

A GRAMMAR OF THE HITTITE LANGUAGE

Part 2: Tutorial

LANGUAGES OF THE ANCIENT NEAR EAST

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1. *A Grammar of the Hittite Language*, by Harry A. Hoffner Jr. and H. Craig Melchert
Part 1: *Reference Grammar*
Part 2: *Tutorial*

A Grammar of the Hittite Language

Part 2

Tutorial

by

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CONTENTS

Introduction to the Lessons	1
Lesson 1	2
Grammar	2
Translation Exercise	3
Vocabulary	4
Lesson 2	7
Grammar	7
Translation Exercise	7
Vocabulary	8
Lesson 3	10
Grammar	10
Translation Exercise	10
Vocabulary	11
Lesson 4	13
Grammar	13
Translation Exercise	14
Vocabulary	15
Lesson 5	17
Grammar	17
Translation Exercise	18
Broad Transcription	19
Vocabulary	19
Lesson 6	21
Grammar	21
Translation Exercise	22
Broad Transcription	23
Vocabulary	23
Lesson 7	25
Grammar	25
Translation Exercise	25
Broad Transcription	27
Vocabulary	27

Contents	vi
Lesson 8	29
Grammar	29
Translation Exercise	29
Broad Transcription	31
Vocabulary	31
Lesson 9	33
Grammar	33
Translation Exercise	33
Broad Transcription	35
Vocabulary	35
Lesson 10	37
Grammar	37
Translation Exercise	37
Vocabulary	39
Lesson 11	41
Grammar	41
Translation Exercise	42
Vocabulary	43
Lesson 12	45
Grammar	45
Translation Exercise	45
Vocabulary	46
Lesson 13	48
Grammar	48
Translation Exercise	48
Vocabulary	49
Lesson 14	51
Grammar	51
Translation Exercise	51
Vocabulary	53
Comprehensive Vocabulary	54
Hittite (including Luwianisms)	54
Sumerograms	65
Sources of Exercise Sentences Marked ♦ or ◇	72

INTRODUCTION TO THE LESSONS

The following lessons are designed to help you master step-by-step the essentials of Hittite morphology and syntax. Each lesson begins with references to the sections of the grammar where you will find descriptions and illustrations of the grammatical categories being introduced. When you have read this material and memorized the necessary paradigms, you may test your knowledge by working through the translation exercises from Hittite to English. Footnotes give help with special problems or points not yet treated systematically. The vocabulary lists for each lesson give the new words introduced. Words from previous lessons may conveniently be found in the comprehensive vocabulary.

Before beginning Lesson 1, you should familiarize yourself with the basics of the Hittite writing system and phonology by reading in Chapter 1 of the grammar, §§1.1–1.44 (pp. 9–24; orthography), §§1.46–1.65 (pp. 25–35; vowels), and §§1.84–1.109 (pp. 35–41, consonants). You are welcome to read Chapter 1 in its entirety, but you should focus on learning the main distinctions in vowels and consonants and how they are spelled and not try to digest every orthographic and phonological detail all at once.

In the vocabularies provided below, information is sometimes given as to the grammatical gender of the Hittite word known to underlie Sumerograms or Akkadograms. These notations do *not* refer to the grammatical gender of the Sumerian or Akkadian words themselves, but to the Hittite words for which they stand in Hittite contexts.

Many of the exercise sentences, particularly those in later lessons, are drawn from actual Hittite texts. Those drawn directly from texts, without alteration, are marked with ◆. Sentences drawn from texts but reproduced here with minor modification are marked with ◇. Absence of one of these symbols marks sentences that are created by the authors.

Lesson 1

Grammar

All Hittite nouns and adjectives are inflected with essentially the same set of endings. For both nouns/adjectives and verbs there are a number of ways of forming the stems to which the endings are added. This lesson introduces the largest class of nouns and adjectives, those with stems in *-a-*. Look carefully at the table of nominal endings in §3.14 (pp. 69–70). Then learn how these endings appear with *a*-stem nouns and adjectives by reading §§4.1–4.11 (pp. 79–85) and memorize the paradigms for *antuḫša-* ‘human being’ (§4.2, pp. 79–80), *pēda-* ‘place’ (§4.6, p. 82), and *kunna-* ‘right-hand’ (§4.10, pp. 83–84). The use of the nominal cases in Hittite resembles that in other case languages: the nominative marks the subject, the accusative the direct object, the genitive possession, the dative-locative the indirect object or place where or to which, the ablative place from which, the instrumental means or accompaniment. The Old Hittite allative marks only place to which. For further details see chapter 16.

Hittite verbs are of two types (the so-called *mi-* and *hi-*conjugations), whose inflection differs in the singular but not in the plural. This lesson introduces the present indicative of two classes of *mi-*conjugation verbs: consonantal root stems and stems with the suffix *-nu-*. Examine the **present tense** endings of the *mi-*conjugation in the table in §11.6 (p. 181).

I. Some consonantal root stems simply add the endings to an invariant stem. Look at and memorize the **present tense** portion of the paradigm for *nahḫ-* ‘to fear’ in §12.8 (pp. 191–192). Note in particular the spelling patterns for verbs ending in two consonants, given in the same paragraph.

Other consonantal root stems show an alternation between *e* and *a*. Read §12.2 (p. 187) and learn only the **present tense** portion of the paradigms for *ēpp-* ‘seize’ and *ēd-* ‘to eat’ (§12.3, p. 188), noting the special features of the latter.

Other verbs show an alternation between *e* and zero. Read §12.5 (p. 190) and learn only the **present tense** portion of the paradigm for *kuen-* ‘strike; kill’ (§12.6).

II. The stem of the verbs in *-nu-* does not change. Look at and learn only the **present tense** portion of the paradigm for verbs with stems in *-nu-* (§12.44, p. 210). Note the special change of the ending *-(nu)weni* to *-(nu)meni* (see §1.126, p. 44).

Translate the Hittite present tense with an English simple present (e.g., ‘goes’), present progressive (‘is going’), or future (‘will go’), according to what seems most natural for a given sentence. Read §§22.1–22.13 (pp. 306–309) for further details on the uses of the present tense.

These lessons with few exceptions use the most common Hittite word order. Read §§30.2–30.11 (pp. 406–409) and §§26.3–26.7 (pp. 341–342) for the basic principles of word order.

There is no definite article ‘the’ in Hittite. A word like *antuḫšaš* can be translated either ‘a person’ or ‘the person’ and the plural *antuḫšeš* as either ‘people’ or ‘the people’.

Since Hittite scribes did not provide punctuation marks, one of the more difficult tasks in learning Hittite is determining the boundaries of clauses. Certain features of word order provide clues. (1) The conjunctions *nu*, *ta*, and *šu*, when they are present, always mark the beginning of a clause. (2) The enclitic personal pronouns such as *-mu* ‘me’, *-ta* ‘you’, and *-an* ‘him, her, it’, the quotative *-wa(r)*, and the reflexive particle *-za* are always attached to the first word in a clause, and the local particles such as *-kan*, *-ašta*, *-šan* regularly appear there.¹ (3) If the clause begins with a phrase based upon Akkadian or Sumerian words (*ANA LUGAL*), these pronouns and particles will be attached to the final word in that short phrase (e.g., *ANA LUGAL KUR URU HATTI=wa=mu=kan*). (4) The finite verb normally stands at the end of its clause. In some cases it stands instead at the very beginning for emphasis, but it almost never occurs in the middle of a clause. A combination of features 2, 3, and 4 places the clause boundary in the sequence of words *parā=ma URU Kāraššuwā warnunūn* (verb) * *IŠTU NAM.RA=ma=an* (pronoun) *GUD UDU ēppun* (verb) after the finite verb *warnunūn* and before *IŠTU NAM.RA*, where we have placed the * mark. The two clauses are translated: ‘Next I burned (the city of) Karaššuwa, but I took it along with its civilian captives, cattle and sheep’.

Translation Exercise

- 1.1. *annaš NINDA-an GÍR-it kuerzi*
- 1.2. *nu NINDA-an atti ZAG-it šU-it parā ēpzi*
- 1.3. *attaš annašš=a NINDA-an adanzi GEŠTIN=ya² akuanzi*
- 1.4. *attaš=za³ DUMU.MUNUS=ŠÚ ŠU.MEŠ-it karpzi*
- 1.5. *LÚ.MEŠ-eš MUNUS.MEŠ=ya takšan ašanzi⁴*
- 1.6. *mān=mu⁵ NINDA-an zanuši n=an⁶ ēdmi*
- 1.7. *LÚ.KÚR-aš=kan antuḫšuš GÍR-it kuenzi*
- 1.8. *NINDA-an ēzzazzi GEŠTIN-an=ma ŪL ekuzzi*
- 1.9. *attaš DUMU-lan GÍŠGIDRU-it walḫzi*
- 1.10. *LÚMUḪALDIM-aš ŠAḪ-an IZI-it zanuzzi*
- 1.11. *natta LÚ.MEŠ-eš ēšteni⁷*

1. For exceptions see §28.44 (p. 365).

2. Read as *GEŠTIN-ann=a* and see §1.115 (p. 42).

3. See §28.22 (p. 359).

4. We intend *ašanzi* here to be a form of *eš-/aš-* ‘to reside’, as in Laws §53.

5. *-mu* is ‘for me’ (dat.).

6. *-an* is ‘it’ (sg. acc. com.), referring back to a common gender noun in the preceding clause.

7. The syllabic writing of *natta* (rather than its more common logogram *ŪL/UL*) and the absence of the particle *-za* illustrate features of Old Hittite. See §28.32 (p. 362) and §28.41 (p. 364). *natta* placed before

- 1.12. DUMU.MEŠ É.GAL MUNUS.LUGAL-*aš padān*⁸ GiŠ.GUB *karpanzi*
 1.13. LÚ.MEŠ KÚR-*uš=kan*⁹ *kiššeruš GÍR-az arḫa kuermi*
 1.14. GUD-*aš ZAG-an* ^{UZU}ZAG.LU-*an IZI-it zanumeni n=an adueni*
 1.15. *mān* NINDA=YA *ēzši MÊ=YA=ya eukši nu ÌR=YA ēšši*¹⁰
 1.16. UR.MAH-*aš LÚ-an naḥšarnuzzi*
 1.17. *šumeš* DINGIR.MEŠ-*eš* HUR.SAG.MEŠ-*uš* GIŠ.HI.A-*it warḫunutteni*
 1.18. LÚ.KÚR-*i peran*¹¹ A.ŠÀ.HI.A-*uš paḥḥašnumeni*

Vocabulary

-*a* (conj.) (geminating preceding consonant)/-*ya* (after vowel) ‘and; also’ (see Latin -*que*)¹²

-*a* (conj.) (non-geminating)/-*ma* (after vowel) introduces new topic (see Greek δέ); ‘but’ (weakly adversative)¹³

anna- (AMA-(*n*)*a-*) (com.) ‘mother’

antuḥša- (UN-(š)*a-/LÚ.U₁₉.LU-a-*) (com.) ‘man, human being’

arḫa ‘away, off’ (preverb), with some verbs (like *warnu-* ‘burn’) it denotes completeness (‘burn up’)

atta- (ABU/ABI) (com.) ‘father’ (for the Akkadian case endings see §§31.19, p. 435)

eku-laku- ‘to drink’

ēpp-lapp- ‘to take, seize, grasp, hold; *parā ēpp-* ‘to hold out (toward someone)’

ēš-/aš- A ‘to be’

ēš-/aš- B ‘to sit, reside’ (see §28.30, p. 362)

ēd-lad- ‘to eat’ (see paradigm in §12.3, p. 188)

ḥaššuššara- (MUNUS.LUGAL-(*r*)*a-*) (com.) ‘queen’ (see for the stem §2.39, p. 59, §3.6, p. 66).

-*kan* (see below sub *kuen-*)

karp- ‘to lift, raise’

the nominal predicate rather than before the finite verb indicates that the negation is specific to the particular noun predicate.

8. This form is Old Hittite (§3.23, p. 73). A genitive normally precedes the noun on which it depends (§16.50, p. 254).

9. For the construction of LÚ.MEŠ KÚR-*uš kiššeruš* see §16.24 (p. 247). For the meaning of ablative GÍR-*az* see §16.98 (p. 267). These two features are specifically New Hittite. For the use of -*kan* see §28.58 (p. 368).

10. The verb forms and absence of the particle -*za* illustrate Old Hittite features (see also n. 7 above).

11. Instead of prepositions Hittite has postpositions, place-words that follow the nouns they modify (§§20.11ff., pp. 297ff.). Thus LÚ.KÚR-*i peran* ‘before/in the face of the enemy’.

12. For the use of this conjunction see §§29.38–29.45 (pp. 399–401).

13. For the use of this conjunction see §§29.24–29.37 (pp. 395–399).

keliššara- (ŠU-(*r*)*a-*, *QĀTU*) (com.) ‘hand’

kuen-/kun- ‘to strike’ (without *-kan*); ‘kill’ (with *-kan*) (see §28.77, p. 372)

kuer-/kur- ‘to cut’

kunna- (ZAG-(*n*)*a-*) ‘right-(hand)’ (adj.)

mān ‘if, whenever’ (in Old Hittite also ‘when’)

naḥšarnu- ‘to frighten, terrify, scare’

natta ‘not’ (usually written as *ūL* or *UL*)

nu (conj.) (marks beginning of a clause; indicates progression of the action; sometimes ‘(and) then’, but usually best left untranslated in English) (see §§29.6–29.7, pp. 390–391). *nu* appears as just *n-* before clitics beginning with a vowel (see §1.72, p. 32).

paḥḥašnu-, *paḥšan-* ‘to protect, guard’ (with d.-l. and *peran* ‘against . . .’)

paltana- (^{UZU}ZAG.LU-(*n*)*a-*) (com.) ‘shoulder’

parā ‘forth, out’ (preverb)

pada- (GĪR-*a-*) (com.) ‘foot’

peran ‘before, in front of’ (postposition)

pišnali- (LÚ-(*n*)*a/i-*) (com.) ‘man, male person’

šumeš ‘you’ (plural, nom.)

takšan ‘together’

walḥ- (GUL-*aḥḥ-*) ‘to strike, hit’

walwali- (UR.MAḤ-*a/i-*) (com.) ‘lion’

warḥunu- ‘to make rough, bushy’

wiyana- (GEŠTIN-(*n*)*a-*) (com.) ‘wine’

-za (the “reflexive” particle) (see §28.16–28.42, pp. 357–364)

zanu- ‘to cook, bake (something)’

A.ŠĀ-(*n*)*a-* (com.) ‘field’

DINGIR.MEŠ ‘gods’

DUMU-(*l*)*a-* (com.) ‘child; son’

DUMU.É.GAL-*i-* (com.) ‘palace official’ (pl. DUMU.MEŠ É.GAL)

DUMU.MUNUS-*a-* (com.) ‘daughter’ (in this exercise, a baby daughter)

^{GIŠ}GIDRU-*a-* (com.) ‘staff, stick’

GÍR-*a-* (neut.) ‘knife’

^{GIŠ}GÍR.GUB-*iš(n)-* = ^{GIŠ}*kuppiš(n)-* ‘stool’ (§4.90, p. 120)¹⁴

GIŠ.ḪI.A (neut. pl.) ‘trees’

GUD ‘bovine, cow, steer’

14. The complementation *-iš*, which points to an underlying *kuppiš(n)-*, is found in KBo 20.8 obv. 19 (OS!); see StBoT 26:239. Other occurrences of ^{GIŠ}GÍR.GUB may cover the Hittite word *ḥapšalli*.

𒄩.A (pl. marker) (used almost exclusively with logograms, and then mostly with those referring to animals or inanimate objects)

𒄩UR.SAG-(*r*)*a*- (com.) ‘mountain’

𒄩R-(*n*)*a/i*- (com.) ‘(male) servant, (male) slave’ (also read as ARAD-(*n*)*a/i*-)

IZI ‘fire’ (neut.)

LÚ.KÚR-(*n*)*a*- (com.) ‘enemy’ (also used as an adj. ‘hostile, enemy’)

MEŠ (plural marker) (used almost exclusively with logograms (such as ŠU.MEŠ ‘hands’, MUNUS.MEŠ ‘women’); sometimes inserted between components of a complex logogram, such as DUMU.MEŠ É.GAL or LÚ.MEŠ KÚR). See §1.14 (p. 14).

LÚMUḪALDIM-*a*- (com.) ‘cook’

MUNUS ‘woman’ (for its declension see §4.78, p. 113, and “Grammar” of Lesson 7).

NINDA-*a*- (com.) ‘bread’; rarely in general sense ‘food’

ŠAḪ-*a*- (com.) ‘pig’

ME ‘water’

-ŠU/SÚ (see §31.16, p. 434) ‘his, her, its’ (suffixed only to Sumerograms and Akkadograms, not to syllabically written Hittite words)

-YA ‘my’ (suffixed only to Sumerograms and Akkadograms)

Lesson 2

Grammar

This lesson introduces *i*-stem nouns and adjectives. Most nouns in *-i-* add the endings already learned in Lesson 1 to a fixed stem in *-i-* (with an inserted glide *-y-* before endings beginning with *-a-*). Read §§4.13–4.21 (pp. 85–87) and memorize the paradigms of *ḫalki-* ‘grain’ (§4.23, p. 88) and *išpantuzzi-* ‘libation’ (§4.24, p. 90). Adjectives in *-i-* regularly show an alternation (called ‘ablaut’ [§3.37, p. 78]) between a stem in *-i-* and one in *-ay-*. In some cases the *-y-* of the latter is deleted, leading to possible confusion with *a*-stems. Read §§4.36–4.37 (p. 94) and memorize the paradigm of *šuppi-* ‘holy’ (§4.38, p. 95). Note the forms with and without *-y-* in their endings. A few *i*-stem adjectives show a fixed stem *-i(y)-* like the nouns: see the forms of *karūli-* ‘former, primeval’ (§4.38).

This lesson also introduces the present indicative of *mi*-verbs with stems in *-iya-*. Verbal stems in *-iya-* form one of the largest classes in Hittite. In addition to verbs that appear exclusively with this stem, there are many more that show a stem in *-iya-* alongside another. Read §12.28 (p. 202) and look over §12.29 (p. 203), memorizing only the **present indicative** portion of the paradigm of *iya-* ‘to do, make’. The stem variant with an *-e-* vowel is more common in some persons than others (e.g., third singular) and much more frequent in the older language than in the later, but one can find either *-iya-* or *-ie-* in any period.

Translation Exercise

- 2.1. *šallayaš* DINGIR-LIM-*aš* *ištanani peran tiyaweni nu ḫaliyaweni*
2.2. *namma šuppin* NINDA-*an* GEŠTIN=*ya mekki* DINGIR-LIM-*ni parā appueni*
*n=an=za*¹⁵ *apeniššan iyaweni*
2.3. *mān šallai pedi tiyaši nu* DINGIR.MEŠ-*aš* SÍSKUR.MEŠ *lē karšanuši*
2.4. ^dU-*aš* DINGIR.MEŠ-*aš ḫantezziš* (*ēšzi*¹⁶) ŠUM=ŠU=*ya nakkī* (*ēšzi*¹⁶)
◇ 2.5. IGI-*zian* ^{GIŠ}*hurkin* EGIR-*ziš anda*¹⁷ *ŪL wemiyazi*
2.6. *mān dankui=ya*¹⁸ *pēdi tiyami nu=mu*¹⁹ *nakkīš* DINGIR-LIM-*iš ḫuišnuzi nu ŪL*
ḫarkmi

15. *-an* is ‘him’ (sg. acc. com.), referring back to a noun in the preceding clause.

16. See §30.22 (p. 412).

17. For the position of IGI-*zian* ^{GIŠ}*hurkin* see §30.5 (p. 407). For the position of the preverb *anda* see §26.3 (p. 341).

18. The conjunction *-a/-ya* here has the meaning ‘even’. See §29.44 (p. 401).

19. *-mu* is ‘me’ (acc.).

- 2.7. *alpaš mahḥan ḥarkiš (ēšzi¹⁶) nu TÚG.ḪI.A ŠA DINGIR-LIM²⁰ QATAMMA ḥargaeš (ašanzi¹⁶)*
- 2.8. *ḥarkin NINDA-an DINGIR-LIM-ni parā appanzi ūL=ma=an²¹ ēzzazzi*
- 2.9. *ìr-naš ḥuwappaš (ešzi¹⁶) nu ḥalkin A.ŠA¹⁶ kueraš tāyazzi n=an A.ŠA¹⁶ kueraš EN-aš ēpzi*
- 2.10. *LÚ.KÚR-an šallayaz URU-riaz arḥa parḥanzi nu=kan meqqauš²² kunanzi*
- 2.11. *attaš DUMU=ŠU weryazi n=an¹⁵ punuši*
- 2.12. *kuwat=wa DINGIR-LIM-aš ḥalkin arḥa warnuši*
- 2.13. *šuppi síSKUR karūliyaš DINGIR.MEŠ-aš iemi*
- 2.14. *mān DINGIR.MEŠ-aš GÍŠ.ZAG.GAR.RA-az GEŠTIN-an tāyatteni nu ḥūdāk ḥarkteni*
- 2.15. *LÚ.KÚR-aš meqqauš A.ŠA¹⁶ kueraš arḥa warnuzzi EGIR-ezziaz=ma=an¹⁵ arḥa parḥueni*

Vocabulary

alpa- (com.) ‘cloud’

anda (see *wemiya-*)

apeniššan (QATAMMA) ‘thus, so’

appezzi(ya)- (EGIR-(*ez*)zi(ya)-) ‘rearmost, last’²³

appezziyaz (EGIR-(*ezziy*)az) ‘afterwards, later’

ḥaliya- ‘to bow, prostrate oneself’

ḥalki- (com.) ‘grain; barley’

ḥantezzi(ya)- (IGI-zi(ya)-) ‘front, foremost, first’²³

ḥappiriya- (URU-(*ri*)ya-) (com.) ‘city’

ḥark- ‘to perish’

ḥarki- ‘white’

ḥuišnu- ‘to keep alive; rescue, save’

ḥurki- (com.) ‘wheel’

ḥūdāk ‘immediately; suddenly’

ḥuwappa- (ḪUL-(*p*)a-) ‘bad, evil, malevolent’

išḥā- (EN-a-, *BĒLU*) (com.) ‘lord, master; owner’

ištanana- (ZAG.GAR.RA-(*n*)a-) (com.) ‘altar, sacrificial table’

iya- ‘to do, make; treat (as)’; (with -za) ‘to worship’

20. On the word order here see §§16.53–16.54 (p. 254).

21. -an is ‘it’ (sg. acc. com.) referring back to a noun in the preceding clause.

22. As in other languages, the singular of ‘enemy’ is often used with a collective sense, and subsequent references may use a plural (but see also sentence 15!).

23. This adjective is inflected as an *a*-stem in Old Hittite (stem in -zziya-), but as a non-alternating *i*-stem in Middle and New Hittite (stem in -zzi-). See §4.11 (p. 85).

karšanu- ‘to omit, neglect’

karūili- ‘former; primeval’

^{A.ŠA}*kuera-* (com.) ‘field’

kuwat ‘why?’

lē (plus indicative) ‘do/shall not’ (prohibitive negative) (see §26.16, p. 344)

maḥḥan (GIM-*an*) ‘as, like’

mekki- ‘much, many’ (often follows its head noun)

nakki- ‘heavy; important; revered, august’²⁴

namma (clause-initial) ‘then, next’; (non-initial) ‘again’ (*ŪL namma* ‘no longer’ will be introduced in exercise 3)

parḥ- ‘to chase’

pēda- (neut.) ‘place, spot’

punušš- ‘to ask, question, interrogate’

šalli- (GAL-(*l*)*i-*) ‘great, large; adult’

šiun(i)- (DINGIR-LIM-*n(i)-*) (com.) ‘god’ (see §4.50, p. 100)

šuppi- ‘holy, sacred, consecrated’

dankui- (GE₆-*i-*) ‘dark, black’

tāye- ‘to steal’ (§12.23, p. 199)

tīya- ‘to step; station oneself’

-wa (*-war-* before vowel) (introduces direct speech) (see §§28.2ff., pp. 354ff.)

warnu- (BIL-*nu-*) ‘to burn’ (trans.); + preverb *arḥa* ‘to burn up’

wemiya- ‘to find’; + preverb *anda* ‘to reach, attain, overtake, catch up with’

weriya- ‘to call, summon’

síSKUR ‘sacrifice, ritual’

TÚG-a- (com.) ‘cloth, garment’

^d*U-a-* (com.) ‘Storm-god’

šA ‘of’ (marks following logogram as representing a Hittite genitive)

šUM (neut.) ‘name’

24. This *i*-stem adjective has a fixed stem like *i*-stem nouns (§4.38, p. 95).

Lesson 3

Grammar

This lesson introduces *u*-stem nouns and adjectives. Stems in *-u-* are inflected in a manner completely parallel to those in *-i-*: most nouns show a fixed stem in *-u-* (with insertion of a glide *-w-* before endings beginning with *-a-*). Read §§4.42–4.46 (pp. 97–98) and memorize the paradigms of *ḥaššu-* (LUGAL-*u-*) ‘king’ (§4.47, p. 99) and *gēnu-* ‘knee’ (§4.51, p. 101). Adjectives show an alternation (called “ablaut”) between a stem in *-u-* and one in *-aw-*. The stem *-aw-* is constant (the *-w-* is never deleted), but note the special form *-amuš* for expected **-awuš* in the accusative plural of the common gender (see §1.127, p. 45). Read §§4.55–4.56 (p. 102) and memorize the paradigm of *idālu-* ‘bad’ (§4.57, p. 103).

This lesson also introduces the present indicative of *mi*-verbs with the very productive suffixes *-ešš-* and *-āi-*. Verbal stems in *-ešš-* add to a fixed stem the endings already learned in the previous lesson. Study the **present tense** examples in §12.20 (p. 197). Note that these verbs consistently take the present second singular ending *-ti* instead of *-ši*. Verb stems in *-āi-* are very numerous, and some verbs that originally belong to another class also come to inflect as *āi*-stems. Read §12.35 (p. 206) and memorize only the **present tense** portions of the paradigms of *ḥatrāi-* ‘write, send a message’ and *ḥandāi-* ‘prepare’ (§12.36, p. 207). Note that in the present tense only the third singular regularly has the stem *-āi-*, while all other forms have *-ā-* (the length of the vowel is not always indicated in the spelling).

Translation Exercise

- 3.1. ^{NINDA}ḥaršauš maḥḥan šA LUGAL MUNUS.LUGAL ḥandānzi nu šA DUMU.MEŠ
LUGAL²⁵ apeniššan ḥandānzi
- 3.2. idālaweš antuḥšeš LUGAL-waš āššū tāyanzi
- 3.3. māḥḥan=za LÚ.KÚR-aš URU-an tarḥueni nu šāru mekki wemiyaweni
- 3.4. mān ANŠE.KUR.RA.ḪI.A welluwaz parḥteni n=uš²⁶ ŪL namma wemiyatteni
- 3.5. DINGIR.MEŠ EN.MEŠ=YA²⁷ LÚ.MEŠ KÚR É.MEŠ DINGIR-LIM=KUNU šaruwānzi
- 3.6. DINGIR.MEŠ-aš nemuš²⁸ GIŠ-ruwaš ḥaššuš iyaweni

25. The genitive here means ‘those of the princes’. See §16.61 (p. 256).

26. *-uš* is ‘them’ (acc. pl. com.) referring back to the noun in the preceding clause.

27. This phrase is a vocative. See §§16.11–16.14 (p. 244).

28. *nemuš* is the regular accusative plural common gender of *newa-*. See §1.127 (p. 45).

