

CHAPTER IV

COMMENTS ON SOME WORDS AND NAMES

OCCURRING IN THE HITTITE

CULT-INVENTORIES

The following pages contain comments on words and names that occur in the cult-inventory texts. They have been included in this part as detached comments because the words and names either are found in more than one of the inventories (and thus comments or notes to one text would be less useful than desirable, or duplicated); or the comments are of a rather general nature, pertaining more to the words or names than to the text in which they occur; or they concern words that occur in texts not included in full transliteration and translation in this study.

altanni-. "spring," "well." A body of water. Occasionally the name of a particular deified spring is introduced by this word (KBo II 7 rev. 26, 30; KBo II 13 obv. 23). I cannot explain why altanni- is used apparently as a determinative in the place of the logogram TUL in the KBo II 7 passages, nor can I offer any explanation for the use of both terms, side by side, with the same divine name and in the same passage (KBo II 13 obv. 23).

annal(l)a/i-. "former."

annallan. Adv. IBoT II 105 4; KBo II 1, passim; XVII 35 ii 6; iii 39. The word is used adverbially in these passages, but I have translated "Former state," because it seemed to convey the sense of abruptness of the Hittite text better than "formerly."

annallaza. Adv. VBoT 26 5. Cf. Friedrich, HW, p. 21.

annali. Adv. IBoT II 103 iv 11. On the value -li_x for the sign -liš-, see above, p. 48, n. 3.

annallin. Adv. KBo II 7 obv. 3 (restored), 7, 27 (partially restored). The last passage, though partially restored, is decisive for the adverbial use of the form in this text.

annalliš. Adj. KBo II 8 i 16; von Brandenstein, HG, text 2 iv 6, and text 3 i 8. The form is nom. pl. in KBo II 8 i 16, but nom. sing. in the other passages cited.

anniš :titai(m)meš. "mother and suckling (child)." KBo II 1 i 33, 40. On this expression, see Laroche, OLZ, 1959, 275 f, and Dictionnaire louvite, pp. 27, 98. The form titaimmi is a Luwian passive participle from titai-, "to suckle."

ar-. KBo II 8 i 24, 27. Probably a mistake for arra-, "to wash." Wr. a-ra-an-zi in line 24; ar-a[n-zi(?)] in line 27. Contexts obscure.

-aš. Late 3d pl. nom. See under dušk- and ZAG.GAR.RA.

aššanu-. "to arrange (for display)," "to set (on the table, as a decoration)." The idea of display or decoration suggests itself when the occurrences of the verb in the cult-inventories, and in the AN.TAḪ.SUM festival calendar, are examined together. In the cult-inventories, the statements, . . . a, b (INA) ^{GIS} ZAG.GAR.RA (-ni) . . . x, y ašnumaš . . . , found all but invariably (cf. KBo II 7 rev. 17) as a paired expression, precede the clause GAL^{HI.A} -kán aššanuwanzi. In XVII 35 i 11 (partially restored), 23;

iv 12 f, 22 f (restored), the statement, GAL^{HI.A}-kán aššanuwanzi, is followed immediately by the clause, GAL^{HI.A}-kán IGI-ziaš GAL^{HI.A} SIXSÁ-anteš, "The cups are arranged according to the first cups." Two of the three occurrences of aššanuwanzi in the AN.TAH.ŠUM festival calendar are preceded by the 3d pl. preterite, aššanuir (KBo X 20 ii 23 f; iii 18; cf. iii 11): thus, LÚ NAR-yakan LÚ MEŠEDI INA É^DU mahhan aššanuir INA É^DUTU/LAMA-ya(kan) QATAMMA aššanuwanzi, "Just as the singer and the bodyguard arranged the (cups) in the temple of the Storm-god, in the same way they arrange the (cups) in the temple of the Sun-god(dess)/Inara." The object in both cases must be the same as that in iii 18: viz., cups. Now, in both KBo X 20 and XVII 35 there is a pattern according to which a given activity (here "arranging") is to be performed. If one arranges objects according to a pattern, he is preparing a display. In the case of the form aš(ša)num(m)aš (which, as pointed out above, occurs as a pair with (INA) G^{IS}ZAG.GAR.RA (-ni), the situation is different from that where the finite form, aššanuwanzi, has as object "cups." The things that are ašnumaš are food and drink. Furthermore, the expression x, y ašnumaš is frequently immediately preceded or followed by the expression, "They break thick bread and fill the rhytons." (Cf. VII 24 obv. 8 f; XVII 35 i 9 f, 21 f; ii 22 f; iii 6 f, 35 f; iv 11 f, 29 f; XXV 23 i 29 f; ii 23 f; iv 41 f, 54 f; etc.) Moreover, this sequence of statements is followed immediately by the expressions, "They eat. They drink." Under the circumstances, one must conclude that ašnumaš means, "for arranging (on the table)," "for setting (on the table)," "to be set (on the table)." The first infinitive, aššanuwanzi (XXV 23 i 45), is found in exactly the same type of context, and has the same function, as ašnumaš. The verbal noun, aššanuwar (KBo II 8 i 29), precedes KÚ-zi NAG-zi, just as does ašnumaš elsewhere. Lines 29-30 of the text read, in part: . . . aššanuwar NU.G[ÁL] (30) KÚ-zi NAG-zi . . . , "There is no setting (of anything on the table). (30) They eat. They drink." The reference to no setting of anything on the table must mean that no food and drink (flour, or spelt, and beer are the materials mentioned as ašnumaš) were available over and above the barest requirements for the ritual meal mentioned in line 30. Thus, no flour or beer could be spared for the purposes of providing a decoration or display for the table.

AŠRU. "place." KBo II 1 i 31. The statement is made that 2 staffs are plated with silver in 3 places. Cf. von Brandenstein, HG, text 2 i 34.

LÚ AD.KID. Akkadian ATKUPPU, "braider of reeds." In KBo II 1 ii 5 (and restored in col. i 24), the ATKUPPU is called one of the LÚ.MEŠ hilammatta-, q.v. Cf. von Soden, Akkadisches Handwörterbuch, p. 87.

eš-. (in the expression piran ešzi, "to have charge of") KBo II 1 i 27; ii 8, 20, 45.

É.ŠÀ DUG haršiyaš. "inner chamber of the harši-vessel." KBo II 13 obv. 24; XX 14 2. See notes on KBo II 13 obv. 24 (above, p. 115), and on DUG harši-.

EZEN. "festival." The Hittite cult-inventory texts mention and sometimes describe many festivals. These are listed here in alphabetic order.

EZEN ali-[. XVII 35 ii 4.

EZEN aša-[. XVII 35 ii 3. See next entry. Is this the same festival?

EZEN ašaniyaš. KBo II 1 i 15. Meaning?

EZEN hamešhaš. "festival of the spring." Same as EZEN TESI, q.v.

EZEN hapuš(-). IBoT II 106 obv. 4. Perhaps for EZEN hapušaš. This might be a seasonal (fall ?) festival pertaining to the stalk; or, it might be a festival associated with a part of the body. (See Friedrich, HW, p. 55.) See XX 24 and XXV 35, where deified parts of the body are the objects of reverence, and cf. EZEN genzu. A connection between this expression and the verb hapuš- seems to me to be remote.

EZEN harpaš. IBoT II 103 iv 5; KBo II 8 i 14, 17. For the equation EZEN harpaš = EZEN harpiyaš, see Laroche, RHA, 11 (f. 53), p. 62. Cf. harpa- "heap," "(ritual) hill." But note Akkadian HARPU, "(early) harvest," "summer" (CAD, VI, p. 106). If lines 5 and 6 of

IBoT II 103 iv are to be read, mān ANA ^DU EZEN harpaš D[Ū-anzi DUG harši] (6) šuphanzi . . . , "When [they] celebrate the harpa-festival for the Storm-god, they fill [the harši-vessel,] . . . , "then this festival is a fall festival, because the harši-vessel is filled at the time of the fall festival. Cf. also lines 8 and 9, and see Friedrich, ZA, NF 5, p. 63. Cf. also Otten (Totenrituale, p. 140, note 6), who favors the connection between EZEN harpaš and Akkadian HARPU ("(early) harvest," "summer"), but not HARBU ("a special kind of plow"). Since GISAPIN.SU.KIN = HARBU (ŠL, 354, 392), Otten hesitates to associate EZEN (URUDU) ^{SU}.KIN with EZEN harpaš. In this connection, it might be pointed out that both these festivals are listed side by side in KBo II 8 i 14 f.

EZEN DUG harši hēšuwaš. "festival of opening the harši-vessel." XVII 35 ii 13. This expression is an abbreviation of EZEN TESI DUG harši hēšuwaš, q.v. See also EZEN TESI.

