sg.) *is-pa-an-tu-uz-zi-ya-sa-ri-it* (KUB LIX 22 IV 19).
 459, line 27: correct *du-um-ma-an-ti-ya-an* to *:tu-um-ma-an-ti-ya-an*.
 462, last line: (abl. sg.) KBo XXX 59 II 9 *istananaz*.
 464, line 6: correct KBo XXV 139 to KBo XXX 39.
 464, line 10: 2 sg. pret. act. *is-ta-an-ta-it* (KUB LX 147 III 20–21 *zik-wa lahhi istantait* ‘you lingered on the warpath’).
 466, line 28: 412/b + is KBo XXXVII 1.
 471, line 19: (1 sg. pres. act.) *is-ta-a-ap-hi* (KUB LV 3 Vs. 8).
 472, line 3: (*istapi*) KUB LV 58 Vs. 6.
 473, line 2 from end: iter. *istapaski-*, 2 pl. pret. or imp. act. *jis-tap-as-ki-tin* (KBo XLV 190, 5).

Corrections and additions to volume 3
 (further to *HED* 4: 323–333, 5: 136–141, 6: 205–208)

Page

- 7, line 9: dupl. (cf. KUB XLIII 53 I 9 *hahri-sset-a*) KBo XXX 30 Vs. 7 *h[a-ah-ri-se-da]*.
 7, line 14: (*hahri*) KUB LVIII 82 II 17 ^{UZU}*ha-ah-ri*.
 7, line 26: 1 sg. pret. act. *ha-ah-ri-is-ki-nu-un* (KBo VM 106 III 28).
 10, line 2 from end: (nom.-acc. sg. neut.) *ha-ak-ku-un-na-ya* (KUB LI 82 II 4 1 ^{DUG}*hakkunnaya*).
 20, line 3: KUB LVIII 39 VI 7 *ha-li-en-zu-u*.
 20, last line: *hal-hal-tu-ma-a-ri* (KBo XXX 13 Vs. 3).
 30, line 5 from end: (nom. sg.) ^{LU}*ha-li-ya-ri-is* (KBo XLV 47 II 3).
 40, line 9: 365/i is KBo XXX 176.
 40, line 27: KUB XXVII 59 I 29 *halkuesni handāuwanzi* ‘to arrange the produce’.
 43, line 2: acc. pl. ^{GIS}*hal-ma-as-su-ut-ti-us* (KUB LI 11, 5).
 45, lines 21–22: *Bo* 2599 is KUB LVI 46.
 48, line 6: (abl. sg.) *hal-lu-u-wa-az* (KUB LI 51 I. K. 6).
 50, line 12: 1112/c + is KBo XXXIX 8.
 62, line 8 from end: 2 pl. imp. act. (?) *hal-zi-is-sa-at-te-e[n]* (KBo XXXIX 197 I 8).
 70, line 13: *VAT* 7458 [colophon] is KUB LIX 1 VI 14–17.
 79, line 6: 78/e is KBo XXXI 143.
 85, line 4: (nom. pl.) *ha-a-ni-es* (KUB LX 122 Rs. 4 *ha-a-ni-es hu-uh-hi[-es]*).
 97, line 23: (3 sg. pres. act.) *ha-an-da-a-zi* (KUB LVIII 99 I 8).
 99, line 4: (3 pl. pres. midd.) *ha-an-da-a-an-da* (KBo XLV 61 V 2).
 102, line 24: (nom.-acc. neut.) *ha-a-an-da-a-an* (KUB LVIII 82 II 15).
 106, line 7: (gen. sg.) KBo VM 33 IV 7 *parā handandatas* [sic].
 109, line 30: *ha-an-ti-iz-zi* (KBo XVI 25 I 66).
 118, line 16: (nom.-acc. sg.) ^{UTUL}*ha-pal-zi-il* (KUB LIX 28 II 7; *ibid.* II 11 and 12 ^{UTUL}*hapalzel*).
 127, line 25: (gen. sg.) *ha-ap-pi-ri-ya-as* (KUB LI 27 Vs. 11).
 131, line 25: (for *hapupi-*) Haas (*MMMH* 486) suggested ‘swallow’.
 135, line 11: (*happuriyas*) KUB LVIII 107 I 5.

- 139, line 5: (*aliyanan*) KUB LVIII 107 IV 8; ^{UDU}*aliyanan* (KBo VM 57 IV 15).
- 141, line 8: Cf. Miller, *Kizzuwatna Rituals* 136–7, 141.
- 142, line 17: (acc. sg.) ^{DUG}*har-ha-ra-an* (KBo XLV 8 VI 13), (dat.-loc. sg.) ^{DUG}*har-ha-ra-a-i* (ibid. VI 8).
- 143, line 21: (nom. pl.) *ha-ri-es* (KUB LV 43 II 34, I. R. 2).
- 144, line 26: (3 sg. pres. act.) *ha-a-ri-iz-zi* (KBo XLV 214 Vs. 7).
- 166, line 14: 2 sg. imp. act. *har-ni-in-ki-is-ki* (KBo XVII 105 I 9).
- 170, line 16: dat.-loc. sg. (?) *har-ga-ya* (KBo XXXIV 260, 6), instr. sg. (?) *har-ga-a-i*[t] (KUB LX 164 II 13).
- 170, line 20: (acc. pl. c.) *har-ga-e-us* (KUB XLI 18 II 7).
- 171, line 10 from end: (acc. sg.) *ha-ar-na-an-da-an* (KBo XLIV 167, 9), (case?) NINDA *har-na-an-ta-as* (KBo XXIII 68 Rs. 1; D. Groddek, *AoF* 31: 84 [2004]).
- 179, line 13: (*har-pa-a-an*) KBo XXXIX 290 Rs. 16.
- 180, line 8 from end: nom. pl. *har-pi-es* (KUB LV 25 Vs. 10 UZU *harpes* ‘heaps of meat’), *har-pi-is* (ibid. Vs. 7), *har-pis* (ibid. Vs. 9, 11, 12).
- 181, line 7: (*harpus*) KBo VM 14 Vs. 1 *harpus* ... *lukkanzi* ‘they ignite piles’; (acc. pl.) *har-pi-us* (sic KUB LI 53 Rs. r. K. 5 *harpus harpanza* ‘stashed as heaps’ [?]).
- 182, line 10: (nom. pl. c.) ^{LÚ.MEŠ}*har-pa-na-al-li-e-es* (KBo VM 26 Rs. 23).
- 198, line 10 from end: + KBo XXX 39 Rs. 4–6 for more context (D. Groddek, *DBH* 2: 47 [2002]).
- 199, line 7: ^{DU}*harsan(n)as* ‘of the head’ (*HED* 3: 187) may have reference to ‘thunderheads’ (cf. KBo XLV 16 II 7 and 11 ^{DU}*harsannassin* [*HED* 6: 178]).
- 202, line 15: instr. *har-du-it* (KBo XX 107 I 13).
- 203, line 3 from end: Perhaps Luw. *haruwa-*, nom. sg. *ha-ru-wa-as* (KBo XXX 190 III 8; cf. Starke, *KLTU* 201), acc. pl. KASKAL-*HI.A-wa-an-za* (KUB XXXV 107 III 14; cf. Starke, *KLTU* 238); *haruwa-* ‘send’ (?), 3 pl. imp. *har-wa-an-du* (KBo XXX 167 III 4), *harwanni(ya)-* ‘send’ (?), 3 sg. pret. *har-wa-an-ni-it-ta* (KUB XXXV 89, 16; cf. Starke, *KLTU* 331, 228).
- 208, line 4: (nom.-acc.) *har-za-zu-da* (KBo XLV 105 r. K. 9).
- 209, end: J. L. Miller (*JCS* 54: 87–9 [2002]) argued inconclusively (and partly incomprehendingly) for the meaning ‘gecko, salamander’ (vel sim.) in *harziyala-*; ‘gecko’ has also been improbably claimed for *asku-* (cf. *HED* 3: 449).