- 3.7. LUGAL-*uš*^{LÚ} AZU *punušzi* DINGIR-LIM-*iš=wa* *kuwat kartimmiešzi*
- ◆ 3.8. nu ANA ABU=YA MUNUS.LUGAL <(KUR)>^{URU} *Mizri*²⁹ *tuppiyaz* EGIR-*pa kiššan*
*ḥatraizzi kuwat=wa apeniššan TAQBI*³⁰
- 3.9. LUGAL-*waš* DUMU.MEŠ-*eš makkeššanzi šalleššanzi=ya*
- 3.10. DUMU.É.GAL *genuwaš* GAD-*an* LUGAL-*ui parā ēpzi*
- 3.11. LUGAL-*waš tueggaz idālu arḥa parḥmi*
- 3.12. *daššuš* DINGIR-LIM-*iš* HUR.SAG-*an pedi=šši*³¹ *katta tarmāizzi*
- 3.13. ^{LÚ}SANGA-*iš pargawaz* HUR.SAG.MEŠ-*az ḥalluwaz ḥariyaz* DINGIR.MEŠ-*uš*
weriyazzi
- 3.14. *mān=za parkuiš ēšmi nu=mu*³² DINGIR.MEŠ-*eš ganeššanzi nu daššešmi*
- 3.15. DINGIR.MEŠ-*eš parkuin antuḥšan šarlānzi daššanuwanzi=ya=an*³³

Vocabulary

āppa (EGIR-*pa*) ‘back; again’

āššu- ‘good’; as neuter collective noun ‘goods’ (see §3.20, p. 72, end, for the spelling *āššū*)

ḥallu- ‘deep’

ḥandāi- ‘to arrange, prepare’

ḥāriya- (com.) ‘valley’

^{NINDA}*ḥarši-* (NINDA.GUR₄.RA-*i-*) (com.) ‘leavened bread’³⁴

ḥašša- (GUNNI-*a-*) (com.) ‘hearth’

ḥaššu- (LUGAL-*u-*) (com.) ‘king’

ḥatrāi- ‘to send a message (about), write (about)’

idālu- (HUL-(*l*)*u-*) ‘bad, evil; hostile’

ganešš- ‘to recognize, acknowledge’

kartimmiešš- ‘to become angry’

katta (GAM) ‘down(ward)’

gēnu- (neut.) ‘knee’

29. KUR added here from the dupl. (see “Sources of Exercise Sentences”, p. 72 below). Although we write *Mizri* in upper-lower case, like a Hittite word, in constructions like KUR^{URU}x the word written ‘x’ is an endingless (or stem) form used like a logogram. In purely non-logographic terms MUNUS.LUGAL KUR^{URU} *Mizri* stands for **Mizriyaš utne(y)aš ḥaššuššaraš* ‘queen of the land of Egypt’ with *Mizriyaš utneyaš* ‘of the land of Egypt’ as genitives dependent upon the nominative *ḥaššuššaraš* ‘queen’.

30. *TAQBI* is Akkadian ‘you spoke’ (pret. sg. 2), see §31.28 (p. 438) and §31.34 (p. 440).

31. The -*šši* is possessive ‘its’.

32. -*mu* is ‘me’ (acc.).

33. -*an* is ‘him’ (sg. acc. com.) referring back to a noun in the preceding clause.

34. This *i*-stem noun shows an alternating stem *ḥarši-/ḥarša(y)-* (see §4.28, p. 91).

kiššan ‘thus, as follows’

makkešš- ‘to multiply (intrans.), become numerous’

^(URU)*Mizra/i-* ‘Egypt’

newa- (GIBIL) ‘new’

parku- ‘high’

parkui- ‘pure’

šallešš- ‘to grow large; grow up’

^{LÚ}*šankunni-* (^{LÚ}SANGA-(*n*)*i-*) (com.) ‘priest’

šarlāi- ‘to exalt, praise’

šāru- (neut.) ‘booty, plunder’

šaruwāi- ‘to plunder’

tarḥ- (+ *-za*) ‘to conquer’, (without *-za*) be superior’ (*-za* is necessary when this verb takes an accusative object)

tarmāi- ‘to nail, fasten’

tāru- (GIŠ-(*r*)*u-*) (neut.) ‘wood; tree’

*daš(ša)*nu-** ‘to make powerful’

daššešš- ‘to become powerful’

daššu- ‘mighty, powerful’

tuegga- (NÍ.TE) (com.) ‘body, limb’

tuppi- (neut.) (Sum. DUB; Akkad. *TUPPU*) ‘clay tablet’

wellu- (Ú.SAL-*u-*) (com.) ‘meadow, pasture’

ANŠE.KUR.RA-*u-* (com.) ‘horse’

^{LÚ}AZU (com.) ‘exorcist’

DUMU.LUGAL-*a-* (com.) ‘prince’

É.DINGIR-*LIM* (neut.) ‘temple’

GAD-*a-* (com.) ‘(piece of) cloth’

KUR (neut.) ‘land, country’

ANA ‘to, for’ (marks a following uninflected word as dative-locative case)

-*KUNU* ‘your’ (plural) (used only after Sumerograms and Akkadograms)

Lesson 4

Grammar

This lesson introduces the common verbs ‘to go’ and ‘to come’, infinitives, and enclitic pronouns. Memorize only the **present tense** portion of the paradigms for *pa(i)-* ‘go’ and *uwa-* ‘come’ (§12.41, p. 209). Besides functioning as ordinary motion verbs, *pa(i)-* and *uwa-* are also used in a serial construction with another finite verb. For the meaning of this construction in the present tense, read §§24.31–24.42 (pp. 324–329).

Hittite has a single infinitive formed with one of the two suffixes *-anna* and *-wanzi*. Read §§11.20–11.21 (pp. 185–186) for a description of which suffix occurs with a given verbal stem. For reading texts it is unnecessary to memorize the suffix for every individual verb, although it is helpful to distinguish *uwanna* ‘to see’ (*au-/uw*) from *uwauwanzi* ‘to come’ (*uwa-*). What is important is to recognize verbal forms in *-anna* and *-wanzi* as infinitives. Read §§25.10ff. (pp. 332ff.) to learn how infinitives are used, with special attention to the unexpected use of the **dative-locative** for the direct object of an infinitive (§25.15, p. 333).

One of the most widely known and characteristic features of Hittite is its extensive use of “enclitics”: unaccented morphemes that always occur attached to the end of independent words. Examples have already been given, such as the conjunction *-a/-ya* ‘and, also’. The largest class of enclitics consists of those that are attached to the first word in a clause, frequently to the conjunction *nu* (or one of its alternates in Old Hittite). Read §§30.15ff. (pp. 410ff.) to familiarize yourself with the basics of how this system works, with special attention to the fixed order in which various enclitics occur. The usage of many enclitic particles is too complex to be presented in a single lesson (for full discussion see chapter 28). Footnotes will convey their meaning as they occur in individual sentences.

One class of enclitics must be learned as a whole in this lesson: the enclitic pronouns. Memorize the forms in §5.12 (p. 135), read about their use in §§18.8ff. (pp. 279ff.), and note the rules for their order in §30.19 (p. 411). The vowel of the conjunction *nu* is deleted before those beginning with a vowel: *nu+aš* > *n=aš*, etc. (§1.72, p. 32). Hittite pronouns function like English ones: they refer back (rarely ahead; see §18.22, p. 283) to nouns mentioned in the discourse. Hittite has accented pronouns, which are only used for emphasis or contrast (treated in chapter 5 and Lessons 10 and 11). Since the person and number of the subject are marked by the verbal endings, Hittite does not for the most part use a pronoun for subjects. There are no enclitic subject pronouns for the first and second persons (‘I, we, you’), and third-person enclitic subject pronouns are not needed with most verbs. Some **intransitive** verbs—a few of which occur very frequently (‘go’,

‘come’, etc.)—require enclitic pronominal subjects. Read §§18.13–18.18 (pp. 280–283) for a description. It isn’t necessary at this point to memorize all the details of this distribution. What is important to remember is that **transitive** verbs never take enclitic subject pronouns. This fact can help greatly in disambiguating the meaning of *-e*, *-aš*, and *-at*. If one of these pronouns occurs in the same clause as a transitive verb, it must represent the direct object. Conversely, if it co-occurs with an intransitive verb, it must be the subject. Keep this in mind in translating the sentences in this and following lessons.

Hittite regularly uses enclitic pronouns to mark direct and indirect objects. Note that for the first- and second-persons the same form is used for both direct and indirect objects—which is intended must be determined from the context. The third-person pronouns share some endings with the nouns (*-aš*, *-an*), but others are peculiar to the pronouns (*-at*, *-e*). A special difficulty is presented by the fact that several of these are ambiguous in meaning: note carefully the two meanings of Old Hittite *-e* and of Middle/New Hittite (henceforth NH) *-aš*, and the **three** meanings of MH/NH *-at* (see again §5.12, p. 135).

Translation Exercise

- 4.1. *mān=za* LUGAL-*uš* MUNUS.LUGAL-*ašš=a* DINGIR.MEŠ-*muš*³⁵ *iyanzi n=aš*
DINGIR.MEŠ-*eš* *luluwanzi*
- 4.2. *maḥḥan=kan* ^dUTU-*uš* *šallayaz arunaz šarā uezzi nu=ssi=kan*³⁶ *menahḥanda*
tiyaweni
- 4.3. LUGAL.GAL *ina* KUR LÚ.KÚR *paizzi nu mekkauš* URU.ḪI.A-*uš* *walḫzi*
- ◆ 4.4. LÚ.MEŠ *ḥallirieš* ŠÌR-RU LÚ.MEŠ *zinḫūrieš tarkuanzi t=e=šta pānzi*³⁷
- 4.5. *maḥḥan* LÚ.KÚR-*an* *arḫa parḫueni n=aš aruna paizzi*
- 4.6. *mān=kan*³⁸ *šarkun* DINGIR-LAM ^{NINDA} *ḥaršit aššanumeni nu=nnaš*³⁹ *=aš*
genzuwalaš
- ◇ 4.7. *mān(=za)* 1-EN URU-LUM=*ya ēpti nu kāšma niš* DINGIR-LIM ŪL *paḥḥašnuši n=an*⁴⁰
uwammi LÚ.KÚR-*aš* *iwar* GUL-*aḫmi*
- 4.8. *nu=šmaš=kan* EN=ŠUNU *kuit* BA.ÚŠ⁴¹ *nu* LÚ.MEŠ KUR ^{URU} *Mizri nahšariyanzi*⁴²

35. For the shape of acc. pl. DINGIR.MEŠ-*muš* (*šimuš*) see §1.127 (p. 45) and §4.50 (p. 100).

36. *-kan* is obligatory with *menahḥanda tiya-* and a dative. On *-kan* see §§28.48–28.81 (pp. 366–374).

37. For the conjunction *ta* see §§29.3ff. (p. 390) and §29.15 (p. 393) and for the particle *-(a)šta* §28.108 (p. 382) and §28.110 (p. 382).

38. A local particle (one in the class of *-kan*) is obligatory with the verb *aš(ša)nu-*.

39. *-naš* is dative here.

40. *-an* (sg. acc. com.) refers back to the 1-EN URU-LUM.

41. The particle *-kan* underscores here that the action of the verb principally affects those referred to by *-šmaš* (see §28.76, p. 371).

42. The context shows that *nahšariyanzi* refers to a past action. For this use of the present tense see §22.6 (p. 307).

- ◇ 4.9. [našm]^{a43}=šmaš DINU=ma kuitki⁴⁴ nu lē nuntarnutteni . . . [nu=kan⁴⁵] lē idālawēštēni
- 4.10. nu=kan⁴⁶ LUGAL-uš šuḫḫi šarā paizzi n=aš ANA ^dUTU šAMÊ UŠKEN
- 4.11. ⁴⁷kuwat uwaši DINGIR.MEŠ-aš ^{UZU}šuppaš ḫandawanzi uwami
- ◇ 4.12. nu=kan ^dUTU-ŠI ^{URU}Piqainarišaz arḫa ^{URU}Aštigurqa anda paizzi
- 4.13. maḫḫan=ašta⁴⁸ MUNUS.LUGAL-aš IŠTU É.GAL-LIM parā uezzi nu DUMU.MEŠ É.GAL kunnaz GÜB-lazzi=ya⁴⁹ tiyanzi
- 4.14. mān LÚ.KÚR-aš ANA ZAG.ḪI.A KUR ^{URU}Ḫatti GUL-aḫḫuwanzi uezzi KUR=KA=aš=kan⁵⁰ ištarna arḫa lē paizzi
- 4.15. mān LUGAL-i āššu⁵¹ nu adanna akuwanna paizzi

Vocabulary

anda (preverb) ‘in(to)’

aruna- (A.AB.BA) (com.) ‘sea’

aš(ša)nu- ‘to make right; arrange’

^{LÚ}ḫalliri- (com.) (a cult functionary)

irḫa- (ZAG-a-) (com.) ‘border; border territory’

^dIštanu- (^dUTU-u-) (com.) ‘sun; sungod’

ištarna arḫa ‘through, across’

idālawešš- ‘to become bad/inimical’

iwar ‘as, like’ (with preceding genitive) (§§16.59–16.60, pp. 255–256)

kāša/kāšma (The word itself need not have a separate translation. For its effect on the aspect—and therefore translation—of the finite verb see §§24.27–24.29, pp. 323–324.)

genzuwala- ‘merciful’

kuit ‘because, since’ (see §8.9, p. 151; §§30.41–30.45, pp. 418–419)

luluwāi- ‘to cause to prosper, cause to thrive’

43. *našma* should be translated ‘or if’ here, as the first clause is a conditional one.

44. *kuitki* is ‘some’ (sg. nom.-acc. neut.) modifying *DINU*.

45. See §28.78 (p. 372) on the use of *-kan*.

46. See §28.71 (p. 370).

47. Asyndeton is regular in the first clause of direct quotes. In a dialogue the first clause of each successive speaker will be asyndetic. See §27.8 (p. 351) and §29.4 (p. 390).

48. See §28.110 (p. 382).

49. For the ending of *GÜB-lazzi* see §1.116 (p. 42).

50. See §28.75 (p. 371).

51. This clause illustrates a common expression for ‘if it please(s)...(plus dative)’. Note the lack of an enclitic subject pronoun for non-referential ‘it’. Such clauses can also have a real subject: *namma=šši mān* ^{DUG}ḫaršiyalli / āššu ‘Then if he wishes *ḫaršiyalli*-vessels, . . .’ KUB 7.5 iv 12–13.

mahḥan (GIM-*an*) ‘when’

menahḥanda (IGI-*anda*) ‘towards, facing’

naḥšariya- ‘to be(come) afraid’

našma ‘or’

nuntarnu- ‘to hasten, act hastily’

pai- ‘to go’ (with preverbs indicating direction)

šarā ‘up, upward’

šarku- ‘exalted’

šuhḥa- (com.) ‘roof’

^{UZU}*šuppa-* ‘sacralized/consecrated meat’ (collective plural only)⁵²

tarku- ‘to dance’ (§12.12, p. 194)

uwa-, *ue-* ‘to come’

^{LÚ}*zinḥuri-* (com.) (a cult functionary)

BA.ÚŠ ‘died’ (see §31.34, p. 440)

É.GAL-*LIM* ‘palace’

GÙB-(*l*)*a-* ‘left-(hand)’

SÌR-*RU* ‘they sing’ (= *IZAMMARŪ* see §§31.27ff., pp. 438ff.)

^dUTU-ŠI ‘my Sungod’ (royal title; usually translated ‘His Majesty’)⁵³

1-*EN* ‘one’ (the complement -*EN* represents the end of the Akkadian word *īštēn* ‘one’, see §31.26, p. 438)

DĪNU ‘legal case, dispute’

INA ‘in, into’ (marks dative-locative case)

IŠTU (marks ablative or instrumental case, thus ‘from’ or ‘with’)

-*KA* ‘your’ (sg.) (used only after Sumerograms and Akkadograms, §31.24, p. 437)

NĪŠ DINGIR-*LIM* ‘oath’

ŠAMÊ ‘of heaven’

-ŠUNU ‘their’ (used only after Sumerograms and Akkadograms, §31.24, p. 437)

UŠKÊN ‘bows’

52. This noun is originally the collective nom.-acc. plural of the adjective *šuppi-*. See §4.37 (p. 94).

53. This royal title, indicating an identification of the king with the Sungod, the god of justice, whose typical dress he at times shared, is also indicated on the royal seal by the use of the winged sun-disk over the royal name. The Hittite king was not, however, considered divine while he was alive.

Lesson 5

Grammar

This lesson introduces nouns in *-t-*, nouns and adjectives in *-nt-*, and the present indicative of verbs with an infix *-ni(n)-*. For nouns in *-t-* read §§4.91–4.98 (pp. 120–123) and memorize the paradigms of *aniyatt-* ‘ritual’ and *šiwatt-* ‘day’ (§4.94, pp. 121–122). For adjectives in *-nt-* read §4.97 (p. 123) and memorize the paradigm of *hūmant-* ‘all’ (§4.98, p. 123). Nouns in *-nt-* (all common gender—see §4.96) are inflected just like the adjectives (see the paradigm of *išpant-* ‘night’ in §§4.98, p. 123).

Hittite has a single participle, formed with a suffix *-ant-* and inflected just like other adjectives in *-nt-*. It is built to the regular verbal stem, the same stem as the present third plural in those cases where there is stem variation (e.g., *appant-* ‘seized’, *kurant-* ‘cut’, *handānt-* ‘prepared, arranged’). Read §§25.39ff. (pp. 339ff.) for the meaning and usage of the participles. Note that, with rare exceptions (§25.39), participles have a passive meaning when formed from transitive verbs. Like other adjectives, Hittite participles may modify nouns (§§25.41–25.42, p. 339), but they much more frequently occur as predicates (§25.43, p. 339). When they serve as attributives, they follow rather than precede their head nouns. Sometimes they form a “compound perfect” tense with the verbs *har(k)-* ‘to have’ or *ēš-* ‘to be’: carefully read §§22.19ff. (pp. 310ff.) on how these constructions are used, focusing for the present only on the construction with *ēš-*⁵⁴ and noting that the verb ‘to be’ is sometimes left unexpressed (§22.3, p. 306).

A small class of verbs ending in a *-k-* form their stem by inserting an “infix” *-ni(n)-* before the final *-k-*. Memorize the **present tense** portion of the paradigm of *harnink-* ‘destroy’ (§12.18, p. 196), noting the distribution of the variants *-nik-* and *-nink-*.

Note on Transliteration. In the first four lessons the translation exercises have been presented in so-called “bound transcription,” with the morpheme boundaries before enclitics marked with (=). But published editions of Hittite texts use transliteration, for it more directly reflects how the texts are written in the cuneiform originals. Therefore, beginning in Lesson 5 the exercises are given in transliteration. To aid students make the transition from bound transcription, in Lessons 5–9 transliterated Hittite texts are followed by the same selections in bound transcription. The latter should help in interpreting the former. Beginning with lesson 10, only transliteration will be used.

54. For the *har(k)-* construction see Lesson 6.

Translation Exercise

- 5.1. LUGAL-uš LÚ.KÚR-an UD.KAM-aš wa-al-aḫ-zi iš-pa-an-ta-aš⁵⁵ tu-uš-zi-ya-zi
- 5.2. ú-e-ri-ya-an-te-eš Ú-UL-ya ú-e-ri-ya-an-te-eš DINGIR.MEŠ-eš A-NA SÍSKUR ú-wa-an-zi
- 5.3. DINGIR.MEŠ-aš ú-e-ri-ya-wa-an-zi pa-i-u-e-ni ḫa-an-te-eš-zi-ma-at UD-ti Ú-UL ú-wa-an-zi
- 5.4. LÚ.MEŠ SANGA-eš DINGIR.MEŠ-uš pu-nu-uš-ša-an-zi kar-tim-mi-ya-at-ti-wa pé-ra-an⁵⁶ Ú-UL ú-wa-at-te-ni
- 5.5. MU.KAM-za ku-it LUGAL-wa-aš ÉRIN.MEŠ-ti še-er te-pa-u-eš-ša-an-za na-at a-ap-pa^{URU} ḫa-at-tu-ša pa-a-an-zi
- ◇ 5.6. iš-pa-an-ti-iš-ša-an ša-aš-ti ša-ne-eš-zi-iš te-eš-ḫa-aš an-tu-uḫ-ša-an pí-it-tu-li-ya-an-ta-an na-at-ta e-ep-zi
- ◆ 5.7. ták-ku LÚ.U₁₉.LU-an ku-iš-ki⁵⁷ ḫu-ú-ni-ik-zi ta-an iš-tar-ni-ik-zi nu a-pu-u-un⁵⁸ ša-a-ak-ta-a-iz-zi
- 5.8. ma-a-aḫ-ḫa-an ki-iš-ša-an iš-ta-ma-aš-mi LÚ.KÚR-aš-wa ú-eš-zi nu-za ÉRIN.MEŠ ANŠE.KUR.RA.MEŠ-ya ni-ni-ik-mi
- ◇ 5.9. nu-za LUGAL-uš^{URU} Tu-wa-nu-wa-an za-aḫ-ḫi-ya-u-wa-an-zi e-ep-zi⁵⁹
- 5.10. an-tu-uḫ-še-eš ḫu-u-ma-an-te-eš da-lu-ga-uš MU.KAM.ḪI.A-uš du-uš-ga-ra-at-ta-an-na ša-an-ḫa-an-zi
- 5.11. EN-aš ku-it me-ek-ki kar-tim-mi-ya-wa-an-za nu na-aḫ-ša-ra-aš ÌR.MEŠ-uš e-ep-zi
- 5.12. LUGAL-uš-za ša LÚ.KÚR ÉRIN.MEŠ-an tar-aḫ-zi nu ku-na-an-za-aš-ša⁶⁰ me-ek-ki⁶¹ LÚ ap-pa-an-za-aš-ša me-ek-ki
- ◇ 5.13. nu-ut-ta⁶² ka-a-aš-ma tar-pa-aš-ša-an ú-nu-wa-an-da-an pí-ya-mi na-aš-kán⁶³ ḫu-u-ma-an-da-aš⁶⁴ aš-ša-nu-wa-an-za

55. The ablative *išpantaz* is used to mean ‘at night’ (see §16.95, p. 266).

56. On this use of *peran* see §20.23, end (p. 299).

57. *kuiški* is ‘someone, anyone’ (sg. nom. com.).

58. *apūn* is ‘him, that one’ (sg. acc. com.), referring to the injured party.

59. For the meaning of *ēpp-* plus infinitive see §25.20 (p. 335).

60. The double use of the conjunction *-a* (geminating) means ‘both . . . and’ (see §29.42, p. 401). For the spelling see §1.114 (p. 42).

61. Both *kunanza* and *appanza* should be understood as collectives, and *mekki* is predicative ‘much’. Idiomatic English demands plurals: ‘Those slain are many . . .’.

62. This sentence is addressed to an angry deity.

63. A local particle (one in the class of *-kan*) is obligatory with the verb *aššanu-*.

64. The use of the ablative here is essentially instrumental: ‘made right with everything’ = ‘well prepared in every respect’.

- ◇ 5.14. ^dMe-ez-zu-ul-la GAŠAN=YA A-NA ^dIŠKUR=za⁶⁵ U A-NA ^dUTU ^{URU}A-ri-in-na
a-aš-ši-ya-an-za DUMU.MUNUS-aš
- ◇ 5.15. nu KUR ^{URU}Ul-ma-an ḥar-ni-ik-mi nu-uš-ši-kán pé-e-di-iš-ši ZÀ.AḤ.LI^{SAR}
šū-ú-ni-ya-mi.

Broad Transcription

- 5.1. LUGAL-uš LÚ.KÚR-an UD.KAM-az walhzi išpantaz=ma=aš tuzziyazi
- 5.2. weriyanteš ŪL=ya weriyanteš DINGIR.MEŠ-eš ANA SÍSKUR uwanzi
- 5.3. DINGIR.MEŠ-aš weriyawanzi paiweni ḥantezzi=ma=at UD-ti ŪL uwanzi
- 5.4. ^{LÚ}.MEŠSANGA-eš DINGIR.MEŠ-uš punuššanzi kartimmiyatti=wa peran ŪL uwatteni
- 5.5. MU.KAM-za kuit LUGAL-waš ÉRIN.MEŠ-ti šer tepaweššanza n=at ^{URU}Ḥattuša appa
pānzi
- ◇ 5.6. išpanti=ššan šašti šanezziš tešḥaš antuḥšan pittuliyantan natta ēpzi
- ◆ 5.7. takku LÚ.ULU₁₉.LU-an kuiški ḥūnikzi t=an ištarnikzi nu apūn šāktāizzzi
- 5.8. māḥḥan kiššan ištamašmi LÚ.KÚR-aš=wa uezzi nu=za ÉRIN.MEŠ ANŠE.KUR.
RA.MEŠ=ya ninikmi
- ◇ 5.9. nu=za LUGAL-uš ^{URU}Tuwanuwan zahḥiyauwanzi ēpzi
- 5.10. antuḥšeš ḥūmanteš dalugauš MU.KAM.ḪI.A-uš dušgarattann=a šanḥanzi
- 5.11. EN-aš kuit mekki kartimmiyawanza nu naḥšaraz ÌR.MEŠ-uš ēpzi
- 5.12. LUGAL-uš=za ŠA LÚ.KÚR ÉRIN.MEŠ-an tarḥzi nu kunanzašš=a mekki
^{LÚ}appanzašš=a mekki
- ◇ 5.13. nu=tta kāšma tarpaššan unuwandan piyami n=aš=kan ḥūmandaz aššanuwanza
- ◇ 5.14. ^dMezzulla GAŠAN=YA ANA ^dIŠKUR=za U ANA ^dUTU ^{URU}Arinna āššīyanza
DUMU.MUNUS-aš
- ◇ 5.15. nu KUR ^{URU}Ulman ḥarnikmi nu=šši=kan pēdi=šši ZÀ.AḤ.LI^{SAR} šūniyami

Vocabulary

āššīyant- ‘dear, beloved’

ḥarnink- ‘to destroy’ (with or without *arḥa*)

ḥūmant- ‘all, whole’ (follows(!) the noun it modifies, see §25.41, p. 339)

ḥūnink- ‘to injure’

išpant- (^{GE}₆-ant-) (com.) ‘night’

ištamašš- ‘to hear’

ištarnink- ‘to make sick, incapacitate’

65. See §28.36 (p. 363) for this use of -za.

kartimmiyatt- (TUKU.TUKU-(*at*)*t-*) (com.) ‘anger’

kartimmiyawant- (TUKU.TUKU-(*w*)*ant-*) ‘angry’

mekki ‘very’

^d*Mezzulla-* (com.) (a deity)

naḥṣaratt- (com.) ‘fear, awe; fearsomeness’

ninink- ‘to raise, mobilize; (re)move’

pittuliyant- ‘worried, anxious’

piya- ‘to send’

šāktāi- ‘to tend to, care for’ (the sick or injured)

šanezzi- ‘fine; sweet’

šanḥ- ‘to seek; search; sweep’

šašt- (com.) ‘bed; sleep’

šer ‘above; on; for’ (with preceding dative-locative)

šiwatt- (UD/UD.KAM-(*at*)*t-* §9.51, p. 167) (com.) ‘day’

šūniya- ‘to sow, scatter, sprinkle’

ta (conj.) (Old Hittite only; for its use see §§29.15ff., pp. 393ff.)

takku ‘if’ (Old Hittite only)

daluki- ‘long’

tarpašša- (com.) ‘ritual substitute’

tepawešš- ‘to become (too) small’

tešḥa- (com.) (ù) ‘dream’

dušgaratt- (com.) ‘joy’

tuzziya- ‘to encamp, make camp, go into camp’

unu- ‘to adorn’ (also inflected as a stem *unuwāi-*)

wētt-/witt- (MU/MU.KAM-*t-* see §9.51, p. 167) (com.) ‘year’

zahḥiya- ‘to fight’

ÉRIN.MEŠ-*t-* (com.) ‘troops’⁶⁶

GAŠAN (com.) ‘lady’

^dIŠKUR (com.) ‘Storm-god’

ZÀ.AḪ.LI^{SAR} (neut.) ‘weeds’

U (written with the sign ù) ‘and’

66. This noun is grammatically singular but collective in meaning, and Hittite sometimes refers back to it with plural pronouns.

Lesson 6

Grammar

This lesson introduces noun stems in *-r/-n-*, the verb *ḫar(k)-* ‘hold, have’, the present indicative of *mi*-verbs with alternating stem in *-e-/a-*, and verbal stems with the suffix *-ške-*.