EZEN harši [šuhhuwaš. VBoT 122 8. "festival [of pouring] into the harši-vessel." This is a shorter form of [. . . EZEN zeni] DUG harši šuhhuwaš, which must have appeared in XVII 35 ii 1 f. See EZEN zena-.

EZEN heuwaš. "festival of the rain." KBo II 1 iv 8.

EZEN HUR.SAG-i pēdummaš. "festival of carrying to the mountain." KBo II 1 i 43. See above, p. 37.

EZEN ippiyaš. XII 2 iv 4. "festival of the ippiya-plant." This festival occurs in the spring (XII 2 iv 3 f). There is an offering of ippiya-stew during the spring festival (KBo II 13 obv. 15; XVII 35 i 8; ii 21; iv 28). Gurney, AAA, 27, p. 122, note 2, says that this (EZEN ippiyaš) is the name of the festival, often found described in cult-inventory texts, which is performed with the N.K.R. made from the contents of the haršiyalli-vessel. But what about EZEN TEŠI and EZEN hamešhaš? It would be better to say that the ippiya-(plant) could, but did not always, give its name to the spring festival.

EZEN.ITU.(KAM). "festival of the month." ABoT 55 rev. 9; IBoT II 106 obv. 9; KBo II 8 i 13.

EZEN gak-[. VBoT 122 3. Cf. HT 57 4.

EZEN genzu. KBo II 1 iv 9 (restored; see above, p. 72); XVII 35 ii 5. The form, genzu, presents a problem. Except for the fact that genzu- exists as a Hittite word, one might think that the term was an Akkadian word, as TEŠI in EZEN TEŠI. But genzu- is Hittite (meaning: "lap" or "sexual organ"; Friedrich, HW, p. 107), so that one expects EZEN genzuwaš. Perhaps the lack of a Hittite gen. ending is due to the presence of Sumerograms and Akkadograms in many of the other festival names found in the two lists comprising the contexts in which the term EZEN genzu occurs. See the notes on DUG harši- and EZEN hapuš[(-)].

EZEN GIBIL tiyauwaš. "festival of the entry of the new (priest(s))." KBo II 1 iv 10; XVII 35 ii 2 (restored, in part). The summary (XVII 35 ii 1 ff) lists EZEN GIBIL ti[yauwaš . . .] before EZEN TEŠI DUG harši hešuwāš. If the sequence of this resume holds true for the description of the festivals preceding it, then the EZEN GIBIL ti[yauwaš . . .] must have been described before col. i 1. There is, however, a description of the entry of the new priests into the presence of the old priests in i 23 ff. Perhaps this is what is meant by the festival name at hand. Or,

perhaps it refers to the entry of the deity into the temple of the new priests (i 30). If so, the order of the list in ii 1 ff does not reflect that in which festivals were described in col. i. In the case of the festival mentioned in KBo II 1 iv 10, it is doubtful that more than one priest was involved.

EZEN lelaš. KBo II 1 i 43; IBoT II 106 obv 8; KBo II 8 i 15. The word, lelaš-, is enigmatic. É lilaš designates a building in IBoT II 23 3. Some period of time is referred to as the day of lila- in IX 15 ii 24. The root is used verbally in XII 26 i 9; XVII 32 19; XXIX 1 ii 17 f; XXX 27 obv. 10; 42 i 1, and in some unpublished texts mentioned by Otten, Totenrituale, p. 143. If Otten's suggested translation, "entsühnen(?)" is correct for the meaning of the verb, then EZEN lelaš may be "the festival of atonement."

EZEN GIŠ muttahilaš. mng. unknown. KBo II 1 i 44.

EZEN pulaš. "festival of the lot(?)." KBo II 1 i 14, 44; XVII 35 i 37; ii 4. The occurrence of the word pul- in XVII 35 i 17 ff seems to favor Friedrich's suggestion ("lot," AfO, 17, p. 92) rather than Laroche's "ritual substance" (RA, 48, p. 47).

EZEN ^UBURU_x. "festival of the spring (season)." VII 24 rev. 5. Since ^UBURU_x is Akkadian DĪŠU (which is written TEŠI in Hittite texts), the expression EZEN ^UBURU_x designates the spring festival. See CAD, III, p. 164. Cf. EZEN TEŠI.

EZEN SAL.LUGAL. "festival of the queen." KBo II 8 iv 28.

EZEN ŠE₁₂-aš. "festival of the winter." KBo II 8 iv 6.

EZEN ŠE₁₂ harpiya. In view of the statements found under EZEN harpaš, it would seem to be necessary to think of harpiya as an endless Akkadianizing form + -ya, "and"; or, as a Hitt. dat.-loc. In the former case, the meaning would be, "festival of the winter and the (early) harvest." This is somewhat cumbersome. It is probably better to take the form as dat.-loc., and to translate, "festival of the winter (performed) during the (early) harvest." The latter alternative is supported by the existence of the form harpiyaš and by the juxtaposition of EZEN harpaš and EZEN SE₁₂ harpiya in KBo II 8 i 14.

EZEN ŠE+NÁG-uwaš. "festival of (holy) ablution." XVII 35 iv 3, 16.

EZEN (URUDU)ŠU.KIN. "festival of the sickle." KBo II 1 i 44; iv 9; KBo II 8 iii 4. The EZEN URUDUŠU.KIN tarnummaš ("festival of wielding the sickle"; on the reading, tarnummaš, see above, p. 36, n.2) listed in KBo II 8 i 15 is described in KBo II 8 iii 4 ff, where it is called simply the "festival of the sickle." Note also EZEN ŠU.KIN.DU, "festival of wielding the sickle," XVII 35 ii 4. See Eisser and Lewy, MVAeG, 33, p. 71; Götze, MVAeG, 34, 2, p. 67; Otten, Totenrituale, p. 140, note 6 (on which see above under EZEN harpas).

EZEN TEŠI. "festival of the spring." passim. TEŠI (gen. pl.) is a Boğh. Akkadogram (for DIŠI; see CAD, III, p. 164, 2 c, referring to Friedrich, HW, p. 222), meaning "spring (season)." Once in the cult-inventories the expression occurs as EZEN TEŠI-aš (XII 2 ii 7), -aš being the genitive ending in hamešhaš, "of the spring." Cf. XII 2 ii 10. This festival is the most conspicuous of all those mentioned in the inventories. Generally speaking, it is more fully described than are the other festivals. (Exception: the fall festival described in XVII 35 iii 1-19.) It is characterized by the opening of the harši(yalli)-vessel. Cf. Gurney, AAA, 27, pp. 121 f.

EZEN TEŠI DUG harši hēšuwāš. XVII 35 ii 3. "festival of the spring, of the opening of the harši-vessel." In the text translations, I have used "...", when the harši-vessel is opened," in order to obtain a smoother English rendering. This is the same festival as the preceding, but it has here a more descriptive name. See EZEN DUG harši hēšuwāš.

EZEN zena-. "fall festival." Occurs as EZEN zenaš (gen. sing. of zena-: KBo II 1 i 13, 42; ii 16, 26, 42; iii 3, 9, 17, 22; XVII 37 i 18) and as EZEN zeni (dat.-loc. sing. of zena-: KBo II 1 iii 30, 38; iv 7; VII 24 rev. 7; XII 2 ii 9; 3 3, 5, 7, 9, 12; XVII 35 ii 34; iii 1, 20, 22. More fully, EZEN zeni išhuwauwaš (XII 2 ii 6; iv 2 (on this see išhuwa-)), or EZEN zeni DUG harši šuhhuwaš (XVII 35 iv 1; cf. col. ii 2). For the translation of the latter expression, I have avoided the literal, "... of pouring," in order to have a smoother English rendering.

URU Hakmiš. DU U.SAL of Urista is worshiped in Hakmiš (XXV 23 i 34 ff). In XXV 23 i 11 ff, the threat of adverse military action is explicit. Mt. Halwanna's cult image is to be carried

to one or the other locality depending on whether a given area is or is not under the control of the enemy. According to lines 32 f, this image is taken to Hakmis and left there. It was probably moved there for reasons of safety. Similarly, the worship of Urista's Storm-god of the meadow--whose huwaši in Urista was notable (for its finish(?))--was worshiped in Hakmis (which had its own Storm-god of the meadow (i 40)) probably because the situation at Urista was unstable. The translation, "(at) Hakmis" (XXV 23 i 40) is required because the section of the text (col. i 34-50) in which it is found treats the Storm-god of Urista's cult that is located in Hakmis (note especially i 36).