- 210, line 6 from end: (*hassus*) KBo VM 57 I 16, besides ibid. I 17 SAHAR.HI.A-us.
- 218, line 5 from end: (3 pl. pres. act.) *hé-es-sa-an-[zi]* (KUB LI 69 Vs. 4).
- 226, line 29: (*ha-a-as-su-us ha-an-za-as-su-us*) KUB LX 151 Vs. 2.
- 232, line 2: Cf. F. O. Lindeman, *IF* 110: 122 (2005).
- 232, line 10: 950/c is KBo XXXVII 23.
- 234, line 5 from end: 2413/c is KBo XI 72.
- 247, line 9 from end: partic. *hates(s)ant-*, nom. sg. c. *ha-te-sa-an-za* (KBo XXVI 10 IV 9), *ha-te-es-sa-an-za* (dupl. KBo XXVI 11 Rs. 7).
- 250, lines 23–24: 1112/c + is KBo XXXIX 8.
- 252, line 3 from end: (abl. sg.) *ha-at-te-es-⟨na-⟩za* (KUB LVIII 39 I 15).
- 253, line 16: (3 pl. pres. act.) *ha-zi-ik-kán-zi* (KUB LVIII 66 II 2).
- 256, line 26: (gen. sg.) *ha-tal-ki-es-sa-na-as* (KUB LVIII 83 II 23).
- 264, line 17: (dat.-loc. pl.) KUB LVIII 97 I 6 KASKAL-as *hattariesnas*.
- 274, line 15: (acc. sg. c.) *ha-tu-kán* (KUB LVIII 86 I. K. 3 *hatukan UD-an* ‘terrible day’).
- 275, line 26: (3 sg. pres.) *ha-tu-kis-zi* (KBo XXII 87 Rs. 15).
- 293, line 2 from end: (*hi-ik-ta*) KUB LVIII 48 IV 11 LUGAL-i *hikta*.
- 294, line 29: (3 pl. pres. midd.) *hi-in-kán-ta-ri* (KUB LVIII 77 Vs. 32).
- 302, line 12: (nom. pl.) *hé-e-ú-e-es* (KBo X 7 III 31) *ḫepisza ḫēwē[s]* ‘rains from heaven’.
- 302, line 21: 76/g is KBo XXXIV 110; 245/f is KBo XLIII 137.
- 306, line 9 from end: (dat.-loc. sg.) *hi-e-li* (KUB LV 21 VI 2 ^É*hi-e-li*).
- 307, line 2 from end: (nom. pl.) ^{LÚ.MEŠ}*hi-lam-mi-i-e-es* (KBo XXX 81 I 3 and 15).
- 313, line 28: (dat.-loc. sg.) *hi-li-es-tar-ni* (KUB LI 6 Vs. 8).
- 314, line 9: Cf. Hurr. *ha-li-is-tar-ni* ^D*iŠtar-wi* (KUB XXVII 1 II 62)?
- 329, line 22: (inf.) *hu-kán-na* (KBo XXXIX 213, 7).
- 337, line 18: (abl. sg.) *hu-i-sa-u-az* (KUB LV 58 Vs. 30).
- 337, line 7 from end: (abl. sg.) *hu-u-is-sa-u-wa-za* (KUB LV 41 Vs. 13).
- 340, line 2: (verbal noun) *hu-u-su-wa-a-tar* (KUB LVIII 111 Rs. 12).
- 345, line 9: (2 pl. pres. act.) *hu-u-it-ti-ya-at-te-e-ni* (KUB LIX 10 VI 4).
- 346, line 26: (3 pl. pres. act.) *hu-u-u-it-ti-ya-an-zi* (KUB LVIII 39 I 16).
- 351, lines 1–2: 1897/u, 13 is KBo XLVII 37, 14.