One large class of **neuter** nouns in Hittite shows an *r*-suffix in the nominative-accusative but an *-n-* suffix in all the other cases (“heteroclitics,” §§4.99ff., pp. 124ff.). The very productive suffixes *-ātar/-ann-* and *-eššar/-ešn- (/ssn/)* form very regular paradigms. Memorize those for *paprātar* ‘impurity’ (§4.104, pp. 126–127) and *ḫanneššar* ‘legal case’ (§4.108, p. 128). Learn also the similar paradigms of *mēḫur* ‘time’ (§4.101, pp. 124–125) and *ḫuitar* ‘wild animals’ (§4.104, end, p. 127). A small set of nouns shows variation in their stem in addition to the alternation between *r* and *n*. Memorize the paradigms for *ēšḫar* ‘blood’, *paḫḫur* ‘fire’, *uttar* ‘word; matter’ and *wātar* ‘water’ (§4.101, pp. 124–125), paying special attention to the difference between nominative-accusative singular and plural. Verbal nouns in *-war* (i.e., the “verbal substantive”) show *-war* in the nominative-accusative and *-waš* in the genitive, with no trace of *-n-* (§4.114, p. 130; §11.20, p. 185). For the use of the verbal substantive read §§25.4–25.9 (pp. 330–332). While the paradigm of *per* ‘house’ is unique, it resembles that of *r/n*-stems enough to be conveniently learned here (§4.115, pp. 130–131).

The verb *ḫar(k)-* ‘to hold, have’ loses its final *-k-* before endings beginning with a consonant. Memorize only the **present tense** portion of the paradigm (§12.10, p. 193). Besides functioning as an ordinary main verb ‘to hold, have’, *ḫar(k)-* also occurs in a construction with the nominative-accusative singular neuter form of the participle. Read §§22.19–22.24 (pp. 310–312) on the two different meanings of this construction.

For *mi*-verbs with alternating stems in *-e-/a-* read §§12.23–12.27 (pp. 199–202) and study only the **present tense** portion of the table found there. Also learn the **present tense** of the irregular verb *tē-/tar-* ‘say’ (§§12.48–12.49, pp. 211–212). Read §§12.31–12.33 (pp. 204–206) for a description of the formation of stems in *-ške-* and memorize the **present tense** forms of *daške-* ‘take’ (§12.33, p. 205). The function of verbal stems in *-ške-* (and alternates that need not concern you at this point) is very broad. Learn the basics of their use by reading chapter 24. Footnotes will aid in recognizing which meaning is intended in a particular example.

Translation Exercise

6.1. *ma-a-an* DINGIR.MEŠ *an-tu-ulḫ-ša-an i-da-a-la-wa-aṣ ud-da-na-aṣ ú-UL*
pa-aḫ-ša-an-zi na-aš ḫar-ak-zi

- ◆ 6.2. LÚ.MEŠ KUR^{URU} *Mi-iz-ra-ma ma-aḥ-ḥa-an* ŠA KUR^{URU} *Am-ka GUL-aḥ-ḥu-wa-ar iš-ta-ma-aš-ša-an-zi na-at na-aḥ-ša-ri-ya-an-zi*⁶⁷
- ◇ 6.3. *nu-za* DINGIR.MEŠ *i-da-a-la-u-az ud-da-na-az e-eš-ḥa-na-az iš-ḥa-aḥ-ru-wa-az ḥu-u-ma-an-da-az-zi-ya pár-ku-wa-e-eš*
- ◆ 6.4. *ták-ku* ÌR-aš É-er *lu-uk-ke-ez-zi iš-ḥa-a-aš-ši-ša*⁶⁸ *še-e-er-ši-it*⁶⁹ *šar-ni-ik-zi . . . ták-ku na-at-ta-ma šar-ni-ik-zi nu a-pu-u-un-pát*⁷⁰ *šu-ú-ez-zi*
- ◇ 6.5. *ḥal-ki-iš-wa ma-aḥ-ḥa-an* DUMU.NAM.LÚ.U₁₉.LU GUD UDU *ḥu-i-tar-ra ḥu-u-ma-an ḥu-iš-nu-uš-ke-ez-zi*⁷¹ LUGAL MUNUS.LUGAL *ki-i-ya*⁷² É-er *ka-a-aš ḥal-ki-iš kal-la-ri-it*⁷³ *ud-da-na-az QA-TAM-MA ḥu-iš-nu-zi*
- 6.6. DINGIR.MEŠ-aš^{UZU} *šu-up-pa pa-aḥ-ḥu-e-ni-it za-nu-me-ni nu EGIR-an-da pa-aḥ-ḥur ú-i-te-ni-it ki-iš-ta-nu-me-ni*
- ◆ 6.7. *TI-an-za-aš*⁷⁴ *nu* ^dUTU ŠA-ME-E IGI.ḪI.A-it *uš-ke-ez-zi NINDA-an-na-az*⁷⁵ *TI-an-na-aš az-zi-ik-ke-ez-zi*
- 6.8. *ne-ku-uz me-e-ḥur* UN.MEŠ-eš *ḥu-u-ma-an-te-eš pár-na pa-a-an-zi*
- 6.9. ^{LÚ}AZU ŠA EN.SÍŠKUR É-er *iš-ḥa-na-az pa-ap-ra-an-na-az-zi-ya pár-ku-nu-zi*
- ◇ 6.10. ^{LÚ}AZU-aš-ta *ḥa-a-aš-ša-an a-ra-aḥ-za-an-da ši-i-eš-ni-it gul-aš-zi*
- 6.11. DINGIR.MEŠ *ta-ra-an-te-eš Ú-UL-ya ta-ra-an-te-eš a-ru-na-az* ḪUR.SAG.MEŠ-az *ḥa-a-ri-ya-az ú-el-lu-wa-az pé-e-da-az-zi-ya ḥu-u-ma-an-da-az ú-wa-an-zi*
- 6.12. LUGAL-wa-aš ^{LÚ}.MEŠ KÚR=ŠU *ḥu-u-ma-an-du-uš ḥu-ul-la-mi nu KUR-SÚ ḥu-u-ma-an-da-az pa-aḥ-ḥa-aš-mi*
- ◇ 6.13. ^mZu-ru-uš GAL ^{LÚ}.MEŠ ME-ŠE-DI *du-ud-du-mi-li ḥa-aš-ša-an-na-aš-ša-aš* DUMU=ŠU ^mTa-ḥur-wa-i-li-in *pí-i-e-et nu-za-kán* ^mTi-it-ti-ya-aš *ḥa-aš-ša-tar ku-en-ta*
- 6.14. LUGAL-uš-za KUR.KUR.MEŠ ^{LÚ}.KÚR *tar-aḥ-ḥa-an ḥar-zi*

67. The context shows that *naḥšariyanzi* refers to a past action. For this use of the present tense see §22.6 (p. 307).

68. The enclitic *-šiš* is a possessive adjective meaning ‘his’ (likewise *-šaš* in sentence 13). For the final *-a* see §29.30 (p. 397).

69. For the grammar and sense of *šēr=šit* see §20.26 (p. 300).

70. *apūn* is sg. acc. com. of the anaphoric/demonstrative pronoun *apā-*, thus ‘him, that one’, referring back to ÌR-aš.

71. The *-ške*-form marks omnitemporality here. The statement is gnomic, i.e., true at any time (§24.15, p. 321).

72. *kī* (sg. nom.-acc. neut.) and *kāš* (sg. nom. com.) both mean ‘this’.

73. For this use of the instrumental see §16.109 (p. 269).

74. This word is a complete nominal sentence. The reference is to a priestess removed from her office (but spared the death penalty) for committing murder.

75. For the alternate writing of *-za* see §28.16 (p. 357).

- ◆ 6.15. *ḥar-na-u-aš-za ku-it* MUNUS-*za*⁷⁶ A-NA DINGIR-LIM EN-YA *še-er* SAG.DU-*za*
šar-ni-in-kán ḥar-mi

Broad Transcription

- 6.1. *mān* DINGIR.MEŠ *antuḥšan idālawaz uddanaz ūL paḥšanzi n=aš ḥarkzi*
- ◆ 6.2. LÚ.MEŠ KUR^{URU} *Mizra=ma maḥḥan šA* KUR^{URU} *Amka* GUL-*aḥḥuwar ištamaššanzi*
n=at naḥšariyanzi
- ◇ 6.3. *nu=za* DINGIR.MEŠ *idālawaz uddanaz ešḥanaz iṣḥaḥruwaz ḥūmandazzi=ya*
parkuwaēš
- ◆ 6.4. *takku* ÌR-*aš É-er lukkezzi iṣḥāš=šiš=a šēr=šit šarnikzi . . . takku natta=ma šarnikzi*
nu apūn=pat šuwezzi
- ◇ 6.5. *ḥalkiṣ=wa maḥḥan* DUMU.NAM.LÚ.U₁₉.LU GUD UDU *ḥuitarr=a ḥūman*
ḥuišnuškezzi LUGAL MUNUS.LUGAL *kī=ya É-er kāš ḥalkiṣ kallarit uddanaz*
QATAMMA ḥuišnuzi
- 6.6. DINGIR.MEŠ-*aš*^{UZU} *šuppa paḥḥuenit zanumeni nu EGIR-anda paḥḥur witenit*
kištanumeni
- ◆ 6.7. TI-*anza=aš nu*^{UTU} ŠAMÊ IGI.ĤI.A-*it uškezzi* NINDA-*ann=a=z* TI-*annaš azzikkezzi*
- 6.8. *nekuṣ mēḥur* UN.MEŠ-*eš ḥūmanteš parna pānzi*
- 6.9. LÚAZU ŠA EN.SÍSKUR É-*er iṣḥanaz paprannazzi=ya parkunuzi*
- ◇ 6.10. LÚAZU-*aš=(š)ta ḥāššan arahzanda šiyešnit gul(a)šzi*
- 6.11. DINGIR.MEŠ *taranteš ūL=ya taranteš arunaz* ḤUR.SAG.MEŠ-*az ḥāriyaz welluwaz*
pēdazzi=ya ḥūmandaz uwanzi
- 6.12. LUGAL-*waš* LÚ.MEŠ KÚR=ŠU *ḥūmanduṣ ḥullami nu* KUR-SÚ *ḥūmandaz*
paḥḥašmi
- ◇ 6.13. ^mZuruš GAL LÚ.MEŠ MEŠEDI *duddumili ḥaššannaš=šaš* DUMU=ŠU ^mTaḥurwailin
piyēt nu=za=kan ^mTittiyaš *ḥaššatar kuenta*
- 6.14. LUGAL-*uš=za* KUR.KUR.MEŠ LÚ.KÚR *tar(a)ḥḥan ḥarzi*
- ◆ 6.15. *ḥarnawaš=za kuit* MUNUS-*za* ANA DINGIR-LIM EN-YA *šer* SAG.DU-*za* *šarninkan*
ḥarmi

Vocabulary

appanda (EGIR-(p)*anda*) ‘behind; afterwards’

arahzanda ‘around’

ešḥar (neut.) ‘blood; bloodshed’

ḥar(k)- ‘to hold; have’

76. The first sentence ends with MUNUS-za. For its syntax see §28.34 (p. 363).

ḥarnau- (com.) ‘birthing stool’ (§4.53, p. 101)
ḥaršar (SAG.DU) (neut.) ‘head; person’
ḥaššātar (MÁŠ-*tar*) (neut.) ‘birth; family’
ḥuišwant- (TI-(w)*ant-*) ‘alive, living’
ḥuišwātar (TI-(wa)*tar*) (neut.) ‘life’
ḥuitar (neut.) ‘wild animals’⁷⁷
ḥulle- ‘to fight (someone, -thing); contravene’
išḥaḥru- (neut.) ‘tears’
kallar(a)- ‘unfavorable, harmful’
kištanu- ‘to extinguish’
gulš(š)- ‘to incise, inscribe, draw’
lukke- ‘to set fire to’
mēḥur (neut.) ‘time’
neku- (com.) ‘twilight, evening’
paḥ(ḥa)š- ‘to protect’
paḥḥur (IZI) (neut.) ‘fire’
paprātar (neut.) ‘impurity’
parkunu- ‘to purify, cleanse’
-pat (a particle) (see §§28.115ff., pp. 384ff.)
per (É) (neut.) ‘house’
šākuwa- (IGI-*wa-*) (com.) ‘eye’⁷⁸
šarnink- ‘to make restitution’
šiyeššar (KAŠ-*eššar*) (neut.) ‘beer’
šuwe- ‘to push (away), reject’
tē-/tar- ‘to speak; mention’
duddumili ‘secretly’
uške- ‘to see’
uttar (INIM) (neut.) ‘word; matter, affair’
wātar (A) (neut.) ‘water’
DUMU.NAM.LÚ.U₁₉.LU-(*l*)*a-* (com.) ‘human being’
EN SÍSKUR (com.) ‘client, patron, sacrificer’
GAL LÚ.MEŠ *MEŠEDI* (com.) ‘chief of the bodyguard’
MUNUS-(*n*)- (com.) ‘woman’ (for its inflection see §4.78, p. 113)
UDU-*u-* (com.) ‘sheep’

77. This noun always has a collective meaning, even in the singular.

78. This noun is common gender, but the plural is consistently a collective. See §3.13 (p. 68).

Lesson 7

Grammar

This lesson introduces *n*-stem nouns and the **preterite** tense of *mi*-conjugation verbs.

For neuter *n*-stem nouns read §§4.68–4.69 (p. 108) and memorize the paradigm of *lāman*- ‘name’ (§4.70, p. 109). Also memorize the special paradigm of *tēkan* ‘earth’ (§4.71, p. 110), which has a unique stem variation. Most common-gender *n*-stem nouns show variation between a stem without *-n*- in the nominative singular and with *-n*- elsewhere. Read §§4.73–4.75 (pp. 111–112) and memorize the paradigms of *memi(y)an*- ‘word’ and *ħaran*- ‘eagle’ (§§4.75–4.76), paying special attention to the tendency of these stems to become *a*-stems. The small class of common-gender nouns in *-anza(n)*- also shows variation between a stem without *-n*- in the nominative singular and with *-n*- elsewhere. Read carefully the description of this type in §4.79 (pp. 113–114), noting the existence of the singular nominative in *-anza* or *-anzaš*.

Learn the preterite endings of the *mi*-conjugation (§11.6, p. 181). Then carefully study the **preterite tense** portions of the paradigms representing all the various classes of *mi*-conjugation verbs whose present tenses were previously learned: *wal(a)ħ-* (§12.8, p. 192), *ēpp-* (§12.3, p. 189), *ēd-* (§12.3, p. 189), *kuen-* (§12.6, p. 190), *arnu-* and *wahnu-* (§12.44, p. 211), *tiya-* (§12.29, p. 203), verbs in *-ešš-* (§12.20, p. 197), *ħandāi-* (§12.36, p. 207), *pai-* and *uwa-* (§12.41, p. 209), *ħarnink-* (§12.18, p. 197), *ħulle-* (§12.25, p. 201), and verbs in *-ške-* (§12.33, p. 206). Since any stem variation is the same as in the present tense, there should be no difficulty in learning the preterite tense for all of these at once.

Translation Exercise

- ◇ 7.1. *nu-wa l-NA KUR^{URU} Ĥa-at-ti ĥi-in-kán pí-ya-at-tén⁷⁹ nu-wa KUR^{URU} Ĥa-at-ti ĥi-in-ga-na-az me-ek-ki ta-ma-aš-ša-an e-eš-ta*
- ◇ 7.2. *ša LÚ.MEŠ IGI.NU.GÁL-mu ut-tar ĥa-at-ra-a-eš⁸⁰ na-aš-mu lam-ni-it ĥa-at-ra-a-eš*
- ◆ 7.3. *nu-kán LÚ.MEŠ IGI.NU.GÁL.ĤI.A ĥu-u-ma-an-te-eš⁸¹ URU ša-pí-nu-wa ša-ra-a pé-ħu-te-er*
- ◆ 7.4. *ú-i-il-na-aš ÉRIN.MEŠ-an te-eš-šu-um-mi-uš-ša ta-ak-na-a ĥa-ri-e-mi tu-uš tar-ma-e-mi*

79. This quotation is addressed to the gods in a prayer.

80. Sentences 2 and 3 are adapted from a letter addressed by one official to another.

81. In this MH text the nom. pl. com. ending *-eš* is being used for the accusative (see Hoffner forthcoming and in this grammar §3.16 (p. 70)).

- ◆ 7.5. *a-še-eš-šar ša-ra-a ti-ya-zi nu* ^{LÚ.MEŠ}ZABAR.DAB *a-še-eš-ni a-ku-wa-an-na pí-an-zi*⁸²
- ◆ 7.6. ^{URU}*Kap-pé-e-ri-in-ma-za* ^{URU}*Ka-a-ra-aš-šu-wa-an* ^{URU}*Hur-na-an-na ar-kam-ma-na-aš*⁸³ *i-ya-nu-un nu* ^{URU}*Ha-at-tu-ši* GEŠTIN-an *ar-kam-ma-na-an-ni pé-e har-ker*
- ◆ 7.7. *GUD-un-aš-ta*⁸⁴ *ha-a-li-az a-ap-pa ú-UL ku-uš-ša-an-ka kar-šu-un*⁸⁵
UDU-un-aš-ta *a-ša-ú-na-az* EGIR-pa KI.MIN⁸⁶
- ◆ 7.8. A-NA DUMU.NAM.LÚ.U₁₉.LU-pát-kán⁸⁷ *an-da me-mi-an kiš-an me-mi-iš-kán-zi har-na-a-u-wa-aš-wa* MUNUS-ni-i DINGIR-LUM *ka-a-ri ti-ya-zi*
- ◇ 7.9. ^m*Ha-an-ti-li-ša*⁸⁸ ^{LÚ}SAGI.A-aš *e-eš-ta nu-za* ^f*Ha-ra-ap-ši-li-in* NIN ^m*Mur-ši-i-li DAM-an-ni har-ta*
- ◆ 7.10. KUR ^{URU}*Ha-pa-al-la-ma-az*⁸⁹ *li-in-ki-ya*⁹⁰ *kat-ta-an ki-iš-ša-an*⁹¹ *zi-ik-ke-eš . . . nam-ma-ma-kán* KUR ^{URU}*Ha-pa-a-al-la ku-en-ta-ya ú-UL*⁹² *e-ep-ta-ya-at ú-UL*⁹²
- 7.11. *NI-IŠ* DINGIR.MEŠ-kán⁹³ *hu-u-ma-an-te-eš HUL-un UN-an da-an-ku-ya-az ták-na-az ar-ha har-ni-in-ker*
- 7.12. LÚ.KÚR-aš I-NA KUR-TIM *an-da ú-et nu* ^{A.ŠA}*ku-e-ru-uš lu-uk-ke-et nu hal-ki-uš hu-u-ma-an-du-uš har-ni-ik-ta*
- ◆ 7.13. *na-aš-ta*⁹⁴ É-ri *an-da la-aḫ-ha-an-za-na-aš*^{MUŠEN} *hi-<im>mu-uš i-ya-an-zi nu* ŠA GIŠ.ḪI.A 10 *la-<aḫ>ha-an-za*^{MUŠEN}⁹⁵ *i-ya-an-za nu-uš IŠ-TU KÙ.BABBAR ha-liš-ši-ya-an-zi*

82. *pianzi* is present third plural ‘(they) give’.

83. The genitive *arkammanaš* means here ‘tribute-bearing’ (see §16.61, p. 256), and the reflexive means ‘(I made them tributary) to myself’.

84. For the significance of the syllabification of *GUD-un-aš-ta* see §1.9 (p. 12). For the particle *-ašta* underscoring separation see §28.110 (p. 382).

85. The context is of a prayer where the speaker is denying that he held back (*āppa*) choice animals from offerings to the gods for his own use.

86. KI.MIN functions like English ‘ditto’, that is, the scribe uses KI.MIN to indicate repetition of whatever has not changed in the preceding text of parallel constructions. Here (in #7.7) it stands for *ūL kuššanka karšun*

87. The particle *-kan* here underscores the local sense of ‘among mankind’. See §28.49 (p. 366).

88. The sentence in its original context introduces this person as a new topic, hence the conjunction *-a*, which is untranslatable in this case (see §29.30, p. 397).

89. Read as *=ma=z*, with the conjunction *-ma* (untranslatable out of context) and the reflexive particle *-z(a)*.

90. *linkiya* is dative-locative singular of *lingai-* ‘oath’.

91. *kiššan* ‘as follows’ refers to a following direct quotation in the original text that is omitted here.

92. The combination of double *=ya* ‘also, and’ and the negative is equivalent to ‘neither...nor’. You should assume that *kuenta* and *ēpta* are the same person and number as *zikkeš*.

93. For the use of *-kan* with *harnink-* see §28.77, end (p. 372).

94. The local particle *-ašta* often associates with the adverb/postposition *anda* in the same clause. But the exact sense of this is still unclear.

95. Hittite often uses a singular noun with a number higher than one. See §9.22 (p. 159).

- 7.14. ^dUTU-uš *ḥa-a-ra-na-an*^{MUŠEN} *le-e-li-wa-an-da-an pí-i-e-et na-aš-ta pár-ga-mu-uš* HURSAG.ĤI.A-uš *ša-an-aḥ-ta* ^dTe-li-pí-nu-na⁹⁶ *ú-UL ú-e-mi-ya-at*
- 7.15. LUGAL-uš ^{LÚ.MEŠ}*ḥa-lu-kat-ta-al-la-aš te-ez-zi ku-wa-at-wa ú-wa-at-tén nu-uš-ši a-ap-pa ta-ra-an-zi ták-šu-la-an-na-aš-wa-at-ta me-mi-ni še-er ú-wa-u-en*

Broad Transcription

- ◇ 7.1. *nu=wa* INA KUR ^{URU}*Ḥatti ḥinkan piyatten nu=wa* KUR ^{URU}*Ḥatti ḥinganaz mekki tamaššan ēšta*
- ◇ 7.2. ŠA LÚ.MEŠ IGI.NU.GÁL=*mu uttar ḥatrāeš n=aš=mu lamnit ḥatrāeš*
- ◆ 7.3. *nu=kán* LÚ.MEŠ IGI.NU.GÁL.ĤI.A *ḥūmanteš* ^{URU}*Šapinuwa šarā peḥuter*
- ◆ 7.4. *wīlnaš* ÉRIN.MEŠ=*an teššummiušš=a taknā ḥariemi t=uš tarmaemi*
- ◆ 7.5. *ašeššar šarā tiyazi nu* ^{LÚ.MEŠ}*ZABAR.DAB ašešni akuwanna pianzi*
- ◆ 7.6. ^{URU}*Kappērin=ma=za* ^{URU}*Kāraššuwān* ^{URU}*Ḥurnann=a arkammanaš iyanun nu* ^{URU}*Ḥattuši* GEŠTIN=*an arkammananni pē ḥarker*
- ◆ 7.7. GUD=*un=ašta ḥāliāz āppa ūL kuššanka karšun* UDU=*un=ašta ašaunaz* EGIR=*pa* KI.MIN
- ◆ 7.8. ANA DUMU.NAM.LÚ.U₁₀.LU=*pat=kan anda memian kišan memiškanzi ḥarnāuwaš=wa* MUNUS=*nī* DINGIR=*LUM kārī tiyazi*
- ◇ 7.9. ^m*Ḥantiliš=a* ^{LÚ}*SAGI.A-aš ēšta nu=za* ^f*Ḥarapšilin* NIN ^m*Muršili* DAM=*anni ḥarta*
- ◆ 7.10. KUR ^{URU}*Ḥapalla=ma=z linkiya kattān kiššan zikkeš . . . namma=ma=kan* KUR ^{URU}*Ḥapālla kuenta=ya ūL ēpta=ya=at ūL*
- 7.11. *niš* DINGIR.MEŠ=*kan ḥūmanteš* HUL=*un UN-an dankuyaz taknaz arḥa ḥarninker*
- 7.12. LÚ.KÚR=*aš* INA KUR=*TIM anda uet nu* ^{AŠA}*kueruš lukket nu ḥalkiuš ḥūmanduš ḥarnikta*
- ◆ 7.13. *n=ašta é-ri anda laḥḥanzanaš*^{MUŠEN} *ḥimmuš iyanzi nu* ŠA GIŠ.ĤI.A 10 *laḥḥanza*^{MUŠEN} *iyanza n=uš ištu* KÙ.BABBAR *ḥališšīyanzi*
- 7.14. ^dUTU-uš *ḥāranan*^{MUŠEN} *lēliwāndan piyēt n=ašta pargamuš* HURSAG.ĤI.A-uš *šan(a)ḥta* ^d*Telipinun=a ūL wemiyat*
- 7.15. LUGAL-uš ^{LÚ.MEŠ}*ḥalukattallaš tezzi kuwat=wa uwatten nu=šši āppa taranzi takšulannaš=wa=tta memini šer uwawen*

Vocabulary

anda (postposition with d.-l.) ‘in, among’

arkam(m)an- (com.) ‘tribute’

arkam(m)anātar (neut.) ‘payment of tribute’

96. Note that the conjunction is non-geminating *-a* (i.e., *-al-ma*, §29.23–29.24, p. 395), hence ‘but’ in this context.

ašawar (TÙR) (neut.) ‘sheepfold’

ašeššar (neut.) ‘assembly’

ḥāli- (neut.) ‘corral’

ḥališšiya- ‘to coat, plate, inlay’

^{LÚ}*ḥalugattalla-* (^{LÚ} ṬĒME) (com.) ‘messenger’

ḥāran-^{MUŠEN} (^Á^{MUŠEN}) (com.) ‘eagle’

ḥariya- ‘to bury’

ḥenkan- (ÚŠ) (neut.) ‘death; plague’

ḥimma- (com.) ‘model, replica’

kāri tiya- ‘to accede to (the wishes of)’

karš- ‘to cut; segregate’

kattan (GAM-*an*) ‘under’

kuššanka ‘ever’, *natta* + *kuššanka* = ‘never’

laḥ(h)anzan-^{MUŠEN} (com.) (kind of duck)

lāman (ŠUM-*an*) (neut.) ‘name’

lēliwant- ‘swift’

linkiyanteš (NIŠ DINGIR.MEŠ) (com. pl.) ‘oath-gods’

memi(y)an- (INIM) (com.) ‘word; matter, affair’

memiške- ‘to say, speak’

nega- (NIN-*a-*) (com.) ‘sister’

pē ḥar(k)- ‘to offer, furnish’

peḥute- ‘to lead’ (see §12.21, p. 198)

takšulatar (neut.) ‘peace’

tamašš- ‘to press, oppress’

tēkan (KI) (neut.) ‘earth’

^d*Telipinu-* (com.) (A male deity of the storm-god class, generally conceived as the producer of life and proliferation among plants and animals.)

teššummi- (GAL-*i-*) (com.) ‘cup’

wil(a)n- (IM) (com.) ‘clay’

zikke- ‘to place’

DAM-*atar* (neut.) ‘wifehood, marriage’

GUD-*u-* (com.) ‘bovine, cow, steer’

KI.MIN (functions like English ‘ditto’); see p. 26, n. 86 above.