HUR.SAG Halwanna-. XXV 23 i 11, 26. Deified mountain, whose image is involved in an elaborately described ritual in XXV 23 i 10-33.

TUL Halwanna-. KBo II 7 rev. 27, 31; KBo II 13 obv. 24, 28.
Name of a deified spring (body of water). Relationship to the
preceding?

halzāi-. "to call." halziyari in KBo II 13 obv. 7, 9, 17; rev. 7 is of a kind with that noted by Otten, Totenrituale, pp. 114, 115. The expression designates a summoning of one kind or the other. It is interesting to note that in the KBo II passages cited above, this word occupies the place in which KÚ-zi NAG-zi appear in texts, such as XVII 35 ii 7, inter alia; that is, between . . . ašnumaš and GAL^{HI.A}-kan aššanuanzi. But this in itself does not adequately indicate the meaning of halziyari. The form halziyauwaš is used to modify ALAM in XXV 25 5:

4). [nu-kán^{DU} URU^{URU}Ne-ri-ik

ku-e-da-ni UD.KAM-ti

5). [kat-ta pí-tin-zi] ^DZa-ah-pu-na-na-kán ALAM hal-zi-
ya-u-wa-aš

6). [a-pí-e-da-ni UD.]KAM-ti kat-ta pí-tin-zi. . . .

4). [] And on what day the Storm-
god of Nerik

5). [they carry down,] Zašhapuna also, as a statue to be
invoked,

6). On that day they carry down. . . .

In view of this, and of the many cases where a divine name is followed by halziyauwaš, it might seem that the summons noted by the

word halziyari is addressed to a deity, and not to human participants in religious ceremonies. But, XXV 24 ii 13 ff indicates otherwise, since the form halziyari is followed immediately by preparations for and the eating of a ritual meal by people. Note also in this connection nu wakanna halziyari (cf., e.g., KBo IV 9 i 1). These considerations demonstrate that . . . ašnumaš halziyari cannot mean, ". . . is/are called (that/those) of displaying," but must be translated, therefore, something like, ". . . for display. (The people) are called (to eat)."

hamešha-. "spring" (the season). VII 24 obv. 11; XXV 23 i 8, 38; iv 8; XXX 37 i 10.

hamišhi. An ungrammatical, idiomatic form in the expression GIM-an hamišhi DÙ-ri, "When it becomes 'in the spring, . . .'" (XXV 23 i 8). Cf. under zena-, p. 201.

GIŠ harau-. XXV 23 i 13, 15. In XVIII 5 ii 2, 7, the word probably designates some tree or bush, which, in view of the references in XXV 23, cannot be too small. The vocabulary text KBo I 42 ii 9, reads

Á.SAL : 'SAR' -PA-TUM : ha-ra-a-ú.

Now, s sometimes becomes š in Bogh. Akkadian (Labat, L'Akkadien de Boghaz-köi, p. 34). Accordingly, it is possible that our SARPATUM = ŠARBATU = "poplar(?)." If so, then it is necessary to posit confusion between the signs A and Á on the part of the Hittite scribe; since, according to Diri ii 241, A.SAL : GIŠ. A.T[U.GABxLIŠ] : ŠARBATU.

(:) harpušta-. XVII 35 iv 5, 8, 10, 14, 27, 31. Since the Storm-god is to be washed on the day he is taken to the harpušta (iv 6-8), it would seem to be a place in which, or at which, ritual purification is performed. But, because it is treated as a deity (iv 27, 31; see notes on this latter passage), it cannot be a type of "baptismal font." On the forms harpuštaš and harpušta, see Güterbock, Orientalia, n.s. 25, p. 131.

DUG harši-. "a storage vessel"; "pithos"; "the contents of such a vessel." See Gurney, AAA, 27, pp. 120-124; Güterbock, Oriens, 10, p. 352. Gurney's statement that the contents of the harši-vessel are used in the preparation of N.K.R. is supported by XVII 35 ii 14; 37 i 4. It is to be noted that sacrificial animals are sometimes slaughtered at the harši-vessel (cf. KBo II 13 obv. 5; XVII 35 iv 20; 37 ii 11), an activity which, to be sure, normally takes place at the huwaši.

Since KUR₄.RA = harši, the expression N.K.R. DUG harši(yaš) means "harši-bread of the harši-vessel." If harši means "thick," then we have "thick-bread of the thick-vessel." What "thick" means here is another matter. It is known that DUG harši- is a pithos.

That a pithos should be thick is not unexpected. The thickness of the harši-bread does not refer to its being leavened ("gesäuert"), as stated by Friedrich, HW, p. 60: there are both N.K.R. KU₇ and N.K.R. EMSU. Since N.K.R. and N.SIG are the two most commonly mentioned types of bread, it is not unreasonable to think of N.K.R. as physically thick bread. See Güterbock, Oriens, 10, pp. 352 f.

DUG harši. acc. sing. KBo II 7 obv. 9, 23; XVII 35 ii 14; etc.

DUG haršiyaš. gen. sing. KBo II 7 obv. 11; KBo II 13 obv. 24; XVII 37 i 10; XXV 23 i 18 (DUG restored), 44 (DUG restored), 49 (see notes to this passage). See notes on KBo II 13 obv. 24.

DUG harši. Endingsless Akkadianizing form for gen. sing. in XVII 35 ii 17, 20; iv 24, 25. The existence of the expression N.K.R. DUG haršiyaš in contexts similar to those just cited, as well as the known tendency to use endingsless Akkadianizing forms when the Hittite word is preceded by a cluster of logograms (here N.K.R. DUG), indicates that the endingsless form harši has been used in the passages noted here in place of the Hittite gen. sing. haršiyaš.

DUG harši. dat.-loc. sing. KBo II 7 obv. 19, 20; VII 24 obv. 5; XVII 35 ii 2, 8, 9, 10; iv 1, 8; etc.

Note the spelling DUG har-kán-kán for DUG har-ši-kán in VBoT 26 9. Cf. DUG haršiyalli-.

DUG haršiharši-. XXV 23 iv 45. A pun on the divine name DU haršiharši ("Storm-god of the thunderstorm") preceding it and DUG harši-. Perhaps DUG PURSITUM haršiharši (XXV 23 iv 43) is a fuller writing of the same vessel name.

DUG haršiyalli-. "a storage vessel"; "pithos"; "the contents of such a vessel." See Gurney, AAA, 27, pp. 120-124, 136, for the equation of DUG haršiyalli- with DUG harši-. That both DUG harši and DUG haršiyalli- designate the contents of the vessel as well as the vessel itself, is to be seen in the way the terms are used in the expression DUG harši/ DUG haršiyalli mallanzi harranzi. I do not think that XXV 23 i 25 f is relevant here, in spite of Gurney's statement, op. cit., p. 121, n. 5. The parallelism of phrases such as DUG harši/ DUG haršiyalli šuhhanzi/ išhuwanzi requires that DUG haršiyalliyaš in XXV 23 i 35 be dat.-loc. pl., not gen. sing.

hašhaš-. "to finish (?)." XXV 23 i 34 (participle, said of a huwaši). Cf. VII 13 i 1 ff, where the action designated by hašhaš- takes place after that expressed by arba arrirra-, "to rub or scratch off." Thus, hašhaš- may mean something like "to polish." But, against this, cf. II 5 ii 30 f, where a cheese is hašhaššan. This would suggest a meaning like "to grate." Probably, then, "to finish (with a scraping action)" is not too far amiss.

URU Hawalkina-. VII 24 rev. 9. A cult center, which by reason of its association with Takkupsa (q.v.) in VII 24, is probably to be located somewhere near it.

haz. KBo II 8 iv 11, 15 (?). From the contexts, it would appear that this may be an abbreviation either for hazgara- or for hazziwi-.

hazziwi-. KBo II 7 rev. 23; KBo II 8 i 30; iii 3; iv 6, 21. The term as used in XXXII 133 i 4, 10 means something like "prescription," "rite." Its use after KÚ-zi NAG-zi (GAL^{HI.A}-kán aššanuwanzi) in KBo II 8 i 30; iv 21; XXV 24 i 4 indicates a meaning somewhat akin to that of dušgaratt-, since entertainment generally follows these activities. But, the occurrence of hazziwi- and dušgaratt- in immediate juxtaposition in KBo II 7 rev. 23 rules out a precise equation of the two terms. Perhaps, then, hazziwi- means something like "festivity" (against Gurney, AAA, 27 pp. 67 f ("entertainment")). See below, under dušgaratt-, p. 199.

LÚ/SAL hazziwi-. "master/mistress of ceremonies (?)." KBo II 8 i 19; iii 10; iv 19, 22. See preceding entry.

