

THE
HITTITE DICTIONARY
OF THE ORIENTAL INSTITUTE OF THE UNIVERSITY OF CHICAGO

VOLUME Š, FASCICLE 1

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HANS G. GÜTERBOCK†, HARRY A. HOFFNER, AND THEO P. J. VAN DEN HOUT

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PREFACE

The Chicago Hittite Dictionary has undergone a transition at the dawn of the twenty-first century. It began with the sudden death of one of its two original co-editors, Hans Gustav Güterbock, on March 29, 2000. Up to the morning of his death he was able to work on dictionary manuscripts and had just completed commentary on the last of the *šu*-words. In the summer of that same year Güterbock's co-editor, Harry A. Hoffner, Jr., retired from the faculty of the university, and in the autumn Theo van den Hout came to Chicago to succeed him. Despite all these changes the Chicago Hittite Dictionary stayed on track and now presents the first fascicle of our next volume covering all words beginning with the letter Š. As with previous fascicles, all Š words have been written but the painstaking process of final editing, reference checking, and proofreading leads us again to publish this largest letter so far in at least three fascicles over the next few years.

Meanwhile, in close cooperation with Gene Gragg, the Oriental Institute's director, and others, the editors of the Chicago Hittite Dictionary have taken the first steps towards an electronic version of the dictionary. Our goal is a dictionary fully tagged through the Ex(tensible) M(arkup) L(anguage) or XML, platform independent, and accessible on the World Wide Web. In the course of this year we expect to be able to put words beginning with the letter P on the Web.

The List of Abbreviations of the P volume will continue in force until a fully updated new list is published accompanying the final fascicle of the Š volume. Additional abbreviations can be found on the following pages of the present fascicle.

We express our thanks to previous and current curators and directors of the archaeological museums whose Hittite tablets we have been allowed to collate and photograph: İlhan Temizsoy (Ankara), Veysel Donbaz and Fatma Yıldız (İstanbul), Beate Salje (Berlin), Christopher Walker (London), Béatrice André-Salvini (Paris), Benjamin R. Foster (Yale University, New Haven), Erle Leichty and Åke Sjöberg (Philadelphia), James Armstrong (Harvard), and J. A. Brinkman (Chicago). We are grateful to Gernot Wilhelm and Silvin Košak for collations and other valuable information from the Boğazköy Archiv in Mainz, Germany. We also thank Cem Karasu for making collations in Ankara.

To the University of Chicago and its current president Don Michael Randel, as well as to the Oriental Institute and its present director Gene Gragg, who provided partial financial support and a wide variety of services and resources which furthered our work, we express our gratitude.

Invaluable advice came from our outside consultants Gary Beckman, Craig Melchert, and Gernot Wilhelm. We are also grateful to our colleagues on the Chicago Assyrian Dictionary for their help and advice. Also, volunteer Irv Diamond helped us in many ways. Research Associates during the period that volume Š was in preparation were (in alphabetical order) Richard Beal, Billie Jean Collins, Hripsime Haroutunian, Silvia Luraghi, Oğuz Soysal, and Ahmet Ünal. Graduate students assisting during this period were Joe Baruffi, Scott Branting, Dennis Campbell, Simrit Dhesi, Kathleen Mineck, and Steve Thurston.

We also thank Thomas Holland and Thomas Urban of the Publications Office of the Oriental Institute for their excellent work and pleasant cooperation.

We are especially grateful to the National Endowment for the Humanities and its current director Mr. William R. Ferris for generous and sustained financial support.

The Editors
February 2002

ADDITIONS TO LIST OF ABBREVIATIONS

AnAn	Anatolia Antiqua — Paris	Dardano, L'aneddoto	P. Dardano, L'aneddoto e il racconto in eta' antico-hittita: La cosiddetta "Cronaca di Palazzo" — Rome 1997
Approaching Second	A. Halpern and Z. Zwicky, <i>Approaching Second: Second Position Clitics and Related Phenomena</i> (CSLI Lectures Notes No. 61) — Stanford 1996	Delbrück y la sintaxis	E. Crespo and J. García Ramón, eds., <i>Berthold Delbrück y la sintaxis indoeuropea hoy. Actas del Coloquio de la Indogermanische Gesellschaft</i> . Madrid, 21-24 de septiembre de 1994 — Madrid and Wiesbaden 1997
ArAn	Archivum Anatolicum; Anadolu Arşivleri — Ankara		
BA	Biblical Archaeologist — New Haven, Cambridge, MA, Ann Arbor, Philadelphia, Baltimore, Atlanta, Boston	del Monte, L'annalistica	G. del Monte, L'annalistica ittita (TVOa 4.2) — Brescia 1993
BAC 23	G. Binder and K. Ehlich, eds., <i>Kommunikation durch Zeichen und Wort (Stätten und Formen der Kommunikation im Altertum 4)</i> — Trier 1995	DiplTexts ²	G. Beckman, <i>Hittite Diplomatic Texts (WAW 7)</i> , 2nd ed. — Atlanta 1999
Badali/Zinko, Scientia 20	E. Badali and Chr. Zinko, <i>Der 16. Tag des AN.TAḪ.ŠUM-Festes</i> , 2nd edition (Scientia: Schriftenreihe der Innsbrucker Gesellschaft zur Pflege der Einzelwissenschaften und interdisziplinären Forschung 20) — Graz 1994	Edel, ÄHK	E. Edel, <i>Die ägyptisch-hethitische Korrespondenz aus Boghazköi in babylonischer und hethitischer Sprache (Abhandlungen der Rheinisch-Westfälischen Akademie der Wissenschaften 77)</i> — Opladen 1994
Boley, Dynamics	J. Boley, <i>Dynamics of Transformation in Hittite: The Hittite Particles -kan, -asta and -san</i> (IBS 97) — Innsbruck 2000	Eothen	Eothen — Florence <i>see</i> FsPugliese Carratelli <i>see</i> de Martino, <i>La danza</i> <i>see</i> Polvani, <i>Minerali</i>
——, Part.	——, <i>The Sentence Particles and the Place Words in Old and Middle Hittite</i> (IBS 60) — Innsbruck 1989	—— 1 —— 2 —— 3 —— 4 —— 5 —— 6 —— 7 —— 9 —— 10	F. Imparati, ed., <i>Quattro studi ittiti</i> — 1991 St. de Martino, <i>L'Anatolia occidentale nel Medio Regno ittita</i> <i>see</i> Glocker, <i>Kuliwišna</i> <i>see</i> Trémouille, <i>Ḫebat</i>
Bryce, KgHitt	T. Bryce, <i>The Kingdom of the Hittites</i> — Oxford 1998		St. de Martino and F. Imparati (eds.), <i>Studi e Testi I</i> — 1998
BSAg	Bulletin on Sumerian Agriculture — Cambridge		St. de Martino and F. Imparati (eds.), <i>Studi e Testi II</i> — 1999
CANE	J. Sasson et al., <i>Civilizations of the Ancient Near East</i> — New York 1995	Eretz Israel	Eretz Israel: Archaeological, Historical and Geographical Studies — Jerusalem
CHANE	Culture and History of the Ancient Near East — Leiden	Foster, Gilg.	B. Foster, <i>The Epic of Gilgamesh</i> — New York 2001
ChS I/3.1	I. Wegner, <i>Hurritische Opferlisten aus hethitischen Festbeschreibungen</i> — Rome 1995	FsHaas	(forthcoming)

Additions to List of Abbreviations

FsHoffner	(forthcoming)	KuSa	Kuşaklı-Sarissa — Marburg
FsLong	“A Wise and Discerning Mind,” Essays in Honor of Burke O. Long — Providence 2000	LH	H. A. Hoffner, The Laws of the Hittites (DMOA 23) — Leiden 1997
FsPuhvel	Studies in Ancient Languages & Philology in Honor of Jaan Puhvel (JIES Monograph Series 18) — Washington, D.C. 1997	Magic and Ritual	Magic and Ritual in the Ancient World, ed. P. Mirecki and M. Meyer — Leiden 2002
George, GilgTr	A. R. George, The Epic of Gilgamesh — Harmondsworth 1999	Mem.Güterbock	Recent Developments in Hittite Archaeology and History: Papers in Memory of Hans G. Güterbock — Winona Lake 2002
Glocker, Kuliwišna	J. Glocker, Das Ritual für den Wettergott von Kuliwišna (Eothen 6) — Florence 1997	Mem.QuattordioMoreschini	do-ra-qe pe-re: Studi in Memoria di Adriana Quattordio Moreschini — Pisa 1998
GsPedersen	In Honorem Holger Pedersen. Kolloquium der Indogermanischen Gesellschaft vom 26. bis 28. März 1993 in Kopenhagen — Wiesbaden 1994.	Mem.R.Young	From Athens to Gordion: The Papers of a Memorial Symposium for Rodney S. Young (University Museum Papers 1) — Philadelphia 1980
Hidden Futures	J. M. Bremer, Th. van den Hout, R. Peters (eds.), Hidden Futures — Amsterdam 1994	Meskéné-Emar	D. Beyer (ed.), Meskéné-Emar: Dix ans de travaux, 1972-1982 — Paris 1982
Hittite Myths ²	H. A. Hoffner, Hittite Myths (WAW 2), 2nd edition — Atlanta 1998	Msk	Siglum of texts from Meskene-Emar
van den Hout, Purity	Th. van den Hout, The Purity of Kingship: An Edition of CTH 569 and Related Hittite Oracle Inquiries of Tutḫaliya IV (DMOA 25) — Leiden 1998	Nakamura, Diss.	M. Nakamura — Das hethitische nuntarrijašḫa-Fest (diss. Julius-Maximilians-Universität, Würzburg 1993)
IE Numerals	Indo-European Numerals, ed. J. Gvozdanović (Trends in Linguistics, Studies ... Monographs 57) — Berlin 1992	Or.	Siglum of texts from Ortaköy-Šapinuwa
ICH	Papers of International Congresses of Hittitology	Prins, Neut.Sg.	A. Prins, Hittite Neuter Singular — Neuter Plural: Some Evidence for a Connection — Leiden 1997
— 1	Uluslararası 1.Hititoloji Kongresi Bildirileri (19-21 Temmuz 1990), Çorum	Rieken	see StBoT
— 2	(Pavia 1993) see StMed 9	RIL	Rendiconti: Istituto Lombardo Accademia di Scienze e Lettere, Classe di Lettere e Scienze Morali e Storiche — Milan
— 3	III.Uluslararası Hititoloji Kongresi Bildirileri, Çorum 16-22 Eylül 1996 — Ankara 1998	StBoT	Studien zu den Boğazköy Texten — Wiesbaden
— 4	(Würzburg 1999) see StBoT 45, forthcoming	— 42	S. Košak, Konkordanz der Keilschrifttafeln III/1: Die Texte der Grabung 1933: 1/c-1300/c — 1998
JANER	Journal of Ancient Near Eastern Religions — Leiden	— 43	S. Košak, Konkordanz der Keilschrifttafeln III/2: Die Texte der Grabung 1933: 1301/c-2809/c — 1999
Ktèma	Ktèma: Civilisations de l'Orient, de la Grèce et de Rome Antiques — Strasbourg	— 44	E. Rieken, Untersuchungen zur nominalen Stammbildung des Hethitischen — 1999

Additions to List of Abbreviations

Taracha, Ersetzen	P. Taracha, Ersetzen und Entsühnen: Das mittelhethitische Ersatzritual für den Großkönig Tuḫalija (CTH *448.4) und verwandte Texte (CHANE 5) — Leiden 2000	Ünal, Ḫantitaššu ——, Ortaköy	A. Ünal, The Hittite Ritual of Ḫantitaššu from the City of Ḫurma against Troublesome Years (TTKYayın VI/46) — Ankara 1996 ——, Hittite and Hurrian Cuneiform Tablets from Ortaköy (Çorum), Central Turkey — Istanbul 1998 <i>see</i> KuSa I/1
Tjerkstra, Principles	F. Tjerkstra, Principles of the Relation between Local Adverb, Verb, and Sentence Particle in Hittite (Cuneiform Monographs 15) — Groningen 1999	Wilhelm	
Torri, Lelwani	G. Torri, Lelwani: il culto di una dea ittita (Vicino Oriente Quaderno 2) — Rome 1999	biblio. collec. denom.	bibliography collective denominative
Trémouille, Ḫebat	M.-Cl. Trémouille, ^d Ḫebat: Une divinité Syro-Anatolienne (Eothen 7) — Florence 1997	par(s). pers. prob.	parallel(s) person(al) probably

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šā- n. com.; (mng. unkn.).†

sg. nom. *ša-a-aš* KBo 38.184 iv 2, [*š*]*a-a-aš* KBo 26.136 rev. 4 (OH/MS).

[...]x-*lu* *hazt*[a ... *š*]*a-a-aš* *hazt*[a] “[...] dried up [...] *š*. dried up” KBo 26.136 rev. 3-4 (myth, OH/MS), translit. Polvani, Eothen 4:70; cf. [...]x *ša-a-aš* *hazzata* “*š*. dried up” KBo 38.184 iv 2.

Although KBo 26.136 employs the connective *šu-* (*š=an* in obv. 8), a plene spelling of *šu* with the subject clitic would be unparalleled. Therefore, *š*. seems to be a noun. Whether it is an *-a*-stem or an *-š*-stem, can only be determined with certainty on the basis of more material.

[**šā-**] v. see *šā(y)e-*.

-ša- pron. see *-ši-*.

 **šah-** A v.; to stop up, block, clog, stuff, fill in, plug up; from MH.†

act. pres. sg. 3 *ša-a-ḫi* KUB 39.88 i 10, KBo 17.103 obv. 15, 25 (NH); **pl. 3** *ša-ḫ[a-a-an-]zi* KUB 1.13 iii 22 (MH/NS), *ša-a-ḫa-an-zi* KUB 39.71 i 8 (prob. here not *šanḫ-*).

pret. sg. 3 *ša-aḫ-ta* KBo 11.1 obv. 40 (Muw. II).

mid. pres. sg. 3 *ša-ḫa-a-ri* KUB 13.2 ii 23 (MH/NS).

part. nom. sg. com. *ša-ḫa-an-z[a]* KUB 39.88 iv 11; **acc.** *ša-a-ḫa-an-ta-an* KBo 19.142 iii 24 (NH); **neut. nom.-acc.** *ša-a-ḫa-an* KUB 9.28 i 14 (MH/NS), KUB 43.37 iii 5, *ša-ḫa-a-an* KUB 1.13 iii 11 (MH/NS), KUB 54.85 obv. 12 (MS).

iter. act. pres. sg. 3 *ša-ḫi-iš-ki-iz-zi* KBo 10.47c:17 (NS), KUB 8.56:4.

iter. mid. pres. sg. 3 *ša-a-ḫi-iš-kat-ta-ri* KUB 31.86 ii 31 (MH/NS); **pl. 3** *ša-a-ḫe-eš-kán-ta-ri* KUB 31.89 ii 9 (MH/NS), *ša-ḫi-iš-kán-ta-ri* KUB 13.2 ii 3 (MH/NS).

In the Akkadian version of Gilgamesh Epic (Gilg. I iii 9) *mullû* (D-Stem of *malû* “to be/become full”) seems to be the equivalent of Hitt. *šah-*, see below a 2’.

a. w. acc. obj. the container or opening blocked — **1’** (said of wells): (If someone has overturned a

throne of the Stormgod or a stela) *našma=kan šuppa TÚL kuiški ša-aḫ-ta* “or if someone has blocked a sacred spring” KBo 11.1 obv. 40 (prayer of Muw. II), ed. Houwink ten Cate/Josephson, RHA XXV/81:108, 117, cf. CHD *laknu-* 1.

2’ (said of hunting pits): [*nu*] ^m*š*^l*langašuš* ^{LÚ}*GU*[*RUŠ paizzi(?) n(u)(=)...*] *ANA MÁŠ. ANŠE.ḪI.A ḫakku[šša] tarneškizzi* ⁴*E*[*nkiduš=ma=šši peran*] *iyattari nu=k[(an) ḫakkušša SAḪAR. ḪI.A-az] ša-ḫi-iš-ki-iz-z[i]* “Šangašu, the young m[an, goes(?) and] sinks hunting pit[s] (to trap) wild animals. [But] En[kidu] goes [ahead of them (the animals)] and fills [the pits with earth]” KBo 10.47c:13-17 (Gilg.), w. dupl. KUB 8.56:1-4, tr. Beckman in Foster, Gilg. 158 (“kept stopping up”), translit. Myth. 123, cf. Otten, IM 8:100f., cf. Gilg. I iii 9, ed. CAD B s.v. *būru* B 1 (“He has filled in all the pits which I dug”), George, GilgTr 6f., i 130, 157.

3’ (said of drainage canals): *namma=kan U[(RU-ri) anda(?)] (artaḫḫiuš l)]ē ša-a-ḫi-iš-kat-ta-ri* (var. *ša-a-ḫe-eš-kán-ta-ri*, *ša-ḫi-iš-kán-ta-ri*) *n=aš=kan MU.KAM-ti MU.KAM[(-ti šarā š)]an~ḫiškandu* “Further, [the drainage canals in (your)] to[wn] should [no]t be clogged; (therefore) let them be cleaned out annually” KUB 31.86 + KUB 40.78 ii 30-32 (*BĒL MADGALTI*), w. dupls. KUB 31.89 ii 18-20, KUB 13.2 ii 2-4 (MH/NS), ed. Dienstanw. 44, tr. McMahon, CoS 1:223 (§24); cf. similar instruction to maintain freshwater circulation for bath houses, the house of the cupbearer, and portico in KUB 13.2 ii 21-23 (*BĒL MADGALTI*), ed. Dienstanw. 45.

4’ (said of the thigh of a sheep in a quasi-recipe): [... ^{UZ}*U* wallin kar-ša<-an-ta- (?)]> *ša-a-ḫa-an-ta-an [BĒL S]ÍSKUR kuwašzi* “The client kisses the thigh which has been cut open (and) stuffed” (with pomegranate and chopped meat) KBo 19.142 iii 24-25 (fest.), ed. ChS I/3.1:204, 206 (“die (mit

der Farce) gefüllte² *karša* Keule"). This text is relevant for the semantics of *šāḥ-* because it seems that *šāḥ-* is used here instead of its well-known synonym *šunna-* appearing in ii 23f., cf. Ünal, Or NS 54:435f. nn. 134-135.

5' (said of cracks made air-tight by plugging them up:) [*n=aš IN*]A É LÚIŠ *anda pēḥudanzi* [É LÚIŠ=*m*]a *anda ša-ḥa-a-an* "They bring [them] (sc. the horses) into the stable. Bu[t the stable] is plugged up tight on the inside" KUB 1.13 iii 10-11 (Kikkuli horse-conditioning text, MH/MS), ed. Hipp.heth. 64f. ("drinnen?! gefegt"), Puhvel, FsLaroche 301 ("The stable (is) plugged shut"), cf. Güterbock, JAOS 84:272 n. 20 ("tightly shut in" (windows and door cracks actually being "stuffed in" with rags, hay or chaff?)); according to E. A. Nyland, Diss. 107ff. ("Culling Process Experiment B: Days 11-20: To identify respiratory problems"), who conducted a scientifically controlled replication of Kikkuli, the purpose of restricting ventilation in the stable was to force an appearance of potential respiratory problems during the culling period of the first twenty days; É LÚIŠ=*ma* *anda ša-ḥ[a-a-an]-zi* "They plug the stable up tight" KUB 1.13 iii 22 (Kikkuli).

b. w. acc. obj. the material used to block an opening — **1'** acc. obj. of finite form of verb: ^{DUG}KUKUB KÜ.BABBAR *dāi n=a[=kan] wetenit šunnai aru~ naš=a=kan [...]* 7 ^{NA}*paššiluš anda pešši[ya]zi namma=kan* I.DÜG.GA *tepu anda za[ppanuzzi] šerr=a=ššan* ^{GIS}*pāin[i] ša-a-ḥi* "She/He takes a silver pitcher and fills it with water. Into it he/she throws seven pebbles of the sea. Then he/she dri[ps] in a little fine oil. On top he/she stuffs tamarisk (leaves/branches?)" (In the following lines it seems to be used as a lamp) KBo 17.103 i 13-15 (+) KUB 46.48 obv. 17-19 (rit. for Teššub, NH), ed. Trémouille, SMEA 37:83 w. n. 22, 88 ("dessus il place un (rameau de) tamaris"), cf. KBo 17.103 i 23-25; [...]x=*kan* LÚSANGA ANA ^{GIS}GANNIM AD.KI[D] [^{SG}k]išrin an[d]a *ša-a-ḥi* "The priest stuffs *kišri*-wool (or a woolen *kišri*-) into a wicker potstand" KUB 39.88 i 9-10 (rit. for IŠTAR), cf. rev. iv 10-11.

2' subj. of passive participle (i.e., passive transformation): (An animal-shaped vessel is filled with water, small (pieces of) silver and pebbles) *pūri~ yaš=šaš wēlkuwan ša-a-ḥa-an* "Grass is stuffed into its lips" KUB 9.28 i 14 (rit. for the Heptad), w. dupl.

KBo 27.49:11, cf. CHD s.v. *puri-* 2 a; 1 ^{DUG}[...] *šuwāru ša-ḥa-a-an* "One [...]jug, (in there) *šuwāru* is stuffed" KUB 54.85 obv. 11-12 (missing deity myth, MS), w. dupl. KBo 32.7 obv. 10-11 (NS), cf. StBoT 2:13-14 and Rüster, FsAlp 478.

Laroche, RHA IX/49 (1948-49) 16; Friedrich, HW 2. Erg. (1960) 21; Kammenhuber, Hipp.heth. (1961) 64 n. c; Güterbock, JAOS 84 (1964) 272 n. 20; Friedrich, HW 3. Erg. (1966) 27; Kronasser, EHS 1 (1966) 423f.; Carruba, StBoT 2 (1966) 52; Berman, JAOS 92 (1972) 467; Eichner, MSS 31 (1973) 69f.; idem, Die Sprache 21 (1975) 159 n. 5; Puhvel, FsLaroche (1979) 299-301; Beckman, StBoT 29 (1983) 51.

Cf. *šaḥeššar, šanḥ-, šunna-*.

šāḥ- B see *šanḥ-*.

šāḥhan n. neut.; a kind of obligation, service, or payment due from land tenants to the real owners of the land (palace, temple, community, or individuals); from OH.

sg. nom.-acc. *ša-aḥ-ḥa-an* KBo 6.2 ii 43 (OS), KBo 6.5 iv 5, 6, KBo 6.3 ii 46, iii 5, 18 (both OH/NS), KUB 23.82 rev. (4) (MH/MS), HKM 52:13, 35 (MH/MS), KBo 4.10 obv. 42 (NH), KBo 6.4 iv 17, 20 (NH), ABoT 57 obv. 4, KUB 26.43 obv. 58, 59 (Tudḫ. IV), *ša-aḥ-ḥa-me-et* KBo 6.3 ii 44 (OH/NS), *ša-aḥ-ḥa-aš-še-et* KBo 19.1 ii 16 (OS), *ša-aḥ-ḥa-na* (= *šāḥhan=a*) KBo 6.2 ii 25 (OS), KBo 6.5 iv 4, KBo 6.3 ii 39 (both OH/NS), *ša-aḥ-ḥa-an-na* Msk 73.1097:(10), 15, 23 (Laroche, Meskéné-Emar 54), KBo 6.4 iv 21 (NH).

gen. *ša-aḥ-ḥa-na-aš* KBo 6.5 iv 24 (OH/NS), KBo 14.89 iv 10.

dat.-loc. *ša-aḥ-ḥa-a-ni* KUB 26.43 rev. 8 (NH), *ša-aḥ-ḥa-ni* HKM 52:37 (MH/MS), KBo 6.29 iii 26 (Ḥatt. III), KUB 21.15 iv 10 (Ḥatt. III), KUB 26.58 obv. 13 (Ḥatt. III), KUB 26.50 rev. 9 (Tudḫ. IV), Msk 73.1097:13, 25 (Laroche, Meskéné-Emar 54), KUB 1.1 iv 85 (Ḥatt. III), Bronze Tablet iii 70 (Tudḫ. IV), KBo 12.38 iv 10 (Šupp. II).

inst. *ša-aḥ-ḥa-ni-it* KBo 10.2 iii 18 (OH/NS), KUB 23.20:(3) (OH/NS), KUB 17.21 i 24 (MH/MS), *ša-a-aḥ-ḥa-ni-it* 1691/u ii 6 (Lebrun, Hymnes 134, 143).

abl. *ša-aḥ-ḥa-na-za* KUB 13.8 6 (MH/NS), KUB 26.12 iii 15 (NH), KUB 21.12 iii 20 (NH), *ša-aḥ-ḥa-na-az* KUB 26.58 obv. 8 (NH), KUB 26.43 rev. 8 (NH), *ša-aḥ-ḥa-an-za* KBo 14.89 iv (13) (MH/MS), KBo 29.92 ii! 5, 8, iii! 11, KBo 24.37 i (17).

pl.(?) nom.-acc. *ša-aḥ-ḥa-na* KBo 4.10 obv. 42 (NH), KUB 26.43 obv. 54 (NH) (for both see Prins, Neut.Sg. 117f.); *ša-aḥ-ḥa-ni* KBo 6.5 iv 2 (OH/NS) (Rieken, KZ 107:51), ABoT 57 obv. 20 (Ḥatt. III).

pl.(?) loc. ¹*ša-aḥ-ḥa-na-aš* KUB 26.48:1 (NH).

Akk. *ina šapal šamê* AMA.AR.GI=*šunu* (= Akk. *andurār=šunu*) *aštakan* "Under heaven I effected their liberation" KBo

10.1 rev. 13-14 = LUGAL.GAL *Tabarnaš ŠA GÉME.MEŠ=ŠU ŠU.MEŠ-uš IŠTU* ^{NA4}ARA₅ *dahhun ŠA ĪR.MEŠ=ya ŠU.MEŠ=ŠUNU IŠTU KIN dahhun n=aš=kan ša-aḥ-ḥa-ni-it luzzit ara~wahhun* “I, The Great King, Tabarna, took the hands of its (scil. the country’s) maidservants from the millstone, and I took the hands of (its) manservants from the sickle(s). I exempted them from *šahhan* (and) corvée” KBo 10.2 iii 15-19 (annals of Ḫatt. I, OH/NS), w. dupl. KUB 23.20:1-3, cf. Saporetti and Imparati, SCO 14:52f., 79, 82, CHD s.v. *luzzi-* lex. and b 2’ b’, and Imparati, JESHO 25:239 n. 42. The alternation of *šahhan* with Akk. *ilku* in Laws §40f. is suggestive, if not proof, for the equation of *šahhan* with Akk. *ilku*. See Götze, NBr. 57, who advocates equivalence, and Hoffner, LH 187, who tends to agree. Imparati, JESHO 25:246 thinks the equation *ILKU* = *šahhan* too restrictive in view of the fact that people who render *šahhan* are not always designated LÚ.MEŠ *ILKI*.

a. in the legal texts — **1'** laws: [*takku* LÚ.U₁₉.LU-aš A.ŠÀ.ḪI.]A ŠA ŠANĪM=MA *ḥarzi nu* ¹*ša-aḥ-ḥa-ašl-še-et iššai* [*takku* A.ŠÀ.ḪI.A-na *tarna*]i A.ŠÀ.ḪI.A-n=a *dālai natta=an ḥapparaizzi* “If (someone) holds [the land of an]other, he must perform its/his *šahhan*. But [if] he fails to work (lit. lets go) [the la]nd, he shall relinquish the land; he may not sell it” KBo 6.2 + KBo 19.1 ii 16-17 (Laws §39, OS), w. variant: *takku* [(LÚ.U₁₉.L)U-aš *dam*]ēl A.ŠÀ.ḪI.A *ḥarzi ša!-aḥ-ḥa-an[-na išš]āi takku* ¹A.ŠÀ.ḪI.A=m[a *arḥa peššiyazi* A.ŠÀ.ḪI.A=y[a *apāš]=a dā<la>i UL[=at] ḥapparaizzi* “If a person holds the land of [anot]her (person), [he must also] perform *šahhan*. If he rejects (working) the [and], he too shall relinquish(!) the land. He may not sell [it]” KBo 6.3 ii 34-36 (Laws §39, OH/NS), w. dupl. KUB 29.14 iii 1-3 (NS), ed. LH 46 and 187 □ on the fluctuating gender of the collective sg. A.ŠÀ.ḪI.A “land” see LH 311; *takku* ¹LÚ ^{GIŠ}[(T)UKUL *ḥa*]rkzi (var. A + U) LÚ *ILKI tittian*¹za nu LÚ *ILKI*¹ *tezzi kī* ^{GIŠ}TUKUL[-l]i=met *kī=ma ša-aḥ-ḥa-mi-¹it*¹ (var. *ša-aḥ-ḥa-me-et*) *nu=za ŠA LÚ* ^{GIŠ}TUKUL A.ŠÀ.ḪI.A¹ (var. A: A.ŠÀ.ḪI.A ŠA LÚ ^{GIŠ}TUKUL) *anda šiy[att]ariyazi* (var. A: *šittariezzi*) ^{GIŠ}TUKUL=ya (var. A: ^{GIŠ}TUKUL-li=ya) *ḥarzi ša-aḥ-ḥa-na* (i.e., *šahhan=a*, var. A: *ša-aḥ-ḥa-an-na*) *išš[(ai)] takku* ^{GIŠ}TUKUL (var. L incorrectly: *ša-aḥ-ḥa-an*)[(=ma *mī*)]*mmai nu* A.ŠÀ.ḪI.A ŠA LÚ ^{GIŠ}TUKUL *ḥarkantan* (var. LÚ ^{GIŠ}TUKUL-ša! A.ŠÀ.ḪI.A¹ *ḥarkantaš*) *t[(aranzi)] n=an LÚ.MEŠ URU-r[i<aš> a]nneškanzi mān LUGAL-uš* (var. A: *takku* LUGAL-š=a) NAM. ¹RA.ḪI.A¹ (var. A: + -an) *pāi nu=šši* A.ŠÀ.ḪI.A (var. A: *nu=šše* A.ŠÀ.ḪI.A-an) [(*pia*)]*nzi n=aš*

^{GIŠ}TUKUL *kišari* (var. A: *t=aš* ^{GIŠ}TUKUL-li *kīš[a]*, L: [*n=aš* ^{GIŠ}TUKUL-l]i!?-iš *kīša*, cf. LH 48 n. 147) “If a man who has a [TUK]UL-obligation [disappe]ars, (and) a man owing *ILKU*-services is assigned (in his place), and the man owing *ILKU*-services declares: ‘This is my TUKUL-obligation, and this (other) is my obligation for *šahhan*-services,’ he shall have land of the man having a TUKUL-obligation sealed for himself, and he shall both hold the TUKUL-obligation and perform the *šahhan*-services. But if he [ref]uses the TUKUL-obligation, they shall d[e]clare the land of the man having the TUKUL-obligation to be that of (such a person) who has disappeared, and the men of the town shall work it. If the king provides a person to be resettled, they shall [gi]ve the land to him, and he shall become a TUKUL-man” (or: “and it shall become a TUKUL-field,” cf. Beal, AoF 15:278 n. 44) KBo 6.3 ii 37-42 (Laws §40, OH/NS), w. dupls. KBo 6.2 + KBo 19.2 ii 18-22 (OS), KBo 12.49 iii 1-9 + KUB 29.14 iii 4-12, ed. LH 47f. □ for the LÚ ^{GIŠ}TUKUL see Beal, AoF 15:269-305; cf. KBo 6.4 iii 14-21 (par. series, NH); *takku* LÚ *ILKI ḥarkzi U LÚ* ^{GIŠ}TUKUL (C: ^{GIŠ}TUKUL=ma, B erroneously: *nu LÚ ILKI*) *tittianza* (B and C: + *nu*) LÚ ^{GIŠ}TUKUL *tezzi kī* ^{GIŠ}TUKUL-li=met (C: ^{GIŠ}TUKUL=<m>et) *kī=ma ša-aḥ-ḥa-me-et* (C: *ša-aḥ-ḥa-ni-mi-it*) *nu* A.ŠÀ.ḪI.A ŠA LÚ *ILKI* (B and C: *nu=za ŠA LÚ ILKI* A.ŠÀ.ḪI.A) *anda šittariezz[(i)]* (B: *šiyat~tariēzzi*, C: *šiyattalliyazzi*) ^{GIŠ}TUKUL-li (B: *nu* ^{GIŠ}[TUK]UL, C: *nu=za* ^{GIŠ}TUKUL) *ḥarzi ša-aḥ-ḥa-an-na iššai takku ša-aḥ-ḥa-na* (B and C: *mān ša-aḥ-ḥa-an*) *mimmai* A.ŠÀ.ḪI.A ŠA LÚ *ILKI* (B and C: *nu ŠA LÚ ILKI* ¹A.ŠÀ.ḪI.A¹) *ANA* (B and C: *INA*) É.GAL-LIM *danzi* (C: *pianzi*) *ša-aḥ-ḥa-na* (B: *ša-aḥ-ḥa-an-na*, C: *ša-aḥ-ḥa-an*) *ḥarkz[(i)]* “If a man subject to *ILKU*-obligation disappears/dies, and a TUKUL-man is assigned, and the TUKUL-man declares: ‘This is my TUKUL-obligation, but this is my *šahhan*,’ he shall have the land of the man subject to *ILKU*-services (i.e., *šahhan*-services) sealed for himself, and he shall hold the TUKUL and perform the *šahhan*. If he refuses (to do) the *šahhan*-services, they shall take for the palace the land of the man subject to *ILKU*-services, and the *šahhan* shall be terminated” KBo 6.2 + KBo 19.1 ii 23-26 (Laws §41, OS), w. dupls. KBo 6.3 ii 43-47 (B), KBo 6.5 iv 1-6 (C), KBo 12.49 iii 10-15 + KUB 29.14 iii 13 (L), ed. LH 49f., 187f.

šahhan a 1'

(discussion), Otten/Souček, AfO 21:1-3, and Beal, AoF 15:277f., earlier ed. HG 28f., 97f. (comments); [(takku URU-r)]i A.Š[(.A.ĤI.A-an) ša-a]h-¹ha-na¹ (C: URU-ri ša-a^h-ha-na-aš A.Š.Ā.ĤI.A, PT: A.Š.Ā.ĤI.A-an ša-a^h-ha-na-na, A: takku URU-ri A.Š.Ā.ĤI.A-an and no šah~hana) iwaru kuiški harzi ta[(kku=šše A.Š.Ā.)ĤI.A mekkiš (piyanza (C: dapian pīyan) luz)]zi karpzi takku=šši A.Š.Ā[(.ĤI.A-š=a tē)puš piyanza (luzz)]i UL iēzzi (A: karpīezzi) IŠTU É ABI=ŠU=ma ka[r~pianzi] “If in a town someone holds land and šahhan-obligations (OS exemplar omits ‘and šahhan-obligations’; NS C has “land of šahhan”) as an inheritance share (iwaru), if [the larger part of] the land (C has “if all the land”) has been given [to him], he shall render corvée, if (only) a little land has been given to him, he shall not render corvée. [They shall rend]er (it) from his father’s house” KBo 6.3 ii 59-61 (Laws §46, OH/NS), w. dupls. (A) KBo 6.2 ii 38-40 (OS), (C) KBo 6.5 iv 24-27, and (PT) KBo 6.4 iv 21-24 (late version, §XXXVIII, NH), ed. LH 54f., 190f. (comments) □ what is meant by *tepuš* “a little” (cf. Laws §46, 94, 95) is the smaller of two subdivisions of the original land, the larger remaining in the father’s hands; takku A.Š.Ā.ĤI.A NÍG.BA LUGAL kuiški harzi ša-a^h-ha-an (B: Ø) luzzi na[tta kar~piezzi] “If anyone holds land as a royal grant, he [shall] n[ot render] šahhan (and) corvée” KBo 6.2 ii 43 (Laws §47a, OS), w. dupl. (B) KBo 6.3 ii 64 (NS), ed. LH 56, 190f. (comments); cf. KBo 6.4 iv 12-14 (Laws late version, §XXXVI, NH), ed. LH 57; takku A.Š.Ā A.GÀR kuiški ŠA LÚ^{GIŠ}TUKUL hūmandan wāši EN A.Š.Ā A.GÀR!=ma=kan harkzi nu=šši=ššan kuit ša-a^h-ha-an LUGAL-uš dāi nu apāt ēššai “If anyone buys all the land of a TUKUL-man, and the (former) owner of the land (the TUKUL-man) dies, he (i.e., the new owner) shall perform whatever šahhan the king shall impose upon him” KBo 6.4 iv 15-17 (par. series of the Laws §XXXVII, NH), ed. LH 57; the older parallel version KBo 6.2 ii 45-47 (§47B, OS), w. dupl. KBo 6.3 ii 65-68 (NS), differs, omits šahhan and refers to luzzi; [(k)]a¹rū ku¹i[(š^{URU}Arinna)]¹ LÚ^{URU}Š.BAR¹ kī[šat (U É=SU arāuwan LÚ.ME)]Š ĤA.LA=ŠU U LÚ.MEŠ¹NISŪ=ŠU ar[(a~wēš kinun=a É=SU=pat) ELLUM (LÚ.ME)]Š ĤA.LA=ŠU U LÚ.MEŠ¹NISŪ=ŠU ša-a^h-ha-a[(n (D: Ø) luzz)]i (karpianzi)] “Formerly the house of a man who became a weaver in Arinna was exempt, also his (business) partners and his relatives were exempt (from šahhan and luzzi). But now only his

šahhan a 2'

(own) house is exempt. His (business) partners and his relatives shall render šahhan (and) corvée” KBo 6.2 iii 1-3 (Laws §51, OS), w. dupls. (B) KBo 6.3 iii 3-5 (NS), (G) KBo 6.9 i 1-5 (NS), (D) KBo 6.6 i 6-10 (NS), ed. LH 62f., 192, 225f. (discussions); karū ERÍN.¹MEŠ¹ MANDA ERÍN.MEŠ ŠĀLA ERÍN.MEŠ^{<(URU)>}Tamalkiya ERÍN.MEŠ^{URU}Ha[(t¹rā¹)] ERÍN.MEŠ^{URU}Zalpa ERÍN.MEŠ^{URU}Tašhiniya ERÍN.MEŠ^{URU}He¹mu¹wa LÚ.MEŠ^{GIŠ}BAN¹ L[(¹U.MEŠ¹NAGAR GIŠ-ŠI)] LÚ.MEŠ¹IS U LÚ.MEŠ¹karu¹haleš=(š)mešš=a luzzi natta karp[ier] ¹ša¹-a^h-ha-an natta iššer (vars. UL ē¹ššer¹/ešer) “Formerly the Manda people, the Šala people, and the peoples from the cities Tamalki, Ĥatrā, Zalpa, Tašhiniya, Ĥemuwa, the archers, the carpenters, the chariot warriors, and their karu¹hala-men did not render corvée and did not perform šahhan” KBo 6.2 iii 12-15 (Laws §54, OS), w. dupls. (B) KBo 6.3 iii 15-18 (NS), (D) KBo 6.6 i 19-23 (NS), ed. LH 65f., cf. THeth 20:71-74, Collins, Or NS 56:136-41; [takku ANA NAM.RA.Ĥ(I.A A.Š.Ā-LAM Š)]A LÚ^{GIŠ}TUKUL ĤALQIM (var. d: ĥalkin) pianzi / [MU.3.KAM ša-a^h-ha-a(n UL i)]yazi (var. d: iyanzi) INA MU.4.KAM=ma / [(ša-a)h-^h-ha-an (ēššūwan dāi ITT)]I LÚ.MEŠ^{GIŠ}TUKUL harpi “[If] they give [to a person to be resettled] the land of a TUKUL-man who has disappeared (var. substitutes: (and) grain), [for three years] he shall not perform [the šahha]n. But in the fourth year he shall begin to perform the šah[han] and shall join the men who have a TUKUL-obligation (var. he shall begin to perform the šahhan with the men who have a TUKUL-obligation)” KBo 6.10 i 24-26 (Laws §112, OH/NS), w. dupls. (d) KBo 6.11 i 21-23 (NS), (k) KUB 29.24:1-2 (NS), ed. LH 107f., 202 (discussion), cf. Beal, AoF 15:278, Otten, ZA 80:223f., who argues the superiority of the reading, ĤALQIM; the Akkadogram ĤALQIM would stand for ĥarkantaš (LH 107 n. 347, and cf. Laws §40, copy A [OS]).

2' instructions: našma šumēš kuiē[š] BĒLŪ^{ĤI.A}DUMU.MEŠ LUGAL maniyahhiškatteni [n]¹u ANA¹ LÚ.MEŠ¹MUIRTUM kuēlqa ša-a^h-ha-na-za ĤUL-lūēšzi apāš=ma apāt memai ANA^dUTU-ŠI=wa memiškimi nu=wa=mu UL išdammašzi “Or you lords (and) princes who govern, (if) trouble arises for the subjects on account of someone’s šahhan, (but) that (person) says this (lit. that): ‘I keep complaining (lit. speaking) (about it) to His Majes-

šahḥan a 2'

ty, (but) he does not listen to me” KUB 26.12 iii 13-17 (SAG 2 instr., NH), ed. Dienstanw. 26 (differently), cf. Otten, AfO 18:389, Goetze, JCS 13:68 (differently), cf. CHD *maniyahḥ*- 7; *ša-aḥ-ḥa-na-za* is an ablative of cause.

3' in decrees and concessions— a' exempting temples and royal foundations: (“Thus says Ašmunikal, the Great Queen: Regarding the Stone House which we established, the towns which were given to the Stone House, the men having TUKUL-obligations, ...the farmers, oxherds, shepherds...” *n=at=kan ša-aḥ-ḥa-na-za luziyaza arawēš ašandu* “let them (all) be exempt from *šahḥan* (and) corvée” KUB 13.8:6 (decree, MH/NS), ed. Otten, HTR 106f., cf. CHD s.v. *luzzi*- b 2' c'; *ša-aḥ-ḥa-ni-ya-aš* (*šahḥani=aš*) *luzzi lē kuiški ēpz[(i)]* “Let no one hold them for *šahḥan* (and) corvée” KUB 1.1 iv 85 (Ḥatt.), w. dupl. KUB 1.3 iv 6-7, ed. StBoT 24:30f. (“Zu Lehensdienst <und> Fron soll sie niemand heranziehen!”), tr. van den Hout, CoS 1:204 (“for levy (and) corvée”); “Let the temple of *IŠTAR* of Šamuḥa be exempted” *ša-a[h-ḥa-na-za lu]zziyaza* “[from] *ša[hḥan* (and) co]rvée” (and from many itemized obligations) KUB 21.12 iii 20 (decree, Ḥatt. III), ed. NBr 48f.; *n[u=ka]n AN[A^dIŠTAR^{UR}]UŠamuḥ[a GAŠAN=YA] / [ša-a[h-ḥa-ni]luz~z[i=ya lē kuiški tiyazz[i]* “And let no one (else) approach [*IŠTAR* of] Šamuḥa for payment of *šahḥan* [and] corvée” KBo 6.29 iii 25-27 (decree, Ḥatt. III), ed. NBr 50f.; (“Let *IŠTAR* favor him who keeps these words ... (and)”) *É-er=ma ša-aḥ-ḥa-ni luzzi UL tidda~nuzi* “doesn’t make the house stand (liable) for *šahḥan* (and) corvée” KUB 21.15 + 715/v iv 6-11 (decree, Ḥatt. III), ed. NBr. 52f., with join by Otten/Rüster, ZA 63:85; cf. KBo 6.28 rev. 22-25 (decree, Ḥatt. III), ed. NBr 54 (restored).

b' exempting villages or estates: ANA DUMU. MEŠ^{f.dU-manawa} [...] URU.ḪI.A=ya ŠA^{f.dU-manawa} mNIR.GÁL-iš LUGAL.GAL *ša-aḥ-ḥa-na-az luzziy[az UL? arawaḥta?]* “Muwatalli, the Great King, [exempted (or ‘did not exempt’) the ...] for the sons of ^{f.dU}manawa and the villages of ^{f.dU}manawa from *šahḥan* and corvée.” (But when Ḥattušili and Puduḥepa ascended the throne) *n[(=ašta Š)A^{f(dU-manawa namma)} ... URU.ḪI.A=ya šah~hanaz] [l]uzziyaz uppaz IŠTU BÀD ḥaneššuwaz* ^{GIŠŠÀ.KAL} ^{GIŠBUB[(UTI)^{H(LA)} LÚ MÁŠ.GAL} UDU <Q>UT)RI ...] ^{SÍGHudduliyaz IŠTU ŠA UD.KAM}

šahḥan a 3' d'

ELKI EN KUR-TI EN MADGALTI [(MAŠKIM URU^{KI}) (*kuidda=y*)a] [ša¹-aḥ-ḥa-a-an luzzi ŠA LUGAL *n=at=kan dapiza arawaḥḥan* “the [...] and villages] of ^{f.dU}manawa were exempted from everything: (namely) from [*šahḥan*] and *luzzi*, from *uppa-*, from plastering walls, from (providing) wooden ŠÀ.KALs, (chariot) axles, goats (text: goatherds) and sheep, ... wool, and from the daily *ILKU* of the Lord of the Land, the District Governor and the City Inspector, and from whatever is the *šahḥan* and *luzzi* of the king” KUB 26.43 rev. 7-13 (Šahurunuwa-estate land grant, Tudḫ. IV), w. dupl. KUB 26.50 rev. 1-5 + KBo 22.60 rev. 3-8, ed. Imparati, RHA XXXII:34f.; *kuiš=ma AMAT tabarna ... ḥul[(lai)] [na]šma=kan ANA^{f.dU-manawa} É-er arḥa dāi n=at dā[medani p]āi [(na)]šma=at ša-aḥ-ḥa-a-ni dāi* “Whoever disputes the word(s) of the Tabarna (Ḥattušili III) or takes away from ^{f.dU}manawa the house and gives it to someone else, or subjects it (i.e., the house/estate) to *šahḥan*” (let the gods annihilate him) *ibid.* rev. 16-18, w. dupl. KUB 26.50 rev. 8-9, ed. Imparati, RHA XXXII:36f.

c' exempting a political ally: (Because Ura-Tarḥunta defected to My Majesty, and I recognized [=kaniššun] him, I made him the following concessions:) *nu=šši=kan É=SU ša-aḥ-ḥa-na-az luzziyaz IŠTU ... arawaḥḥun nu=šši=kan ša-aḥ-ḥa-ni luzzi KÁ-aš lē kuiški ti[yazi]* “I have exempted his house from *šahḥan* (and) corvée, from [Let] no one app[roach] his door for *šahḥan* (and) corvée” KUB 26.58 obv. 8-13 (decree of Ḥatt. III).

d' imposing or confirming on someone a *šahḥan* obligation toward a deity or temple: *nu=za ŠA^{dUTU URU}A[r]inna ša-aḥ-ḥa-na kī=m[a ēššanzi(?)] ... kī=pat ša-aḥ-ḥa-an ēššandu arḥa=ša[m]aš=at=kan lē kuiš[ki dāi(?)] EGIR-anda=ya=šmaš=kan tamai ša-aḥ-ḥa-an l[ē] kuiš<ki> dāi* “[They (i.e., the above mentioned persons) supply] (only) thes[e (things)] as *šahḥan* of the Sungoddess of Arinna”: (four sheep, one-half *SŪTU* of butter(?), five cheeses and five rennets, ten woolen *kišris*. And if the temple of the Sungoddess of Arinna should become wealthy, then ...; but if the temple of the Sungoddess of Arinna should become impoverished,) then let them supply only (-pat) this (much) *šahḥan*. [Let] no one [take(?)] it (i.e., the

šahhan a 3' d'

šahhan b

limited obligation to *šahhan*) away from them. Let no one impose upon them later another *šahhan*" KUB 26.43 obv. 54-59 (Šaḫurunuwa-estate land grant, Tudḫ. IV), ed. Imparati, RHA XXXII:30f., and see Prins, Neut.Sg. 117f. (on the form *ša-aḫ-ḫa-na*), cf. ibid. rev. 26; cf. also KBo 4.10, below 4').

4' in treaties: ¹GIM¹-an ^dUTU-ŠI INA ^{URU}dU-tašša uwanun nu ŠA DINGIR-[LIM š]a-aḫ-ḫa-an iṣḫiul ūḫhun n=at daššešta UL-¹a=šši=(y)at tarḫūaš x-x-x¹ kuwapi ^{URU}dU-taššan DINGIR.MEŠ ^{URU}dU-tašša=ya ^mNIR.GÁL iyat n=aš=kan ^{URU}Haddušaš ḫūmanza ḫantiyait kinun=ma LUGAL MUNUS. LUGAL=ya ^mdLAMMA-an INA ^{URU}dU-ta[šša] LUGAL-un iēr nu=za ŠA DINGIR-LIM ša-aḫ-ḫa-na IŠ¹TU K¹UR-TI=ŠU UL tarḫta nu=tta LUGAL MUNUS.[LUGAL¹=ya kī iṣḫiul iēr ANŠE.KUR.RA KARAŠ=wa=šši kuit INA ^{URU}Hatti¹ ŠA KUR ¹dHu~laya É duppaš ḫarzi n=at=šši=(y)at ^dUTU-ŠI arḫa peššiyat nu=šši ziladuwa ŠA ^{URU}Hatti laḫḫiyanni 200 iyattaru ŠA É duppaš=ma=šši KARAŠ.ḪI.A lē namma šanhanzi apāt=ma=šši KARAŠ ŠA DINGIR-LIM ša-a[ḫ-ḫ]a-ni luzzi EGIR-an SUM-er "As I, My Majesty, visited the city of Tarḫuntašša I saw that the *šahhan* (that is) the obligation (*iṣḫiul*) for the god was heavy: it was impossible for him. When Muwatalli established (lit. made) the city of Tarḫuntašša and the deities of Tarḫuntašša, all (the country of) Ḫattuša supported them. But now the king and the queen have made Kurunta king in Tarḫuntašša. (Because) he could not (supply) the *šahhan* for the god from his own country (i.e., by means of the resources of his country), the king and the queen made (now) for you this (new) obligation (*iṣḫiul*): His Majesty has remitted for him the horses and troops, which the administration (É *duppaš*) of the Ḫulaya River Land in Ḫatti had (laid down?) for him. In the future let (only) 200 men of his go on a military expedition of Ḫatti. Let the administration no longer seek troops from him. They have waived to him that troop (and) the *šahhan* and corvée of the divinity" KBo 4.10 obv. 40-45 (treaty of Ḫatt. III/Tudḫ. IV w. Ulmiteššub), w. pars. ABoT 57 obv. 7-21 and Bronze Tablet iii 32-36, ed. StBoT 38:34-37 and StBoT Beih. 1:22f., cf. *šanḫ*- 3; cf. Imparati, JESHO 25:245f.; for another ex. of *šahhan* owed to a deity or temple see a 3' d', above.

b. in letters from Mašat and Emar (Meskene): (in a letter from an official named Ḫattušili in Ḫattuša, to a subordinate at Mašat named Ḫimuili: "There in your district there is only one house of (my) scribe (Tarḫun-miya); and others are oppressing (him) in your city") ANA ^{LÚ}.MEŠ^{DUB}.SAR.MEŠ *ša-aḫ-ḫa-an luzzi apiya=ma=at kuwat iṣḫai kinun=a=ššan* IGI.ḪI.A-wa ḫark n=an lē dammišḫiṣkanzi "Are scribes subject to *šahhan* and corvée? Why then must he perform it there? Now keep (your) eyes on the matter, and don't let them continue to oppress him" HKM 52:13-16 (MH/MS), ed. HBM 214-217; (in a "piggy-back letter" from Ḫattušili's scribe, Tarḫun-miya, on the same tablet to the same Ḫimuili: "My lord, keep your eyes on my house, so that they don't oppress it ...š") namma ammuk apiya *ša-aḫ-ḫa-an luzzi=ya UL kuit<ki> ēšta kinun=a=mu* ^{LÚ}.MEŠ ^{URU}-LIM *ša-aḫ-ḫa-ni luzziya tittanūer nu BĒLU* ^{LÚ}.MEŠ ^{KUR}-TI=pat punuṣ [m]ān ammuk *ša-aḫ-ḫa-an luzzi iṣḫahhun* "Furthermore, (although) I was not subject to any *šahhan* and corvée there, the men of the city have now obligated me to *šahhan* and corvée. (My) lord, just ask the men of the land if I ever performed *šahhan* and corvée!" HKM 52:34-39 (MH/MS), ed. HBM 216f., tr. Imparati, ArAn 3:212 □ for the emendation *kuit<ki>* see the following passage; (The Hittite king reports the complaint of Zu-Ba'la, an exorcist from Aštata, about the Hittite administrator Alziya-muwa, who has confiscated his estate and vineyard and wants to give them to Palluwa:) *ša!-aḫ-ḫa-an-na-wa an~naz UL kuitki iṣḫahhun kinun=ma=wa=m[u] ša-aḫ-ḫa-ni luzzi=ya kattan tier nu=wa ša-aḫ-ḫa-an luz~zinn[=a?] ēššahḫi kinun=a=šši=kan apāt É-er* ^{GIŠ}KIRI₆.GEŠTIN=ya *ar[ḫa] lē kuitki tat[t]i mān=ma=at=š[i]=kan karū=ma arḫa tat[t]a n=at=šši EGIR-pa pā[i] [š]a-aḫ-ḫa-an-na kuit annaz UL kuitki ēššiṣkit kinun=ma=an ša-aḫ-ḫa-ni luzzi kuwat kattan daišten kinun=ma annaz kuit ēššišta kinunn=a a[pāt] ēššaddu tamai=ma lē kui[tki] iyazi n=an lē kuiški da[m]mišḫaizzi* "I have never before performed any *šahhan*. But now they have obligated m[e] to (lit. put me to) *šahhan* and corvée. Should I perform *šahhan* [and] corvée? [The king rules:] Now, do not (2 sg.) in any way take away that estate (and) vineyard from him. But if you (sg.) have already taken them from him, give them back to

him! Why have you (pl.) subjected him now to *šahhan* (and) corvée, since previously he was not accustomed to perform any *šahhan*? Now to let him perform (only) t[hat] which he performed previously. He shall perform noth[ing] else. No one shall oppress him (anymore)!” Msk 73.1097:10-32 (royal letter, NH), ed. Singer, CRRAI 44.2:66f., for the reading *ša-aḥ-ḥa-ni* in line 25 (Singer, *ša-aḥ-ḥa-an*) see photograph in Laroche, Meskéné-Emar 54 (*šahhan* = ‘impot’).

c. in historical texts: cf. KBo 10.2 in bil. sec.; *nu = šši = kan kuiš arḥa ME-i našma = at ša-aḥ-ḥa-ni tit~tanuzi* “Whoever will take (the Everlasting Peak) from him (i.e., from the domain of the statue of Tudḥ., Šupp.’s father) or subject it to *šahhan*” KBo 12.38 iv 9-11 (conquest of Alašiya, Šupp. II), ed. Güterbock, JNES 26:77f.

d. in prayers: *namma ŠA DINGIR.MEŠ SAG. GÉME.İR.MEŠ = KUNU UR[(U.DIDLI.ḪI.A = K)]UNU ša-aḥ-ḥa-ni-it luzzit dammišḫišker* “Furthermore they kept oppressing your servants and your cities, O gods, with *šahhan* (and) corvée” KUB 17.21 i 24-25 (prayer of Arn. I and Ašm., MH/MS), w. dupls. KUB 31.124 i 5, 398/u + 1945/u 28-29, ed. Kaskäer 154f., Lebrun, Hymnes 134, 143; [...] *antuḫšet GUD-it ḥalkit x[...]* *namma = aš = kan ša-a-aḥ-ḥa-ni-it luzzit m[e-...]* “[...] with human(s), cattle, sheep, crops, (and) x[...]. Furthermore x[...] them with *šahhan* (and) corvée” 1691/u ii 5-6 (prayer of Arn. I and Ašm.), ed. Lebrun, Hymnes 134, 143.

e. a *šahhan*-festival: This festival name is attested only in [DUB].^{14?} KAM ŠA EZEN₄ *ša-aḥ-ḥa-na-aš* KBo 14.89 iv 10 (colophon of the cult of Ḫuwaššana). Other texts belonging to the cult of Ḫuwaššana mention in fragmentary context *šahhan išša-* KBo 29.92 iii! 5, 8, par. KBo 24.37 i 17; cf. KBo 29.92 iii! 11, KBo 29.123 rev.? 9.

Probably *šahhan* and *luzzi* were originally distinct as indicated by the choice of verbs (*šahhan iya-/ešša-* versus *luzzi karp-*, cf. Hoffner apud Roth, LawColl 245). Götze (NBr 55) pointed out that the verbs *iya-*, *ešša-* (“to do, perform,” but see KUB 26.43 obv. 54-59 above a 3’ d’ where we must translate this “supply”) and *karp-* “to lift” indicate that *šahhan* and *luzzi* concern more than simple payments, and extend to services. As to the nature of the services required,

much is unclear (Imparati, JESHO 25:246), but KUB 26.43 obv. 54-59 gives some instructive clues, see above a 3’ d’. In the case of tributary kings *šahhan* may have included payments and provisions of materials, the supplying of horses and soldiers, and sending of auxiliary troops to the overlord, see KBo 4.10 obv. 40-45 above a 4’. At an early stage *šahhan* and *luzzi* appear to have become inseparably linked.

Because of the frequent asyndetic occurrence of *šahhan luzzi* in OH and MH, Imparati, JESHO 25:244f., does not think it possible for those epochs to make a neat distinction between the two. Kestemont, OA 17:18-29, argued on the basis of passages in the Ulmi-Teššub treaty (KBo 4.10) where an earlier *šah~han* is replaced by *šahhan luzzi*, that at this late epoch there was no difference between the two.

Kestemont’s idea that *šahhan luzzi* was always rendered by individuals participating in a larger group, while *šahhan* in isolation denotes a service performed by the individual alone, was refuted by Imparati (JESHO 25:246).

šahhan is probably not contained in the compound word *parzahhan(n)aš, pirešḫannaš* (q.v.).

Götze, NBr (1930) 54-59 (“bestimmte, am Grundbesitz haftende Lasten gegenüber dem Staat und seinen Beamten oder gegenüber den Tempelverwaltungen”; “*šahhan* ist also Lehnsdienst”; “Dienstlehen”); idem, Kl.² (1957) 104 (obligation to perform work for the lessors of land, called *ILKU* in Akk. and *šahhan* in Hittite); K. Riemschneider, ArOr 33 (1965) 333-340; Diakonoff, MIO 13 (1967) 313-366; Hoffner, POT (1973) 209; Archi, FsOttén (1973) 18 (real estate controlled by the communities/villages was A.ŠA ŠA LÚ^{GIŠ}TUKUL which could be bought and sold; that controlled by the palace was A.ŠA ŠA LÚ^{ILKI} which the holder could not buy or sell and on which he owed *šahhan* to the palace); Kestemont, OA 17 (1978) 18-29; Imparati, JESHO 25 (1982) 225-267, 326f.; eadem, “Lehenswesen” in RLA 6 Lfg. 7-8 (1983) 545; Giordagze in Diakonov, Early Antiquity (1991) 280; Gurney, AnSt 43 (1993) 15-17; Haase, AoF 23 (1996) 284-288.

Cf. *arawa-*, *arawaḫḫ-*, *luzzi*.

šahadara/i- (mng. unkn.).†

[...]x LUGAL^{KUR} *Tumanna-x*[...] / [...] *ḥa*r~*kanzi* / [...] *-li(-?)ša-ḥa-da-re-eš* / [...] *x-ut* (or: *BABBAR*) *ēšta* KuSa I/1.7:3-7 (cult inv., NH), w. comments on the context by Wilhelm, KuSa I/1 p. 23. Possibly the preceding *li* also belongs to this word. The photograph (KuSa I/

šahadara/i-

(GIŠ)šahi(š)-

1 pl. 27) shows slightly more space between *li* and *ša* than between *ša* and *ha*. A connection with *hattareš* (see Neu, Lok. 44f.) is unlikely because of the single dental in the above form.

(GIŠ)šahi(š)- n. com.; (a noun of Hattic origin designating an aromatic plant, tree, or the wood or fruit of such a plant); from OH.†

sg. nom. GIŠša-a-*hi-iš* KBo 12.90:8 (MH/NS), KUB 12.53:12, KUB 17.10 ii 30 (OH/MS), ABoT 1 i 22 (NH), KBo 37.23 iv 3, GIŠša-a-*hi-eš* KBo 17.53 obv. 5, KBo 39.199 i 6(?), GIŠša-a-*hi-iš* KUB 33.8 iii 18 (OH/NS), KUB 33.67 iv 2 (OH/NS), KUB 33.69:10 (OH/NS), KUB 33.84:(5) (early NS), KUB 41.13 ii 22, ša-a-*hi-iš* KBo 25.184 ii 65, KUB 33.34 obv. 2 (OH/NS), KUB 36.70:5.

acc. GIŠša-a-*hi-in* KUB 33.84 iv 4 (early NS), KBo 30.3 i (14), GIŠša-a-*hi-in* IBoT 2.39 rev. (21)?, KBo 27.85 rev. 16, KBo 37.1 ii 24, KBo 20.129 i 32 + KBo 40.123:5, ša-a-*hi-in* KUB 36.6 i 10.

acc. (frozen Hattic form) GIŠša-a-*hi-iš* KUB 41.7 ii 14, KUB 28.102 iii! 8 (both OH/NS), ša-a-*hi-iš* KUB 54.85 obv. 5 (MS).

dat.-loc. GIŠša-a-*hi-ia* KUB 58.82 iii? 3, ša-a-*hi-ia* KUB 15.34 i 9.

gen.(?) GIŠša-a-*hi-i[a-aš]* VBoT 58 iv 23 (OH/NS).

frag. KUB 43.60 ii 14.

Cf. ša-a-*hi-ia* in Hurrian context KUB 32.50 obv. 23 which according to Haas/Wilhelm, AOATS 3:112 is a Hurrian word and different from GIŠšahi-.

(Hattic) *pala āmpušan ša-a-*hi-iš* lē[(=parn)]ūlli* KBo 37.1 i 24-25, w. dupl. KBo 37.2:5 = (Hitt.) *nu par[aiš]* GIŠša-a-*hi-in* GIŠparnulli=ya ibid. ii 23-24, ed. StBoT 37:642f., 680 (tr. below).

[(*nu=kan āššiya*)]*tar* GIŠša-a-*hi-in* GIŠ[parnul~l]inn=a daššawaš A.ḪI.A-naš [(šunniyat *nu=kan* A.ḪI.A-aš a)]nda āššiyatar GIŠša-a-*hi-in* GIŠparnulli waršit “(IŠTAR) strewed aphrodisiac(?), šahi-wood and parnulli-wood into the ‘strong’ waters. And in the waters he (Ḫedammu) smelled the aphrodisiac(?), šahi- and parnulli” (so that Ḫedammu became drowsy) KUB 33.84 + KBo 19.109:6-7 (Ḫedammu, early NS), w. dupl. KBo 19.111 obv. 4-5, ed. StBoT 14:58f., tr. Hittite Myths² 55; *namma* 1 GAL GIR₄. Ī.DÜG.GA šūwan da[nzi(?)] šanizzi=ya anda kinan GI.DÜG.GA GIŠša-a-*hi-iš* GIŠhappuriyaš GIŠparnu[ll]i=ya “Next [they] take a jar made of fired clay (which) is filled with perfumed oil. The (following) fragrant things (are) mixed in(?): sweet cane, šahi-, happuriya- and parnulli- woods” KUB 41.13 ii 20-23 (rit.); (“One cheese, one rennet, one red nanny goat

skin, one black nanny goat skin, one white wool (fleece), one black wool (fleece), two ^{KUŠ}laplai-, 1 sinew”) 3 GIŠša-a-*hi-iš* 3 GI.DÜG.GA ZAG-za dāi “three šahi- (and) three sweet canes she places on the right” KUB 28.102 iii! 8-9 (rit. of Ḫutuši, OH/NS), cf. CHD (^{KUŠ})laplai- b; (There are breads, various drinks, honey, oil, wool) šanezzi kinānta GIŠša-a-*hi-i[a-aš]* [GIŠparnull]iyaš GI.DÜG.GA n=at IŠTU Ī.DÜG.GA ḫarniezzi “assorted fragrant things: [of] šahi-, [parnull]i- (and) of sweet cane. And (the Old Woman) sprinkles them with perfumed oil” VBoT 58 iv 23-24 (missing Sun, OH/NS), translit. Myth. 26, tr. LMI 69; (“Let Telipinu’s road just now be sprinkled with perfumed oil; go on it”) GIŠša-a-*hi-iš* GIŠhapp[uriyaš] šašza=tiš nu=za=kan šlēški¹ “šahi- [and] happ[ur]iya- (are) your bed; sleep (on them)” KUB 33.8 iii 18-19 (Tel. Myth, OH/NS), translit. Myth. 44, cf. Otten, Tel. 26, 28; GIŠša-a-*hi-iš* GIŠhappuriya<š> ša-aš-za!-<<an>>ti-iš ēštu “May the šahi- (and) happuriya-wood be your bed” KUB 17.10 ii 30-31 (Tel. myth, OH/MS), Goetze’s, JCS 17:62, emendation seems to be confirmed by Bo 69/1263, cf. Rüster, FsAlp 477; the text was read unemended GIŠša-a-*hi-iš* GIŠhappuriyašaš ḫantiš ēštu by Laroche, Myth. 33 and Neu, StBoT 5:43 n. 12; *namma* ša-a-*hi-iš* ḫ[(appuri)yaš ...] šunnai PĀNI DING[(IR-LIM dāi)] “Then he fills šahi- and happuriya- [with ...] and places (them) before the deity” KUB 54.85 obv. 5-6 (missing deity myth, OH/MS), w. dupl. KBo 32.7 obv. 4-5 (OH/NS), ed. Rüster, FsAlp 476f.; ŠA EN.SÍSKUR=i=ššan É[-ri ...] warani GIŠša-a-*hi-iš* waran[i ...] GIŠparnulli warān[i ...] GIŠERIN warāni “[In] the house of the sacrificer they(?), (namely,) [...-woods], burn, there burns šahi-, [there burns ...], there burns parnulli-, [there burns ...], there burns cedar-wood” KUB 33.67 iv 1-4 (missing deity myth, OH/NS), translit. Myth. 77, cf. StBoT 29:74f. □ in ŠA EN.SÍSKUR-iš-ša-an the vowel in -iš- is an approximation of -e (neut. pl. nom.-acc. “they” i.e., the woods); or it is the stem vowel of the *i*-stem Hittite word behind acc. sg. SISKUR-in in KBo 27.60:4, cf. StBoT 29:80; since KBo 39.8 i 20 has BĒL SÍSKUR-TIM, it is clear that the Hittites did not conceive of BĒL SÍSKUR as bēl niqê; n=an=za dKamrušepašš=a dāš AN.BAR-aš GUNNI n=an daiš nu par[aiš] GIŠša-a-*hi-in* (Hattic version [i 24]: ša-a-*hi-iš*) GIŠpar~nulli=ya paraiš=ma GI.DÜG.GA GIŠhappuriya[n] “And Kamrušepa took it, (namely,) the iron brazier; she put it (in place); she fanned the šahi-wood

and *parnulli*-wood, she fanned the sweet cane (and) *happuriya*-wood” KBo 37.1 ii 22-25 (bil. Hattic rit.), ed. StBoT 37:643, cf. 667, 677, and cf. CHD *parai*- A 2 b, Ertem, Flora 118f.; ^{GIŠ}ša-a-*hi-iš* KASKAL=KA ē[šdu] “[Le]t the *šahi*- be your path” KUB 33.69:10 (missing god, OH/NS), translit. Myth. 103; *ša-a-*hi-iš* ēšri=tti* (or *ēšri=tti<t>*) *ēšd[u]* “Let the *šahi*- be on/in your image” or “Let the *šahi* be your image” KUB 33.34 obv.? 12 (missing god myth, OH/NS), translit. Myth. 67; *nu* ^{LÚ}AZU i[šk]allan ^{GIŠ}ER[IN ...] *šanizzi* ^{GIŠ}ša-a-*hi-in* G[I.DÙG.GA] *kišipzuwāi(?)=ya dāi* “The exorcist takes the cracked ced[ar, ...], fragrant things, *šahi*-, sw[eet cane] and *kišipzuwai*” (and puts them into the brazier) KBo 27.85 rev. 15-17 (mouth-washing rit.); cf. KBo 17.53 obv. 2-5; *Ì.DÙG.GA* *ša-a-*hi-ia* anda lahū~wān* “Perfumed oil is poured into/onto *šahi*-wood” KUB 15.34 obv. 9 (rit. of drawing paths, MH/MS?), ed. Zuntz, Scongiuri 490f., AOATS 3:182f.; for its occurrence in a list of offering materials together with other plants and foods in KBo 37.23 iv 1-6, see CHD ^(GIŠ)lazzai- (as 950/c); in broken context paired with ^{GIŠ}*parnulli*: *nu* ^{LÚ}AZU KÙ.BABBAR KÙ.GI NA₄ ZA.GIN NA₄[...] / ^{NA₄}*parašhan* ŠE ^{GIŠ}ša-a-*hi-in* ^{GIŠ}*parn[ulli ...]* KBo 20.129 + KBo 40.123 (+ FHG 23) i 31-32 □ cf. ^{GIŠ}ERIN “cedar” in line 38.

šahi- is a loan from Hattic *ša-a-*hi-iš** (KBo 37.1 i/ii 24, ed. StBoT 37:642f.). And since nothing indicates that it behaves consistently as a neut. *š*-stem in Hittite, the contextually acc. forms *ša-a-*hi-iš** in KUB 54.85 obv. 5 and KUB 28.102 iii! 8, cited above, are probably a frozen Hattic form in -*š*. Forms such as *šahin* and *šahiya* are secondarily derived -i stems.

šahi- is used to create a pleasant sleeping place for deities, to make magic trails, to lure the missing gods. Its aroma can be released by cracking (*iškal~lai*-), burning (*war*-, cf. *parai*- A 2 b) or by mixing it in oils or other liquids. It frequently occurs together with other aromatic substances (cedar, etc.).

Zuntz, Scongiuri (1937) 528f. (“Brennholz”); Otten, Tel. (1942) 28f. n. 7 (not “Brennholz”); Friedrich, HW (1952) 175 (valuable kind of wood; from Hattic *šahiš*); Neu, StBoT 5 (1968) 43 n. 12; Haas/Wilhelm, AOATS 3 (1974) 22, 112; Ertem, Flora (1974) 139-141; Klinger, StBoT 37 (1996) 667 w. n. 146, 677; de Martino, AoF 25 (1998) 143-145.

šaheššar n.; fortification(?), stronghold(?); OS.†

sg. nom.-acc. *ša-hé-eš-šar* KUB 36.110 rev. 8, *ša-hé-eš-šar*-<*še*->*et* KBo 13.52 iv 15.

Labarnaš LUGAL ^{URU}*Hatti* *ša-hé-eš-šar=šum~m^{et}1 ēštu nu=za=(a)pa utniyanza* *humanza iškiš=(š)met anda* ^{URU}*Hattuša lagan* *har[du]* § *labarnaš* LUGAL-uš *inarauanza nu=šše=pa utniyanza hū~manza anda inarahhi* “Let (the) Labarna, King of Hatti, be our fortification(?), and let the entire land keep their back bent down toward Hattuša. § (The) Labarna, the king, is vigorous, and the entire land acts vigorously(?) for him” KUB 36.110 rev. 8-12 (OS), ed. Forrer, MAOG 4:31, Starke, ZA 69:82; cf. [...] *ša-hé-eš-šar*-<*še*->*et* KBo 13.52 iv 15 (hist., OS) □ cf. Soysal, AoF 25:33 n. 31 (“mit einer Festung”); the photographs show OS: the Aḫ in ii 7 and iii 10 (both are the HZL 332/A form), and the ME in iii 16 (either HZL 357/A or 357/1).

Two different Hittite readings have been proposed for BÀD-*eššar* “fortress.” Forrer proposed *šaheššar*, and Laroche (Syria 31:106) proposed **kut~teššar*, a form derived from *kutt*- “wall.” If both words exist and mean “fortress,” then Houwink ten Cate, Anatolica 11:79 n. 56, may be right in assuming that *šaheššar* means “enclosing earthen wall” while *kutteššar* means “wall made of natural stone and/or (baked) brick.” See further discussion s.v. *šahešnai*-.

In the one secure example of *šaheššar*, however, nothing requires the notion of an “enclosure.” And although Starke believes that nothing in the context describes the king as a protector of the land, the derived verb *šahešnai*- (q.v.) is closely allied in meaning to PAP-*nuški* (*paḥšanuški*) “keep protecting” in KUB 23.1 l. e. 1. If the word is derived from the verb *šaḫ*-, whose meaning is “to stuff, fill, stop up, block,” an area of earthen fill (a rampart) may be meant.

Forrer, MAOG 4 (1928-29) 31 w. n. 1 (“Burg”); Friedrich, HW (1952) 175 (rather to *šaḫ*-?); Puhvel, FsLaroche (1979) 301 (from *šaḫ*-, “stopping up, jamming > shut area > stronghold, fortress”); Starke, ZA 69 (1979) 82 n. 68 (doubts Forrer’s assumption that *šaheššar* means something which offers protection); Houwink ten Cate, Anatolica 11 (1984) 64-65, 79 n. 56 (with Puhvel).

Cf. *šaḫ*-, *šahešnai*-, **kutteššar*; BÀD-*eššar*.

šahešnai- v.; to fortify(?); syll. and BÀD-*ešnai*-, NH.†

pret. sg. 1 BÀD-*eš-na-nu-un* KUB 14.15 iv 35, KUB 14.16 iv 16, KUB 19.30 i (15), BÀD-*eš₁₇-na-nu-un* KUB 14.15 iv 44; **sg.** 3 BÀD-*eš-na-i-it* KUB 41.4 ii 5.

iter. imp. 2 *ša-he!-eš-ni-eš-ki* KUB 23.1 l. e. 1; **broken** *ša-he-eš-na-eš-ki-x*[...] 670/v:5 (StBoT 16:16).

a. syll. writing: *n=an=za=an!* *ša-he!-eš-né-eš-ki* PAP-*nuški* “Keep fortifying(?) and protecting it” KUB 23.1 l. e. 1 (Šaušgamuwa-Tudḫ. IV treaty), ed. StBoT 16:17 □ Götze (in a footnote to his textcopy in KUB 23) supposed the scribe intended *ša-ki!-eš-né-eš-ki*, but no such verb is known elsewhere. Since the immediately preceding context is not preserved, we cannot be sure what the object of the two verbs was, but it is probable that it was a city.

b. logographic writing: *namma* ^{[U]RU}*Aršanin* ^{URU}*Šārauwan* ^{URU}*Impann=a wetenun n=aš* BĀD-*eš-na-nu-un* “Then I rebuilt the cities Aršani, Šārauwan and Impa, and fortified them” KUB 14.15 iv 35 (annals of Muṣ. II), ed. AM 72f.; cf. KUB 14.15 iv 44, ed. AM 72f.; KUB 19.30 i 15, ed. AM 92f.; ¹*nu* ^dUTU-*uš tuēl UN-aš* PAP[-*nut?*] / *hūmandas=a IM-it šī'ya*[...] / BĀD-*eš-na-i-it* “The Sungod (or: You, Sungod, have) protect[ed(?)] your people. He (or: You) fortified (them?) all with clay [and ...]” KUB 41.4 ii 3-5 (rit.).

Although Houwink ten Cate (Anatolica 11:79 n. 56) prefers the reading **kuttešnai-* in younger contexts, because of the determinative CHISEL/SCALPRUM (L268) used with *kutasari* which he takes to be the Hier. Luwian equivalent, we reject this solution on the following grounds (courtesy Melchert): (1) First, while it was quite acceptable for Laroche in 1953 or 1962 to think that a Luwian *kuttassar-* (sic!) matched a missing Hittite **kutteššar/kuttešn-*, we now know that Luwian shows exclusively animate nouns in *-assara/i-* (with “*i*-mutation”). Despite Starke (StBoT 31:348 w. n. 1232, 419-432), there is not a shred of evidence for Luwian neuter nouns in *-ssar/-ssan-*. This is in contrast to Starke’s convincing demonstration that other *r/n* stems are productive in Luwian. All evidence suggests that Luwian nouns in *-assara/i-* are substantivizations of adjectives. (2) There are also semantic problems with Houwink ten Cate’s theory. Hier. Luwian ^(SCALPRUM)*kutasara/i-* means “orthostat,” i.e., a vertical slab, freestanding or part of a structure, designed to bear inscriptions. Note that the determinative “chisel” indicates as much. There is no evidence that the word refers to fortification walls. On the other hand, there is no clear case where Hitt. *kutt-* refers to outer city walls.

There are none in Puhvel’s HED K summary, where his reference to **kuttessar* and the Luwian are muddled. *kutt-* refers to building walls, internal and external. So while one cannot exclude a potential **kutteššar*, no positive evidence for such a word meaning “city walls, fortifications, rampart” exists.

Kammenhuber, MIO 2 (1954) 442; eadem, OLZ 54 (1959) 30; Kühne, StBoT 16:48; Puhvel, FsLaroche (1979) 301; Houwink ten Cate, Anatolica 11 (1984) 65, 79 n. 56.

šahlašalluš (Iṣtanuwian word, mng. unkn.); NS.†

nu namma LÚ.MEŠ GAL-ŠUNU [SÌR-RU] / *ša-[aḫ¹-la-ša-al-lu-uš x*[...] “And next their chiefs [sing:] š. [...]” KBo 32.3 obv. 2-3 (fest. with singing in Iṣtanuwian, NS).

LÚ^ššahtarili- n. com.; Hattic LW; (a type musician or singer in the official cult); wr. syll. and with Sumerogram LÚGALA; from OH/OS.

sg. nom. LÚGALA KUB 38.12 i 9, 14 (NH), IBoT 1.22:2.

pl. nom. LÚ.MEŠ *ša-aḫ-ta-ri-li-eš* KBo 17.74 iii 49, (54) (OH/MS), ABoT 12 iii (4), 9, 14, LÚ.MEŠ *ša-aḫ-ta-ri-li-e-eš* KBo 17.74 iii (14), 27, 39, 44 (OH/MS), LÚ.MEŠ *ša-aḫ-ta-ri-li-[i-e-eš]* KBo 17.74 ii (49), (52) (OH/MS), LÚ.MEŠ *ša-aḫ-ta-r[i-li-eš]* KBo 20.8 obv.? 7 (OS), ¹LÚ.MEŠ *ša-aḫ-t[a-ri-li-y(a-aš)]* KBo 25.95 i 3 (OS), w. dupl. [(LÚ.MEŠ *ša-aḫ-t)a-ri-li-y[a-aš]* KBo 17.74 i 21 (OH/NS), LÚ.MEŠ GALA KUB 25.1 vi 26, KUB 12.8 ii 6 (OH/NS), KBo 11.28 ii 36 (MH/NS), KBo 20.67 i 7, ii 56 and passim (pre-NH/NS), KUB 30.41 v 24, 37, vi 18, 28 (OH/NS?), KUB 46.4 i 25, KUB 2.15 vi 4, KBo 10.24 iv 13 (OH/NS), IBoT 3.4 iii 3.

pl. gen. ŠA LÚ.MEŠ GALA KBo 17.75 iii 17 (OH/NS).

The Hattic-Hittite bil. KBo 5.11 i 12 gives the equation LÚ^š*ša-aḫ-ta-ri-i-il* = LÚGALA (Laroche, RHA IX/49:13f.); the supposed equation LÚGALA = LÚ^š*haliyari-* (Sommer/Ehrlolf, Pap. 69 n. 1; Friedrich, HW 175) is incorrect.

a. singing (SÌR-RU or *išhamianzi*) and/or playing musical instruments, mostly in the presence of the royal couple: (“The king and queen bow in sitting position. They drink the cup of the Stormgod with (its) attachments; the king pours into a tureen, the queen does not (pour)”) *walḫanzi=šan* LÚ.MEŠ *ša-aḫ-ta-r[i-li-i-eš]* SÌR-RU “They play percussion instruments (lit. they beat), the *šahtarili*-men sing” KBo 17.74 iii 48-49 (thunder fest., OH/MS), ed. StBoT 12:28f. and often in the same text, with *išhamianzi* in ii (52), iii 27, (54); ^dGAL-SU *eukz[i]* / *wa[l]ḫanzi=y[a]* / LÚ.MEŠ *ša-*

LÚ₈šahtarili- a

aḥ-ta-ri-[li-eš] / išḥamiyanz[i] “(The celebrant) drinks the (divine) Cup; and percussion instruments are played; the *šahtarili*-men sing” KUB 20.53 v 10-13 (lists of offerings), cf. also *ibid.* v 3f., 7f., 17f.; LUGAL-*uš* GUB-*aš* ^{LÚ.MEŠ}UD-MAM *ekuzi* ^{LÚ.MEŠ}GALA SİR-R[U] / ^{LÚ}ALAN.ZU₉ *memai* ^{LÚ}palwattallaš *pa[lwaizzi]* ^{LÚ}kitaš *ḥalzāi* “The king while standing drinks the (divine) Day (cf. also KBo 30.122 iii 4-5); the *šahtarili*-men sing, the performer ‘speaks,’ the crier cries, the *kita*-man calls out” IBoT 3.4 iii 3-5 (fest.), cf. KUB 11.13 v 18-23 and KBo 11.28 ii 34-37 (MH/NS), which add after the simple SİR-RU the phrase: ^{GIŠ}BALAG.DI/*galgaltūri walḥan~niškanzi*; cf. the same sequence ^{LÚ.MEŠ}GALA ^{URU}Ka~*niš* SİR-RU *walḥanzi=ššan* ^{LÚ}ALAN.ZU₉ *memai* ^{LÚ}palwatallaš *palwāizzi* ^{LÚ}kitaš *ḥalzāi* KUB 2.15 vi 4-7 (Nerik fest.), the ^{LÚ.MEŠ}GALA ^{URU}Kaniš are omitted in the dupls. KBo 8.115:6-7 and Bo 3786 i 3-4 (Otten/Rüster, ZA 67:61 w. n. 8); same constituents in KBo 20.67 + KBo 17.88 i 4-7, ii 1-4, 26-29, 35-38, 44-48 (EZEN₄ ITU, pre-NH/NS); ^{LÚ.MEŠ}GALA SİR-RU ^{GIŠ}argami *galgaltūri* ^{GIŠ}ḥuḥupallitta *ḥazzi~kanzi palweškanzi=ya* “The š.-men sing; (some) play *argami*, (others) *galgalturi* and *ḥuḥupalli*-instruments and (some) cry out” KUB 25.1 vi 26-30 (Nerik fest.) □ since no single š.-man could play more than one of these instruments simultaneously, the above tr. suggests that some play one kind, some the other, and some *palwai*; cf. KUB 2.5 vi 8-10 (Nerik fest.); ^{LÚ.MEŠ}GALA *walḥanzi=ššan* SİR-RU=*ma* UL “(As for) the *šahtarili*-men, they play (percussion instruments), but they do not sing; (but the congregation [*pankuš*] sings in Hattic)” KUB 12.8 ii 6-7 (fest. of the city Tuḥumiyara, OH/NS); [LUGAL] MUNUS.LUGAL *šar[ā]* / [U]ŠKENNU ^{LÚ}UD-MA[M *akuanzi*] / *walḥanzi=ššan*] / ^{LÚ.MEŠ}GALA SİR-RU *ḥe[un]* / *tarnanzi* ^{LÚ.MEŠ}HU[B.BI ...] / *na*(over eras.)-*an* *neyand[a]* “[The king] and queen ‘bow upwards’; [they drink] the (divine) Day; percussion instruments are played; the *šahtarili*-men sing; they ‘release’ rain; the acrobats [...] and turn about” KBo 30.47:1-6 (fest. frag., NS), cf. par. or dupl. KUB 39.64:6-8; the =*an* is probably not acc. sg., but the OH particle, as exx. of this usage in *nai*- 2a all show either -*ašta* or -*kan*, as indeed do almost all exx. in *nai*- 2; [... ^{LÚ.MEŠ}ša-aḥ-ta-ri-]le-e-eš *išḥa~mianzi* KBo 39.76 iii 7; ^{LÚ.MEŠ}GALA MUNUS.MEŠ *arkam~miyaleš* LUGAL-*i* *peran* EGIR-*ann=a* *ḥūiyanteš* ^{GIŠ}arkammi *galgaltūri walḥanniškanzi* SİR-RU=*ma* UL “The *šahtarili*-men (and) the female *arkammi*-players are processing before and behind the king;

LÚ₈šahtarili-

they beat *arkammi*- (and) *galgalturi*-instruments, but do not sing” KBo 10.24 iv 13-18 (KILAM fest., NS), translit. StBoT 28:19f. Since the word *šahtaril(i)*- is itself a Hattic loanword, and in KUB 12.8 ii 6-11 (OH/NS), where they do not sing, but the congregation sings in Hattic, it is probable that whenever they sing, it is in Hattic, although the ^{LÚ}GALA ^{URU}Kaniš would certainly have sung in Nešite (i.e., Hittite).

b. otherwise participating in ceremonies: 1 DUG GEŠTIN ANA ^{LÚ.MEŠ}ALAN.ZU₉ 1 DUG GEŠTIN ANA ^{LÚ.MEŠ}NAR! *pianzi* 1 DUG GEŠTIN ANA ^{LÚ.MEŠ}GALA *pianzi* “They give one jug of wine to the performers, one jug of wine to the singers, and one jug of wine to the *šahtarili*-men” KUB 30.41 vi 26-28 (fest. frag., OH/NS?); (various kinds of loaves) ANA ^{LÚ.MEŠ}GALA *pianzi* “they give (loaves of bread?) to the *šahtarili*-men” IBoT 1.19 rt. col. 11 (fest.); cf. KBo 25.79 i 7-9 (OS), w. dupl. Bo 3123 i 4-5 (OS), translit. StBoT 25:159; (the temple personnel of ^{LÚ}LAMMA ^{URU}Karaḥna included:) ^{LÚ.MEŠ}GUB(??)-*an=ma=aš=kan* ^{LÚ}GIŠŠUKUR ^{LÚ}NI.DUḥ ^{LÚ}GIŠBANŠUR ^{LÚ}GALA ^{LÚ}palwatallaš ^{LÚ}arkammiyalaš ^{LÚ}MUŠEN. DÜ ^{LÚ}BAḤAR₅ *parā* DIB-*er* ŠU.NIGIN 26 ^{LÚ.MEŠ}ḥi~*lammateš* ŠÀ 1 ^{LÚ}GUDU₁₂ ^{LÚ}DUB.SAR 1 ^{LÚ}DUB. SAR.GIŠ 1 ^{LÚ}ḤAL 2 ^{LÚ}NAR 1 ^{LÚ}GIŠBANŠUR ^{LÚ}MUḤALDIM 2 ^{LÚ}SAGLA 1 ^{LÚ}GIŠŠUKUR 1 ^{LÚ}NI. DUḥ ^{LÚ}GALA 1 ^{LÚ}palwatallaš 1 ^{LÚ}arkammiyalaš 1 ^{LÚ}KÚRUN.NA 2 ^{LÚ}NINDA.DÜ.DÜ KUB 38.12 i 9-15 (cult inventory of ^{LÚ}LAMMA of Karaḥna, NH), w. par. KUB 38.15 obv. 10-16; someone does something ŠA ^{LÚ.MEŠ}GALA *iwa[r ...]* “in the manner of the *šahtarili*-men” KBo 17.75 iii 17 (storm and thunder fest., OH/NS), misread as *i-wa-u*-[...] in Pecchioli Daddi, Mestieri 303; [...] / *arkiuwaz* ^{LÚ.MEŠ}ša-aḥ-ta-r[i-li-eš ...] / *mākkizziyaš šūḥḥi* [...] “The *šahtar*[ili-]men [...] from (or: by way of) the *arkiu*- [...] to the roof of the *mak(kiz)zi*-building” KBo 20.8 obv. 6-8 (rit., OS), translit. StBoT 25:69; Laroche (RHA IX/49:13) claimed that the š. ushered the congregation into the temple area (*ašeššar arnuanzi* “introduisent la foule”) in KUB 11.34 v 31-32, but the traces in KUB 11.34 v 31 are not ^{LÚ.MEŠ}UŠ+KU, but ^{LÚ.MEŠ}IŠ-x, and there is no compelling reason to emend. The passage is not adduced in Mestieri 301-303.

Texts refer to these functionaries in the plural and as males (^{LÚ.MEŠ}). On the predominance of exclusively male titles among Hittite musicians see de Martino, CANE 2663. In Mesopotamian texts the

Sum. gala = Akk. *kalû* is a “lamentation priest” (CAD s.v. *kalû*). When he sings, he is accompanied by the *ḫalḫallatu*-drum or the *balaggu*-harp (CAD K 93). In KUB 12.8 ii 4-11 š.-men — without singing — play percussion instruments in a context in which three men lament (*dašakupānzi* line 10).

As noted above, the word is a Hattic loanword in Hittite. Laroche suggested (RHA IX/49:14) that it was originally a gentilic in Hattic. This is certainly possible, although to date no toponym *Šahtar has occurred in published texts. It is also possible that Hattic *šahtaril* denoted a player of the **šahtar(i)* instrument (cf. Hitt. LÚ/MUNUS^{arkammiyala-}, etc.). In its badly broken context, it is impossible to determine if the word *šahtariš* (q.v.) is this instrument. In Hittite texts the *šahtarili*-men sing (*išḫa~mai-*, SİR-RU), play musical instruments (*ḫazzike-*, *walḫ-*) including the ^{GIŠ}BALAG.DI KUB 11.13 v 19-20, the *arkammi*, *galgalturi* and *ḫuḫupalli* (see above in sect. a), and *palwai-* “cry out.” A musical instrument with a Hattic name (GIŠ⁴INANNA = *zinar*, GIŠ⁴INANNA GAL = *ḫun-zinar*; cf. Haas, *Gesch.Relig.* 682 w. n. 49) commonly used in the cult is not yet associated with the š.-musicians. Their singing liturgically accompanies the breaking of breads or ceremonial drinking. In the texts they appear together with ^{MUNUS}*arkammiyala-*, LÚ^{kita-}, LÚ^{palwatalla-}, LÚ^{ALAN.ZU₉}, DUMU.É.GAL, LÚ^{NAR}, LÚ^{SAGI(A)}, LÚ^{UBĀRU}. They are attested in connection with the cities Kaniš (KUB 2.15 vi 4-7 cited above) and Karaḫna (KUB 38.12 i 9-15 cited above). The LÚ.MES^{GALA} (= *šahtarilieš*) commonly occur in festivals where Hattian and other North Anatolian deities are worshipped and where groups sing in Hattic. This accords with the equation (Hattic) LÚ^š*ša-aḫ-ta-ri-i-il* = (Hittite) LÚ^{GALA} from KBo 5.11 i 12 noted above. GAL LÚ.MES^{GA[LA]} “chief of the *šahtarili*-men” occurs (KUB 20.39 ii? 10), but in a broken context.

Laroche, RHA IX/49 (1948-49) 13-14 (š., not *ḫalliyari-*, is the correct reading of LÚ^{GALA} in Hittite texts); Laroche, NH (1966) 250 (on Hattic suffix *-il*); Kammenhuber, Or NS 41 (1972) 297; Otten, StBoT 17 (1973) 15 (on the LÚ.MES^{GALA} URU^{Kaniš}); Pecchioli Daddi, Mestieri (1982) 257 (*šahtarili-*), 301-303 (LÚ^{GALA}).

šahu- v.; see *ša(n)ḫu-*.

šahḫu[...] n.?: (an ornament for the body or of a garment?).†

15 *ša-aḫ-ḫu*[(...)] KUB 42.42 ii 4 (inv.), ed. THeth 10:57 (no tr.), Siegelová, Verw. 472f. (no tr.). The suggested range of meanings is based on 1-EN GAD [...] ibid. ii 9, UNŪ[T ...] ii 10, 1-EN TUG_x[...] ii 14, 4 TUGGÚ[...] ii 15.

šahḫuwa- v.; (mng. unkn.); MH/MS.†

[... (-)]*ša-aḫ-ḫu-wa-az-zi n=an=šan* [...] KBo 17.105 i 20.

Its clause final position and ending *-zi* suggests that this is a verb. But it may be acephalic.

[*šahuiḫuiššuwali-*] “legitimate (son)” NBr 22-25, HW 175, DLL 84, CLL 184, is a ghost-word. See *ḫui~huiššuwali-*. Cf. Košak, AoF 23:95-97.

šahuidaran (Luwian) (mng. unkn.).†

[...] GIM-an *šša-ḫu-i-da-ra-an ANDAḫŠUM^{SAR}* BE GAM UL *piššizzi ŠE-ru* KUB 6.2 obv. 23 (oracle question, NH).

Possibly the *šahuidaran* modifies the following *ANDAḫŠUM^{SAR}*. The context is too difficult for connected translation. Since there seems to be word space before BE which excludes a reading *-pát*, and neither BE = *mān* “if” nor BE = Akk. *BĒLUM* makes sense in this word order, perhaps the BE sign is used here as an abbr. for *peran*, elsewhere abbreviated as BI.

Laroche, DLL (1959) 84 (treating the word under the stem *šahui-* “regulier, normal?” and equating it with Hitt. *šaku~waššara-*); Oettinger, KZ 92 (1978) 79 n. 21 (doubts Laroche’s suggestion); Melchert, CLL (1993) 184 (acc. sg. com., Laroche’s suggestion is “highly unlikely,” rather variant of *šahuidāla-*, whose meaning is unknown).

šāhur an exclamation of Hurrian(?) origin; NS.†

Hurr. sg.? [*š*]*a-a-ḫu-ur* KBo 19.130 i 22; Hurr. pl.? *ša-ḫu-ur-ra* KBo 42.34:4.

(As a priest goes up to the temple of Ḫebat, the temple personnel are standing in front of the door; and they call out [...] towards him) LÚ^{SANGA ANA} [...] / [*š*]*a-a-ḫu-ur ḫalzāi* “The priest calls out *šāhur* to the [...]” (Then he “goes in [...]” and the follow-

šāhur

šā(y)e-, šāi- A a 1' a'

ing context is broken off) KBo 19.130 i 21-22 (rit. with Hurrian sections), ed. Trémouille, Eothen 7:120f. (“crie/invoque š.”); [...] LÚSANGA *anda memai* DINGIR. MEŠ-[*naš(?) Ø?*] / LUGAL MUNUS.LUGAL *ša-hu-ur-ra halzia[nzi]* § “[...] The priest speaks concurrently. [To?] the gods [Ø?] the king and queen call out ‘š.-s’ §” KBo 42.34:3-4.

Trémouille, Eothen 7 (1997) 121 n. 382 (related to better attested Hurr. *šuhur(i)* - “life”).

GIŠšahuta- n. com.; (a wooden implement).†

sg. abl. ^{GIŠ}ša-hu-ta-az KUB 44.60 iii 10.

kuiš=ma=aš=kan karšeškizzi ^dU-š=aš=kan ^{GIŠ}GIDRU[-az karšeškizzi?] / ^{GIŠ}GIDRU-azzi=ya ^{GIŠ}kalmušati=ya / ^{LÚ.MEŠ}SANGA-uš=at=kan ^{GIŠ}ša-hu-ta-az karšeškanzi / ^{LÚ.MEŠ}tazzelluš=ma=at=kan ^{GIŠ}TISKARIN-az ^{GIŠ}GIDRU-az KI.MIN “But who will cull them (com. gender, i.e., the calves mentioned in line 6?)? The Stormgod will [cull] them [with] a staff — both with a staff and a crook (Luw. abl. in -ati of *kalmuš*). The priests will cull them (neuter!) with a (wooden) *šahuta*-implement” The *tazzelli*-men will cull them (neuter!) with boxwood (branches) (and) staff(s)” KUB 28.9 rev. rt. col. 9b-12b + KUB 44.60 iii 8-11 (Hattic-Hittite bil.). Possibly also in: 1 *ša-hu-!ta*! KÙ.BABBAR ^dUTU-š[*I pā*]i “His Majesty gives one silver š.” KUB 48.105 rev. 39 + KBo 12.53 rev. 16 (cult inv., NH), ed. Archi/Klengel, AoF 7:146, 150 (no tr. and different reading of signs).



šā(y)e-, šāi- A v.; to become sullen, sulking, cross, to be(come) angry; (mid. w. -za and -kan) to quarrel with each other (reciprocal); from OH/MS.

act. pres. sg. 3 *ša-a-iz-zi* KBo 40.166:2; **pl. 3** *ša-a-an-zi* KUB 31.135 obv. 14 (OH/MS), *ša-an-zi* KUB 31.127 i 47 (OH/NS), KBo 32.108:(4)? (NS). [*ša-an-zi* KUB 27.29 i 9 is to be corrected by its duplicates *ša-ap-zi* KBo 23.23:56 and KUB 59.73:6-7; cf. *šap-*.]

pret. sg. 1 *ša-a-nu-u[n]* KUB 33.9 ii 13 (OH/NS); **sg. 3** *ša-a-it* KUB 30.10 obv. 2, rev. 2 (OH/MS), KBo 9.110:3 (OH/NS?), KUB 33.24 i 39 (OH/NS), KBo 26.124 i (19) (OH/NS), KUB 33.67 i 26 (OH/NS), KBo 10.45 i 50 (MH/NS?), KUB 33.4:8 (NS), KUB 33.15:7, KUB 36.89 obv. 12 (NS or NH), *ša-a-i-it* KUB 17.10 i 22 (OH/MS?), *ša-i-it* KUB 31.131 obv. 6 (OH/NS), *ša-a-iš* KUB 41.8 i (31) (MH/NS), 729/t obv. 16 (cf. below a 2').

mid. pres. pl. 3 *ša-a-an-ta-ti* KUB 12.26 ii 3 (NH).

part. sg. nom. com. *ša-a-an-za* KBo 1.42 ii 34 (NH), KBo 10.7 iii (4), KBo 17.32 obv. 10 (MS?), KBo 26.127 obv. 3, KUB 23.87:22, KUB 30.45 ii! 18 (NH), KBo 40.159:5, 6; **acc. com.** *ša-a-an-ta-an* KUB 33.10 ii 8 (OH/NS); **pl. nom. com.** *ša-a-an-te-eš* KUB 15.32 i 46 (MH/NS), KUB 30.51 i 13 (NH); **dat.** *ša-a-an-da-aš* KBo 5.2 iv 59, KUB 41.11 rev. 9.

verbal subst. nom.-acc. *ša-a-u-wa-ar* KUB 17.10 iii 20, 23, 25, 27, KUB 33.1:11 (all OH/MS), KBo 15.30 ii 4 (MH/MS), *ša-a-wa-ar* KBo 29.194:(2), KUB 30.34 iv 9 (MH/NS), KUB 33.21 iv (21), *ša-a-u-ar* KUB 17.10 iii 2, 12, 16, iv 3, 7, 9, 19 (OH/MS?); **d.-l.** *ša-a-u-wa-ar-ri* KBo 11.1 obv. 8 (NH). For further citations and a semantic treatment see under separate entry *šāwar*.

(Sum.) GÜ.ŠUB.BA = (Akk.) *zé-nu-ú* = (Hitt.) *ša-a-an-za* KBo 1.42 ii 34 (Izi Bogh., NH), ed. MSL 13:136, line 108 (reading Akk. as *še-nu-u*).

a. intrans. w. -za “to be sullen, sulking, cross, be(come) angry” — **1'** w. finite verb — **a'** subj. gods: [UMMA] ^dTelipinu=MA *ūk=wa=zz=(š)an* [...(x)] / [(*ša-a-nu-u*)]n *šumeš=a=wa=mu šašan~dan* [kuwat aranuttu nu=wa=mu] *ša-a-an-ta-an* kuwat memanutte'n [^dTelipinuš] / [lela]niēttat “Telipinu [speaks as follows]: ‘I have become [...] sullen: [Why did] you [make] me [get up] (when I was) sleeping? Why did you make me talk, (when I was) sullen/sulking?’ [Telipinu] was [fur]ious” KUB 33.10 ii 6-9 (Telipinu Myth, OH/NS), w. dupl. KUB 33.9 ii 13-14 (OH/NS), ed. Otten, Tel. 32f., translit. Myth. 45, tr. ANET 127, Hittite Myths 19f., cf. *lelaniya-* 1 b, and *memanu-*; ^dU ^{URU}Nerik=wa=za=kan *ša-a-it nu=w[ar=aš=kan ... h]attešni* GAM-*anda pāit* “The Stormgod of Nerik became sullen and descended into a hole (in the ground)” KUB 36.89 obv. 12 (sacrifice and prayer to the Stormgod, NS or NH), ed. KN 144f.; *nu=za* ^dIM-aš ^dTeli~pinun DUMU=ŠU *kappūēr* ^dTelipinuš=wa [DUM]U=YA *andan* NU.GÁL *ša-a-i-it=war=aš=za nu=wa=zz hūman aššu pētaš* “The Stormgod thought about his son, Telipinu. (He said): ‘Telipinu, my son, is no (longer) here. He has become sullen and carried off everything good (with him)’” KUB 17.10 i 21-22 (Telipinu 1st version, OH/MS?), translit. Myth. 30f., tr. ANET 126f., Hittite Myths 15 (“enraged”); the 2nd version KUB 33.4:9 + IBoT 3.141 i 4, translit. Myth. 39, tr. Hittite Myths 18, adds that as a result of it “fa[mine bro]ke out in the country”; (The father of the Stormgod says:) DUMU!=YA=wa=kan [arha? pait? ša-]a-it-wa-ra-aš!(text: -an)-za nu=wa=zz hūman aš[š]u ... halk]in ^dImmarnin *šalḫanti[n manni]ttin išpiyatarr=a pēdaš* “My son

šā(y)e-, šāi- A a 1' a'

[went away.] He has become [su]llen and has carried off everything go[od, ..., gra]in, ^dImmarni, growth(?), [mannit]ti and satiety” KUB 33.24 + KBo 26.124 i 19-21 (missing Stormgod, OH/NS), translit. Myth. 53; ^dIM-naš=za ša-a-it nu=wa kuitta ha[zta] nu=wa ud^{nē} harkta “The Stormgod became sullen, so that everything dr[ie]d up, the land perished” KUB 33.24 i 39-40 (missing god myth), translit. Myth. 54f.; perhaps here: [... š]a?-an-zi=ya=at DINGIR.MEŠ-eš nu gulku~limmaš [... w]antiwantai naššaratteš=ma šameš~kanta “The gods became angry. The pantheon(?) became hot(?)/thundered(?) [...]; the Terrors fumed(?) (both verbs hist. pres.)” KBo 32.108:4-5 (mythological, NS) □ the similarity to KUB 33.103 iii 5-6 and KUB 33.100 iii 7 (Ḫedammu) suggests that this fragment belongs somewhere in the Kumarbi cycle; for the *kulkulimmaš* “pantheon(?)” cf. KUB 33.120 i 6-7 (Song of Kumarbi); ^dAN~ziliš=za ša-a-it ^d[Zukkiš=za ša-a-it] GÜB-lan=za KUS^E.SIR ZAG-naz [šarkutta ZAG-nan=za=ma KUS^E.SIR] GÜB-laz šarkutta “The goddess Anzili became angry; [the goddess Zukki became angry]. She [put] the left shoe on (her) right (foot), [but the right shoe] she put on (her) left (foot)” KUB 33.67 i 26-28 (missing goddess myth), ed. StBoT 29:72f., translit. Myth. 76; in her anger she becomes confused; she pins breast ornaments to the back side of her robes, she lets the rear of her veil(?) (^{TUG}hubiki) fall down in front but the front part in back, and she leaves her abode; similarly KUB 33.15:7-9 (missing Stormgod of Ašmunikal), translit. Myth. 60.

b' subj. heaven and earth: (The client argues that he would not have come to the (deified) pit if something terrible had not happened, and there would not be blood, tears, oath of gods, struggle and sin in the house) nu=za šer nepiš ša-a-[(it)] GAM-an=ma=za (var. katt[a ...]) tekan ša-a-it (var. ša-a-iš) “Above, the heaven became angry, below, the earth became angry” KBo 10.45 i 49-50 (rit. for netherworld deities, MH/NS?), w. dupls. KUB 41.8 i 30-31, 729/t i 15-16, ed. Otten, ZA 54:120f. i 56-57.

2' with participial predicate: kiššann=za memai man=wa=za ša-a-an-te-eš našma=wa=šmaš=kan arḫa kuiški ḫuittiyan tallian mugān ḫarzi “And thus he (the ^{LÚ}AZU) says: ‘If you (deities) are sullen, or someone has drawn you away, evoked you and invoked you’” KUB 15.32 i 46-47 (drawing paths for Guššeš, MH/NS), ed. Haas/Wilhelm, AOATS 3:152f., cf. Hoffner, JNES

28:228, CHD *mugai-* a 1' a' 2'; [išt]amaššun LUGAL KUR Mirā=w[a] / [kui]ki ša-a-an-za nu=wa=za=kan x[...] “I heard; ‘The King of Mira is [some-]wh[at(?)] angry, and ...’” KUB 23.87:21-22 (letter), ed. THeth 16:228.

b. trans. to be angry with/at someone — **1'** w. finite verb, mostly w. -za — **a'** w. acc.: antuḫšann=a=za kuin DINGIR.MEŠ ša-an-zi n=an(n)=ššan arḫa paškuwan[zi] n=an āppa zik kappūwaši n=an gen~zuw[aši] “The person at whom the gods are angry and whom they reject, you attend to him again and have mercy upon him” ABOT 44 + KUB 36.79 i 46-48 (Solar Hymn, OH/NS), ed. Lebrun, Hymnes 96, 102, cf. Güterbock, JAOS 78:240; cf. KUB 33.24 + KBo 26.124 i 19-21, above, a 1'; antuḫša[n=a] =z kuin DINGIR.MEŠ ša-a-an-zi n=an=šan arḫa paškuwan[zi] n=an āppa zik=pat ^dUTU-[u]š genzuwaši KUB 30.11 obv. 7-8 + KUB 31.135 obv. 14-15 (OH/MS).

b' w. dat.: [a]ntuḫši=ya=za=kan kuedani DINGIR.MEŠ š[a-a?-an-zi]/š[a-an-te-eš] “At whatever person the gods [are] a[ngry]” 544/u ii 1-2, ed. Güterbock, AnSt 30:48.

c' rather dat. than acc. because of presence of -šan, but without -za: [nu=mu]=ššan kuiš DINGIR=YA ša-a-it [nu=mu a]rḫa piššiyait “My (personal) god who became angry [at me] and rejected [me] — (let that very (god) take care of me [again])” ABOT 44a + KUB 31.131 ii 6-7 (Solar Hymn, OH/NS), ed. Lebrun, Hymnes 98 (lines ii 62-63), 103 (lines 6'-7'), cf. par. KUB 30.10 rev. 2 (prayer of Kantuzzili, OH/MS), ed. Lebrun, Hymnes 114, 117, tr. ANET 400.

2' w. participial predicate — **a'** w. person in dat.: mān=kan UN-ši ^dḪepat ^dŠar[rumaš ^dA]llan~zušš=za ša-a-an-te-eš “If Ḫepat, Šar[ruma and A]llanzu are angry with a mortal” KUB 30.51 i 12-13 + KUB 30.45 i! 5-6 (tablet shelf list), ed. CTH pp. 157-159 (“sont irrités contre un individu”); [našma=šši]=ššan DINGIR-LUM kuⁱiški ša-a-an-za n[a-...] “[or if] some deity is angry [with him], and [...]” KUB 30.45 ii! 18, translit. CTH p. 160, line 26 (reading DINGIR-LUM-ma iš-ki-ša-a-an-za; indeed there is space between -ma/-ku! and iš- as well as between -ki and ša-; it would also be possible to read DINGIR-LUM-ma <ku>iški); cf. b 1' b'.

šā(y)e-, šāi- A b 2' b'

šāi- B, šiye-

b' with person in dat. and *menahhanda*: DINGIR-LUM *kuiški* LUGAL-*i* *men[ahhanda]* *ša-a-an-[za]* "Some deity [will be] angry at the king" KBo 10.7 iii 3-4 (omen apodosis), ed. Riemschneider, Omentexte 38, 43.

c' with person in broken context: [...] DINGIR-LUM *ša-a-an-za* [...] KBo 40.159:6, cf. *ibid.* 5.

c. pl. mid. w. *-za* and *-kan*: to be angry with each other (reciprocal): ^dUTU-*uš=wa* ^dKamrušⁱ~*pašš=a* UDU.ĤI.A *kiškanzi nu=war=at=za=kan hanna<n>tati nu=war=at=za=kan ša-a-an-ta-ti* "The Sungoddess and Kamrušipa were (once) combing (hist. pres.) sheep. They began to argue and became angry with each other" KUB 12.26 ii 1-3 (myth, NH), translit. Myth 108, cf. Tunn. 88 (omitting the tr. of the verb), Neu, StBoT 5:144 ("sie grollten einander").

d. part. used as adj. "sullen, angry": *nu=za* ^{LÚ}AZU NINDA.SIG *gangati=ya dāi nu=tta* DINGIR.MEŠ *ša-a-an-da-aš menahhanda gangadāizzi* "The exorcist takes the thin bread and *gangati*-plant and he reconciles you (sic) to the sullen gods" KBo 5.2 iv 58-59 (Ammiḥatna's rit., MH/NS), ed. Witzel, HKU 102f., translit. HE 2:39, cf. CHD s.v. *menahhanda* 3 b; cf. KUB 33.10 ii 6-9, above a 1'.

Weidner, Studien (1917) 129 ("zornig"); Friedrich, ZA 39 (1930) 71f. n. 2 ("grollen"); Götze, NBr (1930) 80 ("grollen"); Oettinger, Stammbildung (1979) 362f. (on the forms).

Cf. *šammi-*, *šawar*.

šai- B, šiye- v.; **1.** to impress (with a seal), to seal, **2.** to put on (headgear), **3.** to pitch (a tent), **4.** to prick, puncture, sting, **5.** to propel, shoot, hurl, throw, **6.** (w. *šarā*) to push or thrust up/send up (shoots/branches), (w. *katta*) to send down (roots), **7.** (mid.) to squirt, spurt, flow (subj. blood), **8.** (mid.) to shoot out, spring out, sprout forth, **9.** to press, **10.** (part. modifying the exta or oracular materials), **11.** (mng. unclear); from OH/MS.

act. pres. sg. 1 *ši-ia-mi* KUB 43.59 i 8 (NH), *ši-am-mi* HT 7 rev. 15; **sg. 3** *ši-i-e-ez-zi* KUB 29.8 ii 9, 11 (MH/MS), KBo 9.106 iii 41 (MH/NS), KUB 7.53 iii 9 (NH), KUB 17.24 iii 4 (NH?), KBo 30.2:5 (NS), *ši-e-ez-zi* KUB 58.14:25, 26 (NS), *ši-i-e-z[i]* KBo 29.72 obv. 9, KBo 14.96 ii 12, *ši-i-ia-a-iz-zi* KUB 44.64 i 24, *ši-i-ia-iz-zi* KUB 29.1 iv 15 (OH/NS), KUB 7.53 iii 20 (NH), *ši-ia-iz-zi* KUB 2.3 ii 53 (OH/NS), KUB 30.53 ii 15 (NH), Giessen frag. (ZA 71:124):5, *ši-ia-az-zi*

KUB 44.61 rev. 29 (NH), *ša-a-i* KUB 54.85 obv. 10 (MS), KUB 39.9 obv. 15.

pl. 1 *ši-ia-a-u-e-ni* KUB 31.79:23 (MH?/MS?), *ši-i-e-[u-e-ni?]* KBo 10.37 ii 8 (OH/NS); **pl. 3** *ši-ia-an-zi* 2Mašt. iv 27 (MH/MS), KUB 2.3 ii 50 (OH/NS), KBo 2.3 iv 8 (MH/NS), KBo 3.3 iv 13 (Murš. II), KUB 17.35 ii 26 (Tudh. IV), KBo 5.1 iv 18 (NH), *[š]e?-ia-an-zi* İzmir 1275:7 (StBoT 28:164), *[ši?]-i-ia-an-zi* İzmir 1270 + 71 + 72 ii 5 (StBoT 28:164).

pret. sg. 1 *ši-ia-a-nu-un* KUB 13.35 iv 40 (NH), *ši-ia-nu-un* *ibid.* iv 37, KUB 24.5 obv. (22) (NH), KUB 38.37 ii 26 (?); **sg. 2** *ši-iš-ta* KBo 3.34 i 23 (OH/NS); **sg. 3** *ši-i-e-[e(r)]* KUB 33.10 ii (5) (OH/MS), w. dupl. KUB 33.9 ii (12) (OH/NS), *ši-i-e-et-ta* V 58 iv (1) (OH/MS), KUB 34.50:11, *ši-e-et-ta* KUB 33.23 i 13, *ši-ia-a-it* KBo 3.4 ii 17 (Murš. II), *ši-ia-it* KBo 16.1 iii 18 (Murš. II), KUB 21.15 i 20 (Ḥatt. III), KBo 13.88 i 10, *ši-i-ia-i-[r]* KUB 40.84 rev. 6 (NH), *ša-i-iš* KUB 57.105 iii 8, *ša-a-iš* KUB 57.32 obv. 3, *ša-a[-iš(?)]* KUB 48.99:3.

pl. 2 *ša-a-iš-tén* KUB 26.82:9 (here or imp. pl. 2).

pl. 3 *ši-ia-er* KBo 3.3 iv 3, 5 (Murš. II).

imp. sg. 2 *ši-ia-a* KUB 33.5 ii 6 (OH/MS), *[š]i-i-ia-a* KUB 33.9 ii 4 (OH/NS), *ša-a-i* KBo 2.9 i 29 (MH/NS), KUB 14.7 iv 8 (Ḥatt. III); **pl. 2** *ša-a-iš-tén* KUB 26.82:9 (here or pret. pl. 2), *še-iš-te-en* KUB 31.74 ii 9 (OH/NS); **pl. 3** *ši-i-ia-an-du* KUB 29.1 iv 16 (OH/NS), *ši-ia-an-du* KBo 6.34 ii 51 (MH/NS), KUB 13.4 ii 42, 44 (NS), KUB 33.106 iii 52, *šil-i-ia-a-an-du* KUB 55.37 iii 14.

mid. pres. sg. 3 *ši-i-e-et-ta-ri* KBo 25.163 v 6 (OH/NS), *ši-ia-a-ri* KBo 3.16 obv. 8 (NS), *ši-ia-ri* KUB 31.1 ii 10 (NS), *ši-ia-an-da-r[i]* KUB 8.1 ii 3; **pret. sg. 3** *ši-ia-ti* KBo 17.61 rev. 7 (MH/MS), KUB 36.101 ii? 9 (OH/NS), KBo 3.16 obv. 14, 16 (NS), KBo 3.18 iii (2); **pl. 3** *[š]i?-ia-an-ta-at* KUB 33.11 iii 22 (OH/NS).

inf. ši-ia-an-na KUB 6.44 iv 23 (Murš. II), KUB 30.39 rev. 7 (w. dupl. *ši-ia-an-na<-aš>* KBo 10.20 iv 24), *ši-an-na* (?) KUB 6.3:14 (NH), *ši-ia-u-wa-an-zi* KBo 4.14 iii 50 (Šupp. II).

verbal subst. nom.-acc. neut. ši-ia-u-wa-ar KBo 10.37 ii 32 (OH/NS), KUB 43.55 ii 20 (here?); **gen. ši-ia-wa-aš** KBo 15.8:9 (NH).

part. sg. com. nom. ši-ia-a-an-za KUB 13.35 iv 40 (NH), *ši-ia-an-za* KUB 22.60 i 14 (NH); **acc. ši-ia-an-ta-an** KUB 35.145 rev. 12, KUB 8.79 obv. 20 (NH); **neut. nom.-acc. ši-ia-a-an** KUB 31.87 ii 12 (MH/MS), KUB 13.35 iv 29, KUB 22.69:10, KUB 50.90 rev. 24 (all NH), *ši-ia-a<-an>* KUB 33.5 ii 6 (OH/MS), *ši-ia-an* KBo 12.126 i 17, KUB 13.2 iii 22 (both MH/NS, cf. Güterbock in Symb.Koschaker 30), KBo 5.1 i 53 (NH), KUB 52.52 ii 6 (NH), KUB 52.89:4, *ši-i-ia-an* KUB 38.36 obv. 7, KUB 45.22 iii 9, *ši-a-an* (here?) KBo 13.230:2; **pl. com. nom. ši-ia-an-te-eš** IBoT 2.131 obv. 21; **pl. neut. nom.-acc. ši-ia¹-a-an-da** KUB 31.86 iv 7 (MH/NS), *ši-ia-an-da* KBo 16.97 rev. 40 (early NS), KUB 30.19 iv 25 (MH?/NS), *ši-ia-an-ta* KBo 8.55:14 (NH).

iter. act. pres. sg. 2 *ši-i-ia-e[š-ki-ši]* KUB 11.5 rev. 4 (OH/NS), w. dupl. *ši-ia¹-l[...]* KBo 3.1 iii 53; **sg. 3** *ši-e-eš-ki-i[z-zi]* KBo 17.44 i 6 (OH/MS), *ši-ia-eš-ki-iz-zi* KUB 44.4 rev. 8

(NH), *ši-i-ia-iš-ki-iz-zi* KUB 34.67 + KUB 39.16 i 5 (NS), *ši-ia-iš-ki-iz-zi* KUB 36.67 ii 20.

pl. 3 *ši-eš-kán-zi* KBo 3.34 ii 33 (OH/NS), *ši-i-ia-iš-kán-zi* KUB 45.49 iv 5, *ši-ia-i-iš-kán-zi* ibid. 6, (8).

pret. sg. 3 *ši-ia-eš-ki-it* KUB 13.35 i 4 (NH); **pl. 3** *ši-i-e-iš-ke-er* KUB 57.83 l. col. 5.

imp. sg. 2 *ši-i-e-eš-ki* KBo 3.67 iii 9 (OH/NS), KBo 3.1 iii (51), (53) (OH/NS), *ši-ia-eš-ki* KUB 7.54 iii 23 (NH).

(Akk.) [*šumma awīlum mayāšū it[tana]ssukšū* “if a man’s bed throws him off repeatedly” VAT 7525 (AfO 18 pl. VI) i 33 (OB physiognomic), ed. Köcher/Oppenheim, AfO 18:64 (“his bedstead throws him off”), cf. CAD N/2 18, cf. CT 28.41b lines 12f. = (Hitt.) *takku=kan UN-an* ^{GIS}NÁ-anteš kattan šarā *ši-ia-an-zi n=aš=šan* [GÜB-]a lagāri “If a bedstead (pl. tantum) pushes a man up from below (i.e., throws him out of bed), and he falls off to [the left], (anger will befall that man)” KUB 29.9 i 26-28 (*šumma ālu* omens), ed. Güterbock, AfO 18:79f., cf. Köcher/Oppenheim, AfO 18:68. An examination of the CAD *nasāku* article reveals how closely its semantic range conforms to that of Hittite *šai-*, *šiya-* “to shoot, hurl, throw.”

1. to impress (with a seal), to seal (cf. in general Güterbock in Symb.Koschaker 26-36) — **a.** obj. a document: *kī=ma kuit ṬUPP[U] ŠA DI.ĪI.A kinun UL ši-ia-er* “But concerning the fact that they have not at this time sealed this tablet of the judgments — (it was because the King of Kargamiš, Tudḫaliya, and Ḫalpaḫi were not before My Majesty)” *nu kī ṬUP~PU kinuⁿ apadda UL ši-ia-er* “therefore (*apadda*) they have not at this time sealed this tablet — (when the King of Kargamiš, Tudḫaliya, Ḫalpaḫi and Duppi-Teššub come before My Majesty and stand together before My Majesty, My Majesty will ask them about the case. I will hear the plea which someone makes (or: who makes what plea))” *nu kē ṬUPPU ŠA DI.ĪI.A apiya ši-ia-an-zi* “and then they will seal this tablet of the judgments” KBo 3.3 iv 2-3, 5, 12-13 (Murš. II), ed. Klengel, Or NS 32:38f., 44f., tr. DiplTexts² 172f.; (“Let the lords of Ḫatti be present and observe. Let them make (a record on) a wax tablet (of) what he buys”) *n=at=kan peran ši-ia-an-du* “and let them seal it provisionally. (Then when the king comes up to Ḫattuša, let them present it in the palace)” *n=at=ši ši-ia-an-du* “and let them seal it (a second time) for him” KUB 13.4 ii 42, 44 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 154f.:48-51, Süel, Direktif Metni 44f., tr. McMahon, CoS 1:219, cf. Güterbock, Symb.Koschaker 29-30 □ for *peran šai-* see *peran* 3 a 2’ and w. a different mng. 1 d, below; cf. *nu=wa=mu* ^{GIS}L[E]U ṽ^{dušdumašš=a ši-ia-an} [ē]šta “Wax-cov-

ered wooden tablets and the manifest (cf. CLL 237) were sealed for me” KUB 13.35 i 15-16 + KUB 23.80 obv. 1-2, ed. StBoT 4:4f., cf. s.v. *lalami-*; (“When they sent me to Babylonia”) *nu=wa=mu* ^{GIS}LE’U *kue ŠA ANŠE.KUR.RA ANŠE.GİR.NUN.NA.ĪI.A ēšta nu=war=at anda ši-ia-nu-un* “I sealed the wax-covered wood tablets which concerned the horses and mules which I had. (But while I was going to Babylonia and back) *nu=war=at UL namma ši-ia-a-nu-un ṽlalamiešš=a UL ši-ia-a-an-za* “I did not again seal them, and the itemized list was not sealed” KUB 13.35 iv 36-37, 39-40, ed. StBoT 4:14f.; cf. ḪUR.SAG *Lihšaš* ^{GIS}ḪUR *ši-ia-an-te-eš ŠA* ⁴*Pirwa ḫarzi* IBoT 2.131 obv. 21 (NS), ^{GIS}ḪUR *ši-ia-an ēšzi* KUB 52.89:4.

b. obj. doors, gates, or storage bins (expressed or understood): (“Whoever becomes king after me in the future”) [(*nu ḫalk*)iu(š)] / *ŠUM-a=šmit* (for **lama(n)=šmit*) *ši-i-e-eš-ki* “seal the grain (stores, i.e., record the amounts of grain on a sealed document) with their (i.e., the treacherous AGRIGs’) name(s) (so that the AGRIGs should leave the storehouses to you, and not steal from them)” KBo 3.67 iii 8-9 (Tel.pr., OH/NS), w. dupls. KUB 11.5 rev. 1, KBo 3.1 iii 50-51, KUB 3.89 iv 1-2, ed. THeth 11.46f., Singer, AnSt 34:105 (*ŠUM-ašmit* tr. as “your name”), cf. HW² 3:54 lower rt. col.; cf. [n]u KÁ *ši-ia-wa-aš ŠIPTU [TA(MANNU)]* “[You] recite a spell for the sealing of a gate” KBo 15.8:9 (rit.), w. dupl. KBo 15.11 iv 3, ed. StBoT 3:68f.; (“Open again the ancestral storehouses (É ^{NA}KIŠIB.ĪI.A), and let them bring the ancient seal (^{NA}KIŠIB) of the father”) [*n=a*]t *apez EGIR-pa ši-ia-an-du* “and let them reseal them with that” KUB 33.106 iii 52 (Ullik.), ed. Güterbock, JCS 6:28f.; (“They come out, close (the door of) the temple”) *n=at anda ši-ia-an-zi* “and seal it” KBo 2.4 i 22 (fest., NH), ed. KN 278f.; for *anda šai-* in broken context see KUB 31.86 ii 39 (*BĒL MADGALTI*, MH/NS); for the sealing of gates see further KBo 13.58 (MH/NS) ii 18-28 (instr. for *HAZANNU*), ed. Daddi Pecchioli, OA 14:102f.

c. obj. either something recorded on a tablet that is sealed, or items bundled together with a knot then held in place with a sealed bulla: *mān DĪNU=ma kuiš* ^{GIS}ḪUR *tuppiaz ši-ia-an* (var. *ši-i^la^l-a-an-da*) *udai* “But if someone brings a lawcase, (namely) a wood tablet (taken) from a clay tablet, (and) sealed,” (let the governor of a border prov-

šai- B, šiye- 1 c

ince judge the case well)” KUB 13.2 iii 21-23 (*BĒL MADGALTI*, MH/NS), w. dupl. KUB 31.86 iv 6-8, ed. Dienstanw. 47f.; (“Thus speaks Huzziya, the wood-tablet scribe”) *UNŪTĒ*^{MEŠ} = *wa=mu kuit kuit ši-ia-a-an pīēr nu=war=at SIG₅-in arnunun* ^{NA₄}*KIŠIB=wa UL duwarnahhun* “Whatever implements they gave to me under seal, I brought them intact (in good condition): I did not break the seal” KUB 13.35 iv 28-30 (depos., NH), ed. StBoT 4:12f.; (“The implements which he gave to someone”) *n=at UL ši-ia-eš-ki-it* “He did not seal them (i.e., document them on a sealed record)” (“He did not have a manifest or an itemized list”) *ibid.* i 4, ed. StBoT 4:4f.

d. with *peran* “to make a sealing before (someone or something)”: *nu* ^{LÚ}*patiliš harnāui peran ši-ia-[iz-z]i* “The patili-priest makes a sealing (of the chamber) before the birth stool” KUB 9.22 ii 38-39 (birth rit., NH), ed. StBoT 29:92f.; cf. (“The patili-priest goes in”) *nu ha[rn]aui peran kinu[zz]i* “He breaks it (i.e., the seal) before the birthstool” *ibid.* ii 48-49; (After the woman leaves the inner chamber) *nu* ^{LÚ}*patil]iš É.ŠĀ <-ni> peran ši-ia-[iz]-zi* “The patili-priest makes a sealing in front of the inner chamber” *ibid.* iii 4-5, cf. *ibid.* iii 42 □ Beckman takes É.ŠĀ as defective writing for É.ŠĀ-ni, which would make this construction identical with *harnawi peran*. But without sufficient context we cannot eliminate the possibility that É.ŠĀ is a direct object and *peran* an adverb (“in front(?)”, “provisionally?”). On the latter see 1 a, above (KUB 13.4 ii 41-44).

e. with *šer* “to plug and seal”: (“They pour water over the heads of the two patients and wash their hands and their eyes. Then they pour (the waste water) into an ox horn”) *n=at 2 BĒL SISKUR šer ši-ia-an-zi* “The two patients seal it (the ox horn) on top. (The Old Woman says, ‘When the former kings return and look after the law of the country, only then should this seal (^{NA₄}KIŠIB) be opened’)” KBo 2.3 iv 8 (1Mašt.); cf. KBo 39.8 iv 27 (2Mašt., MH/MS), ed. Rost, MIO 1:364-367; (in a list of materials required for the *šehelliški*-rituals: “two glass implements—”) *n=at šer BĒL SISKUR ši-ia-an harzi* “the sacrificer has sealed(?) them (the two pieces of glassware) on top” KBo 5.1 i 52-53 (Pap., NH), ed. Pap. 4*-5* (“Das hat die Opfermandantin sich auf den Kopf(?) geladen(?)), i.e., mng. 2.

šai- B, šiye- 1 f

f. in the expression *-z(a) karda šai-* “to take to heart, consider, reflect upon” (lit. “to press into one’s own heart”): [*t(uk=ma) kī ut*]tar (var. *kāš [memiaš]*) *ŠĀ-ta ši-ia-an-na išhiüll=a ēš[(du)]* “But let [this] matter be for you something to be taken to heart and an obligation” KUB 6.44 iv 23 (Kup.), w. dupl. KBo 5.13 iv 32-33, ed. SV 1:138f., tr. Dipl-Texts² 79; *nu=za=kan* ^{UTU}*UTU* ^{URU}*TUL-na GAŠAN=YA KUR.KUR.HI.A* ^{URU}*Hatti ANA dahanga anda kariyašhaš pedi* *šyašhanduwanti ŠĀ-ta ša-a-i* “O Sungoddess of Arinna, my lady, take to heart the Hatti Lands into the *dahanga*, the place of mercy, the *yašhanduwant*.” KUB 14.7 iv 6-8 (prayer of Hatt. III), ed. Surenhagen, AoF 8:96f. (“schliesse ... in [Dein] Herz”); ^d*MUNUS.LUGAL-aš=war=at auš[ta] / āšša* ^d*Pirwa<š> karta ša-a-[iš] §* ^d*MUNUS.LUGAL-aš=za* ^d*Pirwaš māya[š] / memiškiuwan [daiš]* “The Divine Queen saw it; ^dPirwa took (it) to heart. § The Divine Queen Pirwa [began] to speak to the *maya-s(?)*” KUB 48.99:2-5 (myth), translit. Myth. 114, tr. Imparati, AoF 25:127 (rejects reading *šā[it]* > *šai-* A, reads *šā[kuwait]* despite spacing on tablet), cf. Otten, JKF 2:69 □ for the obscure *a-aš-ša* cf. Carruba, Part. 65-67 and HW² 1:369; *ŠĀ-ta ši-ia-an-na* (var. *ši-ia-an-na-aš*) “to be taken to heart/remembered: (For the *ANDAḤŠUM*-festival of Zithariya, one is to go to his house, i.e., to his own temple in Hattuša)” KUB 30.39 rev. 7 (colophon to the outline tablet of the *ANDAḤŠUM*-fest.), w. dupl. KBo 10.20 iv 24, ed. Güterbock, JNES 19:84, 87; (At the king’s direction a deposed corrupt official and his successor witness at close quarters the execution of one of the deposed official’s in-laws. When the replacement is brought before the king, he pleads his own innocence, saying: “I have not yet gone; I have not yet seen.” Whereupon the king says:) *īt ki=ma=z kar!*(text: *te-e-da ši-iš-ta* “Go! You have taken this to heart”) KBo 3.34 i 23 (anecdotes, OH/NS), ed. THeth 20:530f., Dardano, L’aneddoto 32f., Soysal, Diss. 11, 84, for the emendation *kar!-da* see Houwink ten Cate apud THeth 20:533 and Soysal, Heth 7:239f. n. 180, cf. w. reading *te-e-da* Eichner, Diss. 195, Oettinger, Stammbildung 473 w. n. 35, THeth 20:530f., 533; as there is no word space between *kar!-da* and *šai-*, the terms are considered to be “univerbiert”; Beckman, StBoT 29:163 w. n. 395, suggests that the expression *karda šai-* can be found in the form of an ellipsis (i.e., *karta* with the verb *šai-* omitted) in KBo 4.12 obv. 32, KUB 6.45 iv 46, KUB 13.33 ii 12, KUB 31.77 iii 17.

2. to put on (headgear): (“A palace servant gives wreaths of *anu*-plant to the Chief of the Palace Servants. He (lifts) them up to the king and queen”) ANA DUMU.MEŠ LUGAL=ya=ššan ši-ia-an-zi § GAL DUMU.MEŠ.É.GAL=kan ANA DUMU.MEŠ.É.GAL LÚ.MEŠ MEŠEDI ḥaršanalli ši-ia-iz-zi “and they (the king and queen) put (them) on (the heads of) the royal princes. The Chief of the Palace Servants puts wreaths on (the heads) of the palace servants (and) the guards” KUB 2.3 ii 49-53 (KILAM fest., OH/NS), translit. StBoT 28:65, cf. StBoT 27:79 and StBoT 28:164; (Two wax figurines are made: One is a man ...) MUNUS=ma 2 (var. 1) TÚG waššan ḥarzi TÚGkariulli=ya=ššan ši-i-ia-an ḥarzi namma=ššan IŠTU TAḤAPŠI išḥuzziyanza “The woman, on the other hand, has put on 2? (var. 1) garments. She has put on a hooded cloak. Then she is girded with a belt” KUB 45.22 iii 8-10 (rit.), w. dupl. KUB 45.23 + IBoT 4.38 obv. 9-10 (rit.) □ for TÚGkariulli- see Goetze, Cor.Ling. 61, HED K 82; [nam]ma=at TÚGiškališnit waššanteš [T]ÚGkariulli=ya=at=ššan ši-i-ia-an ḥarkanzi “furthermore they are dressed in torn garments, and they have put on hooded cloaks” KUB 58.88 iii! 4-6 + KUB 38.22 rev. 5-7 (rit., NS); (They wash a lamb and dress it in red garments) kūpaḥin=a=šši=kan ši-ia-an-zi “and put a *kupaḥi*-headress on it” KBo 5.1 iv 17-18 (rit.), ed. Pap. 12*f.; (“Dress them like women”) nu=šmaš=kan TÚGkureššar ša-a-i “and put a scarf(?) on them” KBo 2.9 i 29 (rit., MH/NS); (“Let them dress them like women”) nu=šmaš=(š)an TÚGkureššar ši-ia-an-du “Let them put a scarf(?) on them” KBo 6.34 ii 50-51 (soldier's oath, MH/NS), ed. StBoT 22:10f.; (“But if it is a woman who has performed (sorcery on) him, mark her, O Sungod. And let it (i.e., the previously mentioned lid [DUGNAKTAMU]) be (her) scarf(?) (TÚGkureššar)”) n=at=ššan INA SAG.DU=ŠU ši-ia-an ḥardu “And let her keep it worn on her head” KBo 12.126 i 17 (Alli's rit., MH/NS), ed. THeth 2:22f.; (“I dressed this one in this [garment] of kingship”) [TÚG]lupannin=a=wa=kan kēdani ši-ia-n[u-u]n “and I placed on this one the *lupanni*-headwear (of kingship)” KUB 24.5 obv. 21-22 + KUB 9.13 obv. 9-10 (substitute king rit., NH), ed. StBoT 3:10f. (*lupanni*- = “Diadem”) □ questioning the tr. “cap” for *lupanni*- see now B. Dinçol, JKF 14:217-220.

3. to pitch (a tent): nu GİSZA.LAM.GAR apē~ dani=pat pedi karū ši-ia-an “A tent is already

pitched in that very place” KUB 30.24 ii 13 (MH?/NS), ed. HTR 60f.; GİSZA.LAM.GAR=ma=kan kue É-ri anda ši-ia-an-da “(They take away) the tents that were pitched in the house (and leave them in the propylaion(?))” KUB 30.19 iv 25 (MH?/NS), ed. HTR 46f. □ the Hittite noun underlying GİSZA.LAM.GAR was neut. pl., allowing agreement with either *šīyan* or *šīyanda*; KUB 20.85 i 3 (spring fest at Tapala); see also *šišša*-.

4. to prick, puncture, sting: (“The goddess Ḥannaḥanna sent the bee, (saying) ‘Go, seek Telipinu. When you [find] him’”) n=an QĀTṬ^{HI.A}=ŠU GİR.ḪI.A=ŠU ši-ia-a (par. [š]i-i-ia-a) “sting him (on) his hands (and) his feet” KUB 33.5 ii 6 (2nd vers. Tel. myth, OH/MS), w. par. KUB 33.9 ii 4 (OH/NS), translit. Myth 40, tr. Hittite Myths² 18; (“(The bee) found him in the meadow in the forest in Liḫzina”) [n=an=ka]n ŠU.ḪI.A=ŠU GİR.ḪI.A=ŠU ši-i-e[-e(t)] “stung [him] on his hands (and) feet (and made him get up)” KUB 33.10 ii 5 (3rd vers. of Tel. myth, OH/MS), w. dupl. KUB 33.9 ii 12 (NS), translit. Myth 45, tr. Hittite Myths² 20; (The female patient's mouth, eyes and nine body parts ceased to function. The practitioner treated her head) n=an UGU ši-ia-eš-ki-iz-zi “he repeatedly pricks (or ‘presses’) her on top” KUB 44.4 rev. 8 (birth rit., NH), ed. StBoT 29:176f. (“pressed her repeatedly above”), 185 (“‘massage’”); if š. means “press” here (mng. 1?), the treatment may be massage; if it means “prick” (mng. 4), it may be to test sensation.

5. to propel, shoot, hurl, throw — a. to shoot (arrows) — 1’ “arrow” in acc., target in d.-l.: 9 Gİ.ḪI.A ša-a-i [...] “He shoots nine arrows. [...]” KUB 54.85 obv. 10 (missing deity myth, MS), w. dupl. KBo 32.7 obv. 9 (NS); ANA LÚ.KÚR=za IGI-anda k[ui]n GI ši-ia-u-wa-an-zi UL KAR-mi “(if) I do not find s[ome] arrow to shoot against the enemy” KBo 4.14 iii 50 (instr., late NH), ed. Stefanini, AANL 20:46f., cf. *menahḫanda* 1 b 13’; cf. 5 b 1’.

2’ “arrow” in inst., target in acc.: nu GİSBAN-it GI-it ši-i-e-[u-e-ni] “[We] shoot with bow (and) arrow” KBo 10.37 ii 8 (rit., OH/NS); MUNUS GİSBAN LÚḥartaggan GI-it 1-ŠU ši-e-ez-zi [t]=an waštai tān=a ši-e-ez-zi [t]=an ḥazziazzi “The archeress shoots the bear-man once with an arrow and misses him. She shoots a second time and hits him.” KUB 58.14:24-27 (rit.?), ed. StBoT 18:82f., Watkins, Troy and the

Trojan War 55; note the Karatepe relief scene in Akurgal, *The Hittites*, pl. 147, which shows a (male) archer in the foreground and a smaller figure of a bear walking upright; (“Afterward they string the bow. They insert (lit. place) an arrow, but he pours out arrows down in front. He says”:) DINGIR-LUM=wa KUR LÚ.KÚR *kēzza IŠTU* GI.Ú.TAG.GA *ši-ia-eš-ki* “O god, from here shoot the enemy land with (these) arrow(s)” KUB 7.54 iii 19-23 (rit. against epidemic in the army, NH), the verb is iterative because several arrows were poured out; cf. 5 b 2'.

3' “arrow” not mentioned in same clause w. š.: nu EN.SÍSKUR *mān* LÚ nu x[...] *apāšila ši-i-e-ez-zi mān=aš MUNUS=ma* [...] *nu=ššan ANA* ^{GIŠ}BAN *QĀTAM dāi* ^{LÚ}AZU=ma *ši-i-e-ez-zi* “If the patient is a man, then [...] he himself shoots; but if it is a woman [...], she places her hand on the bow, and the exorcist shoots” KUB 29.8 ii 8-11 (MH/MS), cf. Hoffner, JBL 85:331 n. 27 □ this gesture of delegation is the same as the ritual gesture of the king, *QĀTAM dāi; mān* LUGAL-waš *peran ši-eš-kán-zi kuiš ḥazzizzi* “When they (the men learning to be chariot warriors) are shooting before the king, he who hits the mark” (is given wine to drink)” KBo 3.34 ii 33 (anecdotes, OH/NS), ed. Dardano, L'aneddoto 52f., THeth 20:536, Soysal, Diss. 14, 85; (“O gods, give him good life and long years. Give him health and valor ...”) *nu=šši iṣḥunauwa[r] ši-ya-u-wa-a[r] pešten* “Give him the ability to use force(?) (and) to shoot” KBo 10.37 ii 32-33 (rit., OH/NS), ed. Haroutunian, FsHoffner (forthcoming), Beal, Diss. 587 w. n. 1811, Güterbock, FsAlp 239, cf. differently HED 1-2:403 (“bowshot [lit. ‘bowstring-shooting’]”); [...^d]AMAR.UTU-an *ši-ia-an-ta-an auš¹du¹* “Let him see Šanta shooting(?) (active part.?)” KUB 35.145 rev. 12 (rit., NH), translit. StBoT 29:194; although normally participles of transitive verbs are passive, exceptions exist: *ištamaššant-* “hearing (ear),” *uwant-* “seeing (eye),” ^dWišuriyanza “the Strangleress” (StBoT 2:49f.); (“They requested bows. They ornamented a quiver like a [...] tower. They placed them down in front of Gurparanzaḥa”) *ši-ia-iš-ki-iz-zi* ^m*Gurpāranzaḥa[š]* “Gurparanzaḥa shoots. (His arrow travels across from his bow like a bird)” 60 [LUG]AL.MEŠ 70 ^{LÚ}GUR[UŠ-z]a *ši-ši-ia-u-wa-an-zi tarḥta* “He defeated sixty [ki]ngs (and) seventy her[oes] in a shooting contest” KUB 36.67 ii 18-23 (legend), ed. Güterbock, ZA 44:86f. n. 3 (“vor *ši* noch ein getilgtes *ši*”), cf. Oettinger, *Stammbildung* 474 (a reduplicated verb *šišie^{bhi}*); cf. *šišiye-*.

b. to hurl, throw— 1' (w. acc., cf. 5 a 1') to hurl, throw (something) — a' stones: (Among athletic contests and games performed in the presence of the cult statue:) (“They fight”) NA₄-an *ši-ia-an-zi* “They hurl a stone” KUB 17.35 ii 26 (cult inv., Tudh. IV), ed. Carter, Diss. 127, 141 (“The stone they throw”), Laroche, BSL 58:73 (“enfoncer une objet (en terre): une pierre”); cf. also KUB 17.36:4, KUB 44.20:12, and KUB 46.27 rev. 3, Bo 3039 iii 5?, translit. Otten/Rüster, ZA 64:49; on the contests see Ehelolf, SPAW 1925:267-72, Carter, JNES 47:185-187, Haas, Nikephoros 2:27-41, and de Martino, CANE 2667-2668.

b' meteorites(?) (perhaps originally the Storm-god's flaming log?): (“The mighty Stormgod, my lord, showed his divine power”) nu ^{GIŠ}*kalmišanan ši-ia-a-it* “He hurled a meteorite(?). (My army saw the meteorite(?); Arzawa saw it. The meteorite(?) went and struck Arzawa)” KBo 3.4 ii 16-17, ed. AM 46f., cf. Polvani, SEL 14:17-21.

c' thin breads: *namma=za=kan* NINDA SIG EGIR-pa *ši-i-e-ez-zi* “Then she hurls back(?) a thin bread. (and says: ‘Let the grain send away from behind him the evil uncleanness’)” KUB 7.53 iii 9 (rit., NH), ed. Tunn. 20f. iii 43 (“Then she throws a thin loaf away from her”), cf. NBr 78f. (“zerdrücken”); cf. *ibid.* iii 19-21, ed. Tunn. 20f. iii 53-55.

2' (w. abl./instr., cf. 5 a 2') to hurl, throw with (something) — a' stones: (The men of Lallupiya stand in front of the door; however many of these men of Lallupiya there are) [*n=a?*] GÜB-lit *kišrīt IŠTU* NA₄ *ši-ia-an-z[i]* [...] ^{GIŠ}IG.ḪI.A *walḥanzi* “With their left hands they throw [at it(?)] with stones. They hit the doors (and shout; and someone opens the doors)” KBo 29.201 ii 15-16 (Iṣṭanuwian fest.); cf. *n=a[n]=kan* ÍD-i *anda IŠTU* ^{GIŠ}B[AN ^{GIŠ}G]AG.Ú.TAG.GA *IŠTU* NA₄ *walḥišker* KUB 31.20 iii 4-6 + KBo 16.36 iii 7-9.

b' cheeses and logs (inst.): [*n*]u=kan ^{LÚ}.MEŠ^{zu~} *priyalliuš* ^{LÚ}*apiriuš* ^{GIŠ}*kalmišnit apēnzan paḥḥueni* *anda ši-i-ia-iš-kán-zi apē=ma* ^{GIŠ}*kalmišnit(!)* [*a*]pēnzan *paḥḥueni* *anda ši-ia-i-iš-kán-z[i]* [*na*]m~ma! GA.KIN.AG *daškanzi nu* ^{LÚ}*arāš* ^{LÚ}*ari* [*ši-i*]a-i-iš-ki-iz-zi “The torchbearers and the *apiri*-men each hurl with logs into their respective fire(s). But others (i.e., a second group) hurl with logs into their fire(s). Next they take cheeses. And one hurls (them) at the other” KUB 45.49 iv 3-8, translit. StBoT 15:29; for people

fighting one another with cheeses in cultic dramatizations see KUB 42.91 ii 15-16 and KUB 59.34 iii 7-8, compare Akk. *nasāku* (CAD s.v. 1 b); neither the cheeses and logs thrown nor the fires at which items are thrown are accusative in this construction.

c. shoot/hurl (plague): (“The gods have protected Hurma”) *hurla=ma=ššan henkan ši-ia-[er]* “But they shot/hurled the plague at the Hurrian. (and the Hurrian army began to die)” KBo 3.46 obv. 33 (hist., OH/NS), ed. Kempinski/Košak, Tel Aviv 9:89, 92 (“hurled”), cf. Soysal, ZA 90:97 n. 20 (“shot”).

d. unclear: (“He turned [...]”) ^dEN.ZU-*n=a ši-i-e-et* “He shot (at) the moon(god)” (or: “he pressed(?) the Moon-god”) VBoT 58 iv 1 (missing Sungod myth, OH/NS), cf. StBoT 5:145 n.1 (reading *ši-i-e-et-ta*); cf. [...] ^dEN.ZU *ši-i-e-et-ta* KUB 33.23 i 13 (missing god myth, OH/NS); [...] *x-an parna ši-am-mi* “I will shoot/hurl [...] at the house” HT 7 iv 15, translit. Houwink ten Cate, FsGüterbock 131 (reading ŠI AM MI, w. no tr.).

6. (w. *šarā*) to push or thrust up/send up (shoots/branches), (w. *katta*) to send down (roots): ^{GIŠ}GEŠTIN=*wa maḥḥan katta šurkuš šarā=ma=wa* ^{GIŠ}*maḥluš ši-i-ia-iz-zi* (par. *ši-ia-iz-z[i]*) LUGAL-*š=a MUNUS.LUGAL-š=a katta šurkuš katta=ma* (dupl. *šarā[=ma]*) ^{GIŠ}*maḥluš ši-i-ia-an-du* (dupl. *ši-ia-an[-du]*) “Just as the grapevine thrusts down roots and thrusts up shoots/branches, so may the king and queen send down roots and send down (so text, better var. up) shoots/branches” KUB 29.1 iv 13-16 (foundation rit., OH/NS), w. dupls. HT 38 obv. 7-9, Bo 5621 iv 6-10, Bo 3612 iv 1, par. Giessen fragment (ZA 71:123-125):3-10, ed. Kellerman, Diss. 19, 31, Marazzi, VO 5:160f., CHD L-N:112; cf. *šiyatar* 3.

7. (mid.) to squirt, spurt, flow (subj. blood): (“The patient sacrifices one sheep to the Sungod. When the cook holds the sheep up for sacrifice”) ^{UZU}*auliš ši-i-e-z[i]* “the auli-artery spurts” KBo 29.72 ii 13-14 + KBo 14.96 ii 11-12 (*witaššiyaš*-fest.), ed. Kühne, ZA 76:85f., 117 (on *auli-*), HW² 1:629 (“Wenn aber der a. (hinaus?) drückt”), differently NBr 77 and EHS 1:505 (“(fest)drücken” ... (Fleisch in die Flamme)); cf. KBo 29.72 ii 9, KUB 17.24 iii 4 (*witaššiyaš*-fest.), KBo 29.79 rt. col. 2; (“With a spit I will stab, with a knife I will cut”) *mān=šmaš=(š)t[a ēšhar] ši-ia-a-ri* “If [blood] spurts/squirts from them, (they are men. I will go against them)” *mān=šmaš=(š)ta ēšhar UL ši-ia-ri*

“If blood does not spurt from them, (they are gods. I will not go against them.” When the servants went, one of his servants stabbed with a spit. He cut with a knife)” [*t*]*a=šši=šta ēšhar ši-ia-ti* “And blood spurted from him” KBo 3.16 obv. 6-14 + KUB 31.1 ii 7-11 (Narām-Sîn epic, OH/NS), ed. Güterbock, ZA 44:52f.; cf. KBo 3.16 ii 16.

8. (mid.) to shoot out, spring out, sprout forth: (“If the moon is eclipsed on the 15th day”) [...] UR.MAḤ.ḤI.A *ši-ia-an-da-r[i]* “[from the ...] lions will spring out” KUB 8.1 ii 3 (apodosis of a lunar omen, NH), ed. Riemschneider, Omentexte 104 (“her-vorstürzen”), and StBoT 5:145, cf. Friedrich, JAOS 88:38 (“Löwen werden (aus dem Dickicht) hervorbrennen”), differently, EHS 1:505 (“Subjekt Löwen, die bedrängt werden?”); [*mān par*]*ā ši-ia-ti* “When, however, it sprouted forth (i.e., became spring), (the king went to the land of Arzawa)” KBo 19.90:12 (ann. of Ḥatt. I?/Murš. I?, NS), cf. Houwink ten Cate, Anatolica 11:61 (*mān parā šiyati* always begins the description of a new campaign and therefore: “As soon as (nature) sprouted forth” > “When it became spring”); cf. *ŠE parā šiyannaš* and also CHD *parā* 1 kk; differently Kempinski/Košak, Tel Aviv 9:90, 93:42 (“he pounces forward,” sic); cf. [*mān p*]*arā=ma ši-ia-ti* KUB 36.101 ii 9 (Zukraši, OS), and complementary *mān [parā=ma ši-ia-ti]* KBo 3.54 obv. 11; for KBo 25.163 v 4-9 and KUB 6.3:13-14 see below mngs. 9 and 11.

9. to press: (Urḫi-Tešsub was hostile to me. He took away from me the subjects who had been given to me to govern. The lands which had been given in subjection to me were taken from me. The land of Pala and the land of Tumanna were taken from me) [*namma(?)=m*]*u ši-ia-it* “[Furthermore(?)] he pressed(?) me” KUB 21.15 i 20 (Ḥatt. III), ed. NBr 46f. (“Und er drückte mich”); the restoration [*na-aš*]-*mu* “[and he] me (acc.)” on which the NBr tr. was based is impossible with a transitive verb; *nu 7-an 7-an anda išḫiškanz[i] / nu išḫiyatar ANDAḤŠUM^{SAR} iyan[zi...]* / *namma=at anda ši-i-e-et-ta-ri* [...] / *n=at išḫiyatar* (uninscribed space) / *n=an=zan NINDA.GUR₄.RA ANDAḤŠUM^{SAR} ḫalziššanzi* “They tie seven and seven (AN~DAḤŠUM-plants) together [...] They make a bundle (of) ANDAḤŠUM-plant. ... Then it (the bundle?) is pressed together. And it (is) a bundle. And they call it a loaf of ANDAḤŠUM (the -an may refer in advance to the common gender NINDA.GUR₄.

RA)” KBo 25.163 v 4-9 (*hišuwat*-fest.), ed. StBoT 5:145 (“wird es versiegelet”).

10. (part. modifying the exta or oracular materials): (“Let the first exta be favorable. But let the latter be unfavorable. The first exta”:) SU.MEŠ *ši-ia-an* EGIR-ŠU zi. 12 ^{ŠA}DIR. [SIG₅?] “The exta are š. Afterwards the *zizaḥi* and 12 turns of the intestine. [(Result:) favorable] (The second exta: ‘the throne’ is left, (result:) unfavorable)” KUB 6.17 ii 5-7; cf. EGIR TE.^{MEŠ} *ši-ia-a-an* EGIR-ŠU zi. SIG₅ KUB 22.69:10; and cf. KUB 50.90 rev. 24; KBo 2.2 iii 29; KUB 45.79 rev.? (17), translit. Haas, AoF 23:88 iii 36; KUB 46.37 obv. 33; KUB 49.94 ii 16; KUB 52.33 iv 3; KUB 52.55 rev.3; ABoT 15 obv. 7; “Should Pišeni go on (campaign?)?” (Result:) *ši-ia-an-ta TĒRĀNI* [...] “They are š. The intestines [...] (or: The š.-ed intestinal coils [are ...])” KBo 34.142 i 5 + KBo 8.55:14 (MH/MS), ed. Schulz, AoF 21:123 (without join); “I will write to the lords. They will attack the roads of the scouts” (Result:) *ši-ia-an-da* “š.” KBo 16.97 rev. 40 (early NS); differently Laroche, RA 64:136 (“comprimer”); [...] SISKUR GiŠTUKUL *ši-ia-an-za* KUB 22.60 i 14 (oracle question, NH).

11. (unclear): [...] *mi nu kiššan huekmi ne~pišaz=kan katta ši-i-e-eš-šar ši-ia-ti* / [...] *yati* “I [...] and recite an incantation as follows: Down from the sky *šieššar* shot/spurled(?); [...]jed” KBo 17.61 rev. 7-8 (birth rit., MH/MS), ed. Neu, StBoT 18:48 (“vom Himmel herab floß Bier”), cf. StBoT 5:145, differently Oettinger, Stammbildung 474 w. n. 36 (“von Himmel herab flog ein Geschöß”); following context seems unrelated; (“Because this was favorable for the life (of the king)”) *pangur=za! parianda ši-an-na GIM-an taparti* “As you command the ‘pushing’ beyond of the *pangur* (family line?), (will you, O god, bring him (i.e., the king) to that time? Does it signify it?)” KUB 6.3:13-14 (oracle question, NH), cf. *pankur* 2 c.

The attested verb probably represents a conflation of two verbs, a *hi*-verb *šai-* meaning ‘press, seal, put on headgear’ and a *mi*-verb *šiya-/šiye-* meaning ‘throw, shoot, sting’ from which the compound verbs *peššiya-* and *uššiya-* were derived. But unfortunately the extent and timing of such a conflation cannot be determined from the available evidence.

Ehelolf, OLZ 29 (1926) 987f.; Götze, NBr (1930) 76-80 (“press” as basic mng.); Sommer, AU (1932) 187 n. 3; HAB (1938) 179; Güterbock, ZA 44 (1938) 88; Güterbock, Symb.Koschaker (1939) 32f.; Laroche, BSL 58 (1963) 73-76 (all mngs.); Kronasser, EHS 1 (1966) 505; Carruba, StBoT 2 (1966) 11f.; Neu, StBoT 5 (1968) 144f.; Friedrich, JAOS 88 (1968) 38; Otten, AfO 25 (1974-77) 176f.; Oettinger, Stammbildung (1979) 473f.; Güterbock, MemRYoung (1980) 51-63 (on seals); Beckman, StBoT 29 (1983) 109, 185; Houwink ten Cate, Anatolica 11 (1984) 61 (*parā ši-yati*); Melchert, Phon. (1984), 46, 100.

Cf. *šiyant-*, *šiyatalliya-*, *šiyatar*, *šiyatariya-*, *šiyannaš per*, *šiešša-*, *šiša*[...].

šaiu- n.; (an animal?); NH.†

1 *ša-a-i-ú-uš* KÜ.GI “one gold (image of a) š.” KUB 12.1 iv 23 (inv. of Manninni, NH), ed. Košak, Linguistica 18:102, 105 (no tr.), Siegelová, Verw. 448f. (no tr.) □ see the 1-EN GÚ UR.MAḤ in the preceding line.

Ertem, Fauna (1965) 166 (under wild animals: *yabanî hayvanlar*); Košak, THeth 10 (1982) 234; Siegelová, Verw. (1986) 614 (“ein Tier?”).

šak(k)-, šekk- v. (act.); **1.** to know (about), be aware of (something), know (something) is happening, **2.** to experience, **3.** to heed, take note of, pay attention to, **4.** to recognize, acknowledge, accept, **5.** to remember, **6.** to be expert, skilled, proficient in (w. acc. obj.), **7.** to be acquainted with (someone); wr. syll. and Akk. *idû*; from OH.

pres. sg. 1 *ša-a-ak-ḥi* KUB 30.10 obv. 10 (OH/MS), *ša-a-aq-qa-a[ḥ-ḥi]* KUB 31.130 rev. 6 (OH/MS), *ša-aq-qa-aḥ-ḥi* KUB 31.127 iii 30 (OH/NS), KBo 10.12 ii 35, iii 25 (NH), KUB 43.72 iii 2 (NS), KUB 23.91:16 (NH), KUB 23.45:13 (NH), *ša-qa-aḥ-ḥi* KUB 40.1 obv. 13 (NH), HFAC 6 iii 6, *ša-ag-ga-aḥ-ḥi* KUB 1.16 iii (5), 69 (OH/NS), KBo 5.9 ii 45, KUB 21.1 iii 55 (NH), KBo 9.137 ii (14), *ša-a-ag-ga-aḥ-ḥi* KBo 18.104:8, KBo 16.63 i 7, KUB 14.8 obv. 43 (NH), *I-DI* HKM 7:23 (MH/MS), KUB 43.72 iii 2 (NS), KUB 40.88 iii 8, KUB 40.86 rev. 5, KUB 31.76 rev. 11, KUB 21.38 rev. 12, 13, 14 (NH), *I-DE*, KBo 2.11 rev. 11 (NS).

sg. 2 *ša-a-ak-ti* KUB 36.32:9 (OH/MS?), KBo 15.10 ii 62 (MH/MS), HKM 66:35 (MH/MS), KBo 5.3 i 15, 33 (“MH” Supp. I/NS), *ša-ak-ti* HKM 29 rev. 8 (MH/MS), KBo 12.126 i 16 (MH/NS), KBo 2.9 i 38 (MH/NS), KBo 5.13 i 14 (Murš. II), KUB 21.38 obv. 10, 59 (Ḥatt. III), KUB 21.1 ii 78 (Muv. II), KUB 23.85 rev.? 9, 10 (NH), KUB 26.1 iii 27 (NH), KBo 2.2 iv 36 (NH), KUB 24.8 i 37 (NH), KUB 33.106 iii 32, 36, 39 (NH), KUB 21.27 i 43 (NH), KUB 24.7 iv 35 (NH), Bo 2810 ii 11 (Klengel, AoF 1:171), *še-ek-ti* KUB 18.67 obv.? 9 (NH), the forms *I-DI* KUB 21.38 obv. 56 (Ḥatt. III) and KUB 14.3 i 52 (Ḥatt. III or Tudḫ. IV) could be 2 or 3 sg.

šak(k)-

šak(k)-

sg. 3 *ša-a-ak-ki* KUB 13.2 i 15 (MH/NS), KBo 21.17 left col. 18, KUB 43.53 ii 9 (pre-NH/NS), *ša-ak-ki* KBo 1.30 obv. 7, KBo 21.12:9 (MH/NS), KBo 21.17 left col. 7, KUB 11.1 iv 23 (OH/NS), KUB 13.4 iii 81 (MH/NS), KUB 21.42 i 23 (NH), KBo 6.26 i 26 (OH/NS), KUB 49.5 i 23 (NH), *I-DI* HKM 7:23 (MH/MS), KBo 23.7 i 9, KBo 13.76 obv. 13 (NH), KBo 21.17 left col. 10, (*ŠA*) *I-DU-U* (i.e., subjunctive) KBo 1.30 obv. 6.

pl. 1 *še-ek-ku-e-ni* KBo 11.1 rev. 15, 16 (NH), KUB 22.70 obv. 38 (NH), KUB 16.39 ii 13, 23, 35 (NH), *še-ek-ku-u-e-ni* KUB 49.33 i 2, KUB 5.7 obv. 26, KUB 50.89 ii 3 (all NH), *še-ek-ku-ú-e-ni* KUB 49.56 rev. 3 (NH), *ši-ik-ku-e-ni* KUB 6.4 iii 8 (NH), *še-ek-ku-wa-u-e-ni* KUB 22.57 rev. 11 (NH).

pl. 2 *ša-ak-te-e-ni* KBo 22.1 obv. 5 (OS), *ša-ak-te-ni* KBo 14.99:9 + KUB 39.99 obv. 14 (MH/NS?), KUB 1.16 ii (57) (OH/NS), *še-ek-te-ni* KBo 19.94:5, KUB 21.42 iv 18 (NH), KUB 18.36:16 (NH), KUB 6.9 ii 3 (NH), KUB 26.1 i 14 (NH), KUB 33.106 iii 50 (NH), KBo 16.25 i 34 (MH/NS), *še-ek-te-e-ni* KUB 19.25 i 11 (Šupp. I), HHT 80 (Bo 6769) rev. 12.

pl. 3 *še-ek-kán-zi* KUB 31.71 iii 18 (NH), KUB 22.70 rev. 58 (NH), HFAC 12:(10), KBo 11.1 obv. 23, 35 (Muv. II), KBo 17.65 rev. 42 (MH/MS?), *še-kán-zi* KBo 23.93 i 29 (NS), [*š*]a-kán-zi KBo 3.28 ii 4 (OH/NS), [*ša*-kán-zi in KUB 13.4 iv 39 (MH/NS) is to be read *uš-kán-zi* w. Süel, Direktif Metni 80].

pret. sg. 1 *ša-ag-ga-aḥ-ḥu-un* KUB 19.20 obv. (17), (21) (Šupp. I), KBo 16.52 rev.? 8 (NH), KUB 33.106 iii 41 (NH), *ša-aq-qa-aḥ-ḥu-un* KUB 31.66 iv 16 (NH/NS), KUB 40.92 rev.? (5), KUB 33.106 iii (43) (NH), *ša-qa-ḥu-u[n?]* KUB 48.90 rev.? 5 (NH), *I-DI* KUB 21.38 rev. 12 (NH).

sg. 2 *ša-ak-ki-iš* KBo 3.60 i 3 (OH/NS)(or sg. 3?), *ša-ak-ta* KUB 14.7 i 6 (NH), KUB 21.19 + 1193/ii 3 (NH), KBo 4.7 i 62, *ša-a-ak-ta-«aš»* HKM 6:14 (MH/MS).

sg. 3 *ša-ak-ta* KUB 19.55 obv. 3 (NH), KUB 23.46 obv. 3, KUB 26.1 ii 61, iv 32 (NH), *ša-a-ak-ta* KUB 23.36 ii 15, *še-ek-ta* KUB 7.8 ii 15 (MH/NS), *I-DI* HKM 6:10 (MH/MS), KUB 19.29 iv 9 (Murš. II), KUB 40.1 obv. 10 (NH).

pl. 1 *še-ek-ku-e[n]* 339/w obv. 1, *še-ek-ku-e-en* KUB 22.70 obv. 25 (NH), *še-ek-ku-u-e-en* KBo 26.105:15, 16 (NS).

pl. 3 *še-ek-ke-er* KBo 5.8 i 6 (Murš. II), KBo 18.22 obv. 8, *š[e]-ek-k[er]* KBo 12.38 iv 13 (NH/LNS).

imp. sg. 1 *še-eg-gal-lu* KBo 13.88 i 3, 5, KUB 23.88 obv. 6 (NH), *ši-ig-gal-lu* KBo 18.2 rev. 12 (NH).

sg. 2 *ša-a-ak* HKM 46 l. e. 2 (MH/MS), ABoT 60 obv. 20 (MH/MS), KUB 34.40:7 (MH/MS), KUB 8.81 ii 8 (MH/MS), KBo 22.166 obv.? 8, 12, KUB 22.70 obv. 37 (NH), KBo 8.23:16, KUB 36.127 obv. 3 (MH/NS), KBo 18.76 obv. 8, KBo 15.25 obv. 37 (MH/NS), KBo 5.3 i 8, 11, 14 (NH), *ša-ak* KUB 23.103 obv. 17 (NH).

sg. 3 *ša-a-ak-ku* KUB 23.77 obv. 70 (MH/MS), *ša-ak-ku* KUB 19.25 i 12 (Šupp. I), KUB 26.19 i 7 (MH/NS), *ša-ak-du* KBo 18.28 obv. 7 (NH), *ša-a-ak-du* KUB 14.4 iv 12, KBo 5.3 i 9 (both NH). [Apparent *ša-ak-tu* in KBo 34.23 obv. 10 is the Hattic mountain name Šaktunu.]

pl. 2 *še-ek-tén* KBo 3.1 ii 68 (NS), KUB 17.14 obv.! 20 (MH/NS), KUB 24.5 obv. 23 (NH), KUB 43.40 iv? 6, KUB 17.18 iii 7, [*š*]a-ak-tén IBoT 3.147:6, *ši-ik-tén* KBo 12.128 right col. 12 (but see *še-ek-tén* ibid. 17, read IGI.GÁL-tén instead?) (NS), KUB 7.10 i 4.

pl. 3 *še-ek-kán-du* KUB 36.109:7 (MH/MS).

part. sg. nom. com. *še-ek-kán-za* KBo 1.42 i 11, KUB 8.28 obv. 6, KUB 26.17 ii (8) (MH/MS), KUB 27.29 ii 11 (MH/NS), KUB 34.85:8 (MH/MS).

acc. com. *še-ek-kán-ta-an!* KBo 12.70 ii! 16, ^{LÚ}*ša-ag-ga-an-ta-an* KUB 26.29 + KUB 31.55 obv. 17 (MH/NS).

nom.-acc. neut. *še-ek-kán* KUB 48.119 obv.? 3.

dat.-loc. *še-ek-kán-ti* KBo 3.9 obv. 4 (OH/NS), KUB 4.3 ii 4 (NH).

inst. *še-ek-kán-te-et* KUB 26.12 ii 15, *še-ek-kán-ti-it* KUB 13.4 iii 78 (MH/NS) (dupl. [...-t]e-et KUB 13.5 iii 46), KUB 21.37 obv. (52).

pl. nom. com. *še-ek-kán-te-eš* KUB 22.32:8, KUB 57.1 obv. (6), *ši-ik-kán-te-eš* KBo 29.124:3.

acc. com. *še-ek-kán-du-uš* KBo 23.114 obv.? 21, 23, 25, KUB 16.17 ii 2, *ša-ak-kán-du-uš* KUB 43.69 ii 9.

nom.-acc. neut. *še-ek-kán-ta* KBo 26.100 rev. 5, *ša-ak-kán-ta* KBo 12.62 rev.? 15 (MH/MS).

The vast majority of forms quoted above support a *ḥi*-conjugation stem *šakk-*. The only *mi*-conjugation form is NH: *ša-(a-)ak-du* (cf. imp. sg. 3). *ša-ki-n[u]-un* KUB 30.10 obv. 11 (OH/MS) and *ša-ki-iš-ši* belong to the *mi*-conjugation verb *ša~kiya-* q.v., always written with undoubled intervocalic velar.

The plene writing *ša-a-ak-ti* is older than *ša-ak-ti* according to Otten (FsAlp 414). The plene writings of *šakk-* from our exx. show the following: *ša-a-aq-qa-a[ḥ-ḥi]* KUB 31.130 rev. 6 (OH/MS), *ša-a-ag-ga-aḥ-ḥi* KBo 18.104:8, KBo 16.63 i 7 (both MH/MS), *ša-a-ak-ḥi* KUB 30.10 obv. 10 (OH/MS); *ša-a-ak-ti* KUB 36.32:9 (OH/MS?), KBo 15.10 ii 62 (MH/MS), KBo 5.3 i 15, 33; *ša-a-ak-ki* KUB 13.2 i 15 (MH/NS); *ša-a-ak-ta-«aš»* HKM 6:14 (MH/MS); *ša-a-ak* HKM 46 left edge 2 (MH/MS); ABoT 60 obv. 20 (MH/MS), KUB 34.40:7 (MH/MS), KUB 8.81 ii 8 (MH/MS), and passim, [*š*]a-a-ak-ku KUB 23.77 obv. 70 (MH/MS); and *ša-a-ak-du* KUB 14.4 iv 12, KBo 5.3 i 9 (Ḥuqq.) (versus later NH *ša-ak-du*) from earlier texts, but also later *ša-a-ag-ga-aḥ-ḥi* KUB 14.8 obv. 43 (NH), and *ša-a-ak¹-ta* KUB 23.36 ii 15 (Murš. II, AM).

Intervocalic doubling of the velar *k* is quite consistent, except in late-NH (13th century) texts, cf. *ša-qa-aḥ-ḥi* KUB 40.1 rev.13 (NH), HFAC 6 iii 6, *ša-qa-ḥu-u[n?]* KUB 48.90 rev.? 5 (NH).

(Sum.) Á.NU.GÁL = (Akk.) [*lā*] *išānu* = (Hitt.) *Ú-UL še-ek-kán-za* KBo 1.42 i 11 (Izi Bog.), ed. MSL 13:133, line 21; (Sum.) [*lú*-KI.MIN-gi-nu]-zu = (syll. Sum.) *lu KI.MIN ki-nu-zu* = (Akk.) *ša <ša>-ni-nam lā i-du-u* “He who knows no rival” = (Hitt.) *A.A-an-za kuiš U[L ša-ak-ki]* “he who doesn’t experience (cf. mng. 2 below) *muwa-*”; (Sum.) [*lú*] *KI.MIN šu.gar nu-zu* = (syll. Sum.) *lu KI.MIN šu.kar nu-zu* = (Akk.) *ša tērtam irtam lā i-du-u* = (Hitt.) *uttanī-za kuiš arkūwar natta ša-ak¹-ki*

šak(k)-

šak(k)- 1 b 2'

“he who doesn’t know an (oracular) answer to the matter/word” KBo 1.30 obv. 3, 6-7 (Lú Boğ.), ed. MSL 12:214f.; cf. (Sum.) NU.ZU, NU.ZU.A = (Akk.) *ša... lā i-du-u* KUB 29.58 i 36, 37, iii 35, iv 3-6.

(Hattušili I observes that) (Akk.) *adi inanna* MUNUS. MEŠ ŠU.GI *ištanāl ul i-de* KUB 1.16 iv 67-68 “I don’t know if until now she continues to consult old women” = (Hitt.) *kinun = wa = z nūwa* MUNUS.MEŠ ŠU.GI[-uš] / *[punuškiz]zi UL ša-ag-a-ḫ-ḫi* “I don’t know (if) she is still consulting the Old Women” KUB 1.16 iii 68-69 (OH/NS), ed. HAB 16f. (differently: “davon will ich nicht(s) wissen”).

(Akk.) (broken away) KBo 12.70 i(!) [16] = (Hitt.) *UL še-ek-kán-ta-[a]n = [t]a KASKAL-an uiya[zi]* “He will send you on an unknown road” KBo 12.70 + KUB 4.3 ii(!) 16 (Akkadian-Hittite proverbs); (Akk.) *[ana āli ša lā t]i-i-dú-u / [kalmat qēmi ubb]al = ka* KUB 4.3 i 4-5 = (Hitt.) *UL še-ek-kán-ti-it-ta URU-ri wagāiš arnuzi* “The weevil (*wagāiš*) will bring you to an unknown city” KUB 4.3 ii 4-5 (Akkadian-Hittite proverbs), ed. Nougayrol and Laroche, Ugar. 5:279, 282, 780f., Dietrich/Keydana, UF 23:50f., 70.

1. to know (about), be aware of (something), know (something) is happening — **a.** absolute (or intrans.) use with unstated but implied object: (“Keep the word of my father”) *takku šumeš natta ša-ak-te-e-ni* “If you do not know (are there not also old men there who can tell you my father’s word?)” KBo 22.1 obv. 5 (instructions for LÚ.MEŠ DUGUD, OS), tr. CHD *miyahuwant-*, correcting Archi, FsLaroche 45f., cf. also Marazzi, FsPugliese Carratelli 122f.; *apāš = a utnē tinnut* ^dIM-š = a *UL ša-a-ak-k[i]* “He has paralyzed the country, and the Stormgod doesn’t know” VBoT 58 i 20 (Missing Sun, OH/NS), translit. Myth. 23, tr. Hittite Myths² 28, LMI 65; *takku 2-el pedi* (var. *šaniya [pedi]*) *nu ša-ak-ki ḫurkil* “(But) if (it happens) in the place of the two (women) (var. in the same [place]), and he (i.e., the offender) knows (that they are mother and daughters, it is) *ḫurkil*” KBo 6.26 iii 35 (Laws §191, OH/NS), w. dupl. KUB 29.34 iv 16-17, ed. LH 151 w. note 536, tr. von Schuler, TUAT I/1 122, Hoffner in LawColl² 236; *ari = šši = ma = at UL tezzi* ^{LÚ}*arašš = a UL ša-ak-ki šup~pala = ššet pennāi* “But he doesn’t tell it to his colleague, so that the colleague does not know and he drives his own animals there” KBo 6.26 i 25-26 (Laws §163, OH/NS), w. dupl. KBo 6.18 iv 4-5, ed. LH 130f.; (That they sent secretly for Tanuwa) [LUGA]L-uš *UL š[a?-aq-]q[a-ḫ-ḫ]u-un* “[I, the kin]g did not know (about it)” KBo 3.1 ii 26 (Tel.pr., OH/NS), ed. THeth 11:30f., tr. van den Hout, CoS 1:196; cf. also KUB 33.106 iii 30, b 1’ b’,

below; cf. KUB 1.16 iii 68-69 in bil. sec., above. For the imperative of this usage see mng. 3b.

b. w. acc. obj. within same clause as *šakk-* — **1’** obj. is a human or a deity — **a’** obj. is a human: (If without bathing someone approaches the gods’ sacrificial bread and libations in an impure state) [(n)]*ašma = an* ^{LÚ}*araš = šiš ša-ak-ki* “or (if) his companion knows about him (-an) (that he had done this and conceals it, but afterwards it becomes known, they both are to be put to death)” KUB 13.4 iii 81 (instr., MH/NS), w. dupl. FHL 100:6 (NS), ed. Süel, Direktif Metni 72f., tr. McMahon, CoS 1:220; *nu = za = kan* LÚ.MEŠ DUGUD 2 *pēdan 3 pēdan 4 pēdan pedi ša-a-ak-ki* “He (i.e., a *BĒL MADGALTI*) shall know the officers — second grade, third grade, fourth grade — by (their) rank” KUB 13.2 i 14-15 (*BĒL MADGALTI* instr., MH/NS), ed. CHD *peda-* j 2’ b’, cf. Josephson, Part. 81f., Dienstanw. 42, tr. McMahon, CoS 1:222 (all differently with regard to the tr. of *pedi*).

b’ obj. is a deity: (Ea began to speak to Upelluri): *UL = wa ša-ak-ti* ^d*Upelluri memiyan = a = wa = tta UL kuiški udaš UL = war = an ša-ak-ti* ^d*Kumar~beš = wa kuin nuttariyan DINGIR-LIM-in DINGIR. MEŠ-aš IGI-anda šamnait* “Do you not know, O Upelluri? Has no one brought you word? Do you not know him, (namely) the ‘swift’ god whom Kumarbi has created against the gods?” KUB 33.106 iii 30-33 (Ullik.), ed. Güterbock, JCS 6:26f.; *nu = za aši nu[ti]ariyan DINGIR-LIM-in UL ša-ak-ti* “Do you not know that ‘swift’ god?” KUB 33.106 iii 39 (Ullik.), ed. Güterbock, JCS 6:28f.; cf. ibid. iii 32-33; cf. mng. 7.