- 352, line 10 from end: (nom.-acc. sg.) *hu-i-da-ar* (*KBo VM 143, 4*).
 361, line 3 from end: (3 sg. pres. act.) *hu-u-la-a-li-ya-az-zi* (*KBo XXXIX 8 III 9*), *h-u-la-li-i-e-iz-zi* (*KUB XXVII 67 II 34*).
 362, line 5: 224/g, 2 is *KBo XLIII 7 I 2*.
 362, line 17: (nom.-acc. sg. neut.) *hu-u-la-li-ya-an* (*KUB LVIII 104 II 5*).
 364, line 10: (*hu-ul-li-e-iz-zi*) *KUB LVIII 77 Rs. 5 mān ERÍN.MEŠ-ma LÚKÚR hulliezzi*.
 371, line 10 from end: read: goes to Arinna'; *ibid.* 16–17); strike lines 9–8 from end (*ibid.* 16–17 ... [1986]).
 372, line 19: (abl. sg.) *hu-u-lu-ga-an-na-za* (*KBo XLV 146, 9*).
 372, line 21: (^{GIŠ}*hu-lu-ga-an-na-za*) *KBo XLV 146, 5*.
 385, line 12: nom.-acc. pl. neut. (?) *hu-up-pa-an-ta* (*KUB LI 27 Vs. 5*).
 386, line 27: Melchert (*DBH 25: 513–9* [2007]) implausibly postulated for *huppai-*, *huppiya-*, and *huwapp-* four (!) disparate verbs.
 390, line 10: (dat.-loc. sg.) *hu-u-up-pa-ri-i* (*KBo XLV 95 a I. K. 5 hūpparī BAL-panti*).
 390, line 26: 1112/c + is *KBo XXXIX 8*.
 391, line 8: (nom. sg.) ^{GI}*hu-up-pár-al-li(s)* (*KBo VM 116 Vs. 2 and 8*), ^{GIŠ}*hu-up-pár-li(s)* (*ibid.* Rs. 3).
 392, line 24: 315/t is *KBo XLIX 189*.
 393, line 4: (^{SAL}*hu-u-pi-ga-la-as*) *KUB LVIII 45 II 14 and 18* ^{SAL}*h[ū]pi-galas*; *ibid.* II 20 ^{SAL}*hū[pī]galas*.
 393, line 15: (nom.-acc. sg. neut.) *hu-u-pi-ta-an* (*KUB LVIII 104 II 9*).
 397, line 8: (nom.-acc.) *hu-pu-u-wa-i* (*KBo IX 146 Rs. 5*), *hu-pu-u-wa-a-i* (*ibid.* Rs. 6).
 399, line 5: (nom. sg.) ^{GIŠ}*hu-u-ur-ki-is* (*KUB LX 156 Rs. 12*).
 403, line 6 from end: (3 pl. pres. act.) *hur-nu-u-wa-an-zi* (*KBo IX 111, 7*).
 411, line 15: 78/e is *KBo XXXI 143*.
 411, line 9 from end: (*hu-u-us-ta-an*) *KUB LVIII 106 IV 5 hupa[n]nin hūstann-a*.
 411, line 7 from end: (acc. sg.) *hu-us-ti-in* (*KUB LV 58 Vs. 18 hustin wātarr-a danzi* 'they take *h.* and water'; cf. *ibid.* 19 *apūs-pat wahnuanzi* 'those they swing').
 424, line 6: (nom.-acc.) *hu-wa-al-li-es* (*KBo XXX 39 Rs. 9*; cf. Groddek, *DBH 2: 47* [2002]).
 424, line 12: *huwallis(s)i-* (c.), acc. sg. *hu-wa-al-li-is-si-in* (*KBo XVII 105 II 1*), acc. pl. *hu-wa-al-li-is-si-ú-us* *ibid.* I 17; cf. *ibid.* I 21 *hu-*

- wa]llisas kattan*; cf. D. Bawanypeck, *Die Rituale der Auguren* 86, 98–9 [2005], also on the possible sense 'charcoal').
 424, line 8 from end: Christiansen (*Ambazzi 86–9*) opted for 'juniper (wood or coal)', adducing Akk. [*b*]urašu 'juniper' matching Hitt. *hu-wa-al-ya* in *KUB III 93, 6*.
 433, line 22: (3 pl. pres. act.) *hur-da-a-an-zi* (*KUB LV 38 I 5*).
 434, line 10: gen. sg. :*hur-da-an-da-as* (*KBo VM 100 III 2 and 9*).
 434, lines 23–24: 2308/c Vs. is *KBo XXXIX 8 II*.
 438, line 2: (3 sg. pres. act.) *hu-ur-ta-li-az-zi* (*KBo XLV 214 Vs. 8*).
 440, line 5: (dat.-loc. sg.) ^{NA4}*hu-u-wa-a-si-ya* (*KBo XXX 7 V 12*).
 441, end, new entry: *huuihu(i)ssuwal-* 'vitally validated, qualified by birth' (vel sim.), nom. sg. c. *hu-u-i-hu-is-su-wa-li-is* (*KBo VI 29 I 34–35 nu ANA ŠEŠ-YA kuit ŠA [DAM-ŠU huui]huissuwalis / DUMU-as nāwi kuiski [ēsta* 'because my brother as yet had no son qualified by birth from his wife'; cf. dupl. *KUB XXI 15 + 760/v I 6–7 nu ANA ŠEŠ-YA kuit ŠA DAM-ŠU [...?] / DUMU-as nāwi kuiski ēsta*), *hu-u-i-hu-us-su-wa-li-is* (*KUB XIX 64 I 11–12 [...]* / *huui-hussuwal[is]*), *hu-u-i-hu-is/us-su-wa-li-is* (dupl. 1194/v + *KUB XIX 68 III 1 + 922/v III 9 GIM-an[-ma h]uuihu(i)[ssuwal]is DUMU-as* ...). For the lack of a *ŠA DAM-ŠU huuihuissuwalis DUMU-as*, Muwatallis's throne went to the son of a concubine (*DUMU EŠERTI*).
 The full expression is reasonably firm in *KBo VI 29*; *ŠA DAM-ŠU* is absent in *KUB XIX 68 +*, and the long adjective is doubtful in the lacunous line-end space of *KUB XXI 15 + 760/v I 6* (cf. S. Košak, *AoF 23: 95–7* [1996]). In light of such ellipticism the full phrase seems on purpose legalistically pleonastic (like 'cease and desist', 'let and hindrance'): '(borne) by his wife' (i. e. the queen) by itself validated primary dynastic legitimacy (vs. morganatic or worse birth) but was dispensable as this notion also inhered in *huuihuissuwal-*. The latter was thus a near-synonym of *sakuwass-ar(a)-* 'legitimate', and the full expression resembles *KUB XXI 42 IV 16–17 kuyēs sakuwassaras-a SAL.LUGAL awan GAM has-santes* 'those born (dynastically) legitimate of the queen' (as distinct from the brood of a ^{SAL}*NAPTARTI* 'mistress' [*ibid.* 18]).
huuihu(i)ssuwal- seems to contain an intensive reduplicate stem of *huis(s)u-*, *husu-* 'live, raw' (*HED 3: 335–8*), having reference to physical, bodily filiation (cf. Tischler, *Glossar S 699*). If *-ali-* is a suffix, there is resemblance to Luw. *huidwali-* 'alive' (*HED 3: 354*). More probably *-wali-* is comparable to *anna-wali-* 'equal', literally 'same-strong, equi-valent' (*HED 1–2: 64–5*),