SAL.MEŠ hazgara-. These women are, at one time or the other, explicitly mentioned in connection with almost every type of festival activity described in the cult-inventories. They carry bread to the place where ceremonies are to be performed (KBo II 7 obv. 26; KBo II 13 obv. 11; XVII 35 iv 24). They carry deities to the huwaši (KBo II 13 rev. 3 f). They walk behind a procession of deities on the way to the huwaši (KBo II 8 iii 12; XVII 35 i 29). They stand behind the deity while offerings are made (XVII 35 ii 17 f). They bring fruit for purposes of adornment (KBo II 8 iii 23-27; XVII 35 ii 24 f; iii 32). They entertain the deity (XVII 35 i 33; iii 8; iv 13). They sing (KBo II 8 ii 2; XXV 25 15). They carry the deity back to the temple (KBo II 13 obv. 19; XVII 35 ii 27 f). If the hazgara-women are to be understood as performing functions designated by some verbs of which they are not expressly stated to be the subject, then they are the principal officiants at the festivals outlined in the cult-inventory texts. The fact, however, that there are sections of festival descriptions which mention no subject, at first, and then indicate the hazgara-women as subject, argues against such an assumption in many cases. For example, KBo II 13 rev. 2 ff, states that four deities are picked up, that thick bread is presented to them, and that they

are then carried to the huwaši by the hazgara-women. If the first and second verbs had the same subject as the third, why were the hazgara-women not specifically mentioned as the subject of the first verb? The fact that some texts, such as VII 24, and XII 36 (together with its parallel XXX 37), do not once allude to the hazgara-women, is further indication that they can not be considered to be the actors in every case of a 3d plural verb without explicit subject. Even so, as the above outline shows, they participated in almost every ceremony found in the cult. In some festivals, they performed more than one function. Therefore, the word hazgara must mean something like "hierodule," in the strictest sense (not temple prostitute).

The nom. pl. is spelled in a number of ways:

SAL.MEŠ hazkaraiya. KBo II 7 obv. 26 (with -za).

SAL.MEŠ hazgaraiya. KBo II 13 obv. 10, 11 (with -za).

SAL.MEŠ hazqaraiya. KBo II 13 obv. 19; rev. 3 (with -za).

SAL.MEŠ haziqara. XVII 35 i 25, 29 (both without -za), 33; ii 17, 24, 27; iii 8, 32; iv 13, 24, 25, 35 (all with -z(a)).

SAL.MEŠ gazqara. KBo II 8 iii 23 (without -za).

SAL.MEŠ gazqarai. KBo II 8 iii 26; XXV 25 8, 15 (without -za).

SAL.MEŠ gazra. KBo II 8 ii 2 (without -za).

SAL.MEŠ gazharaya. XII 2 i 4 (without -za), 7 (broken).

See also haz, above. The first three forms listed above are invariably followed immediately by the syllable -z(a). The form haziqara may (XVII 35 i 33; ii 24, 27; iii 8, 32; iv 13, 24, 25, 35) or may not (XVII 35 i 25, 29) be followed by -z(a). Once it is followed by -z (XVII 35 ii 17). Of the last four forms, only gazharaya has the -z(a) in the passages cited. This -z(a) is obviously not the Hittite ablative ending. Nor is it the Hittite reflexive particle; it occurs too late in expressions such as

DINGIR-LUM-maškan SAL.MEŠ haziqaraza duškanzi (cf. XVII 35 i 33; iii 8; iv 13). It may possibly be an integral part of the nom. pl. ending; cf. Luwian -nzi. If, however, such is the case, why should it be omitted in XVII 35 i 25, 29, while being found in line 33 of that same column appended to the same word, haziqara?

URUDU henzu. KBo II 1 ii 23. See von Brandenstein, HG, p. 63, who thinks in terms of Akkadian ḫensu/ḫimsu, "fat," and

Hurrian hinzuri, "apple (tree)." One might also think of Akkadian HASSINNU, "axe." Or, conceivably (?), henzu designates the lightning bundle." Cf. Malatya, relief K, where the Storm-god holds a weapon in his right hand, and a lightning bundle in his left hand. Similarly, the Storm-god, depicted on the Hittite stela from Babylon, and the stela from Tell-Ahmar, holds a weapon in his right hand, and a lightning bundle in his left.

LÚ hílamatta-. KBo II 1 i 23; ii 4. These men are a composite group, chosen from a variety of occupations (cf. Sommer, HAB, p. 133, note 2). Note the different spellings for the nom. pl. in KBo II 1 i 23 (LÚ.MEŠ hílamattiš); ii 4 (LÚ.MEŠ hílamattaš). If these men and the LÚ.MEŠ hílammeš of XIII 8 i 4-6 are the same, then they are only temporarily in the service of the sanctuary.

D hílašši-. IBoT II 103 iv 11; KBo II 8 i 29; iv 31; KBo II 16 9, 12. Note the spelling, D hílaššan, in KBo II 8 iv 31, and see Laroche, Recherches, pp. 68, 69; Dictionnaire, p. 136.

huk-. "to slaughter." Sacrificial animals are slaughtered at the huwaši (KBo II 13 obv. 14; rev. 6; XVII 35 ii 20; iii 4; iv 9; XXV 23 a 4; 25 11); near or at the harši-vessel (KBo II 13 obv. 5; XVII 35 iv 20; 37 iv 11; XX 14 6); at the ZAG.GAR.RA (q.v.; XVII 35 i 7, 20; 37 i 9; XX 14 5); at the spring (body of water) (XVII 35 iii 29); in the priest's house (XXV 24 ii 10); at the garden ((?); VBoT (26 12 f); and at the well (XXVII 70 iii 20). That this act is performed at or near these places, even though in many instances the dative is not expressed unequivocally, is to be seen in the occurrence of . . . ANA ^{NA} 4 ZI.KIN ^{HI.A} hukanzi in KBo II 13 rev. 6.

huišu-. "raw."

huesauwaz(a). abl. sing. KBo II 8 iii 8; KBo II 13 obv. 14; VII 24 obv. 7; XXV 23 i 17, 27, 43; a 5; 24 ii 11. To be understood as a partitive ablative: "Meat, (from that which is) raw and. . . ."

hulhul-. "fight." XVII 35 ii 26; iv 34; XXV 23 i 22. See above, p. 48, n. 3.

HUPPU. "ring"; "basket." KBo II 1 i 30; KBo II 16 4, 5, 6, 7, 8. The determinative GIS in KBo II 16 would seem to argue for the meaning "basket" (CAD, VI, p. 238: HUPPU, A). On the other hand, the fact that the article in question is plated with silver in KBo II 1 i 30 argues for the meaning "metal ring" in that instance (CAD, VI, p. 239: HUPPU D, 2). "Earring," von Brandenstein, HG, pp. 56, 92, does not fit in KBo II 16, because of determinative GIS; nor does it fit in KBo II 1, since it is unlikely that an earring would be a part of a god's cult paraphernalia.

HUR.SAG Hurraša-. KBo II 7 rev. 24, 29; KBo II 13 obv. 22. Deified mountain. If this mountain is near the town of the same name, then it is located in a somewhat southerly direction from Hattusa. See Güterbock, JNES, 20, pp. 90-92.

URU Hurša-. KBo II 7 obv. 18, 19, 20, 27. Written URU Hurta in KBo II 7 obv. 20.

huwalzinant-. KBo II 1 i 38 (a dagger or knife is "huw. with gold"): "inlaid(?)," "sheathed(?)," "provided with a hilt(?)" (Güterbock, orally).

huwaši-. passim. See above, pp. 34, n. 2, 39-45.

^DIyarri-. HT 14 8; XII 2 i 22; VII 24 rev. 6; XVII 35 ii 37; iii 4. Laroche, Recherches, p. 82. At times spelled I-ya-. . . , at times Ya-. . . . The -r- is sometimes single, sometimes double. See von Brandenstein, HG, pp. 62 f, and above, p. 32, n. 2.

^DIMIN.IMIN.BI. KBo II 7 obv. 12; KBo II 8 ii 20; KBo II 16 7; XVII 35 i 20; iii 4; iv 27. See above, p. 33, n. 1.

ippiya-. KBo II 13 obv. 15 (with Glossenkeil); XII 2 iv 4; XVII 35 i 8; ii 21; iv 28. Wr. with determinative U (XV 32 i 29) and GIŠ (KBo X 24 iii 6; II 13 ii 21; XXXIII 59 iii 13). It has an alkišta-. (VBoT 58 iv 17). A derivative, ippiyanzana-, is used medicinally (VII 1 i 22). See EZEN ippiyaš and marḫ-.