2’ obj. is a thing: *nu wātar māḫḫan¹ kuwāpi aršmi* *nu pēda(n) = mit UL ša-aq-qa-ḫ-ḫi* “Like water wherever I flow, I do not know my place” KUB 36.75 + 1226/u iii 19-20 (prayer of Kantuzzili, OH/MS), ed. Lebrun, Hymnes 126, 130 (without join and differently), translit. Otten/Rüster, ZA 67:56; cf. KUB 31.130 rev. 5-6; *[šumeš = m]a kinuna uddār = mit ḫattāda = mitt = a [kuiēš ša-]ak-te-ni nu DUMU-la(n) = man ḫat~taḫḫiškiten* “But now [you, who kn]ow my words and my wisdom, you should make my son wise (in accordance with that)” KUB 1.16 ii 56-57 (Political Testament, Hatt. I/NS), ed. HAB 8f., Klock-Fontanille, AnAn 4:61, cf. CHD *-mi-* c 10’; (“So be silent and listen! The words that have been put down before mankind —

examine them closely with wisdom, hold them with a sense of obligation”) *n=at ŠÀ-it ši-ik-tén n=at tuliyaza pun[u]šten n=at GIŠ.ĤUR-za aušten* “contemplate (lit. know) them in (your) heart, investigate them by an assembly, read them from the tablet” KBo 12.128 rt. col. 12-14 (instruction or admonition?), ed. Lebrun, Hymnes 399f. (“sachez-les par coeur”) □ the inst. ŠÀ-it can mean “in (your) heart” when the main verb is *har-* (KUB 17.10 ii 19-21, etc.); Melchert comes closest to this meaning in discussing *ZI-it* (Diss. 253), although he cites KUB 17.10 ii 19f. on p. 239 under inst. of means; the many ways in which the gods’ wisdom is to be internalized by the worshiper reminds one of the biblical passage Deuteronomy 11:18-21; [*naš*]ma=kan ŠA ⁴UTU-ŠI ĤUL-lu ... *kuiški kue~danikki* GAM-an *harzi n=at ša-ak-ki* “Or if ... someone ‘holds’ (i.e., entertains) with another an evil (plan) against His Majesty, and he knows about it” (and doesn’t report it) KUB 21.42 i 20, 22-23 (instr. for princes, NH), ed. Dienstanw. 23 i 27, 29-30, cf. *pariyan* 3; (“It was ^mNU.^{GIŠ}KIRI₆ (who) left behind for himself *mawalli*-chariotry”) *ammuk=ma=an UL ša-aq-qa-aḥ-ḥu-un* “but I didn’t know about it (i.e., com. gender, the chariotry)” KUB 31.66 iv 15-16 (prayer of Urḫitešub), ed. Houwink ten Cate, FsGüterbock 131, 133, cf. CHD s.v. *mawalli-*; É KUR ^{URU}Ḥatti=za ŠEŠ=YA GIM-an *ša-ak-ti n=at=za ammuk UL ša-a-l[ga-aḥ-ḥi n=at arḥa wa]rnuwan* É-e[r] “As you, my brother, know (well) the palace (lit. house) of the land of Ḥatti — [do I] not k[now] it (too)? — [it is] a burned [down] house” KUB 21.38 obv. 10 (letter of Pud. to Ramses II), ed. Edel, ÄHK 1:216f., 2:328f. (tr. differs), Stefanini, AttiAccTosc 29:6 (“siccome la Casa di Hatti tu, mio Fratello, (ben) conosci questo a me non [devi rimproverare(?)...]”), Helck, JCS 17:88, tr. DiplTexts² 132, Singer, ICH 3:537f. (restoring [*arḥa a*]rnuwan “taken away, transferred” instead of [*arḥa wa*]rnuwan); ANA ŠEŠ=Y[A] *kuiš ZI[-ni ʔl]umpaštiš ammuk=man ANA ŠEŠ=Y[A] UL namma iyami [m]ān UL kuit I-DI nu ANA ŠEŠ=YA ʔlump[ašti]n apūn DÜ-mi karū=ma kuit I-DI* “I would not do to my brother again that which is offensive to my brother’s mind. If I did not know about something, then I might do such an offensive thing to my brother, but since I already know (or: ‘but that which I already know about’), (I will not do such an offensive thing to my brother)” *ibid.* rev. 11-12, ed. Edel, ÄHK 1:222f., Stefanini, AttiAccTosc 29:16, Helck, JCS 17:93, tr. DiplTexts² 135, cf. CHD

s.v. *ʔlumpašti-*; (“The people of Ḥatti always speak of my ʔannan (and) *tiššan*”) ŠEŠ=YA=ya=an *ša-ak-ti* “And you know about it (-an), my brother” *ibid.* obv. 59, ed. Edel, ÄHK 1:220f., Stefanini, AttiAccTosc. 29:13f., Helck, JCS 17:92, tr. DiplTexts² 134 (“My brother knows this”); [*ma*]išta(n)=šann=a UL *šekk[anzi]* “And [they] do not know about his (sc. Silver’s) [gl]ory” HFAC 12 i 10 (Song of Silver, MH/NS), ed. Hoffner, FsOttent² 145f. (differently), tr. Hittite Myths² 48 □ *maištan* “glory” is the acc. sg. of nom. *maišza* (< stem *maišt-*) and is related to the adj. *mišriwant-* “having glory/brilliance” (cf. StBoT 32:148 w. n. 106; CHD *mišriwant-* is to be adjusted accordingly); *karū kue uddar ši-ik-ku-e-ni ariyašeš~šanaza kue SI×SÁ-at* “the things which we already know about, (and those?) which were determined by oracle” KUB 6.4 iii 8-9 (oracle question, NH); *mān=za DINGIR-LUM kēda<š>=pat waškuwaš šer TUKU. TUKU-uwanza karū ku<-i>-uš!* (text *kuiš*) *še-ek-ku-u-e-ni* “If you, O deity, are angry only on account of these offences which we already know about (i.e., have already ascertained by inquiry)” (let the oracle be favorable)” KUB 5.7 obv. 26 (oracle question, NH), tr. ANET 497 (“the offences that have so far been ascertained by us”); ŠŪR ĒNI KAPPI ĒNI UL *še-ek-ku-e-en* “We did not know about the eyebrow (and) eyelid (of the cult statue)” KUB 22.70 obv. 25 (oracle question, NH), ed. THeth 6:60f. (differently), tr. Beckman, CoS 1:205 with lit. 206; (Šarpa, the queen’s chamberlain, testifies:) *katta pāwaš uttar ša-a-ag-g[a]-aḥ-ḥi* “I know about a case of loss. (Šaušgatti took ...)” KBo 16.63 i 7 (depos., MH/MS), ed. CHD s.v. *pai-* A 5 e, differently Werner, StBoT 4:50f. (*katta pāwaš* “Mitlaufen-Lassen”); on the MH date of the copy see Klinger, ICH 2:240; *tuel=wa KA×U-iš DINGIR.MEŠ kui[r?] še-ek-kán-zi nu=wa šakuwašša[rit] / ZI-nit lē ḥurza~kiši* “Since the gods know (all) about your loose talk (lit. mouth), do not curse so vehemently (*šaku~wašš[arit] ZI-nit*)” KUB 31.71 iii 17-19 (dep., NH), ed. THeth 6:122-124 (“Da die Götter dein Mundwerk kennen, sollst du nicht mit bewußt[er] Absicht verfluchen!”), van den Hout, AoF 21:309f., 312, 317; [... *idāla*]waš *ḥinganaš uttar še-ek-kán-zi* “They know about the word (or ‘matter’) of the [evi]l death [...]” KBo 9.137 ii 16 (rit. frag.), translit. Haas, ChS I/1:210; cf. also UL *šekkant-* “unknown” referring to a road and a city in KUB 4.3 + KBo 12.70 ii! 16 above in bil. sec. For the imperative of this usage see mng. 3 a.

šak(k)- 1 b 3' a'

3' obj. is *kuitki* “anything” (always expressed in negative) — a' *natta kuitki šak-*: [MUNUS-*a*] *nza=wa=za* MUNUS-*nili=ya=z zik* [nu]=*wa UL kuitki ša-ak-ti* “You are [a woman], and you are of a womanly nature; (therefore) you don't know anything” KUB 24.8 i 36-37 (Appu, pre-NH/NS), ed. StBoT 14:6f. (“Du (bist) [ein We]ib von weiblicher Art [und] verstehst (davon) nichts!”), StBoT 29:3, tr. Hittite Myths² 83 (“your are a woman and think like a woman”), LMI 168; (An enemy writes to Muršili II) *zik=ma=wa=za DUMU-aš nu=wa UL kuitki ša-ak-ti* “But you are (still) a child and you don't know anything; (you do not frighten me)” KUB 19.29 iv 16 (annals, Murš. II), ed. AM 18f. (“und du verstehst nichts”), tr. del Monte, L'annalistica 74; LUGAL-š *a UL kui[tki ? ša-a]g-ga-aḫ-ḫi* “But I, the king, don't [kn]ow anything (about the matter)” KUB 40.65 + KUB 1.16 iii 5 (Political Testament, Ḫatt. I/NS), ed. Klock-Fonatanille, AnAn 4:63, and HAB 10f. (both without the join); (“He didn't do anyth[ing.] He sinned in no way. He took nothing from anyone. (Yet) he (i.e.,) [his] m[outh], is covered with mucous; he, (i.e.,) his(!) arse is covered with *šeḫur*”) *ša-ak-ki[=ya UL kuit~ki] / wemiyaz<zi>=ya=kan UL kuit[ki]* “He knows of [nothing (that he has done wrong);] and he finds nothing (in himself)” KBo 10.37 ii 25-26 (rit., OH/NS), restoration Melchert (personal communication), ed. Haroutunian, FsHoffner (forthcoming), Goetze, JCS 16:30, JCS 22:20, restored *šakki[ganiyawanza]* (“soiled with faeces”); for the context see under *šeḫuganiyawant-* □ for *UL=ma kuit wemiyami* in the sense of “I find nothing out (as to the cause of divine anger)” see KBo 11.1 obv. 41 (prayer of Muw. II), ed. Houwink ten Cate, RHA XXV/81:108, 117, and Lebrun, Hymnes 297, 302.

b' *lē kuitki šak-*: (If the king of a tributary state thinks/speaks as follows:) [n] *ašma=war=an=z= (š)an LÚ.KÚR tarḫdu [ammuk=ma=wa lē k]uitki ša-aq-qa-aḫ-ḫi* “Or, let the enemy defeat him (i.e., the Hittite king), I don't want to know (lit.: [but don't let me] know) anything about it” KBo 10.12 ii 34-35 (treaty w. Aziru), ed. Freydank, MIO 7:362, 369, tr. DiplTexts² 38; similarly *ibid.* iii 25; (If the enemy of the Hittite king passes through the country of the tributary king, and he, instead of fighting against him, says as follows): *it=wa walḫ nu=wa pēda ammuk=ma=wa lē kuitki ša[-ag-ga-aḫ-ḫi]* “Go strike and carry off! But I don't want to know (lit.: don't let

me know) anything about it” KBo 5.4 rev. 48 (treaty w. Targašnalli), ed. SV 1:68f., tr. DiplTexts² 73; similar KUB 21.1 iii 54-55 (treaty w. Alakšandu), w. dupl. KBo 19.74 + KUB 21.5 iv 3, ed. SV 2:74f., tr. DiplTexts² 91; for other exx. see also KUB 33.113 i 22-24 + KUB 36.12 i 35-36 below under mng. 2 (“to experience”).

c. with logical object in an adjacent subordinate clause — 1' with relative clause — a' preceding (many exx. have a resumptive pronoun in the *šak*-clause): ANA ^m*Pallā=wa kuit ammuk peškinun nu=war=at=za DINGIR-LIM ša-a-ak* “Whatever I have delivered/given to Palla, take note of it, O god.” (For this matter you should hold Palla responsible) KUB 22.70 obv. 36-37 (oracle question, NH), ed. THeth 6:64f., tr. Beckman, CoS 1:206 (“take cognizance of”); *nu kās kui[t] memai n=at zik ša-ak-ti zīg=a kuit [mema]tti n=at kās ša-ak-ki(!)* (text -*ti*) “You know what he says, and he(!, text: you) knows what you say” KUB 35.148 iii 12-13 (rit. of Zuwi, OH/NS), cf. CHD s.v. *maniyahḫa-*; (Ea says to Ubelluri:) *A-ni=kan kuiš* ^{NA4}*ŠU.U-ziš anda miēšta UL=an ša-ak-ti* “Don't you know about the *kunkunuzzi* which grew in the water?” KUB 33.106 iii 35-36 (Ullik. III), ed. Güterbock, JCS 6:26f.; (“[What] I have [not] brought into accord with the [u]sages o[f the gods]”) ^d*U=[a]t EN=YA ša-ak-ti* “you, O Teššub, my lord, know about i[t]” KBo 11.1 obv. 23 (prayer, Muw. II), ed. Houwink ten Cate, RHA XXV/81:107, 116, and Lebrun, Hymnes 296, 300; (Someone sent Kuwaggulli with a message) *memiyan=ma k[ui]n piddaiškit n=an UL ša-aq-qa-[a]ḫ-ḫi* “but I don't know the message that he was carrying” KUB 23.91:16 (dep.); for another ex. see KUB 21.2 + KUB 48.95 i 6-9 mng. 5 (“to remember”), below.

b' following: (“If you [Ramses II] should say: ‘The King of Babylonia is not a Great King’”) *nu=za ŠEŠ=YA KUR* ^{URU}*Karanduniyaš UL I-DI kuedani=(y)at ilišni* “Then you, my brother, do not know Babylonia, in what rank it is” KUB 21.38 obv. 56 (letter of Pud. to Ramses II), ed. Edel, ÄHK 1:220f., Stefanini, AttiAccTosc. 29:13, Helck, JCS 17:91f., tr. DiplTexts² 134 (“my brother does not know”) □ for the interpretation of *I-DI* as 2 sg. see above in morphological section; *nu UL ša-[a]q-^lqa^l-[ḫ]i kuiš=aš aši DINGIR-LIM-iš* “But I don't know who that god is” KUB 33.106 iii 44 (Ullik. III), ed. Güterbock, JCS 6:28f., tr. Hittite Myths² 64, LMI 161.

šak(k)- 1 c 1' b'

šak(k)- 1 c 4'

Note how when the relative clause follows the main clause, there is no need for a pronominal object in the main clause.

2' with a *kuit* “that” clause, following: *ša-ak-ti-mu-za kuwatqa* [^dUTU-*uš*]¹ DUMU-*aš*=*mu* *kuit* NU. GÁL “Do you perhaps (*kuwatqa*) know (all) about me, O Sungod, that I have no child, (and therefore you have led me here to this baby)?” KUB 24.7 iv 35-36 (Tale of the Cow and the Fisherman), tr. Hittite Myths² 86f., and LMI 176 (“Tu sai bene ... che io non ho figli”); DUMU=YA UL *ša-ak-ti* *kuit*=*mu*=*kan* ŠÀ KUR. KUR.MEŠ *kašza ēšta* “My son, don’t you know that a famine was in the midst of my lands?” Bo 2810 ii 11-12 (letter, NH), ed. Klengel, AoF 1:172f.

3' with *mān* “if, whether” clause; cf. *mān* 4 b — a' preceding: [*m*]*ān* ZI-*anza* [*ēšta mān*=*ma*=*tta* UL] [Z]I-*anza* *ēšt*[*a n*=*at* *tuel* ANA ZI DINGIR-LIM GAŠAN=YA] *kuiš anda ša-ak-ta* “Who knew [O goddess, my lady,] if [in your mind] it was your wish [or not]” (lit., “who knew in your mind, goddess, my lady, ...”) KUB 14.7 i 4-6 (Hatt. and Pud. prayer), ed. Lebrun, Hymnes 311, 318, Sörenhagen, AoF 8:90f. with restorations determined by parallel passages in the same prayer; *namma*=*mu* *mān uppāi kuiški mān*=*mu* UL *kuiški uppāi nu*=*mu* TUPPA^{HL[A]} *ḫatrāṭten nu* *ši-ig-gal-lu* “Furthermore, write (pl.) tablets to me so that I may know whether anyone is going to send (oil) to me or not” KBo 18.2 rev. 8-12 (letter, NH); (Whether my brother is going to do this or that) *nu*=*mu* *ḫat[r]āi nu* *še-eg-gal-lu* “Write to me so that I may know (it)” KUB 23.88 obv. 6 (letter from Šalmanezzer I to Hittite king), ed. Otten, AfO Beih. 12:66; for other exx. see KUB 1.16 iii 68-69 above in bil. sec.

b' following: (In the days when my father attacked Egyptian lands) *ammuk*=*ma*=*z nū*[*wa*] TUR-*aš* *ešun nu* UL *ša-ag-ga-a*[*ḫ-ḫu-u*]*n mān*=*za* LUGAL KUR^{URU} *Mizri* ANA [*ABI*]=YA *edaš* ANA KUR.KUR.MEŠ *šer a*[*rkuwar*?] *iyat mān*=*za* UL *kuitk*[*i iyat*] “I was sti[l] a child, I di[d] not know if the King of Egypt pr[otest]ed (lit. made a re[ply]) to my father concerning those lands or not” KUB 31.121a ii 11-15 (prayer, Murš. II), ed. Güterbock, RHA XVIII/66:60f., Lebrun, Hymnes 243, 245; [ANA ŠULM]AN LUGAL *Aḫḫiyawā*=*ma*=*mu* *ku*^{it}1 *TAŠPUR nu apāt* *kuit* UL I-DE₄ [LÚ *TEMI*=Š]U *mān udaš* *kuitki mān* UL “[Con]cerning [the gi]ft of the king of Aḫḫiya-

wa, about which you have written to me, because I don’t know if h[is messenger] has brought anything here or not, (I have taken *BIBRU*’s from the gift of the King of Egypt and have sent that to you)” KBo 2.11 rev. 11-12 (letter, NH), ed. AU 242f.; DINGIR.MEŠ EN.MEŠ=YA *uškätte*[*n*] UL [*š*]*a-ag-ga-aḫ-ḫi karū* *kuiē*[*š*] LUGAL.MEŠ *ešer nu*=*kan mā*[*n* INIM] *apiy*[*a*] *kuiški anda dai*[*š*] *našma*[*=a*]*n*=*kan arḫa dāš* “O gods, my lords, look. I do not know if one of the earlier kings placed [a word] there (i.e., on the tablet) or took one (lit. it) away” KUB 31.121 ii 10-14 (prayer of Muršili II adapted from MH archetype), ed. Güterbock, RHA XVIII/66:59f.; ABU=YA GIM-*an* ^t*Tawan~nan*[*n*]an MUNUS.LUGAL *tepnut apāš*=*ma* GÉME DINGIR-LIM *kuit ēš*[*t*]*a* [*n*=*at* *tuel* ANA Z]I DINGIR-LIM GAŠAN=YA *and*[*a ku*]*iš ša-ak-ta* (followed by *mān* ... *mān*) “When my father demoted Tawannanna, the queen, — since (after all) she was the maidservant of the goddess, who knew what was [in your mi]nd, O goddess, my lady, (whether the demotion was your wish or not?)” KUB 21.19 i 22-24 (prayer of Hatt. III and Pud.), ed. Sörenhagen, AoF 8:88f., Lebrun, Hymnes 310, 317; (“Zida took silver and gave it to me”) [*ap*]*āt*=*ma*=*wa* UL I-DI [*mā*]*n*=*war*=*at*=*ši* ^m*Kuniya*-I-SUM¹ *paiš* [*našm*]*a*=*war*=*at*=*za apā*[*š* ME-*aš*] “But I don’t know if Kuniya-piya gave it to him, or he [took] it for himself” KUB 40.86 rev. 5-7 (dep., NH), ed. StBoT 4:32f. (as Bo 869), similar KUB 31.76 rev. 11-12, ed. StBoT 4:26; *kui*[*n*] *ša-aq-qa-aḫ-ḫi* *kuin*=*ma* UL I-DI *mān*=*aš* *agganza mān*=*aš* TI-*anza* “About one I know, about the other I don’t know, whether he is a dead or a living person” KUB 43.72 iii 1-3 (ritual).

4' (with a *kuwapi* “where” clause) — (“(Concerning) what you wrote me as follows: ‘The enemy has just now come and besieged the city Ḫapara on the one side, and has besieged the city Kašipura on the other; and he has passed through’) *namma*=*ma*=*wa*<*r*>=*aš* *kuwapi pait nu*=*war*=*at*!?(text: -*aš*) UL I-DI § *nu apāš* LÚ.KÚR *alwanzaḫḫanza imma ēšta n*=*an* UL *ša-a-ak-ta*<<-*aš*>> “Furthermore I don’t know (with unemended -*aš* as subj. ‘he didn’t know’) where he was going.’ Was that enemy perhaps bewitched (i.e., silent and invisible), that you did not know about him?” HKM 6:9-14 (MH/MS), ed. HBM 128f., cf. partial translit. and comment in de Martino/

Imparati, ICH 2:105; (If a NAM.RA comes as fugitive to the country of a tributary king, and if he doesn't seize him and extradite him to the Hittite king; instead he speaks as follows): [e]u=wa it kuwapi=wa paiši ammuk=ma=wa=ta lē ša-ag-ga-aḫ-ḫi "[Ju]st go! I don't want to know where you are going" KBo 5.9 ii 44-45 (treaty w. Dupp.), ed. SV 1:18f., tr. DiplTexts² 62 ("Wherever you go, I don't want to know about you").

5' (with a *maḥḥan* "how?" clause; cf. *maḥḥan* mng. 3): *zik* ^dIŠTAR ^{URU}Nenuwa GAŠAN=NI UL ša-ak-ti KUR ^{URU}Ḫatti GIM-an dammešḥan "Don't you know, IŠTAR of Nineveh, our Lady, how the country of Ḫatti is oppressed?" KBo 2.9 i 38-39 (prayer in a rit., MH/NS); [ḫ]antezziuš=ma=at LUGAL.MEŠ *maḥḥan arḫa pittalāer n=at* ^dUTU ^{URU}TÚL-na GAŠAN=YA [š]a-ak-ti "How the earlier kings neglected it (i.e., Nerik), you, Sungoddess of Arinna, my lady, know about it" KUB 21.27 i 16-18 (prayer, NH), ed. Sörenhagen, AoF 8:108-111; cf. *ibid.* i 42-43.

d. with logical object in a preceding paratactic clause — 1' without resumptive pronoun in the *šakk-* clause: (What they have given to you, the gods) *nu šumeš=pat* DINGIR.MEŠ DINGIR.MEŠ-aš ištanz[ani]t še-ek-te-n[i] "(That) only you, O gods, know with your divine mind" KUB 17.21 i 6 (prayer of Arn. I and Ašm., MH/MS?), ed. Lebrun, Hymnes 133, 143 ("Vous seuls, les dieux, vous savez grâce à (votre) esprit divin"), Kaškäer 152f. □ on the inst. *ištanzanit* see Melchert, Diss. 304; similarly [(*nu šumeš=pat*) DINGIR.MEŠ-aš Z]I-it še-ek-te-ni KUB 31.124 i 13 (prayer of Arn. I and Ašm., MH/MS?), w. dupl. KUB 31.117 ii 4-5, ed. Lebrun, Hymnes 135, 144 ("vous le savez grâce à [votre esprit divin]"), Kaškäer 154f. (w. inaccurate translit.); cf. KUB 1.16 iii 68-69 above in bil. sec.

2' with resumptive pronoun in the *šakk-* clause: (If that and that was so) *nu=kan apadd=aya* ANA ZI DINGIR-LIM GAŠAN=YA anda UL kuiški ša-ak-ta "No one knew that too (which) was in the mind of the goddess, my lady" KUB 21.19 + 1193/u ii 2-3 (prayer), cf. Sörenhagen, AoF 8:92f., Goetze, JCS 22:7 n. 6 (both differently, because without join); cf. KBo 5.9 ii 44-45 (Dupp. treaty) 1 c 4', above; *našma=at* kuit imma kuit ḪUL-lu ŠA ZI ^dUTU-ŠI *zik=ma=at* ša-ak-ti "Or whatever evil matter (concerning) the life/soul of

his Majesty (occurs), and you know it" (and you allow it) KUB 26.1 iii 26-27 (instruction, NH), ed. Dienst-anw. 13.

e. with logical object in a following paratactic clause: *nu zik* ^mKupanta-^dLAMMA-aš UL ša-ak-ti (var. *ša-ak-ta*) mān ^{URU}KÙ.BABBAR-ši kuit AWAT BAL waštai nu ABU=ŠU kuēl waštai katta=ma DUMU=ŠU UL wašdulaš=pat nu=šši=kan É ABI=ŠU arḫa danzi "Don't you know, Kupanta-LAMMA? If (anyone) commits some sin of rebellion in Ḫattuša, even if the son whose father sinned was not also guilty, they take away the house of his father from him" KBo 5.13 i 13-16 (treaty w. Kupanta-^dLAMMA), w. dupls. KBo 4.7 i 61-64, KBo 4.3 i 2-5, ed. SV 1:112-115, tr. DiplTexts² 75 (§7) ("Are you, Kupanta-Kurunta, not aware that if ...?").

f. *šekkant-* — 1' known: ^dUTU-ŠI=ya=za še-ek-kán-ta-za UL še-e[k-kán-ta-za] / IŠTU EME arḫa aniyazi "And should His Majesty counteract (the evil) by means of known (and) unknown tongues?" KUB 60.100 obv. 8-9 (oracle question, NH); [^dZawa]lliš ^mUrḫiteššub še-ek-kán-du-uš=pat waškuš šer TUKU.T[UKU-anza SI×SÁ-at] "[If] the zawa]lli-deity of Urḫi-Teššub [has been determined by oracle as being] angry only because of offences (which are) known (to us)" KBo 23.114 obv.? 23 (oracle question, NH), ed. van den Hout, Purity 148f. (differently) □ one expects a loc. *šekkandaš=pat waškuwaš* dependent upon *šer*; similar *ibid.* obv.? 21, 25; KUB 16.17 ii 1-2 (all oracle questions); [waškuš]š(?) ŠA ^mUrḫiteššub n=at DINGIR-LUM-za še-ek-kán-du-uš waškuš [...] / [namma=at ...] karū kuiēš še-ek^l-ku-e-ni "Regarding the offences of Urḫi-Teššub, are they offences known by the god [in addition to those] which we already know about?" *ibid.* obv.? 21-22 (oracle question, NH), ed. van den Hout, Purity 148f. (differently); cf. also *nu=šmaš^l* [še-e]k-kán-[t]e-eš^l [meqqaēš^l] [...] KUB 57.1 obv. 6.

2' UL *šekkant-* "unknown": [mān I]NA MU DINGIR-LUM kī UL še-ek-kán GIG SIG₅-aḫti "[If] you, O god, in (this) year will cure this unknown illness" KUB 48.119 obv.? 3 (oracle question); [mān=aš ... i]dāluš IGI.ḪI.A-iš idālu[š EME-aš ...] / [... šekkanz]a EME UL še-ek-kán-za E[ME taranza] / [EME U]L taranza EME "[If ... an e]vil eye, evi[l speech, ... known] speech, unknown s[peech, spo-

ken speech, un]spoken speech" KUB 34.85:7-9 (rit. frag., MH/MS), it would seem that these "tongues" represent evil talk to be counteracted (cf. *lala-* mng. 4); cf. further exx. above in bilingual section.

g. *šekkantit* ZI-it "knowingly, deliberately, intentionally": (He should tell his colleague if he has had sexual intercourse, and he should bathe himself) *mān še-ek-kán-ti-it=ma* (var. [*še-ek-kán-ti-et=ma*]) ZI-it *parā dāi* "but if he deliberately postpones/omits it (i.e., a bath)" (and doesn't bathe, and in an impure state fulfills his cultic duties, he shall incur the death penalty) KUB 13.4 iii 78 (instr. for temple personnel, pre-NH/NS), w. dupl. KUB 13.5 iii 46, ed. Süel, Direktif Metni 70f., tr. McMahon, CoS 1:220; (From Azzi, Gašga, and Luqqa) *nu ZAG še-ek-kán-te-et* ZI-it *anda lē kuiški zāhi* "let no one deliberately attack (lit. strike) the border" KUB 26.12 ii 15-16 (instr. for lords, NH), ed. Dienstanw. 24 ("verletze(?), mit bewußter Absicht, niemand die Grenze"); cf. fragmentary KUB 21.37 obv. 52 (against Urḫi-teššub), ed. THeth 4:124, 127.

h. w. *kattan*, without *-za*, "to forsee": *mān=ma ANA* ^dUTU-ŠI [(DINGIR.M)]EŠ TI-tar GAM-an *še-ek-te-ni* TI-anza=aš "But if you, O gods, forsee life for his Majesty, (so that) he lives" KUB 6.9 ii? 2-3 (oracle question, NH), w. dupl. KUB 18.36:8-9, ed. van den Hout, Purity 108-111, cf. German zuerkennen "allot because he has the right"; *mān=ma* DINGIR.MEŠ ANA ^dUTU-ŠI x[AWAT??] / [MU]D? GAM-an UL *kuinki še-ek-te-ni* "But if you, O gods, don't forsee any [affair of blood]shed for his Majesty" (i.e., If he will not be murdered during his rule) KUB 18.36:15-16 (oracle question, NH), ed. van den Hout, Purity 110f.

i. w. *peran parā*, without *-za*, "to know before hand": (If you hear evil words of a revolt) ... [(*me~miyan=ma*)] *peran parā ša-ak-ti n=an ANA* ^dUTU-ŠI [I (UL *ḥatrāši*)] "(if) you know (this) matter (lit. word) beforehand and you don't write it to My Majesty" KUB 21.1 ii 77-78 (treaty w. Alakš., Muw. II), w. dupl. KUB 21.5 iii 4-5, ed. SV 2:64f., tr. DiplTexts² 89.

2. to experience (w. *-za*): (All the mountains spoke to Mt. Wašitta:) ^{HUR.SAG}Wāšitta [k]uwa[t=wa] [tu]ḥhait DUMU-annaza=wa=za *tuhḥiman UL ša-ak-ti* "Why did you [ga]sp (in childbirth), O Wašitta? Since (your) childhood you have not experienced (the) gasping (of childbirth)!" KUB 33.118

i or iv 16-17 (myth), translit. Myth. 189; *nu=za* DUMU-annaz *kuit ŠA DINGIR=YA duddumar natta ša-a-ak-ḥi nat[ta]* ¹ganeš¹[mī] § *kuita imma mešḥati nu=za(š)ta ŠA DINGIR=YA duddumar ḥattata ḥū~manta šakin[u]n* "Since (my) childhood have I not experienced the mercy(?) of my deity and (now) acknowledge (it)? § And ever since I was born I have exemplified (through my conduct) all your mercy(?) and wisdom, O my god" KUB 30.10 obv. 10-11 (prayer, MH/MS), ed. Lebrun, Hymnes 112, 115, tr. ANET 400, NERT 168, see *šakiya-* 3; similar KUB 36.79 ii 24-28 + FHG 1 ii 23-27, cf. *mai-* 2 b; *mal=wa=za tepu=ya UL* [*ša-a*]k-ki UR.SAG-tar=ma=šši 10-pa *piyan ...* [*nu=wa=za apē*]l[la?] *māl UL ša-ak-ti* "He doesn't know/experience even a little intelligence(?), but courage has been given to him tenfold ... Do you not know about (mng. 1) that one's intelligence(?)" KUB 33.113 i 22-23, 25 + KUB 36.12 i 35-36 (Ullik., NS), ed. Güterbock, JCS 6:12f. □ on *māl* see StBoT 44:49-51 (w. lit.), cf. CHD *mal* b and KUB 49.14 iii 5; for further exx. cf. KBo 1.30 obv. 3, 6-7 (Lú Boğ.) above in lex. sec.

3. to heed, take note of, pay attention to — **a.** with acc. obj.: KUR ^{URU}Alašiya=wa *amm[e]l nu=war=at Q[ĀT]AMMA* ¹ša?-a-ak¹ "Alašiya is mine. Take note of it (or: acknowledge it, mng. 4) accordingly" KUB 14.1 rev. 88 (Madduwatta, MH/MS), ed. Madd. 38f. (reading differently, *da-a-la*), AU 338, cf. 341, tr. DiplTexts² 160 ("recognize it as such"); cf. also KBo 18.57 l. e. 3 (letter); similar HKM 46 left edge 1-2; KBo 8.23:15-16; KBo 18.76 obv. 8; and cf. KUB 22.70 obv. 36-37, in 1 c 1' a', above; (If a country, a city or troops defect from his Majesty and his Majesty writes a letter to Šunaššura saying:) *apāš=wa ammel nu=war=an ša-a-ak* "That (city) is mine. Take note of it!" KUB 8.81 ii 8 (treaty, MH/MS), ed. del Monte, OA 20:216f., tr. DiplTexts² 25 ("Acknowledge it"); [*m*]ān=an [MUNUS]-z[a=m]a *iyān ḥarzi n=an zik* ^dUTU-uš *ša-ak-ti* "But if it is a woman who has performed (sorcery on) him, and you take note of her, O Sungod, (then let it (i.e., the previously mentioned lid [^{DUG}NAKTAMU]) be a scarf(?), and let her keep it worn on her head)" KBo 12.126 i 16 (Alli's rit., MH/NS), ed. THeth 2:22f., cf. *šai-* B mng. 2; (They clothe a prisoner of war in royal garments and put the royal cap on him) *n[u=w]a* ^{HUL}-luš ISKIM-iš *manni¹nku¹wanteš* MU.ḪI.A-uš *mānninkuwanteš* UD.ḪI.A[-uš *kū*]n ¹še-ek¹-tén nu=

šak(k)- 3 a

wa kē[d]ani šatarpalli EGIR-an [p]aitten “Now, bad omen, short years (and) short days, take note of [thi]s (substitute); go after this substitute” KUB 24.5 i 22-24 + KUB 9.13:10-11 (royal subst. rit., NH), ed. StBoT 3:10f. (“merkt euch [diesen]!”); *kāša apēdani uddani pedi kūš tarpalliēš karū arandari nu=wa=za kūš ši-ik-tén* (var. *še-ek-tén*) *apūš=wa=za namma lē še-ek-te-ni* (var. *še-ek-te-e-ni*) “On account of that matter these substitutes are already standing (here) in place. Take note of these (latter). But don’t take note of those (earlier) ones any more” KUB 7.10 i 1-5 (rit. for the Sungoddess of Earth), w. pars. KUB 42.94 + HHT 80 rev. 10-12, KBo 22.112 left col. 2-5, ed. StBoT 3:129f. (“merkt euch diese ... merkt euch fortan nicht mehr!”); cf. similar KUB 43.40 iv 4-7; cf. IBoT 3:147:5-6; *nu=mu kāš TI-anza PUH=ŠU pedi ar[taru] nu=šmaš UGU-ziuš DINGIR.MEŠ kūn še-ek-tén mán=mu taknaš* ^dUTU-uš *katte^rrušš=a* DINGIR.MEŠ *kuitki* ^lHUL-lu *šana^l[hten (nu=mu k)]āš šēnaš pedi ar[taru] [nu=šmaš taknaš* ^dUTU-(uš *katterruš*)š=a DINGIR.MEŠ *k[(ū)n še-ek-tén]* “[Let] this living substitute st[and] in my place. You Upper World Gods, take note of this one. If you, the Sun Goddess of Earth and the Netherworld Gods, [have sought] something evil against me, [let t]his figure stand in my place, [and you, the Sun Goddess of Earth] and the Netherworld Gods, [take] note of this (person)” KUB 17.14 i! 19-23 (royal subst. rit.), w. dupl. KBo 15.9:17-21, ed. StBoT 3:58f., tr. Taracha, Ersetzen 219f. □ since the *ŠU* serves no semantic purpose in this clause, we must conclude it was considered a part of the Akkadian noun *pūhu* by this scribe. This is essentially the imperative of usage 1 b 2’.

b. either with obj. in adjacent clause or with unexpressed and understood obj. or with *apeniššan* “thus, accordingly”: (A scribe in Hattuša writes to his colleague in Tapikka: “My brother, don’t be concerned”) *kāša=za* ^{URU}Hattuši MAHAR ^{LÚ.MEŠ}TAPPI=NI *nu ŠEŠ DÜG.GA=YA QĀTAMMA ša-a-ak* “I am (or perhaps: we are) presently in Hattuša in the presence of our colleagues. Be advised accordingly, my dear brother” HKM 36 l.e. 3-4 (letter, MH/MS), ed. HBM 186f.; *nu* ^dUTU-ŠI *BĒLI=YA QĀ~TAMMA ša-a-ak* “Your Majesty, my lord, take note accordingly” HKM 46 l.e. 1-2; HKM 47:13-14; HKM 50:11; *nu* ^dUTU-ŠI *BĒLI=YA ša-a-ak pēdan mekki nakki*

šak(k)- 4 a

ANA LÚ.KÚR=ya=aš arziyan “Your Majesty, my lord, be advised: the place is very important: it is the granary(?) of the enemy” ABoT 60 obv. 20-22 (MH/MS), ed. Laroche, RHA XVIII/67:82f. (“Mon-Soleil, mon seigneur, sache-le: c’est un endroit très considérable”) □ “it” (=aš) may refer back to the common gender BĀD “fortress” in line 16; *ša-ak-wa* “Be advised of (the above stated facts)” KUB 23.103 obv. 17 (letter), ed. Otten, AfO 19:41. This is essentially the imperative of usage 1 a.

4. to recognize, acknowledge, accept (all w. -za or pl. encl. pers. pron.) — **a.** obj. persons: (One of the princes among his brothers has been appointed to kingship) *n=an=za ŠEŠ.MEŠ=ŠU NIN.Ī.A=Š[U ... p]ankušš=a* LÚ.MEŠ ^{URU}Hatti *še-ek-kán-du* “Let his brothers, sisters, [...] and all the Hittites recognize him” KUB 36.109:6-7 (protocol, MH/MS), ed. Carruba, SMEA 14:89, cf. CHD s.v. *lamniya-* 4 c; *nu=za zik* ^mHuqqanaš ^dUTU-ŠI=pat AŠŠUM BĒLŪTIM *ša-a-ak* ^lDUMU=YA=ya *kuin* ^dUTU-ŠI *temi kūn=wa=za hūmanza ša-a-ak-du n=an=kan ištarna tek~kuššami nu=za ziqqa* ^mHuqqanaš *apūn ša-a-a[k] § namma=ma kuiēš ammel* DUMU.MEŠ=YA ŠEŠ.MEŠ=ŠU *ammell=a* ŠEŠ.MEŠ[=YA] *n=aš=za aššuli AŠŠUM ŠEŠ-UTTİM U AŠŠUM* ^{LÚ}TAP~PUT[TIM] *ša-a-ak namma=ma=za damain BĒLAM kuiēš=aš kuiš* [UN-aš] *ANA* ^dUTU-ŠI *EGIR-an arha lē kuinki ša-a-ak-ti* ^dUTU-ŠI-i[n=za=pat] *ša-a-ak* ^l “Now you, Huqqana, must recognize only My Majesty in regard to lordship. My son of whom I, my Majesty, will say: ‘Let everybody recognize this one’ and whom I will present — you also Huqqana, must recognize him § Moreover, concerning those (other) sons of mine (who are) his brothers, and [my] brothers: recognize them in a friendly way (only) in regard to brotherhood and in regard to equality; moreover do not recognize behind My Majesty’s back any other lord — what ever kind of [a man] he may be. Recognize [only] my Majesty” KBo 5.3 i 8-16 (treaty w. Huqqana, Šupp. I), ed. SV 2:106-109, tr. DiplTexts² 27f.; cf. *ibid.* i 32-33; *[nu=za* ^dUTU-ŠI] *tuk=pat* ^mAlakšandun *ša-ag-ga-aḫ-ḫi apūn=ma=za* [UL *ša-ag-ga-aḫ-ḫi* “I, [my Majesty,] will recognize only you, Alakšandu; but that one (i.e., the enemy) I will [not recognize]” KUB 21.5 ii 9-10 (Treaty w. Alakš., Muw. II), ed. SV 2:58f., tr. DiplTexts² 88; ^ldUTU^l-ŠI=za MUNUS.LUGAL=ya ^mTelipinu[n

šak(k)- 4 a

maḥḥan DINGIR.MEŠ-*aš* ^{LÚ}SANGA-*anni*] ^{IR}l-*anni* *ya še-ek-ku-e-ni* ^{ma}A[rnuwandann *za za* DUMU.LUGAL *QĀTAMMA AŠŠUM EN*]-*UTTİM* *ša-ak-ku* “As we, My Majesty, and the queen hereby recognize Telipinu for [the gods’ priesthood] and for servitude, [similarly] let him recognize A[rnuwanda, the prince, in the same way for lordship]” KUB 19.25 i 10-12 (decree of Šupp. I), ed. Kizz. 13f.; *nu = šmaš* AŠŠUM E[N-UT]TI *tamāi[n]* UN-*an lē* *kuinki še-ek-te¹-ni* “As to lordship do not recognize any other man” KUB 26.1 i 13-14 (instr. for eunuchs, NH), ed. Dienstanw. 9; cf. also KUB 21.42 iv 16-18 (instr. for eunuchs, NH), w. dupl. KUB 40.24 rev. 7 (NH), ed. Dienstanw. 28; (Even though that is not determined for you [pl.] by Ḫattuša) *nu = za tuk* ^{ma}Huwaššanna-^dLAMMA-*yan UL imma ša-a-¹ag-ga¹-aḥ-ḥ[i]* “should I not nevertheless recognize you, Ḫuwaššanna-^dLAMMA-ya?” KBo 18.104 rev. 7-8 (letter), ed. THeth 16:219f. (differently);

b. obj. inanimate: (“He who was [your] elder brother [co]mmanded the troops (and) chariot warriors during the lifetime of his father”) ŠA *ABI = ŠU = ya = wa = za išḫiūl I-DI* “and recognized the policy(?) (or: treaty obligations?) of his father” KUB 19.29 iv 9 (annals, Murš. II), ed. AM 18f. (“auch die Politik(?) seines Vaters kannte”); *mān = ma ANA KUR* ^{URU}Mišri [...] *UL išḫiūl nu* MUNUS.LUGAL *appadda = ya IDI* KUB 21.38 rev. 14 (Pud. letter to Ramses II), ed. Edel, ÄHK 1:222f., tr. DiplTexts² 135.

5. to remember — **a.** without prev. (occasionally w. pl. encl. pers. pron. functioning like *-za*): KUR ^{URU}Wilušša *= ma ANA KUR* ^{URU}Ḫatti *kuedani* LUGAL-*i awan arḥa tiyat nu memiyaš kui[t] ištān~tanza* ¹*n = an* ¹*UL ša-¹ag-ga¹-a[ḥ-ḥi]* “Since the incident occurred long ago, I don’t remember from which Hittite king the Land of Wiluša defected” KUB 21.2 + KUB 48.95 i 6-9 (Alakš. treaty), ed. SV 2:50f. (without join piece), tr. DiplTexts² 87; (They asked the friends of Palla on account of an embezzlement and they said): *apūn = wa memian UL še-ek-ku-e-ni* “We don’t remember that matter (scil., an embezzlement)” KUB 22.70 obv. 38 (oracle question, NH), ed. THeth 6:64f., tr. Beckman, CoS 1:206; *uddār = mu [i]štamašten karūiliyaš* DINGIR.MEŠ-*iš karūili* <<*kuiēš*>> *uddār kuiēš [š]e-ek-te-ni* “Hear my words, O Prime-

val Deities, you who remember the former matters” KUB 33.106 iii 48-50 (Ullik.), ed. Güterbock, JCS 6:28f. w. n. 52; (As soon as the cult objects arrive at Arušna) *nu = šmaš = at LÚ.MEŠ É* DINGIR-LIM GIM-*an še-ek-kán-zi n = at QĀTAMMA šuppiyaḥḥanzi* “The priests consecrate them in the same way as they remember it” KUB 22.70 rev. 58-59 (oracle question, NH), ed. THeth 6:96f.; (They go to the *daḥanga-*) *nu* INIM. ḪI.A *talliyauwaš* GIM-*an še-ek-kán-zi n = at kan QĀTAMMA anda memanzi* “And they recite the words of appealing there in the way as they remember (them)” KUB 58.11 obv. 6 (festival), ed. KN 214f. (as Bo 2710); [^{LÚ.M}]EŠNAR *= ma tiyarraš SÌR SÌR-RU* [*k*]arū *= šamaš = at še-ek-kán-zi* “The musicians sing the *tiyarra*-song. They already remember it” KUB 45.49 iv 12-13 (rit.); *mān = a maršanuwan kuitki n = at še-[e]k-kán-zi maḥḥan n = at QĀTAMMA EGIR-pa šuppiya[ḥhanzi]* “And if something is desecrated, they will reconsecrate it in the same way that they remember it” KBo 11.1 obv. 35, ed. Houwink ten Cate, RHA XXV/81:107, 117, cf. CHD s.v. *maršanu-* 1 (“... in the way that they know”).

b. w. *āppan* (without *-za*): (From today on) [(*kī*)] *uttar šumāš* EGIR-*an še-ek-tén* “you (pl.) should remember this matter (i.e., keep it in mind)” KBo 3.1 ii 68 (Tel.pr., OH/NS), w. dupl. KUB 11.6 ii 15-16 (NS), ed. THeth 11:36f., tr. van den Hout, CoS 1:197, cf. Boley, Hethitica 6:21; (“Behold, I shall give sacrifices to Wišuriyanza, to the evil woman”) *nu = za z[i]k* ^dUTU-*uš kutruwaš ēš uizzi = at ša[nnai ku]watqa n = at EGIR-an zik nepi[šaš* ^dUTU-*u]š ša-a-ak* “You, Sungod, be a witness! The time will come when [she] will perhaps hi[de] it. Then you, [Sungod of hea]ven, should remember it (lit. keep it in mind afterwards)” KBo 15.25 obv. 35-37 (rit. for Wišuriyanza, MH/NS), ed. StBoT 2:4f. (“dann sollst du ... es wissen”); cf. Otten, FsAlp 414.

c. w. *appanda*: *kuitta = ya šallin* ^{LÚ}ŠU.GI *punuš~kimi nu = kan* [1-*an*] *šaklāin* EGIR-*and[a GIM-an] še-ek-kán-zi n = at memanzi* “And whatever I shall ask a venerable old man, [as] they remember [one] rite, they shall tell it (to me, and I shall carry it out in accordance with it)” KBo 11.1 obv. 23-24 (prayer, Muw. II), ed. Houwink ten Cate, RHA XXV/81:107, 116, cf. Otten, FsAlp 413.

6. to be expert, skilled, or proficient in (w. acc. obj.), sometimes w. -za: [(kui)]š=za *haššannan ištarna alwanzatar ša-ak-ki* “Whoever among the members of the royal family is proficient in sorcery,” (seize him) KUB 11.1 iv 23 (Tel.pr., OH/NS), w. dupl. KBo 3.67 iv 11 (NS), KBo 12.7:8 (NS), ed. THeth 11:54f., tr. van den Hout, CoS 1:198 § 50 (“knows”); *ziga* m.d IM-BĒLĪ-iš^{GIŠ} *zuppariyaš ŠA Ú.Ī.A=ya uttar ša-a-ak-ti* “You, Adad-bēlī, are proficient in the matter of kindling(?) and (medicinal?) herbs” HKM 66:34-35 (letter, MH/MS), ed. HBM 246f. (“Du ... weisst (über) die Angelegenheit des Kienholzes(?) und der (Futter)-gräser (bescheid)”) and discussion on p. 339; the Ú.Ī.A are to be reaped for the writer, “Hulla (-mu), and by comparison w. KUB 22. 61 i 14-16 cited below may be medicinal □ for *zup~pariyaš* in this context perhaps similar to Turkish *çıra?*; (The wood must be close to the *hašikka*-tree) LÚ SANGA=at=za I-DI “The priest is proficient in it” KBo 23.7 i 9 (rit.); Ú *pariyauwanza kuit DUMU. MUNUSⁱ Nāyaⁱ Memiyaš namma=ya^{LÚ.MEŠ} A.ZU kuit še-ek-kán-z[i] nu Ú.Ī.A kuit meggaya n=at=za ariyami* “Since a medicinal herb is to be applied and since the medicinal herbs which the daughter of Nāya, Memiya and further the physicians are proficient in applying are numerous, I will investigate it (i.e., the peculiar herb) by means of an oracle” KUB 22. 61 i 14-16 (oracle question), ed. StBoT 19:4, StBoT 29:159; ^{SISKUR} *mantalliya x[... G]IM-an še-ek-kán-zi* “As PN’s are proficient in *mantalliya*-sacrifice” KUB 16.7 rev.? 16-17 (oracle question); *kunzigan~nahiša=m[a=z^{LÚ.M}]EŠ AZU še-ek-kán-zi* “The seers are proficient in *kunzigannahit*.” KBo 17.65 rev. 42 (birth rit., MH/MS?), ed. StBoT 29:142f.; cf. *ibid.* obv. 32-33, w. dupl. KUB 44.59 rev. 3.

7. to be acquainted with (someone) (w. -za) —
a. in general: (§) *tug=a=z^m Kaššūn I-DI mahhan n=ašta ANA LÚ.MEŠ^{URU} Gašg[a] kattan arha anku ŠUPUR* “And since he knows you, Kaššu, write by all means secretly to the Kaška men” HKM 7:23-25 (Mašat letter, MH/MS), ed. HBM 130f. (differently) □ “you” is emphatic both in position and form; *BĒLU^{[H]I.A}=za kuēš^d UTU-ŠI ZI-ni GAM-an I-DI n=aš=kan arha hałzāi* “The lords, whom his Majesty knows in his mind/heart, he will call away” KBo 13.76 obv. 12-14 (oracle question, NH), cf. CHD s.v. *maleškuešš-* (“has in his mind”); *nu=ddu=za kāša kāš antuwahhaš UL še-ek-ta*

“(Until now) this human has not ‘known’ you (scil. the goddess)” KUB 7.8 ii 14-15 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:273, 278, 286 (with suggestions about the special mng. of “know” here).

b. ^{LÚ}šaggant- antuḥša- “acquaintance, friend?”: (Among the undesirable actions condemned by the Hittite king:) *nu=za ŠEŠ-an^{LÚ} gainan / [...-]an^{LÚ} aran^{LÚ} ša-ag-ga-an-ta-an^{LÚ} UN^L-an zahhiyaš pedi / [hūdāk(?) U]L ēpši UL=ma=an=kan^L [ku]eš[i]* “(If) you do not [immediately(?)] seize brother, in-law, ..., friend, (or?) acquaintance in the place of battle, and you do not kill him, (but you put him on the road)” KUB 26.29 + KUB 31.55 16-18 (protocol of Arn. I, MH/NS), cf. Klengel, ZA 57:228 w. n. 24.

c. (negated participle) “unknown (person)”: [*nu^{LÚ} huyanza UL(?) še-e]k-kán-za antuwahhaš KUR-e ištarna arh[a lē] / [paizzi]* “Do [not let a fugitive — an unk]nown person — [pass] through the midst of (your) land” KUB 26.17 ii 8-9 (instr.); *UL še-ek-kán-za=kan LÚ.KÚR x[...]* “An unknown enemy [will ...]” KUB 8.28 obv. 6 (apodosis to an astral omen), ed. Riemschneider, Omentexte 150, 152.

The precise function of the particle -za (or the pl. enclitic personal pron.) with *šak(k)-* is difficult to determine. There is a definite tendency to employ it in cases that require a particular translation, such as “to recognize, acknowledge” (mng. 4). Justus prefers to see it lending a volition or intentionality to the action. But equally plausible is its serving to make a stative verb (“to be in the possession of knowledge”) into an eventive one (“to come to know”). The translations “recognize, acknowledge, accept” would fit either explanation. The alternation in the use and non-use of -za in the mngs. 1, 3, 5, and 6 seems to show the basically optional nature of the particle or the encl. personal pron. with *šakk-*. Its apparent regularity, on the other hand, in the mngs. 2 (“experience”), 4 (“recognize, acknowledge”) and 7 (“be acquainted with someone”?) might point at a function of the particle as stressing the degree to which a certain knowledge has been internalized (“to know deep down”).

Weidner, LSS 7/1-2 (1917) 38 (“er kennt”); Hrozný, JSOR 6 (1922) 69 n. 1; Götze, ZA 34 (1922) 184; Sommer/Falkenstein, HAB (1938) 101f.; Goetze, JCS 22 (1968-1969) 7-8;

šak(k)-

šagai- 1 a 1' a'

Justus, in Kammenhuber, *Materialien* 10 (1981); eadem, *Or NS* 52 (1983) 107-115.

DUGšakkā- n. com. (an earthen vessel used for *walḫi*-beverage); OH/OS.†

(In GN Pappa distributed “troop’s bread” and *marnuwan*-drink. As a punishment for Pappa they poured salt into a cup of [*marnuw*]an-drink, and he drank it. And they broke the cup [(^{DUG}*diššuminn* = *a*)] over his head. But in Ḫattuša he distributed *walḫi*-drink to the troops) ^{DUG}*ša-aq-qa-a-an dāer nu* [(ANA SAG.DU = ŠU *tuw*)a(rn)]er “They took the š.-vessel and br[o]ke (it) over his head” KBo 3.34 i (8-9), 10 (anecdotes, OH/NS), w. dupls. KUB 36.104 obv. 6-8 (OS), KUB 48.77:4, 6, ed. Soysal, *Diss.* 10, 83, Dardano, *L’aneddoto* 30f.

Obviously, since a vessel of metal could not be broken over someone’s head, both the *diššumi-* (= *teššumi-*) and the š. mentioned in this passage must have been pottery. But since elsewhere the *teššumi-* was metal, the *šakka-* could also sometimes have been metal.

Cf. *šakkuša*.

šagai- n., com.; **1.** sign, omen, **2.** (‘omen’ as the name of a passive token in KIN oracles), **3.** miracle(?), **4.** (someone who stands as an) example or warning, **5.** feature, characteristic, **6.** (as a designation for a malformed animal newborn, otherwise called an *IZBU*), **7.** (a feature of the oracle liver), **8.** symbol, model, token (in a festival dramatization); wr. syll. and ISKIM/GISKIM; from OH.

sg. com. nom. *ša-ga-i-[i]š* KBo 17.1 iv 9 (OS), *ša-ga-iš* KUB 31.64 iii 3 (OH/NS), KUB 8.3 obv. 5, 7, 9, KBo 13.34 iii? 13, KBo 17.90 ii 11, KBo 34.116 i 11, 13, *ša-ga-a-iš* KBo 16.97 rev. 31 (early NS or MS), KBo 5.1 i 17 (NH), *ša-ka-i-š(a)* KUB 8.2 obv. 14 + KUB 43.16:4, *ša-ka-eš-š(a)* KUB 8.2 obv. 12 + KUB 43.16:2, KBo 34.116 i 7, 9, *šag?*(or *ša?*)-*ga-eš-š[a]* KUB 8.2 obv. 16 + KUB 43.16:6, ISKIM-*iš* KBo 3.1 ii 69 (NS), KUB 24.5 obv. 22 (NH), KUB 8.21:10, 13 (NS), ISKIM KUB 18.17 ii 2.

acc. com. *ša-ga-in* KUB 3.55 ii 4, KUB 36.44 iv 17 (OH/MS?), VBoT 58 i 7 (OH/NS), KUB 32.137 ii 4 (MH/NS), *ša-ga!-a-in* KUB 36.51 rev. 5 (OH/NS), *ša-a-ga-a-in* KUB 33.17 + KBo 14.86 rev. 7, ISKIM KUB 5.1 iii 73, 94, iv 69, 81 (NH), KUB 50.30 obv. 7, KUB 50.44 ii 5, KUB 52.68 i 17, ISKIM-*in* KBo 13.101 i 27, 30 (NS).

gen. *ša-ki-ya-aš* KBo 10.6 i 10, 11, (14), KUB 54.1 iii 33 (NH), KUB 58.77 i 29, *ša-ki-aš* KBo 13.31 iii 1 and passim,

KUB 8.25 iv 4, ISKIM-*aš* KUB 30.42 i 15, 16 (NH), KUB 30.55 rev.? 4, and passim (NH), KBo 10.6 i 1, KUB 57.116 obv. 20.

abl. *ša-a-ki-ia-az-z(i-ia)* KBo 16.97 rev. 2 (MH?/MS?), ISKIM-*a[z]* RS 25.421:10, (31)(Ugar. 5:444) (NH?).

pl. nom. com. *ša-ga-a-uš* KUB 34.70:13 (NH). Cf. also KUB 8.28 rev. 12-13, where 2 ISKIM agrees with *aniyanteš*.

pl. nom.-acc. collective(?) (or neut.?) *ša-ga-e* KBo 23.55 i 13, 17, *ša-ga-a-e* KBo 16.46 obv.? 8, 10 (MS), [k]ē=kan ḪUL-uwa ISKIM.ḪI.A KUB 5.1 iii 17 (NH), cf. ibid. 48 (ISKIM.ḪI.A ... *arpuwanta*), ḪUL-lawā ISKIM.ḪI.A KUB 36.89 rev. 46, (*eni*) ISKIM.MEŠ IBoT 1.33:89, 95, ISKIM KUB 30.42 i 17 (cf. *šanega*).

The OS spelling *ša-ga-i-iš* represents the earliest phase in the orthography of this word. Later spellings show plene writing of the *a* vowel: *ša-ga-a-iš*, *ša-ga-a-in*, etc.

(Sum.) Á.AŠ = (Akk.) *it-tù* = (Hitt.) ISKIM-*iš* “omen, sign” KBo 1.42 ii 8 (Izi Bogh.), ed. MSL 13:135 line 83.

AN.TA.LÛ (= Akk. *attalû* “eclipse”) KUB 4.63 ii 27 = ^dUTU-*waš ša-ga-iš* “sign of the sun” KUB 43.3 ii? 6; (syll. Sum.) ¹x-aški¹ma amman¹ku lamma¹qama¹ gam[ur]ansum = (Akk.) ISKIM AMA-*mi-ya rubuta luddin=ku* = (Hitt.) 4-*anna=za namma ammel* ¹AMA-an¹ ISKIM *memahḫi* “For the fourth time I will describe my mother with a feature/characteristic (mng. 5; lit. sign)” RS 25.421:50-51 (Signalement lyrique), ed. Nougayrol, Ugar. 5:314f., 445, Laroche, Ugar. 5:774f. (“par un signe”), cf. repeating with second, third and fifth times ibid. lines 9-10 (ISKIM-*a[z]*), 30-31 (ISKIM-*az*), 67-68, the ISKIM, which in each case is used to describe the ‘mother,’ is a flattering simile or metaphor “she is finished like an ivory column, she is filled with splendor,” “she is the rain, the fruit water in seed-time,” “she is a fruitful harvest season,” etc.; this use of Akkadian *ittu* A 1 a (“feature, characteristic”).

On the possibility of Sum. *Lw* in Akk. (*g*)*iskimmu* appearing in *ki-iz-ki-im-x[...]* KBo 15.9 iii 16 see StBoT 3:64, 99, 189 and THeth 7:43.

1. omen, sign — a. in divination texts — 1' in the query of oracle texts — a' in general: *eni=za kuit* ISKIM.ḪI.A ḪUL.ḪI.A INA ^{URU}*Kummaḫi kik~kištat nu=za apattan kuit* EGIR-an ḪUL DÛ-at *kinun=ma=za namma kuit* ISKIM.ḪI.A ḪUL.ḪI.A *kikkištari ŠA SAG.DU* ^dUTU-ŠI ḪUL *išeḫḫiškanzi* “As to the fact that those evil omens kept occurring in Kummaḫa, and that harm (ḪUL = *idālu*) subsequently occurred as a result, while now again evil omens keep occurring, do they portend harm for the person of His Majesty?” IBoT 1.33:1-4, cf. ibid. 89, 95, 111, ed. Laroche, RA 52:152-159, StBoT 5:90 □ both *eni* and *kuit* and the sg. verbs *kikkištāt* and *kikkištari* show the neut.

šagai- 1 a 1' a'

šagai- 1 b

agreement of (collective?) ISKIM.ĤI.A here. Kammenhuber, THeth 7:196, claimed that neut. forms of *šagai*- first occurred in the 13th century. Her opinion on the dating of IBoT 1.33 to Ĥatt. III is given in THeth 7:27 n. 51; [k]ē=kan ĤUL-uwa ISKIM.ĤI.A DINGIR-LIM-ni=pat aššan 1NU. SIG₅1-du “Do these evil portents remain only for the deity? (Then) let (the KIN oracle) be unfavorable” KUB 5.1 iii 17 (NH), ed. THeth 4:68f., tr. Beal, Ktèma 24:49; ISKIM.ĤI.A=ya=za arpuwanta kikištari “and the signs repeatedly turn out unfavorable” KUB 5.1 iii 48-49 (NH), ed. THeth 4:72f., StBoT 5:90, tr. Beal, Ktèma 24:50; eni kuit ISKIM EME išiy[ahta?] “As to the fact that the aforementioned omen pres[aged] an (evil) tongue” KUB 18.17 ii 2; (“If foreign troops will harm somewhat the people to be resettled”) UZU NÍG.GIG.ĤI.A=kan irhāšš=a SIG₅-anta ša-a-ki-ya-az-zi-ya-at šarā artari SIG₅ “will the liver and (its) border/edge be favorable, and will it (-at) present itself with an omen/sign? Favorable” KBo 16.97 rev. 2-3 (liver oracle, MH?/MS?), ed. Schuol, AoF 21:108 (“... und wird es aufgrund des Vorzeichens andauern?”), a translation considering *šakiyazzi* to be a pres. 3 sg. of *šakiya*- “will it give a sign and present itself?” cannot be ruled out □ antecedent of -at is unclear □ for *šarā ar*- see KUB 13.4 i 22 and AS 24:46.

b' solar omens referred to in the query: [nu? ...^dUT]U-aš ISKIM.ĤI.A UL=ma kel KASKAL-aš nu KIN SIG₅-ru “[Or] do the signs of the [su]n not concern this expedition?, let the KIN oracle be favorable” KUB 16.29 obv. 11; cf. 1ISKIM1.MEŠ ^dUTU “the signs of the sun” KUB 6.7 iv 15.

2' in oracular answers: ni. UL ēšzi NU.SIG₅ ISKIM NU.TUKU “There is no nipašuri-. Unfavorable. It does not have a portent” KUB 5.1 iv 81 (NH), ed. THeth 4:90f. (differently), tr. Beal, Ktèma 24:53, cf. Schuol, AoF 21:90; cf. (“The first exta”:) ni. NU.GÁL NU.SIG₅ ISKIM NU.GÁL “There is no nipašuri-. Unfavorable. There is no portent” KUB 50.90 obv. 14; (“Is it, however, the IŠTAR of his father?”) keldiš=pat aḥar[rianza Ø?] / ša-ga-a-iš NU.GÁL EGIR=ŠU [...] “Only the keldi- is a.-d. There is no portent. Behind, [...]” KBo 16.97 rev. 30-31 (MH?/MS?).

3' omen texts — a' birth omens: takku MUNUS-za ḥāši nu=šš'i SAG.DU=SU ŠA MUŠ kiša 1ŠA1 [d]GIS1.GIM.MAŠ ša-ga-iš “If a woman gives birth

(to a child), and his head becomes (that) of a snake, (it is) the omen of Gilgameš” KBo 13.34 iii? 11-13, ed. StBoT 9:26f. For the “historical apodosis” about Gilgameš see THeth 7:73, 111.

b' astrological omens — 1' solar omens: [(tak~ku ^dUTU-uš ḥ)]ilāizzi n=ašta ^dUTU[-waš ḥilāš(?)] [(kuēz pēda)]z paiškittari nu a^p1ēz [(arḥa par~kiyan Š)]A LUGAL KUR MAR.TU^{K1} ša-ga-iš “If the Sun has a halo and [the halo(?) of] the Sun is raised(?) from the place from which it normally proceeds, it is the sign of the King of Amurru” KUB 34.13 obv. 4-6, w. dupl. KUB 8.17 ii 5-7, ed. Riemschneider, Omentexte 195f., THeth 7:100; cf. park-, parkiya- mng. 3; cf. ^dUTU-waš ša-ga-i[š] KUB 43.3 ii? 6 above in bil. sec.

2' lunar omens: [mān IN]A ITU.KAM ŠĀTU UD.15.KAM paizzi ša-ga-i[š-ša k]iša “[If i]n that month the fifteenth day passes [and] a sign [oc]-curs” KBo 34.116 i 11, and passim, w. par. KUB 8.2 obv. 7, 10, 12 + KUB 43.16:2 and passim, KUB 8.3 obv. 5, 7, 9, 11, 13, ed. Riemschneider, Omentexte 108, 110, cf. KBo 10.6 i 10, 1 d, below.

c' in the colophon of an omen tablet: DUB.1. KAM nu=ššan 2 ISKIM Š[A ...] aniyanteš “One tablet: On it two omen series of[f...] were written down” KUB 8.28 rev. 12-13, ed. Riemschneider, Omentexte 152f.; the two series were “If a cloudburst (^dningaš)” and “If [the sun/moon] is eclipsed.” Note that the gender agreement is com. pl. (aniyanteš).

b. in rituals: (A physician and the author of the ritual go and examine a cup of tarlipa-liquid and a brazier, and the author says:) [k]uiš ša-ga-i[-i]š kišari ta LUGAL-i MUNUS.LUGAL=ya tarweni “We will tell to the king and queen whatever sign occurs” KBo 17.1 iv 9 (rit. for royal couple, OS), ed. StBoT 8:36f., translit. StBoT 25:10; Kammenhuber, THeth 7:42 n. 91, speculates that this kind of omen was “vergleichbar etwa modern Wahrsagerei aus dem Kaffeesatz”; [našma=šši IS]KIM-iš kuiš[(ki)] [(ĤUL-1luš1 ŠA ŪŠ peran k)išar]i [nu] kī [(SISKUR=ŠU)] “[Or] if any evil sign indicating (his) death o[ccur]s before [him], this is its counter-ritual” KUB 15.2 rev. 8-9 (great subst. rit.), w. dupl. KBo 15.11 rev. 9-10, KUB 41.24 rev. (4)-5, ed. StBoT 3:70f.; cf. KUB 53.50 i 12-13 (rit. of counter-magic), w. dupl. Bo 3471 i 5-6, ed. Otten, ZA 66:98 (as Bo 2476); [kuēz]

šagai- 1 b

imma kuēz pēdaz watkuanzi [...] *x-ru tān alilešzi našma kuiš i[(mma kuiš ISKIM-i)]š kišari* “From whatever place they leap, [...]x for the second time *alileš-* or whatever sign may occur” KUB 53.50 i 11-13, w. dupl. Bo 3471:5-7, ed. Otten, ZA 66:98; cf. *ŠISKUR ša-ki-ya-aš* KUB 58.77 i 29, translit. StBoT 18:77; *n[u = w]a HUL-luš ISKIM-iš manninkuwanteš MU.ĦI. A-uš mānniⁿkuwanteš UD.ĦI.A-[uš kū]n šekten* “Now, O evil sign, O short years, short days, recognize [this man] (as king and pursue him)” KUB 24.5 obv. 22-23 + KUB 9.13 obv. 10-11 (royal subst. rit., NH), ed. StBoT 3:10f.; *tamaīn = z = (š)an DINGIR-LAM HUL-lu[nn] = a ša-ga-in <-na>> anda lē tarnatti* “Do not let enter another deity and an evil portent into (it)” KUB 32.137 ii 3-4 (foundation rit., MH/NS), ed. Kellerman, Diss. 166, 173; cf. *ibid.* 25-26 + KBo 15.24 ii 4-5, cf. THeth 12:60f., Haas, Gesch.Relig. 255f.; (A *patili*-priest says to a woman giving birth:) *ar^lha = wa^l = za ariya INA Ékarimmi = wa = tta = kkan kuit anda ša-ga!-a-iš kišat* “Investigate by means of oracle questions what occurred for you in the temple (as) a sign” KBo 5.1 i 15-17 (Papanikri’s rit., NH), ed. Pap. 2*f. (different reading *ša-ta-a-iš* “Störung???”); *n = aš EGIR-pa [IS]KIM.ĦI.A MAMETI paizzi [n] = aš ANA NAM.<NE.>RU arkuwar kišan DÜ-zi* “And he (i.e., the king) goes back to the portents of the oath(-deity) and makes a plea to the oath(-deity) as follows” KBo 15.7:13-14 (royal unction), ed. StBoT 3:36f. (“Dann geht er den Vorzeichen des Eid(gott)es nach”), Kümmel, influenced like the ancient scribe by the NAM.RA in 15, did not correct NAM.RU (14, 19) to NAM.NE.RU = NAM.ÉRIM = MĀMĒTU “curse”; *idālušš = a ša-ga-iš GAM-an [... paiddu?]* “[Let] the evil sign [go] down [into the dark earth]” KBo 17.90 ii 11 (rit.); *LU[G]AL-uš tezzi ša-ga-a-uš lāga[ndaru?]* (or: *lāga[ntat?]*) “The king speaks (as follows): ‘[Let] the (evil) signs fa[ll] (or: ‘The (evil) signs [have] fal[len]’)’” KUB 34.69 obv. 21 + KUB 34.70 i 13 (fest.); *[kue]dani pedi ISKIM-in iyat~ten kinun = a = a[t ...] / [a]pāt AŠRU išharnummauen n = at = z[a] žma-wa-a[-...] / [an]da tawalit walhit ni^lngan^lu[mmen ...] / [kui]n? ^lISKIM-in GE₆-iš KI-aš anda [pašta(?)] / [...]x[...]x pēdaz lē nin^lik^l[tari]* “In what place you (gods) have given a sign, now, we have smeared it, (namely) that place, with blood ... [We have] drenched [...] with *tawal* and *walhi*. [...] What sign the Dark Earth has [swallowed(?)] in; let it not be removed from the

šagai- 1 d

[...] place” KBo 13.101 i 27-31 (rit., NS); cf. in the final column: *kī = ya HUL-lun ISKI[M-in ...] / nu kāš HUL-luš ISKIM-iš ...* “And [let] this [remove(?)] the evil omen, [and let] this evil omen [disappear(?)]” KBo 13.101 rev. 19-20 (rit., NS); *šamiyaš ša-a-ga-a-in* “omen of incense(?)” KUB 33.17 + KBo 14.86 iv 7; cf. *HUL-lauwaš ISKIM* KBo 13.96 left col. 91.

c. in prayers: (“You, O Stormgod of Nerik, have announced goodness and life for the Hittite lands”) *[harga]tar = ma = wa HUL-lauwa ISKIM.ĦI.A LÚ. KÚR-aš KUR.KUR.ĦI.A-aš tēt KUR.KUR.ĦI.A LÚ.KÚR = wa harkdu* “but you have announced [rui]n/[destruc]tion (namely) evil portents for the enemy countries. So let the enemy countries be destroyed” KUB 36.89 rev. 46 (prayer to the Stormgod, NH?), ed. KN 154f.; *uda = wa = mu [...] / zik = pat ša-ga!-a-in kuinki te[t]* “Bring me [...]. You yourself spoke some sign (or: Speak some sign yourself)” KUB 36.51 rev. 4-5 (myth of Inara, OH/NS), translit. Myth. 95, tr. Hittite Myths² 32 §5; cf. lex. sec.; *nu = war = at AŠAR ISKIM-aš* KUB 57.116 obv. 20 (prayer), ed. StBoT 15:19.

d. in shelf lists: DUB.1.KAM ^dUTU-aš ISKIM-aš *QATI* § DUB.2.KAM ^dUTU-waš ISKIM-aš *ša~negaš = a = kan* ISKIM EGIR-an *aniyan QATI* “One tablet (or: Tablet One): solar omen(s); finished. Two tablets (or: Tablet Two): solar omen(s); the omen of *šanega* is appended; finished” KUB 30.42 i 15-17 (NH), ed. CTH pp. 162f., cf. [DU]B.^l11.KAM^l ŠA ^dUTU *ša-ki-ya-aš* KBo 10.6 i 11 (shelf list entry, NH), ed. CTH p. 185; cf. KUB 30.55:14 (NH), ed. CTH p. 175; [DUB. x.KAM Š]A ^dSĪN *ša-[k]i-ya-aš* “[The ...-nth tablet o]f the moon omens” KBo 10.6 i 10, ed. CTH p. 185; 1 *ṬUPPU ISKIM-aš QATI* “One tablet of (mixed) omens; finished” KUB 30.55 rev.? 4 (NH), ed. CTH pp. 174f.; 5 *ṬUPPU ŠA ^mKuwatalla ISKIM-aš QAT[I]* “Five tablets of the omens of Kuwatalla; complete” *ibid.* 8 (NH); 1 *ṬUPPU QATI nu = ššan ... GUD-aš ISKIM-aš ēšharwa ... aniyan* “One tablet finished. On it (are) written: ..., the sign of the cow (and) ...” *ibid.* 10-11; 1 *ṬUPPU ŠA MUŠ IS[KIM...]* “One tablet of snake ome[ns]” *ibid.* 2; 1 *ṬUPPU ŠA MUL ISKIM...* “One tablet of star omens” *ibid.* 3; [DUB.x.KAM] *halliyaš ša-ki-y[a-aš]* “[... tablets] of the omen of *halliya-* (a small wild creature intrusive in houses)” KBo 10.6 i 14, ed. CTH p. 185.

e. in an unclear passage from an instructions text: ^{UZU}NÍG.GIG=ma kuwapi [autt]i(?) nu=ššan [mān ...] / kuitki kallar š[a-g]a-a-e kišar[i ...] / n=at UL ūhhi zig=at=kan lē wa[hnušī] / ANA ^{UZU}NÍG.GIG=ya tamāe ša-ga-a-^le^l [... n=at] / dameuman nu kuiš apeniššuwa[n iezzi] n=an kī NÍŠ DINGIR. MEŠ QADU DAM=ŠU [DUMU.MEŠ=ŠU harnin~kandu] “Whenever [y]ou [examine(?)] an oracle liver; [if] upon it somehow [...] unfavorable omens occur, [...] and I (the king) do not see it, you must not ch[ange] it. And (if) [you substitute(?)] on the oracle liver other omens, [and they are] alien (dameuman, i.e., false) (or: [this (behavior)] is improper), (you will be punished:) for whoever [acts] in this way, [let] these oath deities [destroy] him together with his wife [(and) children]” KBo 16.46 obv.? 7-12 (MH/MS).

2. (‘omen’ as the name of a passive token in KIN oracles): ^dUTU AN-E GUB-iš innarawatar NU.SIG₅-ra ISKIM ME-aš DINGIR.MEŠ-aš NU.SIG₅ “The ‘Sungod of Heaven’ arose and took ‘vigor’ and a ‘bad omen.’ (They were given) to ‘the gods’” KUB 5.1 iii 94 (NH), ed. THeth 4:80f. (incorrectly), tr. Beal, Ktēma 24:52; cf. ibid. iii 73; SA₅ ISKIM ME-er nu=kan ANA GIG.GAL “They took ‘a red omen.’ (They are placed) on ‘big sickness’” KUB 50.30 obv. 7, KUB 16.21 obv. 8, KUB 16.36:15, KUB 49.89 rt. col. 11, KUB 50.44 ii 5, KUB 52.68 i 11, 17.

3. miracle(?): (“If a man is killed, [can] my sons [give him life again? If] a cow or sheep is killed, can they give it life again?”) [tue]ll=a DUMU.MEŠ=KA kuin ša-ga-in iyanzi “Then what miracle can your sons perform?” VBoT 58 i 7 (disappearance of Sun, OH/NS), translit. Myth. 23, tr. LMI 64 (“seg-no”), Hittite Myths² 27 §4; cf. KUB 36.44 iv 17, KUB 33.55 ii 4.

4. (someone who stands as an) example or warning: [(kī)] šumāš (var. šumeš) uttar EGIR-an šekten [(^mTanuwaš=ma ^mTaḥurwailiš ^mTaru)]h~šušš=a INA PĀNI=KUNU ISKIM-iš ēš^ldu^l “Remember (pl.) this matter! Let (the case of) Tanuwa, Taḥurwaili and Taruḥšu be a warning to (lit. before) you” KBo 3.1 (= BoTU 23A) ii 68-69 (Tel.pr., OH/NS), w. dupl. KUB 11.6 ii 16-17, KUB 11.2 + IBoT 3.84:5-7, ed. THeth 11:36f. (“Zeichen”), tr. van den Hout, CoS 1:197. See the use of the denominative verb šakiya/i- mng. 3.

5. feature, characteristic: cf. RS 421:9-10, 30-31, 50-51, 67-68 (Sign. lyr.), ed. Laroche, Ugar. 5:773, 775, in the bil. sec., above.

6. (as a designation for a malformed animal newborn, otherwise called an IZBU): takku ša-ki-aš 2 SAG.DU 4 [ištamaneš] / 4 GİR.ḪI.A=ŠU 1 KUN=SU “If a šagaiš has two heads, four [ears,] four feet, and one tail” KBo 13.31 ii 7-8, ed. StBoT 9:76f.; cf. ibid. passim, ed. StBoT 9:74-79.

7. (a feature of the oracle liver): ISKIM ḥaikal~lita NU.SIG₅ “The Sign is toward the Palace. (Result:) Unfavorable” KBo 2.2 iii 3-4 (extispicy, NH), ed. van den Hout, Purity 132f.

8. models/symbols/tokens (in a festival dramatization): (After a description of the setting up of wooden figures of wild animals and men) [mah~han=ma?] / apē ša-ga-e zinnanzi nu=šša[n ...] / kue šer āškizzi n=at PĀNI DINGIR-LIM ti[anzi] “[But when] they finish (making/setting up?) those symbols, then what [...] remain on top, they place before the deity” KBo 23.55 i 12-14 (fest.); (“They take up (the figures) of the enemy, and carry them down to [...], and they burn together with the (figures of) bulls and black rams”) nu ^lGIŠ.ḪI.A^l-[aš š]a-ga-e šarā danzi “Then they take up the symbols of wood” KBo 23.55 i 17 (fest.).

Sommer/Ehelolf, Pap. (1924) 99; Götze, KIF 1 (1930) 402f., 407f.; Kammenhuber, THeth 7 (1976) 14f., 42-46, 66-71, 76-78, 196; Rochberg-Halton, AfO Beih. 22 (1988) 34.

Cf. šakiya-, šakiyahh-, šakkiyawant-.

šagan n. neut.; 1. oil, 2. fat; wr. syll. and Ì; from OS.

sg. nom.-acc. ša-ga-an KBo 38.68 obv. 8 (pre-NS), Ì-an KUB 17.10 iv 29 (OH/MS?), KBo 17.105 ii 34 (MH/MS), KBo 6.3 iv 28 (OH/NS), KBo 3.23 rev. 8 (OH/NS), VBoT 1:14 (Šupp. I), KUB 4.3 rev. 17, KUB 33.74:6, KUB 30.36 ii 1 (MH/NS), KBo 10.45 i 32 (MH/NS), KBo 2.3 ii 31; [ša-a-gán KBo 40.69:5 without adequate context could be some other word]; Ì KUB 17.12 iii 6, 13 (NS), here? Ì(ŠAH) KBo 6.3 iv 27 (OH/NS).

erg. Ì-an-za (*šaknanza) KUB 24.2 i 10 (Murš. II), KUB 24.1 i 12 (Murš. II).

gen. ša-ak-na-a-aš KBo 21.107 ii 9, KBo 20.33 obv. 7 (OH?/MS), KBo 25.20 obv. (6) (OS), KBo 22.195 ii 5 (OH/MS), ša-ak-na-aš KUB 10.60:1, ŠA Ì KUB 15.1 iii 15 (NH), KBo 10.34 i 11 (NH).

loc. *ša-ak-ni-i(a-an-kán)* KBo 32.14 iii 11, rev. 29 (MH/MS), *ì-i* KBo 32.14 iii 10, rev. 29 (MH/MS), KUB 8.67:7, *ì-i* KBo 19.142 iii 2.

inst. *ša-gán-da* KBo 22.2 obv. 2 (OS), KBo 38.202 obv. 5 (MH or MS), *ša-gán-ta* Bo 2689 ii 12 (Neu, BAC 23:37 n. 40), *ì-it* (*šaknit) KBo 10.45 ii 15, KBo 12.96 i 9, KUB 54.49 obv. 7, KUB 60.121 obv. 10, 13, 15, *IŠTU* *ì* KUB 54.1 i 59 (NH), KBo 11.14 iii 20.

abl. *ì-az* (*šaknaz) KUB 44.44:7, KUB 32.74 iii 4, *ì-za* KBo 11.32 obv. 23. [The forms written *ì-az* in KUB 59.66 iii 8, 12 and dupl. KUB 60.11 obv. 5 should probably be parsed as *ì-z* $a=z$.]

The word's gender is neuter (Hoffner, HS 107:222), as shown by agreement with neut. sg. part. *kuššanian* in KUB 4.3 obv. 14-17 cited below in 1 b 2' c', and by the need for the erg. demonstrated below in 1 b 1'. It is assumed here that the word is an *n*-stem neuter, declining after the pattern of *laman*, gen. *lamnaš*. The inst. form *ša-gán-da* is formed like *kiššarta* from *kiššar*, gen. *kiššaraš* and *kišraš*.

For Hurr.-Hitt. bilingual evidence see mng. 1 a, below.

1. oil — a. wr. syllabically — 1' in general: (Hurr.) *šu-ul-lu-ú-up-ri e-er-bi-né-eš e-ep-ḫé-e-ni ta-la-aḫ-ḫu-u-um* $\vee$ *ta-la-aḫ-ḫu-u-um e-ep-ḫé-e-ni ḫa-a-šar-ri pu-ú-zi-ḫu-u-um* $\vee$ *pu-ú-zi-ḫu-u-um ḫa-a-šar-ri na-aḫ-ḫa-ab ú-la-a-nu-u-um* “A dog pulled a *šul*~*lubri*-loaf out of the oven. Out of the oven he pulled it, and dipped it in oil. In oil he dipped it, and sat down, and ate it” KBo 32.14 iv 9-12 = ^{NINDA}*ku~gullan* UR.GI₇-*aš* UDUN-*niya* *peran arḫa pittenut parā=an=kan ḫuittiat* UDUN-*niyaz n=an=kan* *ì-i anda šūniat ša-ak-ni=an=kan anda šūniat n=aš=za ešat n=an adānna daiš* “A dog whisked a *kugulla*-loaf away from in front of the oven. Out of the oven he pulled it, and dipped it in oil. In oil he dipped it, and sat down, and began to eat it” KBo 32.14 iii 9-12 (Hurro-Hitt. bilingual text Song of Release, MH/MS), ed. Hoffner, HS 107:223f., Neu, StBoT 32:84f., cf. 166-70; (Hurr.) *ka-mé-e-né-eš ka₄-ak-ka₄-ri ta-li-i-ia e-ep-ḫé-ni-ta-an ta-la-aḫ-ḫu-u-um e-ep-ḫé-e-ni ḫa-šar-ri pu-ú-zi-ḫu-u-um pu-ú-zi-ḫu-ub ḫa-a-šar-ri na-aḫ-ḫa-ab ú-la-a-nu-u-um* KBo 32.14 rev 23-24 = (Hittite) *gi~lušiš=kan* ^{NINDA}*kugullan* UDUN-*niyaz parā šallan~nai parā=an=kan* UDUN-*yaz ḫuittiat [n=an=ka]n anda* *ì-i šūniat ša-ak-ni-i=a-an=kan anda šūniat n=aš=za ešat n=an adānna daiš* “A *giluši*-animal dragged a *kugulla*-loaf out of the oven. Out of the oven it pulled it and dipped [it] in oil. In oil it dipped it, and then he sat down and began to eat it”

KBo 32.14 rev. 28-29, ed. Hoffner, HS 107:223f., Neu, StBoT 32:86f., cf. 178-181, tr. Hittite Myths² 71, see also Wilhelm, FsHeger 670 (Hurrian version) $\square$ here Hitt. ^{NINDA}*kugullan* translates not Hurrian *šullubri*, but *kakkari* (HS 107:224, StBoT 32:167), and again the same Hurrian verb *puziḫum/puziḫub* is rendered by two different, although virtually synonymous Hittite verbs, *parā šallannai-* and *parā ḫuittiya-*; [...-z]i *ša-ga-an* / [...-x] *ḫappina* [...] “Th[ey ...] (and) oil/fat [...] into the flame(s) [...]” KBo 38.68 obv. 8 (fest.); for pouring oil into fire/embers see below KBo 11.32 obv. 9 (1 b 2' e') and 13 (1 b 2' i'); for *šuniya-* + d.-l. of oil see 1 b 3' b'.

2' in the collocation šaknāš paršur (= Sumerogram TU₇.Ì) “stew/soup of oil” (Hoffner, HS 107:224f.); LÚ.MEŠ ^{GIŠ}BANŠUR *ša-ak-na-aš par~šur* LUGAL-*i tianzi* “The table-men place the stew (made) of oil in front of the king” KUB 10.60:1-2; [...] / TU₇ *ša-ak-na-a-aš tianzi* “[...] they set out a stew/soup of oil KBo 21.107 ii 9 (fest.) $\square$ the word order of this example shows that, contra Otten, StBoT 17:17 n. 11, and Puhvel, FsLaroche 302, one cannot translate the other examples as “men of the table of impurity”; cf. LÚ.MEŠ ^{GIŠ}BANŠUR TU₇.Ì *tianzi* KBo 17.88 ii 14 (monthly fest., OH/MS), KUB 1.17 iii 28 (monthly fest., OH/NS), KUB 2.5 ii 18 (ANDAHŠUM-fest.), KBo 17.75 iii 18 (thunder fest., OH/NS), KUB 25.3 iv 17 and KUB 25.9 iv 18-19 (both Great Festival of Arinna), KUB 10.21 iii 15 (fest., OH/NS) and passim; similarly [ANA?] ^{IM}U ^WWašezzili LÚ.MEŠ ^{GIŠ}BANŠUR *ša!-ak-na-a-aš* (scil. *paršur*) *tianzi* KBo 20.33 obv. 7 (fest., OH?/MS); KBo 22.195 ii! 5 (KILAM fest., OH/MS); KBo 25.20 obv. 6 (fest., OS).

3' in the inst. w. išk- “to anoint”: / Γx *ša-gán-da iškan[zi]* “They anoint [...] with oil” KBo 38.202 obv. 5; cf. Bo 2689 ii 12 (OH/NS), cf. Neu, BAC 23:37 n. 40.

b. wr. Ì — 1' in the nom. or erg., subject of — a' arš- “to flow, run” w. nom.: *nu=šmaš=kan pū<r>īya=šmi* NINDA.Ì.E.DÉ.A *namma kittaru nu!=šmaš=kan* KA×U-*az parā* *ì-an ar(a)šdu* “Let sweet oil cake be placed again on your (pl.) lips, and let (its) oil run out of your mouth” KBo 17.105 ii 33-34 (rit., MH/MS), cf. *puri-* 1 a.

b' kallešš- “to call” w. erg.: *kinun=a=tta šanez~ziš waršulaš* ^{GIŠ}ERIN-*anza* *ì-an-za kallišdu* “Now let the sweet aroma, the cedar, the oil call you, (and come back into your shrine)” KUB 24.2 obv. 10-11 (prayer, Murš. II), ed. Gurney, AAA 27:16f.

šagan 1 b 1' c'

c' *wašš-* (mid.) “to be pleasing” w. nom.: [EG]IR=ŠU=ma Ì LĀL ^{GIŠ}PĒŠ ^{GIŠ}GEŠTIN.ĤĀD. DU.A [p]er[an(?) arh]a(?) *warāni nu kiššan me~mai ... Ì=ya=wa LĀL maḥḥan ʿwaššāri* EN. SISKUR=ya=wa=kan ANA DINGIR-LIM QĀTAM~MA *waššāru* “Afterwards oil, honey, figs, (and) raisins burn [ou]t in [fr]o[nt](?), and he speaks as follows: ‘... And just as the oil (and) honey are pleasing, in the same way let the sacrificer also be pleasing to the deity’” KUB 17.12 iii 6-15 (healing rit., NS), ed. Güterbock, *Oriens* 15:350.

2' in the acc., direct object of — a' ŠĀ-it *ḥar-* “hold (oil) in its interior, contain”: (As the grape holds wine in its interior) [^{GIŠ}S]ERDUM=ma=za *maḥḥan Ì-an ŠĀ-it ḥarzi* “as the olive [holds] oil [in its interior]” KUB 33.69:8; cf. KUB 17.13:1-2, KUB 33.74 i 5-6; (Here lies a ^{GIŠ}šamama-nut) *nu* ^{GIŠ}š[a~mama] / [GI]M-an Ì-an ŠĀ-it *ḥarzi* “as the šamama-nut holds oil in its interior” KUB 17.13:9-10, translit. Güterbock, *JAOS* 88:67f.=AS 26:151.

b' *ḥinganu-*: [ANA ^d...]x Ì-an *ḥinganuzi* “He makes oil bow [to ...] (and before the king they call its name ‘Kantiwāšū’)” KBo 20.28 obv. 18 (fest. frag., OH/MS?) □ in the following paragraph *ḥinganuzi* takes *partauwa* as its object.

c' *išk-* “to use (oil) for anointing”: (“Don’t buy an ox in the springtime; don’t marry a *karšant*-girl dressed up for a festival. A bad ox looks good in springtime”) *idaluš=za karšanza gallištaranwili unuwatar[i] nu=za wekantan TÚG!-an waššiya[zi] kuššanian=ma=za Ì-an iškiya[zi]* “A bad *karšant*-girl adorns herself in a festive-manner; she dresses herself in a requested garment (i.e., one required for the occasion or perhaps borrowed?); she uses rented (*kuššanian*) oil to anoint herself” KUB 4.3 obv. 14-17 (wisdom, NH), ed. Dietrich/Keydana, *UF* 23:71f., Laroche, *Ugar.* 5:781 (“La mauvaise fille(?) se pare pour la fête. Elle se vêt d’un habit de louage; il(?) s’enduit d’une graisse d’emprunt”), cf. *ibid.* 783 (“unguent acquis par de l’argent”), Kümmel, *UF* 1:164, *HED* 4:23 (“a bad girl primps for a party and dresses fashionably (lit. wears in-demand dress)”), EGIR-ŠU=ma Ì-an *iškanzi* LUGAL-uš *lēli ḥāššari* TÚŠ-aš 1-ŠU *ekuzi* “Afterwards, they use oil for anointing. The king, seated, drinks (to) *leli* oil once” KUB 27.1 iv 39-40 (fest., NH), ed. Lebrun, Samu-

ha 85, 94 (“on consacre du parfum”) □ *ḥaššari* is Hurrian for “oil,” cf. *StBoT* 32:169, 181, 318f., 500; cf. also KUB 10.92 vi 12 (fest.); for anointing “with oil” see 1 a 3', above, 1 b 2' 1', 1 b 5' and 1 b 6', below.

d' *kuššaniya-* “to hire, rent, employ”: cf. KUB 4.3 obv. 14-17 above, 1 b 2' c' (*išk-*).

e' *lahu(wa)-* “to pour”: Ì=kan ^{GIŠ}tepaZA IZI-i *lahu<i>* “He pours oil from the *tepa*-vessel into the fire/embers” KBo 11.32 obv. 9 (fest. frag. for infernal deities, OH/NS) □ if it were not for the fact that *-kan* often occurs in clauses with *lahuwa-* and a locative, one would be tempted to read Ì-kán as *šagan* and use it as further proof for the nom.-acc. neut. form, cf. 1 a 1', above; [...] / Ì-an *lāhui* KBo 27.136 rev. 3 (Kizzuwatna rit. frag.); cf. HFAC 54 + KBo 29.213 obv. 22; KBo 39.8 iii 22-23 (2Mašt.); KBo 2.3 ii 31 (1Mašt., MH/NS); KUB 26.53:4? (letter frag.); *nu išnaš kurdāli Ì LĀL kuwāpi lāhuwan* “When oil (and) honey is poured into a *kurdali*-vessel of dough” KBo 15.10 ii 2-3 (rit.), ed. THeth 1:42f.; cf. *ibid.* iii 47; cf. 1 b 2' f', and 3' a', below.

f' *lilhuwa-* “to pour”: *nu=šši lilhuwai Ì-an* SAG. DU=ši “He will pour oil on her head” VBoT 1:14 (letter from Egypt to Arzawa), ed. Rost, *MIO* 4:334, 336, tr. Haas in Moran, *Amarna Letters* 101.

g' *pai-* “to give”: *nu kišduwanti NINDA-an pai [ḥurtanti(?)=ma] / Ì-an pai nekumanti=ma* TÚG-a[n *pai*] “Give bread to the hungry, give oil [to the ...(?), [give] clothes to the naked” KBo 3.23 rev. 7-8 (OH/NS?), ed. Archi, *FsLaroche* 41; for a similar passage and a possible restoration see KBo 32.15 ii 8-9, 11-12, 14-15, ed. *StBoT* 32:288-291, w. Neu, *FsWatkins* 509-512.

h' *šipant-* “to libate, offer”: *nu Ì šipanti* “And he libates/offers oil” KUB 32.137 ii 13 (rit.); see also KUB 54.55 obv.? 3 below, 5'; *namma=ššan / [ANA ^{DUG}DĪLIM. GA]L TU₇ BA.BA.ZA ḥulleš Ì šer šipanti* “Next he offers *PAPPASU*-soup, a pine-cone(?), (and) oil over [the lar]ge [bowl]” KUB 45.5 iii 14-15 (libation to throne of Hebat); cf. *HT* 23 obv. 4-8 below, 1 b 3' a'; (They dig nine ritual pits) *namma=kan* GEŠTIN Ì *anda šipanti* “Then he libates wine (and) oil into (the pits), (breaks thin breads and places them around the mouths of the pits) KUB 15.31 ii 15 (evocation rit., MH/NS), ed. Haas/Wilhelm, *AOATS* 3:156f.

šagan 1 b 2' i'

ī šuḥḥai- “to scatter, pour”: Ī=kan memal IZI-i šuḥḥai “He pours oil and meal into the fire” KBo 11.32 obv. 13 (fest. frag. for infernal deities, OH/NS), cf. 1 b 2' e'.

j' dā- “to take”: nu=za EMŠA GA.KIN.AG Ī-an GA dāš “She took for herself rennet, cheese, oil, (and) milk” KUB 12.63 rev. 17 (Zuwi's rit., OH/MS); nu=za namma ^{LÚ}HAL Ī-an milit NINDA.GUR₄.RA išpantuzi dāi KUB 30.36 ii 1-2 (rit., MH/NS); cf. KBo 10.45 i 32 (MH/NS), ed. Otten, ZA 54:118-120.

k' tar-na- “to let flow(?)”: nu DINGIR-LIM-ni GÌR.MEŠ-aš wātar pianzi nu [...] / [...] -a Ī-an šer tarnai “They give to the deity water for (washing) feet, and [...] let flow(?) oil over [...] (and they wash the deity's feet)” KUB 12.5 iv 11-12 (rit. for IŠTAR of Taminina, MH/ENS), ed. Wegner, ChS I/3.1:86f. (“er läßt Öl darauf”).

l' u-da- “to bring”: Ī=ya=mu GAM-an u-daš GIM-an=wa=za DINGIR-LIM DÙ-ši / [kē]z=ma=wa=za IŠTU Ī [E]GIR-anda iškiya “She brought oil to me (and said:) ‘When you worship the deity, anoint yourself afterwards with this oil’” KUB 54.1 i 58-59 (dep., NH).

3' in the d.-l. — a' w. laḥuwa- “to pour”: ^[LÚ]MUḤALDIM=kan ANA ^{DUG}DÍLIM.GAL Ī ANA Ī šer GEŠTIN laḥuwai n=at=kan IŠTU ^{DUG}DÍLIM.GAL ḥašši šipanti “A cook pours wine on top of the oil in a large bowl of oil, and libates it from the large bowl onto a brazier/hearth” HT 23 obv. 4-8 (fest. celebrated by a prince, OH/NS); cf. 1 b 2' e', above.

b' w. šūniya- “to immerse, plunge, dip”: n=at=šan Ī-i anda šūniyazzi n=at=šan ḥašši dāi “And dips them (sc. the anahī) in oil and puts them on a brazier” KUB 45.47 ii 14-15; cf. KBo 32.14 iii 11-12, and rev. 29 in 1 a 1', above.

c' w. dai- “to place”: [... n=a]n=kan Ī-i tianzi “And they place it(?) in oil” KUB 8.67 iv? 7 (Hedamu, MH/NS), ed. StBoT 14:40f.; cf. n=at=kan Ī[(-i an)da] / dāi KBo 19.142 iii 2-3 (fest., NH), w. dupl. KBo 40.314:7.

4' in the genitive case: (If you will do this, so that my husband recovers) nu=wa ANA DINGIR-LIM 3 ^{DUG}ḥaršiyalli 1-EN ŠA Ī 1-EN ŠA LĀL 1-EN ŠA INBI teḥḥi (written over erased peḥḥi) “I will

šagan 1 b 5'

deposit (over erased ‘I will give’) three ḥaršiyalli vessels for the deity: one of oil, one of honey, and one of fruit” KUB 15.1 iii 14-16 (queen's vow, NH), ed. de Roos, Diss. 189, 329; 1 ^{DUG}DÍLIM.GAL Ī “one large bowl of oil” KUB 53.10 obv. 1, 4 (frag. of ANDAḤŠUM-fest.); (“The palace attendant then holds up to the cook the bowl (of oil)”) nu=šš[an t]api[š]anaz GEŠTIN ANA ^{DUG}DÍLIM.GAL Ī pūrin dāi “and from the tapišana-vessel of wine (the cook) sets his lip to the bowl of oil” KUB 27.69 ii 11-13 (fest. of the month), ed. Melchert, Diss. 229 (instrumental ablative; compares KBo 15.33 iii 11-12 which has a similarly used instrumental); Ī-aš KASKAL-š[i ...] “on the path of oil” KUB 35.84 ii? 7; 6 NINDA.SIG ŠA Ī KBo 10.34 i 11 (rit., MH/NS); cf. 1 a 2'.

5' in the inst.: EGIR-anta=ma ŠA NINDA.Ī.E.DÉ. A talgan arḥa peššiyami n=ašta anda QĀTAM~MA=pat memaḥḥi aiš=za=kan Ī-it šūwanza eš ^{UZU}hurḥurta=ma=za=kan ḥalwamnaz šūwanza eš “Afterwards I throw away talgan of oil-cake, and concurrently I say the same words: ‘Be filled with oil in respect to (your) mouth. In respect to (your) throat be filled with enthusiasm’” KBo 12.96 i 8-11 (rit., MH/NS), ed. Rosenkranz, Or NS 33:239, 241 (differently) □ for ḥal~wammar see HED 3:52; 1 NINDA.GUR₄.RA Ī-it šalkan~tan “one thick bread kneaded with oil” KUB 60.121 obv. 10, 13, 15 (rit.), ed. Popko, AoF 18:239f.; cf. [NINDA ... -i]š UPNI Ī-it šalkanza BA.BA[.ZA ...] KUB 54.49 obv. 7 (fest. frag.?); [u]rkiš=tiš=wa=ta Ī-[it] iškantiš ašan~[du] “Let your paths be anointed with oil” KUB 39.15 iv 1-2 (royal funerary rit.), ed. HTR 82f.; ^{GIŠ}ḥattalwaš ^{GIŠ}ru<<i>=> IŠTU Ī išk[izz]i “He/She anoints the wood of the doorbolt with oil” KBo 11.14 iii 20 (rit., MH/NS), ed. Ūnal, Hantitaššu 23 (“restoring iš-k[i-ya-an-z]i), 30 (“they lub[ri-cate]”); [...]x Ī-it 3-ŠU š[i]p[anti] “libates/offers [...] three times with oil” KUB 54.55 obv.? 3 (rit. frag.); [nu] wappuwaš IM-an Ī-it LĀL-it ḥarniyazi “and sprinkles clay from the riverbank with oil (and) honey” KBo 10.45 ii 15 (rit., MH/NS), ed. Otten, ZA 54:122.; [...] / kuit AŠRU IŠTU Ī šunni[-...] KUB 56.15 ii 11 (vow); see other syllabically written forms ša-gán-da KBo 38.202 obv. 5 (MH or MS), ed. Haas/Wegner, OLZ 92:184, ša-gán-ta Bo 2689 ii 12 (Neu, BAC 23:37); (Mutti's wife took some oil) Ī=ya=mu GAM-an u-daš GIM-an=wa=za DINGIR-LIM DÙ-ši / [kē]z=ma=wa=za IŠTU Ī [EG]IR-anda iškiya “She brought oil also to me (and

said): ‘When you worship the deity, anoint yourself afterwards with this oil’” KUB 54.1 i 58-59; cf. 2 b, below.

6' in the abl.: [n]=ašta^{LÚ}AZU anāḫi Ì-az [ḫ]ū~man šarā dāi “The exorcist takes up all the samples from the oil” KUB 44.44:7-8, cf. also perhaps KUB 32.74 iii 3-4; (w. inst. meaning) ^dKumarbiš MUL-aš u[izzi] nu=za kēdanta w[(it)enit] arrattaru Ì-a[(z iš)kid~du] NINDA-an ezašdu GEŠTIN-a[n (ekudd)u] “Kumarbi, the star, will come, and let him wash himself with this water and anoint himself with oil, let him eat bread and drink wine” KUB 59.66 iii 10-13, w. dupl. KUB 60.11 obv. 3-6, cf. KUB 59.66 iii 6-9, where the same is said of ^dIŠTAR; cf. KUB 54.1 i 58-59 above 1 b 2' 1'; nu=kan MÁŠ.GAL SI.ḪI.A Ì-za iškanzi “They anoint the horns of a goat with oil (and sacrifice it to the male deities and Maliya)” KBo 11.32 obv. 23 (rit., OH/NS).

7' containers— a' ^{DUG}hubrušḫi: KBo 29.194:11-12 (rit.).

b' ^{DUG}hupuwai: KBo 5.2 ii 37-38 (rit.), KBo 13.248:24-27, KBo 39.8 iii 29-30 (MH/MS), KUB 45.47 i 15-16 (for Ì.DÙG.GA).

c' ^{DUG}išnura-: KBo 2.3 ii 30-31 (rit., MH/NS), KBo 39.8 iii 22-23 (MH/MS), KUB 59.53 i 5.

d' wakšur: 2 wakšur Ì ^{GIŠ}SERDUM KBo 5.2 i 12 (rit., MH/NS).

e' ^{DUG}BUR.ZI TUR: KBo 5.2 iv 11, 17 (rit., MH/NS).

f' ^{DUG}DÍLIM.GAL “large bowl”: KBo 4.2 i 5, 7, 8 (pre-NH/NS), KUB 27.69 ii 12 (OH/NS).

g' NAMMANDUM: KUB 41.25 obv. 4, KBo 30.52 left col. 9 (for Ì.GIŠ).

c. in compound Sumerograms (unclear whether pronounced with a form of šagan or not) — 1' Ì.DÙG.GA “fine oil”: q.v. logogram section of the dictionary.

2' Ì.GIŠ “vegetable oil: in Akkadian texts Ì.GIŠ is read either šamnu or ellu; see logogram section.

3' Ì.NUN “ghee”: see logogram section.

4' Ì ^{GIŠ}ŠU.ÚR.MAN “cypress oil” (a perfume): KBo 21.20 i 18 (med.), ed. StBoT 19:42f.

5' Ì ^{GIŠ}SERDUM “olive oil”: see ^{GIŠ}SERDUM “olive.”

2. fat — a. in general: takku UR.GI₇-aš Ì ŠAḪ karāpi BĒL Ì wimiya<zi> n=an=kan kuenzi n=ašta Ì-an šarḫuwantaz=šet [KAR]-ezzi “If a dog eats up lard (and) the owner of the fat finds (it) and kills it, he shall [retrieve] the fat from its stomach” KBo 6.3 iv 27-28 (Laws §90); both the interchangeability of Ì ŠAḪ and Ì and the ability to retrieve the Ì from the dog's stomach indicate that a solid animal fat is meant; for the usual word for “fat” see ^{UZU}Ì.

b. used for making a craft watertight, caulking(?): tuppuš ša-gán-da šunnaš “She (i.e., the queen) filled (i.e., caulked?) baskets/boxes(?) with oil/fat, (placed her sons in them, and launched them into the river)” KBo 22.2 obv. 2 (Zalpa text, OS), ed. Hoffner, HS 107:230, idem, BA 58:112f., older ed. in StBoT 17:6f. (taking š. from šakkar, w. comments pp. 16-18); cf. misgivings about šaganda < šakkar expressed by Ūnal, CRRAI 32=BBVO 6:131 no. 10; for Akk. šamnu (oil) used to caulk boats see CAD Š šamnu c 1'.

c. Ì ŠAḪ “pig fat, lard”: for KBo 6.3 iv 27-28 (Laws §90) see 2 a, above; ŠA 1 zipatta[(ni)] Ì ŠAḪ 1 GÍN KÙ.BABBAR “(The price) of 1 zipattani of lard was 2 shekels silver” KBo 6.26 ii 44-45 (Laws §181), w. dupl. KUB 13.14 obv. 2, ed. LH 144f.; 1 zipattanni Ì ŠAḪ DÙG.GA 5 GA.KIN.AG 5 EMŠU 5 PA. ZÍD.DA ZÍZ ANA NÍG.KASKAL daškizzi “He will take one zipattanni of good lard, five cheeses, five rennets, (and) five measures of wheat flour as provisions for the road” KBo 22.1:11-12 (OS); cf. Ì ŠAḪ DÙG.GA KUB 28.102 + KUB 41.7 ii! 11 (OH/NS), w. honey, cheese, rennet, etc. in rituals KUB 29.1 iv 4-5 (rit., OH/NS) and KUB 2.2 iv 1-3, KBo 21.82 iv 9-10.

d. UDU-aš Ì-an/Ì UDU “sheep-fat/mutton-tallow”: n=ašta anda UDU-aš Ì-an kitta “And sheep fat lies therein” KUB 17.10 iv 28-29 (Tel.myth, OH/MS?); Ì UDU is sometimes/usually(?) read (^{UZU})appuzzi-q.v.; see also HW² A 193.

šaknuwant- B “having (scil. filled with) fat/oil” (q.v.) also supports the idea that there was a noun šagan, šakn- in the semantic range of NINDA.Ì. E.DÉ.A.

If the interpretation offered here is correct, the oblique forms (šaknaš, šaknaz, šaknit, etc.) of the

neuter nouns *šakkar* “excrement, dung” and *šagan* “oil, fat” would have been at least partly homographs, if not homonyms. We say “partly,” because in all examples but one of *šaknaš paršur* the final syllable of *šaknaš* is written plene, contrasting with non-plene *ša-ak-na-aš* “of dung” KUB 7.5 i 9 (MH/NS). The amphikinetic pattern of stress for the “oil” word (as opposed to the acrostatic pattern of *šak~kar*, *šaknaš*) accords with the pattern for *tekan*, *taknī*.

Concerning the translation “fat” the following considerations must be kept in mind. Constructions such as UDU-*aš* Ì-*an* “sheep fat” (2 d, above) and the alternation of Ì ŠAH “pig fat, lard” with simple Ì (see KBo 6.3 iv 27-28 [laws §90] above 2 c) require us to recognize a use of simple Ì (with or without Hittite complementation) for solid animal fat, such as can be retrieved from the stomach of a dog. And since the complementation is the same in these passages as in the others where a translation “oil” seems more appropriate, it is gratuitous (even if theoretically possible) to assume that a different Hittite word underlay Ì in the sense “fat.” Of course, there might have been special technical terms for specific forms of fat such as Engl. “lard.”

Solid animal fat would have been a fitting means of waterproofing the baskets of the Queen of Kaneš (KBo 22.2 obv. 2, b 2', above). On the other hand, such constructions as Ì^{GI}ŠU.ÚR.MAN require that we consider the Ì of the evergreen tree as its “fragrant oil.” Fat and oil are both flammable.

Singer, in Heltzer/Eitam, *Olive Oil in Antiquity* (1987) 183-186 (logographic evidence surveyed); Hoffner, HS 107 (1994) 222-230 (identification of syll. reading of Ì as *šag(a)n-); idem, BA 58 (1995) 108-114 (survey of all textual evidence); Neu, BAC 23 (1995) 37 (concurring with Hoffner and adding syllabic instrumentals); Rieken, Aof 23 (1996) 293f.; eadem, StBoT 44 (1999) 293-294.

Cf. *šakniya-*; *šaknuwant-* B.

šakkant- see *šak(k)-*, *šekk-*.

šakantama/i- denom. adj. to *šakkant(i)-; decorated with appliqué(?).†

Luw. sg. neut. (case in -ša) (Siegelová, Verw. 444f., 615 “Nom. Sg. c.”) *ša-kán-ta-ma-an-za* KUB 12.1 iii 20, 23; **Luw. pl. nom.** *ša-kán-ta-me-en-zi* KUB 12.1 iii 18.

2 ^{TUG}*mazaganniuš* KÜ.GI *ša-kán-ta-me-en-zi* “Two *mazaganni-* garments decorated with gold appliqué(?); (one had ... on it, on the other there are thirty golden pomegranates)” KUB 12.1 iii 18 (inv. of Mannini), ed. Košak, *Linguistica* 18:100, 104, Siegelová, Verw. 444f.; 1-EN *ḫaranza ša-kán-ta-ma-an-za* KÜ.GI “One *ḫ.* decorated with gold appliqué(?)” ibid. iii 20, ed. Košak, *Linguistica* 18:100, 104, Siegelová, Verw. 444f., cf. StBoT 31:424 (differently); ŠÀ.BA 1-EN *ša-kán-ta-ma-an-za* “Among them (i.e., the *aramni-*birds) one is decorated with appliqué(?)” ibid. iii 23.

Probably a direct denom. to *šakkant(i)-, an old participle “(that which is) cut (out)” (CLL 185).

Košak, THeth 10 (1982) 202; Siegelová, Verw. (1986) 615 (“in einer bestimmten Technik verziert”); Starke, StBoT 31 (1990) 515-518; Melchert, CLL (1993) 185 (“decorated with appliqué”).

Cf. *šak(k)antat(t)ar*.

šak(k)antat(t)ar n. neut.; appliqué(?).†

sg. nom.-acc. *ša-kán-ta-tar* KUB 12.1 iii 17, KUB 42.42 i (10), KUB 42.69 obv. (2).

pl. nom.-acc. *ša-ag-ga-an-ta-at-ta-r[a]* KBo 13.61 rev. 5, *ša-kán-ta-ad-da-ra* KUB 42.78 ii 22, KUB 42.69 obv. (19), [*ša-kán-ta-at-ta-ra* KUB 42.42 i 9.

[*ša-kán-ta-at-ta-ra* KÜ.GI [... *ša-k*]án-ta-tar 1-EN *taruppenza* KUB 42.42 i 9-10 (list of containers), ed. THeth 10:57, 59, Siegelová, Verw. 470f.; 1-EN *ša-kán-ta-tar* KÜ.GI 6 AŠ.ME KÜ.GI 2 *arma[nniš ...]* / 2 ^{TUG}*mazaganniuš* KÜ.GI *šakantamenzi* AN[A...] / *anda* ANA 1-EN 30 *NURMU* KÜ.GI *anda* [...] KUB 12.1 iii 17-19 (inv. of Mannini), ed. Košak, *Linguistica* 18:100, 104; [... *ša-kán-t*]a-ad-da-ra KÜ.GI *MAŠLU* “trimmed with a golden appliqué(?)” KUB 42:69 obv. 19 (list of jewels), ed. Košak, *Linguistica* 18:115f.; [*ša-kán-ta-tar* KÜ.GI ŠA GAB *unuwašḫaš* “A gold appliqué(?) of a breast ornament” KUB 42.69 obv. 2 (list of jewels), ed. *Linguistica* 18:115f.; 20 *ša-ag-ga-an-ta-at-ta-r[a ...]* KBo 13.61 rev. 5 (inv.?). 2 *ša-kán-ta-ad-da-ra palḫi* KÜ.GI “Two broad gold appliquéés(?)” KUB 42.78 ii 22 (inv. of Mannini), ed. Košak, *Linguistica* 18:113.

On the restoration in KBo 18.23 obv. 11-12 [... *šakan~t*]atarša ŠA KÜ.GI *ḫpuḫaršan[nit ...]* / [... *u*]water proposed in THeth 16:322f., 324 see CHD s.v. *ḫpuḫaršan*[(-)].

šak(k)antat(t)ar

šakiya/e- 2

Košak, THeth 10 (1982) 202 (“appliqué”); Siegelová, Verw. (1986) 615 (“ein Ornament”); Melchert, CLL (1993) 185 (“appliqué” > *šek- “to cut,” related to šeknu-).

Cf. šakantamai-.

šakkar, zakkar n. neut.; excrement, dung, faeces; from OH/OS.†

sg. nom.-acc. ša-ak-kar KUB 17.28 i 5 (OH/NS), za-ak-kar KBo 1.45 obv. 9 (NS), KUB 13.4 iii 67 (pre-NH/NS).

sg. gen. ša-ak-na-aš KUB 7.5 i 9 (MH/NS).

(Sum.) KU×ME = (Akk.) zû = (Hitt.) za-ak-kar “excrement” KBo 1.45 obv. 9, ed. MSL 3:59, cf. CAD Z s.v. zû A.

(Or a virgin was [take]n(?), and she went down to the patient’s bedroom) nu = wa kâš tantukešnaš DUMU-aš ša-ak-na-aš šieḥunaš “but this mortal man (was just) one of faeces (and) urine (i.e., he couldn’t have intercourse with her)” KUB 7.5 i 8-9 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:272, 277 (§5), tr. ANET 349 (“all this fellow could produce was excrement and urine”); (If anyone of the temple personnel gives defiled food to the gods) apedani = ma DINGIR. MEŠ-eš za-ak-kar ḫdūr adanna ḫakuwanna pianzi “to him the gods will give faeces (and) urine to eat (and) to drink” KUB 13.4 iii 67-68 (instr., pre-NH/NS), ed. Süel, Direktif Metni 68f., tr. McMahon, CoS 1:220; [...] ḫat~tešni anda ŠAH-aš karaš [UR.BAR.R]A-aš ša-ak-kar dahḫi “[...] in the hole I take the ... of a pig and the faeces of [a wolf], (and down in it I slaughter a piglet)” KUB 17.28 i 4-5 (incant., NS), restoration after Otten, StBoT 17:17.

The noun zašgaraiš “anus” (KBo 17.61 rev. 14), with oblique stem zašgarišš-, is a compound of *zašgar (= partially reduplicated form of zakkar) and aiš, oblique stem išš-, “mouth” (Berman, Diss. 86).

Götze/Pedersen, MSpr. (1934) 35 n. 1; Otten, StBoT 17 (1973) 17f.; Puhvel, FsLaroche (1979) 297, 302; Josephson, Heth.u.Idg. (1979) 94; Ševoroškin, GsKronasser (1982) 211; Neu, Das Hurritische (1988) 18; Oettinger, GsPedersen (1994) 326f.

Cf. šakniya-, šaknešš-, šaknumar, šaknuwant- A, zašgaraiš. For related words see kammarš- “to defecate,” šalpa/i- “dung,” and šehur “urine.”

šakiya/e- v.; 1. to give a sign, an omen, 2. to make known, reveal, 3. exemplify; from OH/MS?.

pres. sg. 2 ša-ki-iš-ši KBo 19.74 iv 9 (NH).

sg. 3 ša-a-ki-ez-zi KUB 36.32:2 (OH/MS?), ša-ki-ya-az-zi KUB 26.3 iv? 3, KUB 17.28 i 1, iii 18, iv 57 (MH/NS), ša-ki-ya-zi KBo 18.23 rev. 3(!), KUB 17.28 iii 22 (MH/NS), KUB 58.83 iii 14, ša-ki-ez-zi KUB 34.45 + KBo 16.63 i 18, 19 (ENS) (uncertain if it belongs here or to some other verb, cf. Materialien 10:2, 5), [ša-a-ki-ya-az-zi KBo 16.97 rev. 2 is prob. abl. of šagai-, q.v.]

pret. sg. 1 ša-ki-n[u]-un KUB 30.10 obv. 11 (OH/MS), [š]a?-ki-ia-nu-un KBo 18.23 obv. 12 (NH); **sg. 3** ša-ki-at Bo 5804 rev.? 4, ša-a-ki!-ya-at KUB 40.80 obv. 5 (NH).

iter. pres. sg. 1 [ša-a-ki-i]š-ki-mi KUB 1.16 iii 71 (Ḫatt. I/NS); **sg. 3** ša-a-ki-eš-[ki-iz-zi] KBo 17.38:4.

imp. sg. 3 ša-ki-iš-ki-id-du KUB 13.10 obv. 6.

sup. ša-a-ki-iš-ki-w[a?-an] KUB 14.4 iii 8 (Murš. II).

frag. [š]a-ki-ya[...]- KBo 3.65 rev. 7.

Note the plene writing ša-a-ki- in MS(?) texts, and see Melchert, AHP 69, for its significance. The somewhat unusual doubling of the sibilant in the 2nd sg. pres. ending of ša-ki-iš-ši (one expects either a mi-conjugation form to be *ša-ki-ia-ši or *ša-ki-ši) is paralleled only by the verb form la-[a-]iš-ši¹ HKM 30:19 (MH/MS).

Perhaps to be restored: (Ḫattušili I addresses Ḫaštayar:) (Akk.) šita’’ili = nni šita’’ili = nni u awatē = ya lū uktanalla~makki “Consult me! Consult me! I will always reveal my affairs (lit. words) to you” KUB 1.16 iv 69-70 = (Hitt.) EGIR-pa = mu = za punuški [nu = tta] uddār = me[? ša-a-ki-i]š-ki-mi “Always consult me! And I will always [reveal] my words [to you]” KUB 1.16 iii 70-71 (edict of Ḫatt. I, OH/NS), ed. HAB 16f., comments on 196, translit. BoTU 8 □ the old king, learning that Ḫaštayar has been off questioning the seeresses, protests that she should interrogate him. He will tell her in his own words what is going to happen; more particularly, he will give and interpret his own omens.

1. to give a sign: [mā]n ^dSÎN-aš ša-ki-ya-az-zi nu = kan šakiašni / [šer(?)] UN-an GUL-aḫzi “[I]f the moon gives a sign and in the sign-giving it (i.e., the moon) ‘strikes’ a person, (I do as follows)” KUB 17.28 i 1-2 (incant., MH/NS), cf. šakiyaššar; mān ^dSÎN-aš ḫaḫ-ki-ya-az-zi ... nu ^d[SÎ]N-aš kuedan[i] GE₆-ti ša-ki-ya-zi nu apēdani GE₆-ti UL ḫuḫitki ienzi “If the Moon(-god) gives a sign, ... in the night in which the Moon(-god) gives the sign, in that night they shall not do anything” ibid. iii 18, 21-23; 6 ŠIPAT QATI mānn = a ^dSÎN-aš ša-ki-ya-az-zi “Six incantations, (text) complete. (Including:) ‘When the Moon(-god) gives a sign’ (and others)” ibid. iv 57, cf. StBoT 29:85.

2. to make known(?), reveal(?), give an explanation(?): [GIM-an = m]a(?) paḫḫur GAM-ta ešari nu GUNNI.MEŠ / [šarā kar]appanzi nu paḫḫur

anda šēluš / [išh_{uw}]anzi *nu=šmaš=kan* GUNNI. MEŠ / [...y]anzi *ša-ki-ia-zi=ma=za=kan kišan* § [... ku]edani GUNNI *waranni* / [namma=an ara]h~zanda IŠTU 9 ^{GIŠ}GAG (text: 9-ŠU GAG) ZABAR / [tarmaizz]i? § [nu=wa ^{GIŠ}GAG.HI.A ar]ahzanda išgarāi “[But when] the fire dies down, they [li]ft [up] the braziers and they [pou]r embers(?), (as) heaps (?), *šēluš*) in, and they [...] the braziers for themselves. And she (i.e., the Old Woman) gives the following explanation(?): § ‘With nine bronze pegs all around he will [fix in place] the brazier on which [the ...] is burning, § and he will line up [the pegs] all around’” KUB 58.83 iii 11-18 (rit.), ed. Popko, AoF 18:48, 50f. (“sucht nach den Omina folgendermassen”), 53 (comments); [nu=wa] GIM-an ^fAnziliš [ANA MUNUS Š]U.GI *ša-a-ki!-ia-at nu=wa ANA ^{m.d}IŠSTAR-LÚ* ^fap^lāš na[m]ma areški[t] “When Anzili made (it) known(?) [to] the Old [Woman], she (i.e., the Old Woman) again inquired by oracle for/about Šauš-ga-ziti” KUB 40.80 obv. 5-6 (dep.?, NH); (The queen answers:) [...]x=war=an ^{GIŠ}TUKUL-waz *ša-ki-ez-zi*[(long break)] / [o o ku]iš=war=a[š] *nu=wa[r=an] UL ša-ki-ez-zi* “He will make him known with the TUKUL; [(long break)] he will not reveal(?) who he is” KUB 34.45 + KBo 16.63 i 18-19 (dep., MH/ENS), translit. StBoT 4:52; [... QĀTAM]MA *ša-ki-iš-ki-id-du* KUB 13.10 obv. 6; cf. in bil.sec.

3. exemplify: *kuit=a imma miešhati nu=za=ta*^l ŠA DINGIR=YA *duddumar hattata hūmanta ša-ki-n[u]-jun* “Ever since I was born I have exemplified (through my conduct) all your *duddumar* and wisdom, O my god” KUB 30.10 obv. 11 (prayer, OH/MS), ed. Lebrun, Hymnes 112, 115 (“j’ai reconnu”), tr. ANET 400 (differently), NERT 168 (“bore witness to”(?), “experienced”?). Perhaps here: *namma kī kuit TUPPU tuk ^mAla[k~šandui iya]nun n=e=tta=kkan MU.KAM-ti MU.KAM-ti peran 3=Š[U halzeššan]du n=at=za=kan zik ^mAlakšanduš ša-k[i-iš-ši?] (par. ša-ki-iš-ši)* “Moreover, this tablet which I have made for you, Alakšandu, let them read it three times a year in your presence. And you, Alakšandu, must exemplify it” KUB 21.1 iii 73-75 (treaty of Muw. II w. Alakš.), w. par. KBo 19.74 + KUB 21.5 iv 7-9, HT 8:1-2, ed. SV 2:76f., tr. DiplTexts² 91 (§16)(“... shall know it”). Since the word *šagai*- “omen, sign” had a secondary use with humans who were “examples” (*šagai*- mng. 4), and

šakiya- is a denom. of that noun, the above translation (Melchert, personal communication) has great merit.

4. unclear: in broken contexts: unclear if it belongs to *šakiya*:- [...] / *hūkmāuš arha ša-a-ki-iš-ki-w[a?-an daiš]* KUB 14.4 iii 7-8 (Murš. II vs Tawananna), ed. de Martino, Eothen 9:26, 35 (“[ha iniziato a] pronunciare scongiuri”), 43 (discussion), cf. HAB 196 (“Sie hob an, Beschwörungssprüche(?) kundzugeben”); *kuitki ša-a-ki-iz-zi [...]-an ammuk šuppalanza ša-a[-ki-ez-zi?]* KUB 36.32:2, 8 (OH/MS?).

Mng. 1 is denom. from the noun *šagai*- “sign.” The oldest attested passages belong either to mng. 3 (KUB 30.10) or are unclassified (KUB 36.32). Yet in view of the relatively few examples of the verb we have it is impossible to determine if one of the two meanings derives from the other.

Götze, KIF 1 (1930) 408-413; Sommer/Falkenstein, HAB (1938) 196; Oettinger, Stammbildung (1979) 29, 255, 345; Popko, AoF 18 (1991) 53; Melchert, AHP (1994) 69 (etym.).

Cf. *šak(k)-/šekk-*, *šagai*-, *šakiyahh-*, *šakiyaššar*.

šakiyahh- v.; to indicate, signal, give a sign or an omen; wr. syll. and ISKIM-*ahh-*; NH.

act. pres. sg. 3 *ša-ki-ya-ah-zi* KUB 8.28 rev. 15 (NH), ISKIM-*ah-z[i]* KUB 30.55 rev.? 5.

pret. sg. 2 ISKIM-*ah-ta* KUB 36.94 rev. 9, KUB 24.5 obv. (9), 13.

sg. 3 *ša-ki-ya-ah-ta* FHG 13 ii 26 (NH), KUB 14.4 iv 24, (25) (Murš. II), ISKIM-*ah-ta* KUB 9.13:20 (NH), KUB 36.93 rev. 9, KUB 6.11 + KUB 16.14 left edge 1, KUB 18.10 i 3, KUB 5.22:21, KUB 50.117 iv 4, KUB 54.62:3.

pl. 3 *ša-ki-ya-ah-he-er* KUB 16.46 i 5.

mid. pret. sg. 3 ISKIM-*ah-ta-at* KUB 50.117 ii 12.

verbal subst. nom. ISKIM-*ah-hu-wa-ar* KBo 13.96 left col. 3.

gen. *ša-ki-ya-ah-hu-u-wa-aš* KUB 2.1 ii 29 (NH), KUB 44.16 iii (8), ISKIM-*ah-hu-u-wa[-aš]* KUB 10.85:3.

a. subj. the sun, the moon or other heavenly bodies: *nu=mu ^dSĪN EN=YA išdammaš* / [kī?=*wa kuit* (ISKI)]M-*ah-ta nu=wa mān ammel HUL-lu išiahta* “Moongod, my lord, listen to me! Concerning [this sig]n [which] you gave, if it portended evil for me, (I have given these substitutes in my place)” KUB 24.5 obv. 8-9 (royal substitution rit.), w. dupl. KUB 36.92:6-7, ed. StBoT 3:8f., cf. KUB 24.5 obv. 13, w. dupl. KUB 36.93 obv. 5; ^dSĪN EN=YA ISKIM-*ah-ta-wa*

(var. *i-ši-ah-t[a]*) *kuit* “Moongod, my Lord! The sign which you gave (var. what you presaged/portended)” KUB 36.94 rev. 9 (royal substitution rit.), w. dupl. KUB 24.5 rev. 13; “[These] words he speaks as follows”: ^dUTU AN-E EN=([YA] *išdamma*)š *kuit* ^dSÎN ISKIM-ah-ta [(*nu=wa m*)]ān ammel HUL-lu *išiaḥ-ta* “Listen, Sungod, my Lord! Concerning the sign the Moongod gave, if it has revealed my evil fate ...” KUB 24.5 obv. 32-33 + KUB 9.13:20-21 (rit. of royal unction), w. dupl. KUB 36.93 rev. 1-3, ed. StBoT 3:10f.; [*nu=wa* ^dJEREŠ.KI.GAL GAŠAN=YA *kī=wa* *kuit* ^dSÎN-aš (var. [... *ta-p*]u-u-ša-za) IS[(KIM-ah-ta)] “Ereškigal, my lady, (regarding) this which the Moongod [gave] as a sig[n] (var. gave a sign [... on the s]ide)” KUB 24.5 rev. 3-4 (rit. of royal unction), w. dupl. KUB 36.93 rev. 9, ed. StBoT 3:12f. □ presumably the variant refers to a partial eclipse; 1 *TUPPU mān* ^dSÎN ISKIM-ah-z[i] “One tablet: If the Moongod gives a sign” KUB 30.55 rev.? 5, ed. CTH pp. 174f.; *mān* ^d[SÎN-aš] / *ša-ki-ya-ah-zi* “If [the Moongod] gives a sign” KUB 8.28 rev. 14-15 (colophon of a tablet containing lunar omens); *nu* ^dUTU-uš *ša-ki-ya-ah-ta* MUNUS. LUGAL=ma [...] *memiškit eni=wa* *kuit* ^dUTU-uš *ša-k[i-y]a-ah-ta* [...] *išiya*]hta UL=wa ŠA LUGAL ŪŠ *išiyahta* “The Sun(god) gave a sign. The queen (i.e., the Tawananna, the wife of the king’s predecessor) was saying [...]: ‘That which the Sun(god) has indicated by the sign, it [portend]ed [...]. Did it not portend the king’s death?’” KUB 14.4 iv 24-26 (prayer of Muš. II), ed. de Martino, Eothen 9:30, 38f., van den Hout, Purity 42f., Huber, JAOS 121:640f., Cornelius, RIDA 22:39; [*k*]āšma=wa *ša-ki-y[a-a]h-ta* “It has just given a sign” FHG 13 ii 26 (rit. of Kuwanni); ¹4? *urkiš=ma=kan* AN-za *anda* ISKIM-ah-ta “4? *urki*- gave a sign from the heaven” KUB 18.10 i 3 (oracle).

b. other subjects: *nu* MUŠEN.HI.A *apā[t]* *ša-ki-ya-ah-ḥe-er nu* MUŠEN.HI.A [SI×SÁ-andu] “Did the oracle birds indicate that? (If so,) [let] the birds [confirm it]” KUB 16.46 i 5 (question in a bird oracle), ed. van den Hout, Purity 150f.; *iparwaššišš=a* ISKIM-ah-t[a] “The *iparwašši*-bird indicated” KUB 5.22:21; [ŠA La]barna *ša-ki-ya-ah-ḥu-u-wa-aš* ^dLAMMA-ri “for Labarna’s tutelary deity of omen-giving” KUB 2.1 ii 29 (fest.), w. dupl. KUB 44.16 iii 8, ed. McMahon, AS 25 100f. w. note 78; cf. DUB.1.KAM QAT[I] / ^{SI}G kunziya[š...] / ISKIM-ah-ḥu-u-wa[-aš] “One tablet, (text) com-

plete, [of] the omen-giving [of] the woolen *kunzi*” KUB 10.85:1-3; ¹x x x¹ *anda išḥaḥru* ISKIM-ah-ta-at “[Since in the ...] tears/misfortune have been indicated by omen, ([we shall] investigate further by oracle)” KUB 50.117 ii 12 (oracle question).

Forrer, KIF 1 (1930) 273-285; Götze, KIF 1 (1930) 401-413; Kammenhuber, THeth 7 (1976) 14f., 42-45, 76, 196.

Cf. *išiyahh-*, *šagai-*, *šakiya-*.

***šakiyaššar** n.; sign, omen; NS.†

dat.-loc. *ša-ki-aš-ni* KUB 17.28 i 1.

[*mā*]n ^dSÎN-aš *šakiyazzi nu=kan* *ša-ki-aš-ni* / [o-o] UN-an GUL-ah-zi “[I]f the moon gives a sign and in the sign-giving it (i.e., the moon) ‘strikes’ a person, (I do as follows)” KUB 17.28 i 1-2 (incant. of moon, NS).

Götze, KIF 1 (1930) 411.

Cf. *šagai-*, *šakiya-*, *šakiyahh-*.

šakiyauwant- adj.; giving omens, ominous.†

[...]n=aš *ša-ki-ia-u-wa-an-za* x[...] “and it is one giving omens(?)” KUB 8.21:5 (omen), ed. Riem-schneider, Omentexte 142f. (“und ein ‘Vorzeichen’ gibt(?)”).

Götze, KIF 1 (1930) 412; idem, NBr (1930) 34 (“?”); Sturtevant, GI² (1936) 128 (“‘giving omens’?”); Friedrich, HW (1952) 176 (“Omen gebend(?)”); Kammenhuber, KZ 77 (1961) 67; Kronasser, EHS 1 (1966) 266 (“‘Omengebend’ zu *šagai-šakiya-* ‘Omen’ (oder zu *šakiya-* ‘kundtun?’)”), 268; Riem-schneider, Omentexte 455 (“ein Vorzeichen gebend”); Kammenhuber, HbOr (1969) 189, 294; Oettinger, FsOtt² (1988) 275, 281, 282.

šakki[ganiyawant]- adj. “smeared with excrement(?)” KBo 10.37 ii 25, suggested by Goetze, JCS 16:30 and JCS 22:20, is based upon a faulty restoration. For a more probable restoration see above s.v. *šak(k)-/šekk* “to know.”

šakit[-...]; (mng. unkn.).†

[...]x *ša-ki-it-x* [...] KBo 20.36 obv.? 4 (fest.). The sign before the break could be a -t[ah-.

[šakkitai-(!?)] see *šakut(t)a(i)-*.

šaklai- n. com. and neut.; **1.** custom, customary behavior, rule, law, requirement, **2.** rite, ceremony, protocol, use, **3.** privilege, right, prerogative, **4.** insignia(?), symbol(?); from OH.

sg. nom. *ša-ak-la-a-iš* KUB 3.94 i 12, KBo 12.42 rev. 13, KUB 13.4 iii 21, iv 36 (MH/NS), KUB 14.4 i 12 (Murš. II), *ša-ak-la-iš* 2007/u:13 (Ott/Rüster, ZA 62:235), KUB 23.72 rev. 52 (MH/MS), Bronze Tablet ii 80 (Tudh. IV), *ša-a-ak-la-a-iš* KBo 5.3 iii 28.

acc. *ša-ak-la-in* KBo 17.65 rev. 58 (MH/MS?), KUB 31.127 i 16 (OH/NS), KUB 13.4 iii 69 (MH/NS), KBo 13.64 obv. 18, KUB 13.5 iii 39 (NS), KBo 18.23 rev. 2, KUB 59.7:11, *ša-ak-la-a-in* KBo 11.1 obv. 23 (NH), KBo 2.3 iv 11 (MH/NS), *ša-ak-li-in* KBo 39.8 iv 29 (MH/MS), KUB 31.129 obv. 5 (OH/MS?), KUB 9.27 i 28, (29) (MH/NS), [*ša-ak*]-*la-i?* [*in*] KUB 31.129 obv. 5, *ša-ak-li!* (text: *di*)-*in* KUB 19.26 i 24, *ša-ak-la-i-e-ma-an* (for *šaklain=man*) KUB 31.127 iii 16 (OH/NS), *ša-a-ak-la-i-ma-an* KUB 30.10 rev. 24 (OH/MS).

dat.-loc. *ša-ak-la-i* IBoT 3.101 obv. 13, KUB 5.6 i 44 (NH), *ša-ak-la-a-i* KBo 11.1 obv. 20 (NH), KUB 26.1 iii 29 (NH), KUB 31.113:4, 7, *ša-ak-li-ya* KUB 13.20 i 31 (MH/NS).

gen. [*š*]*a-ak-la-a-ya-aš* KBo 11.1 obv. 22 (NH).

abl. *ša!-ak-la-ya-za* KUB 26.69 vi? 8.

pl. nom. *ša-ak-l[a-a-eš]* KBo 4.4 i 8 (NH), *ša-ak-la-uš* Bronze Tablet iii 66.

acc. *ša-ak-la-uš* KUB 6.45 iii 62 (NH), KUB 5.6 i 41 (NH).

The rare neut. gender is shown by the resumptive *=at* in KUB 13.20 i 31, see mng. 1.

(Sum.) [...] = (Akk.) [...] = (Hitt.) *ša-ak-la-a-iš* KUB 3.94 i 12 (appendix to S^a vocab.?).

1. custom, customary behavior, rule, law, requirement: ANA [K]UR^{URU} *Hatti=ma=kan ša-a-ak-la-iš duq[(qa)]ri* ^{URU}ŠEŠ-*aš=za* NIN=SU^{MUNUS} *ān~ninniyamin UL d[(āi)]* “In the country of Hatti (this) law is observed: a brother doesn’t take his sister or female cousin sexually” KBo 5.3 iii 28-29 (Hucc., Supp. I), w. dupl. KBo 19.44 rev. 16-17, ed. SV 2:124f., tr. DiplTexts² 31 (“important custom”), cf. Klinger, Xenia 32:192 w. n. 47 (for the reading ŠEŠ-*aš=za*); *kuwapi=wa karūlēš* LUGAL.MEŠ EGIR-*pa uwanzi nu=wa=za* KUR-*yaš ša-ak-la-a-in* (var. *ša-ak-la-in*, KU^{UR}R-*e ša-ak-li¹-in-na*) EGIR-*an kappuwanzi* “When the earlier kings come back and concern themselves with the law of the country (var. with the country and law)” KBo 2.3 iv 10-12 (Maštigga’s rit., MH/NS), w. dupls. KBo 9.106 iii 42-44, KBo 39.8 iv 28-30 (MS), ed. Rost, MIO 1:366f. (“Satzungen”), old ed. Hrozný, HKT 88f. (“Gesetz?”), HW² 1:184 s.v. *apiyakku* (“Brauch”);

utniyandaš ša-ak-la-in išhiūl (var. [*išhiū*]*l ša-ak-l[i-in]*) *zik=pat hanteškiši* “You (Sungod) alone always establish the customs and laws of the lands” KUB 31.127 i 16-17 (solar hymn, OH/NS), w. dupl. KUB 31.129 obv. 5-6, ed. Güterbock, JAOS 78:239 (“custom and law”), Lebrun, Hymnes 94, 101 (“Les coutumes (et) les lois”); cf. [... D]UMU^dNIN.GAL [ŠA KUR.KUR.MEŠ *išh*]*iūl š[a-ak]-la-i?* [*in* Ø?] / [x-x-x *zik=pat hant*]*eškiši* KUB 31.130 obv. 1-2 (OH/MS); *nu=kan ŠA É.GAL-LI[M] ša-ak-la-i[š ...]* *kuit nakkiš=aš* “Because the custom of the palace [is ...], it is important” KUB 26.38 iii 19-20 + KBo 5.3 + KBo 5.12 iii 4-5 (Hukkana treaty, MH/MS), ed. SV 2:122f. (w/o join), tr. DiplTexts² 31, cf. Güterbock, RAI 19:306 w. n. 5; URU-*yaš ša-ak-la-iš nakkiša*[...] KUB 23.72 rev. 52 (Mita of Paḥḥuwa, MH/MS), tr. Gurney, AAA 28:38, DiplTexts² 165; *kāša=wa=ta=kan* MUNUS-*tar arḥa dahḥun nu=wa=ta* EGIR-*pa LÚ-tar peḥḥun nu=wa[=za* MUNUS-*aš]* *ša-ak-li-in arḥa namma pešši[a]t nu=wa=za šarā* LÚ-*aš š[a-ak]-li-in [datta]* “I have just taken femininity away from you and given you masculinity in return. You have finally (*namma* 1 c) cast off the customary behavior of women, [and you have taken] to yourself the customary behavior of men” KUB 9.27 obv. 26-29 + KUB 7.5 i 1-2 (Paškuwatti’s rit., MH/NS), ed. Hoffner, AuOr 5:272, 277, tr. ANET 349 (“ways”); ^{URU}Hat<*tu>ši=ma=kan kuedani kuiš ša-ak-la-a-iš šer mān* ^{LÚ}SANGA ^{LÚ}GUDU¹² ^{LÚ}MEŠ *ḥaliyatallēš* *kui[š] kui[š] tarneškizzi n=aš tarniškiddu=pat* “(Concerning) the rule which exists for someone up in the city of Hattuša: if a priest (or) ^{LÚ}GUDU¹² is in the habit of releasing watchmen, whoever he is, by all means let him continue to release them” KUB 13.4 iii 21-23 (instr. for temple personnel, MH/NS), w. dupl. KUB 26.31:3-5, ed. Chrest. 158f. (“rite”), Süel, Direktif Metni 58f. (“görev”), tr. ANET 209 (“(official) duty”), McMahon, CoS 1:219 (“rite”); we depart from the traditional interpretation of this clause, because there is neither *mān* nor *našma* to indicate that it is a condition; *nu=kan* x[...] ANA ŠA DINGIR.MEŠ *ša-ak-la-a-i parā UL ari ... nu=kan š[A DINGIR.ME]š [kuit š]a-ak-la-a-ya-aš par[ā UL] arnuan ḥarmi* ^dU-[*a*]t EN=YA *šakti kuittaya šallin* ^{LÚ}ŠU.GI *punuškimi nu=kan [1-an]* ¹š¹-*ak-la-a-in* EGIR-*and[a GIM-an] šekkanzi n=at memanzi n=at ēššahḥi=pat* “[What] does not attain to (i.e., meet) the requirement of the gods ... [That which] I have not caused to meet the require-

šaklai- 1

ments of the gods, that you know, O Stormgod, my Lord. Whatever I shall ask a venerable old man (sg.), as they remember [one] requirement, (so) they will tell (me), and I will do it” KBo 11.1 obv. 20-24 (prayer of Muw. II), ed. Houwink ten Cate, RHA XXV/81:106f., 115f., cf. *parā* 1 b, correct “whenever” to “whatever” in *punušš-* 1 a); (You lords who command the army ... just as you value your own persons, your wives, children and estates [all datives]) LUGAL-*uwaš ša-ak-li-ya genzu QĀTAMMA ħarten n=at SIG₅-in māniyahḫiškitten* “You should value the king’s law (dat.-loc.) in the same way and administer it (neut.!) well” KUB 13.20 i 31 (instructions of Tudḫaliya, MH/NS), ed. Alp, *Belleten* XI/43:392f., 407 (“just so have affection for the rule(s) of the king”), cf. *maniyahḫ-* 5 d; (You are culpable, if you know something harmful to His Majesty and you spread it abroad, and you say:) *kēdani=wa UD.KAM ūk kuedani ša-ak-la-a-i UL! arḫaḫat nu=war=at=mu UL waštul* “For what rule on this day I was not present, it is not a sin for me” (i.e., I am not accountable for a rule made on a day when I was not present) KUB 26.1 iii 29-31 (instr. for eunuchs, NH), ed. Dienstanw. 13 (differently), cf. HW² 1:198f. (“An diesem Tag — zu welchem Brauch ich nicht gestanden habe, das (ist) mir keine Sünde”), and Otten, *FsBittel* 434; *našma[=du=za] / [Š]A LUGAL maniyahḫaen našma ŠA LUGAL [š]a-ak-li!-in* (text: [š]a-ak-di-in) *peran tepnuzi* “Or (if someone) belittles the king’s government or the king’s law before [you]” KUB 19.26 i 22-24 (decree, Šupp. I), ed. Goetze, *Kizz.* 14f. □ collation shows a -di- sign, as copied, CHD L-N:168a s.v. *maniyahḫai-* 2 suggests emending to ŠA LUGAL [š]a-ak-li!-in “the king’s law,” which gives an appropriate and already elsewhere attested word. Reading *ša-ak-di-in* “care(?)” and connecting this word with *šaktai-* “to care for, treat” faces problems. Use of the *di* sign (instead of *ti*) after consonants other than *š, l, n, m*, and *r* (i.e., continuants) is extremely rare in Hittite scribal practice, while the spelling *ša-ak-li-* for *šaklai-* is well attested. The parallel with *maniyahḫai-* “rule, government” suggests a meaning like “law” for this word. Although “care” can be stretched to relate to government, the only known use of the verb *šaktai-* is not governmental but medical and personal. These factors favor the emendation to *šaklai-*.

2. rite, ceremony, protocol: EGIR-*az=ma ANA LUGAL GIBIL ŠA LUGAL-UTTI ša-ak-la-uš(!)* [...] “Later [they carry out(?)] for the new king the

šaklai- 2

royal ceremonies” KUB 17.31 i 21 (subst. rit.), ed. StBoT 3:62f. (“Zeremonien”), 92 (“Gemeint sind hier vielleicht die Königsweihehandlungen, die KUB XXIV 5+ Vs. 19’ff. ... nennt”); (“I will exalt the Stormgod of Lightning: the temples that I will erect for you”) *ša-ak-la-uš-ša-da* (var. *ša-ak-la-uš-ša*) *kuiēš [iya]mi* “and the rites that I will [perform] for you (Stormgod of Lightning, my lord, you shall rejoice in them)” KUB 6.45 + KUB 30.14 iii 62-63 (prayer, Muw. II), w. dupl. KUB 6.46 iv 31-32, ed. Singer, *Muw.Pr.* 24, 41; *nu=wa É išḫiül ša-ak-la-in-na paḫši* “Keep the temple (of Ḫebat), the rules and rites” KBo 17.65 rev. 58 (birth rit., MH?/MS?), ed. StBoT 29:144f. (“command and custom”); cf. also [...] *ša-ak-la-in-na-kán išḫiüll=a / [...]* KUB 14.4 i 14-15 (Murš. II’s prayer about Tawananna), ed. de Martino, *Eothen* 9:24, 37, *THeth* 5:188; *nu=šši ŠA DINGIR.MEŠ kuit ḫazziui^{HLA} ša-ak-la-uš-ša daššauēš* “because the rites and ceremonies of the gods were too onerous for him” Bronze Tablet iii 65-66, ed. StBoT Beiheft 1:24f.; *nu mān ḫaššannaš m[ē]ḫūni DINGIR-LIM-ni kuedanikki ša-ak-la-a-iš* “If at the time of giving birth (of the animals) there is a rite for any deity” (you shall present to him either a calf, a lamb, a goat ...) KUB 13.4 iv 35-36 (instr. for temple personnel, MH/NS), ed. Süel, *Direktif Metni* 80f., *Chrest.* 164f., tr. McMahon, *CoS* 1:221; *nu kuitman ANA L^USANGA pānzi kuitman L^USANGA URU Aštataza uwadanzi kuitman uwanzi ŠA DINGIR-LIM ša-ak-la-uš taninuwanzi* “While they are going for the priest, while they are bringing the priest from Aštata, and while they are coming, should they be organizing the rites of the deity?” KUB 5.6 i 39-41 (oracle question, NH); (Because they brought here men of Aštata) *n=aš ŠA DINGIR-LIM ša-ak-la-i punuššer* “they asked them (-aš) about the rite of the deity” KUB 5.6 i 44-45 (oracle question, NH); “What waters [flow] outside the city, what water is (brought) up” *n=at ŠA DINGIR-LIM ša-ak-la-a-i lē dašgat[teni] [w]ātar ŠA DINGIR-LIM NINDA.GUR₄.RA UMI G^{IS}TIR gauri[yaza] / [G^{IS}]TIR duⁿⁿnariyaza piddaiškitten nu ŠA DINGIR-LIM ša-ak-la-a-i apāt daškatte[n]* “Don’t take it for the rite of the deity! Keep bringing water for(?) the god’s daily bread offerings from the *g.* forest and the *d.* forest; and keep taking that (water) for the god’s rite” KUB 31.113 i 4-7 (instr.), ed. KN 130f.; (“If somebody sleeps with a woman”) *nu=kan maḫḫan DINGIR.MEŠ-aš ša-ak-la-in* (var.

B: *ša-ak-la-a-[in]*) *aššanuzi* DINGIR-LIM-ni *adanna akuwanna pāi n=aš ITTI MUNUS-TI QĀTAMMA paiddu* “just as he prepares the rite for deities by giving food and drink to the deity, in just such a (pure?) way he shall go to the woman” KUB 13.4 iii 69-70 (instr. for temple personnel, MH/NS), w. dupls. KUB 13.5 iii 39-40 (C), KUB 13.19:12-13 (B), ed. Süel, *Direktif Metni* 68f., *Chrest.* 160f. (“rite”), tr. McMahon, *CoS* 1:220 (“rite”); [(*n=aš*)] BA.ÚŠ *n=an=kan* [(^{URU}*Hattuši*) *p(ēter nu ŠA GIDIM.ĤI.)*]A *kuiēš ša-ak-la-[a-a-eš n=u(š ^{URU}Hattuši iēr)]* “And he (Šarri-kušuh) died. They brought him to Hattuša, and whatever rite[s] of the dead there were (to be enacted), [those] they performed in Hattuša” KBo 4.4 i 6-8 (annals, Murš. II), w. dupls. KUB 14.29 i 28-30, KBo 10.38:6-8, ed. AM 108f., cf. Meriggi, *OAC* 13:67f.; obviously rites for the dead are the right or privilege of the same (hence possibly belongs under 3 a below); *nu=kan* DINGIR.MEŠ-*aš ša-ak-la[-...]* IBoT 3.121:3 (frag. of prayer?); *ša!-ak?-la-ya-za* KUB 26.69 vi? 8 (dep., NS), as read ed. StBoT 4:44f. (“aus Dienstpflicht”) is very uncertain and seems unlikely.

3. right, privilege, prerogative; that which rightfully belongs to someone — a. of humans: [*nu=*]mu LUGAL-an *āški* DINGIR=YA UL *aššanuwān~dan anduḥšan lē iššatti nu=mu da[nduk]išnaš* DUMU-li *peran ša-a-a[k-l]i-ma-an lē GÜB-laḥḫiškiši* “Don’t make me someone unprovided for at the gate of the king. Do not destroy/overturn my right before mankind” KUB 30.10 rev. 22-24 (Kantuzili prayer, OH/MS), tr. ANET 401 (“Do not make my condition an offence to mankind!”); cf. *nu=mu* DUMU.NAM.LÚ. U₁₉.LU-UTTI *peran ša-ak-la-i-e-ma-an GÜB-laḥta* “In the presence of the mortals you destroyed my right” KUB 31.127 iii 15-16 (prayer to the Sungod, OH/NS), ed. Lebrun, *Hymnes* 99, 105 (“Devant l’humanité tu m’as rendu néfaste”); (Muršili II claims regarding Tawannanna: “I didn’t harm her or reduce her powers in any way ...”) [ANA PĀNI LÚ]MUTI=ŠU=ya=šši *kuiš ša-ak-la-a-iš* / [ēšta ANA PĀNI LÚ]MUTI=ŠU=y]a=šši *kue UL āra ēšta* “What(ever) right was hers [during the reign] of her husband (Šuppiluliuma I), and what(ever) was denied to her [during the reign of her husband] (these things remained the same during my reign) KUB 14.4 i 12-13 (prayer of Murš. II), ed. de Martino, *Eothen* 9:24, 37, *THeth* 5:188, cf. Laroche, *Ugar.* 3:102; ANA GÍŠŠÚ.A=ma=ši RABUTTI ŠA

LUGAL KUR ^{URU}*Kargamiš išḫiul ēšdu* ANA LUGAL KUR ^{URU}.dU-tašša=kan 1-aš ^{LÚ}*tūḫukantiš šalliš ēšdu namma=ma=šši=kan lē kuiški šalliš ŠA* LUGAL=ya *ša-ak-la-iš* (par. *iš-ḫi-ú-ul*) *kuiš* ANA LUGAL KUR ^{URU}*Kargamiš āra* ANA LUGAL KUR ^{URU}.dU-tašša=ya *apāš āra ēšdu* “Let the protocol of the king of the land of Kargamiš be allowed to him with respect to the Great Throne. Let only the crown prince (of Hatti) be greater than the king of the land of Tarḫuntašša; let no one else be greater than he. What royal prerogative/privilege (par. requirement) is allowed to the king of the land of Kargamiš, let it be allowed also to the king of the land of Tarḫuntašša” Bronze Tablet ii 79-82 (treaty, Tudḫ. IV), w. par. KBo 4.10 obv. 37, ed. StBoT Beih. 1:18f. (“Regelung”); *nu=wa* GIBIL.MEŠ ŠA LUGAL *ša-ak-la-a-i daškin¹un* “The new ones (different utensils) I used to take for the prerogative(?) / privileged use(?) of the king” KBo 16.62 + KUB 13.35 i 42 (dep., NH), ed. StBoT 4:6f. (“nahm ich ... die neuen zum <Gebrauch im> Dienst des Königs <in Empfang>”), cf. in lines 47-48: *kuit kuit imma [...]* / [š]a-ak-la-a-iš (var. *ša-ak-la-i[š]*) *nu=wa ḫūm[an ...]* / [p]ē *ḫarweni* “Whatever [commodities(?)] (are) the (royal) prerogative, all (that) we have on hand” KBo 12.42 rev. 12-14 (epic about merchants, pre-NH/ENS), w. dupl. 2007/u:(12-)13, ed. Hoffner, *JCS* 22:36, translit. Otten/Rüster, *ZA* 62:235; cf. also KBo 4.4 i 6-8, mng. 2, above; cf. Hoffner, *FsHaas* (forthcoming).

b. of a deity(?): (We questioned Pallu and he said: ... They made a sacrifice in the house) *ša-ak-la-in=ma=wa=kan parā UL išḫuwaer* [*nu=wa*]=*za=kan apez azzikimi* “But they didn’t pour out(?) the šaklai- (part of the victim reserved for the god?). Shall I eat from that?” (The following broken lines speak of brewers and *maršaštarri*-sacrilege) KBo 13.64 obv. 18-19 (oracle question, NH).

It seems likely that a deity’s rites (mng. 2) were also a diety’s prerogative (mng. 3).

Hrozný, *HKT* (1919) 88f. (“Gesetz(?)”); Friedrich, *ZA* 37 (1927) 193 (“Satzung, Gebot, Vorschrift; Kultbrauch, Ritus, religiöse Zeremonie”); Kammenhuber, *KZ* 77 (1961) 66, 73f.; Hoffner, *JCS* 22 (1968) 43f.; Kammenhuber, *HbOr* (1969) 298, 348; Bin-Nun, *THeth* 5 (1975) 188.

Cf. *āra-*, *ḫazziwi-*, *išḫiul-*.

šakna- see šagan and šakkar.

šakniya-

šaknuwant- A

šakniya- v.; to anoint, smear (with oil), oil (something); wr. syll. and Ì plus verbal ending; NH.†

pres. pl. 3 *ša-ak-ni-ya-an-zi* KUB 30.31 i 3, 11 (NH), *Ì-an-zi* KUB 17.35 ii 18, iii 3 (reading *Ì!-an-zi*), iv 8, 26 (all Tudh. IV).

a. obj. a stela: ^{NA4}ZI.KIN NAGA-*anzi* *Ì-an-zi* DINGIR-LUM PĀNI ^{NA4}ZI.KIN *tianzi* “They wash (and) anoint the stela (and) place the deity in front of the stela” KUB 17.35 ii 18-19 (cult inv., Tudh. IV), ed. Carter, Diss. 127, 140, cf. *ibid.* iii 2-3 (reading *Ì!-an-zi*), iv 8-9, 26-27; perhaps a similar context in KBo 30.176:1 □ for reading NAGA-*anzi* “they wash” = *warpanzi* see HZL 345, HW 294 (ŠE+NĀG) or as *arranzi* see *nu paizzi ša[-...]* / ^{NA4}*hūwaši* [...] / *arranz[i]* [...] KUB 10.83 vi 8-10. For Akk. exx. of anointing stelae (*narû*, *musarû*) with oil see AHw 843f. *pašāšu* G 3.

b. possible ex.: NINDA.KU₇ U x[...] / MUNUS. MEŠ BA.BA.ZA x[...] / *šarā* *Ì-an-z[i]* [...] KBo 30.61 rev.? 2-4 (fest. frag.).

c. uncertain?: INA UD.†16†.KAM [†]*kuitman* = *kan* ^dUTU-uš *nawi ūpzi nu* LUGAL MUNUS. LUGAL ^{URU}*Hattuši ša-ak-ni-ya-an-zi n=at=za ar~ḥayan ešandari mahḥan=ma=kan* ^dUTU-uš *ūpzi apiya!* (text: *a-pé-e*) = *ma* INA ^{URU}*Kizzuwatna* INA É ^É*šinapšiya katmaršitti* “On the sixteenth day before the sun rises they anoint the king (and) queen in Hattuša, and they seat themselves apart; but when the sun rises, there(?) in ‘Kizzuwatna,’ in the temple of Teššup, in the *šinapši*-building they (?) *k*.” KUB 30.31 i 1-6 (Kizz. rit., NH), ed. Lebrun, *Hethitica* 2:95, 103; and similarly *ibid.* 10-12, Güterbock, *Oriens* 10:353, followed by Puhvel, *FsLaroche* 303f. and HED K 37f., saw in this passage two verbs with related meanings, one *šakniyanzi* derived from the noun *šakkar* “excrement,” and the other *katmarš-* being a variant, Luwian according to Puhvel, of the better known Hittite word *kammarš-* “to defecate.” Puhvel considers *katmaršitti* a Luwian synonym of Hittite *šakniya-* and notes the appropriateness of using a Luwian word for what transpires in “Kizzuwatna.” Güterbock and Puhvel regarded the subjects of both *šakniyanzi* and *katmaršitti* as the Hittite royal couple and therefore posited a Kizzuwatna “station” somewhere in Hattuša or close vicinity. Another solution would be to emend *a-pí-e-ma* to *a-pí-ia!-ma* and take the Luwian verb as the indefinite plural “*katmarš(i)n*ti” “they defecate”) or singular (*katmaršitti* German “man scheisst”), referring to unnamed personnel in the temples in Kizzuwatna. Lebrun so understands the passage (“à ce moment”) and (on p. 95) simply reads the text *a-pí-ia* without noting that the copy has *a-pé-e*. Lebrun trans-

lates *katmaršitti* as “ils urinent” in contrast to his translation “vont à la selle” of *šakniyanzi*. However, defecation is otherwise unmentioned in festival texts. Defecating in sacred space (“in the *šinapši* house in the Temple of the Stormgod”) is even more unexpected. There is nothing in the remainder of this text to indicate that this is a parody of a festival. With the discovery of the word *šagan* “oil” from which a verb *šakniya-* could just as well be derived, it seems more likely in the context of a festival that the text says “they anoint the king and queen.” Moreover, *katmarš-* is not *kammarš-*, nor is it marked as Luwian by the customary marker wedges, nor is the subject or even the number of the form clear, so it seems safer to assume that it too refers to some action more appropriate to a festival.

This would be a denom. v. from *šagan* “oil” q.v.

Güterbock, *Oriens* 10 (1957) 353; Puhvel, *FsLaroche* (1979) 302-304; Oettinger, *Stamm-bildung* (1979) 29, 43 n. 34 (“‘cacare’... Denom. zu *šakkar* ‘Kot’”).

Cf. *šagan*.

šaknešš- v.; to be(come) impure, defiled.†

pres. sg. 3 *ša-ak-né-eš-zi* KBo 27.67 rev. 5, 543/s iii 1, *ša-ak-né-e-e[š?-zi]* KBo 21.45 i 2.

[...] / MUNUS-TUM EN.SISKUR=*ma* *ša-ak-né-eš-zi* “But [...] the woman sacrificer will become defiled” KBo 27.67 rev. 5 (birth rit.), ed. StBoT 29:218f.; INA ŠĀ É AMA=ŠU *ša-ak-né-e[š?-zi]* “(If?) she beco[m]es defiled in the house of her mother” 543/s iii 1 (rit.), translit. Otten, KBo 27, page iv, note 7; cf. [...] *ša-ak-né-e-e[š?-zi]* KBo 21.45 i 2 (birth ritual frag.), ed. StBoT 29:206f.

Although this verb is derived from the noun for excrement, its limited usage suggests a much less specific meaning than “to be soiled with excrement.”

Puhvel, *FsLaroche* (1979) 302f.; Beckman, *StBoT* 29 (1983) 208 (“become soiled”).

Cf. *šakkar*.

šaknuwant- A adj. (formed with *-want-*); having (i.e., defiled by) *šakkar*, impure, soiled, defiled (opp. of *parkui-* and *šuppi-*); from MH.†

sg. nom. com. *ša-ak-nu-an-za* KUB 13.4 iii 80 (MH/NS), *ša-ak-nu-wa-an-za* KUB 16.42 obv. 32, KUB 32.133 iv 2 (NH); **acc. com.** *ša-ak-nu-wa-an-da-an* KUB 5.9 obv. 4; **nom.-acc. neut.** *ša-ak-nu-wa-an* KUB 22.70 rev. 55 (NH); **d.-l.** *ša-ak-nu-wa-an-ti* KUB 18.24:17; **abl.** *ša-ak-nu-wa-an-da-za* KUB 22.35 iii 14.

šaknuwant- A

šaknuwant- B a

pl. nom. com. *ša-ak-nu-wa-an-te-eš* KUB 45.49 iv 9, (here?) KBo 39.219:3 (NS), *ša-ak-nu-an-te-eš* KBo 39.190 ii 10 (pre-NS), *ša-ak-nu-wa-an-te-eš*₁₇ KUB 22.70 rev. 52 (NH); **d.-l.** *ša-ak-nu-wa-an-da-aš* KUB 5.6 ii 61 (NH), *ša-ak-nu-wa-an-ta-aš* KUB 5.6 ii 53 (NH).

frag. *ša-ak-nu-w[a-...]* KUB 16.48:18, [*š*]*a-ak-nu-an[...]* KUB 52.92 iv 5, *ša-ak-nu[...]* KUB 56.29 obv. 4.

a. modifying persons: *n=aš* DINGIR.MEŠ-*aš* NINDA *ḫarši* ^{DUG}*išpantuzzi maninkuwan ša-ak-nu-wa-an-za šālīga* “(If) he as an unclean person approaches the thick bread (and) libation bowl of the gods” KUB 13.4 iii 79-80 (instr., MS/NS), ed. Süel, Direktif Metni 70-73, tr. McMahon, CoS 1:220; MUNUS-*T[UM=a y]a=a wa=kan ša-ak-nu-w[a-a]n-za ŠÀ É* DINGIR-LIM *pait* “A woman (who was) impure (through menstruation?) went into the temple” KUB 16.42 obv. 32 (oracle question, NH); (They take cheeses and hurl them at each other) *nu* GA.KIN.AG *EMŠU šuppaeš* [*az*]*zikanzi ša-ak-nu-wa-an-te-eš-ma* (var. *ša-ak-nu-an-te-eš*) [*U*]*L adanzi UL āra* “The consecrated/pure ones eat the cheese (and) rennet; but the impure ones do not eat; it isn’t allowed” KUB 45.49 iv 8-10, w. dupl. KBo 39.190 ii 10, translit. StBoT 15:29; UN. MEŠ-*tar=a pat=a kan kuit ša-ak-nu-wa-an-te-eš*₁₇ *anda šalikišker* “Because the above mentioned impure people intruded upon (the utensils of the deity)” KUB 22.70 rev. 51-52 (oracle question, NH), ed. THeth 6:94f.; similar UN. MEŠ-*tar=a pat=a kan kuit ša-ak-nu-wa-an anda šalikišker* ibid. rev. 54-55; [...] *apēda~ni* GE₆-*anti šaknuwanza* ^{LÚ}*šankunnišš=a kuiēš* MUNUS *katrišš=a ANA EN.ŠÍSKUR anda weriyanteš ešer* “Both the impure priest and the *katra*-women who have been summoned in that night to the client, (go off to their houses)” KUB 32.133 iv 1-3 (dividing the night goddess, NH), cf. Schw.Gotth. 59f. (“der Unreine und der Priester”).

b. modifying gods, i.e., their images: [...] *ša-ak-nu-wa-an-ti-ya-wa-kán ANA DINGIR-LIM* [...] “and to the defiled (statue of) the deity” KUB 18.24:17 (oracle question, NH).

c. modifying objects: *ṛx-ṭiššallin=a wa ŠA MU. 3.KAM ša-ak-nu-wa-an-da-an / [I]GI?* (or: ME)-*uen nu=a wa=kan DUG anda ṛti<š>šainta* “We saw/took an impure *x-tiššalli* of three years, and they *tiššai*-ed (it?) in the vessel” KUB 5.9 obv. 4-5 (oracle question, NH), ed. Hoffner, HS 107:226 (reading apud

Güterbock ^{UDUG}*tiššallin*), cf. Hoffmann, KZ 98:206f. (reading *titiššalli*- and citing previous proposals), del Monte, AION 35:339f.

d. in a merism with *parkui-*: *namma* ^dUTU-ŠI *ša-ak-nu-wa-an-ta-aš ANA* ^{GIŠ}BANŠUR<.ḪI.A> *parkuwayašš=a ANA* ^{GIŠ}BANŠUR.ḪI.A *EGIR-an ḫinikzi* “Then His Majesty will bow behind impure and pure tables (and make offerings in the Hittite manner)” KUB 5.6 ii 53-54 (oracle question, NH), similarly ibid. ii 61-62; *šarnikzel ANA GIDIM SUM-anzi ANA DINGIR.MEŠ* ^{URU}*Halpa=a ya šarnikzel ša-ak-nu-wa-an-da-za parkuwayaza SUM-anzi* “They will give compensation to the deceased, and they will give compensation from pure and impure (tables) to the deities of Aleppo” KUB 22.35 iii 12-15 (oracle question, NH); cf. CHD P 165a s.v. *parkui-* A and van den Hout, Purity 231 (citing parallel from Arnaud, Emar VI/3:329).

For discussion see under *šaknuwant- B*.

Friedrich, ArOr 6 (1934) 365-368; Götze/Pedersen, MSpr. (1934) 35 n. 1; Moyer, Diss. (1969) 44; Puhvel, FsLaroche (1979) 302f.; Hoffner, HS 107 (1994) 222-230.

Cf. *kammarš-*, *šakniya-*, *šaknešš-*, *šaknumar*, *šeḫur*.

šaknuwant- B adj. (formed with *-want-*); having (i.e., filled with) fat or oil (*šagan*), fatty; wr. syll. and *l-(nu-)ant-*; from MH/MS.†

sg. com. nom. [*š*]*a-ak-nu-wa-an-za* KUB 36.37 iii 9; **neut. nom.** *ša-ak-nu-an* KUB 33.62 iii 12 (MH/MS).

pl. nom. *l-an-te-eš* KBo 20.107 ii 24, (here?) [*š*]*a-ak-nu-wa-an-te-eš* KBo 39.219:3 (NS); **acc.** *l-an-te-eš-š(a)* KBo 34.46 iii 36; **d.-l.** *l-nu-an-ta-aš* KBo 23.50 iii 19.

a. wr. fully syllabically: (After someone has placed NINDA.Ī.E.DÉ.A on the ground and libated beer [and *limma*?] on the ground, he/she says: O male deities of the Stormgod of Kuliwišna, eat and satisfy your hunger. Drink and satisfy your thirst) [*n*]*u=a šmaš ŠÀ=KUNU ša-ak-nu-an ēštu ZI=KUNU=a ma=a šmaš* [*li?-i*]*m-mu-an-za ēštu* “Let your stomach (lit. interior) be filled with fat/oil (i.e., with the NINDA.Ī.E.DÉ.A) and your mind be filled with [*li*]*mma*-beer” KUB 33.62 iii 12-13 (rit., MH/MS), ed. Glocker, Eothen 6:40f. (reading [*kar-ti-*]*im-mu-an-za*), Hoffner, HS 107:226 □ restoring on the basis of space and traces the word *limma* (an alcoholic beverage); the form would be

šaknuwant- B a

šakri-

limm(a) + *-want-* “having *limma*” (add to CHD L-N); cf. also *ì-it* ^{UZU}*appuzi*[...] / [...] *lì-im-mi-it-wa-ra-at* / [...] 52/q 3-4 □ on NINDA.Ì.E.DÉ.A see AlHeth 196f.; [...]x *LÚ-tar* ^{UZU}SA. DU.ĤI.A ^{UZU}SA.ĤI.[A ...] / [...] *š[a-ak-nu-wa-an-za* KUB 36.37 iii 8-9 (Ašertu myth); perhaps here rather than in *šaknuwant-* A, because of the presence of ^{UZU}SA in the near context; cf. *huršakniye-*.

b. wr. semi-logographically (all from a ritual for ^dLAMMA ^{KUŠ}*kuršaš*): (The Old Woman says to the god:) ^dLAMMA ^{KUŠ}*kuršaš BĒLI=YA galankan-za=za namma ēš kāša tuel LÚ TEMI SUR*₁₄. DÙ.A ^{MUŠEN}*appandan antuḥšan ANA MUŠEN. ĤI.A ḥūmandāš ḥaluki piyewen nu aruta mannaiminzi* ^{UZU}GAB.ĤI.A *Ì-an-te-eš MUŠEN.ĤI.A* [ul[w]andu “O Patron Deity of the Hunting Bag, my lord, be appeased again. We have hereby sent your messenger, the falcon, (as?) a captured person to all the birds with a message. So let the birds *mannaiminzi* with respect to (their) wings, oily with respect to (their) breasts, come” KBo 20.107 + KUB 23.50 ii 20-24; (Later in the ritual, they bring in TU₇ *hur-ti-in* NINDA.Ì.E.DÉ.A TU₇.GÚ.TUR *taršanta UL taršanta=ya “hur-ti-soup, mutton-fat cake, lentil soup, dried and undried (grains)”* (and place them on the foliage. Whereupon the Old Woman says:) *BĒLI=YA* ^dLAMMA ^{KUŠ}*kuršaš anda=kan miuwaš Ì-nu-an-ta-aš TU₇ hurtaš* NINDA.Ì.E.DÉ.A *šeš ki-i! =ma taršanta kar-aš nu EGIR-pa parna neyanza EGIR-pa neya* “My lord, Patron Deity of the Hunting Bag! Spend the night (*šeš-*) on the pleasant, oily *hur-ti-soup*, (and) mutton-fat cake, but ‘cut’ these dried (grains). And as one who turns back home, turn back” *ibid.* iii 19-22, cf. CHD *miu-* A a 3’. This passage makes it clear that the Hittite word underlying *Ì-ant-* was *Ì-nuant-*, i.e., *šaknuwant-* B “oily, fatty.” As in KUB 33.62 iii 12 above, NINDA.Ì.E.DÉ.A is present in the context, and it is this food which supplies the oil or fat which makes the use of *šaknuwant-* = *Ì-nuant-* appropriate; (two paragraphs later in the same ritual text, the deity is urged to come with his brothers, the other gods of the king, and to bring with them:) MUŠEN.ĤI.A [...] / SIG₅[-... *ḥūm*]anduš *aruta mannāimminz[a]* / ^U[^{ZU}GAB.ĤI.A] *Ì-an-te-eš-š=a* “all the propitious birds, *aruta mannāimminz[a]*, and oily with respect to [(their) breasts]” KBo 20.107 + KBo 34.46 + KBo 23.50 iii 31-33.

Uncertain whether *šaknuwant-* A or B: [š]a-ak-nu-wa-an-te-eš *ša*[-...] in broken context KBo 39.219:3.

šaknumar (verbal substantive) shows that a verb *šakn(a/i/u)-* existed. Verbal substantives of the type *dalumar* (< *dala-*) prove that forms in *-umar* do not necessarily indicate the verbal stem ended in *u*. Puhvel, FsLaroche 302f., derives *šaknu~want-* from **šakn-want-* “having *šakkar*.” This is certainly the case with *šaknuwant-* A, but since the meaning of KUB 33.62 iii 12 implies that the **šakn-* is associated with NINDA.Ì.E.DÉ.A and certainly does not mean “defiled,” “filthy,” or the like, but rather “filled with (sweet) oil,” we posit a *šaknuwant-* B which means “having *šagan-* ‘fat, oil.’”

Hoffner, HS 107 (1994) 222-230.

Cf. *šagan*, *šakniya-*.

šaknumar n. neut.; defilement or defecation(?); NH.†

verbal subst. nom.-acc. *ša-ak-nu-mar* KBo 21.20 i 17 (NH).

(If the Lamaštu demoness keeps seizing someone, the practitioner does the following:) ŠA ŠAĤ. BABBAR ^U*šummanza* MUNUS-aš *ša-ak-nu-mar* [k]inanduš *ḥ[a(-)* (or: K[U₆.HI.A])... *dāi*] *n=at* ^{GIŠ}ŠU.ÜR.MAN *menahḥanda* ^U*išḥuwa*’i “[He takes] a *šummanza* of a white pig, the defecation/defilement of a woman, mixed(?)/assorted(?) [...]s and pours/scatters it (all) together with cypress oil” KBo 21.20 i 17-18 (medical rit., NH), ed. StBoT 19:42f. (“das Unreine einer Frau”).

For discussion see under *šaknuwant-* B.

Cf. *kammarš-*, *šakkar-*, *šaknuwant-* A, *šeḥur*.

[*šakpirtai*-(?)] see *šakuttai-*.

šakri-, šekri- n.; (mng. unkn.); from MH/NS.†

sg. d.-l. *ša-ak-ri-i* KUB 20.52 iv 6 (MH/NS), KBo 37.1 ii 31, (32) (OH/NS), *ša-ak-ri-ia* KUB 36.89 rev. 48 (NH); gen.? *še-ek-ri-aš-š(a)* KUB 46.54 obv. 15, *še-ek-ri-ia-aš-š(a)* KUB 17.16 i 6, *še-ek-ri-ia-aš* *ibid.* i 11, *ša-ak-ri-ia-aš* *ibid.* i 18.

[x-x D]INGIR-LIM *=wa nakkeš kuwapi katta tianza* <ŠA?> DUMU.MEŠ LÚ.U₁₈!LU *=ma=za*

šakri-

šakruwai- 1 a

ša-ak-ri-ia LUGAL-uš “When the noble [... of] the deity is placed down, you are king in the š. <of> mortals” KUB 36.89 rev. 48 (cult of Nerik, NH), ed. KN 156f. (“ist die Menschheit im šakrija, oh(?) König”) □ because of the -za in a “to be” sentence the subject must be “I” or “you” (cf. Hoffner, JNES 28:225-230, BiOr 53:750-761); cf. Goetze, RHA XVIII/66:52f. n. 25 (“king in the ... of mankind”), Josephson, Heth.u.Idg. 93f. (“he is king for the wellbeing of mankind”); “They take one thick bread, one cheese, and one haššuwanni-vessel of the land” ANA ^{1D}Puruna[=kan] ša-ak-ri-i arpuwanni=ya DINGIR.MEŠ ŠĀ É ⁴IM manuziya šipandan[zi] “They sacrifice (them) to the Euphrates River, to the realm(?), and the arpuwanni, (and) the gods within the temple of the Stormgod manuziya” KUB 20.52 iv 5-7 (hišuwāš-fest., MH/NS), cf. Goetze, RHA XVIII/66:52f. n. 25 (“for š. and trouble,” parallel (or opposite) to keldiya šapliya), HW² 1:341 (“Dem P.-Fluß libieren sie šakri a. (und) den(?) Göttern im Haus des Wettergottes von Manuzi”); anda=at=kan we[-...] / ŠĀ ⁴U AN-E še-ek-ri-ia-aš-ša KUR-e LUGAL-ušš=a ⁴U ^{URU}Nerik “Therein [...] them. O Stormgod of Nerik, the land and king are of (i.e., belong to) the Stormgod of Heaven and are of the šekri-” KUB 17.16 i 5-7 (incantation, NH), ed. KN 171; ⁴U-aš ⁴U-aš še-ek-ri-ia-aš KUR-eaš LUGAL-waš / ⁴U-ni ⁴Allani LÚ.MEŠ-ni MUNUS.MEŠ-ni x[...] / ⁴U-aš=ma DINGIR.MAḪ-ni kārī tīya ibid. i 11-13, cf. Goetze, RHA XVIII/66:52f. n. 25 (“the Stormgod, king of the ... land”); kāša ANA ⁴IMIN.IMIN.BI TUKU. TUKU-r[?] [...] / ÚŠ-ni šer ⁴U ša-ak-ri-ia-aš x[...] “Just now, to the Heptad i[n(?)] anger [...] on account of the plague/death the Stormgod [...] of the šakri” ibid. 17-18, ed. KN 171 (“betreffe meines Herrn, des Wettergottes des šakrija- [...]”); [...] ŠĀ ⁴U AN-E še-ek-ri-ia-aš-ša KUR-eaš LUGAL-uš “the king of the land of the Stormgod of Heaven and (of) the šekri [...]” KUB 46.54 obv. 15; (“She (i.e., Kamrušepa) put the [...] of the lion. She put the [...] panther”) dāer=ma=an TÚG(?) -an ša-ak-ri-il(-)x[?] dāer=ma=an GADA(?) ša-a[k-ri-i] “But they took it, i.e., the cloth on the šakri, but they took it, i.e., the linen, on the šakri” (or: dāer=man “They wanted to put the cloth on the šakri”) KBo 37.1 ii 31-32 (Hattic-Hittite rit., OH/NS), translit. StBoT 37:643, translit. KN 172 (šekri- = Hattic eštaraw, thus = “Land”); note the Nesite personal name Sakriuman attested at Kültepe (NH no. 1083).

Goetze, RHA XVIII/66 (1960) 52f. n. 25 (šakri- is Luw., šekri- is Hitt., but š. is not listed in either CLL or StBoT 31 as Luwian); Laroche, NH (1966) 258 (lieu cultuel), 308 (un nom de lieu ou d’objet); Haas, KN (1970) 171f. (“Land”); Josephson, Heth.u.Idg. (1979) 93f. (“well-being, good health”).