with *huuihu(i)ssuwali-* meaning essentially ‘validated by physical filiation’; (ŠA DAM-ŠU) *huuihu(i)ssuwali* DUMU-*as* would thus be the equivalent of what the Edict of Telipinus calls *hantezziyas-pat* DUMU.LUGAL DUMU-RU ‘a first-rank prince royal’.
451, line 7: correct Rs. to Vs.

Corrections and additions to volume 4
(further to *HED* 5: 142–145, 6: 209–212)

Page

- 10, line 4 from end: *KUB* VII 3, 17 *ki-es-sa-an*.
12, line 22: ^{LÜ}*ga-e-na-as* [*KUB* XXIII 68 Vs. 23].
19, line 4: *ka-la-an-ga-an-za* (*KBo* XLV 247 IV 6).
19, line 14: 637/e is *KBo* XXXIV 46.
27, line 23: 611/f Vs. 6 is *KBo* XXXIX 190 II 6.
28, line 25: *KBo* XLV 158, 3]^{GIŠ}*kalmus* AN.BAR *piya[nzi]* ‘they give an iron crook’.
35, line 16: *kal-ú-i-is-sa-ni-s(a-kán)* (*KUB* LIX 15 I 6), *kal-ú-i-sa-ni-es-s(a-kán)* (*KUB* LVIII 34 III 19), *kal]-ú-is-sa-ni-is-s(a-kán)* (*KUB* LI 62 Vs. 18), *ka]-ú-is-sa-ni-is* (*KUB* LI 66 V 3).
43, line 3: correct *sakki* to *sakhi*.
45, line 1: (3 pl. pret. act.) *ka-ni-es-sir* (*KBoVM* 106 III 16).
47, lines 1–2: translation corrected in *HED* 6: 152.
47, line 6 from end: gen. sg. *ka-ni-ri-wa-an-da-as* (*KBoVM* 100 III 3 [*ka]niriwandas* UKÜ-*as*; *ibid.* III 8 *kaniriwandas kisduwa<n>da<s>*).
49, line 13: correct to *kán-ga-at-ta-ri*.
50, line 5: (nom. pl. c.) *kán-ga-an-te-(m)es* (*KUB* LV 24, 8).
52, line 1: (nom.-acc. sg. [or pl.]) *ka-an-ga-a-ti* (*KBo* XXXIV 96 Vs. 3).
53, line 18: (gen. sg.) *ga-an-qa-ti-as* (*KBo* XXX 61 Vs. 7).
57, line 10 from end: 96/p is *KBo* XLIV 37.
59, line 26: (cf.) Hout, *Bi. Or.* 60: 175 [2003]; Dardano, *Tontafelkataloge* 130, 141, 152.
59, line 10 from end: (dat.-loc. sg.) *ka-pár-ti* (*KBo* XXXI 107, 7).
65, line 21: (acc. pl.) *ka-pí-nu-us* (*KBoVM* 116 Rs. 3).
65, line 22: 1032/u is *KBo* XLVII 4.
65, line 23: 2 pl. pret. or imp. act. *ka-pí-na-at-tin* (*KBo* XXXI 91 III 9).
70, last line: (3 sg. pres. act. *kap-pu-u-us-ki-iz-zi*) *KBo* LX 42, 8; *KBoVM* 17, 11.
76, line 8: (acc. sg.) *ga-ra-da-an* (*KBo* XXXI 221, 8).
81, line 10 from end: (3 pl. pres. act.) *ka-a-ri-an-zi* (*KBo* XXX 176, 7 *ta* KUŠ UDU *kārian[zi]* ‘they cover with a sheepskin’), *ka-a-ri-ya[-an-z]i* (*KUB* LVIII 56 I 2).

- 85, line 3 from end: correct 'rise' to 'soak in'.
 90, line 2: *KUB LVIII 72 II 15–16* ^{GIŠ}*karlas katta AŠAR-ŠU epzi*.
 91, line 18: *KUB LVIII 104 II 7* ^{GIŠ}*karnasi ēszi* 'sits on the k.'.
 93, line 8: (3 sg. pres. act.) *kar-ap-pa-zi* (*KUB LIX 60 III 6*).
 95, line 6: 61/g is *KBo XLI 230*.
 97, line 2: *KUB LI 5 r. K. 9 karpān harkanzi*.
 97, line 21: 3 pl. pres. act. *kar-pa-nu-wa-an-zi* (*KUB XXXVI 83 I 28*).
 99, line 7: abl. sg. *kar-pa-az* (*KBo XXXIX 44 Vs. 6*)?
 102, line 10: correct "24–25" to "10–11".
 102, line 15: correct "good" to "god".
 104, line 4 from end: (inf.) *kar-su-wa-an-zi* (*KUB LV 50, 6*).
 109, line 8 from end: 453/d is *KBo XXXVIII 47*.
 110, line 9 from end: partic. *kartimmiyant-*, nom. sg. c. *kar-di-mi-ya-an-za* (*KUB XLIII 23 Vs. 3*).
 110, line 3 from end: correct to *kar-tim-mi-ya-u-an-za*.
 111, line 4: nom.-acc. sg. neut. *kar-tim-mi-ya-u-wa-an* (*KUB LVIII 56 I 14*).
 111, line 26: (nom.-acc. sg. neut.) *kar-tim-mi-ya-nu-wa-an* (*KUB LX 107 Vs. 7 kartimmiyanuwan harti* 'thou hast angered').
 111, last line: (nom. sg.) *kar-tim-mi-az* (e. g. *KBo VM 7 IV 6*).
 114, line 1: (acc. pl. c.) *KUB LVIII 72 II 3 ka-ru-ú-li-ya-as* DINGIR.-ME[š].
 121, last line: abl. sg. *ka-as-ta-za* (*KBo IX 85 Vs. 5*).
 123, last line: (instr. sg.) ^{DUG}*kat-ta-ku-ra-an-ti-it* (*KUB LVIII 55, 10*).
 124, line 1: acc. pl. [*kat-ta-k*]u-ra-an-du-us(-sa) (*KUB LVIII 16 II 21*).
 125, line 10: *KBo XXXIX 149 Rs. 8* ^{GIŠ}*kattaluzzi ari* 'arrives at the threshold', *kat-ta-lu-zi* (*KBo XXIII 65, 9*).
 130, line 10 from end: acc. pl. *ka-at-ta-pa-la-as* (*KBo XLIV 167, 6*; D. Groddek, *AoF* 31: 84 [2004]).
 133, line 6: Reading doubted by Hout, *Bi. Or.* 60: 175 (2003).
 135, line 15: correct "KBo III" to *KBo XIII*.
 139, line 30: correct *KAR-iz-zi* to *karapzi*.
 139, line 9 from end: correct "seeks out" to "removes".
 140, line 26: Possibly a mere scribal inadvertence for *ka<s>dupai-*.
 142, line 9: (gen. sg.) *ki-el-ti-ya-as* (*KUB LVIII 79 IV 5*).
 150, line 8 from end: (nom. pl. c.) *gi-nu-sar-ri-an-te-es* (*KBo XVII 105 IV 11*).