^DIšelku-. XII 2 i 20. Probably not, with Laroche, Recherches, p. 80, DINGIR-iš ELKUŠ, since it would be written DINGIR-LIM-iš ELKUŠ, and ELKUŠ is not an Akkadian form; nor can it be ELKU-uš for saḫḫan-. See HT 14 10. Can this be read

^DIš!-<el>-ku-iš? To be sure, the sign read Iš!- is not a clear -iš-. It might be considered a bad -il-, in which case a reading DINGIR IL-KU-IŠ is conceivable, and this could possibly be the same as a DINGIR-iš EL-KU-UŠ. Nevertheless, the preceding objections are still to be answered, and the problem of reading still remains.

išḫuwa-. "to pour." KBo II 8 i 33; iv 19; VII 24 obv. 5, 6; XII 2 ii 6; iv 2; XVII 35 iv 5, 14. Used mainly with ^{DUG}ḫarši-yalli- in contrast to the pair DUG ḫarši-/šuhḫa- (cf. Gurney, AAA, 27, p. 121, note 5). The form išḫuwaruwaš (XII 2 iv 2) has the same function as išḫuwauwaš (cf., e.g., XII 2 ii 6). Possibly the scribe thought of išḫuwawar and išḫuwawaš simultaneously, and confused them while writing.

^DIškui-. HT 14 10. See ^DIšelku-.

ištanana-. "postament." See ZAG.GAR.RA.

KĀŠ. "beer." This word occurs throughout the cult-inventory texts, and is generally preceded by the name of the container in which it stands. There are, however, a few places in the inventories where the word stands alone: see KBo II 8 iv 19, 25; XII 2 iii 17. In the latter instance, no vessel-name is required. In the former two passages, however, it must be assumed. Thus, we have something like English, "4 beers."

URUKašdama-. XXV 24 ii 17. Gurney (GHE, pp. 18-22), correctly places Kašdama near Nerik (q.v.), but his location for Nerik is unacceptable (cf. Güterbock, JNES, 20, pp. 92 ff).

HUR.SAGKenkalīša-. KBo II 7 rev. 10, 12, 13, 20. Deified mountain. See also H.S.Kikkališa- and H.S.Kilinuna-.

GEŠPÚ. "wrestling." XXV 23 i 22. See Landsberger, WZKM, 56, pp. 115-117.

ki-. On katta ki- (XXV 23 i 12, 14), "to be under the control of," see Sommer, AU, p. 212.

HUR.SAGKikkališa-. KBo II 13 obv. 3, 5. Deified mountain. In KBo II 7 rev. 12, wr. H.S.Kenkalīša-, q.v. That n→q/k before q/k is not strange. See also H.S.Kilinuna-.

GILIM. "wreath." KBo II 1 i 31. Hittite ḫaršanalli-.

GILIM-āi-. "to put a wreath on (someone)." KBo II 13 obv. 18; XVII 35 ii 25; iii 33; iv 33; 36 3. Hittite ḫaršanallāi-. See Goetze, JAOS, 74, p. 189.

HUR.SAGKilinuna-. KBo II 13 obv. 1, 2, 14. Deified mountain. Occupies in KBo II 13 obv. 1 the position paralleled by the occurrence of HUR.SAGKenkalīša (q.v.) in KBo II 7 rev. 10. See the note on KBo II 13 obv. 14 (above, p. 115).

KIN. "to write (?)." XXV 23 iv 64. See note on this passage (above, p. 176).

GÍR. "dagger." KBo II 1 i 29, 32; XXX 37 i 5. A cult object for the Storm-god of Maras (KBo II 1 i 29) and BELU EN-aš (KBo II 1 i 32). One copper dagger is only one of the objects listed as belonging to the earlier cult of the Storm-god of Maras, whereas the five copper daggers were all that belonged to the cult of BELU EN-aš in the former period. In contrast to this situation, Sulinkatte (at Tamarmara) is said to be represented by a statue of a man whose right hand holds a dagger (XXX 37 obv. 5).

•kulanittar. "(the day) is completed." KBo II 7 rev. 22. On this form, and the meaning of the verb kulani-, see above, p. 29, n. 1.

GUB. "to stand." KBo II 1 i 36, 37; ii 14; iii 15, 20, 21, 28; KBo II 8 i 8; KBo II 16 13; XII 2 i 2; XVII 35 ii 36; iii 40. GUB-aš, "standing," in all passages cited, save XII 2 i 2, where the form is finite; viz., GUB-ri. See under TUS.

URU Guršamašša-. KBo II 1 iii 43; XVII 35 ii 5, 7, 9, 37. A cult center. Since it is associated with Sarwalassi in XVII 35 (see col. iv 17), it must be somewhere in the vicinity of Mt. Suwara (q.v.), which is listed in KBo II 1 i 32, 37; iii 26 (?), 34; iv 17, as is Saruwalassi (iii 1). See Forrer, Klio, 30, pp. 173 ff.

gurzip-. "helmet"(?), "visor"(?). XVII 35 ii 35. Speiser, JAOS, 70, pp. 48 f. Cf. gurpisu in CAD, V, pp. 139 f, particularly section c. See also below, under pattar.

gurzipant-. "wearing a gurzip-." KBo II 1 ii 22. See the preceding entry.

TUL Kuwannaniya-. XII 2 iii 9. Deified spring. Other occurrences: Bo 434 iv 25 (unpublished: Forrer, Glotta, 26, p. 184); XXVII 13 iv 21.

GIŠ labhurnuzzi-. "table." XVII 36 11; XXV 23 i 23, 48; ii 27. See above, p. 29, n. 1.

D LAMA. KBo II 1 i 6; KBo II 7 obv. 12, 18, 19; KBo II 13 rev. 2, 5; XII 2 iii 5. Hittite D Inara-. See Friedrich, HW, E, I, p. 27, and Laroche, Recherches, pp. 100 f.

¹Lilaz- D Kartait. XXV 23 b 5. The name is written ¹Li-az D Kar-ta[-it] in XIII 32, left edge, 1. Not listed in Laroche, Onomastique. The fact that there exists a name Lila-UR.MAH (Laroche, ibid., # 356) might be taken as an indication that -az in the name in question is a logogram (AZ, "bear"), but this would make the name impossibly complex.

LÚ D[?] KAXIM. IBoT II 103 iv 12. This should be read LÚ.<MEŠ> SI.KAXIM. See pariparai-.

marh-. "to stew (?)." KBo II 13 obv. 15; XVII 35 i 8; ii 21; iv 28. In the expression ippiyan marhan, or marhan :ippiya, the word marhan is very probably participial. The meaning, "to stew (?)," was suggested orally by Prof. Güterbock. Kammenhuber, RHA, 64, pp. 16 f, takes ippiyan and (UTUL) marhan to be different entities, and translates, "... ippija-Pflanze und marha-

Topfgericht. . . ." Against this is the omission of a connective in all of the passages listed. (we have the same references.) Götze, Hatt., p. 98, discusses (:) marh-, "to be successful (?)": this has nothing to do with our word, as Kammenhuber has already noted (loc. cit.).

URU_{Maša-}. XVII 35 iii 11, 12. On this town, see above, p. 23. The location is in the West, probably the Northwest. See Goetze, JCS, 14, pp. 46, 47.

NA₄. "stone." The occurrence of this word in conjunction with the verb karp- ("to lift") in KBo II 8 iii 28 suggests that weight-lifting constituted a part of the entertainment that was provided during the festival outlined there. On the other hand, NA₄-an šiya- in XVII 35 ii 26; 36 4 must designate something like the present-day shot-putting contests.

URU_{Nerik}. VII 24 rev. 4; XII 2 iii 18; iv 8; XXV 25 4, 8, 16 (restored); XXX 37 rev. 1. On the location of Nerik, see Güterbock, JNES, 20, pp. 92 ff, who places it near the Kizilirmak downstream from Kargi.

NINDA.KUR₄.RA. "thick bread." passim. See Gurney, AAA, 27, pp. 120 ff; Güterbock, Oriens, 10, pp. 352 f; the following entry; and the notes on DUG ḫarši (above, pp. 185 f).

NINDA.KUR₄.RA DUG ḫarši(yaš). "thick bread of the ḫarši-vessel." KBo II 7 obv. 11; KBo II 13 obv. 11; XVII 35 iv 24; XVII 37 i 10; XXV 23 iv 53; etc. For the interpretation of ḫaršiyaš as gen. sing., see note to KBo II 13 obv. 24 (above, p. 115). The expression N.K.R. NINDA ḫaršiyaš (XXV 23 i 49: see note on this passage, above, p. 175) is unparalleled, and is probably a mistake for N.K.R. DUG ḫaršiyaš. See DUG ḫarši-.