šakruwai-, šakuruwai-, v.; 1. (trans.) to water (animals), **2.** (intrans. w. -za) to drink, satisfy one’s thirst(?); from MH.†

pres. pl. 3 ša-ak-ru-wa-an-zi KUB 1.13 i 7, 18, 30, 50, ii (3), 8 (MH/NS), KBo 3.2 i 5, 10, 13, 15 and passim (MH/MS), ša-ku-ru-u-¹an¹-z[i] KUB 29.40 iv 2 (MH/MS), [š]a-ku-ru-u-wa-an-zi KBo 14.62 + KUB 29.49 iv 8 (MH/MS).

pret. pl. 3 ša-ku-ru-u-e-e[r] KUB 29.54 iv 3, 13 (MH/MS).

imp. sg. 3/pl. 3? ša-ak-ru-x[...] KUB 39.38 i 8 (NS).

inf. ša-ku-ru-u-wa-u-an-zi KUB 29.40 ii 5, 15 (MH/MS), KUB 29.50 i 30, iv 22 (MH/MS), KBo 14.63a i 7 (MH/MS), ša-ak-ru-ú-wa-an-[zi] KUB 55.19:9 (NS), ša-ku-ru-u-wa-u-wa-an-zi KUB 29.40 ii 5 (MH/MS), KBo 10.47c:(11) (NS).

verbal subst. ša-ku-ru-u-wa-u-ar KUB 29.50 i (17), (18), iv (6) (MH/MS).

1. (trans.) to water (animals) — **a.** in hipp. texts: lukkatta=ma=aš ša-ak-ru-wa-an-zi “On the morrow, however, they water them (then they harness them)” KBo 3.2 obv. 13 (Kikk., MH/MS), ed. Hipp.heth 128f.; (He unharnesses the horses after a workout) n=aš=kan ašnuzi ša-ak-ru-wa-an-zi=ya=aš “He tends them; and they water them,” (and he leads them into the stable where they eat) KUB 1.13 i 7 (Kikk., MH/NS), ed. Hipp.heth 54f.; cf. similarly ibid. i 18, 30, KBo 3.2 obv. 9-10, 42-43, 49-50, etc.; (When he drives the horses back, they release them, tend them) ša-ak-ru-wa-an-zi=ma=a[š] UL “but they do not water them,” (and he leads them into a stable where they eat) KUB 1.13 ii 8 (Kikk., MH/NS), ed. Hipp.heth 58f.; cf. similarly ibid. ii 3, KBo 3.2 obv. 14-15, etc.; (“When they unharness them, they wash them with warm water”) ša-ak-ru-wa-an-zi=ya=aš “and they water them” (and lead them into the stable where they eat) KBo 3.2 obv. 5 (Kikk., MH/NS), ed. Hipp.heth 126f.; (“At noon they eat hay”) maḫḫan=ma [U]D-MU EGIR-pa 2 AMMATI waḫzi n=aš ša-ak-ru-wa-an-zi “but when the day turns back two cubits” KUB 1.13 i 48-50 (Kikk., MH/NS), ed. Hipp.heth 56-59 □ for an interpretation of the time unit see HED K 187; (They unharness them, tend them, rub them with ointment, cover them) n=uš ša-ku-ru-u-wa-u-an-zi haššiknuanzi “they water them to satiation,” (put them in a stall

šakruwai- 1 a

šaktai-

and feed them) KBo 14.63a i 7 (MH/MS), ed. Hipp.heth 220f.; (“They unharness them and wash them with warm [water]”) *n=uš ša-ku-ru-u-wa-u-an-zi haššik~nuanzi* “water them to satiation, (cover them [with cloth] and lead them into a stall)” KUB 29.40 ii 5 (MH/MS). ed. Hipp.heth 178f.; cf. ibid. ii 15, KUB 29.50 ii 30, iv 22 (MH/MS); *nu welku azzake[r ...]* *n=uš ša-ku-ru-u-e-e[r]* “They graze the meadow. [...] They water them” KUB 29.54 iv 2-3, cf. ibid. 13, both ed. Hipp.heth 228f.

b. in other texts: (Enkidu goes with the animals (MÁŠ.ANŠE.ĜI.A) from the place from which he goes to pasture them) *š[a-ak-r]u-u-wa-u-wa-an-zi=ya [kuez iyattari ^dEnk]iduš=ašmaš GAM-a[n iyat~tari]* “and [from the place where] (Enkidu) [goes to water] (them), Enkidu also goes with them” KBo 10.47c i 11-12 (Gilg., NS), translit. Myth. 123, tr. Beckman in Foster, Gilg. 158, restoring *š[a-ak-r]u-u-* instead of *š[a-ku-r]u-u-* because of available space and the predominance of the spelling *ša-ak-ru-* in NS; *nu UDU.ĜI.A [...] ... [...] -an pianzi ša-ak-ru-u-wa-an-[zi]* KUB 55.19:9 (Hurr.-hitt. rit., NS), cf. Güterbock, RHA XV/60:6 (as Bo 2437).

2. (intrans. w. -za) to water oneself > to drink, satisfy one’s thirst(?): *nu=wa=za GUD.ĜI.A UDU.ĜI.A [ANŠ]E.KUR.RA.MEŠ ANŠE.ĜIR. NUN.NA.ĜI.A ša-[(ak-ru-x)...]* “[May] the oxen, sheep, horses, and mules satisfy their thirst(?)” KUB 39.35 i 12 + KUB 30.24a i 4 (royal funerary ritual), w. dupl. KUB 39.38 i 8, cf. van den Hout, Hidden Futures 67 w. n. 122 w. previous lit. With broken context the above interpretation cannot be proven. The animals could be the object, and the -za “for one’s self” or the like.

Neu, FsGüterbock² 157f., points out that spellings with *ša-ku-ru-* occur in MS texts, while *ša-ak-ru-* is NS. As noted by Melchert (FsPuhvel 132), *šakruwe/a-* “to water” is a denominative verb in *-ye/o- with regular loss of intervocalic *y.

Forrer, ZDMG 76 (1922) 252 (“putzen?”); Potratz, Pferd (1938) 182f.; Güterbock, RHA XV/60 (1957) 4-6; Kammenhuber, Hipp.heth. (1961) 43, 308, 345; Kronasser, EHS 1 (1966) 418; Oettinger, Stammbildung (1979) 335; Kammenhuber, Materialien 3/5 (*eku-*) (1975) 1; Neu, FsGüterbock² (1986) 157f. (on dating).

šakšakila- n. com; (mng. unkn.); pre-NH/NS.†

pl. acc. *ša-ak-ša-ki-lu-uš* KUB 24.8 i 5.

(“He (sc. some god mentioned in the lost preceding context?) who habitually vindicates just men, who repeatedly fells evil men like trees”) *hūwappuš=a=kan LÚ.MEŠ-aš / [tar-n]a-aš-ma* (var. *tar-na-aš-ma-an/-aš?*) *ša-ak-ša-ki-lu-uš wal~hannai* “and continually strikes evil men on their skulls (like) *šakšakil(a)-* (or: ‘strikes evil men, i.e., the š. of their skulls,’ partitive apposition), (and destroys them)” KUB 24.8 i 4-5 (Appu story, pre-NH/NS), w. dupl. KBo 7.18:3-4, ed. Friedrich, ZA 49:214f., Alp, Anatolia 2:8, Siegelová, StBoT 14:4f., Oettinger, Stammbildung 434, van Brock, RHA XX/71:104 (“les hommes méchants, sur leur gorge il frappe les *šakšakila-*”), tr. Hoffner, Unity and Diversity 139 (like *šakšakiluš*), Hittite Myths² 83 (“like ...s”), LMI 167 (“come *šakšakiluš*”), Bernabé, TLH 221 (“A los hombres malos aun inteligentes los golpea en el cráneo”), Hoffner, CoS 1:153.

The form is a (partially?) reduplicated form, but not necessarily from *šak(k)-/šekk-* “to know.”

Friedrich, ZA 49 (1950) 242 (from *šak-* “to know”?); Alp, Anatolia 2 (1957) 8 (“Nacken oder Nackenhaar”; -*il(a)* + **šakšaki-*, which reminds him of *šukšuka-* “Stirmhaar(?), Mähne”); van Brock, RHA XX/71 (1962) 104 no. 145 (“nuque”); Hoffner, Tyndale Bulletin 20 (1969) 54 (“like š.”); Siegelová, StBoT 14 (1971) 19; Hoffner, Unity and Diversity (1975) 139f.; Oettinger, Stammbildung (1979) 434 n. 83 (as a u-stem noun = ^{GIŠ}HAŠHUR-lu-?); Tischler, HDW (1982) 67 (“ein harter, schwerer Gegenstand”); Weitenberg, U-Stämme (1984) 455 n. 577 (rejects equation with ^{GIŠ}HAŠHUR-lu-); Bernabé, TLH (1987) 221 (“aun inteligentes” < *šak-*).

šaktai- denom. v.; to provide sick-maintenance, to “sick-maintain”; from OS.†

pres. sg. 3 *ša-a-ak-ta-a-iz-zi* KBo 6.2 i 17 (OS), KBo 6.3 i 25 (OH/NS), *ša-ak-ta-iz-zi* KBo 6.4 obv. 23 (NH).

Wr. plene in OH. On the plene writing in both syllables cf. Melchert, AHP 178.

(“If someone batters a person and (so) makes him ill”) *nu apūn ša-a-ak-ta-a-iz-zi* “He shall provide sick-maintenance for him. (He shall give a person to work his estate until he recovers)” KBo 6.2 i 16-17 (Law §10, OS), w. dupl. KBo 6.3 i 25-26 (NS), ed. HG 18f., LH 23f., cf. 176f., tr. Hoffner in LawColl 218f.; “If someone injures a free man’s head” *ša-ak-ta-iz-zi-ia-an* “He shall provide sick-maintenance for him” (He shall give a person in his place who shall work

šaktai-

šaku(wa)- A, šakuwai- A 2

his estate until he recovers) KBo 6.4 obv. 22-23 (Law §IX), ed. HG 50f., LH 24. A biblical parallel is Exodus 21:18-19, which has been discussed by Fensham, *Vetus Testamentum* 10:333-5 and Hoffner, *Tyndale Bulletin* 20:38f. and in POT 219.

For a general orientation in Hittite medical practices see Güterbock, *Bulletin of the History of Medicine* 36:109-113, Burde, *StBoT* 19, Ünal, *Belleten* 44/175:475-495, and Beckman in *RLA* 7:629-631.

Walther, HC (1931) 249 § 10; Burde, *StBoT* 19 (1974) 2; Watkins, *IES* 2 (1975) 380f.; idem, *Ériu* 27 (1976) 21-25; Oettinger, *Stamm* (1979) 357, 377 (denominative of **sok-to*- "Trockenheit" > "Krankheit"); Melchert, *AHP* (1994) 93.

[šakdi-] [š]a-ak-di (coll.)-in KUB 19.26 i 24 (decree, Šupp. 1), ed. Kizz. 14f. ("care") read ša-ak-li!-in, see šaklai- 1.

šaku(wa)- A, šakuwai- A v.; 1. (mng. unclear, a form of punishment), **2.** (mng. unclear); from OS. †

pl. 3 ša-ku-wa-an-zi KBo 20.92 i 3 (MH/NS), KUB 13.9 iii 11, 18 (MH/NS), ša-ku-wa-an-za KUB 13.2 iii 16 (MH/NS).

part. sg. nom.-acc. neut. ša-ku-wa-a-an KBo 6.2 ii 62 (OS), KBo 12.131 rt col. 15 (OS)

1. (mng. unclear, a form of punishment): ("Let no one open a royal grain storage pit (ÉSAG) on his own authority. May you men of the town seize and bring to the king's gate the one who opens (one). But if you do not bring him, the men of the city shall (then) make compensation for the granary") *ginut=ma=an kuiš n=an ša-ku-wa-an-zi* "They shall š. the one who opened it" KUB 13.9 iii 11 (instr. of Tudḫ. II, MH/NS), ed. von Schuler, *FsFriedrich* 448, 451 ("bestrafen(?)") □ on the ÉSAG see Hoffner, *AlHeth* 34-37 (using older reading ARĀḪ), and archaeologically Seeher, *SMEA* 42:261-301; ("Whoever is silent concerning these royal words and conceals wrong doers, and subsequently the facts become known") *n=uš 2-ila=pat ša-ku-wa-an-zi* "They shall š. both of them" KUB 13.9 iii 17-18, cf. von Schuler, *FsFriedrich* 448, 451 ("bestrafen(?)"), Freydanck, *ArOr* 38:264, 266 ("einsperren(?)"), cf. AM 203 ("gefangen setzen, absetzen"), Güterbock, *Or NS* 52:79 ("dann wird man sie beide zur Rechenschaft ziehen"); (Whoever allows a banished criminal to return) *n=an ša-ku-wa-an-za* "They shall š. him" KUB 13.2 iii 16 (*BĒL MAD*~

GALTI, MH/NS), ed. Dienstanw. 47 ("wird bestraft(?)") □ for 3rd pres. verb forms with -za instead of -zi see Melchert, *AHP* 97; interpreting *šakuwanza* as a part. sg. nom. com. would require emending to *na-aš!* at the beginning of the clause.

Güterbock, *Or NS* 52:79f., rendered the verb in the above passages "werden sie 'ansehen' d.h. für den ihnen entstehenden Schaden verantwortlich machen"; this would be *šakuwai- C, šakuwaya-*, which sometimes takes its obj. in the acc. Westbrook/ Woodard, *JAOS* 110:643, w. comments 646-653, preferred "pursue/track down"; but tracking down or pursuing by human authorities is not a punishment; only if the gods "chase him down" *parhandu*, can this be so. If *šaku(wa)- B, šakuwai- B* "drench" could be extended to the stronger "drown," this might provide a kind of punishment. But all these ideas are tentative. Some who think that these passages refer to imprisonment appeal to KUB 7.1 ii 38-39 + KBo 3.8 ii 4 (cf. our *šakuwai- D*) with Kronasser's interpretation, and to several of the passages we have cited under *šaku(wa)- B, šakuwai- B*. But imprisonment in Ḫatti is unknown as a long-term punishment, as opposed to short-term temporary detention until the offender can be brought to trial (KBo 3.34 ii 17-19, KBo 3.28:14-15, KBo 10.7 ii 5-10). It is unlikely that the two passages cited here refer to a mere temporary holding until a trial can be held; rather they assume that evidence and testimony have led to a verdict.

2. (mng. unclear): [...] *dagān ša-ku-wa-a-an ḫ[ar-...]* "[...] k[ee]p š.-ed toward/on the ground (and sing in Hattic)" KBo 12.131 rt. col. 15 (KILAM fest., OH/NS), translit. *StBoT* 28:79, omitted on *StBoT* 27:83; *INA* ^{GIŠ}KIRI₆.SAR[-za? 2? GIŠ]-ru ša-ku-wa-an-zi "In a vegetable garden they š. [two(?) tr]ees. (Under each tree they place [...])" KBo 20.92 i 3 (rit., MH/NS); *nu ape[l É=SU] kuell=a* ^{GIŠ}eyan (var. ^{GIŠ}e[y]a) *āški=šši ša-ku-wa-a-an a[peniššan]* "That one's (i.e., the man mentioned earlier) [house] — and (the house of him) whose *eyan* is š.-ed at his gate — is li[kewise] (exempt)" KBo 6.2 ii 61-62 (Law §50, OS), w. dupl. KBo 6.3 iii 1-2 (OH/NS), ed. LH 61f. w. n. 204, p. 295 ("visible(?), erected(?), part. of *šakuwai-* 'to see?')", Hrozný, *CH* 44f. ("est enfermé"), Walther, *HC* 256 ("be shown"), Götze, *AM* 203 ("zur Ruhe gebracht" d.h. "aufgehoben ist"), Hoffner, *Diss.* 52f. w. n. 3 (if *eyan* = "pole" then

šaku(wa)- A, šakuwai- A 2

“is erected,” if *eyan* = a type of tree then “seen, visible”), Stefani, Pud. 52f. n. 2 (“custodito”), Friedrich, HG 32f. (“sichtbar(?)”), Josephson, Heth.u.Idg. 95 (“hanging”), von Schuler, TUAT 1/1:106 (“sichtbar”), Haase, THR 29 (“sichtbar”), HED E and I 253 (“is visible”), Westbrook/Woodard, JAOS 110:649 (“has been traced”).

A meaning like “to plant, fix, detain” might be behind the forms under 2, but the above passages are not sufficiently clear to prove this.

There are several stems starting in *šaku(wa)*- that are partially homographic and which can be difficult to assign to etymologically related groups because of the often unclear semantics. The links between all words based on *šakui-/šakuwa* “eye(s)” (*šakuwai-* C/*šakuwaya-*, *šakuwal*, *šakuwatar*) are obvious and need no comment except for **šaku~wannant-*. Whether *šakuwai-* D belongs to that group remains unclear. Likewise *šaku(wa)- B/ša~kuwai-* B, *šakuwahh-*, *šakuwaššara(hh)-* are likely to belong together. A third group may be seen in *šaku(wa)- A/šakuwai-* A. From its possible second meaning “to detain(?)” the verbs *šakuwantariya-* “to rest, be inactive/idle, stay, be neglected” and its causative *šakuwantariyanu-* may be derived as well as **šakuwannant-* “neglected” or “idle” (see there).

šaku(wa)- B, šakuwai- B v., to moisten(?), wet(?), soak(?), drench(?); from OH.

iter. act. pres. pl. 3 [š]a-ku-i-iš-kán-zi KBo 4.2 i 4 (pre-NH/NS).

part. sg. com. acc. *ša-ku-wa-an-ta-an* KUB 33.70 ii 5 (OH/NS); **nom.-acc. neut.** *ša-ku-ú-wa-an* KUB 17.10 ii 16 (OH/OS or MS), *ša-a-ku-wa-an* KUB 20.10 iii 5 (OH/NS), KUB 39.88 i (12), *ša-ku-wa-an* KUB 7.14 i 12, KUB 12.55 i 5, KUB 33.38 i 6 (OH/MS), Bo 5093 iii 4 (StBoT 15:27); **d.-l.** [ša?-ku?-wa?-a]n-ti KUB 12.57 iv 9 (NH); **pl. com. acc. (or nom.?)** *ša-ku-wa-an-du-uš* KUB 51.50 iii? 14.

a. finite forms of the verb w. obj. broken away: (“They make [...s] of clay”) [n=uš Š]A(?) MUŠEN (or: [... ŠA T]I₈^{MUŠEN}) *partāunit anda* [š]a-ku-i-iš-kán-zi “They moisten(?) [them] using (lit. by means of) a bird’s (or: an [... eag]le’s) feather/wing” KBo 4.2 i 4 (Huwarlu’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 8:90, 95 (neither translit. nor tr.) □ offering support for “moisten” is nu ^{LÜ}*palwattallaš* TI₈^{MUŠEN}-aš *partāunit* LUGAL-i *menaḥ~ḥanda wātar* 3-ŠU *papparšzi* “The crier sprinkles water with an

eagle’s wing/feather three times opposite the king” KBo 15.48 v! 5-7. See first paragraph of discussion, below.

b. the participle — 1’ (passive use) “soaked, drenched, moistened” — a’ modifying a torch (i.e., one made using oil-soaked woolen wrappings): (“He goes to Nerik. The chief of the barbers places a torch on the road”) *ta tamai* ^{GIŠ}*zupparu* (var. ^[GI]*šzuppari*) *ša-a-ku-wa-an lukkizzi* “Another, soaked torch, he lights. (He runs before the king)” KUB 20.10 iii 4-5 (fest., OH/NS), w. dupl. Bo 69/351:4 (StBoT 15:50), ed. differently AM 202 (“die ungebraucht daliegt”); (“Eighteen clay figures sta[nd]. [They place] in their hands two baskets: [They put] on this side of his shoulders one basket”) [... *kēz*]zi=ya 1 ^{GIŠ}*zup~paru* *ša-ku-w[a-an tianzi]* “and [they put] on the other side one soaked torch” KUB 58.74 rev. 16 (NS), translit. Popko, AfO 16:86; (“One woolen *kišri-*, one *tarpala-* of red wool, one *tarpala-* of blue wool, one *ḥanišša-*vessel of wine, two *ḥarzanni-s*”) *ša-ku-wa-an* ^{GIŠ}*zuppari* “(and) a soaked torch (they are (or: it is) tied up with red and white wool)” Bo 5093 iii 4, translit. StBoT 15:27; (... But wine [is poured into] the ^{DUG}*GĪR.KÁN*-vessel of the deity. The priest stuffs a woolen *kišri-* into the (interstices of) the wicker stand of the deity) *šerr=a*[=ššan] / [^{DUG}*DĪ*]LIM. GAL Ì *dannarantan d[āi]* / [*IN*]A(?) ^{DUG}*DĪ*LIM. GAL Ì=ma¹=ššan [and]a *ša-a-ku-w[a-an* ^{GIŠ}*z*]uppari *ḥandaizzi* “On top (of the stand) he places a large unornamented bowl of oil. He arranges a torch soaked in the bowl of oil” KUB 39.88 i 10-13 (rit. for IŠTAR-Pirinkir), cf. differently Josephson, Heth.u.Idg. 95 (“hanging”); in a list of materials for a rit. to attract a god: *ša-ku-wa-an* ^{GIŠ}*zuppari* KUB 12.55 i 5, cf. KUB 7.14 i 12, w. dupl. IBoT 3.96 i! 6 (ingredients list to Puriyanni’s rit.), KBo 12.124 iii 18 (rit.); 512/s:1 (StBoT 15:43); Bo 3348 i 7 (StBoT 15:24); cf. Ehelolf, OLZ 36:3 n. 2 (“kalt, kühl” thus “nicht brennend” said of a torch); for Akkadian evidence for the use of *šamnu* = Ì.GIŠ with torches see CAD *šamnu* c 2’.

b’ modifying the (oil-producing) *šammama-nut*: *kāša* ^{GIŠ}*šamma kitta* [nu? ZI=KA QĀTAMMA?] *ša-ku-ú-wa-an ēštu* “Here lies a *šamma*-nut — let [your soul likewise(?)] be drenched (with sweet oil)” KUB 17.10 ii 15-16 (incantation in Tel. myth, OH/OS or MS), translit. Myth. 32, cf. AM 202f. (“zur Ruhe gebracht?”), Güterbock, JAOS 88:68 w. n. 10 (“conspicuous, beautiful,

šaku(wa)- B, šakuwai- B b 1 b'

šakuwahḫ-

pleasing"??), Moore, Thesis 22 ("May [your soul(?) O Te-lipinu] be protected"), cf. Gurney apud Moore, Thesis 23 n. 13 (he thinks the analogy refers to the nut protected in its shell); but no other analogy-wish for the good of the god's soul includes being "protected"; although *ištanza* (ZI) "soul" in Hittite on rare occasions shows an abnormal neuter agreement (HED E/I 468 "gender error"), in view of the following passage it is possible that here too one should restore [INIM.MEŠ=KA QĀTAMMA]; perhaps here *nu* [kāša^{GIŠ}šamamma] / ša-ku-wa-an ki[tta] / ŠA DINGIR.MAḫ uddā[r QĀTAMMA ša-ku-wa-an] / ēš[du ...] KUB 33.38 i 5-8 (rit. of missing DINGIR.MAḫ myth, OH/MS), translit. Myth. 84 □ as vegetable oil is sweet and pleasant, so if the spirit or words of a deity are "oily" it means that they are pleasant.

c' modifying NINDA.Ī.E.DÉ.A (an oily, sweet pastry, perhaps like Turkish *helva*): ("He/She places [NINDA.Ī.E.DÉ.A] for the deity, libates wine, and says"): [(^dUTU-i ēt=za šm)]iūn āntan ša-ku-wa-an-ta-an [NINDA.Ī.E.DÉ.A-a(n)] "O Sun-god, eat the smooth/agreeable, warm, (oil- and honey-)drenched [pastry]. (Let your soul (ZI) be soothed. Drink the wine [...])" KUB 33.70 ii 4-6 (rit. of a missing god myth, OH/NS), w. dupl. KUB 46.52:4-5, cf. CHD L-N:307a s.v. :miu- A a 2', Hoffner, HS 107:227, for the restoration see *nu* NINDA.Ī.E.DÉ.A *adanzi* below in line ii 8.

2' (active use) "soaking, drenching": ("They put the Sungoddess of the Earth to bed") [...] ša-ku-wa-an-du-uš ḫemuš šiešdu[waš IM.MEŠ-uš...] "the soaking rains and the [winds of] prosperity ..." KUB 51.50 iii 14 (rit.), cf. Ehelolf, OLZ 36:3 n. 2 ("kalt, kühl").

Since (woolen) torches would be soaked in oil rather than sprinkled, and a verb *papparš-* already exists with the meaning "sprinkle," we have suggested the more general "moisten" for this verb, with a possible intensive "drench, soak" (for steady and cumulative wetting) as an extension. This verb and *šak(u)ruwai-* "to water (horses, etc.)" may be related.

The semantic analysis adopted above is that of Hoffner, HS 107:227f. But his theory that *šakuwant-* in the above use was a *-want-* derivative from *šagan* "oil," faces the difficulty of explaining the loss of the *n* which is part of the word's stem. It is known

that there is some confusion between neuter *a*-stems and *n*-stems in Hittite (e.g., *eya(n)-*, *ewa(n)-*). If this had been the case with *šagan* "oil," a derived form *šaguwant-* "having oil" would be possible. Even so, it is difficult to envisage this result, when there was already a *šaknuwant-* "having oil" in existence. For these reasons, we consider an alternative: that *šakuwant-* is a participle of a verb meaning "to moisten, drench, soak." A verb *šakkunu(wai)-* "to drench" is also likely (cf. *šakkunuwant-*). This also produces a better translation for the soaking or drenching rains of KUB 51.50 iii 14.

For a discussion of the problems involved in sorting out the words beginning with *ša-ku-* see *šaku(wa)- A*, *šakuwai- A*.

Cf. *šakuwahḫ-*, *šakuwaššara(hḫ)-*.

šakuwa- n. see *šakui-*.

[*šakkua-*] KBo 21.90 obv. 9, read *ša-ak-ku-<nu>-an*, see *šakkunuwa-*.

šakuwahḫ- v.; to complete(?); NH.†

pret. pl. 3 [*š*]a-ku-wa-aḫ-ḫe-er KUB 54.1 i 51.

[DI]NGIR.GAL=ya=wa=mu=kan kuwapi IŠTU É.GAL-LIM arḫa dā[e]r nu=mu İR=YA EGIR-pa memišta DINGIR-LIM=wa INA UD.10.KAM ḫar~ker [nu]=war=an LÚ.MEŠKÙ.DIM SUM-er nu=wa=kan awan arḫa [*š*]a-ku-wa-aḫ-ḫe-er "When they (i.e., the smiths) took away from me (the statue of) the Great G[od?] from the palace, my servant said to me: 'They kept the god ten days. (Then) they gave it to the silversmiths, and they completed (it) (?).' (I said to myself: When they previously took my god away from me, were they actually seeking something good for me? Now my god do not turn toward them in favor)" KUB 54.1 i 48-51 (dep., NH), ed. Archi/Klengel, AOF 12:54, 58f. ("sie haben (sie) weiter sehen gelassen(?)").

Although most *-aḫḫ-* verbs (Oettinger, Stammbildung 454-458) are transitive (i.e., factitives), the omission of an acc. obj. leaves open the possibility that *š.* is an intrans. verb (such as *innarahḫ-* "to act vigorously," *iškattahḫ-*, *iškidahḫ-* "to signal by waving a lance," or *kunnahḫ-* "to be successful"). With *awan*

šakuwahh-

šakuwai- C 2 a

arha the verb should stress separation or completion. The translation is based on an assumed connection to the verb *šakuwaššarahh-* “to complete(?)”. The first sign of the word could be [š]a or [t]a. For a discussion of the problems involved in sorting out the words beginning with *ša-ku-* see *šaku(wa)- A/šakuwai- A*.

Cf. *šaku(wa)- B/šakuwai- B, šakuwaššarahh-*.

šakuwai- A and B see *šaku(wa)- A and B*.

šakuwai- C, šakuwaya- v.; **1.** to see (i.e., have the faculty of sight), (intrans., without *-za*), **2.** to look (intrans., without *-za*), **3.** (trans.) to see, regard, look upon (usu. w. *-za*); from OS.†

pres. sg. 3 *ša-ku-wa-i[iz-zi]* KUB 39.22 iii 8(!?) (may be *šakuwai- B* since the context is inconclusive); **pl. 2** *ša!*(text *iš*)-*k[u-wa-ia-at-te-ni]* KUB 60.157 iii 10 (MH/MS).

pret. sg. 1 *ša-[k]u?-wa-ia-nu-un* KUB 17.7 ii 12; **sg. 3** *ša-ku-u-wa-i-ia-at* KUB 24.8 iv 23 (pre-NH/NS), *ša-ku-wa-ia-at* KUB 43.70a:3, KUB 24.7 iv 16 (NH), KUB 17.8 iv 32 (pre-NH/NS) (this word?), *ša-ku-wa-it* KUB 33.93 iv 28, *ša-ku-wa-a-[it]* KUB 7.57 i 4 (MH/NS), *[ša-ku-wa]-a-it* KUB 36.10 iii 18, *[ša]-a-ku-wa-i-e-et* Tel Aviv 2:91f.:6, *[š]-a-ku-wa-i-e-et* KUB 33.32 ii 4.

imp. sg. 2 *ša-ku-wa-ia* KBo 7.28 obv. 12 (OH/MS), KUB 41.23 ii 9! (OH/NS); **pl. 2** *ša-ku-wa-at-te-en* 942/z rev. 2 (pre-NH) (Oettinger, Stammbildung 394), KUB 41.23 ii (9) (cited after Oettinger, Stammbildung 394 but probably sg. 2).

verbal subst. gen. *ša-ku-<wa>ia-u-wa-aš* KUB 9.12 ii 4 (NH).

iter. pres. sg. 3 *ša-a-ku-iš-ki-iz-zi* KBo 13.122:9 (OH?/NS), KUB 55.2 rev. 5, *ša-ku-eš-ki-iz-zi* KUB 7.41 i 11 (MH/MS or early NS), *ša-<ku>iš-ki-iz-zi* KBo 21.22 obv. 28 (OH/MS), *ša-ku-iš-ki-iz-zi* KUB 33.95 + KUB 36.7b iv 11, KUB 33.93 iv 28, 29, KUB 33.92 iv 21, KUB 33.120 ii 86 (pre-NH?/NS), *ša-ku-uš-ki-iz-zi* KBo 10.47g iii (7); **pl. 3** *ša-ku-uš-kán-z[i]* KBo 10.47g iii 6.

What looks like *ša-ku-wa-[i]t* ZI-it in KUB 26.32 i 12 is to be read *ša-ku-wa-[ša]r?-[i]t* ZI-it.

As called to our attention by Melchert (personal communication) this verb should not have an iterative of the form *šakuške-*; but since verbs like *kappuwe/a-* with their regular *ške-* derivatives in *-uške-* become over time verbs in *-ai-*, it is possible that in post-OH there could have been enough confusion to produce a *šakuške-* “look at” as if from a putative **šakuwe/a-* (though graphic confusion between IŠ and UŠ may also have played a role).

1. to see, have sight (intrans., without *-za*): (“His head is of iron. His teeth are those of a lion”)

šakuwa=šet=wa harrana[š] nu=wa haranili ša-a-ku-iš-ki-iz-zi (var. *ša-<ku>iš-ki-iz-zi*) “His eyes are those of an eagle. He sees like an eagle” KUB 20.54 + KBo 13.122:8-9, w. dupls. KUB 55.2 rev. 5 and KBo 21.22:27-28 (benedictions for Labarna, OH?/NS), ed. Otten/Neu, IF 77:182; (The Old Woman says:) *naḥšar~nuš¹ke<r>=wa[r=an kuiēš] / writenuške<r>=war=an kuiēš nu=wa=šmaš* IGI.ĦI.A-[*wa dašuwandaš*] / *datten* GEŠTU.ĦI.A=*ma=wa=šmaš duddumiyān~daš ta[tten]* / GEŠTU-it<=wa> *ištamašteni lē* IGI-it=*ma=wa ša!*(text: *iš*)-*k[u-wa-ia-at-te-ni lē]* “[Those who] were(!) continually terrifying [him], those who were(!) continually frightening him, take (their) eyes from them, [(as) from blind people;] ta[ke] (their) ears from them (as) from deaf people, (saying to them,) ‘Do not hear with (your) ears; [do not] s[ee(?)]] with (your) eyes’” KUB 60.157 iii 7-10 (rit., MH/MS), ed. Ehelolf, KIF 1:396 (as Bo 2490) □ note that following the translation of Ehelolf [*dašuwandaš*] and *duddumiyandaš* are dat. pl. in apposition to the pronoun *-šmaš* “from them”; alternative parsings as gen. possessivus or acc. pl. in σζῆμα fail on the basis of incorrect word order.

2. to look (intrans., without *-za*) — **a.** w. dat.-loc. (“at” or “to”) or abl. (“from” or “through”); regularly with *-kan* or *-ašta*: (“O Sungoddess of the Earth, we keep taking this matter [...] Why does this house gasp?”) [*nu=kan ...*] *šarā nepiši kuwat ša-ku-eš-ki-iz-zi* “Why does it(?) continually look up to heaven (for help)?” KUB 7.41 i 9-11 (rit., MH/NS), ed. Otten, ZA 54:116f.; *UTU-aš* IGI.ĦI.A=ŠU 3 TAPAL 1-NUTUM x[...] / *ša-ku-<wa>ia-u-wa-aš n=ašta* LUGAL MUNUS.LUGAL *š[a-ku-iš-ki-id-du(?)]* “The Sungod’s eyes are three pairs — one pair is [...] of looking; with (them) [let him look] at the king and queen” (one is of reconciliation, let the king and queen be reconciled to the Sungod; one pair are his eyes of governin[g] and judging) KUB 9.12 ii 3-4 (*mugawar* rit.) □ since LUGAL MUNUS.LUGAL are not marked by complements for case, it is the particle *-ašta* which shows that the (restored) *šakuiškiddu* is the intrans. “look,” not the trans. “see”; [(*nu=kan* ^dUTU-*uš nepiša*)z katta *š[a-ku-wa-it* (var. *[ša-ku-wa]-a-it*) *nu=za* ^dUllukummin *ša-ku-iš-ki-iz-zi* [(^dUlluk)um~miš=a=za n(*epiša*)]n (var. in sg. [*n*]epišaš) ^dUTU-un *ša-ku-iš-ki-iz-zi* “The Sungod looked down from heaven (mng. 1). He sees (w. *-za*, mng. 3) Ullikummi.

šakuwai- C 2 a

[And] Ullikummi sees (mng. 3) the Sungod of Heaven ” KUB 33.93 iv 28-29 (Ullik. I iv 33-34), w. dupl. KUB 33.92 + KUB 36.10 iii 18-19, ed. Güterbock, JCS 5:158f., and Hoffner, JAOS 93:520-526, tr. Hittite Myths² 59 (§23); (“[When] they arrived at the heart of the mountains, the mountains [...]”) ^{GIŠ}ERIN=ma=šmaš ša-ku-uš-kán-z[i nu=kan ^{HUR.SAG}...-za ^dHuw]awaiš katta ša-ku-uš-ki-i[z-zi] “They see (w. “reflexive” dat. -šmaš, mng. 3) the cedars. Huwawa looks down [from Mount ...]” KBo 10.47g iii 5-7 (Gilgameš), ed. Otten, IM 8:108f. (“die Zedern aber schauen sie sich an [und auf sie] schaut Huwawa herab”), tr. Beckman in Foster, Gilg. 160 (“and stared at the cedars. [And] Huwawa stared down [at them from ...]”); (“Brother Bad and Brother Good began to divide (the estate)”) nu=kan ^dUTU-uš n[(epišaz k)atta] ša-ku-u-wa-i-ia-at (var. ša-ku-wa-ia-at) “The Sungod looked down from heaven” KUB 24.8 iv 22-23 (Appu legend, pre-NH/NS), w. dupl. KUB 43.70a:3, ed. StBoT 14:12f.; cf. KUB 24.8 i 41, iv 30-31; [nu=kan ... ^{GIŠ}lu]ttiaz ša-ku-wa-ia-at “looked through/from the [win]dow [...]” KUB 17.8 iv 32 (myth, pre-NH/NS), translit. Myth 108, tr. Hittite Myths² 33f.

b. without d.-l., abl., -kan and -ašta: “The exorcist recites: āššū ša-ku-wa-ia! [...] / nu labarnan āššū šūwai ‘Look favorably [...] Regard the Labarna favorably” KUB 41.23 ii 9-10 (OH/NS), ed. Giorgieri, RIL 124:258, 261 □ Oettinger, Stammbildung, read ša-ku-wa-at[-te-en], but the final sign in the copy has a broken vertical and cannot be -at, and note that the verbs in ii 10, 11 12, 15, 16, 17 are 2 sg.; cf. 942/z rev. 3; note how the second “favorably” lacks the final plene vowel.

c. less certain example: [...]x ša-ku-iš-ki-iz-zi KUB 33.120 ii 86 (Song of Kumarbi, pre-NH/NS), ed. Werner, BiOr 18:291f.

3. to see, regard, look upon (trans.) — **a.** w. -za: (“He sets his eye on the terrible(?) Basalt”) ša-ku-iš-ki-iz-zi=ya=an=za=an [(šāpidduwan ^{NA4}kunku~nuzz)]in (var. nu šāpidduwan ^{NA4}ŠU.U-in aušta) “He sees (var. saw) the terrible Basalt” KUB 33.92 iv 21-22 (Ullik. II i 24-26), w. dupl. KUB 33.113 i 12-14, ed. Güterbock, JCS 6:12f.; cf. KUB 33.113 iv 5 + KUB 36.14:6 (Ullik. II iv 12), ed. Güterbock, JCS 6:16f.; (“Enlil lifted his eyes”) nu=za DUMU-an ša-ku-iš-ki-iz-zi[i] “He sees the child” KUB 33.95 + KUB 36.7b iv 11 (Ullik. I), ed. Güterbock, JCS 5:156f.; ^dIM-aš=za INA É ^mP[irwa

^{LÚ}DUB.SAR ... š]a-ku-wa-i-e-et “In the house of [the scribe] Pi[rwa], the Stormgod saw [...]” (and the mist left the windows, the smoke left the house, and everything was restored to a good state) KUB 33.32 ii 3-4 (missing deity), tr. Moore, Thesis 60; cf. also KBo 10.47g iii 5-7 (Gilgameš) and KUB 33.93 iv 28-29 (Ullik.) cited above, 2.

b. without -za, but w. preverb (anda or menah~handa) and -kan: (A messenger set out for the Stormgod) n=an=kan menahhanda ^dLAMMA-aš ša-ku-wa-a-[it] “^dLAMMA saw him coming (and said: Why have you come, O mortal?)” KUB 7.57 i 3-5 (rit. frag., MH/NS), cf. AM 203 (“und sie ließ der Gott KAL-aš gegenüber sich ausruhen”) □ the presence of the clitic acc. prevents us from interpreting this as “look toward” with intrans. š. and menahhanda and dat.-loc.; [la]barna[n=k]an LUGAL-un [...] / [a]nda āššū [š]a-k[u-wa-ia] VS 28.16 obv. 10-11 □ note how when the place word anda is added to the simple āššū šakuwaya- construction (seen above in 2 b), it now takes -kan; (“Turn (hither) your benevolent eyes. Lift (your) thousand eyelashes”) [nu=kan LU]GAL-un anda āššū ša-ku-wa-ia “Regard the king favorably” KBo 7.28 obv. 12 (OH/MS), ed. Friedrich, RSO 32:218, 221.

Unclear whether mng. 1 or 2, because of broken context: EN=YA=mu=kan kuit / [...]at nu=za=kan arunan / [...]kan ša-[k]u-wa-ia-nu-un / [...]K]u~marbi DINGIR.MEŠ-aš addaš ēšzi KUB 17.7 ii 10-13, cf. tr. Goetze, ANET 121.

For a discussion of the problems involved in sorting out the words beginning with ša-ku- see šaku(wa)- A, šakuwai- A.

Güterbock, Kum. (1946) 68f.; Goetze, JAOS 69 (1949) 182; Friedrich, HW (1952) 177f.; HW 2.Erg. (1961) 22; Stefanini, Pud. (1964) 52f. n. 2; Kronasser, EHS 1 (1966) 503; Hoffner, JAOS 93 (1973) 524 (use of -za as transitivity toggle); Oettinger, Stammbildung (1979) 394f.

Cf. šakui-, *šakuwatar.

šakuwai- D v. mid.; (mng. unclear).

mān=aš SIG₅-adda=ma n=at=šī=kan arha dāi anda=ma ša-ku-wa-a-ru “But when he gets well, then (the practitioner) takes it (i.e., what was wound on his kuttar in line 31) away from him,

šakuwai- D***šakuwannant-**

meanwhile let there be a ...-ing” KUB 7.1 ii 38-39 + KBo 3.8 ii 4 (rit.), ed. Kronasser, *Die Sprache* 7:150f. (“und es soll aufbewahrt werden”), cf. AM 203 (“soll aufgehoben werden”). Neu (StBoT 5:146 w. n. 2) translates the key clause as “Man soll aber zusehen,” (i.e., our *šakuwai-* A) and notes: “Dieser Anweisung ... würde dann die Anweisung ‘man soll von ihm (dem Kinde) wegtreten’ (Z. 42f.) gegenüberstehen.” □ Neu’s translation implies an impersonal passive, lit. “there must be watching-over” (cf. StBoT 6:73). Since normal intransitives and passive middles of transitive verbs take a 3rd person clitic subject its absence here suggests that the subj. is non-referential (“let there be...”) as implied by Neu, (cf. also StBoT 6:73). According to the same rule, in Goetze’s and Kronasser’s translations one would expect **anda=ma=at šakuwāru* with a subject clitic *=at* in accordance with the rules for such clitics with so-called middle decausative verbs; on this see Garrett, *Approaching Second* 90-93.

šakuwai- D could be the same verb as *šakuwai-* C, *šakuwaya-*. Alternatively, grouping it with *ša-ku(wa)-* A, *šakuwai-* A in its possible meaning “to detain” or *šakuwantariya-* “to be inactive, idle, neglected, uncelebrated” could result in a translation “let there be an interval” or “let there be inactivity, rest” for the above passage. For a discussion of the problems involved in sorting out the words beginning with *ša-ku-* see *šaku(wa)-* A, *šakuwai-* A.

Götze, AM (1933) 202f. (one verb, “zur Ruhe bringen” > “gefangen setzen,” “aufheben,” “ungebraucht liegen,” related to *šakuwandariya-* but not *šakui-* eye”); Güterbock, Or NS 52 (1983) 78-80 (= *šakuwaiya/šakuwai-A* “look to a person” > “to hold him liable,” “zur Rechenschaft ziehen”); Westbrook/Woodard, JAOS 110 (1990) 646-653 (“follow, track down, pursue”).

šakuwaya- see *šakuwai-* C.

šakuwal n.; eye-cover; NS.†

pl. or collective nom.-acc. *ša-ku-wa-a[l-l(i)]* KUB 39.22 iii 8, w. dupl. KBo 25.184 ii 4.

nu=ššan / [akkantaš p]ūriyaš šer pūriyal KÙ.GI ANA IGI.ĪI.A-aš / [šer (ša-ku-wa-a)l-l]i KÙ.GI tianzi “They place a lip-cover of gold over the lips [of the deceased], (and) [eye-cov]ers of gold [over] the eyes” KBo 25.184 ii 2-4 (funerary rit.), w. dupl. KUB 39.22 iii 8, ed. van den Hout, StMed 9:202, 206 □ see comments *ibid.* 201 and in CHD P 388 s.v. *pūriyal*.

We assume that *šakuwal-* has the same formation as *pūriyal* “lip-cover” (q.v.), *išhiyal*, *niniyal*, *tumantiyal*, *tarmal*, *winal*, and *ardal*, although a formation in *-alli-* (cf. *ḥaršanalli*, *ḥaršiyalli*, etc.) is of course also possible (van den Hout, StMed 9:201). If our analysis is correct, the *pūriyal* is singular, since one gold cover could easily cover both lips, while two separate covers were needed for the eyes.

van den Hout, StMed 9 (1993, publ. 1995) 201f. (“a gold eye ornament[?]/inlay[?]”).

Cf. *šakui-*.

šakkuwal see ^(URUDU)*šankuwal(li)-*.

***šakuwannant-** adj.; neglected(?), or idle(?); wr. IGI-wannant-; pre-NH/NS.†

sg. nom. IGI-wa-an-na-an-za KUB 13.4 i 27.

(“When a servant stands before his master, he is bathed and dressed in clean garments. He gives him (food) to eat or he gives him (something) to drink. Because he has eaten and drunk, he is relaxed in his mind/mood, ...”) *mān=aš anda=ma kuwapi* IGI-wa-an-na-an-za n=aš=kan UL ṣḥanḥaniyai “But if ever he (i.e., the master) is neglected(?) (or: he (i.e., the servant) is idle), is he (the master) not displeased? (And is the attitude of a god any different?)” KUB 13.4 i 27 (instr. for temple personnel, pre-NH/NS), ed. differently Süel, *Direktif Metni* 24f. (“Ayrıca ne zaman o devamlı ihtimam görmüşse (kölesini) suçlamaz” = Besides whenever (the servant) is continually careful, (the master) finds no fault (with his servant)), still differently Sturtevant, JAOS 54: 366f. (“If, however, he (the slave) is ever dilatory(?) and is not observant(?), there is a different disposition to him [emending to ZI-an<-za>=šī=ma w. wrong sequence of =ma=ššī]”), 398 (< **šakuwannan-* v. < *šakuwa-* “to bring to rest, cause to stand still” + *-anna-*)), followed by tr. ANET 207 (“But if he (the servant) is ever remiss, (if) he is inattentive, his mind is alien to him”), cf. also in Chrest. 148f., with variations van Brock, RHA XXII/75:140f. (“mais s’il (l’esclave) est négligent, ne le blâme-t-il pas? ou bien son état d’âme est-il différent?”), McMahon, CoS 1:217 (“solicitous(?)”). For ṣḥanḥaniyai cf. CLL 51.

We take *šakuwannant-* as a “possessive *-ant-*” form (like *natant-* “provided with a drinking tube”) from a noun **šakuwātar* “neglect” (cf. Eichner,

šakuwannant-*šakuwantariya-**

Heth.u.Idg. 56 n. 45) related to the verb *šakuwantariya*- “to rest, stay, be neglected, untended, uncelebrated.” This does not affect the question of whether *šakuwannaš* ^{GIŠ}SUKUR is “spear of display” or “spear of disuse,” as there could easily be two *šaku*-*watar*-s. The spelling with IGI for *šakuwa* (cf. also IGI-*wandariya*-) is either a rebus writing like ^{m.GIŠ}GIDRU-DINGIR-LIM-iš for Ḫattušiliš or an indication that they actually thought there was an etymological connection with *šakui*- “eye.” Our first translation above differs from all previous ones in that we prefer the subject of the *mān* clause to be the master in order to avoid an otherwise unmarked change of subject.

Kühne’s reading *ši-wa-an-na-an-za* (“Wenn es sich aber nun um einen Gott handelt, sollte (d)er nicht (auch) Ekel empfinden(?) (können)? Sollte (d)er ein anderes Empfinden haben?” RTAT 202) would eliminate this entry entirely. But we find his translation of *mān* = *aš* *anda* = *ma* *kuwapi* unconvincing. Süel (Direktif Metni 24f.) understands the action of *šakuwanna*- as commendable (“devamlı ihtimam görmüşse”). Although we cannot agree with this interpretation since the *mān* ... -*ma* “but if ...” demands contrasting behavior, we follow her reading ZI DINGIR-LIM = *ma* (instead of ZI-an-*ši*-*ma*) in line 28 and her translation of the ZI DINGIR-LIM = *ma* ... clause as a rhetorical question (“And is the attitude of a god any different?”).

Cf. *šaku(wa)*-, *šakuwantariya*-.

šak(k)u(wa)ni(ya)- n. com.; mud-plaster(?) from a spring; from OH/NS.†

sg. acc. *ša-ku-wa-ni-in* KUB 12.57 i 4 (NH), *ša-ak-ku-ni-in* ibid. 9, 14, *ša-ku-ni-ia-an* KBo 10.45 ii 11 (NH), KBo 22.249 iii (2) (NH), *ša-ku-ni-in* ibid. 9; **unclear** [š]*a-ak-ku-ni-i[a(-)]...* KBo 19.161a:7 (OH/NS), *ša-ak-ku-wa-ni-i[a(-)]...* KUB 12.57 i 5.

a. mud-plaster(?) from a spring: (“She takes clay from the riverbank and puts sweet-oil cake, meal, and porridge in its place. She libates beer, wine, [walḫi-beverage], and *marnuwan*-beverage”) *ša-ku-ni-ia-an* [šarā] *dāi* “She takes [up] mud-plaster(?) (and ties it on him)” KBo 10.45 ii 11-12 (rit. for underworld deities, NH), ed. Otten, ZA 54:122f.

b. unclear if same word as usage a: [... EG]IR-*anda* *ša-ku-wa-ni-in dāi n=an* AN[A ... *nu*] *kiššan tezzi kās ša-ak-ku-wa-ni-y[a(-)]...* “Afterward she takes mud-plaster(?) and [places?] it on [...]. She says as follows. This mud-plaster(?) (or: this [...]) in/of mud-plaster) [...].” ... *namma=kan ša-ak-ku-ni-in* (var. *namma*(eras.) = *k[an ša-k]u-ni-ia-an*) DUGUD-*ni!* ANA ^{DUG}ÚTUL R[A- ... (*tarnai*)] “He/She then puts mud-plaster(?) for power/effectiveness into a [...] stew-pot.” ... TU₇ GÚ.TUR *ša-ak-ku-ni-in* (var. *ša-ku-ni-in*) *šarā dā[i]* “she picks up the lentil stew (and) the mud-plaster(?)” KUB 12.57 i 4-5, 9, 14 (counter-magic rit., NH), w. dupl. KBo 22.249 iii 2-3, 9; perhaps also in broken context KUB 34.106:7 (rit.), KBo 19.161a:7 (OH/NS), ed. Pecchioli Daddi, Mem.QuattordioMoreschini 309.

Only the first example is clearly a noun related to the noun *šakuni*- “spring” and the verb *šakuniya*- “to well up,” since, like the synonymous *šakuniyaš purut*, it occurs in context with clay from the riverbank, and in fact this word could be a shortened form of this expression. In favor of equating the words in KUB 12.57 with the *šakuni*- family is the fact that the verb *mutai*- occurs in close proximity to š. in KUB 12.57 i 8, 11? and to *šakuniyaš purut* in KUB 12.58 i 38-39.

Goetze, Tunn. (1938) 65.

Cf. *šakuni*-.

šakuwantariya- v.; **1.** to stay, remain, rest, **2.** to be neglected, unvisited, untended, or uncelebrated (w. -*ašta* or -*kan*); from MH/MS.†

act. pres. sg. 3 *ša-ku-wa-an-ta-ri-ia-zi* KUB 11.33 iii 14 (NS), KUB 20.26 vi 8 (MH/NS), KUB 49.88 ii 12, HFAC 58:4, [IG]I-*wa-an-da-ri-ez-zi* KBo 30.143 obv.? 3.

pl. 3 *ša-ku-wa-an-ta-ri-ia-an-zi* KUB 25.18 iii 11 (Tudḫ. IV), KBo 4.13 iv (5) (NH), KBo 30.77 iv (25)(NS), IBoT 4.138:(1) (NS), IGI-*wa-an-da-[(ri-ia-)]-an-zi* KBo 13.143 obv.! 8 (NS), w. dupl. KUB 12.22 obv.? rt. col. 12 (NS), *ša-ku-wa-an[-ta-ri-ia-an-zi]* KUB 60.15:8.

pret. sg. 1 *ša-a-ku-wa-an-ta-ri-ia-nu-un* KUB 19.37 iii 26, *ša-ku-wa-an-ta-ri-ia-nu-un* KBo 5.8 i 38, KBo 16.16 iii (18) (all Murš. II).

iter. act. pres. sg. 3 IGI-*wa-an-da-ri-iš-ki-iz-zi* KUB 31.88 iii 9 (MH/MS); **pret. pl. 3** *ša-ku-wa-an-da-re-eš-ke-er* KBo 3.4 i 18, *ša-ku-w[a-a]n-da-ri-iš-ke-er* KBo 16.1 i 28 (both Murš. II). On the vocalization of the iter. suffix here cf. Melchert, Phon. 133.

1. to rest, stay, remain — **a.** said of the king: (I plundered Timmuḫala) § *namma* = ššan INA^{URU}Timmuḫala šer ša-a-ku-wa-an-ta-ri-ia-nu-un (var. ša-ku-w[a-...]) “Then I stayed up in Timmuḫala.” (I sent out the ŠUTI-troops, and they burned and plundered the district of Tapāpanuwa) KUB 19.37 iii 26 (Murš. II), ed. AM 174f. (“hielt ich mich ... auf”), w. dupl. KBo 16.16 iii 18, tr. del Monte, L’annalistica 123 (“Poi io restai a Timuḫala”); (“I burned the lands of Takkuwaḫina and Taḫantattipa. Since no Hittite king had ever gone (var. come) to these lands before”) *nu* = ššan šer ša-ku-wa-an-ta-ri-ia-nu-un “I stayed up there (while the army was going elsewhere for plunder)” KBo 5.8 i 38 (Murš. II), ed. AM 150f. (“hielt ich mich länger oben auf”).

b. said of the deified hunting bag ^{KUŠ}*kurša*- during its travels: *lukatti* = *ma*^{d.KUŠ}*kuršaš*^{URU}*Karta*~*paḫa* ša-ku-wa-an-ta-ri-ia-zi “On the following day the divine hunting bag stays in Kartapaḫa” KUB 11.33 iii 13-14 (NS), ed. AM 202 (“am nächsten Tage aber ruht das göttliche Vlies(?) in K.”) □ as Goetze, AM 202; pointed out, in a context of daily travels of the ^{KUŠ}*kurša*- this probably indicated a day of rest, when the *kurša*- did not travel; cf. KBo 14.79 ii 2 and cf. in broken context KBo 13.143 obv. ! 8 (royal funerary rit., NS), w. dupl. KUB 12.22 obv. rt. col. 12 (NS).

2. to be neglected, unvisited, untended, or uncelebrated (w. -*ašta* or -*kan*) — **a.** said of a spring (w. *anda*): (“Concerning whatever springs there are behind the city, (if) there are rituals for a spring, may they always perform them for it and visit (it). For whatever spring there are no rituals, may they keep visiting it anyway”) [*n* =]*at* = *kan* *anda* lē IGI-wa-an-da-ri-iš-ki-iz-zi (var. IGI-wa-an-ta-ri-nu-uš-kán-zi) “Let it not remain unvisited (var. may they not neglect it)” KUB 40.56 iii! 10 + KUB 31.88 iii 9 (*BĒL MADGALTI*, MH/MS), w. dupl. KUB 13.2 iii 7 (MH/NS), ed. Dienstanw. 47 (dupl: “Man soll sie” [i.e., die Quelle] “drinnen nicht ungefeiert lassen”) w. n. 22 (“es soll nicht ungefeiert bleiben,” either “es” impersonal or referring to “das Opfer”).

b. said of a festival: (“Because my father was garrisoning in Mittanni, he tarried in garrison”) ŠA^{dUTU}^{URU}*Arinna* = *ma* = *kan* GAŠAN = YA EZEN₄. ḪI.A ša-ku-wa-an-da-re-eš-ke-er (var. ša-ku-w[a-

a]n-da-ri-iš-ke-er) “The festivals of the Sungoddess of Arinna, my lady, were being neglected/not being celebrated” KBo 3.4 i 17-18 (Murš. II), w. dupl. KBo 16.1 i 27-28, ed. without dupl. AM 20f. (“ruhten”); *t* = *ašta* *mān* EZEN₄-NU ŠA MU.2.KAM MU.3.KAM ša-ku-wa-an-ta-ri-ia-zi “If the festival of the second (and) third year is neglected/is not celebrated, (and they haven’t made it up)” KUB 20.26 vi 6-8 (colophon of autumn fest. for IŠTAR of Šamuḫa, MH/NS), ed. Wegner, AOAT 36:118 w. n. 382; *n* = *ašta* *mān* MU.ḪI.A ša-ku-wa-an-ta-ri-an-zi *UL* = *at* = *kan* *ḫapušanzi* “If they (added parts of the festival) are neglected/remain uncelebrated for years, and (??) they do not make them up” KUB 25.18 iii 11-12 (*ANDAḪŠUM*-fest., Tudḫ. IV), cf. similarly KBo 30.77 iv 25-26 (following a section added by King Ḫattušili); *mān* = *kan* MU.KAM.ḪI.A ša-ku-wa-an-ta-ri-ia-a[n-zi] *ta* = *kan* GUD.ḪI.A UDU.ḪI.A *ḫapušanzi* “If they are neglected/uncelebrated for years, they make up the cattle and sheep” KBo 4.13 iv 5-6 (*ANDAḪŠUM*-fest., NH); [GI]M-an = *kan* MU.KAM.ḪI.A ša-ku-wa-an-[ta-ri-ia-an-zi] / [*nu* =]*kan* NINDA.ÉRIN.MEŠ^{NINDA}*wageššar* x[... *ḫapušanzi*] KUB 60.15:8-9. In these last examples, “years” appears to be the subject since it stands alone and is unmarked. However, comparison with the previously cited KUB 20.26 shows that the subject of KUB 25.18 etc., should be a festival or portion of a festival and that the “years” means “in subsequent years” or the like. Cf. also in fest. and cult inv. frags. IBoT 4:138:(1) (NS), HFAC 58:4 (both followed by *ḫapuš-*), KBo 30:143 obv.? 3, KUB 50.2:4-5 (oracle question, NH).

Goetze’s original theory, AM 201-203, that all verb forms based on the stem *šakuwai-* derive their meaning from the root concept of lying at rest or idle is appealing. But attributing his meaning to several of these seems forced (for a discussion of the problems involved in sorting out the words beginning with *ša-ku-* see *šaku(wa)-* A, *šakuwai-* A; on the spelling with IGI see **šakuwannant-*). That meaning, however, does fit the verbs *šakuwan-tariya-* and *šakuwantariyanu-*. But if one accepts Goetze’s proposal, one needs also to explain how this concept of rest or idleness differs from that underlying the complex of nouns and verbs with the root **kuliya-* (*kuliēi*, *kuwaliu-*, *kuliyahḫ-*, etc.), on which see HED K.

šakuwantariya-

Götze, AM (1933) 201-203 (“ruhen”); Friedrich, HW (1952) 178 (“(von Festen) ‘ungefeiert bleiben,’” *šer š.* “sich oben aufhalten”); Kronasser, EHS 1 (1963-1965) 495f. (“ruhen, halt machen”).

Cf. *šaku(wa)- A*, *šakuwai- A*, **šakuwannant-*, *šakuwanta-riyanu-*, *ištantai-*.

šaku(wa)ntar(r)iyanu- v.; to neglect (< to make idle, inactive, or unvisited) (w. *-kan*); from MH/NS.†

pres. sg. 3 *ša-ku-un-tar-ri-ia-nu-zi* KUB 21.17 iii 28 (NH); **pl. 2** *ša-ku-wa-an-ta-ri-ia-nu-te-ni* KUB 13.4 iv 42 (pre-NH/NS).

part. pl. com. nom. [*š*] *a-ku-wa-an-ta-ri-ia-nu-wa-an-te-eš* KUB 18.51 ii 17 (NH).

iter. pres. pl. 3 IGI-*wa-an-ta-ri-nu-uš-kán-zi* KUB 13.2 iii 7 (MH/NS).

iter. part. pl. com. nom. *ša-ku-wa-an-ta-ri-ia-nu-uš-kán-te-eš* KUB 22.35 ii 5 (NH), *ša-ku-wa-an-da-ri-ia-[-...]* KUB 49.93 ii 11 (NH).

a. (obj. a festival or ritual): (“If there is a milk-festival for some deity, when they churn(?) milk”) *n=an=kan lē ša-ku-wa-an-ta-ri-ia-nu-ut-te-ni* “do not neglect it (the festival). (Perform it for him (the deity))” KUB 13.4 iv 42 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 164f. (“do not neglect it”), Süel, *Dirēti Metni* 82f. (“onu ihmäl etmeyiniz”), tr. ANET 210 (“do not allow it to lapse”), tr. McMahon, CoS 1:221 (“do not put it (the festival) off”); [*n(u=šmaš=kan AB)*] I ᵀ^dUTU-ŠIᵀ GIM-an SISKUR *daᵀiᵀšᵀ n=at QĀTAMMA peškiuan tiyanzi ša-ku-wa-an-ta-ri-ia-nu-uš-kán-te-eš=ma=at=kan* (var. *ša-ku-wa-da-ri-ia-[-...]*) *kuit n=aš=kan anda šarninkanzi* “Just as [the fa]ther of His Majesty instituted the ritual/sacrifice [for them], they will begin to give it (i.e., the ritual/sacrifice, neut. -at). But because they (com. gender, therefore not SISKUR/*malteššar*) have been neglected (in the interim), should they make compensation?” KUB 22.35 ii 2-6 (oracle questions, NH), w. dupl. KUB 49.93 ii 8-13, ed. van den Hout, *Purity* 186f. (“uncelebrated”); EZEN₄.MEŠ₄ *ma=šmaš=[ka]n kuit [... š]a-ku-wa-an-ta-ri-ia-nu-wa-ᵀanᵀ-te-eš ešer* “But because festivals for them [...] were neglected, (they will make [them] up twice(?) over. They will begin to give [...])” KUB 18.51 ii 16-17 (oracle question, NH), cf. AM 201f.; here?: *mān=ma=kan kī=ma [SISKUR?] / ša-ku-un-tar-ri-ia-nu-zi* “But if he neglects this [rit-

ual(?)]” KUB 21.17 iii 27-28 (Ḫatt. III) □ see the SISKUR mentioned in iii 18.

b. (obj. a spring): cf. *šakuwantariya-* 2 a.

Gotze, AM (1933) 201-203 (“ruhen lassen”); Friedrich, HW (1952) 178 (“(ein Fest) ungefeiert lassen”).

Cf. *šaku(wa)- A*/*šakuwai- A*, **šakuwannant-*, *šakuwantariya-*, *ištantai-*.

[*šakuwap*[(*-*)...]] Read rather: (“The exorcist recites”:) *āššū ša-ku-wa-at!*(text -ap)[-*te-et lāk?*] / *nu Labarnan āššū šūwai* “[Incline your] kindly eyes, and regard the Labarna favorably (... Make him young again)” KUB 41.23 ii 9-10 (frag. of incantation); for the restoration and interpretation see *āššū* IGI.ḪI.A = *KA lāk LIM laplippuš karp na[-...]* / LUGAL-un *anda āššū šakuwaya* “Incline your kindly eyes, lift (your) thousand eyelids and [...]; regard the king favorably” KBo 7.28 obv. 11-12 + KBo 8.92:9-10.

[*šakuwariya-*] KUB 21.38 rev. 16 as read by Stefani-ni, *Pud.* 16, 50-53, should be read *šiwariya-*, q.v.

[*šakuwāru-* n.] see *šakuwai-* D v.

šakuaš (readings, form and mng. unkn); wr. syll. and IGI-*aš*; from MS.†

1 IGI-*aš* [...] BABBAR / 2 *ša-ku*(or: *ma*)-*aš* ᵀ³?ᵀ [...]x-*na* KUB 41.7 ii 8-9 + KUB 28.102 ii 13-14 (list of items in Ḫutuši’s rit., OH/NS); [...] EGIR-an *uit ša-ku*(or: *ma*)-*aš-ká*[*n?* ...] KUB 34.63:11 (myth frag., MS).

In Ḫutuši’s ritual the *šakuaš* is an object in a list which contains metal items. IGI-*aš* is likely to be a logographic writing of this word based on homophony with *šakui-/šakuwa-* “eye.” It seems unlikely that *šakuaš* has anything to do w. eyes. Cf. *šakuwan-nant-* and *šakuwantariya-*. In the myth *š.* may be this same object or it may be an alternate form **šamaš* of the independent pronoun *šumaš*.

šakuwaššar(ra)- adj., adv.; **1.** complete, entire, full, whole, intact (adj.), **2.** completely, entirely (adv.); from OS.

sg. nom. com. *ša-ku-wa-aš-ša-ra-aš* KUB 15.19 obv.? 8 (NH); **asigmatic?** *ša-ku-wa-aš-šar* KUB 23.54 obv. 10.

šakuwaššar(ra)-

šakuwaššar(ra)- 1 c 1'

acc. com. *ša-ku-wa-aš-ša-ra-an* KBo 6.3 iii 61, 66, 74 (OH/NS), ABoT 14 iii 14 (NH), VS 28.27 iii? 19 (NS), *ša-ku-wa-aš-šar-an* KUB 23.101 ii 2, 9, 12, *ša-ku-wa-aš-šar-ra-an* KBo 6.3 iii 54 (OH/NS), *ša-ku-aš-ša-ra[-an]* KBo 19.1 iii 49 (OS), *ša-ku-a[š-ša-ra-an]* VS 28.27 iii? 4 (NS).

nom.-acc. neut. *ša-ku-wa-aš-šar* KUB 14.1 obv. 41 (MH/MS) (coll. Madd. 10 n. 8), KUB 60.145 obv. 5, [š]a-a-ku-wa-aš-šar KUB 23.72 rev. 54 (MH/MS), KBo 19.3 iv 7, KBo 6.3 iv 42 (OH/NS), *ša-ku-wa-šar* KUB 14.3 i 66 (NH).

d.-l. *ša-ku-wa-aš-ša-ri* KUB 14.3 i 30 (NH), KBo 23.108 iv 6, *ša-ku-wa-ša-ri* 156/u obv. 4 (StBoT 16:37).

gen. *ša-ku-wa-aš-ša-ra-aš* KBo 4.14 ii 34 (NH) (HW 178 takes this form as sg. nom. com.), KBo 18.89 obv. 7, *ša-ku-wa-aš-ša-ra<(-aš)>* KUB 21.42 iv 16 (NH), with dupl. KUB 40.24 rev. 1 5.

abl. *ša-ku-wa-aš-ša-ra-za* KBo 4.14 i 44 (NH), *ša-ku-wa-aš-šar-ra-za* KUB 46.42 iii 2.

inst. *ša-ku-wa-aš-ša-ri-it* KBo 10.12 ii 22, 23, KBo 5.4 rev. 29, 36, 41, KUB 19.55 + KUB 48.90 rev. 46, KUB 23.1 iv 21 (NH), KBo 12.30 ii 2, 4, KUB 13.20 i 21, 29 (MH/NS), *ša-ku-wa-šar-ri-!it!* KUB 23.1 ii 35 (NH), *ša-ku-wa-šar?-it* KUB 26.32 i 12 (NH), *ša-ku-wa-aš-šar-it* KUB 5.5 iv 14, *ša-a-ku-wa-aš-š[ri-it]* KUB 13.20 i 8 (MH/NS), [š]a-ku-wa-aš-š[ri-it] KUB 60.83 rev. 8.

pl. nom. com. *ša-ku-wa-aš-ša-ru-uš* KUB 13.35 i 8 (NH).

pl. acc. com. [š]a-ku-wa-aš-šar-ru-!uš¹ KUB 23.1 ii 11 (Tudh. IV), *ša-ku-wa-aš-ša-ru-uš* ABoT 14 iii 1, *ša-ku-wa-aš-šar-uš* KBo 34.144:4 (NS), *ša-ku-wa-šar-ru-uš* 342/f i 7 (StBoT 16:36f.).

On spellings with undoubted internal š see Kühne, StBoT 16:36f. All exx. of geminate *r* are CVC -šar-*r*⁰.

(Sum.) (4 entries:) ŠU.GÍD.DA, ŠU.SÙ.GÍD.DA, ŠU.SÙ.UD.DA.RIA, ŠU.BAR.ZÉ.RIA = (Akk.) (4 entries:) UŠ-ŠA-DU, AZ-ZI-PA-DU, A-ZA-PA-DU, AZ-ZÍ-DU = (Hitt.) [x x x] *kuiš kuedani pā[i]* / [nu=šši i]ezzi lē=wa [ē]pši / [nu=wa]r=at=mu EGIR-pa / [ša-ku-wa]a-aš-ša-ra pāi “who gives [...] to someone [and] tells [him]: ‘Don’t [ke]p (them), return them to me intact’” KBo 26.20 ii 16-19 (Erim.ḫuš Bogazkoy), ed. MSL 17:107.

1. complete, entire, full, whole, intact (adj.) —

a. modifying *memiya(n)*- “word, matter, story”: (“Why did not you ask your messenger how I told him: ‘I will send to my brother good gifts only when the messenger of my brother reaches me’”) [m]an=man (eras.) *kuitman memian ša-ku-wa-aš-šar-an* [nā]wi ištamaššun mān=ta peran parā [ḫatr]ānun man=za ŠEŠ=YA duškiškit [kinun=m]a? *memian kuit ša-ku-wa-aš-šar-an ištamaššu* [n nu=tta u]ppeššar^{HLA} *kue uppaḫhun* [SIG₅-TIM=a]t ḪUL-uwa=at “If I had [wri]tten to you ahead of time, before I heard the whole (š.) story (lit. word),

would you, my brother, have been pleased? [But now] that I heard the whole (š.) story, are the gifts which I sent [to you good,] (or) are they bad?” KUB 23.101 ii 9-12 (Assyrian correspondence, NH), ed. THeth 16:278f. (“die vollständige Angelegenheit”); *ammug=an* [INA] KUR^{URU} *Iyalanda UL AKŠUD ap[ez=aš pait]* *ša-ku-wa-aš-ša-ri* INIM^{URU} *Iyalanda U[L=wa namma]* INA^{URU} *Iyalanda pāimi* “I did not meet him (i.e., Laḫurzi) [in] the land of Iyalanda. [He went forth from] there in accord with (his) complete statement on Iyalanda, (namely): ‘I shall n[ot] go [again] to Iyalanda’” KUB 14.3 i 28-31 (Tawagalawa letter, NH), AU 2f.; possibly here KUB 13.35 obv. 6-8, below, 1 c 1’.

b. modifying EZEN₄ “festival”: (If the tablemen celebrate for themselves in the absence of the king the festival of the temple of Ḫalki while the king is busy with the KI.LAM festival) *nu=za* ⁴UTU-ŠI EZEN₄.MEŠ *mašiyanki* MU.KAM-ti *iyazi apūn=ma* EZEN₄ *ša-ku-wa-aš-ša-ra-an=pat ēššan=zi* “However many times in a year His Majesty performs festivals, they must perform that very festival completely” ABoT 14 iii 12-15 (oracle question, NH), ed. StBoT 27:134f. (“accurately”), Lebrun, Hethitica 12:49, 64 (“précisément de la façon requise”), cf. CHD L-N 207; cf. ibid. iii 1-2, w. dupl. KUB 50.34 ii 1-2; (It has been determined by oracle that some of the sacrificial materials for the Fruit Festival have not been given) *kinun=a* 1 x x EZEN₄ *ša-ku-wa-aš-ša-ra-an pianzi* “but now they will give one [...] (and) the festival completely” KBo 14.21 ii 48-49 (oracle question, NH).

c. modifying human beings — 1’ in general: *UMMA MUNUS.LUGAL=MA pāndu=wa* ^{LÚ.MEŠ} *IŠ KÙ.GI* ^{LÚ.MEŠ} *šalašḫuš* MUNUS.LUGAL^m *GAL*.^dU-aš^m *Ukkuraš* ^{LÚ}UGULA 10 *ša-ku-wa-aš-ša-ru-uš* INA É^d *Lelwani linkandu* “The queen (commands) as follows: ‘Let the golden chariot fighters, the footmen(?) of the queen, ^mGAL-^dU-aš, (and) ^mUkkura, the overseer of ten, go (and) swear en masse in the temple of Lelwani” KUB 13.35 obv. 6-8 (dep., NH), ed. StBoT 4:4f. (“als aufrichtige”), cf. CHD L-N 63f. *link-* a and *lingai-* 1 a 1’ □ alternatively, one could take *šaku-waššaruš* as a pl. acc. (scil. *memiyanuš* or *lingauš*) and translate “comprehensive (oaths)” (usage 1 a, above) and cf. 2 c, below.

2' modifying ŠEŠ "brother" (cf. *negna-* a): (Protect the offspring of the king in regard to the throne succession) ŠEŠ.HI.A ^dUTU-ŠI = *ma kuiēš* [š]a-ku-wa-šar-ru-¹uš¹ DUMU.MEŠ^{MUNUS.MEŠ}ŠARTI = *ya kuiē*[š] ŠA ABI ^dUTU-ŠI ... *nu = za apiya AŠŠUM EN-[U]TTI lē kuinki i[l]aliyaši* "Do not desire anyone for kingship there (of) the ones who are the full brothers of My Majesty and the sons of concubines of the father of My Majesty ..." KUB 23.1 ii 10-14 (Šaušgamuwa treaty, Tudh. IV), ed. StBoT 16:8-11 ("die aber legitime Brüder Meiner Sonne sind"), 36f. (on spelling w. undoubled internal š), tr. DiplTexts² 105 ("legitimate brothers"); [ŠE]Š = ŠU ša-ku-wa-aš-šar ēšt[a] "His [brot]her was a full (brother)" KUB 23.54 obv. 10 (frag. of dep.?, NH); cf. DUMU.MUNUS ŠEŠ = ŠU ša-ku-w[a-aš-šar(-)]... ibid. obv. 16 □ since gender concord in KUB 23.1 ii 10-11 indicates a true adj. use, it should be so here too; perhaps this *šakuwaššar* is an asigmatic com. nom. sg. If so, it arose under conditions outlined by Melchert, JAC 8:105-113, on *šakuwaššar(a)*- see esp. pp. 107f. Cf. animate nom. and acc. sg. *huppar* and *išpantuzziaššar*.

3' modifying MUNUS.LUGAL "queen": ŠEŠ.MEŠ ^dUTU-ŠI = *ya kuiēš* ša-ku-wa-aš-ša-ra<(-aš)> ŠA (spacing coll. photograph) MUNUS.LUGAL awan GAM haššanteš "And the brothers of His Majesty who are born of the 'full' queen" KUB 21.42 iv 16-17 (instr., NH), w. dupl. KUB 40.24 rev. 5-6, ed. Dienst-anw. 28 ("rechtmäßig"); presumably š. is meant to include the king's (primary) wife, i.e., the queen, and to exclude other lesser mates of the king, such as concubines, whose children could succeed to the throne if the queen was childless; these women while tied to the king with certain privileges and duties would not have had the full privileges and duties of the queen; "true/legitimate" (queen) would imply that the concubines were considered "false queens" which seems unlikely.

d. modifying divine statues: [mān] DINGIR-LUM ša-ku-wa-aš-ša-ra-aš SI×SÁ-ri *n = an hališ~šiyami* "[When] the entire deity is determined by oracle, I will plate him (i.e., his statue) with metal" KUB 15.19 obv. 7 8 (dreams and vows, NH), ed. de Roos, Diss. 240, 378 ("Wanneer ... van de god (als) voldoende wordt vastgesteld").

e. modifying various objects, used together with verbs *pai-*, *da-* "to give/to take something in full value": (If a domestic animal strays into another's

corral or fold) *išhaš = šiš*[(= *an we*)] *miyazzi n = an = za ša-ku-wa-aš-šar-an = pat* (var. [ša-ku-w]a-aš-ša-ra-an = *pat*) *d[(āi L^UNÍ.ZU UL)] ēpi* "and its owner finds it, he shall only(?) take it for himself in full value: he shall not seize (him as) a thief" KBo 6.3 iii 53-54 (Laws §66, OH/ENS), w. dupls. KBo 6.8:9-10, KUB 13.13 obv. 2-3, ed. LH 76f. ("in full value"), HG 38f. ("ganz richtig"), tr. ANET 192 ("the respective animal"), Hoffner, Diss. 62 ("his own rightful (animal)"), LawColl. 226 ("according to the law"), LawColl² 226 ("in full"); (If someone steals an ox, a horse, a mule, or an ass) *išhaš = šiš = an ganešzi n = an = za ša-ku-wa-aš-ša-ra-an = pat dāi anda = ya = šiši = kan 2!-ki pāi* "(and) its owner recognizes it, and takes it only in full value for himself, in addition he (the thief) must give him double" KBo 6.3 iii 60-61 (Laws §70, OH/ENS), w. dupl. KBo 6.2 iii 56-57 (OS), ed. LH 78f., HG 40f., tr. ANET 192, LawColl. 227, LawColl² 227, Hoffner, Diss. 62f.; similar KBo 6.3 iii 65-66 (Laws §71, OH/ENS), w. dupl. KBo 6.2 iii 61-62 (OS), ed. LH 79f., HG 40f.; *takku GUD-un ANŠE. KUR.RA ANŠE.GÌR.NUN.NA ANŠE-in kuiški tūrizzi n = aš aki našma = an UR.BAR.RA-aš karāpi našma = aš harkzi n = an ša-ku-wa-aš-ša-ra-an* (var. adds *-pat*) *pai* "If someone harnesses an ox, a horse, a mule (or) an ass, and it dies, or a wolf devours it, or it disappears, he must give its full value" KBo 6.3 iii 73-74 (Laws §75, OH/ENS), w. dupl. KBo 6.2 iv 1-2 (OS), ed. LH 81f. ("at fair value"), HG 42f. ("richtig"), Hoffner, Diss. 65 ("he must give (compensation for) it stipulated by law"), LawColl² 227 ("give it in full"); [(*takku*)]u ĪR-iš É-er *tāizzi ša-a-ku-wa-aš-šar = pat* (var. *ša-ku-wa-aš-š[ar = pat]*) [(*pāi*)] "If a slave burglarizes a house, he shall give (back) the full value (and he shall pay six shekels of silver for the theft)" KBo 6.3 iv 42 (Laws §95, OH/ENS), w. dupls. KBo 6.2 iv 44 (OS), KBo 19.3 iv 12, ed. LH 93f. ("precisely in full value"), HG 46f. ("ganz richtig"), Hoffner, Diss. 73 ("according to the law"); cf. KBo 6.2 iv 40 (Law §94, OS), w. dupl. KBo 19.3 iv 6-7 (F₄), KUB 29.18:2 (O), KBo 9.70:3 (T), ed. Hoffner, LH 92f. ("precisely in full"); *nu DINGIR-LUM ša-ku-wa-aš-ša-ra-an ANA EN = ŠU EGIR-pa pīēr* "They gave the deity (i.e., his statue) back to its owner in full value/intact" (Because it has been determined by oracle that the deity must be divided, they will send him to the city of Zithara) KUB 5.6 ii 70 (oracle question, NH), cf. AU 285 □ for "divided" see Beal, Magic and Ritual 197-208 and CHD s.v. *šarra(i)-*; cf. also ex. in bil. sec.

šakuwaššar(ra)- 1 f

f. (unexpressed noun meaning “set” of implements): *nu=šši=kan māt waqāuš nūwa ŠĀ É-TI nu māt UNŪTĒ^{HI.A} meqqaya nu=kan 1 KIN ša-ku-wa-aš-šar-ra-za arḥa dāi* “If there are still *wagai*-s in his house and if there are many implements, he takes one utensil from the complete (set)” KUB 46.42 iii 1-2 (rit., NH) for the continuation see s.v. *šakuwaš-šarraḥḥ*.

g. in the expression *šakuwaššarit* ZI-it, *šaku-waššaraza* ZI-za “with (your) whole heart, wholeheartedly”: (If you, Targašnalli, ask My Majesty for troops, I will send you troops, or a governor of the border district will come and go against that enemy) *[n]u=tta=kkān māt ša-ku-wa-aš-ša-ri-it ZI-it UL kuwatqa ʿwiwidāi nu apūn LÚ.KÚR tuēl [IŠ]TU ÉRIN.MEŠ ANŠE.KUR.RA.MEŠ U IŠTU KUR=KA karšaya UL zaḥḥiškiši nu kiššan me~mat[ti]* “If it doesn’t somehow engage (lit. press, urge) you with (your) whole heart, and you do not fight that enemy immediately with your troops, chariots and country, and you speak as follows”: (I do not care who kills whom—let it be put under divine oath) KBo 5.4 rev. 29-30 (treaty with Targ., Murš. II), ed. SV 1:64f. differently (“wenn es dir etwa nicht mit aller Kraft” ..., i.e., “mit richtiger Person”), tr. DiplTexts² 72 (“if it does not somehow completely engage you”), for ʿwiwidai- see Melchert, KZ 93:265-268; (If there is construction work or whatsoever) *n=an ša-ku-wa-aš-ša-ri-it ZI-it KIN-eškiten* “Perform it with (your) whole heart” KUB 13.20 i 21 (instr. of Tudḫ., MH/NS), ed. Alp, Belleten XI/43:392f., 406 (“Perform it with loyal heart”); (You lords ... who manage the watchpoints [*aurieš*]) *n=uš=šan ša-ku-wa-aš-ša-ri-it ZI-it kattan tiyan ḥarten* “keep assisting (them) (lit. stepping to (their) side) with all (your) heart” *ibid.* i 29, ed. Alp, Belleten XI/43:392, 407 (“(and) the strongholds, stand by(?) with loyal heart”), cf. -šan mng. 2 f 1’ f’; (If someone of the lords and princes is well-liked by the king) *n=aš ANA ʰUT[U-ŠI] [ša-ku-w]a-aš-šar-it ZI-it artari [n=an tamai]š ANA LUGAL puqqanuzi* “And he stands by His Maje[sty] with (his) [wh]ole heart, [and another] tries to make [him] hateful to the king” (let it be put under divine oath) KUB 26.12 iii 25-27 (SAG instr., NH), ed. Dienstanw. 27 (“mit [aufrich]tiger Absicht”), cf. CHD P 372 s.v. *puqqanu-* a 1’; [^dUTU-ŠI] ^mŠuppiluliu~man ša-ku-wa-aš-ša-ri-it ZI-it [*paḥ*]ši katta=ma

šakuwaššar(ra)- 2 c

NUMUN=YA *pedi=za kuit tittanumi [n=a]t EN-anni ša-ku-wa-aš-ša-ri-it ZI-it paḥši* “[Prote]ct [My Maje]sty Šuppiluliuma (II) with (your) whole heart. Protect also in respect to lordship with (your) whole heart my offspring that I install in (my) place” KBo 12.30 ii 2-4 (hist. fragment of Šupp. II), ed. Otten, BoHa 6:52 (“in loyaler Gesinnung”), cf. CHD P 5 s.v. *paḥš-* 1 b 3’ (“in loyalty... loyally”); (If somebody harms His Majesty, his sons, his grandchildren or his offspring) *zik=ma māt m.^dIŠTAR-A.A-aš QADU DAM.<M>EŠ=KA DUMU.MEŠ=KA ÉRIN.MEŠ=KA ANŠE.KUR.RA.MEŠ=KA ša-ku-wa-šar-ri-It¹ <ZI-it> UL wariššatte* “And if you, Šaušgamuwa — together with your wives, sons, soldiers, (and) chariots — do not assist with (your) whole <heart>” KUB 23.1 ii 33-35 (treaty with Šaušgamuwa, Tudḫ. IV), ed. StBoT 16:10f. (“in aufrichtiger Gesinnung”), tr. DiplTexts² 105 (“wholeheartedly”); [*ša-ku-wa-aš-šar-ra-za ZI-za GEŠTU=ŠU parā ēpdu* “Let him give ear (i.e., listen) with (his) whole heart” ABoT 56 i 23 (Šupp. II) □ for GEŠTU *parā epp-* see *parā* 3 b 1’.

2. completely, entirely (adv.) — a. w. *ḥatrai-* “to send, write, report”: (Whatever news [*ḥaluka-*] the messenger of Attaršiya brings to Madduwatta) *nu=war=an lē ša[nnatti] nu=war=an ANA ABI ʰUTU-ŠI ša-[k]u-wa-aš(coll. Götze)-šar ḥar[rāi]* “Do not con[ceal] it (i.e., the news); rep[ort] (lit. write) it completely to the father of His Majesty” KUB 14.1 obv. 40-41 (Madd., MH/MS), ed. Madd. 10f. (“schreib es dem Vater der Sonne vollständig”) w. coll. n. 8, tr. DiplTexts² 155 (“write about it scrupulously”) □ since -an and *šakuwaššar* differ in gender, the latter must be a neut. adj. used as an adv.

b. w. *iya-* “to make, do; perform or celebrate (a festival): [EZE]N₄ ITU *kuit karšnuer n=at ša-ku-wa-aš-šar iyazi* “Concerning the fact that they have omitted the monthly festival, they must perform it completely” KUB 5.7 obv. 11 (oracle question, NH), tr. ANET 497 (“He will celebrate (it) as it should be”) □ since EZEN₄ is com. gender, one expects *n=an* here; the neut. antecedent is unclear.

c. w. *mema-* “to say, tell”: *nu=tta memian ša-ku-wa-šar memandu* “Let them tell you the story entirely” KUB 14.3 i 66-67 (Tawagalawa letter, NH), ed. AU 6f. (“loyal”); [... *š*]a-ku-wa-aš-šar *memišten* “Tell

the [story] entirely” KUB 23.72 rev. 54 (Mita of Paḫḫuwa, MH/MS), tr. Gurney, AAA 28:38 (“Tell the strict truth”), Dipl-Texts² 165 (“Say what is accurate”).

d. w. pai- “to give”: UDU ŠA UD.KAM-*MI* *kuin* INA UD.5.KAM *karšer nu* ŠA UD.5.KAM UDU *ša-ku-wa-aš-šar* SUM-*anzi* “The daily sheep which they have omitted (to offer) for five days, they shall give (those) sheep-of-the-five-days fully” (and provide also as a penalty one sheep, various kinds of bread, and a jug of beer) KUB 5.5 i 10-11 (oracle question, NH), similarly *ibid.* i 21-22, ii 7-8, 18-19, iii 3-4 □ since UDU-*u-* is com. gender, the acc. (and therefore neut., and not asigmatic com.) *šakuwaššar* shows lack of gender concord and should be adverbial.

e. w. šarnink- “to compensate”: [... *kar*]šanda *n=at* ŠA MU.1.KAM *ša-ku-wa-aš-šar šarnikanzi* “[... were omitted.] They shall compensate for them fully for the first (or ‘for one’) year” KUB 50.44 i 8 (oracle question); cf. also KUB 60.145 obv. 5, rev. 3; ANA EZEN₄.ITU=*wa* 1 DUG KAŠ *!ar?*-x[...] / *ša-ku-wa-aš-šar šarniker* KuSa I/1:3 obv. 15-16 (cult inv., NH), ed. KuSa I/1 p. 19 (“als vollwertiges Äquivalent ersetzte man”); cf. KUB 60.145 *passim*; and cf. further *exx.* in *šarnink-* b.

The distinction between the adj. and adv. uses of š. is subtle. Our English translations often take an adverbial form (“completely”) even when it appears that formally š. is an adj. Clues to an adverbial use of the neut. form *šakuwaššar* are word order and lack of gender concord. When the neut. form *šakuwaššar* follows a com. gender noun (mng. 2), we assume š. is an adv. When the gender matches, even if our translation sounds adverbial, we have allowed the gender concord in Hittite to decide in favor of an adjectival use (e.g., KBo 6.3 iv 42, above, 1 e). In some cases where a form *šakuwaššar* follows a common gender noun, if that *šakuwaššar* can be considered an asigmatic com. nom., it may actually be a case of full gender concord. But to be cautious we have only invoked KUB 23.54 obv. 10 (see 1 c 2', above) as evidence for the asigmatic form.

Friedrich, SV 1 (1926) 90f.; Sommer, AU (1932) 67 (“vollständig (unversehrt), vollwertig,” “gesetzmäßig, legal”), 285 w. n. 1; Götze, AM (1933) 223 n.1; Haase, MIO 5 (1957) 34-44; Melchert, JAC 8 (1993) 107f. (“whole, integral”); Haase, Keilschriftrechtliches (1998) 10-12 (in the laws).

Cf. *šaku(wa)-* B/*šakuwai-* B, *šakuwahḫ-*, *šakuwaššarahḫ-*.

šakuwaššar(r)ahḫ- v.; to complete(?).†

pres. sg. 3 *ša-ku-wa-aš-šar-ra-aḫ-ḫi* KUB 46.42 iii 3, 4, 9'; **pl. 2** [*ša-k*]u-wa-aš-šar-ra-aḫ-te-ni KBo 20.75 rev. 12; **pl. 3** *ša-ku-wa-aš-šar-ra-aḫ-ḫa-an-zi* KUB 58.58 obv. 16.

(“If *wagai-s* are still in the house, and if there are plenty of implements”) *nu=kan* 1 KIN *šaku-waššar-ra arḫa dāi UNŪTĒ^{H.A}=ma=kan ḫūman ḫazakitallaza dammelaza arḫa ša-ku-wa-aš-šar-ra-aḫ-ḫi § mān* 1 KIN GAL=*ma n=a[t?≠k]an?* ḫazaki-tallaza *arḫa ša-ku-wa-aš-šar-ra-aḫ-ḫi* 1 KIN=*ma=šši šarnik[zi]* “He takes one utensil(?) away from the complete(?) (set). And he completes(?) all the (other) implements from a fresh/unused stock(?). § If it is a large utensil(?), he completes(?) it (the set) from stock(?). He gives him one utensil(?) as compensation” KUB 46.42 iii 2-5 (rit.); [... *ḫ*]^{UR.SAG}*Ḫazziya ašnutteni kišari=ya=aš=za* / [... *ša-k*]u-wa-aš-šar-ra-aḫ-te-ni / [...-z]i *kišan eššūwan teḫḫi* “[...] you (pl.) provide Mt. Ḫazzi [with offerings ...] will occur(?), [and ...] you will complete(?) [...] and I will begin doing [...] as follows” (following context badly broken) KBo 20.75 rev. 11-13 (frag. of Kizz. rit.); ^{HUR.SAG}*Ḫaḫarwan=kan ANA ḫUR.SAG*x[...] *ša-ku-wa-aš-šar-ra-aḫ-ḫa-an-zi É DINGIR.[MEŠ? ...]* “[They ...] Mt. Ḫaḫarwa to Mt. x[...]. They complete it. The temple[(s?) ...]” KUB 58.58 obv. 15-16, ed. Alp, Tempel 292f. (as Bo 2780, “machen sie legitim(?)”).

The use of *arḫa* wherever the context is preserved can be compared to that of *awan arḫa* with *šakuwahḫ-* “to complete.”

Cf. *šaku(wa)-* B/*šakuwai-* B, *šakuwahḫ-*, *šakuwaššara-*.

[*šakuwašši-*] see *šiwašši-*.

[**šakuwatar*] n. “neglect”; see **šakuwannant-*.

***šakuwatar** n. neut.; viewing, display(ing); from OH.†

sg. gen. *ša-ku-wa-an-na-aš* KBo 10.23 i 23, 30 (OH/NS), KBo 10.24 iii 24 (NS), KUB 20.4 i 22, KBo 25.171 v? 3, KBo 39.149 rev. 10 (pre-NS), [*ša-k*]u-wa-an-na-<aš> Bo 3769 (Alp, Tempel 298f.), *ša-ku-an-na-aš* KBo 23.74 ii 5.

*šakuwatar

šakui-

UGULA^{LÚ.MEŠ}SIMUG.A AN.BAR (var. AN.BAR-aš) ša-ku-wa-an-na-aš^{GIŠ}ŠUKUR *harzi* ... § *nu paizzi* GAL (var. UGULA)^{LÚ.MEŠ}SIMUG.A [(LUG)]AL-i ša-ku-wa-an-na-aš^{GIŠ}ŠUKUR [p]āi “The overseer of the smiths holds an iron š.-spear. ... § The chief (var. correctly: overseer) of smiths goes (and) gives the š.-spear to the king” KBo 10.23 i 22-24, 29-31 (KILAM, OH/NS), w. dupl. KBo 10.51:8-9, 13-14, ed. Siegelová, Eisen 132f., translit. StBoT 28:10, cf. StBoT 27:58 (“ceremonial(?)”), Košak, FsGüterbock² 127; *n = ašta* ŠA^{GIŠ}ŠUKUR DUMU.É.GAL LUGAL-i ša-ku-wa-an-na-aš^{GIŠ}ŠUKUR *dāi* “The palace servant of the spear takes the š.-spear from the king (and gives (it) to the last palace servant)” KBo 10.24 iii 23-25 (KILAM, NS), ed. Siegelová, Eisen 133, translit. StBoT 28:19, cf. StBoT 27:62; “The [kin]g comes from the palace (*halentuwa*-)” [ša-k]u?-wa-an-na-aš^{GIŠ}ŠUKUR AN.BAR *harzi* “He holds an iron š. spear” Bo 3769 left col. 2-3 (fest.), ed. Alp, Tempel 298f. (“glänzende(?)”), Siegelová, Eisen 134; UGULA^{LÚ.MEŠ}SIMUG.A-iš [LUGAL-i AN.BAR-aš] ša-ku-wa-an-na-aš *tūri pāi* “The overseer of the smiths gives [to the king] a š. lance(?) (*tūri*) [of iron]” KUB 20.4 i 21-22 (KILAM, MH/NS), translit. StBoT 28:77, cf. StBoT 27:82, Siegelová, Eisen 132 n. 6 (“zeremoniell”); cf. KBo 25.171 v 3, 16; and cf. LUGAL-uš AN.BAR ša-ku-an-na-aš [...] KBo 23.74 ii 5 (KILAM fest., MS?); LUGAL-uš AN.BAR-aš ša-ku-wa-an-na-aš^{GIŠ}ŠUKUR [...] KBo 39.149 rev. 10, translit. Siegelová, Eisen 134 (as 1357/c); Bo 5341:12 (Siegelová, Eisen 132 n. 5); cf. KBo 25.9 i 1 (OS), ed. Siegelová, Eisen 135 n. 13, 139; [š]a-ku-wa-a[n-na-aš^{GIŠ}ŠUKUR ...] KBo 38.136:1 (fest. frag., MS?); ^{SI}ša-ku-wa-a-tar KBo 20.78 i 15 (= KBo 23.97 i 23) is to be emended (cf. exclamation point in copy of KBo 20.78) and read ^{SI}ša-ku-wa-a-tar, q.v.

Goetze, JCS 16:29, wrote that *šakuwatar* reminded him of IGI.DU₈.A, because IGI = *šakuwa*-. However, *šakuwatar* is so far attested referring only to spears. IGI.DU₈.A, on the other hand, despite a fair number of attestations, occurs beside the word “spear” only once, unfortunately in broken context [...]^GŠUKUR IGI.DU₈.A.ĤI.A / [...] KUB 46.9 iv 7. Thus Goetze’s suggestion can so far not be proven.

It seems likely that a *šaku(w)annaš*^{GIŠ}ŠUKUR is a “ceremonial spear,” that is, not a spear used for

hunting or combat, but only in ceremonies. Possibly, *šakuwatar* derives from *šakuwai*- C, *šakuwaya*- and literally means “viewing, seeing,” i.e., spears only intended for public display, not for ordinary use. Alternatively, if Goetze’s suggestion for the root meaning of *šakuwai*- A, *šakuwai*- A as “to detain” > “to make idle or unused, bring to rest” be accepted, the *šakuwannaš* spear could be one never used in the normal way. Spears made of iron would be luxury items, unlikely to be used in battle. For a discussion of the problems involved in sorting out the words beginning with *ša-ku*- see *šaku(wa)*- A, *šakuwai*- A.

Goetze, JCS 16 (1962) 29 (gen. = “ceremonial”); Laroche, RHA XXIV/79 (1966) 180 (a type of iron); Goetze, JCS 22 (1968) 20 (“display(?)”); Singer, StBoT 27 (1983) 58 w. n. 16, 91; idem, StBoT 28 (1984) 164 (“ceremony(?)”); Siegelová, Eisen (1984) 132 w. n. 5 (a type of spear [“zeremoniell”], not a type of iron).

šakui-, šakuwa- n. com. (with pl. attested thus far only in the collective *a*-stem *šakuwa*); **1.** eye (of human beings, animals and statues), **2.** hole (of a sieve or needle(?)), **3.** (*šakuwa katta*) face down; wr. syll. and with Sumerogram IGI(.ĤI.A) and Akkadogram *ĪNU* (gen. occasionally wr. *E-NI*); from OH.

1. eye (as a body part)
 - a. of humans
 - 1' in lists of body parts
 - 2' parts of the eye
 - a' whites of the eyes
 - b' eyelashes
 - c' eyebrows and eyelids
 - d' other
 - 3' symptoms and diseases of the eye, and medications for them
 - 4' the faculty of sight and blindness
 - 5' tears in the eyes
 - 6' before the eyes of PN, in the sight of PN
 - 7' items placed on the eye(s)
 - b. of animals
 - 1' eagle
 - 2' puppy
 - 3' horses
 - 4' oxen
 - 5' malformed newborns (*IZBU*)
 - c. of statues and other images
 - d. used with different verbs in various constructions (in alphabetical order)
 - 1' with *šakui*- as the (nom.) subject

šakui-

- a' *auš-*
 1'' "to see" (intrans.)
 2'' "to look on"
- b' *huwai-*
 c' *nai-* (mid. w. -za)
 d' *tapuša pai-* "to malfunction"
- 2' with *šakui-* as the (acc.) direct object
 a' [*arḥa anš-*]
 b' *arra-*
 c' *au(š)-*
 d' *ep(p)-*
 1'' literal meaning: "to seize (someone's) eye(s)"
 2'' idiomatic (inchoative of *šakuwa ḥar(k)-?*)
 "to set one's eyes on, begin to concern oneself with (a task or responsibility)"
- e' *ḥaḥra(i)-*
 f' *ḥar(k)-* (w. a d.-l. and -šan)
 g' *ḥarnai-*
 h' *idālawahḥ-*
 i' *kariya-*
 j' *karp-*
 k' *lak-*
 l' (ʿ)lilai-
 m' *ma(n)z(z)-*
 n' *munnai-*
 o' *nai-*
 1'' without preverb
 2'' with preverbs
- p' *da-*
 q' *dai-*
 r' *tarna-*
 s' *daš(u)wahḥ-*
 t' *tekkušnu-*
 u' *wahnu-*
 v' *wahḥ-*
 w' *wek-* "to ask for"
 x' *zahḥ-* "to strike"
- 3' with *šakuil/šakuwaš* in the locative or genitive (with or without postpositional)
 a' *katkattiya-*
 b' *lalukki-*
 c' *waššiya-* (mid.) "to be medicinal/soothing(?)" or "be a covering(?)"
- 4' with *šakui-* in the ablative
 a' *arš-*
 b' *pittenu-*
- 5' with *šakui-* in the inst. (or abl. in inst. sense)
 a' *au(š)-, ušk-* "to see, look"
 b' *epp-*
 c' *iya-* "to signal/give a sign with (one's) eye(s)"
 d' *tittanu-* w. inst. of accompaniment
 e' *dug(g)-* "be visible, seen"
- e. w. an adj. designating the quality of eyes
 1' *aršananta*
 2' *āššu-*

šakui-

- 3' *idālu-* "evil"
 4' *karpīwala-* "angry, furious"
 5' *šuppi-* "sacred, holy"
 6' *takšul-* "conciliatory, friendly"
 7' *tarkuwant-* "furious"
 8' *dašuwant-* "blind"
- f. with "eye(s)" in the genitive governed by a noun
 1' *inan-* "illness"
 2' *kammara-* "cloud, fog"
 3' *laplipa-* "eyelash, eyelid"
 4' *uwatar* "sight"
 5' GAD "(linen) cloth"
2. holes
 a. of a sieve
 b. of a needle
3. *šakuwa katta* "face down"
 a. w. *huwapp-*
 b. w. *nai-*
 c. w. *wahnu-*
- sg. nom. com. IGI.ḪI.A-*iš* KUB 34.85:7 (MH/MS).
 nom.-acc. neut.? *ša-ku-iš-ši-it* KUB 17.28 i 15 (NS).
 acc. com. IGI.ḪI.A-*in* KUB 33.113 i 11, 12, KUB 9.34 iii
 34, KUB 36.14:(6).
 dat.-loc. IGI.ḪI.A-*i* KUB 33.98 iii 19.
 sg. gen. (ŠA...) IGI KBo 16.99 i 22(?), 25, ŠA IGI-NIM
 KUB 32.112 iv? 2 (NS), *E-NI* KUB 22.70 obv. 19, 20, 25, 71
 (NH).
 sg. all.? *ša-ku-wa* KBo 3.34 i 18 (OH/NS) (cf. 1 a 6').
 pl. nom.-acc. *ša-a-ku-wa* KBo 17.1 i 24 (OS), KBo 19.38
 rev. 49 (MH/MS), KUB 49.21 iv 7, KBo 3.7 iii 15 (OH/NS),
 KUB 29.1 ii 18, 53 (OH/NS), *ša-ku-wa-a* KBo 32.201:35 (MH/
 MS), *ša-ku-wa* KBo 3.7 iii 11, 18 (OH/NS), KBo 13.122:8
 (OH?/NS), [*ša*?-*a-ku-aš-mi-it* (= *šākua=šmit*) KUB 58.14 rev.
 left col. 20 (OH/NS), *ša-ku-wa-at!*(text -*ap*)[-*te-et*] KUB 41.23
 ii 9, IGI.ḪI.A(=ŠU) KUB 33.9 ii 5 (OH/NS), KUB 23.72 rev.
 58 (MH/MS), IGI.ḪI.A(=KA) KBo 7.28 obv. 11 (OH/MS),
 IGI.ḪI.A KUB 15.8 i 7, IGI-wa KUB 5.1 iii 86, iv 37, 76 (NH),
 KUB 16.29 obv. 2, (22), IGI.ḪI.A-wa KUB 13.1 iv 3 (MH/
 MS), KUB 13.2 iii 35, 37, iv 10, 24 (MH/NS), KUB 5.1 i 76
 (NH), KUB 22.70 obv. 8, 78 (NH), KUB 33.113 i 17 + KUB
 36.12 i 30, KUB 36.12 ii (12) (NS), KBo 15.25 obv. 11, *I-NI*
 KUB 39.11:40.
 gen. *ša-ku-wa-aš* KUB 41.8 ii 13 (MH/NS), KUB 44.56
 obv. 13 (OH or MH/NS), *ša-a-ku-wa-aš* KBo 34.129:8, IGI.ḪI.
 A-wa-aš KUB 8.36 ii 18, iv 7, KUB 5.1 ii 51 (NH), KUB 24.13
 ii 6, IGI.ḪI.A-aš KUB 18.34 obv. 5, KBo 13.76 rev. 13, KUB
 49.61:9, KUB 22.48:5, KUB 27.67 ii 65 (MH/MS), KBo 9.115
 obv. 5 (MH/NS), ŠA IGI.ḪI.A KUB 17.8 iv 12 (pre-NH/NS),
 and in compound logograms like GIG IGI.ḪI.A KUB 56.13
 obv. 11.
 dat.-loc. *ša-ku-wa-aš* KBo 3.34 i 18 (OH/NS), KBo 12.10:7,
 IGI.ḪI.A-wa-aš KUB 22.61 iv 12, KUB 33.93 iv 20, IGI.ḪI.A-
ša-aš KUB 43.53 i 3 (pre-NH/NS), ŠA IGI.ḪI.A KUB 22.61 i 19.
 abl. [*ša-a-k*]u-wa-za KUB 17.9 i 22, IGI.ḪI.A-wa-za KUB
 23.91:14, KUB 8.48 i 22, IGI.ḪI.A-u-wa-za KUB 36.47:7,

IGI.ḪI.A-*wa-az* KUB 13.4 i 20 (MH/NS), KUB 13.5 ii 29 (NS), KUB 8.36 ii (10), IGI.ḪI.A-*az* KUB 13.6 ii 13, IGI.ḪI.A-*za* KUB 40.1 obv. 12, IGI-*za* KUB 8.33:12.

inst. *ša-a-ku-it* KBo 20.31 obv. 18 (OS), KUB 23.72 obv. 19 (MH/MS), *ša-a-ku-[w]a-at* ibid. rev. 15, *ša-ku-i?*-*1-it* KBo 23.92 ii 15 (OH/MS), IGI.ḪI.A-*it* KUB 20.92 vi 12 (OH/NS), KBo 11.1 obv. 39 (Mw. II), KUB 20.76 i 28, KUB 11.16 iv 11 (OH/NS), KUB 10.3 ii 19, KBo 4.8 ii 11, IGI.ḪI.A-*wa-it* KUB 35.148 iii 36 (OH/NS), IGI-*it* KUB 60.157 iii 10 (MH/MS), KUB 12.21:10 (OH/NS).

frag. *ša-a-ku-u-i*[...] KBo 34.129:2 (NS).

The evidence for *šakui-* as the Hitt. reading behind the IGI.ḪI.A-*i*-stem has been questioned. Under *meni-* A we concluded that the reading *meni-* for IGI.ḪI.A-*in* as originally proposed by Güterbock, JCS 6:39, was “not excluded, though neither provable nor any longer necessary.” Although neuter gender seems to be the original gender of *meni-* A (cf. Starke, BiOr 46:665), this conclusion still stands in view of some attestations for common gender as well. There is no evidence for Starke’s suggestion (ibid. 665f.) to assume a Luwian reading *tawi-*. What evidence there is supports *šakui-* as being the most likely reading for IGI.ḪI.A-*i-*. Both the proximity of the fragmentary *ša-a-ku-u-i*[...] KBo 34.129:2 to IGI.ḪI.A-*w*[a ...] and *ša-a-ku-wa-aš* ibid. 5 and 8 respectively (cf. Rieken, StBoT 44:61 who takes it as a possible nom.-acc. pl. neut. in -*i*, although a dat.-loc. is equally possible), and the form *ša-ku-iš-ši-it* the “eye” of a needle (cf. mng. 2 b), are suggestive of this. The *i*-stem of *šakui-* as opposed to the pl. neut. *šakuwa* may be due to a secondary spread of *i*-stem inflection modelled on the Luwian *i*-motion; for similar cases see Rieken, HS 107:48.

Laroche apud Kellerman, Diss. 12, 26, 45, suggests restoring a form in *takku idāluš* [IG]I-*u-e-eš* *n=at* *uššetten* “Si c’est le mauvais oeil, rejetez cela!” KUB 29.1 i 45. Schwartz, Or NS 16:28f. and Carini, Athenaeum 60:490f. did not attempt a restoration. Marazzi, VO 5:150f., restored *[k]u-u-e-eš* (“se vi è del male, [qu]ale esso (sía)”), which does not fit the traces in the hand copy and matches no known spelling of *kui-*. Laroche’s reading, while making sense, would find the horizontal too high and hardly enough room for a winkelhaken and vertical, if the hand copy is to be trusted; and furthermore the writing would be unprecedented for *šakui-* and unusual for nom. sg. -*i*-stems. In addition the resumptive -*at* is neuter. No solution is in sight.

The writing A-NA IGI PN at Boğazköy reflects Akkadian ANA PĀN(I) and probably reflects Hittite PN *menahḫanda* or *peran* “in the presence of PN,” not a form of *šakui-*. Similarly IGI PN in lists of witnesses at the end of legal texts reflects *peran*. IGI-*zi-* is the ideographic writing of *hantezzi-*.

The Sumerogram IGI or IGI.ḪI.A has a Hittite phonetic complement, except when (1) it has an Akkadian pronominal suffix (-KA, -ŠU, etc.), or (2) when it is in a logographic genitive construction (GAD IGI.ḪI.A, ŠA IGI.ḪI.A, ŠA IGI-NIM, etc.). Exceptions to this formulation occur only in NH texts (e.g., KUB 15.8 i 7).

In later Hittite texts (NH) the sign IGI is employed as a rebus to represent the sound *šakuwa* in such words as *šakuwan~tariya-*, *šakuwantariyanu-* and *šakuwannant-*.

The signs I-NI and E-NI, which sometimes represent Akk. writings of “eye,” are more commonly read as Hittite *i-ni* and *e-ni* and represent the neuter form of the demonstrative pronoun *aši*.

(Sum.) [...] = (Akk.) [*i*]*r*?-(or: [*n*]*i*-, [*i*]*n*-)*za-a-nu* = (Hitt.) IGI.ḪI.A-*aš ištarn*[a ...] “[...] between the eyes” KUB 3.93:11’ (erim-ḫuš), ed. MSL 17:124 F 11’.

(Hurr.) IGI-(or: *ši*-)*i-na* ḫapšaruwa KBo 32.14 i 28 = (Hitt.) *š[a-a-ku-wa] zikkizi* “He casts his eyes” ibid. ii 29; (Hurr.) [IGI-(or *ši*-)]*i-na-a-i* ḫušuwa ibid. i 35 = (Hitt.) *ša-a-ku-wa zikkizi* ibid. ii 34-35; for a discussion of the Hurrian word for “eyes” **šini* or IGI, see Neu, StBoT 32:137f.

1. eye (as a body part) — a. of humans — 1’ in lists of body parts: *iniri=ššit* IGI.ḪI.A-*it* / [...] E]ME=ŠU^{UZU}ZU₉=šuš *puriuš=šuš* “his/her eyebrows with his/her(?) eyes ... his/her [to]ngue, his/her teeth, his/her lips” KUB 57.105 ii 3-4; cf. also KUB 13.4 i 29-30, KUB 33.66 ii 16-20, KBo 17.61 rev. 10-17, ed. StBoT 29:44f.; in KUB 57.34:10 among the “nine body parts” by which someone “moved” (*ninikta*) the patient; (“They made his (i.e., the king’s) form of tin. They made his head of iron”) *ša-a-ku-wa-aš-ši* TI₈^{MUSEN}-*aš iēr* “They made his eyes (those) of an eagle” KUB 29.1 ii 53 (foundation rit., OH/NS), ed. Kellerman, Diss. 15, 29 (“ils (i.e., les dieux) lui ont fait un corps d’étaï”), Marazzi VO 5:156f., tr. ANET 358 (“his frame”).

2’ parts of the eye — a’ whites of the eyes: (“It became luminous on the body of the mortal. ...”) IGI.ḪI.A-*aš ḫarki*[yaš] KI.MIN (i.e., *lalukkit*) “On the white[s] of the eyes ditto (i.e., it became luminous)” KUB 33.66 ii 18 (missing deity myth), translit. Myth 70.

b’ eyebrows: written either in Hittite as *innera-/ennera-* or as Akkadogram ŠŪR ENI (cf. mng. 1 c). It is unclear if this latter was read as *šakuwaš innera-* or simply *innera-*, that is, if the Hittite scribes’ Akk. for *innera-* was ŠŪR ENI or just ŠŪRU.

c’ eyelids and eyelashes: ŠA IGI.ḪI.A=ŠU *lappuš* “The eyelashes of his eyes” KUB 9.19:5 (rit. frag., NH); [...] IGI.ḪI.A-*wa LIM laplipuš* KUB 60.151 obv. 4; cf. KBo 7.28 obv. 11. Since Hittite lists of body parts associated with the eye contain only two distinct terms: *i/ennera-* which appears to be the eyebrow, and *laplipa-*, and since in Luwian there are also only two syllabically written terms (*kuwa~nanni-* and *lalpi-*) to cover eyebrow, eyelid and

eyelash, and since furthermore the phenomenon of using the same term for the eyelid and the eyelash is known in several other IE languages, we consider it likely that in Hittite the syll. written word *laplipa-* and the Akk. *KAPPI ENI* covered both the eyelash and the eyelid. It is claimed (e.g., CAD K 187f.) that the Akk. word *kappu* B could refer to the eyebrow, the eyelid or the eyelash. Since in Hittite the *KAPPI ENI* is paired with the *ŠŪR ENI* “eyebrow,” it appears that in Hittite texts *KAPPI ENI* did not include the eyebrow (KUB 22.70 obv. 20) but did include the eyelash and eyelid.

d' other: see above in bil. sec. for a possible anatomical designation “(place?) between the eyes.”

3' symptoms and diseases of the eye (*inan-*, *ištark-*, etc.), and medications for them: *nu=šš[i IGI.ḪI.]A-wa-az [par]ā ēšhar āršzi* “(If) blood flows from (his) [eye]s” KUB 8.36 ii 10-11 (shelf list), ed. StBoT 19:38f. (“... und ih[m] aus den [Auge]n [...] Blut fließt”), cf. KBo 13.33:3; *[m]ān=kan antuḫši IGI.ḪI.A-wa-aš p[er]an* [KA]LAG.GA *ḫarki kiša[ri]* “If be[fore] the eyes of a person there occ[urs] a [stro]ng white” KUB 8.36 ii 18-19 (shelf list), ed. StBoT 19:38f. (“[W]enn einem Menschen v[or] den Augen stark [weiß] wird”), cf. ibid. iii 7-8; *nu=šši ŠA IGI.ḪI.A GIG-an piēr* “They gave him the disease of the eyes” KUB 17.8 iv 12 (incant., pre-NH/NS), translit. Myth 107; cf. KBo 20.73 iv 3-4; [MUNUS.LUGAL ANA] *GIG IGI.ḪI.A dUTU-ŠI šer IKRUB* “[The queen] vowed concerning the disease of the eyes of His Majesty” KUB 56.13 obv. 11 (vow, NH), ed. StBoT 2:31; *[m]ān an-tuḫšan IGI.ḪI.A=ŠU ištark[zi]* “If a man becomes diseased in his eyes” KUB 8.36 ii 17 (shelf list), ed. StBoT 19:38f., similar ibid. ii 7; KUB 8.38 iii 8-9; KUB 22.61 iv 10; KBo 22.101 rev.? 8; KBo 14.98 i 10; *nu=kan Ū ANA dUTU-ŠI ŠA IGI.ḪI.A apāt ṣparriti* “(The doctor determined by oracle inquiry) will apply that as herb(al medication) to His Majesty’s eyes” KUB 22.61 i 18-19 (oracle question, NH), ed. StBoT 19:4, cf. *ṣparri-* v.; *mān=za IŠTU GŪ.ŠEŠ IGI.ḪI.A-wa pašiḫa[nzi]* “If [they] rub (his) eyes with bitter vetch” VBoT 120 ii 21 (rit. of Allaituraḫi), ed. Haas/Thiel, AOAT 31:140f., cf. Hoffner, AlHeth 102; for curing of eye-diseases by magical means see KUB 43.53 i 3, 20 (rit., of Zuwi); KBo 17.61 rev. 11 (birth rit.); *IGI.ḪI.A-wa-aš=ma=tta=*

kkan kammaran arḫa dandu “Let them take the cloud of the eyes from you” KUB 24.13 ii 6 (rit.).

4' the faculty of sight and blindness: *IGI.ḪI.A-aš=mu uwātar pāi* “give me eyesight” KUB 27.67 ii 65 (rit., MH/NS); *[zi]g=a dWišuriyanza ANA EN. SÍS[KUR E]GIR-pa TI-tar ḫaddulatar inn[a]ra~watar MU.ḪI.A GÍD.DA [IG]I.ḪI.A-wa<š> u[ški~w]ar GŪ-tar šarā appātarr=a piški* “But you, O Wišuriyanza, keep giving back to the sacrificer life, health, vigor, a long life, eyesight, and pride(?)” KBo 15.25 obv. 9-11, cf. ibid. 23-25, ed. StBoT 2:2f.; *īyan~dan kenun* (for *genun*) *ū-wa-an-da-an IGI.ḪI.A-in* “the walking knee (and) the seeing eye” KUB 9.34 iii 34 (rit., MH/NS), ed. Hutter, Behexung 38f., w. comment 82f.; cf. KBo 20.73 + KBo 40.25 i 20-21, 24; *mPiḫinaš IGI.NU. GÁL LÚ URU Kutupitašša ... § mḪimu-DINGIR-LIM LÚ URU Gamamma IGI.ḪI.A uškanzi* “Piḫina, blind, a man of Kutupitašša. ... § Ḫimuili, man of Gamamma, the eyes see” (i.e., he is not blind) HKM 102:6, 8 (ransom list, MH/MS), ed. del Monte, OAM 2:103f. (“gli occhi vedono”), Arkan-Soysal, ArAn 4:210f. (“gözler(i) görür”); cf. ibid. 1; (The man is deaf, he cannot hear) *[IG]I.ḪI.A-wa=ma=war=aš dašuwanza* “He is blind (in regard to his) eyes” KUB 36.12 ii 12 (Ullik. II B), ed. Güterbock, JCS 6:14f.; *ḪUL-uwanza DU₈ LÚ. KŪR IGI-wa uwatarr=a ME-aš* “‘Evil’ took ‘loosing of the enemy’ and ‘eyesight’” KUB 16.29 + KUB 16.81 obv. 2 (KIN oracle, NH), similar ibid. KUB 5.1 i 76, ii 51, iii 86, iv 37, 76; KUB 16.29 + KUB 16.81 obv. 22; KUB 22.48:5; KBo 13.76 rev. 13; see other exx. below in d 5' a'; on blindness see *tašuwant-* and discussions by Alp, HBM 310, 336 and Arkan-Soysal, ArAn 4:207-224.

5' tears in the eyes: (The Stormgod sat down on the ground; his tears are flowing like streams) *nu dU-aš IGI.ḪI.A-wa [iṣḫ]aḫruwanza memiyan me~miškizzi* “The Stormgod, tearful of eye, speaks” KUB 33.113 i 17-18 + KUB 36.12 i 30-31 (Ullik. II B), ed. Güterbock, JCS 6:12f.; (The Aranzaḫ River asks Gurparanzaḫu: Why are you weeping?) *nu=wa=tta=kkan šuppayaza [ša-a-k]u-wa-za iṣḫaḫru parā arš[zi]* “And (why) [do] tears flow from your holy [ey]es?” KUB 17.9 i 21-22 (Gurparanzaḫu, NH), ed. Güterbock, ZA 44:84-87.

6' before the eyes of PN, in the sight of PN: cf. KUB 9.12 ii 3-4 (rit.) s.v. *šakuwai-* C mng. 2 a; *š=an mŠar~*

šakui- 1 a 6'

maššūi ^mNunnūi = *ya ša-ku-wa-aš-ma* (i.e., *šaku~wa = šma*) *huēkta* “He slaughtered him before the eyes of Šarmaššu and Nunnu” KBo 3.34 i 17-18 (anecdotes, OH/NS), w. dupl. KBo 13.44a + KBo 12.10:6-7, ed. Kümmel, StBoT 3:162 w. n. 41, Dardano, L'aneddoto 32f. □ *šakuwa = šma* either an all. or emendable to loc. pl. *šakuwaš = šma* <š> (so Neu, FsHouwink ten Cate 230, and Dardano); for *šakuwaš peran* “before the eyes of” cf. below 1 d 3 a' (*kat~kattiya*).

7' items placed on the eye(s): cf. *šakuwal*-.

b. of animals — 1' eagle: *ša-ku-wa-še-et-wa har~ran[aš](sic) nu = wa hāranili šakuiškizzi* “His eyes are (those) of an eagle, and he sees like an eagle” KUB 20.54 + KBo 13.122:8-9 (benediction for Labarna, OH/? NS), w. dupl. KUB 55.2 rev. 4-5, ed. Otten/Neu, IF 77:182, translit. Archi, FsMeriggi² 44 n. 32; KBo 21.22:27-28; cf. KUB 29.1 ii 53 below, 1 c.

2' puppy: *kāšma* UR.TUR *maḥḥan* IGI.Ḫ[(I.A-wa anda)] *damenkanza* “As (this newborn) puppy's eye(lid)s are just now stuck together (lit. as the puppy is stuck with respect to its eyes, σχῆμα)” (so that it is not yet able to see the heavens or the earth or even its mother's teat) HT 6 + KBo 9.125 obv. 21 (rit., NH), w. dupl. KUB 35.149 i 8 □ cf. Akk. (If a sheep gives birth to a lion,) IGI^{II}-šu *kīma mīrāni katmā* “and its eyes are closed like a puppy's” (CT 27.23:14 cited in CAD I-J 157 s.v. *īnu* 1e).

3' horses: cf. 1 d 2' i' (*kariya*-) and 1 d 2' s' (*dašuwahḥ*-).

4' oxen: cf. 1 d 2' s' (*dašuwahḥ*-).

5' malformed newborns (*IZBU*): *takku IZBU* IGI.ḪI.A = ŠU UR.MAḪ-aš GIM-a[n] “If the eyes of a malformed animal newborn (are) like the ones of a lion” KUB 34.19 i 6 (*šumma izbu*), ed. StBoT 9:54f.; *takku šakiaš* IGI.ḪI.A = ŠU *ukt[uri ...]* “If the eyes of a malformed animal newborn alw[ays ...]” KBo 13.31 ii 5, ed. StBoT 9:74f.; in these omen texts *šagai*- and *IZBU* seem to interchange, see s.v. *šagai*- 5 d; cf. also CAD I/J 155 s.v. *īnu* 1 a 2'.

c. of statues and other images: [1-E]NNŪTUM IGI.ḪI.A KŪ.BABBAR “[One] pair of eyes (made) of silver” KUB 15.8 i 7 (vow, NH), ed. de Roos, Diss. 220, 358 (“[1] paar zilveren ogen”); [1-NŪ]TUM IGI.ḪI.A ^{NA}ZA.GÌN “[one pair] of eyes (made) of

lapis lazuli” KUB 56.13 obv. 5 □ cf. CAD I-J 157 s.v. *īnu* 1 f; ALAM LÚ AN.BAR 1 *šekan* ^{1/2} *šekanna* IGI.ḪI.A KŪ.GI “An iron statue of a man; (its height) 1.5 spans, the eyes (made of) gold” KUB 7.24 obv. 2-3 (cult inventory, NH), ed. Carter, Diss. 116, 119, cf. Güterbock in FsBittel 210f.; ŠŪR E-NI KAPPI E-NI ŠA ^{NA} “Eyebrow (and) eyelid/eyelashes made of (precious) stone” KUB 22.70 obv. 20, similar 25, 71 (oracle question, NH), ed. Ünal, Entrikalar 45, 46, 50, 58, 59, 63, incorrectly THeth 6:58f., 60f., 76f., cf. 1 a 2' b'; ANA DINGIR-LIM = wa = kan 1 ŠŪR IGI arḥa mauššan “one eyebrow has fallen out of the (statue of the) deity” KUB 5.7 rev. 27 (oracle question, NH), translit. Ehelolf, ZA 43:192 with note, HW² 2:37f. s.v. *enera*-; ^dNinattaš ^d[Ku]litt[aš] ŠA KŪ.BABBAR IGI.ḪI.A = ŠU [KŪ].GI GAR.RA “(The statues of) Ninatta (and) [Ku]litt[a] (are made) of silver; their (lit. its) eyes plated with [go]ld” KUB 38.2 i 14-15 (description of cult images, NH), tr. Rost, MIO 8:175; similarly ibid. ii 24, iii 13; KBo 2.1 i 38, 39; KUB 43.49 rev. 37; KUB 38.14 obv. 2, 3; KBo 15.2 obv. 6; (statue of a male god:) IGI.ḪI.A *iniruš* ^{NA}KÁ.DINGIR.RA “The eyes (and) eyebrows (are made of) ‘Babylonian-stone’” KUB 38.3 ii 10 (cult inventory, NH), ed. Bildbeschr. 18f., tr. Rost, MIO 8:184, cf. Polvani, Minerali 146; ANA BIBRI awiteyaš = kan IGI = ŠU ŠA ^{NA}ZA.GÌN EGIR-a[n] NU.GÁL “The lapis lazuli eye belonging to the vessel in the shape of a sphinx is missing” KUB 16.83 obv. 49-50 (oracle question, NH); ^{UZU}GAB A.BÁR ^{UZU}UBUR genuwa A.BÁR IGI.ḪI.A A.BÁR ŠU.MEŠ A.BÁR “(Its, i.e., the image's) chest is made of lead, (its) nipple(s) (and) knees are made of lead, (its) eyes are made of lead, (its) hands (or: arms) are made of lead” KUB 39.57 i 5-6 (rit. for infernal deities, NH), ed. Torri, Lelewani 47f.; *kinun = ma = za* IGI.ḪI.A-wa arḥa ar <r> a[n²zi] “But now [they] wa[sh(?)] off the eyes (of the Night Deity)” KBo 2.8 i 27 (cult inventory, NH); *harkanzi = ma = an* ^dhantašepes anduḥšaš *harša[rr] = a* ^{GIŠ}ŠUKUR.<HI>.A = ya ša-a-*lku*l-wa-aš-me-et išḥaškanta “The *hantašepa*-figures hold both human heads and spears. Their (the *hanta~šepa*-figures') eyes are bloodshot” KBo 17.1 i 22-24 (rit. for royal couple, OS), ed. StBoT 8:20f.; the = an is the OH local particle (StBoT 8:82); cf. also KUB 58.88 iii! 1-3 + KUB 38.22 iii! 2-4 and KUB 38.9:11 (ŠŪR ENI); cf. 1 a 2'.

d. used with different verbs in various constructions (in alphabetical order) — 1' with *šakui*- as the

šakui- 1 d 1' a' 1''

šakui- 1 d 2' e'

(nom.) subject — **a'** *auš-* — **1''** “to see” (intrans.): HKM 102:1, 8, see 1 a 4', above.

2'' “to look upon”: (Whoever committed evil) *nu=šši=šan* DINGIR.MEŠ-*i[š?]* (or: *-š[a?]*) / LÚ.MEŠ *BĒLŪTI=ya idālu* IGI.ĪI.A-*wa uwandu* “Let both(?) the gods and the lords(?), look upon him (with) evil eyes” (lit. “Let both(?) the gods and the lords(?), that is, their evil eyes, look upon him”) KUB 17.28 ii 44-45 (incant., NS), ed. HW² A 602b.

b' *hūwai-*: [ANA NAM.R]A.ĪI.A=*ma kuwapi* NUMUN.ĪI.A *anniškanzi nu auwariaš* EN-*aš [hū~ma]ndašš=a* IGI.ĪI.A=*ŠU šer huyanša ēštu* “When they sow the seed [for the rese]ttled people, let the provincial governor and everybody else watch (them)” (lit. “let the provincial governor and everybody else’s eye be running over (them)”) KUB 31.84 iii 60-61 (*BĒL MADGALTI*, MH/NS), ed. Dienstanw. 49, HED H 420 □ IGI.ĪI.A=*ŠU* is probably for the common gender sg. *šakuiš*.

c' *nai-* (mid. w. *-za*): (The *patili*-priest sprinkles refined oil on the king three times) *n=aš=za=kan* IGI.ĪI.A-*wa EGIR-p[a]* *neyari* “and he turns his eyes back (from the king) (lit. he, namely his eyes, turns himself [=za and the middle verb] back)” KBo 17.69:13 (rit.); alternatively IGI.ĪI.A-*wa* could be an acc. of respect w. StBoT 5:124: “He turns back, as far as his eyes are concerned.”

d' *tapuša pai-* “to malfunction” (lit. “to go to the side”): *nu=šši=kan* KA×U-*iš tapuša pait* IGI.ĪI.A-*wa* KI.MIN “Her mouth ‘went to the side’ (i.e., malfunctioned); likewise (her) eyes” KUB 44.4 rev. 7-8 (birth rit., NS), ed. StBoT 29:176f., cf. *pai-* A 1 j 27' and StBoT 29:185.

2' with *šakui-* as the (acc.) direct object — **a'** [*arḥa anš-*]: *nu* IGI.ĪI.A=*ŠU QATI=ŠU* / [*arḥa anš n=an park*]*unut* “[Wipe off] his eyes (and) his hand(s) and purify him” KUB 33.9 ii 5-6 (myth of Te-lipinu, 3rd vers.), translit. Myth. 45, tr. Hittite Myths² 20, LMI 86, Bernabé TLH 58.

b' *arra-*: *QA<<TI>>TE^{MEŠ}=ŠUNU=ya=za=kan* IGI.ĪI.A=*ŠUNU arranzi* “And they wash their hands (and) their eyes” KBo 2.3 iv 5-6 (Maštigga’s rit., MH/NS), w. dupls. KBo 9.106 iii 39, KBo 39.8 iv 24-25, ed.

Rost, MIO 1:366f., tr. ANET 351; cf. *arḥa ar<r>a[nzi]* KBo 2.8 i 27 in 1 c.

c' *au(š)-*: (“Go! Eat and drink!”) LUGAL-*waš=a ša-a-ku-wa-me-et lē ušteni* “Do not look at my, the king’s, eyes” KBo 3.28:8-9 (anecdotes, OH/NS); *nu=war=an* IGI.ĪI.A-*wa UL uškizzi* “He does not see her eyes (lit. see her, the eyes)” KUB 26.89:10 (letter, NH), ed. THeth 16:336; cf. *tekkušnu-* in 1 d 2' r'.

d' *ep(p)-* — **1'** literal meaning: “to seize (someone’s) eye(s): (The hand of the Stormgod sticks to a cup. Therefore he pleads with Ḫaḫhimaš) *takku=wa kušš=a* GÌR.MEŠ-*uš ŠU.ĪI.A-uš [anda ēpši]* IGI.ĪI.A-*mi-ta-wa (=mit=a=wa) lē ēpši* “Even if [you seize] these feet and hands (of mine), do not, however, seize my eyes” VBoT 58 i 40-41 (myth.), tr. Moore, Diss. 168, Hittite Myths² 28; the “seizing” here is part of Ḫaḫhima’s activity which paralyzes (*tinnu-*) nature.

2'' idiomatic (inchoative of *šakuwa ḫar(k)-?*) “to set one’s eyes on, begin to concern oneself with (a task or responsibility)”: (Now regarding the matter of the legal cases concerning the house of Tarḫunmiya about which I wrote to you on a wooden tablet) *nu=ššan É^mTarḫunmiya* IGI.ĪI.A-*wa ēpten namma=šši* DI.ĪI.A *ḫanništen n=an=kan ašnutten* “concern yourselves with (or: set your eyes on) the house of Tarḫunmiya, then judge his cases, and satisfy him” HKM 60:7-9 (letter, MH/MS), ed. HBM 234f.; (The queen cursed Ammattalla) *Am~mar[tal]lašš=a=za=kan kuit* DINGIR-LIM IGI.ĪI.A-*wa ēpta* “because Ammat[tal]la concerned herself with (i.e., promised to serve) the deity, (but she did not frequent/serve the deity)” KUB 22.70 obv. 8 repeated in obv. 78 (oracle question, NH), ed. THeth 6:56f., 78f., tr. Beckman, CoS 1:205 □ according to Ünal, THeth 6:105f. this phrase is an idiom for “jemandem etwas vortäuschen, vorgaukeln, jemanden betrügen”; Bin-Nun, THeth 5:183 relates the eyes to the statue of the queen; (for IGI.ĪI.A-*wait epp-* see 1 d 5' b', below).

e' *ḫaḫra(i)-*: [...] NÍ.TE-*aš ITTI* SAG.DU=*ŠU ḫaḫreškizzi* / [...] *ḫaḫreškizzi* IGI.ĪI.A=*ŠU=ma=šši* / [...] *ḫaḫr*]*eškizzi* “He strokes(?) (its) body parts together with its head, he strokes(?) [...], he strokes(?) [...] its eyes” KUB 24.7 iv 29-30 (Tale of the fisherman), ed. Friedrich, ZA 49:230f., tr. Hittite Myths² 86, LMI 176 (“gli struscia gli occhi”).

šakui- 1 d 2' f'

f' *har(k)-* (w. a d.-l. and -šan): [... *hū*] *mante* = ya IGI.ĤI.A-wa *hark* “keep your eyes on everything” KUB 13.2 iv 10 (*BĒL MADGALTI*, MH/NS), ed. Dienstanw. 51 (“achte auf”); *nu* = šmaš = šan *wetummaš udd[an]i* IGI.ĤI.A-wa *hark* “Keep your eyes on them concerning the matter of construction” KUB 31.84 iii 70 (*BĒL MADGALTI*, MH/NS), ed. Dienstanw. 50; *nu* = šmaš = šan *hūma* <n> daz IGI.ĤI.A-wa *hark* “In every way keep your eyes on them (i.e., the people of Kašiya, Ĥimuwa, and Tagarama who are there)” KUB 13.2 iii 34-35 (*BĒL MADGALTI*, MH/NS); *gimmi* = ya = ššan *ANA GUD.MEŠ LUGAL IGI.ĤI.A-wa hardu* “And in winter let him keep his eyes on the royal cattle” KUB 13.2 iv 23-24 (*BĒL MADGALTI*, MH/NS), w. dupl. KUB 13.24:12-13, ed. Dienstanw. 51; *nu* = šši = šan *išhuešnit* NUMUN.ĤI.A-it GUD UDU IGI.ĤI.A-wa *hark* “Keep your eyes on him (the resettled person) with regard to firewood, grain, cattle and sheep” KUB 13.2 iii 36-37 (*BĒL MADGALTI*, MH/NS), ed. Dienstanw. 48, Melchert, Diss. 327 (“Watch out for him with ...”), tr. McMahon, CoS 1:224 (“supply”), cf. THeth 20:433; *namma* = ššan *ANA É = YA IG[I].ĤI.A-wa hark* “Moreover keep your eyes on my house” HKM 27 upper edge 24-25 (letter, MH/MS), ed. HBM 168f. (“Ferner, richte dein Augenmerk auf mein Haus”); *kinun* = a = ššan IGI.ĤI.A-wa *hark* HKM 52:15 (letter, MH/MS), ed. HBM 216f., cf. HKM 62:5-6, ed. HBM 236f.; *na[m]ma* = ššan *ABI DÜG.GA = YA ANA É = YA IGI.ĤI.A-wa hark* HKM 60:35-37 (letter, MH/MS), ed. HBM 234f. Although the syntax of *šakuwa* (acc.) *har(k)-* “hold your eyes (on someone [dat.])” and *šakuwa epp-* “set your eyes (on someone [acc.!])” is different, it seems that *šakuwa epp-* is the inchoative of *šakuwa har(k)-*.

g' *harnai-*: *nu* = war = at IGI.ĤI.A *harniya[nzi]* “[They will(?)] sprinkle it (namely, its) eyes” KUB 15.12 iv 4 (vow) in broken context, ed. de Roos, Diss. 230, 369 (“en die zullen de ogen besprenk[elen]”).

h' *idālawahh-*: *našma* = ka[n] KA×KAK = šU IGI.ĤI.A = š[U] GEŠTU.ĤI.A = šU *idālawahhanzi* “Or they mutilate his nose, his eyes, (and) his ears” KUB 13.4 i 29-30 (instr. for temple officials, MH/NS), ed. Chrest. 148f., Süel, Direktif Metni 24f., tr. McMahon, CoS 1:218; cf. 1 d 2' s', below (w. *dašuwahh-*).

šakui- 1 d 2' o' 1''

i' *kariya-*: IGI.ĤI.A = šUNU *anda* = pat *kari~ yanz[i]* “They cover their (the horses') eyes” KBo 14.63a iv 3 (hipp.), ed. Hipp.heth. 220f.

j' *karp-*: *nu* ^d[El] *laluš* IGI.ĤI.A-wa *karpta nu* = za DUMU-an *šakušikizzi* “Enlil lifted his eyes and saw the child” KUB 33.95 iv 11 + KUB 36.76 iv 10 + KUB 33.93 iv 5 (Ullik. I A); *nu* AN[A ... (IGI.ĤI.A-wa)] *LĪM laplipuš karpten* “Lift (your) eyes (and) thousand eyelashes toward [...]” KUB 15.34 ii 10-11 (evocation rit., MH/MS), w. dupl. KUB 60.151 obv. 4, ed. (without this dupl.) Haas/Wilhelm, AOATS 3:190f.; cf. CHD s.v. *lapli~ pa-*; for *LĪM* IGI “a thousand ‘eyes’” KUB 17.10 iii 6 see below mng. 2 a; IGI.ĤI.A *karapten* “Lift (your) eyes” KUB 43.71 rev. 12 (frag.).

k' *lak-*: āššu IGI.ĤI.A = KA *lāk* “Bend (hither) your benevolent eyes” KBo 7.28 obv. 11 (prayer, OH/MS), ed. Lebrun, Hymnes 84, 86, cf. also KUB 43.63 obv. 7 (OH/NS) and CHD s.v. *lak-* 2; see another example under the *šakuwap*[...] disclaimer; cf. Oettinger, Delbrück y la sintaxis 417f.

l' (∅) *lilai-*: LUGAL-un = wa *liliškitten ša-a-ku-wa-aš-še-et lileškitten* “Soothe the king. Soothe his eyes” KUB 29.1 ii 17-18 (foundation rit., OH/NS), w. dupl. KUB 29.2 ii 9-10, tr. ANET 357, ed. Kellerman, Diss. 13f., 27, cf. CHD s.v. (∅) *lilai-* 2.

m' *ma(n)z(z)-*: (“Kumarbi, Alalu's offspring, gave battle to Anu”) ^dKumarbiyaš IGI.ĤI.A-wa *UL namma manzazzi* ^dAnuš “Anu can no longer withstand the eyes (i.e., threatening gaze?) of Kumarbi” KUB 33.120 i 20-21 (myth., NH), ed. Kum. *2, 6f., tr. ANET 120, Hittite Myths² 42.

n' *munnai-*: see *munnai-* a 3' a'-b'; cf. also KUB 58.88 ii! (copy “iii”) 9-10.

o' *nai-* — **1''** without preverb: *nu* = za = kan *damedani* IGI.ĤI.A-wa *lē neyattati* “Do not turn (your) eyes toward anyone else” (i.e., do not conclude any alliance with anyone else) KBo 5.9 i 32-33 (Treaty w. Duppitesšub, Murš. II), ed. SV 1:12f., tr. DiplTexts² 60; *nu* = kan *kuiš* ^{UDU}*iyanza* IGI.[ĤI].A-wa ^dUTU-*i neanza nu* = šši = kan ^{siG}*huttulli huiittiyami* “I will pluck out a tuft of wool from the *i*-sheep whose eyes are turned toward the sun” VBoT 24 iii 11-13 (rit. of Anniwiyani, MH/NS), ed. Chrest. 112f., cf. also HED E-I

347f. (s.v. *iyant-*); *nu=za=kan* IGI.ĪI.A-wa *etez* ANA ^m*Pittapara neyahhat* “I turned (my) eyes from there toward Pittapara” (i.e., I changed my route of march) KBo 5.8 iii 18-20 (ann., Murš. II), ed. AM 156f.; (If fugitives from Ḫatti come to the land of the vassal king he has to extradite them, “but if you do not put them on the road to Ḫatti”) *n=aš=kan* IGI.ĪI.A-wa *imma* ḪUR.SAG-i *naiiti* “(but) you turn their eyes (lit. them, i.e., their eyes) to the mountain” (i.e., you incite them to escape, you will have transgressed your oath) KBo 5.9 iii 20 (Duppl., Murš. II), ed. SV 1:20f., tr. DiplTexts² 62, similar KBo 5.13 ii 21 (Kup.); KUB 23.72 rev. 58, 62 (Mita, MH/MS); cf. KBo 13.55 rev. 10-11.

2'' with preverbs: ANA LUGAL=*ma=kan* MUNUS.L[UGAL] IGI.ĪI.A-wa *anda* [*aššuli* *n(aišten)*] “[Tu]m (your) eyes [in favor] to the king (and) que[en]” KUB 15.34 ii 2 (evocation, MH/MS), dupl. KUB 13.29 i 8-9, ed. Haas/Wilhelm, AOATS 3:190f., cf. *ibid.* iii 15-16; KBo 31.76 left col. 12-13, ed. StBoT 2:51 (as 637/f + 658/f); ^d*damnaššarušš=a waḫnuwanzi n=aš=kan* IGI.ĪI.A-wa LUGAL-i *anda* (var. *andan*) *ne~yanzi* “They turn the domestic deities as well; they turn their eyes (lit. them, i.e., their eyes) toward the king (i.e., wherever the king goes, they turn the domestic deities in that direction)” KUB 2.3 iii 25-28 (KILAM, OH/NS), w. dupl. KBo 25.66 i 6-8, translit. StBoT 28:67, cf. Melchert, JANER 1:154; (The Chief of the *MEŠEDI* stands behind the cupbearer) IGI.ĪI.A-wa<<-*aš>>=ma=at=kan* LUGAL-i *=pat andan neyanteš* “Their eyes (lit. they, i.e. their eyes) are turned only toward the king” KUB 2.5 v 6-7 (*AN~DAḪŠUM*-fest.), ed. Badali/Zinko, Scientia 20:94f.; *nu=za=kan* IGI.ĪI.A-wa *kuwattan* ANA KUR LÚ.KÚR *andan naiškinun nu=mu=kan* IGI.ĪI.A-wa LÚ.KÚR EGIR-pa *UL kuiški nāiš* “Wherever I turned my eyes toward an enemy land, no enemy could turn my eyes back” KUB 1.1 i 67-69 (hist., Ḫatt. III), ed. Ḫatt. 12f., StBoT 24:8f., cf. CHD L-N 351 s.v. *nai-* 1 a 3' a' 2''; (They make a clay image of a donkey) *namma=an=kan* IGI.ĪI.A-wa ANA KUR LÚ.KÚR *andan neyanzi* “Then they turn its eyes (lit. turn it, namely, the eyes) toward the enemy country” KUB 7.54 iii 13-14 (rit., NH), w. dupl. KUB 54.65 iii! 16-17, ed. Klengel, AoF 11:175f.; *n=ašta* DINGIR.MEŠ IGI.ĪI.A-wa EGIR-pa *neyanzi* “And they turn the eyes

of the deities back (i.e., turn their statues around)” KUB 15.31 iii 51 (evocation, MH/MS), ed. Haas/Wilhelm, AOATS 3:164f., similar KUB 15.32 iv 23, 41, 50; *nu=za=kan* DINGIR-LUM *apāš ša-ku-wa-ši-it tapu[šaza]* *tamēda nāieš* “That deity turned his eyes aside elsewhere” FHG 1 ii 9-10 (prayer, OH/NS), ed. Lebrun, Hymnes 96, 103 □ for the use of *-za* in this expression see Oettinger, Delbrück y la sintaxis 417f.; cf. *nai-* 1 a 3'.

p' *appa da-*: (The serpent defeats the Stormgod and takes his heart and eyes. He instructs his son to retrieve them from the serpent) *mān=wa* ANA É DAM=KA *pāiši nu=wa=šmaš=šta* ^{UZU}ŠÀ *ša-ku-wa-ya wēk* “When you go to the house of your wife, ask them for (my) heart and eyes” (When he came to them, he asked them to give him the heart and eyes, and they gave them to him, and he brought them to his father) *nu=z=(š)an* ^dIM-*aš* ^{UZU}ŠÀ *ša-ku-wa-aš-še-ta* EGIR-pa *dāš* “and the Stormgod took (his) heart and his eyes back” KBo 3.7 iii 10-12, 18-19 (Illuy. myth, OH/NS), ed. Beckman, JANES 14:15, 19, tr. Hittite Myths² 13, cf. 1 d 2' w', below; for KUB 24.13 iii 18-26 see 1 e 7', below (*tarkuwant-*).

q' *dai-*: (Whoever transgresses the oath and betrays the Hittite king) *nu=z=(š)an* ANA KUR ^{URU}Ḫatti LÚ.KÚR-li IGI.ĪI.A-wa *dāi* “and sets his eye on the land of Ḫatti with hostile intent” (let the oaths seize him) KBo 6.34 i 36-37 (soldier's oath, MH/NS), ed. StBoT 22:8f. (“und auf das land Ḫatti feindlich den Blick richtet”), tr. Collins, CoS 1:165; cf. similar *ibid.* i 17-18, ii 12-13; [ANA] ^dUTU-ŠI=*za=kan* IGI.ĪI.A-wa ^dLUGAL-*maš* [*dāi*]š [ANA MUNUS.LUGAL=*za=kan?*] IGI.ĪI.A-wa ^dLUGAL-*maš=pāt dāiš* “Šarruma [se]t (his) eyes on the king; the same Šarruma set (his) eyes [on the queen]” 615/f iv 1, 3, ed. StBoT 22:25; *nu=kan* LUGAL ^{URU}Kummiya IGI.ĪI.A-in *tiškizzi nu=wa=kan* IGI.ĪI.A-in *teškizzi* ^{NA4}*šapid~duwa* ^{NA4}*kunkunuzzi* “(Tešsub,) the King of Kummiya, sets (his) eye; he sets (his) eye on the dreadful(?) Basalt” KUB 33.113 i 11-13 + KUB 36.12 i 24-26 (= Ullik. II B), ed. Güterbock, JCS 6:12f. (incorrectly interpreting IGI.ĪI.A-in as *menin*, cf. CHD L-N 289f.), tr. Hittite Myths² 60, LMI 156 (“volse gli occhi,” pl.); (“They made him governor over that district”) *tān=ma=šan teli~pūriya ša-a-ku-wa zikkizi* “but he set (lit. sets) (his) eyes on a second district” KBo 32.14 ii 34-35 (Song of Release, MH/MS), ed. StBoT 32:79, tr. Hittite Myths²

šakui- 1 d 2' q'

70 □ here the implication is of aspiring to acquiring something; cf. also KBo 32.14 ii 29, above, bil. sec.

r' *arḫa tarna-*: *kardimiyattan=ma arḫa tarna kardimiyattaš* IGI.ḪI.A-wa *karpiwāla ḫanta* <KI.MIN> “But let go your anger. Likewise (let go your) furious eyes of anger” KUB 33.62 ii 11-12 (myth., MH/MS), ed. Moore, Diss. 102, 104 (“Bring under control the enraged eyes of anger!”), Glocker, Kuliwišna 36f. (“Des Zornes Augen, die wütenden, demnach!”), tr. HED K 99 (“fix(?) [your] eyes [that are] furious with anger”), cf. HW² Ḫ 162b.

s' *daš(u)waḫḫ-*: *takku GUD-aš našma ANŠE. KUR.RA-aš* IGI=ŠU *kuiški tašuwahḫi* “If anyone blinds the eye of an ox or horse” KBo 6.2 iv 8 (Laws §77b, OH/NS), ed. HG 42f., LH 83; *šiwālaza=an* IGI.ḪI.A-wa *tašwahḫandu* “May they blind his eyes (lit. him with respect to the eyes; σῆμα) with the šiwāl-instrument” KUB 44.4 rev. 28 + KBo 13.241 rev. 16 (birth rit.), ed. StBoT 29:178f.; *aruni peran ša-a-ku-wa tašwa[hḫanzi] / ištamanušš=a kukkuraškanz[i]* “... [they] blind (his) eyes before the sea, and they mutilate (his) ears” Bo 3640 iii? 7-8 (rit.), ed. Ehelolf, KIF 1:397; it is unfortunate that Ehelolf did not give the preceding lines (1-6) in his transliteration, especially since he concedes in note 2 that it is not clear if the sentence begins here; Ehelolf called it a mythological fragment (albeit with a question mark), but from the immediately following lines given by Ertem, Flora 157f. the context appears to be a ritual. Cf. Hoffner, Eretz Israel 27 (forthcoming).

t' *tekkušnu-*: (The client reports whatever dreams he sees) *mān=ši DINGIR-LUM* IGI.ḪI.A-wa *parā tekkušnuškizz[i]* “whether the goddess shows her eyes to him (or whether the goddess sleeps with him)” KUB 7.5 iv 7-8 (rit. of Paškuwatti, MH/NS), ed. Hoffner, AuOr 5:276, 279; cf. *au(š)-* in d 2' c' □ the allusion is probably to the lifting of the bride's veil on the wedding night, depicted on the Bitik, İnandık and Yörüklü vases, cf. Bittel, Hethiter pl. 140, Özgüç, İnandıktepe pl. 51.1, Müze Kurtarma Kazıları Semineri 9:196 resim 9.

u' *waḫnu-*: *nu* ^dUTU-*uš* IGI.ḪI.A-wa *waḫnu[zi ...]* KBo 13.86 obv. 13; cf. KUB 7.46 rev. 7-8, below, 3 c.

v' *walḫ-*: (When one further year followed) *nu=mu=kan ariyašešnaza* IGI.ḪI.A *walḫta* “and struck me (between) the eyes with an oracle, (I ignored

that too)” KUB 36.87 iii 12-13 (prayer, Ḫatt. III), ed. Werner, BiOr 14:233, KN 190f. (“und mir durch Orakel die Augen schlug”), cf. HW² 1:296b (without tr.), cf. CHD P 39 s.v. *pai-A* 5 d 2'; *nu=kan* [ANA ^dḪuwawa] IGI.ḪI.A-wa *EGIR-pa walḫi[šk]anzi* “And [they] (i.e., the winds) struck back the eyes [of Ḫuwawa]” KUB 8.53:16-17 (Gilgameš, NH), ed. Friedrich, ZA 39:12f., Otten, IM 8:116f., translit. Myth 129, tr. Beckman in Foster, Gilg. 161.

w' *wek-* “to ask for”: (The Stormgod instructs his son:) *mān=wa ANA É DAM=KA pāiši nu=wa=šmaš=šta* ^UŠÀ *ša-ku-wa=ya wēk* “When you go to the house of your wife, ask them for (my) heart and eyes” KBo 3.7 iii 10-12 (Illuy. myth, OH/NS), ed. Beckman, JANES 14:15, 19, tr. Hittite Myths² 13, LMI 52, tr. Gesch.Relig 105; cf. also ibid. iii 17-19, above, 1 d 2' p' □ a defeated or captured foe is blinded to prevent him from offering a further threat; on the non-mythological level see blind(ed) prisoners and hostages mentioned in HKM 58, 59, and 102, discussed by Alp, HBM 336, Hoffner, Mem.Güterbock, and CHD *dašuwant-* “blind.”

x' *zahḫ-* “to strike”: [... š]a?-*a-ku-aš-mi-it zahḫišk[izzi]* “He keeps striking their eyes” KUB 58.14 rev. left col. 20 (rit., OH/NS).

3' with *šakui/šakuwaš* in the locative or genitive (with or without postposition) — **a'** *katkattiya-*: [*takk*]u=*kan antuwahḫaš* INA É=ŠU *andan paizzi nu=šši ša-ku-wa-aš* (var. *ša-a-ku-wa-aš*) *peran É-ri=kan anda katkattiyazi* “[I]f a man enters his house, and (if) it trembles in front of his eyes in the house” (a permanent curse will occur in his house) KUB 29.9 i 4-6 (*šumma ālu* omen, OH/NS), w. dupl. KBo 34.129:7-8, ed. Güterbock, AfO 18:78f. (“... and there is a trembling in the house in front of his eyes”), ed. Neu, Linguistica 33:146.

b' *lalukki-*: *ša-ku-w[a-aš KI.MIN]* (i.e., *laluk~kit*) *walulaššaš* KI.MIN IGI.ḪI.A-*aš ḫarki[yaš]* KI.MIN “On his eyes [‘ditto’] (i.e., it became luminous), on his *walulašša-* ditto, on the white[s] of the eyes ‘ditto’” KUB 33.66 ii 17-19 (missing deity myth, OH/MS?), translit. Myth. 70; cf. 1 a 2' a' and CHD s.v. *lalukki-*.

c' *waššiya-* (mid.) “to be medicinal/soothing(?)” or “be a covering(?)”: SAG.DU-*i=ma=wa=šši=kan kuiš* NA₄-*aš walḫanniškattari nu=*

šakui- 1 d 3' c'

war=aš IGI.ĤI.A-*i* (var. *n=at* IGI.ĤI.A-*wa-aš*) *waššiyattaru* “May the stone which strikes against his head (only) be soothing(?) (or: a covering) to his eyes” KUB 33.98 iii 17-19 (Ullik. I B), w. dupl. KUB 33.95 iv 5, ed. Güterbock, JCS 5:156f., cf. Hittite Myths² 58 w. n. 21.

4' with *šakui-* in the ablative — *a' arš-*: cf. KUB 17.9 i 21-22 above in 1 a 5'.

b' pittenu-: *nu=za* UN-*ann=a au* ZI-*aš=ta=* *kkān kui[(š žuwan)]* IGI.ĤI.A-*az* (var. IGI.ĤI.A-*wa-az*) *parā pittenuzi* “Just imagine a person who tries to whisk away (*pittenu-* b 4') your favorite food (lit. the bread of your soul/desire) from (in front of your) eyes” KUB 13.6 ii 12-13 (instruction, pre-NH/NS), w. dupls. KUB 13.4 ii 20-21, KUB 13.5 ii 28-29, ed. Chrest. 152f., Süel, Direktif Metni 40f., tr. McMahon, CoS 1:218.

5' with *šakui-* in the inst. (or abl. in inst. use) — *a' au(š)-, ušk-* “to see, look”: IGI.ĤI.A-*w[a]-za=* *ma=wa* UL *kuitki uḥhun* “I did not see anything with (my) eyes” KUB 23.91:14 (dep., NH), ed. Imparati, FsPugliese Carratelli 82 n. 13; (The Old Woman says:) *naḥšarnuš'ke<r>=wa[r=an kuiēš] / uritenuš~ke<r>=war=an kuiēš nu=wa=šmaš* IGI.ĤI.A-*[wa dašuwandaš] / datten* GEŠTU.ĤI.A-*ma=wa=šmaš* *duddumiyandaš ta[tten] / GEŠTU-it ištamašteni lē* IGI-*it=ma=wa ša!* (text: *iš-*-*k[u-wa-at-te-ni lē]* “[Those who] were(!) continually terrifying [him], those who were(!) continually frightening him, take (their) eyes from them, [(as) blind people;] ta[ke] (their) ears from them (as) deaf people, (saying to them,) ‘Do not hear with (your) ears; [do not] s[ee(?)] with (your) eyes’” KUB 60.157 iii 7-10 (rit., MH/MS), ed. Ehelolf, KIF 1:396 (as Bo 2490), Arkan-Soysal, ArAn 4:220f. □ the crux is represented by the two parallel iterative forms which do not make sense as they stand (imp. sg. 2); the simplest solution is to assume a double scribal error, not unlikely since this scribe wrote *iš* for *uš* in the first of the two words and *iš* for *ša* in line 10; alternatively, one might assume a loss of the final *r* before the *w*, but this has no parallel; *nu=kan* ^dU EN=YA KUR-*e anda takšuli[t* IGI.ĤI.A-*it namma au* “O Stormgod, my lord, look again at the land with friendly eyes” KBo 11.1 obv. 30 (prayer, Muw. II), ed. Houwink ten Cate/Josephson, RHA XXV/81:107, 116, cf. analogous use of *āššawēt* IGI. [ĤI.A-*it*] in 1 e 2'; [x-x-x] IGI.ĤI.A-*i[t k]uitki aušta*

šakui- 1 d 5' c'

n=at ŠU-*it kuitki ēpt[a]* “He has seen [...] somehow with (his) eyes, he has seized it somehow with (his) hand” HT 6 + KBo 9.125 iv 1 (rit., NH); *nu kuit ša-a-[ku!-it]*¹ (var. IGI-*it*) *uškiš[(i)]* “What you see with your eye(s) (what you hear with your ear(s))” KBo 20.31 obv. 18 (instr., OS), w. dupl. KUB 12.21:10 (OH/NS), ed. Hoffner, FsAlp 198; TI-*anza=aš nu* ^dUTU ŠAMÊ IGI.ĤI.A-*it uškizzi* “She (i.e., the Tawananna) is alive, and continues to see the Sungod of Heaven (i.e., the physical sun in the sky) with (her) eyes” (in contrast to my wife whom she killed) KBo 4.8 ii 10-11 (affair of Tawananna), cf. ibid. ii 19, ed. Hoffner, JAOS 103:188; (O ^dEREŠ.KI.GAL, take the substitutes, and set me free) *nu=wa* ^dUTU AN-E IGI.ĤI.A-*it ušgal~lu* “Let me continue to see the Sun of Heaven with (my) eyes” (i.e., spare my life) KUB 24.5 rev. 8 (substitution rit., NH), w. dupl. KUB 36.94 rev. 5, ed. StBoT 3:12f.; (“My mind within me became sad”) *akkanduš kuit* GE₆-*i [K]I-pi* IGI.ĤI.A-*it ušk[i]nun* “because I have seen the dead ones in the Dark Earth (i.e., Netherworld) with (my own) eyes” KBo 26.65 iv 11 (Ullik. III A), ed. Güterbock, JCS 6:30f. (as KUB 33.106 without join), Hittite Myths² 64 (§65, where one should omit redundant “seeing the dead”), LMI 162 (“I morti che sulla nera terra ho visto con i miei occhi”); *Labarnan=ma=kan* TI-*ni* SIG₅-*it* IGI.ĤI.A-*it anda uški* “Look with benevolent eyes upon Labarna concerning (his) life” KUB 20.92 vi 11-12 (fest., OH/NS), ed. Archi, FsMeriggi² 28; for *šakui-* in nom. w. sense of inst. w. *auš-* see 1 d 1' a' 2'', above.

b' epp-: *nu=ššan* UR.TUR IGI.ĤI.A-*wa-it ēpmi* “I will fix (lit. seize) the puppy with (my) eyes” (and speak as follows) KUB 35.148 iii 36 (rit., OH/NS), ed. Collins, JCS 42:215 w. n. 19 (“Then I hold the puppy by (its) eyes”); cf. CREF 1 d 2' d', above.

c' iya- “to signal/give a sign with (one's) eye(s)”: LUGAL-*uš* ANA ^{LÚ}MEŠEDI *ša-ku!-i?-līt iēzzi* “The king gives the MEŠEDI a sign with (his) eyes” KBo 23.92 ii 14-15 (fest., OH/MS); *nu* LUGAL-*uš* IGI.ĤI.A-*it iēzzi* “The king gives a sign with his eyes” KUB 25.1 ii 11 (ANDAḤŠUM-fest., OH?/NS), w. dupl. KBo 4.9 vi 14 (OH?/NS), ed. Badali, SEL 2:65f.; GAL ^{LÚ}.MEŠ ^{MEŠ}MEŠEDI *miššā ḥalzāi namma* IGI.ĤI.A-*it iyazzi* “The chief of the MEŠEDI-guards shouts *miššā*; moreover he makes a sign with (his) eyes” KUB 25.16 i 51-52 (ANDAḤŠUM-fest.), ed. Alp, Tempel 46f., similar KUB 10.3 ii 18-19; ^{LÚ}ḥamena<š> ANA

šakui- 1 d 5' c'

šakui- 1 f 4'

LÚSANGA IGI.ĤI.A-*it iyazi* “The chamberlain gives the priest a sign with (his) eyes” KBo 30.155 obv.? 12-13 (winter trip of hunting bag), ed. THeth 21:310f.

d' *tittanu-* w. inst. of accompaniment: *nu=šše* GUD-un *IŠTU* IGI.ĤI.A-*ŠU tittanu[zi]* “He sets a bull (later referred to as GUD.MAĤ) with its eyes to(ward) him(?)” KUB 12.63 obv. 7 (Zuwi's rit., OH/MS).

e' *dug(g)-* “be visible, seen”: (Whatsoever property they hold, cattle and men which have disappeared in the land of Išūwa, that is not important) *kuiš=a ēšzi=ma ša-a-ku-[w]a-at-lkán¹ duggari nu ĥuman parā pianzi* “but whoever is there — (i.e.,) is seen with the eyes — they must give over everything” KUB 23.72 rev. 15 (Mita of Paḥḥuwa, MH/MS), tr. Gurney, AAA 28:36 (“but any one that is left, that of course(?) matters”), tr. DiplTexts² 163, cf. Neu, StBoT 5:178 w. n. 15 (“und wer aber da ist und mit den Augen gesehen wird ...”) □ since *duggari* is sg., it is impossible to take the -at in *ša-a-ku-[w]a-at-lkán* as pron. subj., which would lead to an inst. *šakuwat*.

e. w. an adj. designating the quality of eyes — 1' *aršananta*: [*n*]u=ššan *aršananta* / [*ša-a-ku-wa*(?) LÚ.U₁₉).LU-aš ĤUL-lun [EME-an / ...] “And [removed] the envious(?) [eyes (and) man]kind's evil [tongue]” HKM 116:32-33, ed. Güterbock, JKF 10:207, cf. 213, rest. from [...-d]a *ša-a-ku-wa ar-ša-na-an-d[a ...]* KUB 33.9 iii 7, translit. Myth 46.

2' *āššu-*: *andan=kan* SIG₅-*tit* IGI.ĤI.A-*it au La~ barnan* LUGAL-un ^{MUNUS}*Tawananan* MUNUS. LUGAL DUMU.MEŠ LUGAL KUR.KUR ^{URU}*Ĥat~ ti* “Look at Labarna, the king, Tawananna, the queen, the princes and the lands of Ĥatti with your benevolent eyes” KUB 36.89 rev. 50-51 (cult of Nerik, NH), ed. KN 156f.; see KUB 20.92 vi 11-12 (fest., OH/NS) 1 d 5' a', above; *nu=kan* ^{dU}EN=YA KUR ^{URU}*Kummanni aššawīt* IGI.ĤI.A-*it anda*] *aušzi* “The Stormgod, my lord, looks upon the country of Kummanni with benevolent eyes!” KBo 11.1 rev. 18-19 (prayer of Muw. II), ed. Houwink ten Cate, RHA XXV/81:110, 119; *āššawēt* IGI.ĤI.A-*it uški ...*] KBo 8.69:10 (OH/NS).

3' *idālu-* “evil”: *idāluš=wa=ššan antūwahza idāluš* EME-aš *idālawa* IGI.ĤI.A-*wa* ^{GIŠ}*ĥatalkišnit katta tarmān ēšdu* “Let the evil person, evil tongue, (and) the evil eyes be nailed down with (this) haw-

thorn” KUB 12.44 iii 6-9 (rit.), ed. Chrest. 121, Götze, ArOr 5:3, Haas/Thiel, AOAT 31:42 w. n. 112, Ünal, Belleten 41/163:450 n. 15; (“Let good go into the house”) *n=ašta* ĤUL-lu *ša-ku-wa-aš* (variants *ša-ku-wa*, *ša-a-ku-wa*[(-)...]) *šahdu* “Let it search out the evil of/in the eyes (var. evil eyes) (and cast it/them out)” KUB 41.8 ii 12-13 (rit. for underworld deities, MH/NS), w. dupls. KBo 10.45 ii 48, KUB 12.56 iii 2-3, ed. Otten, ZA 54:124f.; cf. *idālu* IGI.ĤI.A-*wa* KUB 32.138 obv. 3, KUB 17.28 ii 45 (MH/NS); *idālawa* IGI.ĤI.A-*uwaza* KUB 36.47:7.

4' *karpawala-* “angry, furious”: HED K 99, see 1 d 2' f'.

5' *šuppi-* “sacred, holy”: see KUB 17.9 i 21-22 section 1 a 5', above.

6' *takšul-* “conciliatory, friendly”: *nu=kan* ^{dU}EN=YA KUR-*e anda takšuli[t* IGI.ĤI.A-*it namma au* “Stormgod, my lord, look again with friendly [ey]es on (our) land” KBo 11.1 obv. 30 (prayer of Muw. II), ed. Houwink ten Cate, RHA XXV/81:107, 116; *kinuna takšulit* IGI.ĤI.A-*it anda au* ibid. obv. 11, cf. ibid. obv. 15, 17 and 28.

7' *tarkuwant-* “furious”: ... *tarkuwanda* IGI.ĤI.A-*wa dahḥun pa<n>gauwaš* [*m*]aninkuwanda *tarkuwanda* IGI.ĤI.A-*wa ... tarkuwanda* [I]GI.ĤI.A-*wa dahḥun* “I have taken the furious eyes ... I have taken the close, furious eyes of the multitude ... I have taken the furious eyes” KUB 24.13 iii 23-26 (Allaiturahi's rit.), ed. Haas/Thiel, AOAT 31:108f. (“wütende Augen”); cf. HT 94:4, 8 □ for *tarkuwant-* see Haas/Thiel, AOAT 31:127.

8' *dašuwant-* “blind”: see 1 a 4', above.

f. with “eye(s)” in the genitive governed by a noun — 1' *inan-* “illness”: see 1 a 3', above.

2' *kammara-* “cloud, fog”: see 1 a 3', above.

3' *laplipa-* “eyelash, eyelid”: see KUB 9.19:51, above, 1 a 2' b'.

4' *uwatar* “sight”: see KUB 16.29 + KUB 16.81 obv. 2 (KIN oracle, NH), cf. similar KUB 5.1 i 76, ii 51, iii 86, iv 37, 76; KUB 16.29 + KUB 16.81 obv. 22; and KUB 27.67 ii 65 (rit., MH/NS); IGI-aš IGI.LAL KUB 22.48:5 (KIN oracle, NH); IGI.ĤI.A-aš IGI.LAL(coll. photograph) KBo 13.76 rev. 13 (KIN oracle, NH); cf. 1 a 4', above.

5' GAD “(linen) cloth”: 1 GAD IGI.ĪI.A-aš “One linen cloth for/of the eyes” KBo 15.2 obv. 10 (subst. rit.), ed. StBoT 3:56f. (“ein Linnen für die Augen”); cf. similar KUB 13.35 iii 4 (dep., NH), ed. StBoT 4:8f. (“ein Augentuch (Schleier?)”); KBo 9.115 obv. 5 (Palliya’s rit., MH/NS), w. dupl. Bo 69/630:1.

2. holes — **a.** of a sieve: *dāḥhun=za pattar* 1 *LĪM* IGI.ĪI.A-wa “I have taken a sieve-basket (with its) one thousand holes (lit. eyes)” KUB 17.10 iii 6 (myth of Tel., OH/MS), translit. Myth 34, tr. ANET 127, Hittite Myths² 16 (“basket with a thousand small holes”), LMI 81 (“un setaccio (con) mille fori”) □ for “thousand” used for an incalculable high number, see the “Thousand Gods” and *LĪM laplipuš*, above, 1 d 2' j'; (The Old Woman rinses the groats with clean water; while she pours some of them back into the sieve-basket) *pattar=ma* IGI.ĪI.A-wa *šarā nāi* “but she turns the sieve-basket, holes (lit. eyes) upward” KUB 9.6 i 3-4 (rit.), ed. Otten, LTU 37, Oettinger, StBoT 22:43 n. 94 (“den Korb (aber) lenkt er mit der Öffnung nach oben”), cf. *pattar* B b; for the wider context see *pakkušuwant-*; cf. mng. 3 (*šakuwa katta*); cf. in Akkadian the use of *īnu* “eye” for the interstices of a net (CAD I-J *īnu* mng. 2, AHw 383b *īnu*).

b. of a needle(?): (I take a piglet ... and we fix the spot with several pegs. §) *šapikkuštašš=a* URUDU-aš *nu=ššan atanta ša-ku-iš-ši-it n=an šer ḫuinummeni* “And there is a copper needle. Its eye(?) ... and we discard(?) it” KUB 17.28 i 7-15 (rit., NS), ed. Rieken, StBoT 44:60f. (differently) □ the neuter gender of *šakui=ššit* may have arisen in analogy to the collec. neut. pl. *šakuwa=šet* □ for *atanta* possibly read A-tanta for *wetanta* “(filled) with water”? cf. A-e-te-ni-it KUB 41.8 iii 3; alternatively *ša-ku-iš-ši-it* could be the inst. of *šakuiššai-*, q.v., and tr. “and (there are) on (it) (*atanta*) (things ...-ed) with a *šakuiššai-*.”

3. šakuwa katta “face down”— **a.** w. *ḫuwapp-*: *n=an=šan išanani peran ANA* ^{GIŠ}BANŠUR [*š*]a-a-ku-wa *katta ḫuwappi* “And he heaps(?) it (i.e., bread) face down on the table in front of the altar” KBo 17.88 ii 8-9 (fest., OH/MS?), cf. also ibid. 41f., 51f. □ the uncertainty of the meaning of *ḫuwapp-* makes this expression very difficult to explain. Cf. Sturtevant, Gl. 52 (“hold, fasten”); idem, TAPA 58:21 (“gather, hold”; *anda ḫuppandus* = “heaped up?”); Oettinger, StBoT 22:103 (“jem. aufs Antlitz werfen”); Hoffner, FsFinkelstein 105f. (“to gather together into a pile”);

Beckman, StBoT 29:81f. (“blend, combine (ingredients), prepare (a meal)”). Taking the meanings which have been proposed by Sturtevant and Hoffner as a starting point, a meaning “to keep one’s eyes below, to keep the eyes lowered, to keep the eyes averted, to gaze fixedly at the bottom of something” would seem possible. A comparison with KBo 20.67 (+ KBo 17.88) i 10-11 demonstrates that it comes very close semantically to *šakuwa katta nai-* (cited also below, 3 b); on *šakuwa šarā nai-* cf. mng. 2 a, above; *namma=kan* GI.ĪI.A [(*šarā*)] *ḫuit~tiyanzi n=aš* IGI.ĪI.A-wa [(*katta w*)] *aḫnuwanduš tarnanzi* § [MUNUS ŠU.G(I=m)] *a kiššan memai kuiš=wa* [(ANA LUGAL MUNUS.)] LUGAL *arah~zenaš* UN-aš [(HUL-lu) *takš*] *an ḫarzi nu=war=ān* DINGIR.MEŠ *QĀTAMMA* [(IGI.ĪI.A-wa) *katt*] *a ḫuwappandu* “Then they draw up arrows, and insert them turned face down (into the [DUGKÚ].NAG). § Then the Old Woman speaks as follows: Whatever foreigner has sought to harm the king and queen, in the same way (as the arrows) let the gods heap(?) him, face (lit. eyes) down” KUB 7.46 rev. 6-12 (rit.), w. dupl. IBoT 3.114 iv 1-3, KUB 59.47 obv.? i 13-14, ed. Popko, AoF 18:49, 51, cf. Hoffner, FsFinkelstein 106 (not yet recognizing that the *katta* went with the preceding *šakuwa*).

b. w. *nai-*: *n=an=šan PĀNI ZAG.GAR.RA par~šiyantaš* ^{NINDA}*ḫaršayaš ša-a-ku-wa katta neyantaš šer dāi* “He places it (i.e., the bread) in front of the altar, on top of the broken thick loaves (which are) turned face (lit. eyes) down” KBo 20.67 i 10-11 (fest., OH/MS?) □ *šakuwa katta* here seems to be an absolute construction in the sense of Holland, KZ 99:164f. with n. 2; see 2 a (*šakuwa šarā*), above.

c. w. *waḫnu-*: (They draw up the arrows) *n=aš* IGI.ĪI.A-wa [(*katta w*)] *aḫnuwanduš tarnanzi* “and they insert them turned face down” KUB 7.46 rev. 7-8 (rit.), ed. StBoT 22:43 (“Dann zückt man Pfeile und läßt sie mit den Spitzen nach unten gedreht hinab”); cf. 1 d 2' u' and 3 a, above.

The theory of Meriggi, RHA XVIII/67:92, followed by Friedrich, HW 2. Erg. 21, and Schmid, FsOtten² 314f., appealing to analogy with Semitic words like Hebrew *‘ayn* which mean both “eye” and “spring,” that Hittite *šakui-* meant both “eye” and “spring” can claim only the support of *ša-ku-iš* KUB 12.58 i 12 which Goetze, Tunn. 6 i 36, 65 n. 231, wisely emended to *ša-*

šakui-

šak(k)uni- A

ku<-ni>-iš. The matter is most recently discussed by Prins, Diss. 122; cf. CHD *šak(k)uni-* A.

Friedrich, IF 41 (1923) 369 n. 1; idem, SV 1 (1926) 35f.; Ehelolf, KIF 1 (1929) 397 n. 3, Friedrich, SV 2 (1930) 164; Meriggi, RHA XVIII/67 (1960) 92; Friedrich, HW² (1961) 21; Schmid, FsOtt² (1988) 314f.; Starke, BiOr. 46 (1989) 665f.; Hoffner, FsDYong (1995) 250, 253, 254; Rieken, StBoT 44 (1999) 59-61.

Cf. *šakuwai-* C, *šakuwaya-*, *šakuwal*, *šakuwatar*.

šakuššai- n.; (mng. unkn.); NS.†



sg. d.-l. *ša-ku-iš-ša-i(-)* KUB 45.24 i 9 (NS), *ša-ku-i[š-š]a-* KBo 33.37 rev.? 2 + IBoT 2.48:3 (NS), *ša-ku-x[...]* IBoT 2.47:4 (NS); **inst.** (here?) *ša-ku-iš-ši-it* KUB 17.28 i 15 (NS).

(“They fill a silver *NAMMATU*-vessel with beer and a silver ‘soul’ is placed in it”) *nu=šši=ššan ša-ku-iš-ša-i-iš-ši* (var. Ø =šši) *kuit ŠA ŠÍG [S]A₅ šūiel ḥaman^{8a}kan* (var. [...-a]nkan^{an}) *nu MUNUS ŠU.GI šūi[el ...]* “The Old Woman [takes?] the thre[ad] of red wool which is tied onto his/her (i.e., the ritual client’s) š.” KUB 45.24 i 9-10 (MUNUS ŠU.GI-rit., NS), w. dupl. KBo 33.37 rev.? 2-3 + IBoT 2.48:3-4 (NS), ed. ChS I/5.1:326 (“Und den Faden aus roter Wolle, der ihm an seiner Augenpartie angebunden ist”; w. different rest. of dupl.). For the reading *ša-ku-i[š-š]a-i* in KBo 33.37 rev.? 2 + IBoT 2.48:3 see Neu apud Rieken, StBoT 44:61 n. 287; for KUB 17.28 i 15 see *šakui-* 2 b.

The translation “Augenpartie” (upper part of the face where the eyes are) by Haas/Wegner, ChS I/5.1:326 and ChS I/5.2:160, is based on faulty restoration and the similarity to *šakui-/šakuwa-* “eye(s)” but this cannot be substantiated, cf. Rieken, StBoT 44:61 n. 287.

šak(k)uni- A, šakuniya- A n. com.; spring, water source; from MH?/NS.†

sg. nom. *ša-ku-<ni>-iš* KUB 12.58 i 12 (NH); **acc.** *ša-ak-ku-ni-in* KUB 12.57 i 9, 14, *ša-ku-ni-i[n]* KBo 22.249 iii? 9, [*ša-k*]u-ni-ia-an ibid. 2; **all.** *ša-ku-ni-ia* KUB 12.58 i 9, iv 3; **gen.** *ša-ku-ni-ia-aš* ibid. i 10, 14, 19, iv 6, KUB 17.27 ii 4 (MH?/NS), KUB 35.40 i 2, KUB 58.74 rev. 22 (StBoT 15:22).