KÙ.BABBAR-*i-* (neut.) ‘silver’

^{LÚ}IGI.NU.GÁL (com.) ‘blind man’

^{LÚ}SAGI(.A)-(I)*a-* (com.) ‘cupbearer’

^{LÚ}ZABAR.DAB (com.) (an official who distributes beverages)

Lesson 8

Grammar

This lesson introduces nominal stems in *-l-*, *-r-*, and *-š-* and the present indicative of consonantal stems of the *hi-* conjugation. Nouns in *-al* and *-ul* are neuters; read §4.64 (p. 106) and §4.66 (p. 107) and memorize the paradigms of *hahhal-* ‘brushwood’ and *waštul-* ‘sin’. Some stems in *-iel* are neuter, while others appear to be animate, but note that in both cases the nominative and accusative singular may have a zero ending (memorize the paradigms of *alil-* ‘blossom’ and *šarnikzil-* ‘compensation’ in §4.65, p. 107). Most nouns in *-ur* are neuter; read §4.80 (p. 114) and memorize the paradigm of *aniur* ‘ritual’ (§4.81, p. 114). The old noun *kurur-* ‘enmity’ is attested as an adjective (study the paradigm in §4.85, p. 117). Nouns and adjectives in *-ar* may be common gender or neuter. Both genders show nominative and accusative singulars with zero ending, but there is a strong tendency for the common-gender nouns to be inflected as *a*-stems. Read §§4.82–4.83 (pp. 115–116) and study the paradigms of *happar-* ‘purchase, sale’ (neut.) (§4.82), *huppar-* ‘bowl’ (com.) and *šittar-* ‘sun-disk’ (com.) (§4.84, p. 116), and the adjective *šakuwaššar-* ‘full, complete’ (§4.85, p. 117). The word for ‘hand’, already learned as an *a*-stem, also shows traces of its original inflection as an *r*-stem with an alternating stem. Study the paradigm in §4.82 (p. 116). Most *š*-stem nouns are neuter and have an invariant stem; read §4.87 (p. 117) and memorize the paradigm of *nepiš-* ‘heaven, sky’ (§4.89, pp. 119–120). The noun for ‘mouth’ shows stem variation; learn the paradigm of *aiš/išš-* in §4.88 (p. 118).

Learn the present tense endings of the *hi*-conjugation (§11.6, p. 181). Some consonantal stems of the *hi*-conjugation show an invariant stem, while others show an alternation between *a* in the singular and *e* in the plural. Note that this distribution is the **opposite** of that for corresponding verbs of the *mi*-conjugation. Memorize the **present tense** portion of the paradigms of *šakk-/šekk-* ‘know’ (§13.1, p. 214) and *šipand-/lišpand-* ‘libate’ (§13.3, p. 216). Note that some verbs ending in a single consonant show an alternation between simple consonant in the third singular and geminate consonant in the third plural (*aki* vs. *akkanzi* in §13.1).

Translation Exercise

- ◆ 8.1. *nu-kán A-NA ALAM 1 GUD.NIGA 7 UDU.ḪI.A-ya ši-pa-an-da-an-zi*⁹⁷ 1 UDU *ták-na-aš* ^dUTU-*i* 1 UDU ^dUTU *ŠA-ME-E* 2 UDU *ḫu-uh-ḫa-aš ḫa-an-na-aš* 2 UDU 1 GUD.NIGA *ak-kán-ta-aš ZI-ni* 1 UDU *ma-kán A-NA* ^dUD.SIG₅ *ši-pa-an-da-an-zi*

97. What follows *ši-pa-an-da-an-zi* here is a detailed enumeration of the animal offerings. The first seven are treated syntactically as an “extraposed” apposition (see §30.9, p. 408). The last is treated as a new clause.

- ◇ 8.2. *nu-uš-ma-aš*⁹⁸ ^dIŠKUR ^{URU}*Ha-at-ti iš-ḫi-ú-ul* A-NA LÚ.MEŠ ^{URU}*Ha-at-ti me-na-aḫ-ḫa-an-da i-ya-at*
- ◆ 8.3. LUGAL-uš *ḫu-u-up-pa-ri ši-pa-an-ti* MUNUS.LUGAL-ša *na-at-ta*
- 8.4. ^{LÚ}SANGA-iš NINDA-an *ku-un-ni-it ki-iš-šar-ta e-ep-ta na-an* DINGIR-LIM-ni *pé-e ḫar-ta*
- 8.5. *an-tu-uḫ-ša-aš-kán*⁹⁹ *an-da me-mi-iš-kán-zi* šA A-BI-ŠU-wa-kán *wa-aš-túl* A-NA DUMU-ŠU *a-ri*
- ◆ 8.6. *ták-ku* MUNUS-[za ḫ]a-a-ši *nu an-na-az-pát*¹⁰⁰ ŠÀ-az [a-]i-iš *ar-ḫa ḫa-a-ši nu me-ma-i*¹⁰¹ ^dU-aš KUR-e *za-a-ḫi*¹⁰²
- ◆ 8.7. *ták-ku* LÚ ^{GIŠ}TUKUL-aš A.ŠÀ.ḪI.A-ŠU *ḫu-u-ma-an-da-an ku-iš-ki*¹⁰³ *wa-a-ši lu-uz-zi kar-pí-ez-zi*
- ◆ 8.8. ^{URU}*Kat-ti-ti-mu-wa-aš-ma-mu* *ták-šu-ul e-eš-ta na-an-kán iš-tar-na ar-ḫa pa-a-un nu* KUR ^{URU}*Tág-ga-aš-ta* GUL-aḫ-ḫu-un
- ◇ 8.9. *nu-mu* KUR ^{URU}*Pí-ig-ga-i-na-re-eš-ša ku-it ku-u-ru-ur e-eš-ta nu-uš-ša-an*¹⁰⁴ *pa-a-un* KUR ^{URU}*Pí-ig-ga-i-na-re-eš-ša ša-aš-ti wa-al-aḫ-ḫu-un*
- ◇ 8.10. MUNUS ŠU.GI GÙB-la-az ^{TÚG}*ku-re-eš-šar*^{HLA} A-NA ^{GIŠ}BANŠUR *pé-ra-an kat-ta ga-an-ki*
- ◇ 8.11. *ma-aḫ-ḫa-an-ma* I-NA ^{URU}*Tar-ku-ma a-ar-ḫi nu* ^{URU}*Tar-ku-ma-an ar-ḫa wa-ar-nu-mi*
- ◆ 8.12. *ša-ra-a-kán ú-wa-ši ne-pí-ša-aš* ^dUTU-uš *a-ru-na-az nu-uš-ša-an ne-pí-ši ti-ya-ši*
- ◆ 8.13. *nu* ZAG *še-ek-kán-te-et*¹⁰⁵ *ZI-it an-da le-e ku-iš-ki za-a-ḫi*
- ◇ 8.14. *ne-pí-ša-aš* ^dUTU-uš DINGIR.MEŠ *ḫu-u-ma-an-du-uš ne-pí-ša-az* *ták-na-a-az* ḪUR.SAG.MEŠ-az ÍD.MEŠ-az *iš-TU É.MEŠ* DINGIR.MEŠ-ŠU-NU *ú-e-ri-ya-at*
- ◆ 8.15. *ták-ku ḫa-an-ne-eš-na-aš iš-ḫa-a-aš*¹⁰⁶ *le-e-la-ni-at-ta*¹⁰⁷ *šar-ti-an-na wa-al-aḫ-zi na-aš a-ki šar-ni-ik-zi-il* NU.GÁL

98. The reference is to the Egyptians.

99. See n. 87 (p. 26) above.

100. The sense of *-pát* here is ‘right (from)’. For the ablative *annaz* see §16.102 (p. 267); another example is in §16.94 (p. 266).

101. *memai* is ‘speaks’ (pres. sg. 3). The subject is the newborn child.

102. The sense of the present tense here is future. This is not what the newborn says, but a prediction based upon this omen.

103. *kuiški* (sg. nom. com.) is ‘someone’.

104. For the use of *-šan* see §28.86 (p. 374) (should be understood as ‘upon one’s bed’ vs. English ‘in bed’) and for its position §24.31 (p. 324).

105. The participle here has an active sense ‘knowing’. See §25.39 (p. 339), end.

106. The ‘lord/master of the law case’ is a ‘litigant’ or ‘opponent in court’, a calque on Akkadian *BĒL DĪNI* (§31.36, p. 440).

107. The verb *lēlaniatta* (m.-p. pres. sg. 3) means ‘becomes furious’.

Broad Transcription

- ◆ 8.1. *nu=kán* ANA ALAM 1 GUD.NIGA 7 UDU.ĤI.A=ya *šipandanzi* 1 UDU *táknaš*
^dUTU-i 1 UDU ^dUTU ŠAMÊ 2 UDU *huhhaš hannaš* 2 UDU 1 GUD.NIGA *akkantaš* ZI-ni
 1 UDU=ma=kan ANA ^dUD.SIG₅ *šipandanzi*
- ◇ 8.2. *nu=šmaš* ^dIŠKUR ^{URU}Ĥatti išĥiūl ANA LÚ.MEŠ ^{URU}Ĥatti menahhanda iyat
- ◆ 8.3. LUGAL-uš *hūppari šipanti* MUNUS.LUGAL-š=a natta
- 8.4. ^{LÚ}SANGA-iš NINDA-an kunnit kiššarta ēpta n=an DINGIR-LIM-ni pē ĥarta
- 8.5. *antuĥšaš=kan anda memiškanzi* ŠA ABI=ŠU=wa=kan waštul ANA DUMU=ŠU ari
- ◆ 8.6. takku MUNUS-za ĥāši nu annaz=pat ŠÀ-az aiš arĥa ĥāši nu memai ^dU-aš KUR-e
 zāĥi
- ◆ 8.7. takku LÚ ^{GIŠ}TUKUL-aš A.ŠÀ.ĤI.A=ŠU *hūmandan kuiški wāši luzzi karpiezzi*
- ◆ 8.8. ^{URU}Kattitimuwaš=ma=mu takšul ēšta n=an=kan ištarna arĥa pāun nu KUR
^{URU}Taggašta GUL-aĥhun
- ◇ 8.9. *nu=mu* KUR ^{URU}Piggainarešša kuit kūrur ēšta nu=ššan pāun KUR
^{URU}Piggainarešša šašti wal(a)ĥhun
- ◇ 8.10. MUNUS ŠU.GI GÜB-laz ^{TÚG}kureššar^{ĤI.A} ANA ^{GIŠ}BANŠUR peran katta ganki
- ◇ 8.11. mahĥan=ma INA ^{URU}Tarkuma ārĥi nu ^{URU}Tarkuman arĥa warnumi
- ◆ 8.12. šarā=kan uwaši nepišaš ^dUTU-uš arunaz nu=ššan nepiši tiyaši
- ◆ 8.13. nu ZAG šekkantet ZI-it anda lē kuiški zāĥi
- ◇ 8.14. nepišaš ^dUTU-uš DINGIR.MEŠ *hūmanduš nepišaz taknāz* ĤURSAG.MEŠ-az
 ÍD.MEŠ-az ÍŠTU É.MEŠ DINGIR.MEŠ=ŠUNU weriyat
- ◆ 8.15. takku ĥannešnaš išĥāš lēlaniatta šartiann=a wal(a)ĥzi n=aš aki šarnikzil
 NU.GÁL

Vocabulary

aiš- (KAXU-iš) (neut.) ‘mouth’

ak(k)-^{bhi} ‘to die’¹⁰⁸

ar-^{bhi} ‘to arrive (at), reach’ (+ d.-l. or allative)

ĥanneššar (DI) (neut.) ‘judgment, law case’

ĥapan- (ÍD-a(n)-) (com.) ‘river’

ĥaš(š)-, ĥeš(š)-^{bhi} ‘to open’ (with or without the preverb *appa*)¹⁰⁹

ĥaš(š)-^{bhi} ‘to give birth’

108. From this point on all verbs belonging to the “*ĥi*-conjugation” will be marked with superscripted ^{bhi} as this one.

109. The force of *appa* in this combination is ‘back’, referring to ‘throwing back’ the two parts of a door or window.

ḥuppar- (com.) ‘bowl’
išḫiul- (RIKILTU) (neut.) ‘obligation, treaty’
ištanzan- (ZI(-an)-) (com.) ‘soul’
kank-^{bhi} ‘to hang’ (trans.)
karpiya- ‘to lift; perform, carry out’ (alternate stem of *karp-*)
keššar- (ŠU, QATU) (com.) ‘hand’
^{TÚG}*kureššar* (neut.) ‘scarf’
kūrur- ‘hostile’ (see §4.86, p. 117)
luzzi- (neut.) ‘compulsory public work, corvée’
nepiš- (AN, ŠAMÊ) (neut.) ‘heaven, sky’
šakk-^{bhi} (Akk. *IDI*) ‘to know; recognize’
šarnikzil- (com.) ‘restitution’
šardi(y)a- (NĀRĀRU) (com.) ‘helper, auxiliary’
ši(p)pand-/išpand-^{bhi} (BAL) ‘to libate; sacrifice; offer to (a deity, in acc.)’
takšul- (neut.) ‘peace’¹¹⁰
waš-^{bhi} ‘to buy’
waštul- (neut.) ‘sin’
zaḥ(h)-^{bhi} ‘to strike’ (+ *anda* ‘to penetrate(?)’)
^{GIŠ}BANŠUR-*u-* (com.) ‘table’
GUD.NIGA (com.) ‘fattened ox’
LÚ ^{GIŠ}TUKUL (com.) ‘man having a TUKUL obligation’
MUNUS ŠU.GI (com.) ‘old woman, ritual practitioner’
NU.GÁL ‘(there) is/are not’
ŠÀ (neut.) ‘insides; womb’
^dUD.SIG₅ (com.) ‘the Favorable Day’ (as a deity)

110. As a predicate with ‘to be’ *takšul-* functions as an adjective ‘peaceable’. See §4.66 (p. 107) and see *kurur-*.

Lesson 9

Grammar

This lesson introduces noun stems in *-ai-*, the nouns ‘land, country’ and ‘heart’, and *hi*-verbs with stems in *-i-*.

Noun stems in *-ai-* show either a fixed stem *-ai-* (written *-ay-* before vowels in broad transcription) or *-ai-* alternating with *-i(y)-*. Read §4.32 (p. 92) and memorize the paradigms for *lingai-* ‘oath’ (§4.33, p. 92) and *haštai-* ‘bone’ (§4.34, p. 93). Learn the irregular paradigms of *utne-* ‘land’ (§4.58, pp. 104–105) and *kart-* ‘heart’ (§4.116, p. 131). Note that in NH the dative-locative singular of ‘land’ is identical to the nominative-accusative singular and plural.

hi-conjugation verbs with stems in *-i-* show a three-way stem alternation *-e-*, *-āi-*, and *-i(y)-*. There is a tendency for the variant *-āi-* to spread beyond its original distribution. Read §13.20 (pp. 222–223) and memorize just the **present tense** portion of the paradigms for *dai-* ‘put, place’ and *pai-* ‘give’ (§13.21, p. 223).

Translation Exercise

- ◆ 9.1. DUMU.É.GAL-*iš* ^d*Ha-an-ta-še-pa-an* LUGAL-*i*¹¹¹ *ki-iš-ša-ri-i da-a-i te-eš-šu-um-me-in-na pa-a-i*
- 9.2. DUMU.MEŠ É.GAL DINGIR-LIM-*ni pé-ra-an ti-ya-an-zi*¹¹² *nu-uš-ši NINDA-an*
^{DUG}*iš-pa-an-tu-uz-zi-ya pé-ra-an kat-ta ti-an-zi*
- ◆ 9.3. *nu ku-it-ma-an A-NA* ^{LÚ}SANGA *pa-a-an-zi ku-it-ma-an* ^{LÚ}SANGA ^{URU}*Aš-ta-ta-za ú-wa-da-an-zi ku-it-ma-an ú-wa-an-zi ŠA* DINGIR-LIM *ša-ak-la-uš ta-ni-nu-wa-an-zi*¹¹³
- ◆ 9.4. DUMU.É.GAL LUGAL-*i pé-ra-an hu-wa-a-i na-aš ú-ez-zi*¹¹⁴ DAM ^{LÚ}GUDU₁₂-*aš kat-ta*¹¹⁵ *ti-i-e-ez-zi*
- 9.5. *šal-la-e-eš* DINGIR.MEŠ-*eš a-da-an-zi Ú-UL-ma-at-za iš-pí-ya-an-zi*
- ◆ 9.6. *ma-a-an-wa-ra-an*¹¹⁶ *Ú-UL-ma e-ep-te-e-ni nu-wa-ra-an-mu pa-ra-a Ú-UL pé-eš-te-e-ni nu-wa ú-wa-mi nu-wa-aš-ma-aš QA-DU KUR-KU-NU ar-ḫa ḫar-ni-ik-mi*

111. For the case of LUGAL-*i* see §16.67 (p. 258).

112. Hittite scribes tend to spell the present 3rd plural of *tiya-* ‘to step’ as *ti-ya-an-zi* and that of *dai-* ‘to put’ as *ti-an-zi*, but this is not a reliable criterion, and you should assign these forms to the respective verbs based on the overall context.

113. This example is part of an oracular inquiry. Interpret the final clause as a question ‘Shall/should they . . . ?’

114. See §24.37 (p. 327).

115. See vocabulary.

116. The reference is to a fugitive whose return is being demanded by the Hittite king.

- ◆ 9.7. [*le-e ku-i*]š-ki¹¹⁷ *te-ez-zi* LUGAL-ša¹¹⁸ *du-ud-du-mi-li kar-dī-ya-aš-ša-aš*¹¹⁹
[*i-e-ez-zi*]
- ◇ 9.8. *nu-za-an*¹²⁰ *ud-da-a-ar-me-et*¹²¹ *ḥa-at-ta-ta-me-et-ta kar-ta ša-it-ti*¹²²
- ◇ 9.9. *ma-a-an-kán* A-NA ^dUTU-ŠI *ku-iš-ki pé-ra-an ar-ḥa wa-at-ku-zi na-aš-kán tu-uk*¹²³ *an-da ú-ez-zi e-ep-ti-ma-an Ú-UL na-an-mu pa-ra-a Ú-UL pé-eš-ti*¹²⁴
- ◇ 9.10. *nu-uš-ši na-aš-šu* EGIR-*an ti-ya-ši na-aš-ma-an-kán* IGI.ḪI.A-wa ḪUR.SAG-*i na-it-ti nu-ut-ta NI-IŠ* DINGIR.MEŠ *pár-ḥe-eš-kán-zi*
- ◇ 9.11. *nu-uš-ša-an ke-e*¹²⁵ *ḥu-u-ma-an-ta* ^{GIŠ}*pád-da-ni te-eḥ-ḥé* ^{GIŠ}*pád-da-ra-aš-ša-an ḥa-aš-ši-i te-eḥ-ḥé*
- ◆ 9.12. *ma-a-an I-NA* UD.15.KAM ^dSIN-aš *a-ki KUR-e an-da ma-ša-aš pa-ra-a-i* BURU₁₄.ḪI.A *ka-ra-a-pí*¹²⁶
- ◆ 9.13. UGULA LÚ ^{GIŠ}BANŠUR ^{GIŠ}BANŠUR ^{GIŠ}AB-*ya pé-ra-an da-a-i nu-uš-ša-an* 2 NINDA. GUR₄.RA.ḪI.A GAL 10 NINDA. GUR₄.RA TUR ^{GIŠ}BANŠUR-*i da-a-i*
- ◆ 9.14. *nu ḥa-aš-ta-a-e*¹²⁷ [*an-d*]*a li-iš-ša-an-zi na-at ḥa-aš-ši-i a-wa-an kat-ta ti-an-zi*
- ◆ 9.15. *nu-kán ma-aḥ-ḥa-an* [^m*Ar-nu-wa-a*]*n-da-aš* ^m*Zi-ta-aš-ša KUR-e kat-ta-an-da a-ra-an-zi*¹²⁸ [*nu* ^{LÚ}*KÚR-aš*]*za-aḥ-ḥi-ya me-na-aḥ-ḥa-an-da*¹²⁹ *ú-ez-zi*

117. *kuiški* is sg. nom. com. of the indefinite pronoun ‘anyone’.

118. The *-a* here is that which geminates the preceding consonant (§29.38, p. 399), translatable here as ‘Even the king . . .’ (see §29.44, p. 401).

119. *-šaš* is sg. gen. of the possessive enclitic adjective ‘his’. For the syntax and meaning of *kardiyaš=šaš* see §16.61 (p. 256).

120. Read either as *nu=z=(š)an* or *nu=z=an*, with the reflexive particle and one of the local particles *-ššan* or *-an* (see §28.83, p. 374). For the use of *-šan* see §28.90 (p. 376).

121. *-met* is pl. nom.-acc. neut. of the possessive adjective ‘my’. For *ḥattata* as specifically plural see §4.105 (p. 127).

122. Substituted here for the original *ši-iš<-ša>-at-ti* on which see lesson 11.

123. *tuk* is dative-accusative of the accented personal pronoun ‘you’ (singular).

124. This entire sentence is a series of subordinate clauses. These are continued in sentence 10, where you will finally find the main clause.

125. *kē* is ‘these’ (pl. nom.-acc. neut.).

126. The absence of any conjunctions linking the successive clauses needs explanation. In texts such as the Hittite laws and certain, originally OH, omen texts with *takku* followed by an apodosis, the apodosis (in our present case *KUR-e an-da*) regularly is asyndetic. This may be an extension of one of the basic functions of asyndeton in Hittite, namely, to mark an elaboration of the meaning of the preceding clause. Since the third clause (beginning *BURU₁₄.ḪI.A*) also explains the meaning of the second, asyndeton is appropriate there as well.

127. The reference is to bones of a sacrificial animal.

128. The reference here is to past time. For this use of the present tense see §§22.6–22.7 (pp. 307–308).

129. The understood referent in context is ‘them’ (Arnuwanda and Zida).

Broad Transcription

- ◆ 9.1. DUMU.É.GAL-iš ^dHantašepan LUGAL-i kiššarī dāi teššumminn=a pāi
- 9.2. DUMU.MEŠ É.GAL DINGIR-LIM-ni peran tiyanzi nu=šši NINDA-an ^{DUG}išpantuzzi=ya peran katta tianzi
- ◆ 9.3. nu kuitman ANA ^{LÚ}SANGA pānzi kuitman ^{LÚ}SANGA ^{URU}Aštataza uwadanzi kuitman uwanzi ŠA DINGIR-LIM šaklauš taninuwanzi
- ◆ 9.4. DUMU.É.GAL LUGAL-i peran huwāi n=aš uezzi DAM ^{LÚ}GUDU₁₂-aš katta tiyēzzi
- 9.5. šallaēš DINGIR.MEŠ-eš adanzi ŪL=ma=at=za išpiyanzi
- ◆ 9.6. mān=war=an ŪL=ma ēptēni nu=war=an=mu parā ŪL peštēni nu=wa uwami nu=wa=šmaš QADU KUR=KUNU arḥa ḥarnikmi
- ◆ 9.7. lē kuiški tezzi LUGAL-š=a duddumili kardiyaš=šaš iezzi
- ◇ 9.8. nu=z=(š?)an uddār=met ḥattata=mett=a karta šaitti
- ◇ 9.9. mān=kan ANA ^dUTU-ši kuiški peran arḥa watkuzi n=aš=kan tuk anda uezzi ēpti=ma=an ŪL n=an=mu parā ŪL pešti
- ◇ 9.10. nu=šši naššu EGIR-an tiyaši našma=an=kan IGI.ḪLA-wa ḪUR.SAG-i naitti nu=tta NIŠ DINGIR.MEŠ parḥeškanzi
- ◇ 9.11. nu=ššan kē ḥūmanta ^{GIŠ}paddani teḥḥe ^{GIŠ}paddar=a=ššan ḥašši teḥḥe
- ◆ 9.12. mān INA UD.15.KAM ^dSIN-aš aki KUR-e anda mašaš parāi BURU₁₄.ḪLA karāpi
- ◆ 9.13. UGULA LÚ ^{GIŠ}BANŠUR ^{GIŠ}BANŠUR ^{GIŠ}AB-ya peran dāi nu=ššan 2 NINDA.GUR₄.RA.ḪLA GAL 10 NINDA.GUR₄.RA TUR ^{GIŠ}BANŠUR-i dāi
- ◆ 9.14. nu ḥaštāe anda liššanzi n=at ḥašši awan katta tianzi
- ◆ 9.15. nu=kan maḥḥan ^mArnuwandaš ^mZitašš=a KUR-e kattanda aranzi nu LÚ.KÚR-aš zahḥiya menahḥanda uezzi

Vocabulary

āppan (EGIR-an) ‘behind, after’ (āppan tiya- ‘to step behind’ = ‘give support (to)’)

awan katta ‘down beside’

^dHantašepa- (com.) (a minor deity, here referring to an image or symbol of the deity)

ḥaštai- (neut.) ‘bone’

ḥattātar (neut.) ‘wise thought’¹³⁰

ḥuwai-^{bḥi} ‘to run’

išpai-^{bḥi} ‘to be satisfied, filled’

^{DUG}išpantuzzi- (neut.) ‘libation-vessel’

karāp-^{bḥi} ‘to devour’

130. For this meaning of ḥattatar see Hoffner 1998b: 66.

katta (GAM) (postpos., §20.21, p. 299) ‘with, beside’ (not the same as *katta* ‘down’)
kattanda (GAM-*anda*) ‘down in(to)’
ker (ŠÀ) (neut.) ‘heart’
kuitman ‘while, as long as’
le/išš- ‘to gather, pick up’ (with preverb *anda*)
luttāi- (GĪŠ_{AB}) (neut.) ‘window’ (see §4.34, p. 93)
maša- (com.) ‘locust’
nai-bbi ‘to turn; send’
naššu . . . našma ‘either . . . or’
pai-bbi ‘to give’ (+ *parā* ‘to hand over, return, extradite’)
parā-bbi ‘to appear, come forth’
^{GI/GĪŠ}*pattar* (neut.) ‘basket’
šai-bbi ‘to press; seal’
šakl(a)i- (com.) ‘custom, rule; prerogative, right; rite, ceremony (as the prerogative of a deity)’¹³¹
dai-bbi ‘to put, place’
taninu- ‘to put in order, organize’
utnē- (KUR) (neut.) ‘land, country’
uwate- ‘to bring’ (a person) (see §12.21, p. 198)
watku- ‘to spring, jump’ (+ *peran arḥa* ‘to flee from’)
zaḥḥai- (com.) ‘battle’ (see §2.18, p. 54; §4.32, p. 92)
*BURU*₁₄ = ‘crop(s), harvest; harvest-season’
DAM-a- (com.) ‘wife’
^{LÚ}*GU**DU*₁₂-*a-* (com.) (A kind of priest, ranked below the ^{LÚ}*SANGA*/^{LÚ}*šankunni*-priests, but above other temple personnel such as exorcists (^{LÚ}*AZU*/^{LÚ}*HAL*), cooks, table-men, scribes and musicians. Its Hittite reading is most likely *kumra-* com.; see Hoffner 1996a.)
^{LÚ} ^{GĪŠ}*BANŠUR* (com.) ‘table-man’ (server)
TUR ‘small, little’
UGULA (com.) ‘chief, head’
QADU ‘(together) with’
^d*SIN-a-* (com.) ‘moon, Moongod’ (= *arma-*)

131. For the meaning ‘prerogative’ and its role as the source of the meaning ‘rite (for a deity)’ see CHD § 46 and Hoffner 2001.

Lesson 10

Grammar

This lesson introduces demonstrative/anaphoric, interrogative/relative, and indefinite pronouns and *ḫi*-verbs with stems in *-a-*.

Read chapter 7 and memorize the paradigms of *apā-* ‘that; he, she, it’ and *kā-/kī-* ‘this’ (§7.3, p. 143). You have already seen some of the endings of these paradigms in the enclitic pronouns, but others are new and unique. For the syntax of the demonstratives read carefully §§18.20–18.32 (pp. 283–286).

The interrogative/relative pronoun *kui-* inflects as an ordinary *i*-stem in certain cases but like the demonstrative pronouns in others. Learn the paradigm in §8.2 (p. 149).

The indefinite pronoun *kuiški* ‘some, any’ adds a particle *-kki/-kka* to the inflected forms of *kui-* (see the paradigm in §8.3, p. 150). Similarly, *kuišša* ‘each, every’ consists of the inflected forms of *kui-* plus the conjunction geminating *-a/-ya* (see §8.3–8.4, p. 150).

Study §§18.33–18.36 (pp. 286–287), §§27.6–27.16 (pp. 350–353), and §§30.58–30.64 (pp. 423–426) for the use of the indefinite, interrogative, and relative pronouns, with special attention to the syntax of Hittite relative clauses, the most frequent pattern for which is quite different from that of English.

ḫi-verbs in *-a-* show a fixed stem *-a-* except for the first person plural, infinitive, and verbal noun, which show a stem in *-um-*. Read §13.9 (p. 218) with references and memorize just the **present tense** portions of the paradigms of *dā-* ‘take’ (§13.11, p. 218) and *tarna-* ‘release’ (§13.13, p. 219). Note that there is a tendency to level out the forms in *-um-*, especially in *dā-* ‘to take’. In NH forms of the *mi*-conjugation occur in the second and third singular of verbs of the *tarna-* type (*tarnaši*, *tarnaizzi*).