PA. "half-measure." passim. A dry measure (1 PA = 3 BÁN (q.v.)). See note to XVII 35 ii 11 (above, p. 151). Abbreviation of Akkadian PARISU.

BÁN. "seah." A dry measure. passim. Akkadian SŪTU = Heb. סֵא (see note on XVII 35 ii 11 (above, p. 151)). Larger than an UPNU, according to position in 230/p i 38; XXVII 13 i 29. Used as a measure for a quantity of liquid (KBo II 7 obv. 13, 21: see note to KBo II 1 ii 17 (above, p. 71)).

pariparāi-. "to blow (on a music instrument)." Note the spelling paprianzi in IBoT II 103 iv 12 for paripariyanzi. It is impossible to consider paprianzi in this passage as a form of paprāi-, "to do something unclean," "to defile one's self."

paššu- "block of stone (?)." VII 24 obv. 4; XXV 23 a 1 (here spelled piššu-). See Friedrich, ZA, NF, 15, p. 252. Laroche, RA, 46, pp. 161 ff, points out that there is an interchange between paš and piš in Hittite words (note particularly p. 162).

pattar. "wing"; "flap(?)." XVII 35 ii 35. I do not understand the function of this word in its context. Its association with the word gurzip in the phrase gurzip pattar suggests a translation something like "helmet, with flaps." Note in this connection the helmet on the figure at the "King's Gate" at Boghazköy.

BELU EN-aš. KBo II 1 i 33, 39. A deity. His cult symbols are in the main daggers. Is a comparison with the "dirk god" of Yazilikaya relevant?

HUR.SAG Piškarana-. KBo II 13 rev. 2, 5. Deified mountain. If this is the same as Mt. Piskurunuwa, it is located, generally, to the south of Hattusa (Güterbock, JNES, 20, p. 92).

piššu-. "block of stone(?)." Written thus in XXV 23 a 1. See paššu-.

pulāi-. "to cast lots(?)." XVII 35 i 18. See literature noted in connection with EZEN pulaš, above, p. 182.

LÚ pulala-. "lot-caster(?)." XVII 35 i 18 (restored). See literature note in connection with EZEN pulaš.

DUG PURSĪTU. "a(n offering) dish(?)." XXV 23 iv 43. See DUG ġaršiharši-.

Ú BURU_x. "spring." See EZEN Ú BURU_x.

BURU_x. "summer." XII 2 i 3. See on this the article EBURU in CAD, IV, pp. 16-20, which refers to the JNES, 8, article by Landsberger, who divides the Hittite year into ḫamešh-, EBUR (better, BURU_x), zenati, and ŠED₇ (i.e., spring, summer, fall, and winter, respectively), on the basis of a reading of XXXII 23 iii 14 communicated to him by Güterbock.

LÚ SANGA Û.RA/RU. "old priest." In XVII 35 i 24, 26, 27, the number is plural in spite of the singular spelling. The pl. verb in i 26 necessitates this conclusion. The interchange between RA and RU in this text is not unknown in Sumerian.

GIŠSAR. "garden." VBoT 26 12. See ḫuek-. In re VII 24 rev. 6, see p. 36, n. 1.

SI.KAXIM. "thunder-horn(?)." IBoT II 103 iv 12; KBo II 1 iv 2; KBo II 16 10. See LÚ^D KAXIM.

šekan. "a span." A small unit of linear measurement. KBo II 1 i 8, 35, 36, 37, 39; ii 12, 15, 22, 24, 34, 41; iii 2, 8, 15, 20, 28, 37; iv 3, 4; KBo II 16 11, 13; VII 24 obv. 2; XVII 35 ii 36. Larger than an UPNU (cf. Güterbock, Orientalia, n.s. 12, p. 151); "a half-cubit" (Laroche, RHA, X, pp. 21-23).

ŠE+NÁG-. "to wash." Objects: people--IBoT II 103 iv 6; XVII 35 i 1, 17; iii 1, 24; iv 3, 19; 37 i 3; deities--XVII 35 iii 25; iv 6 (reflexive!); buwaši-s---XVII 35 ii 18; iv 8.

UTÚL. siyammi-. a stew. KBo II 7 obv. 15, 29; XVII 35 i 35; ii 30; iii 18. Is a comparison with šiya-, "to press," pertinent? Kammenhuber, RHA, 64, p. 18, thinks of Palaic šimiya-, probably a type of bread. But our stew is made of meat.

ŠU.KIN. "sickle." See EZEN (URUDU) ŠU.KIN.

GIŠ. šuruhha-. mng. unknown. Possibly a musical instrument. KBo II 8 iii 9, 17; iv 13. Outside the cult-inventories this word is found in KBo IV 9 iii 36 ff; iv 28 ff; IX 31 ii 19; and XX 80 16. In IX 31 ii 19 and XX 80 16, the GIŠ PA is said to be of (gen.) the šuruhha-. The šuruhha- can be carried by the palwatalla-women (KBo II 8 iii 9 ff; iv 13), and it is said to take its stand in front of the buwaši (KBo II 8 iii 17). These data indicate that the šuruhha- is conceivably a musical instrument, possibly a drum. Note GIŠ šuruhha- in XXVII 13 i 21, listed after GIŠ BALAG.DI.

HUR.SAG. šuwara-. KBo II 1 i 32, 37; iii 34; iv 17; KBo II 16 7, 14; XVII 35 iii 41 (?). Deified mountain. On the location of this mountain, see above, p. 23.

TA. "from"; "with." "from"--KBo II 8 iii 6; XVII 35 i 15; ii 16; iii 26; iv 2. "with"--KBo II 1 i 38; XVII 35 i 30; ii 10. See note on XVII 35 ii 10 (above, p. 151).

URU. Takkupša-. VII 24 rev. 9. A cult center, not far from Nerik. Gurney's location (GHE, p. 19) is unacceptable, because he puts Nerik (q.v.) in the wrong place.

DUG. talaimmi-. a vessel. KBo II 7 obv. 24; KBo II 13 obv. 20. Cf. tallai-, a vessel for perfume, and Nuzi tallu-, a vessel for oil. Our word is a Luwian ptc. in form. See Laroche, Dictionnaire louvite, p. 89; Goetze, JAOS, 74, p. 190. Possibly this vessel's shape, or other characteristic, permitted its use as a lamp. At least, such appears to be likely in view of the seeming interchange between DUG talaimiuškan šunnazi and šašannuš tianzi in the otherwise identical lines KBo II 13 obv. 20 and ibid., rev. 8 f. For other occurrences of the word, see Goetze,

JCS, 5, p. 72. None of his passages yields a precise indication of the nature of this vessel. It is used as a container for wine and beer in KBo II 4 i 3, 8 f, 14 f; X 91 iii 7; hence, it cannot primarily be a lamp.

damma/eš-. "to squeeze," "to press"; "to donate(?)." XII 2 iii 15; XVII 35 iii 34; XXV 23 ii 6. The occurrence of this word in XII 2 iii 15 presents a problem. Its meaning seems to be parallel to that of pē har- in line 16; thus, "to donate." Possibly it has the same meaning in the other two passages cited.

NINDA dannaš. "a type of bread." KBo II 7 obv. 6, 11, 16; XVII 35 ii 21; iii 5, 29; iv 9, 10. Cf. Luwian NINDA tannaš- (Laroche, Dictionnaire louvite, p. 90).

DUG tapišana-. a vessel. XVII 35 iv 2. See Bossert, MIO, 2, pp. 266-288, who essays to compare the shape of the vessel to that of the hieroglyphic sign for "sky" (HH = tapasa-). See Laroche, HH, I, pp. 96 f.

tarrauwaī-. "to establish," "to institute." KBo II 7 obv. 5, 8, 18, 22; rev. 11, 15, 23, 27; VBoT 83 13. KBo II 7 rev. 10 f is paralleled by KBo II 13 obv. 1 f. In the former text, the king tarrauwait statues and a temple for the cult, and dāiš offering materials. In KBo II 13 obv. 1 f, the things the king tarrauwait (in KBo II 7 rev. 10 f) are objects of the verb DÜ-anzi; dāiš has the same object in both texts. tarrauwaī- must, then, mean "to establish," "to institute," since one normally performs (here DÜ-) in response to an order issued by the king. The participle refers to festivals in KBo II 7 obv. 5, 8, 22; rev. 15, 23; and in VBoT 83 13.

tarh-. KBo II 1 iv 16; XVII 35 iii 14; 36 5. The occurrence of tarhhuwaš in XVII 36 5 belongs to the same category as, for example, tayazilaš, "(the man) of the theft"; i.e., "(the) thief." Thus, tarhhuwaš is "victor." See the note to KBo II 1 iv 16 (above, pp. 72 f).