- 150, line 2 from end: 822/f Rs. 7 is *KBo XXXI 144 Rs. 8*.
 151, line 7 from end: 1 sg. pres. act. *ki-i-nu-mi* (*KBo XXXVIII 237, 11*).
 163, line 6: (abl. sg.) *ki-is-si-ra-az* (*KUB LVIII 22 I 7 GUB-laz kissir-az*).
 168, line 5: 1 pl. pres. act. *ki-is-<ta>nu-ma-mi* (*KBo XXXIX 174 II 19*).
 168, line 19: 384/i, 6 is *KBo XLIV 97 II 6*.
 168, line 25: 1 pl. pres. act. *ki-is-<ta>nu-us-ka-u-e-ni* (*KBo XXX 39 Rs. 9–10 + KUB XXXV 164 II 6–7 nu-ssan huwalles-pat NA₄.HI.A-ass-a KAŠ.GEŠTIN-it kis<ta>nuskaweni* 'we put out the cones and stones with beer-wine').
 168, line 26: improve *KUB XXXV 164 II 8* to *KBo XXX 39 Rs. 11–13 + KUB XXXV 164 II 8–10*.
 169, line 20: 2308/c Vs. + 5–6 is *KBo XXXIX 8 II 5–6*.
 180, line 20: (3 sg. pres. act.) *ki-na-a-i-iz-zi* (*KUB LI 18 Vs. 17*).
 180, line 22: (3 pl. pres. act.) *ki-na-a-an-zi* (*KUB LI 44 Rs. 4 n-at kinānzi*).
 199, line 4 from end: ^{GIŠ}*ki-es-du-un* (*KBo XXX 56 V 19*).
 200, line 6: (acc. pl. c.) *ki-es-te-mu-us* (*KBo XXX 56 V 21*).
 200, line 5 from end: (nom. sg.) ^{LU}*ki-ta-s(a)* (*KBo XLV 47 II 1*).
 203, line 18: 533/f is *KBo XXXI 77*.
 207, line 7: 1 pl. pres. (?) *ku-wa-an-ú-e-ni* (*KBo XXXIX 248 Vs. 4*).
 210, line 8: 3 pl. pret. act. *ku-as-ki-ir*, 3 pl. imp. act. *ku-wa-as-kán-du* (*KUB XIII 2 III 12–13*; cf. von Schuler, *Dienstanweisungen* 47).
 214, line 11: (nom.-acc. sg. neut.) *ku-ra-a-an* (*KUB XXXII 84 I 3, 8, 12, 16*).
 216, line 5 from end: (acc. pl.) *ku-e-ru-us* (*KBo XVII 23 Vs. 6* [OHitt.]).
 217, line 22: 3 sg. pres. act. *kùr-as-zi* (*KUB LVIII 33 IV 11*).
 217, line 26: iter. *kurseski-* (?), 3 sg. pres. act. *kur-se-es-ki-iz-zi* (*KUB LVIII 86 r. K. 6*), 3 sg. pret. act. *kur-se-es-ki-it* (ibid. 3).
 231, line 7: *KUB LVIII 105 III 13 ku-wa-pi-da*.
 233, line 1: add *kukulli-*.
 233, line 23: dat.-loc. pl. *ku-gul-li-ya-as* (*KBo X 27 IV 31*; cf. Hout, *Bi. Or.* 60: 175 [2003]).
 236, line 4: acc. pl. c. *ku-wa-hi-ti-us* [*KUB LVIII 89 Vs. 5*].
 239, line 3: Cf. perhaps *KUB XXVII 67 IV 33*]gul-li-ya na-an-ni 'drive into a hole' (?) (Christiansen, *Ambazzi* 60, 112, 234).