Translation Exercise

- ◆ 10.1. *nu A-BU-ŠU ku-e-el wa-aš-ta-i kat-ta-ma*¹³² DUMU-ŠU Ú-UL *wa-aš-du-la-aš-pát*¹³³ *nu-uš-ši-kán É A-BI-ŠU ar-ḫa da-an-zi*
- ◆ 10.2. *ták-ku ÌR-aš ḫu-wa-a-i na-aš A-NA KUR Lu-ú-i-ya pa-iz-zi ku-i-ša-an a-ap-pa ú-wa-te-ez-zi nu-uš-še*¹³⁴ 6 GÍN KÙ.BABBAR *pa-a-i*

132. The meaning of *katta=ma* in this context is ‘consequently’.

133. Interpret this clause as a (rhetorical) question. See §§26.8–26.10 (pp. 342–343). The following clause continues the rhetorical question, and the force of the negative carries over, as in English (§26.25, p. 346). For the meaning of the genitive *waštulaš* see §16.61 (p. 256). The force of the *-pat* in this case is ‘likewise, too’.

134. The form *-šše* instead of usual *-šši* for enclitic dat. sg. ‘him, her’ appears only in Old Hittite.

- ◆ 10.3. ^dISKUR-aš ^dNIN.TU-ni *te-e-et ma-a-aḫ-ḫa-an*¹³⁵ *i-ya-u-e-ni ki-iš-ta-an-ti-it ḫar-ku-e-ni*
- ◆ 10.4. GUD *pu-u-ḫu-ga-ri-in-ma ku-e-da-ni* UD-ti *ú-nu-e-er nu-za* ^dUTU-šI *a-pé-e-da-ni* UD-ti *wa-ar-ap-ta*
- ◆ 10.5. *nu ma-aḫ-ḫa-an* MU.KAM-za *me-ḫur ti-ya-zi*¹³⁶ *še-li-aš šu-un-nu-ma-an-zi nu-kán* BI-IB-RU ŠA ^dLIŠ ^{URU}Ša-mu-ḫa ^{URU}Ḫa-at-tu-ša-za *kat-ta ú-da-an-zi*
- ◆ 10.6. ¹³⁷ *nu* ^{DUG}ḫar-ši-ya-al-li *ḫé-e-ša-an-zi še-li-uš-ma šu-un-na-an[-zi] nu-kán* ^{DUG}ḫar-ši-ya-al-l[i] *ḫal-ki-ya-aš-ša šu-un-na-a[n-zi] ŠA GEŠTIN-ya-kán šu-un-n[a-an-zi]*
- ◆ 10.7. ÌR-YA-ma-wa *nu-u-ma-an da-aḫ-ḫi nu-wa-ra-an-za-an*¹³⁸ ^{LÚ}MU-TI₄-YA *i-ya-mi*
- ◇ 10.8. *ku-iš-ma-kán*¹³⁹ *ke-e-el tup-pí-aš 1-an-na*¹⁴⁰ *me-mi-an wa-aḫ-nu-zi na-an-kán ku-u-uš*¹⁴¹ *li-in-ki-ya-aš* DINGIR.MEŠ-eš *ar-ḫa ḫar-ni-in-kán-zi*
- ◆ 10.9. *ku-it*¹⁴² *-wa-ra-aš*¹⁴³ *ú-ez-zi* AN-aš ^dUTU-uš [*KUR-e-aš* ^{LÚ}SIPA.UDU-aš *ú-ez-zi-m*]*a*¹⁴⁴ *-wa-ra-aš ku-e-da-ni me-mi-ya-ni*
- ◆ 10.10. *ki-i-wa ku-it* *Ú-UL-wa*¹⁴⁵ ŠA MUNUS TÚG.NÍG.LÁM.MEŠ
- ◆ 10.11. *ták-ku* ^{LÚ}-aš *EL-LUM ḫal-ki-aš ÉSAG-an ta-a-i-ez-zi ÉSAG-ša ḫal-ki-in* *ú-e-mi-ez-zi ÉSAG-an ḫal-ki-it šu-un-na-i* Û 12 GÍN KÙ.BABBAR *pa-a-i*
- 10.12. *nu-wa ku-e-ez ú-wa-ši ši-ú-na-aš-wa É-až ú-wa-mi nu-wa ku-e-el ši-ú-na-aš* *É-až*¹⁴⁶ ^dUTU-wa-aš-wa *É-až*¹⁴⁶
- ◆ 10.13. ^{f.d}İSTAR-at-ti-iš *ku-wa-at-ta im-ma ku-wa-at-ta še-er* TUKU.TUKU-u-an-za *na-an a-ri-ya-u-e-ni*

135. Interpret *māḫhan* here as interrogative. Idiomatic English prefers ‘what?’ instead of ‘how?’.

136. MU.KAM-za *me-ḫur* shows partitive apposition (see §16.10, p. 243) or an adverbial accusative.

137. Sentence 6 directly continues sentence 5.

138. In New Hittite the enclitic accusative pronoun is sometimes repeated, framing either *-z(a)* or one of the dat.-acc. personal pronouns. See §30.19 (p. 411).

139. Since *waḫnu-* here has the meaning ‘to alter, change’, it takes ‘terminative’ *-kan* (see §28.77, p. 372).

140. The meaning of the conjunction geminating *-a* ‘also, and’ is in this case ‘even’ (see §29.44, p. 401).

141. As elsewhere in Neo-Hittite, *kūš* is functioning here as common gender *nominative* plural.

142. *kuit* ‘what?’ here has the meaning ‘why?’ See §8.9 (p. 151).

143. For the syntax of this sentence see §30.11 (p. 409).

144. For the ‘anaphoric’ use of *-ma* see §29.34 (p. 398).

145. Hittite does not always require a subject clitic pronoun, when the antecedent is clear from the context. The trace after *-wa* on the tablet shows that the scribe, finding himself running out of space on the line, at first started to write *-wa-ra-at*, but stopped and erased the *-ra*, apparently deciding that the reference was clear without it.

146. See §30.14 (p. 410) for this phenomenon of “gapping.”

- ◇ 10.14. *ku-iš-ma ke-e-da-ni* KUR-*e* A-NA ^{m.d}LAMMA *ú-wa-a-i*¹⁴⁷ *pé-e-da-i* . . .
*na-aš-ma-aš-ši pí-ya-an ku-it ḥar-mi nu-uš-ši-kán*¹⁴⁸ *ar-ḥa ku-it-ki da-a-i* . . .
na-an-kán ku-u-uš NI-IŠ DINGIR.MEŠ *ar-ḥa ḥar-ni-in-kán-zi*
- ◆ 10.15. MUNUS.LUGAL *‘Pu-du-ḥé-pa-aš-kán*¹⁴⁹ *ku-wa-pí* ^mUR.MAḪ.LÚ-*in* GAL DUB.
SAR.MEŠ ^{URU}*Ḥa-at-tu-ši* A-NA *ṭUP-PA*^{HLA} ^{URU}*Ki-iz-zu-wa-at-na ša-an-ḥu-u-wa-an-zi*
*ú-e-ri-ya-at na-aš-ta*¹⁵⁰ *ke-e ṭUP-PA*^{HLA} ŠA EZEN₄ *ḥi-šu-wa-a-aš a-pí-ya UD-at*¹⁵¹
ar-ḥa a-ni-ya-at

Vocabulary

aniya- ‘to carry out, execute; write’

ariya- ‘to make (the subject of) an oracular inquiry’

^d*Ḥannaḥanna*- (^dNIN.TU) (com.) (fate-goddess)

^{DUG}*ḥaršiyalli*- (neut.) ‘pithos, storage jar’

EZEN₄ *ḥišuwa*- (a major festival; the Hittite noun underlying the logogram EZEN₄ is com. gender)

kištant- (com.) ‘hunger’

kuwapi ‘when; where’

kuwatta šer ‘on what account, why’

lingai- (com.) ‘oath’

nūman (marks negative volition; translatable as ‘do/did not wish to . . .’ (see §26.19, pp. 344–345)

pēda-^{bhi} ‘to carry, bring’

GUD *pūḥugari*- (com.) ‘ox of ritual substitution’

šeli- (com.) ‘grain-heap, granary’

šunna-^{bhi} ‘to fill’

dā-^{bhi} ‘to take’ (+*parā* ‘to pick out’)

uda-^{bhi} ‘to bring’

waḥnu- ‘to turn; change, alter’

wai- (neut.) ‘woe’

warp- ‘to bathe’

wašta-^{bhi} ‘to sin’

wēštara-(^{LÚ}SIPA-*a*-) (com.) ‘shepherd’

147. For the spelling of this word see §1.108 (p. 41).

148. The *-kan* is required by the preverb *arḥa* and the separation from the person implied by it (see §28.76, p. 372; also §16.68, p. 258).

149. See §28.1 (p. 354) for the placement of *-kan*.

150. The particle *-ašta* combined with *arḥa* underscores that the new tablets were copied *from* the old ones.

151. *apiya* UD-*at* (= *šiwat*) is an archaic expression for *apēdani* UD-*ti*.

ÉSAG-(*n*)*a*- (com.) ‘grain storage pit’

GAL DUB.SAR.MEŠ ‘chief of the scribes’

GÍN ‘shekel’

^dLIŠ (com.) ‘(the goddess) *IŠTAR*’ (this goddess’s name is also written ^d*IŠTAR*, and in the woman’s name ^{f.d}*IŠTAR-at-ti-iš* [= ^{f.d}*Šaušgattiš*] is read as ^d*Šaušga*)

TÚG.NÍG.LÁM.MEŠ ‘festive garments’

BIBRU ‘rhyton, animal-shaped drinking vessel’

ELLUM ‘free’

^{f.d}*IŠTAR-at-ti-iš* see above under ^dLIŠ

^{LÚ}*MUTU* (com.) ‘husband’

TUPPU (neut.) ‘clay tablet’

Lesson 11

Grammar

This lesson introduces enclitic possessive pronouns, accented personal pronouns, vocatives, and *hi*-verbs with alternating stems in *-a/-i-* (including the suffix *-annali-*) and with the suffix *-šša-*.

In Old and Middle Hittite, possessive pronouns usually appear as inflected enclitics attached to their head nouns. Except in rare cases, possession is indicated in New Hittite by the genitive of the accented personal pronouns or by dative enclitic pronouns. Read chapter 6 in its entirety, with close attention to how pronouns express possession at different stages of the language. Memorize the paradigms of enclitic possessives in §6.4 (pp. 138–139). Note the special “split possessive” construction that is used particularly with inalienably possessed nouns (§§16.38–16.39, p. 251).

Accented pronouns for the first- and second-persons are used for emphasis or contrast. Their inflection is limited and quite irregular. Read §5.1–5.10 (pp. 132–135) and memorize the paradigms in §5.8 (p. 134). Note that in (Late) New Hittite the dative-accusative forms of the first singular and plural and second plural come to be used also for the nominative, and the nominative plural of the first singular and second plural for the dative-accusative. The demonstrative stem *apā-* also functions as the accented pronoun for the third person (§5.6, p. 133).

True vocatives are relatively rare and limited to Old and Middle Hittite. See §§3.28–3.30 (pp. 74–76) for the attested forms. While one also finds rare instances of the nominative used for direct address (§16.17, p. 245), this usage probably arose out of the much more common “appositional direct address” described in §16.16 (p. 245), most examples of which happen to be in the nominative.

Some *hi*-verbs are inflected consistently with *-a-* in the singular, but in the plural may show either *-i(y)-* or *-a-* (the *-i(y)-* forms occur mostly in older texts). Memorize the **present tense** portion of the paradigm for *memali-* in §13.23 (p. 225). Verbs with the suffix *-annali-* show the same inflection (read §13.25, p. 226, and study the examples in §13.26, pp. 226–227). The verbs *unnali-* and *pennali-* ‘drive’ inflect partly like *memali-* and partly like *tarna-*, showing some forms in *-um-* (see §13.23, p. 225). Derived verbs in *-šša-* inflect with invariant *-a-*. Study the examples in §13.15 (pp. 220–221). The suffixes *-šša-* and *-annali-* have the same range of meanings as stems in *-ške-* introduced in Lesson 6. See again chapter 24.

Translation Exercise

- 11.1. ^dUTU-*i iš-ḥa-a-mi ku-it-wa wa-aš-túl-mi-it ku-it-wa i-ya-nu-un ku-it*¹⁵²
- 11.2. ^{LÚ}SIPA-aš GUD.ḪI.A-šu-uš UDU.ḪI.A-šu-uš *ne-ku-uz me-e-ḥur a-ša-u-ni a-ap-pa pé-en-na-i*
- 11.3. ^dUTU-*e šar-ku LUGAL-u-e ta-an-du-ke-eš-na-aš DUMU.MEŠ-aš* ^{LÚ}SIPA-aš *zi-ik*¹⁵³
*nu DINGIR.MEŠ-na-aš iš-tar-na la-a-ma-an-te-et na-ak-ki-i*¹⁵⁴ *nu KUR.KUR.MEŠ ḥu-*
u-ma-an-te-eš tu-uk-pát šar-li-iš-kán-zi
- ◆ 11.4. *zi-ik am-me-el É-na le-e ú-wa-ši ú-ga*¹⁵⁵ *tu-e-el pár-na Ú-UL ú-wa-a-mi*
- ◇ 11.5. *nam-ma-za DINGIR.MEŠ me-ḥu-na-aš*¹⁵⁶ *e-eš-ša-an-zi ku-e-da-ni-ya*¹⁵⁷
DINGIR-LIM-ni ku-it me-ḥur na-an a-pé-e-da-ni me-ḥu-ni e-eš-ša-an-zi
- ◆ 11.6. *ma-aḥ-ḥa-an-ma A-BU-YA ŠEŠ-YA ku-in* ^{LÚ}*tu-u-ḥu-kán-ta-ḥi-ti ti-ya-an ḥar-ta*
*na-an ar-ḥa ti-it-ta-nu-ut*¹⁵⁸ *nu am-mu-uk LUGAL-ez-na-an-ni ti-it-ta-nu-ut*
- ◆ 11.7. *ták-ku ÌR-na-aš na-aš-ma GÉME-aš QA-AS-SÚ na-aš-ma GÌR=ŠU ku-iš-ki*
[tu-wa-ar-ni-iz-zi] 10 GÍN KÙ.BABBAR *pa-a-i*
- ◆ 11.8. *ták-ku LÚ.U₁₉-LU-an EL-LAM*¹⁵⁹ *KIR₄-še-et ku-iš-ki wa-a-ki 1 MA.NA*
KÙ.BABBAR pa-a-i
- ◆ 11.9. *zi-ga-az* ^{GIŠ}*ḥa-tal-ki-iš-na-aš*¹⁶⁰ *ḥa-me-eš-ḥi-ya-az*¹⁶¹ *BABBAR-TIM*
wa-aš-ša[-ši] ^{URU}*BA₄-ma-az iš-ḥar-wa-an-d[a*¹⁶² *w]a-aš-ša-ši*
- ◇ 11.10. *nu ma-a-an A-NA KUR* ^{URU}*Ḥa-at-ti pár-ḥu-wa-an-zi ú-wa-at-te-ni*
nu-uš-ma-aš-kán ^dZA.BA₄.BA₄-aš ^{GIŠ}*TUKUL.ḪI.A-KU-NU a-ap-pa na-a-i nu*
šu-me-en-za-an-pát ^{UZU}*ḫ e-ez-za-az-zi*

152. The repetition of the pronoun *kuit* in the second clause shows a certain impatience or urgency, perhaps like English ‘what in the world . . . ?’ or ‘whatever . . . ?’ But since *-wa* is sometimes (§§28.11–28.13, pp. 356–357) omitted in sequence of clauses of quoted speech, this last *kuit* could constitute a third clause.

153. For the word order of this clause see §30.29 (p. 414).

154. On the possible interpretation of *nakkī* as a superlative ‘most exalted’ see §§17.17–17.18 (p. 275).

155. The conjunction *-a* here which does not geminate the preceding consonant (*-a/-ma*) underscores the change of subject: ‘while I (for my part) . . .’. See §29.30 (p. 397).

156. *meḥur* here has the meaning ‘proper time’.

157. Interpret *kuedaniya* as a single word ‘each’. See §8.3 (p. 150).

158. The syntax here is complex and unusual. One might have expected rather: *ŠEŠ-YA=ma kuin ABU-YA* ^{LÚ}*tūḫukantahiti tiyan ḥarta mahḥan=ma=an arḥa tittanut*. . . .

159. For the syntax of this “double accusative” see §16.24 (p. 247). See the older syntax of sentence 7!

160. The word for ‘hawthorn’ is secondarily inflected as an animate *a*-stem, probably because here it is personified.

161. It is uncertain whether *ḥa-me-eš-ḥi-ya-az* is to be read *ḥamešḥi=ya=z* with *-ya* ‘and’: ‘And in spring . . .’ or as a secondary *i*-stem dative-locative singular *ḥamešḥiya=z*. See §4.20 (p. 87).

162. Nominative-accusative plural neuter of the adjective used adverbially. See §19.13 (p. 292).

- ◆ 11.11. ^{LÚ}*me-ne-ya-aš ke-e-et-ta ke-e-et-ta*¹⁶³ G[I-an] *ḥu-ut-ti-an-na-a-i*¹⁶⁴
*tar-na-a-i-ma-an na-at-ta i-i*¹⁶⁵ *ḥal-zi-iš-ša-a-i*
- ◇ 11.12. A-NA ^dIŠKUR ^{URU}*Ne-ri-ik ku-it* SÍŠKUR *up-pí-u-e-ni na-at* KASKAL-ši *le-e*
ku-iš-ki wa-al-aḥ-zi
- ◆ 11.13. *a-du-e-ni a-ku-e-ni nu* ^{URU}*Ḥa-at-tu-ša i-ya-an-na-aḥ-ḥé*¹⁶⁶ LUGAL-ša
^{URU}*A-ri-in-na pa-iz-zi*
- ◆ 11.14. NAM.RA.ḪI.A-wa *me-ek-ki ú-e-da-u-e-ni* GUD.ḪI.A-wa UDU.ḪI.A ANŠE.KUR.
 RA.ḪI.A ANŠE.GÌR.NUN.NA.ḪI.A ANŠE.MEŠ *me-ek-ki na-an-ni-ya-u-e-ni*
- ◆ 11.15. *ták-ku* GUD.ḪI.A A.ŠÀ-ni *pa-a-an-zi* Û¹⁶⁷ *BE-EL A.ŠÀ ú-e-mi-⟨ez-⟩zi*
 UD.1.KAM¹⁶⁸ *tu-u-ri-ez-zi ma-a-na-aš-ta*¹⁶⁹ MUL.ḪI.A-eš *ú-en-zi nu-uš a-ap-pa*
iš-ḥi-iš-ši pé-en-na-i

Vocabulary

elišḥarwant- ‘bloody; blood-red’

ḥalzišš(a)-^{bbi} (imperfective stem to *ḥalzāi*-^{bbi} ‘to call’)

ḥamešḥa- (com.) ‘spring’

ḥatalkiš(n)- (neut.) ‘hawthorn’ (§4.90, p. 120)

ḥuitt(iya)- ‘to draw (a bow)’

išša-/ēšša-^{bbi} (impf. to *iya-* ‘to do, make’) (§13.15, p. 220)

iyannali-^{bbi} ‘to set out; begin to move; go’

^{LÚ}*mene(y)a-* (com.) (a cult functionary)

nannali-^{bbi} ‘to drive’

nāta- (GI) (com.) ‘reed; arrow’

palša- (KASKAL-(š)a-) (com.) ‘path, way; time, instance’

parḥ- ‘to attack’

pennali-^{bbi} ‘to drive (away)’

dandukiš(n)- (neut.) ‘mortality’ (§4.90, p. 120); *dandukišnaš* DUMU-(l)a- ‘child of mortality’ = ‘human being’ (also written DUMU.NAM.LÚ.U₁₀.LU-(l)a-).

163. *kētt=a kētt=a* is the Old Hittite expression for ‘on both this side and that’.

164. The stem form *ḥuttiya-* instead of *ḥuittiya-* is limited to Old Hittite. This refers to drawing an arrow back against the taut string of a bow prior to shooting.

165. Mimicking cry of the bird or animal hunted. See §1.8 (p. 11).

166. The ending *-ḥḫe* beside *-ḥḫi* is a feature of Old Hittite.

167. The presence of the Akkadian conjunction *u* (standing for *nu*, §29.2, p. 389) marks the second clause as a continuation of the conditional, while the absence of any conjunction preceding the third clause marks it as a main clause. See §29.7 (p. 391) and §29.10 (p. 392).

168. Interpret UD.1.KAM as an ‘accusative of extent’ with a cardinal number. See §16.29 (p. 249) and §9.51 (p. 167).

169. The particle *-ašta* in combination with the verb gives the force ‘come out, appear’. The stars have passed from one defined space into another. See §28.110 (p. 382) and §28.114 (p. 383).

tarna-^{bhi} ‘to release, let go’

tīt(ta)nu- ‘to install’ (+ *arḥa* ‘to remove [from a position]’)

^{LÚ}*tūḥukantaḥit*- (neut.) ‘position of crown-prince’ (see §2.55, p. 62; and §4.15, p. 86)

tūriya- ‘to hitch/yoke up’

d/tuwarne- ‘to break’ (in OH a *mi*-verb, in NH migrates to the *ḥi*-conjugation; see §12.23, p. 199; §12.51, p. 212)

uppali-^{bhi} ‘to send’

wak(k)-^{bhi} ‘to bite’

wašše- ‘to put on’ (clothing) (+*-za* = on oneself)

wileda(i)- ‘to bring’ (see p. 198, n. 61)

ANŠE-*a/i*- (com.) ‘ass, donkey’

ANŠE.GÌR.NUN.NA-*a*- (com.) ‘mule’

BURU₁₄ ‘harvest; harvest season’

GÉME-*a*-¹⁷⁰ (com.) ‘female slave’ (for the stem as *GÉME-*ališšara*- see LH 186 and 316, and in this grammar p. 59, n. 17)

KIR₄ (neut.) ‘nose’

LUGAL-(*u*)*eznātar* (neut.) ‘kingship’ (= **ḥaššuweznatar*)

MA.NA ‘mina’

MUL (= *ḥašter*-) (com.) ‘star’ (see §4.81, p. 114)

NAM.RA-*a*- = *arnuwala*- (com.) ‘deportee(?), colonist(?)’ (non-free person or group of such subject to periodic resettlement by the king)

SÍSKUR (neut.) ‘sacrifice, offering’

ŠEŠ-(*n*)*a*- (*negna*-) (com.) ‘brother’

^{GIŠ}TUKUL-(*l*)*i*- (com.¹⁷¹) ‘weapon’

UZU.Ì ‘flesh; fat’

^dZA.BA₄.BA₄-*a*- (com.) (a war-god)

QASSU ‘his/her hand’ (< *QAT* + *-šU*, §31.16, p. 434)

170. The Hittite word for ‘female slave’ is the word for ‘male slave’ + the female-indicating suffix -(*š*)*šara*- (LH 186). For the suffix see §2.39 (p. 59).

171. On the gender of ^{GIŠ}TUKUL see LH 48 n. 147 (with contribution by Melchert). The nom.-acc. ^{GIŠ}TUKUL-(*l*)*i* forms are collectives.

Lesson 12

Grammar

This lesson introduces the preterite of the *hi*-conjugation, all remaining verbal classes, and the irregular paradigm of *tamai*- ‘other’.

Memorize the endings of the *hi*-conjugation preterite (§11.6, p. 181) and then review the **preterite portion** of the paradigms for all the classes of *hi*-verbs introduced: *šakk*- (§13.1, p. 215), *šipand*- (§13.3, p. 216), *dai*- and *pai*- (§13.21, p. 223), *dā*- (§13.11, p. 218), *tarna*- (§13.13, p. 220), *memali*- (§13.23, p. 225), and stems in *-annali*- (§13.26, p. 227) and *-šša*- (§13.15, p. 221).

Derived verbs in *-aḥḥ*- are inflected as *hi*-verbs in Old Hittite but later migrate to the *mi*-conjugation. Either set of endings can be encountered, as shown in the paradigms in §13.6 (p. 217). A few monosyllabic stems in *-āi*- show a mixture of *mi*- and *hi*-endings. Learn the paradigms of *lāi*- and *hāi*- (§12.39, p. 208). Finally, there is a small set of *mi*-verbs with stems in *-te/a*-: memorize the paradigms in §12.21 (p. 198).

The adjective *tamai*- ‘other’ inflects as a stem *tamai*- in the nominative and accusative and like a demonstrative pronoun in the rest of the paradigm: memorize the paradigm in §8.10 (p. 152). Read about its syntax in §§18.37–18.38 (pp. 287–288).

Translation Exercise

- ◇ 12.1. *nu-ut-ták-kán* É A-BI-KA KUR-KA-ya *Ú-UL ar-ḥa da-aḥ-ḥu-un na-at da-me-e-da-ni ku-e-da-ni-ik-ki* *Ú-UL pé-eḥ-ḥu-un* A-NA KUR-TI-ma *ta-ma-a-in ku-in-ki* EN-an *Ú-UL i-ya-nu-un*
- ◆ 12.2. *nu-mu* NAM.RA *ku-in*¹⁷² *pa-ra-a pí-i-e-er na-aš* 4 *LI-IM* NAM.RA *e-eš-ta na-an-kán* ^{URU}KÜ.BABBAR-ši *pa-ra-a ne-eḥ-ḥu-un na-an ar-ḥa ú-wa-te-er*
- ◆ 12.3. ^dIŠTAR-ma-mu GAŠAN-YA *Û-at nu-mu Û-it ki-i me-mi-iš-ta* DINGIR-LIM-ni-wa-at-ta *am-mu-uk*¹⁷³ *tar-na-aḥ-ḥi nu-wa le-e na-aḥ-ti*
- ◇ 12.4. ^dIŠTAR-ma-mu *ḥu-wa-ap-pí* DINGIR-LIM-ni *ḥu-wa-ap-pí* DI-eš-ni *pa-ra-a Ú-UL ku-wa-pí-ik-ki tar-na-aš*
- ◆ 12.5. *ka-ru-ú* ^mU-uḥ-na-aš LUGAL ^{URU}Za-a-al-pu-wa ^dši-ú-šum-m[i-in]¹⁷⁴ ^{[UR]U}Ne-e-ša-az ^{URU}Za-a-al-pu-wa *pé-e-d[a-aš ap-pé]-ez-zi-ya-na* ^mA-ni-it-ta-aš LUGAL.GAL ^dši-ú-šu[m-(mi-in ^U)^{RU}Z]a-a-al-pu-wa-az *a-ap-pa* ^{URU}Ne-e-ša *pé-e-[da-aḥ-ḥu-un]*

172. When inflected in the singular, *arnuwala*- (NAM.RA) can denote either a single person or—as here—a group.

173. In this New Hittite text *ammuk* is functioning as a *nominative*.

174. Read as *šiu=šummin* with assimilation of the final *-n* of the noun. See §6.4 with n. 3 (p. 138) on the meaning of the enclitic possessive *-šummi*! The word ^dšiu- is an appellative meaning ‘god’, not a name.