(“Then she takes clay from the riverbank (*wap~pu-*)”) *namma=aš ša-ku-ni-ia paizzi* “then she goes to the spring. (She breaks one thin bread)” *n=at ša-ku-ni-ia-aš purut dāi* “She takes it, namely the mud of the spring” (She makes offerings, and says:) *[zik=kan] mahḥan ša-ku-<ni>-iš GE₆-az KI-az*

pūrut EGIR šarā šakunieškiši “Just as you, O spring, keep gushing up silt/sludge back up from the dark earth, (in the same way remove [*arḥa mutāi*] evil uncleanness from the limbs (of) this person, the sacrificer)” *namma ša-ku-ni-ia-aš IM-an dāi ... § [nu MUNUS ŠU.GI]I wappuwaš IM-an ša-ku-ni-ia-aš-ša IM-an apiya pēdai* “Then she takes clay of the spring” (Meanwhile they have built a reed hut beside the river) § “The Old Woman carries the clay of the riverbank and the clay of the spring there” KUB 12.58 i 9-10, 12-15, 19 (Tunn. rit., NH), ed. Tunn. 6-9 i 33-34, 36-39, 43; (She goes to the riverbank and makes offerings to Ḥannahanna of the Riverbank) *namma ša-ku-ni-ia paizzi* “Then she goes to the spring” (She makes offerings, and says: “O Sungod, my lord”) *kāša=z 12 UZU ŪR ša-ku-ni-ia-aš IM-it šapianza parkunuwanza* “just now, you have been cleansed (and) purified (in) the twelve body parts by the clay of the spring” ibid. iv 3-6, ed. Tunn. 20f.; [(EGIR-ŠU=m)]a *INA 7 AŠAR ša-ku-ni-ia-aš puru[(t dāi)] / [(pedi)] =šši=ma NINDA par~šān zikkiz[zi nu kišš(an memai)] § [ša-k(u-n)]i-ia-aš=kan! mahḥan pūrut GE₆?[-az KI-az A-anza(?)] / [par]ā mutaizz[i] n=at ^dUTU-i [hinkzi(?)] “Afterwards she takes mud of the spring in seven places, and puts in its place bread fragments, and says [as follows: ‘Just as [water(?)] removes mud of the spring [from the] dark [earth] and [exposes (lit. presents)(?)] it to the sun’ KUB 58.74 obv. 11-14 (rit.), w. dupl. KUB 12.50:11-13, translit. Popko, AoF 16:85; *nu ša-ku-ni-ia-aš purut dāi n[=at] ^dUTU-i / IG]I-anda iš-ḥu!-u!-a-i* (text: *iš-ḥa-a-i*) “She takes mud of the spring and heaps(!) [it?] up [t]oward [the sun]” KUB 17.27 ii 4-5 (rit., MH?/NS), ed. Popko, AoF 16:85, Tunn. 64 (both differently); see *menahḥanda* 2 c 10’ and 13’ (^dUTU-i *menahḥanda*); *ša-ku-ni-ia-aš IM-aš danza* “Clay of the spring is taken” KUB 35.40 + KBo 29.8 i 2, join and translit. Otten/Rüster, ZA 62:235; [*wappuw*]aš *IM-an ša-ku-ni-ia-aš-ša IM-a[n ...]* KUB 58.74 rev. 22, ed. StBoT 15:22, and Popko, AoF 16:86; *namma=kan ša-ak-ku-ni-in* (var. =k[an ša-k]u-ni-ia-an) *DUGUD-ni!* (text: *DUGUD.LÚ) ANA DUGÚTUL R[A?... (tarnai UD-za=ma=a)n=k(an)] / šarā daškanzi ... § ... katta=ya=šši kuiēš NINDA.GUR₄.RA.ḪI.A paršiya [... (ÚTUL GÚ.TUR)] / ša-ak-ku-ni-in* (var. *ša-ku-ni-in*) *šarā dā[i]* § KUB 12.57 i 9-10, 13-14 (rit.), w. dupl. KBo 22.249 iii 2-3, 8-9.*

šak(k)uni- A

šakkunuwa-

No ex. of *šakuniya-* suggests a (man-made) well (German *Brunnen*), only a spring or water hole with a vigorous flow of water. Exx. of *wat~taru*, on the other hand, indicate a structure.

Meriggi's, RHA XVIII /67:92, suggestion that *ša~kuni-* "spring" and *šakui-* "eye" were the same word is discussed and rejected above, s.v. *šakui-*. Corresponding terms in Sum. and Akk. are *TÚL* (also read *PÚ*) and *būrtu* (CAD B 338 s.v. *būrtu* A 3). *Būrtu* is unattested as an Akkadogram at Boğazköy, but *PĀNI TÚL-TI* KBo 26.182 i 9; cf. ibid 14, and KUB 51.91:10, suggests it was known to the scribes.

The question remains (not addressed in HZL pp. 178f. no. 180): What Hittite reading is to be assigned to *TÚL* in Hittite texts. Although the ubiquitous GN *URU**TÚL-na* = *URU*Arinna, we do not assume the reading **arinna-* for the common noun *TÚL*. Likewise, although the royal name Šuppiluliuma is often written *ṡKÛ.GA-TÚL*, reading *TÚL* as *lu~li(ya)-* "pond," we do not assume *luli(ya)-* as the usual reading of the common noun. Aside from *šakuniya-*, other words for "spring, well" are *watta~ru* (neut.) (HW 250) and a Hurrian loanword *altanni*. The former alternates in a dupl. with *TÚL* (KUB 12.66 iv 15). There are also rare writings *TÚL-ru* KUB 33.10 ii 9 and *TÚL-tar* "well" KUB 4.3 ii 6. Since *šakuniya-* and *altanni-* are com. and *wattaru* neut., it should be possible in some cases to determine on the basis of gender concord which examples of un-complemented *TÚL* stand for *wattaru*. The exx. of *TÚL* that indicate grammatical gender, show neuter, that is *wattaru*: *TÚL ... n=at=kan ...* KUB 13.2 iii 6; *TÚL.ĤIA ḥāzta* KUB 17.10 i 17; [...]*x-yauwanda=kan* *TÚL.MEŠ* KUB 33.13 ii 18; *našma=kan šuppa* *TÚL kuiški šahta* KBo 11.1 obv. 40; 7 *TÚL.MEŠ iyanzi n=at witenit šunnanzi* KUB 15.34 iii 25. Furthermore an erg. *TÚL-anza* KBo 10.45 ii 23 (MH/NS) exists. On the other hand, there is an *a*-stem *TÚL-aš* (nom.) KBo 10.45 ii 30, which could be either *šakuniyaš* or *luliyaš*. There is also a *TÚL-ni^f-x^l* KUB 38.27 rev. 3, which could be a form of *šakuni-* or of *altanni-*. In Hittite the deified mountains are males, while the deified rivers and springs are females.

Forrer, RHA I/5 (1931) 147; idem, Glotta 26 (1938) 180-182 ("Quelle, Sprudel"); Goetze, Tunn. (1938) 64f. ("spring(?"); Friedrich, HW (1952) 177 ("Quelle, Sprudel, Quellteich"); Merig-

gi, RHA XVIII/67 (1960) 92 (*šakui-* = *šakuni-*); Friedrich, HW 2. Erg. (1961) 21 (*šakui-* = *šakuni-*); Schmid, FsOtt² (1988) 314f. (*altanni-*, *šakuni-* and *šakui-*). For *TÚL* (= *PÚ*) see Laroche in FsOtt¹ (1973) 180 n. 4 (*TÚL* = *wattaru*, *aldanni*, *luliya*, etc.).

Cf. *šakuniya-* C, *šak(k)uwaniya-*; *wattaru* (*PÚ* or *TÚL*), *lu~li(ya)-*, *altanni*.

šak(k)uni- B n. see *šak(k)uwani(ya)-*.

šak(k)unni- C n. see *šankun(n)i-*.

šakuniya- A n. see *šak(k)uni- A*.

šakuniya- B n. see *šak(k)uwani(ya)-*.

šakuniya- C v.; to well up (water or mud), gush up; from MH/NS.†

part. sg. neut. *ša-ku-ni-ia-an* KBo 10.45 ii 11 (MH/NS); iter. pres. sg. 2 *ša-ku-ni-eš-ki-ši* (NH) KUB 12.58 i 13.

zik=kan maḥḥan šaku<ni>iš GE₆-az KI-az *pū~rut* EGIR *šarā ša-ku-ni-eš-ki-ši* "Just as you, O spring, keep gushing silt/sludge back up from the dark earth, (in the same way remove [arḥa mutāi] evil uncleanness from the limbs of this person, the patient)" KUB 12.58 i 12-13 (Tunnawi's rit., NH), ed. Tunn. 6f. i 36-37, for further context see *šakuni-*, and *purut* b; (The Old Woman takes clay from the riverbank ...) *ša-ku-ni-ia-an* / [*šarā d*]āi *n=an=šan anda išḥāi* "she takes [up] welled-up mud and ties it (as a poultice) on (the patient)" KBo 10.45 ii 11-12 (MH/NS), ed. Otten, ZA 54:122f. ("Heraufgesprudeltes").

Clearly a denominative verb from *šakuni-* "spring, gusher."

Forrer, RHA I/5 (1931) 148; idem, Glotta 26 (1938) 181; Goetze, Tunn. (1938) 65.

Cf. *šak(k)uni- A*, *šak(k)uwani(ya)-*.

šakuntarriyanu- see *šakuwantariyanu-*.

šakkunuwa- adj. or n.; (mng. unkn.); from OH/MS.†

sg. acc. *ša-ak-ku-nu-an* KBo 20.96:11, (12), 13, KBo 21.106 obv. 3, (6), *ša!-ak-ku-<nu>-an* KBo 21.90 obv. 9, *ša-ak-[ku-nu-an ...]* KBo 21.104 iii 15 (all OH/MS).

(They set up tables) *nu=ššan* [...] / [...] *x-ta ša-ak-ku-nu-an lapp[inan^{SAR} NINDA KU₇ (verb)] nu*

šakkunuwa-

(𐎶/𐎶)šakkuriya- b

LÚ^{GIŠ}GIDRU 1/2 NINDA KU₇ ša-ak-ku-n[u!ʔ-an ... karpzi] / [...] ša-ak-ku-nu-an ŠU.KIŠ^{SAR} x[...] KBo 20.96:10-13 (Tetešhabī fest., OH/MS); [...] NINDA KU₇ ša-ak-ku-nu-a[n lappinan]^{SAR} NINDA KU₇ [...(verb)] nu LÚ^{GIŠ}GIDRU-aš NINDA KU₇ ša-a^lk-ku-nu-an k^larpzi “[...] sweet cake, š., [lappina]-plant, sweet cake [... he/she ...-s]. The scepter-bearer lifts the sweet cake (and?) š. (or: the š. sweet cake) (... the lappina-plant [he/she gives(?)]) to the chief of the hapiya-men)” KBo 21.106 obv. 3-4 (Tetešhabī fest., OH/MS); LÚ.MEŠ^{GIŠ}BANŠUR x- x[...] ša!-ak-ku-<nu>-an ŠU.KIŠ^{SAR}-an dāi [N]IN. DINGIR NINDA KU₇ paršiya KBo 21.90 obv. 8-9 (Tetešhabī fest., OH/MS), (the sign might be a very compressed ša according to the photograph); cf. [...NIND]A KU₇ ša-ak-[ku-nu-an ...] KBo 21.104 iii 15 (Tetešhabī fest., OH/MS), and [... kišš]araš watar pianzi LÚ.MEŠ^{GIŠ}[BANŠUR ...] / [...-]an lappinan tianzi x[...] / [...] ša-ak-k[u!-nu-an dāi nu=ššan x[...] § KBo 20.79:13-15 (Tetešhabī fest., OH/MS).

All occurrences are from the Tetešhabī festival (CTH 738), on which see Pecchioli Daddi, Hethitica 8:361-380. As both NINDA mitgaimi- (= NINDA KU₇) and lappina- appear to be common gender, š. is probably not a neut. nom.-acc. part. (i.e., from *šakkunuant-), but either an adj. šakkunua- sg. com. acc., a noun šakkunua- sg. com. acc., or a noun šakkunuan neut. nom.-acc. The alternation of ŠU.KIŠ^{SAR}(-an) and lappinan^{SAR} may indicate equivalence. Pecchioli Daddi, Mem. Quattordio Moreschini 307-309, suggests that both šakkunuant- and šakkuniyant- mean something like “soaked, infused” with liquid.

[šakuri] KUB 25.44 v 11 is probably to be emended to ša-ú-ri “weapon,” see ChS I/9:184.



(𐎶/𐎶)šakkuriya- v.; **1.** (act.) to overpower, lay low, trample(?), lay prostrate, knock down flat, knock off, **2.** (mid.) to be overpowered, fall flat, collapse in a heap, lie prostrate; from OH.†

pres. sg. 1 ša-ak-ku-ri-i-e-mi KBo 32.24 ii 17 (MH/MS), KBo 32.19 ii (31) (MH/MS).

pret. sg. 1 ša-ak-ku-ri-ia-nu-un KBo 10.2 ii 19 (OH/NS); **sg. 3** ša-ku-ri-et 140/s:5 (Oettinger, Stammbildung 351 n. 193).

act. imp. sg. 3 ša-ak-ku-ri-e-ed<-du> KBo 32.14 ii 57 (MH/MS).

mid. pres. sg. 3 ša-ku-ri-ia-at-ta KUB 8.3 rev. 9, ša-ak-ku-ri-at-ta KBo 13.31 i 10, ša-ak-ku-ri-ia-ta-ri KUB 8.24 obv. (1), 6, rev. 7, KUB 8.25 i (6), KBo 13.34 iv (9), KBo 34.127 obv. 2, ša-ku-ri-ia-[t]a-ri KUB 43.2 ii 6, 11, ša-ku-ri-ia-da-ri KUB 43.8 iii 5b.

verbal subst. ša-ak-ku-ri-ia-u-wa-ar KUB 34.22 iv 2, [š]a-ak-ku-ri-ia-w[a-ar] KUB 43.14 left col. 4.

part. sg. nom.-acc. neut. ša-ak-ku-ri-an KBo 9.151:2, ša-ak-ku-ri-an KUB 50.6 ii 52 (both NH).

iter. pres. pl. 2? ša-ak-ku-ri-iš-k[i-te-ni] KUB 23.72 rev. 55a (MH/MS).

fragmentary ša-ak-ku-ri-ia-an[...] KUB 60.52:9 (NS).

(Akk.) KUR BI (mātu šī) BIR (issapaḫ) SIG₅-sá TAK₄-ši “That land will be scattered; its prosperity will leave (it)” CT 27.16:13, ed. Leichty, Izbu III 13 = (Hitt.) nu=za KUR-anza aššul aḫnda dalaḫi n=at arḫa ša-ak-ku-r[i-ia-at-t]a-r[i] “The land will [abando]n prosperity. It will be overpowered” KBo 13.34 iv 8-9, ed. StBoT 9:28f.; (Akk.) URU^{URU}Ḫaššuwa kīma UR.MA[Ḫ] I^lna rettišu iš-ta!-pá-ak-šu “He overpowered Ḫaššuwa like a lion with its paws” KBo 10.1 obv. 35, ed. Saporetti, SCO 14:78, 81, tr. Houwink ten Cate, Anatolica 11:50 (“overthrew”), cf. CAD šapāku mng. 3 (“to render limp?, powerless”) = (Hitt.) nu KUR^{URU}Ḫaššuwa UR.MA[Ḫ] GIM-an GİR.ḪI.A-it arḫa ša-ak-ku-ri-ia-nu-un “I overpowered Ḫaššuwa like a lion with its paws” KBo 10.2 ii 18-19, ed. Imparati, SCO 14:48f. □ it is also possible that Akk. šapāku here is a mistake for sapāḫu “to scatter” due to the similarity in sound of the verbs and the possibility of contamination from the following Akk. sentence epram išta^lpak, where šapāku has its far more common meaning “to pour out, pile up,” cf. also Goetze, JCS 22:20, van den Hout, Purity 226.

(Hurr.) e-el-ki sà-am-ma-la-aš-du-uš KBo 32.14 i 57 = (Hitt.) nu=šši šuppišduwariuš arḫa ša-ak-ku-ri-e-ed<-du> “(Let the Stormgod strike the cup.) Let him knock off (Hurr. samm=al=ašt=o=š = Hitt. arḫa š.) its ornamentations” KBo 32.14 ii 56-60 (Song of Release, MH/MS), ed. StBoT 32:82f. (“zerschlagen”), 157f.; (Hurr.) ki-ir-hé du-ú-ti-ku-uš ti-lu-lu-uš-tab KBo 32.19 i 28 = (Hitt.) šarāzziyaš=a wahnūēššar arḫa ḫuššiliyaš [iw]ar ša-ak-ku-ri-i-e-mi “I will overpower/flatten (Hurr. til=ol=ošt=ay = Hitt. arḫa š.) [the ... of the upper [...]] like a mud pit” KBo 32.24 ii 15-17 (MH/MS) (Song of Release, MH/MS), w. dupl. KBo 32.19 ii 29-31, ed. StBoT 32:382f., w. commentary ibid. 425.

a. done by a lion to its prey: see KBo 10.2 ii 18-19 above in bil. section.

b. done by soldiers to women: nu KASKAL-ši EGIR-an DAM LÚ-LIM DUMU.MUNUS LÚ-LIM lē ša-ak-ku-ri-iš-k[i-te-ni] “On (lit. after or behind) the campaign do not overpower the wife of a man or daughter of a man. (Never steal a brother, son, daughter, man-servant, maid-servant, ox, sheep, horse, mule, ass, silver or gold, ... on the road)”

(✓/✓)šakkuriya- b

šaku(t)ta(i)-

KUB 23.72 rev. 55a (Mita, MH/MS), ed. Catsanicos, GsNeu (forthcoming), tr. DiplTexts² 165 (“violate”), cf. van den Hout, Purity 226 (“violate, rape”(?)).

c. (mid.) done to cities and countries: see KBo 10.2 ii 18-19 (obj. ^{URU}*Haššuwa*) above in bil. section; KUR-e=kan maušzi n=at arḥa ša-ak-ku-ri-ia-ta-ri “The land will fall and it will be knocked flat” KUB 8.16:5-6 + KUB 8.24 rev. 6-7, ed. Riemschneider, Omentexte 235, 238 iii 14-15; [...] LÚ-aš aki KUR=SU ša-ku-ri-ia-at-ta “The man (i.e., ruler) will die; his land will be knocked flat/lie prostrate” KUB 8.3 rev. 9, ed. Riemschneider, Omentexte 113, 115; cf. KUB 8.25 i 5-6 and also KBo 13.34 iv 8-9 (above in bil. section), all omen apodosises.

d. done to city walls (knocked down or trampled under foot): see KBo 32.24 ii 15-17 (Song of Release, MH/MS), w. dupl. KBo 32.19 ii 29-31 (MH/MS), ed. StBoT 32:382f. (“zertrampeln”), comments on p. 425, above in bil. sec.

e. (mid.) done to house(hold)s: É ABI=ŠU=ši ša-ku-ri-ia-da-ri “The household of his father will lie prostrate” KUB 43.8 iii 5b (omen apodosis), ed. Riemschneider, Omentexte 243, 246; [...] É-ri anda uizzi par~naš ša-ak-ku-ri-ia-u-wa-ar “[If ...] comes into the house — (this means) prostration of the house” KUB 34.22 iv 1-2 (omen), ed. Riemschneider, Omentexte 205f. (“überwältigt werden”); É-er=ši [kuit] arḥa ✓ša-ak-ku-ri-an “Because her (Danuḥepa’s) house is completely prostrate, (because her gods are locked up, because the estate has been handed over to others)” KUB 50.6 ii 51-52 (oracle question about Danuḥepa, NH), ed. van den Hout, Purity 182f. (“dispersed”); cf. KBo 9.151:2, 8 (part of the same oracular inquiry), ed. van den Hout, Purity 176-179.

f. (mid.) describing comets: “If a Great Star (a comet?) in heaven becomes long (i.e., has a tail?),” [n=aš š]a-ak-ku-ri-ia-ta-ri namma=aš anda ari “and it becomes flat, and then it comes in(?) (and then in the sky it falls on the right)” KUB 8.24 obv. 6-7 (omen protasis), ed. Riemschneider, Omentexte 234, 236 (“und niedergeht und dann herbei kommt”); cf. w. arḥa ibid. obv. 1, w. dupl. KBo 34.127 obv. 1-2, ed. Riemschneider, Omentexte 233, 236, 265; KUB 43.2 ii 6, 11, van den Hout, Purity 226 (“and falls down”), Beckman, JAOS 119:686 (“[and] breaks into fragments”).

The prey of an animal, a house or a woman can be overpowered, subdued or mauled. A house, land and a comet can be knocked flat or prostrate. But finding a uniform translation for all objects of this verb is very difficult. Perhaps a translation like “to knock down flat, prostrate” would fit most objects. The most difficult one to understand is KUB 8.24 obv. 6-7 (e, above) with a star or comet as its object (subject of middle).

Friedrich, JCS 1 (1947) 290f. (“vergewaltigen, überwältigen”); idem, HW (1952) 177; idem, HW 2. Erg. (1961) 21; Goetze, JCS 16 (1962) 25 §10 (= Akk. *šapāku* “to send (someone) sprawling”); Imparati, SCO 14 (1965) 65 (“sopraffare”); Friedrich, HW 3. Erg. (1966) 27 (“niederstrecken, überwältigen”); Goetze, JCS 22 (1968) 20; Neu, StBoT 5 (1968) 145f.; Riemschneider, Omentexte (1973) 456 (mid. = “zugrunde gehen”); Oettinger, Stammbildung (1979) 351 n. 193; Josephson, Heth.u.Idg. (1979) 94 (“to be subdued” = Sanskrit *sakura-* “domesticated”); Ševoroškin, GsKronasser (1982) 210; van den Hout, Purity (1998) 225f. (= Akk. *sapāhu* “to scatter, disperse, squander” in omens, but *šapāku* “to heap up, pour” also “to render limp(?),” powerless(?)” in Hatt. I), 299 (“disperse, squander”); Vanséveren, JIES 27 (1999) 419-425 (“to grab, seize”).

šakuruwai- v. see šakruwai-.

šakkušša[(-)...]; (mng. unkn.); NS.†

(“[...] a pair of scales, [...] two bronze pins, one(?) [...]”) [(*kēz kē*)]zzi=ya ša-ak-ku-uš-ša[(-)...] § “and on either side š. [...] §” KUB 42.45:5 (rit., NS), w. par. KUB 58.100 ii? 2, ed. THeth 10:181f. (without par. and no tr.). What is read *ša-k[u-...]* ibid. 10 (THeth 10:181 and index) is to be read *ša-r[a-a-aš]* as is shown by the copy and confirmed by ^{GIS}*ša-ra-a-a-aš* in the parallel text KUB 58.100 ii? 9.

Without enough context *ša-ak-ku-uš-ša* could be restored to an *a*-stem nom. sg. (cf. ^{GIS}*allūššaš* KUB 42.45:6, 8, KUB 58.100 ii? 4, 5), of if *šakkušša* is complete, an *š*-stem or *a*-stem neut. nom.-acc. pl., a com. or acc. nom. pl. *šakkušš=a* from *šakka-* (cf. ^{DUG}*šaqqa-*) or sg. nom. of **šakku-*.

šaku(t)ta(i)- n.; (an animal and human body part); OH/NS.†

collec. nom.-acc. neut. [*š*]a-ku-ut-ta HHT 79:12 (NS), *ša-ku-u[t-ta]* ibid., *ša-ku-ta-a-e* KBo 10.31 ii 18 (NS), *ša-ak-ut-ta-i* KUB 33.57 ii 11 (OH/NS).

(“[He/she utters the fo]llowing conju[r]ation:] Let [the patient(?)] take the [hea]d, [let him/her drop] the head” (in the same formula the eyes, shoulder, back, breast, heart, lungs, kidneys, and *auli* (neut.!) follow) [š]a-ku-ut-ta dāu ša-ku-u[t-ta peššiyaddu] “Let [him/her] take the š., [let him/her drop] the š. (followed by the same formula for the knee, feet, and hands) HHT 79 (= Bo 4463):12 (rit., NS), cf. Kühne, ZA 76:103 (“Oberschenkeln”); [Š]A 12 UDU. 𒀭A UZU KARŠ[I] UZU kēnzū UZU h[apeš]šara ša-ku-ta-a-e 10 NINDA. 𒀭A 20[-iš] ANA MUNUS.MEŠ URU Kilišša[ra] ... [...]x-zi “the stomach, abdomen, limbs, š., (and) twenty [times(?)] ten breads for the women of Kilišša[ra] they(?) [...]” KBo 10.31 ii 16-21 (KI.LAM fest.), translit. StBoT 28:102, 164 (“part of the body”); [dNIN.T]U-aš kuēlla hūitnaš ša-ak-ut-ta-i ta-a-aš [n=at an]da KUS kurši peššiyat šerr=a=ššan [...]x dāiš “Hannaḥanna took the š. of each (kind of) wildlife and dropped [them] in[to] a hunting bag. On top (of them) she placed [...]” KUB 33.57 ii 11-13 (myth of Inara, OH/NS), translit. Myth. 91 (reading ša-ak-?-ta-i-ta-a-aš), tr. Moore, Thesis 157 (“she sakuttaitai-ed(?) the [...] of each animal”), Hittite Myths² 31 (“Hannaḥanna took the ... of every (kind of) wild animal”).

The largely top-down listing of HHT 79 suggests a body part around the waist (“rump(?), haunches(?), thigh(?), shank(?)”) which seems to fit all three passages. It should be noted, however, that as opposed to all body parts mentioned (except for the ones that are regularly written without the determinative) š. is not attested with the determinative UZU. Since it is found on every kind of wildlife, it cannot be something like a tail.

We take the -ai/ae-ending as the collective marker seen in, e.g., MUNUS hazkarai and DINGIR kuwanšaya recalling haštai/haštae “bone(s)” (cf. Oettinger, FsStrunk 211-228, Hoffner, JCS 50:37-40). According to Melchert (personal communication) the sequence ša-ak-ut- might be an attempt to render a labiovelar (for the etymology cf. Normier apud Kühne, ZA 76:103 n. 61).

[šakuttaitai-] KUB 33.57 ii 11 as read by Moore, Thesis 157, see šaku(t)ta(i)-.

(KUS)šāla- n.; (a leather strap); from MH/NS.†

sg. nom. [š]a-la-aš Bo 87/5a ii 30 (Ottén in FsTÖzgüç 367), KUS ša-a-la-aš KUB 27.67 ii 13, iii (18), ša-a-la-aš KBo 30.98 iii? 14; unclear KUS ša-a-la-ša[...] KUB 27.67 i 12; here? ša-a-la KUB 45.41 iv 8.

(“A wagon pole”) x[o o o]x ša-a-la-aš a-x[...] / GAL LÚ.MEŠ AŠGAB iy[azz]i URUDU šurzi LÚ.MEŠ [E. DÉ? iyanzi(?)] / URUDU AN.NA tup[paš]pat¹ É-az pian[zi] “the chief of the leatherworkers ma[ke]s an a[-...] of(?) šalaš. The [metal workers make(?) ...] a (horse’s) bit. They give copper and tin only(?) from the storehouse (to make it)” KUB 30.32 i 3-5 (inv.), ed. Haas/Wäfler, UF 8:96f.; [1? š]a?-la-aš KÜ.GI NA₄ p[ūrin/iš ...] / [ti]ttalitimeiš[...] Bo 87/5a ii 30-31, ed. Ottén, FsTÖzgüç 367 (no tr. of šalaš); unclear: (“One bow of straw, with strung bowstring, three arrows of straw, in front of them are balls of dough”) GİŠ hattalu GİŠ tarzuwān peran=ma=ššan KUS ša-a-la-aš haminkanza “A bolt w. attached tarzu— in front a (leather) šāla- is bound. (These all are placed in a basket)” KUB 27.67 ii 12-13 (rit. of Ambazzi, MH/NS), ed. Ünal, 𐎲antitaššu 73 (differently), tr. ANET 348 (“with a piece of fur(?) fastened to it”), cf. Tischler, HEG T/D 251; cf. similarly ibid. i 12, iii 18.

The suggestion that a š. is a part of a harness is based on the fact that it is mentioned in close proximity to a (wagon) pole and a horse’s bit (KUB 42.28 obv. 5-8 and IBoT 1.36 iii 57). It may also be a component of the word šalašḫa/i-, a functionary associated with equids and cattle (KUB 13.35 ii 26). Due to the obscurity of the surrounding words in the Ambazzi ritual, it is unclear if there the šala- is part of a harness or has a more general meaning such as “strap.” Ünal takes GİŠ tarzu as “doorpost and šala- as “hinge,” i.e., a leather strip which helps the doorpost turn axially. However, a meaning “doorpost” for GİŠ tarzu does not seem likely because a GİŠ hat~talū tarzuwan is put into a basket and swung over the king (cf. CHD pattar B a). Hinge is not likely for KUS šala- either. Goetze’s suggestion (ANET 348 w. n. 4) that a šala- is a bit of fur seems to be based on his assumption that the action of the LÚ.MEŠ TÚG in cleaning SİG mariḫši- from the GAD (ii 25-30, iii 30-33) has to do with “scraping” the cloth (sc. the fur) and clearing the tufts. CHD L-N 186f. s.v. mariḫši makes no connection between the šala- and the

(KUŠ)šāla-

šalla(i)- A, šalliya- A

GAD “linen,” and thinks that a fuller is cleaning it and removing lint.

Goetze, ANET (1955) 348 (“piece of fur(?)”); Laroche, DLL (1959) 84 (“partie du harnais”); Weitenberg, U-Stämme (1984) 404 n. 44 (thinks that KUŠšālaš may be read kuššālaš and related to the verb *kūšalai-*); Boysan-Dietrich, THeth 12 (1987) 138f.; Beal, THeth 20 (1992) 186 (“part of a harness”); Melchert, CLL (1993) 185; Ünal, *Ĥantitaššu* (1996) 73.

Cf. *šalašhali-*.

šalla- adj.; (modifying sheep and goats).†

sg. com. nom. *šal-la-aš* IBoT 3.73 i 9, KUB 35.57 i 6; **acc.** *šal-la-an* KUB 43.77 obv. 6.

nu PĀNI DINGIR-LIM kuiš UDU šal-la-aš [...] “The š.-sheep which [...]s before the deity” IBoT 3.73 i 9 (fest.); [... AN]A ^dIM 1 UDU.ŠIR ^dUTU-i 1 MÁŠ.GAL *šal-la-an* ANA [...] / [o A]NA(?) DINGIR.MEŠ URU-LIM *apūn=pat* GUD *hū~kan[zi]* “[One ...] to the Stormgod, one ram to the Sungod, one š. billy-goat to [...] and tjo(?) the gods of the city they slaughter that very ox” KUB 43.77 obv. 6-7; [... M]ÁŠ.GAL *šal-la-an* UDU.Š[IR UD]U.U₁₀ UZ₆ ŠAĤ.ĤIA [...] “[...] š. billy-goat(s), ra[m], ewe(s), nanny-goat(s), pigs [...]” KUB 35.135 rev. 27 (Ištānuwian rit.), translit. DLL 166 (differently) and StBoT 30:322; 1 MÁŠ.GAL *šal-la-aš nakušal-x*-[...] “One š. billy-goat ... [...]” KUB 35.57 i 6 (Puriyanni’s rit.), translit. LTU 63 and StBoT 30:70.

The term seems to apply only to the males of small livestock. Probably not (with Ertem) a form of *šalli-* “big, large.”

Ertem, *Fauna* (1965) 78 (UDU *šallaš* = “büyük, büyümüş koyun”), 61 (MÁŠ.GAL *šallaš* is untranslated).

[^{TÚG}*šal-la*] (a type of garment or cloth) KUB 43.31 rt. col. 6. *šalla* is unlikely to be a neut. pl. of *šalli-* “large” since ^{TÚG} takes common gender phonetic complements. Read ^{TÚG} SAL.LA = Akk. *raqqatu* “dünnes Gewand” (Borger, *Zeichenliste* p. 192, AHW 958a).

šalla(i)- A, šalliya- A, šalliye- v. mid.; to melt down; from MH/NS.†

pres. sg. 3 *šal-li-et-ta-ru* KBo 6.34 i 44 (MH/NS), [*šal-l*]i-i-e-et-ta KBo 27.12 ii 3 (MH/NS), *šal-la-at-ta-ri* 734/v:2 (StBoT 5:146).

imp. sg. 3 *šal-li-et-ta-ru* KBo 6.34 ii 2 (MH/NS), *šal-li-e-et-ta-ru* KBo 27.12 ii 6 (MH/NS), *šal-la-at-ta-ru* KBo 16.56:(5), 8; **pl. 3** *šal-la-lan¹-ta-ru* KUB 7.53 ii 20 (NH).

verbal subst. *šal-la-u-wa-ar* KBo 1.45 obv. 1 5 (to this word?).

(Sum.) [HAR] = (Akk.) *ša-ra-ru-u* = (Hitt.) *šal-la-u-wa-ar* KBo 1.45 obv. 1 5 (Sa), so AHW 1084, differently CAD Z:73, cf. *šallai-* B, text ed. MSL 3:53:5 (without tr.) □ the translation “to be/become false” or “to rebel” (Götze, *Ĥatt*. 87, HW 178) is based on an unacceptable understanding of the Akkadian verb *sarāru* (CAD S 174: “to cheat, to be false, to be a thief”). CAD Z 73, further confuses the issue by linking *zarāru* with the hapax *zāruru* which occurs in another lexical text from Boğazköy, in both cases following *za-a-ru-u* (in the other text both are equated with *wišuriškattallaš* “strangler,” a translation perhaps effected by the Sum. GÚ.DÛ), which are then both linked by CAD with *zēru* “to hate, avoid.” Von Soden’s (AHW 1084) solution, reading the verb as *šarāru*, seems more likely. The meanings of CAD’s *šarāru* A “to flow, drip” (rather than B “to flash or flit”) would roughly correspond with the postulated meaning of the middle verb *šallai-/šalliya-* A and would not fit the contexts of *šallai-/šalliya-* B.

(He takes wax and mutton tallow from their hands, throws it into the flame, and says:) *kī DUĤ. LĀL mahḥan šal-li-ia-it-ta* (var. [*šal-l*]i-i-e-et-ta) *Ĭ.UDU=ma=wa GIM-an marrietta š ... n=aš DUĤ. LĀL[-aš] iwar šal-li-et-ta-ru* (var. *šal-li-e-et-ta-ru*) *UZU.Ĭ.UDU=m[a=w]a iwar marrietta<(ru)>* “Just as this wax melts down and as mutton fat melts/dissolves § ... May he (who is deceitful to the king of Ĥatti) melt down like wax, may he melt/dissolve like mutton tallow. (And they say: ‘so be it’)” KBo 6.34 + KUB 48.76 i 43-44, ii 2-3 (soldier’s oath, MH/NS), w. dupl. KBo 27.12 ii 3, 6-7 (NS), ed. StBoT 22:8f.; (“Afterwards, she holds the statues of wax and mutton tallow over him and says: ‘Behold, now I hold (these) two magical figures. The people who have been continually defiling this person (i.e., the patient), I am besetting and plaguing this one.’ Then she melts them down (*arḥa šallanu-*), saying”) *idala~weš(!)=an kuiēš antuḥšiš papra¹ḥḥ¹liš<k>er n=at arḥa QĀTAMMA šal-la-lan¹-ta-ru* “‘Let the evil people, who were continually defiling him, melt down in the same way’” KUB 7.53 ii 18-20 (NH), ed. Tunn. 12f. (“be flattened”); [... *i*]dālawāš antuḥ[šaš... šal-l]a-at-ta-ru *n=at wāt[ar GIM-an?] ... (-)edani ANA DUMU.LÚ.U₁₉.LU tu[-...]* *apēll=a idālawā[š antuḥšaš ... arḥa(?)]* *QĀTAMMA šal-la-at-ta-ru n=a[t watar GIM-an(?) ...]* “Let the [...] of the evil person [mel]t down, and [let] it [flow off like]

šalla(i)- A, šalliya- A

šallakarta-

water (or: [become] water). [...] for [th]is(?) human being [...] Let [the ...] of that evil [person] likewise melt down, and [let] it [flow off like water] (or: [let] it [become water])” KBo 16.56:4-8 (sim. to military oath), ed. Kühne, FsOtten 161-162.

Friedrich, ZA 35 (1924) 178 (“schmelzen(?)”); Götze, Madd. (1928) 98 n. 12 (par. to *marrie* - > *marri*-, therefore > *šalli*-); Goetze, Tunn. (1938) 78 (“become flat”); Laroche, RHA XXIV/79 (1966) 161 (w. *šallai*- (act.), mng. to be related to *šallannai*- “étirer, tirailler” like *pai-/piya-/piyannai*-); Kronasser, EHS 1 (1966) 504 (“zer-, vergehen”); Neu, StBoT 5 (1968) 146f. (“breit werden, breit laufen, platt werden, sich dehnen, zergehen”); Kühne, FsOtten (1973) 163 (only “zerlaufen”), 166 n. 17; Oettinger, Stammbildung (1979) 249, 355 (“breit werden, zerlaufen” < *šallie*-^{mi} “großziehen” < *šalli*- “groß”).

Cf. *šallanu*- B.

šal(l)ai- B, šalliya- B v. act.; (intrans.) “to be/ become big(?), to grow up (?)”; from OH.†

pres. sg. 3 *ša-al-la-i* KBo 38.51:5 (OH?/pre-NS?) (here?); **pres. pl. 3** *šal-li-ia-an-zi* KUB 43.75 obv. 11 (OH/NS); **pret. sg. 3** *ša-la-i-iš* KBo 3.45 obv. 11 (OH/NS), *ša-al-la-iš-ta* KUB 49.39 ii 8 (NH).

(We Hittites under King Muršili made the gods sick by taking and plundering Babylon) [*nu m*] *ān ša-la-i-iš attasš uttar p[eššiyat]* § “[and w]hen he (Muršili) grew up(?), he di[sregarded] the words of his father. §” KBo 3.45 obv. 11 (OH/NS), ed. Hoffner, Unity and Diversity 56f. (“became rebellious”), 62 n. 69 (or “grew up/became great”); [...] *UL ša-al-la-iš-ta arḫa tarnummanzi* SIxSÁ-at “[...] did not grow big(?). It was determined for setting free” KUB 49.39 ii 8 (oracle question, NH); cf. *šal-li-ia-an-zi* KUB 43.75 obv. 11 (OH/NS) in broken context; here?: (several persons are running) [...] *kanza ša-al-la-i nu anda* [...] KBo 38.51:5 (OH?/pre-NS?).

The stem forms suggest this is a denom. verb (Oettinger, Stammbildung 365f., Melchert, FsPuhvel 131-138).

Götze, Hatt. (1925) 87 (“sich auflehnen” based on KBo 1.45 obv. 5 [see *šallai*- A]); Friedrich, HW (1952) 178; Laroche, RHA XXIV/79 (1966) 161 (w. *šallai*- (mid.), mng. to be related to *šallannai*- “étirer, tirailler” like *pai-/piya-/piyannai*-); Hoffner, Unity and Diversity (1975) 57, 62 n. 69 (“to become rebellious” or “to grow up, become great”); Oettinger, Stammbildung (1979) 73 (*šallie*-^{bhi}?) “sich auflehnen,” 249 *šallie*-^{mi} “großziehen”).

Cf. *šallanu*- A, *šalli*-, *šallesš*-.

šalai- C see *šallannai*-.

NINDA *šalakar* n. neut.; (a bread made of *šepplit*); NS.†

sg. nom.-acc. *ša-la-kar* KUB 7.1 ii 1 (pre-NH/NS), **NINDA** *ša-a-la-kar* KBo 23.42 i 13, KBo 27.136 rev. 5, KBo 22.135 rev. (5), **NINDA** *ša-la-a-kar* KBo 23.46 rev. 7, 1331/1 right col. 8.

pl. nom.-acc. **NINDA** *ša-la!-ak-ra* Bo 3324 i 6 (AlHeth 179).

[*n*] = *at malli šalkzi nu 2-šU 7 ša-la-kar DUMU-li iēzzi zanuzzi* “She (Old Woman) mills it (i.e., *šepplit*); she kneads [*šalkzi*] (it) and prepares fourteen (lit. two times seven) *šalakar*-breads for the child (and) she bakes (them)” KUB 7.1 ii 1-2 (Wattiti’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:149f.; **NINDA** *idu~renn=a=ššan* **NINDA** *ša-a-la-kar* (var. [o-o]x-wa-ya) 5 **NINDA** *ḫar(a)špauwanduš* **DUG** **DÍLIM.GAL** **TU**₇.BA.BA.ZA **DUG** **DÍLIM.GAL** **TU**₇ *gangatias ŠA ZĀ.AḪ.LI* **DUG** *kappīn ḫandanzi* KBo 23.42 i 12-15 + KBo 35.76 i 12-15 (Hurr.-Hitt. rit.), w. dupl. KBo 24.57 i 12-14, ed. ChS I/2:130f. (without KBo 35.76); [(12 **NINDA** *zapaḫi*) **NINDA** *ša-la*]-*kar talukan* [...] “Twelve *zapaḫi*-breads, a long š.-bread [...]” KUB 59.71 i 12 (Allaitu-raḫi’s rit.), w. dupl. KUB 12.53:7-8, ed. ChS I/5 p. 67, cf. *ibid.* p. 74, cf. **NINDA**.GUR₄.RA GÍD.DA, etc.

For the inflection see *šawatar*, *šawitra*.

Hoffner, AlHeth (1974) 179.

Cf. *šalk*-.

šallakarta- n. neut.?; presumptuousness; NH.†

pl. nom.-acc. *šal!-la-kar-ta* KUB 15.5 iii 6; **gen.** *šal!-la-kar!-ta-aš* KUB 56.19 ii 21.

^d*U=wa=kan kuit nepiši uizzi nu=wa=ta šal!-la-kar-ta lē* KAR-zi “When the Stormgod comes to heaven, let him not find (any) cases of presumptuousness on your part” KUB 15.5 iii 5-7 (king’s dreams), ed. Güterbock, Cor.Ling. 65-68, Güterbock apud Oppenheim, Dreams 255 (“he should not find you to be stingy(?)”), and de Roos, Diss. 207f.; both Güterbock and de Roos emended to *šal-la-kar-ta<-tar>*; (“Ever since my father died, the question (INIM = *memiaš*) of the (king’s) daughter who is the *tapri*-woman continues to be investigated”) *katta=ma=aš UL kuitki šal!-la-kar!-ta-aš memini ari* “But in no way does/will it (the matter) amount to (lit. reach) a matter of presumptuous-

šallakarta-

(š)šallakartatar

ness” KUB 56.19 ii 20-21 (vow, NH), cf. Košak, ZA 78:146 (“Grundwort *šallakarta*- ‘Hochmut’”).

There is no longer reason to emend KUB 15.5 iii 6 in view of the genitive form *šal-la-kar¹-ta-aš* in KUB 56.19 ii 21.

Cf. *šallakartahh*-, *šallakartai*-, (š)šallakartatar.

šallakartahh- v.; to offend someone through presumptuous behavior, hybris, arrogance, haughtiness; NH.†

pret. sg. 3 *šal-la-kar¹-ta-aḫ-ta* KUB 21.19 i 17.

kuitman ABU=YA ^m*Muršiliš TI-anza ēšta nu mān* DINGIR.MEŠ EN.MEŠ=YA *ABU=YA šal-la-kar¹-ta-aḫ-ta kuezqa memiyanaz* “If during the time my father Muršili was alive, my father offended the gods, my lords, through arrogance by any word (or: matter), (I was not in any way involved)” KUB 21.19 i 15-18 (prayer), ed. Güterbock, SBo 1:12, idem, Cor.Ling. 66, Lebrun, Hymnes 310f. and Sørenhagen, AoF 8:88f. (“ob da mein Vater die Götter, meine Herren, heraus[for]derte”).

Güterbock, Cor.Ling. (1955) 65-68.

Cf. *šallakarta*- n., *šallakartai*-, (š)šallakartatar.

šallakarta(i)- v.; to offend (someone) through presumptuousness, arrogance, or haughtiness; NH.†

pret. pl. 3 *šal-la-kar-ta-a-er* KUB 21.8 iii 11.

part. sg. nom.-acc. neut. *šal-la-kar-ta-an* KBo 2.2 iii (20), 27, iv 3.

mān=za DINGIR-LUM *apaddan=pat šer kar~dimmiyauwanza duwan=ta kuit parā šal-la-kar-ta-an ḫarkun* “If, O goddess, you are angry only on account of that (matter), (namely) that I had offended you through presumptuousness heretofore” KBo 2.2 iii 24-27 (oracle question), ed. van den Hout, Purity 132f., 299 (but incorrectly identifying the verb stem as *šalla~kart*-); similarly ibid. iii 19-22; iv 2-4; *nu URU-an šal-la-kar-ta-a-er* “And they (i.e., the enemies) treated the city (of Nerik) arrogantly” KUB 21.8 iii 11 (hist., Ḫatt. III), ed. Cornil/Lebrun, Hethitica 1:18f. (“ils traitèrent la ville de manière inconsidérée”); KUB 56.19 ii 20-21 (vow) is probably not this verb but *šallakarta*- n., q.v.

Güterbock, Cor.Ling. (1955) 65-68.

Cf. *šallakarta*- n., *šallakartahh*-, (š)šallakartatar.

(š)šallakartatar n. neut.; presumptuousness, arrogance, lack of concern; NH.†

sg. nom.-acc. *šal-la-kar-ta-tar* KUB 13.35 iv 43, KUB 23.80:(11).

sg. abl. *šal-la-kar-ta-na-za* KUB 5.3 i 30.

nu=war=at=mu šal-la-kar-ta-tar škupiḫatiš=ma[=war=a]š=mu UL kuiški parā=ya=kan UL ūḫhun “It (was) presumptuousness on my part, it (was) not, however, an intention to defraud; and I was not inattentive” KUB 13.35 iv 43-44 (dep.), ed. StBoT 4:14f.; similar ibid. i 25 + KUB 23.80 obv. 25 (dep.); (It was determined that the king has something to fear from a “misdeed of the horses” and that this “misdeed” will not be caused by some angry deity; leading to the following question:) *nu=za ANA* ^u*UTU-ŠI ḪITṬI ANŠE.KUR.RA U[N-az=m]a šal-la-kar-ta-na-za kišari* “Or will the ‘misdeed of the horse’ happen to His Majesty because of a human lack of concern?” (answer: Yes. In a follow-up question it is asked: Should specific rules then be given to the chariot-drivers to prevent the “misdeed of the horse”?) KUB 5.3 i 30 (oracle question), tr. Beal, CoS 1:210 (“negligence”).

For *šal-la-kar-ta<-tar>* KUB 15.5 iii 6 see *šallakarta*- n.

Etymologically, this family of words is based upon the adjective *šalli*- “great” and *kard*- “heart.” But unlike Latin *magnanimus* and Greek *μεγάθυμος*, the resulting sense of the Hittite words is not complimentary. Güterbock (Cor.Ling. 66) pointed out the similar pejorative sense of German *Hochmut*. The Ukkura passage KUB 13.35 iv 43-44, shows that *š.*, in contrast to *kupiḫati*-, is not an intention to defraud, but a presumptuous attitude which considers it unnecessary to observe all the bureaucratic details. Ukkura claims that he did not overlook the matters, but he did consider them unnecessary. It is difficult to find one English word which covers all aspects required by the contexts in which this word and its Hittite congeners occur. In most cases the verbal forms from this word family take a person (i.e., a deity) as their direct object and can be translated “to offend through presumptuousness,” in one instance, KUB 21.8 iii 11 (hist. text of Ḫattušili III), the object is the city of Nerik which has been “treated arrogantly.”

(𐎶)šallakartatar

šallannai-, šalai- C, šaliya- e

For KUB 15.5 iii 5-7 (king's dreams) see s.v. *šallakarta-* n.

Güterbock, Cor.Ling. (1955) 65-68.

Cf. *šallakarta-* n., *šallakartai-*.

[*šallalitaḥḥ-*] HW 178 read *šallakartahḥ-*.

URU²šalampumena- ethnicon; person from the city Šalampa; from OS.†

pl. com. nom. ^{URU}šā-lam-pu-me-né-eš KBo 2.12 ii 24, v 16, 25, 34 (OH/NS), ^{URU}šā-lam-pu-um-n[é-eš] ibid. ii 35, ^{URU}šā-lam-pu-u-me-né-eš KBo 20.16 obv. 6 (OS), KBo 20.3 obv. (1), (4).

LÚ.MEŠ ^{hāpieš} LÚ.MEŠ UR.BAR.RA ^{URU}šalam~pumeneš in *MELQĒTU* lists: KBo 2.12 ii 23-24, 26-27, 34-35, v 15-16, 24-25, 33-34, KBo 20.16 obv. 6-7, KBo 20.3 obv. 4-6; three ethnic designations: ^{URU}šalampume~neš, ^{URU}Kadapumeneš (from Katapa), and ^{URU}Kar~dabaḥumeneš (from Kartapaḥa) occur with LÚ.MEŠ ^{hāpieš} and LÚ.MEŠ UR.BAR.RA KBo 20.16 obv. 13-17, KBo 2.12 ii 23-25, 34-37, v 30-37, KBo 20.3 obv. 1-3, ibid. 4-6.

Neu, StBoT 18 (1974) 27; del Monte/Tischler, RGTC 6 (1978) 332; del Monte, RGTC 6/2 (1992) 134.

[*šallamuš*] see *šalli-*.

šallannai-, šalai- C, šaliya- v.; to pull, drag; from OH and MS.†

pres. sg. 3 *šal-la-an-na-a-i* KUB 12.8 iv 7 (OH/NS), *šal-la-an-na-i* KBo 32.14 rev. 28 (MH/MS), KUB 33.84:11; **pl. 3** *ša-li-i-an-zi* KUB 58.14 rev. left col. 24 (OH/NS), *šal-la-an-ni-ia-an-zi* KUB 4.3 obv. 11, KBo 10.24 i 3 (OH/NS), KBo 10.23 vi (20), (24), (27) (OH/NS), [*ša*]l-la-an-ni-an-zi KBo 10.23 vi 15 (OH/NS).

iter. pres. sg. 3 *šal-la-an-ni-iš-ki-iz-zi* KUB 24.7 i 29.

(Akk.) *u akāša ušēšū ina NAM.ERIM* “They shall make you go out for the oath” RS 22.439 iii 9 (ed. Nougayrol, Ugar. 5:279, 282) = (Akk. par.) [...i-š]a-dā!-du-ka ana māmīti “They will drag you off to the oath” = (Hitt.) *tuk=ma linqai šal-la-an-ni-ia-an-zi* KUB 4.3 i/fi 24-25 (proverbs), ed. Laroche, Ugar. 5:781 (“se traîner”); cf. *lingai-* bilingual section.

(Hurr.) *kameneš kakkari ta-lí-i-ia ephe=ni=dan tall=ahḥ=ō=ṣm ephe=ne* = [g]ilūšiš=kan ^{NINDA}kugullan UDUN-niyaz parā *šal-la-an-na-i parā=an=kan* UDUN-yaz *ḥuittiat* “A gilūši-animal dragged a kugulla-loaf out of the oven, it pulled it from the oven (and dipped it in oil)” KBo 32.14 rev. 28 (Song of Re-

lease, MH/MS), ed. StBoT 32:87, 178f., tr. Hittite Myths² 71 §21 □ š. translates here the Hurr. verb *tal=(i)ya*; in KBo 32.14 iii 3 Hitt. *šallešta* “grew up” translates Hurr. *talm=u(w)=a=b* (StBoT 32:161). Note that Hitt. *ḥuittiat* translates the same Hurr. stem (*tal=ahḥ=ō=ṣm*) that was rendered with *šallannai*.

a. obj. a person: (“*IŠTAR* sends (a group of her handmaids) into whatever house is hated by her. They (the house's womenfolk) do the housework with grumbling and moaning. The young brides are at odds”) *nu=kan 1-aš 1-an SAG.DU-an šal-la-an-ni-iš-ki-iz-zi* “So that each pulls the other's hair (lit. head). (They no longer embroider(?) [cloth] in harmony)” KUB 24.7 i 24-29 (hymn to *IŠTAR*), ed. Güterbock, JAOS 103:156 (“one always pulls the other by the head”), Friedrich, ArOr 17/1:250 (“raufen”); cf. also KUB 4.3 i-ii 24-25 above in the bil. sec.

b. obj. an object — 1' a loaf of bread: see bil. sec., above.

2' a model of a stag: EGIR-ŠU=ma DÀRA.MAŠ KÙ.BABBAR SI NU.GÁL LÚ.MEŠ ^{URU}Zizzimara *šal-la-an-ni-ia-an-zi* “Afterwards the men of Zizzimara pull a silver stag without horns. (They hold torches in front of them)” KBo 10.24 i 1-5 (KI.LAM fest., OH/NS), translit. StBoT 28:16; cf. preceding parts of the fest. in KBo 10.23 vi 13-29 (š. in vi 15, 20, 27), translit. StBoT 28:15, tr. StBoT 27:60.

3' an oxhide: LÚ.MEŠ *Kurupzina=ma* KUŠ GUD *dagān šal-la-an-na-a-i* “The men of Kurupzina drag an oxhide on the ground” KUB 12.8 iv 6-7 (fest. of Tuḫumiyara, OH/NS), cf. AM 262 n. 7 (“er breitet auf die Erde”), Friedrich, ArOr 17/1 (1949) 250 (“herabzerren”).

c. unclear: [...]*x pēdan taknaza šal-la-an-na-i* “He pulls [... a ...] place from the earth”(?) KUB 33.84 + Bo 6404:11 (Ḫedammu), ed. StBoT 14:60f.:13 (“an der Stelle aus der Erde zieht”).

d. (w. prev. šarā): (All the wolf-men go to the pond) *n=ašta* UDU.ḪI.A-uš *luliyaz [š]arā ša-li-i-an-zi* “and they drag(?) the sheep up from the pond” KUB 58.14 rev. left col. 23-24 (fest.?): cf. also par. or dupl. KBo 25.175 right col. 3-4.

e. (w. prev. parā): *appezziyaz=x[...]* / [...]*x-izziya ḥarkanzi n=an parā [šal]-la-an-ni-ia-an-zi ḥūmanza=ma=ši* EGIR-an *ša[z]kitta* KBo 13.119 iii 13-15 (rit.).

šallannai-, šalai- C, šaliya-

šallanu- A 1 a

Derivation from *šalli-* “big” is semantically problematic. The action “to draw, drag” is a prolonged movement, therefore the *-annali-* imperfective durative suffix is fitting. *Šallannai-* is a (near) synonym of *huttiya-* “to draw, drag.”

Götze, AM (1933) 262 w. n. 7 (“breiten”); Friedrich, ArOr 17/1 (1949) 250 (“herabzerren, raufen”); Kronasser, EHS 1 (1966) 569 (follows Friedrich); Laroche, RHA XXIV/79 (1966) 161 (“étirer, tirer”, related to *šallai-*, *šalliya-* like *pai-*, *piya-*, *piyannai-*); idem, Ugar. 5 (1968) 781 (“se traîner”), 783 (KBo 10.23 vi 15, etc., is not favorable to “tirer?, étaler?”); Oettinger, Stambildung (1979) 355 § 247 (“in die Breite ziehen, einschmelzen,” **šallanne^{bhi}* < *šalli-*, also related to **šallye^{mi}*).

Cf. *šallai-/šalliya-* A-B, *šalli-*.

šalanni, šelanni n.; (Hurr. offering term, perhaps a cult implement); from MH/MS.

ša-la-an-ni passim, *ša-a-la-an-ni* KUB 27.1 iii 7, KBo 22.180 iv (9), *ša!(sign ta)-la-an-ni* KUB 32.84 iv 19, *še-la-[an-ni-ia]* KUB 32.50 obv. 22.

Hurr. context also *ša-a-la-an-ni* KBo 23.42 rev. 23, *ša-la-an-ni* KUB 45.2 ii 8.

a. Hurr. stem form used as dir. obj. in Hitt. sentence: EGIR-ŠU = *ma tūni tabri* ^d*Hebatwena kišhi adāni nirampi ša-la-an-ni* TUŠ-aš ekuzi 1 NINDA. SIG *paršiya* KUB 27.8 rev. 7-8; cf. dupl. passages KUB 25.44 ii 4-6, KUB 32.84 iv 18-19, KUB 27.21:6-7, KBo 20.113 iv 1-2, KBo 20.109 rev. 5-7, w. dupl. KBo 22.180 iv 8-10, KUB 32.97 obv. ? 1-3, and similarly KUB 32.93:14-15 (+) KBo 8.156 left col. 6-7, KBo 23.67 ii 9-10

b. Hurr. stem form used as indirect obj. in Hittite sentence: 1 NINDA. SIG *zušši tuhḫeni* ^d*[(IŠTA)]R-wi* ^{DUG}*aḫrušhi ḫubrušhi nira[(mb)]i ša-a-la-an-ni* ^d*IŠTA-wi* “One thin bread for the *zušši*, *tuhḫeni* of Šauška, (and) for the *aḫrušhi* (censer), *ḫubrušhi*, *nirambi* š. of Šauška” KUB 27.1 iii 6-8 (fest. for IŠTA of Šamuha, NH), w. dupl. KUB 27.3 iv 15-17, ed. Lebrun, Samuha 81, 91 (“le temple”), Wegner, AOAT 36:103 w. n. 362 (no tr.), eadem, ChS I/3:45, 48 (n. š. = “Opfertisch aus Rohrgeflecht?”), but see also Haas, ChS I/9:183, 240; cf. similarly KUB 45.47 iii 14-15, iv 18-20 (MH/MS?), KUB 15.34 iv 52-53 (MH/MS), ed. Haas/Wilhelm, AOATS 3:206f. (no tr.).

Cf. in Hurrian context (“He says in Hurrian: ...”) § *niramwi ša-la-an-ni* (var. *ša-a-la-an-ni*) *ḫašuliš ši[(rišiyani ḫašuleš)] nu* ^{LÜ}AZU ... KBo

24.57 iv 4-5 + KBo 27.175:8-9, w. dupls. KBo 23.42 rev. 23-24 and KUB 47.37:6 + 210/w:1.

Laroche, JCS 2 (1948) 130 (“temple”); idem, Ugaritica 5 (1968) 503 (obscure since “temple” = *purli*); Haas/Wilhelm, AOATS 3 (1974) 111; Lebrun, Samuha (1976) 91 (“temple”), 104; Laroche, GLH (1979) 212 (“attribut divin”); Wegner, AOAT 36 (1981) 112 (probably a cult implement); Haas, OBO 129 (1993) 71 n. 25 (*nirambi šalanni* = ^{GIS}BANŠUR); idem, ChS I/9 (1998) 240 (“ein Kult- bzw. Tempelgerät; oft nach *nirambi*”).

šallanu- A v; 1. to raise, rear, bring up (human beings, deities, plants), **2.** to exalt, magnify (a deity), **3.** to ... emphatically, **4.** (unclear); from OS.

act. pres. sg. 1 *šal-la-nu-mi* KBo 20.75 rev. 2 (NH); **sg. 3** *ša-al-la-nu-zi* KUB 14.7 iv 12 (NH).

pret. sg. 1 *šal-la-nu-nu-un* KUB 1.1 iv 11 (Ḫatt. III); **sg. 2** *ša-al-la-nu-uš* KUB 30.10 obv. 6 (OH/MS); **sg. 3** *šal-la-nu-ut* KUB 6.45 iii 29 (NH), KUB 33.95 iv 18, KUB 36.7b ii (19), KBo 12.85 + VBoT 120 ii 8 (MH/NS); **pl. 3** *šal-la-nu-e-er* KUB 33.93 iv 9.

imp. sg. 2 *šal-la-nu-ut* KUB 12.21:9 (OH/NS), *ša-al-la-nu-ut* KBo 20.31 obv. 17, 19 (OS), *šal-la-nu-ut* KBo 32.37:16 (MH/MS); **pl. 2** *ša-al-la-nu-ut-te-en* KUB 1.16 ii 44 (OH/NS), *šal-la-nu-ut-tén* KUB 34.53 rev. 16 (MS).

mid. pret. pl. 3 *šal-la-nu-wa-an-ta-ti* KUB 8.51 ii 11.

part. sg. com. *šal-la-nu-wa-an-za* KUB 6.45 iii 33 (NH).

inf. *šal-la-nu-ma-an-zi* KUB 31.53 obv. 12, 15, KUB 31.61 ii 5 (both Ḫatt. III), *šal-la-nu-um-ma-an-zi* KUB 31.53 obv. 16, ABoT 51 + 585/v obv. 5 (both Ḫatt. III), Bronze Tablet i 13 (Tudḫ. IV), *šal-la-nu-u[m?]-ma-an-zi* KUB 60.61:4 (MH).

verbal subst. nom.-acc. sg. *šal-la-nu-mar* KBo 12.118:7 (NS), KBo 39.23:6; **abl.(?)** *šal-la-nu-mar-ra-za* KUB 26.32 i 12 (NH).

iter. act. pres. sg. 1 *ša-al-la-nu-uš-ki-mi* KBo 17.61 obv. 7 (MH/MS); **sg. 2** *šal-la-nu-uš-ki-ši* FHG 1 ii 17 (OH/NS), KBo 20.49:8 (MH or ENS); **sg. 3** *šal-la-nu-uš-ki-iz-zi* KUB 33.98 i 6, 8; **pl. 3** *šal-la-nu-uš-kán-zi* KBo 10.47c+e i 8 (NS), KUB 8.67:6 (MH/NS); **pret. sg. 1** *šal-la-nu-uš-ki-nu-un* KUB 8.53:24 (NH); **sg. 3** *ša-al-la-nu-uš-kit₉* KBo 22.2 obv. 7 (OS), *šal-la-nu-uš-ki-it* KUB 56.14 iv 2 (NH), KUB 33.117 iv 9, Bronze Tablet i 13 (Tudḫ. IV); **pret. pl. 3** *ša-al-la-nu-uš-ker* KBo 22.2 obv. 5 (OS), KUB 29.3 i 9, 10 (OS?), *šal-la-nu-uš-ke-er* KUB 29.1 i 27 (OH/NS).

ša-al- (versus *šal-*) represents an older spelling, cf. HAB 73f.

1. to raise, rear, bring up — **a.** obj. human beings and deities: (“The deities took the children up from the sea”) *š=uš ša-al-la-nu-uš-ker* “And they raised them” KBo 22.2 obv. 5 (Zalpa tale, OS), ed. StBoT 17:6f.; (“As the years passed the queen gave birth to thirty daughters”) *š=uš apāšila ša-al-la-nu-uš-kit₉*

šallanu- A 1 a

“She raised them herself” *ibid.* 7; *n=an=z=an* UR. SA[G-in LUGAL-un š]a-al-la-nu-ut-te-en “Raise (imp. pl.) him (to be) your valian[t king]” KUB 1.16 ii 44 (political testament of Ḫatt. I, OH/NS), ed. HAB 8f.; (“O my god, ever since my mother gave birth to me”) *nu=mu ammēl* [DINGIR=YA] / [šal]-la-nu-uš-ki-ši “you, my [god], have been raising me” FHG 1 ii 16-17 (solar hymn, OH/NS); similar KUB 30.10 obv. 6-7 (prayer of Kantuzili, OH/MS); [n]u^{MUNUS}ḪUMMEDA *kuiš* MUNUS.LUGAL¹ *Kilušhepann=a* [š]al-la-nu-uš-ki-it “The nurse (lit. midwife) who raised the queen and Kilušhepa” KUB 56.14 iv 1-2 (vow of Pud., NH) □ on the ^{MUNUS}ḪUMMEDA as a “nurse” see Hoffner, JNES 27:199-201; (“I gave a girl named Titai to Apallu in marriage”) 1 DUMU.NITA^m *Tatiliš ŠEŠ¹ Titai ANA^m Apallū šal-la-nu-ma-an-zi ADDIN* “One boy, Tatili, the brother of Titai — I gave to Apallu to rear” KUB 31.53 + 1320/u i 12-13 (vow of Pud., NH), ed. StBoT 1:20f. (“habe ich dem Apallū zum Aufziehen gegeben”) and often *ibid.* i 15ff.; *annišan=pat=an*^m NIR.GÁL-iš LUGAL-uš ANA ABU=YA^m *Ḫattušili šal-la-nu-ma-an-zi piyan ḫarta n=an annišan=pat ABU=YA šal-la-nu-uš-ki-it* “Already before King Muwatalli (II) had given him (Kurunta) to my father, Ḫattušili (III) to raise, and already before my father had been raising him” Bronze Tablet i 12-13 (Tudh. IV), ed. StBoT Beih. 1:10f.; [n=an MÁŠ.]ANŠE.ḪI.A *šal-la-nu-uš[-kán-zi]* “[The wild] animals were rais[ing] (pres. hist.) [him] (i.e., Enkidu)” KBo 10.47c+e i 8 (Gilgameš, NS), w. dupl. KUB 17.2:6, ed. Otten, IM 8:100f., translit. Myth. 123, tr. Beckman in Foster, Gilg. 158; SIG₅-inn=a=war=an *šal-la-nu-ut-tén* “And raise him well” KUB 34.53 rev.16 (myth. fragment); ^dISKUR *Piḫaššaššiš=ma=mu annaz dāš nu=mu šal-la-nu-ut ... š kinuna ammuk*^m NIR.GÁL LUGAL-uš *tuedaz [IŠ]TU^dISKUR Piḫaššašši šal-la-nu-wa-an-za arkuweškimi* “The Stormgod Piḫaššašši took me from (the moment of my) birth and raised me ... Now I, Muwatalli, the king raised by you, O Stormgod Piḫaššašši, am making a prayer (to you)” KUB 6.45 iii 28-33 (prayer, Muw. II), w. dupl. KUB 6.46 iii 69-iv 2, ed. Singer, Muw.Pr. 21, 40, 65 (Hoffner comment); cf. *ibid.* iii 74-75, CHD L-N:268 s.v. *memmami*; *mān UN-aš=pat atti anni DUMU-an šal-la-nu-zi* “If a person raises a child for a father (and) mother” KUB 14.7 iv 11-12 (prayer of Ḫatt. III and Pud.), ed. Lebrun, Hymnes 315, 322, Sürenhagen, AoF 8:96f.; [... DUMU-an

šallanu- A 1 b

ku]wapi andan ša-al-la-nu-uš-ki-mi “[Wh]erever I am accustomed to raising [the child]” KBo 17.61 obv. 7 (birth rit., MH/MS), ed. StBoT 29:42f.; (“My Lord took me as a baby from my parents”) *nu=mu EN=YA [U]R.TUR GIM-an apel išgašūwantaza ṣAḪAR-waza šal-la-nu-ut* “and my lord raised me like a puppy from its own dung-filled(?) dust” KUB 26.32 i 7-8 (oath of scribe, Šupp. II), ed. Melchert, Diss. 347f., cf. earlier Laroche, RA 47:74f.; ^dUTU-ŠI=ma EN=YA¹ *ṣkuwayataza šal-la-nu-mar-ra-za šakuwašarit ZI-it PAP-ḫaḫat* “I have loyally protected His Majesty, my lord, out of fear (and) out of (gratitude for his) raising (me)” *ibid.* i 11-12, ed. Melchert, Diss. 354 (abl. of cause), cf. Sommer, HAB 73 (“Ich habe meine Sonne ... für das Aufziehen loyal beschützt”), Laroche, RA 47:74f. (“Mon-Soleil, mon maître, à cause de toute(?) cette éducation, d’un cœur sincère j’ai protégé”); [(^dUTU-ŠI=ma=w)]*ar=an šal-la-nu-u[m-ma-an-zi]* / [... *peḫḫun* “I, My Majesty, [gav]e him [to ... for] rearing” KUB 60.61:4-5 (treaty frag., MH), w. dupl. KBo 16.41 i 18 (MH/MS); *šal-la-nu-nu-un-wa-ra-an kuit ammuk* “Since I raised him (i.e., Ḫattušili)” KUB 1.1 iv 11-12 (Apology of Ḫatt. III), ed. Ḫatt. 32f. (“weil ich ihn hochschätzte”), Chrest. 78f. (“Since I thought highly of him”), StBoT 24:24f. (“weil ich ihn groß gemacht habe”).

b. obj. deity or monster: *kuiš=war=aš aši* DUMU-aš *ku[in] namma šal-la-nu-e-er ...^dKu~marbiš=wa GIM-an^dU-an šal-la-nu-ut IGI-anda=ma=wa=š[ši (k)]ān^{NA}kunkunuz<z>in tarpanallin šal-la-[nu-ut]* “Who is he, this child, wh[om] they (i.e., the deities) raised again? ... As Kumarbi raised the Stormgod, he raised against him, however, this basalt stone as (his) supplanter” KUB 33.95 + KUB 36.7b iv 14, 17-19 + KUB 33.93 iv 9, 12-14 (Ullik.), w. dupl. KUB 33.92 iii 1, 5, ed. Güterbock, JCS 5:156f.; cf. similar KUB 33.98 i 6-8 (Ullik.), w. dupl. KUB 33.96 i 6-8, ed. Güterbock, JCS 5:146f. and KUB 33.106 iii 55-55a (Ullik.), ed. Güterbock, JCS 6:28f.; (After the Stormgod asks Kumarbi “Where were you?,” Kumarbi replies:) ^{ḪUR.SAG}*Ḫuršanaza=kan x[...]* / [^{MUS}*e*]llyiyan *ku[n] šal-la-nu-nu-un* “[I have come] from Mt. Ḫuršana, [where I have] raised a serpent (i.e., Ḫedammu)” KBo 26.79:16-17 (myth), ed. Güterbock, KBo 26 p. VI, StBoT 14:68f.; ^{MUS}*Ḫedammun=ma=ka[n]* [... -d]a *šal-la-nu-uš-kán-zi* “They raise (the serpent) Ḫedammu [...]” KUB 8.67:5-6 (Ḫedammu, MH/NS), ed. StBoT 14:40f.

šallanu- A 1 b

c. obj. plants: *nu* GIŠ.ĤI.A LUGAL-uš^dU-ni *wekzi heyaweš kuit tašnušker šal-la-nu-uš-ke-er* (var. *ša-al-la-nu-uš-ker*) “The king asks the Stormgod for the trees which the rains have made strong (and) have raised” KUB 29.1 i 26-27 (foundation rit., OH/NS), w. dupl. KUB 29.3 i 9-10 (OS), ed. Kellerman, Diss. 11, 26, tr. ANET 357; (Ĥumbaba becomes infuriated, as he hears the noise from somebody cutting down his trees) *kuiš=wa u[it] [kuiēš] ammēl šal-la-nu-wa-an-ta-t[i Ĥ]UR.SAG.MES-aš [ištarn]a nu=kan* GIŠ^{ERIN} [k]aršta “Who [has c]ome and cut down the cedars, [which], (as) mine, have grown up (pl. verb) in the midst of the mountains?” KUB 8.51 ii 10-12 (Gilgameš), ed. Otten, IM 8:112f., translit. Myth. 127, tr. Beckman in Foster, Gilg. 161, cf. StBoT 5:147; *n[u]=t[(ta? <GIŠ>ERIN?.MEŠ)] [k]uiēš šal-la-nu-uš-ki-nu-un* “The cedar trees which I raised for you” KUB 8.53:23-24 (Gilgameš), w. dupl. KUB 33.123:5, ed. Otten, IM 8:116f. (restoring [ĤU]R.SAG.MEŠ), translit. Myth. 129.

2. to exalt, magnify (a deity): LUGAL-uš^dU-an^dUTU-un (var. ^dUTU-un^dIM-an) ^dĤalkin^dMiya~tan[(zipan)] ^dPahhur=a (var. ^dPahhur) *šal-la-nu-ut* (var. *ša-al-la-nu-ut*) “O king, magnify the Stormgod, Sungod, Ĥalki, Miyatanzipa, and the Firegod” KUB 12.21:8-9 (advice to a king, OH/NS), w. dupl. KBo 20.31 obv. 16-17 (OS), ed. Hoffner, FsAlp 298, 301, cf. also Otten, OLZ 60:546.

3. to ... emphatically: *nu it zik kē ud[dār ...] / peran memiyawanzi šal-la-nu-ut* “Go speak these words emphatically before [...]” KBo 32.37:15-16 (MH/MS), ed. StBoT 32:505, 508 (“Nun geh du (und) verleihe diesen Worten Nachdruck (eigentlich: Größe), wenn du vor [...] sprichst”) □ for an infin. + a -nu- causitive verb see KBo 32.14 iii 15, rev. 31, ed. StBoT 32:85, 87, w. discussion pp. 172f., 508, and cf. inf. + Hittite *nuntarnu-* “to do (something) hastily.”

4. unclear: [...]-yašši LÚ ELLU DÙ-mi nam~ma=an *šal-la-nu-mi* “I will make [...] ... a free man and moreover I will raise him up(?)” KBo 20.75 rev. 2 (rit.); (“(Bitter vetch) is like the ŠÀ.TÛR-snake of D[N(?)])” *GAM-an=ma=šši^dAllani[n] šal-la-nu-ut parkunut* “Together with it (the alkali?) it has raised up(?) (and) cleansed Allani” VBoT 120 ii 7-8 (rit., MH/NS), ed. AlHeth. 101.

Götze, Hatt. (1924) 33 (“hochschätzen”); Friedrich, ZA 39 (1930) 43 (“groß machen, erhöhen, verehren, großziehen, pflegen”); Sommer, HAB (1938) 35, 73; Hoffner, JNES 27 (1968) 200; Otten, StBoT 17 (1973) 22f.; Haas/Thiel, AOAT 31 (1978) 190; Hoffner, FsAlp (1992) 298, 301 (mng. 2).

Cf. *šallešš-, šalli-, šalliya-*.

šallanu- B v.; (w. arḥa) 1. to melt down (a wax figure), 2. to flatten; NH.†

pres. sg. 3 *šal-la-nu-uz-zi* KUB 7.53 ii 18 (NH), KUB 41.4 ii 20.

imp. pl. 2 [*šal-la-n*]u-ut-tén KUB 58.106 iii 14; **pl. 3** *šal-la-nu-wa-an-du* KUB 59.64 ii 12.

iter. pres. sg. 3 *šal-la-n[u-u]š-ki-zi* VS 28.66 rev. 15; **pl. 2** *šal-la-nu-uš-kat-te-e-ni* KUB 17.27 ii 15 (MH?/NS); [*šal-l*]a-nu-uš-kat-te-ni KUB 58.106 iii 13.

1. to melt down (a wax figure): (“The ‘Old Woman’ holds two figures made of wax and tallow over her patient and speaks as follows”:) *kūn antuḥ~šan kuiēš papraḥḥišker kinuna kāša alwanzenuš 2 šēnuš ḥarmi nu kāša kūn tiyaneškimi elaneškimi namma=aš arḥa šal-la-nu-uz-zi nu memai idala~weš=a’n kuiēš antuḥšiš papraḥḥiš<k>er n=at arḥa QĀTAMMA šallantaru* “Just now I hold (these) two figures (representing) the sorcerers. The people who have been continually defiling this person (i.e., the patient), I am just now besetting(?) and plaguing(?) this one.’ Then she melts them down and speaks (again): ‘The evil persons who were continually defiling him (i.e., the patient), let them melt down in the same way’” KUB 7.53 ii 15-20 (rit. of Tunn., NH), ed. Tunn. 12f. (“flattens”), Puhvel, HED E/I 268f. s.v. *elaniya-* (tr. *tiyaneškimi elaneškimi* as “beset” and “plague”).

2. to flatten: *ezzatten* DINGIR.MEŠ GIŠ-ruwaš *šumeš* DINGIR.MEŠ *dapi[-... GIM-an] šal-la-nu-uš-kat-te-e-ni kell=a UN-aš ĤUL-lu [QĀTAMMA šallanuten]* “Eat, O gods of the trees! [As] you, the gods, are flattening the whol[e ...], [flatten in the same way] the evil of this man” KUB 17.27 ii 14-15 (rit., MH?/NS), tr. ANET 347 (differently “[Just as] ye, gods, let vanish every [trace of the dregs], even so let this man’s evil [vanish]!”); *nu=ššan Ú.ĤI.A TI-an* (var. *TI-ann=a*) *IM-an* ^{NINDA}āntet *parštuḥḥit dāi n=an šal-la-nu-uz-zi* “He/She places the herbs and living clay with the hot bread (and) the *parštuḥḥi*, and he/she flattens it” KUB 41.4 ii 19-20 (rit.), cf. Haas/Thiel, AOAT 31:190; [...]^{GIŠ}šiettal *kuiēš* / [DINGIR.MEŠ *dapianteš*

šal-l]a-nu-uš-kat-te-ni nu kēl [U]N-aš / [... šal-la-n]u-ut-tén “[All you gods] who are [fl]attening the šiettal [...], [fla]tten [the ...] of this person!” KUB 58.106 iii 12-14 (rit. for DINGIR.MAḤ and ^dGulšeš) □ Starke (StBoT 31:200-205, 409) reads ^{GIŠ}ši-e-et-ri; possibly also *n=aš ḥarkdu* [... URU-aš E]N-aš DAM=SU DUMU.MEŠ=ŠU [*maḥḥan arḥa p*]eššiyami [*nu ape*]l=a URU-an URU-aš=a EN-aš [DAM=SU DUMU.MEŠ=ŠU] QĀTAMMA šal-la-nu-wa-an-du [... ...]ti šardiyanni uwandu “May he perish. [Just as] I expel the wife (and) children of the lord [of the city ...] may they (the gods?) similarly flatten his city and [the wife and children] of the lord of the city. May they [...] come to help” KUB 59.64 ii 8-13 (ritual), ed. Haas, OLZ 85:549 (“zerdehnen(?)”).

Friedrich, ZA 39 (1930) 43 n. 3 (“langziehen” = “zerreißen”); Zuntz, Ortsadverbien (1936) 39f. (“von der Größe befreien, kleinemachen”); Sommer, HAB (1938) 73 n. 4 (“entgrößen,” d. h. durch Zusammendrücken(?) den Umfang verringern”); Goetze, Tunn. (1938) 78 (“make flat,” related to šallai-/šal~liya-); Kammenhuber, HW² 1:282 VI.6a (following Goetze, causative to šallai-, šalliya- “schmelzen”).

Cf. šallai-/šalliya- A, šalnuan[...].

[šalašša(-)...] in [...x-aršin ša-la-aš-šā-x] / [...] KBo 18.102 rev. 5 (letter), as translit. by Hagenbuchner, THeth 16:195, and read *aršipu(-)šalašša-x* by HW² 1:346, should probably be read *ar-ši-in-ta!-la-aš-ša-x*. The fragmentary text seems to be reporting results of bird oracles. *Aršintalašša-*, although also a hapax, could then be related to the bird names *aršintathi-* (read *aršintalaḥi-*?) and *āršintara-* HKM 47:33 and passim, cf. HBM 325.

LÚ^š salašha/i- n. com.; (an official whose duties involve equids and carriages); from OH/NS and MH/MS.†

sg. nom. LÚ^šša-la-aš-ḥa-aš IBoT 1.36 iii 61 (MH/MS), KUB 13.35 iii 38 (NH); **d.-l.** LÚ^šša-la-aš-ḥi KBo 3.42 rev. 6 (OH/NS), ANA LÚ^šša-la-aš-ḥa IBoT 1.36 iii 60 (MH/MS); **gen.** LÚ^šša-la-aš-ḥa-aš KUB 13.35 ii 26 (NH).

pl. nom. com. LÚ^{MEŠ}ša-la-aš-ḥi-e-eš KUB 11.2 + IBoT 3.84:4 (OH/NS), LÚ^{MEŠ}ša-la-aš-ḥi-ya-aš KBo 3.1 ii 67 (OH/NS), KUB 11.6 ii 15 (OH/NS), LÚ^{MEŠ}ša-a-la-aš-ḥe-eš IBoT 1.36 i 69 (MH/MS), LÚ^{MEŠ}ša-a-la-aš-ḥi-iš ibid. iii 67, LÚ^{MEŠ}ša-la-aš-ḥi-iš KUB 25.27 iii 10, LÚ^{MEŠ}ša-la-aš-ḥu-uš KUB 13.35 i 7 (NH), KUB 31.77 ii 13, 18 (NH), KUB 55.5 iv 6; **d.-l.** ANA LÚ^{MEŠ}ša-la-aš-ḥa-aš KUB 52.96 obv. 10; **gen.** LÚ^{MEŠ}ša-a-

la-aš-ḥa-aš IBoT 1.36 ii 23 (MH/MS), LÚ^{MEŠ}ša-la-aš-ḥa-aš KUB 42.106 obv.? 3.

a. in general: [(*kinun=a kēzza UD-az* ^{UR})]^UHattuši DUMU.MEŠ É.GAL LÚ^{MEŠ}MEŠEDI LÚ^{MEŠ}KUŠ₇. KÙ.GI [(^{LÚ}MEŠSAGI LÚ^{MEŠ} ^{GIŠ}B)ANŠ]UR LÚ^{MEŠ}MUḤALDIM LÚ^{MEŠ} ^{GIŠ}GIDRU LÚ^{MEŠ}ša-la-aš-ḥi-ya-aš (F: ša-la-aš-ḥi-e-eš) [(^{LÚ}MEŠUGULA LĪ)M ŠĒRI (k)]ī uttar šumaš (E: šumeš) EGIR-an (E: omits) šekten “Now, from this day on in Ḥattuša, you palace servants, royal bodyguards, gold-chariot-fighters, cupbearers, table servers, cooks, staff-bearers, š.-s, and overseers of the LĪM ŠĒRI personnel, should remember this matter” (scil. the fate of Tanuwa, Taḥurwaili, and Taruḥšu) KBo 3.1 ii 66-68 (Tel.pr., OH/NS), w. dupls. E: KUB 11.6 ii 13-16, F: KUB 11.2 + IBoT 3.84:2-5, ed. THeth 11:36f. (“Kutscher?”, in n. 5 “Stallbursche?”), tr. van den Hout, CoS 1:197 (“grooms”); [...] URU^Uššumnaš LÚ^šša-la-aš-ḥi memaḥḥu[n] “I spoke [...] to the š. of the [man(?)] from Ušša” KBo 3.42 rev. 6 (Hurrian wars, OH/NS); LÚ^{MEŠ}ša-a-la-aš-ḥe-eš ^{GIŠ}ḥulugannin waḥnuanzi “The š.-s turn the light cart around” IBoT 1.36 i 69 (instr. for royal bodyguards, MH/MS), ed. AS 24:12f. (“grooms”); (The royal bodyguards are holding spears) *n=at ANA* LÚ^šša-la-aš-ḥa ^{GIŠ}GU.ZA pianzi “They give them to the š. (of) the stool(?). (When the cart returns home)” LÚ^šša-la-aš-ḥa-aš=ma ^{GIŠ}ŠUKUR.ḪI.A ANA LÚ^šİDU₈ pāi “The š. gives the spears to the door-keeper, (and he carries them up to the portico)” ibid. iii 60-62, ed. AS 24:30f.; (“The royal bodyguards and palace servants run past the rear”) LÚ^{MEŠ}ša-a-la-aš-ḥi-iš=ma=ššan GÜB-li ANA ANŠE.GİR.NUN.NA šer arḥa x[...] / *n=ašta* ^{GIŠ}ḥulugannin EGIR-pa neyanzi “The š.-s, however, [reach] over the left mule and turn the cart around” ibid. iii 66-68, ed. AS 24:30f.; *pāndu=wa* LÚ^{MEŠ}KUŠ₇ KÙ.GI LÚ^{MEŠ}ša-la-aš-ḥu-uš MUNUS. LUGAL ^mGAL.^dU-aš DUMU ^mUkkuraš LÚ^šUGULA 10 šakuwaššaruš INA É ^dLelwani linkandu “Let the gold chariot fighters, the š. (of) the queen, GAL-^dU son of Ukkura the overseer of ten, go (and) swear truthfully in the temple of Lelwani” KUB 13.35 i 6-8 (dep., NH), ed. StBoT 4:4f. (“die šalašha-Leute”); (A group of men swear that they have not sold, taken or harnessed for themselves any of the queen’s horses or mules) [^mK]ukkuš=ma LÚ^šša-la-aš-ḥa-aš arahza “Kukku, the š., however, was not included, (i.e., he did not take the oath)” ibid. iii 38, ed. StBoT 4:10f.; 3

GUD.ĤI.A LÚša-la-aš-ha-aš=wa=za dahhun “I took for myself three oxen belonging to the š.” *ibid.* ii 26, ed. StBoT 4:8f.; 1 TUGGUZ.ZA ANA LÚ.MEŠša-la-aš-ha-aš “One splendid garment for the š.-s” KUB 52.96 obv. 10 (lists of clothing) □ GUZ.ZA-garment = Akk. *ILLUKU* or *I'LU*; [...] ŠA ŠU LÚ.MEŠša-la-aš-ha-aš MUNUS.LUGAL [...] “[...], of the hand (under the responsibility?) of the š.-s (of) the queen” KUB 42.106 obv. ? 3 (lists of clothing), ed. Siegelová, Verw. 380f., cf. 359 n. 2; (“On the morrow (the cult image of) Ḫalputili travels”) LÚ.MEŠša-la-aš-ḫi<-iš>=ma=za ^dDAG iyanzi “The š.-s, however, worship Ḫalmašuit: (One(?) ox, five(?) sheep, two measures of flour, two *PIHU*-vessels (of beer))” KUB 25.27 iii 9-10 (SAG.UŠ-fest.); parallel: *lukkatti=ma=kan* ^dHalpu~tiliš paizzi INA É DINGIR-LIM=ma šuppa war~pūwar LÚ.MEŠša-la-aš-ḫu-uš=ma=za ^{GIŠ}DAG-tin IŠTU É=ŠUNU iyanzi “On the morrow (the cult image of) Ḫalputili travels. In the temple (there) is sacred bathing. The š.-s worship Ḫalmašuit from their house (i.e., they provide the deity with offerings from their houses)” KUB 55.5 iv? 4-7; (“[...] a priest of LAMMA, a singer”) [...] LÚ.MEŠSIPA 3 LÚ.MEŠša-la-aš-ha-aš [...] “[...] shepherds, three š.-s [...] (give offerings)” KUB 54.39 i 2 (fest.); *nu=wa=mu=kan UL* [...] LÚ.MEŠša-la-aš-ḫu-uš mān UNŪT MUNUS.LUGAL [...] *ran šekanzi nu=war=at anda [ap]piškanzi* ^{GAD?/GIŠ?} *ḫuppiyalla=ya* [...] mān *kuēqa* MUNUS.LUGAL *kinun iyanun nu=wa apē=ya* LÚ.MEŠša-la-aš-ḫu-uš *šekanzi nu=war=at anda appiškanzi* “The [...] do] not [...] me. As the š.-s know [...] the queen’s equipment, they will take possession of them. If now I, the queen, have made any *ḫuppiyalla*-s, those too the š.-s know, and they will take possession of them” KUB 31.77 ii 13-19 (queen’s dream, NH), ed. de Roos, Diss., 268, 406 (“de stal-knechten”).

b. chief of š.: *nu* ^{GIŠ}ḫuluganniya peran GAL LÚ.MEŠša-a-la-aš-ha-aš ḫūyanza “The chief of the š.-s is running before the carriage. (He holds a baton/staff)” IBoT 1.36 ii 22-23 (instr. for royal guards, MH/MS), ed. AS 24:16f.

The only indication of the duties of this functionary is his frequent association with equids and carriages. The word may be derived from the term (KUŠ)šala- which may be part of the harness. In no

text, however, is the š. attested riding in a carriage or chariot, except as possibly implied in IBoT 1.36 iii 60-62, where he drives a cart transporting spears (AS 24:48). In the Tel.pr. list the š. is listed much later than the LÚ.MEŠKUŠ₇ KÙ.GI. Therefore it is wise not to equate the term with the LÚKUŠ₇ (“chariot fighter”) or *KARTAPPU* (“chariot/carriage driver”). In the *MEŠEDI* text he has custody of the stool (^{GIŠ}GU.ZA) which the guard puts down for the king to mount the chariot. The translation “groom” is not excluded, but we never read of his presence in stables or tending horses. Some of his duties seem similar to those of a footman.

Forrer, 2BoTU (1926) p. 8* (“Saalherr?”); Friedrich, HW (1952) 179 (Palastangestellter); Jakob-Rost, MIO 11 (1965) 210, 224 (“Wagenlenker, Stallburschen” = LÚKUŠ₇); Werner, StBoT 4 (1967) 15, 72 (“Stallburschen,” allenfalls ‘Wagenlenker’); Archi, OA 12 (1973) 220 (“cocchiere”); Pecchioli Daddi, Mestieri (1982) 115-116 (no tr.); Beckman, JAOS 102 (1982) 442 (“charioteer?”); Košak, THeth 10 (1982) 139 (“coachman”); Neu, FsRisch (1986) 116 n. 29 (< šala- + išha-); Beal, Diss. (1986) 87-90 (“groom, stablehand”); Güterbock/van den Hout, AS 24 (1991) 48 (“groom”); Beal, THeth 20 (1992) 184-187 (“groom, stablehand”).

Cf. (KUŠ)šala-.

[šalašpūri-] ša-a-la-aš-pu-u-ri KBo 16.78 i 17-19 (offerings, MH?/MS?) is probably to be emended to ša-a-la-aš-tu!-u-ri[-eš] with Popko, THeth 21:142.

šalaštūri- n.; (an implement).†

sg. gen. ^{GIŠ}ša-a-la-aš-tu-u-ri-aš Bo 3640 iii(?) 11, 13; **collective nom.** ^{GIŠ}ša-a-la-aš-tu-ri KUB 12.1 iv 29, ^{GIŠ}ša-a-la-aš-du-ri KUB 42.81:10; **pl. nom. com.** ša-a-la!-aš-tu[-u-ri-eš] KBo 2.12 ii 16 (OH/NS), ša-al-la-aš-tu!-u-ri[-eš] KBo 16.78 i 18 (MH?/MS?).

(“They blind the eyes in front of the sea. And they hack the ears. They cut off the right shoulder like an ox. They throw into a blazing fire”) *an~durza* ^{GIŠ}ša-a-la-aš-tu-u-ri-aš *wašwaššima[š] araḫ~za=ma* ^{GIŠ}ḫūppitanuit war-x-x[...] *idāluš=aš* ^{GIŠ}ša-a-la-aš-tu-u-ri-aš *wašwaššima[š] ḪUL-luš=ma=aš* ^{GIŠ}ḫūpitanuwaš war-x[...] “Inside there is a *waš~waššima-* of a š. While outside there is ... with a pipe(?). It is an evil *wašwaššima-* of a š., and it is an evil ... of a pipe(?)” Bo 3640 iii? 11-14, ed. Ertem, Flora 157f. □ for the word *ḫū(p)pit/danu-* see also KUB 31.84 iii 58 and KUB 40.61 + KUB 13.28:2 (paired in both places with PA₅

“canal, ditch”); 2 *tallai* KÙ.GI 1-EN MUŠĀKILU KÙ. GI 2 ^{GIŠ}ša-a-la-aš-tu-ri GIŠ-ŠI KÙ.GI GAR.RA ŠĀ.BA 7 SAG=SU ZU₉ AM.SI “Two golden perfume containers(?), one golden MUŠĀKILU-implementation, two š.-s of wood inlaid with gold, seven of their heads (tops?) are ivory” KUB 12.1 iv 28-29 (inv. of Manninni), ed. Košak, *Linguistica* 18:102, 106 (no tr.), Siegelová, *Verw.* 450f.; (following sections recording ^{GIŠ}ŠŪ.A(-hi) stools, quivers, bows, arrows and ^{GIŠ}BAR.KÍN covers/layers (Akk. *SIĤPU*):) § 2? ^{GIŠ}ša-a-la-aš-du-ri ŠĀ.BA 1-EN HURRI 4 ^{GIŠ}BAR. KÍN KÙ.GI 1-EN [...] “Two š.-s one of which is Hurrian. Four gold covers/layers, one of which is [...]” KUB 42.81:10 (inv., NH), ed. THeth 10:99, Siegelová, *Verw.* 492f.; associated w. a *huluganni*-cart: *ta* ^{GIŠ}hu~*luganni* x[...] / *n=ašta* LUGAL-uš x[...] / *ša-a-la-aš-tu*-[ul]-[ri...] / ANA GAL DUMU.MEŠ É[GAL ...] “In a carriage [...] / the king [...] a š. [...] / to the chief of the palace servants [...] /” KBo 30.98 + KBo 30.110 iii 12-15 (fest. frag.); § 5 ^{DUG}tahašīeš 3-Š[U *harpanteš*(?)] / ŠA KISLAḤ 5 *ša-a-la*!-aš-tu[-u-ri-eš] / 3-ŠU *harpanteš* KBo 2.12 ii 15-17 (OH/NS), for the dating cf. StBoT 25:37 (“junghethitische Niederschrift”), for the emendation cf. StBoT 27:25 n. 9, but incorrectly read as Akkadographic. StBoT 25:38 n. 104 considers possibility of reading KBo 20.16 i! 1 as [^{GIŠ}ša-a-la-aš[-d/tu-ri-...]; cf. [... G]ŪN.A 5 *ú-e-ra-aš*[...] in *ibid.* 2 w. KBo 2.12 ii 17-18 □ it is unclear here if the gen. ŠA KISLAḤ “of the threshing floor” modifies what precedes it or the following 5 š.; [...-š]iŠ SA₅ 7 ^{LÚ}.MEŠAGRIG *ienzi* / [...] *apē=pat laḥuanzi* *ša-a-la-aš-tu*!-u-ri[-eš 3-ŠU *harpanteš*]teš “Seven administrators make red [...] -s. Those same (administrators) pour out [...]. š.-s are piled in three (piles)” KBo 16.78 i 17-19 (MH/MS?).

On the formation cf. ^{GIŠ}turi-, (^{URUDU})galgalturi-, ^{GIŠ}appaturi-, ^{GIŠ}gazzituri-, etc.

Košak, *Linguistica* 18 (1978) 111 (“make-up palette?”); Siegelová, *Verw.* (1986) 615 (an implement that can be found among weapons and toiletries).

šallātar n. neut.; 1. greatness, 2. kingship, rulership; from OH/NS.†

sg. nom.-acc. *šal-la-a-tar* KUB 34.42:6, *šal-la-tar* KUB 4.8 obv. 11, KUB 31.141:8 (NH), *šal-la-tar-r(a-za)* *ibid.* 7; **d.-l.** *šal-la-an-ni* KBo 3.21 iii 3 (OH/NS), KBo 1.28 obv. 9 (NH).

(Akk. NB) *hāmimat gimir parši āpirat agē bēlūti* “she who gathers together all the rites, she who is crowned with a tiara of lordship” STC 2 pl. 75:7 = (Akk. Boğ.) *hāmimat gimir parši lēqāt rubūti* “she who gathers all the rites, she who takes lordship” KUB 37.36:11b = (Hitt.) [*šaklauš? hūma*]nduš *kuiš dāš šal-la-tar-ra-za dā[š]* “she who took [a]ll [the rites], took rulership for herself” KUB 31.141 obv. 7 (hymn), ed. Reiner and Güterbock, JCS 21:258, Lebrun, *Hymnes* 381; the Hittite scribe translated *rubūti*; (Akk. NB) ⁴GAŠAN *šūpū nerbu=ki* DINGIR-*li=ka* (for ⁴LIŠ UGU *kala*) *ilī atru* “Divine lady, your fame is excellent. Your deity remains over all deities” STC 2 pl. 75:8, Boğ. KUB 37.36:12 = (Hitt.) [... *š*]al-la-tar *kuedani kallaran* SUM-*a[n]* “[...] to whom a dangerous/an ominous greatness is given” KUB 31.141 obv. 8; Güterbock, JCS 21:258, translates *kallar* “portentious”; (Sum. and Akk. broken away) = (Hitt.) *n=aanza=an hāšer kuwapi n=ašta šal-la-tar annaz[a=pa]t ŠĀ-taza katta udaš* “When they bore him (i.e., IŠKUR-Adad), he brought with him greatness from (his) mother’s womb” KUB 4.8 obv. 10-12 (hymn to IŠKUR-Adad), ed. Laroche, RA 58:71, 74.

1. greatness: [*n=ašta mān* ANA DINGIR.MEŠ [*ammēl?*] / [*U?*] ŠA DUMU.MEŠ LUGAL TI-tar *ha[ddulātar ...]* MU.ḪI.A GÍD.DA *šal-la-a-tar tarḫui[latar ...]* *zilatiya UL wewa[kkiši]* / *nu=mu=ššan mān* DINGIR.MEŠ [*UL*] / *mukiškiši* “If in the future you do not regularly ask the gods for life, go[od health, ...], longevity, greatness, val[or ...] [for (lit. of) me] and the princes, and if you do not regularly beseech the gods on my behalf, (let this matter be subject to your oath)” KUB 34.42:4-7 (instruction).

2. kingship, rulership: ANA ^ṁPiyaššili ŠEŠ. DÙG.GA=YA ANA DUMU!.M[EŠ=ŠU] DUMU. MEŠ.DUMU.MEŠ=ŠU *zilati[ya]* *šal-la-an-ni kī išḫiul iyanun* “I made this treaty for the future rulership of Piyaššili, my dear brother, [his] sons and his grandsons” KBo 1.28 obv. 6-10 (treaty, Arn. II), ed. Otten, MIO 4:181; [...-]tar=tet=kan *ašnuan šal-la-an-ni=ma=du=ššan* [...] “your [...] -ship is provided for, [...] you for greatness” KBo 3.21 iii 3 (hymn to IŠKUR/Adad, OH/NS), ed. Archi, Or NS 52:23, 26; see also above in bil. sec.

Sturtevant, *Gl.*² (1936) 131.

Cf. *šalli*-.

šalathīya Hurr. n.; (something to which offerings are made).†

1 MUŠEN *hūwalziy[a talaḫulz]iya* *ša-la-at-ḫi-ia* 1 MUŠEN x-x-[...(x-azzathīya) ... (mu)]šun~

šalathiya

šalli-

kiya ... [(wa)rnuanzi] KUB 45.79 rev. 7 5-8 (Hurr. rit.), w. dupl. KBo 27.203 iii 8-12, ed. ChS I/9:35f.; cf. [...]ya hūwalziya [...š]a-la-at-ḫi<<-ḫi>>-ia [...]x-wi-ya ḫazi[-...] 1320/v:7-9, translit. Haas/Wilhelm, AOATS 3:95, ChS I/9:180.

The form is a Hurrian essive used as a d.-l. in the Hittite sentence.

Haas/Wilhelm, AOATS 3 (1974) 95; Haas, ChS I/9 (1998) 180 (“ein Kult- bzw. Tempelgerät”).

šalḫa/u?- adj./n.?: (mng. unkn.).†

išḫarnuma[...] / ^{GIŠ}KUN₅ x[...] / āpiti [...] / šal-ḫu-uš x[...] / KUB 32.67 obv. 4-7 (Hurr. rit.). According to Wilhelm, (personal communication) if this word is Hurrian (and the preceding lines are not), it should be a resultative imperative pl. “wir/sie (depending on the pronoun which is lost) mögen erhört sein!” from šalḫ- “hören”; cf. Wilhelm, Or NS 61:139 (Imperativ auf -o) and AoF 24:285 w. n. 41.

 **šalḫiyanti-, šalḫanti-, šalḫitti-** n. com.; growth(?), from OH/MS.†

sg. nom. [šal-ḫi-a]n-[i-i]š KUB 17.10 iv 35 (OH/MS), šal-ḫi-it-ti-iš KUB 47.59 obv. 10 (NS), KUB 33.12 iv 22 (NS), KUB 47.59 obv. 16; **sg. acc.** ša-al-ḫi-an-ti-en KUB 17.10 i 11 (OH/MS), šal-ḫa-an-ti-in KUB 33.24 i (9), ii 10, šal-ḫi-it-ti-in KBo 2.9 i 23, KBo 23.3:4.

š. is always paired with mannitti-. For references to š. see mannitti-. Add also: n=ašta anda šal-ḫi-it-ti-i[š mannittiš] n=ašta anda nūš [tumantiyaš kitta] n=ašta anda [išpiyatar kitta] KUB 33.12 iv 22-24 (return of the missing god, NS), translit. Myth. 48; perhaps in a badly broken Luw. context ša-al-ḫa-a-ti KUB 35.121:7, translit. LTU 104, StBoT 30:412f., cf. DLL 85, see CLL 186.

Götze, Kl.¹ (1933) 135 (“Wachstum?”); Friedrich, HW (1952) 179 (“Wachstum?”); Laroche, DLL (1959) 85; Haas/Wilhelm, AOATS 3 (1974) 31 w. n. 2; Beckman, StBoT 29 (1983) 55 w. n. 149 (Luwoid, mng. unkn.); Melchert, CLL (1993) 186 (“growth” or similar).

šalḫuriya- A v.; (mng. unkn.).†

(Sum.) [o]-x-x = (Akk.) še-ek-šú = (Hitt.) ša-al-ḫu-ri-ia-u-wa-ar KBo 13.1 iv 28, ed. StBoT 7:20 and MSL 17:115.

The Akk. word šakṣu/šikṣu is translated “böse blickend” (AHw 1141) and “wild(?)” (CAD Š/1:193). It

is lexically equated with dabru “fierce” (CAD D 16), kipkippu (= kapkappu) “strong” (CAD K 184), šamru (“violent, fierce”) (CAD Š/1:330), akṣu “dangerous, overbearing, terrible” (CAD A/1:280). The verb from which šakṣu is derived, šakāṣu, is translated “to be wild(?), brutal(?)” (CAD Š/1:158), and is lexically equated with ippiru “trouble” (CAD I/J 164) and mānaḫḫu “toil” (CAD M/1:203). AHw (1235), also lists a second šikṣu “ein Geschwür” which StBoT 7:26 says cannot be excluded. There is also a verb šakāṣu “to dry out(?)” (CAD Š/1:158), from which šaksu/šeksu could be derived.

Otten/von Soden, StBoT 7:26.

Cf. šalḫuri(ya)- B.

šalḫuri(ya)- B n.; (mng. unkn., a cult place or deity?).†

[...]š]a-al-ḫu-ri-ia-aš peran [...] KBo 17.51 obv. 8 (fest., OS?); [...]x-na paizzi ištanan[i ...]x LUGAL-uš ša-al-ḫu-ri-ia-[aš ...] ibid. 10-11.

Cf. šalḫuriya- A.

šalli- adj. and noun; **1.** (adj.) big, great, large, pre-eminent, important, full-grown, vast, spacious, numerous, principal, main, **2.** (nominal use) head, chief, elder of, notable, grandee; written syll., GAL and RABŪ; from OH.

sg. nom. com. šal-li-iš KUB 29.1 ii 23 (OH/NS), KUB 12.65 iii 9, 12, 15 (MH/NS), KBo 1.34 obv. 3 (NH), KBo 4.2 ii 10 (pre-NH/NS), KUB 8.28 rev. 5, KUB 24.3 i 34 (Murš. II), KUB 33.98 + KUB 36.8 i 14, KUB 36.12 ii 7 (NS), KBo 3.8 iii 1 (NH), šal-li-iš KBo 3.7 iv 17 (OH/NS), KUB 12.66 iv 7 (OH/NS), KUB 43.53 i 24 (pre-NH/NS), šal-le-eš KUB 24.3 i 32 (Murš. II), GAL-iš KUB 12.60 i 1 (OH/NS), KUB 36.12 ii 8 (NS), KUB 43.2 ii 4, 10 (NH), GAL-TI 1380/u i 5 (Otten/Rüster, ZA 62:230)(Ḫatt. III), GAL KBo 5.2 iii 32 (MH/NS), KBo 4.6 i 7, 16 (Murš. II), KUB 50.52:8, KUB 32.123 ii 9 (NH), KUB 8.28 obv. 8, KUB 30.32 rev. 9 (MH or ENS), GAL.MEŠ-iš (for šalliš) KBo 6.1 obv. 14 = KUB 8.53 (iv!) 14 (or nom. pl. see 1 f 2' b', below), RA-BU-Ú KUB 36.41 i 11.

nom.-acc. neut. šal-li KUB 23.11 iii 33 (MH/NS), KBo 11.1 obv. 19 (Muw. II), KUB 2.2 ii 44 (NH), KBo 25.184 ii 4, KBo 1.28 obv. 14 (Arm. II), KBo 13.56:3, GAL-li KUB 43.53 i 23 (pre-NH/NS), GAL-i VS 28:10 i 20, GAL KUB 39.14 rev. 9, KUB 35.18 i 6, GAL-TIM KUB 30.32 i 22 (MS or ENS), KUB 51.19 i 8.

acc. com. šal-li-in KUB 45.20 ii 10, KUB 36.25 iv 12, KBo 11.1 obv. 23 (Muw. II), KUB 44.64 ii 9, GAL-in KBo 26.70 i

šalli-

šalli-

11, KBo 2.5 iii 14, 17, 20, 21 (NH), GAL KBo 16.25 i 61 (MH/MS).

voc. GAL-*li* KUB 31.127 i 22 (OH/NS).

gen. šal-*la-ia-aš* KUB 46.39 iii 22, KBo 18.167 rev. 6, 7, šal-*l(a-i)a-š(a)* KBo 14.89 iv 3 + KBo 20.112 rev. 2 (MH/MS), šal-*la-aš* KBo 3.1 ii 31 (OH/NS), GAL KBo 4.13 vi 25 (NH), KUB 50.35 obv.? 7, 10.

all. šal-*la(?)* KBo 24.21 l. e. 2 (MH/MS).

dat.-loc. šal-*la-a-i* KUB 31.100 rev. 10 (MH), šal-*la-i* KBo 3.1 ii 49 (OH/NS), KUB 1.1 iv 65 (Hatt. III), šal-*li* (StBoT Beih. 1:47 n. 86) KBo 4.10 obv. 33 (NH), KUB 26.53:8, KUB 30.57 + KUB 20.59 left col. 8 (NH), GAL-*li* KUB 43.59 i 10 (NH), GAL-*li-i* 448/t:4, RA-A-BI-I KUB 26.43 obv. 27 (NH), RA-BI-I IBoT 3.1:19 (OH/NS), KUB 58.11 obv. 11, 21.

abl. šal-*la-ia-a[z?]* KUB 31.80 obv. 2, GAL-*ia-az* IBoT 1.36 i 60, 62, 63, 67 (MH/MS), GAL-*az* IBoT 1.36 iv 26 (MH/MS).

pl. nom. com. šal-*la-e-eš* KBo 1.30:10, GAL-TI[M] KUB 30.33 i 12 (MH/NS), KUB 8.80 ii 18 (Šupp. I), šal-*le-eš* Msk 74.57:9, šal-*la-uš* KUB 8.57:7, GAL.GAL KUB 17.10 i 23 (OH/MS), KUB 30.34 iii 11 (MH/NS), GAL.GAL-TIM KBo 3.1 i 11, 19 (NS), GAL.MEŠ-*iš* KBo 6.1 obv. 14 = KUB 8.53 (iv!) 14 (or nom. sg. see 1 f 2' b', below).

nom.-acc. neut. [ša]-*al-la(?)* KUB 1.16 ii 66 (OH/NS), ša-*al-la-ia* ibid. ii 72 (Sommer, HAB 111), šal-*la-i* KBo 1.42 iv 24 (NH), GAL-TIM KUB 25.14 i 12 (OH/NS), KUB 4.1 i 14, 41 (NH), GAL.ĪI.A-TIM KUB 36.118:6 (MH/MS), GAL.MEŠ KUB 18.41 obv. 19, KBo 5.8 iv 22.

acc. com. šal-*la-a-i-uš* KUB 57.73 iv 5, šal-*la-mu-u[š]* KBo 27.11 obv. 2, GAL-*la-mu-uš* KBo 12.89 iii 11 (MS?), GAL.MEŠ-*iš* KUB 8.53:14 (cf. 1 f 2' b'), GAL-TI KUB 23.92 obv. 6, RA-BU-TIM KUB 24.13 iii 21.

gen. šal-*la-ia-aš* KUB 33.93 iv 10.

dat.-loc. šal-*la-ia-aš* IBoT 1.12 i 5, šal-*li-ia-aš* KUB 30.31 iv 44 (NH), GAL-TIM KBo 4.14 ii 4 (NH), KBo 3.21 ii 3 (OH/NS), RA-BU-UT-TIM KUB 10.95 iii? 7.

For the use of GAL.GAL compare: DINGIR.MEŠ GAL.GAL KUB 17.10 i 23, 36 (OH/MS?), TÚL.ĪI.A GAL.GAL TÚL.ĪI.A TUR.TU[R] KUB 30.34 iii 11, LÚ.MEŠ SANGA [GAL.GAL] LÚ.MEŠ SANGA TUR.TUR KUB 13.4 iii 3, LÚ.MEŠ GAL.GAL KUB 1.16 ii 41 (OH/NS), and URU.DIDL.ĪI.A GAL.GAL-TIM KBo 3.1 i 19.

(Sum. pronunciation) [za-la-ag] = [UD] = (Akk.) [RA-BU-Ú] = (Hitt.) šal-*li-iš* KBo 1.34:3 (S^a vocabulary), ed. MSL 3:61; (Sum.) LÚ.NÍG.GAL.GAL = (Akk.) ŠA RA-BÁ-A-TI = (Hitt.) šal-*la-e-eš* KBo 1.30:10 (LÚ Bogh), ed. MSL 12:214f.; (Sum.) [ZAG.GAL] = (Akk.) RA-BÁ-A-TÚ = (Hitt.) šal-*la-i* KBo 1.42 iv 24 (Izi Bogh., NH), ed. MSL 13:141.

(Akk.) ⁴Irnini (var. Inanna) mutallati (var. mutallatum) rabât ⁴Ī.GI₃.GI₃ (var. ⁴Ī.GI₄.GI₄) (STC ii pl. 75:3, KUB 37.36 rt. col. 7 = (Hitt.) [wa]lliškanzi kuin šal-*la-ia-aš-kán* DINGIR.MEŠ-*aš ku-iš šal-li-iš* "Whom do they praise? Who is the greatest among the great deities?" (KUB 31.141:3) (Hymn to IŠTAR), ed. JCS 21:257.

1. (adj.) big, great, large, pre-eminent, important, full-grown, vast, spacious, numerous, principal, main

a. use with deities and creatures in mythological texts

1' gods in general

2' ^dUTU

3' ^dUTU ^{URU}Arinna

4' ^dU ^{URU}Nerik

5' ^dZašḫapuna

6' deified sea

7' ḫaḫḫima-

b. use with human beings

1' full-grown person

2' (numerous or important) family or clan

c. use with abstract nouns

d. use with ranks or titles

e. use with animals

f. use with things

1' political or topographical entities

a' cities

b' countries

c' mountains

d' pastures

e' roads

f' threshing floors

g' rocks

h' bodies of water

1'' rivers

2'' springs, wells

3'' sea

2' phenomena in nature (waves, wind, rain, lightning, cold, heat, etc.)

3' heavenly bodies (stars, planets, etc.)

4' buildings or other architectural units

5' utensils, tools, furniture, textiles, or other objects

6' foods

7' body parts

8' plants

9' (grand) total

g. use with human actions or activities

1' rituals and festivals

a' šalli aniur

b' EZEN₄

2' meals

3' music

4' other activities

h. use with words of unknown meaning

i. in the sense of "royal"

1' šalli ḫaššatar "great family" > "royal family, royal house"

2' šalli pedan "great place" > "throne" or "capital city"

a' "throne"

b' "capital city"

3' šalliš waštaiš "great calamity" (lit. "big mishap") > "death of a member of the royal family"

4' šalli waštul "royal offense(?)" (designating a symbol in the KIN oracles)

2. (nominal use) head, chief, elder of, notable, grandee
 a. head of, chief of (an occupational group)
 b. (GAL with possessive suffix) boss, superior
 c. grandee, great one, notable

1. (adj.) big, great, large, pre-eminent, important, full-grown, vast, spacious, numerous, principal, main — a. use with deities and creatures in mythological texts — 1' gods in general: DINGIR.MEŠ GAL GAL KUB 17.10 i 23, 36 (1st vers. Tel. myth, OH/MS?); DINGIR.MEŠ GAL KUB 33.4:5; IBoT 3.141 i (5) (2nd vers. Tel. Myth, OH/NS); *šal-la-ia-aš* DINGIR.MEŠ-aš KUB 33.93 iv 10 (Ullik.); DINGIR.MEŠ GAL-TIM KBo 3.21 ii 3 (hymn to Adad, OH/NS); DINGIR-LUM RABŪ KUB 36.41 i 20 (missing god), ed. Myth 113; in the OH missing god myths usually in the pairs: DINGIR.MEŠ GAL.GAL DINGIR.MEŠ TUR KUB 17.10 i 23, 36, [DINGIR.MEŠ GAL] / DINGIR.MEŠ TUR.TUR KUB 33.4:9-10 + IBoT 3.141 i 4-5; cf. above in bil. sec.

2' ^dUTU: GAL-iš=za ^dUTU-uš EZEN₄-an iēt “The Great Sungod made a banquet” KUB 17.10 i 19 (Tel. myth, OH/MS), translit. Myth 30, tr. Hittite Myths 15, LMI 79; cf. KUB 33.24 + KBo 26.124 i 16 (myth, OH/NS), translit. Myth 53, tr. Hittite Myths 21, LMI 98; KBo 19.120 ii 4 (Gilgameš); LUGAL-uš HUR.SAG-i paizzi GAL-in ^dUTU-un karpzi “The king goes to the mountain, and ‘lifts’ the Great Sun(god)” KUB 29.1 ii 30 (OH/NS).

3' ^dUTU ^{URU}Arinna: (predicate) zik=pat ^dUTU ^{URU}Arinna nakkiš *šal-le-eš-ša-az* (= *šallešš=a=az*) “You alone, O Sungoddess of Arinna, are important; and you are great” KUB 24.3 i 32 (prayer, NS) □ contrary to HW² 1:638b, there exists no allomorph =az of the reflexive particle, only =za and =z).

4' ^dU ^{URU}Nerik: KUB 12.66 iv 7 (Illuy., OH/NS); KUB 49.39 ii 9 (oracle question, NH).

5' ^dZašḫapuna: KBo 3.7 iv 17 (Illuy., OH/NS), cf. *pul* usage a.

6' deified sea: *karū kuwapi* GAL-iš ar[unaš ...] “Long ago when the Great Se[agod ...]” KUB 12.60 i 1 (myth, OH/NS); (“They placed a chair for the Sea to sit”) *nu=za=kan šal-li-iš [arunaš]* ^{GIŠ}ŠU.A-ši ešat “and the Great [Sea] sat down on his chair” KUB 12.65 iii? 12-13 (Ḫedammu, MH/NS), ed. StBoT 14:50f.; [*nu=k*]an GAL-in arunan ^dKu[ma]rbi=ya=za É-

erza [...] “[They ...-ed] the Great Sea and Kumarbi (acc.) from the house” KBo 26.70 i 11 (myth.), ed. StBoT 14:38f.; the deified Sea (“the Great Sea”) appears often among the divine witnesses in the treaties: KUB 26.39 iv 25; KBo 5.3 i 59 (both Ḫuqq., Šupp. I), ed. SV 2:112f.; KUB 19.50 iv 26 (Man., Murš. II), ed. SV 2:16f.; KBo 4.10 rev. 4 (Ulmi-Teššub, NH), ed. StBoT 38:42; KUB 23.77a + KUB 13.27 obv. 9 (treaty with Kaškeans, MH/MS), translit. Kaššäer 117.

7' *ḫaḫḫima-*: *ḫaḫḫimaš* GAL-iš “Jack Frost is great” VBoT 58 i 9 (myth., OH/NS), translit. Myth 23, tr. Hittite Myths 26f.

b. use with human beings — 1' full-grown person: *mān* DUMU.NITA=ma *našma* DUMU. MUNUS DINGIR-LIM-iš *kišari n=aš mān karū* GAL-iš “If either a son or daughter (of the king) dies, and he/she was already full-grown (at the time of death), (they perform the full funerary cult, but without the wood)” KUB 39.6 iii 14-15 (royal funerary cult), ed. HTR 50f., cf. *šallešš-* 1 a “to grow up.”

2' (numerous or important) family or clan: *INA* KUR ^{URU}Ḫatti ŠA MUNUS.LUGAL MÁŠ-TUM *mekki šal-li* “In the land of Ḫatti the queen’s family is very great” KUB 14.3 ii 73-74 (Taw., NH), ed. AU 10f.

c. use with abstract nouns: ŠEŠ-tar “brotherhood”: *takšul šal-li* ŠEŠ-tar KBo 13.56:3 (treaty frag.).

d. use with ranks or titles: *ḫaššu-* “king”: ^dUTU-i GAL-li LUGAL-[u]e “O Sungod (scil. Šamaš), Great King” KUB 31.127 i 22 (hymn to Šamaš, OH/NS), ed. Güterbock, JAOS 78:239, Lebrun, Hymnes 94, 102; see also s.v. LUGAL GAL, MUNUS.LUGAL GAL (KUB 13.8:1, etc.), for LUGAL GAL, MUNUS.LUGAL GAL cf. Gonnet, Hethitica 3:104; *išḫa-* “lord”: *n=aš mān BĒLU* GAL *našma=aš appe[zzīš apaš] antu~ wahḫaš n=aš aku=pat* “Whether he is a great lord or a low-ranked individual, he shall be put to death” KUB 13.7 i 22-23 (instr., MH/NS); *tuzziya=ma peran mā[n* DUMU.LUGAL] / [*na*]šma *BĒL* GAL *kuinki watarnaḫmi* KUB 13.20 i 13-14 (instr., Tudḫ. II/NS), ed. Alp, Belleten 11/43:390f., 406, del Monte, SCO 24:132f.; [*nu m*]ān ^dUTU=ŠI *naš[m]a* DUMU. LUGAL [*na*]šma *BĒLU* GAL / [*QADU* ÉRIN. M]EŠ ^{GIŠ}GIGIR.MEŠ=ŠU *tuk ANA* [^mAz]ira / [*war~r*]i uiyami “If I, My Majesty, send either a prince or

a great lord to your aid, O Aziru, with troops and chariots" KBo 10.12 ii 25-27 (treaty w. Aziru, Šupp. I), tr. DiplTexts² 38 ("high ranking nobleman"); *miyahuwant*- "elder": *šal-li-in* LÚ ŠU.GI "the chief elder(?)" KBo 11.1 obv. 23 (prayer of Muw. II), ed. Houwink ten Cate, RHA XXV/81:107, 116; *šal-li-iš* LÚ ŠU.GI ibid 42; *šankun~ni*- "priest": LÚ.MEŠ SANGA GAL.GAL LÚ.MEŠ SANGA TUR.TUR KUB 13.4 iii 3 (instr. for temple personnel, pre-NH/NS), ed. Süel, Direktif Metni 54f., tr. McMahon, CoS 1:219, cf. *šankunni*- 1 a 5'; GE₆-ti GE₆-ti=ma 1 LÚ SANGA GAL LÚ.MEŠ *wehešgattallaš peran huyan*za *ēšdu* "Every night let one high-ranking priest be in charge of the watchmen" ibid. iii 12-13, cf. *šankunni*- 1 a 2'; GAL-iš DUMU É.GAL IBoT 1.36 i 21 (MEŠEDI instr., MH/MS); cf. DUMU.MUNUS GAL see Singer, UF 23:327-338. A special problem is posed by occupational names with preceding GAL (without Hittite complement), on which cf. Mestieri 626f. and cf. discussion mng. 2, below.

e. use with animals: *šal-li-in* [U]R.MAḪ-an [...] "a huge (or: full-grown) lion" KUB 36.25 iv 12 (Kumarbi), translit. Myth 188; GUD.MAḪ "bull": [... x+]10 GUD.MAḪ GAL "10+ full-grown bulls" (in a list of animals) KBo 24.70 i 8 (rit.); ŠA KUŠ GUD GAL 1 GÍN KÙ.BABBAR "(The price) of a hide of a full-grown ox is one shekel of silver" (followed by hides of a weaned animal [*šawitištaš*]) KBo 6.26 iii 10, 15 (Laws §185, OH/NS), ed. LH 147; GUDÁB GAL "a full-grown cow" KBo 6.26 ii 31 (Laws §178, OH/NS), ed. LH 141f.; for MUŠEN.GAL see s.v.; *aši šal-li-iš lalawišaš* "that big ant" KBo 40.346 obv. 5 (NH).

f. use with things — 1' political or topographical entities — a' cities: *apēll=a* ŠU-i URU.DIDLI.ḪI.A GAL.GAL-TIM *tittiyanteš ešer* "The large cities were assigned to his hand" KBo 3.1 i 18-19 (Tel.pr., OH/NS), ed. THeth 11:16f. i 19-20, tr. van den Hout, CoS 1:194; cf. similar ibid. i 12; URU-LUM GAL KUB 50.52:8 (oracle question, NH); URU.DIDLI.ḪI.A GAL-TIM HT 21 + KUB 8.80 ii 18 (Šattiwaza treaty, Šupp. I), ed. Friedrich, AfO 2:120f.

b' countries: KUR-e *šal-li ēšta n=at tep[awešta]* "The country was (once) vast; it, (however), has become small" KBo 11.1 obv. 19 (prayer of Muw. II), ed. Houwink ten Cate, RHA XXV/81:106, 115; *uga=ašta šal-li* KUR-e KUR URU.Išuwa / [...] "I [... -ed] the great

country, the country of Išuwa" KUB 23.11 iii 33-34 (ann. Tudḫ. III, MH/NS), ed. Carruba, SMEA 18:162f.; ("If in the seventh month a cloudburst [breaks loose]") *kašza kišari nu* KUR GAL ANA KUR [TUR ...] / *paizzi* "There will be famine, and a big country will go to [a small(?)] country [...]" KUB 8.28 obv. 8-9 (astral omens), ed. Riemschneider, Omentexte 150, 152, cf. similarly *našma* KUR GAL ANA KUR TUR *huiš*[-...] KUB 8.2 obv. 9 (lunar omen).

c' mountains: (The seer speaks as follows): ḪUR.SAG.MEŠ GAL-TIM *pangawēš* TUR.MEŠ-TIM *hāriyaš nakkīyaš kuit uwanun* "All you large and small mountains, why have I come into the impassable valleys?" KUB 30.36 ii 3-4 (purification rit., MH/NS), ed. Laroche, RHA XI/53:63 and *nakki*- A 2 a; cf. KUB 30.33 i 12; [(5^{GIŠ}SUPUR)U ...] ŠĀ-BI ḪUR.SAG RA-A-BI-I *ḫuwahḫuwaršuwandaš* ŠĀ-BI ḪUR.SAG *Ḫana* "Five pens in the midst of the great mountain, (the town of) Ḫuwahḫuwaršuwanda in the midst of Mount Ḫana" KUB 26.43 obv. 26-27 (edict on the estate of Šaḫurunuwa, NH), ed. Imparati, RHA XXXII:26f.

d' salt licks (*lapana*-): *mānn=a* IŠTU KUR URU.ÍD *Ḫulaya šal-li ṽlapani ṽwaniya pennanzi* "If they drive to the great salt lick(?) (namely,) the rock face(?) from the country of Ḫulaya-river" KBo 4.10 obv. 33 (treaty w. Ulmi-Tešub, NH), ed. Watkins, FsPuhvel 1:31, cf. earlier interpretations in CHD L-N *lapana*-, *lapana~li*-, StBoT 29:83, and Otten, StBoT Beih. 1:16f. ii 6 ("zur großen Alm"), pp. 46f. and notes 86-87 with collation of KBo 4.10 from a photograph, StBot 38:30f., 60 (w. coll.).

e' roads: *maḫḫan=ma=aššan* LUGAL-uš ANA KASKAL GAL *parā ari* "As soon as the king arrives at the main road" KUB 10.18 i 24-25 (festival, OH/NS); ANA KASKAL RA-BI-I=kan LÚUMMIAN LÚŠU.GI *aranta* LUGAL-i UŠKENNU "A mastercraftsman (and) an elder are standing at the main road, and prostrate themselves to the king" IBoT 3.1 i 19-20 (fest., OH/NS).

f' threshing floors: 1 PA. *šepit IŠTU KISLAḪ* GAL *peškanz[i]* "They give one PARĪSU of šepit from the main threshing floor" KBo 13.234 + KUB 51.69 rev. 10 (cult inventory).

g' rocks: *nu=ka[n x x] ikunt[a] lū[li a]n[d]a / šal-li-iš^{NA4}piruna[š] kittari* "[In the] *ikunta* la[ke

...] lies a huge rock" KUB 33.98 + KUB 36.8 i 13-14 (Ullik. IB), ed. Güterbock, JCS 5:146f.; [... *pašši*]lan *šal-li-in* KBo 3.34 i 3 (anecdotes, OH/NS), ed. Dardano, L'aneddoto 28f.

h' bodies of water — **1''** rivers: ("Kamrušipa hitched her horses") *nu INA ÍD GAL penniṣ nu hukkīškizzi* ^d*Kamrušipaš* GAL-in *ÍD-an* "and drove to the great river. Kamrušipa began to conjure the great river" KBo 3.8 iii 17-19 (rit., NH), ed. Kronasser, Die Sprache 7:157, 159, translit. Myth. 110; cf. *šal-li-iš* *ÍD-aš* *hunhumazzi=šit* *hami[ktat]* "The great river is bound in its flood" *ibid.* iii 1, ed. Kronasser, Die Sprache 7:157f.

2'' springs, wells: ("He goes to the water and speaks to the spring as follows":) *arunaš* *ŠUŠŪ-aš* *TÚL.ĪA GAL.GAL TÚL.ĪA TUR.TU[R]* "Sea, canebrake, big springs, (and) small springs" KUB 30.34 iii 11 (rit., MH/NS), cf. Otten, ZA 54:151, cf. KUB 30.33 i 20.

3'' sea: see 1 a 6', above.

2' phenomena in nature — **a'** *hunhuešna-* "wave(?)": *šal-li-iš* *hunhuešnaš* (nom.) KUB 36.12 ii 7 (Ullik.), ed. Güterbock, JCS 6:14f.; cf. GAL-*iš* *hun~huešnaš* *ibid.* 8.

b' *huwant-* (IM) "wind": *nu ANA* ^d*Huwawa* IM[.MEŠ-*eš*] / GAL.MEŠ-*iš* *araizzi* "The (eight) great (i.e., powerful) winds arise against Huwawa" KUB 8.53:13-14 (Gilgameš), translit. Myth. 128f., ed. Otten, IM 8:116f., tr. Beckman, in Foster, Gilg. 161 ("raised up(?) the great winds") □ 8 IM.MEŠ-*aš=ši* *araer* "The eight winds arose against him" KUB 8.53:16 shows that *araizzi* here means not "to halt" but "to arise"; *araizzi* itself is either an unusual -*mi* conjugation form from the usual -*hi* conjugation verb *arai-*, in which case "great winds" would be understood as collective, or *araizzi* should be emended to *a-ra-an!-zi*; on the other hand, IM GAL in the sg. in the same passage as a designation of the South Wind does not reflect *šalli-*, but is a phonetic writing of IM GĀL see Hoffner, JAOS 87:357 and Güterbock, Mem.Sachs 171f.; dissenting: HZL p. 261, but see critique of HZL in Hoffner, WZKM 83:272; [*tak*]ku=za *INA ITU.9.KAM* x[...] / *šal-li-iš* *hūwan[za arai??]* KUB 8.28 rev. 4-5 (astral sign); *šal-li* *hūwanti* KBo 22.6 i 27 (Šar Tamḫari), ed. Güterbock, MDOG 101:20.

3' heavenly bodies: *haštera-* (MUL): *tiya šal-li-iš* MUL-*aš* "Stand, O Great Star!" KUB 29.1 ii 23 (foundation rit., OH/NS), ed. Marazzi VO 5:154f.; [*takku=ka*]n *nepiši ištarna* GAL-*iš* MUL *talukišzi* KUB 8.24 ii 5 (star omen, NH), cf. *ibid.* ii 10 + KUB 43.2 ii 1, 5, 10, all ed. Riemschneider, Omentexte 234, 236f.; KUB 8.22 ii 3 (star omen), ed. Riemschneider, Omentexte 255f.:13.

4' buildings or other architectural units: *šalli* *huššulli-* "(main) dump (for the whole city), clay pit": [*nam*]ma=kan ^{URU}*Hattuši šēr haššuš lē* [*išhu~wanz*i(?)] / [*n*]ašta [*haš*]šuš *katta šal-la-i huššili=pat* [...-*andu*] "Then [let them not pour out(?)] the ashes up in Hattuša, but [let them pour out(?)] the ashes down in the main dump (lit. mud pit)" KUB 31.100 rev. 9-10 (instr., pre-NH/MS), cf. HED H 210; *nu=kan* ZAG-za *kutti anda šal-la-ia-aš huššulliyaš* [...] *izz*i IBoT 1.12 i 4-5 (festival); *kaškašepa-* "gate structure (a part of the KÁ.GAL; cf. AS 24:60)": *nu=ššan* GAL-az ^É*kaškašepaz šarā* [*uwan*]zi "They [come] up through the main gate building" IBoT 1.36 iv 26-27 (MEŠEDI-instr., MH/MS), ed. Jakob-Rost, MIO 11:200f., AS 24:36f.; KÁ.GAL "(city) gate": ^{LÚ.MEŠ}MEŠEDŪTI=ma=kan DUMU.MEŠ É.GAL-TIM GAL-ya-az KÁ.GAL-az *katta UL paiškanda* "The members of the body guard (and) princes do not go down through the main gate" IBoT 1.36 i 60 (MEŠEDI-protocol, MH/MS), ed. Jakob-Rost, MIO 11:180f. and AS 24:10f., in lines 62 and 63 the main gate is referred to simply as GAL(-yaz); *nu* GAL-ya-az KÁ.GAL-az ^{URUDU}*zakkin karpanzi* "And they lift the door bolt from the main gate" IBoT 1.36 i 67, ed. Jakob-Rost, MIO 11:180f., AS 24:12f.; ^É*karimmi-* (the principal *karimmi*-temple up in the city of Kizzuwatna): probably a gen. sg. in *šal-li<y-a-aš>* ^É*ka~rimmanaš* ANA ^dIM ^d*Hebat* "to the Teššub and Hebat of the principal *karimmi*-temple" KUB 30.31 + KUB 32.114 iv 30-31 (Kizz. rit., NH); *šal-li-ia-aš-ša* ^É*ka~rimnaš* [...]x *pianzi* *ibid.* iv 44-45; cf. ^d*Hebat* ^{URU}*Kum~manni ŠA É* [DINGIR-LIM GAL] KUB 50.35 obv.? 5 (oracle question, NH); cf. *mān* ^d[*Hebat Š*]A É DINGIR-LIM GAL=pat *ibid.* obv.? 7, 10; in view of the preceding, there is plausibility to É-TIM GAL being a designation of the main temple of a city (cf. Güterbock, CRRAI 19:305; but differing: Sommer, HAB 111f., Otten, StBoT 13:22f.); *IŠTU É-TIM* GAL ABoT 1 i 9 (festival, NS); ^{LÚ.MEŠ}É-TIM GAL VBoT 110:4 (cult inventory); ^dU É-TIM GAL "the Stormgod of the main temple"

KBo 4.13 ii 18, vi 25 (*ANDAḤŠUM*-fest., NH); É DINGIR-*LIM* (= *šiu-naš per*) “temple”: KUB 30.38 i 6 (Ammiḥat-na’s rit., NH), ed. Lebrun, *Hethitica* 3:141, 149:26 (“grande temple”); KUB 50.35 obv.? 7, 10 (oracle question, NH).

5' utensils, tools or other objects (in alphabetical order): ^{GIŠ}*arkammi*- “drum”: [... ^{GIŠ}*ar-g*]-*a-mi-in* GAL 3 *TAPAL galg[alturi ...]* KBo 33.28:4, translit. StBoT 15:38 as 110/f; ^{GIŠ}*haššalli*- “stool”: KBo 24.21 l. e. 2 (festival); (^{GIŠ})*hattalla*- “club”: KUB 42.36 obv.? 5 (inv.), ed. THeth 10:178; *galgalturi*:- KUB 51.19 i 8 (fest.); ^{GIŠ}*kešhi*- (^{GIŠ}ŠÚ.A) “chair”: KUB 33.70 iii 4 (missing god, OH/MS), translit. Myth. 102; KUB 2.2 ii 44 (Hattic bilingual, NH); KBo 4.14 ii 4 (treaty, NH), ed. Stefanini, *AANL* 20:39; KUB 36.118:6 (protocol, MH/MS); ^{TÚG}*kureššar* (woman’s headwear): KBo 18.181 rev. 15 (inv.), ed. THeth 10:120, 123, Siegelová, *Verw.* 374f.; ^{DUG}*palhi*- “p.-vessel”: KUB 42.107 iv? 5 (ration list, NH); *pattar* “basket”: *n=at=kan* GAL-*li paddani tehh[i]* “I put it into the big basket” KUB 43.59 i 10 (incantation, NH); *šummittant*- (*HAŠŠINNU*) “ax”: KBo 20.103 + KBo 21.87 ii 2 (list of offerings); ^{GIŠ}*tuppa*- “chest, box”: KUB 42.22 ii 5 (w. dupl. KBo 18.179 ii! 9), 12 (inv.), ed. THeth 10:50f., Siegelová, *Verw.* 40-43; AŠ.ME “sun disc”: KUB 25.14 i 12 (fest., OH?/NS); ^{GIŠ}BANŠUR “table”: KBo 24.98:11 (fest.?); DUG “vessel, container”: DUG GAL. *ḪI.A* DUG TUR.[*ḪI.A*] “large containers, small containers”: KBo 3.23 obv. 12; EME.GÍR “dagger blade”: KUB 42.11 v 6 (inv.), ed. THeth 10:33, 36, Siegelová, *Verw.* 404; GAD “linen”: ŠA 1 GAD GAL 5 GÍN KÙ.BABBAR Š[*IM=ŠU*] “Five shekels is the price of 1 one large (bolt of) linen” KBo 6.26 iii 2 (Laws §182, OH/NS), ed. HG 80f., LH 145f.; GÍR “knife, dagger”: KBo 15.9 iv 21 (substitution rit.), ed. StBoT 3:66f.; ^{GIŠ} “tree, pole”: LÚ.^dU ^{GIŠ}*mukar PĀNI* ^{GIŠ}-*ŠI RA-BI-I dāi* “The Man of the Stormgod puts the ^{GIŠ}*mu~kar* before the big tree/pole” KUB 58.11 obv. 10-11 (fest.), ed. KN 214f. (as Bo 2710), cf. *ibid.* obv. 21; ^{GIŠ}.^dINANNA “lyre”: KBo 22.195 iii! 5, 9, 12 (KLAM fest., OH/MS), ed. StBoT 28:36; ^{GIŠ}.^dINANNA GAL.GAL KBo 17.74 + KBo 21.25 iv 7, 20; ^{DUG}KA.DÙ “drinking vessel”: IBoT 2:52:9 (*ḫišuwa*-fest.); ^{KUŠ}NÍG.BÀR: “curtain” KUB 30.32 i 22 (inv., MS or ENS), ed. Haas/Wäfler, *UF* 8:96f.; ^{GIŠ}PISAN “storage basket”: KUB 42.23 i 3, 7 (inv.), ed. THeth 10:48, Siegelová, *Verw.* 38f.; KBo 18.179 ii! 4 (inv.), ed. Siegelová, *Verw.* 40f.; ^{TÚG} “cloth”: KUB 42.106 obv.? 14 (inv.), ed. THeth 10:137, Siegelová, *Verw.*

382f.; NBC 3842 rev. 7 (inv.), ed. Finkelstein, *JCS* 10:101, 104; ^{DUG}ÚTUL “pot”: KUB 32.123 ii 19 (*Ištanuwa*-fest.), cf. KUB 7.53 i 21 (Tunnawi’s rit., NH), ed. Tunn. 6f.; ZA. *ḪUM* “pot”: KBo 7.29:16 (ritual, NH); ^{URUDU}ANKU~*RINU*: KUB 42.11 vi 4, 5 (inv.), ed. THeth 10:34, 36, Siegelová, *Verw.* 408f.; *NAMTULLUM* (part of harness; CAD s.v. *nattullu*): KBo 16.62 + KUB 13.35 i 40 (dep., NH), ed. StBoT 4:6f.; ^{URUDU}PĀŠU “ax”: KBo 16.62 + KUB 13.35 i 45 (dep., NH), ed. StBoT 4:6f.; KBo 18.179 ii! 10 (inv.), ed. Siegelová, *Verw.* 40f.; 199/r + NBC 11786:8 (rit.); KUB 7.29 obv. 8 (rit. of Yarri); *TUTITTUM* “toggle pin”: KUB 42.21:5 (inv.), ed. THeth 10:46, Siegelová, *Verw.* 138f.

6' foods: *anaḫi*- “sample” KUB 46.39 iii 22 (Kizzuwatna rit.); ^{NINDA}*harši*- (^{NINDA}GUR₄.RA) “thick loaf”: cf. *AlHeth* 201; KUB 30.32 rev. 9 (inv., MS or ENS), ed. Haas/Wäfler, *UF* 8:98f.; KBo 16.68 i! 4 (*MELQĒTU*-list), translit. StBoT 28:100; KBo 16.71 + KBo 20.24 rev. 6 (*MELQĒTU*-list), translit. StBoT 28:108; ^{NINDA}*wageššar*: KUB 10.89 i 22 (fest., OH/NS); GA.KIN.AG “cheese”: KUB 30.32 rev. 9 (inv., MS or ENS), ed. Haas/Wäfler, *UF* 8:98f.; KBo 25.184 ii 72 (funeral rit.), ed. van den Hout, *StMed.* 9:204, 208.

7' body parts: *ḫappeššar* (^{UZU}ÚR) “limb”: KBo 15.1 i 17 (rit. of Pulīša), ed. StBoT 3:112f.; KBo 4.2 ii 10 (rit., pre-NH/NS); ^{UZU}ÚR-*za šal-li-iš ŠÀ=ŠU=wa šal-li* KBo 4.2 ii 10 (rit., pre-NH/NS); *ḫaršar*- (^{SAG}.DU) “head”: KUB 43.53 i 19 (Zuwi’s rit., pre-NH/NS), ed. HAB 219; KUB 43.8 ii 6a (omen); *iškiš*- “back”: *iškiš=šet=ašta iškiši* GAL-*li* “His/her/its back is larger than his/her/its back” KUB 43.53 i 23 (OH/NS); *ker/kard*-(ŠÀ) “heart”: *ibid.* i 25; *IŠTU* SAG.DU=ŠU=wa *kā[š šal-li-iš* ^{UZU}ŠÀ-*za=wa kāš šal-li-iš ÚR-azza=ya=wa kā[š šal-li-iš* “This one (scil. the male captive serving as the king’s substitute) is as great (as the king) with respect to his head (or person); this one is as great (as the king) with respect to (his) heart; this one is as great (as the king) with respect to (his) member” KBo 15.1 i 16-17 (Pulīša’s rit.), ed. StBoT 3:112f. □ the construction is comparative, as can be seen from the sporadic use of the abl. *pro* dat. in *kapru=ššet=ašta kapru(w)az* GAL-*li* “his *kapru* is as large as (his) *kapru*” KUB 43.53 i 22 in the sequence KUB 43.53 i 19-24, cited unpublished in HAB 219f.; cf. KBo 4.2 ii 10 (rit., pre-NH/NS); *lala*-(EME) “tongue”: KUB 43.53 i 21 (Zuwi’s rit., pre-NH/NS); *m(i)eli*:- *ibid.* i 22f.; *nipašuri*:- KBo 16.97 rev. 8 (liver oracle, MH?/MS?); ^{UZU}*paltana*- “shoulder”:

[*paltan*]aš=šiš!=ašta *paltani* ša-al-li-iš KUB 43.53 i 24 (Zuwi's rit., pre-NH/NS); *šakui-* (IGI.HI.A) "eye": ibid. i 20; ^{UZU}GAB "breast": ibid. i 24; KA×KAK "nose": ibid. i 20, ed. HAB 219.

8' plants: *šal-li-in* *hariyatin*^{SAR} KUB 44.64 ii 9 (medical rit.), ed. StBoT 19:49.

9' (grand) total: ŠU.NÍGIN GAL "grand total": [ŠU.NÍGI]N GAL KBo 18.158:1 (inv.), ed. Siegelová, Verw. 194f. ("Gesamt[summ]e").

g. use with human actions or activities — 1' rituals and festivals — a' *šalli aniur* (SISKUR) "great ritual": *mān antuḥša[n]* GAL-li *aniur an[iyan]zi* "When they per[form] for a person the 'great ceremony'" (lit. "when they treat/perform a person, namely the great ritual") KUB 35.18 iv 5-6; cf. KUB 32.9 + KUB 35.21 rev. 36, translit. LTU 30, StBoT 30:92; GAL-li= *pat aniur* KUB 35.18 i 6 (*šalli aniur* rit.), translit. LTU 25, StBoT 30:91; cf. similar KBo 29.3 i 3-4; KUR ^{URU}*Kum~manni* SISKUR.MEŠ GAL KUB 46.37 obv. 15 (oracle question, NH); *nu šumāš* DINGIR.MEŠ-aš ^{URU}*Hat~tušaš=pat* *handān parkui* KUR-e SISKUR.HI.A=a= *šmaš parkui* *šal-li šanezzi* ^{URU}*Hattušaš=pat* KUR-ya *pišgaweni* "Only Hattuša is for you, the deities, a pure country; only in Hatti land we supply you with pure, great (and) tasty sacrifices" KUB 17.21 i 1-3 + 545/u i 5-7 (prayer of Arn. I and Ašm., MH/MS), ed. Lebrun, Hymnes, 133, 143, Kaškäer 152f.; *aniyatt-: mān* LUGAL MUNUS.LUGAL GAL-in KIN-an [*aniyanzi*] "When king (and) queen [perform] the great ritual(?)" VBoT 133 obv. 5 (shelf list).

b' with EZEN₄: *wehattat kue* KUR.KUR-TIM EZEN₄.HI.A GAL-TIM=š*i kuwapi išker* "The countries which turned (towards Zithariya) and in which they used to celebrate for him great festivals" KUB 4.1 i 14-15 (rit., MH/NS), ed. Kaškäer 168f.; *nu [p]āndu / [ap]ēl* EZEN₄ GAL-TIM *iššand[u]* "Let them proceed to celebrate continually [h]is (i.e., Zithariya's) great festivals" ibid. i 40-41, ed. Kaškäer 170f.; *nu* ^{URU}*Hattuši arḥa uwanun nu[=za]* EZEN₄.MEŠ GAL.MEŠ ŠA MU.6.KAM DÛ-nun "I came home to Hattuša and celebrated the great festivals of six years (or: of the sixth year)" KBo 5.8 iv 21-22 (Annals of Murš. II), ed. AM 162f.; *maḥḥan=ma* *hameš~hanza kišat nu* EZEN₄ *puruliyaš kuit* GAL-in

[EZEN₄-an] ANA ^{dU} ^{URU}*Hatti U* ANA ^{dU} ^{URU}*Zip~pa[landa]* *ianun INA* ^É*hešti=ma* ANA ^{dU}*Lelwa[ni]* EZEN₄ *puruliyaš* GAL-in EZEN₄-an *UL iyanun nu=kan* ^{URU}*Hattuši šarā uwanun nu* ANA ^{dU}*Lelwani* *INA* ^É*hešti* EZEN₄ *puruliyaš* GAL-in EZEN₄-an *ianun nu=kan maḥḥan INA* ^É*hešti* GAL-in EZEN₄-an *aššanunun* "But when it became spring — since I had celebrated the *puruli*-festival, the great [festival], for the Stormgod of Hatti and the Stormgod of Zippa[landa], but had not performed in the *hešta*-house the *puruli*-festival, the great festival, for Lelwa[ni] — therefore I came up to Hattuša and celebrated for Lelwani in the *hešta*-house the *pu~ruli*-festival, the great festival. After I had completed the great festival in the *hešta*-house, (I performed a review of the troops in Arduna)" KBo 2.5 iii 14-22 (Annals of Murš. II), ed. AM 188-191 iii 38-47; EZEN₄ GAL ŠA KASKAL LUGAL "The great festival of the king's expedition" KUB 58.7 ii 21 (fest.); EZEN₄ *šeḥelluš* GAL.MEŠ KUB 18.41 obv. 19 (oracle question, NH).

2' meals: *šalli ašeššar* "grand assembly, meeting, session" often abbreviated only *šalli*: in the *ḥalentuwa*-house: KBo 10.20 i 23, 25, w. dupl. KBo 24.112 + KUB 30.39 + KBo 23.80 obv. 17, 19 (*ANDAḤŠUM*-fest.), ed. Güterbock, JNES 19:80, 85; ibid. ii 9; KUB 11.27 vi 6 (*ANDAḤŠUM*-fest.); KUB 10.3 i 21 (*ANDAḤŠUM*-fest.); KUB 59.2 ii 6 (*nuntariyašḥa*-fest.), ed. Nakamura, Diss. 30, 32; KBo 22.228:4-6 (*nuntariyašḥa*-fest.), ed. Nakamura, Diss. 59; KUB 10.48 ii 20 (*nuntariyašḥa*-fest.), ed. Nakamura, Diss. 13; in the palace of the queen: KBo 10.20 ii 9 (*AN~DAḤŠUM*-fest.), ed. Güterbock, JNES 19:81, 85; KUB 10.94 rt. col. 4 (*ANDAḤŠUM*-fest.); in the temple of Stormgod: KBo 10.20 ii 33 (*ANDAḤŠUM*-fest.), ed. Güterbock, JNES 19:82, 86; in the temple of Hannu: KBo 10.20 ii 41 (*ANDAḤŠUM*-fest.), ed. Güterbock, JNES 19:82, 86; in the temple of the Stormgod of Nerik: KUB 10.48 ii 12-14 (*nuntariyašḥa*-fest.), ed. Nakamura, Diss. 13; place of the assembly not mentioned: ibid. ii 16; KUB 10.45 iii 10 (enthronement fest., NH); KUB 30.57 + KUB 30.59 left col. 8 (shelf list), translit. CTH p. 156; in the *šalli ašeššar* the adjective "great" either refers to the large number of participants or to the royal or other social prominence of its members; *mištiliya* (a meal?): cf. *šalla-i mištili[(-)...]* 586/t:14 (cult of Nerik) s.v. *mištiliya*; *šal-li mištel[iya ḥalziya]* 44/u:5, ed. Alp, Tempel 320f.,

šalli- 1 g 2'

šalli- 2 a

translit. StBoT 8:99; KBo 25.184 ii 4 (funeral rit.), ed. van den Hout, StMed 9:202, 206 w. comment 209f. □ written only *šalli*; it possibly denotes here, as usually in funeral rituals, *mištiliya-*, q.v. a; *NAPTANU* “meal”: *nu UD.KAM-aš NAP~TANU GAL ḫalzianzi* “They announce the principal meal of the day (for the gods’ cult images)” KUB 39.14 iv 9 (funeral rit.), ed. HTR 82f.

3' songs, music: *MUNUS.MEŠzintuḫešš=a maḫḫan ŠĪR GAL ŠĪR-RU* “When the *zintuḫi*-women sing the Great Song” KUB 8.69 iii 8-9 (shelf list), translit. CTH p. 186.

4' other activities: *BAL GAL* “great revolt”: *nu ŠA KUR.KUR.MEŠ=ma dapiaš BAL GAL x[...]* KUB 50.48 rev. 4 (oracle question, NH); *ER.* (= *wekuwar*?) *GAL ŠE-rù* “Let the great inquiry/request be favorable” KUB 22.53:3 (oracle question, NH) □ on *ER.* = abbr. for *ERISṬU* see Beal, JAOS 112:129.

h. use with words of unknown meaning: with *ḫkubati-* Msk 74.57:9 (oracle question, NH); with *Ḡištu~ḫupzi-* KBo 9.128 iv 9 (fest.), ed. StBoT 25:39 n. 116.

i. in the sense of “royal” (cf. *šallatar* 2) — **1'** *šalli ḫaššatar* “great family” > “royal family, royal house”: *nu šal-la-aš=pat ḫaššannaš ēšḫar pan~gariyattati* “Bloodshed in (lit. of) the royal family became common” KBo 3.1 ii 31 (Tel.pr., OH/NS), ed. THeth 11:30f., tr. van den Hout, CoS 1:196; *karū=wa ēšḫar URUḪattuši makkešta nu=war=at=apa DINGIR.MEŠ-iš šal-la-i ḫaššannai dāer* “Formerly bloodshed in Ḫatti was frequent (lit. great), and the gods held the royal family responsible for it (lit. laid it to the Great Family)” *ibid.* ii 48-49, ed. THeth 11:34f., tr. van den Hout, CoS 1:197.

2' *šalli pedan* “great place” > “throne” or “capital” (see *peda-* A e 10') — **a'** “throne”: *ŠA mPiyašili kuiš DUMU=ŠU DUMU.DUMU=ŠU našma kuiš ŠA mPiyašili NUMUN-aš INA KURKargamiš šal-li pedan tiyazi n=ANA dUTU=ŠI kuiš LÚtuḫkantiš [...]* *ANJA LUGAL KURKargamiš [LÚtuḫkant]iš=pat 1-aš [apaš] ēšdu* KBo 1.28 obv. 10-19, cf. Forsch. 1/2:101, Otten, ZA 50:234; Klengel, Gesch.Syr 53f.

b' “capital city”: *n=an apiya pedi [(LUGAL-i)]znanni tittanunun nu=mu dIŠTAR GAŠAN=YA mašiwān [(da)]tta nu=mu šal-la-i pedi ANA KUR URUḪatti LUGAL-iznani [(ti)]ttanut* “And I in-

stalled him in that place (*apiya pedi* “there in place”) in the kingship. *IŠTAR*, my Lady, how many times you took me! And you installed me in the Great Place in kingship over the land of Ḫatti” KUB 1.1 iv 63-66 (Apol. of Ḫatt. III), w. dupl. KBo 3.6 + KUB 19.70 iv 24-27, ed. NBr 32f., StBoT 24:28f. (“hast du ... mich auf hervorragendem Platz im Lande Hatti zur Königsherrschaft eingesetzt”); *nu=za URU.dU-šan šal[-li-in AŠR]A iyat* “And he made the city of Tarḫuntašša (his) Gr[eat Plac]e” KBo 6.29 i 32 (short version of apology of Ḫatt. III), ed. Ḫatt. 46f. (“H[aupstadt]”), NBr 46f. (“und machte ... zur Residenz”).

3' *šalliš waštaiš* “great calamity (lit. big mis-hap)” > “the death of a member of the royal family”: *mān URUḪattuši šal-li-iš waštaiš kišari naššu=za LUGAL-uš našma MUNUS.LUGAL-aš DINGIR-LIM-iš kišari* “If the Great Calamity occurs in Ḫattuša: either the king or the queen dies (lit. becomes a deity)” KUB 30.16 + KUB 39.1 i 1-2 (royal funerary cult), ed. HTR 18f.; cf. also KUB 39.1 ii 15-16 (funeral rit.), w. par. KUB 12.22 ii 6, ed. HTR 20f.

4' *šalli waštul* “royal offense(?)” (designating a symbol in the KIN oracles): *šalli waštul* sometimes abbreviated as *šalli* KUB 5.1 i 6a, 33, 67, 82, 89, iii 91, ed. THeth 4:32f., 36f., 42f., 46f., 78f.; KUB 52.85 ii 8; KBo 2.6 ii 40; KUB 5.3 i 29, tr. Beal, CoS 1:209.

2. (nominal use) head, chief, elder of, notable, grandee — **a.** head of, chief of (an occupational group) (Sumerogram *GAL* in logographic noun phrases): Lists of such compounds can be found in HW 272, Pecchioli Daddi, Mestieri 626f., and in HZL 318 and 214f. no. 242. Inevitably, some have been omitted: *GAL LÚ.MEŠNI.DUḪ* KUB 53.59 rev. 7, 9, 16, ed. Alp, Tempel 286-289 (as Bo 1962), *GAL LÚ.MEŠKA×LI* KUB 12.61 iii! 9. In cases where it is not clear that the second word in the compound is a plural noun, e.g., *GAL NA.GADA*, it is possible that the Hittites understood *GAL* as an attributive adjective (“chief herdsman,” following Hittite word order; the correct Sumerian for this would be **NA.GADA GAL*) rather than as a head noun governing a plural noun in the genitive (“chief of the herdsman”). Four instances in Pecchioli Daddi’s list seem to be clear instances of the attributive adjective: *GAL-iš LÚapišiš*, *GAL-iš LÚSANGA* (note the Hittite complementation on *GAL-iš*), *(LÚ)GAL*

SUKKAL “grand vizier,” and GAL SUḪUR.LÁ. But GAL IŠ in KUB 26.43 rev. 31 with dupl. GAL ^{LÚ}IŠ (i.e., ^{LÚ}KUŠ₇/ŠÜŠ) KUB 24.50 rev. 24 is unlikely to be šalliš. A second issue concerns the distinction between GAL ^{LÚ}.MEŠ_x and UGULA ^{LÚ}.MEŠ_x. The Akkadian reading of the former would have been *rabi* ..., of the latter (*w*)*akil* In Pecchioli Daddi’s lists there are many instances of the same professional name (^{LÚ}.MEŠ_x) preceded by either GAL “chief” or UGULA “overseer, superintendent”: GAL/UGULA ^{LÚ}.MEŠ_hapiya-, *ziliipuriyatalla*-, ^{LÚ}.MEŠ_A.ZU, ^{LÚ}.MEŠ_{ALAN}.ZU₉, ^{LÚ}.MEŠ_{AŠGAB}, ^{LÚ}.MEŠ_{GIŠ}BANŠUR, DUB.SAR.GIŠ, etc.; others only occur with GAL: *hurid*[a-], *šalašhaš*, *tapri*, DUB.SAR, ^{LÚ}.MEŠ_É.GAL, etc. In some cases it is clear that a GAL *x* is something different from an UGULA *x*: the GAL GEŠTIN is a very high-ranking military officer, while an UGULA GEŠTIN is non-military. A strange combination (perhaps due to scribal error) is GAL ^{LÚ}.MEŠ_{UGULA} LIM ŠĒRI KBo 3.1 ii 71. After listing several GAL ^{LÚ}.MEŠ_x’s one text refers back to them as GAL.MEŠ “chiefs” KUB 26.43 obv. 52. The substantive GAL = Akk. *rabi* “chief of” is not used with a following number, as is UGULA: UGULA 10 ŠA KARAŠ, UGULA 70 ŠA DUMU.MEŠ_É.GAL-TIM LUGAL, etc. Since we do not know the Hittite word behind this substantival use of GAL, the complete treatment will be found in the Sumerographic section of the dictionary under GAL. On analogy with the writings GAL=ŠUNU, read *hantezziaš*=šmiš (on which cf. below), it is possible that the GAL in GAL ^{LÚ}.MEŠ_x was also read *hantezziya*-. Against this, however, is the KILAM passage KBo 10.24 iii 27-33, where a *hantezziš* DUMU É.GAL takes an iron hammer from an *appezziš* DUMU É.GAL and gives it to the GAL DUMU. (MEŠ) É.GAL, who in turn gives it to the king. This establishes a hierarchy: *appezziš* DUMU É.GAL, *hantezziš* DUMU É.GAL, GAL DUMU. (MEŠ) É.GAL. When GAL follows such an occupational title written logographically, it is not to be understood as a noun, but the adj. *šalli*:- ^{LÚ}MEŠEDI GAL “a high-ranking guard” (IBoT 1.36 i 24).

b. (GAL with possessive suffix) boss, superior: GAL=ŠUNU “their superior,” “their boss” KUB 23.72 rev. 32a; KBo 18.161 rev. 6, KBo 30.16:3, 9, 11, translit.

StBoT 28:98; ^{LÚ}GAL=ŠU KUB 13.5 iii 44, etc., which we can prove from duplicates was read *ha-an-te-zzi-aš-mi-iš* KUB 56.46 ii 8 = GAL=ŠU-NU KBo 25.49 rt. col. 12. The usual logogram for *hantezzi*- was MAḪRŪ.

c. grandee, great one, notable: ^{LÚ}.MEŠ GAL (.GAL), *RABUTTUM*: KBo 5.6 iii 17 (Dš frag. 28), KUB 10.95 iii? 7 (fest.); KUB 24.13 iii 21 (rit. of Allaiturahi); KBo 12.4 iii 7 (Tel.pr.), ed. THeth 11:38f.; KBo 34.110 obv. 11, w. dupl. KUB 8.4:4; KUB 39.1 i 3 (funeral rit.), ed. HTR 18f.; KUB 39.6 rev. 15 (funeral rit.), ed. HTR 50f.; [*mān* T]UR-an *genzu ištarkzi* [*naš*]ma *šal-li-in=pat* *kuinki ištarkzi* “If a child gets sick (in) the *genzu* or if some adult similarly gets sick” KBo 12.100 obv. 1-2 (conjunction), ed. StBoT 19:41 is perhaps to be read *SAL-te!-in*, Luwian *wanattin* “woman” w. StBoT 30:213; ^{LÚ}.MEŠ GAL of different cities: KUB 14.24:6, 14, 15, (17) (Annals of Muṣ.), ed. AM 144f.; *ANA* ^{LÚ}GAL ^{[UR]U}Lallupiya *akuanna IŠTU* GAL *pian*[z]i KUB 35.131 + KUB 25.37 iv 7 (rit. of Lallupiya).

The adjective “large” is a relative term. What is “large” for an ant would be small for a mountain.

For ^{LÚ}antuwašalli- (once *antu*-GAL) see HW² 1:123f. and HED A 84f. s.v.

Cf. *šallakarda*-, *šallanu*- A, *šallanumar*, *šallatar*, *šallešš*-.

šaliya- see *šallannai*-.

šalliya/e- see *šal(l)ai*- A and B.

šalik(i)-, šalink- v.; **1.** to touch, have contact with, **2.** to approach (as a prelude to speaking), **3.** to intrude into, invade, plunge into, penetrate, enter (generally in an unwelcome or polluting manner), violate, have (illicit) sexual intercourse, **4.** to reach to, **5.** (broken context and unclear); from OS.

act. pres. sg. 1 *ša-lik-mi* KUB 5.1 i 29 (NH); **sg. 2** *ša-a-li-ik-ti* KBo 13.78 obv. 10 (OH/NS), *ša-li-ik-ti* KBo 3.41 obv. (8) (OH/NS), KBo 2.2 ii 56 (NH), KUB 5.6 i 42 (NH); **sg. 3** *ša-li-ik-zi* KBo 5.2 iii 36, *ša-lik-zi* KUB 5.1 i 27 (NH), *ša-li-ga-i* KUB 26.12 iv 37 (NH); **pl. 3** [*š*]a-a-li-kán-zi KUB 54.9 iii 12, [*š*]a-li-ga-an-zi KBo 24.24 i 6, *ša-li-kán-zi* KUB 5.1 ii 6, 10, 54, iii 78, 98, 100 (NH), [*š*]a-li-in-kán-zi KBo 29.133 iii 2 (MS).

pret. sg. 1 *ša-li-ku-un* KUB 60.60 right col. 16 (NH); **sg. 2** *ša-li-qa-aš* KBo 18.24 iv 5, 6 (NH); **sg. 3** *ša-li-ka-aš* ABoT 60 obv. 7 (MH/MS), *ša-li-qa-aš* KUB 36.67 ii 31, *ša-li-ga-aš*

šalik(i)-

šalik(i)- 1 b 2'

KUB 33.120 i 23, *ša-li-ik-ta* KBo 13.68 obv. 2 (NH), KBo 13.119 ii 15 (NS), KUB 5.7 obv. 34 (NH), KUB 22.70 obv. (76) (NH), KUB 33.96 iv 16 + KUB 36.7a iv 53.

imp. sg. 2 [š]*a-li-ki* KBo 21.22 rev. 46, 47, (48) (OH/MS), *ša-li-i-ik* KBo 40.13 obv. 6.

mid. pres. sg. 3 *ša-li-i-ga* KBo 17.18 ii 17 (OS), KBo 6.26 iii 53 (OH/NS), KUB 29.37 iv (3) (OH/NS), *ša-li-ga* KBo 17.43 i 15 (OS), KUB 12.63 rev. 8 (OH/MS), KBo 21.8 iii 13 (MH/MS), KBo 6.26 iii 51 (OH/NS), Bo 4869 ii 4 (StBoT 25 p. 103), KUB 24.10 iii 24 (MH/NS), *ša-a-li-ga* KBo 17.42:7 (OS), *ša-a-li-qa* KUB 13.4 iii 65, 80 (pre-NH/NS), *ša-li-qa-ri* KUB 44.53 rev. 5, *ša-li-qa-a-ri* KBo 13.119 ii 16 (NS), KUB 44.53 rev. (9), (11), *ša-a-li-ga-ri* KBo 38.39 rev. 3, *ša-li-ga-a-ri* KBo 13.133:5, [š]*a¹-li-ga-ri* KBo 24.29 v 1; **pl. 1** [š]*a-li-ku-wa-aš-ta-ti* KBo 3.45:9 (OH/NS); **pl. 2** *ša-li-ik-tu-ma-ri* KBo 22.2 obv. 19 (OS), [š]*a-li-i* *k-tu-ma* Bo 3508:3 (Kühne, ZA 62:253); **pl. 3** *ša-li-ki-an-ta* KBo 15.33 ii 20 (MH/MS) (or part. pl. nom.-acc. neut.).

imp. sg. 3 *ša-li-ka-ru* KUB 9.4 iii 21 (NH).

part. sg. nom.-acc. neut. *ša-li-ga-an* KUB 59.47 i? 5 (NS); **pl. nom.-acc. neut.** *ša-li-ki-an-ta* KBo 15.33 ii 20 (MH/MS) (or mid. pres. pl. 3).

inf. *ša-li-ki-u-wa-an-zi* KUB 29.53 i 10 (MH/MS).

verbal subst. *ša-li-ku-ar* KUB 5.1 iii 77, 97 (NH).

iter. act. pres. sg. 3 *ša-li-ke-eš-ki-iz-zi* KBo 23.106 rev. 16 (NH); **pl. 2** *ša-li-kiš-kat-te-ni* KUB 26.12 iv 34 (MH); **pl. 3** *ša-li-?kiš-kán-zi* KUB 16.16 obv. 25 (NH); **pret. sg. 3** *ša-li-ki-iš-ki-[i]* KUB 22.70 rev. 6 (NH); **pl. 3** *ša-li-ki-iš-ker* KUB 22.70 rev. 52, 55 (NH), KUB 50.123 rev. 10 (NH).

mid. pres. sg. 3 *ša-li-ki-iš-ki-it-ta* KBo 26.105 iv? 5.

The middle forms are common in OH and MH, including several in OS. Only two active forms, *ša-li-ka-aš* ABoT 60 obv. 7 (MH/MS) and [š]*a-li-ki* KBo 21.22 rev. 46, 47, (48) (OH/MS), are as early as MS. Middle forms are relatively rare in NH.

The nasalized form *ša-li-in-kán-zi* KBo 29.133 iii 2 is unexpected and associates the active forms of *šali(n)k-* with the inflectional category of verbs like *hamink-*; on this nasal see Oettinger, GsPedersen 319. *ša-li-ki-an-ta* KBo 15.33 ii 20 and inf. *ša-li-ki-u-wa-an-zi* KUB 29.53 i 10, both MH/MS, show the longer stem *šaliki-*.

1. to touch, have contact with — **a.** in a neutral or positive sense: (O *Ḥalmašuit*-(?)) [... š]*a-li-ki* ^{GIS}*māḥli* “Touch the (vine-)branch (and train (lit. bend) (it) on your back)” [... š]*a-li-ki akuki* “Touch the *akuka* (and take for yourself purification)” [... š]*a-li-ki* ANA GEŠTIN.KU₇ “Touch the sweet grape (and [take] its sweetness for yourself)” KBo 21.22:46-48 (benedictions for Labarna, OH/MS), ed. Kellerman, Tel Aviv 5:200, 202 (“touch”) □ in the context the *akuka-* must be a part of the vine, but a part which is properly associated with “purification”; cf. Otten, ZA 66:94 and Hoffner, BiOr 35:245; see also KUB 26.12 iv 33, below b 1’.

b. resulting in the transfer of pollution — **1’** without prev.: (“You who are their eunuchs”) ANA LUGAL₂*kan* [tuekk]*i šuppai ša-li-kiš-kat-te-ni* “are always in contact with (or: touching [= usage a 1’]) the king’s sacred body. (Be diligent(?) about your ritually pure state. If some eunuch has an evil ritually impure condition)” [ap]*āšš=a* ANA LUGAL NÍ.TE.MEŠ₂*ŠU ša-li-ga-i* “And he touches the king’s person, (it is placed under the oath)” KUB 26.12 iv 33, 34-37 (SAG instr., NH), ed. Dienstanw. 28f. (“kommt nahe”), cf. Dressler, Plur. 184 (on the -š*k-*), cf. *mar~šaštarri-*; UR.GI₇*šan kuit* ^{GIS}BANŠUR-*i ša-li-ik-ta nu* NINDA.GUR₄.RA UD-MI *karipaš* “Because a dog touched the (offering-)table and devoured the daily bread (offering)” KUB 5.7 obv. 34 (oracle question, NH), tr. ANET 497 (“reached”); *nu=wa=kan mān DUMU.NITA kuedanikki aki nu=wa=šmaš=kan* ŠA¹IG.IUŠ¹-*i* (coll. W.) *dapianteš=pat šer ša-li-?kiš-kán-zi* NINDA₂*ya=wa KAŠ ŠA GIDIM* azziker “If the son of one (of the *dammara*-women) dies, all of them each touch the pyre, and they have eaten the bread and beer of the deceased (i.e., which was meant as an offering for the dead)” KUB 16.16 obv. 24-25 (oracle question, NH), ed. van den Hout, Purity 140f. (w. copy; “approached”), cf. Sommer, KIF 1:344, cf. HW² 2:134 s.v. *ed-*; *n=aš* DINGIR.MEŠ₂-*aš* ^{GIS}NINDA₂*ḥarši* ^{DUG}*iš~pantuzzi maninkuwan šaknuanza ša-a-li-qa* “And he, (while) unclean, touches the flat bread and libation vessel of the deity” KUB 13.4 iii 79-80 (instr. for temple officials, pre-NH/NS), ed. Süel, Direktif Metni 70-73 (“yaklaşır”), StBoT 5:148 (“nahekommt”), differently Chrest. 162f. (“defiles”), tr. McMahon, CoS 1:220 (“forces his way near”); [... š]*i? kuēzziya* ^{GIS}GA.ZUM 1-ŠU *ša-li-ga* “The comb touches him once on each side” KBo 21.8 iii 13 (Alli’s rit., MH/MS); cf. shorter par. ANA ^{GIS}GA.ZUM *ša-li-ga* “She touches the comb” KUB 24.10 iii 24 (MH/NS), ed. THeth 2:46f. iii 3, 6 (“An den Kamm bringt sie [die Unreinheit]”); cf. describing the movement of one of the symbols in a KIN oracle: [... AN]A NÍ.TE₂*ŠU ša-li-ik-ta* KBo 13.68 obv. 2 (NH); (“The wife of the priest of *Ḥullaši* died last year, but she is not sent off”) *apāš=a=wa=ššan ištanani* EGIR-*pa! ša-li-ke-eš-ki-iz-zi* “but he keeps touching the altar again” KBo 23.106 rev. 15-16 (oracle question, pre-NH), ed. HTR 9.

2’ with *anda* “to get into, to intrude into/ amongst and pollute by touching”: UN.MEŠ₂-*tar=*

šalik(i)- 1 b 2'

pat=kan kuit šaknuwanteš anda ša-li-ki-iš-ker “Because people were getting into (the utensils) in a defiled state” KUB 22.70 rev. 51-52, cf. also *ibid.* 55 (oracle question, NH), ed. THeth 6:94f., 96f. (“berührt haben”); (If you have any implements of wood and baked-clay) *n=ašta mān ŠAḪ-aš UR.GI₇-aš kuwapikki anda ša-a-li-qa* (dupl. [ša-a]-li-ik-[ta]) “and if a dog or pig ever gets into (them) (and the temple official does not discard them)” KUB 13.4 iii 65 (instr. for temple personnel, pre-NH/NS), ed. Süel, Direktif Metni 68f. (“yaklaşır”), StBoT 5:148 (“in Berührung kommt”), differently Chrest. 160f. (“causes uncleanness”), tr. McMahon, CoS 1:220 (“force its way”); for *anda šalik-* with different meanings see 3 a 2', 3 b 2', below.

2. to approach(?) (as prelude to speaking): *nu=kan māḥḥan apē TUPPA^{HI.A} MAḤAR dUTU-ŠI BĒLI=YA parā neḥḥu[n]* § *ša-li-ka-aš=ma=mu karuwariwar mNerikkailiš LÚ^{URU}Tabḥa [nu=mu?] memian udaš* “When I had dispatched those tablets to His Majesty, my lord, in the morning Nerikkaili, the man of Tabḥa, approached(?) me, [and] brought [me] word” ABOT 60 obv. 5-9 (letter, MH/MS), ed. Laroche, RHA XVIII/67:81f. w. comment on 83 (“m’a éveillē”; claiming that the basic sense of the verb is “toucher,” developing into “s’approcher pour porter atteinte.” In this passage he said that the man touched a sleeper in order to awaken him.), THeth 16:76f. (“Es näherte sich mir ... Nerikkaili ... um mir die Angelegenheit herzubringen”); *ANA mGurpāran~ziḥu x[...]* / [ša-a-li-qa-aš “(Gurparanziḥu’s wife) approached(?) Gurparanziḥu [...] (and saying) ...” KUB 36.67 ii 30-31 (legend), ed. Güterbock, ZA 44:86f.

3. to intrude into, invade, to plunge into, penetrate, enter (generally in an unwelcome or polluting manner), violate, have (illicit) sexual intercourse—**a.** in general — **1'** without prev.: “I will destroy the land with these arrows”) *ta* (var. *t=an*) ŠĀ (var. *karda=šma*) *ša-a-li-ik-ti* (var. *ša-l[i-...]*) “You (O arrow) will plunge into (i.e., penetrate) their hearts” KBo 13.78:9-10 (legend, OH/NS), w. dupl. KBo 3.41 rev. 8 (OH/NS), ed. StBoT 23:35f. (“und du wirst in ihr Herz dringen”), Soysal, Hethitica 7:174, 179 (differently, but retracted Hethitica 14:111 w. n. 6), THeth 20:65 (“will touch them in the heart”) □ the fact that one variant omits *=an* suggests it was the OH local particle rather than an accusative object; (The Old Woman says:) *paiddu=wa=kan / Ē-[r]i=mi ša-li-ka-ru nu=war=aš=ši=ka[n]* / *ḥa[p~*

šalik(i)- 3 b 1'

par]u ŠAḪ.TUR ŠA dPannu[nta] “Let him proceed to enter(?) my house, and let the piglet of Panunta be j[oi]ned to him” KUB 9.4 iii 20-22 (rit., NS), ed. Beckman, Or NS 59:39, 47 (§23) (lines 24-26 “infiltrate”)

2' with *anda* “to plunge into, enter”: (“They place a bucket in the inner chamber of the deity”) *LÚ.MEŠNINDA.DÙ.DÙ=ma kuedani witeni QĀ~TĒ^{MEŠ}=ŠUNU iššanauwanta anda ša-li-ki-an-ta n=at=kan parā UL=pat pedanzi* “The bakers do not carry out the water in which their dough-covered hands had been plunged” KBo 15.33 ii 19-20 (rit. for Stormgod of Kuliwišna, MH/MS), ed. StBoT 5:148 (“mit dem ihre teigigen Hände in Berührung kommen”), Moore, Thesis 74, 83 (“water into which the bakers plunge their dough-covered hands”), HED 1-2:383 (“bakers-water in which they immerse their doughy hands”), Haroutunian, VDI 200:121, 124 (“water in which the bakers cleaned their hands of dough”), Glocker, Eothen 6:66f. (“In welches Wasser aber die Bäcker (mit) ihre(n) mit Teig beschmierten Hände hineingehen”). Since nowhere else does *šalik-* take a direct object (acc.), it is not likely that “dough-covered hands” is the object of the verb here; while it is possible to understand *šalikianta* as mid. pl. pres. 3, “water in which they, i.e., their dough-covered hands plunge,” one would usually expect to see a sg. vb. w. the neut. pl. subj.; for *anda šalik-* with different meanings see 1 b 2', 3 b 2'.

b. (subj.) people into an area — **1'** without preverb: *kuiš=šan Labarn[aš LUGAL-waš] NÍ.TE-aš irḥa=šša ša-li-ga[-ri]* “Whoever intrudes into the vicinity of the body of the Labarna[-king] (may the Stormgod destroy him)” IBOT 1.30:6-8 (OH/NS), ed. Goetze, JCS 1:90f. (“comes too near to the person and the domain(?) of the labarna, the king(?)”), cf. Neu, StBoT 5:148 n. 2; *AN[A É.MEŠ DINGIR-LIM=y]a maninkuwan U[L 1-edani (ku)]edanikki š[a-li-ik-ta (n=aš)] ḥinkatta imma* “(Šuppiluliuma) did not intrude into a single one of the temples of the gods (of the conquered city in order to desecrate or damage it), but rather he even bowed down (and showed respect)” KBo 5.6 iii 36-38 (DŠ frag. 28 A), rest. and ed. Güterbock, JCS 10:95 (“did not rush close”); (“You are like the Stormgod”) [...] *nu Ē.A dUTU ša-li-qa-aš ...* ^{GIS(sic)}ŠÚ.A *dUTU=ma ša-li-qa-aš* “You penetrated/invaded the east. ... You penetrated/invaded the west” KBo 18.24 iv 5-6 (letter to Šalmaneser I, NH), ed. Otten, AfO 22:113 w. n. 9; *GIM-an=za=kan dUTU-ŠI^{URU} Neriqqan karpzi KARAŠ.ḪI.A=ma^{URU} Piqainariša / [ša-l]i-kán-zi*

nu=kan ^{URU}Piqainarišaz *arḥa* ^{URU}Aštigurqa *andan paizzi* “(It is proposed that) when His Majesty finishes Nerik, the troops will then invade(?) Piqainareša. He will then leave Piqainareša and enter Aštigurqa” KUB 5.1 i 53-54 (oracle question, NH), ed. Ünal, THeth 4:40f. (“nähern sich”), tr. Beal, Ktèma 24:44 (“approach(?)”) □ Aštigurqa in suggested campaigns in this text is always “entered” (*andan uwa-/pai-* i 59, iv 65) never attacked (*walḥ-*) nor *šalik*-ed; in the campaigns planned in i 70 and iii 23-24 they “return” to (*āppa pai-/uwa-*) Piqainareša, without mentioning any force being required; however the other exx. cited in the above paragraph show a clear mng. “invade” and not simply “approach”; here?: [...] *nepiši ša-li-ki-iš-ki-it-ta* “[...] invades(?) heaven” KBo 26.105 iv? 5 (mythological).