¹Tarhini-. XII 36 1 = XXX 37 i 1. Laroche, Onomastique, # 679, lists in addition to the preceding references, KBo II 5 iii 1, 32, 33; iv 6, 8. The references to col. iii are incorrect. The Tarhini of XII 36 and its duplicate XXX 37 is an agent (at Tamarmara) of the king. The man mentioned in KBo II 5 may or may not be the same person.

tarna-. "to let." On the reading, tarnummaš, in KBo II 8 i 15, see above, p. 36, note 2. On ŠU.KIN tarna-, see under EZEN (URUDU) ŠU.KIN. The expression EGIR-an tarnummaš, KBo II 7, left edge, 2, presents a problem. It occurs elsewhere in II 8 vi 2; IX 16 iv 11; XX 29 vi 3; XXVII 68 iv 1; XXXIV 126 6. Two possible indications of the meaning are at hand. One is the "literal" mean-

ings of the two words; viz., "to let or leave behind." The other is the fact that in two instances there are occasions where another text deals with materials of a parallel or supplementary nature to those treated in texts in which our expression occurs. See KBo II 13 (parallel to KBo II 7, and more elaborate) and XXXIX 6 ii 1-iii 5 (transliterated and translated in Otten, Totenrituale, pp. 48 ff: supplementary material is found in a text published by Otten in Welt des Orients, 2, pp. 477-479). In view of these considerations, it may not be too far from the mark to translate, "of re-editing," or "to be re-edited."

tarup-. "to collect," "to gather." KBo II 1 iii 44. This passage cannot be translated literally. It must be read something like, "Gursamassa is (already) catalogued." (See XVII 35, which inventories the cults of Gursamassa.) The fact that Gursamassa is not mentioned elsewhere in the text (KBo II 1) precludes the possibility of a translation like "Gursamassa is (herewith) catalogued."

URU_{TIL} LÚ_U.HUB. XXV 23 a 1, 3; b 1. "(The town of the) Deaf Man's Tell." A cult center.

DINGIR-iš EL-KU-UŠ. XII 2 i 20. See comments to the entry D Išelku-.

DINGIR.MEŠ-tar. "divine images." VII 24 obv. 1. Kammenhuber, MIO, 2, p. 433, has pointed out that DINGIR.MEŠ-tar is plural. She translates, therefore, "divine images," and refers to the use of singular verbs (in our passage, ešta) with plural subjects elsewhere.

DINGIR MI. "the black god." KBo II 8 i 17, 28, 31, 38; iii 4; iv 30. MI is adjectival, because there are readings DINGIR-LUM MI, and DINGIR-LIM MI (see Ehelolf, ZA, NF, 9, p. 181, note 2). Worshipped at Samuha (add to Laroche's references (Recherches, p. 102), XXXII 133), and Parnassa (KBo II 8 i 17).

DINGIR.MEŠ LÚ.MEŠ. "the male deities." XII 2 i 11; iii 18; XXV 24 ii 19. Their appearance in XII 2 is in such contexts as to indicate their subordinate role. Perhaps it is not amiss to compare them to the twelve deities bringing up the rear in the procession of male deities at Yazilikaya. See note on XII 2 iii 24 (above, p. 89).

parā DIB-. KBo II 1 ii 4. The expression, parā DIB-anza, which must be restored in KBo II 1 i 23, is conceivably comparable to kuitta parā in Anniw. iii 16; i.e., "namely." I can not explain the reason for the sing. ptc. in connection with men in the plural.

tiyazi. KBo II 1 ii 6. To be restored in i 25, because the contexts in both instances are precisely the same. Hrozný (BoSt, III, p. 6), however, restored SUM-izzi, perhaps in order

to avoid, at least in this case (i.e., i 25), the difficulty posed by the word tiyazi. To be sure, it is difficult to understand the word in the clause in which it appears; viz., URU-aš tiyazi. Perhaps tiyazi is either a mistake for, or a rare form of, or sometimes semantically akin to, dāi (3 sing. prs.). To be sure, the verbs dāi- and tiya- serve the same purpose in the construction supinum + dāi-/tiya-, and both dāi and tiyazi are found in this expression. (See Kammenhuber, MIO, 3, pp. 32-39.) URU-aš tiyazi can, of course, be translated, "the town takes its stand." In the present context such an action would point to some civic action associated in some way with the hīlammatta-men. That is, the local cult's servants are supplied by the town itself, independently of outside assistance. On the other hand, if tiyazi is for tiyanzi, then URU-aš could be a gen. sing.; thus, "6 h.-men, namely . . . belonging to the town, take their stand (i.e., report for duty)."

GIS_{TIR}. "forest," "wood(ed area)." VII 24 rev. 6. See above, p. 36, n. 1.

LÚ_{DUG.GA₅.BUR}. "potter." KBo II 1 i 25; ii 6. See Deimel, ŠL, # 309, 25. I do not understand the -na in these passages. One of the hīlammatta-men. See LÚ_{hīlammatta-}.

TÚL_{Dupša-}. Name of a deified spring (body of water). KBo II 7 rev. 25; KBo II 13 obv. 23, 27, 28. See notes on KBo II 13 obv. 28 (above, p. 115).

TUŠ. KBo II 1 i 39; ii 34; iv 4, 19; KBo II 8 i 1, 3; XVII 35 i 18; iii 23. The -aš ending so frequently found suffixed to this logogram (and to GUB, q.v.) is perplexing. It is most probably to be understood as the nom. sing. ending found with nouns like antuhša-. But, the nom. sing. of ašant- (ptc. from eš- ("to sit") = TUŠ) is normally ašanza, not ašantaš. (But, see Ehelolf apud Sommer, AU, p. 384 (Bo 2923, unpublished), and XXVIII 104 iv 14, v 18, where ašandaš is attested.) TUŠ-za, which is what one might expect, but rare, is found in KBo II 1 ii 34 and XVII 35 iii 23. The -aš complement, then, may be a scribal convention, a writing stylization used for purposes of simplicity. But, one may ask whether in descriptions of images TUŠ-aš cannot be gen. (sing. in KBo II 1 i 39, iv 4; KBo II 8 i 1, 3; plur. in KBo II 1 iv 19) in agreement with gen. SAL, although it is separated from SAL by KÚ.BABBAR in KBo II 8. Then only XVII 35 i 18 would have TUŠ-aš for nom. like the festival texts. Perhaps, however, this introduces more riddles than it solves.

dušk-. "to entertain." KBo II 13 obv. 18; XVII 35 i 12, 33; ii 26; iii 8, 35; iv 13; XXV 23 i 22; ii 8 (restored); iv 1 (with -kán in all passages cited save XXV 23 i 22). The occurrences in XVII 35 are 3 pl. prs. iterative. The contexts, however, are not different, and the difference in meaning, if any,

must lie in an attempt by two (?) of the scribes more accurately to designate what in all cases was most likely an habitual activity. In the all but universal clause, DINGIR.MEŠ-maškan duškanzi, the -aš is probably a late 3d pl. nom. Friedrich, HW, p. 229, lists only intransitive meanings for the word (mostly with -za). He does not take into account the transitive meaning (without -za) required by the context in the passages cited above. Cf., however, his "Unterhaltung" for dušgaratt- (HW, p. 230), and Akkadian ḪADŪ ("to be pleased") and ḪUDDŪ ("to make happy," from which "to entertain" is not too far removed) (CAD, VI, pp. 25 ff); see above, pp. 47 ff.

dušgaratt-. "entertainment." KBo II 7 rev. 9, 23; XVII 36 9; XXV 23 i 47 (restored); b 4. See above p. 48, n. 1.

¹Tudhaliya-. VII 24 obv. 2; XIII 32 obv. 8; XXV 23 iv 68; 24 ii 7. Tudhaliya IV, author of the cult reforms that are reflected in the cult-inventories. See above, pp. 21-25.

^{D_U URU}Guršamašša-. XVII 35 ii 5, 9. See above, p. 32, n. 2.

^{D_U URU}Nerik. VII 24 rev. 4; XII 2 iii 18; iv 8; XXV 25 4; XXX 37 rev. 1. See above, p. 22.

^{D_U Ū.SAL.} See ^{URU}Hakmiš.