- ◆ 12.6. *BE-LÍ-NI-wa-an-na-aš ŠA^{URU}A-ri-ip-ša-a i-wa-ar^{URU}Ha-at-tu-ši ša-a-ru-wa-u-wa-an-zi le-e ma-ni-ya-aḫ-ti*
- ◆ 12.7. *ták-ku LÚ.U₁₉-LU-an EL-LA-AM ku-iš-ki da-šu-wa-aḫ-ḫi na-aš-ma ZU₁₉=ŠU la-a-ki ka-ru-ú 1 MA.NA KÙ.BABBAR pí-iš-ker ki-nu-na 20 GÍN KÙ.BABBAR pa-a-i*
- ◆ 12.8. *nu^{URU}Ne-e-ša-an iš-pa-an-di na-ak-ki-it¹⁷⁵ da-a-aš^{URU}Ne-e-ša-aš LUGAL-un IŠ-BAT Û DUMU. MEŠ¹⁷⁶ URU^{URU}Ne-e-ša i-da-a-lu na-at-ta ku-e-da-ni-ik-ki ták-ki-iš-ta*
- ◆ 12.9. *nu ke-e KUR.KUR.MEŠ ḫar-ni-in-ku-un a-aš-šu-ma-aš-ši¹⁷⁷ ša-ra-a da-aḫ-ḫu-un nu É-er-mi-it a-aš-ša-u-i-it¹⁷⁸ ša-ra-a šu-un-na-aḫ-ḫu-un*
- ◆ 12.10. *nam-ma-aš-ma-aš-kán ÉRIN.MEŠ iš-ḫi-iḫ-ḫu-un nu-mu ÉRIN.MEŠ pí-iš-ke-u-an¹⁷⁹ da-a-er na-at-mu la-aḫ-ḫi kat-ta-an¹⁸⁰ pa-iš-ga-u-wa-an¹⁷⁹ ti-i-e-er*
- ◆ 12.11. *up-pé-eš-šar^{MEŠ}-ma-at-ta ku-e up-pa-aḫ-ḫu-un nu ḫu-u-ma-an A-NA LÚ ṬE₄-ME-KA ma-ni-ya-[aḫ-ḫu-un]*
- ◆ 12.12. *ki-nu-na^dUTU-ŠI tu-uk^mKu-pa-an-ta^dLAMMA-an Ú-UL ku-it-ki¹⁸¹ i-da-la-u-wa-aḫ-ḫu-un*
- ◆ 12.13. *nu^{URU}Ne-ri-iq-qa-aš ku-it iš-TU UD-UM^mHa-an-ti-li ar-ḫa ḫar-ga-an-za e-eš-ta na-an EGIR-pa ú-e-da-[aḫ-ḫu-un]*
- ◇ 12.14. *^dU EN AN KILUGAL DINGIR.MEŠ ḫal-zi-ya-u-en nu-uš-ši ḫa-ra-a-tar wa-aš-túl-la pé-ra-an tar-nu-me-ni nu ŠA^dU TUKU.TUKU-an pé-ra-an la-a-u-e-ni¹⁸²*
- ◆ 12.15. *nu-kán A-BU-YA ku-e-da-aš A-NA URU.DIDL.ḪI.A da-an-na-at-t[a-aš EGIR-an A]N.ZA.GÀR ú-e-te-et na-aš^{LÚ}KÚR da-a-an nam-ma ḫar-ni-[ik-ta]*

Vocabulary

appezzian ‘afterwards’ (sg. nom.-acc. neuter of *appezziya*- used adverbially)

ḫalzai-^{bbi} ‘to call, summon’

ḫarātar (neut.) ‘offense’

ḫark- (+ *arḫa*) ‘perish utterly, be destroyed’

išḫi(ya)-^{bbi} ‘to bind, tie; impose’ (see §13.30, p. 228, for inflection)

175. The form and precise meaning of *nakkit* in this expression is unclear. See CHD under *nakki*- B, b. The context suggests a sense like ‘with might, by storm’.

176. The Hittite noun behind DUMU.MEŠ is either dative, in apposition to *kuedanikki* or partitive genitive (for the latter see §16.41, p. 252). For the syntax of noun plus *natta kuedanikki* see §26.6 (p. 342), last example.

177. It is uncertain whether the use of dative singular -*šši* to refer back to a *neuter* plural antecedent reflects regular OH grammar or an error by the copyist.

178. See §4.56 (p. 102) for the form of *āššawit*.

179. For the syntax of these forms in -*wan* read §§25.37–25.38 (p. 338).

180. *kattan* here governs the clitic pronoun -*mu*, not the d.-l. noun *lahḫi*; see §18.10 (p. 279).

181. *ūL kuitki* is sg. nom.-acc. neuter functioning adverbially: ‘in no way, not at all’.

182. The verb *tarna*- in this context means ‘to admit, confess’. The force of -*šši* carries over from the first sentence to the second, where one should also understand (nu)=*šši* . . . *peran*.

idālawahh- ‘to mistreat, harm’

kaka- (ZU₁₉) (com.) ‘tooth’

karū ‘already; earlier’

kattan ‘with, beside’ (not the same as *kattan* ‘below’; see p. 295, n. 3)

kinun ‘now’ (*kinun=a*)

kuwapikki ‘anywhere; any time’

lahhā- (com.) ‘campaign; trip’

lāi- ‘to release, let go, dispel’

lak-^{bbi} ‘to knock down/out’

maniyahh- ‘to hand over, assign, distribute, entrust, administer, govern’

mema/i-^{bbi} ‘to speak’

nah(h)-^{bbi} ‘to be afraid’

nakki- (neut.) ‘might(?), powerful attack(?)’

tak(ki)š- ‘to put together, make, perpetrate; wield’

dān ‘a second time’

tamai- ‘another’

dannatta- ‘empty, desolate’

dašuwahh- ‘to blind’

uppeššar (neut.) ‘thing sent, gift’

wete-/weda-^{bbi} ‘to build’ (see §12.21 with n. 61, p. 198).

zašhāi- (ù) (com.) ‘dream’

zašhiya- (ù) ‘to appear in a dream’

AN.ZA.GÀR ‘tower’

DIDL.ĤI.A (plural marker) (used exclusively with Sumerograms)

LÚ ṬĒME ‘messenger’ (= Akkad. *amēl ṭēme*; the LÚ is not a determinative)

ṢBAT ‘took, seized’ (= *ēpta*)

LĪM ‘thousand’

-NI ‘our’ (used only after Sumerograms and Akkadograms)

Lesson 13

Grammar

This lesson introduces the medio-passive and the highly irregular verb *au(š)*- ‘see’. Memorize the paradigm of *au(š)*- §13.32 (p. 229). Note the mixture of *mi*- and *hi*-endings and the presence/absence of the *-š*-. The less common verb *mau(š)*- ‘fall’ is inflected in the same way. Read chapter 14 in its entirety, with special attention to the endings of the medio-passive present and preterite indicative (see also §11.17, p. 184) and the sample paradigms for consonantal stems (§14.2, pp. 230–231) and vocalic stems (§14.5, p. 232). Verbs that take endings in the third person singular without *-t*- are specially marked in the vocabulary. Read chapter 21 on the use of active and medio-passive. Hittite has no subjunctive or optative mood. Read §§23.10–23.16 (pp. 314–316) on how Hittite expresses potential or unreal conditions.

Translation Exercise

- 13.1. LUGAL-*uš* É.ŠÀ-*na pa-iz-zi nu-uš-ši* MUNUS.LUGAL-*aš ap-pa-an-da i-ya-at-ta*
- ◆ 13.2. *ma-a-an-wa* A-NA ^{URU}*Ne-ri-iq-qa pa-i-wa-ni nu-wa-aš-šan*¹⁸³ *ku-wa-pí*¹⁸⁴
*e-šu-wa-aš-ta*¹⁸⁵
- ◇ 13.3. *nu-uš-ša-an ša-ra-a-az-zi-ya-aš* KUR-*e-aš kat-te-ra-aš-ša ut-ne-ya-aš hu-u-ma-an-da-aš tu-el-pát* ^{UTU}*wa-aš <la-lu-ki-ma-aš> ti-ya-ri nu* UR.GI₇-*aš ŠAH-aš-ša ha-an-ni-eš-šar ha-an-na-at-ta-ri*
- ◆ 13.4. ^d*A-la-lu-uš-ša-an* ^{GIŠŠÚ}.A-*ki e-eš-zi da-aš-šu-ša-aš-ši* ^d*A-nu-uš* DINGIR.MEŠ-*aš ha-an-te-ez-zi-ya-aš-me-iš*¹⁸⁶ *pé-ra-an-še-et*¹⁸⁷ *ar-ta*¹⁸⁸
- ◆ 13.5. *nu-uš-ma-aš*¹⁸⁹ *kán* ^dU-*aš* ^d*Da-aš-mi-šu-uš-ša šU-za ap-pa-an-da-at*¹⁹⁰
- ◆ 13.6. *ma-aḫ-ha-an-mu-kán*¹⁹¹ LÚ.MEŠ ^{URU}*Du-uq-qa-am-ma me-na-aḫ-ha<-an>-da a-ú-e-er na-at-mu me-na-aḫ-ha-an-da ú-e-er*

183. See §28.86 (p. 374) for the use of *-šan*.
 184. Interpret *kuwapi* here as interrogative.
 185. The syntax of *ēš*- ‘sit (down)’ in sentences 2 and 4 is that of Old Hittite, in sentence 8 that of New Hittite. Read carefully §28.30 (p. 362).
 186. See §17.19 (p. 275) on the meaning of the genitive with *hantezzi(ya)*-.
 187. See §20.26 (p. 300) on the use of *šet* with *peran*.
 188. The verbs in this example are both historical presents. See §22.6 (p. 307).
 189. *-šmaš* is functioning here as a reflexive. See §28.18 (p. 358).
 190. See §21.7 (p. 303).
 191. On the use of *-kan* or *-ašta* with *menahḫanda au(š)*-, but not with *menahḫanda uwa*-, see CHD L–N *menahḫanda* 1 a 4’ and 4 a.

- ◆ 13.7. [*nu-za* ŠA KUR^{URU}]*Dur-mi-it-ta*^{URU}*Ga-aš-ga-aš*¹⁹² *da-a-an* EGIR-*pa*¹⁹³ ÌR-*aḫ-ta-at nu-mu* ÉRIN.MEŠ *pé-eš-ke-u-an da-a-ir*
- 13.8. *ma-aḫ-ḫa-an-za* A-BU-YA DINGIR-LIM-*iš ki-ša-at*^{194, 195} *nu-za-kán* A-NA^{GIŠ}GU.ZA A-BI-YA *e-eš-ḫa-at*
- ◆ 13.9. *nu ak-kán-za ku-e-da-aš uk-tu-ri-ya-aš wa-ra-a-ni nu a-pé-e-da-aš uk-tu-ri-ya-aš a-ra-aḫ-za-an-da* 12 NINDA.GUR₄.RA.MEŠ GAM *ti-ya-an-zi*
- ◇ 13.10. *ı-NA* UD.1.KAM-*wa-ra-aš AM-MA-TU pár-ga-u-eš-kad-da-ri* ı-NA ITU.1.KAM-*ma-wa-ra-aš* IKU-*an pár-ga-u-eš-kad-da-ri*¹⁹⁶
- 13.11. *ma-aḫ-ḫa-an-za na-aš-šu* LUGAL-*uš na-aš-ma* MUNUS.LUGAL-*aš DINGIR-LIM-iš ki-ša-ri nu šal-li a-ni-ur a-ni-ya-an-zi*¹⁹⁷
- ◆ 13.12. [*ú-ga* A-NA] DINGIR-YA *ku-it*¹⁹⁸ *i-ya-nu-un nu-mu*¹⁹⁹ É-YA *i-na-ni pé-ra-an pít-tu-li-ya-aš* É-er *ki-ša-at*
- ◆ 13.13. *nu-kán*^d*Hé-pa-du-uš šu-uḫ-ḫa-az kat-ta ma-uš-šu-u-wa-an-zi wa-aq-qa-re-eš*²⁰⁰ *ma-an ti-ya-at ma-na-aš-kán šu-uḫ-ḫa-az kat-ta ma-uš-ta-at*²⁰¹
- ◆ 13.14. UDU.ŠIR-*ma*²⁰² *ma-a-an*²⁰³ *ḫar-ga-eš . . . ma-a-an da-an-ku-wa-e-eš* Ú-UL *ku-it-ki*²⁰⁴ *du-uq-qa-a-ri*
- ◆ 13.15. *ma-a-an-wa-mu* 1-*an* DUMU-KA²⁰⁵ *pa-iš-ti ma-an-wa-ra-aš-mu*^{LÚ}MU-TI-YA *ki-ša-ri*

Vocabulary

^d*Alalu-* (com.) ‘(the god) Alalu’

^d*Anu-* (com.) ‘(the god) Anu’

192. Despite the determinative one should understand this word as adjectival: ‘the Kaskean people’.

193. *appa* here has the meaning of ‘again, re-’.

194. For *kiš-* with and without *-za* in the meaning ‘become’ see §§28.28–28.29 (pp. 361–362).

195. This is the standard expression for referring to the death of the Hittite king or queen.

196. For the syntax of this sentence see §16.29 (p. 249) and §16.75 (pp. 261–262).

197. The reference in the second clause is to the royal funeral rites.

198. Interpret *kuit* here as interrogative.

199. For the use of *-mu* see §16.67 (p. 258).

200. For the meaning of *wakkar-* plus infinitive see §25.28 (p. 336). Read the verb as /wakkaris/ despite the spelling (see §1.80, p. 34).

201. Contrary to fact condition expressed by correlative *man . . . man* (see §23.16, p. 316; and §30.55, p. 423) ‘If she had . . . , she would have. . . ’

202. This noun (to be understood as a plural, despite the absence of an overt marker) is a topic standing outside the clause proper which follows. One may either translate it simply as the subject of the clause or render it approximately as ‘as for the rams . . . ’.

203. Take *mān* . . . *mān* together (see vocabulary and reference).

204. *ūL kuitki* is adverbial (see p. 46, n. 181, above).

205. While it is not entirely certain how the possessive was expressed in Hittite in this New Hittite example, it is clear that the meaning is ‘one son of yours’ = ‘one of your sons’.

aniur- (SÍSKUR²⁰⁶) (neut.) ‘ritual’

ar-^{ttari} ‘to stand, stand up’

au(š)-/ū- ‘to see’ (for paradigm see §13.32, p. 229).

ēš-^{ari} ‘to sit (down)’

ḥanna-^{ari} ‘to judge’

^d*Hepadu-* (com.) ‘(the goddess) Hebat’

inan- (neut.) ‘illness’

iya-^{ttari} ‘to walk, go’

^{URU}*Gašga-* (com.) ‘Kaskean’²⁰⁷

kattera- ‘lower, inferior’

kiš-^{ari} ‘to happen; become’

lalukkima- (com.) ‘radiance, light’

man (marks unreal condition)

mān . . . mān ‘whether . . . or’ (§30.69, p. 427)

mau(šš)- ‘to fall’ (§§13.32, p. 229)

pargawešš- ‘to grow high, tall’

pittuliya- (com.) ‘worry, anxiety’

šarazzi(ya)- ‘upper’ (see §§4.10–4.11, p. 85, and §4.38, p. 94)

^d*Tašmišu-* (com.) ‘(the god) Tašmišu’

tuqq-^{ari} ‘to matter; be visible’ (conjugated like *eš-* and *kiš-* in §14.2, pp. 230–231)

tunnakiš(n)- (É.ŠÀ-(*n*)-) (neut.) ‘inner chamber’ (§4.90, p. 120)

uktūri- (pl. tantum) ‘funeral pyre’ (lit., ‘continually (burning place)’)

waqqar-^{hbi} ‘to fail, miss’

war-^{ani} ‘to burn’ (intrans.) (conjugated like *eš-*^{ari} and *kiš-*^{ari} in §14.2, pp. 230–231; for *warāni* instead of **warāri* see §1.128, p. 45)

^{GIŠ}_{GU.ZA} ‘throne’

IKU(-n)a- (com.) (measure of length)

ìR(-n)ahḥ- ‘to subject, make one’s servant’

ITU(-m)a- (com.) ‘month’ (= *arma-*)

^{GIŠ}ŠÚ.A-*ki(t)-* (com.) ‘chair, throne’

^{UDU}.ŠIR-*a/i-* (com.) ‘ram’

^{UR.GI₇}-(*n*)*a-* (com.) ‘dog’²⁰⁸

AMMATU ‘ell, yard’ (measure of length)

206. SÍSKUR can also cover Hittite *malteššar* or *mukeššar*, terms for offerings, prayers, or ceremonies (see CHD sub *malteššar*).

207. The Kaška were hostile nomadic groups moving about in the north, in the area between the Hittite heartland and the Black Sea.

208. For the stem of ^{UR.GI₇}, see [U]R.GI₇-*na-a-tar* KBo 19.145 ii 23 (correct the edition by Haas and Thiel 1978: 298–99).

Lesson 14

Grammar

This lesson introduces the imperative mood and numerals.

Memorize the endings of the imperative active (§11.6, p. 182) and medio-passive (§11.17, p. 184). Note in particular the irregular second-person forms of the verbs ‘go’ and ‘come’ (§12.42, p. 210). Familiarize yourself with the imperative portions of the paradigms for all other verbal stem types in chapters 12, 13, and 14.

On the use of the imperative read §§23.1–23.9 (pp. 313–314). Notice that the first-person plural “voluntative” is indistinguishable from the present indicative and that the imperative second plural is formally identical to the preterite indicative. Only context can determine the intended meaning in a given example.

Numerals are almost always written logographically in Hittite, so that determining the phonetic shape of the Hittite forms is difficult. Whatever their stems are, the cardinal numbers for ‘one’ and ‘two’ are inflected like the demonstrative pronouns (§9.7, p. 154; and §9.11, p. 156), while *teri-* ‘three’ is an ordinary *i*-stem (§9.13, p. 156), and *meli(y)u-* ‘four’ is a *u*-stem adjective (§9.14, p. 157). Both ‘four’ and ‘eight’, however, have dative-locative forms in *-taš*, which could reflect the pronominal declension’s plural dative-locative in *-edaš*. Read carefully all of chapter 9 on the rest of what we know about Hittite cardinal and ordinal numbers.

Translation Exercise

- ◆ 14.1. *nu-uš-ša-an* ^d*Te-li-pí-nu-uš* Ì.DÙG.GA-*it pa-ap-pár-ša-an-ta* KASKAL-*ša*²⁰⁹ *i-ya-an-ni*
- ◆ 14.2. *nu-mu* LÚ.MEŠ ^{URU}*Tap-ti-na . . . me-na-aḫ-ḫa-an-da ú-e-er na-at-mu* GÌR.MEŠ-*aš kat-ta-an ḫa-a-li-ya-an-da-at*
- ◆ 14.3.²¹⁰ *nu ki-iš-ša-an me-mi-er* BE-LÍ-NI-*wa-an-na-aš le-e ḫar-ni-ik-ti nu-wa-an-na-aš-za* ÌR-an-ni *da-a nu-wa-an-na-aš-za* ÉRIN.MEŠ ANŠE.KUR.RA.ḪI.A *i-ya*
- ◆ 14.4. *nu-uš-ma-aš*²¹¹ ḪUR.SAG.MEŠ *pé-ra-an ták-ša-at-ni-ya-an-ta-ru* ÍD.ḪI.A-*ma-aš-ma-aš pé-ra-an ar-mi-iz-zi-ya-an-ta-ru*
- ◆ 14.5. *nu-mu-uš-ša-an ḫu-u-ma-an-da-az pa-aḫ-ši nu ku-iš* A-NA ^dUTU-ŠI *i-da-a-lu-uš tu-uq-qa a-pa-a-aš i-da-a-lu-uš e-eš-du*

209. For the collective plural of common gender *palša-* see §3.13 (p. 68).

210. This sentence immediately follows sentence 2 in the original context.

211. Interpret *-šmaš* in both occurrences in this example as *second* person plural dative.

- 14.6. *tu-el-kán ŠA DINGIR-LIM ŠU-i an-da a-aš-šu lu-u-lu ú-wa-al-lu nu-mu ut-ne-e ħu-u-ma-an-da ma-ni-ya-aḥ*
- ◆ 14.7. LÚ.MEŠ^{URU} *Nu-ḥaš-ši-wa ku-it ku-u-ru-ur nu-wa-aš-ma-aš²¹² i-it ħal-ki^{HI.A}uš²¹³ ar-ḥa ḥar-ni-ik nu-wa-ra-aš-kán an-da ḥa-at-ke-eš-nu-ut*
- ◆ 14.8. *nu mi-e-ú-uš²¹⁴ ku-i-uš^{dUTU}-uš tu-u-ri-ya-an ḥar-ši nu-uš-ma-aš ka-a-ša²¹⁵ DUMU.NAM.LÚ.U₁₉.LU-aš ħal-ki-in šu-uḥ-ḥa-aš nu mi-e-wa-aš-ti-iš²¹⁶ ka-ri-ip-pa-an-du nu ku-it-ma-an mi-e-ya-wa-aš-te-eš ħal-ki-in ka-ri-ip-pa-an-zi zi-ga^{dUTU}-uš ħu-e-eš*
- ◆ 14.9. A-NA^{dUTU} *ŠI-za²¹⁷ ag-ga-an-na-aš TI-an-na-aš UN-aš e-eš*
- ◆ 14.10. *ki-nu-na-wa ka-a-ša DINGIR-LUM²¹⁸ 2 TA.ÀM šar-ni-ik-ta nu BE-EL SÍSKUR pá-r-ku-iš nam-ma e-eš-du*
- ◆ 14.11. *ták-ku DUMU LUGAL ḥa-an-te-ez-zi-iš NU.GÁL nu ku-iš ta-a-an pé-e-da-aš DUMU-RU nu LUGAL-uš a-pa-a-aš ki-ša-ru*
- ◆ 14.12. *nu ma-a-an ku-u-uš li-in-ga-a-uš pa-aḥ-ḥa-aš-du-ma šu-ma-a-ša DINGIR. MEŠ-eš pa-aḥ-ša-an-da-ru*
- ◇ 14.13. *nu-wa-mu-za DUMU-la-an ku-it ħal-ze-eš-še-eš-ta²¹⁹ ki-nu-na-wa e-ḥu nu-wa za-aḥ-ḥi-ya-wa-aš-ta-ti²²⁰ nu-wa-an-na-aš^{dU} BE-LÍ-YA DI-eš-šar ḥa-an-na-a-ú*
- 14.14. *ma-a-an-kán ku-u-un li-in-ga-in šar-ra-at-ta nu-ut-ta li-in-ki-ya-aš DINGIR. MEŠ QA-DU DAM-KA DUMU.MEŠ-KA da-an-ku-ya-az ták-na-az ar-ḥa ḥar-ni-in-kán-du*
- ◆ 14.15. NIM.LÀL²²¹ *te-ri-ya-aš UD-aš²²² mi-u-wa-aš UD-aš KASKAL-an pa-a-an-du*
- ◆ 14.16. *nu I-NA^{URU} A-ri-ip-ša-a an-da-[an za-aḥ-ḥi-ya i-ya-an]-ni-[ya-nu-un] a-ši-ma-kán^{URU} A-ri-ip-ša-aš [ŠĀ A.A]B.BA ki-it-ta-ri*
- ◆ 14.17. *nu-uš-ša-[an ḥa-a]n-te-ez-zi-ya^{GIŠ} BANŠUR-i ku-iš 1 NINDA.GUR₄.RA ki-it-ta-at . . . na-an-ša-an A-NA^{GIŠ} BANŠUR.GAL . . . še-er da-a-i*

212. For the use of the dative enclitic pronoun to indicate possession see §16.67 (p. 258).

213. For the unusual spelling see §1.43 (p. 24).

214. The Sun-god was believed to have a team of four horses. The spelling *mi-e-* is probably to be read as /me:-/.

215. For the meaning of *kāša* with the preterite see §24.28 (p. 324).

216. The forms *mi-e-wa-aš* and *mi-e-ya-wa-aš* must be taken in context as nominative plural common gender. Their status as real forms of a *u*-stem is extremely dubious. The text copy from which this passage is taken shows a number of unexpected spellings and inflections (notice the unique and aberrant *-pp-* of the forms of *karap-*). Read *-ti-iš* in the first example as if it were *-te-eš* like the second.

217. On the reason for *-za* here see §28.36 (p. 363).

218. DINGIR-LUM stands here for an accusative. On this phenomenon see §31.21 (p. 436).

219. For the use of *-za* plus *ḥalzišša-* see §28.23 (p. 360).

220. For this use of the medio-passive see §21.7 (p. 303).

221. NIM.LÀL stands for a plural, although not marked as such.

222. For the use of a singular noun with a number higher than ‘one’ see §9.22 (p. 159).

Vocabulary

andan ‘into, unto’

armizziya- ‘to bridge’

aši ‘that’ (pron.) (see §§7.10–7.16, pp. 144–146).

eḫu ‘come!’ (imp. sg. 2 to *uwa-*)

ḫaliya-^{ari} ‘to bow, prostrate oneself’

ḫanna-^{bḫi} ‘to judge’

ḫatkešnu- ‘besiege, hem in’ (+ *anda*)

ḫue/iš- ‘to live, be alive’

īt/itten ‘go!’ (imp. sg./pl. 2 to *pāi-*, see §12.42 and n. 129, p. 210)

ki-^{ttari} ‘to lie, be placed’

lūlu(t)- (neut.) ‘prosperity’

me(i)u- ‘four’

papparš- ‘to sprinkle’

parā ḫand(ant)ātar (neut.) ‘divine guidance, divine power’

šarra-^{ttari} ‘to cross, traverse, transgress’ (generally with *-ašta* or *-kan*)

šuhḫa-^{bḫi} ‘to pour (out)’

takšatniya-/takšanniya- ‘to (make) level’ (see §1.112, p. 42)

teri- ‘three’

^{GIŠ}BANŠUR.GAL ‘large table’

Ì.DÙG.GA ‘fine oil’

ÌR-(*n*)ātar (neut.) ‘servitude, bondage, slavery’

NIM.LÀL-*a-* (com.) ‘bee’

ŠÀ = Akkad. *INA* ‘in, on, at’

TA.ÀM ‘time(s)’ (with numbers)

COMPREHENSIVE VOCABULARY

This list includes all vocabulary introduced in the lessons. It makes no claim to cover meanings of the listed words appropriate to texts outside this tutorial. The alphabetization follows the usual conventions for Hittite, with Hittite, Sumerian, and Akkadian in separate sections. In the Hittite section the voiced stops *b*, *d*, and *g* are alphabetized with *p*, *t*, and *k* respectively. Geminate consonants are treated like single consonants. Since we transliterate the glides with *w* and *y*, we have alphabetized according to the usual place of these letters. In the transliteration of Sumerograms we have generally followed the practice of the *HZL*. We have also included alternate or superseded readings for some common Sumerograms, since readers will meet with them in Hittitological works. The citing of phonetic complements in the forms given below does not mean that such complements are always present. In the case of complements part of which is enclosed in parentheses, e.g., UN-(š)a-, the full form is often not employed. Numbers in parentheses following the glosses refer to the lesson in which the word with that meaning first appears in the exercises.

Hittite (including Luwianisms)

- a (conj.) (geminate preceding consonant)/-ya (after vowel) ‘and; also’ (see Latin *-que*) (1)
- a (conj.) (non-geminating)/-ma (introduces new topic; see Greek δέ); ‘but, on the other hand, while’ (weakly adversative, often contrastive/oppositional; see CHD *-ma*); (1)
- aiš- (KA×U-iš) (neut.) ‘mouth’ (8)
- ak(k)^{-bbi} ‘to die’ (8)
- ^dAlalu- (com.) ‘(the god) Alalu’ (13)
- alpa- (com.) ‘cloud’ (2)
- anna- (AMA-(n)a-) (com.) ‘mother’ (1)
- aniur-(sÍSKUR²²³) (neut.) ‘ritual’ (13)
- aniya- ‘to carry out, execute; write’ (10)
- anda ‘in(to), among’ (4, 7)
- andan ‘into, unto’ (14)
- antuḫša- (UN-(š)a-/LÚ.U₁₉-LU-a-) (com.) ‘man, human being’ (1)
- ^dAnu- (com.) ‘(the god) Anu’ (13)

223. sÍSKUR can also cover Hittite *malteššar* or *mukeššar*, terms for offerings, prayers or ceremonies (see CHD sub *malteššar*).