2' w. *anda*: (“His Majesty will go back from Nerik to Ḫaḫana. He will strike Ḫurna. Then he will attack Tanizila”) ^{URU}Taptena *=ma=kan* ^{URU}Ḫuršama *UL anda ša-li-kán-zi* “But, they will not invade Taptena and Ḫuršama. (They will go back up Mt. Ḫaḫarwa)” KUB 5.1 ii 54 (oracles on royal campaigns, NH), ed. THeth 4:60f., tr. Beal, Ktèma 24:48 (“approach”); cf. *ibid.* i 27, 29, ii 6, 10; ŠA ^{URU}Taptena [*U ŠA* ^{URU}Ḫuršama *kuit anda ša-li-ku-ar NU.SIG₅ ... UL=kan anda ša-li-kán-zi* “Because invading Taptena and Ḫuršama is not propitious, ... they will not invade” *ibid.* iii 77-78, ed. THeth 4:76f.; ANA LÚ.MEŠ ^{URU}Tiyaššili *=ma=kan anda ša-li-ku-ar kuēzza NU.SIG₅ LÚ.MEŠ* ^{URU}PA *=kan kuwapi anda ša-li-kán-zi* “Since it is not favorable for the men of Tiyaššili to invade from any direction, shall the men of Ḫatti invade somewhere?” *ibid.* iii 97-98, ed. THeth 4:80 (“nähern”), Beal, Ktèma 24:52 (“approach”); ^dUTU-ŠI *=kan ANA LÚ.MEŠ* ^{URU}Tizili *=ma anda ša-lik-zi DINGIR.MEŠ-za=at ZI-za malān ... nu=kan UL=ma anda ša-lik-mi* “(If) My Majesty will make an incursion into the men of Tizil(i), is it approved willingly by (you) gods? ... Or shall I not make an incursion?” *ibid.* i 27-29, ed. THeth 4:36f.; cf. also KUB 50.123 rev. 10 (oracle question, NH); for *anda šalik-* with different meanings see 1 b 2', 3 a 2', above.

c. to violate (a woman), to have (illicit?) sexual intercourse with, (lit. illicitly enter/penetrate) (“If a man sleeps with his brother’s wife, while his brother is alive, it is *ḫurkel*. If a man has (is married to) a free woman”) *ta DUMU.MUNUS=ši=ya ša-li-ga*

(dupl. *ša[-li]-i-ga*) “And he violates her daughter as well (it is *ḫurkel*. If he has (is married to) a young girl”) *ta anni=šši=a našma NIN-i=šši ša-li-i-ga* “and he violates her mother or sister as well (it is *ḫurkel*)” KBo 6.26 iii 51-53 (laws §195, OH/NS), w. dupl. KUB 29.37 iv 2-4 + KUB 29.34 iv 27-28, ed. LH 154 (“approaches...(sexually)”), and StBoT 23:76; (“We are taking (sc. marrying) our sisters!”) [*n]u lē ša-li-ik-tu-ma-ri [...UL] ara nu k[att]i=šmi š[ešteni lē]* “Do not violate (them). It is [not] right! [Do not sle]ep with them!” KBo 22.2 obv. 19-20 (Zalpa legend, OS), ed. StBoT 17:6f. (“nicht sollt ihr einen solchen Frevel begehen”), tr. Hoffner, CoS 1:181 (“You must not go near them”).

4. to reach to — a. without prev./adv.: *ta* ^{DUG}ÚTUL-ša *ša-li-ga* (also E, var. B: *ša-li-i-ga*, D: *ša-a-li-ga*) “He (a *ḫartagga*-man) reaches into the pot. (He takes out a loin and he throws it back into the pot)” KBo 17.43 i 15 (fest., OS), w. dupl. B: KBo 17.18 ii 17 (OS), C: KBo 17.99 i 7, D: KBo 17.42:7 (StBoT 25 p. 102), E: Bo 4869 ii 4 (StBoT 25 p. 103), cf. StBoT 5:148 (“sich nähert” = “tritt zu”), cf. StBoT 23:35f. (“sich nähert”).

b. with *appanda* “to reach after”: (“Anu fled and went up to heaven (like) a bird”) EGIR-*anda=šši ša-li-ga-aš* ^dKumarbiš “Kumarbi reached after him, (seized his feet and pulled him down from heaven)” KUB 33.120 i 23 (Song of Kumarbi), ed. Kum. *2, 7 (“stürzte sich”), tr. MAW 156 (“After him Kumarbi rushed”), Hittite Myths² 42 (“rushed after”).

c. with *parā* “reach out”: (“They set up(!) a stool for him to sit (but) he did not sit down”) *adannaš=ma=šši* ^{GIŠ}BANŠUR-un *unuwer nu=kan parā UL ša-l[i-ik-t]a* “They set (lit. decorated) a table for him to eat (from), (but) he did not reach out. (They gave him a cup, (but) he did not place his lips to it)” KUB 33.96 iv 16 + KUB 36.7a iv 52-53 (Ullik. I), ed. Güterbock, JCS 5:160f.; *par. nu=ššan parā UL ša-l[i-ik-t]a* KBo 19.112:6 (Ḫedammu), ed. StBoT 14:44f. (“sie gri[ff] nicht zu”); (“Then the *alḫuitra*-woman and the house-owner bow before the moist bread”) ANA NINDA LABKI *=ya=at=šan parā* [(ANA ^{NI})NDA *parš]aš 3-š[U] ša-li-ga-an-zi* (*par. [š]a-a-li-kán-zi*) “They reach out towards the moist bread (and) to the fragments (of sour bread) three times. (Then they b[o]w three times)” KBo 29.89 iv 24-25 + KBo 24.24 iv 25-26 (*šaḫḫan*-fest.), w. dupl. KBo

šalik(i)- 4 c

šaliman(i?)-

24.37 iv 9-10, par. KUB 54.9 iii 11-12 (*witaššiyaš*-fest.), w. dupl. KUB 27.62 obv. 6-8; cf. in similar context [š]*a-li-in-kán-zi* KBo 29.133 iii 2; *nu* ^{LÚ}*AZU parā ša-li-ik-zi nu* EN. SÍSKUR ŠU-*an ēpzi* “The exorcist reaches out and takes the hand of the patient (and seats him in the chair of the Stormgod)” KBo 5.2 iii 36-37 (Ammiḫatna’s rit.); (“Concerning the fact that Pattiya stayed up in the palace”) ANA KIN É.GAL-LIM=*ma parā ša-li-ki-iš-ki-[it]* “And she repeatedly reached out into (i.e., intruded in) the work of the palace” KUB 22.70 rev. 6 (oracle question, NH), ed. THeth 6:82f. (“sich ein-gemisch[t hat]”); cf. *ibid.* obv. 76, differently Kronasser, EHS 1:415 (“ist zu nahe getreten” i.e., “hat gestohlen”) □ much depends on whether the KIN is simply an action noun or something concrete here; cf. KBo 19.112 rev. 6.

d. parranda or parrianta “to reach beyond”: *mān=ma=kan* DINGIR-LUM *kēdani* ANA GIG ^dUTU-ŠI ḪUL-*anni parranta UL namma kuitki ša-li-ik-ti* “If you, O deity, will not in any way reach further in a harmful way beyond this sickness of His Majesty, (let the KIN-oracle be favorable ... Favorable!)” KUB 5.6 i 41-42, ed. THeth 6:101 (“darüber hinaus näherst”), tr. partially Güterbock, ZA 44:91 n. 2 (“darüber hinaus vorgehen”), AU 276 (“über ... hinaus herfallen wirst(?)”); cf. *parranda* 1 d; *nu=kan edani memiyani zik parrianta ša-li-ik-ti* “If you (Sungoddess of Arinna of Ḫatti) will not reach(?) beyond the aforementioned matter” KBo 2.2 ii 55-56 (both oracle questions, NH), ed. van den Hout, Purity 132f. (“press on beyond”); cf. *parrianda* (“press on(?)”).

5. broken context and unclear — a. without pre-verb: [š]*a-li-ku-wa-aš-ta-ti* KBo 3.45 obv. 9 (Murš. I against Babylon, OH/NS), ed. Hoffner, Unity and Diversity 56f. (“we penetrated”) w. n. 68 (or: “we reached, touched, arrived at”), Soysal, Diss. 54, 100 (“stoßen wir ein”); *nu=wa=mu=kan* ^{TUG}*parnuš I[M ...]* (or perhaps: *i[mma ...]*) / *ša-li-ku-un* KUB 60.60 rt 15-16; also unclear *ḫal~muna=wa ša-li-ga* KUB 12.63 rev. 8 (Zuwi rit., OH/MS), ed. StBoT 5:148.

b. with katta: *nu=šši katta ša-li-ik-ta n=ašt[a ...]* *nu katta namma ša-li-qa-a-ri* (var. *ša-li-ga-a-r[i]*) KBo 13.119 ii 15-16 (rit.), w. dupl. KBo 13.133:4-5; [...*katt*]*a ša-li-ki-u-a-an-zi* [...] KUB 29.53 i 10, ed. Hipp.heth. 192 i 23, 193 w. n. c.

The verb *šalik-*, whether in the middle or the active, governs its object in the allative or dative-loc-

ative, cf. Starke, StBoT 23, numbers 38 (p. 35f.) and 111 (p. 76). KBo 15.33 ii 18-20, cited in 3 a 2', above, does not constitute an exception. The Sumerograms É.A ^dUTU and ŠÚ.A ^dUTU without phonetic complements in KBo 18.24 iv 5-6 must be understood as allatives, not accusatives.

Friedrich, ArOr 6 (1934) 358-365 (“unrein sein, unreines tun”); Güterbock, ZA 44 (1938) 91 n. 2 (“sich nähern, anstoßen, sich vergreifen”); Friedrich, HW (1952) 179f. (“anstoßen, sich nähern, vorgehen gegen, sich vergreifen, Unzucht treiben, (w. *parā*) die Hand ausstrecken, zulangen”); Laroche, RHA XV/61 (1957) 126 (“sens propre = ‘toucher,’ non pas ‘approcher, salir’”); Goetze, JCS 13 (1959) 68 (“touch, approach, attend to”); Laroche, RHA XVIII/67 (1960) 83 (“toucher,” by extension “s’approcher pour porter atteinte” > “éveiller”); Kammenhuber, ZA 57 (1965) 191f. w. n. 52 (“berühren”); Kronasser, EHS 1 (1966) 414f. (only “sich nähern”); Neu, StBoT 5 (1968) 147-149 (“sich nähern, berühren,” “in Berührung kommen”); Oettinger, MSS 34 (1976) 130-132; Starke, StBoT 23 (1977) 35f. (“sich nähern, vorgehen gegen”); Ünal, THeth 6 (1978) 125 (“die Hand ausstrecken, zulangen > berühren > sich einmischen”).

šaliman(i?)- n.?[?]/adv.?[?]; (a cult place?); from OH/NS.[†]

sg. d.-l. ša-li-ma-ni KUB 57.63 i 5 (OH/NS), KBo 21.7 i 12, KUB 52.24 i (12), 16, KBo 10.45 iii 65.

(“On that day I will give instructions to my servant:”) *ša-li-ma-ni=wa šuppai pāimi* “I am going to the sacred š. (As soon as I bathe, quickly give me my festive garment)” KUB 57.63 i 5 (OH/NS), ed. Archi, FsOtt² 16f. (“zum heiligen š.”), 25, translit. de Martino/Ott², ZA 74:299 (as Bo 2489 + Bo 4008); [^dUTU-*i kāša taknaš* ^dUTU-un *k[aruiliuš* DINGIR.MEŠ-uš] / [*n*]akkimušš=*a mukiškiw[eni mān?]* / [*k*]arūliyaš DINGIR.MEŠ-aš *katt[a ...]* / [š]*a-li-ma-ni-ma uwaši ka[-...]* “O Sungod! W[e] are just now invoking the Sungoddess of the Netherworld, the Pr[imeval Deities], and the *nakkiu*-deities; [if/when(?)] you [...] down to/with the Primeval Deities, it will happen that you will [...] in the š.” KBo 21.7 i 9-12 (rit.) □ the first sign in line 12 could also be read [*i*]š-; cf. § *ša-li-ma-ni=ma=aš* [...] KUB 52.24 i (12), 16 (bird-oracle question); [...] *aḫḫun ša-li-ma-ni* / [...] KBo 10.45 iii 65 (rit. for underworld deities, MH/NS), ed. Ott², ZA 54:134f. (differently).

Since all four attestations are in the d.-l. and are all sentence initial, and since it is followed by its putative adjective modifier, it is also possible that

šaliman(i?)-

šallešš- 1 a

the word is an adverb. The first example might then be translated “Soon(?) I will go to the sacred (place).” But this may be less likely than the nominal interpretation.

If š. is a noun, in view of the extremely close similarity of writing, one must also consider equating this word with *iš-li-ma-ni* in *n=an iš-li-ma-ni* LÚ.MEŠ NINDA.DÙ.DÙ ANA NINDA.GUR₄.RA za~numan[zi ...]x-tallaš danzi “The bakers take it from the [...]tallaš (people) for cooking thick bread in the *išlimani* (building/room?)” KBo 15.33 ii 17-18, ed. Moore, Thesis 74, 83, Haroutunian, VDI 200:121, 124 (“oven”), Glocker, Eothen 6:66f. (“Ofen”(?)), see discussion in AlHeth 138 n. 73. On the reading of UDUN-niya, discussed there, see now the Hurrian *ēbheni* which is translated by Hitt. UDUN-niya and UDUN-niyaz StBoT 32:84f, 516f.; [... *išli*]imanni NINDA wageššar / NINDA ša]ramnaš ḫališ / [...]x 1 NINDA piyantalliš / [...] LÚ.MEŠ x[...] / KBo 17.29 iv 1-4. If *išlimani* = *šalimani*, the word probably had an initial cluster /sl/.

De Martino/Otten, ZA 74 (1984) 299.

šalink- see *šalik(i)*-.

šallešš- denom. v.; **1.** to become large, great, grow up, increase in size or power, **2.** to become too big, too complicated or difficult to resolve; from OH/NS.†

pres. sg. 3 *šal-le-e-eš-zi* KBo 26.96:4, *šal-li-iš-zi* KUB 12.46:1, *šal-le-eš-zi* KBo 3.3 iii 30 (Murš. II), *šal-le-e-eš-zi* KBo 9.96 iv 5 (according to de Roos, Diss. 287f.).

pret. sg. 3 *šal-le-eš-ta* KBo 3.7 iii 6 (OH/NS), *šal-li-iš-ta* KBo 13.49 rt. col. 4 (NS), KUB 36.72 ii? 6; **pl. 3** *šal-le-e-eš-šer* KUB 36.2c iii 7, *šal-le-eš-šer* KUB 24.8 iv 1 (OH/NS), *šal-l-e-še-er* ibid. iii 17.

imp. sg. 3 *šal-le-e-eš-du* KBo 10.37 ii 30 (OH/NS).

iter. pres. sg. 3 *šal-li-iš-ki-iz-zi* KUB 33.95 + KUB 36.7b iv 22 (NS), *šal-le-eš-ki-iz-zi* KUB 33.92 iii 8 (NS), KUB 17.1 ii 20 (NH); **imp. sg. 2** *šal-li-iš-ki* KBo 3.8 ii 15 (OH or MH/NS).

Hurr. *teḫ=ešt=a=b* KBo 32.14 iv 3 = Hitt. *šal-le-eš-ta=aš* ibid. iii 3, ed. StBoT 32:82f., w. commentary 161f., KBo 32.14 rev. 48, 50, ed. StBoT 32:92f., w. commentary 196f.; cf. 1 a, below.

1. to become large, great, grow up, increase in size or power — **a.** of gods and humans: *UL teš~*

šummiš nu antuwahḫaš apāš DUMU=ŠU ANA ABI=ŠU kuiš menahḫanta kūrur šal-le-eš-ta=aš n=aš mēani āraš n=ašta namma attaš=šan anda UL aušzi “This is not a cup, but a human being. It is that son who is hostile toward his father. He grew up and reached adulthood, and no longer looks at his father” KBo 32.14 iii 1-4 (Song of Release, MH/MS), ed. StBoT 32:82f. (“Heran wuchs er, und er gelangte zu Ansehen”), w. commentary 161f., tr. Hittite Myths² 70 §16; [UL] AN.ZA.GÀR nu antuwahḫaš apāš DUMU-aš atti=šši kuiš menahḫanta LÚ.KÚR-aš n=aš šal-le-eš-ta / [n=aš e]lašna āraš n=ašta namma attaš=šan anda UL aušzi “This is not a tower, but a human being. It is that son who is hostile toward his father. He grew up and reached *elaššar*, and no longer looks at his father” KBo 32.14 rev. 50-51 (Song of Release, MH/MS), ed. StBoT 32:92f. (*elaššar* rendered “Ansehen”), w. commentary 196f., tr. Hittite Myths² 72 §27 □ Neu understands *mēyani* and [e]lašna as near synonyms (StBoT 32:161f. n. 130-131, quoting also Starke’s rendering “er gelangte in bessere Kreise” conveyed to the author by letter); cf. Hittite Myths² 79 n. 39; (“May the gods give him (i.e., the sacrificer) goodness, life, longevity; may they give him vigor and health”) § *n=aš šal-le-e-eš-du parkuešd[u]* “May he grow large, may he grow tall” KBo 10.37 ii 30 (rit. against curse, OH/NS), ed. Haroutunian, FsHoffner (forthcoming) (“let him grow up (and) become tall”), cf. *parkuešš-* B; *šal-li-iš-ki-iz-zi=aš* (var. *šal-le-eš-ki-iz-zi=aš*) ^{NA}*kunkunuzziš* “The Basalt (i.e., Ullikummi) kept growing” KUB 33.95 + KUB 36.7b iv 22 + KUB 33.93 iv 17 (Ullik. IA), w. dupl. KUB 33.92 iii 8, ed. Güterbock, JCS 5:156f., tr. Hittite Myths² 59 §21; [...]x miyat[i ...] § *šal-li-iš-ta=aš n=aš tar~ḫuišta* “[...] was bor[n ...] § He grew up and became powerful” KBo 13.49 rt. col. 3-4 (conj./myth, NS); (“LAMMA replied to Kubaba”: *karuiliu[š DINGIR].MEŠ-uš šal-le-e-eš-šer*) “The Primeval Deities have become great” KBo 22.86 rt. col. 9 + KUB 36.2c iii 7 (Song of LAMMA myth), tr. Hittite Myths² 46 §6 (“are great”); (“(The Stormgod) took the daughter of a poor man as his wife. She bore him a son”) *mān=aš šal-le-eš-ta=ma* “and when he grew up, (he married the daughter of the Serpent)” KBo 3.7 iii 6 (Illuy., OH/NS), ed. Beckman, JANES 14:15, 19, tr. Hittite Myths² 13 §22, LMI 52 (“Quando questi fu diventato grande”); [GIM-an] DUMU.MEŠ ^{MA}*[ppu ša]l-le-eš-šer n[=a]maya~teššer n=a]t* LÚ-ni meḫuni araer “[When] the sons

of Appu grew up, [matured,] and reached manhood” KUB 24.8 iv 1-2 (Appu legend, OH?²/NS), ed. StBoT 14:10f., tr. LMI 170 (“[cre]sciuti”), Hittite Myths² 84 §18, Hoffner, CoS 1:154, restored from [DUMU.MEŠ ^mAppu šal-l]i-še-er n=at mayateššer [n=at LÚ-ni me]huni erer ibid. iii 17-18; cf. šalli- 1 b 1’.

b. of grass: *nu welku šal-le-eš-ki-iz-zi* “The grass grew tall” KUB 17.1 ii 20 (Kešši legend, NH), ed. Friedrich, ZA 49:238f.

2. to become too big, too complicated or difficult to resolve: *mān DĪNU=ma kuitki šal-le-eš-zi* “If a lawsuit becomes too big (for you to judge)” KBo 3.3 iii 29-30 (Syrian affairs, Murš. II), ed. Klengel, Or NS 32:38, 44 (“zu schwierig wird”).

Götze, Hatt. (1925) 69; Friedrich, HW (1952) 179; Kronasser, EHS 1 (1966) 402; Oettinger, Stammbildung (1979) 249.

Cf. šalli-, šal(l)ai-, šalliya- B.

[šalliškinna] The word [...(-)]šal?-li-iš-ki-in-na KUB 7.52:8 should be read [... še-h]i!-li-iš-ki-in-na. Cf. šehelliški-.

[šališli-] see šalwina-.

šalk- v.; to knead, mix together; from OS.†

pres. sg. 1 *šal-ga-mi* (for *šalkmi) KUB 24.14 i 10 (NH); **sg. 3** *ša-al-ak-zi* KBo 17.36 ii 8 (OS), KUB 7.1 ii 1 (pre-NH/NS), KUB 35.116 i? 8, *šal-ki-iz-zi* KBo 17.105 ii 27 (MH/MS); **pl. 3** *šal-kán-zi* KUB 15.31 i 20 (MH/NS).

pret. sg. 1 [š]a-al-ku-un Or. 90/1694 rev. 3 (courtesy of Süel/Soysal, forthcoming), *ša-al-ku-u[n]* ibid 4.

part. com. nom. *šal-kán-za* KUB 54.41 rev. 5, KUB 54.49 obv. 7, *šal-kán-ta-an* KUB 60.121 obv. 10, 13, 15.

broken *šal-kán-x[-...]* KUB 60.43 obv. 3.

Note that OS uses the resolved writing *ša-al-* in the initial syllable.

(“I mix all this together with dough (made from) barley flour”) *nu 1 UPNU karaš mallan n=at šal-ga-mi* “And one UPNU of karaš-grain is milled and I knead it (i.e., work the karaš into the dough). (And I make two images)” KUB 24.14 i 10 (Ḫebattarakki’s rit., NH); (*šēppit*-wheat) *n=at malli ša-al-ak-zi* “She mills and kneads (and she makes and cooks 14 šalakar-breads)” KUB 7.1 ii 1 (Wattiti’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:149f.; (“The Old Woman takes one small sweet-cake and crumbles it

in her hand”) *n=an IŠTU Ì.UDU šal-ki-iz-zi n=an NINDA.Ì.E.DÉ.A iēzzi* “She mixes it together with tallow and makes it into a tallow-cake” KBo 17.105 ii 27-28 (rit., MH/MS), ed. HAB 172 n. 2 (“verrührt(?)”); *nu BA.BA.ZA šal-kán-zi* “They knead PAPPASU-dough (and make one duni-loaf, and bake it)” KUB 15.31 i 20 (evocation, MH/NS), ed. Haas/Wilhelm, AOATS 3:150f. (“rührt Brei an”); [...]*kán-za* (or: [... šal-]*kán-za*) *IŠTU LĀL šal-kán-za* “*kán-za*-cereal [dough?] is mixed together with honey (or: [... is kn]eaded [with ...], is kneaded with honey)” KUB 54.41 rev. 5 (rit.); 1 NINDA.GUR₄.RA Ì-it *šal-kán-ta-an* “one thick loaf mixed together with oil” KUB 60.121 obv. 10, ed. Popko, AoF 18:239f.; [...-i]š *UPNI Ì-it šal-kán-za* “[...-i]š, weighing an UPNU, is mixed together with oil” KUB 54.49 obv. 7; cf. [...-it] *ša-la-ak-zi* KUB 35.116 i? 8; [...] *tūnik ša-al-ak-zi* KBo 17.36 ii 8 (fest., OS), translit. StBoT 25:122.

Friedrich, ArOr 6 (1934) 365 (“kneten, formen’ od. dgl.”); Sommer, HAB (1938) 172 n. 2 (“verrühren”); Kronasser, EHS 1 (1966) 413; Oettinger, Stammbildung (1979) 216 (“kneten, vermengen”); Kimball, MSS 53 (1992) 80 (etymology).

šalkupari- n.?: (a dance step); MH/NS.†

(“The dancers danced:” ... then ... then ... (etc.)) EGIR-ŠU=ma *tuwa¹zza anda ḫalapitta* § EGIR-ŠU=ma *tuaz šal-ku-pa-re-eš* “Then *ḫalapitta* in/inside from afar. § Then from afar š.” KUB 4.1 iv left side 41-42 (MH/NS), ed. Eothen 2:37f.; EGIR-ŠU=ma *tuwaz lapatiš 1-ŠU* § EGIR-ŠU=ma *lapatiš šal-ku-pa-re-eš* “Then from afar there is a *lapati*, once. § Then there is a *lapati* (and) š.” KUB 4.1 iv right side 33 (MH/NS), ed. Eothen 2:37f., cf. CHD *lapat(a/i)-*, correct date there.

This word could also be read as a female professional title ^{MUNUS}*ku-pa-re-eš* “a *kupari*-woman.” Theoretically one could also read this word as a proper name ^fKupari- (a ^mKuparabi is attested KBo 5.1 iv 43). However, no other personal names are listed here, nor is the word a genitive.

šalnuan[(-)...] (mng. unkn.).†

[...] GI(.)URU *iškatta(-)ša-al-nu-a[n(-)...]* KUB 43.74 obv.? 12 (glass text); cf. ibid obv. 18, ed. Riem-schneider, FsGüterbock 269 w. n. 24 (no reading). Since there is no clear word space preceding *ša-* it is not

šalnuan[(-)...]

šalwai-

even certain that š. is the entire word. A city name cannot be ruled out.

šalpa-, šalpi- n. com.; dung(?); NH.†

sg. nom. *šal-pi-iš* KBo 1.45 rev. 10; **sg. acc.** *šal-pa-an* KUB 24.14 i 4 (NH), KUB 24.15 i 22, *šal-pa-aš* (error for *šal-pa-an*) KUB 24.14 i 23 (NH).

(Sum) U+KU = (Akk.) *zi-in-ḫu* “excrement” = (Hitt.) *šal-pi-iš* KBo 1.45 rev. 10 (the S^a vocabulary), ed. MSL 3:59.

(The Old Woman recites an incantation in which she announces to the bewitched person what she has accomplished by her ritual actions:) ... ŠA UR.GI₇=ma=ta waršulan awan arḫa parḫun ŠA UR.GI₇=ma šal-pa-aš (var. better šal-pa-an) UZU UR.GI₇^{UZU}GİR.PAD.DU UR.GI₇=ya šimišīyanun (var. šimešēnu[n]) “I have driven away from you the odor (*waršulan*) of the dog; I have burned the dung(?) of the dog (the contents of its intestines?), the flesh of the dog, and the bones of the dog” KUB 24.14 i 22-24 (Ḫebattarakki’s rit., NH), w. dupl. KUB 24.15:21-23; (The Old Woman Ḫebattarakki says: “When I release a bewitched person, I seat him or her on a chair, and I take dough made of barley flour) nu UR.GI₇-aš šal-pa-an menahḫanda imi~yami “I mix the dung(?) of a dog into (it)” (and I take *tuhḫueššar*, the *pankur* of a goat, ^{NA4}IM. BABBAR (= Akk. *gaššu* “gypsum, whitewash”), various herbs and flowers, and brushwood. And I mix all of this into the dough made of barley flour, and I press it against the body of the bewitched person)” KUB 24.14 i 4 (Ḫebattarakki’s rit., NH), ed. Güterbock, RHA XXII/74: 102 (translating *tuhḫueššar* “incense” and *pankur* “milk,” but leaving *šalpa-* untranslated); for the inclusion of gypsum in mixtures applied magically to sufferers see CAD *gaššu* b 3’-4’; this is the only occurrence of ^{NA4}IM. BABBAR in published Hittite texts.

Whatever the precise meaning of *waršula-* (“odor?”), the group *šalpa-*, UZU, and ^{UZU}GİR.PAD.DU constitute the totality of the dog: its meat (fleshy part), its bones (skeletal part), and the contents of its stomach and intestines (*šalpa-*). The specific translation “dung,” however, depends on the accuracy of the Hittite translation of Akkadian *šinḫu* and the identity of *šalpa-* with *šalpi-*, which cannot be proven.

Friedrich, HW (1952) 180 (after Landsberger, ZA 41 (1933) 223 (“(Hunde-)Kot”)).

Cf. *šakkar*, *zakkar*, *kammarš-*.

𐎶𐎶𐎶(-)ta-[o-]li-in(?); (mng. unkn.); NH.†

In broken context: [...] x [o] x 𐎶𐎶𐎶(-)ta-[o-]li-in(?) § KUB 18.58 iii 40 (KIN oracle, NH). The reading follows Friedrich, HW 333; CLL 186 erroneously reads *-ti-in*. As copied, the sign preceding *-li-* can only be a very short sign with *-aš-* as the most likely candidate. More serious, the copy shows clear wordspace between the *sal* and the *ta-*, as well as between the 𐎶 and the *sal*. One could also read 𐎶^{MUNUS}ta-[o-]li-in(?).

[šallu-] adj.; for *šallamuš* see *šalli-*.

šaluwa^(MUSEN)- A n.; (a bird); attested only in a bird oracle; from MH.†

šal-u-wa-aš=kan EGIR U[GU ...] “A š.-bird [came/went] up from behind” KBo 24.129 i 4 (NH); this word? [...] *šal-u-wa-aš^{MUSEN} gun.-i[š ...]* KBo 22.263:3.(MH/MS). The *šaluwa*-bird may well be the same as the *šalwaya-* and *šaluwašalwa*-birds, q.v.

Cf. *šaluwa-* B, *šaluwai(ya)-*, *šalwašalwa-*.

šaluwa- B n.; (mng. unclear); NS.†

2 *šal-u-wa-aš* ZU₉.AM.SI 11 ^{URUDU}*garipa*[...] “Two ivory š.-s, eleven copper *garipa-s* [...]” KUB 42.61 obv. 13 (inv., NS), ed. Košak, THeth 10:135 (no tr.), Siegelová, Verw. 526f. (translit. *SAL-u-wa-aš*, no tr.), cf. Güterbock, Anadolu 15:7 n. 12 (reading *SAL-u-wa-aš*(?), unclear). These may be statuettes of *šaluwa*-birds (cf. *šaluwa-* A), but nothing in the context would prove or disprove this.

šalwai- v.; to penetrate(?), stick(?) in; NS.†

pres. sg. 3 *šal-wa-a-iz-zi* KUB 58.75 rev. 11, 12; **pret. sg. 3** *šal-wa¹-a-it* KUB 33.114 i 8, 10 (NS).

[...(-)]*iškit* ŠA ^dLAMMA-x [(^{G1}KAK.Ú.TAG. G)A ...]x ^dIŠTAR-in ^{UZU}UBU[R ... (^{UZU}GAB-i=šši) anda?] / ¹šal-wa¹-a-it 2-aš=ma ŠA ^dLAM[MA ^G(¹KAK.Ú.TAG.GA) ...] nu=kan ^{G18}tiyarrit a?[- ...

šalwai-

-(*āhher*^d) [...] *anda šal-wa-a-it* “[...]d. The arrow of ^dLAMMA [...-ed] *IŠTAR*(’s) breasts. It penetrated(?) her chest. The second arrow of ^dLAMMA [...]. They [...]-ed the wagon. The [...] penetrated(?) [...]” KUB 33.114 i 6-10 (mythological fragment), w. dupl. KBo 12.76 iv 10-13, translit. Myth. 146, ed. without dupl. Meriggi, Athenaeum 31:132f. (“urtare??. incalzare??”); in badly broken context: [...]x EN.SISKUR DINGIR-LUM^{URU} *Teqarama* [...] *anda šal-wa-a-iz-zi GIM-an-wa x x kiš[šan]* [...]x *kuyali anda šal-wa-a-iz-zi* [...] LUGAL-uš ŠÀ É DINGIR-LIM *kuedanikki* [...] *kap(?) puwai[zi...]* x^{LÚ} SANGA x-x É¹ ^dUTU[...] KUB 58.75 rev. 10-14 (fest. frag., NS).

In all its occurrences the verb construes with the preverb *anda*.

Meriggi, Athenaeum 31 (1953) 132f. w. n. 73.

šaluwai(ya)-(MUŠEN) n. com.; (a bird); only attested in bird oracles; NH.†

nom. *šal-u-wa-iš* KUB 5.11 i 50, 67, ii 22, *šal-wa-i-eš* KUB 18.26 iii 9, *šal-u-wa-ia-aš* KUB 5.25 iv 40.

acc. *šal-u-wa-in* KUB 5.11 i 66, iv 34, *šal-u-wa-ia-an* KUB 5.17 ii 15, iii (7), KUB 49.21 i 5.

a. seen: *šal-wa-ia-an-na gun. NIMUR* “And we saw a š.-bird *gun.-li-*” KUB 5.22:26; *šal-wa-ia-an gun.-lian NIMUR* KUB 16.60 iii 11 and KUB 5.17 ii 15; *šal-wa-ia-an tar.-lian* (i.e., *tarwiyalian*) *NIMUR* “we saw a š.-bird *tarwiyali-*” KUB 52.75 obv. 7; KUB 5.11 iv 34.

b. flying, lit. going (*pai-* A): *šal-wa-ia-aš=ma gun. parian pa[it]* “The š.-bird went across *gun.-li-*” KUB 5.22:24; cf. *šal-u-wa-ia-<aš> tar.-li* (i.e., *tar~wiyali*) *pa.-an* (i.e., *pariyan*) *pait* KUB 22.7 obv.? 7; *šal-wa-ia-aš=kan pe.* (i.e., *peran*) *kuš.* (i.e., *kuš~tayati*) *uit* “The š.-bird came in front *kuštayati*” KUB 5.22:38; cf. *ibid.* 41; KUB 5.11 i 67; *šal-u-wa-ia-aš=ma=kan EGIR UGU SIG₅-za [uit] n=aš=kan pi.-an arha pait* “The š.-bird came up from behind on the good side. It went off in front” KUB 49.14 iii 13-14; cf. KUB 49.15 rt. col. 3-4; KUB 16.71:6-7; *šal-u-wa-ia-aš=kan EGIR GAM [...]* “The š.-bird [came/went] down from behind” KUB 16.52 obv. 16; *šal-wa-i-eš zi.-an* (i.e., *zilawan*) *kuš. pait* KUB 18.26 iii 9; cf. KUB 49.21 ii 11-12; *iparwaššiš=ma=kan [šal]-u-wa-iš*^{MUŠEN} ^dUTU-un EGIR UGU SIG₅-za ¹uit¹ KUB

5.11 i 42; cf. [...]x *ma=kan šal-u-wa-ia-aš* ^dUTU-u[n ...] KUB 16.55 i 3.

c. direct obj. of *IKŠUD*: *nu=za GAM-an šal-u-wa-ia-an [GU]N-an IKŠUD* “It (a bird) encountered a š.-bird from below *GUN-an*” KUB 49.21 i 5-6; cf. KUB 5.11 i 66.

Ertem, Fauna (1965) 218; Archi, SMEA 16 (1975) 143 w. notes 61-63.

Cf. *šaluwa-* A, *šalwini-*, *šalwašalwa-*.

šalwan- n. neut.; (an object made of silver); from MS.†

nom.-acc. sg. *šal-u-wa-an-za* KBo 14.96 iii 16, 18 (the latter written over onto the obv.), KBo 24.31 obv.? 10, *šal-wa-an-za(-)* KBo 38.184 i 7 (MS).

broken *šal-u-wa[-...]* KBo 29.107 obv. 10; possibly also *šal-u-wa-a[n ...]* KUB 58.24 ii? 8.

Neut. gender determined by anaphoric *na-at-kán* in KBo 24.31 obv. 10-12 + KBo 29.103 i 8-10.

[... ^{MUNUS}al]*lhuīt¹raš šal-u-wa-an-za KÙ. BABBAR EGIR-pa ištānāni / [kitta(?)]* “The *alhuitra*-woman’s silver š. [is placed] back on the altar” (or: The *a*-woman [puts] the silver š. back on the altar) KBo 29.72 iii 18-19 + KBo 14.96 iii 16-17 (*witaššiyaš*-fest.); *nu*^{MUNUS} *alhuitraš šal-u-wa-an-za KÙ.BAB[BAR] QATI=ŠU=pat harzi* “The *alhuīt~ra*-woman holds the silver š. in her hands” KBo 29.72 iii 20 + KBo 14.96 iii 18; 1 *šal-u-wa-an-za KÙ. BABBAR ištānan[i EG]IR-pa kitta ... n=at=kan É.ŠÀ-ni [...]* x *pēdai* “One silver š. is put back on the altar (and a *huwaššannala*-woman takes it down) and carries it (-at) into the inner chamber” KBo 24.31 obv.? 10-12 + KBo 29.103 i 8-10 (cult of *Huwaššanna*). Possibly also *n=uš apē[z? ...] / anda IŠTU TUDI[TTIM ...] / šal-u-wa-a[n ...]* KUB 58.24 ii? 6-8; [...]x *zi šal-wa-an-za-aš-ša-an / [...]-te-iš-ki-it-ta* KBo 38.184 i 7-8 (MS).

As a neut. sg. š. shows its Luwian origin by the final *-zal-ša* (van den Hout, KZ 97:60-80, Melchert, CLL p. iii).

šalwani- n. com.; (mng. uncertain); MH?/NS.†

sg. acc. ¹ša?-a¹-wa-ni-in KUB 43.56 ii 12; **inst.** [ša?-a]¹-wa-ni-it *ibid.* ii 11.

(“If [he takes] it up, he [becomes pu]re(?); [but] if he does[n’t] take it up, he becomes impure. They

šalwani-

šalwina- d

[*kann*]ai- [his] m[outh(?)]” § *kannānzi=ma=šša[n ša?-a]l-wa-ni-it* / *šša?-al¹-wa-ni-in=šan* [o-o-]x *katta* / *kuškuššanzi¹* K[A×U?≠ŠU=ma?] *apēz kan¹nānzi* § “but they *kannai*- with š., and they crush the š. [...] and *kannai*- [his] m[outh(?)] with that” KUB 43.56 ii 11-13 (Kuliwišna rit.) □ collation by Klengel (letter 10/31/94) confirms readings [*na-a*]š *š¹pár¹ku-e-eš*[-zi] (ii 8) and K[A×U?≠ŠU=ma?] (ii 13).

This š. seems to denote a substance which — when crushed — was used to purify. The crushing of š. eliminates the possibility that it is the *šalwini*-bird that was used to purify, and most likely also the *šalwan*- (q.v.) which is made of silver. It could, however, be related to *šalwina*- “mud-plaster,” which could be applied to someone’s face, and could be pounded/crushed when dry. The meaning of *kannai*- is still undetermined (Neu, IF 88:303 gives refs. without translation) but could mean something like “smear.”

[*šaluwarwanzi*] KUB 50.87 rev.? 9 as read by van den Hout, Purity 156 n. 106, is to be read *šUwaru~wanzi*. Cf. *šWarwanziš* KUB 20.40 ii 6, 33, NH 1502.

šalwašalwa-(MUŠEN) n. com.; (a bird); only mentioned in bird oracle texts; NH.†

šal-u-wa-šal-wa-aš=ma gun.-i[š ...] “The š.-bird [came/went] *gun.-iš*” KUB 22.3 iv 4; [... *šal-u-wa*]-*šal-u-wa-aš*^(MUŠEN) *gun.-i*[š ...] KBo 22.263:3.

The word shows full reduplication, like the bird name *kallikalli*-, perhaps mimicking the bird’s call.

Archi, SMEA 16 (1975) 143 w. note 63.

Cf. *šaluwa*-(MUŠEN) A, *šalwai*(ya)-, *šalwini*-.

šalwina-, šalwena-, šalwišana-, šal<w>išli- n. com.; mud (plaster)(?); from OS.†

acc. *šal-ú-e-na-an* KBo 10.37 i 6 (OH/NS), *šal-ú-i-na-an* KUB 30.15 obv. 28 (MH?/NS), KUB 39.41 obv. 13 (NS), *šalu-i-ša-na-an* KBo 12.112 rev. 14 (MH/NS), *šal-<u>iš-li*-in KUB 30.15 + KUB 39.19 obv. 34; **gen.** *šal-ú-i-na-aš* KUB 9.39 i 2; **inst.** *šalu-i-ni-it* KBo 17.1 iv 18 (OS), KBo 17.3 iv 14 (OS); **pl. acc.** *šal-ú-i-nu-uš* KBo 22.178 iii 6.

a. a building/molding-material: *nu=za šal-ú-i-na-aš purut lalauišnaš purut wappuwaš* IM-an NUMUN.

HI.A *hūmanda* MUNU₈ BAPPIR “(They take) mud of š., mud of ants (and) riverbank clay, all seeds, malt, (and) beer-bread. (They mill them backwards and mix them into(?) the clay. I make statuettes, mouth and tongues)” KUB 43.59 + KUB 9.39 i 2-4 (Šehuzzi’s rit., NH) □ since *lalawišna*- is a living creature (“ant”), it is possible that *šalwinaš purut* also refers to mud accumulated (for a nest?) by a *šalwini*-bird; however the word for the bird is always written either *šal-wiš-* or *šal-u-*; 3? GIŠ? [...]x TUR.TUR 1-EN *šīnan uilnaš ša-lu-i-ni-it* *š¹x-x-x-x-l-it-ta araummi/arapmi* “I a. 3? small wooden [...]s (and) one figurine of clay (*wilan*) with mud-plaster and with [...]” KBo 17.1 iv 18-19 (rit., OS); *nu=wa kuttaš ša-lu-i-ša-na-an* [GIM-an ...U]L *wemiezzi* DUMU-lann=a=wa [...QĀTAM~MA lē] *wemiezzi* “[As ...] does not find the mud-(plaster) of the wall, [so may ... not] find the child” KBo 12.112 rev. 14-16 (birth rit., MH/NS), ed. StBoT 29:68f. (“mortar”), THeth 12:16.

b. something of little value: (“The old woman takes (weighing) scales. On one side she places all the silver, gold and precious stones”) [1]-*edaz=ma=ššan šal-ú-i-na-an dāi* “On the other side she places š.” KUB 30.15 + KUB 39.19 obv. 28 (MH?/NS), ed. HTR 68f.; a parallel text continues: *šal-ú-i-[n]a-an=wa=za* (par. *šal-<ú/u>i-iš-li-in=wa=za*) *dahḫi* “I will take the š. (par. the *šalwišli*).” (She then breaks the scales) KUB 39.41 obv. 13 (funerary rit., NS), w. par. KUB 30.15 + KUB 39.19 obv. 34 (MH?/NS), cf. Güterbock, Oriens 10:356 □ since Hitt. possessed no glottal catch phoneme, a writing *šal-i-iš-li-in* would serve no purpose, whereas *-ú/u-i-* is the regular Hitt. representation of /wi/; writings of *šalwi*-words as *šal-ú-i-* and *šalwa*-words both as *šal-u-wa-* and *šal-wa-* may have led to the accidental miswriting of **šal-ú/u-i-iš-li-in* as *šal-i-iš-li-in*. This interpretation also has the advantage of allowing us to take *šalu-i-ša-na-an* KBo 12.112 rev. 14 at face value, with *l* and *n* interchanging.

c. something normally unpalatable(?): (“They (the dead who live in the Netherworld) do not eat fine food. They do not drink my good beverage”) *šal-ú-i-nu-uš az[zikkanzi]* “They e[at] lumps of mud” KBo 22.178 + KUB 48.109 iii 6, ed. Hoffner, Sachs Mem. 192, cf. CHD L-N 295 s.v. *mirmirruš* □ perhaps the lumps or balls of š. resembled spherical loaves of bread.

d. unclear: *katti=š[ši? ...-m]a?-aš šal-ú-e-na-an [dā]i* “Together with it he/she [take]s(?) mud-plas-

šalwina- d

šal<w>išli-

ter of [...]” KBo 10.37 i 6, ed. Haroutunian, FsHoffner (forthcoming).

The manifold spellings of this word suggest a non-IE word, perhaps borrowed from Hattic. Cf. GN ^{URU}Zippašna/KUR ^{HUR.SAG}Zippašlā (RGTC 6:509). In Hittite the sequence *šl* is rare (*ēšlut*, *išlimani* [for which see *šaliman(i)*]). Whether this *šalwina-* can be connected to the bird name *šalwini-* (which shows no such alternations) is still another problem.

šalwina- (etc.) appears to be something used on walls, but (so far) no figurines made from it are attested. Its near synonym *purut* has a broad range of meanings (cf. CHD P 395-397). *šalwina-* ought to be something different. Although Boysan-Dietrich suggested that it refers to sun-dried bricks themselves, none of its occurrences require that interpretation.

Otten, OLZ 44 (1941) 17 (read syll.); Laroche, RA 45 (1951) 188; Güterbock apud HW (1952) 180 (“Mortel aus Lehm und Häcksel (türk. *kerpiç*)”); Güterbock, Oriens 10 (1957) 355f. (Turkish “kerpiç” = “mud mixed with water and chaff and used both for sun-dried bricks and as wall plaster”); Hoffner, EHGL (1967) 59 (“mortar”), 60 (“mud”), 69 (“plaster”); Beckman, StBoT 29 (1983) 294 (“mortar”); CHD L-N (1986) 295 (on KBo 22.178 + KUB 48.109 iii 6: “lumps of mud”); Boysan-Dietrich, THeth 12 (1987) 15-17 (“luftgetrocknete Lehmziegel” = Engl. “adobe,” she speculates that ^{URU}SIG₄-*naḫila* is to be read **šalwinaḫila-*; but although no such city name is attested, ^{URU}Kalpašanaḫila is, which would suggest **kalpaša-* or **kalpašana-* as the reading of SIG₄).

šalwini- n.; (a bird); attested in ornithomancy; from MH/MS.†

sg. nom. *šal-u-i-ni-iš* KUB 18.5 i 17 (NH), *šal-u-<i>-ni-iš* HKM 47 rev. 43 (MH/MS), *šal-u-wi₅-ni-iš* KUB 22.45 obv. 8 (NH), KUB 22.68:10 (NH), *šal-wi₅-ni-iš* KUB 5.25 iii 16 (NH), *šal-wi₅-ni-eš* KUB 5.24 ii 49 (NH), KUB 18.12 obv. 20, etc. (NH); **acc.** *šal-u-i-ni-in* HKM 47 rev. 42 (MH/MS), KUB 18.5 i 13 (NH), *šal-lu-u-i-ni-in* AT 454 ii 31, *šal-wi₅-ni-in* KUB 22.39 iii 24 (NH), *šal-u-wi₅-ni-in* KUB 5.21 obv. 6 (NH).

pl. nom. *šal-u-i-ni-e-eš* KUB 18.5 i 41, ii 29, 32, iii 4 (NH).

a. obj. of auš- (*NĪMUR*): *šal-lu-u-i-ni-in tar.-lian NĪMUR n=aš=kan* EGIR GAM kuš.-za n=aš 2-an arḫa pait “We observed a š.-bird tarwiyalian, and it (came) back down kuštayaza and then went off 2-an (takšan?)” AT 454 ii 31-32, cf. KUB 49.5 i 3, KUB 49.43 rev.? 7; *šal-wi₅-ni-in gun.-lian NĪMUR n=aš=kan* pi.-an kuš. u[it] n=aš pa.-an tar.-li pait KUB 49.19 iii 32-33.

b. subj. of uwa- “to come (i.e., fly towards the observer)”: cf. KUB 18.5 ii 29-31 cited below; cf. KUB 22.68:10-11; EGIR KASKAL-NI *šal-wi₅-ni-i[n ...]* / [x-x-y]an *NĪMUR n=aš=kan* EGIR UGU uit KUB 16.75 ii 4-5; pi.-an SIG₅-za uit KUB 5.21 obv.? 7; *šal-wi₅-ni-eš=ma=kan* EGIR GAM ku.-za uit n=aš 2-an arḫa pait[t] KUB 18.12 i 20.

c. subj. of pai- “to go (i.e., to fly away from the observer)”: cf. exx. in sec. a; 2 *šal-u-i-ni-e-eš=ma pariyawan taru.-an pāe[r]* “Two š.-birds went (i.e., flew away from the observer) pariyawan tarwi~yalian” KUB 18.5 ii 34-35; often the bird is observed first “coming” and then “going”: KUB 49.19 iii 32-33 (cited above in a), uit ... pait KUB 22.68:10-11, uēr ... (namma ...) uēr ... uēr ... uit ... pait ... pāer KUB 18.5 ii 29-35, uēr ... uēr ... erer ... pāer KUB 18.5 iii 4-7.

d. several š.-birds in view: *nu=k[a]n* EGIR ÍD 3 *šal-u-i-ni-e-eš* EGIR-an *šarā x[...]* x uēr namma=at pariyawan uēr [...]. ÍD-an pariyawan uēr KUB 18.5 + KUB 49.13 ii 29-31; cf. ibid. ii 32, 34, iii 4; [n=ašt]a EGIR ÍD 4 *šal-u-i-ni-e-eš pattarpalḫiš=a* [o-a]n *šarā aššuwaz uēr namma=at* [pari]yaw[a]n uēr ÍD=ma=at=kan pariyawan [o-o] erer na[m]ma=at takšan arḫa pāer KUB 18.5 iii 4-7.

e. with other birds: š. mentioned w. a *pattar~palḫi*-bird: KUB 18.5 iii 4-7 (see above); KUB 22.39 iii 24-25; w. *pattarpalḫi-* and *urayanni*-birds: KUB 5.24 ii 45-51; w. a *maršanašši*-bird KUB 49.25 left edge 3-5 (in broken context); KUB 18.5 i 13-19; observed after an eagle: KUB 22.68:6-11; before an eagle: KUB 5.13 iv 7-8, w. an eagle and a *pattarpalḫi*-bird: KUB 22.45 obv. 17-20.

Also attested as a male PN ^m*šal-wi₅-ni* KUB 13.34 iv 16, ^m*šal-u-i-ni-iš* KUB 13.35 iii 44 (Goetze, Tunn. 29 n. 15; Laroche, NH 155 (no. 1090), 339 erroneously ^m*šal-ú-i-ni-iš*).

Goetze, Tunn. (1938) 29 n. 15; Güterbock apud HW (1952) 180; Ertem, Fauna (1965) 218; Archi, SMEA 16 (1975) 143 w. n. 62; Alp, HBM (1991) 325 (on the Maṣat references).

Cf. bird names *šaluwa-* A, *šaluwai(ya)-*, *šalwašalwa-*, etc.

šalwišana- see *šalwina*.

šal<w>išli- see *šalwina*.

šam(m)alliya-

(GIŠ)šam(a)lu a 2'

Weitenberg, U-Stämme (1984) 216; Ivanov, Kavkazsko-Bližnevostočnii Sbornik 7 (1984) 82f., 169 ("is like an apple-tree"); idem, Drevnyaya Anatoliya (1985) 27, 40f.; Soysal, Or NS 58 (1989) 181 n. 41 w. bibliog.

Cf. šam(m)alešš-, šamalu-.

šam(m)alešš- v.; (mng. unkn.; some negative action or attitude). †

pres. sg. 3. ša-am-ma-al<-le>-eš-zi(-ma-aš) KUB 28.1 iv 26.

part. sg. nom.-acc. neut. ša-ma-le-eš-ša-an KUB 18.10 iv 32 (NH).

(Hatt.) *pala ha=wiṭ=pa ūk* KUB 28.1 iv 25 = (Hitt.) [apa]šila ša-am-ma-al<-le>-eš-zi-ma-aš "and he [him]self becomes š." ibid. iv 26 (bilingual incantation), cf. Ivanov, Kavkazsko-Bližnevostočnii Sbornik 7:81f.

Note that in KBo 37.9 obv. 10, which is duplicate to KUB 28.1 iv 25, a Hattic transitive verbal form *a(=)an=ha=w[i]t=pa* occurs instead of intransitive *ha=wiṭ=pa*.

[...] KUR.KUR.ḪI.A=ma kuit ša-ma-le-eš-ša-an Ṛ.MEŠ=kan marleššan [...] "But because the lands are š. and the servants are demented" KUB 18.10 iv 32-33 (oracle question, NH).

Šamalešš- might be an inchoative form for the verb šam(m)alliya-, which is of unknown meaning, but which could indicate a negative action or attitude. In the above occurrence šamalešš- is accompanied by a word of negative meanings (*mar~leššant-*), as well. There have been attempts to connect both these verbs to šamalu(*want*)- "apple" (Laroche, DLL 85; Oettinger, Stammbildung 245).

According to Ivanov's assumption in Drevnyaya Anatoliya, 40f., the Hattic counterpart of šam(m)allešzi, which is ḫāwit, may also include the Hattic word for apple, i.e., *wiṭ. The same word stem might also be present in the Hattic word šawa_at (ša=wa_at) "apple-tree" in the Hattic-Hittite bilingual KUB 28.6 obv. 10a with its Hittite translation GIŠḪAŠḪUR (ibid. 10b).

Laroche, DLL (1959) 85 ("sens inconnu"); Kammenhuber, HbOr (1969) 514, 526; Oettinger, Stammbildung (1979) 245; Weitenberg, U-Stämme (1984) 216; Ivanov, Kavkazsko-Bližnevostočnii Sbornik 7 (1984) 81f., 169 ("is turning similar to an apple-tree"); Soysal, Or NS 58 (1989) 181 n. 41 w. bibl.

Cf. šam(m)alliya-.

[šamalki] VBoT 89 i 9-10, 16 is to be read *ta*(coll.)-*ma-ṭal?l-ki* q.v.

(GIŠ)šam(a)lu n.; apple(?), apple tree(?); wr. syll. and GIŠḪAŠḪUR; from OS.

nom.-acc. neut. GIŠša-ma-lu KUB 28.8 obv. 3b (OH?/NS), [GI]ŠḪAŠḪUR-lu KBo 19.105:6; **erg.** ša-ma-lu-wa-an-za KUB 35.145 rev. 18 (NS); **abl.** GIŠḪAŠḪUR-lu-wa-an-za KBo 13.241 rev. 16 (NH), *IŠTU* GIŠḪAŠḪUR 1308/u:3 (StBoT 29:197); **erg. or abl.** ša-am-lu-wa-an-za KBo 3.46 obv. 12 (OH/NS), GIŠḪAŠḪUR-an-za KUB 33.9 iii 12 (OH/NS), [...-a]n-za IBoT 3.89 rev. 5, GIŠḪAŠḪUR-az KBo 2.37:2, 4; **inst.** GIŠḪAŠḪUR-it KUB 27.16 i 13; **broken** [... š]a-am-ma-lu-x[...] HFAC 24:2.

(Hattic) *ša-a-wa_a-at* (coll. Neu) KUB 28.6 obv. 10a = (Hitt.) GIŠḪAŠḪUR ibid. 10b (cf. below, b 2').

a. a tree — 1' growing in an orchard (GIŠTIR) or vineyard (GIŠKIRI₆.GEŠTIN): 5 IKU GIŠKIRI₆.SAR 18 IKU GIŠTIR GIŠḪAŠḪUR.KUR.RA GIŠḪAŠḪUR GIŠŠENNUR [...] / ŠA É.GAL "5 IKU of vegetable gardens, 18 IKU of orchard: (namely,) pear(?)/apricot(?) trees, apple trees, plum(?) trees, [...] belonging to the palace" SBo 1.4 obv. 13-14 (land grant, OS), ed. Riemschneider, MIO 6:362f.; ("If someone sets a fire, and it seizes a fruit-bearing vineyard/orchard (GIŠKIRI₆.GEŠTIN, sim. to Turkish *bağ*)") *takku* GEŠTIN-iš GIŠḪAŠḪUR [(našma GIŠḪAŠḪUR. KUR.RA) našma GIŠŠ]JENNUR warāni "if a grapevine, an apple tree, a pear(?)/apricot(?) tree, or a plum(?) tree burns" KBo 6.12 i 18-19 (Laws §105, OH/NS), w. dupl. KUB 29.21:13-14 + KUB 29.22 i 4-5, ed. LH 101f. □ also restored in this sequence of tree-names in laws §104; ("one IKU of meadow and 3½ IKU's of vineyard") *n=ašta anda* 40 GIŠḪAŠḪUR 42 GIŠḪAŠḪUR. KUR.RA INA URUḪanzušra [Š]A É mḪantapi § "and therein (i.e., in the vineyard) (are) 40 apple trees, 42 pear(?)/apricot(?) trees in Ḫanzušra belonging to the estate of Ḫantapi" KBo 5.7 rev. 32-33 (land grant, MH/MS), ed. Riemschneider, MIO 6:352f.

2' in myths: GIŠḪAŠḪUR TÚL-i šer artari *n=aṭ išharuieškizzi* "An apple tree stands over a spring/well and grows blood-red; (the Sungoddess of Arinna saw it and spread her splendid garment over it)" KUB 28.6 obv. 10b-11b (Hattic-Hitt. bilingual, NS), ed. Forrer, ZDMG 76:239f. (differently) and CHD L-N 298 s.v. *mišriwant-* e □ for the alternative view of *išharwieške-* as sap flowing see HED E/I 311; for Hattic equivalent see above in

(GIŠ)^šam(a)lu a 2'(GIŠ)^šam(a)lu b 5' c'

bil. sec.; “Mt. Pišaiša made ^dIŠTAR angry ...” [...] *genuwaš kattan* ^{GIŠ}HAŠHUR GIM-an *hal[iyattat]* “[He] bo[wed] down at her knees like an apple tree (sc. bowed under the weight of its fruits(?))” KUB 33.108 ii 14 (myth, NH), ed. Friedrich, JKF 2:148f. (“wie ein Apfel”), cf. AlHeth 115.

3' in a ritual: *nu = ššan* [INA G¹IŠŠU.KÁN ŠA ^{GIŠ}HAŠHUR *miyanta[n]* / [^{GIŠ}alkiš]tanān dāi / [o-o-o]x-an SAR.ĪI.A dāi “He/She puts a fruit-bearing [bra]nch of an apple tree [on] his/her plate and puts herbs [...]” KBo 34.92 + ABoT 34 ii 13-15, w. par. KUB 32.116:5-6.

b. a fruit — 1' in enumerations of fruits: ^{GIŠ}INBU *hūman RAṬBU ŠĀBULU kuita parā tepu* ^{GIŠ}PÈŠ ^{GIŠ}GESTIN.ĪĀD.DU.A ^{GIŠ}SERDUM *paizzinnaš warawaraš* ^{GIŠ}HAŠHUR ^{GIŠ}HAŠHUR.KUR.RA ^{GIŠ}zūpaš ^{GIŠ}dammašhuel ^{GIŠ}NU.ŪR.MA ^{GIŠ}GESTIN ^{GIŠ}šamama “all fresh (and) dried fruits, namely, a little of each: figs, raisins, olives, *paizzinna-*, *wa~rawara-*, apples, pears(?)/apricots(?), *zūpa*, *dam~mašhuel*, pomegranates, grapes, *šamama*-nuts” KBo 10.34 i 15-18 (enthronement of Tudḫ., MH/NS), tr. Güterbock, JAOS 88:69 □ Akk. RAṬBU = Hitt. *huelpi*; (figs, raisins, and olives,) *kuita parā huielpi* ^{GIŠ}INBI^{HLA} ^{GIŠ}HAŠHUR ^{GIŠ}HAŠHUR.KUR.RA ^{GIŠ}ŠENNUR “as well as some fresh fruits: apples, pears(?)/apricots(?), plums(?)” KUB 43.55 iii 18-19 (pre-NH/NS), ed. Haas, OA 27:89, 92; (If it is winter or fall) *n = at IŠTU* ^{GIŠ}I[^{HLA}INBI^{HLA}] *huelpit* ^{GIŠ}GESTIN-it ^{GIŠ}HAŠHUR-it *miya[nuanzi]* “they make it (the branch of the tree) fruit-bearing with fresh fruits: with grapes (and) with apples” KUB 27.16 i 12-13 (fest.), ed. Güterbock, Oriens 10:354, cf. CHD L-N 236b s.v. *miyanu-*; cf. also KBo 27.63 obv. 3, VBoT 89 i 13, 1328/z 7-9 (Ertem, Flora 137), KUB 39.7 ii 63-65 (ed. HTR 40f.), ii 16-17.

2' used in magic: (in punishment of sorcerers:) [*kar*]dimiyahhanzi = an = kan kuiēš nu = za ^{NINDA}harn~antaššin [*d*]andu *paštarnuwanzi* = an kuiēš nu = za ^{GIŠ}HAŠHUR [*d*]andu “Let those who make him angry take *harnantašši*-bread; let those who *paštarnu*-him take an apple” KUB 35.146 ii 13-15 (incant., MS), translit. StBoT 30:268; cf. ^{GIŠ}PÈŠ MUN ^{GIŠ}HAŠHUR ^{NA4}kapanma[...] KUB 55.35 obv. 6 (rit.), ed. Poetto, AIΩN 1:120 n. 11.

3' EMŠU ^{GIŠ}HAŠHUR “sour apple”: (Whoever [speaks] a sour [word] to the Stormgod) [*n*]u = šši

^dU EMŠA ^{GIŠ}HAŠHUR *pai* “O Stormgod, give him a sour apple” KUB 33.68 ii 21, translit. Myth. 69.

4' models of the fruit made of metal: 16 ^{GIŠ}HAŠHUR ŠĀ.BA 4 [(^{GIŠ}HAŠHUR ŠA KÙ.GI)] 4 ^{GIŠ}HAŠHUR ŠA KÙ.BABBAR [4] ^{GIŠ}HAŠHUR ŠA AN.BAR [(4 ^{GIŠ}HAŠ)]HUR ŠA ZAB[A]R “sixteen apples, including four apples of gold, four apples of silver, four apples of iron, and four apples of bronze” KBo 4.1 rev. 29-30 (foundation rit., NH), w. dupl. KUB 2.2 ii 33-35, ed. THeth 12:58f. (“Apfelbaum(?)).

5' associated w. teeth in an idiom — a' in the erg.: [^{GIŠ}HAŠHUR]R *aušdu* ^{NA4}duškin *aušdu* [*šeḫu~w*]āl *aušdu ša-ma-lu-wa-an-za = kan* ZU₉.ĪI.A-uš [*d*]āu [EME-a]n = kan ^{NA4}duškiš *kuerdu šēḫuwa* [IGI.ĪI.A-wa] *tašuwahdu* “Let him/her see [the appl]e. Let him/her see the flint. Let him/her see the *šeḫuwal*. Let the apple take the teeth. Let the flint cut the tongue. Let the *šeḫuwal* blind [the eyes]” KUB 35.145 rev. 18 (NS), ed. Starke, KZ 95:153, Soysal, Or NS 58:183f., translit. StBoT 29:194, StBoT 30:232f., cf. *šiwāl*-.

b' in the abl.: IŠTU ^{GIŠ}HAŠHUR ZU₉ŠU *da[ndu]* “Let them take his teeth with an apple” 1308/u:3, translit. StBoT 29:197, Soysal, Or NS 58:188; ²hū-wandaza ^{NA4}ZÚ-in [d¹]āi ^{GIŠ} (better ^{GIŠ}<HAŠ~HUR>?) *daganza* KI.MIN *ši-wa-al ḫarzi* ... ^{NA4}ZÚ!1-š<<=aš>>=kan EME-an *kuer¹du šiwala~za = an* IG[Ī.Ī]I.A-wa *tašuwahhandu* ^{GIŠ}HAŠHUR-lu-wa-an-za = ma = an(!) = kan ZU₉-uš *dandu* “She takes the flint (^{NA4}ZÚ-in) from the *hūwant*-. Similarly the wood (better? <apple>) from the ground (*daganza*?). She holds (a) *šiwāl* ... May the flint cut her tongue. May they blind her (the sorceress) eyes with a *šiwāl*. May they take her teeth with an apple” KUB 44.4 rev. 26-29 + KBo 13.241 rev. 14-17 (birth rit., NH), ed. StBoT 29:178f. (differently). The IŠTU ^{GIŠ}HAŠHUR of the unpublished fragment 1308/u:3 and the parallelism of *šiwala* and ^{GIŠ}HAŠHUR-luwanza in clauses with 3 pl. imp. verbs show that ^{GIŠ}HAŠHUR-luwanza is a nasalized ablative (cf. StBoT 29:197) here, not the nom. of a longer stem in -ant-, as Siegelová, StBoT 14:26, Starke, KZ 95:154, and Soysal, Or NS 58:184, 186-188 thought.

c' unclear refs.: [...] *ša-am-lu-wa-an-za gakuš = šmuš* / [*dāu/dandu*] KBo 3.46 obv. 12 (OH/NS), ed. Kem-

(G^{IS})šam(a)lu b 5' c'

ša(m)ma(m)ma

pinski/Košak, Tel Aviv 9:89, 92 (restoring *dāu*, “May the apple [rot] their teeth”), similarly Soysal, Or NS 58:189f.; § G^{IS}ša-ma-lu = ma = z[a?...] § KUB 28.8 obv. 3b (Hittic-Hitt. bilingual, OH/NS), cf. StBoT 29:197 w. n. 536.

6' unclear references: G^{IS}ḪAŠḪUR *mān ekunimi* pe[ran ...] KUB 8.67:9 (Hedammu), ed. StBoT 14:40f., cf. HED E/I:258 (“like an apple-tree from cold”); KUB 43.22 obv. 6; cf. KUB 33.9 iii 12-13 (Tel. myth, OH/NS), ed. Otten, Tel. 37; *nu LÚ.ḪUL[...]* / [G^{IS}]ḪAŠḪUR-lu = ma = wa = za = kan [...] / [n] = an SAG.DU-an [...] § “An evil man [...], but an apple (tree?) [...], and [...] his head (lit. him, namely the head)” KBo 19.105:5-7, ed. StBoT 14:14f.

The evidence for the equation of syll. *šamalu*- with log. G^{IS}ḪAŠḪUR (Laroche, OLZ 66:149) is the close similarity of the parallel passages cited in b 5'.

The botanical identification of the G^{IS}ḪAŠḪUR is a question which lies outside the proper sphere of the Hittitologist. Assyriologists differ in their opinions. The CAD opts for “apple” (s.v. *ḫašḫūru*), but Gelb (FsKraus 78-82) argued for “apricot.” Goetze’s doubt (JCS 10:34 n. 23) that G^{IS}ḪAŠḪUR is “apple” because it appears “as a dye” can be dismissed, since something can be the color of ḪAŠḪUR without being made from ḪAŠḪUR. Perhaps there were sweet and sour varieties of this fruit (KUB 33.68 ii 21 (c 3)).

Beckman noted the similarity between this Hittite word and the Akkadian word which appears as *samānu*, *samālu*, *šamallu*, *samullu*, or *šamullu* (StBoT 29:197 n. 537, cf. CAD S s.v. *samānu* B). However it is improbable that they are the same, since the Akkadian word never translates G^{IS}ḪAŠḪUR, and the CAD considers *samānu* to be “perhaps white sandalwood, originating in India.” A Palaic word *šamluwa-* has been related to Hittite *šamalu-* (Laroche, RHA XIII/57:75; Kammenhuber, RHA XVII/64:19, 85; Carruba, StBoT 10:68; Soysal, Or NS 58:177f.; Melchert, AHP 221), although its contexts leave room for caution.

Laroche, OLZ 66 (1971) 149 (equating *šamalu* w. G^{IS}ḪAŠḪUR); Siegelová, StBoT 14 (1971) 26; Ertem, Flora (1974) 60-64; Hoffner, AlHeth (1974) 38, 113-115; Oettinger, Stammbildung (1979) 434 n. 83 (“Identität von *šakšakilu-* mit G^{IS}ḪAŠḪUR-lu ist jedoch auch nicht auszuschließen”); Beckman, StBoT 29 (1983) 197f. (G^{IS}ḪAŠḪUR = *šamalu-*, the stem *šamaluwant-* is

unattested); Weitenberg, U-Stämme (1984) 215-217 (*šamlu-* “apple,” **šamluwan-* “apple tree”); Soysal, Or NS 58 (1989) 171-192.

Cf. *šammalliya-*, *šam(m)alešš-*.

ša(m)ma(m)ma n. neut.; (a tree or its fruit; perhaps a kind of nut).

sg. nom.-acc. G^{IS}ša-ma-am-ma KUB 17.10 ii 15 (OH/MS), KUB 34.80 obv. 9, G^{IS}ša-ma-ma KUB 31.79:3 (MH/MS?), KUB 43.60 iv 8 (OH/NS), KUB 29.1 iv 6, G^{IS}ša-am-ma-am-ma KBo 8.98:7, KUB 33.74 i 10, G^{IS}ša-am-ma-ma KUB 12.26 iii 14 (NH), KBo 23.48 i? 5.

pl. nom.-acc. G^{IS}ša-ma-ma KBo 10.34 i 18, (24), KUB 33.68 ii 8 (OH/MS), KUB 41.13 ii 2; **Luw. pl. acc.** G^{IS}ša-ma-am-ma-an-za KUB 39.7 ii 17.

a. has a shell(?) (*paršteḫa-*) and can be “broken/shelled” (*duwarnai-*): G^{IS}ša-ma-ma *maḫḫan d[uw]arnizzi nu paršteḫuš arḫa peššiezzi* “As he breaks open *šamama*-nuts and throws away the shells(?)” KUB 33.68 ii 8-10 (magic incantation in rit., OH/MS), ed. Güterbock, JAOS 88:70, translit. Myth. 68 □ š. assumed to be pl. here because of the pl. *paršteḫuš*; in list of fruits: [G^{IS}]ša-ma-ma *duwarnanda* G^{IS}KÍN.ḪLA *du~warnanda* “broken/shelled *šamama*-nuts, broken/shelled G^{IS}KÍN-nuts” KBo 10.34 i 24, cf. *šammaizzili*.

b. is oil-bearing: *kāša* G^{IS}ša-ma-ma GAR-ri nu G^{IS}š[a-ma-ma] [G]IM-an Ì-an ŠÀ-it ḫarzi “The *šamama*-nut is now lying here. As the š[amama-nut] holds oil in (its) heart” KUB 17.13:9-10, translit. Myth. 84, tr. Güterbock, JAOS 88:67; *kāša* G^{IS}ša-ma-am-ma kitta [nu? ZI=KA(?) QĀTAMMA(?)] / *šakūwan ēštu* “A š.-nut is lying here; let [your soul likewise] be drenched” KUB 17.10 ii 15-16 (incantation in Tel. myth, OH/MS), translit. Myth 32, translating *šakuwan* AM 202f. (“zur Ruhe gebracht?”), Güterbock, JAOS 88:68 w. n. 10 (“conspicuous, beautiful, pleasing”?), Moore, Thesis 22 (“May [your soul(?) O Telipinu] be protected”), cf. Gurney apud Moore, Thesis 22 n. 13 (the analogy refers to the nut in its shell); cf. *šaku(wa)-* B.

c. among foodstuffs: (“They take the following from the palace”): 1 *wakšur* Ì.ŠAḪ 1 *wakšur* LĀL 1 GA.KIN.AG 1 *EMŠU* SÍG BABBAR SÍG GE₆ 1 ŠĀTU BAPPİR 1 ŠĀTU MUNU₈ G^{IS}ša-ma-ma G^{IS}GEŠTIN.ḪĀD.DU.A G^{IS}lēti G^{IS}šuwaitar KUŠ. GUD MUN “one *wakšur*-measure of lard, one *wak~šur*-measure of honey, one cheese, one rennet, white

ša(m)ma(m)ma

wool, black wool, one *SŪTU*-measure of ‘beer-bread,’ one *SŪTU*-measure of malt, *šamama*-nuts, raisins, *lēti*-nuts(?), *šawaitar*-nuts(?), ‘cowhide’ (i.e., fruit leather = Turk. pestil?), salt” KUB 29.1 iv 4-7 (rit.), ed. Kellerman, Diss. 18, 31 (reading GA.KU₇ for BAPPIR), Marazzi, VO 5:160f.; (“He puts a little soldier bread and *wageššar*-bread in a basket”) BAPPIR MUNU₈ GA.KIN.AG UZU.Ī ^{GIŠ}SERDUM ^{GIŠ}PÈŠ ^{GIŠ}GEŠTIN.ĤÁD.DU.A ^{GIŠ}haššikkan ^{GIŠ}ša-am-ma *išhuwai* “He scatters beer-bread, malt, cheese, fat, olives, figs, raisins, *haššikka*-, (and) *š*.-nuts” KUB 12.26 iii 11-14 (rit. near a river, NH); cf. KUB 41.13 ii 1-2 (rit.), w. dupl. IBoT 4.28:6-7; *kuišša* ^{GIŠ}hašši[kkaš...] *kuišša* ^{GIŠ}ša-ma-m[a ...] *kuišša* NINDA EMŠU nu[...] *kuišša* MUNU₈ BAPPIR nu[...] KUB 12.64:1-4 (rit. near a river); *menahhandu* = *ma* ^{GIŠ}INBI^{HLA} *hūmanda* ^GIS^{PÈŠ} ^{GIŠ}GEŠTIN.ĤÁD.DU.A ^{GIŠ}S[ER~DUM ^{GIŠ}ša-ma-am-ma-an-za (var. ^{GIŠ}ša-am-ma[...]) ^{GIŠ}HAŠHUR ^{GIŠ}HAŠHUR.KUR.RA *kuitt[a* (*parā* and) *a imm*]yanzi § “But facing, they mix in all fruit, including the following: [figs, raisins,] olives, *š*.-nuts, apples, (and) apricots(?)/pears(?)” KUB 39.7 ii 16-17, w. dupl. KUB 39.8 i 11-13, ed. HTR 36f. (“sesame”), restored from KUB 39.7 ii 63-64; can be fresh or dried: ^{GIŠ}INBU *hūman* RAṬBU ŠĀBULU *kuitta parā tepu* ^{GIŠ}PÈŠ ^{GIŠ}GEŠTIN.ĤÁD.DU.A ^{GIŠ}SERDUM *paizzinnaš warawaraš* ^{GIŠ}HAŠHUR ^{GIŠ}HAŠHUR.KUR.RA ^{GIŠ}zūpa ^{GIŠ}dammašhuel ^{GIŠ}NU. ŪR.MA GEŠTIN *ša-ma-ma* § “All fresh and dried fruit, namely, a little of each: figs, raisins, olives, *paizzinna*-, *warawara*, apples, apricots(?)/pears(?), *zūpa*, *dammašhuel*, pomegranate, grape, *š*.-nut” KBo 10.34 i 15-18 (enthronement of Tudḫ., MH/NS), tr. Güterbock, JAOS 88:69f.; cf. *ibid.* i 19-25 cited above § a; ^{GIŠ}ša-ma-ma 7 ^{GIŠ}[...]iša 7 ^{GIŠ}GEŠTIN.ĤÁD.DU.A 7 *šan~hūwaš* “Seven *š*.-nuts, 7 [...]s, 7 raisins, 7 roasted items” KUB 43.60 iv 8 (OH/NS); [...] ^{GIŠ}S[ERDUM Ī UDU ^{GIŠ}ša-[ma-ma ... ^{GIŠ}]GEŠTIN.ĤÁD.DU.A SER[DUM ...] “[... O]live [oil], mutton fat, *š*.-[nuts ...], raisins, oli[ves ...] KBo 17.53 obv. 3-4 (rit.).

d. other: (“Dip [the lower]. The clay will be refreshed(?). Dip the upper. The *mal* will be refreshed(?). [Dip] the middle”) [^G(^{IS}š)]*a-ma-ma* = *kan waršta* § “the *š*.-nut will be refreshed(?)” KUB 33.62 ii 6, w. dupl. Bo 6472:14-16 (Güterbock, JCS 6:39), translit. CHD L-N 124 s.v. *mal* d; cf. ^{GIŠ}ša-ma-ma = *kan*

ša(m)mana-

waršta KUB 33.34 obv. 8; [...] ^{SIG}mītan ^{GIŠ}ša-ma-[ma ...] KBo 13.98 rev. 8; (“Let him (i.e., the sorcerer?) become a fish and let [it ...] §”) [...] *n=aš* ^{GIŠ}ša-ma-am-ma *kīšaru* / [*n=aš* *ha*?] *lēyaru* § “Let him become a *š*.-[tree?] and let it ben[d down(?)] § ([...] Let him become the Maraššanta River, and let it go(?) [...]”) KUB 34.80 obv. 9-10 (magic involving Teliḫinu); [...] ^{GIŠ}ša-ma-ma *paršdui* [...] “A *š*.-nut [...] on a twig/branch” KUB 58.52 ii 12 (fest. frag.), ed. Alp, Tempel 292f. (differently); [...] # ... AD].KID ^{GIŠ}ša-ma-ma *n=aš uppi* “[#] wicker [containers] of *š*.-nuts. Send them.” KUB 31.79:3 (letter, MH?/MS?), ed. Güterbock, JAOS 88:71 n. 24, translit. Ertem, Flora 4 (differently).

Goetze, ANET (1952) 127 (“sesame”); Otten, HTR (1958) 134 (following Goetze); Friedrich, HW 2.Erg. (1961) 22, 31; Güterbock, JAOS 88 (1968) 66-71 (not “sesame,” but a nut tree and its nut); Ertem, Flora (1974) 1-4 (= ŠE.GIŠ.Ī “susam”); Hoffner, AlHeth (1974) 38, 113, 126f. (follows Güterbock).

ša(m)mana- n. com.; **1.** foundation(s) (pl. tantum), **2.** foundation deposit; from OH/NS and MH/MS.

sg. nom. *ša-ma-na-aš* KBo 4.1 obv. 20, 21, 22 (NH), KUB 2.2 i 22, 23, 25 (NH); **acc.** *ša-ma-na-an* KUB 9.33:18.

pl. acc. *ša-ma-na-nu-uš* KBo 32.14 rev. 46 (MH/MS), *ša-ma-nu-uš* KUB 29.1 iii 21 (OH/NS), KUB 13.2 ii 17 (MH/NS), KBo 4.1 obv. 2 (NH), KUB 2.2 i 39, 43, 50 (NH), KUB 53.15 iv! 27, KUB 59.51 i (9), [*š*] *a-am-ma-nu-uš* KUB 31.91:9 (NS), *ša-ma-a-nu-uš* KBo 37.1 obv. 4b, *ša-a-ma-a-nu-uš* KBo 37.1 obv. 1; **dat.-loc.** *ša-ma-na-a-aš* KBo 15.24 ii 43 (MH/NS), *ša-a-ma-na-aš* KBo 13.114 ii 14 (MH/NS), *ša-ma-na-aš* KBo 16.97 rev. 36 (MH?/MS?), KBo 4.1 obv. 41 (NH), KUB 59.44 obv. 7, *ša-am-ma-na-aš* KBo 14.13 ii 12; **gen.** *ša-ma-na-aš* KUB 21.27 i 8; **abl.** *ša-ma-na-az* KBo 6.10 ii 22, *ša-am-ma-na-az* KBo 26.83:3, [*ša-am-ma-a*] *n-na-za* Bo “2111” ii 10 (cf. LH 164 “cc”).

uncertain [*š*] *a-ma-na-aš* KUB 36.32:11.

The putative alternate stem **šamena-* cited by HW 180, and StBoT 31:416, is based on the form *ša-me-nu-uš* in the broken passage KUB 31.112:11, ed. Daddi Pecchioli, OA 14:108f. If correctly identified as a noun, it would be the only example of an *e* vocalization of the second syllable of *šamana-*. According to Oettinger, MSS 35:99, it is a 2 sg. pret. of the verb *ša~menu-*, cf. *šamenu-* A e.

(Hattic) eštān ^{URU}Laḫzan *lē=wēl* ānteh pala āš=ta=ḫḫil=ma še=munāmuna ^dTāru kätte ^dLēluwani kätte eštān=ḫu *lē=wēl* ān=teḫ KBo 37.1 obv. 1. c. 3a-7a = (Hitt.) ^dUTU-*uš=wa=za* ^{URU}Lihzini wetet [nu]=*war=uš=za=kan išhuwaš* *ša-ma-a-nu-uš* ^dIM-*aš* LUGAL-*uš* ^dLēluwaniš=*a* LUGAL-*uš* *nu=za* ^dUTU-*uš*

É-er=šet wetet “The Sungod built (a house) for himself in Lihzina and laid (lit. poured) them, namely (the house’s) foundations. The Stormgod, the king, and Lelwani, the king, <said> ‘The Sungod built a house for himself’” KBo 37.1 obv. rt. col. 3b-6b, ed. StBoT 37:638f. (“Und sie schütteten sie hin, die Grundsteine, der Wettergott ... und(!) Lelwani...”), THeth 12:42 (erroneous readings *ša-a-ma-nu-uš* and LUGAL-*iš*) □ Hittite tr. follows Hattic; pala indicates a continuation of subj. between the first and second sentences; aš= indicates a plural obj. not a pl. subj. (Süel/Soysal, Hattian/Hittite Foundation Rituals from Ortaköy I [forthcoming]); =hu indicates the beginning of direct speech (StBoT 37:632).

1. foundation(s) (pl. tantum) — a. abl.: (“If anyone steals bricks, however many he steals, he shall give the same amount in addition to it”) *takku ša-ma-na-az* (var. [*ša-ma-a*]n-na-za) NA₄.HIA *kuiški t[ayē]z[zi]* ANA 2 NA₄ 10 NA₄.HIA *p[āi]* “If [anyone s]tea[ls] stones out of a foundation, for two stones he shall give ten stones” KBo 6.10 ii 22-23 (Laws §128, OH/NS), w. dupl. Bo “2111” ii 10, ed. LH 117, 164 (var. in cc), HG 68f. □ note that the stones are stolen “out of” an existing foundation and must have been fully prepared for use. For *taye-* “steal” in the laws w. the abl. of physical source cf. §§19a, 21, 102.

b. gen.: *ammuk=ma=za* ^t*Puduḫepaš annalliš* GÉME[=KA] ŠA É.GUD=du=za AMAR-uš *ša-ma-na-aš=ma=ddu=za* [N]A₄-aš “I, Puduḫepa, am [your] longtime maidservant. I am a calf of your cow barn. I am a sto[ne] of your foundations” KUB 21.27 i 7-8 (prayer of Pud., NH), ed. Lebrun, Hymnes 330, 337, Sürenhagen, AoF 8:108f.

c. obj. of *ḫuinu-*: *walḫdu=ya=an* ^dIM-aš AN.ZA. GÀR *nu=šši ša-a-ma-nu-uš šer ḫuinuddu / [...-]ar=ši=kan kattanta amiyari maušdu* SIG₄=ma=kan *kat~tanta* ÍD-i *maušdu* “Let Teššub strike the tower, let him pull up its foundations (lit. let him make the foundations run above it), let its [...] fall down into the ditch, let (its) brickwork fall down into the river” KBo 32.14 rev. 46-47 (Song of Release, MH/MS), ed. StBoT 32:91 (Hurr. version lost; Hitt.: “Ihm soll er (seine) Fundamente (nach) oben verlaufen lassen!”), 194 (differently: “Über ihm (= dem Turm) soll er (= Teššub) die Fundamente in Bewegung setzen! d.h. Teššub soll den gigantischen Turm umstürzen, also das Unterste zuoberst kehren, so daß sich die Fundamente bzw. Grundsteine des Turmes dort befinden, wo eigentlich dessen Spitze sein sollte”), ed. LH 204f. (“let him

pull up its foundation stones”); tr. Hittite Myths² 72 (differently: “let him expose(?) its foundation stones upon it”).

d. obj. of *išḫuwa-*: *mān=kan ša-ma-nu-uš-ma išḫuwanzi* “But when they lay the foundations” KUB 29.1 iii 21 (foundation rit., OH/NS), ed. Kellerman, Diss. 16, 29, tr. ANET 358; see also KBo 37.1 obv. 4b in bil. sec., above.

e. obj. of *šuhḫa-*: *mān=ašta ša-a-ma-a-nu-uš šuhḫanzi* “When they lay the foundations (lit., when they pour/heap foundation stones (in a trench))” KBo 37.1 obv. 1-2 (foundation rit., OH/NS), ed. StBoT 37:638f., THeth 12:41.

f. obj. of *dai-*: “to deposit/lay down (foundation stones)”: DINGIR.MEŠ LÚ.MEŠ=war=at ^{LÚ}NA~GAR-az *weter ša-ma-nu-uš=ma=wa kattān* ^d*Te~lipinuš daiš* “The male gods built it (i.e., the temple) as the carpenter(s); but it was Telipinu who laid down the foundations” KBo 4.1 obv. 31-32 (foundation rit., NH), w. dupl. KUB 2.2 i 38-39, ed. Kellerman, Diss. 128, 135, Darga, Mimarlığı 35, 39 (“Fakat temeltaşlarını Tanrı Telepinu alta koydu”), THeth 12:50f. (^{LÚ}NAGAR-az “als Zimmermann”), tr. ANET 356, cf. Melchert, Diss. 390f. (on the adv. abl.).

g. obj. of *tekkušnu-*: (The plaster which keeps falling down must be taken away from the walls) *n=ašta ša-ma-nu-uš tekkušnuškandu* (var. [... *ša-am-ma-nu-uš lē parganuškanta[ri]*) “Let them keep the foundations exposed/visible (var. let them not build the foundations too high)” KUB 13.2 ii 17-18 (*BĒL MADG.*, MH/NS), w. par. KUB 31.91:9 (NS), ed. Dienstanw. 45 w. n. 11, THeth 12:40f. (“und man soll die Fundamentmauern zeigen,” tr. var. “Die Fundamentmauern darf man nicht (zu) hoch führen”); cf. *parganu-* c. It is possible that both versions are expressing the same requirements, as conceived s.v. *parganu-*.

h. loc. w. *kattān dai-*: “to deposit (something) under/beside the foundations”: § *nu ša-ma-a-na-aš kattān UL=ma kuitman tiann[a]* “Or not for the time being to place (something) under/beside the foundations?” KBo 16.97 rev. 36 (oracle question, MH/MS), ed. Schuol, AoF 21:105, 110 (“Solange man sich aber nicht neben die Fundamente stellt?,” reading *ti-an-[zi]* from *tiya-* “to step”); (When they either (re)build a [ruined] temple or build new temples in an unused place) [*n*]=*ašta m[a]ḫḫan ša-ma-nu-uš išḫūwanzi nu ša-*

ma-na-aš kattan kiššan tianzi “when they lay the foundations (lit., when they pour/heap foundation stones (in a trench)), they place beneath (or: next to) the foundations the following (material)” KBo 4.1 obv. 2-3 (foundation rit., NH), ed. Kellerman, Diss. 126, 134, Darga, Mimarlıği 33, 38, THeth 12:44f.; [1] IM.GÍD. DA NU.TIL *mān ša-ma-na-aš kattan* ¹*tianzi* “One long tablet: When they place (objects) beneath/beside the foundations — (composition) not finished” KBo 4.1 rev. 31 (foundation rit., NH), w. dupl. KUB 2.2 ii 36, ed. Kellerman, Diss. 132, 137, Darga, Mimarlıği 38, 41, THeth 12:58f.; see also KBo 4.1 obv. 41, mng. 2, below.

i. loc. pl. w. *šu(n)niya-*: EGIR-*anda* = *ma* NUMUN.ĤI.A *halkiyaš INB* ^{IIA} ŠA SAR NUMUN *hūman* Ĭ.DÜG.GA Ĭ.NUN Ĭ.GIŠ LĀL MUN DIM₄ BAPPIR KÙ.BABBAR KÙ.GI NA₄.ĤI.A *zapza~gaya ša-ma-a-na-aš* (var. *ša-a-ma-na-aš*) *hūman~taš šunniyanzi* “Afterwards they strew(?) on all the foundations seeds of grain, fruits, all kinds of seeds of vegetables, fine oil, butter, sesame oil, honey, salt, malt, beer-bread, silver, gold, precious stones and glass/glaze” KBo 15.24 ii 41-44 (foundation rit., MH/NS), w. dupl. KBo 13.114:12-14, ed. Kellerman, Diss. 168, 176; cf. Güterbock, in Bittel, Boğazköy 1:40 w. nn. 3-4; (Unclear because of broken context:) [...]*x ša-ma-na-aš and[(a hū)man...*] KUB 59.44 obv. 7 (rit. frag.), w. dupl. KUB 40.23:6; [...]*i*] *t wēš* ^d*Telipinu* / [...]*x-an ša-ma-nu-uš = šuš* / [... *n*] *iningaš* “[...] we [...] Telipinu [...] sho]ok(?) its foundations ...” KUB 53.15 iv! 26-28(!) (rit. frag.) □ in the published copy lines 28 and following are erroneously numbered “30” and higher.

2. foundation deposit (free standing gen. “that of the foundation” > declinable noun “foundation deposit”): 4 *halhaltumariyaš = ma kuedan[iy]a ANA* 1 *halhaltumari kattan kiššan dāi* 1 *ša-ma-na-aš* KÙ.BABBAR 1 *ša-ma-na-aš* KÙ.GI 1 *ša-ma-na-aš* NA₄ZA.GÌN 1 *ša-ma-na-aš* NA₄DU₈.ŠÚ.A 1 *ša-ma-na-aš* NA₄AŠ.NU₁₁.GAL 1 *ša-ma-na-aš* AN.BAR 1 *ša-ma-na-aš* URUDU 1 *ša-ma-na-aš* ZABAR 1 *ša-ma-na-aš* NA₄*kunkunuzziyaš* “Beneath/Beside each of the four corners he deposits (nine stones) as follows: one foundation deposit (nom. sg. in list) of silver, one foundation deposit of gold, one foundation deposit of blue stone, one foundation deposit of DU₈.ŠÚ.A-stone (quartz?), one foundation deposit of alabaster, one foundation deposit of iron,

one foundation deposit of copper, one foundation deposit of bronze, one foundation deposit of basalt” KBo 4.1 i 19-22 (foundation rit., NH), w. dupl. KUB 2.2 i 21-25, ed. Kellerman, Diss. 127, 135, Darga, Mimarlıği 34, 39, THeth 12:48f., Polvani, Minerali 41f., tr. ANET 356 (differently), for a discussion of the identity of these stone types see Darga, Mimarlıği 51-54 and Polvani, Minerali with anterior lit.; *nu kāša ša-ma-na-aš kattan ša-ma-na-an-ni* (vars. B *ša-ma-na-an*, A and C *ša-ma-nu-uš*) KÙ.GI *dāer* “Beneath/Beside the foundations they have herewith deposited gold for the foundation deposit (vars. “a gold foundation deposit” or “gold foundation deposits”) KBo 4.1 obv. 41 (foundation rit., NH), w. dupls. KUB 2.2 i 50 (A), KUB 9.33:18 (B), and KUB 59.51 i 9-10 (C), ed. Kellerman, Diss. 129, 135, THeth 12:52f., Darga, Mimarlıği 35, 39, tr. ANET 356b (translating KBo 4.1 obv. 41 “beneath the foundations they have deposited gold for (firm) founding”).

In those cases where the verbs *išhuwa-*, *šuḫḫa-* are used (cf. THeth 12:41f.), the *šamana*-s were probably small stones strewn or dropped into the trench.

In those cases where the accusative *šamanuš* is the acc. object of *kattan* + *dai-*, the *kattan* is a preverb. When, however, *šamanaš* is loc., *kattan* is a postposition and means either “under” or “beside.”

Starke (StBoT 31:416) understands the verb *šam-nae-* (“erschaffen”) as denominative from *šamana-*.

Hieroglyphic Luwian *saman* (n. neut.) “sealed document” (StBoT 31:238, 294) is unrelated to Hitt. *šamana-* “foundation.”

For archaeological information about Hittite foundations see Krause, Boğazköy Tempel V (1940) 7; R. Naumann, Architektur Kleinasien (1971) 55-64, 75f.; and M. Darga, Mimarlıği (1985), esp. 32-54. For foundation deposits in Mesopotamia see RLA 3 (1969-71) 655-661 (“Gründungsbeigaben”); and R. Ellis, YNER 2 (1968), with reference to Hittite foundation rituals on pp. 79, 92, 139.

Hrozný, CH (1922) 117 §128 (“fondement”); Laroche, BSL 58 (1963) 76-77; idem, NH (1966) 257, 307 (PNs Šupišamnuman and Šamna-niga); Kellerman, Diss. (1980) 57-59; Boysan-Dietrich, THeth 12 (1987) 40-79.

Cf. *šamanatar*, *šamnai-/šamniya-*, *šimmanata*.

šammanai- see *šamnai-*.

[šamananni-]

šammi-

[šamananni-] n. neut., Kellerman, Diss. 145f., see *ša-manatar*.

*šamanatar n. neut.; foundation deposit; NH.†

nu kāša šamanaš kattan ša-ma-na-an-ni (vars. A and C: *ša-ma-nu-uš*, B: *ša-ma-na-an*) KÜ.GI *dāer* KBo 4.1 i 41 (foundation rit., NH), w. dupl. KUB 2.2 i 50 (A), KUB 9.33:18 (B), KUB 59.51 i 9-10 (C), ed. Kellerman, Diss. 129, 135, Darga, Mimarlıği 35, 39, THeth 12:52f., tr. ANET 356f. For translation and interpretation see *šamana*-2; contra Kellerman, Diss. 145f., š. is unlikely to be from a neut. noun *šamananni*- since nouns in -anni- are com. gender; *šimmanata*, q.v., is claimed by Neu, FsNeumann 216, to be a form of *šamanatar*.

Kammenhuber, HbOr (1969) 187; Kellerman, Diss. (1980) 145f.; Neu, FsNeumann (1982) 216.

Cf. *šamana*-, *šamnai*-/šamniya-, *šimmanata*.

[šamanki] VBoT 89 i 16 is probably to be read *ta(coll.)-ma-īal?l-ki*.

šamankurwant- adj.; bearded; NH.†

pl. nom. *ša-ma-an-ku-ūr-wa-an-te-eš* KBo 3.8 iii 25; acc. [*ša-m*]a-an-ku-ūr-wa-du-uš ibid. 7.

Describing snakes: (“He bound the high mountains. He bound the deep valleys. ...”) [*ša-m*]a-an-ku-ūr-wa-du-uš-kán MUŠ.𐎶𐎵.A-uš¹ *anda hūla*[liš~ni] *hamikta* “He bound the [b]earded snakes in the c[oil]” KBo 3.8 iii 7-8 (rit., NH), ed. Kronasser, Die Sprache 7:157f.; (“The high mountains were released. The deep valleys were released. ...”) *ša-ma-an-ku-ūr-wa-an-te-eš* MUŠ.𐎶𐎵.A [*hūlališ*]ni *lāttat* (sic) “The bearded snakes were(!) released in the [coi]l” ibid. iii 25-26, ed. Kronasser, Die Sprache 7:157, 159. For bearded snakes in Greek mythology and on Mesopotamian seals see Kronasser, Die Sprache 7:161, 169 and in Mesopotamian omens see CAD Z s.v. *ziqnu* c and AHW 1530 s.v. *ziqnu* 4 (CT 40.23:36). For Gk. πώγων “beard” designating the growth under the chin of a serpent see Liddell/Scott⁹ 1560a.

This is a -want- derivative of the noun *zaman*~*gur* “beard” (Laroche, RHA XI/52:40f., Friedrich, HE 1 §49d). Note also the city name ^{URU}*Ša-pa-gur-wa-anta-aš* KUB 38.6 iv 7 (RGTC 6:346), with which compare Gk. πώγων “beard” as the name of a harbor at Troezen (Liddell/Scott⁹ 1560a). On the sporadic variation of the initial

sibilant see Friedrich, HE 1 §27c with literature, to which add Melchert AHP 172.

Laroche, RHA IX/49 (1948-49) 18 (“doués d’un regard perçant”); idem, RHA XI/52 (1950) 40f. (retracting earlier interpretation; “barbu” < *zamankur* “barbe”); Kronasser, Die Sprache 7 (1961) 161, 169 (on bearded snakes); Laroche, RHA XIX/69 (1961) 62 (on the -want- suffix on GNs); Kronasser, EHS 1 (1966) 50, 93, 266f.; Haroutunian, Mem. Güterbock (forthcoming).

Cf. *zamankur*.

-šamaš see s.v. -šmaš.

[šamaš] see *šakuaš*.

šame- v. see *ša(m)men*-.

šami- n.; incense(?), smoke(?); OH.†

[*n*]u = ššan PĀNI DINGIR-LIM ¹*kē(?)* *ša-me-š[i?ez/an-zi]* / [o-o]x *ša-mi-ia-aš šāgāin* x[? - ...] “[He] bur[ns] (or They burn) these (things) before the deity. [...] an omen/sign of š. [...]” KUB 33.17 + KBo 14.86 iv 6-7 (rit. of missing Stormgod of Kuliwišna myth, OH/NS), ed. Glocker, Kuliwišna 38f.

The translation is based on the possibility that this word is the basis for the verbs *šamišiya*- and *šamenu*-, a possibility strengthened by the use of the former verb in the previous sentence. Smoke omens are attested for Mesopotamia, but not yet for 𐎶atti.

Cf. *šamenu*- B, *šamešiya*-, *šamešanu*-.

šammi- adj.; Luw. part.; sullen?, hostile? (modifies the fate deity *Gulše*-); from OH.†

sg. nom. ¹*ša-am-mi-iš* KBo 20.82 ii 30, (37); acc. [¹š]a-am-mi-in ibid. 35; this word neut.? *ša-am-mi* KBo 20.59:7.

(“Then the gods brou[ght bac]k the old (*karūili*) *Gulša*-goddess”) *namma = wa = mu āppa* ¹*ša-am-mi-iš* ^d*G[ulš]aš uit* “Then the sullen/hostile(?) *Gulša*-goddess came back to me (and put a burden (*arimpan*) into my soul)” KBo 20.82 ii 30-31 (rit. OH/NS), ed. StBoT 2:28; [¹š]a-am-mi-in-na-wa ^d*Gulšan pēhuteši* “And you lead the sullen/hostile(?) *Gulša*-goddess” ibid. ii 35; [...] ¹*ša-a[m-mi-iš]* ^d*Gulšaš* [...] ibid. 37; § [o o o]x *ša-am-mi hantezziyaš* [...] § KBo 20.59:7 (myth, OH?/MS).

šammi-

šameḥuna/e-

The double -šš- of cuneiform Luw. *uššali-* “year”, the problem of a part. from a noun and the fact that the cuneiform Luw. verb *uša(i)-* is consistently written with *ú-* favor the reading *šammi-* instead of **ušammi-*.

Carruba, StBoT 2 (1966) 28f. (Luw. part., either *ušammi-* < *uš(š)a-* “year” or *šammi-* < **ša-* [= Hitt. *šāye-/šāi-* A]).

Cf. *šā(y)e-/šāi-* A.

[^{NINDA}*šammi-*] see ^{NINDA}*šammiš*.

šameḥuna/e-, šemeḥuna- n. com.; (a preparation made from crushed grain; e.g., cracked wheat, bulgur/burghul, or couscous); from OS.

sg. acc. *ša-me-ḥu-na-an* KBo 17.36 rev. rt. col. 4, 7 (OS), *še-me-ḥu-na-an* KUB 43.30 iii 16 (OS), *ša-me-ḥu-u-wa-an* [(-)...] KUB 17.34 iv 5 (possibly a different word).

dat.-loc. *ša-me-e-ḥu-ni* KUB 42.107 iii? 9.

gen. *še-me-ḥu-na-aš* KBo 16.49 iv 6, *še-me-e-ḥu-na-aš* KBo 16.78 iv 20 (MH?/MS).

inst. *še-me-ḥu-ni-it* KBo 20.8 rev.? 6 (OS).

a. something made from *ZÍD.DA* (in this case not “flour” but a coarser fraction of the grinding/crushing): 3 *PA. ZÍD.DA šep̄pit arrantaš* 5 *PA. ZÍD.DA ZÍZ arrantaš* 10 *PA. ZÍD.DA šep̄pit ḥātan~taš ša-me-e-ḥu-ni* “three *PARĪSU* of *ZÍD.DA* from ‘washed’ *šep̄pit*, five *PARĪSU* of *ZÍD.DA* from ‘washed’ wheat, and ten *PARĪSU* of *ZÍD.DA* from dry (i.e., unwashed) *šep̄pit* for (making) *š.*” KUB 42.107 iii? 6-9 (list of edibles) □ for “washed” grain see Al-Heth 32, 34, 139; for *ar-ra-an-za ḥal-ki-iš* “washed barley” see KUB 1.13 iii 14, IBoT 2.93 rev. 7-8, translit. StBoT 25:158.

b. obj. of verb *šuhḥa-* “to pour out (dry particles)”: *memal še-me-ḥu-na-an* ^{UZU}*NÍG.GI[G]* / [*ANA UGULA* ^L]*Ú.MEŠÚ.ḤÚB ḥup̄pi=šši šuhḥanz[i]* “They pour out meal, *š.* (and) liver into the *hup̄pi*-vessel(?) of [the overseer of] the deaf men” KUB 43.30 iii 16-17 (rit., OS), translit. StBoT 26:78 □ on *hup̄pi-* see StBoT 25:72 s.v. □ on the *UGULA* ^{LÚ.MEŠÚ.ḤÚB} see Mestieri 573 and Arıkan-Soysal, ICH 4 (forthcoming).

c. obj. of *peššiya-* “to throw, drop”: see KBo 17.36 rev. rt. col. 4-8 below, d.

d. obj. of verbs *išḥiya-* “to tie (in)” and *lā-* “to untie”: *ANA* ^{LÚ.MEŠ}*ašušālaš ša-me-ḥu-na-a[n] šēk~nawi=šmi išḥiškān[zi]* § *INA UD.16.KAM* ^{LÚ.MEŠ}*a~*

šušāleš AN[A ...] uwanzi nu=kkān ša-me-ḥu-na-an šē[knawaz=šmit] lanzi n=an ḥašša peššiška[nzi] “They tie *š.* into the *šeknu*-garment of the *ašušala*-men. § On the 16th day the *ašušala*-men come to [...] and they untie the *š.* [from their] *š[eknu-garments]*, and they throw it into the brazier” KBo 17.36 rev. rt. col. 4-8 (fest., OS), translit. StBoT 25:123 □ for similar objects of *išḥiya-* “to tie” cf. *ḥalkiyaš ḥaršār* “heads of barley” KBo 17.3 iv 15 (OS), [*Z(ÍZ.Ḥ)*]*I.A-š=a ḥaršār* “heads of wheat” ibid. 16, w. dupl. KBo 17.1 iv 20 (OS), ^{GIŠ}*NU.ÚR.MA GIŠzimrulli=ya* “pomegranate(s) and *zimrulli*” KBo 23.10 iv 24, *tuhḥuišar* KBo 17.40 iv 11, *parḥuena-* KBo 17.105 iii 18, *šepa-* “sheaf” KUB 13.15 rev. 4, w. dupl. KBo 6.26 i 6-7 (Laws §158), ^{DUG}*KA.DÙ.NAG Ì.NUN* KBo 12.123:11.

e. in other constructions: (They place *wageššar*-bread, soldier bread, ^{UZU}*ÚR* of a sheep) 1 ^{DUG}*DÍLIM.GAL TU₇ še-me-ḥu-na-aš ḥazzilaš* “(and) one bowl of stew (made) of a handful of *šameḥuna-*” KBo 16.49 iv 6 (fest.); § *še-me-e-na-aš* (or: *še-me-e<-ḥu>-na-aš*) *ḥūpparaš šūš [...]* / *n=aš=šan* ^{GIŠ}*pūriyaš BABBAR k[itta ...]* / *še-me-ḥu-ni-it šūš* “A full *huppara*-vessel of/for *šemēnaš* (or *šemē<ḥu>naš*) [...]. And it is placed on a(!) white wooden tray. [A/The ...] is full of *šameḥuna-*” KBo 20.8 rev.? 4-6 (fest., OS); also *ḥūpparaš še-me-e[-...]* Bo 3339 ii 2, ed. Alp, Tempel 294-297 (differently), THeth 21:148f., is considered to be from *šameḥunaš* by Neu (StBoT 26:156).

It would appear from KUB 42.107 iii? 6-9 (usage a, above) that *š.* is a preparation like Turkish *bulgur*, made from crushed grain. If so, this would imply that either *šep̄pit* or *ZÍZ* or both were glume wheats (einkorn or emmer). Since other evidence favors identification of *ZÍZ* as a naked or free-threshing wheat, perhaps only the *šep̄pit* was a glume wheat. For procedures in non-commercial, traditional preparation of *bulgur* see Hillman, BSAg. 1:133-152, and in van Zeist and Casparie, *Plants and Ancient Man* (Rotterdam, 1985) pp. 1-42. Bulgur stores well, much better than flour. A whole year’s worth is often made in one batch in late summer (Hillman, BSAg 1:133).

Kammenhuber, Or NS 39 (1970) 558 (false reading as *ŠE meḥunaš*); Hoffner, Finkelstein Mem. (1977) 109 (correcting reading, giving occurrences, determining meaning and commenting on vowel in initial syllable); Neu, FsKnobloch (1985) 263f. n. 18 (mentioning the possibility of an *n*-stem).

šamikuš[(-)...]

ša(m)men-, šemen-, šame- 2 b

šamikuš[(-)...] mng. unkn.†

§ [o]-x *hūppandan* NINDA/NÍG[...] / *šer=a=ššan ša-mi-ku-uš*[(-)...] / *n=ašta pankunaš x*[...] / *aršan ša-m[i-ku-...]* / *duwarneššar* [...] / KUB 60.146 obv. 5-9 (Mala's rit.).

ša(m)men-, šemen-, šame- v; **1.** to pass by/away/off, withdraw, disappear, **2.** to relinquish/forfeit one's rights to; from OS.†

pres. sg. 3 *še-me-en-zi* KUB 29.29 obv. 7 (OS), KBo 25.12 ii 16 + KBo 20.5 obv. 4 (OS), KBo 6.2 ii (52) (OS), *ša-me-en-zi* KBo 21.68 i 3 (OS), KBo 22.224 obv. (2) (OH/MS), KBo 17.46:29 (OH/MS?), KBo 6.3 ii 15 (OH/NS), KBo 6.4 i 13 (NH), JCS 24:174 frag. 71:(3), *ša-me-in-z[i]* KUB 31.59 obv. 27 (NH), *ši-me-en-zi* KBo 22.203 obv. 2 left col. 2; **pl. 3** *ša-me-ia-an-zi* KBo 10.23 iii 11 (OH/NS).

pret. sg. 3 *ša-mi-en-ta* KBo 26.136 obv. 8, (13) (MH/MS?), *ša-me-en-ta* KBo 10.25 vi 32 (OH/NS), 832/u left col. 3 (Oettinger, MSS 35:103).

imp. sg. 3 *ša-me-en-du* KUB 11.1 iv 18 (OH/NS), *ša-m[i-in-du]* KBo 3.67 iv 6 (OH/NS), *ša-me-ed-du* KBo 41.22 rt. col. 5 (MH/MS).

[For **part. pl. com. acc.** *ša-am-me-na-an-du-uš* KBo 10.37 ii 10 (OH/NS) see *šamnai*-].

The vacillation of the vowel in the initial syllable suggests a pronounced **smen*-.

1. to pass by, withdraw, disappear: [*IŠTU É^dInar šuppištuwāreš* [(*uenzi h*)uit]ār *še-me-en-zi* (dupl. *ša-m[e-e]n-z[i]*) *pēreš uizzi* “The attachments (for a rhyton) come [from the temple] of Inar. The (images of) animals pass by. The *pereš* comes. (On the second day, there are no *pereš* or animals)” KBo 25.12 ii 15-16 + KBo 20.5 obv. 3-4 (KILAM fest., OS), w. dupl. KBo 22.195 ii 11-14 + KBo 22.224 obv. 1-3 (OH/MS), translit. StBoT 28:34, tr. StBoT 27:96 (“march along”(?)) □ for *šuppištuwareš* see StBoT 32:352; cf. [*hui*]tār *še-me-en-zi* KBo 21.68 i 3 (KILAM fest., OS), translit. StBoT 28:39; *kuitman=ma hūitār hūmanda uttanašš=a BĒLŪ^{MES} PĀNI LUGAL ša-me-ia-an-zi* “While all the animals and the ‘lord of the words’ pass in front of the king, (the entertainers dance, shout, and play musical instruments)” KBo 10.23 iii 9-11 (KILAM fest., OH/NS), ed. Oettinger, MSS 35:98 (“verschwinden”), tr. StBoT 27:95 (“pass in review, parade”), translit. StBoT 28:12; for the form see Oettinger, MSS 35:99; ^dUTU-*uš ša-mi-en-ta* “The Sungod withdrew/disappeared” KBo 26.136 obv. 8,

(13) (myth, MH/MS?), cf. Goetze, JAOS 69:183 (“went down, set”), Oettinger, MSS 35:98 (“ist verschwunden”); (The Old Woman says:) [*nu=wa id*]ālun UD-an ku[-...] DINGIR.MEŠ-aš *karpin panga*[*waš* EME-an ...] *ša-me-ed-du=war=at=kan he*[š-...] *n=ašta* EN. SÍSKIR ŠUM=ŠU [*halzai*] “[Remove] the evil ‘day,’ ... the wrath of the gods, the [tongue] of the multitude, [...] let it disappear, (namely,) the [...]’ And [she calls] the sacrificer by his name” KBo 41.22 rt. col. 3-6 (rit., MH/MS); for *ša-me-en-zi* KBo 17.46:29 see treatment in *šamnai*- a.

2. relinquish, forfeit one's rights to (w. -*kan*) — **a.** w. expressed abl.: (“Let no one do business with a *hippara*-man ... Whoever does business with a *hippara*-man”) *n=aš=kan hāpparaz* [*še-me-e*]n-*zi* “shall [forfe]it (his) purchase price, (the *hippara*-man shall take back whatever he has sold)” KBo 6.2 ii 51-52 (Law §48, OS), ed. LH 58, Imparati, Leggi 66f. (“dal commercio desista”), HG 32f. (“wird von den Handel zurück-treten”), tr. Walther, HC 256 (“shall forego the business”), tr. ANET 191 (“shall forfeit the purchasing price”), cf. **par.** *n=aš=kan hāpparraz ša-me-en-zi* KBo 6.4 iv 39 (Law §XL, NH), ed. LH 59; (“If someone builds a stable for oxen, (the owner) shall pay (the builder) six shekels of silver. If he abandons/omits [...]”) *n=aš=kan kuššanaz še-me-en-zi* “he shall forfeit (his) fee” KUB 29.29 obv. 7 (Law §145, OS), w. dupl. KBo 6.10 iii 16 (OH/NS), ed. LH 120; (“If he orally demands a division, let them throw him out of the house”) *n=aš=kan šarranaza=pat* (var. *šarraz=pat*) *ša-me-en-du* (var. *ša-m[i-in-du]*) “and let him forfeit the aforementioned share” KUB 11.1 iv 18 (Tel. pr., OH/NS), w. dupl. KBo 3.67 iv 6 (OH/NS), ed. THeth 11:52f. (“des Anteils verlustig gehen”); [... *mān=*]at *hullai=ma* / [... *ha-ap-pa-r*]a-za=*aš=kan ša-me-in-z[i]* § “But [if] he contests it, [...] he shall forfeit (his) [purchase price]” KUB 31.59 obv. 26-27 (NH).

b. without explicit ablative: (“If a man has not yet married (lit. taken) a girl (betrothed to him), and he refuses her”) *kūšata=ma kuit piddāit n=aš=kan ša-me-en-zi* “He shall forfeit the brideprice which he paid” KBo 6.3 ii 14-15 (Laws § 30, OH/NS), ed. LH 39f., HG 26f.; (If a man is found dead, the man who owns the land, or the nearest town within 3 DANNA pays a large compensation) *takku UL=ma A.ŠĀ.A.GĀR dammel pēdan duwan* 3 DANNA *du~*

ša(m)men-, šemen-, šame- 2 b

šamenu- A b

wann=a 3 DANNA nu=kan kuiš kuiš URU-aš an~da SI×SÁ-ri nu apūš=pat dāi takku URU-aš NU. GÁL n=aš=kan ša-me-en-zi “But if (the place where the dead body was found) is not cultivated land (i.e., private property), but uncultivated open country, they shall measure 3 DANNA’s in all directions, and whatever town is determined (to lie within that radius), he shall take those very (inhabitants of the town). If there is no town, (the heir of the deceased) shall forfeit (his claim)” KBo 6.4 i 11-13 (Laws §IV, late parallel to §6), ed. LH 20, 172-174 (commentary), HG 50f. (“verzichtet er”), Hrozný, CH (1922) 80f. (“s’en aller les mains vides”), tr. Walther, HC 248 (“shall go away empty”), ANET (“forfeits (his claims)”).

The form *ša-am-me-na-an-du-uš* KBo 10.37 ii 10 probably belongs to the verb *šamnai-* (q.v.).

Hrozný, CH (1922) 80f. (“s’en aller les mains vides”); Zimmern/Friedrich, AO 23/2 (1922) 10 (§31) (“muß er verzichten”); Friedrich, SV 2 (1930) 146 (“leer ausgehen, zurücktreten von, verzichten auf”); Güterbock, Kum. (1946) 73f. (probably not related to *šamenu-*); Friedrich, HG (1959) 131 (“zurücktreten, verzichten” with *-kan*); Güterbock, JCS 15 (1961) 69f. (“he forfeits,” i.e., “he has to give up”); Souček, OLZ 56 (1961) 462; Kronasser, EHS 1 (1966) 458 (“entziehen,” w. *parā* and without *-za*); Goetze, JCS 20 (1966) 131f. w. n. 39 (“to do without, to forfeit”); Güterbock, Zeitschrift für vergleichende Rechtswissenschaft 68 (1966) 120 (rather “forfeits” than “verzichtet”); Goetze, JCS 22 (1968) 20f. (“do without, dispense with something”); Oettinger, MSS 35 (1976) 97-99 (“verschwinden, den Anspruch verlieren”); idem, Stammbildung (1979) 20f., 104; Singer, StBoT 27 (1983) 95 w. n. 21 (“pass in review, parade”); de Martino, La danza (1989) 47.

Cf. *šamenu-* A.

šammenai- see *šamnāi-*.

šamenqanu- v.; (mng. unkn.).†

(“[... in] Utruna in a dream to *IŠTAR* ... [...when you] sh[ow] divine guidance”) [...H]I?A-uš ANA dUTU-ŠI *ša-me-en-qa-nu-ši* “and you š. [...]s for His Majesty” KBo 27.60:7 (vow frag.).

A scribal error for *ta¹menqanuši* cannot be excluded; for *tamenqanu-* see HEG T/D 79.

šament- (mng. unkn.); NH.†

[...(-)]*ša-mi-en-ta-an-zi* / [... *ha*]r-zi EZEN.HI. A=ya=wa=kan / [...] § “... [...]s. And the festival

[...]” KUB 52.69 rev. 13-15 (dep. in oracle question, NH). The word may be a verb act. pres. pl. 3, or a previously unattested Luw. pl. nom. noun or adj.

šamenu- A, šaminu- A v.; to make (something/-one) pass by, bypass, dispense with(?), do without(?), (w. *parā*) to let someone go by, to ignore (someone), (w. *parā* and *-za*) to make oneself scarce; from OH.†

pres. sg. 2 *ša-me-nu-ši* KBo 5.3 ii 35 (Šupp. I); **sg. 3** *ša-me-nu-uz-zi* KBo 6.26 ii 21 (OH/NS); **pl. 2** *ša-me-nu-ut-te-ni* KBo 5.3 iv 11 (Šupp. I), *ša-mi-nu-u[t-te]-ni* ibid. 24; **pl. 3** *ša-mi-nu-an-zi* KBo 20.33 obv. 15 (2x), 16 (OH/MS?).

pret. sg. 2? *ša-me-nu-uš* KUB 31.112:21 (here according to Oettinger, MSS 35:99, noun according to Daddi Pecchioli, OA 14:108f.); **pl. 3** *ša-mi-[nu]-er?* KBo 3.34 i 4 (OH/NS).

part. sg. nom.-acc. neut. *ša-me-nu-an* KBo 1.39 i 5.

(Sumerian column lost) = [...*kui*]t(?) *ku<e>dani awan / [arh]a ša-me-nu-an* “for whom [somethin]g(?) has been dispensed with” KBo 1.39 i 4-5 (proto-LÚ), ed. MSL 12:218 (“for whom [...] is withheld”).

a. to make (someone or something) pass by: (“They bring the silver animals from the temple of the goddess Inar [to the House of the Hunting Bag?]. They pour out one *hupar*-vessel of wine to the leopard, one *hupar*-vessel of wine to the boar”) [*hui*]tar *ša-mi-nu-an-zi pērin ša-mi-nu-an-zi* [LÚ].MES ALAN.ZU(sic) *ša-mi-nu-an-zi* “They make the (statues of the) [anim]als pass by, they make the *peri-* pass by, they make the performers pass by” KBo 20.33 obv. 15-16 (KILAM fest., OH/MS), translit. StBoT 28:89, tr. StBoT 27:95 (“carry along(?)”), on the translation of Badali, BeO XXVI/139:47, 49f. see the remarks of Güterbock, JNES 48:308f., cf. par. KBo 25.12 ii 15-17 + KBo 20.5 obv. 1 3-5 (OS), which uses the intrans. verb *šamen-* q.v.

b. to let (someone) go by or ignore (someone) (w. *parā*): (“If some Hittite takes up evil against me, ... when you hear (about) him, if you do not tell me about him at that instant”) *n=a an parā imma ša-me-nu-ši* “but you even let him go by (i.e., ignore him) (saying to yourself: ‘I am sworn. I will say nothing, I will do nothing. Let the aforementioned do as he wishes’)” KBo 5.3 ii 35 (Huqq., Šupp. I), ed. SV 2:116f. (“ihn gar noch (mir) entziehst”), tr. Beckman, DiplTExts² 30 (“cover up for him”); for further references in this text w. *parā* see below c.

šamenu- A c

šamenu- B b

c. make oneself scarce, lit. to (make oneself) disappear, (w. *parā*, -*šan* and -*za*): (“Whatsoever I write to you, if you do not hear me ... if some enemy comes for battle against me, and I write to you, if you do not immediately arrive with help”) *nu = z = (š)an p[arā] im[ma] ša-me-nu-u[t-te]-ni* “but you even make yourselves scarce,” (it is under the oath) KBo 5.3 iv 23-24 (Huqq., Šupp. I), ed. SV 2:132f. (“[euch] gar noch unwissend stellt?”), 133 n. 2 (lit. “wenn ihr (meinen Brief?) verschwinden laßt”), tr. DiplTexts² 33 (“allow him to make his escape(?)”).

d. “to bypass, dispense with(?), do without(?)”: *takku GUD.MAḥ-aš ḥāli kuiški ša-me-nu-uz-zi DĪN LUGAL ḥapparranzi* “If someone dispenses with(?) a bull corral, (it shall be) a case for the king(’s court), they shall sell (the bull)” KBo 6.26 ii 21-22 (Law §76A, OH/NS), ed. LH 140f. w. n. 487 (following Goetze, ANET 195), Hrozný, CH 134f. (“l’étable... tient secrète(?)”), tr. Friedrich, SV 2:146 (“‘seine Rinderhürde räumt,’ (d.h. Räumungsausverkauf der nunmehr zeugungsfähigen Tiere macht)??”), tr. Walther, HC 269 (“remove(?) (a part of) the fence of a bull”), Güterbock, Kum. 73 (“im Stierperch (zu Zauberzwecken) räuchert”), Goetze, ANET 195 (“keeps a bull outside the pen”), ed. Imparati, Leggi 160f. w. n. 1 (lit. “mette da parte, allontana, fa sparire”), 306, Goetze, JCS 20:131f. (“dispenses with the bull pen”), Friedrich, HG 78f. (“die Hürde eines Edelerindes auflöst”), Hoffner, Diss. 111 (“opens the corral of a bull (so that the animal escapes)”), tr. von Schuler, TUAT 1/1:119 (no tr.), n. 176Ab (“auflöst(?), magisch räuchert(?)”), Haase, THR 43 (“die Hürde eines Stieres beseitigt(?)).

e. unclear: [...] / *kuiški IŠTU KIN arḥa ḥu[-...]* / *ša-me-nu-uš* KUB 31.112:20-21, ed. Daddi Pecchioli, OA 14:108f. Despite its final position in the clause, *ša-me-nu-uš* may be a delayed object for a verb in the break at the end of line 20. But a connection with *šamana*- “foundation stone” is problematic (cf. Daddi Pecchioli, OA 14:109), since this would be the only attested form with a vowel other than *a* in the second syllable. It is cited as the verb *šamenu*- by Oettinger, MSS 35:99. On the ending -š of the pret. sg. 2 of *mi*-conjugation verbs see Madd. 59f., and add the example: *pa-aḥ-ša-nu-uš* KUB 36.100 rev. 11(?) (OH?). The presence of -*KA* and -*ta* in the context argue for a pret. sg. 2. Possibly here: *š = e* ^{LÚ}NINDA.DÙ.DÙ *ḥūpper kuida [IŠBAT(?) paš~ši]lan šallin š = an ḥattanner š = an ša-mi-[nu?-er?]* “They maltreated the baker, and since [he (i.e., the father of the king) had encountered] the large

[sto]ne, they *ḥattannai*-ed him and [they] *šamenu*-ed him” KBo 3.34 i 3-4 (anecdotes, OH/NS), ed. Soysal, Diss. 10, 83, Dardano, L’aneddoto 28f., 71-75 (commentary), translit. Hoffner, Finkelstein Mem. 106, all restoring [-*nu-ir*], cf. StBoT 5:151 top, n. 12 □ for *ḥup(p)-/ḥuwap(p)-* “to maltreat, do evil to” with a dat. of the person maltreated see Hoffner, Finkelstein Mem. 106, and Beckman, StBoT 29:81; differently Dardano, L’aneddoto 73f., who prefers to take ^{LÚ}NINDA.DÙ.DÙ as an acc. object despite the subj. clitic *=e*.

See discussion and bibliography below under *šamenu*- B.

Cf. *šamen*-, *šamenu*- B.

šamenu- B, ša(m)minu- B v.; to burn (something), make (something) into smoke/incense; NH.†

pres. sg. 3 *ša-mi-nu-zi* KBo 21.20 i 26; **pl. 3** *ša-mi-nu-wa-an-zi* KBo 2.4 iv 26 (NH), *ša-me-nu-wa-an-zi* KUB 9.15 iii 16, IBOT 1.13 v 13; **iter. pres. pl. 3** *ša-am-mi-nu-uš-kán-zi* KUB 33.100 + KUB 36.16 iii 11.

a. without local particle: (Ea advises the gods that if they destroy mankind: “Mankind will not give sacrifices to the gods”) [(*nu = šmaš* ^{GIŠ}ERIN = *ma U*)] *L ša-am-mi-nu-uš-kán-zi* “and they will not burn cedar for you” KUB 33.100 + KUB 36.16 iii 10-11 (Ḥedammu), w. dupl. KUB 33.103 ii 3, ed. StBoT 14:46f.; cf. ^{GIŠ}ERIN *šamešiya* KBo 26.64 ii 9, ed. StBoT 5:150; *nu kī dapiān ša-mi-nu-zi* “(The woman Šuwamma) burns(?) all this (i.e., sheep fat, *pankur*, beard, human urine, cheese, and flint)” KBo 21.20 i 26 (med. rit.), ed. StBoT 19:44f. (“er räuchert?”), Polvani, Minerali 142 (“allora del tutto queste cose brucia?”), 144 (“la selce può essere scaldata fino a frantumarsi”).

b. with local particle (usually -*kan*): *IŠTU ŠEM. ḪI.A = ya 2 DUG.GIR šunnanzi n = at = kan ŠÀ É.ŠÀ nathiyaš ša-mi-nu-wa-an-zi* “They fill two footed-vessels with aromatics. They burn them (i.e., the aromatics) in the bed room” KBo 2.4 iv 24-26 (NH), ed. KN 288f.; (If there is no small temple of the Storm-god in that city, but there is a building of the king back there(?), they sweep out the king’s building, repair its roof, ...) *ŠEM.ḪI.A = kan EGIR-an ša-me-nu-wa-an-zi* “(and) afterward (EGIR-an) burn aromatics” KUB 9.15 iii 15-16 (rit., NH), cf. THeth 5:149; cf. *ŠEM.ḪI.A ša-me-ša-nu-an-zi* 93/r rev. 5 (StBoT 5:149);

šamenu- B b

šamešiya- 1 b

(*tahtumara* is brought in, held out to the king and held by the men of the stone-house. § The overseer of the cooks and the overseer of the waiters step between the men of the Stone House and the king) *nu tahtūmāra PĀNI LUGAL ša-me-nu-wa-an-zi* “They burn the *tahtūmāra* before the king” IBOT 1.13 v 12-13 (KILAM fest.), translit. StBoT 28:50.

The references above with cedar or aromatics as the object of the verb, as well as other references in which these are the objects of the verbs *šamešanu-/šamešiya-* “to burn (to produce an odor)” make it likely that the word *šamenu-* had the same or a similar meaning. A derivation of *šamenu-* B from *ša~menu-* A, that is, as making materials “disappear” in smoke is possible. Alternatively, it is possible that there are two different verbs *šamenu-*, that is, *ša~menu-* A is a *nu*-causative of *šamen-*, while *šamenu-* B is a by-form of *šamešiya-/šamešnu-* which in turn is based upon a noun *šami-* “incense(?), smoke(?)”

Friedrich, SV 2 (1930) 146 (“wegbringen, beiseite schaffen,” caus. of *šamen-*); Güterbock, Kum. (1944) 73f. (“verbrennen, räuchern,” is doubtful if *šamen-* is related); Goetze, JAOS 69 (1949) 183 (“to burn” is too narrow, better “to expend, consume, lavish”); Kronasser, EHS 1 (1966) 458 (two *šamenu-s* 1: > *šamen* “verschwinden,” 2: > **šame-* < *šamešiya-* “in Rauch aufgehen lassen”); Goetze, JCS 20 (1966) 131 w. n. 39 (“to make do without, withhold” but not “burn, transform into smoke”); idem, JCS 22 (1968) 20f. (“withhold, forfeit”); Neu, StBoT 5 (1968) 149-50; Neu, StBoT 18 (1974) 88 n. 174 (*šame-nu-/šame-š-ia-/šame-š-anu-* like *tep-aweš-/tep-š-aweš-* or *tep-nu-/tep-š-anu-*); Oettinger, MSS 35 (1976) 99 (both “als Räucherwerk verbrennen” and “verschwinden lassen”); Singer, StBoT 27 (1983) 95 w. n. 21 (“to carry along(?),” caus. of *ša~men-*); Badali, BeO XXVI/139 (1984) 47-51 ([*hu*]itār *šami~nuanzi* KBo 20.33 obv. 15-16 “vengono incensate (le statue di) animali”); Güterbock, JNES 48 (1989) 308f. (refuting Badali); de Martino, AoF 25 (1998) 150f.

Cf. *šami-* n., *šamenu-* A, *šamešiya-*, *šameš(a)nu-*.

NINDAšammiš- n.; (a kind of bread).†

nu = wa ^f*Allalla*[š? ...] / ^{NINDA}*ša-am-mi-iš 7-an* x[...] KBo 40.218 obv.? 14-15 (myth.?) □ because of the fragmentary context, case, stem, or gender of *š*. cannot be determined.

šamešanu- v.; to burn (something to produce an odor), make (something) into smoke; NH.†

pres. pl. 3 *ša-me-ša-nu-an-zi* 93/r rev. 5 (StBoT 5:149).

[...]x ŠEM.ḪI.A *ša-me-ša-nu-an-zi* “They burn aromatics” 93/r rev. 5, cf. StBoT 5:149; cf. KBo 2.4 iv 24-26 (NH), ed. KN 288f. cited in *šamenu-* B b.

Otten apud HW 3.Erg. (1966) 27; Neu, StBoT 5 (1968) 149.

Cf. *šami-* n., *šamenu-* B, *šamešiya-*.

šamešiya-, šimešiya-, šimišiya- v.; **1.** (act.) to burn (something) for fumigation, **2.** (mid.) to burn for fumigation (intrans.), **3.** (act.) to interrogate(?) (a person); from OH/NS.†

act. pres. sg. 3 *ša-me-ši-ia-zi* KBo 10.37 iii 53 (OH/NS), KBo 11.14 i 19 (MH/NS), *ša-me-ši-ez-zi* KUB 7.60 ii 13, *ša-mi-ši-ez-zi* KUB 36.44 iv! 6, 11 (OH/NS), *ša-me-še-ez-zi* ibid. iv 37, 41 (OH/NS), *ša-mi-ši-e-ez-zi* KUB 27.29 i 27 (MH/NS).

pret. sg. 1 *ši-me-še-e-nu-[un]* KUB 24.15 i 23 (NH), *ši-mi-ši-ia-nu-un* KUB 24.14 i 24 (NH).

mid. pres. sg. 3 *ša-mi-ši-ia* KBo 26.64 ii 9, *ša-me-ši-i-e-et-ta* 110/e obv. 29 (StBoT 5:150).

iter. pret. pl. 3 *ša-mi-ši-iš-ke-e[r]* KBo 16.59 ii 10 [coll. Klengel, letter 12/18/93).

1. (act.) to burn (something) for fumigation — **a.** obj. *šanezzi: nekuz mehur = ma* ^{DUG}*pahhui¹naliaz pahhur PĀNI DINGIR-LIM dā[i]* *šanezzi ša-me-še-ez-zi* “In the evening she takes fire (i.e., embers or live coals) from a fire-pan before the god, and she burns fragrant things as incense” VBoT 58 iv 36-37 (rit. in myth, OH/NS), ed. StBoT 5:150; cf. KUB 36.44 iv! 6, 11, 40-41, and cf. KUB 33.17 + KBo 14.86 iv 6; (“She takes live coals from a fire-pan (*pahhūnali-*)”) *nu šanez~zi kinanta hašši pišyazzi nu ša-me-ši-ez-zi* “She throws mixed(?) fragrant things into the brazier, and she burns (them) as incense” KUB 7.60 ii 12-13 (rit.), ed. StBoT 5:150 □ for the rival translations of *kinanta* see Goetze, JCS 10:36 n. 49 (“assemble, assort”), Otten, HTR 59 n. 3, and most recently Neumann, IF 81:315 (“zerkleinern”), and Košak, THeth 10:9 (“assorted, choice,” better than “worn out, shabby”).

b. obj. cedar, ghee, honey, oil, fat and wheat: (“Down on the ground before the table a clay vessel is placed. Live coals are poured into it”) *nu* ^{GIS}*ERIN Ĭ.NUN LĀL hušza-x ša-me-ši-ia-zi* “She burns cedar, ghee, honey, and *hušza*” KBo 11.14 i 19 (Ḫantitaššu’s rit., MH/NS), ed. StBoT 5:150; cf. [...]x Ĭ. NUN Ĭ.GIS LĀL *ša-mi-[ši-...]* KUB 51.63 obv. 5 (rit.); (“Before the foliage embers are poured out”) *nu UZU[Ĭ?] ZÍZ LĀL ša-me-ši-ia-zi* “He/She burns

šamešiya- 1 b

šamnāi- a 1'

fa[t(?)], wheat, (and) honey” KBo 10.37 iii 53 (rit., OH/NS), ed. Haroutunian, FšHoffner (forthcoming).

c. *huppani*-mineral(?): [^{NA4}(*hūppan*)*nin*] *ša-mi-ši-e-ez-zi* “(someone) burns *huppani*-mineral (amber?)” KUB 27.29 i 27 (Allaituraḫi’s rit., MH/NS), w. dupl. KUB 34.110:1, ed. Haas/Thiel, AOAT 31:136f. i 50; this word? [^{GIŠ}E]RIN *ša-m[e-...]* KUB 54.96 i 4.

d. *dung*, meat, and bones of dog: (“I have extinguished the fire in your head. I have made it burn in the head of the sorcerer. I have driven away from you the odor (*waršulan*) of the dog”) ŠA UR.GI₇=*ma šalpaš* (dupl. *šalpan*) UZU UR.GI₇ ^{UZU}GÌR. PAD.DU UR.GI₇=*ya ši-mi-ši-ia-nu-un* (dupl. *ši-me-še-e-nu-[un]*) “I have burned the dung (i.e., the contents of its intestines?) of the dog, the flesh of the dog, and the bones of the dog” KUB 24.14 i 23-24 (Ḫebattarakki’s rit., NH), w. dupl. KUB 24.15 i 22-23, ed. Englehard, Diss. 65f. (“fumigated”).

2. (mid.) to burn for fumigation (intrans.): (“She went, IŠ[TAR ...]” *nu* ^{GIŠ}ERIN *ša-mi-ši-ia* “Cedar burns. (She played the BALAG.DI and *gal~galturi*-instruments)” KBo 26.64 ii 9 (Ullik. II), cf. StBoT 5:150, but emended by Otten apud HW 3.Erg. 28, and Oettinger, MSS 35:99 w. n. 41 into active pret. *ša-mi-ši-ya<-at>* “she burned incense”; (mid. impersonal use, with no formal subject required): (“She pours embers/coals out”) [... *n*] *u ša-me-ši-i-e-et-ta* “and it burns” 110/e obv. 28-29 (rit.), cf. StBoT 5:150.

3. (act.) to interrogate(?) (a person): §§ ^mUli~*lamūwan ša-mi-ši-iš-ke-e[r]* (coll. Klengel 12/18/93) ... § “They repeatedly interrogated(?) Uli-lamuwa” KBo 16.59 rev. 10 (dep., NH), ed. StBoT 4:54f. (no tr.), cf. StBoT 5:151 n. 12. Possibly somewhat similar to the American English police expression “grilled.”

Otten apud HW 3.Erg. (1966) 27f.; Neu, StBoT 5 (1968) 149-151; Oettinger, MSS 35 (1976) 99 w. n. 41.

Cf. *šami-*, *šamenu-* B, *šamešanu-*.

ʾšamlayaya- v.?: (mng. unkn.); NH.†

pres. sg. 2 ʾša-am-la-ya-ya-ši KUB 14.24:18; **inf.** [ʾša-am-la-ya-]ya-u-wa-an-zi ibid. 19.

(“The dignitaries of Mira [...] I swore an oath [concerning him]. [I installed] him for lord[ship

over] them. § [When] in Mira [the dignitar]ies of Mira ... [said(?)]:) ʾša-am-la-ya-ya-ši [...] ʾša-am-la-ya-]ya-u-wa-an-zi EGIR-pa UL [...] “You (sg.) are š.-ing’ ... back to š.” KUB 14.24:18-19, ed. AM 144f. (no tr.).

Götze, AM (1933) 308 (s.v. *šamlaiā*, no tr.); Laroche, DLL (1959) 85 (pres. sg. 2 of *šamlaya(i)-*, related to *šammalleš-* and *šamluwant-*, both of unkn. mng.); Kronasser, EHS 1 (1966) 498 (“Wenn Verbalform, wohl verschrieben, vgl. *ša-am-ma-al-li-ya-zi*, ... *-ma-al-eš-zi*”); Melchert, CLL (1993) 187 (“?”, grammatical analysis not assured).

Cf. *šammalliya-*, *šam(m)al(l)ešš-*.

šamlu- see (^{GIŠ})*šam(a)lu-*.

šamnāi-, **šamma/enāi-**, **šamniye/a-**, **šemnai-** v. to create; from OH.

act. pres. pl. 3 *ša-am-na-an-zi* KBo 17.46:28 (OH/MS?), *ša-am-ma-na-a-an-zi* Bo 3371:7, 11 (Otten/Siegelová, Afo 23:38 n. 18), *še-em-na-an-zi* KBo 8.102:8 (MS).

pret. sg. 1 [*š*] *a-am-ni-ia-nu-un* KBo 10.47b:5; **sg. 2** *ša-am-na-a-eš* KUB 30.10 rev. 12 (OH/MS), KUB 30.11 rev. 6 (MH/MS), KUB 36.75 ii 15 (OH/MS); **sg. 3** *ša-am-ni-i-et* KBo 12.14 obv. 6, *ša-am-ni-ia-at* KBo 10.47e:3, KBo 10.47b:(4), KUB 58.108 iv 10, *ša-am-na-it* KUB 33.106 iii 33, *ša-am-na-a-it* KBo 26.78:2.

pl. 3 *ša-am-né-er* KUB 8.57 obv. 4, (6), *ša-am-ma-[na/e-er]* KUB 12.16 iii 4; possibly [*ša?-a*] *m-ni-e-er* KBo 34.40:4.

mid. imp. sg. 3 *ša-am-ni-ia-ta-ru* VS 28.30 iv 28, v (3), *ša-am-ni-ia-t[a]-ru* ibid. 25; **pl. 3** *ša-am-ni-ia-an-ta-ru* KBo 17.88 iii 17 (pre-NH/NS), KBo 22.201 iv 12, VS 28.30 iv 8, KBo 20.67 iv (9), (33) (NH), *ša-[a]m-ni-an-ta-ta-ru* ibid. iv 29, *ša-am-ma-ni-ia-an-ta-ru* KUB 1.15 ii 9, *ša-am-ni-ia-an-d[a-ru]* KBo 12.71:4, 10.

part. sg. acc. com. *ša-am-ni-ia-an-ta-an* KUB 8.57 obv. 3; **nom.-acc. neut.** *ša-am-na-an* KBo 3.19 rev. 20; **pl. acc. com.** *ša-am-me-na-an-du-uš* KBo 10.37 ii 10.

iter. act. pres. sg. 3 *ša-am-na-iš-ki-iz-zi* KUB 33.106 iii 35; **pl. 3** *ša-am-ma-ni-eš-kán-zi* Bo 3617 i 17 (Otten/Siegelová, Afo 23:33), *ša-am-ni-eš-kán-zi* Bo 3078 ii? 16 (Otten/Siegelová, Afo 23:33).

a. (active forms) — **1'** obj. deities and heroes: *UL=war=an šakti* ^d*Kumarbiš=wa kuin nuttariyan DINGIR-LIM-in DINGIR.MEŠ-aš IGI-anda ša-am-na-it* “Don’t you know him — the upstart god whom Kumarbi has created against the (other) gods?” KUB 33.106 iii 32-33 (Song of Ullik., NS), ed. Güterbock, JCS 6:26f.; [*nu* ^dU-an E]GIR-pa *ša-am-ma-[na/e-er]* “[They (the Mother Goddesses) have] re-created [ed the Stormgod]” (and have made him radiant)

šamnāi- a 1'

šamnāi- b 1'

KUB 12.61 iii! 4 (Ašertu story), translit. Myth 143, tr. Hittite Myths 70; [...] *ša-am-na-a-it* ^dU-aš ... ŠA MUŠ SAG.[DU(?) ...] KBo 26.78:2-3 (myth. frag.) □ translit. Polvani, FsAlp 445f. (š. perhaps referring to the creation of the stone monster Hedammu).

2' heroes: *ša-am-ni-ia-an-ta-an* UR.SAG-iš ^dx[...] / [^d]^dGILGAMEŠ-un ALAM-an *ša-am-né-er-ma* [...] / [^dGILGAMEŠ-un ALAM-an... *ša[-am-né-er-ma]* / *šallauš* DINGIR.MEŠ-uš ^dGIL~GAMEŠ-un "The valiant ^d[... -ed] Gilgamesh, (his) form, (as) a created one, but [it was the ...-s who] created Gilgamesh, (his) form; ... [but] (it was) the great gods (who) cr[eated] Gilgamesh" KUB 8.57 obv. 3-7, ed. Otten, IM 8:98f., translit. Myth 122, tr. Beckman in Foster, Gilg. 158; [...] U]R.SAG-in ^dE[(*n~kitan* LÍL-ri an^dda¹ š)a-a)m-ni-ia-at "[...] created the valiant Enkidu in the steppe" KBo 10.47c i 6 + KBo 10.47e:3 (Gilg.), w. dupl. KUB 17.2:4, translit. Myth 123, tr. Beckman in Foster, Gilg. 158.

3' obj. ordinary human beings: *šūni=mi zik=mu iyaš zik=mu ša-am-na-a-eš* "O my god, you have made (*iya-*) me, you have created me" KUB 30.10 rev. 11-12 (prayer of Kantuzzili, OH/MS), ed. Lebrun, Hymnes 114, 117; similar to KUB 30.11 rev. 6, KUB 36.75 ii 15-16; *n=aš* EGIR-pa tuk AN[(A ÍD)] [(wap)]wašš=a (var. *wappūwašš=a*) ^dGul(a)šša DINGIR.MAḪ. MEŠ paiz[(zi)] [ant]uḫšan kuiēš *ša-am-ma-né-eš-kán-zi* (var. B: *ša-am-né-eš-kán-zi*) "(He) go[es] back to you, O river, and to the Fate-Deities and Mothergoddesses of the Riverbank, who create man" Bo 3617 i 16-17 (incantation), w. dupl. B: Bo 3078 ii? 14-16 and KBo 13.104 + Bo 6464 ii? 11, ed. Otten/Siegelová, AfO 23:33, StBoT 29:244; [DINGIR.MEŠ-š(=a=šši)] *āppa taršikanzi* ... [...] (x-x-x) *taršigawēn* ... [...] *m(a-aš ÉRIN.M)]EŠ MANDA ša-am-na-an ḥar[we~ni?]* "[The gods] replied to him ... we spoke(?) ... [we] have created the MANDA troops [...]" KBo 3.19 rev. 18-20 + KBo 3.17 rev. 3-5 (Naram-Sin, OH/NS), w. dupl. KBo 3.16 iii 14-16, ed. Güterbock, ZA 44:56-57 (no tr.), cf. Otten/Rüster, ZA 63:86.

4' obj. unexpressed or in a lacuna, in the first example possibly artifacts(?): *ta* ^{LÚ.MEŠ}DÉ.E(= SIMUG!) *ša-am-ma-na-a-an-z[i]* ^{LÚ}DÉ.E *tarḫzi kuiš UŠK[ĒN]* *tān pēdašš=a* ^{LÚ}DÉ.E [Ø] LUGAL-i UŠKĒN *mān* ^{LÚ.MEŠ}DÉ.E *ša-am-ma-na-a-an-zi* LUGAL-uš ANA

DUMU.MEŠ É.GAL IGI.ḪI.A-*it iy[azi]* "The smith(s) forge (as a competition(?); or "pass in review" if to *ša~men-*). Whatever smith wins, bo[ws]. The smith of second place bows to the king. When the smiths forge, the king signals with his eyes to the palace attendants" Bo 3371:6-12, translit. Otten/Siegelová, AfO 23:38 n. 18, Archi, RSO 52:22f., cf. also ibid. 10-12 □ we have adopted Otten/Siegelová's reading "DÉ.E" although the sequence DÉ.E seems unusual and reminds one of KAŠ₄.E (HZL no.129). See KBo 20.33 obv. 10-12 and KBo 22.195 ii! 7-8 where the persons who bring the metal animal heads are in the expected sequence E.DÉ, while the *tarḫzi kuiš* person is "DÉ.E" (i.e., KAŠ₄.E?); cf. HZL nos. 102 and 187; for copperworkers and what might be this verb see: LÚ. MEŠ AN.BAR 20 [*pur*]puruš AN.BAR *šuhḫanz[i ...]* LÚ.MEŠ KÙ.BABBAR 20 [*pur*]puruš KÙ.BABBAR *šuhḫanz[i ...]* ^{LÚ.MEŠ}URUDU.DÍM.DÍM *ša-am-na-an-zi* LÚ.MEŠ [...] [...] *ūlumaš šamenzi* LÚ.M[ÉŠ ...] § "The iron-workers(?) heap up(?) 20 [b]alls of iron, the silver-workers(?) heap up(?) 20 [b]alls of silver, the coppersmiths create(?), the [...] *ūlumaš* pass in review(?)" KBo 17.46:26-29 + KBo 34.2:50-53 (KILAM fest., OH/MS?), translit. StBoT 28:91 (= lines 50-53, without join). Cf. KBo 24.56A i? 7-11, where perhaps metalworkers "created" and "made" objects. Possibly *šamnai-* in these examples is a homonymous verb with a meaning "compete"; ("He/She sacrifices one fattened *ušantari*-sheep to the Gulšaš-deities, and sacrifices one sheep to the Sungod of Heaven. And the Old Woman says: 'I have removed [from ...] the hostile/evil Gulša-deity'" [*nu=wa kuin?*] *ša-am-ni-ia-at* *zušandariš* ^dGul[šas] / [*nu=war=a*] *n=kan kāša* EGIR-pa anda api-x[...] [*zuš*]andariš ^dGulšaš ḥamankun "I, the *ušandari* Gulša-deity, have just bound back in him [whom(?)] I the *ušandari* Gulša-deity created" KUB 58.108 iv 10-12; cf. ("[And he says:]") *awan arḫa parḫ~ten* EME.MEŠ ḪUL-l[*a?-mu?-uš?*...] / *ša-am-me-na-an-du-uš* "Drive away the evil tongues [...] which are created [from the ...]" KBo 10.37 ii 9-10 (rit., OH/NS); possibly this is a participle of the verb *šammen-* "to withdraw."

5' (unclear): 2 DUMU.MEŠ É.G[AL ... M]A~*ḪAR ĪNIM še-em-na-an-zi* KBo 8.102:7-8 (MS).

b. middle forms — 1' deities: ^{URU}Ḫattuši=*ma* DINGIR.MEŠ-naš URU-ri [(š)]imuš (var. *ši-mu-uš*) *ša-am-ni-ia-an-ta-ru* [may]anti ^dUTU-šummi [*ta-wa-an-n*]a-ni ewali [*dalugau*]š MU.KAM.ḪI. A-uš *peškand[u]* "In Ḫattuša, the city of the gods, may gods be created and give long years for [the

youthful Majesty (and) for the *ewali* [Tawan-n]ana" VS 28.30 iv 7-11 (fest. of the month, OH/LNS), w. dupl. 731/t:5, ed. StBoT 37:366f. ("sollen sich ... aufstellen") □ for the reading [š]i-mu-uš here see Neu, HS 111:56 w. n. 6; the reading -n]a- follows StBoT 37:366 against the copy.

2' obj. divine mountains: (O mountains, get up and run back to your fellow(mountain)s) *nu* LÚ^a~*raš*(sic) = *teš ša-am-ni-ia-an-ta-ru* (vars. LÚ.ME[^š*a*~*raš*(?) = *teš ša-am-ma-ni-ia-an-ta-ru*, *araš*(sic) = *teš ša-[a]m-ni-an-ta¹-ru*) "Let your fellow(s) be created (var. 'let your fellow be created')" KBo 17.88 + KBo 24.116 iii 16-17 (fest. of month, OH/MS?), w. dupls. KUB 1.15 ii 9 (OH/NS), VS 28.30 iv 25 (see 3', below), and par. KBo 20.67 iv 29.

3' obj. years: *nu* LÚ.MEŠ^a*araš*(sic) = *tiš ša-am-ni-¹el-ta-ru* ¹*maya¹nti* ^dUTU-šummi tawannani *ewali dalugauš* MU.KAM.ĤI.A-uš *ša-am-ni-ia-ta-ru* AN. BAR-aš ^{GIŠ}DAG-ti "Let your fellows (mountains) be created, let long years be created for our youthful Majesty and the *ewali* Tawannana on the throne of iron" VS 28.30 iv 25-29 (OH/LNS), ed. StBoT 37:368f. ("sollen sich aufstellen").

Götze apud Friedrich, ZA 39 (1930) 76 ("related to *šamana*- "Fundament"); Ehelolf apud Friedrich, ZA 39 (1930) 77 ("erhöhen, hervorragend ausstatten"); Friedrich, ZA 39 (1930) 32 ("formen, kneten, schnitzen"), 76f. ("schaffen"); idem, HW¹ (1952) 181 ("aufstellen; — erschaffen"); Laroche, BSL 58 (1963) 77 ("créer, procréer," denom. of *šamana*- "foundation"); Neu, StBoT 5 (1968) 151; Otten/Siegelová, AfO 23 (1970) 38; Gonnet, FsAlp (1992) 202 n. 18 (denotes both founding city and implanting the royal couple).

Cf. *šamana*-, *šamanatar*, *šemna*(i)-, and PNs Šamna-niga and Šupi-šamnuman.

TU₇ša(m/n)pukki- n.; (a type of stew/soup); from pre-NS.†

sg. d.-l. TU₇ša-am-pu-uk-ki KBo 5.1 iii 19, 36 (NS), KUB 55.40 i 7.

gen. TU₇ša-am-pu-uk-ki-ia-aš KBo 5.1 iii 11, 32 (NS).

broken [T]TU₇ša-am-p[u?...] KBo 33.108:1, TU₇šal-pu-uk-ki[...] KUB 45.77 i 6 (pre-NS), ša-an-pu-uk-ki[...] KBo 27.151 i 9, 10 (NS), TU₇ša-a¹an¹[...] KBo 14.139 ii 1 (NS), TU₇š[a-...] KBo 33.108:10.

EGIR-pa = ma = az LÚ^apatiliš 1 MUŠEN.GAL 1 DUGDÍLIM.GAL TU₇ša-am-pu-uk-ki-ia-aš 3 NINDA^ahar~špauwanduš 1 NINDA^aladdarin ŠA ½ UPNI dāi "After-

wards the *patili*-priest takes one 'big bird,' one bowl of š.-soup, 3 *haršpawant*-breads (and) one *laddari*-bread containing one half UPNU of flour (and sacrifices to the Stormgod *keldiya kunzagaššiya*)" KBo 5.1 iii 10-12 (rit., NH), ed. Pap. 8*f.; ("And he crumbles *harš~pawant*-breads and an *alattari*-bread. He takes away a sample from in front") IŠTU DUGDÍLIM.GAL = ya TU₇ša-am-pu-uk-ki anāhi dāi "And he takes a sample (of) the š.-soup from the bowl (and throws them into the fire) ibid. 19-20, ed. Pap. 10*f.; nu 5 NINDA *harš~pauwanduš* 1 NINDA^aaladdarin 1 DUGDÍLIM.GAL TU₇BA.BA.ZA 1 DUGDÍLIM.GAL TU₇ša-am-pu-uk-ki-ia-aš dāi "He takes five *haršpawant*-breads, one *alat~tari*-bread, one bowl of porridge, (and) one bowl of š.-soup. (§ He crumbles the *haršpawant*-breads and *alattari*-bread. He takes away samples from in front)" IŠTU DUGDÍLIM.GAL TU₇BA.BA.ZA IŠTU DUGDÍLIM.GAL TU₇ša-am-pu-uk-ki anāhi dāi "He takes a sample from the bowl (of) porridge (and) from the bowl (of) š.-soup (and throws them into the fire)" ibid. 30-32, 35-36, ed. Pap. 10*f.; cf. similarly KUB 55.40 i 7; DUGDÍLIM.GAL TU₇šal-pu-uk-ki[i] KUB 45.77 i 6, ed. Haas, ChS I/9:175, who reads [ša]m-.

Sommer/Ehelolf, Pap. (1924) 89; Knobloch apud HW 1. Erg. (1957) 17 (Latin "*sambucus*" = "elder-tree"(?)).

NA^ašammura- n. com.; (a kind of stone or mineral); NS.†

[... ka]rū zeyan[za? ...] / [...]x-x NA^aša-am-mura-aš / [...]-ri peššiyawen / [...]x-ti n = at NA^aGUG § [...]š[i] 3 MA.NA GI URU^aIškūla / [... k]arū zeyanza / [...]x NA^aša-am-mu-ra-aš / [...]x-ru¹[(-) ...] (break) VS 28.73:2-9 (rit. frag., NS).

šan = šu + -an.

-šan A 3rd pers. sg. acc. sg. com. enclitic possessive, "his," "her," "its"; see under -ši-.

-šan B sentence particle; **1.** indicating superposition ("over," "upon," "on," etc.), **2.** indicating contiguity or close proximity, **3.** accompanying "for (the benefit of)" or "about, concerning," **4.** accompanying ideas of measuring or counting, **5.** indicating "off, from"? (only NH), **6.** unclear; from OH/OS.

-šan B

-šan B

1. Indicating superposition (“over,” “upon,” “on,” etc.)

a. with expressed *šer* or *šarā*1' *šer*a' w. *epp-*, d.-l. and acc. “to hold (something) over”b' w. *ḥuwai-* and d.-l., “to grow over”c' w. *ḥuek-* and d.-l. “to utter incantations over”d' w. *ḥuittiya-* “to draw”

1'' w. loc.

2'' w. unexpressed loc.

e' w. *išḥuwai-* and unexpressed loc. “to scatter (something) upon/into (something)”f' w. *ki-* (mid.) and d.-l. “to lie on/above”g' w. *kiš-* (mid.) and d.-l. “to be extinguished on/upon (the client)”h' w. *kuer-* and unexpressed loc. “to cut up over”i' w. *laḥuwai-* and unexpressed loc. “to pour over”j' w. *peššiya-* and unexpressed loc. “to throw over”k' w. *dai-* “to place, put on top”

1'' w. d.-l.

2'' w. unexpressed loc. (“thereupon”)

l' w. *tarna-* and d.-l. “to release over”m' w. *waḥnu-* and d.-l. “to wave over”1'' w. *šer*2'' w. *šer arḥa*n' w. *weḥ-* (mid.)o' w. *zappanu-* and unexpressed loc. “to drip (something) over/upon (something)”2' *šarā* “up, upward, up in(?)”a' w. *ḥuek-* “to utter incantations” and d.-l.b' w. *ḥuek-* “to slaughter” and loc.c' w. *ḥuittiya-* “to draw, drag” and dat.d' w. *ištamaš-* “to hear” and *nepiši* “in heaven”3' w. *šēr*, “upon” in the sense of “in addition to” or even “as a replacement for, in place of” and loc. w. *ḥappar iya-* “to transact business”b. “over,” “upon,” etc., with unexpressed *šer*, *šarā*, etc.1' w. *ar-* (mid.) “to stand” and loc.2' w. *ašeš-* and loc. “to cause to sit (on a chair or throne), seat, enthrone”

a' w. loc.

b' w. loc. unexpressed

3' w. *ašešanu-* “to seat (someone)” and *awan katta*4' w. *eš-* (mid.) and loc. “to sit down (eventive), take one's seat (upon something)”

a' w. loc.

b' w. loc. noun implied but unexpressed

5' w. *eš-* (act.) “to be sitting” (stative) and loc.6' w. *ḥalai-* and loc. “to place (a baby) on (someone's knees)”7' w. *ḥandai-* “to arrange, prepare” and loc.8' w. *ḥar(k)-* “to have, hold”9' w. *ḥuek-*, *kattanta* and loc., “to slaughter down over (a pit)”10' w. *katta ḥupp-*11' w. *iyannai-*12' w. *išḥuwa-* “to scatter, strew”

a' w. expressed loc.

b' w. unexpressed loc.

13' w. *išpar-* “to spread”14' w. *ki-* “be placed, lie, to lie upon, be required for”15' w. *kiš-* and d.-l.16' w. *laḥu(wai)-* and loc. “to pour over/on”17' w. *malai-* “to approve” w. loc. (“on his throne”)18' w. *parganu-* and loc. “to make high, elevate, lift up onto”19' w. *peššiya-* “to throw” and loc.20' w. *šeš-* and loc. “to lie upon (something)”21' w. *šipant-* “to offer (a lamb), to libate (wine over something), to sacrifice to (a deity)”22' w. *šuḥḥa-* v. “to scatter, strew, pour” w. *anda*, and loc.23' w. *dai-* “to put, place”

a' w. expressed loc. or dat.

b' w. the loc. unexpressed

24' w. *tiya-* (act. and mid.) “to step on, stand”

a' w. acc.

b' w. loc.

25' w. *tittanu-* and loc. “to make to stand on, to place on”26' w. *arḥa uwa-* and abl. “to come out from under what is upon”27' w. *uwate-*, and the preverb *parā* “to lead out,” and loc. KASKAL-š[i]:28' w. *weḥ-* (mid.) “to walk about, roam” and loc.29' w. *wete-* and loc. “to build on”30' w. *zappanu-* “to cause to drip away”

31' w. loc. and uninfluenced by the main verb in the clause

2. Indicating contiguity or close proximity

a. “on” w. things attached

1' w. *ḥamenk-*2' w. *ḥuittiyanza eš-* “to be drawn (tight)”3' w. *išḥai-/išḥiya-* “to bind something on (someone), impose”

a' w. d.-l.

b' w. unexpressed d.-l. and *anda*4' w. *išḥuzziya-* “to gird”5' w. *nai-* 5 and d.-l. “to wind on”6' w. *pašk-* “to stick(?), impale(?)”7' w. *tamaš-* “to press” and d.-l.8' w. SIG₅-a- “to secure(?)”

9' (of parts permanently attached to the body or clothes worn on the body)

b. w. name giving (attaching a name to someone)

1' w. *eš-* “to be”2' w. *ḥalzešša-* “to call (a name upon someone)”3' w. *dai-* “to place upon”

-šan B

-šan B

c. “at” or “by”

- 1' w. *anda ar-* (mid.) “stand at/by (an object), stand to (a task)”
- 2' w. *ħaliħliya-* “to kneel(?)” and loc.
- 3' w. *ħuek-* and loc. (at the pillar, in the place)
- 4' w. *iya-* “to do, perform” and loc.
- 5' w. *dai-* “to put, place”
- 6' w. *tiya-* and loc. “to step into, enter, take up a position at”

d. “on/at/in” (a location or place)

- 1' w. *ak-* “to die”
- 2' w. *pedi = šši āš-* “to stay/remain in place of”
- 3' w. loc. and verb (*eš-* “to be”) expressed or not expressed
- 4' w. *ħandai-* “to arrange” and loc. *pedi* “in place”
- 5' w. *pēdi = šši ħar-* “to hold (something) in its place”
- 6' w. *ħarra-* “to ruin” and loc.
- 7' w. *ħuiš-* “to live”
- 8' w. *ki-* “to be placed” and loc. (the passive transformation of *dai-*)
- 9' w. *maknu-* “to increase” and loc.
- 10' w. *šakuwantariya-* “to tarry, stay, rest,” w. *šer* and unexpressed loc.
- 11' w. *arħa da-* “to take away a locality (direct obj.) from (dat.)”
- 12' w. *dala-* and loc. “to leave (something) in (a place)”
- 13' w. *tašuwahħ-* “to blind,” loc. and acc. obj.
- 14' w. *tuzziya-* “to make camp,” *šer* and loc.
- 15' w. *waħnu-* “to turn about” and loc.
- 16' w. loc. and uninfluenced by the main verb in the clause

e. “at” or “to” (a goal)

- 1' w. *ar-* (act.) and loc. “to arrive at, reach, extend to”
- 2' w. *arnu-* “to transport, bring, cause to arrive at”
 - a' w. a dat. or *katta*
 - b' w. direct obj., all., and *parā*
- 3' w. *eħu* “come,” *anda*, and dat.-loc.
- 4' w. *šakuwa epp-*, and acc., “to hold one’s eyes on (something else)”
- 5' w. *šakuwa ħar(k)-* and loc. “to hold one’s eyes on”
- 6' w. *ħazziya-* “to hit (the mark), be on target, guess correctly”
- 7' w. *iyannai-* “to go,” and loc.
- 8' w. EGIR-*an ki-* (mid.) and dat.: “to keep after, pursue”
- 9' w. *pai-* “to go” and loc. of goal
- 10' w. *peħute-* “to lead, conduct”
 - a' w. *āppa* and expressed loc.
 - b' w. *anda* and implied loc.
- 11' w. EGIR-*pa penna-* and loc. “to drive in turn”
- 12' w. *piddai-* “to run” and loc.
- 13' w. *parā šalik-* “to reach out (for food on the table)”
- 14' w. EGIR-*pa tarna-* “to let back in” with goal-loc. and perhaps *šarā* understood

15' w. *šarā uwa-* “to come up” and unexpressed goal

f. “into” (a goal)

1' concrete goals

- a' w. *allapaħħ-* “to spit” and loc.
- b' w. *anda iya-* (mid.) “to come in” and dat.
- c' w. *anda pai-* “to enter” and all.
- d' w. *padda-* “dig,” postpos. *anda* and loc.
- e' w. *tarna-* and loc.

1'' w. *anda*

2'' without prev./adv.

- f' w. *tiya-* and loc. “to step into, enter, take up a position at”

2' achievement of goal (abstract)

- a' w. *ar-* “to arrive, reach” and implied loc. goal/term
- b' w. *katta arnu-* in the sense of bringing an action through to a conclusion
- c' w. *ištamašš-* “to hear, listen to” and a directional expression
- d' w. *kikkiš-* (mid.) “to become (king)”
- e' w. *tarra-* (mid.), infinitive (of *ħanna-*) and loc.

g. “in” (often w. *anda(n)*)

- 1' w. *anda eš-* “to be included, be in”
- 2' w. *eš-* and loc. “to be situated in”
- 3' w. *eš-* “to be” expressed or understood
 - a' in general
 - b' metaphorically “in” one’s heart or mind
- 4' w. *ħandai-* (mid.) “to arrange,” *anda*, and loc.
- 5' w. *ħarnink-*, *anda*, and dat.
- 6' w. *ħulaliya-*, *anda*, and loc. “to enclose/wrap something in something”
- 7' w. *-za anda išħuzziya(i)-* “to gird or cinch oneself in (for service)”
- 8' w. *ki-* (mid.) “to lie”
 - a' w. *andan* “in”
 - b' without expressed adv.
- 9' w. *wemiya-* “to find” and loc.
- 10' w. *weħ-* and loc. “to turn (in/on its pivot)”

h. “against”

- 1' w. *ħanna-* (mid.) “to contest” and dat.
- 2' w. (*arħa*) *paškuwai-* “to ignore, reject” and acc. (rather than dat.)
- 3' w. *šarā pippa-* and loc.
- 4' w. *šai-* A and dat. “to be angry at/against (someone)”
- 5' w. *šullai-* B/šulli-*ya-* and dat. “to quarrel (with someone)”
- 6' w. EGIR-*an takš-* and dat. “to draw/brandish a sword/dagger against”
- 7' w. *idālu takš-/takkišš-* and dat. or loc. “to contrive harm against (someone)”
- 8' w. *taštašiya-* and dat. “to whisper against”
- 9' w. *šarā tittanu-* “to erect (a statue)”
- 10' w. dat. and *uwa-* “to come against (someone)”

-šan B

- 11' w. *walḫ-* and loc. "to strike against, attack," or implied loc. of a musical instrument
- 12' w. *wer(iya)-* (act.) "to summon" and loc.
- i. "together" (often with *anda* or EGIR-*an*)
 - 1' w. EGIR-*an ar-* (mid.) and loc. "to stand behind and occupy oneself with, set oneself to (a task)"
 - 2' w. *epp-*
 - a' w. *anda-* and loc. "to add X to Y"
 - b' w. *āppan*, acc., and no loc., "to recover(?)"
 - 3' w. *eš-* "to be" (unexpressed)
 - 4' w. *ḫarp-* (mid.) and dat.-loc. "to join oneself (together with someone)"
 - 5' w. *kiš-* "to become" (mid.)
 - 6' w. *šumumaḫḫ-* "to combine(?)," *anda*, and loc.
 - 7' w. *tiya-* and inst.
- 3. Accompanying the expression "for (the benefit of)" or "about, concerning"
 - a. w. *šer*
 - 1' "for (the sake/benefit of)"
 - a' w. *ḫalziške-* "to recite, call out" and dat.
 - b' w. *ḫaš-* "to give birth" and loc.
 - c' w. *kuen-* "to kill" and dat. clitic
 - d' w. *peššiye-* and loc. "to cause to fall, drop, remit (an obligation)"
 - e' w. *zaḫḫ(iya)* "to fight"
 - 2' "about, concerning" with *išduwai-*
 - b. w. *šer* unexpressed
 - 1' "for (the sake/benefit of)"
 - a' w. *epp-* "to seize" and dat.
 - b' w. *iya-* "to do" and dat.-loc.
 - c' w. *ki-* "to be placed, established" and dat.
 - d' w. *dai-* "to put, place, establish" and dat.
 - e' w. *waggar-* "to be missing, lacking absent" and dat.
 - 2' "about, concerning"
 - a' w. *ḫatrai-* "to write" and loc.
 - b' w. *parā kalank-* "be fully satisfied"
 - c' w. *taškupiške-* "to wail" and loc. (here??)
 - d' w. loc. and *wer(iya)-* "to summon" (pass. "be summoned" > "be alert?")
- 4. Accompanying ideas of measuring or counting
 - a. w. *irḫa-* "limit" and *meyani-* "extent"
 - b. w. *kappue-* "to count"
 - c. w. *kutriš iya-* "to make a reckoning"
 - d. w. *makkešš-* "to become too much for (someone)" and dat.
 - e. w. other expressions of measuring
- 5. Indicating "off from"? (only NS; replacement for *-ašta* ?)
 - a. with the abl. and the participle of *karš-* "to cut off (from)"
 - b. with dat.-loc. (*ANA* ...) and the verb *arḫa tittanu-* "to remove from, depose"
- 6. Unclear

-šan B

Sentence particles (sometimes called Wackernagel particles) occupying the final position in the particle chain (*-an*, *-apa*, *-ašta*, *-kan*, *-šan*) have been described as relating to local features in their clauses (Götze, ArOr 5:1-38 and his followers) or as expressing verbal aspect (Josephson, Part.). Textual evidence suggests that the particles could serve either function, although usually the former (Hoffner, StMed 7:137-152). In the CHD they are referred to as "local particles." Like other members of this class *-šan* is regularly appended to the first word of the clause and occupies the final position in a chain of clitics (HE I 148 §288.4).

Sometimes, however, a local particle is appended to a non-clause-initial word, often a noun in a local case which it most closely modifies (Carruba, Part. 19-23). Neu (Linguistica 33 137-152) has assembled evidence for the rare use of a second particle of this class occurring in the interior of a clause, usually on the word whose meaning that second particle most closely affects: *n=ašta parā šuḫḫi=šan šarā DINGIR.LÚ.MEŠ-aš pē~dai nu šipanti* KBo 21.33 iv 20-21 (MH/MS), ed. Neu, Linguistica 33:138f.; *nu 1-aš 1-edani lē idālāwešzi nu=kan 1-aš 1-eda=šan* IR-iš [L^Upittiya]ntili lē paizzi "Let not one become angry with the other, and let not one go to the other as a servant in the manner of a fugitive" KBo 5.4 rev. 3-4 (Targ.), ed. SV 1:60f. and Neu, Linguistica 33:140.

A unique instance of writing the final portion of a Hittite word on the following line — in this case the particle *-šan* — occurs in KBo 33.167 iv 8-11: *nu MUNUŠ.MEŠ GAL.ḪI.A anda / GUL-anzi namma=aš / =šan araš ari / šer lāḫui* "The women strike (their) cups together, and each pours them (*-aš*, i.e., the *teššumiuš* 'cups') over her companion." *šer lāḫui* together with the locative *ari* requires *-šan*. The scribe ran out of space at the end of line 9 and continued the word *namma=aš=šan* on line 10. Yet since he was thinking in terms of morphological segments, his *-aš* at the end of line 9 was not just the phonetic bridge between *namma* and *-šan*, but constitutes a separate morpheme: *-aš* "them."

wr. *-ša-an*, with the *š* usually doubled when following a vowel. Exceptions include *wa-al-ḫa-an-zi-iš-ša-an* KBo 17.74 i 21 (OS) (written out onto the edge, but *wa-al-ḫa-an-zi-iš-ša-an* ibid. ii 49, iii 14, 26) (2 h 11', below); [^{URU}Ḫa-at-tu-š]i!-ša-an KUB 1.16 iii 37 (OH/NS) (2 d 7', below); *INA* ^{URU}Zi-ig-ga-aš-ta-wa-ša-an / ... HKM 74:4 (letter, MH/MS) (2 d 3', below); *pe-di-ma-aš-ši-ša-an* KUB 13.2 iii 39 (MH/NS) (2 d 2', below); *nu-uš-ši-ša-an* ibid iii 36 (2 e 5', below); *ka-ru-ú-ša-an* KUB 13.3 iii 24 (MH/NS) (2 g 9'); KUR-*e-ya-aš-ši-ša-an* KUB 21.5 ii 10 (Muw. II) (2 g 5', below); *na-at-mu-ša-an* KUB 21.1 + Otten, MIO 5:28 ii 67 (Muw. II). *-za=šan* written *-za-an* e.g., KBo 15.36 iii 5 (OH/MS), KBo 32.13 ii 11 (MH/MS) (2 g 7', below), KUB 18.57:27 (MH/MS), KUB 29.1 iii 45 (OH/NS) (1 b 14', below), KUB 13.2 iii 25 (MH/NS) (3 b 1' b', below), KUB 23.68 obv. 8 (MH/NS), KBo 5.3 ii 18-19 (Šupp. I), KBo 13.177 i 10 (NH?), KBo 12.89 iii 14 (NH).

1. indicating superposition (“over,” “upon,” “on,” etc.) — **a.** with expressed *šēr* or *šarā* (for additional exx. see *šarā* and *šēr*) — **1'** *šēr* (cf. mng. 3 a, below) — **a'** w. *epp-*, d.-l., and acc. “to hold (something) over”: *namma* 1 UDU GE₆ *dāi n=an=ši=ššan šēr ēpzi nu* MUNUS ŠU.GI *šēr appannaš huk~main hukzi* “Then she takes one black sheep and holds it over him, and the Old Woman recites the incantation of holding over” KUB 12.58 i 32-33 (NH), ed. Tunn. 10f. i 56-57.

b' w. *hūwai-* and d.-l. “to grow over”: *šēr=a=šše=ššan hālenzu hūwaiš* “And the *hālenzu*-plant grew over him” KUB 17.10 i 13 (Tel. myth, 1st vers., OH/MS), translit. Myth. 30, tr. ANET 126 (“*fatigue* overcame him”), Hittite Myths 15, Hoffner, CoS 1:151 (“spread over him”), LMI 79 (“sopra di lui crebbe l’erba”); for *šēr* and *hūwai-* but neither loc. nor *-šan* see KBo 8.74 + KUB 32.117 + KBo 19.156 obv.? 12.

c' w. *hūek-* and d.-l. “to utter incantations over”: *nu=wa=šši=ššan šēr* ^{UZU}*hupallaš* ¹*hūekdu* “Let (the Old Woman) utter incantations over his *hupal~laš*” KUB 7.1 iii 11 (Ayatarša’s rit., pre-NH/NS); *šēr* and *hūek-* with neither loc. nor *-šan* KUB 7.1 ii 21-22 (OH/NS), KUB 12.58 i 33 (NH) (= Tunn. i 57), cf. a 1' a', above.

d' w. *hūittiya-* “to draw” — **1''** w. loc.: (“But when they permit the filling of the *pithoi* with wheat flour”) *nu* ^{DUG}*išnūruš PĀNI G[AD DINGIR]-LIM ištānāni peran* [...] / *nu=šmaš=šan šēr arḫa* GAD-*an hūittianzi* “[they ...] the kneading troughs before the linen cloth of the deity, before the altar, and they draw the cloth over them” KBo 15.33 ii 13-14 (rit., OH/MS), ed. Haroutunian, VDI 200:121, 124, Glocker, Kuliwišna 64f., cf. *n=ašta* ^{DUG}*išnure[š] kueaz IŠTU GADA DINGIR-LIM kariyanteš* ibid. ii 32, cf. also KUB 27.67 ii 15-17.

2'' w. unexpressed loc.: *mān=šan* ^{GIŠ}*innaššuš=ma hūittianzi* “But when they draw the beams on top (of the building)” KUB 29.1 iii 27 (foundation rit., OH/NS), ed. Kellerman, Diss. 17, 30 (“Quand on pose (litt. on tire) les poutres”), tr. ANET 358 (“When they stretch the beams across”); iii 13-28 are omitted in the edition by Marazzi, VO 5:117-169 □ in OH and MH *hūittiya-* usually takes the local particle *-ašta* (Josephson, Part. 291f.); *šēr arḫa=ma=ššan* UZU.Ī UDU *hūittianzi* “They draw the fat over (the cooked meat)” KUB 60.121 obv. 6, ed. Popko, AoF 18:239, 241.

e' with *išhūwai-* and unexpressed loc. “to scatter (something) upon/into (something)”: *šēr=a=ššan hākin karaš išhūwahḫi* “and I scatter barley (and) *karaš*-grain upon (it)” KUB 9.25 + KUB 27.67 i 3, cf. KUB 27.67 ii 4, iii (8); *šēr=a=ššan* NINDA.Ī.E.DÉ.A *memal* [...] *išhūwai* KBo 11.17 i 8-9; *šēr=a=ššan* ^{UZU}NÍG.GIG [...] *išhūwai* KBo 15.36 i 7-8 (OH/MS); cf. without local particle *pūrut šēr išhūwai* KUB 24.9 ii 19 (Alli’s rit., MH/NS); NINDA.<Ī.>E.DÉ.A *memal šēr išhūwai* KUB 12.58 i 4 (where force of *-šan* in preceding clause may carry over); cf. also KUB 9.25 + KUB 27.67 i 2-3, 1 b 12' a', below.

f' with *ki-* (mid.) and d.-l. “to lie on/above”: [ÉRIN.MEŠ]-*ti=ma=ššan šēr* GÍR ZAB[(AR)] *kitta* “But the bronze sword is lying on the (clay models of) [soldiers]” KBo 17.1 ii 19-20 (rit., OS), ed. StBoT 8:26f. (ii 33-34), translit. StBoT 25:7; cf. KBo 20.8 rev. 5, 10-11 (OS); KBo 17.40 iv 12 (OS); *nu=za* ^{LÚ}GUDU₁₂ *mān pūl tianzi* ^{LÚ}GUDU₁₂ ^d*Zalinun kuiš ḫarzi nu=š<šan> wattarwa šēr* ^{NA₄}ŠU.U ŠÚ.A *kitta n=aš=šan apiya ešari* “When the priests cast lots, the priest who holds “Zalinu” — a basalt throne is placed above the spring/basin — he shall sit there” KBo 3.7 iv 10-13 (Illuy., OH/NS), ed. Beckman, JANES 14:17, 20, tr. LMI 54, Hittite Myths² 14, NERT 158 □ since *nu-uš* makes no sense in the second clause, the emendation *nu-uš<ša-an>* is obligatory; cf. VBoT 2:5-6 (MH/pre-NS); KUB 7.8 iii 16-18 (MH/NS), ed. Hoffner, AuOr 5:276, 279.

g' w. *kišt-* (mid.) and d.-l. “to be extinguished on/upon (the client)”: [*maḫḫ*]*an=kan kī kišta~nu<nu>n idālu=ya=ššan* / [*in*]*an ANA BĒLŪTIM šēr QĀTAMMA kištaru* “Just as I have extinguished this (burning pine cone), so may evil illness on the ‘lords’ be extinguished in the same way” KUB 27.67 iii 11-12 (Ambazzi’s rit. for ^dTarpattašši, MH/NS), ed. Neu, StBoT 5:99 □ the same clause occurs in KUB 9.25 + KUB 27.67 i 6-7, and ii 7-8, where *-kan* has replaced *-šan*. The causative verb *kištanu-* “to extinguish” even without an expressed or implied loc. regularly takes *-kan*.

h' w. *kuer-* and unexpressed loc. “to cut up over”: *šēr=a=ššan* ^{UZU}NÍG.GIG *kuerzi n=at hūi~ša<wa>š šu<p>paš šēr dāi* “he/she cuts up liver over (the thick bread) and places it on top of the raw meat” KUB 7.1 i 12-13 (Ayatarša’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:143f. (“da drauf schneidet er/sie die Eingeweide”) □ the force of the *-šan* apparently carries over to

-šan B 1 a 1' h'

the second clause (cf. *dai-* in 1 a 1' k' 1'' and *šer=a=ššan* ^{UZU}NÍG.GIG *kuran tepu dāi* KUB 11.24 i 5-6); cf. further exx. in KBo 15.25 rev. 7-8 (MH/NS), KBo 17.83 ii 8-9, 14-15 (NH), KUB 20.13 iv 5.

i' w. *lahuwai-* and unexpressed loc. "to pour over": (He/She crushes herbs) *šerr=a=ššan har~namma* BAPPIR *IŠTU KAŠ harnan lahuwai n=at anda immiyazzi* "and pours over (them) yeast (and) BAPPIR fermented with the beer, and he mixes them together" KUB 7.1 i 26-27 (Ayatarša's rit., pre-NH/NS), ed. Kronasser, *Die Sprache* 7:143f. ("da drauf schüttet er/sie die Hefe (und) die Bierwürze").

j' w. *peššiya-* and unexpressed loc. "to throw over": *šēr=a=ššan* GAD-an *peššiyemi š=uš* [(LÚ-aš)] *natta aušzi* "I throw a linen cloth over (various items placed in a basket), so that no man may see them" KBo 17.1 iv 22 (rit., OS), w. dupl. KBo 17.3 iv 18-19 (OS), ed. StBoT 8:38f., translit. StBoT 25:11; cf. without local particle *kī=ma dapian ANA ALAM.ḪI.A šer piššiezzi* KUB 24.9 ii 16 (Alli's rit., NS).

k' w. *dai-* "to place, put on top" — **1''** with d.-l.: *t=aš=ššan* ^{NINDA}šarruwanti ÉRIN.MEŠ-ti *šēr d[ā(i)]* "and he places them (scil. the cups) on top of the (model) soldiers on the šarruwant-bread" KBo 17.1 + KBo 25.3 ii 25-26 (rit., OS), w. dupl. KBo 17.6 ii 20-21 (OS), ed. StBoT 8:26f., translit. StBoT 25:8; *n=an=ššan* PĀNI ZAG.GAR.RA *paršiyantaš* ^{NINDA}haršayaš *šākuwa katta neyantaš šer dāi* "(The Chief of the Table-Men) puts it (scil. a thick bread) before the altar on top of the broken, turned-face-down thick bread" KBo 20.67 i 10-11 (OH/MS?); cf. *ibid.* ii 41-43; *nu=ššan* KUR-e *šer* KUR-e *teḫhun* / [GUD-i=ma=ššan *šer* GUD-un *teḫhu*]n "I placed land upon land, I [placed ox upon ox]" KUB 1.16 iii 15-16 (OH/NS), ed. HAB 12f., Klock-Fontanille, *AnAnt* 4:63 (both omitting -šan in 16); cf. UGULA ^{LÚ.MEŠ}MUBARRITI=ma=ššan 1 ^{UZU}ÚR *šer dāi* KUB 2.10 iv 20-21 (monthly fest., OH/NS), cf. *ibid.* iv 29-30; *šer=a=ššan* ^{UZU}NÍG.GIG ^{UZU}ŠĀ *hūma[nda] / tianzi* "They place all the liver and heart thereupon" KUB 53.14 ii 22-23 (fest. for Telipinu, OH/NS); cf. *šer=a=ššan* / [...] *daiš* KUB 33.57 ii 12-13 (OH/NS), translit. Myth 91, tr. Hittite Myths² 31 □ cf. the exception w. local particle -an instead of -šan: *šēr=an* (not *šēr=a=ššan*!) ^{UZU}NÍG.GIG ^{UZU}ŠĀ *kuran zikkizzi* KBo 9.140 iii 12-13 (OH/MS); cf. KUB 7.1 i 12-13 above under 1 a 1' h'.