UN. KBo II 13 obv. 18; XVII 35 iii 33, 34; 36 3; XXV 23 ii 7. The expression UN.MEŠ-naza (XVII 35 iii 33) must represent Hittite antuhšanna(n)za, nom. sing. of antuhšannant-. UN.MEŠ-ni in XVII 35 iii 34 is restored after XXV 23 ii 7, and represents antuhšanni, dat.-loc. of antuhšatar. In the form UN^{UI.A}-za (KBo II 13 obv. 18), the -za may be nom. sing. phonetic complement, but it is possibly better to think in terms of the reflexive -za.

^{URU}Urišta-. XXV 23 i 9, 34, 35, 42; ii 18; iv 60. A cult center. See the notes on ^{URU}Hakmiš.

^{1D_U}-ta-SUM-a-. XII 2 iv 8, 14, 18. A priest, in the cult-inventories. See Laroche, Onomastique, #797, for listings of other occurrences of this name. The reading is probably Tarhunta-piya-. See Laroche, Dictionnaire louvite, pp. 127 f. Note that there are no names in Onomastique beginning with Datta-, but that some do begin with the element Tarhunt-; viz., #s 681-683.

^{D_U}Utiyaunenzi. KBo II 16 8. Note the Luwian nom. pl. ending -nzi (see Laroche, Dictionnaire louvite, pp. 103, 137).

^{D_UTU-ŠI}. In the Hittite cult-inventories, as elsewhere, this expression is a title of respect used by subordinates when referring to or addressing the king. See above, p. 18, n. 3.

UD.ZAL.LI. KBo II 1 i 29. Name of a star (morning star). See Götze, Hatt., p. 56, note 1, and Laroche, RA, 48, p. 219. In KBo II 1, one of the objects of the Storm-god of Maras.

LÚ walahhiyala-. XII 2 i 4. See Tenner, "Ein hethitischer Annalenteil des Königs Mursilis II" (Sonderdruck aus "Jubiläumsschrift der II Städt Realschule"), p. 104. This is a discussion of words ending in -ala-, and it contains references to X 60 3 and XIII 3 ii 22, where our word occurs. The word designates the keeper of the walhi-drink. I restore this word in the XII 2 passage because I know of no better candidate beginning LÚ.MEŠ wa-al-a[h. . . .

DUG walušaššiya-. KBo II 7 rev. 5. See following entry.

DUG walutaššiya-. The reading with -š- in KBo II 7 rev. 5 is brought into question by the appearance of DUG walutaššiya- (with -t-) in XXVII 13 i 29 and the parallel XXVII 15 1. I am inclined to think that the writing with -t- should apply also to the occurrence in KBo II 7, the published copy of which is not always of the best order. Cf. Ḫurša/ta- in obv. 18, 19, and 20. The suffix -ašši- points to a Luwian source for the word, and Laroche, Dict. louvite, p. 106, lists a word waluti- (mng. unknown).

waršul(a)-. "refreshment." XVII 35 i 33; iv 32. See above, p. 48, n. 3.

PUL warwataliyanza. KBo II 13 rev. 4. See above, p. 30, n. 1.

watarnahh-. "to order," "to command"; "to implore." KBo II 8 i 36; XVII 35 iv 6. The KBo II 8 context is not clear. The participle, watarnahhaza, + the imperative eš (XVII 35 iv 6), is probably best understood as "be thou (thus) implored," or the like.

watku-. "to jump"; "to flee." KBo II 1 ii 31, 39; iii 33; XVII 35 i 18. In the KBo II 1 passages, the priest is said to have fled. In XVII 35, a pul (q.v.) will watku- to a person not specified, who is to carry it into the temple (restored). If pul is "lot," then watku- here means "to fall (to someone)," which mng., under the circumstances, is not too far removed from "to jump."

weda-. "to build." KBo II 1 i 26; ii 7, 18, 30, 44; iii 5, 11, 19, 25, 32, 41; iv 15; XVII 35 ii 37. On the form wedin, see hanaszek, AP, 52, p. 100.

(GIŠ)ZAG.GAR.RA. "postament." passim. The Z.G.R. may be located outside (KBo II 13 obv. 16) or inside (KBo II 13 obv. 20;

XVII 35 iii 26) the temple. It is frequently a point at which offering materials are put (IBoT II 103 iv 15; XVII 35 i 21; etc: see Zimmern, ZDMG, 81, XLIV). The Z.G.R. is decorated with fruit (KBo II 8 iv 24; KBo II 13 obv. 13). Sacrifices are performed at the Z.G.R. (XVII 35 i 7; 37 i 9: see huk-). At the end of a day's festivities the deity is taken back to his temple and set down on the Z.G.R. (KBo II 13 rev. 8; XVII 35 ii 28). The uses to which the Z.G.R. was put, then, were many and varied, and such that a meaning like "postament" suggests itself. Since, however, ZAG.GAR.RA is AŠIRTU ("sanctuary") in Akkadian, and since, furthermore, several clear representations of the AŠIRTU showing it to be a small model of a shrine are found on various kudurrus (see, e.g., MDP, 2, p. 90, line 6, and plates 18 and 19; BBS, plates XLIII, XLIV, XLVI, XLVIII), it is possibly preferable to think of the Hittite Z.G.R. also as being an object representing a sanctuary. A postament or offering stand in the shape of a sanctuary would fit the requirements of the Hittite contexts where the word is found. Furthermore, if such is the case, the use of INA with Z.G.R. (XVII 35 i 3, 21; ii 22; iii 6, 30; iv 10, 29) may actually mean "into."

The -aš in Z.G.R.-anmaš IŠTU GURUN unuwanzi (KBo II 13 obv. 13) is a late 3d pl. nom. (cf. under dušk-).

zarim(m)i/am(m)a. KBo II 8 iii 13; iv 33, 35. Cf. Luwian zar(r)iya-, which Laroche, Dictionnaire louvite, pp. 113 f, states may be an epithet of rivers, "impétueux." Meriggi, WZKM, 53, p. 213, with note 53, commenting on zarē-, suggests "reiszend." It is difficult to conceive of a "raging" spring. Perhaps "rippling" or "agitated" would be better. Cf. John 5:3 f. The form is Luwian etc.

DINGIR.MEŠ Zawalli-. XII 2 iii 15. See above, p. 89 (note on XII 2 iii 24). See Laroche, Recherches, p. 92, and add to his references, perhaps, XXV 32 i 14.

zeya-. "cooked."

ze(y)antaz(a). abl. sing. KBo II 13 obv. 15; VII 24 obv. 7; XXV 23 i 17, 28; a 5; 24 ii 11. zeyaša, KBo II 8 iii 8, is probably for zé-ya-<an>-ta¹-<za>.

zena-. "fall."

zeni. An ungrammatical, idiomatic form in the expression GIM-an zeni DÜ-ri, "When it becomes 'in the fall . . .'" (KBo II 7 rev. 12; KBo II 13 obv. 25; VBoT 49 3; 122 4).

¹Ziyazi(ya)-. KBo II 7 rev. 10; KBo II 13 obv. 2. See notes to KBo II 7 rev. 10 (above, pp. 103 f).

ZÍZ. "spelt." passim. An offering material. Frequently designated as determined for the harši-vessel (KBo II 1 passim;

KBo II 7 obv. 19; rev. 2, 11; KBo II 13 obv. 26; XVII 35 ii 8). It is ground and crushed during the spring festival (KBo II 7 obv. 10; rev. 6, 18; KBo II 13 obv. 10 (restored)). It is poured into the harši(yalli)-vessel at the time of the fall festival (KBo II 7 rev. 29, 30; XXV 23 i 35). Sometimes it serves in some way or other as a standard for determining the capacity of a vessel (XII 2 iv 1; VBoT 26 7). In view of these observations, then, it seems probable that the material (contained in the harši-vessel) that is ground and crushed at the spring festival, whether stated to be so explicitly or not, is ZÍZ, "spelt." The same may be said in re the direct object of the verb "to pour" in the clause DUG harši/ ^{DUG} haršiyalli šuhha-/išhuwa-, when such object is not expressed.

:zuzunimi zuzuninti. KBo II 8 ii 5. On this, see Güterbock, Orientalia, n.s. 25, p. 126, which is noted in Laroche, Dictionnaire louvite, p. 116. Mng. unknown.

IV.GUB-. "standing on all fours." KBo II 1 i 29, 34; iv 3; KBo II 16 11. See Güterbock, Oriens, 10, pp. 361 f; Otten ZA, 54 (NF 20), p. 147, note 295 (Friedrich, HW, E, II, pp. 31, 32). H. Lewy's, "The Meaning of NÍG.DU in the Māri Texts," Orientalia, n.s. 27, pp. 55 ff, is not relevant here.