- 241, line 23: (acc. sg. c.) *gul-sa-an-da-an* (KUB LX 33 Rs. 9).
 242, line 16: inf. *gul-su-wa-an-zi* (KUB LIX 6 I 9).
 255, line 13: dat.-loc. pl. ^DK]u-nu-us-tal-la-as (KUB LVIII 45 II 28).
 263, line 25: ^{TUG}ku-ri-is-sar (KUB LX 87, 7).
 263, line 27: gen. sg. ^{TUG}ku-ri-is-na-as (KUB LX 115, 5).
 264, line 10 from end: dat.-loc. pl. *ku-ri-ma-as* (KUB LVIII 39 I 3).
 266, line 2 from end: (3 pl. pres. act.) *gur-kán-zi* (KUB LX 147 IV 22, besides *ibid.* 21 *kur-kán[-]*).
 274, line 5: 254/d is KBo XXXI 121.
 276, line 2: (abl. sg.) *gur-da-za* (KUB LV 48 I 16).
 277, line 28: also c.?
 277, line 6 from end: acc. sg. c. (!) *kur-ta-al-li-in* (KBo XXX 69 III 25).
 279, line 22: 99/r is KBo XLVI 159.
 286, last line: Hout, *Bi. Or.* 52: 565–9 (1995).
 292, line 20: partic. nom.-acc. sg. neut. *ku-us-sa-ni-an* (KUB IV 3 Vs. 17 *kussanian-ma-za* ṽā-aniskiṽa[zi] ‘she daubs herself with commercial perfume’; cf. *HED* 4: 23).
 295, line 27: abl. sg. ^{TUG}ku-si-si-ya-az (KBo XXXII 15 II 12; cf. Neu, *Epos der Freilassung* 291, 313).
 295, line 8 from end: But cf. KUB LVII 125 Vs. 5 *ku-si-iz-zi-ya-u-as*, which Oettinger (*Hittite Studies in Honor of H. A. Hoffner Jr.* 312–3 [2003]) took as gen. sg. verbal noun of *kusezzi- ‘betrothal’ from *kusa-* (which does not mean ‘betrothed’). If referring to bridal gifts, *kusizzi-* is rather *guns-izzi (cf. *ishizzi-*) beside *guwansanta > kūsata.
 312, line 4: (3 pl. pres. act.) *ku-wa-as-nu-wa-an-zi* (*ibid.* Vs. 18).
 313, line 10: improve to read: KBo XVII 65 + XXXIX 45 Vs. 18 ṽā.AH.LI *kuskussandan*.
 319, line 22: correct to: Bo 2839 is KUB LVIII 33.
 321, line 23: acc. sg. ^{UZU}is-hu-na-a-un (KBo XX 107 I 9).
 327, line 27: 23/g is KBo XLIII 319.

Corrections and additions to volume 5
 (further to *HED* 6: 213–214)

Page

- 1, lines 20–21: improve to read: [nu mān ER]ṽN.MEŠ-an *lahha ninin-kanzi* ‘when they levy troops for a campaign’.
 1, line 22: for “CHD 1.e” substitute: cf. *dupl. KBo L 257, 2*.
 8, line 13: correct *UL* to *ŪL*; correct *HURRI.HI.A* to *HURRI.HI.A*.
 9, line 18: P. Taracha (*Ersetzen und Entsühnen* 147 [2000]) plumped for some kind of maritime or riverine swallow, allegedly still found around Central Anatolian inland waters. Melchert’s *lahh-antyo- ‘migratory one’ (in *Früh-, Mittel-, Spätindogermanisch* 233 [1994], *Indogermanisches Nomen* 136 [2003]) foundered semantically (see *HED* 5: 2). J. T. Katz’s *(s)néh₂pt- ‘swimmer’ (in *Anatolisch und Indogermanisch* 210 [2001], *Studies in Honour of A. M. Davies* 195–216 [2004]) begged credulity (cf. Kassian, *HFR* 533; the cognate of IE *sneA₁- is Hitt. *sanh-* ‘flush’, and IE ‘duck’ [Gk. *νῆσσα*] has no primary truck with this root).
 10, line 24: Perhaps *lahlahhiya-* is denominative from *lahlahha-* (c.), nom. sg. *la-ah-la-ah-ha-as* (KBo XLII 74, 8).
 13, line 9: acc. pl. *la-ah-mi-us* ‘bits of ivory’ (?) (KUB XXX 47 + KBo XXXI 25 IV 1 [*Dardano, Tontafelkataloge* 235]).
 16, line 9: (1 sg. pres. act.) *la-a-hu-mi* (KBo XXXII 176 Vs. 16).
 16, line 15: (3 sg. pres. act.) *la-hu-u-i* (KBo XXX 151 Rs. 4).
 17, line 30: correct to *wātarr-a lāhūwai*.
 19, line 30: strike: *dupl. 1897/u, 5 la-hu-u-wa-a-an-za*.
 19, line 10 from end: (3 pl. pres. act.) *la-hu-u-wa-a-an-zi* (KUB LVIII 83 II 14).
 20, line 14: (3 pl. pret. act.) *la-a-hu-ir* (KBo VM 99, 8).
 20, line 25: (3 pl. imp. act.) *la-hu-an-du* (KBo XXXIX 15 III 10), *la-a-hu-u-an-du* (KUB LVIII 25 VI 2).
 29, line 5: *VAT* 7470 is KBo VM 5.
 40, line 22: (cf.) M. Popko, *Das hethitische Ritual CTH* 447 27, 51 (2003).
 41, line 2 from end: (instr. sg.) *la-li-t(a)* (KUB LVIII 111 Vs. 9 [*la*]lit-at-kan *liptu* ‘with the tongue let him lick it’).