-šan B 1 a 1' o'

2'' w. unexpressed loc. ("thereupon"): *šer=a=ššan* 2 ^{NA}NUNUZ *dāi* "He places two beads upon (two loaves of bread broken up)" VBoT 24 ii 22 (Anni-wiyani's rit., MH/NS), ed. Chrest. 102, 110f.

1' w. *tarna-* and d.-l. "to release over": *nu=kan* ^{PÉS}gapartan *šipandaš nu=ššan ešhar haršaš šer tarna<š>* "He sacrificed a gapart-mouse, and released (i.e., drained) its blood over the thick breads" KBo 15.10 iii 64-65 (rit., MH/MS), ed. THeth 1:44f.; on -šan in this text see p. 81; cf. *ibid.* iii 66-67; cf. similarly w. -kan: GAL ^{LÚ.MEŠ}MUŠEN.DÜ=kan [...] GÍR-it *ešhar* NINDA. GUR₄.RA-aš *šer tarnai* "The chief of the augurs (or fowlers) with a [...] knife (to open a blood vessel) releases (i.e., drains) the blood over the thick breads" KBo 17.105 iv 12-13 (MH/MS); [n]amma=šmaš=ššan *BĒLŪ* ^{MEŠ}šer *tarnahhun* KBo 19.53 iii 7 (DŠ).

m' w. *waḫnu-* and d.-l. "to wave over" — **1''** with *šer*: [u]g=a=šmaš=ššan ÉRIN.MEŠ-an *šē[(r)] / 3=ŠU waḫnūmi* "I wave the (clay figures of) soldiers over them (scil. the king and queen) three times" KBo 17.1 ii 17-18 (OS), w. dupl. KBo 17.6 ii 11(-12) (OS), ed. StBoT 8:26f. ii 31-32, translit. StBoT 25:7 ii 17-18; cf. w. no local particle *UL=ma=mu* ^{GIŠ}TUKUL LÚ.KÚR *ku~wapikki šer waḫnut* KUB 1.1 i 41-42 (Apol. of Ḫatt. III); *tuz~zin=ma zaltaiya šummenzan AN[A ÉRIN].MEŠ=KUNU šer waḫnuškitten* KUB 23.68 obv. 19 (MH/NS); cf. also w. -kan instead of -šan in the same construction (d.-l., *šer, waḫnu-*) KUB 17.23 ii 12-13 (NS).

2'' w. *šer arḫa*: *n=at=ši=ššan šer ar[ḫa] / 3=ŠU waḫnuzi* "He waves it over him three times" KUB 43.34 + KUB 12.26 iii 15-16 (rit. for Anzili and Zukki, NS). For this construction w. -ašta see KUB 57.105 ii 22-23, w. -kan see KBo 39.8 i 38-39 (MH/MS), KUB 7.1 i 36 (OH/NS), KBo 4.2 i 64-65, ii 6 (pre-NH/NS), KUB 24.9 + JCS 24:37 ii 49, without local particle see KBo 39.8 ii 11 (MH/MS). *waḫnu-* and dat.-loc. w. simple *šer* is more consistent in its use of -šan, than w. *šer arḫa*.

n' w. *weḫ-* (mid.): *namma* 1 KASKAL 3 ^{LÚ.MEŠ}NÍ. ZU-TIM *ḫarkandu šer=ma=ššan* 3 ^{LÚ.MEŠ}DUGUD *weḫandaru* "Then let three scouts 'hold' one road, and over (it) let three DUGUD-officers patrol" KUB 13.2 i 11-12 (*BĒL MADGALTI* instr., MH/NS), ed. Dienst-anw. 41, tr. McMahon, *CoS* 1:222, cf. THeth 20:270, 490.

o' w. *zappanu-* and unexpressed loc. "to drip (something) over/upon (something)": *waḫešnaš=*

-šan B 1 a 1' o'

-šan B 1 b 2' b'

šan wātar šer tēpu zappanuzzi “He drips a little water of *waḥeššar* over (a mixture of herbs, yeast and BAPPIR)” KUB 7.1 i 28 (Ayatarša’s rit., pre-NH/NS), ed. Kronasser, *Die Sprache* 7:143f., for immediately preceding context see 1 a 1' i'.

2' šarā “up, upward, up in(?)” (more commonly with *-kan* or no particle) — a' w. *ḥuek-* “to utter incantations” and d.-l.: *nu=šmaš=šan šarā ḥuk~ki<š>kanzi* “and they will repeatedly pronounce incantations up into you (scil. trees)” KUB 29.1 i 42 (OH/NS), ed. Kellerman, *Diss.* 12, 26 (“On fera monter des incantations vers vous”), Marazzi, *VO* 5:150f. (“e su di voi verranno evocate formule di scongiuro”), tr. ANET 357 (“they will pronounce charms over you,” taking *šarā* as equivalent to *šer* here). Cf. KBo 10.45 i 34-35 with a different connotation 1 b 9', below.

b' w. *ḥuek-* “to slaughter” and loc.: (“They spread out the mats of ‘mountain-apple’”) *šerr=a=ššan 3 NINDA.GUR₄.RA paršiyanduš tianzi § n=ašta MĀŠ.GAL^dLAMMA innarawanti šipanti namma=a=a=šan^{GIŠ}lahḥurnuziaš šarā ḥukanzi* “On top of it they place three broken thick-breads. He offers a goat to the Vigorous Tutelary Deity, and then they slaughter it (with neck?) ‘upwards(?)’ on the foliage” VBoT 24 ii 33-36 (Anniwiyanni’s rit., MH/NS), ed. Chrest. 110f., cf. Hoffner, *JBL* 86:399 and Gurney, *Schweich* 30. It is possible that the *-šan* is “on the foliage” and has nothing to do with the *šarā*.

c' w. *ḥuittiya-* “to draw, drag” and dat.: *nu^{sīg}a[r]ašan dāi n=a=a=šan ANA BĒ[LŪ]TIM IŠTU GÌR.MEŠ=ŠUNU kēz kēzzi=y[a] ANA SAG.DU=ŠU<NU> šarā ḥuittiyai* “She takes a woolen band draws it up over the lords on both sides from their feet to their head(s) (and back down their backs)” KUB 27.67 iii 19-21 (Ambazzi’s rit., MH/NS) □ here *šarā* can have its usual force of “up(ward)” with the drawing of the band, but *-šan* need not be conditioned by the presence of *šarā*, but merely shows that the woolen band lies on the lords.

d' w. *ištamašš-* “to hear” and *nepiši* “in heaven”: (“He (Tašmišu) rejoiced and cried/clapped three times”) *nu=ššan šarā / [nepi]ši DINGIR. MEŠ-muš ištamaššer* “and up in [heav]en the gods heard (the sound)” KBo 26.65 iv 16-17 (Ullik. III, NS), ed. Güterbock, *JCS* 6:30f. (without the join), tr. Hittite Myths 60, Hittite Myths² 64 (“up in the sky the gods heard”), LMI 162

(failing to use KBo 26.65, erroneously follows Güterbock and ANET 125 in assuming two clauses “e andò su nel cielo e gli dei udirono ciò”) □ the use of *šarā* rather than *šer* might indicate the upward movement of the sound rather than the position of heaven, but since in KUB 33.121 ii 6 (2 f 2' c', below) *ištamašš-* and a directional expression (*parā ANA DAM=ŠU=pat*) shows that for the Hittites the movement in hearing was from the listener to the source of the sound (“Kešši listened only to his wife”), it is probably better to take *šarā* here as synonymous with *šer*, cf. KUB 29.1 i 42 (1 a 2' a'), VBoT 24 ii 34-36 (1 a 2' b'). Cf. *šarā* 2 b and KUB 12.62 obv. 8 cited there.

3' w. *šēr*, “upon” in the sense of “in addition to” or even “as a replacement for, in place of” w. *ḥap~par iya-* “to transact business” and loc.: (“If someone is in the process of selling a house ..., but another (seller) goes and strikes first”) *ta=ššan [(ḥappari) š]ēr ḥappar iyezzi* “and he makes a (new) transaction in place of (the earlier) a transaction” KUB 29.29 obv. 9-10 (Laws §146, OS), w. dupl. KBo 6.10 iii 19-20 (OH/NS), ed. HG 70f., LH 120 n. 385.

b. “Over,” “upon,” etc., with unexpressed *šer*, *šarā*, etc. (Cf. also mng. 3 “for the benefit of”) — 1' w. *ar-* (mid.) “to stand” and loc.: *nu IM-aš ANŠE. KUR.RA.MEŠ tūriyanteš ANA [GIŠGIGIR=m]a=ššan 2 antuḥšeš IM-aš arantari* “Horses (made) of clay are hitched up, and two persons (made) of clay stand on [a chariot]” KBo 15.21 + IBoT 3.93 i 7-9 (rit. of the sea, NS), ed. StBoT 3:139.

2' w. *ašeš-* “to cause to sit (on a chair or throne), seat, enthrone” — a' w. loc.: *ašašhi=ma=a(n)=šan gullanti^{GIŠŠÚ}.A* “I seat him (i.e., the DUMU being treated) on a *gullant-* chair” KUB 7.1 i 40-41 (Ayatarša’s rit., pre-NH/NS), ed. Kronasser, *Die Sprache* 7:144; [...]*x-aḥzi=ma kui[tk]i nu=ššan [...]* / [...]*a[š]āši* KBo 3.22:27-28 (Anitta text, OS), ed. StBoT 18:10f. □ since the lacuna is long enough for two very short clauses or one clause of medium length, it is not certain that *ašašhi* and *nu=ššan* occupy the same clause; if they do, one expects a locative in the lacuna.

b' w. loc. unexpressed: *[k]āšma^mMuršiliš DUMU=Y[A nu=z]a ap[ūn šekten nu]=ššan apūn ašešte[n]* “Muršili (I) is hereby my son. Acknowledge him and enthrone him (i.e., cause him to sit upon the throne)” KUB 1.16 ii 37-38 (Political Testament of Ḫatt. I, OH/NS), ed. HAB 6f. (“*dén auf den Thron setzen*”),

68, Klock-Fontanille, *AnAnt* 4:61; [*nu* = šš] *an* ^m*Papaḥdil~maḥan ašešer* “(The king’s subjects) enthroned Papaḥdilmahā” *ibid.* iii 44 □ while *ašeš-* “to enthrone” with or without an expressed loc. takes -*šan*, *ašeš-* “to settle (a city)” without accompanying loc. seems not to take -*šan*: *kuiš ammel āppan* LUGAL-*uš* *kīšar[i]* *nu* ^{URU}*Hattušan āppa ašā[ši]* KBo 3.22:49-50 (Anitta, OS), ed. StBoT 18:12f.

3' w. *ašešanu-* “to seat (someone) and *awan katta*: [ZA]G-*naz = an = z = (š)an awan* ¹*kaṭṭa ašeša~nut* “He seated him below on the right” KUB 36.67 obv. 15 (Gurparanzaḫu), ed. Güterbock, ZA 44:84f.

4' w. *eš-* (mid.) and loc. “to sit down (eventive), take one’s seat (upon something)” — a' w. loc.: *n[atta] / [A(NŠE-i)]š = miš nu = šše = ššan eškaḫ~ḫa* “Is he not my donkey on whom (lit. on him) I regularly sit down?” KUB 31.4 + KBo 3.41:10-11 (Puḫanu text, OH/NS), w. dupl. KBo 13.78 obv. 11-12, ed. Otten, ZA 55:158f. (without dupl., unsatisfactorily rendered “Ich werde mich ihm widersetzen”), followed by Soysal, *Hethitica* 7:174f., 179, but cf. Neu apud Soysal 252, and Soysal, *Hethitica* 14:113f.; *mān = šan* ^m*Telipinuš INA* ^{GIŠ}GU.ZA *ABI = YA ēšḫat* “When I, Telipinu, sat down on my father’s throne” KBo 3.1 ii 16 (Tel. pr., OH/NS); [*mān = wa A*]NA ^dIM ^{URU}*Nerik pāiwani nu = wa = ššan kuwapit ešwaštati* “When we go to the Stormgod of Nerik, where (i.e., upon what place) shall we sit down?” KBo 3.7 iv 5-7 (Illuy., OH/NS), ed. Beckman, *JANES* 14:16f., 20, tr. LMI 53 (“dove ci metteremo a sedere?”), *Hittite Myths*² 13, Beckman, *CoS* 1:151; cf. *ibid.* iv 8-9; LUGAL-*uš = ššan* ^{GIŠ}*ḫulug[anni] / eša* “The king sits down in the cart” IBoT 1.36 ii 16-17 (*MEŠEDI* instr., MH/MS), ed. AS 24:16f.; *nu = ššan ŠA A.ŠÀ IKU ANA* ^{GIŠ}ŠÚ.A ^dIM-*aš par~gawan ešat* “The Stormgod sat down high on a throne (whose surface measured) one IKU of field (measure)” KBo 32.13 ii 5-6 (Song of Release, MH/MS), ed. StBoT 32:221, tr. *Hittite Myths*² 73 □ for *eš-* “to sit down” with loc. but without -*šan* see StBoT 5:28 and HW² E 101a.

b' w. loc. noun implied but unexpressed: *attaš = taš = wa / [GIŠŠÚ.A = ši DUMU.NITA NU.GÁL Ì]R-iš = wa = ššan ešari* “[There is no son for the throne] of your father; a (mere) servant will take his seat (upon it)” KUB 1.16 ii 70-71 (Political Testament of Ḫatt. I, OH/NS), ed. HAB 10f. (“wird sich darauf setzen”), Klock-Fontanille, *AnAnt* 4:62; *nu = ššan DINGIR.MEŠ ešantari nu = z = (š)an É-aš BĒLŪTIM* (var. [*nu-u*]š-ša-an

pēri pēr[iaš išḫēš]) LUGAL-*uš* MUNUS.LUGAL-*š = a* DAM.MEŠ *paḫḫuwaršeš ešantari* (var. [*e*]šan~*tati*) “The gods sit down. The lords of the house — the king, the queen and the *paḫḫuwarši*-wives — sit down (var. adds “in the house”)” KUB 29.1 iii 41-43 (foundation rit., OH/NS), w. dupl. KUB 51.56:4-6, ed. w. dupl. Hoffner, HS 108:192-194, earlier ed. without dupl. Kellerman Diss. 17f., 30, Marazzi VO 5:158f.; cf. KUB 29.1 iii 45, 49 □ contrast OS exx. without loc., where there is no -*šan*: [*m*]ān *tunnakišna = ma paizzi ap[(āš = a)] / pērammit kunnaz ešari* “But when he goes into the inner chamber, he sits down in front of me on the right-hand side” KBo 3.22:78-79 (OS), ed. StBoT 18:14f.; *ta ešanda* “and they take their seats” KBo 17.74 i 18, 19 (fest. of thunder, OH/MS), and LUGAL-*uš* MUNUS. LUGAL-*š = a ešanda* “The king and queen sit down” *ibid.* ii 34, ed. StBoT 12:12f., 20f.; cf. StBoT 5:27f. and HW² E 101a.

5' w. *eš-* (act.) “to be sitting” (stative) and loc.: ^{NINDA}*šarrui = m[(a = šš)an ÉRIN.MEŠ-az ēšzi* “The soldier(-figurine)s are sitting on the *šarruwa*-bread” KBo 17.1 i 30 (OS), ed. StBoT 8:20f., translit. StBoT 25:6; (“You are [a ...] Sungod, but among the gods [you are ...]”) *nu = ššan 8-inzu nepiši ēš[ši]* “and you are sitting in heaven 8-inzu” KUB 8.41 iii 9 (fest., OS), translit. StBoT 25:184 no. 109; cf. further OS refs. in StBoT 26:156f.; *karū = ššan [k]a[r]ūi[li]y aš* MU.ḪI.A-*aš* ^d*Alaluš AN-ši* LUGAL-*uš* ¹*ēšṭa* ^d*Alaluš = šan* ^{GIŠ}ŠÚ.A-*ki ēšṭzi* “Long ago in former years Alalu was king in heaven. Alalu was sitting on (his) throne” KUB 33.120 i 7-9 (Song of Kumarbi, MH/NS), cf. KUB 33.120 i 15, 16; cf. KUB 33.115 iii 16-17 (MH/NS), ed. Hoffner, *FsOtten*² 155f.

6' w. *ḫalai-* and loc. “to place (a baby) on (someone’s knees)”: ^{MUNUS}[UMME]DA-*aš = za* DUMU.NITA-*an karpta n = a <n> = šan* ^m*Appu ge~nu[w]aš ḫalaiš* “the midwife lifted the boy and placed him on Appu’s knees” KUB 24.8 + KUB 36.60 iii 5-6 (Appu story, pre-NH/NS), ed. StBoT 14:10f. (“und setzte ihn dem Appu auf die Knie”), tr. LMI 169 (“e lo pose sulle ginocchia di Appu”), *Hittite Myths*² 84, Hoffner, *CoS* 1:154; cf. KUB 24.8 iii 14, tr. Hoffner, *JNES* 27:199, StBoT 14:10f., which is too broken to determine if -*šan* was present.

7' w. *ḫandai-* “to arrange, prepare” and loc.: EGIR-*anda = ma[= kan]* SILA₄ *pittalwan markan~ta[n] udanzi [n] = an = šan ANA* ^{DUG}DĪLIM.GAL *katta ḫandan[z]i n = an ANA PĀNI DINGIR-LIM*

QĀ[TAMMA tianzi] “Afterwards they bring a lamb that has been butchered ‘plain,’ lay it out down on/ in a bowl and [place] it before the deity in the sa[me way]” KUB 17.23 ii 25-27 (rit. for Anzili and Zukki, NS) □ cf. *mark-* remarks at the end of the article, and *pittalwa(n)* g 1'; cf. also KUB 12.58 i 27 in CHD P 242 s.v. *pattar* B a; *nu* ^{DUG}DĪLIM.GAL IZI *dāhhi nu=ššan* ^{GIŠ}HI.A *lūēššar katta handāmi šer=ma=ššan* SĪG ZA.GĪN SĪG SA₅ *tehhi nu=ššan* ^{DUG}DĪLIM.GAL IZI ANA ^{GIŠ}GANNIM *tehhi n=at PĀNI DINGIR-LIM tehhi nu* KU₆ *huišwandan dāhhi n=an=kan* ANA DINGIR-LIM *šer arha waḥnumi n=an=šan* INA ^{DUG}DĪLIM.GAL IZI ^{GIŠ}lūēšni *šer tehhi* “I take a large incense container and arrange incense down in it, but on top I put blue and red wool and place the incense container on a stand and place it before the deity. I take a live fish, wave it around over the deity, and put it on top of the incense in the incense container” KBo 32.176 obv. 9-14 □ note how in this sequence of clauses -šan sometimes stands in a clause with a loc. and *šer*, sometimes in one with a loc. and the sense of “upon,” and sometimes with neither *šer* nor a loc., but with the same sense. Yet the clause with loc. *šer arha waḥnu-* here takes -kan, although in KUB 43.34 + KUB 12.26 iii 15-16 (NS) (see 1 a 1' 2'', above) it takes -šan.

8' w. *har(k)-* “to have, hold”: *IŠTU GÍR=ya=ššan kuiēš išhuzziyanteš* ^{GIŠ}BAN.HI.A-a=ššan (neut. pl.) *kuiēš huiittiyanta* ^{GIŠ}KAK.Ú.TAG.GA. HI.A=ya *harkanzi* “Those who have girded themselves with swords, who hold upon (their shoulders) strung bows and arrows” HT 1 i 32-35 (rit., NH), w. dupl. KUB 9.31 i 39-41, ed. Josephson, Part. 292 (who mistakes *huiittiya-* for a finite verb), cf. StBoT 5:57 n. 3 (for *huit~tiyanta* as a part.), translit. StBoT 30.51 □ for the neut. gender of ^{GIŠ}BAN cf. ^{GIŠ}BAN *hu-it-ti-an and[a=m]a=at=kan* IBoT 1.36 ii 39, ^{GIŠ}BAN ... *arha tarnān ēšdu* KUB 7.54 iii 26-27; usually ^{GIŠ}BAN ... *huiittiya-* in NH (or NS) takes -kan. The -šan here is probably a relic of older usage, since -šan becomes much less common in NH. On ^{GIŠ}BAN cf. Popko, Kultobjekte 105. Josephson notes (p. 292) about *huiittiyanta* and -šan in NH text HT 1 i 33 that “There is no reference to the achievement of a term, but a final term is nevertheless implied.”

9' w. *huek-*, *kattanta* and loc., “to slaughter down over (a pit)”: *SILA₄=ya harzi nu=ššan pat~tešni* GAM-anta (var. *kattanta*) *hukzi* “He/She holds a lamb and slaughters (it) down over a pit” KBo

10.45 i 34-35 (rit. for infernal, MH/NS), ed. Otten, ZA 54:118-121 i 41-42 □ *kattanta* “down” locates the action relative to the actor who stoops to perform the act, while -šan “over” locates the action relative to the pit, down into which the victim is lowered. On *katta* or *šarā huek-* cf. Gurney, Schweich 30f. n. 4. The verb *huek-* “to slaughter” does not in itself require a local particle, but when it is accompanied by a local expression or implies one, a local particle can occur.

10' w. *katta hupp-*: *liliwanza=ma=ššan ēkza=teš* KUR-e *katta huppan harzi* “But your swift net has ... down upon the land” KBo 3.21 ii 15-16 (Adad hymn, OH?/NS), ed. Archi, Or NS 52:23, 25.

11' w. *iyannai-*: *nu=ššan* ^dTelipinuš Ì.DÙG.GA-it *papparšanta KASKAL-ša iyanni* “Go, Telipinu, upon the path sprinkled with fine oil” KUB 17.10 ii 29-30 (OH/MS), translit. Myth 33, LMI 81, NERT 163, ANET 127, Hittite Myths 16 □ the case of *papparšanta KASKAL-ša* here is acc. collective of the way (CHD P 98, Melchert, JAOS 116:778) rather than all. (CHD P 70 s.v. *palša-* morphology), since the god walks “on” the paths, not “to” them; cf. *nu=ššan iyahhut* KUB 33.8 iii 18 perhaps with “path” understood.

12' w. *išhuwa-* “to scatter, strew” — a' w. expressed loc.: 1 UR.TUR 7 *qalulupuš išnaš 7 išhah~ru išnaš n=at=šan paddani išhuwān* “one puppy, seven fingers (made) of dough, seven tears (made) of dough — they are strewn on a wicker tray (or: in a basket)” KBo 15.10 i 6-7 (MH/MS) □ if the *pattar* (“basket, tray”) is a flat surface, the objects are “on” it; if it is a true container, they are “in(side)” it (mng. 2 g); (“When I worship [x and Tarpa]tašši”) *nu=ššan ANA* ^{DUG}DĪLIM.GAL S[A₅ ^{GIŠ}hu]walliš *išhuwahhi šer=a=ššan hal~kin karaš išhuwahhi* “then I strew pine cone(s) over/into a red bowl, and over (that) I strew barley and karaš-grains” KUB 9.25 + KUB 27.67 i 2-3 (Ambazzi's rit.) □ DĪLIM.GAL “Schale, Schüssel” (HZL 311), “Schale” (HW 282 s.v. LIŠ.GAL = Akk. *mākaltu*, Labat 377, Deimel SL no. 377 shape of oldest form of sign is of bowl or spoon, not flat like platter); with less likely notion of superposition, fading off to “in” (mng. 2 d): [Š]A ^{URU}Gašipura *kuit GUD.HI.A datt[a] n=an=šan ŠA* ^mE[N-t]arauwa *maniyahhiya išhuwaitta* “Because you(?) took the cattle of Gašipura and scattered them in the administrative district of Mr. EN-tara-wa” HKM 5:3-6 (letter, MH/MS), ed. HBM 126f.

-šan B 1 b 12' b'

12' w. unexpressed loc.: *dahhun=za pattar 1 LIM IGI.ĪI.A-wa nu=šša[n] karšuš ŠA^d Kamrušepa UDU.NITA.ĪI.A=ŠU išhūhūhun* “I took a sieve (with) a thousand holes (lit. eyes), and I scattered *karaš* grains of Kamrušepa’s wethers upon (it)” KUB 17.10 iii 6-7 (Tel. myth, OH/NS), translit. Myth 34, tr. ANET 127, Hittite Myths 16, LMI 81, NERT 163; cf. also KUB 57.105 ii 25; [(*nu=ššan zapzagga*)]*aya* ^{NA₄}ZA.GIN ^{NA₄}GUG / [(^{NA₄}KÁ.DINGIR.RA KÙ.BABBAR KÙ.GI k)]*uitta tepu išhuwan* “glazed ware, lapis, ^{NA₄}GUG, ‘Babylonian stone,’ silver and gold — a little bit of each — are strewn/scattered upon (the figurines made of clay, i 9-10)” KBo 15.19 i 12-13 (rit. of the sea, NS) □ there is no loc., but it is implied as with exx. of *šer=a=ššan*.

13' w. *išpar-* “to spread”: (He/She makes seven more braziers) *nu=ššan GIŠ.ĪI.A handaizzi ... nu=ššan GI.ĪI.A-an [i]špāri* “arranges pieces of wood on (them), ... and spreads reeds on (them)” KUB 9.28 i 25-27 (rit. for a divine Heptad, MH/NS).

14' w. *ki-* “to be placed, lie, lie upon, be required for”: *nu=z=(š)an* ^{GIŠ}*tuhhana kittari* KUB 29.1 iii 45-46 (foundation rit., OH/NS), ed. Kellerman, Diss. 18, 30, Marazzi, VO 5:158f.; (“A cup [*teššumi-*] filled with water in which floats ‘bound’ *tuhhueššar*”) *n=aš=šan [(hašši PĀNI^dU.GUR kitta)]* “is placed on the hearth before ^dU.GUR” KBo 17.15 rev. 17 (OS), w. dupl. KBo 17.40 iv 12, ed. Haas/Wäfler, UF 8:82f., translit. StBoT 25:74; *kāšma* ^m*Hašwaraš kuit ŠA^{HUR}SAG Haluna tup~pi udaš nu=ššan apedani tuppiya mahhan kittari nu QĀTAMMA iyatten* “Do just as it is written (lit. as it lies) on the tablet of Mt. Haluna that Hašwara has just brought” Or. 90/1400 (Süel, FsAlp 491) 4-9 (letter, MH/MS); *nu NINDA.ĪI.A-uš NA₄.ĪI.A-aš=šan kuiēš kīyantati* “and the loaves that were placed on the stones” KUB 9.28 iv 17-18 (MH/NS) □ note that -šan is attached here not to the first accented word of the clause (*nu=ššan*), but to a clause-interior word in the loc. (^{NA₄}.ĪI.A-aš) which it most closely modifies. Occasionally without a dative or loc., but with implied “thereupon”: *pe~ran=šet* ^{GIŠ}BANŠUR *kitta nu=ššan 1 NINDA kitta* “In front of it is placed a table, thereupon (*nu=ššan*) lies a loaf of bread” KUB 9.28 i 21 (MH/NS).

15' w. *kiš-* and d.-l.: *takku=ša<n> ANA SAG. DU KI.GUB* [^{GIŠ}TUKUL] / *kišari* “If [a ‘mace’]

occurs on the head of a ‘socle/stand’ (KI.GUB = *manzāzu*)” KBo 10.7 ii 26-27 (extispicy); cf. *ibid.* iv 4-5.

16' w. *lahu(wai)-* and loc. “to pour over/on”: *n=at dāi n=at=šan tuekki=šši lahuwai* “He/She takes it and pours it over/on his body” KUB 9.28 iv 7-8 (MH/NS); *INA SAG.DU=ŠU=yā=šši=ššan lāhui tūiggaš=a=šši=ššan hūmantaš lāhui* “He pours (the *wahešnaš wātar*) over his head and pours it over all his body parts” KUB 7.1 i 30-31 (Ayatarša’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:143f.; cf. also KUB 29.7 rev. 52-53 (cum. 61-62) cited in CHD *šarā* 1 a 11’.

17' w. *malai-* “to approve” w. loc. (“on his throne”): ^{LÚ}*TEMU pait nu=š[šan ...] INA* ^{GIŠ}GU. ZA=ŠU *malāit* “The messenger went (to tell the king of the gods), and [the god DN, the king,] on his throne approved” KUB 33.120 iv 18-19 (Song of Kumarbi, MH/NS), tr. Hittite Myths² 45 □ it is remarkable that in this construction the otherwise obligatory -za (cf. CHD L-N 126f.) is omitted.

18' w. *parganu-* and loc. “to make high, elevate, lift up onto”: A.ŠĀ 7 *tawallaš=ma=ššan ANA* ^{GIŠ}GİR.GUB GİR.ĪI.A=ŠU *paraknut* “He lifted his feet up onto a footstool (whose surface measured) 7 *tawalla*-field-measures” KBo 32.13 ii 7-8 (MH/MS), ed. StBoT 32:221, tr. Hittite Myths² 73, CHD P 157 s.v. *par~ganu-* bil. sec.

19' w. *peššiya-* “to throw” and loc.: *namma=kan LĀL Ī.GIŠ=yā šarā kašdupaizzi n=at=šan hup~rušhiya peššiyaizzi* “Next he/she *kašdupai-s* (spoons/ladles?) up honey and vegetable oil and ‘throws’ them over (or: into = 2 f) the tureen” KUB 15.42 iii 9-11 (rit., MH/NS).

20' w. *šeš-* and loc. “to lie upon (something)”: *p[ai]t=a=ššan /* [^{GIŠ}]NÁ-aš *šarkuw[(a)]nza šeškit* “He proceeded to lie down on the bed with his shoes on” KUB 24.8 i 25-26, ed. StBoT 14:4f. (reading *š[ašt]aššan*), tr. Hittite Myths² 83.

21' w. *šipant-* “to offer (a lamb),” “to libate (wine over something),” “to sacrifice to (a deity)”: ^{LÚ}AZU ŠA MÁŠ.TUR GÚ=ŠU *GIŠ-ruit walhi n=an=kan kuinzi n=an anda happina piššiyaizzi EGIR=ŠU=ma=ššan SILA₄-an šipanti n=an=kan arkanzi* “The exorcist hits a goat kid on the neck with a piece of wood, kills it, and throws it on the

flame(?). Afterwards he sacrifices a lamb thereon (on top of the goat kid?), and they butcher it" KUB 9.28 ii 14-18 (rit. for a divine Heptad, MH/NS) □ otherwise this construction takes *-kan*: *nu=kan*^{PEŠ} *gapartan šipantaš* "He sacrificed a *gapart*-mouse (and released its blood over the thick breads)" KBo 15.10 iii 66 (rit. for Tudḫ. and Nikalmati, MH/MS), ed. THeth 1:44f.; DINGIR.MEŠ LÚ.MEŠ *=ya=ššan QĀTAMMA šipanti* "And he sacrifices to the male deities in the same way" KUB 15.31 iii 62.

22' w. *šuhḫa-* v. "to scatter, strew, pour" [*anda*,] and loc.: ("The [great] Ḫapantali took [pebbles] from [a virgin(?)] place") *n=uš=šan ḫaš[šī] / [an~da šuhḫaiš* "and [sca]ttered them [on] the braz[ier]" HKM 116:16-17 (OH/NS), rest. from KUB 7.23:5-6, ed. Güterbock, JKF 10:207f.

23' w. *dai-* "to put, place" — *a'* with expressed loc. or dat.: *ḫašši=ya=[(šš)]an tianzi* "They put (it) on the brazier" KBo 17.1 + KBo 25.3 ii 35-36 (fest., OS), w. dupl. KBo 17.3 ii 6, ed. StBoT 8:28f. (ii 49-50) (OS); *k[ē]=šan ḫūmand[(a)] / [p]addanī tēḫḫi* "I put all these on/in the basket" KBo 17.1 iv 20-21 (OS), translit. StBoT 25:11; *n=uš=šan qāša anda LĀL-t[i] dāiwen* "We have just now placed them (scil. the evil tongues) in honey" KBo 15.10 i 31-32 (rit., MH/MS), ed. THeth 1:16f.; *kēzi=ya=kan¹ kuiēš wešeš nu=ššan apēdaš=a š[ākuwa] zikkizi* "He sets his eyes on the pastures that are on this side" KBo 32.14 ii 28-29 (MH/MS), ed. StBoT 32:79; *tān=ma=ššan telipūriya šākuwa zikkizi* "He sets his eyes on a second district" KBo 32.14 ii 34-35 (MH/MS), ed. StBoT 32:79; *nu=šši=ššan kuit šahḫan LUGAL-uš dāi nu apāt eššai* "He shall perform whatever *šahḫan* the king imposes (lit. places) upon him" KBo 6.4 iv 16-17 (Laws §XXXVII, NH), ed. LH 57, HG 57 ("den ihm der König festsetzt"); *n=ašta*^{LÚ} *AZU*^{dIM} *URU* *Ku[l]iwišna QADU NINDA. É[RIN.MEŠ] / ištānānaz kattan dāi n=an=šan ŠA DINGIR-L[IM] / ^{GIŠ}lahḫuri luttia peran tianzi* "The exorcist takes the Stormgod of Kuliwišna along with the soldier bread down from the altar. They place him on the *lahḫura*-stand of the deity before the window" KBo 15.33 iii 1-3 (MH/MS), ed. Haroutunian, VDI 200:122, 125, Glocker, Eothen 6:68f.; *n=an=šan*^{GIŠ} *lahurnuzziyaš dāi* "and places it (the thick loaf) upon the greenery" KUB 27.67 ii 46 (Ambazzi's rit. for ^dTarpatašši), tr. ANET 348; *nu=ššan kī ḫūman*^{GI} *paddani dāi* "and all this he places on a

tray (or: in a basket)" KUB 27.67 iii 18; cf. KUB 12.58 i 27 in CHD P 242 s.v. *pattar* B a; possibly belongs under mng. 2 f or g □ for *dai-* with a loc. in OS, taking the OH local particle *-an* see: *kalūlupi=šmit=šta* (var. *kalulupit=šmit=šta*) *išg[(ar)]anta dāi / [n]e²-en* (for *nu* + *-e* neut. pl. + *-an*) *kiššari=šmi dāi* "With their fingers he takes away the lined-up items and places them in their hand" KBo 17.1 + IBoT 1.26 i 19-20 (rit., OS), ed. StBoT 8:20f., 82.

b' with the loc. unexpressed: *GAL-in=ši piēr nu=ššan pūrin UL dāiš* "They gave him a cup, and he did not put (his) lip on (it)" KUB 33.96 iv 16-17 + KUB 36.7a iv 53-54 (Ullik., NS), ed. Güterbock, JCS 5:160f.; *nu GUD pūḫugarin unuēr [nu]=ššan*^{dUTU-ŠI} *ŠU-an dāiš* "They decorated a substitute ox, and His Majesty placed his hand on (it)" KUB 43.50 + KUB 15.36 obv. 15-16 (Murš. II's aphasia), ed. Lebrun, Hethitica 6:105, 110 □ by semantic necessity, the simple verb *dai-* "to place" virtually always associates with a loc. The most common use without a loc. is the construction with supine (...-*iwan dai-*), and interestingly enough there it lacks the local particle. Likewise with the common expression *kiššaran* (usually wr. *QĀTAM*) *dāi* "He places the hand," which lacks a local particle unless *tuwaz* "at a distance" or a locative expression is added. On the significance of this gesture see D. P. Wright, JAOS 106:440-446.

24' w. *tiya-* (act. and mid.) "to step on, stand" — *a'* with acc.: *našma IGI.[Ḫ]I.A-it <kuitki> / [au(šta našma=šša)]n GİR-it kuitki tiyat* "or he saw <something> with (his) eyes, or he stepped on something with (his) foot" KBo 15.19 i 23-24 (NH), w. dupl. KBo 15.21 i 20-21, cf. par. KUB 9.34 ii 15-17.

b' with loc.: *nu=ššan šarazziyaš u[tn]ēaš kat~teraš=a utneyaš ḫūmandaš [t]uel=pat <lalukki~maš>*^{dUTU-waš} *tiyari* "Your <illumination>, O Sungod, stands over all the upper and lower lands" KUB 31.127 + KUB 36.79 i 40-42 (hymn to Sungod, OH/NS), ed. Güterbock, JAOS 78:240, Lebrun Hymnes 95, 102; *ta=ššan ḫalmašuitti tiēzzi* "and he (sc. the king) steps onto the throne dais" KUB 43.30 ii 16 (fest., OS); *nu=ššan nepiši ti[ya]šī* "You take your stand in heaven" KUB 6.45 iii 14-15 (Muw. II), ed. Singer, Muw.Pr. 20, 39. Placing the exx. with *tiya-* here has nothing to do with heaven's being located "above" earth, but with the fact that standing on a surface (either earthly or heavenly) involves superposition.

25' w. *tittanu-* and loc. “to make to stand on, to place on”: [*nu=šš*]an DINGIR-LAM *āppa*^{GIS}*hulu~kanni titnuanzi*^{LÜ}SANGA=*ŠU=ma* *ḫatti*¹=*šši tiēz~zi nu=ššan* DINGIR-LAM *pēdi=šši ḫarzi* “They stand the god again on the cart, and his priest takes a position beside him and holds the god in his place on (it)” KUB 53.14 iii 15-16 (fest. for ^dTelipinu, OH/MS), ed. Haas/Jakob-Rost, AoF 11:43 (reading [*a*]-*ḫi*¹-*iš*-*ši* for our *ḫat-ti*¹-*iš*-*ši*), 46; *n=aš=šan* ANA KUR^{URU}*Hatti KASKAL-ši* SIG₅[*-in*] *tittanuški* “Keep putting them safely on the road to Hatti” KBo 13.55 rev. 5-6 (treaty frag., NH/ENS); *n=an=šan* ^{URU}*Hattušaš KASKAL-ši tittanuten ēpši=ma=an* [*lē*] “Put him on the road to Hattuša (lit. ‘of Hattuša’), but do not seize him” KUB 23.77 rev. 63 (treaty w. Kaška, MH/MS), tr. Kaššäer 121; cf. also KUB 26.40 + KUB 13.27 rev. 100 (MH/MS); (If you do not fight against my enemies) *n=aš=šan KASKAL-an imma titta[nutteni]* “and you actually put them on the road” KUB 13.27 + KUB 23.77 obv. 27-28 (treaty w. Kaška, MH/MS) □ here KASKAL-an is acc. of the way, not dat.-loc., although the -šan justifies translating it as “on”; *nu=ššan DINGIR-LAM titnuanzi* [...] DINGIR-LIM *arranzi* KUB 9.3 i 17-18; cf. -šan replaced by -kan: *n=aš=šan ŠU.ḪI.A=ŠU GÌR.MEŠ=ŠU=ya* SIG₅-*atten namma=aš=ka[n]* ANA ANŠE.KUR.RA.ḪI.A *tittanuten* “Secure them (scil. prisoners) hand and foot. Then, put them on horseback, (and let an armed guard accompany them)” HKM 65:8-9 (MH/MS); and without local particle: *n=an=kan i[dalawanna=]* / [*d*]ā *n=an aššawi pēdi titḫaḫnut* “Take him from evil and put him in a favorable spot/pleasant surroundings” KBo 7.28 obv. 13-14 (prayer to the Sungoddess of the Earth, OH/MS), ed. Friedrich, RSO 32:218, 221, Lebrun, Hymnes 84, 86; *nu kuiš*^{LÜ}*ḫūyandan wemiškizzi n=an appiškiddu n=an au~wariyaš išḫi parā tittanuddu* “Whoever finds a fugitive, must take him in custody and present him to the district commander” KUB 26.17 ii 4-5 (instr. of a Tudḫ., MH/MS), ed. CHD P 121 *parā 3 z* □ *išḫi* is a dative, but does not call for -šan.

26' w. *arḫa uwa-* and abl. “to come out from under what is upon”: *ektaš=ma=ddu=ššan irḫaz UL naḫšariyawanza arḫa UL uizzi* “Even he who is unafraid will not come out from under the circle of your net” KBo 3.21 ii 17-18 (Adad hymn, OH/NS), ed. Hoffner, Finkelstein Mem. 105, Archi, Or NS 52:23, 25 □ the conditioning factor cannot be the verb *arḫa uwa-*. Contrast the following exx. of *arḫa uwa-* where the meanings are not “out from under” and therefore there is no -šan: *mān*^{URU}*Nuḫayanaz*

arḫa uwawen “When we came away from Nuḫayana” KBo 3.60 iii 10, ed. Güterbock, ZA 44:108f.; (“Whatever troops are in that land”) *n=aš=kan namma arḫa lē uizzi apiya=aš ēštu* “don’t let them go away from there again; let them stay there” HKM 3:8-10 (MH/MS). For *arḫa uwa-* and its particle use see Tjerkstra, Principles 56-59. For another ex. of -šan w. the abl. see KUB 13.4 iv 59-60 cited below, mng. 5 a.

27' w. *uwate-*, and the preverb *parā* “to lead out,” and loc. KASKAL-š[*i*]: *nu=ššan É[RIN.MEŠ^{URU}]Dalawa KASKAL-ši parā uwaḫer¹* “And they led the troops of Dalawa out onto the road” KUB 14.1 obv. 71 (Madd., MH/MS) □ the use of -šan with verbs of motion and the loc., all., or acc. of the way is essentially the same; cf. KUB 13.2 i 11-12 (1 a 1' n', above), KUB 17.10 ii 29-30 (1 b 1', above), KBo 13.55 rev. 5-6 (1 b 25', above).

28' w. *weḫ-* (mid.) “to walk about, roam” and loc.: (“Like a lame man I have given up running”) *nu=ššan namma dankuwaḫi takanzipi karūiliyatta UL weḫaḫḫa* “and I will never again walk around (lit. turn back and forth) as in old times on the dark earth” KUB 36.75 iii 16-18 + 1226/u (prayer, OH/MS), ed. Hymnes, 126, 130, StBoT 5:197 (“und bewege mich auf der dunklen Erde nicht mehr wie früher”), translit. Otten/Rüster, ZA 67:56 □ not all occurrences of *weḫ-* without *šer* require -šan; cf. the exx. collected in StBoT 5:195f.; cf. with -kan: KBo 3.3 ii 17-18, KUB 31.66 ii 10-11, KBo 4.12 rev. 10-11, KUB 21.38 obv. 31, KUB 26.92:6; and without particle: KBo 4.6 obv. 15, KUB 26.1 iii 18.

29' w. *wete-* and loc. “to build on”: *n=e=ššan* [N]_{A1}*pēruni wetan* “It (the Labarna’s palace complex) is built upon a rock” KUB 36.110:15-16 (benedictions for Labarna, OS), ed. Archi, FsMeriggi² 50f. □ for the collective neut. pl. here see van den Hout, KZ 97:62f. w. lit.; cf. lines 17-18 *appaliyallašš=a É[er=šet]* / *karaitti pēran w[etan]* which requires no -šan with *peran*.

30' w. *zappanu-* “to cause to drip away”: *ziga=mu=ššan parā zappanuškiši* “(By making me wait in uncertainty) you are causing me to drip away” HKM 10:30-31 (MH/MS), ed. HBM 134f., cf. *parā* 1 eee; cf. -šan ... *zapp[anu...]* KUB 39.30 rev. 1-3 (frag.). Since dripping is a downward motion in which the liquid falls “upon” or “on top of” something, the use of -šan is fitting □ cf. with -ašta instead of -šan: *namma* Ì.DÙG.GA 2^{DUG}*ḫakkunnauš dāi n=ašta ÍD-i anda tepu zappanuzzi* KBo 5.2 i 49-51 (Ammiḫatna’s rit., MH/NS), for this scribe, the -ašta

-šan B 1 b 30'

due to the oil is being dripped out of the vessels apparently took precedence over the -šan expected due to the “dripping on.” Cf. 1 a 1' o', above.

31' w. loc. and uninfluenced by the main verb in the clause: *išpanti = mu = ššan šašti = mi šanezziš tešhaš* [n]atta ēp¹zi¹ “At night upon my bed sweet sleep does not take hold of me” KUB 30.10 rev. 18 (OH/MS), cf. KUB 30.11 rev. 15-16 (OH/MS); *nu = ššan pāun* KUR^{URU} *Piggainarešša šašti walhun* “I proceeded to attack the land of Piggainarešša while it was sleeping (-šan ... šašti, lit. upon its bed)” KBo 4.4 iii 36-37, ed. AM 128f. □ for -šan walh- see 2 h 11', below.

2. indicating contiguity or close proximity — a. “on” w. things attached — 1' w. *hamenk-: peran = ma = ššan* KUS^Š *šālaš haminkanza* “Also in front a (leather) šala- is tied to (the bow and arrows?)” KUB 27.67 ii 12-13 (Tarpatašši's rit., MH/NS), tr. ANET 348. Possibly also with loc. and the antonyms *hamink-* and *lā-* in KBo 3.8 iii 27-31 and related passages. But because these passages show signs of scribal confusion between act. and middle verb forms and other ambiguous features, it is difficult to know how to analyze their syntax.

2' w. *huittiyanza eš-* “to be drawn (tight)”: 1 G^{IS}BAN *ēzzaš nu = ššan* S^{IG}*ištaggaš huittiyanza* 3 GI.ĪI.A *ēzzaš* “one bow of *ēzzaš*, and on (it) a string drawn (up tight), (and) three arrows of *ēzzaš*” KUB 27.67 ii 10-11 (Tarpatašši's rit., MH/NS), tr. ANET 348.

3' w. *išhai-/išhiya-* “to bind something on (someone), impose” — a' with d.-l.: *nu = mu = ššan kī yugan išh[aišten]* “You have imposed this yoke on me” KBo 3.41 rev. 7 (hist., OH/NS) □ but cf. *tak¹ku mek~ki tay¹e[zzi mek(ki = še)] išhianzi takku tēpu t¹ayezzi¹ tēpu = ši iš[hianzi]* “If he steals much, they shall impose much on him. If he steals little, [they shall imp]ose little on him” KBo 6.2 iv 46-47 (laws §95 A, OS), w. dupl. KBo 6.3 iv 44-45 (OH/NS), ed. LH 93f.; new compositions in NH with expressed dat. and no *anda* either employ -kan: *nu = šmaš = kan* ÉRIN.MEŠ *išhiaḥhun* “I imposed troop(-giving) on them” KBo 3.4 iii 26, 31 (Murš. II), ed. AM 74f., or use no local particle: *nu = šši* ^dUTU-ŠI *išhiul kiššan išhiyanun* “I, My Majesty, have imposed the following treaty/regulation on him” KBo 3.3 i 18 (Murš. II).

b' w. unexpressed d.-l. and *anda*: (The Old Woman takes clay from the riverbank ...) *šakuni~*

-šan B 2 a 9'

yan [šarā d]āi n = an = ššan anda išhāi “She takes [up] mud and ties it (as a poultice) on (the patient)” KBo 10.45 ii 11-12 (MH/NS), ed. Otten, ZA 54:122f. (“und ‘bindet’ es darauf”) □ *šakuniyan* (Otten: “Heraufgesprudelt”) is a neut. sg. part. of *šakuniya-*. This passage preserves its MH archetype's use of -šan.

4' w. *išhuzziya-* “to gird”: *IŠTU GÍR = ya = ššan kuiēš išhuzziyanteš* HT 1 i 32 (rit., NH), tr. 1 b 8', above.

5' w. *nai-* 5 and d.-l. “to wind on”: *n = at = ššan ANA BĒLŪTIM kunni ANA QĀTI = ŠU GÍR = ŠU nāi* “(The Old Woman) winds it (a little tin wrapped in a woolen cord) on the right hand (or arm) and foot (or leg) of the sacrificers (lit. ‘lords’)” KUB 27.67 ii 35 (Ambazzi's rit. for Tarpatašši, MH/NS), ed. CHD L-N 359 s.v. *nai-* 5 a 1' a', tr. ANET 348f.

6' w. *pašk-* “to stick(?), impale(?)”: *nu = war = aš = ššan lappiya[š] peran* L^USIPA-aš G^{IS}*turiya paš~ker* “Because of the heat they impaled(?) them on a shepherd's staff” KUB 17.8 iv 22-24 (myth and incant. of Kamrušepa, pre-NH/NS), ed. CHD P 208 s.v. *pašk-* 3, translit. Myth 107, cf. CHD P 306 s.v. *peran* 10 e.

7' w. *tamaš-* “to press” and d.-l.: *n = at = ššan UN-ši anda tamašmi* “And I press it (scil. ingredients mixed with dough) against the person” KUB 24.14 i 16 (rit., NH).

8' w. SIG₅-a- v. “to secure(?)”: *n = aš = ššan ŠU. ĪI.A = ŠU GÍR.MEŠ = ŠU = ya SIG₅-atten namma = aš = ka[n] ANA ANŠE.KUR.RA.ĪI.A tittanutzen* “Secure them (scil. prisoners) hand and foot, and then put them on horseback” HKM 65:8-9 (letter, MH/MS), ed. HBM 242f.

9' (of parts permanently attached to the body or clothes worn on the body): *nu = ššan [k]uedani DINGIR-LIM-ni kuit tuekki = šši anda wizz[a]pan* “Whatever is worn out (lit. old) on the body of any deity” or: “(If) something is worn out on any deity's body” KUB 17.21 i 15-16 (prayer of Arn. I and Ašm., MH/MS), ed. Kaškäer 152f., Lebrun, Hymnes 134, 143, tr. ANET 399; *am < m > uk = wa = za duddu ṽhal[zihhi ŠA AMAR = m]u = ššan* 4 GÍR.MEŠ = ŠU *kūn = ma = wa = za ŠA 2* GÍR.MEŠ = ŠU *kuwat¹ ḥāšun* “I have a complaint: There should be four feet [on my calf]! Why have I borne this two-footed one?” KUB 24.7 iii

-šan B 2 a 9'

22-24 (Cow and Fisherman story, NH), ed. Friedrich, ZA 49:226-229, tr. Hoffner, CoS 1:155, Hittite Myths² 86; alternatively -šan refers to the idea of counting, as in mng. 4 below (see KUB 19.37 ii 45).

b. w. name giving (attaching a name to someone) — 1' w. *eš-* “to be”: *paidd[u=wa=šši=šš]an* ^d*Ullikummi ŠUM-an ēšdu* “In the future let [his] name be Ullikummi” KUB 33.93 iii left 18 + right 29 (Ullik. I A, NS), ed. Güterbock, JCS 5:152f. (correcting misjoin in copy) □ on the naming construction in Hittite see Hoffner, JNES 27:198-203, Hahn, Naming, Laroche in FsMeriggi 173, Neumann, IF 81:309-313, and Neu in Heth.u.Idg. 180-182; the formal distinction between naming forms (Laroche’s ‘cas absolu’) and vocative proposed by Luraghi, Hittite 9, 18 is invalid.

2' w. *halzešša-* “to call (a name upon someone)”: *[(paid)du=war=(a)]n=šan NĪG.SI.SÁ-an ŠUM-an halzeššandu* “Henceforth may they always call him Just” (lit. call the name Just upon him)” KUB 24.8 iii 14 (Appu story, pre-NH/NS), w. dupl. KUB 36.59 ii 13, ed. StBoT 14:10f. iii 20, tr. LMI 170 (“orsù, il suo nome sia «Buono»”), Hoffner, CoS 1:154, Hittite Myths² 84 (“let his name be Right”).

3' w. *dai-* “to place upon”: ^{URU}*KÁ.DINGIR. RA=ma=ššan kuedani URU-ri* ^d*Anuš lāman daiš* “On what city Anu placed the name Babylon” KBo 3.21 iii 18-19 (Adad hymn, OH/NS), ed. Archi, Or NS 52:24, 26; *nu=šši=[š]šan šanizzi laman LÚ.ḪUL-lu dāiš* “(Appu) placed upon him (scil. his infant son) the fine name Idalu” KUB 24.8 iii 7 + KUB 36.60 iii 8 (Appu story, pre-NH/NS), ed. StBoT 14:10f. iii 13, tr. LMI 169, Hoffner, CoS 1:154, Hittite Myths² 84.

c. “at” or “by” — 1' w. *anda ar-* (mid.) “stand at/by (an object), stand to (a task)”: *āškaz=ma kuiš kuzza nu=ššan LÚ.MEŠ ŠUKUR KÙ.GI anda aranta* “But gold-spear-men are standing inside (the courtyard) at the outside wall” IBoT 1.36 i 16 (instr., MH/MS), ed. AS 24:6f. □ here the -šan of the main clause seems to resume in a loc. sense the *āškaz=ma kuiš kuzza* of the relative clause; contrast NH with -kan: *nu=nnaš É-er kuit eššuwen [(nu)=nnaš=kan DINGIR-LUM anda artat* “The goddess stood by us in the house that we made for ourselves” KUB 1.1 + 1304/u (StBoT 24 pl. 1) iii 6-7 (Ḫatt. III), w. dupl. KBo 3.6 ii 64 + KUB 1.7 ii 2(-3), ed. StBoT 24:16f. w. pl. 7; § ^{LÚ}*NI.DU₈=ma=kan ANA KÁ.GAL-TIM anda ar~*

tari ... [...] KBo 5.11 iv 22 (instr., MH/NS); w. no local particle: 1 ^{LÚ.MEŠ(sic)}*BALAG.DI=ma ŠA DINGIR-LIM KÁ-aš anda artari* KBo 15.52 v 9-10 (NH); *mān KIN=[m]a kuitki našma w[edumm]ar našma kuiš imma KIN-az nu=ššan anda ardumat* “If there is some work or co[nstruc]tion or some kind of task, stand to it” KUB 13.20 i 7-8 (instr., MH/NS), ed. StBoT 5:8 (“macht euch daran”), cf. ibid. i 20.

2' w. *halihliya-* “to kneel(?)” and loc.: *n=at=šan haššī halihliyandari* “They kneel(?) at the hearth” KUB 29.1 iv 1 (foundation rit., OH/NS), ed. Kellerman, Diss. 18, 31 (“Ils s’agenouillent au foyer”), Marazzi, VO 5:160f. (“Presso il focolare si prosternano”), Archi, SMEA 1:108, StBoT 5:33 (“sie knien am Herde nieder”) □ because — in contrast to *eš-* (mid.) “to sit down” — there is nothing in the verb *h.* alone that requires -šan (no local particle occurs with *h.* in KBo 3.34 ii 21, KBo 3.23 rev. 12-13, KBo 10.7 ii 16, KUB 57.1 obv. 14-15, KUB 26.86 iii 4-5), nor of the related middle verb (*kattan*) *haliya-*, one suspects that its co-occurrence with the local expression *haššī* “at the hearth” is the determining factor.

3' w. *huk-* and loc. (at the pillar, in the place): *EN É-T[IM ištarniya(?) šarhuli] peran a-x[-x nu=š]šan a[pēdani] šarhuli UL hukanzi ZAG-nazz[i=ya] GÜB-lazzi=ya kuiš šarhuliš [...] nu=ššan apēdaš(!)* (text: *apēdani*) 3 *AŠRA hukan[zi] ḫ[uk]anzi=ma=ššan kuwapitta* 1 *UDU* “The Lord of the House [...-s] before [the central(?) pillar], (but) at that pillar they do not slaughter; what pillar is on the right as well as on the left, at those(!) two(! text: three) places they slaughter: they slaughter one sheep at each place” KUB 55.28 + Bo 7740 ii 1-6 (rit.), ed. Ünal, JCS 40:99, 101 (line 1 restored [... *kuedani šarhuli*]).

4' w. *iya-* “to do, perform” and loc.: *[(nu=ššan ...) AN]A ZAG arunaš SÍSKUR iyazi* “He performs the sacrifice at the seashore” KBo 15.19 i 4 (rit., NS), w. dupl. IBoT 3.93 + KBo 15.21 i 3-4.

5' w. *dai-* “to put, place”: *nu ANA ^{LÚ}EN É-TIM GÍR.ḪI.A ZABAR pianzi nu=ššan ^{LÚ}EN É-TIM ŠA UDU.ŠIR ŠA GUD.MAḪ=ya auliya GÍR ZABAR-it QĀTAM dāi* “They give a bronze knife to the lord of the house. The lord of the house places his hand holding a bronze knife at/on the *auli-* (artery?) of the ram and the bull” KBo 15.33 iii 10-12 (MH/MS) □ the knife at the *auli-* of the sacrificial animals represents the mo-

ment of killing. In customary ritual sacrifice this is the major blood vessel in the neck (cf. Kühne, ZA 76:85-117). If so, depending on the position of the victim's neck, the knife might be placed over, under, or next to the blood vessel, but in all cases it would be "at" it. Differently HW² 1:627-631 (*auli*- "Innerer Körperteil von Menschen und Tieren, Opfertier"), HED A 229-232 (*auli*- "spleen ... inner organs"); *n=ašta IŠTU TU₇.ĜI.A kuēzziya tepu dāi nu PĀNI ŠAĜ išnaš kuiš GIŠ-ru kittari n=at=šan apiya dāi* "He takes a little from each of the cooked dishes and places it by (i.e., next to) the (piece of) wood that is lying in front of the (figure of the) pig (made) of dough" KUB 17.23 i 11-13 (rit. for Anzili and Zukki, NS) □ the food is not necessarily laid on *top* of the wood. Exx. of -šan ... *dai*- in 1 b 23' above are those in which superposition is very likely.

6' w. *tiya*- and loc. "to step into, enter, take up a position at": ("[When] the guards [go] up (to the palace)") *n=at LÚ.MEŠNI.DU₈-aš LÚ.MEŠKISAL. LUĜ-aš per[an pā]nzi / [n]=at=kan anda pānzi n=at=ša¹n Ēhilaš KĀ-[aš] tien¹zi / [I]GI.ĜI.A=ŠU=ma=at=kan parā ney[an¹]eš* "they precede the gatekeepers (and) sweepers. They enter and take their stand at the door of the courtyard with their eyes turned outwards, (so that they cover one courtyard of the palace)" IBoT 1.36 i 3-5 (instr. for the guards, MH/MS), ed. AS 24:4f.

d. "on/at/in" (a location or place) — 1' w. *ak*- "to die": *UL=at āra kuiš=ma=at iēzi apeniš[šu~w]an=a uttar n=aš URUĤattuši UL hūišūizzi aki=pā[t=š]an* "It is not right. He who does such a thing, in Ĥattuša he will not live. Rather he will die there" KBo 5.3 iii 30-31 (Ĥuqq. treaty, Šupp. I), ed. SV 2:124f. (w. different translit.), tr. DiplTexts² 31, cf. Ehelolf apud SV 2:170 and CHD s.v. -*pat* morphology sec. and 9 a.

2' w. *pedi=šši āš*- "to stay/remain in place of": *arnuwalaš=a=ta=kan kuiš KUR-az arḫa uizzi pedi=ma=šši=šan kuiš āšzi* "(Sow seed for) whoever stays in the place of a resettled person who leaves your land" KUB 13.2 iii 38-39 (instr., MH/NS), ed. Dienstanw. 48, tr. McMahon, CoS 1:224 §39 □ contrast the usual complementation of *āš*- and dat. or loc. (but without *pedi*) in NS with either -*ašta* (KBo 10.2 i 26 [OH/NS]) or -*kan* (KBo 10.2 i 13, KUB 53.14 ii 30-(31), KUB 1.1 i 62, KUB 13.35 iv 46, KUB 21.38 obv. 11). And cf. *pēdi* and -*šan* with other verbs: w. *ḫar*- KUB 53.14 iii 15-16 above, 1 b 25'; w. *tašuwahḫ*- HKM 14:10-14, below, d 13'.

3' w. loc. and verb (*eš*- "to be") expressed or not expressed: *kēdani=wa=ššan URU-ri naššu ŠA⁴U kuit<ki> Ēkarimmi našma tamēdaš DINGIR-LIM-aš kuitki Ēkarimmi* "(If) some temple of the Stormgod (which is) in this city or some temple of other gods (is now neglected)" KUB 13.2 ii 28-30 (instr., MH/NS), ed. Dienstanw. 45, tr. ANET 210, McMahon, CoS 1:223 §29. The spatial relationship of the temples to the city is not superposition but location within its boundaries. The city is much more than the ground upon which the temple sits; cf. also implied "to be (situated)" but with EGIR-*an* "behind": *INA URUZiggašta=wa=šan tuel 20 NAPŠATU EGIR-an HKM 74:4-5* (letter, MH/MS); *nu=ššan INA URUKappēri kuit É DINGIR-LIM ŠA⁴Ḥatipunā EGIR-an n=at ḫuldalānun n=at UL šaruwāer* "I spared(?) the temple of Ḥatipuna that was in the rear (interior?) of the city Kapperi, and they did not plunder it" KUB 19.37 iii 36-38 (ann., Murš. II), ed. AM 176f.; cf. KUB 19.37 iii 42-44, ed. AM 176f.; ĪR.MEŠ DINGIR-LIM=ya=ššan kuiēš INA URUKappēri EGIR-an ešer [n]=aš arḫa dalaḫḫun n=at ešer=pat "I excluded (lit. left out) the servants of the deity that were in the rear of the city Kapperi, and they remained as before (-pat)" KUB 19.37 iii 38-40, ed. AM 176f., cf. iii 44-46; cf. KUB 13.2 iii 4-5, below, 2 d 8'.

4' w. *ḫandai*- "to arrange" and loc. *pedi* "in place": *LÚ.MEŠMUḪALDIM=ma=ššan IMU¹-ti mēyaniaš 1 UDU.ŠIR 1 GUD.MAḪ=ya ḫuikuanzi GIŠzintina pēdi ḫandānzi* "The cooks arrange the slaughtering-stand(?) in place for the slaughtering of one ram and one bull (as the offerings) of the 'year-period'" KBo 15.33 ii 37-38 (MH/MS), ed. Haroutunian, VDI 200:121f., 125, Glocker, Kuliwišna 68f., cf. *peda*- A h 1', and *šinti*-/zinti-; cf. mng. 2 g 4', below.

5' w. *pēdi=šši ḫar*- "to hold (something) in its place": cf. KUB 53.14 iii 15-16, above, 1 b 25'.

6' w. *ḫarra*-: "to ruin" and loc.: [*mān MU. KAM-za*] *ḫarranza KUR-e=kan anda akkiškitta[ri] [nu=šš]an kuedani URU-ri EGIR-an ḫarrān [nu EN] É-TIM kiššan iyazi* "[If the year] is ruined, namely, in the land there is a continual dying, in the rear of what city (there is) a perishing(?) t[he lord] of the house does the following" KUB 9.31 i 2-4 (rit., MH/NS), ed. Schwartz, JAOS 58:334f.

7' w. *huiš-* “to live, remain alive”: *mān* AWAT LUGAL *ma UL pahḫašnutteni* / [^{URU}*Ha-at-tu-š*]/!-*ša-an UL huišteni nu ḫarkteni* “If you do not keep the command of the king, you will not remain alive [in Ḫattuša]. You will die” KUB 1.16 iii 36-37 (OH/NS), ed. HAB 12 (restoring [*ziladuw*]*a=ššan*) but cf. KBo 5.3 iii 30-31 in 2 d 1', above.

8' w. *ki-* “to be placed” and loc. (the passive transformation of *dai-*): URU-*riya=ššan kue* TÚL. ḪI.A EGIR-*an nu=ššan ANA TÚL SÍSKUR kittari n=at=ši eššandu* (var. *n=at šipanzakandu [ša]rā=at=kan*) *arškandu* “As to the springs behind the city, (if) a sacrifice/ritual is required for a spring, let them perform it for it (var. offer to it) and visit (it)” KUB 13.2 iii 4-5 (instr. for *BĒL MADGALTI*, MH/NS), w. dupl. KUB 40.56 iii! 6-8 + KUB 31.88 iii 5-7, ed. Dienst-*anw.* 47.

9' w. *maknu-* “to increase”: *nu=ššan apēdani* URU-*ri* EGIR-*an IGI.DU₈.ḪI.A dānna maknut* “afterwards he increased taking tribute from that city (i.e., its inhabitants)” KBo 32.14 iii 14-15 (MH/MS), ed. StBoT 32:85 (“In jener Stadt oben vermehrte er hinterher die Einnahme von Abgaben”), 172f. (“oben (-šan) in jener Stadt”) □ the Hurr. *ārdi=i=dan* (StBoT 32:173f., 470) “from his city” is an abl. In Hitt. the dat. + *da-* means to take “from” persons; Neu rightly takes the Hitt. EGIR-*an* not with *apēdani* URU-*ri*, but separately as “hinterher,” which makes good sense, although the word order is against it.

10' w. *šakuwantariya-* “to tarry, stay, rest” *šer* and unexpressed loc.: *kēdaš=ma ANA KUR.KUR. ḪI.A LUGAL* ^{URU}*Ḫatti kuit UL kuiški pānza* (var. *uwanza*) *ēšta nu=ššan šer šakuwantariyanun* “Because no King of Ḫatti had gone (var. come) into these lands, I stayed for a while therein” KBo 5.8 i 37-38 (ann., Murš. II), ed. AM 150f.; cf. KUB 19.37 ii 4-5, ed. AM 166f.; KUB 19.37 iii 26, ed. AM 174f.

11' w. *arḫa da-* “to take away a locality (direct object) from (an animate dat.)”: *nu=šši=ššan* ^{UTU}*ŠI* / [^{URU}*Iyaruwa(ttan URU)]-an arḫa UL dahḫi* “Then I, My Majesty, will not take the city of [Iyaruwa]tta away from him (scil. a son or brother of Tette)” KBo 3.3 i 31-32 (Murš. II's arbitration of Syrian disputes), ed. Klengel, Or NS 32:32, 40, tr. DiplTexts² 171, for hist. situation see Bryce, KgHitt 216-219; *nu=šši=ššan*

^{GIŠ}*hūeša[n]* / [^{GIŠ}*hūlali=ya arḫa dahḫi* KUB 9.27 i 23-24; ^{TUG}*GAD.DAM GE₆=ya=ši=šan GİR-az parā dāi IŠTU GEŠTU.ḪI.A K[Ü].BABBAR=ši=šan* ^{SIĞ}*ehuratiuš GE₆-TIM arḫa dāi nu kiššan memai* KUB 12.58 ii 18-20 (cum. 43-45) □ *arḫa da-* + dative to indicate the animate indirect object is an extremely common construction (cf. Starke, StBoT 23:92), but this use of it with *-šan* is rare. Elsewhere this construction uses *-kan*: *nu=šmaš=kan* GUD.MEŠ-*un* UDU.ḪI.A-*un arḫa dahḫun* KBo 10.2 i 23 (annals of Ḫatt. I, NS); *nu=šši=kan* ^{GIŠ}*GIDRU arḫa dāi* IBOT 1.36 i 24 (MH/MS), ed. AS 24:6f.; HKM 84 i.e. a 3 (MH/MS), KBo 14.3 iii 20 (DŠ by Murš. II), KBo 5.8 iii 32-33, 36 (Murš. II), KUB 21.1 + KBo 19.73a iii 19-20 (Muw. II), [(*kui*)]*š=ma=kan ziladuwa* NUMUN ^Ḫ*Hattušili Puduḫepa [(AN)]A ḪIŠTAR İR-anni arḫa dāi* KUB 1.1 iv 81-82 (Ḫatt. III), w. dupl. KBo 3.6 iv 42-43; *n=at=ši=kan arḫa dāi* Bronze Tablet iv 17 (Tudḫ. IV), cf. ibid. ii 99; even without expressed indirect obj.: ^{URU}*Ḫat~tušan=ma kuin pē ḫarta n=an=kan arḫa dahḫun* KBo 3.6 ii 10-11 (Ḫatt. III); occasionally without particle: *nu* DUMU É.GAL ANA ^{LÚ}*SANGA ḪAMMA tuḫḫuēššar arḫa dāi* KBo 4.9 ii 26-27 (OH/NS); *ta=šši* (var. *n=an=ši=kan*) *arḫa dāi* IBOT 2.14 obv. 6 (OH/NS); cf. KBo 3.3 iii 11-12 (Murš. II). A different construction, in which something is taken away (*arḫa da-*) from a location (i.e., an inanimate object), uses the abl. and *-ašta*: *n=ašta* GAL DUMU É.GAL 2 NINDA.GUR₄.RA ^{GIŠ}*BANŠUR-az arḫa dāi* KUB 2.13 i 59-60 (fest.).

12' w. *dala-* and loc. “to leave (something) in (a place)”: *nu=ššan KÜ.BABBAR KÜ.GI NA₄.ḪI.A* / [*ANA lahḫurnuzi daier n*]=*at=šan pedi=šmi=pat dāler* “[They put] silver, gold and precious stones [on the (beds of) greenery] and left them in their place” KBo 15.10 ii 45-47 (MH/MS), ed. THeth 1:28f.

13' w. *tašuwahḫ-* “to blind,” loc. and acc. obj.: *mān UL=ma nu=šmaš=šan uwanzi apiya pēdi ta~šuwahḫanzi* “If not, they will proceed to blind you there in (that) place” HKM 14:10-14 (MH/MS) (cf. also HKM 16:12-15) □ contrast other cases of *tašuwahḫ-* without loc. and particle: *takku* LÚ.U₁₉.LU-*an ELLAM kuiški dašu~wahḫi našma* ZU₉=*ŠU lāki* KBo 6.2 i 9 (Laws §7, OS) (cf. also §VII, §8, §77); *namma=šmaš tašuw[ahḫanzi]* / *kāša=šši IŠTU* [DINGIR-LIM *idālawahḫanzi*] HKM 84 obv. 19-20 (MH/MS); *n=an* (var. *namma=an*) *tašuwahḫūeni UL n=an MA[(ḪAR ḪUTU-ŠI)]* / *UL uwatummēni* KUB 31.44 ii 11-12 (MH/NS), w. par. KUB 31.42 ii 13-14 (MH/NS); [...] *ēpta n=an tašuwahḫ[a]* KBo 16.32 iv 9.

14' w. *tuzziya*- “to make camp,” *šer* and loc.: *namma=ššan uwannun INA* ^{URU}*Malaziya šer tuz~ziyanun* “Then I proceeded to make camp up in the city Malaziya” KUB 14.20 + KBo 19.76 i 35-36 (ann. of Murš. II), ed. AM 196f. i 22-23 (without KBo 19.76); cf. also KUB 14.15 i 9, ed. AM 34f.

15' w. *waḥnu*- “to turn about” and loc.: *nu=ššan pēdi waḥnunun nu ANA* ^m*Pitaggatalli pāun* “I turned about on the spot (-šan *pēdi*) and went against Pitaggatalli” KBo 5.8 iii 20 (Murš. II), ed. AM 156f.; *pedi=ya=ššan waḥnuškezzi* “(The dancer) turns around in place” KUB 25.37 i 7.

16' w. loc. and uninfluenced by the main verb of the clause: (When the king arrives at the city *Ḫiṣur-la*) *nu [har(puṣ)] /* *ÍD-i=ššan peran harpanzi* “they make heaps at the river’s edge (lit. before the river)” KUB 9.16 i 13-14 (OH/NS), w. dupl. KBo 3.25:9-10, ed. Neu, *Linguistica* 33:149; but cf. w. -*kan*: *nu=kan ŠA LÚ.MEŠ* ^d*U harpuš INA* ^{URU}*Nirḫanta PĀNI ÍD harpanzi* KUB 10.48 ii 18-19 (OH/NS) (parallel IBoT 2.8 iii 8) □ the unusual placement of the -*šan* on the loc. word “river” suggests that it is the loc. “at the river” that called for this -*šan*, rather than the “together” involved in the verb *harp-*, below, 2 i 4'; (“Afterwards he takes a ‘big-bird’”) *n=an ANA DIN[GIR-LIM] ambašši ÍD-i=ššan peran warnu[zi]* “And he burns it before the river to the god for *ambašši*” KUB 30.38 i 29-30, ed. Neu, *Linguistica* 33:149; for other exx. of sentence internal -*šan* see Neu, *Linguistica* 33:148-151.

e. “at” or “to” (a goal) — 1' w. *ar-* (act.) and loc. “to arrive at, reach, extend to”: *n=aš=šan ta~pušaš wešiyaš āraš UL ki=ma wemiet UL* “it neither arrived at the pastures on the far side nor did it find this” KBo 32.14 ii 29-30 (MH/MS), ed. StBoT 32:78f. □ but cf. in the same text: *n=aš=kan apēdani telipūriya āraš UL tān=ma telipūri wemiet UL* “So he didn’t arrive at that district, and he never achieved (lit. found/encountered) the second district” *ibid.* 36-38, where -*kan* substitutes for -*šan*; (“But (if) His Majesty notices the guard who goes to relieve himself”) *nu=ššan šeḫun¹ašš=a uttar INA* *É.GAL-LIM ari* “then even the matter of relieving oneself arrives at/reaches up to the palace” IBoT 1.36 i 46 (MH/MS), ed. AS 24:8f.; *hantezzieš=ma [ku]ēš MADGALATI URU.DIDLI.ḪI.A LÚ.KÚR=šan kuedaš [ḫud]āk ārškizzi* “the first watch towers (and) cities at which the enemy [qui]ckly arrives”

KUB 13.2 i 23-25 (*BĒL MADGALTI* instr., MH/MS), ed. Dienstanw. 42; *kuedani=ma=ššan URU-ri EGIR-pa ārti* “But at whatever city you arrive” KUB 13.2 iii 29 (*BĒL MADGALTI* instr., MH/MS), ed. Dienstanw. 48 □ English idiom requires “at” with “arrive,” but the thought is reaching a goal.

2' w. *arnu-* “to transport, bring, cause to arrive at” — a' with a dat. or *katta*: *nu=mu=ššan ziqqa KARAŠ=pat ḫūdāk arnut* “You! Bring those same troops to me immediately!” HKM 71:29-31 (letter, MH/MS), ed. HBM 256f.; *nu=mu=ššan mān ÉRIN.MEŠ* ^{URU}*Garāḫna ÉRIN.MEŠ* ^{URU}*Iṣḫupitta ÉRIN.MEŠ* ^{ḪUR.SAG}*Šakdunu¹wa¹ INA* ^{URU}*Ninišank[uwa] UL ar~n[ušī]* “And if [you do] not bring the troops of Karaḫna, Iṣḫupitta, and Mt. Šaktunuwa to me in Ninišankuwa” HKM 71:16-20 (letter, MH/MS), ed. HBM 254f.; *nu=šmaš takšan ḫarninkandu* ^d*UTU-ŠI=ma=ššan ZI-aš arnuandu* “May (the oath-gods) utterly destroy you both and thereby bring to My Majesty (the things) of my wish” KBo 5.3 ii 8-9 (Ḫuqq., Supp. I), ed. SV 2:114f., tr. *DiplTexts* 29 §10 (“fulfill the wishes of My Majesty”) □ for *ZI-aš arnu-* see HW² 1:333a (*arnu-* IV 3b); (The territory that the enemies plundered and kept for themselves when they invaded the Ḫatti land) *ḫn=at¹ [...] šumāš ANA DINGIR.MEŠ memiški~wani=pat nu=šmaš=š[an] DĪNAM arnuškiwani* “We keep telling it [...] to you gods and we keep bringing the case to you” KUB 17.21 ii 5-7 (prayer of Arn. I and Ašm., MH/MS), ed. Kaššäer 154f., Lebrun, *Hymnes* 135, 144 (“nous n’avons vraiment pas cessé de le répéter à vous, et de vous les dieux, réclamer justice”), tr. ANET 399 (“we promise ... to make them account for it”); *kinun=at=za LÚ.MEŠ* ^{URU}*Gašga daer nu LÚ.MEŠ* ^{URU}*Gašga šuller nu=za apenzan GÉŠPU ḫaštai walliškanzi šumaš=a=za DINGIR.MEŠ tepnuer § nu kāša* ^d*Zithariyaš DINGIR.MEŠ-naš ḫūmandaš ar~wišškizzi nu=šmaš=šan DĪNAM arnuškizzi nu=šši DINGIR.MEŠ ḫūmanteš DĪNAM ḫannatten n=at ANA DINGIR.MEŠ mekki kattawatar ēšdu* “Now the Kaššaeans have taken it (scil. Hittite territory and the cult centers), and the Kaššaeans were aggressive, and are boasting of their strength and might. They have belittled you gods. § Zithariya is bowing down to all the gods, and is bringing the legal case to you. All you gods should judge his case, so that it may be much revenge for the gods” KUB

4.1 i 16-23 (rit., MH/NS), ed. Kaššäer 168f.; *nu=ššan* (var. *nu=mu=ššan*) ANŠE.KUR.RA.MEŠ *wa[(rri lam~mar arnut)]* “Move the horse(-troops) quickly to help (var. + me)” KBo 19.73a + KUB 21.1 iii 15 (Alakš., Muw. II), w. dupls. KUB 21.5 iii 29-30, KUB 21.4 i 39, ed. SV 2:68f. (without joins), tr. DiplTexts² 90; cf. *n=at=mu=šan lam[mar arnut]* KUB 21.1 + (Otten, MIO 5:28) ii 67 (Muw. II’s treaty w. Alakš., NH), tr. DiplTexts² 89 □ exx. w. d.-l. and -kan: ANŠE.KUR.RA.ĪI.A *ya=šmaš=kan kuiš anda n=an MAĪAR* ⁴UTU-ŠI INA UD.3.KAM *liliwahhuwanzi ar~nuten* “Move the horses that are there with you quickly to My Majesty within three days” HKM 15:8-13 (letter, MH/MS); some exx. with dat.-loc., *arnu-*, with no -šan may be due to the goal (the gods’ ZI) not being a real location: (Or if you take food set up for the gods) *n=at DINGIR.MEŠ-aš ZI-ni parā UL arnutteni* “and you do not make it arrive for the desire of the gods” KUB 13.4 i 51 (instr. for priests, pre-NH/NS); similar is: *ANA ZI-TUM DINGIR-LIM=ma=at=kan datteni n=at=ši parā=pat UL arnutteni* KUB 13.4 i 55-56, where -ši takes the place of DINGIR.MEŠ-aš ZI-ni. Note that in MH *arnu-* with no dative-locative takes no local particle: ^{URU}*Lišipra=wa kuin* ¹*ašešhi* *nu=war=an=za imma* 300 É-TUM *arnumi* HKM 10:8-9 (letter, MH/MS); *nu apūš URU.DIDLI.ĪI.A karū arnuer* HKM 43:6-7 (letter, MH/MS); *n=at anda arnunun* HKM 68:21 (MH/MS); *n=uš=kan mān kuemi mān=uš arnumi* KBo 16.47:10 (treaty, MH/MS); 2 *šēkan arnum[mi]* KUB 12.44 iii 13 (MH/NS). Note that MH writers, while sometimes retaining -šan with d.-l. goal and simple *arnu-* (cf. HKM 71:29-31 above), employed -kan or -ašta instead of -šan in the dative + *anda*, *parā* or *šarā* + *arnu-* construction: *n=aš=kan ANA KISLAĪ parā arnutten* HKM 25:18-19 (letter, MH/MS); *n=at=kan parā arnumi* HKM 27:16 (letter, MH/MS); *n=an=kan parā arnut* HKM 31:27-28 (letter, MH/MS); *n=aš=kan* ^{URU}*Gašipūraz šarā* SIG₅-in *arnut* HKM 65:11-12 (letter, MH/MS); *n=ašta [urg]in INA É.GAL-LIM amruk [...]* / *parā arnumi* HKM 52:44-46 (letter, MH/MS).

b' with direct obj., all., and *parā*: [GU(D.ĪI.A=*ŠU ētri*)]*škiizzi [(n=uš=ša)]n parā hamešhanda ar[(nuzi)]* “(If anyone sets fire to a shed,) he shall feed his (sc. the owner’s) cattle and bring them through to the following spring.” KBo 6.2 iv 59-61 (laws §100, OS), w. dupl. KBo 6.3 iv 60-61, ed. HG 48f., LH 97f., 198, 295f. (-šan) □ it is unclear to us why on this passage HW² A 329b remarks: “-šan rückbezogen auf das Ernähren,” since *etreški/a-* does not require -šan.

3' w. *ehu* “come,” *anda*, and dat.-loc.: (Mašhui-luwa q[uarreled] with me, but I sought no harm against him. When I arrived in Šal[lapa], I wrote to him) *anda=wa=mu=ššan [ehu]* “‘Come to me (here)’” KUB 6.41 i 39 (Kup. treaty, Murš. II); cf. 2 e 15' and 2 h 10', below.

4' w. *šakuwa epp-*, and acc., “to hold one’s eyes on (something else)”: *nu=ššan É^mTarhunmiya IGI.ĪI.A-wa ēpten* “Hold your eyes on the house of Tarhunmiya” HKM 60:7-8 (MH/MS), ed. HBM 234f.

5' w. *šakuwa har(k)-* and loc. “to hold one’s eyes on”: *namma=ššan ANA É=YA IGI.ĪI.A-wa hark* “And keep your eyes on my estate” HBM 27:24-25, ed. HBM 168f.; see also HKM 52:15, HKM 60:35-37; *nu=šmaš=šan hūmandaz IGI.ĪI.A-wa hark § ... nu=šši=šan išhuēšnit NUMUN.ĪI.A-it GUD UDU IGI.ĪI.A-wa hark* “Keep your eyes on them in every respect, ... keep your eyes on him with respect to fire wood, seed, cattle, (and) sheep” KUB 13.2 iii 34-37 (*BĒL MADGALTI* instr., MH/NS), ed. Dienstanw. 48, tr. McMahon, CoS 1:224 (“supply with”) □ for tr. of *išhuēššar* “fire wood” see StBoT 32:320f.

6' w. *hazziya-* “to hit (the mark), be on target, guess correctly”: *takku=wa=ššan ki hazzizi ta=wa DINGIR-[LUM] takku=wa=ššan natta=ma ha[z~zizi] ta=wa antuwahheš* “If he guesses this correctly, he is a deity, but if he doesn’t guess correctly, he is a mortal” KBo 3.60 ii 14-17 (Cannibal story, OH/NS), ed. Güterbock, ZA 44:106f., Soysal, VO 7:113, tr. Kempinski, AAT 4:41-43 □ but cf. without particle “When they shoot before the king” *kuiš hazzizi* “He who hits (the mark)...” KBo 3.34 ii 33 (anecdotes, OH/NS), ed. THeth 20:536, Dardano, L’aneddoto 52f.

7' w. *iyannai-* “to go,” and loc.: ^m*Appuš [I]ŠME n=aš=za EGIR-pa parna=šša iyanniš* ⁴UTU-*iš=ma=ššan šar[(ā nep)]iši iyanniš* “Appu heard and went back to his house; but the Sungod went up (in)to heaven” KUB 24.8 ii 10-12 (Appu story, OH/NS) □ note the contrast: there is no -šan with the first *iyanniš*, only with *šarā nepiši iyanniš*. Since both *parna* and *nepiši* imply going to or into a goal, it is tempting to conclude that -šan was added in the second case because of going *šarā* + loc. But cf. *š=aš šarā URU-ya pait* “and he went up to the city” KBo 22.2 rev. 14 (OS).

8' w. EGIR-*an ki-* (mid.) and dative: “to keep after, pursue”: *ABU=KA=wa=mu=ššan EGIR-an=pat kittari EGIR-an arḥa=war=aš=mu UL namma nēari* “Your father keeps after me and won’t turn away from following me” ABoT 65 rev. 9-11 (Mašat letter, MH/MS), ed. Güterbock, AnDergi 2:390f., 400 □ but also with *-kan*: [*namma*]=*aš=ta=kkan EGIR-an=pat kit¹tat¹ nu=ta [pa]rḥiškiri* KUB 14.1 obv. 2 (Madd., MH/MS), ed. Madd. 2f.

9' w. *pai-* “to go” and loc. of goal: *nu=ššan al~paš šar[ā nep]iši [pait]* “The cloud [went] up into the [sk]y” KUB 57.105 iii 8-9 (OH/NS) □ restoration based in part on [...]=*wa=ššan [šar]ā n[e]piši pait* ibid. iii 30. Note however: *nu šarā nepiši atti=šši ḥalzaiš* “(The Stormgod’s son) called upward to heaven, to his father” KBo 3.7 iii 27-28 (Illuy. myth, OH/NS) and both without local particle; (“When Anu finished speaking”) *n=aš=šan šarā AN-ši p[ait]* “he went up into the sky (and hid himself)” KUB 33.120 i 37 (Song of Kumarbi, MH/NS), translit. Myth. 155, tr. MAW 156, Hittite Myths² 43, LMI 115-30; cf. CHD P 34 s.v. *pai-* A 1 j 25' d'; see exx. s.v. *pai-* A 1 j 25' d'; cf. without local particle *š=aš šarā URU-ya pait* “and he went up to the city” KBo 22.2 rev. 14 (OS); for *šarā pai-* w. *-ašta*, *-kan*, or *Ø* see *pai-* A 1 j 25' a'-c'; [*ṢK*]*eššiš ITU.3.KAM-aš ḪUR.SAG.MEŠ-aš anda weḥatta EGIR-pa=ma=ššan URU=SU / [š]annapiliš nūman paizzi kašti kaninti* “Kešši wandered around in the mountains for three months but did not want to return to his town empty-handed in hunger and thirst” KUB 33.121 ii 15-16 (Kešši story), ed. Friedrich, ZA 49:234f., tr. Hittite Myths² 88; *aliya[nan]=za apel tuegga[z=šet] / ḪUR.SAG-aš awan arḥa šuwet nu=šša[n] / aliyaš parā tamēdani ḪUR.SAG-i p[ait]* “A mountain drove a deer out from its own ‘body,’ and the deer went over to another mountain” KBo 32.14 ii 1-3 (MH/MS), ed. StBoT 32:75 (“und der Rehbock ging hin auf einen anderen Berg”), 102f. □ *parā* here, as indicated by its word order, functions not as a preverb with *pai-* (*pace* StBoT 32:102), but with immediately following *tamēdani* ḪUR.SAG-i; cf. CHD P 122f. s.v. *parā* 4 d.

10' w. *peḥute-* “to lead, conduct” — a' w. *āppa* and expressed loc.: *n=an=šan [...] / INA^{U[R]U} Ta~ḥazzimuna EGIR-pa pēḥut[e]r* “They led her back (in)to Taḥazzimuna” HKM 36:46-48 (letter, MH/MS), ed. HBM 186f. □ no ex. w. *-šan* in Josephson, Part. 139-141.

b' w. *anda* and implied locative: ^mDUMU. ^dEN!.LÍL-*in pararahḥiš ša[r]ā URU-ya pēḥute[t]*

ÉRIN.MEŠ-*a<n>=šann=a anta=ššan pēḥutet* “He (Kaniu) chased DUMU.^dEN.LÍL (and) led (him) up to the city, and he also led his soldiers in” KBo 3.60 ii 9-11 (cannibal tale, OH/NS), ed. Güterbock, ZA 44:106f., cf. *pararahḥ-* □ it is probable that since the first word already had an attached *-šan* (the enclitic pronoun), the scribe decided to put the other *-šan* (the local particle) on the second word. The first *peḥute-* up to a city did not need a *-šan* since the *šarā* was present. The second *peḥute-* sentence was felt to need the *-šan* since the *šarā* was understood (carrying over from the previous sentence). Alternatively, the *-šan* could have been used to indicate “into” (usage 2 f).

11' w. EGIR-*pa penna-* and loc.: *kuedani=ma=ššan URU-ri auriyaš EN-aš EGIR-pa pennai* “But to whatever city the governor of the border province drives in turn” KUB 13.2 ii 26 (*BĒL MADGALTI* instr., MH/MS), ed. Dienstanw. 45.

12' w. *piddai-* “to run” and loc.: (Attariššiya would have killed you) *nu=š[ša]n zik^m M¹ad~d^luwat[t]aš anda ANA AB[I^dUTU-ŠI pi]ddaiš* “but you, Madduwatta, fled to the father of My Majesty, (and the father of My Majesty saved you from death)” KUB 14.1 obv. 3 (MH/MS), ed. Madd. 2f., tr. Dipl-Texts² 154, cf. CHD P 354 s.v. *piddai-* A 2.

13' w. *parā šalik-* “to reach out (for food on the table)”: [*adanna=ma=šši*] / [^{GIŠ}BANŠUR-*un u*]nuer *nu=ššan* (var. [...]x-*kán*) *parā UL šali[kta]* “They prepared [a table for her to eat on], but she (scil. IŠTAR) [did] not reach out” KBo 19.112 rev. 5-6 (Ḫedammu), w. dupl. KBo 19.112:4-5, ed. StBoT 14:44f. □ cf. also w. *-kan*: *adannaš=ma=šši^{GIŠ} BANŠUR-un uⁿuēr nu=kan parā UL šali[kta]* KUB 33.96 iv 15-16 + KUB 36.7a iv 52-53 (Ullik.), and without particle: *nu^{LU} AZU parā šalikzi* KBo 5.2 iii 36.

14' w. EGIR-*pa tarna-* “to let back in” with goal-locative and perhaps *šarā* understood: *n=a(n)=šan EGIR-pa lē kuiški tarnai kuiš=an=šan EGIR-pa tarnai n=an šakuwanza* “No one should let him (scil. a banished man) back in(to the city); whoever lets him back in, they will ... him” KUB 13.2 iii 15-16 (*BĒL MADGALTI* instr., MH/NS), ed. Dienstanw. 47, tr. McMahon, CoS 1:224 □ the goal expression *URU-riya* “into the city” is understood here.

15' w. *šarā uwa-* “to come up” and unexpressed goal: *nu=ššan GAL-az^É kākšakšepaz šarā [uwa]nzi*

“They [come] up through the main gate building (and throw the bolt)” IBoT 1.36 iv 26-27 (instr. for royal guards, MH/MS), ed. AS 24:36f. □ contrast examples of *šarā uwa-* with *-ašta*: *nu azzikkiddu [ak]kuškid[du mān=aš āššuš] / n=ašta šarā uifškitt¹aru* KUB 1.16 ii 33-34 (Political Testament of Ḫatt. I, OH/NS), ed. HAB 6f.; *n=ašta* ^{MUS}*Illuyankaš QADU [DUMU.MEŠ=ŠU] / šarā uēr* KUB 17.5 i 9-10 (Illuy. myth, OH/NS); and with *-kan*: HKM 24:15 (MH/MS), IBoT 1.36 i 22, iv 14-17 (MH/MS), KBo 4.4 iii 18, KBo 15.33 ii 34.

f. “into” (a goal) — 1' concrete goals — a' w. *al~lapaḥḥ-* “to spit” and loc.: *nu=šši=ššan INA KA×U=ŠU anda 2-ŠU allapa<ḥ>* KBo 3.8 ii 35 (Ayatarša rit., NH), ed. Kronasser, *Die Sprache* 7:140f.

b' w. *anda iya-* (mid.) “to come in” and dative: LÚ.MEŠ ^{URU}*Qašga=ya=mu=ššan kuiēš anda iyan~tat nu=mu namma ka[tt]an UL kuiški uizzi* “And the Kaškaean (fugitive)s who used to come into my (land) — no one comes into my presence any longer” ABoT 60 rev. 5-7 (letter, MH/MS), ed. Laroche, *RHA* XVIII/67:82f. □ that these are fugitives seems likely from the par. *namma=ta=kkan ŠA KUR* ^{URU}*Ḫatti kuiēš* LÚ.MEŠ^{pitteyanteš} *anda iya[ntat]* KUB 14.1 rev. 34 (Madd., MH/MS), ed. Madd. 28f.

c' w. *anda pai-* “to enter” and allative: [(*takku* LÚ-)an [(*ELLAM ta*)]*pešni appanzi anda=š[a(n parna nāwi paizzi)] ... [(takku)] ḪR-an tapešni ap~panzi [and(a=ššan parna nāwi)]* ¹*paizzi* “If they seize a free man at the outset, that is, before he enters the house ... If they seize a slave at the outset, before he enters the house” KBo 6.2 iv 37-39 (laws §93, OS), w. dupl. KBo 6.3 iv 35-37 (OH/NS), ed. HG 46f., Hoffner, *LH* 91, 296 (s.v. *-šan*); LUGAL-*uš=šan* ^d*U-aš* ^{NA4}*ḫūwašiya anda paizzi* “The king goes in(to the enclosure) to the stela of the Stormgod” KUB 2.3 ii 32-33, ed. Carter, *Diss.* 40 n. 3 □ Carter's understanding as “into the *ḫuwaši*” was refuted by Gurney, Schweich 40f., and by Güterbock/van den Hout, AS 24:63.

d' w. *padda-* “dig,” postpos. *anda* and loc.: *namma=ššan BÀD-ešni anda lē kuiški [(padda)i] / anda=ya=kan lē kuiški warnuzzi* “Let no one dig in(to) a city wall, and let no one set a fire against it” KUB 31.86 + 1203/u ii 22-23 (*BĒL MADGALTI* instr., MH/NS), w. dupl. KUB 31.89 ii 11, ed. Dienstanw. 43 (“Dann soll niemand in der Festung ...”), translit. StBoT 15:45 (+1203/u), tr. McMahon, CoS 1:223 §23' (“allow no one to dig in the city

wall”), cf. CHD P 236 s.v. *padda-* A 1 b, *šaḥeššar*, and *kut~teššar* □ *-šan* does not usually accompany the verb *padda-* “to dig,” only when (as here) there is a noun in the loc., and even then not always.

e' w. *tarna-* and loc. — 1' w. *anda*: (“If a person in a dream eats *ururā*-plants or pork”) *našma=š[an] parā ḫandānni=ma ANA UZU ŠAḪ anda tar~nattari našma=kan INA É DINGIR-LIM anda parā ḫandānni ANA SAR.[ḪI.A] ūrurān^{SAR} anda wemi~yēzzi* “or if on the other hand (-ma) by chance he comes into contact with swine flesh, or if by chance in a temple he touches (lit. finds, encounters) an *urura*-plant among (other) plants” KBo 32.176 obv. 2-5 (Walkui's rit., MS), ed. Lebrun, *ArOr* 67:602, 604 □ *parā ḫan~danni* stresses that the event was not due to the person's own intention, but caused by fate or divine power; cf. CHD P 132f.; *purutti=ya=ššan* (var. *puruttieš[ni]*) GUD UDU ANŠE.KUR.RA ANŠE.GÌR.NUN.NA ANŠE *anda lē tarniškani* “Let them not allow the cattle, sheep, horses, mules, and asses into the (area of) wet mudbricks” KUB 31.86 + 1203/u ii 24-25 (*BĒL MADGALTI* instr., MH/NS), w. dupl. KUB 31.89:12-13, ed. Dienstanw. 43 (“In das Gemäuer(?) lasse man ... nicht hinein”), tr. McMahon, CoS 1:223 §23' (“must not let ... near the plaster (of the city wall)”), cf. CHD P 396 s.v. *purut-* d (“Let them not drive the livestock ... to the (area of) wet mudbricks”).

2' without prev./adv.: *n=an ḫattanzi nu=ššan ešḫar IM-aš ḫūpri* (var. *ḫuppari*) *tarnai* “They cut its throat and it lets (its) blood flow into a ceramic *ḫuppar-* vessel” KUB 41.8 iii 4-5 (rit. to purify a house), w. dupl. KBo 10.45 iii 12-13, ed. Otten, *ZA* 54:128f.; *nu=ššan ḫinkan kurur gaštan* (var. *kaštan*) *idālun tapaššan ANA KUR* ^{URU}*Mittanni* (var. *ANA KUR* ^{URU}*Kizzu~watni*) *U ANA KUR* ^{URU}*Arzauwa tarnatten* “Make (this) plague, hostility, famine and evil fever(?) enter into the lands of Mittanni (var. Kizzuwatna), and Arzawa” KUB 24.3 ii 32-34 (prayer, NH), ed. Gurney, *AAA* 27:28f., Lebrun, *Hymnes* 161, 169 (“Laissez aller ... au Mitanni ...”), tr. ANET 396.

f' w. *tiya-* and loc. “to step into, enter, take up a position at”: (You lords ... who manage the watchpoints [*auriuš*]) *nu=ššan šakuwaššarit ZI-it kattan tiyan ḫarten* “keep assisting (them) (lit. stepping to (their) side) with all (your) heart” KUB 13.20 i 29 (Tudḫ. II's instr. for military, MH/NS), ed. Alp, *Belleten* XI/

43:392f. (“sadi Kane bir yürekle orada bulunun(?)”), 407 (“(and) the strongholds, stand by(?) with loyal heart”); *nu=mu=ššan INA URU Palhuišša EGIR-an LÚKÚR URU Pišhuruš MÈ-ya tiyat* “The Pišhuran enemy stepped into battle against me at the rear of Palhuišša” KBo 3.4 ii 2-3 (Murš. II), ed. AM 44f., translit. BoTU 48.

2' achievement of goal (abstract) — a' w. *ar-* “to arrive, reach” and an implied loc. goal/term: *kāša=wa=ššan halki^{HI.A}-aš karū aranteš* “The crops have already ripened (for harvesting)” HKM 19:5-6 (letter, MH/MS), ed. HBM 150f. □ this is an ex. of *-šan* modifying a participial predicate rather than a finite verb form. Note that *halkiaš* is nom. pl. common here. Josephson, Part. 176f., notes the regularity with which *ar-* arrive” co-occurs with either *-šan* or *-kan*. This situation seems to begin in MH. But we cannot accept his claim (p. 177) that “In the passages that show *-šan* there is no reference to an arrival at the goal nor to a specific moment of effectuation.” Crops that have ripened have indeed arrived at their goal; *nu=ššan mān halkiēš aran~teš n=aš=kan arha waršten n=aš=kan ANA KISLAḪ parā arnuten n=aš LÚ.KÚR lē dammešhāizzi* “If the crops are ripe, harvest them and bring them to the threshing floor; the enemy shall not damage them” HKM 25:15-21 (letter, MH/MS), ed. HBM 164f.; cf. also HKM 37:13-18.

b' w. *katta arnu-* in the sense of bringing an action through to a conclusion: *namma auriyaš EN-aš LÚMAŠKIM.URUKI LÚ.MEŠ ŠU.GI DĪNĀTIM SIG₅-in haššikandu nu=ššan katta arnuškandu* “Then the governor of the border province, the magistrate, (and) the elders should always judge legal cases properly and bring (them) to a conclusion (lit. down)” KUB 13.2 iii 9-10 (*BĒL MADGALTI* instr., MH/MS), ed. Dienstanw. 47, tr. McMahon, CoS 1:224 (“and carry out (their decisions)”) □ possibly the conditioning factor here is not *katta* but an implied dative pronoun.

c' w. *ištamašš-* “to hear, listen to” and a directional expression: *nu=ššan mKeššiš parā ANA DAM=ŠU=pat IŠ[ME]* “Kešši fully listened only to his wife” KUB 33.121 ii 6 (Kešši) and ibid. ii 8, ed. Friedrich, ZA 49:234f., tr. Hittite Myths² 88; cf. KBo 26.65 iv 16-17 above, 1 a 2' d', and cf. CHD P 126 s.v. *parā* 7 a.

d' w. *kikkiš-* (mid.) “to become (king)”: *LUGAL-uš=šan* (or: *LUGAL-uš=an* local part.)

hantezziyaš=pat DUMU.LUGAL DUMU-RU kik~k[(iš)]taru “Let only a prince of a first-rank (wife) — a son — become king” KBo 3.1 ii 36 (Tel.pr., OH/NS), w. dupl. KBo 7.15 ii 11 + KBo 12.4 ii 5, ed. THeth 11:32f., tr. van den Hout, CoS 1:196f.; but cf. similar without *-šan* (unless *-šan* carries over from the preceding clause) *nu=šši=ššan LÚantiyantan appādu nu LUGAL-uš apāš kiš[(aru)]* KBo 3.1 ii 39 (OH/NS), w. dupl. KBo 12.4 ii 8-9, ed. THeth 11:32f., cited 3 b 1' a' below.

e' w. *tarra-* (mid.), infinitive (of *hanna-*) and loc.: *UTU-ŠI=wa anzel [...] BĒLI=NI LÚlahhi~yalaš [z]ik nu=wa=šša[n] hannešnanni [ha]n~nuwanzi UL tarratta* “(Because) you, our lord, are a (vigorous) campaigner, you are unable to bring legal disputes to a (satisfactory) conclusion” KUB 13.9 + KUB 40.62 i 6-8 □ *tarra-* alone does not require a particle: *n=aš UL tarraddat n=aš=ši EGIR-an UL ti[(yat)]* KUB 6.44 i 10—not even with an accompanying infinitive: *nu kinun kuit arha aniyauwanzi UL tarrahhari* KUB 15.1 ii 14-15; nor do the middle forms of *hanna-* require it: KUB 31.127 + KUB 36.79 i 42-43 (OH/NS), or the MH/NS and NH actives: KUB 13.20 i 32; KBo 3.4 ii 13-14.

g. “in” (often w. *anda(n)*) — 1' w. *anda eš-* “to be included, be in”: *URUKU.BABBAR-aš=ma=za EN.MEŠ ÉRIN.MEŠ ANŠE.KUR.RA.MEŠ=ya kuin NAM.RA GUD UDU uwatet n=aš=šan UL anda ēšta* “(The number of) the civilian captives and livestock that the lords of Hatti, the infantry and horse troops, brought home (from the campaign) was not included (here)” KBo 3.4 iv 42-43, ed. AM 136f. (“was die Heeren ... herführten, das war nicht dabei”). The positive counterpart of *n=aš=šan UL anda ēšta* was *n=aš 3 LIM NAM.RA ēšta* “it was 3,000 civilian captives” ibid. iv 41; *DUMU.MEŠ LUGAL=ma=za BĒLŪ^{MEŠ}=ya kue KUR.KUR LÚ.KÚR tarhešker n=at=šan UL anda* “(likewise the number of) the enemy lands that the (Hittite) princes and lords were conquering is not in (the present document)” KBo 3.4 iv 46-47, ed. AM 136f. (“die sind nicht dabei”) □ although we have translated “(counting)” here, these exx. are included here because the local adv. *anda* is employed and most likely the idea is that the total numbers were not included in the document. Although we say “on the tablet” in English, not “in the tablet,” no ex. exists in Hittite of *šer* “upon” governing *ṬUPPU*, while *INA ṬUPPI* and *ANA ṬUPPI* are both attested describing the written contents of tablets. Cf. also [*awate^M]*^{EŠ} *anniti [... ša] ina libbi ṭuppi*

-šan B 2 g 1'

-šan B 2 g 6'

[*annīti šaṭrat*] “These words which are written in the midst of this tablet” KBo 5.9 iv 27-29 (Murš. II’s treaty with Tuppi-Teššub of Amurru) restored from *ibid.* iv 21-22. The place word in the present clause is *anda* “in,” which has no attested use for “upon” or “over.” In Akk. *eli ṭuppi* “upon the tablet” would not refer to the writing inscribed in its surface, but some other object lying upon it; cf. also Or. 90/1400 obv. 6-9 mng. 2 g 8' b', below.

2' w. *eš-* and loc. “to be situated in”: URU-*aš ŠUM-an=šet* URU[*Šu*]dul URU Lulluwayaš=š[an] KUR-*e aruni* ZAG=š*i ēšzi* “There was a city named Šudul; it was (lit. is) situated on the sea-coast (lit. at the sea, namely at its border) in the land of Lulluwa” KUB 24.8 i 7-9 (Appu, pre-NH/NS), ed. StBoT 14:4f. (“und das Lulluwa-Land ist (gelegen) am Meere, an seinem Ufer”), tr. LMI 167 (“nel paese di Lulluwa, che è posto sulla riva del mare,” i.e., the land was coastal, not necessarily the city); our tr. follows Hittite Myths¹ 63; this is a phrase giving location “in/on” comparable to those with *pedi* (cf. 2 d 4' and 5').

3' w. *eš-* “to be” expressed or understood — *a'* in general: *nu=ššan DINGIR-LUM apāš mān ne[(piši)] mān=aš taknī* “whether that deity is (up) in heaven or he/she is in earth” KUB 36.75 ii 10-11 (prayer, OH/MS), w. dupl. KUB 30.11 rev. 3-4, ed. Lebrun, Hymnes 123f., 129 (“au ciel ou sur la terre”) □ the *-šan* in the first clause continues its force into the following symmetrical clause; *ŠEŠ-aš=ma=ta* ^dU-*aš* / [(*n=aš=šan nepiš*)]i LUGAL-*u*š *n=aš* KUR-*eanti* L[UGAL-*u*š] “Your brother is the Stormgod; he is king (up) in heaven, and he is (also) king in the land” KUB 36.18 ii 12-13 (Song of Silver, CTH 364.2B), ed. Hoffner in FsOtten² 152, 154, tr. Hittite Myths² 49 □ note the minimal contrast: the construction is syntactically identical in the adjacent clauses; apparently the force of the *-šan* in the first clause carries over to the second. Such carry-over of the force of particles cannot be assumed for just any set of adjacent clauses, but only for those with a parallel structure. Cf. KUB 17.10 iii 16-19, where in a pair of such sets *natta* is carried over from clauses 1 and 3 to 2 and 4 (cf. CHD L-N 416 *natta* e); alternatively, the clause w. *-šan* belongs in usage 1 b (with *šer* unexpressed).

b' metaphorically “in” one’s heart or mind: DUMU-*la<š>=maš=šan* [tuel] / *kuit kardi nu=za apāt ēšši* “what(ever) is in [your] heart, O my son, that you should do” KUB 1.16 iii 62-63 (Political Testa-

ment of Ḫatt. I, OH/NS), ed. HAB 16f. (“Was, *mein Sohn*, in dein Herz (*gelegt*) ist”), Laroche, RHA XXIII/76:38, Klock-Fontanille, AnAnt 4:65 (“ce qui est dans [ton] coeur”) □ cf. substituting *-kan*: *kuit=ma=š<maš>=kan kardi=šmi anda n=at uššitten* KUB 29.1 i 43 (OH/NS); and cf. where no local particle occurs: *mān ... kardi=tti* KUB 1.16 iii 29-31, and also [ta]kku *ilaš kardi=šmi naššu=ma* ^dUTU-waš [i]štarningaiš *kar=di=šmi n=at=kan šarā šāḫten* KUB 29.1 i 46-48; these latter exx. may be explained by the tendency of conditional *takku* (and *mān* standing for *takku* in OH/NS copies?) to fail to employ local particles (cf. Friedrich, HE §298,2).

4' w. *ḫandai-* (mid.) “to arrange,” *anda*, and loc.: (They take these from the palace ...) *mašiwān=šan ḫašši anda ḫandaittari* § ... *kē ḫūman ŠAPAL GUNNI zikkanzi* § ... *nu GUNNI-i šipantanzi* “however much is arranged in/on the brazier/hearth (or: “determined for the brazier/hearth”). § (Other things) they place below the brazier/hearth. § (And still others) they offer at (or “to”) the brazier/hearth” KUB 29.1 iv 7-8, 26, 28 (OH??/NS), ed. Kellerman, Diss. 18f., 31 (“est rangé sur le foyer”), cf. CHD *mašiwān* c 2' □ without loc. noun this verb requires no local particle: cf. exx. in StBoT 5:40-44 (but cf. counter ex. KUB 9.28 i 25 in 1 b 13'); mng. 1 b 7', 2 d 4'.

5' w. *ḫarnink-*, *anda*, and dative: [*nu=za* ^dUTU-ŠI] *tuk=pat* ^mAlakšandun *šaggahḫi apūn=ma=za* / [UL *šaggahḫi* KUR-*e=ya=šši=šan anda ḫarnikmi* “I, [My Majesty] will recognize only you, Alakšandu. I will not recognize him. I will destroy his country” KUB 21.5 ii 9-10 (Muw. II), ed. SV 2:58f., tr. Dipl-Texts² 88.

6' w. *ḫulaliya-*, *anda*, and loc. “to enclose/wrap something in something”: *nu=ššan AN.NA tepu* ^{sfg}*ištaggai anda ḫūlaliezzi n=at=šan ANA BĒLŪ~TIM kunni ANA QĀTI=ŠU GİR=ŠU nāi* “(The Old Woman) wraps a little tin in a woolen cord and winds it on the right hand (or arm) (and) foot (or leg) of the sacrificers (lit. ‘lords’)” KUB 27.67 ii 34-35 (Ambazzi’s rit. for Tarpatašši, MH/NS), ed. CHD L-N 359f. s.v. *nai-* 5 a 1' a', tr. ANET 348 (“She wraps up a small piece of tin in the bowstring and attaches it to the sacrificers’ right hands (and) feet”); cf. *ibid.* i 34 □ elsewhere *anda ḫulaliya-* + acc. is construed with the inst.: *nu SÍG GE₆ dāi n=at UZU.ĪUDU-it anda ḫūlaliyazi* KUB 12.34 i 5 (Maštigga’s rit., MH/NS).

7' w. *-za anda išhuzziya(i)-* “to gird or cinch oneself in (for service)”: ^dIM-*aš=kan* ^dŠuwaliyaz~*zašš=a kattanta tankuwai taknī iyannier nu=z=(š)an anda išhuziyait taknāš* ^dUTU-*uš n=aš ANA* ^dIM *peran wehatta* “Teššub and Šuwaliyatt went down to the Netherworld, and the Sungoddess of the Netherworld girded herself and walked back and forth before Teššub (i.e., served him)” KBo 32.13 ii 9-12 (Song of Release, MH/MS), ed. StBoT 32.221.

8' w. *ki-* (mid.) “to lie” — *a'* with *andan* “in”: [(*tarm*)]*aš=šan 9-an andan kitta* “A nonad (set of nine) of pegs is lying in (the bowl)” KBo 17.1 i 9 (fest., OS), w. dupl. KBo 17.3 i 4 (OS), ed. StBoT 8:18f., translit. StBoT 25:5 no. 3 $\square$ *tarmaš* is probably a genitive preceding the neuter *9-an*; cf. *anda ŠA KÙ.GI 9-an iē[r]* KBo 20.59:15 (myth. frag.).

b' without expressed adv.: (“Since Ḫašwara has just brought the tablet of Mt. Ḫaluna”) *nu=ššan apēdani tuppiya maḥḥan kittari nu QĀTAMMA iyatten* “do as it is specified in that letter (lit. tablet)” Or. 90/1400 obv. 6-9 (Ortaköy letter), ed. Süel in FsAlp 491 $\square$ we have cited no ex. of *-šan ... dai-* “to put into/inside of.” Yet in view of *-šan andan ki-* one expects the similar construction w. *dai-*. For *dai-* without a loc. in OS, taking no local particle, see *tuppuš šakanda šunnaš nu DUMU.MEŠ=ŠU an~dan zikēt* “She filled (the cracks in) the baskets with grease and placed the baby boys inside” KBo 22.2 obv. 2-3 (Zalpa story, OS), ed. StBoT 17:6f., tr. Hittite Myths² 81, Hoffner, CoS 1:181. In a third ex. there is no place word *andan*, and there is a clitic dat. pronoun, but the use of *dair* “put” rather than *pier* “gave” suggested a locative idea “inside them,” yet without *-šan*: *nu=šmaš DINGIR.DIDLI-eš tamaīn karātan dair nu AMA=ŠUNU / [DUMU.NITA.MEŠ=Š]A natta ganešzi* “And the gods put another *karāt-* in them, so that their mother did not recognize her [sons]” KBo 22.2 obv. 16-17.

9' w. *wemiya-* “to find” and loc.: *karū=šan LUGAL-uš INA* ^{URU}Šanaḫuitta ŠĀ ^{URUDU}ĀB×A (DU₁₀×A?) *tēdanan wemiyanun* “Formerly in Šanaḫuitta I, the king, found a hair in the wash basin” KUB 13.3 iii 24-5 (instr., MH/NS), ed. Friedrich, MAOG 4:47, 50, tr. ANET 207 $\square$ it is most probably the *ištarna* or *anda* which underlies the ŠĀ in this clause which required the *-šan*. Similarly in *nu=kan ABU=YA kuin LÚ.KÚR* ^{URU}Gašgan *INA ŠĀ KUR-TI IKŠUD* KBo 14.3 iii 15-16 (DŠ, Murš. II) it is the loc. behind *INA ŠĀ KUR-TI* that requires the *-kan* (cf. also

KBo 6.2 i 54-55 (Laws §24) w. loc. *ḫaššī*). In itself the verb *wemiya-* without preverb or w. *anda* requires no local particle: *kuit wemiezzi apašš=a [par]na=šša pittaizzi* “What(ever) he finds he carries off to his house” KBo 3.34 i 12 (anecdotes, OH/NS), *ta waštauš wemier* “and they discovered sins” ibid. ii 24, *māḥḥan=ta kāš tuppianza anda wemiyazzi* “When this tablet reaches (lit. finds) you” HKM 14:3-5 (MH/MS) $\square$ KBo 22.2 obv. 14 (OS) is not to be read *kuin=wa šanḫiškiweni UMMA=NI=šan wemiyawen*, but *kuin=wa šanḫiškiweni UMMA=NI š=an wemiyawen*.

10' w. *weh-* and loc. “to turn (in/on its pivot)”: *nu=wa=ššan* ^{GIŠ}IG *GIM-an / [... weh]atta DUMU-lašš=a=wa=ššan anni=šši / [andan QĀTAMMA w]eḫattaru* “As the door turns [in its pivot,] may the child [likewise] turn in its mother” KBo 12.112 rev. 11-13 (birth rit., MH/NS), ed. StBoT 29:68f. $\square$ otherwise, whenever a clause with the verb *weh-* takes a local particle (such as *-kan*), there is always an implied local phrase: see exx. in StBoT 5:195-199.

h. “against” — 1' w. *ḫanna-* (mid.) “to contest” and dat.: *damēdani=at warwalani lē kuedanikki pāi ḫannari=ya=šši=ššan* (par. *=kan*) *lē kuiški* “Let him not give it to another offspring (lit. seed); and let no one contest (it) against him” Bronze Tablet iv 24-25 (Tudḫ. IV), ed. StBoT Beih. 1:26f., w. par. KBo 4.10 rev. 23 (Tudḫ. IV-Ulmi-Tešub), ed. StBoT 38:46f., 73.

2' w. (*arḫa*) *paškuwai-* “to ignore, reject” and acc. (rather than dat.): *lē=ma=mu=ššan paškuitta* “Do not ignore me” KUB 1.16 iii 65 (Political Testament of Ḫatt. I, OH/NS), ed. HAB 16f. (“Möchtest du dich mir doch nicht entgegen stellen!”), Klock-Fontanille, AnAn4:66, cf. CHD P 209 s.v. *pašku(wai)-* bil. sec.; cf. also KUB 1.16 iii 69-70; (“The person at whom the gods are angry”) *n=a a(n)=ššan arḫa paškuwa[nzi]* “and (whom) they reject” KUB 31.127 + KUB 36.79 i 46-47 (prayer, OH/NS), cf. KUB 30.10 rev. 2-3 (MH/MS), both cited in CHD *paš~ku(wai)-1* $\square$ in NH (KBo 4.2 iii 44 and KBo 9.85 3-4) this verb takes *-kan*. The use of *-šan* in the above three exx. is probably due to the influence of the OS archetype. Since *paš~ku(wai)-* is a hostile act, the use of *-šan* is related to its connotation “against.” What is unusual here is the use of the acc. rather than the dat. as the obj. of “against.”

3' w. *šarā pippa-* and loc.: *nu=ššan* ^{TÚG}šek~*nu(n)=ššan kēdaš parnaš [šarā p(ippāš)]* “And he has turned [up] (his) *šeknu*-garment against these

houses" KUB 7.41 obv. 13 (rit.), w. dupl. KBo 10.45 i 2-3 (rit., MH/NS), ed. Otten, ZA 54:116f., and KUB 30.36 i 1-4 cited 2 h 12', below, cf. CHD *pipa*- 2 a.

4' w. *šai*- A and dat. "to be angry at/against (someone)": [*an*]*tuḫši=ya=za=kan kuedani* DINGIR. MEŠ *š[a(-a?)-an-zi]* "At whatever person the gods [are] a[ngry]" 544/u ii 1, ed. Güterbock, AnSt 30:48; [*nu=mu*]=*ššan kuiš* DINGIR=YA *šait* [*nu=mu a*]*rḫa piš~šiyait* "My (personal) god who became angry [at me] and rejected [me] — (let that very (god) take care of me [again])" ABoT 44a + KUB 31.131 ii 6-7 (Solar Hymn, OH/NS), ed. Lebrun, Hymnes 98 (as lines ii 64-65), 105 (as lines ii 6'-7') □ as noted in *šai*- A b 1' b', -*šan* associates with *šai*- A only when the personal object of the anger is in the dat. case, not when it is in the accusative.

5' w. *šullai*- B/*šulli*ya- and dat. "to quarrel (with someone)": *n=at=mu=ššan šullīēr nu=mu namma ÉRIN.MEŠ UL pešker* "And they quarreled with me, and no longer gave me troops" KBo 5.8 iv 9-10 (ann. of Murš. II), ed. AM 160f.; ^mPÍŠ.TUR-*waš=ma=mu=ššan šulliet* "But Mašḫuiluwa quarreled with me" KUB 6.41 i 32 (Kup. treaty, Murš. II) □ the English prepositional complement of "to quarrel" is "with," but the thought of hostility and opposition expressed by "against" is always present. When without dat. complement *šullai*-/*šulli*ya- takes no local particle. With dat. complement it can take -*šan*, -*kan* or (rarely) no particle. Cf. *šullai*- B/*šulli*ya-.

6' w. *GÍR-an takš-* and dat. "to draw/brandish a sword/dagger against": *kitpadalaz* ^{URU}*Hattuši ḫaš~šannaš DUMU-an idalu lē kuiški iyazi nu=šši=šan GÍR-an takkešzi* "From now on in Ḫatti let no one harm a son of the (Great) Family and brandish(?) a sword against him" KBo 3.1 ii 34-35 (Tel.pr., OH/NS), ed. THeth 11:30f., tr. van den Hout, CoS 1:196.

7' w. (*idālu*) *takš-/takkišš-* and dat. or loc. "to contrive harm against (someone)": *ANA É=ŠU=ma=šši=ššan U ANA DUMU.MEŠ=ŠU idālu lē takkiššanzi* "But let them not contrive harm against his house and his children" KBo 3.1 ii 55-56 (Tel. pr., OH/NS), ed. THeth 11:34f., tr. van den Hout, CoS 1:197; cf. *ibid.* ii 34-35, 64-65 □ but in the same composition see *exx.* with -*kan*: ii 14-15, and some without any local particle: ii 60; these constructions were influenced by the NH language of the NH scribe and do not reflect OH usage; [*nu=š*]*šī=ššan idālu lē takkišten*i "Do not contrive harm against

him" KUB 23.77a rev. 12 (Kaška treaty, MH/MS), tr. Kaššäer 124; *nu=ššan ANA LUGAL MUNUS.LUGAL ANA DUMU.MEŠ LUGAL ḪUL-lu takkišzi* "And he contrives harm against the king, queen and princes" KBo 6.34 ii 35-36 (soldiers' oath, MH/NS), tr. StBoT 22:10f.; even in the supine + *dāi*- construction: *nu=ššan EGIR-pa URU-ri idālu takkiškiwan daiš* "He began to plot evil against his city" KBo 32.14 ii 20 (Song of Release, MH/MS), ed. StBoT 32:77 □ NH w. -*kan*: in the diplomatic documents of Muw. II and his successors: *tuk=ma=kan* ^{URU}*Hadduš[aš ḪUL-lu U/L t[(akkešz)]i* "Ḫatti will not contrive harm against you" KUB 21.1 iii 79 (Muw. II w. Alakš.), cf. KUB 14.3 ii 63 (Taw., Ḫatt. III); and in older documents recopied at that time: *idālu=ma=šmaš=kan lē ku[itki] taggašši* KBo 3.1 ii 14-15 (OH/NS); *nu=ššan ANA ŠEŠ=ŠU / [ku]fēl takkiškit* "[The thi]ngs he was plotting against his brother" KBo 15.10 i 25-7 (MH/MS), ed. THeth 1:16f.; cf. *ibid.* ii 20-21.

8' w. *taštašiya-* and dative "to whisper against": *išḫāš=a=šmaš=šan [t]aštašeškiwan dāer* "They began to conspire (lit. whisper) against their lords(?)" KBo 3.1 i 21 (Tel.pr., OH/NS), ed. THeth 11:16f. ("gegen ihre Herren begannen sie sich ... zu verschwören"), tr. van den Hout, CoS 1:194 □ assuming that *išḫāš* is dat. pl. here.

9' w. *šarā tittanu-* "to erect (a statue)": [*(nu=mu=ššan mān* DINGIR-LA)]*M kuiški ŠA KUR LÚ. KÚR / [š(arā tittanu)]wan ḫarzi* "And if someone from an enemy land has erected (the statue of) a deity against me" KBo 15.19 i 22-23 (rit. of the sea), w. dupl. KBo 15.21 i 18-19.

10' with dat. and *uwa-* "to come against (someone)": (If you don't institute a debt release in the city of Ebla) [*nu=wa=š*]*šan ammuk šumāš tue[g~gaš=šam]aš uwami* "I will come against you (pl.), (that is,) against your bodies" KBo 32.19 ii 22-23 (Song of Release, MH/MS), ed. StBoT 32:381, cf. *ibid.* iii 47-48.

11' w. *walḫ-* and loc. "to strike against, attack," or implied loc. of a musical instrument: [... ^{LÚ}*ki*]*taš ḫalzāi GAL* ^d*IM akuanzi walḫanzi=šan* "The *kita*-shouts; they drink the cup of the Stormgod; (and) they beat on (percussion instruments)" KBo 17.74 + ABoT 9 i 21 (fest. of thunder, OS), ed. StBoT 12:12f.; *walḫanzi=ššan* *ibid.* ii 49, iii 14, 26, 38, ed. StBoT 12:22f., 26f., 28f., comment on p. 60; but also in KBo 20.33:19 (OS), translit. StBoT 25:54; KBo 20.5 + KBo 25.12 + ABoT 5 ii 32

(KILAM fest., OS); SAG.DU = *ma = šši = ššan* / [(*kuiš* NA₄-*aš walhi*)]*škittari* “Whatever stone struck(?) its head” KUB 33.93 iv 19-20 (Ullik. I A), w. dupl. KUB 33.92 + KUB 36.10 iii 10-11, ed. Güterbock, JCS 5:156f. (differently), tr. Hittite Myths² 59 □ the lack of Hittite ending or Akk. preposition (e.g., *INA*) w. SAG.DU renders its grammatical case obscure: it could be an unmarked d.-l. “against his head,” or an acc. like the acc. objects of *paškuwai-* (cf. 2 h 2', above). Since *walḥ-* often occurs without *-šan* (or any local particle), the conditioning factor influencing its use of *-šan* must be sought in the presence (or implication) of a local expression. In KUB 33.93 iv 19-20 (Ullik.) perhaps it is rather unexpressed *šer* (upon his head). In *walḥanzi = ššan* the implied object is the musical instrument, which would be in the accusative. The function of *-šan* in the *walḥanzi = ššan* construction is unclear, but it is noteworthy that the *-šan* seems to be omitted when the direct object is expressed: [*a*]*rgami walḥanzi* KBo 20.40 v 11, KBo 20.32 iii 11, ANA *kupti = ma kī walḥanzi* KUB 9.2 i 4 and sometimes when it is unexpressed: KBo 34.15 + KBo 23.91 i 17. With a ‘place word’ or a noun in a local case *walḥ-* sometimes takes *-kan*: *namma = man = šši* EGIR-*an* KASKAL.MEŠ-TI I[*šBAT*] *mān = an = kan* EGIR-*anta walḥta* KUB 14.1 rev. 27 (MH/MS); ÉRIN.MEŠ *šUTE = ma pangarit anda ar[i] nu = šši = kan* ANA KARAŠ GE₆-*za anda* GUL-*aḥ[zi]* KBo 5.6 i 1-2; (Šupp. I); *nu INA* KUR.UGU-TI *pāun nu = kan* ^{URU}*Kaḥhaid[*uwan*]* / [... GUL-*u*]*n* KUB 14.16 i 26-27 (Murš. II); [(*taku* É-*er našma* URU-*y*)]*an* ^{GIS}*KIRI₆ našma* *wešin kuiški ušneš[(*katta*)]* / [(*ta*)]*maiš = (a pai)]zi ta = kkan pē~ran walḥzi* (var. [GU]L-*aḥzi*) *ta = ššan* / [(*ḥappari*)] *šer ḥappari iēzzi* (var. [iy]*azi*) “If someone is in the process of selling a house, a village, a garden or a pasture, but another (seller) goes and strikes first(?), and makes a sale of his own instead” KUB 29.29 obv. 8-11 (Laws §146/35, OS), w. dupl. KBo 6.10 iii 17-20 (OH/NS), ed. LH 120f. w. comments on 207 □ *nu uēr* ^{URU}*KÙ.BABBAR-šan* GUL-*her* KBo 3.4 iii 59-60 obviously does not contain *-šan*, but ^{URU}*Ḥattušan*.

12' w. *wer(iya)-* (act.) “to summon” and loc.: *mān = šan* [*antuḥš*]*aš* ANA ^{LÚ}*TAPPI = šU* ^{TÚG}*šeknun* [*šarā pi*]*ppāi nu = šši = ššan* DINGIR.MEŠ [*we*]*ri~yazi nu = šši kī* SISKUR = *šU* “If [a perso]*n* turns up his *šeknu*-garment against his colleague and summons the gods against him, this is the ritual (to counteract) him” KUB 30.36 i 1-4 (MH/NS); [*m*]*ān an~tuḥši* ^{LÚ}*TAPPU = šU* *lālan karpzi našma = šši = ššan*

DINGIR.MEŠ-*uš weriyazzi* “If his colleague ‘lifts’ (his) tongue against a person, and summons the gods against him” KUB 17.28 ii 33-34 □ note that *lālan karp-* (cf. CHD L-N 25 s.v. *lala-* 8) does not require *-šan*, although in English translation “against” is appropriate □ exx. of *weriya-* w. *-ašta*, without a d.-l., and without the connotation “against”: KUB 11.30 iii 5-6; KBo 22.6 i 19-20; KUB 27.67 ii 1-2 (rit.); cf. KUB 17.21 iii 12-13; with *-kan*, but without the connotation “against” w. dat. “for (the sake of)”: *nu = mu = kan* ^U*NIR.GÁL BĒLI = YA* ^U*Ḥašammilin BĒLI = YA* *weriyan ḥarta* “The mighty(?) Stormgod, my lord, had summoned for me *Ḥašammili*, my lord” KBo 4.4 iii 33-34, ed. AM 126f., cf. also KUB 19.37 iii 16; [(*n*)] *= an* ANA ^U*UTU-šI U[(L ḥ)]atrāši* [*nu = k*]*an apedani* [*an*]*tuḥši and[a weriya]**ttati* “and you do not write to My Majesty, but you allow yourself to be summoned to/for that person (scil. my enemy)” KBo 4.7 iii 27-28, w. dupl. KUB 6.41 iii 66, ed. SV 1:130f.; with other meanings: ^m*šipa-L[(U-š = a = šši* DUMU ^m*Armatarḥunta* GAM-*a)]n ēšta n = an = kan* ANA ÉRIN.MEŠ *ša K[(UR UGU-TI)]* [*n*]*ninkūanzi* (vars. A and B Ø) *weriat* “Šipa-ziti, the son of Arma-Tarḥunta, was with him (scil. Urḫi-Teššub), and (Urḫi-Teššub) had summoned him to mobilize the troops of the Upper Land” KUB 1.9 iii 10-12 (Apol. of Ḥatt. III), w. dupl. A: KUB 1.1 iv 3-4, B: KUB 26.45:48-49 + KUB 1.4 rev. 35-36 + 674/v (StBoT 24 Taf. III) iii 48-49 □ the dat. (ANA) indicates the obj. of the inf. *ninink-*; MUNUS.LUGAL ⁱ*Puduḥepaš = kan kuwapi* ^m*UR.MAḤ.LÚ-in* GAL DUB.SAR.MEŠ ^{URU}*Ḥattuši* ANA ^{HLA}*TUPPA* ^{URU}*Kizzu~watna šanḫūwanzi* ⁱ*w**eriyat* “When Queen Puduḥepa commissioned (lit. summoned) Walwa-ziti, the chief of the scribes, to search in Ḥatti for tablets of Kizzuwatna” KBo 15.52 vi 39-43 (*ḫišuwaš*-fest.) □ the *-kan* is called for by *weriya-* and the locative ^{URU}*Ḥattuši*; cf. *šanḫ-* 1 b; contrast exx. of *weriya-* without local particle: ANA LÚ.MEŠ ^{URU}*Mirā = ma = wa = za* / [*anda lē*] *weriyanza perann = a = wa = šmaš lē* *werianniškiši* KUB 14.15 iv 48-49 (ann. of Murš. II), ed. AM 74f., cf. CHD *peran* 2 i; no *-šan* is required without the loc. Cf. KBo 4.4 ii 2, KUB 21.5 iii 10-11, KUB 21.29 iii 44-47, KUB 23.1 iii 6-7, KUB 26.32 i 12-13, etc.

i. “together” (often with *anda* or EGIR-*an*) — 1' w. EGIR-*an ar-* (mid.) and loc. “to stand behind and occupy oneself with, set oneself to (a task)”: *gemiyaš = šan* (var. *nu gimmandaš*) *aniyatta[š* BURU₁₄-*aš = a aniyattaš*] / EGIR-*an arḫut* “Occupy yourself with (lit. stand behind) the tasks of winter [and the tasks of harvest-season]” KUB 13.1 iv 12-13 (*BĒL MADGALTI*-instr., MH/NS), w. dupl. KUB 13.2 iv 24, ed.

Dienstanw. 51 (differently) □ also without local particle in this idiom: *nu* KI[N.ĤI].A-aš *uddanī* EGIR-*an ar*[*hut*] KUB 31.84 iii 72-76 (MH/NS); with similar wording but meant literally, not in this idiom and without a local particle: *IŠTU* DUMU.MEŠ É.GAL *arta* EGIR-*ann* = *a* = šši 2 DUMU.MEŠ É.GAL *āranta* IBoT 1.36 iii 12-13 (instructions for guard, MH/MS), ed. AS 24:24f.; *ibid.* iii 14-15, 18, KBo 5.2 ii 55-56, KUB 10.78 i 12, KBo 10.23 iv 9-10.

2' w. *epp-* — a' w. *anda-* and loc. “to add X to Y”: *nu* = ššan *NAPŠĀTU ANA NAPŠĀTI anda ēp n* = *at* = *mu uppi* “Add people to people (or: combine people with people) and send them to me” HKM 19 edge 1-3 □ contrast *anda epp-* with single acc. obj. “to take prisoner,” no d.-l. or sense “to add X to Y” and no -šan: *U ŠA* ⁴*Telipinu karpin kardimiyattan wašdul šawar anda ēpdu n* = *at āppa lē uizzi* “And let it capture Telipinu’s wrath, anger, ‘sin’ and sullenness, and let them (lit. it) not come back” KUB 17.10 iv 18-19 (Tel.myth, OH/MS); KBo 12.4 iii 5 (Tel.pr., OH/NS); HKM 18 l.e. 4 (letter, MH/MS); KBo 4.4 iii 38 (ann., Murš. II), ed. AM 128f. NH exx. of *anda epp-* without loc. but w. -kan: *nu* = *kan antuḥšātar kuit INA URU.DIDLI.ĤI.A* = *ŠUNU* EGIR-*pa pān ēšta nu* = *šmaš* = *at* = *kan anda ēpper* “They (scil. the Kaškaeans) captured for themselves the people who had gone back into their cities” KBo 5.6 i 19-20 (DS 28A); *nu* = *kan kuit kuenner kuit* = *ma* = *za* = *kan anda ēpper* KBo 5.6 i 21 (Šupp. I); here the -šmaš or -za is reflexive: “seized them for themselves” and -kan is required because of the “for ...” idea.

b' w. *āppan*, acc., and no loc., “to recover (?)”: (“Concerning the fact that you took the cattle of ^{URU}Gašipura, and scattered them in the district of ^mEntarawa: You must not muster old troops and auxiliary troops from the district of Entarawa!”) *nu* = ššan *apūn GUD.[Ĥ].I.A* EGIR-*an ēpdu n* = *aš* = *kan KIN-az lē šamēzzi* “Let him recover(?) those cattle, and let him not be held back from (lit. withdraw from) his work” HKM 5:11-14 (letter, MH/MS), ed. HBM 126f. (“hinterher nehmen”), 304 □ recovering the cattle is a gathering “together” of the previously scattered (*išḫuwait~ta*) cattle.

3' w. *eš-* “to be” (unexpressed): *perann* = *a* = ššan *išnaš pūrūrēš* ^{GIŠ}*hattalu* ^{GIŠ}*tarzuwān* “and/ but in front (are) dough balls, a *hattalu* and a *tarzuwān*” KUB 27.67 ii 11-12.

4' w. *ḥarp-* (mid.) and dat.-loc. “to join oneself (together with someone)”: *UMMA* ⁴*Inar* ^m*Hūpa~*

šiya kāša = *wa kī* = *ya kī* = *ya uttar iyami nu* = *wa* = *mu* = ššan *zikka ḥar(a)pḫut* “Inara said to Ḫupašiya: ‘I am about to do this-and-that; so you join with me’” KBo 3.7 i 21-23 (OH/NS), ed. Beckman, JANES 14:13, 18, tr. Hittite Myths² 12 □ most likely -šan was the particle of choice for this construction in OH; examples with -kan in OH/NS texts represent NH innovations: cf. w. -kan: *appezziann* = *at* = *kan naššu idālawēššanzi našma* = *at* = *kan ḥarpantari* “but (if) afterwards either they become estranged or they each find a new (marriage) partner (lit. they re-associate)” KBo 6.3 ii 18-19 (laws §31, OH/NS), ed. LH 40; no OS exemplar is preserved for this passage; *nu* = *mu* = *kan āššawaš antuḥšaš anda zik* = *pat* [DINGIR=YA] *ḥarpta* “You, [my god], associate me with good people” KUB 30.10 obv. 7-8 (OH/MS), ed. Lebrun, Hymnes 112, 115, tr. ANET 400; but cf. without local particle in OS: *takku* ANŠE.KUR.RA MUNUS.AL-aš *ḫālieaš ḥarpta* “If a mare strays into (lit. associates herself with) (another) corral” KBo 6.2 + KBo 19.1 iii 47-48 (laws §66, OS), ed. LH 76f. □ Friedrich, HE 1 § 92.2, has noted that in the laws the particles are often omitted on *takku*; cf. act. *ḥarpuš ḥarp-* “to make heaps, gather items into heaps” w. loc. and atypical, clause-internal -šan (cf. Neu, *Linguistica* 33:137-152), above, 2 d 14'.

5' w. *kiš-* (mid.): ^{URU}LÚ.MEŠ ^{URU}*Pakarr*[*ipa* = *ma*] EGIR-*pa waḥnuer nu* = *šmaš* = ššan *ŠA* [KUR ^{URU}*Ḫatti*] *kišantat* “The men of Pakarripa changed sides and joined [the land of Ḫatti] (lit. became (partisans) of [the land of Ḫatti])” HT 21 + KUB 8.80 + 1472/u:5-6 (treaty of Šupp. I w. Šattiwaza of Mitanni), ed. Beckman, ZA 87:98 □ for *kiš-* in this sense see StBoT 5:96 (6a); -šmaš is not an error for -naš “us” here (contra Beckman, FsHalla 55a), but functions like -za with *kiš-* “They became (allies) of [Ḫatti]” (so correctly in ZA 87:98); for *kiš-* “to occur” w. -šan see KBo 10.7 ii 26-27, in 1 b 15', above..

6' w. *šumumaḥḥ-* “to combine(?)”, *anda*, and loc.: *kenupi* = *ma* = ššan *anda ŠA UR.MAḤ šiešai paršanaš* ^{UZU}*šišai šumumaḥ n* = *at ḥark* “But combine(?) the *šišai* of a lion and the *šišai* of a panther together in a bowl(?), hold them (there), (and make them one)” KUB 29.1 ii 42-43 (foundation rit., OH/NS), ed. Kellermann, Diss. 15, 28, Marazzi, VO 5:154f., Rieken, HS 113:117.

7' w. *tiya-* and inst.: ¹*takku* = ššan *GIDIM-it!* *tiezi* “If he/she has sex with (a forbidden partner as) a deceased person” KBo 6.26 iii 29 (Laws §190 p, OH/NS), ed. HG 82f., LH 150 □ var. in the pl. *takku* = ššan *ak~*

kantit tianzi KUB 29.34 iv 11 (y, OH/NS). See now HL 150 and especially commentary on p. 225 (citing KBo 17.65 obv. 5 *ITTI DAM=ŠU ... tiy[azzi]*).

3. Accompanying the expression “for (the benefit of)” or “about, concerning” — **a. w. šer** — **1'** “for (the benefit of), for (the sake of)” — **a' w. ḫalziške-** “to recite, call out” and dat.: [*nu=šm*] *aš=šan* KUR.KUR.ḪI.A *niwallan šer ḫalziš[kaweni]* “We shall recite (call out) for you (gods) the innocent lands” (followed by a list of cities) KUB 23.115 iii 7 (prayer, Arn. I/NS), ed. Kaššäer 160f., Lebrun, Hymnes 139, 146.

b' w. ḫaš- “to give birth” and loc.: (When Mt. Wašitta begins to wail in birth pain, the other mountains ask her why, and they note: “The fate deities did not decree it for you”) *UL=ma=an=[ta]=kk[an]* / [AM]A-*aš šer ḫašta* “Neither did your mother give birth to it for [you]” (Then Wasitta answers all the mountains:) DUMU-*an^fnaza¹=wa=z tuḫḫiman UL IDI UL=an=mu=kan* ^d*Gulšeš gulšer UL=ma=an=mu=ššan* AMA=YA *šer ḫašta* “From childhood I did not know birth pain. The fate-deities did not decree it for me. Neither did my mother give birth to it for me, (but ever since [...]) like a stranger slept with me, I began to have the pain” KUB 33.118 left col. 18-22 (Kumarbi and Mt. Wašitta), translit. Myth. 189, ed. Friedrich, JKF 2:151f., tr. GeschRel 89, cf. Gonnet, RHA XXVI/83:151 w. lit. □ unlike Hittite mountain gods, Mt. Wašitta was female (so von Schuler, WbMyth 208 and Haas, GeschRel 89 ‘sie’). Although in other myths of the Kumarbi cycle males also become pregnant (cf. Kumarbi himself in the Song of Kumarbi!), the story of her impregnation by a ^{LÚ}UBĀRU points to her own female sex. Line 22 cannot be translated “Die Mutter hat dich nicht dazu geboren!” (pace GeschRel 89), since the direct obj. of *ḫaš-* is *-an* referring to the *tuḫḫiman*, and *-mu* (like *-ta* in 18) goes with *šer*. It is highly unlikely that the scribe erred with his *-an* in both lines 18 and 22.

c' w. kuen- “to kill” and dat. clitic: *nu=mu* [(DINGIR.MEŠ *ABI=YA peran ḫūyer*)] / *nu=šši=ššan* LÚ.KÚR *šer ku[enun]* “The gods of my father ran before me, so that I killed the enemy for him (scil. Mašḫuiluwa)” KUB 6.41:14-15 (Kup. treaty, Murš. II), ed. SV 1:108f. (“ich schlug für ihn”), tr. DiplTexts² 74.

d' w. peššiye- and loc. “to cause to fall, drop, remit (an obligation)”: (“So Mēgi cleared his city

from its debts”) ^{URU}*Eb[lai=š]an URU-ri šēr waš~tul^{HLA} peššiēt* “For the sake of the city of Ebla he remitted (all) debts(?) (owed to him as the ruler)” KBo 32.15 iii 20 (MH/MS), ed. StBoT 32:297 (“Zugunsten der Stadt hat er die Verfehlungen verworfen”), tr. Hittite Myths² 76 □ perhaps the mng. is *peššiya-* 6.

e' w. zahḫ(iya)- “to fight”: *nu=ššan ANA^m[M]adduwatta kuit šer zah[h]er [ma]n=kan šer ANA^mMadduwatta kuener* “Because they fought for the sake of Madduwatta, they would have killed for his sake” KUB 14.1 obv. 59 (Madd., MH/MS) □ note how the scribe fluctuates between *-šan* and *-kan* in these two consecutive clauses with dat.-loc. plus *šer*; probably in the second clause the usual *-kan* with *kuen-* prevails.

2’ “about, concerning” with *išduwai-*: *nu=mu=ššan šēr aššul natta išduwari* “Goodness will not become known about me” KUB 30.10 rev. 19 (prayer, OH/MS), ed. Lebrun, Hymnes 115, 117 (“A cause de moi, le bonheur ne se manifeste pas”), tr. ANET 401 (“good tidings do not come to me”); *namma=mu=ššan lamni=mi šēr āššu[l]* / [*U*]L *išduwari* “goodness will not become known about (lit. upon) my name” KUB 30.11 rev. 16-17 (OH/MS), ed. Lebrun, Hymnes 124, 129 (misreading as: *namma=ma=ššan DI^{mi}-mi šer* “à cause de mon jugement”).

b. w. šer unexpressed — **1'** “for (the benefit/sake of)” — **a' w. epp-** “to seize” and dat.: *nu=šši=ššan* ^{LÚ}*antiyantān appāndu nu LUGAL-uš apāš kiša[ru]* “Let them seize a husband-marrying-in for her (the princess), and let him become king” KBo 3.1 ii 39 (Tel. pr., OH/NS), w. dupl. KBo 12.4 ii 8-9, ed. THeth 11:32f., tr. van den Hout, CoS 1:197.

b' w. iya- “to do” and dat.-loc.: *ANA BĒLI=ma=at=šan* (var. *=kan*) *lē iēzzi ANA ŠEŠ=ya=at=z=z* (*š*)*an NIN=SU* ^{LÚ}*ari=ši=ya lē iyazi* “Let him not do it for the sake of (his) lord, and let him not do it for the sake of (his) own brother, his sister, and his colleague” KUB 13.2 iii 25-26 (*BĒL MADGALTI* instr., MH/NS), w. dupl. KUB 31.86 iv 11-12, ed. Dienstanw. 48.

c' w. ki- “to be placed, established” and dat.: *namma=ššan* (var. Ø) *ANA* ^{LÚ.MEŠ}*SANGA ... naḫšarraz kittaru* “Furthermore, let reverence be required (lit. established) for priests ...” KUB 13.2 iii 19-20 (*BĒL MADGALTI* instr., MH/NS), w. dupl. KUB 31.86 iv 3-4, ed. Dienstanw. 47, cf. CHD L-N 344 s.v. *naḫšaratt-* 2.

-šan B 3 b 1' d'

d' w. *dai-* “to put, place, establish” and dat.: *nu=ššan šumāš DINGIR.MEŠ-aš naḥšarattan URUḪattušaš=pat KUR-ya zikkiwani* “Only in the land of Ḫatti do we establish reverence for you gods (i.e., for your benefit)” KUB 17.21 i 3-5 + 545/u i 7-9 (prayer of Arn. I and Ašm., MH/MS), ed. Kaššäer 152f.; *namma=šmaš=ša[n SÍ]SKUR.ḪI.A-aš* (var. *mal~tešnaš*) *parkuyannaš uddanī naḥšarattan kiššan UL kuiški tiyan ḥarta* “No one had established such respect for you (gods) in the matter of making purification rituals” *ibid.* i 19-20, w. dupl. 398/u + 1945/u i 5-6, ed. Kaššäer 152f., Lebrun, Hymnes 134, 143 (“personne n’avait ainsi témoigné du scrupule à l’occasion de la purification des [of]frandes votives”), tr. ANET 399, cf. CHD L-N 136 and 344 s.v. *malteššar* 3 and *naḥšaratt-* 2, and CHD P 167 s.v. *parkuyatar*; *DINGIR.MEŠ-aš=šan SÍSKUR zik=pat z[(ikkiš)]i karuiliyaš=šan [DINGIR.ME]Š-naš ḪA.LA[=ŠUNU z]ik=pat zikkiši* “You alone place (i.e., determine) the offerings for (the benefit of) the gods; you alone place (i.e., determine) the portions for (the benefit of) the primeval gods” ABOT 44 + KUB 36.79 i 26-27 (hymn to the Sungod, OH/NS), tr. Güterbock, JAOS 78:240 □ although formally [DINGIR.ME]Š-naš could be a gen. rather than dat., the combination of -šan and *dai-* would be strange without a d.-l. complement, and the construction gen. + head noun + resumptive poss. pron. required by space considerations is according to Garrett in FsWatkins 155-163 appropriate only for body parts and inalienables. Note that *malteššar*, a reading of SISKUR, appears among nouns taking the simple rather than the split gen. (*ibid.* p. 160). If offerings have to be determined and allotted, they are clearly not inalienable. Thus we favor taking [DINGIR.ME]Š-naš as dat.; cf. also KUB 12.26 ii 3-5, KUB 29.1 i 40-41, KUB 43.60 i 5-8, 12-15, KUB 53.14 ii 4-5 (fest. for ^dTelipinu, OH/MS), KUB 57.105 iii 5-6; [(*namma=š*)]*an É DINGIR-LIM=K[(A BIB~RI)]ḪI.A=KA [(GAL.ḪI.A=KA)] UNŪTĒMEŠ=KA naḥ[šaraz]a tiyanza* “Moreover, reverence is shown for (the benefit of) your temple, your [animal-shaped vessels, your cups,] (and) your utensils” KUB 24.1 ii 16-17 (prayer, Murš. II), restored from KUB 24.1 ii 1, KUB 24.2 ii 6 and KUB 24.3 iii 2, ed. Gurney, AAA 27:20f., Lebrun, Hymnes 182, 186, tr. ANET 397.

e' w. *waggar-* “to be missing, lacking absent” and dat.: [*nu=wa=m*]*u=ššan 1-an uttar waqq[ar(i DUMU.NITA] D)UMU.(MUNUS-ašš)] =a NU. GÁL* “One thing is lacking for me: I have no son or

-šan B 3 b 2' d'

daughter” KUB 24.8 ii 3-4 (Appu story, OH/NS), w. dupl. KUB 36.59 i 3, ed. StBoT 14:6f., tr. LMI 168, Hittite Myths² 83, Hoffner, CoS 1:154; but cf. similar passage in the same text w. -*apa*: *nu=šši=pa UL kuitk[i w]aqqari nu=šši=pa 1!-an uttar waqq[a]ri* KUB 24.8 i 15-16; *NINDA-aš=ši wātar nu ḫūman šarā artari UL-a=šši=ššan kuitki waggāri* “She has bread and water. Everything is available. Nothing is lacking for her” KBo 4.8 ii 9-10 (prayer, Murš. II), ed. Hoffner, JAOS 103:188 □ but already in the same text see NH substitution of -*kan*: *nu=šši É-er ADDIN nu=šši=kan ZI-ni UL kuitki waqqāri* KBo 4.8 ii 7-8 (prayer, Murš. II), ed. Hoffner, JAOS 103:188; KUB 13.2 i 3-4, despite ed. Dienstanw. 60, is probably not an example of -*šan waggar-*, but rather, as can be seen from the duplicate KUB 13.1:37-38, two sentences together (see Goetze, JCS 14:71); in NH constructions with or without the dat.-loc. complement could either be marked with -*kan* (KUB 42.100 iii 25, KBo 18.79 rev. 32-33 (letter, NH)) or with no particle ([...] MA.NA URUDU=*ma=šši waq[a]r[i]* KUB 42.29 ii 9); for exx. of *wakkar-* with no local particle see KUB 42.83 iii (11), KUB 42.29 ii 9, KUB 42.28 obv. rt. col. 12, 16, KUB 8.69 iii 13 (all NH).

2' “about, concerning” — **a'** w. *ḫatrai-* “to write” and loc.: *n=aš=šan kue[dani] / uddanī ḫatr[āit]* “Concerning what matter he wrote” HKM 39:4-5 (letter, MH/MS), ed. HBM 190f. It is very doubtful if -*šan* is conditioned by *ḫatrai-* and dat. complements, since this verb occurs with dative complements often without any local particle: cf. e.g., HKM 1:4-7, HKM 19:4-5, HKM 27:23.

b' w. *parā kalank-* “be fully satisfied”: *nu=ššan parā kal[an] [kan]za ēš* “Be completely satisfied with (the offerings)” KUB 24.1 i 15 (prayer, Murš. II), ed. Gurney, AAA 27:16f. (line 13), Lebrun, Hymnes 181, 185 (“sois donc pleinement rassasié”), tr. ANET 396, cf. CHD P 126 s.v. *parā* 7 b □ note also the pre-NH lack of -*za* in this “to be” clause with 2nd sg. subj., due to the MH archetype re-used by Murš. II.

c' w. *taškupiške-* “to wail” and loc.: *UD.KAM-at UD.KAM-at=ma=ššan[...]* / *ANA SAG.DU. ḪI.A=ŠUNU šer[...]* / *UD.KAM-at UD.KAM-at=ma=ššan[...]* / *ṯtaškupiškizz[i]* “Day by day [...] on account of their heads [...] day by day he/she wails [...]” KUB 33.97 i 17-20 (frag. from cycle about Baal or Teššub).

d' with loc. and *wer(iya)-* “to summon” (pass. “be summoned” > “be alert?”): *nu=ššan apē[d]ani*

uddanī weranza=pat ēš nu ^{LÚ.MEŠ}šapašalliu[š] *pi~yeya nu* SIG₅-in šapašiyandu “Be summoned(?)/alerted(?) concerning that matter, and dispatch scouts to scout thoroughly” HKM 7 obv. 9-11 (letter, MH/MS), ed. HBM 130f. (“Über jene Angelegenheit sei auch noch beauftragt”) □ this is an ex. of the local particle evoked by a participial predicate rather than a finite verb form (cf. HKM 19:5-6, mng. 2 f 2' a'); note also the lack of -z(a) or equivalent dat. clitic pron. of subj. (cf. Hoffner, JNES 28:225-230, idem, BiOr 53:750-761).

4. Accompanying ideas of measuring or counting (also KUB 24.7 iii 22-24 in 2 a 9', above) — **a.** w. *irḫa-* “limit” and *meyani-* “extent”: (“What captives and livestock the Hittite infantry and chariotry brought home”) *nu=ššan irḫaš miyanaš* NU.GÁL ē[š]ta “there was no limit (or) extent (placed) upon (them)” KUB 19.37 ii 45, ed. AM 170f., cf. CHD L-N 233 s.v. *meya(n)ni-* c.

b. w. *kappue-* “to count”: (“What captives the Hittite lords, infantry and chariotry brought home”) *nu=ššan kappuwauwar* NU.GÁL ēšta “there was no counting” KBo 3.4 ii 43-44, ed. AM 56f., cf. ibid. iii 35, but cf. also w. -kan ibid. iii 54.

c. w. *kutriš iya-* “to make a reckoning”: MU. KAM.ḪIA=šaš=šan *kutriš UL iēr* “They made no reckoning of his years” KUB 29.1 iii 7-8 (OH/NS), ed. Kellerman, Diss. 16, 29, Marazzi, VO 5:156f., tr. ANET 358 □ since there is nothing about the verb *iya-* “to do, make” which requires the presence of -šan, we must conclude that the influencing factor is the counting/measuring expression *kutriš*, on which cf. Laroche, Annuaire du Collège de France 1979-80:546, Oettinger KZ 108:47f., HED K 298.

d. w. *makkešš* and dat.-loc. “to become too much for (someone)”: *kinun=a=mu=ššan inan pit~tuliyašš=a makkēšta* “But now (my) illness and fear have become too much for me (to bear)” KUB 30.10 rev. 16-17 (prayer, OH/MS), ed. Lebrun, Hymnes 114, 117; *nu=mu=ššan inan makkēšt[ā?]* KUB 30.11 rev. 13 (prayer, OH/MS), ed. Lebrun, Hymnes 124, 129, cf. CHD 121 s.v. *makkešš-* 2. The verb *makkešš-* itself does not require a local particle, but as can be seen from contrasting its other occurrences with the last three exx. cited s.v. *makkešš-* 2, it is when the dative clitics -mu and -ši “for me/him” are added that either -šan or -kan become necessary.

e. w. other expressions of measuring: [*nu=šš*]an *appanti kunanti=ya* / [*mekki ēšta*] “[There were many] captives and slain” KBo 3.4 iv 20-21, AM 122f. □ *appanti* and *kunanti* are not datives, but nom. collectives, which look like neut. pls. in -i as understood by Götze, AM 233f., but d.-l. according to HW² E 86b.

5. Indicating “off from”? (only NS; replacement for -ašta ?) — **a.** with the abl. and the participle of *karš-* “to cut off (from)”: *n=at=šan ḫaliyaz ašau~naz mahḫan karšan n=at=kan* DINGIR.MEŠ-aš QĀTAMMA anda arnuwandu “And as it has been removed from the corral (or) pen, just so let them bring it in to the gods” KUB 13.4 iv 59-60 (instr. for priests, pre-NH/NS), ed. Süel, Direktif Metni 86f., tr. ANET 210, McMahon, CoS 1:221 §19 (“as it (was) selected from the enclosure (and) the fold”), cf. HED K 103 (“when it has been removed from the corral [or] fold”) □ as can be seen from the documentation of this article, it is highly unusual for -šan to accompany the abl., whereas -kan often does (cf. -kan + abl. + šamen-); another rare ex. is KBo 3.21 ii 17-18 (Adad hymn, OH?/NS) cited above in section 1 b 26'.

b. with dat.-loc. (ANA ...) and the verb *arḫa tit~tanu-* “to remove from, depose”: [...(=ma)] =ššan ANA ^{MUNUS}AMA.DINGIR-LIM-UTTI kuit / [*arḫa t(itta)*]nunun “But because I removed [Tawannanna] from the status of high priestess” KBo 4.8 iii 5-6 (prayer, Murš. II), w. dupl. 1206/u 2-3, ed. Hoffner, JAOS 103:189 □ note how -šan is replaced by -kan in KBo 4.8 ii 5-6, and note MH (Neu, FsGüterbock² 151-164) exx. with -kan from the hippological texts: KBo 16.91 obv. left col. (13), and perhaps KUB 29.55 ii (4), KUB 29.48 iii (28-29). In general, however, in NH this construction can omit the local particle: KBo 4.8 ii 15 (Murš. II prayer), KUB 21.15 + 715/v (ZA 63:85) iv 7-9 (Ḫatt. III), Bronze Tablet i 8, 14, ii 44 (Tudḫ. IV), KUB 5.24 i 56 (oracle text, late NH), KUB 36.2d iii 38 (myth, NS); similarly w. *awan arḫa tittanu-* and no particle: KBo 4.6 i 17, KUB 24.14 i 18, KUB 10.72 ii 11-13, KUB 56.19 i 23, but perhaps once w. -kan: KUB 56.19 ii (33).

6. Unclear: *nu=ššan parā lē autti* “You should not ignore it” KBo 5.13 iii 8 (Kup. treaty, Murš. II), tr. Dipl-Texts² 77; *nu=ššan apedaš kuwatqa antuḫšaš parā* ¹uški¹šī “But you somehow ignore (the actions of) these men” ibid. iii 27-28, tr. Dipl-Texts² 78. The frequency with which -šan co-occurs with *parā* should not be overlooked: KUB 14.1 obv. 71 (Madd., MH/MS), KBo 6.2 iv (60) (Laws

§100, OS), w. dupl. KBo 6.3 iv 60-61 (OH/NS), KBo 32.14 ii 3-4 (MH/MS), KUB 33.121 ii 6, 8, KBo 19.112 rev. 6 (Hedammu), KUB 24.1 i 15 (prayer of Murš. II); (Ašduwarae, whom they hold there in ^{URU}Piššunupašši) [nu=]šmaš=šan (so Alp, HBM 398) ⁴UTU-ŠI kuit EGIR-pa maniyahta “since His Majesty has allotted him to you (pl.), (why don’t you give him back?)” HKM 58:20-21, ed. HBM 230f., should probably be analyzed as [nu]=šmaš=an “him to you”; on the order of enclitics here see Hoffner in FsGüterbock² 93-94; contrast other exx. of *appa maniyahh-* without local particle (CHD L-N 167), but compare *-kan idālawanni katta maniyahh-* (NH or NS, ibid.).

As a principle of correct syntactic analysis, the verbal component in a clause normally only influences the occurrence of a local particle when it is a finite form. Participles, infinitives, etc., that are not predicates but satellite to a finite verbal predicate generally play no role. We have noted several exx. of predicative participles that influence the occurrence of the particle (e.g., *weranza=pat* HKM 7 obv. 9-11, above, 3 b 2’ d’, *aranteš* HKM 19:5-6, above, 2 f 2’ a’, *išḫuwan* KBo 15.10 i 7, above, 1 b 12’ a’, *ḫuittiyanza* in KUB 27.67 ii 10-11, above, 2 a 2’, *išḫuzziyanteš* 2 a 4’).

It would appear that *-šan* suggests or implies an unexpressed dative-locative in clauses with verbs that can or regularly do take locatives. *-šan* also occurs in clauses with expressed locatives, perhaps to reinforce them. But it is clear from the evidence gathered and presented above that, when the locative is explicit in the clause, the *-šan* is omissible. This situation is parallel to what has been observed about the non-co-occurrence in OH of the local particle *-ašta* and ablative nouns. In OH, wherever the abl. was expressed there was no need for *-ašta*: it was omissible. It is also clear that constructions that required *-šan* in OH or early MH were often replaced in late MH and NH either by *-kan* or by zero (i.e., no local particle).

The danger of using idioms or phrasal verbs from our own languages to determine the local relationships in these Hittite exx. is illustrated by several exx. where the co-occurrence of *šer* in the clause seems to have been the determining factor calling for *-šan*, but where in English we would have translated “in” (not “above” or “upon”). And

in *āppan ar-* (mid.) or *āppan tiya-* meaning something like “get behind (a task),” where in English we might find “set oneself to (the task)” the more usual expression.

The common feature of these (usually concrete local, but occasionally only extended or abstract) relations is direct contiguity, either coming into effect (eventive) or already effected (stative). The most prominent subset is that in which the subject is in superpositional contact with the predicate (mng. 1).

In OH/OS, OH/MS, and MH/MS most clauses with *šer* or *šarā* contain *-šan*, but a minority do not, and may not even have any local particle. In late MH and early NH many of the constructions that took *-šan* in OH (OS and MS) and MH/MS began to take *-kan* instead. In late NH (Muw. II and later copies, even of earlier archetypes), as *-šan* apparently ceased to be used in speech and in new, non-traditional compositions, clauses with *šer* increasingly lack a local particle. Cf. *UL=ma=mu ... šer wahnut* KUB 1.1 i 41-42 (Ḫatt. III); *nu=mu DINGIR-LUM ... šer tiyat* KUB 1.1 i 51-52 (Ḫatt. III); *nu=šši ... palahšan šer ēpta* KUB 31.20 + KBo 16.36 iii 9-10 (Ḫatt. III); *nu ANA DUMU.MEŠ ^mMiddan^{an}namūwa šer memiyahhat* KBo 4.12 obv. 26-27; *zaršiya=ma šer kī arnunun* KUB 14.3 ii 64 (Taw., Ḫatt. III). For the reign of Tudḫ. IV *-šan* is attested in the Bronze Tablet iv 25, cf. StBoT 38:17, 73, and in two cult inventories KUB 7.14 rev. 8, KBo 20.90:5 only. In texts dated to his successors no *-šan* has yet been found.

Götze, ArOr 5 (1933) 1-38; Carruba, Or NS 33 (1964) 427, 429, 430; Güterbock, RHA XXII/74 (1964) 95-113; Carruba, Part. (1969) 35-37; Josephson, Part. (1972) 353-356, 395f., 407-410, 416f.; Carruba in B. Schlerath and V. Rittner, eds., Grammatische Kategorien. Funktion und Geschichte. Akten der VII. Fachtagung der Indogermanischen Gesellschaft, Berlin, 20.-25. Februar 1983 (Berlin 1985) 79-98; H. Wagner, Das Hethitische vom Standpunkte der typologischen Sprachgeographie (Pisa 1985) 33-35; Boley, Part. (1989) 32-50, 126-129, 132f., 338f.; Boley, StMed 7 (1992) 9-11, 23-26; Neu, Linguistica 33 (1993) 148-151 (sentence internal *-šan*); Boley, Dynamics (2000).

LÚŠāna- n. com.; local person(?); MS.†

pl. acc. com. LÚ.MEŠšā-a-nu-uš KBo 24.88:14 (MS), KBo 23.64 ii y+1 (preserved on rev.)(MS).

LÚ.MEŠ^šUBĀRŪTIM LÚ.MEŠ^šša-a-nu-uš ḫant[*in ašešanzi*] “The foreign guests and the locals(?) they seat separately” KBo 24.88:14 (MS), w. restoration from its join piece KBo 23.64 ii y+1 (written on rev.); cf. THeth 22:176 and Mestieri 259.

šanna- v.; to hide, conceal; from OH/MS.

pres. sg. 1 ša-an-na-aḫ-ḫi KBo 10.37 i 34 (OH/NS); **sg. 2** ša-an-na-at-ti KUB 14.1 obv. 35, (38) (MH/MS), KBo 5.3 i 28, ii (53), 65 (Šupp. I), KBo 19.43 ii 55 (Šupp. I), KBo 5.9 ii 49 (Murš. II), KBo 4.14 iii 70 (late NH); **sg. 3** ša-an-na-a-i KUB 13.4 iii 82 (pre-NH/NS), KUB 21.37 obv. 49 (NH), KUB 26.1 iv 40, 41; **pl. 2** ša-a-na-at-te-e-ni KUB 13.3 iii 18 (MH?/NS), ša-an-na-at-te-e-ni KBo 12.39 rev. 17 (late NH), ša-an-na-at-te-ni KUB 13.4 iv 19 (pre-NH/NS), KUB 26.55 rev. 5; **pl. 3** ša-an-na-an-zi KUB 14.3 i 65 (NH).

pret. sg. 2 ša-an-na-aš KUB 6.3:22 (NH); **sg. 3** ša-an-né-eš-ta KUB 14.4 iii 10, iv 35 (Murš. II), KUB 19.55 obv. 18 (NH), ša-an-ni-iš-ta KBo 9.144:2 (NH); **pl. 3** ša-an-né-er KUB 16.83 obv. 45 (NH).

mid. pres. sg. 3 ša-an-na-at-ta KUB 36.127 rev. 10, 13 (MH/NS).

part. neut. sg. nom.-acc. ša-an-na-an KUB 60.43 obv. 3.

verbal subst. ša-an-nu-um-mar KUB 26.1 iv 19 (NH).

iter. pres. sg. 2 ša-an-na-aš-ki-ši KUB 14.1 rev. 17 (MH/MS), ša-an-ni-iš-ki-ši IBoT 1.33:102 (NH).

a. obj. a person — **1'** w. dat. and *-kan*: (“Or if there is some kind of evil matter, and you hear about it”) *n=at=mu=kan mā[n ša-a]n-na-at-ti n=at=mu UL mematti [nu=m]u=kan apūn antuḫšan ša-an-na-at-ti n=an=mu U[L mema]tti n=an anda imma munnāši* “If you conceal it from me and do not tell me about it, and you conceal that person [from m]e and do not [tell] me about him and you even hide him, (these matters are placed under the oath for you)” KBo 5.3 + KBo 19.43 ii 53-56 (Ḫuqq., Šupp. I), ed. without join SV 2:118f., tr. DiplTexts² 30; cf. *ibid.* i 28, below, b 1' a'; *kuiš ŠA KUR URUḪatti NAM.RA.ḪI.A parā UL p[(āi n=)an=k(an ANA ZAG.ḪI.A)] / [š]a-an-na-a-i* “Whoever doesn't give up Hittite persons used for resettling, but conceals them within (your) borders, (seize him, O Ḫuqqana)” KBo 5.3 iii 69-70 (Ḫuqq.), w. dupl. KBo 19.44 rev. 53-54, ed. without dupl. SV 2:130f., tr. DiplTexts² 32; perhaps also KUB 40.44 ii 5-6 (treaty frag.); (“If someone brings to you evil GÜB-tar [neut.] against the king”) *zik=ma=an=kan LUGAL-i lē ša-an-na-at-ti EGIR-zinn=a=mu memiški* “You, for your part, must not conceal him (com.) from the king. Always tell me about even a

low-ranking person” KBo 4.14 iii 70-71 (treaty, late NH); (w. accidental scribal omission of *-kan*) (“If someone brings before you, Duppi-Teššub, evil words (*idālauwa AWATE*^{MEŠ}) about the king or the land of Ḫatti”) *zik=an<=kan> ANA LUGAL lē ša-an-na-at-ti* “Do not conceal him from the king” KBo 5.9 ii 48-49 (Duppi., Murš. II), ed. SV 1:18f., tr. DiplTexts² 62 □ since “words/matters” is neut. pl. *uddār*, the antecedent of *šan-na*’s com. sg. pronominal object must be *kuiški* “someone.”

2' without dat. and *-kan*: *ḫidālunn=a¹=wa=tta memian [kui]š peran mema[i] ... z[ik=a]¹=w¹ar=an lē [ša-an]-[na-at¹-ti nu=wa mem¹iyān¹ ANA UTU-ŠI ḫ[a]trāi antuḫšann=a=wa ēp nu=war=[an ANA] ABI UTU-ŠI upp[i]* “Whoever speaks an evil word before you ... You, for your part, must not [conc]eal him/it, but write the matter to My Majesty; seize the person and send him [to] the father of His Majesty” KUB 14.1 obv. 38-39 (Madduwatta, MH/MS), ed. Madd. 10f. (“den sollst du nicht verheimlichen”), tr. DiplTexts² 155 (“You shall not [conceal the person who ...]”) □ probably usage *a* since the inclusion of *memiyan* in the following sentence rather, than another pronoun *-an*, may indicate a change of obj.; (If a fugitive of the land of Ḫatti goes to the land of Kizzuwatna, [Šunaššura] must capture [him] and give him back to My Majesty) § *[mān=an LÚELL]U=ma ša-an-na-at-ta n=an ANA É=ŠU andan wemiyanzi / [nu 12 SAG.DU pāi] mān 12 SAG.DU UL wemiēzzi nu=kan apūn=pat ku~nanzi ... § [mān İR=ma LÚpittea]ndan ša-an-na-at-ta [n]=an munnāizzi* “But [if a free ma]n conceals [him], and they find him in his house, [he (i.e., the free man) must give twelve persons;] if he can't find twelve persons, they will kill that same (person). ... § [But if a slave] conceals [a fugiti]ve and harbors him, (his master shall give compensation for him)” KUB 36.127 rev. 10-11, 13 (Šunaššura treaty, MH/NS), tr. DiplTexts² 123 n. 4, w. variations to the wording in the parallel KUB 8.81 ii 13-15, ed. Petschow, ZA 55:244f., StBoT 5:152 (rest. too much), del Monte, OA 20:215f. (“[Se qualcuno] però nasconde il [fuggiasco] e lo si trova dentro la sua casa”), tr. DiplTexts² 25 □ all cited authors translate *šannatta* as a dynamic middle. Syn. *munnai-*, on the other hand, is intr./pass. in the mid. (cf. CHD *munnai-* d-e); uncertain: *[nu=war=an] ša-an-na-at-ti=ya lē mu[nn]¹āš¹i¹=y[a=w]ar=an lē* “Neither conceal [him]; nor hide him” KUB 14.1 obv. 35 (Madduwatta, MH/MS), ed. Madd. 8f., tr. DiplTexts² 155.

b. obj. a matter — 1' w. dat. and *-kan* — a' without local adv.: (“If you hear evil concerning My Majesty”) *n=at=mu=kan mān ša-an-na-at-te-ni* “and you conceal it from me” KBo 5.3 i 28 (Huqq., Šupp. I), ed. SV 2:108f., tr. DiplTexts² 28; (“If someone, (a subject) of My Majesty, speaks an evil word before you, Alakšandu”) *zik=ma=an=kan ANA dUTU-ŠI ša-an-na-at-ti* “and, on your part, you conceal it/him from My Majesty” KUB 21.1 iii 27-28 (Alakš., Muw. II), ed. SV 2:70f., tr. DiplTexts² 90; (“If (some Hittite) recalls to you something defamatory pertaining to My Majesty, or he subjects My Majesty to abuse (before) you in some way”) *nu=kan INIM-an ANA dUTU-ŠI lē ša-[an-n]a-at-ti ANA dUTU-ŠI=an memi* “do not conceal the matter from My Majesty. Tell it to My Majesty” KUB 23.1 iii 16-17 (treaty w. Šaušgamuwa, Tudh. IV), ed. StBoT 16:12f., tr. DiplTexts² 106, cf. CHD L-N 167a s.v. *maniyahh*- 7; (“Considering that all this was favorable. If his time is near”) *nu=nnas=kan DINGIR-LUM HUL-lu ša-an-na-aš* “and you, O god, have hidden the evil from us (then let the KIN oracle be unfavorable)” KUB 6.3:22 (oracle question, NH); (“If you foresee the destruction of the person of His Majesty”) *DINGIR-LUM=ma=at=ši=kan ša-an-ni-iš-ki-ši* “and you, on your part, are concealing it from him, O god” IBoT 1.33:101-102 (oracle question, NH), ed. Laroche, RA 52:155, 159; [*nu=wa=kan ANA ABI dUTU-ŠI lē kuitki ša-an-na-aš-ki-ši nu=wa=mu hūman hatreški* “Do not conceal anything [from the father of My Majesty] and write always everything to me” KUB 14.1 rev. 17 (Madduwatta, MH/MS), ed. Madd. 24f. (fails to restore *-kan*), tr. DiplTexts² 157; *kuit memian ANA DAM=YA awan katt[a memišta kuit=kan] memian ANA MUNUS.LUGAL ša-an-né-eš-ta* “What matter you secretly [spoke] to my wife, [what] matter you concealed from the (dowager) Queen ” KUB 14.4 iii 9-10, ed. de Martino, Eothen 9:26, 35 (w. different rest.).

b' w. local adv. *anda*: (“If it is only a spoken word and nothing else”) *anda=ššamaš=kan UL kuitki ša-an-né-er* “and they did not conceal anything from them/you therein, (let the exta be favorable)” KUB 16.83 obv. 45 (oracle question, NH).

2' without dat. and *-kan*: (If you royal chariot builders use leather other than that from the king's kitchens, as long as you tell the king, it is no crime)

takku ša-a-na-at-te-e-ni=ma “But if you conceal (it), (and later it comes to light, they will give you, your wives and your children an evil death)” KUB 13.3 iii 18-20 (instr. for king's purity, MH/NS); (“If there is some matter (*memiyaš*), either something confidential(?) or about a woman, and I, My Majesty, ask you (about it)” [(*n=a*)] *n lē ša-an-na-at-ti ... [Z]I-aš=ma ša-an-nu-um-mar lē ēšzi* “Do not conceal it. (Be a witness before the king ...) Let there be no conscious concealment” KUB 26.1 iv 14, 19 (SAG I instr., NH), w. dupl. KUB 26.8 iv 2, ed. Dienstanw. 15; cf. KUB 26.1 iv 23, 40, w. dupl. KUB 26.8 iv 11; (If a friend takes pity on a temple official, who by not bathing, defiles the offerings) [*ta*]*k[ku] ša-an-na-a-i EGIR-zian=ma=at išduwāri* “If he conceals (it), and later it comes to light (it is a capital crime for them, let them both die)” KUB 13.4 iii 82 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 162f., Süel, Direktif Metni 72f., tr. McMahon, CoS 1:220; [*memi*]*yann=a=wa=[tta=kkan kui]n hatra¹eškizi¹ nu=war=an lē ša[-an-na-at-ti]* KUB 14.1 obv. 40 (Madduwatta, MH/MS), ed. Madd. 10f. w. n. 6, tr. DiplTexts² 155; cf. broken KUB 14.4 iv 35.

c. obj. a thing, w. dat. or *-za* equivalent, and *-kan*, and prev. *anda*: (Perhaps when you, the deities' farmers, fill the deity's storage bins with the harvest) *nu takšan šarran mematteni takšan šar~ran=ma=za=kan anda ša-an-na-at-te-ni* “you declare half, and you conceal (the other) half for yourselves” KUB 13.4 iv 18-19 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 162f., Süel, Direktif Metni 76f., tr. McMahon, CoS 1:220.

The rule for the use of *-kan* seems to be the same as with the syn. *munnai*:- when a dat. indicating the person from whom something is hidden occurs, *-kan* is employed. Datives or reflexives as equivalent of dative in other usages also seem to require *-kan*, KBo 5.3 iii 69-70, w. dupl. KBo 19.43 ii 53-56 (usage a 1', above) and KUB 13.4 iv 18-19 (usage c, above).

For *ša-an-na-a-at-ta-ya* KUB 31.84 iii 66 see *dan~natta-*. *ša-an-na-i-ia* in the copy KBo 21.90 rev. 48 (OH/MS), is probably to be read *n=ašta* ^{GIS}BANŠUR *parā ša-an-na-pi?-la? ú-da-i*.