- āppa* (EGIR-*pa*) ‘back; again’ (3)
- āppan* (EGIR-*an*) ‘behind, after’ (*āppan tiya*- ‘to step behind’ = ‘to support’) (9)
- appanda* (EGIR-(*p*)*anda*) ‘behind; afterwards’ (6)
- apeniššan* (QATAMMA) ‘thus, so’ (2)
- appezzi*(*ya*)- (EGIR-(*ez*)*zi*(*ya*)-) ‘rear; last’ (2)
- appezzian* ‘afterwards’ (old sg. nom.-acc. neuter of *appezziya*- used adverbially) (12)
- appezziyaz* (EGIR-(*ezziy*)*az*) ‘afterwards; later’ (2)
- ar-^{hbi}* ‘to arrive (in), reach’ (+ d.-l. or allative) (8)
- ar-^{ttari}* ‘to stand, stand up’ (paradigm in §14.2, p. 230–231) (13)
- arahzanda* ‘around’ (6)
- arḥa* ‘away, off’ (preverb) (1)
- ariya*- ‘to make (the subject of) an oracular inquiry’ (10)
- arkam(m)an*- (com.) ‘tribute’ (7)
- arkam(m)anātar* (neut.) ‘payment of tribute’ (7)
- armizziya*- ‘to bridge’ (14)
- aruna*- (A.AB.BA) (com.) ‘sea’ (4)
- aš(ša)nu*- ‘to make right; arrange’ (4)
- ašawar* (TÜR) (neut.) ‘sheepfold’ (7)
- ašeššar* (neut.) ‘assembly’ (7)
- aši* ‘that’ (pron.) (see §7.10–7.16, pp. 144–146) (14)
- āššiyant*- ‘dear, beloved’ (5)
- āššu*- ‘good’; as neuter collective noun ‘goods’ (see §3.20 end, p. 72, for the spelling *āššū*) (3)
- atta*- (ABU/ABI) (com.) ‘father’ (1)
- au(š)-/ū-* ‘to see’ (for paradigm see §13.32, p. 229). (13)
- awan katta* ‘down beside’ (9)
- eḥu* ‘come!’ (imp. 2nd sg. to *uwa*-) (14)
- eku-laku*- ‘to drink’ (paradigm in §12.3, pp. 188–189) (1)
- ēpp-lapp*- ‘to take, seize, grasp; hold’ (paradigm in §12.3, pp. 188–189) (1)
- elišḥarwant*- ‘bloody; blood-red’ (11)
- ēš-laš*- A ‘to be’ (paradigm in §12.3, pp. 188–189) (1)
- ēš-laš*- B ‘to be sitting, reside’ (see §28.30, p. 362, and p. 366, n. 12) (1)
- ēš-^{ari}* ‘to sit (down)’ (paradigm in §14.2, p. 230–231) (13)
- ēšša*- (see *išša*-)
- ēšḥar* (neut.) ‘blood; bloodshed’ (6)
- ēd-lad*- ‘to eat’ (paradigm in §§12.3, pp. 188–189) (1)
- ḥāli*- (neut.) ‘corral’ (7)

- ^{LÚ}*halliri*- (com.) (cult functionary) (4)
- hališšiya*- ‘to coat, inlay’ (7)
- haliya*-^{ari} ‘to bow, prostrate oneself’ (2, 14)
- halki*- (com.) ‘grain; barley’ (2)
- hallu*- ‘deep’ (3)
- ^{LÚ}*halugattalla*- (com.) ‘messenger’ (7)
- halzai*-^{bhi} ‘to call, summon’ (12)
- halzišša*-^{bhi} (imperfective to *halzāi*- ‘to call’; see §13.15, p. 220–221) (11)
- hamešša*- (Ú.BURU₇ *Dīšī*) (com.) ‘spring’ (11)
- hanna*-^{bhi} and *hanna*-^{ari} ‘to judge’ (13 and 14)
- ^d*Hanna**hanna*- (^dNIN.TU) (a fate-goddess) (10)
- hanneššar* (DI, *Dīnu*) (neut.) ‘judgment, law case’ (8, 13)
- handāi*- ‘to arrange, prepare’ (3)
- ^d*Hantašepa*- (com.) (one of class of minor deities) (9)
- hantezzi(ya)*- (IGI-(*ez*)*zi(ya)*-) ‘front, foremost; first’ (2)
- hapan*- (ÍD-*an*-) (com.) ‘river’ (8)
- happiriya*- (URU-(*riy*)*a*-) (com.) ‘city’ (2)
- hāran*-^{MUŠEN} (^Á^{MUŠEN}) (com.) ‘eagle’ (7)
- harātar* ‘offense’ (12)
- hāriya*- (com.) ‘valley’ (3)
- hariya*- ‘to bury’ (7)
- har(k)*- ‘to hold, have’ (paradigm in §12.10, pp. 193–194) (6)
- hark*- ‘to perish’ (2) (+ *arḥa* ‘perish utterly, be destroyed’) (12)
- harki*- (BABBAR) ‘white’ (2)
- harnau*- (com.) ‘birthing stool’ (§4.54, p. 102) (6)
- harnink*- ‘to destroy’ (with or without *arḥa*) (5)
- haršar* (SAG.DU) (neut.) ‘head; person’ (6)
- ^{NINDA}*harši*- (NINDA.GUR₄.RA-*i*-) (com.) ‘leavened bread’ (3)
- ^{DUG}*haršiyalli*- (neut.) ‘pithos, storage jar’ (10)
- haš(š)*-, *heš(š)*-^{bhi} ‘to open’ (with or without *āppa*) (8)
- haš(š)*-^{bhi} ‘to give birth’ (optional -*za*) (8)
- hašša*- (GUNNI-*a*-) (com.) ‘hearth’ (3)
- ha(š)šātar* (MÁŠ-*tar*) (neut.) ‘birth; family’ (6)
- haštai*- (neut.) ‘bone’ (9)
- haššu*- (LUGAL-*u*-) (com.) ‘king’ (3)
- haššuššara*- (MUNUS.LUGAL-(*r*)*a*-) (com.) ‘queen’ (1), see §2.39 (p. 59).
- hataлкиš(n)*- (neut.) ‘hawthorn’ (11)

- ḥattātar* (neut.) ‘wise thought, wise plan, strategy’ (9)
- ḥatkešnu-* ‘besiege, hem in’ (+ *anda*) (14)
- ḥatrāi-* ‘to send a message (about), write (about)’ (3)
- ḥenkan-* (neut.) ‘death; plague’ (7)
- ^d*Ḥepadu-* (com.) ‘Hebat’ (13)
- ḥimma-* (com.) ‘model, replica’ (7)
- EZEN₄ *ḥišuwa-* (a major festival) (10)
- ḥueliš-* (TI-*eš-*) ‘to live, be alive’ (14)
- ḥuišnu-* (TI-*nu-*) ‘to keep alive; rescue, save’ (2)
- ḥuišwant-* (TI-(w)*ant-*) ‘alive, living’ (6)
- ḥuišwātar* (TI-(wa)*tar*) (neut.) ‘life’ (6)
- ḥuitt(iya)-* ‘to draw, pull’ (11)
- ḥuelidar* (sg. neut.) ‘game, wildlife’, (pl. *ḥuelidār* ‘wild animals, beasts’ (seen as individuals), see §3.20 (p. 72) (6)
- ḥulle-* ‘to fight (someone, -thing); contravene’ (6)
- ḥūmant-* ‘all, whole’ (follows modified noun: see §25.41, p. 339) (5)
- ḥūnink-* ‘to injure’ (5)
- ḥuppar-* (com.) ‘bowl’ (8)
- ḥurki-* (com.) ‘wheel’ (2)
- ḥūdāk* ‘immediately; suddenly’ (2)
- ḥuwai-^{bhi}* ‘to run’ (9)
- ḥuwappa-* (HUL-(p)*a-*) ‘wicked, evil’ (2)
- inan-* (neut.) ‘illness’ (13)
- irḥa-* (ZAG-*a-*) (com.) ‘border (territory)’ (4)
- īšša-/ēšša-^{bhi}* (imperfective to *iya-* ‘to do, make’) (paradigm in §13.15, pp. 220–221) (11)
- išḥā-* (EN-*a-*, *BELU*) (com.) ‘lord, master; owner’ (2)
- išḥaḥru-* (neut.) ‘tears’ (6)
- išḥi(ya)-^{bhi}* ‘to bind, tie; impose’ (12)
- išḥiul-* (*RIKILTU*) (neut.) ‘obligation, treaty’ (8)
- išpai-^{bhi}* (with -*za*) ‘to be satisfied’ (9)
- išpant-* (GE₆-*ant-*, *MŪŠU*) (com.) ‘night’ (5)
- ^{DUG}*išpantuzzi-* (neut.) ‘libation-vessel’ (9)
- ištamašš-* (GEŠTU) ‘to hear’ (5)
- ištanana-* (ZAG.GAR.RA-(n)*a-*) ‘altar, sacrificial table’ (2)
- ^d*Ištanu-* (^dUTU-*u-*) (com.) ‘the sun-(god)’ (4)
- ištanzan-* (ZI-*an-*) (com.) ‘soul’ (8), see §4.79 (p. 113).

- ištarna arḥa* ‘through, across’ (4)
- ištarnink-* ‘to make sick, incapacitate’ (5)
- īt/itten* ‘go!’ (imp. 2nd sg./pl. to *pai-*, see §12.42, p. 210) (14)
- idālawahḥ-* ‘to mistreat, harm’ (12)
- idālawešš-* ‘to become bad/hostile’ (4)
- idālu-* (HUL-(l)u-) ‘bad, evil; hostile’ (3)
- iwar* ‘as, like’ (with preceding genitive) (4)
- iya-* ‘to do, make; treat (as)’; + *-za* ‘to worship’ (paradigm in §12.29, p. 203) (2)
- iya-^{ttari}* (GIN-^{ttari}) ‘to walk, go’ (paradigm in §14.5, p. 232) (13)
- iyanna/i-^{bḥi}* ‘to set out; begin to move; go’ (11)
- kaka-* (ZU₁₉) (com.) ‘tooth’ (12)
- kallar(a)-* ‘unfavorable, harmful’ (6)
- ganešš-* ‘to recognize, acknowledge’ (3)
- kank-^{bḥi}* ‘to hang’ (trans.) (8)
- karāp-^{bḥi}* ‘to devour’ (9)
- kāri tiya-* ‘to accede to (the wishes of)’ (7)
- karp-/karpiya-* ‘to lift, raise; perform, carry out’ (1) and (8)
- karš-* ‘to cut; segregate’ (7)
- karšanu-* ‘to omit, neglect’ (2)
- kartimmiešš-* ‘to become angry’ (3)
- kartimmiyatt-* (TUKU.TUKU-(at)t-) (com.) ‘anger’ (5)
- kartimmiyawant-* (TUKU.TUKU-(w)ant-) ‘angry’ (5)
- karū* ‘already; earlier’ (12)
- karūli-* ‘former; primeval’ (2)
- kāša/kāšma* (4) (see §§24.27–24.29, pp. 323–324)
- ^{URU}*Gašga-* (com.) ‘Kaskean’ (13)
- katta*¹ (this and the following entry usually written *kat-ta*, sometimes *ka-at-ta*, Sum. GAM) ‘down(ward)’ (3)
- katta*² ‘with, beside’ (9) (see §20.21, p. 299)
- kattan*¹ (this and the the following entry usually written *kat-ta-an*, sometimes *ka-at-ta-an*, Sum. GAM-an) ‘under’ (7) (§16.58, p. 255)
- kattan*² ‘with, beside’ (12) (see §20.21, p. 299)
- kattanda* ‘down in(to)’ (9)
- kattera-* ‘lower’ (13)
- gēnu-* (neut.) ‘knee’ (3)
- genzuwala-* ‘merciful’ (4)
- ker* (ŠÀ) (neut.) ‘heart’ (9)

keliššara- and *keššar-* (ŠU-(r)a-, QATU) (com.) ‘hand’ (1) and (8) (for stem and inflection see §4.82, pp. 115–116)

ki-ttari ‘to lie, be placed’ (paradigm in §§14.5, p. 232) (14)

kinun ‘now’ (12)

kiš-ari (DÜ-ari) ‘to happen; become’ (paradigm in §14.2, p. 230–231) (13)

kiššan ‘thus, as follows’ (3)

kištant- (com.) ‘hunger’ (10)

kištanu- ‘to extinguish’ (6)

kuen-/kun- ‘to strike’ (without *-kan*); ‘kill’ (with *-kan*) (see §28.77, p. 372) (1)

kuer-/kur- ‘to cut’ (1)

^{A.ŠA}*kuera-* (com.) ‘field’ (2)

kuit ‘because, since’ (4) (see §§30.41ff., pp. 418ff.)

kuitman ‘while, as long as’ (9)

gulš(š)- ‘to incise, inscribe, draw’ (6)

kunna- (ZAG-(n)a-) ‘right-(hand)’ (adj.) (1)

^{TUG}*kureššar* (neut.) ‘scarf’ (8)

kūrur- ‘hostile’ (see §4.86, p. 117) (8)

kuššanka ‘ever’, *natta kuššanka* = ‘never’ (7)

kuwapi ‘when; where’ (interrog. or rel.) (10)

kuwapikki ‘anywhere; any time’ (12)

kuwat ‘why?’ (2)

kuwatta šer ‘on what account, why’ (10)

lahḥa- (com.) ‘campaign; trip’ (12)

lah(ḥ)anzan-^{MUŠEN} (com.) (kind of duck) (7)

lāi- (DU₈) ‘to release, let go’ (12)

lak-bbi ‘to knock down/out’ (12)

lalukkima- (ZALAG.GA-a-) (com.) ‘radiance, light’ (13)

lāman (ŠUM) (neut.) ‘name’ (7)

lē (plus indicative) ‘do/shall not’ (prohibitive negative) (2)

lēliwant- ‘swift’ (7)

le/išš- ‘to gather, pick up’ (9)

lingai- (NĪŠ DINGIR-LIM) (com.) ‘oath’ (10)

linkiyanteš (NĪŠ DINGIR.MEŠ) (com. pl.) ‘oath-gods’ (7)

lukke- ‘to set fire to’ (6)

lūlu(t)- (neut.) ‘prosperity’ (14)

luluwāi- ‘to make prosper’ (4)

luttai- (GĪŠ_{AB}) (§4.34, p. 93) ‘window’ (9)

- luzzi-* (neut.) ‘compulsory public work, corvée’ (8)
maḥḥan (GIM-*an*) ‘as, like’ (2); ‘when; as’ (4); ‘how?’
makkešš- ‘to multiply, become numerous’ (intrans.) (3)
man (marks unreal condition) (13)
mān ‘if, whenever’ (in Old Hittite also ‘when’) (1)
mān . . . mān ‘whether . . . or’ (13), see §30.69 (p. 427).
maniyahḥ- ‘to hand over; administer’ (12)
māša- (BURU₅) (com.) ‘locust’ (9)
mau(šš)- ‘to fall’ (13)
mēḥur (neut.) ‘time’ (6)
me(i)u- ‘four’ (14)
mekki- ‘much, many’; sg. nom.-acc. neuter as adverb ‘very’ (2) and (5)
memal/i-^{bhi} (DU₁₁) ‘to speak’, imperf. *memiške-* (7, 12)
memi(y)an- (INIM) (com.) ‘word; matter, affair’ (7)
menahḥanda (IGI-*anda*) ‘towards, facing’ (4)
^{LÚ}*mene(y)a-* (com.) (a cult functionary) (11)
^d*Mezzulla-* (com.) (a deity) (5)
^(URU)*Mizra/i* ‘Egypt’ (3)
naḥ(h)-^{bhi} ‘to be afraid’ (12)
naḥšaratt- (com.) ‘fear, awe; fearsomeness’ (5)
naḥšariya- ‘to be(come) afraid’ (4)
naḥšarnu- ‘to frighten, terrify, scare’ (1)
nai-^{bhi} ‘to turn; send’ (9)
nakki- ‘heavy; important; revered, august’ (2)
nakki- (neut.) ‘might(?)’ (12)
namma (clause-initial) ‘then, next’; (non-initial) ‘again’ (*UL namma* ‘no longer’) (2, 3)
nanna/i-^{bhi} ‘to drive’ (11)
našma ‘or’ (4)
naššu . . . našma ‘either . . . or’ (9)
nāta- (GI) (com.) ‘reed; arrow’ (11)
natta ‘not’ (usually written as *UL* or *UL*, rarely *NU*) (1)
nekut- (com.) ‘twilight, evening’ (6)
nepiš- (AN, ŠAMÊ) (neut.) ‘heaven, sky’ (8)
newa- (GIBIL) ‘new’ (3)
ninink- ‘to raise, mobilize; (re)move’ (5)
nu (conj.) (marks beginning of a clause; indicates progression of the action; sometimes ‘(and) then’, but usually best left untranslated in English) (1)

nūman (marks negative volition; translatable as ‘do/did not wish to . . .’, §26.19, p. 344) (10)

nuntarnu- ‘to hasten, act hastily’ (4)

paḥ(ha)š- ‘to protect’ (6)

paḥḥašnu-, *paḥšanu-* (PAP-*nu-*) ‘to protect, guard’ (with d.-l. and *peran* ‘against . . .’) (1)

paḥḥur (IZI) (neut.) ‘fire’ (6)

pai- ‘to go’ (4)

pai-^{bbi} ‘to give’ (9)

palša- (KASKAL-(š)*a-*) (com.) ‘path, way; time, instance’ (11)

paltana- (^{UZU}ZAG.LU-(*n*)*a-*) (com.) ‘shoulder’ (2)

papparš- ‘to sprinkle’ (14)

apaprātar (neut.) ‘impurity’ (6)

parā ‘forth, out’ (preverb) (1)

parā ḥand(ant)ātar (neut.) ‘divine guidance, divine power’ (14)

parḥ- ‘to chase; attack’ (2) and (11)

parā-^{bbi} ‘to appear, come forth’ (9)

pargawešš- ‘to grow high, tall’ (13)

parku- ‘high’ (3)

parkui- ‘pure’ (3)

parkunu- ‘to purify, cleanse’ (6)

-pat (particle) (see chapter 28) (6)

pada- (GİR-*a-*) (com.) ‘foot’ (1)

^{GI/GIŠ}*pattar* (neut.) ‘basket’ (9)

pē ḥar(k)- ‘to offer, furnish’ (7)

peḥute- ‘to lead’ (§12.21, p. 198) (7)

pennali-^{bbi} ‘to drive (away)’ (11)

per (É) (neut.) ‘house’ (6)

peran ‘before, in front of’ (1)

pēda- (neut.) ‘place, spot’ (2)

pēda-^{bbi} ‘to carry (off), bring’ (10)

pišna/i- (LÚ-(*n*)*a/i-*) (com.) ‘man, male person’ (1)

pittuliya- (com.) ‘worry, anxiety’ (13)

pittuliyant- ‘worried, anxious’ (5)

piya- ‘to send’ (5)

GUD *pūḥugari-* (com.) ‘ox of ritual substitution’ (10)

punušš- (ÈN.TAR) ‘to ask, question, interrogate’ (2)

- šai*-^{bbi} ‘to press; seal’ (9)
šakk-^{bbi} (Akk. *IDI*) ‘to know; recognize’ (8)
šakl(a)i- (com.) ‘custom, rule; prerogative, right; rite, ceremony (as the prerogative of a deity)’ (9)
šāktāi- ‘to tend to, care for’ (the sick or injured) (5)
šākuwa- (*IGI-wa*-) (com.) ‘eye’ (6)
šallešš- (*GAL-(l)ešš*-) ‘to grow large; to grow up’ (3)
šalli- (*GAL-(l)i*-) ‘great, large; adult’ (2)
šanezzi- ‘fine; sweet’ (5)
šanḫ- (a) (with no particle) ‘to seek, look for; attempt, try;’ (b) (with *-kan* or *-ašta*) ‘to search through, scour, sweep’ (5)
^{LÚ}*šankunni*- (^{LÚ}*SANGA-(n)i*-) (com.) ‘priest’ (3)
šarā ‘up(ward)’ (4)
šarra-^{ttari} (with *-kan* or *-ašta*) ‘to cross, traverse, transgress’ (generally with *-ašta* or *-kan*) (14)
šarazzi(ya)- (*UGU-(az)zi(ya)*-) ‘upper’ (13)
šarku- ‘exalted, eminent, powerful’ (4)
šarlāi- ‘to exalt, praise, vindicate’ (3)
šarnikzil- (com.) ‘restitution’ (8)
šarnink- ‘to make restitution (acc. = for something)’ (6)
šardi(y)a- (*NĀRĀRU*) (com.) ‘helper, auxiliary’ (8)
šāru- (neut.) ‘booty, plunder’ (3)
šaruwāi- ‘to plunder’ (3)
šašt- (^{GIŠ}*NÁ*) (com.) ‘bed; sleep’ (5)
šeli- (com.) ‘grain heap, granary’ (10)
šer ‘above; on; for’ (with preceding dative-locative) (5)
ši(p)pand/išpand-^{bbi} (*BAL*) ‘to libate; sacrifice; offer to (a deity, in acc.)’ (8)
šiun(i)- (*DINGIR-LIM-n(i)*-) (com.) ‘god’ (§4.50, pp. 100–101) (2)
šiwatt- (*UD/UD.KAM-(at)t*- [§9.51, p. 167]) ‘day’ (5)
šiyeššar (*KAŠ-eššar*) ‘beer’ (6)
šuḫḫa- (com.) ‘roof’ (4)
šuḫḫa-^{bbi} ‘to pour (out)’ (14)
šumeš ‘you’ (pl.) (1)
šunna-^{bbi} ‘to fill’ (10)
šūniya- ‘to sow, scatter, sprinkle’ (5)
^{UZU}*šuppa*- ‘sacralized/consecrated meat’ (collective plural only) (4)
šuppi- ‘holy, sacred, consecrated’ (2)

- šuwe-* ‘to push (away), reject’ (6)
- ta* (conj.) (Old Hittite only; see §§29.15–29.22, pp. 393–395, for its use) (5)
- dā*-^{bhi} ‘to take’ (+ *parā* ‘to pick out’) (10)
- dai*-^{bhi} ‘to put, place’ (9)
- tak(ki)š-* ‘to put together, make, perpetrate; wield’ (12)
- takšan* ‘together’ (1)
- takšatniya-/takšanniya-* ‘to (make) level’ (14)
- takšul-* (neut.) ‘peace’ (8)
- takšulatar* (neut.) ‘peace’ (7)
- takku* ‘if’ (Old Hittite only) (5)
- daluki-* ‘long’ (5)
- tamai-* ‘another’ (12)
- tamašš-* ‘to press, oppress’ (7)
- dān* ‘a second time’ (12)
- dannatta-* ‘empty, desolate’ (12)
- taninu-* ‘to put in order, organize’ (9)
- dankui-* (GE₆-*i-*) ‘dark, black’ (2)
- dandukiš(n)-* (NAM.LÚ.U₁₉.LU) (neut.) ‘humanity, the human race’ (§4.90, p. 120);
dandukisnas DUMU-(l)a- ‘child of mortality’ = ‘human being’ (also written
 DUMU.NAM.LÚ.U₁₉.LU-(l)a-) (11)
- tar-* (see *tē-*)
- tarḫ-* (with *-za*) ‘to conquer’, (without *-za*) ‘be superior’ (3)
- tarku-* ‘to dance’ (§12.12, p. 194) (4)
- tarmāi-* ‘to nail, fasten’ (3)
- tarna*-^{bhi} ‘to release, let go’ (11)
- tarpašša-* (com.) ‘ritual substitute’ (5)
- tāru-* (GIŠ-(r)u-) (neut.) ‘wood; tree’ (3)
- daš(ša)nu-* ‘to make powerful’ (3)
- ^d*Tašmišu-* (com.) ‘(the god) Tasmisu’ (13)
- daššešš-* ‘to become powerful’ (3)
- daššu-* ‘mighty, powerful’ (3)
- dašuwahḫ-* ‘to blind’ (12)
- tāye-* ‘to steal’ (§12.23, p. 199) (2)
- tē-/tar-* ‘to speak; mention’ (6)
- tēkan* (KI) (neut.) ‘earth’ (7)
- ^d*Telipinu-* (com.) (A male deity of the storm-god class, generally conceived as the
 producer of life and proliferation among plants and animals.) (7)

- tepawేశš-* ‘to become (too) small’ (5)
- teri-* ‘three’ (14)
- tešha-* (ũ) (com.) ‘dream’ (5)
- teššummi-* (GAL) (com.) ‘cup’ (7)
- tīt(ta)nu-* ‘to install’ (+ *arha* ‘to remove [from a position]’) (11)
- tiya-* ‘to step; station oneself’ (2)
- tuegga-* (NÍ.TE) (com.) ‘body; limb’ (3)
- ^{LÚ}*tūhukantaḥit-* ‘position of crown-prince’ (see §4.15, p. 86) (11)
- tuqq-*^{ari} ‘to matter; be visible’ (conjugated like *eš-* and *kiš-* in §14.2, p. 230–231)
- tunnakiš(n)-* (É.ŠÀ-(*n*)*a-*) (neut.) ‘inner chamber’ (13)
- tuppi-* (Sum. DUB, Akkad. *ṭUPPU*) (neut.) ‘clay tablet’ (3)
- tūriya-* ‘to hitch/yoke up’ (11)
- dušgaratt-* (com.) ‘joy’ (5)
- duddumili* ‘secretly’ (6)
- tuwarne-* ‘to break’ (in OH a *mi*-verb, in NH migrates to the *hi*-conjugation; see §12.23, p. 199; §12.51, p. 212) (11)
- tuzziya-* ‘to encamp, go into camp’ (5)
- uktūri-* (pl. tantum) ‘funeral pyre’ (13)
- unu-* ‘to adorn’ (also inflected as a stem *unuwāi-*) (5)
- uppali-*^{bhi} ‘to send’ (11)
- uppeššar* (neut.) ‘thing sent, gift’ (12)
- uda-*^{bhi} ‘to bring’ (10)
- uttar* (Sum. INIM, Akkad. *AWAT*, pl. *AWATE*) (neut.) ‘word; matter, affair’ (6)
- utnē-* (KUR) (neut.) ‘land, country’ (9)
- uwa-, ue-* ‘to come’ (4)
- uwate-* ‘to bring’ (a person) (see §12.21, p. 198) (9)
- wa* (*-war-* before vowel) (quotative particle) (introduces direct speech) (see §§28.2ff., pp. 354ff.) (2)
- waḥnu-* (BAL-*nu-*) ‘to turn; change, alter’ (10)
- wai-* (neut.) ‘woe’ (10)
- wak(k)-*^{bhi} ‘to bite’ (11)
- waqqar-*^{bhi} ‘to fail, miss’ (13)
- walḥ-* (GUL-*aḥh-*) ‘to strike, hit’ (1)
- walwali-* (UR.MAH-*al-i-*) (com.) ‘lion’ (1)
- war-*^{ani} ‘to burn’ (intrans.) (conjugated like *eš-*^{ari} and *kiš-*^{ari} in §14.2, p. 230–231; for *warāni* instead of **warāri* see §1.128, p. 45) (13)
- warḥunu-* ‘to make rough, bushy’ (1)

- warnu-* (BIL-*nu-*) ‘to burn’ (trans.); + *arḥa* ‘to burn up’ (2)
warp- ‘to bathe’ (10)
waš-^{bhi} ‘to buy’ (8)
wašše- ‘to put on’ (clothing) (+ *-za* = on oneself) (11)
wašta-^{bhi} ‘to sin’ (10)
waštul- (neut.) ‘sin’ (8)
wātar (Sum. A, Akkad. *MÊ*) (neut.) ‘water’ (6)
watku- ‘to spring, jump’ (+ *peran arḥa* ‘to flee from’) (9)
wellu- (Ú.SAL-*u-*) (com.) ‘meadow, pasture’ (3)
wemiya- ‘to find’; + *anda* ‘to reach, attain, overtake’ (2)
weriya- ‘to call, summon’ (2)
weštara- (^{LÚ}SIPA-*a-*) (com.) ‘shepherd’ (10)
wētt-/witt- (MU/MU.KAM-*t-* [§9.51, p. 167]) (com.) ‘year’ (5)
wete-/weda-^{bhi} ‘to build’ (see §12.21, p. 198) (12)
wil(a)n- (IM) (com.) ‘clay’ (7)
wileda(i)- ‘to bring’ (11)
wiyana- (GEŠTIN-(*n*)*a-*) (com.) ‘wine’ (1)
-za (‘reflexive’ particle) (see §§28.16–28.42, pp. 357–364, and footnotes) (1)
zaḥ(h)-^{bhi} ‘to strike’ (+ *anda* ‘to penetrate’) (8)
zaḥḥai- (com.) ‘battle’ (9)
zaḥḥiya- ‘to fight’ (5)
zanu- ‘to cook’ (trans.) (1)
zašḥai- (Ù) (com.) ‘dream’ (12)
zašḥiya- (Ù) ‘to appear in a dream’ (12)
zikke- ‘to place’ (imperfective to *dai-^{bhi}*) (7)
^{LÚ}*zinḥuri-* (com.) (a cult functionary) (4)