- 48, line 9 from end: (3 sg. imp. act.) *la-lu-ki-es-du* (KUB LI 30 Rs. 4).
 48, line 4 from end: 2 sg. pres. act. *ZÁLAG.GA-nu-si* (KUB LVI 19 I 13 and II 25).
 49, line 23: (nom.-acc. sg. neut.) *ZÁLAG-GA-an* (KUB XXXIII 71 III 5 [Laroche, *RHA* 23: 161 (1965)]).
 50, line 2 from end: strike “act.”.
 55, line 8: verbal noun *lam-ni-ya-u-wa-ar* (KBo XXVI 19, 11).
 58, line 28: 398/w is KBo XLVII 309.
 64, line 5: 933/u I is KBo XLVII 42 Vs.
 64, line 8: correct *kurasizzi* to *kuraskizzi*.
 64, line 18: correct “lion” to “wolf”.
 66, line 14: correct “Organization” to “Organisation”.
 66, end: Other conjectures: Luwoid variant of Hitt. *tuzzi-* ‘army’, both reflecting IE **dhÉ₁tí-* (Gk. *θέσις* ‘position’; Starke, *Die Welt des Orients* 24: 25 [1993]; Oettinger, *In honorem H. Pedersen* 313 [1994]); matching OIr. *lā(i)th* ‘warrior’ (q. v. rather s. v. *lahha-* [HED 5: 5–6]; V. Blažek, *Zeitschrift für celtische Philologie* 52: 126–7 [2001]).
 68, line 4: 950/c is KBo XXXVII 23.
 68, line 13: 412/b is KBo XXXVII 1.
 75, line 30: 1696/u is KBo LIII 3.
 80, line 8: A. S. Kassian (*Two Middle Hittite Rituals* 76–7 [2002]) adduced Skt. *lālayati*, *lelāyati*, Russian *lelējat*, Lith. *leliūoti* ‘cosset, coddle, dandle’, but these verge on phonesthetic babytalk.
 81, line 18: 1 sg. pres. act. *li-īl-hu-u-wa-mi* (KBo XXXV 184 Rs. 19).
 81, line 22: (3 sg. pres. act. *li-el-hu-wa-i*) KUB LI 6 Rs. 7.
 81, line 26: (3 sg. pres. act. *li-el-hu-u-wa-i*) KBo XXX 156 IV 5.
 81, line 9 from end: (3 pl. pres. act.) *li-el-[hu-]u-wa-an-zi* (KBo XXXIX 291 + KUB XXXIX 8 III 16).
 83, last line: 1 sg. pres. act. *li-li-wa-ah-ha-ah-hi* (KBo XXXII 202 Rs. 20), 2 sg. pres. act. *li-li-wa-ah-ti* (ibid. Rs. 11).
 85, line 5 from end: (1 pl. pres. act.) *li-en-ku-u-e-ni* (KBo VM 125 Vs. 7 *lenkuweni* 1-as 1-edani ser ‘we swear mutually’).
 87, line 9 from end: acc. sg. c. *li-in-kán-ta-an* (KUB LVIII 84 III 4).
 88, line 8 from end: (nom. sg. c.) *li-in-ga-a-is* (KUB LVIII 78 IV 5–7 *ke-wa ē[shar ...] lingāis MAMIT[U [sic] ...] tarmān ēsdu*).
 89, line 5: (acc. sg. c.) *li-in-ga-a-en* (KUB LVIII 78 III 9). Correct *li-in-ga-in* to *li-in-qa-in*.
 98, line 6 from end: 139/d is KBo XXXI 106.

- 101, line 12: (3 sg. imp. act.) dupl. KUB LVIII 111 Vs. 9 [*la*]lit-at-kan liptu.
 104, last line: (3 sg. pret. midd.) *lu-uk-ka-at-ta-at* (KUB XXXII 120 I 20).
 109, lines 1–2 from end: strike “[sic, pro *nāuī*]”; change last line to read: ‘the next day, day two, while the sun is still standing’.
 110, line 1: Miller, *Kizzuwatna Rituals* 278, 283, 301–2.
 112, line 4: (nom. sg.) *lu-li-ya-as* (KUB LII 91 III 3 *luliyas :nadu-wanza* ‘reedy pond’).
 113, line 20: correct [*lu-lit-it*] to [*lu-li-it*].
 113, line 21: abl. sg. *lu-li-ya-az* (KBo XLV 97 Vs. r. K. 9; KUB LVIII 14 Rs. 23), *lu-li-az* (ibid. Rs. 33).
 114, line 10: Carruba (*Studies in Honor of C. Watkins* 17–8 [1998]) adduced as etymon Luw. *luw(ai)-* ‘flow’ (?) vs. Hitt. *lah-(h)u(wa)-*; but there is little specifically Luwoid about *luli(ya)-* which denotes a stagnum (not flowing water).
 115, line 20: correct “KUB XXIV” to “KUB XXXIV”.
 119, line 11: Luwoid nom. pl. c. *lu-up-pa-as-du-wa-li-in-zi* (KUB LX 137, 11).
 120, line 3 from end: acc. pl. c. *lu-pa-an-ni-us* (KBo XL 339 Rs. 8).
 121, line 5: Either ‘placed’ (*sai-*) or ‘bound’ (*ishiya-*) on the head (B. Dinçol, *Anadolu Araştırmaları* 14: 217–20 [1996]).
 126, line 27: (dat.-loc. pl.) *lu-ut-ti-ya-as* (KBo XXX 59 II 4; KBo XXX 65 II 8).
 130, line 28: (nom.-acc. sg.) *Maşat* 75/57, 13, 35, 39 (Alp, *HBM* 216, 333–4); (dat.-loc. sg.) ibid. 37 *sahhani luzziya*.
 142, line 5: correct 81 to 91.
 144, line 9 from end: correct to *kündūraizzi*.

Corrections and additions to volume 6

Page

- 5, last line: Cf. Puhvel, *JCS* 56: 127 (2004).
 8, line 16: (nom.-acc. pl. neut.) *mi-ya-an-ta* (*KUB* LVIII 111 Vs. 5).
 12, line 26: (nom. pl. c.) *ma-ya-an-te-es* (*KBo* XXXIX 192, 4).
 21, line 15: correct *KUR-e* to *KUR-e*.
 23, line 9: correct *salyami* to *salgami*.
 29, line 7 from end: correct *tassa-ma* to *tassu-ma*.
 30, line 28: *Bo* 2709 is *KUB* LVIII 82.
 45, line 11: (3 sg. pres. act.) *ma-ni-ah-zi* (*KUB* LI 28 l. K. 6).
 49, line 4: (2 pl. pres. act.) *ma-ni-ya-ah-hi-es-ki-it-te-ni* (*KBo* L 268 I 9).
 50, line 13: (acc. sg.) *KBo VM* 126, 10 *maniyahhain assanu*[- 'perform governance' [vel sim.].
 50, line 24: (gen. sg.) *KUB* LVIII 112 Vs. 9 *maniyahhiyas* EN-as.
 53, line 9: correct 'his' to 'this'.
 55, line 16: (acc. pl. c.) *ma-an-ni-in-ku-wa-an-du-us* (*KUB* LIX 65 III 12, viz. UD.HI.A-us 'days').
 55, line 24: (nom.-acc. pl. neut.) *ma-ni-ku-wa-an-da* (*KBo* XXXIX 203, 1 and 4).
 56, line 7: correct to ^{GIS}*tekan*; strike "a tree".
 56, line 8: correct "earth" to "flooring"; Puhvel, *DBH* 25: 584–5 (2007).
 56, line 22: partic. nom. sg. c. *ma-ni-in-ku-wa-ah-ha-an-za* (*KBo* XXXIX 24 III 1).
 64, line 7: correct to *ἀπαλοτρεφέος*.
 64, line 10: correct *marriya*, *marriya-* to *marriye-*, *marriya-*.
 67, line 22: (nom. pl.) ^{GIS}*ma-ri-es* (*KBo* XXXIV 49 III 11).
 70, line 8: cf. Puhvel, *Glotta* 81: 184–6 (2006).
 78, line 17: Puhvel, *KZ* 117: 194–6 (2004).
 81, line 9 from end: (gen. sg.) *mar-nu-wa-an-ta-as* (*KUB* LV 39 I 6; *KUB* LVIII 54 IV 7).
 83, line 10: correct "*KUB* I 69, 5" to "*KUB* L 69, 5".
 90, line 19: Cf. Puhvel, *KZ* 117: 194–6 (2004).
 90, line 9 from end: correct *nasma-si-kan* to *nasma-ssi-kan*.