Because in the treaties š. constitutes a breach of the vassal's oath, in those contexts it must be a culpable, even if not deliberate act. Because one text

speaks of ZI-aš šannumar “conscious concealment” (cf. KUB 26.1 iv 19, below, b 2’), it is implied that there could be šannumar that was not ZI-aš, i.e., unintended. Yet, unlike its near synonym *munnai-*, š. is never used of a positive or good action, such as a god hiding the Hittite armies in battle (cf. *munnai-* a 1’ b’ and c’). This suggests that š. primarily denotes a failure to disclose something. This can be culpable, as in the case of tributaries and officials addressed in treaties and instructions, or not, as in the case of gods addressed in oracle questions, who know of impending danger and choose not to warn those whom it will befall. If *munnai-*, on the other hand, entailed deliberate positive measures, it would account for the use of *imma* “even” with *munnai-*, and its absence so far with š. It would also agree with the existence of a reflexive construction “hide oneself” for *munnai-* (s.v. c and d) and its nonexistence for š.

Hrozný, SH (1917) 122 (“verschweigen(?)”); Friedrich, SV 1 (1926) 43; Neu, StBoT 5 (1968) 152; Oettinger, Stammbildung (1979) 159f. (etymology and forms).

šanak(k)uk(k)ulla^(SAR), šanakukkalla- n. com.; (a plant).†

nom. *ša-a!-na-ku-uk-ku-ul-la-aš* KUB 7.1 i 22 (pre-NH/NS), [*ša*]-*a-na-ku-<ku->ul-la-aš^{SAR}* KBo 11.19 obv. 12; **acc.** *ša-na-ak-ku-uk-ku-la-an-n(=a)^{SAR}* KUB 51.18 obv. 16, *ša-a-na-ku-gul-la-an^{SAR}* KBo 11.19 obv. 3 (NS), *ša-a-na-ku-uk-ku-ul-la-an* KUB 7.1 i 37 (pre-NH/NS), *ša-na-ku!-uk-kal-la-an* KBo 19.142 ii 18 (NH).

(“[I] pour a little barley flour into a bowl”) [...] / *ša-a-na-ku-gul-la-an^{SAR} šarārmī^{SAR} a[šieba ḫurpi ...]* “[I take] š.-plant, šarārmī-plant, a[šieba-substance, (and) ḫurpi] (and I mix it/them together with the barley flour)” KBo 11.19 obv. 2-3 (Šalašu’s rit., NS), ed. ChS I/5:218; (“Barley flour which with water [...]”) [...] *ša-a-na-ku-<ku->ul-la-aš^{SAR} šarār~mi^{SAR} ašieba ḫurpi imiyan* / [*n=at* (ZAG-it GÜB-litt=a k)] *iššarīt haššungammi* “š.-plant, šararmi-plant, ašieba-substance and ḫurpi are mixed, and I cull(?) [them] with (my) [right and left] hand” ibid. 11-13, w. par. KBo 19.141:4-6, ed. ChS I/5:220, 224; EGIR-*anda=ma ša-a-na-ku-uk-ku-ul-la-an lakkarwan* Ì.UDU *anda tarnāi n=at anda kinaizzi* § ... *n=an tuīkkuš išgaḫḫi* “Afterwards she combines š.-plant, lakkarwan-plant (and) tallow and mixes them to-

gether. § ... She anoints him (scil. the sick child, namely his) body parts” KUB 7.1 i 37-38, 40 (Ayatarša’s rit., pre-NH/NS), ed. Kronasser, Die Sprache 7:144f., and cf. Stefanini, AGI 54:150; earlier in the same text in a long list beginning “all the plants of the garden” *ša-a!-na-ku-uk-ku-ul-la-aš* ibid. i 22, translit. Ertem, Flora 38 (incorrectly *ša-a!-na ku-uk-ku-ul-la-aš*); (Then branches of [...] *anza*-trees, branches of *ḫarauwa*-trees, brushwood (of) the gate,) *lakkarwan*, *artartin*, *ša-na-ku!-uk-kal-la-an auwallan* (“shanks”?) (She places these all around the *it[ma]riyaš*) KBo 19.142 ii 17-18, ed. ChS I/3.1:202f.; in a medical text at the end of a rather long list of herbs and parts of plants: [...] *un ša-na-ak-ku-uk-ku-ul-la-an-na^{SAR} pār-aš[du-uš?]* / [...] *(-a)nda tarnai n=at kināizz[i]* “He/She combines (all the herbs and plants including) also lea[ves, ...] *šanakkukkullan*, and mixes them together” KUB 51.18 obv. 16-17 (medical).

The writing with *-ak-* in KUB 51.18 obv. 16 insures that this is one word, not two (see also HW² A 635a). It is unclear whether this word is a composite of **šana-* and *kukkulla-*.

Ertem, Flora (1974) 46 (s.v. *kugulla^{SAR}*), 163 (s.v. *šana(-)?kuk~kallan*).

šannapi n. loc.; in various separated places, scattered here and there; pre-NH/NS.†

(“When it becomes night, let a fire which remains in a hearth be thoroughly extinguished with water”) *mān INIM [I]ZI=ma! ša-an-na-pī ša-an-na-pī kuitki [h]adan=ma GIŠ-ru* “But if there are some glowing embers scattered here and there, and dry wood (is present)” (or: “and/but the wood is dry”) KUB 13.4 iii 46-48 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 158-161 (“here and there”), Süel, Direktif Metni 64f. (“surda burda”), tr. McMahon, CoS 1:220.

Although the two signs KA.NE can be read as INIM IZI and interpreted as *paḫḫunaš uttar* “a matter of fire,” there are examples of ^{UZU}KA.NE with the “flesh” determinative, which may mean “roasted meat,” e.g., KBo 11.44 iii (4) and which do not allow the reading “INIM.IZI.” Contextually, it is fairly certain that what is meant are glowing embers which pose a danger if there is also dry wood in the vicinity.

The repeated *šannapi šannapi* is probably distributive. But the repeated word could be either an adverb (compare *kuwapi kuwapi* and *kuwapit ku~wapit*) or the locative of a declinable noun (*ilani ilani*, *gipešni gipešni*, *lammar lammar*, *ITU-mi ITU-mi*, *UD-at UD-at*, etc.). The translations of Sturtevant, Süel, and Friedrich, HW 181 (“ver einzelt, verstreut, hier und da”), reflect the first view. They also fit the theory of Goetze, *Language* 11:189f., *ArOr* 17/1:291-293, that *šannapi*, *šannapili-*, *šannapilahh-*, and *šannapilešš-* are derived from a supposed **šanna-* meaning “one.” Goetze’s translations of *šannapili-* (“single”), *šannapilahh-* (“single out, give special attention to”), and *šannapilešš-* have been shown to be wrong (Friedrich, *ZA* 49:254 “leeren, ausräumen”), and his derivation from “one” never won wide acceptance and was expressly rejected by Eichner, *IE Numerals* 45f., on whose observations the following account is largely, but not entirely, dependent. It is possible that *šannapi* and *šannapili-* derive from PIE **senh₂-* (the laryngeal accounting for the geminate *n* in the Hittite forms), which in the daughter languages yielded words for “separated, isolated” and “deprived of, without” (cf. Latin *sine*) (see also Oettinger, *Stammbildung* 159 w. refs.). The former would fit *šannapi* and the latter *šannapili-* “empty.” Melchert (personal communication) offers French *privé* “private” (“isolated/separated off for oneself”) and “deprived of” as a semantic parallel.

Cf. *šannapili-* A/B, *šannapilahh-*, *šannapilešš-*.

šannapilahh- v.; to empty; NH.†

pres. sg. 3 *ša-an-na-[pí-la-aḫ-ḫi]* KUB 43.37 iii 7; **pl. 3** *ša-an-na-pí-la-aḫ¹-ḫ[a-an-z]i* KBo 14.21 ii 46 (NH).

part. sg. nom.-acc. neut. *ša-na-pí-la-aḫ-ḫa-an* KUB 31.71 iv 19; **pl. com. nom.** *ša-an-na-pí-la-aḫ-ḫa-an-te-eš* ibid. 11.

a. opp. of *šunna-* “to fill”: [^{KUŠ}lag]gaš~du<<š>>un *šunna*[i ...] / [...^{KUŠ}la]ggašdun *ša-an-na-[pí-la-aḫ-ḫi]* “He fills a bag [...]; he empties a bag” KUB 43.37 iii 6-7 (rit.).

b. w. preverb *šarā*: *eniuš=ma=wa=kan* ÉSAG. *ḪI.A karū mān šarā ša-an-na-pí-la-aḫ-ḫa-an-te-eš* “But the aforementioned silos/storage bins were as if already completely emptied out” KUB 31.71 iii? 10-11 (dream of the queen, NH), ed. CHD L-N 146 1 d (tr. differs), Werner, *FsOtt*¹ 327f., van den Hout, *AoF* 21:310, 313;

cf. *eni=wa=kan kuit* ŠÀ ÉSAG *e?[-x-]x / nu=war=at=kan kášma karū šarā ša-na-pí-la-aḫ-ḫa-an* “That which [was ...] in the silos/storage bin(s) has long since been emptied out” ibid. iii? 17-19, ed. van den Hout, *AoF* 21:310f. (reading ŠÀ ÉSAG *k[a-ru]-[ú¹]*).

c. perhaps also in broken passages: *nu=war=an ša-an-na-pí-la-aḫ¹-ḫ[a-an-z]i* KBo 14.21 ii 46 (oracle question, NH); [*n*]u=wa *memieškiizzi* [...] / *zik=wa=kan ku-x*[...] / [*š*]a-an-na-pí-l[a(-)]... KUB 60.95:10-12 (dream report, NH) □ the preceding context of the dream report mentions ^{DUG}*palḫi* and ^{DUG}*španduzzi*.

Goetze, *ArOr* 17/1 (1949) 295f. (“single out, give special attention to”); Friedrich, *ZA* 49 (1950) 254 (“leeren, ausräumen”); Werner, *FsOtt*¹ (1973) 329.

Cf. *šannapi*, *šannapili-*, *šannapilešš-*.

šannapili- A adj.; **1.** empty, **2.** empty-handed, **3.** not pregnant, **4.** (modifying hay) plain(?); wr. syll. and Akk. *RĪQU*; from OS.

sg. com. nom. *ša-an-na-pí-li-iš* KBo 17.62 i 20 (MH or NH/NS), KUB 5.7 rev. 16 (NH), KBo 16.42 obv. 20, *ša-an-na-pí-liš* KUB 33.121 ii 16 (NH), *ša-na-pí-liš^{is}* KUB 36.63 rt. col. 8 (NH); **sg. com. acc.** *ša-an-na-pí-li-in* KUB 12.11 iv 1 (MH/NS), KUB 31.68:40 (NH), KUB 23.93 iii (9); **sg. d.-l.** *ša-an-na-pí-li* KBo 3.5 ii 33 (NH); **sg. inst.** *ša-an-na-pí-li-it* KUB 30.41 v 4, 15, 25 (OH/NS), KUB 11.34 ii (1) (pre-NH/MS?), HT 7 iv 11.

pl. nom.-acc. neut. *ša-an-na-pí-la* KBo 25.157:9 (OH/NS), KUB 39.14 ii 4, *ša-an-na-pí-li* KBo 21.103 rev. 24 (OH), KBo 21.91:2 (OH); **com. acc.** [*šannapí-li*]i-uš Bo 3568 rev. 5 (StBoT 28:83), perhaps [*ša-an-n*]a-pí-la-a-uš KBo 24.89:5.

Akk. for Hitt. sg. com. nom. *RI-QÚ* KUB 30.41 vi 18, 22 (OH/NS), *RI-QU* ibid. 41, *RI-IQ-QA* 453/t iv 10; **for sg. com. acc.** *RI-QA-AM* KBo 25.34 rev. 8 (OH/MS?), *RI-IQ-QA*[...] KUB 45.46:7; **for sg. inst.?** (or acc.?) *RI-IQ¹Q¹* KUB 2.3 i 29 (OH/NS), KUB 2.10 v 42 (OH/NS), KUB 10.24 vi 14, *RI-IQ-QÍ* KBo 30.14 i 13, KUB 27.69 i 11; **for pl. nom.-acc. neut.** *RI-QÚ-TIM* KBo 16.78 iv 3 (MH/MS?), *RI-IQ-QÚ-TU* KBo 11.11 iii 6 (NH/ENS), here? KUB 6.38 rev. 9 (NH); **for pl. com. acc.** [*RI-Q*]Ú-UT-TIM KBo 10.28 v 5 (OH/NS); **for pl. inst.** *RI-QÚ-TI* KBo 10.25 i 21 (OH/NS), KBo 27.42 iii 56; **for pl. case?** *RI-IQ-QÚ-T[(IM)]* KUB 43.58 i 23, w. dupl. KUB 15.42 i (22); **unclear** *RI-QA-A-TUM* KBo 20.4 iv 11 (OS), KBo 20.2:8 (OS), KBo 17.14:6 (OS), KBo 9.128:(6) (OH), *RI-QU* KUB 43.58 i 39 (MH/MS), ABOT 54 left col. 4.

1. empty — **a.** modifying containers — **1'** (^{DUG})GAL GIR₄ “clay cup”: *nu¹[ÚAZ]U?* 1 GAL. GIR₄ *ša-an-na-pí-li-in* ANA EN.SÍSKUR *pāi*

šannapili- A 1 a 1'

šannapili- A 1 c

^{LÚ}AZU=ma=z 1 ^{DUG}KUKUB GEŠTIN *dāi nu=šši=kan* GAL GIR₄ *kiššarī* GEŠTIN-it *anda šunnai* “The e[*xorcis*]t(?) gives one empty clay cup to the patient. The exorcist takes a pitcher of wine and fills the clay cup in his (the patient’s) hand with wine” KUB 12.11 iv? 1-4 (*hišuwā*-fest., MH/NS); cf. KBo 38.207:5-6, KBo 40.63 rev. 4-5; *nu* ^{LÚ}AZU *dam[āi]n* GAL-AM *ša-an-n[a-pí-l]i-[in] dāi n=an A[NA]* EN SÍSKUR *pāi* “The exorcist takes an[oth]er emp[ty] cup and gives it to the sacrificer” KBo 23.15 iv 7-8.

2' DUG(.HĪ.A): [... *na*]mma DUG.HĪ.A KAŠ / [DUG.HĪ.A GEŠTIN] DUG.HĪ.A *tawal* / [DUG.HĪ.A *wa*]l_{hi} *ša-an-na-pí-la* / [... *šart*]ulīyali / [*du~warniy*]anzi § “They s[mash(?)] empty beer vessels, [wine vessels], *tawal*-beverage vessels, *wa*[*l~hi*-beverage] vessels ... §” KUB 39.14 ii 2-6, ed. HTR 80f.; [... *R*]I-QA-AM DUG-in *harz[i]* “He holds an empty vessel” KBo 25.34 rev. 8 (fest. for Tetešhapi, OS), translit. StBoT 25:90; [1 DU]G GEŠTIN 1 DUG *mar~nuwan* / [# ^{DUG}]G *haniššaš walaḥḥiaš* / [*RI-Q*]U-UT-TIM (var. [*ša-an-na-pí-l*]i?-uš) ANA ^{LÚ.MEŠ}SANGA ^{URU}Arinna / [o]-x *maniyahḥi* “He hands over to the priests of Arinna one wine vessel, one *marnuwan* vessel, [one?] *hanišša*-vessel of *walḥi*-, (all) empty” KBo 10.28 v 3-6 (KILAM fest., OH/NS), w. dupl. Bo 3568 rev. 3-6, translit. StBoT 28:83, 86.

3' ^{DUG}*haniššanni*: ... 4 ^{DUG}*haniššanni RI-IQ-QÚ-TU* ... KBo 11.11 iii 6 (Uruwanda’s rit., NH/ENS); ^{DUG}KUKUB *RI-Q[A(-)]* KBo 29.6 i 15 (rit. w. Luw.), translit. StBoT 30:129.

4' ^{DUG}*haršiyalli*: IBoT 2.131 obv. 20 (cult inv.).

5' [^{DUG}]hupparan(ni) *RI-IQ-QA[(-)]* KUB 45.46:7 (cult of Šauška); cf. KBo 20.2 i 8.

6' *išgaruḥi(t)-*: (“The king libates into a *hup~par*-vessel. The queen does not libate §”) ^{LÚ}SAGI. A-aš *išgaruḥit* (var. *išgaruḥ[(-)]*) KÙ.GI *RI-QÚ-TI* (var. *RI-IQ-QÍ*) *šer ēp[(-)]i* “The cupbearer intercepts(?) (it?) with an empty gold *išgaruḥ*-vessel” KBo 10.25 i 20-21 (KILAM fest., OH/NS), w. dupl. KBo 30.14 i 12-13, translit. StBoT 28:47; cf. KBo 27.42 iii 56; cf. (“The king and queen sitting drink Zababa from a gold rhyton”) [*išq*]aruḥ *RI-QÁ* *šer ēpzi* KUB 10.24 vi 14 (fest. of month); *išgaruḥit ša-an-na-pí-li-it* 2-ŠU *šer ēpzi* KUB 30.41 v 4-5 (fest., OH/NS); *išgaruḥit ša-an-na-*

pí-li-it anda ēpzi “He intercepts (it?) with an empty *išgaruḥ*-vessel” KUB 30.41 v 24-25 (fest., OH/NS); *iš~qaruḥ RI-QÁ anda ēpzi* KUB 2.3 i 29 (KILAM fest., OH/NS); (“The king and queen, sitting, [drin]k the Stormgod and the Stormgod of Zippalanda”) *iš~qaruḥ RI-IQ-QA* 453/t iv 10 (fest.); cf. *išgaruḥ RI-QÚ* KUB 30.41 vi 18, 22; *RI-QU* ibid. 41.

7' [... *išpa*]nduzziyaššar *RI-QÚ-TIM* KBo 16.78 iv 3 (village offerings, MH/MS), ed. Popko, THeth 21:142f.

8' *PURSĪTI*: [# DU]G A 1 ^{DUG}*taggapištaš* A 131 ^{DUG}GAL 3 *PURSĪTI RI-IQ-QÚ-T[(-)]* “[# vessels] of water, one *taggapišta*-vessel of water, three cups, three empty *PURSĪTU*-vessels” KUB 43.58 i 23 (list in rit., MH/MS), w. dupl. KUB 15.42 i 21-22 (NS).

9' MÁ.URU.URU₆ “quiver”: (“Total 5”) ŠĀ 1 TUR *šūwan* 5 MÁ.URU.URU₆ *RI-QÚ-T[IM(?)]* “among which one is small (and) filled, five empty quivers [...]” KBo 18.172 obv. 4 (cult inv., NH); cf. Akk. *išpātu riqūtu* CAD R 371b s.v. *riqū* 1 a.

b. modifying tables (^{GIŠ}BANŠUR) and altars (*ištanana-/ZAG.GAR.RA*): *kuit=ma* DINGIR. MEŠ ^{URU.dU}-aššaz *šarā* 1^{ter} [...] / *nu* ZAG.GAR. RA ZAG.GAR.RA *ša-an-na-pí-li-iš* “But because they brought up the (statues of the) gods from Tarḫuntašša, [...] altar after altar is empty. (Are you, deity, angry on this account?)” KUB 5.7 rev. 15-16 (oracle question, NH), tr. ANET 498 (“individual cult stands became separated(?)”); (The NIN.DINGIR priestess crumbles bread and places it on the table) [...]x *irḥāizzi ta=kan* ^{GIŠ}BANŠUR.HĪ.A *arḥa e[šḥuwai]* (var. B: *išḥuwāi*) [*n=aš*]ta (var. Ø) ^{GIŠ}BANŠUR. HĪ.A (var. ^{GIŠ}BANŠUR.HĪ.A=kan) *parā ša-an-na-pí-la* (var. B: [*š*]a-an-na-pí-li) *ud[(-)]* “She makes the rounds. She scatters (things from) the tables and carries the tables out empty” KBo 25.157:8-9 (OH/NS), w. dupls. B: KBo 21.103 rev. 23-24, C: KBo 21.91:2; [... *peran ḥ*]uwai *n=ašta* ^{GIŠ}BANŠUR *parā ša-an-na-pí?-la?* *udai* § KBo 21.90 rev. 48 (OH/MS) □ since ^{GIŠ}BANŠUR is a common gender noun, the neut. forms *šan~napili* and *šannapila* must be adverbial, not attributive adjectives.

c. modifying buildings: [...] / *auriš ša-an-na-pí-li-iš* “[...] the watch tower is unmanned(?)” KBo 16.42 obv. 19-20 (hist., ENS); cf. ^m*Halpa-LÚ-in=wa* É

šannapili- A 1 c

IN.NU.DA *ša-an-na-pí-li-in* [GIM?-an? DÙ?]-
weni “We will [treat(?)] Ḫalpaziti [like(?)] an
empty straw barn” KUB 31.68:40 (dep., NH).

d. modifying oracular sheep intestinal coils: [...
š]^ADIR. *ša-an-na-pí-la* NU S[IG₅] “The intestinal
coils are ‘empty.’ (Outcome:) unfavorable” KUB
6.38 rev. 9 (extispicy, NH). In Standard Babylonian extispicy
text KAR 423 i 24 (cited in CAD R s.v. *rīqu* 1c) *tīrānu rīqu* is
the opp. of *dama malū* “filled with blood” (CAD T page proofs
of *tīrānu*).

2. empty-handed: (“Kešši wandered in the
mountains for three months”) EGIR-*pa=ma=ššan*
URU-[ya]¹ [š]*a-an-na-pí-liš nūman paizzi kāšti*
kaninti “He did not want to go back to (his home)
town empty-handed in hunger and in thirst” KUB
33.121 ii 15-16 (Kešši legend, NH), ed. Friedrich, ZA 49:234f.,
cf. Hoffner, GsKronasser 41 w. n. 18; cf. [...] *ša-na-pí-liš*^{iš}
URU-*pé-e[-ri ...]* KUB 36.63 rt. col. 8 (NH). Cf. Akk.
usage of *rīqu* 1 f “empty-handed” in CAD R 372, and *rīqūtu* 1 b
in CAD R 373f.

3. not pregnant (of a female whose womb is
empty) (opp. to *armawant-* “pregnant”): UDU.U₁₀
kuiš ḫandānza mān armauwa[nza] mān ša-an-na-
pí-li-iš “A ewe, whether pregnant or not pregnant,
which has been prepared (they drive into the inner
chamber)” KBo 17.62 i 19-20 (birth rit., MH or NH/NS),
ed. StBoT 29:32f., HED H 101 (“diagnosed as ... devoid of
foetus”). Cf. Akk. ÁB.AL *rīqātum* denoting non-pregnant cows
(immediately following 56 ÁB.AL *erītum* “56 pregnant cows”) in
UET 5.823:4 (Old Babylonian) cited in CAD R 372 s.v. *rīqu* 1 d.

4. plain(?), unmixed with other grains or grass-
es(?) (modifying hay): (“When midday arrives”)
nu=šmaš uzuḫrin ḪÁD.DU.A ša-an-na-pí-li 1
UPNA pianzi “They give them (the horses) one
handful of hay š.” KBo 3.5 ii 32-34 (Kikk., NH), ed.
Hipp.heth 90f. w. note b (“leer Heu”); Kammenhuber’s tr. as-
sumes either an emendation (*-li<-in>*) or a lack of concord be-
tween adj. and noun (*uzuḫrin* is com. acc.); her understanding
(p. 91 note b) “d.h. Heu ohne Beimischung von Kraftfutter.”

The extended meanings of š. (mngs. 2, 3) are
nicely paralleled in Akkadian *rīqu* “empty.” For
discussion of the sources of *šannapi*, *šannapili-*,
šannapilešš-, and *šannapilahḫ-* see closing para-
graph of *šannapi*.

šannapili- B a 1'

Goetze, Language 11 (1935) 185-190 (“solus” > “one and the
same,” “solely,” “lonely” > “left alone” > “left empty” >
“empty,” derived from *šanna-* “one”); Potratz, Pferd (1938)
210 (“allein” but not from *šanna-* “one”); Sommer, HAB
(1938) 77 (no tr., but rejects “solus”); von Brandenstein,
Bildbeschr. (1943) 29 n. 1 (“*šannapili-* = *dannara-*”); Goetze,
ArOr 17/1 (1949) 292-297; Riedel, Bemerkungen (1949) 14 (= Akk.
rīqu “leer”).

Cf. *šannapi*.

šannapili- B n.; emptiness, empty (place), void;
wr. syll. and SUD; NS.

erg. SUD-*li₁₂-an-za* KUB 49.79 i 17, KUB 5.1 iii 69; ab-
breviated erg. (?) SUD-*li₁₂-za* ibid. ii 58, iii 27, 75, iv 10, 30,
IBoT 1.32 obv. 22, KUB 50.14 i 4 (all NH).

sg. loc. *ša-an-na-pí-li* KBo 14.21 ii 73, SUD-*li* KUB 5.24
i 22 (NH), KUB 16.8 rev. 9, KUB 50.89 ii 13, IBoT 3.116:5,
SUD-*li₁₂* KUB 5.1 i 18, 42, and passim, KUB 5.3 iv 8 and
passim, KUB 5.4 i 14, etc., KUB 18.11 obv. 7, KUB 5.20 i 14,
KUB 5.5 ii 6, 16, 36, KBo 14.21 ii 37, and passim in KIN ora-
cles.

a. (in KIN oracles, all NH) — 1' in erg. (as an
active token): [INA U]D.3.KAM SUD-*li₁₂-an-za*
ŠA LÚ.KÚR DU₈.ḪI.A ME-aš “On the third day,
‘the void’ took ‘the releases of the enemy’” KUB
49.79 i 17; 2 SUD-*li₁₂-an-za tarṇumar* KASKAL
LÚ.KÚR=ya ME-aš n=aš=kan LÚ.KÚR *ŠÀ KUR-*
TI GAR-ri “(Oracle number) two: ‘The void’ took
‘the release’ (and) the ‘road of the enemy,’ and it is
(i.e., they are) placed ‘in the land of the enemy’”
KUB 5.1 iii 69; in abbreviated writing: cf. *ŠA LÚ.*
KÚR=za SUD-*li-za tarṇumar* ME-aš (with strange
word order) KUB 5.1 iii 75; 3-ŠU SUD-*li₁₂-za* DU₈
LÚ.KÚR ŠA MÈ-ya ḫarkan ME-aš *nu=kan anda*
SIG₅-ui “Thirdly ‘the void’ took ‘the release of the
enemy’ and ‘the destruction of battle.’ Into ‘favor’”
ibid. iii 27; 2 SUD-*li₁₂-za* DU₈ LÚ.KÚR ME-aš “(Or-
acle number) two: ‘The void’ took ‘the release of
the enemy’ (and gave it back)” ibid. ii 58; cf. ibid. iv
10, 30; 3-ŠU SUD-*li₁₂-za* DU₈ LÚ.KÚR KASKAL
ME-aš “Thirdly, ‘the void’ took ‘the release of the
enemy’ (and) ‘the road/campaign’ (it was given
back to ‘the enemy’)” IBoT 1.32 obv. 22; INA UD.2.
KAM SUD-*li₁₂-za* KUR LÚ.KÚR x[...] “On the
second day, ‘the void’ [took] ‘the land of the ene-
my’ [...]” KUB 50.14 i 4. The first two examples
seem to be ergatives. The others are less sure. Since
such nouns derived from adjectives are usually

neuter, *šannapili-* is probably neuter. Since an ergative is expected when a neuter noun is the subject of a transitive verb, the other examples are probably abbreviated ergatives, rather than neuters (cf. e.g., LUGAL-*uš=za* ... ME-*aš* KBo 22.264 i 18 but GIG.GAL ... ME-*aš* KUB 5.1 iii 21). Less likely one could understand *šannapili-* as a common gender noun and read SUD-*liš=za* (nom.) with *-za* going with the verb *da-*. The third example is probably also an abbreviated writing of an ergative, however, considering the tortured syntax, the *-za* may simply be a mistake.

2' in dat.-loc., (as a receptor): [...] IZI ME-*aš nu=kan anda ša-an-na-pí-l-l[i ...]* "[...] took fire, and (it is put) into the void" KBo 14.21 ii 73; ("On the second day the god took 'anger'" *nu=kan anda SUD-li₁₂* "Into the void" KUB 5.11 iv 29; SIG₅ *dān nu=kan anda SUD-li NU.SIG₅* "'Wellbeing' was taken (and is put) into the void. (Outcome:) unfavorable" KUB 5.24 i 21-22; ("The deity took the 'entire will (ZI)'" *[nu=k]an anda SUD-li₁₂* "and (put it) into the void. (Outcome: Unfavorable)" KUB 16.28 obv. 12-13; ("The Stormgod" arose and took 'life,' 'brightness,' and 'favor of the gods'" *nu=kan anda SU[D]-li₁₂* "and (put them) into the void. (Outcome: Unfavorable)" KUB 5.13 i 10; ("On the third day 'the dead' took 'anger' away from behind" *nu=kan anda SUD-li₁₂* "And (put it) into the void" (outcome: favorable)" KUB 5.5 i 20; ("On the third day 'evil' was taken" *nu=kan anda SUD-li₁₂* "And (is put) into the void. (Outcome: favorable)" KBo 24.126 rev.17-18; and passim in KIN oracles; ("[...] took 'the release of the enemy,' 'fire,' 'battle,' (and) 'the enemy'" *nu=kan ŠA SUD-li₁₂* KUB 16.80 obv. 10, KUB 5.1 i 18, 58, (without *nu=kan*) IBoT 1.32 obv. 32; cf. KUB 16.18:9; KUB 18.43 rev. 4; KUB 49.91 obv. 10.

b. cf. outside of divination texts: *n=at=kan parā ḥilamni IZI(?)[...] / [a]nda ša-an-na-pí-li pahḥur wa[rnu-.....]* "[...] it forth [with?] fire to/in the gatehouse. In an empty place(?) [...] lights a fire" KUB 39.48:7-8 (rit. frag., NS).

Ünal, THeth 4 (1974) 95f. (on SUD-*li₁₂* w. no tr.); Archi, OA 13 (1974) 140f. n. 102.

šan(na)pilešš- v.; to be emptied, deprived of; from MH/NS.†

pres. sg. 3 *ša-an-pí-le-eš-zi* KBo 34.136 rev. 4; pret. sg. 3 *ša-an-na-pí-le-eš-ta* KBo 6.34 iii 33 (MH/NS); imp. sg. 3 *ša-an-na-pí-le-eš-du* KBo 6.34 iii 35.

kāš mahḥan ša-an-na-pí-le-eš-ta n=ašta kuiš kūš NĪŠ DINGIR.MEŠ šarrezzi nu apel É=ŠU IŠTU DUMU.LU.U₁₉.LU GUD.ḪI.A=ŠU UDU.ḪI.A=ŠU QĀTAMMA ša-an-na-pí-le-eš-du "As this was empty, let the house of whoever transgresses these oaths be emptied of people, his cattle, (and) his sheep in the same way." KBo 6.34 iii 32-35 (military oath, MH/NS), ed. StBoT 22:12f.; [...] *tarpiš ša-an-pí-le-eš-zi* "The storeroom is emptied" KBo 34.136 rev. 4 (omen), ed. StBoT 7:31 (as 795/c).

Goetze, Language 11 (1935) 188, 190 ("to become isolated, become deprived of"); idem, ArOr 17/1 (1949) 295; Friedrich, ZA 49 (1950) 254 ("leer werden").

Cf. *šannapi*.

[*šannāttaya*] KUB 31.84 iii 66 so read, following copy, by Laroche, RA 43:73, von Schuler, Dienstanw. 50, Marazzi, VO 2:83f., and cf. Neu, StBoT 5:152 n. 2, read however *ta'n-nātta-*, q.v., with Alp, JKF 1:121, and Beal, Diss. 162f. w. n. 529 = idem, AoF 15:283 n. 75.

[*šanatti-(?)* adj.] KUB 31.84 iii 66 as understood by Neu, StBoT 5:152, see however *dannatta-*.

šanḥ-, šah- B v., 1. to seek, look for, try to locate (generally without local particle), 2. to investigate, inquire about, seek to determine, 3. to seek, wish to acquire (without local particle), 4. to seek, attempt, try, wish, plot (without local particle), 5. to avenge, punish (an offence or crime), 6. (w. *āppan*) to look after, take care of (without local particle), 7. to search through, scour, comb (with *-kan*, *-ašta*), 8. to clean, sweep clean (with *-kan*, *-ašta*), 9. (idiomatic uses), 10. (with preverbs); from OH/OS.

pres. sg. 1 *ša-an-aḥ-mi* KUB 14.3 i 22, KUB 21.23:(5), KBo 23.113 iv 4 (all NH), *ša-an-ḥa-mi* KUB 21.10 left col. 7 (Murš. II), *ša-aḥ-mi* KBo 17.61 obv. 13, 15 (MH/MS).

sg. 2 *ša-an-ḥa-ši* KUB 26.22 ii 10 (MS or ENS), *ša-an-aḥ-ti* KBo 10.12 iv (25) (Šupp. I), KBo 4.3 iv 12 (Murš. II), KBo



šanḥ-

šanḥ-

11.1 obv. 39 (Mw. II), KUB 50.89 iii 7 (late NH), *ša-an-ḥa-ti* KBo 5.4 rev. 41 (Murš. II), *ša-an-ḥa-at-ti* KUB 26.38 iii 15 (Šupp. I), [*ša-an*]-*ḥa-at-ti* KUB 6.41 ii 38 (Murš. II), *ša-na-aḥ-ti* KBo 4.14 ii 37, 61, 65, 71, 81 (Tudḫ. IV or Šupp. II).

sg. 3 *ša-aḥ-zi* KBo 22.1 obv. 17 (OS), KBo 24.1 i 17 (MH/MS), KUB 24.6 obv. (5) (pre-NH/MS), KUB 41.4 ii 7 (NH), *ša-an-aḥ-zi* KUB 21.47:18 + KUB 23.82 rev. 23 (MH/MS), KBo 3.1 ii 46 (NS), KBo 6.29 iii 39 (Ḫatt. III), *ša-an-ḥa-zi* KBo 3.3 ii 16 (Murš. II), KUB 25.37 iii 27 (NS), KUB 21.1 iii 38 (NH), *ša-an-ḥa-az-zi* KUB 29.1 iii 10 (OH/NS), *ša-an-zi* KUB 27.29 i 9 (MH/NS).

pl. 2 *ša-an-aḥ-te-ni* KUB 22.40 ii 12 (NH), *ša-an-ḥa-at-te-ni* KUB 26.34 rev. 7, *ša-an-ḥa-te-ni* KUB 21.5 ii 19 (NH), KUB 14.14 rev. (9) (NH/LS), *ša-aḥ-te-ni(?)* KBo 16.45 obv. 6 (MH/MS).

pl. 3 *ša-an-ḥa-an-zi* KUB 9.1 ii 14 (pre-NH/NS), KBo 4.10 obv. 44 (NH), KBo 5.4 obv. 41, KBo 3.3 ii 22 (both Murš. II), *ša-an-ḥa-a-an-zi* KBo 14.21 ii 46 (NH), *ša-ḥa-an-zi* KBo 17.65 rev. 36 (MH/MS?), *ša-a-ḥa-an-zi* KUB 39.71 i 8, *ša-an-aḥ-ḥa-an-zi* KUB 54.10 ii 18, *ša-an-zi* KBo 23.23 rev. 61 (perhaps scribal error).

pret. sg. 1 *ša-an-ḥu-un* KBo 21.19 iii 38, KUB 33.13 ii 15, (17), 19 (OH/NS), KUB 33.24 i 27 (OH/NS), KUB 19.37 ii 12 (Murš. II), *ša-an-aḥ-ḥu-un* KBo 5.9 i 14 (Murš. II), *ša-aḥ-ḥu-un* KBo 5.9 i 20 (Murš. II).

sg. 2 [cf. KUB 43.33 obv. 4, 5 (OS) under pret. sg. 3], *ša-an-aḥ-ta* KUB 22.70 obv. 55, 64, rev. 40 (NH), KUB 5.6 i 26 (NH), KUB 16.66 obv. 10 (NH), KUB 22.65 iv 10 (NH), *ša-an-na-aḥ-ta* KUB 5.7 obv. 31 (NH), *ša-na-aḥ-ta* KUB 24.5 i 14 (NH), KBo 10.12 iii (38) (Šupp. I).

sg. 3 *ša-aḥ-ta* KUB 43.33 obv. 4, 5 (OS) [broken context, possibly pret. sg. 2], KUB 33.10 ii 2 (OH/MS), KUB 33.5 ii (1) (OH/NS), KUB 7.8 ii 16, 17 (MH/NS), KBo 3.8 ii 30 (NS), [*ša-aḥ-ta* in KBo 11.1 obv. 40 (Mw. II) is the verb *šaḥ*-“to clog”], *ša-an-aḥ-ta* KBo 3.67 ii 4 (OH/NS), KBo 14.45:5 (Ḫatt. III), KBo 3.6 iii 19 (Ḫatt. III), *ša-na-aḥ-ta* KUB 19.67 ii 10 (Ḫatt. III), *ša-an-aḥ-d[a](?)* KUB 33.120 ii 41 (pre-NH/NS), *ša-an-ḥa-ta* KUB 33.33:11 (OH/NS), IBOT 3.141 i 8 (NS), *ša-a-an-aḥ-ta* KUB 33.9 ii 7 (NS).

pl. 1 *ša-an-ḥu-u-i-en* KBo 38:257:19.

pl. 2 *ša-an-aḥ-tén* KUB 17.14 obv. 18 (NS).

pl. 3 *ša-an-ḥe-er* KBo 3.67 ii 12 (OH/NS), KUB 11.1 ii 5 (OH/NS), KUB 33.41 ii (8), (9), (10) (OH/NS), KUB 26.87:7 (OH/NS).

imp. sg. 2 *ša-a-aḥ* KUB 17.10 i 25, 26 (OH/MS), *ša-an-ḥa* KUB 17.10 i 31, 35, KUB 33.5 ii 5 (both OH/MS), KUB 33.24 i 24, 25 (OH/NS), KBo 26.135:3, KBo 3.23 i 9 (OH/NS), KUB 31.115:12, 13 (OH/NS), *ša-an-aḥ* KUB 33.2 i 16 (OH/MS), KBo 11.1 rev. 14 (Mw. II), *ša-an-ḥi* KBo 11.1 obv. 38 (Mw. II), KBo 26.88 i (5) (NS).

sg. 3 *ša-an-a[ḥ-d]u* KUB 56.48 i 18, *ša-aḥ-du* KBo 10.45 ii (49) (MH/LS), KBo 3.8 ii 30 (MH/NS).

pl. 2 *ša-an-ḥa-at-tén* KUB 14.14 obv. 34 (NH/LS), *ša-an-aḥ-tén* KUB 17.14 obv. 18 (MH/NS), [*š*]*a-a-aḥ-te-en* KUB 29.1 i 48 (OH/NS), *ša-na-aḥ-tén* KUB 41.21 i 7 (NH), KBo 2.32 obv. (1).

pl. 3 *ša-an-ḥa-an-du* KBo 22.44:5 (MH/NS), KUB 13.2 ii 23 (MH/NS), KBo 11.1 rev. 17 (NH), *ša-an-ḥa-du* KUB 13.1 i 30 (MH/MS).

inf. *ša-an-ḥu-u-wa-an-zi* KBo 15.52 vi 42 (MH/NS), KBo 15.60 vi 7, *ša-an-ḥu-wa-an-zi* KBo 12.140 rev. 4, KBo 40.65:4, *ša-an-ḥu-u-an-zi* KBo 33.178 rev. 6.

part. sg. nom.-acc. neut. *ša-an-ḥa-an* KBo 22.227 obv. 1, *ša-an-ḥa-[(an)]* KBo 3.23 obv. (10) (OH/NS) restored from dupl. KBo 40.371 left 2, KUB 13.4 i (19), iii 60 (pre-NH/NS).

pl. nom. com. [*ša-an-ḥa-an-t*]*e-eš* KUB 31.84 iii 59 (MH/NS).

iter. pres. sg. 1 *ša-aḥ-ḥi-iš-ki-mi* KUB 12.58 iii 2 (NH).

sg. 2 *ša-an-ḥe-eš-ki-ši* KBo 4.6 i 11, KUB 50.89 iii 6, KUB 14.3 i 17 (NH), KUB 16.77 iii 6, 8 (NH), *ša-an-ḥi-iš-ki-ši* KUB 22.70 obv. 65, rev. 41 (NH), KUB 22.65 ii 38 (NH), VBoT 2:8.

sg. 3 *ša-an-ḥe-eš-ki-iz-zi* KUB 8.79 obv. 24 (NH), KUB 4.1 iv 21 (MH/NS), KUB 33.106 iii 34 (NH), *ša-an-ḥi-iš-ki-iz-zi* KUB 12.62 obv. 9 (pre-NH/NS), KUB 7.5 i 13 (MH/NS).

pl. 1 *ša-an-ḥi-iš-ki-u-e-ni* KBo 22.2 obv. 14 (OS), *ša-an-ḥe-eš-ki-u-e-ni* KUB 9.34 iii 33 (NH/LS).

pl. 2 *ša-an-ḥe-eš-kat-te-ni* KBo 3.3 iii 11 (Murš. II) *ša-an-ḥi-iš-kat-te-ni* KBo 22.1 obv. 25 (OS).

pl. 3 *ša-an-ḥi-iš-kán-zi* KUB 26.62 iv? 13, KUB 24.2 iv 7 (Murš. II), KUB 24.3 iii (3) (Murš. II), KUB 22.70 rev. 60 (NH), *ša-an-ḥe-eš-kán-zi* KUB 13.4 ii 67, iii 4 (pre-MH/NS).

pret. sg. 1 *ša-an-ḥe-eš-ki-nu-un* KUB 14.17 ii 16 (Murš. II).

sg. 3 *ša-an-ḥe-eš-ki-it* KUB 31.14:10, [*ša*]-*an-ḥi-iš-ki-it* KUB 14.1 obv. 2 (MH/MS).

pl. 1 [*ša*]-*an-ḥi-iš-ga-u-en* KBo 11.17 ii 7 (NH).

pl. 3 *ša-an-ḥi-iš-ke-er* KUB 17.10 i 36 (OH/MS), KUB 33.5 ii 11 (OH/MS), KUB 54.1 i 53 (NH).

imp. sg. 2 [*š*]*a-an-ḥe-eš-ki* KBo 26.88 i 6 (NS).

sg. 3 *ša-an-ḥi-iš-ki-id-du* KUB 32.121 ii 15.

pl. 2 *ša-an-ḥi-iš-ki-it-t[én]* KBo 21.7 iv 3 (or pret. pl. 2), *ša-an-ḥe-eš-ki-it-tén* KUB 21.29 iv 12 (Ḫatt. III)

imp. pl. 3 [*ša*]-*an-ḥi-iš-kán-du* KUB 31.86 ii 32 + KUB 40.78:6 (MH/NS), *ša-an-ḥe-eš-kán-du* KUB 31.89 ii 20 (MH/MS).

sup. *ša-an-ḥi-iš-ki-u-wa-an* KUB 17.10 i 23, 32 (OH/MS), *ša-an-ḥi-iš-ki-u-an* KBo 3.4 i 25, *ša-an-ḥe-eš-ki-u-wa-an* KUB 33.2:17 (OH/MS).

[**inf.** *ša-an-ḥe-eš-ki[-u-an-zi]* KUB 1.16 ii 22 (OH/NS) according to Sommer, HAB 5. But since iter. infinitives do not exist elsewhere, this rest. must be considered unlikely. See below in bilingual section.]

Warning: Some of the forms written *ša-aḥ-* (+ ending) in damaged contexts, especially in post-OH texts, may belong to the verb *šaḥ*- A “to stop up, clog.” Additionally, the form of the infin. is identical to the pres. pl. 3 form of the verb *šanḥu-*.

(Akk.) *mišrī*(coll.) = *kunu la tù-bá-ʾ* (sign *aḥ*)-*a* KBo 1.1 rev. 23 (ed. PD 24f. w. coll.) = Hitt. [ZAG.MEŠ? *anda?* *lē*] *ša-an-ḥa-at-te-ni* KUB 26.34 rev. 6-7 (treaty w. Šattiwaza), (i.e.,

Akk. *bu'û* (D-stem) “to look for, search for, seek” = Hitt. *šanḫ*(-), tr. Dipl.Texts² 46.

(Akk.) *gimillam* [*a*]na turri iṭeḫḫi “He will approach in order to take vengeance” KUB 1.16 i 21 = (Hitt.) (His mother is a snake. He [will] come (and) listen only to the words [of his mother, brothers and sisters] [*n* = *ašta maninkuwahḫi*] [*k*]at~*tawatar ša-an-ḫe-eš-ki[-u-an dāi]* “[He will approach. And he will begin] to take vengeance” i 21-22 (bilingual of Ḫatt. I), ed. HAB 4f. (differently), cf. Ose, Sup. 56 n. 1; similarly KUB 13.7 i 17 (w. -*za*), cf. Melchert, KZ 93:268-271.

1. to seek, look for, try to locate (generally without local particle, see Hoffner, StMed 7:140-145) — **a.** object a deity or human being — **1'** without preverb: DINGIR.MEŠ GAL.GAL DINGIR.MEŠ TUR ^d*Telipinun ša-an-ḫi-iš-ki-u-wa-an dāir* “The great (and) small gods began to search for Teli-pinu” (but they could not find him) KUB 17.10 i 23 (Tel. myth, 1st version, OH/MS), translit. Myth. 31, tr. Hittite Myths² 15; cf. also KUB 17.10 i 36-37 (OH/MS) and KUB 33.24 + KBo 26.124 i 22 (OH/NS); (DINGIR.MAḪ says to the Stormgod: “Do something, O Stormgod!”) *nu ūt* ^d*Telipinun zikila ša-an-ḫa* (par. *ša-an-aḫ*) “Go (and) search for Telipinu yourself!” KUB 17.10 i 31 (Tel. myth, 1st version, OH/MS), w. par. KUB 33.2 i 16 (OH?/MS), translit. Myth. 31, tr. Hittite Myths² 15; (“The Stormgod sent for the Sungod (with the words)” *ṭtten = wa* ^dUTU-un *uwater[ten]* / [*p*]āer ^dUTU-un *ša-an-ḫe-eš-kán-zi n = an UL wemiya[nzi]* “Go (and) bring the Sungod!’ They went (and) searched (pres.) for the Sungod everywhere, (but) they [did] (pres.) not find him” VBoT 58 i 21-22 (missing Sungod, OH/NS), translit. Myth. 23, tr. Hittite Myths² 28; [*wa*]p~*puwaš* DINGIR.MAḪ-aš *kāša = tta* ^r*ša¹-an-ḫi-iš-ga-u-en kinuna = tta wemiyawen* “O DINGIR.MAḪ of the (river) [ba]nk! We have just (*kāša*) been looking for you, and now we have found you” KBo 11.17 ii 6-8 (rit. for DINGIR.MAḪ, NH/NS) □ [*wa*]ppuwaš DINGIR.MAḪ-aš is a rare case of nominative in the place of the true voc. (cf. Hoffner, JCS 50:40-43); *nu = zza* DUMU. NITA.MEŠ *karti = šmi peran mēmīr kuin = wa ša-an-ḫi-iš-ki-u-e-ni UMMA = NI š = an wemiyawen* “And the boys spoke to themselves: ‘We have found our mother whom we were looking for’” KBo 22.2 obv. 13-14 (Zalpa legend, OS), ed. Starke, StBoT 23:172, Otten, StBoT 17:6f. (differently); (“If a commander of an army says to you (as follows): ‘A man [has escaped] from me’”) [*nu mā*]n *šakuwaššarīt ZI-it UL*

wizzai n = an UL ša-an-ḫa-ti n = an parā U[L pešti] “[I]f you are not wholeheartedly moved, and you do not look for him and do not [deliver] him” KBo 5.4 rev. 41 (Targ. treaty, Murš. II), ed. SV 1:66f., tr. Dipl.Texts² 73 (“if it does not somehow completely engage you, so that you search for him”) □ for the verb *wizza-* cf. Melchert, KZ 93:265-268; *nu = šši UL / [namma E]GIR-anda pāun n = an UL ša-an-ḫu-un* “I no [longer] went after it (i.e., the city of Timmuḫala, i.e., its population), nor did I look for them (lit. it)” KUB 19.37 ii 11-12 (ann., Murš. II), ed. AM 168f.

2' w. preverb *āppan* and no local particle: (“But now he has come to you on his knees for help”) *nu = tta* DINGIR-LUM DINGIR-LIM-anni EGIR-an *ša-an-ḫi-iš-ki-iz-zi* “and is seeking you, O goddess, for the sake of your divinity” KUB 9.27 + KUB 7.8 i 39-40 (Paškuwatti’s rit., MH?/NS), ed. Hoffner, AuOr 5:273, 277; cf. KUB 7.8 ii 15-17.

b. object a thing: MUNUS.LUGAL ^r*Puduḫe = paš = kan kuwapi* ^mUR.MAḪ.LÚ-in GAL DUB.SAR. MEŠ ^{URU}*Ḫattuši ANA ṬUPPA* ^{HLA} ^{U[RU]}*Kizzuwatna ša-an-ḫu-u-wa-an-zi wariyat* “When Puduḫepa, the queen, charged UR.MAḪ-ziti, chief of the scribes, to look in Ḫatti-land for cuneiform tablets of Kizzuwatna” KBo 15.52 vi 39-43 (*ḫišuwaš*-fest., MH?/NS), w. par. KUB 20.74 vi 12-16, KUB 40.102 vi 24-27, KBo 15.60 vi 3-7, KBo 41.66:2-6; the local particle -*kan* is called for in this case by the combination of the main verb *wariya-*, inf. and local expression ^{URU}*Ḫattuši*, not by the inf. *šanḫuwanzi*. This passage does not belong under mng. 7, since there is no good evidence that the local particle is conditioned by an infinitive rather than by the main (finite) verb of the clause.

2. to investigate, inquire about, seek to determine (w. and without local particle) — **a.** without prev.: *mān ABI tuliyaš ḫalzai nu = šmaš gullakkuwan ša-aḫ-zi* “When my father summons to the assembly, he will investigate your corrupt behaviour” KBo 22.1 obv. 16-17 (instr., OS), ed. Archi, FsLaroche 46f. (“Il recherche en vous le scandale”), cf. Beckman, JAOS 102:441 (“When my father summoned to assembly and took vengeance upon you for displeasing activity”) □ for *gullakkuwa-* cf. Laroche, FsOtten 186 (“dégoutant”), Moyer, Diss. 43f., (“defiled, polluted”), Puhvel, HS 109:167 (“harmful”); *kī = šmaš = kan kuit ANA DINGIR-LIM* ^{URU}*Arušna ZI-an ša-an-ḫi-iš-kán-zi* “Concerning the fact that they are seeking to deter-

šanḫ- 2 a

mine (or: inquiring about) the wish of the deity of Aruṣna” KUB 22.70 rev. 60 (oracle question, NH), ed. THeth 6:96f. (“Was das betrifft, daß man für sich den Willen der Gottheit von Aruṣna (unter)sucht”).

b. w. *āppan* and without local particle: *mān* ^m*Ḥantiliš* MUNUS.LUGAL ^{URU}*Šukz[iya U DUMU. MEŠ=ŠU]* EGIR-*an ša-an-aḫ-ta* “When Ḥantili inquired about the queen of Šukz[iya and her sons] (saying, ‘Who killed them?’)” KBo 3.67 ii 3-4 (Tel.pr., OH/NS), ed. THeth 11:22f. i 58-59, tr. van den Hout, CoS 1:195.

3. to seek, wish to acquire (without local particle): *nu mān ḥandān ammel* DUMU.MUNUS=YA *ša-an-ḫi-iš-ki-ši nu=ta UL imma peḫḫi* “If you are really seeking my daughter (in marriage), will I perhaps not give (her) to you?” VBoT 2:7-8 (letter of Tarḫuntaradu to Amenhotep), ed. Rost, MIO 4:329, tr. Haas apud Moran, Amarna Letters 103 (“desire”), cf. Melchert, KZ 98:185; (The Hittite king has cancelled the obligation from the king of Tarḫuntašša, concerning the horses and troops) *ŠA É duppaš=ma=šši* KARAŠ. *ḪI.A lē namma ša-an-ḫa-an-zi* “Let the administration no longer seek troops from him” KBo 4.10 obv. 44-45 (treaty, Ḫatt. III), w. dupl. ABoT 57 obv. 18-19, ed. StBoT 38:36f., and cf. Bronze Tablet iii 36 (Tudḫ. IV); *mān=za* DINGIR-LUM ALAM MUNUS-TI *markiya[ši]* DINGIR-LUM ALAM LÚ=pat *ša-an-ḫe-eš-ki-ši* ALAM MUNUS-TI=ma UL *ša-an-aḫ-ti* “If you, O god, are refusing the statue of a woman (and) are seeking, O god, only the statue of a man, but (if) you do not seek the statue of a woman” (then let the SU oracle be favorable) KUB 50.89 iii 5-7 (oracle question, NH), cf. *markiya-* 1 a 2’; *nu* DINGIR-LIM=ma ^{TUG}*termaz=ma kuitki ša-an-aḫ-ta* “Or did you, O god, seek something in the nature of finery(?)?” KUB 22.70 obv. 55 (oracle question, NH), ed. THeth 6:72f., cf. rev. 8 □ lines rev. 10-12 suggest that ^{TUG}*terma-* consisted of various kinds of luxury garments, hence our “finery(?)”; cf. further oracle questions concern the gods “seeking” SISKUR *mantallia-* KBo 2.6 iii 20-22, festivals KUB 5.6 i 25-26, KUB 5.7 obv. 30-31, ritual procedures KUB 5.6 i 8-9, 18-19, fines (*zankilatar*) KUB 22.70 obv. 64, rev. 36-37 and passim, compensation (*šarnikzel*) KUB 22.70 rev. 7, 8, and the delivering of cattle KUB 16.66 obv. 8-10; [*nu Š*]A KUR ^{URU}*Wiluša* LUGAL-iznatar *ša-an-ḫa-an-zi* “[and] they seek the kingship over

šanḫ- 4 a 1’ b’

the country of Wiluša” KUB 21.5 ii 6 (treaty w. Alakš., Muw. II), w. dupl. KUB 21.1 i 80-81, ed. SV 2:56f., tr. Dipl-Texts² 88; (“I wrote to him (as follows)”) *mān=wa ammel* EN-UTTA *ša-an-ḫe-eš-ki-ši* “If you seek my overlordship” KUB 14.3 i 17 (Tawagalawa letter, Ḫatt. III), ed. AU 2f.; (Concerning the men of Amurru who are living in the land of Ḫatti — whether he is a lord or a slave of Aziru’s land) *n=an mān ANA LUGAL KUR* ^{URU}*Ḫatti [ša-n]a-aḫ-ta* “if you have sought him from the king of Ḫatti, (then if the king gives him, take him)” KBo 10.12 iii 38 (treaty w. Aziru, Supp. I), tr. DiplTexts² 39; *nu=za ammu* DUMU *AMILUTTI ešun nu=kan ŠA DUMU AMILUTTI NÍG.TUKU-ti anda UL dariyanun nu NÍG.TUKU-an UL ša-an-ḫu-un* “(Although) I was a human being, I never wore myself out for the riches of human beings; nor did I seek wealth, (but rather I [...]ed for the land of your son, O goddess)” KUB 21.19 + 1193/u iii 35-38 (prayer of Ḫatt. III), ed. Lebrun, Hymnes 314, Sörenhagen, AoF 8:96f. (both editions without 1193/u — consequently different tr.), 1193/u join courtesy of J. O’Rear.

4. to seek, attempt, try, wish, plot (without local particle)— **a.** to seek, attempt, try, wish (to do) evil (*idalu/idalawatar*) against someone, seek to harm or kill — **1’** personal object in the dative — **a’** *idalu šanḫ-:* (“If a ^{LÚ}*zipuriaš* treats an evil man”) *kuiš* LUGAL-i ^{URU}*Ḫattuši=ya idālu ša-an-ḫa-zi* “who seeks to do evil against the king and Ḫatti” KUB 30.69:4-7 (label), tr. CTH no. 283; *nu=mu mān UGU-azziš* DINGIR.MEŠ *kuitki ḪUL-lu ša-an-aḫ-tén* (var. *ša-na-aḫ-te-ni*) *nu=mu UD.ḪI.A ITU.ḪI.A MU.ḪI.A=ya maninkuwaḫten* “If you, O Upper Gods, have sought (var. are seeing) to do some evil against me and you have shortened (my) days, months and years” KUB 17.14 ii! 17-19 (substitution rit., MH), w. par. KBo 15.9 i 15-16, ed. StBoT 3:56-59, cf. KUB 29.1 iii 10 and the change *ḪUL-lu ša-an-aḫ-zi* IBoT 3.114 iv 2 in par. text KUB 7.46 iv 11 [(*ḪUL-lu*) *takš*]an *ḫarzi*.

b’ *idālu/idalawatar šanḫ-* w. *menaḫḫanda* and person in dat.: *nu=šmaš menaḫḫanda idālu lē [ša-] an-aḫ-ti* (var. [*ša-an-ḫa-at-ti*] “Do not try to do evil against them” KBo 4.3 i 44-45 (treaty w. Kup., Murš. II), w. dupl. KUB 6.41 ii 38, ed. SV 1:120f., tr. DiplTexts² 76 (“you shall not seek to harm them”); *nu* ^d*U-ni IGI-anda idālawatar ša-an-ḫi-iš-ki-iz-zi* (var. *nu=za* ^d*U-ni menaḫḫanda ḪUL-tar daškizzi*) “And against the

šanḫ- 4 a 1' b'

šanḫ- 4 f

Stormgod he (i.e., Kumarbi) plans evil' KUB 33.96 obv. 7 (Ullik.), w. par. KUB 33.98 obv. 6-7, ed. Güterbock, JCS 5:146f.

c' *idālu šanḫ-* w. *ITTI* + obj.: ("If you, Kupanta-^dLAMMA, commit any sin against My Majesty") *nu ITTI* ^dUTU-ŠI ḪUL-lu *ša-an-aḫ-ti* "and you try to do evil against My Majesty" KBo 4.3 iv 12 (treaty w. Kup., Murš. II), ed. SV 1:144f., tr. DiplTexts² 80 ("attempt to harm").

2' gen. + *idālu šanḫ-*: *namma kuiša LUGAL-uš kišari nu ŠEŠ-aš NIN-aš idālu ša-an-aḫ-ti* "Moreover, whoever becomes king and seeks evil against (his) sister (and) brother" KBo 3.1 ii 46 (Tel.pr., OH/NS), ed. THeth 11:34f.; *nu mān DINGIR-LIM EN=YA ammel kuitki Š[A DUMU.MUNUS GAL] ḪUL-lu ša-an-ḫe!-eš-ki-ši* "If you, O god, my lord, are seeking always some evil against me, [the great daughter]" KBo 4.6 i 10-11 (prayer, NH), ed. Tischler, Gass. 12f.

3' personal object in acc., and word for "evil" in the dat.-loc. (no local particle): *nu mān* ^m*Kupanta-^dLAMMA-an kuiški ḪUL-lauwanni* (var. *ḪUL-lawahzi*) *ša-an-ḫa-ti* "If someone seeks to harm Kupanta-^dLAMMA (lit. seeks K. for evil)" (you, Alakšandu, should help him) KUB 21.5 iii 53 (treaty Alakš., Muw. II), w. dupl. KUB 21.1 iii 37-38, ed. SV 2:72f., tr. DiplTexts² 90 ("plots evil"); and passim in treaties; *kuwat=pat=wa [šer z]ik* ^d*Kumarbiš DUMU.LÚ. U₁₈.LU-UTTI idālauwani ša-an-ḫi-iš-[ki-ši]* "Why [are] you seeking to harm mankind, O Kumarbi?" KUB 33.103 ii 9-10 (Ḫedammu), ed. StBoT 14:46f. ("Warum denn suchst du, Kumarbi, die Menschheit im Bösen heim?"), tr. Hittite Myths² 52 (§6.2); cf. KBo 3.3 ii 16, 20-22, 24-26, 30-31, and passim.

b. to seek/plan (to do) good (*āššu*) for someone w. personal object in dative: [*k*]arū=wa=mu=kan *kuwapi ammel DINGIR-LUM arḫa dāer [nu=w]a ammuk āššu imma kuitki ša-an-ḫi-iš-ke-er* "As they earlier have taken away my god from me, were they really planning to do something good for me? (Now, do not turn in favor toward these (men), O god, my lord)," KUB 54.1 obv. 52-53 (deposition of ^{m,d}ISTAR-LÚ, NH), ed. Archi/Klengel, AoF 12:54, 59 (taking it not as a question: "[Fr]üher, wenn sie mir meine Gottheit nahmen, [d]a planten sie wahrhaftig mir etwas Gutes!").

c. to plot an affair (*uttar*) + gen. of a verbal noun: *našma ANA* ^dUTU-ŠI *kuiški waggariyawaš uttar menaḫḫanda ša-an-ḫa-ti* "Or (if) someone plans an affair of rebellion against His Majesty" KBo 5.13 ii 17-18 (treaty w. Kupanta-^dLAMMA), ed. SV 1:122f. ("einen Aufruhr plant"), tr. DiplTexts² 77 ("plots a matter"), similarly KUB 21.1 ii 49-50 (treaty w. Alakšandu).

d. obj. is deverbal noun of action — 1' w. *me~naḫḫanda* + dat.: (Upelluri does not know, what a swift god Kumarbi has created against the gods) *nu* ^d*Kumarbiš ārušuwaru=pat kuit* ^dU-ni IGI-*anda ag~gatar ša-an-ḫe-eš-ki-iz-ti* "and that Kumarbi is seriously(?) seeking the death of the Stormgod" (lit. against the Stormgod) KUB 33.106 iii 33-34 (Ullik.), ed. Güterbock, JCS 6:26f.

2' w. gen.: *nu tuēl ŠA* ^m*Ma[dduw]att[a ḪUL-lu] ḫinkan ša-an-ḫi-iš-ki-it* "He (i.e., Attariššiya) has always been seeking your [painful] death, Ma[dduwa]tta" KUB 14.1 obv. 2 (Madd., MH/MS), ed. Madd. 2f., tr. DiplTexts² 154; see KUB 1.16 ii 21-22 above in the bil. sec.; cf. also 4 a 1' b'.

e. obj. verbal substantive: *zik=ma* ^z*allallā pāu~war 1-eda tiyauwar pedi=kan wašdumar lē ša!-na-aḫ-ti* "Do not try to commit treason, to be independent (of me), (or) to commit evil deeds in (your present) position" KBo 4.14 ii 59-61 (treaty, Tudḫ. IV or Šupp. II), ed. Stefanini, AANL 20:42f. ("tu non cercare di tradire (= passare al nemico), né di trarti in disparte, né di commettere scelleratezze (restando) al (tuo) posto (= dalla tua posizione and privilegio e di comando), repeated in ii 63-65, 70-71; *arr¹uša¹ pāuw¹ar¹ ša-an-aḫ-ti lē kuiški* "Let no one seek to defect (lit. go astray)" KUB 26.12 ii 16-17 (SAG 2 instr., Tudḫ. IV), ed. Dienstanw. 24f. ("abseits(?) gehen").

f. used w. inf.: (The king speaks to the Moon-god:) [*nu=wa mān ... ammel(?)*] *tuhḫūwain IGI. ḪI.A-it uwanna ša-na-aḫ-t[a ...] ... [... k]ēl <tuh~huwain> au nu=wa kūš akkandu* "If you (O god) have sought to see [my (funeral pyre?)] smoke with (your) eyes ... (rather) see <the smoke> of these (substitutes). Let them die" KUB 24.5 i 14-16 (substitution ritual), ed. StBoT 3:8f.; *apāš=ma=mu ḫar~kanna [(IŠTU AWAT DINGIR-LIM)] U IŠTU INIM LÚ ša-an-aḫ-ta* (var. *ša-na!-aḫ-ta*) "But he (i.e., Urḫiteššub) sought to destroy me at the com-

mand of god and the suggestion of man" KUB 1.6 iii 9-10 (Apology of Ḫattušili III), w. dupl. KUB 19.67 ii 9, ed. Ḫatt. 28f., StBoT 24:22f. ("Jener aber suchte mich auf göttliches Geheiß und auf Menschenwort hin zu vernichten"); (At-tariššiya, the man of Aḫḫiya came) *nu* EGIR-*an tuk=pat* ^m*Madduwattan kunanna ša-an-ḥ[i-iš-ki-i]t* "and later he tr[ie]d constantly to kill you (or: "he went looking for you, to kill you"), O Madduwat-ta" KUB 14.1 obv. 60 (Madd., MH/MS), ed. Madd. 14f., tr. DiplTexts² 156 ("was plotting"); cf. similar KBo 10.12 iii 15 (Aziru treaty), tr. DiplTexts² 39; KBo 5.4 obv. 41, rev. 5; cf. CHD s.v. *lawarr-*; [*mān Š*]A ^m*Piyaššili U ŠA* ^m*Ḫaittili [ešḫar]* *šarninkūwanzi ša-an-ḥe-eš-ki-ši* "[If] you, (O god,) desire that they make compensation [for the blood] of Piyaššili and Ḫaittili" KUB 16.77 iii 5-6 (oracle question), ed. van den Hout, Purity 248f.; cf. *ibid.* iii 8; *nu=wa tuel ŠA* ^dUTU ^{URU}*Arinna GAŠAN=YA ZAG. ḪI.A danna ša-an-ḥi-iš-ki-u-an dāer* "They (i.e., the enemies) began to seek to take your territories, O Sungoddess of Arinna, my lady" KBo 3.4 i 24-25 (ann., Murš. II), ed. AM 22f.; cf. KUB 24.2 rev. 9-10, par. KUB 24.3 iii 2-3, 7-8; cf. KBo 6.29 iii 38-39; *kuiēš=ma=aš=za A.ŠÀ A.GÀR.ḪI.A=KUNU* ^{GIŠ}*KIRI₆.MEŠ. GEŠ[TIN=K]UNU* ^{GIŠ}*TIR.MEŠ=KUNU tannattau~wanzi ša-an-ḥi-iš-kán-zi* "Some of them (i.e., enemies) try to lay waste your field and fallow, your vineyards, (and) your groves" KUB 24.3 iii 4-6 (Prayer to Sungoddess of Arinna, Murš. II), ed. Gurney, AAA 27:34f., Lebrun, Hymnes 164, 170; [*nu=m*]u *tepnumanzi ša-an-a[ḥ-ta]* "[And he] tri[ed] to demote me" KUB 21.15 i 14 (Ḫattušili III-Urḫitešsub conflict), ed. NBR. 46f. □ for *tep~nu-* without *-za* see Hoffner, JCS 29:152-154; *mān=mu ida~lauwanni=ya kuiš waggariy[awa]nzi ša-an-ḥa-zi* 'And if someone — with evil intention — tries to rebel against me" KUB 21.47 rev. 18 + KUB 23.82 rev. 23 (instr., MH/MS).

g. other: (I wish that province would turn, or those lords would defect and take me with them") *n=at lē ša-na-aḥ-ti* "Do not attempt it (i.e., such a conspiracy)!" KBo 4.14 ii 81 (treaty of Tudḫ. or Supp. II), ed. Stefanini, AANL 20:43f., cf. *man* a 1' a'.

5. to avenge, punish (an offence or crime) — **a.** obj. the matter (*uttar*) of Tudḫaliya the Younger's death (w. *anda*, dat. and *-kan*): *nu=kan uwatten DINGIR.M[EŠ EN.MEŠ=YA] apūn* (coll.) *AWAT* ^m*Tudḫaliya TUR-RI ANA ABI=YA kinun appez~*

z[iyaz] anda ša-an-ḥa-at-tén "You came, O god[s], my lords], and now at last avenged that affair of Tudḫaliya the Younger on my father" KUB 14.14 obv. 32-34 (Plague prayer of Muršili), ed. Götze, KIF 1:168f. (w. coll. n. 10), tr. Beckman, CoS 1:156.

b. obj. an offence or provocation (w. *anda* and *-kan*): (If somebody provokes the soul of the god) *n=at=kan DINGIR-LIM apēdani=[pat 1-e]dani anda š[a-an-aḥ-z]i UL=at=kan ANA DAM=ŠU [DUMU=ŠU N]UMUN=ŠU MÁŠ=ŠU ÌR.MEŠ=ŠU GÉME.MEŠ=ŠU [G]UD.ḪI.A=ŠU UDU.MEŠ=ŠU ḫalkitt=a a[nda ša-a]n-aḥ-zi* "does the god avenge it [on]ly on him? Does he not avenge it on his wife, [his children], his descendants, his family, his male (and) female slaves, his [ca]ttle, his sheep, (and) [his] crops (and destroy him totally?)" KUB 13.4 i 35-37 (instr. for temple officials, MH/NS), ed. Chrest. 148f., Süel, Direktif Metni 26f., tr. McMahon, CoS 1:218 §3, cf. *ibid.* ii 66-67; ("If any city or any house offends [you, O Stormgod, my lord]") *n=at=kan DINGIR-LUM apēdani ANA 1-EN URU-LIM 1-EN É-TI anda ša-an-ḥi nu apat x[...]* *ANA KUR-TI=ma=at=kan lē anda ša-an-aḥ-ti* "then, O god, avenge it on that one city (or) on that one house and that [...], but do not avenge it on the (whole) country" KBo 11.1 obv. 38-39 (prayer, Muw. II), ed. Houwink ten Cate, RHA XXV/81:108, 117.

c. blood(shed) (*ešḫar šanḥ-*) — **1'** w. local particle *-(a)pa*: *n=apa DINGIR.MEŠ at[(taš=šaš ^mZi~dantaš)] ešḫar=šet ša-an-ḥe-er* "The gods avenged the death (lit. blood) of Zidanta, his father" KUB 11.1 ii 4-5 (Tel.pr., OH/NS), w. dupl. KUB 11.6 i 3-4, and *passim*, ed. THeth 11:24f. i 69-70, tr. van den Hout, CoS 1:195.

2' without local particle: *ziga SAG.GÉME. ÌR.MEŠ ešḫar=šemit ša-an-ḥa* "Avenge the death (lit. blood) of (your) subjects!" KBo 3.23 i 9 (Pimpirit frag., OH/NS?), w. dupl. KUB 31.115:12 (NS), ed. Archi, Fs-Laroche 41 ("Toi, venge le sang des serfs!"); cf. KBo 22.1:24-25 (OS), ed. Archi, FsLaroche 46f.

3' w. preverb EGIR-*an*: *nu=za ŠA ABI=ŠU [ēš~ḫar(?) EG]IR-an ša-an-aḥ-ta* (var. *ša-na-aḥ-ta*) "And he (i.e., Muršili I) avenged [the death (lit. blood)] of his father" KBo 3.57 obv. 10-11 (Muršili against Aleppo), w. dupl. KUB 26.72:5-6, ed. Kempinski, ÄAT 4:50f., translit. BoTU 20 (w. restoration); DINGIR.MEŠ

šanḫ- 5 c 3'

BĒLŪ^{MEŠ} =YA ŠA ^m*Dudḫaliya kuit ēšḫar* EGIR-*an* ša-*an-ḫa-a*[*t-te-ni*] “O gods, my lords! Why are you still avenging the blood of Tudḫaliya?” (His murder has already been expiated) KUB 14.14 rev. 9 (PP1), ed. Götze, KIF 1:172f., Lebrun, Hymnes 196, 201.

d. obj. words: (“If any of our words [offended you]”) *n* = ^l*at*¹ DINGIR.MEŠ ^dA.NUN.NA.KI₄ GE₆-i KI-*pi* ša-*an-ḫa-an-du* “let the Anunnaki gods avenge them (i.e., the words) in the dark nether-world” KBo 11.1 rev. 17 (prayer, Muw. II), ed. Houwink ten Cate, RHA XXV/81:110,119 (tr. differently “take vengeance for them on the dark earth”).

6. (w. *āppan*) to look after, take care of (without local particle): *nu tuk maḫḫan* = *ma* ^dUTU-ŠI *IŠTU AWAT ABI*[*≠*K]A EGIR-*an* ša-*aḫ-ḫu-un* *nu* = *tta* ANA AŠAR ABI = KA *titta*[*nu*] *nun* “As I, My Majesty, took care of you in accordance with the recommendation of your father, I seated you in the place of your father” KBo 5.9 i 19-20 (treaty w. Duppi-Teššub), ed. SV 1:10-13, tr. DiplTexts² 60; and passim in treaties; *kinu* ~ *na mān apu*š NAM.RA.MEŠ ^mAziraš ANA ^dUTU-ŠI EGIR-*pa* UL *pai*š *mān* = *aš* EGIR-*an* *kuwapi* ša-*an-aḫ-ḫu-un* *mān* = *aš* ^dUTU-ŠI EGIR-*an* ša-*an-ḫu-un* (var. [ša]-*an-aḫ-ḫu-un*) *mān* = *aš* = *za* ^dUTU-ŠI *dāḫ* ~ *ḫun* “Now, if Aziru would not have given those NAM.RA’s back to My Majesty, anyhow, I would have taken care of them. If I, My Majesty, would have taken care of them, I, My Majesty, would have taken them for myself. (Why do you take them (now) consciously?)” KBo 3.3 iii 20-24 (Syrian affairs, Murš. II), w. dupl. KUB 19.41 iii 20-24, ed. Klengel, Or NS 32:38, 43f.; *ammel* = *wa* ĪR.MEŠ [ukila EGI]R-^l*an*¹ ša-*an-aḫ-mi* “I [on my own] shall take care of my subjects” KUB 14.3 i 21-22 (Tawagalawa letter, NH), ed. AU 2f. For EGIR-*an* šanḫ- with a different mng. see KUB 9.27 + KUB 7.8 i 39-40 cited 1 a 2', above and KUB 14.14 rev. 9-10 and KBo 3.57 obv. 10-11 cited 5 c 3', above.

7. to search through, scour, comb (w. *-kan/-ašta*): (“The Sungod sent the swiftly flying eagle”) *ī* = *war* = *ašta* *pargamu*š ḪUR.SAG.DIDLI.ḪI.A ša-*a-aḫ* (var. [ša-*an*]-*ḫa*) § *ḫārīu*š = *kan* *ḫal* ~ *lu*[*wam*]uš ša-*a-aḫ* (var. KI.MIN) *ḫuwanḫueš*šar = *kan* *kuwāliu* ša-*a-aḫ* (var. KI.MIN) [*ḫ*]ārāš^{MUŠEN} *pait* *n* = *an* UL *wemiyat* “Go, search the high mountains, § search the deep valleys, search the watery

šanḫ- 8 a 2'

depth. The eagle went, but he could not find him” KUB 17.10 i 24-27 (Tel. myth, OH/MS), w. par. KUB 33.2 i 10-12 (OH/MS), translit. Myth. 31, tr. ANET 127, Hittite Myths² 15; and passim in missing god myths, mentioning rivers, lakes, forests, places; *nu* ^{LÚ}.MEŠ ^{NÍ}.ZU ŠA KASKAL GÍD.DA *au*[*ri*]ēš *ēpdu* *n* = *ašta* ^{LÚ}.MEŠ [...] URU-*az katta kuranna* ša-*a*[*n-ḫu-wa-a*(*n-z*)*i* (*ū*)]^l*nniyandu*¹ *n* = *ašta* *kurannan* š[*a-a*(*n-ḫa-an-du*)] “[Let] the scouts [take up] the pos[ts] on the long distance roads [and let the watch]men(?) drive down from the city to the perimeter to search and let them search the perimeter” KUB 13.1 + 885/z i 12-14 (THeth 20:269 n. 1006) (*BĒL MADGALTI*, MH/MS), w. dupl. KUB 31.108 i 10-12 (NS), ed. Dienstanw. 59f. (without the join), THeth 20:269 n. 1006; cf. *ibid.* i 9 and i 30 w. dupl. KBo 22.44:5, KUB 40.58:6-9, KUB 31.108 i 7.

8. to clean, cleanse, sweep clean, w. *-kan/-ašta* — a. a building— 1' without preverb: INA É ^{LÚ}NINDA.DŪ.DŪ = *ma* = *aš* = *kan* *kuedaš andan* *ēš* ~ *šanzi* *n* = *at* = *kan* ^lša-*an*¹-*ḫa-an* *ḫarnuwan* *ēšdu* “Let the bakery in which they prepare them (i.e., bake the loaves) be swept (and) sprinkled” KUB 13.4 i 18-20 (instr. for temple officials, pre-NH/NS), ed. Chrest. 148f., Süel, Direktif Metni 22f., tr. McMahon, CoS 1:217 §2; (They bring a goat and wash it) *n* = *an* = *kan* ŠA É.GAL-LIM É.MEŠ *kuedaš anda pennanzi* *n* = *at* = *kan* ša-*an-ḫa-an-zi* *namma* = *at* *ḫarnuwanzi* “They sweep the rooms of the palace through which they drive it (i.e., the goat). Then they sprinkle them” KBo 13.179 ii 7-10 (renewing of Hunting Bag), ed. McMahon, AS 25:165f.; on *ḫarnuwai-* and *ḫarnai-* cf. *ibid.* 246f.; EGIR-*anda* = *ma* = *kan* É ^dZA.BA₄.BA₄ ša-*an-ḫa-an-zi* “But afterwards they clean the temple of ZABABA” KBo 4.9 i 11-12 (*ANDAḪŠUM*-fest., OH?/NS); *n* = *ašta* DINGIR-LAM *kuedaš* ANA É-TIM ^É*ḫilamni* = *kan* *anda* *ēš* ~ *šanzi* *n* = *at* *arunaš* *u* <*e*> *tenit papparaššanzi* [*na*] *m* ~ *ma* = *at* = *kan* ša-*an-ḫa-an-zi* “The temple(s) (and) the portico in which they worship the deity they sprinkle with seawater and then sweep them” KBo 13.164 i 5-7 (rit., OH/NS); [*n*] = *ašta* ša-*an-ḫa-an-zi* [*n*] = *ašta* SAḪAR.ḪI.A-uš *parā išḫūwānzi* “They sweep up, and they throw away the dust/dirt” KUB 7.49:2-3 (fest., NS); cf. KBo 24.57 i 6-8, below 8 c.

2' w. *anda*: (“On the sixth day when they open (the building) (and) pull the curtain, the king leaves”) *anda* ša-*an-ḫ*[*a-an*]-*zi* “(And) they sweep

up there" KBo 20.10 i 3 (fest., OS), translit. StBoT 25:131; cf. frag. *ša-ḥa-an-zi* KBo 17.65 rev. 36, ed. StBoT 29:142f. (where the emendation *ša-<an>-ḥa-an-zi* is unnecessary).

3' w. *parā*: (All temple officials take a bath) DINGIR.MEŠ₂ya warappanzi É.MEŠ DINGIR. MEŠ₂kan *parā ša-an-ḥa-an-zi ḥarniyanzi* "and they wash (the statues of) the gods. They clean/sweep (and) sprinkle the temples" KUB 41.30 iii 9, ed. THeth 21:270f.; cf. similar KUB 31.113:12-13, KUB 9.15 iii 5, 11-12, 19-20, KUB 56.48 i 18 □ the reading *ḥarnai-* instead of *ḥurnai-* is taken from KUB 56.48 i 18 which reads *ḥa-ar-ni-ya-ad-du*, cf. Neu, StBoT 26:55 n. 261.

b. a kitchen (*paršuraš pedan*): *nu=šmaš=kan paršuraš pēdan ša-an-ḥa-an [(ḥarn)]uwan [(ēš)]du* "Let the (soup) kitchen be swept (and) sprinkled by you (sc. the kitchen workers)" KUB 13.4 iii 59-60 (instr. for temple officials, pre-NH/NS), w. dupl. KUB 31.95 iii 10 + KUB 13.5 iii 30 (pre-NH/NS), ed. Chrest. 160f., Süel, Direktif Metni 66f., tr. McMahon, CoS 1:220 §14; cf. *paršur* 2 c, *peda*-A d 1' m'.

c. tents: *n=ašta* MUNUS ŠU.GI EN.SISKUR *kuedaš* ^{GIŠ}ZA.LAM.GAR-aš *anda aniyat n=ašta ša-an-ḥa-an-zi* (var. [...] *ša-an-zi*) *papparšanzi=ya* "They sweep and sprinkle the tents in which the Old Woman has treated the client" KUB 27.29 i 16-17 (Allaituraḥi's rit., MH/NS), w. dupl. KBo 23.23 rev. 60-61 (MH/MS), ed. Haas/Thiel, AOAT 31:136f.

d. the floor, ground: *nu* LUGAL-uš IGI.ḪI.A-it *iyazi n=ašta* ^{LÚ.MEŠ}ŠU.I *daganzipuš / [(š)]a-an-ḥa-an-zi* "The king makes (a signal) with (his) eyes, and the barbers sweep the floors" KUB 56.42 vi 3-6 (KILAM fest., NS), w. dupls. KBo 27.42 iii 24-26, KBo 11.38 vi 17-20, ed. StBoT 28:59; (When he finishes breaking the *taparpašu*-loaves) *n=ašta* ^{LÚ.MEŠ}ŠU.I *tagan~zipuš ša-an-ḥa-an-zi* "the barbers sweep the floors" KUB 10.89 i 17-18 (Fest. of the Month, OH/NS), cf. KBo 4.9 vi 14-15 (OH/NS), KBo 11.26 obv. 10-11, KUB 10.99 i 5-6, KUB 40.102 i 8 (NH), IBoT 3.1:66 (NS), KBo 30.69 iii 20-21 (subj. the cooks); *namma=kan* ALA[M *wagann*]a *pē~dan[zi] maḥḥan=ma* ^{UD}.KAM-az ^{SIG₅}l-ri *n=ašta ša-an-ḥa-an-zi* "Next [they] bring out the statu[e for a light mea]l. But when the day becomes propitious, they sweep up (and the main meal is held)" KUB 30.25 obv. 14-15 + KUB 39.4 obv. 22-23 (royal funerary ritual), ed. HTR 26f., cf. *ibid.* rev. 11.

e. tables: ("They take away the crumbled thick breads (from the tables)") *n=ašta* ^{GIŠ}BANŠUR. ḪI.A [a]rḥa *ša-an-ḥa-an-zi É-r=a=kan PĀNI DINGIR-LIM [š]a-an-ḥa-an-zi* "and they wipe off the tables. They sweep also the house in front of the deity (i.e., they clean the place in front of the god)" KBo 24.57 i 6-8 (rit. of *šarraš*), w. dupl. KBo 23.42 i 6-7 (NH), ed. ChS I/2:149, 130.

f. obj. spring, fountain, ditch, channel, pipes, w. prev. *šarā*: ŠA É.DU₁₀(coll.).ÚS.SA=ya ŠA É ^{LÚ}SAGI ^Éḫilamnašš=a *ārtaḫiuš weḥandaru n=aš uškandu kuiš=a=kan wetenaza šahāri n=an=kan šarā ša-an-ḥa-an-du* "Let them patrol the water pipes of the bath house, of the house of the cup-bearer and of the portico, and inspect them. Let them clean out whatever one is clogged with (dirty) water" KUB 13.2 ii 21-23 (*BĒL MADGALTI* instr., MH/NS), ed. Dienstanw. 45, tr. McMahon, ChS 1:223; ("Moreover, the water pipes (*artaḫhiuš*) in (your) [tow]n should [no]t be clogged") *n=aš=kan* [MU.KAM-ti] MU.KAM-ti *šarā ša-an-ḥe-eš-kán-du* (var. [š]a-an-ḫi-iš-kán-du) "Therefore let them clean them out annually" KUB 31.89 ii 19-20 (*BĒL MADGALTI* instr., MH/NS), w. dupl. KUB 31.86 ii 31-32 + KUB 40.78:5-6 (MH/NS), ed. Dienstanw. 44, tr. McMahon, ChS 1:223, cf. *šanḥ-* a 2; [n]amma=kan *ḥuppi'da'nuēš* PA₅.ḪI.[A]-š=a *šarā [ša-an-ḥa-an-t]e-eš ašandu* "Further, let the *ḥuppidanu*-s and the water channels be [c]ea[n]ed out" KUB 31.84 iii 58-59 (*BĒL MAD~GALTI* instr.), ed. Dienstanw. 49 (differently), cf. Hoffner apud THeth 20:44 n. 172; ("When they celebrate for the great fountain the festival of the spring (season), he/she washes (her/himself). The priest [washes himself too]. He/She washes (the statue of) the deity") *TÚL=kan šarā ša-an-ḥa-an-zi* "They clean the fountain out" (i.e., they remove mud or dirt that had fallen in) (and bring the statue of the deity to the fountain) KUB 17.35 iii 25 (cult inventory, NH), ed. Carter, Diss. 130, 144.

g. obj. statue: *nu=kan* ALAM.ḪI.A *ša-an-ḫu-u[n]* "And I cleaned the statues" KBo 15.10 iii 45 (exorcising gods, MH/MS), ed. THeth 1:40f. ("Die Statuen wischt[e] ich ab"), cf. *ibid.* ii 76.

h. obj. a goblet (GAL): *n=ašta* GAL DINGIR-LIM *ša-an-ḥa-an-zi* "They clean out the goblet of

šanḥ- 8 h

šanḥ- 9 a

the deity (and fill it with beer)” KUB 17.24 iii 12 (fest., NS).

i. obj. drinking horn (*šawatar*): *nu maḥḥan ša~w[atar] šarā danzi n=at=kan wetena[z] arḥa ša-an-ḥa-an-zi* “When they pick up the drinking horn, they clean it out with water. (Then they pour the water in a line along the front of a *ḥuwaši*-stela)” KUB 25.37 iii 20-21 (tablet of Lalupiya, OH?/NS), ed. Güterbock, FsHouwink ten Cate 69, DLL 173, cf. iii 26-27.

j. obj. human beings, w. -*ašta*: *maḥḥan=ma lukat~ta [n]=ašta DUMU ša-an-ḥa-an-zi* “When morning comes, they cleanse the child” KBo 5.1 iv 31-32 (Papanikri’s rit., NH), ed. Pap. 12f.; [*m*] *aḥḥan=ma ITU.3.KAM t[iyazzi n]=ašta DUMU.NITA kunziga<<zi>>an~n[aḥitaz ša]-an-ḥa-an-zi kunzigannaḥi=šam[aš LÚ.M]EŠ AZU šekkanzi* “But when the third month a[r-rives], they [c]leanse the male child with *kunzi~ganna[ḥit]*. The exorcists know the *kunzigannaḥit*” KBo 17.65 rev. 41-42 (birth rit., MH?/NS), ed. StBoT 29:142f., cf. ibid. obv. 3, rev. 36, 43-44, ABoT 21 obv. 3-4, ABoT 25 obv. 10; frag. *namma IŠT[U ...] / MUNUS-TUM ša-an-ḥa-an-zi* KUB 16.17 iii 10-11 (oracle question, NH).

k. obj. body parts, w. -*kan*: (The Old Woman speaks as follows:) *kāša=kan NÍ.TE ḥūmanda ša-aḥ-ḥi-iš-ki-mi* “I am just now cleansing each body part of him/it (of the client or effigy?). (Let the evil uncleanness be combed down from him)” KUB 12.58 iii 2 (Tunnawi’s rit., NH), ed. Tunn. 14f.; DUMU. MUNUS *=ya=wa=kan SAG.DU-an zazzitaz ša-an-ḥa-an[-zi]* “And they cleanse the head (or: person?) of the female child from/with *zazzita*” KUB 56.19 ii 10 (birth ritual), ed. StBoT 29:256f.; MUNUS *ḥašawan pēḥu~te[ḥḥi n=aš paiddu n=an=kan E]ME=ŠU ša-aḥ-du nu MUNUS ḥāšauwaš pa[it n=an=kan] EME=ŠU ša-aḥ-ta* “I am bring[ing] the Old Woman. [Let her go, and] let her cleanse his tongue.”) Then the Old Woman w[ent], and she cleansed his tongue” KBo 3.8 ii 29-30 (incant. ritual), cf. StBoT 29:51; *nu=mu mān DUMU-an parā pianzi / [nu kī iyami mā]n=an=kan KA×U=ŠU ša-aḥ-mi n=aš mān / [ḥuišwannaš n=an ḥaddul]aḥḥi* “And when they hand the child over to me, [I do the following: when] I cleanse his mouth, if [he is going to live, then] I give [him health(?)]]” KBo 17.61 obv. 12-14 (birth rit.), ed. Berman, JAOS 92:466 (differently: “... I stop his mouth”), StBoT 29:42f.; (The Old

Woman takes away the clothes which the client put on, and [takes a bunch of grass]. She calls it ‘herb of sun’) *nu=kan ANA BĒL SÍSKUR tuēkkuš ša-aḥ-zi namma MUNUS ŠU.GI kiššan memai [ka]tta=war=a=ta=kkān waršan ēštu* “She sweeps/brushes (with this bunch of grass) the limbs of the client. Then the Old Woman speaks as follows: ‘Let it (i.e., the hostile words) be wiped [d]own (*katta waršan*) from you” KBo 24.1 obv. 16-18 (3Mašt., MH/MS), cf. KBo 2.3 iii 41 (1Mašt., MH/NS), and KBo 39.8 iv 18 (2Mašt., MH/MS), w. dupl. KBo 9.106 iii 33 (NS) which use *warš-* instead of *šanḥ-*; [*ta*] *kku ilaš kardi=šmi naššu=ma UTU-waš [i]štarningaiš kardi=šmi n=at=kan šarā [ša]-a-aḥ-te-en* “If weakness is in your heart, or the ailment of the Sungod is in your heart, clean it (i.e., your heart) out” KUB 29.1 i 46-48 (foundation rit., OH/NS), ed. Kellerman, Diss. 12, 27 (“Si un *ila-* est dans votre coeur ou si le mal du soleil est dans votre coeur, chasse-les!”), cf. ANET 357, Puhvel, FsLaroche 300 □ the grammatical obj. is the neuter pronoun -*at*, which agrees with neuter *ker*, but not with common gender *ila-* or *ištarningai-*. In KUB 41.21 i 7, w. dupl. VBoT 132 ii 9 (Allaituraḥi’s rit.) one should read *ša-na-aḥ-tén-at* [Š]A *Šuppiluliyama LUGA[L ...]* (not N[Í.TE.MEŠ] as AOAT 31:276f., “Reinigt sie, des Suppiluliuma Kö[rper]teile”).

l. obj. indicated only indirectly: (The prince tells the queen in the dream: “‘What w[a]s inside that grain-storage pit/jar has already been emptied”) *nu=wa=kan parā parkunuwand[u?] n=ašta parā ša-an-ḥe-er par[kunuer]* “(So) let them clean (it) out.’ (So) they swept (it) out and cleaned (it) out” KUB 31.71 iii 20-21 (dream, NH), ed. Werner, FsOtten 328f. (“Sie hatten <ihn> eben ausgeräumt <und> gesäubert”), van den Hout, AoF 21:311, 313 □ for ÉSAG “grain storage pit/jar” see AlHeth 34-37; (in one-word sentence:) § *ša-an-ḥa-an?-zi-kán* “They clean up (the locality of ritual)” KBo 19.161 i 14, ii 10 (fest. of Tetešḥapi); *n=ašta ša-an-ḥa-an-zi* (obj. not mentioned) KUB 34.68 rev. 5.

9. (idiomatic usages) — **a.** obj. *idālu šaku~wa(?)*: *É-ri=kan anda āššu paiddu n=ašta ḤUL-lu šakuwaš* (sic; var. correctly *šakuwa*) *ša-aḥ-du n=at=kan parā peššiyaddu* “Let (only) the good enter into the house, and let it seek the evil eyes and throw them out” KUB 41.8 ii 12-13 (rit. of underworld deities, MH/NS), w. dupl. KBo 10.45 ii 48-49 (NS), ed. Otten, ZA 54:124f. (“Ins Haus möge das Gute eintreten! Das Böse möge es (mit den) Augen suchen und es hinauswerfen!”).

b. obj. tears: [... *išḥaḥru ša-an-ḥa-an-d[u]* “Let them seek (i.e., wipe away?) tears” KUB 54.1 iv 3 (deposition of ^m*IŠTAR*-LÚ, NH), ed. Archi/Klengel, AoF 12:57, 60 (“[Und meine T]ränen sollen sie abwische[n]”), cf. other idioms with tears in the same text i 39-40, ii 42-43; *mān iš~tam[aššun apāš DUMU].MEŠ^{URU}Ḫatti UŠM[IT] / išḥaḥru=šm[it=ašta(?) ša-a]n-ḥu-un takku=man=a<š>ta UL=ma ša-an[-ḥu-un GAM-an(?) šar]ā=mmu lālit ēpten* “When [I] hear[d]: ‘she ki[lled the son]s of Ḫatti, I [w]iped away(?) yo[ur] (i.e., the relatives of the killed persons) tears. But if [I] had not wip[ed] (them) away(?) , you wou]d have [sl]andered me (lit. seized me from top to bottom with the tongue)” (saying what a cold-hearted king I was) KUB 1.16 + KUB 40.65 iii 6-9 (edict, Ḫatt. I/NS), ed. HAB 10f. (without join piece KUB 40.65), Kühne, ZA 62:257, cf. CHD s.v. *lala-* 1 a 1’ and *-ma f 2’ a’ 2’’ b’’*. The space necessary to accommodate the likely restorations in lines 4-8 is large enough to allow *iš-ḥa-aḥ-ru-uš-m[i-it-aš-ta ša-a]n-ḥu-un* in line 7, which in turn makes the proposed emendation in line 8 likely. In this usage *šanḥ-* took a local particle. The above remarks show how difficult it is to tell if the construction was normally marked by a local particle. A determination is important for ascertaining the meaning, since “to clean, sweep out” (with local particle) regularly has the place from which the impurities are removed as the direct object. Since the tears would be what was removed, one would not expect a local particle, if “wipe away” is the correct meaning.

c. obj. a brazier (GUNNI): DINGIR.MEŠ=wa GU[NNI] *daer nu=war=an* [^{NA}*ku*]nnanit ḥūraier n=an AN.BAR-it ša-an[-ḥe-]er nu=ššan DINGIR. MEŠ *ešantari* “The gods placed a br[azier]. They ...-ed it with [b]ead(s) and ...-ed it with iron. Now the gods sit on it” KUB 29.1 iii 39-41 (foundation rit., OH/NS), ed. Kellerman, Diss. 17, 30 (reading *ša-an[-ni-i?]-ir*, i.e., *šanna-* “to hide” which is not attested in a similar context and tr. “ils l’ont couvert de fer”), Siegelová, Eisen 85 w. n. 36 (reads according to Kellerman, but finds her reading just as problematic as *šanḥ-*), Marazzi, VO 5:158f. (reads *ša-a[n-ḥi]-ir* “con ferro lo hanno rifinito(?)”). Puhvel, HED H 397 s.v. *ḥurai(i)-* alleges (unconvincingly) that *šanḥ-* is a “technical term of metallurgy” for “flush.” *šanḥ-* in the sense of “sweep, wipe away” is always a dry action.

10. (with preverbs) — a. anda šanḥ-: to seek territory: see bil. sec.; (w. *-kan*) to avenge/punish (offences, crimes, provocations): cf. 5 a and 5 b; to sweep/clean up: cf. 8 a 2’.

b. āppan šanḥ-: (without local particle) to seek a goddess for her divinity: cf. 1 a 2’; (without local particle) inquire about: cf. 2 b; (without local particle) to avenge, punish: cf. 5 c 3’; (without local particle) to look after, take care of: cf. mng. 6.

c. appanda: in KBo 4.9 i 11-12 is not preverb, but adverb “afterwards.”

d. arḥa šanḥ- (w. local particle) to wipe off (tables), rinse out (a drinking horn): cf. 8 e, i.

e. menaḥḥanda + dat.: cf. 4 d.

f. parā šanḥ- (w. local particle) to clean out (buildings, grain-storage pits): cf. 8 a 3’, 8 l.

g. šarā šanḥ- (w. local particle) to clean out (water pipes, fountains, someone’s heart): cf. 8 f, 8 k.

The basic meaning of the verb is “to seek.” The individual nuances reflected by English translations are largely determined by context. One objectively marked distinction — “to look through (an area in search of something)” (mng. 7) versus “to look for (something)” (mng. 1) — is rather consistently marked by the presence or absence of local particles (see Hoffner in StMed 7:137-152). Growing out of mng. 7, where the accusative object is the area searched, is mng. 8 (also marked by local particles) in which the area or object cleaned is the direct object. The idea is that the area or object cleaned is “searched” for the impurities, which are then removed.

Sommer, BoSt. 7 (1922) 45-56; Ehelolf, KIF 1 (1930) 146-149; Friedrich, SV 2 (1930) 22 (for inf. + *šanḥ-*); Götze, NBr. (1930) 28-32 (for inf. + *šanḥ-*); Pedersen, Hitt. (1938) 185; Carruba, Or NS 33 (1964) 431f. (w. local particles); Kronasser, EHS 1 (1966) 423f.; Berman, JAOS 92 (1972) 467; Ünal, THeth 6 (1978) 117; Puhvel, FsLaroche (1979) 299; Oettinger, Stammbildung (1979) 182 (two homonyms); Ünal, Entrikalar (1983) 92 (to pret. sg. 2 and 3); Beckman, StBoT 29 (1983) 51f.; Hoffner, StMed 7 (1992) 140-145 (on the lexical implications of local particles w. *šanḥ-*).

Cf. *šaḥ-*, *parkunu-*.

ša(n)ḥu- v.; to roast; from MH.†

act. pres. sg. 3 *ša-an-ḥu-uz-zi* KBo 17.105 iii 3 (MH/MS); **pl. 3** *ša-an-ḥu-an-[zi]* KBo 15.10 ii 76 (MH/MS), *ša-an-ḥu-wa-an-zi* KUB 9.25 obv. 4 (MH/NS), KUB 27.67 ii 5 (MH/NS), *ša-an-ḥu-un-zi* KBo 4.2 i 11 (pre-NH/NS), *ša-an-ḥu!*(text -*ḥa*)-*an-zi* VBoT 24 i 5 (MH/NS).

imp. pl. 3 *ša-an-ḥu-u-wa-an-du* KUB 23.68 rev. 29 (MH/NS).

mid. pres. sg. 3 *ša-an-ḥu-ta* KBo 4.2 i 62 (pre-NH/NS) differently Oettinger, Stammbildung 216 (part. nom.-acc. neut. “mit Synkope und Nasalreduktion”)

part. sg. com. nom. *ša-an-ḥu-wa-an-za* Or. 95/3 (ed. Süel/Soysal, FsHoffner [forthcoming]) obv.? ii 6, 8 (MH/MS), [*š*]*a-an-ḥu-u-wa-an-za* 335/w:4; **nom.-acc. neut.** *ša-ḥu-wa-an* KUB 29.1 iii 46; **pl. com. nom.** *ša-an-ḥu-u-wa-an-te-eš* 1328/z:11 (Ertem, Flora 137); **nom.-acc. neut.** *ša-a-an-ḥu-u-wa-an-ta* KBo 4.2 ii 29, *ša-an-ḥu-wa-an-ta* KBo 12.96 i (2), 4 (MH/NS), **with syncope** *ša-an-ḥu-un-da* VBoT 24 i 17, ii 8 (MH/NS), [*ša-a*]*n-ḥu-un-ta* KBo 10.34 i 22 (MH/NS).

Perhaps *ša-an!*-*ḥu-w*[a- ...] KUB 48.90 rev. 5.

Wr. without -w- glide in oldest attestation (KBo 15.10 ii 76, MH/MS). Although Friedrich’s HW lists this verb as *šan~ḥuwāi-*, Oettinger, Stammbildung 216 correctly remarks: “Ein Ansatz **šanḥuwae-* ist durch nichts zu rechtfertigen.” Although the forms *ša-an-ḥu-un-zi*, *ša-an-ḥu-un-da*, and *ša-an-ḥu-ta* (showing syncope and nasal reduction) are unusual in Hittite, as opposed to Luwian, nothing else speaks for a Luwian origin of this verb. All attested syncopated forms are from NS texts.

Note that the pres. pl. 3 form *ša-an-ḥu-wa-an-zi* of the verb *šanḥu-* is identical to one of the writings of the infin. of the verb *šanḥ-*.

a. w. obj. grains and seeds — 1’ action done *paḥḥunit* “with fire”: *nu kar-aš ŠE’AM tepu dāi n=at=kan paḥḥunit ša-an-ḥu-uz-zi* “She takes a bit of *karaš*-grain and barley, and roasts them on a fire (lit. with fire)” KBo 17.105 iii 2-3 (incant. for ⁴LAMMA and the Divine Heptad, MH/MS), cf. *paḥḥur* 1 e 1’; NUMUN.ḪI.A *kue ḥūman ša-an-ḥu-ta* “All the seeds which are roasted” (and various other foodstuffs they wave over the patient) KBo 4.2 i 62 (incant. rit. of Ḫuwarlu, NH), ed. Kronasser, Die Sprache 8:93, 97.

2’ other exx.: (The Old Woman places a pine cone in a red bowl) *šer=a=ššan ḥalkin karaš iš~ḥūwāi n=at=kan ša-an-ḥu-wa-an-zi* “Over (it) she pours barley and *karaš*-grain. They roast them. (She extinguishes the pine cone with water)” KUB 27.67 ii 4-5 (Ambazzi’s rit. for Tarpatasši, MH/NS), tr. ANET 348; cf. KUB 27.67 + KUB 9.25 i 3-5; (“I take white wool, red wool, barley, *karaš*-grain, (and) corian-

der”) *n=at=kan ša-an-ḥu!*(text -*ḥa*)-*an-zi* “and they roast them” VBoT 24 i 5 (Anniwiyani’s rit., MH/NS); (“They make a [...] of tallow. They put it into a greased pan. Over it they place a(nother) greased pan. Wheat, autumn barley, *ḥaššarnanza* barley, *šepplit*-grain, *karaš*-grain, *parḥuena-*, *ewan*-grain, lentils, chick peas, broad beans”) *nu=kan kī* NUMUN.ḪI.A *ḥūmanda ŠE.LÚ.SAR=ya IŠTU* ^{DUG}*DÍLIM.GAL ša-an-ḥu-un-zi* “They roast all these seeds and coriander in (lit. with) the pan. (On top they extinguish the fire with water)” KBo 4.2 i 10-11 (incant. of Ḫuwarlu, pre-NH/NS), ed. Kronasser, Die Sprache 8:90, 95.

b. participle modifying seeds (NUMUN.ḪI.A) and grains: [... ^{GI}*patt*]*anī šer karaš ša-an-ḥu-wa-a[n]* (or: *karaš ša-an-ḥu-wa-a[n-ta-ia]*) / [*š*]*uḥ~ḥaḥ[ḥi nam]ma 1 taluppin IM dahḥi n=an=ka[n]* / [*and*]*a tamašmi*¹ *ša-an-ḥu-wa-an-ta-ia-a=šši=kan šer arḥa* / [*wa*]*ḥnumi* “Over the reed basket I scatter roasted *karaš* (or: *kar-aš* [and] roasted (grains), usage c), then I take one strip of clay and press it on and wave the roasted (grains, usage c) over him (i.e., the patient?)” KBo 12.96 i 2-5 (rit. for ⁴LAMMA ^{KUS}*kuršaš*, MH/NS), ed. Rosenkranz, Or NS 33:239, 241; cf. (following mention of various fruits and nuts, a full [...] and a wicker bowl,) [...] *ša-an-ḥu-u-wa-an-te-eš(-)ma*[-...] (followed by mention of BA.BA.ZA of different grains) 1328/z:11 (rit.), translit. Ertem, Flora 137; *nu=kan* NUMUN.ḪI.A *kue ša-a-an-ḥu-u-wa-an-ta* NINDA.GUR₄.RA.ḪI.A NUMUN.ḪI.[A] *pūr~pūriyaš ašaran n=at arḥa šuniy[anzi]* ^{GI}*paddani=ma arḥa peššiyanzi* “What roasted seeds, thick breads, (unroasted) seeds, and string of balls (are there) — them [they] scatter(?) and throw (them) into a reed basket” KBo 4.2 ii 29-31 (incant. rit. of Ḫuwarlu, NH), ed. Kronasser, Die Sprache 8:93, 97, cf. *purpura-* e.

c. substantivized participle (“roasted items”): see KBo 12.96 i 2-5, usage b, above; (“compot(?) composed of a bit of apple, of fig, of raisin, of pomegranate, of hawthorne, (and) of *euwan*-grain”) *me~mal ŠA* ^{GIS}*INBI* § [*ša-a*]*n-ḥu-un-ta kuitta parā tepu [ḥarš]aniliš euwan parḥūenaš* GÚ.GAL.GAL [GÚ.GAL/TUR ^{GI}]*šamama duwarnanda* ^{GIS}*KÍN du~warnanda* [... *š*]*ammaizziliš* (or: *šane'zziliš*) *šūwanza* “mashed(?) fruit (lit. meal of fruit), roasted (items) consisting of a bit (of) *ḥaršanili*, *ewan-*

ša(n)ḥu- c

šani- a

grain, *parḥuena*-, broad-beans, [chick peas/lentils], cracked *šamama*-nuts, cracked ^{GIŠ}KÍN-nuts, (and) filled *šammaizzili*-” KBo 10.34 i 21-25 (enthronement rit. of Tudḫ., MH/NS), cf. Güterbock, JAOS 88:69f. (n. 14 argues against the emendation *-am-ma-* to *-ne-*); (“She ties the white wool on the patient, and in exactly the same way she ties it on his chariot, his bow, his quiver. § Afterwards she ties the red wool in the same way”) *namma*=ššan *ša-an-ḥu-un-da* NINDA.GUR₄.RA. 𒄩A UNŪT GIR₄ ^{GIŠ}KAK.𒄩A=ya MUŠEN.𒄩A. A=ya ŠA IM ^{DUG}KUKUBI^{𒄩A} TUR-TIM *katta pad~danī ḥandāizzi* “Then she arranges the roasted (grains), the thick breads, the implements of fired clay, and the pegs, and the clay birds, (and) the small pitchers in a basket” VBoT 24 i 17-20 (Anniwiyani’s rit., MH/NS), ed. Chrest. 106f., cf. Hoffner, AlHeth 200 (taking the š. as modifying the following NINDA.GUR₄.RA. 𒄩A); *ša-an-ḥu-un-da*=ma *arḥa šuḥḥai* “She pours out the roasted (grain).” *ibid.* ii 8, ed. Chrest. 108f.; here?: (“The daughters of the house sit down. The wooden *ta/uḥḥana*-s are put on (top)”) *kattan*=ma=*šmaš* *ša-ḥu-wa-an kittari nu memal kitta* “while the roasted item is put beneath them. Meal is put down. (And the hearth says: ‘That pleases me’)” KUB 29.1 iii 46-47 (palace foundation rit., OH/NS), ed. Kellerman, Diss. 18, 30 (no tr.), Marazzi, VO 5:158f. (no tr.).

d. as part of a curse formula: [...]*x*=šU *ša-an-ḥu-u-wa-an-du* “May they (the gods) roast [...] his [...]” KUB 23.68 rev. 29 (instr. for people of Išmerika, MH/NS), ed. Kempinski/Košak, WO 5:198f., tr. DiplTexts² 17.

All finite forms take *-kan*, even though no local expression accompanies it.

Friedrich, ZA 37 (1927) 188; Güterbock, JAOS 88 (1968) 70 (*šanḥunta* “roasted items”); Hoffner, AlHeth (1973) 127, 200; Güterbock, FsOttén (1973) 84; Oettinger, Stammbildung (1979) 216.

Cf. *šanḥuna*-.

šanḥuwa- n. com.(?); (a food); OH/NS.†

pl. nom. *ša-an-ḥu-u-wa-aš* KUB 43.60 iv 8.

§ 7? ^{GIŠ}šamama 7 ^{GIŠ}x-x-i-ša 7 ^{GIŠ}GEŠTIN. 𒄩ÁD.DU.A 7 *ša-an-ḥu-u-wa-aš n=at=kan* A[N]A 1 ^{GIŠ}tīpi *šuḥḥanteš* “seven *šamama*-nuts, seven ..., seven raisins, seven š., and they are poured into one

wooden *tīpa*-vessel” KUB 43.60 iv 8-9 (incantations and myths, OH/NS).

From the stem *šanḥu*- “to roast” one might expect a gen. of a verbal subst. written **ša-an-ḥu-ma-aš*, as with the *nu*-causative verbs. Interpretation of *šanḥūwaš* here as a form of the verb *šanḥ-* is contextually unlikely, as well as because of the plene writing of the *ḥū* syllable. Although Haas, KN 290f., suggested that this form is a variant of the term *šanḥuna*-, q.v., *šanḥuna*- is measured by the *UPNU*, whereas *šanḥuwaš* is numbered. If this is not a free-standing gen., in view of the resumptive *n=at* ... *šuḥḥanteš* it would appear to be common gender.

Cf. *šanḥu*-, *šanḥuna*-.

šanḥuna- n.; (a food); NH.†

(“One ..., one *kappi*-vessel of honey”) ZÍZ! (text: IGI) *ša-an-ḥu!*(text *-ri*)-*na-aš!*(text *-ni*) ½ *UPNI* “one-half *UPNU* of wheat *šanḥuna*-. (They pour it out onto a wicker plate or bowl)” KBo 2.4 ii 1-2 (fest. of month, NH), ed. Haas, KN 280f.; the word is found in similar surroundings in ZÍZ! *ša-an-ḥu-na-aš* ½ *UPNI* KBo 2.4 iii 36, cf. KUB 56.48 ii 25; 1 ^{GIŠ}DÍLIM.GAL AD.KID *ša-an-ḥu-na-aš* ½ *UPNI* KBo 2.4 iv 11; ZÍZ! *ša-an-ḥu-na-aš tarnāš* KBo 2.4 ii 30-31; and ZÍZ! *ša-an-ḥu-na-aš* KUB 56.49 rev. 3, ed. Haas, KN 294f. (as Bo 3481); [(1 ^{GIŠ})]DÍLIM.GAL AD.KID ZÍZ! *ša-an-ḥu-na-aš warnāš* KUB 56.48 iii 40.

All cited occurrences are found in the monthly festival of Nerik (CTH 672).

Haas, KN 290f., suggested that this is the same word as the foodstuff *šanḥuwa*- (q.v.), but whereas *šanḥuna*- is measured in *UPNUs*, *šanḥuwa*-s are counted. š. is probably based upon the verb *šanḥu*- “to roast” (q.v.).

Cf. *šanḥu*-, *šanḥuwa*-.

šani- adj.; the same, one and the same; from OH.†

d.-l. *ša-ni-ia* KBo 3.22:10, 60 (OS), KUB 29.34 iv 16 (OH/NS), KuT 50:50 (MH/MS), KUB 58.74 obv. 10, [†]*ša-ni-ia* KUB 36.98b obv. 7 (OH/NS), *ša-ni-e* KUB 12.50:10, *ša-ni-i* KUB 49.11 iii 9 (NH).

a. the same year: [*nu* ^mPi]*tḥānaš attāš=maš āppan ša-ni-ia witti* [*ḥ*]*ullanzan ḥullanun* “After

my father Piṭḫana(‘s death), in the same year, I suppressed a revolt” KBo 3.22:10-11 (Anitta, OS), ed. StBoT 18:10f.

b. the same day: *nu mātaḫḫun nu [(ḫū~war)nuwanzi pāun] ša-ni-ia šiwat* [(2 UR.MAḪ 70 ṚŠAḪ¹.ḪI.A 1 ŠAḪ GIŠ.GI!)] 120 AZ.ḪI.A ... URU.Nēš[(a ANA URU=YA *udaḫḫun*)] “I made a vow and [went] hu[nting]. On the same day I brought back to my city Neša two lions, seventy pigs, one wild boar (lit. pig of the canebrake), 120 wild animals (including leopards, lions, and ibex)” KBo 3.22:59-63 (OS), w. dupl. KUB 26.71 i 7-10 (OH/NS), ed. StBoT 18:14f. (differently); *A[N]A URU Šarešša=ma=kan¹ peran [ša-ni]-ia¹ UD.KAM-ti LÚ.MEŠ KÙ.DIM KASKAL-NI [x x x]x-anzi* “On the same day before the city of Šarešša the silversmiths [...] on the road” KuSa I/1:1 i 9-11 (spring fest. in Šarešša, NS), ed. Wilhelm, MDOG 127:38, and KuSa I/1 p. 17, w. photograph on plate 19.

c. the same place: (“If a free man has sexual intercourse with free sisters of the same mother and their mother, one in one land and the other in another land, it is not a crime (*ḫaratar*)”) *takku ša-ni-ya* (late var. 2-el) [(*pedi nu šakki*)] *ḫurkel* “If it is in the same place (var. in the place of the two <women>), and he knows (about their kinship), it is *ḫurkel*” KUB 29.34 iv 16-17 (Laws §191, OH/NS), w. dupl. KBo 6.26 iii 35 (OH/NS), ed. Hoffner, LH 151 w. n. 536, cf. Güterbock, JCS 15:72, Neu, StBoT 18:20. The scribe of KBo 6.26, whose many erasures in laws §§191-194 show he was not very alert, apparently was uncomfortable with the archaic word *šaniya* and so replaced it with an equivalent genitive construction which meant the same thing. This is not evidence that he thought Hittite *šaniya* was Akkadian *ŠANÊ*. 2-el never appears to represent an ordinal number “second,” but always either “of the two” or “the two (of them)”; *nu KÙ.GI ašušieš ḫinkuwaš MAḪAR BĒLI=YA kuit ēšzi n=at EGIR-pa ūppi n=at ša-ni-ia pēta zanuzzi* “Send back whatever gold — (i.e.,) *ašuša*-vessels, gifts of honor — is in the presence of my lord, and (Walli) will melt it (scil. the gold) down in one place (or: refine it to the same grade?)” KuT 50:48-51 (letter, MH/MS), ed. Wilhelm, MDOG 130:183-186 w. n. 33 (Neu: “auf denselben Rang hin,” allative) □ since neither the GAL KÙ.GI (line 44) nor the *ašušieš* are neuter, the -at in line 50 must refer to the gold of these *ašušieš*; the Hitt. word under-

lying KÙ.GI “gold” is neuter (KBo 4.1 i 41-43); [...] *dāi n=uš Ṛša¹-ni-ia* (var. *ša-ni-e*) *pedi x[... (x-ai) EGIR-p]a* (var. EGIR=ŠU=ma) *INA 7* (var. 9) *AŠAR šakuniyaš puru[(t dāi)]* “He/She takes [...]s and [...]s them in one and the same place; afterwards in seven (var. nine) places he/she takes mud of a spring” KUB 58.74 obv. 10-11 (rit. for netherworld deities), w. dupl. KUB 12.50:10-11, translit. Popko, AoF 16:85 □ the contrast w. “in seven/nine places” suggests a tr. “in one place” here; *šuppa ḫūešu ŠA GUD.MAḪ ŠA GUD.ÁB.ḪI.A ŠA UDU.ḪI.A U ŠA MÁŠ.GAL.ḪI.A ištānani pe~ran PĀNI DINGIR-LIM ša-ni-i pedi tianzi* “They place raw meat of bull(s), cows, sheep, and goats before the altar before the deity in one and the same place” KBo 4.9 i 12-15 (*ANDAḫŠUM*-fest., OH/NS); several of the above are considered to be Akk. by Neu, StBoT 18:21.

d. the name of a token in a KIN oracle: [...] *ME-er n=at=kan ša-ni-i* (or: *ŠA-NI-I?*) *MĒ* [...] “They took [...] and placed/gave(?)] them/it to ‘the same battle’ (or: to ‘another battle?’)” KUB 49.11 iii 9 (KIN oracle, NH) □ what is being described is the maneuvering of the tokens, one of which was *šanī* MĒ. Possibly this is to be read *ŠA-NI-I* MĒ despite the lack of the customary preceding *INA* or *ANA*.

The same spelling, but clearly Akk.: *ANA ŠA-NI-I GUNNI=ma* KUB 56.45 ii 22; *n=an=kan INA ŠA-NI-I KUR-TI parranda lē t[arn]aši* “Don’t let him cross into another land” KUB 19.49 i 56-57 (Man.), ed. SV 2:8f., tr. DiplTexts² 83 □ the Akk. nom. form *ŠANŪ* is also attested in KUB 31.54:7 and KUB 14.10 ii 1.

The Hittite word *šani-* is easily confused with forms of the Akk. adj. *šanû* “another, a second,” but one can see from KUB 19.49 i 56-57 and KUB 56.45 ii 22 that scribes using the Akkadogram *ŠANŪ* for “in the second ...” prefixed to it Akkadian *INA* or *ANA* to remove ambiguity and used *ŠANŪ* to modify nouns written with Akkadograms or Sumerograms, not syllabically written Hittite nouns. There is no reason to be skeptical about the examples without Akkadian prepositions cited above. Neu, StBoT 18:21, having assumed the interpretation *ŠA-NI-I pedi* for KBo 4.9 i 15, wished to compare it semantically with *dammili pedi*. But *dammili pedi* does not mean “to/in a second/other

šani-

šanezzi-

place,” but rather “to/in an uncultivated place,” as Güterbock, RHA XXII/74:103-105 has shown.

Since this word has an *i*-theme and is always written with single *n*, it has nothing to do with the element *šanna- in šannapi and šannapili-.

The form *ša-a-ni-ta* KBo 2.3 iii 18 (1Mašt.), listed as an inst. of this word by Friedrich, HW 182, and translated “at one and the same spot” by Goetze, ArOr 17/1:291, probably does not exist, since dupls. KUB 10.76:6 + KUB 12.59 iii 8, and Bo 68/11 iii 28 (Neu, StBoT 18:21) and par. KBo 9.106 iii “16” all have *ta-a-ni-ta*.

Hrozný, ArOr 1 (1929) 281-284 (= Akk. *šanû*); Goetze, Lg. 11 (1935) 185-90 (*šannapili* = “in this single place” therefore *šana-* = “one”); idem, ArOr 17/1 (1949) 288-297 (better arguments for *šana-* = “one”); Neu, StBoT 18 (1974) 20f. (*šani-* vs *ŠANÛ*; *šanita*); Eichner in Indo-European Numerals (1992) 45f. (“one of the same, a single one”); Wilhelm, StBoT 36 (1994) 101.

šanega- n.; (a type of omen); NH.†

DUB.1.KAM dUTU-aš ISKIM-aš QATI § DUB. 2.KAM dUTU-waš ISKIM-aš *ša-ne-ga-ša-kán* ISKIM EGIR-an *aniyan* QATI § “One tablet (or: Tablet One) of solar omen(s); finished. Two tablets (or: Tablet Two) of solar omen(s); omens of *šanega* are appended; (the latter composition is) finished (on that tablet)” KUB 30.42 i 15-17 (shelf list, NH), ed. CTH pp. 162f., cf. *šagai-* 1 d □ given the fact *šagai-* is a common gender word with a possible collective neut. pl. (cf. *šagai-* s.v.) the neuter gender of *aniyan* here points to ISKIM standing for such a collective. For the strange alignment of the first ŠA-sign see the photograph in Otten, Das Altertum 1:75.

NINDAšsaniddu- n., neut.?.; (a bread or pastry); MH.†

(When the woman comes out of the temple) 1 NINDAšša?-n[i?-i]d-du gazmin p[ianz]i “they g[iv]e one š.-bread/pastry (and one) gazmi-bread/pastry” KBo 17.65 rev. 22 (birth rit., MH?/MS?), ed. StBoT 29:140f. □ for the *kaz(za)mi*-bread see AlHeth 168.

Beckman, StBoT 29 (1983) 171; Weitenberg, U-Stämme (1984) 45 (“Morphologische Verbindung mit *šanizzi-* dürfte schwierig zu spezifizieren sein”).

NINDAššaniwali- n. com.; (a bread or pastry); MH.†

(“[...] they offer”) 1 MUŠEN.GAL 1 NINDAšša-ni-wa-li-iš BA.B[A.ZA ...] “one ‘big bird,’ one š.-bread/pastry (made) of por[ridge, ...]” KBo 17.65 l. e. 1-2 (birth rit., MH?/MS?), ed. StBoT 29:146f. (tr. differently).

Hoffner, AlHeth (1974) 179.

šanezzi-, šanizzi- adj., n. and adv.(?); **1.** pleasant (to the physical senses and/or mental faculties), tasty, fragrant, **2.** first quality, fine, excellent, outstanding, one of a kind, illustrious(?), famous(?), **3.** (nominal usage) pleasant things, fragrant things, tasty/delicious things, **4.** (adverbial usage); from OH/MS.

sg. nom. com. *ša-ni-iz-zi-iš* KUB 30.11 rev. 15 (MH/MS), ABoT 44a ii 5 (OH/NS), KUB 60.98 obv. 14, *ša-a-ne-ez-zi-iš* KUB 30.10 rev. 18 (OH/MS), *ša-ne-ez-zi-iš* KUB 24.2 obv. 10 (NH).

acc. com. *ša-ni-iz-zi-in* KBo 32.13 ii 13 (MH/MS), KUB 36.90 obv. 4 (NH), *ša-ne-ez-zi-in* KUB 13.4 iv 67, 71 (pre-MH/NS), KUB 33.93 iii (31).

nom.-acc. neut. *ša-ne-ez-zi* KUB 12.53:12, KUB 33.93 iii 14, KUB 33.120 i 20 (MH/NS), *ša-ni-iz-zi* KUB 24.8 iii 7 + KUB 36.60 iii 8 (pre-NH/NS), KUB 33.71 iii 11, 14 (OH/NS), KUB 27.29 ii 14, 16, 19 (MH/NS), KUB 60.33 rev. 11, KUB 43.58 ii 6 (MH/MS), *ša-ni-i-iz-zi* KUB 15.31 i 25 (MH/NS).

inst. *ša-ni-iz-zi-it* KUB 33.88 rev. 10 (MH/NS?).

abl. *ša-ni-iz-zi-ia-az* KUB 48.109 iii 2, 3 (Arn. I), KUB 41.29 iii 2 (OH/NS), [*ša-n*]e-ez-zi-ia-¹az¹ KUB 36.62:2 (NH).

pl. nom. com. *ša-ni-iz-zi-uš* KUB 36.89 rev. 57 (NH).

nom.-acc. neut. *ša-ni-iz-zi* KUB 41.13 ii 21, KBo 8.86 obv. 4, 545/u (Kaššäer 152, 164) obv. 6 (MH/MS), KBo 15.30 iii 7, KUB 15.32 i 52 (MH/NS), IBoT 2.39 rev. 21, 28 (MH/MS?), *ša-ne-ez-zi* KBo 15.34 ii 6 (MH/NS), VBoT 58 iv 33 (OH/NS), KUB 33.8 iii 15 (OH/NS), KUB 53.20 rev.? 8.

Lacking a plene writing of the second syllable in most cases, and given the fact that the sign NI is often read *né* from OH and later, an interpretation /šanezzi/ is possible for occurrences of *ša-NI-IZ-zi-*. The single occurrence of *ša-ni-i-iz-zi* KUB 15.31 i 25 (MH/NS), on the other hand, would seem to require a *ni* reading of NI.

In unidentified vocabulary with Sum. and Akk. columns lost, Hittite sequence of entries: *hu-šu-wa-an-da*, [*tá*]k-ku-u-wa-ar, ^{LÜ}ŠU.GI-an-za, ^{GIŠ}le-e! (text: PUR)-du, *ša-ni-iz-zi*, *e-ku-ni-ma-aš* KUB 3.110:4-9, ed. Tunn. 60 (who restores the Sumerian and Akkadian columns as Sum. IGI+ÉRIN = SIG₅ = Akk. *damqum*).

(Sum.) [...] = (syll. Sum.) da-aš-g[ur a(?)]-ki-i-[t]ù i-k[i-du-bi] hu(?)-u[š(?)]-š[a(?)]-a = (Akk.) [...] *ša ana dagāli* “She

(my mother) is (like) the *akītu*-ritual which is pleasant to watch" = (Hitt.) [...] ^{URU}Akītumaš(sic) = *ma = aš* SISKUR-*eššar* *anda = kan uškiyauwanzi kuit ša-ni-iz-zi* "She (my mother) is (like) the ritual of the person of Akitu-town, which is pleasant to watch" RS 25.421:54-56 (Sign. Iyr.), Sum./Akk. ed. Nougayrol, Ugar. 5:445, 314f., Hitt. ed. Laroche, Ugar. 5:774f. ("Elle est une offrande de l'*Akitum*(?), qui est unique à contempler").

Hurr. *wa_a-ah_a-ru-ša* KBo 32.13 i 12 = Hitt. *ša-ni-iz-zi-in* ii 13 (StBoT 32:252), describing a banquet or party (Hurr. *ela*, Hitt. EZEN₄), see 1 b 3', below.

1. pleasant (to the physical senses and/or mental faculties), tasty, fragrant — **a.** to the physical faculties (taste, smell, hearing, sight) — **1'** to the taste — **a'** with *milit*- "honey": *uddar = ma = št[a] kue* KA×U-*az parā iyattari n = at* LĀL-*it iwar ša-ni-iz-zi ēšdu* "Whatever words proceed from (his/her) mouth, let them be tasty as honey" KUB 27.29 ii 17-19 (Allaiturahi's rit., MH/NS), ed. Haas/Thiel, AOATS 31:142f. □ note that *iwar* here does not construe with preceding gen., as is usual (cf. Hoffner, IM 43:39-51).

b' with GA.KIN.AG "cheese": *kī = ma* GA.KI[N. A]G x[.....] / GIM-*an ša-ni-iz-zi* [...] / "As this cheese [...] is tasty" KUB 33.71 iii 10-11 (missing god, OH/NS), translit. Myth. 101 □ GA.KIN.AG shows neut. agreement (Hoffner, JAOS 86:29).

c' with *zuwa*- "bread, food": DINGIR.MEŠ-*aš = kan* ZI-*aš = šaš ša-ne-iz-zi-in* *zūwan dāer* "They have taken the tasty food of the gods' desire" KUB 13.4 iv 67 (instr. for temple personnel, MH/NS), ed. Chrest. 166f. ("They have taken the best meat(?) of the god's desire"); Süel, Direktif Metni 86f. ("tatlı yiyecek" = "tasty food"), tr. McMahon, CoS 1:221, similarly ibid. iv 71-72.

2' to the smell (cf. also 3 a) — **a'** with Ī.DÜG.GA "perfumed oil": [(TA Ī.DÜG.G)]A = *ma = za ša-ni-iz-zi-it iškīt* "She (i.e., ^dISTAR) anointed herself with fragrant (*šanizzit*) perfumed oil" KUB 33.88:10 (Hedammu myth), w. dupl. IBoT 2.135 obv. 8-9, ed. StBoT 14:54f. ("salbte sich mit feinem Parfum"), tr. Hoffner, Hittite Myths² 54 (§11.2); *kī = ma mahhan* Ī.DÜG.G[A *ša*]-*ni-iz-zi n = at = kan* DINGIR.M[EŠ]-*aš āššīyan anduh~* *šašš = [a]t = kan* [āš]šīyan "As this perfumed oil is fragrant, and it is well-liked by the gods and humans, (let the king and queen and land of Hatti be well-liked by the gods in the same way)" KUB 15.34 ii 29-30 (evocation, MH/MS?), ed. Haas/Wilhelm, AOATS 3:192f.; cf. KUB 15.32 i 26-27 (NS), below, 3 a.

b' used with *waršula*- "odor": *kinun = a = tta ša-ne-iz-zi-iš waršulaš* ^{GIŠ}ERIN-*anza Ī-anza kallišdu* "Let the fragrant odor, (namely) the cedar and oil summon you" KUB 24.2 i 10-11 (hymn and prayer of Murš. II), ed. Gurney, AAA 27:16f. ("Now let the exquisite refreshment (arising) from cedar (and) oil invite thee"), Lebrun, Hymnes 181, 185 ("le délicieux arôme"); [...] / *ša-ni-iz-zi-iš waršulaš* [...] KUB 17.10 ii 6-7 (Tel.myth, OH/MS?), translit. Myth. 32; cf. KUB 33.89 + KUB 36.21:12-14 below, 1 b 2'.

b. to both physical and mental faculties — **1'** sleep and dreams: *išpanti = mu = ššan šašti = mi ša-a-ne-iz-zi-iš tešhaš* [na]tta *ēp^lzi* "At night pleasant sleep does not overcome (lit. seize) me on my bed" KUB 30.10 rev. 18 (prayer of Kantuzzili, OH/MS), tr. ANET 401, similar KUB 30.11 rev. 15-16 (OH/MS); KUB 36.79a iii 22-23 + KUB 31.127 iii 5-6 (OH/NS?); "Tešimi = wa = kan āššīyanti genuwa ša-ni-iz-zi-uš tešhuš šuppariyan~za ēšta" "On the lap of (your) beloved Tešimi you were dreaming (lit. sleeping) pleasant dreams" KUB 36.89 rev. 56-57 (cult of Nerik, NH), ed. KN 156f. ("schliefst du süße Träume"), cf. Ehelolf, OLZ 36:4f. □ note the archaic syntax without *-za* (cf. Hoffner, JNES 28:225-30); (The priest of the Stormgod speaks as follows:) *arāi* ^dU ^{URU}Zipl[anta] / [š]a-*ni-iz-zi-ya-az tešhaš* "Storm-god of Zipl[anta], arise from (your) pleasant sleep" KUB 41.29 iii 1-2 (fest., OH/NS); cf. also KUB 36.90 obv. 6 below, 1 b 2'; ^mKiššiš [š]a-*n(e-iz-zi-iš) i-ya-az šaštaz!* *arāiš* "Kešši arose from (his) pleasant sleep" KUB 17.1 ii 14-15 (tale of Kešši, NH), w. dupl. KUB 36.62:2, ed. Friedrich, ZA 49:238f.; cf. *šašta*- and *tešha*-.

2' a message heard and understood: *nu = kan* ANA ^dU ^{URU}Nerik / [...]x *anda* MUŠEN GIM-*an ša-ni-iz-zi-in* [(*halu*)]gan *halzāu nu = kan* ^dU ^{URU}Ne~rik / [š]a-*ni-iz-zi-ia-az tešhaš šarā* / [a]rnuddu "Like a bird let him sing (lit. call out) a pleasant [mes]sage [...] to the Stormgod of Nerik, and let him arouse the Stormgod of Nerik (lit. bring him up) from pleasant sleep (cf. 1 b 1', above)" KUB 36.90 obv. 3-7 (prayer, NH), ed. KN 176f., Lebrun, Hymnes 364f., 369, rest. from KBo 12.88:10; *nu = tta hūmant[i = ya]* / [hal]ugaš = *tiš ša-ni-iz-zi-iš* "Your [me]ssage is pleasant to you [and] to everyone" ABoT 44a ii 4-5 (prayer, OH/NS), ed. Lebrun, Hymnes 98 ii 62-63, 105 (differently); [...] *ša-ne-iz-zi-in halugan UL* [ištamaš]šanzi ^{GIŠ}ERIN-*aš = ma ša-ni-iz-zi-in* / [waršulan(?)] UL

ištaḥḥanzi “They cannot [hea]r the pleasant message, they cannot smell the pleasant/fragrant [odor] of the cedar” KUB 33.89 + KUB 36.21:12-14 (myth); *ša-ni-iz-zi-iš ḥaluga[š]* KBo 12.88:10, (6), (8) (myth. frag.); cf. *miuš ḥalugaš* s.v. *miu-* c. For *šanezziyaḥḥ-* based upon this meaning (“sweet sounding, pleasant to the ear”) of *šanezzi-*, cf. KUB 52.19 i 17-19 s.v. *šanezziyaḥḥ-*; *nu āššu ša-ni-iz-zi uddār memiški* “Speak good (and) pleasant words” KBo 15.30 iii 7 (*mugawar*); *ša-ne-ez-zi uttar* in broken context KUB 33.120 + KUB 33.119 iv 20 (myth, MH/NS), translit. Myth. 161; cf. w. *uddār* in KUB 27.29 ii 17-19 in 1 a 1' a', above.

3' SISKUR(-eššar) “sacrifice” and EZEN₄ “festival”: SÍSKUR₂=*ya=wa=šmaš ša-ni-iz-zi parkui pešgaweni* “We always give you tasty (or: first quality = mng. 2) (and) pure sacrifices” KUB 15.32 i 51-52 (evocation, MH/NS), ed. Haas/Wilhelm, AOATS 3:152f.; *nu šumāš DINGIR.MEŠ-aš^{URU} Ḥattušaš=pat ḥandān parkui KUR-e SÍSKUR.ḪI.A=a=šmaš parkui šalli ša-ne-ez-zi^{URU} Ḥattušaš=pat KUR-ya pišgaweni* “Only the land of Ḥattuša is for you, O deities, a truly pure country; only in the land of Ḥattuša do we supply you with pure, great (and) tasty (or: first quality = mng. 2) sacrifices” KUB 17.21 i 1-3 + 545/u i 5-7 (prayer of Arn. I and Ašm., MH/MS), ed. Kaskäer 152f.; cf. RS 25.421:54-56, in bil. sec., above; *nu ša-ni-iz-zi-in EZEN₄-an iēt taknāš ḥattalwaš taknāš^d UTU-uš* “The Sungoddess of the Netherworld made a tasty (or: first quality = mng. 2) feast at the Bolts of the Netherworld” KBo 32.13 ii 13-14 (Song of Release, MH/MS), ed. StBoT 32:221, 252f., cf. bil. sec.

2. first quality, fine, excellent, outstanding, one of a kind, illustrious(?), famous(?) — **a.** with items of furniture such as *teššummi-* (GAL) “cup,” ^{GIS}BANŠUR “table,” and *ḥapšalli-* “stool”: [*ša-ni-i]z-zi-ia-a[z-ká]n^{GIS} BANSUR-az / [U]L adanzi [ša-n]i-iz-zi-ia-az-kán ḥapš[alliaz] / [U]L adanzi [ša-n]i-iz-zi-ia-az-kán GAL-az / UL akuwanzi [āš~š]u adatar UL adanz[i] / āššu akuwatar=mi[t U]L akuwanzi* “(The dead) do not eat from a fi[ne] table; they do not eat [from a fi]ne sto[ol], do not drink from a [f]ine cup; they do not eat [goo]d things or drink my good drink” KBo 22.178 + KUB 48.109 iii 1-5, ed. Hoffner in Sachs Mem. 192 w. comments on 197 w. n. 44 (where the use of *āššu-* modifying the food in the same passage is noted), cf. *mirmirruš*.

b. epithet of Silver: [*i]šḥamiḥḥi=ya=an KÙ. BABBAR-an ša-ni-iz-zi-in*] “I sing of him, Silver the Excellent (= illustrious?)” HFAC 12:7 (Song of Silver), ed. Hoffner in FsOttens² 144f.

c. used with cities: *nu=wa=kan^{URU} Kummiyan URU[-an ša-n]e-ez-zi-in GAM tamašdu* “Let him press down Kummiya, the [f]ine (= illustrious?) city” KUB 33.93 left iii 20 + right iii 31 (Ullik.), ed. Güterbock, JCS 5:152f.

d. used with *laman* in name-giving formulas: *nu=šši=šan ša-ni-iz-zi laman LÚ.ḪUL-lu dāiš* “and he gave him the ‘fine’ name Idālu (= Evil One)” KUB 24.8 iii 7 + KUB 36.60 iii 8 (Appu story, pre-NH/NS), ed. StBoT 14:10:13f., tr. differently CHD *laman* c 1' a'; note that *šanizzi* is not employed in the naming of Ḫandanza “Just One” *ibid.* 13-14; *nu ša-ne-ez-zi ŠUM-an [TUR-li(?) p]eškiuwan dāiš* “And he (Kumarbi) undertook to bestow [on the child] a ‘fine’ name (Ullikummi)” KUB 33.93 left iii 14 + right iii 25 (Ullik.), ed. Güterbock, JCS 5:152f.; on this stereotypical, perhaps even ironical, usage cf. especially Hoffner, JNES 27:198-203 (name-giving in the myths); alternatively perhaps *šanezzi* in these passages should be translated “fitting”; one would then have to argue that the expression was not used in the case of Ḫandanza because its force carried over from the preceding naming of Idālu.

3. (nominal usage) pleasant things, fragrant things, tasty/delicious things — **a.** “fragrant” (olfactory pleasantness): (“They take a baked-clay cup filled with perfumed oil”) *ša-ni-iz-zi-ya anda kinan* (var. ¹*kinlānda*) GI.DÜG.GA ¹GIS¹ša¹ḥi¹š¹GIS¹ḥap~puriyaš^{GIS}parnulli(!)=*ya* “And fragrant things are mixed in — (namely) ‘sweet reed,’ *šaḥi*-wood, *ḥappuriya*-wood, and *parnulli*-wood” KUB 41.13 ii 21-23 (rit.), w. par. KUB 58.37 rt. col. 4; cf. KUB 33.67 i 22 (myth., OH/NS), ed. StBoT 29:72f. (crushed delicacies); (“They take one *wakšur* of perfumed oil for this [DN] and one *wakšur* of perfumed oil for that Stormgod”) [(*namma=šš*)*an ša-ni-iz-zi [ḥ]aššī išḥuwāi* “Then he/she scatters fragrant things onto the brazier” KBo 8.86 obv. 4 (rit. for Mt. Ḫazzi), w. dupl. KBo 8.88 obv. 6-7, ed. Haas/Wilhelm, AOATS 3:260f.; *ša-ni-iz-zi-ia-aš-š[a-an ... i]šḥuwāi nu=ššan šer LĀL Ī.GIŠ [i]āḥui* IBoT 2.39 rev. 28-29 (mouth-washing rit., MH/MS?); cf. also KBo 17.93:9-10 (rit.); *nu^{DUG} paḥḥunaliyaza paḥḥuwar dāi nu ša-ne-ez-zi kinanta ḥaššī pišyazi*

“He/She takes embers/coins from the fire-pan and throws mixed fragrant things into the brazier” KUB 7.60 ii 11-13 (ritual, NS), translit. StBoT 29:79; *ša-ne-ez-zi kinanda kī hūma*¹[*nda ...*] “mixed/assorted fragrant things; al[1] these [...]” VBoT 58 iv 33 (rit. of the missing Sungod, OH/NS), w. dupl. KUB 53.20 rev.? 6-8, translit. Myth. 26, tr. LMI 70 w. n. 38 (differently); cf. VBoT 58 i 25 □ LMI rightly corrects Laroche’s reading *hu-u-pa-i[z-zi]* on the basis of the new dupl. But in addition they construe *kinanta* with the following *kī hūma*[*ta*] rather than with its customary partner, the immediately preceding *šanezzi*; their tr. runs “una coppa di grasso di pecora di prima qualità: tutt[e] queste cose assortite”; *nekuz mehur* = *ma* ^{DUG}*paḥhun’naliaz* (var. [...-*n*] *al~liyaz PĀNI DINGIR-LIM dā[i]* *ša-ne-ez-zi šamešezzi ... mān lukkatta BĒL DINGIR-LIM PĀNI DINGIR-LIM paizzi ša-ne-ez-zi šamešezzi* “In the evening he/she places embers in (lit. by means of) the fire-pan in front of the deity. (In it) he/she burns fragrant things. ... On the morrow the ‘lord of the deity’ proceeds in front of the deity (and) burns fragrant things” VBoT 58 iv 36-37, 40-41 (missing Sungod, OH/NS), w. dupl. KUB 53.20 rev.? 11, 14, translit. Myth. 27; similarly KUB 36.44 i 11; *nu* ^{LÚ}*AZU i[šk]allan* ^{GIŠ}*E[RIN ...]* / *ša-ni-iz-zi* ^{GIŠ}*šāḥin* *G[L.DÜG.GA ...]* “The exorcist [takes(?)] b[ro]ken ce[dar, ...], fragrant things, *šāḥi*-wood, [sweet(?)] ca[ne, ...]” KBo 27.85 rev. 15-16 (mouth-washing rit.) in view of the lack of gender concord, not attributive adj. modifying *šāḥi*- here, cf. *šāḥi*-; (after a long list of wood/tree-names, including broken cedar and ^{GIŠ}*eya*-) *ša-ni-iz-zi hūmanda* “all the fragrant (woods)” IBoT 2.39 rev. 21 (mouth-washing rit.); ^{SÍG}*hut~tuliš galaktar ša-[n]e-ez-zi* ^[GIŠ]*maršeqqaš* ^{GIŠ}*[h]a~talkišnaš* “a tuft of wool, poppy(?), fragrant (woods), *maršeqqaš*, hawthorn” KBo 18.193 obv. 9-11 (inv., NS), ed. Werner, Symb.Böhl 394 (“süsse”); cf. KUB 12.53:12 (rit.); *nu* = *ššan ša-ni-i-iz-zi* (var. adds: *šer*) *išḥuwāi* “He/She scatters fragrant things on top (var. adds: over oil)” KUB 15.31 i 25 (rit. of drawing paths, MH/NS), w. dupl. KUB 15.32 i 26-27 (NS), ed. Haas/Wilhelm, AOATS 3:150f., the dupl. could also be understood as “He/She scatters fragrant oil on top” cf. usage a 1 a 2’ a’, above; see also [...] / *ša-ni-iz-zi waršta* “he smelled the sweet things [...]” KUB 27.29 ii 15-16 (MH/NS); for the adj. see 1 a 2’, above.

b. “tasty, delicious” (palatal pleasantness): DINGIR LÚ.MEŠ-*aš adanna ša-ne-ez-zi pišten*

“Give to the male gods tasty things to eat” KBo 15.34 ii 6 (incantation, MH/NS), ed. Glocker, Kuliwišna 46f.; *nu* = *za ēd ša-ne-ez-zi eku* = *ma ša-ne-ez-zi* [i] “Eat tasty things, drink tasty things” KUB 33.8 iii 15 (myth of Telipinu, OH/NS), translit. Myth. 44; for the adj. see 1 a 1’, above.

4. (adverbial use of neut. sg., together with *aššuli*): (“What [he] gives to you”) *n* = *at* = *ši* = *kan arḥa ša-ni-iz-zi aššuli* [...] *dušgaranni* = *ya daškit~ten* “accept it from him pleasantly, graciously, ... and joyfully” KUB 43.58 ii 6-7 (rit., MH/MS), w. dupls. KBo 22.126 obv. 4-8, KUB 59.50 iii 6-7.

In most cases *š.* does not mean “sweet,” as often translated; *miliddu-*, *maliddu-*, and *mitgaimi-* have this meaning. Note, however, its usage with *milit-* (LĀL) in KUB 27.29 ii 19 (1 a 1’a’, above); *miliddu-*, *maliddu-* (cf. also the derived verb *militešš-* “be(come) sweet”), in addition the literal meaning “sweet” when modifying figs, honey, milk, and the like, has an extended meaning “sweet, pleasant” to describe a person’s mood or disposition, thus overlapping with *šanezzi-*; *mitgaimi-* has so far no exx. of an extended application to moods, sounds, or smells. In addition the Sumerogram KU₇ (or reduplicated KU₇.KU₇) “sweet” (opp. of *EMŠU* “bitter, sour”) describes foodstuffs such as breads. It has been assumed in CHD L-N 305f. that the logographic KU₇.(KU₇) examples when modifying NINDA belong under *mitgaimi-*. Cases of KU₇.(KU₇) modifying items other than NINDA (such as *GEŠTIN* KU₇ “sweet wine,” GA.KU₇ “sweet milk” versus *GEŠTIN MARRI* “sour wine”) were not cited under *mitgaimi-*.

Ehelolf, OLZ 36 (1933) 4f. (on the Tešimi passage); Friedrich, HW (1952) 181f. (“süß, wohlschmeckend, wohlriechend; — erstklassig, fein”); Hoffner, JNES 27 (1968) 201f. (in name-giving); Neu, StBoT 18 (1974) 98 n. 210, 108f. n. 247; Beckman, StBoT 29 (1983) 79 (“first-class, desirable” = “delicious”); Hoffner, FsOttens² (1988) 145 n. 27 (“fine, distinctive, one of a kind” or “first class”); Hoffner, Sachs Mem. (1988) 197 (with food and furniture); Eichner in IE Numerals (1992) 46 (*š.* and *šannapi*, *šannapili-*, etc., are rightly separated from *šani*(*ya*)-, perhaps it derived from the same PIE **senh₂*- “on its own, separated” we suggested for *šannapi*); Oettinger, *Analecta Indoeuropaea Cracoviensia*, vol. II: Kuryłowicz Memorial Volume, Part One (1995) 181-185 (argues that all the adjectives in *-elizzi*(*ya*)- result from anaptyxis and have accented and lengthened *-e*, but derives it from *šan-* “erster”).

Cf. *šanezzešš-*, *šanezziyaḥḥ-*.

šanizziyahh-

šanku-

šanizziyahh- v.; **1.** (without *-za*) to make pleasant, **2.** (w. *-za*) to put oneself into a pleasant state, enjoy oneself, indulge oneself (replacing *-za išpiya-*); OH.†

pres. imp. 2 [ša-n]i-iz-zi-ia-ah KUB 43.63 obv. 10, 16 (NS), ša-ne-ez-zi-i[a?-ah] KUB 43.61 i 10 (NS).

iter. pres. pl. 3? ša-ni-iz-zi-ia-ah-ḫi-iš[-kán-zi?] KUB 52.19 i 19.

1. to make pleasant: § [n]u=ttā ša-ni-iz-zi-i[n ...] § LÚ.MEŠ_{kinartalleš} [...] ša-ni-iz-zi-ia-ah-ḫi-iš[-kán-zi?] § “[The ...-s ...] for you a pleasant [...] § The lyre-players make [the music(?)/lyre(?)] pleasant §” KUB 52.19 i 17-19 □ on LÚ.MEŠ_{kinar~talleš} see Neu, IF 88:306; cf. šanezzi- 1 b 2’.

2. (w. *-za*) to put oneself into a pleasant state, enjoy oneself, indulge oneself: [(ēd=za nu ša)-n]i-iz-zi-ah (dupl. nu ša-ne-ez-zi-i[a?-ah]) eku nu=za nīk “Eat and enjoy yourself. Drink and satisfy yourself” KUB 43.63 obv. 10, 16 (incantation, OH/NS), w. dupl. KUB 43.61 i 10 (NS) □ the force of the *-za* continues from the short first clause; normally the verb form *-za išpiya-* (“be satisfied, sat(iat)ed,” cf. HED 2:429f.) would occupy the position filled here by šanezziyahh-, cf. nink-.

Ehelolf, OLZ 36 (1933) 5 (“sich gütlich tun, sich sättigen”); Kronasser, EHS 1 (1966) 428 (“iB und laß (es) dir wohl-schmeckend sein!”).

Cf. šanezzi-.

šanezzi(e)šš- v.; to become pleasant/pleasing (to the taste); NS.†

pret. sg. 3 ša-ne-ez-zi-iš-ta KUB 36.12 i 11, ša-ni-iz-zi-eš-ta ibid.12; **imp. sg. 3** [š]a-ni-iz-zi-iš-du KUB 36.12 + KUB 33.87 i 5, ša-ne-ez-zi-iš-du ibid. 6.

[^{GIŠ}BANŠUR-i=wa=kan NINDA anda š]a-ni-iz-zi-iš-du nu=wa=za ēzza [^{DUG}GAL-i=ma=wa=kan GEŠTIN.K]U₇ anda ša-ne-ez-zi-iš-du nu=wa [eku] [ēzza=wa nu=wa=za i]špiya eku=ma=wa nu=wa=za ḫaššik ... [^{GIŠ}BANŠUR-i=kan NINDA-aš and]a ša-ne-ez-zi-iš-ta [nu=za ē]zzatt[a] [^{DUG}GAL-i=ma=kan GEŠTIN-aš and]a ša-ni-iz-zi-eš-ta nu e[ku]tta “Let [the bread on the table] become pleasant. Eat. Let [the wine in the cup] become pleasant. [Drink. Eat] and satisfy your hunger. Drink and satisfy your thirst. ... [The bread on

the table] became pleasant, [and] he ate. [The wine in the cup] became pleasant, and he drank” KUB 36.12 + KUB 33.87 + KBo 26.64 i 5-7, 11-12 (Ullik. II), ed. Güterbock, JCS 6:10f. (without KBo 26.64).

HW (1952) 181 (“wohlschmeckend werden”).

Cf. šanezzi-.

šangari- n. or adj., (mng. unkn.); NH.†

In a vocabulary fragment the Sumerian and/or Akkadian columns of which are broken away: § (Akk.) [...] = (Hitt.) *dudduwanza* / (Akk.) [...] = (Hitt.) *ša-an-ga-ri-iš* / (Akk.) [...] = (Hitt.) ¹x-kán¹ ŠU.MEŠ-uš ¹x¹[...] KBo 1.54:11-13.

šanku- n.; (a type of flower?); OH/MS.†

nu ša-an-ku-uš alil maḫḫan parkiyat tuell=ša ŠA⁴U ZI=KA alil parktaru “Just as the šanku-flower grew (or: just as the š. grew like a flower), (so) may your soul, O Stormgod, grow (like) a flower” KUB 33.68 ii 1-2 (myth., OH/MS), ed. StBoT 5:138 (“wie eine bunte(?) Blume sich erhoben hat”), translit. Myth. 68, tr. HW² 1:59 (“wie der šankuš als alēl wächst?”); for discussion see under park-.

Cf. PN ^mŠa-an-ku-uš/un NH no. 1095 = KUB 26.77 i 3, 7, 15.

Since *alil* is neut. gender (cf. *alil ḫūman* KUB 46.30:33 and IBoT 2.39 rev. 22, and clear instances of acc. sg. *alel* forms KUB 4.4 ii 8 (direct obj. of *eššatti*) and KUB 39.6 obv. 15 (obj. of *udanzi*), cf. Kammenhuber, HW² 1:58f., Puhvel, HED A 32f., and Rieken, StBoT 44:490f., but considered com. by Melchert, JAC 8:108, JAOS 117:713), in order for *šankuš* to be an adjective modifying it (so HW and StBoT 5:138), *šankuš* would have to be a neut. nom.-acc. of an *š*-stem adj. **šankuš*-. But since the personal name Šankuš (with acc. ^mŠankun) is clearly a *u*-stem, *šankuš* is also probably a *u*-stem nom. noun rather than an *š*-stem adj., and the following *alil* is in apposition.

Friedrich, ZA 49 (1950) 248 n. 1 (“bunt?”); Laroche, NH (1966) p. 336 (“épithète de ‘fleur,’” “rose?”); Berman, Diss. (1972) 65 (adj. only if *alil* is com., “perhaps *š.* is the name of a flower”); Kammenhuber, HW² 1 (1975) 59 (assumed to be a noun); Weitenberg, U-Stämme (1984) 45 (“kaum adjektivisches Attribut zu *alil* ‘Blume,’” tr. “die sanku-Blume,” or gen. sg. “die Blume des sanku-”).

šankuwai-, šankui-

šankuwai-, šankui-

šankuwai-, šankui- n. com. w. collec. forms; **1.** fingernail, toenail, **2.** (a unit of linear measure); wr. syll. and w. Sumerogram UMBIN; from OH.

sg. nom. *ša-an-ku-wa-a[-iš]* KBo 13.31 iii 10 (OH/MS), *ša-an-ku-wa-ia-aš* KUB 9.4 i 26 (NH), *ša-an-ku-i-ša* KUB 24.13 ii 19 (MH/NS); **sg. erg.** *ša-an-ku-wa-ia-an-za* KUB 9.4 i 35 (NH).

pl. nom. *ša-an-ku-wa-i-š(a)* KUB 33.66 ii 5 (OH/MS); **collec. nom.-acc. neut.** UMBIN.ĪA KUB 13.5 iii 33 (pre-NH/NS), UMBIN.MEŠ KUB 13.4 i (16), iii 62 (pre-NH/NS), [*ša-a*]n-ku-wa-a-i KBo 9.127 i 5 (pre-NS), *ša-an-ku-wa-i* KUB 4.47 obv. 14, KBo 40.339 ii 8; **d.-l.** *ša-an-ku-wa-ia-aš* KUB 9.4 i 8 (NH), KUB 33.66 ii 4 (OH/MS); **pl. gen.** *ša-an-ku¹-wa-ia-aš* KUB 9.4 i 26 (NH), UMBIN-aš KBo 22.120:8, 10 (NS).

The oldest attestation *ša-an-ku-wa-i-š(a)* (OH/MS) establishes the word as common gender and its stem as *šankuwai-*. The nom. [*ša-a*]n-ku-wa-a-i is a collective from which the -ant- derivative *ša-an-ku-wa-ia-an-za* may be a secondary ergative (see Hoffner, JCS 50:37-40). Alternatively, it can be an -ant-formation on the common gender stem *šankuwai-* comparable to ^{LU}*šankunniyant-*. The form *ša-an-ku-i-ša-at-kán* KUB 24.13 ii 19 is corrupt and stands for an expected abl.

1. fingernail, toenail — **a.** in general: GÜB-lašš=a ŠU.MEŠ-aš GİR.MEŠ-ašš=a *ša-an-ku-wa-i dāi* “And he (the barber) trims (lit. takes) the nail(s) of the left hands and feet” KUB 4.47 i 13-14 (rit., NH), ed. Meyer, ZA 45:196f., Güterbock in CAD G 15a (s.v. *gallābu* a 3’); *namma* = *šmaš* = *kan išhēniuš* UMBIN.MEŠ = *ya* (var. UMBIN.ĪA) *dān ēšdu* “Then let their (of those who make the daily bread for the gods) hair and nails be trimmed (lit. taken)” KUB 13.4 iii 62-63 (instr., MH/NS), w. dupl. KUB 13.5 iii 33, ed. Chrest. 160f., Süel, Direktif Metni 68f., tr. McMahon, CoS 1:220; similarly ibid. i 15-16; [*ša-an-ku-wa-ia-aš-ká*]n *ša-an-ku-wa-ia-aš* KI.[MIN] (i.e., *handanza*) “[The fingernails] are ditto (i.e., matched) to the fingernails” KUB 9.4 i 8, similarly ibid. ii 28 which has a collective pl. UMBIN.ĪA; *ša-an-ku¹-wa-ia-aš ša-an-ku-wa-ia-an-za* *ša¹-an-ku-w[a-ia-aš GIG-an karpzi]* “The fingernail removes (lit. lifts) the disease of the fingernail” KUB 9.4 i 26 (rit., NH), ed. Beckman, Or NS 59:36, 45; *ša-an-ku-wa-ia-an-za* *ša¹-an-ku-w[a-ia-aš GIG-an karpzi]* “The toenail [removes (lit. lifts) the disease of] the toenail” KUB 9.4 i 35 (rit., NH), ed. Beckman, Or NS 59:37, 45 (“toes”), the sequence of body parts from upper to lower body indicates that in line 26 (Beckman 27) it is the fingernails and in 35 (Beckman 36) the toenails; *harganawiš* = *at ka~*

lul[upaš pīēr] kalulupiš = *at ša-an-ku-wa-ia-a[š pīēr] ša-an-ku-wa-i-ša-at dankuwai t[aganzipi] pīēr* “The soles of the feet [gave it to] the toes, the toes [gave] it to the toenails; the toenails gave it to the dark e[arth]” KUB 33.66 ii 3-6 (myth, OH/MS?), translit. Myth. 70, tr. differently Wegner, MDOG 113:114 (“Das Handgelenk? [gab] es den Fingern, die Finger [gaben] es den ‘Fingernägeln,’ die ‘Fingernägel’ gaben es der dunklen Er[de]”); although *harganau-* can denote either palm of the hand or sole of the foot (cf. HED 3 s.v.) and *kalulupa-* either finger or toe, and *šankuwai(a)-* either “fingernail” or “toenail,” because the nails give the evil to the earth, it is likely that toes and toenails are meant here; *ša-an-ku-i-ša-at-kán pap~rannaza anšan ēšdu* “Let it (i.e., sorcery) be wiped from(!) (your) fingernail together with impurity” KUB 24.13 ii 19-20 (Allaiturahi’s rit., MH/NS), ed. Haas/Thiel, AOAT 31:104f., ChS 1/5:110 □ the text is clearly corrupt here and the translation is based on the similar clauses in the sequence on either side; *nu* = *šši* = *kan* / [^{KUŠ}E.SIR-az ... *ša?-a*]n?-ku-wa-a-i *arḥa w[a]tkutta* “His [to]e-nails protrude (lit. jump out) [from his shoe]” KBo 9.127 left col. 4-5 (myth, pre-NS), translit. Myth 112, cf. DLL 159, restored on the basis of join piece KUB 36.41 i 16-20, translit. Myth 113 i 25-29; *parā* = [*m*]a 1 NINDA.GUR₄.RA ANA UMBIN¹ *ḥebat paršiya* “Furthermore he/she breaks one thick bread for the nail of ḥebat” KBo 30.71 iii 22-23 (*hišuwāš*-fest.); for making offerings to body parts of deities see 125/r, ed. Güterbock, FsAlp 238.

b. NINDA UMBIN “fingernail-shaped(?) bread”: 18 NINDA UMBIN.ĪA ZÍD.DA ZÍZ TUR KBo 21.1 i 10-11 (perhaps supporting the translation is KBo 30.71 iii 22-23 cited above). For similarly named (and shaped?) breads see NINDA ZU₉, NINDA EME, and ^{NINDA}*hazzizzi-* and possibly NINDA ŠU.SI “finger bread,” cf. AlHeth 205-208. NINDA UMBIN could just as well be understood as “wheel-shaped breads” (and cf. ^{NINDA}*kakkari-*).

2. (a unit of linear measure): *pargašti* = *ya* = *at* 1 UPNU 3 ŠU.SI 1 UM[BIN] “Its (sc. the statue’s) height is one handbreadth, three fingers and one nai[*l*]” KUB 38.19 obv. 10 (description of deities), ed. Rost, MIO 8:203, cf. van den Hout, RLA 7:518.

UMBIN (without determinative) “(finger-/toe-)nail” is distinguished from ^{GIŠ}UMBIN “wheel.” For the Assyriological evidence see *šupru* “finger-/toe-nail” in the Akkadian dictionaries.

šankuwai-, šankui-

šankun(n)i-

Goetze, Tunn. (1938) 42 n. 126, 120 (*šankuwaya*- “(finger)nail”); Friedrich, HW (1952) 183; Alp, Anatolica 2 (1957) 4; Haas/Thiel, AOAT 31 (1978) 104, 355; Beckman, Or NS 59 (1990) 50.

(URUDU)š**ankuwal(li)-, šakkuwal** n. neut.; (a metal implement for care of the nails(?)); OH/NS.†

sg. nom.-acc. neut. or pl. collec. neut. ^{URUDU}*ša-an-ku-wa-al-li* KBo 6.10 iii 6 (OH/NS), [*š*]*a-an-ku-wa-al[-li]* 188/s:2, w. dupl. [...*k*]*u-wa-al-li* KBo 25.184 ii 59, [*š*]*a?-a-ak-ku-wa-al* KBo 20.49:6 (MS); inst. [*ša-a-a*]*k?-ku-wa-li-it* KBo 42.88:14 (MS).

takku LÚ *ELLAM* ^{URUDU}*zina*[*lli* ^{URUDU}...] ^{URUDU}*ša-an-ku-wa-al-li* *kuišk[i taiezzi]* “If a free man [steals] (a) copper *zina*[*lli*, a copper ... (or)] (a) copper š., (he shall pay 6 shekels of silver)” KBo 6.10 iii 5-6 (Laws §143), ed. LH 119, HG 68f. (no tr.), tr. TUAT 1/1:115 (“Nagelreiniger(?)”), Hoffner, in LawColl 232 (“nail file(?)); (“He kisses the [d]eceased (i.e., the effigy)”) [... *š(a-an-k)*]*u-wa-al-li* KÜ.GI *dāi* “[and a] š. of gold he takes/places (... , in a man’s hand [they give/place] a bow [and arrows] but if it is a [wom]an [they give/place] a distaff [and spindle in her hand])” KBo 25.184 ii 59, w. dupl. 188/s:2, ed. (without dupl.) van den Hout, StMed. 9:204, 206; 188/s by courtesy of G. Wilhelm; here?: [... *š*]*a?-a-ak-ku-wa-al wātar = kan kui[t? ...]-atti n = at huišnuški[ši ...]* KBo 20.49:6 (rit., MS); [... *ša-a-a*]*k?-ku-wa-li-it pattešni* 3-Š[*U ... nu ud*]*dār apē = pat memianzi* “Three ti[m]es in the pit with an š.[... and] those same [wo]rds they say” KBo 42.88:14-15 (MS) □ for the double -*kk-* in relation to a -*nk-* see Melchert, AHP 124; the -*kk-* does not favor linking *šakkuwal* to *šakuwal* “eye cover.”

Hrozný, CH (1922) §143; Friedrich, HW (1952) 183; Alp, Anatolia 2 (1957) 4 n. 3 (“Schneidewerkzeug für Fingernagel”); Friedrich, HG (1959) 107 (“Fingerhut?”); Hoffner, Diss. (1963) 90 n. 2 (“a nail file, nail clipper, or thimble”); Imparati, Leggi (1964) 139 n. 4; Hoffner, LH (1997) 206 (a derivative in -*alli-* from *šankui-/šankuwai-* “finger or toe nail”).

šankui- n. see *šankuwai-*.

šankun(n)i-, šak(k)unni- C, ^{LÚ}SANGA-a-n.; 1. (w. det. LÚ) priest, 2. (w. det. MUNUS) priestess, 3. an actor/agent token in a KIN oracle, 4. a recipient token in a KIN oracle; wr. syll. and (^{LÚ})SANGA, ^{MUNUS}SANGA; from OS.

1. (w. det. LÚ) priest

a. types of priests

1' GAL ^{LÚ.MEŠ}SANGA “chief priest”

2' ^{LÚ}SANGA GAL “high-ranking priest”

3' *šuppi-* ^{LÚ}SANGA “the consecrated/pure priest”

4' ^{LÚ}SANGA *kurutauwanza* “priest wearing the horned headdress(?)”

a' differ from ordinary priests

b' of various deities

c' of a particular place

d' acting in a festival

e' having festivals named after them

5' ^{LÚ}SANGA TUR “minor priest”

6' DUMU SANGA “novice(?)/junior(?) priest”

7' *šuppi-* DUMU SANGA “consecrated novice or junior priest”

8' divine priest

b. duties, activities and privileges

1' selected for or serving in a temple

2' in charge of a deity's *ḫuwaši-* stela

3' daily routine

4' religious duties and activities

a' must maintain ritual purity

b' functioning in rituals

1'' in various rituals

2'' in the ritual for *IŠTAR*-Pirinkir

c' functioning in the cult

1'' performing an offering (SISKUR) (as part of the cult)

2'' bathing

3'' washing the deity

4'' consecrating/purifying (*šuppiyaḫḫ-*) something

5'' making offerings/sacrificing/consecrating (*šipant-*)

6'' breaking sacrificial loaves (*paršiya-*)

7'' carrying the statue of the deity

8'' conversing with the deity

9'' reciting and/or singing

10'' kissing and/or shaking hands

11'' being signaled by other participants

12'' striking others with staves/branches

13'' manipulating torches

14'' serving wine to the celebrants

15'' being served food or drink

16'' receiving animals used in a festival

17'' eating the leftovers

18'' other

d' author of a ritual text

e' undergoing oracular-incubation(?)

5' administrative duties and privileges

a' overseeing the temple watch

b' administrator of the deity's lands

c' responsible for the deity's implements

d' administratively responsible for the performance of festivals

šankun(n)i-

- e' responsible for maintaining order in the temple during a festival
- f' overseen by the provincial governor
- g' exempt from corvée
- c. attire
- d. other attributes of priests:
 - 1' LÚSANGA GIBIL "new priest"
 - 2' LÚSANGA LIBIR.RA "old priest" (opp. of "new priest")
 - 3' LÚSANGA ŠU.GI "old, aged (opp. young) priest"
- e. priests of
 - 1' cities/towns/villages
 - 2' other places
 - a' in general
 - b' the *hešta*-house
 - 3' deities
 - a' unnamed deities
 - b' named deities
- f. É LÚSANGA "the priest's house/household"
 - 1' in general
 - 2' supplying items for sacrifice from his house
 - 3' household of a priest
 - 4' priest's mother
 - 5' priest's wife
 - 6' priest's children
- g. associates
 - 1' partners (LÚHA.LA)
 - 2' serving in the House of the Craftsmen (Sum. É GIŠ. KIN.TI, Akk. *Bīt Kiškatti*)
 - 3' mentioned alongside other temple personnel
 - a' identified as LÚ.MEŠ *hīlammattēš*
 - b' without the use of this term
- h. bearers of the title
 - 1' the Great King
 - 2' a royal prince
 - 3' the title of the Hittite ruler of the appanage state of Kizzuwatna
 - a' Telipinu
 - b' Kantuzili
 - 4' named people so identified
 - 5' unnamed people so identified
- 2. (w. det. MUNUS) priestess
 - a. discussion
 - b. types of priestesses
 - 1' MUNUS SANGA GAL "high-ranking priestess"
 - 2' UGULA MUNUS.MEŠ SANGA (?) "supervisor of priestesses"
 - c. activities
 - 1' in procession
 - 2' kissing and bowing
 - 3' bathing
 - 4' carrying the cult statue
 - 5' bathing the cult statue
 - 6' other
 - d. DUMU MUNUS SANGA "child of the priestess"
- 3. name of an actor/agent token in a KIN oracle (the question of which concerns a priest)
- 4. name of a recipient token in a KIN oracle

šankun(n)i-

sg. nom. LÚša-an-ku-ni-iš KUB 1.2 i 15 (Ḫatt. III), LÚša-an-ku-un-ni-iš KUB 1.1 i (16) (Ḫatt. III), KUB 32.1 iv 4, 7, 11, v 4, (9) (NH), KUB 39.83:(6), 7, (12), KUB 39.71 iv (9), (14), LÚša-an-ku-un-ni-eš KUB 39.69 rev.? 2, LÚša-ku-ni-eš KUB 39.71 ii 30, 31, 58, LÚša-ku-un-ni-eš KUB 39.71 ii (14), 41, iii 8, 11, 20, 21, 28, 38, 39, LÚša-ku-ni-iš ibid. iii 12, LÚša-ku-un-ni-iš KUB 39.71 iii 15, 18, 23, 30, 33, 46, 48, 49, LÚša-an-ku-niš HT 5:9, 11, LÚša-ku-ú-ni-eš KUB 39.71 i (33), iii 8, LÚSANGA-iš KUB 39.75 iii 1, KUB 53.17 iii 23, KBo 7.29:16 (NH), LÚSANGA-niš KUB 39.79:2, 4, 7, 10, KUB 32.1 ii 11, LÚSANGA-eš KBo 6.2 ii 59 (OS), KBo 25.24:10 (OS), KBo 25.142 obv.? 6 (OS), LÚSANGA-š(a) KBo 6.26 iv 25 (OH/NH), KBo 11.29 obv. 3, 14 (pre-NH/NS), KUB 20.87 i 11, LÚSANGA-aš KBo 7.44 obv. 15, KBo 20.4 iv! 6, KBo 22.66 iv 11, SANGA KBo 25.68 i 2 (OS); for KUB 44.60 iii 5 read not SANGA but ŠID (cf. Güterbock, RHA XXV/81:146-48).

acc. LÚSANGA-an KBo 13.175 obv. 9 (OS), KBo 13.137:7 (OS), FHL 32:6, LÚSANGA KUB 42.100 iii 33, 34.

erg. LÚša-an-ku-un-ni-ia-an-za KUB 1.1 i 19 (Ḫatt. III), LÚšak-ku-ni-an-za KBo 16.83 iii 3, LÚSANGA-an-za KBo 3.6 i 16, KUB 1.2 i 17 (both Ḫatt. III), KBo 20.77 i 9. Pecchioli Daddi, Mestieri 345 lists several attestations for spellings LÚSANGA-za and LÚSANGA-az; but all exx. can/must be analysed as LÚSANGA + the particle -z(a).

d.-l. LÚSANGA-ni KBo 13.175 rev. 3 (OH/MS?), KBo 11.29 obv. 4 (pre-NH/NS), FHL 32:2, LÚSANGA-i KBo 13.216 i 2, KUB 20.43:15, KUB 28.104 v 14, VBoT 127:5, IBoT 3.1:31, LÚSANGA-ia KBo 14.21 i 14 (NH), ANA LÚSANGA-i(a-aš) KUB 19.26 i 18 (Šupp. I).

gen. ŠA LÚSANGA-aš KUB 9.34 iv 10 (NH), LÚSANGA-aš KUB 13.4 i 42 (pre-NH/NS), KBo 2.31 rev.! 7, and probably KBo 25.33 i 20 (OS) w. dupl. KUB 58.54 iv? 2, ŠA LÚSANGA passim, (DUMU.NITA) SANGA KUB 45.47 i 41, ii 6, 10, iii 25 (MS?).

pl. nom. LÚ.MEŠšak-ku-ni-iš KBo 19.28 obv. 2, LÚ.MEŠša-ku-ni-e-eš KUB 39.71 i 5, LÚ.MEŠša-an-ku-un-ni-i[š] KUB 39.84 obv. 6, LÚ.MEŠSANGA-eš KBo 25.68 i 6 (OS), KBo 25.67:9, LÚSANGA-eš KUB 60.41 obv. 7 (OS), SANGA-eš KBo 20.33 rev. 6 (OH/MS?); **acc.** (?) LÚ.MEŠSANGA-uš KUB 44.60 ii 6, 7, 9 (2x), 10 (2x); **d.-l.** ANA LÚ.MEŠSANGA KUB 25.36 ii 13 (OH?/MS?), ANA LÚ.MEŠSANGA-TIM ibid. ii 8; **gen.** (?) LÚSANGA-n(a) KUB 59.19 v 7 (OS); **pl. case unmarked** LÚ.MEŠSANGA KBo 25.23 obv 9, rev. 2 (OS), KBo 2.4 iii 9 (NH), and passim in other texts, LÚSANGA.ḪI.A Montserrat 2:8, (Güterbock, FsLaroche 139), LÚ.MEŠSANGA.MEŠ KBo 25.68 rev. 12 (OS), LÚ.MEŠSANGA.ḪI.A KBo 8.112 i 14.

MUNUS SANGA see mng. 2, below, for all references.

The syllabic value *šag/k* of the SAG sign (HZL #192) is attested with this word in LÚšak-ku-ni-an-za KBo 16.83 iii 3, and LÚ.MEŠšak-ku-ni-iš KBo 19.28 obv. 2. The *a*-stem form, attested in sg. nom. LÚSANGA-aš and sg. acc. LÚSANGA-an KBo 13.175 obv. 9 (OS), KBo 13.137:7 (OS), FHL 32:6, is not yet attested in a full syll. writing. It is remotely possible that the LÚSANGA *kumra*- of KUB 59.60 ii 8, 9 is the *a*-stem noun behind LÚSANGA-a. *kumra*- would appear to be the same Kulturwort

šankun(n)i-

šankun(n)i- 1 a 3' c'

as Old Assyrian *kumru*, Aramaic *kumra*, and biblical Hebrew *komer*. On this see Otten, ICH 1:37-39 and Hoffner, WZKM 86:151-154. HZL (#231) lists a ^{LÚ.MEŠ}SANGA NITA, but it seems preferable to read ^{LÚ.MEŠ}SANGA-uš, see mng. 1 b 4' b' 1'', below.

1. ^{LÚ}SANGA “priest” — a. types of priests — 1' GAL ^{LÚ.MEŠ}SANGA or ^{LÚ}GAL SANGA “chief priest” (not attested in the plur.): [...LUGAL MUNU]S. LUGAL DUMU.MEŠ.LUGAL GAL ^{LÚ.MEŠ}SANGA [...] “[...the king, the queen, the royal princes, the chief priest [...]]” KUB 34.61:8, cf. ibid. 6; INIM ^mKan~tuzzi[li GAL ^{LÚ.MEŠ}SANGA DUMU.LUGAL “The words of Kantuzzili, the [Chie]f Priest and royal prince” KUB 30.56 iii 7, ed. CTH pp. 181f.; [...] GAL ^{LÚ.MEŠ}SANGA=ŠU ... “his chief priest” KBo 12.19 i 4; 1 MUNUS.ŠIR ŠA ^{LÚ}GAL SANGA “One female singer of the chief priest” HT 2 i 1 (list of women); GAL ^{LÚ}SANGA KBo 12.140 left edge 2 (cult inv.); KBo 14.21 ii 22 (divination).

2' ^{LÚ}SANGA GAL “high-ranking priest”: *kuiš=aš kuiš* ^{LÚ}É DINGIR-LIM ^{LÚ.MEŠ}SANGA [GAL]. [GAL] ^{LÚ1.MEŠ}SANGA TUR.TUR ^{LÚ.MEŠ}GUDU₁₂ *hūmanteš kuiš=pat=kan* [imma] *kuiš* DINGIR. MEŠ-aš ^{GIŠ}kattaluzzi *šarreškizzi* “Whatever man of the temple, all high-ranking (and) low-ranking priests, (and) GUDU₁₂-priests, whoever regularly crosses the god’s threshold” KUB 13.4 iii 3-5 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 156f. (“opens the temple door”), Süel, Direktif Metni 54f., tr. McMahon, CoS 1:219; GE₆-ti GE₆-ti=ma 1 ^{LÚ}SANGA GAL ^{LÚ.MEŠ}ue~*hešgattallaš peran hūyanza ēšdu* “Nightly let one high-ranking priest be in charge of the patrolmen” KUB 13.4 iii 12-13 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 156f., Süel, Direktif Metni 56f., tr. THeth 20:253, McMahon, CoS 1:219; [2 ^{LÚ.MEŠ}]SANGA GAL ^{LÚ}araš ^{LÚ}aran ZAG-a[n ŠU-an] KA×U=ŠUNU=ya *ku~waššanzi* “[Two] high-ranking priests kiss each other’s right [hands] and mouths. (Two [high-ranking] priestesses kiss each other’s right hands and mouths)” KUB 20.88 i 1-2 (fest. celebrated by a prince), restored from par. KUB 34.128 rev. 2-3 and 11-12, w. dupl. IBoT 3.25:5-6, ed. Kühne, Eothen 10:90f., for more context see 1 b 4' c' 10', below; GAL-iš ^{LÚ}SANGA [...] KBo 11.29 rev. 7.