Sumerograms

- A.AB.BA = *aruna-* (com.) ‘sea’ (4)
A.ŠÀ-(*n*)*a-* (com.) ‘field’ (1)
^ÁMUŠEN = *ḥāran-* ‘eagle’ (7)
AMA-*a-* = *anna-* ‘mother’ (1)
AN = *nepiš-*, Akkad. ŠAMÊ ‘heaven, sky’ (8)
AN.ZA.GÀR ‘tower’ (12)
ANŠE-*a/i-* (com.) ‘ass, donkey’ (11) (previously read as ANŠU)
ANŠE.GÌR.NUN.NA-*a-* (com.) ‘mule’ (11) (previously read as ANŠU.GÌR.NUN.NA)
ANŠE.KUR.RA-*u-* (com.) ‘horse’ (3) (previously read as ANŠU.KUR.RA)

LÚ_{AZU} ‘exorcist’ (3)

BA.ÚŠ ‘died’ (= *akkiš*) (4) (previously read as BA.BAD or BA.UG₆)

BABBAR = *ḥarki-* ‘white’ (2) (previously read as UD)

GIŠ_{BANŠUR-u-} (com.) ‘table’ (8), GIŠ_{BANŠUR.GAL} ‘large table’ (14)

BIL-*nu-* = *warnu-* ‘to burn’ (trans.) (2)

BURU₁₄ = ‘crop(s), harvest’ (9) (previously read as EBUR)

DAM-*a-* (com.) ‘wife’ (9)

DAM-*atar* (neut.) ‘wifehood, marriage’ (7)

DI = *ḥanneššar* (neut.) ‘legal case’ (8)

DIDLI.ḪI.A (plural marker) (used exclusively with Sumerograms) (12) (previously read as AŠ.AŠ.ḪI.A)

DINGIR/DINGIR-*LIM*/DINGIR-*LIM-n(i)-*, pl. DINGIR.MEŠ = *šün(i)-* ‘god’ (1) and (2)

DUMU-*(l)a-* (com.) ‘child; son’ (1)

DUMU.É.GAL-*i-* (com.) ‘palace official’ (plural DUMU.MEŠ É.GAL)(1)

DUMU.LUGAL-*a-*(plural DUMU.MEŠ LUGAL) (com.) ‘prince’ (3)

DUMU.MUNUS-*a-* (com.) ‘daughter’ (1) (previously read as DUMU.SAL)

DUMU.NAM.LÚ.U₁₉.LU-*(l)a-* = *dandukišnaš* DUMU-*a-* (com.) ‘human being’ (6)
(previously read as DUMU.NAM.LÚ.ULÙ^{LU})

É = *per/parn-* (neut.) ‘house’ (6)

É.DINGIR-*LIM* (pl. É.DINGIR.MEŠ) = *šūnaš per* (neut.) ‘temple’ (3)

É.GAL-*LUM* (neut.) ‘palace’ (4)

EGIR-*an* = *āppan* ‘behind; after’ (9)

EGIR-*(ez)zi(ya)-* = *appezzi(ya)-* ‘rear-, last’ (2)

EGIR-*pa* = *āppa* ‘back; again’ (3)

EN-*a-* = *išḫā-* (com.) ‘lord, master; owner’ (2)

EN.SÍŠKUR ‘client, patron, sacrificer’ (6)

ÉRIN.MEŠ-*t-* (com.) ‘troops’ (5) (previously read as ZAB, ERÍN, and ERIM)

ÉSAG-*(n)a-* (com.) ‘grain storage pit’ (10) (previously read as ARÀḪ)

GAD-*a-* (com.) ‘(piece of) cloth’ (3)

GAL-*(l)i-* = *šalli-* ‘great, large; adult’ (2)

GAL LÚ.MEŠ *MEŠEDI* ‘chief of the bodyguard’

GAL.DUB.SAR.MEŠ ‘chief of the scribes’ (10)

GAM = *katta* ‘down(ward)’ (3) and *kattan* ‘below’ (7)

GAŠAN ‘lady’ (5)

GE₆-*ant-* = *išpant-* (com.) ‘night’ (5) (previously read as MI-*ant-*)

GE₆-*i-* = *dankui-* ‘dark; black’ (2) (previously read as MI-*i-*)

GÉME-(*a/iššar*)*a*-²²⁴ (com.) ‘servant, slave-(woman)’ (11) (previously read as GEME and GEMÉ)

GEŠTIN-(*n*)*a*- = *wiyana*- (com.) ‘wine’ (1)

GI = *nata*- ‘reed; arrow’ (11)

GIŠGIDRU-*a*- (com.) ‘staff, stick’ (1) (previously read as GIŠPA)

GIM-*an* = *maḥḥan* ‘when; as; how?’ (2, 4)

GÍN ‘shekel’ (10)

GÍR-*a*- (neut.) ‘knife’ (1)

GÌR-*a*- (com.) ‘foot’ (1)

GIŠGÌR.GUB-*iš(n)*- = GIŠ*kuppiš(n)*- ‘stool’ (§4.90, p. 120)²²⁵ (1)

GIŠ-(*r*)*u*- (neut.) ‘wood; tree’ (1) and (3)

GIŠGU.ZA ‘throne’ (13)

GÙB-(*l*)*a*- ‘left-(hand)’ (previously read KAB-(*l*)*a*-) (4)

GUD-*u*- (com.) ‘bovine, cow, steer’ (1) and (7) (also read as GU₄)

GUD.NIGA ‘fattened ox’ (also read as GU₄.NIGA or GUD.ŠE) (8)

LÚGUDU₁₂-*a*- (com.) (9) (previously read LÚIM.ME, LÚUH.ME, or LÚGUDÚ) (a kind of priest, ranked below the LÚSANGA/LÚšankunni-priests, but above other temple personnel such as exorcists (LÚAZU/LÚHAL), cooks, table-men, scribes and musicians; Hittite reading most likely *kumra*- com., see Hoffner 1996a)

GUL-*aḥḥ*- = *walḥ*- ‘to strike, hit’ (1)

GUNNI-*a*- = *ḥašša*- (com.) ‘hearth’ (3)

ḪI.A (plural marker) (used almost exclusively with Sumerograms) (1) (previously read as ḪÁ)

ḪUL-(*p*)*a*- = *ḫuwappa*- ‘bad, evil, malevolent’ (2)

ḪUL-(*l*)*u*- = *idālu*- ‘bad, evil; hostile’ (3)

ḪUR.SAG-(*r*)*a*- (com.) ‘mountain’ (1)

(UZU)Ì (neut.) = *šakan*- (neut.) ‘fat; oil’ (11) (previously read as UZUÌÀ)

Ì.DÙG.GA ‘fine oil’ (14) (previously read as IÀ.DUG.GA)

ÍD-*an*- = *ḥapan*- (com.) ‘river’ (8)

IGI-(*ez*)*zi(ya)*- = *ḥantezzi(ya)*- ‘front-, foremost; first’ (2)

IGI-*wa*- = *šakuwa*- ‘eye’ (6)

IKU-(*n*)*a*- (com.) (measure of length) (13) (previously read as GAN)

INIM = *uttar* and *memia(n)*- ‘word; matter, affair’ (6) and (7) (previously read as KA)

ÌR-(*n*)*a/i*- (com.) ‘(male) servant, slave’ (1) (also read as ARAD)

ÌR-(*n*)*aḥḥ*- ‘to subject, make one’s servant’ (13) (also read as ARAD)

224. For the stem of this word see p. 59, n. 17.

225. The complementation -*iš*, which points to an underlying *kuppiš(n)*-, is found in KBo 20.8 obv. 19 (OS!), see StBoT 26:239. Other occurrences of GIŠGÌR.GUB may cover the Hittite word *ḥapšalli*.

- ÌR-(*n*)ātar (neut.) ‘servitude, bondage, slavery’ (14) (also read as ARAD)
- ᵀIŠKUR (the Stormgod) (5) (also read ᵀIM)
- ITU-(*m*)a- (com.) ‘month’ (= *arma-*) (13)
- IZI = *paḥḥur* ‘fire’ (1) and (6)
- KAXU = *aiš* ‘mouth’ (8)
- KASKAL-(š)a- = *palša-* (com.) ‘path, way; time, instance’ (11) (previously read KAS)
- KAŠ = *šiyeššar* (neut.) ‘beer’ (6)
- KI = *tēkan* ‘earth’ (7)
- KI.MIN (functions like English ‘ditto’) (7)
- KIR₄ (neut.) ‘nose’ (11) (previously read as KAXKAK)
- KÙ.BABBAR-*i-* (neut.) ‘silver’ (7) (previously read as KUG.UD)
- KUR = *utnē* (neut.) ‘land, country’ (3) and (9)
- ᵀLIŠ ‘(the goddess) IŠTAR’ (10)
- LÚ-(*n*)*ali-* (com.) ‘man, male’ (1)
- LÚ^{GIŠ}BANŠUR (com.) ‘table-man’ (server) (9)
- LÚ.IGI.NU.GÁL ‘blind man’ (7)
- LÚ^{GIŠ}TUKUL ‘man having a TUKUL obligation’ (8) (previously read as LÚ^{GIŠ}KU)
- LÚ.KÚR-(*n*)a- (com.) ‘enemy’ (1)
- LÚ ṬĒME ‘messenger’ (= Akkad. *amel ṭēme*; the LÚ is not a determinative) (12)
- LÚ.U₁₉.LU-a- = *antuhša-* ‘person’ (com.) (11) (previously read as LÚ.ULÙ^{LU})
- LUGAL-u- = *ḥaššu-* (com.) ‘king’ (3)
- LUGAL-(*u*)eznātar = **ḥaššuwez nātar* (neut.) ‘kingship’ (11)
- MA.NA ‘mina’ (11)
- MEŠ (plural marker) (used almost exclusively with Sumerograms) (1)
- MU/MU.KAM-t- = *wētt-/wītt-* ‘year’ (§9.51, p. 167) (5)
- LÚMUḤALDIM-a- ‘cook’ (1) (previously read as LÚMU)
- MUL = *ḥaštēr-* (com.) ‘star’ (see §4.81, p. 114) (11)
- MUNUS-*n-* (com.) ‘woman; wife’ (6) (previously read as SAL and MÍ)
- MUNUS.LUGAL-(*r*)a- = *ḥaššuššara-* ‘queen’ (1) (previously read as SAL.LUGAL)
- MUNUS.ŠU.GI ‘old woman’ (medical/ritual practitioner) (8) (previously read as SAL ŠU.GI)
- NAM.RA-a- = *arnuwala-* (com.) ‘deportee(?), colonist(?)’ (non-free person subject to periodic resettlement by the king) (11)
- NIM.LÀL-a- (com.) ‘bee’ (14)
- NIN-a- = *nega-* (com.) ‘sister’ (7)
- NINDA-a- (com.) ‘bread’ (1)
- NINDA.GUR₄.RA-*i-* (com.) ‘leavened bread, boule’ (4) (also read as NINDA.KUR₄.RA)

- ^dNIN.TU-*a-* = ^d*Hannaḥanna-* (fategoddess) (10)
 NU.GÁL ‘(there) is/are not’ (8)
 SAG.DU = *ḥaršar* ‘head’ (also used for ‘person’) (6)
^{LÚ}SAGI(.A)-(*l*)*a-* (com.) ‘cupbearer’ (7) (previously read as ^{LÚ}QA.ŠU.DU₈(.A) or ^{LÚ}SÌLA.ŠU.DU₈(.A))
^{LÚ}SANGA-(*n*)*i-* = *šankunni-* (3)
^{LÚ}SIPA-*a-* = *wēštara-* (com.) ‘shepherd’ (10) (previously read as ^{LÚ}SIPAD)
 ŠÌR-RU = *IZAMMARŪ* = *išḥamiyanzi* ‘they sing’ (4)
 SÍSKUR = *aniur*, *malteššar* or *mukeššar* (neut.) ‘sacrifice, ritual’ (2, 13) (previously read as ZUR.ZUR or SISKUR.SISKUR). On the variety of Hittite nouns underlying SÍSKUR see CHD L–N sub *malteššar*.
 ŠÀ ‘insides; womb’ (8), also = *ker/kard-* ‘heart’ (9), and = Akkad. *INA* ‘in, on, at’ (14) (previously read as ŠÀ(G))
 ŠAḤ-*a-* (com.) ‘pig’ (1)
 ŠEŠ-(*n*)*a-* = *negna-* (com.) ‘brother’ (11)
 ŠU-(*r*)*a-* = *keššar(a)-* (com.) ‘hand’ (1) and (8)
^{GIŠ}ŠÚ.A-*ki(t)-* ‘chair’ (13)
 TA.ÀM ‘time(s)’ (with numbers) (14)
 TI-(*w*)*ātar* = *ḥuišwātar* ‘life’ (6)
 TÚG-*a-* (com.) ‘cloth, garment’ (2)
 TÚG.NÍG.LÁM.MEŠ ‘festive garments’ (10)
 TUKU.TUKU-(*at*)*t-* = *kartimmiyatt-* ‘anger’ (5)
 TUKU.TUKU-(*w*)*ant-* = *kartimmiyawant-* ‘angry’ (5)
^{GIŠ}TUKUL-(*l*)*i-* (com.) ‘weapon’ (11)
 TUR ‘small, little’ (9)
^dU ‘Stormgod’ (2)
 Ú.SAL-*u-* = *wellu-* ‘meadow’ (3)
 Û = *zašḥai-* (noun)/*zašḥiya-* (verb) (12)
 UD(.KAM)-(at)*t-* = *šiwatt-* ‘day’ (5) (also read as U₄(.KAM))
^dUD.SIG₅ ‘the favorable day’ (as a deity) (8) (also read as U₄.SIG₅)
 UDU-*u-* (com.) ‘sheep’ (6)
 UDU.ŠIR-*a/i-* (com.) ‘ram’ (13)
 UGULA ‘chief, head’ (9)
 UN-(š)*a-* (com.) ‘man, human’ (1) (previously read as ÛKU)
 UR.GI₇-(*n*)*a-* (com.) ‘dog’ (13) (previously read as UR.TÚG or UR.ZÍR)
 UR.MAḤ-*a/i-* (com.) ‘lion’ (1) (= Luwian *walwali-*?)
 URU-(*ri*)*ya-* = *ḥappiriya-* ‘city’ (2)

^dUTU-*u-* = *Ištanu-* ‘Sungod’ (4)

^dUTU-ŠI ‘my Sungod’ (royal title; usually translated ‘His Majesty’) (4)

UZU.Ì ‘flesh; fat’ (11)

^dZA.BA₄.BA₄-*a-* (com.) (a war-god) (11)

ZÀ.AH.LI^{SAR} (neut.) ‘weeds’ (5)

^{LÚ}ZABAR.DAB or ^{LÚ}ZABAR.DIB (com.) (an official who distributes beverages) (7)
(previously read as ^{LÚ}UD.KA.BAR.DIB)

ZAG-*a-* = *irḥa-* (com.) ‘border (territory)’ (4)

ZAG-(*n*)*a-* = *kunna-* ‘right-(hand)’ (1)

ZAG.GAR.RA-(*n*)*a-* = *ištanana-* (com.) ‘altar, sacrificial table’ (2)

^{UZU}ZAG.LU-(*na*)- = *paltana-* (com.) ‘shoulder’ (1)

ZI = *ištanza(n)-* ‘soul’ (8)

ZU₉ ‘tooth’ (12) (previously read as KA×UD)

Akkadograms

ABU/ABI ‘father’ (1)

AMMATU ‘ell, yard’ (measure of length) (13)

ANA (marks dative-locative case) (3)

BIBRU ‘rhyton, animal-shaped drinking vessel’ (10)

DINU = *ḥanneššar* (neut.) ‘legal case, dispute’ (4)

ELLU(*M*) = *arawanni-* ‘free (person)’ (10)

INA ‘in, into’ (marks dative-locative case) (4)

IŠBAT = *ēpta* ‘took, seized’ (12)

^dIŠTAR ‘(the goddess) IŠTAR’ (10, 12)

IŠTU (marks ablative or instrumental case, thus ‘from’ or ‘with’) (4)

-KA ‘your’ (sg.) (used only after Sumerograms and Akkadograms) (4)

-KUNU ‘your’ (plural) (used only after Sumerograms and Akkadograms) (3)

LIM ‘thousand’ (12)

MÊ = *wātar* ‘water’ (1)

^{LÚ}MUTU ‘husband’ (10)

-NI ‘our’ (12)

NĪŠ DINGIR-LIM ‘oath’ (4)

NĪŠ DINGIR.MEŠ ‘oathgods’ (7)

QADU ‘(together) with’ (9)

QASSU = *keššar(aš)=šiš* ‘his/her hand’ (11)

QATAMMA = *apeniššan* ‘thus, so’ (2)

^dSIN-*a-* = *arma-* ‘moon, Moongod’ (9)

ŠA ‘of’ (marks following logogram as representing a Hittite genitive) (2)

(ŠA) ŠAMÊ = *nepišaš* ‘of heaven’ (4)

-ŠU ‘his’ (used only after Sumerograms and Akkadograms) (1)

ŠUM ‘name’ (= *lāman-*) (2) and (7)

-ŠUNU ‘their’ (used only after Sumerograms and Akkadograms) (4)

ṬĒMU see LÚ ṬĒME above

ṬUPPU ‘clay tablet’ (10)

U (written with the sign ù) ‘and’ (5)

ŪL/UL = *natta* (1)

UŠKĒN = *arkuwāizzi*, *ḫe(n)kta*, *ḫinkta*, *ḫingari* ‘bows’ (4)

-YA ‘my’ (used only after Sumerograms and Akkadograms) (1)

SOURCES OF EXERCISE SENTENCES

MARKED ♦ OR ◇

- 2.5 Adapted from KBo 11.14 ii 22 (MH/NS).
- 3.8 KBo 5.6 iii 50–52 (NH), with addition of KUR from the dupl. text KBo 14.12 iii 33.
- 4.4 KBo 20.5 rev.(!) 10–11 (OS) restored from KBo 22.195 iii(!) 5–6 (MS) = StBoT 25 #12 iii 22'–23'.
- 4.7 Heavily adapted version of KBo 4.3 i 22–24 (NH).
- 4.9 Adapted from KBo 5.4 rev. 16–17 (NH).
- 4.12 Adapted from KUB 5.1 i 54 (NH).
- 5.6 Adapted from KUB 30.10 rev. 18 (OH/MS).
- 5.7 KBo 6.2 i 16–17 (OH/OS) = Laws §10.
- 5.9 Adapted from KUB 19.18 i 17–18 (NH).
- 5.13 Adapted from KBo 4.6 obv. 11–14 (NH).
- 5.14 Adapted from KUB 21.27 iv 13–14 (NH).
- 5.15 Adapted from KBo 10.2 i 36–37 (OH/NS).
- 6.2 KBo 5.6 iii 5–6 (NH).
- 6.3 Adapted from KUB 43.58 i 46–48 (MH/MS).
- 6.4 KBo 6.2 iv 56–58 (OS), restored from KBo 6.3 iv 55–58 (OH/NS) = Laws §99.
- 6.5 Adapted from KBo 4.2 i 58–60 (pre-NH).
- 6.7 KBo 4.8 ii 10–12 (NH).
- 6.10 Adapted from KBo 20.34 obv. 11 (OH or MH/MS).
- 6.13 Adapted from KBo 3.1 ii 5–7 (OH/NS).
- 6.15 KUB 21.27 iv 35–36 (NH).
- 7.1 Adapted from KUB 14.10 i 6–8 (NH).
- 7.2 Adapted from HKM 58:5 (MH/MS), see *ibid.* obv. 8.
- 7.3 HKM 58:6–7 (MH/MS).
- 7.4 KBo 17.1 iii 8–9 (OS).
- 7.5 KUB 2.10 v 25–26 (OH/NS).
- 7.6 KUB 19.37 iii 46–48 (NH).
- 7.7 KUB 30.10 obv. 15 (OH/MS).
- 7.8 KUB 21.27 ii 15–16 (NH).
- 7.9 Restored and emended version of KBo 3.1 i 30–31 (OH/NS).
- 7.10 KUB 14.1 rev. 21–23 (MH/MS).
- 7.13 KUB 39.7 ii 7–9 (NH).
- 8.1 KUB 30.21 + KUB 39.7 i 2–4 (NH).
- 8.2 Adapted from KUB 14.8 i 14–15 (NH).

- 8.3 KBo 17.74 iii 48 (OH/MS!), restored from KUB 43.26 iv 7 (OS).
- 8.6 Restored version of KBo 6.25 + KBo 13.35 iii 5–7.
- 8.7 KBo 6.2 ii 45 (OS) = Laws §47B.
- 8.8 KBo 5.8 i 26–27 (NH).
- 8.9 Adapted from KBo 4.4 iii 36–37 (NH), see *ibid* iii 29–30.
- 8.10 Adapted from KUB 7.60 ii 4–6 (NS).
- 8.11 Adapted from KBo 4.4 iii 43–44 (NH).
- 8.12 KUB 6.45 iii 13–15 = KUB 6.46 iii 53–54 (NH).
- 8.13 KUB 26.12 ii 15–16 (NH).
- 8.14 Adapted from KUB 6.45 iii 23–24 (NH).
- 8.15 KBo 6.2 ii 14–15 (OS), restored from KBo 6.3 ii 33 (OH/NS) = Laws §38.
- 9.1 KBo 17.1 i 28–29 (OS).
- 9.3 KUB 5.6 i 39–41 (NH).
- 9.4 KBo 17.15 rev. 18 (OS), restored from KBo 17.40 iv 13 (OS).
- 9.6 KBo 5.13 i 7–9 (NH).
- 9.7 Restored version of KUB 1.16 ii 53–54 (OH/NS).
- 9.8 Adapted from KUB 1.16 iii 57–58 (OH/NS).
- 9.9 Adapted from KBo 5.13 ii 18–20 (NH).
- 9.10 Adapted from KBo 5.13 ii 20–12 (NH), see *ibid.* ii 25.
- 9.11 Adapted from KUB 32.117 + KUB 35.93 iii 10–11 (OS).
- 9.12 KUB 8.1 ii 16–17 (NH).
- 9.13 KUB 2.13 iii 9–11 (OH/NS).
- 9.14 KBo 15.25 rev. 18 (MH/MS).
- 9.15 Freely restored version of KBo 5.6 ii 31–33 (NH).
- 10.1 KBo 5.13 i 15–16 (NH).
- 10.2 KBo 6.2 i 51–52, OH/OS = Laws §23.
- 10.3 KUB 17.10 i 29–30, OH/MS.
- 10.4 KBo 4.2 iii 56–57 (NH), restored from KUB 43.50 obv. 18 + KUB 15.36 obv. 10.
- 10.5 KUB 21.17 iii 9–12 (NH).
- 10.6 Restored version of KUB 21.17 iii 13–17 (NH).
- 10.7 KBo 5.6 iv 6–7 (NH).
- 10.8 Adapted from BrTabl. iv 19–20 (NH).
- 10.9 Restored version of KBo 26.58 iv 44–46 (Ullik., NS), partly from KUB 36.11:2 and partly from KBo 26.59 iii 32'.
- 10.10 KBo 6.34 ii 44–45 (MH/NS).
- 10.11 KBo 6.2 iv 49–50 (OS), restored from KBo 6.3 iv 48–49; = Laws §96.
- 10.13 KBo 2.6 iii 17–18 (NH).
- 10.14 Adapted from BrTabl. iv 16–20 (NH).
- 10.15 KBo 15.52 vi 39–45 (NS).
- 11.4 KUB 29.1 i 19–20 (OH/NS).
- 11.5 Adapted from KUB 13.2 ii 43–44 (NS).

- 11.6 BrTabl. ii 43–44 (NH).
- 11.7 KBo 6.2 i 22–23 (OS), restored from KBo 6.3 i 31–32; = Laws §12.
- 11.8 KBo 6.3 i 33 (OH/NS) = Laws §13.
- 11.9 Restored version of KUB 33.54 ii 13–14 (OH/NS).
- 11.10 Adapted from KBo 8.35 ii 19–20 (MH/MS).
- 11.11 Restored version of KBo 17.43 i 10–11 (OS).
- 11.12 Adapted from KUB 17.21 iv 12–14 (MH/MS).
- 11.13 KBo 17.4 ii 8–9 (OS).
- 11.14 KBo 12.42 rev. 6–8 (MH/NS).
- 11.15 KBo 6.2 iv 12–13 (OS) = Laws §79.
- 12.1 Adapted from KBo 5.13 i 20–22 (NH).
- 12.2 KBo 3.4 iii 19–21 (NH).
- 12.3 KUB 1.1 i 36–38 (Hatt., NH).
- 12.4 Adapted from KUB 1.1 i 40 (Hatt., NH).
- 12.5 Freely restored version of KBo 3.22 obv. 39–42 (OS).
- 12.6 KBo 4.4 iv 20–21 (NH).
- 12.7 KBo 6.2 i 9–10 (OS) = Laws §7.
- 12.8 KBo 3.22 obv. 6–8 (OS).
- 12.9 KBo 10.2 i 19–21 (OH/NS).
- 12.10 KBo 5.8 ii 3–5 (NH).
- 12.11 Restored version of KUB 23.101 ii 19–20 (NH).
- 12.12 KBo 4.3 i 12 (NH).
- 12.13 KUB 19.65 + KUB 31.13, 6–7 (NH) = Hatt. iii 46'–47' (restored from KUB 19.64, 20–21).
- 12.14 Adapted from KBo 11.1 obv. 1–2 (NH).
- 12.15 Restored version of KUB 19.10 i 18–19 (NH) = DŠ 13.
- 13.2 KUB 12.66 iv 9–10 (OH/NS).
- 13.3 KUB 31.127+ i 40–49 (OH/NS).
- 13.4 KUB 33.120 i 8–10 (NS).
- 13.5 KUB 36.12 i 15 + KUB 33.113 i 3 (Ullik., NS).
- 13.6 KBo 4.4 iv 18–19 (NH).
- 13.7 Freely restored version of KBo 3.4 i 41–42 (NH).
- 13.9 KUB 30.15 i 10–11 (NH).
- 13.10 Adapted from KUB 33.98 iii 15–16 (Ullik., NS).
- 13.12 Restored version of KUB 30.10 rev. 13–14 (OH/MS).
- 13.13 KUB 33.106 ii 8–9 (Ullik., NS).
- 13.14 KUB 9.32 obv. 6–7 (NS).
- 13.15 KBo 5.6 iii 12–13 (NH).
- 14.1 KUB 17.10 ii 29–30 (OH/MS).
- 14.2 KBo 4.4 iii 45–47 (NH).
- 14.3 KBo 4.4 iii 47–48 (NH).
- 14.4 KUB 15.34 i 45–46 (MH/MS).

- 14.5 KBo 5.3 ii 22–23 (MH/NS).
- 14.7 KBo 4.4 i 41–42 (NH).
- 14.8 KUB 31.127 i 52–56 (OH/NS).
- 14.9 KBo 4.14 iii 9 (NH)
- 14.10 KBo 5.1 i 45–47 (NH).
- 14.11 KBo 3.1 ii 36–37 (OH/NS).
- 14.12 KBo 8.35 ii 14–15 (MH/MS).
- 14.13 Restored and adapted from KBo 16.1 iii 11–14 (NH).
- 14.15 KUB 43.60 i 10–11 (OH/NS).
- 14.16 Freely restored version of KBo 4.4 iv 4–5 (NH)
- 14.17 Restored and excerpted version of KBo 17.75 i 46–47 (OH/NS).