- 91, line 27: Cf. Puhvel, *KZ* 117: 194–6 (2004).
 92, line 4 from end: [with dupl. *KUB* XXIV 1 IV 7–8].
 93, line 28: Cf. Puhvel, *JCS* 56: 127–8 (2004).
 99, line 18: [M. Popko, *Das hethitische Ritual CTH* 447 25 (2003)].
 102, line 2: correct *ma-us-zi* to *ma-(a)-us-zi*.
 102, line 3: correct *mauszi* to *māuszi*.
 105, line 6: correct "[1956] indepently" to "[1956] independently".
 106, line 3: Cf. Puhvel, *Incontri linguistici* 27: 103–4 (2004).
 107, line 26: D. Schwemer (*Die Welt des Orients* 27: 30–5 [1996]) adduced Hier. (Karatepe) *mariyaninzi* 'rebels', with rhotacism.
 109, line 9 from end: correct *UL* to *ŪL*.
 115, line 16: correct *sallasta-as* to *sallesta-as*.
 115, line 30 (*MU-ti mēni*) *KUB* LIX 42 + LVIII 45 III 7 (*DBH* 18: 121).
 121, line 10: correct "ordcal" to "ordeal".
 121, line 19: (nom. pl. c.) *me-iq-qa-i-e-es* (*KBo* XXXIX 3, 4).
 126, line 10 from end: correct *mema*; to *mema-*.
 127, line 1: correct to XXX 39 + *KUB* XXXV 164 Rs. 10 *nu-sse kissan mēmahhi*.
 134, line 8 from end: correct *kuijt* to *kuijt*.
 138, line 26: correct "*KUB* IV 4 II 20" to "*KUB* IV 47 Rs. 20".
 148, line 6 from end: correct *pittalias* to *pittulias*.
 163, line 15: nom.-acc. sg. neut. *mi-is-ri-wa-an* (*KUB* LIX 70 III 11).
 166, line 17: abl. sg. *mi-da-az* (*KUB* LVIII 78 IV 8 sig *midazz-a-ma-at mi[da-* 'secure them with red wool' [figura etymologica]).
 166, lines 29 and 30: strike *weriteman* and "fright".
 168, line 4 from end: Puhvel, *Studi linguistici in onore di R. Gusmani* 1435–6 (2006).
 169, line 20: (acc. pl.) *mi-it-ta-ga-i-mi-is* (*KBo* XXX 173, 9).
 169, line 22: 418/s is *KBo* XLV 47.
 175, line 21: *KUB* LVIII 6 V 7–8 ^{UZU}*muhharain šA GUD.MAH zeyan-dan* 'cooked m. of a bull'.
 176, line 3 from end: correct "*KUB* LVIII 15 II 2" to "*KUB* LVIII 45 II 12".
 178, line 11: 438/s is *KBo* XLV 16.
 187, line 9 from end: 3 pl. pres. act. *mu-mi-an-zi* (*VBoT* 70 + *KUB* VIII 22 II 17–18 '[stars] tumble down' [Riemschneider, *Omen-texte* 158]; more context *HED* 6: 102]).
 190, line 7 from end: (3 sg. pret. midd.) *mu-un-na-a-i-it-ta-at* (*Mašat* 75/110 Rs. 53 [Alp, *HBM* 206]).

- 192, line 8: Cf. Puhvel, *Incontri linguistici* 27: 101–3 (2004).
 194, line 10: Cf. Puhvel, *JCS* 56: 127–8 (2004).
 194, line 21: correct *watar* to *wātar*.
 196, line 10: 1/r is *KBo* XLVI 45.
 198, line 2 from end: (gen. sg.) *mu-u-wa-tal-la-hi-da-as* (*KBo* VM 33 IV 9).
 202, line 10: correct *armantaliya-* to *armantalliya-*.
 202, line 13: Cf. *HED* 5: 134 top, 6: 214 line 4 from end.
 203, line 9: Puhvel, *KZ* 117: 189–91 (2004).
 206, line 4: Haas was followed unconvincingly by Rieken, in *Šarnik-
 zel* 539–40 (2004): *hantiyara* KU₆, KU₆-us *hantiyaras* ‘skull-fish,
 shell-fish, turtle’.
 209, line 22: correct *Kunarbi* to *Kumarbi*.
 210, line 14: correct to “*Novalis indogermanica* 143–54 [2002]”.
 210, line 7 from end: correct “pret.” to “pres.”.
 216, line 7: correct to “*HED* 6: 68 (Lat. *tēla* vs. *arma*)”.
 216, line 10: correct to “*HED* 6: 63”.

An eye on the second half (further to *HED* 6: 215–216)

List of P–Z word treatments authored since *HED* 6

- penna-* *Festschrift Dinçol* (2007) (**pe* + *nanna-*).
tapessar *Historische Sprachforschung* (Goth. *gadaban*).
^{GIS}*tekan Tabularia Hethaeorum* 583–5 (*DBH* 25 [2007]) (‘flooring’).
tekri- *Tabularia Hethaeorum* 585–6 (Gk. *στίγμα*)
unna- *Festschrift Dinçol* (**u* + *nanna-*).