3' *šuppi*- ^{LÚ}SANGA/^{LÚ}SANGA *šuppi*- “consecrated (or pure) priest” — a' distinct from ordinary priests: (The Kaškeans divided up and enslaved)

^{LÚ.MEŠ}SANGA *šuppaēš=a=za* (dupl. *šuppaēšš=a=z*) ^{LÚ.MEŠ}SANGA ^{MUNUS.MEŠ}AMA.DINGIR-LIM ^{LÚ1.MEŠ}GUDU₁₂ “the consecrated priests, priests, ‘mothers-of-the-deity’ priestesses, GUDU₁₂-priests, (musicians, singers, cooks, bakers, farmers, gardeners)” KUB 17.21 iii 4 (prayer, Arn. I and Ašm./MS), ed. Kaškäer 156f.; cf. ibid. ii 10-11, iii 18-19; ^{LÚ}SANGA ^dLAMMA *šuppin* ^{LÚ}SANGA ^d[...] *pēhutez[zi]* “The priest of LAMMA leads the consecrated priest of [...]” KUB 10.1 i 25-27 (KILAM fest., NS), translit. StBoT 28:23, cf. StBoT 27:63 (“‘holy-priest’”); DINGIR.MEŠ-ašš=a *hīlamni* ^{LÚ}SANGA ^dLAMMA *šuppin* ^{LÚ}SANGA ^dLAMMA *hantezzi harzi* “At the portico of the gods the priest of ^dLAMMA lets the consecrated priest of ^dLAMMA go in front” KBo 10.23 iv 15-17 + KBo 11.67:1 (KILAM, NS), translit. StBoT 28:13, cf. StBoT 27:60 (“‘holy priest’”); ^{LÚ.MEŠ}SANGA TUR-TIM *šuppaēš* § ^{LÚ}SANGA ŠA ^dU ^{URU}Halab ^{MUNUS}AMA.DINGIR-LIM *Ḫalkiaš* “The consecrated low-ranking priests, the priest of the Stormgod of Aleppo, the ‘mother-of-the-god’ priestess of Ḫalki” KBo 11.46 v 15-17 (ANDAHŠUM for Ea).

b' of various deities: ^{LÚ}GIŠGIDRU *peran hū~wāi šuppa<u>š=ma* ^{LÚ.MEŠ}SANGA *ašaši* ^{LÚ}SANGA ^dU ^{LÚ}SANGA ^dLAMMA ^{LÚ}SANGA ^dZA.BA₄.BA₄ ^{LÚ}SANGA ^dLelwani=ya “The staff-carrier goes in front, he seats the consecrated priests, (i.e.) the priest of the Stormgod, the priest of LAMMA, the priest of ZA.BA₄.BA₄ and the priest of Lelwani” KUB 25.9 ii 6-10 (great fest. of Arinna); consecrated priest of the Stormgod of Aleppo KBo 11.46 v 15, cf. 1 a 3' a', above; of the Tutelary Deity KBo 10.23 iv 15-17 + KBo 11.67:1, see 1 a 3' a', above; cf. KUB 10.1 i 25-27, translit. StBoT 28:23; ^{LÚ}SANGA ^dU *šupp[iš] iyatta* KBo 10.24 ii 2-3 (OH/NS), translit. StBoT 28:16.

c' of a particular place: 3 ^{LÚ.MEŠ}SANGA ŠA ^{URU}Arinna *šuppaēš* U ^{LÚ.MEŠ}SAGI.A=ŠUNU ^{LÚ}SANGA ^{URU}Zippalanda ^{LÚ}tazzelliš U ^{LÚ.MEŠ}SAGI.A=ŠUNU GAL.ḪI.A=ŠUNU *ḫarkanzi* “Three consecrated priests of Arinna and their cupbearers, the priest of Zippalanda, the *tazili*-priest and their cupbearers hold their cups” KBo 10.26 i 36-41 (KILAM fest., OH/NS), translit. StBoT 28:43, cf. StBoT 27:72, cf. 1 g 3' b', below; cf. KBo 27.42 ii 38-41; *nu=kan šuppiš* ^{LÚ}SANGA ŠA ^Ḫheštā U 3 ^{LÚ.MEŠ} ^Ḫheštā *šarāzziya* ^Ḫhi~*lamni ištarni pedi anda tianzi* “The consecrated

šankun(n)i- 1 a 3' c'

priest of the *hešta*-house and three men of the *hešta*-house step to the middle of the upper portico" vs 28.5 i 11-16, ed. Otten, OLZ 50:390 n. 2; GAL MEŠEDI zāu KÙ.BABBAR ŠA LÚSANGA šuppayaš ŠA URUZippalanda udai "The chief of the royal bodyguards brings the silver *zau* of the consecrated priest of Zippalanda" KBo 10.26 i 28-31 (KILAM fest., OH/NS), translit. StBoT 28:42, cf. StBoT 27:72; cf. 1 e 2', below.

d' acting in a festival: ("The staff-bearer goes forth") *n=aš ANA* LÚSANGA KÙ.GA (dupl. ANA LÚ.MEŠSANGA šuppayaš) EN URUHatti MUNUSAMA. DINGIR-LIM (dups. *ya*) ^dHalkiaš (dupl. ŠA É ^dHalki) *peran hūwai* "He runs before the consecrated priest (dupl. priests), the lord of Hatti and the 'mother-of-the-god' priestess (dupl. of the temple) of Halki. (He seats them)" KBo 4.9 v 25-26 (AN~DAHŠUM-fest., OH/NS), w. dups. KUB 25.1 i 23-25; similarly KBo 27.42 ii 49-51 (KILAM fest.), and probably KUB 34.69 obv. 6-7 (fest. at the *hešta*-house); ("The supervisor of cooks gives (the king) yeast and the king throws it into the hearth three times") LÚ ^Éheštī šuppai LÚSANGA-i *harneššar peškizzi* LÚSANGA GUNNI-i 3-ŠU *peššezi* "A mausoleum employee gives *har-neššar* to the consecrated priest. The priest throws it into the brazier three times" IBoT 3.1:30-32 (fest. of the *hešta*-house, OH/NS), ed. Haas/Wäfler, UF 8:90f., and similarly in KBo 13.216 i 1-4 (fest. for infernal gods); cf. LÚSANGA KÙ.GA KBo 23.79 ii 6, 8 (fest.); 4 LÚ.MEŠSANGA šuppaēš GUB-laz KÁ.GAL ŠA É *tuppaš peran* [...] "Four consecrated priests [stand(?)] to the left before the gate of the storehouse" KUB 52.95 iv 5-7; cf. IBoT 2.89 ii 3-4 (fest. of haste); *mān zēni šuppiš* LÚSANGA [...]x-*anda* MU-ti MU<-ti> INA É=ŠU [^{DUG}*haršiyall*]i *kinumanzi nannai* "When in the autumn the consecrated priest [...] drives yearly(!?) to his house to open the storage vessels" KBo 14.70 i 17-19 (shelf list), ed. CTH pp. 155f., THeth 21:190f.

e' having a festival named after them: EZEN₄. MEŠ šuppayaš LÚSANGA-aš KUB 13.4 i 42 (list of festivals in instr. for temple personnel, pre-NH/NS), ed. Chrest. 150f., Süel, Direktif Metni 28f., McMahon, CoS 1:218 ("holy priest").

4' LÚSANGA *kurutauwanza* "The priest wearing the horned headdress(?) (*kurutali*):" (The GUDU₁₂-

šankun(n)i- 1 a 6'

priests of Arinna and Zippalanta bow to the king, but) LÚSANGA URUArinna LÚSANGA URUZippalan~*da=ya kūrudauwanza aranta imma UŠKENNU=ma UL* "the priest of Arinna and the priest of Zippalanta, wearing a horned headdress (singular!), just remain standing, they do not bow" KUB 10.1 i 17-21 (KILAM), translit. StBoT 28:23; is listed first in LÚSANGA *kuru~tauwanza* (dupl. omits) LÚtazzelliš LÚhamenaš LÚGUDU₁₂ LÚ.MEŠ É DINGIR-LIM *hūmanteš warappanzi ... § mān lukkatta* LÚSANGA *kurutau~wanza* (dupl. prob. omits) LÚtazzelliš LÚhamenaš LÚGUDU₁₂ LÚ.MEŠ É DINGIR-LIM *ya hūmanteš šarā INA É DINGIR-LIM uwanzi* "The priest wearing a horned headdress(?), the *tazzelli*-official, the *hamena*-priest, the GUDU₁₂-priest, (and) all the temple personnel bathe. (They bathe the gods. They sweep out the temples and sprinkle them.) § When it is morning, the priest wearing a horned headdress(?), the *tazzelli*-official, the *hamena*-priest, the GUDU₁₂-priest and all the temple personnel come up to the temple" KUB 41.30 iii 2-6, 10-15 (NS), w. dupl. KUB 51.37 obv. 9-14, 18 (NS), ed. THeth 21:270f. Since elsewhere *kurutawant*- describes the dress of deities, van den Hout (Tudhaliya Kosmokrator 32-40, BiOr 52:565-569) has suggested that this priest wears the pointed, horned headdress of deities and that he is a very high-ranking person.

5' LÚSANGA TUR "low-ranking priest": see KUB 13.4 iii 3 cited above under LÚSANGA GAL; LÚ.MEŠSANGA TUR-TIM *šuppaēš* LÚSANGA ŠA ^dU URUHalap MUNUSAMA.DINGIR-LIM *Halkiaš* "The low-ranking priests, the consecrated priests of the Stormgod of Aleppo, the 'mother-of-the-god' priestess of Halki" KBo 11.46 v 15-17 (ANDAHŠUM-fest. for Ea); cf. probably KBo 22.210 rev. 2.

6' DUMU SANGA "junior(?) priest": § *kāš kuiš* ^mKaštanda İR LÚDUMU.SANGA URUUrišta *ēšzi nu=za=kan* MUNUS URUGašša(!) *wašta ... § kinun=a=kan kāš[a]* ^mKaštandan İR LÚDUMU.SANGA *katti=šummi parā neḥhun* "§ This Kaštanda who is a slave of the junior(?) priest of Urišta bought a woman of Gašša. (Ḥimmuili and Tarḥūmuwa ... took her away from him.) § I have just now sent Kaštanda, slave of the junior(?) priest with them" HKM 57:10-13, 18-22 (letter, MH/MS), ed. HBM 226-229; cf. *nu=ššan* ŠA DUMU SANGA *tar~*

šankun(n)i- 1 a 6'

pāl[lin ...] KBo 10.36 rev. 9 (fest.); DUMU SANGA = *ya=z kuit š[u-...]* ibid. rev. 18; *nu* DUMU.MEŠ SANGA *INA É LUGAL [p]ēhūdanzi* “They lead junior(?) priests into the king’s house. (They seat them ... When the palace servant calls)” DUMU.MEŠ SANGA *AŠAR=ŠUNU=pat harkanzi* “The junior(?) priests hold/keep their own places” KBo 25.109 iii 17-18, 22 (OS or MS); cf. similarly ibid. ii 20; and cf. ibid. iii 15; (“The fired clay cups which were placed therein, he [...-s]”) *n=uš ANA DUMU.MEŠ SANGA-TIM parā appiškizi* “and keeps holding them out to the junior(?) priests” KBo 21.47 iii! 12 (fest. for the Stormgod of the Meadow, OH/MS); cf. *akuan~na* ^{LÚ}.MEŠ SAGI DUMU.MEŠ S[ANGA ...] ibid. ii! 16; perhaps also KBo 18.69 rev.? 7; ŠÀ.BA 1 DUMU.NITA SANGA [...] “Including one junior(?) priest [...]” KBo 30.83 i 15 (fest.); DUMU.NITA (^{LÚ})SANGA KBo 20.62 i 11 and passim in KUB 45.47. Since there is usually no ^{LÚ} determinative, one suspects that DUMU SANGA is on the same level as ^{LÚ}SANGA, meaning a young priest or novice; whether this is the same or a different title than ^{LÚ}SANGA TUR (1 a 5', above) is not clear; perhaps here DUMU ^{LÚ}SANGA, see 1 f 6' below.

7' *šuppi*- DUMU SANGA “consecrated junior priest(?)” (or: “consecrated son of the priest”): [... *šu*]ppauš DUMU.MEŠ SANGA *šarā x-x[...]* KBo 21.47 ii! 5 (fest. for the Stormgod of the Meadow, OH/MS); cf. *šuppi*- ^{LÚ}SANGA “consecrated priest,” 1 a 3'.

8' a divine priest named ^dTenu: (“Afterwards one flat bread to LAMMA of Ḫatti ...”) ^dIršappa *damkiraši* ^dTēnu ^dTeššuppi ^{LÚ}SANGA *aḫrušhi ḫup~rušhi* KI.MIN “to (the god) Rašap, the *damkiraši*, to (the god) Tēnu, Teššub’s priest, to the *aḫrušhi*-vessel and *ḫuprušhi*-vessel ditto” KUB 34.102 ii 13-15.

b. duties, activities and privileges — 1' selected for or serving in a temple: *AŠŠUM* ^{LÚ}SAN[GA-UTT] *I=ma=šši* ^mArmatallin *arišker n=aš UL SI×SÁ-at* “But, they repeatedly made oracular inquiries concerning Armatalli with regard to his prie[stshi]p, but he was not determined by oracle. (... When His Majesty is well, he himself will come and make the sacrifice in the Hittite manner)” ^{LÚ}SANGA *nawi zennanza* “(The question of) the priest is not yet settled” KUB 5.6 iii 3-4, 7 (oracle

šankun(n)i- 1 b 4' a'

question, NH); (“The Stormgod of the Army and AMAR.UTU...”) É DINGIR-LIM GIBIL = *šamaš* *DÜ-uen* ^{LÚ}SANGA *tiy[awen]* “We made a new temple for them. [We] instal[led] a priest” KUB 38.1 i 3 (cult inv., NH), ed. Bildbeschr. 10f.; (“Zababa of Taram<me>qa”) É DINGIR-LIM GIBIL = *ši* ^{LÚ}SANGA *DÜ-uen* “We made a new temple (and) a priest for him” ibid. i 9; (“[W]e? made a new temple for him”) ^{LÚ}SANGA = *ši annalliš* ^{LÚ}GUDU₁₂ = *ši* ^{LÚ}GIŠŠUKUR = *ši* [...] “He has a priest from before; for him a GUDU₁₂-priest and a spearman [...]” KUB 38.3 i 8 (cult inv., NH), ed. Bildbeschr. 16f.; cf. KUB 38.1 iv 22 (NH); 1 É. DINGIR-LIM *wetan* ^{LÚ}SANGA = *kan watkut* “One temple is built, (but) the priest has run away” KBo 2.1 ii 30-31, ii 38-39 (cult inv., NH), ed. Carter, Diss. 54, 64; (“One temple is built”) ^{LÚ}SANGA = *ma=šši nawi* “but it does not yet have a priest” ibid. iii 6, cf. ibid 12, 19, 42.

2' in charge of a deity's *ḫuwaši*-stela: ^dYarriš ^{NA}4ZI.KIN ^mHarwa-LÚ-tiš ^{LÚ}SANGA 1 UDU 6 NINDA.GUR₄.RA 1 DUG KAŠ ANA EZEN₄ *TĒŠI* “The god Yarri (in the form of) a stela, Ḫarwa-ziti is (his) priest, one sheep, six thick-breads, one vessel of beer for a spring festival” KUB 12.2 i 22-23 (list of stelae), ed. Carter, Diss. 75, 82 (differs); similarly for other stelae, ibid. i (10), (12?), (14?), (16?), 18, 20, 24, iv 8, 12, 14, 18, 20, 22, and similarly KUB 51.3 obv. 6; one stela with divine name lost has a ^{MUNUS}AMA.DINGIR-LIM rather than a ^{LÚ}SANGA KUB 12.2 i 26-27.

3' daily routine: (Concerning His Majesty's daily thick-bread offering) *nu šummaš* ^{LÚ}.MEŠ SANGA *kiššan eššešten* GIM-an ^{LÚ}.MEŠ SANGA ^{LÚ}ḪAL = *ya kariwariwa[r]* PĀNI É DINGIR-LIM *pānzi* “You priests proceed as follows: When in the morning the priests and the diviner/exorcist go before the temple, (they take away the thick-bread[s] from before the deity. They sweep out and sprinkle the temple. They shall place the thick bread[s]. When it becomes night, he shall take a lamp and close the temple)” ^{LÚ}SANGA = *ma=kan* ^{LÚ}ḪAL = *ya* PĀNI *KÁ-aš šešanzi* “However, a priest and an exorcist/diviner shall sleep before the door” KUB 31.113:9-11, 16-17 (instr.), ed. KN 130f., cf. *peran* 1 c 2' d'.

4' religious duties and activities — a' must maintain ritual purity: (“If someone has sexual in-

šankun(n)i- 1 b 4' a'

šankun(n)i- 1 b 4' b' 1''

tercourse (lit. sins) with a horse or mule, it is not a crime. (But) he may not approach the king”) ^{LÚ}SANGA-š=a (dupl. ^{LÚ}SANGA-aš) *UL kīša* “and he may not become a priest” KBo 6.26 iv 25 (Law §200A, OH/NS), w. dupl. KBo 22.66 iv 11; cf. also *šuppi-^{LÚ}SANGA* “pure/consecrated priest” 1 a 3', above.

b' functioning in rituals — 1'' in various rituals: *n=ašta* ^{LÚ}SANGA 2 *BIBRU DINGIR-LIM IŠTU É DINGIR-LIM parā udai* “The priest brings two rhyta of the deity out of the temple (and carries them outside)” KBo 23.1 i 9-10 + ABoT 29 i 6-7 (Am-*miḥatna*'s rit., NH), cf. ABoT 28 ii 15-16; *nu=za apāš* EN. *SÍSKUR* ^{LÚ}SANGA ^{MUNUS.MEŠ}*katrešš=a parā UD-an warpanzi* “That sacrificer, the priest and the *katra*-women wash on the following day” KUB 29.4 i 53-54 (dividing the night goddess, NH), ed. Schw.Goth. 12f. (differs), cf. *parā* 5 b 1'; *nu* EN. *SÍSKUR DINGIR-LAM* ^{LÚ}SANGA ^{MUNUS.MEŠ}*katrešš=a piyanāizzi* “The client rewards the god, the priest, and the *katra*-women. (The sacrificer bows and goes outside. The fourth day is finished)” *ibid.* iii 9-10, ed. Schw.Goth. 22f. (differently); cf. KUB 41.28 ii 14, cf. *piyanāi- d*; [...] *apēdani* *GE₆-anti šaknuwanza* ^{LÚ}*ša-an-ku-un-^Lnī-iš-ša kuiēš* ^{MUNUS}*katrišš=a ANA EN. SÍSKUR anda weriyanteš ešer* “The impure(-one) and the priest and the *katra*-women who have been summoned in that night to the sacrificer, (go off to their houses)” KUB 32.133 iv 1-3 (dividing the night goddess, NH), cf. Schw.Goth. 59f. (“der Unreine und der Priester”); *namma apēdani=pat UD-ti* ^{LÚ}SANGA *DINGIR-LIM GE₆ nekuz meḥur šeḥelliyaš widār dāi* “Then on that day, at night time, the priest of the deity of the night takes purification water” KUB 29.7 + KBo 21.41 obv. 58 (rit. of *Šamuḥa*, MH/MS), ed. Lebrun, *Samuḥa* 120, 128; *nu* ^{LÚ}SANGA 1 *NINDA.SIG 1* ^{DUG}*tallāi Ì. DÙG.GA 1 ḥalwanin KAŠ.GEŠTIN PĀNI* ^d*Teya~panti dāi* § *nu* ^{LÚ}SANGA *Ì.DÙG.GA ANA* ^d*Tiya~panti menahḥanda papparšzi* “The priest places one thin bread, 1 *tallai*-vessel of fine oil (and) one *ḥalwani*-vessel of wine-beer before Teyapanti. § The priest sprinkles the fine oil before Tiyapanti. (He crumbles one thin bread and places it before Tiyapanti. He libates the wine-beer)” KBo 7.44 obv. 8-12 (rit. for *Teššub*, NH), ed. Trémouille, *Eothen* 7:210 n. 739; *n=an 2* ^{LÚ.MEŠ}SANGA *paršianta* “Two priests

break it (scil., freshly baked bread)” KBo 17.36 ii 12 (OS), translit. StBoT 25:122 line 21; *kuiš=a ma=a aš=kan karšeškizzi* ^dU-š=aš=kan ^{GIŠ}GIDRU[-*az karšiškizzi?*] § ^{GIŠ}GIDRU-*azzi=ya* ^{GIŠ}*kalmušati=ya* § ^{LÚ.MEŠ}SANGA-*uš=at=kan* ^{GIŠ}*šaḥutaz karšeškanzi* ^{LÚ.MEŠ}*tazzelliuš=ma=at=kan* ^{GIŠ}TÍŠKARIN-*az* ^{GIŠ}GIDRU-*az* KI. MIN “But who will separate them (i.e., the calves mentioned in line 6)? The Stormgod will [separate] them [with] a staff — both with a staff and a crook. The priests will separate them (neuter!) with a (wooden) *šaḥuta*-implement. The *tazzelli*-priests will separate them (neuter!) with boxwood (branches) (and) with staff(s)” KUB 28.9 + KUB 44.60 rev. 8b-10b! (Hattic-Hittite bil. rit.) □ HZL reads ^{LÚ.MEŠ}SANGA.NITA, but ^{LÚ.MEŠ}*tazzelliuš* (subj.) in the next sentence suggests reading -*uš* rather than NITA □ *kalmušati* = Luw. abl. of *kalmuš*; [EGIR-Š]U=*ma* ^{LÚ}SANGA *INA É=ŠU* [*a*]rḥa *ari nu=kan* ^{LÚ}SANGA *ŠĀ É=ŠU 1 UDU ANA* ^dU ^{URU}*Zipalan~da taknašš=a* ^dUTU-*i šipanti 1 UDU=ma=kan ANA DINGIR.MEŠ É=ŠU šipanti* “[Nex]t the priest arrives at his house, he sacrifices within his house one sheep to the Stormgod of Zipalanda and to the Sungoddess of the Netherworld. One sheep he also sacrifices to the gods of his house” KUB 55.21 i 3-8 (rit.); *ANA* ^{GIŠ}NÁ ^{LÚ}SANGA *taknaš* ^dUTU-*aš* ^É*ḥēli išparranzi n=aš apiya šeškeškizzi* “They spread (it?) out for the bed of the priest in the courtyard of the Sungoddess of the Earth. There he continually sleeps” KUB 55.21 vi 1-3 (rit.), ed. Ünal, *BiOr* 44:481; [...] *-ma NINDA.GUR₄.RA* ^{LÚ}SANGA *ḥūmantiya arḥa šarrizzi* “The priest apportions the thick bread to each person” KBo 13.164 iv 8 (rit., OH/NS); [...] ^{LÚ}SANGA *namma* ^d*Telkiyan TUŠ-aš 3-ŠU ekuzi* ^{LÚ}SAGI.A *akuwanna ANA* ^{LÚ}SANGA=*pat ḥudak pāi* [*nu m*]aḥḥan ^{LÚ}SANGA *IŠTU GAL ANA DINGIR-LIM šipanti* “The priest, sitting, then drinks ^dTelkiya three times. The cupbearer promptly gives the same priest (something) to drink. As the priest libates to the deity from the cup, (so they give to the sacrificer and to everyone else (something) to drink)” *ibid.* 10-12; *kē=ma uddār* ^{LÚ}SANGA *ŠĀ* ^dUTU ^{URU}*Arinna šuḥḥi=ššan šer* *ŠĀ É* ^dUTU *kiš~š[a]n memiškizzi* “The Priest of the Sungoddess of Arinna speaks these words on the roof of the temple of the Sungoddess as follows” KUB 57.63 iii 21-25 (rit., NS), ed. Archi, *FsOttent*² 24f., *Neu, Linguistica* 33:149;

šankun(n)i- 1 b 4' b' 1''

Pecchioli Daddi, *Mestieri* 350-356, lists SANGAs appearing in rituals of “Hatto-Hittite,” “Kizzuwatnan,” “Hurro-Hittite,” and “Luwian” origin.

2'' in the ritual for *IŠTAR*-Pirinkir: [...] -eš (var. ^{LÚ}ša-an-ku-un-ni-iš) ^{URU}Bābilili kiššan [memai] (a passage in Akkadian follows) § [ma(h)han=ma^{LÚ}]ša-ku-un-ni-eš (var. ^{LÚ}ša-an-ku-u[n-ni-iš]) INIM.MEŠ ^{URU}Bābilili [me(miyauan)]zi zinnai [^{LÚ}ša-an-ku-un-n]i-eš ZA.ḪUM KÙ.BABBAR ŠA KAŠ šūwandan ʾdāi¹ n=a[n=ša]n ANA EN SISKUR ŠU-i dāi “The priest [speaks] as follows in Akkadian.” (passage in Akkadian) § “But when the priest finishes reciting words in Akkadian, he takes a silver ZA.ḪUM-pitcher full of beer and places it in the hands of the sacrificer” KUB 39.71 ii 11-12, 14-17, w. dupl. KUB 39.85:4, 6-8, cf. Beckman, (forthcoming); (“But when the singer finishes reciting words in Babylonian”) nu=za ^{LÚ}ša-ku-ni-eš BAL-uw[anz]i ēpzi nu=za ^{LÚ}ša-ku-ni-eš NINDA [o dā]i “the priest begins to sacrifice. The priest [tak]es [...] bread, (crumbles it up, and places it on the lueššar)” *ibid.* ii 30-32; (“Then he takes salted thin bread out of the reed kuršaš (hunting bag/basket) and places a knife on it. They bring in a sheep”) nu=za ^{LÚ}ša-an-ku-niš (dupl. A: ^{LÚ}ša-ku-un-n[i-eš], B: ^{LÚ}SANGA-niš) [(ZA.ḪUM KÙ.BAB)]BAR ŠA A dāi ... ANA EN.SISKUR=ya=kan apez=pat [(^{LÚ}SANG)]A-niš ZA.ḪUM KÙ.BABBAR ŠU. MEŠ-aš wātar parā lāḫuwai § [nu (A: ^{LÚ}ša-ku-ú-ʾni-eš¹) (^{URU}B)]abilili MIŠI ŠU.MEŠ=KI memai “The priest takes a silver ZA.ḪUM-pitcher of water. (He holds out the salted thin bread and the knife. He holds out to the goddess water for her hands using the silver ZA.ḪUM-pitcher. He sprinkles it over the sheep.) Then the priest pours out the hand(-washing) water of the ZA.ḪUM-pitcher for the sacrificer. § (The priest) says in Akkadian ‘wash your hands, (O goddess)’” HT 5:9-10, 13-15, w. dupl. A: KUB 39.71 iii 1-2, 5-8, B: KUB 39.70 + KUB 32.1 i 17, ii 2-5; [...^{LÚ}ša-an-ku-un-ni-iš^{GIŠ} MÁ KÙ.BABBAR GAR. RA [dāi?] “The priest [takes(?)] a boat inlaid with silver” KUB 39.71 iv 9; [...^{LÚ}ša-a]n-ku-un-ni-iš^{GIŠ} MÁ šarā dāi “The priest picks up the boat” (carries it down into the river, and recites some lines concerning the analogic nature of the act) *ibid.* iv 14.

šankun(n)i- 1 b 4' c' 5''

c' functioning in the cult — 1'' performing an offering (SISKUR) as part of the cult: nu EN ^{URU}Ne~riqqa ^{LÚ}.MEŠ SANGA PĀNI É dU ^{URU}Nerik pānzi nu ANA dU ^{URU}Neriqqa SISKUR kišan pianzi “The lord of Nerik (and) the priests go before the temple of the Stormgod of Nerik and do (lit. give) the following offering to the Stormgod of Nerik. (They sacrifice one sheep to the Stormgod of Nerik. They place the raw meat — breast and shoulder)” KBo 2.4 iii 8-11 (NH), ed. KN 284f.

2'' bathing: (“When autumn arrives, in the eighth month of the year [...] On the next day which is for bathing”) ^{LÚ}SANGA=za ^{LÚ}.MEŠ É DINGIR-LIM Š[E+NAGA?] “the priest (and) the temple personnel b[at]he(?)”. (The temple personnel sweep, sprinkle the courtyard and wa[sh] the deity)” KUB 38.32 obv. 9 (cult inv., NH); cf. KUB 17.35 i 17, below, 1 b 4' c' 3'' and KUB 41.30 iii 2-6 (cited 1 a 4' and cf. 1 g 3' b').

3'' washing the deity: ^{LÚ}SANGA=za ŠE+NÁG-zi DINGIR-LUM ŠE+NÁG-zi “The priest bathes himself. He (then) bathes the deity” KUB 17.35 i 17 (cult inv., Tudḫ IV), ed. Carter, Diss. 124, 137.

4'' consecrating/purifying (šuppiyaḫḫ-) something: (“While they have not yet [given] to eat”) [...] x-x āšga ANA KÁ É MUḪALDIM ^{LÚ}taziliš ^{LÚ}.MEŠ SANGA šup[piya]ḫḫ[anz]i “Outside the door of the kitchen, the tazili-priest (and) the priests consecrate/purify [...]” IBoT 1.29 obv. 25-26 (MH/MS?).

5'' making offerings/sacrificing/consecrating (šipant-): kuetaš ANA É.MEŠ DINGIR.MEŠ LUGAL MUNUS.LUGAL peran EGIR-pa iyan~tari kuetaš=a[(t)] ANA É.MEŠ DINGIR.MEŠ pe~ran EGIR-pa UL iyantari n=aš ^{LÚ}.MEŠ SANGA šip~panzakanzī “The priests sacrifice to the gods whose temples the king and queen frequent, and whose temples they do not frequent” (namely, the male and female deities and various numinous entities) KUB 6.45 iii 6-9 (prayer, Muw. II), w. dupl. KUB 6.46 iii 44-47, ed. Lebrun, *Hymnes* 265f., 280, Singer, *MuwPr* 19, 39 (both differently), tr. ANET 398 (very freely “ye in whose temples king and queen worship officiating as priests”); 2 ^{LÚ}.MEŠ SANGA UDU.NÍTA MÁŠ.GAL šipanta[nzi] “Two priests sacrifice a wether and a billy-goat” KBo 17.36 iii 9 (OS); nu=kan ^{LÚ}SANGA 1 GUD 1

šankun(n)i- 1 b 4' c' 5''

UDU ANA ^dUTU <ŠA>ME BAL-*anti* “The priest sacrifices one ox (and) one sheep to the Sungod of Heaven” KUB 17.35 ii 19 (cult inv., NH), ed. Carter, Diss. 127, 141 (differently); (“They place the god before the stela”) *nu=kan* ^{LÚ}SANGA 1 UDU [o?] ^dYari 1 UDU ^dIMIN.IMIN.BI BAL-*anti* “The priest sacrifices one sheep to Yarri, and one sheep to the Hep-tad” *ibid.* iii 3-4, ed. Carter, Diss. 129, 142f.; cf. KUB 44.42 obv. 10 (NS); *nu* ^{MUNUS}SANGA ^dHepat U ^{LÚ}SANGA ^dU šarā tianzi “The priestess of Hepat and the priest of the Stormgod (Teššub) step up (and bow and go forth § When it becomes night)” *n=ašta* 1 [MÁŠ.GAL] ^{LÚ}SANGA ^dU IŠTU KAŠ ANA ^dKASKAL.KUR šipanti § 1 MÁŠ.GAL=*ma=kan* ANA ^dHepat šipanti MÁŠ.GAL PĀNI ^dKASKAL.KUR=*pat warnuan*[zi] “The priest of the Stormgod consecrates one [billy-goat] with beer to the divine Underground-River. § One billy-goat he consecrates to Hepat. They burn the billy-goat before that same divine Underground-River” KUB 25.44 ii 23, 25-28 (offerings to Hurrian deities); (“And the king consecrates a bull. The chief of the guard calls the bull by name. The chief of the guard tells the staff-carriers”) UGULA ^{LÚ}.MEŠ ^{GIŠ}GIDRU ANA ^{LÚ}SANGA *tezzi U* ^{LÚ}GUDU₁₂ *išpantuzzeššar ŠA DINGIR-LIM ANA* ^{LÚ}SANGA *pāi* ^{LÚ}SANGA-š=*a* GUD.MAḪ šipanti “The supervisor of the staff-carriers tells the priest, and the GUDU₁₂-priest gives a libation-vessel of the god to the priest, and the priest consecrates the bull. (He hits it with an iron rod and goes (off). They (the others) go after him. § When the bull goes through the gate, they slaughter (it) at the gate)” KUB 20.87 i 9-12 (fest. of Tuḫumiyara).

6'' breaking sacrificial loaves (*paršiya*-): ^{LÚ}SANGA 3 NINDA.GUR₄.RA *paršiya* “The priest breaks 3 thick-breads. (He places them before the deity)” KBo 2.14 iii 8 (NS), also 13; ^{LÚ}SANGA *parši~yann*[a]i KUB 58.71 i 18; ^{LÚ}SANGA=*ma* 1 NINDA SIG LUGAL-*i* *parā ē*[(*pzi*)] *nu=ššan* LUGAL-uš QĀTAM *tūw*[a]za *dāi* ^{LÚ}SANGA=*ma=at* *paršiya* “The priest, however, holds out one thin bread to the king. The king puts his hand on it from afar. The priest then breaks it” KUB 32.65 ii 19-21 (*hišuwāš*-fest.), w. dupl. KUB 25.42 + KBo 15.47 ii 9-11 (MH/NS).

7'' carrying the statue of the deity: *nu=kan* ^{LÚ}SANGA DINGIR-LUM ŠÀ ^{GIŠ}ZA.LAM.GÀR

šankun(n)i- 1 b 4' c' 10''

pēdai “The priest carries the deity into the tent” KUB 11.32 iv 20-21 (fest. for Tetešhapi, OH?/NS); cf. *ibid.* iv 1-3; cf. KUB 17.35 iii 2 (cult inv., Tudh. IV).

8'' conversing with a deity: ^{LÚ}SANGA=*ma=kan* LUGAL-un ANA DINGIR-LIM *parranda aššuli memāi* “But the priest mentions the king in a favorable way to the deity, (saying ‘Let the Stormgod keep the king and queen, together with their children and grandchildren, well’)” KUB 30.40 iii 2-4 (*hišuwāš*-fest.).

9'' reciting and/or singing: UMMA ^{LÚ}.MEŠ SANGA “Thus (speak) the priests” KUB 43.33 obv. 9 (OS); [*memian=k*]an anda *memai lukatti=wa=za* ^dU ŠE+NÁG-zi *nu=wa=za=kan watarnahhaza ēš* “(The priest [cf. iv 4]) says his [lines]: ‘Tomorrow morning the Stormgod will bathe. Be advised’” KUB 17.35 iv 6 (cult inv., Tudh. IV), ed. Carter, Diss. 132, 146; reciting a text in Hurrian: KBo 15.48 iii 11-24 (*hišuwā* fest, MH/NS), ed. ChS I/4:32f., translit. Dinçol, Belleten 53/206:16f.; ^{LÚ}SANGA ^dIM ^{URU}Zaḫaluqqa *paizzi ANA* ^dIM UŠKÊN QĀ~TĒ^{MEŠ}! *=ŠU arḫa ēp*[zi] *ta ḫattili malti* “The priest of the Stormgod of Zaḫaluqqa goes, bows to the Stormgod, holds his hands ‘away’ and recites in Hattic” KUB 25.36 v 15-17 (OH?/MS?); *nu=za* ^{LÚ}.MEŠ SANGA *kī ŠĪR-RU* “The priests sing this”: (Luwian follows) KUB 25.39 i 25-27 (Ištanuwian chant).

10'' kissing and/or shaking hands: [^{LÚ}.MEŠ]SAN~GA GAL ^{LÚ}araš ^{LÚ}aran ZAG-a[n ŠU-an] KA×U=*ŠUNU kuwaššanzi* 2 ^{MUNUS}.MEŠ SANGA [GAL] *araš aran ZAG-an ŠU-an KA×U=ŠUNU=ya kuwaššanzi* § ^{LÚ}SANGA ^dIM ANA ^{LÚ}SANGA ^dTelipinu Š[U-an 3-ŠU] *pāi namma=aš UŠKÊN nu ANA* ^{LÚ}SANGA ^d[Kataḫḫa] *kišširan 3-ŠU pāi namma=aš UŠK[ÊN] § ANA* ^{MUNUS}SANGA ^dTelipinu ŠU-an 3-ŠU *pāi nam~ma=aš UŠKÊN ANA* ^{MUNUS}SANGA ^dKataḫḫa ŠU-a[n 3-ŠU] *pāi namma=aš UŠKÊN n=aš EGIR-pa tiē*[zzi] *namma tamaiš* ^{LÚ}SANGA ^dIM *uizzi nu [...]* *apāšša kuedaniya ŠU-an 3-ŠU pāi [namma=aš] UŠKÊN n=aš EGIR-pa tiēzzi* § “The high-ranking priests kiss one another’s right [hands] (and) mouths. Two [high-ranking] priestesses kiss one another’s right hands and mouths. § The priest of the Stormgod gives his ha[nd three times] to the priest of Telipinu. Then he bows and gives his hand three times to the priest of [Kataḫḫa]. Then he bo[ws]. § He gives his

šankun(n)i- 1 b 4' c' 10''

šankun(n)i- 1 b 4' c' 17''

hand three times to the priestess of Telipinu. [Then he] bows and gives his hand [three times] to the priestess of Kataḥḥa. Then he bows and st[eps] back. Then another priest of the Stormgod comes. [...] He, too, gives his hand three times to each person. [Then he] bows and steps back" (This procedure is repeated with the priest of Šepitta (^dIMIN.IMIN.BI) taking the place of the priest of the Stormgod) KUB 20.88 i 1-13 (fest. celebrated by a prince), ed. Kühne, Eothen 10:90-92; see further 2 b 2', below; ^{LÚ}SANGA=ma LUGAL-i QĀTAM pāi "The priest gives his hand to the king" KUB 41.46 iii 9 (fest.).

11'' being signaled by other participants: ^{LÚ}ha~mena ANA ^{LÚ}SANGA IGI.ḪI.A-it iyazi ^{LÚ}SANGA ^{LÚ}tazzili[-...] UŠKENNU "The ḥamenaš-official signals the šankunni-priest with his eyes. The šankunni-priest and the tazzili-priest bow. (Afterwards, the ḥamena-priest, the GUDU₁₂-priest and the [...] priest bow to the deity)" KBo 30.155 obv.? 12-14 (winter trip of the divine hunting bag), ed. THeth 21:310f.; ("The king signals with his eyes") ^{LÚ}SANGA eša "The priest sits down. (The king sits down)" KBo 9.132 iii 7-8.

12'' striking others with staves/branches: ^L[(^ÚSANG)]A ^{GIŠ}GIDRU.ḪI.A DINGIR-LIM anda ḥūlal[i]yanda=pat dāi ... ^{LÚ}SANGA=ya=an IŠTU ^{GIŠ}GIDRU.ḪI.A DINGIR-LIM iškiša 3-ŠU walḥzi ... "The priest takes the wrapped-together staves of the deity. (The king bows three times to the deity.) The priest strikes him (the king) on the back with the staves of the deity three times. (Then the king kisses the staves and sits down) § ^{LÚ}SANGA ... IŠTU ^{GIŠ}GIDRU.ḪI.A=ya=aš iškiša walḥannai namma ^{GIŠ}GIDRU.ḪI.A kuwaškanzi "The priest ... beats them on the back with staves. They kiss the staves" KBo 15.37 v 1-2, 4-5, 8, 14-16 (ḥišuwaš-fest., MH/NS), ed. Kühne, Eothen 10:114f., 116.

13'' manipulating torches: ^{LÚ}SANGA=ma=ššan ^{GIŠ}zuppari waran katta ANA ^{DUG}DÍLIM.GAL dan~naranti dāi "The priest, however, puts a burning torch down into an empty bowl. (And he lights another torch made of bound together red ali-wool)" KBo 15.48 v! 10-15 (ḥišuwaš-fest., MH/NS), cf. StBoT 15 s.v. zuppari-.

14'' serving wine to the celebrants: ("They place a silver GİR.KÁN-vessel before the deity. They pour in a ḥanišša-vessel of wine. Then they mix it with water") ^{LÚ}SANGA IŠTU PĀNI DINGIR-LIM 1 GAL ZABAR dāi n=ašta IŠTU GİR.GÁN KÙ. BABBAR GEŠTIN takšan ḥāni n=aš=šan ANA GAL LUGAL lāḥuwai n=at LUGAL-i pāi ... ^{LÚ}SANGA=ma=kan IŠTU GİR.KÁN KÙ. BABBAR GEŠTIN ḥaneškizzi=pat ... n=ašta ^{LÚ}SANGA nam~ma IŠTU BIBRI DINGIR-LIM ḥāni "The priest takes a bronze cup from before the deity. He ladles the mixed wine from the silver GİR.KÁN-vessel and pours it into the king's cup and gives it to the king ... The priest, however, continues to ladle wine from the silver GİR.KÁN (and pours it down into other cups. He gives them to drink in the fragrance ...). The priest then ladles with the animal-shaped vessel of the deity (and pours (it) into the king's cup and gives (it) to the king)" KBo 15.37 iv 47-50, v 8-9, 19-20 (ḥišuwaš-fest., MH/NS).

15'' being served food or drink: nu ANA DUMU. LUGAL ^{LÚ.MEŠ}SANGA ḥūmanteš peran=šet ešan~dari § adanna=ma INA É ^{LÚ}MUḪALDIM ḥalziyat~tari nu=ššan ^{NINDA}šaramna ANA ^{GIŠ}BANŠUR. ḪI.A ^{LÚ.MEŠ}SANGA tianzi "All the priests sit before the royal prince. § They are called to eat in the kitchen. They place the šaramna-breads on the tables of the priests" IBoT 1.29 obv. 53-55 (ḥaššumaš-fest., MH?/MS?); [...] ^{LÚ}SAGI ANA DUMU. LUGAL U ANA ^{LÚ.MEŠ}SANGA akuwān[na pāi] IBoT 2.88:8.

16'' receiving animals used in a festival: ("The MU<PAR>RIDU-officials take twenty sheep for butchering") ... 2 ME 30 UDU.ḪI.A 10(?) GUD. ḪI.A ^{LÚ.MEŠ}SANGA ^{URU}Kašḥa [^{LÚ}BĒL É ^dḤanḥa~na] QĀTAMMA šarranzi 2 GUD 74(?) UDU.ḪI.A ^{LÚ.MEŠ}SANGA danzi "230 sheep (and) ten(?) oxen the priests of Kašḥa [and the lord of the house of Ḥanḥana] divide up in the same way. Two oxen and 74(?) sheep the priests take. ([...] the lord of the house of Ḥanḥana takes) KUB 53.4 rev. 17-18 (fest. for Telipinu), ed. Haas/Jakob-Rost, AoF 11:75, 78; cf. KUB 9.3 iv 9-10 (fest. for Telipinu, early NS).

17'' eating the leftovers of the sacrifice: ^{UZU}šuppa^{ḪI.A} kue ZAG.GAR.RA-aš peran kittat n=e=z lukkata ^{LÚ.MEŠ}SANGA danzi "On the morrow

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the priests take the meats which were placed before the altar" KUB 53.14 ii 3-4 (OH/MS), ed. Haas/Jakob-Rost, AOf 11:75, 78; cf. *ibid.* ii 29-30.

18'' other: (The queen comes from the inner chamber to the propylaion. The palace servants [give] her hand washing water) ^{LÚ}SANGA GAD-an pāi "The priest gives her a cloth. (She wipes her hands)" KUB 25.14 i 21 (*nuntariyašha*-fest., OH?/NS), ed. Nakamura, Diss. 191f.; ^{LÚ}.MEŠ^SSANGA=ma LUGAL-i UŠKENNU "The priest<s> bow to the king. (They g[o] behind the king and go with the royal bodyguards)" KUB 28.99:8 (Nerik fest.); ^{LÚ} ^Ēhešti ^{LÚ}SANGA ^Ēhešti=ya šarazi ^Ēhilam aranta "The man of the *hešti*-house and the priest of the *hešti*-house stand at the upper propylaion" IBoT 3.1:10-11 (*hešti*-house fest., OH/NS), ed. Haas/Wäfler, UF 8:90f.; ^{LÚ}.MEŠ^SSANGA EGIR LUGAL-i panz[i] "The priests go behind the king" KBo 22.213 iv 7; [*nu* ^L ^USANGA ašaši "He seats the priest" KUB 35.133 ii 20 (Ištanuwan fest.), translit. LTU 110, StBoT 30:280.

d' author of a ritual text: [(DU)]B 3.KAM INIM ^mIlīmābi ^{LÚ}SANGA ^dU[...] ^U ^UArzākīti ^{MUNUS}katraš "third tablet of the words of Ilīmabi, the priest of the Stormgod [...] and of Arzākīti, the *katra*-woman" KBo 12.116 rev. 2-3 (colophon), w. dupl. KUB 8.71:10-11 (shelf list); *UMMA* ^mAmmiḥatna ^{LÚ} x[...] ^{LÚ}SANGA ^dIšhara KBo 27.130 i 1-2; cf. [...^mAmmiḥatna ^{LÚ}SANGA ^d[...] KUB 7.52:1; ("First tablet, (text) not complete") INIM ^mNÍG.B[A-^dU ^{LÚ}... U ^mU]lippi ^{LÚ}SANGA DINGIR. GE₆ [...] "Words of NÍG.BA-^dU [the ... and U]lippi the priest of DINGIR.GE₆" KUB 8.71:16-17 (shelf list), ed. CTH pp. 187f.; cf. *UMMA* ^{LÚ}SANGA DUMU.LUGAL=ma KBo 31.144 i 1, translit. StBoT 5:159 n. 7 as 822/f.

e' undergoing oracular-incubation (?): ("If for some other reason there is plague, either let me see it in a dream, or let it be determined by oracle, or let an ecstatic speak it") *našma* ANA ^{LÚ}.MEŠ^SSANGA kuit [h]ūmandaš watarnahhun n=at=za (A: =šmaš) šuppa (A: + =ya) [(šešk)]iškanzi "Or because I commanded all the priests, let them sleep in a holy way" KUB 14.10 iv 12-14 (PP2, Murš. II), w. dupls. A: KUB 14.8 rev. 43-44, B: KUB 14:11 iv 15-17, ed. Götze, KIF 1:218f.:3, cf. p. 234 □ *šuppa* and *šuppaya* = nom.-acc. neut. pl.

šankun(n)i- 1 b 5' b'

used adverbially; *UMMA* ^{LÚ}SANGA ^dZinduḥeiš GIM-an=wa=za GAM-ta šeškun nu=wa=kan ššardiš UGU išparzaš nu=wa nahšarinun nu=wa=kan UGU [i]šparzahhun "Thus the priest of Zinduḥeiš: 'When I laid down, a ššardiš sprang up. I was afraid. I sprang up'" KUB 52.91 ii 3-7 (quotation in oracular inquiry, NH).

5' administrative duties and privileges — **a'** overseeing the temple watch: *namma=ma kuiēš* ^{LÚ}.MEŠ^SSANGA nu=za kuišša (!, text: *kuiš* ŠA, with word space) [K]Á É DINGIR-LIM ešdu "(Nightly) let each of those who are priests occupy a temple [do]or. (Let the temple be protected)" KUB 13.4 iii 13-14 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 156f., Süel, Direktif Metni 56f., tr. THeth 20:253, McMahon, ChS 1:219 (all differently) □ this is the usage of *eš*- discussed in HW² 2:110b s.v. *eš*-¹ III 10 (transitive act. w. acc. and -za); to take *ešdu* from *eš*-¹ "to be," as all other translations have done, violates the rule about -za; ^{URU}Ḥat<tu>ši=ma=kan *kuedani kuiš šaklāiš šer māt* ^{LÚ}SANGA ^{LÚ}GUDU₁₂ ^{LÚ}.MEŠ^Sḥaliyattallēš *kuiš* [kui]š *tarneškizzi n=aš tarneškiddu=pat* "(Concerning) the rule which exists for someone up in the city of Ḥattuša: if a priest (or) a GUDU₁₂ is in the habit of releasing watchmen, whoever he is, by all means let him continue to release them" KUB 13.4 iii 21-23 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 158f. (differs), Süel, Direktif Metni 58f. (differs), tr. THeth 20:253 ("if some priest or GUDU-priest allows watchmen (to go)"), McMahon, ChS 1:219 ("if someone normally admits a priest ..."); cf. KUB 31.113:16-17 (instr.) above under 1 b 3'.

b' administrator of the deity's lands: (A case of misreporting to the priest-administrator: Furthermore, when you farmers of the temple lands are sowing grain) *nu=šmaš māt* ^{LÚ}SANGA ANA NUMUN *aniyauanzi UN-an EGIR-an UL uiyazi* "If a/the priest does not send you a person to sow the seed, (and he (coll.) entrusts it to you for sowing, and you sow much)" ANA ^{LÚ}SANGA=ma=at *peran* (dupl. ANA PĀNI ^{LÚ}SANGA=ma=at [...]) *tepu mematteni* "but you report it as little before the priest ..." KUB 13.4 iv 12-13, 15 (instr. for temple personnel, pre-NH/NS), w. dupl. KUB 40.63 iv 8-9, ed. Chrest. 162f., Süel, Direktif Metni 76f. (differently), tr. McMahon, ChS 1:220, cf. *maniyahh*-2, *mema*-4b, *peran* 1 c 1' c' 5'; ("Since an omission has been determined") *nu* ^{LÚ}SAN[GA]

punušš[uen] “we asked the priest. (He said: ‘[...] cultivates the garden of the deity’)” KBo 14.21 iii 55-56 (oracle inquiry, NH); *kī=ma URU.DIDLI.ĪI.A ŠA MUNUS^{ENTU} U ŠA LÚ^{SANGA} kar[uiliuš ...] ... [... ANA MUNUS^{ENTU} U ANA LÚ^{SANGA} EGIR-pa AD~ DIN* “But these villages belonged since anc[ient times] to the *ENTU*-priestess and the priest. ... I gave them back [to the *ENTU*-priestess] and to the priest” KUB 40.2 obv. 35, rev. 10-11 (confirmation of a Kizuwatnean grant), ed. Kizz. 62-65 □ cf. HW² 2:42a for a discussion of the NIN.DINGIR, ^{MUNUS}ENTUM, and ^{MUNUS}entanni-.

c' responsible for the deity's implements: (“If some animal-shaped vessel of the Stormgod or an implement of some other deity is missing”) *n=at LÚ.MEŠ^{SANGA} LÚ.MEŠ^{GUDU}₁₂ MUNUS.MEŠ^{AMA}. <DINGIR-LIM>=ya EGIR-pa iyandu* “Let the priests, GUDU₁₂-priests, and ‘mother-of-the-deity’ priestesses replace it (lit. re-make it)” KUB 13.2 ii 41 (*BĒL MADGALTI*, MH/NS), ed. Dienstanw. 46, tr. McMahon, ChS 1:223 (differently); (“Thus said Lupakki: ‘In the old days I did not hold the [priesthood of the Stormgod of Heaven]. He who held it in the days of (King) Muwatalli (II)’”) *nu=war=aš INA URU^{Utruna} ANA dU^{Nerik} LÚ^{SANGA} DÙ-anza [k]uit=ma=wa ammuk LÚ^{SANGA} iēr nu=wa=mu UNŪTĒ^{MEŠ} [k]ue EGIR-pa maniyahher nu=war=at tittiyan §* “has (now) been made priest of the Stormgod of Nerik in Utruna. But since they made me the priest, the implements, which were entrusted to me, are in place” KUB 42.100 iii 33-35 (testimony in a cult inv.), ed. del Monte, OA 17:184, 187.

d' administratively responsible for the performance of festivals: (“If the right time for doing a festival has arrived, and the one who makes (i.e., pays for) it”) *n=aš šumaš ANA LÚ.MEŠ^{SANGA} LÚ.MEŠ^{GUDU}₁₂ MUNUS.MEŠ^{AMA}.DINGIR-LIM nu=š<maš> ANA LÚ.MEŠ É [DINGIR-LIM] uizzi nu=šmaš=za gēnuššuš ēpzi* “comes to you priests, GUDU₁₂-priests, ‘mothers-of-the-deity’ priestesses, to you te[mple] personnel, and falls to his knees before you, (saying ‘the harvest is upon me,’ or ‘a brideprice’ or ‘a (business) trip’ or some other matter, (saying) ‘let me off until this thing passes for me. As soon as this matter passes for me, then I shall do the festival.’ Do not do this for the wish of a man)” KUB 13.4 ii 56-58 (instr. for temple personnel, pre-

NH/NS), ed. Süel, Direktif Metni 48f., Chrest. 154f., tr. McMahon, CoS 1:219.

e' responsible for maintaining order in the temple during festivals: *and[a]=ma=za [n]am[m]a š[um]eš LÚ.MEŠ^{SANGA} LÚ.MEŠ^{GUDU}₁₂ MUNUS.MEŠ^{AMA}. DINGIR-LIM LÚ.MEŠ É¹ DINGIR-LI[M ...] ... ŠÀ É DINGIR-LIM našma tamēdani É¹karimme kuiš~ ki nikzi n=aš=kan mān ŠÀ É DINGIR-LIM niniktari nu ḥal[l]ūwāin iyazi n=ašta EZEN₄ zahzi n=an za~ ḥand[u nu namm]a apūn EZEN₄ QADU GUD UDU NINDA KAŠ šarā¹ tiyandan iyaddu¹ “Furthermore you who are šankunni-priests, GUDU₁₂-priests, ‘mother-of-the-deity’ priestesses, and temple personnel [...] ..., [if] someone gets drunk in a temple or some other sacred building, if he becomes disorderly in the temple, causes a quarrel and disrupts (lit. beats) the festival, let them beat him. Then let him pay for that festival (completely) set up, including the ox, sheep, bread and beer” KUB 13.4 iii 35-40 (instr. for temple personnel, pre-NH/NS), ed. Süel, Direktif Metni 60-63, Chrest. 158f., tr. McMahon, ChS 1:220, cf. *ninink- 4, nink- 2, šiwanzanna- f.**

f' overseen by the provincial governor: *kue~ dani=ma=ššan URU-ri auriyaš EN-aš EGIR-pa pennai nu=za LÚ.MEŠ^{SU}.GI LÚ.MEŠ^{SANGA} LÚ.MEŠ^{GUDU}₁₂ MUNUS.MEŠ^{AMA}.DINGIR-<LIM> kappuiddu nu=šmaš kiššan memau kēdani=wa=ššan URU-ri naššu ŠA dU¹ kuiti É¹karimmi našma tamēdaš DINGIR-LIM-aš kuiti É¹karimmi kinun=a=at katta mu¹ān n=at arḥa ḥarkan § LÚ.MEŠ^{SANGA} =at=za MUNUS.MEŠ¹šiwanzanniš LÚ.MEŠ^{GUDU}₁₂ EGIR-an UL kappūanza* “Whatever city a district commander visits on his rounds, let him keep account of the elders, priests, GUDU₁₂-priests, (and) ‘mother-of-the-deity’ priestesses. And he should ask them: ‘In this city, is some cult sanctuary of the Stormgod or some cult sanctuary of some other deity now neglected and/or is it ruined? Are the priests, ‘mother-of-the-deity’ priestesses and GUDU₁₂-priests not accounted for? (Now, keep track of them. Let them redo it. As it was formerly built, let them rebuild it)” KUB 13.2 ii 26-32 (*BĒL MADGALTI*, MH/NS), ed. Dienstanw. 45, tr. McMahon, CoS 1:223; *kuedani=ma ANA DINGIR-LIM LÚ^{SANGA} MUNUS¹AMA.<DINGIR-LIM> LÚ^{GUDU}₁₂ NU.GÁL* “But (if) some god is lacking a SANGA-priest, ‘mother-of-the-deity’ priestess, or

šankun(n)i- 1 b 5' f'

GUDU₁₂-priest, (let them quickly install a new one)" *ibid.* ii 45, ed. Dienstanw. 46, cf. LÚSANGA=kan watkut "The priest has run off" KBo 2.1 ii 31, 1 b 1', above.

g' exempted from corvée (*luzzi*): *kuiš*^{URU}A[rin~na k]uiš^{URU}Ziplanti LÚSANGA-eš INA URU. DIDLI hūmant[i] 'É¹.H.A=ŠUNU ELLU U LÚ. MEŠ H.A.LA=ŠUNU luzzi kar[piyanzi] "He who is a priest in A[rinna] (or) Ziplanta — their houses are exempt in every city; but their partners render corvée" KBo 6.2 ii 58-60 (Law §50, OS), ed. LH 61, HG 32f., cf. *Imparati*, JESHO 25:232, 236f., 265; and cf. *per* 4 d.

c. attire: *nu* 3 LÚ.MEŠSANGA^{URU}Durmitta IŠTU TÚG.HI.A dān pēdaš PĀNI GAL DUMU.MEŠ É.GAL waššanzi ta kuedaniya 1-ŠU pianzi "In the presence of the chief of the palace servants, they dress three priests of Durmitta in second-quality garments, and they give one to each of them" KUB 56.34 iv 12-15 (fest. frag.); *anda=ma* 78 LÚ.MEŠSANGA KUR.KUR-TIM TÚG.BĀR-it waššanzi "Next, they clothe 78 priests of the lands in sackcloth" KBo 30.152 rt. col. 2-3 + KBo 20.74 ii 7-8; MUNUS.MEŠhazi~qaraza GURUN udai DINGIR-LUM GILIM-anzi LÚSANGA=ya GILIM-anzi "The haziqara-women bring (sg.!) fruit; they wreath the goddess, and they wreath the priest" KUB 17.35 ii 24-25 (cult inv.), ed. Carter, Diss. 127, 141, cf. HED 3:187 s.v. *haršanallai*;- ANA LÚSANGA 1 TÚG hante[zzin] pianzi LÚtazze[lli] 1 TÚG dān pēdan p[ianzi] LÚhaminai 1 TÚG dān pēdan pianzi "To the šankunni-priest they give one garment of fir[st quality], to the tazze[lli]-priest [they] gi[ve] one garment of second quality, to the LÚhamina-priest they give one garment of second quality" KUB 10.13 iii 4-8 (fest., OH?/NS), w. dupl. KBo 25.176 rev. 8-10 (OH?/NS), cf. *pēda(n)*- noun j 2' a' 3'' b''; LÚSANGA^{URU}Arinna LÚSANGA^{URU}Zippalanda=ya kūrudaуwanza aranta "The priest of Arinna and the priest of Zippalanda wearing-a-horned-head-dress(?) stand up" KUB 10.1 i 17-20 (KILAM fest.) □ for tr. of *kurudaуwanza* see van den Hout, BiOr 52:567; cf. 1 a 4', above; ANA LÚSANGA=ma UGULA LÚ.MEŠDAM. GÀR INA MU.3?.[KAM ...] / 2 TÚGAD.HI.A 3 TÚG.BĀR 1 DUG ZABAR 1 URUDUŠEN [...] "Every third(?) year, the supervisor of the merchants [gives] the priest the following: [...] two linen garments, three sackcloths, one bronze pot, one copper pipe [...]" KUB 40.2 rev. 31-32, ed. Kizz. 66f. (line count

šankun(n)i- 1 d 1'

72-73 "two bales of linen"); *nu=za iwar* LÚSANGA waš~šiyazi "He dresses like a priest" KUB 44.21 ii 12 (fest. frag.).

d. other attributes of priests — 1' LÚSANGA GIBIL "new priest": *nu* LÚSANGA GIBIL 1 UDU [IŠTU ...]x unuwanzi nu UDU unuwantan INA É DINGIR-LIM ŠA LÚSANGA LIBIR.RA [penn]anzi LÚSANGA GIBIL MUNUS.MEŠhaziqaraya ANA UDU EGIR-an iyatari [namma=]aš LÚSANGA LIBIR. RA 3-ŠU pennanzi INA 3 KASKAL-NI=ma=za LÚSANGA GIBIL [PĀNI] LÚSANGA LIBIR-RU šarā ešari nu=šmaš KÚ-zi NAG-zi ... LÚSANGA GIBIL MUNUS.MEŠhaziqara ANA DINGIR-LIM EGIR-an GIN-ri [mā]n DINGIR-LUM INA É DINGIR-LIM LÚSANGA GIBIL ari nu LÚSANGA GIBIL ANA DINGIR-LIM¹ GIŠBANŠUR TA NINDA. GUR₄.RA [IGI]-anda ME-i DINGIR-LUM INA É DINGIR-LIM ŠA LÚSANGA GIBIL anda pedanzi ... [ŠU.NÍGIN] 1 UDU 1 PA. 2 BĀN ZÍD.DA 5 DUG KAŠ ANA EZEN₄ pulaš LÚSANGA GIBIL pāi "The new priest decorates(pl.!) one sheep [with ...]. They drive the ornamented sheep to the temple of the old priest. The new priest and the haziqara-women walk(sg.!) behind the sheep. [Then,] they drive them three times (around(?)) the old priest. On the third time, however, the new priest takes a seat up before the old priest. They eat and drink. ... The new priest and the haziqara-women go behind the god. When the god arrives in the temple of the new priest, the new priest places a table with thick bread for the god. They carry the god into the temple of the new priest. ... [Total] one sheep, one measure and two ŠUTU's of flour, five vessels of beer for the lot-festival (EZEN₄ pulaš) the new priest gives" KUB 17.35 i 23-27, 29-31, 37 (cult inv., Tudh. IV), ed. Carter, Diss. 124f., 138f. (differently); *lukatti=ma=za* LÚSANGA GIBIL GIŠZAG.GAR.RA šuppiyaḥ~hūwaš EZEN₄ DŪ-zi nu=kan LÚGUDU₁₂ 1 UDU ANA^dU BAL-anti "But in the morning the new priest performs the festival of the purification of the altar. The GUDU₁₂-priest sacrifices one sheep to the Stormgod" KUB 44.21 ii 2-3 (fest.); *kuitman=ma=za* LÚSANGA GIBIL [...]x URU-aš=ma=kan ŠĀ É LÚSANGA GIBIL KÚ-zi "But while the new priest [...] the city eats in the house of the new priest" *ibid.* ii 10-11; cf. KUB 44.48:8, 13; IBoT 3.88:3, (8).

šankun(n)i- 1 d 2'

šankun(n)i- 1 e 3' b'

2' ^{LÚ}SANGA LIBIR.RA “old priest” (opp. of “new priest”): cf. KBo 26.207:7, KBo 26.217:5, and cf. KUB 17.35 i 24, 26, 27 in 1 d 1', above.

3' ^{LÚ}SANGA ŠU.GI “old, aged (vs. young) priest”: EGIR-*anda=ma uizzi* ^{LÚ}SANGA ŠU.GI ŠA ^dLAMMA *kūn EZEN₄-an apel INA É=ŠU^{URU}Hat~tuši zēni ANA* ^dLAMMA *kiššan iezzi* “Furthermore, the old priest of ^dLAMMA performs this festival for ^dLAMMA in the autumn in his house in Hattuša in this way” KUB 10.93 iv 3-6, ed. AS 25:226f.; *mān ANA* ^dZA.BA₄.BA₄ ^{LÚ}SANGA ŠU.GI EZEN₄ *zēnandaš IŠTU É=ŠU iyazi* “When the old priest performs the autumn festival for ZA.BA₄.BA₄ from his house” KUB 12.4 iv 2-3 (cult inv.).

e. priests of — 1' named cities, towns, or villages: Ariḫziya: KUB 53.4 rev. 33; Arinna: 3 URUDU KUL ^{LÚ.MEŠ}SANGA ^{URU}TÚL-na KBo 9.91 rev. B1 (list); KUB 10.1 i 17-20 (KILAM fest.); KUB 10.52 i 5; KBo 10.28 v 5 (OH/NS); KBo 10.26 i 36 (OH/NS); Hattuša/Hatti: ^{LÚ.MEŠ}SANGA-*uš=ma* ^{URU}Hattušumnieš KUB 44.60 ii 9; Ištami[-...]: KUB 43.33 obv. 1 (OS); Ištanuwa: KUB 25.39 i 23 (Ištanuwan chant); Kašḫa: KUB 53.4 rev. 17; KUB 53.3 v 1, w. dupl. 917/u iv 10 (Otten/Rüster, ZA 68:274) (all fest. for Telipinu); Kaštama: KBo 21.79 iv 10; Kilišša[r]: KBo 10.31 ii 9-10 (*tarnattaš* tablet, OH/NS); Nerik: KUB 44.60 ii (11); *Ta-a-^lal-x-o^l*: KUB 19.55 rev. 6; Urišta: HKM 57:11; Watniya-x[...]: KBo 13.173:3; Zaḫaluk: KUB 54.64 obv. 19; see also ^dZaḫaluk and ^dIM^dU of Zaḫaluk-ka; Zippalanda: KUB 10.52 i 6; KBo 10.26 i 38; cf. 1 a 3' c'.

2' other places — a' in general, ^{LÚ.MEŠ}SANGA KUR.KUR priests of the lands”: ^{LÚ.MEŠ}SANGA MUNUS.MEŠ AMA.DINGIR-LIM ^{LÚ.MEŠ}SANGA KUR.KUR *peran ešanda* “The priests, ‘mothers-of-the-deity’ priestesses and priests of the lands sit in front (of the prince)” KUB 53.17 iii 21-22 (fest. celebrated by a prince); KUB 43.29 iii 9 (OS); KBo 20.74 ii 7 (cf. 1 c, above); cf. StBoT 27:166 w. n. 44.

b' the *hešta*-house(?): [...] ^{LÚ}SANGA ŠA ^Éheš~ta[...] KUB 54.38:13 (fest.); cf. 1 a 3' c'.

3' deities — a' unnamed deities: ^{LÚ}SANGA DINGIR-LIM “the priest of the deity” KUB 32.125:7 (*witaššiyaš*-fest.).

b' named deities: Anzili [and Zukki]: IBoT 1.29 obv. 21 (MH?/MS?); Äuwa: KUB 45.55 rev. 4; DINGIR.

GE₆: [^mU]lippi ^{LÚ}SANGA DINGIR.GE₆ KUB 8.71:17 (co-author in shelf list), w. pars. KUB 30.64 rev. 2 (shelf list), KUB 29.4 i 2, 3, iv 42 (NH), KBo 15.29 i 1; KUB 29.7 + KBo 21.41 obv. 58 (Šamuḫa rit., MH/MS); DINGIR.MEŠ ^{LÚ}.MEŠ *alpaš*: KUB 12.2 i 16; Ḫalipinu: KUB 25.36 v 18, 30, KBo 11.45 iii 9-11, 19-20 (both fest. celebrated by a prince, OH/NS); Ḫalki: KBo 25.67:8 (fest. celebrated by a prince); IBoT 1.29 obv. 20 (in a list of priests in EZEN₄ *ḫaššu~maš*, MH?/MS?); Ḫalmašuit: KUB 58.54 iv? 2 (NIN. DINGIR festival), w. dupl. KBo 25.33 i (20) (OS), translit. StBoT 25:88; IBoT 1.29 obv. 21 (in a list of priests in the *ḫaššumaš*-fest., MH?/MS?); Ḫašammili: IBoT 1.29 obv. 22 (in a list of priests in the *ḫaššumaš*-fest., MH?/MS?); Ḫašgala: see Kammamma, below; Ḫebat: KUB 25.44 ii 23 (offerings to Hurr. deities); Ḫulla: KUB 52.95 i 7 (fest.); Ḫullaši: KBo 23.106 rev. 14 (testimony in an oracle question, NH); Ḫur[-...]: KUB 46.21 rev. 2; Iyaya KUB 38.1 iv 7 (cult inv., NH); Yarri: KUB 12.2 i 22; ^dIM: IBoT 1.29 obv. 19 (list of priests in the *ḫaššumaš*-fest., MH?/MS?); IBoT 2.121 obv. 17 (OS); KBo 20.113 ii 7, iii 2 (fest. for Teššub); KBo 22.231 rev. 5 (fest.) KBo 25.87:5 (fest.); KUB 20.88 i? 5 (see below s.v. Telipinu); *namma tamaiš* ^{LÚ}SANGA ^dIM *uizzi* “Then another priest of the Stormgod comes” *ibid.* i? 11 (fest. celebrated by a prince); KBo 30.93 obv.? 10; [^d]IM-unnaš ^{LÚ}S[ANGA] KUB 20.43:4 (fest.); see also ^dU; ^dIM *manuzi*: KBo 23.28 i 54 (*ḫišuwaš*-fest., NS); ^dIM ŠAMÉ (the Stormgod of Heaven): Bo 3649 iii 6 (KN 80); ^dIM of Zaḫaluqqa: KUB 25.36 v 15 (OH?/MS?); cf. *ibid.* i (15), (19), v 15, 27, 31; IMIN.IMIN.BI: see Šep(p)itta; Inar: KBo 10.31 iii 21 (KILAM fest., OH/NS); perhaps also KUB 51.54 rev.? 5; Išhara: KBo 5.2 i 1 (Am-miḫatna's rit.); IŠTAR: KBo 23.92 iii 11 (fest.); IŠTAR (of Lawazantiya): Pentipšarri father of Queen Puduḫepa KBo 6.29 i 17-18 (Ḫatt. III); Kallen: KBo 13.128:4 (ANDAḤŠUM-fest.); Kammamma and Ḫašgalā: KUB 55.18 ii 6-7 (fest.); Kampivuit: KUB 34.86 ii 4 (MELQĒTU list); Kattaḫḫa: (pl.) KUB 53.4 rev. 4 (fest. for Telipinu); (sg.) KUB 20.88 i 9 (fest. celebrated by a prince); KUS^škurša- “the deified hunter's bag”: IBoT 3.43 left col. 7; see also LAMMA of the Hunter's Bag; ^dLAMMA: ^{LÚ}SANGA ^dLAMMA INA É ^dU *pa[izzi]* “The priest of ^dLAMMA goes into the temple of the Stormgod (and brings out the Stormgod from the temple)” Bo 5005 obv. 1 (KILAM fest.), translit. StBoT 28:30; cf. KUB 20.80 iii? 14-15 (fest. celebrated by a prince); KUB 20.7 obv. 2; KUB 10.1 i 25 (KILAM fest.); KBo 10.23 iv 15-16 (KILAM, NS); cf. *ibid.* y+3, v 9; KBo 10.24 ii 7 (KILAM fest.,

šankun(n)i- 1 e 3' b'

NS); KBo 4.9 ii 13, 14, 20, 26, 28 (*ANDAḤŠUM*-fest., OH?/NS); KBo 25.180 rev. 5, 7 (KILAM fest.); KUB 10.25:6; KUB 10.90:9; KUB 10.93 i 8 (fest.); KUB 25.9 ii 8 (great fest. of Arinna), ed. above s.v. *Lelwani*; KUB 44.32:12; KUB 54.39 i 1 (fest.); KBo 24.89:11; KBo 24.91 i 5; KBo 30.87 obv. 12; KUB 53.16 i 7; IBoT 2.66 obv. 6; IBoT 4.76 iii 2, 4, 5, 7 (*AN~DAḤŠUM*-fest.); ^dLAMMA ^{URU}Hatti: KUB 53.11 i 6, ii 7, iii 24 (fest. for ^dLAMMA); KUB 53.11 ii 29; ^dLAMMA of Karaḥna: KUB 38.12 ii 1 (cult inv.); ^dLAMMA ^{KUŠ}kurša- “The Protective God of the Hunter’s Bag”: KUB 28.103 vi 6 (fest. frag.); see also ^dKUŠkurša-; ^dLAMMA ^{GIŠ}TIR “The Protective God of the Woods”: KUB 38.12 ii 2; Lelwani: KUB 25.9 ii 10; Melku: ^dMel^{el}-ku-uš KUB 12.2 i 20; Pentaruḥši: KUB 12.2 i 12; Šanta (^dAMAR.UTU): KUB 38.1 i 1; Šē(p)pitta: IBoT 1.10 iii 13, 17 (fest. celebrated by a prince), KBo 30.120 left col. 4 (fest.); IMIN.IMIN-*ta* ibid. 5; IMIN.IMIN.BI KUB 20.45 iv 17, 18, KUB 20.88 i 14, IBoT 1.10 iii 5, 9 (all fest. celebrated by a prince); KUB 44.1 rev. 12 (fest. for the Stormgod of Ḫulaššiya); IMIN.IMIN KBo 21.86 ii? 7; Šu[-...] KBo 13.175 obv. 2; Tašmedu: IBoT 1.29 obv. (20) (MH?/MS?), w. dupl. KUB 51.57 obv. 24 and Bo 3228:10 (EZEN₄ *ḥaššumaš* in a list of priests); Tatta: perhaps KBo 21.86 ii? 12, cf. ^{LÚ}SANGA ^dH[a/Z[a-...] in 14; Tazuwaši: KUB 44.5:4; KUB 53.13 iii 15; Telipinu: KUB 20.88 i 5, 8, 15, 19, 23; KUB 25.31 obv. 6, 12 (village offerings); KUB 53.8 obv. 4 (fest. for Telipinu); KBo 22.197 i (4), 8; KBo 24.98:6, 9, w. dupl. KBo 19.138 obv. 9, (12); KBo 23.92 iii 10; KBo 25.155 i 6; KUB 53.16 i 8; KUB 53.18 iii 4 (all fest.); ^dTelipinuwaš ^{LÚ}SAN[GA ...] KUB 20.43:7; Tetešḫawi: VBoT 32 i 4 (‘oldish script’), KBo 20.96:15; KBo 21.98 ii 6, KBo 25.48 ii 10 (all fest.); Titiwatti: KUB 7.19 obv. 3, (4), w. dupl. KBo 23.97 obv. 6, 7 (NS), KUB 2.3 ii 21 (OH/NS), cf. Singer, StBoT 27:78f. w. n. 59, who asserts that this ^{LÚ}SANGA ^dTitiwatti is the same as the ^{MUNUS}AMA. DINGIR-LIM ^dTitiwatti appearing in the same passage. But just because a Hittite scribe could total males and females of the same profession and use the male determinative for the mixed group does not mean that the term for a male profession would be used to refer to a member of a different, female profession; ^dU: co-author: Ilimabi, priest of the Stormgod KBo 12.116 rev. 2; KUB 25.44 ii 23 (offerings to Hurrian deities); KUB 25.9 ii 8; KUB 54.64 obv. 22; KBo 10.24 ii 2, 4 (KILAM fest.); KBo 30.164 iv 2; see also ^dIM; ^dU ^{URU}Aššur KUB 12.2 i 10; ^dU ^{URU}Hayaša KUB 12.2 i 24; ^dU ^{URU}Ḫalpa: KBo 11.46 v 16 (*ANDAḤŠUM*-fest. for Ea); ^dU *ḫaršiḫarši*: KUB 12.2 i 14, iv 16; ^dU AN-E (Stormgod of Heaven):

šankun(n)i- 1 f 1'

Bo 3315 rev. 11 (KN 277) (spring fest. in Nerik); ^dU ^{URU}Iptalai[m]: KUB 3.87:14 (Akk.); ^dU ^{URU}Karaḥna: KUB 38.12 ii (1) (cult inv., NH); ^dU KARAŠ: KUB 38.1 i 1-3 (cult inv., NH); ^dU ^{URU}Kumma: KUB 3.87:11 (Akk.); ^dU *miyannaš*: KUB 12.2 iv 14; ^dU ^{URU}Nerik: KUB 9.24:5; 1429/u obv. 3 (Haas, KN 312) (Nerik cult); ^dU *piḫaimi*: KUB 12.2 i 18 (not *piḫašši* with Mestieri 360); ^dU ^{URU}Tap-pareššiya: KUB 38.10 iii 10 (cult inv.); ^dU ^{URU}Tarmaliya: KUB 12.2 iv 10; ^dU ^{URU}Tiliura ^{URU}Lihzina: KUB 38.3 i 1-8 (NH); ^dU ^{URU}Zaḫaluqa: ^[LÚ]SANGA ^dTazzuwaši ^[LÚ]SANGA ^dU ^{URU}Zaḫaluqqa ^{LÚ}SANGA ^dZA.BA₄.BA₄ ANA ^dU ^{URU}Nerik TUŠ-aš *akuwanzi* “The priest of Tazzuwaši, the priest of the Stormgod of Zaḫaluqqa and the priest of ZABABA drink sitting to the Stormgod of Nerik” KUB 53.13 iii 16 (fest. celebrated by a prince); KUB 27.68 i 6 (Nerik fest.); ^dU.GUR: KUB 53.16 i 7; ^dUTU: KBo 25.68 i 8 (OS); KUB 53.3 vi 19; ^dUTU ^{URU}Arinna — title of the Great King: Tabarna, LUGAL.GAL [Š]A ^dUTU ^{URU}TÚL-na ^{LÚ}SANGA “The Tabarna, the Great King, the priest of the Sungoddess of Arinna” KBo 12.38 i 11-12 (Alašiya conquest, Šupp. II), ed. Güterbock, JNES 26:75, 77; KUB 41.29 iii 4-5 (fest.); ^dZA.BA₄.BA₄: IBoT 1.29 obv. 20 (in a list of priests in the *ḥaššumaš*-fest., MH?/MS?); KUB 25.31 obv. 13 (village offerings); KUB 25.9 ii 9; KUB 53.13 iii 17; Zaḫaluqqa: ^{LÚ}SANGA ^dZaḫaluqqa ANA ^dZA.BA₄.BA₄ UŠKÊN “The priest of Zaḫaluqqa bows to ZA.BA₄.BA₄” KBo 11.45 iii 16-17 (fest. celebrated by a prince, OH/NS); KUB 54.64 obv. 19 (cult of Nerik); cf. ^dIM of Zaḫaluqqa and ^{URU}Zaḫaluqqa; Zaḫpunā: Bo 3315 rev. 6, 12, 15 (Haas, KN 277); 1429/u obv. 5 (Haas, KN 311); Zilipuri: KBo 16.73:2 (*MELQĒTU* list); KBo 23.92 iii (11) (fest.); Zinduḫeiš: KUB 52.91 ii 3; Zulumma: (“The king arrives at the temple of Zulumma. [2?] priests stand up”) ŠÀ.[BA] 1 ^{LÚ}SANGA ^dZulumma 1 ^{MU}[^{NUS}SAN]GA ŠA DINGIR.MAḪ “These include one priest of Zulumma and one priestess of Ḫannaḫanna” KUB 57.95 iii 14-15, ed. Otten, ZA 53:176f.; Zu-waši: perhaps KBo 17.28:4 (OS). Pecchioli Daddi, Mestieri 358-360 omits some of the above and adds others which we feel are doubtful.

f. É ^{LÚ}SANGA “the priest’s house, household” cf. also *per/parn-* 4 h 3' — 1' in general: ^{LÚ}SANGA *par~našša paizzi* “The priest goes to his house” KUB 53.17 iii 15-16 (fest. celebrated by a prince); ŠÀ É ^{LÚ}SANGA KUB 38.10 iv 12 (cult inv.); cf. KUB 38.35 rev. 5.

2' supplying items for sacrifice from his house: *kinun=ma=šši* 12 EZEN₄ ITU.KAM 1 EZEN₄ *zēni* EZEN₄ *hamešhi* LÚSANGA *IŠTU É=ŠU ēššai* ... § ŠU.NÍGIN 2 UDU 11 PA. 4? BÂN *taršan mallan* ANA 12 EZEN₄ ITU.KAM U ANA 2 EZEN₄.MEŠ LÚSANGA TA É[=ŠU] *peškizzi* § "But, now the priest provides for him (the deity) twelve monthly festivals, one autumn festival, (and) one spring festival from his house ... § The priest gives from his house a total of two sheep, 11 measures and 4? SŪTU-measures dried?/roasted(?) and milled (grain) for the twelve monthly festivals and the two festivals (i.e., fall and spring) §" KUB 42.100 iv 22-23, 27-29 (cult inv., Tudh. IV), ed. del Monte, OA 17:185, 187; cf. *ibid.* iii 13-21; w. the GUDU₁₂ similarly (?) *ibid.* i 15; cf. KBo 25.183 rt. col. 8-9; ("We asked the priest (and he said)") ... *nu=wa* LÚSANGA *IŠTU É=ŠU* 1 UDU 2 GUD *pešta* "The priest gave one sheep and two oxen from his house" KBo 14.21 ii 47 (oracle question, NH); cf. KUB 22.27 iv 21 (oracle question, NH); ANA ^dZit~*hariya* EZEN₄ GAL LÚSANGA *IŠTU É=ŠU iyazi* "The priest performs the Great Festival for Zithariya from (with the resources of) his house. (Five sheep, two measures of flour and two PIĪU-vessels of beer)" KUB 25.27 ii 18-19 (SAG.UŠ-fest., NH); *lukatti~ma <ŠA>* LÚSANGA *INA É=ŠU ANA* ^{HUR.SAG}*Hal~wanna* EZEN₄ *TĒŠI [I]ŠTU É=ŠU iyanzi* "In the morning they perform a spring festival for mount Halwanna in the house of the priest from (the resources of) his house" KUB 25.23 i 26-27 (cult inv., Tudh. IV), ed. Carter, Diss. 155, 165f.; 1 UDU=kan ŠA É LÚSANGA BAL-*anzi* KUB 25.24 ii 10; [...] NINDA. GUR₄.RA=ya ŠA É LÚSANGA EZEN₄ *h[amešhi...]* *ibid.* ii 5.

3' household of a priest: LÚSANGA ^mGalliliš 1 LÚ 1 MUNUS-TUM 1 DUMU.NITA 1 DUMU. MUNUS 4 SAG.DU.MEŠ ÌR.MEŠ ^dTelipinu " (This is the household of) Gallili the priest: one man, one woman, one boy, one girl: (total) four persons, servants of Telipinu" KUB 42.100 iv 30-31 (cult inv., Tudh. IV), ed. del Monte, OA 17:185, 187; cf. *ibid.* iii 39-40; LÚSANGA ^{m.d}UTU-LÚ-*eš* 7 LÚ.MEŠ 2 TUR.NITA [...] ŠU.NÍGIN 17 SAG.DU.MEŠ "The priest UTU-ziti, seven men, two boys [...], total 17 persons" *ibid.* iii 9-10 (cult inv., Tudh. IV), ed. del Monte, OA 17:183, 186; ("In Uwalma His Majesty es-

tablished the following for the gods One house including ten resettled persons, servants of "Innara") 1 É-TUM ŠÀ 4 NAM.RA.MEŠ ŠA LÚSANGA "One house including four resettled persons belonging to the priest" KUB 48.105 obv. 33, ed. Klengel/Archi, AOF 7:144, 148; ("His Majesty established the following in Piddaniyaša for Pirwa"): ... [1] É-TUM ŠÀ NAM.RA.MEŠ LÚSANGA *annallaš* "[One] house, including resettled persons of a former priest" *ibid.* 40; *katta* 40 NINDA 30-iš ANA ÌR.MEŠ LÚ.MEŠ SANGA ^{URU}Arinna *piyanzi* "Besides, they give forty breads of 30 measures to the servants of the priests of Arinna" KBo 11.36 v 13-15 (cult inv. of the *hešta*-house, OH?/NS).

4' "priest's mother": KASKAL-*ši=ma* MUNUS AMA ŠA LÚSANGA ÌR.MEŠ LUGAL LÚAGRIG ^{URU}Ankuwa U LÚAGRIG ^{URU}Šanāhuiitta LUGAL-i *hīnkanta* "The Mother of the Priest, the royal servants, the storehouse keeper of Ankuwa, and the storehouse keeper of Šanāhuiitta bow to the king on the road" Bo 2689 v 15-19 (fest.), ed. Alp, Tempel 358f.; cf. [...]x ^{MUNUS}AMA LÚSANGA / [...] KBo 20.3 rev. 16-17 (OS), cf. HW² 1:70a, followed by Pecchioli Daddi, Mestieri 408.

5' priest's wife: 10 DAM.MEŠ ŠA LÚ.MEŠ SANGA "ten wives of priests" KBo 20.1 ii 5 (OS), translit. StBoT 25:152; ANA LÚSANGA ^dHullaši=kan MU.IM.MA DAM=SU BA.ÚŠ "Last year the wife of the priest of the god Hullaši died" KBo 23.106 rev. 14 (testimony in an oracle question, pre-NS).

6' priest's children: "[One tablet], series complete": *mān* DUMU LÚSANGA [*takna*]š ^dUTU-i *tarpalin [pā]i* "When a son of the priest [give]s a substitute to the Sungoddess of [the Netherwor]ld" KBo 31.4 vi 31-33 (shelf list), translit. CTH p. 168 (as 1963/c); this may belong under 1 a 6' or alternatively those DUMU SANGA cited there may belong here; *nu* ^dHalkiyaš DUMU.MUNUS SAN[GA ...] KBo 24.85 i 6 could be translated "The daughter of the priest of Halki" and so could belong here, but it could also be translated "the novice priestess of Halki-" or as *nu* ^dHalkiyaš DUMU ^{MUNUS}SAN[GA ...] "the son of the priestess of Halki-."

g. priest's associates — 1' partners (LÚHA.LA): Law §50 see above, 1 b 5' g'.

šankun(n)i- 1 g 2'

2' those listed in the personnel of the House of the Craftsmen (Sum. É GIŠ.KIN.TI, Akk. *BĪT KIŠKATTI*): ŠU.NÍGIN 2 ME 5 DUMU.ĪI.A É. GIŠ.KIN.TI ŠÀ 18 LÚ.MEŠ_{šak-ku-ni-iš} 29 MUNUS.MEŠ_{katraš} 19 LÚ.MEŠ_{DUB.SAR} "Total 205 members of the House of the Craftsmen, including 18 priests, 29 *katra*-women, 19 scribes, (of whom 10 are present, but 9 they did not give, 33 wood-tablet-scribes, 35 exorcists/diviners, 10 singers of Hurrian [...])" KBo 19.28 obv. 1-4.

3' those listed among the temple personnel — a' identified as LÚ.MEŠ_{hilammateš}: ("They built two new cult sanctuary complexes for the Stormgod of Heaven and the Sungoddess of Arinna") ... 6 LÚ.MEŠ_{hilam[madduš(?)]} LÚSANGA LÚĪHAL LÚDUB.SAR LÚNAR LÚNINDA.DÙ.DÙ LÚKÚRUN.NA GAL LÚDUB.SAR.MEŠ_{lamniyat} "The chief of scribes named/appointed six cult functionaries: a priest, an exorcist, a scribe, a singer, a baker, and a brewer" KUB 38.12 ii 19-21 (cult inv., NH); ŠU.NÍGIN GAL 7 ME 85 LÚ.MEŠ_{hilammatieš} QADU LÚSANGA MUNUS_{AMA}.DINGIR-LIM "Grand total: 785 cult functionaries including the priest(s) and 'mother-of-the-god' priestess(es). (Those of Hurma and Kumma are not included)" *ibid.* iv 16-17.

b' without use of this term: 3 LÚ.MEŠ_{SANGA} URU_{Arinna} šuppaēš U LÚ.MEŠ_{SAGI.A=ŠUNU} LÚSANGA URU_{Zippalanda} LÚtazzelliš U LÚ.MEŠ_{SAGI.A=ŠUNU} GAL.ĪI.A=ŠUNU ħarkanzi "Three consecrated priests of Arinna and their cupbearers, the priest of Zippalanda, the *tazzelli* and their cupbearers hold their cups" KBo 10.26 i 36-41 (KILAM fest., OH/NS), translit. StBoT 28:43, cf. StBoT 27:72; LÚ.MEŠ_{SANGA} šuppaēš=za LÚ.MEŠ_{SANGA} MUNUS.MEŠ_{AMA}.DINGIR-LIM LÚ.M[_{EŠ}GUD]U₁₂ LÚ.MEŠ_{NAR} LÚ.MEŠ_{išĥama~tal<>luš} LÚ.MEŠ_{MUĪHALDIM} [LÚ.MEŠ_{NINDA} 1. DÙ.DÙ LÚ.MEŠ_{APIN.LÁ} LÚ.MEŠ_{NU}.GIŠ_{KIRI}₆ arĥa [(šarre)]r n=uš=za ĪR-naĥĥer "They (the Kaška) divided up and enslaved the consecrated priests, priests, 'mother-of-the-deity' priestesses, [GUD]U₁₂-priest[s], musicians, singers, cooks, bakers, farmers, gardeners (of you gods)" KUB 17.21 iii 4-7 (prayer of Am. I and Ašm., MS), ed. Kaššäer 156f.; and cf. *ibid.* iii 18-20; [LÚ]SANGA MUNUS_{AMA}.DINGIR-LIM=ya adanna [...] KUB 53.30 obv. 5 (rit.), cf. *ibid.* 10, cf. KBo 30.74 ii 12; 2 LÚ[SANGA] 1 LÚMUĪHALDIM 1 LÚNINDA.DÙ.

šankun(n)i- 1 g 3' b'

DÙ 1 L[^Ú...] "Two priests, one cook, one baker, one [...] -man KBo 12.56 i 10; [...] LÚSANGA MUNUS_{AMA}. DINGIR-LIM [LÚ^t]azeleenn= a ... KUB 25.2 vi 16-17 (spring fest. at Zippalanda, OH/NS); LÚSANGA LÚ^tazel LÚGUDU₁₂ LÚ^{ham}[enašš= a ...] -it piyananzi KUB 41.28 ii 12-14 (fest.); cf. also KUB 41.30 iii 2-6; LÚSANGA BĒL É-TIM DUMU.MEŠ=ŠU=y[a ...] KBo 29.207:4; DUMU-li LÚSANGA=ya LÚ.MEŠ_{ĥaziui[eš]} peran ĥūiyanzi KUB 53.17 iii 25-26 (fest. celebrated by a prince); [...]x-wai LÚ^{kantikipiš} LÚSANGA [...] KBo 22.213 iv 6 (fest.); LÚSANGA dLAMMA-ri U 3 LÚ.MEŠ_{tāĥiyaleš} [...] IBoT 2.91 iii 11-12; [...] MUNUS]ENTU LÚSANGA= ya adanna ešantari "The ENTU-priestess and the priest sit to eat" KUB 20.1 ii 11 (fest. for IŠTAR, NH); ("They seat the palace servants") GAL LÚ.MEŠ_{ĥapiya} LÚtanpe[daš] / [LÚ^{GI}]ŠGIDRU LÚparaššanaš LÚSANGA dTetešĥawi[...] LÚGÍR] [LÚ^{men}]iyan LÚšerĥalan ašešanz[i] "They seat the chief of the ĥapiya-men, the second-in-command(?) -man, the staff-bearer, the leopard-man, the priest of Teteš-ĥawi, [the sword-swallower,] the *meniya*-man, (and) the *šerĥala*-man" KBo 25.48 ii 9-11 (fest. of Teteš-ĥapi, OH/MS?), cf. CHD P 188 s.v. LÚ^{paršna}-; rest. from KBo 19.163 i 20-22 (OH/NS) and KBo 21.98 ii 6-7; ("But when nighttime arrives") nu=kan LÚ.MEŠ_{SANGA} LÚĪHAL katta pānzi "The priests and diviner/exorcist go down" KUB 56.49 obv. 7, ed. KN 292f. (as Bo 3481); EN URU_{Neriqqa} LÚ.MEŠ_{SANGA} KBo 2.4 iii 8-9; [...] LÚ.MEŠ_{SANGA} KUR.KUR-[T]IM LÚ.MEŠ_{dIM} [...] "The priests of the lands and the Men of the Stormgod" KBo 16.68 i 21; ... LÚ.MEŠ_{SANGA} LÚ.MEŠ_{GUDU}₁₂ BĒLĪ^{ĪI.A} ELLŪTI=ya [...] KUB 25.23 i 10; [LÚ.MEŠ_S]ANGA LÚ.MEŠ_{dU} KUB 17.29 ii 13; ("When in the kitchen the prince wants something to eat") [(nu per)]an 12 LÚSANGA (dupl. [...-i]š LÚ.MEŠ_{SANGA}) ešanda "Twelve priests sit in front." (A list of priests of various gods follows) IBoT 1.29 obv. 18-19 (*ĥaššumaš*-fest., MH/MS?), w. dupls. KUB 51.57 obv. 22; (a ritual is designed to ward off the slander of the palace servant, the GUDU₁₂-priest) ŠA LÚSANGA-aš EME-an KI.MIN (= *mutaiddu*) "Let it uproot the slander of the priest" (of the 'mother-of-the-deity' priestess, troops of the army camp, opponent at law, the assembly, etc.) KUB 9.34 iv 10 (Old Woman rit., NH), ed. Hutter, Behexung 40f.; U LÚMUĪHALDIM DINGIR-LIM ANA LÚ.MEŠ_{SANGA}-TIM ĥūmand[aš] ANA LÚ.MEŠ_{URU} Huršama

šankun(n)i- 1 g 3' b'

MUNUS.MEŠ AMA.DINGIR.MEŠ *hazqarayaš pangaue*
 TU₇ UZU *pittalwan* NINDA.ĤI.A *paršulli pianzi* §
 LUGAL-i *akuwanna marnuan pianzi* ANA
 LÚ.MEŠ SANGA LÚ.MEŠ URU^{URU} Huršama *pangaueya*
marnuandaš DUG^{DUG} *taḥgappiuš* ŠA GEŠTIN DUG^{DUG} *taḥ-*
gappiuš pianzi “The cook(s) of the god give plain
 meat stew and bread crumbs to all the priests, the
 men of Huršama, the ‘mothers-of-the-deities’ priest-
 esses, the *hazqarai*-women, to the (whole) group. §
 They give *marnuan*-beverage to the king to divide.
 They give a *taḥgappi*-vessel of *marnuan*-beverage
 and a *taḥgappi*-vessel of wine to the priests, the men
 of Huršama, and to the group. (They drink)” KUB
 25.36 ii 8-15 (fest., OH?/MS?); [...] LÚSANGA
 MUNUS^{MUNUS} *palwatallaš* = a KBo 9.129 obv. 2, cf. rev. 10-11
 (rit.); [...] LÚMUŠEN.DÙ LÚSANGA = ya *aška parā*
 [...] KBo 17.105 ii 2 (MH/MS); along with
 MUNUS.MEŠ *katraš*, LÚ.MEŠ DUB.SAR.GIŠ, LÚ.MEŠ ĤAL,
 LÚ.MEŠ NAR (+ HURRI), etc., cf. KBo 19.28 obv. 2,
 above, 1 g 2', cf. KUB 13.2 ii 26-32, 45, above, 1 b 5' f';
 (“When they worship the gods ...”) *namma* = ššan
 ANA LÚ.MEŠ SANGA LÚ.MEŠ UMMIYANŪTIM
 LÚ.MEŠ GUDU₁₂ MUNUS.MEŠ AMA.DINGIR-LIM
naḥšarraz kittaru LÚ.MEŠ SANGA LÚ.MEŠ GUDU₁₂
 MUNUS.MEŠ AMA.<DINGIR-LIM> = ya ANA DINGIR.
 MEŠ *naḥhanteš ašandu* “Then let respect be estab-
 lished for the priests, master craftsmen, GUDU₁₂-
 priests, ‘mother-of-the-deity’ priestesses. Let the
 priests, GUDU₁₂-priests, and ‘mother-of-the-deity’
 priestesses be respectful to the gods” ibid. iii 19-21, cf.
naḥšaratt- 2; see also the more comprehensive list of
 Pecchioli Daddi, Mestieri 360-364.

h. bearers of the title — 1' the Great King:
kāša = šmaš mMurši-DINGIR-LIM-[iš ĪR = KUNU]
 LÚSANGA = KUNU *arwānun* “I, Muršili, [your ser-
 vant,] your priest, have hereby done reverence to
 you” KUB 14.13 i 17-18 (PP4), restored from KUB 14.14
 obv. 6 (PP1); (“In the time of my father and in the
 time of my brother there was a dying”) *kuitt* = aya =
 wa = z *ammuk* ANA DINGIR.MEŠ LÚSANGA *kišhat*
nu = wa *kinunna ammuk peran akkiškittari* “And be-
 cause I became priest to the gods, there has now
 been a dying in my time” KUB 14.10 i 10-12 (PP2); *ki-*
nuna = mu DINGIR.MEŠ *ammel* ŠA LÚSANGA =
 KUNU ĪR = KUNU *memian arkuwar ištamašten*
 “Now, O gods, hear the words (and) prayer of me,

šankun(n)i- 1 h 2'

your priest, your servant” KUB 6.45 i 20-21 (prayer of
 Muw. II to dU *piḥaššašši*), ed. Singer, Muw.Pr. 8, 32, Lebrun,
 Hymnes 257, 274, tr. ANET 398; *nu kāša ammuk*
 mNIR.GÁL LUGAL-uš LÚSANGA ŠA dUTU
 URUTÚL-na U DINGIR.MEŠ *hūmandaš nepišaš*
 dUTU-i *arkuiškimi* “Now, I, Muwatalli, the king,
 the priest of the Sungoddess of Arinna and of all
 the gods, I am making a plea to the Sungod of
 Heaven” ibid. iii 18-19; cf. ibid. iii 29-31; (“The Sungod-
 dess of Arinna and all the gods, lords of Ḥatti”)
 LÚSANGA = a = z *kuedaš* “to whom I am also a
 priest, (who promised me lordship over Ḥatti in ev-
 ery way)” ibid. i 18, ed. Singer, Muw.Pr. 8, 31, Lebrun,
 Hymnes 257, 274, tr. ANET 398 □ a nominal sentence with
 -z(a), cf. Hoffner, JNES 28:225-230; cf. KUB 1.1 iv 14-15 s.v.
 *šankunniyatar; *labar*[n]an LÚSANGA = KA MUNUS^{MUNUS} *ta-*
wan[n]annan = dan *šiwanza*[nn]an = dan¹ “Labarna,
 your priest, and your Tawannanna, your ‘Mother-
 of-God’ priestess” KUB 57.63 ii 20-22, ed. Archi in FsOt-
 ten² 18f.; (“[The ‘Man of] the Stormgod’ says:
 ‘Arise from pleasant sleep, Stormgod of Ziplan-
 ta’”) *kāša* = wa = tta *tabarnaš* LUGAL-u[š] ŠA
 AMA = KA ŠA dUTU URU^{URU} Arinna LÚSANGA INA
 HUR.SAG^{HUR.SAG} *Dāḥa tuēl āššiyanti* <pedi?> *pēdai* “Tabar-
 na, the king, the priest of your mother, the Sungod-
 dess of Arinna, is about to bring you (i.e., your
 statue) to Mt. Daḥa, your beloved <place>” KUB
 41.29 iii 3-6 (fest., NS), partially ed. Otten, ZA 61:235, cf.
peda- B 1 a 1' a'. In the bulk of the festival texts the
 king functions as priest.

2' a royal prince: (IŠTAR came to Muršili II in a
 dream, saying that his son Ḥattušili was “not (des-
 tined) for life. Give him to me”) *nu* = war = aš = mu
 LÚ[ša-a]n-ku-un-ni-iš (dupl. LÚša-an-ku-ni-iš) *ēšdu*
 “Let him be my priest, (and he will live)” KBo 3.6
 i 14 (Apol. of Ḥatt. III), w. dupl. KUB 1.2 i 15, ed. StBoT
 24:4f. i 16, cf. Güterbock apud Oppenheim, Dreams 198, 254,
 Wolf, Diss. 36-40 and THeth 3:45f. w. n. 39; (“When my
 brother, Muwatalli sat on the throne of my father, I
 governed lands during the reign of my brother”)
nu = mu INA URU^{URU} Ḥakpišša ANA dU URU^{URU} Nerik
 LÚSANGA *iyat* “He made me priest of the Storm-
 god of Nerik in Ḥakpiš. (He gave me Ḥakpiš,
 Ištaḥara, etc. ... I governed all these lands during
 his reign)” KBo 6.29 i 25-26 (Ḥatt. III), ed. Ḥatt. 46f., KN
 15; ANA dU URU^{URU} Neri[qq]a = za *kui*(t LÚSANG)A *ešun*

šankun(n)i- 1 h 2'

“Since I was priest of the Stormgod of Nerik, (for this reason he did not tak[e] it away from me)” KUB 19.70 iii 27 + KBo 3.6 iii 16 (Apol. of Ḫatt. III), w. dupl. KUB 1.6 iii 7, ed. StBoT 24:20, 23; [...]x-x LÚSANGA DUMU.LUGAL KUB 27.42 rev. 28 (colophon of rit.); UMMa LÚSANGA DUMU.LUGAL=MA KBo 31.144 i 1, translit. StBoT 5:159 n. 7 (as 822f).

3' Hittite ruler of the appanage state of Kizzuwatna— a' Telipinu son of Šuppiluliuma I: (“We (Šuppiluliuma, Ḫenti, and Arnuwanda) have given his (i.e., Šuppiluliuma's) son Telipinu for service in Kizzuwatna to Teššub, Ḫebat and Šarrumma”) nu=ta LÚSANGA iyaw[en] “[We] have made you a priest” KUB 19.25 i 5 (appointment of Telipinu), ed. Kizz. 13 (w. bibl.); cf. Laroche, Syria 40:287f.; (“Someone who sins against the king, queen, or royal prince”) nu=kan [ap]ūn antuḫšan LÚSANGA našma katta DUMU LÚSANGA [a]ššuli anda lē ḫuittiyanzi “May neither the Priest nor a son of the Priest draw that person in for friendship” KUB 19.26 i 8-10 (appointment of Telipinu), ed. Kizz. 14f.; cf. ibid. 13, 18, 23, iv 4, 13, cf. “because you are a great lord” ibid. i 19; nu=kan LÚSANGA <<nu=kan>> ŠEŠ=YA INA KUR URUMurmuriga 6! ME ÉRIN.MEŠ ANŠE.KUR.RA. MEŠ m^{Lupakkinn}=a LÚUGULA 10 ŠA KARAŠ tālešta LÚSANGA=ma URUHattuši ITTI ABIYA uit “So the Priest, my brother, left six hundred men and chariots and Lupakki, the commander of ten of the army, in the country of Murmuriga, (while) the Priest came to Ḫattuša to meet my father” KBo 5.6 ii 10-13 (DŠ Frag. 28), ed. Güterbock, JCS 10:92, cf. THeth 20:409; LÚ.MEŠ URUHURRI=ma=kan mahḫan LÚSANGA EGIR-anda awēr “When the Hurrians saw the Priest was gone, (the infantry and horse-troops of Hurri attacked ... and surrounded Murmuriga)” ibid. ii 15; [mTel]ipinu LÚSANGA “Telipinu, the Priest” KUB 11.8 v 15 (list of royalty), translit. Otten, MDOG 83:69; cf. Otten, AAWLM 1968/3:125; Beal, Or NS 55:435 w. bibliog.; see Mestieri 346.

b' Kantuzzili: INIM m^{Kantuzzi}[li GAL LÚ.M]EŠSANGA DUMU LUGAL KUB 30.56 iii 7 (shelf list), ed. CTH p. 181; cf. Beal, Or NS 55:435f. w. n. 59 (w. bibliog.).

4' named people so identified: m^{Pentipšarri} LÚSANGA, the father of Queen Puduḫepa: KUB 1.1

šankun(n)i- 2 b 2'

+ 1304/u iii 1, ed. StBoT 24:16f.; m^{Ilimabi} LÚSANGA dU[...] KBo 12.116 rev. 2, dupl. is KUB 8.71:10 and parallel DUB.5.KAM AWAT m^{Ilimabi} LÚ[SANGA dU] KUB 56.55 iv 3; m^{Hešni} LÚSANGA ... m^{Ḫūtarli} LÚSANGA ... KUB 38.37 iii? 5, 8 (dep.); m^{Halpa-LÚ-iš} LÚSANGA [...] KUB 60.129:7; see also those listed as authors of texts 1 b 4' d', above, and the more thorough list of Peccioli Daddi, Mestieri 357.

5' unnamed people so identified: f^{Harkut} MUNUS m^{Nattiš} DUMU.MUNUS LÚSANGA “the woman Harkut, wife of Natti, daughter of the priest” (listed among singers) HT 2 iii 7-8; 2 MUNUS.MEŠSİR URUKartapaḫa ŠA LÚSANGA “2 female singers from Kartapaḫa belonging to the priest” ibid. ii 20-21; 1 MUNUSSİR ŠA É LÚSANGA=aš “One female singer—she is of the priest's house” KBo 2.31 rev. 7; UMMa LÚSANGA dZinduḫeš KUB 52.91 ii 3 (statement in an oracular inquiry, NH); 1 ṬUPPU INIM LÚSANGA mān DIN[(GIR.MEŠ)...] KUB 30.51 i 7 (shelf list), w. dupl. KBo 14.68 i 2, ed. CTH pp. 157f.; UMMa LÚSANGA ANA m^{Kaššū} QIBI=MA HKM 74:1-2 (letter, MH/MS), cf. Klinger, ZA 85:93-99.

2. MUNUS SANGA “priestess” (only in fest. and one Hurr. rit.) — a. discussion: cf. Darga, Kadın 71, 77. We interpret this logogram as *šankunni- instead of *šankunniššara- on analogy of ānniniyami- “cousin,” palwattalla-, ḫar(u)want-, tapriya-, ḫuwaššan~nalli-, and other words denoting persons of either sex (on which both LÚ and MUNUS det. are attested).

b. types of priestesses — 1' MUNUS SANGA GAL “high/high-ranking priestess”: 2 MUNUS.MEŠSANGA [GAL] araš aran ZAG-an ŠU-an KA×U=ŠUNU=ya kuwaššanzi “Two high-ranking/high priestesses kiss each other's right hands and mouths” KUB 20.88 i 2-4, ed. Kühne, Eothen 10:90f.; rest. from 2 MUNUS.MEŠSANGA GAL ŠU-an QĀTAM[MA...] KUB 34.128 rev. 7 (both fest. celebrated by a prince), ed. de Martino, FsPugliese Carratelli 58 with full discussion (57-65) of the kiss in the cult; cf. 2 a 2', above.

2' UGULA MUNUS.MEŠSANGA “supervisor of priestesses”: KBo 24.115 ii 3, 14. This reading is postulated by Pecchioli Daddi, Mestieri 426. The trace read as SANGA could be an UŠ (thus the equally unattested UGULA MUNUS.MEŠUŠ.BAR) or perhaps some other sign.

šankun(n)i- 2 c 1'

c. activities — 1' in procession: ^{MUNUS}SANGA ^dU ANA LUGAL EGIR-*an hūwāi* “The priestess of the Stormgod runs behind the king. (The priest of Hulla takes her by the hand) KUB 52.95 i 5-6.

2' kissing and bowing: (“The high-ranking priests kiss each other’s right hands and mouths”) 2 ^{MUNUS.MEŠ}SANGA[.GAL?] *araš aran ZAG-an ŠU-an KA×U=ŠUNU=ya kuwaššanzi* “Two [high-ranking?] priestesses kiss each other’s right hands and mouths. (§ The priest of the Stormgod gives his ha[nd three times] to the priest of Telipinu. Then he bows. He gives his hand three times to the priest of [the Kattaḥḥa]. Then he bo[ws]. §)” ANA ^{MUNUS}SANGA ^dTelipinu ŠU-an 3-ŠU *pā[i namma=aš] UŠKÊN ANA ^{MUNUS}SANGA ^dKattaḥḥa ŠU-a[n 3-ŠU] pāi namma=aš UŠKÊN* “He gives his hand three times to the priestess of Telipinu. [Then he] bows. He gives his hand [three times] to the priestess of Kattaḥḥa. Then he bows. (He steps back. Then another priest of the Stormgod comes. He, too, gives his hand to each three times. [Then he] bows and steps back. The priest of the Divine Hepat comes in and bows and goes. The priest of Telipinu kisses his right hand and mouth. He goes back and bows. <He kisses> the right hand and mouth of the priest of Kattaḥḥa. § He comes back. He bows and goes)” ^{MUNUS}SANGA ^dTelipinu ZAG-an ŠU-an KA×U=ŠU=ya [kuwašši] “[He kisses] the right hand and mouth of the priestess of Telipinu. (He comes back and bows and goes)” ^{MUNUS}SANGA ^dKattaḥḥa ZAG-an ŠU-an KA×U=ŠU[=ya kuwašši] “[He kisses] the right hand and mouth of the priestess of Kattaḥḥa. (He steps back)” KUB 20.88 i? 2-4, 8-10, 19, 21 (fest. celebrated by a prince), ed. Kühne, Eothen 10:90-92; see further 1 b 4' c' 10'', above.

3' bathing: ^{LÚ}SANGA *IŠTU NAGA ni[triaz] warapzi* ^{MUNUS}SANGA ^dHepat=ma a[rri?] “The priest washes with na[tron] soap. The priestess of Hepat also b[athes?]” KBo 38.265 i 6-7.

4' carrying the cult statue of a goddess: (When the statue of the divine Mt. Išdaḥurunuwa nears the city) *nu=šši=kan* ^{MUNUS}SANGA ^dHatepinun *me~naḥḥanda pēdai* ^{MUNUS}SANGA ANA ^{HUR.SAG}Iš~daḥarunuwa *UŠKENU*(sic) “The priestess carries

Hatepinu out to meet him. The priestess bows toward Mt. Išdaḥurunuwa. (She holds out her hand to him and says: ‘You tarried on the trip’)” KUB 60.147 iii 16-18 (fest.), cf. *peda*- 1 a 1' b' 15''.

5' bathing the cult statue: (“The diviner/exorcist takes the goddess ...”) *nu* ^{MUNUS}SANGA DINGIR-L[AM] *apēz wetenaz ārri* “The priestess washes the goddess with that water” KUB 27.16 i 23-24.

6' other: ^{MUNUS.MEŠ}SANGA 3 ^{LÚ.MEŠ}SANGA 2 GUDU₁₂ ^{MUNUS.MEŠ}zentu<h>ēš EN ^{GIŠ}MA.SÁ.AB “There are the priestesses, three priests, two GUDU₁₂-priests, *zentuḥi*-women, (and) the owner of the basket. (They go into the temple of Zentuḥi and take their places)” KBo 30.164 iii 16-17; (“Two wolf-men dance before the deity. The prostitutes [also] dance in front”) GAL ^{MUNUS.MEŠ}KAR.KID ^{MUNUS}SANGA ^dT[etewatti ...] *peran=pa[(t)] ḥū~y'lanteš* “The chief of the prostitutes and the priestess of Tetewati are leading. (They dance. When they are finished dancing § the virgin of Titiwatti has lifted up a red garment from [...] ...)” ^{MUNUS}SANGA-š=a ŠA ^dTetewatti GAL ^{MUNUS.MEŠ}KAR.KID ^{MUNUS.MEŠ}KAR.KID[=ya] *iyandari* “The priestess of Titiwatti, the chief of the prostitutes [and] the prostitutes go. (Before them run two wolf-men. They chase them off)” KBo 23.97 i 9-10, 15-16 (fest. for Titiwatti, NS), w. dupl. KUB 7.19 obv. 6-7, 12-13 (NS), ed. de Martino, La danza 74; 2 ^{LÚ.MEŠ}U GAL DUB. SAR.GIŠ ANA 3 ^{MUNUS.MEŠ}SANGA 3 TÚG 3 TAPAL TUDITTUM KÙ.BABBAR *pianzi* “Two men and the chief of the wood tablet scribes give the three priestesses three garments and three silver pectorals” KBo 9.132 iv 9-12; (“The king arrives in the temple of Zulumma”) [2? ^{LÚ}MEŠ]SANGA *aranda ŠÀ*. [BA] 1 ^{LÚ}SANGA ^dZulumma 1 ^{MU}[NUS]SAN]GA ŠA DINGIR.MAḤ “[Two?] priests are standing. These inc[lude] one priest of Zulumma and one [pri]estess of Ḥannaḥanna” KUB 57.95 iii 13-15, ed. Otten, ZA 53:176f.; *nu* 2 ^{MUNUS.MEŠ}SANGA [2 ^{LÚ}MEŠ]SANGA 1 ^{MUNUS}SANGA ^dU x[... ^{LÚ.MEŠ}SANGA ARKŪTIM 1 ^{LÚ} 1 ^{MUNUS}arzanalaš [MUNUS.MEŠ]zin<<en>>tuḥēš ḥūmanteš [LÚ.MEŠ]GUDU₁₂ *ašanzi* “Two priestesses, [2?] priests, one priestess of the Stormgod [...], bottom rung priests, one male and one female inn-keeper, all the *zintuḥi*-women, (and) the GUDU₁₂-priests are sitting” KUB 44.13 iv! 14 + KBo 30.164 iv 2-5,

partially in Otten, ZA 71:219 (as 174/t); *nu* ^{MUNUS}SANGA ^dHepat U ^{LÚ}SANGA ^dU šarā tianz[i] “The priestess of Hepat and the priest of Teššub proceed upward. (They bow and go forth)” KUB 25.44 ii 23; (“The king, in the temple of the Sungoddess, goes up to the roof”) UGULA ^{LÚ.MEŠ}MUḪALDIM ANA 2 ^{MUNUS.MEŠ}SANGA IM-an arḫa d[āi] “The supervisor of cooks takes clay away from the two priestesses” KUB 10.99 vi 5-6; cf. [...] ^{LÚ}SANGA ^{MUNUS}SANGA [...] KBo 17.34 i? 2 (Hurr. rit.); cf. in broken context KBo 23.91 rev. 2 (OH/MS), KBo 23.92 ii 5 (OH/MS), KBo 25.14 i 2 (MH/MS), KBo 8.122:9 and dupl. KBo 23.82 obv. 2, KBo 13.218:(2), KBo 20.113 ii 9, 19, iii 1, KBo 24.73 obv. 3, KBo 30.87 obv. 12, KUB 44.13 iii 14, IBoT 2.4 rev. 3, KBo 23.92 ii 5, KBo 23.91 iv 2; cf. also 2 ^{LÚ.MEŠ}SANGA arantari ŠÀ.BA 1 DUMU.NITA 1 DUMU.MUNUS-TUM “Two priests stand; these include one young man and one young woman” KBo 10.35 i 7-8 (fest.). Pecchioli Daddi, Mestieri 425, notes that ^{MUNUS}SANGAs participated in festivals of Hatto-Hittite and Hurro-Hittite origin.

d. DUMU ^{MUNUS}SANGA “child of the priestess”: KBo 24.85:6 (MS); KuT 49:4, 14, 22, 23 (letter, MS), ed. Wilhelm, MDOG 130:178f. (“Sohn der Priesterin(?)”), w. n. 10 (disc.) or read DUMU.MUNUS SANGA “daughter of the priest” q.v. 1 f 6'.

3. name of an actor/agent token in a KIN oracle (the question concerns a priest): (“The deity took ‘every will’ and ‘life’ and <gave it> to ‘long years.’ On the second day, ‘favors of the gods’ was taken and given to ‘Ḫannaḫanna’”) INA UD.3.KAM ^{LÚ}SANGA EGIR-an arḫa waštul ME-aš “On the third day ‘the priest’ took ‘secret sin’ (and gave it to ‘the Sungod of Heaven’. [Ø?]) favorable”) KBo 14.21 ii 53-54 (oracle, NH); [INA U]D.3. KAM ^{LÚ}SANGA=za ZAG-tar SISKUR-iš ME-aš *nu=kan* DINGIR.MEŠ-aš SIG₅ “[On] the third day — the ‘priest’ took ‘rightness’ and ‘the ritual’ and <gave them> to ‘the gods.’ Favorable” *ibid.* i 60; ^{LÚ}SANGA=za GÜB-tar ME-aš SISKUR=ya ME-aš “The ‘priest’ took ‘sinisterness’ and took the ‘ritual’” *ibid.* ii 25; cf. *ibid.* ii 62, 74.

4. name of a recipient token in a KIN oracle: ANA ^{LÚ}SANGA piyan “was given to the ‘priest’” *ibid.* i 6.

Götze, Hatt. (1925) 59f.; Laroche, RHA XXXV (1977) 214; Pecchioli Daddi, Mestieri (1982) 257-59 (*šankunni-*), 343-69 (^{LÚ}SANGA), 425-26 (^{MUNUS}SANGA).

Cf. *šankunniyatar.

*šankunniyatar n. neut.; priestly status, priestly office, priesthood, priesthood; wr. ^{LÚ}SANGA-UTTUM, etc.; from MH/MS(?).†

kinuna=ya=war=an karpmi nu=war=an ANA ^dUTU ^{URU}TÚL-na AŠŠUM ^{LÚ}SANGA-UT-TIM (var. ^{LÚ}SANGA-UT-TI) *tittanumi* “And now I (Šaušga of Šamuḫa) will elevate him (Ḫattušili, King of Ḫakpiš) and install him in the office of priest of the Sungoddess of Arinna (i.e., make him Great King)” KUB 1.1 iv 14-15 (Apology of Ḫatt. III), w. dupl. 674/v + Bo 69/256 + KBo 3.6 iii 58, ed. StBoT 24:24f. w. pl. iii, tr. Güterbock in Oppenheim, Dreams 254; *nu kūn kuin* DUMU-an AŠŠU[M ^{LÚ}]SANGA-UT-TIM É-err=a ANA ^dIŠTAR [^{URU}Šam]uḫa İR-anni [*peḫḫu*]n n=at katta DUMU=ŠU DUMU.[D(UMU=ŠU ḫašš)]a ḫanzašša ammel NUMUN-anza [^{LÚ}SA(NGA-U)]T-TA ANA ^dIŠTAR ^{URU}Ša[m]uḫa ḫar[d]u=pat “This son whom I [gav]e for priestship and a house (I gave) for the service of Šaušga of [Šam]uḫa, let him, with his son, his grandson, and his descendants, my seed, hold it (=at) (as) the priestly office for Šaušga of Šamuḫa” KUB 23.127 iii 9-13 (Ḫatt. III), w. dupl. 186/v + KUB 21.15 iii 5-9, ed. NBr 48f., translit. Otten/Rüster, ZA 63:84f., partially tr. AM 209; DUMU. NITA=ma kuin [ANA] ^dIŠTAR ^{URU}Šamuḫa AŠŠUM ^{LÚ}SANGA-UT-[TI] *tita<nu>mi* KBo 6.29 iii 31-32 + Bo 2026b:1-2 (KUB 1 pl. 8), ed. NBr 50f.; cf. KUB 23.127 iii 15; *nu* DUMU=YA ... IŠTU ^{LÚ}SANGA-UT-TIM ŠA ^dIŠTAR ^{URU}Šamuḫa arḫa UL ti[titanuzi] KUB 21.15 + 715/v iv 7-9 (Ḫatt. III), translit. Otten/Rüster, ZA 63:85; *kuiš=ma ŠA* DUMU=YA [DUMU.DUMU=YA ḫašša] ḫanzašša ^{LÚ}SANGA-UTTA ŠA ^d[IŠTAR] ^{URU}Šamuḫa [*ḫullāi*] *nu dame[I]* NUMUN-aš [ANA ^dIŠTAR ^{URU}Šamuḫa AŠŠUM ^{LÚ}SANGA-UTTI *tit~tanuzi*] “Whoever opposes/rejects the (claim) of my son and [my grandson, to the third] and fourth generations to the office of priest of [Šauška] of Šamuḫa and [appoints] (someone) of another seed [to the priesthood of Šauška of Šamuḫa]” KBo 6.29 iii 41-43, iv 1-2; AŠŠUM ^{LÚ}SAN[GA-UT-T]I=ma=šši mAr~matallin arišker n=aš U[L S]IXSÁ-at “But they repeatedly made oracular inquiries concerning Ar-

matalli with regard to his prief[stshi]p, but he was not determined by oracle” KUB 5.6 iii 3-4 (oracle question, NH); cf. ^{LÚ}SANGA-UT-TA = ya apiy[a t(iyanzi)] / kuiš SI×SÁ-ri “They will [f]ound a priestship the[re] (and install) whoever will be ascertained” KUB 16.32 ii 12-13 (oracle question, NH), w. dupl. KUB 50.6 ii 13, ed. van den Hout, Purity 179f.; (“In the morning come to your festival of the day”) *lukkatta = aš = kan* UD.KAM-ti ^mDudḫaliyan *tuedaš āššiyantaš pēdaš* URU^{URU}Ḫakmiš URU^{URU}Nerik AŠŠUM ^{LÚ}SANGA-UT-TIM *iškanzi* “In the morning they will anoint Tudḫaliya to the priesthood in your beloved places, Ḫakmiš and Nerik” KUB 36.90 obv. 15-18 (prayer to the Stormgod of Nerik, NH), ed. KN 176-179, cf. *peda(n)*- noun a 3’ b’; cf. in broken context [... ANA] ^{LÚ}SANGA-UT-TIM / [...] *ienzi* KUB 17.22 iv 4 (rit., MH/MS?); *n = uš* ANA DUMU.MEŠ SANGA-TIM *parā appiški* “He holds them out to the members of the priesthood (= Akk. *mārū šangūtīm*)” KBo 21.47 iii! 12 (rit., MH/MS) □ alternatively, this example may be a case of the scribe mistakenly adding an Akk. adjectival plural ending in an attempt to pluralize a noun: “to the children of the priests.”

Cf. *šankunni*-.

[*šankunnieššar] SANGA-eššar is to be read ŠID-eššar (= *kappueššar*), cf. Güterbock, RHA XXV/ 81:146-148.

šanpilišš- v. see *šannapilešš*.

(TU₇)šanpukki- n. see (TU₇)ša(m/n)pukki-.

*šantuḫammar n.; (mng. unkn.).†

^{LÚ}.MEŠ ^{GIŠ}BANŠUR ANA É ^mḪannu *katteri* ANA 5 ^{GIŠ}BANŠUR NINDA-muš *arpanda = ya dan~* zi *n = at = šan* ša-an-tu-u-ḫa-am-na-aš *šer tianzi* *namma = at IŠTU* GAD *anda karianzi* [...N]INDA-u(š) = šmuš *katta* ša-an-tu-u-ḫa-am-na-aš *tianzi* “The waiters take in breads and *arpanda* for five tables to the lower house of Ḫannu. They place them over the *šantuḫammar*-s. Then they cover them with a cloth. ... They place their breads down on the *šantuḫammar*-s.” Bo 3542 ii 6-9, 13, partially ed. Alp, Tempel 296f., partially translit. Otten, ZA 71:217 w. n. 10.

šanduri(ša?)- Luw. adj.?: (mng. unkn.); NH.†

(“Then I pulled up the wolf which was [...] therein”) [*mā*]n = ma aši UR.BAR.RA TI-*anza mānn = a(?)* [o-o-o]x ša-an-du-ri-[-š]a mān [UL TI-a]nza ... [...] *kuit* [ʔ]ša-an-du-ri-ša [...] “Whether this aforementioned wolf is alive, or [...] is š., or whether (the wolf?) is [not ali]ve ... (My father kept saying, ‘I pulled it up [from the water(?)]’) [...] what/since š., [...]” KUB 31.77 i 19-21, 25 (queen’s dreams, NH), ed. de Roos, Diss. 266f., 405 (“En die wolf was of in leven, of [...] *šanduriša*, of [niet leve]nd ... [...] omdat/welke...*šanduriša*”).

If *šanduriša* is taken as an adjective (predicate adj. modifying wolf and parallel to *ḫuišwanza* in the nominal sentences on either side), its form in both Hittite and Luwian is very strange for a sg. com. nom. It could however be a Luw. neut. sg. in -ša modifying something neuter in the break which immediately precedes it.

De Roos, Diss. (1984) 408 n. 5 (“bewusteloos,” “half-levend”).

šanu- v.; to make angry(?).†

[...] *parā ša-nu-nu-un* [...] “I made [...] exceedingly angry” KBo 18.55 obv. 9 (letter), translit. THeth 16:142. Alternatively, one could read *parāšanu-* q.v. for discussion.

Cf. šā(y)e/šāi- A.

šapp- v., 1. to hit, 2. to churn (milk); from OH/MS.†

pres. sg. 3 *ša-ap-zi* KUB 25.36 i 9, (13), v 13, 25 (OH?/MS?), KBo 23.23:56 (MH/MS?), HFAC 49:3, *ša-ap!*(copy an)-zi KUB 27:29 i 9 (MH/NS); **pl.** 3 *š[ap-pa-a]n-zi* KUB 39.45 obv. 10.

verbal subst. *šap-pu-wa-aš* KUB 39.45 obv. 11.

iter. pres. pl. 3 *šap-pé-eš-kán-zi* KUB 13.4 iv 42 (pre-NH/NS), KUB 13.17 iv 5 (pre-NH/NS); *ša-ap-pí-iš*[-...] KUB 42.75 obv. 13 (NH).

1. to hit: [...].LUGAL ^{GIŠ}GIDRU-it *ša-ap-zi* “He hits/scrapes [...] with a stick” HFAC 49:3 (festivals celebrated by a prince), tr. Güterbock, RHA XXV/81:141f. (“hits the prince with a stick”) □ the exact purpose of this action seems unclear; (“When the GUDU₁₂-priest finishes the recitation”) LUGAL-un *QĀTĒ^{MEŠ}ŠU* *ša-ap-zi* “He slaps the king(’s) hands” KUB 25.36 v 24-

25 (fest., OH/MS), cf. *ibid.* i 13, (27), v 3 (fest. celebrated by a prince), tr. Güterbock, RHA XXV/81:141 (“hits”), Friedrich, JAOS 88:38 (“abwischte”); (“I released the bewitched man at the gate. I took away the sorcery from him with the aid of Šaušga, the word, command and tongue. I took them away from him. The words are those of Šaušga, but the incantations are of a mortal. ...” KUB 27.29 i 3-8) § (a paragraph of Hurrian follows in KBo 23.23 but not in its duplicates) § [(n=an MUNUS ŠU.G)]I ša-ap-zi (var. ša-ap!(copy -an)-zi) “The ‘Old Woman’ slaps him, (and she goes to the bath-house)” KBo 23.23:56 (MH/MS?), w. dupl. KUB 27.29 i 9 (MH/NS), ed. Haas/Thiel, AOAT 31:134f. (“säubert”).

2. to churn (milk): (“Or if for some god there is a milk festival”) GA *kuwapi šap-pé-eš-kán-zi* “when they churn milk, (do not make it (the festival) inactive/uncelebrated)” KUB 13.4 iv 41-42 (instr. for temple personnel, pre-NH/NS), ed. Chrest. 164f. (“when they clean the cup,” reading DUG for GA), Süel, Direktif Metni 82f., tr. McMahon, CoS 1:221 (“scraping (the cream off?) the milk”), n. 25 (“to churn”) □ for the improved reading GA see Güterbock, RHA XXV/81:141; INA UD.9.KAM GA š[ap-pa-a]n-zi makkuya[n] šap-pu-wa-aš GIŠ-r[u # AŠR]A IŠTU KÙ.BABBAR ḫali[ššiyan] “On the ninth day they c[hur]n milk. The churn and dasher are inlaid in [x] places with silver” KUB 39.45 obv. 10-11 (funerary rit.), ed. makkuya- w. lit.

Friedrich, JAOS 88:38, suggested that the stems *šapp-*, *šappai-*, *šippai-*, and *šapiya-* all belong to the same verb. If this is so, then it is possible that the base meaning was “to hit,” but the verb was specialized to denote a kind of striking used to remove peels, rind, scales, and surface dirt on one hand and used to churn milk on the other. Or, the basic meaning could have been “to scrape, to rub off/peel off/knock off (unwanted evils, branches, or husks)” > “to skim (the cream off milk).” Alternatively, if the base meaning was something like “to clean,” the use with churning milk might have arisen from the notion that churning “cleaned” the whole milk of its butter, leaving the pure butter-milk. Along with this variety of verbal stems one could also associate the deverbal noun *šappu-*, which regardless of its precise identification is something with which an animal “hits” (*walḫ-*). Perhaps even *šappišarahḫ-* is etymologically relat-

ed. The difficulty arises from our inadequate understanding of several of the key passages in their contexts. In view of the multiplicity of stems and the possibility of sorting them by meanings, it seems preferable for now to keep separate the three verbs: *šapp-*, *šappai-/šippai-*, and *šapiya-*. Since most who have written on the subject have considered these three stems and *šapiyai-* (listed under its own lemma) together, the bibliography printed below serves all three verbs.

Forrer, RHA I/5 (1931) 147 (“abseifen”); von Brandenstein, Or NS 8 (1939) 73 w. n. 1 (“rein halten”); Goetze, JCS 1 (1947) 319 n. 71 (*šappa-*, *šippa-* “to peel”; *šap-* is different verb); Friedrich, HW (1952) 183 (“abschaben(?)”, säubern(?), “(gefällte Baumstämme) von der Rinde befreien(?)”); Laroche, DLL (1959) 85 (Hitt. *šippai-* = Luw. *šappa-* = “écorcer”; *šapiyai-* = “recurer”); Güterbock, RHA XXV/81 (1967) 141f. (“hit, churn, trim by knocking off the branches, crush”; Tunn. iv 27 perhaps different; no mention of *šippa-*); Friedrich, JAOS 88 (1968) 38 (all from one verb, “(Unreinheit von einem Gegenstände) abkratzen, abschaben,” “(Baumstämme) von Rinde befreien,” “(allgemein) abwischen, säubern”); Oettinger, Stammbildung (1979) 11, 216, 377, 382f., 385; Süel, Direktif Metni (1985) 151 (“çarpamak, döğmek”); Melchert, CLL (1993) 187f. (Hitt. *šippā(i)-* and Luw. *šapp(a)-* = “to peel,” no connection to *šapp(a)-* “to churn, nor to *šapzi* in KUB 25.36 i 13, nor to *šapiya(i)-* “(some kind of cleaning action)”); McMahon, CoS 1 (1997) 221 w. n. 25 (“scrape (the cream off?) the milk” > “churn”).

Cf. *šappai-/šippai-*, *šapantalli-*, *šapiya-*, *šappišarahḫ-*, *šapšap[-...]*, *šappu-*.

šappai-, šippai-, šappa- v.; to peel, trim, scrape.†

pres. sg. 3 *ša-ap-pa-a-iz-zi* KUB 44.63 ii 11, *ši-ip-pa-an-zi* KUB 51.15 rev. 3

pret. sg. 1 *ši-ip-pa-nu-un* KUB 29.7 rev. 31 (MH/MS);

Luw. pret. sg. 3 *šap-pa-at-ta* KUB 8.50 iii 16.

imp. sg. 3 *ši-ip-pa-id-du* KUB 29.7 rev. 32. (MH/MS).

“Gilgameš (intending to cross the river of death) held his ax in his hand ... he cut down [trees] of 50 cubits (ca. 25 meters)” (Akk.) *ikpurma ištakan tūla ūbilma* [ANA GIŠMÁ] “He trimmed them and furnished them each with a boss/knob, and carried them [to the boat]” Gilg. X iii 46, tr. George, GilgTr 82 (w. different restoration) = (Hitt.) *n=at šap-pa-at-ta špiš[-...]* *n=at=kan ANA GIŠMÁ šarā daiš* “He trimmed them, ... [...] and placed them up on the boat” KUB 8.50 iii 16-17, ed. Friedrich, ZA 39:24f. (no tr.), tr. Beckman in Foster, Gilg. 165 (“stripped and [trimmed(?)]”), cf. Goetze, JCS 1:319 n. 71 (“peel off (the bark)”), Güterbock, RHA XXV/81:141f. (“behauen, trim by knocking the branches off”).

šappai- a

šap(p)(a)ra-

a. obj. an onion/clove of garlic: *kinun = a kāša kūn šup[pīw]ašhar^{SAR} arḥa ši-ip-pa-nu-un ... idālua uttar NĪŠ DINGIR-[LIM ḥu]rtaiš(sic) papratar ANA DINGIR-[LIM pera]n arḥa QĀTAMMA ši-ip-pa-id-du* “Now I have just peeled away this onion/clove of garlic; ... so likewise let him/it peel away evil words, oath, curse, defilement from(?) [be]fore the god” KUB 29.7 rev. 30-32 (Šamuḥa rit., MH/MS), ed. AlHeth 108, Lebrun, Samuha 123, 131:39-41, tr. ANET 346 (“pick apart”).

b. obj. trees (i.e., their trunks or branches): see lex. sec.

c. obj. a *gapanu* (part of a tree, perhaps its trunk): *gapanu = ya = šši = kan arḥa dāi namma = at ša-ap-pa-a-iz-zi* “He takes the *gapanu* away from him and peels it” KUB 44.63 ii 10-11 (med. rit., NH), ed. StBoT 19:28f. (“säubert(?)”) □ for *GAPANU* “bulb” see StBoT 19:22; *gapanu* (neut. by agreement) may be a syllabic writing of a Hitt. or Luw. word, not an Akkadogram, as assumed in StBoT 19, cf. Weitenberg, U-Stämme 256f.

d. a battering ram(?): [o-o-o-]x-*ma* INA É LÚIŠ GUD SI<.DILI?> *parā ši-ip-pa-an-zi* KUB 51.15 rev. 3 (fest.), see discussion *parā* 1 oo.

LUGAL-*uš tiya <n>zi ta = kkan ši-ip-pa-an-zi* 1 GUD ... 1 MAŠ.GAL ... KUB 2.8 ii 34 (NS), is a mistake for *ši-ip-pa-an <-tan>-zi*, with objects of the verb following.

It is not clear whether or not this verb should be kept separate from *šapp-* and *šapiya-* (q.v.). Since these three can be separated by form and to some extent by meaning, it seems best, for the time being to keep them separated. See discussion under *šapp-*.

For bibliography see the *šapp-* article.

šapantalli- adj.; (mng. unkn.).†

(“Thirty-two tablets of the *puruliya*-festival of Nerik—(text) complete”) *ša-pa-an-ta-al-la = ma DUB.1.KAM.ḪI.A anda UL ḥanda <nda>* “The first š. tablets have not been put in order” KUB 30.42 i 5-7 (cat., NH), ed. CTH p. 162 (“de libation?”).

Laroche, ArOr 17/2 (1941) 16 n. 25; van Brock, RHA XX/71 (1962) 128; Laroche, CTH (1971) p. 162 (“de libation?”).

Cf. *šapp-*, *šipant*-(?).

†šapar[...]. Luw. LW; (mng. unkn.).†

[... GÍR.ZAB]AR LÚMUḪALDIM †ša-pár[-...] KBo 13.138:5. A connection of this glossed word with the Luwian noun *šapartara-*, q.v., cannot be excluded, but the contexts are quite different.

šap(p)(a)ra-, šipart(a?)- n.; (mng. uncertain); from OH/MS.†

sg. nom. *ša-pa-ra-aš* KUB 42.59 obv.? 11-14, *ša-ap-pa-ra-aš* KBo 17.100 i 10, 11 (OH/MS), *ša-ap-ra-aš* KBo 30.26 rev. 2; **inst.** *ša-ap-pa-ri-it* KBo 12.96 i 18 (MH/NS); **pl. nom.** *ša-ap¹-pár-e-eš* (note the unusual syllabification) KBo 23.74 ii 13 (OH/MS), *ši-pár-ti-iš* KUB 2.3 ii 23.

išḫuzziyanteš = ma = at = kan ša-ap-pa-ri-it “They (the augurs) are girded with a š.” KBo 12.96 i 18 (rit. for “LAMMA of the hunting bag”) □ cf. *ISTU GÍR = ya = ššan kuiēš išḫuzziyanteš* HT 1 i 32; [...-] *ak-kán ša-ap¹-pár-e-eš* (var. *peran = ši = kan ši-pár-ti-iš*) *ḥaminkanteš* (var. *ḥaminka[nz]i*) “[...] š. are attached” KBo 23.74 ii 13 (KILAM, OH/MS), w. dupl. KUB 2.3 ii 23-24 (OH/NS), dupl. translit. StBoT 28:64 (reading *ḥa-mi-in-ká[(n-t)]e-e[(š)]* against traces in copy), cf. StBoT 27:79; *ša-ap-pa-ra-aš TÚG.GÚ.È.[A ...] ša-ap-pa-ra-aš ištēpan ši[-...]* KBo 17.100 i 10-11, ed. THeth 21:140f., translit. Siegelová, Verw. 339 n. 4; 1 TÚG *kaparzu* 1 *ša-pa-[r]a-aš* 1 TÚG *i <pu>li* 13 *peng[i ...]* § 1 GAD ZAG MAŠLU 1 *ša-pa-ra-aš* 1 TÚG *ipuli* 13 *pen[gi ...]* § 1 TÚG PAD-meiš 1 *ša-[p]a-ra-aš* 13! *pengi* KÜ.BABBAR MUNUS [...] § 1 GAD ZAG ḤAŠMANNI 1 *ša-pa-ra-aš* 13 *pengi* [...] § “One *kaparzu*-garment, one š., one *i*. (cord?), thirteen knobs (buttons??) [...] § One decorated linen shoulder(?) -garment, one š., one *i*., thirteen knobs (buttons??) [...] § One PAD-garment, one š., thirteen gold knobs (buttons??), for a woman [...] § One blue-green shoulder(?) -garment, one š., thirteen silver knobs (buttons??)” [...] KUB 42.59 obv.? 11-14 (inv.), ed. Siegelová, Verw. 338f. (“Kleidungsstück”), translit. THeth 10:132f., 235 (“a garment”); [LÚ]UG.TUR *uizzi ša-ap-ra-aš* [...] “A leopard-man comes in. š. [...]. (He wears a [...])” KBo 30.26 rev. 2-3 (pre-NS), translit. StBoT 26:364 (as 327/b + 330/b).

Oettinger, MSS 58:96-98, proposes the meaning “knife,” which he derives from the verbal base *šapp-/šippae-* “to shave, peel.” He derives both *šappara-* from **sop-ro-*, and *šiparta-* from **sep-ro-*

šap(p)(a)ra-

šapašiya-

tó-, and proposes *šappu-* “hoof(?)” as another derivative of this root. However, it is unclear whether the various forms grouped by him all belong to a single word. The contexts for *š.* point at a part of a person’s garment.

Siegelová, Verw. (1986) 339 n. 4 (“Kleidungsstück”); Oettinger, MSS 58 (1998) 95-99 (“Messer”).

Cf. *šapartara-*.

šapartara- n. Luw.; (a class of underworld demon?); NS.†

Luw. pl. nom. *ša-p[ár-t]a-ra-an-zi* KUB 35.145 obv. 1, [*ša-pár-d]a-ra-an-zi* KUB 35.143:9; **acc.** *ša-pár-ta-ra-an-za* KUB 35.145 obv. 14.

[*n=(a)š(ta anda hūišti)*] *nzi ša-p[ár-t]a-ra-an-zi* (dupl. [*ša-pár-d]a-ra-an-zi*) *u[ranta n=ašt(a anda taḥḥa)]ranzi malwaranzi ura[nta n=ašta anda i]š~ḥarnuwanza* ^dU.GUR *uranta [n=ašta anda] šarki~waliyaš nakkiyaš uran[ta] § ... [n=ašta anda h]ūiš~tinza ša-pár-ta-ra-an-za* KI.MIN (= *kištanunun*) *n=ašta anda [taḥḥaranza] malwanza* KI.MIN *n=ašta anda išḥarnuwandan* [^dU.GUR KI.MIN *n=ašta šarkiwalīš* ¹*nakkīl[yaš* KI.MIN] “There-in the *hūišti-* *š.-s* are bu[rning]. There-in the *taḥḥara-malwara-s* are burning. [There-in] the bloody ^dU.GUR is burning. [There-in] the *šarkiwalī- nakkiu-s* are burning. § ... [There-in] I extinguished the *hūišti- š.-s*. There in I extinguished the [*taḥḥara- malwara-s*. [I extinguished] the bloody [^dU.GUR. I extinguished] the *šarkiwalī- nakkiu-s*” KUB 35.145 obv. 1-4, 14-16 (conj., NH), w. dupl. KUB 35.143:8-12, translit. StBoT 30:230f. □ for *nakkiyaš* see CHD *nakkiu-*; cf. in Luw. context [...] ¹*hūlištinzi ša-pá[r-ta-ra-an-zi]* KUB 35.108 iv? 4, translit. StBoT 30:239.

The noun formation appears to be *šapar(t)- + (t)ara-*; cf. *weštara-*.

Cf. the PN ^mŠaparta (HBM 92).

Laroche, DLL (1959) 85 (no tr.); Melchert, CLL (1993) 188 (“?”); Oettinger, MSS 58 (1998) 97f. (“Kleingeschittenes”).

Cf. *ššapar[-...]*, *šap(p)(a)ra-/šipart(a?)-*.

LÚšapašalli- n. com.; scout, lookout; MH/MS.†



sg. nom. ^{LÚ}*ša-pa-a-ša-al-li-iš* KUB 14.1 rev. 12.

pl. nom. ^{LÚ.MEŠ}*ša-p[a-ša-al-li-e-eš]* KBo 40.16:17; **acc.** ^{LÚ.MEŠ}*ša-pa-ša-al-li-e-eš* HKM 6:19, HKM 7:4, ^{LÚ.MEŠ}*ša-pa-ša-al-li-u[š]* HKM 7:10.

a. alone: *kāša=wa* ^{LÚ.MEŠ}*ša-pa-ša-al-li-e-eš* [...] *pīenun nu=wa pāer* ^{URU}*Taggašt[an]* ^{URU}*Ukduipū~nann=a šapašiyaua[n dāer]*... § *nu=ššan apēdani uddanī weranza=pat ēš nu* ^{LÚ.MEŠ}*ša-pa-ša-al-li-u[š]* *pīeya nu* SIG₅-in *ša-pa-ši-ia-an-du* “I have just sent the scouts. So they have [begun] scouting the cities Taggašta and Ukduipuna. ... § In this matter be called upon as before: Send out scouts, and let them scout well” HKM 7:4-6, 9-11 (letter, MH/MS), ed. HBM 128-131, tr. THeth 20:266; *kāša=wa* ^{LÚ.MEŠ}*ša-pa-ša-al-li-e-eš* *AŠPUR nu=wa* ^{URU}*Malazzian* ^{URU}*Tag~gaštann=a šapa*(coll. photograph)*šiyar* “I just sent scouts, and they scouted Malazziya and Taggašta” HKM 6:18-22 (letter, MH/MS), ed. HBM 128f., tr. THeth 20:266f. □ on the 3. pl. pret. ending *-ar* see Neu, KZ 102:16-20.

b. paired w. similar professions — 1' w. auriya~la-: (“When [the father] of My Majesty gave into your possession the Šiyanta River Land”) *zik=ma* ^m*Madduwa[tt]aš* ANA KUR.KUR.ḪI.A ^{LÚ}*KÚR* ^{LÚ}*auriyalaš* ^{LÚ}*ša-pa-a-ša-al-li-iš* [*ēšta*] “You, Madduwatta, were an outpost man and a scout/lookout against the enemy lands” KUB 14.1 rev. 12(-13) (MH/MS), ed. Madd. 22-24, tr. DiplTexts² 157; cf. *ibid.* 16. The same text in similar context pairs the *auriyala-* “outpost-man” with the *uškišgatala-* “watchman,” *ibid.* obv. 23.

2' w. ^{LÚ}HĀ¹ITU “watchman”: [...] ^{LÚ.MEŠ}*DUGUD* ^{LÚ.MEŠ}*IŠ KÙ.GI* [...] / [...] ^{LÚ.MEŠ}*HĀ¹I~TUM* ^{LÚ.MEŠ}*ša-p[a-ša-al-li-e-eš ...]* / [...] *pa*^{nkuš} ^{URU}*Hattuš[aš ...]* [...] *l*^{inkanteš} KBo 40.16:16-19 (MH/MS) □ cf. Akk. *muḥa*’¹*ītu* “spy” (AHw 667, = ^{LÚ}*ša dagilti* AHw 150, cf. CAD D 25 s.v. *dagiltu*).

Götze, Madd. (1928) 22-24, 134 (“Wächter(?)”); van Brock, RHA XX/71 (1962) 115; Kronasser, EHS 1 (1966) 214 (“etwa ‘Kommandant der Wache, Großwächter’?”; suffix *-šalli-* = GAL); Berman, Diss. (1972) 131; Beal, Diss. (1986) 327f.; Alp, FsOtt² (1988) 1-4; Alp, HBM (1991) 304, 398; Beal, THeth 20 (1992) 266-268, 274.

Cf. *šapašiya-* v.

šapašiya- v., to scout, reconnoiter; MH/MS.†

pret. 3 pl. *ša-pa*(coll. photograph)-*ši-ia-ar* HKM 6 rev. 22.
imp. 3. pl. *ša-pa-ši-ia-an-du* HKM 7 obv. 11, [*ša-p]a-ši-an-du* HKM 87:4.

šapašiya-

sup. ša-pa-ši-ia-u-a[n] HKM 7 obv. 6.

inf. ša-pa-ši-ia-u-an-z[i] HKM 17 obv. 17.

kiššan=ma=mu kuit hatrāeš kāša=wa ^{LÚ.MEŠ}šā~
pašalliēš AŠPUR nu=wa ^{URU}Malazzian ^{URU}Tag~
gaštann=a ša-pa(coll. photograph)-ši-ia-ar “Concerning that you wrote to me as follows: ‘I just sent scouts, and they scouted Malazziya and Taggašta’”
HKM 6:18-22 (letter, MH/MS), ed. HBM 128f., 304 □
Hoffner’s photograph shows clearly that a perfectly normal PA sign has been impressed over a partially erased sign; the extraneous wedge heads appearing in HKM 6 are all remnants of the underlying erased sign.; for pret. 3 pl. in -(a)r see Neu, KZ 102:16-20, and Alp, HBM 304 w. lit.; *kiššan=mu kuit hat~rāeš kāša=wa* ^{LÚ.MEŠ}šapašalliēš piyenun nu=wa pāer ^{URU}Taggašt[an] ^{URU}Ukuduipunan=a ša-pa-ši-ia-u-a[n dāer] ... § nu=ššan apē[d]ani uddanī wer~anza=pat ēš nu ^{LÚ.MEŠ}šapašalliu[š] piyeya nu SIG₅-in ša-pa-ši-ia-an-du HKM 7 obv. 3-6, 9-11 (letter, MH/MS), ed. HBM 128-131, (rest. as inf. ša-pa-ši-ia-u-a[n-zi dāir]), for tr. see šapašalli- a, tr. THeth 20:266; LÚ.KÚR=wa ^{URU}Marešta paizzi nu=wa=kan ... ^mPipitašin ša-pa-ši-ia-u-an-z[i par]ā neḥhun “The enemy is going to Marešta ... I have dispatched Pipitaši to reconnoiter” HKM 17 obv. 15-17 (letter, MH/MS), ed. HBM 142-145.

Alp, FsOten² (1988) 1-4; idem, HBM (1991) 304, 399.

Cf. šapašalli-.

šaphali n. Ḫurr.; left (opp. of w/pandani “right”); from MH/MS.†

(“Afterwards in the same way he sacrifices one ‘big bird’ to the right anterior foot (of the throne). Afterwards in the same way he sacrifices one ‘big bird’ to the right posterior foot”) EGIR-anda=ma 1 MUŠEN.GAL ANA ukri ša-ap-ḥa-li aw_aāndalli QĀTAMMA šipanti EGIR-anda=ma 1 MUŠEN.GAL ANA ukri ša-ap-ḥa-li uruntalli QĀTAMMA šip[a]nti “Afterwards in the same way he sacrifices one ‘big bird’ to the left anterior foot. Afterwards in the same way he sacrifices one ‘big bird’ to the left posterior foot” KUB 32.49a iii 1-7 + KBo 21.33 iii 11-16 (libation to the throne of Ḫebat, MH/MS), ed. ChS 1/2:58f. iii 49-52, translit. Laroche, RA 54:191; [...] ārrunni šūi pandani šūi šap-ḥa-l[i] šūi šūinipi=ma šetḫi TUŠ-aš KI.MIN “Ditto (= He sacrifices) sitting to ev-

erything posterior, everything right, everything left — a šetḫi of the entirety” KUB 27.1 ii 13-14 (fest. of IŠTAR of Samuḥa, NH), translit. Lebrun, Samuha 78; the term also occurs in purely Hurrian context see GLH s.v.; cf. šaphaldi “left side (part of the body)” Wegner, ZA 85:124.

Cf. Hebrew sm’l “left(hand).”

von Brandenstein, ZA 46 (1940) 101f.; Laroche, GLH (1977-79) 214; Wegner, ZA 85 (1995) 124.

(^{DUG})šapia- A n.; (a vessel); from OH/NS.†

nom.? ša-pí-aš KBo 18.172 rev. 7 (NH), ^{DUG}ša-pí-aš KBo 8.103:7, ^ṽša-pí-ya-aš 128/r:4.

acc. ša-pí-ia-an KUB 33.70 iii 10 (OH/NS).

abl. ša-pí-ia-za 714/t ii 9.

[...]-lu? šunnaḥḫi U ša-pí-ia-an MUN / [... š]unnaḥḫi n=uš=kan šer IM-aš! [ištappulli]t(?) ištaphi “I fill [a ... with ...], and I fill a š.-vessel (with) salt, and I stop them up on top with [stoppers(?)] of clay” KUB 33.70 iii 10-12 (rit., OH/NS), cf. Güterbock, RHA XXV/81:142 (“crushed”); [... 1 ša-p]í-aš KÜ.BABBAR 1 ša-pí-aš [KÜ.GI(?)] “[one] silver š., one [gold(?)] š.” KBo 18.172 rev. 7 (cult inv., NH); [...] ^{DUG}ša-pí-aš anda [...] KBo 8.103:7 (rit. frag.); šer=ma=wa=kan ^ṽša-pí-ya-aš x[...] 128/r:4; [...] x-an parkui DINGIR.MEŠ LUGAL=ya QĀTAMMA par[kuwa]eš [...] § [...] x-an ša-pí-ia-za uwan DINGIR.MEŠ LU[GAL=ya ...]x [...] AN[A? SISKUR QĀTAMMA uwandu “[As ...] is pure, let the gods and the king likewise be pure. [...] § [As ...] is coming from(?) a š.-vessel, let the gods [and] the ki[ng] come [... fo]r(?) the ritual” 714/t ii 7-10.

š.-vessels could be made of silver and possibly of gold, had mouths on top that could be stopped up with stoppers, and were used for containing salt and other granular items.

šapiya- B v.; to scrub(?), rub(?); NH.†

imp. sg. 2 ša-pí-ia-i KUB 12.58 i 8 (NH).

part. sg. com. nom. ša-pí-i-ia-an[-za] KUB 12.58 iv 3 (NH), ša-pí-a-an-za ibid. 6, ša-a-pí-[ia-an-za] ibid. 27.

(“You, Ḫannaḥanna of the Riverbank from whatever riverbank this clay is taken, take (the clay) in your hand”) nu kūn EN.SISKUR apez ša-pí-ya-i n=an 12 ^{UZU}ÚR parkunut “Scrub/rub this

šapiya- B

šapli-

patient with it (the clay) and purify his twelve body parts” KUB 12.58 i 6-9 (rit., NH), ed. Tunn. 6f. i 30-32 (“cleanse”), cf. Güterbock, RHA XXV/81:142 (“hit”), Friedrich, JAOS 88:38 (“säubere”); (“She says: ‘O Ḫannaḥanna of the Riverbank’”) *kāša = za* 12 ^{UZU}UR *paprannanza tuēl* ŠU-it *ša-pí-i-ia-an-za parkunu~wanza* “Now the twelve body parts are scrubbed from defilement by your hand (and) purified” (offerings are made to the spring) (“She says: ‘O Sun-god my lord’”) *kāša = z* 12 ^{UZU}UR *šakuniyaš* IM-it *ša-pí-a-an-za parkunuwanza* “Now the twelve body parts are scrubbed (from impurity and) purified by means of mud from the spring” ibid. iv 1-3, 5-6, ed. Tunn. 20f.; *kāša = z* 12 ^{UZU}UR *kuez pap~rannanza tuēl* ^dUTU-aš *uddananza ša-a-pí-[ya-an-za parkunuwanza]* “Now [the twelve body parts are] scrubbed [(and) purified from whatever impurity] by your words O Sungod” ibid. iv 26-27, ed. Tunn. 22f., cf. Güterbock, RHA XXV/81:142 (if properly restored, must be a different word from “hit, beat”).

It is unclear whether or not this word is related to *šapp-* and/or *šappai-/šippai-* qqv. Due to the singly written *-p-* and some difference in meaning, it seems best, for the moment, to keep this verb separate. See discussion under *šapp-*.

For bibliography see the *šapp-* article.

šapikkušta- see *šepikkušta-*.

šappiṣarahḫ- v.; to make into a cleansed(?) person; MH/NS.†

(“And I wash ^dWišuriyanza with [mud] of the riverbank and with *šuwaru*. I say as follows”) *kāš[a = wa] = tta parkununun nu = wa = tta k[att]a ša-ap-pí-ša-ra-aḫ-ḫu-un* “Now I’ve purified you, I’ve made you a cleansed(?) person. (O Wišuriyanza, give back life, health, vigor, [long years], sight, and muscle strength to the sacrificer in the future)” KBo 15.25 obv. 7-11 (Ḫatiya’s rit. against ^dWišuriyanza, MH/NS), ed. StBoT 2:2f. □ Carruba, StBoT 2:16, compares *nu kūn* EN. SISKUR *apez šapiyai n = an* 12 ^{UZU}UR *parkunut* KUB 12.58 i 8-9, *n = an parkunut n = an šup <pi> yaḫ* KUB 33.5 ii 8.

Carruba, StBoT 2 (1966) 16-18 (= *šuppišara-* + *aḫḫ-*).

Cf. *šapp-*, *šappai-/šippai-*, *šapiya-*.

(š)šap(p)idduwa- adj.; dreadful(?); NS.†

sg. acc. com. *šša-pí-id-du-wa-an* KUB 33.113 i 13; **d.-l.** *šša-pí-id-du-wa* ibid. i 12 + KUB 36.12 i 25, *ša-ap-pí-id-du-wa* KUB 33.92 iv 20.

(“The king of Kummiya (i.e., Teššub) sets his eye”) *nu = wa = kan* IGI.ḪI.A-in *teškizzi šša-pí-id-du-wa* (var. *ša-ap-pí-id-du-wa*) ^{NA}*kunkunuzzi nu šša-pí-id-du-wa-an* ^{NA}ŠU.U-in *aušta* “He sets his eye on the dreadful(?) Basalt (monster, i.e., Ullikummi). He saw the dreadful(?) Basalt (monster) ... (He sat down on the ground, and his tears flowed forth like streams)” KUB 33.113 i 11-14 + KUB 36.12 i 24-27 (= Ullik. II B i 24-30), w. dupl. KUB 33.92 iv 20, ed. Güterbock, JCS 6:12f., cf. CHD L-N 289, tr. Hittite Myths² 60, LMI 156 (“terribile diorite”), Bernabé, TLH 187 (“la pavorosa diorita”), HED K 252 (“the s. Rock”).

šap(p)idduwa- is a qualification of the mythical monster Ullikummi, whose body consists of the particular mineral *kunkunuzzi* (basalt, diorite, cf. Polvani, Minerali 38-46). The conventional translation “dreadful” is a guess based entirely upon the Ullikummi context and must be regarded as tentative. The marker wedges may indicate *š.* is a Luwian loan word, but — although listed in DLL and CLL — it is not yet attested in Luwian texts. In view of the existence of a city name ^{URU}Šapidduwa RGTC 6:349, RGTC 6/2:140, and the use of the term ^(URU)Ḫu~*pišnaš* ^{NA}*a-š* (“the stone of Kybistra”) for “alabaster,” it is worth considering that *kunkunuzzi* stone was associated with the area where the city Šapidduwa was located. If so, one would translate the epithet of Ullikummi as “the Šapidduwan(?) Basalt (monster).”

Güterbock, Kum. (1946) 71 (“schrecklich”); Friedrich, HW¹ (1952) 183 and 333 (“schrecklich(?)”); Melchert, CLL (1993) 188 (no tr.).

šapli- n. Hurr.; year(?); from MH/NS.†

d.-l. *ša-ap-li-ia* KBo 15.37 iii 32, 37 (MH/NS), KUB 45.78 ii? 6, KBo 34.101 ii (2), (7), (9), iii (6), *šap-li-ia* KUB 45.78 iii? 5, VBoT 89 iv 6.

n = ašta LUGAL-uš 1 GUD 1 UDU = ya ANA ^dḪilašši *keldiya ša-ap-li-ia* ^{GI}ŠERIN-za *šipanti* ... § EGIR-ŠU = ma = kan ŠA NINDA.GUR₄.RA 1 UDU ANA ^dḪilašši = pat *namma keldiya ša-ap-li-ia*

šapli-

^{GIŠ}ERIN-za šipanti “The king sacrifices one ox and one sheep with cedar to 𐎶ilašši, for well-being (and) the year(?). (They give them from the queen’s palace.) § Afterwards (the sacrifice) of the thick-bread: He sacrifices one sheep with cedar to the aforementioned 𐎶ilašši, for well-being (and) the year(?)” KBo 15.37 iii 30-38 (*hišuwāš*-fest., MH/NS), translit. Haas/Wilhelm, AOATS 3:86; nu DINGIR.MEŠ-aš hūmand[*aš*] keldiya ša-ap-li-ia [...] šipandan-zi(!) “They sacrifice to all the gods, for well-being (and) the year(?)” KUB 20.52 iv 11-13 (*hišuwāš*-fest., MH/NS); cf. KBo 24.14 v (8)? (*hišuwāš*-fest.); INA É^dMāliya keldiya ša-ap-li-ia šipandanzi KBo 24.40 obv.? rt. col. 4-5; § keltiya=ma [š]ap-li-ia ANA [^d...] šipandanzi VBoT 89 iv 6-7 (*hišuwāš*-fest., MH/NS); [...] itarkiya ša-ap-li-ia ke[lidiya(?) ...] šippanti KUB 32.60:6. For the term in Hurr. context see Haas/Wilhelm, AOATS 3:95.

Wilhelm (personal communication) suggests that the word is probably equivalent to *šab/vla/i*, *šab/vala/i* “year.” The writing with -p- is attested in Hurrian context in KBo 32.20 obv. 5 (essive), 11 (directive in -ni). It is sometimes preceded by numbers, see Giorgieri, SCCNH 9:89-91.

Haas/Wilhelm, AOATS 3 (1974) 95; Giorgieri, SCCNH 9 (1999) 89-91.

šapra- see *šap(p)(a)ra-*.

šapšama- n.; (an oil-producing plant and/or its seeds); wr. syll., ŠAMŠAMMŪ, or ŠE.GIŠ.Ì; from OH.†

a. wr. syll.: (“§ six *ḥaršpawant*-breads/pastries, six thin breads (made with) oil, five breads/pastries melted/glazed on top, five *ampanzi*-breads/pastries”) NINDA.LÀL *kuišša parā ŠA ZÍZ ḥaršanilaš euwanaš parḥūenaš ŠA GÚ.TUR ŠA GÚ.GAL. GAL šamaiznaš* ^{GIŠ}*ḥaššiggaš ša-ap-ša-ma-aš* § “Honey cake, each in turn of wheat, *ḥaršanila-*, *ewan*-grain, *parḥuena-*, lentil, broad bean, *šamaiz-na-*, *ḥaššigga-*, and *š.*” KBo 10.34 i 11-14 (MH/NS), cf. Güterbock, JAOS 88:69.

b. wr. ŠE.GIŠ.Ì: [(1 NINDA.L)]ÀL GÚ.GAL. GAL *mallantaš* 1 NINDA.LÀL [^{GIŠ}]*ḥaššiggaš* 1 NINDA.LÀL NU.ÚR.MA UDUN-an (dupl.

šapšama-

UDUN-aš) 1 NINDA.LÀL ŠE.Ì.GIŠ (dupl. ŠE. GIŠ.Ì) 1 NINDA.LÀL *šepittaš kuišša parā ½ UPNI kittari* “1 honey-cake of milled broad beans, one honey-cake of *ḥaššigga-*, one honey-cake of baked(?) pomegranate, one honey-cake of *š.*, one honey-cake of *šepit*-grain, each of ½ handful, are placed” KUB 45.58 iv 6-9 (*hišuwāš*-fest., MH/NS), w. dupl. KUB 44.49 rev.? 5-7; 2 ŠĀTU AZANNU[... Š]ĀTU ŠE. GIŠ.Ì KUB 60.161 iii 7; 1 NINDA ŠE.GIŠ.Ì [...] KBo 8.89 obv. 12; (“Five flat breads, one *madu*[...]-bread”) [š]er=ma=ššan ŠE.GIŠ.Ì *išḫuwān* [...] “On top *š.* is scattered” KBo 8.91 rev. 3-4 (Kizzuwatnan rit.); similarly KBo 21.34 ii 20; 3 PA. INBU 1 PA. 3 BÁN Ì.GIŠ 3 BÁN LÀL 3 BÁN AZZA[^{NU}SAR] 3? BÁN ŠE.GIŠ.Ì 50? NU.LUḫ.ḪA EN KUR ^{URU}Zallara [M]U-tili ANA ^{dU} ^{URU}Ḫalap ^{URU}Zallaraza *pešker* “Three portions of fruit, one portion 3 *SŪTU* of vegetable-oil, 3 *SŪTU* of honey, 3 *SŪTU* of bitter-garlic, 3? *SŪTU* of *š.*, 50 *asa foetida* the lord of Zallara brings yearly from Zallara for the Stormgod of Aleppo” KBo 14.142 iii 31-34 (cult of the Stormgod of Aleppo, NH); 3 BÁN ŠE.GIŠ.Ì “3 *SŪTU* of *š.*” KUB 50.42 left col. 21; 1 ŠĀTU ŠE.GIŠ.Ì “One *SŪTU* of *š.*” KBo 22.156 i 19; [... ŠE.GI]Š.Ì *tepu duwarnanzi* “They crush a bit of *š.*” KBo 13.146 i 17 (rit. of Zuwi, OH/NS).

c. wr. ŠAMŠAMMU: [...] Ì.GIŠ Ì ŠA-AM-ŠA-AM-MI Ì [...] KBo 13.248 i 27.

The botanical identity of (Sum.) ŠE.GIŠ.Ì = (Akk.) *šamaššamū* is still being vigorously debated, with no end to the controversy in sight. Cases have been made for sesame, linseed and flax. As of this writing evidence from Hittite texts is inconclusive.

Güterbock, JAOS 88 (1968) 66-70 (evidence that ŠE.GIŠ.Ì is Hitt. *šapšama-* not ^{GIŠ}*šammamma-*); Kraus, JAOS 88 (1968) 112-114 (Akk. *šamaššamū* and Sum. ŠE.GIŠ.Ì = sesame); Hoffner, AlHeth (1974) 126-27 (Hittite evidence); Ertem, Flora (1974) 1, 7, 72f.; Dalley, Iraq 42 (1980) 56 n. 16 (Akk. *šamaššamū* = “linseed”); von Soden, AHW (1981) 1155 (“Sesam”); van Zeist, BSAG 2 (1985) 33-38 (oil plants); Charles, BSAG 2 (1985) 45-49 (oil plants); Renfrew, BSAG 2 (1985) 63-65 (botanical description of sesame and linseed); Stol, BSAG 2 (1985) 119-122 (evidence that Akk. *š.* is sesame); Bedigian, BSAG 2 (1985) 159-171 (textual, botanical arguments for sesame); CAD Š/1 (1989) 301-307 (probably flax and its seed); Powell, AuOr 9 [FsCivil] (1991) 155-164 (argues for sesame and against linseed).

šapšap[...]

šaptamenzu

šapšap[...] (mng. unkn.).†

ANA UDU=ma=kan e[-...] ^{UZU}šarnumašša[...] zanuwanzi ^{UZU}[...] / nu GUD UDU ANA x[...] / ša-ap-ša-ap-x[...] / ^{UZU}muḫrain [...] / mān šuppa [...] “But for the sheep [...] šarnumašša-meat [...] they cook [...], and ox and sheep to [...] š. [and ...] the muḫrai-body part [...]. If the meat [...]” KBo 23.21:20-26 (fest. celebrated by the queen) □ the trace, two parallel horizontals, could be š[a, t[a, p[a, or p[ī.

Although this could be a reduplicated form of šap(p)-, the context is insufficient to determine its meaning.

šapši-, šepši- n. Hurr.; (mng. unkn.).†

acc. šap-ši KUB 32.95 obv. 9 (MH/MS), KUB 27.30:5, KBo 24.73 rev. 5, KBo 14.140 iii? 5, KBo 15.42 i 19, ša-ap-ši KUB 32.84 iv 23, KBo 23.67 ii 13 (MH/NS), ša-ap-še KBo 14.127 iv 12; d.-l. še-ep-ši-ia KUB 45.77 i 13, 15, [š]i-ip-ši-ia KUB 44.58 ii 11, [š]ap-ši-ia KUB 45.80:9, [š]a!-ap-ši-ia IBoT 4.33 obv. 2, dše-ep-ši KBo 21.87 iii 13.

a. in general: EGIR-anda=ma āḫrušhi ḫup[(rušhi)] zurrī šukūi šap-ši [(ḫišammi, var. Ø)] daki dakitti dHepatw[(i)na TUŠ-aš ekuzi] “Afterwards, sitting, he drinks the a., ḫ., z., š., šapši, [(ḫišammi)], daki, (and) dakitti of Hepat. (They crumble a thin bread)” KUB 32.95 obv. 8-11 (MH/MS), w. dupls. KUB 25.44 ii 18-20, KUB 27.30:4-6 + KUB 54.80:6-8; cf. KBo 15.42 i 18-20; cf. similarly § [EGIR-anda=m]a zurrī šukūi KI.MIN § [EGIR-anda=m]a šap-ši ḫišammi KI.MIN § [EGIR-anda=m]a daki dakitti dHepatwe_ena KI.M[IN] KBo 24.73 rev. 4-6; cf. KBo 14.140 iii 5-6; [EGIR-a]n[d]a=ma šap-ši (var. ša-ap-ši) ḫišammi (var. ḫišapmi) [(A)]LAM dNIN.É. GAL dU.GUR šumatān[(i z)]ūšši tūeni dU-uppina (var. dTeššuppina) [(KI.MIN, var. GUB-aš ekuzi 1 NINDA.SI[G paršiya KI.MIN])] KUB 45.50 ii 5-7, w. par. KBo 23.67 ii 13-15 (MH/NS), KUB 32.84 iv 23-25; 1 MUŠEN še-ep-ši-ya ḫeššamiya warnuw[anzi] “They burn one bird to š., ḫ.” KUB 45.77 i 15; [...]x še-ep-ši-ia ḫeššamiya 1-itta and[a ...] ibid. 13; cf. IBoT 4.290:(10), IBoT 4.33 obv.2, KUB 45.80:9; KUB 44.58 ii 11.

b. w. divine det.: [...P]ĀNI dše-ep-ši dḫeššammi dḫarni dx[...] KBo 21.87 iii 13.

Note also the occurrence of this word in a personal name Ar-šapši AT 194:8. The word also occurs in Hurrian context, see Haas/Wilhelm, AOATS 3:96.

Laroche links this word to the word ašapšiya because of 1 MUŠEN a-ša-ap-ši-ia ḫiššammišiya warnuanzi “They burn one bird to ašapši (and) ḫiššammiši” KUB 15.34 iv 46-47 (evocation rit., MH/MS), ed. Haas/Wilhelm, AOATS 3:206f., and above references where šapši(ya) occurs beside ḫiššammi(ya). However, outside of this passage, ašapšiya occurs surrounded by words (e.g., magantiḫiya and enumaššiya) differing from those surrounding ša/epši(ya).

Haas/Wilhelm, AOATS 3 (1974) 96; Laroche, GLH (1977/79) 215.

šaptamenzu adj.?: sevenfold, septaplex; OH/NS.†

(“Let Telipinu come and open the storehouse”) nu GEŠTIN-an udau 9 ša-ap-ta-mi-en-zu “and let him bring out wine, nine sevenfold (offerings?)” KUB 29.1 iii 1-2 (founding a new palace, OH/NS), ed. Kellerman, Diss. 15, 29 (“neuf fois sept fois”), Marazzi, VO 5:156f. (“9 š.-misure”), tr. ANET 358 (“casks”).

šaptam is probably the Luw. equivalent of Hittite *šiptam (cf. šiptamiya- which alternates with 7-miya-), cf. Luw. mawa- and Hitt. miu- “four.” A form šappatammimmati “sevenfold?,” a participle of a denominative verb *šap(pa)tammiya- is attested in Luwian context (CLL 188). Cf. PN at Kaneš Šaptamaniga (NH 1111), perhaps “Seventh Sister” (Neumann, GsGüntert 279). Thus, šaptamenzu may contain the numeral “7” + the ending -enzu. This ending is also found in the word 8-inzu, a term only occurring in the phrase nu=ššan 8-inzu nepiši ēšši “In heaven you are eightfold” in texts praising various deities and their names/positions in heaven and earth (for references see StBoT 26:288).

Numerals with -enzu endings have been equated with numerals with -su endings in Hierogl. Luw. and Lycian which mean “so-and-so many times” (Weitenberg, U-Stamme 64, cf. Neu, StBoT 26:288 n. 14). However Kellerman’s translation “neuf fois sept fois” seems unlikely; for this translation one would have expected *9-ŠU šaptamenzu. Rather š. appears to be something that is counted. Goetze’s suggestion that it is a cask of a certain value (“a seven times (bigger)” or “seven-times-filled”)

šapuhita

makes good sense but the lack of a DUG determinative makes this doubtful. Alternatively, if one assumes a broader divergence or a divorce of the meaning of *-enzu* from the meaning “x-times” of the Hierogl.-Luwian and Lycian *-su*, perhaps a *šaptamenzu* was a vessel made up of seven parts (a septaplex vessel). This works well with Laroche’s original translation of 8-*inzu*, “octuplex, octad” (JCS 1:205, followed by Friedrich, HW 303 (“achtfach?”), Kronasser, EHS 1:363). Again, however, the lack of a DUG weakens the argument. Perhaps then it was not the vessel holding the wine that is septaplex, but rather the number of offerings to be made, “nine sevenfold (offerings).”

Neumann, GsGüntert (1973) 279 (*Šaptamaniga* = “siebente Schwester”); Starke, StBoT 23 (1977) 50 (ein Hohlmaß); Kellerman, Diss. (1980) 54 (“sept fois”); Neu, StBoT 26 (1983) 288 n. 14; Weitenberg, U-Stämme (1984) 45; not mentioned in Eichner, IE Numerals (1992) 83-85 (8-*in-zu* declared “not clear” on p. 86).

Cf. *šiptamai-*, *šiptami-*; 7; 8-*inzu*.

šappu- n.; (body part of certain animals); from OH/NS.†

sg. loc. or nom.-acc.? *ša-ap-pu-i* KUB 55.35 obv. 7.
inst. *ša-ap-pu-it* KUB 43.60 i 18, KUB 60.75:6.

a. body part of a billy-goat: MÁŠ.GAL-š = *an ša-ap-pu-it walḫdu* UDU-*ušš = an* SI.ĪIA *anda walḫdu* “Let the billy-goat hit him/it (i.e., an animal(?) mentioned as [...-i] *tšepa* in i 5) with (its) š.; let the sheep hit him/it with (its) horns. (Let the mother sheep hit him/it with her *tīnita-*)” KUB 43.60 i 18-19 (mythical?, OH/NS), ed. Poetto, AIQN 1:117f. (“zoccolo”), Hawkins/Morpurgo Davies, FsGüterbock² 72 (no tr. of š., but reading UDU.NITA-*ša-an* for UDU-*ušš = an*, while noting that one would expect UDU.NITA-*ša-an*).

b. body part of a *ḫarziyalla-* “salamander(?) / lizard(?) / snail(?)”: BIL.ZA.ZA = *at iššit* (dupl. [KA×U1-za] [(dāi)...] *katta pašzi har[(ziyallašš = at)] ša-ap-pu-it* [...] § [n = at] = *kan* BI[(L.ZA.ZA ḫallūwaš) ... [D = at aruni pedai)] “The frog takes it with its mouth [...] and swallows [it] down. The *ḫarziyalla*-animal [...] it with (its) *šappu-* § The frog [...] it to the deep [...] -s. The river carries it to the sea” KUB 60.75:4-8 (ritual), w. dupl. KBo 13.131 obv. 15-18, ed. StBoT 14:72f. □ for *ḫarziyalla-* see Friedrich

HW 61 (“Eidechse”), Watkins, Kerns Mem. 345-48 followed by Puhvel, HED 3:209 (“snail”), and Siegelová, StBoT 14:41, 59 followed by Collins, Diss. 265-268 (“salamander”).

c. part of an unknown animal or object: (In a list of materials subsequently used by the exorcist in a ritual:) *lakarwan* ^{GIŠ} *ḫatramiel* [...] / ^{GIŠ} *PÈŠ MUN* ^{GIŠ} *HAŠḪUR* ^{NA} *ZÚ panku[r...]* / *ANŠE-aš* (or: *GÌR-aš*) *ša-ap-pu-i tepu lipš[anza]* / 1-*EN TÚG-TUM* 1-*ENNŪTUM* ^{KUŠ} *NÍG.BÀ[R ...]* “*lakarwan*, *ḫatramiel*, [...], figs, salt, apples, flint(?), *panku[r]*, (a model of?) a donkey (or: foot) is a little bit scratched on the *šappu-*, one garment, one set of curtains” KUB 55.35 obv. 5-8 (ritual), ed. Poetto, AIQN 1:120 □ we read *ANŠE-aš* instead of *GÌR-aš*, since as a piece of equipment grouped with foodstuffs and garments to be used in a ritual a disembodied “foot” seems very unlikely, whereas a real donkey or an image of one might well have been used.

Weitenberg, U-Stämme 171, reads *šappu* in the following passage and reasons from it that the word must be a *u*-stem neuter. We prefer to read the crucial word as an Akkadogram *zappu(m)* “tuft of hair, bristle”: [...] (GA)]B = *ŠU warḫūš* *parā = ma* SI.ĪIA *warḫūš* [ZA?] *AP-PU-UM-ši-it* (var. [Z]A? *AP-PU-ši-it*) *warḫūš* “Its (scil. a wether’s) breast is shaggy. Further (its) horns are rough, its mane(?) is shaggy/rough” KUB 41.32 obv. 3-4 (incantation), w. dupl. KUB 41.33 obv. 5-6, cf. Weitenberg, U-Stämme 171. Our reading not only accounts for the *-UM* as mimation of the underlying Akk. word (Weitenberg proposes a possible *n*-stem neut. **šappun = šit* > **šappum = šit* citing *gimzu* and *genzu*), but also fits semantically the notion of *warḫui-* “shaggy.” Since the reading [š] *ša-ap-pu-ši-it* from the copy’s traces is not more convincing than [Z]A-*AP-PU-ši-it*, the passage therefore offers no certain evidence for the stem or meaning of *šappu(i)-*.

šappu- is not the normal word for an animal’s horn (SI = *karawar*). The meaning “hoof” proposed by Poetto is impossible, since none of the various animals suggested for the *ḫarziyalla-* has hooves. It is possible that *šappu-* is a word for “leg” (but cf. *pata-* 2) or perhaps for “tail.” Its etymological connection with the verb *šapp-* “to slap, hit” or with *šappai-* “to peel, trim, scrape” is also doubtful.

Poetto, AIQN 1 (1979) 117-121 (“zoccolo” [hoof], hierogl. Luw. *kiput(a)-* > *šapp-* “colpire, battere” + *u*, thus “l’organo per colpire,” “il batente”); Watkins, FsKerns (1981) 346 (“kind of spikey horns”); Weitenberg, U-Stämme (1984) 152 (“ein Körperteil,” “zu *šapp-* ‘schlagen’ sehr fraglich”), 171f.

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šapuhita n.; (a feature of the exta; prob. a Hurr. word); NH.†

IGI-zi TE.^{MEŠ} n[i. ...] / ši. ša-pu-*hi*-ta [...] / zi. GAR-ri 12 ŠA.D[IR. ... § “The first exta: the *nipa*~ [šuri ...] the *šintahi*, š. [...] the *zizahi* is placed. Twelve coils of the intestine [...]” § KBo 22.264 ii 3-5 (oracle, NH), ed. Heinhöld-Krahmer, AfO 35:102 (“Bedeutung unklar”); [...]x ša-pu-*hi*-ta kiruhita ki. EGIR ki. [...] KBo 24.126 obv. 35.

Wilhelm (personal communication) notes that the word can go back to either an adj. in *-he/i-* from a root *šab-* or a noun in *-i* from the same root with an extension *-ūh-* (*šab* = *ūh* = *i*, cf. *šab* = *ūh* = *ātt(a)* = *ān* “?” Mittanni Letter i 95).

^{TU}₇šapukki- see ^{TU}₇ša(m/n)pukki-.